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Monier-Williams, (Sir) Monier

A SANSKṚIT-ENGLISH DICTIONARY

ETYMOLOGICALLY AND PHILOLOGICALLY ARRANGED

WITH SPECIAL REFERENCE TO

GREEK, LATIN, GOTHIC, GERMAN, ANGLO-SAXON,

AND OTHER COGNATE INDO-EUROPEAN LANGUAGES

BY

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PREFACE.

A WORK of the kind here submitted to the students of Sanskṛit must be left to prove its usefulness by actual experiment. Nevertheless the plan of the present Dictionary is so novel that I must crave permission to introduce it with a longer explanation than might otherwise be needed. To conduce to greater clearness I propose distributing my prefatory statements under the following separate heads:

1. Reasons for undertaking a New Sanskṛit Dictionary.
2. Plan and Arrangement of the Present Work.
3. Extent of Sanskṛit Literature comprehended.
4. Alphabet and System of Transliteration employed.
5. Principal Sources drawn upon in the Process of Compilation.
6. Aids and Encouragements received.
7. Defects and Inconsistencies acknowledged.

SECTION 1.

Reasons for undertaking a New Sanskṛit Dictionary.

In the forefront must be placed the growing importance assigned by philologists to the oldest branch of the great Indo-European speech-stem, of which English is a modern offshoot. An intricate language destined to occupy the foremost rank throughout Europe as an instrument of linguistic training needs greater facilities for its acquisition. Some may smile at the idea of any Oriental language acquiring greater weight as an instrument of training among Occidental peoples whose vigorous mental faculties require a more suitable discipline for their development. Be it remembered, however, that Sanskṛit is, in one sense, the property of Europe as well as of India. Its relationship to some of our own languages is as close as to some of the Hindū dialects. It is a better guide than either Greek or Latin to the structure, historical connection, and correlation of the whole Indo-European family. It is a more trustworthy authority in the solution of recondite philological problems. Its study involves a mental discipline not to be surpassed.

Not even the most superficial observer can possibly be blind to the educational movement now spreading everywhere. Perhaps, however, some of us, trained under the old system, are scarcely yet alive to the forces which are at work for infusing new blood (if I may be allowed the phrase) into the whole body of our teaching. Not only must Greek and Latin be taught more thoroughly and scientifically, if they are to hold their own as the best trainers of thought and enforcers of accuracy *, but modern languages and modern literature can no longer be thrust aside or only employed to fill up the gaps in our system of instruction. All the nations of the

* Thoroughness in our teaching of Greek and Latin will never be effected until we lead our pupils to look more into the intimate internal constitution of these languages in their correlation to each other and to the other members of the Āryan family. To this end Sanskṛit is indispensable. French again will never be taught as it ought to be till our boys are made to understand its connection with Latin in every part of its grammatical structure. I hail such an excellent work as the 'Historical Grammar of the French Tongue by Auguste Brachet,' translated by the Rev. G. W. Kitchin, as an evidence that we are beginning to realize the defects in our present system of linguistic training.

civilized world are being drawn into closer intercommunion. The rapid advance of science in England, Germany, France, and Italy has forced natural science upon us as a necessary element of all mental culture, making also an interchange of thought between these countries indispensable. Eastern languages too, both Semitic and Āryan, are pressing peremptorily on the attention of our Universities *. Hebrew and Aramaic must now be studied by all our younger clergy, if they are to hold their own in the conflict of theological parties or present a bold front towards sceptical assailants. A knowledge of Arabic is essential to a right understanding of the literature, religion, and social institutions of the millions of our Muslim fellow-subjects. Some of the dialects of India must be mastered by all who have communication with the tens of millions of our Hindū brethren. Lastly, all the branches of the two great stems of speech are now proved to be so closely inter-dependent, and the permutations of sounds in passing through the varying organs of varying types of the human family are shewn to obey such curiously definite laws, that a new science has been established †. This science has for its field of investigation not any one particular language, but the whole area of human speech, and as it inquires into the laws governing the living organs of utterance as well as the living organic growth of the actual sounds themselves, may be said to trench not only on Ethnology, but even on Biology. This 'science of language' might with more propriety be called 'Glossology' than Philology. In its method of investigation it has much in common with the natural sciences, and though its analogy to these ought not to be strained beyond a mere analogy, yet as a veritable science dealing with one of the grandest distinctive attributes of human nature, it can no more be left out of any modern educational programme than any of the natural sciences properly so called. With the 'Glossologist' every spoken word is like a plant or animal in the hands of a Biologist; its birth, growth, transformations, and decay must all be accounted for; its whole structure dissected limb by limb; every appendage traced to its appropriate use and function; its deepest internal constitution analyzed.

Will it be denied, then, that Sanskṛit is destined to increasing cultivation, as the one typical scientific language whose structure is a master-key to the structure of all languages, whose very name implies 'Synthesis,' and whose literature, commencing with the Ṛig-veda about 1500 B.C., extends in a continuous line for nearly 3000 years, throwing a flood of light on the operation of linguistic laws?

In point of fact the Hindūs may be said to be the original inventors of the 'science of language.' Like the Greeks, they are the only nation who have worked out for themselves the laws of thought and of grammar independently. If their system of logic is inferior to that of Aristotle, they are unequalled in their examination into the constitution of speech. The name Vyākaraṇa, which they give to their grammar, implies 'decomposition' or 'resolution of a compound into its parts,' just as Saṇskaraṇa implies the re-composition or re-construction of the same decomposed elements. Every single word in their classical language is referred to a Dhātu or Root, which is also a name for any constituent elementary substance, whether of rocks or living organisms. In short, when we follow out their grammatical system in all the detail of its curious subtleties and technicalities, we seem to be engaged, like a Geologist, in splitting solid substances, or, like a Chemist, in some elaborate process of analysis.

* See the notes on the Semitic and Āryan languages at pp. viii, ix of this Preface. Cambridge is at this moment engaged in establishing both a Semitic and Indian languages Tripos. Although our system of 'Schools' at Oxford is somewhat different, yet, I hope, we shall not be behind the Sister University in our encouragement of these languages.

† The debt which we English scholars owe to Professor Max Müller for having first introduced us to this science by his well-known lectures, is too universally acknowledged to require notice here. I am not sure whether twelve lectures on the principles of linguistic science by William Dwight Whitney, Professor of Sanskṛit in Yale College, are quite so well known in this country. If they are not, I here commend them to all interested in the study of language, merely remarking that their excellence is too obvious to require any praise from me.

Having said so much in support of an effort to facilitate and generalize the study of Sanskṛit, I have now to state my reasons for having addressed myself to a task like the present.

It may not be generally known that the late Professor H. H. Wilson once intended the compilation of a Dictionary not wholly dissimilar in character and plan to that here offered to the students of Sanskṛit and its cognate languages. This I have heard from himself was what he intended by the last words of the Preface to his second edition, in which he stated that it would be his wish as Boden Professor to offer to the cultivators of Sanskṛit 'other and better assistance.'

It is perhaps also not known that he actually made some progress in carrying out this intention, though eventually debarred from its prosecution by his other numerous literary labours. He therefore, about the year 1852, when I had completed the printing of the English-Sanskṛit Dictionary compiled by me for the East-India Company, made over a large manuscript volume, containing the commencement of his new work, to me, with a request that I would continue it on the plan sketched out by himself. At the same time he generously presented me with a copious selection of examples and quotations made by Pandits at Calcutta, under his direction, from a considerable range of Sanskṛit literature. It has become necessary for me to state these circumstances at the risk of being charged with egotism, because the publication of the first part of Professor Goldstücker's Dictionary has made Orientalists aware that Professor Wilson entrusted the printing of a third edition of his Dictionary to that learned scholar, whose recent death is felt by all Sanskṛitists to be an irreparable loss *. From what I have now notified, however, it will, I trust, be quite understood that the work committed to me by one who was first my master, and afterwards my wisest guide and truest friend, was not a new edition of his Dictionary, but an entire remodelling of his scheme of lexicography, consisting of a re-arrangement of all the words under Roots, according to native principles of etymology, with addition of the examples collected as above described. Having already completed the English-Sanskṛit part of a Dictionary of my own, I naturally undertook as a sequel the work thus assigned me, especially as the plan commended itself to my own judgment and predilections. Moreover, I actually carried on the task for a considerable period between the intervals of other undertakings. Soon, however, it began to be manifest that the third edition of Professor Wilson's Dictionary was assuming, under Professor Goldstücker's editorship, almost interminable proportions, so as to become no longer a new edition of a previous Lexicon, but rather a many-volumed Encyclopædia of Sanskṛit learning, which no one scholar, however persistent, could hope to carry beyond the letter A. At the same time the Sanskṛit-German Wörterbuch of Professors Böhtlingk and Roth, though conducted by two of the most energetic scholars of the day, and put forth with singular perseverance, appeared to be expanding into vast dimensions, so as to be quite beyond the compass of ordinary English students. These circumstances having forced themselves upon my observation, I suddenly determined to abandon the design of a wholly Root-arranged Dictionary—which could only be useful, like the works above-named, to the highest class of scholars—and to commence a work on a more

* It is stated in a notice of the late Professor Goldstücker's life, which appeared in a recent number of a well-known scientific periodical, that many thousands of notes and references for the new edition of Wilson's Sanskṛit Dictionary and other works, the result of an unremitting study of the MSS. treasures at the India House &c., are left behind by Professor Goldstücker. With reference to this matter, I ought in justice to the present learned and courteous librarian of the India Office, as well as in justice to my own Dictionary, to put on record, that soon after his appointment, Dr. Rost offered to allow me also the use of any of these MSS. treasures if I would name any likely to be useful to myself. Knowing, however, that about eighty MSS., including those I needed most, were doing good service at the house of Professor Goldstücker, aiding him day by day in the elaboration of his Dictionary, I did not feel justified in interrupting the prosecution of so large a work for the sake of any advantage that might have accrued to my own less weighty performance. Moreover, I felt that I could not in justice interrupt the continuity of Professor Goldstücker's labours, when I had the use of the Wilsonian Collection belonging to the Bodleian, which, however inferior to those at the India Office in the departments required by a lexicographer, were still freely placed at my command by our own learned and obliging librarian, the Rev. H. O. Coxe.

practical plan, which, although raised as far as my powers went, to the level of modern scholarship, so as to be a sufficiently trustworthy aid in studying the chief departments of literature, including the Veda, should yet be procurable at a moderate cost, and not extend beyond the limits of one compact volume. This leads me therefore to

Section 2.

Plan and Arrangement of the Present Work.

Those who appreciate the value of Sanskṛit in its bearing on the philosophy of language will understand my motive in endeavouring so to arrange this lexicon as to exhibit most effectively that peculiarity of construction which distinguishes the highest type of the great Indo-European line of speech. Such persons will comprehend without much explanation the plan pursued by me throughout these pages in the collocation of words connected by mutual affinities. For the benefit, however, of younger students, I now proceed briefly to point out the one grand distinctive peculiarity of the Āryan dialects which the arrangement of the present Dictionary is intended to demonstrate—a peculiarity separating them by a sharp line of demarcation from the other great family of human speech usually called Semitic *.

Happily it is now a familiar fact to most educated persons that the Indo-European or Āryan languages (of which Sanskṛit is the eldest sister †, and English one of the youngest) proceeded from a common but nameless and unknown parent, whose very home in Asia cannot be absolutely fixed, though the locality may conjecturally be placed somewhere in the region of Bokhāra, near the river Oxus. From this centre radiated, as it were, eight principal lines of speech; first, the two Asiatic lines, 1. Indian, 2. Īrānian, (the former eventually comprising Sanskṛit, Pāli, Prākṛit, and the modern Prākṛits or spoken languages of the Hindūs, such as Hindī, Marāṭhī, Gujarātī, Bengālī, &c.; the latter comprising (*a*) Zand, old Persian, Pahlavī, modern Persian, and Pushtū; (*b*) Armenian); and then the six European lines, viz. 1. Keltic, 2. Hellenic, 3. Italic, 4. Teutonic, 5. Slavonic, 6. Lithuanian, each branching into various sub-lines or ramifications as exhibited in the present languages of Europe ‡. Now, if the question be asked, What most striking feature distinguishes all

* I use the term 'Semitic' out of deference to established usage, though it leads to some confusion of ideas, because if 'Semitic,' or more properly 'Shemitic,' be used for the languages of the descendants of Shem, then 'Japhetic' (instead of 'Āryan') should be used for the descendants of Japhet. We cannot, however, give up the epithet Āryan (from the Sanskṛit *ārya*, 'noble') for our own Indo-European languages, suited as it certainly is to that noblest of all families of speech. The Rev. F. W. Farrar suggests adopting the term 'Syro-Arabian' as well as Semitic for the other family. Still the name Semitic may well be applied to Hebrew, Aramaic [including perhaps one set of cuneiform inscriptions, Chaldee and Syriac], and Arabic, because in the tenth chapter of Genesis, Shem is represented as father of Elam (who peopled Elymais), Assur (Assyria), Lud (Lydia), Aram (Syria), and of Arphaxad, grandfather of Eber, from whom came the Hebrews—or Trans-Euphratian race, the name Hebrew really meaning 'one who lives beyond a river'—and Joktan, father of Sheba, father of Himyar, whence came the Arabians. Mr. Farrar states in his useful lectures that the Semitic nations may number about 40 millions, compared with about 400 millions of the Indo-Europeans. Among Semitic races come the people of Abyssinia. These have special languages of their own, viz. the Ethiopic or Geez, which is their sacred and literary language only, and the spoken dialects called Tigré, Tigriña, for the north and north-east, and Amharic, for the centre and south; the former being nearer to Ethiopic than the latter, and all being connected with the Semitic, as derived through the ancient Himyaritic Arabic of South Arabia (Yaman).

† Though the younger sisters sometimes preserve older forms.

‡ As this is the first Oriental Dictionary put forth by any English scholar which attempts to introduce abundant comparisons between the various members of the Indo-European family, I here append a brief account of the Āryan cognate languages beginning with the Indian. 1. By Pāli or Pālī is meant one of the oldest forms of the ancient provincial Hindū-ī language of which Sanskṛit is the learned form, (see p. xiii of Preface.) It must have been spoken either in Magadha or in some district not far from Oude, where Buddha flourished, and being carried by the Buddhists into Ceylon became their sacred language, and is preserved in their canonical scriptures called Tri-piṭaka. Prākṛit is the name given to other and later provincial forms of Sanskṛit, which were the precursors and parents of the present Hindū dialects, Hindī, Marāṭhī, &c., see note, p. xvii. These latter may be called modern Prākṛits. 2. Now as to the Īrānian: (*a*) Zand or Zend (old Bactrian) is to old Persian and Pahlavī what Sanskṛit is to Pāli and Prākṛit. It is that ancient language of Persia in which the sacred books are written, called Zand Avastā, belonging to the Pārsīs (or fugitives from Persia scattered on the coast of India, and still believers in the religion founded by Zardusht or Zoroaster). Old Persian is a name given to the dialect preserved in one set of cuneiform inscriptions, about contemporaneous with Zand. Pahlavī (sometimes written

these languages from the Semitic? My answer is, that the main distinction lies in the character of their roots or radical sounds; for although both Āryan and Semitic forms of speech are called 'inflective*,' it should be well understood that the inflectiveness of the root in the two cases implies two wholly different processes.

Let me first briefly advert to the Semitic form. A Semitic root then may be described as a kind of hard frame-work consisting generally of three consonants which resemble three sliding but inflexible upright limbs, moveable hither and thither to admit on either side the intervenient vowels and certain merely ancillary consonants, usually called 'servile.' These subservient letters are, it is true, of the utmost importance to the diverse colouring of the radical idea, and the perfect precision of their operation is noteworthy, but their presence within and without the rigid frame of the root is, so to speak, almost overpowered by the ever prominent consonantal skeleton. In illustration of this we may take the Arabic triliteral root KTB, using capitals for these radical consonants to indicate their prominence; the third pers. sing. past tense is KaTaBa, 'he wrote,' and from the same three consonants, by means of various vowels and servile letters, are developed a number of other forms, of which the following are specimens: KaTB, writing; KāTiB, a writer; maKTūB, written; taKTīB, causing to write; muKāTaBat, corresponding by letter; iKTāB, dictating; taKāTuB, writing to one another; mutaKāTiB, one who keeps up a correspondence; maKTaB, the place of writing, a writing-school; KiTāB, a book; KiTBat or KiTāBat, inscription†.

Pehlevī) is a later Īrānian dialect, which once possessed an extensive literature. A more recent Īrānian dialect is Pārsī or Pāzand, leading to the modern Persian which sprang up in Persia not long after the Muhammadan conquest (about A. D. 1000), the earliest form of which, as represented in the Shāh-nāmah of Firdausī, has little admixture of Arabic, while the later is flooded with it. Pushtū is the present language of Afghānistān. (*b*) Armenian is of course the language of Armenia; it has two forms, the old Armenian or literary language, which is dead, and the modern Armenian, said to be split into four dialects containing many Turkish words. Connected with these is the Ossetic of the Ossetes, a Caucasian tribe. We now come to the six European lines: 1. The Keltic or Celtic (of the Κελτοί, Herod. II. 33) is the oldest of the Āryan family in Europe, and as it has had the longest life, so it presents the greatest divergence from Sanskṛit: it has been driven into a corner of the continent, viz. Brittany, by Romanic French, and into the extremities of Cornwall, Wales, Ireland, and the Highlands of Scotland by Germanic English: it has two lines, (*a*) the principal Keltic or Gaelic (of the Galli), comprising the Irish, Highland-Scotch, and Manx, of which the Irish is most interesting in relation to Sanskṛit; (*b*) the Kymric form of Keltic, including Welsh, Cornish (now extinct), and Armorican, which last is the name given to the language of Brittany. 2. The Hellenic comprises ancient Greek with its dialects (most interesting in its close affinity to Sanskṛit, and most important in its bearing on the original of the New Testament, though far less remarkable in its bearing on other European languages than Latin), and modern Greek, usually called Romaic (infinitely nearer to the ancient Greek than the Romanic languages are to Latin). 3. The Italic comprises, of course, Latin with its Romanic (or Romance) offspring, viz. Italian, French, Spanish, Portuguese, Wallachian, and Provençal; and includes some old Italian dialects, such as the Oscan of the Samnites in southern Italy, Umbrian spoken in north-eastern Italy and Sabine. 4. The Teutonic comprises (*a*) Gothic, which is the Sanskṛit of the Teutonic languages, especially of Low German; it was spoken by the ancient Gothic peoples who belonged to the Germanic race, and were divided into eastern and western Goths; a part of the latter being allowed by the Romans to settle in the province of Mœsia, near the mouth of the Danube, became converts to Christianity, and happily their bishop Ulfilas fixed their language by translating nearly all the Bible; a remnant of his translation has been preserved, otherwise this dialect, sometimes called Mœso-Gothic, would have been lost, and with it a most important key to Teutonic philology: (*b*) German, divided into two branches, viz. 1st, Low German, which is subdivided into four, viz. Saxon (sometimes called Old Saxon), leading to Anglo-Saxon and English; Frisian, once largely spoken by the Frisian tribes (Lat. *Frisii*) who dwelt on the north-west coast of Germany, and closely connected with English; Dutch, current of course in Holland; Flemish, spoken in that part of Belgium called Flanders; 2ndly, High German, subdivided into old, middle, and new, the last bringing us to modern German: (*c*) Scandinavian, divided into four, viz. Norse, i. e. old and new Icelandic (nearly alike and most valuable as preserving the original structure of the whole Scandinavian group), Swedish, Norwegian, and Danish, the two latter only differing in pronunciation. 5. The Slavonic comprises (*a*) old Slavonic or old Bulgarian, being to the Slavonic what Gothic is to the Teutonic, and similarly preserved in a translation of the Bible made by Cyril: (*b*) Russian, divided into Russian proper, Little Russian: (*c*) Polish, with other less noticeable Slavonic dialects, viz. Polabian, Bohemian, Sorbian, Servian, Kroatian, and Slovenian. 6. The Lithuanian is sometimes regarded as a branch of the Slavonic line, to which it is more nearly related than to the Teutonic; it is interesting as coming nearer to Sanskṛit in some of its forms than any other member of the Āryan family, and as having a dual, like the Gothic, and seven cases; it is still spoken by a limited number in Russian and Prussian provinces on the coast of the Baltic, but is disappearing before Russian and German; a more modern form of it is Lettish, spoken in Livonia: another kindred dialect is Old Prussian, once spoken in north-eastern Prussia, but now extinct.

* As distinguished from 'monosyllabic,' like the Chinese; and 'agglutinative,' like the Drāviḍian, Turkish, and other members of an immense class of languages in which the termination is easily separable from the body of the word. These are still called by some Tūrānian (from Tūr, eldest son of Farīdūn, to whom he assigned Turkistān, thence called Tūrān).

† For a further insight into these Arabic formations, the student is referred to a chapter on the use of Arabic words in my 'Practical Hindūstānī Grammar,' published by Longman & Co.

An Āryan root on the other hand, as best typified by a Sanskṛit radical, is generally a single monosyllable, which may be compared to a malleable substance capable of being drawn out to express every modification of an original conception. And this malleability, as it were, arises chiefly from the circumstance that the vowel is recognized as a constituent part of the radical; blending with its very substance, and even sometimes standing alone as itself the only root. Sanskṛit exhibits better than any other member of the Āryan line of speech this characteristic root-expansibility. More than this, it exemplifies better than any other that excessive *root-accretiveness* (if I may use the term) by which not only terminations and prefixes are grafted upon or welded into the original monosyllabic stock, but affix is affixed to affix, prefix is prefixed to prefix, derivative is derived from derivative, compound is compounded with compound in an almost interminable chain. In illustration of this the student is referred to such roots as 1. *kṛi*, p. 245; 1. *bhū*, p. 714; 1. *śru*, p. 1026; 1. *sthā*, p. 1145 of this volume.

Hence it becomes evident that the original plan of Professor Wilson, by which every single word would have been represented in regular sequence, growing, as it were, from its own parent stem, would have realized the true conception of a perfect Sanskṛit Dictionary. Verily if Greek lexicography has been occasionally so treated, much more has Sanskṛit, the great type of linguistic constructiveness, a right so to be.

I have now to show how far the present work satisfies this ideal. It is sometimes calculated, that there are about two thousand distinct roots in this language. If it be supposed that there are about eighty thousand distinct words growing out of these two thousand roots, a Dictionary on the usual alphabetical plan must have consisted of a series of eighty thousand monographs, each independent of the other; and, indeed, such a Dictionary might have been thought most agreeable to the common notion of a really practical work. It seemed to me, however, that a Dictionary so planned would have afforded little effective aid to the study of Sanskṛit, in its connection with comparative philology. On the other hand, it must be confessed that the idea of taking root by root, and writing, as it were, two thousand biographies, each giving a connected history of a distinct family allied together by a common pedigree was a philological dream too unpractical to be wholly realized. Some middle course, therefore, satisfying the requirements both of philology and of ordinary practice seemed most to be desired, and the following publication, though not answering the perfect philological ideal, is intended as an attempt at combining a partial root-arrangement with a convenient alphabetical order suited to ready reference.

In unison with this design, the roots of the language—always brought prominently before the eye by large Nāgarī type—will be found treated more exhaustively in the present work, both as regards the meanings given and the forms exhibited, than in any other Sanskṛit-English Dictionary yet published *. It is evident that a great many of these roots, or Dhātus, as they are called by native lexicographers, are not really elementary radicals, but compounds or developments of simpler elements. I have not always ventured to pronounce categorically as to which of two or more roots is the simplest form, but when roots are evidently allied, their connection is conspicuously indicated in the following pages. Thus I hope to have drawn attention to a point which English scholars have hitherto greatly overlooked †.

* I cannot sufficiently acknowledge my debt to Westergaard's Radices. The copy I have had for about thirty years tells a tale of constant reference. Indeed we have to thank Danish, quite as much as German scholars, for what they have done towards promoting linguistic culture.

† The number of distinct radical forms in Wilkins' collection is 1750, but as many forms having the same sound have different meanings, and are conjugated differently, they are held to be distinct roots, and the number is thereby swelled to 2490. Probably, the real number of elementary radicals in Sanskṛit might be reduced to a comparatively small catalogue. Some roots containing dentals have been cerebralized or vice versâ, and both forms are allowed to co-exist, as *bhan* and *bhaṇ*, *dhan* and *dhaṇ*; others whose initials are aspirated consonants have passed into other aspirated consonants or retained only the aspirate; and all forms co-exist in *bhṛi*, *dhṛi*, *dhvṛi*, *hvṛi*, &c. Again, such a

Furthermore, the plan now first carried out of arranging all verbs formed from roots by prefixing prepositions in their proper alphabetical order and at the head of their own derivatives, will be noted as a marked feature of originality and individuality. The labour entailed by the simple process of thus re-arranging the verbs in a language so rich in prepositions, can only be understood by other lexicographers *. But even this re-arrangement has not caused so much difficulty as the attempt to exhibit what may be termed *the kinship of words*, by distributing the greater part of the vocabulary of the language in families, or rather, if I may so express myself, in family-groups †. These groups are, as far as possible, collected under roots or leading words, which stand, as it were, at the head of the family, and are always distinguished from the rest by Nāgarī type in the manner more fully explained in the table of directions at the end of the Preface. Such a re-distribution of the vocabulary has often necessitated the separation of roots and homonyms under two, three, or more heads, each with its train of derivatives, subderivatives, and associated words, which in other Dictionaries would be brought together under one article ‡. An abundant return, however, has been reaped, if philological precision has been thus promoted, and facility afforded for viewing synoptically and comparing together the etymological history of the words so collocated.

Besides the obvious advantage of this arrangement to the philologically-minded student, great saving of space has been thus effected; all necessity for repeating derivations under each head being thus avoided, and the power gained of leaving many meanings to be inferred from one or other member of a group, instead of constantly reiterating them. For it must be borne in mind that all the series included under the same heading in Nāgarī type are to be regarded as cohering; so that all derivatives, whether primary or secondary, and all compound words following in regular sequence, may be studied in their mutual bearing and correlation both as illustrating each other and as contributing to throw light on the modifications of meaning evolved from the radical idea. These meanings, too, have not been thrown together in a heap, as they have been hitherto in some Oriental Dictionaries, but an attempt has been made to set them forth according to their logical development. The further advantage gained in space by the free use of Roman type will be explained under Section 4.

Conspicuously, again, in an enumeration of the more noteworthy features of the present publication, should certainly be placed the introduction of abundant comparisons from cognate languages, which no other Lexicon published by English scholars has, I believe, hitherto attempted to the same extent. I must at once distinctly notify that for these comparisons I have not trusted to my own judgment, but have followed the authority of the eminent German scholars whose names will be mentioned subsequently.

Another distinctive characteristic of this Dictionary consists in the articles on mythology, literature, religion, and philosophy, which will be found scattered everywhere throughout its pages. By consulting Professor Aufrecht's catalogues, Dr. Ballantyne's works, Dr. Fitz-Edward Hall's writings, Dr. Muir's Sanskṛit Texts, Professor M. Müller's Ancient Sanskṛit Literature, Dr. Weber's Indische Studien, Wilson's Vishṇu-Purāṇa, some Oriental Articles in Chambers' Encyclopædia—written, I believe, by the late Professor Goldstücker,—and my own collection of notes, I have been able to furnish the student with much valuable information on many subjects not hitherto treated of in any

root as *svad* is probably nothing but a compound of *su* and root *ad*, and such roots as *stubh*, *stumbh*, *stambh* are plainly mere modifications of each other.

* Why should not Sanskṛit lexicons have been brought into harmony with Greek in this respect long ere this? Greek is almost as free in its use of prepositions, e.g. *συμπαραβάλλω*, *συμπαρακαθέζομαι*.

† Even in English this might advantageously be done, as, for example, it would be very instructive to see such words as *share*, *shire*, *shore*, *shears*, &c. arranged under '*shear*,' to cut off, separate. Richardson in his great Dictionary has to a certain extent carried out this idea. See on this subject 'Archbishop Trench on the Study of Words.'

‡ See, for example, the roots 1. *su*, 2. *su*, 3. *su*, 4. *su*, at p. 1117, and 1. *kāla*, 2. *kāla*, at pp. 224, 225.

Dictionary. Let him observe, for instance, what is written under the words Vishṇu, Śiva, Veda, Manas, Sāman, Soma, Sāṅkhya, Sauptika-parvan. It will be doubtless said that too many names of persons, places, and books are introduced. In excuse I have to plead that greater liberty ought to be allowed to a Sanskṛit Dictionary in this respect than to Greek and Latin Lexicons, because Oriental alphabets have no capital letters. As to the names of books, it may often be useful to have attention drawn to works, still unprinted, ascertained to exist either in Europe or India.

It may perhaps be objected that there are too many compound words; but again it may be urged that a Sanskṛit Dictionary must not be tried by ordinary laws in this respect, for here again Sanskṛit stands eminently forth as the grand typical representative of the whole Āryan line of speech, which is throughout distinguished by its love of composition. To exclude compounds from a Sanskṛit Lexicon, would be, so to speak, to 'Unsanskṛitize' it. Not only are there certain compounds quite peculiar to Sanskṛit, but in the grammar composition almost takes the place of syntax, and the various kinds of compound words are classified and defined with greater subtlety and minuteness than would be possible in any other known language of the world. When a student is in doubt whether to translate compounds like *Indra-śatru* as Bahuvrīhis or Tatpurushas, the Dictionary is surely bound to aid in clearing up his perplexities. Moreover, as few examples are given or passages quoted in the present work, a limited admission of compounds, under certain restrictions, serves to illustrate the use of a leading word; for to such words, let it be observed, they have always been subordinated. After I had formulated my plan, and a large portion of the work was in type, the Sanskṛit Dictionary of Professor Benfey appeared *, and I was glad to find that, working independently, I had devised a system supported in some of these particulars by that philologist. All must agree that as Sanskṛit exceeds every other language in its infinite capacity for composition, no Sanskṛit Lexicon, if it admits compounds at all, ought to treat them as if they were independent entities entitled to a separate existence of their own.

Nevertheless I could never have followed Professor Benfey in placing compound words under their last member. This method, however philosophical, seems to sacrifice at the shrine of logical propriety what I have set before myself as a paramount consideration in arranging my own Dictionary—*facility of reference*. For a further explanation of points of detail the student is referred to the table of directions at the end of the Preface. I now therefore pass on to my third point.

Section 3.

Extent of Sanskṛit Literature comprehended.

I have sometimes been gravely asked by men learned in all the classical lore of Europe, Has Sanskṛit any literature? Such a question proves the urgent need for a work like the present, which aims at facilitating and making more general the study of a language closely allied to our own, and still more closely connected with the spoken dialects of our great Indian Empire—a language, therefore, about whose history every well-educated Englishman ought surely to know something.

Conscious, then, as my present office has made me of the general ignorance prevalent on Indian subjects, I may be excused if I preface this part of my Introduction by stating precisely what I conceive to me implied by the words Sanskṛit and Sanskṛit literature. By Sanskṛit, then, is not meant any really spoken language of India or even, I hold, any once generally spoken language. What the word Sanskṛit properly represents is, I conceive, *a certain form* of the

* The Sanskṛit-French Dictionary of M. Emile Burnouf, which also appeared after much of my work was in type, is an independent working out of some ideas similar to my own.

language brought by the Indian branch of the great Āryan race into India, the ancient spoken language of the Hindūs being more suitably styled Hindū-ī, just as its principal later development is called Hindī*. For in fact that happened in India which has come to pass in all civilized countries. The spoken vernacular of the people has separated into two lines, the one elaborated by the learned, the other popularized and variously provincialized by the unlearned†. In India, however, from the greater exclusiveness of the educated few, the greater ignorance of the masses and the desire of a bigoted priesthood to keep the key of knowledge in their own possession, this separation became more marked, more diversified, and progressively intensified. Hence, the very grammar which with other nations was regarded only as a means to an end, came to be treated by Indian Paṇḍits as the end itself, and was subtilized into an intricate science, fenced round by a bristling barrier of technicalities. The language, too, elaborated *pari passu* with the grammar, rejected the natural name of Hindū-ī, or 'the speech of the Hindūs,' and adopted an artificial designation, viz. Sanskṛita, or 'the perfectly constructed speech,' to denote its complete severance from the common tongue (called by contrast Prākṛita), and its exclusive dedication to literary and religious purposes. This of itself is a remarkable circumstance; for although something similar has happened in Europe, yet we do not find that Latin and Greek ceased to be called Latin and Greek when they became the language of the learned, any more than we have at present two names for the common and literary languages of modern nations. These remarks will perhaps conduce to a right appreciation of the nature of a literature which, although elaborated by a learned caste, is still the only real literature of the Hindū race, the vernaculars having hitherto produced little worthy of consideration.

Sanskṛit literature, it should be remembered, embraces two distinct periods, Vedic and post-Vedic. The former, beginning with the Ṛig-veda, and extending through the other three Vedas (viz. the Yajur-veda, Sāma-veda, and Atharva-veda), with their Brāhmaṇas, Upanishads, and Sūtras, is most valuable to philologists as presenting them with the nearest approach to the original Āryan language, its earlier works being composed in an ancient form of Sanskṛit, which is to the later what Chaucer's writings are to modern English. The latter commencing with the Code of Manu, with its train of subsequent important law-books, and extending through the six systems of philosophy‡, the vast grammatical literature, the immense epics‖, the lyric, erotic, and didactic poems, the Nīti-śāstras, moral tales and apothegms, the dramas, the various treatises on mathematics, rhetoric, prosody, music, medicine, &c., brings us at last to the eighteen Purāṇas with their succeeding Upa-Purāṇas, and the more recent Tantras, all of which are worthy of study as the great repositories of the modern mythologies and popular creeds of India. No one person, indeed, with limited powers of mind and body, can hope to master more than one or two departments of so vast a range, in which scarcely a subject can be named, with the single exception of Historiography, not furnishing a greater number of treatises than any other language of the ancient world. In some

* I use the word Hindū-ī as a convenient term for the ancient Bhāshā of the Āryan settlers in the neighbourhood of the Sindhu or rather of the Hapta Hendu = *sapta sindhavas*. It may be thought that this Bhāshā was identical with the language of the Vedic hymns. But even Vedic Sanskṛit represents a considerable amount of elaboration scarcely compatible with the notion of a vernacular dialect (as, for example, in the use of complicated grammatical forms like Intensives). Pāṇini, in distinguishing between the common language and the Vedic, uses the terms Bhāshā and Loka.

† Of course the provincialized Prākṛits, though not, as I conceive, derived directly from the learned language, borrowed largely from the Sanskṛit after it was thus elaborated.

‡ The systems of philosophy are properly only three: 1. the Nyāya by Gautama, which is the most practical, and contains the Hindū system of logic; 2. the Sāṅkhya by Kapila, which is dualistic, asserting the separate existence of soul and matter; 3. the Vedānta by Vyāsa or Bādarāyaṇa, which asserts the unity of all being: but of each of these respectively there are branches, viz. (*a*) the Vaiśeshika by Kaṇāda; (*b*) the Yoga by Patañjali; (*c*) the Pūrva-mīmāṅsā by Jaimini.

‖ Some idea of the extent of Sanskṛit literature may be gained by comparing the two great epic or heroic poems called the Mahā-bhārata and Rāmāyaṇa with the Iliad and Odyssey, as I have attempted to do in the small volume called 'Indian Epic Poetry,' published by Messrs. Williams and Norgate. The Mahā-bhārata, printed at Calcutta, contains 107,389 verses, each verse being supposed to consist of two lines. See also my edition of the 'Story of Nala,' published at the Clarendon Press.

subjects too, especially in poetical descriptions of nature and domestic affection, Indian works do not suffer by a comparison with the best specimens of Greece and Rome, while in the wisdom, depth, and shrewdness of their moral apothegms they are unrivalled. More than this, the learned Hindūs had probably made great advances in astronomy, algebra, arithmetic, botany, and medicine, not to mention their admitted superiority in grammar, long before any of these sciences were cultivated by the most ancient nations of Europe. Hence it has happened that I have been painfully reminded during the progress of this Dictionary that a Sanskṛit lexicographer ought to aim at a kind of quasi omniscience. Nor will any previous classical education, such at least as has been hitherto usual, enable him to explain correctly the scientific expressions which—not borrowed from the Greeks—are liable to be brought before him. To pretend therefore that the present work, although probably containing nearly three times as much matter as any other Sanskṛit Dictionary yet published (excepting of course the great Thesaurus of Professors Böhtlingk and Roth, and that of Rādhākānta-deva), is competent to satisfy the student in every branch of Sanskṛit literature, would manifestly display either ignorance or conceit. Perhaps the departments in which it must be admitted to be weakest are those of the Veda and philosophy with their respective native commentaries. Still an attempt has been made to supply what has hitherto been almost entirely neglected by English lexicographers.

In truth, I have felt that no modern Lexicon ought to exclude Vedic words, important as these are in their philological bearings. I must nevertheless plainly confess that the interpretation of these words is often so doubtful—often so purely tentative—that I have been sorely perplexed in my efforts to furnish the student with trustworthy renderings. Of course with the Veda, as with every other profoundly obscure subject, there is a natural craving for an infallible guide. At the same time no priestly infallibility is here thought to be attainable; for although the great Brāhman and Āćārya, Sāyaṇa, lived about five hundred years ago at Vijaya-nagara, an ancient Indian capital and seat of learning, yet this eminent authority has been altogether put out of court by modern philological critics. When, however, it is found that modern scholars themselves frequently differ as much from each other as they do from that once trusted and certainly most learned Brāhman, it seems hopeless to expect security from error in any particular sect or section of modern critics and philologists. Notwithstanding these perplexities, I cannot express too strongly my appreciation of what German scholars have effected in this difficult field of research, and my gratitude for the aid received from the interpretations of Professors Böhtlingk and Roth. The authority of these scholars has been generally followed by me, though I have been careful to give, in addition, the renderings of Sāyaṇa (according to Professor Max Müller's edition *), feeling, as I do, rather enthusiastically that this great native commentator, even if he occasionally misleads, ought never to be ignored.

The foregoing sketch of the nature of Sanskṛit literature will, I trust, explain the impossibility of covering its vast area by any Dictionary in one volume. It will also explain my non-admission into my pages of the ample store of examples made over to me by my predecessor, the late Professor H. H. Wilson. These would, at least, have swelled out my one compact volume to an inconvenient size, if they had not expanded it into two. For the same reason I have been obliged, as a rule, to forego authenticating my meanings by more than a few scattered references either to passages in

* It should be mentioned however, that for the latter part of the Ṛig-veda I have not had the advantage of Professor Max Müller's editorial skill. The first volume of his edition of this work, with Sāyaṇa's commentary, was brought out under the patronage of the East India Company in 1849. Three other volumes have since appeared, completing as far as the end of the eighth Maṇḍala. For the remainder I have been obliged to trust to an imperfect MS. of Sāyaṇa's commentary in the Wilsonian Collection belonging to the Bodleian Library. This is the only Ṛig-veda MS. of any value that I have had it in my power to employ, as I have not been able to consult the excellent MSS. belonging to the India Office Library, which others had a greater right to use than myself. I am informed that a fifth volume of the Ṛig-veda is about to appear.

the literature or to the modern authorities on which I have depended for guidance. In this I had better ground for abstention than my predecessor, seeing that the great work of Professors Böhtlingk and Roth, the completion of which may be looked for in a few years, will provide advanced scholars with abundant examples and references to every department of the literature. I should add that as my main object has been to facilitate and generalize the study of a difficult language, I have of course abstained from complicating the typography of this volume by placing accents on Vedic words *. For a knowledge of these the scholar must again apply to the great German Wörterbuch.

I come in the next place to a feature in the present publication which, as the four Governments of India have liberally patronized this work, demands an ample explanation.

Section 4.

Alphabet and System of Transliteration employed.

I fear the great Indian Paṇḍits, if they deem this Dictionary worthy of their notice, will be somewhat surprised that a work intended as an aid to the study of their literature should exhibit their venerable Sanskṛit clothed in a modern European dress †. Let me then crave leave to remind them that the Romanized character employed in these pages will be found, if its history be investigated, to be neither modern nor European, and may possibly turn out to be even more ancient than their sacred Nāgarī, and even more suited to the expression of their sacred Sanskṛit.

After all, we English are not only Eastern in our origin, but in many of our most important surroundings. First, we have received our religion and our Bible through an Eastern people; next, our language is certainly Asiatic in its affinities; thirdly, we are known to have derived our invaluable decimal notation, commonly called the ten Arabic numerals, from India through the Arabs; lastly, the written symbols which I am now employing, and by which this useful vernacular of ours is, as it were, materialized and sent to the ends of the earth, are certainly Asiatic too.

The East is, we must candidly own, the first source of all our light. We cannot, indeed, localize in Asia the precise spot whence issued the springs of that grand flow of speech which spread in successive waves—commencing with the Keltic—over the whole area of Europe; but the local source of the first alphabet, without which each of these waves of speech must have been in the end swallowed up and lost in its successor, is well known to have been Phœnicia. The great centre of the commerce of antiquity naturally gave birth to what was felt to be indispensable to the intercommunion of national as well as individual life. By the very necessities of trade Phœnicia invented the first, so to speak, locomotive power which enabled language, embodied in a kind of material form, to be in a manner exported to distant countries and bartered, like any other commodity, for language imported in return.

Probably the first Phœnician graphic signs were, like the Chinese, of an ideographic character, but of this there is said to be no certain evidence. However that may be, it is tolerably clear that the first Phœnician graphic system, about which we know anything, had not advanced beyond

* See the note on Vedic accents, p. xix of this Preface.

† Though some Sanskṛit books—such as Professor Aufrecht's Ṛig-veda—printed in the Roman character are much used by European scholars, it is doubtful whether these have obtained even a limited circulation in India. I trust, therefore, that when this volume falls into the hands of any great Paṇḍit, to whom one of our Indian Governments may present it, he will not consider that I am degrading Sanskṛit like the man who pollutes cow's milk by putting it into a dog's skin. *Nahi pūtaṃ syād go-kshīraṃ śva-dṛitau dhṛitam;* cf. Muir's Sanskṛit Texts, vol. ii. p. 53, note 97. Of course I know that many native books are printed in which Sanskṛit words are transliterated by Roman letters, but my desire is to see some standard texts accurately printed in this character and circulated throughout India. At present the loose and careless way in which the Roman alphabet is applied tends to bring the whole system into disrepute. This is exemplified in writing the names of places and persons as well as in books. A little work called the Durga-puja [sic] by Pratápachandra Ghosha has just been received by me from Calcutta. It contains much useful information, but here we have Sanskṛit words transliterated without any attempt at exactness, e.g. *Devi, Durga, puja, Purana, ashtami, Krshna, Savitri,* and numberless others.

the second stage of alphabetic progress. It was, in fact, essentially syllabic, and even to this day the Semitic alphabets coming immediately from it—viz. the Hebrew, Syriac, and Arabic—are very little better than syllabic systems. Such an alphabet then, though well suited to Eastern calligraphic tastes, was manifestly imperfect. It provided chiefly for consonants, as if they were the lords of sound, instead of its dependents, and often its impediments. The real want for civilized nations, eager for intercommunication, was a phonetic alphabet, by which neither ideas nor consonants, but rather *sounds* should be symbolized. As therefore vowels are the only real representatives of sound, and indeed the very life of the word which without them would be a mere hard and helpless skeleton, it was essential to an effective phonetic system of graphic symbols that vowels should have at least as prominent a position in a written word as their attendant consonants. This was very soon felt by the Greeks, who no sooner received a consonantal alphabet from Phœnicia than they began to remedy its defects, and forthwith invented a system by which the vowel sounds were properly symbolized and distributed side by side with their consonantal fellows —not as mere appendages, but as close companions. The Greek expansion of the Phœnician alphabet was still further developed by the more practical Romans, and by them spread everywhere throughout Europe *.

Now, although the Semitic origin of Indian alphabets has not yet been satisfactorily proved, it is still probable that the Eastern branch of the Āryan stock which settled down in India, derived their first idea of symbolizing language by written marks indirectly from Phœnicia through some neighbouring country whose system was borrowed from Semitic models †. They appear also, like the Greeks, to have felt the defects of a syllabic or merely consonantal method, and just as they worked out for themselves their own theory of grammar, so they elaborated for themselves their own 'vowelized' system of writing. Note, however, how the subtle-minded Hindūs, working out their own ideas in their own philosophical way, have produced an alphabet, not only free from the defects of the Semitic, but so overdone in its abundance of vowel symbols and its theory of the mutual relationship of vowels and consonants, that this very elaboration becomes practically a serious hindrance.

Let me for the benefit of those who may use this Dictionary for philological purposes, without having acquired a complete familiarity with the Nāgarī letters, briefly point out the most conspicuous merits and demerits of the European and Indian systems.

From what I have before advanced, it will, I think, be clear that it ought to be a fixed rule in all good alphabets, 1st, That every vowel, short and long, should be properly symbolized and admitted to close companionship with its consonant, no vowel symbol being ever allowed to stand for any other vowel sound but its own. For example, the 'a' sound of 'ka' should be properly symbolized; it should not be supposed to inhere in 'k;' nor should it be represented by a mere dot or stroke, above or below the 'k,' as if it were a simple appendage to the consonant, as in Semitic alphabets. Nor should the symbol 'a' be allowed to stand for different vowel sounds short and long, as in 'tape,' 'tap,' 'tall,' 'tar,' 'mortar,' in every one of which the vowel ought to be variously symbolized. 2ndly, That every simple consonant should have one single fixed symbol, and never more than one. For example, the symbol 'k' should not be interchangeable with 'c' to express the same consonantal power as in 'cap' and 'keep.' 3rdly, That modifications of any particular simple

* The Romans, however, having no proper aspirated consonantal sounds, rejected the Greek θ, φ, χ, and to represent these unhappily originated the clumsy *th*, *ph*, *ch*, writing also *ps* for ψ.

† According to Mr. Edward Thomas (Prinsep's Indian Antiquities, vol. ii. p. 42), the theory by which Professor Weber has sought to establish a Phœnician origin for the Indian alphabets is untenable. There are, however, two sets of Buddhist inscriptions, and that of Kapurdigiri is decidedly traceable to a Phœnician source. Those on the rock of Girnar (Giri-nagara) in Kattywar, Gujarāt, which are said to be most important in their relation to the present Indian alphabets, are not so clearly traceable. Mr. Thomas appears to have good ground for thinking that many of the Nāgarī letters were derived from the Drāviḍians of the South.

vowel or consonantal power should not be represented by two letters, but by some modification of a single symbol. For example, the long form of the vowels *a*, *i*, *u* should not be denoted by two letters, as in our word 'hoop,' but by some mark or stroke placed over these vowels (so that 'hoop' should be written 'hūp'). Similarly, the aspiration of *k*, *t*, *p*, ought not to be represented by two letters as in *kh*, *th*, *ph*, but by some mark attached to *k*, *t*, *p*; thus such a word as *phala* should be written *p̔ala*, and *dhana*, *d̔ana*; or perhaps according to the Anglo-Saxon method with a horizontal stroke above, as in đ for the *dh* sound of *the*.

Tried by these rules, the Nāgarī alphabet shows itself in many respects superior to the old Roman alphabet, and certainly to our use or *abuse* of the Roman symbols commonly called the English alphabet. But tried by the same rules, it will be found, I believe, inferior to the Indo-Romanic system, by which name I call the modification of Sir William Jones' method of applying the Roman alphabet to the languages of India, adopted in the present Dictionary.

The fact of the matter is, that Hindū grammarians have so overdone the true theory of the necessary vocalization of consonants, that they declare it impossible for any consonant to stand alone without its associated vowel, not only in a single word, but in a whole sentence, unless, indeed, the consonant come at the end of all, when the mark ्, called a Virāma or stop, must be employed. Moreover, the dependent position of a consonant is so insisted on that every simple consonant must perforce possess an inherent vowel by a necessary condition of its own existence, so that when it is written without vowel or stop the vowel 'a' must always be pronounced after it. Hence, such a word as 'bind,' would have to be pronounced 'binada,' unless a conjunct symbol be employed, compounding *n* and *d* into one letter, the use of the Virāma or stop, except at the end of a sentence, being an infraction of orthographic laws. Thus it arises that an immense assortment of conjunct consonants is needed. More than this, the excessive elaboration of their vowel-system by the Hindūs necessitates the introduction of two new vowels, *ṛi* and *ḷṛi*. Again, each of the fourteen vowels (except *ă*) has two symbols, according as it is initial or non-initial, and the form of some of these obliges them to be printed before the letter after which they are pronounced and in various awkward places, thereby exposing them to fracture, and increasing the general complication. So that with unusually numerous vowel-symbols, with thirty-five consonants and an almost indefinite number of intricate conjunct consonants, the number of distinct types necessary to equip a perfect Sanskṛit fount amounts to about 500 (see the table opposite to page 1).

Now will any one maintain, that in these days of railroads, electric telegraphs, cheap printing, and the Suez canal, such an overstraining of alphabetical precision can be maintained much longer for the expression of any language belonging to the same family as our own, and in any country forming an integral part of the British Empire? Indeed Sanskṛit ought to be made a potent instrument for uniting England more closely with India, and a powerful means for exciting more real sympathy and fellow-feeling between Englishmen and their Indian fellow-subjects; but on this very account it requires every facility to be conceded to its acquisition, and every contrivance to be adopted for harmonizing it with those kindred European tongues whose structure it is above all capable of illustrating.

Be it remembered that we are not expecting either absurdities or impossibilities. We are not so foolish as to suppose that the Hindūs will ever abandon their own national forms of speech. On the contrary, we expect that they will tenaciously adhere to them, even as their brethren of Wales hold to their own separate and distinct branch of the same speech-stem. But because we cannot change the organs of speech or fuse the twenty-two languages* of India into one common

* Viz. Sanskṛit, with its kindred Hindī, Marāṭhī, Gujarātī, Bengālī, Uriya, Asamese, Panjābī, Gurumukhī, Sindhī, Nepalese, Kaśmīrī, the Singhalese of Ceylon; the Pushtū of Afghānistān; the five Drāviḍian languages, Tamil, Malayālam, Telugu, Kanarese, Tulu; the half Drāviḍian Brahū-ī; the composite Urdū or Hindūstānī current throughout India; and lastly Burmese.

tongue, are we therefore not to do what we really can to promote intercourse and communion between kindred races united under one government and descended from the same ancestors? If our great Indian Paṇḍits are made familiar with our graphic systems, will they not be more likely to study our language and literature, to benefit by our knowledge, and to use our numerous appliances for economizing time, labour, and money? In short, is it fatuous to expect our fellow-subjects to imitate us in adopting a common system of symbols for a common line of cognate languages?—a system, be it thoroughly understood, not to be confounded with our English 'free and easy' abandonment of all system in our treatment of the Roman alphabet—but a system capable of complete adjustment to the expression of Āryan sounds, whether Roman, Greek, Welsh, English, or Indian, and probably little more different in form from the present Nāgarī than that Nāgarī is from the characters prevalent in India when Sanskṛit was first committed to writing *. For since the fact is patent, that the further we go back, the more plainly do the Indian alphabets point to a foreign origin, the power of ancient and sacred association cannot certainly be pleaded for the maintenance of the present Nāgarī.

Nor can our Indian brethren shelter themselves under any plea of impossibility, when all the logic of historical facts is against them. Is any nation more tenacious of everything national than the Jews? and yet have they not abandoned their ancient character for a more modern form? Have not also the Arabs and Persians, not to mention the Keltic and Teutonic races, done the same? Have not the Hindūs themselves renounced many of their most ancient usages, and allowed the rigidity of caste to relax under the pressure of steam and other European forces. Even in the very matter of alphabets the facts of their own history are also against them, for if they deny the foreign origin of their venerated Nāgarī, they have confessedly adopted the modern Persianized Arabic alphabet—a consonantal, if not a purely syllabic system—to express Hindūstānī. Now, Hindūstānī, notwithstanding its flood of Arabic and Persian words, is as much a form of Hindī—the language of 'pakka' Hindūstān—as English with its flood of Norman French is of Anglo-Saxon. Surely then all must admit that Hindūstānī, at least, has a far better right to the Indo-Romanic alphabet derived from kindred British rulers, than it has to be saddled with the consonantal system of foreign Muslim invaders. For that system, be it noted, is wholly Semitic in its essential features, and therefore quite unsuited to the fundamental Āryan structure of a Persianized Āryan dialect.

If after what I have thus advanced, our great Indian Paṇḍits remain, as I fear some of them will, unconvinced, let any ordinary scholar who consults the pages of this work say whether they do not derive much of their typographical clearness from certain apparently trifling, but really important contrivances, possible in our Indo-Romanic, impossible in the usual Nāgarī type. One of these, of course, is the power of leaving spaces between the words of the Sanskṛit examples given. Will any student say that such an example as *sādhu-mitrāṇy akuśalād vārayanti* does not gain in clearness by being properly spaced †? Again, the power of using capitals and what are called italics (to say nothing of 'Egyptian' and other forms of European type) is manifestly an advantage to be placed to the credit of Indo-Romanic typography. Who will deny the gain in clearness by the ability to make a distinction between smith and Smith—brown and Brown—bath and Bath? And will any one examine the pages of this Dictionary, and then compare those of the Śabda-kalpa-druma, without admitting the advantage gained in the power of employing italic type? Lastly, the

* It is certainly remarkable that the whole Vyākaraṇa of Pāṇini, unlike the Greek grammar or γράμμα, appears to ignore written symbols, as if Sanskṛit was never intended to have any peculiar graphic system of its own. In South India Sanskṛit is written in different characters; and the first inscriptions found on rocks are in Pāli and Prākṛit, not in Sanskṛit. They are referred to the Buddhist sovereigns who possessed political power in India about three centuries B.C. The present form of Nāgarī is thought to be little older than the tenth or eleventh century of our era.

† What should we think of an English Dictionary which, disdaining to aid our overtried vision by any typographical contrivances at the supposed sacrifice of euphonic propriety, should insist on presenting the corresponding example in proper phonetic conjunction thus—'goodfriendsguardfromevil?'

power of applying the hyphen to separate long compounds in a language where compounds prevail more than simple words *, will surely be appreciated by all. I can only say, that without that most useful little mark, the present volume must have lost much of its clearness, and probably half its compactness, for besides the obvious advantage of being able to indicate the difference between such compounds as *su-tapa* and *suta-pa*, which could not be done in Nāgarī type, it is manifest that even the simplest compounds, like *sad-asad-viveka*, *sv-alpa-keśin*, would have required without its use an extra line to explain their analysis †.

Notwithstanding all my advocacy of the Indo-Romanic graphic system, it is still my duty to point out that so long as the natives of India continue to use their own alphabets, so long is it incumbent upon us Englishmen who study Sanskṛit in its bearing upon the Indian vernaculars, to master the Nāgarī character. Under any circumstances there must be a long transition period during which the Indian and Romanic systems will co-exist, and however the struggle between them may terminate, the end is not likely to be witnessed by the existing generation. For this reason the Nāgarī alphabet is by no means ignored in these pages. On the contrary, it is pressed into the service of the Romanic, and made to minister to a most useful purpose, being employed to distinguish the leading word of a group in a manner best calculated to strike the eye and arrest the attention.

Fairness, moreover, demands that a few of the obvious defects of the system of transliteration adopted in this volume should be specified. In certain cases it confessedly offends against philosophical exactness; nor does it always consistently observe the rules stated in a preceding paragraph. The vowels *ṛi* and *ṛī* ought to be represented by some one symbol—such as that used by many German scholars—though *ṛ*, *ṝ* seem to me somewhat unsuitable for vowel sounds. So again the aspirated consonants ought not to be represented by a second letter attached to them. In the case of *ch* employed by Sir W. Jones for च् and *chh* for छ्, the inconvenience appeared to me so great that in the third edition of my Sanskṛit Grammar, I ventured to adopt *ć* for च्, the pronunciation, however, being the same as *ch* in *church*, which might therefore be written *ćurć*. Had I dared to innovate further, I should have written *k'* for *kh*, *t'* for *th*, *p'* for *ph;* and so with the other aspirated consonants, *c* being then employed for च्. The fact, of course, is that an aspirated consonant is merely a consonant pronounced with an emphatic emission of the breath, much as an Irishman would pronounce *p* in *penny*, and to indicate this, a stroke placed on one side or over the letter seems more appropriate than the mark of the Greek hard breathing adopted by Bopp, which may well be used alone to utter a vowel, but is scarcely suitable to emphasize a consonant ‡.

I also prefer the symbol *ṣ* for the cerebral sibilant. Should a second edition of this Dictionary be ever called for, some of these improvements may possibly be adopted. With regard to the letter *w*, I have discarded it, and retained only *v*, because the Nāgarī only possesses one character for the labial semivowel, viz. व, and to transliterate this or any other single Oriental character by two Roman representatives must certainly lead to confusion. As to the German method of using

* Forster gives an example of one compound word consisting of 152 syllables. I rather think this might be matched by even longer specimens from Ćampū composition.

† At any rate, it is to be hoped that the hyphen will not be denied to Sanskṛit for the better understanding of the more complex words, such, for example, as *vaidika-manv-ādi-praṇīta-smṛitilvāt, karma-phala-rūpa-śarira-dhāri-jīva-nirmitatvābhāva-mātreṇa*, taken at hap-hazard from Dr. Muir's Texts. We may even express a hope that German scholars and other Europeans, who speak forms of Āryan speech, all of them equally delighting in composition, may condescend more frequently to the employment of the hyphen for some of their own Sesquipedalia Verba, thereby imitating the practical Englishman in his Parliamentary compounds, such, for example, as habeas-corpus-suspension-act-continuance-Ireland-bill.

‡ A hint might be taken from Anglo-Saxon đ, as before observed, especially if ^ be used for long vowels. The mark ' is perhaps too much like that required for accentuation. I hope, however, that the system of accentuating classical Sanskṛit will never be allowed. Why complicate a subject already sufficiently intricate by introducing another element of perplexity which native scholars themselves do not sanction? Let accentuation be kept for the Veda; and in Vedic words a more upright and conspicuous stroke might, in my opinion, be used with advantage.

k, *kh* for *c*, *ch*, and *g*, *gh* for *j*, *jh*, the philological advantage gained by thus exhibiting the phonetic truth of the interchange of gutturals and palatals, appears to me outweighed by the disadvantage of representing sounds differing so greatly in actual pronunciation by similar symbols.

Notwithstanding the shortcomings and inconsistencies thus fairly acknowledged, I have no hesitation in asserting that the Romanic system expanded by the marks and signs now generally agreed upon and still further to be improved hereafter, may be adapted to the Āryan languages of India quite as completely and appropriately as to the Āryan languages of Europe.

Having felt obliged by the form in which this Dictionary is printed to dwell thus at length on a point of vast importance both to the general cultivation of Sanskṛit and the diffusion of knowledge in our Eastern Empire, I must now beg permission to record my sense of the great assistance this cause has received from the energetic efforts of one who has ever been a true friend to the natives of India, Sir Charles E. Trevelyan. He was the first Indian officer of eminence who appreciated the real bearing of this matter upon native education, and the first writer who in his able minute, dated Calcutta, January 1834*, cleared away the confusion of ideas with which the subject was then perplexed by many prejudiced persons and even by some scholars. He also was the first to awaken an interest in the question throughout England about thirteen years ago, aided as he was by the able advocacy of 'the Times' newspaper. To him and to 'the Times' I owe the first impressions which corrected my own prejudices. Since then, many Oriental books printed on a plan substantially agreeing with Sir W. Jones' Indo-Romanic system have been published, both by eminent scholars in Europe and by missionaries in India †, and the form in which the present Sanskṛit Dictionary is now put forth affords, I trust, another evidence of the reality of the movement and of its gradual advance.

Section 5.

Principal Sources drawn upon in the Process of Compilation.

I have now to enumerate the various works consulted by me in compiling this Dictionary. My only reason for not indicating these authorities in the body of the various articles as they have been written, has been that the volume—which even now has outgrown the dimensions originally fixed—would have thereby lost much of its convenient compactness, and could not have been produced at a moderate cost. The eye, too, would have been confused in passing from one meaning to another. Justice, however, requires that before commencing my enumeration, I should specially record my debt to particular authorities most frequently consulted and relied upon. I do so with a deep consciousness that nothing I am about to state can add to the celebrity of any one of the eminent scholars to whom I owe most. Indeed, it is impossible for me to express adequately my sense of obligation to the great work of Professors Böhtlingk and Roth. Although I have referred to every other dictionary, glossary, and vocabulary, including those of Professor Benfey and Westergaard and the eight-volumed Encyclopædia of Rādhākānta-

* This will be found at p. 3 of the 'Original Papers illustrating the History of the Application of the Roman Alphabet to the Languages of India,' edited by me at the request of Sir Charles Trevelyan in 1859, and published by Messrs. Longman. I commend this volume to every one interested in the diffusion of education among the natives of our Indian Empire.

† Amongst other publications the Ṛig-veda itself, edited by Professor Aufrecht, has been printed and published in the Roman character; also part of the Kathā-sarit-sāgara by Dr. Hermann Brockhaus. Dr. Muir in his Sanskṛit Texts has also extensively used the Indo-Romanic system, as well as Dr. Weber in the Indische Studien, where some of the Upanishads are so transliterated. Let any one compare Professor Aufrecht's one compact and cheap octavo volume with the six massive quartos to which the Ṛig-veda will extend, now being edited in the native character. Even if the Romanized edition had the commentary, it would probably not extend beyond two moderate octavo volumes. With regard to the series of valuable Hindūstānī works printed in the Anglo-Hindūstānī character by missionaries in India, a full account of them will be found in Sir Charles Trevelyan's 'Original Papers' referred to in a previous note. The whole Bible has been beautifully printed in this form, and carried through the press by the Rev. R. Cotton Mather; also a glossary to part of the Bible by his son Mr. Cotton Mather.

deva, commonly called the Śabda-kalpa-druma*, and although I have striven to weigh and verify for myself all the words and meanings given by my fellow lexicographers, yet I have always considered an appeal to the St. Petersburg Wörterbuch as the most satisfactory available means for deciding doubtful questions.

Naturally, I have kept Professor H. H. Wilson's Dictionary on my working-table, and have constantly had recourse to its pages. Indeed, I must own that I commenced by looking to my predecessor's labours as my chief authority. And let me here assert most emphatically, not only that, considering the condition of Sanskṛit scholarship when it was compiled, Professor Wilson's was a wonderful production, but that, like many other scholars, I could never have learnt Sanskṛit at all without its aid. Nevertheless, sincerity obliges me to confess, what other lexicographers may perhaps admit to be not without a parallel in their own mental history, that my mind has had to pass through a kind of painful discipline involving a gradual weakening of faith in the performances of my fellow men, not excepting those of my own venerated teacher. I began, indeed, with much confidence in the thought that one man existed on whom I could lean as an almost infallible guide; but as the work grew under my hands and my sensitiveness to error sharpened, I discovered to my surprise that I was compelled to reject much of his teaching as doubtful. Moreover, the truth must be told, that as I advanced further my trustfulness in others, besides my old master, began to experience occasional disagreeable and unexpected shocks; till now that I am arrived at the end of my work, I find myself left with my confidence in the accuracy of human beings generally—certainly not excepting myself—rather painfully disturbed. Nevertheless, I am bound thankfully to acknowledge that my faith in the general scholarlike exactness of the great German authorities already named has never been materially shaken. I ought also to make particular mention of Dr. John Muir's 'Sanskṛit Texts,' which have been constantly referred to by me, and have been found by experience to be invaluable, both for their general accuracy and for the judgment the author has displayed in his interpretation of Vedic words.

To these acknowledgments of special obligations I now subjoin an alphabetical list of all the principal works (not including of course all the mere texts and manuscripts) consulted by me, or in any way drawn upon for information, during the progress of my labours.

Andrew's (E. A.) Latin-English Dictionary.
Asiatic Researches.
Asiatic Society's (Royal) Journal.
Aufrecht's (Th.) Catalogue of Sanskṛit MSS. in the Bodleian Library, Oxford.
— Catalogue of Sanskṛit MSS. in the Library of Trinity College, Cambridge.
— Halāyudha's Vocabulary.
— Ṛig-veda-saṃhitā.
— Uṇādi-sūtras.

Ballantyne's (James) various lectures on Hindū Philosophy, and translations of some of the Aphorisms.
— translation of the Sāhitya-darpaṇa.
— Laghu-kaumudī.
Banerjea's (K. M.) Hindū Philosophy.
Banerjea's Kumāra-sambhava (with notes).
Benfey's Chrestomathie (with vocabulary).
— Sāma-veda (with vocabulary).
— Sanskṛit-English Dictionary.
— Sanskṛit Grammar.
Böhtlingk's (and Roth's) Sanskṛit-Wörterbuch.
Böhtlingk's Indische Sprüche.
— edition of Pāṇini's Grammar.
— edition of Vopa-deva's Grammar.
— (and Rieu's) Hemaćandra's Glossary.
Bombay edition of the Mahā-bhārata.
— of the Rāmāyaṇa.
Bopp's Glossary (first and second editions).
— Comparative Grammar (Eastwick).
Bosworth's (Dr. J.) Anglo-Saxon Dictionary and Grammar.
Brockhaus' (Hermann) Kathā-sarit-sāgara.
Burgess' translation of the Sūrya-siddhānta.
Burnouf's (Eugène) Bhāgavata-Purāṇa (books I–III, translated by Burnouf).
Burnouf's (Émile) Sanskṛit-French Dictionary.

Chambers' Encyclopædia.
Colebrooke's Amara-kosha.
— Indian Algebra.
— Essays on the Religion and Philosophy of the Hindūs.
— Dāya-bhāga.
— Mitāksharā.
Cowell's (E. B.) Kusumāñjali (with translation).

* A fine copy of this valuable work, now very difficult to procure in its perfect state, was searched for, some years ago, at Calcutta and most kindly presented to me by my friend Mr. Walter Scott Seton-Karr, Foreign Secretary to the Governments of Lord Lawrence and Lord Mayo, and Vice-Chancellor of the Calcutta University.

Cowell's (E. B.) translation of the Vikramorvaśī.
— edition of Elphinstone's History of India.
Curtius' (Georg) Grundzüge der Griechischen Etymologie.

Farrar's (F. W.) Families of Speech.
Foucaux's (Ph. Ed.) Episodes of the Mahā-bhārata.

Goldstücker's (Theodor) Sanskṛit-English Dictionary (parts I–VI).
Griffith's (Ralph T. H.) Specimens of Old Indian Poetry.

Hall's (Fitz-Edward) edition of the Sūrya-siddhānta.
— Contribution towards an Index to the Bibliography of the Indian Philosophical Systems.
— translation of Nīlakaṇṭha's Rational Refutation of the Hindū Philosophical Systems.
— Sāṅkhya-pravaćana-bhāshya.
— edition of Wilson's Vishṇu-Purāṇa.
Haughton's (Graves C.) Bengālī Dictionary.
Haug's (Martin) Aitareya-Brāhmaṇa (with translation.)
Hilpert's (J. D.) German Dictionary.

Johnson's (Francis) Hitopadeśa (first and second editions, with translation and vocabulary).
— Selections from the Mahā-bhārata (with vocabulary).
— Megha-dūta (1st and 2nd editions, with vocabulary).
Jones' (Sir William) translation of Manu.
Journal of the Royal Asiatic Society.

Lassen's Sanskṛit Anthology (with glossary).
Liddell's and Scott's Greek-English Lexicon.
Ludvig's Infinitiv im Veda.

Molesworth's (James T.) Murathee Dictionary.
Moor's Hindū Pantheon.
Müller's (Max) Ancient Sanskṛit Literature.
— Chips from a German Workshop.
— Hymns to the Maruts.
— Lectures on the Science of Language.
— Ṛig-veda-saṃhitā.
— Ṛig-veda-prātiśākhya.
— Sanskṛit Grammar.
Muir's (John) Original Sanskṛit Texts (five volumes).

Prinsep's (James) Indian Antiquities (edited with notes and addenda by Edward Thomas).

Rādhākānta-deva's Śabda-kalpa-druma.
Rājendralāla-Mitra's notices of Sanskṛit MSS.
Regnier's Étude sur l'idiome des Védas.
— Ṛigveda-prātiśākhya.
Rieu's (and Böhtlingk's) Hemaćandra.
Röer's (E.) Upanishads (with translations).
— (and Montriou's) Hindū Law.
Roth's (and Böhtlingk's) Sanskṛit-Wörterbuch).
Roth's Nirukta.
— (and Whitney's) Atharva-veda-saṃhitā.

Schlegel's (A. G.) Rāmāyaṇa.
Scott's and Liddell's Greek-English Lexicon.

Stenzler's edition of the Raghu-vaṇśa.
— Yājñavalkya.

Tāranātha Tarkavāćaspati's Dhātu-rūpādarśa.
Thompson's (J. C.) Bhagavad-gītā (with translation).
Thornton's Gazetteer.
Troyer's Rāja-taraṅgiṇī.

Vigfusson's (G.) Cleasby's Icelandic Dictionary.

Weber's (Albrecht) Vājasaneyi-saṃhitā.
— Śatapatha-Brāhmaṇa.
— Kātyāyana-śrauta-sūtra.
— Indische Studien.
— Indische Streifen.
Westergaard's Radices Linguæ Sanscritæ.
Whitney's (W. D.) Atharva-veda-prātiśākhya.
— (and Roth's) Atharva-veda-saṃhitā.
— Language and the Study of Language (twelve lectures).
Wilson's (H. H.) Glossary of Indian Terms.
— Sanskṛit-English Dictionary.
— Sanskṛit Grammar.
— Sāṅkhya-kārikā.
— Theatre of the Hindūs.
— translation of the Ṛig-veda (vols. I–IV).
— translation of the Vishṇu-Purāṇa.

Yates' (W.) octavo edition of Wilson's Sanskṛit Dictionary with addenda (partly edited by J. Wenger).

Zeitschrift der Deutschen morgenländischen Gesellschaft.

SECTION 6.

Aids and Encouragements received.

My first acknowledgments are due to the Delegates of the Clarendon Press, without whose kind patronage this work could never have been published. It does not become me to commend the efforts these gentlemen are making for the furtherance of education, except so far as to say that they fitly represent the mind and wishes of the University of Oxford. Nor does the Clarendon Press itself need any monument of my rearing. Let those who desire proofs of its efficiency look around and note the series of valuable educational books constantly issuing from its founts, models of clear and accurate typography, in almost every department of science.

Perhaps, however, I may be permitted to mention specially the name of one who has recently left us, but who was a member of the Press-Delegacy when the publication of this

Dictionary was undertaken, the late Master of Balliol and now Dean of Rochester, Dr. Robert Scott. He has been one of my kindest friends and wisest counsellors ever since the day I went to him for advice during my first undergraduate days at Balliol, on receiving an appointment in the Indian Civil Service. It is not too much, I think, to aver that without his support, encouragement, and sympathy,—all the more prized as coming from an experienced fellow-labourer, able to estimate the difficulties of a less experienced disciple,—I could not have persevered in this work to its termination.

My next acknowledgments must be tendered to the Representatives of the Governments of Bengal, Madras, Bombay, and the North-West Provinces of India, as well as of the India Office, for the substantial aid received from them in the patronage they have accorded to this undertaking.

I have in the third place to express in the most cordial manner my thanks to each and all of the gentlemen who have aided me in the compilation of this Dictionary.

No one but those who have taken part in similar labours can at all realize the amount of tedious toil—I might almost say drudgery—involved in the daily routine of small details, such as verifying references and meanings, making indices and lists of words, sorting and sifting an ever-increasing store of materials, revising old work, arranging and re-arranging new, correcting and re-correcting proofs, writing and re-writing and interlineating 'copy,' till reams upon reams of paper have been filled, putting the eye-sight, patience, and temper of compilers, readers, and compositors to a severe trial. I mention these matters, not to magnify the labours undergone, but to show that I could not have prosecuted them persistently single-handed. This statement may also give an idea of what I owe to the persevering co-operation of my kind assistants, whose names in the chronological order of their services are as follow: the Rev. J. Wenger, who is now I believe engaged in valuable literary work connected with the Baptist Mission in Calcutta; Dr. Franz Kielhorn, who is now Superintendant of Sanskṛit Studies in Deccan College, Poona; Dr. Hermann Brunnhofer (whose assistance was not of very long duration); Mr. A. E. Gough, M.A., of Lincoln College, Oxford, now Professor of Sanskṛit at the Government College, Benares; lastly, Mr. E. L. Hogarth, M.A., of Brasenose College, and formerly Head Master of the Government Provincial School at Calicut, who has been my constant and painstaking assistant for about three years and a half, continuing with me to the termination of the work. I must also thank my old friend Professor Francis Johnson, who was one of my first instructors in Sanskṛit when a student at Haileybury, and afterwards my colleague as Professor, for the kind interest he has shown in my labours, and the aid I have received from him at various times, including recently a list of words collected by himself in preparing a new volume of Selections from the Mahā-bhārata, shortly to be published.

Finally, I must express my gratitude for the extreme care with which the reading of my often intricate manuscript has been conducted by the Oriental Reader, and the printing of the whole book executed by the Managers of the Clarendon Press.

SECTION 7.

Defects and Inconsistencies acknowledged.

When some one pointed out to Dr. Johnson the imperfections of his great Dictionary, he is said to have retorted on his critics that mere fault-finding was often an indication of ignorance. His work was too large, he affirmed, not to take in errors, and the quicksightedness to these was a symptom of the dulness which could not comprehend the merit of the performance as a whole. Without imitating this convenient way of disposing of criticism in my own case,

I may yet request leave to inform any mere *Ćhidrānveshin*, of whom it may be said *ćhidraṃ nirūpya sahasā praviśati*, that no one can be more keenly alive to the flaws and defects of this volume than I am myself. No one, indeed, can be more desirous to criticize it, with a view to its improvement in a future edition.

If any real scholars—always considerate and temperate even if severe—having had practical experience of lexicography, will aid me in my efforts to attain greater accuracy, I shall be thankful. From them I do not fear but rather court criticism. Such critics will quite understand how a compiler's sense of responsibility may grow with the growth of a work like this, putting him out of conceit with his own performance, and filling him with earnest cravings after an accuracy more than human. Such critics will appreciate the difficulties besetting the production of so many closely printed pages abounding with countless dots and diacritical marks. Nor will they be surprised at inequalities of execution and occasional inconsistencies in a work representing efforts spread over numerous years. Nor will they need to be reminded that occasional distractions, trials of health and weariness of spirit, are incident not only to a human compiler but to his human assistants. Indeed it is no disparagement to those who have contributed to the detail of this work to assume that a compilation which has passed through many different hands must reflect the infirmities of all. No other apology will here be attempted for its errors and inadvertencies; nor do I ask that the blame be laid at the door of any one but myself, who alone am responsible. Some explanation, however, of a few intentional inconsistencies and almost unavoidable defects is here appended.

In the first place, there has not been absolute consistency in the collocation of words connected by a common etymology. I have not bound myself in this respect by any fixed rules. Hence some words are given in the usual alphabetical order of the Nāgarī type which might be expected to fall under a previous classification in the Indo-Romanic order. Facility of reference has been my only guide in this matter.

Again, in the arranging of a whole chain of words etymologically allied, some formations have been placed under compounds which ought properly to have a separate line assigned to them. Others again have separate lines which ought more consistently to come under compounds. For example, abstract nouns formed with the affixes *tā* and *tva*, and possessive adjectives formed with *vat*, *mat*, &c. are placed in the order of the compounds, when they are really not compounds at all. Still it is plain that such a word as *svāmi-tā*, 'ownership,' is really equivalent to *svāmi-bhāva*, and such a word as *śrī-mat*, 'possessed of fortune,' to *śrī-yukta*. In these cases my motive for sacrificing absolute consistency has rather been to gain space. Other liberties indulged in with regard to the use of the hyphen are noticed in the table of directions following the Preface.

With regard to the nominative cases of adjectives and of a few participles—such as those of Parasmai-pada Intensives—and even of a few substantives, I fear this Dictionary cannot always be quite trusted; though it may perhaps be conceded that I have improved upon my predecessor in this respect. In point of fact it has not been possible to settle with certainty the nominative cases, especially in the feminine forms, of all adjectives. The German Wörterbuch avoids exhibiting the nominative cases of adjectives and participles, and rarely gives their feminines, leaving also the nominative cases of substantives to be inferred from their gender. Although I studied Pāṇini's chapter on feminine formations with great care, I was unable to discover either in his Grammar or in any other Grammar or Dictionary a solution of all my difficulties. My rule has been to give the nominative cases both of substantives and adjectives in all their genders wherever there was ground for certainty or for a reasonable inference,

and in other rare cases to exhibit only the crude base. Sometimes I have merely given the nominative case masculine of adjectives, omitting the feminine when that alone appeared doubtful, and leaving the neuter to be inferred; but throughout the Dictionary the omission of a nominative case has been quite an exception. Thus I have endeavoured to increase the usefulness of this publication even at the risk of occasionally misleading.

Another point requires a few words of explanation. I shall probably be told that meanings and synonyms are needlessly multiplied; but before the book is hastily censured on this score, let it be fairly tested by a repeated and extended application to various branches of the literature. I can with truth affirm that having myself constantly put these pages to a trial during their progress through the press, so far from having to regret any superfluity or surplusage, I have too often had to lament sins of omission, and have frequently discovered, when too late, that some one meaning has been rejected, because thought to be a mere synonym, when this very apparent synonym was really the precise word required to suit a particular passage.

With reference to the philological comparisons given throughout this work, I fear that occasional inconsistencies and violations of orthography will be found. For indeed I do not pretend to even a limited knowledge of some of the numerous languages compared, and my private library has not furnished the means of verifying all the words. It should be noted that I have not generally indicated the cognate English words with the Anglo-Saxon, because these are self-evident, and will generally be found among the meanings. As to other comparisons, I can only say that when I commenced my compilation, Bopp was considered the chief authority in comparative philology. I have not generally adopted what more modern scholars substitute for his teaching, because some of these later writers have themselves yet to undergo the full test of an extended criticism, which may not always support their opinions. Besides trusting to Bopp, I have generally followed Professors Benfey and Curtius, and I request that the comparisons given be accepted on the authority of these three scholars, subject to the understanding that more recent views have been propounded on many points.

Most of the errors and omissions hitherto discovered, whether typographical or caused by my own want of knowledge, have, I trust, been corrected and supplied in the supplementary matter at the end of the volume.

With these explanations I close my present labours, profoundly conscious of their imperfection, but full of thankfulness that my life has been spared to bring them, such as they are, to a completion.

MONIER WILLIAMS.

OXFORD, *May* 1872.

DIRECTIONS TO BE STUDIED BEFORE USING THIS DICTIONARY.

THERE are two alphabetical orders: 1. that in the Nāgarī; 2. that in the Indo-Romanic type.

Roots are always in large Sanskṛit type.

Verbs formed by prefixing prepositions to roots are arranged in the alphabetical order of the prepositions so affixed, e.g. *anu-kṛi* must *not* be looked for under the root *kṛi*, as in other Sanskṛit Dictionaries, but in its own alphabetical order, as in Greek lexicons, and at the head of its own group of derivatives. See p. 32, col. 1.

All the Sanskṛit words in Indo-Romanic type arranged in alphabetical order under a leading word—which leading word is always either a root in large Nāgarī type or some other word in small Nāgarī type—must be regarded as mutually connected. They must be supposed to form a family of words bound together by a common origin or dependent on each other by some tie of relationship. The derivation or etymology is generally given in a parenthesis after the leading word in Sanskṛit type, and this etymology is supposed to apply to all the group which follows, until a new classification of words is introduced by a *new word in Nāgarī type*. Other derivations are sometimes noticed when authorities differ in explaining the etymology of particular words.

The Nāgarī type is thus employed to strike the eye and direct it to the leading word in each group. By this means also a repetition of the etymology is avoided.

All the meanings of a word belonging to a group are not always given in full, if they may be manifestly gathered from its other members; this applies especially to participles and participial formations, e.g. the meaning 'charged with,' which belongs to *ā-ropita*, p. 128, col. 3, may readily be inferred from *ā-ropa*, which stands above it in the same classification.

Again, all the derivatives from a Radical or Verb at the head of a family are not always given when they may be readily supplied; this applies especially to participles, and occasionally to verbal nouns, e.g. under *vi-hiṇs* at the head of a group, p. 952, it is easy to supply *vi-hiṇsana, am*, n. the act of injuring.

Observe, that meanings which appear to be mere amplifications of preceding meanings are separated by a comma, whereas those which do not clearly run into each other are divided by a semicolon. All remarks upon meanings and all descriptive and explanatory statements are given between ( ); comparisons, between [ ].

Compound words are always arranged in alphabetical order *under the first word* in the compounds, a hyphen marking the division of each member of the compound, and when the final and initial vowel of two members of a compound blend, the separation of these vowels is denoted by a hyphen in brackets, (see, for example, *kṛitodaka* for *kṛita-udaka*, p. 248, col. 1, line 4.) For greater clearness, some words are thus treated, which are formed by Taddhita affixes, *supposed to be added to the whole word*, and which therefore ought not strictly to have a hyphen at all.

Compound words divided by a hyphen or hyphens have no etymology given because the employment of the hyphen makes their several elements manifest at once, so that it is always easy to refer to the separate members of the compound for the several etymologies, e.g. *an-oka-śāyin* is manifestly separable into *an* + *oka* + *śāyin*, to each of which it is easy to refer for an explanation of the several etymologies.

When no etymology of a simple word is exhibited its derivation is either unknown or too doubtful to deserve recording.

The nominative cases of all nouns, substantive and adjective, and of all participles, are given immediately after the crude base, except in the cases explained at the end of the preceding Preface. Thus *guru, us, vī, u*, means that the adjective *guru* makes in its nominative case masc. fem. and neut., *gurus, gurvī, guru*; similarly *vividvas, ān, ushī, at* (p. 919, col. 2), stands for nom. masc. fem. and neut., *vividvān, vividushī, vividvat*.

Under roots and verbs the 3rd pers. singular of the various tenses is given, other forms being noticed in parentheses. The names of the tenses are generally left to be inferred, except when an unusual tense, like the Precative, is given, and the form of the 1st Future can always be inferred from the Infinitive: thus the Infinitive being *veditum*, the 1st Future 3rd pers. sing. will be *veditā*; similarly from *dagdhum* will be inferred 1st Future 3rd pers. sing. *dagdhā*.

When words really dissimilar appear similar either in Roman or Nāgarī type, the figures 1, 2, 3, &c. are placed before them; see, for example, 1. *sa*, 2. *sa*, 3. *sa*, 4. *sa*, 5. *sa*; 1. *suta-pa*, 2. *su-tapa*; 1. *sam-āna*, 2. *samāna*; 1. *saha*, 2. *saha*; 1. *sv-ap*, 2. *svap*.

It is believed that few common words or meanings likely to be met with in the classical literature have been omitted in this work; nevertheless the Supplement at the end of the volume should occasionally be consulted: thus in the two pages, 623, 624, one or two words and the common meaning 'affix,' belonging to *praty-aya*, have accidently dropped out, but are supplied in the supplementary pages.

ABBREVIATIONS AND SYMBOLS USED IN THIS DICTIONARY.

[*In the progress of a work extending over several years it has been found almost impossible to preserve uniformity in the use of symbols, but it is hoped that most of the inconsistencies are noticed in the following table.*]

A. = Ātmane-pada; the long mark over the A. has been omitted for convenience in printing.
abl. *or* abl. c. = ablative case.
acc. *or* acc. c. = accusative case.
accord. = according.
Ādi-p. = Ādi-parvan of the Mahā-bhārata.
adj. = adjective.
Æol. = Æolic.
alg. = algebra.
Angl. Sax. = Anglo-Saxon.
anom. = anomalous, irregular.
Aor. = Aorist.
Arab. = Arabic.
arithm. = arithmetic.
Arm. *or* Armor. = Armorican or the language of Brittany.
Armen. = Armenian.
astrol. = astrology.
astron. = astronomy.
Atharva-v. = Atharva-veda, edited by Roth and Whitney.
Bhāgavata-P. = Bhāgavata-Purāṇa, Burnouf's edition, or Bombay edition for the later books.
Bhaṭṭi-k. = Bhaṭṭi-kāvya, Calcutta edition.
Boh. *or* Bohem. = Bohemian.
B. R. = Böhtlingk and Roth.
Br. = Brāhmaṇa.
Bret. = Breton.
Buddh. = Buddhist.
c. = case.
Cambro-Brit. = the language of Wales.
Caus. = Causal.
cf. = confer, compare.
chap. = chapter.
cl. = class.
Class. = Classical.
col., cols. = column, columns.
comm. = commentator or commentary.
comp., comps. = compound, compounds.
compar. = comparative degree.
Cond. *or* Condit. = Conditional.
cons. = consonant.
dat. *or* dat. c. = dative case.
defect. = defective.
Desid. = Desiderative.
dimin. = diminutive.
Dor. = Doric.
du. = dual number.
ed. *or* edit. = edition.
e. g. = exempli gratiâ.
Eng. = English.
Ep. *or* ep. = Epic, i. e. such works as the Mahā-bhārata, Rāmāyaṇa, &c.
epith. = epithet.
esp. = especially.
etym. = etymology.
explet. = expletive.
f. *or* fem. = feminine.
fr. = from.
Fut. = Future.
Gaël. = Gaëlic.
gen. *or* gen. c. = genitive case.
gend. = gender.
geom. = geometry.
Germ. = German or High-German.
Goth. = Gothic.
Gr. = Greek.
Gram. = A Practical Sanskrit Grammar by Monier Williams, third edition, published at the Clarendon Press.
gram. = grammar.
Hib. = Hibernian or Irish.
Hind. = Hindī.
Icel. = Icelandic.
i. e. = id est.
impers. = impersonal, i. e. used impersonally.
Impf. = Imperfect tense.
Impv. = Imperative.
ind. = indeclinable, either an indeclinable participle or an adverb or a case used adverbially.
Inf. *or* infin. = Infinitive mood.
inst. *or* inst. c. = instrumental case.
Intens. = Intensive.
Ion. = Ionic.
Island. = the German form of Icelandic.
Kirāt. *or* Kirātārj. = Kirātārjunīya.
Kumāra-s. = Kumāra-sambhava.
Lat. = Latin.
lat. = latitude.
Lett. = Lettish.
lit. = literally.
Lith. = Lithuanian.
loc. *or* loc. c. = locative case.
long. = longitude.
m. *or* masc. = masculine gender.
Mahā-bh. &c. = Mahā-bhārata, Calcutta edition.
mathem. = mathematics.
medic. = medicine.
Megh. = Megha-dūta, Johnson's second edition.
Mod. = Modern.
MS., MSS. = manuscript, manuscripts.
N. = Name.
n. *or* neut. = neuter gender.
Naigh. = Naighaṇṭuka.
neg. = negative.
Nir. = Nirukta.
Nom. *or* nom. = Nominal verb.
nom. *or* nom. c. = nominative case.
num. *or* numb. = number.
obs. = obsolete.
occ. = occasionally.
Osc. *or* Osk. = Oscan or Oskan.
Osset. = Ossetic (see p. ix).
P. = Parasmai-pada.
p. = page.
-p. = parvan or section of the Mahā-bhārata.
Pāṇ. = Pāṇini.
Part. *or* part. = Participle.
Pass. = Passive voice.
patron. = patronymic.
Perf. = Perfect tense.
Pers. = Persian.
pers. = person.
phil. = philosophy.
pl. *or* plur. = plural number.
poet. = poetry, poetic license.
Pol. = Polish.
Pot. = Potential.
Pr. = proper.
Prāk. = Prākṛit.
Prep. = Preposition.
Pres. = Present tense.
priv. = privative.
pronom. = pronominal.
Pruss. = Prussian.
q. v. = quod vide.
Raghu-v. = Raghu-vaṇśa.
Reflex. = Reflexive or used reflexively.
Ṛig-v. = Ṛig-veda.
rt., rts. = root, roots.
Russ. = Russian.
Śabda-k. = Śabda-kalpa-druma.
Sabin. = Sabine or Sabellian (old Italic dialect).
Sāma-v. = Sāma-veda.
Sans. = Sanskṛit.
Sax. = Saxon.
Sāy. = Sāyaṇa or according to Sāyaṇa.
Schol. = Scholiast or Commentator.
scil. = scilicet.
Scot. = Scotch or Highland-Scotch.
sing. = singular number.
Slav. = Slavonic or Slavonian.
subst. = substantive.
superl. = superlative degree.
s. v. = sub voce.
Them. = Thema or base.
Umbr. = Umbrian.
Uṇādi-s. = Uṇādi-sutras (Aufrecht's edition).
usu. = usually.
Vājasaneyi-s. = Vājasaneyi-saṃhitā.
Vārt. *or* Vārtt. = Vārttika.
Ved. = Vedic or Veda.
Vish.-Pur. = Vishṇu-Purāṇa.
voc. *or* voc. c. = vocative case.
=, equal, equivalent to, the same as, explained by.
+ plus.
&c. = et cetera.
˘ denotes that a vowel or syllable is to be noted as short.
¯ that a vowel or syllable is long.
° that the rest of a word is to be supplied, e. g. °*ri-in*° after *karindra* is for *kari-indra*.

THE DICTIONARY ORDER OF THE NĀGARĪ LETTERS

WITH THEIR INDO-ROMANIC EQUIVALENTS AND THEIR PRONUNCIATION EXEMPLIFIED BY ENGLISH WORDS.

Vowels.

Initial.	Medial.	Equivalents	and Pronunciation.
अ	—	a	*in* mica, rural.
आ	ा	ā	,, tar, father (tār, fāther).
इ	ि	i	,, fill, lily.
ई	ी	ī	,, police (polīce).
उ	ु	u	,, full, bush.
ऊ	ू	ū	,, rude (rūde).
ऋ	ृ	ṛi	,, merrily (merṛily).
ॠ	ॄ	ṛī	,, marine (maṛīne).
ऌ	ॢ	lṛi	,, revelry (revelṛi).
ॡ	ॣ	lṛī	,, the above prolonged.
ए	े	e	,, prey, there.
ऐ	ै	ai	,, aisle.
ओ	ो	o	,, go, stone.
औ	ौ	au	,, Haus (German).

SIGNS OR SYMBOLS.

Sign	Equivalent	Description
ं	ṉ or ṃ	either the true Anusvāra, sounded like *n* in French *mon*, or the symbol of any nasal.
ः	ḥ	symbol for the sibilant called Visarga.

Consonants.

	Equivalents	and Pronunciation.
क्	k	*in* kill, seek.
ख्	kh	,, ink-horn (inkhorn).
ग्	g	,, gun, get, dog.
घ्	gh	,, log-hut (loghut).
ङ्	n·	,, sing, king, sink (sin·k).
च्	ć	,, dolće (in music).
छ्	ćh	,, church-hill (ćurćhill).
ज्	j	,, jet, jump.
झ्*	jh	,, hedge-hog (hejhog).
ञ्	ṅ	,, singe (siṅj).
ट्	ṭ	,, true (ṭrue).
ठ्	ṭh	,, ant-hill (anṭhill).
ड्	ḍ	,, drum (ḍrum).
ढ्	ḍh	,, red-haired (reḍhaired).
ण्	ṇ	,, none (ṇoṇe).
त्	t	,, water (in Ireland).
थ्	th	,, nuthook (more dental).
द्	d	*in* dice (more like *th* in *this*).
ध्	dh	,, adhere (but more dental).
न्	n	,, not, nut, in.
प्	p	,, put, sip.
फ्	ph	,, uphill.
ब्	b	,, bear, rub.
भ्	bh	,, abhor.
म्	m	,, map, jam.
य्	y	,, yet, loyal.
र्	r	,, red, year.
ल्	l	,, lull, lead.
ळ्	ḷ	,, (sometimes for ड् *ḍ* in Veda).
ळ्ह्	ḷh	,, (sometimes for ढ् *ḍh* in Veda).
व्	v	,, ivy (but like *w* after cons.).
श्	ś	,, sure, session (śure, seśśion).
ष्	sh	,, shun, bush.
स्	s	,, saint, sin, hiss.
ह्	h	,, hear, hit.

* Sometimes printed in the form झ, see pp. 147, 354.

Note—The conjunct consonants are too numerous to be exhibited above, but the most common will be found at the end of 'A Practical Sanskṛit Grammar by Monier Williams,' published by the Delegates of the Clarendon Press, third edition.

For the correct pronunciation of the aspirated consonants, *kh, ćh, ṭh, th, ph*, &c., see p. xix of the preceding Preface.

THE DICTIONARY ORDER OF THE INDO-ROMANIC LETTERS

WITHOUT THEIR NĀGARĪ EQUIVALENTS.

a, ā; i, ī; u, ū; ṛi, ṛī; lṛi, lṛī; e, ai; o, au;—ṉ or ṃ, ḥ;—k, kh; g, gh; n·;—ć, ćh; j, jh; ṅ;—ṭ, ṭh; ḍ, ḍh; ṇ;—t, th; d, dh; n;—p, ph; b, bh; m;—y, r, l, ḷ, ḷh, v;—ś, sh, s;—h.

Observe—*ṉ* represents the true Anusvāra in the body of a word before the sibilants and *h*, as in *aṉśa, aṉsa, aṉhati*: *ṃ* as the symbol of any nasal will often be found at the end of a word, as in *dānaṃ ća*; but may also represent Anusvāra, when final *m* is followed by initial sibilants and *h*, and in words formed with preposition *sam*, like *saṃ-śaya, saṃ-hata*: in the word Sanskṛit the second *s* is not initial, but introduced into the body of the word, so that we might properly write Sanṣkṛit. Visarga as a substitute for final *s* is a distinctly audible aspirate, so that the *ḥ* at the end of *devaḥ* must be clearly heard.

अ 1. *a*, the first letter of the alphabet; the first short vowel inherent in consonants. — *A-kāra*, *as*, m. the letter or sound *a*.

अ 2. *a*, ind. an interjection of pity (Ah!).

अ 3. *a* (before a vowel *an*), a prefix corresponding to Gr. ἀ, ἀν, Lat. *in*, Goth. and Germ. *un*, Eng. *in* or *un*, and having a negative or privative or depreciative sense; e.g. *eka* one, *an-eka* not one; *anta* end, *an-anta* endless; *paśyat* seeing, *a-paśyat* not seeing. Sometimes this prefix denotes comparison. It is occasionally an expletive.

अ 4. *a*, the base of some pronouns and pronom. forms; (substituted for *idam*, in *asya*, *atra*, &c.)

अ 5. *a*, the augment prefixed to the root in the formation of the imperfect, aorist, and conditional tenses, by some considered as connected with 3. *a*, and by others as connected with 4. *a*.

अ 6. *a*, *as*, m., N. of Vishṇu (especially as the first of the three sounds in the sacred syllable *om*), also of Brahmā, Śiva, and Vaiśvānara; (*am*), n. Brahma.

अऋणिन् *a-ṛiṇin*, *ī*, *inī*, *i*, free from debt.

अंश् *anś*, cl. 10. P. *anśayati*, *-yitum*, to divide, distribute; also occasionally A. *anśayate*; also *anśāpayati*.

Anśa, *as*, m. a share, portion, part, party; partition, inheritance; a share of booty; earnest money; a fraction; the denominator of one; a degree of lat. or long.; N. of an Āditya; the shoulder or shoulder-blade, more usually spelt *ansa*, q.v. [cf. Old Germ. *ahsala*; Mod. Germ. *achsel*; Lat. *axilla*]. — *Anśa-karaṇa*, *am*, n. act of dividing. — *Anśa-bhāj*, *k*, *k*, *k*, one who has a share, an heir, a co-heir. — *Anśa-vat*, *ān*, m. a species of the Soma plant. — *Anśa-savarṇana*, *am*, n. reduction of fractions. — *Anśa-svara*, *as*, m. the key-note. — *Anśa-hara*, *as*, *ā* or *ī*, *am*, or *anśa-hārin*, *ī*, *inī*, *i*, one who takes a share, a sharer. — *Anśānśa* (°*śa-an*°), *as*, m. part of a portion (of a deity), a secondary incarnation. — *Anśānśi*, ind. share by share. — *Anśāvataraṇa* (°*śa-av*°), *am*, n. descent of parts of the deities; partial incarnation; title of sections 64–67 of the first book of the Mahā-bhārata.

Anśaka, *as*, *ā* or *ikā*, *am*, having a share; m. f. a co-heir, a relative; m. a share; n. a day.

Anśana, *am*, n. the act of sharing or dividing.

Anśanīya or *anśayitavya*, *as*, *ā*, *am*, divisible.

Anśayitri, *tā*, *tri*, *tri*, a divider, sharer.

Anśala. See *ansala* next col.

Anśita, *as*, *ā*, *am*, divided, shared.

Anśin, *ī*, *inī*, *i*, a sharer, co-heir.

Anśu, *us*, m. a filament, especially of the Soma plant; end of a thread; a minute particle; a point or end; a garment, decoration; a ray, light, the sun; N. of a Ṛishi or of a prince. — *Anśu-jāla*, *am*, n. a collection of rays, a blaze of light. — *Anśu-dhara*, *as*, m. the bearer of rays, the sun. — *Anśu-paṭṭa*, *am*, n. a kind of cloth. — *Anśu-pati*, *is*, or *-bhartri*, *tā*, m. the lord of rays, the sun. — *Anśu-mat*, *ān*, *atī*, *at*, fibrous, rich in filaments; radiant, luminous; pointed; (*ān*), m. the sun, the moon; N. of various persons, especially of a prince of the solar race, son of A-samañjas, grandson of Sagara; (*tī*), f. the celestial river Yamunā; a plant, Hedysarum Gangeticum. — *Anśumat-phalā*, f. a plant, Musa Paradisiaca. — *Anśu-mālā*, f. a garland of light, halo. — *Anśu-mālin*, *ī*, m. the sun. — *Anśu-vāṇa*, *as*, m. having rays for arrows, the sun. — *Anśu-hasta*, *as*, m. having rays in his hand, the sun.

Anśuka, *am*, n. a leaf; cloth; fine or white cloth; muslin, an upper garment; a mantle.

Anśula, *as*, *ā*, *am*, radiant; (*as*), m., N. of the sage Cāṇakya.

Anśya, *as*, *ā*, *am*, divisible.

अंस् *ans*, cl. 10. P. *ansayati*, &c., = *anś*.

अंस *ansa*, *as*, m. (fr. rt. *am*), the shoulder, shoulder-blade; N. of a king; a share, see *anśa*; (*au*), m. du. the two shoulders or angles of an altar [cf. Goth. *amsa*; Gr. ὤσιλλα; Lat. *humerus*, *ansa*]. — *Ansa-kūṭa*, *as*, m. a bull's hump, the protuberance between the shoulders of the Indian ox. — *Ansa-tra*, *am*, n. armour to protect the shoulder; a bow. — *Ansa-dhrī*, f. a cooking vessel (?). — *Ansa-phalaka*, *as*, m. upper part of the spine. — *Ansa-bhāra* or *anse-bhāra*, *as*, m. a yoke or burden put upon the shoulder. — *Ansa-bhārika* or *anse-bhārika*, *as*, *ī*, *am*, or *ansa-bhārin* or *anse-bhārin*, *ī*, *iṇī*, *i*, bearing a yoke.

Ansala, *as*, *ā*, *am*, lusty, strong.

Ansya, *as*, *ā*, *am*, belonging to the shoulder.

अंह् *anh* (allied to *angh*), cl. 1. A. *anhate*, *-hitum*, to go, set out, commence; to approach: cl. 10. P. *anhayati*, to send; to speak; to shine. [The rt. *anh* seems to have had originally another meaning, viz. to press together, strangle; = Gr. ἄγχω.]

Anhati, *is*, f. (probably fr. the preceding rt., said to be here a substitute for *han*), anxiety, distress, trouble, illness [cf. Lat. *ango*]; a gift, (in this sense also *anhatī*, f.)

Anhas, n. (said to be connected with rt. *am*), anxiety, trouble; sin [cf. *agha*, *āgas*; Gr. ἄχνυμαι, ἄχος, ἄγος]. — *Anhasas-pati*, *is*, m., Ved. lord of the perplexity, i.e. an intercalary month. — *Anhas-vat*, *ān*, *atī*, *at*, sinful. — *Anho-muć*, *k*, *k*, *k*, Ved. delivering from distress.

Anhiti, *is*, f. a gift, donation. See *anhati*.

Anhu, *us*, *us*, *u*, Ved. strait, narrow; (*us*), m., N. of an Asura; (*u*), n. anxiety, distress; Pudendum Muliebre [cf. Gr. ἐγγύς; Goth. *aggvus*; Lat. *angustus*, *anxius*, &c.]. — *Anhu-bhedī*, f. having a narrow slit, having the pudendum divided.

Anhura, *as*, *ā*, *am*, straitened, distressed; sinful.

Anhūraṇa, *as*, *ā*, *am*, distressing, sinful; (*am*), n. sin, distress.

Anhoyu, *us*, *us*, *u*, Ved. troublesome; freed from sin.

Anhri, *is*, m. a foot, the root of a tree [cf. *anghri*]. — *Anhri-pa*, *as*, m. a tree (foot-drinker). — *Anhri-skandha*, *as*, m. a part of the foot between the ancle and the heel.

अक् *ak*, cl. 1. P. *akati*, *akitum*, to move tortuously, like a snake [cf. Gr. ἀγκή, ἀγκαί, ἀγκών; Lat. *angulus*]. Compare rt. *ag*.

Aka, *as*, *ā*, *am*, moving tortuously; (*am*), n. pain, trouble, sin (also derived from *a*, not + *ka*, happiness).

अकच *a-kaća*, *as*, *ā*, *am*, destitute of hair, bald; (*as*), m., N. of Ketu, the dragon's tail or descending node, the symbol of which is a headless trunk.

अकण्टक *a-kaṇṭaka*, *as*, *ā*, *am*, free from thorns, troubles, difficulties, or enemies.

अकत्थन *a-katthana*, *as*, *ā*, *am*, not boastful.

अकथ्य *a-kathya*, *as*, *ā*, *am*, unspeakable; not to be uttered or mentioned.

अकनिष्ठ *a-kanishṭha*, *as*, *ā*, *am*, not the youngest; elder, superior; (*as*), m. a deified Buddhist saint, Buddha. — *Akanishṭha-ga*, *as*, m. Buddha.

अकन्या *a-kanyā*, f. no virgin.

अकपीवत् *akapīvat*, *ān*, m., N. of a Ṛishi.

अकम्पित *a-kampita*, *as*, *ā*, *am*, unshaken, firm; (*as*), m., N. of a Jaina saint, a pupil of the last Tīrtha-kara.

A-kampya, *as*, *ā*, *am*, not to be shaken.

अकर *a-kara*, *as*, *ā* or *ī*, *am*, handless, maimed; exempt from tax or duty, privileged; not acting; (*ā*), f. Emblic Myrobalan, Phyllanthus Emblica.

अकरण *a-karaṇa*, *am*, n. absence of action.

A-karaṇi, *is*, f. non-accomplishment, failure, disappointment (used in imprecations, e.g. *tasyākaraṇir evāstu*, may he experience a failure!).

A-karaṇīya, *as*, *ā*, *am*, not to be done.

अकरुण *a-karuṇa*, *as*, *ā*, *am*, merciless, relentless. — *Akaruṇa-tva*, *am*, n. harshness, cruelty.

अकर्कश *a-karkaśa*, *as*, *ā*, *am*, not hard, not rugged, soft, tender.

अकर्ण *a-karṇa* or *a-karṇaka*, *as*, *ā*, *am*, without ears, deaf.

A-karṇya, *as*, *ā*, *am*, not fit for the ears; not in the ears.

अकर्णधार *a-karṇadhāra*, *as*, *ā*, *am*, without a helmsman, destitute of a pilot.

अकर्तन *a-kartana*, *as*, m. a dwarf (?).

अकर्तृ *a-kartri*, *tā*, m. not an agent; an inferior agent. — *Akartri-tva*, *am*, n. condition of an inferior agent, a subordinate station.

अकर्मन् *a-karman*, *ā*, *ā*, *a*, without work, idle; inefficient; disqualified for performing essential rites, destitute of good works; (in grammar) intransitive; (*a*), n. absence of work; absence of essential observances; improper work, crime. — *Akarma-bhoga*, *as*, m. renunciation of self-righteousness; enjoyment of freedom from the fruits of action. — *A-karmānvita* (°*ma-an*°), *as*, *ā*, *am*, unoccupied, disqualified; criminal.

A-karmaka, *as*, *ā*, *am*, (in grammar) intransitive.

A-karmaṇya, *as*, *ā*, *am*, improper to be done; unfit for work; inefficient.

अकल *a-kala*, *as*, *ā*, *am*, not in parts, entire.

अकल्क *a-kalka*, *as*, *ā*, *am*, free from sediment; pure; sinless; (*ā*), f. moonlight. — *Akalka-tā*, f. honesty.

अकल्कन *a-kalkana* or *a-kalkala*, *as*, *ā*, *am*, free from pride, modest, honest.

अकल्प *a-kalpa*, *as*, *ā*, *am*, not subject to rules, uncontrolled; incomparable; unable, weak.

A-kalpita, *as*, *ā*, *am*, not manufactured, not artificial, not pretended; natural, genuine.

अकल्मष *a-kalmasha*, *as*, *ā*, *am*, sinless, faultless.

अकल्माष *a-kalmāsha*, *as*, m., N. of a son of the fourth Manu.

अकल्य *a-kalya*, *as*, *ā*, *am*, unwell, ill, sick.

A-kalyāṇa, *as*, *ā*, *am*, not prosperous, inauspicious; (*am*), n. adversity.

अकव *a-kava*, *as*, *ā*, *am* (fr. 1. *ku*, q.v.), Ved. not contemptible, not bad. — *A-kavāri* (°*va-ari*), *is*, *is*, *i*, Ved. not contemptible as an enemy, or to his enemies, or in his enemies; not having weak enemies.

अकवच *a-kavaća*, *as*, *ā*, *am*, Ved. without a coat of mail.

अकथ्य - ind. [fr. 8 अ + | kathā

अकवि *a-kavi, is, is, i,* Ved. unwise.

अकस्मात् *a-kasmāt,* ind. without a why or a wherefore, accidentally, suddenly.

अकाण्ड *a-kāṇḍa, as, ā, am,* 'without a trunk,' causeless, unexpected. — *Akāṇḍa-pāta-jāta, as, ā, am,* dying as soon as born. — *Akāṇḍa-śūla, am,* n. sudden attack of colic.
A-kāṇḍe, ind. causelessly, unexpectedly.

अकातर *a-kātara, as, ā, am,* not down-hearted, cheerful, hearty.

अकाम *a-kāma, as, ā, am,* without desire or affection, without intention; unintentional, reluctant; (in grammar) the Sandhi which causes the dropping of a final *r* before a succeeding *r;* (*as*), m. absence of desire or affection. — *A-kāma-karśana, as,* m., Ved. not disappointing desires. — *Akāma-tas,* ind. unintentionally, unwillingly. — *Akāma-tā,* f. freedom from desire or affection or intention. — *A-kāma-hata, as, ā, am,* not smitten with desire or affection; free from desire, calm.
A-kāmin, ī, inī, i, the same as *a-kāma.*

अकाय *a-kāya, as, ā, am,* incorporeal.

अकारण *a-kāraṇa, as, ā, am,* causeless; (*am*), n. absence of a cause; ind. causelessly. — *A-kāraṇotpanna* (°*ṇa-ut*°), *as, ā, am,* produced spontaneously.
A-kārin, ī, iṇī, i, inactive, not performing.

अकार्णवेष्टकिक *a-kārṇaveshṭakika, as, ī, am,* not adapted for ear-rings. See *karṇa-veshṭaka.*

अकार्य *a-kārya, as, ā, am,* not to be done, impracticable, improper; (*am*), n. a criminal action. — *Akārya-kārin, ī, iṇī, i,* an evil-doer; one who neglects his duty.

अकार्ष्ण्य *a-kārshṇya, am,* n. absence of blackness.

अकाल *a-kāla, as,* m. a wrong or bad or inauspicious time; (*as, ā, am*), unseasonable. — *A-kāla-kushmāṇḍa, as,* m. a pumpkin produced out of season; a useless birth. — *Akāla-kusuma, am,* n. a flower blossoming out of season. — *Akāla-ja* or *akāla-jāta* or *a-kālotpanna* (°*la-ut*°), *as, ā, am,* born or produced at a wrong time, unseasonable. — *Akāla-jaladodaya* (°*da-ud*°) or *akāla-meghodaya* (°*gha-ud*°), *as,* m. unseasonable rise of clouds; a mist. — *Akāla-velā,* f. unseasonable or unusual time. — *Akāla-saha, as, ā, am,* unable to bide one's time.
A-kālya, as, ā, am, unseasonable.

अकिञ्चन *a-kiñćana, as, ā, am,* without anything, utterly destitute, poor; disinterested; (*am*), n. that which is nothing, or worth nothing. — *A-kiñćana-tā,* f. voluntary poverty (as the duty of a Jaina ascetic).
A-kiñćaniman, ā, m. destitution, poverty.

अकितव *a-kitava, as,* m. no gambler.

अकिल्बिष *a-kilvisha, as, ā, am,* sinless, faultless.

अकीर्त्ति *a-kīrtti, is,* f. bad repute. — *Akīrtti-kara, as, ā, am,* disreputable.

अकुण्ठ *a-kuṇṭha, as, ā, am,* not blunted or worn out; fresh, vigorous, fixed. — *A-kuṇṭha-dhishṇya, am,* n. heaven.
A-kuṇṭhita, as, ā, am, = *akuṇṭha* above.

अकुतस् *a-kutas,* ind. (usually found in composition), not from anywhere or any cause. — *A-kutaś-ćala, as,* m. not moveable from any cause; a title of Śiva. — *A-kuto-bhaya, as, ā, am,* not afraid or threatened from any quarter, secure.
A-kutra or *a-kutrā,* ind., Ved. nowhere, i.e. astray.

अकुत्सित *a-kutsita, as, ā, am,* unreproached.

अकुध्र्यञ्च् *a-kudhryanć, an, dhrīćī, ak* (*kudhri* for *kudha* for *kuha* = *kutra*), Ved. going nowhere, coming to nothing; (Sāy.) fruitless, worthless.

अकुप्य *a-kupya, am,* n. 'not base metal,' gold or silver; any base metal, (see 3. *a* at end.)

अकुमार *a-kumāra, as,* m. not a boy; an epithet of Vishṇu.

अकुल *a-kula, as, ā, am,* not of a good family, low; (*as*), m., N. of Śiva; (*ā*), f., N. of Pārvatī. — *Akula-tā,* f. lowness of family.
A-kulīna, as, ā, am, not of a good family.

अकुशल *a-kuśala, as, ā, am,* inauspicious, evil; not clever; (*am*), n. evil, an inauspicious or evil word.

अकुसीद *a-kusīda, as, ā, am,* not wishing for interest or gain; (also *a-kusīda.*)

अकुसुम *a-kusuma, as, ā, am,* destitute of flowers or blossoms.

अकुह *a-kuha, as,* m. no deceiver.

अकूपार *a-kū-pāra, as, ā, am* (probably fr. *akū* for *a-ku,* not bad, not contemptible, and *pāra,* opposite shore or limit), having a good issue or effect; unbounded; (*as*), m. the sea; the sun; the king of tortoises, who upholds the world; any tortoise or turtle.
A-kūvāra = *a-kū-pāra* above.

अकूर्च *a-kūrća, as, ā, am,* guileless; (*as*), m. Buddha.

अकृच्छ्र *a-kṛiććhra, as, am,* m. n. absence of difficulty; facility.
A-kṛiććhrin, ī, iṇī, i, free from trouble.

अकृत *a-kṛita, as, ā, am,* undone, unperformed; not made, uncreated; not prepared, not ready, incomplete; one who has done no works; (*am*), n. an unperformed act; an unheard-of action or crime; (*ā*), f. a daughter not placed on a level with sons. — *Akṛita-kāram,* ind. as has not been done before. — *Akṛita-jña, as, ā, am,* ungrateful. — *Akṛita-jña-tā,* f. ingratitude. — *Akṛita-buddhi, is, is, i,* having an unformed mind. — *Akṛitabuddhi-tva, am,* n. ignorance. — *Akṛita-vraṇa, as,* m., N. of an expounder of the Purāṇas. — *Akṛitātman* (°*ta-āt*°), *ā, ā, a,* having an unformed mind; not yet identified with the supreme spirit. — *Akṛitārtha* (°*ta-ar*°), *as, ā, am,* having one's object unaccomplished, unsuccessful. — *A-kṛitāstra* (°*ta-as*°), *as, ā, am,* unpractised in arms. — *A-kṛitainas* (°*ta-en*°), *ās, ās, as,* innocent. — *Akṛitodvāha* (°*ta-ud*°), *as, ā, am,* unmarried.
A-kṛitin, ī, inī, i, unfit for work, clumsy. — *Akṛiti-tva, am,* n. unfitness for work.
A-kṛitya, as, ā, am, not to be done, criminal; (*am*), n. crime. — *Akṛitya-kārin, ī, iṇī, i,* evil-doer.

अकृत्त *a-kṛitta, as, ā, am,* uncut, unimpaired. — *Akṛitta-rućk, k, k,* possessing unimpaired splendor.

अकृत्रिम *a-kṛitrima, as, ā, am,* inartificial, unfeigned, natural.

अकृत्स्न *a-kṛitsna, as, ā, am,* incomplete.

अकृप *a-kṛipa, as, ā, am,* merciless, unkind.

अकृपण *a-kṛipaṇa, as, ā, am,* not miserly.

अकृश *a-kṛiśa, as, ā, am,* not slender or emaciated; strong, full. — *A-kṛiśa-lakshmī, īs, īs, i,* enjoying full prosperity. — *A-kṛiśāśva* (°*śa-aś*°), *as,* m., N. of a king of Ayodhyā.

अकृषीवल *a-kṛishīvala, as, ā, am,* not agricultural.

अकृष्ट *a-kṛishṭa, as, ā, am,* unploughed, untilled; not drawn. — *Akṛishṭa-paćya, as, ā, am,* ripening in unploughed land, growing wild.

अकृष्णकर्मन् *a-kṛishṇa-karman, ā, ā, a,* free from black deeds, guiltless, virtuous.

अकेतन *a-ketana, as, ā, am,* houseless.

अकेतु *a-ketu, us, us, u,* Ved. shapeless, unrecognisable; (Sāy.) unconscious.

अकेश *a-keśa, as, ā, am,* destitute of hair.

अकोट *a-koṭa, as,* m. the Areca or Betel-nut palm, ('without a bend.')

अकोपन *a-kopana, as, ā, am,* not irascible.

अकोविद *a-kovida, as, ā, am,* unwise, stupid, ignorant.

अकौशल *a-kauśala, am,* n. want of dexterity or skill; evil [cf. *a-kuśala*].

अक्का *akkā,* f. a mother. [Supposed to be a term of foreign origin; cf. Lat. *Acca.*]

अक्त 1. *akta, as, ā, am* (part. of rt. *ańć* or *añj* in the sense 'to go'), gone.

अक्त 2. *akta, as, ā, am* (part. of rt. *añj*), smeared over; diffused; bedaubed, tinged, characterized. It is often the last part of a compound word; as, *raktākta,* tinged with red or blood; (*am*), n. oil, ointment.
Aktā, f., Ved. night.
Aktu, us, f. (m.?), Ved. ointment; tinge, ray, light, star (?); dark tinge, darkness, night.
Aktos, aktubhis, ind., Ved. at night.
Aktvā (ind. part. of rt. *añj*), having besmeared.

अक्न *akna, as, ā, am* (fr. rt. *ańć*), bent.
1. *akra, as, ā, am,* Ved. violent [Lat. *acer?*].

अक्र 2. *a-kra, as, ā, am* (fr. 3. *a* and rt. 1. *kṛi?*), Ved. inactive, bootless.

अक्रतु *a-kratu, us, us, u,* Ved. destitute of will or energy; powerless, foolish; (Sāy.) without sacrifices.

अक्रम *a-krama, as,* m. want of order, confusion.

अक्रविहस्त *a-kravi-hasta, as, ā, am,* Ved. not having bloody hands; (Sāy.) not having niggardly hands, not close-fisted.

अक्रव्याद *a-kravyāda, as, ā, am,* or *a-kravyād, t, t, t,* not carnivorous, not eating flesh.

अक्रान्त *a-krānta, as, ā, am,* unpassed, unsurpassed, unconquered; (*ā*), f. the Egg plant.

अक्रिय *a-kriya, as, ā, am,* without works; inactive, torpid; abstaining from religious rites; good for nothing; (*ā*), f. inactivity; neglect of duty.

अक्रीडत् *a-krīḍat, an, antī, at,* not playing.

अक्रूर *a-krūra, as, ā, am,* not cruel, gentle; (*as*), m., N. of Kṛishṇa's paternal uncle and friend.

अक्रोध *a-krodha, as,* m. suppression of anger, one of the chief virtues among Hindūs; (*as, ā, am*), free from anger.
A-krodhana, as, ā, am, free from anger; (*as*), m., N. of a prince, son of Ayutāyu.

अक्लम *a-klama, as,* m. freedom from fatigue.

अक्लिका *aklikā,* f. the Indigo plant.

अक्लिष्ट *a-klishṭa, as, ā, am,* untroubled; undisturbed; unwearied. — *Aklishṭa-karman, ā, ā, a,* or *aklishṭa-kārin, ī, iṇī, i,* unwearied in action. — *Aklishṭa-vrata, as, ā, am,* unwearied in keeping religious vows.
A-kleśa, as, m. freedom from trouble.

अक्लेद्य *a-kledya, as, ā, am,* incapable of moisture, not to be wetted.

अक्ष् *aksh* (probably not a simple rt., perhaps a kind of old Desid. form of rt. 1. *aś*), cl. 1. P. *akshati,* cl. 5. *akshṇoti, ānaksha, akshishyati, akshyati, ākshīt, akshitum* or *ashṭum,* to reach; to pass through, penetrate, pervade, embrace; to accumulate (to form the cube?): Caus. *akshayati,*

-yitum, ačikshat, to cause to pervade: Desid. *ačikshishati* or *ačikshati*.

अक्ष 1. **aksha**, *as*, m. (fr. rt. 1. *aś* or *aj*?), an axle, axis, pivot, (in this sense also *am*, n.); a wheel, car, cart; pole of a car; the beam of a balance or string which holds the pivot of the beam; a snake; terrestrial latitude; the lower part of the temples [cf. Lat. *axis*; Gr. ἄξων; Old Germ. *ahsa*; Mod. Germ. *Achse*; Lith. *assis*]. — *Aksha-karṇa, as*, m. the hypotenuse, especially of the triangle formed with the gnomon of a dial and its shadow; (in astronomy) argument of the latitude. — *Aksha-ja, as*, m. a diamond; a thunderbolt; a N. of Vishṇu. — *Aksha-dhur, ūr*, f. the yoke attached to the fore part of the pole of a car. — *Aksha-dhūrtila, as*, m. a bull, an ox, i. e. yoked to the pole of a cart. — *Aksha-pīḍā*, f., N. of a plant. — *Aksha-bhāga, as*, m. a degree of latitude. — *Aksha-bhāra, as*, m. cart-load, carriage-load. — *Akshāṇsa* (°*sha-aṇ*°), *as*, m. a degree of latitude. — *Akshāgra* (°*sha-ag*°), *am*, n. the end of an axle; the anterior end of the pole of a car; an axle. — *Akshāgra-kīla* or *-kīlaka, as*, m. a linch-pin; the pin which fastens the yoke to the pole. — *Akshā-nah, t, t, t*, Ved. tied to a cart or its pole.

अक्ष 2. **aksha**, *as*, m. (said to be from rt. 1. *aś*), a die for playing with; a cube; a seed of which rosaries are made (in compound words, like *Indrāksha, Rudrāksha*); a shrub producing that seed (Eleocarpus Ganitrus); a weight called *karsha*, equal to 16 māshas; Beleric Myrobalan (Terminalia Belerica), the seed of which is used as a die; (*am*), n. sochal salt; blue vitriol (from its crystallized shape). — *Aksha-kuśala, as, ā, am*, skilled in dice. — *Aksha-glaha, as*, m. gambling, playing at dice. — *Aksha-jña, as, ā, am*, skilled in gambling. — *Aksha-tattva, am*, n. science of dice. — *Akshatattva-vid, t, t, t*, skilled in the principles of gambling. — *Aksha-devana, am*, n. gambling, dice-playing. — *Aksha-devin, ī*, m. a gamester. — *Aksha-dyū, ūs*, m. a gambler, a dice-player. — *Aksha-dyūta, as*, m. a gambler, a dice-player; (*am*), n. gambling. — *Aksha-dyūtika, am*, n. dispute at play. — *Aksha-drugdha, as, ā, am*, hated by, i. e. unlucky at dice. — *Aksha-dhara, as, ā* or *ī, am*, one who has dice; (*as*), m. a plant, Trophis Aspera; see *śākhota*. — *Aksha-dhūrta, as*, m. a gamester, a gambler, i. e. a dice-rogue. — *Aksha-naipuṇa* or *-naipuṇya, am*, n. skill in gambling. — *Aksha-parājaya, as*, m. loss in gambling. — *Aksha-pāta, as*, m. cast of dice. — *Aksha-pātana, am*, n. act of casting dice. — *Aksha-priya, as, ā, am*, fond of dice, or (perhaps) favoured by the dice, lucky. — *Aksha-mada, as*, m. intoxicating passion for dice. — *Aksha-mātra, am*, n. dice, anything as big as dice; the twinkling of an eye, a moment of time. — *Aksha-mālā*, f. a rosary, a string or necklace of beads, especially of the seeds of the Eleocarpus; a N. of Arundhatī, wife of Vasishṭha, from her wearing a rosary; (*as, ā, am*), or *aksha-mālin, ī, inī, i*, wearing a rosary of seeds. — *Aksha-rāja, as*, m. the king of dice, the die called Kali. — *Aksha-vat, ān, atī, at*, having dice, relating to dice, gambling; (*tī*), f. a game of dice. — *Aksha-vāma, as*, m. an unfair gambler. — 1. *aksha-vid, t, t, t*, skilful in gambling. — *Aksha-vṛitta, as, ā, am*, what has occurred in gambling. — *Aksha-śauṇḍa, as, ā, am*, fond of gambling. — *Aksha-sūtra, am*, n. a string or rosary of Eleocarpus seeds. — *Aksha-stusha, as*, m. Beleric Myrobalan. — *Aksha-hṛidaya, am*, n. innermost nature of dice, perfect skill in gambling. — *Akshahṛidaya-jña, as, ā, am*, perfectly skilled in gambling. — *Akshārapana* (°*sha-āv*°), *am*, n. a dice-board. — *Akshāvāpa* or *akshātivāpa* (°*sha-at*°), *as*, m. the keeper of the dice, or of a gambling table.

Akshaka or *akshika, as*, m. the tree Dalbergia Oujeinensis.

अक्ष 3. **aksha**, *am*, n. (fr. rt. 1. *aś*?), an organ of sense, an object of sense; (*as*), m. the soul; knowledge, religious knowledge; the law; a lawsuit; a person born blind; N. of Garuḍa, of a son of Rāvaṇa, of a son of Nara, &c. — *Aksha-darśaka, as*, m. a judge, i. e. one who sees lawsuits; also *aksha-dṛiś, k*. — *Aksha-paṭala, am*, n. court of law; depository of legal document. — *Aksha-pāṭa, as*, m. an arena, a wrestling ground, place of contest. — *Aksha-pāṭaka* or *aksha-pāṭika, as*, m. a judge, i. e. arranger of a lawsuit. — *Aksha-pāda, as*, m. a follower of the Nyāya or logical system of philosophy; N. of the Ṛishi Gotama. — *Aksha-vāṭa*, see *aksha-pāṭa*. — 2. *aksha-vid, t, t, t*, versed in law.

अक्ष 4. **aksha**, *am*, n. the eye, especially substituted for *akshi* at the end of adjective compounds, the fem. being *akshī* [cf. Gr. ὄσσο, ὄκκο, for ὄξο; Lat. *oculus*; Germ. *Auge*; Russ. *oko*].

अक्षण **a-kshaṇa**, *as, ā, am*, inopportune.

अक्षत **a-kshata**, *as, ā, am*, not crushed; uninjured, unbroken, whole; (*as*), m. Śiva; thrashed and winnowed rice which has been dried in the sun; barley; (*as, am*), m. n. an eunuch; (*ā*), f. a virgin; N. of a plant, Karkaṭaśṛiṅgī or Kaukaḍaśṛiṅgī; (*am*), n. and (*ās*), m. pl. whole grain, fried grain. — *Akshata-yoni, is*, f. a virgin, an unblemished maiden.

अक्षत्र **a-kshatra**, *as, ā, am*, destitute of the Kshatriya caste, apart from the Kshatriya caste.

अक्षन् **akshan**, substituted for *akshi*, the eye, in the weakest cases, see Gram. 122 [cf. Goth. *augan*].

Akshaṇ-vat, ān, atī, at, having eyes.

अक्षम **a-kshama**, *as, ā, am*, unable to endure, impatient; incompetent. — *A-kshamā* or *akshama-tā*, f. impatience, envy; incompetence.

अक्षय **a-kshaya**, *as, ā, am*, exempt from decay, undecaying; (*as*), m., N. of the twentieth year in the cycle of Jupiter; (*ā*), f. the seventh day of a lunar month, if it fall on Sunday or Monday; the fourth, if it fall on Wednesday. — *Akshaya-guṇa, as, ā, am*, possessing imperishable qualities; (*as*), m. Śiva. — *Akshaya-tā*, f. or *akshaya-tva, am*, n. imperishableness. — *Akshaya-tṛitīyā*, f. a festival, the third day of the bright half of Vaiśākha, which is the first day of the Satya-yuga, and secures permanency to actions then performed. — *Akshaya-puruhūta, as*, m. Śiva. — *Akshaya-mati, is*, m., N. of a Bodhi-sattva. — *Akshaya-loka, as*, m. the undecaying world, heaven. — *Akshayā-lalitā*, f. festival observed by women on the seventh day of the second half of Bhādra.

A-kshayin, ī, iṇī, i, undecaying; (*iṇī*), f., N. of Śiva's wife.

A-kshayya, as, ā, am, undecaying.

अक्षर **a-kshara**, *as, ā, am*, imperishable; unalterable; (*as*), m. a sword; Śiva; Vishṇu; (*am*), n. a syllable; the syllable *om*; a letter; a vowel, a sound; a word; speech; Brahma; final beatitude; abiding merit, religious austerity; sacrifice; right, justice; the sky; water; a plant (Achyranthes Aspera). — *Akshara-čuñču* or *akshara-čañču, us*, or *akshara-čaṇa* or *akshara-čana, as*, m. a writer, scribe. — *Akshara-ččhandas, as*, n. metre regulated by the number and quantity of syllables. — *Akshara-jananī*, f. a reed or pen. — *Akshara-jīvaka* or *akshara-jīvika, as*, or *akshara-jīvin, ī*, m. a scribe. — *Akshara-jur, ūr*, m. a sage, one who knows and enjoys Brahma. — *Akshara-tūlikā*, f. a reed or pen. — *Akshara-nyāsa* or *akshara-vinyāsa, as*, m. array of syllables or letters, writing; scripture; the alphabet. — *Akshara-paṅkti, is, is, i*, containing five syllables; (*is*), f., N. of a metre of four lines, each containing one dactyl and one spondee; also called *paṅkti* or *haṅsa*. — *Akshara-bhāj, k, k, k*, Ved. entitled to a share in the syllables (of a prayer). — *Akshara-mukha, as*, m. having the mouth full of syllables, a student, scholar. — *Akshara-vinyāsa*, see *akshara-nyāsa*. — *Akshara-śas*, ind. syllable by syllable. — *Akshara-śūnya, as, ā, am*, inarticulate. — *Akshara-saṃsthāna, am*, n. scripture, writing. — *Aksharāṅga* (°*ra-aṅga*), *am*, n. part of a syllable.

Aksharaka, am, n. a vowel.

Aksharya, as, ā, am, relating to syllables or letters.

अक्षान्ति **a-kshānti**, *is*, f. impatience, jealousy, intolerance.

अक्षार **a-kshāra**, *as, ā, am*, free from factitious salt; (*as*), m. natural salt. — *Akshāra-lavaṇa* or *akshāralavaṇa, am*, n. natural salt; food that may be eaten at a season unfit for performing religious duties.

अक्षि **akshi**, n. (fr. rt. 1. *aś* or *añj*? Instr. *akshṇā*, Dat. *akshṇe* &c., fr. *akshan*, substituted for *akshi* in the weakest cases. At the end of comp. *aksha* is substituted, see 4. *aksha*), the eye; the number two; (*ī*), du., Ved. the sun and moon [cf. Lith. *aki-s*]. — *Akshi-kūṭa* or *akshi-kūṭaka, am*, n. the eyeball, the pupil of the eye. — *Akshi-gata, as, ā, am*, visibly present, seen; hated. — *Akshi-gola, as*, m. the eyeball. — *Akshi-jāha, am*, n. the root of the eye. — *Akshi-tārā*, f. the pupil of the eye. — *Akshi-pakshman, a*, n. the eyelash. — *Akshi-paṭala, am*, n. a coat of the eye. — *Akshi-pat, t, t, t*, Ved. (falling into the eyes), hurtful; (*t*), ind. as much as could fall into the eyes, a little. — *Akshi-bhū, ūs, ūs, u*, visible, perceptible, manifest, present. — *Akshi-bheshaja, am*, n. a medicament for the eyes, collyrium, &c.; (*as*), m. a tree, Red Lodh. — *Akshi-bhruva, am*, n. the eyes and eyebrows together. — *Akshi-mat, ān, atī, at*, provided with eyes. — *Akshi-loman, a*, n. the eyelash. — *Akshi-vikūṇita, am*, n. a glance, a look with the eyelids partially closed.

Akshika or *akshīka, as*, m. the tree Dalbergia Oujeinensis. See *akshaka*.

अक्षिणी **akshiṇī**, f. (fr. 3. *aksha*?), one of the eight conditions or privileges attached to landed property.

अक्षित **a-kshita**, *as, ā, am*, undecayed, uninjured; undecaying; (*am*), n. water. — *Akshitā-vasu, us*, m., Ved. epithet of Indra (possessed of undecaying wealth). — *Akshitoti* (°*ta-ūti*), *is*, m., Ved. epithet of Indra (granting permanent help).

A-kshiti, is, f. imperishableness; (*is, is, i*), imperishable.

अक्षियत् **a-kshiyat**, *an, atī, at*, Ved. not inhabiting, destitute of a dwelling, unsettled; (Sāy.) not decreasing (in riches).

अक्षिव **akshiva** or **akshīva**, *as*, m. a plant, Guilandina or Hyperanthera Moringa; (*am*), n. sea salt.

अक्षीक **akshīka**, *as*, m. See *akshika*.

अक्षीव **a-kshīva**, *as, ā, am*, not intoxicated, sober. See also *akshiva*.

अक्षु **akshu**, *us*, m., Ved. a kind of net.

अक्षुण्ण **a-kshuṇṇa**, *as, ā, am*, unbroken, uncurtailed, unconquered; inexperienced, inexpert. — *A-kshuṇṇa-tā*, f. uncurtailed condition; inexperience.

अक्षुद्र **a-kshudra**, *as, ā, am*, not small.

अक्षुध् **a-kshudh**, *t*, f., Ved. satiety.

A-kshudhya, as, ā, am, not liable to hunger.

अक्षेत्र **a-kshetra**, *as, ā, am*, destitute of fields, uncultivated; (*am*), n. not a proper field, a bad field; not a proper geometrical figure. — *Akshetra-jña, as, ā, am*, or *akshetra-vid, t, t, t*, destitute of spiritual knowledge.

A-kshetrin, ī, iṇī, i, having no fields.

Akshaitrajñya, am, n. spiritual ignorance.

अक्षोट **akshoṭa**, *as*, m. a walnut (Pistacio nut?); N. of a tree, Pīlu; of another tree, Aleurites Triloba. Also spelt *akshoḍa, akshoḍaka, ākshoṭa, ākshoḍaka, ākhoṭa*.

अक्षोभ **a-kshobha**, *as, ā, am*, unagitated, unmoved; (*as*), m. the post to which an elephant is tied; freedom from agitation, imperturbability.

A-kshobhya, as, ā, am, immoveable, imperturbable; (*as*), m., N. of a Buddha; an immense number, said by Buddhists to be 100 vivaras.

अक्षौहिणी **akshauhiṇī**, f. an army consisting

of ten anīkinīs, or 21,870 elephants, 21,870 chariots, 65,610 horse, and 109,350 foot. (The anīkinī consists of 27 vāhinīs; and 27 being the cube, *aksha*, of 3, it is probable that *akshauhiṇī* is a compound from *aksha* and *vāhinī*.)

अक्ष्ण *akshṇa, am*, n. (fr. rt. 1. *aś*), Ved. time (= *a-khaṇḍa* Schol. to Uṇ-sūtras).

अक्ष्णया *akshṇayā* (probably the Instr. of an obs. word *akshṇā*, fr. *añć*), ind., Ved. circuitously (like a wheel), in a tortuous way; wrongly. — *Akshṇayā-druh, -dhruk, k, k*, Ved. seeking to injure in a tortuous manner. — *Akshṇa-yāvan, ā, arī, a*, Ved. going across; (Sāy.) going through, penetrating.

अखट्ट *akhaṭṭa, as*, m., N. of a tree, Buchanania Latifolia.

अखट्टि *akhaṭṭi, is*, m. childish whim.

अखण्ड *a-khaṇḍa, as, ā, am*, not fragmentary, entire, whole; (*am*), n. time (?). *A-khaṇḍā dvādaśī* is the twelfth day of the first half of the lunar month Mārgaśīrsha.

A-khaṇḍana, am, n. not breaking; leaving entire; non-refutation, admission; (*as*), m. time.

A-khaṇḍita, as, ā, am, not reduced to pieces, unbroken, undivided, unimpaired; unrefuted. — *Akhaṇḍitartu* (°*ta-ṛitu*), *us, us, u*, bearing fruit every season. — *Akhaṇḍitotsava* (°*ta-ut*°), *as, ā, am*, ever festive.

अखर *a-khara, as, ā, am*, not hard, soft.

अखर्व *a-kharva, as, ā, am*, not short, not stunted, not small, not dwarfish.

अखात *a-khāta, as, ā, am*, not dug (by man); unburied; (*as, am*), m. n. a natural pond or lake, a pool before a temple.

अखाद्य *a-khādya, as, ā, am*, uneatable.

अखिद्र *a-khidra, as, ā, am*, unwearied. — *A-khidra-yāman, ā, ā, a*, Ved. unwearied in course.

अखिल *a-khila, as, ā, am*, without a gap, complete, whole. — *Akhilātman* (°*la-āt*°), *ā*, m. the universal spirit, Brahma.

Akhilena, ind. completely.

अखेटिक *akheṭika* or *ākheṭika, as*, m. a dog trained to the chase.

अखेदिन् *a-khedin, ī, inī, i*, not wearisome; unwearied. — *Akhedi-tva, am*, n. continuous flow (of speech); one of the vāgguṇas of the Jainas.

अख्खल *akhkhala*, ind., Ved. an exclamation of joy. — *Akhkhalī-kṛi*, cl. 8. P. *-karoti, -kartum*, Ved. to utter the exclamation *akhkhala*.

अख्यात *a-khyāta, as, ā, am*, not famous, unknown, obscure; infamous.

A-khyāti, is, f. want of fame; infamy, bad repute. — *Akhyāti-kara, as, ā, am*, disreputable.

अग् *ag*, cl. 1. P. *agati, āga, agitum*, to move tortuously, wind: Caus. *agayati, -yitum*, to cause to move tortuously [cf. rt. *aṅg*].

1. *aga, as*, m. a snake; the sun; a water-jar.

अग 2. *a-ga, as, ā, am* (fr. rt. *gam*), unable to walk; unapproachable; (*as*), m. a mountain, a tree; (in arithm.) seven. — *Aga-ja, as, ā, am*, produced on a mountain, or from a tree; (*am*), n. bitumen. — *Agātmajā* (*aga-āt*°), f., N. of Pārvatī, the daughter of Himālaya. — *Agāvaha* (*aga-āv*°), *as*, m., N. of a son of Kṛishṇa and of others. — *Agaukas* (*aga-ok*°), *ās*, m. a lion; a bird; the śarabha, a fabulous animal with eight legs.

A-gaćha, as, ā, am, not going; (*as*), m. a tree.

अगणित *a-gaṇita, as, ā, am*, uncounted. — *Agaṇita-lajja, as, ā, am*, disregarding shame.

अगत *a-gata, as, ā, am*, not gone; unfrequented; (*am*), n., Ved. not coming, non-return(?).

A-gati, is, f. want of resort or resource, necessity.

A-gatika or *a-gatīka, as, ā, am*, destitute of resort or of resources. — *Agatika-gati, is*, f. the resort of one who has no resort, a last resource.

अगद *a-gada, as, ā, am*, free from disease, healthy, salubrious; free from judicial affliction; (*as*), m. freedom from disease, health; a medicine, medicament, drug; the science of antidotes. — *Agadaṅkāra, as, ī*, m. f. a physician, ('who makes well.')

Agadya, nom. P. *agadyati*, to have good health.

अगदित *a-gadita, as, ā, am*, untold.

अगम *a-gama, as, ā, am*, not going, unable to go; (*as*), m. a mountain, a tree [cf. 2. *a-ga*].

A-gamya or *a-gantavya, as, ā, am*, unfit to be walked in, or to be approached; inaccessible (physically or metaphorically), inapproachable; unattainable, incomprehensible, unsurpassable. — *Agamya-rūpa, as, ā, am*, of unsurpassed form, nature, or beauty. — *Agamyā-gamana, am*, n. illicit sexual intercourse. — *Agamyāgamanīya, as, ā, am*, relating to illicit intercourse. — *Agamyā-gāmin, ī, inī, i*, practising illicit intercourse.

अगरी *a-garī*, f. a kind of grass, commonly called Deotar, Andropogon Serratus [cf. *garī*].

अगरु *agaru, us, u*, m. n. Agallochum, Amyris Agallocha.

अगर्व *a-garva, as, ā, am*, free from pride.

अगर्हित *a-garhita, as, ā, am*, undespised, unreproached, blameless.

अगव्यूति *a-gavyūti, is, is, i*, Ved. without good pasturage for cattle, barren.

अगस्ति *agasti, is*, m. (said to be fr. 2. *a-ga*, a mountain, and *asti*, fr. rt. 2. *as*, thrower), N. of a Ṛishi, author of several Vedic hymns, (he is said to have been the son of both Mitra and Varuṇa by Urvaśī; to have been born in a water-jar; to have been of short stature; to have swallowed the ocean, and compelled the Vindhya mountains to prostrate themselves before him; to have conquered and civilized the South; to have written on medicine, &c.); the star Canopus, of which Agastya is the regent; a plant, Sesbana (or Æschynomene) Grandiflora. — *Agasti-dru, us*, f. a plant, Sesbana Grandiflora.

Agastayas, m. pl. the descendants of Agastya.

Agastī, f. a female descendant of Agastya.

Agastīya, as, ā, am, relating to Agasti.

Agastya, a, m. = *agasti*, N. of Śiva. — *Agastya-gītā, ās*, f. pl. Agastya's hymns, forming part of the Ādi-vārāha-Purāṇa. — *Agastya-ćāra, as*, m. the course of Canopus. — *Agastya-saṃhitā*, f. Agastya's collection (of law). — *Agastyodaya* (°*ya-ud*°), *as*, m. the rise of Canopus; the seventh day of the second half of Bhādra.

अगा *a-gā, ās*, m. f., Ved. not going.

अगाध *a-gādha, as, ā, am* (see *gādha*), very deep, unfathomable, bottomless; (*as, am*), m. n. a hole, chasm; (*as*), m., N. of one of the five fires at the Svāhākāra [cf. Gr. ἀγαθός and Goth. *gôths*, fr. the crude form *gôda*]. — *Agādha-jala, as, ā, am*, having deep water; (*as*), m. a deep lake.

अगार *a-gāra, as, am*, m. n. house, apartment [cf. *ā-gāra*].

अगिन *agina, as*, m. the sun (?). See *agira*.

अगिर *agira, as*, m. (fr. rt. *ag*), the sun; fire; a Rākshasa.

अगिरौकस् *a-giraukas, ās, ās, as* (fr. *a* + *girā*, Instr. of *gir* and *okas*), Ved. not to be stopped by threatening shouts (lit. 'having no station by speech'), epithet of the Maruts.

अगु *a-gu, us, us, u* (fr. *ga* with *a*), Ved. destitute of cows, or of rays; poor; destitute of hymns, wicked; (*us*), m., N. of Rāhu or the ascending node.

A-go, aus, aus, u, Ved. destitute of cows. — *Ago-tā*, f. want of cows.

अगुण *a-guṇa, as, ā, am*, destitute of qualities or attributes (sometimes said of the supreme being); destitute of good qualities; (*as*), m. a fault. — *Aguṇa-tā*, f. absence of good qualities. — *Aguṇa-vat, ān, atī, at*, destitute of qualities, especially of good qualities. — *Aguṇa-vādin, ī, inī, i*, fault-finding, censorious. — *Aguṇa-śīla, as, ā, am*, of a worthless character.

अगुप्त *a-gupta, as, ā, am*, unhidden, unconcealed; unprotected; not keeping a secret.

अगुरु *a-guru, us, ū* or *vī, u*, not heavy, light; (in prosody) short as a short vowel alone or before a single consonant; (*us, u*), m. n. the fragrant Aloe wood and tree, Aquilaria Agallocha; the Śiśu tree; the tree which yields Bdellium, Amyris Agallocha. — *Aguru-śiṃśapā*, f. the Śiśu tree, (probably distinct words, *śiṃśapā* being added to explain *aguru*.)

अगूढ *a-gūḍha, as, ā, am*, unconcealed, manifest. — *Agūḍha-gandha, as, ā, am*, having an unconcealed smell; (*am*), n. Asa Fœtida. — *Agūḍha-bhāva, as, ā, am*, having a transparent disposition.

अगृभीत *a-gṛibhīta, as, ā, am*, Ved. not seized or taken, unsubdued. — *Agṛibhīta-śoćis, is, is, is*, Ved. having inconceivable splendor; (Sāy.) of unsubdued splendor.

अगृह *a-gṛiha* or *a-graha, as*, m. a houseless man, a Vānaprastha or Brāhman of the third order.

अगोचर *a-goćara, as, ā, am*, not obvious, imperceptible by the senses; (*am*), n. anything that is beyond the cognizance of the senses; Brahma; the not being seen, absence.

अगोपा *a-gopā, ās, ās, am*, Ved. without a cowherd, not tended by one.

अगोरुध *a-go-rudha, as, ā, am*, Ved. not repulsing the cow; (Sāy.) not repelling or disdaining praise.

अगोह्य *a-gohya, as, ā, am*, Ved. unconcealable, not to be covered, bright.

अगौकस् *agaukas*. See 2. *a-ga*, col. 1.

अग्नायी *agnāyī*. See p. 6, col. 1.

अग्नि *agni, is*, m. (fr. rt. *ang* or *ag* or *añj*?), fire; sacrificial fire of three kinds, Gārhapatya, Āhavanīya, and Dakshiṇa; the number three; the god of fire; the fire of the stomach, the digestive faculty; the gastric fluid; bile; gold; N. of various plants, Semicarpus Anacardium, Plumbago Zeylanica and Rosea, Citrus Acida; mystical substitute for the letter *r* [cf. Lat. *igni-s*; Lith. *ugni-s*; Slav. *ognj*; Goth. *auhn'-s*; αἴγλη and ἀγλαός may be related to *agni*]. — *Agnā-marutau*, m. du. Agni and Marut. — *Agnā-vishṇū*, m. du. Agni and Vishṇu. — *Agni-kaṇa, as*, m. a spark. — *Agni-karman, a*, n. action of fire or of Agni; cauterization. — *Agni-kārikā*, f. and *agni-kārya, am*, n. kindling or feeding the sacrificial fire with clarified butter, &c. — *Agni-kāshṭha, am*, n. Agallochum. — *Agni-kukkuṭa, as*, m. a lighted wisp of straw, firebrand. — *Agni-kuṇḍa, am*, n. a hole or enclosed space for the consecrated fire. — *Agni-kumāra, as*, m. a particular preparation of various drugs. — *Agni-kṛita, as, ā, am*, made by fire, offered by fire. — *Agni-ketu, us*, m., N. of a Rakshas. — *Agni-koṇa, as*, m. the south-east quarter, ruled over by Agni. — *Agni-kriyā*, f. obsequies or any other religious act performed by means of fire. — *Agni-krīḍā*, f. firework, illumination, &c. — *Agni-garbha, as, ā, am*, pregnant with fire; (*as*), m. a gem supposed to contain and give out solar heat, sūryakānta; N. of a plant, Agnijāra; (*ā*), f., N. of a plant, Mahājyotishmatī. — *Agni-gṛiha, am*, n. house or place for keeping the sacred fire. — *Agni-grantha, as*, m., N. of a work. — *Agni-ćaya, as*, m. a heap of fire. — *Agni-ćayana, am*, n. or *agni-ćiti, is*, f. or *agni-ćityā*, f. arranging or preparing the sacred or sacrificial fire-place. — *Agni-ćit*, ind., Ved. like Agni;

(?), m. one who has arranged a sacred fire-place. — *Agnićit-vat, ān, atī, at,* having householders or inhabitants that have prepared a sacred fire-place. — *Agni-ja* or *agni-jāta, as, ā, am,* produced by fire, born of or in fire; digestive; (*as*), m., N. of Vishṇu; a medicinal plant, Agnijāra. — *Agni-janman, ā,* m. Skanda, the god of war. — *Agni-jāra* or *agni-jāla, as,* m. a medicinal plant. — *Agni-jihva, as, ā, am,* having a fiery tongue; (*ā*), f. a tongue or flame of fire; a tongue of Agni (who is said to have seven tongues); a medicinal plant, Lāngalī. — *Agnijvalita-tejana, as, ā, am,* having a point hardened in fire. — *Agni-jvālā,* f. glow or flame of fire; a plant with red blossoms, used by dyers, Grislea Tomentosa; another plant with red blossoms, Jalapippalī. — *Agni-tap, p,* Ved. enjoying the warmth of a fire. — *Agni-tapas, ās, ās, as,* hot as fire, glowing. — *Agni-tapta, as, ā, am,* heated by fire, glowing. — *Agni-tā,* f. the state of fire. — *Agni-tejas, ās, ās, as,* having the power of fire or of Agni; (*ās*), m., N. of one of the seven Rishis of the eleventh Manvantara. — *Agni-traya, am,* n. or *agni-tretā,* f. the three sacred fires, called respectively Gārhapatya, Āhavanīya, and Dakshiṇa. — *Agni-trā, ās, ās, am,* Ved. protected by Agni. — *Agni-da* or *agni-dāyaka, as, ā, am,* supplying with fire, stomachic, tonic, incendiary. — *Agni-dagdha, as, ā, am,* burnt with fire; burnt on the funeral pile; burnt at once, without having fire put into the mouth, because destitute of issue; (*ās*), m. pl. a class of Pitṛis or those who on earth maintained the sacred fire. — *Agni-datta, as,* m., N. of a prince. — *Agni-damanī,* f. a narcotic plant, Solanum Jacquini. — *Agni-dāyaka,* see *agnida.* — *Agni-dāha, as,* m., N. of a disease. — *Agni-diś, k,* f. Agni's quarter, i. e. the south-east. — *Agni-dīpana, as, ī, am,* stimulating digestion. — *Agni-dīpta, as, ā, am,* blazing, glowing; (*ā*), f., N. of a plant, Mahājyotishmatī. — *Agni-dīpti, is,* f. active state of digestion. — *Agni-dūta, as, ā, am,* Ved. having Agni for a messenger. — *Agni-dūshita, as, ā, am,* branded. — *Agni-deva, as,* m. Agni; a worshipper of Agni; (*ā*), f. the third lunar mansion, i. e. the Pleiades. — *Agni-devatā,* f. the deity Agni. — *Agni-devatya* or *agni-daivata* or *agni-daivatya, as, ā, am,* referring to Agni or to his divinity. — *Agnidh* or *agnīdh, t,* m. (fr. *agni-idh*), Ved. the priest who kindles the sacred fire. — *Agni-dhāna, am,* n. the receptacle for keeping the sacred fire. — *Agni-nakshatra, am,* n. the third lunar mansion, the Pleiades. — *Agni-nayana* or *agni-praṇayana, am,* n. bringing out the sacrificial fire. — *Agni-niryāsa, as,* m. a medicinal plant, Agnijāra. — *Agni-nunna, as, ā, am,* Ved. struck by Agni or lightning. — *Agni-netra, as, ā, am,* Ved. having Agni for a guide. — *Agni-pakva, as, ā, am,* cooked with fire. — *Agni-pada, am,* n., N. of a plant or a man. — *Agni-parikriyā,* f. care of the sacred fire. — *Agni-paricchada, as,* m. the whole apparatus used in a sacrifice with fire. — *Agni-paridhāna, am,* n. enclosing the sacrificial fire with a kind of screen. — *Agni-parīkshā,* f. ordeal by fire. — *Agni-parvata, as,* m. a volcano. — *Agni-puććha, as, am,* m. n. end or extinction of the fire, lit. tail of the fire. — *Agni-purāṇa, am,* n., N. of a Purāṇa. — *Agni-purogama, as, ā, am,* having Agni for a leader. — *Agni-praṇayana, am,* n. bringing out the sacrificial fire. — *Agni-praṇayanīya, as, ā, am,* referring to the bringing out that fire. — *Agni-pratishṭhā,* f. consecration of fire, especially the nuptial fire. — *Agni-praveśa, as,* m. or *agni-praveśana, am,* n. entering the fire; self-immolation of a widow on the funeral pile of her husband. — *Agni-prastara, as,* m. stone producing fire; flint. — *Agni-bāhu* or *agni-vāhu, as,* m. smoke; N. of a son of the first Manu; N. of a son of Priyavrata and Kāmyā. — *Agni-bha, am,* n. (shining like fire), gold. — *Agni-bhu, u,* n. water. — *Agni-bhū, ūs,* m. Skanda; N. of a teacher, Kāśyapa, who was taught by Agni; (in arithm.) six. — *Agni-bhūti, is,* m., N. of a pupil of the last Tīrthakara, being one of the eleven chiefs of the Jaina Ṛishis. — *Agni-bhrājas, ās, ās, as,* Ved. possessing fiery splendour. — *Agni-maṇi, is,* m. the sun-stone or sūryakānta. — *Agni-mat, ān, atī, at,* having a fire, enjoying it; maintaining a sacrificial fire, having a good digestion. — *Agni-mantha, as, ā, am,* producing fire by friction; (*as*), m., N. of a plant, Premna Spinosa. — *Agni-manthana, am,* n. production of fire by friction. — *Agnimanthanīya, as, ā, am,* referring to such friction. — *Agni-maya, as, ī, am,* fiery. — *Agni-māṭhara, as,* m., N. of an expounder of the Ṛig-veda. — *Agni-māndya, am,* n. dyspepsia. — *Agni-māruti, is,* m., N. of Agastya. — *Agni-mitra, as,* m., N. of a prince of the Śunga dynasty. — *Agnīm-indha, as,* m. the priest who kindles the sacrificial fire. — *Agni-mukha, as,* m. a deity; a Brāhmaṇa; a tonic medicine; N. of two plants, Semicarpus Anacardium and Plumbago Zeylanica. — *Agni-mukhī,* f. Semicarpus Anacardium; Gloriosa Superba. — *Agni-mūḍha, as, ā, am,* Ved. made insane by Agni or lightning. — *Agni-yuta, as,* m., N. of the author of a hymn in the Ṛig-veda. — *Agni-yojana, am,* n. causing the sacrificial fire to blaze up. — *Agni-rakshaṇa, am,* n. preservation of the sacred (especially the domestic) fire. — *Agni-raja, as,* or *agni-rajas, ās,* m. a scarlet insect. — *Agni-rahasya, am,* n. mystery of Agni, the title of the tenth book of the Śatapatha Brāhmaṇa. — *Agni-rāśi, is,* m. a heap of fire, a burning pile. — *Agni-ruhā,* f. a plant, Māṇsarohiṇī. — *Agni-rūpa, as, ī, am,* fire-shaped. — *Agni-retasa, as, ā, am,* sprung from the seed of Agni. — *Agni-rohiṇī,* f. a hard inflammatory swelling in the arm-pit. — *Agni-loka, as,* m. the world of Agni. — *Agni-vat, ān, atī, at,* having or enjoying a fire, maintaining a sacrificial fire, having a good digestion; (*vat*), ind. like Agni, fire. — *Agni-varćas, ās,* m., N. of a teacher of the Purāṇas. — *Agni-varṇa, as, ā, am,* having the colour of fire; closely related to fire, hot, fiery; (*as*), m., N. of a prince, the son of Sudarśana; (*ā*), f. a kind of strong liquor. — *Agni-vardhaka, as, ā* or *ī, am,* feeding or exciting fire; tonic; (*as*), m. a tonic, stomachic. — *Agni-vallabha, as,* m. a tree, Shorea Robusta; the resinous juice of it. — *Agni-vāṇa, as,* m. a fiery arrow, a rocket. — *Agni-vāsas, ās, ās, as,* wearing a fiery or red garment. — *Agni-vāha, as,* m. the vehicle of fire, i. e. smoke. — *Agni-vāhu, us,* m. = preceding; N. of two men, see *agni-bāhu.* — *Agni-vimoćana, am,* m. the ceremony of lowering the sacrificial fire. — *Agni-visarpa, as,* m. spread of inflammation, pain arising from an inflamed tumour. — *Agni-viharaṇa, am,* n. removing the sacrificial fire from the Agnīdhra to the Sadas Maṇḍapa. — *Agni-vīja* or *agni-vīrya, am,* n. gold. — *Agni-vṛiddhi, is,* f. improved digestion. — *Agni-veśa, as,* m., N. of an early medical authority. — *Agnivaiśya, as, ā, am,* descended from Agniveśa. — *Agni-śaraṇa* or *agni-śāla, am,* n. or *agni-śālā,* f. house or place for keeping the sacrificial fire. — *Agni-śikha, as, ā, am,* having a crest of fire, fiery; (*as*), m. a lamp; a fiery arrow, rocket; an arrow; the Safflower plant; saffron; N. of Vararući's father; (*am*), n. saffron, gold. — *Agni-śikhā,* f. a flame; N. of two plants, Gloriosa Superba and Menispermum Cordifolium. — *Agni-śuśrūshā,* f. careful attention to the sacrificial fire. — *Agni-śekhara, am,* n. saffron. — *Agni-śesha, as,* m. appendix to the chapter on Agni in the Taittirīya Saṃhitā. — *Agni-śrī, īs, īs, i,* Ved. visiting Agni or fire. — *Agni-shṭut, t,* m. (laudatory of Agni), the first day of the Agnishṭoma sacrifice; one day of the Sattra Panćadaśarātra. — *Agni-shṭubh, p,* m. son of the sixth Manu, Ćākshusha, by Naḍvalā; see the next. — *Agni-shṭoma, as,* m. (praise of Agni), N. of a protracted ceremony or sacrifice, extending over several days in spring, and forming an essential part of the Jyotishṭoma; a passage of the Sāma-veda chanted at the Agnishṭoma; the first day of the Sattra Panćadaśarātra; a species of the Soma plant; N. of the son of the sixth Manu; see *agnishṭubh.* — *Agnishṭoma-yājin, ī, inī, i,* one who has performed the Agnishṭoma. — *Agni-shṭha, as, ā, am,* placed in, or over, or near the fire; (*as*), m. an iron frying-pan; in the Aśvamedha sacrifice, the eleventh Yūpa or sacrificial post which, of all the twenty-one, is nearest the fire; (*ā*), f. the corner of the sacrificial post which, of all the eight, is nearest the fire. — *Agni-shvātta* or *agni-svātta, as, ā, am,* tasted by the funeral fire; (*ās*), m. pl. Manes, especially of those who on earth neglected the sacrificial fire. — *Agni-saṇskāra, as,* m. the consecration of fire; performance of any rite in which the application of fire is essential, as the burning of the dead body. — *Agni-sankāśa, as, ā, am,* resplendent like fire. — *Agni-sańćaya, as,* m. preparing the sacrificial fire-place, see *agnićayana.* — *Agni-sakha, as,* m. the wind. — *Agni-sambhava, as, ā, am,* sprung from fire; (*as*), m. wild safflower; the result of digestion, lymph. — *Agni-sahāya, as,* m. the wind; a wild pigeon. — *Agni-sākshika, as, ā, am,* taking Agni, or the domestic or nuptial fire, for a witness. — *Agnisākshika-maryāda, as, ā, am,* one who, taking Agni for a witness, gives a solemn promise of conjugal fidelity. — *Agni-sāra, am,* n. a medicine for the eyes, a collyrium. — *Agni-sāvarṇi, is,* m., N. of a Manu. — *Agni-sinha, as,* m., N. of the father of the seventh black Vāsudeva. — *Agnisinha-nandana, as,* m. the son of Agnisiṇha. — *Agni-sūtra, am,* n. thread of fire; a girdle of sacrificial grass put upon a young Brāhman at his investiture. — *Agni-stambha, as,* m. the (magical) quenching of fire. — *Agni-stoka, as,* m. a spark. — *Agni-svātta,* see *agni-shvātta.* — *Agni-hut, t, t, t,* or *agni-huta, as, ā, am,* sacrificed by fire. — *Agni-hotṛi, tā,* m., Ved. sacrificing to Agni, or having Agni for a priest; see *agnihotrin.* — *Agni-hotra, as,* m., Ved. oblation to Agni; the sacred fire; (*am*), n. an oblation to Agni, chiefly of milk, oil, and sour gruel;—there are two kinds of Agnihotra, one is *nitya,* i. e. of constant obligation; the other *kāmya,* i. e. optional;—the sacred fire; the maintenance of it; the placing the sacrificial fire on the ground prepared for it, see *agny-ādhāna;* (*as, ī, am*), Ved. sacrificing to Agni; destined for the Agnihotra, or connected with it. — *Agnihotra-havaṇī,* f. a ladle used for sacrificial libations. — *Agnihotra-hut, t,* Ved. offering the Agnihotra. — *Agnihotrāhuti* (°*tra-āh*°), *is,* f. invocation connected with the Agnihotra. — *Agni-hotrin, ī, iṇī, i,* practising the Agnihotra; maintaining the sacrificial fire; one who has prepared the sacred fire-place, or conveyed the sacrificial fire to it. — *Agnihotroććhishṭa* (°*tra-uć*°), *am,* n. that which is left of the Agnihotra. — *Agnīdh* (°*ni-idh*), *t,* m. the priest who kindles the fire. — *Agnīdhra, as,* m. = the preceding; N. of two men, see *agni-bāhu.* — *Agnīdhrī,* f. feeding the sacrificial fire. — *Agnīndra* (°*ni-in*°), *au,* m. du., Ved. Agni and Indra. — *Agnīndhana* (°*ni-indh*°), *am,* n. kindling or feeding the fire. — *Agnī-parjanya, au,* m. du., Ved. Agni and Parjanya. — *Agnī-varuṇa, au,* m. du., Ved. Agni and Varuṇa. — *Agnī-shoma, au,* m. du. Agni and Soma. — *Agnīshoma-praṇayana, am,* n. bringing out the fire and the Soma, a ceremony in the Jyotishṭoma sacrifice. — *Agnī-shomīya* or *agnī-shomya, as, ā, am,* relating or sacred to Agni and Soma. — *Agnīshomīya-nirvāpa, as,* m. making libations with the cake sacred to Agni and Soma, a ceremony in the Darśapūrṇamāsa sacrifice. — *Agnīshomīya-paśu, us,* m. a victim, generally a sheep or goat, sacred to Agni and Soma. — *Agnīshomīyapaśv-anushṭhāna, am,* n. the proceedings with that victim, at the Jyotishṭoma sacrifice. — *Agnīshomīya-puroḍāśa, as,* m. cake sacred to Agni and Soma, which must be baked in eleven bowls. — *Agnīshomīya-yāga, as,* m. one of the three sacrifices of the Pūrṇamāsa. — *Agnīshomīyaikādaśa-kapāla* (°*ya-ek*°), *as,* m. cake sacred to Agni and Soma, see above. — *Agnī-shomya,* see *agnī-shomīya.* — *Agny-agāra* or *agny-āgāra, as,* m. house or place for keeping the sacred fire. — *Agny-abhāva, as,* m. lack or loss of the sacred fire; loss of appetite. — *Agny-astra, am,* n. fire serving as a weapon, a rocket, fire-arms (?). — *Agny-āgāra,* see *agny-agāra.* — *Agny-ātmaka, as, ā, am,* Ved. having Agni's nature. — *Agny-ādhāna* or *agny-ādheya, am,* n. or *agny-āhiti, is,* f. placing the fire on the sacrificial fire-place or ground previously prepared. — *Agny-ālaya, as,* m. a house or place for

keeping the sacred fire; a cavity with several compartments, for the several sacred fires. — *Agny-āhita, as,* m. one who has performed the Agnyādhāna. — *Agny-utpāta, as,* m. a fiery portent, meteor, a comet. — *Agny-uddharaṇa, am,* n. taking the sacred fire from its usual place, previous to a sacrifice. — *Agny-upasthāna, am,* n. worship of Agni, at the conclusion of the Agnihotra, &c. — *Agny-edha, as,* m. an incendiary.

Agnāyī, f. the wife of Agni, and goddess of fire; the Tretā-yuga.

Agnika, as, m. an insect of scarlet colour, Coccinella.

Agnisāt, ind. to the state of fire, used in composition with *kṛi* and *bhū,* as *agnisāt kṛi,* to reduce to fire, to subject to fire.

Agnīya, as, ā, am, referring to fire or to Agni, fiery.

अग्मन् *agman, a,* n. conflict, battle; see *ajman,* with which it is connected.

अग्र *agra, as, ā, am* (said to be fr. rt. *ang,* the nasal being dropped), foremost; anterior, first; chief; prominent, best; projecting, supernumerary, excessive; much; (*am*), n. foremost point or part; tip; front; uppermost part, top, summit, surface; point, and hence, figuratively, sharpness; the nearest end, the beginning; the climax or best part; goal, aim, resting-place; multitude, assemblage; a weight, equal to a pala; a measure of food given as alms; (in astronomy) the sun's amplitude; (*am*), ind. in front, before, ahead of, chiefly in answer to the question whither? [cf. Gr. ἄκρον]. — *Agra-kara, as,* m. the fore part of the hand or arm; the right hand; the fore part of rays, the focal point. — *Agra-kāya, as,* m. the fore part of the body. — *Agra-ga, as,* m. a leader. — *Agra-gaṇya, as, ā, am,* that should be counted or regarded as the foremost, best, principal. — *Agra-gāmin, ī, inī, i,* preceding, taking the lead. — *Agra-ja, as, ā, am,* or *agra-jā, ās, ās, am,* Ved. born first or earlier; (*as*), m. the first-born; an elder brother; a Brāhman; Vishṇu; (*ā*), f. an elder sister. — *Agra-jaṅghā,* f. the fore part of the thigh. — *Agra-janman, ā,* m. the first-born; an elder brother; a Brāhman; a member of one of the three highest castes; Brahmā. — *Agra-jātaka, as,* or *agra-jāti, is,* m. a Brāhman. — *Agra-jihva, am,* n. the tip of the tongue. — *Agra-jyā,* f. (in astron.) the sine of the amplitude. — *Agra-ṇī, īs, īs, i,* taking the lead, foremost, first. — *Agra-ṇīti, is,* f., Ved. the first offering. — *Agra-dānin, ī,* m. a degraded Brāhman who receives presents from Sūdras, or takes things previously offered to the dead. — *Agra-nakha, as,* m. the tip of the nail. — *Agra-nāsikā,* f. the tip of the nose. — *Agra-nirūpaṇa, am,* n. determining beforehand, predestination, prophecy. — *Agra-parṇī,* f. cowage, Carpopogon Pruriens. — *Agra-pāṇi, is,* or *agra-hasta, as,* m. the fore part of the hand or arm; the right hand. — *Agra-pūjā,* f. the first or highest mark or act of reverence. — *Agra-peya, am,* n. precedence in drinking. — *Agra-bhāga* or *agrāṅśa* (°*ra-aṅ*°), *as,* m. part of the top, &c., fore part; (in astron.) degree of amplitude. — *Agra-bhuj, k, k, k,* having the precedence in eating. — *Agra-bhūmi, is,* f. the place aimed at, goal, object. — *Agra-mahishī,* f. the principal queen. — *Agra-māṅsa, am,* n. the heart; morbid protuberance of the liver. — *Agra-yāna, am,* n. stepping in front to defy the enemy. — *Agra-yāyin, ī, inī, i,* going before, taking the lead; (*ī*), m. a leader. — *Agra-yāvan, ā, ā, a,* Ved. going before. — *Agra-yodhin, ī,* m. the foremost man or leader in a fight; a champion. — *Agra-lohitā,* f. a kind of pot-herb, red pepper (?). — *Agra-vīja, as, ā, am,* (said of a plant) propagating itself by means of the top; (*as*), m. a viviparous plant, according to Hindū notions. — *Agra-vīra, as,* m. the principal hero. — *Agra-sandhānī,* f. the register of human actions, kept by Yama. — *Agra-sandhyā,* f. early dawn. — *Agra-sara, as, ī, am,* going in front, taking the lead; (in Bengālī), going ahead, advancing. — *Agra-sānu, us,* m. the front part of a table land. — *Agra-sārā,* f. a compendious method of counting immense numbers. — *Agra-sena, as,* m., N. of Janamejaya's son. — *Agra-hasta, as,* m. = *agra-pāṇi,* the tip of an elephant's trunk. — *Agra-hāyaṇa, as,* m. commencement of the year; N. of a Hindū month, commencing about the 12th of November. — *Agra-hāra, as,* m. royal donation of land to Brāhmans; land thus given. — *Agrāṅśa,* see *agra-bhāga.* — *Agrāṅśu* (°*ra-aṅ*°), *us,* m. the end of a ray of light, the focal point. — *Agrākshan, a,* or *agrākshi* (°*ra-ak*°), *i,* n. the fore part of the eye, sharpness of vision. — *Agrāṅguli* (°*ra-aṅg*°), *is,* m. the tip of the finger. — *Agrādvan* (°*ra-ad*°), *ā, ā, a,* having precedence in eating. — *Agrānīka* (°*ra-an*°), *as, am,* m. n. the front of an army, vanguard. — *Agrāyaṇīya,* (°*ra-ay*°), *am,* n. title of the second of the fourteen oldest Jaina books. — *Agrapaharaṇa* (°*ra-up*°), *am,* n. first or principal supply. — *Agropaharaṇīya, as, ā, am,* that which has to be first or principally supplied.

Agratas, ind. in front of, before, in the presence of; at the head, first. — *Agrataḥ-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to place in front or at the head, to consider most important. — *Agrataḥ-sara, as, ī, am,* going in front, taking the lead; (*as*), m. a leader.

Agrima, as, ā, am, foremost; prior, preceding; elder, eldest; principal, best; furthest advanced, first ripe; further; (*ā*), f. a fruit, Annona Reticulata.

Agriya, as, ā, am, foremost, oldest, best; (*as*), m. elder brother; (*am*), n. the first fruits, the best part.

Agrīya, as, ā, am, Ved. same as the preceding.

Agre, ind. (loc. of *agra*), in front; before; in the presence of; at the head; first; ahead, beyond, further on, i.e. subsequently to. — *Agre-ga, as, ā, am,* going in front or before; (*as*), m. a leader. — *Agre-gā, ās,* or *agre-gū, ūs,* or *agre-ṇī, īs,* m. a leader. — *Agretvan* (°*gra-it*°), *ā, arī, a,* Ved. going in front or before. — *Agre-didhishu, us,* m. a man belonging to one of the first three classes, who at his first marriage takes a wife that was married before; (*us* or *ū, ūs*), f. a married woman whose elder sister is still unmarried. — *Agre-pā, ās, ās,* or *agre-pū, ūs, ūs,* m. f. having the precedence in drinking. — *Agre-bhrū, ūs,* m. roaming in front. — *Agre-vaṇa, am,* n. the border of a forest. — *Agre-vadha, as,* m. hitting or killing whatever is in front. — *Agre-sara, as, ā* or *ī, am,* going in front, preceding, taking the lead. — *Agre-sara* or *agre-sarika, as,* m. a leader.

Agrya, as, ā, am, foremost, topmost, principal, best, proficient; pointed, i.e. intent, closely attentive; (*as*), m. an elder or eldest brother; (*am*), n. a roof.

अग्रभण *a-grabhaṇa, as, ā, am* (fr. *grabh,* old form of rt. *grah*), Ved. having nothing which can be grasped.

A-graha, as, m. non-acceptance. — *A-graha* or *a-gṛiha, as,* m. a houseless man, i.e. a Vānaprastha, a Brāhman of the third class.

A-grāhin, ī, iṇī, i, not taking, (said of a leech) not holding.

A-grāhya, as, ā, am, unfit or improper to be received, accepted, perceived, obtained, admitted, trusted; deserving to be rejected or refused.

अग्राम्य *a-grāmya, as, ā, am,* not rustic, town-made; not tame, wild.

अग्रु *agru, us,* m. unmarried; (*ū*), f. a finger; a river [cf. Zend *aghru*].

अघ् *agh,* cl. 10. P. *aghayati, -yitum,* to go wrong, sin.

Agha, am, n. a going wrong; mishap, evil; misdeed, a fault; sin; passion; impurity; pain, suffering; (*as, ā, am*), evil, bad, sinful, subject to passion, miserable, unclean; (*as*), m., N. of an Asura, the general of Kansa; (*ā*), f. the goddess of sin; (*ās*), f. pl. the constellation usually called Maghā. — *Agha-kṛit, t, t, t,* doing evil or harm, an evil-doer. — *Agha-dvishṭa, as, ā, am,* Ved. hated by the wicked. — *Agha-nāśaka, as, ā, am,* or *agha-ghna, as, ī, am,* or *agha-nāśana, as, ī, am,* sin-destroying, expiatory; (*as*), m. an expiator; an epith. of Vishṇu. — *Agha-nishkṛita, as, ā, am,* freed from guilt. — *Agha-maya, as, ī, am,* sinful. — *Agha-marshaṇa, as, ā, am,* expiatory, usually applied to a particular prayer daily offered by Brāhmans; (*as*), m., N. of the author of that prayer, son of Madhucchandas. — *Agha-malāpaha* (°*la-ap*°), *as, ā, am,* removing the filth of sin. — *Agha-māra, as, ā, am,* Ved. fearfully fatal. — *Agha-rud, t, t, t,* fearfully howling. — *Agha-vat, ān, atī, at,* sinful; [voc. *aghavan* or *aghos,* see s. v.] — *Agha-visha, as, ā, am,* Ved. fearfully venomous. — *Agha-śansa, as, ā, am,* wicked; sin-destroying; (*as*), m. a wicked man. — *Aghaśansa-han, ā,* m. slaying the wicked. — *Agha-śansin, ī, inī, i,* Ved. reporting sin. — *Agha-haraṇa, am,* n. removal of guilt. — *Agha-hāra, as,* m., Ved. remover of guilt, pious (?); or, a wicked (notorious) robber (?). — *Aghāśva* (°*gha-aś*°), *as,* m. a bad or vicious horse; N. of a snake. — *Aghāsura* (°*gha-as*°), *as,* m. Agha, Kansa's general. — *Aghāha* (°*gha-ah*°), *as,* m. an inauspicious day, time of impurity from the death of a relative, &c. — *Aghaugha-marshaṇa* (°*gha-ogha-*), *as, ā, am,* destroying the mass or whole of sin.

Aghala, as, ā, am, Ved. evil, sinful.

Aghāya, nom. P., Ved. *aghāyati, -yitum,* to be malicious, to sin, to threaten. — *Aghāyu, us, us, u,* malicious, wicked.

अघटमान *a-ghaṭamāna, as, ā, am,* incongruous, incoherent.

अघन *a-ghana, as, ā, am,* not dense or solid, liquid.

अघर्म *a-gharma, as, ā, am,* not hot, cool. — *Agharma-dhāman, ā,* m. the moon, whose light is supposed to be cool.

अघातिन् *a-ghātin, ī, inī, i,* not fatal, not injurious, harmless.

अघारिन् *a-ghārin, ī, iṇī, i,* not anointing.

अघृण *a-ghṛiṇa, as, ā, am,* destitute of compassion. — *A-ghṛiṇin, ī, inī, i,* not contemptuous, not disdainful.

अघोर *a-ghora, as, ā, am,* not terrific; (*as*), m. a euphemistic title of Śiva; a worshipper of Śiva and Durgā; (*ā*), f. the fourteenth day of the dark half of Bhādra, which is sacred to Śiva. — *Aghora-ghora-rūpa, as,* m. a name of Śiva ('having a form or nature both not terrific and terrific'). — *Aghora-pathin, -nthās,* or *aghora-mārga, as,* m. a follower of Śiva. — *Aghora-pramāṇa, am,* n. a terrific oath.

अघोष *a-ghosha, as,* m. (in grammar) the hard sound of a consonant; (*as, ā, am*), hard-sounding; destitute of cowherds.

अघोस् *aghos,* ind. a vocative particle; properly another form for *aghavan,* voc. of *aghavat,* q. v.

अघ्नत् *a-ghnat, an, antī, at* (fr. rt. *han*), not killing, not injurious.

A-ghnya, as, ā, am, improper to be killed; (*as*), m. Brahmā; a bull; (*ā*), f. a cow; a cloud (?).

अघ्रेय *a-ghreya, as, ā, am* (fr. rt. *ghrā*), improper to be smelled at.

अङ्क् *aṅk,* cl. 1. A. *aṅkate, ānaṅke, aṅkishyate, aṅkitum,* to move in a curve; to mark; cl. 10. P. *aṅkayati, -yitum,* to move in a curve; to mark, stamp, brand; (this rt. is related to *añć.*)

अङ्क *aṅka, as,* m. (fr. rt. *añć,* but connected with preceding rt. *aṅk*), a hook; a curve or bend; the curve in the human, especially the female, figure above the hip, where infants (sitting astride) are carried by Hindū mothers or nurses (hence often equivalent to the English breast or lap); the side or flank; the body; proximity, place; the bend in the arm; any hook or crooked instrument; a curved line; a nu-

merical figure, cipher; a figure or mark branded on an animal, &c.; any mark, line, stroke, ornament, stigma; a number; the number nine; a coefficient; an act of a drama; a drama; a military show or sham-fight; a misdeed, a sin; moving in a curve [cf. Gr. ὄγκος and Lat. uncus]. — *Anka-karaṇa, am,* n. the act of marking or stamping. — *Anka-tantra, am,* n. title of a book treating of magical marks or figures. — *Anka-dhāraṇā,* f. manner of holding the body, figure. — *Anka-parivartana, am,* n. turning the body, turning on the other side. — *Anka-pāda-vrata, am,* n. title of a chapter in the Bhavishyottara Purāṇa. — *Anka-pāli, is,* f. or *ānka-pālikā,* f. embracing, an embrace. — *Anka-pālī,* f. an embrace; a nurse; a plant, Piring or Medicago Esculenta. — *Anka-pāśa, as,* m. a peculiar concatenation of numerals or numbers. — *Ankapāśa-vyavahāra, as,* m. the use of that concatenation. — *Ankapāśādhyāya* (°*śa-adh*°), *as,* m. the study or use of that concatenation. — *Anka-bandha, as,* m. branding with a mark that resembles a headless body. — *Anka-bhāj, k, k, k,* an infant carried on the hip; forced fruit, nearly ripe, early ripe. — *Anka-mukha, am,* n. the act of a drama which gives a clue to the whole plot. — *Anka-lodya, as,* m., N. of a plant or its root, ginger, Ciṅcoḍa or Ciṅcoṭaka. — *Anka-vidyā,* f. arithmetic. — *Ankānka* (°*ka-an*°), *am,* n., Ved. water. — *Ankāvatāra* (°*ka-av*°), *as,* m. the closing part of a dramatic scene.

Ankati, is, m. wind; fire; Brahmā; a Brāhman who maintains the sacred fire.

Ankana, am, n. the act of marking, stamping, branding, ciphering, writing; (*as, ā, am*), marking.

Ankas, as, n. tortuous motion, a mark; the body.

Ankasa, am, n. the flanks (?) or the trappings of a horse.

Ankita, as, ā, am, marked, branded; numbered, counted, calculated.

Ankin, ī, inī, i, having an *anka,* q. v.; (*ī*), m. a small drum; (*inī*), f. a number of marks, &c.

Ankī, f. a small drum.

Ankuṭa, as, m. a key.

Ankupa, am, n., Ved. water.

Ankura or *ankūra, as,* m. a sprout, shoot, blade; a hair; blood; water; a swelling, a tumour.

Ankuraka, as, m. a nest.

Ankurita, as, ā, am, sprouted.

Ankuśa, as, am, m. n. a hook, especially an elephant-driver's hook; (*ā*) or (*ī*), f. one of the twenty-four Jaina goddesses [cf. Gr. ἄγκιστρον; Germ. Angel]. — *Ankuśa-graha, as,* m. an elephant-driver. — *Ankuśa-durdhara, as,* m. a restive elephant.

Ankuśita, as, ā, am, urged on by the hook.

Ankuśin, ī, inī, i, having a hook, laying hold of with a hook.

Ankūyat, an, antī, at, Ved. (fr. a nom. *ankūya,* related to *anka*), moving tortuously (to escape).

Ankūra, as, m. a sprout. See *ankura.*

Ankūsha, as, am, m. n. a hook; an ichneumon.

Ankya, as, ā, am, fit or proper to be marked or counted; (*as*), m. a small drum [cf. *ankī*].

अङ्कार *ankāra, as,* m. diminution in music.

अङ्कोट *ankoṭa* or *ankoṭha* or *ankola* or *ankolaka, as,* m. a plant, Alangium Hexapetalum. — *Ankolla-sāra, as,* m. a poison, probably prepared from the plant called Ankola, &c.

अङ्कोलिका *ankolikā,* f. (a corruption of *anka-pālikā,* q. v.), an embrace.

अङ्क्त्वा *anktvā,* ind. (part. fr. rt. *añj*), having besmeared.

अङ्ख् *ankh,* cl. 10. P. *ankhayati, -yitum,* to move slowly, to crawl; to cling to, to hold back.

अङ्ग् *ang,* cl. 1. P. *angati, ānanga, angitum,* to walk, go round (connected with rt. *ag*); cl. 10. P. *angayati, -yitum,* to walk, go round; to mark (in the last sense connected with rt. *ank*); [cf. Gr. ἐγγύς, ἐγγίζω ?].

Angana, am, n. walking; place to walk in, yard; see s. v.

अङ्ग 1. *anga,* ind. a particle implying attention, assent or desire, and sometimes impatience; it may be rendered by well; indeed, true; please; rather; quick. It is often used (changed to *angī,* q. v.) to form compound words, as *angī-kartum,* to assent, promise; see under *angī* [cf. ἄγχι].

अङ्ग 2. *anga, am,* n. (said to be fr. rt. *am,* but rather fr. rt. *ang*), a round limb; a member; the body; a division or department, especially of a science, as the six Vedāngas; science; a subdivision, a supplement; (in grammar) the base of a word; (in rhetoric) an illustration; (in the drama) the whole of the subordinate characters; an expedient; a mental organ, the mind; the number six; (*as*), m. sing. or (*ās*), m. pl., N. of Bengal proper, near Bhagalpur, or its inhabitants; in the sing. it may denote the name of a king of Anga; (*as, ā, am*), having members or divisions, contiguous. — *Anga-kartana, am,* n. cutting off a limb. — *Anga-karman, a,* n. or *anga-kriyā,* f. a supplementary sacrificial act. — *Anga-graha, as,* m. seizure of a limb, i. e. spasm. — *Anga-ja, as, ā, am,* produced from or on the body; ornamental; produced by a supplementary ceremony; (*as*), m. a son; hair of the head; love personified; intoxicating passion; drunkenness; a disease; (*ā*), f. a daughter; (*am*), n. blood. — *Anga-janus, us,* m. a son. — *Anga-jāta, as, ā, am,* produced from or on the body, ornamental, produced by a supplementary ceremony. — *Anga-jvara, as, ā, am,* Ved. causing fever. — *Anga-dvīpa, as,* m. one of the six minor Dvīpas. — *Anga-nyāsa, as,* m. ceremony of touching certain parts of the body. — *Anga-pāli, is,* f. an embrace. — *Anga-prāyaścitta, am,* n. expiation of bodily impurity, especially that arising from death in a family. — *Anga-bheda, as, ā, am,* Ved. causing rheumatism. — *Anga-marda* or *anga-mardaka, as,* m. or *anga-mardin, ī,* m. a servant who has to shampoo his master's body. — *Anga-marsha, as,* m. pain in the limbs, rheumatism. — *Angamarsha-praśamana, am,* n. alleviation of, or medicine for, rheumatism. — *Anga-yāga, as,* m. a subordinate sacrificial act. — *Anga-rakta, as,* m. a plant, Guṇḍārocaṇī. — *Anga-rakshaṇī* or *anga-rakshiṇī,* f. a body-protector, i. e. a coat of mail, cloak, garment. — *Anga-rāga, as,* m. application of scented unguents or cosmetics to the body, especially after bathing; scented cosmetic. — *Anga-rāj, ṭ,* or *anga-rāja, as,* m., N. of Karṇa, the king of Anga. — *Anga-rājya, am,* n. the kingdom of Anga. — *Anga-ruha, as, ā, am,* what grows on the body, as hair, wool, down, &c. — *Anga-lipi, is,* f. written character of Anga. — *Anga-loka, as,* m. the country called Anga. — *Anga-lodya, as,* m. a sort of grass, ginger, or its root, commonly cencrā. — *Anga-vāk-pāṇi-mat, ān, atī, at,* possessing mind (?), speech, and hands. — *Anga-vikṛiti, is,* f. change of bodily appearance, collapse; fainting, apoplexy. — *Anga-vikshepa, as,* m. gesticulation; a kind of dance with movement of the arms. — *Anga-vidyā,* f. knowledge of lucky or unlucky marks on the body. — *Anga-vaikṛita, am,* n. a wink, nod, sign. — *Anga-sanskāra, as,* m. or *anga-sanskriyā,* f. embellishment of person, doing what is needed to secure a fine personal appearance, as bathing, perfuming, and adorning the body. — *Anga-samhati, is,* f. compactness, symmetry or strength of the body. — *Anga-sanga, as,* m. bodily contact, coition. — *Anga-skandha, as,* m. a subdivision of a science. — *Anga-sparśa, as,* m. bodily contact. — *Anga-hāra, as,* or *anga-hāri, is,* m. gesticulation. — *Anga-hīna, as, ā, am,* mutilated; incorporeal; (*as*), m. Kāmadeva. — *Angāngi* (°*ga-an*°), ind. (lit. limb and limb), jointly or reciprocally, in consequence of being related, as one limb to another or to the body. — *Angāngi-tā,* f. intimate relation, as between the limbs, or a limb and the body, or the subordinate and the principal. — *Angāngi-bhāva, as,* m. existence or working of such intimate relation. — *Angādhipa* (°*ga-adh*°), *as,* m. Karṇa, the king of Anga. — *Angānulepana* (°*ga-an*°), *am,* n. anointing the body. — *Angāpūrva* (°*ga-ap*°), *am,* n. effect of a secondary sacrificial act. — *Angeśvara* (°*ga-īś*°), *as,* m. the king of Anga. — *Ange-shṭhā, ās, ās, am,* Ved. situated in a member or in the body.

Angaka, am, n. a limb, member, body; (*ikā*), f. a bodice, a jacket.

Angin, ī, inī, i, having limbs, corporeal, having subordinate parts, principal; having expedients.

Angīya, as, ā, am, referring to the Anga country. — *Angya,* see s. v.

अङ्गण *angaṇa, am,* n. (a place to walk in), a yard, court, area; see *angana* below.

अङ्गति *angati, is,* m. (fr. rt. *ag*), fire; a Brāhman who maintains a sacred fire; Brahmā; Vishṇu.

अङ्गद *anga-da, as,* m. (fr. *anga* + *da*), N. of a brother of Rāma; of a son of Gada; of an ape son of Bāli; (*ā*), f. the female elephant of the south (or the north?); (*am*), n. a bracelet worn on the upper arm.

अङ्गन *angana, am,* n. (fr. rt. *ang,* q. v.), the act of walking; place to walk in, yard, court, area; (*ā*), f. a woman with well-rounded limbs; any woman or female; (in astronomy) Virgo; the female elephant of the north. — *Anganā-gaṇa, as,* m. a number of women. — *Anganā-jana, as,* m. a female person. — *Anganā-priya, as,* m. (lit. dear to women), N. of the tree Jonesia Asoca.

अङ्गव *angava, as,* m. (fr. *angu?,* a corruption of *agni*), dried or withered fruit.

अङ्गस् *angas, as,* n. (fr. rt. *añj?*), a bird.

अङ्गार *angāra, as,* m.; (rarely *am*), n. (said to be fr. rt. *ag* or *ang,* cf. *agni*), charcoal, either heated or not heated; (*as*), m. the planet Mars; N. of a prince of the Maruts; a plant, Hitāvalī; (*ās*), m. pl., N. of a people and country [cf. Lith. *angli-s;* Russ. *ūgolj;* also Germ. *Kohle;* Old Germ. *col* and *colo;* Engl. *coal*]. — *Angāra-kushṭhaka, as,* m. a plant, Hitāvalī. — *Angāra-dhānī* or *angāra-dhānikā,* f. a portable fire-place. — *Angāra-paripācita, am,* n. roasted food. — *Angāra-parṇa, as,* m. an epith. of Citraratha, the chief of the Gandharvas. — *Angāra-pātrī,* f. a portable fire-place. — *Angāra-pushpa, as,* m. a plant, Inguḍī; Vulg. Ingua. — *Angāra-mañjarī* or *angāra-mañjī,* f. a shrub, Cesalpinia Banducella. — *Angāra-vallarī* or *angāra-vallī,* f., N. of various plants; Galedupa Arborea; Ovieda Verticallata; Bhārgī; Guñjā. — *Angāra-śakaṭi,* f. a portable fire-place or wheels. — *Angāra-setu, us,* m., N. of a prince, father of Gāndhāra. — *Angārarakshayaṇa* (°*ra-av*°), *am,* n. vessel or receptacle for extinguishing coals.

Angāraka, as, m. charcoal; heated charcoal; the planet Mars; Tuesday; N. of a prince of Sauvīra; also of a Rudra; N. of two plants, Eclipta (or Verbesina) Prostrata, and white or yellow Amaranth; (*am*), n. a medicated oil in which turmeric and other vegetable substances have been boiled. — *Angāraka-dina, as, am,* m. n. a festival of Mars on the fourteenth of the latter half of Caitra. — *Angāraka-maṇi, is,* m. coral (amber). — *Angāraka-vāra, as,* m. Tuesday.

Angārakita, as, ā, am, charred, roasted, burnt.

Angāri, is, f. a portable fire-place.

Angārikā, f. the stalk of the sugar-cane; the bud of the Kinśuka or Butea Frondosa.

Angāriṇī, f. a small fire-place; the region heated by the sun, though no longer exposed to its rays; N. of a creeper.

Angārita, as, ā, am, charred, roasted, burnt; (*ā*), f. a portable fire-place; a bud; N. of a creeper; of a river; (*am*), n. the early blossom of the Kinśuka.

Angārīya, as, ā, am, fit for making charcoal of.

Angāryā, f. a heap of charcoal.

अङ्गिका *aṅgikā*, f. a bodice, a jacket. See *aṅgaka*.

अङ्गिर् *aṅgir*, *ir*, m. (fr. rt. *aṅg?*), N. of a Rishi, who received the Brahmavidyā from Atharvan, and imparted it to Satyavāha, the teacher of Aṅgiras.

Aṅgira, *as*, or usually *aṅgiras*, *ās*, m. (related to ἄγγελος or ἄγγαρος?), a celebrated mythological name, usually ascribed to a Rishi, the author of a number of hymns in the Rig-veda, of a code of laws, and of a treatise on astronomy; he is said by some to have been born from Brahmā's mouth, and to have been the husband of Smṛiti, of S'raddhā, of two daughters of Maitreya, of several daughters of Daksha, &c.; he is considered as one of the seven Rishis of the first Manvantara, as a Prajāpati, as a teacher of the Brahmavidyā, which he had learnt from Satyavāha, a descendant of Bharadvāja, &c. Among his sons, the chief is Agni, others are Saṃvarta, Utathya, and Bṛihaspati; among his daughters are mentioned Sinīvālī, Kuhū, Rākā, and Anumati; but the Ṛićas (or Vedic hymns), the manes of Havishmat, and mankind itself are styled his offspring. In astronomy he is the planet Jupiter, and a star in Ursa Major. (*asas*), m. pl. descendants of Aṅgiras or of Agni, mostly personifications of luminous objects; the hymns of the Atharva-veda; priests who, by using the magical formulas of those hymns, protect the sacrifice against the effects of inauspicious accidents. — *Aṅgiras-tama*, *as*, *ā*, *am*, very rapid, especially (like Agni) in devouring food. — *Aṅgiras-vat*, ind. like Aṅgiras; (*ān*, *atī*, *at*), connected with or accompanied by the Aṅgirasas.

Aṅgirasa, *as*, m. an enemy of Vishṇu in his incarnation of Paraśurāma.

Aṅgirasām-ayana, *am*, n. a Sattra sacrifice.

अङ्गी *aṅgī* (substituted for *aṅga* in compound words) implies assent.

Aṅgī-kṛi, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to agree to, promise, confess.

Aṅgī-karaṇa, *am*, n. act of assenting, agreeing, promising.

Aṅgī-kāra, *as*, m. agreement, promise.

Aṅgī-kṛita, *as*, *ā*, *am*, agreed to, promised.

Aṅgī-kṛiti, *is*, f. agreement, promise.

अङ्गुरि *aṅguri*, *is*, or *aṅgurī*, f. (for *aṅguli*, q. v.), a finger; a toe. — *Aṅgurīya* or *aṅgurīyaka*, *as*, *am*, m. n. a finger-ring; the ring-finger (?).

अङ्गुल *aṅgula*, *as*, m. (for rt. *ag* or *aṅg*), a finger; the thumb; a finger's breadth, a measure equal to eight barley-corns, twelve aṅgulas making a vitasti or span, and twenty-four a hasta or cubit; (in astron.) a digit, or twelfth part; N. of the sage Ćāṇakya. — *Aṅgula-pramāṇa* or *aṅgula-māna*, *am*, n. the measure or length of an aṅgula; (*as*, *ā*, *am*), having the length of an aṅgula.

Aṅgulaka at the end of compounds = *aṅgula*, i. e. so many aṅgulas or fingers long.

Aṅguli, *is*, or *aṅgulī*, f. a finger; a toe; the thumb; the great toe; the finger-like tip of an elephant's trunk; the measure aṅgula. — *Aṅguli-toraṇa*, *am*, n. a sectarial mark on the forehead consisting of three fingers or lines shaped like an arch or doorway (*toraṇa*), drawn with sandal or the ashes of cow-dung. — *Aṅguli-tra*, *am*, n. or *aṅguli-trāṇa*, *as*, *am*, m. (?), n. a finger-protector, a contrivance like a thimble, used by archers to protect the thumb or finger from being injured by the bow-string. — *Aṅgulitra-vat*, *ān*, *atī*, *at*, provided with such a finger-protector. — *Aṅguli-mukha* or *aṅguli-mukha*, *am*, n. the tip of the finger. — *Aṅguli-mudrā* or *aṅguli-mudrikā*, f. a seal-ring. — *Aṅguli-moṭana*, *am*, n. snapping or cracking the fingers. — *Aṅguli-shaṅga*, *as*, m. contact of the fingers; act of fingering; (*as*, *ā*, *am*), sticking to the fingers. — *Aṅguli-sandeśa*, *as*, m. snapping or cracking the fingers as a sign. — *Aṅguli-sphoṭana*, *am*, n. snapping or cracking the fingers. — *Aṅguli-paṅćaka*, *am*, n. the five fingers. — *Aṅguli-parvan*, *a*, n. a finger-joint. — *Aṅguli-sambhūta*, *as*, m. produced from or on the finger, i. e. a finger nail.

Aṅgulika or *aṅgulīya* or *aṅgulīyaka*, *as*, *am*, m. n. a finger-ring.

अङ्गुष्ठ *aṅgushṭha*, *as*, m. (the smallest *aṅga* or limb?), the thumb; the great toe; a thumb's breadth, usually regarded as equal to an *aṅgula*. — *Aṅgushṭha-mātra*, *as*, *ī*, *am*, or *aṅgushṭha-mātraka*, *as*, *ikā*, *am*, having the length or size of a thumb.

Aṅgushṭhya, *as*, m. the thumb nail.

अङ्गूष *aṅgūsha*, *as*, m. (rapid in motion, fr. rt. *aṅg* or *ag*), an ichneumon; an arrow.

अङ्गोषिन् *aṅgoshin*, *ī*, *iṇī*, *i*, Ved. resonant (?), praiseworthy (?).

अङ्ग्य *aṅgya*, *as*, *ā*, *am* (fr. *aṅga*), belonging to or connected with the limbs of the body, corporeal, &c.

अङ्घ् *aṅgh*, cl. 1. A. *aṅghate*, *ānaṅghe*, *aṅghitum*, to go, set out, set about, commence; to hasten; to speak hastily, scold, blame.

Aṅgha (not in use, but equivalent to *agha*), evil, sin. — *Aṅghas*, *as*, n. sin. — *Aṅghāri* (°*gha-ari*), *is*, m. (an enemy to sin or evil), epith. of Soma, and of a particular altar.

Aṅghi, or better *aṅghri*, *is*, m. a foot; the root of a tree [cf. *aṅhri*]. — *Aṅghri-nāmaka*, *as*, m. or *aṅghri-nāman*, *a*, n. a synonym of *aṅghri*, a root. — *Aṅghri-pa*, *as*, m. (drinking with the foot or root), a tree. — *Aṅghri-parṇī* or *aṅghri-vallī*, *is*, or *aṅghri-vallikā*, f. a plant, Hedysarum Lagopodioides. — *Aṅghri-pāna*, *as*, *ā*, *am*, sucking his foot or toes (as an infant). — *Aṅghri-skandha*, *as*, m. the ancle.

अच् *ać* (connected with *aṅć*, q. v.), cl. 1. P. A. *aćati*, *aṅćati*, *-te*, *ānaṅća*, *-e*, *aṅćitum*, to go, move, tend; to honour; to make round or carved; to request, ask; to speak indistinctly. See 2. *aćita*, *aćishṭu*.

अचक्र *a-ćakra*, *as*, *ā*, *am*, having no wheels; immoveable; not vacillating; automatous (?).

अचक्षुस् *a-ćakshus*, *us*, n. a bad or miserable eye, no eye; (*us*, *us*, *us*), blind. — *A-ćakshur-vishaya*, *as*, *ā*, *am*, not or no longer within reach of the eyes, invisible. — *Aćakshush-ṭva*, *am*, n. blindness.

A-ćakshushka, *as*, *ā*, *am*, destitute of eyes, blind.

अचण्ड *a-ćaṇḍa*, *as*, *ā* or *ī*, *am*, not of a hot temper, gentle, tractable; (*ī*), f. a tractable cow.

अचतुर *a-ćatura*, *as*, *ā*, *am*, destitute of four, having less than four; not cunning, not dexterous.

अचन्द्र *a-ćandra*, *as*, *ā*, *am*, moonless.

अचपल *a-ćapala*, *as*, *ā*, *am*, not oscillating or vibrating; unmoveable, steady.

A-ćāpalya, *am*, n. freedom from unsteadiness, firmness.

अचर *a-ćara*, *as*, *ā*, *am*, or *a-ćarat*, *an*, *antī*, *at*, immoveable.

अचरम *a-ćarama*, *as*, *ā*, *am*, not last, not least.

अचल *a-ćala*, *as*, *ā*, *am*, not staggering or moving, immoveable; (*as*), m. a mountain or rock; a bolt or pin; the number seven; N. of S'iva and of the first of the nine deified persons, called 'white Balas' among the Jainas; (*ā*), f. the earth; one of the ten earths of the Buddhists. — *Aćala-kīlā*, f. the earth. — *Aćala-tvish*, *t*, m. the Kokila or Indian cuckoo. — *Aćala-dhṛiti*, *is*, f. a metre of four lines, of sixteen short syllables each, also called Gītyāryā. — *Aćala-bhrātṛi*, *tā*, m., N. of a Brāhman from Oude, who became one of the eleven heads of Gaṇas among the Jainas. — *Aćala-mati*, *is*, m., N. of a Rākshasa. — *Aćala-śreshṭha*, *as*, m. chief of mountains. — *Aćalādhipa* (°*la-adh*°), *as*, m. (king of mountains), the Himālaya. — *Aćalā-saptamī*, f. title of a book in the Bhavishyottara Purāṇa.

अचारु *a-ćāru*, *us*, *vī*, *u*, not pretty, inelegant.

अचिक्कण *a-ćikkaṇa*, *as*, *ā*, *am*, not smooth, rough.

अचित् 1. *a-ćit*, *t*, *t*, *t* (fr. rt. *ćit*), without understanding.

A-ćikitvas, *ān*, *ushī*, *as*, Ved. not knowing, ignorant of.

A-ćitta, *as*, *ā*, *am*, unnoticed, unexpected; not an object of thought; inconceivable; destitute of intellect or sense.

A-ćitti, *is*, f., Ved. want of sense, infatuation; an infatuated man (?).

अचित् 2. *a-ćit*, *t*, *t*, *t* (fr. *ćit* or *ćiti*, a pile; rt. *ći*), neglecting the Agnićayana, irreligious.

1. *a-ćita*, *as*, *ā*, *am*, not collected.

अचित 2. *aćita*, *as*, *ā*, *am* (fr. rt. *ać*), gone.

Aćishṭu, *us*, *us*, *u*, Ved. going everywhere.

अचित्र *a-ćitra*, *as*, *ā*, *am* (not variegated), undistinguishable, indistinct.

अचिन्ता *a-ćintā*, f. thoughtlessness, disregard.

A-ćintita, *as*, *ā*, *am*, not thought of, unexpected, disregarded.

A-ćintya, *as*, *ā*, *am*, surpassing all thought or conception; (*as*), m., N. of S'iva. — *Aćintya-karman*, *ā*, *ā*, *a*, having or performing inconceivable actions. — *Aćintya-rūpa*, *as*, *ā* or *ī*, *am*, possessing inconceivable beauty.

अचिर *a-ćira*, *as*, *ā*, *am*, not of long duration, brief; not of long date, recent. — *Aćira-dyuti*, *is*, f. or *aćira-prabhā*, f. lightning. — *Aćira-prasūtā*, f. (having recently brought forth), a cow that has recently calved. — *Aćira-bhās*, *ās*, f. lightning. — *Aćira-mṛita*, *as*, *ā*, *am*, recently deceased. — *Aćira-roćis*, *is*, f. or *aćirāṃśu* (°*ra-aṃ*°), *us*, f. or *aćirābhā* (°*ra-ābhā*), f. lightning.

Aćiram or *aćirāt* or *aćireṇa*, ind. not long, not for long; not long ago; soon, speedily.

Aćirā, f. the mother of the Jaina-saint S'ānti.

अचिष्टु *aćishṭu*, Ved. See under 2. *aćita*.

अचेतन *a-ćetana*, *as*, *ā*, *am*, or *a-ćetas*, *ās*, *ās*, *as*, destitute of consciousness, inanimate; (of men) inconscious, insensible, senseless, fainting, &c.

A-ćetāna, *as*, *ā*, *am*, Ved. thoughtless, infatuated.

A-ćaitanya, *am*, n. unconsciousness; insensibility; senselessness, ignorance in spiritual things; that which is destitute of consciousness, i. e. the material world; matter.

अचेष्ट *a-ćeshṭa*, *as*, *ā*, *am*, effortless, motionless. — *Aćeshṭa-tā*, f. loss of motion from fainting, &c.

अचोदस् *a-ćodas*, *ās*, *ās*, *as*, Ved. free from compulsion or external stimulus, spontaneous.

अच्छ 1. *a-ććha*, *as*, *ā*, *am* (not shaded or covered, fr. *a* + *ćha* for *ćhad* or *ćhāyā*, rt. *ćhad*), pellucid, transparent, clear; (*as*), m. a crystal. — *Aććhoda* (*aććha-uda*), *as*, *ā*, *am*, having clear water; (*ā*), f., N. of a river; a covering or garment of Vishṇu (?); (*am*), n., N. of a lake in the Himālaya formed by the river Aććhodā.

A-ććhāya, *as*, *ā*, *am*, without shadow, casting no shadow.

अच्छ 2. *aććha*, *as*, m. (corruption of *ṛiksha*), a bear. — *Aććha-bhalla*, *as*, m. a bear; (*bhalla* itself means 'a bear.')

अच्छ 3. *aććha* or usually *aććhā*, rarely *aććham*, ind., Ved. to, towards (governing the accusative and

rarely the locative). It is a kind of separable preposition or prefix to verbs and verbal derivatives, as in the following.

Aććha-i, cl. 2. P. *-eti*, *-tum*, or *aććhā-gam*, cl. 1. P. *-gaććhati*, *-gantum*, to attain, go towards.

Aććha-naksh, cl. 1. P. A., Ved. *-nakshati*, *-te*, *-kshitum*, to go towards, approach.

Aććha-naś, cl. 1. P., Ved. *-naśati*, *-śitum*, to come near.

Aććha-nī, cl. 1. P., Ved. *-nayati*, *-netum*, to lead towards or to.

Aććha-nu, cl. 2. P., Ved. *-nauti*, *-navitum* or *-nuvitum*, to call out to, to cheer.

Aććha-pat, cl. 1. P., Ved. *-patati*, *-titum*, and Caus. P. *-patayati*, *-yitum*, to fly towards.

Aććhā-vad, cl. 1. P., Ved. *-vadati*, *-ditum*, to salute.

Aććhā-vać, cl. 2. P., Ved. *-vakti*, *-ktum*, to invite. — *Aććhā-vāka*, *as*, m. 'the inviter,' title of a particular priest or Ṛitvij, one of the sixteen required to perform the great sacrifices with the Soma juice. — *Aććhāvākīya*, *as*, *ā*, *am*, referring to the Aććhāvāka; containing the word *aććhāvāka*.

Aććheta (°*ćha-ita*), *as*, *ā*, *am*, Ved. approached, attained.

Aććhokti (°*ćha-uk*°), *is*, f., Ved. invitation.

अच्छिद्र *a-ććhidra*, *as*, *ā*, *am* (free from clefts or flaws), unbroken, uninterrupted, uninjured; (*am*), n. unbroken or uninjured condition, an action free from defect or flaw; (*ena*), ind. uninterruptedly, from first to last. — *Aććhidra-kāṇḍa*, *am*, n. title of a chapter of the Taittirīya-Brāhmaṇa. — *Aććhidroti* (°*dra-ūti*), *is*, *is*, *i*, affording perfect protection. — *Aććhidrodhnī* (°*ra-ūdh*°), f., Ved. (a cow) having a faultless udder.

A-ććhidyamāna, *as*, *ā*, *am*, uncut, uncurtailed; not fragile.

A-ććhinna, *as*, *ā*, *am*, uncut, uncurtailed, uninjured; undivided, inseparable. — *Aććhinna-pattra*, *as*, *ā*, *am* (of a bird, or, in the Vedas, of an altar shaped like a bird), having the wings uncurtailed, uninjured; having uninjured leaves. — *Aććhinna-parṇa*, *as*, *ī*, *am*, having uninjured leaves.

A-ććhedika or *a-ććhaidika*, *as*, *ā* or *ī*, *am*, not fit or needing to be cut.

A-ććhedya, *as*, *ā*, *am*, improper or impossible to be cut, indivisible.

अच्छुप्ता *a-ććhuptā*, f. (not touched by sin), N. of one of the sixteen Vidyādevīs of the Jainas.

अच्छोटन *aććhoṭana*, *am*, n. hunting.

अच्युत *a-ćyuta*, *as*, *ā*, *am*, what has not given way or fallen; firm, solid; imperishable, permanent; not leaking or dripping; (*as*), m., N. of Vishṇu or Kṛishṇa; also of a physician; N. of a plant, Morinda Tinctoria; N. of a gift to Agni. — *Aćyuta-kshit*, *t*, m., Ved. having solid ground, an epithet of Soma. — *Aćyuta-ćyut*, *t*, *t*, *t*, Ved. throwing down that which is fixed. — *Aćyuta-ja*, *ās*, m. pl. a class of Jaina deities produced by Vishṇu. — *Aćyuta-jallakin*, *ī*, m., N. of a commentator of the Amara-Kosha. — *Aćyuta-danta* or *aćyutanta*, *as*, m., N. of the ancestor of a warrior tribe called Āćyutadanti or Āćyutanti, though possibly the names refer to two distinct persons and tribes. — *Aćyuta-mūrti*, *is*, m., N. of Vishṇu. — *Aćyuta-rush*, *ṭ*, f. inveterate hatred. — *Aćyuta-vāsa*, *as*, m. the sacred fig-tree, Ficus Religiosa. — *Aćyuta-sthala*, *am*, n., N. of a place in the Pañjāb. — *Aćyutāgraja* (°*ta-ag*°), *as*, m. (Vishṇu's elder brother), Balarāma; Indra. — *Aćyutopādhyāya* (°*ta-up*°), *as*, m. = *aćyuta-jallakin* q. v.

अज *aj*, cl. 1. P. (defect. verb, supplemented fr. rt. *vī*), *ajati*, *ājīt*, *ajitum*, to go, to drive, propel, throw, cast: Desid. *ajijishati*, to be desirous of driving [cf. Gr. ἄγω; Lat. *ago*].

1. *aja*, *as*, m. a drove; a driver, mover, instigator, leader; epithet given in the Vedas to Indra, Rudra, one of the Maruts, Agni, and the sun; in later works to Brahmā, Vishṇu, Śiva, and Kāma (see also 2 *a-ja*); the leader of a flock; a he-goat or ram [cf. Gr. αἴξ, αἰγός; Lith. *ożys*]; the sign Aries; the vehicle of the sun; N. of a descendant of Viśvāmitra, and of Daśaratha's or Dīrghabāhu's father; N. of a mineral substance; of a kind of rice; of the moon; (*as*), m. pl., N. of a class of Ṛishis; of a people mentioned in the Vedas; (*ā*), f., N. of Prakṛiti or Nature, of Māyā or Illusion; a she-goat; N. of a plant whose bulbs resemble the udder of a goat. — *Aja-karṇa*, *as*, m. a goat's ear; a plant or tree, Terminalia Alata Tomentosa. — *Aja-karṇaka*, *as*, m. the Sāl-tree, Shorea Robusta. — *Aja-kūlā*, f., N. of a town of the Bodhis. — *Aja-kshīra*, *am*, n., Ved. goat's milk. — *Aja-gandha*, *as*, m. smell of a he-goat; (*as*, *ā*, *am*), smelling like a goat. — *Aja-gandhā* or *aja-gandhikā*, f. shrubby basil, Ocymum Gratissimum. — *Aja-gandhinī*, f. a plant, also called *ajaśṛiṅgī*, q. v. — *Aja-gara*, *as*, m. (that swallows a goat), a huge serpent, probably boa constrictor; (*ī*), f., N. of a plant. — *Aja-gallikā*, f. 'goat's cheek,' an infantile disease. — *Aja-jīva* or *aja-jīvika*, *as*, m. 'who lives by goats,' a goat-herd. — *Aja-tā*, f. a multitude of goats; the being a goat. — *Aja-tva* or *ajā-tva*, *am*, n. the being a goat. — *Aja-daṇḍī*, f. a plant, also called *brahmadaṇḍī*. — *Aja-devatā*, *ās*, f. pl. the 25th lunar mansion. — *Aja-nāmaka*, *as*, m. (named Aja or Vishṇu), a mineral substance. — *Aja-pa*, *as*, m. a goat-herd. — *Aja-patha*, *as*, m. 'goat's road,' probably synonymous with *aja-vīthī*, q. v. — *Aja-pada* or *aja-pāda*, *as*, *ā*, *am*, goat-footed. — *Aja-pād*, *t*, m., Ved. epithet of the divinity called *Aja*. — *Aja-pārśva*, *as*, m. (having black sides like a goat), epithet of Śvetakarṇa's son Rājīvalоćana. — *Aja-pāla*, *as*, m. a goat-herd; N. of Daśaratha's father. — *Aja-bhaksha*, *as*, m. 'goat's food,' N. of a plant, Varvūra. — *Aja-māyu*, *us*, m., Ved. bleating like a goat. — *Aja-māra*, *as*, m., N. of a tribe or a prince. — *Aja-mīḍha* or *aja-mīlha*, *as*, m., N. of a son of Suhotra, the author of some Vedic hymns; of a grandson of Suhotra; surname of Yudhishṭhira. — *Aja-mukha*, *as*, *ī*, *am*, goat-faced; (*ī*), f., N. of a Rākshasī. — *Aja-meru*, N. of a place, Ajmir (?). — *Aja-moda*, *as*, m. or *aja-modā* or *aja-modikā*, f. 'goat's delight,' N. of various plants, common Carroway, the species called Ajwaen (Ligusticum Ajwaen), and especially a species of Parsley, Apium Involucratum. — *Ajarshabha* (°*ja-ṛish*°), *as*, m. the best goat. — *Aja-lambana*, *am*, n. antimony. — *Aja-loman*, *ā*, m. or *aja-lomī*, f., N. of a plant, Cowage, Carpopogon Pruriens; (*a*), n. goat's hair. — *Aja-vasti*, *is*, m., N. of a tribe; (*ayas*), m. pl. the members of that tribe. — *Aja-vāha*, *as*, m., N. of a district. — *Aja-vīthī*, f. 'goat's road,' N. of one of the three divisions of the southern path, or one of the three paths in which the sun, moon and planets move, comprehending the asterisms *mūlā*, *pūrvāshāḍha*, and *uttarāshāḍha*. — *Aja-śṛiṅgī*, f. 'goat's horn,' N. of a shrub, Odina Wodier, used as a charm and as a remedy for sore eyes,—the fruit resembles a goat's horn. — *Aja-stunda*, *am*, n., N. of a town. — *Aja-hā*, f. Cowage, Carpopogon Pruriens. — *Ajā-kṛipāṇīya*, *as*, *ā*, *am*, like the goat and shears in the fable. — *Ajā-kshīra*, *am*, n. goat's milk. — *Ajā-gala*, *as*, m. goat's neck. — *Ajāgala-stana*, *as*, m. nipple or fleshy protuberance on the neck of some Indian goats, and an emblem of any useless or worthless object or person. — *Ajā-jīva*, *as*, m. (who lives by goats), a goat-herd. — *Ajā-taulvali*, *is*, m., N. of a Muni who lived on the milk of goats; (given by grammarians as an example of compounds in which the middle term is left out). — *Ajāda* (*aja-ada*), *as*, m. 'goat-eater,' the ancestor of a warrior tribe. — *Ajādanī* (°*ja-ad*°), f. a species of prickly night-shade. — *Ajāntrī* (°*ja-an*°), f. a pot-herb, Convolvulus Argenteus. — *Ajā-payas*, *as*, n. goat's milk. — *Ajā-pālaka*, *as*, *ā*, *am*, tending goats; (*as*), m. a goat-herd. — *Ajāvika* (*aja-av*°), *am*, n. goats and sheep, small cattle. — *Ajāśva* (*aja-aś*°), *am*, n. goats and horses; (*as*), m. Pūshan or the Sun, who has goats for horses. — *Ajaikapād* (*aja-ek*°), *t*, m. epithet of Vishṇu; of one of the eleven Rudras. — *Ajaiḍaka* (*aja-eḍ*°), *am*, n. goats and rams.

Ajaka, *as*, m., N. of a descendant of Purūravas; also of a king of Magadha; *ajakā* or *ajikā*, f. a young she-goat; a disease of the pupil of the eye, small reddish tumours (compared to kids), protruding through the transparent cornea and discharging pus. — *Ajakā-jāta*, *am*, n. the same disease of the eyes.

Ajana, *ajani*, *aji*, *ajma*, &c., see s. v.

अज 2. *a-ja*, *as*, *ā*, *am*, not born, existing from all eternity; (*as*), m. Brahmā, Vishṇu, Śiva, Kāma; (*ā*), f. Prakṛiti or Nature, Māyā or Illusion (see also 1. *aja*, s. v. *aj* and 1. *ajana*).

अजकव *ajakava*, *as*, m. (etymology unknown), Śiva's bow. — *Ajakāva*, *as*, *am*, m. n. Śiva's bow; (*as*), m. a venomous kind of vermin, centipede or scorpion; (*am*), n. sacrificial vessel dedicated to Mitra and Varuṇa. — *Ajagava* or *ajagāva*, *am*, n. Śiva's bow; the southern portion of the path of the sun, moon, and planets; N. of a snake priest.

अजघन्य *a-jaghanya*, *as*, *ā*, *am*, not last; not least.

अजघ्निवस् *a-jaghnivas*, *ān*, *ushī*, *at* (perf. part. fr. rt. *han*), not having killed.

अजटा *a-jaṭā*, f. a plant, Flacourtia Cataphracta; also *ajaḍā* and *ajjhaṭā*.

अजड *a-jaḍa*, *as*, *ā*, *am*, not torpid or stupid; (*ā*), f., N. of two plants; see *Ajaṭā* and *Kapikaććhu*, Carpopogon Pruriens. — *Ajaḍa-dhī*, *īs*, *īs*, *i*, of a vigorous mind, energetic, bold.

अजथ्या *ajathyā*, f. yellow jasmin (fit for goats?).

अजन 1. *ajana*, *as*, m. (fr. rt. *aj*), Brahmā 'the agitator;' (*am*), n. act of instigating or moving. — *Ajana-yoni-ja*, *as*, m. (born fr. *Ajana*, i. e. Brahmā); N. of Daksha.

Ajani, *is*, f. a path, road; see also *aji*.

अजन 2. *a-jana*, *as*, *ā*, *am* (rt. *jan*), destitute of living beings, especially of men; desert; (*as*), m. an insignificant person.

A-janani, *is*, f. privation of birth, cessation of existence; *ajananir astu tasya*, 'may he cease to exist!'

A-janya, *as*, *ā*, *am*, improper to be produced or born; unfit or unfavourable for mankind; (*am*), n. any portent or natural phenomenon unfavourable to mankind, as an earthquake.

अजप 1. *a-japa*, *as*, m. (rt. *jap*), one who does not repeat prayers; a reader of heterodox works; (*ā*), f. the mantra or formula called haṇsa, which consists only of a number of inhalations and exhalations.

अजप 2. *aja-pa*, *as*, m. a goat-herd. See s. v. 1. *aja*.

अजमीढ *aja-mīḍha*, *as*, m. See s. v. 1. *aja*.

अजम्भ *a-jambha*, *as*, m. (toothless), a frog.

अजय *a-jaya*, *as*, m. non-victory, defeat; (*as*, *ā*, *am*), unconquered, unsurpassed, invincible; (*as*), m., N. of Vishṇu; of a lexicographer; of a river; (*ā*), f. hemp; N. of a friend of Durgā; Māyā or Illusion.

A-jayya, *as*, *ā*, *am*, invincible, improper to be won at play.

अजर *a-jara*, *as*, *ā*, *am* (rt. *jṛī*), not subject to old age, undecaying, ever young; (*ā*), f., N. of two plants, Aloe Perfoliata and Jīrṇapaṇjhī. — *Ajarāmaravat* (°*ra-am*°), ind. as if undecaying and immortal.

A-jarat, *an*, *antī*, *at*, not suffering from old age, not decaying.

A-jarayu, *us*, *us*, *u*, not subject to old age or decay.

A-jaras, another form for *ajara*, used only in some cases.

A-jarya, *as*, *ā*, *am*, not friable, not digestible; not subject to old age or decay; (*am*), n. friendship.

अजवस् *a-javas*, *ās*, *ās*, *as*, Ved. not quick, inactive.

अजस्र *a-jasra, as, ā, am* (rt. *jas*, 'to injure' not to be killed or interrupted), perpetual. — *Ajasram* or *ajasreṇa*, ind. perpetually, for ever, ever.

अजहत् *a-jahat* (pres. part. fr. rt. *hā* with *a*), not dropping or losing (used in compounds). — *Ajahat-svārthā*, f., N. of a rhetorical figure, an elliptical use of words in which their original meaning is not dropped, as "white ones" for "white horses," "lances" for "men with lances." — *Ajahal-liṅga*, *as*, m. (in grammar) said of a noun not dropping its original gender, when used like an adjective.

अजा *ajā*, f. a goat; Prakṛiti; Māyā. See s.v. 1. *aja*, where the compounds of *ajā* will also be found.

अजागर *a-jāgara, as, ā, am*, not awake, not wakeful; (*as*), a plant, Eclipta or Verbesina Prostrata.

अजाजि *ajā-ji, is*, or *ajā-jī*, f. (*ajā* with rt. *ji*?, that overcomes goats); Cumin seed, Cuminum Cyminum; Ficus Oppositifolia; Nigella Indica.

अजात *a-jāta, as, ā, am*, unborn, not yet born, not yet developed. — *Ajāta-kakud, t*, m. a young bull whose hump (*kakud*) is yet undeveloped. — *Ajāta-paksha, as, ā* or *ī, am*, having undeveloped wings. — *Ajāta-vyañjana, as, ā, am*, having an undeveloped beard. — *Ajāta-vyavahāra, as*, m. having his majority unattained, a minor, a youth under fifteen. — *Ajāta-śatru, us, us, u*, having no enemy; having no adversary of equal standing; (*us*), m., N. of Śiva, of Yudhishṭhira, of a king of Kāśī, of a son of Śamīka, of a son of Vidmisāra or Bimbisāra, and contemporary of Śākyamuni. — *Ajātānuśaya* (°*ta-anu*°), *as, ā, am*, having no regret. — *Ajātāri* (°*ta-ari*), *is*, m. (having no enemy), Yudhishṭhira.

अजानत् *a-jānat, an, atī, at* (pres. part. of rt. *jñā* with *a*), not knowing, unaware.

अजानि *a-jāni, is*, or *a-jānika, as*, m. having no wife.

अजानेय *ajāneya*, better *ājāneya, as, ā, am* (from *ājāna, ājāni*, birth, descent), of high breed; undaunted, fearless; (*as*), m. a horse of high breed.

अजामि *a-jāmi, is, is, i*, Ved. not of kin, not related; unfriendly; (in grammar) not corresponding. — *Ajāmi-tā*, f., Ved. absence of connection, friendliness, or similarity.

अजायमान *a-jāyamāna, as, ā, am* (rt. *jan*), not being born, not subject to birth.

अजि *aji*, f. (fr. *aj*, q. v.), a road.

अजिका *ajikā*, f. (fr. *ajā*), a young goat [cf. 1. *aja*].

अजित *a-jita, as, ā, am*, not conquered, unsubdued, unsurpassed, invincible, irresistible; (*as*), m., N. of an antidote, a poisonous sort of rat; N. of various persons, viz. Vishṇu; Śiva; one of the Saptarshis of the fourteenth Manvantara; Maitreya or a future Buddha; the second of the Arhats or saints of the present (Jaina) Avasarpiṇī, a descendant of Ikshvāku; the attendant of Suvidhi, who is the ninth of those Arhats; (*ās*), m. pl. a class of deified beings in the first Manvantara. — *Ajita-keśa-kambala, as*, m., N. of a Brāhman. — *Ajita-balā*, f., N. of a Jaina deity, who acts under the direction of the Arhat Ajita. — *Ajita-vikrama, as*, m. (having invincible power), epithet of king Ćandragupta the second. — *Ajitātman* (°*ta-āt*°), *ā, ā, a*, having an unsubdued self or spirit. — *Ajitāpīḍa* (°*ta-āp*°), *as*, m. having an unsurpassed crown; N. of a king. — *Ajitendriya* (°*ta-ind*°), *as, ā, am*, having an unsubdued sensuous nature, whose passions are not controlled.

अजिन *ajina, am*, n. (probably at first the skin of a goat, *aja*, with the hair on, then any skin which would answer the same purpose); the hairy skin of an antelope, especially a black antelope, which serves the religious student for a couch, seat, covering, &c.; the hairy skin of a tiger, &c.; (*as*), m., N. of a descendant of Pṛithu. — *Ajina-pattrā* or *ajina-pattrī* or *ajina-pattrikā*, f. a bat. — *Ajina-phalā*, f., N. of a plant (?). — *Ajina-yoni, is*, m. (origin of the skin), an antelope, deer. — *Ajina-vāsin, ī, inī, i*, clad in a skin. — *Ajina-sandha, as*, m. (who joins or prepares skins), a furrier.

अजिर *ajira, as, ā, am* (fr. rt. *aj*), agile, quick, rapid; (*as*), m., N. of a snake priest; (*ā*), f., N. of Durgā, and of a river; (*am*), n. place to run or fight in, area, court [Lat. *ager*?]; the body; any object of sense, air, wind; a frog; (*am*), ind. quickly. — *Ajira-vatī*, f., N. of the river on which the town Śrāvastī was situated. — *Ajira-śoćis, is*, m., Ved. having a quick light, glittering, epithet of Agni and Soma. — *Ajirādhirāja* (°*ra-adh*°), *as*, m., Ved. an agile emperor, epithet of death.

Ajirāya, nom. A. *ajirāyate, -yitum*, Ved. to be agile or quick.

Ajiriya, as, ā, am, connected (by proximity or ownership &c.) with an ajira or court &c.

अजिह्म *a-jihma, as, ā, am*, not crooked, straight, straightforward, upright; (*as*), m. a frog, a fish; see *a-jihva*, of which this may be a corruption. — *Ajihma-ga, as, ā, am*, going straight on; (*as*), m. an arrow. — *Ajihmāgra* (°*hma-ag*°), *as, ā, am*, having a straight point.

अजिह्व *a-jihva, as, ā, am*, tongueless; (*as*), m. a frog.

अजीकव *ajīkava, am*, n. Śiva's bow. See *ajakava*.

अजीगर्त *a-jīgarta, as*, m. (that has nothing to swallow), N. of a Ṛishi, Śunaḥśepha's father.

अजीत *a-jīta, as, ā, am* (rt. *jyā* usually makes *jīna*), not faded, not faint. — *Ajīta-punarvaṇya, am*, n., Ved. (unfaded and recoverable), N. of a twofold rite to be performed by Kshatriyas.

A-jīti, is, f., Ved. unfadingness; freedom from decay, prosperity.

अजीर्ण *a-jīrṇa, as, ā, am* (rt. *jṝ*), not decomposed; unimpaired; undigested; (*am*), n. freedom from decay, indigestion.

A-jīrṇi, is, f. indigestion.

A-jīrṇin, ī, inī, i, suffering from indigestion.

अजीव *a-jīva, as*, m. (non-life), non-existence, death; (*as, ā, am*), lifeless.

A-jīvat, an, antī, at, not living, destitute of a livelihood.

A-jīvana, am, n. non-existence, death; (*as, ā, am*), destitute of a livelihood.

A-jīvani, is, f. non-existence, death; *ajīvanis tasya bhūyāt*, 'may death befal him!'

A-jīvita, am, n. non-existence, death.

अजुगुप्सित *a-jugupsita, as, ā, am*, not blamed.

अजुर *a-jura* or *a-jurya, as, ā, am* (rt. *jūr*), Ved. not subject to old age or decay.

अजुष्ट *a-jushṭa, as, ā, am*, Ved. not enjoyed, unsatisfactory.

A-jushṭi, is, f., Ved. non-enjoyment, feeling of disappointment.

अजेतव्य *a-jetavya, as, ā, am*, invincible, insuperable, irresistible.

A-jeya, as, ā, am, invincible; (*am*), n., N. of an antidote.

अजैकपाद् *ajaikapād* (*aja-eka*°), *t*, or *ajaikapāda, as*, m. an epithet of Vishṇu; N. of one of the eleven Rudras.

अजैडक *ajaiḍaka* (*aja-eḍaka*), *am*, n. goats and sheep.

अजोष *a-josha, as, ā, am*, Ved. not gratified, not yet satisfied. — *A-joshya, as, ā, am*, Ved. not easily gratified, never satisfied.

अज्जुका *ajjukā*, f. (in the drama) a courtezan; (corruption of *arjukā*.)

अज्झटा *ajjhaṭā*, f. a plant, Flacourtia Cataphracta. (Also *ajaṭā* and *ajaḍā*.)

अज्झल *ajjhala, as*, m. (corruption of *ujjvala*?), a burning coal; (*am*), n. a shield (?).

अज्ञ *a-jña, as, ā, am* (fr. *a* and rt. *jñā*), not knowing; ignorant, inexperienced; unconscious; unwise, stupid. — *Ajña-tva, am*, n. or *ajña-tā*, f. ignorance.

Ajñakā or *ajñikā*, f. diminutive form for *ajñā*, an ignorant woman.

A-jñāta, as, ā, am, unknown; unexpected; unaware. — *Ajñāta-kula-śīla, as, ā, am*, whose lineage and character are unknown. — *Ajñāta-ketu, as, ā, am*, Ved. having unknown or secret designs. — *Ajñāta-bhukta, as, ā, am*, eaten unawares. — *Ajñāta-yakshma, as*, m., Ved. (insidious consumption?), N. of a disease. — *Ajñāta-vāsa, as, ā, am*, whose dwelling is unknown. — *Ajñāta-śīla, as, ā, am*, whose character is unknown.

Ajñātaka, as, ā, am, unknown, unaware.

A-jñāti, is, m. not a kinsman, not related.

A-jñātvā, ind. not having known or ascertained.

अज्ञान *a-jñāna, am*, n. non-cognisance; ignorance, especially (in philosophy) spiritual ignorance; not merely a negative, but an active principle, which consisting of the three Guṇas (fetters or qualities) *sattva, rajas*, and *tamas*, and preventing the soul from realizing its identity with Brahma, causes self to appear a distinct personality, and matter to appear a reality; hence equivalent to Prakṛiti or Nature, and termed a divine Śakti (power), synonymous with Māyā, Illusion; (*as, ā, am*), ignorant, unwise. — *Ajñāna-tas* or *ajñānāt*, ind. unawares, ignorantly, inadvertently. — *Ajñāna-kṛita, as, ā, am*, done inadvertently. — *Ajñāna-tva, am*, n. or *ajñāna-tā*, f. ignorance. — *Ajñāna-bandhana, am*, n. the bond of ignorance.

A-jñānin, ī, inī, i, ignorant, unwise.

A-jñās, ās, m., Ved. not a kinsman.

A-jñeya, as, ā, am, baffling or passing knowledge, unfit to be known.

अज्म *ajma, as*, m. (fr. rt. *aj*), Ved. career, march, battle [cf. ὄγμος].

Ajman, a, n., Ved. career, passage, battle; a house, a habitation [Lat. *agmen*].

अज्यानि *a-jyāni, is*, f., Ved. undecaying nature.

अज्येष्ठ *a-jyeshṭha, as, ā, am*, not the oldest or best; having no elder brother. — *A-jyeshṭha-vṛitti, is, is, i*, not behaving as the eldest brother ought to behave, or (*ajyeshṭha-vṛitti*) behaving like one who has no elder brother.

अज्र *ajra, as*, m., Ved. a field, a plain; (*as, ā, am*), Ved. agile, quick [Lat. *ager*; Gr. ἀγρός: cf. *ajira*].

Ajrya, as, ā, am, Ved. being in or connected with a field or plain.

अज्विन् *ajvin, ī, inī, i* (fr. rt. *aj*), Ved. active, agile.

अञ्च् 1. *añć* (connected with *ać*, q. v.), cl. 1. P. A. *añćati, -te, ānañća, -e, añćishyati, -te, añćitum*, to bend, curve, incline, curl; to reverence (with inclined body), to honour; to tend, move, go, wander about; to request: cl. 10. or Caus. *añćayati, -yitum*, to unfold, make clear, produce: Desid. P. A. *añćićishati, -te*, to be desirous of bending: Pass. *añćyate* or *aćyate*, to be bent.

2. *añć* (at the end of compounds), turned to, going or directed towards; see *akudhryañć, avāñć, udañć, devadryañć*, &c. It may also mean honouring, see *prāñć*.

Añća, as, m. (only used as the last part of compound words), curling, as in *romāñća*, sensation of the hairs of the body curling, thrill of rapture.

Añćati, is, m. or *añćatī,* f. wind; fire.

Añćana, am, n. act of bending or curving.

Añćala, as, m. (perhaps also *am*), n. the border or corner of a garment, especially of a woman's garment, of a veil, shawl. (In Bengālī, a strip of country, district.)

Añćita, as, ā, am, bent, curved, curled, arched, handsome; gone, walked in; reverenced, honoured, distinguished. — *Añćita-pattra, as,* m. lotus with curved leaves. — *Añćitapattrāksha* (°*ra-aksha*), *as, ī, am,* having lotus eyes. — *Añćita-bhrū, ūs,* f. woman with arched or handsome eyebrows. — *Añćita-lāṅgūla, as, ā, am,* having a curved tail (as a monkey).

अञ्ज् *añj,* cl. 7. P. A. *anakti, aṅkte, ānañja, añjishyati* or *aṅkshyati, āñjīt, añjitum* or *aṅktum,* to apply an ointment or pigment, smear with, anoint; to decorate, prepare; to honour, celebrate; to cause to appear, to make clear, distinguish, represent; to be beautiful; to go: Caus. *añjayati, -yitum, āñjijat,* to smear with; to speak, shine, to cause to go [cf. Lat. *ungo*].

Añjaka, as, m., N. of a son of Vipraćitti; of a son of Yadu.

Añjana, as, m. a kind of domestic lizard; N. of a fabulous serpent; of a tree; of a mountain; of a king of Mithilā; of the elephant of the west or south-west quarter; (*am*), n. act of applying an ointment or pigment, embellishing, &c.; black pigment or collyrium applied to the eye-lashes or the inner coat of the eye-lids; special kind or material of this pigment, as lamp-black, Antimony, an extract of Ammonium, Xanthorrhiza, &c.; paint, especially as a cosmetic; magic ointment; ink; night; fire. (In rhetoric) suggesting the special meaning alluded to in an expression, as in a pun, &c. — *Añjana-keśī,* f., N. of a vegetable perfume. — *Añjana-nāmikā,* f. a swelling of the eyelid, stye. — *Añjana-vat,* ind. like collyrium. — *Añjanādhikā* (°*na-adh*°), f. a species of lizard. — *Añjanāmbhas* (°*na-am*°), *as,* n. eye-water.

Añjanaka, as, m. portion of the Vedas containing the word *añjana.* — *Añjanakī,* f., N. of a medicinal plant.

Añjanā, f., N. of Hanumat's mother; of Pravarasena's mother. — *Añjanā-giri, is,* m., N. of a mountain. — *Añjanā-vatī,* f. the female elephant of the north-east (or the west?) quarter.

Añjanika, as, ā, am, connected with collyrium; (*ā*), f. a species of lizard; a small mouse.

Añjanī, f. a woman fit for the application of ointments, pigments, sandal, &c.; N. of two medicinal plants.

Añjala, añjali, see s. v. below.

Añjas, as, n., Ved. ointment, preparation (?); smoothness, sliding, speed (?); a good fit, adaptation (?); (according to others, *ās, ās, as*), level, straight, right. — *Añjas-pā, ās, ās, am,* Ved. drinking the Soma preparation. — *Añjaḥ-sava, as,* m. rapid preparation of Soma.

Añjasa, as, ā, am, straight, straightforward, honest; (*ī*), f., Ved., N. of a heavenly river.

Añjasā or *añjas,* ind. straight on, right, truly, justly; quickly, soon, instantly.

Añjasāyana (°*sā-ay*°), *as, ī, am,* having a straight course, going straight on.

Añjasīna, as, ā, am, Ved. going straight on, straightforward.

Añji, is, is, i, applying an ointment or pigment; ointment, brilliancy, unctuous, slimy; shining, brilliant; (*is, i*), m. n. the sexual organ, i. e. distinguishing the sex; (*is*), m. a sender, commander. — *Añji-mat, ān, atī, at,* Ved. coloured, bright, adorned. — *Añji-sakthu, as,* m. (a victim) that has coloured thighs.

Añjin, ī, inī, i, Ved. making clear or manifest.

Añjiva, as, ā, am, Ved. slippery, smooth.

Añjishṭha, as, m., Ved. (highly brilliant), the sun; also *añjishṇu, us,* m.

अञ्जल *añjala* (only at the end of compounds), another form for *añjali,* q. v.

अञ्जलि *añjali, is,* m. (fr. rt. *añj*), the open hands placed side by side and slightly hollowed, as if by a beggar to receive food; hence when raised to the forehead, a mark of supplication, reverence, salutation or benediction; a libation; a measure of corn, sufficient to fill both hands when placed side by side, equal to a kudava. — *Añjali-karman, a,* n. making the *añjali* or respectful salutation. — *Añjali-kārikā,* f. an earthen doll, making the *añjali;* N. of a plant, probably Mimosa Natans. — *Añjali-puṭa, as, am,* m. n. cavity produced in making the *añjali.* — *Añjali-bandhana, am,* n. salutation with the *añjali* raised to the forehead. — *Añjalī-krita, as, ā, am,* (hands) placed together to form the *añjali.*

Añjalika, as, am, m. n., N. of one of Arjuna's arrows; see *Karṇa-parva,* 4788; (*ā*), a young mouse.

अञ्जिक *añjika, as,* m., N. of a son of Yadu. See *añjaka.*

अञ्जिहिषा *añjihishā,* f. (fr. Desid. of rt. *aṅh*), desire of going.

अञ्जी *añjī,* f. a blessing (?).

अञ्जीर *añjīra, am,* n. a species of fig-tree (Ficus Oppositifolia); a fig. (In Bengālī) a guava. (*Añjīra* is a Persian word.)

अट् *aṭ,* cl. 1. P. A. *aṭati, -te, āṭa, aṭishyati, āṭīt, aṭitum,* to roam, wander about (sometimes with acc.), frequently used of religious mendicants: Intens. *aṭāṭyate,* to roam or wander about zealously or habitually, especially as a religious mendicant: Desid. *aṭiṭishati,* to be desirous of roaming.

Aṭa, as, ā, am, roaming, wandering; (*ā*), f. the act or habit of roaming or wandering about, especially as a religious mendicant.

Aṭaka, as, ī, am, roaming.

Aṭana, am, n. act or habit of wandering about.

Aṭani, is, f. or *aṭanī,* f. the notched extremity of a bow.

Aṭamāna, as, ā, am, roaming about, vagabond.

Aṭavi, is, or *aṭavī,* f. (place to roam in), a forest. — *Aṭavi-śikhara, ās,* m. pl., N. of a people or country.

Aṭavika, better *āṭavika, as,* m. a woodman, forester.

Aṭāṭā, f. (habit of) roaming or wandering about.

Aṭāṭyamāna, as, ā, am, roaming excessively.

Aṭāṭyā, f. (habit of) roaming.

Aṭāya, nom. A. *aṭāyate,* to enter upon a roaming life, to become a religious mendicant.

Aṭyā, f. act or habit of roaming about as a religious mendicant.

अटनि, अटवि, अटाट्या, &c., see under *aṭ* above.

अटरूष *aṭarusha* or *aṭarūsha* or *aṭarūshaka, as,* m., N. of the shrub Justicia Adhatoda.

अटल *a-ṭala, as, ā, am,* not shaky, firm, solid.

अट्ट् *aṭṭ,* cl. 1. A. *aṭṭate, ānaṭṭe, aṭṭitum,* to exceed, kill; cl. 10. P. *aṭṭayati, -yitum,* to contemn, lessen, diminish.

Aṭṭa, ind. high, lofty, loud; (*as*), m. top-heavy (?), exceeding; shaking; injuring; N. of a Yaksha; (*as, am*), m. n. addition to a building, apartment on the roof, upper story; tower, buttress, back of a building; (corruption of *haṭṭa*), a market, a market-place; (*ā*), f. overbearing conduct?; (*am*), n. (corruption of *anna?*), boiled rice, food; (*as, ā, am*), dried, dry. — *Aṭṭa-pati-bhāgākhya-griha-kritya* (°*ga-ākh*°), *am,* n. business of the house called the market-master's department (an office in Kashmir). — *Aṭṭa-sthalī,* f. (site of an *aṭṭa*), a name. — *Aṭṭa-hasita, am,* n. loud laughter, a horse-laugh. — *Aṭṭa-hāsa, as,* m. idem; a name of Śiva. — *Aṭṭa-hāsaka, as,* m., N. of a shrub, Jasminum Multiflorum or Hirsutum. — *Aṭṭa-hāsin, ī,* m. epithet of Śiva. — *Aṭṭa-hāsya, am,* n. loud laughter; a horse-laugh. — *Aṭṭāṭṭa-hāsa* (°*ṭṭa-aṭṭ*°), *as,* m. very loud laughter.

Aṭṭaka, as, m. an apartment on the roof.

Aṭṭaṭṭa, ind. very high, very loud.

Aṭṭana, am, n. a weapon shaped like a discus.

Aṭṭā, f. overbearing conduct (?), excess (?).

Aṭṭāya (nom. fr. *aṭṭā*), A. *aṭṭāyate* (meaning doubtful), to be overbearing (?).

अट्टाल *aṭṭāla, as,* or *aṭṭālaka, as,* m. an apartment on the roof, an upper story; (*ikā*), f. a house of two or more stories, a lofty house, palace; N. of a country. — *Aṭṭālikā-kāra, as,* m. a bricklayer, mason. — *Aṭṭālikā-bandha, as,* m. (in architecture) a kind of base.

अट्टिलिका *aṭṭilikā,* f., N. of a town.

अट्णार *aṭṇāra, as,* m. a king of Kośala.

अट्या *aṭyā,* f.; see under rt. *aṭ.*

अठ् *aṭh,* cl. 1. P. A. *aṭhati, -te,* to go.

अठिल्ला *aṭhillā,* f., N. of a Prākrit metre.

अड् 1. *aḍ,* cl. 1. P. *aḍati,* to endeavour.

अड् 2. *aḍ,* cl. 5. P., Ved. *aḍnoti,* to pervade, attain; various reading for *ah* (?).

अडकवती *aḍakavatī,* N. of a fabulous palace on Meru; also of a city.

अड्ड् *aḍḍ,* cl. 1. P. *aḍḍati, ānaḍḍa, aḍḍitum,* to join; to infer, argue, meditate, discern; to attack.

Aḍḍana, am, n. a shield.

अण् 1. *aṇ,* cl. 1. P. *aṇati, āṇa, aṇitum,* to sound.

अण् 2. *aṇ,* cl. 4. A. *aṇyate,* to breathe: another form of rt. *an,* q. v.

Aṇaka, as, ā, am, insignificant, small, contemptible.

Aṇakīya, as, ā, am, connected with what is insignificant, &c.

Aṇavya, am, n. a field of (*aṇu*) Panicum Miliaceum; see *aṇu.*

Aṇi, is, m. or *aṇī,* f. the point of a needle; the linch-pin; the pin or bolt at the end of the pole of a carriage; the corner or part of a house which serves for slaughtering; a bound, boundary, limit. — *Aṇī-māṇḍavya, as,* m., N. of a Rishi said to have been impaled on an *aṇi* or linch-pin.

Aṇiman, ā, m. (fr. *aṇu,* q. v.), minuteness, fineness, thinness; atomic nature; the superhuman power of becoming as small as an atom; (*a*), n., Ved. the smallest particle.

Aṇishṭha, as, ā, am (fr. *aṇu,* q. v.), most minute.

Aṇīyas, ān, asī, as (fr. *aṇu,* q. v.), or *aṇīyaska, as, ā, am,* more minute than usual.

Aṇu, us, us or *vī, u,* fine, minute, atomic; (*us*), m. an atom of matter; an atom of time; the 54,675,000th part of a muhūrta (of 48 minutes); N. of a grain, Panicum Miliaceum; N. of Śiva; (*u*), n. (in prosody) the fourth part of a mātrā. — *Aṇu-tara, as, ā, am,* very fine or minute, gentle. — *Aṇu-taila, am,* n., N. of a medical oil. — *Aṇu-tva, am,* n. or *aṇu-tā,* f. minuteness, atomic nature. — *Aṇu-bhā,* f. lightning. — *Aṇu-madhya-vīja, am,* n. title of a hymn. — *Aṇu-mātra, as, ī, am,* having the size of an atom. — *Aṇu-mātrika, as, ā, am,* having the size of an atom; containing the atomic elements (*mātrā*) of the body. — *Aṇu-reṇu, us,* m. f. atomic dust (as seen in sun-beams). — *Aṇu-reṇu-jāla, am,* n. an aggregate of such atomic dust. — *Aṇu-revatī,* f., N. of a plant, Croton Polyandrum. — *Aṇu-vedānta, am,* n. title of a book. — *Aṇu-vrīhi, is,* m., N. of a fine sort of rice. — *Aṇu-śas,* ind. into or in minute particles. — *Aṇū-bhū,* cl. 1. P. *-bhavati, -vitum,* to become minute or atomic. — *Aṇū-bhāva, as,* m. the becoming an atom. — *Aṇv-anta, as,* m. a hair-splitting question.

Aṇuka, as, ā, am, fine, minute, atomic; acute, clever, subtle.

Aṇva, am, n., Ved. fine interstice or hole in the strainer used for the Soma juice.

Aṇvī, f., Ved. a finger.

अणुह *aṇuha, as*, m., N. of a son of Vibhrāja.

अण्ठ *aṇṭh* or *aṭh*, cl. 1. A. *aṇṭhate, ānaṇṭhe, aṇṭhitum*, to go, move, tend.
Aṇṭhita, as, ā, am, gone; pained.

अण्ड *aṇḍa, as, am*, m. n. (fr. rt. *an*), an egg, a testicle; the scrotum; the musk bag; Semen Virile; epithet of Śiva, from his being identified with the Brahmāṇḍa or mundane egg. — *Aṇḍa-kaṭāha, as*, m. the shell of the mundane egg. — *Aṇḍa-kotara-pushpī*, f., N. of a plant, Convolvulus Argenteus (?). — *Aṇḍa-kośa* or *aṇḍa-kosha* or *aṇḍa-koshaka, as*, m. the scrotum. — *Aṇḍa-ja, as, ā, am*, born from an egg; (*as*), m. a bird; a fish; a snake; a lizard; (*ā*), f. musk. — *Aṇḍajeśvara* (°*ja-īś*°), *as*, m. Garuḍa, the king of birds. — *Aṇḍa-dhara, as*, m. epithet of Śiva. — *Aṇḍa-vardhana, am*, n. or *aṇḍa-vriddhi, is*, f. swelling of the scrotum, hydrocele. — *Aṇḍa-sū, ūs*, f. oviparous. — *Aṇḍākarshaṇa* (°*ḍa-āk*°), *am*, n. castration. — *Aṇḍākāra* (°*ḍa-āk*°), *as, ā, am*, egg-shaped, oval, elliptical; (*as*), m. an ellipsis. — *Aṇḍākriti* (°*ḍa-āk*°), *is, is, i*, egg-shaped, oval, elliptical; (*is*), f. an ellipsis.
Aṇḍaka, as, m. the scrotum; (*am*), n. a small egg, an egg.
Aṇḍara, as, ī, am, N. or epithet of a tribe. — *Aṇḍarāya*, nom. A. *aṇḍarāyate, -yitum*, to behave like an Aṇḍara.
Aṇḍālu, us, m. a fish (full of eggs).
Aṇḍīra, as, m. a full male, a man; strong.

अत् 1. *at*, ind. a prefix said to imply 'surprise,' probably a contraction of *ati*, meaning 'extraordinary.' — *Ad-bhuta, as, ā, am*, extraordinary, mysterious, wonderful; see s. v.

अत् 2. *at*, cl. 1. P. *atati, āta, atishyati, ātīt, atitum*, sometimes A. *atate*, &c., to go constantly, walk, run; to obtain.
Atana, as, m. a passer on; (*am*), n. act of passing on. — *Atana-vat, ān*, m. one who wanders.
Atasi, atka, see s. v.

अतज्ज्ञ *a-taj-jña* (for *a-tad-jña*), *as, ā, am*, ignorant of (*tat*) that, i. e. Brahma and the soul's identity with it.

अतट *a-taṭa, as, ā, am*, having no beach or shore, precipitous; (*as*), m. a precipice; the third hell.

अतत्त्वविद् *a-tattva-vid, t, t, t*, ignorant of (*tattva*) the soul's identity with Brahma.
A-tattvārtha-vat (°*tva-ar*°), *ān, atī, at*, not conformable with the nature of truth.

अतथा *a-tathā, ās*, m., Ved. not such, different; saying *a-tathā*, 'not so,' 'no,' refusing; careless. — *A-tathoćita* (°*thā-uć*°), *as, ā, am*, not deserving of such (a fate), not thus deserving, not used to this (with gen.).
A-tathya, as, ā, am, untrue, unreal, not really so.

अतदर्ह *a-tad-arha, as, ā, am*, not deserving that; (*am*), ind. undeservedly, unjustly.
A-tad-guṇa, as, m. (in rhetoric) the use of predicates not descriptive of the essential nature of the object.

अतन्त्र *a-tantra, as, ī, am*, having no ropes or no (musical) strings; unrestrained; (*am*), n. not the object of a rule or of the rule under consideration.

अतन्द्र *a-tandra, as, ā, am*, or *a-tandrita, as, ā, am*, or *a-tandrin, ī, iṇī, i*, free from lassitude, alert, unwearied.

अतप *a-tapa, as, ā, am* (rt. *tap*), not hot, not excited, not eager; cool; impassible, unostentatious; unemployed; (*ās*), m. pl. a class of deities among the Buddhists.
A-tapas, ās, ās, as, or *a-tapaska, as, ā, am*, or *a-tapasya, as*, m. one who neglects *tapas* or the practice of ascetic austerities; an irreligious character.
A-tapta, as, ā, am, not heated, cool. — *Atapta-tanū, ūs*, m., Ved. whose body or mass is cool. — *Atapta-tapas, ās*, m. whose ascetic austerity has not been (fully or properly) endured.
A-tapyamāna, as, ā, am, not suffering.

अतमिस्र *a-tamisra, as, ā, am*, not dark, not benighted.

अतमेरु *a-tameru, us, us, u*, Ved. not languid.

अतर्क *a-tarka, as*, m. an illogical reasoner; bad logic.
A-tarkita, as, ā, am, unconsidered, unthought of; unexpected; (*am*), ind. unexpectedly.
A-tarkya, as, ā, am, baffling or surpassing thought or reasoning. — *Atarkya-sahasra-śakti, is*, m. incomprehensibly endowed with a thousand powers.

अतल *a-tala, am*, n. bottomless; N. of a hell beneath the earth; (*as*), m. Śiva. — *Atala-sparśa, as, ā, am*, or *atala-spriś, k, k, k*, touching the *atala*; bottomless; (or it may be *a-tala-sparśa*, whose bottom cannot be touched or reached.)

अतव्यस् *a-tavyas, ān, asī, as*, Ved. not stronger, not very strong.

अतस् *atas*, ind. (ablative of the pronom. base *a*, synonymous with *asmāt*), from this, than this; hence; henceforth, from that time; from this (or from that) cause or reason. — *Ata-ūrdhvam*, ind. henceforth, afterwards. — *Ata-eva*, ind. for this very reason; therefore. — *Ataḥ-param*, ind. henceforth, further on. — *Ato-nimittam*, ind. on this ground, for this reason. — *Ato-nya* (*tas-an*), *as, ā, at*, differing from this. — *Ato-rtham* (*tas-ar*), ind. for this object.

अतस *atasa, as*, m. (fr. rt. अत्), wind, air; the soul; a (missile) weapon; a garment made of the fibre of (*atasī*) flax; (*am*), n., Ved. shrubs.
Atasī, f. common flax, Linum Usitatissimum; Śaṇa, Bengal sun used as hemp, Crotolaria Juncea.

अतसि *atasi, is*, m. (fr. rt. अत्), Ved. a wandering mendicant.
Atasāyya, as, ā, am, Ved. to be got by begging.

अति *ati*, ind. [probably neut. of an obsolete adj. *atin*, passing, going, beyond; see rt. *at* and cf. Old Germ. *anti, unti, inti, unde, indi*, &c.; Eng. *and*; Germ. *und*; Gr. ἔτι, ἀντί; Lat. *ante*; Lith. *ant*; Arm. *ti*; Zend *aiti*]. As a prefix to verbs and nouns, expresses beyond, over; too far past; as *ati-kramitum*, to overstep. — *Ati-krama*, transgression.
When prefixed to nouns, not derived from verbs, it expresses beyond, surpassing; as *ati-kaśa*, past the whip; *ati-mānusha*, superhuman, &c.; see s. v.
As a separable adverb or preposition (with acc.), Ved. beyond.
Ati is often prefixed to nouns and adjectives, and rarely to verbs, in the sense excessive, extraordinary, intense; excessively, too; exceedingly, very. — *Ati-kaṭhora, as, ā, am*, very hard, too hard. — *Ati-kathā*, f. an exaggerated tale; (*as, ā, am*), exaggerated; see also s. v. — *Ati-karshaṇa, am*, n. excessive exertion. — *Ati-kalyam*, ind. very early, too early. — *Ati-kānta, as, ā, am*, excessively beloved. — *Ati-kāya, as, ā, am*, of extraordinary body or size, gigantic; (*as*), m., N. of a Rākshasa. — *Ati-kutsita, as, ā, am*, greatly despised. — *Ati-kulva, as, ā, am*, Ved. too bald. — *Ati-krićchra, as*, m. extraordinary pain or hardship; extraordinary penance. — *Ati-krita, as, ā, am*, overdone, exaggerated. — *Ati-kriśa, as, ā, am*, very thin, emaciated. — *Ati-krishṇa, as, ā, am*, very or too dark, very or too deep blue. — *Ati-kruddha, as, ā, am*, excessively angry. — *Ati-krushṭa, am*, n. extraordinary cry or wailing. — *Ati-khara, as, ā, am*, very pungent or piercing. — *Ati-gaṇḍa, as, ā, am*, having large cheeks or temples; (*as*), m., N. of the *yoga* (or index), star of the 6th lunar mansion. — *Ati-gandha, as, ā, am*, having an overpowering smell; (*as*), m. sulphur; lemon-grass (Andropogon Schænanthes); the Champac flower (Michelia Champaca); a kind of jasmin. — *Ati-gandhālu, us*, m., N. of a creeper, Putradātrī. — *Ati-garīyas, as*, n. (compar. of *ati-guru*), a higher price. — *Ati-garvita, as, ā, am*, very conceited. — *Ati-gahana, as, ā, am*, very impenetrable. — *Ati-guṇa, as, ā, am*, having extraordinary qualities. — *Ati-gupta, as, ā, am*, closely concealed, very mysterious. — *Ati-guru, us, us* or *vī, u*, very heavy. — *Ati-go, aus*, f. an excellent cow. — *Ati-grāhya, as, ā, am*, very acceptable; (*as*), N. of three successive libations made (or cups filled) at the Jyotishṭoma sacrifice. — *Ati-ćaṇḍa, as, ā, am*, very violent. — *Ati-ćaraṇa, am*, n. excessive practice. — *Ati-ćāpalya, am*, n. extraordinary mobility or unsteadiness. — *Ati-ćhattra* or *ati-ćhattraka, as*, m. (extraordinary parasol), a mushroom; (*ā*), f. Anise, principally Anisum or Anethum Sowa; another plant, Barleria Longifolia. — *Ati-jara, as, ā, am*, or (as a supplementary form) *ati-jaras, ās, ās, as*, very aged. — *Ati-jala, as, ā, am*, well watered. — *Ati-java, as*, m. extraordinary speed; (*as, ā, am*), very fleet. — *Ati-jāgara, as, ā, am*, very wakeful; (*as*), m. the black curlew. — *Ati-jīrṇa, as, ā, am*, very aged. — *Atijīrṇa-tā*, f. extreme old age. — *Ati-jīva, as, ā, am*, quite alive, very lively. — *Ati-ḍīna, am*, n. extraordinary flight (of birds). — *Ati-tapasvin, ī, inī, i*, very ascetic. — *Ati-tīkshṇa, as, ā, am*, very sharp. — *Ati-tīvra, as, ā, am*, very sharp, pungent or acid; (*ā*), f. dūb grass. — *Ati-triṇṇa, as, ā, am*, seriously hurt. — *Ati-tripti, is*, f. too great satiety. — *Ati-trishṇā*, f. excessive thirst, rapacity; (*as, ā, am*), excessively thirsty, rapacious. — *Ati-trasnu, us, us, u*, very timid, over timid. — *Ati-dagdha, as, ā, am*, badly burnt; (*am*), n. (in medicine) N. of a bad kind of burn. — *Ati-darpa, as*, m. excessive conceit; N. of a snake; (*as, ā, am*), excessively conceited. — *Ati-darśin, ī, inī, i*, very far-sighted. — *Ati-dātri, tā*, m. a very liberal man. — *Ati-dāna, am*, n. munificence. — *Ati-dāruṇa, as, ā, am*, very terrible. — *Ati-dāha, as*, m. great heat; violent inflammation. — *Ati-dīrgha, as, ā, am*, very long, too long. — *Ati-duḥkhita* or *ati-dushkhita, as, ā, am*, greatly afflicted, very sad. — *Ati-duḥsaha, as, ā, am*, very hard to bear, quite unbearable. — *Ati-durgata, as, ā, am*, very badly off. — *Ati-durdharsha, as, ā, am*, very hard to approach, very haughty. — *Ati-durlambha, as, ā, am*, very hard to attain or obtain. — *Ati-dushkara, as, ā, am*, very difficult. — *Ati-dūra, as, ā, am*, very distant; (*am*), n. a great distance. — *Ati-dosha, as*, m. a great fault. — *Ati-dhavala, as, ā, am*, very white. — *Ati-dhenu, us, us, u*, distinguished for his cows. — *Ati-nidrā*, f. excessive sleep; (*as, ā, am*), given to (or overpowered by) excessive sleep; (*am*), ind. past (or after) sleeping time. — *Ati-nipuṇa, as, ā, am*, very able or skilful. — *Ati-nīća, as, ā, am*, excessively low. — *Ati-pathin, anthās*, m. a better road than common. — *Ati-pada, as, ā, am*, (in prosody) too long by one *pada* or foot. — *Ati-paroksha, as, ā, am*, far out of sight, i. e. no longer discernible. — *Atiparoksha-vritti, is, is, i*, (in grammar) having a nature that is no longer discernible, i. e. obsolete. — *Ati-pātaka, am*, n. a very heinous sin, incest. — *Ati-purusha* or *ati-pūrusha, as*, m. a first-rate man or hero. — *Ati-pūta, as, ā, am*, quite purified; refined to excess. — *Ati-peśala, as, ā, am*, very dexterous or clever. — *Ati-prakāśa, as, ā, am*, Ved. very manifest, notorious. — *Ati-prage*, ind. very early. — *Ati-praṇaya, as*, m. excessive kindness, partiality. — *Ati-praṇudya*, ind. having pushed far forward. — *Ati-prabandha, as*, m. complete continuity. — *Ati-pravaraṇa, am*, n. excess in choosing. — *Ati-pravritti, is*, f. issuing abundantly or too freely. — *Ati-pravriddha, as, ā, am*, enlarged to excess, overbearing. — *Ati-praśna, as*, m. an extravagant question, a question regarding transcendental objects. — *Ati-praśnya, as, ā, am*, fit to be asked such an extravagant question. — *Ati-prasakti, is*, f. or *ati-prasaṅga, as*, m. excessive attachment; unwarrantable stretch of a rule or principle. — *Ati-prasiddha, as, ā, am*, very famous, notorious.

— Ati-prauḍha, as, ā, am, full-grown. — Ati-prauḍha-yauvana, as, ā, am, being in the full enjoyment of youth. — Ati-bala, as, ā, am, very strong or powerful; (as), m. an active soldier; N. of a king; (ā), f., N. of a medicinal plant (Sidonia Cordifolia and Rhombifolia, or Annona Squamosa); N. of a powerful charm; N. of one of Daksha's daughters. — Ati-bālaka, as, m. an infant; (as, ā, am), childish. — Ati-bāhu, us, m. 'having extraordinary arms;' N. of a Ṛishi of the fourteenth Manvantara. — Ati-bībhatsa, as, m. excessive aversion. — Ati-brahmaćarya, am, n. excessive abstinence or continence. — Ati-bhara, usually ati-bhāra, as, m. an excessive burden; excessive obscurity (of a sentence); N. of a king. — Atibhāra-ga, as, m. a mule. — Ati-bhī, īs, m. (very terrific), lightning. — Ati-bhīshaṇa, as, ā, am, very terrific or formidable. — Ati-bhṛita, as, ā, am, well filled. — Ati-bhojana, am, n. eating too much; morbid voracity. — Ati-bhrū, ūs, ūs, u, having extraordinary eyebrows. — Ati-maṅgalya, as, ā, am, very auspicious; (as), m. a fruit, Ægle or Cratæva Marmelos. — Ati-mati, is, f. haughtiness. — Ati-madhyandina, am, n. the height of noon. — Ati-marśa, as, m. close contact. — Ati-māna, as, m. great haughtiness. — Ati-mānin, ī, inī, i, very haughty. — Atimāni-tā, f. great haughtiness. — Ati-māruta, as, ā, am, very windy; (as), m. a hurricane. — Ati-mukta, as, ā, am, entirely liberated; quite free from sensual or worldly desire; seedless, barren; (as), m., N. of a tree, Dalbergia Oujeinensis; of a creeper, Gærtnera Racemosa. — Ati-muktaka, as, m. = the preceding; mountain ebony; a tree called Harimantha. — Ati-mukti, is, f. final liberation (from death). — Ati-mūrti, is, f. 'highest shape,' N. of a ceremony. — Ati-maithuna, am, n. excess of sexual intercourse. — Ati-moksha, as, m. final liberation (from death). — Ati-modā, f. extraordinary fragrance; N. of a tree, Jasminum Arboreum. — Ati-yava, as, m. a sort of barley. — Ati-yaśa, as, ā, am, or ati-yaśas, ās, ās, as, very celebrated or illustrious. — Ati-yāja, as, m. 'great sacrificer,' N. of a Rishi. — Ati-yuvan, vā, vatī, or ūnī, va, very youthful. — Ati-yoga, as, m. (in medicine) excessive union, excess. — Ati-raṅhas, ās, ās, as, extremely rapid. — Ati-rakta, as, ā, am, very red; (ā), f. one of Agni's seven tongues. — Ati-ratha, as, m. a very great warrior fighting from a car. — Ati-rabhasa, as, m. excessive or extraordinary speed. — Ati-rasā, f. (very succulent); N. of various plants, as Mūrvā, Rāsnā, Klītanaka. — Ati-rājan, ā, m. an extraordinary or excellent king; one who surpasses a king [cf. also s. v.]. — Ati-rućira, as, ā, am, very lovely; (ā), f., N. of two metres, one a variety of the Atijagatī, the other also called Cuḍikā or Cūlikā. — Ati-rush, ṭ, ṭ, ṭ, very angry. — Ati-rūpa, as, ā or ī, am, very beautiful; (am), n. extraordinary beauty. — Ati-roga, as, m. consumption. — Ati-romaśa, as, ā, am, very hairy, too hairy; (as), m. a wild goat, or a kind of monkey. — Ati-lakshmī, īs, īs, i, very prosperous; (īs), f. extraordinary prosperity. — Ati-laṅghana, am, n. excessive fasting. — Ati-lamba, as, ā, am, very extensive. — Ati-lubdha or ati-lobha, as, ā, am, very greedy or covetous. — Ati-lalita, as, ā, am, closely attached or adhering. — Ati-lobha, as, m. or atilobha-tā, f. excessive greediness or covetousness. — Ati-loma or ati-lomaśa, as, ā, am, very hairy, too hairy. — Ati-lomaśā, f. a pot-herb, Convolvulus Argenteus. — Ati-lohita, as, ā, am, very red. — Ati-laulya, am, n. excessive eagerness or desire. — Ati-vaktṛi, ā, rī, ṛi, very loquacious. — Ati-vakra, as, ā, am, very crooked or curved; (ā), f. one of the eight descriptions of planetary motion. — Ati-vartula, as, ā, am, very or quite round; (as), m., N. of a grain or pot-herb. — Ati-vāta, as, m. high wind, a storm. — Ati-vāda, as, m. extraordinary, i. e. abusive language; (reproof); N. of a Vedic verse recited on certain occasions. — Ati-vādin, ī, inī, i, talkative. — Ati-vālaka, as, ā, am, childish; (as), m. an infant. — Ati-vāhana, am, n. excessive toiling. — Ati-vikaṭa, as, ā, am, very fierce; (as), m. a vicious elephant. — Ati-vipina, as, ā, am, having many forests. — Ati-vilambin, ī, inī, i, very dilatory. — Ati-viśrabdha-navoḍhā (°va-ūḍhā), f. a fond but pert young wife. — Ati-visha, as, ā, am, exceedingly poisonous; counteracting poison; (ā), f. a very poisonous yet medicinal plant, Aconitum Ferox. — Ati-vṛiddhi, is, f. extraordinary growth or increase. — Ati-vṛishṭi, is, f. excessive rain. — Ativṛishṭi-hata, as, ā, am, injured by heavy rain. — Ati-vepathu, us, m. excessive tremor; (us, us, u), or ativepathu-mat, ān, atī, at, trembling excessively. — Ati-vaićakshaṇya, am, n. great proficiency. — Ati-vaiśasa, as, ā, am, very adverse or destructive. — Ati-vyathana, am, n. infliction of (or giving) excessive pain. — Ati-vyathā, f. excessive pain. — Ati-vyaya, as, m. lavish expenditure. — Ati-vyāpta, as, ā, am, stretched too far (as a rule or principle). — Ati-vyāpti, is, f. unwarrantable stretch (of a rule or principle). — Ati-śakta, as, ā, am, or ati-śakti, is, is, i, very powerful; (is), f. or atiśakti-tā, f. great power or valour. — Atiśakti-bhāj, k, k, k, possessing great power. — Ati-śaṅkā, f. excessive timidity. — Ati-śarvara, am, n., Ved. the dead of night. — Ati-śasta, as, ā, am, very excellent. — Ati-śukra, as, ā, am, too bright. — Ati-śukla, as, ā, am, very white, too white. — Ati-śobhana, as, ā, am, very handsome, distinguished. — Ati-śrī, īs, īs, i, very prosperous. — Ati-sanskṛita, as, ā, am, highly finished or adorned or educated. — Ati-sakti, is, f. excessive attachment. — Atisakti-mat, ān, atī, at, excessively attached. — Ati-sańćaya, as, m. excessive accumulation, a hoard. — Ati-santapta, as, ā, am, greatly afflicted. — Ati-sandheya, as, ā, am, easy to be settled or conciliated. — Ati-samartha, as, ā, am, very competent. — Ati-samīpa, as, ā, am, very near. — Ati-samparka, as, m. excessive sexual intercourse. — Ati-sādhvasa, am, n. excessive fear or alarm. — Ati-sāntapana, am, n. a species of severe penance, inflicted especially for eating unclean animal food. — Ati-sāyam, ind. very late or in the dusk. — Ati-siddhi, is, f. great perfection or proficiency. — Ati-sujana, as, ā, am, very moral, very friendly, very respectable. — Ati-sundara, as, ā or ī, am, very handsome, very beautiful; (as, ā), m. f. a metre belonging to the class Ashṭi, also called Citra or Cańćalā. — Ati-sulabha, as, ā, am, very easily obtainable. — Ati-suhita, as, ā, am, excessively kind, over-kind. — Ati-sṛishṭi, is, f. an extraordinary or excellent creation. — Ati-sevā, f. excessive indulgence (of a habit). — Ati-saurabha, as, ā, am, very fragrant; (am), n. extraordinary fragrance. — Ati-sauhitya, am, n. excessive fondness, or the effect of it, e. g. being spoiled, stuffed with food, &c. — Ati-stuti, is, f. extraordinary praise. — Ati-sthira, as, ā, am, very stable or durable. — Ati-sthūla, as, ā, am, excessively thick, or stout, or big, or clumsy; excessively stupid. — Ati-snigdha, as, ā, am, very smooth, very nice, very affectionate. — Ati-sparśa, as, m. too marked contact (of the tongue and palate) in pronunciation. — Ati-sphira, as, ā, am, very tremulous. — Ati-svapna, as, m. excessive sleep; (am), n. excessive tendency to dreaming. — Ati-svastha, as, ā, am, enjoying excellent health. — Ati-hasita, am, n. or ati-hāsa, as, m. excessive laughter. — Ati-hrasva, as, ā, am, excessively short. — Aty-agni, is, m. morbidly rapid digestion. — Aty-adbhuta, as, ā, am, very wonderful. — Aty-adhvan, ā, m. a long way or journey, excessive travelling. — Aty-amarshin, ī, iṇī, i, quite out of temper. — Aty-amla, as, ā, am, very acid; (as), m. a tree, Spondias Mangifera; (ā), f. a tree, a species of citron. — Atyamla-parṇī, f. having very acid leaves, N. of a medicinal plant or creeper. — Aty-alpa, as, ā, am, very little. — Aty-aśana, am, n. immoderate eating. — Aty-aśnat, an, atī, at, eating too much. — Aty-asama, as, ā, am, very uneven, very rough. — Aty-ādara, as, m. excessive deference. — Aty-ādāna, am, n. taking away too much. — Aty-āpti, is, f. complete attainment. — Aty-ārūḍhi, is, f. mounting too high. — Aty-āśā, f. extravagant hope. — Aty-āhāra, as, m. excess in eating. — Aty-āhārin, ī, iṇī, i, eating immoderately, gluttonous. — Aty-āhita, am, n. great calamity; great danger; facing great danger; a daring action. — Aty-ukti, is, f. excessive talking; exaggeration; hyperbole. — Aty-ugra, as, ā, am, very fierce; very pungent; (am), n. Asa Fœtida. — Aty-uććais, ind. very loudly. — Atyuććair-dhvani, is, m. a very loud sound; a very high note. — Aty-utkaṭa, as, ā, am, very imposing, immense, extraordinary. — Aty-utsāha, as, m. (in medicine) excessive vigour or activity. — Aty-udāra, as, ā, am, very liberal. — Aty-ulbaṇa or aty-ulvaṇa, as, ā, am, very conspicuous, immense, excessive. — Aty-ushṇa, as, ā, am, very hot.

अतिकथ ati-katha or iti-katha, as, ā, am, past tradition or law, deviating from the rules of his caste, lawless; (see also under ati.)

अतिकन्दक ati-kandaka, as, m., N. of a plant or tree, Hastikanda.

अतिकश ati-kaśa, as, ā, am, past the whip, i. e. unmanageable.

अतिकुप् ati-kup, cl. 4. P. -kupyati, -kopitum, to become very angry.

अतिकूर्द् ati-kūrd, cl. 1. P. -kūrdati, -ditum, to jump about.

अतिकृति ati-kṛiti or abhikṛiti, is, f., N. of a metre of four lines, each containing twenty-five syllables.

अतिकृष् ati-kṛish, cl. 1. P. -karshati, -karshṭum or -krashṭum, to drag over or beyond.

अतिकेशर ati-keśara, as, m. an aquatic plant, Trapa Bipinosa.

अतिक्रम् ati-kram, cl. 1. P. A., 4. P. -krāmati, -te, -krāmyati, -kramitum, to step or go or get beyond or over or across; to pass, cross; to surpass, excel, overcome; to pass by, neglect; to overstep, transgress, violate; to pass on or away; to step out; to part from, lose: Caus. -krāmayati or -kramayati, -yitum, to allow to pass, to leave unnoticed.

Ati-krama, as, m. act of passing or overstepping; lapse (of time); overcoming, surpassing, conquering; excess, imposition, transgression, violation; neglect; determined onset.

Ati-kramaṇa, am, n. passing, surpassing, overstepping; excess; spending (time).

Ati-kramaṇīya, as, ā, am, proper or practicable to be passed by or neglected or overcome.

Ati-kramin, ī, iṇī, i, exceeding, violating, &c.

Ati-kramya, ind. having passed beyond, behind, &c.

Ati-krānta, as, ā, am, having passed or transgressed; exceeded, surpassed, overcome. — Atikrānta-nishedha, as, ā, am, guilty of neglecting a prohibition.

Ati-krāmaka, as, ā, am, exceeding, transgressing, &c.

अतिक्षर् ati-kshar, cl. 1. P., Ved. -ksharati, -ritum, to overflow.

अतिक्षिप् ati-kship, cl. 6. P. -kshipati, -ksheptum, to throw beyond.

Ati-kshipta, as, ā, am, thrown beyond; (am), n. (in medicine) sprain or dislocation of a particular kind.

अतिखट्व ati-khaṭva, as, ā, am, past the bedstead, able to do without a bedstead.

अतिख्या ati-khyā, cl. 2. P., Ved. -khyāti, -khyātum, to survey, overlook, neglect, abandon, repudiate.

अतिगम् ati-gam, cl. 1. P. -gaććhati, -gantum, or ati-gā, cl. 3. P. -jigāti, -gātum, to pass, overcome, succeed; to escape; to pass by, pass over, neglect; to pass away, die.

Ati-ga, as, ā, am (used at the close of compounds), exceeding, overcoming, surpassing; as śokātiga (°ka-at°), overcoming grief.

Ati-gata, as, ā, am, having passed; being past.

अतिगव ati-gava, as, ā, am, having passed or surpassed a cow.

अतिगाह् *ati-gāh*, cl. 1. A. *-gāhate, -hitum*, or *-gāḍhum*, to emerge over; to rise upon.

अतिगुर् *ati-gur*, cl. 6. P., Ved. *-gurati, -ritum*, to shout, exclaim (?).

अतिगुहा *ati-guhā*, f. a plant, Hemionites Cordifolia.

अतिग्रह् *ati-grah*, cl. 9. P., Ved. *-gribhṇāti* or *-grihṇāti, -grahītum*, to take beyond or over the usual measure; to overtake, surpass.
Ati-graha, as, m. act of overtaking or surpassing; one who takes or seizes to an extraordinary extent; (in philosophy) the same as *atigrāha*.
Ati-grāha, as, m. object of a *graha*, i. e. of an apprehensive organ; there are eight such grahas, viz. *prāṇa*, 'inhaling or nose;' *vāć*, 'speech;' *jihvā*, 'tongue;' *ćakshus*, 'eye;' *śrotra*, 'ear;' *manas*, 'mind;' *hasta*, 'hand;' *tvać*, 'skin;' these have eight corresponding *ati-grāhas* or objects, viz. *apāna*, 'exhaling substance;' *nāman*, 'name;' *rasa*, 'sap or taste;' *rūpa*, 'form;' *śabda*, 'sound;' *kāma*, 'desire;' *karman*, 'action;' and *sparśa*, 'touch.'
Ati-grāhya, as, m., Ved., N. of three successive libations made (or cups filled) at the Jyotishṭoma sacrifice; (very acceptable; see under *ati*.)

अतिघ *ati-gha, as*, m. (fr. *ati* and rt. *han*, 'very destructive'), a weapon, a bludgeon; wrath.
Ati-ghna, as, ī, am, Ved. very or utterly destructive; (*ī*), f., Ved. a happy state of utter oblivion or profound sleep obliterating all that is disagreeable in the past.
Ati-ghnya, as, ā, am, Ved. overpowering, overcoming (?).

अतिचमू *ati-ćamū, ūs, ūs, u*, victorious over armies.

अतिचर् *ati-ćar*, cl. 1. P. *-ćarati, -ritum*, to pass or pass by; to overtake, surpass; to transgress, offend, be unfaithful to.
Ati-ćara, as, ā, am, transient, changeable; (*ā*), f., N. of the shrub Hibiscus Mutabilis.
Ati-ćaraṇa. See s. v. *ati*.
Ati-ćāra, as, m. act of passing, overtaking, surpassing; accelerated motion, especially of planets.
Ati-ćārin, ī, iṇī, i, surpassing, transgressing.

अतिचृत् *ati-ćrit*, cl. 1. P. *-ćartati, -titum*, to stick on, fasten together.

अतिचेष्ट् *ati-ćesht*, cl. 1. A. *-ćeshṭate, -ṭitum*, to make extraordinary or excessive efforts.

अतिच्छन्द *ati-ćchanda, as, ā, am*, past worldly desires, free from them.
Ati-ćchandas, ās, ās, as, Ved. past worldly desires, free from them; (*ās, as*), f. n., N. of two extensive classes of metres; (*as*), n., N. of a particular brick in the sacrificial fire-place.

अतिजगती *ati-jagatī*, f., N. of a genus of metres (belonging to the class *Atićchandas*), of four lines, each containing thirteen syllables.

अतिजन *ati-jana, as, ā, am* ('past men'), uninhabited.

अतिजात *ati-jāta, as, ā, am*, superior to his parentage.

अतिजि *ati-ji*, cl. 1. P. *-jayati, -jetum*, to conquer.

अतिजीव् *ati-jīv*, cl. 1. P. *-jīvati, -vitum*, to survive; to surpass in the mode of living.

अतितत *ati-tata, as, ā, am* (fr. *ati-tan*), far-stretched, making one's self very big, conceited.

अतितप् *ati-tap*, cl. 1. P. *-tapati, -taptum*, to be very hot; to heat; to affect greatly: Caus. *-tāpayati, -yitum*, to heat much.

अतितराम् *ati-tarām*, ind. (compar. of *ati*), above in rank (with acc.); better, higher, more (with abl.); very much, exceedingly, excessively.

अतितृद् *ati-trid*, cl. 7. P. *-triṇatti, -tarditum*, to pierce, penetrate.

अतितृप् *ati-trip*, cl. 4. P. *-tripyati, -tarptum* or *-traptum*, to be or become satisfied, satiated or glutted.

अतितॄ *ati-trī*, cl. 1. P. *-tarati, -taritum* or *-tarītum*, to pass, cross, get over, overcome, escape; to attain: Desid. *-titīrshati*, to be desirous of crossing or overcoming.
Ati-tārin, ī, iṇī, i, crossing.
Ati-tārya, as, ā, am, proper or practicable to be got over or overcome.

अतित्यद् *ati-tyad*, surpassing that; (a fictitious compound coined by grammarians.)

अतित्वम् *ati-tvam*, surpassing thee; (a grammatical compound, see the last); *atitvām, atitvān* (acc. sing. and pl.), him that surpasses thee, them that surpass thee.

अतित्वर् *ati-tvar*, cl. 1. A., occasionally P., *-tvarate, -ti, -ritum*, to hasten greatly.

अतिथि *atithi, is, ī, i*, m. f. n. (etymology uncertain; if, according to native authorities, fr. rt. *at*, it would then first mean 'a traveller;' if fr. *a* and *tithi*, the first idea would be 'one who has no fixed time for coming or staying;' if from *ati* and *sthā*, 'one who has the pre-eminence over the members of the household'), a guest, entitled to hospitality; (*is*), m. wrath; N. of Agni or an attendant of Soma; N. of Suhotra, king of Ayodhyā, and grandson of Rāma. — *Atithi-kriyā*, f. hospitality, as (religiously) due to a guest. — *Atithi-gva, as*, m. ('to whom guests should go'), an epithet of Divodāsa. — *Atithi-tva, am*, n. condition of a guest, hospitality. — *Atithi-deva, as, ā* or *ī, am*, treating the guest as a divinity. — *Atithi-dvesha, as*, m. inhospitality. — *Atithi-dharma, as*, m. title to hospitality. — *Atithi-dharmin, ī, iṇī, i*, entitled to hospitality. — *Atithi-pati, is*, m. the host or entertainer of a guest. — *Atithi-pūjana, am*, n. or *atithi-pūjā*, f. honourable and religious reception of a guest. — *Atithi-vat*, ind. like a guest. — *Atithi-satkāra, as*, m. honourable treatment of a guest. — *Atithi-sevā*, f. attention paid to a guest.
Atithin, ī, inī, i (fr. rt. *at*), Ved. travelling; (*ī*), m., N. of a king, also called Suhotra and Atithi, q. v.

अतिदत्त *ati-datta, as*, m., N. of a brother of Datta and son of Rājādhideya.

अतिदह् *ati-dah*, cl. 1. P., poet. also A., *-dahati, -te, -dagdhum*, to burn or blaze across; to burn or distress greatly.

अतिदा *ati-dā*, cl. 3. P. *-dadāti, -dātum*, to surpass in giving; to pass over or neglect in giving.

अतिदान्त *ati-dānta, as*, m., N. of a prince.

अतिदिव् *ati-div*, cl. 4. P. *-dīvyati, -devitum*, to play high, lose at play.

अतिदिश् *ati-diś*, cl. 6. P. *-diśati, -deshṭum*, to assign, make over, transfer: Pass. *-diśyate*, (in grammar) to be overruled or attracted or assimilated.
Ati-dishṭa, as, ā, am, overruled, attracted, influenced, inferred, substituted.
Ati-deśa, as, m. transfer, extended application, inference, analogy, overruling influence, assimilation; a rule providing for more than the usual rule; putting one thing instead of another, substitution; *rūpātideśa*, such a rule as affecting the form of a word; (*as, ā, am*), overruling, previously stated.

अतिदीप्य *ati-dīpya, as*, m. (very brilliant), a plant, Plumbago Rosea.

अतिदृप् *ati-drip*, cl. 4. P. *-dripyati, -darptum* or *-draptum*, to be excessively conceited.

अतिदृश् *ati-driś*, cl. 1. P., Ved. *-paśyati, -drashṭum*, to look beyond, look through.

अतिदेव *ati-deva, as*, m. a superior god; surpassing the gods.

अतिधन्वन् *ati-dhanvan, ā*, m., N. of a descendant of Śunaka.

अतिधाव् *ati-dhāv*, cl. 1. P. *-dhāvati, -vitum*, to run or rush over.

अतिधृति *ati-dhriti, is*, f., N. of a genus of metres belonging to the class *Atićchandas*, and consisting of four lines, each containing nineteen syllables; (in arithm.) nineteen.

अतिनम् *ati-nam*, cl. 1. P. *-namati, -nantum*, to bend aside, keep on one side.

अतिनामन् *ati-nāman, ā*, m., N. of a Saptarshi of the sixth Manvantara.

अतिनाष्ट्र *ati-nāshṭra, as, ā, am*, past danger, out of danger.

अतिनिचृत् *ati-nićrit* or *ati-nivṛit, t*, f., N. of a Vedic metre of three pādas, containing respectively seven, six and seven syllables.

अतिनिद्रम् *ati-nidram*, ind. past sleeping time. See s. v. *ati*.

अतिनिष्टन् *ati-nish-ṭan* (*-nis-tan*), cl. 8. P., Ved. *-tanoti, -nitum*, to penetrate.

अतिनी *ati-nī*, cl. 1. P. *-nayati, -netum*, to lead over or beyond, to help a person over anything; to allow to pass away: Intens. A. *-nenīyate*, to bring forward.

अतिनु *ati-nu*, Caus. *-nāvayati, -yitum*, to turn away.

अतिनुद् *ati-nud*, cl. 6. P. A., Ved. *-nudati, -te, -nottum*, to drive by.

अतिनेद् *ati-ned*, cl. 1. P., Ved. *-nedati, -ditum*, to stream or flow over, to foam over.

अतिनौ *ati-nau, aus, aus, u*, disembarked.

अतिपञ्चा *ati-pañćā*, f. a girl who is past five.

अतिपटीक्षेप *ati-paṭīkshepa* or *a-paṭīkshepa, as*, m. omission of removing the theatrical curtain.

अतिपठ् *ati-paṭh*, Pass. *-paṭhyate*, to be proclaimed, named or celebrated.

अतिपत् *ati-pat*, cl. 1. P. *-patati, -titum*, to fall or fly by, past, beyond, over; to neglect: Caus. *-pātayati, -yitum*, to cause to fly by; to drag away; to make effectless.
Ati-patana, am, n. act of falling or flying beyond, passing, missing, transgressing.
Ati-patita, as, ā, am, missed, transgressed, past.
Ati-pāta, as, m. passing away, lapse; neglect, transgression; ill-usage, opposition, contrariety.
Ati-pātita, as, ā, am, quite displaced or broken; (*am*), n. (in medicine) complete fracture of a bone.
Ati-pātin, ī, inī, i, overtaking, excelling in speed; (in medicine) running a rapid course, acute.
Ati-pātya, as, ā, am, fit or proper to be neglected.

अतिपत्त्र *ati-pattra, as*, m. the Teak tree; another tree, Hastikanda.

अतिपद् *ati-pad*, cl. 4. A. *-padyate, -pattum*, to go beyond (with acc.), jump over, neglect, transgress: Caus. *-pādayati, -yitum*, to allow to pass by.
Ati-patti, is, f. going beyond, passing, lapse; *kriyātipatti*, the passing by of an action unaccomplished.
Ati-panna, as, ā, am, gone beyond, transgressed, missed; past.

अतिपर *ati-para, as, ā, am*, having overcome his enemy or enemies; (*as*), m. a great enemy.

अतिपा *ati-pā*, Caus. P. *-pāyayati, -yitum*, to give to drink in great quantity.

अतिपादनिचृत् *ati-pādaniċṛit* or *ati-pāda-nivṛit, t*, f., N. of a Vedic metre of three pādas, containing respectively six, eight and seven syllables.

अतिपितृ *ati-pitṛi, -tā*, m. surpassing his own father. — *Ati-pitāmaha, as*, m. surpassing his own paternal grandfather.

अतिपू *ati-pū*, cl. 9. P., Ved. *-punāti, -pavitum*, to purify by overflowing.

अतिपॄ *ati-pṛī*, P., Ved. *-priṇāti* (?), Caus. *-pārayati, -yitum*, to convey across.

अतिप्रकित् *ati-pra-kit* or *-ćit*, cl. 3. A., Ved. *-ćekite*, to be distinct or distinguishable.

अतिप्रच्यु *ati-pra-ćyu*, cl. 1. A. *-ćyavate, -ćyotum*, to pass by: Caus. *-ćyāvayati, -yitum*, to cause or allow to pass by.

अतिप्रणश् *ati-pra-ṇaś* (rt. *naś*), cl. 4. P. *-naśyati, -naśitum* or *-nanshṭum*, to be deprived of (with acc.).

अतिप्रणी *ati-pra-ṇī* (rt. *nī*), cl. 1. P. *-ṇayati, -netum*, to lead past.

अतिप्रणुद् *ati-pra-ṇud* (rt. *nud*), cl. 6. P. A. *-ṇudati, -te, -ṇottum*, to press a person very strongly.

अतिप्रमाण *ati-pramāṇa, as, ā, am*, past measure, immense.

अतिप्राणम् *ati-prāṇam*, ind. above life. — *Atiprāṇa-priya, as, ā, am*, dearer than life.

अतिप्रैषित *ati-preshita, am*, n. the time after the ceremony in which the Praisha Mantras are used.

अतिब्रह्मन् *ati-brahman, ā*, m., N. of a king.

अतिब्रू *ati-brū*, cl. 2. P. *-bravīti, -vaktum*, to insult, abuse.

अतिभू *ati-bhū*, cl. 1. P. *-bhavati, -vitum*, to excel, overcome.
Ati-bhāva, as, m. superiority; overcoming.

अतिभूमि *ati-bhūmi, is*, f. extensive land; culmination, eminence, superiority; excess.

अतिभूष् *ati-bhūsh*, cl. 10. A. *-bhūshayate, -yitum*, to precede in adorning oneself.

अतिमनुष्यबुद्धि *ati-manushya-buddhi, is, is, i*, having a superhuman intellect.

अतिमर्त्य *ati-martya, as, ā, am*, superhuman.

अतिमर्याद *ati-maryāda, as, ā, am*, exceeding the proper limit; (*am*), ind. beyond bounds.

अतिमात्र *ati-mātra, as, ā, am*, exceeding the proper measure; (*am*), ind. or *atimātra-śas*, ind. beyond measure.

अतिमानुष *ati-mānusha, as, ī, am*, superhuman, divine.

अतिमाम् *ati-mām* (acc. of *aty-aham*, q. v.), him or her that surpasses me.

अतिमाय *ati-māya, as, ā, am*, emancipated from Māyā or Illusion; finally liberated.

अतिमार *ati-māra* or *ati-bhāra, as*, m., N. of a prince.

अतिमित 1. *ati-mita, as, ā, am*, over measured, beyond measure, exceeding.

अतिमित 2. *a-timita, as, ā, am*, not moistened, not wet.

अतिमुक्त *ati-mukta* and *ati-muktaka, as*, m. (rt. *muć*), N. of certain shrubs or trees; see under *ati* (surpassing pearls in whiteness).
Ati-mukti, is, f. final liberation. See under *ati*.
Ati-mućya, ind. part. having dismissed or given up.

अतिमृत्यु *ati-mṛityu, us, us, u*, overcoming death.

अतिया *ati-yā*, cl. 2. P. *-yāti, -tum*, to pass by.

अतियूयम् *ati-yūyam* (nom. pl. of *ati-tvam*, q. v.), persons surpassing thee.

अतिराजन् *ati-rājan, ā*, m. an extraordinary king; superior to a king. — *Ati-rājakumāri, is, is* or *ī, i*, superior to a princess.
Atirājaya, nom. P. *atirājayati, -yitum*, to surpass a king.
Ati-rājñī, f. (a woman) superior to a king.

अतिरात्र *ati-rātra, as, ā, am*, Ved. prepared or performed over-night; (*as*), m. an optional part of the Jyotishṭoma sacrifice; commencement and conclusion of certain sacrificial acts; concluding Vedic verse chanted on such occasions; N. of a son of Ćākshusha the sixth Manu. — *Atirātra-savanīya-paśu, us*, m. the victim sacrificed at the Atirātra.

अतिरि *ati-ri*, neut. of *ati-rai*, q. v.

अतिरिच् *ati-rić*, Pass. *-rićyate*, to be left with a surplus, to surpass (in a good or bad sense with abl. or acc.).
Ati-rikta, as, ā, am, left with or as a surplus, left apart; redundant, unequalled. — *Atirikta-tā*, f. redundancy, &c. — *Atiriktāṅga* (°*ta-aṅ*°), *as, ā, am*, having a redundant limb or finger or toe; (*am*), n. a redundant limb or finger or toe.
Ati-reka or *atī-reka, as*, m. surplus, excess; redundancy; difference; (*as, ā, am*), redundant.
Ati-rekin, ī, iṇī, i, surpassing.

अतिरुच् *ati-ruć*, cl. 1. P. *-roćati, -ćitum*, to outshine.
Ati-ruć, k, m. a horse's fetlock or knee.

अतिरै *ati-rai, ās, ās, i* ('exceeding one's income'), extravagant.

अतिलिह्वा *atilihā* or *aṭhillā*, f. (etymology uncertain), N. of a Prākrit metre of four lines, each containing sixteen Mātras.

अतिवयम् *ati-vayam* (nom. pl. of *aty-aham*, q. v.), persons surpassing me.

अतिवर्तन *ati-vartana*. See under *ati-vṛit*.

अतिवलित *ati-valita, as, ā, am*, well surrounded or covered (?), full of folds (?), well supplied (?).

अतिवह् *ati-vah*, cl. 1. P. *-vahati, -voḍhum*, to carry over or across: Caus. *-vāhayati, -yitum*, to let time pass, spend.
Ati-vāhana, am, n. excessive toiling or enduring.
Ati-vāhita, as, ā, am, swifter than the wind; (according to Colebrooke) an epithet of the Sūkshma-śarīra, also (according to Carey) of the Preta-śarīra, or misery-enduring body, which is of the size of a thumb; (*as*), m. an inhabitant of the lower world.
Ati-vāhya, as, ā, am, practicable or proper to be passed (as time, &c.); (*am*), n. the passing of time.
Ati-voḍhṛi, ḍhā, m. one who carries over or across.

अतिवास *ati-vāsa, as*, m. fast on the day before performing the Śrāddha.

अतिविद्ध *ati-viddha, as, ā, am* (rt. *vyadh*), transfixed, badly wounded. — *Atividdha-bheshaja, as, ī, am*, curing deep wounds.

अतिविश्व *ati-viśva, as*, m. ('superior to all or to the universe'), N. of a Muni.

अतिवृत् *ati-vṛit*, cl. 1. A. *-vartate, -titum*, to pass, surpass, cross; to get over, overcome; to transgress, violate, offend, especially by unfaithfulness; to pass away; to delay.
Ati-vartana, am, n. a pardonable offence or misdemeanour.
Ati-vartin, ī, inī, i, crossing, passing; guilty of a pardonable offence or of pardonable irregularity.
Ati-vṛitti, is, f. surpassing; hyperbolical meaning; (in medicine) excessive action.

अतिवेल *ati-vela, as, ā, am*, passing its proper boundary, excessive; (*am*), ind. excessively.

अतिव्याधिन् *ati-vyādhin, ī, inī, i* (rt. *vyadh*), piercing, wounding.
Ati-vyādhya, as, ā, am, vulnerable.

अतिशक्करी *ati-śakkarī* or *ati-śakvarī*, f. a class of metres of four lines, each containing fifteen syllables. It has eighteen varieties.

अतिशक्र *ati-śakra, as, ā, am*, superior to Indra.

अतिशङ्क् *ati-śaṅk*, cl. 1. A. *-śaṅkate, -kitum*, to suspect; to be concerned about.

अतिशय *atiśaya*, &c. See under *ati-śī* below.

अतिशस्त्र *ati-śastra, as, ā, am*, superior to weapons or missiles.

अतिशाक्कर *atiśākvara, as, ā, am*, written in or connected with the Ati-śakvarī metre.

अतिशी *ati-śī*, cl. 2. A. *-śete, -śayitum*, to precede in lying down; to surpass, excel, exceed; to act as an incubus, annoy.
Ati-śaya, as, m. pre-eminence, eminence; superiority in quality or quantity or numbers; advantageous result; one of the superhuman qualities attributed to Jaina Arhats; (*as, ā, am*), pre-eminent, superior, abundant. — *Atiśayam* or *atiśayena*, ind. eminently, very. — *Atiśayokti* (°*ya-uk*°), *is*, f. hyperbolical language; extreme assertion; verbosity.
Ati-śayana, as, ā, am, eminent, abundant; (*am*), ind. excessively. — *Ati-śayanī*, f., N. of a metre of four lines, also called *Ćitralekhā*.
Ati-śayita, as, ā, am, superior.
Ati-śayin, ī, inī, i, excelling, abounding.
Ati-śāyana, am, n. act of excelling; excessiveness.
Ati-śāyin, ī, inī, i, excelling, abounding; excessive.
Ati-śeta, as, ā, am, excelling, exceeding; superior.

अतिशीतम् *ati-śītam*, ind. past the cold, after the winter.

अतिशेष *ati-śesha, as*, m. remainder, remnant, especially of time.

अतिश्रेष्ठ *ati-śreshṭha, as, ā, am*, superior to the best, best of all. — *Atiśreshṭha-tva, am*, n. pre-eminence.
Ati-śreyasi, is, m. a man superior to the most excellent woman.

अतिश्लिष् *ati-ślish*, cl. 4. P. *-ślishyati, -śleshṭum*, to fasten or tie over.

अतिश्व *ati-śva, as, ī, am*, superior to, or worse than, a dog; (*ā*), m., N. of a tribe.

अतिषेल् *ati-shel* (rt. *sel* or *śel*), Caus. P. *-shelayati, -yitum*, to make one go to a great distance.

अतिष्कद्वरी *ati-shkadvarī*, f. (rt. *skand*), (transgressor), a dissolute woman.

अतिष्ठत् *a-tishṭhat, an, antī, at*, not standing, unstable.

अतिष्ठा *ati-shṭhā* (rt. *sthā*), cl. 1. P. *-tishṭhati, -shṭhātum*, to excel.
Ati-shṭhā, f. precedence, superiority; (*ās*), m. f., Ved. or *ati-shṭhāvan, ā*, m. or *atishṭhā-vat, ān, atī, at*, superior in standing, surpassing.

अतिसन्धा *ati-san-dhā* (*-sam-dhā*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to overreach, deceive.
Ati-sandham, ind. in violation of an agreement or of the settled order.

Ati-san-dhāna, am, n. overreaching, cheating.
Ati-san-dhita, as, ā, m, overreached, cheated.
Ati-san-dheya, as, ā, am, easy to be conciliated or settled.

अतिसर्व *ati-sarva, as, ā, am,* superior to all; *(as),* m. the supreme.

अतिसांवत्सर *ati-sāṃvatsara, as, ī, am,* extending over more than a year.

अतिसाम्या *ati-sāmyā,* f. the sweet juice of the Bengal Madder, Rubia Manjith.

अतिसृ *ati-sṛi,* Caus. P. *-sārayati, -yitum,* to extend; to exert (?).
Ati-sara, as, m., Ved. effort, exertion.
Ati-sāra or *atī-sāra, as,* m. violent straining at stool, dysentery.
Ati-sārakin or *atī-sārakin* or *ati-sārin* or *atī-sārin, ī, iṇī, i,* afflicted with dysentery.

अतिसृज् *ati-sṛij,* cl. 6. P. *-sṛijati, -srashṭum,* to dismiss, abandon; to leave as a remnant; to remit, forgive; to give away.
Ati-sarga, as, m. act of parting with, dismissal, giving away, granting permission.
Ati-sarjana, am, n. liberality, granting, engaging, a gift; sending out of the world, killing.
Ati-sṛijya, ind. part. having dismissed, &c.; excessively.

अतिसृप् *ati-sṛip,* cl. 1. P. *-sarpati, -sarptum* or *-sraptum,* to glide over, get over.

अतिसेन *ati-sena, as,* m., N. of a prince, a son of Śambara.

अतिसौपर्ण *ati-sauparṇa, as, ī, am,* superior to Suparṇa's or Garuḍa's (vision, &c.).

अतिस्त्रि *ati-stri, is, is* or *ī, i,* surpassing a woman; Gram. 123. *b.* The feminine may end in *ī.*

अतिहस्तय *ati-hastaya,* Nom. (fr. *ati-hasta*), P. *atihastayati, -yitum,* to stretch out the hands; (fr. *atihastin*), to overtake on an elephant.

अतिहिमम् *ati-himam,* ind. after the cold or the frost.

अती *atī* (*ati-i*), cl. 2. P. *aty-eti, -tum,* to pass, elapse, pass over, overflow; to pass on; to get over; to defer; to enter; to overcome, overtake, outdo; to pass by, neglect; to overstep, violate; to be redundant; to die: Intens. *atīyate,* to overcome.
Atīta, as, ā, am, gone by, past, passed away, dead; having gone through, having got over or beyond, having passed by, having neglected; negligent; passed, left behind; excessive; *(as),* m. modern N. of a particular Śaiva sect; *(am),* n. the past. — *Atīta-kāla, as,* m. the past time or tense. — *Atīta-nauka, as, ā, am,* landed.
Atītvarī (°*ti-it*°), f., Ved. (transgressor), a bad woman. — *Aty-aya, aty-āya,* see s. v.

अतीक्ष्ण *a-tīkshṇa, as, ā, am,* not sharp, blunt, dull.

अतीन्द्रिय *atīndriya* (*ati-in*°), *as, ā, am,* beyond the cognisance of (*indriya*) the senses; *(as),* m. in the Sāṅkhya phil. the soul or *purusha*; *(am),* n. in the Sāṅkhya phil. nature or *pradhāna*; in the Vedānta phil. the mind or *manas.*

अतीरेक, अतीसार. See under *ati-rić, ati-sṛi.*

अतीव *atīva* (*ati-iva*), ind. exceedingly, very; excessively, too; quite; surpassing (with the acc.).

अतीव्र *a-tīvra, as, ā, am,* not sharp, blunt; not pungent.

अतुङ्ग *a-tuṅga, as, ā, am,* not tall, short, dwarfish.

अतुन्द *a-tunda, as, ā, am,* not stout, thin, lank.

अतुर *a-tura, as, ā, am,* Ved. not liberal, not rich.

अतुल *a-tula, as, ā, am,* unequalled; *(as),* m. (destitute of weight), the Sesamum seed and plant. — *A-tulya, as, ā, am,* unequalled.

अतुष *a-tusha, as, ā, am,* without husks.

अतुषारकर *a-tushāra-kara, as,* m. (having not cold rays), the sun.

अतुष्टि *a-tushṭi, is,* f. displeasure, discontent.

अतुहिन *a-tuhina,* Ved. not cold; used in compounds, thus *atuhina-dhāman, ā,* or *atuhina-raśmi, is,* or *atuhina-rući, is,* m. the sun.

अतूतुजि *a-tūtuji, is, is, ī,* Ved. not quick, slow.

अतूर्त *a-tūrta, as, ā, am,* Ved. not in a hurry; not outrun or outdone or obstructed; unhurt; *(am),* n. illimited space. — *Atūrta-daksha, as,* m., Ved. having designs that cannot be obstructed (epithet of the Aśvins). — *Atūrta-pathin, anthās,* m., Ved. having a path that cannot be obstructed.

अतृणाद *a-tṛiṇāda* (°*ṇa-ada*), *as,* m. (not an eater of grass), a newly-born calf.

अतृण्या *a-tṛiṇyā,* f. a small quantity or short supply of grass.

अतृदिल *a-tṛidila, as, ā, am,* Ved. not fragile, solid, or 'having no holes.'

अतृप *a-tṛipa, as, ā, am,* Ved. not satisfied.
Atṛipṇuvat, ān, atī, at, Ved. insatiable.
A-tṛipta, as, ā, am, unsatisfied, insatiable, eager. — *Atṛipta-dṛiś, k, k, k,* looking with eagerness.
A-tṛipti, is, f. unsatisfied condition, insatiability.

अतृषित *a-tṛishita, as, ā, am,* Ved. not thirsty, not greedy.
A-tṛishṇaj, k, k, k, Ved. not thirsty.
A-tṛishya, as, ā, am, Ved. beyond the reach of thirst.
A-tṛishyat, an, antī, at, Ved. not thirsting after, not greedy, not eager.

अतेजस् *a-tejas,* n. absence of brightness or vigour; dimness, shade, shadow; feebleness, dulness, insignificance; *(ās, ās, as),* or *a-tejaska, as, ā, am,* or *a-tejasvin, ī, inī, i,* not bright, dim, not vigorous.

अतोषणीय *a-toshaṇīya, as, ā, am,* impossible or improper to be pleased or appeased.

अत्क *atka, as, ā, am* (fr. rt. *at*), travelling; *(as),* m. a traveller; a limb or member; (Ved.) water, liquid; lightning; armour, mail; garment; N. of an Asura.

अत्कील *atkīla* or *utkīla, as,* m., N. of the author of some Vedic hymns, a descendant of Viśvāmitra.

अत्तलि *attali, is,* m., N. of a man.

अत्तव्य *attavya, as, ā, am* (fr. rt. *ad*), fit or proper to be eaten.
Atti, is, m., Ved. an eater; f., see also s. v. *attā.*
Attri, tā, m. an eater.

अत्ता *attā,* f. (etym. uncertain, probably a word borrowed from the Deccan, occurring chiefly in dramas); a mother; mother's sister; elder sister; (in Prākṛit) a mother-in-law. See *akkā.*
Atti, is, or *attikā,* f. elder sister.

अत्त्र, अत्त्रि, अत्त्रिन्, *attra,* &c. See **अत्र, अत्रि, अत्रिन.**

अत्न *atna, as,* or *atnu, us,* m. (fr. *at*), the sun.
Atya, as, m., Ved. a courser, steed.

अत्यंहस् *aty-aṃhas, ās, ās, as,* Ved. beyond the reach of (or emancipated from) sin or evil.

अत्यग्नि *aty-agni, is,* m. morbidly rapid digestion, see s. v. *ati*; *(is, is, i),* surpassing fire. — *Aty-agni-somārka* (°*ma-ar*°), *as, ā, am,* brighter than fire or the moon or the sun.

अत्यग्निष्टोम *aty-agnishṭoma, as,* m., N. of the optional second part of the Jyotishṭoma sacrifice; the Vedic verse chanted at the close of that ceremony.

अत्यङ्कुश *aty-aṅkuśa, as, ā, am,* past the (elephant-driver's) hook, unmanageable.

अत्यङ्गुल *aty-aṅgula, as, ā, am,* exceeding an aṅgula (finger's breadth).

अत्यतिक्रम् *aty-ati-kram,* cl. 1. P. *-krāmati, -kramitum,* to approach for sexual intercourse.

अत्यनिल *aty-anila, as, ā, am,* surpassing the wind.

अत्यन्त *aty-anta, as, ā, am,* past its proper end or limit; excessive, very great or strong, &c.; endless, unbroken, perpetual; absolute, perfect; *(am),* ind. excessively, exceedingly; in perpetuity; absolutely, completely; to the end. — *Atyanta-kopana, as, ā, am,* very passionate, outrageous. — *Atyanta-ga, as, ā, am,* going or walking very much or very fast. — *Atyanta-gata, as, ā, am,* completely pertinent; always applicable. — *Atyanta-gati, is,* f. complete accomplishment; (in grammar) the sense of 'completely.' — *Atyanta-gāmin, ī, inī, i,* going or walking very much or very fast. — *Atyanta-guṇin, ī, inī, i,* having extraordinary qualities. — *Atyanta-tiraskṛita-vāćya-dhvani, is,* f. (in rhetoric) a metaphoric or hyperbolical use of depreciating language. — *Atyanta-pīḍana, am,* n. act of giving excessive pain. — *Atyanta-vāsin, ī,* m. a Brāhman who perpetually lodges as a student with his teacher. — *Atyanta-saṃyoga, as,* m. (in grammar) immediate proximity. — *Atyanta-samparka, as,* m. excessive sexual intercourse. — *Atyanta-sukumāra, as, ī, am,* very tender; *(as),* m. a kind of grain, Panicum Italicum. — *Atyantābhāva* (°*ta-abh*°), *as,* m. absolute non-existence.
1. *atyantika* or *atyantīna, as, ā, am,* going much or fast or far.

अत्यन्तिक 2. *aty-antika, as, ā, am,* too close, too near, very close; *(am),* n. too great nearness.

अत्यय *aty-aya, as,* m. (fr. rt. *i* with *ati,* see *atī*), passing, lapse, passage; passing away, perishing, death; danger, risk, evil, suffering; transgression, guilt, vice; getting at, attacking; overcoming, mastering (mentally); a class.
Atyayika, better *ātyayika, as, ā, am,* temporary, occasional.
Atyayin, ī, inī, i, passing, surpassing.

अत्यराति *aty-arāti, is,* m., N. of a son of Janantapa.

अत्यर्थ *aty-artha, as, ā, am* (beyond its proper worth), exorbitant, excessive. — *Atyartham,* ind. excessively, exceedingly.

अत्यर्द् *aty-ard,* cl. 1. P. *-ardati, -ditum,* to press hard, to distress greatly.

अत्यर्ह् *aty-arh,* cl. 1. P. *-arhati, -hitum,* to excel in worth.

अत्यवि *aty-avi, is,* m., Ved. passing over or through the strainer, which consisted of sheep's wool or a sheep's tail (an epithet of Soma).

अत्यश् *aty-aś,* cl. 9. P. *-aśnāti, -aśitum,* to precede in eating.

अत्यष्टि *aty-ashṭi, is,* f. a metre of four lines, each containing seventeen syllables; the number seventeen. — *Atyashṭi-sāmagrī,* f. title of a particular book.

अत्यस् 1. *aty-as* (*ati-as*), cl. 2. P. *-asti*, to excel, surpass.

अत्यस् 2. *aty-as* (*ati-as*), cl. 4. P. *-asyati*, *-situm*, to shoot beyond or at, overpower (with arrows).

Aty-asta, as, ā, am, having shot beyond, having surpassed.

अत्यहम् *aty-aham*, surpassing me, (a fictitious word coined by grammarians.)

अत्यह्न *aty-ahna, as, ā, am,* exceeding a day in duration.

अत्याकार *aty-ā-kāra, as,* m. (rt. *kṛi*), contempt, blame.

अत्याक्रम् *aty-ā-kram* (*ati-ā°*), cl. 1. P. *-krāmati, -kramitum*, to walk past.

अत्याचार *aty-āćāra, as,* m. performance of works of supererogation; (*as, ā, am*), negligent of or departing from the established customs.

अत्यादित्य *aty-āditya, as, ā, am,* surpassing the sun.

अत्याधान *aty-ā-dhāna, am,* n. act of imposing or placing upon; imposition, deception.

अत्यानन्दा *aty-ānandā*, f. morbid indifference (of a wife) to the pleasure of sexual intercourse.

अत्याय *aty-āya, as,* m. (fr. rt. *i* with *ati*), transgression, excess; (*as, ā, am*), going beyond, transgressing.

अत्यायत् *aty-ā-yat* (*ati-ā°*), cl. 1. Ā. *-yatate*, *-titum*, to make extraordinary efforts.

अत्याल *aty-āla, as,* m., N. of a plant, Plumbago Rosea.

अत्याश्रमिन् *aty-āśramin, ī,* m. (superior to the four Āśramas), an ascetic of the highest degree.

अत्यास *aty-āsa, as,* m. act of allowing to elapse; only used in the acc. as the concluding part of compound words, thus *dvyahātyāsam*, after an interval of two days.

अत्युक्ता *aty-uktā* or *aty-ukthā*, f., N. of a class of metres of four lines, each containing two syllables.

अत्युक्ष् *aty-uksh* (*ati-uksh*), cl. 1. P. *-ukshati*, *-kshitum*, to surpass.

अत्युत्क्रम् *aty-ut-kram* (*ati-ut°*), cl. 1. P. *-krāmati, -kramitum*, to surpass, excel.

अत्युपध *aty-upadha, as, ā, am,* superior to any test, tried, trustworthy.

अत्युह् *aty-uh.* See *aty-ūh.*

अत्यूमशा *aty-ūmaśā*, ind. (etym. unknown), particle of abuse, used in comp. with *as, bhū, kṛi.*

अत्यूर्मि *aty-ūrmi, is, is, i,* Ved. overflowing, bubbling over.

अत्यूह् *aty-ūh* (*ati-ūh*), cl. 1. P. *ūhati*, *-hitum*, to convey across. Spelt *aty-uh* in some forms.

अत्यूह *aty-ūha, as,* m. close meditation; a gallinule, a peacock; (*ā*), f. a plant, Jasminum Villosum or Nyctanthes Tristis.

अत्यृज् *aty-ṛij* (*ati-ṛij*), cl. 1. P. Ā. *-arjati*, *-te, -jitum*, to convey across, admit; to remove.

अत्येष् *aty-esh*, cl. 1. P. *-eshati, -shitum*, to glide over.

अत्र 1. *a-tra* or Ved. *a-trā*, ind. (fr. pronominal base *a* substituted for *etad*; the word *atra* being often used for the loc. case *etasmin*), in this matter, in this respect; in this place, here; at this time; there; then. — *Atra-daghna, as, ī, am,* reaching so far up, having this (or that) stature. — *Atra-bhavat, ān, atī, at,* honourable (used chiefly in dramatic language, to indicate a person who is present).

Atratya, as, ā, am, connected with this place, produced or found here.

अत्र 2. *a-tra, as, ā, am* (rt. *trai*), Ved. not enjoying (or not affording) protection.

अत्र 3. *atra, as,* m. (for *at-tra*, fr. rt. *ad*), Ved. a devourer, demon; a Rākshasa; (*am*), n., Ved. food.

Atri, is, m. (etymologically *at-tri*, fr. rt. *ad*), a devourer; N. of a great Rishi, author of a number of Vedic hymns; (in astronomy) one of the seven stars of the Great Bear. — *Atrayas*, pl. m. the descendants of Atri. — *Atri-ćaturaha, as,* m. (the four days of Atri), N. of a sacrifice. — *Atri-jāta, as,* m. the moon, said to have been produced by Atri's look; for *a-tri-jāta*, see below. — *Atri-dṛig-ja, atri-netra-ja* or *atri-netra-prasūta* or *atri-netra-prabhava* or *atri-netra-sūta, as,* or *atri-netra-bhū, ūs,* m. the moon; (in arithm.) the number one. — *Atri-bhāradvājikā*, f. marriage of Atri and Bhāradvājī. — *Atri-vat*, ind. like Atri. — *Atri-saṃhitā, ā,* or *atri-smṛiti, is,* f. the code ascribed to Atri.

Atrin, ī, m. a devourer, demon; a Rākshasa.

अत्रप *a-trapa, as, ā, am,* destitute of shame.

अत्रवस् *atravas*, ind. (a doubtful word), the year before last.

अत्रस्नु *a-trasnu, us, us, u,* or *a-trāsa, as, ā, am,* fearless.

अत्रिजात *a-tri-jāta, as, ā, am* (not born thrice, but twice); a man belonging to one of the first three classes [for *atri-jāta*, see s. v. *atri*].

अत्रैव *atraiva* (*atra-eva*), ind. on this very spot.

अत्वच् *a-tvać, k, k, k,* skinless.

अत्वरा *a-tvarā*, f. freedom from or absence of haste.

अथ *atha* or Ved. *athā*, ind. (probably fr. pronom. base *a*), an auspicious and inceptive particle, often not easily expressed in English; now; then; moreover; rather; certainly; but; else; what? how else? &c. — *Atha-kim*, ind. how else? what else? certainly, assuredly, sure enough. — *Atha-kimu*, ind. how much more; so much the more. — *Atha-ća*, ind. moreover, and likewise. — *Atha-tu*, ind. but, on the contrary. — *Atha-vā*, ind. or; (when repeated) either or; or rather; or perhaps; what? is it not so? &c. — *Athavāpi* (*°vā-api*), ind. or, rather. — *Athātas* (*°tha-at°*), ind. now. — *Athānantaram* (*°tha-an°*), ind. now. — *Athāpi* (*°tha-api*), ind. so much the more; moreover; therefore; thus.

Atho, ind. (has much the same meaning as *atha*, and probably the same etymology), now; likewise; next; therefore. — *Atho-vā*, ind. the same as *atha-vā*.

अथरि *athari, is,* or *atharī*, f. (generally in the plural; etymology doubtful; said to be fr. rt. *at*, to go, or fr. an obsolete rt. *ath*), meaning doubtful, probably spark or flame having a pointed shape; (according to others) the point of a lance; (according to others) a finger.

Atharya, as, m., Ved. lambent; moving constantly; or (according to some) pointed like a lance; or (according to some) shooting forth points like those of a lance.

Atharya, nom. P. *atharyati*, Ved. to move constantly.

Atharyu, us, m., Ved. = *atharya, as.*

अथर्वन् *atharvan, ā,* m. (said to be fr. an obsolete word *athar*, fire), a priest who has to do with fire and Soma; a Brāhman; N. of the priest who is said to have been the first to obtain fire and offer Soma and prayers: he is represented as a Prajāpati, as Brahmā's eldest son, as the first learner and earliest teacher of the Brahma-vidyā, as the author of the Atharva-veda, as identical with Aṅgiras, as the father of Agni, &c.: epithet of Śiva, Vaśishṭha, Soma, Prāṇa; (*ā, a*), m. n. the fourth or Atharva-veda, consisting chiefly of formulas intended to obviate the effects of any mistake or untoward incident attending the performance of a sacrifice. — *Atharvāṇas*, pl. m. descendants of Atharvan, often coupled with those of Aṅgiras and Bhṛigu; the hymns of the Atharva-veda. — *Atharva-bhūta, ās,* m. pl. (who have become Atharvans), epithet of the twelve Maharshis. — *Atharva-vat*, ind. like Atharvan or his descendants. — *Atharva-vid, t,* m. one versed in the Atharva-veda (a qualification essential to the special class of priests called Brāhmaṇas). — *Atharva-veda, as,* m., N. of the fourth Veda, which strictly speaking is not a Veda at all, like the Ṛig, Yajur, and Sāma-vedas, but a collection of formulas to avert the consequences of mistakes or mishaps in sacrifices. — *Atharva-śikhā*, f. title of an Upanishad. — *Atharva-śiras*, n. = preceding; (*ās*), m. an epithet of Mahāpurusha. — *Atharva-hṛidaya, am,* n. title of a Pariśishṭa.

Atharva, as, m., N. of Brahmā's eldest son, to whom he revealed the Brahma-vidyā. See *atharvan.*

Atharvaṇa, as, m., N. of Śiva.

Atharvaṇi, is, better *ātharvaṇi*, m. a Brāhman versed in the Atharva-veda; a family priest.

Atharvāṅgiras (*°va-aṅ°*), *ās,* m. a member of the sacerdotal race or class called *Atharvāṅgirasas*, m. pl., i. e. the descendants of Atharvan and of Aṅgiras; this latter word is also a name of the hymns of the Atharva-veda.

Atharvāṅgirasa, as, ī, am (fr. the preceding), connected with the sacerdotal class called Atharvāṅgiras; (*am*), n. the work or office of the Atharvāṅgiras; (*ās*), m. pl. the hymns of the Atharva-veda.

Atharvāṇa, am, n. the work, i. e. ritual of the Atharva-veda. — *Atharvāṇa-vid, t,* m. one versed in that ritual.

Atharvī, f., Ved. (doubtful) not moving (?); pierced by a lance (?); surrounded by fire (?).

अद् *ad*, cl. 2. P. *atti, āda, atsyati, attum*, to eat, devour; to destroy [cf. Lith. *edmi*; Slav. *jamj* for *jadmj*; Gr. ἔδω; Lat. *edo*; Goth. rt. *AT*, pres. *ita*; Germ. *essen*; Eng. *to eat*; Arm. *utem*].

Ad, t, t, t, at the end of compounds, eating; as *matsyād, t, t, t,* eating fish.

Ada or *adaka, as, ā, am,* eating.

1. *adat, an, atī, at*, eating. (For *a-dat*, see below.)

Adana, am, n. act of eating; food.

Adanīya, as, ā, am, to be eaten, what may be eaten.

Attavya, atti, attri, adman, adya, advan, &c., see s. v.

अदक्ष *a-daksha, as, ā, am,* not handy, unskilful, awkward.

अदक्षिण *a-dakshiṇa, as, ā, am,* not handy; not right, left; not giving or bringing in a dakshiṇā or present to the priest. — *Adakshiṇa-tva, am,* n. awkwardness; peculiarity of not bringing in a dakshiṇā. — *Adakshiṇīya* or *adakshiṇya, as, ā, am,* not entitled to a dakshiṇā.

अदग्ध *a-dagdha, as, ā, am,* not burnt, not scorched.

अदण्ड *a-daṇḍa, as, ā, am,* free from punishment; (*am*), n. impunity.

A-daṇḍya or *a-daṇḍanīya, as, ā, am,* not deserving punishment; exempt from it.

अदत् 2. *a-dat, an, atī, at,* or *adatka, as, ā, am,* toothless. (For *adat*, see above.)

अदत्त *a-datta, as, ā, am,* not given; given unjustly; not given in marriage; having given nothing:

(ā), f. an unmarried girl; (am), n. a donation which is null and void.
A-dattrā, ind. not having given, without having given.
A-datrayā, ind., Ved. not through a present.

अदद्र्यञ्च् adadry-añć, aṅ, īćī, ak (a word coined by grammarians, fr. adas + añć), inclining or going to that.

अदन adana, adanīya. See under ad.

अदन्त 1. a-danta or a-dantaka, as, ā, am, toothless; (as), m. a leech.
A-dantya, as, ā, am, not suitable for the teeth; not dental; injurious to the teeth; (am), n. toothlessness.

अदन्त 2. ad-anta, as, ā, am, (in gram.) ending in at, i. e. in the short inherent vowel a.

अदब्ध a-dabdha, as, ā, am (rt. dambh or dabh), Ved. not deceived or tampered with, unimpaired, unbroken, pure. — Adabdha-dhīti, is, is, i, Ved. whose works are unimpaired. — Adabdha-vrata, as, m., Ved. whose devotions or religious observances are unbroken. — Adabdha-vrata-pramati, is, m., Ved. of unbroken observances and superior mind; of superior mind from having unbroken observances. — Adabdhāyu (°dha-āyu), us, m., Ved. having unimpaired vigour or pure food; leaving uninjured the man who sacrifices. — Adabdhāsu (°dha-asu), us, us, u, Ved. having a pure life.
A-dabha, as, ā, am, Ved. free from deceit, unimpaired.
A-dabhra, as, ā, am, not scanty, plentiful.
A-dambha, as, ā, am, free from deceit, straightforward; (as), m. an epithet of Śiva; freedom from or absence of deceit; straightforwardness.
A-dambhi-tva, am, n. sincerity.

अदमुद्र्यञ्च् adamudry-añć, aṅ, īćī, ak, inclining or going to that. (Like adadryañć, coined by grammarians from adas + añć.)
Adamuy-añć or adamūy-añć = the preceding.

अदम्य a-damya, as, ā, am, untameable.

अदय a-daya, as, ā, am (rt. day), merciless, unkind; (am), ind. ardently.
A-dayālu, us, us, u, unkind.

अदर a-dara, as, ā, am, not little, much. — Adaraka, as, m., N. of a man.

अदर्श 1. a-darśa (for ā-darśa), as, m. a mirror.

अदर्श 2. a-darśa, as, m. day of new moon.
A-darśana, am, n. non-vision, not seeing; disregard, neglect; non-appearance, latent condition, disappearance; (as, ā, am), invisible, latent. — Adarśana-patha, am, n. a path beyond the reach of vision.
A-darśanīya, as, ā, am, invisible; (am), n. invisible condition.

अदल a-dala, as, ā, am, leafless; (as), m. a plant, Eugenia (or Barringtonia) Acutangula; (ā), f. Socotorine Aloe, a Perfoliata or Indica.

अदशन् a-daśan, a, not ten. — A-daśa-māsya, as, ā, am, not ten months old.

अदस् 1. adas, m. asau, f. asau, n. adas, pron. that; a certain. — Adas, ind. thus, so; ever. — Adaḥ-kritya, having done that. — Ado-bhavati, he becomes that. — Ado-maya, as, ī, am, made of that, containing that. — Ado-mūla, as, ā, am, rooted in that.
Adasya, nom. P. adasyati, to become that.

अदस् 2. adas, eating, (only at the close of compound words.)

अदाक्षिण्य a-dākshiṇya, am, n. unkindness, rudeness.

अदातृ a-dātṛi, tā, trī, tṛi, not giving; not liberal, miserly; not giving (a daughter) in marriage; not paying, not liable to payment.

अदादि ad-ādi, is, is, i, having ad at the head, i. e. belonging to the second class of roots headed by ad.

अदान a-dāna, am, n. (rt. dā), not giving, act of withholding; (as, ā, am), not giving.
A-dānya, as, ā, am, not giving, miserly.
A-dāman, ā, ā, a, Ved. not liberal, miserly.
A-dāyin, ī, inī, i, not giving.
A-dāśu, us, us, u, Ved. or a-dāśuri, is, m. or a-dāśvas, ān, m. not giving, not sacrificing, impious.
1. a-diti, is, f., Ved. having nothing to give, destitution; for 2. aditi, 3. a-diti, see below.

अदान्त a-dānta, as, ā, am, unsubdued.

अदाभ्य a-dābhya, as, ā, am, Ved. free from deceit, trusty; not to be trifled with; (as), m., N. of a libation (graha) in the Jyotishṭoma sacrifice.

अदायाद a-dāyāda, as, ā, am, not entitled to be an heir; destitute of heirs.
A-dāyika, as, ī, am, unclaimed from want of persons entitled to inherit; not relating to inheritance.

अदार 1. a-dāra, as, m. having no wife.

अदार 2. a-dāra, as, m. (rt. dṛī), non-injuring. — Adāra-sṛit, t, t, t, Ved. escaping unhurt.

अदास a-dāsa, as, m. (not a slave), a free man.

अदाह्य a-dāhya, as, ā, am, incombustible.

अदिक्क a-dikka, as, ā, am, Ved. having no share in the horizon, banished from beneath the sky.

अदिति 2. aditi, is, m. (fr. rt. ad), Ved. devourer, i. e. death; for 1. a-diti, see above.

अदिति 3. a-diti, is, is, i (rt. 4. dā or do, dyati; for 1. a-diti, see above), not tied, free; boundless; unbroken, entire, unimpaired; happy; pious; (is), f. freedom, security, safety; boundlessness, immensity; inexhaustible abundance; unimpaired condition, perfection; creative power; Aditi, the mother of the Ādityas, or of the gods; a cow; a wife; milk; the earth; speech (as symbols of the above ideas). — Aditī, du., Ved. heaven and earth. — Aditi-ja or aditi-nandana, as, m. a son of Aditi, an Āditya, a divine being. — Aditi-tva, am, n. the condition of Aditi, or of freedom, unbrokenness, &c.

अदित्सत् a-ditsat, an, antī, at, or a-ditsu, us, us, u (Desid. fr. rt. dā), not inclined to give.

अदिप्रभृति adi-prabhṛiti, is, m., ad &c., i. e. belonging to the second class of roots [cf. ad-ādi].

अदीक्षित a-dīkshita, as, ā, am, one who has not performed the consecrating ceremony (dīkshā) connected with the Soma sacrifice; one who is not concerned in that ceremony; one who has not received Brāhmanical consecration.

अदीन a-dīna, as, ā, am, not depressed; not low; noble-minded; rich, happy; (as), m., N. of a prince, also called Ahīna. — Adīna-sattva, as, ā, am, possessing undepressed (or unimpaired) goodness or mettle. — Adīnātman (°na-āt°), ā, ā, a, undepressed in spirit; high-spirited.

अदीपित a-dīpita, as, ā, am, not illuminated.

अदीर्घ a-dīrgha, as, ā, am, not long. — Adīrgha-sūtra, as, ā, am, not dilatory, not tedious, prompt.

अदुःख a-duḥkha, as, ā, am (free from evil or trouble), propitious. — Aduḥkha-navamī, f. the propitious ninth day in the first fortnight of Bhādrapada, when the women worship Devī to avert evil for the ensuing year.

अदुग्ध a-dugdha, as, ā, am, not milked out, not sucked out.

अदुच्छुन a-duććhuna, as, ā, am, Ved. free from evil, propitious.

अदुर्ग a-durga, as, ā, am, not difficult of access; destitute of a strong hold or fort. — Adurga-vishaya, as, m. an unfortified country.

अदुर्मख a-durmakha, as, ā, am, Ved. not reluctant, unremitting, cheerful.

अदुर्मङ्गल a-durmangala, as, ā, am, Ved. not inauspicious.

अदुर्वृत्त a-durvṛitta, as, ā, am, not of a bad character or disposition.

अदुष्ट a-dushṭa, as, ā, am, not vitiated, not bad, not guilty; innocent. — Adushṭa-tva, am, n. the being not vitiated; innocence.

अदू a-dū, ūs, ūs, u, Ved. dilatory, without zeal, not worshipping.

अदून a-dūna, as, ā, am (rt. du), uninjured, unimpaired.

अदूर a-dūra, as, ā, am, not distant, near; (am), n. vicinity. — Adūre or adūrāt or adūratas, ind. (with abl. or gen.) not far, near; soon. — Adūra-bhava, as, ā, am, situated at no great distance.

अदूषित a-dūshita, as, ā, am, unvitiated; unspotted, irreproachable. — Adūshita-dhī, īs, m. possessing an uncorrupted mind.

अदृढ a-dṛiḍha, as, ā, am, not firm; not decided, irresolute.

अदृपित a-dṛipita, as, ā, am (rt. dṛip), Ved. not treated haughtily (?), not thoughtless.
Adṛipta, as, a, am, Ved. not conceited, not vain. — Adṛipta-kratu, us, us, u, having not vain designs; sober-minded.
Adṛipyat, an, antī, at, Ved. not conceited.

अदृश् a-dṛiś, k, k, k (rt. dṛiś), sightless, blind.
A-dṛiśya, as, ā, am, invisible, latent; not fit to be seen. — Adṛiśya-karaṇa, am, n. act of rendering invisible; title of a part of a treatise on magic.
A-dṛiśyat, an, antī, at, invisible; (ī), f., N. of Vasishṭha's daughter-in-law.
A-dṛishṭa, as, ā, am, unseen, unforeseen; invisible; not experienced; unobserved, unknown; unsanctioned; (as), m., Ved., N. of some venomous substance or vermin; (am), n. unforeseen danger or calamity; that which is beyond the reach of observation or consciousness; especially the merit or demerit attaching to a man's conduct in one state of existence (such as a former birth), and the corresponding (apparently arbitrary) reward or punishment with which he is visited in another (which may be either the present life or a future birth); destiny, fate; luck, bad luck. — Adṛishṭa-karman, ā, ā, a, one who has not seen practice. — Adṛishṭa-kāma, as, m. passionate attachment to an object that has never been seen. — Adṛishṭa-ja, as, ā, am, produced or resulting from fate. — Adṛishṭa-nara or adṛishṭa-purusha, as, m. (no third person or mediator being seen), a treaty concluded by the parties personally. — Adṛishṭa-para-sāmarthya, as, m. one who has not experienced the power of an enemy. — Adṛishṭa-pūrva, as, ā, am, never seen before. — Adṛishṭa-phala, as, ā, am, having consequences that are not yet visible; (am), n. result or consequence which is not yet visible, i. e. hidden in the future. — Adṛishṭa-rūpa, as, ā, am, having an invisible shape. — Adṛishṭa-vat, ān, atī, at, connected with or coming from destiny; lucky or unlucky; fortunate. — Adṛishṭa-han, ā, m., Ved. destroyer of venomous vermin. — Adṛishṭārtha (°ṭa-ar°), as, ā, am, having a transcendental object, metaphysical, having an object not evident to the senses (as a science). — Adṛishṭāśruta-pūrvatva (°ṭa-aś°), am, n. quality of never having been seen or heard before.

A-drishṭi, is, or *a-drishṭikā,* f. a displeased or malicious look, an evil eye.

अदेय *a-deya, as, ā, am,* improper or unfit to be given; (*am*), n. an object which, in law, it is either not right or not necessary to give or surrender. — *Adeya-dāna, am,* n. an illegal gift.

अदेव *a-deva, as, ā, am* (rt. *div*), not divine, not of divine origin, not referring to any deity; godless, impious; (*as*), m. one who is not a god. — *Adeva-mātṛika, as, ā, am,* not having the gods as mothers, not suckled by any deity, i. e. not rained upon.

A-devaka, as, ā, am, not referring to or intended for any deity.

A-devatā, f. one who is not a deity.

A-devatra or *a-devatrā,* ind., Ved. not towards the gods.

A-devayat, an, antī, at, or *adevayu, us, us, u,* Ved. indifferent to the gods, irreligious.

A-daiva, as, ī, am, not referring to or connected with the gods or with their action; not predetermined by them or by fate.

अदेवृघ्नी *a-devṛi-ghnī,* f., Ved. not destructive to her brother-in-law.

अदेश *a-deśa, as,* m. (rt. *diś*), a wrong place, an improper place. — *A-deśa-kāla, am,* n. wrong place and time. — *Adeśa-ja, as, ā, am,* grown in a wrong place. — *Adeśa-stha, as, ā, am,* out of place, in the wrong place, one absent from his country, an absentee.

A-deśya, as, ā, am, improper or unfit to be ordered or advised or indicated; not on the spot, not present on the occasion referred to.

अदोमद *a-doma-da* or *a-doma-dha, as, ā, am,* Ved. not occasioning inconvenience.

अदोमय *ado-maya,* &c. See *adas.*

अदोह *a-doha, as,* m. (rt. *duh*), season when milking is impracticable.

A-dogdhṛi, dhā, dhrī, dhṛi (not milking), not exacting; considerate.

अद्ग *adga, as,* m. (fr. rt. *ad*), a sacrificial cake, also called *puroḍāśa;* (according to others) an oblation of clarified butter.

अट्ट् *aḍ* or **अड्ड्** *aḍḍ.* See s. v. *aṭṭ.*

अद्धा *ad-dhā,* ind. (fr. *ad* or *a,* this), Ved. in this way; manifestly; certainly, truly. — *Addhā-tamām,* ind., Ved. most certainly. — *Addhā-purusha, as,* m., Ved. a veritable or true man. — *Addhā-bodheya, ās,* m. pl. adherents of a particular Śākhā or recension of the white Yajur-veda.

Addhāti, is, m., Ved. a wise man, a seer.

अद्ध्यालोहकर्ण *addhyā-loha-karṇa, as, ā* or *ī, am,* Ved. having ears quite red (?).

अद्भुत *adbhuta, as, ā, am* (perhaps corrupted from *ati-bhūta,* 'exceeding that which is;' see 1. *at*), transcendental, supernatural, prodigious, wonderful, marvellous; (*as*), m. the marvellous (in style); surprise; N. of the Indra of the ninth Manvantara; (*am*), n. a marvel, a wonder, a prodigy. — *Adbhuta-karman, ā, ā, a,* performing wonderful works; exhibiting wonderful workmanship. — *Adbhuta-kratu, us, us, u,* Ved. possessing wonderful intelligence. — *Adbhuta-gandha, as, ā, am,* having a wonderful smell. — *Adbhuta-tama, am,* n. an extraordinary wonder. — *Adbhuta-tva, am,* n. wonderfulness. — *Adbhuta-darśana, as, ā, am,* having a wonderful aspect. — *Adbhuta-dharma, as,* m. a system or series of marvels or prodigies. — *Adbhuta-brāhmaṇa, am,* title of a portion of a Brāhmaṇa belonging to the Sāma-veda. — *Adbhuta-bhīma-karman, ā, ā, a,* performing wonderful and fearful works. — *Adbhuta-rasa, as,* m. the marvellous style (of poetry). — *Adbhuta-rāmāyaṇa, am,* n. title of a work ascribed to Vālmīki. — *Adbhuta-rūpa, as, ā* or *ī, am,* having a wonderful shape. — *Adbhuta-śānti, is,* m. or f. (?), N. of the sixty-seventh Pariśishṭa of the Atharva-veda. — *Adbhuta-saṅkāśa, as, ā, am,* resembling a wonder. — *Adbhuta-sāra, as,* m. the wonderful resin (of the Khadira tree, Mimosa Catechu); title of a book on the "Essence of Prodigies." — *Adbhuta-svana, as,* m. (having a wonderful sound or voice), a N. of Śiva. — *Adbhutainas* (°*ta-en*°), *ās, ās, as,* Ved. one in whom no fault is visible. — *Adbhutottarakāṇḍa* (°*ta-utt*°), *am,* n., N. of a work, an appendix to or rather an imitation of the Rāmāyaṇa. — *Adbhutopama* (°*ta-up*°), *as, ā, am,* resembling a wonder.

अद्मन् *adman, a,* n. (fr. rt. *ad*), Ved. eating; a meal; a house. — *Adma-sad, t,* m., Ved. seated (with others) at a meal (?); seated at or busy in the preparation of a meal (?); a cook (?); a mother (?). — *Admasadya, am,* n., Ved. the condition of an *admasad.* — *Admasadvan, ā, ā, a,* Ved. fit to be a companion at a meal.

Admani, is, m. fire.

Admara, as, ā, am, gluttonous.

1\. *adya, as, ā, am,* fit or proper to be eaten; (*am*), n. food, anything eatable.

अद्य 2. *a-dya* or Ved. *adyā,* ind. (fr. pronom. base *a,* this, with *dya* for *dya,* Lat. *ho-die*), to-day; now-a-days; now. — *Adya-dina* or *adya-divasa, as, am,* m. n. the present day. — *Adya-pūrvam,* ind. before now. — *Adya-prabhṛiti,* ind. from and after to-day. — *Adya-śvīna, as, ā, am,* likely to happen to-day or (*śvas*) to-morrow; (*ā*), f. a female near delivery. — *Adya-sutyā,* f. preparation and consecration of the Soma on the same day. — *Adyāpi* (°*ya-api*), ind. even now, just now; to this day; down to the present time; henceforth. — *Adyāvadhi* (°*ya-av*°), *is, is, i,* beginning or ending to-day; from or till to-day. — *Adyaiva* (*adya-eva*), ind. this very day.

Adyatana, as, ī, am, extending over or referring to to-day; occurring or current to-day or now-a-days, modern; (*as*), m. the period of a current day, either from midnight to midnight, or from dawn to dark; (*ī*), f. (in gram.) the aorist tense from its relating what has occurred on the same day. — *Adyatana-bhūta, as,* m. the aorist.

Adyatanīya, as, ā, am, extending over or referring to to-day; current now-a-days.

अद्यु *a-dyu, us, us, u,* Ved. blunt.

अद्युत् *a-dyut, t, t, t,* Ved. destitute of brightness.

अद्यूत्य *a-dyūtya, am,* n., Ved. unlucky gambling; (according to others) the watch just before the dawn; (*as, ā, am*), not derived from gambling, honestly obtained.

अद्रव *a-drava, as, ā, am,* not liquid.

अद्रव्य *a-dravya, am,* n. a nothing, a worthless thing.

अद्रि *adri, is,* m. (said to be fr. rt. *ad,* but perhaps from *a,* not, and *dṛī,* to split, not liable to be split), a stone, a rock, a mountain; a stone for pounding Soma with or grinding it on; a stone for a sling, a thunderbolt; a mountain-shaped mass of clouds; a cloud (the mountains are the clouds personified, and regarded as the enemies of Indra); a tree; the sun; N. of a measure; the number seven; N. of a grandson of Pṛithu. — *Adri-karṇī,* f. a plant, Clitoria Ternatea Lin. — *Adri-kīlā,* f. the earth. — *Adri-kṛita-sthalī,* f., N. of an Apsaras. — *Adri-ja, as, ā, am,* produced from or found among rocks or mountains; (*ā*), f., N. of a plant, Saiṃhalī; N. of Pārvatī or Durgā; (*am*), n. red chalk. — *Adri-jā, ās,* m., Ved. produced from (the friction of) stones. — *Adri-jūta, as, ā, am,* Ved. excited by (the friction of) stones. — *Adri-tanayā,* f. the mountain-daughter, i. e. Pārvatī; N. of a metre of four lines, each containing twenty-three syllables. — *Adri-dugdha, as, ā, am,* Ved. milked, i. e. expressed with stones. — *Adri-dvish, ṭ,* m. the enemy of mountains or clouds, i. e. Indra. — *Adri-nandinī,* f., N. of Pārvatī. — *Adri-pati, is,* m. the Himālaya as the lord of mountains. — *Adri-barhas, ās, ās, as,* Ved. mountain-high. — *Adri-budhna, as, ā, am,* Ved. rooted in or produced on a rock or mountain. — *Adri-bhid, t, t, t,* Ved. splitting mountains or clouds; (*t*), m., N. of Indra. — *Adri-bhū, ūs, ūs, u,* mountain-born, found or living among mountains; (*ūs*), f. a plant, probably Salvinia Cucullata. — *Adri-mātṛi, tā, trī, tṛi,* Ved. having a rock or mountain for a mother. — *Adri-mūrdhan, ā,* m. the head or summit of a mountain. — *Adri-rāj, ṭ,* or *adri-rāja, as,* m. Himālaya as the king of mountains. — *Adri-vat, ān,* voc. *as,* m., Ved. armed with stones or thunderbolts. — *Adri-vahni, is,* m. fire on or in a mountain or rock. — *Adri-śayya, as,* m. having the mountain for his couch, i. e. Śiva. — *Adri-śṛiṅga, am,* n. a mountain-peak. — *Adri-shuta, as, ā, am,* Ved. prepared with stones. — *Adri-saṃhata, as, ā, am,* Ved. expressed with stones. — *Adri-sānu, us, us, u,* Ved. lingering on the mountains. — *Adri-sāra, as,* m. essence of stones, i. e. iron. — *Adri-sāra-maya, as, ī, am,* made of iron. — *Adrīndra* (°*dri-in*°) or *adrīśa* (°*dri-īś*°), *as,* m. the lord of mountains, i. e. Himālaya.

Adrikā, f., N. of an Apsaras.

अद्रुह् *a-druh, dhruk, k, k,* or *adruhvan, ā, ā, a* (rt. *druh*), Ved. free from malice or treachery.

A-drogha, as, ā, am, Ved. free from falsehood, true; (*am*), ind. without falsehood. — *Adrogha-vāc, k, k, k,* Ved. free from malice or treachery in speech. — *Adroghāvita* (°*gha-av*°), *as, ā, am,* Ved. loving freedom from malice or treachery.

A-droha, as, m. freedom from malice or treachery. — *Adroha-vṛitti, is,* f. conduct free from malice or treachery.

A-drohin, ī, iṇī, i, free from malice or treachery.

अद्वन् *advan, ā, ā, a* (fr. rt. *ad*), eating; (used at the end of compound words.)

अद्वय *a-dvaya, as, ā, am,* not two, without a second, only, unique; (*as*), m., N. of Buddha; (*am*), n. non-duality, unity; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth. — *Advaya-vādin* or *advaita-vādin, ī,* m. Buddha; a Jaina; one who teaches *advaya* or identity. — *Advayānanda* (°*ya-ān*°), *as,* m., N. of an author, and of a founder of the Vaishṇava sect in Bengal, who lived at the close of the fifteenth century.

A-dvayat, an, or *a-dvayas, ās,* m., Ved. free from duplicity.

A-dvayāvin, ī, or *a-dvayu, us,* m., Ved. free from double dealing or duplicity.

अद्वार *a-dvāra, am,* n. a place without a door; an entrance which is not the proper door.

अद्विज *a-dvija, as, ā, am,* destitute of Brāhmans.

अद्वितीय *a-dvitīya, as, ā, am,* without a second, sole, unique; matchless.

अद्विषेण्य *a-dvisheṇya, as, ā, am* (rt. *dvish*), Ved. not to be disliked; not malevolent.

A-dvesha, as, ā, am, Ved. not malevolent. — *A-dvesha-rāgin, ī, iṇī, i,* free from malevolence and passionate desire.

Adveshas, ind., Ved. without malevolence, without opposition.

Adveshin, ī, iṇī, i, free from malevolence.

Adveshṭṛi, ā, m. not an enemy; a friend.

अद्वैत *a-dvaita, as, ā, am,* destitute of duality, having no duplicate; peerless; sole, unique; epithet of Vishṇu; (*am*), n. non-duality; identity, especially the identity of Brahma with the universe or with the soul, or of spirit and matter; the ultimate truth; title of an Upanishad. — *Advaitena,* ind. solely. — *Advaitānanda* (°*ta-ān*°), *as,* m. =

advayānanda, q. v. — *Advaitopanishad* (°*ta-up*°), *t*, f., N. of an Upanishad.

अध *adha* or *adhā*, ind., Ved. (much the same as *atha*, used chiefly as an inceptive particle), now; then, therefore; moreover, so much the more; and, partly. — *Adha-adha*, as well as, partly-partly. — *Adha-priya*, *as*, *ā*, *am*, or *adha-prī*, *īs*, *īs*, *i*, Ved. pleased or glad then.

अधः *adhaḥ*, &c. See अधस्.

अधन *a-dhana*, *as*, *ā*, *am*, destitute of wealth or property.

A-dhanya, *as*, *ā*, *am*, not richly supplied with corn or other produce; not prosperous; unhappy, wretched.

अधम *adhama*, *as*, *ā*, *am* (see etymology of *adhara*), lowest, vilest, worst; very low or vile or bad; often used at the close of comp., as in *narādhama*, the vilest or worst of men; (*as*), an unblushing paramour; (*ā*), a low or bad mistress [cf. Lat. *infimus*]. — *Adhama-bhrita* or *adhama-bhritaka*, *as*, m. a servant of the lowest class, a porter. — *Adhamarṇa* (°*ma-ri*°), *as*, or *adhamarṇika*, *as*, m. one reduced to inferiority by debt, a debtor. — *Adhama-śākha*, *as* or *am* (?), m. or n. (?), N. of a region. — *Adhamāṅga* (°*ma-aṅ*°), *am*, n. (the lowest member), the foot. — *Adhamāćāra* (°*ma-āć*°), *as*, *ā*, *am*, guilty of vile conduct. — *Adhamārdha* (°*ma-ar*°), *am*, n. the lower half, the lower part. — *Adhamārdhya*, *as*, *ā*, *am*, connected with or referring to the lower part.

अधमर्ण, अधमर्णिक, &c. See above, under *adhama*.

अधर *adhara*, *as*, *ā*, *am* (said to come from *adhas* or from a base *adh*, whence *adhas* may be derived), lower, inferior; tending downwards; low, vile; worsted, silenced; prior; (*as*), m. the lower lip, the lip; (*ā*), f. the lower region, nadir; (*am*), n. the lower part; a reply; Pudendum Muliebre [Ossetic, *dalag*; Goth. *dalathrō*; Lat. *inferus*]. — *Adhara-tas* or *adharāt* or *adharasmāt* or *adharāt* or *adhareṇa*, ind. below, beneath; in the lower region. — *Adhara-kaṇṭha*, *as*, *am*, m. n. the lower neck. — *Adhara-kāya*, *as*, m. the lower part of the body. — *Adhara-pāna*, *am*, n. drinking the lower lip, kissing. — *Adhara-madhu*, *u*, n. the moisture of the lips. — *Adhara-svastika*, *am*, n. the nadir. — *Adharāmrita* (°*ra-am*°), *am*, n. the nectar of the lips. — *Adharāraṇi* (°*ra-ar*°), *is*, f., Ved. the lower of the two pieces of wood used in producing fire by friction. — *Adharāvalopa* (°*ra-av*°), *as*, m. biting the lip. — *Adharottara* (°*ra-ut*°), *as*, *ā*, *am*, lower and higher; worse and better; question and answer; nearer and further; sooner and later; upside down, topsy-turvy. — *Adharoshṭha* or *adharaushṭha* (°*ra-osh*°), *as*, m. the lower lip; (*am*), n. the lower and upper lip.

Adharāk, ind. beneath, in the lower region.

Adharāćīna or *adharāćya*, *as*, *ā*, *am*, or *adharāñć*, *āṅ*, *āćī*, *ak*, Ved. tending downwards, to the nadir or the lower region, tending towards the south (or west?).

Adharāttāt, ind., Ved. below, beneath.

Adharī-krita, *as*, *ā*, *am*, worsted; invalidated.

Adharīṇa, *as*, *ā*, *am*, vilified.

Adharī-bhūta, *as*, *ā*, *am*, worsted; invalidated.

Adhare-dyus, ind. the day before yesterday; on a previous day.

Adhareya, *as*, *ā*, *am*, inferior in quality or worth.

अधर्म *a-dharma*, *as*, m. unrighteousness, injustice, irreligion, wickedness; demerit, guilt; N. of a Prajāpati, son of Brahmā, husband of Hiṃsā or Mṛishā; N. of an attendant of the sun; (*ā*), f. unrighteousness personified and represented as the bride of death. — *Adharma-ćārin*, *ī*, *iṇī*, *i*, practising wickedness. — *Adharma-tas*, ind. unrighteously, unjustly. — *Adharma-daṇḍana*, *am*, n. unjust punishment. — *Adharma-maya*, *as*, *ī*, *am*, made up of wickedness; downright wicked. — *Adharmātman* (°*ma-āt*°), *ā*, *ā*, *a*, having a wicked spirit or disposition. — *Adharmāstikāya* (°*ma-as*°), *as*, m. the category (*astikāya*) of *adharma*.

Adharmin, *ī*, *iṇī*, *i*, unrighteous, wicked, impious.

Adharmishṭha, *as*, *ā*, *am*, most wicked, impious.

Adharmya, *as*, *ā*, *am*, unlawful, contrary to law or religion, wicked.

अधवा *a-dhavā*, f. a widow (usually *vi-dhavā*, without a husband).

अधस् *adhas*, ind. (said to come from *adh*, see *adhara*), below, down; in the lower region; beneath, under; from under (with acc., gen., and abl.); also applied to the lower region and to the Pudendum Muliebre [cf. Lat. *infra*]. — *Adhas-taram*, ind. very far down. — *Adha-upāsana*, *am*, n. sexual intercourse. — *Adhaḥ-kara*, *as*, m. the lower part of the hand. — *Adhaḥ-kāya*, *as*, m. the lower part of the body. — *Adhaḥ-krita*, *as*, *ā*, *am*, put down, cast down. — *Adhaḥ-krishṇājinam* (°*ṇa-aj*°), ind. under the black skin. — *Adhaḥ-khanana*, *am*, n. undermining. — *Adhaḥ-padma*, *am*, n. (in architecture) a certain part of the cupola. — *Adhaḥ-pāta*, *as*, m. a downfall. — *Adhaḥ-pushpī*, f. (having flowers looking downwards), N. of two plants, Pimpinella Anisum and Elephantopus Scaber (or Hieracium?). — *Adhaḥ-pravāha*, *as*, m. a downward current. — *Adhaḥ-prastara*, *as*, m. seat or bed of turf or grass for persons in a state of impurity. — *Adhaḥ-prāk-śāyin*, *ī*, *inī*, *i*, sleeping on the ground, towards the east. — *Adhaś-ćara*, *as*, m. a thief ('creeping on the ground'). — *Adhaḥ-śaya*, *as*, *ā*, *am*, sleeping on the ground. — *Adhaḥ-śayya*, *as*, *ā*, *am*, having a peculiar couch on the ground; (*ā*), f. act of sleeping on the ground and on a peculiar couch. — *Adhaḥ-śiras*, *ās*, *ās*, *as*, holding the head downward; head foremost; (*as*), n., N. of a hell. — *Adhas-tala*, *am*, n. the room below anything. — *Adhas-pada*, *am*, n. the place under the feet. — *Adhaspadam*, ind. under foot. — *Adhaḥ-stha*, *as*, *ā*, *am*, placed low or below; inferior. — *Adhaḥ-sthita*, *as*, *ā*, *am*, standing below; situated below. — *Adhaḥ-svastika*, *am*, n. the nadir. — *Adho-'ṃśuka*, *am*, n. a lower garment. — *Adho-'ksha* or *adho-aksha*, *as*, *ā*, *am*, Ved. (situated) below the axle or under a car; (*am*), ind. under the axle. — *Adho-'ksha-ja*, *as*, m. an epithet of Vishṇu or Kṛishṇa; the sign Sravaṇā. — *Adho-ghaṇṭā*, f. a plant, Achyranthes Aspera. — *Adho-gata*, *as*, *ā*, *am*, gone down, descended. — *Adho-gati*, *is*, f. or *adho-gama*, *as*, m. or *adho-gamana*, *am*, n. descent, downward movement, degradation. — *Adho-gati*, *is*, *is*, *i*, going downwards, descending. — *Adho-gāmin*, *ī*, *inī*, *i* = preceding. — *Adho-ghaṇṭā*, f. a plant, Achyranthes Aspera. — *Adho-'ṅga*, *am*, n. the anus, Pudendum Muliebre. — *Adho-jānu*, ind. below the knee. — *Adho-jihvikā*, f. the uvula. — *Adho-dāru*, *u*, n. the under timber. — *Adho-diś*, *k*, f. the lower region, the nadir. — *Adho-drishṭi*, *is*, f. a downcast look; (*is*, *is*, *i*), having a downcast look. — *Adho-deśa*, *as*, m. the lower or lowest part, especially of the body. — *Adho-dvāra*, *am*, n. the anus, Pudendum Muliebre. — *Adho-nābham*, ind. below the navel. — *Adho-'pura*, *am*, n. the anus. — *Adhopahāsa* (°*dhas-up*°), *as*, m., Ved. sexual intercourse. — *Adho-bandhana*, *am*, n. an under girth. — *Adho-bhakta*, *am*, n. a dose of medicine to be taken after eating. — *Adho-bhava*, *as*, *ā*, *am*, lower. — *Adho-bhāga*, *as*, m. the lower or lowest part, especially of the body. — *Adho-bhāga-dosha-hara*, *as*, *ā*, *am*, curing or strengthening the lower part of the body. — *Adho-bhuvana*, *am*, n. the lower world. — *Adho-bhūmi*, *is*, f. lower ground; land at the foot of a hill. — *Adho-marman*, *a*, n. the anus. — *Adho-mukha*, *as*, *ā* or *ī*, *am*, having the face downwards; headlong; upside down; (*as*), m. Vishṇu; (*ā*), f. a plant, Premna Esculenta; (*am*), n. a division of hell. — *Adho-yantra*, *am*, n. the lower part of an apparatus; a still. — *Adho-rakta-pitta*, *am*, n. discharge of blood from the anus and the urethra. — *Adho-rāma*, *as*, m., Ved. (a goat) having peculiar white or black marks on the lower part of the body. — *Adho-lamba*, *as*, m. a plummet; the perpendicular; (*as*), m. the lower world. — *Adho-vadana*, *as*, *ā*, *am*, the same as *adho-mukha*. — *Adho-varćas*, *ās*, *ās*, *as*, powerful in the lower regions. — *Adho-vaśa*, *as*, m. the bottom, Pudendum Muliebre. — *Adho-vāyu*, *us*, m. vital air passing downwards; flatulency. — *Adho-'vekshi* (*adhas* + *ava* + *īkshin*), looking down. — *Adho-'śra-pitta*, see *adho-raktapitta*. — *Adho-'śvam*, ind. under the horse.

Adhastana, *as*, *ī*, *am*, lower, being underneath.

Adhastāt, ind. the same as *adhas*, q. v.

Adhastād-diś, *k*, f. the lower region, the nadir.

अधा *adhā*, Ved. See *adha*.

अधामार्गव *adhāmārgava*, *as*, m. a plant, Achyranthes Aspera.

अधारणक *a-dhāraṇaka*, *as*, *ā*, *am*, unable to support, unremunerative.

अधार्मिक *a-dhārmika*, *as*, *ī*, *am*, unjust, unrighteous, wicked.

अधार्य *a-dhārya*, *as*, *ā*, *am*, unfit or improper to be held or carried or kept up.

अधि 1. *adhi*, *is*, m. (better आधि, q. v.), anxiety, perplexity; f. a woman in her courses.

अधि 2. *adhi*, ind., as a prefix to verbs and nouns, expresses above, over and above, besides.

As a separable adverb or preposition; (with abl.) Ved. over; from above; from; from the presence of; for; (with gen.) Ved. among; (with loc.) Ved. over; on; at; subject to; (with acc.) over, upon, concerning. — *Adhy-adhi*, ind. on high, just above.

Adhika, *as*, *ā*, *am*, additional; subsequent, later; surpassing (in number or quantity or quality), superior, more numerous; abundant; excellent; supernumerary, redundant; secondary, inferior; intercalated; (*am*), n. surplus; abundance; redundancy; hyperbole; ind. exceedingly; too much; more. — *Adhikam-tu*, moreover. — *Adhika-kshaya-kārin*, *ī*, *iṇī*, *i*, causing excessive waste. — *Adhika-tā*, f. or *adhika-tva*, *am*, n. addition, excess, redundancy, preponderance. — *Adhika-tithi*, *is*, m. f. an intercalary lunar day. — *Adhika-danta* or *adhi-danta*, *as*, m. a redundant tooth which grows over another. — *Adhika-dina* or *adhi-dina*, *am*, n. an intercalated day. — *Adhika-māṅsārman* (°*sa-ar*°), *a*, n. proud flesh in the eye; see *adhimāṅsa*. — *Adhika-māsa*, *as*, m. an intercalated month. — *Adhikarddhi* (°*ka-ṛid*°), *is*, *is*, *i*, abundantly prosperous. — *Adhika-vākyokti* (°*kya-uk*°), *is*, f. exaggeration, hyperbole. — *Adhika-shāshṭika*, *as*, *ī*, *am*, (containing or costing) more than sixty. — *Adhika-saṃvatsara*, *as*, m. an intercalated month. — *Adhika-sāptatika*, *as*, *ī*, *am* (containing or costing) more than seventy. — *Adhikāṅga* (°*ka-aṅ*°), *as*, *ā* or *ī*, *am*, having some redundant member or members; (*am*), n. belt worn over the coat of mail. — *Adhikādhika* (°*kha-adh*°), *as*, *ā*, *am*, outdoing one another. — *Adhikārtha* (°*ka-ar*°), *as*, *ā*, *am*, exaggerated. — *Adhikārtha-vaćana*, *am*, n. exaggeration, hyperbole.

अधिकर्मकर *adhi-karmakara*, *as*, m. or *adhi-karmakrit*, *t*, m. an overseer of workmen.

अधिकल्पिन् *adhi-kalpin*, *ī*, m., Ved. a sharp gambler.

अधिकार्म *adhi-kārma*, *am*, n., N. of some place unknown.

अधिकृ *adhi-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to place at the head, appoint; to aim at, regard; to refer or allude to; to superintend, be at the head of: A. *-kurute*, to be or become entitled to; to be or become superior to.

Adhi-karaṇa, *am*, n. the act of placing at the head or of subordinating government, supremacy, magistracy, court of justice; a receptacle, support; a claim; a topic, subject; (in philosophy) a

substratum; a subject (e.g. *ātmā* is the *adhi-karaṇa* of knowledge); a category; a relation; (in grammar) regimen, government, comprehension, location, the sense of the locative case; relationship of words in a sentence, which agree together, either as adjective and substantive, or as subject and predicate, or as two substantives in apposition; (in rhetoric) a topic; a paragraph or minor section; (*as, ī*), m. f. one who has to superintend. — *Adhikaraṇa-bhojaka, as,* m. a judge. — *Adhikaraṇa-maṇḍapa, as, am,* m. n. the hall of justice. — *Adhikaraṇa-siddhānta, as,* m. a syllogism or conclusion which involves others. — *Adhikaraṇaitāvattva* (°*ṇa-et*°), *am,* n. fixed quantity of a substratum.

Adhi-karaṇika or better *ādhikaraṇika, as,* m. a government official; a judge or magistrate.

Adhi-karaṇya, am, n. authority, power.

Adhi-karman, a, n. superintendence. — *Adhi-karmakṛit* or *adhi-karmakara,* see s. v. — *Adhi-karma-kṛita, as,* m. person appointed to superintend an establishment.

Adhikarmika, as, m. the overseer of a market.

Adhi-kāra, as, m. authority; office; government, rule, administration, jurisdiction; royalty, prerogative; title; rank; claim, right, especially to perform sacrifices with benefit; privilege; ownership; possession; property; reference, relation; exertion, effort; a topic, subject; a paragraph or minor section; (in grammar) government; a heading-rule; (*as, ī*), m. f. having much to superintend. — *Adhikāra-stha, as, ā, am,* established in an office. — *Adhikārāḍhya* (°*ra-āḍh*°), *as, ā, am,* invested with authority.

Adhi-kārin, ī, iṇī, i, possessing authority; entitled to; fit for; (*ī*), m. a superintendent, governor; an official; a rightful claimant; a proprietor, master; one possessing the right of sacrificing; a man proficient in the Vedānta; man as the lord of creation. — *Adhikāri-tva, am,* n. or *adhikāri-tā,* f. authority; rightful claim; ownership, &c.

Adhi-kṛita, as, ā, am, placed at the head of; appointed; ruled, administered; claimed; (*as*), m. a superintendent, especially a comptroller of public accounts. — *Adhikṛita-tva, am,* n. the being engaged in or occupied with.

Adhi-kṛiti, is, f. a right, privilege; possession.

Adhi-kṛitya, ind. having placed at the head, having made the chief subject; regarding; concerning; with reference to.

अधिक्रम् *adhi-kram,* cl. 1. P. *-krāmati, -kramitum,* to ascend, mount up to; to attack, scale.

Adhi-krama, as, m. an invasion, attack.

Adhi-kramaṇa, am, n. act of invading or scaling.

अधिक्षि *adhi-kshi,* cl. 6. or cl. 2. P., Ved. *-kshiyati* or *-ksheti, -kshetum,* to be settled in or over, rest upon; to inhabit, to obtain; (occasionally *adhi-kship* occurs for this rt. by mistake.)

अधिक्षित् *adhi-kshit, t,* m., Ved. a lord, ruler (fr. rt. 2. *kshi* and not fr. *adhi-kshi* above).

अधिक्षिप् *adhi-kship,* cl. 6. P. *-kshipati, -ksheptum,* to lay upon; to bespatter; to insult, abuse, scold; to superinduce (disease); (occasionally this rt. appears to be used by mistake for *adhi-kshi,* q.v.)

Adhikshipad-abja-netra, as, ā or *ī, am,* having eyes which eclipse the lotus.

Adhi-kshipta, as, ā, am, insulted; scolded; thrown down; placed, fixed; despatched.

Adhi-kshepa, as, m. abuse, contempt; dismissal.

अधिगण् *adhi-gaṇ,* cl. 10. P. *-gaṇayati, -yitum,* to enumerate, to value highly.

अधिगम् *adhi-gam,* cl. 1. P. *-gaććhati, -gantum,* to go up to, approach, overtake; to have sexual intercourse with; to fall in with; to meet, find, discover, obtain; to accomplish; to study, read: Desid. P. *adhi-jigamishati,* to seek; A. *adhi-jigāṅsate,* to be desirous of studying or reading.

Adhi-gata, as, ā, am, found, obtained, acquired; gone over, studied, learnt.

Adhi-gantavya, as, ā, am, attainable.

Adhi-gantṛi, tā, m. one who attains or acquires.

Adhi-gama, as, m. the act of attaining, acquisition; acquirement, mastery, study, knowledge; mercantile return, profit, &c.

Adhi-gamana, am, n. acquisition; finding; acquirement, reading, study; marriage, copulation.

Adhi-gamanīya or *adhi-gamya, as, ā, am,* attainable, practicable to be learnt.

अधिगर्त्य *adhi-gartya, as, ā, am,* Ved. (found) on the driver's seat.

अधिगव *adhi-gava, as, ī, am,* Ved. (found) on or in a cow, derived from a cow.

अधिगा *adhi-gā,* cl. 2. P. A. or cl. 3. P. *-gāti, -te, -jigāti, -gātum,* to fall in with, obtain; to notice, to go over, learn, read, study, remember; to attempt, resolve: Caus. P. *adhi-gāpayati, -yitum,* to cause to go over or teach: Desid. of the Caus. *adhi-jigāpayishati,* to be desirous of teaching.

अधिगुण *adhi-guṇa, as, ā, am,* possessing superior qualities.

अधिगुप्त *adhi-gupta, as, ā, am,* protected, guarded.

अधिचङ्क्रम *adhi-ćaṅkrama, as, ā, am,* Ved. walking or creeping over something.

अधिचर् *adhi-ćar,* cl. 1. P. *-ćarati, -ritum,* to walk or move on or over something.

Adhi-ćaraṇa, am, n. the act of walking or moving or being on or over something.

अधिचि *adhi-ći,* cl. 5. P. *-ćinoti, -ćetum,* to pile or build upon.

अधिजन् *adhi-jan,* cl. 4. A. *-jāyate, -janitum,* to be born.

Adhi-ja, as, ā, am, born, superior by birth.

Adhi-janana, am, n. birth.

अधिजानु *adhi-jānu,* ind. on the knees.

अधिजि *adhi-ji,* cl. 1. P. *-jayati, -jetum,* to win in addition, conquer.

अधिजिह्व *adhi-jihva, as,* m. or *adhi-jihvikā,* f. a peculiar swelling of the tongue or epiglottis.

अधिज्य *adhi-jya, as, ā, am,* having the bowstring (*jyā*) up or stretched, i. e. strung.

अधिज्योतिषम् *adhi-jyotisham,* ind. on the subject of light or the mundane luminaries (a chapter in the Upanishads).

अधितिष्ठति *adhi-tishṭhati.* See अधिष्ठा.

अधित्य *adhitya, as, ā, am* (fr. *adhi*), being above.

Adhityakā, f. land on the upper part of a mountain, table land.

अधिदण्डनेतृ *adhi-daṇḍa-netṛi, tā,* m. (ruler appointed to punish), epithet of Yama.

अधिदन्त *adhi-danta, as,* m. a redundant tooth which grows over another.

अधिदार्व *adhi-dārva, as, ī, am* (fr. *dāru*), wooden.

अधिदिन *adhi-dina, am,* n. an intercalated day.

अधिदेव *adhi-deva, as,* m. or *adhi-devatā,* f. a presiding or tutelary deity. — *Adhi-devam* or *adhi-devatam,* ind. concerning the gods or the deity.

अधिदेवन *adhi-devana, am,* n., Ved. part of the house allotted to gambling; the table or board for gambling.

अधिदैव *adhi-daiva* or *adhi-daivata, am,* n. a presiding or tutelary deity; the supreme deity; the divine agent operating in material objects. — *Adhi-daivam* or *adhidaivatam,* ind. on the subject of the deity or the divine agent.

Adhi-daivika, as, ī, am, spiritual.

अधिधा *adhi-dhā,* cl. 3. P. *-dadhāti, -dhātum,* to give, present; A. *-dhatte,* to acquire additionally.

अधिधृ *adhi-dhṛi,* Caus. P. *-dhārayati, -yitum,* to carry over or across.

अधिनाथ *adhi-nātha, as,* m., N. of the author of the Kālayoga-śāstra.

अधिनिधा *adhi-ni-dhā,* cl. 3. P. *-dadhāti, -dhātum,* to deposit, impart.

अधिनिर्णिज् *adhi-nirṇij, k, k, k,* Ved. veiled.

अधिनिवस् *adhi-ni-vas,* cl. 1. P. *-vasati, -vastum,* to dwell.

अधिनी *adhi-nī,* cl. 1. P. *-nayati, -netum,* to lead away from (with abl.); to raise above the ordinary measure, enhance.

अधिनृत् *adhi-nṛit,* cl. 4. P. *-nṛityati, -nartitum,* to dance upon (with acc.).

अधिप *adhi-pa, as,* m. a ruler, commander, regent, king.

Adhi-pati, is, m. same as *adhi-pa,* (in medic.) a particular part of the head, where a wound proves instantly fatal. — *Adhipati-vatī,* f., Ved., N. given to certain female divinities.

Adhi-patnī, f. a female sovereign or ruler.

Adhi-pā, ās, m., Ved. a ruler, king, sovereign.

अधिपथम् *adhi-patham,* ind. over or across a road.

अधिपांशुल *adhi-pāṅśula, as, ā, am,* become dusty from above; dusty. Also *adhi-pāṅsula.*

अधिपुरुष *adhi-purusha, as,* m. the supreme spirit.

अधिपू *adhi-pū,* cl. 9. P., Ved. *-punāti, -pavitum,* to besprinkle, to sprinkle.

अधिपूतभृतम् *adhi-pūta-bhṛitam,* ind., Ved. over the (vessel) full of purified Soma.

अधिपेषण *adhi-peshaṇa, as, ā, am,* serving to pound or grind upon.

अधिप्रजम् *adhi-prajam,* ind. on the subject of procreation as a means of preserving the world (a chapter in the Upanishads).

अधिप्रष्टियुग *adhi-prashṭi-yuga, am,* n. yoke laid upon the *prashṭi* or foremost of three horses, used on certain sacrificial occasions, to which a fourth horse could be attached; (*as*), m. the fourth horse thus attached (?).

अधिबाध् *adhi-bādh,* cl. 1. A. *-bādhate, -dhitum,* to vex, annoy.

अधिब्रू *adhi-brū,* cl. 2. P. *-bravīti, -vaktum,* to give orders to.

अधिभुज् *adhi-bhuj,* cl. 7. A. *-bhuṅkte, -bhoktum,* to enjoy.

अधिभू *adhi-bhū, ūs,* m. (rt. *bhū* with *adhi*), a master, a superior.

Adhi-bhūta, am, n. the spiritual or fine substratum of material or gross objects; the all-penetrating influence of the supreme spirit; the supreme spirit himself; nature. — *Adhi-bhūtam,* ind. on the subject of material objects (a chapter in the Upanishads).

Adhi-bhautika (better *ādhibhautika,* q. v.), *as, ī, am,* natural (?).

अधिभोजन *adhi-bhojana, am,* n. an additional gift.

अधिमन्थ *adhi-mantha* or *adhī-mantha, as,* m. (churning of the eyes), severe ophthalmia.

Adhi-manthana, *am*, n., Ved. friction for producing fire: (*as*, *ā*, *am*), suitable for such friction (as wood).
Adhi-manthita, *as*, *ā*, *am*, suffering from ophthalmia.

अधिमांस *adhi-māṃsa* or *adhi-māṃsaka*, *as*, m. proud flesh or cancer, especially in the eyes or the back part of the gums. — *Adhimāṃsārman* (°*sa-ar*°), *a*, n. ophthalmic disease produced by proud flesh or cancer.

अधिमात्र *adhi-mātra*, *as*, *ā*, *am*, past or above measure, excessive; (*am*), ind. on the subject of prosody. — *Adhimātra-kāruṇika*, *as*, m. (exceedingly merciful), N. of a Mahā-brāhmaṇa among the Buddhists.

अधिमास *adhi-māsa*, *as*, m. an intercalary month.

अधिमुक्ति *adhi-mukti*, *is*, f. (with Buddhists) intuition (?); implicit faith (?). — *Adhimukti-sāra*, *as*, *ā*, *am*, wholly given to intuition or to implicit faith (?).
Adhi-muktika, *as*, m. (with Buddhists) an epithet of Mahā-kāla.

अधिमुह्य *adhi-muhya*, *as*, m., N. of Śākya-muni in one of his thirty-four former births.

अधियज्ञ *adhi-yajña*, *as*, m. the chief or principal sacrifice; influence or agency affecting a sacrifice; (*as*, *ā*, *am*), relating to a sacrifice; (*am*), ind. on the subject of sacrifices.

अधियत् *adhi-yat*, cl. 1. A., Ved. -*yatate*, -*titum*, to fasten, fix, stick.

अधियम् *adhi-yam*, cl. 1. P. -*yaćchati*, -*yantum*, to give, present.

अधिया *adhi-yā*, cl. 2. P. -*yāti*, -*tum*, to escape.

अधियाङ्ग *adhiyāṅga*, *am*, n. a redundant limb: (better *adhikāṅga*.)

अधियोध *adhi-yodha*, *as*, m. a warrior who fights in the first lines (?).

अधिरज्जु *adhi-rajju*, *us*, *us*, *u*, Ved. carrying a rope, fastening, fettering.

अधिरथ *adhi-ratha*, *as*, *ā*, *am*, being upon or over a car; (*as*), m. a charioteer; N. of a charioteer who was a prince of Aṅga and Karṇa's foster-father; (*am*), n. a cart-load.
Adhi-rathi, *is*, m. (various reading for *ada-rathi*), the sun (?); the sea (?).
Adhi-rathyam, ind. on the high road.

अधिराज् *adhi-rāj*, *ṭ*, m. a supreme king, emperor.
Adhi-rāja, *as*, or *adhi-rājan*, *ā*, m. an emperor.
Adhi-rājya or *adhi-rāshṭra*, *am*, n. supremacy, imperial dignity; an empire; N. of a country. — *Adhirājya-bhāj*, *k*, m. possessor of imperial dignity.

अधिरुक्म *adhi-rukma*, *as*, *ā*, *am*, wearing gold.

अधिरुह् *adhi-ruh*, cl. 1. P. or poet. A. *adhi-rohati*, -*te*, -*roḍhum*, to rise above, to ascend, mount: Caus. -*ropayati*, -*yitum*, to raise, place above.
Adhi-rūḍha, *as*, *ā*, *am*, ascended, mounted. — *Adhirūḍha-samādhi-yoga*, *as*, *ā*, *am*, engaged in profound meditation.
Adhi-ropaṇa, *am*, n. the act of raising or causing to mount.
Adhi-ropita, *as*, *ā*, *am*, raised, placed above.
Adhi-roha, *as*, m. ascent, mounting, overtopping.
Adhi-rohaṇa, *am*, n. act of ascending or mounting or rising above; (*ī*), f. a ladder, flight of steps.
Adhi-rohin, *ī*, *iṇī*, *i*, rising above, ascending, &c.; (*iṇī*), f. a ladder, flight of steps.

अधिलोकम् *adhi-lokam*, ind. on the subject of the universe (a chapter in the Upanishads). — *Adhi-loka-nātha*, *as*, m. lord of the universe.

अधिवच् *adhi-vać*, cl. 2. P., Ved. -*vakti*, -*vaktum*, to speak in favour of; to advocate; to side with.
Adhi-vaktri, *tā*, m., Ved. an advocate; a comforter; an orator.
Adhi-vaćana, *am*, n. advocacy; speaking in favour of; an appellation, epithet.
Adhi-vāka, *as*, m., Ved. advocacy, protection.

अधिवप् *adhi-vap*, cl. 1. A., Ved. -*vapate*, -*vaptum*, to put on; to shatter.

अधिवस् 1. *adhi-vas*, cl. 1. P. -*vasati*, -*vastum*, to inhabit; to settle or perch upon.
1. *adhi-vāsa*, *as*, m. an inhabitant, a neighbour; one who dwells above; a habitation, abode, settlement, site; sitting before a person's house without taking food till he ceases to oppose or refuse a demand, commonly called 'sitting in dharṇā;' pertinacity; (for 2. 3. *adhi-vāsa*, see below.) — *Adhivāsa-bhūmi*, *is*, f. a dwelling-place, settlement.
1. *adhi-vāsana*, *am*, n. act of causing the divinity to take up its abode in an image; sitting in dharṇā [cf. s. v. *adhi-vāsa* above]. (For 2. *adhi-vāsana*, see below.)
Adhi-vāsin, *ī*, *inī*, *i*, inhabiting, settled in. — *Adhivāsi-tā*, f. settled residence.
Adhy-ushita, see s. v.

अधिवस् 2. *adhi-vas*, cl. 2. A. -*vaste*, -*vasitum*, to put on or over (as clothes &c.).
Adhi-vastra, *as*, *ā*, *am*, clothed.
2. *adhi-vāsa* or *adhi-vāsa*, *as*, m. an upper garment, mantle.
1. *adhi-vāsita*, *as*, *ā*, *am*, invested with, clothed with; see also s. v. *adhi-vās* below.

अधिवाज्य *adhi-vājya*, *am*, n., N. of a country; correctly *adhi-rājya*.

अधिवास् *adhi-vās*, cl. 10. P. -*vāsayati*, -*yitum*, to scent, perfume.
3. *adhi-vāsa*, *as*, m. application of perfumes or fragrant cosmetics. (For 1. 2. *adhi-vāsa*, see above.)
2. *adhi-vāsana*, *am*, n. application of perfumes, &c.; touching a vessel containing fragrant objects, that have been presented to an idol, as a ceremony; preliminary purification of the image.
2. *adhi-vāsita*, *as*, *ā*, *am*, scented.

अधिवाहन *adhi-vāhana*, *as*, m., N. of a man, said to be a son of Aṅga.

अधिविकर्तन *adhi-vi-kartana*, *am*, n. the act of cutting off.

अधिविक्रम् *adhi-vi-kram*, cl. 1. A. -*kramate*, -*mitum*, to step forth towards or for some one.

अधिविद् *adhi-vid*, cl. 6. P. -*vindati*, -*veditum*, to obtain; to marry in addition to.
Adhi-vinnā, f. a wife whose husband has married again; a neglected or superseded wife.
Adhi-vettavyā or *adhi-vedanīyā* or *adhi-vedyā*, f. a wife in addition to whom it is proper to marry another.
Adhi-vettri, *tā*, m. a husband who marries an additional wife.
Adhi-vedana, *am*, n. marrying an additional wife.

अधिविद्यम् *adhi-vidyam*, ind. on the subject of science (a chapter in the Upanishads).

अधिवेदम् *adhi-vedam*, ind. concerning the Veda.

अधिशी *adhi-śī*, cl. 2. A. -*śete*, -*śayitum*, to lie down upon, to lie upon, to sleep upon.
Adhi-śayana, *as*, *ā*, *am*, lying on, sleeping on.
Adhi-śayita, *as*, *ā*, *am*, recumbent upon; used for lying or sleeping upon.

अधिश्रि *adhi-śri*, cl. 1. P. -*śrayati*, -*yitum*, Ved. -*śrayitavai*, to ascend; to put on fire, make hot.
Adhi-śraya, *as*, m. a receptacle.
Adhi-śrayaṇa, *am*, n. act or ceremony of putting (a kettle) on the fire; (*ī*), f. a fire-place, oven. — *Adhi-śrayaṇīya*, *as*, *ā*, *am*, relating to or connected with the Adhi-śrayaṇa.
Adhi-śrita, *as*, *ā*, *am*, put on the fire (as a pot).

अधिषवण *adhi-shavaṇa*, *am*, n. (fr. rt. *su* with *adhi*), Ved. hand-press for extracting and straining the Soma juice; (*as*, *ā*, *am*), used for extracting and straining the Soma juice.

अधिष्ठा *adhi-shṭhā* (*adhi-sthā*), cl. 1. P. or poet. A. -*tishṭhati*, -*te*, -*shṭhātum*, to stand upon, depend; to inhabit, abide; to be, stand; to superintend, govern; to step over or across; to overcome; to ascend, mount.
Adhi-shṭhātri, *tā*, *trī*, *tṛi*, superintending, presiding, governing, tutelary; (*ā*), m. a ruler; especially the supreme ruler, or Providence personified and identified with one or another of the Hindū gods; a chief; a protector.
Adhi-shṭhāna, *am*, n. standing by, being at hand, approach; standing or resting upon; a basis, base; a wheel (as the basis of a car); a position, site, residence, abode, seat; a settlement, town; government, authority, power, dominion; a precedent, rule; a benediction. — *Adhishṭhāna-śarīra*, *am*, n. (in Sāṅkhya phil.) a body which forms the medium between the subtle and the gross body.
Adhi-shṭhāyaka, *as*, *ā*, *am*, governing, superintending, guarding.
Adhi-shṭhita, *as*, *ā*, *am*, settled; inhabited; superintended; regulated; appointed; superintending.

अधिस्त्रि *adhi-stri*, ind. concerning a woman or a wife. — *Adhi-strī*, f. a superior or distinguished woman.

अधिहरि *adhi-hari*, ind. concerning Hari.

अधी *adhī* (*adhi-i*), cl. 2. P. *adhy-eti*, -*tum*, to meet with, attain, notice, observe, understand; to mind, remember, care for, long for; to know, know by heart; to go over; to study, learn, read, recite, declare; A. *adhīte*, to study, learn by heart, read, recite, declare: Caus. P. *adhy-āpayati*, -*yitum*, to make one read or study, teach, instruct; Desid. of the Caus. *adhy-āpipayishati*, to be desirous of teaching: Desid. *adhīshishati*, to be desirous of teaching.
Adhīta, *as*, *ā*, *am*, attained; studied, read; well read, learned. — *Adhīta-veda*, *as*, m. one who has studied the Vedas or whose studies are finished.
Adhīti, *is*, f. perusal, study; Ved. desire, recollection.
Adhītin, *ī*, *inī*, *i*, well read, proficient.
Adhītya, ind. having gone over, having studied.
Adhīyat, *an*, *atī*, *at*, remembering, proficient in study.
Adhīyāna, *as*, m. a student; one who goes over the Veda either as a student or a teacher.
Adhy-ayana, *adhy-āpaka*, *adhy-āpana*, *adhy-etavya*, *adhy-etri*, &c., see s. v.

अधीकार *adhī-kāra* = *adhi-kāra*, q. v.

अधीक्ष् *adhīksh* (*adhi-īksh*), cl. 1. A. *adhīkshate*, -*kshitum*, to discover.

अधीन *adhīna*, *as*, *ā*, *am* (fr. *adhi*), subject, subservient (generally forming the last member of a compound). — *Adhīna-tā*, f. or *adhīna-tva*, *am*, n. subjection, dependence.

अधीमन्थ *adhī-mantha* = *adhi-mantha*, q. v.

अधीर *a-dhīra*, *as*, *ā*, *am*, not fixed, moveable; confused; deficient in calm self-command; excited, excitable; fitful, capricious; querulous; weak-minded, foolish; (*ā*), f. lightning; a capricious or bellicose mistress. — *Adhīra-tā*, f. want of confidence.

अधीवास *adhī-vāsa* = *adhi-vāsa*, q. v.
Adhī-vāsas, ind. over the garment.

अधीश *adhīśa* (*adhi-īśa*), *as*, m. a lord, a master over (others).
Adhīśvara (*adhi-īś*°), *as*, m. a supreme lord or king, an emperor; (among the Jainas) an Arhat.

अधीष्ट *adhīshṭa* (*adhi-ishṭa*), *as, ā, am,* solicited, honorary; (*am*), n. solicitation; honorary office.

अधुना *a-dhunā,* ind. (fr. the pronom. base *a,* substituted for *idam*), at this time, now.

Adhunātana, as, ī, am, belonging to or extending over the present time.

अधुर *a-dhura, as, ā, am,* not laden.

अधूमक *a-dhūmaka, as, ā, am,* smokeless.

अधृत *a-dhṛita, as, ā, am,* not held, unrestrained, uncontrolled; (*as*), m. an epithet of Vishṇu.

A-dhṛiti, is, f. want of firmness or fortitude; laxity, absence of control or restraint; incontinence; (*is, is, i*), unsteady.

अधृष्ट *a-dhṛishṭa, as, ā, am* (rt. *dhṛish*), not bold, modest; not put down, invincible, irresistible.

A-dhṛishya, as, ā, am, unassailable, invincible; unapproachable; proud; (*ā*), f., N. of a river.

अधेनु *a-dhenu, us, us, u,* Ved. yielding no milk or advantage; not nourishing.

अधैर्य *a-dhairya, am,* n. want or loss of calm self-command; paroxysm of excitement; excitability; (*as, ā, am*), deficient in self-command; swayed by excitement or violent feeling.

अधो *adho.* See under *adhas.*

अध्यंस *adhy-aṇsa, as, ā, am,* (placed) on the shoulder.

अध्यक्त *adhy-akta, as, ā, am* (rt. *añj*), equipped, prepared.

अध्यक्ष *adhy-aksha, as, ā, am,* observable; exercising supervision; (*as*), m. an eye-witness; an inspector, superintendent; N. of a plant, Mimusops Kauki (*Kshīrikā*).

अध्यक्षरम् *adhy-aksharam,* ind. on the subject of syllables; above all syllables (as the mystic *om*).

अध्यग्नि *adhy-agni,* ind. over or by the nuptial fire, property given to the bride. — *Adhyagni-kṛita, am,* n. property given to the wife at the wedding. — *Adhyagny-upāgata, am,* n. property received by a wife at the wedding.

अध्यच् *adhy-añć, an, īćī, ak,* tending upwards, eminent, superior.

अध्यण्डा *adhyaṇḍā,* f., N. of two plants, Cowage (Carpopogon Pruriens) and Flacourtia Cataphracta.

अध्यधिक्षेप *adhy-adhikshepa, as,* m. excessive censure; gross abuse.

अध्यधीन *adhy-adhīna, as, ā, am,* completely subject or dependent, as a slave.

अध्यय *adhy-aya* or better *adhy-āya, as,* m. (fr. *adhi-i,* see *adhī*), a lesson, lecture, chapter.

Adhy-ayana, am, n. reading, studying, especially the Vedas (one of the six duties of a Brāhman). — *Adhyayana-tapasī,* n. nom. du. study and penance. — *Adhyayana-puṇya, am,* n. religious merit acquired by studying.

Adhy-ayanīya, as, ā, am, fit or proper to be read or studied.

अध्यर्ध *adhy-ardha, as, ā, am,* having an additional half, i. e. one and a half; (in compounds synonymous with) *adhy-ardhaka, as, ikā, am,* amounting to or worth one and a half. — *Adhyardha-kaṇsa, as, am,* m. n. one and a half kaṇsa; (*as, ī, am*), amounting to or worth one and a half kaṇsa. — *Adhyardha-kākiṇika, as, ā, am,* amounting to or worth one and a half kākiṇī. — *Adhyardha-kārshāpaṇa* or *adhyardha-kārshāpaṇika, as, ī, am,* amounting to or worth one and a half kārshāpaṇa. — *Adhyardha-khārīka, as, ā, am,* amounting to or worth one and a half khārī. — *Adhyardha-paṇya, as, ā, am,* amounting to or worth one and a half paṇa. — *Adhyardha-pādya, as, ā, am,* amounting to one foot and a half. — *Adhyardha-pratika, as, ī, am,* amounting to one and a half kārshāpaṇa. — *Adhyardha-māshya, as, ā, am,* amounting to or worth one and a half māsha. — *Adhyardha-viṇśatikīna, as, ā, am,* amounting to or worth one and a half score or thirty. — *Adhyardha-śata* or *adhyardha-śatya, as, ā, am,* amounting to or bought with one hundred and fifty. — *Adhyardha-śatamāna* or *adhyardha-śātamāna, as, ī, am,* amounting to or worth one and a half śatamāna. — *Adhyardha-śāṇa* or *adhyardha-śāṇya, as, ā, am,* amounting to or worth one and a half śāṇa. — *Adhyardha-śūrpa, as, ī, am,* amounting to or worth one and a half śūrpa. — *Adhyardha-sahasra* or *adhyardha-sāhasra, as, ī, am,* amounting to or worth one thousand five hundred. — *Adhyardha-suvarṇa* or *adhyardha-sauvarṇika, as, ī, am,* amounting to or worth one and a half suvarṇa.

अध्यर्बुद *adhy-arbuda* or *adhy-arvuda, am,* n. a tumour, goitre (dating from the time of birth).

अध्यवसो *adhy-ava-so,* cl. 4. P. *-syati, -sātum,* to undertake, grapple with, attempt; to determine, consider.

Adhy-ava-sāna, am, n. determining; attempt, effort, exertion; energy, perseverance; (in rhetoric) concise and forcible language.

Adhy-ava-sāya, as, m. = the preceding; (in philosophy) mental effort, apprehension. — *Adhyavasāya-yukta, as, ā, am,* or *adhyavasāyin, ī, inī, i,* resolute.

Adhy-ava-sāyita, as, ā, am, attempted.

Adhy-ava-sita, as, ā, am, mentally apprehended, ascertained, determined.

अध्यवहनन *adhy-avahanana, as, ā, am,* Ved. serving as an implement on which anything is peeled.

अध्यशन *adhy-aśana, am,* n. eating too soon after a meal, before the last meal is digested.

अध्यस् *adhy-as,* cl. 4. P. *-asyati, -situm,* to throw or place over or upon.

Adhy-asta, as, ā, am, placed over; disguised; supposed.

अध्यस्थि *adhy-asthi, i,* n. a bone growing over another.

अध्यह् *adhy-ah,* Defect. Perf. *-āha,* to address; to bless.

अध्याक्रम् *adhy-ā-kram,* cl. 1. P. *-krāmati, -kramitum,* to attack; to fix upon, occupy.

अध्यागम् *adhy-ā-gam,* cl. 1. P. *-gaććhati, -gantum,* to fall in with, meet with.

अध्याचर् *adhy-ā-ćar,* cl. 1. P. *-ćarati, -ritum,* to bestride, occupy as a seat.

अध्याण्डा *adhy-āṇḍā,* f., N. of a plant. See *adhyaṇḍā.*

अध्यात्म *adhy-ātma, am,* n. the supreme spirit; (*as, ā, am*), own, belonging to self; (*am*), ind. concerning self or individual personality. — *Adhy-ātma-ćetas, ās,* m. one who meditates on the supreme spirit. — *Adhy-ātma-jñāna, am,* n. or *adhy-ātma-vidyā,* f. knowledge of the supreme spirit or of *ātman.* — *Adhy-ātma-dṛiś, k,* or *adhyātma-vid, t,* m. a sage proficient in that knowledge. — *Adhy-ātma-rati, is,* m. a man delighting in the contemplation of the supreme spirits or of *ātman.* — *Adhy-ātma-rāmāyaṇa, am,* n. a Rāmāyaṇa, in which everything is referred to the universal spirit; it forms part of the Brahmāṇḍa-Purāṇa. — *Adhyātma-śāstra, am,* n., N. of a work. — *Adhyātmottara-kāṇḍa* (°*ma-ut*°), *am,* n., N. of the last book of the Adhyātmarāmāyaṇa.

Adhy-ātmika or better *ādhyātmika, as, ī, am,* connected with or relating to the soul or the supreme spirit.

अध्यापक *adhy-āpaka, as,* m. (fr. *adhi-i,* see *adhī*), a teacher or professor, especially of sacred knowledge; N. of a priest (?). — *Adhyāpakodita* (°*ka-ud*°), *as,* m. entitled an *adhyāpaka,* styled a professor.

Adhy-āpana, am, n. instruction or lecturing, especially on sacred knowledge.

Adhy-āpayitṛi, tā, m. a teacher.

Adhy-āpita, as, ā, am, instructed.

Adhy-āpya, as, ā, am, fit or proper to be instructed.

Adhy-āya, as, m. a lesson, lecture, chapter; reading; proper time for reading or for a lesson; (at the close of comp. words) a reader, student, as *Vedādhyāya,* a reader or student of the Vedas. — *Adhyāya-śata-pāṭha, as,* m. an index of the One Hundred Chapters, N. of a work.

Adhyāyin, ī, inī, i, studious, engaged in reading or study.

अध्यारुह् *adhy-ā-ruh,* cl. 1. P., poet. A. *-rohati, -te, -roḍhum,* to ascend, mount: Caus. *-ropayati, -yitum,* to cause or order to mount.

Adhy-ārūḍha, as, ā, am, mounted, ascended; (with the instr.) above, superior; (with the abl.) below, inferior.

Adhy-āropa, as, m. or *adhy-āropaṇa, am,* n. act of making one mount or of raising; act of attributing, especially through mistake.

Adhy-āropita, as, ā, am, falsely attributed; hyperbolical.

अध्यावस् *adhy-ā-vas,* cl. 1. P. *-vasati, -vastum,* to inhabit, dwell in (with acc. or loc.).

अध्यावाप *adhy-ā-vāpa, as,* m. (rt. *vap*), the act of sowing or scattering upon.

अध्यावाहनिक *adhy-ā-vāhanika, am,* n. that part of a wife's property which she receives when on a visit to her parents.

अध्यास् *adhy-ās,* cl. 2. A. *-āste, -situm,* to sit down or (of beasts) lie down upon, to settle upon; to occupy as one's seat or habitation; to get into, enter upon; to be directed to or upon; to affect, concern; to influence, rule; to cohabit with: Caus. P. *adhy-āsayati, -yitum,* to make (one) sit down: Des. *adhy-āsisishate,* to be about to get upon (a seat &c.).

Adhy-āsana, am, n. act of sitting down upon; presiding over; a seat, settlement.

Adhyāsana-yoga, as, m. (with Buddhists) a kind of meditation (?).

Adhy-āsita, as, ā, am, seated on; seated in the presidential chair; settled, inhabited.

Adhy-āsin, ī, inī, i, sitting down or seated upon.

Adhy-āsīna, as, ā, am, seated upon.

अध्यास *adhy-āsa, as,* m. (rt. 2. *as*), imposing; erroneously attributing; an appendage.

अध्याहरण *adhy-ā-haraṇa, am,* n. or *adhy-ā-hāra, as,* m. (rt. *hṛi*), act of supplying (elliptical language); supplement; act of inferring or arguing.

Adhy-āharaṇīya or *adhy-āhartavya* or *adhy-āhārya, as, ā, am,* proper to be supplied; proper to be argued.

Adhy-āhṛita, as, ā, am, supplied, argued.

अध्युषित *adhy-ushita, as, ā, am* (rt. *vas,* see 1. *adhi-vas*), inhabited; obtained (?). — *Adhy-ushitāśva* or *adhyūshitāśva* (°*ta-aś*°), *as,* m., N. of a prince descended from Daśaratha.

अध्युष्ट *adhy-ushṭa, as, ā, am* (rt. *ush* = *vaćh*?), coiled up three and a half times. — *Adhy-ushṭa-valaya, as,* m. (snake) forming a ring coiled up three and a half times.

अध्युष्ट्र *adhy-ushṭra, as,* m. conveyance borne or drawn by camels.

अध्यूढ *adhy-ūḍha, as, ā, am* (past pass. part. fr. rt. *vah* with *adhi*), raised, exalted; affluent; abundant; (*as*), m. Śiva; (*ā*), f. a wife whose husband has married an additional wife.

अध्यूध्नी *adhy-ūdhnī,* f. (fr. *ūdhan* or *ūdhas,*

udder, with *adhi*), a tubular vessel above the udder, or above the scrotum, i. e. urethra (?).

अध्यूषिवस् *adhy-ūshivas, ān, ushī, as* (perf. part. of rt. *vas* with *adhi*), having inhabited.

अध्यूह् *adhy-ūh,* cl. 1. P. *-ūhati, -hitum,* to lay on, overlay; to place upon, to raise above.

Adhy-ūhana, am, n. putting on a layer (of ashes or cinders).

अध्यृध् *adhy-ṛidh,* cl. 5. P. *-ṛidhnoti, -ardhitum,* to expand.

अध्येतव्य *adhy-etavya* or *adhy-eya, as, ā, am* (fr. rt. *i* with *adhi,* see *adhi*), fit or proper to be studied or read.

Adhy-etṛi, tā, ā, m. a student, reader.

Adhy-eshyamāṇa, as, ā, am (fut. part.), intending to study.

अध्येध् *adhy-edh,* cl. 1. Ā. *-edhate, -dhitum,* to increase, prosper.

अध्येषण *adhy-eshaṇa, am, ā,* n. f. (fr. rt. 3. *ish* with *adhi*), solicitation, entreaty.

अध्रि *a-dhri, is, is, i* (rt. *dhṛi*), unrestrained, irresistible. — *Adhri-gu, us,* plur. *āvas,* m., Ved. irresistible; N. of a heavenly killer of victims; N. of a formula concluding with an invocation of Agni. — *Adhri-ja, as, ā, am,* Ved. irresistible. — *Adhri-pushpikā,* f. a species of the Pān plant, Piper Betel.

A-dhriyamāṇa, as, ā, am (pres. pass. part. of rt. *dhṛi* with *a*), not held; not to be got hold of, not forthcoming, not surviving or existing, dead.

अध्रुव *a-dhruva, as, ā, am,* not fixed, not permanent; uncertain, doubtful; separable, admitting of severance without disastrous effects.

अध्रुष *adhrusha, as,* m. quinsy, a kind of sore throat (etymology doubtful).

अध्वन् *adhvan, ā,* m. (said to be from *ad,* 'to eat,' *d* being changed to *dh,* or fr. rt. *at*), a road, way, orbit; a journey, course; distance; time; means, method, resource; the zodiac (?), sky, air; a place; a recension of the Vedas and the school upholding it; assault (?). *Adhvan* becomes *adhva, as,* at the end of some compounds. — *Adhva-ga, as, ā, am,* travelling; (*as*), m. a traveller; a camel, a mule; the sun; (*ā*), f. Gaṅgā (the river). — *Adhva-gat, t,* m. a traveller. — *Adhva-gaty-anta* or *adhva-ganta-vya, as,* m. measure of length applicable to roads. — *Adhvaga-bhogya, as,* m. (traveller's delight), N. of a tree (Spondias Mangifera). — *Adhva-gamana, am,* n. act of travelling. — *Adhva-gāmin, ī, inī, i,* wayfaring. — *Adhva-jā,* f. a plant, also called Svarṇulī. — *Adhva-pati, is,* m. (lord of the orbits or of the zodiac), the sun. — *Adhva-ratha, as,* m. a travelling car. — *Adhva-śalya, as,* m. a plant, Achyranthes Aspera. — *Adhvādhipa* (*°va-adh°*) or *adhveśa* (*°va-īś°*), *as,* m. officer in charge of the police on the public roads.

Adhvanīna or *adhvanya, as, ā, am,* speeding on a journey; (*as*), a traveller.

Adhvayat, an, antī, at, Ved. running, quick.

अध्वर *a-dhvara, as, ā, am* (fr. *a,* not, and *dhvara,* crookedness, injury), Ved. not crooked, unbroken, uninterrupted; durable; sound; intent; (*as*), m. a religious or liturgical service, a sacrifice, especially the Soma sacrifice; N. of a Vasu; of the chief of a family; (*am*), n. sky or air. — *Adhvara-karman, a,* n. performance of the Adhvara or connected with it. — *Adhvara-kalpā,* f., N. of an optional sacrifice (Kāmyeshṭi). — *Adhvara-kāṇḍa, am,* n. title of the book in the Śatapatha-Brāhmaṇa which refers to Adhvaras. — *Adhvara-kṛit, t,* m. performing an Adhvara. — *Adhvara-ga, as, ā, am,* intended for an Adhvara. — *Adhvara-dīkshaṇīyā,* f. consecration connected with the Adhvara. — *Adhvara-prāyaśćitti, is,* f. expiation connected with the Adhvara. — *Adhvara-vat, ān, atī, at,* containing the word Adhvara. — *Adhvara-śrī, īs,* m., Ved. glory (i. e. patron) of the Adhvara. — *Adhvara-samishṭa-yajus, us,* n., N. of an aggregate of nine libations connected with the Adhvara. — *Adhvara-stha, as, ā, am,* or *adhvare-shṭhā, ās, ās, am,* Ved. standing at (or engaged in) an Adhvara.

Adhvarayu, etymological substitute for *adhvaryu.*

Adhvarīya or *adhvarya,* nom. (fr. *adhvara*), P. *adhvarīyati* or *adhvaryati,* P. to be desirous of having an Adhvara performed; to institute one (?).

Adhvaryu, us, m. one who institutes an Adhvara; any officiating priest; technical name of a priest of a particular class (as distinguished from the *Hotṛi,* the *Udgātṛi,* and the *Brahman* classes). The Adhvaryavas "had to measure the ground, to build the altar, to prepare the sacrificial vessels, to fetch wood and water, to light the fire, to bring the animal and immolate it." Whilst engaged in these duties, they had to repeat, without interruption or mistake, the hymns of the Yajur-veda; hence that Veda itself is also called Adhvaryu or Adhvaryavas, and the latter word also means adherents of the Yajur-veda. — *Adhvaryu-kāṇḍa, am,* n. title of a book of mantras or prayers intended for Adhvaryavas. — *Adhvaryu-kratu, us,* m. sacrificial act performed by the Adhvaryu. — *Adhvaryu-veda, as,* m. the Yajur-veda.

अध्वस्मन् *a-dhvasman, ā, ā, a,* Ved. imperishable (?); not causing to fall (?); unveiled, open to the light (?).

अध्वान्त *a-dhvānta, am,* n. (not positive darkness), twilight, gloom, shade. — *Adhvānta-śātrava, as,* m. a plant, Cassia Fistula or Bignonia Indica (not an enemy to darkness, i. e. blossoming in the shade).

अन् 1. *an-,* occasionally अन *ana-,* (before a vowel) the substitute for 3. *a,* or *a* privative.

(Before terminations commencing with vowels) the substitute for the pronominal base *a,* as in *anena* (*ana-ina*).

अन् 2. *an,* cl. 2. P. *aniti* or Ved. *anati, āna, anishyati, ānīt, anitum,* to breathe, gasp, move, go, live [cf. Gr. ἄνεμος; Lat. *animus*]: Caus. *ānayati, -yitum:* Desid. *aniniehati.*

Ana, as, m. breath, spiration.

Anana, am, n. breathing, living.

अनंश *an-aṇśa, as, ā, am,* or *an-aṇśin, ī, inī, i,* portionless; not entitled to a share in an inheritance.

अनंशुमत्फला *an-aṇśumat-phalā,* f. a plantain (the same as *aṇśumat-phalā*).

अनक *anaka, as, ā, am,* inferior = *aṇaka,* q. v.

अनकदुन्दुभ *anaka-dundubha, as,* m. a name of Kṛishṇa's grandfather. — *Anaka-dundubhi* or better *ānakadundubhi, is,* m. a name given to Kṛishṇa's father, Vasudeva; (a name said to be derived from the beating of drums at his birth.)

अनकस्मात् *an-akasmāt,* ind. not without a cause or an object; not accidentally, not suddenly.

अनक्ष् *an-aksh, k, k, k,* Ved. or *an-aksha, as, ī, am,* sightless, blind.

An-akshi, n. a bad eye.

अनक्षर *an-akshara, as, ā, am,* unfit to be uttered; unable to articulate.

अनक्षस्तम्भम् *an-aksha-stambham,* ind. so as not to interfere with the axle-tree.

अनगार *an-agāra, as,* m. (houseless), an ascetic who has adopted a houseless or vagrant condition.

An-agārikā, f. the houseless life of such an ascetic.

अनग्न *a-nagna, as, ā, am,* not naked. — *Anagna-tā,* f. the not being naked.

अनग्नि *an-agni, is,* m. non-fire; substance differing from fire; absence of fire; (*is, is, i*), requiring no fire or fire-place; not maintaining the sacred fire, irreligious; unmarried; dispensing with the use of fire; dyspeptic. — *An-agni-tra, as, ā, am,* or *an-agni-trā, ās, ās, am,* not maintaining the sacred fire, irreligious (?); not enjoying Agni's protection (?). — *An-agni-dagdha, as, ā, am,* not burnt with fire; not burnt on the funeral pile (but buried); (*ās*), m. pl., N. of a class of manes. — *Anagni-shvātta, ās,* m. pl. = preceding; see *agni-dagdha* and *agni-shvātta* under *agni.*

अनघ *an-agha, as, ā, am,* sinless, innocent; faultless; handsome; (*as*), m. white mustard; N. or epithet of various persons, especially Śiva. — *Anaghāshṭamī* (*°gha-ash°*), f., N. of the fifty-fifth Adhyāya of the Bhavishyottara-Purāṇa.

अनङ्कुश *an-aṅkuśa, as, ā, am,* unrestrained, ungovernable.

अनङ्ग *an-aṅga, as, ā, am,* incorporeal; (*as*), m. Love, N. of Kāma, the god of love, so called because he was reduced to ashes by a flash from the eye of Śiva, for having attempted to disturb his penance by filling him with love for Pārvatī; (*am*), n. the ether, air, sky; the mind, *manas;* that which is not the *aṅga,* q. v. — *Anaṅga-krīḍā,* f., N. of a metre of two verses, the first containing sixteen long syllables, the second thirty-two short ones. — *Anaṅga-devī,* f., N. of a queen-consort of Kashmīr. — *Anaṅga-pāla, as,* m., N. of a king's chamberlain at Kashmīr. — *An-aṅgam-ejaya, as, ā, am,* not shaking the body (?). — *Anaṅga-raṅga,* N. of an erotic work. — *Anaṅga-lekhā,* f. a love letter; N. of a queen of Kashmīr. — *Anaṅga-śekhara, as,* m., N. of a metre of four verses, each containing fifteen iambi. — *Anaṅga-senā,* f., N. of a dramatic personage. — *Anaṅgāpīḍa* (*°ga-āp°*), *as,* m., N. of a king of Kashmīr. — *Anaṅgāsuhṛid* (*°ga-as°*), *t,* m. Kāma's enemy, i. e. Śiva.

An-aṅgaka, am, n. the mind.

अनङ्गुरि *an-aṅguri, is, is, i,* destitute of fingers.

अनच्छ *an-aććha, as, ā, am,* not pellucid, turbid.

अनजका *an-ajakā* or *an-ajikā,* f. a miserable little goat.

अनञ्जन *an-añjana, as, ā, am,* free from collyrium or pigment or paint; (*am*), n. the sky, atmosphere; Vishṇu.

अनडुह् *anaḍ-uh, ḍvān,* m. (fr. *anas,* a cart, q. v., and *vah,* to drag), an ox; bull; the sign Taurus. — *Anaḍuj-jihvā,* f. a plant, also called Gojihvā, Elephantopus Scaber. — *Anaḍud-da, as,* m. donor of a bull or ox. — *Anaḍuhī* or *anaḍvāhī,* f. a cow.

Anaḍuka, as, ā, am, having oxen (?).

Anaḍuha, as, m., N. of the chief of a certain Gotra.

अनणु *an-aṇu, us, us* or *vī, u,* not minute or fine, coarse; (*us*), m. coarse grain, peas, &c.

अनत *a-nata, as, ā, am,* not bent, not bowed down; erect; stiff; haughty.

अनति- *an-ati-,* not very-, not too-, not past-. (Words commencing with *an-ati* are so easily analysed by referring to *ati,* &c., that few need be enumerated). — *An-ati-krama, as,* m. moderation, propriety. — *An-atikramaṇīya, as, ā, am,* not to be avoided, not to be transgressed, inviolable. — *An-atidṛiśya, as, ā, am,* Ved. not transparent, opaque; (or equivalent to *aty-adṛiśya*), quite indiscernible. — *An-atidbhuta, as,* m., Ved. unsurpassed. — *An-ativṛitti, is,* f. congruity. — *An-ativyādhya, as, ā, am,* Ved. invulnerable. — *An-atyanta-gati, is,* f. the sense of "not exceedingly," sense of diminutive words. — *An-atyaya, as, ā, am,* unperishable, unbroken. — *An-atyudya, as, ā, am,* Ved. (equivalent to *aty-an-udya*), quite unfit to be mentioned.

अनदत् *an-adat, an, atī, at,* not eating, not consuming.

अनद्धा *an-addhā* or (with part. *u*) *an-addho,* ind., Ved. not truly, not really; not clearly. — *An-addhā-purusha, as,* m., Ved. one who is not a true man, one who is of no use either to gods or men or the manes.

अनद्य *an-adya, as, ā, am,* not fit to be eaten; (*as*), m. white mustard.

अनद्यतन *an-adyatana, as,* m. tense which is not applicable to the current day.

अनधिक *an-adhika, as, ā, am,* incapable of being enlarged or excelled; boundless; perfect.

अनधिकार *an-adhikāra, as,* m. absence of authority or right or claim. — *Anadhikāra-ćarćā,* f. intermeddling, officiousness.

An-adhikārin, ī, iṇī, i, not entitled to.

An-adhikrita, as, ā, am, not placed at the head of, not appointed.

अनधिगत *an-adhigata, as, ā, am,* not obtained, not acquired; not studied. — *Anadhigata-manoratha, as, ā, am,* disappointed. — *Anadhigata-śāstra, as, ā, am,* unacquainted with the Śāstras.

An-adhigamya, as, ā, am, unattainable.

अनधिष्ठान *an-adhishṭhāna, am,* n. want of superintendence.

An-adhishṭhita, as, ā, am, not appointed; not present.

अनधीन *an-adhīna* or *an-adhīnaka, as, ā, am,* independent; (*as*), m. an independent carpenter who works on his own account, see *kauṭa-taksha.*

अनध्यक्ष *an-adhyaksha, as, ā, am,* not observable; destitute of a superintendent.

अनध्ययन *an-adhyayana, am,* n. not studying; intermission of study.

An-adhyāya, as, m. = the preceding; time when there is or ought to be an intermission of study. — *Anadhyāya-divasa, as,* m. a vacation day.

अनन *anana, am,* n. (fr. rt. *an*), breathing, living.

अननङ्गमेजय *an-anangamejaya, as, ā, am,* not leaving the body unshaken; see under *an-anga.*

अननुज्ञात *an-anujñāta, as, ā, am,* not agreed to, not permitted, denied.

अननुभावक *an-anubhāvaka, as, ī, am,* unable to comprehend. — *Ananubhāvaka-tā,* f. non-comprehension; unintelligibility.

अननुभाषण *an-anubhāshaṇa, am,* n. not repeating (for the sake of challenging) a proposition; tacit assent.

अननुभूत *an-anubhūta, as, ā, am,* not perceived, not experienced, unknown.

अननुमत *an-anumata, as, ā, am,* not honoured, not liked, disagreeable, unfit.

अननुषङ्गिन् *an-anushangin, ī, iṇī, i,* not attached to, indifferent to.

अननुष्ठान *an-anushṭhāna, am,* n. non-observance, neglect; impropriety.

अननूक्त *an-anūkta, as, ā, am,* not recited or studied; not responded to.

अनन्त *an-anta, as, ā, am,* endless, boundless, eternal, infinite; (*as*), m., N. of many persons, particularly of Vishṇu; of Vishṇu's couch, the snake king Śesha; of Śesha's brother Vāsuki; of Krishṇa; of his brother Baladeva; of Śiva, Rudra, one of the Viśva-devas, the 14th Arhat, &c.; a plant, Sinduvāra, Vitex Trifolia; Talc; the 23rd lunar asterism, Śravaṇa; a silken cord tied round the right arm at a particular festival; the letter *ā*; a periodic decimal fraction?; (*ā*), f. the earth; the number one; N. of various females, especially of Pārvatī; N. of various (perennial?) plants, particularly one also called Śārivā, Periploca Indica or Asclepias Pseudosarsa (or Asthmatica), the root of which supplies a valuable medicine; (*am*), n. the sky, atmosphere; Talc. — *Ananta-kara, as, ī, am,* rendering endless, magnifying indefinitely. — *Ananta-ga, as, ā, am,* going or moving for ever or indefinitely. — *Ananta-guṇa, as, ā, am,* having boundless excellencies. — *Ananta-ćaturdaśī,* f. the fourteenth lunar day (or full moon) of Bhādra, when Ananta is worshipped. — *Ananta-ćāritra, as,* m., N. of a Bodhisattva. — *Ananta-jit, t,* m., N. of the fourteenth Jaina Arhat of the present Avasarpiṇī. — *Ananta-tā,* f. or *ananta-tva, am,* n. eternity, infinity. — *Ananta-tāna, as, ā, am,* extensive. — *Ananta-tīrtha, as,* m., N. of an author. — *Ananta-tīrtha-krit, t,* m. the same as Anantajit. — *Ananta-tritīyā,* f. the third day of Bhādra, said to be sacred to Vishṇu. — *Anantatritīya-vrata,* the twenty-fourth Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-drishṭi, is,* m. epithet of Śiva. — *Ananta-deva, as,* m., N. of various persons, especially of a king of Kashmīr. — *Ananta-nemi, is,* m., N. of a king of Mālava, a contemporary of Śākyamuni. — *Ananta-pāra, as, ā, am,* of boundless width. — *Ananta-pāla, as,* m., N. of a warrior chief in Kashmīr. — *Ananta-bhaṭṭa, as,* m., N. of a man. — *Ananta-matī, is,* m., N. of a Bodhisattva. — *Ananta-māyin, ī, inī, i,* endlessly illusory or delusive or deceitful. — *Ananta-mūla, as,* m. a medicinal plant, also called Śārivā. — *Ananta-rāma, as,* m., N. of a man. — *Ananta-rāśi, is,* m. (in arithm.) an infinite quantity; a periodic decimal fraction (?). — *Ananta-rūpa, as, ā* or *ī, am,* having innumerable forms or shapes. — *Ananta-vat, ān, atī, at,* eternal, infinite; (*ān*), m. (in the Upanishads) one of Brahmā's four feet, earth, intermediate space, heaven, and ocean. — *Ananta-varman, ā,* m., N. of a king. — *Ananta-vāta, as,* m. a disease of the head, somewhat like tetanus. — *Ananta-vikramin, ī,* m., N. of a Bodhisattva. — *Ananta-vijaya, as,* m., N. of Yudhishṭhira's conch-shell. — *Ananta-vīrya, as,* m., N. of the twenty-third Jaina Arhat of a future age. — *Ananta-vrata, am,* n. ceremony or festival in honour of Ananta or Vishṇu on the day of the full moon in Bhādra; title of the 102nd Adhyāya of the Bhavishyottara-Purāṇa. — *Ananta-śakti, is, is, i,* omnipotent; (*is*), m., N. of a king. — *Ananta-śayana, am,* n. Travancore. — *Ananta-śirshā,* f., N. of the snake king Vāsuki's wife. — *Ananta-śushma, as, ā, am,* Ved. possessing boundless strength (?); endlessly blowing (?). — *Anantātman* (°*ta-āt*°), *ā,* m. the infinite spirit. — *Anantāśrama, anantesvara,* &c., names of persons unknown.

Anantaka, as, ā, am, endless, boundless, eternal, infinite; (*am*), n. (among the Jainas) the eternal (i. e. the aggregate of spirit and matter); the infinite (i. e. infinite space).

Anantya, as, ā, am, infinite, eternal; (*am*), n. infinity, eternity.

अनन्तर *an-antara, as, ā, am,* having no interior; having (or leaving) no interstice or interval or pause; uninterrupted, unbroken; continuous; immediately adjoining, contiguous; next of kin, &c.; compact, close; (*am*), n. contiguousness; Brahma, the supreme soul, as being of one entire essence; (*am*), ind. immediately after; after; afterwards.

Anantara-ja, as, m. (next-born), the son of a Kshatriyā or Vaiśyā mother by a father belonging to the caste immediately above the mother's. — *Anantara-jāta, as,* m. = preceding; also the son of a Śūdrā mother by a Vaiśya father.

An-antarāyam, ind. without a break.

An-antarita, as, ā, am, not separated by any interstice; unbroken.

Anantarīya, as, ā, am, concerning (or belonging to) the next of kin, &c.

अनन्तर्हित *an-antar-hita, as, ā, am* (past part. Pass. of *antar-dhā,* q. v., with *an*), not concealed, manifest; not separated by a break.

अनन्द *a-nanda, as, ā, am,* joyless, cheerless; (*ās*), m. pl., Ved., N. of a purgatory.

अनन्न *an-anna, am,* n. rice or food undeserving of its name.

अनन्य *an-anya, as, ā, am,* no other, not another, not different, identical; self; not having a second, unique; not more than one, sole; having no other (object), undistracted. — *Ananya-gati, is, is, i,* f. sole resort or resource. — *Ananya-gati, is, is, i,* or *ananya-gatika, as, ā, am,* having only one (or no other) resort or resource left. — *Ananya-gāmin, ī, inī, i,* going to no other. — *Ananya-ćinta, as, ā, am,* or *ananya-ćetas, ās, ās, as,* giving one's undivided thought to, (with loc.). — *Ananya-ćodita, as, ā, am,* self-impelled. — *Ananya-ja, as,* m. epithet of Kāma or Love — *Ananya-tā,* f. or *ananya-tva, am,* n. identity. — *Ananya-drishṭi, is, is, i,* gazing intently. — *An-anya-deva, as, ā, am,* having no other god. — *Ananya-nishpādya, as, ā, am,* (requiring) to be accomplished by no other. — *Ananya-pūrvā,* f. a female who never belonged to another, a virgin. — *Ananya-pratikriya, as, ā, am,* having no other means of resistance or redress. — *Ananya-bhava, as, ā, am,* originating in or with no other. — *Ananya-bhāva, as, ā, am,* thinking of the only one, i. e. of the supreme spirit. — *Ananya-manas, ās, ās, as,* or *ananya-manaska, as, ā, am,* or *ananya-mānasa, as, ī, am,* exercising undivided attention. — *Ananya-yoga, as,* m. not suitable to any others. — *Ananya-vishaya, as, ā, am,* exclusively applicable. — *Ananya-vishayātman* (*ya-āt*°), *ā, ā, a,* having the mind fixed upon one (or the sole) object. — *Ananya-vritti, is, is, i,* closely attentive. — *An-anya-hrita, as, ā, am,* not carried off by another, safe. — *Ananyānubhava* (*ya-an*°), *as,* m., N. of the teacher of Prakāśātman. — *Ananyārtha* (°*ya-ar*°), *as, ā, am,* not subservient to another object; principal. — *Ananyāśrita* (°*ya-āś*°), *as, ā, am,* not having resorted to another; independent; (*am*), n. (in law) unencumbered property.

An-anyādriśa, as, ī, am, not like others, singular.

अनन्वय *an-anvaya, as,* m. want of connexion; (in rhetoric) comparison of an object with its own ideal, (as, a lady-like lady.)

An-anvita, as, ā, am, unconnected, inconsecutive, desultory, incoherent, irrelevant, irregular; not attended with, destitute of.

अनप *an-apa, as, ā, am,* destitute of water.

अनपकरण *an-apakaraṇa, am,* n. (rt. *kri*), not injuring; (in law) non-payment, non-delivery.

An-apakarman, a, n. or *anapakriyā,* f. = preceding.

An-apakāra, as, m. harmlessness.

An-apakārin, ī, iṇī, i, innocuous.

An-apakrita, as, ā, am, unharmed.

अनपकर्ष *an-apakarsha, as,* m. (rt. *krish*), m. non-degradation, superiority.

अनपग *an-apaga, as, ā, am,* not departing from.

अनपच्युत *an-apaćyuta, as, ā, am,* Ved. not fallen off, not declined; not displaced.

अनपजय्य *an-apajayya, as, ā, am* (rt. *ji*), Ved. impossible to have its victorious character reversed or neutralized.

अनपत्य *an-apatya, as, ā, am,* childless; Ved. causing childlessness, unpropitious; (*am*), n. childlessness. — *Anapatya-tā,* f. childlessness. — *Anapatya-vat, ān, atī, at,* Ved. childless.

Anapatyaka, as, ā or *ī, am,* childless.

अनपत्रप *an-apatrapa, as, ā, am,* shameless,

अनपनिहित *an-apanihita, as, ā, am,* Ved. not curtailed or mutilated.

अनपयति *an-apayati,* ind., Ved. (before the sun makes a start); very early. (*Apayati* is said to be fr. rt. *i* with *apa*, perhaps the loc. of the pres. part.)

अनपर *an-apara, as, ā, am,* without another; having no follower; sole (as an epithet of Brahma).

अनपराद्ध *an-aparāddha, as, ā, am,* having sustained no injury; (*am*), ind. without injury.
An-aparādha, as, m. innocence, innocuousness; (*as, ā, am*), innocent, faultless; free from defects. — *Anaparādha-tva, am,* n. freedom from fault.
Anaparādhin, ī, inī, i, innocent.

अनपलाषुक *an-apalāshuka, as, ā, am,* not thirsty.

अनपवाचन *an-apavāćana, as, ā, am,* Ved. impossible to be talked away or wished away.

अनपवृज्य *an-apavṛijya, as, ā, am,* Ved. clear of objects that should be shunned as impure.

अनपव्ययत् *an-apavyayat* (*apa-vy-ayat*), *an, antī, at,* Ved. unremitting, not letting go, able.

अनपसर *an-apasara, as, ā, am* (having no hole to creep out of), inexcusable, unjustifiable; (*as*), m. an usurper.
An-apasaraṇa, am, n. absence of an outlet.

अनपस्पृश् *an-apaspṛiś, k, k, k,* Ved. not refusing, not obstinate.

अनपस्फुर् *an-apasphur, ūs,* or *an-apasphura, as, ā, am,* or *an-apasphurat, an, antī, at,* Ved. (a cow) not withdrawing, i. e. not refusing to be milked.

अनपहतपाप्मन् *an-apahata-pāpman, ā, ā, a,* Ved. not freed from evil (epithet of the Pitṛis).

अनपहृत *an-apahṛita, as, ā, am,* not carried off, not stolen.

अनपाकरण *an-apākaraṇa, am,* n. or *an-apākarman, a,* n. (in law) non-payment, non-delivery.

अनपाय *an-apāya, as, ā, am,* free from loss, undiminished; not passing away, imperishable; (*as*), m. freedom from loss or from wear and tear; permanence, imperishable nature; epithet of Śiva.
Anapāyin, ī, inī, i, not transient, imperishable; unfailing.

अनपावृत् *an-apāvṛit,* ind., Ved. not turned away, unremittingly.

अनपाश्रय *an-apāśraya, as, ā, am,* not dependent.

अनपुंसक *a-napuṇsaka, am,* n. (in gram.) not a neuter.

अनपूपीय *an-apūpīya* or *an-apūpya, as, ā, am,* unfit for (*apūpa*) cakes. See *apūpa.*

अनपेक्ष *an-apeksha, as, ā, am,* regardless, careless; indifferent; impartial; irrespective; irrelevant; (*ā*), f. disregard, carelessness, indifference; (*am*), ind. without regard to; regardlessly, carelessly, accidentally. — *Anapeksha-tva, am,* n. disregard; irrelevance; irrespectiveness; (*-trāt*), from having no reference to, since (it) has no reference to.
An-apekshita, as, ā, am, disregarded; unheeded; unexpected.
An-apekshin, ī, iṇī, i, regardless, careless; indifferent, &c.
An-apekshya, ind. disregarding, irrespective of.

अनपेत *an-apeta, as, ā, am,* not gone off, not past; not separated, faithful to, possessed of.

अनप्त *an-apta, as, ā, am,* Ved. not watery.

अनप्नस् *an-apnas, ās, ās, as,* Ved. destitute of means (?), merit (?), shape (?), [cf. Lat. *inops.*]

अनप्सरस् *an-apsaras, ās,* f. unlike an Apsaras, unworthy of an Apsaras.

अनफा *anaphā,* f. a particular configuration of the planets. [Gr. ἀναφή.]

अनभिज्ञ *an-abhijña, as, ā, am,* unacquainted with, ignorant.

अनभिद्रुह् *an-abhidruh, dhruk, k, k,* Ved. not malicious.

अनभिप्रेत *an-abhipreta, am,* n. something different from (or the reverse of) what was intended.

अनभिभूत *an-abhibhūta, as, ā, am,* not overcome, unsurpassed; not beset, unobstructed.

अनभिमत *an-abhimata, as, ā, am,* not to one's mind, disliked.

अनभिम्लात *an-abhi-mlāta, as, ā, am,* unfaded. — *Anabhimlāta-varṇa, as, ā, am,* Ved. of unfaded colour or brightness.
An-abhimlāna, as, m. (non-fading), N. of the chief of a Gotra.

अनभिरूप *an-abhirūpa, as, ā* or *ī, am,* not handsome, not pleasing.

अनभिलक्षित *an-abhilakshita, as,* m. destitute of (masonic?) marks or symbols, an impostor.

अनभिलाष *an-abhilāsha, as,* m. non-relish; want of appetite; want of desire.
An-abhilāshin, ī, iṇī, i, not desirous.

अनभिव्यक्त *an-abhivyakta, as, ā, am,* indistinct.

अनभिशस्त *an-abhiśasta, as, ā, am,* or *an-abhiśasti, is, is, i,* or *an-abhiśastya, as, ā, am,* Ved. blameless, faultless. — *Anabhiśaste-nī, īs, īs, i,* Ved. leading to perfection or to heaven.

अनभिषङ्ग *an-abhishanga* or *an-abhishvanga, as,* m. absence of connection or attachment.

अनभिसन्धान *an-abhisandhāna, am,* n. or *an-abhisandhi, is,* m. absence of a (latent) design; disinterestedness. — *Anabhisandhi-kṛita, as, ā, am,* done undesignedly.

अनभिसम्बन्ध *an-abhisambandha, as, ā, am,* unconnected.

अनभिस्नेह *an-abhisneha, as, ā, am,* not affectionate, impassible.

अनभिहित *an-abhihita, as, ā, am,* not named; (Ved.) not fastened; (*as*), m., N. of the chief of a Gotra.

अनभीशु *an-abhīśu, us, us, u,* Ved. unbridled; epithet of the sun.

अनभ्यनुज्ञा *an-abhyanujñā* (*abhy-anu-jñā*), f. non-permission.

अनभ्यारूढ *an-abhyārūḍha, as, ā, am,* not ascended, not mounted.

अनभ्याश *an-abhyāśa* or *an-abhyāsa, as, ā, am,* not near, distant. — *Anabhyāśam-itya, as, ā, am,* improper to be approached.

अनभ्यास *an-abhyāsa, as,* m. want of practice or skill.

अनभ्रक *an-abhraka, as,* m. 'cloudless;' N. of a class of Bauddha divinities (generally in m. pl.).

अनभ्रि *an-abhri, is, is, i,* Ved. (requiring) no shovel or scraper; epithet of rain-water.

अनम *a-nama, as,* m. one who needs not make a salutation to others; a Brāhman.
A-namasya, as, ā, am, unworthy of a salutation.

अनमितम्पच *an-amitam-paća, as, ā, am,* (the same as *mitam-paća*), not cooking what has not first been weighed, niggardly, miserly.

अनमित्र *an-amitra, as, ā, am,* having no enemies; (*am*), n. condition of having no enemies; (*as*), m., N. of various persons, particularly a king of Ayodhyā.

अनमीव *an-amīva, as, ā, am,* Ved. free from disease, well, comfortable; salubrious, salutary; sinless; (*am*), n. good health, happy state, comfort, prosperity.

अनम्बर *an-ambara, as, ā, am,* wearing no clothing, naked; (*as*), m. a Buddhist mendicant.

अनय 1. *a-naya, as,* m. bad management; bad conduct (gambling, &c.).

अनय 2. *an-aya, as,* m. evil course, ill luck; misfortune, adversity. — *Anayan-gata, as, ā, am,* unfortunate.

अनरण्य *an-araṇya, as,* m., N. of a king of Ayodhyā, said by some to have been Pṛithu's father.

अनरुस् *an-arus, us, us, us,* Ved. not sore or wounded, healed, well, sound.

अनर्गल *an-argala, as, ā, am,* free from bars, free, licentious.

अनर्घ *an-argha, as, ā, am,* priceless, invaluable; (*as*), m. wrong value. — *Anargha-rāghava, am,* n. title of a drama by Murāri, treating of Rāma.
An-arghya, as, ā, am, priceless, not to be had at any price; anything but valuable. — *Anarghya-tva, am,* n. pricelessness.

अनर्थ *an-artha, as,* m. non-value; a worthless or useless object; disappointing occurrence, reverse, evil; nonsense; (*as, ā, am*), worthless, useless; unfortunate; having no meaning; having not that (but another) meaning; nonsensical. — *Anartha-kara, as, ī, am,* doing what is useless or worthless; unprofitable; producing evil or misfortune. — *Anartha-tva, am,* n. uselessness, &c. — *Anartha-darśin, ī, inī, i,* minding useless or worthless things. — *Anartha-nāśin, ī,* m. (destroyer of evil), Śiva. — *Anartha-buddhi, is, is, i,* having a nonsensical intellect. — *Anartha-bhāva, as, ā, am,* malicious. — *Anartha-lupta, as, ā, am,* freed from all that is worthless. — *An-artha-saṃśaya, as,* m. not a risk of one's money; safety of one's money or wealth.
An-arthaka, as, ā, am, useless, vain, worthless; meaningless, nonsensical.
An-arthya, as, ā, am, worthless, useless.

अनर्पण *an-arpaṇa, am,* n., Ved. non-surrendering, not giving up.

अनर्व *an-arva, as, ā, am,* or *an-arvan, ā, ā, a,* Ved. not liable to be stayed or limited; unobstructed; irresistible; permanent.

अनर्विश् 1. *anar-viś, ṭ,* m., Ved. seated on the car (*anas*) or cart; a driver.

अनर्विश् 2. *an-ar-viś, ṭ,* m. (*ar* for *aram,* rt. *ṛi*), one who fails to reach his destination.

अनर्शनि *an-arśani, is,* m., Ved., N. of a demon slain by Indra; (etym. doubtful.)

अनर्शराति *an-arśa-rāti, is, is, i,* Ved. giving of uninjurious things, one whose gifts do not hurt.

अनर्ह *an-arha, as, ā, am,* or *an-arhat, an, antī, at,* undeserving of punishment or of reward; unworthy; inadequate, unsuitable.
Anarhya-tā, f. condition of not being properly estimated; inadequacy, unsuitableness.

अनल *anala, as,* m. (fr. rt. *an,* q. v.), fire;

Agni, the god of fire; digestive power, gastric juice, bile; wind; N. or epithet of Vasudeva; of a certain Muni; of one of the eight Vasus; of a certain monkey; N. of various plants, as Plumbago Zeylanica and Rosea, and Semicarpus Anacardium; the letter *r*; the number three; (in astron.) the fiftieth year of Bṛihaspati's cycle; the third lunar mansion or Kṛittikā(?). — *Anala-dīpana, as, ī, am,* stomachic. — *Anala-prabhā,* f. a plant, Halicacabum Cardiospermum. — *Anala-priyā,* f. Agni's wife. — *Anala-vāṭa, as,* m., N. of ancient Pattana. — *Anala-sāda, as,* m. dyspepsia. — *Analānanda* (°*la-ān*°), *as,* m., N. of a Vedantic writer, author of the Vedāntakalpataru.

अनलङ्करिष्णु *an-alaṅkarishṇu, us, us, u,* not given to the use of ornaments; not ornamented.

अनलम् *an-alam,* ind. not enough; insufficiently.

अनलस *an-alasa, as, ā, am,* not lazy, active.

अनलि *anali, is,* m. a tree, Sesbana Grandiflora.

अनल्प *an-alpa, as, ā, am,* not a little, much, numerous. — *Analpa-ghosha, as, ā, am,* very clamorous, very noisy. — *Analpa-manyu, us, us, u,* greatly enraged.

अनव *anava, as,* m., N. of a man or a tribe, = *anu.*

अनवकाश *an-avakāśa, as, ā, am,* having no opportunity; uncalled for (there being no "occasion" for it), inapplicable.

अनवगाहिन् *an-avagāhin, ī, inī, i* (rt. *gāh*), not dipping into, not studying.
An-avagāhya, as, ā, am, unfathomable.

अनवगीत *an-avagīta, as, ā, am,* not made an object of a contemptuous song, not blamed

अनवग्रह *an-avagraha, as, ā, am,* resistless; not to be intercepted.

अनवग्लायत् *an-avaglāyat, an, antī, at,* Ved. not growing remiss.

अनवच्छिन्न *an-avaććhinna, as, ā, am,* not intersected, uninterrupted; not marked off, unbounded, unlimited, immoderate; undefined, undiscriminated. — *Anavaććhinna-hāsa, as,* m. continuous or immoderate laughter.

अनवत् *ana-vat, ān, atī, at* (fr. *ana,* see under rt. *an*), endowed with breath or life. — *Anavat-tva, am,* n. condition of being endowed with life.

अनवतप्त *an-avatapta, as,* m., (among Buddhists) N. of a serpent king; N. of a lake, = Rāvaṇa-hrada.

अनवद्य *an-avadya, as, ā, am,* irreproachable, faultless; unobjectionable; (*ā*), f., N. of an Apsaras. — *Anavadya-tā,* f. or *anavadya-tva, am,* n. faultlessness. — *Anavadya-rūpa, as, ā* or *ī, am,* of faultless form or beauty. — *Anavadyāṅga* (°*ya-aṅ*°), *as, ā* or *ī, am,* having faultless body or limbs.

अनवद्राण *an-avadrāṇa, as, ā, am* (rt. *drā*), Ved. not going to sleep, not sleepy.

अनवधर्ष्य *an-avadharshya, as, ā, am,* Ved. not to be defied.

अनवधान *an-avadhāna, am,* n. inattention, inadvertence; (*as, ā, am*), inattentive, careless. — *Anavadhāna-tā,* f. inadvertency.

अनवधि *an-avadhi, is, is, i,* unlimited.

अनवधृष्य *an-avadhṛishya, as, ā, am,* impossible to be put down or injured.

अनवन *an-avana, as, ā, am,* affording no help or protection.

अनवनामितवैजयन्त *an-avanāmita-vaijayanta, as,* m. (having victorious banners unlowered, ever prosperous; Buddhist term for) a future universe.

अनवपृग्ण *an-avapṛigṇa, as, ā, am* (rt. *pṛić*), Ved. not closely united, but spreading all around.

अनवबुध्यमान *an-avabudhyamāna, as, ā, am,* deranged.

अनवब्रव *an-avabrava, as, ā, am,* Ved. not speaking without effect; speaking authoritatively; or irreproachable (?).

अनवभ्र *an-avabhra, as, ā, am,* Ved. not carried off (?); undiminished (?); enduring (?). — *An-avabhra-rādhas, ās, ās, as,* Ved. having undiminished (or durable) wealth; able to give a lasting reward.

अनवम *an-avama, as, ā, am,* not low; exalted.

अनवमर्शम् *an-avamarśam,* ind. without touching.

अनवर *an-avara, as, ā, am,* not inferior; excellent.

अनवरत *an-avarata, as, ā, am,* incessant; (*am*), ind. incessantly.

अनवरथ *an-avaratha, as,* m., N. of a son of Madhu and father of Kuruvatsa.

अनवराध्य *an-avarārdhya, as, ā, am,* chief, principal.

अनवलम्ब *an-avalamba, as, ā, am,* having no prop or support.
An-avalambana, am, n. independence.
An-avalambita, as, ā, am, not propped up, not supported, not dependent.

अनवलेप *an-avalepa, as, ā, am,* free from (moral) veneer, unvarnished, unassuming.

अनवलोभन *an-avalobhana, am,* n. ('non-longing'), N. of a ceremony to be observed by a pregnant woman; title of a particular treatise in an Upanishad.

अनवस *an-avasa, as, ā, am,* Ved. not stopping to eat by the way.

अनवसर *an-avasara, as, ā, am,* having no interval of leisure, busy; coming when there is no such interval, inopportune; (*as*), m. absence of leisure; unseasonableness.

अनवसाद्य *an-avasādya,* ind. (part. of Caus. of *ava-sad* with 3. *a*), without annoying.

अनवसान *an-avasāna, as, ā, am* (rt. *so*), having no setting, free from death; endless.
An-avasita, as, ā, am, not set, not terminated; (*ā*), f., N. of a species of the Trishṭubh metre, consisting of four lines with eleven feet in each.
An-avasyat, an, antī, at, unceasing.

अनवस्कर *an-avaskara, as, ā, am,* free from dirt, clean, cleansed.

अनवस्थ *an-avastha, as, ā, am,* unsettled, unstable; (*ā*), f. unsettled condition or character; instability, unsteady or loose conduct; (in phil.) non-finality (of a proposition), endless series of statements.
An-avasthāna as, ā, am, unstable, fickle; (*as*), m. wind; (*am*), n. instability; unsteadiness or looseness of conduct.
An-avasthāyin, ī, inī, i, transient.
An-avasthita, as, ā, am, unsettled, unsteady, loose in conduct. — *Anavasthita-ćitta, as, ā, am,* or *an-avasthitātman* (°*ta-āt*°), *ā, ā, a,* unsteady-minded. — *Anavasthitaćitta-tva, am,* n. unsteadiness of mind. — *Anavasthita-tva, am,* n. unsteadiness, instability.
An-avasthiti, is, f. instability; unsteadiness; looseness of character.

अनवस्यत् *an-ava-syat.* See *an-avasāna.*

अनवहित *an-avahita, as, ā, am,* heedless, inattentive.

अनवह्वर *an-avahvara, as, ā, am,* Ved. not crooked, straightforward.

अनवाच् *an-avāć, k, k, k,* not speechless, the reverse of speechless.

अनवाञ्च् *an-avāñć, āṅ, āćī, āk,* not inclining downwards, looking up or straightforward.

अनवानम् *an-avānam,* ind. without breathing (between), in one breath, without interruption, *uno tenore.* — *Anavāna-tā,* f. uninterruptedness, contiguity.

अनवाप्त *an-avāpta, as, ā, am,* not obtained.
An-avāpti, is, f. non-attainment.

अनवायम् *an-avāyam,* ind., Ved. uninterruptedly, unyieldingly.

अनविथ्य *an-avithya, as, ā, am* (fr. *avi,* q. v.), not suited to sheep.

अनवेक्ष *an-aveksha, as, ā, am,* regardless; (*am*), ind. irrespectively; without regard to; (*ā*), f. or *an-avekshaṇa, am,* n. regardlessness.

अनव्रत *an-avrata, as, ā, am,* not (wholly) destitute of ascetic performances; (*as*), m. a Jaina devotee of that description.

अनशन *an-aśana, am,* n. abstinence from food, fasting, especially as a form of suicide adopted from vindictive motives; (*as, ā, am*), fasting. — *Anaśana-tā,* f. not eating.
An-aśanāya, as, ā, am, Ved. not hungry.
An-aśita, am, n. condition of not having eaten, fasting.
An-aśnat, an, atī, at, not eating, not enjoying. — *Anaśnant-saṅgamana, as,* m., Ved. the sacrificial fire in the Sabhā (which is approached before breakfast).
An-aśnāna, as, ā, am, not eating.

अनश्रु *an-aśru, us, us, u,* tearless.

अनश्व *an-aśva, as, ā, am,* having no horse or horses; (*as*), m. something that is not a horse. — *An-aśva-dā, ās, ās, am,* Ved. one who does not give horses.

अनश्वन् *an-aśvan, ā,* m., N. of Parīkshit's father.

अनश्वर *a-naśvara, as, ī, am,* imperishable.
A-nashṭa, as, ā, am, undestroyed, unimpaired. — *Anashṭa-paśu, us, us, u,* Ved. having his cattle unimpaired. — *Anashṭa-vedas, ās, ās, as,* Ved. having his property unimpaired.

अनस् *anas, as,* n. (said to be fr. rt. *an*), a cart; a mother; birth; offspring, living creature; boiled rice. — *Anas-vat, ān, atī, at,* Ved. yoked to a cart.
Anaḍ-uh, anar-viś, see s. v. (*s* changed to *ḍ* and *r*).

अनसूय *an-asūya, as, ā, am,* not spiteful, not envious; (*ā*), f. freedom from spite; absence of ill-will or envy; N. of a daughter of Daksha, and of one of Śakuntalā's friends.
An-asūyaka, as, ā, am, or *an-asūyu, us, us, u,* not spiteful or envious.

अनसूरि *an-a-sūri, is, is, i,* Ved. not unwise, wise.

अनस्तमित *an-astam-ita, as, ā, am,* not gone down; not subject to setting or declining.

अनस्थ *an-astha, as, ā, am,* or *an-asthi, is, is, i,* or *anasthika, as, ā, am,* or *anasthi-mat, ān, atī, at,* boneless.

अनहङ्कार *an-ahaṅkāra, as,* m. (non-egotism), absence of or freedom from self-conceit, or the tendency to regard self as something distinct from

the supreme spirit; freedom from pride; (*as, ā, am*), free from self-conceit or pride.

An-ahaṅkṛita, as, ā, am, or *an-aham-vādin, ī, inī, i,* free from self-conceit or pride.

An-ahaṅkṛiti, is, f. = *an-ahaṅkāra; (is, is, i),* free from self-conceit or pride.

अनहन् *an-ahan, as,* n. a day which is no day, an evil or unlucky day.

अना *anā,* ind., Ved. (inst. of pronom. base *a*), hereby, thus, indeed; also said to be a substitute for *an* or *ana,* 'not,' in one or two words.

अनाकार *an-ākāra, as, ā, am,* shapeless.

अनाकारित *an-ākārita, as, ā, am,* not claimed, not exacted.

अनाकाल *an-ākāla, as,* m. unseasonable time; famine. — *Anākāla-bhṛita, as,* m. a slave who became one voluntarily to avoid starvation in a time of scarcity; also spelt *annākāla-bhṛita.*

अनाकाश *an-ākāśa, as, ā, am,* having no transparent atmosphere, differing from it; opaque, dark; (*as, am*), m. n. air or atmosphere undeserving of its name.

अनाकुल *an-ākula, as, ā, am,* not beset; not confused; unperplexed, calm, consistent, regular.

अनाकृत *an-ākṛita, as, ā, am,* Ved. unreclaimed, unreclaimable.

अनाक्रान्त *an-ākrānta, as, ā, am,* unassailed, unassailable; (*ā*), f. a plant, Prickly Nightshade, Solanum Jacquini.

अनाक्षारित *an-ākshārita, as, ā, am,* unreproached.

अनाक्षित् *an-ākshit, t, t, t,* Ved. not residing or resting.

अनाग *an-āga, as, ā, am,* Ved. sinless; see *an-āgas;* (*ā*), f., N. of a river.

अनागत *an-āgata, as, ā, am* (rt. *gam*), not come, not arrived; future; not attained, not learnt; unknown; (*am*), n. the future. — *Anāgata-vat, ān, atī, at,* connected with or relating to the future. — *Anāgata-vidhātṛi, ā,* m. (disposer of the future), provident; N. of a fish. — *Anāgatābādha* (°*ta-āb*°), *as,* m. future trouble. — *Anāgatārtavā* (°*ta-ār*°), f. a girl who has not yet attained to puberty. — *Anāgatāvekshaṇa* (°*ta-av*°), *am,* n. act of looking at that which is to come next.

An-āgati, is, f. non-arrival; non-attainment, non-accession.

An-āgama, as, m. non-arrival, non-attainment; (*as, ā, am*), not come, not present; (in law) not constituting an accession to previous property, but possessed from time immemorial, and therefore without documentary proof. — *Anāgamopabhoga* (°*ma-up*°), *as,* m. enjoyment of such property.

An-āgamishyat, an, antī, at, one who will not approach.

An-āgamya, as, ā, am, unapproachable, unattainable.

An-āgāmin, ī, inī, i, not coming, not arriving; not future, not subject to returning; (*ī*), m. epithet of the third among the four Buddhist orders.

An-āgāmuka, as, ā am, not in the habit of coming, not likely to come.

अनागस् *an-āgas, ās, ās, as,* sinless, blameless; conferring sinlessness or bliss. — *Anāgās-tva, am,* n., Ved. sinlessness. — *Anāgo-hatyā,* f. murder of an innocent person.

अनाचरण *an-ācaraṇa, am,* n. or better *an-ācāra, as,* m. improper behaviour; departure from that which is customary or right.

An-ācāra, as, ā, am, or *anācārin, ī, inī, i,* improper in behaviour; regardless of custom or propriety or law; unprincipled.

अनाचार्यभोगीन *an-ācārya-bhogīna, as, ā, am,* unfit or improper for a spiritual teacher to eat or enjoy.

अनाज्ञप्त *an-ājñapta, as, ā, am* (rt. *jñā*), not commanded. — *Anājñapta-kārin, ī, iṇī, i,* doing what has not been commanded.

अनाज्ञात *an-ājñāta, as, ā, am,* unknown, surpassing all that has ever been known.

अनाढ्य *an-āḍhya, as, ā, am,* not wealthy, poor. — *An-āḍhyam-bhavishṇu, us, us, u,* not becoming wealthy; becoming poor (?).

अनातत *an-ātata, as, ā, am,* not stretched or strung (as a bow).

अनातप *an-ātapa, as,* m. freedom from the blaze of the sun; shade; coolness.

अनातुर *an-ātura, as, ā, am,* Ved. free from suffering or weariness; well.

अनात्मन् *an-ātman, ā,* m. not self, another; something different from spirit or soul; (*ā, ā, a*), not spiritual, corporeal; destitute of spirit or mind. — *An-ātma-jña, as, ā, am,* destitute of spiritual knowledge or true wisdom. — *Anātma-pratyavekshā,* f. (with Buddhists) reflection that there is no spirit or self. — *An-ātma-vat, ān, atī, at,* not self-possessed; (*vat*), ind. unlike one's self.

An-ātmaka, as, ā, am, (with Buddhists) unreal.

An-ātmanīna, as, ā, am, not adapted to self; disinterested.

An-ātmya, as, ā, am, impersonal; (*am*), n. want of affection for one's own family.

अनात्यन्तिक *an-ātyantika, as, ī, am,* not perpetual, not final; intermittent, recurrent.

अनाथ *a-nātha, as, ā, am,* having no master or natural protector; widowed; fatherless; helpless, poor; (*am*), n., Ved. want of a protector, helplessness. — *Anātha-piṇḍa-da* or *a-nātha-piṇḍika, as,* m. ('giver of cakes or food to the poor'), N. of a merchant, in whose garden Śākyamuni used to instruct his disciples. — *Anātha-sabhā,* f. a poor-house.

अनाद *a-nāda, as,* m. absence of sound (in pronouncing aspirated letters).

A-nādin, ī, inī, i, not sounding.

अनाददान *an-ādadāna, as, ā, am,* not accepting.

अनादर *an-ādara, as,* m. disrespect, contemptuous neglect; (*as, ā, am*), Ved. not awe-struck, calm; indifferent.

An-ādaraṇa, am, n. disrespectful behaviour, neglect.

An-ādarin, ī, iṇī, i, disrespectful, irreverent.

अनादि *an-ādi, is, is, i,* having no beginning, existing from eternity. — *Anādi-tva, am,* n. state of having no beginning. — *An-ādi-nidhana, as, ā, am,* having neither beginning nor end, eternal. — *Anādi-mat, ān, atī, at,* having no beginning. — *An-ādi-madhyānta* (°*dhya-an*°), *as, ā, am,* having no beginning, middle or end. — *Anādy-ananta, as, ā, am,* without beginning and without end. — *An-ādyanta, as, ā, am,* without beginning and end; (*as*), m., N. of Śiva.

अनादिष्ट *an-ādishṭa, as, ā, am,* not indicated; not commanded or instructed; not allowed.

अनादीनव *an-ādīnava, as, ā, am,* faultless.

अनादृत *an-ādṛita, as, ā, am,* not respected, disrespected, despised.

An-ādṛitya, ind. without respecting, regardless of.

अनादेय *an-ādeya, as, ā, am,* unfit or improper to be received, unacceptable, inadmissible.

अनादेशकर *anādeśa-kara, as, ā, am,* doing what is not commanded or not allowed.

अनाद्य 1. *an-ādya, as, ā, am,* = *an-ādi,* having no beginning.

अनाद्य 2. *an-ādya, as, ā, am,* = *an-adya,* not eatable.

अनाधृष् *an-ādhṛish, k, k, k* (rt. *dhṛish*), Ved. not checking.

An-ādhṛishṭa, as, ā, am, Ved. unchecked, unimpaired, invincible, perfect.

An-ādhṛishṭi, is, m. ('superior to any check'), N. of a son of Śūra; also of a son of Ugrasena and general of the Yādava.

An-ādhṛishya, as, ā, am, Ved. invincible, not to be meddled with.

अनानत *an-ānata, as, ā, am,* Ved. unbent, not humbled; (*as*), m., N. of a Ṛishi.

अनानुकृत्य *an-ānukṛitya, as, ā, am* (rt. *kṛi* with *ānu* for *anu*), Ved. inimitable, unparalleled.

अनानुद *an-ānuda, as, ā, am* (rt. *dā* with *ānu* for *anu*), Ved. not giving way, unyielding, obstinate; unaided (?), unsurpassed in giving (?).

अनानुदिष्ट *an-ānudishṭa, as, ā, am* (rt. *diś* with *ānu* for *anu*), Ved. unsolicited.

अनानुपूर्व्य *an-ānupūrvya, am,* n. separation of the different parts of a compound word by the intervention of others; the not coming in regular order, tmesis. — *An-ānupūrvya-saṃhitā,* f. the manner of constructing a sentence with the above tmesis.

अनानुभूति *an-ānubhūti, is,* f., Ved. inattention, neglect; (*tayas*), pl. neglectful or irreligious people.

अनापद् *an-āpad, t,* f. absence of misfortune or calamity.

अनापन्न *an-āpanna, as, ā, am,* not realized, unattained.

अनापान *an-āpāna, as,* m., N. of a prince, son of Aṅga.

अनापि *an-āpi, is, is, i,* Ved. having no kindred or friends (epithet of Indra).

अनापूयित *an-āpūyita, as, ā, am,* Ved. not stinking.

अनाप्त *an-āpta, as, ā, am,* unattained, unobtained; unsuccessful in the effort to attain or obtain; not apt, unfit; (*as*), m. a stranger.

An-āpti, is, f. non-attainment.

An-āpya, as, ā, am, unattainable, unobtainable.

अनाप्लुत *an-āpluta, as, ā, am,* unbathed, unwashed. — *An-āplutāṅga* (°*ta-aṅ*°), *as, ā* or *ī, am,* having an unwashen body.

अनाबाध *an-ābādha, as, ā, am,* free from obstacles or troubles.

अनाभयिन् *an-ābhayin, ī, inī, i,* Ved. fearless (epithet of Indra).

अनाभू *an-ābhū, ūs, ūs, u,* Ved. neglectful, disobliging, irreligious.

अनाभ्युदयिक *an-ābhyudayika, as, ī, am,* inauspicious, ill-omened, unlucky.

अनामन् *a-nāman, ā, ā, a,* nameless; infamous; (*ā*), m. the ring-finger. — *Anāma-tva, am,* n. namelessness.

A-nāmaka, as, ā, am, nameless, infamous; (*as*), m. the intercalary month; (*am*), n. piles, hæmorrhoids.

A-nāmikā, f. the ring-finger.

अनामय *an-āmaya, as, ā, am,* free from disease, healthy, salubrious; (*as*), m. Śiva; (*am*), n. health.

An-āmayat, an, antī, at, Ved. not causing pain, not hurting; (*t*), n., Ved. health.

An-āmayitnu, us, us, u, Ved. salubrious, curative.

अनामिन् *a-nāmin, ī, inī, i,* Ved. unbending. *A-nāmya, as, ā, am,* impossible to be bent.

अनामिष *an-āmisha, as, ā, am,* without flesh; bootless, profitless.

अनामृण *an-āmṛiṇa, as, ā, am,* Ved. having no enemy that can injure.

अनामृत *an-āmṛita, as, ā, am,* immortal.

अनायक *a-nāyaka, as, ā, am,* having no leader or ruler, disorderly.

अनायत *an-āyata, as, ā, am,* unchecked, unrestrained; not propped or supported; close, continuous, unseparated; unextended, having no length.

अनायतन *an-āyatana, am,* n. that which is not really a resting-place or an altar; (*as, ā, am*), having no resting-place or altar. — *Anāyatana-vat, ān, atī, at,* = the last.

अनायत्त *an-āyatta, as, ā, am,* independent, uncontrolled. — *Anāyatta-vṛitti, is, is, i,* having an independent livelihood. — *Anāyattavṛitti-tā,* f. independence.

अनायसाग्र *an-āyasāgra* (°*sa-ag*°), *as, ā, am,* having no iron point.

अनायास *an-āyāsa, as,* m. absence of exertion, facility, ease, idleness, neglect; (*as, ā, am*), easy, ready; (*ena*), ind. easily. — *Anāyāsa-kṛita, as, ā, am,* done readily or easily; (*am*), n. an infusion prepared extemporaneously (in medicine).

अनायुध *an-āyudha, as, ā, am,* Ved. weaponless; having no implements (for sacrifice).

अनायुषा *an-āyushā,* f. or *an-āyus,* f., N. of the mother of Bala and Vṛitra.
An-āyushya, as, ā, am, not imparting long life, fatal to long life.

अनारत *an-ārata, as, ā, am,* eternal; (*am*), ind. eternally.

अनारभ्य 1. *an-ārabhya, as, ā, am,* improper or impracticable to be commenced or undertaken. — *Anārabhya-tva, am,* n. impossibility of being commenced.
2. *an-ārabhya,* ind. without commencing: this is used in compounds in the sense 'detached;' thus, *anārabhya-vāda, as,* m. a detached remark (upon sacrifices, &c.); *anārabhyādhīta* (°*ya-adh*°), *as, ā, am,* taught or studied or read as a detached subject (not as part of a regular or authoritative treatise).
An-ārambha, as, m. absence of beginning, non-commencement, not attempting or undertaking; (*as, ā, am*), having no commencement.

अनारम्बण *an-ārambaṇa, as, ā, am,* Ved. (for *anālambana*) having no support.

अनारम्भण *an-ārambhaṇa, as, ā, am,* Ved. without support (?), or intangible (?).

अनारुह्य *an-āruhya,* ind. not having surmounted.

अनारोग्य *an-ārogya, am,* n. sickness; (*as, ā, am*), unhealthy. — *Anārogya-kara, as, ā* or *ī, am,* unwholesome, unhealthy, causing sickness.

अनार्जव *an-ārjava, am,* n. crookedness, moral or physical; disease.

अनार्तव *an-ārtava, as, ī, am,* unseasonable.

अनार्त्विजीन *an-ārtvijīna, as, ā, am,* unfit or unsuitable for a priest.

अनार्य *an-ārya, as, ā, am,* not respectable, vulgar, unworthy, inferior, bad, vile; destitute of Āryas; (*as*), m. not an Ārya. — *Anārya-karmin, ī,* m. doing work unbecoming an Ārya or becoming only a non-Ārya. — *Anārya-ja, as, ā, am,* of vile or unworthy origin; (*am*), n. Agallochum, being a produce of the country of Mleććhas or barbarians. — *Anārya-jushṭa, as, ā, am,* practised, observed, or possessed by men who are not Āryas. — *Anārya-tā,* f. or *anārya-tva, am,* n. vileness, unworthiness, baseness. — *Anārya-tikta, as,* m. a medicinal plant, a kind of Gentian (Gentiana Cherayta Rox).
An-āryaka, am, n. Agallochum or Aloe wood (Aquila Agallocha Rox).

अनार्ष *an-ārsha, as, ī, am,* not referring or belonging to a Ṛishi or to the genuine text of a Vedic hymn; e. g. the word *iti,* added for grammatical purposes in the Pada-pāṭha to certain words, which in the Saṃhitā-pāṭha are not followed by *iti;* not applied to a Ṛishi, not added to his name, as an affix.
An-ārsheya, as, ī, am, the same as the last.

अनालम्ब *an-ālamba, as, ā, am,* unsupported, without stay or support; (*as*), m. want of support; despondency.
An-ālambana, as, ā, am, unsupported; desponding.
An-ālambī, f. Śiva's lute.
An-ālambukā or *an-ālambhukā,* f. a woman during menstruation.

अनालाप *an-ālāpa, as, ā, am,* reserved, taciturn; (*as*), m. reserve, taciturnity.

अनालोचित *an-āloćita, as, ā, am,* unseen, unbeheld; unweighed, unconsidered, rash, imprudent.
An-āloćya, ind. not having considered.

अनावया *an-āvayā, ās, ās, am,* Ved. unyielding, not desisting.

अनावर्ति *an-āvarti, is,* f. non-return, i. e. final emancipation. See *an-āvṛit* below.

अनाविद्ध *an-āviddha, as, ā, am,* not wounded, unhurt, unmoved by.

अनाविल *an-āvila, as, ā, am,* not turbid, clear, pure, not marshy.

अनावृत् *an-āvṛit, t, t, t,* Ved. not returning.
An-āvṛitta, as, ā, am, not turned about or round; not retreating; not frequented or approached; not chosen.
An-āvṛitti, is, f. non-return; final emancipation.

अनावृत *an-āvṛita, as, ā, am,* uncovered, undressed, uninclosed, open.

अनावृष्टि *an-āvṛishṭi, is,* f. want of rain, drought.

अनावेदित *an-āvedita, as, ā, am,* not notified, not made known.

अनाव्याध *an-āvyādha, as, ā, am,* Ved. impossible to be broken or forced open.

अनाव्रस्क *an-āvraska, as,* m. (rt. *vraść*), uninjured condition; (*as, ā, am*), not injurious.

अनाश 1. *an-āśa, as, ā, am* (fr. *āśā*), hopeless, despairing.

अनाश 2. *a-nāśa, as, ā, am* (rt. *naś*), undestroyed, living.
A-nāśin, ī, inī, i, imperishable.
A-nāśya, as, ā, am, indestructible.

अनाशक *an-āśaka, am,* n. fasting, abstaining from food even to death. — *Anāśaka-nivṛitta, as,* m. one who has abandoned the practice of fasting. — *Anāśakāyana* (°*ka-ay*°), *am,* n. a course of fasting (as a penance).

अनाशस्त *an-āśasta, as, ā, am,* not praised; not commendable (?), inglorious (?), hopeless (?).

अनाशीर्दा *an-āśīr-dā, ās,* m. not giving a blessing; ungrateful.

अनाशु 1. *an-āśu, us, us, u,* not quick, slow.

अनाशु 2. *an-āśu, us, us, u* (rt. *aś*), not diffusive, not pervading.

अनाशु 3. *a-nāśu, us, us, u,* Ved. indestructible.

अनाश्चर्य *an-āśćarya, as, ā, am,* not wonderful.

अनाश्रमिन् *an-āśramin, ī,* m. one who does not belong to or follow any of the four Āśramas or religious orders to which Brāhmans at different periods of life are bound to attach themselves.
An-āśrama-vāsa or *an-āśrame-vāsa, as,* m. one who does not belong to the Āśramas; non-residence in a religious retreat.

अनाश्रय *an-āśraya, as,* m. absence or want of any person or thing to depend upon; defencelessness, self-dependence, isolation; (*as, ā, am*), defenceless; unprotected; isolated.
An-āśrita, as, ā, am, detached; disengaged; unconnected with, independent; non-inherent.

अनाश्वस् *an-āśvas, vān, ushī, vat,* not having eaten, fasting.

अनाष्ट्र *a-nāshṭra, as, ā, am,* free from dangers or dangerous opponents.

अनास् *an-ās, ās,* m. f. having no mouth or face.

अनास *a-nāsa, as, ā, am,* Ved. without a nose (epithet of demons).
A-nāsika, as, ā, am, noseless.

अनासादित *an-āsādita, as, ā, am,* not met with, not found or obtained, not encountered or attacked; not occurred; not having happened; non-existent. — *Anāsādita-vigraha, as, ā, am,* unused to war.

अनास्था *an-āsthā,* f. unfixedness, want of confidence; disrespect; want of consideration; want of faith or devotedness; unconcern, indifference.
An-āsthāna, as, ā, am, having or yielding no basis or fulcrum; without a fixed seat or site.

अनास्वाद *an-āsvāda, as,* m. want of taste, insipidity; (*as, ā, am*), without taste, insipid.
An-āsvādita, as, ā, am, untasted.

अनाहत *an-āhata, as, ā, am,* unbeaten, unwounded, intact; new and unbleached (as cloth); produced otherwise than by beating; not multiplied; (*as*), m. the fourth of the mystical *ćakras* or circles of the body. — *Anāhata-nāda, as,* m. a sound produced otherwise than by beating; the sound *om.*

अनाहार *an-āhāra, as,* m. abstinence, not taking food; non-seizure; non-production; (*as, ā, am*), one who abstains from food.
An-āhārin, ī, iṇī, i, not taking (food); fasting.
An-āhārya, as, ā, am, not to be seized or taken, not producible; not to be eaten.

अनाहिताग्नि *an-āhitāgni* (°*ta-ag*°), *is,* m. a householder who has neglected to perform the Agnyādhāna.

अनाहुति *an-āhuti, is,* f. non-sacrificing; a sacrifice unworthy of its name.

अनाहूत *an-āhūta, as, ā, am,* uncalled, uninvited. — *Anāhūtopajalpin* (°*ta-up*°), *ī,* m. an uncalled-for boaster. — *Anāhūtopavishṭa* (°*ta-up*°), *as, ā, am,* seated as an uninvited guest.

अनाह्लाद *an-āhlāda, as,* m. absence of joy; (*as, ā, am*), gloomy, not cheerful.
An-āhlādita, as, ā, am, not exhilarated.

अनिःशस्त *a-niḥśasta, as, ā, am,* unpraised.

अनिकामतस् *a-nikāmatas,* ind. involuntarily, unintentionally.

अनिकेत *a-niketa* or *a-niketana, as, ā, am,* houseless.

अनिक्षिप्तधूर *a-nikshipta-dhūra, as,* m., N. of a Bodhisattva or deified Buddhist saint.

अनिक्षु *an-ikshu, us,* m. not (true) sugar-cane; a sort of long grass or reed, Saccharum Spontaneum. (*An* may here denote 'comparison,' see 3. *a.*)

अनिगीर्ण *a-nigīrṇa, as, ā, am,* not swallowed, not supplied (as an ellipsis).

अनिग्रह *a-nigraha, as, ā, am,* unrestrained; (*as*), m. non-restraint; non-refutation; not owning one's self refuted. — *Anigraha-sthāna, am,* n. (in philosophy) occasion of non-refutation.

अनिघातेषु *a-nighāteshu* (°*ta-ishu*), *us,* m., N. of a man (having arrows that strike no one).

अनिङ्ग्य *an-ingya, as, ā, am,* not divisible; a word not divisible.

अनिच्छ *an-iććha* or *an-iććhaka, as, ā, am,* or *an-iććhat, an, antī* or *atī, at,* or *an-iććhu, us, us, u,* or *an-iććhuka, as, ā, am,* undesirous, averse, unwilling; not intending.
An-iććhā, f. absence of wish or design, indifference.

अनिजक *a-nijaka, as, ā, am,* not one's own, belonging to another.

अनित *anita, as, ā, am* (etym. doubtful), destitute of. — *Anita-bhā,* f., Ved. not endowed with splendor, N. of a river (?).

अनित्य *a-nitya, as, ā, am,* not everlasting, transient; occasional, incidental; irregular, unusual; unstable; uncertain; (*am*), ind. occasionally. — *Anitya-karman, a,* n. or *anitya-kriyā,* f. an occasional act of worship, sacrifice for a special purpose. — *Anitya-tā,* f. or *anitya-tva, am,* n. transient or limited existence. — *Anitya-datta* or *anitya-dattaka* or *anitya-datrima, as,* m. a son surrendered by his parents to another for temporary or preliminary adoption. — *Anitya-pratyavekshā,* f. (Buddhist) consciousness that all is passing away. — *Anitya-bhāva, as,* m. transitoriness. — *Anitya-sama, as, ā,* m. f. sophism, consisting in generalizing what is exceptional (as perishableness). — *Anitya-sama-prakaraṇa, am,* n. a section in the Nyāya discussing that sophism. — *Anitya-samāsa, as,* m. a compound, the sense of which may be equally expressed by resolving it into its constituent parts.

अनिदान *a-nidāna, as, ā, am,* causeless, groundless.

अनिद्र *a-nidra, as, ā, am,* sleepless, awake; (*ā*), f. sleeplessness.
A-nidrita, as, ā, am, not asleep, awake.

अनिधृष्ट *a-nidhṛishṭa, as, ā, am,* unchecked, unsubdued.

अनिध्म *an-idhma, as, ā, am,* having or requiring no fuel.

अनिन *an-ina, as, ā, am,* Ved. having no master.

अनिन्दित *a-nindita, as, ā, am,* irreproachable, not despised, pious, virtuous, free.
A-nindya or *a-nindanīya, as, ā, am,* unblamable, faultless.

अनिन्द्र *an-indra, as, ā, am,* deprived of Indra; dispensing with or disregarding Indra.

अनिन्द्रिय *an-indriya, am,* n. that which is not the senses, the soul, the reason.

अनिपद्यमान *a-nipadyamāna, as, ā, am,* not falling down (to sleep), untiring.

अनिपात *a-nipāta, as,* m. (not a fall), continuance of life.

अनिपुण *a-nipuṇa, as, ā, am,* unskilled, not clever or conversant.

अनिबद्ध *a-nibaddha, as, ā, am,* not tied down, not bound, unattached, incoherent, unconnected. — *Anibaddha-pralāpin, ī, inī, i,* chattering incoherently, talking at random.

अनिबाध *a-nibādha, as, ā, am,* unobstructed, unlimited; (*as*), m. liberty.

अनिभृत *a-nibhṛita, as, ā, am,* not private, not reserved, immodest, bold, public.

अनिभृष्ट *a-nibhṛishṭa, as, ā, am,* Ved. unabated; unimpaired; undefeated. — *Anibhṛishṭa-tavi-hi, is,* m., Ved. having unabated power.

अनिभ्य *an-ibhya, as, ā, am,* not wealthy.

अनिमन् *animan, ā,* m. a mote. See *aṇiman.*

अनिमन्त्रित *a-nimantrita, as, ā, am,* uninvited. — *A-nimantrita-bhojin, ī, inī, i,* eating without being invited.

अनिमान *a-nimāna, as ā, am,* Ved. unbounded, immense.

अनिमित्त *a-nimitta, as, ā, am,* having no adequate occasion, causeless, groundless; (*am*), n. absence of an adequate cause or occasion, groundlessness. — *Animitta-tas,* ind. groundlessly. — *A-nimitta-nirākṛita, as, ā, am,* groundlessly rejected. — *Animitta-linga-nāśa, as,* m. (unaccountable loss of distinct vision); N. of an ophthalmic disease, ending in total blindness, perhaps amaurosis.

अनिमिष् *a-nimish,* f., Ved. absence of winking (only used in acc. and inst. cases). — *Animisham* or *animishā* or *animesham,* ind., Ved. without winking, i. e. vigilantly or incessantly.
A-nimisha or *a-nimesha, as, ā, am,* not winking, looking steadily, vigilant; open as eyes or flowers; (*as*), m. not winking; a god; a fish. — *Animishāksha* (°*sha-ak*°), *as, ī,* m. f. one whose eyes are fixed. — *Animishāćārya* (°*sha-āć*°), *as,* m., N. of Vṛihaspati.
Animishīya, as, ā, am, relating to those who do not wink (i. e. to the gods).

अनियत *a-niyata, as, ā, am,* not regulated, uncontrolled, not fixed, uncertain, unrestricted, irregular, casual. — *A-niyata-puṇskā,* f. a woman irregular or unchaste in conduct. — *Aniyata-vṛitti, is, is, i,* having no fixed or regular employment or income. — *Aniyatānka* (°*ta-an*°), *as,* m. (in arithm.) an indeterminate digit. — *A-niyatātman* (°*ta-āt*°), *ā,* m. one whose self or spirit is not regulated or under proper control.
A-niyama, as, m. absence of control or rule or fixed order or obligation, unsettledness; indecorous or improper conduct; uncertainty, doubt; (*as, ā, am*), having no rule, irregular.
A-niyamita, as, ā, am, having no rule or law; irregular.

अनियुक्त *a-niyukta, as, ā, am,* not appointed, not authoritative; (*as*), m. an assessor at a court who has not been formally appointed and is not entitled to vote.
A-niyogin, ī, inī, i, not attached or clinging to.

अनिर *an-ira, as, ā, am,* Ved. destitute of food (or vigour?), or of a sacrificial offering; (*ā*), f. want of food (languor?).

अनिराकरिष्णु *a-nirākarishṇu, us, us, u,* not obstructive, not censorious.
A-nirākṛita, as, ā, am, unobstructed.

अनिरुक्त *a-nirukta, as, ā, am,* unuttered, not articulated, not clearly explained, unspeakable, not plain, vague. — *Anirukta-gāna, am,* n. indistinct singing; humming (of hymns), a particular mode of chanting the Sāma-veda.

अनिरुद्ध *a-niruddha, as, ā, am,* unobstructed, ungovernable, self-willed; (*as*), m. a spy, a secret emissary (?); the son of Pradyumna, a form of Kāma, and husband of Ushā; Śiva; N. of an Arhat contemporary of Śākyamuni; N. of a descendant of Vṛishṇi; (*am*), n. the rope for fastening cattle. — *A-niruddha-patha, am,* n. an unobstructed path; the atmosphere, ether. — *A-niruddha-bhāvinī,* f. Aniruddha's wife.

अनिरूपित *a-nirūpita, as, ā, am,* not determined, undefined.

अनिर्जित *a-nirjita, as, ā, am,* unconquered, unvanquished.

अनिर्णय *a-nirṇaya, as,* m. uncertainty, want of decision.
A-nirṇīta, as, ā, am, unascertained, undetermined.
A-nirṇeya, as, ā, am, not to be decided.

अनिर्दश *a-nirdaśa* or *a-nir-daśāha* (°*śa-ah*°), *as, ā, am,* within the ten days of impurity after childbirth or a death; (*am*), ind. = preceding, used adverbially.

अनिर्दिष्ट *a-nirdishṭa, as, ā, am* (rt. *diś*), unexplained, undefined.
A-nirdeśa, as, m. absence or unsatisfactoriness of rule or direction.
A-nir-deśya or *a-nirdiśya, as, ā, am,* undefinable, inexplicable, incomparable.

अनिर्धारित *a-nirdhārita, as, ā, am,* undetermined, unascertained, undefined.
A-nirdhārya, as, ā, am, undeterminable, not to be agreed upon.

अनिर्भर *a-nirbhara, as, ā, am,* little, slight, light.

अनिर्भेद *a-nirbheda, as,* m. (the act of not blurting out), not revealing.

अनिर्मल *a-nirmala, as, ā, am,* dirty, foul, turbid.
A-nirmālyā, f. a plant (Mendicago Esculenta, Rox).

अनिर्लोचित *a-nirloćita, as, ā, am,* not carefully looked at, not considered.

अनिर्वचनीय *a-nirvaćanīya* or *a-nirvāćya, as, ā, am,* unutterable, indescribable; improper to be mentioned.

अनिर्वर्त्यमान *a-nirvartyamāna, as, ā, am,* not being brought to a close.

अनिर्वाण *a-nirvāṇa, as, ā, am,* unextinguished.

अनिर्वाह *a-nirvāha, as,* m. non-accomplishment, non-completion; inconclusiveness; insufficiency of income, the state of being straitened in means.
A-nirvāhya, as, ā, am, difficult to be managed.

अनिर्विण्ण *a-nirviṇṇa, as, ā, am,* not downcast.
A-nirvid, t, t, t, free from causes of depression.
A-nirveda, as, m. non-depression, self-reliance.

अनिर्वृत *a-nirvṛita* or *a-nirvṛitta, as, ā, am,* unaccomplished, unfulfilled; discontented; unhappy, ill at ease, unquiet, discomposed.
A-nirvṛiti or *a-nirvṛitti, is,* f. incompleteness, discontent, misery.

अनिर्वेश *a-nirveśa, as, ā, am,* destitute of employment, wretched.

अनिल *anila, as,* m. (fr. rt. *an,* cf. Irish *anal*), air or wind, considered also as a deity; one of the subordinate deities, forty-nine of whom form the class of Anilas or winds; one of the eight demi-gods, called Vasus; wind, as one of the humors or *rasas* of the body; rheumatism, paralysis, or any affection referred to disorder of the wind; N. of a Ṛishi and other persons; the letter *y*; the number forty-nine; (*ī*), f. the fifteenth Nakshatra (?). — *Anila-kumāra, ās,* m. pl. among the Jainas, a class of deities. — *Anila-ghna, as, ī, am,* or *anila-han, hā, -ghnī, ha,* or *anila-hṛit, t, t, t,* or *anilāpaha* (°*la-ap*°), *as, ā, am,* curing disorders arising from wind. — *Anila-ghnaka, as,* m. a large tree (Terminalia Belerica). — *Anila-paryaya* or *anila-paryāya, as,* m. pain and swelling of the eye-lids and outer parts of the eye. — *Anila-prakṛiti, is, is, i,* having an airy or windy nature. — *Anila-vyādhi,*

is, m. derangement of the (internal) wind. — *Anila-sakha, as*, m., N. of fire (the friend of wind). — *Anilātmaja* (°*la-āt*°), *as*, m. the son of the wind, Hanumat or Bhīma. — *Anilāntaka* (°*la-an*°), *as*, m., N. of a plant, Iṅgudī or Aṅgāra-pushpa (wind-destroying). — *Anilāmaya* (°*la-ām*°), *as*, m. morbid affection of the wind, flatulence, rheumatism. — *Anilāyana* (°*la-ay*°), *am*, n. way or course of the wind. — *Anilāśin* (°*la-āś*°), *ī, inī, i*, fasting, lit. feeding on the wind.

अनिलम्भसमाधि *a-nilambha-samādhi, is*, m. (i. e. unpropped meditation), N. of a peculiar kind of meditation among Buddhists.

अनिलयन *a-nilayana, as, ā, am*, having no (fixed) home.

अनिलोचित *a-nilocita.* See *anirlocita.*

अनिलोडित *a-nilodita, as, ā, am*, inexperienced.

अनिवर्तन *a-nivartana, as, ā, am*, not turning away, firm, steadfast; improper to be abandoned, right.

A-nivartin, ī, inī, i, not turning back, brave, not returning. — *Anivarti-tva, am*, n. not turning back, brave resistance.

अनिवारित *a-nivārita, as, ā, am*, unchecked, unimpeded, unopposed, unforbidden.

A-nivārya, as, ā, am, not to be warded off, inavertible, unavoidable, irresistible.

अनिविशमान *a-niviśamāna, as, ā, am*, Ved. not retiring to rest, restless.

अनिवृत *a-nivṛita, as, ā, am*, unchecked, not impeded.

अनिवेदित *a-nivedita, as, ā, am*, untold, unmentioned. — *Anivedita-vijñāta, as, ā, am*, known without being told.

A-nivedya, ind. not having announced.

अनिवेशन *a-niveśana, as, ā, am*, Ved. having no place of rest.

अनिश *a-niśa, as, ā, am*, Ved. nightless, i. e. sleepless, uninterrupted, incessant. — *Aniśam*, ind. incessantly.

A-niśita, as, ā, am, Ved. incessant. — *Aniśita-sarga, as, ā, am*, Ved. having an incessant flow.

अनिश्चित *a-niśćita, as, ā, am*, unascertained, not certain.

A-niśćitya, ind. not having ascertained.

अनिश्चिन्त्य *a-niśćintya, as, ā, am*, not to be comprehended (by thought), inconceivable.

अनिषङ्ग *a-nishaṅga, as, ā, am*, Ved. having no quiver, unarmed.

अनिषव्य *a-nishavya, as, ā, am*, Ved. not to be killed.

अनिषिद्ध *a-nishiddha, as, ā, am*, unprohibited, unforbidden.

A-nisheddhṛa, as, ā, am, Ved. unimpeded, unchecked.

अनिषु *an-ishu, us, us, u*, having no arrows, having bad arrows.

अनिष्कृत *a-nishkṛita, as, ā, am*, not done with, unfinished, not settled. — *Anishkṛitainas* (°*ta-en*°), *ās, ās, as*, having one's guilt not settled, i. e. unexpiated.

अनिष्ट 1. *an-ishṭa, as, ā, am* (rt. *ish*), unwished, undesirable, disadvantageous, disagreeable, unfavourable; bad, wrong, evil, unlucky, ominous; (*ā*), f. a plant, Sida Alba; (*am*), n. evil, detriment, disadvantage, calamity, crime. — *Anishṭa-graha, as*, m. an evil planet. — *Anishṭa-dushṭa-dhī, īs, īs, i*, having an evil and corrupt mind. — *Anishṭa-prasaṅga, as*, m. connection with a wrong object or a wrong argument or a wrong rule. — *Anishṭa-phala, am*, n. evil result. — *Anishṭa-śaṅkā*, f. foreboding or fear of evil or misfortune. — *Anishṭa-sūćaka, as, ikā, am*, foreboding evil, ominous. — *Anishṭa-hetu, us*, m. an evil omen. — *An-ishṭāpādana* (°*ṭa-āp*°), *am*, n. not obtaining what is desired or (fr. *anishṭa* and *āpādana*) obtaining what is not desired. — *An-ishṭāpti* (°*ṭa-āp*°), *is*, f. = preceding. — *Anishṭāśaṇsin* (°*ṭa-āś*°), *ī, inī, i*, indicating or boding evil. — *Anishṭotprekshaṇa* (°*ṭa-ut*°), *am*, n. expectation of evil.

अनिष्ट 2. *an-ishṭa, as, ā, am* (rt. *yaj*), not offered in sacrifice, not honoured with a sacrifice.

An-ishṭin, ī, m. one who does not sacrifice or has not sacrificed.

अनिष्टृत *a-nishṭṛita, as, ā, am*, Ved. unhurt, unchecked.

अनिष्ठा *a-nishṭhā*, f. unsteadfastness, unsteadiness.

अनिष्ठुर *a-nishṭhura, as, ā, am*, not harsh, not scurrilous.

अनिष्णात *a-nishṇāta, as, ā, am*, unskilled.

अनिष्पत्ति *a-nishpatti, is*, f. non-accomplishment, incompletion.

A-nishpanna, as, ā, am, imperfect, incomplete.

अनिष्पत्त्रम् *a-nish-pattram*, ind. so that the arrow does not come out (on the other side), i. e. not with excessive force.

अनिसर्ग *a-nisarga, as, ā, am*, unnatural, unnaturally affected.

अनिस्तब्ध *a-nistabdha, as, ā, am*, not rendered immoveable or stiff; not paralysed; not fixed.

अनिस्तीर्ण *a-nistīrṇa, as, ā, am*, not crossed over; not set aside; not rid of; unanswered, unrefuted. — *Anistīrṇābhiyoga* (°*ṇa-abh*°), *as*, m. (a defendant) who has not yet (by refutation) got rid of a charge.

अनीक *anīka, as, am*, m. n. (fr. rt. *an*), face; appearance, splendor; edge, point; front, row, array, march; army, forces; war, combat. — *Anīka-vat, ān*, m., Ved. having a face, or constituting the face, or occupying the front or foremost rank (epithet of Agni). — *Anīka-vidāraṇa, as*, m. (shatterer of armies), N. of a man. — *Anīka-śas*, ind. in rows or marching columns. — *Anīka-stha, as*, m. a warrior or combatant; an armed or royal guard, a sentinel; the trainer of an elephant, an elephant-driver; a mark, a sign, signal; a military drum.

Anīkinī, f. an army, a host, forces; a certain force; three Camūs or one-tenth of an Akshauhiṇī, i. e. a complete army; 2187 elephants and as many cars, 6561 horses, and 10935 foot; a lotus.

अनीक्षण *an-īkshaṇa, am*, n. not seeing or looking at.

अनीच *a-nīća, as, ā, am*, not low, decent, respectable; not pronounced with the Anudātta accent. — *A-nīćānuvartin* (°*ća-an*°), *ī, inī, i*, not keeping low company; (*ī*), m. a faithful lover or husband.

A-nīći-darśin, ī, m., N. of a Bauddha saint (?).

Anīćais, ind. not in a low voice, loudly.

अनीड *a-nīḍa, as, ā, am*, having no nest or settled abode, i. e. incorporeal; (*as*), m. an epithet of Agni or fire.

अनीति 1. *a-nīti, is*, f. impropriety, immorality, injustice; impolicy, foolish conduct, indiscretion. — *Anīti-jña, as, ā, am*, or *anīti-vid, t, t, t*, clever in immoral conduct or (fr. *a* and *nītijña*) ignorant of morality or policy, not politic or discreet.

अनीति 2. *an-īti, is*, f. freedom from a calamitous season.

अनीदृश *an-īdṛiśa, as, ī, am*, unlike, dissimilar.

अनीप्सित *an-īpsita, as, ā, am*, undesired.

अनीरसन *a-nīrasana* (*a-nir-rasana*), *as, ā, am*, not destitute of a waistband.

अनीश *an-īśa, as, ā, am*, one who has not a lord or superior, paramount; powerless, unable; (*as*), m. Vishṇu; (*ā*), f. powerlessness, helplessness. — *Anīśa-tva, am*, n. powerlessness.

An-īśvara, as, ā, am, without a superior; unchecked, uncontrolled, paramount; without power, powerless, unable; not belonging to the deity; atheistical. — *Anīśvara-tā*, f. or *anīśvara-tva, am*, n. absence of a supreme ruler. — *An-īśvara-vādin, ī*, m. an atheist, one who denies a supreme ruler of the universe.

अनीह *an-īha, as, ā, am*, listless, indifferent; (*as*), m., N. of a king of Ayodhyā.

An-īhā, f. indifference, apathy, disinclination.

An-īhita, as, ā, am, disagreeable, displeasing, unwished; (*am*), n. displeasure.

अनीळ *a-nīḷa*, Ved. See *a-nīḍa.*

अनु 1. *anu, us, vī, u.* See *aṇu.*

अनु 2. *anu, us*, m., Ved. man; N. of a king, one of Yayāti's sons; (possibly) N. of a non-Āryan tribe.

अनु 3. *anu*, ind. as a prefix to verbs and nouns, expresses after, along, alongside, lengthwise, near to, under, subordinate to, with.

(When prefixed to nouns, especially in adverbial compounds) it implies repetition, according to, severally, each by each, orderly, methodically.

(As a separable preposition, with accusative) after, along, over, near to, through, to, towards, at, according to, in order, agreeably to, in regard to.

(As a separable adverb) after, afterwards, thereupon, again, further, then, next.

अनुक *anu-ka, as, ā, am*, lustful (fr. *anu-kam*, q. v.; or, according to others, fr. 3. *anu* with affix *ka*).

अनुकथ् *anu-kath*, cl. 10. P. *-kathayati, -yitum*, to relate after (some one else); to repeat (what has been heard).

Anu-kathana, am, n. orderly narration, discourse, conversation.

Anu-kathita, as, ā, am, related, repeated.

अनुकनीयस् *anu-kanīyas, ān, asī, as*, the next youngest.

अनुकम् *anu-kam*, Caus. P. *-kāmayati, -yitum*, to desire.

Anu-ka, as, ā, am, libidinous; see s. v. above.

Anu-kāma, as, m., Ved. desire; (*as, ā, am*), according to one's desire, agreeable; (*am*), ind. as desired, at pleasure; wish after wish (?), after one's wish (?). — *Anukāma-kṛit, t, t, t*, Ved. fulfilling one's desire.

Anukāmīna, as, m. one who acts as he pleases.

अनुकम्प् *anu-kamp*, cl. 1. Ā. *-kampate, -pitum*, to sympathize with, compassionate: Caus. *-kampayati, -yitum*, = the same.

Anu-kampaka, as, m. (sympathizer), N. of a king; (*as, ā, am*), (at the close of compounds) sympathizing with, compassionating.

Anu-kampana, am, n. or *anu-kampā*, f. sympathy, compassion.

Anu-kampāyin, ī, inī, i, condoling.

Anu-kampita, as, ā, am, compassionated. — *Anu-kampitātman* (°*ta-āt*°), *ā, ā, a*, having a compassionate spirit.

Anu-kampin, ī, inī, i, sympathizing with, compassionating.

Anu-kampya or *anu-kampanīya, as, ā, am*, pitiable, worthy of sympathy; (*as*), m. an ascetic; a courier.

अनुकर्ष *anu-karsha.* See under *anu-kṛish.*

अनुकल्प *anu-kalpa.* See under **अनुक्लृप्**.

अनुकाङ्क्ष् *anu-kāṅksh*, cl. 1. P. A. *-kāṅkshati, -te, -kshitum*, to long for, desire, seek.
Anu-kāṅkshā, f. desire after.
Anu-kāṅkshin, ī, iṇī, i, longing for.

अनुकाल *anu-kāla, as, ā, am*, opportune, occasional; (*am*), ind. opportunely, occasionally, on a proper occasion.

अनुकीर्तन *anu-kīrtana*. See *anu-kṛīt*.

अनुकुञ्चित *anu-kuñćita, as, ā, am*, bent, made crooked.

अनुकुष् *anu-kush*, cl. 9. P. *-kushṇāti, -koshitum*, to pull or drag along (to lift?).

अनुकूज् *anu-kūj*, cl. 1. P. *-kūjati, -jitum*, to follow in cooing or singing or groaning.

अनुकूल *anu-kūla, as, ā, am*, following the bank (*kūla*), slope or declivity, according to the current, favourable, agreeable; conformable to; friendly, kind, well-disposed; (*as*), m. a faithful or kind and obliging husband; (*ā*), f. Croton Polyandrum; N. of a metre; (*am*), n. favour, kindness (often in an ironical sense). — *Anukūla-tā*, f. concord, good-will, favour, conformity, consent; prosperity. — *Anukūla-nāyaka, as*, m. a kind husband or lover. — *Anukūla-vāyu, us*, m. a favourable wind.
Anukūlaya, nom. P. *anukūlayati, -yitum*, to act in a friendly way.

अनुकृ *anu-kṛi*, cl. 8. P. or poet. A. *-karoti, -kurute, -kartum*, to do afterwards, to follow in doing, imitate, equal, requite, adopt: Caus. *-kārayati, -yitum*, to cause one to imitate.
Anu-kara, as, ā, am, imitating; (*as*), m. an assistant.
Anu-karaṇa, am, n. imitation, following an example; resemblance, similarity.
Anu-kartṛi, tā, trī, tṛi, an imitator, imitating; (*tā*), m. a mimic, actor, performer.
Anu-karman, a, n. imitation; a subsequent rite or ceremony.
Anu-kāra, as, m. imitation, resemblance.
Anu-kārin, ī, iṇī, i, imitating, an imitator, acting, mimicing.
Anu-kārya, as, ā, am, fit to be imitated or (dramatically) acted; (*am*), n. subsequent business; subsequent day (?).
Anu-kṛita, as, ā, am, copied, imitated, made or done like.
Anu-kṛiti, is, f. imitation, a copy, compliance.
Anu-kṛitya, as, ā, am, fit to be imitated or represented.
Anu-kriyā, f. imitation, doing anything subsequently or in like manner; a subsequent rite.
Anu-krī, f. a subsequent rite or ceremony.

अनुकृत् *anu-kṛit*, cl. 6. P. *-kṛintati, -kartitum*, to go on shattering or destroying.

अनुकृप् *anu-kṛip*, cl. 6. A., Ved. *-kṛipate*, to mourn; nom. A. *-kṛipāyate, -yitum*, to compassionate, condole with.

अनुकृष् *anu-kṛish*, cl. 1. P. *-karshati, -karshṭum* or *-krashṭum*, to drag after one's self, attract: Caus. *-karshayati, -yitum*, = the same; to subject.
Anu-karsha, as, m. or *anu-karshaṇa, am*, n. attraction, drawing; invoking, summoning by incantation; the bottom or the axle-tree of a carriage; grammatical attraction; including a subsequent in a preceding rule; lagging behind in a ceremony; delayed performance of a duty.
Anu-karshan, ā, m. the bottom of a carriage.
Anu-kṛishṭa, as, ā, am, attracted; included or implied in a subsequent rule.

अनुकॄ *anu-kṝi*, cl. 6. P. *-kirati, -karitum, -rītum*, to scatter along, to crowd: Pass. *-kīryate*, to become crowded or filled.
Anu-kīrṇa, as, ā, am, crowded.

अनुकृत् *anu-kṛīt*, cl. 10. P. *-kīrtayati, -yitum*, to relate after (or in order), to narrate.
Anu-kīrtana, am, n. act of proclaiming or publishing.

अनुक्लृप् *anu-klṛip*, cl. 1. A. *-kalpate, -kalptum, -kalptum*, to follow duly: Caus. *-kalpayati, -yitum*, to get (others) to follow or imitate duly.
Anu-kalpa, as, m. permission to adopt an alternative or substitute, as "instead of Kuśa grass you may use Dūrbā."
Anu-kalpita, as, ā, am, followed, attended.

अनुक्त *an-ukta, as, ā, am* (rt. *vać*), unuttered, unsaid, unheard of, extraordinary. — *Anukta-nimitta, am*, n. a reason which is unuttered or unheard of or extraordinary; (*as, ā, am*), having such a reason.
An-ukti, is, f. the not speaking, improper speech.

अनुक्थ *an-uktha, as, ā, am*, Ved. hymnless, not singing hymns.

अनुक्रकच *anu-krakaća, as, ā, am*, serrated, dentated like a saw.

अनुक्रन्द् *anu-krand*, cl. 1. A. *-krandate, -ditum*, to shout or cry after one.

अनुक्रम् *anu-kram*, cl. 1. P. *-krāmati, -kramitum*, to go on, go after, follow; to go through in order, enumerate, supply with an abstract or index.
Anu-krama, as, m. succession, arrangement, order, method; an index showing the successive contents of a book; (*am*), ind. in due order.
Anu-kramaṇa, am, n. proceeding methodically or in order; following.
Anu-kramaṇikā or *anu-kramaṇī*, f. a table or chapter of contents, especially of the collection of hymns &c. in Vedic books.
Anu-krānta, as, ā, am, gone over, read, or done in due order.

अनुक्रीड् *anu-krīḍ*, cl. 1. A. *-krīḍate, -ḍitum*, to play.

अनुक्रुश् *anu-kruś*, cl. 1. P. *-krośati, -kroshṭum*, to shout at: Caus. *-krośayati, -yitum*, to join in lamenting, show sympathy.
Anu-krośa, as, m. tenderness, compassion.

अनुक्षणम् *anu-kshaṇam*, ind. momentarily, perpetually, every instant.

अनुक्षत्तृ *anu-kshattṛi, tā*, m. the door-keeper's or charioteer's mate or attendant.

अनुक्षपम् *anu-kshapam*, ind. night after night.

अनुक्षर् *anu-kshar*, cl. 1. P. *-ksharati, -ritum*, to flow into or upon.

अनुक्षि *anu-kshi*, cl. 6. P., Ved. *-kshiyati, -kshetum*, to overspread, reach: Pass. *-kshiyate*, to decay or vanish gradually.

अनुक्षेत्र *anu-kshetra, am*, n. stipend (in commutation probably of the proceeds of an endowment) given to temple-servants in Orissa.

अनुखञ्ज *anu-khañja, as*, m., N. of a country.

अनुख्या *anu-khyā*, cl. 2. P., Ved. *-khyāti, -tum*, to descry.
Anu-khyāti, is, f. act of descrying or revealing or reporting.
Anu-khyātṛi, tā, m. a discoverer, revealer, reporter.

अनुगङ्गम् *anu-gaṅgam*, ind. along the Ganges.

अनुगण् *anu-gaṇ*, cl. 10. P. *-gaṇayati, -yitum*, to count over.
Anu-gaṇita, as, ā, am, counted over.
Anu-gaṇitin, ī, inī, i, one who has counted over.

अनुगम् *anu-gam*, cl. 1. P. *-gaććhati, -gantum*, to go after, follow, seek, approach, visit, arrive; to practise, observe, obey, imitate; to enter into; to die out, be extinguished: Caus. *-gamayati, -yitum*, to imitate, cause to die out.
Anu-ga, as, ā, am, going after, following, corresponding with, adapted to; a companion; a follower, a servant; (at the close of compounds) having followers, as *balānuga*, having a force following him, i. e. leader of a force or army; (*ā*), f., N. of an Apsaras.
Anu-gata, as, ā, am, followed (lit. or fig.), as by a dependant; covered (as by a dress hanging behind); following; a follower; acquired; extinguished; tallying with; (*am*), n. moderate time in music. — *Anugatārtha* (°*ta-ar*°), *as, ā, am*, having a corresponding (easily discoverable) meaning.
Anu-gatika, as, m. a follower, an imitator.
Anu-gantavya or *anu-gamya, as, ā, am*, proper to be followed (especially in death); worthy of being imitated.
Anu-gama, as, m. or *anu-gamana, am*, n. following, going after in life or death; postcremation of a widow; imitating, approaching.
Anu-gamya, as, ā, am, to be followed or imitated.
Anu-gāmin, ī, inī, i, following, a follower, a companion.
Anu-gāmuka, as, ā, am, habitually or constantly following or attending.

अनुगर्ज् *anu-garj*, cl. 1. P. *anu-garjati, -jitum*, to shout or roar after.
Anu-garjita, am, n. roaring echo.

अनुगवम् *anu-gavam*, ind. so as to suit the oxen.

अनुगवीन *anu-gavīna, as*, m. a cowherd.

अनुगा *anu-gā*, cl. 3. P. *-jigāti, -gātum*, to go after, follow, seek, be guided by.

अनुगादिन् *anu-gādin, ī, inī, i*, following in speaking, echoing.

अनुगाह् *anu-gāh*, cl. 1. A. *-gāhate, -gāhitum, -gāḍhum*, to plunge after, be immersed in.
Anu-gāḍha, as, ā, am, plunged, immersed.

अनुगिरम् *anu-giram*, ind. on the mountain.

अनुगु *anu-gu*, ind. behind the oxen or cows.

अनुगुण *anu-guṇa, as, ā, am*, having similar qualities, congenial with; according or suitable to; (*am*), ind. naturally; (*as*), m. natural peculiarity.

अनुगुप् *anu-gup*, cl. 1. P. *-gopāyati, -goptum*, to protect.
Anu-gupta, as, ā, am, protected, sheltered, concealed.

अनुगृध् *anu-gṛidh*, cl. 4. P. *-gṛidhyati, -gardhitum*, to be greedy after.

अनुगॄ *anu-gṝi*, cl. 9. P. *-gṛiṇāti, -garitum, -rītum*, Ved. to join in praising; to rejoin, answer, repeat.

अनुगै *anu-gai*, cl. 1. P. *-gāyati, -gātum*, to sing after or to (a person or a tune); to celebrate in song: Caus. *-gāpayati, -yitum*, to make one sing after or to.
Anu-gīti, is, f., N. of a metre of two verses, the first containing twenty-seven, the second thirty-two mātrās.

अनुग्र *an-ugra, as, ā, am,* not harsh or violent, mild, gentle.

अनुग्रह् *anu-grah,* cl. 9. P. *-gṛihṇāti* or Ved. *-gṛibhṇāti,* or cl. 9. A. *-gṛihṇite, -grahītum,* to follow in taking or plundering; to support; uphold; to receive, welcome; treat with kindness, favour, oblige; foster.

Anu-gṛihīta, as, ā, am, favoured, obliged.

Anu-graha, as, m. or *anu-grahaṇa, am,* n. favour, kindness, showing favour, conferring benefits, promoting or furthering a good object; assistance; facilitating by incantations; rear-guard; (in the Purāṇas) N. of the eighth or fifth creation. — *Anugraha-kātara, as, ā, am,* anxious to please or for favour. — *Anugraha-sarga, as,* m. (in Sāṅkhya phil.) creation of the feelings or mental conditions.

Anu-grahin, ī, m., Ved. proficient in magic skill.

Anu-grāhaka, as, ikā, am, favouring, furthering, facilitating; favourable, kind, gracious.

Anu-grāhita or *anu-grahita* (?), *as, ā, am,* favoured.

Anu-grāhin, ī, iṇī, i, gracious, favourable.

Anu-grāhya, as, ā, am, fit or deserving to be favoured or furthered.

Anu-jighṛikshā, f. desire to show favour or kindness.

अनुग्रामम् *anu-grāmam,* ind. village after village.

अनुग्रासक *anu-grāsaka, as,* m. a mouthful (of boiled rice), the equivalent of a mouthful.

अनुघट्ट् *anu-ghaṭṭ,* cl. 10. P. *-ghaṭṭayati, -yitum,* to stroke, rub lengthwise.

अनुघुष् *anu-ghush,* cl. 1. P., Ved. *-ghoshati, -shitum,* to name aloud.

अनुचक्ष् *anu-ćaksh,* cl. 2. A., Ved. *-ćashṭe, -ćashṭum,* to look at or up to.

अनुचर् *anu-ćar,* cl. 1. P. *-ćarati, -ritum,* to walk or move after or along, to follow, pursue, traverse, seek after; to follow out, adhere to, attend, to behave: Caus. *-ćārayati, -yitum,* to let or cause to traverse.

Anu-ćara, as, ī, am, following, attending; (*as*), m. companion, follower, servant; (*ā* or *ī*), f. a female attendant.

Anu-ćāraka, as, m. a follower, attendant; (*ā*), f. a female follower or attendant.

Anu-ćārin, ī, iṇī, i, following, attending.

अनुचर्चि *anu-ćarći, is, is, i,* Ved. reciting or repeating (in a chorus).

अनुचि 1. *anu-ći,* cl. 5. P. *-ćinoti, -ćetum,* to set or place along or in regular order.

1. *anu-ćita, as, ā, am,* set or placed along or lengthwise or in rows.

अनुचि 2. *anu-ći,* cl. 3. P., Ved. *-ćiketi,* to remember.

अनुचित 2. *an-ućita, as, ā, am,* improper, wrong, unusual, strange. — *Anućitārtha* (°*ta-ar*°), *as,* m. an unusual meaning.

अनुचिन्त् *anu-ćint,* cl. 10. P. *-ćintayati, -yitum,* to meditate, consider, recal to mind: Caus. to make to consider.

Anu-ćintā, f. or *anu-ćintana, am,* n. thinking of, meditating upon, recalling, recollecting; anxiety.

Anu-ćintita, as, ā, am, recollected, recalled, thought of.

अनुच्च *an-ućća, as, ā, am,* not high, low, humble.

An-uććais, ind. not aloud, in a low voice.

अनुच्चार *an-uććāra,* non-pronunciation, skipping words. See *uć-ćar.*

अनुच्छाद *anu-ććhāda, as,* m. (fr. rt. *ćhad* with *anu*), a garment which hangs down, or probably that part of the lower garment which hangs down in front from the waist to the feet.

अनुच्छित्ति *an-uć-ćhitti, is,* f. or *an-uć-ćheda, as,* m. (rt. *ćhid* with *ud*), not cutting off, non-extirpation, non-destruction, indestructibility. — *Anuć-ćhitti-dharman, ā, ā, a,* possessing the virtue (or law) of being indestructible.

1. *an-uć-ćhindat, an, atī, at,* not destroying.

An-uć-ćhinna, as, ā, am, not cut off, unextirpated, undestroyed.

An-uć-ćhedya, as, ā, am, indestructible, not severable.

अनुच्छिद् *anu-ććhid* (*anu-ćhid*), cl. 7. P. *-ććhinatti, -ććhettum,* to cut along or lengthwise.

2. *anu-ććhindat, an, atī, at,* cutting lengthwise.

अनुच्छिष्ट *an-uććhishṭa, as, ā, am* (rt. *śish* with *ud*), not rejected, pure (by austerity and devotion).

अनुच्छो *anu-ććho* (*anu-ćho*), cl. 4. P. *-ćhyati, -ćhātum,* to cut open or cut up.

अनुजन् *anu-jan,* cl. 4. A. *-jāyate, -janitum,* to follow in being born or produced or arising; to take after (one's parents).

Anu-ja, as, ā, am, born after, later, younger; (*as*), m. a younger brother, a cadet; N. of a plant, also called Trāyamāṇa; (*am*), n., N. of a plant, also called Prapauṇḍarīka; (*ā*), f. a younger sister.

Anu-janman, ā, m. a younger brother, younger.

Anu-jāta, as, ā, am, after-born, later, younger; taking after (the parents); after teething (?); born again, i. e. invested with the sacred cord; (*as*), m. a younger brother; (*ā*), f. a younger sister.

अनुजनम् *anu-janam,* ind. according to people, popularly.

अनुजप् *anu-jap,* cl. 1. P. *-japati, -pitum,* to follow or imitate in muttering.

अनुजल्प् *anu-jalp,* cl. 1. P. *-jalpati, -pitum,* to follow in talking; A. *-jalpate,* to entertain by conversation.

अनुजागृ *anu-jāgṛi,* cl. 2. P. *-jāgarti, -jāgaritum,* to watch as an attendant.

अनुजि *anu-ji,* cl. 1. P. *-jayati, -jetum,* to subdue: Desid. *-jigīshate,* to be desirous of subduing.

अनुजिघृक्षा *anu-jighṛikshā.* See under *anu-grah.*

अनुजीव् *anu-jīv,* cl. 1. P. *-jīvati, -vitum,* to follow or imitate in living; to live for any one; to live by or upon something; to live submissively under: Caus. *-jīvayati, -yitum,* to restore to life.

Anu-jīvin, ī, inī, i, living by or upon; dependent; (*ī*), m. a dependent, follower. — *Anujīvi-sāt-kṛita, as, ā, am,* made wholly subservient.

Anu-jīvya, as, ā, am, to be followed in living.

अनुजुष् *anu-jush,* cl. 6. A., Ved. *-jushate, -joshitum,* to seek.

अनुजॄ *anu-jṝī,* cl. 4. P. *-jīryati,* or cl. 1. P., Ved. *-jarati, -jaritum, -rītum,* to follow in getting old or decaying.

Anu-jīrṇa, as, ā, am, grown old or decayed after or in consequence of.

अनुज्झत् *an-ujjhat, an, antī* or *atī, at,* not quitting, not leaving.

An-ujjhita, as, ā, am, undiminished, unimpaired, not left or lost.

अनुज्ञा 1. *anu-jñā,* cl. 9. P. rarely A. *-jānāti, -jānīte, -jñātum,* to permit, grant, allow, consent; to excuse, forgive; to authorize; to allow one to take leave, dismiss, bid farewell; to entreat; to behave kindly: Caus. *-jñāpayati, -yitum,* to request, ask permission, ask for leave, to take leave: Desid. *-jijñāsati* or *-te,* to be willing to grant.

2. *anu-jñā,* f. or *anu-jñāna, am,* n. assent, assenting, permission; leave to depart; allowance made for faults; an order or command. — *Anujñā-prārthanā* or *anujñaishaṇā* (°*jñā-esh*°), f. asking permission, taking leave.

Anu-jñāta, as, ā, am, assented to, permitted, allowed; ordered, directed, instructed; accepted; authorized, honoured; allowed to depart, dismissed.

Anu-jñāpaka, as, m. one who commands or enjoins.

Anu-jñāpana, am, n. or *anu-jñapti, is,* f. authorization; issuing an order or permission.

अनुज्येष्ठ *anu-jyeshṭha, as, ā, am,* next eldest; (*am*), ind. after the eldest, according to seniority.

अनुतक्ष् *anu-taksh,* cl. 1. P., Ved. *-takshati, -kshitum, -tashṭum,* to sharpen or stimulate by offerings.

अनुतन् *anu-tan,* cl. 8. P. *-tanoti, -tanitum,* to extend along, to carry on, continue, develop.

अनुतप् *anu-tap,* cl. 1. P. *-tapati, -taptum,* to heat, to vex, annoy: Pass. *-tapyate* or poet. *-tapyati,* to suffer afterwards, repent; to desiderate, miss: Caus. *-tāpayati, -yitum,* to distress.

Anu-tapta, as, ā, am, heated; filled with regret.

Anu-tāpa, as, m. repentance, heat.

Anu-tāpana, as, ī, am, occasioning remorse, repentance or sorrow.

Anu-tāpin, ī, inī, i, penitent, regretting.

अनुतर *anu-tara.* See *anu-tṝī* below.

अनुतर्क् *anu-tark,* cl. 10. P. or poet. A. *-tarkayati, -te, -yitum,* to follow in thought, to regard as or take for.

अनुतर्ष *anu-tarsha, as,* m. thirst, wish, desire; a drinking vessel, one used for drinking spirituous liquors.

Anu-tarshaṇa, am, n. a vessel from which spirituous liquor is drunk; distributing liquor.

अनुतिलम् *anu-tilam,* ind. grain after grain (of Sesamum), i. e. very minutely or by grains.

अनुतिष्ठमान *anu-tishṭhamāna.* See *anu-shṭhā.*

अनुतुन्न *anu-tunna, as, ā, am* (rt. *tud*), Ved. depressed or repressed (in sound), muffled.

अनुतूलय *anu-tūlaya,* nom. P. *-tūlayati, -yitum,* to rub lengthwise (with a brush or cotton ?).

अनुतृद् *anu-tṛid,* cl. 7. P. *-tṛiṇatti, -tarditum,* to let go, let out; split, sever, open.

अनुतृप् *anu-tṛip,* cl. 4. A. *-tṛipyate, -tarpitum, -tarptum, -traptum,* to take one's fill (or refreshment) after or later than another.

अनुतॄ *anu-tṝī,* cl. 1. P. *-tarati, -ritum* or *-rītum,* to follow across or to the end; to stretch lengthwise or prostrate: Pass. *-tīryate,* to be laid or lay one's self lengthwise.

Anu-tara, am, n. fare, freight.

अनुत्क *an-utka, as, ā, am,* free from regret, not regretting, self-complacent, not repenting of.

अनुत्कर्ष *an-utkarsha, as,* m. inferiority, non-elevation.

अनुत्त *a-nutta, as, ā, am,* Ved. not cast down, invincible; (or, not moistened, = *an-utta* ?). — *Anutta-manyu, us,* m. of invincible wrath, i. e. Indra.

अनुत्तम *an-uttama, as, ā, am,* unsurpassed, incomparably the best or chief, excellent; not the best; (in gram.) not used in the *uttama* or first person. — *An-uttamāmbhas* (°*ma-am*°), *as,* n. (in Sāṅkhya phil.) indifference to and consequent absti-

nence from sensual enjoyment, as fatiguing. — *Anuttamāmbhasika, am,* n. indifference to and abstinence from sensual enjoyment as involving injury to external objects.

अनुत्तर *an-uttara, as, ā, am,* chief, principal; best, excellent; without a reply, unable to answer, silent; fixed, firm; low, inferior, base; south, southern; (*am*), n. a reply which is coherent or evasive and therefore held to be no answer; (*as*), m. a class of gods among the Jainas. — *Anuttara-yoga-tantra, am,* n. title of the last of the four Bauddha-tantras. — *An-uttaropapātika* (°*ra-up*°), *ās,* m. pl. the same class of gods. — *Anuttaropapātika-daśā, ās,* f. pl. title of a book treating of those gods.

अनुत्तान *an-uttāna, as, ā, am,* lying with the face towards the ground; not supine.

अनुत्थान *an-utthāna, am,* n. (rt. *sthā*), the not rising, want of exertion.

An-utthita, as, ā, am, not risen, not grown up (as grain).

अनुत्पत्ति *an-utpatti, is,* f. failure, non-production; (*is, is, i*), or *an-utpattika, as, ī, am,* not (yet) produced. — *Anutpattika-dharma-kshānti, is,* f. (with Buddhists) acquiescence in the state (and moral condition) which is still future, preparation for a future state. — *Anutpatti-sama, as, ā,* m. f. (in Nyāya phil.) arguing against a thing by trying to show that nothing exists from which it could spring.

An-utpanna, as, ā, am, unborn, unproduced; uneffected, unaccomplished.

An-utpāda, as, m. the not coming into existence; the not taking effect. — *Anutpāda-kshānti, is,* f. acquiescence in not having to undergo another birth.

An-utpādana, am, n. not producing, non-production.

An-utpādya, as, ā, am, not to be produced or created, i. e. eternal.

अनुत्साह *an-utsāha, as,* m. want of adequate effort; want of energy or determination; listlessness; (*as, ā, am*), deficient in determination. — *Anutsāha-tā,* f. want of determination.

अनुत्सुक *an-utsuka, as, ā, am,* not eager, calm, retiring; moderate. — *Anutsuka-tā,* f. moderateness.

अनुत्सूत्र *an-utsūtra, as, ā, am,* not anomalous.

अनुत्सेक *an-utseka, as,* m. absence of arrogance or highmindedness.

An-utsekin, ī, inī, i, not arrogant or puffed up.

अनुदक *an-udaka, as, ā, am,* waterless.

अनुदग्र *an-udagra, as, ā, am,* not lofty, low; not projecting.

अनुदय *an-udaya, as,* m. non-rising, the not rising (of a luminary).

1. *an-udita, as, ā, am,* not risen, not appeared. (For 2. *an-udita,* see next column.)

अनुदर *an-udara, as, ā, am,* thin, lank.

अनुदह् *anu-dah,* cl. 1. P. *-dahati, -dagdhum,* to burn over again, to burn up.

अनुदा *anu-dā,* cl. 3. P. *-dadāti, -dātum,* to give back, restore, give way, yield, grant, remit; to pay one out (?).

Anu-da, as, ā, am, Ved. yielding, emulating others in giving, a follower.

Anu-datta, as, ā, am, granted, remitted, given back.

Anu-deya, as, ā, am, to be given back or restored.

Anu-deyī, f., Ved. restitution; a female follower or companion.

अनुदात्त *an-udātta, as, ā, am,* not raised, not elevated, not pronounced with the Udātta accent, grave; accentless, having the neutral general tone neither high nor low: the term *Anudātta* is used by Pāṇini both for the grave or non-elevated accent (explained by him as *sannatara,* q. v.) which immediately precedes the Udātta, and also for the general accentless, neutral tone, neither high nor low, explained as *eka-śruti,* i. e. the one monotonous ordinary intonation which belongs to the generality of syllables in a sentence; (*as*), m. one of the three accents to be observed in reading the Vedas, the grave accent. — *Anudātta-tara, as,* m. more than Anudātta, still lower in sound than Anudātta, i. e. the *very* Anudātta accent (or a syllable having this accent) which immediately precedes a syllable having the Udātta or Svarita accent, and is therefore more depressed than the ordinary Anudātta. — *Anudāttādi* (°*ta-ād*°), n. (in gram.) a nominal base of which the first syllable is Anudātta. — *Anudāttet* (°*ta-it*°), *t,* m. a verbal root having for its Anubandha the Anudātta accent to indicate that it takes the Ātmane-pada terminations only; also *anudāttopadeśa.* — *Anudāttodaya* (°*ta-ud*°), *am,* n. a syllable immediately preceding the Anudātta accent.

अनुदार 1. *an-udāra, as, ā, am,* niggardly, mean; liberal, munificent.

अनुदार 2. *anu-dāra, as, ā, am,* adhered to or followed by a wife.

अनुदित 2. *an-udita, as, ā, am,* unsaid, unuttered, interdicted (see 1. *an-udita* under *an-udaya*).

अनुदिनम् *anu-dinam* or *anu-divasam,* ind. daily, every day.

अनुदिश् *anu-diś,* cl. 6. P. *-diśati, -deshṭum,* to point out, to assign.

Anu-diśam, ind. in every quarter.

Anu-deśa, as, m. a rule or injunction, especially one that points back to a previous rule; reference to something prior.

Anu-deśin, ī, inī, i, pointing back, referring back; being the object of an Anudeśa.

अनुदृभ् *anu-dṛibh,* cl. 6. P., Ved. *-dṛibhati, -darbhitum,* to make into bundles or chains.

अनुदृश् *anu-dṛiś,* cl. 1. P. *-paśyati, -drashṭum,* to survey, behold; to keep in view or in mind, to foresee: Caus. P. *-darśayati, -yitum,* to show, tell, teach: Pass. *-dṛiśyate,* to become or be visible.

Anu-darśana, am, n. consideration, regard, reference.

Anu-darśin, ī, inī, i, considering, foreseeing.

Anu-dṛishṭi, is, f., N. of the ancestress of Ānudṛishṭineya.

An-udrashṭavya, as, ā, am, capable of being observed, visible.

अनुदॄ *anu-dṝī,* Pass. *-dīryate,* to break through after (another); to be scattered or confused (in consequence of the confusion of others).

अनुदेहम् *anu-deham,* ind. behind the body.

अनुदैर्घ्य *anu-dairghya, as, ā, am,* longitudinal.

अनुद्गीर्ण *an-udgīrṇa, as, ā, am,* not vomited forth, not disdained; not spurned.

अनुद्धत *an-uddhata, as, ā, am* (rt. *han*), not lifted up, humble, unsurpassed, unequalled, unopposed.

अनुद्धरण *an-uddharaṇa, am,* n. (rt. *hṛi*), non-removal; not offering, not establishing or proving.

An-uddhāra, as, m. non-partition, not taking a share; non-removal.

An-uddhṛita, as, ā, am, non-removed, not taken away; uninjured, undestroyed; unoffered; undivided, unpartitioned; unestablished, unproved. — *An-uddhṛitābhyastamaya* (°*ta-abh*°), *as,* m. sunset (*abhyastamaya*), taking place whilst the Āhavanīya fire continues (*an-uddhṛita*) unremoved from the Gārhapatya.

अनुद्भट *an-udbhaṭa, as, ā, am,* not exalted, unassuming.

अनुद्य *an-udya, as, ā, am,* unutterable.

अनुद्यत *an-udyata, as, ā, am* (rt. *yam*), inactive, idle, destitute of perseverance.

अनुद्योग *an-udyoga, as,* m. absence of exertion or effort, inactivity, laziness.

An-udyogin, ī, inī, i, inactive, lazy, indifferent.

अनुद्र *an-udra, as, ā, am,* waterless.

अनुद्रु *anu-dru,* cl. 1. P. *-dravati, -drotum,* to run after, follow; accompany; to pursue.

Anu-druta, as, ā, am, followed, pursued; (*am*), n. a measure of time in music, half a Druta, or one-fourth of a Mātrā or of the time taken to articulate a short vowel.

अनुद्वाह *an-udvāha, as,* m. non-marriage, celibacy.

अनुद्विग्न *an-udvigna, as, ā, am,* free from apprehension or perplexity, easy in mind.

An-udvega, as, ā, am, free from anxiety; (*as*), m. freedom from uneasiness. — *An-udvega-kara, as, ī, am,* not causing apprehension, not overawing.

अनुधा *anu-dhā,* cl. 3. P. *-dadhāti, -dhātum,* to welcome, receive kindly.

अनुधाव् 1. *anu-dhāv,* cl. 1. P. *-dhāvati, -vitum,* to run after, to run up to.

Anu-dhāvat, an, antī, at, running after.

1. *anu-dhāvana, am,* n. chasing, pursuing, running after; close pursuit of any object, going after a mistress.

Anu-dhāvita, as, ā, am, pursued, run after, literally or figuratively.

अनुधाव् 2. *anu-dhāv,* cl. 1. P. A. *-dhavati, -te, -vitum,* to cleanse.

2. *anu-dhāvana, am,* n. cleansing, purification.

अनुध्यै *anu-dhyai,* cl. 1. P. *-dhyāyati, -dhyātum,* to consider attentively, to think of, to muse, to be anxious.

Anu-dhyāna, am, n. meditation, religious contemplation, solicitude.

Anu-dhyāyin, ī, inī, i, contemplating, meditating.

अनुनद् *anu-nad,* cl. 1. P. *-nadati, -ditum,* to sound towards, (with acc.): Caus. P. *-nādayati, -yitum,* to make resonant or musical.

Anu-nāda, as, m. sound, vibration, reverberation, echo.

Anu-nādita, as, ā, am, made to resound.

Anu-nādin, ī, inī, i, resounding, echoing, resonant.

अनुनम् *anu-nam,* cl. 1. P. *-namati, -nantum,* to incline to.

अनुनय *anu-naya, anu-nayin,* &c. See *anu-nī.*

अनुनासिक *anu-nāsika, as, ā, am,* nasal, uttered through the nose (as one of the five nasal consonants, or a vowel, or the three semivowels *y, v, l,* under certain circumstances; in the case of vowels and semivowels, the mark ँ is used to denote this nasalization); the nasal mark ँ; (*am*), n. a nasal twang. — *Anunāsika-tva, am,* n. nasality. — *Anunāsika-lopa, as,* m. dropping of a nasal sound or letter. — *Anunāsikātva* (°*ka-āt*°), *am,* n. nasal pronunciation of *ā.* — *Anunāsikādi* (°*ka-ādi*), *is,* m. a compound letter commencing with a nasal. — *Anunāsikānta* (°*ka-an*°), *as,* m. a radical ending in a nasal. — *Anunāsikopadha* (°*ka-up*°), *as, ā, am,* having a nasal penultimate; succeeding a syllable with a nasal sound.

अनुनिक्रम् *anu-ni-kram*, cl. 1. P. *-krāmati, -kramitum*, to follow in the steps.

अनुनिक्ष् *anu-niksh*, cl. 1. P., Ved. *-nikshati, -kshitum*, to pierce along.

अनुनितुद् *anu-ni-tud*, cl. 6. P. *-tudati, -tottum*, to wound with a stab, to goad.

अनुनिपद् *anu-ni-pad*, cl. 4. A. *-padyate, -pattum*, to lie down by the side of.

अनुनिर्जिहान *anu-nir-jahāna, as, ā, am* (rt. *hā*), proceeding out of (?).

अनुनिर्दह् *anu-nir-dah*, cl. 1. P. *-dahati, -dagdhum*, to burn down in succession.

अनुनिर्देश *anu-nirdeśa, as*, m. description or relation following a previous model.

अनुनिर्वाप *anu-nirvāpa, as*, m. subsequent libation (with clarified butter).

Anu-nirvāpyā, f. ceremony connected with this subsequent libation.

अनुनी *anu-nī*, cl. 1. P. *-nayati, -netum*, to bring near, to lead after; to persuade, induce, win over, conciliate, to coax, pacify, supplicate.

Anu-naya, as, m. conciliation, salutation, courtesy, civility, showing respect or adoration to a guest or a deity; humble entreaty or supplication, reverential deportment; regulation of conduct, discipline, tuition; (*as, ā, am*), conciliatory, kind; (*um*), ind. fitly, becomingly. — *Anunaya-pratigha-prahāṇa, am*, n. (with Buddhists) abandoning the obstacles to conciliatory behaviour. — *Anunayāmantraṇa* (°*ya-ām*°), *am*, n. conciliatory address.

Anu-nayamāna, as, ā, am, conciliating, honouring, showing respect.

Anu-nayin, ī, inī, i, courteous, humble, supplicating.

Anu-nāyaka, as, ikā, am, submissive, humble.

Anu-nāyikā, f. a female character, subordinate to a *nāyikā* or leading female character in a drama.

Anu-ninīshu, us, us, u, desirous of conciliating or gratifying.

Anu-nīta, as, ā, am, trained, disciplined, obtained, acquired, taught, respected; pleased, pacified, appeased, humbly entreated.

Anu-nīti, is, f. conciliation, courtesy, supplication.

Anu-neya, as, ā, am, easily conciliated.

अनुनु *anu-nu* or *-nū*, cl. 6. and cl. 2. P., Ved. *-nuvati* or *-nauti, -navitum* or *-nuvitum*, to praise again and again: Intens. *-nonavītī*, to cheer after.

अनुनृत् *anu-nṛit*, cl. 4. P. *-nṛityati, -nartitum*, to dance after (with acc.); to dance before (with acc.).

अनुन्नत *an-unnata, as, ā, am*, not elevated, not lifted up. — *Anunnata-gātra, as, ā, am*, (with Buddhists) having limbs that are not too stout, prominent or protuberant. — *Anunnatānata* (°*ta-ān*°), *as, ā, am*, not raised nor lowered, level.

अनुन्मत्त *an-unmatta* or *an-unmadita* or *an-unmāda, as, ā, am*, sane, sober, not wild, not mad.

अनुप *anupa, as, ā, am*, watery, marshy; see *anūpa*. — *Anupa-ja* or better *anūpa-ja, am*, n. ginger (in its undried state).

अनुपकारिन् *an-upakārin, ī, iṇī, i*, not assisting, disobliging, ungrateful, not making a return for benefits received; unserviceable, useless.

An-upakṛita, as, ā, am, unassisted.

अनुपक्षित *an-upakshita, as, ā, am*, uninjured, undestroyed.

अनुपगीत *an-upagīta, as, ā, am*, not praised or celebrated (?); not accompanied in singing (?); (*am*), ind. so that no other person accompanies in singing.

अनुपघातार्जित *an-upaghātārjita* (°*ta-arj*°), *as, ā, am*, acquired without detriment (to the paternal estate).

An-upaghnat, an, atī, at, not detrimental (to the paternal estate).

अनुपच् *anu-pać*, cl. 1. P. *-paćati, -paktum*, to make ripe by degrees: Pass. *-paćyate*, to become ripe by degrees.

अनुपजीवनीय *an-upajīvanīya, as, ā, am*, yielding (or granting) no livelihood; having no livelihood.

अनुपठ् *anu-paṭh*, cl. 1. P. *-paṭhati, -ṭhitum*, to say after, repeat.

Anu-paṭhita, as, ā, am, read through (aloud), recited.

Anu-paṭhitin, ī, m. (one who has read through or recited), proficient.

अनुपत् *anu-pat*, cl. 1. P. *-patati, -titum*, to fly to (with acc.); fly after, run after, go after, follow: Caus. *-pātayati, -yitum*, to fly to; to throw a person down together with oneself.

Anu-patana, am, n. falling on or upon; following; (in mathem.) proportion.

Anu-patita, as, ā, am, fallen, descended; followed.

Anu-pāta, see s. v.

अनुपति *anu-pati*, ind. after the husband.

अनुपथ *anu-patha, as, ā, am*, following the road; having favourable roads?; (*as*), m. a road; (*am*), ind. along the road.

अनुपद् 1. *anu-pad*, cl. 4. A. *-padyate, -pattum*, to follow, attend, be fond of; to enter; to enter upon; to notice, understand; to handle.

2. *anu-pad, t, t, t*, Ved. coming to pass; or (*t*), f. food (?).

Anu-pada, as, ā, am, following closely; (*as*), m., N. of a man or tribe; (*am*), n. a chorus, burden of a song or words sung again after regular intervals; (*am*), ind. step by step, word for word; on the heels of, close behind or after. — *Anupada-sūtra, am*, n. title of a commentary explaining the text (of a Brāhmaṇa) word for word.

Anu-padavī, f. a way.

Anu-padin, ī, m. a searcher, an inquirer, one who follows or seeks for.

Anupadīnā, f. a boot, a buskin.

अनुपदस्वत् *an-upadasvat, ān, atī, at*, Ved. not drying up, not decaying (?).

अनुपदिष्ट *an-upadishṭa, as, ā, am*, untaught, uninstructed.

An-upadeshṭṛi, ṭā, m. one who does not point out or teach.

अनुपध *an-upadha, as*, m. (having no penultimate), a letter or syllable (as a sibilant or *h*) when not preceded by another.

अनुपधिशेष *an-upadhi-śesha, as*, m. that in which there is no longer a condition of individuality (?).

अनुपनाह *an-upanāha, as*, m. (with Buddhists) want of close attachment or adherence (?).

अनुपन्यस्त *an-upanyasta, as, ā, am*, not laid down clearly, not established.

An-upanyāsa, as, m. failure of proof or determination, uncertainty, doubt.

अनुपपत्ति *an-upapatti, is*, f. non-accomplishment, failure, inconclusive argumentation; irrelevancy, inapplicability, impossibility, insufficiency of means, penury, adversity.

An-upapanna, as, ā, am, not done, unaccomplished, uneffected; unproved, undemonstrated; irrelevant, inconclusive, inapplicable, impossible, inadequately supported.

An-upapādaka, ās, m. pl. (having no material parent), N. of a class of Buddhas, called Dhyāni-buddhas.

अनुपप्लव *an-upaplava, as, ā, um*, free from any overwhelming calamity.

An-upapluta, as, ā, am, not overwhelmed (with calamity).

अनुपबाध *an-upabādha, as, ā, am*, Ved. unobstructed, unimpaired.

अनुपभुक्त *an-upabhukta, as, ā, am*, unenjoyed, unpossessed.

An-upabhujyamāna, as, ā, am, not being enjoyed.

अनुपम *an-upama, as, ā, am*, incomparable, matchless; excellent, best; (*ā*), f. the female elephant of the south-east or of the north-east. — *Anupama-mati, is*, m., N. of a contemporary of Śākya-muni.

An-upamita, as, ā, am, uncompared, matchless.

An-upameya, as, ā, am, incomparable.

अनुपमर्दन *an-upamardana, am*, n. non-demolition or refutation of a charge.

अनुपयुक्त *an-upayukta, as, ā, am*, unsuited, unsuitable, improper; useless, unserviceable.

An-upayoga, as, m. unserviceableness, uselessness.

An-upayogin, ī, inī, i, unsuitable, useless.

अनुपरत *an-uparata, as, ā, am*, uninterrupted, not stopped.

अनुपरापत् *anu-parā-pat*, cl. 1. P. *-patati, -titum*, to fly or hasten by the side of another.

अनुपरिकॄ *anu-pari-kṝi*, cl. 6. P. *-kirati, -karitum, -rītum*, to scatter alongside, to bestrew.

अनुपरिक्रम् *anu-pari-kram*, cl. 1. P. *-krāmati, -kramitum*, to walk round in order, to make the circuit of, visit in a regular round.

अनुपरिगा *anu-pari-gā*, cl. 3. P. *-jigāti, -gātum*, to make the round of, traverse.

अनुपरिणी *anu-pari-ṇī* (*-nī*), cl. 1. P. *-ṇayati, -ṇetum*, to lead or carry about.

अनुपरिधि *anu-paridhi*, ind. along or at the three Paridhis of the sacrificial fire.

अनुपरिश्रित् *anu-pariśrit*, ind. along or at the surrounding fence.

अनुपरी *anu-parī* (*-pari-i*), cl. 2. P. *-paryeti, -tum*, to follow in going round, to make the round of.

अनुपरे *anu-pare* (*-parā-i*), cl. 2. P. *-paraiti, -tum*, to follow in walking off.

अनुपर्यागा *anu-pary-ā-gā*, cl. 3. P. *-jigāti, -gātum*, to revolve, accomplish a revolution.

अनुपर्ये *anu-parye* (*-pari-ā-i*), cl. 2. P. *-paryaiti, -tum*, to make the whole round of.

अनुपलक्षित *an-upalakshita, as, ā, am*, untraced, unperceived, unmarked, undiscriminated.

An-upalakshya, as, ā, am, not to be traced. — *Anupalakshya-vartman, ā, ā, a*, having ways (or a way) that cannot be traced.

अनुपलब्ध *an-upalabdha, as, ā, am*, unobtained, unperceived, unascertained.

An-upalabdhi, is, f. non-perception, non-recognition. — *Anupalabdhi-sama, as, ā*, m. f. sophism, trying to establish a fact (e. g. the reality and eternity of sound) from the impossibility of perceiving the non-perception of it.

An-upalabhyamāna, as, ā, am, not being perceived.

An-upalambha, as, m. non-perception.

An-upalambhana, am, n. want of apprehension or knowledge.

अनुपवीतिन् *an-upavītin, ī,* m. one who does not wear the sacred cord, uninvested with the sacrificial thread.

अनुपशय *an-upaśaya, as,* m. any aggravating thing or circumstance that increases a disease.

अनुपशान्त *an-upaśānta, as, ā, am,* not calm; (*as*), m., N. of a Buddhist mendicant.

अनुपश्य *anu-paśya, as, ā, am,* following with his looks, keeping in view or in mind.

अनुपसर्ग *an-upasarga, as,* m. a word that is not an Upasarga, that has not the force of one, that is destitute of one; that which needs no additions or supplements (as a divine being).

अनुपसेचन *an-upasećana, as, ā, am,* having nothing (e.g. no sauce) for moistening.

अनुपस्कृत *an-upaskṛita, as, ā, am,* unfinished, unpolished; not cooked, i.e. genuine, blameless; unrequited.

अनुपस्थान *an-upasthāna, am,* n. absence, the not being at hand.

An-upasthāpana, am, n. not producing, not offering, not placing; not having ready or at hand.

An-upasthāpayat, an, antī, at, not presenting, not having at hand.

An-upasthāpita, as, ā, am, not ready, not at hand, not offered or produced.

An-upasthāyin, ī, inī, i, absent, distant.

An-upasthita, as, ā, am, not come near, not present, not at hand, not current; (*am*), n. a word not *upasthita* (q. v.) in the grammatical sense of that term.

An-upasthiti, is, f. absence, not being at hand.

अनुपहत *an-upahata, as, ā, am,* unimpaired, unvitiated; not rendered impure. — *An-upahata-krushṭa, as, ā, am,* (with Buddhists) neither affected by injury nor by anger.

अनुपहूत *an-upahūta, as, ā, am,* not called upon or invited; not called upon aloud; not accompanied with invitations.

अनुपा 1. *anu-pā,* cl. 1. P. *-pibati, -pātum,* to drink after or thereupon, follow in drinking, drink at: Caus. *-pāyayati, -yitum,* to cause to drink afterwards.

Anu-pāna, am, n. a fluid vehicle in medicine; drink taken with or after medicine; drink close at hand.

Anu-pānīya, am, n. drink close at hand; (*as, ā, am*), fit to be drunk after; serving as a liquid vehicle of medicine.

अनुपा 2. *anu-pā,* Caus. P. A. *-pālayati, -te, -yitum,* to preserve, keep.

Anu-pālana, am, n. preserving, keeping up.

Anu-pālayat, an, antī, at, keeping, maintaining.

Anu-pālin, ī, inī, i, preserving, keeping up.

Anu-pālu, n., N. of a plant, wild Calladium (?).

अनुपाकृत *an-upākṛita, as, ā, am,* not rendered fit for sacrificial purposes. — *Anupākṛita-māṅsa, am,* n. flesh of an animal not prepared for sacrifice.

अनुपाख्य *an-upākhya, as, ā, am,* not clearly discernible.

अनुपात *anu-pāta, as,* m. falling subsequently upon, alighting or descending upon in succession; following; going, proceeding in order, or as a consequence; a degree of latitude opposite to one given, the Antœci (?); proportion (in arithm.); arithmetical progression, rule of three.

Anu-pātaka, am, n. a heinous crime, as falsehood, fraud, theft, adultery.

Anu-pātam, ind. in succession.

Anu-pātin, ī, inī, i, following as a consequence or result.

अनुपान *anu-pāna.* See s. v. 1. *anu-pā.*

अनुपानत्क *an-upānatka, as, ā, am,* shoeless.

अनुपायिन् *an-upāyin, ī, inī, i,* not using means or expedients.

अनुपार्श्व *anu-pārśva, as, ā, am,* lateral; along or by the side.

अनुपावृत्त *an-upāvṛitta, ās,* m. pl., N. of a people.

अनुपासन *an-upāsana, am,* n. want of attention to.

An-upāsita, as, ā, am, not attended to, neglected.

अनुपुरुष *anu-purusha, as,* m. the before-mentioned man, a follower.

अनुपुष्प *anu-pushpa, as,* m. a kind of reed (Saccharum Sara Roxb.).

अनुपूर्व *anu-pūrva, as, ā, am,* regular, orderly, successive, from the preceding. *Anupūrveṇa* or *anupūrva-śas,* ind. in regular order or succession, from the first, from the beginning, from above downwards. — *Anupūrva-keśa, as,* m. one who has regular hair. — *Anupūrva-gātra, as,* m. one who has regularly shaped limbs. — *Anupūrva-ja, as, ā, am,* descended in a regular line. — *Anupūrva-danshṭra, as, ā, am,* having regular teeth. — *Anupūrva-nābhi, is,* m. having a regularly shaped navel. — *Anupūrva-pāṇi-lekha, as, ā, am,* having regular lines in the hands. — *Anupūrva-vatsā,* f. a cow which calves regularly.

Anupūrvya, as, ā, am, regular, orderly, successive.

अनुपृक्त *anu-pṛikta, as, ā, am,* mixed with.

अनुपृष्ठ्य *anu-pṛishṭhya, as, ā, am* (held or extended), lengthwise.

अनुपॄ *anu-pṝi,* Caus. P. *-pūrayati, -yitum,* to fill, to fulfil.

अनुपेत *an-upeta, as, ā, am,* not endowed with, not invested with (the sacred cord).

अनुपोषण *an-uposhaṇa, am,* n. not fasting.

अनुप्त *an-upta, as, ā, am* (rt. *vap*), unsown (as seed). — *Anupta-śasya, as, ā, am,* fallow, meadow (ground, &c.).

An-uptrima, as, ā, am, grown without being sown.

अनुप्रकम्प् *anu-pra-kamp,* Caus. A. *-kampayate, -yitum,* to follow in swinging or agitating.

अनुप्रछ् *anu-prać́h,* cl. 6. P. *-pṛiććhati, -prashṭum* (with two acc. cases of the person and thing), to ask, to inquire after.

Anupraśna, see s. v.

अनुप्रजन् *anu-pra-jan,* cl. 4. A. *-jāyate, -janitum,* to be born after; to procreate again and again: Caus. *-janayati, -yitum,* to cause to be born subsequently.

अनुप्रज्ञा *anu-pra-jñā,* cl. 9. P. *-jānāti, -jñātum,* to track, trace, discover.

Anu-prajñāna, am, n. tracking, tracing.

अनुप्रणुद् *anu-pra-ṇud (-nud),* cl. 6. P. A. *-ṇudati, -te, -ṇottum,* to push away from one's self; to frighten away, put to flight.

अनुप्रतिक्रम् *anu-prati-kram,* cl. 1. P. *-krāmati, -kramitum,* to return.

अनुप्रथ् *anu-prath,* cl. 1. A. *-prathate, -thitum,* to praise, celebrate.

अनुप्रदा *anu-pra-dā,* cl. 3. P. *-dadāti, -dātum,* to surrender, make over.

Anu-pradāna, am, n. a gift, donation.

अनुप्रधाव् *anu-pra-dhāv,* cl. 1. P. *-dhāvati, -vitum,* to rush after.

Anu-pradhāvita, as, ā, am, hurried, eager.

अनुप्रपत् *anu-pra-pat,* cl. 1. P. *-patati, -titum,* to fly towards.

Anu-prapātam, ind. going in succession.

अनुप्रपद् *anu-pra-pad,* cl. 4. A. *-padyate, -pattum,* to follow.

Anu-prapanna, as, ā, am, following after, conformed to.

Anu-prapādam, ind. going in succession.

अनुप्रपा *anu-pra-pā,* cl. 1. P. A. *-pibati, -te, -pātum;* P. to drink one after the other; A. to drink after another (with acc.).

अनुप्रमाण *anu-pramāṇa, as, ā, am,* having a suitable size or length.

अनुप्रयुज् *anu-pra-yuj,* cl. 7. A. *-yunkte, -yoktum,* to employ, apply.

Anu-prayujyamāna, as, ā, am, employed in addition.

Anu-prayoktavya, as, ā, am, proper to be joined or employed in addition.

Anu-prayoga, as, m. additional use.

अनुप्ररोह *anu-praroha, as, ā, am,* coming up or growing in accordance with.

अनुप्रवह् *anu-pra-vah,* cl. 1. P. *-vahati, -voḍhum,* to drag (or carry) about.

अनुप्रविश् *anu-pra-viś,* cl. 6. P. *-viśati, -veshṭum,* to follow in entering, to attack, enter; to sleep with.

Anu-praviśya, ind. having entered.

Anu-praveśa, as, m. or *anu-praveśana, am,* n. return, entrance; imitation.

Anu-praveśanīya, as, ā, am, connected with returning or with entering.

अनुप्रशुच् *anu-pra-śuć,* cl. 1. P. *-śoćati, -ćitum,* to regret or mourn deeply.

अनुप्रश्न *anu-praśna, as,* m. (fr. *anu-prać́h*), a subsequent question having reference to what has been previously said by the teacher.

अनुप्रसक्त *anu-prasakta, as, ā, am,* strongly attached, closely connected.

Anu-prasakti, is, f. close connection with.

अनुप्रस्थ *anu-prastha, as, ā, am,* latitudinal; according to width, following the breadth or latitude.

अनुप्रहरण *anu-praharaṇa, am,* n. knocking into or throwing into.

अनुप्राण् *anu-prāṇ (-pra-an),* cl. 2. P. *-prāṇiti, -ṇitum,* to breathe after.

अनुप्राप् *anu-prāp (-pra-āp),* cl. 5. P. *-āpnoti, -āptum,* to come or go up to, reach, attain, overtake (?); to arrive, to get, obtain; to get back; to imitate.

Anu-prāpta, as, ā, am, arrived, returned; obtained; having reached, having got.

अनुप्रास् *anu-prās (-pra-as),* cl. 4. P. *-asyati, -asitum,* to throw or shoot after.

Anu-prāsa, as, m. alliteration, repetition of similar letters, syllables, and words.

अनुप्रे *anu-pre (-pra-i),* cl. 2. P. *-praiti, -tum,* to follow; to follow in death; to seek after.

अनुप्रेक्ष् *anu-preksh (-pra-īksh),* cl. 1. A. *-prekshate, -kshitum,* to follow with the eyes.

अनुप्रेष् *anu-presh (-pra-ish),* Caus. P. *-preshayati, -yitum,* to send forth after.

अनुप्लव *anu-plava, as,* m. (rt. *plu*), a companion or follower.

अनुबन्ध् *anu-bandh*, cl. 9. P. *-badhnāti*, *-banddhum*, to attach, tie; to bind (by an obligation); to stick, adhere, follow, endure.

Anu-baddha, *as*, *ā*, *am*, bound to, obliged to, connected with, related to, belonging to.

Anu-bandha, *as*, m. binding, connection, attachment, the encumbrance or clog of a family; uninterrupted succession; sequence, consequence, result; intention, design, motive or cause of an action; obstacle; the inseparable adjunct or sign of anything, secondary or symptomatic affection, supervening on the principal disease; an indicatory letter or syllable, marking some peculiarity in the inflection of the word to which it is attached (for instance, an *i* attached to roots, denotes the insertion of a nasal before their final consonant); a child or pupil, who imitates an example set by the parent or preceptor; commencement, beginning; anything small or little, a part, a small part; (in arithm.) the junction of fractions; (in phil.) an indispensable element of the Vedānta; (ī), f. hickup; thirst.

Anu-bandhaka, *as*, *ikā*, *am*, connected, allied; related.

Anu-bandhana, *am*, n. binding, connection, succession, unbroken series.

Anu-bandhin, *ī*, *inī*, *i*, connected with, attached; having in its train or as a consequence, resulting. — *Anubandhi-tva*, *am*, n. the state of being accompanied.

Anu-bandhya, *as*, *ā*, *am*, principal, primary, what may receive an adjunct, as a root, a disease; (*as*), m. one of the three principal sacrificial animals at the Jyotishṭoma sacrifice.

अनुबल *anu-bala*, *am*, n. rear-guard, or an auxiliary army following another.

अनुबाध् *anu-bādh*, cl. 1. A. *-bādhate*, *-dhitum*, to press closely, pursue.

अनुबुध् *anu-budh*, cl. 4. A. *-budhyate*, *-bodhitum*, to awake, to recollect, to learn (by information).

Anu-bodha, *as*, m. reviving the scent of a faded perfume, replacing perfumes removed by bathing; an after-thought.

Anu-bodhana, *am*, n. recollecting.

Anu-bodhita, *as*, *ā*, *am*, informed or convinced by recollection.

अनुब्राह्मण *anu-brāhmaṇa*, *am*, n. a work resembling a Brāhmaṇa.

Anu-brāhmaṇika (or perhaps more correctly *ānu-brāhmaṇika*), *as*, or *anu-brāhmaṇin*, *ī*, m. a knower of an *anu-brāhmaṇa*.

अनुब्रू *anu-brū*, cl. 2. P. *-bravīti*, *-vaktum*, to pronounce, utter, vow.

अनुभाष् *anu-bhāsh*, cl. 1. A. *-bhāshate*, *-shitum*, to pronounce clearly, to confess.

Anu-bhāshaṇa, *am*, n. repeating what has been said; repeating a proposition in order to refute it.

अनुभास *anu-bhāsa*, *as*, m. a species of crow.

अनुभिद् *anu-bhid*, cl. 7. P. *-bhinatti*, *-bhettum*, to split, break.

Anu-bhitti, ind. along a cleft.

अनुभुज् *anu-bhuj*, cl. 7. A. *-bhuṅkte*, *-bhoktum*, to suffer the due consequence of one's actions.

Anu-bhoga, *as*, m. (in law) enjoyment, a grant of hereditary land in return for service.

अनुभू *anu-bhū*, cl. 1. P. *-bhavati*, *-vitum*, to be after, to notice, perceive, understand; to experience, to attempt.

Anu-bhava, *as*, m. perception, apprehension, fruition; understanding; impression on the mind not derived from memory; experience, knowledge derived from personal observation or experiment; result, consequence. — *Anubhava-siddha*, *as*, *ā*, *am*, established by experience or perception. — *Anubhavārūḍha* (°*va-ār*°), *as*, *ā*, *am*, subjected to trial or experiment.

Anu-bhāva, *as*, m. a sign or indication of a feeling (*bhāva*) by look or gesture; dignity, authority, consequence; firm opinion, ascertainment, good resolution, belief.

Anu-bhāvaka, *as*, *ikā*, *am*, causing to apprehend, making to understand. — *Anubhāvaka-tā*, f. understanding.

Anu-bhāvana, *am*, n. the act of indicating feelings by sign or gesture.

Anu-bhāvin, *ī*, *inī*, *i*, perceiving, knowing, an eye-witness; showing signs of feeling.

Anu-bhū, *ūs*, *ūs*, *u*, perceiving, understanding.

Anu-bhūta, *as*, *ā*, *am*, perceived, understood, judged, experienced, apprehended; resulted, followed as a consequence; that has experienced, tasted, tried or enjoyed.

Anu-bhūti, *is*, f. perception, apprehension; knowledge from any source but memory; (in phil.) knowledge from four sources, viz. perception by the senses, inference, comparison, and verbal knowledge; dignity, consequence. — *Anubhūti-prakāśa*, *as*, m. title of a metric paraphrase of the twelve principal Upanishads, by Vidyāraṇya-muni. — *Anubhūti-svarūpāćārya* (°*pa-āć*°), *as*, m., N. of the author of the grammar Sārasvatī-prakriyā.

Anu-bhūya, ind. having perceived, having experienced.

Anu-bhūyamāna, *as*, *ā*, *am*, under trial, under enjoyment.

अनुभृ *anu-bhṛi*, cl. 1. P., Ved. *-bharati*, *-bhartum*, to praise conformably (?), to commit to, throw into.

Anu-bhartṛi, *tā*, *trī*, *tṛi*, Ved. praising conformably, imitating.

अनुभ्राज् *anu-bhrāj*, cl. 1. P. *-bhrājati*, *-jitum*, to illuminate.

अनुभ्रातृ *anu-bhrātṛi*, *tā*, m. a younger brother.

अनुमद् *anu-mad*, cl. 1. P., Ved. *-madati*, *-ditum*, to rejoice over, to gladden, to praise.

Anu-matta, *as*, *ā*, *am*, intoxicated (with joy, &c.); recovered from intoxication (?).

Anu-mādya, *as*, *ā*, *am*, to be praised in succession, to be granted with acclamation or praise.

अनुमध्यमम् *anu-madhyamam*, ind. next oldest to the middle.

अनुमन् *anu-man*, cl. 4. A. *-manyate*, *-mantum*, to approve, assent to, permit, grant: Caus. P. *-mānayati*, *-yitum*, to ask for permission, to honour.

Anu-mata, *as*, *ā*, *am*, approved, assented to, permitted, allowed; agreeable, pleasant; loved, beloved; concurred with, being of one opinion; (*am*), n. consent, permission, approbation. *Anumate*, loc. c. with consent of. — *Anumata-karma-kārin*, *ī*, *iṇī*, *i*, doing what is allowed, acting according to an agreement.

Anu-mati, *is*, f. assent, permission, approbation; the fifteenth day of the moon's age, on which it rises one digit less than full, when the gods or manes receive oblations with favour; the former personified as a goddess and worshipped especially in the Rājasūya sacrifice; oblation made to this goddess. — *Anumati-pattra*, *am*, n. (in law) a deed expressing assent.

Anu-manana, *am*, n. assenting; independance.

Anu-mantṛi, *tā*, *trī*, *tṛi*, consenting to, permitting.

Anu-manyamāna, *as*, *ā*, *am*, minding, assenting.

अनुमन्त्र् *anu-mantr*, cl. 10. A. (P.?) *-mantrayate*, *-ti*, *-yitum*, to accompany with or consecrate by magic formulas; to dismiss with a blessing.

Anu-mantraṇa, *am*, n. consecration by hymns and prayers. — *Anumantraṇa-mantra*, *as*, m. a hymn used in consecrating.

Anu-mantrita, *as*, *ā*, *am*, so consecrated.

अनुमरण *anu-maraṇa*. See *anu-mṛi*.

अनुमरु *anu-maru*, *us*, m. a country next to a desert.

अनुमा 1. *anu-mā*, cl. 3. A. *-mimīte*, *-mātum*, to infer, conclude, guess, conjecture; to reconcile, to equal: Pass. *-mīyate*, to be inferred or supposed.

2. *anu-mā*, f. inference, a conclusion from given premises.

Anu-māna, *am*, n. the act of inferring or drawing a conclusion from given premises; inference, consideration, reflection; guess, conjecture; one of the means of obtaining knowledge (*pramāṇa*) according to the Sāṅkhya or Nyāya systems, but not according to the Vedānta. — *Anumāna-khaṇḍa*, *am*, n., N. of a work on inference, by Cintāmaṇi. — *Anumāna-prakāśa*, *as*, m. a similar work by Rućidatta. — *Anumāna-maṇi-dīdhiti*, *is*, f. a similar work by Raghunātha. — *Anumānokti* (°*na-uk*°), *is*, f. reasoning, logic.

Anu-māpaka, *as*, *ikā*, *am*, causing an inference, as an effect.

Anu-mita, *as*, *ā*, *am*, inferred, conjectured.

Anu-miti, *is*, f. inference, conclusion from given premises.

Anu-mimāna, *as*, *ā*, *am*, concluding, inferring.

Anu-mīyamāna, *as*, *ā*, *am*, being inferred.

Anu-meya, *as*, *ā*, *am*, inferable, to be inferred, proved or conjectured.

अनुमाद्य *anu-mādya*. See under *anu-mad*.

अनुमाषम् *anu-māsham*, ind. like a kidney bean.

अनुमास *anu-māsa*, *as*, m. the following month.

अनुमुद् *anu-mud*, cl. 1. A. *-modate*, *-ditum*, to join in rejoicing, to sympathize with, to rejoice; to allow with pleasure, to express approval, applaud, permit.

Anu-moda, *as*, m. a subsequent pleasure, the feeling of pleasure from sympathy.

Anu-modaka, *as*, *ikā*, *am*, assenting, showing sympathetic joy.

Anu-modana, *am*, n. pleasing, causing pleasure, applauding; assent, acceptance; sympathetic joy.

Anu-modita, *as*, *ā*, *am*, pleased, delighted, applauded; agreeable, acceptable.

अनुमुह् *anu-muh*, cl. 4. P. *-muhyati*, *-mogdhum* or *-moḍhum*, to feel distressed at, to be troubled about.

अनुमृ *anu-mṛi*, cl. 6. A. *-mriyate*, *-martum*, to follow in death.

Anu-maraṇa, *am*, n. following in death; post-cremation of a widow whose husband's corpse is not on the spot, and with part of whose dress she therefore ascends the pile; this is prohibited to Brāhman women: it is often synonymous with the opposite term *saha-maraṇa*, con-cremation or burning with the body.

Anu-marishyat, *an*, *atī* or *antī*, *at*, about to follow in death.

Anu-mṛitā, f. the woman who burns with a part of her husband's dress.

अनुमृग्यदाशु *anumṛigya-dāśu*, *us*, m. (rt. *mṛig* and *dā*), granting all that is sought.

अनुमृज् *anu-mṛij*, cl. 2. P. *-mārshṭi*, *-mārjitum* or *-mārshṭum*, to purify.

अनुमृश् *anu-mṛiś*, cl. 6. P. *-mṛiśati*, *-marshṭum* or *-mrashṭum*, to consider, think of, reflect.

Anu-marśam, ind. having repeatedly considered.

अनुम्लोचा *anu-mloćā* or *anu-mloćantī*, f., N. of an Apsaras.

अनुयजुस् *anu-yajus*, ind. (rt. *yaj*), according to the Yajur-veda.

Anu-yāga, *as*, m. a subsequent or after-sacrifice.

Anu-yāja, *as*, m. a secondary or final sacrifice or offering. — *Anuyāja-prasava*, *as*, m. permission to

perform an Anuyāja. — *Anuyāja-praisha*, *ās*, m. pl. the formulas belonging to the Anuyāja. — *Anuyāja-vat*, *ān*, *atī*, *at*, having secondary sacrifices. — *Anuyājānumantraṇa* (°*ja-an*°), *am*, n. reciting those formulas. — *Anuyājārtha* (°*ja-ar*°), *as*, *ā*, *am*, belonging to or used at an Anuyāja.

अनुयम् *anu-yam*, cl. 1. P., Ved. *-yaććhati*, *-yantum*, to covet.

अनुयवम् *anu-yavam*, ind. like barley.

अनुया 1. *anu-yā*, cl. 2. P. *-yāti*, *-tum*, to follow, attend; to take (off) seriatim.

2. *anu-yā*, *ās*, *ās*, *am*, following; (*ās*), f., Ved. food.

Anu-yata, *as*, *ā*, *am*, followed, pursued, practised.

Anu-yātavya, *as*, *ā*, *am*, to be followed.

Anu-yātṛi, *tā*, m. a follower, companion.

Anu-yātra, *am*, *ā*, n. f. retinue, attendance, that which is required for a journey.

Anu-yātrika, *as*, *ā*, *am*, following as attendant.

Anu-yāna, *am*, n. going after, following.

Anu-yāyin, *ī*, *inī*, *i*, going after; a follower, a dependant or attendant; following, consequent upon. — *Anuyāyi-tā*, f. or *anuyāyi-tva*, *am*, n. the state of being a follower, succession.

अनुयुज् *anu-yuj*, cl. 7. A. *-yuṅkte*, *-yoktum*, to examine, question, put upon trial; to order; enjoin; to select (a husband).

Anu-yukta, *as*, *ā*, *am*, ordered, enjoined; asked, inquired; examined, questioned, reprehended, censured.

Anu-yuktin, *ī*, m. one who has enjoined, examined.

Anu-yugam, ind. according to the Yugas or four ages.

Anu-yoktṛi, *tā*, m. an examiner, inquirer, teacher.

Anu-yoga, *as*, m. a question, examination, asking, solicitation; censure, reproof; religious meditation, spiritual union. — *Anuyoga-kṛit*, *t*, m. an Āćārya or spiritual teacher.

Anu-yogin, *ī*, *inī*, *i*, what combines or unites; connected or combined with, situated in or on, questioning, examining.

Anu-yojana, *am*, n. question, questioning, examining.

Anu-yojya, *as*, *ā*, *am*, to be examined or questioned; to be enjoined or ordered; censurable; a servant, agent, delegate.

अनुयूपम् *anu-yūpam*, ind. along the Yūpa or sacrificial post.

अनुरक्ष् *anu-raksh*, cl. 1. P. *-rakshati*, *-shitum*, to preserve.

Anu-rakshaṇa, *am*, n. the act of preserving.

अनुरज्जु *anu-rajju*, ind. along the rope.

अनुरञ्ज् *anu-rañj*, cl. 4. A. *-rajyate*, *-raṅktum*, to be attached or devoted; P. *-rajyati*, to blush, be deeply affected; Caus. P. *-rañjayati*, *-yitum*, to win, conciliate, gratify.

Anu-rakta, *as*, *ā*, *am*, fond of, attached or devoted to, pleased; beloved. — *Anurakta-praja*, *as*, *ā*, *am*, beloved by his subjects. — *Anurakta-loka*, *as*, m. a person to whom every one is attached.

Anu-rakti, *is*, f. affection, attachment, love, devotion.

Anu-rañjaka, *as*, *ikā*, *am*, attaching, conciliating, causing affection, gratifying, pleasing.

Anu-rañjana, *am*, n. attachment, the act of attaching or conciliating affection, love; pleasing, giving delight to.

Anu-rañjita, *as*, *ā*, *am*, conciliated, inspired with affection, pleased, delighted.

Anu-rāga, *as*, m. attachment, affection, love, passion, goodwill. — *Anurāga-vat*, *ān*, *atī*, *at*, affectionate, attached, in love with. — *Anurāgeṅgita* (°*ga-iṅg*°), *am*, n. gesture expressive of passion.

Anu-rāgin, *ī*, *iṇī*, *i*, impassioned, attached, enamoured, causing love; (*iṇī*), f. personification of a musical note. — *Anurāgi-tā*, f. the state of being in love with.

अनुरणन *anu-raṇana*, *am*, n. sounding conformably to.

अनुरत *anu-rata*, *as*, *ā*, *am*, fond of, attached, devoted to.

Anu-rati, *is*, f. love, affection; attachment, goodwill.

अनुरथ *anu-ratha*, *as*, m., N. of a son of Kuruvatsa and father of Puruhotra.

Anu-rathyā, f. a path along the margin of a road; a side road, the margin of a street.

अनुरस *anu-rasa*, *as*, m. (in poetry) a subordinate feeling or passion; (in medic.) a secondary flavour, as a little sweetness in a sour fruit, &c.

अनुरहस *anu-rahasa*, *as*, *ā*, *am*, solitary, private; (*am*), ind. in secret, apart.

अनुरात्रम् *anu-rātram*, ind. every night.

अनुराद्ध *anu-rāddha*, *as*, *ā*, *am* (rt. *rādh*), effected, accomplished.

Anu-rādha, *as*, *ā*, *am*, causing welfare; see *anūrādha*; born under the asterism Anurādhā; (*ā*), f. the seventeenth of the twenty-eight Nakshatras or lunar mansions, a constellation described as a row of oblations. — *Anurādha-grāma*, *as*, m. or *anurādha-pura*, *am*, n. the ancient capital of Ceylon founded by a man named Anurādha.

अनुरी *anu-rī*, cl. 4. A. *-rīyate*, *-retum*, to flow after.

अनुरु *an-uru*, *us*, *us* or *vī*, *u*, not great, not large.

अनुरुच् *anu-ruć*, Caus. P. *-roćayati*, *-yitum*, to choose, prefer.

अनुरुद् *anu-rud*, cl. 2. P. *-roditi*, *-tum*, to lament.

अनुरुध् 1. *anu-rudh*, cl. 7. P. *-ruṇaddhi*, *-roddhum*, to retain, keep back; cl. 4. A. *-rudhyate* or poet. P. *-rudhyati*, to love, to be fond of or to spare; to coax, soothe, entreat (especially in Bengālī).

Anu-ruddha, *as*, *ā*, *am*, checked, restrained, opposed; soothed, coaxed, pacified; (*as*), m., N. of a cousin of Śākya-muni.

2. *anu-rudh*, *t*, *t*, *t*, Ved. loving, adhering to, favouring.

Anu-rodha, *as*, m. or *anu-rodhana*, *am*, n. obliging another or fulfilling his wishes; obligingness, compliance, gratification, satisfaction, conformity, consideration, respect; reference or bearing of a rule.

Anu-rodhaka, *as*, *ikā*, *am*, or *anu-rodhin*, *ī*, *inī*, *i*, complying with, compliant, obliging, conforming to, having respect or regard to. — *Anurodhi-tā*, f. the state of being so.

अनुरुहा *anu-ruhā*, f., N. of a grass (Cyperus Pertenius).

अनुरूप *anu-rūpa*, *as*, *ā*, *am*, following the form, conformable, corresponding, like, resembling; fit, suitable; adapted to, agreeable to, according to; (*as*), m. the Antistrophe which has the same metre as the Stotriya or Strophe (understand *pragātha* or *tṛića*); the second of three verses recited together; (*am*), n. conformity, suitability. *Anurūpam* or *anurūpeṇa* or *anurūpatas*, ind. conformably, agreeably to, according. — *Anurūpa-ćeshṭa*, *as*, *ā*, *am*, endeavouring to act becomingly.

अनुरेवती *anu-revatī*, f., N. of a plant.

अनुलग्न *anu-lagna*, *as*, *ā*, *am*, attached to; followed; intent on, pursuing after.

अनुला *anulā*, f., N. of a female Arhat or Buddhist saint; also of a queen of Ceylon.

अनुलाप *anu-lāpa*, *as*, m. (rt. *lap*), repetition of what has been said, tautology.

अनुलास *anu-lāsa*, *as*, m. or *anu-lāsya*, *as*, m. a peacock.

अनुलिप् *anu-lip*, cl. 6. P. *-limpati*, *-leptum*, to anoint, besmear; cl. 6. A. *-limpate*, to anoint one's self (previous to or after bathing); to bathe: Caus. *-lepayati*, *-yitum*, to get one anointed.

Anu-lipta, *as*, *ā*, *am*, smeared, anointed. — *Anuliptāṅga* (°*ta-aṅ*°), *as*, *ā*, *am*, having the limbs anointed.

Anu-lepa, *as*, m. unction, anointing, smearing, bedaubing.

Anu-lepaka, *as*, *ikā*, *am*, or *anu-lepin*, *ī*, *inī*, *i*, anointing the body with unguents, who or what anoints.

Anu-lepana, *am*, n. anointing the body; unguent so used; oily or emollient application.

अनुलुभ् *anu-lubh*, Caus. *-lobhayati*, *-yitum*, to entice; to go astray (?).

अनुलोम *anu-loma*, *as*, *ā*, *am*, in a natural direction, in regular order, regular, successive, with the hair (*loman*) or grain (opposed to *prati-loma*); (*ā*), f. a woman of a lower caste than that of the man's with whom she is connected; (*ās*), pl. mixed castes. — *Anuloma-kalpa*, *as*, m. the thirty-fourth of the Pariśishṭas belonging to the Atharva-veda. — *Anuloma-krishṭa*, *as*, *ā*, *am*, ploughed in the regular direction (with the grain). — *Anuloma-ja*, *as*, *ā*, *am*, produced or born in due gradation; applied especially to the mixed tribes; or offspring of a mother inferior in caste to the father, as the Mūrdhāvasikta of a Brāhman father and Kshatriyā mother, and so on with the Ambashṭha, Nishāda or Pāraśava, Māhishya, Ugra, Karaṇa. — *Anuloma-pariṇītā*, f. married in regular gradation. — *Anulomāya* (°*ma-aya*), *as*, *ā*, *am*, having fortune favourable.

Anu-lomana, *am*, n. due regulation, sending or putting in the right direction; (in medicine) carrying off by the right channels, purging.

Anu-lomaya, nom. P. *anu-lomayati*, *-yitum*, to stroke or rub with the hair or the grain, to go with the grain, to send in the right direction or carrying off by the right channels.

अनुल्बण *an-ulbaṇa* or *an-ulvaṇa*, *as*, *ā*, *am*, not excessive, not prominent, smooth (?), free from disturbing circumstances.

अनुवंश *anu-vaṇśa*, *as*, m. a genealogical list or table; (*am*), ind. according to race or family, a new family.

Anuvaṇśya, *as*, *ā*, *am*, relating to a genealogical list or table.

अनुवक्र *anu-vakra*, *as*, *ā*, *am*, somewhat crooked or oblique. — *Anuvakra-ga*, *as*, *ā*, *am*, having a somewhat oblique course (as a planet, &c.).

अनुवच् *anu-vać*, cl. 2. P. *-vakti*, *-tum*, to repeat, reiterate, recite, speak after, reply.

Anu-vaktavya, *as*, *ā*, *am*, to be repeated.

Anu-vaktṛi, *tā*, *trī*, *tṛi*, speaking after, repeating, replying.

Anu-vaćana, *am*, n. or *anu-vāć*, *k*, f. speaking after, repetition, reciting, reading; lecture; a chapter, a section; recitation of certain texts (*mantra*) in consequence of and in connection or conformity with injunctions (*praisha*) spoken by other priests.

Anu-vaćanīya, *as*, *ā*, *am*, referring to the *anuvaćana*.

Anu-vāka, *as*, m. saying after, reciting, repeating, reading; a chapter of the Vedas, a subdivision or section; a compilation from the Ṛig or Yajur-vedas. — *Anuvāka-saṅkhyā*, the fourth of the eighteen Pariśishṭas of the Yajur-veda. — *Anuvākānukramaṇī* (°*ka-an*°), f. a work referring to the Ṛig-veda, attributed to Śaunaka.

Anu-vākyā, f. the verse to be recited by the Hotṛi priest, in which the god is invoked to partake of the

offering intended for him. — *Anuvākya-vat* or *anuvākyā-vat, ān, atī, at*, furnished or accompanied with an Anuvākyā.
Anu-vāćana, am, n. the act of causing to recite; the recitation of mantras or passages of the Rig-veda by the Hotri in obedience to the injunction (*praisha*) of the Adhvaryu priest. — *Anuvāćana-praisha, as*, m. an injunction to recite as above.
Anu-vāćita, as, ā, am, before-mentioned, before-named.
Anūkta, &c. See s. v., p. 42.

अनुवत्सर *anu-vatsara, as*, m. a year; (in astronomy) the fifth of five cycles of twelve years in the Vrihaspati cycle. — *Anu-vatsaram*, ind. every year, yearly.

अनुवद् *anu-vad*, cl. 1. P. *-vadati* (with acc.), or A. *-vadate, -ditum* (with gen.), to imitate in speaking, to mock, to repeat.
Anu-vāda, as, m. saying after or again, repeating by way of explanation, explanatory repetition or reiteration with corroboration or illustration, explanatory reference to anything already said, translation; any portion of the Brāhmaṇas which comments on, explains or illustrates an injunction (*vidhi*) previously propounded, and which does not itself propound rules (such a passage is sometimes called *anuvāda-vaćana*); confirmation; report, rumour, *on dit;* slander, reviling.
Anu-vādaka, as, ikā, am, or *anu-vādin, ī, inī, i*, repeating with comment and explanation, corroborative, concurrent, conformable, in harmony with. The masculine of the last is also the name of any one of the three notes of the gamut.
Anu-vādya, as, ā, am, to be explained by an Anuvāda, to be made the subject of one; (*am*), n. the subject of a predicate. — *Anuvādya-tva, am*, n. the state of requiring to be explained by an Anuvāda.
Anūdita. See s. v., p. 42.

अनुवनम् *anu-vanam*, ind. along side of the wood.

अनुवर्ण् *anu-varṇ*, cl. 10. P. *-varṇayati, -yitum*, to mention, describe, recount.

अनुवर्तन, अनुवर्तिन्, &c. See *anu-vrit*.

अनुवश *anu-vaśa, as*, m. obedience to the will of another; (*as, ā, am*), obedient to the will of another.

अनुवषट्कार *anu-vashaṭkāra, as*, m. or *anu-vashaṭkrita, am*, n. a secondary exclamation of *vashaṭ*, on making an oblation to a deity.

अनुवस् *anu-vas*, cl. 1. P. *-vasati, -vastum*, to dwell near to; to inhabit along with.
Anu-vāsin, ī, inī, i, residing, resident.

अनुवसित 1. *anu-vasita, as, ā, am* (fr. rt. *vas*, to put on), dressed up, wrapped.

अनुवसित 2. *anu-va-sita, as, ā, am* (for *anv-ava-sita*, rt. *si*), fastened to, bound to, attached.

अनुवह *anu-vaha, as*, m. (rt. *vah*), one of the seven tongues of fire; ('bearing after.')

अनुवा *anu-vā*, cl. 2. P. *-vāti, -tum*, to blow upon, fan.
Anu-vāte, ind. with the wind blowing in the same direction, with the wind from behind, to windward.

अनुवाक *anu-vāka*. See under *anu-vać*.

अनुवारम् *anu-vāram*, ind. time after time, repeatedly.

अनुवास *anu-vāsa, as*, m. or *anu-vāsana, am*, n. (rt. *vās*), perfuming the clothes, especially dipping the ends of the clothes in perfumes; perfuming, scenting in general; an oily enema; administering oily enemata.
Anu-vāsita, as, ā, am, scented, perfumed, fumigated; prepared or administered as an enema.
Anu-vāsya, as, ā, am, or *anu-vāsanīya, as, ā, am*, to be scented or fumigated, requiring an enema.

अनुविकस् *anu-vi-kas*, cl. 1. P. *-kasati, -situm*, to blow, expand, as a flower.

अनुविकृ *anu-vi-kri*, cl. 8. P. *-karoti, -kartum*, to follow in shaping.

अनुविकॄ *anu-vi-krī*, cl. 6. P. *-kirati, -karitum, -rītum*, to bestrew.

अनुविक्रम् *anu-vi-kram*, cl. 1. A., Ved. *-kramate, -mitum*, to walk after, follow.

अनुविचर् *anu-vi-ćar*, cl. 1. P. *-ćarati, -ritum*, to walk or pass through, to walk up to.

अनुविचल् *anu-vi-ćal*, cl. 1. P. *-ćalati, -litum*, to follow in changing place.

अनुविचाकश् *anu-vi-ćākaś*, Intens., Ved. *-ćākaśīti*, to penetrate with one's vision.

अनुविचिन्त् *anu-vi-ćint*, cl. 10. P. *-ćintayati, -yitum*, to recal to mind.

अनुवितन् *anu-vi-tan*, cl. 8. A. *-tanute, -nitum*, to extend all along or all over.

अनुविद् 1. *anu-vid*, cl. 2. P., Ved. *-vetti, -veditum*, to know thoroughly.

अनुविद् 2. *anu-vid*, cl. 6. P. A. *-vindati, -te, -veditum*, to find, discover; to deem; to marry.
Anu-vitta, as, ā, am, found.
Anu-vitti, is, f. finding, obtaining.

अनुविदृश् *anu-vi-driś*, cl. 1. P. *-paśyati, -drashṭum*, to perceive, view.

अनुविधा *anu-vi-dhā*, cl. 3. P. *-dadhāti, -dhātum*, to regulate, lay down a rule: Pass. *-dhīyate*, to be trained to follow rules; to obey.
Anu-vidhātavya, as, ā, am, to be performed according to an order.
Anu-vidhāna, am, n. obedience, acting conformably to order.
Anu-vidhāyin, ī, inī, i, conforming to, compliant, obedient.

अनुविनद् *anu-vi-nad*, Caus. P. *-nādayati, -yitum*, to make resonant or musical.

अनुविनर्द् *anu-vi-nard*, cl. 1. P. *-nardati, -ditum*, to answer with roars.

अनुविनश् *anu-vi-naś*, cl. 4. P. *-naśyati, -naśitum* or *-nanshṭum*, to disappear, perish, vanish after or with another.
Anu-vi-nāśa, as, m. perishing after.

अनुविन्द *anu-vinda, as*, m., N. of a king of Oujein.

अनुविपत् *anu-vi-pat*, cl. 1. P. *-patati, -titum*, to fly away towards (with acc.).

अनुविमृश् *anu-vi-mriś*, cl. 6. P. *-mriśati, -marshṭum, -mrashṭum*, to consider, think over.

अनुविश् *anu-viś*, cl. 6. P. *-viśati, -veshṭum*, to follow.
Anu-veśa, as, m. or *anu-veśana, am*, n. entering after, following.

अनुविश्व *anu-viśva, ās*, m. pl., N. of a people in the north-east.

अनुविष्टम्भ *anu-vishṭambha, as*, m. the being impeded in consequence of.

अनुविष्णु *anu-vishṇu*, ind. after Vishṇu.

अनुवी *anu-vī* (*-vi-i*), cl. 2. P. *-vyeti, -tum*, to follow or join in going off or separating.

अनुवीक्ष् *anu-vīksh* (*-vi-īksh*), cl. 1. A. *-vikshate, -kshitum*, to survey, examine.

अनुवीज् *anu-vīj*, cl. 10. P. *-vījayati, -yitum*, to fan.

अनुवृत् *anu-vrit*, cl. 1. A. *-vartate*, poet. P. *-vartati, -titum*, to go after; to follow, pursue; to attend; obey, respect, imitate; to resemble; to assent, to expect: Caus. P. *-vartayati, -yitum*, to roll after or forward; to follow up, carry out.
Anu-vartana, am, n. obliging, serving or gratifying another; compliance, obedience; following, attending; concurring; consequence, result; continuance; supplying from a previous rule.
Anu-vartanīya, as, ā, am, to be supplied from a previous rule.
Anu-vartin, ī, inī, i, following, compliant, obedient, resembling. — *Anuvarti-tva, am*, n. the state of being so.
Anu-vartman, ā, ā, a, following, attending.
Anu-vritta, as, ā, am, following, obeying, complying; rounded off; (*am*), n. obedience, conformity, compliance.
Anu-vritti, is, f. following, acting suitably to, having regard or respect to, complying with, the act of continuance, continued course or influence of a preceding rule or assertion on what follows; reverting to; imitating, doing or acting in like manner.

अनुवृध् *anu-vridh*, cl. 1. A. *-vardhate, -dhitum*, to grow, increase.
Anu-vriddhi, is, is, i, Ved. increasing (as in clearness or emphasis) in regular ratio.

अनुवेदि *anu-vedi*, ind. along the ground prepared for sacrifice. — *Anu-vedy-antam*, ind. along the edge of this sacrificial ground.

अनुवेलम् *anu-velam*, ind. constantly.

अनुवेल्लित *anu-vellita, am*, n. (rt. *vel* or *vell* or *vehl*), bandaging, securing with bandages (in surgery); a kind of bandage applied to the extremities; (*as, ā, am*), bent in conformity with, bent under.

अनुवैनेय *anuvaineya*, N. of a country.

अनुव्यञ्जन *anu-vyañjana, am*, n. a secondary mark or token.

अनुव्यध् *anu-vyadh*, cl. 4. P. *-vidhyati, -vyaddhum*, to follow in striking; to hit again and again; to wound.
Anu-viddha, as, ā, am, pierced; obstructed, checked, variegated; full of, abounding in; set (as a jewel).
Anu-vedha or *anu-vyādha, as*, m. piercing; obstructing; blending.

अनुव्यम् *anu-vyam*, ind. (rt. *vī* with *anu*), Ved. behind, after, following.

अनुव्यवगा *anu-vy-ava-gā* (*-vi-ava-gā*), cl. 3. P. *-jigāti, -gātum*, to come between successively or in succession to another.

अनुव्यवे *anu-vy-ave* (*-vi-ava-i*), cl. 2. P. *-avaiti, -tum*, to follow in intervening or coming between.

अनुव्यश् *anu-vy-aś* (*-vi-aś*), cl. 3. A. *-vyaśnute, -śitum*, to overtake, reach.

अनुव्याख्या *anu-vy-ā-khyā* (*-vi-ā-khyā*), cl. 2. P. *-khyāti, -tum*, to explain further.
Anu-vyākhyāna, am, n. that portion of a Brāhmaṇa which explains or illustrates difficult Sūtras, texts, or obscure statements occurring in another position.

अनुव्याहरण *anu-vyāharaṇa* (*-vi-ā-haraṇa*), *am*, n. or *anu-vyāhāra, as*, m. cursing, execration; repeating, repeated utterance.

Anu-vyāhārin, ī, iṇī, i, execrating, cursing.

अनुव्युच्चर् *anu-vy-uć-ćar (-vi-ud-ćar)*, cl. 1. P. *-ćarati, -ritum*, to follow in going forth or stepping forward.

अनुव्यूह् *anu-vy-ūh (-vi-ūh)*, cl. 1. P. *-vyūhati, -hitum*, to distribute.

अनुव्रज् *anu-vraj*, cl. 1. P. *-vrajati* or poet. A. *-vrajate, -jitum*, to follow, especially a departing guest, as a mark of respect; to visit seriatim; to obey, do homage.

Anu-vrajana, am, n. or *anu-vrajyā*, f. following as above.

Anu-vrājya, as, ā, am, to be followed, as by the relatives of a dead person to the cemetery.

अनुव्रत *anu-vrata, as, ā, am*, devoted to, faithful to, ardently attached to; *(as)*, m. a particular kind of Jaina devotee.

अनुशक् *anu-śak*, Desid. Caus. P. *-śikshayati, -yitum*, to teach, instruct.

Anu-śikshin, ī, iṇī, i, exercising one's self in, practising.

अनुशतिक *anu-śatika, as, ā, am*, accompanied with or bought for a hundred (the derivative *ānuśātika* has Vṛiddhi in both members).

अनुशय *anu-śaya*, &c. See under *anu-śī*.

अनुशर *anu-śara, as*, m. (rt. *śṛī* with *anu*), a Rākshasa, a sort of demon.

अनुशस्त्र *anu-śastra, am*, n. anything used in place of a regular surgical instrument, as a finger-nail or bambu; any subsidiary weapon or instrument.

अनुशास् *anu-śās*, cl. 2. P. or poet. A. *-śāsti, -te, -situm*, to rule, govern; to order; to teach, direct, advise, address; to punish, chastise, correct.

Anu-śāsaka, as, ikā, am, or *anu-śāsin, ī, inī, i*, or *anu-śāstṛi, tā, trī, tṛi*, one who governs, instructs, directs or punishes.

Anu-śāsat, t, tī, t, instructing, ruling.

Anu-śāsana, am, n. instruction, direction, command, giving rules, order, precept, law. — *Anuśāsana-para, as, ā, am*, obedient.

Anu-śāsanīya or *anu-śāsya, as, ā, am*, to be instructed.

Anu-śāsita, as, ā, am, directed, governed, defined by rule.

Anu-śāsitṛi, tā, trī, tṛi, ruling, governing, commanding, directing, a ruler.

Anu-śishṭa, as, ā, am, taught, revealed; adjudged, done conformably to law.

Anu-śishṭi, is, f. instruction, teaching, ordering.

Anu-śishya, ind. part. having ruled or ordered.

अनुशिक्षिन् *anu-śikshin*. See *anu-śak*.

अनुशिख *anu-śikha, as*, m., N. of a serpent which at a certain sacrifice officiated as Potṛi priest.

अनुशिवम् *anu-śivam*, ind. after Śiva.

अनुशिशु *anu-śiśu, us*, f. (an animal) followed by its young (as by a foal, &c.).

अनुशी *anu-śī*, cl. 2. A. *-śete, -śayitum*, to sleep or spend the night with, to lie along or close, to adhere closely to.

Anu-śaya, as, m. close connection as with a consequence, close attachment to any object; (in phil.) the consequence itself, the evil result of an act which clings to it and causes the soul after enjoying the temporary freedom from transmigration, which is the reward of its good deeds, to enter other bodies; repentance, regret; hatred; ancient or intense enmity; *(ī)*, f. a disease of the feet, a boil or abscess on the upper part; also one on the head. — *Anuśaya-vat, ān, atī, at*; see *anu-śayin*.

Anu-śayāna, as, ā, am, repenting, regretting; *(ā)*, f. a particular kind of heroine or female character.

Anu-śayitavya, as, ā, am, to be regretted.

Anu-śayin, ī, inī, i, having the consequence of an act, connected as with a consequence; devotedly attached to, faithful; repentant, penitent, regretful, sorry for; hating deeply.

Anu-śāyin, ī, inī, i, adhering to, lying along or upon.

अनुशीलन *anu-śīlana, am*, n. constant study or pursuit (of a science, &c.), repeated and devoted service.

Anu-śīlita, as, ā, am, studied carefully, attended to.

अनुशुच् *anu-śuć*, cl. 1. P. *-śoćati, -ćitum*, to mourn over, regret, bewail: Caus. P. *-śoćayati, -yitum*, to mourn over.

Anu-śućikā, f. any ceremony enjoined by the Vedas? (This word, given by Wilson, is very doubtful.)

Anu-śoka, as, m. sorrow, repentance, regret.

Anu-śoćaka, as, ikā, am, grieving, one who repents; occasioning repentance.

Anu-śoćana, am, n. sorrow, repentance.

Anu-śoćita, as, ā, am, regretted, repented of.

Anu-śoćin, ī, inī, i, penitent, regretful, sorrowful.

अनुशोभिन् *anu-śobhin, ī, inī, i*, shining.

अनुश्रु *anu-śru*, cl. 5. P. *-śṛiṇoti, -śrotum*, to hear repeatedly, especially from a sacred authority: Desid. A. *-śuśrūshate*, to obey.

Anu-śrava, as, m., Vedic tradition (acquired by repeated hearing).

Anu-śruta, as, ā, am, handed down by Vedic tradition.

अनुषञ्ज् *anu-shañj (-sañj)*, cl. 1. A. or Pass. *-shajjate, -shajyate, -shaṅktum*, to cling to, adhere, be attached to.

Anu-shak or *anu-shaṭ*, ind. in continuous or close order; one after the other [cf. *ānu-shak*].

Anu-shakta, as, ā, am, closely connected with, supplied from something preceding.

Anu-shaṅga, as, m. close adherence, connection, association, conjunction, coalition, commixture; connection of word with word, or effect with causes; necessary consequence, the connection of a subsequent with a previous act; the nasals connected with certain roots ending in consonants (such as *tṛimph*); tenderness, compassion.

Anu-shaṅgika, as, ī, am, consequent, following as a necessary result; connected with, adhering to, inherent, concomitant.

Anu-shaṅgin, ī, iṇī, i, addicted or attached to; connected with; common, prevailing.

Anu-shañjana, am, n. connection with what follows, concord; grammatical relation.

Anu-shañjanīya, as, ā, am, to be connected, supplied.

अनुषण्ड *anushaṇḍa, as* or *am* (?), m. or n. (?), N. of a place or country (?).

अनुषिच् *anu-shić*. See *anu-sić*.

Anu-shikta, as, ā, am, re-watered or sprinkled.

Anu-sheka, as, m. or *anu-shećana, am*, n. re-watering or sprinkling over again.

अनुषिध् *anu-shidh (-sidh)*, Ved., Intens. *-seshidhīti*, to bring back.

अनुष्टुति *anu-shṭuti, is*, f. (rt. *stu*), praise.

अनुष्टुभ् 1. *anu-shṭubh (-stubh)*, cl. 1. P., Ved. *-shṭobhati, -bhitum*, to praise after, to follow in praising.

2. *anu-shṭubh, p*, f. following in praise or invocation; speech; Sarasvatī; a kind of metre consisting of four Pādas or quarter-verses of eight syllables each (so called because it *anushṭobhati* follows with its praise the Gāyatrī, which consists of three Pādas); in later metrical systems, the Anushṭubh constitutes a whole class of metres, consisting of four times eight syllables. — *Anushṭub-garbhā*, f. a metre in the Vedas of the class Ushṇih.

Anu-shṭobhana, am, n. praising after.

अनुष्ट्र *an-ushṭra, as*, m. no camel, i. e. a bad camel.

अनुष्ठा *anu-shṭhā (-sthā)*, cl. 1. P. *-tishṭhati, -shṭhātum*, to stand near or by, to follow out, to carry out, attend to, perform, do, practise; to govern, rule, superintend; to appoint: Pass. *-shṭhīyate*, to be done, to be followed: Desid. *-tishṭhāsati*, to be desirous of doing, &c.

Anu-tishṭhamāna, as, ā, am, following, performing, attending to.

Anu-shṭha, as, ā, am, standing after, i. e. in succession.

Anu-shṭhātavya, as, ā, am, to be done or accomplished.

Anu-shṭhātṛi, tā, m. the undertaker of any work.

Anu-shṭhāna, am, n. commencing, undertaking; doing or engaging in any work, performance, religious practice; acting in conformity to; *(ī)*, f. performance, action. — *Anushṭhāna-krama, as*, m. the order of performing religious ceremonies. — *Anushṭhāna-śarīra, am*, n. (in Sāṅkhya phil.) a body presumed to be intermediate between the *liṅga-śarīra* or *sūkshma-śarīra* and the *sthūla-śarīra*. — *Anushṭhāna-smāraka, as, ikā, am*, reminding of religious ceremonies.

Anu-shṭhāpaka, as, ikā, am, causing to perform.

Anu-shṭhāpana, am, n. the causing to perform an act.

Anu-shṭhāyin, ī, inī, i, doing, performing an act.

Anu-shṭhi, is, f., Ved. proper order, succession; only used in inst. *anu-shṭhyā*.

Anu-shṭhita, as, ā, am, done, practised; effected, executed, accomplished; followed, observed; done conformably.

Anu-shṭhu, us, f., Ved. proper order, succession; only used in inst. *anu-shṭhuyā*; *(u)*, ind. in proper order, in regular succession, properly.

Anu-shṭheya, as, ā, am, to be effected, done or accomplished; to be observed; to be proved or established.

अनुष्ण *an-ushṇa, as, ā, am*, not hot, cold, chilly, apathetic; lazy, sluggish; *(am)*, n. a blue lotus, Nymphæa Cærulea; *(ā)*, f., N. of a river. — *Anushṇa-gu, us*, m. (having cold rays), the moon. — *Anushṇa-vallikā*, f., N. of a plant, Nīla-dūrbā. — *Anushṇāśīta* (°*ṇa-aś*°), *as, ā, am*, neither hot nor cold.

An-ushṇaka, as, ā, am, not hot, cold, chilly, &c.

अनुष्यन्द *anu-shyanda, as*, m. (rt. *syand*), a hind-wheel.

अनुष्वध *anu-shvadha, as, ā, am*, accompanied by food: *(am)*, ind. according to food, through food; after food; after every sacrifice; according to one's will, voluntary.

अनुसंया *anu-saṃ-yā*, cl. 2. P. *-yāti, -tum*, to advance against seriatim, attack one after the other.

अनुसंरक्त *anu-saṃrakta, as, ā, am*, attached or devoted to.

अनुसंवत्सरम् *anu-saṃvatsaram*, ind. year after year.

अनुसंविचर् *anu-saṃ-vi-ćar*, cl. 1. P. *-ćarati, -ritum*, or Ved. *-radhyai, -ritave, -rase*, to visit successively, make the round of.

अनुसंविश् *anu-saṃ-viś*, cl. 6. P. *-viśati, -veshṭum*, to follow in retiring for sleep.

अनुसंसर्पम् *anu-saṃsarpam*, ind. at each occasion of approaching.

अनुसंसृ *anu-saṃ-sṛi*, Caus. P. *-sārayati, -yitum*, to dismiss.

अनुसंस्मृ *anu-saṃ-smṛi*, cl. 1. P. *-smarati*, *-smartum*, to remember, to long for (the dead or absent).

अनुसंहितम् *anu-saṃhitam*, ind. according to the Saṃhitā text.

अनुसङ्कल् *anu-saṅ-kal* (*-sam-kal*), cl. 10. P. *-kālayati*, *-yitum*, to follow in driving.

अनुसङ्क्रम् *anu-saṅ-kram* (*-sam-kram*), cl. 1. P. *-krāmati*, *-kramitum*, to walk or go up to, to reach.

अनुसङ्ख्या *anu-saṅ-khyā* (*-sam-khyā*), Caus. P., Ved. *-khyāpayati*, *-yitum*, to show, to cause one to observe.

अनुसङ्ग्रह् *anu-saṅ-grah* (*-sam-grah*), cl. 9. P. *-gṛihṇāti*, *-grahītum*, to oblige, favour; to salute one by laying hold of the feet.

अनुसञ्चर् *anu-sañ-ćar* (*-sam-ćar*), cl. 1. P. *-ćarati*, *-ritum*, Ved. *-radhyai*, *-ritave*, *-rase*, to walk along side, to follow, join; to visit; to pursue, seek after; to penetrate, traverse, cross; to become assimilated: Caus. P. *-ćārayati*, *-yitum*, to join, become identified or assimilated with.
Anu-sañćaraṇam, ind. at each occasion of coming.

अनुसञ्चिन्त् *anu-sañ-ćint* (*-sam-ćint*), cl. 10. P. *-ćintayati*, *-yitum*, to meditate.

अनुसञ्ज्वर् *anu-sañ-jvar* (*-sam-jvar*), cl. 1. P. *-jvarati*, *-ritum*, to take after (another) in feeling distressed, to be troubled, become envious.

अनुसन्तन् *anu-san-tan* (*-sam-tan*), cl. 8. P. *-tanoti*, *-nitum*, to overspread, diffuse, extend everywhere, to join on, continue.

अनुसन्तॄ *anu-san-tṝ* (*-sam-tṝ*), cl. 1. P. *-tarati*, *-rītum*, Ved. *-taradhyai*, to follow to the end.

अनुसन्दह् *anu-san-dah* (*-sam-dah*), cl. 1. P. *-dahati*, *-dagdhum*, to burn up along the whole length.

अनुसन्दिश् *anu-san-diś* (*-sam-diś*), cl. 6. P. *-diśati*, *-deshṭum*, to assign, to make over.

अनुसन्दृश् *anu-san-dṛiś* (*-sam-dṛiś*), cl. 1. P. *-paśyati*, *-drashṭum*, to consider successively.

अनुसन्धा *anu-san-dhā* (*-sam-dhā*), cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to explore, ascertain, inspect, plan, arrange, calm, compose, set in order, aim at.
Anu-sandhātavya, *as*, *ā*, *am*, to be explored, to be investigated, to be looked after, &c.
Anu-sandhāna, *am*, n. investigation, inquiry, searching into, close inspection, setting in order, arranging, planning, aiming at, plan, scheme, congruous or suitable connection; (in the Vaiśeshika phil.) the fourth step in a syllogism, i. e. the application.
Anu-sandhānin or *anu-sandhāyin*, *ī*, *inī*, *i*, investigating, searching, skilful at concerting plans or continuing schemes.
Anu-sandheya, *as*, *ā*, *am*, to be investigated, worthy of inquiry or scrutiny, &c.

अनुसन्ध्यम् *anu-sandhyam*, ind. evening after evening, every twilight.

अनुसमय *anu-samaya*. See under *anu-sam-i* next col.

अनुसमश् *anu-sam-aś*, cl. 5. A. *-aśnute*, *-aśitum* or *-ashṭum*, to overtake, reach.

अनुसमस् *anu-sam-as*, cl. 4. P. *-asyati*, *-situm*, to add further.

अनुसमाचर् *anu-sam-ā-ćar*, cl. 1. P. *-ćarati*, *-ritum*, Ved. *-radhyai*, *-ritave*, *-rase*, to carry out, accomplish.

अनुसमाधा *anu-sam-ā-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to calm, compose.

अनुसमाप् *anu-sam-āp*, Caus. P. *-āpayati*, *-yitum*, to complete or accomplish further or subsequently.
Anu-samāpana, *am*, n. regular completion.

अनुसमि *anu-sam-i*, cl. 2. P. *-eti*, *-tum*, to visit conjointly or successively; to join in following or being guided by; to join, become assimilated with.
Anu-samaya, *as*, m. regular connection (as of words).

अनुसमीक्ष् *anu-sam-īksh*, cl. 1. A. *-īkshate*, *-kshitum*, to keep in view, have in view.

अनुसमुद्रम् *anu-samudram*, ind. along the sea.

अनुसम्प्राप् *anu-sam-prāp* (*-pra-āp*), cl. 5. P. *-prāpnoti*, *-prāptum*, to arrive, reach, get.
Anu-samprāpta, *as*, *ā*, *am*, arrived, come.

अनुसम्बद्ध *anu-sambaddha*, *as*, *ā*, *am* (rt. *bandh*), connected with, accompanied by.

अनुसवनम् *anu-savanam*, ind., Ved. at every sacrifice.

अनुसातम् *anu-sātam*, ind. according to delight.

अनुसाम *anu-sāma*, *as*, *ā*, *am*, conciliated, appeased, friendly.

अनुसायम् *anu-sāyam*, ind. evening after evening, every evening.

अनुसार *anu-sāra*, *anu-sārin*, &c. See under *anu-sṛi* below.

अनुसिच् *anu-sić*, cl. 6. P. *-siñćati*, *-sektum*, to water or sprinkle consecutively; (better spelt *anu-shić*, q. v.)

अनुसीतम् *anu-sītam*, ind. along the furrow.

अनुसीरम् *anu-sīram*, ind. along the plough.

अनुसू *anu-sū*, *ūs*, m., N. of a work.

अनुसूचक *anu-sūćaka*, *as*, *ikā*, *am* (rt. *sūć*), indicative of, pointing out.
Anu-sūćana, *am*, n. pointing out, indication.

अनुसूपम् *anu-sūpam*, ind. in every condiment.

अनुसृ *anu-sṛi*, cl. 1. P. *-sarati*, *-sartum*, to follow: Caus. P. *-sārayati*, *-yitum*, to pursue.
Anu-sara, *as*, m. a companion.
Anu-saraṇa, *am*, n. following, going after; conformity to, consequence of; custom, habit, usage.
Anu-sāra, *as*, m. going after, following; custom, usage; nature, natural state or condition of anything; prevalence, currency; received or established authority, especially of codes of law; conformity to usage; consequence, result. — *Anusāra-tas* or *anusāreṇa*, ind. conformably to.
Anu-sāraka, *as*, *ā*, *am*, or *anu-sārin*, *ī*, *iṇī*, *i*, following, attendant on, according or conformable to; penetrating, scrutinizing, investigating.
Anu-sāryaka, *am*, n. a fragrant substance.
Anu-sṛita, *as*, *ā*, *am*, followed, conformed to.
Anu-sṛiti, *is*, f. going after, following, conforming to; N. of a woman (?).

अनुसृप् *anu-sṛip*, cl. 1. P. *-sarpati*, *-sarptum* or *-sraptum*, to glide after or towards, to approach.
Anu-sarpa, *as*, m. a serpent-like being.

अनुसृष्ट *anu-sṛishṭa*, *as*, *ā*, *am* (rt. *sṛij*), Ved. created in succession.

अनुसेव् *anu-sev*, cl. 1. A. *-sevate*, *-vitum*, to practise, observe.
Anu-sevin, *ī*, *inī*, *i*, practising, observing, habitually addicted.

अनुसैन्य *anu-sainya*, *am*, n. the rear of an army.

अनुसोमम् *anu-somam*, ind. near the Soma, as with the Soma.

अनुस्कन्दम् *anu-skandam*, ind. having gone into in succession.

अनुस्तरण *anu-staraṇa*, *as*, *ī*, *am* (rt. *stṛi*), strewing round; (*ī*), f. the cow sacrificed at the funeral ceremony.

अनुस्तोत्र *anu-stotra*, *am*, n. praising after; N. of a treatise relating to the Sāma-veda.

अनुस्नेहम् *anu-sneham*, ind. after (adding) oil.

अनुस्पष्ट *anu-spashṭa*, *as*, *ā*, *am*, plain, manifest.

अनुस्फुर *anu-sphura*, *as*, *ā*, *am*, Ved. whizzing (as an arrow).

अनुस्मृ *anu-smṛi*, cl. 1. P. *-smarati*, *-smartum*, to remember, recollect: Caus. P. *-smārayati* or *-smarayati*, *-yitum*, to remind (painfully).
Anu-smaraṇa, *am*, n. remembering, repeated recollection.
Anu-smṛita, *as*, *ā*, *am*, remembered.
Anu-smṛiti, *is*, f. cherished recollection, recalling some idea to the exclusion of all others.

अनुस्यूत *anu-syūta* or *anu-shyūta*, *as*, *ā*, *am* (rt. *siv*), sewed consecutively, strung together or connected regularly and uninterruptedly.

अनुस्रयामन् *an-usra-yāman*, *ā*, m., Ved. not going (in a waggon drawn) by oxen.

अनुस्वान *anu-svāna*, *as*, m. sounding conformably.

अनुस्वार *anu-svāra*, *as*, m. (rt. *svṛi*), after-sound, the nasal sound which is marked by a dot above the line, and which always belongs to a preceding vowel. — *Anusvāra-vat*, *ān*, *atī*, *at*, having the Anusvāra. — *Anusvāra-vyavāya*, *as*, m. separation between two sounds caused by an Anusvāra. — *Anusvārāgama* (°*ra-āg*°), *as*, m. an augment consisting in the addition of an Anusvāra.

अनुह *anuha*, *as*, m., N. of a son of Vibhrātra and father of Brahma-datta.

अनुहव *anu-hava*, *as*, m. (rt. *hvā* for *hve*), Ved. inviting, stirring up.

अनुहा *anu-hā*, cl. 3. A., Ved. *-jihīte*, *-hātum*, to grant.

अनुहुङ्कृ *anu-huṅ-kṛi*, cl. 8. A. *-kurute*, *-kartum*, to roar in imitation of.

अनुहृ *anu-hṛi*, cl. 1. P. *-harati*, *-hartum*, to imitate, to exhibit; A. *-harate*, to take after (one's parents).
Anu-haraṇa, *am*, n. or *anu-hāra*, *as*, m. imitation; resemblance.
Anu-harat, *an*, *antī*, *at*, imitating; (*an*), m., N. of a man (?); (the deriv. *ānuhārati* takes Vṛiddhi in both members.)
Anu-haramāṇa, *as*, *ā*, *am*, imitating.
Anu-hāraka, *as*, *ikā*, *am*, imitating.
Anu-hārya, *as*, *ā*, *am*, to be imitated; (*as*), m. monthly obsequies on the day of the new moon.

अनुहोड *anu-hoḍa*, *as*, m. a cart (?); (the deriv. *ānuhauḍika* takes Vṛiddhi in both members.)

अनुह्राद *anu-hrāda* or *anu-hlāda*, *as*, m., N. of a son of Hiraṇya-kaśipu.

अनूक *anūka, as, am,* m. n. (fr. *anć* with *anu*), the backbone, spine; the back part of the altar; a former state of existence; (*am*), n. race, family; peculiarity of race, disposition, character; (*ā*), f., N. of an Apsaras.
Anūkya, am, n. backbone; flesh on the skull.

अनूकाश *anū-kāśa, as,* m. (rt. *kāś*), reflection (of light), clearness; regard, reference.

अनूक्ष *anūksh (anu-uksh),* cl. 1. A. *anūkshate, -kshitum,* to sprinkle, bedew.

अनूचीन *anūćīna, as, ā, am* (fr. *anv-anć*), coming after, successive; *anūćīnāham,* on the following day. — *Anūćīna-garbha, as, ā, am,* born in successive order.
1. *anūćya, am,* n., Ved. the board on the side of a couch. (For 2. *anūćya,* see below.)

अनूच्यते *anūćyate* (°*nu-uć*°), Pass. of *anu-vać,* q. v., p. 38.
Anūkta, as, ā, am, spoken after, recited after; occurring in the (sacred) text; studied; (*am*), n. = the next.
Anūkti, is, f. mentioning after, repeated mention, repetition by way of explanation; study of the Veda. — *Anūkti-tva, am,* n. state of requiring repetition or explanation.
Anūćāna, as, ā, am, devoted to study; one so well versed in the Vedas and Vedāngas as to be able to repeat them; one who repeats his lesson after his master; well-behaved.
2. *anūćya, as, ā, am,* to be studied.

अनूज्जि *anūj-ji (anu-ud-ji),* cl. 1. P. *-jayati, -jetum,* to follow in being victorious.

अनूढ *an-ūḍha, as, ā, am* (rt. *vah*), not borne, not carried; unmarried; (*ā*), f. an unmarried woman. — *Anūḍha-māna, as, ā, am,* bashful. — *Anūḍhā-gamana, am,* n. fornication. — *Anūḍhā-bhrātṛi, tā,* m. the brother of an unmarried woman; the brother of the concubine of a king.

अनूति *an-ūti, is,* f., Ved. not helping, not coming to aid.

अनूत्क्रम *anūt-kram (anu-ud-kram),* cl. 1. P. *-krāmati, -kramitum,* to follow in going up or out.

अनूत्त *anūtta, as, ā, am* (for *anu-datta,* rt. *dā*), given back.

अनूत्था *anūtthā (anu-ud-sthā),* cl. 1. P. *anūttishṭhati, anūtthātum,* to follow in rising; Ved. to approach.

अनूत्पत *anūt-pat (anu-ud-pat),* cl. 1. P. *-patati, -titum,* to fly up after another (with acc.), raise one's self into the air, jump up afterwards.

अनूत्पा *anūt-pā (anu-ud-pā),* cl. 1. P., Ved. *-pibati, -pātum,* to empty by drinking after another.

अनूदक *an-ūdaka, am,* n. (for *an-udaka*), want of water, aridity.

अनूदस् *anūd-as (anu-ud-as),* cl. 4. P. *-asyati, -situm,* to toss up behind or after.

अनूदि *anūd-i (anu-ud-i),* cl. 2. P. *-eti, -tum,* to follow in going up or out.

अनूदित *anūdita* (°*nu-ud*°), *as, ā, am* (rt. *vad*), spoken after, spoken according to.
1. *anūdya, as, ā, am,* to be spoken to afterwards or in reply to.
2. *anūdya,* ind. having said in reply.
Anūdyamāna, as, ā, am, spoken in reply to, according to.

अनूदे *anūd-e (anu-ud-ā-i),* cl. 2. P. *anūd-aiti, -tum,* to follow in coming up or rising.

अनूद्देश *anūddeśa (anu-ud°), as,* m. (rt. *diś*), describing, mentioning according to or conformably with.

अनूधस् *an-ūdhas, ās,* f., Ved. udderless.

अनून *an-ūna* or *an-ūnaka, as, ā, am,* whole, entire; having full power; not less, not inferior; (*ā*), f., N. of an Apsaras. — *Anūna-guru, us, us* or *vī, u,* of undiminished weight, very heavy. — *Anūna-varćas, ās,* m., Ved. having full splendor.

अनून्नी *anūn-nī (anu-ud-nī),* cl. 1. P. *-nayati, -netum,* to take out and fill after another.

अनूप 1. *anūpa, as, ā, am* (fr. *ap,* q. v., with *anu*), situated near the water, watery, wet, a watery country; (*as*), m. pond, bank of a river; a buffalo; N. of a king. — *Anūpa-ja, am,* n. moist ginger. — *Anūpa-deśa, as,* m. a marshy country. — *Anūpa-prāya, as, ā, am,* marshy. — *Anūpa-vilāsa, as,* m. title of a work.
Anūpya, as, ā, am, being in ponds or bogs (as water).

अनूप 2. *anūpa, as, ā, am* (fr. *anu-vap*), Ved. bestowing in order. (For 1. *anūpa,* see above.)

अनूपदस् *anūpa-das (anu-upa-das),* cl. 4. P. *-dasyati, -situm,* to fail (or become extinct) in consequence.

अनूपसदम् *anūpasadam (anu-up°),* ind. at every Upasad (a kind of religious ceremony).

अनूबन्ध्य *anū-bandhya, as, ā, am* (rt. *bandh*), Ved. to be fastened (as a sacrificial animal); see also *anu-bandhya,* p. 37.

अनूयाज *anū-yāja.* See *anu-yāja,* p. 37.

अनूराध *anū-rādha, as, ā, am,* Ved. causing welfare, happiness; (*ā*), f. = *anu-rādhā,* q. v., p. 38.

अनूरु *an-ūru, us, us, u,* thighless; (*us*), m. the charioteer of the sun, the dawn. — *Anūru-sārathi, is,* m. whose charioteer is Anūru, i. e. the sun.

अनूर्जित *an-ūrjita, as, ā, am,* not strong, weak; not proud.

अनूर्ध्व *an-ūrdhva, as, ā, am,* not high, low. — *Anūrdhva-bhās, ās,* m., Ved. one whose splendor does not rise, who lights no sacred fires.

अनूर्मि *an-ūrmi, is, is, i,* Ved. not waving, not fluctuating; inviolable.

अनूला *anūlā,* f., N. of a river in Kāśmīra.

अनूवृज् *anū-vṛij, k,* m. f. (?), Ved. a part of the body near the ribs.

अनूषर 1. *an-ūshara, as, ā, am* (fr. *ūshara* with 3. *a* as an expletive or denoting comparison), saline.

अनूषर 2. *an-ūshara, as, ā, am,* not saline.

अनूषित *anūshita, as, ā, am* (rt. *vas* with *anu*), living near another.

अनूष्मपर *an-ūshma-para, as, ā, am,* (in gram.) not followed by a sibilant.

अनूह *an-ūha, as, ā, am,* thoughtless, careless.

अनृक्क *an-ṛikka.* See *an-ṛić* below.

अनृक्षर *an-ṛikshara, as, ā, am,* Ved. thornless (as a path or a couch).

अनृच *an-ṛić, k, k, k,* or *an-ṛića, as, ā, am,* not containing a verse from the Ṛig-veda, hymnless, not conversant with the Ṛig-veda.
An-ṛikka or *an-ṛićka, as, ā, am,* containing no Ṛić.

अनृजु *an-ṛiju, us, us, u,* not straight, crooked, perverse, wicked.

अनृण *an-ṛiṇa, as, ā, am,* free from debt. — *Anṛiṇa-tā,* f. or *anṛiṇa-tva, am,* n. freedom from debt.
An-ṛiṇin, ī, inī, i, unindebted, free from debt.

अनृत *an-ṛita, as, ā, am,* not true, false; (*am*), n. falsehood, lying, cheating; agriculture. — *Anṛita-deva, as,* m., Ved. one whose gods are not true; playing unfairly (?). — *Anṛita-dvish, ṭ, ṭ, ṭ,* Ved. persecuting untruth. — *Anṛita-maya, as, ī, am,* full of untruth, false. — *Anṛita-vadana, am,* n. or *anṛita-bhāshaṇa, am,* n. or *anṛitākhyāna* (°*ta-ākh*°), *am,* n. speaking falsehood, lying. — *Anṛita-vādin, ī, inī, i,* or *anṛita-vāć, k, k, k,* speaking untruth. — *Anṛita-vrata, as, ā, am,* false to vows or engagements.
Anṛitin, ī, inī, i, one who tells untruths, lying, a liar.

अनृतु *an-ṛitu, us,* m. unfit season. — *Anṛitu-kanyā,* f. a girl before menstruation.

अनृशंस *a-nṛiśansa, as, ā, am,* not cruel, mild. — *Anṛiśansa-tā,* f. mildness, kindness.

अनेक *an-eka, as, ā, am,* not one, many, much; separated. — *Aneka-kālam,* ind. a long time, for a long time. — *Anekakālāvadhi* (°*la-av*°), ind. long since. — *Aneka-kṛit, t,* m. doing much, epithet of Śiva. — *Aneka-gotra, as,* m. having more families than one, i. e. two, belonging to two families (or to one as an adopted son). — *Aneka-ćara, as, ā, am,* gregarious. — *Aneka-ćitta-mantra, as,* m. one whose counsels are many-minded. — *Aneka-ja, as, ā, am,* born more than once; (*as*), m. a bird. — *Aneka-tā,* f. or *aneka-tva, am,* n. muchness, manifold condition. — *Aneka-tra,* ind. in many places. — *Aneka-dharma-kathā,* f. different exposition of the law. — *Aneka-dhā,* ind. in various ways, often. — *Aneka-dhā-prayoga, as,* m. using several times. — *Aneka-pa, as, ā, am,* drinking oftener than once; (*as, ā*), m. f. an elephant, because he drinks with his trunk and with his mouth. — *Aneka-bhārya, as, ā, am,* having more wives than one. — *Aneka-mukha, as, ā, am,* having several faces, having different ways. — *Aneka-yuddha-vijayin, ī,* m. victorious in many battles. — *Aneka-randhra, as, ā, am,* having many holes, weaknesses or troubles. — *Aneka-rūpa, as, ā, am,* multiform; of various kinds or sorts; fickle, of variable mind. — *Aneka-loćana, as,* m. having several (three) eyes, N. of Śiva. — *Aneka-vaćana, am,* n. the plural number. — *Aneka-varṇa,* (in arithmetic compounded with various words to denote) many unknown quantities (colours representing x, y, z, &c.), e. g. *aneka-varṇa-guṇana,* multiplication of many unknown quantities. (Similarly, if for *guṇana* be substituted *bhajana* 'division,' *madhyamāharaṇa* 'taking away the middle term,' *vyavakalana* 'subtraction,' *sankalana* 'addition,' other algebraical processes may be expressed). — *Aneka-vāram,* ind. many times, repeatedly. — *Aneka-vidha, as, ā, am,* of many kinds, in different ways, various. — *Aneka-śapha, as, ā, am,* cloven-hoofed. — *Aneka-śabda, as, ā, am,* expressed by several words, synonymous. — *Aneka-śas,* ind. in great numbers, several times, repeatedly, by large numbers or quantities. — *Anekākāra* (°*ka-āk*°), *as, ā, am,* multiform. — *Anekākshara* (°*ka-ak*°), *as, ā, am,* polysyllabic, having more than one syllable. — *Anekāgra* (°*ka-ag*°), *as, ā, am,* engaged in various pursuits. — *Anekāć* (°*ka-ać*), having more than one vowel or syllable (*ać* in gram. being the technical term for vowel). — *Anekārtha* (°*ka-ar*°), *as, ā, am,* having more than one meaning (as a word). — *Anekārtha-dhvani-mañjarī,* f. and *anekārtha-sangraha, as,* m. titles of two works on such words. — *Anekāl* (°*ka-al*), consisting of more than one *al* or letter (in the technical phras. of gram.). — *Anekāśraya* (°*ka-āś*°), *as,* m. or

anekāśrita (°*ka-āś*°), *as, ā, am,* (in Vaiśeshika phil.) dwelling, abiding in more than one.

An-ekākin, ī, inī, i, not alone, accompanied by.

An-ekānta, as, ā, am, not alone and excluding every other, uncertain. — *Anekānta-tva, am,* n. uncertainty. — *Anekānta-vāda, as,* m. scepticism. — *Anekānta-vādin, ī,* m. a sceptic; a Jaina, an Arhat of the Jainas.

Anekī-karaṇa, am, n. making manifold.

Anekī-bhavat, an, antī, at, being manifold, i. e. divided in two.

Anekīya, as, ā, am, having several.

अनेजत् *an-ejat, an, antī, at* (rt. *ej* with *an*), not moving, immoveable.

अनेड *an-eḍa, as,* m. (*an* being an expletive or denoting comparison), stupid, foolish.

An-eḍa-mūka, as, ā, am, deaf and dumb; blind; wicked, frandulent.

अनेद्य 1. *a-nedya, as, ā, am* (rt. *nid*), Ved. not to be blamed.

अनेद्य 2. *a-nedya, as, ā, am* (fr. *a* and *nedyas*, a contraction of *nedīyas?*), Ved. not near, infinite.

अनेन 1. *an-ena, as, ā, am,* Ved. (according to native authorities) sinless, faultless; (according to German scholars) without a variegated set (of horses). See *eta*.

An-enas, ās, ās, as, blameless, sinless, not liable to error; N. of various personages.

An-enasya, am, n. freedom from fault, sin.

अनेन 2. *anena, as,* m. (fr. *ina* and *ana* for *an*); this doubtful word may signify one who has no superior, 'a sovereign or paramount lord;' see *ina* and *ana* for *an*.

अनेमन् *a-neman, ā, ā, a,* Ved. to be praised.

अनेव *an-eva,* ind. otherwise (?), or (?).

अनेहस् *an-ehas, ā, ā, as* (fr. rt. *īh* with *an*), Ved. without a rival, incomparable, unattainable; unmenaced, unobstructed; (*ā*), m. time.

अनैकान्त *an-aikānta, as, ā, am* (fr. *ekānta*), variable, unsteady; (in logic) occasional, as a cause not invariably attended by the same effects.

An-aikāntika, as, ī, am, unsteady, variable, having many objects or purposes. — *Anaikāntika-tva, am,* n. unsteadiness, uncertainty.

अनैक्य *an-aikya, am,* n. (*eka*), want of oneness, plurality, the existence of many; want of union, anarchy.

अनैपुण *a-naipuṇa* or *a-naipuṇya, am,* n. unskilfulness. See *ānaipuṇa*.

अनैश्वर्य *an-aiśvarya, am,* n. weakness. See *ānaiśvarya*.

अनो *ano,* ind. no, not. (An unusual form of *no*.)

अनोकशायिन् *an-oka-śāyin, ī,* m. not sleeping in a house (as a beggar).

An-oka-ha, as, m. not quitting the house, a tree; (*oka* is for *okas*, q. v.)

अनोङ्कृत *an-oṅ-kṛita, as, ā, am,* not accompanied by the holy syllable *om*.

अनोदित *anodita* (*una-ud*°), *as, ā, am,* unaddressed (?).

अनोवाह्य *ano-vāhya, as, ā, am,* to be carried on a carriage.

अनौचित्य *an-aućitya, am,* n. unfitness.

अनौजस्य *an-aujasya, am,* n. want of vigour.

अनौद्धत्य *an-auddhatya, am,* n. freedom from haughtiness.

अनौपम्य *an-aupamya, as, ā, am,* unparalleled.

अनौरस *an-aurasa, as,* m. not one's own son, adopted.

अन्त् *ant,* cl. 1. P. *antati, -titum,* to bind [cf. *and, ind*].

अन्त *anta, as,* m. (fr. rt. *am?*), end, limit, boundary, term; end of a texture; end, conclusion; end of life, death, destruction (in these latter senses sometimes neut.); a final syllable, termination; last word of a compound; pause, settlement, definite ascertainment, certainty; whole amount; border; nearness, proximity, presence (e. g. *grāmānte*, in the neighbourhood of the village); inner part, inside; condition, nature; *ante*, loc. c. in the end, at last; in the inside; *antam* at the end of a compound means 'as far as,' thus *udakāntam*, as far as the water; (*as, ā, am*), near, handsome, agreeable [cf. Goth. *andeis*, Theme *andja;* Germ. *Ende;* Eng. *end:* with *anta* are also compared the Greek ἄντα, ἀντί; Lat. *ante;* the Goth. *anda* in *anda-vaurd*, &c.; and the Germ. *ent*, e. g. in *entsagen*]. — *Anta-kara, as, ī, am,* or *anta-karaṇa, as, ī, am,* or *anta-kārin, ī, iṇī, i,* causing death, mortal, destructive. — *Anta-kāla, as,* m. time of death, death. — *Anta-krit, t, t, t,* making an end; (*t*), m. death. — *Antakṛid-daśā, ās,* f. pl. a sacred book of the Jainas, containing ten chapters. — *Anta-ga, as, ā, am,* going to the end, thoroughly conversant with. — *Anta-gati, is, is, i,* or *anta-gāmin, ī, inī, i,* going to the end, perishing. — *Anta-gamana, am,* n. the going to the end of something, finishing; the going to the end, dying. — *Anta-ćara, as, ī, am,* going to the frontiers, walking about the frontiers. — *Anta-ja, as, ā, am,* last born. — *Anta-jāti*, see *antya-jāti*. — *Anta-tas*, ind. from the end, from the term; lastly, finally; in the lowest way; in part; within. — *Anta-dīpaka, am,* n. a figure in rhetoric. — *Anta-pāla, as,* m. a frontier-guard. — *Anta-bhava, as, ā, am,* being at the end, last. — *Anta-bhāj, k, k, k,* standing at the end (of a word). — *Anta-rata, as, ā, am,* delighting in destruction. — *Anta-līna, as, ā, am,* hidden, concealed. — *Anta-lopa, as,* m. the dropping of the final of a word (in grammar). — *Anta-vat, ān, atī, at,* having an end or term, limited, perishable; (*-vat*), ind. like the end. — *Antavat-tva, am,* n. limited existence, perishableness. — *Anta-vahni, is,* m. the fire of the end, by which the world is to be burnt. — *Anta-vāsin* or *ante-vāsin, ī, inī, i,* dwelling near the boundaries, dwelling close by; (*ī*), m. a pupil who dwells near or in the house of his teacher; a Ćāṇḍāla (who lives at the end of the town). — *Anta-velā,* f. hour of death. — *Anta-śayyā,* f. a bed or mat on the ground; death; the place for burial or burning; bier. — *Anta-satkriyā,* f. the funeral ceremonies. — *Anta-sad, t,* m. a pupil (who dwells near his teacher). — *Anta-stha, as, ā, am,* standing at the end; see also *antaḥ-stha*. — *Anta-svarita, as,* m. the Svarita accent on the last syllable of a word; (*am*), n. a word thus accentuated. — *Antādi* (°*ta-ādi*), *ī,* du. m. end and beginning. — *Antāvasāyin* or *antāvaśāyin* (°*ta-av*°), *ī,* m. a barber; a Ćāṇḍāla; N. of a Muni or saint; see *antyāvasāyin*. — *Ante-vāsa, as,* m. a neighbour, a companion, a pupil. — *Ante-vāsi,* ind. in statu pupillari; see *anta-vāsin* above. — *Antodātta* (°*ta-ud*°), *as,* m. the acute accent on the last syllable; (*as, ā, am*), having the acute accent on the last syllable.

Antaka, as, m. border, boundary; (*as, ā, am*), making an end, causing death; (*as*), m. death; Yama, king or lord of death. — *Antaka-druh, -dhruk, k, k,* Ved. offending or provoking destructive demons, or death, or Yama.

Antaki, is, m. wind (?).

Antama, as, ā, am, next, nearest, intimate (as a friend); Ved. last.

Antaya, nom. P. *antayati, -yitum,* to make an end of.

Antika, antima, antya, &c. See *antika*, p. 45.

अन्तः *antaḥ.* See ʻ
as, m. worms in the intes-
अन्तःख्या *antaḥ-kh*
Ved. *-khyāti, -tum,* ' 1. P. *andati, -ditum,* to
अन्तम *antama.*
अन्तर् *antar,* ir ɔding.
andū, ūs, f. or *anduka* or *an-*
in the middle or i chain for an elephant's feet; a ring
(As a prep. with the ancle.
to; (with acc.) be
(When used at the f (for *antikā*, q. v.), fire-
in the middle of, between, ou.
Zend *antarĕ;* Lat. *inter;* Goth. *u* *andolayati,*

Sometimes *antar* is compounded with a word like an adjective, meaning interior, intermediate. — *Antaḥ-karaṇa, am,* n. the in. and spiritual part of man, the seat of thought and feeling, the mind, the thinking faculty, the heart, the conscience, the soul. — *Antaḥ-kalpa, as,* m. a certain number of years (in Buddhism). — *Antaḥ-kuṭila, as, ā, am,* internally crooked; fraudulent; (*as*), m. a couch. — *Antaḥ-krimi, is,* m. a disease caused by worms in the body. — *Antaḥ-koṭara-pushpī,* a various reading for *aṇḍa-koṭara-pushpī*, q. v. — *Antaḥ-koṇa, as,* m. the inner corner. — *Antaḥ-kopa, as,* m. inward wrath. — *Antaḥ-kośa, am,* n., Ved. the interior of a store-room. — *Antaḥ-paṭa, as, am,* m. n. a cloth held between two persons who are to be united (as bride and bridegroom, or pupil and teacher) until the right moment of union is arrived. — *Antaḥ-padam,* ind. in the middle of an inflected word. — *Antaḥ-paridhāna, am,* n. the innermost garment. — *Antaḥ-paridhi,* ind. in the inside of an enclosure. — *Antaḥ-parśavya* or *antaḥ-pārśvya, as, ā, am,* being between the ribs (as flesh). — *Antaḥ-pavitra,* the Soma when in the straining-vessel (?). — *Antaḥ-paśu,* ind. from evening till morning (while the cattle is in the stables). — *Antaḥ-pāta* or *antaḥ-pātya, as,* m. (in gram.) insertion of a letter; a post fixed in the middle of the place of sacrifice. — *Antaḥ-pātita, as, ā, am,* or *antaḥ-pātin, ī, inī, i,* inserted, included in. — *Antaḥ-pātra, am,* n., Ved. the interior of a vessel. — *Antaḥ-pādam,* ind. within the Pāda of a verse. — *Antaḥ-pāla, as,* m. one who watches the inner apartments of a palace. — *Antaḥ-pura, am,* n. the king's palace, the female apartments, gynæceum; those who live in the female apartments; a queen. — *Antaḥpura-ćara, as,* m. guardian of the women's apartments. — *Antaḥpura-jana, as,* m. the women of the palace. — *Antaḥpura-praćāra, as,* m. the gossip of the women's apartments. — *Antaḥpura-rakshaka, as,* m. or *antaḥpura-vartin, ī,* m. or *antaḥpurādhyaksha* (°*ra-adh*°), *as,* m. superintendent of the gynæceum, chamberlain. — *Antaḥ-pura-sahāya, as,* m. belonging to the gynæceum (as an eunuch, &c.). — *Antaḥ-purika, as,* m. superintendent of the gynæceum; (*ā*), f. a woman in the gynæceum. — *Antaḥ-pūya, as, ā, am,* ulcerous. — *Antaḥ-peya, am,* n., Ved. supping up, drinking. — *Antaḥ-prakriti, is,* f. the heart, the soul, the internal nature or constitution of a man. — *Antaḥ-prajña, as, ā, am,* internally wise, knowing one's self. — *Antaḥ-pratishṭhāna, am,* n. residence in the interior. — *Antaḥ-pratishṭhita, as, ā, am,* residing inside. — *Antaḥ-śara, as,* m. an internal arrow or disease. — *Antaḥ-śarīra, am,* n. the internal and spiritual part of man. — *Antaḥ-śalya, as, ā, am,* having a pin or extraneous body sticking inside. — *Antaḥ-śilā,* f., N. of a river. — *Antaḥ-ślesha, as,* m. or *antaḥ-śleshaṇa, am,* n., Ved. internal support. — *Antaḥ-sañjña, as, ā, am,* internally conscious. — *Antaḥ-sattvā,* f. a pregnant woman; the marking nut (Semecarpus Anacardium L.). — *Antaḥ-sadasam,* ind. in the middle of the assembly. — *Antaḥ-sāra, as, ā, am,* having internal essence; (*as*), m. internal treasure, inner store or contents. — *Antaḥ-sukha, as, ā, am,* internally happy. — *Antaḥ-senam,* ind. into the midst of the armies. — *Antaḥ-stha, as, ā, am,* being in the midst or between; a term applied to the semivowels, as standing between the consonants and vowels; (*ā*), f. the god of the vital

अनूक *anūka, as, am,* of the Rig-veda mantras. *anu),* the backbone, spine; m. (in anatomy) the altar; a former state of exist*reda, as,* m. an elefamily; peculiarity of race, dispo*ānsa* (°*rā-an*°), *as,* f., N. of an Apsaras. between the shoul-

Anūkya, am, n. backbone; fles m. the interior fire, , *ā, am,* interior,

अनूकाश *anū-kāśa, as,* m., or having reflection (of light), clearness; regar*orga* or base of a

अनूक्ष *anūksh (anu-uksh* *am,* not essential . beyond or external to it. *kshate, -kshitum,* *ām,* n. the state or condition of

अनूचीन *ga* — *Antar-avayava, as,* m. an inner coming art. — *Antar-ākāśa, as,* m. the sacred ether lowin ma in the interior part or soul of man. — *Antar-ākūta, am,* n. hidden intention. — *Antar-āgama, as,* m. an additional augment between two letters (in gram.). — *Antar-āgāra, as,* m. the interior of a house. — *Antar-ātman, ā,* m. the soul, the inherent supreme spirit; the internal feelings, the heart or mind. — *Antar-ātmeshṭakam* (°*man-ish*°), ind. in the space between one's self and the (sacrificial) bricks. — *Antar-āpaṇa, as,* m. a market inside (a town). — *Antarāya,* see *antar-i.* — *Antar-ārāma, as, ā, am,* rejoicing in one's self (not in the exterior world). — *Antar-āla* or *antar-ālaka, am,* n. intermediate space; *antarāle,* in the midst, in midway; (*āla* is probably for *ālaya*). — *Antar-indriya, am,* n. an internal organ, of which there are four, viz. *manas, buddhi, ahankāra,* and *ćitta.* — *Antar-īpa, as, am,* m. n. (fr. *ap*), an island, a promontory. — *Antar-ushya, am,* n. (rt. *vas*), Ved. a secret abode. — *Antar-gangā,* f. the Ganges, as supposed to communicate under-ground with a sacred spring in Mysore. — *Antar-gadu, us, us, u,* unprofitable, useless (filled with worms). — *Antar-gata,* &c.; see under *antar-gam.* — *Antar-garbha, as, ā, am,* inclosing young; pregnant. — *Antar-giram* or *antar-giri,* ind. among the mountains. — *Antar-guda-valaya, as,* m. (in medicine) the sphincter muscle. — *Antar-gūḍha-visha, as, ā, am,* having hidden poison within. — *Antar-griha, am,* n. an inner apartment of the house; *antar-griham* or *antar-geham,* ind. in the interior of a house. — *Antar-ghaṇa, as,* or *antar-ghana, as,* m. a place between the entrance-door and the house; N. of a village. — *Antar-ghāta, as,* m. striking in the middle. — *Antar-ja, as, ā, am,* bred in the interior (of the body, as a worm). — *Antar-jaṭhara, am,* n. the stomach. — *Antar-janman, a,* n. inward birth. — *Antar-jambha, as,* m. the inner part of the jaws. — *Antar-jala-ćara, as, ī, am,* going in the water. — *Antar-jāta, as, ā, am,* inborn, inbred, innate. — *Antar-jānu,* ind. between the knees; (*us, us, u*), being between the knees. — *Antar-jñāna, am,* n. inward knowledge. — *Antar-jyotis, is, is, is,* having the soul enlightened, illuminated. — *Antar-jvalana, am,* n. internal heat, inflammation. — *Antar-dagdha, as, ā, am,* burnt inwardly. — *Antar-dadhana, am,* n. the distillation of spirituous liquor, or a substance used to cause fermentation. — *Antar-dadhāna, as, ā, am,* vanishing, disappearing, hiding one's self [cf. *antar-dhā*]. — *Antar-daśā,* f. a technical term in astrology. — *Antar-daśāha, am,* n. an interval of ten days; so *antar-daśāhāt,* before the end of ten days. — *Antar-dāva, as, ā, am,* Ved. containing fire. — *Antar-dāha, as,* m. internal heat, or fever. — *Antar-duḥkha, as, ā, am,* afflicted in mind, sad. — *Antar-dushṭa, as, ā, am,* internally bad, wicked, vile. — *Antar-drishṭi, is, is, i,* looking into one's own soul. — *Antar-deśa, as,* m., Ved. an intermediate region of the compass. — *Antar-dvāra, am,* n. a private or secret door within the house. — *Antar-dhā,* &c.; see s.v. *antar-dhā,* p. 45. — *Antar-dhyāna, am,* n. profound inward meditation. — *Antar-nagara, am,* n. the palace of a king. — *Antar-nivishṭa, as, ā, am,* gone within, being within. — *Antar-nishṭha, as, ā, am,* engaged in internal reflection. — *Antar-bharaṇa, am,* n. the interior of a house. — *Antar-bhāva,* &c.; see *antar-bhū,* p. 45. — *Antar-bhāvanā,* f. inward meditation or anxiety; a technical term in arithmetic; rectification of numbers by the differences of the products. — *Antar-bhūmi, is,* f. the inner part of the earth. — *Antar-bhauma, as, ā, am,* being in the interior of the earth; subterranean. — *Antar-manas, ās, ās, as,* sad, perplexed. — *Antar-mukha, as, ā, am,* going into the mouth; (*am*), n. a kind of scissors used in surgery. — *Antar-mudra* (?), sealed inside; N. of a certain form of devotion. — *Antar-mṛita, as, ā, am,* still-born. — *Antar-yāma, as,* m. the suppression of the breath and voice; a Soma libation during this act. — *Antar-yāma-graha, as,* m. the Soma libation Antar-yāma; the performing of such a libation. — *Antar-yāmin, ī,* m. checking or regulating the internal feelings; the soul; providence; the supreme spirit as regulating and guiding mankind; Brahmā. — *Antar-yoga, as,* m. deep thought, abstraction. — *Antar-lamba, as, ā, am,* acute-angular; (*as*), m. a triangle in which the perpendicular falls within, an acute-angled triangle. — *Antar-līna, as, ā, am,* inherent. — *Antar-loma, as, ā, am,* covered with hair on the inner side. — *Antar-vanśa, as,* m. the gynæceum; see *antaḥ-pura.* — *Antar-vanśika, as,* m. superintendent of the women's apartments. — *Antar-vaṇa, as, ā, am,* situated in a forest; (*am*), ind. within a forest. — *Antar-vat, ān, atī, at,* being in the interior. — *Antar-vatī,* Ved. or *antar-vatnī,* f. a pregnant woman. — *Antar-vami, is,* m. flatulence, indigestion. — *Antar-vartin, ī, inī, i,* or *antar-vasat, an, antī, at,* internal, included, dwelling in. — *Antar-vasu, us,* m., N. of a Soma sacrifice. — *Antar-vastra, am,* n. an under garment. — *Antar-vāṇi, is, is, i,* skilled in sacred sciences. — *Antar-vāvat, ān, antī* or *atī, at,* Ved. abounding internally with precious things, hidden; (*vat*), ind. inwardly. — *Antar-vāshpa, as,* m. suppressed tears; (*as, ā, am*), containing tears. — *Antar-vāsas, as,* n. an inner or under garment. — *Antar-vigāhana, am,* n. entering within. — *Antar-vidvas, vān, ushī, vas,* Ved. knowing (the paths) between (earth and heaven); knowing exactly. — *Antar-vega, as,* m. internal uneasiness or anxiety; inward fever. — *Antar-vedi, is, is, i,* belonging to the inside of the sacrificial ground; (*i*), ind. within this ground; (*is* or *ī*), f. the Doab or district between the Gangā and Yamunā rivers. — *Antar-veśman, a,* n. the inner apartments, the interior of a building. — *Antar-veśmika, as,* m. superintendent of the women's apartments. — *Antar-hayana, am,* n. striking in the middle. — *Antar-hanana, as,* m., N. of a village. — *Antar-hastam,* ind. in the hand, within reach of the hand. — *Antar-hastīna, as, ā, am,* being in the hand or within reach. — *Antar-hāsa, as,* m. laughing inwardly; suppressed laughter; (*am*), ind. with suppressed laugh. — *Antar-hita,* see *antar-dhā,* p. 45. — *Antar-hridaya, am,* n. the interior of the heart. — *Antas-tapta, as, ā, am,* internally heated or harassed. — *Antas-tāpa, as,* m. inward heat; (*as, ā, am*), burning inwardly, burning with passion. — *Antas-tushāra, as, ā, am,* having dew in the interior. — *Antas-toya, as, ā, am,* containing water. — *Antas-patha, as, ā, am,* Ved. going within the clefts or hollows (of mountains), being on the way.

Antastya, am, n. intestines, bowels, entrails.

अन्तर *antara, as, ā, am,* being in the interior, interior; near, proximate, related, intimate; lying adjacent to; distant; different from; exterior; (*am*), n. the interior; a hole, opening; the interior part of a thing, the contents; soul, heart, supreme soul; interval, intermediate space or time; period; term; opportunity, occasion; distance, absence; difference, remainder; property, peculiarity; weakness, weak side; representation; surety, guaranty; respect, regard; (at the end of compounds) different, other, another, e. g. *deśāntaram,* another country [cf. Goth. *anthar,* Theme *anthara;* Lith. *antra-s,* 'the second;' Lat. *alter*]. *Antaram* or *antara-tas,* ind. in the interior, within. — *Antara-ćakra, am,* n. a technical term in augury. — *Antara-jña, as, ā, am,* knowing the interior, prudent, provident, foreseeing. — *Antara-tat, t, t, t* (rt. *tan*), spreading death or destruction. — *Antara-tama, as, ā, am,* nearest; immediate, intimate, internal; like, analogous; (*as*), m. a congenial letter, one of the same class. — *Antara-tara, as, ā, am,* nearer, more intimate. — *Antara-da, as, ā, am* (rt. *dā* for *do*), cutting or hurting the interior or heart. — *Antara-diśā,* f. or *antarā-diś, k,* f. or *antar-deśa, as,* m. an intermediate region or quarter of the compass. — *Antara-pūrusha, as,* m. the internal man, the soul. — *Antara-prabhava, as, ā, am,* of mixed origin or caste. — *Antara-praśna, as,* m. an inner question; a question which is contained in and arises from what has been previously stated. — *Antara-stha, as, ā, am,* or *antara-sthāyin, ī, inī, i,* or *antara-sthita, as, ā, am,* interposed, internal, situated inside, inward; separate, apart. — *Antarāpatyā* (°*ra-ap*°), f. a pregnant woman. — *Antarābhara, as,* m., Ved. (if fr. *antara* and *ābhara*) taking away intervals; (if fr. *antarā* and *bhara*) bringing into the midst or near; procuring.

Antarā, ind. in the middle, in the interior, inside, within, among, between; on the way, by the way; in the neighbourhood, near, nearly, almost; in the meantime, now and then; for some time; (with acc. and loc.) between, during, without. — *Antarānsa,* see under *antar.* — *Antarā-bhava-deha, as,* m. or *antarā-bhava-sattva, am,* n. the soul in its middle existence between death and regeneration. — *Antarā-vedi, is* or *ī,* f. a veranda resting on columns. — *Antarā-śringam,* ind. between the horns.

Antarīya, am, n. an under or lower garment.

Antare, ind. amidst, among, between.

Antareṇa, ind. amidst, between; (with acc.) within, between, amidst, during; except, without, with regard to, with reference to, on account of.

Antarya, as, ā, am, interior.

अन्तरञ्ज् *antar-añj,* cl. 7. P., Ved. *-anakti, -anktum, -añjitum,* to assume, take upon one's self.

अन्तरय, अन्तराय, &c. See *antar-i.*

अन्तराल *antar-āla.* See under *antar.*

अन्तरि *antar-i,* cl. 1. P. *-ayati, -etum,* to come between; cl. 2. P. *-eti, -tum,* to stand in any one's way, to separate; to exclude from (with abl.); to pass over, omit; to disappear: Ved., Intens. or Pass. *-īyate,* to walk to and fro between (as a mediator).

Antar-aya, as, m. impediment, hindrance.

Antar-ayaṇa, am, n. going under, disappearing.

Antar-āya, as, ā, am, going between; (*as*), m. intervention, obstacle, impediment.

Antar-ita, as, ā, am, gone within, interior, hidden, concealed, screened, shielded; departed, retired, withdrawn, disappeared, vanished, perished, dead; separated, detached; impeded, hindered; (*am*), n. (?) remainder (in arithmetic); a technical term in architecture.

अन्तरिक्ष *antariksha* or *antarīksha, am,* n. (either fr. *antar,* 'within,' and *īksh,* 'to see,' or fr. *antari,* loc., and *ksha,* 'dwelling within bodies;' *ksha* being fr. rt. *kshi*), the intermediate space between heaven and earth; (in the Veda) the middle of the three spheres or regions of life; the atmosphere or sky; the air; talc. — *Antariksha-kshit, t, t, t,* dwelling in the atmosphere. — *Antariksha-ga* or *antariksha-ćara, as,* m. a bird. — *Antariksha-prā, ās, ās,* m. f., Ved. filling the sky, irradiating the firmament; travelling through the atmosphere (?). — *Antariksha-prut, t, t, t* (rt. *pru* for *plu*), Ved. floating over the atmosphere. — *Antariksha-loka, as,* m. the intermediate region or sky as a peculiar world. — *Antariksha-sanśita, as, ā, am,* sharpened in the atmosphere. — *Antariksha-sad, t, t, t,* Ved. dwelling in the atmosphere. — *Antariksha-sadya, am,* n., Ved. residence in the atmosphere. — *Antarikshodara* (°*ksha-ud*°), *as, ā, am,* having an interior as comprehensive as the atmosphere. — *Antarīksha-ga, as, ā, am,* going in the atmosphere; (*as*), m. a bird. — *Antarīksha-ćara, as, ī, am,* moving through the atmosphere. — *Antariksha-jala* or *antariksha-jala, am,* n. the water of the atmosphere.

Antarikshya, as, ā, am, atmospheric, aërial.

अन्तरुपाती antar-upātī (-upa-ati-i), cl. 2. P. -upātyeti, -tum, to enter over a threshold or boundary.

अन्तर्गम् antar-gam, cl. 1. P. -gaććhati, -gantum, to go between (so as to exclude from, with abl.); to disappear.

Antar-gata, as, ā, am, or antar-gāmin, ī, inī, i, gone between or into, being in, included in; being in the interior, internal, hidden, secret; disappeared, perished; slipped out of the memory, forgotten. — Antargata-manas, ās, ās, as, whose mind is turned inwards, engaged in deep thought, sad, perplexed. — Antargatopamā (°ta-up°), f. a concealed simile (the particle of comparison being omitted).

अन्तर्गा antar-gā, cl. 3. P. -jigāti, -gātum, to go between, separate (so as to exclude from; with abl.).

अन्तर्दृश् antar-driś, cl. 1. P., Ved. -paśyati, -drashṭum, to look between or into.

अन्तर्धा 1. antar-dhā, cl. 3. A. -dhatte, -dhātum, to place within, deposit; to receive within; to hide, conceal, obscure; to hide one's self: Pass. -dhīyate, to be received within, to be absorbed; to be rendered invisible; to disappear, vanish; to cease: Caus. -dhāpayati, -yitum, to render invisible, to cause to disappear.

2. antar-dhā, f. concealment, covering, disappearing.

Antar-dhāna, am, n. disappearance, invisibility; antardhānam i or gam, to disappear; (as), m., N. of a son of Prithu. — Antardhāna-gata, as, ā, am, disappeared. — Antardhāna-ćara, as, ī, am, going invisibly.

Antar-dhāpita, as, ā, am, rendered invisible.

Antar-dhāyaka, as, ikā, am, rendering invisible, concealing.

Antar-dhi, is, m. concealment, covering, disappearance.

Antar-hita, as, ā, am, placed between, separated; covered, concealed, hidden, made invisible, vanished, invisible; hidden from (with abl.). — Antar-hitātman (°ta-āt°), ā, m. epithet of Śiva ('of concealed mind').

अन्तर्भू antar-bhū, cl. 1. P. -bhavati, -vitum, to be (contained or inherent or implied) in.

Antar-bhava, as, ā, am, being within, inward, internal, generated internally.

Antar-bhavana, antar-bhāvanā. See s. v. antar.

Antar-bhāva, as, m. the being included by, internal or inherent nature or disposition.

Antar-bhāvita, as, ā, am, included, involved, implied.

Antar-bhūta, as, ā, am, being within, internal, inner. — Antarbhūta-tva, am, n.; see antar-bhāva.

Antar-bhūmi. See under antar.

अन्तश्चर् antaś-ćar (antar-ćar), cl. 1. P. A. -ćarati, -te, -ritum, Ved. -rudhyai, to move between, to move within.

अन्तश्छिद् antaś-ćhid (antar-ćhid), cl. 7. P. -ćhinatti, -ćhettum, to cut off, to intercept.

अन्तस् antas. See antar.

अन्ति 1. anti, ind. before, in the presence of, near; (with gen.) within the proximity of, to [cf. Lat. ante, Gr. ἀντί]. — Anti-griha, am, n., Ved. a house near one's own dwelling; a place before the house, the neighbourhood of the house. — Anti-tama, as, ā, am, very near. — Anti-tas, ind., Ved. from near. — Anti-deva, as, ā, am, Ved. being in the presence of the gods, near the gods; playing against another, an adversary (at dice). — Anti-mitra, as, ā, am, Ved. near or at hand with friendship. — Anti-vāma, as, ā, am, Ved. near with wealth or loveliness. — Anti-shad, t, t, t, Ved. sitting near. — Anti-shumna, as, ā, am, Ved. near with happiness or kindness. — Anty-ūti, is, is, i, Ved. near with help.

1. antika, as, ā, am, (with gen. or abl.) near, proximate; compar. nedīyas, superl. nedishṭha; (am), n. vicinity, proximity, near, e.g. antika-stha, remaining near; (am), ind. (with abl., gen., or as last member of a compound) until, near to, into the presence of; (āt), ind. from the proximity; near, close by; within the presence of; (e), ind. (with gen. or as last member of a compound) near, close by, in the proximity or presence of; (ena), ind. (with gen.) near. — Antika-gati, is, f. going near. — Antika-tā, f. nearness, vicinity, contiguity. — Antikāśraya (°ka-āś°), as, m. contiguous support (as that given by a tree to a creeper).

1. antima, as, ā, am, immediately following (in this sense as the last member of a compound, e.g. daśāntima, 'the eleventh'); very near.

Antiya, as, ā, am, Ved. near; (am), n. a proximate place.

अन्ति 2. anti, is, f. an elder sister (in theatrical language). For 1. anti, see last col.

Antikā, f. an elder sister (in theatrical language; perhaps a corruption of attikā); a fire-place; a plant, Echites Scholaris.

Antī, f. an oven.

अन्तिक 2. antika, as, ā, am (fr. anta), reaching to the end of, reaching to (e.g. nāsāntika, reaching to the nose), lasting till, until.

2. antima, as, ā, am, final, ultimate, last. — Antimāṅka (°ma-aṅ°), as, m. the last unit, nine.

Antya, as, ā, am, last in place, in time, or in order; immediately following (used as the last member of a compound, e.g. ashṭamāntya, 'the ninth'); lowest in place or condition, undermost, inferior, belonging to the lowest caste; (as), m., N. of the plant Cyperus Hexastachyus Communis; (am), n. the number 1000 billions; the twelfth sign of the zodiac; the last member of a mathematical series. — Antya-karman, a, n. or antya-kriyā, f. funeral rites. — Antya-ja, as, ā, am, younger, latest born; of the lowest caste; (as), m. a Śūdra; a man of one of seven inferior tribes; a washerman, currier, mimic, Varuḍa, fisherman, Meda or attendant on women, and mountaineer or forester. — Antyaja-gamana, am, n. intercourse (between a woman of the higher caste) with a man of the lowest caste. — Antya-janman, ā, ā, a, or antya-jāti, is, is, i, or antya-jātīya, as, ā, am, of the lowest caste. — Antyajā-gamana, am, n. intercourse (between a man of the higher caste) with a woman of the lowest caste. — Antya-dhana, am, n. last member of an arithmetical series. — Antya-pada or antya-mūla, am, n. (in arithm.) the last or greatest root (in the square). — Antya-bha, am, n. the last Nakshatra (Revatī); the last sign of the zodiac, the sign Pisces. — Antya-yuga, as, m. the last or Kali age. — Antya-yoni, is, f. the lowest source; (is, is, i), of the lowest origin. — Antya-varṇa, as, ā, m. f. a man or woman of the last tribe, a Śūdra. — Antya-vipulā, f., N. of a metre. — Antyāvasāyin (°ya-av°), ī, inī, m. f. a man or woman of low caste, the son of a Ćāṇḍāla by a Nishādī, especially one of the following classes: Ćāṇḍāla, Śvapaća or executioner, Kshattri, Sūta, Vaidehaka, Māgadha or bard, and Āyogava. — Antyāhuti (°ya-āh°), is, f. funeral oblation or sacrifice. — Antyeshṭi (°ya-ish°), is, f. funeral sacrifice. — Antyeshṭi-kriyā, f. funeral ceremonies.

Antyaka, as, m. a man of the lowest tribe.

अन्त्र antra, am, n. (contraction of antara; or fr. rt. am?; Gr. ἔντερον), entrail, intestine; (ī), f., N. of a plant, either Convolvulus Argenteus or Ipomœa Pes Capræ Roth (?). — Antra-kūja, as, m. or antra-kūjana, am, n. or antra-vikūjana, am, n. rumbling of the bowels. — Antran-dhami, is, f. indigestion, inflation of the bowels from wind. — Antra-paćaka, as, m., N. of a plant, Æschynomene Grandiflora. — Antra-maya, as, ī, am, consisting of entrails. — Antra-vriddhi, is, f. inguinal hernia, rupture. — Antra-śilā, f., N. of a river. — Antra-sraj, k, f. a kind of garland worn by Nara-siṅha. — Antrāda (°ra-ād°), as, m. worms in the intestines.

अन्द् and, cl. 1. P. andati, -ditum, to bind.

Anda, as, m. binding.

Andu, us, f. or andū, ūs, f. or anduka or andūka, as, m. the chain for an elephant's feet; a ring or chain worn on the ancle.

अन्दिका andikā, f. (for antikā, q. v.), fire-place.

अन्दोलय andolaya, nom. P. andolayati, -yitum, to agitate, to swing.

Andolana, am, n. swinging, oscillating.

Andolita, as, ā, am, agitated, swung.

अन्द्रक andraka, as, m., N. of a king.

अन्ध् andh, cl. 10. P. andhayati, -yitum, to be or become blind.

Andha, as, ā, am, blind; making blind, preventing the sight, dark; (am), n. darkness; turbid water, water; (ās), m. pl., N. of a people. — Andhakāra, as, am, m. n. darkness. — Andhakāra-maya, as, ī, am, dark. — Andhakāra-sańćaya, as, m. intensity of darkness. — Andha-kārita, as, ā, am, made dark, dark. — Andha-kūpa, as, m. a well of which the mouth is hidden; a well over-grown with plants, &c.; a particular hell. — Andhan-karaṇa, as, ī, am, making blind. — Andha-tamasa or andhatāmasa or andhā-tamasa, am, n. great darkness. — Andha-tā, f. or andha-tva, am, n. blindness. — Andha-tāmisra, as, m. complete darkness of the soul; (am), n. a division of Tartarus, the second or eighteenth of the twenty-one hells; doctrine of annihilation after death. — Andha-dhī, īs, īs, i, mentally blind. — Andha-pūtanā, f. a female demon causing diseases in children. — Andha-mūshā, f. a small covered crucible with a hole in the side. — Andha-mūshikā, f., N. of a grass, Lepeocercis Serrata. — Andham-bhāvuka, as, ā, am, or andhabhavishṇu, us, us, u, becoming blind. — Andha-rātri, f., Ved. dark night. — Andhālaji (°dha-al°), f. a blind boil, one that does not suppurate. — Andhāhi (°dha-ahi), is, or andhāhika, as, m. a blind snake, not poisonous; (is, is), m. f., N. of a fish, commonly called kućikā.

Andhaka, as, ā, am, blind, (as), m., N. of an Asura, a son of Kaśyapa and Diti; N. of a descendant of Yadu and ancestor of Krishṇa and his descendants; N. of a Muni. — Andhaka-ghātin, ī, m. or andhaka-ripu, us, m. or andhakāri (°ka-ari), is, m. or andhakāsuhrid (°ka-as°), m. epithet of Śiva, the slayer or enemy of the Asura Andhaka. — Andhaka-varta, as, m., N. of a mountain. — Andhaka-vrishṇi, ayas, pl. m. descendants of Andhaka and Vrishṇi.

1. andhas, as, n., Ved. darkness, obscurity.

Andhikā, f. night; a kind of game, blindman's buff; a woman of a particular character; one of the classes of women; a disease of the eye; another disease; see sarshapī.

Andhī-kri, cl. 8. P. -karoti, -kartum, to make blind, to blind. — Andhī-krita, as, ā, am, made or become blind. — Andhīkritātman (°ta-āt°), ā, ā, a, blinded in mind.

Andhī-gu, us, m., N. of a Rishi.

Andhī-bhū, cl. 1. P. -bhavati, -vitum, to become blind. — Andhī-bhūta, as, ā, am, become blind.

अन्धस् 2. andhas, as, n. (fr. rt. ad, to eat?: Gr. ἄνθος), food, Soma, ghee, boiled rice; herb in general, herb of the Soma plant, Soma juice, juice; grassy ground. (For 1. andhas, see above.)

अन्धु andhu, us, m. (fr. rt. am or andh?), a well.

अन्धुल andhula, as, m., N. of a tree, Acacia Sirissa.

अन्ध्र andhra, as, m., N. of a people, probably modern Telingana; N. of a dynasty; a man of

a low caste, the offspring of a Vaideha father and Kārāvara mother, who lives by killing game. — *Andhra-jāti*, *is*, f. the Andhra tribe. — *Andhra-jātīya*, *as*, *ā*, *am*, belonging to this tribe. — *Andhra-bhṛitya*, *ās*, m. pl. a dynasty of the Andhras.

अन्न 1. *anna*, *as*, m. (fr. rt. *at* or *am*?), the sun.

अन्न 2. *anna*, *as*, *ā*, *am* (fr. rt. *ad*), eaten; (*am*), n. food or victuals in general; food in a mystical sense, or the lowest form in which the supreme soul is manifested, the coarsest envelope of the supreme spirit; boiled rice; bread corn; Ved. water; Vishṇu; earth. — *Anna-kāma*, *as*, *ā*, *am*, desirous of food. — *Anna-kāla*, *as*, m. meal-time, proper hour for eating. — *Anna-koshṭhaka*, *as*, m cupboard, granary; Vishṇu; the sun. — *Anna-gati*, *is*, f. the œsophagus, gullet. — *Anna-gandhi*, *is*, m. dysentery, diarrhœa. — *Anna-ja* or *anna-jāta*, *as*, *ā*, *am*, springing from or occasioned by food as the primitive substance. — *Anna-jala*, *am*, n. food and water, bare subsistence. — *Anna-jit*, *t*, *t*, *t*, Ved. obtaining food by conquest. — *Anna-jīvana*, *as*, *ī* (?), *am*, living by food. — *Anna-tejas*, *ās*, *ās*, *as*, Ved. having the vigour of food. — *Anna-da*, *as*, *ā*, *am*, or *anna-dātṛi*, *tā*, *trī*, *tṛi*, or *anna-dāyin*, *ī*, *inī*, *i*, or *anna-prada*, *as*, *ā*, *am*, giving food; epithet of Śiva and Durgā. — *Anna-dāna*, *am*, n. the giving of food. — *Anna-devatā*, f. the divinity supposed to preside over articles of food. — *Anna-dosha*, *as*, m. a fault committed by eating prohibited food. — *Anna-dvesha*, *as*, m. want of appetite, dislike of food. — *Anna-pati*, *is*, m possessor of food, an epithet of Savitṛi, Agni, Śiva. — *Anna-pū*, *ūs*, m., Ved. purifying food, epithet of the sun. — *Anna-pūrṇa*, *as*, *ā*, *am*, filled with or possessed of food; (*ā*), f. a goddess, a form of Durgā. — *Anna-pūrvā* (?), f., N. of Durgā. — *Anna-peya*, *am*, n., Ved. another name for the Vāja-peya sacrifice. — *Anna-pralaya*, *as*, *ā*, *am*, being resolved into food or the primitive substance after death. — *Anna-prāśa*, *as*, m. or *anna-prāśana*, *am*, n. putting rice into a child's mouth for the first time, after oblations to fire, a ceremony performed between the fifth and eighth month: it is one of the sixteen Saṃskāras mentioned in the second book of Manu. — *Anna-bubhukshu*, *us*, *us*, *u*, desirous of eating food. — *Anna-brahman*, *a*, n. or *annātman* (°*na-āt*°), *ā*, m. Brahma as represented by food. — *Anna-bhaksha*, *as*, m. or *anna-bhakshaṇa*, *am*, n. or *anna-bhukti*, *is*, f. eating of food. — *Anna-bhāga*, *as*, m., Ved. a share of food. — *Anna-bhuj*, *k*, *k*, *k*, eating food; (*k*), m. an epithet of Śiva. — *Anna-maya*, *as*, *ī*, *am*, made from food, composed of food or of boiled rice; (*am*), n. plenty of food. — *Annamaya-kośa* or *annamaya-kosha*, *as*, m. the gross material body, that which is sustained by food (the sthūla-śarīra). — *Anna-mala*, *am*, n. excrement; spirituous liquor. — *Anna-rakshā*, f. caution in eating food. — *Anna-rasa*, *as*, m. essence of food, chyle; meat and drink, nutriment, taste in distinguishing food. — *Anna-lipsā*, f. desire for food, appetite. — *Anna-vat*, *ān*, *atī*, *at*, possessed of food. — *Anna-vastra*, *am*, n. food and clothing, the necessaries of life. — *Anna-vāhi-srotas*, *as*, n. the œsophagus, gullet. — *Anna-vikāra*, *as*, m. transformation of food; disorder of the stomach from indigestion; the seminal secretion. — *Anna-vid*, *t*, *t*, *t*, Ved. knowing food; possessed of food. — *Anna-śesha*, *as*, m. leavings, offal. — *Anna-saṃskāra*, *as*, m. consecrating of food. — *Anna-hartṛi*, *tā*, *trī*, *tṛi*, taking away food. — *Anna-homa*, *as*, m. a sacrifice connected with the Aśva-medha. — *Annākāla*, see *anākāla*. — *Annāććhādana* (°*na-āćch*°), *am*, n. food and clothing. — *Annāttṛi* (°*na-at*°), *tā*, m. or *annādin* (°*na-ād*°), *ī*, *inī*, *i*, eating food. — *Annāda* (°*na-ad*°), *as*, *ā*, *am*, eating food; (*as*), m., N. of Vishṇu. — *Annādana* (°*na-ad*°), *am*, n. eating of food. — *Annādya* (°*na-ad*°), *am*, n. food in general, proper food. — *Annādya-kāma*, *as*, m. desirous of food. — *Annāyu* or *annāyus* (°*na-āy*°), *us*, m. living by food, desirous of food. — *Annārthin* (°*na-ar*°), *ī*, *inī*, *i*, asking for food. — *Annāvṛidh* (final *a* lengthened), *t*, *t*, *t*, Ved. increasing food. — *Annāhārin* (°*na-āh*°), *ī*, *iṇī*, *i*, eating food.

अन्नम्भट्ट *annambhaṭṭa*, *as*, m., N. of the author of the Tarka-saṅgraha, or compendium of the Nyāya philosophy, especially the Vaiśeshika branch.

अन्य *anya*, *as*, *ā*, *at* (according to native authorities fr. rt. *an*, but more probably from a pronom. base *a* or *an*), other, different; (with abl. or as the last member of a compound) other than, different from, opposed to; another; another person; one of a number; *anya anya* or *eka anya*, the one, the other [cf. Zend *anya*; Armen. *ail*; Lat. *alius*; Goth. *aljis*, Them. *alja*; Gr. ἄλλος for ἄλjo-s; cf. also ἔνιοι]. — *Anya-kāma*, *as*, *ā*, *am*, loving another. — *Anya-kārukā*, f. a worm bred in excrement. — *Anya-kṛita*, *as*, *ā*, *am*, or *anya-kārita*, *as*, *ā*, *am*, done by another. — *Anya-kshetra*, *am*, n. another territory or sphere. — *Anya-ga*, *as*, *ā*, *am*, or *anya-gāmin*, *ī*, *inī*, *i*, going to another, adulterous. — *Anya-gotra*, *as*, *ā*, *am*, of a different family. — *Anya-ćitta*, *as*, *ā*, *am*, whose mind is fixed on some one or something else. — *Anya-ćodita*, *as*, *ā*, *am*, moved by another. — *Anyać-ća* (°*yad-ća*), ind. and another, besides, moreover, on the contrary. — *Anya-ja* or *anya-jāta*, *as*, *ā*, *am*, born of another (family, &c.), of a different origin. — *Anya-janman*, *a*, n. another birth, being born again, metempsychosis. — *Anya-tā*, f. difference. — *Anyat-kāma*, *as*, *ā*, *am*, desirous of something else. — *Anyat-kṛi*, to make a mistake in reading, &c. — *Anyad-artha* or *anyārtha* (°*ya-ar*°), *as*, *ā*, *am*, having another meaning, purpose, sense. — *Anya-durvaha*, *as*, *ā*, *am*, difficult to be borne by another. — *Anya-devata* or *anya-devatya* or *anya-daivata*, *as*, *ā*, *am*, having another divinity, i. e. addressed to another divinity. — *Anya-dharma*, *as*, m. different characteristic; characteristic of another; (*as*, *ā*, *am*), having different characteristics. — *Anya-dhī*, *īs*, *īs*, *i*, one whose mind is alienated (from God). — *Anya-nābhi*, *is*, *is*, *i*, of another family. — *Anya-para*, *as*, *ā*, *am*, devoted to something else, zealous in something else. — *Anya-pushṭa* or *anya-bhṛita*, *as*, *ā*, m. f. the kokila or Indian cuckoo, supposed to be reared by the crow. — *Anya-pūrvā*, f. a woman previously promised or betrothed to one and married to another. — *Anya-bhṛit*, *t*, m. a crow ('nourishing another;' the crow being supposed to sit upon the eggs of the kokila). — *Anya-manas*, *ās*, *ās*, *as*, or *anya-manaska* or *anya-mānasa*, *as*, *ā*, *am*, one whose mind is fixed on something else, absent, fickle, versatile; having another mind in one's self, possessed by a demon. — *Anya-mātṛi-ja*, *as*, m. a half-brother, who has the same father but another mother. — *Anya-rājan*, *ā*, *ā*, *a*, having another for king, subject to another. — *Anya-rāshṭrīya*, *as*, *ā*, *am*, from another kingdom, belonging to another kingdom. — *Anya-rūpa*, *am*, n. another form; (*eṇa*), in another form, disguised; (*as*, *ā*, *am*), changed, altered. — *Anya-rūpin*, *ī*, *iṇī*, *i*, having another shape. — *Anya-liṅga* or *anya-liṅgaka*, *as*, *ā*, *am*, having the gender of another (word, viz. of the substantive), an adjective. — *Anya-varṇa*, *as*, *ā*, *am*, having another colour. — *Anya-vāpa*, *as*, m. the kokila or Indian cuckoo ('sowing for others,' i. e. leaving his eggs in the nests of other birds). — *Anya-vīja-ja* or *anya-vīja-samudbhava* or *anya-vījotpanna* (°*ja-ut*°), *as*, m. ('born from the seed of another'), an adopted son. — *Anya-vrata*, *as*, m., Ved. following other (than Vedic) observances; devoted to other (gods), infidel, unbelieving. — *Anya-śākhaka*, *as*, m. a Brāhman who has left his school; an apostate. — *Anya-saṅgama*, *as*, m. intercourse with another, adulterous intercourse. — *Anya-sādhāraṇa*, *as*, *ā*, *am*, common to others. — *Anya-strī-ga*, *as*, m. going to another's wife, an adulterer. — *Anyādṛiksha*, *as*, *ā*, *am*, or *anya-dṛiś*, *k*, *k*, *k*, or *anya-dṛiśa*, *as*, *ī*, *am*, of another kind, like another. — *Anyādhīna* (°*ya-adh*°), *as*, *ā*, *am*, subject to others, dependent. — *Anyāśrayaṇa* (°*ya-āś*°), *am*, n. going to another (as an inheritance). — *Anyāśrita* (°*ya-āś*°), *as*, *ā*, *am*, gone to another. — *Anyāsakta* (°*ya-as*°), *as*, *ā*, *am*, intent on something else. — *Anyāsādhāraṇa* (°*ya-as*°), *as*, *ī*, *am*, not common to another, peculiar. — *Anyoḍhā* (°*ya-ūḍh*°), f. married to another, another's wife. — *Anyotpanna* (°*ya-ut*°), *as*, *ā*, *am*, begotten by another. — *Anyodarya* (°*ya-ud*°), *as*, *ā*, *am*, born from another womb; (*as*), m. a step-mother's son.

Anyaka, *as*, m. another, other.

Anya-tama, *as*, *ā*, *am*, any one of many, either, any.

Anya-tara, *as*, *ā*, *at*, either of two, other, different; *anyatara anyatara*, the one, the other; *anyatarasyām*, loc. f. either way. — *Anyatara-tas*, ind. on one of two sides. — *Anyatarato-danta*, *as*, *ā*, *am*, having teeth on one side (only). — *Anyatare-dyus*, ind. on either of two days.

Anya-tas, ind. from another; from another motive; on one side (*anyataḥ anyataḥ*, on the one, on the other side); elsewhere; on the other side, on the contrary, in one direction; towards some other place. — *Anyata-eta*, *etas*, *enī*, m. f., Ved. variegated on one side. — *Anyataḥ-kshṇut*, *t*, *t*, *t*, Ved. sharp on one side. — *Anyataḥ-plakshā*, f., N. of a Lotus pond in Kurukshetra. — *Anyato-ghātin*, *ī*, m., Ved. striking in one direction. — *Anyato-'raṇya* (°*tas-ar*°), *am*, n., Ved. a land which is woody here and there, or only on one side (?). — *Anyato-vāta*, *as*, m. a certain disease of the eye.

Anyatastya, *as*, m. opponent, adversary.

Anya-tra, ind. (equivalent to *anyasmin*, loc. of *anya*), elsewhere, in another place (with abl.); on another occasion; (as last member of a comp.) at another time than; otherwise, in another manner; to another place; except, without [cf. Goth. *aljathrô*]. — *Anyatra-manas*, *ās*, *ās*, *as*, whose mind is directed to something else, inattentive.

Anya-thā, ind. otherwise, in a different manner (with *atas*, *itas* or *tatas* = in a manner different from this; *anyathā anyathā*, in one way, in another way); inaccurately, untruly, falsely, erroneously; from another motive; in the contrary case, otherwise [cf. Lat. *aliuta*]. — *Anyathā-kāra*, *as*, m. doing otherwise, changing; (*am*), ind. otherwise, in a different manner. — *Anyathā-kṛi*, to act otherwise, alter, violate (a law), destroy (a hope), &c. — *Anyathā-kṛita*, *as*, *ā*, *am*, changed. — *Anyathā-khyāti*, *is*, f. erroneous conception of spirit; title of a philosophical work. — *Anyathā-tva*, *am*, n. an opposite state of the case, difference. — *Anyathā-bhāva*, *as*, m. alteration, difference. — *Anyathā-bhūta*, *as*, *ā*, *am*, changed. — *Anyathā-vādin* or *anya-vādin*, *ī*, *inī*, *i*, speaking differently; (*ī*), m. speaking inconsistently; (in law) prevaricating or a prevaricator. — *Anyathā-vṛitti*, *is*, *is*, *i*, altered, disturbed by strong emotion. — *Anyathā-siddha*, *as*, *ā*, *am*, wrongly defined, wrongly proved or established; effected otherwise, unessential. — *Anyathāsiddha-tva*, *am*, n. or *anyathā-siddhi*, *is*, f. wrong arguing, wrong demonstration; that demonstration in which arguments are referred to which are not the true causes. — *Anyathā-stotra*, *am*, n. irony. — (From *anyathā* comes the nom. verb *anyathaya*, P. *anyathayati*, *-yitum*, to alter.)

Anya-dā, ind. at another time; sometimes; one day, once; in another case [cf. Old Slav. *inogda*, *inūda*].

Anyadīya, *as*, *ā*, *am*, belonging to another.

Anyarhi, ind. at another time.

Anye-dyus, ind. on the other day, on the following day; the other day, once. — *Anyedyushka*, *as*, *ā*, *am*, occurring every other day, daily, diurnal; (*as*), m. a quotidian fever.

Anyonya or *anyo-'nya*, *as*, *ā*, *am*, one another, mutual [this word is said to be fr. *anyas*, nom. sing. m., and *anya*; cf. *paraspara*. In most cases, accordingly, it will be found that the first *anya* may be regarded as the subject of the sentence, while the latter assumes the acc., inst., gen., or loc. cases as required by the verb; there are many instances, however, in which the first *anya*, originally a nominative, must

be regarded as equivalent to an oblique case]; *anyonyam* or *anyonya-tas*, ind. mutually. — *Anyonya-kalaha, as*, m. mutual quarrel. — *Anyonya-ghāta, as*, m. mutual conflict, killing one another. — *Anyonya-paksha-nayana, am*, n. transposing (of numbers) from one side to another. — *Anyonya-bheda, as*, m. mutual division or enmity. — *Anyonya-mithuna, am*, n. mutual union; (*as*), m. united mutually. — *Anyonya-vibhāga, as*, m. mutual partition (of an inheritance). — *Anyonya-vṛitti, is*, m. mutual effect of one upon another. — *Anyonya-vyatikara, as*, m. reciprocal action, relation or influence. — *Anyonya-saṃśraya, as*, m. reciprocal relation (of cause and effect). — *Anyonya-sāpeksha, as, ā, am*, mutually relating. — *Anyonya-hārābhihata* (°*ra-abh*°), *as, ā, am*, (two quantities) mutually multiplied by their denominators. — *Anyonyāpahṛita* (°*ya-ap*°), *as, ā, am*, taken or secreted from one another, taken secretly. — *Anyonyābhāva* (°*ya-abh*°), *as*, m. mutual non-existence, mutual negation, relative difference. — *Anyonyāśraya* (°*ya-āś*°), *as*, m. mutual or reciprocal support, connection or dependance; mutually depending. — *Anyonyāśrita* (°*ya-āś*°), *as, ā, am*, mutually supported or depending. — *Anyonyokti* (°*ya-uk*°), *is*, f. conversation.

अन्यङ्ग *a-nyaṅga, as, ā, am*, Ved. spotless. — *A-nyaṅga-śveta, as, ā, am*, Ved. white and without spot (as a sacrificial animal).

अन्यच्च, अन्यतम, अन्यथा, अन्यदा, अन्योन्य. See under *anya*.

अन्या *a-nyā*, f., Ved. (*nyā* contracted fr. *niyā*?), not drying up (as the milk of a cow?); or *anyā*, f. of *anya*, other (the accent being altered?).

अन्याय *a-nyāya, as*, m. unjust or unlawful action; impropriety, indecorum; irregularity, disorder. — *Anyāya-vartin, ī, inī, i*, or *anyāya-vṛitta, as, ā, am*, acting unjustly; following evil courses.

A-nyāyin, ī, inī, i, or *a-nyāyya, as, ā, am*, unjust, improper, indecorous, unbecoming.

अन्यून *a-nyūna, as, ā, am*, not defective, entire, complete. — *A-nyūnādhika* (°*na-adh*°), *as, ā, am*, not too little and not too much; neither deficient nor excessive.

अन्योकस् *a-ny-okas, ās, ās, as*, not remaining in one's own (*okas*) habitation.

अन्वक्ष *anv-aksha, as, ā, am* (fr. *aksha*, the eye, with *anu*), following; (*am*), ind. afterwards; immediately after; directly.

अन्वक्षरसन्धि *anv-akshara-sandhi, is*, m. a kind of Sandhi in the Vedas, euphonic conjunction of a vowel and consonant.

अन्वङ्गम् *anv-aṅgam*, ind. after every member or part.

अन्वञ्च् *anvañć, an, ūći, ak* (fr. rt. *añć* with *anu*), following the direction of another, going after, following; lying lengthwise; *anūći*, loc. c. in the rear, behind; (*ak*), ind. afterwards. — *Anvag-bhāvam*, ind. afterwards; friendly disposed. — *Anvag-bhūya*, ind. becoming friendly disposed.

अन्वती *anv-atī* (*anu-ati-i*), cl. 2. P. *-atyeti*, *-tum*, to follow in crossing or passing.

अन्वध्यायम् *anv-adhyāyam*, ind. according to the chapters (especially of the Veda), according to the sacred texts.

अन्वय *anv-aya, as, am*, m. n. (fr. rt. *i* with *anu*, see *anv-i*), following, succession; (*as*), m. connection, association, being linked to or concerned with; the natural order or connection of words in a sentence, syntax, construing; logical connection of words; logical connection of cause and effect, or proposition and conclusion; drift, tenor, purport; descendants, race, lineage, family. — *Anvaya-jña, as*, m. a genealogist. — *Anvaya-vat, ān, atī, at*, having a connection (as a consequence), following, agreeing with; belonging to race or family. — *Anvaya-vat*, ind. in connection with, in the sight of. — *Anvaya-vyatireka, am*, n. a positive and negative proposition; agreement and contrariety; species and difference; rule and exception; logical connection and disconnection. — *Anvaya-vyatirekin, ī, iṇī, i*, (in phil.) affirmative and negative. — *Anvaya-vyāpti, is*, f. an affirmative argument.

Anvayin, ī, inī, i, connected (as a consequence). — *Anvayi-tva, am*, n. the state of being a necessary consequence.

अन्वर्च् *anv-arć* (*anu-arć*), cl. 1. P. *-arćati*, *-ćitum*, to honour with shouts or songs of jubilee.

अन्वर्ज् *anv-arj* (*anu-arj*), cl. 1. P. *-arjati*, *-jitum*, to let go.

अन्वर्तितृ *anv-artitṛi, tā*, m. (fr. *anu-art* for *anu-arth*), Ved. an inviter, one who allows to take.

अन्वर्थ *anv-artha, as, ā, am*, having the meaning obvious, intelligible, clear. — *Anvartha-grahaṇa, am*, n. the literal acceptation of the meaning of a word (as opposed to the conventional). — *Anvartha-sañjñā*, f. a term whose meaning is intelligible in itself (opposed to such technical terms as *bha*, *ghu*, &c.).

अन्वव् *anv-av* (*anu-av*), cl. 1. P. *-avati*, *-vitum*, to encourage.

अन्ववकॄ *anv-ava-kṝ* (*anu-ava*°), cl. 6. P. *-kirati*, *-karitum* or *-rītum*, to scatter or strew about: Caus. P. *-kīrayati*, *-yitum*, to make one scatter about.

Anv-avakiraṇa, am, n. scattering about successively.

अन्ववक्रम् *anv-ava-kram* (*anu-ava*°), cl. 1. P. *-krāmati*, *-kramitum*, to descend or enter in succession.

अन्ववगा *anv-ava-gā* (*anu-ava*°), cl. 3. P. *-jigāti*, *-gātum*, to go and join another.

अन्ववचर् *anv-ava-ćar* (*anu-ava*°), cl. 1. P. *-ćarati*, *-ritum*, to insinuate one's self into, enter stealthily.

Anv-avaćāra, as, m., Ved. descending and going after.

अन्ववपा *anv-ava-pā*, cl. 1. P. *-pibati*, *-pātum*, to drink after others.

अन्ववसर्ग *anv-avasarga, as*, m. (fr. rt. *sṛij* with *anu* and *ava*), letting down, slackening; friendly invitation; permission to do as one likes.

अन्ववसित *anv-avasita, as, ā, am* (fr. rt. *si* with *anu* and *ava*), fastened to, bound to, attached; see *anuvasita*.

अन्ववार्ज् *anv-avārj* (*anu-ava-arj*), cl. 1. P. *-avārjati*, *-jitum*, to cause to go after or in a particular direction; to visit with anything.

अन्ववे *anv-ave* (*anu-ava-i*), cl. 2. P. *-avaiti*, *-tum*, to follow, walk up to or get into.

Anv-avāya, as, m. race, lineage.

Anv-avāyana, am, n., Ved. descending and going after.

अन्ववेक्ष् *anv-aveksh* (*anu-ava-īksh*), cl. 1. A. *-avekshate*, *-kshitum*, to look at, inspect.

Anv-avekshā, f. regard, consideration.

अन्वश् *anv-aś* (*anu-aś*), cl. 5. P. A. *-aśnoti*, *-nute*, *-aśitum* or *-ashṭum*, to reach, come up to, equal.

अन्वष्टका *anv-ashṭakā*, f. the ninth day in the latter half of the three months following the full moon in Āgrahāyaṇa, Pausha, Māgha, Phālguna.

Anvashṭakya, am, n. a Srāddha or funeral ceremony performed on the Anvashṭakās.

अन्वस् *anv-as* (*anu-as*), cl. 2. P., Ved. *-asti*, to be at hand, to reach.

अन्वस्त *anv-asta, as, ā, am* (fr. rt. 2. *as*, *asyati*), shot along, shot; interwoven (as in silk), chequered.

अन्वह् *anv-ah* (*anu-ah*), perf. *-āha*, to pronounce, especially a ceremonial formula (Gram. 384. *b*).

अन्वहम् *anv-aham* (*anu-aham*), ind. day after day, every day.

अन्वाक्रम् *anv-ā-kram* (*anu-ā*°), cl. 1. A. *-kramate*, *-mitum*, to ascend towards or to; P. *-krāmati*, to visit in succession.

अन्वाख्या *anv-ā-khyā* (*anu-ā*°), cl. 2. P. *-khyāti*, *-tum*, to enumerate.

Anv-ākhyāna, am, n. enumeration; section; chapter.

अन्वागम् *anv-ā-gam* (*anu-ā*°), cl. 1. P. *-gaććhati*, *-gantum*, to follow, come after: Desid. *-jigāṇsati*, to wish or intend to follow.

अन्वागा *anv-ā-gā* (*anu-ā*°), cl. 3. P., Ved. *-jigāti*, *-gātum*, to follow.

अन्वाचक्ष् *anv-ā-ćaksh* (*anu-ā*°), cl. 2. A. *-ćashṭe*, Ved. Inf. *-ćakshase*, to name after.

अन्वाचम् *anv-ā-ćam* (*anu-ā*°), cl. 1. P. *-ćāmati*, *-ćamitum*, to follow in rinsing the mouth.

अन्वाचय *anv-āćaya, as*, m. (rt. *ći*), laying down a rule of secondary importance after that which is *pradhāna* or primary; connecting of a secondary action with the main action (e. g. the conjunction *ća* is sometimes used *anvāćaye*). — *Anvāćaya-śishṭa, as, ā, am*, propounded as a rule or matter of secondary importance.

Anv-āćita, as, ā, am, secondary, inferior.

अन्वाचर् *anv-ā-ćar* (*anu-ā*°), cl. 1. P. *-ćarati*, *-ritum*, to follow or imitate in doing.

अन्वाजे *anvāje* (fr. *anu* and *aj*?), only used in connection with rt. *kṛi*, e. g. *anvāje kṛi*, to support, aid, assist.

अन्वातन् *anv-ā-tan* (*anu-ā*°), cl. 8. P. *-tanoti*, *-nitum*, to extend, spread; to overspread, extend over.

अन्वादा *anv-ā-dā* (*anu-ā*°), cl. 3. A. *-datte*, *-dātum*, to resume.

अन्वादिश् *anv-ā-diś* (*anu-ā*°), cl. 6. P. *-diśati*, *-deshṭum*, to name or mention afresh; to employ again.

Anv-ādishṭa, as, ā, am, mentioned after or according to, employed again; inferior.

Anv-ādeśa, as, m. mentioning after, a repeated mention, referring to what has been stated previously, re-employment of the same word in a subsequent part of a sentence, the employment again of the same thing to perform a subsequent operation.

अन्वाधान *anv-ādhāna, am*, n. (fr. rt. *dhā* with *anu* and *ā*), putting fuel (on the three sacred fires), depositing.

1. *anv-ādhi, is*, m. a bail or deposit delivered to a third person, see *anv-āhita* below; a second deposit.

Anv-ādheya or *anv-ādheyaka, am*, n. property presented after marriage to the wife by her husband's family.

Anv-āhita, as, ā, am, deposited with a person to be delivered ultimately to the right owner.

अन्वाधि 2. *anv-ādhi, is*, m. (rt. *dhyai*), repentance, remorse, melancholy reflection after (the commission of a bad act).

Anv-ādhya, as, m. a kind of divinity.

अन्वानी *anv-ā-nī*, cl. 1. P. *-nayati*, *-netum*, to lead to, to lead along.

अन्वानु *anv-ā-nu*, Intens., Ved. *-nonavīti*, to sound through.

अन्वान्त्र्य *anv-āntrya*, *as*, *ā*, *am*, Ved. being in the entrails.

अन्वायतन *anv-āyatana*, *as*, *ā*, *am*, latitudinal.

अन्वायत्त *anv-āyatta*, *as*, *ā*, *am* (fr. rt. *yat* with *ā* and *anu*), Ved. following after, in accordance with.

अन्वायात्या *anv-āyātyā*, f. a deity invoked by the verb *anv-ā-yā*.

अन्वारभ् *anv-ā-rabh* (*anu-ā°*), cl. 1. A. *-rabhate*, *-rabdhum*, to commence; to receive; to touch.
Anv-ārabdha, *as*, *ā*, *am*, in contact with.
Anv-ārabhya, *as*, *ā*, *am*, to be touched, tangible.
Anv-ārambha, *as*, m. or *anv-ārambhaṇa*, *am*, n. touching, contact.
Anv-ārambhaṇīyā, f. an initiatory ceremony.

अन्वारुह् *anv-ā-ruh* (*anu-ā°*), cl. 1. P. *-rohati*, *-roḍhum*, to follow or join by ascending.
Anv-ārohaṇa, *am*, n. (a widow's) ascending the funeral pile after or with the body of a husband.
Anv-ārohaṇīya, *as*, *ā*, *am*, belonging to the Anvārohaṇa, or rite of cremation.

अन्वाविश् *anv-ā-viś* (*anu-ā°*), cl. 6. P. *-viśati*, *-veshṭum*, to enter, occupy, possess, engross.

अन्वाश्रि *anv-ā-śri* (*anu-ā°*), cl. 1. P. *-śrayati*, *-yitum*, to resort to, repair, to go (or come) up to.

अन्वास् *anv-ās* (*anu-ās*), cl. 2. A. *-āste*, *-situm*, to follow in taking a seat; to be seated at or near or round; to be engaged in (especially in a religious act).
Anv-āsana, *am*, n. sitting down after (another), service; regret, affliction; a place where work is done, a manufactory, a house of industry; an unctuous or cooling enema.
Anv-āsita, *as*, *ā*, *am*, made to sit down after or alongside.
Anv-āsīna, *as*, *ā*, *am*, sitting down after, seated alongside of.
Anv-āsyamāna, *as*, *ā*, *am*, being accompanied by, attended by.

अन्वास्था *anv-ā-sthā* (*anu-ā°*), cl. 1. P. *-tishṭhati*, *-sthātum*, to go towards, to meet.

अन्वाहार्य *anv-āhārya*, *as*, *am*, m. n. or *anv-āhāryaka*, *am*, n. (rt. *hṛi*), a certain gift presented to the priests; (*am* or *akam*), n. the monthly Srāddha or funeral repast in honour of the manes, held on the day of new moon; according to Manu, it should be of meat eaten after the presentation of a Piṇḍa or ball of rice. — *Anvāhārya-paćana*, *as*, m. the southern sacrificial fire, used in the Anvāhārya sacrifice.

अन्वाहिक *anv-āhika*, *as*, *ī*, *am*, daily, diurnal.

अन्वाहित *anv-āhita*. See *anv-ādhāna*, p. 47.

अन्वि *anv-i* (*anu-i*), cl. 2. P., Ved. *-eti*, *-tum*, *-tave*, *-tavai*, to go after or alongside, to follow; to seek; to be guided by; to fall to one's share.
Anv-aya. See s. v., p. 47, col. 1.
Anv-ita or *anv-īta*, *as*, *ā*, *am*, joined, attended, connected with, linked to; having as an essential or inherent part, endowed with, possessed of, possessing; acquired, reached by the mind, understood; following; connected as in grammar or construction. — *Anvitārtha* (°*ta-ar*°), *as*, *ā*, *am*, having a clear meaning understood from the context, perspicuous.
Anv-iti, *is*, f. following after; food (as the companion of the body?).
Anv-īyamāna, *as*, *ā*, *am*, being followed.

अन्विध् *anv-idh* or *anv-indh* (*anu-indh*), cl. 7. or cl. 1. A. *-inddhe* or *-indhate*, *-dhitum*, to kindle.

अन्विष् 1. *anv-ish* (*anu-ish*), cl. 1. P. *-iććhati*, *-eshitum*, *-eshṭum*, to desire, seek, seek after, search, aim at.

अन्विष् 2. *anv-ish* (*anu-ish*), cl. 4. P. *-ishyati*, *-eshitum*, to go after, seek, search: Caus. *-eshayati*, *-yitum*, to seek.
Anv-ishṭa or *anv-ishyamāṇa*, *as*, *ā*, *am*, sought, required.
Anv-esha, *as*, m. or *anv-eshaṇa*, *am*, *ā*, n. f. seeking for, searching, investigating.
Anv-eshaka, *as*, *ikā*, *am*, or *anv-eshin*, *ī*, *iṇī*, *i*, or *anv-eshṭṛi*, *ṭā*, *ṭrī*, *ṭṛi*, searching, enquiring.
Anv-eshṭavya or *anv-eshya*, *as*, *ā*, *am*, to be searched, to be investigated.

अन्वीक्ष् *anv-īksh* (*anu-īksh*), cl. 1. A. *-īkshate*, *-shitum*, to follow with one's looks, to keep looking or gazing, to keep in view.
Anv-īkshaṇa, *am*, n. or *anv-īkshā*, f. reflection, meditation, searching.

अन्वीप *anvīpa*, *as*, *ā*, *am* (fr. *ap*, q. v., with *anu*), near the water; or (fr. rt. *āp* with *anu*), attainable; friendly (?).

अन्वृ *anv-ṛi* (*anu-ṛi*), cl. 3. P. *-iyarti*, *-artum* or *-aritum* or *-arītum* (?), to follow; to follow in rising.

अन्वृचम् *anv-ṛićam*, ind. verse after verse.

अन्वृध् *anv-ṛidh* (*anu-ṛidh*), cl. 6. P., Ved. *-ṛidhati*, *-ardhitum*, to carry out, accomplish.

अन्वे *anv-e* (*anu-ā-i*), cl. 2. P. *-aiti*, *-tum*, to come after, to follow as an adherent or attendant.

अप् *ap* (in the Vedas used in sing. and plur., but in the classical language only in plur.), *āpas*, f. water; air, the intermediate region; the star δ Virginis. Sometimes, particularly in the Vedas, the *Āpaḥ* are considered as divinities. As the last member of a compound, *ap* may become *apa*, *īpa*, *ūpa*. [Cf. Lat. *aqua*; Goth. *ahva*, 'a river;' Old Germ. *aha*, and *affa* at the end of compounds; Lith. *uppê*, 'a river;' perhaps Lat. *amnis*, 'a river,' for *apnis*; cf. also ἀφρός]. — *Apa-vat*, *ān*, *atī*, *at*, Ved. watery. — *Apaḥ-saṃvarta*, *as*, m. (Buddh.) destruction (of the world) by water. — *Apāṃ-vatsa*, *as*, m., N. of a star ('calf of the waters'). — *Apāṃ-napāt*, *t*, or *apāṃ-naptṛi*, *tā*, or *apāṃ-garbha*, *as*, or *upān-napāt*, or *apo-napāt*, *t*, &c., m., Ved., N. of Agni or fire as sprung from water. — *Apāṃ-naptriya* or *apāṃ-naptrīya* or *apo-naptriya* or *apo-naptrīya*, *as*, *ā*, *am*, Ved. relating to Agni. — *Apāṃ-nātha*, *as*, m. the ocean. — *Apāṃ-nidhi*, *is*, m. the ocean. — *Apām-pati* or *ap-pati*, *is*, m. the ocean; N. of Varuṇa. — *Apām-pitta* or *ap-pitta*, *am*, n. fire; a plant. — *Ap-kṛitsna*, *am*, n. deep meditation performed by means of water. — *Ap-ćara*, *as*, m. an aquatic animal. — *Ap-saras*, see s. v.
Aptya, *apya*. See s. v.
Apsava, *apsavya*, *apsā*. See s. v.
Apsu, for words beginning thus. See *apsu-*.
Ab-, for words beginning thus. See *ab-indhana*, &c.

अप *apa*, ind. (as a prefix to nouns and verbs, expresses) away, off, back (opposed to *upa*, *anu*, *sam*, *pra*), down (opposed to *ud*).
When prefixed to nouns, it may sometimes = the neg. particle *a*, e. g. *apa-bhī*, fearless; or may express deterioration, inferiority, &c., e. g. *apa-pāṭha*, q. v.
(As a separable preposition or adverb, with abl.) away from, on the outside of, without, with the exception of. It is separated only in the Vedas [cf. Gr. ἀπό; Lat. *ab*; Goth. *af*; Eng. *of*].

अपकरुण *apa-karuṇa*, *as*, *ā*, *am*, cruel.

अपकलङ्क *apa-kalanka*, *as*, m. an indelible disgrace, a deep stain.

अपकल्मष *apa-kalmasha*, *as*, *ā*, *am*, stainless.

अपकष् *apa-kash*, cl. 1. P. *-kashati*, *-shitum*, to scrape off.

अपकाम *apa-kāma*, *as*, m., Ved. aversion, abhorrence; abominableness; deprivation of what is dear; (*am*), ind. against one's liking, unwillingly.

अपकीर्ति *apa-kīrti*, *is*, f. infamy, disgrace.

अपकुक्षि *apa-kukshi*, *is*, m. a bad or ill-shaped belly (?). This word may also be used as a *Bahu-vrīhi* and as an *Avyayī-bhāva*.

अपकुञ्ज *apa-kuñja*, *as*, m., N. of a younger brother of the serpent king Sesha.

अपकृ *apa-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to carry away, remove, drag away; (with gen. or acc.) to hurt, wrong, injure (any one): Caus. *-kārayati*, *-yitum*, to hurt, wrong.
Apa-karaṇa, *am*, n. acting improperly; doing wrong; ill-treating, offending, injuring.
Apa-kartṛi, *tā*, *trī*, *tṛi*, injurious, offensive, hostile, inimical, an enemy.
Apa-karman, *a*, n. discharge (of a debt); evil doing, improper conduct, wickedness; oppression, violence; laziness, incompetence; any impure or degrading act or rite.
Apa-kāra, *as*, *ā*, *am*, acting wrong, offending; (*as*), m. wrong, offence, injury, hurt; wickedness; oppression, enmity. — *Apakāra-gir*, *īs*, f. or *apakāra-śabda*, *as*, m. an offending or menacing speech. — *Apakāra-tā*, f. wrong, offence. — *Apakārārthin* (°*ra-ar*°), *ī*, *inī*, *i*, malicious, malevolent.
Apa-kāraka, *as*, *ikā*, *am*, or *apa-kārin*, *ī*, *iṇī*, *i*, (with gen.) acting wrong, doing ill (to any one), offending, injuring.
Apa-kṛita, *as*, *ā*, *am*, done wrong, maliciously, offensively or wickedly committed; observed or practised as a degrading or impure act, as servile duties, funeral rites, &c.; (*am*), n. injury, offence.
Apa-kṛiti, *is*, f. oppression, wrong, injury; enmity, opposition; any degrading or impure act or rite.
Apa-kṛitya, *am*, n. damage, injury, hurt.
Apa-kriyā, f. delivery, clearing off (debts); offence; any impure act or rite.

अपकृत् *apa-kṛit*, cl. 6. P. *-kṛintati*, *-kartitum*, to cut off.

अपकृष् *apa-kṛish*, cl. 1. and 6. P. A. *-karshati*, *-te*, *-kṛishati*, *-te*, *-karshṭum* or *-krashṭum*, to draw off or aside, drag down, carry away, take away, remove; to omit, diminish; to put away; to anticipate something which occurs later (as a word of a sentence); to bend (a bow); to detract, debase, dishonour: Caus. *-karshayati*, *-yitum*, to remove, diminish, detract.
Apa-karsha, *as*, m. drawing or dragging off or down, detraction, deficiency, diminution, decay; lowering, deterioration, depression; decline, degradation, inferiority, infamy; anticipated performance of a duty; (in poetry) anticipation of a word occurring later. — *Apakarsha-sama*, *as*, *ā*, m. f. a sophism in the Nyāya, e. g. 'sound has not the quality of shape as a jar has, therefore sound and a jar have no qualities in common.'
Apa-karshaka, *as*, *ikā*, *am*, drawing down, detracting (with gen.).
Apa-karshaṇa, *as*, *ī*, *am*, taking away, forcing away, removing, diminishing; (*am*), n. taking away, depriving of; drawing down; abolishing, denying.
Apa-kṛishṭa, *as*, *ā*, *am*, drawn away, taken away, removed, lost; dragged down, brought down, depressed; low, vile, inferior; (*as*), m. a crow. — *Apakṛishṭa-ćetana*, *as*, *ā*, *am*, mentally debased. — *Apakṛishṭa-jāti*, *is*, *is*, *i*, of a low tribe. — *Apakṛishṭatā*, f. or *apakṛishṭa-tva*, *am*, n. inferiority, vileness.

अपकॄ *apa-kṛī*, cl. 6. P. *-kirati, -karitum, -rītum*, to spout out, spurt, scatter; to throw down; to scrape with the feet.

अपकौशली *apa-kauśalī*, f. news, information.

अपक्ति *a-pakti, is*, f. (rt. *pać*), immaturity; indigestion.

A-pakva, as, ā, am, unripe, immature; undigested. — *Apakva-tā*, f. immaturity; incompleteness. — *Apakva-buddhi, is, is, i*, of immature understanding. — *Apakvāśin* (°*va-aś*°), *ī, inī, i*, eating raw, uncooked food.

अपक्रम् *apa-kram*, cl. 1. P. *-krāmati*, poet. A. *-kramate, -mitum*, to go away, fly, retreat, retire from; to glide away; to measure off by steps.

Apa-krama, as, m. going away; passing off or away; flight, retreat.

Apa-kramaṇa, am, n. or *apa-krāma, as*, m. passing off or away, retiring.

Apa-kramin, ī, iṇī, i, going away, retiring.

अपक्री *apa-krī*, cl. 9. P. A. *-krīṇāti, -ṇīte, -kretum*, to buy, purchase.

अपक्रुश् *apa-kruś*, cl. 1. P. *-krośati, -krashṭum*, to revile.

Apa-krośa, as, m. reviling, abusing.

अपक्ष *a-paksha, as, ā, am*, without wings; not on the same side or party; adverse, opposed to. — *Apaksha-tā*, f. opposition, hostility. — *A-paksha-pāta, as*, m. impartiality.

अपक्षि *apa-kshi*, cl. 5. 9. or 1. P. *-kshiṇoti, -kshiṇāti, -kshayati, -kshetum*, to destroy, annihilate; bring to an end: Pass. *-kshīyate*, to decline, wane (as the moon).

Apa-kshaya, as, m. decline, decay, wane.

Apa-kshita, as, ā, am, waned.

Apa-kshīṇa, as, ā, am, declined, decayed, diminished.

अपक्षिप् *apa-kship*, cl. 6. P. A. *-kshipati, -te, -ksheptum*, to throw away or down, take away, remove.

Apa-kshipta, as, ā, am, thrown or cast down or away.

Apa-kshepaṇa, am, n. casting away, throwing down.

अपगम् *apa-gam*, cl. 1. P. *-gaććhati, -gantum*, to go away, depart; to give way, vanish.

Apa-ga, as, ā, am, going away, turning away; (*ā*), f. a river.

Apa-gata, as, ā, am, gone, departed, remote, gone off; dead, diseased. — *Apagata-vyādhi, is, is, i*, one who has recovered from a disease.

Apa-gama, as, m. or *apa-gamana, am*, n. going away; giving way; separation, departure, death.

अपगर *apa-gara, as*, m. (rt. *gṛī*), reviler.

अपगर्जित *apa-garjita, as, ā, am*, thunderless (as a cloud).

अपगल्भ *apa-galbha, as*, m., Ved. failing in boldness; abortive; being on the side (not in the middle?); separated from the oldest by one.

अपगा *apa-gā*, cl. 3. P. *-jigāti, -gātum*, to go away, vanish, retire.

अपगुर् *apa-gur*, cl. 6. A. *-gurate*, sometimes P. *-gurati, -ritum*, to reject, disapprove, threaten; to inveigh against any one; to deprive of (?): part. of the Intens. *apa-jargurāṇa, as, ā, am*, Ved. rejecting, &c.

Apa-gāram or *apa-goram*, ind. having raised.

अपगुह् *apa-guh*, cl. 1. P. A. *-gūhati, -te, -gūhitum, -godhum*, to conceal, hide.

Apa-goha, as, m., Ved. hiding place; secret.

अपगोपुर *apa-gopura, as, ā, am*, without gates (as a town).

अपग्रह् *apa-grah*, cl. 9. P. A. *-gṛihṇāti, -ṇīte, -grahītum*, to take away, disjoin, tear off.

अपघन *apa-ghana, as*, m. (fr. rt. *han* with *apa*), a limb or member, as a hand or foot.

Apa-ghāta, as, m. striking or cutting off; warding off; killing; a violent death.

Apa-ghātaka, as, ikā, am, warding off.

Apa-ghātin, ī, inī, i, murderous, killing. See *apa-han*.

अपङ्क्त्य *apanktya*. See *apānktya*.

अपच *a-paća* or *a-paćamāna, as*, m. not cooking; not being able to cook; a bad cook.

अपचर् *apa-ćar*, cl. 1. P. *-ćarati, -ritum*, to depart; to act wrongly.

Apa-ćarita, as, ā, am, gone away, departed, dead; (*am*), n. fault, offence.

Apa-ćāra, as, m. want, absence; defect; fault, improper conduct, offence; unwholesome or improper regimen.

Apa-ćārin, ī, iṇī, i, doing wrong, wicked, bad.

अपचाय् *apa-ćāy*, cl. 1. P. A. *-ćāyati, -te, -yitum*, to fear; to respect, honour.

Apa-ćāyita, as, ā, am, honoured, respected.

अपचि 1. *apa-ći*, cl. 3. P., Ved. *-ćiketi, -ćetum*, to pay attention to, to respect; to invite respectfully.

1. *apa-ćita, as, ā, am*, honoured, respected, saluted; (*am*), n. honouring, esteeming.

1. *apa-ćiti, is*, f. honouring, worship, reverence. — *Apaćiti-mat, ān, atī, at*, honoured.

अपचि 2. *apa-ći*, cl. 5. P. A. *-ćinati, -nute, -ćetum*, to gather, collect: Pass. *-ćīyate*, to be injured in health or prosperity; to grow less; to wane; (with abl.) to lose anything.

Apa-ćaya, as, m. diminution, decay, decrease, loss, privation, decline; N. of several planetary mansions.

2. *apa-ćita, as, ā, am*, diminished, expended, wasted; emaciated, thin.

2. *apa-ćiti, is*, f. loss; expense; exclusion; compensation; punishing; N. of a daughter of Marīći.

Apa-ćī, f. a disease consisting in an enlargement of the glands of the neck.

Apa-ćetṛi, tā, m. a spendthrift.

अपचिकीर्षा *apa-ćikīrshā*, f. (rt. *kṛi* in Desid.), desire of hurting any one.

अपचित् 1. *apa-ćit*, Caus. P. A. *-ćetayati, -te*, or Ved. *-ćitayati, -te, -yitum*, to become faithless: Desid. *-ćikitsati, -te*, to wish to leave or to abandon any one.

2. *apa-ćit, t*, f., Ved. a noxious flying insect.

अपच्छत्त्र *apa-ććhattra, as, ā, am*, not having a parasol.

अपच्छाय *apa-ććhāya, as, ā, am*, shadowless, having no shadow, as a deity or celestial being; having a bad or unlucky shadow; (*ā*), f. an unlucky shadow, a phantom, apparition.

अपच्छेद *apa-ććheda, as*, m. or *apa-ććhedana, am*, n. (rt. *ćhid*), cutting off or away; loss; interruption.

अपच्यु *apa-ćyu*, cl. 1. A. *-ćyavate*, poet. P. *-ćyavati, -ćyotum*, to fall off, to perish, to go off, desert, withdraw: Caus. *-ćyāvayati*, to expel.

Apa-ćyava, as, m., Ved. going or coming out; moving down (as a pestle?).

Apa-ćyuta, as, ā, am, fallen off, departed, gone away, perished.

अपजात *apa-jāta, as*, m. a bad son who has turned out ill.

अपजि *apa-ji*, cl. 1. P. *-jayati, -jetum*, to defeat, conquer, to ward off, keep off or out.

Apa-jaya, as, m. defeat, discomfiture, overthrow.

Apa-jayya, as, ā, am, conquerable, to be defeated.

अपजिघांसु *apa-jighānsu, us, us, u* (fr. *apa-han* in Desid.), desirous of keeping off, wishing to avert.

अपजिहीर्षु *apa-jihīrshu, us, us, u* (fr. *apa-hṛi*, q.v., in Desid.), wishing to carry off or take away.

अपज्ञा *apa-jñā*, cl. 9. A. *-jānīte, -jñātum*, to deny, repudiate; to dissemble, conceal; to cause not to be recognized.

Apa-jānāna, as, ā, am, denying, concealing.

अपञ्चीकृत *a-pañći-kṛita, am*, n. simple elementary substance, not compounded of the five (*pañćan*) gross elements; the five subtle elements.

अपटान्तर *a-paṭāntara* (°*ṭa-ant*°), *as, ā, am*, not separated by a curtain; adjoining, contiguous.

अपटी *apaṭī*, f. a screen or wall of cloth, especially the *kanāt* or screen surrounding a tent. — *Apaṭī-kshepa* or *apaṭā-kshepa, as*, m. tossing aside the curtain; *apaṭī-kshepeṇa*, with a toss of the curtain, precipitate entrance on the stage, indicating hurry and agitation.

अपटु *a-paṭu, us, us* or *vī, u*, not clever, awkward, uncouth; ineloquent; sick, diseased. — *A-paṭu-tā*, f. or *apaṭu-tva, am*, n. awkwardness; sickness.

अपठ *a-paṭha, as*, m. unable to read, not reading.

अपण्डित *a-paṇḍita, as, ā, am*, unlearned, illiterate.

अपण्य *a-paṇya, as, ā, am*, unsaleable, unfit for sale.

अपतक्ष् *apa-taksh*, cl. 1. P., Ved. *-takshati, -shitum* or *-tashṭum*, to chip off.

अपतन्त्रक *apa-tantraka, as*, m. spasmodic contraction of the body or stomach, emprosthotonos.

अपतानक *apa-tānaka, as*, m. spasmodic contraction.

Apa-tānakin, ī, inī, i, affected with spasmodic contraction.

अपति *a-pati, is*, m., Ved. not a husband or master; (*is, is, i*), without a husband or master, unmarried. — *A-pati-ghnī*, f. not killing the husband. — *Apati-tā*, f. state of being without a husband. — *Apati-putra, as, ā, am*, without a husband and children. — *A-pati-vratā*, f. an unfaithful or unchaste wife.

A-patika, as, ā, am, without a husband.

अपतीर्थ *apa-tīrtha, as, am*, m. n. a bad or improper Tīrtha, q. v.

अपतृप् *apa-tṛip*, Caus. P. *-tarpayati, -yitum*, to starve, cause to fast.

Apa-tarpaṇa, am, n. fasting (in sickness).

अपत्त्र *a-pattra, as, ā, am*, leafless; (*ā*), f., N. of a plant.

अपत्नीक *a-patnīka, as, ā, am*, without a wife.

अपत्य *apatya, am*, n. (fr. *apa* or according to native etym. fr. rt. *pat* with *a*, because a family is by offspring prevented from falling into decay); offspring, child, descendant; a patronymical affix. — *Apatya-kāma, as, ā, am*, desirous of offspring. — *Apatya-jīva, as*, m., N. of a plant. — *Apatya-tā*, f. state of childhood. — *Apatya-da, as, ā, am*, giving offspring; (*ā*), f., N. of various plants. — *Apatya-patha, as*, m. the vulva. — *Apatya-pratyaya, as*, m. a patronymical affix. — *Apatya-vat, ān, atī, at*, possessed of offspring. — *Apatya-vikrayin, ī*, m. a seller of his offspring; a father who receives a gratuity from his son-in-law. — *Apatya-śatru, us*, m. 'having his de-

scendants for enemies,' a crab (said to perish in producing young). — Apatya-sāć, k, k, k, Ved. accompanied with offspring. — Apatyārtha-śabda (°ya-ar°), as, m. a patronymic.

अपत्रप् apa-trap, cl. 1. A. or poet. P. -trapate, -ti, -trapitum, -traptum, to be ashamed or bashful, turn away the face.

Apa-trapaṇa, am, n. or apa-trapā, f. bashfulness; embarrassment.

Apa-trapishṇu, us, us, u, bashful.

अपत्रस् apa-tras, cl. 1. 4. P. -trasati, -syati, -situm, to be deterred, to be afraid of, to flee from in terror.

Apa-trasta, as, ā, am, (with abl.) afraid of, fleeing or retiring from in terror.

अपथ a-patha, am, n. not a way, absence of a road, pathless state, irregularity, deviation; heresy, heterodoxy; the vulva; (as, ā, am), pathless, roadless; (ā), f., N. of various plants. — Apatha-gāmin, ī, inī, i, going by a wrong road, pursuing bad practices, heretical. — Apatha-prapanna, as, ā, am, out of place, in the wrong place, misapplied.

A-pathin, -nthās, m. absence of road, pathless state.

A-pathya, as, ā, am, unfit; unsuitable; inconsistent; (in medic.) unwholesome as food or drink in particular complaints. — Apathya-nimitta, as, ā, am, caused by unfit food or drink. — Apathya-bhuj, k, k, k, eating what is forbidden.

अपद् a-pad, t, t, t, or āt, āt or adī, āt, Ved. footless, having no feet; going on a road which does not exist or is unknown (?).

A-pada, as, ā, am, footless; having no office; (as), m. a reptile; (am), n. no place, no abode; the wrong place or time; ether. — A-pada-ruhā or a-pada-rohiṇī, f., N. of a parasitical plant, Epidendron Tesselloides. — A-pada-stha, as, ā, am, out of office. — A-padāntara (°da-an°), as, ā, am, not separated by a foot, adjoining, contiguous; (am), n. proximity.

अपदक्षिणम् apa-dakshiṇam, ind. away from the right, to the left side.

अपदम apa-dama, as, ā, am, without self-restraint; of wavering fortune.

अपदव apa-dava, as, ā, am, free from forest-fire. — Apadavāpad (°va-āp°), t, t, t, free from the calamity of fire.

अपदश apa-daśa, as, ā, am, (any number) off ten.

अपदस् apa-das, cl. 4. P., Ved. -dasyati, -situm, to fail, i. e. become dry.

अपदह् apa-dah, cl. 1. P. -dahati, -dagdhum, to burn up, to burn out so as to drive out.

अपदान apa-dāna or apa-dānaka, am, n. (rt. dai), correct or pure conduct, approved occupation; a great or noble work; work well or completely done (for avadāna, q. v.).

अपदार्थ a-padārtha (°da-ar°), as, m. non-entity, nothing.

अपदिश् apa-diś, cl. 6. P. -diśati, -deshṭum, to assign, to point out, indicate, betray, to pretend, hold out as a pretext or disguise.

Apa-diśam, ind. in an intermediate region (of the compass), half a point.

Apa-dishṭa, as, ā, am, assigned as a reason or pretext.

Apa-deśa, as, m. turning away, refusal; pretence, feint, pretext, disguise, contrivance; the second step in a syllogism, according to the Vaiśeshikas, i. e. the statement of the reason, adducing a reason or cause; a butt or mark; place, quarter; fame, reputation.

Apa-deśin, ī, inī, i, assuming the appearance or semblance of.

Apa-deśya, as, ā, am, to be shown, to be stated.

अपदॄ apa-dṝi, used in part. of Intens., Ved. apa-dardrat, at, atī, at, tearing open.

अपदेवता apa-devatā, f. an evil spirit, a goblin.

अपदोष apa-dosha, as, ā, am, free from blame.

अपद्रव्य apa-dravya, am, n. any bad thing.

अपद्वार apa-dvāra, am, n. a side-entrance (not the regular door).

अपधा apa-dhā, f., Ved. hiding, shutting up.

अपधाव् apa-dhāv, cl. 1. P. -dhāvati, -vitum, to depart (from a previous statement), prevaricate.

अपधूम apa-dhūma, as, ā, am, free from smoke.

अपधृ apa-dhṛi, Caus. P. -dhārayati, -yitum, to carry off.

अपध्मा apa-dhmā, cl. 1. P. -dhamati, -dhmātum, to blow away or off.

अपध्यै apa-dhyai, cl. 1. P. -dhyāyati, -dhyātum, to have a bad opinion of, to curse mentally.

Apa-dhyāna, am, n. evil thoughts, wickedness.

अपध्वंस् apa-dhvaṇs, cl. 1. P., better A., -dhvaṇsati, -te, -situm, to scold, revile, repel; to fall away, be degraded.

Apa-dhvaṇsa, as, m. falling away, degradation, disgrace; concealment. — Apadhvaṇsa-ja, as, m. a man of a mixed or impure caste (whose father belongs to a lower caste than his mother's).

Apa-dhvaṇsin, ī, inī, i, causing to fall, destroying, abolishing.

Apa-dhvasta, as, ā, am, reviled, cursed; abandoned, pounded or pounded badly; (as), m. a vile wretch lost to all sense of right.

अपध्वान्त apa-dhvānta, as, ā, am (rt. dhvan), sounding wrong.

अपनत apa-nata, as, ā, am, bulging out.

अपनश् apa-naś, cl. 4. P. -naśyati, -naśitum and -naṇshṭum, to disappear, go away.

अपनस apa-nasa, as, ā, am, without a nose.

अपनह् apa-nah, cl. 4. P. A. -nahyati, -te, -naddhum, to unbind; to loosen.

अपनामन् apa-nāman, a, n. a bad name; (ā, ā, a), having a bad name.

अपनिद्र apa-nidra, as, ā, am, sleepless.

अपनिर्वाण apa-nirvāṇa, as, ā, am, not yet extinct.

अपनी apa-nī, cl. 1. P. -nayati, -netum, to lead away or off; to rob, steal, take or drag away; to remove, frighten away; to put off or away (as garments, ornaments, or fetters); to extract, take from; to deny; to except, exclude from a rule: Desid. -ninīshati, to wish to remove.

Apa-naya, as, m. leading away, taking away; bad policy.

Apa-nayana, am, n. taking away, withdrawing, removing; destroying, healing; acquittance of a debt or obligation.

Apa-nīta, as, ā, am, taken away, removed; paid, discharged; led away from, contradictory; badly executed, spoiled; (am), n. imprudent or bad behaviour.

Apa-netṛi, tā, m. a remover, taking away.

अपनुद् apa-nud, cl. 6. P. A. -nudati, -te, -nottum, to remove.

Apa-nutti, is, f. or apa-noda or apa-nodaka, as, m. removing, taking or sending away; expiation.

Apa-nuda, as, ā, am, removing, driving away.

Apa-nunutsu, us, us, u, desirous of removing, expiating.

Apa-nodana, as, ī, am, removing, driving away; (am), n. removing, destroying.

Apa-nodya, as, ā, am, to be removed.

अपन्नगृह a-panna-gṛiha, as, ā, am, Ved. having an indestructible house.

अपपद् apa-pad, cl. 4. A. -padyate, -pattum, to escape, run away.

अपपाठ apa-pāṭha, as, m. a mistake in reading; a wrong reading in a text.

अपपात्र apa-pātra, as, ā, am, using separate vessels (from which no one else will eat); of low caste.

Apa-pātrita, as, m. a person not allowed by his kindred to eat or drink from a common vessel; a person who has lost his caste.

अपपादत्र apa-pādatra, as, ā, am, having no protection for the feet, shoeless.

अपपान apa-pāna, am, n. a bad or improper drink.

अपपित्व apa-pitva, am, n. (for apa-apitva, fr. rt. āp or ap with apa), Ved. severance; turning away, separation.

अपपूत apa-pūta, au, m. du. badly formed buttocks; (as, ā, am), having badly formed buttocks.

अपपॄ apa-pṝi, cl. 3. P., Ved. -piparti, to take away, remove.

अपप्रजाता apa-prajātā, f. a female that has had a miscarriage.

अपप्रदान apa-pradāna, am, n. a bribe.

अपप्रे apa-pre (-pra-i), cl. 2. P. -praiti, -tum, to go away, to withdraw.

अपप्रोषित apa-proshita (-pra-ush°, rt. vas), am, n., Ved. the having departed, a wrong departure or evil caused thereby.

अपबध् apa-badh or apa-vadh (defect. verb), to repel, avert.

अपबर्हिस् apa-barhis, is, is, is, not having the portion constituting the Barhis.

अपबाध् apa-bādh, cl. 1. A. -bādhate, -dhitum, to drive away, repel, remove.

अपबाहुक apa-bāhuka, as, m. a bad arm, stiffness in the arm.

अपभय apa-bhaya, as, ā, am, or apa-bhī, is, is, i, fearless, undaunted.

अपभरणी apa-bharaṇī, f. (fr. rt. bhṛi with apa), the last lunar mansion.

Apa-bhartṛi, tā, trī, tṛi, Ved. taking away, destroying.

अपभाष् apa-bhāsh, cl. 1. A. -bhāshate, -shitum, to revile.

Apa-bhāshaṇa, am, n. abuse, bad words, vituperation.

अपभू apa-bhū, cl. 1. P. -bhavati, -vitum, to be absent.

Apa-bhūti, is, f., Ved. defect, damage.

अपभ्रंश apa-bhraṇśa or apa-bhraṇsa, as, m. falling down or away; a bad fall; a corrupted word, a corruption; ungrammatical language, the most corrupt of the Prākṛit dialects. (The spelling apa-bhraṇsa is incorrect according to some grammarians.)

Apa-bhrashṭa, as, ā, am, fallen away, corrupted (as a Prākṛit dialect).

अपम apama, as, ā, am (fr. apa), Ved. the

most distant, the last; (*as*), m. the declination in astronomy; the ecliptic. — *Apama-kshetra*, see *krānti-kshetra.* — *Apama-jyā*, f. the sine of the ecliptic. — *Apama-maṇḍala* or *apa-maṇḍala* or *apama-vṛitta*, *am*, n. the ecliptic.

अपमन्यु *apa-manyu, us, us, u*, free from grief.

अपमर्द *apa-marda, as*, m. (rt. *mṛid*), what is swept away, dirt.

अपमर्श *apa-marśa, as*, m. (rt. *mṛiś*), touching, grazing.

अपमान *apa-māna, as, am*, m. n. (rt. *man*), disrespect, contempt, disgrace.

Apa-mānita, as, ā, am, dishonoured, disgraced.
Apa-mānin, ī, inī, i, dishonouring, despising.
Apa-mānya, as, ā, am, disreputable, dishonourable.

अपमार्ग *apa-mārga, as*, m. a by-way.

अपमित्य 1. *apa-mitya, as, ā, am* (rt. *mi?*), Ved. to be thrown away; see under *apa-me* below.

अपमुख *apa-mukha, as, ā, am*, having the face averted; having an ill-formed face or mouth; (*am*), ind. except or without the face, &c.

अपमूर्धन् *apa-mūrdhan, ā, ā, a*, headless.

अपमृज् *apa-mṛij*, cl. 2. P. *-mārshṭi, -mārjitum, -mārshṭum*, to wipe off, remove.

Apa-mārjana, am, n. cleansing; shaving, paring, chips.
Apa-mṛishṭa, as, ā, am, cleansed.

अपमृत्यु *apa-mṛityu, us*, m. sudden death, dying by some accident, not of sickness or decay; a great danger or illness, from which a person, contrary to expectation, recovers.

अपमृषित *apa-mṛishita, as, ā, am*, unintelligible (as a speech).

अपमे *apa-me*, cl. 1. A. *-mayate, -mātum*, to change.

2. *apa-mitya* or *apa-mityaka, am*, n. debt.

अपयशस् *apa-yaśas, as*, n. disgrace, infamy. — *Apayaśas-kara, as, ī, am*, occasioning infamy, disgraceful.

अपया *apa-yā*, cl. 2. P. *-yāti, -tum*, to go away, to depart, fall off, go over to.

Apa-yāta, as, ā, am, gone away, having retired.
Apa-yātavya, am, n. to be gone away (used impersonally).
Apa-yāna, am, n. retreat, flight.

अपयु *apa-yu*, cl. 3. P., Ved. *-yuyoti*, to repel, disjoin.

अपर 1. *a-para, as, ā, am*, having nothing beyond or after, having no rival or superior. — *A-para-vat, ān, atī, at*, having nothing following.

अपर 2. *apara, as, ā, am* (fr. *apa*), posterior, hinder, later, latter (opposed to *pūrva* and often occurring as the first member of a comp.); following; western; inferior, lower (opposed to *para*); other, another (opposed to *sva*); different (with abl.); distant, opposite. Sometimes *apara* is used as a conjunction to connect words or sentences, e. g. *aparanća*, moreover. (*as*), m. the hind foot of an elephant; (*ā*), f. the west; the hind quarter of an elephant; the womb; (*ī*), f., Ved. the future times, future; (*am*), n. the future; the hind quarter of an elephant; (*am*), ind. in future, for the future; again, moreover; (*eṇa*), ind. (with acc.) behind, west, to the west of [cf. Goth. and Old Germ. *afar*; and the Mod. Germ. *aber*, in such words as *Aber-mal, Aber-witz*]. — *Apara-kānyakubja, as, ī, am*, situated in the western part of Kānyakubjā. — *Apara-kāya, as*, m. the hind part of the body. — *Apara-kāla, as*, m. another or later period. — *Apara-godāna, am*, n. (in Buddhist cosmogony) a country west of the Mahā-meru. — *Apara-ja, as*, m., Ved. born later, or at the end of the world (the destroying fire). — *Apara-jana, as*, m. an inhabitant of the west. — *Apara-tā*, f. or *apara-tva, am*, n. distance; posteriority (in place or time); opposition, contrariety, relativeness; nearness. — *Apara-tra*, ind. in another place; *ekatra, aparatra*, in one place, in the other place. — *Apara-dakshiṇam*, ind. south-west. — *Apara-nidāgha, as*, m. the latter part of the summer. — *Apara-paksha, as*, m. the latter half of the month, the other or opposing side, the defendant. — *Apara-pakshīya, as, ā, am*, belonging to the latter half of the month. — *Apara-pańćāla, ās*, m. pl. the western Pańćālas. — *Apara-para, ās* or *e, ās, āṇi*, pl. one and the other, various. — *Apara-praṇeya, as, ā, am*, easily led by others, tractable. — *Apara-bhāva, as*, m. existing after, succession, continuation. — *Apara-rātra, as*, m. the latter half of the night, the end of the night, the last watch. — *Apara-loka, am*, n. another world, paradise. — *Apara-vaktrā*, f. a kind of metre of four lines, having every two lines the same. — *Apara-vat*, ind. like what comes after. — *Apara-varshā, ās*, f. pl. the latter part of the rains. — *Apara-śarad, t*, f. the latter part of the autumn. — *Apara-saktha, am*, n. the hind thigh. — 1. *aparas-para, as, ā, am*, one after another; continued, uninterrupted. — *Apara-svastika, am*, n. the western point in the horizon. — *Apara-hemanta, as, am*, m. n. the latter part of winter. — *Apara-haimana, as, ī, am*, belonging to the latter half of the winter season. — *Aparāgni* (°*ra-ag*°), *is*, m. du. the *dakshiṇa*, i. e. southern, and *gārhapatya*, i. e. western fire (of a sacrifice). — *Aparānta* (°*ra-an*°), *as, ā, am*, living at the western border; (*as*), m. the western extremity, the country or the inhabitants of the western border; the extreme end or term; death. — *Aparāntaka, as*, m. the same as *aparānta;* N. of a song; (*ikā*), f. a metre consisting of four times sixteen mātrās. — *Aparānta-jñāna, am*, n. prescience of one's latter end. — *Aparāpara* (°*ra-ap*°), *ās* or *e, ās, āṇi*, pl. another and another, various. — *Aparārka* (°*ra-ar*°), *as*, m. the oldest known commentator of Yājñavalkya's law-book. — *Aparārka-ćandrikā*, f. the name of his comment. — *Aparārdha* (°*ra-ar*°), *as*, m. the latter, the second half.

Aparāhṇa (°*ra-ah*°), *as*, m. afternoon, the last watch of the day. — *Aparāhṇatana* or *aparāhṇetana, as, ī, am*, belonging to or produced in the close of the day.

Aparetarā (°*ra-it*°), f. opposite to or other than the west, the east.

Apare-dyus, ind. on the following day.

अपरक्त *apa-rakta, as, ā, am*, colourless, bloodless, pale.

अपरति *apa-rati, is*, f. (rt. *ram*), stopping, ceasing.

अपरव *apa-rava, as*, m. contest, dispute; discord. — *Aparavojjhita* (°*ra-uj*°), *as, ā, am*, free from dispute, undisturbed, undisputed.

अपरस्पर 2. *a-paraspara, as, ā, am*, not reciprocal, not one (by) the other. — *A-paraspara-sambhūta, as, ā, am*, not produced one by the other; or (fr. 1. *aparas-para* above), produced by an uninterrupted series (?).

अपराग *apa-rāga, as*, m. (rt. *rañj*), aversion, antipathy, enmity.

अपराच् *a-parāć, ān, āćī, āk*, not averted, i. e. fronting, in front. — *A-parān-mukha, as, ā* or *ī, am*, with unaverted face, not turned away; presenting a firm front.

अपराजित *a-parājita, as, ā, am* (rt. *ji*), unconquered, unsurpassed; (*as*), m. a poisonous insect; Vishṇu; Śiva; one of the eleven Rudras; a class of divinities, constituting one portion of the so-called Anuttara divinities of the Jainas; N. of a sage; (*ā*), f. Durgā; a name applied to several plants, Clitoria Ternatea, Marsilea Quadrifolia, Sesbania Ægyptiaca; a species of the Śarkarī metre of four lines, each containing fourteen syllables. — *Aparājitā-diś, k*, f. the north-east quarter.

A-parājishṇu, us, us, u, or *a-parājeya, as, ā, am*, unconquerable, invincible.

अपराध् *apa-rādh*, cl. 4. or 5. P. *-rādhyati, -rādhnoti, -rāddhum*, to wrong (with gen.), to offend, sin; to annoy, prohibit.

Apa-rāddha, as, ā, am, sinned; criminal, guilty; erring. — *Aparāddha-pṛishatka, as*, or *aparāddheshu* (*dha-ish*°), *us*, m. an archer whose arrows always miss the mark.

Apa-rāddhi, is, f. wrong, mistake.

Apa-rāddhṛi, dhā, dhrī, dhṛi, offending, an offender.

Apa-rādha, as, m. offence, transgression, fault; mistake; e. g. *aparādham kṛi*, (with gen.) to offend any one. — *Aparādha-bhañjana, as*, m. the destroyer of sin, epithet of Śiva. — *Aparādhabhañjana-stotra, am*, n. a poem of Śaṅkarāćārya, in praise of Śiva.

Apa-rādhin, ī, inī, i, offending; criminal; guilty. — *Aparādhi-tā*, f. or *aparādhi-tva, am*, n. criminality, guilt.

अपरापरण *a-parāparaṇa, as*, m. not having descendants or offspring.

अपरामृष्ट *a-parāmṛishṭa, as, ā, am*, not touched.

अपरिकलित *a-parikalita, as, ā, am*, unknown, unseen.

अपरिक्रम *a-parikrama, as, ā, am*, unable to walk round.

A-parikrāmam, ind. without going about, standing still.

अपरिक्लिन्न *a-pariklinna, as, ā, am*, not moist, not liquid, dry.

अपरिगण्य *a-pariganya, as, ā, am*, incalculable.

अपरिगत *a-parigata, as, ā, am*, unobtained, unknown.

अपरिग्रह *a-parigraha, as*, m. non-acceptance, renouncing; deprivation, destitution, poverty; (*as, ā, am*), destitute of or without attendants.

A-parigrāhya, as, ā, am, unfit or improper to be accepted, not to be taken.

अपरिचयिन् *a-parićayin, ī, inī, i* (rt. *ći*), having no acquaintances, misanthropic.

A-parićita, as, ā, am, unacquainted with, unknown to.

A-parićeya, as, ā, am, unsociable.

अपरिच्छद *a-pariććhada, as, ā, am* (rt. *ćhad*), without retinue, not wealthy, poor.

A-pariććhanna or *a-pariććhādita, as, ā, am*, uncovered, unclothed.

अपरिच्छिन्न *a-pariććhinna, as, ā, am*, without interval or division, continuous, connected, undistinguished.

A-pariććheda, as, m. want of distinction or division; want of arrangement or order; want of discrimination or discernment; want of judgment; continuance.

अपरिज्यानि *a-parijyāni, is*, f. not growing old; not losing; *ishṭāpūrtasyāparijyāni* (°*ya-ap*°), *is*, f., N. of a sacrificial ceremony.

अपरिणयन *a-pariṇayana, am*, n. (rt. *nī*), celibacy.

A-pariṇītā, f. an unmarried woman.

अपरिणाम *a-pariṇāma, as*, m. (rt. *nam*), unchangeableness. — *A-pariṇāma-darśin, ī, inī, i*, not providing for a change, improvident.

A-pariṇāmin, ī, inī, i, unchanging.

अपरितोष *a-paritosha, as, ā, am*, unsatisfied, discontented.

अपरिपक्व *a-paripakva, as, ā, am,* not quite mature.

अपरिपर *a-paripara, as, ā, am,* Ved. not going by a tortuous course.

अपरिमाण *a-parimāṇa, as, ā, am,* without measure, immeasurable, immense.

A-parimita, as, ā, am, unmeasured, unlimited, unbounded.—*Aparimita-guṇa-gaṇa, as, ā, am,* of unbounded excellences.

A-parimeya, as, ā, am, immeasurable, illimitable.

अपरिम्लान *a-parimlāna, as, ā, am,* not withering, not decaying; (*as*), m., N. of a plant, Gomphrena Globosa.

अपरियाणि *a-pariyāṇi, is,* f. not walking about (used in execrations only); a various reading has *a-paripāṇi.*

अपरिलोप *a-parilopa, as,* m. non-violation.

अपरिवर्तनीय *a-parivartanīya, as, ā, am,* not to be exchanged.

अपरिवाद्य *a-parivādya, as, ā, am* (rt. *vad*), not to be reprimanded.

अपरिविष्ट *a-parivishṭa, as, ā, am,* Ved. not enclosed, unbounded.

अपरिवृत *a-parivṛita, as, ā, am,* uninclosed, unsurrounded.

अपरिशेष *a-pariśesha, as, ā, am,* not leaving a remainder, all-surrounding, all-enclosing.

अपरिष्कार *a-parishkāra, as,* m. want of polish or finish, moral or physical; coarseness, rudeness.

A-parishkṛita, as, ā, am, unpolished, unadorned, coarse, rude, morally or physically.

अपरिसमाप्तिक *a-parisamāptika, as, ā, am* (rt. *āp* with *pari* and *sam*), not ending, endless.

अपरिसर *a-parisara, as, ā, am,* non-contiguous, distant.

अपरिस्कन्द *a-pariskanda, as, ā, am,* not moving, motionless.

अपरिहरणीय *a-pariharaṇīya* or *a-parihārya, as, ā, am,* not to be avoided, inevitable; not to be abandoned or lost; not to be degraded.

अपरिह्वृत *a-parihvṛita, as, ā, am,* Ved. unafflicted, not endangered; going straightforward.

अपरीक्षित *a-parīkshita, as, ā, am* (rt. *īksh*), inconsiderate; untried, unproved.

अपरीत *a-parīta, as, ā, am* (rt. *i*), Ved. unobstructed, irresistible; (*as*), m., N. of a nation.

अपरुष *a-parusha, as, ā, am,* not rough, not harsh.

अपरूप *apa-rūpa, as, ā* or *ī, am,* deformed, ugly, ill-looking, ill-made, strange, odd-shaped; (*am*), n. monstrosity, deformity.

अपरेद्युस् *aparedyus.* See under *apara.*

अपरोक्ष *a-paroksha, as, ā, am,* not invisible; perceptible; (*am*), ind. (with gen.) in the sight of; (*āt*), ind. perceptibly, manifestly.

Aparokshaya, nom. P. *aparokshayati, -yitum,* to make perceptible.

अपरोध *apa-rodha, as,* m. (rt. *rudh*), exclusion, prohibition.

अपर्ण *a-parṇa, as, ā, am,* leafless; (*ā*), f. N. of Durgā or Pārvatī; (the goddess not having even leaves for food during her performance of religious austerities.)

अपर्तु *apartu* (*apa-ṛitu*), *us, us, u,* Ved. untimely, unseasonable.

अपर्यन्त *a-paryanta, as, ā, am,* unbounded, unlimited.

अपर्याप्त *a-paryāpta, as, ā, am* (rt. *āp*), incomplete, unable, insufficient; not enough; unlimited, unbounded.

अपर्याय *a-paryāya, as,* m. want of order or method.

अपर्वन् *a-parvan, a,* n. no joint or point of junction; a day which is not a *parvan,* i. e. a certain day in the lunar month, as the full and change of the moon, and the eighth and fourteenth of each half month; (*ā, ā, a*), without a joint.—*Aparva-daṇḍa, as,* m. a kind of sugar-cane.

A-parvaka, as, ikā, am, jointless.

अपल 1. *apala, am,* n. a pin or bolt.

अपल 2. *a-pala, as, ā, am,* fleshless.

अपलप् *apa-lap,* cl. 1. P. or poet. A. *-lapati, -te, -pitum,* to explain away, to deny, refuse, conceal; to detract from slander: Caus. A. *-lāpayate, -yitum,* to outwit.

Apa-lapana, am, n. or *apa-lāpa, as,* m. denial or concealment of knowledge, evasion, turning off the truth, detraction; concealing, hiding; affection, regard; (in medic.) the part between the shoulder and the ribs.—*Apalāpa-daṇḍa, as,* m. (in law) a fine laid on one who denies his conviction.

Apa-lapita, as, ā, am, denied, concealed.

Apa-lāpin, ī, inī, i, one who denies, evades; concealing (with the object in the gen. case).

अपलाल *a-palāla, as,* m., N. of a Rakshas or of a Nāga (' not fond of flesh?').

अपलाश *a-palāśa, as, ā, am,* Ved. leafless.

अपलाषिका *apa-lāshikā* or *apa-lāsikā,* f. thirst.

Apa-lāshin, ī, iṇī, i, or *apa-lāshuka, as, ā, am,* thirsty; free from desire.

अपलित *a-palita, as, ā, am,* not grey.

अपलुप् *apa-lup,* used in the acc. case *apa-lupam* as Ved. inf. of the verb *apa-lup,* to cut off.

अपल्यूलनकृत *a-palyūlana-kṛita, as, ā, am,* not cleaned by cleansing substances. Some read *palpūlana.*

अपवक्तृ *apa-vaktṛi, tā,* m., Ved. speaking away, i. e. warning off, averting.

Apa-vāćana, am, n. the act of speaking away or warning off, removing.

अपवद् *apa-vad,* cl. 1. P. A. *-vadati, -te, -ditum,* to revile, abuse; (A. only) to disown, deny, contradict: Caus. *-vādayati, -yitum,* to oppose as unadvisable.

Apa-vadamāna, as, ā, am, (with dat.) reviling.

Apa-vaditṛi. See *apa-vaktṛi.*

Apa-vāda, as, m. evil speaking, reviling, blaming (with the gen.); denial, refutation, contradiction; a special rule setting aside a general one; exception (opposed to *utsarga*); order, command.—*Apavāda-pratyaya, as,* m. an exceptional affix.—*Apavāda-sthala, am,* n. case for a special rule or exception.

Apa-vādaka, as, ikā, am, or *apa-vādin, ī, inī, i,* reviling, blaming, defaming; opposing, objecting to; excepting, excluding.

Apa-vādita, as, ā, am, blamed, censured; opposed, objected to.

Apa-vādya, as, ā, am, to be censured, to be excepted.

अपवध् *apa-vadh* (defective in most of its tenses, see *vadh*), to repel, avert.

अपवन 1. *a-pavana, as, ā, am,* without air, sheltered from wind.

अपवन 2. *apa-vana, am,* n. a grove.

अपवरक *apa-varaka, apa-varaṇa, apa-vāraṇa.* See *apa-vṛi* below.

अपवर्ग *apa-varga, apa-varjita.* See *apa-vṛij* below.

अपवर्त *apa-varta,* &c. See under *apa-vṛit.*

अपवह् *apa-vah,* cl. 1. P. *-vahati, -voḍhum,* to carry off; to deduct: Caus. P. *-vāhayati, -yitum,* to have (something) carried off or taken away.

Apa-vāha, as, m. or *apa-vāhana, am,* n. deduction, subtraction (of fractions); N. of a metre; N. of a people.

Apa-vāhya, as, ā, am, to be carried away.

Apoḍha. See s. v., p. 56.

अपवाद *apa-vāda,* &c. See *apa-vad* above.

अपवास *apa-vāsa, as,* m. (rt. *vas*), Ved. disappearance, going away, vanishing; N. of a plant.

अपविक्षत *apa-vikshata, as, ā, am,* unwounded; unviolated.

अपविघ्न *apa-vighna, as, ā, am,* unobstructed, unimpeded; (*am*), ind. free from obstruction.

अपवित्र *a-pavitra, as, ā, am,* impure, unclean.

अपविद्ध *apa-viddha* and *apa-vedha.* See *apa-vyadh,* p. 53.

अपविष *apa-visha, as, ā, am,* free from poison; (*ā*), f. a species of grass, Kyllingia Monocephala.

अपविष्णु *apa-vishṇu,* ind. except or without Vishṇu.

अपवीण *apa-vīṇa, as, ā, am,* having a bad or no lute; (*ā*), f. a bad lute; (*am*), ind. without a lute.

अपवीरवत् *a-pavīra-vat, ān, atī, at,* Ved. not armed with a lance.

अपवृ *apa-vṛi,* cl. 5. P. *-vṛiṇoti, -varitum, -rītum,* to open, uncover, exhibit.

Apa-varaka, as, m. an inner apartment, the lying-in chamber.

Apa-varaṇa, am, n. covering, screening; garment.

Apa-vāraṇa, am, n. covering, concealment, disappearance.

Apa-vārita, as, ā, am, covered, concealed, disappeared.

Apa-vāritaka, am, n. concealed, secret manner; *apavāritakena,* (in theatrical language) apart, aside (speaking so that only the addressed person may hear; opposed to *prakāśam*).

Apa-vārya, ind. apart, aside; having concealed.

Apa-vṛita, as, ā, am, uncovered, opened.

Apa-vṛiti, is, f. uncovering; concealing (?).

अपवृज् *apa-vṛij,* Caus. P. *-varjayati, -yitum,* to quit, get rid of, to pay, to fulfil.

Apa-varga, as, m. completion, end (e. g. *pañćāpavarga,* coming to an end in five days); exception (to a rule); gift, donation; the emancipation of the soul from the body and exemption from further transmigration; final beatitude.—*Apavarga-da, as, ā, am,* conferring final beatitude.

Apa-varjana, am, n. abandoning, abandonment; gift or donation, making good a promise, discharging a debt or obligation; final emancipation or beatitude.

Apa-varjanīya or *apa-vṛijya, as, ā, am,* to be abandoned, to be avoided.

Apa-varjita, as, ā, am, abandoned, quitted, got rid of, given or cast away; made good as a promise, discharged as a debt.

Apa-varjya, ind. excepting, except.
Apa-vṛikta, as, ā, am, finished, completed.
Apa-vṛikti, is, f. fulfilment, completion.

अपवृत् apa-vṛit, cl. 1. A. -vartate, -titum, to turn away, depart; to turn back, to come to an end.
Apa-varta, as, m. taking away; (in arithmetic or algebra) reduction to a common measure; the divisor, which is applied to both or either of the quantities of an equation.
Apa-vartaka, as, m. a common measure.
Apa-vartana, am, n. taking away; removal; transferring from one place to another; abbreviation, abridging; reduction of a fraction to its lowest terms; division without remainder; divisor.
Apa-vartita, as, ā, am, taken away; removed; divided by a common measure without remainder.
Apa-vṛitta, as, ā, am, reversed, inverted, overturned; ended; (am), n. ecliptic (in astronomy).
Apa-vṛitti, is, f. end.

अपव्यध् apa-vyadh, cl. 4. P. -vidhyati, -vyaddhum, to pierce badly, to throw away, to neglect.
Apa-viddha, as, ā, am, pierced; thrown away, rejected, dismissed, removed. — Apaviddha-putra, as, m. a son rejected by his natural parents and adopted by a stranger; one of the twelve objects of filiation in law. — Apaviddha-loka, as, ā, am, dead.
Apa-vedha, as, m. piercing anything in the wrong direction or manner (spoiling a jewel by so piercing it).

अपव्यय apa-vyaya, as, m. (rt. i with apa and vi), prodigality.
Apa-vyayat, an, antī, at, going away.
Apa-vyayamāna, as, ā, am, squandering; denying a debt.
Apa-vyayin, ī, inī, i, squandering, wasting, prodigal.

अपव्यादा apa-vy-ā-dā (-vi-ā-dā), cl. 3. P. -dadāti, -dātum, to open.

अपव्रत apa-vrata, as, ā, am, Ved. disobedient, unfaithful; not performing holy acts, irreligious; perverse.

अपशकुन apa-śakuna, am, n. a bad omen.

अपशङ्क apa-śanka, as, ā, am, fearless, having no fear or hesitation; (am), ind. fearlessly.

अपशद apa-śada or apa-sada, as, m. a low man.

अपशब्द apa-śabda, as, m. common or vulgar speech; a bad word; any form of language not Sanskṛit; ungrammatical language. See apa-bhranśa.

अपशम apa-śama, as, m. cessation.

अपशिरस् apa-śiras, ās, ās, as, or apa-śirsha, as, ā, am, or apa-śirshan, ā, ā, a, headless.

अपशु a-paśu, us, m. not cattle; (us, us, u), deprived of cattle, poor. — A-paśu-han, hā, ghnī, ha, not killing cattle.

अपशुच् 1. apa-śuć, Intens. P., Ved. -śośokti, to disappear, vanish.
2. apa-śuć, k, m. (without sorrow), the soul.
Apa-śoka, as, ā, am, sorrowless; (as), m. a tree, Jonesia Aśoka.

अपश्चाद्घ्वन् a-paśćā-daghvan or a-paśćād-daghvan, ā, m., Ved. not staying behind; not coming short of, not being a loser.

अपश्चिम a-paśćima, as, ā, am, not having another in the rear, last; having no end.

अपश्य a-paśya, as, ā, am Ved., or a-paśyat, an, antī, at, not seeing.
A-paśyanā, f. not seeing (?).

अपश्रय apa-śraya, as, m., Ved. a bolster; see upa-śraya.

अपश्री apa-śrī, īs, īs, i, deprived of beauty.

अपश्वास apa-śvāsa, as, m. one of the five vital airs; see apāna.

अपष्ठ apa-shṭha, am, n. (rt. sthā), the end or point of the hook for driving an elephant.
Apa-shṭhu, us, us, u, contrary, opposite; perverse; left; (u), ind. contrary, perversely, badly; well, properly; handsomely; (us), m. time.
Apa-shṭhura or apa-shṭhula, as, ā, am, opposite, contrary.

अपस् apas, as, n. (fr. obs. rt. ap), Ved. work, action; sacred act, sacrificial act; water; (ās), m. f. (asas), m. f. pl., Ved. active, skilful in any art: apasas, f. pl., is a name of the hands and fingers which are busy in kindling the sacred fire and in performing the sacrifices; also a name of the three goddesses of sacred speech, or of the three divinities, fire, wind, and sun; also of the active or running waters [cf. Lat. opus].
Apas-tama, as, ā, am (superl.), Ved. most active or rapid.
1. apasya, as, ā, am, active, fit for an act, running away; watery; (ā), f. a kind of brick (twenty are used in building the sacrificial altar); activity; water.
2. apasya, nom. P. apasyati, to be active.
Apasyu, us, us, u, Ved. active.

अपसद apa-sada, as, m. the children of six degrading connections, viz. of a Brāhman with the women of the three lower classes, of a Kshatriya with women of the two lower, and of a Vaiśya with one of the Sūdra; a low man; an outcast (in this sense generally as last member of a comp., e. g. brāhmaṇāpasada).

अपसमम् apa-samam, ind. last year (?).

अपसर्जन apa-sarjana, am, n. (rt. sṛij), abandonment; gift or donation; final emancipation of the soul [cf. apa-vṛij].

अपसलवि apa-salavi, ind., Ved. to the left (opposed to pra-salavi); the space between the thumb and the forefinger (sacred to the Manes).

अपसव्य apa-savya, as, ā, am, or apa-savyaka, as, ikā, am, not on the left side, right; opposite, contrary; (am), ind. to the right; the same as apa-salavi. — Apasavyam kṛi = pradakshiṇam kṛi, to circumambulate a person keeping the right side towards him; to put the sacred cord on the right shoulder. — Apasavya-vat, ān, atī, at, having the sacred thread worn on the right shoulder, (as during a Srāddha, &c.)

अपसिद्धान्त apa-siddhānta, as, m. (rt. 1. sidh), an erroneous conclusion.

अपसिध् apa-sidh, cl. 1. P. -sedhati, -seddhum, -sedhitum, to ward off, remove, drive away.

अपसृ apa-sṛi, cl. 1. P. -sarati, -sartum, to walk off, go away: Caus. -sārayati, -yitum, to make or let one go away, to remove.
Apa-sara, as, m. excuse, apology.
Apa-saraṇa, am, n. going away, retreating; egress.
Apa-sāra, as, m. going out; egress, passage for going forth; escape.
Apa-sāraṇa, am, n. removing to a distance.
Apa-sārita, as, ā, am, removed, put away, thrown aside.

अपसृप् apa-sṛip, cl. 1. P. -sarpati, -sarptum, -sraptum, to glide or move off.
Apa-sarpa or apa-sarpaka, as, m. a secret emissary or agent, spy.
Apa-sarpaṇa, am, n. going back, retreating.
Apa-sṛipti, is, f. going away.

अपस्कम्भ apa-skambha, as, m., Ved. fastening, making firm.

अपस्कर apa-skara, as, m. any part of a carriage, a wheel, &c.; fæces; anus; vulva.
Apa-skāra, as, m. the root or under part of the knee.

अपस्खल apa-skhala, as, m. leaping off, jumping off; outside of a threshing floor (?).

अपस्तम apas-tama. See under apas.

अपस्तम्भ apa-stambha, as, m. a vessel in the side of the breast containing vital air.
Apa-stambhinī, f., N. of a plant.

अपस्नात apa-snāta, as, ā, am, bathed or bathing after death or mourning, or upon the death of a connection, preparatory to other ceremonies.
Apa-snāna, am, n. funeral bathing, upon the death of a connection, after mourning, &c.; impure bathing, or bathing in water in which a person has previously washed.

अपस्पति apas-pati, is, m., N. of a son of Uttānapāda.

अपस्पृश् 1. apa-spṛiś, cl. 6. P. -spṛiśati, -sparshṭum, -sprashṭum, to touch.
Apa-sparśa, as, ā, am, having no touch, insensible.
2. apa-spṛiś, k, k, k, Ved. not letting one's self be touched.

अपस्पृश् 3. a-paspṛiś, k, k, k, Ved. not touching, not hurting.

अपस्फिग apa-sphiga, as, ā, am, one who has badly formed buttocks; (am), ind. except the buttocks.

अपस्फुर् apa-sphur, ūs, ūs, ūs, or apa-sphura, as, ā, am, or apa-sphurat, an, antī, at, Ved. bounding or bursting forth, swelling, increasing. According to native authorities, both apa-sphura and apa-sphurat may mean 'injured.'

अपस्मार apa-smāra, as, m. or apa-smṛiti, is, f. forgetfulness; epilepsy, falling sickness.
Apa-smārin, ī, iṇī, i, epileptic, convulsed.
Apa-smṛiti, is, is, i, forgetful.

अपस्य apasya, apasyu. See under apas.

अपस्वर apa-svara, as, m. an unmusical note or sound.

अपहन् apa-han, cl. 2. P. -hanti, -tum, to beat off, ward off, repel, destroy.
Apa-ha, as, ā, am, keeping back, repelling, removing, destroying (e. g. śokāpaha, as, ā, am, removing sorrow).
Apa-hata, as, ā, am, destroyed, warded off, killed.
Apa-hati, is, f. removing, destroying.
Apa-hanana, am, n. or apa-ghāta (q. v.), warding off.
Apa-hantṛi, tā, m. beating off, destroying.
Apa-ghātin, apa-jighānsu. See s. v.

अपहल apa-hala, as, ā, am, having a bad plough.

अपहस् apa-has, cl. 1. P. -hasati, -situm, to deride: Caus. P. -hāsayati, -yitum, to deride, ridicule.
Apa-hasita, am, n. or apa-hāsa, as, m. silly or causeless laughter.
Apa-hāsya, as, ā, am, to be laughed at.

अपहस्त apa-hasta, am, n. taking or throwing away or off; stealing, plundering.
Apa-hastaya, nom. P. apa-hastayati, -yitum, to throw away, lose.
Apa-hastita, as, ā, am, thrown away, lost, parted with.

अपहा 1. apa-hā, cl. 3. A. -jihīte, -hātum, to go off, come to an end.

अपहा 2. apa-hā, cl. 3. P. -jahāti, -hātum, to leave, abandon.

Apa-hāna, as, ā, am (or fr. 1. apa-hā?), leaving, abandoning; also written apa-hāyana.

Apa-hāni, is, f. leaving; leaving off, abandonment, stopping, vanishing; exception, exclusion.

Apa-hāya, ind. leaving out of view, excepting, except, besides.

अपहिङ्कार apa-hin-kāra, as, ā, am, without the syllable him, which is pronounced in singing the Sāma verses.

अपहृ apa-hṛi, cl. 1. P. A. (?) -harati, -te, -hartum, to snatch away, carry off, plunder; to remove, to throw away: Caus. -hārayati, -yitum, to have (anything) carried off.

Apa-haraṇa, am, n. taking away, carrying off; stealing.

Apa-haraṇīya or apa-hartavya or apa-hārya, as, ā, am, to be taken away, carried off, stolen, &c.; to be taken back or resumed.

Apa-hartṛi, tā, m. (with gen. or acc.) taking away; expiating.

Apa-hāra, as, m. taking away, stealing; spending another person's property; secreting, concealment; e. g. ātmāpahāram kṛi, to conceal one's real character.

Apa-hāraka, as, ikā, am, or apa-hārin, ī, iṇī, i, one who takes away, seizes, steals, &c.; a plunderer, a thief.

Apa-hāraṇa, am, n. causing to take away, spoiling.

Apa-hṛita, as, ā, am, taken away, carried off, stolen, &c.; taken back, resumed. — Apahṛita-vijñāna, as, ā, am, bereft of sense.

अपहेला apa-helā, f. disrespect, contempt.

अपह्नु apa-hnu, cl. 2. A. -hnute, -hnotum, to conceal, disguise; to refuse, deny, disown.

Apa-hnava, as, m. concealment of knowledge; denial of or turning off of the truth; dissimulation; appeasing, satisfying; affection, love.

Apa-hnuta, as, ā, am, concealed, denied.

Apa-hnuti, is, f. denial, concealment of knowledge; a figure of rhetoric, applying a description or simile to other than its obvious application.

Apa-hnuvāna, as, ā, am, concealing, denying.

Apa-hnotṛi, tā, trī, tṛi, one who conceals or denies or disowns.

अपह्रास apa-hrāsa, as, m. diminishing, reducing.

अपाक् apāk, ind. westward, southward; see apāć next col.

अपाक 1. apāka, as, ā, am (fr. apa), situated aside or behind; distant; coming from a distant place; incomparable. — Apāka-ćakshas, ās, m., Ved. looking or shining far; of incomparable brightness.

Apākā or apākāt, ind., Ved. aside, distant. — Apāke-stha, as, ā, am, Ved. standing behind.

Apāktāt, ind., Ved. from behind, from the west.

अपाक 2. a-pāka, as, ā, am (rt. pać), immature, raw, unripe, undigested; (as), m. immaturity, indigestion. — A-pāka-ja, as, ā, am, not produced by cooking or ripening; original; natural. — Apāka-śāka, am, n. ginger.

A-pākin, ī, inī, i, unripe, undigested.

अपाकृ apā-kṛi (apa-ā°), cl. 8. P. A. -karoti, -kurute, -kartum, or Ved. -kartos, to remove, drive away, keep away; to take away; to reject (an opinion); to cast off, reject; to desist from, to drop; to free one's self from; to pay.

Apā-karaṇa, am, n. driving away, removal; payment, liquidation.

Apā-karishṇu, us, us, u, driving away; excelling.

Apā-karman, a, n. payment, liquidation.

Apā-kṛita, as, ā, am, taken away, removed, destroyed, void of; paid.

Apā-kṛiti, is, f. taking away, removal.

अपाकृष् apā-kṛish (apa-ā°), cl. 1. 6. P. A. -karshati, -te, -kṛishati, -te, -karshṭum, -krashṭum, to turn off or away, to avert.

अपाकॄ apā-kṝi (apa-ā°), cl. 6. P. -kirati, -karitum, -rītum, to throw any one off; to abandon, to contemn.

अपाक्रम् apā-kram (apa-ā°), cl. 1. P. poet. A. -krāmati, -kramate, -kramitum, to retire from.

अपाक्ष apāksha (apa-ak°), as, ā, am, present, perceptible; (as, ī, am), eyeless, having bad eyes.

अपाङ्क्त a-pānkta or a-pānkteya or a-pānktya, as, ā, am, not in a line or row; not in the same degree or class, unworthy, inadmissible into society, ejected from caste, excluded, outcast. — A-pānktyopahata (°ya-up°), as, ā, am, defiled or contaminated by the presence of impure or improper persons.

अपाङ्ग apānga (apa-an°) or apāngaka, as, ā, am, maimed, crippled; wanting or deformed in some limb; (as), m. the outer corner of the eye (sometimes as last member of a feminine comp. ending in ā or ī); a sectarial mark or circlet on the forehead; N. of Kāma, the god of love; a plant, Achyranthes Aspera. — Apānga-darśana, am, n. a side glance, a leer, a wink. — Apānga-deśa, as, m. the place round the outer corner of the eye. — Apānga-netra, as, ā, am, having eyes with beautiful outer angles.

अपाच् apāć or apāñć, n, ćī, k (fr. añć with apa), going or situated backwards, behind; western (opposed to prāñć); southern (opposed to udañć); (k), ind. behind, westward, southward.

Apāćī, f. the south. — Apāćītarā (°ćī-it°), f. the north, i. e. other than the south.

Apāćīna, as, ā, am, situated backwards, behind; western; turned back; southern.

Apāćya, as, ā, am, western, southern.

अपाज् apāj (apa-aj), cl. 1. P. apājati, -jitum, to drive away.

अपाञ्च् apāñć (apa-añć), cl. 1. P. A. apāñćati, -te, -ćitum, to push away, to drive away.

अपाटव a-pāṭava, am, n. awkwardness, inelegance; sickness, disease.

अपाठ्य a-pāṭhya, as, ā, am, illegible.

अपाणिग्रहण a-pāṇigrahaṇa, am, n. celibacy.

A-pāṇi-pāda, as, ā, am, without hands and feet.

अपात्र a-pātra, am, n. a worthless or common utensil; an inferior, undeserving or worthless person, unfit as a recipient, unworthy to receive gifts. — A-pātra-kṛityā, f. or a-pātrī-karaṇa, am, n. acting unbecomingly, doing degrading offices (as for a Brāhman to receive wealth improperly acquired, to trade, to serve a Śūdra, and to utter an untruth); excommunication, disqualification. — Apātra-dāyin, ī, inī, i, giving to the undeserving. — Apātra-bhṛit, t, t, t, supporting the unworthy, cherishing the undeserving.

अपाद् a-pād, footless. See apad, p. 50.

A-pādya, as, ā, am, anything (as water) unfit for the feet.

अपादा apā-dā (apa-ā°), cl. 3. A. -datte, -dātum, to take off or away, to remove.

Apā-dāna, am, n. taking away, removal, ablation; a thing from which another thing is removed; the sense of the fifth or ablative case.

अपादादिभाज् a-pādādi-bhāj (°da-ād°), k, k, k, not standing at the beginning of a Pāda.

A-pādāntīya, as, ā, am, not standing at the end of a Pāda.

अपाध्वन् apādhvan (apa-adh°), ā, m. a bad road.

अपान् apān (apa-an), cl. 2. A. apāniti, -nitum, to breathe out or away, to expire, respire.

Apāna, as, m. expiration, breathing out (opposed to prāṇa); that of the five vital airs which goes downwards and out at the anus; (am), n. the anus; ventris crepitus. — Apāna-dā, ās, m., Ved. giving the vital air Apāna. — Apāna-dvāra, am, n. the anus. — Apāna-pavana, as, m. the vital air Apāna. — Apāna-pā, ās, m., Ved. protecting the Apāna. — Apāna-bhṛit, t, f. cherishing the vital air, a sacrificial brick. — Apāna-vāyu, us, m. the air Apāna; ventris crepitus.

अपानुद् apā-nud (apa-ā°), cl. 6. P. A. -nudati, -te, -nottum, to remove, repel, repudiate.

अपानृत apānṛita (°pa-an°), as, ā, am, free from falsehood, true.

अपान्नपात् apān-napāt or apaṃ-napāt, &c. See under ap, p. 48.

अपाप a-pāpa, as, ā, am, or a-pāpin, ī, inī, i, sinless, virtuous, pure. — A-pāpa-kāśin, ī, inī, i, not ill-looking; not revealing evil. — A-pāpa-kṛit, t, t, t, not committing sin. — A-pāpa-vasyasa, am, n., Ved. non-increase of evil; health, prosperity. — A-pāpa-viddha, as, ā, am, not afflicted with evil.

अपाम् apām. See under ap, p. 48.

अपामार्ग apā-mārga, as, m. (rt. mṛij), N. of a plant (Achyranthes Aspera), employed very often in incantations, in medicine, in washing linen, and in sacrifices.

Apā-mārjana, am, n. cleansing, keeping back, removing (of diseases and other evils).

अपामृत्यु apā-mṛityu, us, m. sudden death; see apa-mṛityu.

अपाय apāya. See under ape.

अपार् apār (apa-ṛi), cl. 5. P. apārṇoti, apārtum, -ritum or -rītum (?), to remove; to open.

अपार 1. apāra, am, n. the opposite bank of a river; the same as pāra, q. v.

अपार 2. a-pāra, am, n. (in the Sāṅkhya) a bad shore, i. e. a kind of mental indifference or acquiescence (tushṭi); it may also mean the reverse of pāra or of pārapāra, i. e. the reverse of mental acquiescence; (as, ā, am), shoreless, unbounded, boundless, interminable; an epithet of heaven and earth; out of reach; inexhaustible. — A-pārapāra, am, n. non-acquiescence.

A-pāraka, as, ikā, am, or a-pārayat, an, antī, at, incompetent, impotent.

A-pāraṇīya, as, ā, am, out of reach.

अपारमार्थिक a-pāramārthika, as, ī, am, not concerned about the highest truth.

अपार्छ् apārćh (apa-ṛićh), cl. 6. P. apārććhati, -ćhitum, to go away, retire.

अपार्जित apārjita, as, ā, am (rt. ṛij with apa), flung away.

अपार्ण apārṇa, as, ā, am (rt. ard), distant, far.

अपार्थ apārtha (apa-ar°), as, ā, am, or apārthaka, as, ikā, am, without any object, useless, unprofitable; unmeaning; (am), n. incoherent argument. — Apārtha-karaṇa, am, n. a false plea in a lawsuit.

अपाल a-pāla or a-pālana or a-pālita, as, ā, am, unguarded, unprotected, undefended.

अपालङ्क apālanka, as, m., N. of a plant, Cassia Fistula.

अपालम्ब apā-lamba, as, m., Ved. the

hinder part of a carriage; mechanism to stop a carriage (?).

अपालि *apāli* (*apa-ali*), *is, is, i*, free from *ali* or bees, &c.

अपावृ *apā-vṛi* (*apa-ā°*), cl. 5. P., Ved. *-vṛiṇoti, -varitum, -rītum*, to open; to cover; (in the first sense *apāvṛi* is said to be for *apa-vṛi*, the final of *apa* being lengthened.)

Apā-vṛita, as, ā, am, open, laid open; covered, concealed, enclosed; unrestrained, self-willed.

Apā-vṛiti, is, f. or *apā-varaṇa, am*, n. laying open, enclosing, surrounding; covering, concealing, screening.

अपावृत् *apā-vṛit* (*apa-ā°*), cl. 1. A. *-vartate, -titum*, to turn away, to return, to abstain from, to come to nought.

Apā-vartana, am, n. turning away or from; retreat, returning; repulse.

Apā-vṛit, t, t, t, Ved. returning.

Apā-vṛitta, as, ā, am, (with abl.) turned away from; averted; abstaining from, rejecting, despising; reversed, repelled; (*am*), n. the rolling on the ground (of a horse).

Apā-vṛitti, is, f. retreat, returning; repulse.

अपाश्या *a-pāśyā*, f. no great number of nooses or fetters (i. e. a few).

अपाश्रय 1. *apāśraya* (*apa-āś°*), *as, ā, am*, helpless, destitute.

अपाश्रि 1. *apā-śri* (*apa-ā°*), cl. 1. P. *-śrayati, -yitum*, to resort to; to use, practice.

2. *apā-śraya, as*, m. refuge, recourse, the person or thing to which recourse is had for refuge; an awning spread over a court or yard.

Apā-śrita, as, ā, am, resting on; resorting to.

अपाष्टि *apāshṭi, is*, f., Ved. the heel.

अपाष्ठ *apā-shṭha, as*, m., Ved. barb of an arrow; (*am*), n. what remains of the Soma plant after it has been pressed out.—*Apāshṭha-vat, ān, atī, at*, Ved. having barbs; (*vat*), ind. like the remainder of the Soma plant (?).

अपास् *apās* (*apa-as*), cl. 4. P. *apāsyati, -situm*, to fling away, throw away or off, to discard; to scare, drive away; leave behind, leave in a deserted condition; to desert, to take no notice of, disregard; reject.

Apāsana, am, n. throwing away; quitting, foregoing, discarding; killing, slaughter.

Apāsita, as, ā, am, thrown or cut down, injured, destroyed.

Apāsta, as, ā, am, thrown off, set aside; driven away, expelled; abandoned, discarded; disregarded, contemned.

Apāsya, ind. having thrown away or discarded, having left, having disregarded, having excepted.

Apāsyat, an, antī, at, discarding, throwing off, &c.

अपासङ्ग *apā-sanga, as*, m. (rt. *sañj*), a quiver; also *upāsanga*.

अपासरण *apā-saraṇa, am*, n. (rt. *sṛi*), departing, departure, removal.

Apā-sṛita, as, ā, am, gone, departed, gone away.

अपासि *apāsi* (*apa-asi*), *is, is, i*, having a bad or no sword.

अपासु *apāsu* (*apa-asu*), *us, us, u*, lifeless.

अपाहा *apā-hā* (*apa-ā°*), cl. 3. P. *-jahāti, -hātum*, to leave, omit, reject.

Apā-hāya, ind. excepting; except.

अपि *api*, or sometimes *pi* (as a particle or preposition prefixed to verbs and nouns), expresses placing near or over, uniting to, annexing, reaching to, proximity, &c. [cf. Gr. ἐπί; Zend *api*; Germ. and Eng. prefix *be*]; in later Sanskṛit its place seems frequently supplied by *abhi*.

(As a separable adv.) and, also, moreover, besides, assuredly, surely; *api api* or *api-ća*, as well as; *na vāpi* or *na apivā* or *na naćāpi*, neither, nor; *ćāpi*, (and at the beginning of a sentence) *api-ća*, moreover.

Api is often used to express emphasis, in the sense of even, also, very; e. g. *anyad api*, also another, something more; *adyāpi*, this very day, even now; *tathāpi*, even thus, notwithstanding; *yady api*, even if, although; *yadyapi tathāpi*, although, nevertheless; *na kadāćid api*, never at any time: sometimes in the sense of but, only, at least, e. g. *muhūrtam api*, only a moment.

Api may be affixed to an interrogative to make it indefinite, e. g. *ko'pi*, any one; *kutrāpi*, anywhere.

Api imparts to numerals the notion of totality, e. g. *ćaturṇām api varṇānām*, of all the four castes.

Api may be interrogative at the beginning of a sentence.

Api may strengthen the original force of the potential, or may soften the imperative, like the English 'be pleased to;' sometimes it is a mere expletive.

Api tu, but, but yet.

Api-tva, am, n., Ved. having part, share.—*Api-tvin, ī, inī, i*, Ved. having part, sharing.

Api-nāma, perhaps, in all probability.

अपिकक्ष *api-kaksha, as*, m., Ved. the region of the arm-pits and shoulder-blades, especially in animals; N. of a man; (*ās*), m. pl. the descendants of this man.

Api-kakshya, as, ā, am, Ved. connected with the region of the arm-pits, or that which binds to the *kaksha*.

अपिकर्ण *api-karṇa, am*, n., Ved. the region of the ears.

अपिकृत् *api-kṛit*, cl. 6. P. *-kṛintati, -kartitum*, to cut off.

अपिक्षि *api-kshi*, Caus. *-kshāpayati, -yitum*, to annihilate, to make away with.

अपिगम् *api-gam*, cl. 1. P. *-gaććhati, -gantum*, to go into, enter, approach, join; to approach a woman.

Api-gata, as, ā, am, gone into, entered, come near, approached, joined.

अपिगा *api-gā*, cl. 3. P. *-jigāti, -gātum*, to enter, get into, mingle with.

अपिगीर्ण *api-gīrṇa, as, ā, am*, praised, celebrated.

अपिग्रह् *api-grah*, cl. 9. P. A. *-gṛihṇāti, -ṇīte, -grahītum*, to receive; to stop; to close (the mouth, nose, &c.).

Api-gṛihya Ved., or *api-grāhya, as, ā, am*, to be received.

अपिघस् *api-ghas*, cl. 1. P. *-ghasati, -ghastum*, to eat off or away.

अपिच्छिल *a-piććhila, as, ā, am*, clear, free from sediment or soil.

अपिज *api-ja, as*, m. born after, born again; epithet of several divinities.

अपिण्ड *a-piṇḍa, as, ā, am*, without funeral cakes.

अपित् 1. *a-pit, t, t, t* (rt. *pi*), Ved. not swelling, dry; waterless.

अपित् 2. *a-pit, t, t, t*, (in gram.) not having the *it* or Anu-bandha *p*.

अपितृ *a-pitṛi, tā*, m. not a father.

A-pitṛika, as, ā, am, not ancestral or paternal, uninherited; fatherless.

A-pitrya, as, ā, am, uninherited, not ancestral or paternal.

अपिदह् *api-dah*, cl. 1. P., Ved. *-dahati, -dagdhum*, to singe.

अपिदृभ् *api-dṛibh*, cl. 6. P., Ved. *-dṛibhati* or *-dṛimbhati, -darbhitum*, to rely upon.

अपिदो *api-do*, cl. 4. P., Ved. *-dyati, -dātum*, to cut off.

अपिधा *api-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to put to, shut, close, cover, conceal.

Api-dhāna or *pi-dhāna, am*, n. covering, concealment; a cover, a lid, a cloth for covering.—*Api-dhāna-vat, ān, atī, at*, Ved. having a cover; concealed.

Api-dhi, is, m. concealment.

Api-hita or *pi-hita, as, ā, am*, shut, covered, concealed.

अपिनह् *api-nah* or *pi-nah*, cl. 4. P. *-nahyati, -naddhum*, to tie on, fasten.

Api-naddha or *pi-naddha, as ā, am*, tied on; clothed, accoutred.

अपिनी *api-nī*, cl. 1. P. *-nayati, -netum*, to lead towards or to, bring to a state or condition.

अपिपद् *api-pad*, cl. 4. A. *-padyate, -pattum*, to go in, enter.

अपिपास *a-pipāsa, as, ā, am*, free from thirst; satisfied.

अपिपृच् *api-pṛić*, cl. 7. P. A., Ved. *-pṛiṇakti, -pṛinkte, -parćitum*, to mix with.

अपिप्राण *api-prāṇa, as, ī, am*, Ved. breathing upon, vivifying, animating (?).

अपिबद्ध *api-baddha, as, ā, am*, fastened; connected with.

अपिभाग *api-bhāga, as, ā, am*, Ved. having part in, sharing in.

अपिमृष् *api-mṛish*, cl. 4. P. A. *-mṛishyati, -te, -marshitum*, to forget, neglect.

अपिवृ *api-vṛi*, cl. 5. P. *-vṛiṇoti, -varitum, -rītum*, to conceal.

Api-vṛita, as, ā, am, concealed, covered.

अपिव्रत *api-vrata, as*, m. sharing in the same religious acts, related by blood.

अपिशर्वर *api-śarvara, as, ā, am*, Ved. contiguous to the night; being at the beginning or end of the night; (*am*), n. evening-time or morning-time.

अपिशल *apiśala, as*, m., N. of a man; (*ās*), m. pl. the descendants of Apiśala.

अपिशस् *api-śas*, f. (only used in abl.), Ved. slitting, ripping up.

अपिशुन *a-piśuna, as, ā, am*, unmalicious, upright, honest.

अपिष्टुत *api-shṭuta, as, ā, am* (rt. *stu*), praised.

अपिसिच् *api-sić*, cl. 6. P. *-sinćati, -sektum*, to sprinkle with.

अपिहित *api-hita*. See *api-dhā*.

अपी *apī* (*api-i*), cl. 2. P. *apy-eti, -tum*, to go in or near, to enter into or upon; to come near, approach; to partake, have a share in; to suffer; to join; to pour out (as a river); to dissolve; to enter the other world, to die.

Api-yat, an, atī, at, coming near.

1. *apīta, as, ā, am*, gone into, entered, approached.

Apīti, is, f., Ved. entering into, encountering, joining battle, junction; dissolving.

Apy-aya, coming near, union. See s. v.

अपीच्य *apīćya, as, ā, am* (fr. *api-anć*), Ved. secret, hidden (incorrectly for *apīrya*, q. v.).

अपीजू *apī-jū, ūs, ūs, u,* Ved. stirring up, impelling.

अपीडन *a-pīḍana, am,* n. or *a-pīḍā,* f. not giving pain, gentleness, kindness.

A-pīḍayat, an, antī, at, without distressing, not paining.

अपीत 2. *a-pīta, as, ā, am,* not drunk.

A-pītvā, ind. not having drank, without drinking.

अपीनस *apī-nasa* or *pī-nasa, as,* m. (*api* for *api* and *nasa* for *nāsikā*), dryness of the nose, want of the pituitary secretion and loss of smell, cold.

अपीवृत *apī-vṛita* = *api-vṛita, as, ā, am,* covered.

अपीव्य *apīvya, as, ā, am,* very handsome, most excellent (?).

अपुंस् *a-puṇs, -pumān,* m. not a man, a eunuch. — *Apuṇs-tva, am,* n. the state of a eunuch.

A-puṇskā, f. without a husband.

अपुच्छ *a-puććha, as, ā, am,* tailless; (*ā*), f. the tree Dalbergia Śiśu.

अपुण्य *a-puṇya, as, ā, am,* unclean, impure, wicked, bad. — *Apuṇya-kṛit, t, t, t,* acting wickedly, wicked, bad.

अपुत्र *a-putra, as,* m. not a son; (*as, ā, am*), or *a-putraka, as, ikā, am,* having no son, sonless. — *Aputra-tā,* f. sonlessness.

A-putrikā, f. the daughter of a sonless father, who herself has no male offspring; (*as*), m. the father of such a daughter.

अपुनर् *a-punar,* ind. not again, once for ever. — *A-punaḥ-prāpya, as, ā, am,* irrecoverable. — *A-punar-anvaya, as, ā, am,* not returning, dead. — *A-punar-āvṛitti, is,* f. final exemption from life or transmigration. — *A-punar-dīyamāna, as, ā, am,* not being given back. — *A-punar-bhava, as,* m. not being again; exemption of the soul from further transmigration, final beatitude. — *A-punar-bhāva, as,* m. not being born again.

अपुराण *a-purāṇa, as, ā, am,* or *a-purātana, as, ī, am,* not old, modern, new.

अपुरुष *a-purusha, as, ā, am,* unmanly. — *A-purushārtha* (°*sha-ar*°), *as,* m. a rite which is not for the benefit of the sacrificer; not the chief object of the soul.

अपुरोऽनुवाक्यक *a-puro-'nuvākyaka, as, ukā* or *ikā, am,* without a Puronuvākyā.

A-purorukka, as, ā, am, without a Puroruć.

अपुष्कल *a-pushkala, as, ā, am,* not eminent; mean, low.

अपुष्ट *a-pushṭa, as, ā, am,* unnourished, lean; soft.

अपुष्प *a-pushpa, as, ā, am,* not flowering; (*as*), m. the glomerous fig tree. — *A-pushpa-phala* or *a-pushpa-phala-da, as, ā, am,* bearing fruits without flowering; having neither flowers nor fruits; (*as*), m. the jack tree, Artocarpus Integrifolia, the glomerous fig tree.

अपुस् *apus, us,* n., Ved. shape; the same as *vapus,* q. v.

अपूजक *a-pūjaka, as, ikā, am,* irreverent, irreligious.

A-pūjā, f. irreverence, disrespect.

A-pūjita, as, ā, am, not reverenced or worshipped, contemned, disregarded.

A-pūjya, as, ā, am, not to be worshipped or revered.

अपूत *a-pūta, as, ā, am,* impure; not having received the invocatory rite.

अपूप *apūpa, as,* m. cake of flour, meal, &c.; a sort of bread; wheat; honey-comb (?). — *Apūpa-nābhi, is,* m., Ved. having a navel which consists of or is decorated with cake. — *Apūpa-maya, as, ī, am,* consisting of cake. — *Apūpa-vat, ān, atī, at,* accompanied with cake. — *Apūpāpihita* (°*pa-ap*°), *as, ā, am,* covered with cake.

Apūpīya, as, ā, am, belonging to cake.

Apūpya, am, n. flour, meal.

अपूरणी *apūraṇī,* f. the silk cotton tree, Bombax Heptaphyllum.

अपूरुष *a-pūrusha, as, ā, am,* lifeless, inanimate; soulless; unpeopled. — *A-pūrusha-ghna, as,* m., Ved. not killing men.

अपूर्ण *a-pūrṇa, as, ā, am,* not full or entire, imperfect, incomplete, deficient; (*am*), n. an incomplete number, a fraction. — *Apūrṇa-kāla, as, ā, am,* premature; (*as*), m. incomplete time. — *Apūrṇa-kāla-ja, as, ā, am,* born before the proper time, abortive. — *Apūrṇa-tā,* f. incompleteness.

A-pūryamāṇa, as, ā, am, not being full, incomplete.

अपूर्व *a-pūrva, as, ā, am,* unpreceded, unprecedented; not having existed before, quite new; unparalleled, incomparable, wonderful, extraordinary; not first; (in Pāṇini) preceded by *a* or *ā*; (*am*), n. the remote or unforeseen consequence of an act, as heaven of religious rites; a consequence not immediately preceded by its cause. — *Apūrva-karman, a,* n. a religious rite or sacrifice, the power of which on the future is not before seen. — *Apūrva-tā,* f. or *apūrva-tva, am,* n. the being unpreceded, not having existed before, incomparableness, &c. — *A-pūrva-pati, is,* f. one who has had no husband before. — *Apūrva-vat,* ind. singularly, unlike anything else. — *A-pūrveṇa,* ind. never before.

A-pūrvīya, as, ā, am, referring to the remote or unforeseen consequence of an act.

A-pūrvya, as, ā, am, Ved. unpreceded, first; having nothing similar before one's self, incomparable, unheard of.

अपृक्त *a-prikta, as, ā, am,* unmixed, uncombined; (*as*), m. (in Pāṇini) a word or an affix consisting of a single letter, i. e. of one not combined with another; (in the Prātiśākhyas) the preposition *ā* and the particle *u*.

अपृणत् *a-priṇat, an, atī, at,* Ved. not filling, not propitiating by gifts; stingy.

अपृथक् *a-prithak,* ind. not separately, with, together with, collectively. — *Aprithag-dharma-śīla, as, ā, am,* of the same religion. — *Aprithag-dhī, īs, īs, i,* regarding God in all things.

अपृष्ट *a-prishṭa, as, ā, am,* unasked, unaddressed, not spoken to.

अपे *ape* (*apa-i*), cl. 2. P., cl. 1. A. *apaiti, apāyate, apaitum,* to go away, withdraw, retire, run away, escape, vanish; to be wanting, to be omitted; to start.

Apāya, as, m. going away, departure; destruction, death, annihilation; injury, detriment, loss; misfortune, evil, ill, calamity, danger; end (of a word).

Apāyin, ī, inī, i, going away, departing, vanishing, perishable.

Apeta, as, ā, am, escaped, departed, gone; having retired from, free from (with abl. or as last member of a comp.). — *Apeta-bhī, īs, īs, i,* one whose fear is gone. — *Apeta-rākshasī,* f., N. of a plant, Ocimum Sanctum.

Apeya, as, ā, am, removed (?).

Apehi. See s. v. next col.

अपेक्ष् *apeksh* (*apa-īksh*), cl. 1. A. *apekshate, -shitum,* to look away, to look round, to look about for something; to have some design; to have regard to, to respect; to look for, wait for, expect, hope; to require, to have an eye to; with *na,* not to like.

Apekshaṇa, am, n. or *apekshā,* f. looking round or about; (with the object either in loc. or as the preceding member of a compound) consideration, reference, regard; connection of cause with effect or of individual with species; expectation, hope, desire, need, requirement. — *Apekshayā,* with reference to. — *Apekshā-buddhi, is,* f. a mental process in the Vaiśeshika philosophy, the faculty of arranging and methodising; clearness of understanding.

Apekshaṇīya or *apekshitavya* or *apekshya, as, ā, am,* to be considered or regarded, to be looked for or expected, to be wished, desired, or required; desirable.

Apekshita, as, ā, am, considered, regarded, referred to, looked for, expected; wished, hoped, required; (*am*), n. consideration, reference, regard.

Apekshin, ī, iṇī, i, (with the object in gen. or as the preceding member of a compound) considering, respecting, regarding, looking to; looking for, expecting, hoping, requiring.

Apekshya, ind. having considered, having regard to, with regard or reference to.

अपेज् *apej* (*apa-ej*), cl. 1. A. *apejate, -jitum,* to remove, drive away. (See Gram. 784. *a.*)

अपेन्द्र *apendra* (°*pa-in*°), *as, ā, am,* without Indra.

अपेय *a-peya, as, ā, am,* unfit for drinking, undrinkable.

अपेशल *a-peśala, as, ā, am,* not clever, inexpert.

अपेशस् *a-peśas, ās, ās, as,* Ved. formless, shapeless.

अपेष् 1. *apesh* (*apa-ish*), cl. 4. A. *apeshyate, -shitum,* to strive after, aspire to.

अपेष् 2. *apesh* (*apa-īsh*), cl. 1. A. *apeshate, -shitum,* to withdraw from, to retire.

अपेहि *apehi* (imperative of rt. *i* with *apa*), at the beginning of several compounds, means excluding, expelling, denying admission; e. g. *apehi-prakasā,* f. a ceremony where people are not admitted. — *Apehi-bāṇijā,* f. a ceremony from which merchants are excluded. — *Apehi-vātā,* f., N. of a plant useful in expelling wind (Pœderia).

अपैशुन *a-paiśuna, am,* n. integrity, honesty, uprightness.

अपोगण्ड *a-pogaṇḍa, as, ā, am,* not under sixteen years of age; a child or infant; timid, fearful; flaccid; having a limb too many or too few.

अपोच्छद् *apoććhad* (*apa-ud-ćhad*), cl. 10. P. A. *-ćhādayati, -te, -yitum,* to uncover.

अपोढ *apoḍha, as, ā, am* (fr. rt. *vah* with *apa*), carried off, removed, taken away.

अपोत्कृष् *apot-krish* (*apa-ud-krish*), cl. 1. 6. P. A. *-karshati, -te, -krishati, -te, -karshṭum, -krashṭum,* to separate, disjoin.

अपोदक *apodaka* (°*pa-ud*°), *as, ā, am,* waterless, water-tight; not watery, not fluid; (*ikā*), f. a pot-herb, Basella Rubra or Lucida.

अपोदि *apod-i* (*apa-ud-i*), cl. 2. P. *-eti, -tum,* to go away altogether, to give way, to withdraw.

Apod-itya, as, ā, am, to be completely gone away from or left.

अपोद्धार्य *apod-dhārya, as, ā, am* (fr. rt. *hṛi* with *apa* and *ud*), liable to have something taken away.

अपोनपात् *apo-napāt,* &c. See under *ap.*

अपोभ् *apobh* (*apa-ubh*), cl. 6. P., Ved. *apobhati, -ombhati, -bhitum,* to bind, fetter.

अपोर्णु *aporṇu* (*apa-ūrṇu*), cl. 2. P. A. *aporṇauti, -ṇoti, -ṇute, -ṇavitum, -ṇuvitum*, to uncover, to unveil, to open; A. to uncover one's self.

अपोष् *aposh* (*apa-ush*), cl. 1. P., Ved. *aposhati, apoććhati*, to dispel darkness (said of the dawn).

अपोह् *apoh* (*apa-ūh*), cl. 1. P. A. *apohati, -te, -hitum*, to strip off, to push away, to frighten away; to remove, to heal (sickness); A. to keep away from one's self, to avoid, to give up; (in disputation) to object, to deny, to reason, argue.

Apoha, as, m. or *apohana, am*, n. pushing away, removing; removal of doubt by the exercise of the reasoning faculty; reasoning, arguing.

Apohanīya or *apohya, as, ā, am*, to be taken away, or removed, or expiated.

Apohita, as, ā, am, taken away, removed; established by reason.

अपौरुष *a-paurusha, am*, n. unmanliness, cowardice; superhuman power; (*as, ā, am*), unmanly, cowardly; superhuman.

अपौष्कल्य *a-paushkalya, am*, n. immaturity.

अप्त *apta, as, ā, am* (fr. obs. rt. *ap* for later *āp*), Ved. obtained; watery (?).

Aptas, as, n. a sacrificial act.

Aptu, us, m., Ved. busy, active, diligent; the body; Soma; a sacrificial animal.

Aptur, ūs, m., Ved. active, busy; giving water; running as water.

Aptūrya, am, n., Ved. zeal, activity; the giving of water.

Aptor-yāma, as, or *aptor-yāman, ā*, m., Ved., N. of a sacrificial ceremony, and of a verse in the Sāma-veda closing that ceremony [cf. *vairāja*].

Aptya, as, ā, am, active, spacious; watery (?).

Apna, as, m. or *apnas, as*, n., Ved. possession, property; work, sacrificial act; progeny; shape [cf. Lat. *ops*]. — *Apnah-stha, as*, m., Ved. superintending work. — *Apna-rāj, ṭ*, m., Ved. possessing property; illustrious through work. — *Apnas-vat, ān, atī, at*, Ved. productive, having sacrificial acts or work.

Apnavāna, as, m., Ved. having progeny; the arm; N. of a Ṛishi; poor (?).

Apya, as, ā, am, obtainable, to be reached; active, belonging to or connected with work or sacrificial acts, watery.

अप्प *appa, as*, m., N. of an author of a book on prosody.

अप्पति *appati, is*, m. See under *ap*.

अप्पदीक्षित *appadīkshita* or *apyadīkshita* or *apyayadīkshita, as*, m., N. of an author of the sixteenth century.

अप्पित्त *ap-pitta, am*, n. fire; see under *ap*.

अप्यच् *apy-ać, yan, īćī, yak* (rt. *añć*), reaching, gone into, hidden.

अप्यत्यर्ज् *apy-aty-arj* (*api-ati°*), cl. 1. P., Ved. *-arjati, -jitum*, to add over and above.

अप्यय *apy-aya, as*, m. (fr. rt. *i* with *api*, see *api*), approach, meeting, joining; pouring out; entering, vanishing; junction; (e. g. *svāpyaya*, entering into one's self, absorption.) — *Apyaya-dīkshita, as*, m., N. of a Drāviḍa saint and writer, the author of various works, celebrated as a Śaiva, and thought to be an incarnation of Śiva; (also *apyāya°* or *apyai°*, &c.)

Apy-ayana, am, n. union, joining; copulating.

अप्यर्धम् *apy-ardham*, ind., Ved. within proximity, near.

अप्यस् *apy-as* (*api-as*), cl. 2. P. *-asti*, (with loc. or with an adv. of place) to be in anything; to be closely connected with, to belong to.

अप्युत *apy-uta* = *api* and *uta*, q. v.

अप्रकट *a-prakaṭa, as, ā, am*, unmanifested, unapparent, obscure.

अप्रकम्प *a-prakampa, as, ā, am*, unshaken, literally and metaphorically; firm, steady; unanswered, unrefuted. — *Aprakampa-tā*, f. firmness, stability, unanswerableness.

अप्रकर *a-prakara, as, ā, am*, not acting excellently.

A-prakaraṇa, am, n. not the principal topic, not relevant to the main subject.

A-prakṛita, as, ā, am, not principal, not relevant to the main topic under discussion, not chief; occasional or incidental, not natural.

A-prakṛiti, is, f. not the inherent or inseparable property, accidental property or nature; spiritual being.

अप्रकर्षित *a-prakarshita, as, ā, am*, not exceeded, not more than; unsurpassed.

A-prakṛishṭa, as, ā, am, low, vile; (*as*), m. a crow.

अप्रकल्पक *a-prakalpaka, as, ikā, am*, not prescribing as obligatory.

A-praklṛipta, as, ā, am, not explicitly enjoined.

अप्रकाण्ड *a-prakāṇḍa, as, ā, am*, stemless; (*as*), m. a bush, a shrub.

अप्रकाश *a-prakāśa, as, ā, am*, not shining, dark; self-illuminated; not visible, hidden, secret; not manifest or evident; (*am*), ind. in secret; (*as*), m. indistinctness, secresy, a secret.

A-prakāśaka, as, ikā, am, not rendering bright; making dark.

A-prakāśamāna or *a-prakāśita, as, ā, am*, not manifested, undivulged, unrevealed, not evident or public.

A-prakāśya, as, ā, am, not to be manifested or divulged.

अप्रकेत *a-praketa, as, ā, am*, Ved. indiscriminate, unrecognizable.

अप्रक्षित *a-prakshita, as, ā, am*, Ved. undiminished, undecayed.

अप्रखर *a-prakhara, as, ā, am*, dull, obtuse; bland, mild.

अप्रगम *a-pragama, as, ā, am*, going too fast for others to follow, not to be surpassed.

अप्रगल्भ *a-pragalbha, as, ā, am*, not arrogant, modest.

अप्रगीत *a-pragīta, as, ā, am*, not chaunted aloud.

अप्रगुण *a-praguṇa, as, ā, am*, confounded, perplexed.

अप्रग्राह *a-pragrāha, as, ā, am*, unrestrained, unbridled.

अप्रचङ्कश *a-praćaṅkaśa, as, ā, am*, Ved. without power of seeing; not beautiful (?).

अप्रचुर *a-praćura, as, ā, am*, little, few.

अप्रचेतस् *a-praćetas, ās, ās, as*, Ved. deficient in understanding, foolish.

A-praćetita, as, ā, am, unknown.

अप्रचोदित *a-praćodita, as, ā, am*, undesired, not bidden or commanded; undeclared, not said; unasked.

अप्रच्छेद्य *a-praććhedya, as, ā, am*, inscrutable.

अप्रच्युत *a-praćyuta, as, ā, am*, unmoved; (with abl.) not fallen or deviating from, observing, following.

अप्रज *a-praja, as, ā, am* (rt. *jan*), without progeny, childless; unborn; unpeopled; (*ā*), f. not bearing, unprolific, having no child.

1. *a-prajajñi, is, is, i* (rt *jan*), without progeny.

A-prajas, ās, ās, as, without progeny, childless. — *Aprajas-tā*, f. or *aprajas-tva* or *aprajās-tva, am*, n. childlessness.

A-prajāta, as, ā, am, childless, having no progeny.

अप्रजज्ञि 2. *a-prajajñi, is, is, i* (rt. *jñā*), Ved. inexperienced, inexpert.

अप्रणीत *a-praṇīta, as, ā, am* (rt. *nī*), unconsecrated, profane, common; (*am*), n. the act of frying clarified butter without consecrated water.

अप्रणोद्य *a-praṇodya, as, ā, am* (rt. *nud*), not to be turned away.

अप्रत् *a-prat, n, tī, t* (rt. *prā*), Ved. not affluent; *apratā*, inst. c. without wealth.

अप्रतर्क्य *a-pratarkya, as, ā, am*, not to be discussed; incomprehensible by reason, undefinable.

अप्रताप *a-pratāpa, as*, m. want of brilliancy, dulness; meanness, want of dignity.

अप्रति *a-prati, is, is, i*, Ved. without opponents, irresistible; unequalled; (*i*), ind. irresistibly. — 1. *aprati-rūpa, as, ā, am*, of unequalled form, incomparable [cf. 2. *a-pratirūpa*, p. 58]. — *Aprati-rūpa-kathā*, f. incomparable or unanswerable discourse. — *Aprati-vīrya, as, ā, am*, of irresistible power.

अप्रतिकर *a-pratikara, as, ā, am*, trusted, trusting, confidential.

A-pratikarman, ā, ā, a, of unparalleled deeds.

A-pratikāra or *a-pratīkāra, as*, m. not remedying, non-requital, non-retaliation; (*as, ā, am*), irremediable, helpless, defenceless.

A-pratikārin, ī, iṇī, i, not remedying, not counteracting.

अप्रतिगृह्य *a-pratigṛihya, as, ā, am*, one from whom one must not accept anything.

A-pratigrāhaka, as, ikā, am, not accepting.

A-pratigrāhya, as, ā, am, not to be taken, unacceptable.

अप्रतिघ *a-pratigha, as, ā, am* (rt. *han*), not to be kept off, not to be vanquished.

अप्रतिद्वन्द्व *a-pratidvandva, as, ā, am*, not having an adversary in battle; not to be vanquished; irresistible. — *Apratidvandva-tā*, f. unrivalledness.

अप्रतिधुर *a-pratidhura, as, ā, am*, Ved. without a match in carrying burdens or the yoke (said of a horse).

अप्रतिधृष्ट *a-pratidhṛishṭa, as, ā, am*, not to be opposed, irresistible. — *Apratidhṛishṭa-śavas, ās, ās, as*, Ved. of irresistible power.

A-pratidhṛishya, as, ā, am, Ved. irresistible.

अप्रतिपक्ष *a-pratipaksha, as, ā, am*, without a rival or opponent.

अप्रतिपण्य *a-pratipaṇya, as, ā, am*, not to be bartered or exchanged.

अप्रतिपत्ति *a-pratipatti, is*, f. non-ascertainment; non-performance, failure; neglect, disregard.

A-pratipad, t, t, t, not stopping; not to be depended on.

A-pratipanna, as, ā, am, unascertained, unaccomplished, neglected.

अप्रतिबन्ध *a-pratibandha, as*, m. absence of obstruction; (*as, ā, am*), unimpeded, undisputed, direct (inheritance), not collateral or presumptive.

अप्रतिबल *a-pratibala, as, ā, am*, of unequalled power.

अप्रतिबोधवत् *a-pratibodhavat, ān, atī, at*, without the sense of personal consciousness.

अप्रतिब्रुवत् *a-pratibruvat, an, atī, at*, Ved. not speaking against, not contradicting.

अप्रतिभ *a-pratibha, as, ā, am*, modest, bashful; (*ā*), f. shyness, timidity.

अप्रतिम *a-pratima, as, ā, am,* unequalled, incomparable, without a match.

अप्रतिमन्यूयमान *a-pratimanyūyamāna, as, ā, am,* Ved. being unable to show one's resentment to another, or to retaliate anger for anger.

अप्रतियत्न *a-pratiyatna, as,* m. natural or spontaneous state or condition.

अप्रतियोगिन् *a-pratiyogin, ī, inī, i,* without adversary; not opposed (to one another), having no opposite.

अप्रतिरथ *a-pratiratha, as,* m. having no antagonist, an invincible warrior; N. of a Rishi; *(am),* n., N. of a hymn composed by Apratiratha.

अप्रतिरव *a-pratirava, as, ā, am,* uncontested, undisputed.

अप्रतिरूप 2. *a-pratirūpa, as, ā, am,* not corresponding with, unfit. (For 1. see under *a-prati.*)

अप्रतिलब्धकाम *a-pratilabdha-kāma, as, ā, am,* unsatiated in one's desires.

अप्रतिषिद्ध *a-pratishiddha, as, ā, am* (rt. 2. *sidh*), unprohibited, unforbidden.

A-pratishedha, as, m. non-prohibition, non-negation.

अप्रतिष्कुत *a-pratishkuta, as, ā, am,* Ved. not to be kept off, not to be resisted, not contradicted, not refused.

अप्रतिष्ठ *a-pratishṭha, as, ā, am,* having no solid ground, fluctuating; thrown away, unprofitable; infamous, disreputable; *(as),* m., N. of a hell; *(ā),* f. instability, absence of reputation, ill-fame, dishonour.

A-pratishṭhāna, as, ā, am, Ved. without solid or firm ground; *(am),* n. instability.

A-pratishṭhita, as, ā, am, unsettled, unfixed; unconsecrated; uncelebrated, obscure.

अप्रतिसङ्क्रम *a-pratisankrama, as, ā, am,* having no intermixture.

अप्रतिसङ्ख्य *a-pratisankhya, as, ā, am,* unobserved. — *Apratisankhya-nirodha, as,* m. the unobserved nullity or annihilation of an object.

अप्रतिहत *a-pratihata, as, ā, am,* uninterrupted, unobstructed, irresistible; unaffected, unimpaired, indestructible, uninjured; not disappointed. — *Apratihata-netra, as,* m., N. of a Buddhist deity (whose eyes are unimpeded).

अप्रतीकार *a-pratīkāra.* See under *a-pratikara,* p. 57.

अप्रतीक्षम् *a-pratīksham,* ind. without looking backward.

अप्रतीत *a-pratīta, as, ā, am* (rt. *i* with *prati*), unapproached, unattackable; unopposed; unintelligible, not understood. — *Apratīta-tā,* f. unintelligibleness.

A-pratīti, is, f. the state of not being understood; mistrust, want of confidence.

अप्रतीत्त *a-pratītta, as, ā, am* (for *a-pratidatta,* fr. rt. *dā* with *prati*), Ved. not given back.

अप्रतीप *a-pratīpa, as,* m., N. of a king of Magadha.

अप्रतुल *a-pratula, as,* m. want of weight, want, necessity.

अप्रत्त *a-pratta, as, ā, am* (for *a-pradatta,* fr. rt. *dā* with *pra*), not given away; *(ā),* f. not given away in marriage, a girl.

अप्रत्यक्ष *a-pratyaksha, as, ā, am,* not present to the sight, invisible, imperceptible; unknown. — *Apratyaksha-tā,* f. imperceptibility. — *A-pratyaksha-śishṭa, as, ā, am,* not distinctly taught.

अप्रत्यय *a-pratyaya, as,* m. distrust, disbelief, doubt; not an affix; *(as, ā, am),* distrustful (with loc.); having no affix. — *A-pratyaya-stha, as, ā, am,* (in gram.) not pertaining to an affix.

अप्रत्याख्यात *a-pratyākhyāta, as, ā, am,* uncontradicted, unrefuted, assented to.

A-pratyākhyāna, am, n. non-refutation.

A-pratyākhyeya, as, ā, am, not to be contradicted, undeniable.

अप्रत्यृत *a-pratyṛita, as, ā, am,* not attacked.

अप्रथित *a-prathita, as, ā, am,* unpublished; unnoted, unknown, not celebrated.

अप्रदीप्ताग्नि *a-pradīptāgni* (°ta-ag°), *is, is, i,* dyspeptic.

अप्रदुग्ध *a-pradugdha, as, ā, am,* Ved. not milked to the end.

अप्रदृपित *a-pradṛipita, as, ā, am,* Ved. not proud, not arrogant; not humbled, not careless (?).

अप्रधान *a-pradhāna, as, ā, am,* not principal, subordinate, secondary. — *Apradhāna-tā,* f. or *apradhāna-tva, am,* n. subordination, inferiority.

अप्रधृष्य *a-pradhṛishya, as, ā, am,* not to be vanquished, invincible.

अप्रपदन *a-prapadana, am,* n., Ved. a bad place of refuge.

अप्रबल *a-prabala, as, ā, am,* inefficacious, weak.

अप्रभ *a-prabha, as, ā, am,* without radiance, obscure; dull; mean.

अप्रभु *a-prabhu, us, us, u,* wanting power, unable, incompetent (with loc.). — *Aprabhu-tva, am,* n. want of power, insufficiency.

A-prabhūta, as, ā, am, insufficient, inadequate.

A-prabhūti, is, f. little effort.

अप्रमत्त *a-pramatta, as, ā, am,* not careless, careful, attentive, vigilant, sober.

A-pramāda, as, m. care, vigilance; *(as, ā, am),* careful, cautious, steady; *(am),* ind. attentively, carefully; without interruption.

A-pramādin, ī, inī, i, careful, attentive.

अप्रमद *a-pramada, as, ā, am,* without pleasure, joyless.

अप्रमय *a-pramaya, as, ā, am,* Ved. unlimited, imperishable.

अप्रमा *a-pramā,* f. a rule which is no authority (see *a-pramāṇa*); incorrect knowledge.

अप्रमाण *a-pramāṇa, as, ā, am,* immeasurable, unlimited; without weight or proof, without authority; *(am),* n. a rule which is no standard of action. — *A-pramāṇa-vid, t, t, t,* incapable of weighing evidence. — *Apramāṇa-śubha, ās,* m. pl. of immeasurable virtue; N. of a class of Buddhist divinities. — *Apramāṇābha* (°ṇa-ābha), *ās,* m. pl. of unlimited splendor; N. of a class of divinities in Buddhism.

A-pramāṇika, as, ā, am, unauthorized; properly *a-prāmāṇika,* q. v.

A-pramita, as, ā, am, unbounded, unmeasured; not proved, not established by authority.

A-prameya, as, ā, am, immeasurable; unfathomable, inscrutable; not to be proved. — *Aprameyātman* (°ya-āt°), *ā,* m. of inscrutable spirit, an epithet of Śiva. — *Aprameyānubhāva* (°ya-an°), *as, ā, am,* of unlimited energy.

अप्रमायुक *a-pramāyuka, as, ā, am,* Ved. not dying suddenly (?), immeasurably long (?).

अप्रमीय *a-pramīya, as, ā, am,* Ved. not to be killed.

अप्रमूर *a-pramūra,* Ved. or *a-pramūrćhita, as, ā, am,* not foolish, prudent.

अप्रमृष्य *a-pramṛishya, as, ā, am,* not to be destroyed, indestructible.

अप्रमोद *a-pramoda, am,* n. inability to remove pain.

अप्रयत्न *a-prayatna, as,* m. absence of effort, indifference, laziness; *(as, ā, am),* not energetic, indifferent, apathetic, not devoted to (with loc.).

अप्रयाणि *a-prayāṇi, is,* f. not going, not moving.

A-prayāpaṇi or *a-prayāpani, is,* f. not causing to go on; not allowing to progress.

अप्रयावम् *a-prayāvam,* ind. (rt. *yu*), Ved. without interruption, attentively.

A-prayućchat, an, antī, at, Ved. unceasing, careful, attentive.

A-prayuta, as, ā, am, Ved. unaltered, continual.

A-prayutvan, ā, ā, a, Ved. not separate, combined, careful.

अप्रयास *a-prayāsa, as,* m. ease, absence of trouble.

अप्रयोग *a-prayoga, as,* m. non-applicability, bad application.

A-prayojaka, as, ikā or *akā, am,* inapplicable, causeless, irrelevant.

अप्रलम्ब *a-pralamba, as, ā, am,* not slow, quick, expeditious.

अप्रवर्तक *a-pravartaka, as, ikā, am,* abstaining from action, inert; not exciting to action.

A-pravartana, am, n. the act of refraining from, not engaging in; not exciting to any action.

A-pravṛitta, as, ā, am, not acting, not engaged in, not commenced, not instigated.

A-pravṛitti, is, f. not proceeding; abstaining from action, inertion; non-excitement; (in medic.) suppression of the natural evacuations, constipation, ischury, &c.

अप्रवीण *a-pravīṇa, as, ā, am,* unskilful.

अप्रवीत *a-pravīta, as, ā, am,* Ved. unapproached; not approaching (to impregnate); not impregnated.

अप्रवृद्ध *a-pravṛiddha, as, ā, am,* not excessively grown.

अप्रवेद *a-praveda, as, ā, am,* Ved. difficult to be found or obtained; silent (?).

अप्रशक्त *a-praśakta, a-praśakti,* probably for *a-prasakta, a-prasakti,* q. v. below.

अप्रशस्त 1. *a-praśasta, as, ā, am* (rt. *śaṇs*), not praised, worthless, contemptible; not approved, forbidden.

A-praśasya, as, ā, am, not praiseworthy, not good.

अप्रशस्त 2. *a-praśasta, as, ā, am* (rt. *śās*), Ved. indocile, disobedient.

अप्रसक्त *a-prasakta, as, ā, am* (rt. *sañj*), not addicted, not attached to; moderate, temperate.

A-prasakti, is, f. or *a-prasanga, as,* m. non-addiction, non-attachment, moderation.

अप्रसन्न *a-prasanna, as, ā, am* (rt. *sad*), not quiet, not clear, turbid, muddy; displeased, dissatisfied, unfavourable.

A-prasāda, as, m. disfavour, disapprobation.

A-prasādya, as, ā, am, not to be propitiated; unappeasable, implacable.

अप्रसव *a-prasava, as, ā, am* (rt. *su* or *sū*), not being prolific; *(as),* m. the not being born.

A-prasūta, as, ā, am, not having offspring, barren, childless.

अप्रसह्य *a-prasahya, as, ā, am,* intolerable, insufferable.

अप्रसिद्ध *a-prasiddha, as, ā, am,* not settled or established; unknown, uncelebrated; unusual, uncommon, of no real existence, not current or generally known.—*Aprasiddha-pada, am,* n. an obsolete word.

अप्रस्तुत *a-prastuta, as, ā, am,* unconnected with, irrelevant, unsuitable to the time or subject; not principal, not being the chief subject-matter; accidental or extraneous; not ready.

A-prastārika, as, ī, am, irrelevant to the subject-matter.

अप्रहत *a-prahata, as, ā, am,* unhurt, intact; untilled, waste; uncultivated.

A-prahan, ā, ā, a, or *a-prahantṛi, tā, trī, tṛi,* not hurting.

अप्रहित *a-prahita, as, ā, am,* Ved. not stirred up, not sent out, unassailed (by foes).

अप्राकृत *a-prākṛita, as, ā, am,* not principal; not original; special, particular; not vulgar.

अप्राग्र्य *a-prāgrya, as, ā, am,* secondary, subordinate.

अप्राचीन *a-prāćīna, as, ā, am,* modern, recent; not eastern, western.

अप्राज्ञ *a-prājña, as, ā, am,* unlearned, ignorant; unconscious.—*Aprājña-tā,* f. ignorance, unconsciousness.

अप्राण *a-prāṇa, as, ā, am,* or *a-prāṇin, ī, inī, i,* inanimate, lifeless.

अप्राधान्य *a-prādhānya, am,* n. inferiority, subordination.

अप्राप्त *a-prāpta, as, ā, am* (rt. *āp* with *pra*), unobtained; unarrived; unproved.—*Aprāpta-kāla, as, ā, am,* out of season, inopportune, ill-timed; under age; (*am*), n. an irregular debate.—*Aprāpta-yauvana, as, ā, am,* not arrived at puberty.—*A-prāpta-vyavahāra* or *aprāpta-vayas, ās, ās, as,* a minor in law; under age, not of years to engage in law or public business.—*Aprāptāvasara* (°*ta-av*°), *as, ā, am,* unseasonable, inopportune.

A-prāpti, is, f. non-attainment, non-acquisition, scarcity.

A-prāpya, ind. not having found; (*as, ā, am*), unobtainable, unattainable, scarce.

अप्रामाणिक *a-prāmāṇika, as, ī, am,* unauthentic, unwarranted, unauthoritative, unworthy of being trusted or believed.

A-prāmāṇya, am, n. absence or insufficiency of proof or authority.

अप्रामिसत्य *a-prāmi-satya, as, ā, am* (rt. *mī* with *pra*), Ved. of unimpaired truthfulness; unalterably true.

अप्रायत्य *a-prāyatya, am,* n. impurity, ungovernableness.

अप्रायु *a-prāyu, us, us, u,* Ved. assiduous, unceasing, not going forth (?).

A-prāyus, us, m., Ved. not ceasing; with undeparted life, with unimpaired or ever brilliant vigour.

अप्रिय *a-priya, as, ā, am,* disagreeable, disliked; unkind, unfriendly; (*as*), m. a foe, an enemy; N. of a Yaksha; (*ā*), f. a sort of skeat fish, Silurus Pungentissimus.—*Apriya-kara, as, ā* or *ī, am,* or *apriya-kārin, ī, iṇī, i,* doing an unkindness; unfriendly, ill-disposed.—*Apriya-bhāgin, ī, inī, i,* unfortunate.—*Apriya-vādin, ī, inī, i,* or *apriyam-vada, as, ā, am,* speaking unkindly or harshly.

A-prīti, is, f. dislike, aversion, unfriendliness, enmity; pain.—*Aprīti-kara, as, ī, am,* unkind, adverse; disagreeable, offensive.—*Aprīty-ātmaka, as, ikā, am,* consisting of pain.

अप्रेतराक्षसी *apreta-rākshasī,* f., N. of a plant, Ocimum Sanctum; see *apeta-rākshasī,* p. 56.

अप्रेमन् *a-preman, a,* n. dislike, aversion; (*ā, ā, a*), unfriendly.

अप्रैष *a-praisha, as, ā, am,* not invoked with a *praisha* (q. v.) mantra.

अप्रोषिवस् *a-proshivas, -vān, -shushī, -vat* (rt. *vas,* perf. part.), Ved. not gone away, staying.

अप्रौढ *a-prauḍha, as, ā, am,* not arrogant, timid, gentle; (*ā*), f. an unmarried girl, or one very recently married and not come to womanhood.

अप्लव *a-plava, as, ā, am,* without a ship; not swimming.—*A-plaveśa* (°*va-īśa*), *as, ā, am,* unable to swim.

अप्वा *apvā,* f. (fr. *apa* or fr. obs. rt. *ap*?), disease; danger; the region of the throat or neck.

अप्स 1. *ap-sa, as,* m., Ved. giving or yielding (*ap*) water [cf. *ap-sā* below].

अप्स 2. *a-psa, as,* m., Ved. not destroying.

अप्सर *ap-sara, as,* m. water-goer, any aquatic animal (see etym. of next).

अप्सरस् *apsaras, ās,* or *apsarā,* f. (fr. *ap,* q. v., and rt. *sṛi,* 'going in the waters or between the waters of the clouds'); certain female divinities, who reside in the sky and are the wives of the Gandharvas; they have the faculty of changing their shapes, are very fond of bathing, and are said to have been produced at the churning of the ocean.—*Apsarah-pati, is,* m. Indra, lord of the Apsarasas.—*Apsaras-tīrtha, am,* n. a pool in which the Apsarasas bathe.—*Apsarā-pati, is,* m. lord of the Apsarasas; N. of the Gandharva Śikhaṇḍin.

Apsarāya, nom. A. *apsarāyate, -yitum,* to behave like an Apsaras.

अप्सव *apsava, as, ā, am,* Ved. (if from *apsas*) possessed of form or shape; (if from *ap*) giving water.

Apsavya, as, ā, am, fit for water, being in the water.

अप्सस् *apsas, as,* n. (fr. obs. rt. *ap*), Ved. cheek; shape, beauty (?).

अप्सा *ap-sā, ās,* m. (fr. *ap* and rt. *san*), Ved. giving water.

अप्सु 1. *a-psu, us, us, u,* Ved. without food; not beautiful (?).

अप्सु 2. *apsu* (loc. pl. of *ap,* q. v.), in the water or waters. This word forms the first member of various compounds, thus:—*apsu-kshit, t,* m., Ved. dwelling within the clouds, in the region between heaven and earth.—*Apsu-ćara, as, ī, am,* Ved. going in the waters.—*Apsu-ja, as, ā, am,* or *apsu-jā, ās, ās,* m. f., Ved. born in the waters.—*Apsu-jit, t, t, t,* Ved. vanquishing between the waters or in the region of the clouds.—*Apsu-mat, ān, atī, at,* possessed of what is in the waters; not losing one's nature in the water (e. g. the lightning does not lose his fiery nature in the clouds); containing the word *apsu.*—*Apsu-yoga, as,* m. the connecting power in water.—*Apsu-yoni, is,* m., Ved. born from the waters.—*Apsu-vāh, ṭ,* m., Ved. driving in water.—*Apsu-shad, t, t, t,* Ved. dwelling in the waters.—*Apsu-shoma, as,* m. Soma in water; a cup filled with water.—*Apsu-saṃśita, as, ā, am,* Ved. raised or excited in the waters.

अफल *a-phala, as, ā, am,* unfruitful, barren; vain, unproductive; deprived of virility; (*as*), m., N. of a plant, Tamarix Indica; (*ā*), f. the Aloe plant, Aloes Perfoliata; another plant, Flacourtia Cataphracta.—*A-phala-kāṅkshin, ī, iṇī, i,* disinterested, not looking to beneficial consequences.—*Aphala-tā,* f. or *aphala-tva, am,* n. barrenness, unprofitableness.—*A-phala-prepsu, us, us, u,* one who desires no recompense.

अफल्गु *a-phalgu, us, us, u,* not vain, productive, profitable.

अफुल्ल *a-phulla, as, ā, am,* unblown.

अफेन 1. *a-phena, as, ā, am,* frothless, without scum or foam.

अफेन 2. *a-phena, am,* n. (corruption of *ahi-phena,* foam of a snake?), opium.

अबद्ध *a-baddha, as, ā, am,* or *a-baddhaka, as, ikā, am* (rt. *bandh*), unbound, at liberty; unmeaning, nonsensical.—*Abaddha-mukha, as, ā, am,* foul-mouthed, scurrilous; mendacious.

1. *a-badhya, as, ā, am,* unmeaning, nonsensical.

A-bandhaka, as, ikā, am, not binding; (*as*), m., N. of a man; (*ās*), m. pl. the descendants of this man.

A-bandhana, as, ā, am, without fetters, free.

A-bandhya. See s. v. below.

A-bandhra, as, ā, am, Ved. without bonds or ligatures, falling asunder.

अबध *a-badha, as,* m. (rt. *badh*), not killing; (*ā*), f. a segment of the base of a triangle, see *a-vadha.*—*Abadhārha* (°*dha-ar*°), *as, ā, am,* not worthy of death.

2. *a-badhya, as, ā, am,* not to be killed, inviolable; see also *a-vadhya.*—*Abadhya-bhāva, as,* m. immunity, sacredness of character, as that of an ambassador.

अबन्धु *a-bandhu, us, us, u,* without kindred, without companions, friendless.—*Abandhu-kṛit, t, t, t,* Ved. causing want of companions.

A-bāndhava, as, ā, am, having no relation or kindred, lone, unacknowledged, unowned.

अबन्ध्य *a-bandhya, as, ā, am,* not barren, not unfruitful, fruitful, productive.

अबल *a-bala, as, ā, am,* weak, feeble, infirm; (*as*), m., N. of a plant, Tapia Cratæva; N. of a king of Magadha; (*ā*), f. a woman; one of the ten Buddhist earths; (*am*), n. want of strength, weakness [with *abala* have been compared, Goth. *ubils,* Them. *ubila;* Mod. Germ. *uebel;* Eng. 'evil'].—*Abala-dhanvan, ā, ā, a,* possessing a weak bow.—*Abalābala* (°*la-ab*°), *as,* m. 'neither powerful nor powerless;' an epithet of Śiva.

A-balāsa, as, ā, am, not consumptive.

Abalīyas, ān, asī, as, weaker.

A-balya, am, n. weakness, sickness.

अबहु *a-bahu, us, us,* or *vī, u,* not many, few.—*Abahv-akshara, as, ā, am,* or *abahv-ać, ć, ć, ć,* having not more than two syllables.

अबाध *a-bādha, as, ā, am,* unobstructed, unrestrained; free from pain; (*ā*), f. segment of the base of a triangle [cf. *a-badhā* under *a-badha* above].

A-bādhaka, as, ikā, am, or *a-bādhita, as, ā, am,* unimpeded, unobstructed; unrefuted.

A-bādhya, as, ā, am, improper to be opposed or pained.

अबान्धव *a-bāndhava.* See *a-bandhu.*

अबालिश *a-bāliśa, as, ā, am,* not childish.

अबालेन्दु *a-bālendu* (°*la-in*°), *us,* m. full moon.

अबाह्य *a-bāhya, as, ā, am,* not exterior, internal; without an exterior.

अबिन्धन *ab-indhana, as,* m. 'having (*ap*) water for fuel,' submarine fire.

अबिभीवस् *a-bibhīvas, ān, bhyushī, at,* or *a-bibhyat, at, atī, at,* Ved. fearless, confident.

अबुद्ध *a-buddha, as, ā, am,* unwise, foolish.—*A-buddha-tva, am,* n. foolishness.

A-buddhi, is, f. want of understanding; ignorance; stupidity; (*is, is, i*), ignorant, stupid.—*A-buddhi-pūrva* or *a-buddhi-pūrvaka, as, ā, am,* not

preceded by intelligence; beginning with non-intelligence; (am), ind. ignorantly. — Abuddhi-mat, ān, atī, at, unwise, ignorant, foolish.
A-budh, bhut, t, t, or a-budha, as, ā, am, stupid, foolish; (as), m. a fool.
A-budhya, as, ā, am, Ved. not to be perceived; not to be awakened.
A-budhyamāna, as, ā, am, not being awake.
A-bodha, as, m. ignorance, stupidity; (as, ā, am), ignorant, stupid; puzzled, perplexed. — A-bodha-gamya, as, ā, am, incomprehensible.
A-bodhanīya, as, ā, am, unintelligible; not to be awakened or aroused.

अबुध्न a-budhna, am, n., Ved. 'having no bottom or root,' the air or intermediate region.

अब्ज ab-ja, as, ā, am (fr. ap and rt. jan), born in water; (as), m. the conch; the moon; the tree Barringtonia Acutangula; Dhanvantari, physician of the gods, produced at the churning of the ocean; N. of a son of Viśala; (am), n. a lotus; a large number of millions. — Abja-ja, as, m. an epithet of Brahmā (sprung at the creation from the lotus, which arose from the navel of Vishṇu). — Abja-dṛiś, k, k, k, or abja-nayana, as, ā, am, or abja-netra, as, ā, am, lotus-eyed, having large fine eyes. — Abja-bāndhava, as, m. the sun (friend of the lotus). — Abja-bhava, as, m. Brahmā, a Brāhman. — Abja-bhoga, as, m. the root of a lotus. — Abja-yoni, is, m. epithet of Brahmā [cf. abja-ja]. — Abja-vāhana, as, m. epithet of Śiva, 'carrying the moon' on his forehead. — Abja-hasta, as, m. the sun (represented as holding a lotus in one hand).
Ab-jā, ās, m., Ved. born in water.
Abjinī, f. a multitude of lotus flowers. — Abjinī-pati, is, m. the sun.

अब्जस् abjas, as, n. shape, beauty [cf. apsas].

अब्जित् ab-jit, t, t, t (fr. ap and rt. ji), Ved. conquering waters.

अब्द ab-da, as, ā, am (fr. ap and rt. dā), giving water; (as), m. a cloud; a year; the grass Cyperus Rotundus; N. of a mountain. — Abda-tantra, am, n., N. of an astronomical work. — Abda-vāhana, as, m., N. of Śiva (? borne on a cloud or bearing the clouds). — Abda-śata, am, n. a century. — Abda-sahasra, am, n. a thousand years. — Abda-sāra, as, m. a kind of camphor. — Abdārdha (°da-ar°), am, n. a half year.
Abdayā, ind., Ved. out of desire of giving water.
Ab-di, is, m., Ved. a cloud. — Abdi-mat, ān, atī, at, Ved. possessed of clouds, giving water, impregnating (?).

अब्दुर्ग ab-durga, am, n. (see ap), a fortress surrounded by a moat or lake.

अब्देवताक ab-devatāka or ab-daivata, as, ā, am (see ap), having the waters as divinities, praising the waters.

अब्धि ab-dhi, is, m. (fr. ap and rt. dhā), a pond, lake; the ocean; sometimes used to denote the numerals 4 or (?) 7. — Abdhi-kapha, as, m. cuttle fish bone, being considered as the froth of the sea. — Abdhi-ja, as, ā, am, born in the ocean; (au), m. the Aśvins; (ā), f. spirituous liquor. — Abdhi-jhasha, as, m. a sea-fish. — Abdhi-dvīpā, f. earth; an island surrounded by the ocean. — Abdhi-nagarī, f., N. of Dvārakā, the capital of Krishṇa. — Abdhi-navanītaka, as, m. the moon. — Abdhi-phena, as, m. cuttle fish bone. — Abdhi-maṇḍūkī, f. the pearl oyster. — Abdhi-śayana, as, m., N. of Vishṇu, sleeping on the ocean at the periods of the destruction and renovation of the world. — Abdhi-sāra, as, m. a gem. — Abdhy-agni, is, m. submarine fire.

अब्भक्ष ab-bhaksha, as, ā, am (fr. ap and rt. bhaksh), living upon water; (as), m. a snake.
Ab-bhakshaṇa, am, n. living upon water, a kind of fasting.

अब्भ्र ab-bhra. See abhra, &c.

अब्रह्मचर्य a-brahmaćarya, as, ā, am, unchaste.
A-brahma-ćaryaka, am, n. incontinence, coition.

अब्रह्मण्य a-brahmaṇya, am, n. act not proper for a Brāhman; an unbrahmanical or sacrilegious act; in theatrical language an exclamation, meaning 'help!' 'to the rescue!' 'a disgraceful deed is perpetrated!'
A-brahman, ā, ā, a, Ved. unaccompanied by devotion or devotional hymns, wanting in knowledge or divine wisdom; separated from the Brāhmans. — Abrahma-tā, f., Ved. want of devotion or true divine knowledge. — A-brahma-vid, t, t, t, not knowing Brahma or the supreme spirit.
A-brāhmaṇa, as, m. not a Brāhman; (as, ā, am), without Brāhmans.
A-brāhmaṇya, am, n. violation of sanctity, or of the duty of a Brāhman.

अब्रुवत् a-bruvat, an, atī, at, not speaking, silent.

अब्रूकृत abrū-krita, am, n. making (abrū) a growling; indistinctness of speech caused by shutting the lips.

अब्लिङ्ग ab-linga, am, n. (see ap), a Sūkta or verse addressed to the waters.

अब्विन्दु ab-vindu, us, m. (see ap), a tear.

अभ् abh. See ambh.

अभक्त 1. a-bhakta, as, ā, am, unbelieving, not devoted, not worshipping; not attached to, detached, unconnected with; not accepted.
A-bhakti, is, f. want of devotion to, want of faith, unbelief, incredulity. — Abhakti-mat, ān, atī, at, undevoted to, unbelieving.

अभक्त 2. a-bhakta, as, ā, am, not eaten. — A-bhakta-ććhandas, as, n. or a-bhakta-ruć, k, f. want of appetite.

अभक्ष a-bhaksha, as, m. or a-bhakshaṇa, am, n. not eating anything, fasting.
A-bhakshya, as, ā, am, not to be eaten. — A-bhakshya-bhakshaṇa, am, n. eating of prohibited food. — Abhakshya-bhakshin, ī, iṇī, i, eating forbidden food.

अभग a-bhaga, as, ā, am, without enjoyment, unfortunate.

अभग्न a-bhagna, as, ā, am, unbroken, entire; uninterrupted.
A-bhaṅgura, as, ā, am, unbroken; firm; undisturbed.
A-bhajyamāna, as, ā, am, not being detached, associated, attended with.

अभद्र a-bhadra, as, ā, am, not good, bad, wicked; (am), n. badness, sin, wickedness.

अभय a-bhaya, as, ā, am, unfearful, not dangerous, secure; fearless, undaunted; (as), m., N. of Śiva; a son of Dharma; (ā), f. a plant, Terminalia Citrina; (am), n. absence or removal of fear, peace, safety, security; N. of a sacrificial hymn; the root of a fragrant grass, Andropogon Muricatum. — Abhaya-giri-vāsin, ī, m. dwelling on the mountain of safety; N. of a division of Kātyāyana's pupils. — Abhaya-giri-vihāra, as, m. Buddhist monastery on the Abhayagiri. — Abhayaṃ-kara, as, ā, am, or abhayaṃ-krit, t, t, t, causing peace or safety. — Abhaya-jāta, as, m., N. of a man. — Abhaya-ḍiṇḍima, as, m. a war-drum. — A-bhaya-da or abhayaṃ-dada or abhayam-prada, as, ā, am, giving fearlessness or safety; (as), m. an Arhat of the Jainas; N. of a king, the son of Manasyu and father of Su-dhanvan. — Abhaya-dakshiṇā, f. promise or present of protection from danger; a gift to a Brāhman, which he may receive even from a Śūdra. — Abhaya-dāna or abhaya-pradāna, am, n. giving assurance of safety or protection. — Abhaya-pattra, am, n. (a modern term), a written document or paper granting assurance of safety, a safe conduct. — Abhaya-vaćana, am, n. or abhaya-vāć, k, f. assurance of safety, encouragement. — Abhaya-sani, is, is, i, Ved. giving safety. — Abhayānanda (°ya-ān°), as, m., N. of a man.

अभर्तृका a-bhartṛikā, f. an unmarried woman; a widow.

अभव a-bhava, as, m. non-existence; destruction, end of the world.
A-bhavanīya or a-bhavitavya, as, ā, am, what is not to be, what will not be.
A-bhavan-mata-yoga or a-bhavan-mata-sambandha, as, m. (in rhetoric) a defect in composition; want of harmony between the ideas, which are to be expressed, and the words by which they are expressed.
A-bhavya, as, ā, am, not to be, not predestined; what ought not to be, improper, inauspicious.

अभस्त्र a-bhastra, as, ā, am, without bellows.
A-bhastrakā or a-bhastrikā or a-bhastrākā, f. a badly made or inferior pair of bellows. The former two are said to mean also, 'a small woman who has no bellows.'

अभाग a-bhāga, as, ā, am, or a-bhāgin, ī, inī, i, not sharing or dividing.
A-bhāgya, as, ā, am, unfortunate, wretched.

अभाव a-bhāva, as, m. non-existence, absence; non-entity, negation, nullity, the seventh category in Kaṇāda's system; annihilation, death.
A-bhāvanā, am, f. n. absence of judgment or right perception; absence of religious meditation or contemplation.
A-bhāvanīya, as, ā, am, not to be inferred or contemplated, inconceivable.
A-bhāvayitṛi, tā, trī, tṛi, not perceiving, not inferring, not comprehending.
A-bhāvin, ī, inī, i, or a-bhāvya, as, ā, am, what is not to be or will not be, not destined to be.

अभाषण a-bhāshaṇa, am, n. not speaking, silence.

अभि abhi, ind. (a prefix to verbs and nouns, expressing) to, towards, into, over, upon.
(As a prefix to verbs of motion) it expresses the notion of moving or going towards, approaching, &c.
(As a prefix to nouns not derived from verbs) it expresses superiority, intensity, &c.; e. g. abhi-tāmra, abhi-nava, q. v.
(As a separable adverb or preposition) it expresses (with acc.) to, towards, in the direction of, against; in, into, to; for, for the sake of; on account of; on, upon, with regard to; by, before, in front of; over. It may even express one after the other, severally; e. g. vṛiksham vṛiksham abhi, tree after tree [cf. Gr. ἀμφί; Lat. ob; Zend aibi; Goth. bi; Old High Germ. bī].
Abhika, as, ā, am, lustful, libidinous; (as), m. a lover, a husband. Some regard this as derived from abhi-kam [cf. anuka].
Abhi-tarām, abhi-tas. See s. v.

अभिकम् abhi-kam, perf. -ćakame, -kamitum, to desire, love.
Abhi-kāma, as, m. affection, desire; (as, ā, am), affectionate, loving, desirous, with obj. in acc. or gen.; (am), ind. with desire.
Abhi-kāmika, as, ā, am, voluntary.

अभिकम्प् abhi-kamp, cl. 1. A. -kampate, -pitum, to tremble vehemently, to shake: Caus. -kampayati, -yitum, to stir, allure.

अभिकाङ्क्ष् abhi-kāṅksh, cl. 1. P. -kāṅkshati, -shitum, to ask, request, long for, desire; to strive.
Abhi-kāṅkshā, f. longing, wish, desire.
Abhi-kāṅkshita, as, ā, am, longed for, wished, desired.

Abhi-kāṅkshin, ī, iṇī, i, longing for, wishing, desiring.

अभिकाल *abhi-kāla, as,* m., N. of a town; see Rāmāyaṇa II. 68.

अभिकाश् *abhi-kāś,* Intens., Ved. *-ćākaśīti, -ćākaśyate,* to illuminate, irradiate; to look on, to perceive.

अभिकुत्स् *abhi-kuts,* cl. 10. P. A. *-kutsayati, -te, -yitum,* to revile, to inveigh against.

अभिकुष् *abhi-kush,* cl. 9. P. *-kushṇāti, -koshitum,* to pull, to tear.

अभिकूज् *abhi-kūj,* cl. 1. P. *-kūjati, -jitum,* to twitter, warble, coo.

अभिकृ *abhi-kṛi,* cl. 8. P. *-karoti, -kartum,* to do with reference to or in behalf of; to procure, effect; to render, make: Desid. *-ćikīrshati,* to wish to do; to long for.

Abhi-karaṇa, am, n. effecting; incantation.

Abhi-kṛiti, is, f., N. of a metre, containing one hundred syllables.

Abhi-kṛitvan, vā, varī, m. f., Ved. magical; a magician, a spirit (producing diseases?).

अभिकृष् *abhi-kṛish,* cl. 1. 6. P. A. *-karshati, -te, -kṛishati, -te, -karshṭum* or *-krashṭum,* to overpower, to pull down.

अभिकॄ *abhi-kṛī,* cl. 6. P. *-kirati, -karitum* or *-rītum,* to pour over, throw over, cover; to fill.

अभिक्लृप् *abhi-klṛip,* cl. 1. A. *-kalpate, -pitum* or *-ptum,* to be adequate to, to answer; to have the same meaning: Caus. *-kalpayati, -yitum,* to put in order.

Abhi-klṛipta, as, ā, am, prepared, produced.

अभिक्नूय् *abhi-knūy,* cl. 1. A. *-knūyate, -yitum,* to bemoisten, bedew.

अभिक्रतु *abhi-kratu, us,* m., Ved. insolent, haughty (as an enemy).

अभिक्रन्द् *abhi-krand,* cl. 1. P. *-krandati, -ditum,* to shout at, roar at, to neigh or whinny at.

Abhi-kranda, as, m. a shout.

अभिक्रम् *abhi-kram,* cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -kramitum,* to step or go near to, approach; to fly at, attack; to step upon; to undertake, begin: Caus. *-kramayati, -yitum,* to bring near.

Abhi-krama, as, m. assault, attack; ascending, mounting; undertaking, attempt, beginning. — *Abhi-krama-nāśa, as,* m. unsuccessful effort.

Abhi-kramaṇa, am, n. or *abhi-krānti, is,* f. stepping near, approaching.

Abhi-krānta, as, ā, am, approached; attacked, begun.

Abhi-krāntin, ī, inī, i, one who has undertaken; conversant with (with loc.).

Abhi-krāmam, ind. having stepped near.

अभिक्री *abhi-krī,* cl. 9. P. A. *-krīṇāti, -ṇīte, -kretum,* to buy for a certain purpose.

अभिक्रुध् *abhi-krudh,* cl. 4. P. *-krudhyati, -kroddhum,* to be angry with (with acc.).

अभिक्रुश् *abhi-kruś,* cl. 1. P. *-krośati, -kroshṭum,* to cry out at, call out to; to call to any one in a scolding manner; to lament with tears, to bemoan.

Abhi-krośaka, as, m. a reviler, one who calls out; a herald (?).

अभिक्षत्तृ *abhi-kshattṛi, tā,* m., Ved. murderer, destroyer.

अभिक्षदा *abhi-kshadā,* f., Ved. (according to native interpretation) destroying, a destroyer. It is better, perhaps, to divide thus, *a-bhiksha-dā, ās,* m. giving without having been asked.

अभिक्षम् *abhi-ksham,* cl. 1. A. *-kshamate, -kshantum,* to be gracious, propitious, to allow, to pardon.

अभिक्षर् *abhi-kshar,* cl. 1. P. A. *-ksharati, -te, -ritum,* Ved. *-radhyai,* to flow near or round, to pour on.

अभिक्षिप् *abhi-kship,* cl. 6. P. *-kshipati, -ksheptum,* to fling at (as the lash of a whip at a horse), to insult; to excel.

Abhi-kshipat, an, atī or *antī, at,* surpassing.

अभिखन् *abhi-khan,* cl. 1. P. A. *-khanati, -te, -nitum,* to dig up, to turn up (the soil).

अभिख्या 1. *abhi-khyā,* cl. 2. P., Ved. *-khyāti, -tum,* to see, view, perceive; to cast a kind or gracious look upon any one, to be gracious: in later Sanskṛit the rt. *khyā* conveys the idea of telling, making known: Caus. *-khyāpayati, -yitum,* to make known.

2. *abhi-khyā,* f. look, view; splendor; beauty; fame, glory; notoriety; telling; calling, addressing; a name, appellation.

Abhi-khyāta, as, ā, am, become known, manifested.

Abhi-khyātṛi, tā, trī, tṛi, Ved. looking, supervising, superintending.

Abhi-khyāna, am, n. fame, glory.

अभिगम् *abhi-gam,* cl. 1. P. *-gaććhati, -gantum,* to go near to, approach (with acc.); to follow; to meet with, to find; to cohabit, have intercourse with a woman; to undertake; to get, gain, obtain: Caus. *-gamayati, -yitum,* to cause to obtain, to cause to apprehend, to explain.

Abhi-gaććhat, an, antī, at, approaching, &c.

Abhi-gata, as, ā, am, approached, &c.

Abhi-gantṛi, tā, m. one who approaches, one who has intercourse with a woman; one who understands.

Abhi-gama, as, m. or *abhi-gamana, am,* n. approaching, visiting; sexual intercourse.

1. *abhi-gamya, as, ā, am,* to be visited; accessible; inviting.

2. *abhi-gamya,* ind. having approached.

Abhi-gāmin, ī, inī, i, having intercourse with.

अभिगर *abhi-gara.* See *abhi-gṛī* below.

अभिगर्ज् *abhi-garj,* cl. 1. P. *-garjati, -jitum,* to roar at, to bawl at; to raise savage or ferocious cries.

Abhi-garjana, am, n. ferocious roaring, uproar.

Abhi-garjita, am, n. a savage cry, uproar.

अभिगा *abhi-gā,* cl. 3. P. *-jigāti, -gātum,* to go near to, to approach, arrive at; to get, gain.

अभिगाह् *abhi-gāh,* cl. 1. A. *-gāhate, -hitum, -gāḍhum,* to penetrate into.

अभिगुप् *abhi-gup,* cl. 1. P. *-gopāyati, -goptum,* or Caus. *-gopayati, -yitum,* to guard, protect.

Abhi-gupta, as, ā, am, guarded, protected, hidden, concealed.

Abhi-gupti, is, f. guarding, protecting.

Abhi-goptṛi, tā, trī, tṛi, guarding, protecting.

अभिगुर् *abhi-gur,* cl. 6. P. A. *-gurati, -te, -ritum,* to assent, agree, approve of.

Abhi-gūrta, as, ā, am, approved of, destined for (an offering, &c.), accompanied with applause (?).

Abhi-gūrti, is, f., Ved. making resolution or effort, song of praise, hymn (?).

अभिगॄ *abhi-gṛī,* cl. 9. P. A., Ved. *-gṛiṇāti, -ṇīte, -garitum* or *-rītum,* to call to or address with approbation; to join in; to welcome, praise; to approve of, to accept propitiously, to allow.

Abhi-gara, as, m., Ved. song of praise; praising.

अभिगै *abhi-gai,* cl. 1. P. *-gāyati, -gātum,* to call to, to sing to; to fill with song; to enchant; to sing, celebrate in song.

अभिग्रस् *abhi-gras,* cl. 1. A. *-grasate, -situm,* to overcome.

Abhi-grasta, as, ā, am, subdued, overcome.

अभिग्रह् *abhi-grah,* Ved. *-grabh,* cl. 9. P. A. *-gṛihṇāti, -ṇīte,* Ved. *-gṛibhṇāti, -ṇīte, -grahītum,* to seize, catch, take hold of; accept; to set (as a blossom); to lay together, to fold; to receive (as a guest): Caus. *-grāhayati, -yitum,* to catch, surprise in the act; to let one's self be caught; e. g. *rūpābhigrāhita, as, ā, am,* taken in the very act.

Abhi-gṛihīta, as, ā, am, seized, taken hold of. — *Abhigṛihīta-pāṇi, is, is, i,* having the hands joined.

Abhi-graha, as, m. attack, onset; defiance, challenge; seizing, robbing, plundering; authority, weight.

Abhi-grahaṇa, am, n. robbing, seizing anything in presence of the owner.

अभिघर्षण *abhi-gharshaṇa, am,* n. (rt. *ghṛish*), rubbing, friction; possession by an evil spirit.

अभिघात *abhi-ghāta, as,* m. (rt. *han*), striking, attack, infliction of injury, damage; striking back, driving away, warding off; abrupt or vehement articulation of Vedic texts; (*am*), n. the combination of the fourth letter of any class with the first or third letter; of the second with the first letter; and of the third with the second letter of any class.

Abhi-ghātaka, as, ikā, am, keeping back, removing.

Abhi-ghātin, ī, inī, i, striking, attacking, hurting; inflicting injury; (*ī*), m. an assailant, enemy.

अभिघृ *abhi-ghṛi,* Caus. P. *-ghārayati, -yitum,* to cause to trickle down; to sprinkle with.

Abhi-ghāra, as, m. ghee or clarified butter, dropping it on the oblation.

Abhi-ghāraṇa, am, n. the act of sprinkling ghee, besprinkling.

Abhi-ghārita, as, ā, am, sprinkled (as ghee), dropped upon.

Abhi-ghārya, as, ā, am, to be sprinkled.

अभिघ्रा *abhi-ghrā,* cl. 1. P. *-jighrati, -ghrātum,* to snuffle, smell at; to bring the nose close to another's forehead in caressing, or as a token of affection.

अभिचक्ष् *abhi-ćaksh,* cl. 2. A. *-ćashṭe, -shṭum,* to look at, view, perceive; to oversee; to cast a kind or gracious look upon any one; to address, to assail with harsh language; to call.

Abhi-ćakshaṇa, am, n., Ved. caution, means of defence; magic remedy; (*ā*), f., Ved. viewing, indicating (?).

Abhi-ćakshya, as, ā, am, to be spoken of everywhere.

अभिचर् *abhi-ćar,* cl. 1. P. *-ćarati, -ritum,* Ved. *-ritave, -rai, -rase, -radhyai,* to act wrongly towards any one; to be faithless (as a wife); to charm, enchant, exorcise; to possess.

Abhi-ćara, as, m. a servant.

Abhi-ćaraṇa, am, n. enchanting, exorcising.

Abhi-ćaraṇīya, as, ā, am, fit for enchanting or exorcising.

Abhi-ćarat, an, antī, at, employing spells or enchantments.

Abhi-ćaritu, us, f., Ved. enchanting. — *Abhi-ćaritos,* to enchant.

Abhi-ćāra, as, m. exorcising, incantation, employment of spells for a malevolent purpose; magic, one of the Upapātakas or minor crimes. — *Abhićāra-kalpa, as,* m. title of a work on incantations, belonging to the Atharva-veda. — *Abhićāra-jvara, as,* m. a fever caused by magical spells. — *Abhićāra-mantra, as,* m. a formula or prayer for working a charm, an incantation. — *Abhićāra-yajña* or *abhićāra-homa, as,* m. a sacrifice for the same purpose.

Abhi-ćāraka, as, ikā, am, or *abhi-ćārin, ī, iṇī, i,* enchanting, exorcising, conjuring; a conjurer, a magician.

Abhi-ćāraṇīya or *abhi-ćārya, as, ā, am,* to be enchanted.

Abhi-ćārita, as, ā, am, enchanted, charmed.

अभिचाकशीति *abhi-ćākaśīti.* See *abhi-kāś*, p. 61, col. 1.

अभिचिन्त् *abhi-ćint*, cl. 10. P. *-ćintayati, -yitum*, to reflect on.

अभिचिह्नय *abhi-ćihnaya*, nom. P. *-ćihnayati, -yitum*, to mark, characterize.

अभिचुद् *abhi-ćud*, Caus. P. *-ćodayati, -yitum*, to impel, drive; to inflame, animate, embolden; to invite; to fix, settle; to announce, inquire for.

अभिचैद्य *abhi-ćaidya, as*, m., N. of Śiśupāla.

अभिच्छद् *abhi-ććhad (-ćhad)*, cl. 10. P. *-ććhādayati* or *-ććhadayati, -yitum*, to cover over.

अभिच्छायम् *abhi-ććhāyam*, ind., Ved. in darkness.

अभिजग्मिवस् *abhi-jagmivas, vān, mushī, vat*, perf. part. of *abhi-gam*, q. v., p. 61, col. 2.

अभिजन् *abhi-jan*, cl. 4. A. *-jāyate, -janitum*, to be born for or to; to claim as one's birth-right; to be born or produced; to be reproduced or born again; to become.

Abhi-ja, as, ā, am, produced all around.

Abhi-jana, as, m. family, race; descendants; ancestors; noble descent; the head or ornament of a family; native country; fame, notoriety. — *Abhijana-vat, ān, atī, at*, of noble descent.

Abhi-janitu, us, f., Ved. the being born or produced. — *Abhi-janitos*, to produce.

Abhi-jāta, as, ā, am, produced all around; born in consequence of; born, produced; noble, well-born; obtained by birth, inbred; fit, proper; wise, learned; handsome; *(am)*, n. nativity. — *Abhijāta-tā*, f. high birth, nobility.

Abhi-jāti, is, f. descent, birth.

अभिजप् *abhi-jap*, cl. 1. P. *-japati, -pitum*, to mutter over or whisper to.

अभिजभ् *abhi-jabh*, Intens., Ved. *-jañjabhyate*, to try to swallow, open the mouth to do so.

अभिजल्प् *abhi-jalp*, cl. 1. P. *-jalpati, -pitum*, to address, to accompany with remarks; to advocate, to settle by conversation.

अभिजि *abhi-ji*, cl. 1. P. *-jayati, -jetum*, to conquer completely, to acquire by conquest: Desid. *-jigīshati*, to try to win, to attack.

Abhi-jaya, as, m. conquest, complete victory.

Abhi-jit, t, t, t, victorious; born under the constellation Abhijit; *(t)*, m., N. of Vishṇu; of a Soma sacrifice, part of the great sacrifice Gavām-ayana; N. of a son of Punarvasu, or of his father; *(t)*, f., N. of a star (α Lyræ); one of the Nakshatras or lunar mansions; *(t)*, n. the eighth Muhūrta of the day; midday. — *Abhijin-muhūrta, as*, m. the eighth Muhūrta, or period comprising twenty-four minutes before and twenty-four after midday.

Abhi-jita, as, m., N. of an asterism.

Abhi-jiti, is, f., Ved. victory, conquest.

अभिजिघ्रण *abhi-jighraṇa, am*, n. the act of smelling at or touching the forehead of another with the nose. See *abhi-ghrā*, p. 61, col. 3.

अभिजुष् *abhi-jush*, cl. 6. A., or Ved. P. *-jushate, -ti, -joshitum*, to visit, to frequent, to be pleased with, to be contented with, to like.

Abhi-jushṭa, as, ā, am, visited, frequented, surrounded by, possessed of.

अभिजृम्भ् *abhi-jṛimbh*, cl. 1. A. *-jṛimbhate, -bhitum*, to open the mouth wide (for swallowing).

अभिज्ञा *abhi-jñā*, cl. 9. P. A. *-jānāti, -nīte, -jñātum*, to recognize, perceive, know, be or become aware of; to acknowledge, agree to, own.

Abhi-jña, as, ā, am, knowing, skilful, clever; (with gen.) one who understands or is conversant with; *(ā)*, f. remembrance, recollection, recognition; supernatural science or faculty, of which five are enumerated, viz. 1. taking any form at will; 2. hearing to any distance; 3. seeing to any distance; 4. penetrating men's thoughts; 5. knowing their state and antecedents.

Abhi-jñāna, am, n. remembrance, recollection; knowledge; ascertainment; a sign or token of remembrance. — *Abhijñāna-pattra, am*, n. certificate. — *Abhijñāna-śakuntala, am*, n. title of a play of Kālidāsa, i. e. (the *nāṭaka* or play) on the subject of 'token-(recognized)-Śakuntalā.'

Abhi-jñāpaka, as, ikā, am, making known, informing.

Abhi-jñāya, ind. having recognized.

अभिज्ञु *abhi-jñu*, ind., Ved. on the knees, up to the knees.

अभिज्वल् *abhi-jval*, cl. 1. P. *-jvalati, -litum*, to blaze forth, burst into flame.

अभिडीन *abhi-ḍīna, am*, n. (rt. *ḍī*), act of flying towards.

अभितंस् *abhi-taṇs*, cl. 1. 10. P., Ved. *-taṇsati, -situm, -sayati, -yitum*, to shake out of, to rob.

अभितड् *abhi-taḍ*, cl. 10. P. *-tāḍayati, -yitum*, to thump, hit, knock, beat, wound, bruise; (in astron.) to eclipse the greater part of a disk.

Abhi-tāḍita, as, ā, am, knocked, struck.

अभितन् *abhi-tan*, cl. 8. P. *-tanoti, -nitum*, to stretch or spread in front of or across or over; to place in front of.

अभितप् *abhi-tap*, cl. 1. P. *-tapati, -ptum*, to irradiate with heat, to heat; to pain, distress: Pass. *-tapyate*, to suffer intensely: Caus. *-tāpayati, -yitum*, to distress.

Abhi-tapta, as, ā, am, scorched, burnt, afflicted.

Abhi-tāpa, as, m. extreme heat; agitation, affliction, emotion; great pain.

अभितराम् *abhi-tarām*, ind. (compar. fr. *abhi*), nearer to.

अभितर्ज् *abhi-tarj*, cl. 1. P. or poet. A. *-tarjati, -te, -jitum*; cl. 10. P. or poet. A. *-tarjayati, -te, -yitum*, to scold, abuse.

अभितस् *abhi-tas*, ind. (Lat. *apud*, Eng. *about*), near to, towards; near, in the proximity or presence; (with acc.) on both sides; before and after; on all sides, everywhere, about, round; quickly; entirely. — *Abhito-bhāva, as*, m. the state of being on both sides. — *Abhito-rātram*, ind., Ved. near the night, i. e. either just at the beginning or end. — *Abhito-'sthi* (°*tas-as*°), *is, is, i*, surrounded by bones.

अभिताम्र *abhi-tāmra, as, ā, am*, dark-red, very red, murry-coloured.

अभितिग्मरश्मि *abhi-tigmaraśmi*, ind. towards the sun.

अभितृद् *abhi-tṛid*, cl. 7. P., Ved. *-tṛiṇatti, -tarditum*, to burst open; to let out; get at, procure.

अभितृप् *abhi-tṛip*, Caus. P. *-tarpayati, -yitum*, to satiate, refresh.

Abhi-tṛipta, as, ā, am, satiated, refreshed.

अभितॄ *abhi-tṝī*, cl. 1. P. *-tarati, -ritum* or *-rītum*, to overtake, get up to.

अभित्ति *a-bhitti, is*, f. not splintering or breaking.

अभित्वर् *abhi-tvar*, cl. 1. A. *-tvarate, -ritum*, to be in haste.

अभित्सर् *abhi-tsar*, cl. 1. P., Ved. *-tsarati, -ritum*, to catch, entrap.

अभिदक्षिणम् *abhi-dakshiṇam*, ind. to or towards the right.

अभिदधत् *abhi-dadhat, at, atī, at*, addressing. See 1. *abhi-dhā* below.

अभिदर्शन *abhi-darśana.* See *abhi-dṛiś* below.

अभिदष्ट *abhi-dashṭa, as, ā, am* (rt. *daṇś*), bitten.

अभिदह् *abhi-dah*, cl. 1. P. *-dahati, -dagdhum*, to singe, burn.

अभिदा *abhi-dā*, cl. 3. P. *-dadāti, -dātum*, to give, bestow (for a purpose).

Abhi-dāpana, am, n. the being trampled on by elephants as a punishment (?).

अभिदास् *abhi-dās*, cl. 1. P., Ved. *-dāsati, -situm*, to consider and treat as an enemy.

अभिदिग्ध *abhi-digdha, as, ā, am* (rt. *dih*), besmeared, especially with poison.

अभिदिप्सु *abhi-dipsu, us, us, u* (*dips*, Desid. of rt. *dambh*), Ved. wishing to deceive, inimical, cunning.

अभिदिश् *abhi-diś*, cl. 6. P. *-diśati, -deshṭum*, to point out.

Abhi-dishṭa, as, ā, am, pointed out.

अभिदुष् *abhi-dush*, cl. 10. or Caus. P. *-dūshayati, -yitum*, to contaminate, to wound.

Abhi-dushṭa, as, ā, am, contaminated, polluted.

Abhi-dūshita, as, ā, am, wounded, injured.

अभिदूति *abhi-dūti*, ind. to or towards a female messenger.

अभिदृश् *abhi-dṛiś*, cl. 1. P. *-paśyati, -drashṭum*, to look at: Caus. P. *-darśayati, -yitum*, to show, point out; to show one's self, i. e. appear: Pass. *-dṛiśyate*, to be visible, be in view, appear; to be considered or thought.

Abhi-darśana, am, n. seeing; becoming visible, appearance.

अभिद्यु *abhi-dyu, us, us, u*, Ved. directed to heaven, tending or going to heaven; heavenly, bright; *(us)*, m. a half month.

अभिद्युत् *abhi-dyut*, cl. 1. A. *-dyotate, -titum*, to burn.

अभिद्रु *abhi-dru*, cl. 1. P. and poet. A. *-dravati, -te, -drotum*, to run up to or near; to attack, overrun, infest.

Abhi-druta, as, ā, am, run towards, attacked.

Abhi-drutya, ind. having attacked.

अभिद्रुह् 1. *abhi-druh*, cl. 4. P. *-druhyati, -drogdhum, -droḍhum*, to hate, seek to injure or maliciously assail.

Abhi-drugdha, as, ā, am, injured, oppressed.

2. *abhi-druh, -dhruk, k, k*, Ved. seeking to injure, inimical, cunning.

Abhi-druhyamāṇa, as, ā, am, being injured or oppressed.

Abhi-droha, as, m. injuring, hurting, oppression, cruelty.

अभिधन्व् *abhi-dhanv*, cl. 1. P. A., Ved. *-dhanvati, -te, -vitum*, to come up in haste.

अभिधर्म *abhi-dharma, as*, m. the supreme truth according to the Buddhists, the dogmas of Buddhist philosophy or metaphysics. — *Abhidharma-kośa, as*, m. title of a work on the preceding. — *Abhidharma-piṭaka, as*, m. 'basket of metaphysics,' title of that section of Buddhist writings which contains the *abhi-dharma*.

अभिधर्षण *abhi-dharshaṇa, am*, n. (rt. *dhṛish*), possession by demoniac spirits.

Abhi-dhṛishṇu, us, us, u, Ved. overpowering, subduing (with acc.).

अभिधा 1. *abhi-dhā*, cl. 3. P. A. *-dadhāti*,

-dhatte, -dhātum, to set forth, explain, tell, speak to, address, say, name; A., Ved. to receive; P. (corruption of abhi-dhāvati?), to assail: Pass. -dhīyate, to be named or called.

2. abhi-dhā, f. name, appellation; the literal power or sense of a word; a word, sound; (ās, ās), m. f., Ved. naming; praised; invoked (?). — Abhidhā-dhvansin, ī, inī, i, losing one's name. — Abhidhā-mūla, as, ā, am, founded on the literal meaning of a word.

Abhi-dhātavya, as, ā, am, to be told or named, to be manifested.

Abhi-dhāna, am, n. telling, naming, speaking, speech, manifesting; (as, am), m. n. a name, title, appellation, expression, word; a vocabulary, a dictionary. — Abhidhāna-ćintāmaṇi, is, m. title of Hemaćandra's vocabulary of synonyms (the jewel that gives every word that can be imagined). — Abhidhāna-tva, am, n. the state of being used as a name or expression. — Abhidhāna-mālā, f. a dictionary. — Abhidhāna-ratnamālā, f. title of Halāyudha's vocabulary.

Abhi-dhānaka, am, n. a sound, a noise.

Abhi-dhānī, f., Ved. a halter, a rope.

Abhi-dhānīya, as, ā, am, to be named.

Abhi-dhāya, ind. having said, having called.

Abhi-dhāyaka, as, ikā, am, or abhi-dhāyin, ī, inī, i, naming, expressing, expressive of, denominating; telling, speaking. — Abhidhāyaka-tva, am, n. the state of being expressive.

Abhi-dhāyam, ind. expressing.

Abhi-dhitsā, f. desire of expressing or naming.

Abhi-dheya, as, ā, am, to be named or mentioned; to be expressed, to be spoken of; (am), n. signification, meaning. — Abhidheya-rahita, as, ā, am, having no sense or meaning, unmeaning, nonsensical.

Abhi-hita, abhi-hiti. See s. v. below.

अभिधाव् abhi-dhāv, cl. 1. P. A. -dhāvati, -te, -vitum, to run up towards, to rush upon, attack.

Abhi-dhāvaka, as, ikā, am, running up, hastening towards, assailing; an assailant.

Abhi-dhāvana, am, n. running up, pursuit, chase, attack.

अभिधृ abhi-dhṛi, Caus. P. -dhārayati, -yitum, to uphold, maintain.

अभिध्यै abhi-dhyai, cl. 1. P. -dhyāyati, -dhyātum, to consider, reflect, meditate upon.

Abhi-dhyā, f. coveting another's property; desire, wish, longing for in general.

Abhi-dhyāna, am, n. desiring, longing for; wish; meditation, profound thought.

Abhi-dhyāyat, an, antī, at, coveting, desiring.

Abhi-dhyāyamāna, as, ā, am, being meditated on.

अभिध्वन् abhi-dhvan, cl. 1. P. -dhvanati, -nitum, to resound, shout.

अभिनक्ष् abhi-naksh, cl. 1. P. -nakshati, -kshitum, to encompass; Ved. to bring, to approach, come to, arrive at.

अभिनद् abhi-nad, cl. 1. P. -nadati, -ditum, to sound towards a person (with acc.); to sound, raise a noise: Caus. -nādayati, -yitum, to cause to sound, fill with noise: Pass. to resound.

अभिनद्ध abhi-naddha, as, ā, am (rt. nah), bound, tied round, fastened on or upon. — Abhinaddhāksha (°dha-ak°), as, ī, am, blindfold.

अभिनन्द् abhi-nand, cl. 1. P. A. -nandati, -te, -ditum, to rejoice at, salute, welcome, address, congratulate; to praise, applaud, approve, respect, care for; to acknowledge: Caus. -nandayati, -yitum, to gladden.

Abhi-nanda, as, m. rejoicing, delighting; applauding; wish, desire; N. of a commentator or commentary on the Amara-kosha; N. of another author; (ā), f. delight, wish.

Abhi-nandana, am, n. delighting, rejoicing; praising, applauding, approving; wish, desire; (as), m. the fourth Jaina Arhat of the present Avasarpiṇī.

Abhi-nandanīya or 1. abhi-nandya, as, ā, am, to be acknowledged or applauded.

Abhi-nandita, as, ā, am, delighted, made happy, saluted, applauded, &c.

Abhi-nandin, ī, inī, i, rejoicing at, wishing, desiring, &c.

2. abhi-nandya, ind. having rejoiced at, having gladdened.

अभिनभ्यम् abhi-nabhyam, ind., Ved. towards the clouds or heaven.

अभिनम् abhi-nam, cl. 1. P. -namati, -nantum, to bow, bend, curve; to turn towards a person.

Abhi-nata, as, ā, am, bent, inclined.

Abhi-namra, as, ā, am, bent, deeply bowed or curved.

अभिनय abhi-naya. See 1. abhi-nī, p. 64.

अभिनर्द् abhi-nard, cl. 1. P., ep. also A. -nardati, -te, -ditum, to roar towards.

अभिनव abhi-nava, as, ā, am, quite new or young, very young, fresh; not having experience. — Abhinava-ćandrārgha-vidhi (°ra-ar°), is, m. a ceremony performed at the time of the new moon. — Abhinava-yauvana, as, ā, am, youthful. — Abhinava-vaiyākaraṇa, as, m. one who has just begun grammar. — Abhinavodbhid (°va-ud°), t, m. a new bud.

Abhinavī-bhū, cl. 1. P. -bhavati, -vitum, to become new. — Abhinavī-bhūta, as, ā, am, renewed.

अभिनश् abhi-naś, cl. 1. P. A., Ved. -naśati, -te, -śitum, to attain, seize; to assail.

अभिनह् abhi-nah, cl. 4. P. A. -nahyati, -te, -naddhum, to bind up (as the eyes).

Abhi-nahana, am, n. a bandage (especially over the eyes.)

अभिनासिकाविवरम् abhi-nāsikāvivaram, ind. to the opening of the nose.

अभिनिःस्तन् abhi-niḥ-stan (-nir-stan), cl. 1. P. -stanati, -nitum, to sound.

Abhi-nishṭāna, as, m. a sound which dies away; the Visarga; a letter of the alphabet.

अभिनिक्रम् abhi-ni-kram, cl. 1. P. A., cl. 4. P. -krāmati, -kramate, -krāmyati, -kramitum, to tread down.

अभिनिगद् abhi-ni-gad, cl. 1. P. -gadati, -ditum, to speak to.

अभिनिधन abhi-nidhana, am, n., N. of certain verses of the Sāma-veda.

अभिनिधान abhi-nidhāna, am, n. putting on; an euphonic suppression or weakening (in the pronunciation of words), especially the suppression of an initial a after e, o.

Abhi-nidhīyamāna, as, ā, am, being suppressed.

अभिनिध्यै abhi-ni-dhyai, cl. 1. P. -dhyāyati, -dhyātum, to investigate.

अभिनिनी abhi-ni-nī, cl. 1. P. A. -nayati, -te, -netum, to pour out (water &c.) upon.

अभिनिनृत् abhi-ni-nṛit, cl. 4. P., Ved. -nṛityati, -nartitum, to accomplish step by step, repeat separately.

अभिनिपत् abhi-ni-pat, Caus. P. -pātayati, -yitum, to throw down.

अभिनिपीड् abhi-ni-pīḍ, cl. 10. P. -pīḍayati, -yitum, to press, squeeze, trouble.

Abhi-nipīḍita, as, ā, am, exceedingly pained, tormented.

अभिनिम्रुच् abhi-ni-mluć, cl. 1. P. -mloćati, -ćitum, to set (as the sun) upon a person (while some act is being done by him).

अभिनियुक्त abhi-niyukta, as, ā, am (rt. yuj), occupied in.

अभिनिर्गम् abhi-nir-gam, cl. 1. P. -gaććhati, -gantum, to go out, go away from.

अभिनिर्जित abhi-nirjita, as, ā, am (rt. ji), conquered.

अभिनिर्णुद् abhi-nir-ṇud (-nir-nud), cl. 6. P. A. -ṇudati, -te, -ṇottum, to drive out, frighten away, remove.

अभिनिर्दिश् abhi-nir-diś, cl. 6. P. -diśati, -deshṭum, to point out, indicate, appoint, characterize.

अभिनिर्भर्त्स् abhi-nir-bharts, cl. 10. A. or P. -bhartsayate, -ti, -yitum, to scold, threaten.

अभिनिर्मित abhi-nirmita, as, ā, am (rt. mā), made, created.

अभिनिर्मुक्त abhi-nirmukta, as, ā, am (rt. muć), left, quitted (by the sun when it sets), i. e. one asleep at sunset.

अभिनिर्या abhi-nir-yā, cl. 2. P. -yāti, -tum, to march out.

Abhi-niryāṇa, am, n. march of an assailant, invasion.

अभिनिर्वृत्त abhi-nirvṛitta, as, ā, am, accomplished.

Abhi-nirvṛitti, is, f. accomplishment.

अभिनिवर्त abhi-nivarta, as, m. turning towards; (am), ind. having turned towards.

अभिनिविश् abhi-ni-viś, cl. 1. A. -viśate, -veshṭum, to enter into possession of; to sit down in or be settled in, to occupy: Caus. -veśayati, -yitum, to make one enter into or sit down, apply, &c.

Abhi-nivishṭa, as, ā, am, well versed or proficient in, conversant or familiar with; intent on; attentive, engrossed; endowed with; determined; (am), n. persevering. — Abhinivishṭa-tā, f. state of being so.

Abhi-niveśa, as, m. application, perseverance, intentness, study, affection, devotion; determination to effect a purpose or attain an object; tenacity, adherance; ignorant fear causing death (?).

Abhi-niveśita, as, ā, am, made to enter into, plunged into.

Abhi-niveśin, ī, inī, i, intent upon, devoted to, determined.

अभिनिशम् abhi-ni-śam, cl. 4. P. -śāmyati, -śamitum, or Caus. P. -śāmayati, -yitum, to observe, perceive.

अभिनिश्चित abhi-niśćita, as, ā, am (rt. ći), quite convinced of.

अभिनिष्कारिन् abhi-nish-kārin, ī, iṇī, i (rt. kṛi), Ved. intending anything evil against, injuring.

Abhi-nishkṛita, as, ā, am, directed against (as an evil action).

अभिनिष्क्रम् abhi-nish-kram (-nis-kram), cl. 1. P. A., cl. 4. P. -krāmati, -kramate, -krāmyati, -kramitum, to go out or forth, to lead towards.

Abhi-nishkramaṇa, am, n. going forth; (with Buddhists) leaving the house in order to become an anchorite.

Abhi-nishkrānta, as, ā, am, gone out or forth.

अभिनिष्टान abhi-nishṭāna. See abhi-niḥ-stan last col.

अभिनिष्पत् abhi-nish-pat (-nis-pat), cl. 1. P. -patati, -titum, to fly away, rush out; to spring forth, shoot forth.

Abhi-nishpatana, am, n. issuing, sallying.

अभिनिष्पद् abhi-nish-pad (-nis-pad), cl. 4. A. -padyate, -pattum, to come to; to enter into, become (with acc.); to appear: Caus. -pādayati, -yitum, to bring to, help to.

Abhi-nishpatti, is, f. completion, end, termination; appearance (?).

Abhi-nishpanna, as, ā, am, finished, completed.

अभिनिह्नव *abhi-nihnava, as,* m. (rt. *hnu*), denial.

अभिनी 1. *abhi-nī,* cl. 1. P. *-nayati, -netum,* to bring near, conduct towards, adduce, introduce, quote; represent dramatically, act.

Abhi-naya, as, m. indication of a passion or purpose by look, gesture, &c.; acting, dramatic action expressive of sentiment, dramatic personification.

Abhi-nīta, as, ā, am, brought near, adduced; performed; highly finished or ornamented; fit, proper; friendly, kind, patient; impatient, passionate (?).

Abhi-nīti, is, f. gesture, expressive gesticulation; friendship, civility, kindness.

Abhi-nīyamāna, as, ā, am, being brought near, &c.

Abhi-netavya or *abhi-neya, as, ā, am,* to be represented dramatically.

Abhi-netṛi, tā, trī, m. f. an actor, an actress.

अभिनी 2. *abhi-nī* (*abhi-ni-i*), cl. 2. P. *-nyeti, -tum,* to go in to, to approach a woman.

अभिनील *abhi-nīla, as, ā, am,* very black, very dark.

अभिनु 1. *abhi-nu,* cl. 2. 6. P. *-nauti, -nuvati, -navitum* or *-nuvitum,* to extol, praise.

अभिनु 2. *abhi-nu,* cl. 1. A., Ved. *-navate,* to turn one's self towards.

अभिनुद् *abhi-nud,* cl. 6. P. A. *-nudati, -te, -nottum,* to push, press: Caus. *-nodayati, -yitum,* to excite, to spur or urge on.

अभिन्न *a-bhinna, as, ā, am* (rt. *bhid*), uncut, unbroken; unchanged, unaltered, not different; undivided, one; same, identical; (*as*), m. an integer, a whole number (in arithmetic).—*Abhinna-tā,* f. wholeness, identity.—*Abhinna-parikarmāshṭaka* (°*ma-ash*°), *am,* n. eight processes in working integers or whole numbers.—*Abhinnātman* (°*na-āt*°), *ā, ā, a,* of undaunted spirit, firm.

अभिन्यस् *abhi-ny-as* (*-ni-as*), cl. 4. P. *-asyati, -situm,* to depress.

Abhi-nyāsa, as, m. a kind of fever.

अभिन्युब्ज् *abhi-ny-ubj* (*-ni-ubj*), cl. 6. P. *-ubjati, -jitum,* to press down, to hold down.

अभिपच् *abhi-paċ,* cl. 1. P. A. *-paċati, -te, -paktum,* to boil up (as milk).

अभिपठित *abhi-paṭhita, as, ā, am;* denominated, named.

अभिपत् 1. *abhi-pat,* cl. 1. P. *-patati, -titum,* to fly near, hasten near; to assail; to fall down, fall; to fall into, come into; to overtake in flying: Caus. *-pātayati, -yitum,* to throw on or down.

Abhi-patana, am, n. approaching, assailing, seizing; falling into.

अभिपत् 2. *abhi-pat,* cl. 4. A., Ved. *-patyate,* to be master or lord over, to possess.

अभिपद् *abhi-pad,* cl. 4. A. *-padyate, -pattum,* to draw near, approach; to come up (as an auxiliary), assist; to honour; to seize, catch, overpower, master; to take possession of; to accept; to undertake, devote one's self to anything.

Abhi-patti, is, f. drawing near, approaching.

Abhi-panna, as, ā, am, gone near; approached, obtained; flown, fugitive; seeking refuge; subdued; unfortunate, calamitous; guilty; removed to a distance, dead.

अभिपद्म *abhi-padma, as, ā, am,* exceedingly handsome (lit. superior to the lotus).

अभिपरिग्लान *abhi-pariglāna, as, ā, am* (rt. *glai*), tired, exhausted.

अभिपरिप्लु *abhi-pari-plu,* cl. 1. A. *-plavate, -plotum,* to stream or flow so as to inundate, to overflow.

Abhi-pariplutā, as, ā, am, overwhelmed, overflowed, filled with; shaken; attacked, affected by.

अभिपरिष्वञ्ज् *abhi-pari-shvañj* (*-svañj*), cl. 1. A. *-shvajate, -shvaṅktum,* to embrace.

अभिपरीत *abhi-parīta, as, ā, am* (rt. *i* with *abhi-pari*), surrounded, overpowered by, overwhelmed with.

अभिपरे *abhi-pare* (*-parā-i*), cl. 2. P. *-paraiti, -tum,* to go away towards.

अभिपर्ये *abhi-pary-e* (*-pari-ā-i*), cl. 2. P. *-paryaiti, -tum,* to go about; glide away, pass away.

अभिपा 1. *abhi-pā,* cl. 1. P. *-pibati, -pātum,* to drink of.

Abhi-pīta, as, ā, am, watered (as cattle), filled with drink.

अभिपा 2. *abhi-pā,* cl. 2. P. *-pāti, -tum,* to protect: Caus. P. *-pālayati, -yitum,* to protect, to assist.

अभिपित्व *abhi-pitva, am,* n. (for *abhi-apitva,* fr. obs. rt. *ap;* see *apa-pitva*), Ved. approaching, visiting, putting up (for the night at an inn), close or departure of day, evening; dawn; sacrifice.

अभिपीड् *abhi-pīḍ,* cl. 10. P. *-pīḍayati, -yitum,* to oppress, torment, afflict.

Abhi-pīḍita, as, ā, am, harassed.

अभिपुथ् *abhi-puth,* Caus. P. *-pothayati, -yitum,* to throw with violence; dash against.

अभिपुष्प *abhi-pushpa, as, ā, am,* covered with flowers; (*am*), n. an excellent flower.

अभिपू *abhi-pū,* cl. 1. A., Ved. *-pavate, -vitum,* to be cleared, to flow purified towards or for; to blow against; to make bright, glorify.

अभिपूज् *abhi-pūj,* cl. 10. P. *-pūjayati, -yitum,* to honour, approve, assent to.

Abhi-pūjita, as, ā, am, honoured; approved.

Abhi-pūjyamāna, as, ā, am, being greatly reverenced.

अभिपूर्वम् *abhi-pūrvam,* ind. one after the other.

अभिपृण् *abhi-pṛiṇ,* cl. 6. P. *-pṛiṇati, -partum,* to be filled; to be glad.

अभिपॄ *abhi-pṝī,* cl. 3. 9. P. *-piparti, -pṛiṇāti, -paritum* or *-rītum,* to fill: Pass. *-pūryate,* to fill one's self, become full: Caus. *-pūrayati, -yitum,* to fill, make full; to load with, cover with; to present with; to master completely.

Abhi-pūraṇa, am, n. filling.

Abhi-pūrṇa, as, ā, am, full of (with inst. or gen.); filled; fraught; laden.

अभिप्यै *abhi-pyai,* cl. 1. A., Ved. *-pyāyate, -pyātum* or *-pyāyitum,* to swell, to abound with.

अभिप्रकम्प् *abhi-pra-kamp,* Caus. P. *-kampayati, -yitum,* to stir, allure.

अभिप्रकाश् *abhi-pra-kāś,* cl. 1. 4. A. *-kāśate, -kāśyate, -śitum,* to become visible, to show one's self.

अभिप्रक्रम् *abhi-pra-kram,* cl. 1. P. A., cl. 4. A. *-krāmati, -kramate, -krāmyati, -kramitum,* to go up to, approach.

अभिप्रक्षर् *abhi-pra-kshar,* cl. 1. P. A. *-ksharati, -te, -ritum,* Ved. *-radhyai,* to stream towards a place.

अभिप्रक्षल् *abhi-pra-kshal,* cl. 10. P. *-kshālayati, -yitum,* to clean thoroughly, polish up.

अभिप्रगाह् *abhi-pra-gāh,* cl. 1. A. *-gāhate, -hitum, -gāḍhum,* to penetrate, dip or plunge into, join: Caus. *-gāhayati, -yitum,* to immerse, dip.

अभिप्रगै *abhi-pra-gai,* cl. 1. P. *-gāyati, -gātum,* to begin to praise.

अभिप्रचक्ष् *abhi-pra-ćaksh,* cl. 2. A., Ved. *-ćashṭe, -shṭum,* to throw light upon; to see (?).

अभिप्रचुद् *abhi-pra-ćud,* Caus. P. *-ćodayati, -yitum,* to impel, induce, persuade.

अभिप्रच्यु *abhi-pra-ćyu,* cl. 1. A. *-ćyavate, -ćyotum,* to move towards, arrive at.

अभिप्रछ् *abhi-prać h,* cl. 6. P. *-pṛiććhati, -prashṭum,* to ask or inquire after.

अभिप्रजन् *abhi-pra-jan,* Caus. P. *-janayati, -yitum,* to beget for (a purpose).

अभिप्रज्वल् *abhi-pra-jval,* cl. 1. P. *-jvalati, -litum,* to flare up.

अभिप्रणक्ष् *abhi-pra-ṇaksh* (*-naksh*), cl. 1. P., Ved. *-ṇakshati, -shitum,* to overpower.

अभिप्रणद् *abhi-pra-ṇad* (*-nad*), cl. 1. P. A. *-ṇadati, -te, -ditum,* to shout at, to scream; to begin to roar or sound.

अभिप्रणम् *abhi-pra-ṇam* (*-nam*), cl. 1. P. A. *-ṇamati, -te, -ṇantum,* to bow before (with dat. or acc.).

Abhi-praṇata, as, ā, am, bent, bowing before.

अभिप्रणी *abhi-pra-ṇī* (*-nī*), cl. 1. P. *-ṇayati, -ṇetum,* to lead forth; bring towards.

Abhi-praṇaya, as, m. propitiation; affection, favour.

Abhi-praṇīta, as, ā, am, brought, attracted; consecrated; invoked, propitiated.

अभिप्रणु *abhi-pra-ṇu* (*-nu*), cl. 2. 6. P., Ved. *-ṇauti, -ṇuvati, -ṇavitum* or *-ṇuvitum,* to praise highly, extol.

अभिप्रतप्त *abhi-pratapta, as, ā, am* (rt. *tap*), intensely heated; dried up; exhausted with pain or fever.

अभिप्रतारिन् *abhi-pratārin, ī,* m., N. of a descendant of Kaksha-sena.

अभिप्रतिगॄ *abhi-prati-gṝī,* cl. 9. P. A. *-gṛiṇāti, -ṇīte, -garitum* or *-rītum,* to call out to; to welcome; to answer in singing; to assent.

अभिप्रतिपद् *abhi-prati-pad,* cl. 4. A. *-padyate, -pattum,* to begin with or at.

अभिप्रतिपिष् *abhi-prati-pish,* cl. 7. P., Ved. *-pinashṭi, -peshṭum,* to dash or crush out.

अभिप्रत्यवे *abhi-praty-ave* (*-prati-ava-i*), cl. 2. P. *-pratyavaiti, -tum,* to step down towards.

अभिप्रत्ये *abhi-praty-e* (*-prati-ā-i*), cl. 2. P. *-pratyaiti, -tum,* to come back towards, return.

अभिप्रथन *abhi-prathana, am,* n. (rt. *prath*), spreading or extending over.

अभिप्रदक्षिणम् *abhi-pra-dakshiṇam,* ind. to the right; (e. g. with *kṛi,* to circumambulate keeping the object on the right.)

अभिप्रदिश् *abhi-pra-diś,* Caus. P. *-deśayati, -yitum,* to urge on.

अभिप्रदृश् *abhi-pra-dṛiś,* cl. 1. P., Ved. *-paśyati, -drashṭum,* to look at, look out for.

अभिप्रदॄ *abhi-pra-dṝī,* Pass. *-dīryate,* to be scattered or divided asunder.

अभिप्रपच् *abhi-pra-pać,* cl. 1. P. A. *-paćati, -te, -paktum,* to cause to cook, ripen; to develope.

अभिप्रपद् *abhi-pra-pad,* cl. 4. A. *-padyate,*

-*pattum*, to come towards, enter, hasten towards, resort to (with acc.); to undertake.
Abhi-prapanna, as, ā, am, approached, attained.

अभिप्रपीड् *abhi-pra-pīḍ*, Caus. P. -*pīḍayati*, -*yitum*, to cause pain, torture.

अभिप्रपॄ *abhi-pra-prī*, Pass. -*pūryate*, to be filled, fill one's self completely.

अभिप्रभङ्गिन् *abhi-pra-bhangin, ī, inī, i* (rt. *bhañj*), Ved. breaking completely.

अभिप्रमन्द् *abhi-pra-mand*, cl. 1. P., Ved. -*mandati*, -*ditum*, to gladden.

अभिप्रमुर् *abhi-pra-mur, ūr, ūr, ūr*, Ved. (if fr. rt. *murćh* or *mur*) completely raised, surrounded; (if fr. rt. *mṛi*) destroying (?).

अभिप्रमृश् *abhi-pra-mṛiś*, cl. 6. P., Ved. -*mṛiśati*, -*marshṭum*, -*mrashṭum*, to offer, grant.

अभिप्रया *abhi-pra-yā*, cl. 2. P. -*yāti*, -*tum*, to march against.
Abhi-prayāyam, ind. by approaching, having approached.

अभिप्रवृत् *abhi-pra-vṛit*, cl. 1. A. -*vartate*, -*titum*, to advance up to; to flow or fall into; to become conversant with.
Abhi-pravartana, am, n. coming forth, flowing; advancing up to.
Abhi-pravṛitta, as, ā, am, advancing; occurring; occupied or engaged in.

अभिप्रवृध् *abhi-pra-vṛidh*, Caus. P. -*vardhayati*, -*yitum*, to enlarge, render prosperous.

अभिप्रवृष् *abhi-pra-vṛish*, cl. 1. P. -*varshati*, -*shitum*, to pour down rain.

अभिप्रशंस् *abhi-pra-śaṇs*, cl. 1. P. -*śaṇsati*, -*situm*, to praise highly.

अभिप्रश्निन् *abhi-praśnin, ī, inī, i* (rt. *praćh*), desirous of asking many questions.

अभिप्रसद् *abhi-pra-sad*, cl. 1. P., Ved. -*sīdati*, -*sattum*, to come near, approach: Caus. P. -*sādayati*, -*yitum*, to propitiate, make happy, console.

अभिप्रस्था *abhi-pra-sthā*, cl. 1. P. -*tishṭhati*, -*sthātum*, to step up towards.

अभिप्रहत *abhi-prahata, as, ā, am* (rt. *han*), struck at, hurt.

अभिप्राण् *abhi-prāṇ* (-*pra-an*), cl. 2. P. -*prāṇiti*, -*ṇitum*, to exhale, breathe forth.
Abhi-prāṇana, am, n. exhaling (opposed to *apānana*, q. v.).

अभिप्रातर् *abhi-prātar*, ind., Ved. towards morning, early.

अभिप्राप् *abhi-prāp* (-*pra-āp*), cl. 5. P. -*prāpnoti*, -*ptum*, to reach, obtain, arrive at.
Abhi-prāpta, as, ā, am, reached, obtained, arrived.
Abhi-prāpti, is, f. reaching, obtaining, arrival.
Abhi-prepsu, us, us, u, desirous of gaining, &c.

अभिप्राय *abhi-prāya*. See *abhi-pre*.

अभिप्रार्च् *abhi-prārć* (-*pra-arć*), cl. 1. P. -*prārćati*, -*ćitum*, to celebrate in song.

अभिप्रार्थ् *abhi-prārth* (-*pra-arth*), cl. 10. A. -*prārthayate*, -*yitum*, to long for, desire.

अभिप्रास् *abhi-prās* (-*pra-as*), cl. 4. P. -*prāsyati*, -*prāsitum*, to throw on or upon.

अभिप्री *abhi-prī, īs, īs, i*, Ved. gladdening, pleasing, gaining.
Abhi-prīti, is, f. rejoicing in; wish, desire.

अभिप्रुष् *abhi-prush*, cl. 5. A., 1. P., Ved. -*prushṇute*, -*prushāyati*, -*proshitum*, to sprinkle with.

अभिप्रे *abhi-pre* (-*pra-i*), cl. 2. P. -*praiti*, -*tum*, to go near to, approach; to approach with one's mind, to think of, aim at, intend.
Abhi-prāya, as, ā, am, going near, approaching; aiming at; (*as*), m. aim, purpose, intention, wish, desire; goal; meaning, sense, reference.
Abhi-preta, as, ā, am, meant, intended; wished; accepted, approved; wishing, desirous.
Abhi-pretya, ind. aiming at, intending, meaning by.

अभिप्रेक्ष् *abhi-preksh* (-*pra-īksh*), cl. 1. A. -*prekshate*, -*shitum*, to look at, to see, view.
Abhi-prekshya, ind. having looked at or towards.

अभिप्रेप्सु *abhi-prepsu*. See *abhi-prāp* above.

अभिप्रेर् *abhi-prer* (-*pra-īr*), Caus. -*prerayati*, -*yitum*, to drive forward, impel towards: Pass. -*preryate*, to be impelled towards.
Abhi-preryamāṇa, as, ā, am, being driven towards.

अभिप्रेष् *abhi-presh* (-*pra-ish*), cl. 4. P. -*preshyati*, -*shitum*, to summon, command.

अभिप्रोक्षण *abhi-prokshaṇa, am*, n. (rt. *uksh*), sprinkling upon, affusion.

अभिप्लु *abhi-plu*, cl. 1. A. -*plavate*, -*plotum*, to overflow, to overwhelm.
Abhi-plava, as, m., N. of a religious ceremony, performed as part of the sacrifice Gavām-ayana.
Abhi-pluta, as, ā, am, overflowed, overrun; filled with; overwhelmed, affected by, labouring under.

अभिबल *abhi-bala, am*, n. an agreement to meet at some place of rendezvous in disguise (the technical name of a dramatic scene in rhetoric).

अभिबुद्धि *abhi-buddhi, is*, f. a Buddhīndriya or organ of apprehension.

अभिभङ्ग *abhi-bhanga, as*, m. (rt. *bhañj*), Ved. breaking down, one who destroys.
Abhi-bhañjat, an, atī, at, breaking down, &c.

अभिभर्तृ *abhi-bhartṛi*, ind. to a lover, before a husband.

अभिभर्त्स् *abhi-bharts*, cl. 10. A. P. -*bhartsayate*, -*ti*, -*yitum*, to scold at, threaten so as to terrify.

अभिभव *abhi-bhava*. See *abhi-bhū* below.

अभिभा 1. *abhi-bhā*, cl. 2. P. -*bhāti*, -*tum*, to glitter (around).
2. *abhi-bhā*, f., Ved. apparition, phenomenon, inauspicious omen; state of being overpowered, calamity; act of overpowering, superiority. — *Abhibhāyatana* (°*bhā-āy*°), *am*, n. abode of superiority; N. of the eight sources of superiority with Buddhists.

अभिभार *abhi-bhāra, as, ā, am*, very heavy.

अभिभाष् *abhi-bhāsh*, cl. 1. A. -*bhāshate*, -*shitum*, to address, converse with, speak to, confess.
Abhi-bhāshaṇa, am, n. the act of addressing or speaking to.
Abhi-bhāshamāṇa, as, ā, am, speaking to.
Abhi-bhāshita, as, ā, am, addressed, spoken to.
Abhi-bhāshin, ī, iṇī, i, addressing, speaking to.
Abhi-bhāshya, as, ā, am, to be addressed.
Abhi-bhāshyamāṇa, as, ā, am, being addressed.

अभिभू 1. *abhi-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to overcome, overpower, predominate, conquer, surpass, overspread; to attack, defeat, humiliate.
Abhi-bhava, as, ā, am, overpowering; (*as*), m. addition; prevailing, overpowering, excessive power, predominance; defeat, subjugation; disregard, disrespect; humiliation, mortification, disgrace.
Abhi-bhavana, am, n. overpowering, overcoming.
Abhi-bhavanīya, as, ā, am, to be overcome or surpassed.
Abhi-bhāvaka, as, ikā, am, or *abhi-bhāvin, ī, inī, i*, or *abhi-bhāvuka, as, ā, am*, overpowering, surpassing, overspreading.
Abhi-bhāvana, am, n. causing to overcome, making victorious.
Abhi-bhu, us, or 2. *abhi-bhū, ūs*, m., Ved. one who surpasses, a superior.
Abhi-bhūta, as, ā, am, surpassed, defeated, subdued, humbled; overcome, aggrieved, injured.
Abhi-bhūti, is, f. superior power, overpowering, defeating; disrespect, disgrace, humiliation; (*is, is, i*), Ved. overpowering, superior. — *Abhibhūty-ojas, as*, n., Ved. superior power; (*ās, ās, as*), having superior power.
Abhi-bhūya, am, n., Ved. superiority.
Abhi-bhūvan, vā, varī, m. f., Ved. superior, victorious over.

अभिमद् *abhi-mad*, cl. 1. P., Ved. -*madati*, -*ditum*, to gladden, inebriate.
Abhi-māda, as, m. intoxication, inebriety.
Abhi-mādyat, an, antī, at, being inebriated.
Abhi-mādyatka, as, ā, am, partially intoxicated, half-drunk, stammering.

अभिमन् *abhi-man*, cl. 8. A. -*manute*, -*ntum*, to think one's self equal to, to think of self; cl. 4. A. and poet. P. -*manyate*, -*ti*, to assent to, approve of; to covet, desire; to consider, imagine, fancy, think.
Abhi-mata, as, ā, am, admitted, assented to; agreed, accepted; wished, desired; honoured, respected; (*am*), n. desire, wish. — *Abhimata-tā*, f. agreeableness, desirableness; desire, love.
Abhi-manas, ās, ās, as, having the mind directed towards; desirous of, longing for.
Abhi-manāya, nom. A. -*nāyate*, -*yitum*, to be desirous of, to long for.
Abhi-mantavya, as, ā, am, to be considered; to be desired.
Abhi-mantu, us, f. injuring, destroying. — *Abhimantos*, ind., Ved. to injure.
Abhi-mantṛi, tā, trī, tṛi, admonishing, longing for, referring all objects to self, self-conceited.
Abhi-manyamāna, as, ā, am, conceiving, imagining, regarding.
Abhi-māna, as, m. high opinion of one's self, self-conceit, pride, haughtiness, honourable feeling; consciousness; referring all objects to self (as the act of Ahankāra or personality); conception, conceit; affection, love, desire; laying claim to; injury, hurting. — *Abhimāna-tā*, f. pride, arrogance. — *Abhimāna-vat, ān, atī, at*, conceiving or having ideas about self; proud, arrogant. — *Abhimāna-śūnya, as, ā, am*, void of conceit, humble.
Abhi-mānita, am, n. the condition of an egotist; copulation, sexual intercourse.
Abhi-mānin, ī, inī, i, thinking of one's self, proud, self-conceited, arrogant; imagining; (*ī*), m., N. of a deity. — *Abhimāni-tā*, f. or *abhimāni-tva, am*, n. the state of self-conceitedness.
Abhi-mānuka, as, ā, am, Ved. striving to hurt.

अभिमन्त्र् *abhi-mantr*, cl. 10. A. -*mantrayate*, -*yitum*, to consecrate or accompany with Mantras or magic formulas; to address, invite.
Abhi-mantraṇa, am, n. calling out to, addressing, inviting; counselling; charming, consecrating; making anything sacred by a special formula, called *abhi-mantraṇa-mantra*.
Abhi-mantrita, as, ā, am, consecrated, charmed; made sacred by a certain formula.

अभिमन्थ *abhi-mantha, as*, m. ophthalmia, disease of the eyes.

अभिमन्यु *abhi-manyu, us*, m., N. of a son of Manu Ćākshusha; of a son of Arjuna by Subhadrā; of two kings. — *Abhimanyu-pura, am*, n., N. of a town. — *Abhimanyu-svāmin, ī*, m., N. of a temple.

अभिमर *abhi-mara, as*, m. (rt. *mṛi*), killing, slaughter; war, combat; treachery, danger from one's own party or friends; binding, confinement.

अभिमर्द *abhi-marda*. See *abhi-mṛid*, p. 66.

अभिमर्शन. See *abhi-mṛiś* next col.

अभिमाति *abhi-māti, is, is, i* (rt. *mā* = *man*).

Ved. striving to injure, hurting, inimical; (*is, is*), m. f. striving to injure, hurting, plotting against; an enemy, foe. — *Abhimāti-jit, t, t, t,* Ved. subduing enemies. — *Abhimāti-shāh, t, t, t,* Ved. conquering enemies. — *Abhimāti-han, ā,* m., Ved. striking, destroying one's enemies.
Abhi-mātin, ī, m., Ved. injuring; an enemy.

अभिमाद *abhi-māda.* See *abhi-mad* above.

अभिमान *abhi-māna.* See *abhi-man* above.

अभिमाय *abhi-māya, as, ā, am,* perplexed, bewildered, stupid, ignorant.

अभिमिह्य *abhi-mihya, as, ā, am* (rt. *mih*), Ved. to be wetted (by urining upon).

अभिमीलित *abhi-mīlita, as, ā, am,* closed (as the eyes).

अभिमुख *abhi-mukha, as, ā* or *ī, am,* with the face directed towards; turned towards, facing; going near, approaching; disposed to, intending to, ready for; taking one's part; nearly related to; friendly disposed; (*ī*), f. one of the ten earths of Buddhists; (*am*), ind. towards, in the direction of, in front or presence of, near to. — *Abhimukha-tā,* f. presence, proximity.
Abhimukhī-karaṇa, am, n. causing to turn the face towards, addressing.
Abhimukhī-bhūta, as, ā, am, being in presence of or facing.

अभिमूर्च्छित *abhi-mūrćhita, as, ā, am,* distracted, utterly confused.

अभिमृद् *abhi-mṛid,* cl. 1. P. *-mardati, -di-tum,* to oppress, to devastate.
Abhi-marda, as, m. rubbing, friction; oppression, devastation of a country &c. by an enemy; war, battle; spirituous liquor.
Abhi-mardana, as, ā, am, oppressing; (*am*), n. oppression.
Abhi-mardin, ī, inī, i, oppressing, one who devastates.

अभिमृश् *abhi-mṛiś,* cl. 6. P. *-mṛiśati, -marshṭum* or *-mrashṭum,* to touch, stroke, come in contact with.
Abhi-marśa, as, m. or *abhi-marśana, am,* n. (less correctly) *abhi-marsha, as,* m. or *abhi-marshaṇa, am,* n. touching, contact; (*as, ā, am*), rubbing, destroying.
Abhi-marśaka or (less correctly) *abhi-marshaka, as, ikā, am,* touching, coming in contact with.
Abhi-mṛishṭa, as, ā, am, touched, rubbed, brought close to, grazing.

अभिमेथिका *abhi-methikā,* f. (rt. *meth*), Ved. insulting or injurious speech; obscene expression; imprecation.

अभिम्लात *abhi-mlāta* or *abhi-mlāna, as, ā, am* (rt. *mlai*), Ved. altogether withered, faded; decayed.

अभियज्ञगाथा *abhi-yajña-gāthā,* f. a sacrificial verse.

अभिया 1. *abhi-yā,* cl. 2. P. *-yāti, -tum,* to go up to, approach, encounter, attack, assail.
2. *abhi-yā, ās, ās,* m. f. going up to, approaching, assailing.
Abhi-yāt, ān, ātī or *āntī, āt,* assailing, an assailant.
Abhi-yāta, as, ā, am, approached, attacked.
Abhi-yāti, is, m. or *abhi-yātin, ī,* m. or *abhi-yātṛi, tā,* m. an assailant, foe, enemy.
Abhi-yāna, am, n. coming near, approaching, attacking.
Abhi-yāyin, ī, inī, i, coming near, approaching, attacking.

अभियाच् *abhi-yāć,* cl. 1. A. or ep. P. *-yāćate, -ti, -ćitum,* to ask for, solicit, request.
Abhi-yāćana, am, n. or *abhi-yāćñā,* f. asking for, entreaty, request.
Abhi-yāćita, as, ā, am, asked for, requested.

अभियुज् 1. *abhi-yuj,* cl. 7. A. *-yuṅkte, -yoktum,* to apply to, exert effort, make one's self ready; to encounter, attack, assail; to accuse; to hurt: Pass. *-yujyate,* to be accused, &c.
Abhi-yukta, as, ā, am, applied, intent on, diligent, absorbed in meditation, versed in; appointed; said, spoken; attacked by an enemy, assaulted, assailed; blamed, rebuked; (in law) charged, prosecuted, a defendant.
Abhi-yugvan, ā, m., Ved. hurting, attacking; an enemy.
2. *abhi-yuj, k,* f. attacking; an enemy.
Abhi-yujyamāna, as, ā, am, being prosecuted (as a defendant).
Abhi-yoktavya or *abhi-yojya, as, ā, am,* to be reproved or rebuked; to be prosecuted, indictable; assailable.
Abhi-yoktṛi, tā, trī, tṛi, assailing, attacking; (*tā*), m. an enemy; a plaintiff, a claimant, a pretender, an accuser; a stronger party.
Abhi-yoga, as, m. application; energetic effort, exertion, perseverance, learning; attack, assault, challenging to fight, war, battle; (in law) a plaint, a charge, an accusation. — *Abhiyoga-pattra, am,* n. a petition or writing of complaint.
Abhi-yogin, ī, inī, i, intent upon, absorbed (in meditation); attacking; (*ī*), m. a plaintiff, a prosecutor.
Abhi-yogya, as, ā, am, assailable.
Abhi-yojana, am, n., Ved. harnessing (one horse) on to another.

अभियुध् *abhi-yudh,* cl. 4. A. P. *-yudhyate, -ti, -yoddhum,* to fight against, to acquire by fighting, to conquer for (another).

अभिरक्ष् *abhi-raksh,* cl. 1. P. or ep. A. *-rakshati, -te, -shitum,* to succour, to protect, to preserve; to govern or command.
Abhi-rakshā, f. universal protection, wide benevolence.
Abhi-rakshita, as, ā, am, protected, preserved, guarded; governed.
Abhi-rakshitṛi, tā, trī, tṛi, preserving, protecting, guarding.
Abhi-rakshya, as, ā, am, to be protected or governed.

अभिरञ्ज् *abhi-rañj,* cl. 4. A. or Pass. *-rajyate, -raṅktum,* to be coloured, to be flushed with pleasure: Caus. P. *-rañjayati, -yitum,* to colour.
Abhi-rañjita, as, ā, am, tinted, flushed, kindly affected.

अभिरम् *abhi-ram,* cl. 1. A. *-ramate, -rantum,* to delight in, to be delighted.
Abhi-rata, as, ā, am, pleased or contented with, satisfied; engaged in; attentive to; performing, practising.
Abhi-rati, is, f. pleasure, delighting in; occupation, practice.
Abhi-ramaṇa, am, n. delighting in, delighting.
Abhi-ramaṇīya, as, ā, am, to be delighted in, delightful.
Abhi-rāma, as, ā, am, pleasing, delightful, agreeable, beautiful; an epithet of Śiva; (*am*), ind., see s.v. next col. — *Abhirāma-tā,* f. or *abhirāma-tva, am,* n. loveliness, beauty, splendor.

अभिरम्भित *abhi-rambhita, as, ā, am,* obtained (?).

अभिराज् 1. *abhi-rāj,* cl. 1. A. *-rājate, -jitum,* to shine, be brilliant.
2. *abhi-rāj, ṭ, ṭ, ṭ,* reigning everywhere.
Abhi-rāja, as, m., N. of a Burmese king.
Abhi-rāshṭra, as, ā, am, Ved. one who has gained dominion.

अभिराध् *abhi-rādh,* Pass. *-rādhyate,* to be rendered propitious.

अभिरामम् *abhi-rāmam,* ind. referring to Rāma (see also under *abhi-ram* last col.).

अभिरुच् *abhi-ruć,* Caus. P. *-roćayati, -yitum,* to long for, desire, be inclined to, have a taste for, to like.
Abhi-rući, is, f. desire, delight, taste, relish, pleasure; desire of fame, ambition; splendor.
Abhi-rućita, as, ā, am, pleased, delighted, delighting in.
Abhi-rućira, as, ā, am, very pleasant, desirable or pretty.

अभिरुत *abhi-ruta, as, ā, am* (rt. *ru*), sounded; cooed, vocal (as the voices of birds, &c.).

अभिरुह् *abhi-ruh,* cl. 1. P. *-rohati, -roḍhum,* to ascend, mount.
Abhi-ruhya, ind. having ascended.

अभिरूप *abhi-rūpa, as, ā, am,* corresponding with; conformable to, congruous; in accordance with; pleasing, handsome, desirable, well formed, beautiful; wise, learned; (*as*), m. the moon; Śiva; Vishṇu; Kāmadeva. — *Abhirūpa-pati, is,* m. having an agreeable master (a rite) to secure such a master in the next world.
Abhi-rūpaka, as, ā, am, corresponding; pleasing, handsome; learned.

अभिरोरुद *abhi-roruda, as, ā, am* (Intens. of rt. *rud*), Ved. causing tears (of earnest desire).

अभिलक्षित *abhi-lakshita, as, ā, am,* marked with signs, bearing marks.
Abhi-lakshya, as, ā, am, to be marked or noted; (*am*), ind. towards a mark or aim.

अभिलङ्घ् *abhi-laṅgh,* cl. 10. P. *-laṅghayati, -yitum,* to jump across or over.
Abhi-laṅghana, am, n. jumping across or over.

अभिलभ् *abhi-labh,* Desid. A. or poet. P. *-lipsate, -ti,* to desire to obtain, covet.
Abhi-lambhana, am, n. obtaining transition (?).
Abhi-lipsā, f. desire of obtaining.

अभिलष् *abhi-lash,* cl. 1. 4. P. *-lashati, -lashyati, -shitum,* to desire or wish for, covet, crave.
Abhi-lashaṇa, am, n. craving after, desiring.
Abhi-lashaṇīya, as, ā, am, desirable, to be coveted.
Abhi-lashita, as, ā, am, desired, wished; (*am*), n. desire, wish, will, pleasure.
Abhi-lāsha or (less correctly) *abhi-lāsa, as,* m. desire, wish, covetousness, affection, love.
Abhi-lāshaka, as, ikā, am, or *abhi-lāshin, ī, inī, i,* or *abhi-lāshuka, as, ā, am,* or (less correctly) *abhi-lāsin, ī, inī, i,* wishing, desiring, desirous, covetous, greedy.

अभिलाप *abhi-lāpa, as,* m. (rt. *lap*), expression, word, speech; declaration of the object of a vow or religious obligation.

अभिलाव *abhi-lāva, as,* m. (rt. *lū*), cutting, reaping, mowing.

अभिलिखित *abhi-likhita, as, ā, am,* inscribed, inserted in writing.
Abhi-lekhana, am, n. writing upon, inscribing.

अभिलीन *abhi-līna, as, ā, am* (rt. *lī*), adhering to, shrouding; embraced; embracing.

अभिलुप्त *abhi-lupta, as, ā, am,* disturbed, injured.

अभिलुलित *abhi-lulita, as, ā, am,* playful, unsteady; agitated, disturbed, injured.

अभिलूता *abhi-lūtā,* f. an insect, a kind of spider.

अभिवच् *abhi-vać,* cl. 2. P. *-vakti, -ktum,* to speak to, address; to tell.

अभिवञ्चित *abhi-vañćita, as, ā, am* (rt. *vañć*), cheated, deceived.

अभिवत् *abhi-vat, ān, atī, at,* containing the word *abhi.*

अभिवद् *abhi-vad,* cl. 1. P. A. *-vadati, -te, -ditum,* to address or salute with reverence: Caus. *-vādayati, -te, -yitum,* to address or salute reverently; to salute through another person; to play on an instrument.

Abhi-vadana, am, n. addressing, salutation.

Abhi-vāda, as, m. reverential salutation; (for *ati-vāda*), opprobrious or unfriendly speech, abuse.

Abhi-vādaka, as, ikā, am, a saluter, saluting, offering salutation; civil, polite.

Abhi-vādana, am, n. respectful salutation, including sometimes the name or title of the person so addressed and followed by the mention of the person's own name; salutation of a superior or elder by a junior or inferior, and especially of a teacher by his disciple; (in general it is merely lifting the joined hands to the forehead and saying *aham abhivādaye,* I salute). — *Abhivādana-śīla, as, ā, am,* one who habitually salutes, respectful.

Abhi-vādayitṛi, tā, trī, m. f. a respectful saluter.

Abhi-vādita, as, ā, am, saluted respectfully.

Abhi-vādin, ī, inī, i, telling, enunciating, describing.

Abhi-vādya or *abhi-vādanīya, as, ā, am,* to be respectfully saluted.

अभिवन्द् *abhi-vand,* cl. 1. A. *-vandate, -ditum,* to salute respectfully.

Abhi-vandana, am, n. saluting respectfully.

अभिवप् *abhi-vap,* cl. 1. P., Ved. *-vapati, -ptum,* to join, come together.

अभिवयस् *abhi-vayas, ās, ās, as,* Ved. very youthful, fresh; possessed of food.

अभिवर्त *abhi-varta,* &c. See *abhi-vṛit.*

अभिवर्षण *abhi-varshaṇa,* &c. See *abhi-vṛish.*

अभिवस् *abhi-vas,* Caus. P. *-vāsayati, -yi-tum,* to clothe, cover.

Abhi-vāsa, as, m. or *abhi-vāsana, am,* n. covering.

Abhi-vāsas, ind. over the cloth or covering.

अभिवह *abhi-vaha, as, ā, am,* conveying near or towards, driving near.

Abhi-vahana, am, n. conveying towards or near.

Abhi-vāhya, as, ā, am, to be carried near; (*am*), n. conveyance, transmission; presentation, offering.

अभिवा *abhi-vā,* cl. 2. P. *-vāti, -tum,* to blow upon or towards.

Abhi-vātam, ind. towards the wind, windwards.

अभिवाञ्छ् *abhi-vāñćh,* cl. 1. P. *-vāñćhati, -ćhitum,* to long for, desire.

अभिवान्या *abhi-vānyā* or *abhivānya-vatsā,* f. (fr. *abhivā,* obtained?, and *anya*), Ved. a cow who suckles an adopted calf.

अभिविख्या *abhi-vi-khyā,* cl. 2. P. *-khyāti, -tum,* Ved. to look at, view. In later Sanskṛit, to tell, to call.

Abhi-vikhyāta, as, ā, am, universally known, renowned, known as, called.

अभिविचक्ष् *abhi-vi-ćaksh,* cl. 2. A. *-ćashṭe,* Ved. to look towards. In later Sanskrit the idea of speaking is usually inherent in *ćaksh.*

अभिविचर् *abhi-vi-ćar,* cl. 1. A. *-ćarate, -ritum,* Ved. *-tave, -tavai, -rase, -radhyai,* to approach; cl. 10. P. *-ćārayati, -yitum,* to discuss.

अभिविजंह् *abhi-vi-jaṇh* Ved., Intens. 3rd sing. *-jaṅgahe,* to twitch convulsively.

अभिविज्ञा *abhi-vi-jñā,* cl. 9. P. *-jānāti, -jñā-tum,* to be aware, to know, perceive.

Abhi-vijñapta, as, ā, am, notified, made known.

अभिविज्वल् *abhi-vi-jval,* cl. 1. P. *-jvalati, -litum,* to flame or blaze against or opposite to.

अभिवितन् *abhi-vi-tan,* cl. 8. P. A., Ved. *-tanoti, -nute, -nitum,* to stretch (the string) over or across (the bow); to stretch over, cover.

अभिविद् *abhi-vid,* cl. 6. P. A. *-vindati, -te, -veditum,* to find, obtain; to seek.

अभिविदृश् *abhi-vi-driś,* cl. 1. P., Ved. *-paśyati, -drashṭum,* to look at, behold.

अभिविधि *abhi-vidhi, is,* m. complete coincidence, complete comprehension or inclusion.

अभिविनद् *abhi-vi-nad,* cl. 1. P. *-nadati, -ditum,* to raise a loud noise.

अभिविनी *abhi-vi-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to inform, instruct.

Abhi-vinīta, as, ā, am, well-behaved; well-disciplined; pious, pure, devout.

अभिविनुद् *abhi-vi-nud,* Caus. P. *-nodayati, -yitum,* to gladden, cause to rejoice.

अभिविभा *abhi-vi-bhā,* cl. 2. P., Ved. *-bhāti, -tum,* to illuminate.

अभिविमान *abhi-vimāna, as, ā, am,* of unlimited dimensions.

अभिविया *abhi-vi-yā,* cl. 2. P., Ved. *-yāti, -tum,* to approach, visit.

अभिविराज् *abhi-vi-rāj,* cl. 1. A. *-rājate, -jitum,* to shine, be radiant.

अभिविशङ्किन् *abhi-viśankin, ī, inī, i,* afraid.

अभिविश्रुत *abhi-viśruta, as, ā, am,* widely celebrated.

अभिविश्वस् *abhi-vi-śvas,* Caus. P. *-śvāsayati, -yitum,* to render confident or secure.

अभिवी *abhi-vī* (*-vi-i*), cl. 2. P. *-vyeti, -tum,* to come together towards, meet together in.

अभिवीक्ष् *abhi-vīksh* (*-vi-īksh*), cl. 1. A. *-vīkshate, -kshitum,* to look at, view, perceive; to aim at, to examine; to be affected towards.

Abhi-vīkshita, as, ā, am, seen, perceived.

Abhi-vīkshya, ind. having seen or observed.

अभिवीर *abhi-vīra, as,* m., Ved. surrounded by men or heroes.

अभिवृत् *abhi-vṛit,* cl. 1. A. *-vartate, -titum,* to go towards, to face, to approach, come up, attack, to turn up, arise.

Abhi-vartin, ī, inī, i, going towards, approaching, attacking.

Abhi-vṛitta, as, ā, am, gone towards; turning towards.

अभिवृत *abhi-vṛita, as, ā, am* (rt. *vṛi*), chosen, selected.

अभिवृध् *abhi-vṛidh,* cl. 1. A. *-vardhate, -dhitum,* to increase, prosper.

Abhi-vṛiddha, as, ā, am, increased, augmented.

Abhi-vṛiddhi, is, f. increase, addition, success.

अभिवृष् *abhi-vṛish,* cl. 1. P. *-varshati, -shitum,* to rain upon, water, bedew, cover with a shower (e. g. of blossoms); to shower down; to cause to rain.

Abhi-varshaṇa, am, n. watering, bedewing; raining upon.

Abhi-varshin, ī, iṇī, i, bedewing; raining upon.

Abhi-vṛishṭa, as, ā, am, bedewed; rained upon.

अभिवेग *abhi-vega, as,* m. (rt. *vij*), consideration, determination.

अभिव्यञ्ज् *abhi-vy-añj* (*-vi-añj*), cl. 7. P. *-anakti, -añjitum* or *-anktum,* to manifest, reveal.

Abhi-vyakta, as, ā, am, manifest, evident, distinct, plain; declared, revealed; (*am*), ind. manifestly, plainly.

Abhi-vyakti, is, f. manifestation, distinction; declaration, revelation.

Abhi-vyaṅgya, as, ā, am, to be manifested or made clear.

Abhi-vyajyamāna, as, ā, am, being manifested.

Abhi-vyañjaka, as, ikā, am, revealing, manifesting; indicative, showing.

Abhi-vyañjana, am, n. making manifest, act of revealing.

अभिव्यन् *abhi-vy-an* (*-vi-an*), cl. 2. P. *-aniti, -nitum,* to breathe through, to fill with breath.

अभिव्यादा *abhi-vy-ā-dā* (*-vi-ā-dā*), cl. 3. P. A. *-dadāti, -datte, -dātum,* to open one's mouth (for swallowing).

Abhi-vyādāna, am, n. suppressed sound; repetition of the same sound.

अभिव्याधिन् *abhi-vyādhin, ī, inī, i* (rt. *vyadh*), striking at, hurting much, injuring greatly.

अभिव्याप् *abhi-vy-āp* (*-vi-āp*), cl. 5. P. *-āpnoti, -āptum,* to extend to, to comprehend, include, pervade, surround.

Abhi-vyāpaka, as, ikā, am, or *abhi-vyāpin, ī, inī, i,* including, comprehending.

Abhi-vyāpta, as, ā, am, included, comprehended, co-extended, &c.

Abhi-vyāpti, is, f. co-extending, universal pervasion, inclusion, comprehension.

1. *abhi-vyāpya,* ind. up to a certain point inclusive.

2. *abhi-vyāpya, as, ā, am,* to be included; (*am*), n. validity of a rule (?).

अभिव्याहृ *abhi-vy-ā-hṛi* (*-vi-ā-hṛi*), Caus. P. *-hārayati, -yitum,* to utter, pronounce, tell, explain.

Abhi-vyāharaṇa, am, n. or *abhi-vyāhāra, as,* m. pronunciation, utterance; an articulate significant word or phrase.

Abhi-vyāhārin, ī, iṇī, i, pronouncing, telling.

Abhi-vyāhṛita, as, ā, am, pronounced, spoken, told.

अभिव्युक्ष् *abhi-vy-uksh* (*-vi-uksh*), cl. 1. P. *-ukshati, -shitum,* to sprinkle towards.

अभिव्लङ्ग *abhi-vlanga, as,* m. (rt. *vlang*), Ved. assault, shaking off.

अभिशंस् *abhi-śaṇs,* cl. 1. P. *-śaṇsati, -situm,* to accuse, blame, calumniate, abuse.

Abhi-śaṇsaka, as, ikā, am, or *abhi-śaṇsin, ī, inī, i,* accusing; insulting; abusive.

Abhi-śaṇsana, am, n. accusation; insult.

1. *abhi-śas, as,* f., Ved. accusation, imprecation, solicitation (?). For 2. see next col.

1. *abhi-śasta, as, ā, am,* falsely accused, calumniated; defamed, infamous; sinful, wicked. See next col.

Abhi-śastaka, as, ikā, am, falsely accused, cursed; caused by imprecation.

Abhi-śasti, is, f. imprecation; curse, damnation; effect of imprecation, misfortune, evil; one who curses or injures; calumny, defamation, scandal; asking, begging. — *Abhiśasti-ćātana, as,* m., Ved. keeping off imprecation. — *Abhiśasti-pā, ās,* or *abhiśasti-pāvan, ā,* m., Ved. defending from insults or imprecations.

अभिशक् *abhi-śak,* Desid. Caus. *-śikshayati, -yitum,* to teach.

अभिशङ्क् *abhi-śaṅk,* cl. 1. A. *-śaṅkate, -kitum,* to doubt, suspect, be suspicious.

Abhi-śaṅkā, f. doubt, alarm, suspicion.

Abhi-śaṅkita, as, ā, am, doubtful, frightened, alarmed.

अभिशप् *abhi-śap,* cl. 1. P. A. *-śapati, -te, -śaptum,* to execrate, curse.

Abhi-śapana, am, n. or *abhi-śāpa, as,* m. curse,

imprecation; charge, accusation; false accusation, calumny. — *Abhiśāpa-jvara, as*, m. fever caused by a curse.

Abhi-śapta, as, ā, am, cursed, accursed; falsely accused, calumniated; reviled.

Abhi-śāpana, am, n. pronouncing a curse or malediction.

अभिशब्दित *abhi-śabdita, as, ā, am*, declared, announced.

अभिशस् 2. *abhi-śas*, cl. 1. P. *-śasati, -situm*, to hurt, injure, attack. (See under *abhi-śaṇs*.)

3. *abhi-śas*, f., Ved. injuring (?). For 1. *abhi-śas*, see under *abhi-śaṇs*, p. 67, col. 3.

2. *abhi-śasta, as, ā, am*, injured, hurt, attacked.

Abhi-śastṛi, tā, trī, tṛi, an injurer, an enemy.

अभिशस्त, अभिशस्ति. See *abhi-śaṇs* and *abhi-śas*.

अभिशान्त्व् *abhi-śāntv*, cl. 10. P. *-śāntvayati, -yitum*, to pacify, appease, reconcile, comfort. See *abhi-sāntv*.

Abhi-śāntva, am, n. graciousness, complaisance.

अभिशीत *abhi-śīta* or *abhi-śyāta, as, ā, am* (rt. *śyai*), cold, chilly.

Abhi-śīna or *abhi-śyāna, as, ā, am*, coagulated, congealed.

अभिशोक 1. *abhi-śoka, as*, m. (rt. 1. *śuć*), Ved. intense grief.

1. *abhi-śoća, as, ā, am*, Ved. causing great grief.

Abhi-śoćana, am, n. great grief, pain; a tormenting spirit or demon.

1. *abhi-śoćayishṇu, us, us, u*, tormenting.

अभिशोक 2. *abhi-śoka, as*, m. (rt. 2. *śuć*), Ved. ardour.

2. *abhi-śoća, as, ā, am*, shining, glowing with heat.

2. *abhi-śoćayishṇu, us, us, u*, glowing with heat.

अभिशौरि *abhi-śauri*, ind. towards Śauri or Krishṇa.

अभिश्रवण *abhi-śravaṇa, am*, n. (rt. *śru*), repeating Vedic texts, sitting down to a Śrāddha.

Abhi-śrāva, as, m. hearing, becoming renowned.

अभिश्रि *abhi-śri*, cl. 1. P. *-śrayati, -yitum*, to resort to.

Abhi-śrī, īs, īs, m. f. (from *śrī* connected with *śri*), Ved. joining, connecting one's self with, mixing; combining, holding together, arranging, putting in order, united, approaching; having recourse to, worthy to be had recourse to; respected; shining; powerful.

अभिश्रिष् *abhi-śrish* or *abhi-ślish, ṭ* (rt. *ślish*), Ved. a ligature.

Abhi-śleshaṇa, am, n. a bandage, ligature.

अभिश्वस् *abhi-śvas, as*, m., Ved. one who breathes upon or towards.

Abhi-śvasa, as, m., Ved. breathing forth or on, eructation.

Abhi-śvāsa, as, m. breathing upon or towards, blowing into a flame.

अभिषञ्ज् *abhi-shañj* (*-sañj*), cl. 1. P. *-shajati, -shanktum*, to be in contact with; to revile, curse.

Abhi-shakta, as, ā, am, possessed by evil spirits, humiliated, defeated, reviled, cursed.

Abhi-shaṅga, as, m. or *abhi-shañjana, am*, n. complete contact, union; connection, copulation, association, company; embracing; possession by evil spirits; oath; curse or imprecation; false accusation, calumny; defeat, blow, shock, sudden affliction. — *Abhishaṅga-jvara, as*, m. a fever supposed to be caused by evil spirits.

अभिषव *abhi-shava*. See *abhi-shu*.

अभिषह् *abhi-shah* (*-sah*), cl. 1. A. *-shahate, -hitum* or *-shoḍhum*, to attack.

Abhi-shahya, ind. violently, by force, insolently.

अभिषाच् *abhi-shāć, k, k, k* (rt. *sać*), Ved. following; honouring, paying attention to, devoted; defeating.

अभिषिच् *abhi-shić* (*-sić*), cl. 6. P. A. *-shiñćati, -te, -shektum*, to sprinkle; to water, wet; to consecrate, anoint, appoint by consecration; A. to be consecrated or inaugurated: Desid. *-shishikshati*, to be desirous of watering, &c.: Caus. *-shećayati, -yitum*, to have (another) consecrated.

Abhi-shikta, as, ā, am, sprinkled; anointed, installed, inaugurated, enthroned.

Abhi-shishikshat, an, antī, at, desiring to inaugurate.

Abhi-sheka, as, m. sprinkling, anointing; inaugurating or consecrating by sprinkling water; inauguration of a king, royal unction; the water or liquid used at an inauguration; religious bathing; ablution; bathing of the divinity to whom worship is offered. — *Abhisheka-śālā*, f. the hall of coronation. — *Abhi-shekārdra-śiras* (°*ka-ār*°), *ās, ās, as*, wet on the head with the royal unction. — *Abhi-shekāha* (°*ka-ah*°), *as*, m. day of inauguration.

Abhi-shektṛi, tā, m. an anointer, one who inaugurates.

Abhi-shećana, am, n. sprinkling; initiation, inauguration.

Abhi-shećanīya or *abhi-shećya* or *abhi-shekya, as, ā, am*, worthy of inauguration; belonging to inauguration; (*-nīyas*), m., N. of a sacrificial ceremony performed at the inauguration of a king.

Abhi-shećita, as, ā, am, caused to be sprinkled, inaugurated.

अभिषु *abhi-shu* (*-su*), cl. 5. P. *-shuṇoti, -shotum*, to express the Soma juice or any other juice; to moisten.

Abhi-shava, as, m. or *abhi-shavaṇa, am*, n. pressing out the juice of the Soma plant; distillation; religious bathing, ablution preparatory to religious rites; drinking Soma juice, sacrifice; ferment, yeast, any substance producing vinous fermentation; (*am*), n. sour gruel.

Abhi-shavaṇī, f. an apparatus for pressing the Soma.

Abhi-shavaṇīya, as, ā, am, to be expressed as Soma juice.

Abhi-shāvaka, as, or *abhi-shotṛi, tā*, m. the priest or any one who expresses the Soma juice.

Abhi-shāvakīya, nom. P. *-yati, -yitum*, to long for such a priest.

Abhi-shuta, as, ā, am, expressed as Soma juice; (*am*), n. sour gruel.

अभिषुक *abhi-shuka, as*, m., N. of a plant.

अभिषेण *abhi-sheṇa, as*, m., Ved. approaching as an enemy with an army; directing arrows against.

Abhi-sheṇana, am, n. march to attack or repel an enemy.

Abhi-sheṇaya, nom. P. *-sheṇayati, -yitum*, to approach with an army, to march with an army against the enemy. — *Abhi-shisheṇayishu, us, us, u*, desirous of approaching with an army.

अभिषो *abhi-sho* (*-so*), cl. 4. P. *-shyati, -shātum*, to put an end to, to destroy.

Abhi-shyat, an, antī, at, destroying, killing.

अभिष्टन *abhi-shṭana, as*, m. (rt. *stan*), Ved. roaring, bawling, a shout.

अभिष्टि *abhi-shṭi, is*, m. (fr. 1. *abhy-as*; according to other authorities fr. *abhīsh* or fr. *abhi-shṭhā*, q. v.), Ved. an assistant, a protector; one who is to be praised or worshipped (as a protector); one who approaches in order to assist, one who approaches to attack; one who assails an enemy, one who overpowers an enemy, one who approaches in order to obtain; desiring, desire; (*is*), f. assistance, protection; favour, help, worshipping, praising; a sacrifice, a hymn; approaching in order to assist, approaching in general, access. — *Abhishṭi-kṛit, t, t, t*, Ved. assisting; granting desires. — *Abhishṭi-dyumna, as, ā, am*, Ved. giving happiness. — *Abhishṭi-pā, ās*, m., Ved. guarding from enemies, keeping off enemies. — *Abhishṭi-mat, ān, atī, at*, Ved. desirable, favourable. — *Abhishṭi-śavas, ās*, m., Ved. rendering assistance, able to overcome enemies.

अभिष्टु *abhi-shṭu* (*-stu*), cl. 2. P. *-shṭauti, -shṭotum*, to praise, extol.

Abhi-shṭava, as, m. praise, eulogy.

Abhi-shṭuta, as, ā, am, praised.

Abhi-shṭuvat, an, atī, at, praising.

अभिष्ठा *abhi-shṭhā* (*-sthā*), cl. 1. P. *-tishṭhati, -shṭhātum*, to trample upon, destroy.

अभिष्यत् *abhi-shyat*. See under *abi-sho*.

अभिष्यन्द *abhi-shyanda* or *abhi-syanda, as*, m. (rt. *syand*), oozing or flowing; weakness of or running at the eyes; great increase or enlargement.

Abhi-shyandin or *abhi-syandin, ī, inī, i*, oozing, trickling; laxative; causing defluxions or serous effusion. — *Abhishyandi-ramaṇa* or *abhisyandi-ramaṇa, am*, n. a suburb, a smaller city appended to a larger one.

अभिष्वङ्ग *abhi-shvaṅga, as*, m. (rt. *svañj*), intense attachment or affection.

अभिसंयोग *abhi-saṃyoga, as*, m. intimate union, close contact.

अभिसंरभ् *abhi-sam-rabh*, cl. 1. A., Ved. *-rabhate, -rabdhum*, to support one's self on.

अभिसंरुध् *abhi-sam-rudh*, cl. 7. P. *-ruṇaddhi, -roddhum*, to ward off.

अभिसंवृत *abhi-saṃvṛita, as, ā, am* (rt. *vṛi*), covered, clad, clothed.

अभिसंशीन *abhi-saṃśīna* or *abhi-saṃśyāna, as, ā, am* (rt. *śyai*), coagulated, congealed.

अभिसंश्रय *abhi-saṃśraya, as*, m. (rt. *śri*), refuge.

अभिसंसार *abhi-saṃsāra, as*, m. (rt. *sṛi*), approaching together or in multitudes; (*am*), ind. having approached together.

अभिसंस्कृ *abhi-sans-kṛi* (*-sam-kṛi*), cl. 8. P. *-karoti, -kartum*, to shape, form; to make, render; to consecrate.

Abhi-sanskāra, as, m. imagination; vain or profitless performance.

अभिसंस्तम्भ् *abhi-sam-stambh*, cl. 5. P. *-stabhnoti, -stambhitum*, to support, render firm.

अभिसंस्तव *abhi-saṃstava, as*, m. (rt. *stu*), praise, praising highly.

Abhi-saṃstuta, as, ā, am, highly praised.

अभिसंस्पृश् *abhi-sam-spṛiś*, cl. 6. P. *-spṛiśati, -sprashṭum, -sparshṭum*, to wash one's self.

अभिसंस्मृ *abhi-sam-smṛi*, cl. 1. P. *-smarati, -smartum*, to recollect.

अभिसंहन् *abhi-sam-han*, cl. 2. P. *-hanti, -tum*, to surround, enclose.

Abhi-saṃhata, as, ā, am, joined, united.

अभिसंहित. See under *abhi-sandhā*.

अभिसंक्रुध् *abhi-san-krudh* (*-sam-krudh*), cl. 4. P. *-krudhyati, -kroddhum*, to be angry with.

Abhi-sankruddha, as, ā, am, angry with (with gen.).

Abhi-sankrudhyat, an, antī, at, being angry with (with acc.).

अभिसंक्रुश् *abhi-san-kruś* (*-sam-kruś*), cl. 1. P. *-krośati, -kroshṭum*, to call out to.

अभिसङ्क्षिप् *abhi-san-kship* (*-sam-kship*), cl. 6. P. *-kshipati, -ksheptum*, to compress, to crowd together in a small space.
Abhi-sankshipta, as, ā, am, thrown together or at; casting, throwing, shooting, aiming or aimed at.
Abhi-sankshepa, as, m. compressing, comprehending.

अभिसङ्ख्या *abhi-san-khyā* (*-sam-khyā*), cl. 2. P. *-khyāti, -tum*, to enumerate; infer.
Abhi-sankhya, as, ā, am, inferable, clearly ascertainable.
Abhi-sankhyeya, as, ā, am, to be enumerated.

अभिसङ्गम् *abhi-san-gam* (*-sam-gam*), cl. 1. P. *-gaćchati, -gantum*, to approach together; to join in welcoming; to meet with.

अभिसङ्गुप्त *abhi-sangupta, as, ā, am*, guarded, protected.

अभिसङ्गॄ *abhi-san-gṛī* (*-sam-gṛī*), cl. 9. P. A. *-gṛiṇāti, -ṇīte, -garitum, -rītum*, to promise.

अभिसङ्ग्रह् *abhi-san-grah* (*-sam-grah*), cl. 9. P. A. *-gṛihṇāti, -ṇīte, -grahītum*, to grasp at once with all the fingers.

अभिसच् *abhi-sać*, cl. 1. A., Ved. *-saćate, -ćitum*, to follow; to revere, favour.

अभिसञ्चर् *abhi-sañ-ćar* (*-sam-ćar*), cl. 1. P. *-ćarati, -ritum*, Ved. *-ritave, -rase, -radhyai*, to go up to, to seek for, to move or wander about.
Abhi-sañćārin, ī, iṇī, i, moving in every direction, inconstant, changeable.

अभिसञ्चि *abhi-sañ-ći* (*-sam-ći*), cl. 5. P. A. *-ćinoti, -nute, -ćetum*, to arrange with reference to (anything).

अभिसञ्चिन्त् *abhi-sañ-ćint* (*-sam-ćint*), cl. 10. P. *-ćintayati, -yitum*, to remember.

अभिसञ्जात *abhi-sañjāta, as, ā, am* (rt. *jan*), produced, coming into existence.

अभिसञ्ज्ञा *abhi-sañ-jñā* (*-sam-jñā*), cl. 9. A. *-jānīte, -jñātum*, to allow, acquiesce in.

अभिसञ्ज्वर् *abhi-sañ-jvar* (*-sam-jvar*), cl. 1. P. *-jvarati, -ritum*, to envy, regard with spite.

अभिसत्वन् *abhi-satvan, ā*, m., Ved. surrounded by brave beings or heroes.

अभिसन्तन् *abhi-san-tan* (*-sam-tan*), cl. 8. P., Ved. *-tanoti, -nitum*, to spread or stretch across, to use for bridging over or stretching across.
Abhi-santata, as, ā, am, stretched across, spread over, covering.

अभिसन्तप् *abhi-san-tap* (*-sam-tap*), cl. 1. P. *-tapati, -ptum*, to press hard on all sides.
Abhi-santapta, as, ā, am, tormented.
Abhi-santāpa, as, m. war, battle.

अभिसन्तॄ *abhi-san-tṛī* (*-sam-tṛī*), cl. 1. P. *-tarati, -ritum, -rītum*, to cross over towards.

अभिसन्त्यज् *abhi-san-tyaj* (*-sam-tyaj*), cl. 1. P. *-tyajati, -tyaktum*, to abandon, give up, desist from.

अभिसन्त्रस्त *abhi-santrasta, as, ā, am* (rt. *tras*), terrified, much alarmed.

अभिसन्दष्ट *abhi-sandashṭa, as, ā, am* (rt. *daṇś*), compressed, tightened.

अभिसन्देह *abhi-sandeha, as*, m. (rt. *dih*), exchange; organ of generation. In the last sense also written *abhi-sandoha.*

अभिसन्धा 1. *abhi-san-dhā* (*-sam-dhā*), cl. 3. P. *-dadhāti, -dhātum*, to aim at; overcome; deceive; calumniate; declare; add; prefer.
Abhi-samhita, as, ā, am, agreed, contracted; attached to, interested, following any object eagerly.
Abhi-sandha or *abhi-sandhaka, as*, m. a deceiver, a calumniator.
2. *abhi-sandhā*, f. speech, declaration, promise.
Abhi-sandhāna, am, n. speech, deliberate declaration; attachment or interest in any object; special agreement; cheating, deceiving; making peace or alliance.
Abhi-sandhāya, ind. having aimed at, shooting at.
Abhi-sandhi, is, m. speaking or declaring deliberately, purpose, intention, object, meaning; special agreement; cheating, deceiving; making peace or alliance; joint, junction. — *Abhisandhi-kṛita, as, ā, am*, done intentionally or on purpose.

अभिसन्नम् *abhi-san-nam* (*-sam-nam*), cl. 1. P. *-namati, -nantum*, to inflect.

अभिसन्नह् *abhi-san-nah* (*-sam-nah*), cl. 4. P. A. *-nahyati, -te, -naddhum*, to bind or string together; to arm one's self against (?).
Abhi-sannaddha, as, ā, am, accoutred, armed.

अभिसन्नी *abhi-san-nī* (*-sam-nī*), cl. 1. P. A. *-nayati, -te, -netum*, to lead to or upon.

अभिसन्नु *abhi-san-nu* (*-sam-nu*), cl. 2. P., Ved. *-nauti, -navitum, -nuvitum*, to rejoice or cheer together at or towards.

अभिसमवाय *abhi-samavāya, as*, m. (rt. *i*), union, association.

अभिसमागम् *abhi-sam-ā-gam*, cl. 1. P. *-gaććhati, -gantum*, to approach together, come to.

अभिसमापद् *abhi-sam-ā-pad*, cl. 4. A. *-padyate, -pattum*, to approach, enter upon.

अभिसमि *abhi-sam-i*, cl. 2. P. *-eti, -tum*, to come together or meet at (a particular place); to invade.

अभिसमीक्ष् *abhi-sam-īksh*, cl. 1. A. *-īkshate, -shitum*, to see, look at, have in view; to comprehend, examine.

अभिसमीर् *abhi-sam-īr*, Caus. P. *-īrayati, -yitum*, to put in motion.

अभिसमूह् *abhi-sam-ūh*, cl. 1. P. A. *-ūhati, -te, -hitum*, to cover by bringing together.

अभिसमृ *abhi-sam-ṛi*, cl. 5. A., Ved. *-ṛiṇute, -artum, -ritum, -rītum*, to reach, seize.

अभिसमे *abhi-sam-e* (*-ā-i*), cl. 2. P. *-aiti, -tum*, to join in coming near or approaching, to go in quest of.

अभिसम्पच् *abhi-sam-pać*, Pass. *-paćyate*, to become ripe at a certain time (with acc.).

अभिसम्पत् *abhi-sam-pat*, cl. 1. P. *-patati, -titum*, to fly to, hasten to, jump upon; to fly along.
Abhi-sampāta, as, m. concourse, war, battle.

अभिसम्पद् 1. *abhi-sam-pad*, cl. 4. A. *-padyate, -pattum*, to become anything, become similar to, be changed to; to come to, arrive at; to obtain: Caus. *-pādayati, -yitum*, to make equal, change into.
Abhi-sampatti, is, f. becoming or being effected completely; transition.
2. *abhi-sampad, t*, f. becoming complete, complete number.
Abhi-sampanna, as, ā, am, complete, completely effected.

अभिसम्पराय *abhi-samparāya, as*, m. (rt. *i* with *parā* and *sam*), futurity.

अभिसम्पूज् *abhi-sam-pūj*, cl. 10. P. *-pūjayati, -yitum*, to honour, revere greatly.

अभिसम्प्रपद् *abhi-sam-pra-pad*, cl. 4. A. *-padyate, -pattum*, to come towards, share in.

अभिसम्प्राप् *abhi-sam-prāp* (*-pra-āp*), cl. 5. P. *-āpnoti, -āptum*, to reach, come to, arrive at, get, obtain.

अभिसम्प्रेक्ष् *abhi-sam-preksh* (*-pra-īksh*), cl. 1. A. *-prekshate, -shitum*, to look at, perceive.

अभिसम्बन्ध् *abhi-sam-bandh*, Pass. *-badhyate*, to be connected with, to relate or refer to.
Abhi-sambaddha, as, ā, am, connected with, referring to.
Abhi-sambandha, as, m. connection; contact, conjunction, relation; sexual connection.

अभिसम्बाध *abhi-sambādha, as, ā, am*, very confined or contracted.

अभिसम्भू *abhi-sam-bhū*, cl. 1. P., Ved. *-bhavati, -vitum*, to be near to, to enjoy.

अभिसम्मुख *abhi-sammukha, as, ā* or *ī, am*, fronting, facing; looking respectfully towards.

अभिसर *abhi-sara, abhi-sarga*, &c. See *abhi-sṛi, abhi-sṛij.*

अभिसर्पण *abhi-sarpaṇa, am*, n. (rt. *sṛip*), coming near.

अभिसान्त्व् *abhi-sāntv* or better *abhi-śāntv*, cl. 10. P. *-sāntvayati, -yitum*, to conciliate, pacify, comfort.
Abhi-sāntva or *abhi-śāntva, as*, m. consolation, conciliation.

अभिसायम् *abhi-sāyam*, ind. about evening, at sunset.

अभिसावक *abhi-sāvaka*, &c. See *abhi-shu.*

अभिसुसूष् *abhi-susūsh, ūs, ūs, ūs*, or *abhi-soshyat, an, atī* or *antī, at*, desirous of expressing Soma juice. See *abhi-shu.*

अभिसूच् *abhi-sūć*, cl. 10. P. *-sūćayati, -yitum*, to point out, show.
Abhi-sūćita, as, ā, am, pointed out.

अभिसूद् *abhi-sūd*, cl. 10. P. *-sūdayati, -yitum*, to kill outright, destroy utterly.

अभिसृ *abhi-sṛi*, cl. 1. P. *-sarati, -sartum*, to approach, go towards, advance in order to meet, to attack: Caus. P. *-sārayati, -yitum*, to visit, approach.
Abhi-sara, as, m. a companion, a follower; N. of a people.
Abhi-saraṇa, am, n. approaching, meeting, rendezvous, going to meet.
Abhi-sarat, an, antī, at, going to meet, attacking.
Abhi-sartṛi, tā, trī, tṛi, attacking, assailant.
Abhi-sāra, as, m. attack, assault; meeting, rendezvous; companion, follower; war, battle; a purificatory rite; going to meet a lover, an assignation, appointment; (*ās*), m. pl., N. of a people; (*ī*), f., N. of a town.
Abhi-sārikā, f. a woman who goes to meet her lover or keeps an assignation.
Abhi-sārin, ī, iṇī, i, going to meet, visiting, attacking; (*iṇī*), f. a woman who keeps an assignation or goes to meet her lover; N. of a species of the Trishṭubh metre, in which two Pādas contain twelve instead of eleven syllables, and which therefore is said to *approach* another metre called Jagatī.
Abhi-sāryamāṇa, as, ā, am, being approached.
Abhi-sṛitya, ind. having gone near.

अभिसृज् *abhi-sṛij*, cl. 6. P. *-sṛijati, -srashṭum*, to pour forth, to give.
Abhi-sarga, as, m. creation.
Abhi-sarjana, am, n. gift, donation; killing (?).
Abhi-sṛishṭa, as, ā, am, given.

अभिसेवन *abhi-sevana, am*, n. practising, cultivating.

अभिस्कन्द *abhi-skanda, as*, m., Ved. assault; an assailant; (*am*), ind. by assailing.

अभिस्थिरम् *abhi-sthiram*, ind. very firmly.

अभिस्नेह *abhi-sneha, as*, m. attachment, affection, desire.

अभिस्फुरित *abhi-sphurita, as, ā, am,* expanded to the full (as a blossom).

अभिस्मि *abhi-smi,* cl. 1. Ā., poet. P. *-smayate, -ti, -smetum,* to smile upon.

अभिस्यन्द *abhi-syanda,* &c. See *abhi-shyanda,* &c.

अभिस्वयमातृणम् *abhi-svayamātṛiṇṇam,* ind., Ved. on the brick (used in sacrifices and called) *svayam-ātṛiṇṇā* (perforated in itself, i. e. full of holes).

अभिस्वृ *abhi-svṛi,* cl. 1. P., Ved. *-svarati, -svartum, -ritum,* to approve, praise, invoke.
Abhi-svar, ar, f., Ved. invocation; calling into (one's) presence; a hymn or song of praise.
Abhi-svartṛi, tā, m., Ved. invoking, praising, an invoker.

अभिहन् *abhi-han,* cl. 2. P. *-hanti, -tum,* to thump at, strike, kill; to beat off, drive off.
Abhi-hata, as, ā, am, struck; beaten; smitten; killed; humbled, subdued, broken down; obstructed; multiplied.
Abhi-hati, is, f. striking; (in arithm.) multiplication.
Abhi-hanyamāna, as, ā, am, being smitten, killed, &c.
Abhi-ghāta. See s. v.

अभिहव 1. *abhi-hava, as,* m. (rt. *hve*), invocation; (for 2. see under *abhi-hu* below.)
Abhi-hūti, is, f. invocation, worshipping.

अभिहस्य *abhi-hasya, as, ā, am* (rt. *has*), Ved. ridiculous, laughable.
Abhi-hāsa, as, m. jest, joke, mirth.

अभिहित *abhi-hita, as, ā, am* (fr. *abhi-dhā,* q. v.), held forth, said, declared, spoken; determined; spoken to, addressed, accosted; whispered, prompted to say; placed upon; (*as*), m., N. of a chief; (*am*), n. a name, expression, word. — *Abhihita-tva, am,* n. the state of being said or spoken; a holding forth, declaration; authority, test.
Abhi-hiti, is, f. telling, manifesting, title. See *abhi-dhāna.*

अभिहु *abhi-hu,* cl. 3. P. *-juhoti, -hotum,* Ved. *-hotavai,* to make an oblation, sacrifice.
2. *abhi-hava, as,* m. oblation, sacrifice. See above.
Abhi-homa, as, m. making the oblation of clarified butter.

अभिहृ *abhi-hṛi,* cl. 1. P. *-harati, -hartum,* to snatch away, carry off; to bring; Caus. P. *-hārayati, -yitum,* to make a sudden attack.
Abhi-hara, as, ā, am, carrying off, removing.
Abhi-haraṇa, am, n. bringing near, conveying, robbing.
Abhi-haraṇīya or *abhi-hartavya* or *abhi-hārya, as, ā, am,* to be brought near.
Abhi-hartṛi, tā, trī, tṛi, one who snatches away, seizes, takes by violence; a ravisher.
Abhi-hāra, as, m. robbing, seizing anything in the owner's presence; a brisk attack; effort; arming, taking up arms; mingling together.

अभिहुत् *abhi-hrut, t, t, t* (rt. *hṛi*), Ved. bending, causing crookedness, acting injuriously; (*t*), f. fall, defeat, damage.
Abhi-hruti, is, f. causing to fall; defeat, damage, offence; offensive, injurious.
Abhi-hvara or *abhi-hvāra, as, ā, am,* falling off; crookedness, sin.

अभी 1. *a-bhī, īs, īs, i,* without fear, fearless.

अभी 2. *abhī* (*abhi-i*), cl. 2. P. *abhy-eti, -tum,* to come near, approach; to go up to or towards (with acc.); to go along, go after; to go into, enter; to join; to go over to; to reach; to come to, to fall to one's share (with acc.); to get; to fall into: Ved. Intens. or Pass. *-īyate,* to ask, request; *vakāśam* or *samīpam abhī,* to go near.
1. *abhīti, is,* f., Ved. approach, assault. See next col.
Abhītvan, vā, varī, m. f., Ved. approaching, attacking: also written *abhītvara, as, ī, am.*
Abhy-aya. See s. v., p. 71, col. 2.

अभीक 1. *abhīka, as, ā, am* (= *abhika,* q. v., fr. *abhi*), longing after; lustful, libidinous; anxious, desirous; (*as*), m. a lover, a husband, a master.

अभीक 2. *abhīka, am,* n. (fr. *abhi-aċ;* cf. *anūka, apāka, pratīka*), Ved. meeting together, closeness, nearness; collision, combat, opposition; *abhīke,* ind. in the neighbourhood, at the same place or time, at the right time, just in time; in a moment, instantaneously; (with abl.) from, out of; on account of, with regard to; from (in connection with verbs expressing defending from, &c.).

अभीक 3. *a-bhīka, as, ā, am* (fr. *bhī*), fearless; (*as*), m. a poet; a master.

अभीक्ष् *abhīksh* (*abhi-īksh*), cl. 1. Ā. *-ikshate, -shitum,* to look towards.

अभीक्ष्ण *abhīkshṇa, as, ā, am* (contraction of *abhi-kshaṇa*), repeated, frequent; constant, perpetual; (*am*), ind. repeatedly, again and again; perpetually, constantly; very, exceedingly; quickly. — *Abhīkshṇa-śas,* ind. repeatedly.

अभीघात *abhī-ghāta.* See *abhi-ghāta.*

अभीज्य *abhījya, as, ā, am* (rt. *yaj*), to be sacrificed to, one to whom sacrifice is offered; (*as*), m. a god.

अभीत *a-bhīta, as, ā, am,* not terrified, fearless. — *Abhīta-vat,* ind. as one not afraid, fearlessly.
2. *a-bhīti, is,* f. fearlessness. See last line first col.

अभीन्ध् *abhīndh* (*abhi-indh*), cl. 7. Ā. *-inddhe, -indhitum,* to surround with flames, to inflame.
Abhīddha, as, ā, am, inflamed, shining.

अभीपत् *abhīpat,* m. (fr. *abhi* and *ap;* cf. *anūpa*), Ved. a pond or any spot in which water collects; favour (?).

अभीपतस् *abhīpatas,* ind. (fr. rt. *āp* with *abhi*), Ved. according to the event, at the right time (?).

अभीप्सित *abhīpsita, as, ā, am* (*īps,* Desid. of rt. *āp;* see *abhy-āp*), desired, wished.
Abhīpsin, ī, inī, i, or *abhīpsu, us, us, u,* desirous of obtaining, wishing.

अभीम *a-bhīma, as, ā, am,* unterrific, causing no fear; (*as*), m., N. of Vishṇu.

अभीमान *abhī-māna, as,* m. (rt. *man*), pride, &c. See *abhi-māna* under *abhi-man.*

अभीमोद *abhī-moda, as,* m. (rt. *mud*), joy. — *Abhīmoda-mud* (only used in pl.), Ved. intense joy and pleasure; or *abhī-modamud,* excessively joyful (fr. irreg. intens. of rt. *mud*).

अभीर *abhīra, as,* m. a cowherd; N. of a people; (*ī*), f. the language of this people; (*am*), n., N. of a metre, containing four Pādas with eleven Mātrās in each Pāda.

अभीरणी *abhīraṇī,* f. (rt. *īr?*), a kind of serpent.

अभीराजी *abhīrājī,* f. a kind of poisonous insect.

अभीरु *a-bhīru, us, us* or *ūs, u,* unterrific; fearless, undaunted; (*us*), m., N. of Bhairava or Śiva; (*us* or *ūs*), f., N. of a plant, Asparagus Racemosus. — *Abhīru-pattrī,* f. a plant, the leaves of which are like those of the plant Abhīru (see above); the plant Abhīru.
A-bhīruṇa, as, ā, am, unterrific, fearless, innocent.
A-bhīlu, us, us, u (for *a-bhīru*), or *abhīluka, as, ā, am,* fearless.

अभीरुच् *abhī-ruċ.* See *abhi-ruċi.*

अभीलापलप् *abhīlāpa-lap* (only used in pl.), Ved. discourse and talk; or *abhī-lāpalap,* talking excessively, whimpering (fr. irreg. intens. of rt. *lap,* cf. *abhī-modamud* last col.).

अभीवर्ग *abhī-varga, as,* m. (rt. *vṛij*), circuit, compass.

अभीवर्त *abhī-varta, as,* m. (fr. *abhi-vṛit,* q. v.), Ved. existing everywhere, going towards, approaching, attacking successfully; successful assault, victory; a hymn recited in attacking the enemy.
Abhī-vṛit, t, t, t, Ved. abiding everywhere.

अभीवृत *abhī-vṛita, as, ā, am* (rt. *vṛi*), covered, surrounded.

अभीशाप *abhī-śāpa, as,* m. (rt. *śap*), curse, imprecation. See *abhi-śapana.*

अभीशु *abhīśu* or less correctly *abhīshu, us,* m. (rt. *iś* or 1. *aś* with *abhi?*), Ved. rein, bridle; arm, finger; ray of light. — 1. *abhīshu-mat, ān, atī, at,* splendid, brilliant.

अभीष् *abhīsh* (*abhi-ish*), cl. 6. P. *abhīċċhati, abhy-eshitum, -shṭum,* to seek for, long for, endeavour to gain.
Abhīċċhat, an, atī or *antī, at,* wishing, desiring.
Abhīshu, us, m. attachment, love, lust, passion [cf. *abhīśu* above]. — 2. *abhīshu-mat, ān, atī, at,* attached, enamoured.
Abhīshṭa, as, ā, am, wished, desired; acceptable, dear, favourite, darling; optional; (*ā*), f. a mistress; betel. — *Abhīshṭa-tā,* f. state of being desired. — *Abhīshṭa-devatā,* f. beloved goddess, favourite deity. — *Abhīshṭa-lābha, as,* m. or *abhīshṭa-siddhi, is,* f. the gaining a desired object.

अभीषङ्ग *abhī-shanga, as,* m. curse, imprecation. See *abhi-shañj.*

अभीषया *a-bhīshayā,* ind. (inst. case of *abhīshā*), fearlessly.

अभीषाह् *abhī-shāh, ṭ, ṭ, ṭ,* Ved. overpowering; (*ṭ*), f. immense power.

अभुक्त *a-bhukta, as, ā, am* (rt. *bhuj*), uneaten; unenjoyed, unused, unexpended; one who has not eaten, enjoyed or expended. — *Abhukta-vat, ān, atī, at,* one who has not eaten.
A-bhuj, k, k, k, Ved. one who has not experienced or enjoyed, one who does not keep (a promise).
A-bhuñjat, an, atī, at, not eating; Ved. not allowing to enjoy; not protecting.

अभुग्न *a-bhugna, as, ā, am,* not bent, straight; well, free from disease.

अभुज *a-bhuja, as, ā, am,* armless, maimed.

अभुजिष्य *a-bhujishya, as, ā,* m. f. not a slave, not a servant.

अभू *a-bhū, ūs,* m. unborn; an epithet of Vishṇu.
A-bhūta, as, ā, am, non-existent, whatever is not or has not been. — *Abhūta-tadbhāva, as,* m. the coming into being of that which has not existed before. — *A-bhūta-pūrva, as, ā, am,* unprecedented. — *A-bhūta-prādurbhāva, as,* m. the becoming manifest of what has not been before. — *Abhūta-rajas, asas,* m. pl., N. of some deities supposed to have existed in the fifth Manvantara. — *A-bhūta-śatru, us, us, u,* having no enemy.
A-bhūti, is, f. non-existence; want of power; poverty.

अभूमि *a-bhūmi, is,* f. non-earth, anything but earth; no proper object, unfit place or object. — *Abhūmi-ja, as, ā, am,* produced in unfit or unsuitable ground.

अभूयिष्ठ *a-bhūyishṭha, as, ā, am,* few, scanty.

अभूरि *a-bhūri, is, is, i,* few, some, several.

अभूष *a-bhūsha* or *a-bhūshita, as, ā, am*, unadorned.

अभृत *a-bhṛita* or *a-bhṛitrima, as, ā, am*, not receiving hire, not hired, not paid.

अभृश *a-bhṛiśa, as, ā, am*, not much, little, few.

अभेद *a-bheda, as*, m. absence of difference or distinction; identity; not breaking, compactness, closeness of array; *(as, ā, am)*, undivided, identical, alike.

A-bhedaka, as, ikā, am, not dividing, not distinguishing. abhedita - not distinguished ?

A-bhedya, as, ā, am, or *a-bhaidika, as, ī, am*, not to be divided or broken or pierced; indivisible; *(-yam)*, n. a diamond. — *Abhedya-tā*, f. indivisibility, impenetrability.

अभोक्तृ *a-bhoktṛi, tā, trī, tṛi*, or *a-bhogin, ī, inī, i*, not enjoying, not using, abstemious.

A-bhoktavya, as, ā, am, not to be enjoyed or used.

A-bhoga, as, m. non-enjoyment, not making use of.

A-bhogya, as, ā, am, not to be enjoyed.

A-bhoj, k, m., Ved. not affording enjoyment (to the gods, i.e. refusing to sacrifice). — *Abhog-ghan, ā*, m., Ved. killing the stingy (who will not sacrifice).

A-bhojana, am, n. not eating, fasting, abstinence.

A-bhojita, as, ā, am, not fed, not feasted.

A-bhojin, ī, inī, i, not eating, fasting.

A-bhojya, as, ā, am, not to be eaten, prohibited as food, impure. — *A-bhojyānna* (°*ya-an*°), *as, ā, am*, one whose food is not allowed to be eaten.

अभौतिक *a-bhautika, as, ī, am*, not elemental, not relating to or produced by the gross elements, mental.

अभ्यग्नि *abhy-agni, is*, m., N. of a son of Etaśa or Aitaśa; *(i)*, ind. towards the fire.

अभ्यग्र *abhy-agra, as, ā, am*, near; fresh, new; *(am)*, n. proximity.

अभ्यङ्क *abhy-aṅka, as, ā, am*, recently marked.

अभ्यज् *abhy-aj* (*abhi-aj*), cl. 1. P. *-ajati, -jitum*, to unite, join.

अभ्यञ्ज् *abhy-añj* (*abhi-añj*), cl. 7. P. *-anakti, -añjitum, -anktum*, to smear, anoint; to decorate.

Abhy-akta, as, ā, am, oiled, anointed.

Abhy-aṅga, as, m. rubbing with unctuous substances, smearing the body with oil, inunction; unguent, liniment.

Abhy-añjana, am, n. smearing the body with oil, inunction; oil; applying collyrium to the eyelashes; ornament; embellishment.

अभ्यत् *abhy-at* (*abhi-at*), cl. 1. P. *-atati, -titum*, to visit.

अभ्यतिक्रम् *abhy-ati-kram* (*abhi-ati*°), cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -kramitum*, to step over, to walk through; to overpower; to transgress; to violate.

अभ्यतिक्षर् *abhy-ati-kshar* (*abhi-ati*°), cl. 1. P. A. *-ksharati, -te, -ritum*, Ved. *-radhyai*, to flow over to.

अभ्यतिनी *abhy-ati-nī* (*abhi-ati*°), cl. 1. P. A. *-nayati, -te, -netum*, to mix with (?).

अभ्यती *abhy-atī* (*abhi-ati-i*), cl. 2. P. *abhy-aty-eti, -tum*, to go past, glide away; to pass over; to get through.

Abhy-atīta, as, ā, am, dead, passed away.

अभ्यधिक *abhy-adhika, as, ā, am*, surpassing (in number, power, kind); exceeding the common measure, excellent; pre-eminent, extraordinary; superior, more excellent, having more authority or power; *(am)*, ind. exceedingly.

अभ्यध्वम् *abhy-adhvam*, ind. towards the way, on the way; *(e)*, ind. on the way, near.

अभ्यनुज्ञा 1. *abhy-anu-jñā* (*abhi-anu*°), cl. 9. P. *-jānāti, -jñātum*, to allow, permit; to authorize, direct; to allow one to depart, dismiss; to take leave: Caus. *-jñāpayati, -yitum*, to ask for leave to depart, to take leave.

2. *abhy-anujñā*, f. or *abhy-anujñāna, am*, n. assent, permission; granting leave of absence, dismissing; order, command.

Abhy-anujñāta, as, ā, am, allowed, permitted, assented to, dismissed; ordered, commanded.

अभ्यनुप्रछ् *abhy-anu-prach* (*abhi-anu*°), cl. 6. P. *-pṛiććhati, -prashṭum*, to inquire after, ask for.

अभ्यनुमुद् *abhy-anu-mud* (*abhi-anu*°), Caus. P. *-modayati, -yitum*, to permit one to leave, to dismiss.

अभ्यनूक्त *abhy-anūkta* (*-anu-uk*°), *as, ā, am* (rt. *vać*), said conformably to what was declared before.

अभ्यन्तर *abhy-antara, as, ā, am*, interior, being inside; initiated in, conversant with; next, nearly related, intimate: *(am)*, n. inner part, interior, inside, middle; included space; *(am* or *atas)*, ind. in the interior, inwards. — *Abhyantara-karaṇa*, see *antaḥkaraṇa*. — *Abhyantara-kalā*, f. the secret art or the art of coquetry. — *Abhyantarāyāma* (°*ra-āy*°), *as*, m. curvature of the spine by spasm; emprosthonos.

Abhy-antaraka, as, m. an intimate friend.

Abhyantarī-kṛi, cl. 8. P. *-karoti, -kartum*, to initiate, inaugurate; to make a near friend (of a person); to familiarize. — *Abhyantarī-karaṇa, am*, n. initiating in, inaugurating; making a near friend (of a person). — *Abhyantarī-kṛita, as, ā, am*, put between, made interior; initiated; made intimate or familiar with.

अभ्यपक्रम् *abhy-apa-kram* (*abhi-apa*°), cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -kramitum*, to go away to, to go up to.

अभ्यपान् *abhy-apān* (*abhi-apa-an*), cl. 2. P., Ved. *-apāniti, -nitum*, to breathe on.

अभ्यम् *abhy-am* (*abhi-am*), cl. 1. P., Ved. *-amati, -mitum*, to advance violently against, to attack, to pain, hurt; to be angry with; to overcome.

Abhy-amana, am, n. attacking, assault, disease. — *Abhyamana-vat, ān, atī, at*, with assaults or attacks, with diseases.

Abhy-amita, as, ā, am, diseased, sick.

Abhy-amin, ī, inī, i, attacking, inclined to attack.

Abhy-ānta. See s. v.

अभ्यमित्र *abhy-amitra, am*, n. assault on an enemy; *(am)*, ind. towards or against the enemy.

Abhy-amitriṇa or *abhy-amitrīya* or *abhy-amitrya, as*, m. a soldier who faces the enemy valiantly.

अभ्यय *abhy-aya, as*, m. (fr. *abhi-i*, see *abhī*), going near, approaching, arriving; entering; setting (of the sun).

अभ्यरि *abhy-ari*, ind. towards or against the enemy.

अभ्यर्कबिम्बम् *abhy-arkabimbam*, ind. towards the disk of the sun.

अभ्यर्च् *abhy-arć* (*abhi-arć*), cl. 1. P. *-arćati, -ćitum*, to praise, celebrate in song; to worship, reverence: Pass. *-arćyate*, to be honoured.

Abhy-arćat, an, antī, at, worshipping, reverencing.

Abhy-arćana, am, n. or *abhy-arćā*, f. worship, reverence.

Abhy-arćanīya or *abhy-arćya, as, ā, am*, to be worshipped, to be reverenced.

Abhy-arćita, as, ā, am, praised, worshipped.

अभ्यर्ण *abhy-arṇa, as, ā, am* (fr. rt. *ṛi* or *ard* with *abhi?*), near, proximate; *(am)*, n. nearness, proximity.

अभ्यर्थ् *abhy-arth* (*abhi-arth*), cl. 10. A. *-arthayate, -yitum*, to ask, request.

Abhy-arthana, am, ā, n. f. petition, request.

Abhy-arthanīya or *abhy-arthya, as, ā, am*, to be requested or asked. — *Abhy-arthayamāna, as, ā, am*, asking, one who asks.

Abhy-arthita, as, ā, am, asked, invited.

Abhy-arthin, ī, inī, i, asking.

अभ्यर्द् *abhy-ard* (*abhi-ard*), cl. 1. P. *-ardati, -ditum*, to oppress, afflict, pain.

Abhy-ardita, as, ā, am, distressed, oppressed.

अभ्यर्ध *abhy-ardha, as, ā, am* (fr. *ardh* for *ard* with *abhi*, cf. *abhy-arṇa*), Ved. being on this side; proximate, near; increasing; *(am)*, n. the being situated on this side, near. — *Abhyardha-yajvan, ā*, m., Ved. granting gifts; increasing the worshipper's prosperity.

अभ्यर्ष् *abhy-arsh* (*abhi-arsh*), cl. 1. P. *-arshati, -shitum*, to flow near, to run near (with acc.); to cause to flow near.

अभ्यर्हणीय *abhy-arhaṇīya, as, ā, am* (rt. *arh*), to be greatly honoured, venerable. — *Abhy-arhaṇīya-tā*, f. honourableness, honour.

Abhy-arhita, as, ā, am, greatly honoured, venerable; fit, proper, becoming.

अभ्यलङ्कृ *abhy-alaṅkṛi* (*abhi-alam-kṛi*), cl. 8. P. *-karoti, -kartum*, to decorate.

Abhy-alaṅkṛita, as, ā, am, decorated.

अभ्यवकर्षण *abhy-avakarshaṇa, am*, n. (rt. *kṛish*), extraction, drawing out.

अभ्यवकाश *abhy-avakāśa, as*, m. (rt. *kāś*), an open space.

अभ्यवकॄ *abhy-ava-kṝ* (*abhi-ava*°), cl. 6. P. *-kirati, -karitum, -rītum*, to throw or cast on, to pour on, to cover.

अभ्यवचर् *abhy-ava-ćar* (*abhi-ava*°), cl. 1. P. *-ćarati, -ritum*, Ved. *-tave, -tavai, -rase, -radhyai*. to press on, penetrate: Caus. *-ćārayati, -yitum*, to send away.

अभ्यवतन् *abhy-ava-tan* (*abhi-ava*°), cl. 8. P., Ved. *-tanoti, -nitum*, to extend along or to.

अभ्यवदान्य *abhy-avadānya, as, ā, am*, Ved. withholding gifts, not liberal.

अभ्यवदो *abhy-ava-do* (*abhi-ava*°), cl. 4. P. *-dyati, -dātum*, to divide into pieces for any purpose.

अभ्यवधा *abhy-ava-dhā* (*abhi-ava*°), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to lay down on all sides, overlay.

Abhy-avahita, as, ā, am, allayed, laid, e.g. dust.

अभ्यवनम् *abhy-ava-nam* (*abhi-ava*°), Caus. P. *-nāmayati, -yitum*, to bow, incline.

अभ्यवनिज् *abhy-ava-nij* (*abhi-ava*°), cl. 3. P. A. *-nenekti, -nenikte, -nektum*, to wipe or wash off, clean: Caus. *-nejayati, -yitum*, to cause to wash off.

अभ्यवनी *abhy-ava-nī* (*abhi-ava*°), cl. 1. P. A. *-nayati, -te, -netum*, to lead down, pour into.

अभ्यवपत् *abhy-ava-pat* (*abhi-ava*°), cl. 1. P. *-patati, -titum*, to fly or fall down.

अभ्यवमन् *abhy-ava-man* (*abhi-ava*°), cl. 4. A. *-manyate, -mantum*, to despise, scorn, reject.

अभ्यवस्कन्द् *abhy-ava-skand* (*abhi-ava*°), cl. 1. P. *-skandati, -skantum*, to jump up (or out ?).

Abhy-avaskanda, as, m. or *abhy-avaskandana, am*, n. impetuous assault, facing an enemy; striking so as to disable an enemy.

अभ्यवहृ *abhy-ava-hṛi* (*abhi-ava*°), Caus.

-hārayati, -yitum, to get one to oppose another; to cause one to take or eat.
Abhy-avaharaṇa, am, n. throwing away or down; taking food, eating.
Abhy-avahāra, as, m. taking food, eating, enjoying; food.
Abhy-avahārya, as, ā, am, eatable, fit for eating; (*am*), n. food, eating.
Abhy-avahṛita, as, ā, am, taken (as food), devoured.

अभ्यवास् *abhy-avās* (*abhi-ava-as*), cl. 4. P. *-asyati, -situm,* to throw upon.

अभ्यवे *abhy-ave* (*abhi-ava-i*), cl. 2. P. *-avaiti, -tum,* to go down; to descend; to get an insight, to condescend; to perceive.
Abhy-avāyana, am, n. going down, descending.
Abhy-aveta, as, ā, am, descended, immersed.

अभ्यवेक्ष् *abhy-aveksh* (*abhi-ava-īksh*), cl. 1. A. *-avekshate, -shitum,* to look at or upon.

अभ्यश् *abhy-aś* (*abhi-aś*), cl. 5. P. A. *-aśnoti, -nute, -aśitum, -ashṭum,* to pervade, reach to, gain; to make one's self master of.
Abhy-aśana, am, n. reaching to, pervading, gaining.
Abhy-āśa, as, m. reaching to, pervading; proximity, neighbourhood, result, consequence, prospect, hope of gaining; (*as, ā, am*), near, proximate (also written *abhy-āsa*). *Abhy-āśam* or *abhy-āśe,* ind. near (also written *abhy-āse*). *Abhyāśād-āgata, as, ā, am,* arrived from near at hand.

अभ्यस् 1. *abhy-as* (*abhi-as*), cl. 2. P. *-asti,* to fall to one's share; to be over; to excel; to reign over, tyrannize over.

अभ्यस् 2. *abhy-as* (*abhi-as*), cl. 4. P. *-asyati, -asitum,* to throw down, throw to, heap one on the other, accumulate, to shoot off at, to concentrate one's attention in one direction; to repeat, practice, exercise; to study, read, recite; to learn by heart.
Abhy-asana, am, n. concentrating of the faculties of the mind in one direction; practice, exercise; repetition, study.
Abhy-asanīya or *abhy-asitavya* or *abhy-asya, as, ā, am,* to be studied, to be repeated or reduplicated.
Abhy-asta, as, ā, am, accumulated, practised, exercised; learnt by heart, repeated, studied; multiplied; reduplicated in grammar; (*am*), n. the reduplicated base of a root.
Abhy-asyat, an, antī, at, studying, practising.
Abhy-āsa, as, m. repetition; practice, military practice, permanent or repeated exercise, discipline, use, habit, custom; repeated reading, reciting, study; learning by heart; education; practising archery; (in grammar) repeating twice, reduplication; the first syllable of a reduplicated radical; (in poetry) repetition of the last verses of a stanza; (in arithmetic) multiplication: see also under *abhy-aś.* — *Abhyāsa-gata, as, ā, am,* approached, gone near (see *abhy-āśa* above). — *Abhyāsa-tā,* f. constant practice, use, habit. — *Abhyāsa-nimitta, am,* n. the cause of the reduplication in grammar. — *Abhyāsa-parivartin, ī, inī, i,* wandering about or near, for *abhyāśa°.* — *Abhyāsa-yoga, as,* m. the practice of frequent and repeated meditation on any deity or on abstract spirit, repeated recollection. — *Abhyāsa-vyavāya, as,* m. interval caused by the reduplication-syllable.
Abhyāsin, ī, inī, i, practising, repeating.
Abhyāse, ind. near; more correctly written *abhyāśe.*

अभ्यसूय *abhy-asūya,* nom. P. A. *-asūyati, -te, -yitum,* to show indignation, to detract.
Abhy-asūya, as, ā, am, angry, vexed, impatient.
Abhy-asūyaka, as, ikā, am, detracting, a detractor, calumniator; envious.
Abhy-asūyā, f. detraction, envy, calumny.

अभ्यस्तमि *abhy-astam-i,* cl. 2. P. *-eti, -tum,* or *abhy-astan-gā,* cl. 3. P. *-jigāti, -gātum,* to go down or set (as the sun) during or with reference to (some act).
Abhy-astamaya, as, m. setting of the sun during or with reference to.
Abhy-astamita, as, ā, am, one on whom the sun has gone down while asleep.

अभ्याकर्ष *abhy-ākarsha, as,* m. (rt. *kṛish*), a striking of the flat of the hand upon the breast in defiance (a practice common to wrestlers and pugilists).

अभ्याकाङ्क्षित *abhy-ākāṅkshita, am,* n. a groundless complaint, a false accusation.

अभ्याकृ *abhy-ā-kṛi* (*abhi-ā°*), cl. 8. P. *-karoti, -kartum,* to draw near to one's self, attract.
Abhy-ākāram, ind. by or in drawing near to one's self.

अभ्याक्रम् *abhy-ā-kram* (*abhi-ā°*), cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -kramitum,* to step near.
Abhy-ākrāmam, ind. by or in stepping near or mutually, in stepping rapidly.

अभ्याक्रुश् *abhy-ā-kruś* (*abhi-ā°*), cl. 1. P. *-krośati, -kroshṭum,* to assail with harsh language, to revile.

अभ्याख्यात *abhy-ākhyāta, as, ā, am,* accused falsely, calumniated.
Abhy-ākhyāna, am, n. a false or groundless accusation, calumny.

अभ्यागम् *abhy-ā-gam* (*abhi-ā°*), cl. 1. P. *-gaććhati, -gantum,* to come near to, approach, visit; to come to, fall into.
Abhy-āgata, as, ā, am, come, arrived; (*as*), m. a guest, a visitor.
Abhy-āgama, as, m. or *abhy-āgamana, am,* n. approaching, arrival, visit, visitation; neighbourhood; arriving at or enjoying a result; rising, getting up; war, battle; encountering, striking, killing; enmity.

अभ्यागा *abhy-ā-gā* (*abhi-ā°*), cl. 3. P. *-jigāti, -gātum,* to come to, approach, arrive.

अभ्यागारिक *abhy-āgārika, as, ā, am* (fr. *āgāra,* q. v., with *abhi*), diligent in supporting a family.

अभ्याघात *abhy-āghāta, as,* m. (rt. *han*), assault, attack.
Abhy-āghātin, ī, inī, i, attacking, assailing.

अभ्याचक्ष् *abhy-ā-ćaksh* (*abhi-ā°*), cl. 2. A. *-ćashṭe, -shṭum,* to look at; to speak.

अभ्याचर् *abhy-ā-ćar* (*abhi-ā°*), cl. 1. P. A. *-ćarati, -te, -ritum,* Ved. *-itave, -itavai, -rase, -radhyai,* to approach, practice.
Abhy-āćāra, as, m., Ved. approaching (as an enemy), disturbing.

अभ्याज् *abhy-āj* (*abhi-ā-aj*), cl. 1. P. *-ājati, -jitum,* to drive near.

अभ्याज्ञाय *abhy-ājñāya, as,* m. (rt. *jñā*), Ved. order, command.

अभ्यातन् *abhy-ā-tan* (*abhi-ā°*), cl. 8. A., Ved. *-tanute, -nitum,* to take aim at, shoot.
Abhy-ātāna, as, m. spreading over; expansion.

अभ्यातप् *abhy-ā-tap* (*abhi-ā°*), cl. 1. P. *-tapati, -ptum,* to distress, torment.

अभ्यातॄ *abhy-ā-tṝi* (*abhi-ā°*), cl. 1. P. *-tarati, -ritum, -rītum,* to come up.

अभ्यात्म *abhy-ātma, as, ā, am,* Ved. directed towards one's self; (*am*), ind. towards one's self. — *Abhyātma-taram,* ind. more towards one's self.

अभ्यादा *abhy-ā-dā* (*abhi-ā°*), cl. 3. A. *-datte, -dātum,* to seize, snatch away; to put on; to take up the conversation, or commence speaking after another.
Abhy-ātta, as, ā, am (for *abhy-ādatta*), obtained; having gained, encompassing.
Abhy-ādāna, am, n. beginning, commencement; first beginning.

अभ्यादिश् *abhy-ā-diś* (*abhi-ā°*), cl. 6. P. *-diśati, -deshṭum,* to aim at (in talk), to have in view.

अभ्याधा *abhy-ā-dhā* (*abhi-ā°*), cl. 3. P. *-dadhāti, -dhātum,* to lay on (fuel, &c.), to add, apply.
Abhy-ādhāna, am, n. laying or placing on, adding.
Abhy-āhita, as, ā, am, laid on, put on. — *Abhyāhita-paśu, us,* m. a present usual in some districts of India.

अभ्यानी *abhy-ā-nī* (*abhi-ā°*), cl. 1. P. A. *-nayati, -te, -netum,* to pour into, mix with.

अभ्यानृत् *abhy-ā-nṛit* (*abhi-ā°*), cl. 4. P., Ved. *-nṛityati, -nartitum,* to dance towards, to hasten near.

अभ्यान्त *abhy-ānta, as, ā, am* (fr. rt. *am* with *abhi,* see *abhy-am*), sick, diseased.

अभ्याप् *abhy-āp* (*abhi-āp*), cl. 5. P. *-āpnoti, -ptum,* to reach to, to get, to obtain: Caus. *-āpayati, -yitum,* to bring to an end: Desid. *-īpsati,* to strive to reach, to ask for, to desire.
Abhīpsita, as, ā, am, desired, acceptable, dear.

अभ्यापत् *abhy-ā-pat* (*abhi-ā°*), cl. 1. P. *-patati, -titum,* to jump on, to hasten near to, rush towards.
Abhy-āpāta, as, m. calamity, misfortune.

अभ्यापद् *abhy-ā-pad,* cl. 4. A. *-padyate, -pattum,* to come to, to approach.

अभ्यामर्द *abhy-āmarda, as,* m. or *abhy-āmardana, am,* n. (rt. *mṛid*), war, battle, fighting.

अभ्यायम् *abhy-ā-yam* (*abhi-ā°*), cl. 1. P. *-yaććhati, -yantum,* to restrain.
Abhy-āyaṃsenya, as, m., Ved. to be restrained; to be made subject.

अभ्याया *abhy-ā-yā* (*abhi-ā°*), cl. 2. P. *-yāti, -tum,* to come up to, attain.

अभ्यारभ् *abhy-ā-rabh* (*abhi-ā°*), cl. 1. A. or P. *-rabhate, -ti, -rabdhum,* to commence.
Abhy-ārambha, as, m. beginning, commencement.

अभ्यारम् *abhy-āram,* ind. (rt. *ṛi*), near, at hand, by coming near.

अभ्यारूढ *abhy-ārūḍha, as, ā, am* (rt. *ruh*), ascended; gone up to; surpassed.
Abhy-āroha, as, m. or *abhy-ārohaṇa, am,* n. going up to, ascending; transition from one place to another; progress; ascending in devotion, praying.
Abhy-ārohaṇīya, as, m., N. of a sacrificial ceremony.
Abhy-ā-rohya, as, ā, am, to be ascended, to be gained.

अभ्यावृत् *abhy-ā-vṛit* (*abhi-ā°*), cl. 1. A., Ved. P. *-vartate, -ti, -titum,* to come up to, come towards, approach.
Abhy-āvarta, as, m. repetition; a hymn, the verses of which are repeated in singing; (*am*), ind. repeatedly, by repeating.
Abhy-āvartin, ī, inī, i, repeatedly coming; (*ī*), m., N. of a king.
Abhy-āvṛitta, as, ā, am, come near to, approached, repeated.
Abhy-āvṛitti, is, f. repetition.

अभ्याश *abhy-āśa, as,* m. See *abhy-aś.*

अभ्यास *abhy-āsa.* See 2. *abhy-as.*

अभ्यासद् *abhy-ā-sad* (*abhi-ā°*), cl. 1. P. *-sīdati, -sattum,* to attain, obtain.
Abhy-āsādana, am, n. striking so as to disable an enemy, facing an enemy.

अभ्याहन् *abhy-ā-han* (*abhi-ā°*), cl. 2. P. *-hanti, -tum,* to strike, wound, smite, impede.

Abhy-āhata, as, ā, am, struck, wounded, impeded.

Abhy-āhanana, am, n. striking, hurting, killing, impeding.

अभ्याहित *abhy-āhita.* See under *abhy-ā-dhā*, p. 72, col. 3.

अभ्याहृ *abhy-ā-hṛi* (*abhi-ā°*), cl. 1. P. *-harati, -hartum,* to bring towards, bring near; to give, hand over.

Abhy-āhāra, as, m. bringing near; robbery.

Abhy-āhārya, as, ā, am, to be eaten.

अभ्युक्त *abhy-ukta, as, ā, am* (rt. *vać*), declared with reference to (some particular point).

अभ्युक्ष् *abhy-uksh* (*abhi-uksh*), cl. 6. 1. P. A. *-ukshati, -te, -shitum,* to sprinkle over, besprinkle.

Abhy-ukshaṇa, am, n. sprinkling over, wetting.

Abhy-ukshita, as, ā, am, besprinkled.

Abhy-ukshya, ind. having sprinkled over.

अभ्युच् *abhy-uć* (*abhi-uć*), cl. 4. P. *-ućyati, -ćitum,* to like, to take pleasure in visiting.

अभ्युचित *abhy-ućita, as, ā, am,* usual, customary.

अभ्युच्चगामिन् *abhy-ućća-gāmin, ī, inī, i,* going exceedingly high; (*ī*), m., N. of a Buddha.

अभ्युच्चय *abhy-uććaya, as,* m. (rt. *ći*), increase, augmentation.

Abhy-uććita, as, ā, am, increased, augmented.

अभ्युच्चर् *abhy-uć-ćar* (*abhi-ud-ćar*), cl. 1. P. *-ćarati, -ritum,* Ved. *-tave, -tavai, -rase, -radhyai,* to rise over.

अभ्युच्छ्रित *abhy-uććhrita, as, ā, am* (fr. rt. *śri* with *abhi* and *ud*), raised aloft, elevated. — *Abhy-uććhrita-kara, as, ā, am,* with uplifted proboscis.

अभ्युज्जीव् *abhy-uj-jīv* (*abhi-ud°*), cl. 1. P. *-jīvati, -vitum,* to live for others.

अभ्युत्क्रम् *abhy-ut-kram* (*abhi-ud°*), cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -kramitum,* to go up to: Caus. P. *-kramayati, -yitum,* to cause to go up to, to cause to ascend.

अभ्युत्क्रुश् *abhy-ut-kruś* (*abhi-ud°*), cl. 1. P. *-krośati, -kroshṭum,* to raise loud acclamations.

Abhy-utkrushṭa, as, ā, am, applauded with loud acclamations.

Abhy-utkrośana, am, n. loud acclamation. — *Abhy-utkrośana-mantra, as,* m. a hymn of applause.

अभ्युत्तॄ *abhy-ut-tṝ* (*abhi-ud°*), cl. 1. P., Ved. *-tarati, -ritum, -rītum,* to cross over towards, penetrate to.

अभ्युत्था *abhy-ut-thā* (*abhi-ud-sthā*), cl. 1. P. *-tishṭhati, -thātum,* to rise, rise from a seat to do any one honour.

Abhy-utthāna, am, n. rising from a seat through politeness; rising, elevation, obtaining a high position, gaining authority, dignity, respectability; sunrise.

Abhy-utthāyin, ī, inī, i, rising from a seat to do any one honour.

Abhy-utthita, as, ā, am, risen, arisen, elevated, exalted. — *Abhyutthitāśva* (°*ta-aś°*), *as,* m., N. of a prince descended from Daśaratha.

Abhy-uttheya, as, ā, am, to be greeted reverentially, i. e. by rising from one's seat.

अभ्युत्पत् *abhy-ut-pat* (*abhi-ud°*), cl. 1. P. *-patati, -titum,* to fly up to, jump up to: Caus. *-pātayati, -yitum,* to cause to fly up to (with acc.).

Abhy-utpatana, am, n. springing or leaping against any one.

अभ्युत्सद् *abhy-ut-sad* (*abhi-ud°*), Caus. P., Ved. *-sādayati, -yitum,* to destroy (?).

अभ्युत्सह् *abhy-ut-sah* (*abhi-ud°*), cl. 1. A. *-sahate, -sahitum, -soḍhum,* to feel competent, to venture, to dare.

अभ्युत्स्मि *abhy-ut-smi* (*abhi-ud°*), cl. 1. A. or poet. P. *-smayate, -ti, -smetum,* to smile.

अभ्युदन् *abhy-ud-an* (*abhi-ud°*), cl. 2. P. *-aniti, -anati, -anitum,* to breathe on or upon.

अभ्युदाहरण *abhy-udāharaṇa, am,* n. (rt. *hṛi*), an example or illustration of a thing by its reverse.

अभ्युदि *abhy-ud-i* (*abhi-ud°*), cl. 2. P. *-eti, -tum,* to go up; to rise over; to happen; to engage in combat with.

Abhy-udaya, as, ā, am, rising; (*as*), m. the rise of luminaries (especially with reference to some other occurrence), sunrise; beginning, commencing; elevation, increase, prosperity; happiness; good result; a festival, any religious celebration; accident, occurrence. — *Abhyudayeshṭi* (°*ya-ish°*), *is,* f., N. of a particular expiatory sacrifice.

Abhy-udayin, ī, inī, i, rising, arising.

1. *abhy-udita, as, ā, am,* risen (as the sun); arisen, happened; elevated, exalted; asleep at sunrise; celebrated as a festival; (*ā*), f., N. of a religious ceremony; (*am*), n. rising, sunrise.

अभ्युदित 2. *abhy-udita, as, ā, am* (rt. *vad*), mentioned, referred to.

अभ्युदीक्ष् *abhy-ud-īksh* (*abhi-ud°*), cl. 1. A. *-īkshate, -shitum,* to look towards.

अभ्युदीर् *abhy-ud-īr* (*abhi-ud°*), Caus. P. *-īrayati, -yitum,* to raise (one's voice); to speak aloud; to incite, stir up.

Abhy-udīrita, as, ā, am, thrown over or upon.

अभ्युदूह् *abhy-ud-ūh* (*abhi-ud°*), cl. 1. P. A. *-ūhati, -te, -hitum,* to move or push farther out.

अभ्युदे *abhy-ude* (*abhi-ud-ā-i*), cl. 2. P. *-aiti, -tum,* to go up to, approach.

अभ्युद्गम् *abhy-ud-gam* (*abhi-ud°*), cl. 1. P. *-gaććhati, -gantum,* to extend; to go out to meet.

Abhy-udga, as, ā, am, rising, uprisen.

Abhy-udgata, as, ā, am, extended; gone out in order to meet (another); risen, elevated. — *Abhy-udgata-rāja, as,* m., N. of a Buddhist Kalpa.

Abhy-udgama, as, m. or *abhy-udgamana, am,* n. rising from a seat to honour any one; setting out to pay a visit.

अभ्युद्गा *abhy-ud-gā* (*abhi-ud°*), cl. 3. P. *-jigāti, -gātum,* to rise over or before.

अभ्युद्दृष्ट *abhy-uddṛishṭa, am,* n. (rt. *dṛiś*), the becoming visible (of a star); (*ā*), f., N. of a ceremony.

अभ्युद्धृ *abhy-ud-dhṛi* (*abhi-ud-hṛi*), cl. 1. P. *-uddharati, -rtum,* to take up, take out; to destine, set apart: Caus. *-uddhārayati, -yitum,* to snatch away.

Abhy-uddhṛita, as, ā, am, taken out, taken up, delivered.

अभ्युद्यम् *abhy-ud-yam* (*abhi-ud°*), cl. 1. P. *-yaććhati, -yantum,* to bring, offer; to lift up.

Abhy-udyata, as, ā, am, brought or given unsolicited; prepared, exerting one's self, lifted up.

अभ्युन्द् *abhy-und* (*abhi-und*), cl. 7. P. *-unatti, -unditum,* to wet, bedew; flow over.

Abhy-undat, an, atī, at, bedewing, wetting; flowing over.

अभ्युन्नत *abhy-unnata, as, ā, am* (rt. *nam*), raised, elevated; projecting upwards, very high or full.

Abhy-unnati, is, f. great elevation or prosperity.

अभ्युन्नी *abhy-un-nī* (*abhi-ud-nī*), cl. 1. P. A. *-nayati, -te, -netum,* to pour upon, scoop towards.

अभ्युपगम् *abhy-upa-gam* (*abhi-upa°*), cl. 1. P. *-gaććhati, -gantum,* to go near to, approach, arrive at; to obtain; to assent, agree to, promise, believe: Caus. *-gamayati, -yitum,* to prevail on any one to assent.

Abhy-upagata, as, ā, am, gone near to, approached, arrived at; promised, agreed, assented to: admitted, implied; inferred, probable; similar, analogous.

Abhy-upagantavya, as, ā, am, to be approached or assented to, to be admitted.

Abhy-upagantṛi, tā, trī, tṛi, one who approaches or assents, &c.

Abhy-upagama, as, m. going near to, approaching, arriving at; a promise, an agreement, contract; granting, allowing, admitting, believing; probable ascertainment; supposition, inference, analogy, affinity. — *Abhyupagama-siddhānta, as,* m. an admitted axiom.

Abhy-upagamita, as, ā, am, made to consent, obtained by assent or free consent; (*as*), m. a slave for a fixed term.

अभ्युपपद् *abhy-upa-pad* (*abhi-upa°*), cl. 4. A. *-padyate, -pattum,* to approach in order to help: to deliver; to honour, to comfort; to ask for help; to furnish with.

Abhy-upapatti, is, f. approaching in order to assist, protection, defence; favour, the conferring of a benefit or kindness, affection; agreement, assent; impregnation of a woman (especially of a brother's widow, as an act of duty).

Abhy-upapanna, as, ā, am, protected, rescued, delivered, agreed to, agreeing to, proved, admitted.

अभ्युपयुक्त *abhy-upayukta, as, ā, am* (rt. *yuj*), employed, used.

अभ्युपशान्त *abhy-upaśānta, as, ā, am* (rt. *śam*), allayed, calmed.

अभ्युपसेव् *abhy-upa-sev* (*abhi-upa°*), cl. 1. A. *-sevate, -vitum,* to observe religiously.

अभ्युपस्था *abhy-upa-sthā* (*abhi-upa°*), cl. 1. P. *-tishṭhati, -sthātum,* to accompany, attend, assist.

Abhy-upasthita, as, ā, am, accompanied, attended, assisted by.

अभ्युपाकृत *abhy-upākṛita, as, ā, am,* summoned to take part (in a ceremony?).

अभ्युपागम् *abhy-upāgam* (*abhi-upa-ā-gam*), cl. 1. P. *-gaććhati, -gantum,* to come to.

अभ्युपादा *abhy-upādā* (*abhi-upa-ā-dā*), cl. 3. A. *-datte, -dātum,* to pick up.

अभ्युपावृत्त *abhy-upāvṛitta, as, ā, am* (rt. *vṛit*), approached, come to.

अभ्युपे 1. *abhy-upe* (*abhi-upa-i*), cl. 2. P. *-upaiti, -tum,* to go near, approach, arrive at, enter; to enter a state or condition; to agree with, approve of; to be faithful, obey, submit.

Abhy-upāya, as, m. an agreement, a promise, an engagement; a means, an expedient.

Abhy-upāyana, am, n. a bribe, douceur, complimentary gift, an inducement.

Abhy-upeta, as, ā, am, approached; promised, assented or agreed to (as by contract, &c.), admitted. — *Abhyupetārthakṛitya* (°*ta-ar°*), *as, ā, am,* pledged to the peformance of a required act.

Abhy-upetavya or *abhy-upeya, as, ā, am,* to be admitted or assented to.

Abhy-upetya, ind. having arrived at, having assented or agreed to. — *Abhyupetyāśuśrūshā* (°*tya-aś°*), f. a head or title of law, breach of engagement or contract between master and servant.

Abhy-upeyivas, vān, yushī, vat, (having) arrived at.

अभ्युपे 2. abhy-upe (abhi-upa-ā-i), cl. 2. P. -upaiti, -tum, to go towards, approach.

अभ्युपेक्ष् abhy-upeksh (abhi-upa-īksh), cl. 1. A. -upekshate, -shitum, to leave, abandon.

अभ्युष abhy-usha or abhy-ūsha or abhy-osha, as, m. (rt. ush), a kind of cake of grain &c. half dressed, slightly scorched, or parched so as to be eaten from the hand; bread.
Abhyushīya or abhyūshīya or abhyushya or abhyūshya or abhy-oshīya or abhy-oshya, as, ā, am, consisting of, or belonging to, or fit for the above cake or preparation of parched grain.

अभ्युषित abhy-ushita, as, ā, am (rt. 1. vas), dwelling near to, dwelling with.

अभ्यूढ 1. abhy-ūḍha, as, ā, am (fr. rt. vah with abhi), brought near.

अभ्यूर्णु abhy-ūrṇu (abhi-ūrṇu), cl. 2. P. A. -ūrṇoti, -ṇute, -ūrṇavitum or -ṇuvitum, to cover, hide, conceal; to cover one's self (?).

अभ्यूह् abhy-ūh (abhi-ūh), cl. 1. P. A. -ūhati, -te, -ūhitum, to cover over, to clothe; A. -ūhate, Ved. -ohate, to watch for, to form a plot against; to infer, to guess.
2. abhy-ūḍha, as, ā, am, reasoned upon, concluded, inferred.
Abhy-ūha, as, m. discussion, reasoning, deduction, inference; supplying an ellipsis; understanding.
Abhy-ūhitavya or abhy-ūhya, as, ā, am, to be inferred or guessed.
Abhy-uhya (the u being shortened after abhi before the ya of the ind. part., but sometimes wrongly written with long ū), ind. having concluded or inferred, having reasoned; having supplied an ellipsis.

अभ्यृ abhy-ṛi (abhi-ṛi), cl. 3. 5. P. abhīyarti, -ṛiṇoti, -artum, -ritum, -rītum, to go to, to pervade.
Abhy-arṇa. See s. v., p. 71, col. 2.

अभ्यृच्छ् abhy-ṛich (abhi-ṛich), cl. 6. P. -ṛicchati, -chitum, to come to, to visit or afflict with; to strive against, to strive to overpower.

अभ्यृञ्ज् abhy-ṛiñj (abhi-ṛiñj), cl. 6. P. A. -ṛiñjati, -te, -jitum, to stretch out the hand for, to hasten to or towards.

अभ्यृष् abhy-ṛish (abhi-ṛish), cl. 1. P. -arshati, -shitum, to flow or run towards a place; to let flow or run towards a place.

अभ्ये abhye (abhi-ā-i), cl. 2. P. -aiti, -tum, to go near, to come to.
Abhy-etya, ind. having approached, having come to.

अभ्येषण 1. abhy-eshaṇa, am, n. (rt. 3. ish), desiring, wishing for.
Abhy-eshaṇīya, as, ā, am, to be desired.

अभ्येषण 2. abhy-eshaṇa, am, n. (rt. 1. ish), going towards, attacking.

अभ्र् abhr, cl. 1. P. abhrati, abhritum, to go; to err or wander about.

अभ्र abhra (sometimes spelt abbhra, according to the derivation ab-bhra, 'water-bearer'), am, n. cloud; sky, atmosphere, ether, heaven; dust (?); talc, mica; gold; camphor; the ratan (Calamus Rotang); Cyperus Rotundus; (in arithmetic) a cypher; [cf. Gr. ὄμβρος and Lat. imber.] — Abhram-liha, as, ā, am, cloud-licking; what touches or sweeps the clouds; sky-scraper; (as), m. wind. — Abhra-ghana, as, ā, am, thickly covered with clouds. — Abhran-kasha, as, ā, am, grazing (hurting) the clouds, very high; (as), m. air, wind, a mountain. — Abhra-jā, ās, ās, am, Ved. born from clouds, caused by vapours. — Abhra-nāga, as, m. one of the elephants supporting the globe. — Abhra-piśāca or abhra-piśācaka, as, m. sky-demon, N. of Rāhu, the descending node personified. — Abhra-pushpa, as, m., N. of a cane, Calamus Rotang; (am), n. water; a flower in the clouds, castle in the air, anything impossible. — Abhra-prush, t, f., Ved. the sprinkling of the clouds, rain. — Abhra-māṃsī, f., N. of a plant, Valeriana Jaṭāmāṃsī. — Abhra-mātaṅga, as, m. Airāvata, Indra's elephant. — Abhra-mālā, f. a line or succession of clouds. — Abhra-roha, am, n. Lapis Lazuli. — Abhra-lipta, as, ā, am, overspread with clouds. — Abhra-varsha, as, ā, am, Ved. pouring water from the clouds. — Abhra-vāṭika, as, m., N. of a plant, Spondias Magnifera. — Abhra-śiras, as, n. a head formed of the sky. — Abhrāvakāśa (°ra-av°), as, m. fall of rain, clouds as the only shelter. — Abhrāvakāśika, as, ā, am, or abhrāvakāśin, ī, inī, i, exposed to the rain (and so doing penance), not seeking shelter from the rain, having the clouds for shelter, open to the sky. — Abhrottha (°ra-ut°), as, m. sky-born, i. e. Indra's thunderbolt.
Abhraka, am, n. talc, mica; the same as abhra, q. v. — Abhraka-bhasman, a, n. calx of talc. — Abhraka-sattva, am, n. steel.
Abhrāya, nom. A. abhrāyate, -yitum, to create clouds, make cloudy.
Abhrita, as, ā, am, clouded, covered with clouds.
Abhriya, as, ā, am, belonging to or produced from clouds; (as), m. lightning; (am), n. a collection of thunder-clouds.
Abhrya, as, m. a naked ascetic, who is clothed only by the air.

अभ्रम a-bhrama, as, ā, am, not blundering; steady, clear; (as), m. steadiness, composure.
A-bhramu, us, f. the female elephant of the east, the mate of Airāvata. — Abhramu-priya or abhramu-vallabha, as, m. the male elephant of the east or Airāvata.

अभ्रातृ a-bhrātṛi, tā, trī, Ved. or a-bhrātṛika, as, ā, or a-bhrātṛi-mat, ān, atī, m. f. brotherless. — A-bhrātṛi-han, hā, ghnī, m. f., Ved. not killing a brother.

अभ्रातृव्य a-bhrātṛivya, as, ā, am, having no rival, without an enemy.

अभ्रान्त a-bhrānta, as, ā, am, unperplexed, not mistaken or in error, clear, composed.
A-bhrānti, is, f. absence of perplexity or error.

अभ्रि abhri or abbhri, is, or abhrī, f. (fr. rt. abhr), a wooden scraper or shovel for cleaning a boat, a spatula, a spade, a pointed stick. — Abhri-khāta, am, n., Ved. dug up with the above instrument, as a ploughed field.

अभ्रेष a-bhresha, as, m. non-deviation, fitness, propriety.

अभ्व a-bhva, as, ā, am (etymology doubtful, bhva = bhava or bhuva?), Ved. huge, immense, mighty; monstrous, terrible; (as), m. a powerful man, applied to an enemy; (am), n. immense power, monstrosity, the great pervading principle of the universe; embarrassed state, great calamity; sultriness (?); a monster; offspring; water, a cloud.

अम् 1. am, ind. quickly, a little.

अम् 2. am, cl. 1. P. amati, -mitum, Ved. amiti or amīti, to go; to go to or towards; to serve or honour; to sound: Caus. āmayati, -yitum, to afflict with sickness or pain from disease; to be afflicted or sick.
1. ama, as, m., Ved. going, pressure, heavy weight, violence, strength, power, depriving of sensation, fright, terror; disease, sickness; a servant; companion; (as, ā, am), unripe; unfortunate (?). — Ama-vat, ān, atī, at, Ved. impetuous, violent, strong; powerful, bold, persevering, constant; attended by ministers, attended by diseases, possessed of self; (vat), ind. impetuously. — Ama-hata, as, ā, am, injured by disease, &c. — Ama-han, hā, ghnī, ha, destroying diseases, &c.
1. amata, as, m. sickness; disease; death; time.
1. amati, is, m. moon, time; (is), f., Ved. form, shape, a splendid shape; splendor, glitter; (is, is, i), Ved. poor, indigent; (is), f. want, indigence.
1. amatī-van, ā, m., Ved. poor, indigent.
Amatra, amani, amavishṇu. See s. v.

अम 2. ama, as, m. (connected with amu), this; self; (ā), f. soul.
Amā, ind., Ved. at home, in the house; with; together with; near: see also p. 75, col. 3. — Amā kṛi, to take or carry with one's self.
1. amāt, ind., Ved. from near at hand, from the neighbourhood. (For 2. see p. 75, col. 3.)

अम 3. a-ma, as, m. or a-mā, f. (rt. mā), unmeasured state.
2. a-mati, is, is, i, Ved. of unmeasured lustre (the sun).

अमङ्गल a-maṅgala or a-maṅgalya, as, ā, am, inauspicious, unlucky, evil; (las), m. the castor oil tree, Ricinus Communis; (am), n. inauspiciousness, ill-luck.

अमण्ड amaṇḍa, as, m. the castor oil tree, Ricinus Communis.

अमण्डित a-maṇḍita, as, ā, am, unadorned.

अमत 2. a-mata, as, ā, am (rt. man), not felt, not perceptible by the mind; (for 1. amata, see under 2. am.) — Amata-parārtha, as, ā, am, incompatible with the principal subject or subject-matter.

अमति 3. a-mati, is, f. unconsciousness, ignorance, feebleness of intellect, absence of forethought, knowledge or intention; (is, is, i), evil-minded, unworthy of credit, depraved. — Amati-pūrva, as, ā, am, unconscious, unintentional, without forethought.
2. amatī-van, ā, m., Ved. evil-minded, weak-minded.

अमत्र amatra, as, ā, am (rt. am), Ved. overpowering, overcoming, strong, violent, impetuous; (am), n., Ved. strength, power; a vessel, a utensil.
Amatrin, ī, iṇī, i, Ved. strong, powerful; having a drinking-vessel.

अमत्सर a-matsara, as, ā, am, unenvious, charitable.

अमद a-mada, as, ā, am (rt. mad), cheerless, grave, sorrowful.
A-matta, as, ā, am, not inebriated, sober, sane, not mad.

अमधव्य a-madhavya, as, ā, am, not worthy of the sweetness (of the Soma).

अमधुपर्क्य a-madhuparkya, as, ā, am, not worthy of the madhu-parka, q. v.

अमध्यम a-madhyama, as, ā, am, non-central, not being in the middle.

अमध्यस्थ a-madhyastha, as, ā, am, not indifferent.

अमनस् a-manas, as, n. not the organ of desire, non-perception, want of perception; (ās, ās, as), = the next.
A-manaska, as, ā, am, without the organ of desire, without perception; without intellect, unconscious.
A-manasvin, ī, inī, i, unintelligent, inhuman (as a Rākshasa).

अमनाक् a-manāk, ind. not little, much, greatly.

अमनि amani, is, f. (fr. rt. am), a road, a way.

अमनुष्य a-manushya, as, ā, am, not human, unfrequented by men; (as), m. not a man, a demon. — Amanushya-tā, f. unmanliness. — A-manushya-nishevita, as, ā, am, not inhabited by men.

अमनोगत a-manogata, as, ā, am, unthought of, unknown.

अमनोज्ञ a-manojña, as, ā, am, unwelcome to the mind, disagreeable, disliked.

अमनोनीत *a-manonīta, as, ā, am,* disapproved; reprobate.

अमनोयोग *a-manoyoga, as,* m. inattention. *A-manoyogin, ī, inī, i,* inattentive.

अमनोहर *a-manohara* or *a-manoramya, as, ā, am,* or *a-manohārin, ī, iṇī, i,* disagreeable, displeasing, unattractive.

अमन्तव्य *a-mantavya* or *a-mananīya, as, ā, am* (rt. *man*), not to be regarded, inadmissible.

A-mantu, us, us, u, Ved. unwise, foolish, indocile; (for *ava-mantu*), despising.

अमन्त्र *a-mantra, as,* m. not a Vedic verse or text; *(as, ā, am),* or *a-mantraka, as, ikā, am,* unaccompanied by Vedic verses or texts; unentitled to or not knowing Vedic texts, as a Śūdra, a female, &c. — *A-mantra-vid, t, t, t,* not knowing the formulas or texts of the Veda; *(t),* m., N. of a man.

अमन्द *a-manda, as, ā, am,* not slow, active, violent; not stupid; not little, important; *(as),* m., N. of a tree.

अमन्यमान *a-manyamāna, as, ā, am,* Ved. not understanding, offering no homage; not expecting, not being aware of.

अमन्युत *a-manyuta, as, ā, am,* Ved. not affected with secret anger, not bearing ill-will against a person.

अमम *a-mama, as, ā, am,* without egotism, devoid of all selfish or wordly attachment or desire; *(as),* m. the twelfth Jaina saint of a future Utsarpiṇī. — *Amama-tā,* f. or *amama-tva, am,* n. disinterestedness, indifference.

अमम्रि *a-mamri, is, is, i* (rt. *mṛi*), Ved. immortal, undying.

अमर *a-mara, as, ā, am* (rt. *mṛi*), undying, immortal, imperishable; *(as),* m. a god, a deity; N. of a Marut; a plant, Euphorbia Tirucalli; another plant, Tiaridium Indicum; a species of pine; quicksilver, gold; N. of Amara-siṇha; of a mountain; mystical signification of the letter *u;* the number 33, such being the number of gods according to the later mythology; *(ā),* f. the residence of Indra; the umbilical cord; the womb; a house-post; N. of several plants, Panicum Dactylon, Cocculus Cordifolius, &c.; *(ī),* f. the same as *amarā* in many of its senses. — *Amara-kaṇṭaka, am,* n. 'peak of the immortals,' N. of part of the Vindhya range near the source of the Soṇā and Narmadā. — *Amara-koṭa, as,* m. the fortress of immortals; N. of the capital of a Rājput state. — *Amara-kosha, as,* m., N. of the Sanskrit dictionary of Amara or Amara-siṇha. — *Amara-kosha-kaumudī,* f. title of a commentary on Amara-siṇha's dictionary. — *Amara-gaṇa, as,* m. the assemblage of immortals. — *Amara-ćandra, as,* m., N. of the author of the Bāla-bhārata. — *Amara-ja, as,* m., N. of a plant. — *Amara-taṭinī,* f. river of the gods; an epithet of the Ganges. — *Amara-tā,* f. or *amara-tva, am,* n. immortality; the condition of the gods. — *Amara-datta, as,* m., N. of a lexicographer. — *Amara-dāru, us,* m., N. of a tree (Pinus Deodaru Roxb.). — *Amara-deva, as,* m. a N. of Amara-siṇha. — *Amara-dvija, as,* m. a Brāhman who lives by attending a temple or idol; superintending a temple. — *Amara-pati, is,* m. the lord of the gods; an epithet of Indra. — *Amara-pura, am,* n. the residence of the immortals, paradise; N. of various towns. — *Amara-pushpa* or *amara-pushpaka, as,* m., N. of several plants; a kind of grass, Saccharum Spontaneum, Pandanus Odoratissimus, Mangifera Indica. — *Amara-pushpikā,* f. a kind of anise, Anethum Sowa Roxb. — *Amara-prakhya* or *amara-prabha, as, ā, am,* like an immortal. — *Amara-prabhu, us,* m. 'lord of the immortals,' one of the thousand names of Vishṇu. — *Amara-bhartṛi, tā,* m. lord of the gods; an epithet of Indra. — *Amara-mālā,* f. title of a dictionary, said to be by the same author as the Amara-kosha. — *Amara-ratna, am,* n. crystal. — *Amara-rāja, as,* m. king of the gods; an epithet of Indra. — *Amararāja-śatru, us,* m. an enemy of the king of the gods; an epithet of Rāvaṇa. — *Amara-loka, as,* m. the abode of the gods, heaven. — *Amaraloka-tā,* f. the bliss of heaven. — *Amara-vat,* ind. like an immortal. — *Amara-vallarī,* f., N. of a plant, Cassyta Filiformis Lin. — *Amara-śakti, is,* m., N. of a king. — *Amara-sarit, t,* f. the river of the gods; epithet of the Ganges. — *Amara-siṇha, as,* m. 'god-lion,' N. of a renowned lexicographer; he was a Buddhist, and is supposed to have adorned the court of Vikramāditya, being included among the nine gems. — *Amara-strī,* f. an Apsaras or nymph of heaven. — *Amarāćārya* (°*ra-āć*°), *as,* m. Vṛihaspati, teacher of the gods. — *Amarāṅganā* (°*ra-aṅg*°), f. a nymph of Indra's heaven. — *Amarādri* (°*ra-ad*°), *is,* m. the mountain of the gods; an epithet of the mount Sumeru or Meru. — *Amarādhipa* (°*ra-adh*°), *as,* m. lord of the gods; an epithet of Indra. — *Amarāpagā* (°*ra-ap*°), f. the river of the gods; an epithet of the Ganges. — *Amarejya* (°*ra-ij*°), *as,* m., N. of Vṛihaspati. — *Amareśa* (°*ra-īś*°), *as,* m. lord of the gods; an epithet of Śiva or Indra. — *Amareśvara* (°*ra-īś*°), *as,* m. an epithet of Vishṇu, Śiva, or Indra. — *Amarottama* (°*ra-ut*°), *as, ā, am,* best of the immortals. — *Amaropama* (°*ra-up*°), *as, ā, am,* like an immortal.

A-maraṇa, am, n. the not dying, immortality.

A-maraṇīya, as, ā, am, immortal. — *Amaraṇīya-tā,* f. immortality.

Amarā-vatī, f. the abode of the immortals, residence of Indra; N. of a town in Berar.

A-marishṇu, us, us, u, Ved. immortal.

A-marta, as, ā, am, Ved. immortal.

A-martya, as, ā, am, immortal, imperishable, divine; *(as),* m. god. — *Amartya-tā* or *amartya-tva, am,* n. immortality. — *Amartya-bhavana, am,* n. the world of the immortals, heaven.

अमरु *amaru, us,* m., N. of a king, the author of the *Amaru-śataka, am,* n. or the hundred verses of Amaru.

अमरुत *a-maruta, as, ā, am,* without wind, calm.

अमर्दित *a-mardita, as, ā, am* (rt. *mṛid*), unthreshed, unsubdued, not trodden down.

अमर्धत् *a-mardhat, an, antī, at,* Ved. not injuring; indefatigable (?).

अमर्मन् *a-marman, ā,* m., Ved. not a vital part of the body, without a joint, having no joint, having no vital part. — *A-marma-jāta, as, ā, am,* not produced in a vital organ. — *A-marma-vedhin, ī, inī, i,* not injuring vital organs, mild.

अमर्याद *a-maryāda, as, ā, am,* having no limits, transgressing every bound; *(ā),* f. the transgressing or overstepping due bounds; disrespect, impropriety of conduct; violation of decorum or due reverence; forwardness or pertness.

अमर्ष *a-marsha, as,* m. (rt. *mṛish*), nonendurance; impatience; impetuosity, determination of purpose; anger, passion; *(as, ā, am),* unenduring, not bearing; *(as),* m., N. of a prince. — *Amarsha-ja, as, ā, am,* springing from impatience or indignation. — *Amarsha-hāsa, as,* m. an angry laugh, a sarcastic sneer.

A-marshaṇa, as, ā, am, or *amarsha-vat, ān, atī, at,* or *a-marshita, as, ā, am,* or *a-marshin, ī, iṇī, i,* not suffering, not bearing; impatient, intolerant; passionate, wrathful, angry, impetuous, determined.

अमल *a-mala, as, ā, am,* spotless, stainless, clean, pure, shining, white; *(ā),* f., N. of the goddess Lakshmī; the umbilical cord; N. of a tree, Emblica Officinalis Gærtn.; N. of a plant; *(am),* n. purity; the supreme spirit; talc. — *A-mala-garbha, as,* m., N. of a Bodhi-sattva. — *Amala-patatrin, ī, iṇī,* m. f. the wild goose. — *Amala-ratna, am,* n. or *amala-maṇi, is,* m. f. crystal. — *Amalātman* (°*la-āt*°), *ā, ā, a,* of undefiled mind.

Amalaya, nom. P. *amalayati, -yitum,* to make spotless.

A-malina, as, ā, am, stainless, free from dirt, clean.

अमलानक *amalānaka, am,* n. globe-amaranth (Gomphræna Globosa). See *amlātaka.*

अमवत् *ama-vat, ān, atī, at.* See under 1. *ama.*

अमविष्णु *amavishṇu, us, us, u* (fr. rt. *am*), going in different directions, up and down.

Amasa, as, m. disease; stupidity, a fool, time.

अमसृण *a-masṛiṇa, as, ā, am,* not soft, harsh, hard; violent, intense.

अमस्तक *a-mastaka, as, ā, am,* headless.

अमस्तु *a-mastu,* n. curds. See *mastu.*

अमा 1. *amā,* f. day of conjunction of sun and moon or new moon; see *amā-vasī,* p. 76, col. 1. — *Amānta* (*amā-anta*), *as,* m. the end of the day of new moon.

अमा 2. *amā,* ind. at home, in the house; see also under 2. *ama,* p. 74. — *Amākta* (*amā-akta*), *as, ā, am,* Ved. met, come together. — *Amā-jur, ūr,* f., Ved. living at home during life, growing old at home; being without husband in the same dwelling with her parents (as a maiden).

अमांस *a-māṇsa, am,* n. not flesh, anything but flesh; *(as, ā, am),* without flesh, feeble, thin. — *A-māṇsaudanika* (°*sa-od*°), *as, ī, am,* not relating to a preparation of rice with meat.

अमात् 2. *a-māt, ān, ātī* or *āntī, āt,* not measuring. (For 1. see p. 74, col. 3.)

अमातृक *a-mātṛika, as, ā, am,* without a mother, motherless.

A-mātā-putra, as, m. having neither mother nor son.

A-mātṛibhogīṇa, as, ā, am, not fit for the use of a mother.

अमात्य *amātya, as,* m. (fr. 2. *amā* above), inmate of the same house, belonging to the same house or family; a companion, follower, counsellor, minister.

अमात्र *a-mātra, am,* n. non-measure, not a measure or quantity (said of the universal spirit); *(as, ā, am),* boundless; not whole or entire; not elementary; having the measure or quantity of the letter *a.* — *Amātravat-tva, am,* n. deficiency, defect; spirit, spiritual essence.

अमानन *a-mānana, am,* n. disrespect, contempt, disobedience.

अमानव *a-mānava, as, ā, am,* not human, animal; superhuman.

अमानस्य *a-mānasya, am,* n. pain.

अमानिता *a-mānitā,* f. or *a-mānitva, am,* n. (rt. *man*), modesty, humility.

A-mānin, ī, inī, i, humble, modest.

A-mānya or *a-mānitavya* or *a-mānanīya, as, ā, am,* to be disrespected.

अमानुष *a-mānusha, as, ī, am,* not human, anything but man; supernatural, inhuman, a monster; not well disposed towards man.

A-mānushya, as, ā, am, not human, superhuman, &c.

अमामसी *amā-masī* or *amā-māsī* for *amā-vasī,* p. 76, col. 1.

अमाय *a-māya, as, ā, am,* not cunning, not sagacious; free from error or deceit, guileless,

sincere; (*ā*), f. absence of delusion, deceit, or guile; knowledge of the truth; sincerity, honesty.

A-māyika, as, ā, am, or *a-māyin, ī, inī, i,* without illusion or deceit, void of trick or guile; true, honest; real.

अमार *a-māra, as,* m. not dying.

अमार्ग *a-mārga, as,* m. want of a road; (*as, ā, am*), pathless, without a road.

अमार्गित *a-mārgita, as, ā, am,* unsought, not hunted after.

अमार्जित *a-mārjita, as, ā, am,* uncleansed, unwashed, unadorned.

अमावसु *amā-vasu, us,* m., N. of a son of Purūravas, of a son of Kuśa and others.

अमावास्या *amā-vāsyā,* f. (fr. rt. *vas,* 'to dwell,' with *amā,* 'together,' i. e. *rātri,* night of new moon), the first day of the first quarter on which the moon is invisible; a sacrifice offered at that time; the sacrificial cake? ; (*as, ā, am*), or *amā-vāsyaka, as, ā, am,* produced in a night of new moon.

Amā-vasī or *amā-vasyā* or *amā-vāsī,* f. the night of new moon; that night during which the moon dwells together with or in the same quarter as the sun.

अमाष *a-māsha, as, ā, am,* or *a-māshaka, as, ikā, am,* having no kidney-beans.

अमित 1. *amita, as, ā, am* (fr. rt. *am*), gone, served, honoured, sounded.

अमित 2. *a-mita, as, ā, am* (rt. *mā*), unmeasured, boundless, infinite; without a certain measure; neglected; unpolished, unclean. — *Amita-kratu, us,* m., Ved. of unbounded wisdom; of unbounded energy. — *Amita-gati, is,* m., N. of a Jaina author. — *Amita-tejas, ās, ās, as,* of boundless glory. — *Amita-dyuti, is, is, i,* of infinite splendor. — *Amita-dhvaja, as,* m., N. of a son of Dharmadhvaja. — *Amita-vikrama, as,* m. of unbounded valour, a N. of Vishṇu. — *Amita-vīrya, as,* m. of immense strength. — *Amitākshara* (°*ta-ak*°), *as, ā, am,* not containing a fixed number of syllables, unbound, prosaic. — *Amitābha* (°*ta-ābh*°), *as, ā, am,* of unmeasured splendor; (*as*), m. a kind of deity; N. of a Dhyāni-buddha. — *Amitāyus* (°*ta-āy*°), *us,* m., N. of a Dhyāni-buddha. — *Amitaujas* (°*ta-oj*°), *ās, ās, as,* of unbounded energy, all-powerful, almighty.

अमित्र *a-mitra, as, ā,* m. f. not a friend, an enemy, adversary, foe. (According to some authorities this is not derived from *a* and *mitra,* a friend, but fr. rt. *am,* 'to attack.') — *Amitra-khāda, as,* m., Ved. swallowing or devouring his enemies; an epithet of Indra. — *Amitra-gaṇa-sūdana, as, ā, am,* destroying the hosts of one's enemies. — *Amitra-ghāta, as, ā, am,* Ved. killing enemies; (*as*), m. a N. of Vindusāra, the son of Ćandragupta. — *Amitra-ghātin, ī, inī, i,* or *amitra-ghna, as, ā* or *ī, am,* the same as the preceding. — *Amitra-jit, t,* m. conquering one's enemies; a son of Suvarṇa. — *Amitra-tā,* f. enmity. — *Amitra-dambhana, as, ā, am,* Ved. hurting enemies. — *Amitra-sāha, as,* m., Ved. enduring or overcoming enemies; epithet of Indra. — *Amitra-senā,* f. hostile arrow. — *Amitra-han, ā,* m., Ved. killing enemies. — *Amitrā-yudh, t, t, t,* Ved. subduing one's enemies.

Amitraya or *amitrāya,* nom. *amitrayati, -trāyate, -yitum,* to act like an enemy, have hostile intentions, to hate.

A-mitrin, ī, iṇī, i, hostile, an adversary, enemy.

A-mitriya, as, ā, am, or *a-mitrya, as, ā, am,* hostile; inimical.

अमिथित *a-mithita, as, ā, am,* Ved. not reviled; unprovoked.

अमिथ्या *a-mithyā,* ind. not falsely, truthfully.

अमिन् *amin, ī, inī, i* (fr. *āma,* see *am*), sick, diseased.

1. *amina, as, ā, am* (fr. rt. *am*), Ved. going everywhere, violent, tempestuous (?); loved by all (?).

अमिन 2. *a-mina, as, ā, am,* Ved. unmeasured, unparalleled, inviolable.

अमिनत् *a-minat, an, atī, at* (rt. *mī*), Ved. not hurting; unhurt.

अमिलातक *amilātaka, am,* n. globe-amaranth.

अमिश्र *a-miśra, as, ā, am,* unmixed, unmixing; without participation of others.

A-miśraṇīya, as, ā, am, immiscible.

A-miśrita, as, ā, am, unmixed, unblended.

अमिष 1. *amisha, am,* n. luxury, object of enjoyment, flesh. See *āmisha.*

अमिष 2. *a-misha, am,* n. honesty, simplicity, absence of fraud; dishonesty (?).

अमीतवर्ण *a-mīta-varṇa, as, ā, am* (*mīta* fr. rt. *mī*), Ved. of infinite hue; of unhurt or unextinguishable colour.

अमीमांसा *a-mīmāṉsā,* f. (rt. *man*), absence of reasoning or investigation.

A-mīmāṉsya, as, ā, am, not to be reasoned about or discussed, not to be demonstrated by reason.

अमीवा *amīvā,* f. (fr. rt. *am*), pain, distress, terror, fright; tormenting spirit, demon; affliction, disease; (*as*), m. an enemy, one who afflicts; (*am*), n. affliction, pain, grief. — *Amīva-ćātana, as, ī, am,* Ved. driving away pains, diseases, enemies, or tormenting spirits. — *Amīva-han, ā,* m., Ved. killing evil spirits, destroying pains.

अमु *amu,* a pronominal base, used in the declension of the pronom. *adas.*

Amuka, as, ā, am, a certain person or thing, anything or person referred to without a name.

Amutas, ind. from there, there; from that place, from above, i. e. from the other world, from heaven; hereupon, upon this; henceforth.

Amutra, ind. there; there, i. e. in what precedes or has been said; there above, i. e. in the other world, in the life to come; here. — *Amutra-bhūya, am,* n., Ved. being there above or in the other world; dying.

Amutratya, as, ā, am, belonging to a future state, being of the next world.

Amuthā, ind. thus, in that manner, like that; *amuthā as,* to be thus, a euphemistic expression used in the sense of, to fare very ill.

Amuyā, ind., Ved. in that manner, thus or thus; (with rt. *as* or *bhū*) to be thus; to be gone, to be lost.

Amurhi, ind. at that time, then.

Amu-vat, ind. like a person or thing referred to without name.

Amushmin (loc. sing. of *adas*), in the other world.

Amushya (gen. sing. of *adas*), of such a one. — *Amushya-kula, as, ā, am,* belonging to the family of such a one. — *Amushya-putra, as, ī,* m. f. the son or daughter of such a one; of a good family, of known origin. — *Amushyāyaṇa* (°*ya-ay*°), *as, ā,* m. f. offspring of such a one; of respectable birth, of known origin.

Amū-dṛiś, k, k, k, or *amū-dṛiśa,* or *amū-dṛiksha, as, ā, am,* like that, such like, such a one, of such form or kind.

अमुक्त *a-mukta, as, ā, am,* not loosed, not let go; not liberated from birth and death; (*am*), n. a weapon that is always grasped and not thrown, as a knife, a sword, &c. — *Amukta-hasta, as, ā, am,* one whose hand is not open (to give); sparing; stingy; frugal, prudent.

A-mukti, is, f. non-liberation; want of freedom or liberty.

A-muć, k, f., Ved. non-liberation.

A-mući, f., Ved. not unbinding, not setting at liberty (epithet of an evil spirit).

अमुख *a-mukha, as, ā, am,* having no mouth.

A-mukhya, as, ā, am, not chief, inferior, ordinary.

अमुग्ध *a-mugdha, as, ā, am,* not confounded, not perplexed, not foolish.

अमूढ *a-mūḍha, as, ā, am* (rt. *muh*), not infatuated, wise; not perplexed.

अमूर *a-mūra, as, ā, am* (for *a-mūḍha,* q. v.), Ved. without error or mistake, infallible, not ignorant, not bewildered.

अमूर्त *a-mūrta, as, ā, am,* formless, shapeless, incorporeal, unembodied; (*as*), m., N. of Śiva. — *Amūrta-rajas, ās,* or *amūrta-rajasa, as,* m. a son of Kuśa by Vaidarbhī.

A-mūrti, is, f. shapelessness, absence of shape or form; (*is, is, i*), formless; (*is*), m., N. of Vishṇu; (*-ayas*), m. pl. a class of Manes, who have no definite form. — *Amūrti-mat, ān, atī, at,* formless.

अमूल *a-mūla* or *a-mūlaka, as, ā, am,* rootless, baseless; without support; without authority; without material cause or origin; not fixed in the earth; having locomotive powers; (*ā*), f., N. of a plant, Methonica Superba Lam.

अमूल्य *a-mūlya, as, ā, am,* invaluable, not to be purchased, priceless.

अमृक्त *a-mṛikta, as, ā, am,* Ved. unhurt, unharmed, safe.

अमृणाल *a-mṛiṇāla, am,* n. the root of a fragrant grass, used for taties or screens, &c., commonly called Kaskas, Andropogon Muricatus.

अमृत *a-mṛita, as, ā, am,* not dead; immortal, imperishable, causing immortality; beautiful, beloved, desired; (*as*), m. a god, an immortal; N. of Indra, of the sun, of Prajāpati, of the soul, of Vishṇu, of Śiva, of Dhanvantari as physician of the gods, &c.; N. of a plant, Phaseolus Trilobus Ait.; N. of the root of a plant; (*ā*), f. spirituous liquor; N. of several plants, Emblica Officinalis, Terminalia Citrina Roxb., Cocculus Cordifolius, Piper Longum, Ocymum Sanctum, &c.; N. of the mother of Parikshit; (*am*), n. immortality; the collective body of immortals; the world of immortality, heaven, paradise, eternity; the immortal light; the nectar conferring immortality, ambrosia; the Soma juice; antidote against poison; a drug; the residue of a sacrifice; unsolicited alms; water; clarified butter; milk; food; boiled rice; anything sweet, a sweetmeat; property; gold, quicksilver; poison; splendor; final emancipation; N. of a sacred place; N. of various conjunctions of planets supposed to confer long life; the number 'four.' — *Amṛita-kuṇḍa, am,* n. the vessel containing the Amṛita or nectar. — *Amṛita-keśava, as,* m., N. of a temple, built by Amṛita-prabhā. — *Amṛita-kshāra, am,* n. sal ammoniac. — *Amṛita-gati, is,* f., N. of a metre consisting of four times ten syllables. — *Amṛita-garbha, as,* m., Ved. the immortal fetus, i. e. sleep; (*as, ā, am*), filled with nectar. — *Amṛita-ćiti, is,* f. the accumulation or arrangement of sacrificial bricks conferring immortality. — *Amṛita-ja, as, ā, am,* produced by the Amṛita; (*ā*), f., N. of a plant, Yellow Myrobalan. — *Amṛita-jaṭā,* f., N. of a plant, Valeriana Jaṭāmāṉsī. — *Amṛita-taraṅgiṇī,* f. moonlight. — *Amṛita-tā,* f. or *amṛita-tva, am,* n. immortality. — *Amṛita-dīdhiti* or *amṛita-dyuti, is,* m. the moon. — *Amṛita-drava, as, ā, am,* shedding ambrosia. — *Amṛita-dhāra, as, ā, am,* shedding or distilling ambrosia; (*ā*), f., N. of a metre. — *Amṛita-nādopanishad* (°*da-up*°), *t,* f., N. of an Upanishad, lit. 'the sound of immortality.' — *Amṛita-pa, as, ā, am,* drinking nectar; (*as*), m. a deity.

— *Amṛita-paksha, as,* m. the immortal or golden wing (of sacrificial fire); having immortal or golden wings. — *Amṛita-prabhā,* f., N. of several women. — *Amṛita-phala, as, am,* m. n., N. of a plant, Trichosanthes Dioeca, Roxb.; (*ā*), f. a bunch of grapes; the plant Emblica Officinalis Gærtn. — *Amṛita-bandhu, us,* m., Ved. friend of immortality, keeper of immortality; a horse (so called because a horse was produced in the ocean along with the Amṛita). — *Amṛita-bhavana, am,* n., N. of a monastery. — *Amṛita-bhuj, k,* m. an immortal, a deity. — *Amṛita-bhū, ūs, ūs, u,* free from birth and death. — *Amṛita-mati, is,* f., N. of the metre Amṛitagati. — *Amṛita-manthana, am,* n. the churning for the Amṛita. — *Amṛita-maya, as, ī, am,* immortal; consisting of or full of Amṛita. — *Amṛitamālinī,* f., N. of Durgā. — *Amṛita-rasa, as,* m. nectar, ambrosia; (*ā*), f. dark-coloured grapes. — *Amṛita-latā* or *amṛita-latikā,* f. a nectar-giving creeping plant. — *Amṛita-vapus, us,* m. of immortal form, Śiva. — *Amṛita-varsha, as,* m. a shower of nectar. — *Amṛita-vallarī* or *amṛita-vallī,* f. a creeping plant, Cocculus Cordifolius. — *Amṛita-vākā,* f. a kind of bird. — *Amṛita-vindūpanishad* (°*du-up*°), *t,* f., N. of an Upanishad of the Atharva-veda, lit. 'drop of nectar.' — *Amṛita-sambhavā,* f. a creeping plant, Cocculus Cordifolius. — *Amṛita-sāra, as,* m. essence of ambrosia. — *Amṛitasāra-ja, as,* m. raw sugar, molasses. — *Amṛita-sū, ūs,* m. the moon (as distilling nectar). — *Amṛita-sodara, as,* m. a horse, lit. 'brother of nectar,' born together with the Amṛita at the churning of the ocean. — *Amṛita-sravā,* f., N. of a plant and tree. — *Amṛita-srut, t, t, t,* shedding nectar. — *Amṛitākara* (°*ta-āk*°), *as,* m. 'a mine of nectar;' N. of a man. — *Amṛitākshara* (°*ta-ak*°), *as, ā, am,* immortal and imperishable. — *Amṛitānanda* (°*ta-ān*°), *as,* m., N. of a man. — *Amṛitāndhas* (°*ta-an*°), *ās,* m. a deity, whose food is ambrosia. — *Amṛitā-phala, am,* n. the fruit of the Trichosanthes. — *Amṛitāśa* (°*ta-āśa*), *as,* m., N. of Vishṇu. — *Amṛitāśana* (°*ta-aś*°), *as,* or *amṛitāśin* (°*ta-āś*°), *ī,* m. eating ambrosia; a deity. — *Amṛitāsanga* (°*ta-ās*°), *am,* n. a collyrium, extracted from the Amomum Anthoriza. — *Amṛitāsu* (°*ta-asu*), *us, us, u,* whose soul is immortal. — *Amṛitāharaṇa* (°*ta-āh*°), *as,* m., N. of Garuḍa, the bird of Vishṇu, who upon one occasion stole the Amṛita. — *Amṛitāhva* (°*ta-āh*°), *am,* n. a kind of fruit. — *Amṛiteśa* or *amṛiteśvara* (°*ta-īś*°), *as,* m. epithet of Śiva. — *Amṛiteśaya, as,* m. sleeping on the Amṛita, epithet of Vishṇu. — *Amṛiteshṭakā* (°*ta-ish*°), f. a kind of sacrificial brick, shaped like golden heads (of men, animals, &c.). — *Amṛitotpatti* (°*ta-ut*°), *is,* f. the production of the Amṛita. — *Amṛitotpannā* (°*ta-ut*°), f. a fly; (*am*), n. a kind of collyrium. — *Amṛitodana* (°*ta-od*°), *as,* m., N. of a son of Siṇhahanu. — *Amṛitodbhava* (°*ta-ud*°), *am,* n. a kind of collyrium.

Amṛitaka, am, n. the nectar of immortality.

Amṛitāya, nom. A. *amṛitāyate, -yitum,* to be like nectar.

अमृत्यु *a-mṛityu, us,* m. not death, immortality; (*us, us, u*), immortal, causing immortality.

अमृध्र *a-mṛidhra, as, ā, am,* Ved. uninjured, not to be impaired, invulnerable; unremitting, unceasing, indefatigable (?).

अमृषा *a-mṛishā,* ind. not falsely, certainly, surely; rightly. — *Amṛishā-bhāshin, ī, iṇī, i,* speaking truly.

अमृष्ट *a-mṛishṭa, as, ā, am* (rt. *mṛij*), not rubbed. — *Amṛishṭa-mṛija, as, ā, am,* of unimpaired purity.

अमृष्य *a-mṛishya, as, ā, am,* unbearable, insufferable.

A-mṛishyamāṇa, as, ā, am, not enduring, not bearing or tolerating.

अमेक्षण *a-mekshaṇa, as, ā, am,* having no *mekshaṇa* or mixing-instrument.

अमेघ *a-megha, as, ā, am,* cloudless.

अमेदस्क *a-medaska, as, ā, am,* without fat, lean.

अमेधस् *a-medhas, ās, ās, as,* foolish; an idiot.

अमेध्य *a-medhya, as, ā, am,* not able or not allowed to sacrifice, not fit for sacrifice, impure, unholy, nefarious, foul; (*am*), n. fæces, excrement; an unlucky omen. — *Amedhya-kuṇapāśin* (°*pa-āś*°), *ī, inī, i,* feeding on carrion. — *Amedhya-tā,* f. or *amedhya-tva, am,* n. impurity, foulness, filthiness. — *A-medhya-yukta, as, ā, am,* filthy, foul. — *A-medhya-lipta, as, ā, am,* smeared with ordure, foul, defiled. — *Amedhya-lepa, as,* m. smearing with ordure. — *Amedhyākta* (°*ya-ak*°), *as, ā, am,* soiled by ordure.

अमेन *a-mena, as,* m., Ved. having no wife, a widower.

अमेनि *a-meni, is, is, i,* Ved. not shooting, not able to shoot, not injuring.

अमेय *a-meya, as, ā, am,* immeasurable. — *Ameyātman* (°*ya-āt*°), *ā, ā, a,* possessing extraordinary powers of mind, magnanimous; (*ā*), m. a N. of Vishṇu.

अमेष्ट *ameshṭa* (°*mā-ish*°), *as, ā, am,* Ved. sacrificed at home. See 2. *amā,* p. 75.

अमोक्य *a-mokya, as, ā, am* (rt. *muć*), Ved. that cannot be unloosed.

A-moćana, am, n. not loosening or letting go; non-liberation.

A-moćanīya, as, ā, am, not to be liberated, not to be let go.

A-moćita, as, ā, am, not liberated, confined.

अमोक्ष *a-moksha, as, ā, am* (rt. *moksh*), unliberated, unloosed; (*as*), m. want of freedom, bondage, confinement; non-liberation from mundane existence.

अमोघ *a-mogha, as, ā, am,* unerring, unfailing, not vain, efficacious, succeeding, reaching the mark; productive, fruitful; (*as*), m. the not erring, the not failing; unerringness; N. of Śiva and Vishṇu; N. of a river; (*ā*), f. trumpet flower, Bignonia Suaveolens, Roxb.; a plant of which the seed is used as a vermifuge, Erycibe Paniculata, Roxb.; Terminalia Citrina, Roxb.; N. of a spear; N. of Śiva's wife; mystical name of the double consonant *ksh.* — *Amogha-daṇḍa, as,* m. (unerring in punishment), N. of Śiva. — *Amogha-darśin, ī,* m., N. of a Bodhi-sattva. — *Amogha-dṛishṭi, is, is, i,* of unerring view or mind. — *Amogha-bala, as, ā, am,* of never-failing strength. — *Amogha-bhūti, is,* m., N. of a king of the Pañjāb. — *Amogha-rāja, as,* m., N. of a Bhikshu. — *Amogha-vāć, k,* f. words that are not vain or idle. — *Amogha-vāńćhita, as, ā, am,* never disappointed. — *Amogha-vikrama, as,* m. of unerring valour; N. of Śiva. — *Amogha-siddha, as,* m., N. of the fifth Dhyāni-buddha. — *Amoghāćārya* (°*gha-āć*°), *as,* m., N. of an author.

अमोत *amota* (*amā-uta*), *as, ā, am,* Ved. woven at home, taken care of at home; see 2. *amā.* — *Amota-putrakā,* f., Ved. a maiden protected at home.

Amotaka, as, m., Ved. protected at home (a child); a weaver (?).

अमौत्रधौत *a-mautra-dhauta, as, ā, am,* not washed by a washerman.

अमौन *a-mauna, am,* n. non-silence; knowledge of soul.

अम्नस् *amnas* (liable to become *amnar*), Ved. unawares, quickly; at present; a little. (The etymology is doubtful, but cf. 1. *am.*)

अम्ब् *amb,* cl. 1. P. *ambati, -bitum,* to go; cl. 1. A. *ambate,* to sound.

Amba, as, m. a father; sound, the Veda, one who sounds; (*ā*), f. a mother, see *ambā;* (*am*), n. the eye; water?; (*a*), ind. a particle of affirmation, well! well now! — *Amba-sthala, am,* n., N. of a mountain peak.

Ambaka, am, n. a father (?), an eye [cf. *try-ambaka*]; copper?; (*ikā,* f.), see under *ambā.*

Ambayā, f., Ved. mother, good woman (as a respectful title?), conveying water (?).

अम्बर *ambara, am,* n. (fr. rt. *amb?* or rt. *vṛi,* to surround, with *am* prefixed), circumference, compass; surrounding country, neighbourhood; clothes, apparel; cotton; sky, atmosphere, ether; saffron; talc; a perfume (Ambergris); N. of a people. — *Ambara-ga, as, ā, am,* sky-going. — *Ambarada, am,* n. cotton. — *Ambara-yuga, am,* n. the two principal female garments, or upper and lower cloths or mantles. — *Ambara-śaila, as,* m. a high mountain touching the sky. — *Ambara-sthalī,* f. the earth. — *Ambarānta* (°*ra-an*°), *as,* m. the end of a garment; the horizon. — *Ambaraukas* (°*ra-ok*°), *ās,* m. dwelling in heaven; a god.

Ambarya, nom. P. *ambaryati, -yitum,* to bring together.

अम्बरीष *ambarīsha, as, am,* m. n. (fr. rt. *amb?*), a frying-pan (in this sense also written with short *i, ambarisha*); one of the hells; remorse, war, battle; (*as*), m. a young animal, a colt; the sun; the hog-plum plant, Spondias Magnifera; N. of Vishṇu; of Śiva; of a king of the solar race, celebrated as a worshipper of Vishṇu. — *Ambarīsha-putra, as,* m. son of Ambarīsha, whence the N. of a country.

अम्बष्ठ *amba-shṭha, as,* m. (fr. *amba* and *stha?*), N. of a country and of its inhabitants; the offspring of a man of the Brāhman and a woman of the Vaiśya tribe, a man of the medical caste; (*ā*), f., N. of several plants, Jasminum Auriculatum, Clypea Hernandifolia, Oxalis Corniculata; (*ā*) or (*ī*), f. an Ambashṭha woman.

Ambashṭhakī, f. the plant Clypea Hernandifolia.

Ambashṭhikā, f. the plant Clerodendrum Siphonanthus.

अम्बा *ambā,* f. (fr. rt. *amb?* the voc. case in the Veda is *ambe* or *amba;* in later Sanskrit *amba* only), a mother, good woman (as a title of respect); N. of a plant; N. of Durgā, the wife of Śiva; N. of an Apsaras; N. of a daughter of a king of Kāśi; a sister of Pāṇḍu's mother; a term in astrology to denote the fourth condition (?). In the South-Indian languages, *ambā* is corrupted into *ammā,* and is often affixed to the names of goddesses, and females in general [with *ambā* has been compared the Germ. *Amme,* 'a nurse;' Old Germ. *amma,* Them. *ammôn, ammûn*]. — *Ambā-gaṅgā,* f. a river in Ceylon. — *Ambā-janman, a,* n., N. of a Tīrtha.

Ambāḍā or *ambālā* or *ambāyu, us,* f. mother.

Ambālikā, f. mother, good woman (as a term of respect); N. of a plant; N. of a daughter of a king of Kāśi, wife of Vićitra-vīrya, and mother of Pāṇḍu.

Ambi, is, f., Ved. water; woman, mother, nurse. — *Ambi-tamā,* f., Ved. the best of waters or mothers.

Ambikā, f. mother, good woman (as a term of respect); N. of the plant Wrightia Antidysenterica; a sister of Rudra; N. of Pārvatī, the wife of Śiva; the wife of Rudra Ugraretas; one of the female domestic deities of the Jainas; daughter of a king of Kāśi, wife of Vićitra-vīrya, and mother of Dhṛita-rāshṭra; N. of a place in Bengal. — *Ambikā-pati, is,* m., N. of Śiva. — *Ambikā-putra, as,* m., N. of Dhṛita-rāshṭra.

Ambikeya or *ambikeyaka, as,* m., N. of Gaṇeśa, Kārttikeya, and Dhṛita-rāshṭra. See *āmbikeya.*

अम्बु *ambu,* n. (fr. rt. *amb?*), water; the watery element of the blood [cf. ὄμβρος, *imber*]; the plant Andropogon Schœnanthus; N. of a metre; a term in astrology = *ambā.* — *Ambu-kaṇa, as,* m. a drop of water. — *Ambu-kaṇṭaka, as,* m. the short-

nosed alligator. — *Ambu-kirāta, as,* m. an alligator. — *Ambu-kiśa* or *ambu-kūrma, as,* m. a porpoise, especially the Gangetic, Delphinus Gangeticus. — *Ambu-keśara, as,* m. lemon tree. — *Ambu-kriyā,* f. a funeral rite = *jala-kriyā.* — *Ambu-ga, as, ā, am,* water-goer, living in water. — *Ambu-ghana, as,* m. hail, frozen rain. — *Ambu-ćara, as, ī, am,* moving in the water, aquatic. — *Ambu-ćāmara, am,* n. water-chowri, an aquatic plant, Valisneria. — *Ambu-ćārin, ī, iṇī, i,* moving in water, as a fish, &c. — *Ambu-ja, as, ā, am,* produced in water, water-born, aquatic; (*as*), m., N. of a plant, Barringtonia Acutangula Gærtn.; a lotus, Nymphæa Nelumbo; the thunderbolt of Indra. — *Ambu-janman, a,* n. a lotus, Nymphæa Nelumbo. — *Ambuja-bhū, ūs,* m. the god Brahmā. — *Ambuja-stha, as, ā, am,* sitting on a lotus. — *Ambu-taskara, as,* m. water-thief, the sun. — *Ambu-tāla, as,* m. the plant Valisneria. — *Ambu-da, as, ā, am,* shedding or giving water; (*as*), m. a cloud; the plant Cyperus Hexastychius Communis. — *Ambu-dhara, as,* m. a cloud. — *Ambu-dhi, is,* m. (receptacle of waters), the ocean; the number 'four.' — *Ambudhi-sravā,* f., N. of a plant, Aloes Perfoliata. — *Ambu-nidhi, is,* m. (treasury of waters), the ocean. — *Ambu-pa, as, ā, am,* drinking or imbibing water; (*as*), m. a plant, Cassia Tora or Alata. — *Ambu-pattrā,* f., N. of a plant, Cyperus Hexastychius Communis Nees. — *Ambu-paddhati, is,* f. or *ambu-pāta, as,* m. current, stream, flow of water. — *Ambu-prasāda, as,* m. or *ambu-prasādana, am,* n. the clearing nut tree, Strychnos Potatorum: the nuts of this plant are generally used in India for purifying water; they are rubbed upon the inner surface of a vessel, and so precipitate the impurities of the fluid it contains. — *Ambu-bhṛit, t,* m. a cloud; the ocean (?); a grass, Cyperus Pertenuis; talc. — *Ambu-mat, ān, atī, at,* watery, having or containing water; (*tī*), f., N. of a river. — *Ambu-mātra-ja, as, ā, am,* produced only in water; (*as*), m. a bivalve shell. — *Ambu-muć, k,* m. a cloud. — *Ambu-rāja, as,* m. the ocean; N. of Varuṇa. — *Ambu-rāśi, is,* m. (heap of waters), the ocean. — *Ambu-ruha, am,* n. the lotus; (*ā*), f. Hibiscus Mutabilis. — *Ambu-rohiṇī,* f. the lotus. — *Ambu-vāći,* f. four days in Āshāḍha, the tenth to the thirteenth of the dark half of the month, when the earth is supposed to be unclean, and agriculture is prohibited. — *Ambu-vāći-tyāga,* the thirteenth of the same. — *Ambu-vāći-prada, am,* n. the tenth in the second half of the month Āshāḍha. — *Ambu-vāsinī* or *ambu-vāsī,* f. the trumpet flower, Bignonia Suaveolens. — *Ambu-vāha, as,* m. a cloud; the grass Cyperus Pertenuis; a water-carrier; talc; the number 'seventeen.' — *Ambu-vāhin, ī, inī, i,* carrying or conveying water; (*inī*), f. a wooden baling vessel; N. of a river. — *Ambu-vetasa, as,* m. a kind of cane or reed growing in water. — *Ambu-śirīshikā,* f., N. of a plant. — *Ambu-sitā,* f., N. of a river. — *Ambu-sarpiṇī,* f. a leech. — *Ambu-sećanī,* f. a wooden baling vessel.

Ambū-kṛita, as, ā, am, pronounced indistinctly, so that the words remain too much in the mouth; sputtered (as speech, accompanied with emission of saliva).

अम्ब्य *ambya, as,* m., Ved. a chanter.

अम्भ् *ambh,* cl. 1. A. *ambhate, -bhitum,* to sound.

अम्भस् 1. *ambhas,* n. also ind., power, splendor, fruitfulness; a philos. term = *tushṭi:* (the etymology is doubtful; perhaps connected with obs. rt. *ap,* or fr. *bhā,* 'to shine,' with prefix *am.*)

अम्भस् 2. *ambhas,* n. (said to be fr. rt. *āp;* perhaps connected with 1. *ambhas* or with *ap, abhra, ambu*), water; the sky; the fourth sign of the zodiac; collective N. for gods, men, manes, and Asuras; mystical name of the letter *v* [cf. ὄμβρος, *imber*]. — *Ambhaḥ-sāra, am,* n. a pearl. — *Ambhaḥ-sū, ūs,* m. smoke; cloudiness. — *Ambhaḥ-stha, as, ā, am,* what holds or contains water; abiding in water. — *Ambhasā-kṛita, as, ā, am,* done by water. — *Ambho-ja, as, ā, am,* produced in water, water-born, aquatic; (*as*), m. the moon; the sārasa or Indian crane; (*am*), n. the lotus. — *Ambhoja-khaṇḍa, am,* n. a group of lotus flowers. — *Ambhoja-janman, ā,* m. or *ambhoja-jani, is,* m. or *ambhoja-yoni, is,* m. an epithet of Brahmā, being born secondarily from a lotus. — *Ambhojinī,* f. an assemblage of lotus flowers or a place where they abound. — *Ambho-da, as,* m. a cloud; the plant Cyperus Hexastychius Communis Nees. — *Ambho-dhara, as,* m. a cloud. — *Ambho-dhi, is,* m. (receptacle of waters), the ocean. — *Ambhodhi-vallabha, as,* m. coral. — *Ambho-nidhi* or *ambho-rāśi, is,* m. a pool, the ocean. — *Ambho-ruh, t,* n. or *ambho-ruha, am,* n. the lotus; (*as*), m. the Indian crane.

अम्भिणी *ambhiṇī,* f., Ved., N. of an instructress, who transmitted the white Yajur-veda to Vāć (speech).

अम्भृण 1. *ambhṛiṇa, as, ā, am* (connected with 1. *ambhas*), Ved. powerful, great, violent [cf. ὄβριμος, ὄμβριμος].

अम्भृण 2. *ambhṛiṇa, as, ā, am* (fr. rt. *bhraṇ?*), crying violently, roaring terribly.

अम्भृण 3. *ambhṛiṇa, as,* m. (rt. *bhṛi* with *am?*), Ved. a vessel used in preparing the Soma juice; N. of a Ṛishi, the father of Vāć. See *āmbhṛiṇī.*

अम्मय *am-maya, as, ī, am* (for *ap-maya*), formed from or consisting of water, watery.

अम्यक् *amyak,* ind., Ved. (rt. *ać* with *am, m* being inserted), towards, here (?).

अम्र *amra, as,* m. (fr. rt. *am?*), the mango tree. See *āmra.*

Amrāta or *amrātaka, as,* m. a species of Spondias or hog-plum, Spondias Magnifera. See *āmrāta.*

अम्ल *amla, as, ā, am* (fr. rt. *am,* to make sick), sour, acid; (*as*), m. sourness; acidity; vinegar; wood sorrel, Oxalis Corniculata; (*ī*), f. Oxalis Corniculata; (*am*), n. sour curds. — *Amla-kāṇḍa, am,* n., N. of a plant. — *Amla-keśara, as,* m. citron tree. — *Amla-ćukrikā,* f. or *amla-ćūḍa, as,* m. a kind of sorrel. — *Amla-jambīra, as,* m. lime tree. — *Amla-tā,* f. sourness. — *Amla-nāyaka, as,* m. sorrel. — *Amla-nimbūka, as,* m. the lime. — *Amla-niśā,* f., N. of a plant, Curcuma Zerumbet, Roxb. — *Amla-pañćaka* or *amla-pañća-phala, am,* n. a collection of five kinds of sour vegetables and fruits. — *Amla-pattra, as,* m., N. of the plant Oxalis, and other plants. — *Amla-panasa, as,* m. a tree, Artocarpus Lacucha, Roxb. — *Amla-pitta, am,* n. acidity of stomach. — *Amla-phala, as,* m the tamarind tree, Magnifera Indica; (*am*), n. the fruit of this tree. — *Amla-bhedana, as,* m. sorrel. — *Amla-meha, as,* m. a urinary disease. — *Amla-rasa, as, ā, am,* sour, having a sour taste; (*as*), m. sourness, acidity. — *Amla-ruhā,* f. a kind of betel. — *Amla-loṇikā* or *amla-loṇī* or *amla-lolikā,* f. wood sorrel, Oxalis Corniculata. — *Amla-varga, as,* m. a class of plants with acid leaves or fruits, as the lime, orange, pomegranate, tamarind, sorrel, and others. — *Amla-vallī,* f., N. of a plant, Pythonium Bulbiferum Schott. — *Amla-vāṭaka, as,* m. hog-plum, Spondias Magnifera. — *Amla-vāṭikā,* f. a sort of betel. — *Amla-vāstūka, am,* n. sorrel. — *Amla-vṛiksha, as,* m. the tamarind tree. — *Amla-vetasa, as,* m. a kind of dock or sorrel, Rumex Vesicarius. — *Amla-śāka, as,* m. a sort of sorrel, commonly used as a pot-herb. — *Amla-sāra, as,* m. the lime; a sort of sorrel; (*am*), n. rice water after fermentation. — *Amla-haridrā,* f. the plant Curcuma Zerumbet, Roxb. — *Amlākta* (°*la-ak*°), *as, ā, am,* acidulated. — *Amlāṅkuśa* (°*la-aṅ*°), *as,* m. a kind of sorrel. — *Amlādhyushita* (°*la-adh*°), *am,* n. a disease of the eyes. — *Amlodgāra* (°*la-ud*°), *as,* m. sour eructation.

Amlaka, as, m. the plant Artocarpus Lacucha.

Amlikā or *amlīkā,* f. a sour taste in the mouth, acidity of stomach; the tamarind tree; wood sorrel, Oxalis Corniculata. — *Amlikā-vaṭaka, as,* m. a sort of cake.

Amliman, ā, m. sourness.

Amlī-bhūta, as, ā, am, become sour.

Amvla, as, m. sourness.

अम्लान *a-mlāna, as, ā, am* (rt. *mlai*), not withered, clean, clear; bright, unclouded; (*as*), m. globe-amaranth, Gomphræna Globosa L.

A-mlāni, is, f. vigour, freshness, verdure; (*is, is, i*), vigorous, unfading.

A-mlānin, ī, inī, i, clean, clear; (*inī*), f. an assemblage of globe-amaranths.

अय् *ay* (connected with rt. *i,* q. v.), cl. 1. A. *ayate, -yitum,* to go.

Aya, as, m. (fr. rt. *i*), going; a move towards the right at chess; good luck, favourable fortune; a die; N. of a Prajāpati; (*as, ā, am*), going, moving. — *Ayatā,* f. good luck. — *Aya-vat, ān, atī, at,* happy. — *Aya-śobhin, ī, inī, i,* bright with good fortune. — *Ayānvita* (*aya-an*°), *as, ā, am,* fortunate, lucky.

Ayatha, am, n., Ved. a leg, foot (?).

Ayana, as, ā, am (fr. rt. *i*), going; especially at the end of a compound, e. g. *samudrāyaṇa,* going to the ocean; (*am*), n. going, walking, walk; a road, a path; a place, a site (?); course, circulation, period; final emancipation; a commentary, treatise; N. of certain sacrificial performances; the sun's road north and south of the equator, the half year; the equinoctial and solstitial points; way, progress, manner; a Śāstra or inspired writing. — *Ayana-kāla, as,* m. the interval between the equinoxes. — *Ayana-devatā,* f. a deity or an idol placed near a road (?). — *Ayana-bhāga, as,* m. or *ayanāṅśa* (°*na-aṅ*°), *as,* m. the arc between the vernal equinoctial point and the beginning of the fixed zodiac or first point in Aries. — *Ayana-valana, am,* n. deviation of the ecliptic. — *Ayana-vṛitta, am,* n. the ecliptic.

अयक्ष्म *a-yakshma, as, ā, am,* Ved. not consumptive; not sick, healthy; causing health; (*am*), n. health. — *Ayakshma-karaṇa, as, ī, am,* Ved. producing health. — *Ayakshma-tāti, is,* f. or *ayakshma-tva, am,* n., Ved. freedom from consumption; health.

अयक्ष्यमाण *a-yakshyamāṇa, as,* m. not wishing or not about to sacrifice.

अयजुष्क *a-yajushka, as, ā, am,* Ved. without a sacrificial formula or verse.

अयज्ञ *a-yajña, as,* m. no sacrifice; a bad sacrifice; (*as, ā, am*), not offering sacrifice. — *A-yajña-sāć, k, k, k,* Ved. not performing a sacrifice, performing worthless sacrifices.

A-yajñaka, as, ā, am, unfit for sacrifice.

A-yajñiya, as, ā, am, not fit for sacrifice; not worthy of sacrifice, profane, common.

A-yajyu, us, us, u, Ved. not sacrificing, impious, profane, wicked.

A-yajvan, ā, ā, a, Ved. not offering sacrifice, profane.

अयज्ञदत्त *a-yajñadatta, as,* m. not Yajñadatta, i. e. the vile Yajñadatta.

अयत् *a-yat, t, t, t* (rt. *yam*), not making efforts.

A-yata, as, ā, am, unrestrained, uncontrolled, unchecked.

A-yatin, ī, inī, i, of unsubdued appetite; incontinent.

Ayatna, as, m. absence of effort or exertion; *ayatnena* or *ayatnāt* or *ayatnatas,* without effort or exertion. — *A-yatna-kārin, ī, iṇī, i,* making no exertion, indifferent, idle. — *A-yatna-kṛita* or *a-yatna-ja, as, ā, am,* easily or readily produced, spontaneous. — *Ayatna-vat, ān, atī, at,* inactive, indifferent, idle.

अयथा *a-yathā,* ind. not as it should be, unfitly, unsuitably. — *A-yatham,* Ved. without effort. — *A-yathā-tatha, as, ā, am,* not so as it should be,

unfit, unsuitable; useless, unprofitable, vain; (*am*), ind. unfitly, unsuitably.—*A-yathā-tathya*, *am*, n. unsuitableness, unprofitableness, incompatibility.—*A-yathā-dyotana*, *am*, n. intimation of something unexpected.—*A-yathā-pūrva* or *a-yathā-pura*, *as*, *ā*, *am*, unprecedented.—*A-yathā-balam*, ind. not according to one's power.—*A-yathā-mātra*, *as*, *ā*, *am*, not according to measure.—*A-yathāmukhīna*, *as*, *ā*, *am*, having the face turned away.—*A-yathārtha* (°*thā-ar*°), *as*, *ā*, *am*, not according to the sense or object, incongruous, unmeaning, nonsensical; improper, unfitting.—*A-yathā-vat*, ind. inaccurately, erroneously.—*A-yathāśāstra-kārin*, *ī*, *iṇī*, *i*, not acting in accordance with the scripture.—*A-yatheshṭa* (°*thā-ish*°), *as*, *ā*, *am*, not as wished; disliked, disapproved of; insufficient, not enough.—*A-yathoćita* (°*thā-uć*°), *as*, *ā*, *am*, unworthily, unsuitably.

अयदीक्षित *aya-dīkshita*, *as*, m., N. of an author.

अयन *ayana*, &c. See under *ay*, p. 78.

अयन्त्र *a-yantra*, *am*, n., Ved. non-restraint, not a means of restraining; having no restraint; a powerful weapon for restraining enemies.

A-yantrita, *as*, *ā*, *am*, unhindered, unrestrained, self-willed.

अयमित *a-yamita*, *as*, *ā*, *am*, unchecked, untrimmed, unpaired, unclipped.

अयव 1. *ayava*, *as*, *ā*, *am*, deficient; (*as*), m., N. of a worm bred in the intestines.

अयव 2. *a-yava*, *as*, m. or *a-yavan*, *ā*, m. or *a-yavas*, *as*, n. the dark half of the month.

अयव 3. *a-yava*, *as*, *ā*, *am*, or *a-yavaka*, *as*, *ikā*, *am*, having worthless or no barley.

A-yavya, *as*, *ā*, *am*, unfit for barley.

अयशस् *a-yaśas*, *as*, n. infamy; (*ās*, *ās*, *as*), infamous, disagreeable.—*Ayaśas-kara*, *as*, *ā* or *ī*, *am*, disgraceful, degrading.

A-yaśasya, *as*, *ā*, *am*, infamous.

अयस् *ayas*, *ās*, *ās*, *as* (fr. rt. *i*), going, nimble; (*as*), n. iron, steel, gold, metal [cf. Lat. *æs*, *ær-is* for *æs-is*; Goth. *ais*, Them. *aisu*; Old Germ. *êr*, 'iron;' Goth. *eisarn*; Mod. Germ. *Eisen*]; (*ās*), m. fire.—*Ayaḥ-pāna*, *am*, n. a particular hell.—*Ayaḥ-pratimā*, f. iron image.—*Ayaḥ-śanku*, *us*, m., N. of an Asura.—*Ayaḥ-śaya*, *as*, *ā*, *am*, Ved. lying in iron, made of iron (said of fire).—*Ayaḥ-śipra*, *as*, *ā*, *am*, Ved. having jaws or a nose of iron.—*Ayaḥ-śiras*, *ās*, m., N. of an Asura.—*Ayaḥ-śīrshan*, *ā*, *ā*, *a*, Ved. having a head of iron.—*Ayaḥ-śūla*, *am*, n. an iron lance; fraudulent or cunning artifice.—*Ayaḥ-sthūṇa* or *ayas-sthūṇa* or *aya-sthūṇa*, *as*, *ī*, *am*, Ved. having iron pillars or spikes; (*as*), m., N. of a Rishi.—*Ayaś-ćūrṇa*, *am*, n. iron filings.—*Ayas-kansa*, *as*, *am*, m. n. an iron goblet.—*Ayas-kāṇḍa*, *as*, *am*, m. n. an iron arrow.—*Ayas-kānta*, *as*, m. a precious stone, the loadstone.—*Ayas-kāra*, *as*, m. a blacksmith; the upper part of the thigh (?).—*Ayas-kiṭa*, *am*, n. rust of iron.—*Ayas-kumbha*, *as*, *ī*, m. f. an iron pot or boiler.—*Ayas-kuśā*, f. a rope partly consisting of iron.—*Ayas-kriti*, *is*, f. preparation of iron.—*Ayas-tāpa*, *as*, *ā*, *am*, making iron red-hot.—*Ayas-pātra*, *am*, n. an iron vessel.—*Ayas-maya*, *as*, *ī*, *am*, Ved. made of iron or of metal; (*as*), m., N. of a son of Manu Svāroćisha; (*ī*), f., N. of one of the three residences of the Asuras.

For compounds beginning *ayo*, see s. v. *ayo-guḍa*. *Ayasa* may be used for *ayas* at the end of compounds, as *krishṇāyasa*, q. v.

अया *ayā*, ind. (fr. pronominal base *a* = *anayā*), Ved. in this manner, thus.

अयाचक *a-yāćaka*, *as*, *ikā*, *am* (rt. *yāć*), one who does not ask or solicit.

A-yāćita, *as*, *ā*, *am*, unasked, unsolicited; *ayāćitam*, ind. without being asked; (*as*), m., N. of the Rishi Upavarsha.—*Ayāćita-vritti*, *is*, f. or *ayāćita-vrata*, *am*, n. subsisting on alms without begging.

A-yāćin, *ī*, *inī*, *i*, not soliciting.

अयाज्य *a-yājya*, *as*, *ā*, *am* (rt. *yaj*), a person or thing for whom or for which one must not offer sacrifices; outcast, degraded; not competent to offer sacrifice; incapable of or inadmissible to religious ceremonies.—*Ayājya-tva*, *am*, n. the state of an outcast.—*Ayājya-yājana* or *ayājya-saṃyājya*, *am*, n. sacrificing for an outcast.

अयातपूर्व *a-yāta-pūrva*, *as*, *ā*, *am*, following, subsequent to, succeeding.

अयातयाम *a-yātayāma*, *as*, *ā*, *am*, Ved. not weak; not worn out by use; fresh; (*am*), n., N. of certain texts of the Yajur-veda, revealed to Yājñavalkya.—*Ayātayāma-tā*, f., Ved. unweakened strength, freshness.

A-yātayāman, *ā*, *mnī*, *a*, Ved. not weak, fresh.

अयातु *a-yātu*, *us*, *us*, *u*, Ved. not demoniacal; free from evil spirits; (*us*), m. not a demon, the opposite of an evil spirit.

अयाथार्थिक *a-yāthārthika*, *as*, *ī*, *am*, improper, unjust; not genuine, not real, incongruous, absurd.

A-yāthārthya, *am*, n. impropriety, unfitness, absurdity, nonsense.

अयान *a-yāna*, *am*, n. not moving, halting, stopping; natural disposition or temperament: (in the last sense the etymology is doubtful.)

अयानय *ayānaya* (°*ya-an*°), *am*, n. good and bad luck; (*as*), m. a particular position of the pieces on a chess or backgammon board.

Ayānayīna, *as*, m. a piece at chess or backgammon so moved.

अयावक *a-yāvaka*, *as*, *ā*, *am*, unstained with lac-dye, naturally red.

अयावन *a-yāvana*, *am*, n. not causing to unite.

अयाशु *a-yāśu*, *us*, *us*, *u*, Ved. unfit for copulation.

अयास् *a-yās* (?), *ās*, m. (rt. *yas*), Ved. agile (without effort), dexterous, nimble; (*ās*), ind. fire (?).

A-yāsya, *as*, *ā*, *am*, Ved. not to be obtained by effort, indefatigable; valiant; enterprising; (*as*), m., N. of an Aṅgiras; mystical name of the chief vital air.

अयासोमीय *ayāsomīya*, *am*, n., N. of some verses of the Sāma-veda.

अयि *ayi*, ind. a vocative particle; a particle of encouragement or introducing a kind enquiry.

अयिन् *ayin*, *ī*, *inī*, *i* (rt. *i*), at the end of compounds, going, e. g. *atyayin*, q. v.

अयुक्त *a-yukta*, *as*, *ā*, *am* (rt. *yuj*), not yoked, not joined, not united, not married; not harnessed; not connected; not suited, unfit, unsuitable; not attentive, not devout; negligent, not dexterous, unpractised, untrue, wrong; indecent.—*A-yukta-krit*, *t*, *t*, *t*, committing wrong acts.—*Ayukta-ćāra*, *as*, m. (a king &c.) who does not appoint spies.—*Ayukta-tā*, f. or *ayukta-tva*, *am*, n. the not being used.—*Ayukta-padārtha*, *as*, m. the sense of a word to be supplied.—*Ayukta-rūpa*, *as*, *ā*, *am*, unfit, unsuitable.

A-yukti, *is*, f. disunion, separation; unreasonableness, want of conformity to correct principles or to analogy; impropriety, unfitness.

A-yuga or *a-yugala*, *as*, *ā*, *am*, separate, single, odd.—*Ayugārćis* (°*ga-ar*°), *is*, m. fire.

A-yugapad, ind. not at once, gradually, seriatim.—*Ayugapad-grahaṇa*, *am*, n. apprehending gradually and not simultaneously.—*Ayugapad-bhāva*, *as*, m. successiveness.

A-yugma, *as*, *ā*, *am*, not in couples, separate, single; odd, uneven.—*Ayugma-ćchada*, *as*, m., N. of the plant Alstonia Scholaris.—*Ayugma-netra*, *as*, m., N. of Śiva.—*Ayugma-śara*, *as*, m., N. of the god of love ('having an odd number of arrows').

A-yuj, *k*, *k*, *k*, not existing in couples; odd, uneven.—*Ayuk-ćhada*, *as*, m., N. of a plant, Alstonia Scholaris.—*Ayuk-palāśa*, *as*, m., N. of a tree.—*Ayuk-pāda-yamaka*, *am*, n. a kind of alliteration, viz. the same syllables in the first and third Pāda of a word in a different sense.—*Ayuk-śakti*, *is*, m., N. of Śiva.—*Ayug-ishu*, *us*, m., N. of Kāma, from his having five arrows; see *pañćeshu*.—*Ayug-dhātu*, *us*, *us*, *u*, having an odd number of elements.—*Ayug-vāṇa*, *as*, m., N. of Kāma.—*Ayun-netra* or *ayug-aksha*, *as*, m., N. of Śiva, from his having three eyes; see *tri-netra*.

A-yuja, *as*, *ā*, *am*, Ved. without a companion, not having an equal; not existing by pairs, separate, odd.

A-yoga, *as*, m. separation, disjunction; interval; unfitness, unsuitableness, unconformity; inefficacy of a remedy; medical treatment counter to the symptoms; non-application or mis-application of remedies; vigorous effort, exertion; a widower, an absent lover or husband; inauspicious conjunction of the planets; a conjunction of two planets; (*as*, *ā*, *am*), unconnected with; indistinctly connected with; making vigorous efforts.—*Ayoga-vāha*, *as*, m. a term for Anusvāra, Visarjanīya, Upadhmānīya, and Jihvāmūlīya, as standing between vowels and consonants. (For *ayo-ga*, hammer, see *ayo-'gra* below.)

A-yogya, *as*, *ā*, *am*, unfit, unsuitable, useless; immaterial; (in phil.) not ascertainable &c. by the senses.—*Ayogya-tā*, f. or *ayogya-tva*, *am*, n. unfitness, unsuitableness.

A-yojana, *am*, n. disunion, separation.

A-yauktika, *as*, *ī*, *am*, not conformable to, inconsistent with.

A-yaugapadya, *am*, n. uncontemporaneous existence, unsimultaneousness.

A-yaugika, *as*, *ī*, *am*, having no regular derivation.

अयुङ्ग *a-yunga*, *as*, *ā*, *am*, Ved. not existing in couples; odd, uneven.

अयुत 1. *a-yuta*, *as*, *ā*, *am* (rt. 2. *yu*), Ved. not disturbed or interrupted; (*as*), m., N. of a son of Rādhika.—*Ayuta-siddha*, *as*, *ā*, *am*, proved to be not separated or interrupted, proved to be inherent.—*Ayuta-siddhi*, *is*, f. proof that certain things or notions are not separable.

A-yura, *as*, *ā*, *am*, Ved. undisturbed, unshaken.

अयुत 2. *a-yuta*, *as*, *ā*, *am* (rt. 1. *yu*, to mix), disjoined, detached, not counted; (*am*), n. ten thousand, a myriad.—*Ayuta-jit*, *t*, m., N. of a son of Bhajamāna.—*Ayuta-nāyin*, *ī*, m., N. of a king.—*Ayuta-śas*, ind. by myriads.—*Ayuta-homa*, *as*, m. a kind of sacrifice.—*Ayutādhyāpaka* (°*ta-adh*°), *as*, m. a good teacher.—*Ayutāyus* (°*ta-āy*°), *us*, m., N. of a son of Jayasena Ārāvin; of a son of Śrutavat.—*Ayutāśva* (°*ta-aś*°), *as*, m., N. of a son of Sindhu-dvīpa.

अयुद्ध *a-yuddha*, *as*, *ā*, *am* (rt. *yudh*), Ved. unconquered; not fighting; (*am*), n. not war, absence of war, peace.—*A-yuddha-sena*, *as*, m., Ved. whose arrows or armies are unconquered, irresistible.

A-yuddhvī, ind., Ved. without fighting.

A-yudha, *as*, m. a non-fighter.

A-yudhya, *as*, *ā*, *am*, unconquerable.

A-yudhvin, *ī*, m., Ved. not conquering, not a valiant warrior.

A-yoddhri, *ddhā*, m. no warrior, a bad fighter; unmatched by other warriors.

A-yodhya, *as*, *ā*, *am*, Ved. not to be warred against, irresistible; (*ā*), f. the capital of Rāma, the modern Oude, on the river Sarayu.—*Ayodhyādhipati* (°*yā-adh*°), *is*, m. the sovereign of Ayodhyā.—*Ayodhyā-vāsin*, *ī*, *inī*, *i*, inhabiting Ayodhyā.

A-yaudhika, *as*, m. not a warrior.

अयूप *a-yūpa, as,* m. no sacrificial post.

अये *aye,* ind. a vocative particle, an interjection of surprize, recollection, fatigue, fear, passion; used also in the same meanings as *ayi.*

अयोगव *ayogava, as, ī* or *ī,* m. f. or *ayogū?* (etymology uncertain; perhaps connected with *ayas,* iron, or fr. *a-yoga*), the offspring of a Śūdra man and Vaiśya woman, whose business is carpentry. See *āyogava.*

अयोगुड *aya-guḍa, as,* m. (*ayo* for *ayas,* iron), a chalybeate pill, one made of some preparation of iron; an iron ball.

Ayo-'gra or *ayo-'graka* (*ayas-ag°*), *am,* n. a hammer, a forge hammer; a mace or club tipped with iron; a pestle for cleaning grain. (A form *ayo-ga, as,* m., is also given in the sense 'iron hammer.')

Ayo-ghana, as, m. a hammer, a forge hammer.

Ayoćchishṭa (*ayas-uć°?*), *am,* n. rust of iron.

Ayo-jāla, as, ā, am, furnished with iron nets; (*am*), n. iron net-work.

Ayo-danshṭra, as, ā, am, Ved., or *ayo-dat, at, atī, at,* iron-toothed, having iron weapons.

Ayo-dāha, as, m. the burning quality of iron.

Ayo-'pāshṭi (*ayas-ap°*), *is, is, i,* Ved. furnished with iron claws or heels.

Ayo-maya, as, ī, am, made of iron. See also s. v. *ayas.*

Ayo-mala, am, n. rust of iron.

Ayo-mukha, as, ā, am, having an iron mouth, face, or beak; tipped or pointed with iron; (*as*), m. an arrow; N. of a Dānava; N. of a mountain.

Ayo-raja, am, n. or *ayo-rajas, as,* n. rust of iron.

Ayo-rasa, as, m. iron rust or filings.

Ayo-vatsa, as, m., N. of a man.

Ayo-vikāra, as, m. iron-work, any iron fabric.

Ayo-hata, as, ā, am, Ved. embossed in iron-work; made or performed by a priest &c. who wears a golden ring on his finger.

Ayo-hanu, us, us, u, Ved. iron-jawed.

Ayo-hṛidaya, as, ā, am, iron-hearted, stern, unrelenting.

अयोद्ध, अयोध्य. See *a-yuddha,* p. 79, last col.

अयोनि *a-yoni, is,* f. not the womb; anything but the womb; not a particular verse of the Sāma-veda; (*is, is, i*), without origin; not born from the womb, born in a manner not approved by law or religion; (*is*), m., N. of Brahmā and Śiva; a pestle (for *ayo-'gra* above?). — *A-yoni-ja, as, ā, am,* not born from the womb, not produced in the ordinary course of generation, generated equivocally; (*am*), n., N. of a Tīrtha. — *Ayonija-tva, am,* n. the state of not being born from a womb. — *Ayonijeśa* (°*ja-īśa*), *as,* m., N. of Śiva. — *Ayonijeśvara* (°*ja-īś°*) or *ayonijeśvara-tīrtha, am,* n., N. of a Tīrtha. — *A-yoni-sambhava, as, ā, am* = *ayonija,* q. v.

A-yonika, as, ā, am, without the verse containing the word *yoni.*

अर *ara, as, ā, am* (fr. rt. *ṛi*), swift, speedy; little; (at end of comp.) going; (*as, am*), m. n. the spoke or radius of a wheel, see also *aram,* col. 3; (*as*), m. a spoke of the time-wheel, viz. a Jaina division of time, the sixth of an Avasarpiṇī or Utsarpiṇī; the eighteenth Jaina saint of the present Avasarpiṇī; N. of an ocean in Brahmā's world. — *Ara-ghaṭṭa* or *ara-ghaṭṭaka, as,* m. a wheel or machine for raising water from a well (Hind. ارهٹ); a deep well. — *Ara-nemi, is,* m., N. of Brahma-datta, king of Kośala. — *Arāntareshu* (°*ra-an°*), loc. pl. in the intervals of the spokes.

Araka, as, m. the spoke of a wheel; a Jaina division of time [cf. *ara*]; the plant Blyxa Octandra; another plant, Gardenia Enneandra.

अरक्षस् *a-rakshas, ās, ās, as,* Ved. harmless, honest; not disturbed &c. by evil spirits.

अरक्षित *a-rakshita, as, ā, am,* unprotected, undefended; not preserved, not kept.

अरगराट *aragarāṭa, as,* m., Ved. a valley (?).

अरङ्कृ *aran-kṛi,* cl. 8. P., Ved. *-karoti, -kartum,* to prepare, make ready; serve. See *aram,* col. 3.

Aran-kṛit, t, t, t, Ved. acting satisfactorily; preparing, serving as a worshipper.

Aran-kṛita, as, ā, am, Ved. prepared, ready; gratified.

Aran-kṛiti, is, f., Ved. service, gratification.

अरङ्गम *aran-gam,* cl. 1. P., Ved. *-gaćchati, -gantum,* to be present, come near (in order to help), become visible, appear. See *aram,* col. 3.

Aran-gama, as, ā, am, Ved. coming near or into the presence, appearing (in order to help), becoming visible.

अरङ्गर *aran-gara, as,* m., Ved. praising readily (?); factitious or made up poison. See *aram.*

अरङ्गिन् *a-rangin, ī, iṇī, i,* passionless. — *Arangi-sattva, as,* m. a passionless being, a class of gods with Buddhists.

अरङ्घुष *aran-ghusha, as, ā, am,* Ved. praising readily, sounding aloud. See *aram,* col. 3.

अरजस् *a-rajas, ās, ās, as,* or *a-raja* or *a-rajaska, as, ā, am,* dustless; free from passion or desire; clean, pure; not having the monthly courses; (*ās*), f. a young girl.

Arajāya, nom. A. *arajāyate, -yitum,* to become dustless; to lose the monthly courses.

अरज्जु *a-rajju, us, us, u,* Ved. not consisting of cords; not furnished with cords.

अरटु *araṭu* or *araḍu, us,* m., N. of the tree Calosanthes Indica Bl.

Araṭva, as, ā, am, made of the wood of the above tree; (*as*), m., N. of a man.

अरण 1. *araṇa, as, ī, am* (rt. *ṛi*), Ved. departed, gone away; strange, foreign; distant; (*am*), n. moving, entering; being inserted; a refuge.

1. *araṇi, is, ī,* m. f. the wood of the Ficus Religiosa used for kindling fire by attrition; the lower one (*adharāraṇi*) of the two Araṇis; (*ī*), du. the two pieces of wood used in kindling the sacred fire; (*is*), m., N. of several plants, especially Premna Integrifolia; the sun; fire; 'a flint'?; (*is*), f. a way, a path. — *Araṇi-mat, ān, atī, at,* related to the two Araṇis; to be produced by the Araṇis. — *Araṇī-ketu, us,* m. the Premna Integrifolia.

अरण 2. *a-raṇa, as, ā, am,* not fighting, without fighting.

अरणि 2. *a-raṇi, is,* f., Ved. stinginess.

अरण्य *araṇya, as, am,* m. n. (fr. rt. *ṛi*), land neither cultivated nor grazed; a wilderness, desert, forest; N. of a plant; N. of a Sādhya. — *Araṇya-kaṇā,* f. wild cumin seed. — *Araṇya-kadalī,* f. the wood or wild plantain. — *Araṇya-kāṇḍa* (?), *am,* n. title of the third book of the Rāmāyaṇa. — *Araṇya-kārpāsī,* f. the wild cotton. — *Araṇya-kulatthikā,* f., N. of the plant Glycine Labialis Lin. — *Araṇya-kusumbha, as,* m., N. of the plant Carthamus Tinctorius. — *Araṇya-gaja, as,* m. a wild elephant. — *Araṇya-gata, as, ā, am,* gone into a forest. — *Araṇya-gāna* (?), *am,* n. one of the four Gānas or hymn-books of the Sāma-veda. — *Araṇya-gholī,* f., N. of a plant. — *Araṇya-ćaṭaka, as,* m. a wild pigeon. — *Araṇya-ćara, as, ī, am,* living in forests, wild. — *Araṇya-ja, as, ā, am,* produced or born in a forest. — *Araṇya-jārdrakā* (°*ja-ārd°*), f. wild ginger. — *Araṇya-jīra, as,* m. wild cumin. — *Araṇya-jīva, as, ā, am,* living in a forest. — *Araṇya-damana, as,* m. 'a wild plant, called *Dona.* — *Araṇya-dvādaśī,* f. or *araṇyadvādaśī-vrata, am,* n., N. of a ceremony performed on the twelfth day of the month Mārgaśīrsha. — *Araṇya-dharma, as,* m. forest usage, wild or savage state. — *Araṇya-dhānya, am,* n. wild rice. — *Araṇya-nṛipati, is,* m. king of the forest. — *Araṇya-bhava, as, ā, am,* growing in a forest, wild. — *Araṇya-makshikā,* f. the gad-fly. — *Araṇya-mārjāra, as,* m. wild cat. — *Araṇya-mudga, as,* m. a kind of bean. — *Araṇya-yāna, am,* n. going into a forest. — *Araṇya-rakshaka, as,* m. forest-keeper, superintendent of a forest district. — *Araṇya-rāj, ṭ,* m. king of the forest; epithet of a lion or tiger. — *Araṇya-rājya, am,* n. the sovereignty of the forest. — *Araṇya-rudita, am,* n. weeping in a forest, i. e. weeping in vain, with no one to hear. — *Araṇya-vat,* ind. like a wilderness. — *Araṇya-vāyasa, as,* m. a raven. — *Araṇya-vāsa, as,* m. a hermitage. — *Araṇya-vāsin, ī, inī, i,* living in a forest, wild; (*ī*), m. forest-dweller, a hermit, anchorite; (*nī*), f., N. of a plant. — *Araṇya-vāstuka* or *araṇya-vāstūka, as,* m., N. of a plant. — *Araṇya-śāli, is,* m. wild rice. — *Araṇya-śūkara, as,* m. a wild hog. — *Araṇya-śūraṇa, as,* m., N. of a plant. — *Araṇya-śvan, ā,* m. a wolf. — *Araṇya-shashṭhī,* f., N. of a festival celebrated by females in the month Jyaishṭha. — *Araṇya-sabhā,* f. a forest court. — *Araṇyādhyaksha* (°*ya-adh°*), *as,* m. forest-keeper or ranger, a head-man or superintendent of a forest district. — *Araṇyāyana* (°*ya-ay°*), *am,* n. going into the forest, becoming a hermit. — *Araṇye-tilaka, as,* m. wild sesamum growing in a forest and containing no oil; hence, anything which disappoints expectation. — *Araṇye-'nūćya* (°*ye-an°*), *as,* m., Ved. a kind of oblation. — *Araṇyaukas* (°*ya-ok°*), *ās,* m. living in a forest, a Brāhman who has left his family and become an anchorite.

Araṇyaka, am, n. a forest, a desert; N. of a plant.

Araṇyānī, is, or *araṇyānī,* f. a wilderness, desert, large forest; the goddess of the wilderness and desert, and mother of wild animals.

Araṇyīya, as, ā, am, containing a forest, near to one.

अरत *a-rata, as, ā, am* (rt. *ram*), dull, languid, apathetic; disgusted, discontented; (*am*), n. non-copulation. — *A-rata-trapa, as, ā, am,* not ashamed of copulation; (*as*), m. a dog.

1. *a-rati, is,* f. dissatisfaction, discontent; absence of pleasure, pain; dulness, languor; anxiety, distress, regret; a bilious disease; (*is, is, i*), discontented, unhappy; dull, languid, restless. — *Arati-jña, as, ā, am,* dull, spiritless.

अरति 2. *arati, is,* m. (fr. rt. *ṛi,* cf. *ara, aram*), Ved. going, approaching; moving quickly; moving flame; occupying; attacking; a servant, assistant, manager, administrator; a master; an intelligent being of all-piercing intellect; anger, passion; anxiety.

अरत्नि *aratni, is,* m. (said to be fr. rt. *ṛi*), the elbow, a corner; a cubit of the middle length, from the elbow to the tip of the little finger, a fist. — *Aratni-mātra, as, ī, am,* one ell in length.

Aratnika, as, m. the elbow.

अरथ *a-ratha, as, ā, am,* having no carriage.

A-rathin, ī, m. a warrior who does not fight in a car, or owns no car.

A-rathī, is, m., Ved. not a charioteer.

अरध्र *a-radhra, as, ā, am,* Ved. not lazy; not to be subdued; unprosperous.

अरन्तुक *arantuka, as,* m., N. of a Tīrtha.

अरप *a-rapa, as, ā, am,* Ved. unhurt; sinless, pure.

A-rapas, ās, ās, as, Ved. unhurt, safe; not hurting, beneficial, charitable; sinless, pure.

अरपचन *arapaćana, as,* m. a mystical collective N. of the five Buddhas, each being represented by a letter.

अरम् *aram,* ind. (fr. rt. *ṛi,* see *ara*), Ved. swiftly, at hand, near, present; readily, fitly, suitably, so as to answer a purpose; enough, sufficient [cf. *alam*

and Gr. ἄρα]. — *Aran-kṛi* and *aran-gam*, see p. 80, col. 2. — *Aramaṇas, ās, ās, as* (for *aram-m°*), Ved. ready to serve, obedient, devoted to the worship of God; (according to native interpretation) having hostile intentions. — *Aramati, is*, f. (for *aram-m°*), Ved. readiness to serve, obedience, devotion; a goddess, described in the Vedas as protecting the worshippers of the gods and pious works in general; (according to others) not resting, active, going everywhere; splendor. — *Aram-ish, ṭ, ṭ, ṭ*, Ved. hastening near (?).

अरमण *a-ramaṇa, as, ī, am* (rt. *ram*), not gratifying, not pleasing.

A-ramaṇīya, as, ā, am, unpleasant, disagreeable. — *Aramaṇīya-tā*, f. disagreeableness.

A-ramamāṇa, as, ā, am, not gratifying; Ved. unremitting, unceasing.

A-ramayitṛi, tā, trī, tṛi, not causing gratification.

अरमुडि *aramuḍi, is*, m. a king of Nepāl.

अरर *arara, am*, n. a covering, a sheath; (*as, ī, am*), m. f. n. the leaf of a door, a door; the sheath of the shoot of a bamboo; (*as*), m. an awl; a part of a sacrifice; fighting, war.

Arari, is, i, m. n. a door; a door-leaf.

अररका *ararakā*, f., N. of the ancestress of a celebrated Hindū family.

Ararakya, as, m. a descendant of Ararakā.

अररिन्द *ararinda, am*, n., Ved. water; a vessel used in preparing the Soma juice (?).

अररिवस् *a-rarivas, vān, ushī*, m. f. (rt. *rā*), Ved. not offering; envious, hard, cruel, unfriendly; an epithet of evil spirits, who strive to disturb the happiness of man; an enemy.

1. *a-raru, us*, m. = the preceding; N. of an Asura; (*us*), m. f. (?) a weapon.

अररु 2. *araru, us, us, u* (rt. *ṛi*), Ved. moving.

अररे *arare*, ind. a vocative particle, expressing haste.

अरर्य *ararya*, nom. P. *araryati, -yitum*, to work with an awl; to try, put to the proof (?).

अरलु *aralu, us*, or *araluka, as*, m. a plant, Bignonia Indica.

अरव *a-rava, as, ā, am* (rt. *ru*), noiseless.

अरविन्द *aravinda, am*, n. (fr. *a*, 'like,' and *ravinda*, q. v., for *ravi-da?*), a lotus, Nelumbium Speciosum or Nymphæa Nelumbo; (*as*), m. the Indian crane; copper. — *Aravinda-dala-prabha, am*, n. copper. — *Aravinda-nābhi, is*, m. Vishṇu, from whose navel sprung the lotus that bore Brahmā at the creation. — *Aravinda-sad, t*, m., N. of Brahmā, 'sitting on a lotus.'

Aravindinī, f. an assemblage of lotus flowers.

अरश्मन् *a-raśman, ā, ā, a*, Ved. having no ropes or reins.

अरस *a-rasa, as, ā, am*, sapless, tasteless; weak, effectless, having no strength; dull, flat; insipid; (*as*), m. no juice, absence of juice. — *Arasāśa* (°*sa-āśa*), *as*, m. the eating of sapless food; maceration of the body. — *Arasāśin* (°*sa-āś°*), *ī, inī, i*, eating sapless food; macerating the body.

A-rasika, as, ā, am, devoid of taste, unfeeling, dull; insipid, flavourless.

अरहस् *a-rahas, as*, n. absence of secrecy.

Arahāya, nom. A. *-yate, -yitam*, to become public.

अरहित *a-rahita, as, ā, am*, not deprived of, possessed of, having.

अराग *a-rāga, as, ā, am*, or *a-rāgin, ī, iṇī, i*, unimpassioned, cool.

अराजक *a-rājaka, as, ā, am*, having no king or governor, anarchical.

A-rājan, ā, m., Ved. not a king.

A-rājabhogīna, as, ā, am, not fit for the enjoyment or use of a king.

A-rājasthāpita, as, ā, am, not allowed or licensed by government.

A-rājin, ī, inī, i, Ved. having no splendor; unchecked, uncontrolled.

अराटकी *arāṭakī*, f., Ved., N. or epithet of the plant Ajaśṛiṅgī.

अराति *a-rāti, is*, f. (rt. *rā*), Ved. the non-offering (of sacrifices); stinginess, hardness, disfavour, severity; malignity, malevolence; failure; adversity; malignity personified; particular evil spirits, who frustrate the good intentions and disturb the happiness of man; (*is*), m. an enemy; the number 'six.' — *Arāti-dūshaṇa, as, ī, am*, or *arāti-dūshi, is, is, i*, or *arāti-ha, as, ā, am*, Ved. destroying enemies or adversity. — *Arāti-bhaṅga, as*, m. defeat of a foe.

Arātīya or *arātīya*, nom. P., Ved. *-yati, -yitam*, to desire not to offer; to act like an enemy. — *Arātīyat, an, antī, at*, Ved. envious, unfriendly, not offering; behaving like an enemy, striving to cause adversity.

Arātīyu, us, us, u, Ved. not in the habit of offering.

Arātī-van, ā, m., Ved. not offering, not giving; unfriendly, malicious.

अराद्धि *a-rāddhi, is*, f., Ved. transgression, sin, envy.

अराधस् *a-rādhas, ās, ās, as*, Ved. too poor to perform sacrifices, not making oblations, unkind, hard, stingy, selfish.

अराय *a-rāya, as*, m., Ved. too poor to make oblations, obstructing a sacrifice; niggard, stingy; (*as, ī*), m. f. any evil spirit. — *Arāya-kshayaṇa, as, ī, am*, Ved. overpowering malignant spirits; (*am*), n. destruction of malignant spirits. — *Arāya-ćātana, as, ī, am*, Ved. destroying evil spirits; (*am*), n. destruction of evil spirits.

अराल *arāla, as, ā, am* (connected with *ara*, fr. rt. *ṛi*; Intens. for *arāra?*), crooked, curved; spreading like the spokes of a wheel; (*as*), m. a bent or crooked arm; the resin of the plant Shorea Robusta; an elephant in rut; (*ā*), f. a disloyal or unchaste woman; a modest woman. — *Arāla-pakshma-nayana, as, ā, am*, whose eyelashes are curved.

अरावन् *a-rāvan, ā, vṇī, a*, Ved. not offering, envious, inimical, odious; an epithet of evil spirits.

अराष्ट्र *a-rāshṭra, am*, n., Ved. loss of royal power or of a kingdom.

अरि 1. *ari, is, is, i* (fr. rt. *ṛi*), Ved. going, moving; reaching, obtaining, making an effort to get; aspiring after; desiring, sacrificing, devoted to; (*is*), m. the wind; a lord, a master; a pious man. — *Ari-gūrta, as*, m., Ved. praised by devoted men or by worshippers; (according to others) ready for the destruction of enemies. — *Ari-dhāyas, ās, ās, as*, Ved. willingly yielding milk (as a cow); (according to others) to be held by lords only, very precious. — *Ari-shṭuta, as, ā, am*, Ved. praised with zeal.

अरि 2. *a-ri, is*, m. (rt. *rā*; but by some written *ari*, and identified with 1. *ari*), Ved. ungenerous, malicious; not worshipping; inimical, hostile; an enemy; a species of Khadira or Mimosa; N. of the numeral 'six;' N. of a condition in astronomy. — *Ari-karshaṇa, as*, m. tamer of enemies. — *Ari-kula, am*, n. family of an enemy. — *Ari-kshipa, as*, m., N. of a son of Śvaphalka. — *Ari-ghna, as*, m. a destroyer of enemies. — *Ari-ćintana, am*, n. or *ari-ćintā*, f. a plot directed against an enemy, administration of foreign affairs. — *Ari-tā*, f. or *ari-tva, am*, n. enmity. — 1. *ari-tra, as, ā, am*, protecting from enemies (for 2. see next col.). — *Ari-dānta, as*, m. enemy-subdued; N. of a man. — *Ari-nandana, as, ā, am*, gratifying an enemy, affording triumph to an enemy; an enemy's joy. — *Ari-nipāta, as*, m. an invasion made by enemies. — *Ari-nuta, as, ā, am*, praised even by enemies. — *Arin-dama, as, ā, am*, conquering, victorious; (*as*), m. a conqueror of enemies; N. of a man; N. of a Muni. — *Ari-pura, am*, n. an enemy's town or country. — *Ari-marda, as*, m., N. of a plant. — *Ari-mardana, as, ā, am*, foe-trampling, enemy-destroying; (*as*), m., N. of a son of Śvaphalka. — *Ari-mitra, as*, m. an ally or friend of an enemy. — *Arim-ejaya, as*, m., N. of a son of Kuru, or of Śvaphalka. — *Ari-meda, as*, m. a fetid Mimosa, Vachellia Farnesiana; N. of a country. — *Ari-medaka, as*, m., N. of an insect. — *Ari-rāshṭra, am*, n. an enemy's country. — *Ari-loka, as*, m. a hostile tribe or an enemy's country. — *Ari-shṭhānaka, am*, n. consternation, defeat. — *Ari-sūdana* or *ari-hiṅsaka, as*, m. destroyer of foes. — *Ari-ha, as*, m. a son of Avāćīna, a son of Devātithi.

अरिक्त *a-rikta, as, ā, am*, not empty.

अरिक्थभाज् *a-riktha-bhāj, k, k, k*, not entitled to a share of property, not an heir.

A-rikthīya, as, ā, am = the preceding.

अरिणिन् *ariṇin, ī*, m. a cock.

अरितृ *aritṛi, tā*, m. (fr. rt. *ṛi*), Ved. a rower; a helmsman [cf. Gr. ἐρέτης, ἐρετμόν, &c.; Lat. *ratis, remex*, &c.].

2. *aritra, as, ā, am*, Ved. propelling, driving; (*am*), n. an oar; a rudder, helm; a ship, a boat; a part of a carriage; a Soma vessel; (*as*), m. a Soma vessel; N. of a person. [For 1. see under 2. *a-ri*; also cf. Lat. *aratrum*.] — *Aritra-gādha, as, ā, am*, oar-deep, shallow. — *Aritra-paraṇa, as, ī, am*, Ved. passing over by means of oars.

अरिन् *arin, i*, n. a wheel, a discus.

अरिपु *a-ripu, us*, m. the father of Nala.

अरिप्र *a-ripra, as, ā, am*, Ved. spotless, clean, clear; faultless, blameless.

अरिफित *a-riphita, as, ā, am*, not changed to *r*, said of Visarga.

A-repha, as, ā, am, without the letter *r*.

अरिषण्य *a-rishaṇya, as, ā, am* (rt. *rish*), Ved. not hurting, defending from injury.

A-rishaṇyat, an, antī, at, Ved. not being hurt.

A-rishṭa, as, ā, am, unhurt; unharmed; perfect; secure, safe; (*as*), m. a heron; a crow; N. of several plants, the soap-berry tree, Sapindus Detergens Roxb.; Azadirachta Indica; garlic; a distilled mixture; N. of an Asura, son of Bali, slain by Kṛishṇa (Vishṇu); N. of a son of Manu Vaivasvata; (*ā*), f. a bandage; a medical plant; N. of a daughter of Daksha and one of the wives of Kaśyapa; (*am*), n. bad or ill-luck, misfortune; a natural phenomenon boding misfortune; sign or symptom of approaching death; good fortune, happiness; buttermilk; vinous spirit; a woman's apartment, the lying-in chamber. — *Arishṭa-karman, ā*, m., N. of a king of the Andhra dynasty. — *Arishṭa-gātu, us, us, u*, Ved. having a secure residence. — *Arishṭa-gu, us, us, u*, Ved. whose cattle are unhurt. — *Arishṭa-gṛiha, am*, n. a lying-in chamber. — *Arishṭa-grāma, as*, m., Ved. whose troop is complete in number (said of the Maruts). — *Arishṭa-tāti, is*, f., Ved. safeness, security; (*is, is, i*), auspicious, making fortunate or happy. — *Arishṭa-dushṭa-dhī, īs, īs, i*, apprehensive of death, alarmed at its approach. — *Arishṭa-nemi, is, is, i*, Ved. the felly of whose wheel is unhurt; an epithet of Tārkshya; the twenty-second of the twenty-four Jaina Tīrthakāras of the present Avasarpiṇī. — *Arishṭa-pura, am*, n., N. of a town. — *Arishṭa-bharman, ā*, m., Ved. yielding security. — *Arishṭa-mathana, as*, m. Vishṇu (Śiva?) as killer of the Asura. — *Arishṭa-ratha, as*, m., Ved. whose carriage is unhurt. — *Arishṭa-vīra, as*, m., Ved. whose heroes are unhurt. — *Arishṭa-śayyā*, f. a lying-in couch. — *Arishṭa-sūdana, as*, m. or *arishṭa-han, ā*, m. Vishṇu as killer of the Asura. — *Arishṭā-śrita-pura* (°*ṭa-āś°*), *am*, n., N. of a town. — *Arishṭāsu* (°*ṭa-asu*), *us, us, u*, Ved. whose vital power is unhurt.

A-rishṭaka, as, m. the same as *arishṭa,* m. above.
A-rishṭi, is, f., Ved. safeness, security.
A-rishyat, an, antī, at, Ved. not being hurt.

अरीळ्ह *a-rīḷha, as, ā, am* (for *a-rīḍha,* rt. *rih = lih*), Ved. not licked.

अरु *aru, us,* m. the sun; N. of a plant.

अरुंषिका *arunshikā,* f. scab on the head.

अरुच् *a-ruć, k, k, k,* Ved. having no light, lightless.

अरुचि *a-ruċi, is,* f. aversion, dislike; want of appetite, disrelish, disgust.
A-ruċira, as, ā, am, disagreeable, disgusting.
A-ruċya, as, ā, am, disagreeable.

अरुज् *a-ruj, k, k, k,* not breaking, not suppurating, not festering; free from disease, sound, healthy.
A-rugṇa, as, ā, am, not broken, not diseased.
A-ruja, as, ā, am, not breaking; not suppurating; sound; (*as*), m., N. of a plant, Cassia Fistula; N. of a Dānava.

अरुण *aruṇa, as, ā* or *ī, am* (said to be fr. rt. *ṛi*), reddish-brown, tawny, red; ruddy; the colour of the morning opposed to the darkness of night; perplexed; dumb; (*as*), m. red colour, the colour of the dawn; dawn; the dawn personified as the charioteer of the sun; the sun; a kind of leprosy, with red spots and insensibility of the skin; a little poisonous animal; N. of a plant, Rottleria Tinctoria; molasses; N. of several persons; (*ā*), f., N. of several plants; a plant Betula; madder, Rubia Manjith; another plant, commonly Téori; a black kind of the same; Colocynth or bitter apple; the plant that yields the red and black berry used for the jewellers' weight, called Retti; N. of a river; (*ī*), f. a red cow; the dawn; (*am*), n. red colour; gold. — *Aruṇa-kamala, am,* n. the red lotus. — *Aruṇa-jyotis, is,* m. an epithet of S'iva. — *Aruṇa-tā,* f. red colour. — *Aruṇa-datta, as,* m., N. of an author. — *Aruṇa-dārvā,* f. reddish fennel. — *Aruṇa-priyā,* f., N. of an Apsaras. — *Aruṇa-psu, us, us, u,* Ved. having a red shape. — *Aruṇa-babhru, us, us, u,* Ved. reddish-yellow. — *Aruṇa-yuj, k, k, k,* Ved. furnished with red (rays of light), an epithet of the dawn. — *Aruṇa-loćana, as, ā, am,* red-eyed; (*as*), m. a pigeon. — *Aruṇa-sārathi, is,* m. whose charioteer is Aruṇa; epithet of the sun. — *Aruṇāgra-ja* (°*ṇa-ag*°), *as,* m. Garuḍa, the bird of Vishṇu. — *Aruṇātmaja* (°*ṇa-āt*°), *as,* m., N. of Jaṭāyu, a fabulous bird, said by some to be the son of Aruṇa, but more generally of Garuḍa. — *Aruṇārćis* (°*ṇa-ar*°), *is,* m. the sun. — *Aruṇāvara-ja* (°*ṇa-av*°), *as,* m. the younger brother of Aruṇa, a N. of Garuḍa. — *Aruṇāśva* (°*ṇa-aś*°), *as,* m., Ved. driving with red horses, an epithet of the Maruts. — *Aruṇekshaṇa* (°*ṇa-īk*°), *as, ā, am,* red-eyed. — *Aruṇoda* (°*ṇa-ud*°), *as, am,* m. n., N. of a lake. — *Aruṇodaya* (°*ṇa-ud*°), *as,* m. break of day, dawn, the period preceding sunset. — *Aruṇopala* (°*ṇa-up*°), *as,* m. a ruby.
Aruṇita, as, ā, am, reddened, dyed red, impurpled.
Aruṇiman, ā, m. redness, ruddiness.
Aruṇī-kṛita, as, ā, am, reddened, turned or become red.
Araṇīya or *aruṇīya-yoga, as,* m. the twenty-fifth Upanishad of the Atharva-veda.

अरुतहनु *a-ruta-hanu, us, us, u,* Ved. whose cheeks or jaws cannot be broken.

अरुद्ध *a-ruddha, as, ā, am* (rt. *rudh*), not obstructed, not hindered.

अरुन्तुद *arun-tuda, as, ā, am,* inflicting wounds, causing torments; sharp, corrosive; acrimonious, sour (as disposition). — *Aruntuda-tva, am,* n. infliction of pain; acrimoniousness, causticity.

अरुन्धती *a-rundhatī,* f. (rt. *rudh*), a medicinal climbing plant; the wife of Vasishṭha; the wife of Dharma; the morning star, personified as the wife of Vasishṭha or of the seven Ṛishis; also one of the Pleiades. At marriage ceremonies Arundhatī is invoked as a pattern of conjugal excellence by the bridegroom. — *Arundhatī-jāni, is,* or *arundhatī-nātha, as,* m. Vasishṭha, one of the seven Ṛishis or saints, and stars in the great bear.

अरुर्मघ *arur-magha, as,* m., Ved., N. of certain miserly evil spirits (as the Paṇis, &c.).

अरुशहन् *aruśa-han, ā,* m. (*aruśa* = *arusha?*), Ved. striking the red (clouds), an epithet of Indra.

अरुष् *a-rush, ṭ, ṭ, ṭ,* not angry, good-tempered.
A-rushṭa, as, ā, am, not angry, calm.

अरुष *arusha, as, ī, am* (said to be fr. rt. *ṛi* and connected with *aruṇa*), Ved. red, reddish; the colour of Agni and his horses; (*as*), m. the red horse of Agni, flame; the sun, the day; the red storm-cloud; (*ī*), f. the dawn; a red horse; flame; N. of the wife of Bhrigu and the mother of Aurva. — *Arusha-stūpa, as, ā, am,* Ved. having brilliant masses of flame.
Arusha or *arushya,* nom. P. *arushati* or *arushyati, -shitum, -yitum,* to go.

अरुस् *arus, us, us, us* (fr. rt. *ṛi*), wounded, sore; (*us*), n. a sore or wound; ind. a joint. — *Arush-kara, as, ā, am,* causing wounds, wounding; (*as*), m. the plant Semecarpus Anacardium; the nut of this tree. — *Arush-kṛita, as, ā, am,* wounded. — *A-ruḥ-srāṇa, am,* n., Ved. a kind of medical preparation for wounds.
Arushka, as, m., N. of a tree, Semecarpus Anacardium.
Arusikā, f. eruptions on the scalp with acute pain (?).
Arū-kṛi, cl. 8. P. *-karoti, -kartum,* to wound.

अरुहा *a-ruhā,* f., N. of a plant.

अरूक्ष *a-rūksha, as, ā, am,* Ved. soft. — *Arūksha-tā,* f., Ved. softness.
A-rūkshita, as, ā, am, Ved. soft, supple.
A-rūkshṇa, as, ā, am, Ved. soft, tender.

अरूप *a-rūpa, as, ā, am,* formless, shapeless; ugly, ill-formed; dissimilar, unlike. — *Arūpa-tā,* f. shapelessness, ugliness; dissimilarity. — *Arūpa-vat, ān, atī, at,* shapeless, ugly.
A-rūpaka, as, ā, am, without figure or metaphor, not figurative, literal.
A-rūpin, ī, iṇī, i, shapeless.

अरूष *arūsha, as,* m. (fr. rt. *ṛi*), the sun, a kind of snake.

अरे *are,* ind. interjection of calling.

अरेणु *a-reṇu, us, us, u,* Ved. not dusty, not touching the dust (of the earth); (*u*), n. what is not dusty, the ether.

अरेतस् *a-retas, ās, ās, as,* or *a-retaska, as, ā, am,* seedless, not receiving seed.

अरेपस् *a-repas, ās, ās, as,* Ved. spotless, clear, clean, shining.

अरेरे *arere,* ind. interjection of calling to inferiors or of calling angrily.

अरोक *a-roka, as, ā, am* (rt. *ruć*), darkened, obscured, dimmed. — *Aroka-dat, at, atī, at,* or *aroka-danta, as, ā, am,* having black or discoloured teeth, having bad teeth.

अरोग *a-roga, as, ā, am,* free from disease, healthy, well; (*as*), m. health.
A-rogaṇa, as, ā, am, Ved. not rendering sick, freeing from disease.
A-rogin, ī, iṇī, i, or *a-rogya, as, ā, am,* healthy. — *Arogi-tā* or *arogya-tā,* f. healthiness, health.

अरोचक *a-roćaka, as, ikā, am* (rt. *ruć*), not shining; causing want of appetite or disgust; (*as*), m. want or loss of appetite, disgust, indigestion.
A-roćakin, ī, inī, i, suffering from want of appetite or indigestion.
A-roćamāna, as, ā, am, not shining.
A-roćishṇu, us, us, u, dark, disagreeable, ugly.

अरोदन *a-rodana, am,* n. (rt. *rud*), not weeping.

अरोध्य *a-rodhya, as, ā, am* (rt. *rudh*), not to be hindered or obstructed, unobstructed.

अरोपण *a-ropaṇa, am,* n. (rt. *ruh*), not planting or fixing.

अरोष *a-rosha, as,* m. calmness, gentleness.

अरौद्र *a-raudra, as, ī, am,* not formidable or fierce.

अर्क् *ark,* cl. 10. P. *arkayati, -yitum,* to heat or warm; to praise.

अर्क *arka, as,* m. (fr. rt. *arć*), a ray, flash of lightning; the sun; fire; crystal; copper; a N. of Indra; Sunday; membrum virile; N. of the plant Calotropis Gigantea; a religious ceremony; praise, hymn; praising; a singer; a learned man; an elder brother; food. — *Arka-kāntā,* f., N. of the plant Polanisia Icosandra W. — *Arka-kshetra, am,* n. 'the field of the sun,' N. of a sacred place in Orissa. — *Arka-ćikitsā,* f. 'the medical art of the sun,' title of a work on medicine. — *Arka-ja, au,* m. du. the two sons of Sūrya or the sun and Aśvinī, and physicians of Svarga or heaven. — *Arka-tanaya, as,* m. offspring of the sun, an epithet of Karṇa, Manu Vaivasvata, Manu Sāvarṇi, and S'ani; (*ā*), f. an epithet of the rivers Yamunā and Tapatī. — *Arka-tva, am,* n. brightness, &c. — *Arka-tvish, ṭ,* f. a ray of light, the light of the sun. — *Arka-dina, am,* n. a solar day. — *Arka-nandana, as,* m. a son of the sun; a N. of the planet Saturn; an epithet of Karṇa. — *Arka-nayana, as,* m., N. of an Asura. — *Arka-pattra, as,* m., N. of the plant Calotropis Gigantea; (*ā*), f. a kind of birth-wort, Aristolochia Indica; (*am*), n. the leaf of the plant Calotropis Gigantea. — *Arka-parṇa, as,* m. the plant Calotropis Gigantea; (*am*), n. the leaf of this plant. — *Arka-pādapa, as,* m., N. of the tree Melia Azadirachta Lin. — *Arka-putra, as,* m. the child of the sun, i. e. Karṇa. — *Arka-pushpikā,* f., N. of the plant Gynandropsis Pentaphylla. — *Arka-pushpī,* f., N. of the plant Kuṭumbinī. — *Arka-prakāśa, as,* m. 'the revelation of the sun,' title of a work on medicine and jurisprudence. — *Arka-priyā,* f., N. of the plant Hibiscus Rosa Sinensis L. — *Arka-bandhu, us,* or *arka-bāndhava, as,* m. a N. of Buddha S'ākya-muni. — *Arka-bhaktā,* f., N. of the plant Polanisia Icosandra W. and A. — *Arka-maṇḍala, am,* n. the disc of the sun. — *Arka-mūlā,* f. a kind of birth-wort, Aristolochia Indica. — *Arka-reto-ja, as,* m. Revanta, the son of Sūrya. — *Arka-lūsha, as,* m., N. of a man. — *Arka-vat, ān, atī, at,* containing flashes of lightning. — *Arka-varsha, as,* m. a solar year. — *Arka-vallabha, as,* m., N. of the plant Pentapetes Phœnicea Lin. — *Arka-vedha, as,* m., N. of a plant. — *Arka-vrata, as,* m. the rule or law of the sun; i. e. levying taxes, subjecting the people to imposts, or drawing their wealth as imperceptibly as the sun evaporates water. — *Arka-śoka, as,* m., Ved. brilliancy of rays. — *Arka-sāti, is,* f., Ved. invention of hymns, poetical inspiration. — *Arka-sūnu, us,* m. son of the sun, an epithet of Yama. — *Arka-sodara, as,* m. Airāvata, the elephant of Indra. — *Arka-hitā,* f., N. of the plant Polanisia Icosandra W. — *Arkāṇśa* (°*ka-aṇ*°), *as,* m. a digit or the twelfth part of the sun's disc. — *Arkāśman* (°*ka-aś*°), *ā,* m. heliotrope, girasol, crystal. — *Arkāhva* (°*ka-āh*°), *as,* m. swallow wort. — *Arkendu-sangama* (°*ka-in*°), *as,* m. the instant of conjunction of the sun and moon. — *Arkopala* (°*ka-up*°), *as,* m. the sun-stone, a ruby.
Arkin, ī, iṇī, i, Ved. shining; praising.

Arkīya or *arkya, as, ā, am,* belonging to *arka.*

अर्गड *argaḍa, as, ā,* m. f. (for *argala*), an impediment.

अर्गल *argala, as, ā* or *ī, am,* m. f. n. (said to be fr. rt. *arj*), a wooden bolt or pin for fastening a door or the cover of a vessel; a bar; a wave or billow.

Argalikā, f. a small door pin, a bolt.

Argalita, as, ā, am, fastened by a bolt or pin.

Argalīya or *argalya, as, ā, am,* belonging to a bolt or pin.

अर्घ् *argh,* cl. 1. P. *arghati, -ghitum,* to be worth, to cost; to hurt? [cf. Germ. *arg, ärgern;* Old Germ. *arg, ark,* and with *a* inserted, *arag, arak,* miserly, wicked, impious; *arg,* evil].

अर्घ *argha, as,* m. (fr. rt. *arh*), worth, value, price; a respectful offering of various ingredients to a god or Brāhman. — *Argha-dāna, am,* n. presentation of a respectful offering. — *Argha-balābala* (°*la-ab*°), *am,* n. rate of price, proper price, the cheapness or dearness of commodities. — *Argha-saṅkhyāpana, am,* n. fixing the price of commodities, appraising, assize: it is the act of the king or ruler, in concert with the traders, and should be done once a week or once a fortnight. — *Arghārha* (°*gha-ar*°), *as, ā, am,* worthy of or requiring a respectful offering, a superior. — *Arghāshṭa-puraka* (°*gha-ash*°), *am,* n., N. of a town. — *Arghīśa* (°*gha-īśa* ?), *as,* m. a N. of Śiva.

Arghya, as, ā, am, valuable; venerable; deserving a respectful oblation; (*am*), n. a respectful oblation to gods or venerable men, of rice, dūrva-grass, flowers, &c., with water; or of water only in a small boat-shaped vessel; a kind of honey. — *Arghya-tas,* ind. of true value.

अर्घट *arghaṭa, am,* n. ashes. See *pārghaṭa.*

अर्च् *arć,* cl. 1. P. *arćati, ānarća, arćishyati, ārćīt, arćitum,* to shine; to praise; to honour or treat with respect, to worship; to salute: Caus. *arćayati, -te, -yitum,* to cause to shine; to praise; to honour; worship, salute: Desid. *arćićishati,* to wish to honour: Ved. Pass. *ṛićyate.*

Arća, as, ā, am, Ved. shining. See also *arćā* below.

Arćaka, as, ā, am, worshipping; (*as*), m. a worshipper.

Arćatri, is, is, i, Ved. sounding, neighing, roaring.

Arćatrya, as, ā, am, Ved. to be praised.

Arćad-dhūma, as, ā, am, Ved. whose smoke is shining.

Arćana, as, ī, am, praising, celebrating with praise; (*ā* or *am*), f. n. worship, the homage paid to deities and to superiors. — *Arćanānas* (°*na-an*°), *ās,* m., Ved., N. of a Ṛishi ('he who has a sounding carriage').

Arćanīya, as, ā, am, to be worshipped, respectable, venerable, adorable.

Arćā, f. worship, adoration; an image or idol destined to be worshipped. — *Arćā-vat, ān, atī, at,* worshipped. — *Arćā-viḍambana, am,* n. false or feigned worship.

Arći, is, m. ray, flame (of fire or of the dawn, &c.). — *Arći-ketu, us,* m., N. of a man. — *Arći-netrādhipati* (°*ra-adh*°), *is,* m., N. of a Yaksha. — *Arći-mat, ān, atī, at,* shining, blazing; (*ān*), m., N. of a man. — *Arći-vat, ān, atī, at,* Ved. blazing.

Arćita, as, ā, am, honoured, worshipped, respected, saluted; offered with reverence.

Arćitin, ī, inī, i, honouring.

Arćitri, tā, m. a worshipper.

Arćin, ī, inī, i, Ved. praising, honouring; shining (as a ray of light), radiating; (*ī*), m., N. of a man; a ray of light.

Arćis, is, f. n. ray of light, flame; light, lustre; (*is*), f., N. of the wife of Kriśāśva and mother of Dhūmaketu. — *Arćish-mat, ān, atī, at,* brilliant, resplendent; (*ān*), m. fire, the god of fire; (*atī*), f. one of the ten earths with Buddhists.

1. *arćya, as, ā, am,* to be honoured or worshipped.

2. *arćya,* ind. having honoured or worshipped.

अर्ज् 1. *arj,* cl. 1. P. *arjati, ānarja, arjishyati, -jitum,* to procure; to acquire, reach, gain, earn: Caus. *arjayati, -yitum,* to procure, acquire; to work or manufacture; to make or prepare.

Arjaka, as, ikā, am, procuring, acquiring; (*as*), m., N. of several plants, Ocymum Gratissimum L., &c.

Arjana, am, n. procuring; acquiring, gaining, earning; gathering.

Arjita, as, ā, am, acquired, gained, earned.

अर्ज् 2. *arj* (a doubtful root, probably distinct from the last, and connected with *raj, rāj,* and *arć*), to shine, to be white (?).

Arjuna, as, ā or *ī, am,* white, clear, the colour of day; of silver; (*as*), m. the white colour; a peacock; cutaneous disease; the tree Terminalia Arjuna W. and A.; a N. of Indra; N. of the third of the Pāṇḍava princes, who was a son of Indra and Kuntī; N. of a son of Kṛitavīrya, who was slain by Paraśurāma; N. of a Śākya; N. of a country; the only son of his mother; (*ī*), f. a procuress, a bawd; cow; a kind of serpent; Ushā, wife of Aniruddha; N. of a river, more commonly called Bāhudā or Karatoyā; (*nyau* or *nyas*), du. or pl., N. of the constellation Phalgunī; (*am*), n. silver; gold; slight inflammation of the conjunctiva or white of the eye; grass; (*ās*), m. pl. the descendants of Arjuna. — *Arjuna-kāṇḍa, as, ā, am,* Ved. having a white appendage. — *Arjuna-ććhavi, is, is, i,* of a white colour, white. — *Arjuna-tas,* ind. on the side or party of Arjuna. — *Arjuna-dhvaja, as,* m. having a white banner, an epithet of Hanumat. — *Arjuna-pākī,* f., N. of a plant and its fruits. — *Arjunārishṭa-sañćhanna* (°*na-ar*°), *as, ā, am,* covered with Arjuna and Nimb trees. — *Arjunopama* (°*na-up*°), *as,* m. the teak tree, Tectona Grandis L.

Arjunaka, as, ā, am, belonging to Arjuna; (*as*), m. a worshipper of Arjuna.

Arjunasa, as, ā, am, overgrown with Arjuna plants.

अर्ण *arṇa, as, ā, am* (fr. rt. *ṛi*), being in motion, agitated; foaming, effervescing; restless; (*as*), m. a wave, flood, stream; the teak tree, Tectona Grandis L.; a letter; N. of a metre, comprising ten feet, and belonging to the class called Daṇḍaka; N. of a man; (*am*), n. tumult or din of battle. — *Arṇa-sāti, is,* f., Ved. tumult of battle.

Arṇava, as, ā, am, being agitated; foaming; restless; (*as*), m. a wave, flood, stream; the foaming sea, high water; the ocean of air; N. of a metre; title of a work on jurisprudence. — *Arṇava-ja, as, ā, am,* sea-born, marine; (*as, am*), m. n. cuttle fish. — *Arṇava-pota, as,* m. a boat or ship. — *Arṇava-mandira, as,* m. an epithet of Varuṇa, regent of the waters. — *Arṇava-yāna, am,* n. a boat or ship. — *Arṇavānta* (°*va-an*°), *as,* m. the extremity of the ocean. — *Arṇavodbhava* (°*va-ud*°), *as,* m., N. of a plant.

Arṇas, as, n. a wave, flood, stream; the sea, ocean; the ocean of air; river, water. — *Arṇas-vat, ān, atī, at,* Ved. containing many waves. — *Arṇo-da, as,* m. a cloud; N. of the plant Cyperus Rotundus. — *Arṇobhava, as,* m. a shell. — *Arṇo-vṛit, t, t, t,* Ved. including the waters.

अर्तगल *arta-gala, as,* m., N. of a plant, Barleria Cærulea Roxb.

अर्तन *artana, as, ā, am* (rt. *ṛit*), blaming, reviling; (*am*), n. censure, approach, abuse.

Artuka, as, ā, am, Ved. provoking, contentious, quarrelsome.

अर्ति *arti, is,* f. (a weakened form of *ārti,* fr. rt. *ṛi* with *ā*), pain; the end of a bow.

अर्तिका *artikā,* f. an elder sister (in theatrical language), [cf. *attikā* and *antikā*].

अर्थ् *arth,* cl. 10. A. *arthayate, -yitum,* Aor. *ārtithata,* ep. cl. 1. A. *arthate, -thitum,* to strive to obtain, to desire, wish, request; to supplicate or entreat any one, to sue.

Artha, as, am, m. n., in Ṛig-veda generally n., but in later Sanskrit only m. (said to be fr. rt. *ṛi,* but connected with rt. *arth*), object; purpose; cause, motive, reason; advantage, use, utility; thing; substance, wealth, property, opulence; affair, concern; request, suit, petition; asking, begging, want, need; sense, meaning, notion; manner, sort, kind; prohibition, prevention, abolition; price; N. of a son of Dharma. (*Artha* in some of its first senses may govern an inst. case; e. g. *ko me jīvitena arthaḥ,* 'what concern have I with life?'). — *Artha-kara, as, ā* or *ī, am,* producing or yielding advantage or wealth; useful; enriching. — *Artha-karman, a,* n. a principal or main action. — *Artha-kāma, au,* m. du. utility and desire, wealth and pleasure; (*as, ā, am*), desirous of wealth. — *Artha-kṛićchra, am,* n. a difficult matter. — *Artha-kṛit, t, t, t,* causing profit, useful. — *Artha-kṛityā, am,* f. n. an action aiming at profit. — *Artha-gata, as, ā, am* (= *gatārtha*), without an object, useless. — *Artha-garīyas, ān, asī, as,* highly significant. — *Artha-ghna, as, ī, am,* wasteful, extravagant. — *Artha-jāta, as, ā, am,* significant, full of meaning; worth the money. — *Artha-jña, as, ā, am,* understanding the meaning of anything. — *Artha-tattva, am,* n. truth, the real object, nature or cause of anything; the true state of the case, the fact of the matter. — *Artha-tas,* ind. towards a particular object; with reference to the meaning; in fact, really, truly; namely, that is to say; on account of, (at the end of a compound). — *Artha-da, as, ā, am,* conferring advantage; profitable, useful, compliant, favourable; liberal, munificent. — *Artha-dūshaṇa, am,* n. spoiling of another's property; unjust seizure of property, or a withholding of what is due; waste, prodigality, extravagance; finding fault with the meaning of a passage. — *Artha-nibandhana, as, ā, am,* having its cause in wealth, contingent on affluence and respectability. — *Artha-niśćaya, as,* m. determination, decision. — *Artha-pati, is,* m. the lord of riches; a king; an epithet of Kuvera; N. of a man. — *Artha-para, as, ā, am,* intent on gaining wealth; parsimonious, niggardly. — *Artha-prayoga, as,* m. application of wealth, as to trade, usury, &c.; the profession of usury. — *Artha-prāpti, is,* f. acquisition of wealth; attainment of an object. — *Artha-bandha, as,* m. that which binds together the sense; the text. — *Artha-buddhi, is, is, i,* selfish. — *Artha-bodha, as,* m. indication of the real import. — *Artha-bhāj, k, k, k,* entitled to a share in the division of property. — *Artha-bhṛita, as, ā, am,* having high wages (as a servant). — *Artha-bheda, as,* m. distinction, difference of meaning. — *Artha-mātra, ā, am,* f. n. property, money. — *Artha-lābha, as,* m. acquisition of wealth. — *Artha-lubdha, as, ā, am,* greedy of wealth, covetous, niggardly. — *Artha-leśa, as,* m. a little wealth. — *Artha-lobha, as,* m. desire of wealth, avarice. — *Artha-vat, ān, atī, at,* wealthy, rich; significant, full of sense or meaning; (*ān*), m. a man; (*-vat*), ind. according to a purpose. — *Arthavat-tva, am,* n. significance, importance. — *Arthavargīya, as, ā, am,* concerning the category of objects. — *Artha-vāda, as,* m. explanation of an affair, explanatory remark, exegesis; affirmation or narrative; declaration of purpose or object; speech or expression having a certain object; sentence; praise, eulogium. — *Artha-vijñāna, am,* n. comprehension of meaning, one of the six exercises of the understanding. — *Artha-vid, t, t, t,* sagacious, sensible, wise. — *Artha-viniśćaya, as,* m. title of a Buddhist Sūtra work. — *Artha-vṛiddhi, is,* f. accumulation of wealth. — *Artha-vaikalpa, am,* n. deviation from truth, perversion or disguise of fact; prevarication. — *Artha-vyaya, as,* m. expenditure. — *Artha-vyaya-jña, as, ā, am,* liberal in giving and using. — *Artha-vyaya-saha, as, ā, am,* prodigal. — *Artha-śāstra, am,* n. institutes of the science of what is useful in life; science of polity or moral and political government. — *Artha-śauća, am,* n. purity, honesty in money matters. — *Artha-sam-*

sthāna, am, n. accumulation of wealth; treasury. — Artha-saṅgraha, as, m. accumulation of wealth; treasure. — Artha-sañćaya, as, m. acquisition of wealth; wealth, property. — Artha-sambandha, as, m. connection of the sense with the word or sentence. — Artha-sādhaka, as, m. bringing any matter to a conclusion; N. of a minister of king Daśaratha. — Artha-sāra, as, m. a considerable property. — Artha-siddhaka, as, m., N. of the plant Vitex Negundo L. — Artha-siddhi, is, f. success. — Artha-hara, as, ā, am, inheriting or taking wealth. — Artha-hīna, as, ā, am, unmeaning, nonsensical; poor, deprived of wealth; failing. — Arthāgama (°tha-āg°), as, m. receipt or collection of property; income, acquisition of wealth. — Arthādhikāra (°tha-adh°), as, m. office of treasurer, charge of money or property. — Arthādhikārin (°tha-adh°), ī, m. a treasurer, a paymaster. — Arthāntara (°tha-an°), am, n. another matter, a different or new circumstance, a new affair; a different meaning; opposite or antithetical meaning, difference of meaning or purport. — Arthāntara-nyāsa, as, m. antithesis. — Arthānvita (°tha-an°), as, ā, am, possessed of wealth, rich; significant. — Arthāpatti (°tha-āp°), is, f. an inference from circumstances; one of the five arguments of the Mīmāṃsakas; presumption, supposition. — Arthārthin (°tha-ar°), ī, inī, i, one who solicits wealth, or endeavours to gain any object. — Arthet (°tha-it), t, t, t, Ved. active, industrious; hasty. — Arthepsu (°tha-īp°), us, us, u, desirous of wealth. — Arthepsutā, f. desire of wealth. — Arthehā (°tha-īhā), f. desire of wealth. — Arthopama (°tha-up°), am, n. a simile in which the object of comparison is stated without any particle of comparison, e. g. 'he is a dog.' — Arthopārjana (°tha-up°), am, n. acquisition of wealth or property. — Arthoshman (°tha-ush°), a, n. wealth, the glow or pride of wealth, the condition of being wealthy; (so, Anglice, 'a warm man'). — Arthaugha (°tha-ogh°), as, m. a treasure.

Arthanā, f. request, begging, asking, entreaty.

Arthanīya, as, ā, am, to be requested, asked, &c.

Artham or arthe, ind. (generally at the end of compounds) on account of, in behalf of, for the sake of.

Arthāt, ind. according to the state of the case, according to the circumstances, as a matter of fact; in fact; that is to say.

Arthāpaya, nom. P. arthāpayati, -yitum. See rt. arth.

Arthāya, ind. on account of, for the sake of.

Arthika, as, m. a crier, a watchman, a minstrel, a servant, whose duty it is to announce, by song or music, fixed periods of the day, such as the hours of rising and going to rest.

Arthita, as, ā, am, asked, desired, requested; (am), n. wish, desire, supplication, petition.

Arthitavya, as, ā, am, to be asked, requested.

Arthin, ī, inī, i, one who seeks to effect or gain a purpose or object; one who asks or begs for anything (with inst.); desirous of (with inst.); supplicating or entreating any one (with gen.); a beggar, a petitioner, suitor; a plaintiff, a prosecutor; a servant; a follower, a companion or partizan. — Arthi-tā, f. the condition of a beggar, asking, wishing; begging. — Arthi-tva, am, n. the condition of a suppliant. — Arthi-sāt, ind. with kṛi, to dispose of anything in favour of one who asks or begs for it.

Arthīya, as, ā, am, (as last member of a compound) destined for; relating to.

Arthe, ind. on account of; see artham. — Arthe-kṛi, to act on behalf of (?).

Arthya, as, ā, am, proper, fit; rich; to be asked or sought for; intelligent, wise; (am), n. red chalk.

अर्द ard cl. 1. P. ardati, ānarda, ārdishyati, ārdīt, arditum, Ved. 3 pl. impv. ṛidantu and cl. 7. P. ṛiṇatti, to move; to be moved; to be scattered as dust; to dissolve; to go; to ask, beg; to torment, hurt, kill: Caus. ardayati, -yitum, to make agitated or restless; to stir up, shake vehemently; to distort; to torment, distress; to strike, hurt, kill: Desid. ardidishati [cf. Lat. ardeo].

Ardana, as, ā, am, moving restlessly; disturbing, distressing; (ā), f. going; asking, begging, giving pain, killing; (am), n. pain, trouble, excitement, disturbance.

Ardani, is, m. sickness, disease; asking, begging; fire.

Ardita, as, ā, am, gone; asked, requested, begged; killed, injured, pained, afflicted; (am), n. a disease, spasm of the jaw-bones; trismus, tetanus; or hemiplegia, i. e. paralysis of the muscles on one side of the face and neck.

Arditin, ī, inī, i, having spasms of the jaw-bones.

Ardyamāna, as, ā, am, being distressed.

अर्ध 1. ardha, as, m. (said to be fr. rt. ṛidh), Ved. side, part; place, region, country [cf. Lat. ordo, Germ. ort]. The accent is on the first syllable.

2. ardha, as, ā, am, half, halved, forming a half [cf. Osset. ardag]; ardha ardha, one part, the other part; (as, am), m. n. the half; one part of two, a part, a party; half a short syllable. The accent is on the last syllable. (Ardha may be compounded in a peculiar way with an ordinal, e. g. ardha-tṛitīya, containing (two and) the third (only) half, i. e. two and a half; ardha-ćaturtha, three and a half, &c.) — Ardha-kāla or ardha-kūṭa, as, m. an epithet of Śiva. — Ardha-kṛita, as, ā, am, half-done, half-performed. — Ardha-ketu, us, m., N. of a Rudra. — Ardha-koṭi, f. half a crore, five millions. — Ardha-kosha, as, m. a moiety of one's treasure. — Ardha-krośa, as, m. half a league. — Ardha-khāra, am, ī, n. f. a measure, half a khārī. — Ardha-gaṅgā, f., N. of the river Kāverī. — Ardha-garbha, as, ā, am, Ved. in the middle of the womb. — Ardha-guććha, as, m. a necklace of twenty-four strings. — Ardha-gola, as, m. a hemisphere. — Ardha-ćakravartin or ardha-ćakrin, ī, m. half a ćakravartin; N. of the nine black Vāsudevas and the nine enemies of Vishṇu. — Ardha-ćandra, as, m. half-moon; the semicircular marks on a peacock's tail; the semicircular scratch of the finger nail; an arrow, the head of which is like a half-moon; the hand bent into a semicircle or the shape of a claw, as for the purpose of seizing or clutching anything; (ā), f., N. of the plant Convolvulus Torpethum; (as, ā, am), crescent-shaped, of a semilunar form. — Ardha-ćandrākāra (°ra-āk°), as, ā, am, or ardha-ćandrākṛiti, is, is, i, half-moon-shaped, crescent-shaped; (as), m. or (is), f. a meniscus. — Ardha-ćandrikā, f., N. of a climbing plant. — Ardha-ćolaka, as, m. a short bodice. — Ardha-jāhnavī, f., N. of the river Kāverī. — Ardha-tanu, us, f. half a body. — Ardha-tikta, as, m., N. of a plant. — Ardha-tūra, as, m. a particular kind of musical instrument. — Ardha-dagdha, as, ā, am, half-burnt. — Ardha-divasa, as, m. half a day, midday; a day containing one half of a whole day, a day of twelve hours. — Ardha-deva, as, m., Ved. demi-god. — Ardha-dhāra, am, n. a knife or lancet with a single edge, the blade two inches long, the handle six. — Ardha-nārāyaṇa, as, m. a form of Vishṇu. — Ardha-nārīśa (°ri-īśa), as, m. one of the forms of Śiva (half male and half female). — Ardha-nāva, am, n. half a boat. — Ardha-niśā, f. midnight. — Ardha-pañćāśat, f. twenty-five. — Ardha-paṇa, am, n. a measure containing half a paṇa. — Ardha-patha, am, n. half-way; (e), ind. midway. — Ardha-pādika, as, ā, am, having only half a foot. — Ardha-pārāvata, as, m. a kind of pigeon. — Ardha-pulāyita, am, n. a half-gallop, canter. — Ardha-pūrṇa, as, ā, am, half-full. — Ardha-prahara, as, m. half a watch, one hour and a half. — Ardha-bṛihatī, f., Ved. half the usual breadth. — Ardha-bhāga, as, m. a half; a part. — Ardha-bhāgika, as, ī, am, or ardha-bhāgin, ī, inī, i, taking or sharing half. — Ardha-bhāj, k, k, k, taking or sharing half; (k), m. a sharer, companion. — Ardha-bhāskara, as, m. midday. — Ardha-bhoṭikā, f. a kind of cake. — Ardha-māgadhī, f. a variety of the Māgadhī dialect. — Ardha-māṇava or ardha-māṇavaka, as, m. a necklace of twelve strings. — Ardha-mātrā, f. half a short syllable. — Ardha-mārge, ind. half-way, midway. — Ardha-māsa, as, m. half a month; ardhamāsa-śas, ind. every half month, or fortnight. — Ardhamāsatama, as, ā, am, or ardhamāsika, as, ā, am, done or happening every half month; lasting half a month, or a fortnight. — Ardha-mushṭi, is, m. f. a half-clenched hand. — Ardha-yāma, as, m. half a watch, an hour and a half. — Ardha-ratha, as, m. a warrior who fights on a car along with another. — Ardha-rātra, as, m. midnight; a night containing half a whole day of twenty-four hours. — Ardha-rātra-samaya, as, m. the time of midnight. — Ardharātrārdhadivasa (°rātra-ardha°), am, n. the equinox. — Ardharća (°dha-ṛića), as, am, m. n. half a verse or hemistich. — Ardharća-śas, ind. in every hemistich. — Ardha-vastra-saṃvīta, as, ā, am, clothed or enveloped in half-garments. — Ardha-visarga, as, m. the sound Visarga before k, kh, p, ph, so called because its sign (✕) is the half of that of Visarga (ः). — Ardha-vīkshaṇa, am, n. a side-look, a glance, a leer. — Ardha-vṛiddha, as, ā, am, middle-aged. — Ardha-vaināśika, as, m., N. of the followers of Kaṇāda ('arguing half-perishableness'). — Ardha-vyāsa, as, m. the radius of a circle. — Ardha-śata, am, n. fifty; one hundred and fifty. — Ardhaśana, am, for ardhāśana (°dha-aś°), am, n. half a meal. — Ardha-śaphara, as, m. a kind of fish. — Ardha-śabda, as, ā, am, having a low voice. — Ardha-śesha or ardhāvaśesha (°dha-av°), as, ā, am, having only half left. — Ardha-śyāma, as, ā, am, half-clouded. — Ardha-śloka, as, m. half a Śloka. — Ardha-sañjāta-śasya, as, ā, am, having its crops half-grown. — Ardha-sīrin, ī, m. a cultivator, a ploughman, who takes half the crop for his labour. — Ardha-hāra, as, m. a necklace of sixty-four or of forty strings. — Ardha-hrasva, am, n. half a short syllable. — Ardhāṃśa (°dha-aṃ°), as, m. a half, the half. — Ardhāṃśin (°dha-aṃ°), ī, inī, i, sharing a half. — Ardhākāra (°dha-a°), as, m. half the letter a; another name for avagraha, q. v. — Ardhāṅga (°dha-aṅ°), am, n. half the body. — Ardhārdha (°dha-ar°), as, m. half of a half, a quarter; half and half. — Ardhāvabhedaka (°dha-av°), as, m. pain in half the head, hemicrania; (am), n. dividing in equal parts. — Ardhāvaśesha (°dha-av°), as, ā, am, having only one half left. — Ardhāśana (°dha-aś°), am, n. half a meal. — Ardhāsana (°dha-ās°), am, n. half a seat (it is considered a mark of high respect to make room for a guest on the same seat with one's self); greeting kindly or with respect; exemption from censure. — Ardhendu (°dha-in°), us, m. a half-moon or crescent; the semicircular impression of a finger nail; an arrow with a crescent-shaped head; the hand expanded in a semicircular form like a claw. — Ardhendu-mauli (°dha-in°), is, m. Śiva, whose diadem is a half-moon. — Ardhendra (°dha-in°), as, ā, am, that of which a half belongs to Indra. — Ardhokta (°dha-uk°), as, ā, am, half-uttered, said imperfectly or indistinctly. — Ardhokti (°dha-uk°), is, f. speaking indistinctly or incompletely, broken or interrupted speech. — Ardhodaya (°dha-ud°), as, m. the rising of the half-moon. — Ardhodita (°dha-ud°), as, ā, am (rt. i with ud), half-risen; (rt. vad), half-uttered. — Ardhoruka (°dha-ūru), as, ā, am, reaching to the middle of the thighs; (am), n. a short petticoat.

Ardhaka, as, am, m. n. the same as ardha. — Ardhaka-ghātin, ī, m., N. of Rudra.

Ardhan-kṛi, cl. 8. P., Ved. -karoti, -kartum, to prefer, to favour.

Ardhika, as, ī, am, measuring a half, relating to a half.

Ardhin, ī, inī, i, entitled to half or sharing a half.

अर्धुक ardhuka, as, ā, am (fr. rt. ṛidh), Ved. succeeding, prospering.

Ardhya, as, ā, am, to be accomplished; to be obtained.

अर्पय arpaya, Caus. of rt. ṛi; arpayati,

-yitum, to throw, cast; insert, fix; pierce, place in or upon; offer, deliver, consign, entrust, give back.

Arpaṇa, am, n. throwing, casting; inserting, fixing; piercing; placing in or upon; offering, delivering, consigning, entrusting; giving back.

Arpaṇīya, as, ā, am, to be delivered, to be placed.

Arpita, as, ā, am, delivered, consigned; placed in or upon. — *Arpita-kara, as, ī, am*, extending or giving the hand; married.

Arpisa, as, m. the heart.

Arpya, as, ā, am, to be delivered, consignable.

अर्ब् *arb*, cl. 1. P. *arbati, ānarba, arbitum*, to go, to go to or towards; to hurt or kill.

अर्बुद *arbuda, as, am*, m. n. (said to be fr. the preceding rt.), a serpent; a serpent-like demon conquered by Indra; a long round mass; a swelling, a tumour, a polypus; a hundred millions; N. of a mountain in the west of India, commonly called Abū, a place of pilgrimage, especially of the Jainas; N. of a people; N. of a hell.

Arbudi, is, m., Ved. a serpent-like demon conquered by Indra.

Arbudin, ī, inī, i, afflicted with swelling or tumour.

अर्भ *arbha, as, ā, am* (said to be fr. rt. *ṛi*), little, small, unimportant; (*as*), m. child, pupil [cf. Lat. *orbus*; Gr. ὀρφανός].

Arbhaka, as, ā, am, small, minute; weak, little; emaciated; young, childish; like, similar; (*as*), m. a boy, a child, the young of any animal; a fool, an idiot.

Arbhaga, as, ā, am, Ved. youthful.

अर्म *arma, as, am*, m. n. (said to be fr. rt. *ṛi*), a disease of the eyes.

Armaka, as, ā, am, narrow, thin; (*am*), n. narrowness.

Armaṇa, as, m. a measure of one droṇa.

Arman, a, n. a disease of the eyes.

अर्य *arya, as, ā, am* (fr. rt. *ṛi*), attached to, true, devoted, dear; kind; excellent; (*as*), m. a master, lord; an Āryan; a man of the third tribe, a Vaiśya; (*ā*), f. a woman of the third tribe, the wife of a Vaiśya. — *Arya-jārā*, f., Ved. the mistress of an Āryan. — *Arya-patnī*, f., Ved. wife of a true, legitimate husband. — *Arya-varya, as*, m. a Vaiśya of rank. — *Arya-śveta, as*, m., N. of a man.

Aryaman, ā, m., Ved. a bosom friend, play-fellow, companion, especially a friend who asks a woman in marriage for another; N. of an Āditya, who is commonly invoked together with Varuṇa and Mitra; N. of the chief of the manes; the sun; the Asclepias plant. — *Aryama-datta, as*, m., N. of a man. — *Aryama-devā*, f., N. of the twelfth lunar mansion.

Aryamya, as, ā, am, Ved. intimate, very friendly; (*as*), m. bosom friend, companion.

Aryayāṇī, f. a multitude of women of the Vaiśya tribe (?).

Aryāṇī, f. a mistress; a woman of the third or Vaiśya tribe.

अर्व् *arv*, cl. 1. P. *arvati, ānarva, arvitum*, to hurt, kill.

अर्व *arva*, (in comp.) hither, towards, near to. — *Arva-vasu, us*, m. one of the seven principal rays of the sun.

अर्वट *arvaṭa, am*, n. (said to be fr. rt. *arv*), ashes.

अर्वन् *arvan, ā*, m. (fr. rt. *ṛi*), going, running; epithet of a horse or its driver; a horse; one of the ten horses of the moon; epithet of Indra; a short span; (*tī*), f. a mare; a bawd, a procuress; (*ā, atī, at*), low, contemptible, inferior, vile. — *Arvanas, ās, ās, as*, whose nose is like that of a horse.

Arvaśa, as, ā, am, Ved. possessed of coursers, quick.

अर्वाच् *arvāć, vān, vāćī, vāk* (fr. rt. *ańć* with *arva*; cf. *arvan*), coming hitherward; turned towards, coming to meet any one; being on this side (as the bank of a river); being below or behind, turned down or downwards; following, subsequent.

Arvāk, ind. (with abl.) hitherward; on this side; from a certain point; before, after; on the lower side of, behind, downwards; (with loc.) within; near. — *Arvākkālika, as, ā, am*, belonging to proximate time, modern. — *Arvākkālika-tā*, f. modernness, posteriority of time. — *Arvāk-kūla, am*, n. the near bank of a river. — *Arvāk-sāman, ā, ā, a*, Ved. epithet of three days, during which a Soma sacrifice is performed. — *Arvāk-srotas, ās, ās, as*, N. of a creation of beings in which the current of nutriment tends downwards. — *Arvāg-bila, as, ā, am*, Ved. having the mouth hitherward. — *Arvāg-vasu, us, us, u*, Ved. offering riches.

Arvāke, ind., Ved. in the proximity of, near to.

Arvāćīna, as, ā, am, turned towards; favouring; being on this side or below (with abl.); born afterwards, posterior, recent, modern; reverse, contrary. — *Arvāćīna-tā*, f. or *arvāćīna-tva, am*, n. state of being posterior, recent or contrary.

Arvāćīnam, ind. (with abl.) on this side of; thenceforward, thence onward; less than.

अर्वावत् *arvā-vat, t*, f., Ved. proximity [cf. *parā-vat*]; being near.

अर्वावसु *arvā-vasu, us*, m., Ved., N. of the Hotṛi; N. of the Brahman of the gods.

अर्वुक *arvuka, as*, m., N. of a tribe or people in the Mahā-bhārata.

अर्श *arśa, as*, m. (fr. rt. *ṛiś*), damage, hurt; hemorrhoids, piles.

Arśas, as, n. piles, hemorrhoids. — *Arśo-ghna, as, ī, am*, destroying the hemorrhoids; (*as*), m., N. of the plant Amorphophallus Campanulatus Blume; one part of buttermilk with three parts of water; (*ī*), f., N. of the plant Curculigo Archioides Lin. — *Arśo-yuj, k, k, k*, afflicted with hemorrhoids. — *Arśo-roga, as*, m. the hemorrhoids. — *Arśoroga-yuta, as, ā, am*, or *arśorogin, ī, iṇī, i*, afflicted with hemorrhoids, having hemorrhoids. — *Arśo-hita, as*, m. the marking nut plant, Semecarpus Anacardium.

Arśasa, as, ā, am, afflicted with hemorrhoids.

Arśasāna, as, ā, am, Ved. striving to hurt, malicious; (*as*), m. fire.

Arśin, ī, inī, i, afflicted with hemorrhoids.

अर्षण *arshaṇa, as, ā, am* (fr. rt. *ṛish*), flowing, movable.

Arshaṇī, f., Ved. a pricking or piercing pain.

अर्सस् *arsas, as*, n. hemorrhoids. See *arśas* above.

अर्ह् *arh*, cl. 1. P., ep. A. *arhati, -te, ānarha, arhishyati, ārhīt, arhitum*, Ved. *arhase*, to deserve, merit, be worthy; to have a claim to anything, to be entitled to (with acc.); to be allowed to do anything (with inf.); to be obliged or required to do anything (with acc.); to be worthy; to be worth; to counterbalance; to be able; (the 2nd pers. pres. of *arh* with an infinitive is often used as a softened form of imperative; e. g. *dātum arhasi*, 'be pleased to give;' *śrotum arhasi*, 'deign to listen,' for *śṛiṇu*): Caus. *arhayati* (aor. *ārjihat*), *-yitum*, to honour: Desid. *arjihishati* [cf. Gr. ἄρχω].

Arha, as, ā, am, meriting, deserving, worthy of, having a claim or being entitled to (with acc. or inf.); being required, obliged, or allowed (with inf.); becoming, proper, fit; worth (in money), costing; (*as*), m. a N. of Indra; (*ā*), f. worship; (*āṇi*), Ved. n. pl. worship.

Arhaṇa, am, ā, n. f. worship, adoration, honour, treating with veneration or respect; (*ā*), ind., Ved. according to what is due; according to one's means.

Arhat, an, antī, at, deserving, entitled to; able, allowed to; worthy; venerable, respectable; praised, celebrated; (*an*), m. a Buddha; the highest rank in the Buddhist hierarchy; an Arhat or superior divinity with the Jainas. — *Arhat-tama, as, ā, am*, most worthy, best, most venerable.

Arhanta, as, ā, am, worthy; (*as*), m. a Buddha; a Buddhist mendicant; N. of Śiva.

Arhita, as, ā, am, honoured, worshipped, saluted.

Arhya, as, ā, am, worthy; respectable; right, fit.

अर्हरिष्वणि *arhari-shvaṇi, is, is, i*, Ved. making enemies (*arhari*) cry aloud; (if formed by redupl. of *hṛish* with affix *vani*) exultant.

अल् *al*, cl. 1. P. *alati, alitum*, to adorn; to be competent or able; to prevent. See *alam*.

अल *ala, am*, n. (said to be fr. rt. *al*), the sting in the tail of a scorpion; yellow orpiment. See *āla*.

अलक *alaka, as, am*, m. n. (said to be fr. rt. *al*), a curl, lock; (*as*), m. a mad dog [cf. *alarka*]; (*ā*), f. a girl from eight to ten years of age; N. of the capital of Kuvera, situated on a peak of the Himālaya inhabited also by Śiva. — *Alaka-tva, am*, n. the state of a curl or tress. — *Alaka-nandā*, f. a young girl from eight to ten years old; N. of the Gaṅgā river; N. of a river that runs from the Himālaya mountains and falls into the Gaṅgā. — *Alaka-prabhā*, f. the capital of Kuvera. — *Alaka-priya, as*, m., N. of the plant Terminalia Tomentosa W. and A. — *Alaka-saṃhati, is*, f. rows of curls. — *Alakādhipa* (°*kā-adh*°), *as*, m. or *alakādhipati* (°*kā-adh*°), *is*, m. a N. of Kuvera. — *Alakānta* (°*ka-an*°), *as*, m. the end of a curl, a ringlet. — *Alakeśvara* (°*kā-īś*°), *as*, m. a N. of Kuvera.

अलकम् *alakam*, ind., Ved. in vain, for nothing.

अलक्त *alakta* or *alaktaka, as*, m. (said to be for *a-rakta*), the red resin of certain trees; or perhaps the cochineal or its red sap. — *Alakta-rasa, as*, m. the Alakta juice [cf. the preceding].

अलक्षण *a-lakshaṇa, am*, n. (rt. *laksh*), a bad, inauspicious sign; (*as, ā, am*), having no signs or marks; without characteristic, having no good marks, inauspicious, unfortunate.

A-lakshita, as, ā, am, unseen, unperceived, unobserved, unlooked for; uncharacterized, having no particular mark. — *Alakshitāntaka* (°*ta-an*°), *as, ā, am*, suddenly dead. — *Alakshitopasthita* (°*ta-up*°), *as, ā, am*, one who has approached unobserved.

A-lakshya or *a-lakshaṇīya, as, ā, am*, invisible; unmarked, not indicated; having no particular marks, insignificant in appearance; (*as*), m., N. of a certain weapon. — *Alakshya-gati, is, is, i*, moving invisibly. — *Alakshya-linga, as, ā, am*, disguised, incognito.

अलक्ष्मी *a-lakshmī, īs*, f. evil fortune, bad luck, distress, poverty.

अलखान *alakhāna, as*, m., N. of a king of Gurjara.

अलगर्द *alagarda* or *alagardha, as*, m. a water-serpent, the black variety of the Cobra de Capello (Coluber Nāga); (*ā*), f. a large poisonous leech: (etymology doubtful.)

अलग्न *a-lagna, as, ā, am* (rt. *lag*), not joined or connected.

अलग्ल *a-lagla, as, ā, am*, speaking unconnectedly; stammering.

अलघु *a-laghu, us, vī, u*, not light, heavy; not short, long; weighty; serious, solemn; intense, violent. — *Alaghu-pratijña, as, ā, am*, solemnly pledged or promised. — *Alaghūpala* (°*ghu-up*°), *as*, m. a rock. — *Alaghūshman* (°*ghu-ush*°), *ā*, m. intense heat.

अलङ्करण *alankaraṇa, alankāra*. See under *alam*, p. 86, col. 1.

अलङ्घन *a-langhana, am*, n. (rt. *langh*), not surmounting, not transgressing, not passing over or beyond.

A-langhanīya or *a-langhya, as, ā, am*, insurmountable, impassable, not to be crossed; not to be

transgressed, inviolable, venerable. — *Alaṅghanīya-tā* or *alaṅghya-tā,* f. impassableness, insurmountableness, inaccessibility; inviolability; respectability; authoritative or absolute rule; superiority.

अलज *alaja, as,* m. a kind of bird.

अलजी *alajī,* f. inflammation of the eye, at the edge of the cornea.

अलज्ज *a-lajja, as, ā, am,* shameless.

अलञ्जर *alañjara, as,* m. an earthen water-jar. See *aliñjara.*

अलति *alati, is,* m. a kind of song.

अलपत् *a-lapat, an, antī, at,* not speaking.

अलब्ध *a-labdha, as, ā, am* (rt. *labh*), unobtained. — *Alabdha-nātha, as, ā, am,* friendless, without a patron. — *Alabdhābhīpsita* (°*dha-abh*°), *as, ā, am,* disappointed in one's desire.

A-labhamāna, as, ā, am, not gaining, &c.

A-labhya, as, ā, am, unobtainable, unattainable.

अलम् *alam,* ind. (said to be fr. rt. *al*), enough, sufficient, adequate, equal to, competent, able. (*Alam* may govern a dat., e.g. *alaṃ jīvanāya,* sufficient for living; also a loc. or inf., e.g. *alaṃ vijñāne* or *vijñātum,* able to conceive; also inst., e.g. *alaṃ śaṅkayā,* enough, i.e. away with fear! It may be used with the future tense, e.g. *alam hanishyati,* he will be able to kill; or with an indecl. part., e.g. *alam bhuktvā,* enough of eating, i.e. do not eat more; *alaṃ vićārya,* enough of consideration.)

Alaṅ-kṛi, cl. 8. P. *-karoti, -kartum,* to prepare, make ready; to ornament, decorate; to prevent from, impede (with gen.).

Alaṅ-karaṇa, am, n. preparation, the act of decorating, decoration; ornament.

Alaṅ-karishṇu, us, us, u, fond of ornament; decorating, skilled in decorating; ornamented; (*us*), m. an epithet of Śiva.

Alaṅ-kartṛi, tā, trī, tṛi, decorating, skilled in decoration, a decorator.

Alaṅkarmīṇa, as, ā, am, competent to any act, skilful, clever.

Alaṅ-kāra, as, m. the act of decorating; ornament, decoration; a figure or rhetorical expression. — *Alaṅkāra-ćandrikā,* f. title of a commentary on Kuvalayānanda. — *Alaṅkāra-vat, ān, atī, at,* decorated, ornamented; (*tī*), f. title of the ninth Lambaka in the Kathāsaritsāgara; (*vat*), ind. like an ornament. — *Alaṅkāra-śāstra, am,* n. a manual or text-book of rhetoric. — *Alaṅkāra-suvarṇa, am,* n. gold used for ornaments. — *Alaṅkāra-sūra, as,* m., N. of a kind of meditation in Buddhism. — *Alaṅkāra-hīna, as, ā, am,* unadorned.

Alaṅkāraka, as, m. ornament, decoration.

Alaṅ-kṛita, as, ā, am, prepared, made ready; ornamented, adorned.

Alaṅ-kṛiti, is, f. ornament; rhetorical ornament, figure or rhetorical expression.

Alaṅ-kriyā, f. adorning, ornamenting.

Alaṅ-gāmin, ī, inī, i, going after or following in due or proper manner.

Alañ-jīvika, as, ā, am, sufficient for livelihood.

Alañ-jusha, as, ā, am, sufficient, adequate to.

Alan-tama, as, ā, am, able, sufficient, having power.

Alan-dhana, as, ā, am, possessing sufficient wealth.

Alan-dhūma, as, m. thick smoke, smoke enough.

1. *alam-paṭa, as,* m. the interior of a house; woman's apartment.

Alam-paśu, us, us, u, able to keep cattle.

Alampurushīṇa, as, ā, am, fit for a man, becoming a man; sufficient for a man.

Alam-bala, as, m. strong enough, having sufficient power; an epithet of Śiva.

Alam-bhūshṇu, us, us, u, able, competent.

अलम्पट 2. *a-lampaṭa, as, ā, am,* not libidinous, chaste.

अलम्बुष *alambusha, as,* m. (etymology doubtful, though connected with *alam* above), the palm of the hand with the fingers extended; vomiting; N. of a Rākshasa or evil spirit; (*ā*), f. a barrier, a line or anything not to be crossed; a sort of sensitive plant; N. of an Apsaras.

अलय *a-laya, as,* m. (rt. *lī,* to be dissolved, or to rest, cling to), non-dissolution, permanence; (*as, ā, am*), houseless, homeless; vagrant.

अलर्क *alarka, as,* m. (etymology doubtful), a mad dog or one rendered furious; a fabulous animal, like a hog with eight legs; N. of the plant Calatropis Gigantea Alba; N. of a prince.

अलर्षि *alarshi.* See s.v. *ṛi.*

Alarshi-rāti, is, is, i, Ved. eager to bestow, ready to grant gifts, one whose gifts are granted quickly.

अललाभवत् *alalā-bhavat, an, antī, at,* Ved. becoming active or lively.

अलले *alale,* ind. a word of no import occurring in the dialect or gibberish of the Piśāćas, a class of imps or goblins, introduced in plays, &c.

अलवाल *alavāla* or *alavālaka, am,* n. a basin for water at the root of a tree.

अलस् *a-las, as, as, as* (rt. *las,* to shine), not shining.

अलस *a-lasa, as, ā, am* (rt. *las,* to labour), inactive, without energy, lazy, idle, indolent, tired, faint; (*as*), m. sore or ulcer between the toes; N. of a small poisonous animal; N. of a plant; (*ā*), f., N. of the climbing plant Vitis Pedata Wall. — *Alasa-tā,* f. or *alasa-tva, am,* n. idleness. — *Alasekshaṇā* (°*sa-īk*°), f. a woman with languishing looks.

A-lasaka, as, ā, am, indolent; (*as*), m. tympanitis, flatulence, intumescence of the abdomen, with constipation and wind.

A-lāsya, as, ā, am, idle, lazy.

अलाण्डु *alāṇḍu, us,* m., N. of a small noxious insect or other animal.

अलात *alāta, am,* n. a fire-brand, coal.

अलातृण *a-lātṛiṇa, as,* m. (rt. *lā*=*rā?*), Ved. not granting anything; a cloud.

अलाबु *a-lābu, us* or *ū, ūs,* f. (fr. *a,* 'not,' and *lab,* 'to sink?'), the bottle-gourd, Lagenaria Vulgaris Ser; (*us, u*), m. n. a vessel made of the preceding. — *Alābu-pātra, am,* n. a jar made of the bottle-gourd. — *Alābu-maya, as, ī, am,* made of a bottle-gourd. — *Alābū-kaṭa, am,* n. the down of the bottle-gourd.

अलाभ *a-lābha, as,* m. (rt. *labh*), non-acquirement; loss.

अलाय्य *alāyya, as,* m. (fr. rt. *ṛi?*), Ved. epithet of Indra or N. of a man; an assailant.

अलार *alāra, am,* n. (said to be fr. rt. *ṛi*), a door.

अलास *a-lāsa, as,* m. (said to be fr. *a* + *lāsa,* saliva), inflammation and abscess at the root of the tongue.

अलास्य *a-lāsya.* See *a-lasa* above.

अलि *ali, is,* m. (fr. rt. *al?*), a crow; the Indian cuckoo; a scorpion; a large black bee; spirituous liquor. — *Ali-kula, am,* n. a flight or number of bees. — *Alikula-saṅkula, as,* m. the water plant Trapa Bispinosa. — *Ali-jihvā* or *ali-jihvikā,* f. the uvula or soft palate. — *Ali-dūrvā,* f., N. of a plant. — *Ali-pattrikā,* f., N. of a shrub. — *Ali-parṇī,* f., N. of the plant Tragia Involucrata Lin. — *Ali-priya, am,* n. the red lotus, Nymphæa Rubra; (*ā*), f. the trumpet flower, Bignonia Suaveolens. — *Ali-mālā,* f. a flight of bees. — *Ali-modā,* f., N. of a plant, Premna Spinosa. — *Ali-virāva, as,* m. or *ali-viruta, am,* n. song or hum of the bee.

Alin, ī, m. a scorpion; a large black bee.

Alinī, f. a swarm of bees.

अलिंश *aliṇśa, as,* m., Ved. a kind of demon.

अलिक *alika, am,* n. (fr. rt. *al?*), the forehead.

अलिक्लव *aliklava, as,* m., Ved. a kind of carrion bird.

अलिगर्द *aligarda, as,* m. a snake. See *alagarda.*

अलिङ्ग *a-liṅga, am,* n. absence of marks; (*as, ā, am*), having no marks; (in gram.) having no gender.

A-liṅgin, ī, inī, i, an impostor, a pretended ascetic or student, one wearing the usual frontal marks, skin, staff, &c., without belonging to a religious order.

अलिञ्जर *aliñjara, as,* m. a small earthen water-jar.

अलिन *alina, as,* m., Ved., N. of a tribe (?).

अलिन्द *alinda* or *alindaka, as,* m. (fr. rt. *al?*), a terrace before a house-door; (*ās*), pl., N. of a people.

अलिपक *alipaka, as,* m. a dog; the Indian cuckoo; a bee.

अलिप्सा *a-lipsā,* f. (Desid. of rt. *labh*), freedom from desire or cupidity.

अलिमक *alimaka* or *alimpaka* or *alimbaka, as,* m. the Indian cuckoo; a frog; a bee; N. of the plant Bassia Latifolia; the filaments of the lotus.

अलीक *alīka, as, ā, am* (said to be fr. rt. *al,* 'to adorn,' i.e. dress out in false colour; perhaps fr. *a,* 'not,' and *līka,* but the latter does not occur), unpleasing, disagreeable; untrue, false; small, little; (*am*), n. anything displeasing; falsehood, untruth; the forehead; heaven. — *Alīka-tā,* f. falsehood, vanity. — *Alīka-matsya, as,* m. a kind of dish resembling the taste of fish ('mock-fish'), made of the flour of a sort of bean fried with Sesamum oil.

Alīkayu, us, m., N. of a Brāhman.

Alīkāya, nom. A. *alīkāyate, -yitum,* to be deceived.

Alīkin, ī, inī, i, disagreeable; false, deceiving.

Alīkya, as, ā, am, belonging to falsehood, false.

अलीगर्द *alīgarda, as,* m. a snake. See *aligarda.*

अलु *alu, us,* f. a small water-pot. See *ālu.*

अलुप्त *a-lupta, as, ā, am* (rt. *lup*), not cut off, undiminished. — *Alupta-mahiman, ā, ā, a,* of undiminished glory.

अलुब्ध *a-lubdha, as, ā, am,* or *a-lubhyat, an, antī, at* (rt. *lubh*), Ved. moderate, content, not covetous. — *Alubdha-tva, am,* n. freedom from covetousness, moderation, contentment.

A-lobha, as, m. non-confusion; right process (?); absence of cupidity, moderation.

A-lobhin, ī, inī, i, not wanting or desiring anything.

अलूक्ष *a-lūksha, as, ā, am,* soft. See *a-rūksha.*

अलून *a-lūna, as, ā, am* (rt. *lū*), uncut, unshorn.

अले *ale* or *alele,* ind. unmeaning words in the dialect of the demons or Piśāćas, introduced in plays, &c.

अलेपक *a-lepaka, as, ikā, am,* stainless.

अलेश *a-leśa, as, ā, am,* not little, much, large; (*am*), ind. not at all. — *A-leśaija* (°*śa-ej*°), *as, ā, am,* firm, steady.

अलोक *a-loka, as,* m. (rt. *lok*), not the world; the end of the world; the immaterial or spiritual world; not the people; (*as, ā, am*), not having space, finding no place.

A-lokana, am, n. invisibility, disappearance.

A-lokanīya, as, ā, am, invisible, imperceptible.

A-lokita, as, ā, am, unseen.

A-lokya, as, ā, am, unusual, unallowed. — *Alokya-tā,* f. unfitness for heaven.

A-laukika, as, ī, am, not current in the world, not relating to this world, uncommon, supernatural; (in gram.) not current in the usual language; unusual, rare; theoretical; Vedic (as opposed to the later usage of a word). — *Alaukika-tva, am,* n. rare occurrence of a word.

अलोपाङ्ग *a-lopāṅga* (°*pa-aṅ*°), *as, ā, am,* Ved. not defective in a single limb.

अलोमहर्षण *a-lomaharshaṇa, as, ā, am,* not causing erection of the hair of the body (from joy).

अलोल *a-lola, as, ā, am,* unagitated, firm, steady, tranquil; (*ā*), f., N. of a metre containing four lines, each of fourteen syllables. See *lolā.*

A-lolu, us, us, u, indifferent to sensual objects. — *Alolu-tva, am,* n. indifference to sensual objects.

अलोलुप *a-lolupa, as, ā, am,* free from desire; not greedy or covetous, apathetic.

अलोह *aloha, as,* m., N. of a person? (Gaṇa to Pāṇini IV. 2, 97). See p. 1322 from Malol

अलोहित *a-lohita, as, ā, am,* bloodless; (*am*), n. Nymphæa Rubra.

अलौकिक *a-laukika.* See above.

अल्क *alka, as,* m. (a doubtful word), a tree; a member of the body.

अल्प *alpa, as, ā, am* (fr. rt. *al?* perhaps connected with *arbha*), small, minute, trifling; little; seldom, rare; of short existence. *Alpam,* ind. little; *alpāt,* ind. without much trouble, easily; *alpena,* ind. easily [cf. Lith. *alpstu, ap-alpstu,* 'to faint']. — *Alpa-kārya, am,* n. small matter. — *Alpa-keśī,* f., N. of a plant; or perhaps the root of sweet flag. — *Alpa-krīta, as, ā, am,* bought for little money, cheap. — *Alpa-gandha, am,* n. the red lotus. — *Alpa-ćeshṭita, as, ā, am,* inert. — *Alpa-ććhada, as, ā, am,* scantily clad. — *Alpa-jña, as, ā, am,* knowing little, ignorant, shallow, superficial. — *Alpa-tanu, us, us, u,* small-bodied; short, thin. — *Alpa-tā,* f. or *alpa-tva, am,* n. smallness, minuteness; inferiority, insignificance. — *Alpa-dakshiṇa, as, ā, am,* defective in presents (as a ceremony). — *Alpa-dṛishṭi, is, is, i,* of confined views, narrow-minded. — *Alpa-dhana, as, ā, am,* of little wealth, not affluent. — *Alpa-dhī, īs, īs, i,* weak-minded, having little sense, foolish. — *Alpa-pattra, as,* m., N. of a plant, a species of the Tulasi. — *Alpa-padma, am,* n. the red lotus. — *Alpa-parīvāra, as, ā, am,* having a small train or retinue. — *Alpa-paśu, us, us, u,* Ved. having a small number of cattle. — *Alpa-puṇya, as, ā, am,* whose religious merits are small. — *Alpa-prajas, ās, ās, as,* having few descendants or few subjects. — *Alpa-prabhāva, as, ā, am,* of little weight or consequence, insignificant. — *Alpa-prabhāva-tva, am,* n. insignificance. — *Alpa-pramāṇa* or *alpapramāṇaka, as, ā, am,* of little weight or measure; of little authority, resting on little evidence; (*as*), m. common cucumber, Cucumis Sativus. — *Alpa-prayoga, as, ā, am,* of rare application or use. — *Alpa-prāṇa, as,* m. (in gram.) slight breathing or weak aspiration; the effort in uttering the vowels, the semivowels *y, r, l, v,* the consonants *k, ć, ṭ, t, p, g, j, ḍ, d, b,* and the nasals, is said to be accompanied with slight aspiration, but practically *alpa-prāṇa* is here equivalent to unaspirated, as opposed to *mahā-prāṇa,* q. v.; (*as, ā, am*), having little or short breath, asthmatic. — *Alpa-bala, as, ā, am,* of little strength, feeble. — *Alpa-bādha, as, ā, am,* causing little annoyance or inconvenience. — *Alpa-buddhi, is, is, i,* weak-minded, unwise, ignorant, silly. — *Alpa-bhāgya, as, ā, am,* having little fortune. — *Alpa-bhāshin, ī, iṇī, i,* speaking little, taciturn. — *Alpa-madhyama, as, ā, am,* thin-waisted. — *Alpa-mātra, am,* n. a little, a little merely; a short time, a few moments. — *Alpa-mārisha, as,* m. a kind of amaranth, Amaranthus Polygamus. — *Alpa-mūrti, is, is, i,* small-bodied, diminutive; (*is*), f. a small figure or object. — *Alpa-mūlya, as, ā, am,* of small value. — *Alpa-medhas, ās, ās, as,* of little understanding, ignorant, silly. — *Alpam-paća, as, ā, am,* cooking little, stingy. — *Alpa-vayas, ās, ās, as,* young in age. — *Alpa-vādin, ī, inī, i,* speaking little, taciturn. — *Alpa-vidya, as, ā, am,* ignorant, ill-taught, uneducated. — *Alpa-vishaya, as, ā, am,* of limited range or capacity, engaged in trifling matters. — *Alpaśah-pankti, is,* f., N. of a metre. — *Alpa-śakti, is, is, i,* of little strength, weak, feeble. — *Alpa-śas,* ind. in a low degree, a little; separately; seldom, now and then. — *Alpa-saras, as,* n. a basin, a small pond, one which is shallow or dry in the hot season. — *Alpa-snāyu, us, us, u,* having few sinews. — *Alpākāṅkshin* (°*pa-āk*°), *ī, iṇī, i,* desiring little, contented or satisfied with little. — *Alpāñji* (°*pa-añ*°), *is, is, i,* Ved. covered with minute spots. — *Alpāyus* (°*pa-āy*°), *us, us, us,* short-lived; young, of few years; (*us*), m. a goat. — *Alpārambha* (°*pa-ār*°), *as,* m. a gradual beginning. — *Alpālpa* (°*pa-al*°), *as, ā, am,* very little, minute; little by little. — *Alpāhāra* (°*pa-āh*°), *as,* m. the taking little food; moderation, abstinence; (*as, ā, am*), abstinent. — *Alpāhārin* (°*pa-āh*°), *ī, iṇī, i,* eating little, moderate, abstemious. — *Alpećchu* (°*pa-ić*°), *us, us, u,* moderate in wishes, seeking little. — *Alpetara* (°*pa-it*°), *as, ā, am,* large, lit. other than small. — *Alpeśākhya* (*alpa-īśa-ākhya*), *as, ā, am,* named after an insignificant chief or master, of low origin. — *Alpona* (°*pa-ūn*°), *as, ā, am,* slightly defective, not quite complete or not finished. — *Alpopāya* (°*pa-up*°), *as,* m. small means.

Alpaka, as, ikā, am, small, minute, trifling; (*am*), ind. little; (*as*), m., N. of a plant, Hedysarum Alhagi.

Alpita, as, ā, am, diminished.

Alpishṭha, as, ā, am, least, smallest, very small. — *Alpishṭha-kīrti, is, is, i,* of little note.

Alpī-kṛi, cl. 8. P. *-karoti, -kartum,* to make small.

Alpī-kṛita, as, ā, am, made small; comminuted; reduced in number.

Alpī-bhūta, as, ā, am, become small; diminished, reduced in number.

Alpīyas, ān, asī, as, smaller, less, very small.

अल्ला *allā,* f. a mother; voc. *alla.*

अव *av,* cl. 1. P. *avati, āva, āvīt, avishyati, avitum,* to be glad, to enjoy one's self, to satisfy one's self with (with loc.); to do good to any one; to satisfy, to fill; to like, wish, desire, love; to be pleased with, to bestow great care upon; to favour, promote, animate; to help, guard, defend, protect. (The following meanings are doubtful): to move; to know or apprehend; to enter; to be near; to have a right; to obey; to shine; to embrace; to kill or hurt; to take; to be; to grow, to burn, to divide: Caus. P. *āvayati, -yitum,* to consume, devour [cf. Lat. *aveo;* Gr. ἄω].

1. *ava, as, ā, am,* Ved. desiring, loving.

Avana, avani, &c. See s. v.

अव 2. *ava* or sometimes *va,* ind. (as a prefix to verbs and nouns expresses) off, away, down; implying sometimes depreciation, disrespect, diminution, &c.

(As a separable adverb or preposition with abl.) away, off, away from or down [cf. the Zend pron. *ava,* to which corresponds the Slav. *ovo, ova,* 'this, that:' cf. also the syllable αὐ in αὐ-τός, αὖ, αὖθι, αὖθις, αὖτις, αὖτε, αὐτάρ; Lat. *au-t, au-tem,* &c.].

Avakaṭa, as, ā, am, opposite, contrary; backwards, downwards; (*am*), n. opposition, contrariety, reverse.

Avakaṭikā, f. dissimulation.

Avakuṭāra, as, ā, am, opposite, contrary; backwards, downwards; (*am*), n. reverse, contrariety.

Avakuṭārikā, f. dissimulation.

अवंश *a-vanśa, as,* m. a low or despised family; (*am*), n., Ved. that which has no beams or support, the ether.

अवकट, अवकुटार. See above.

अवकलित *ava-kalita, as, ā, am,* seen, observed; wicked, perverse (?).

अवका *avakā,* f. a grassy plant growing in marshy land, Blyxa Octandra Rich; otherwise called Śaivāla. — *Avakāda* (°*kā-ada*), *as, ā, am,* Ved. eating the plant Blyxa Oct. R. — *Avakolba* (°*kā-ul*°), *as, ā, am,* covered or surrounded with Avakā plants.

अवकाश् *ava-kāś,* cl. 1. 4. A. *-kāśate, -kāśyate, -śitum,* to be visible, to be manifest: Caus. P. *-kāśayati, -yitum,* to cause to look at: Intens. part. *-ćākaśat, at, atī, at,* shining; seeing.

Ava-kāśa, as, m. a glance cast on anything; N. of certain verses, during the recitation of which the eyes must be fixed on certain objects; place, space, open or wide space, room, occasion, opportunity; interval, aperture; intermediate time; *avakāśam kṛi* or *dā,* to make room, to give way, to admit; *avakāśam labh,* to get a footing; to obtain a favourable opportunity; to find scope, happen, take place; *avakāśam rudh,* not to give way; to hinder, impede. — *Avakāśa-vat, ān, atī, at,* spacious.

Avakāśya, as, ā, am, admitted in the recitation of the Avakāśa verses.

अवकुञ्चन *ava-kuñćana, am,* n. bending, curving, flexure, contraction.

अवकुट्टित *ava-kuṭṭita, as, ā, am,* vexed, inflamed; cut off.

अवकुण्ठन *ava-kuṇṭhana, am,* n. investing, surrounding; attracting.

Ava-kuṇṭhita, as, ā, am, invested, surrounded, attracted.

अवकुत्स् *ava-kuts,* cl. 10. P. A. *-kutsayati, -te, -yitum,* to blame, revile, contemn.

Ava-kutsita, as, ā, am, reviled, despised; (*am*), n. blame, censure.

अवकुष् *ava-kush,* cl. 9. P. *-kushṇāti, -koshitum,* to draw or rub downwards; to prove (?); to display (?).

अवकूल् *ava-kūl,* cl. 10. P. *-kūlayati, -yitum,* to singe, burn.

अवकृत् *ava-kṛit,* cl. 6. P. *-kṛintati, -kartitum,* to cut off or away: Caus. P. *-kartayati, -yitum,* to cause to cut off.

Ava-karta, as, m. a part cut off, a strip.

Ava-kartana, am, n. cutting off, excision.

Ava-kartin, ī, inī, i, cutting off, cutting out.

अवकृश् *ava-kṛiś,* Caus. *-karśayati, -yitum,* to emaciate, make lean or meagre or mean-looking; to deform.

अवकृष् *ava-kṛish,* cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw off or away, to pull off or out, to extract, to take off; to drag down.

Ava-karshaṇa, am, n. taking or pulling out, off or down, extraction; expulsion.

Ava-kṛishṭa, as, ā, am, drawn away or down, sent away, removed, dropped; expelled, turned out; dragged down; being below; inferior, low; degraded, outcast; (*as*), m. a servant who performs the lowest office, a sweeper, a waterman, &c.

Ava-kṛishya, ind. having drawn away or down.

अवकॄ *ava-kṝ,* cl. 6. P. *-kirati, -karitum,*

-rītum, to pour out or down, to spread, to scatter; to shake off, throw off, leave; to bestrew, pour upon, cover with, fill: A. -kirate, to extend; to fall asunder; to pass away, fall off, become faithless.
Ava-kara, as, m. dust or sweepings.
Ava-kīrṇa, as, ā, am, thrown off, left; scattered, disregarded, violated, coarsely pounded.
Ava-kīrṇin, ī, inī, i, violating a vow or engagement of chastity, continence, temperance, &c.; (ī), m. a religious student who has committed an act of incontinency. — Avakīrṇi-vrata, am, n. penance for an act of incontinency.
Ava-kīryamāṇa, as, ā, am, being scattered or strewed.

अवक्लृप् ava-klṛip, cl. 1. A. -kalpate, -pitum, -ptum, to correspond with, to answer; to be right; to be fit; to help to, to serve: Caus. -kalpayati, -yitum, to put in order; to prepare, make ready; to employ becomingly; to consider as possible: Desid. of Caus. -ćikalpayishati, to wish to prepare or to make ready.
Ava-kalpita, as, ā, am, corresponding with, right, fit.
Ava-klṛipti, is, f. considering as possible; possibility, suitableness.

अवकेश ava-keśa, as, ā, am, Ved. having the hair hanging down.
Ava-keśin, ī, inī, i, unfruitful, barren; (ī), m. a tree without fruit.

अवकोकिल ava-kokila, as, ā, am, called down to by the koïl (singing in a tree above?).

अवकोल्ब avakolba. See s. v. avakā.

अवक्तव्य a-vaktavya, as, ā, am (rt. vać), not to be said, improper; indescribable.

अवक्त्र a-vaktra, as, ā, am, having no mouth (as a vessel).

अवक्र a-vakra, as, ā, am, not crooked, straight, upright, honest.

अवक्रक्षिन् ava-krakshin, ī, iṇī, i (rt. kraksh connected with kṛish?), Ved. dashing down, overcoming.

अवक्रन्द् ava-krand, cl. 1. P. A. -krandati, -te, -ditum, or Caus. P. -krandayati, -yitum, to cry out, roar.
Ava-kranda, as, m., Ved. roaring, neighing.
Ava-krandana, am, n. crying out, weeping aloud.

अवक्रम् ava-kram, cl. 1. 4. P. -krāmati, -krāmyati, -kramitum, to step down or away, run away, escape; to tread down, overcome; to descend: Caus. P. -kramayati, -yitum, to cause to go down.
Ava-krānti, is, f. descending, descent; approach.
Ava-krāmin, ī, iṇī, i, Ved. running away, escaping.

अवक्रिया ava-kriyā, f. neglect, omission, non-performance of prescribed acts.

अवक्री ava-krī, cl. 9. P. A. -krīṇāti, -ṇīte, -kretum, to purchase; to let out to hire; to bribe.
Ava-kraya, as, m. letting out to hire; rent; revenue; price.

अवक्रीड् ava-krīḍ, cl. 1. P. A. -krīḍati, -te, -ḍitum, to play (?).

अवक्रुश् ava-kruś, cl. 1. P. -krośati, -kroshṭum, to call down to; to revile.
Ava-krushṭa, as, ā, am, sounded ill or badly; reviled, abused.
Ava-krośa, as, m. a discordant noise; a curse, an imprecation; abuse.

अवक्लम् ava-klam, ? Caus. P. -klamayati, -yitum, to bring water for washing; (this word, given by Westergaard, is doubtful.)

अवक्लेद ava-kleda, as, m. (rt. klid), trickling, descent of moisture; ichor, malignant or fetid discharge.
Ava-kledana, am, n. trickling, falling as dew or moisture.

अवक्वण ava-kvaṇa, as, m. a discordant or false note.

अवक्वाथ ava-kvātha, as, m. imperfect digestion or decoction.

अवक्षर् ava-kshar, Caus. P. -kshārayati, -yitum, to cause to flow down upon.

अवक्षल् ava-kshal, cl. 10. P. -kshālayati, -yitum, to wash by dipping in.

अवक्षाम ava-kshāma, as, m., Ved. propitiatory offering, satisfaction of claims, compensation.

अवक्षि ava-kshi, cl. 9. 5. 1. P. -kshiṇāti, -ṇoti. -kshayati, -kshetum, to remove: Pass. -kshīyate, to waste away.
Ava-kshaya, as, m. destruction, waste, loss.
Ava-kshayaṇa, am, n. a means for extinguishing (a fire, &c.).
Ava-kshīṇa, as, ā, am, wasted, emaciated.

अवक्षिप् ava-kship, cl. 6. P. A. -kshipati, -te, -ksheptum, to throw down; to cause to fly down or away; to hurl; to reprimand, revile any one; to grant, yield: Caus. P. -kshepayati, -yitum, to cause to fall down.
Ava-kshipta, as, ā, am, thrown down, badly thrown; said sarcastically, imputed, insinuated; blamed, reviled.
Ava-kshepa, as, m. blaming, reviling, scolding.
Ava-kshepaṇa, am, n. throwing down, overcoming; censure, blame; despising; (ī), f. rein, bridle.

अवक्षु ava-kshu, cl. 2. P. -kshauti, -kshavitum, to sneeze upon.
Ava-kshuta, as, ā, am, sneezed upon.

अवक्षुद् ava-kshud, cl. 1. P. -kshodati, -ditum, to stamp or pound; to rub to pieces.

अवक्षै ava-kshai, cl. 1. P. -kshāyati, -kshātum, to burn down or to the end.
Ava-kshāṇa, as, ā, am, burnt down.

अवक्ष्णु ava-kshṇu, cl. 2. P. -kshṇauti, -kshṇavitum, to rub to pieces.

अवखण्ड् ava-khaṇḍ, cl. 10. P. -khaṇḍayati, -yitum, to divide, annihilate, destroy.
Ava-khaṇḍana, am, n. dividing, destroying.

अवखाद ava-khāda, as, m., Ved. a bad or contemptible meal, eating to no purpose, an unworthy oblation.

अवख्या ava-khyā, cl. 2. P., Ved. -khyāti, -khyātum, to look down, perceive: Caus. P. -khyāpayati, -yitum, to cause to look at.

अवगण् ava-gaṇ, cl. 10. P. -gaṇayati, -yitum, to disregard, disrespect, pay no attention; to despise.
Ava-gaṇana, am, n. contempt, disregard.
Ava-gaṇita, as, ā, am, disregarded, despised.

अवगण ava-gaṇa, as, ā, am, separated from one's companions, isolated, alone.

अवगण्ड ava-gaṇḍa, as, m. a boil or pimple upon the face.

अवगथ ava-gatha, as, ā, am (rt. gā, to go), bathing or bathed early in the morning.

अवगदित ava-gadita, as, ā, am (rt. gad), unsaid, unuttered.

अवगम् ava-gam, cl. 1. P. -gaććhati, -gantum, to go down, descend; to come to, visit; to go near, undertake; to reach, obtain; to hit upon, think of, conceive; to learn, understand, assure one's self, be convinced; to recognize, consider: Caus. P. -gamayati, -yitum, to bring near, procure; to cause to know, teach.
Ava-gata, as, ā, am, gone, gone away; obtained, conceived, known, learnt, understood, comprehended; assented, promised.
Ava-gati, is, f. perception, knowledge, comprehension.
Ava-gantavya or ava-gamya, as, ā, am, to be known or understood, to be judged, intended to be understood, meant.
Ava-gama, as, m. or ava-gamana, am, n. going near, descending, understanding, comprehension, intelligence; knowledge, getting acquainted with.

अवगर्हित ava-garhita, as, ā, am, despised.

अवगल् ava-gal, cl. 1. P. -galati, -litum, to fall down, slip down.

अवगल्भ् ava-galbh, cl. 1. A. -galbhate, -bhitum, to be brave, valiant.

अवगाद avagāda, as, m. a small wooden bason for baling water out of a boat; (etym. doubtful.)

अवगाह् ava-gāh, cl. 1. A. -gāhate, -gāhitum, -gāḍhum, to plunge into; to go deep into, to be absorbed in (with loc. or acc.).
Ava-gāḍha, as, ā, am, immersed, bathed, plunged into; that in which one bathes; deepened, low; concealed, curdling (as blood). — Avagāḍha-vat, ān, atī, at, bathing, plunging, diving.
Ava-gāha, as, m. plunging, bathing; a bucket (?).
Ava-gāhana, am, n. immersion, plunging, diving, bathing.
Ava-gāhita, as, ā, am, bathed, immersed.

अवगुण्ठ् ava-gunṭh, cl. 10. P. -gunṭhayati, -yitum, to cover with; to draw over, conceal.
Ava-gunṭhana, am, n. hiding, veiling, a veil; a peculiar joining of the fingers in certain religious ceremonies; sweeping. — Avagunṭhana-vat, ān, atī, at, covered with a veil.
Ava-gunṭhikā, f. a veil.
Ava-gunṭhita, as, ā, am, covered, concealed, veiled, screened. — Avagunṭhita-mukha, as, ī, am, having the face veiled.

अवगुण्डित ava-guṇḍita, as, ā, am, pounded, ground, pulverulent.

अवगुर् ava-gur, cl. 6. A. -gurate, -ritum, to assail with threats, to attack, to raise a weapon for the purpose of striking a blow.
Ava-gorana, am, n. menacing, assaulting with intent to kill, assailing with weapons.

अवगुह् ava-guh, cl. 1. P. A. -gūhati, -te, -gūhitum, -goḍhum, to cover; to hide, conceal; to put into or inside; to embrace.
Ava-gūhana, am, n. hiding, concealing, embracing.

अवगॄ ava-gṝ, cl. 6. A. -girate or -gilate, -garitum or -galitum, -garītum or -galītum, to swallow up.
Ava-gīrṇa, as, ā, am, swallowed up.

अवगै ava-gai, cl. 1. P. -gāyati, -gātum, to sing in a discordant tone, sing depreciatingly, satirize in song, reproach, revile.
Ava-gīta, as, ā, am, sung in a discordant tone, sung badly; sung depreciatingly, satirized in song, destroyed by incantation; reproached, abused, censured; wicked, vile; seen frequently (= muhur-dṛishṭa), sung of frequently, well known, 'decantatus;' (am), n. satire in song; reproach, blame, bad or discordant singing.

अवग्रह् ava-grah, cl. 9. P. A. -gṛihṇāti, -ṇīte, or Ved. -gṛibhṇāti, -ṇīte, -grahītum, to let loose, to let go; to divide; (in gram.) to break off, separate, discontinue; to distinguish: Caus. P. -grāhayati, -yitum, to knead, make dough.
Ava-gṛihīta, as, ā, am, obstructed, impeded, restrained.
1. ava-gṛihya, as, ā, am, (in gram.) separable.
2. ava-gṛihya, ind. having separated, laying hold with the feet, leaning against with force or violence.

Ava-graha, as, m. separation of the component parts of a compound, or of other grammatical forms, occurring in some Pāṭhas, e. g. in the Pada-text of the Vedas; the mark or the interval of such a separation; the syllable or letter after which the separation occurs; the chief member of a word so separated; obstacle, impediment, restraint; drought; nature, original temperament; a sort of knowledge, a false idea (?); an imprecation or term of abuse; an elephant's forehead; a herd of elephants; an iron hook with which elephants are driven.

Ava-grahaṇa, am, n. obstacle, impediment, restraint, disrespect.

Ava-grāha, as, m. breaking off, discontinuing; obstacle, impediment, imprecation; drought; the forehead of an elephant.

Ava-grāham, ind. in breaking off or discontinuing.

अवघट्ट् *ava-ghaṭṭ*, cl. 1. A. *-ghaṭṭate, -ṭṭitum*, cl. 10. P. *-ghaṭṭayati, -yitum*, to push or brush away or off; to touch, feel, rub; to stir up.

Ava-ghaṭṭa, as, m. a hole in the ground, a cave, a cavern.

Ava-ghaṭṭana, am, n. rubbing away or off.

Ava-ghaṭṭita, am, n. pushing or rubbing together; rubbing off.

अवघात *ava-ghāta, as*, m. (rt. *han*), striking, hurting, killing; a violent or fatal blow; threshing corn by bruising it with a wooden pestle in a mortar of the same material.

Ava-ghātin, ī, inī, i, striking, killing.

अवघुष् *ava-ghush*, cl. 1. P. *-ghoshati, -shitum*, to proclaim aloud; to convoke, send for, summon; to fill with cries or clamour.

Ava-ghushṭa, as, ā, am, proclaimed, summoned.

Ava-ghoshaṇa, am, n. crying, proclaiming, denouncing.

अवघूर्ण् *ava-ghūrṇ*, cl. 1. P. A. *-ghūrṇati, -te, -ṇitum*, to whirl round, brandish, move to and fro.

Ava-ghūrṇa, as, m. a whirling round; a whirlpool.

Ava-ghūrṇana, am, n. rolling or whirling round.

Ava-ghūrṇita, as, ā, am, whirled round.

अवघृष् *ava-ghṛish*, cl. 1. P. A. *-gharshati, -te, -shitum*, to rub off, rub to pieces: Caus. *-gharshayati, -yitum*, to rub off, scratch off.

Ava-gharshaṇa, am, n. rubbing off, scrubbing.

Ava-gharshita, as, ā, am, rubbed off, scrubbed.

अवघोटित *ava-ghoṭita, as, ā, am* (rt. *ghuṭ*, cf. rt. *guṇṭh* with *ava*), covered, concealed.

अवघ्रा *ava-ghrā*, cl. 1. P. *-jighrati, -ghrātum*, to smell at, to touch with the mouth; to kiss: Caus. *-ghrāpayati, -yitum*, to cause to smell at.

Ava-ghrāṇa, am, n. the act of smelling at.

Ava-ghrāta, as, ā, am, smelled, smelled at; kissed.

अवच *avaća*, lower. This word is connected with *ava* as *ućća* is with *ud*, but only found in *uććāvaća*, q. v.

अवचक्ष् *ava-ćaksh*, cl. 2. A. *-ćashṭe, -ćashṭum*, to look down upon, to perceive.

Ava-ćakshaṇa, am, n. looking down upon? (Gaṇa to Pāṇini VIII. 1. 27, 57).

अवचन *a-vaćana, am*, n. absence of assertion, silence, taciturnity; (*as, ā, am*), not speaking, silent. — *A-vaćana-kara, as, ā, am*, not doing what one is bid, disobedient.

A-vaćanīya, as, ā, am, not to be spoken, improper. — *Avaćanīya-tā*, f. or *avaćanīya-tva, am*, n. impropriety of speech.

A-vaćas-kara, as, ā or *ī, am*, silent, not speaking, taciturn.

अवचन्द्रमस *ava-ćandramasa, am*, n., Ved. the looking down of the moon.

अवचर् *ava-ćar*, cl. 1. P. A. *-ćarati, -te, -ritum*, Ved. *-ritave* or *-vai, -rase, -radhyai*, to move or come down; to go down towards: Caus. *-ćārayati, -yitum*, to cause to move or descend upon; to employ.

Ava-ćara, as, ā, am, going or moving down or in or upon; (*as*), m. place of descent, road, field of action.

Ava-ćāraṇa, am, n. employing, application, mode of proceeding.

Ava-ćārya, as, ā, am, to be cast down, to be given, to be put on or applied.

अवचि 1. *ava-ći*, cl. 3. P., Ved. *-ćiketi, -ćetum*, to worship, honour, respect.

अवचि 2. *ava-ći*, cl. 5. P. A. *-ćinoti, -nute, -ćetum*, to gather, pick off; to take off; to let down (one's cloak) behind, to open (one's cloak).

Ava-ćaya, as, m. gathering, especially flowers, fruits, &c.

Ava-ćāyin, ī, inī, i, gathering, picking off.

Ava-ćita, as, ā, am, gathered; filled, inhabited.

अवचूड *ava-ćūḍa, as*, m. the pendent crest or streamer of a standard. See *ava-ćūla*.

अवचूर्ण् *ava-ćūrṇ*, cl. 10. P. *-ćūrṇayati, -yitum*, to sprinkle with meal, dust, &c.; to cover.

Ava-ćūrṇana, am, n. sprinkling with powder; pounding, reducing to powder.

Ava-ćūrṇita, as, ā, am, sprinkled with powder; coarsely pounded, ground, crushed.

अवचूल *ava-ćūla, as*, m. (fr. *ćūla* for *ćūḍa*), an ornament hanging downwards from the top of a banner, the top ornaments (such as streamers, peacocks' tails, &c.) of a standard hanging downward; a chowrī.

Ava-ćūlaka, as, m. a chowrī or brush, formed of a cow's tail, peacock's feathers, &c., for fanning off flies.

अवचृत् *ava-ćṛit*, cl. 6. P. *-ćṛitati, -ćartitum*, to let loose.

अवच्छद् *ava-ććhad* (*-ćhad*), cl. 10. P. *-ććhādayati, -yitum*, to cover over, overspread; to conceal, to obscure, leave in darkness.

Ava-ććhada, as, m. a cover, covering.

Ava-ććhanna, as, ā, am, covered over, overspread, filled.

Ava-ććhādya, ind. having covered over; having obscured.

अवच्छिद् *ava-ććhid* (*-ćhid*), cl. 7. P. A. *-ććhinatti, -ććhinte, -ććhettum*, to cut off, detach, separate, to tear in pieces, break asunder; to excerpt, distinguish, discriminate; to interrupt.

Ava-ććhinna, as, ā, am, cut off, separated, divided, detached, excerpted; broken; (in logic) predicated, i. e. separated from everything else by the properties predicated; bounded.

Ava-ććheda, as, m. anything cut off; part, portion; separation, distinction; discrimination; distinguishing; boundary, limit; a predicate, the property of a thing by which it is distinguished from everything else. — *Avaććhedāvaććheda* (°*da-av*°), *as*, m. generalising, removing distinctions.

Ava-ććhedaka, as, ikā, am, separating, distinguishing, particularising, determining; bounding, separating one thing from another; peculiar; (*as*), m. that which distinguishes, &c.; a predicate, characteristic, property; boundary, limit.

Ava-ććhedana, am, n. cutting off; separating, dividing; discriminating, distinguishing.

Ava-ććhedya, as, ā, am, to be cut off, separated, &c.

अवच्छुरित *ava-ććhurita* or *ava-ććhuritaka, am*, n. (fr. rt. *ćhur*, 'to split,' with *ava*, 'that which splits one's sides?'), a horse-laugh.

अवच्छो *ava-ććho* (*-ćho*), cl. 4. P. *-ććhyati, -ććhātum*, to cut off or away, to flay, to skin, to reap.

Ava-ććhāta, as, ā, am, cut off, flayed, emaciated by abstinence; reaped.

अवजनित *ava-janita, as, ā, am* (rt. *jan*), born, brought forth.

अवजि *ava-ji*, cl. 1. P. *-jayati, -jetum*, to spoil (i. e. deprive by conquest), to win; recover; to ward off; conquer: Desid. *-jigīshati*, to wish to win or recover.

Ava-jaya, as, m. the act of overcoming, victory.

Ava-jita, as, ā, am, conquered; contemned, disregarded.

अवजुष्ट *ava-jushṭa, as, ā, am* (rt. *jush*), visited.

अवज्ञा 1. *ava-jñā*, cl. 9. P. *-jānāti, -jñātum*, to disesteem, have a low opinion of, despise, treat with contempt.

2. *ava-jñā*, f. or *ava-jñāna, am*, n. contempt, disesteem, disrespect (with obj. in loc. or gen.). — *Avajñopahata* (°*jñā-up*°), *as, ā, am*, treated with contempt, humiliated, degraded.

Ava-jñāta, as, ā, am, despised, disrespected.

Ava-jñeya, as, ā, am, contemptible, to be treated with disrespect, disreputable.

अवज्युत् *ava-jyut* (rt. *jyut* for *dyut*), Caus. *-jyotayati, -yitum*, to light up or bring a light to bear upon, to illumine.

Ava-jyotya, ind. having lighted (a lamp).

अवज्वल् *ava-jval*, Caus. *-jvālayati, -yitum*, to set on fire.

अवट *avaṭa, as*, m. (fr. 2. *ava*, q. v.), a hole, a vacuity; a hole in the ground, a chasm, a pit; any depressed part of the body, a cavity, a fosse, a sinus; a well; a juggler; N. of a man. — *Avaṭa-kaććhapa, as*, m. a tortoise in a hole (said of an inexperienced man, who has seen nothing of the world). — *Avaṭa-nirodhana, am*, n. a particular hell.

Avaṭi, is, m. a hole in the ground; a sinus; a hollow, a cavity.

Avaṭīṭa, as, ā, am, flat-nosed.

Avaṭu, us, m. f. the back or nape of the neck; a hole in the ground; a well; N. of a tree; (*u*), n. a hole, a rent. — *Avaṭu-ja, as*, m. a hind curl, the hair on the back of the head.

Avaṭya, as, ā, am, Ved. being in a hole.

Avata, as, m., Ved. a well, a cistern.

अवडङ्ग *avaḍaṅga* or *avaḍraṅga* or *avaṭaṅka* (?) or *avaṭaṅga* (?), *as*, m. a market, a mart.

अवडीन *ava-ḍīna, am*, n. (rt. *ḍī*), the flight of a bird, flying downwards.

अवण्ड *a-vaṇḍa, as, ā, am*, Ved. not without a tail.

अवतंस *ava-taṃsa* or *ava-taṃsaka, as, am*, m. n. (rt. *taṃs*), a garland; a ring-shaped ornament, ear-ring, crest.

Ava-taṃsita, as, ā, am, having a garland or earring, crested.

अवतक्षण *ava-takshaṇa, am*, n. (rt. *taksh*), anything cut in pieces; chopped straw.

अवतड् *ava-taḍ*, Caus. P. *-tāḍayati, -yitum*, to strike downwards.

अवतन् *ava-tan*, cl. 8. P. *-tanoti, -nitum*, to stretch or extend downwards; to overspread, cover; to loosen, undo, especially a bowstring.

Ava-tata, as, ā, am, overspread, canopied, covered; loosened. — *Avatata-dhanvan, ā*, m., Ved. whose bow is unbent.

Ava-tati, is, f. stretching, extending.

Ava-tāna, as, m. stretching, extending; unbending of a bow; cover; awning.

अवतप् *ava-tap*, cl. 1. P. *-tapati, -taptum*, to radiate heat (or light) downwards: Caus. *-tāpayati, -yitum*, to irradiate; to heat; to illuminate.

Ava-tapta, as, ā, am, heated. — *Avatapte-nakula-sthita, am*, n. an ichneumon's standing on hot ground (metaphorically said of the inconstancy of man).

Ava-tāpin, ī, inī, i, a place where the sun strikes vertically down.

अवतमस *ava-tamasa, am,* n. slight darkness, obscurity.

अवतरम् *ava-taram,* ind. (fr. *ava* with compar. affix), Ved. farther away, more distantly.

Ava-tas, ind. below, in the lower world.

अवतर्पण *ava-tarpaṇa, am,* n. (rt. *tṛip*), soothing remedy.

अवतृद् *ava-tṛid,* cl. 7. P., Ved. *-tṛiṇatti, -tarditum,* to chip off, sever; to silence.

अवतॄ *ava-tṝ,* cl. 1. P. *-tarati, -taritum* or *-rītum,* to descend (especially as a deity in becoming incarnate): to alight; to betake one's self to; to make one's appearance; to undertake, overcome: Caus. *-tārayati, -yitum,* to make or let one descend, to bring or fetch down; to pour down, take down, take off, remove; to bring down towards; to introduce, set a-going, render current; to descend (?).

Ava-taraṇa, am, n. descending, alighting; rushing along, sudden disappearance; crossing; translating.

Ava-taraṇikā, f. the short prayer (e.g. *gaṇeśāya namaḥ*) at the beginning of a work, which causes the divinity so addressed to descend from heaven.

Ava-taritavya, as, ā, am, to be descended.

Ava-tāra, as, m. descent (especially of a deity from heaven), the appearance of any deity upon earth, but more particularly the incarnations of Vishṇu in ten principal forms, viz. the fish, tortoise, boar, man-lion, dwarf, the two Rāmas, Kṛishṇa, Buddha, and Kalki; any new and unexpected appearance; (any distinguished person in the language of respect is called an Avatār or incarnation of a deity); aiming at an object (with gen.); a landing-place, a Tīrtha or sacred place; a pond; translation, translating, crossing; *avatāraṃ labh,* to gain one's aim or object with regard to anything (with gen.). — *Avatāra-kathā,* f. account of an Avatāra; N. of a chapter in the work entitled 'Śaṅkara-vijaya,' supposed to have been composed by Anantānanda-giri. — *Avatāra-dvādaśa-kīrtana, am,* n. title of a chapter of the work 'Ūrdhvāmnāya-saṃhitā.' — *Avatāra-mantra, as,* m. a prayer causing the descent of a deity. — *Avatāra-vādāvalī,* f., N. of a controversial work by Purushottama.

Ava-tāraka, as, ikā, am, making one's appearance; making a descent.

Ava-tāraṇa, am, n. causing to descend; translation; worship, adoration; possession by an evil spirit; the ends or border of a garment.

Ava-tārita, as, ā, am, taken off or out, laid down or aside; descended; translated.

Ava-tārin, ī, iṇī, i, making one's appearance; making a descent.

Ava-tārya, ind. having caused to alight.

Ava-tīrṇa, as, ā, am, descended, alighted; crossed, passed over; translated. — *Avatīrṇarṇa* (°*ṇa-ṛiṇa*), *as, ā, am,* freed from debt.

Ava-tīrya, ind. having alighted or descended.

अवतोका *ava-tokā,* f. a woman or a cow miscarrying from accident.

अवत्क *avatka, am,* n. (fr. *avata,* q. v.), Ved. a small well.

अवत्त, अवत्तिन्. See under *ava-do.*

अवत्रस्त *ava-trasta, as, ā, am* (rt. *tras*), terrified.

अवत्विष् *ava-tvish,* cl. 1. P. *-tveshati, -tveshṭum,* to glitter, shine; to move (?); to take (?).

अवत्सर् *ava-tsar,* cl. 1. P. *-tsarati, -ritum,* to fly away.

Ava-tsāra, as, m., N. of a descendant of Kaśyapa.

अवत्सीय *a-vatsīya, as, ā, am,* not suitable for a calf.

अवदंश *ava-daṃśa, as,* m. any pungent food which excites thirst; a stimulant.

अवदत्त *ava-datta, as, ā, am* (fr. rt. *dā* with *ava*), given away; finished, accomplished.

अवदय् *ava-day,* cl. 1. A. *-dayate, -yitum,* to give or pay an instalment (for the purpose of silencing or keeping one off).

अवदल् *ava-dal,* cl. 1. P. *-dalati, -litum,* to burst, to crack asunder.

Ava-dalita, as, ā, am, burst, cracked, destroyed.

अवदह् *ava-dah,* cl. 1. P. *-dahati, -dagdhum,* to burn down, destroy.

Ava-dāgha, as, m. (Gaṇa to Pāṇini VII. 1. 3, 53.)

Ava-dāha, as, m. burning down, the root of the fragrant grass Andropogon Muricatus. — *Avadāheshṭa* (°*ha-ish*°), *am,* n. = the last.

अवदात *ava-dāta, as, ā, am,* or *ava-dātaka, as, ā, am* (fr. rt. *dai* with *ava*), clean, clear; white; yellow; beautiful; (*as*), m. white colour.

1. *ava-dāna, am,* n. a pure or approved occupation; an act accomplished; a great or glorious act, achievement; object of a legend.

अवदान 2. *ava-dāna, am,* n. See under *ava-do.*

अवदान्य *a-vadānya, as, ā, am,* niggardly, stingy [cf. *abhy-avadānya*].

अवदावद *a-vadāvada, as, ā, am,* Ved. having no bad reputation.

अवदिश् *ava-diś,* cl. 6. P. *-diśati, -deshṭum,* to show or practice (kindness &c.): Caus. *-deśayati, -yitum,* to inform.

अवदिह् *ava-dih,* cl. 2. P. *-degdhi, -dhum,* to besmear.

अवदृश् *ava-dṛiś,* cl. 1. P. A. *-paśyati, -te, -drashṭum,* P. to look at, observe; A. to see, live to see: Pass. *-dṛiśyate,* to be inferred or inferrible.

अवदॄ *ava-dṝ,* cl. 9. P. *-dṛiṇāti, -daritum* or *-rītum,* to split or force open, to rend or tear asunder: Caus. *-dārayati, -yitum,* to cause to burst, to rend or split: Pass. *-dīryate,* to be split, to burst.

Ava-daraṇa, am, n. breaking (as a boil &c.), bursting, separating.

Ava-dāraṇa, am, n. tearing, dividing; a spade or hoe.

Ava-dārita, as, ā, am, torn off or away, rent.

Ava-dīrṇa, as, ā, am, torn, rent; melted, fused, liquefied; bewildered.

अवदो *ava-do,* cl. 4. P. *-dyati, -dātum,* to cut off, divide; Ved. A. to take away (anger), pacify.

Ava-tta, as, ā, am, cut off, divided.

Avattin, ī, inī, i, (after a cardinal num.) dividing into so many parts; e.g. *pañcāvattin,* dividing into five parts.

2. *ava-dāna, am,* n. cutting or dividing into pieces, a part, portion; the root of a fragrant grass, see *ava-dāha.* (For 1. *ava-dāna,* see under *ava-dāta.*)

अवदोह *ava-doha, as,* m. (fr. rt. *duh* with *ava*), milk.

अवद्य *a-vadya, as, ā, am* (rt. *vad*), not to be praised; low, inferior; disagreeable, blamable, disliked; (*am*), n. anything blamable, or not to be spoken of with praise; want, imperfection, vice, sin; blame, censure; shame, reproach. — *Avadya-gohana, as, ā, am,* Ved. concealing or keeping off want. — *Avadya-bhī, īs,* f., Ved. fear of vices or sin. — *Avadya-vat, ān, atī, at,* Ved. disgraceful, lamentable.

अवद्योतिन् *ava-dyotin, ī, inī, i* (rt. *dyut*), shining down upon, illuminating [cf. *ava-jyut*].

अवद्रङ्ग *avadraṅga, as,* m. a market. See *avadaṅga.*

अवध *a-vadha, as,* m. (rt. *vadh* or *badh*), no murder; (*as, ā, am*), Ved. inviolable, invulnerable; see *a-badha.* — *A-vadhārha* (°*dha-ar*°), *as, ā, am,* not worthy of death.

A-vadhya, as, ā, am, not to be killed, inviolable. — *Avadhya-tā,* f. or *avadhya-tva, am,* n. inviolability.

अवधर्ष्य *ava-dharshya, as, ā, am* (rt. *dhṛish*), to be defied.

अवधा *ava-dhā,* cl. 3. A. *-dhatte, -dhātum,* to place down, deposit, apply (as the mind &c.); to be attentive: Pass. *-dhīyate,* to be placed, applied or directed (as the mind).

Ava-dhātavya or *ava-dhānīya* or *ava-dheya, as, ā, am,* to be attended to, deserving attention and care.

Ava-dhāna, am, n. attention, attentiveness, intentness; care, carefulness, devotion. — *Avadhāna-tā,* f. or *avadhāna-tva, am,* n. attentiveness.

Ava-dhānin, ī, inī, i, attentive.

Ava-dhi, is, m. application, attention, care; a term, a limit, conclusion, termination; a district, division, department; period, time; agreement, engagement; a hole, a pit. — *Avadhi-tā,* f. or *avadhi-tva, am,* n. limit, limitation. — *Avadhi-mat, ān, atī, at,* limited, bounded.

Ava-dhīyamāna, as, ā, am, being placed down or in, deposited.

Ava-hita, as, ā, am, deposited, applied; attentive, careful, done with care; celebrated, known. — *Avahita-karaṇa-kalāpa, as, ā, am,* having all the senses at rest, imperturbable. — *Avahita-tā,* f. application, attention. — *Avahitāñjali* (°*ta-añj*°), *is, is, i,* with joined hands.

अवधाव् *ava-dhāv,* cl. 1. P. A. *-dhāvati, -te, -vitum,* to run down, drop down; to run after.

1. *ava-dhāvana, am,* n. running after, pursuing; seizure.

Ava-dhāvanīya, as, ā, am, to be run after.

1. *ava-dhāvita, as, ā, am,* chased, pursued.

अवधावन 2. *ava-dhāvana, am,* n. (rt. 2. *dhāv*), cleaning, washing.

2. *ava-dhāvita, as, ā, am,* cleaned, cleansed.

अवधीर् *avadhīr,* cl. 10. P. *-dhīrayati, -yitum,* to disregard, disrespect; to despise, repudiate.

Avadhīraṇa, am, n. treating with disrespect, despising, repudiating.

Avadhīrita, as, ā, am, disrespected, disregarded, despised.

Avadhīrin, ī, iṇī, i, despising, scorning, excelling.

अवधू *ava-dhū,* cl. 5. P. A. *-dhūnoti, -dhūnute, -dhavitum* or *-dhotum,* to shake off or out, shake, toss; to discard; to lie down (?): Caus. *-dhūnayati, -yitum,* to shake.

Ava-dhūta, as, ā, am, shaken off, removed, shaken, tossed, compelled; discarded, rejected, spurned; trodden upon; separated from worldly feeling and obligation. — *Avadhūta-praṇipāta, as, ā, am,* rejecting an act of homage. — *Avadhūta-veśa, as, ā, am,* undressed, naked.

Ava-dhūnana, am, n. shaking, causing to shake; expelling; agitation, trembling; trampling on, treading on.

अवधूक *a-vadhūka, as,* m. having no wife.

अवधूपित *ava-dhūpita, as, ā, am,* perfumed with incense.

अवधृ *ava-dhṛi,* Caus. P. *-dhārayati, -yitum,* to consider, ascertain, determine accurately, make out, limit, restrict.

Ava-dhāra, as, m. accurate determination, limitation.

Ava-dhāraka, as, ikā, am, determining accurately, restricting one's self to anything.

Ava-dhāraṇa, am, n. ascertainment, affirmation, emphasis; stating or holding with positiveness or assurance, accurate determination, limitation (of the sense of words); restriction to a certain instance or instances with exclusion of any other; *(as, ā, am),* restrictive.
Ava-dhāraṇīya or *ava-dhārya, as, ā, am,* to be ascertained, determined or known.
Ava-dhārita, as, ā, am, ascertained, known, certain.

अवध्य *a-vadhya.* See *a-vadha.*

अवध्यै *ava-dhyai,* cl. 1. P. (A.?) *-dhyāyati, -te, -dhyātum,* to think ill of, despise.
Ava-dhyāta, as, ā, am, spurned, disdained.

अवध्र *a-vadhra, as, ā, am,* Ved. innoxious, beneficent.

अवध्वंस् *ava-dhvaṅs,* Caus. P. *-dhvaṅsayati, -yitum,* to cast down.
Ava-dhvaṅsa, as, m. falling off or from; sprinkling; meal, dust; abandoning, quitting; disrespect, censure, blame.
Ava-dhvasta, as, ā, am, sprinkled; pounded coarsely; abandoned, quitted; censured; scattered.

अवन *avana, am,* n. (rt. *av*), satisfaction; joy, happiness; desire; favour, preserving, protection, defence; speed; going, obtaining, asking; seizing, killing; power; increase; existence; adorning; embracing; bearing; entrance.
Avani, is, f. (said to be fr. rt. *av*, but rather connected with ? *ava*, down), course, bed of a river; stream, river; the earth; a finger.—*Avanin-gata, as, ā, am,* prostrate on the ground.—*Avani-ćara, as, ā, am,* roving over the earth, vagabond.—*Avani-pati, is,* m. lord of the earth, a king; Vishṇu; Yudhishṭhira.—*Avani-pāla, as,* m. protector of the earth, a king.—*Avani-maṇḍala, am,* n. the globe.—*Avani-ruh, t,* m. a tree.
1. *avanī,* f. the earth; N. of a plant.—*Avanī-pati, is,* m. or *avanīśa* or *avanīśvara* (°*nī-ī*°), *as,* m. lord of the earth, a king. (For 2. see next col.)

अवनक्ष् *ava-naksh,* cl. 1. P., Ved. *-nakshati, -shitum,* (with gen.) to overtake (a person).
Ava-nakshatra, am, n. the disappearance of the stars.

अवनम् *ava-nam,* cl. 1. P. *-namati, -nantum,* to bow down, to bend down, bend: Caus. *-nāmayati, -yitum,* to bend down, bend.
Ava-nata, as, ā, am, bowed; bent down, downcast; bending, stooping, deepened, not projecting.—*Avanata-kāya, as, ā, am,* bending the body, crouching down.—*Avanata-mukha, as, ī, am,* with downcast countenance.—*Avanata-śīrshan, ā, ā, a,* bowing the head.
Ava-nati, is, f. bowing down, stooping; setting.
Ava-namra, as, ā, am, bowed, bent.
Ava-nāma, as, m. causing to bend down, bending, bowing.
Ava-nāmaka, as, ikā, am, what depresses or causes to bow or bend.
Ava-nāmin, ī, inī, i, bending or bowing down.

अवनर्द् *ava-nard,* cl. 1. P. *-nardati, -ditum* (a technical term applicable to chanting in the Hindū ritual), to slur or trill, &c.

अवनश् *ava-naś,* cl. 4. P. *-naśyati, -naśitum* and *-naṅshṭum,* to disappear, perish.

अवनह् *ava-nah,* cl. 4. P. A. *-nahyati, -te, -naddhum,* to bind on, tie on, put over, cover with.
Ava-naddha, as, ā, am, bound on, tied, covered; *(am),* n. a drum.
Ava-nāha, as, m. binding, girding, putting on.

अवनाट *ava-nāṭa, as, ā, am,* flat-nosed; *(am),* n. the condition of having a flat nose.

अवनि *avani.* See *avana.*

अवनिज् *ava-nij,* cl. 3. P. A. *-nenekti, -nenikte, -nektum,* to wipe or wash off, purify, clean; A. to wash one's self: Caus. *-nejayati, -yitum,* to cause to wash off.
Ava-negya, as, ā, am, used for washing off.
Ava-nejana, am, n. washing, washing off, ablution; water for washing, foot-bath.

अवनिनी *ava-ni-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to put or bring into (water); to pour down.

अवनिश्चय *ava-niśćaya, as,* m. deduction, ascertainment.

अवनिष्ठिव् *ava-ni-shṭhiv* (or *-shṭhīv*), cl. 1. P. *-shṭhīvati, -shṭhevitum,* to spit upon.
Ava-nishṭhīvana, am, n. spitting upon.

अवनी 2. *ava-nī,* cl. 1. P. *-nayati, -netum,* to lead or bring down, to push into, to cause to descend or to flow; to lead away; to pour down or over.
Ava-naya or *ava-nāya, as,* m. causing to descend; throwing down, precipitating.
Ava-nayana, am, n. leading down, pouring down.
Ava-nāyaka, as, ikā, am, causing to descend.

अवनु *ava-nu,* cl. 1. A., Ved. *-navate,* to move or go towards.

अवनुद् *ava-nud,* Caus. *-nodayati, -yitum,* (with two acc.) to cause a person to drive away another.

अवन्ति *avanti, is,* m., N. of a country and its inhabitants; N. of a city, the modern Oujein (one of the seven sacred cities of the Hindūs, to die at which secures eternal happiness); N. of a river.—*Avanti-khaṇḍa, am,* n. a portion of the Skanda-purāṇa.—*Avanti-deva, as,* m. = *avanti-varman,* q. v.—*Avanti-pura, am,* n. the city of the Avantis, Oujein; N. of a town in Kāśmīra, built by Avanti-varman; *(ī),* f. Oujein.—*Avanti-brahma, as,* m., N. of a district inhabited by Brāhmans.—*Avanti-bhūpāla, as,* m. the king of Avanti, i. e. Bhoja.—*Avanti-varman, ā,* m., N. of a king; also of a poet.—*Avanti-soma, as,* m. sour gruel, prepared from the fermentation of rice-water.
Avantikā, f. the modern Oujein.
Avantī, f. Oujein; the queen of Oujein; N. of a river.—*Avantī-deśa, as,* m. the region of Avantī.—*Avantīśvara* (°*tī-ī*°), *as,* m., N. of a sanctuary built by Avanti-varman.

अवन्ध्य *avandhya, as* (?) or *(ā),* m. f., N. of a place.

अवपट् *ava-paṭ,* cl. 10. P. *-pāṭayati, -yitum,* to split: Pass. *-pāṭyate,* to split one's self; to be split.
Ava-pāṭikā, f. laceration of the prepuce.

अवपत् *ava-pat,* cl. 1. P. *-patati, -titum,* to fly down, jump down, fall down, alight: Caus. *-pātayati, -yitum,* to throw down.
Ava-patana, am, n. alighting, descending.
Ava-pāta, as, m. falling down; descent, descending; flying down; a hole or pit for catching game in.
Ava-pātana, am, n. felling, knocking or throwing down.

अवपद् *ava-pad,* cl. 4. A. *-padyate, -pattum,* to go down, glide down, descend; to be deprived of (with abl.); to fall, meet with an accident: Caus. *-pādayati, -yitum,* to cause to glide or go down.
Ava-panna, as, ā, am, fallen on or into; descended, alighted; thrown down.

अवपाक *a-vapāka, as, ā, am,* without a net.

अवपात्रित *ava-pātrita, as, ā, am,* a person not allowed by his kindred to eat or drink from a common vessel; one who has lost his caste [cf. *apa-pātrita*].

अवपान *ava-pāna, am,* n., Ved. drinking, giving to drink; a pond or pool for watering.

अवपालित *ava-pālita, as, ā, am* (fr. *pāl,* Caus. of rt. 3. *pā* with *ava*), unprotected, neglected.

अवपाशित *ava-pāśita, as, ā, am,* snared, having a snare laid over.

अवपीड् *ava-pīḍ,* cl. 10. P. *-pīḍayati, -yitum,* to press down, compress.
Ava-pīḍa, as, m. pressing down; a sternutatory; any drug producing sneezing.
Ava-pīḍana, am, n. the act of pressing down; a sternutatory; *(ā),* f. damage, violation.

अवपूर्ण *ava-pūrṇa, as, ā, am* (rt. *pṛī*), full of, filled.

अवप्रज्जन *ava-prajjana, as,* m. (rt. *prij*), the end of the warp of a web.

अवप्लु *ava-plu,* cl. 1. A. *-plavate, -plotum,* to jump down or off.
Ava-plutya, ind. having jumped down.

अवफ *ava-pha, as,* m. flatulence, wind from the bowels.

अवबधा *ava-badhā,* f. segment of the base of a triangle [cf. *a-badhā* and *ā-bādhā*].

अवबन्ध *ava-bandha, as,* m. falling or palsy of the eyelids, Blepharoptosis.

अवबाहुक *ava-bāhuka, as,* m. spasm in the arm.

अवबुध् *ava-budh,* cl. 4. A. *-budhyate, -boddhum,* to awake, become sensible or aware of, perceive, know: Caus. *-bodhayati, -yitum,* to make one aware of, inform, explain.
Ava-bodha, as, m. waking, being awake; perception, knowledge; discrimination, judgment; teaching.
Ava-bodhaka, as, m. an awakener, a teacher.—*Avabodhaka-tva, am,* n. instruction, guidance, explanation.
Ava-bodhana, am, n. perception, knowledge, &c.

अवब्रव *ava-brava, as,* m. (rt. *brū* with *ava*), ill report, defamation.

अवभञ्ज् *ava-bhañj,* cl. 7. P. *-bhanakti, -bhanktum,* to break off, smash.
Ava-bhajya, ind. having broken off.
Ava-bhañjana, am, n. breaking off, tearing.

अवभर्त्स् *ava-bharts,* cl. 10. P. (or A.?) *-bhartsayati, -yitum,* to deter by scolding or threatening, to menace.

अवभा *ava-bhā,* cl. 2. P. *-bhāti, -tum,* to shine downwards.

अवभाषण *ava-bhāshaṇa, am,* n. speaking.

अवभास् *ava-bhās,* cl. 1. A. *-bhāsate, -situm,* to shine forth, become manifest: Caus. *-bhāsayati, -yitum,* to illuminate.
Ava-bhāsa, as, m. splendor, lustre, light; appearance, manifestation; space, reach, compass.—*Ava-bhāsa-kara, as,* m., N. of a divinity.—*Avabhāsa-prabha, ās,* m. pl., N. of a whole class of deities.—*Avabhāsa-prāpta,* N. of a world.
Ava-bhāsaka, as, ikā, am, irradiating, luminous.—*Avabhāsaka-tva, am,* n. luminousness.
Ava-bhāsita, as, ā, am, illumined, lighted, radiant; evident, manifest.
Ava-bhāsin, ī, inī, i, shining, bright; *(nī),* f. the outer skin or cuticle.

अवभिद् *ava-bhid,* cl. 7. P. *-bhinatti, -bhettum,* to break off, shatter.
Ava-bhinna, as, ā, am, broken off, pierced, divided.
Ava-bhedin, ī, inī, i, breaking off, shattering, dividing.

अवभुज् *ava-bhuj,* cl. 6. P. *-bhujati, -bhoktum,* to bend down, curve.
Ava-bhugna, as, ā, am, contracted, bent.

अवभृथ *ava-bhṛitha, as,* m. (fr. rt. *bhṛi* with

न्ता ऽवमता यशः Umara

ava), carrying off, removing; purification by bathing of the sacrificer and the sacrificial vessels after a sacrifice; the water of purification; a supplementary sacrifice to atone for defects in a principal and preceding one. — *Avabhṛitha-snāna*, *am*, n. bathing or ablution after a sacrificial ceremony.

Ava-bhra, *as*, m. abduction, carrying off.

अवभ्रट *ava-bhraṭa*, *as*, *ā*, *am*, flat-nosed; (*am*), n. state of having a flat nose.

अवम *avama*, *as*, *ā*, *am* (fr. 2. *ava*), undermost, inferior, lowest, base; next, intimate; last, youngest; growing less, decreasing; (*am*), n. a lunar day exactly coinciding with a solar one.

अवमन् *ava-man*, cl. 4. A. or poet. P. *-manyate*, *-ti*, *-mantum*, to despise, treat contemptuously: Caus. *-mānayati*, *-yitum*, to despise, &c.

Ava-mata, *as*, *ā*, *am*, despised, disregarded, contemned. — *Avamatāṅkuśa* (°*ta-an*°), *as*, m. a restive elephant that disdains the hook, one in rut.

Ava-mati, *is*, m. a master, an owner; (*is*), f. aversion, dislike; disregard, contempt.

Ava-matya, ind. having scorned, despising.

Ava-mantavya or *ava-manya*, *as*, *ā*, *am*, contemptible, to be treated with disrespect.

Ava-mantṛi, *tā*, *trī*, *tṛi*, despising; contemptuous, disrespectful; arrogant.

Ava-māna, *as*, m. disrespect, contempt. — *Avamāna-tā*, f. or *avamāna-tva*, *am*, n. dishonourableness, contempt.

Ava-mānana, *am*, *ā*, n. f. disrespect.

Ava-mānanīya or *ava-mānya*, *as*, *ā*, *am*, to be disrespected, contemptible, despicable.

Ava-mānita, *as*, *ā*, *am*, disrespected, despised.

Ava-mānin, *ī*, *inī*, *i*, contemning, despising, behaving disrespectfully. — *Avamāni-tā*, f. or *avamāni-tva*, *am*, n. disrespectfulness.

अवमन्थ *ava-mantha* or *ava-manthaka*, *as*, m. (rt. *manth*), swellings caused by boils or contusions.

अवमर्श *ava-marśa*, *as*, m. See *ava-mṛiś*.

अवमर्षण *ava-marshaṇa*, *am*, n. (rt. *mṛish*), intolerance, impatience; effacing, obliterating, banishing from recollection.

अवमुच् *ava-muć*, cl. 6. P. *-muñćati*, *-moktum*, to loosen; to let go; to take off (a garment, &c.); to unharness.

Ava-mućya, ind. having unloosed or unharnessed.

Ava-moćana, *am*, n. letting go, loosening; setting at liberty.

अवमूत् *ava-mūtr*, cl. 10. P. *-mūtrayati*, *-yitum*, to urine upon.

Ava-mūtrayat, *an*, *antī*, *at*, urining upon.

अवमूर्धशय *ava-mūrdha-śaya*, *as*, *ā*, *am*, lying with the head hanging down.

अवमृज् *ava-mṛij*, cl. 2. P. *-mārshṭi*, *-mārjitum* or *-mārshṭum*, to wipe or rub off, to strip off, remove; to efface.

Ava-mārjana, *am*, n., Ved. what is stripped or rubbed off.

Ava-mṛijya, ind. having stripped, having pulled off; having wiped away.

अवमृद् *ava-mṛid*, cl. 9. P. *-mṛidnāti*, *-marditum*, to grind down, to reduce by friction (or otherwise); to crush, to tread down; to rub.

Ava-marda, *as*, m. trampling, oppression, driving one into straits; giving pain; devastation, inflicting pain or punishment on an enemy by laying his country waste, &c.

Ava-mardana, *as*, *ā*, *am*, treading down, grinding, crushing, oppressing; (*am*), n. rubbing, washing; oppression.

Ava-mardita, *as*, *ā*, *am*, ground, rubbed, crushed, oppressed.

अवमृश् *ava-mṛiś*, cl. 6. P. *-mṛiśati*, *-marshṭum*, *-mrashṭum*, to touch.

Ava-marśa, *as*, m. touch, contact.

Ava-mṛiśya, *as*, *ā*, *am*, to be touched.

अवय *avaya*. See *śatāvaya*.

अवयज् *ava-yaj*, cl. 1. A. *-yajate*, *-yashṭum*, to expiate; not to worship, to abandon.

Ava-yajana, *am*, n., Ved. expiating; purification.

Ava-yāj, *ās*, f., Ved. a particular portion of a sacrifice; m. a kind of priest. Gram. 176. *f.*

अवयव *ava-yava*, *as*, m. (fr. rt. 1. *yu* with *ava*), a limb, a member; a part, a portion; a member or component part of a logical argument or syllogism. — *Avayava-śas*, ind. part by part, severally. — *Avayavārtha* (°*va-ar*°), *as*, m. the meaning of the component parts of a word.

Avayavin, *ī*, *inī*, *i*, limbed, having limbs; having portions or subdivisions; a whole; (*ī*), m. a syllogism, a logical argument.

अवया 1. *ava-yā*, cl. 2. P. A. *-yāti*, *-te*, *-yātum*, to go down, to give way, desist; to remove.

2. *ava-yā*, *ās*, *ās*, *am*, Ved. giving way, desisting, ceasing.

Avayāta-heḍas, *ās*, m., Ved. one whose anger is appeased.

Ava-yātṛi, *tā*, m., Ved. turning away; appeasing, one who appeases.

Ava-yāna, *am*, n. going down, retreat; appeasing, expiation.

अवयुन *a-vayuna*, *as*, *ā*, *am*, Ved. not to be recognized; indistinct, confused.

अवर *avara*, *as*, *ā*, *am* (fr. 2. *ava*), below, inferior; low, mean, unimportant, of small value; posterior, hinder, later, last, younger; western; nearer; (at the end of a compound signifying quantity) the least, the lowest degree, lowest value; (*ā*), f. the hind thigh of an elephant; a N. of Durgā; (*am*), n. the hind thigh of an elephant; [with *avara* have been compared Gr. οὐρά, οὖρος, οὖρον, ὅρος, ὄρρος; Lat. *eurus*; also the Lat. *aver-nus*]. — *Avara-ja*, *as*, *ā*, *am*, of low birth, inferior; younger, junior; (*as*), m. a Śūdra; a younger brother; (*ā*), f. a younger sister. — *Avara-tas*, ind. behind, afterwards, hinder, posterior, downwards. — *Avara-param*, ind., Ved. one after another. — *Avara-purusha*, *ās*, m. pl. the descendants. — *Avara-varṇa*, *as*, m. a low or despised tribe; (*as*, *ā*, *am*), belonging to a low caste or tribe; a Śūdra, a man or woman of the fourth tribe. — *Avara-varṇaka* or *avara-varṇa-ja*, *as*, *ā*, *am*, belonging to or born in a low tribe. — *Avara-vrata*, *as*, m. the sun [cf. *arka-vrata*]. — *Avara-śilā*, f., N. of a Buddhist monastery. — *Avara-śaila*, *ās*, m. pl., N. of a Buddhist school. — *Avaras-para*, *as*, *ā*, *am*, Ved. having the last first, or the hindermost foremost; inverted, confused. — *Avarārdha* (°*ra-ar*°), *as*, m. the least part, the minimum; the last half; (*am*), ind. in a certain succession of parts; successively. — *Avarārdha-tas*, ind. from below. — *Avarārdhya*, *as*, *ā*, *am*, being on the lower or nearer side; beginning from below; belonging to the last half; (*am*), n. the least or smallest part, the minimum. — *Avarāvara* (°*ra-av*°), *as*, *ā*, *am*, lowest, most inferior of all. — *Avarokta* (°*ra-uk*°), *as*, *ā*, *am*, named last.

Avarastāt, ind. behind, hinder, posterior; below, downwards.

Avariṇa, *as*, *ā*, *am*, degraded, debased; censured, blamed.

Avareṇa, ind. (with acc.) below.

Avarya, nom. P. *avaryati*, *-yitum*, to become lower.

अवरङ्गसाह *avaraṅga-sāha*, the Sanskrit form of the Muhammedan name Aurungzeb. (*Sāha* = the Persian شاه).

अवरम् *ava-ram*, cl. 1. A. *-ramate*, *-rantum*, to leave off, cease.

Ava-rata, *as*, *ā*, *am*, stopped, ceased, desisted from.

Ava-rati, *is*, f. stopping, ceasing, cessation, relaxation, repose, end.

अवरीयस् *a-varīyas*, *ān*, m., N. of a son of Manu Sāvarṇa.

अवरुज् *ava-ruj*, cl. 6. P. *-rujati*, *-roktum*, to break off, to break.

Ava-rugṇa, *as*, *ā*, *am*, broken off, torn; diseased.

Ava-rujya, ind. having broken off.

अवरुध् *ava-rudh*, cl. 7. P. A. *-ruṇaddhi*, *-runddhe*, *-roddhum*, to obstruct, restrain, hinder, shut up, besiege; to keep back: Pass. *-rudhyate*: Intens. P. *-roroddhi*, to injure, hurt.

Ava-ruddha, *as*, *ā*, *am*, checked, stopped, hindered; shut up or in, enclosed; imprisoned, secluded, as in the inner apartments. — *Avaruddha-deha*, *as*, *ā*, *am*, incarcerated.

Ava-ruddhi, *is*, f. restraint, besieging; gaining.

Ava-rudhyamāna, *as*, *ā*, *am*, being enclosed or surrounded.

1. *ava-rodha*, *as*, m. hindrance, obstruction; restraint; an enclosure, confinement, besieging, a siege; a covering, lid; a fence, a pen; a watchman; the inner apartments of a palace, the queen's or women's apartments; a palace; pl. the wives of a king. (For 2. *ava-rodha*, see below under *ava-ruh*.) — *Avarodhāyana* (°*dha-ay*°), *am*, n. a seraglio.

Ava-rodhaka, *as*, *ikā*, *am*, obstructive, hindering, impeding; (*as*), m. a guard; (*ikā*), f. a female of the inner apartments; (*am*), n. a barrier, a fence.

1. *ava-rodhana*, *am*, n. siege, blockade; hindering, obstructing; obstacle, impediment; a closed or private place, the innermost part of anything; the inner or women's apartments in a royal palace. (For 2. *ava-rodhana*, see below under *ava-ruh*.)

Ava-rodhika, *as*, *ī*, *am*, obstructive, impeding; (*as*), m. a guard of the queen's apartments.

Ava-rodhin, *ī*, *inī*, *i*, obstructing, hindering.

अवरुह् *ava-ruh*, cl. 1. P. *-rohati*, *-roḍhum*, to descend, alight, dismount: Caus. *-ropayati* or *-rohayati*, *-yitum*, to cause to descend; to bring down; to lower, lessen.

Ava-rūḍha, *as*, *ā*, *am*, descended, dismounted, alighted.

2. *ava-rodha*, *as*, m. (rt. *rudh* for *ruh*), Ved. moving down, descending; a shoot sent out by the root of a plant, a slip (for planting), the pendent shoots of the Indian fig tree.

2. *ava-rodhana*, *am*, n. (rt. *rudh* for *ruh*), Ved. descending motion, descending.

Ava-ropaṇa, *am*, n. causing to descend; uprooting; taking away, depriving, diminishing; descending; setting (as of the sun).

Ava-ropita, *as*, *ā*, *am*, caused to descend; uprooted, deprived of, curtailed, diminished, lost.

Ava-ropya, ind. having made to descend; rooting up.

Ava-roha, *as*, m. descent, passing from or over; mounting, ascending (?); a shoot sent out by a plant; a pendent branch, one that strikes fresh root into the earth, as those of the Indian fig tree; the growth of a creeping plant or vine; a creeping plant climbing up to the top of a tree; heaven or Svarga. — *Avaroha-vat*, *ān*, or *avaroha-śāyin*, *ī*, m. the Indian fig tree.

Ava-rohaṇa, *am*, n. alighting, descending, dismounting; ascending.

Ava-rohikā, f., N. of the plant Physalis Flexuosa L.

Ava-rohin, *ī*, *iṇī*, *i*, descending, what descends, what ascends; (*ī*), m. the Indian fig tree.

अवरूप *ava-rūpa*, *as*, *ā*, *am*, mis-shapen, deformed; degenerated.

अवरोकिन् *ava-rokin*, *ī*, *iṇī*, *i* (fr. rt. *ruć* with *ava*), Ved. shining, brilliant.

Ava-roćaka, *as*, m. want of appetite.

अवर्चस् *a-varćas*, *ās*, *ās*, *as*, Ved. without splendor, insignificant in form, mean-looking.

अवर्जिवस् *a-varjivas, ān, jushī, at,* Ved. not hindering, not being able to prevent.

अवर्ण *a-varṇa, as, ā* or *ī, am,* colourless; having no marks; bad, low, destitute of good qualities; (*as*), m. blame, censure. — *Avarṇa-vāda, as,* m. censure, blame, reproach.

अवर्तन *avartana,* N. of an *upa-dvīpa* or island, mentioned in the Purāṇic descriptions of the earth.

अवर्तमान *a-vartamāna, as, ā, am,* non-existent, not present, absent.

अवर्ति *avarti, is,* f. (*ava-ṛiti,* fr. rt. *ṛi* with *ava*), Ved. bad fortune, poverty, distress, want.

अवर्त्र *a-vartra, as, ā, am,* Ved. (rt. *vṛit*), not turning back; (if fr. rt. *vṛi*) not to be kept back.

अवर्धमान *a-vardhamāna, as, ā, am,* not increasing, not growing, not thriving.

अवर्मन् *a-varman, ā, ā, a,* Ved. having no armour.

अवर्ष *a-varsha, as,* m. or *a-varshaṇa, am,* n. want of rain, drought.

A-varshuka, as, ā, am, Ved. not raining.

Avarshya, as, ā, am, Ved. being active in rainless bright weather.

अवलक्ष *avalaksha* or *valaksha, as, ā, am,* white; (*as*), m. the white colour.

अवलग्न *ava-lagna, as, ā, am* (rt. *lag*), hanging down; placed contiguously, impressed, attached, &c.; (*as, am*), m. n. the waist.

अवलङ्घ् *ava-langh,* cl. 10. P. A. *-langhayati, -te, -yitum,* to pass (time), spend.

अवलम्ब् *ava-lamb,* cl. 1. A. or poet. P. *-lambate, -ti, -bitum,* to hang, glide or slip down, descend; to catch hold of, cling to, hang to, hold on or support one's self by; rest upon as a support, to depend upon: Caus. *-lambayati, -yitum,* to make one rest upon or catch hold of.

Ava-lamba, as, m. hanging down; hanging on or from; depending; resting upon; asylum, dependance, support; a prop, a stay; suspender; an appendage; a perpendicular.

Ava-lambaka, as, m., N. of a metre.

Ava-lambana, am, n. depending upon, dependance; hanging on or from; a prop.

Ava-lambita, as, ā, am, hanging on or upon, suspended from, clinging to; depending upon, trusting to, supported by, protected, cherished; alighting, descending; expeditious (?).

Ava-lambitavya, as, ā, am, to be caught hold of or grasped, to be clung to; expeditious, quick.

Ava-lambin, ī, inī, i, hanging down so as to rest upon, hanging on or from, depending on; clinging to, reclining, resting upon.

Ava-lambya, ind. leaning on, having depended or relied on, supporting one's self; trusting to; waiting.

अवलिप्त *ava-lipta, as, ā, am* (rt. *lip*), anointed, plastered, smeared; proud, arrogant, vain. — *Avalipta-tā,* f. or *avalipta-tva, am,* n. unction; pride, arrogance, vanity.

Ava-lepa, as, m. smearing, anointing; ornament; union, association; pride, haughtiness.

Ava-lepana, am, n. anointing; proud behaviour; daring, proud or arrogant purpose.

अवलिह् *ava-lih,* cl. 2. P. A. *-ledhi, -līḍhe, -ledhum,* to lick off, to lick, to lap: Intens. *-leleḍhi,* to lick again and again.

Ava-līḍha, as, ā, am, licked, lapped; devoured, destroyed: (*ā*), f. disregard, contempt.

Ava-leha, as, m. or *ava-lehikā,* f. licking, lapping; an extract, an electuary, confection.

Ava-lehana, am, n. licking with the tongue, lapping.

Ava-lehya, as, ā, am, to be licked; thick, viscid.

अवली *ava-lī,* cl. 4. A. *-līyate, -letum* or *-lātum,* to stick to, hang to.

Ava-līna, as, ā, am, sticking to, cleaving to.

अवलीला *ava-līlā,* f. sport, play, mirth.

अवलुञ्च् *ava-luñć,* cl. 1. P. *-luñćati, -ćitum,* to pull down or out.

Ava-luñćana, am, n. tearing or cutting off, pulling out.

अवलुण्ठन *ava-luṇṭhana, am,* n. (rt. *luṇṭh*), robbing; rolling or wallowing on the ground.

Ava-luṇṭhita, as, ā, am, robbed; rolled on the ground.

अवलुप् *ava-lup,* cl. 6. A. or P. *-lumpate, -ti, -loptum,* to rush or dash upon as a wild beast on its prey, to burst or break in upon.

Ava-lumpana, am, n. leaping on suddenly.

Ava-lopya, as, ā, am, that can be broken in upon or assailed with a sudden rush.

अवलून *ava-lūna, as, ā, am,* cut off.

अवलेख *ava-lekha, as,* m. (rt. *likh*), anything scraped off.

Ava-lekhana, am, ī, n. f. scraping off.

Ava-lekhā, f. rubbing; adorning the person.

अवलेप *ava-lepa.* See under *ava-lipta* last col.

अवलोक् *ava-lok,* cl. 1. A. *-lokate, -kitum,* or cl. 10. P. *-lokayati, -yitum,* to look down upon, look at, view, behold, see, consider.

Ava-loka, as, m. sight, seeing; looking down upon with compassion.

Ava-lokaka, as, ikā, am, looking at, wishing to see.

Ava-lokana, am, n. act of looking at; beholding; sight; seeing; review.

Ava-lokayitṛi, tā, trī, tṛi, looking upon, considering.

Ava-lokita, as, ā, am, seen; (*as*), m., N. of a Bodhi-sattva; (*am*), n. a look, a glance. — *Avalokiteśvara* (°*ta-īś*°), *as,* m., N. of a Bodhi-sattva, worshipped by the northern Buddhists.

Ava-lokin, ī, inī, i, looking at, beholding; considering.

अवलोभन *ava-lobhana, am,* n. (rt. *lubh*), sensual desire.

अवल्गुज *a-valgu-ja, as,* m., N. of the plant Vernonia Anthelmintica.

अवल्गुली *avalgulī,* f., N. of a poisonous insect.

अववद *ava-vada, as,* m. or *ava-vadana, am,* n. (rt. *vad*), evil report or reputation.

Ava-vaditṛi, tā, m., Ved. one who speaks finally or decisively (?), an adjudicator.

Ava-vāda, as, m. evil report or reputation; censure, reproach; a command, an order; trust, confidence; information.

अववर्षण *ava-varshaṇa, am,* n. raining upon.

अववा *ava-vā,* cl. 2. P., Ved. *-vāti, -tum,* to radiate (?), to prevail (?), to rage (as fire ?).

अवविद्ध *ava-viddha, as, ā, am* (rt. *vyadh*), cast down.

अवव्रश्च् *ava-vraść,* cl. 6. P. *-vṛiśćati, -vraśćitum, -vrashṭum,* to splinter, cut off.

Ava-vraśća, as, m. splinter, chip.

अवश *a-vaśa, as, ā, am* (rt. *vaś*), unsubmissive to another's will; independent, unrestrained, free; not having one's own free will; doing something against one's liking or unwillingly; necessary, certain. — *Avaśan-gama, as, ā, am,* not submitting to another's will. — *Avaśendriya-ćitta* (°*śa-in*°), *as, ā, am,* whose mind and senses are not held in subjection.

A-vaśī-bhūta, as, ā, am, unrestrained, independent; uninfluenced by magic.

A-vaśya, as, ā, am, untameable, ungovernable, inevitable; (*am*), ind. necessarily, inevitably, certainly, at all events, by all means; *avaśyam eva,* most surely. If compounded with a fut. pass. part. the final nasal is dropped; e. g. *avaśya-pāćya,* to be necessarily cooked; *avaśya-kārya,* to be necessarily done: but retained in *avaśyan-kārin,* doing what is necessary; *avaśyam-bhāvin,* necessarily being.

A-vaśyaka, as, ā, am, necessary, inevitable, indispensable. — *Avaśyaka-tā,* f. or *avaśyaka-tva, am,* n. necessity, obligation, certainty.

अवशक्थिका *ava-śakthikā,* f. a cloth tied round the legs and knees of a person sitting on his hams [cf. *ava-sakthikā*].

अवशस् *ava-śas, as,* f. (rt. *śaṃs*), Ved. wrong desire.

अवशा *a-vaśā,* f., Ved. not a cow, a bad cow.

अवशातन *ava-śātana, am,* n. (Caus. of rt. *śad*), withering, drying up.

अवशिरस् *ava-śiras, ās, ās, as,* or *ava-śirshaka, as, ā, am,* having the head turned down.

अवशिष् *ava-śish,* Pass. *-śishyate,* to be left last or as a remnant, to remain over.

Ava-śishṭa, as, ā, am, left, remaining; (*am*), n. or *ava-śishṭaka, am,* n. rest, remainder.

Ava-śesha, as (*am* ?), m. (n. ?) leavings, remainder; end, close, termination. Frequently as the last member of a compound; thus, *ardhāvaśesha,* having only one half left; *kathāvaśesha-tā,* the condition of one who survives only in narrations.

Ava-śeshita, as, ā, am, left remaining.

अवशॄ *ava-śṝ,* Pass. *-śīryate,* to be shattered.

अवश्या *ava-śyā,* f. (rt. *śyai* with *ava*), hoar-frost; a fog or mist.

Ava-śīna, as, m. a scorpion.

Ava-śyāya, as, m. hoar-frost; white dew; pride.

अवश्रयण *ava-śrayaṇa, am,* n. (rt. *śri*), taking (anything) from off the fire (opposed to *adhi-śrayaṇa,* q. v.).

अवश्वसम् *ava-śvasam,* ind. (rt. *śvas*), Ved. as if blown away.

अवष्कयणी *avashkayaṇī,* f. (= *vashkayaṇī*), a cow that bears a calf after a long interval.

अवष्टम्भ् *ava-shṭambh* (*-stambh*), cl. 5. 9. P. *-shṭabhnoti* or *-nāti, -shṭambhitum,* to lean or rest upon; to be contiguous or near; to be astounded or bewildered.

Ava-shṭabdha, as, ā, am, supported, rested on, protected; hanging from or upon; stopped, obstructed, stayed; paralysed; bound, tied, attached; wrapped up, enfolded; opposed; surpassed, overcome; near.

Ava-shṭabhya, ind. leaning upon, resting on, holding; stopping, arresting.

Ava-shṭambha, as, m. leaning or resting upon, having recourse to any one; stopping, standing still, staying; self-confidence, resoluteness; commencement, beginning; excellence; obstruction, impediment; support, stay; paralysis; a post or pillar; gold. — *Ava-shṭambha-maya, as, ī, am,* golden, made of gold.

Ava-shṭambhana, am, n. resting upon, having recourse to; supporting, protecting; stopping, staying; paralysing; a pillar or post.

अवष्वन् *ava-shvan* (*-svan*), cl. 1. P. *-shvaṇati, -ṇitum,* to smack (one's lips) or otherwise make a noise in eating.

Ava-shvāṇa, as, m. noisy eating, smacking.

अवस् 1. *avas,* n. (fr. rt. *av*), Ved. satisfac-

tion, pleasure, enjoyment; wish, desire, aspiring; favour, furtherance, protection, assistance. — *Avas-vat, ān, atī, at,* Ved. striving, desirous.

Avasa, am, n., Ved. refreshment, food, provisions, viaticum; preserving, protecting; (*as*), m. a king; the sun.

अवस् 2. *avas,* ind. (fr. 2. *ava*), Ved. adv. below, downwards, hitherward.

(As a prep. with inst. or abl. it expresses) below, at the lowest place of; without, on the outside.

Avastāt. See s. v.

अवसक्थिका *ava-sakthikā* or *ava-saktikā,* f. a cloth tied round the legs and knees of a person sitting on his hams; a wrapper; a girth or band [cf. *ava-sakthikā*].

अवसञ्ज् *ava-sañj,* cl. 1. P. *-sajati, -sanktum,* to suspend, attach, cling to.

Ava-sakta, as, ā, am, suspended from, attached to or by, in contact with, bound round, begirt; engaged in, intent on, eager, placed upon.

Ava-sañjana or *ava-sajjana, am,* n. embracing, clinging.

अवसण्डीन *ava-saṇḍīna, am,* n. (rt. *ḍī*), the united downward flight of birds.

अवसथ *a-vasatha, as,* m. (for *ā-vasatha,* q. v.), habitation; a village; a college, a school; (*am*), n. a house. See *ā-vasatha.*

Avasathya, as, m. a college, a school.

अवसद् *ava-sad,* cl. 1. P. *-sīdati, -sattum,* to sink down, to faint; become disheartened, be exhausted, perish, come to an end: Caus. *-sādayati, -yitum,* to cause to sink, dispirit, render downhearted, to ruin.

Ava-sanna, as, ā, am, sunk down, bowed, bent; languid, enervated; melancholy, dispirited, unhappy; ended, terminated, separated; non-suited. — *Avasanna-tā,* f. or *avasanna-tva, am,* n. affliction, low spirits; dejection; termination, completion.

Ava-sāda, as, m. sitting down; sinking, fainting; exhaustion, fatigue, lassitude, want of energy or spirit, especially as proceeding from doubtful or unsuccessful love; (in law) badness of a cause; end, termination.

Ava-sādaka, as, ikā, am, causing to sink, frustrating; exhausting, tiresome, wearisome; ending, finishing.

Ava-sādana, am, n. oppressing, disheartening; finishing; an escharotic; removing proud flesh by escharotic applications.

Ava-sādita, as, ā, am, made to sink, exhausted, faint, languid.

अवसभ *ava-sabha, as, ā, am,* Ved. excluded from society.

अवसर *ava-sara, as,* m. (fr. rt. *sṛi* with *ava*), descent, place of descent; descent of water; rain, raining; occasion, moment, favourable opportunity; leisure, advantageous situation; consultation in private; a year. — *Avasara-kāle,* at a favourable opportunity, at a time of leisure.

Ava-sāraṇa, am, n. removing, causing to move.

अवसर्ग *ava-sarga.* See *ava-sṛij.*

अवसर्प *ava-sarpa, as,* m. (rt. *sṛip*), a spy, a secret emissary.

Ava-sarpaṇa, am, n. stepping down.

Ava-sarpin, ī, iṇī, i, stepping down; (*iṇī*), f. a long period of time with the Jainas.

अवसव्य *ava-savya, as, ā, am,* not left, right.

अवसान 1. *a-vasāna, as, ā, am* (rt. 2. *vas*), Ved. not dressing. (For 2. *ava-sāna,* see under *ava-so* next col.)

अवसिच् *ava-sić,* cl. 6. P. *-siñćati, -sektum,* to sprinkle, bedew, bespatter.

Ava-sikta, as, ā, am, sprinkled. — *Avasiktāṅga* (*-ta-aṅ°*), *as, ī, am,* having the limbs sprinkled.

Ava-seka, as, m. sprinkling, irrigating, bedewing.

Avasekima, as, m. a kind of cake, pulse ground and fried with oil or butter.

Ava-sećana, am, n. sprinkling, water used for sprinkling; bleeding.

अवसुप्त *ava-supta, as, ā, am* (rt. *svap*), asleep.

अवसृज् *ava-sṛij,* cl. 6. P. *-sṛijati, -srashṭum,* to let off, to let loose, let go, fling down, pour out, dismiss, remit, liberate.

Ava-sarga, as, m. letting off, letting go, emission, remission, laxity, relaxation, following one's own inclinations, independence.

Ava-sarjana, am, n., Ved. liberation.

Ava-sṛishṭa, as, ā, am, dismissed, let go.

अवसो *ava-so,* cl. 4. P. *-syati, -sātum,* to finish, accomplish; to destroy: Caus. *-sāyayati, -yitum,* to destroy; to cause to be completed.

Ava-sā, f., Ved. liberation, setting free, deliverance.

Ava-sātṛi, tā, m., Ved. a deliverer, liberator.

2. *ava-sāna, am,* n. place of dismounting from a horse or alighting from a carriage, stopping, resting-place, residence; conclusion, termination, cessation; death; boundary, limit; (in gram.) the last part of a word or period, disjunction of letters; a pause; the end of a verse or the verse itself: (for 1. *a-vasāna,* see last col.) — *Avasāna-darśa, as, ā, am,* Ved. looking at one's place of destination or residence.

Ava-sānaka, as, ikā, am, coming to an end, perishing.

Avasānya, as, ā, am, Ved. belonging to the end of a verse.

1. *ava-sāya, as,* m. conclusion, end; termination, completion; remainder; determination, ascertainment, certainty.

2. *ava-sāya,* ind. having finished; having loosened, having set free.

Ava-sāyin, ī, inī, i, residing, dwelling in.

Ava-sāyya, ind. having caused to be completed.

Ava-sita, as, ā, am, having settled in a place, residing; ended, terminated; finished, completed; standing in a pause; known, understood; stored (as grain, &c.); gone; (*am*), n. a dwelling-place. — *Avasita-mati, is, is, i,* frustrated, disappointed.

Ava-seya, as, ā, am, to be destroyed, destructible, perishable.

अवस्कन्द् *ava-skand,* cl. 1. P. *-skandati, -skantum,* to storm, to assault.

Ava-skanda, as, m. assault, attack, storm; a camp; descending, bathing.

Ava-skandana, am, n. attacking, assaulting, storm; refutation; descending; bathing.

Ava-skandita, as, ā, am, attacked; gone down; refuted; bathed, bathing.

Ava-skandin, ī, inī, i, leaping upon, covering; attacking, assaulting.

अवस्कर *avas-kara, as,* m. (fr. rt. *kṛī* with *avas*), something to be concealed or swept away; a privity; ordure, fæces; dirt; sweepings; the privities; a place for fæces, &c. — *Avaskara-mandira, am,* n. a privy, water-closet.

Avas-karaka, as, m. existing in the fæces, an insect; a sweeper; a brush, broom, &c.

अवस्कव *ava-skava, as,* m. a kind of worm.

अवस्तात् *avastāt,* ind. (fr. 2. *avas,* q. v.), below, from below, downwards, hitherwards; (with gen.) below. — *Avastāt-prapadana, as, ā, am,* (anything) attained from below (as heaven, &c.).

अवस्तु *a-vastu, u,* n. a worthless thing; nothing; insubstantiality, the unreality of matter. — *Avastu-tā,* f. or *avastu-tva, am,* n. insubstantiality, unreality.

अवस्तृ *ava-stṛi,* cl. 9. P., Ved. *-striṇāti, -startum, -starītum* or *-rītum,* to cover; to spread or lay down a covering.

Ava-staraṇa, am, n. spreading out or laying down a covering.

Ava-stāra, as, m. a screen or wall of cloth surrounding a tent.

अवस्त्र *a-vastra, as, ā, am,* without clothes, garmentless, naked. — *Avastra-tā,* f. nakedness.

अवस्था *ava-sthā,* cl. 1. A. *-tishṭhate, -sthātum,* to take one's stand, remain standing; to stay, abide, stop, stand apart, stand by or near; Ved. to place: Caus. *-sthāpayati* or *-te, -yitum,* to cause to stand or stop, to place, fix, settle, set, array.

Ava-stha, as, m. membrum virile, see *upa-stha;* (*ā*), f. appearance (in a court of justice); stability, consistence; state, condition, situation, circumstance of age or position; degree, proportion; the female organ of generation. — *Avasthā-ćatushṭaya, am,* n. the four periods or states of human life, viz. childhood, youth, manhood, and old age. — *Avasthā-traya, am,* n. the three states, or waking, dreaming, and sound sleep. — *Avasthā-dvaya, am,* n. the two states of life, viz. happiness and misery.

Ava-sthāna, am, n. standing on or placing one's self on (anything), residing, abiding, dwelling; residence, abode; place or period of abiding or staying; situation, station.

Ava-sthāpana, am, n. fixing, settling.

Ava-sthāpita, as, ā, am, fixed.

Ava-sthāpya, ind. having fixed, placed, set or put.

Ava-sthāya, ind. having stayed or remained.

Ava-sthāyin, ī, inī, i, staying, residing in; placed.

Ava-sthita, as, ā, am, standing on or in, remaining, staying, abiding, residing, lasting, remaining firm or fixed, &c.; firm of purpose, steady; engaged in, prosecuting, following. — *Avasthita-mati, is, is, i,* of fixed mind.

Ava-sthiti, is, f. abiding; residence; following, practising.

अवस्पृ *ava-spṛi,* cl. 5. P., Ved. *-spṛiṇoti, -spartum,* to defend, preserve from.

Ava-spartṛi, tā, m., Ved. a preserver, saviour.

अवस्य *avasya* (fr. 1. *avas*), nom. P. *avasyati,* Ved. to seek favour or assistance.

Avasyu, us, us, u, Ved. desiring favour or assistance.

अवस्रंसन *ava-sraṅsana, am,* n. falling off or down.

अवस्वन् *ava-svan,* cl. 1. P. *-svanati, -nitum,* to sound, to smack (the lips) or otherwise make a noise in eating. See *ava-shvan.*

Ava-svanya, as, ā, am, Ved. roaring, boisterous.

अवहन् *ava-han,* cl. 2. P. *-hanti, -tum,* to strike, hit, beat off.

Ava-hata, as, ā, am, beaten, bruised; threshed, winnowed.

Ava-hanana, am, n. threshing, pounding of rice, winnowing; the lungs.

अवहस् *ava-has,* cl. 1. P. *-hasati, -situm,* to smile at, laugh at, deride.

Ava-hāsa, as, m. jest, joke.

Ava-hāsya, as, ā, am, to be derided, exposed to jest, ridiculous.

अवहस्त *ava-hasta, as,* m. the back of the hand.

अवहा *ava-hā,* Pass. *-hīyate,* to be left remaining.

अवहालिका *avahālikā,* f. (rt. *hal*), a wall, a bound hedge.

अवहित *ava-hita.* See under *ava-dhā.*

अवहित्था *a-vahi-tthā,* f., *am,* n. (corrupted fr. *a-vahiḥ-sthā*), dissimulation.

अवहृ *ava-hṛi,* cl. 1. P. *-harati, -hartum,* to lay aside, throw away, take away; Ved. to throw or knock down (?).

Ava-haraṇa, am, n. throwing away; taking away; stealing, plundering; taking back, redeeming; fining, mulcting.

Ava-hāra, as, m. truce, suspension of arms, cessation of gambling, fighting, &c.; a thief; a shark; a water elephant; summoning, inviting; any object fit or able to be brought near; apostacy, abandoning a sect or cast; re-delivery.

Ava-hāraka, as, ikā, am, one who stops fighting, &c.; (*as*), m. a shark, a marine monster.

Ava-hārya, as, ā, am, to be made to restore or compensate; finable, punishable; recoverable, redeemable; (anything) which one is compelled to restore.

Ava-hṛita, as, ā, am, taken off, back, or away; seized; stolen; fined.

अवहेल *ava-hela, am, ā*, n. f. or *ava-helana, am*, n. (fr. rt. *hel* for *heḍ* with *ava*), disrespect.

Ava-helita, as, ā, am, disrespected; (*am*), n. disrespect.

अवह्वर *ava-hvara, as*, m. (rt. *hvṛi*), a crooked way; trick; deceit.

अवाकिन् *a-vākin, ī, inī, i* (rt. *vać*), not speaking.

1. *a-vākka, as, ā, am*, Ved. speechless.

1. *a-vāć, k, k, k*, speechless, dumb. — *Avāk-śruti, is, is, i*, deaf and dumb.

1. *a-vāćya, as, ā, am*, not to be addressed; improper to be uttered; vile, bad; not distinctly expressed. — *Avāćya-tā*, f. or *avāćya-tva, am*, n. impropriety; reproach, calumny. — *Avāćya-deśa, as*, m. unmentionable region, the vulva.

अवाकृ *avā-kṛi* (*ava-ā-kṛi*), cl. 8. 5. P. *-karoti, -kṛiṇoti, -kartum*, to remove.

अवाकॄ *avā-kṝi* (*ava-ā-kṝi*), cl. 6. P. *-kirati, -karitum, -rītum*, to strew, pour upon.

Avā-kara, as, m. a mint (?).

अवाक्ष *avāksha, as, ī, am* (fr. 2. *aksha* for *akshi* with *ava*), who or what looks down upon or defends, a guardian, a keeper.

अवाग्र *avāgra* (*ava-ag°*), *as, ā, am*, having a bent top; stooping, bending, bowed.

अवाच् 2. *avāć, ān, āćī, āk* (fr. 2. *ava* and *añć*), turned downwards, being or situated below, lower than (with abl.); looking downwards, headlong; south; (*ī*), f. the south quarter, the lower regions [with *avāć* has been compared the Lat. *au-ster* for *ava-ster*].

Avāk, ind. downwards; south, southward, southern. — *Avāk-pushpī*, f., N. of the plant Anethum Sowa Roxb. — *Avāk-śākha, as, ā, am*, having the branches turned downwards; epithet of the Ficus Religiosa. — *Avāk-śiras, ās, ās, as*, having the head downwards, headlong. — *Avāg-bhāga, as*, m. the part below. — *Avāṅ-mukha, as, ī, am*, looking down or away, having the face turned downwards, headlong; (*as*), m., N. of a weapon. — *Avāṅ-jñāna, am*, n. disrespect.

2. *avākka, as, ā, am*, Ved. a word formed for the etymology of *avakā*.

Avāćīna, as, ā, am, down-looked, headlong; south, southern; descended, gone down; (*as*), m., N. of a king.

2. *avāćya, as, ā, am*, southern, southerly.

अवाचि *avā-ći* (*ava-ā-ći*), cl. 5. P. A. *-ćinoti, -nute, -ćetum*, to heap up, accumulate, gather.

अवाच्छिद् *avā-ććhid* (*ava-ā-ćhid*), cl. 7. P. A. *-ććhinatti, -ććhinte, -ććhettum*, to tear or snatch away.

Avā-ććhidya, ind. having snatched away.

अवाज् *avāj* (*ava-aj*), cl. 1. P. *avājati, -jitum*, to drive down, to throw down.

अवाजिन् *a-vājin, ī*, m., Ved. a bad horse.

अवात् *avāt* (*ava-at*), cl. 1. P., Ved. *avātati, -titum*, to go down; (formed for the etym. of *avata*, q. v.)

Avātita (*ava-at°*), *as, ā, am*, gone down.

अवात 1. *a-vāta, as, ā, am*, Ved. windless, not moved by wind, calm.

अवात 2. *a-vāta, as, ā, am* (rt. *van*, whence the part. pass. *vāta*), Ved. unattacked, untroubled, untouched; unconquered.

अवातुल *a-vātula, as, ā, am*, not flatulent.

अवाद् *avād* (*ava-ad*), cl. 2. P., Ved. *avātti, -ttum*, to cause to eat food.

अवादिन् *a-vādin, ī, inī, i*, no speaker, no disputer, one who does not prosecute or bring an action, peaceable.

अवान् *avān* (*ava-an*), cl. 2. P. *avāniti, -nitum*, to breathe or inhale.

1. *avāna, as*, m. breathing, inhaling.

अवान 2. *a-vāna, as, ā, am* (for *an-avāna*?), dried, dry. See *vāna*.

अवान्तर *avāntara* (*ava-an°*), *as, ā, am*, situated between; included, involved. — *Avāntara-diś, k*, or *avāntara-diśā*, f. an intermediate region of the compass. — *Avāntara-deśa, as*, m. a place situated in an intermediate region.

Avāntarām, ind., Ved. between.

अवाप् *avāp* (*ava-āp*), cl. 5. P. A. *-āpnoti, -nute, -āptum*, to reach, enter; to receive; to attain, obtain, gain; to get, suffer.

Avāpta, as, ā, am, reached, received, obtained, got. — *Avāpta-vat, ān, atī, at*, reaching, obtaining, receiving, taking; entertaining (as a belief).

Avāptavya, as, ā, am, to be obtained or gained.

Avāpti, is, f. obtaining, getting, receiving.

1. *avāpya*, ind. having obtained.

2. *avāpya, as, ā, am*, to be obtained or gained; unattainable, unobtainable (?).

अवापित *a-vāpita, as, ā, am* (rt. *vap*), not sown (as grain) but planted.

अवापोह् *avāpoh* (*ava-apa-ūh*), cl. 1. P. A. *avāpohati, -te, -hitum*, to remove.

अवाय *avāya, as, ā, am* (fr. rt. *i* with *ava*), giving way, yielding, complying.

अवार *avāra, as, am*, m. n. (fr. 2. *ava* or 2. *avas*, as *pāra* fr. *para* or *paras*, q. v.), this side, the near bank of a river. — *Avāra-tas*, ind., Ved. to this side. — *Avāra-pāra, as*, m. the ocean. — *Avāra-pāriṇa, as, ā, am*, belonging to the ocean; crossing a river.

Avāriṇa, as, ā, am, crossing a river.

1. *avārya, as, ā, am*, being on the near side of a river.

अवारण *a-vāraṇa, as, ā, am* (rt. *vṛi*), incurable, not to be remedied.

1. *avāraṇīya, as, ā, am*, treating of incurable sicknesses.

2. *a-vāraṇīya, as, ā, am*, not to be warded off.

Avārikā, f., N. of the plant Coriandrum Sativum.

A-vārita, as, ā, am, unimpeded, unobstructed; innumerable. — *Avārita-dvāra, as, ā, am*, having open doors.

A-vāritavya, as, ā, am, not to be impeded or hindered, not to be kept off.

2. *a-vārya, as, ā, am*, unrestrainable, irresistible; not to be warded off; incurable. — *A-vārya-kratu, us, us, u*, Ved. of irresistible courage. — *Avārya-tā*, f. incurableness.

अवार्छ् *avārćh* (*ava-ṛićh*), cl. 6. P., Ved. *avārććhati, -ććhitum*, to unharness, to fall down.

अवार्ज् *avārj* (*ava-arj*), cl. 1. P., Ved. *avārjati, -jitum*, to dismiss.

अवालोच् *avā-loć* (*ava-ā-loć*), cl. 1. A. *-loćate, -ćitum*, to consider.

अवावट *avāvaṭa, as*, m. the son of a woman by any other man than her first husband.

अवावन् *avāvan, ā*, m. (fr. rt. *oṇ*), a thief.

अवाश्य *a-vāśya, as, ā, am* (rt. *vaś*), undesirable.

अवास् *avās* (*ava-as*), cl. 4. P. *avāsyati, -situm*, to throw down.

अवासस् *a-vāsas, ās, ās, as*, unclothed, naked.

अवास्तव *a-vāstava* or *a-vāstavika, as, ī, am*, unsubstantial, unreal; fictitious; unfounded, irrational (as an argument).

अवास्तु *a-vāstu, us, us, u*, Ved. having no dwelling, homeless.

अवाहन *a-vāhana, as, ā, am*, Ved. having no team or carriage, not driving in a carriage.

अवि *avi, is, is, i* (fr. rt. *av*), Ved. favourable, attached to, kindly disposed; (*is*), m. f. a sheep; the woollen Soma strainer; (*is*), m. a master; the sun; air, wind; a mountain; a wall or enclosure; a cover made of the skin of mice; a rat; a blanket; the shawl goat; (*is*), f. an ewe; a woman in her courses [cf. Lith. *awi-s*; Slav. *ovjza*; Lat. *ovi-s*; Gr. ὄϊς; Goth. *avistr*]. — *Avi-kaṭorana, as*, m. a kind of tribute (perhaps consisting of sheep). — *Avi-gandhikā*, f., N. of a plant = *Aja-gandhā*. — *Avi-dugdha* or *avi-dūsa* or *avi-marīsa* or *avi-sodha, am*, n. the milk of an ewe. — *Avi-paṭa, as*, m. sheep's skin, woollen cloth. — *Avi-pāla, as*, m. a shepherd. — *Avi-priya, as*, m. 'liked by sheep,' N. of the grass Oplismenus Frumentaceus; (*ā*), f., N. of another plant. — *Avi-mat, ān, atī, at*, Ved. possessing sheep. — *Avi-sthala, am*, n. 'sheep-place,' N. of a town.

Avika, as, m. a sheep; (*ā*), f. an ewe; (*am*), n. a diamond.

Avikaṭa, as, m. a flock of sheep.

Avitā, f. an ewe, a sheep.

Avithya. See below, s. v.

अविकच *a-vikaća, as, ā, am*, closed, shut (as a flower).

A-vikaćita, as, ā, am, unblown.

अविकथ *a-vikatha, as, ā, am*, not boasting, not talking vainly or idly.

A-vikathana, as, ā, am, one who does not boast; (*am*), n. not boasting.

अविकर्ष *a-vikarsha, as*, m. absence of separation.

A-vikrishṭa, as, ā, am, not drawn apart, not separated.

अविकल *a-vikala, as, ā, am*, unimpaired, perfect, entire; regular, orderly, consistent.

अविकल्प *a-vikalpa, as*, m. absence of doubt or alternative, positive act or precept; (*as, ā, am*), unchangeable; (*am*), ind. without any doubt.

अविकार *a-vikāra, as, ā, am*, or *a-vikārya, as, ā, am*, immutable, unchangeable; permanent; (*am*), n. unchangeableness.

A-vikṛita, as, ā, am, unchanged, permanent.

A-vikṛitya, as, ā, am, showing no alteration or difference, unchangeable, always alike.

अविक्रम *a-vikrama, as, ā, am*, powerless, feeble, without courage; (*as*), m. cowardice.

A-vikrānta, as, ā, am, unsurpassed; feeble, powerless.

अविक्रय *a-vikraya, as*, m. (rt. *krī*), non-sale.

A-vikrīta, as, ā, am, unsold; one who has not sold.

A-vikreya, as, ā, am, unsaleable, not to be sold.

अविक्लम *a-viklama, as,* m. vigour, freshness, absence of fatigue.

A-viklānta, as, ā, am, unwearied, vigorous.

अविक्लव *a-viklava, as, ā, am,* calm, composed, firm.

अविक्षत *a-vikshata, as, ā, am,* undiminished, entire; unhurt.

अविक्षित् *a-vikshit, t,* m., N. of a king.

A-vikshita, as, ā, am, Ved. undiminished, unhurt.

अविक्षिप *a-vikshipa, as,* m. unable to distribute, dispense, &c.; distributing badly; different from one who distributes; one who is no distributer.

A-vikshipta, as, ā, am, not thrown away, retained; attentive, composed.

अविक्षोभ *a-vikshobha, as,* m. (rt. *kshubh*), quiet, quiescence.

A-vikshobhita, as, ā, am, undisturbed, tranquil.

अविखण्डित *a-vikhaṇḍita, as, ā, am,* undisturbed. — *Avikhaṇḍita-manas, ās, ās, as,* imperturbable.

अविगत *a-vigata, as, ā, am,* unseparated, retained, present.

A-vigama, as, ā, am, unseparated, unremoved; (*as*), m. non-separation, association, inherence, presence.

अविगर्हित *a-vigarhita, as, ā, am,* unreproached.

अविगीत *a-vigīta, as, ā, am,* uncensured, unreproached.

अविगुण *a-viguṇa, as, ā, am,* compatible, consistent with, not contrary to.

अविग्न *a-vigna, as,* m., N. of the fruit tree Carissa Carandas L.

अविग्रह *a-vigraha, as, ā, am,* bodiless, incorporeal.

अविघात *a-vighāta, as, ā, am* (rt. *han*), unimpeded, having no obstacle. — *Avighāta-gati, is, is, i,* unimpeded or unobstructed in (its) course.

A-vighna, as, ā, am, uninterrupted, unimpeded; (*am*), n. undisturbedness, want of obstacle; *avighnena,* ind. without obstacle, uninterruptedly.

अविचक्षण *a-vićakshaṇa, as, ā, am,* unlearned, ignorant.

अविचल *a-vićala, as, ā, am,* immoveable.

अविचाचल *a-vićāćala, as, ā, am,* or *a-vićāćalat, at, atī, at,* or *a-vićāćali, is, is, i,* Ved. not staggering or fluctuating, standing firmly.

अविचार *a-vićāra, as, ā, am,* undiscriminating, ill-judging, unwise; unhesitating, prompt; (*as*), m. want of judgment or discrimination, error, folly; promptitude.

A-vićārita, as, ā, am, ill-judged, badly investigated, unconsidered; determined, certain, clear, not requiring deliberation. — *Avićārita-nirṇaya, as,* m. prejudice.

A-vićārin, ī, iṇī, i, unthinking, inconsiderate.

A-vićārya, ind. without considering, inconsiderately, unreflectingly.

अविचालित *a-vićālita, as, ā, am,* unmoved; unshaken; victorious.

अविचृत्य *a-vićṛitya, as, ā, am,* Ved. not to be loosened.

अविचेतन *a-vićetana, as, ā, am,* Ved. unintelligible.

अविच्छिन्न *a-viććhinna, as, ā, am,* unseparated, undivided, uninterrupted. — *A-viććhinna-pātam,* ind. fallen on one's knees.

A-viććheda, as, ā, am, uninterrupted; undivided, entire, whole; (*as*), m. the not being separated, entireness; connection, continuity. — *Aviććhedena,* ind. uninterruptedly.

अविच्युत *a-vićyuta, as, ā, am,* not deviated from, observed, followed; eternal, permanent.

अविजात *a-vijāta, as, ā, am* (rt. *jan*), Ved. not having brought forth, not having offspring.

A-vijātīya, as, ā, am, of the same species.

अविजानत् *a-vijānat, an, atī, at* (rt. *jñā*), Ved. not understanding.

A-vijña, as, ā, am, ignorant, untaught; clumsy, stupid. — *Avijña-tā,* f. or *avijña-tva, am,* n. ignorance, folly.

A-vijñāta, as, ā, am, unknown; undistinguished, unintelligible, indistinct, doubtful. — *Avijñāta-gati, is,* m., N. of a son of Anila and Śivā. — *Avijñāta-gada, as, ā, am,* Ved. speaking in an unintelligible manner.

A-vijñāya, ind. not having understood, without distinguishing.

A-vijñeya, as, ā, am, undistinguishable, undiscernible, unintelligible, not to be recognized or known.

अविजित्य *a-vijitya,* ind. not having conquered.

अविडीन *a-viḍīna, am,* n. a direct flight.

अवित *avita, as, ā, am* (rt. *av*), preserved, protected.

Avitṛi, tā, trī, m. f., Ved. a favourer, patron, protector.

अवितथ *a-vitatha, as, ā, am,* not untrue, true; not vain, not false or futile; effective; (*am*), n. truth; a species of the Atyashṭi metre; (*am*), ind. not falsely, according to truth.

अवितारिन् *a-vitārin, ī, iṇī, i* (rt. *tṛī*), Ved. not passing away, not departing, remaining.

अवितृप्त *a-vitṛipta, as, ā, am,* unsatisfied. — *Avitṛipta-kāma, as, ā, am,* having the desires unsatisfied.

अवित्त *a-vitta, as, ā, am* (rt. *vid,* to find), not found; unknown, poor.

A-vitti, is, f., Ved. the not finding, the not possessing, poverty.

अवित्यज *a-vityaja, as, am,* m. n. quicksilver.

अविथुर *a-vithura, as, ā, am,* Ved. not staggering; not fragile.

अविथ्य *avithya, as, ā, am* (fr. *avi*), fit or suited to a sheep.

अविदग्ध *a-vidagdha, as, ā, am* (rt. *dah*), unlearned, inexperienced, stupid; undigested.

A-vidāhin, ī, inī, i, imperfectly digested, producing heartburn.

अविदस्य *a-vidasya, as, ā, am* (rt. *das*), Ved. not ceasing, inexhaustible.

A-vidāsin, ī, inī, i, perennial, perpetual.

अविदित *a-vidita, as, ā, am,* unknown.

A-viditvā, ind. not knowing, without having ascertained.

अविदीधयु *a-vidīdhayu, us, us, u* (rt. *dhī*), Ved. not deliberating, not delaying; shining, resplendent.

अविदूर *a-vidūra, as, ā, am,* not very distant, near, contiguous; (*am*), n. proximity; (*am*), ind. near to. — *Avidūrāt* or *avidūra-tas* or *avidūre,* ind. near, not far off (with abl.).

अविद्ध *a-viddha, as, ā, am,* unpierced. — *Aviddha-karṇā* or *aviddha-karṇī* (also *viddha-karṇī*), f., N. of the plant Cissampelos Hexandra. — *Aviddha-dṛiś, k, k, k,* all-seeing. — *Aviddha-varćas, ās, ās, as,* of unimpaired glory.

अविद्य *a-vidya, as, ā, am* (rt. 1. *vid,* to know), unlearned, unwise, foolish; not relating to knowledge; (*ā*), f. ignorance, spiritual ignorance, illusion, personified illusion or Māyā; (with Buddhists) ignorance together with non-existence. — *Avidyā-maya, as, ī, am,* caused by ignorance or illusion.

A-vidvas, ān, ushī, as, unwise, unlearned.

अविद्यमान *a-vidyamāna, as, ā, am* (rt. 2. *vid,* to find), not present, absent; non-existent.

अविद्रिय *a-vidriya, as, ā, am* (rt. *dṛī*), Ved. without a rent; impenetrable, solid, dense.

अविद्विष् *a-vidvish, ṭ, ṭ, ṭ* (rt. *dvish*), not hating, not an enemy.

A-vidvesha, as, m., Ved. absence of hatred or hostility.

अविधवा *a-vidhavā,* f. not a widow.

अविधा *avidhā,* ind. an interjection corresponding to the Prākṛit *avihā* or *aviha,* used in calling for help in danger.

अविधान *a-vidhāna, am,* n. (rt. *dhā*), deviation from or absence of fixed rule, irregularity. — *Avidhāna-tas,* ind. irregularly.

A-vidhi, is, is, i, void of or contrary to rule; (*is*), f. irregularity. — *A-vidhi-pūrvaka, as, ā, am,* not according to rule.

अविन *avina, as,* m. (rt. *av*), a sacrificer, one who performs a sacrifice or causes it to be performed; an officiating priest at a sacrifice.

अविनय *a-vinaya, as, ā, am* (rt. *nī*), without proper training, ill-behaved, indecorous; (*as*), m. want of good manners or modesty; bad training; rude behaviour; indecorum, impropriety, fault; incivility, disrespect; offence, crime.

A-vinīta, as, ā, am, badly trained, badly brought up, ill-mannered, misbehaving, acting ill or improperly, wicked, vile; (*ā*), f. an immodest, unchaste, or disloyal woman.

अविनश्वर *a-vinaśvara, as, ī, am,* or *a-vināśya, as, ā, am,* indestructible.

A-vinaśyat, an, antī, at, not perishing.

A-vināśa, as, m. non-destruction, preservation.

A-vināśin, ī, inī, i, indestructible.

अविनाभाव *a-vinābhāva, as,* m. inherent and essential character.

अविनिगम *a-vinigama, as,* m. an illogical conclusion.

अविनिर्मोक *a-vinirmoka, as, ā, am,* without an exception.

अविनिवर्तिन् *a-vinivartin, ī, inī, i,* not turning back, holding on, advancing.

अविन्ध्य *avindhya, as,* m., N. of a minister of Rāvaṇa; (*ā*), f., N. of a river.

अविपक्व *a-vipakva, as, ā, am* (rt. *pać*), not ripe, immature, undigested. — *Avipakva-buddhi, is, is, i,* inexperienced.

A-vipāka, as, m. indigestion; immaturity; not suffering the consequence of actions in a former life; (*as, ā, am*), suffering from indigestion.

अविपक्ष *a-vipaksha, as, ā, am,* having no adversary, unopposed.

अविपद् *a-vipad, t,* f. (rt. *pad*), prosperity, ease.

A-vipanna, as, ā, am, uninjured, unhurt; not soiled or contaminated, pure, clean.

अविपश्चित् *a-vipaśćit, t, t, t,* unwise, ignorant.

अविपुल *a-vipula, as, ā, am,* small, insignificant, slender.

अविप्र *a-vipra, as, ā, am,* Ved. not spiritually excited, not inspired; not a worshipper, not a praiser.

अविप्रकृष्ट *a-viprakṛishṭa, as, ā, am,* not remote, near.

अविप्रिय *avi-priya.* See under *avi.*

अविप्लुत *a-vipluta, as, ā, am,* undeviating, steadily observing; unviolated, observed without deviation.

अविफल *a-viphala, as, ā, am,* fruitful, productive.

अविफुल्ल *a-viphulla, as, ā, am,* unblown.

अविभक्त *a-vibhakta, as, ā, am* (rt. *bhaj*), undivided, unpartitioned; unseparated, joint, not sharing (applied to co-heirs who have not divided their inheritance).

A-vibhāga, as, ā, am, unpartitioned, unportioned; (*as*), m. undivided inheritance.

A-vibhāgin, ī, inī, i, one who does not share; not sharing, not dividing.

A-vibhājya, as, ā, am, not to be divided, not to be partitioned. — *Avibhājya-tā,* f. or *avibhājya-tva, am,* n. indivisibility, unfitness for partition.

अविभावना *a-vibhāvanā,* f. or *a-vibhāvana, am,* n. (rt. *bhū*), non-perception, non-discrimination, imperceptibility, disappearance.

A-vibhāvanīya, as, ā, am, imperceptible, undistinguishable.

A-vibhāvita, as, ā, am, unperceived, unobserved.

A-vibhāvya, as, ā, am, undistinguishable, imperceptible.

अविभ्रान्त *a-vibhrānta, as, ā, am,* uninterrupted.

अविमत्त *a-vimatta, as,* m., N. of a man (?).

अविमल *a-vimala, as, ā, am,* not clear, foul, turbid.

अविमुक्त *a-vimukta, as, ā, am* (rt. *muć*), unloosed, not quitted; (*as*), m., N. of a Tīrtha near Benares. — *Avimuktāpīḍa* (°*ta-āp*°), *as,* m., N. of a king. — *Avimukteśvara* (°*ta-īś*°), *as,* m. a celebrated Śiva-liṅga at Benares.

A-vimokya, as, ā, am, Ved. not to be loosened.

अवियुक्त *a-viyukta, as, ā, am* (rt. *yuj*), undivided, conjoined; not separated or absent.

A-viyoga, as, m. conjunction, association; the not being parted or absent, presence. — *Aviyoga-tritīyā,* f., N. of a certain festival or holiday. — *Aviyogatritīyā-vrata,* N. of the sixteenth Adhyāya of the Bhavishyottara-Purāṇa.

अविरक्त *a-virakta, as, ā, am,* not indifferent or estranged; attached to, interested in.

अविरण *a-viraṇa, as,* m., Ved. continuation.

अविरत *a-virata, as, ā, am* (rt. *ram*), not desisting from (with abl.); uninterrupted, continual, eternal; abandoned; (*am*), ind. eternally, continually.

A-virati, is, f. incontinence, intemperance.

A-virāma, as, ā, am, uninterrupted, continuous; (*as*), m. uninterrupted succession, continuance; (*am*), ind. uninterruptedly.

अविरल *a-virala, as, ā, am,* contiguous, close; coarse, gross, substantial; uninterrupted; (*am*), ind. contiguously, closely. — *Avirala-dhārāsāra, as,* m. incessant down-pour of heavy rain.

अविरहित *a-virahita, as, ā, am,* not separated from, abounding in.

अविराधयत् *a-virādhayat, an, antī, at,* Ved. not withdrawing one's self, not avoiding; not desisting.

अविरुद्ध *a-viruddha, as, ā, am* (rt. *rudh*), unobstructed, unimpeded; allowed, permitted, proper; compatible, consistent with.

A-virodha, as, m. absence of impediment; assent, concurrence, non-opposition; consistency, compatibility.

A-virodhita, as, ā, am, unimpeded, unobstructed.

अविरेचन *a-virećana, am,* n. anything which constipates or stops the passage of the food.

A-virećya, as, ā, am, not to be purged.

अविलक्षित *a-vilakshita, as, ā, am,* concealed, veiled.

अविलङ्घन *a-vilaṅghana, am,* n. non-transgression, not exceeding, not trespassing.

A-vilaṅghanīya, as, ā, am, not to be exceeded or transgressed; prescribed, fixed.

अविलम्ब *a-vilamba* or *a-vilambana, as, ā, am,* not delaying, prompt, quick, expeditious; (*bas*), m. non-delay. — *A-vilambam* or *a-vilambena,* ind. without delay, quickly.

A-vilambita, as, ā, am, not delaying, not slow, quick, expeditious; (*am*), ind. going quickly, a swift pace.

अविला *avilā,* f. an ewe. See under *avi.*

अविलास *a-vilāsa, as, ā, am,* free from caprice, faithful, constant.

अविलिख *a-vilikha, as,* m. unable to write or paint, writing or painting badly; different from one who writes or paints; one who is not a writer or painter.

अविलुप्त *a-vilupta, as, ā, am,* uninterrupted.

अविवक्षित *a-vivakshita, as, ā, am* (rt. *vać*), not intended to be said, unasserted, undeclared.

A-vivākya, as, ā, am, not admitting censure or correction; N. of the tenth day of a certain Soma sacrifice.

अविवाद *a-vivāda, as,* m. non-disagreement, concurrence, consent.

A-vivādin, ī, inī, i, uncontentious, quiet, peaceable.

अविवाहित *a-vivāhita, as, ā, am* (rt. *vah*), unmarried.

A-vivāhin, ī, inī, i, not marrying, single; not relating to marriage; interdicted as to marriage.

अविविक्त *a-vivikta, as, ā, am* (rt. *vić*), undiscriminated, uninvestigated; indiscriminate, confounded; common, public. — *A-vivikta-driś, k, k, k,* viewing all as one with God.

A-viveka, as, ā, am, without judgment or discrimination; (*as*), m. absence of discrimination or judgment, ignorance. — *Aviveka-krita, as, ā, am,* done thoughtlessly. — *Aviveka-tā,* f. or *aviveka-tva, am,* n. want of judgment, inconsiderateness, imprudence.

A-vivekin, ī, inī, i, or *a-vivećaka, as, ikā, am,* undiscriminating, ignorant, having no judgment, superficial, short-sighted.

A-vivećanā, f. want of judgment or discrimination.

अविवेन *a-vivena, as, ā, am,* Ved. not disaffected; (*am*), ind., Ved. not disaffectedly, favourably.

अविशङ्क *a-viśaṅka, as, ā, am* (rt. *śaṅk*), having no fears or doubts, fearless; (*ā*), f. unapprehensiveness, confidence, certainty. — *A-viśaṅkena,* ind. undoubtingly, without hesitation.

A-viśaṅkita, as, ā, am, unapprehensive, confiding, trusting.

अविशस्तृ *a-viśastṛi, tā,* m., Ved. an unskilful cutter up or killer (of animals at a sacrifice).

अविशुद्ध *a-viśuddha, as, ā, am,* pure, clear, free from fault or defect; valid, perfect, unimpeached.

अविशेष *a-viśesha, as, ā, am,* uniform, alike, without any difference; (*am*), n. equability, uniformity. — *A-viśesha-jña, as, ā, am,* not perceiving the difference in things, undiscriminating.

अविश्रान्त *a-viśrānta, as, ā, am,* unwearied.

अविश्वमिन्व *a-viśvam-inva, as, ā, am,* Ved. not all-embracing, not pervading everything.

अविश्वविन्न *a-viśva-vinna, as, ā, am,* Ved. not perceived everywhere.

अविश्वास *a-viśvāsa, as, ā, am* (rt. *śvas*), not causing confidence, mistrusted; (*as*), m. mistrust, suspicion; (*ā*), f. a cow calving after long intervals.

A-viśvasta, as, ā, am, not trusted, suspected, doubted.

A-viśvāsin, ī, inī, i, mistrustful, unbelieving.

अविष *a-visha, as, ā, am,* not poisonous, anti-venomous, antidote; (*as*), m. the ocean; sky; (*ā*), f., N. of the plant Curcuma Zedoaria; (*ī*), f. a river; the earth; heaven.

अविषक्त *a-vishakta, as, ā, am,* unimpeded, unrestrained, unchecked.

अविषय *a-vishaya, as, ā, am,* unperceived, invisible; insensible; disregarding objects of sense; (*as*), m. disappearance; absence; disregard of objects of sense. — *A-vishayī-karaṇa, am,* n. the not making anything an object.

अविषाद *a-vishāda, as, ā, am,* not dejected, unwearied, persevering; (*as*), m. cheerfulness.

अविष्ठ *avishṭha, as, ā, am* (superl. of rt. *av*), Ved. gladly accepting; very attentive.

अविष्या *avishyā,* f. (fr. *avi*), Ved. wish, desire, ardour; wish to go.

Avishyu, us, us, u, Ved. assailing; desirous, vehement, violent; wishing to eat; wishing to protect.

अविस् *avis, is,* m. an extender, enlarger (?).

अविसंवादिन् *a-visaṃvādin, ī, inī, i,* not contradictory.

अविसर्गिन् *a-visargin, ī, iṇī, i,* not quitting, retaining, adhering to; (*ī*), m. an unintermittent fever.

अविसोढ *avi-soḍha.* See under *avi.*

अविस्तर *a-vistara, as, ā, am* (rt. *stṛī*), of small extent or circuit.

A-vistāra, as, m. absence of amplification.

A-vistīrṇa, as, ā, am, not extended, not amplified, contracted.

A-vistrita, as, ā, am, compact, compressed, close.

अविस्पष्ट *a-vispashṭa, as, ā, am,* not clear or plain, indistinct, obscure; (*am*), n. indistinct speech.

अविस्मरण *a-vismaraṇa, am,* n. or *a-vismṛiti, is,* f. not forgetting, remembering, recollection.

अविहत *a-vihata, as, ā, am,* unobstructed, unimpeded. — *Avihata-gati, is, is, i,* one whose course is unobstructed.

अविहर्यतक्रतु *a-viharyata-kratu, us, us, u,* Ved. whose will cannot be averted; (Sāy.) doer of acts undesired (by his foes).

अविहित *a-vihita, as, ā, am,* undone, uneffected; unprescribed, not directed or ruled.

अविहृत *a-vihruta, as, ā, am* (rt. *hvṛi*), Ved. unbent, unbroken; not curved.

A-vihvarat, an, antī, at, Ved. not slipping, not falling; undeviating.

अविह्वल *a-vihvala, as, ā, am,* unagitated, composed, calm.

अवी 1. *avī,* wrong reading for *ambya,* q. v.

अवी 2. *a-vī, īs,* f. (fr. rt. *vī* with *a*), a woman in her courses.

अवीक्षण *a-vīkshaṇa, am,* n. (rt. *īksh*), not looking at, not regarding.

A-vīkshita, as, ā, am, unseen, unbeheld.

अवीचि *a-vīći, is, is, i,* waveless; *(is),* m. a particular hell. — *Avīći-maya, as,* m. a hell, the place of punishment for liars.

अवीज *a-vīja, as, ā, am,* seedless, impotent; *(am),* n. bad seed, bad grain; absence of seed.

A-vījaka, as, ā, am, seedless; unsown.

अवीर *a-vīra, as, ā, am,* unmanly, effeminate, weak; helpless; having no sons; destitute of men; *(ā),* f. a woman who has neither husband nor son. — *Avīra-tā,* f., Ved. want of sons. — *A-vīra-han, ā, ghnī, a,* Ved. not killing men, not pernicious to men.

A-vīrya, as, ā, am, Ved. weak, ineffective.

अवृक *a-vṛika, as, ā, am,* Ved. not hurting, inoffensive, true; unendangered, safe; free from one who obscures; *(am),* n. safety, peace; quiet.

अवृक्ष *a-vṛiksha* or *a-vṛikshaka, as, ā, am,* treeless; destitute of trees.

अवृजिन *a-vṛijina, as, ā, am,* Ved. not intriguing, straightforward, sincere, not deserting (friends), an epithet of the Ādityas.

अवृत *a-vṛita, as, ā, am,* Ved. unchecked, unimpeded; unsubdued; unselected; uncovered, unprotected.

अवृत्ति *a-vṛitti, is,* f. inadequate support, absence of subsistence or allowance; want; *(is, is, i),* not existing, not present. — *Avṛitti-tva, am,* n. non-existence.

अवृथा *a-vṛithā,* ind. not in vain, successfully, profitably. — *Avṛithārtha* (°*thā-ar*°), *as, ā, am,* successful, gaining one's object.

अवृद्धिक *a-vṛiddhika, as, ī, am* (rt. *vṛidh*), not augmentative; not bearing interest.

A-vṛidha, as, ā, am, Ved. not promoting, not honouring.

अवृष्टि *a-vṛishṭi, is,* f. want of rain, drought; famine.

अवृह *a-vṛiha* or *a-bṛiha, ās,* m. pl. (rt. *vṛih*), a class of Buddhist divinities.

A-vṛihita, as, ā, am, few, not much or large.

अवे *ave* (*ava-i*), cl. 2. P. *avaiti, -tum,* to go away, to move away; to go to (with acc.); to come down upon, rush upon; to look upon, consider; perceive, conceive, understand, learn, know: Intens. or Pass. *aveyate,* to beg pardon for, conciliate.

Aveta, as, ā, am, elapsed, past; one who has gained, obtained, attained; joined with.

अवेक्ष् *aveksh* (*ava-īksh*), cl. 1. A. *avekshate, -shitum,* to look towards, look at, consider; to perceive, observe, experience; to have in view, aim at; to have regard to, respect; to expect, hope for: Caus. *avekshayati, -yitum,* to cause to look at.

Avekshaṇa, am, n. looking towards or at; the act of considering, attention, observation.

Avekshaṇīya, as, ā, am, to be looked at, to be respected.

Avekshamāṇa, as, ā, am, looking at, inspecting, examining.

Avekshā, f. seeing, looking at; observation, care, regard, attention to (with loc.); agreement, engagement.

Avekshita, as, ā, am, looked at, perceived, regarded.

Avekshin, ī, iṇī, i, observing, seeing, looking at.

1. *avekshya, as, ā, am,* to be regarded, to be respected.

2. *avekshya,* ind. having beheld, having regarded.

अवेणि *a-veṇi, is, is, i,* not braided, having no braid of hair; not commingled (as the waters of rivers).

अवेदयान *a-vedayāna, as, ā, am* (rt. 1. *vid*), not knowing, not ascertaining.

A-veda-vid, t, m. a Brāhman who has not studied the Vedas.

A-veda-vihita, as, ā, am, not enjoined in the Vedas, unscriptural.

1. *a-vedya, as, ā, am,* not to be known; unascertainable, secret.

अवेद्य 2. *a-vedya, as, ā, am* (rt. 2. *vid*), not to be married; *(as),* m. a calf.

अवेनत् *a-venat, an, antī, at,* Ved. unconscious, not perceiving.

अवेन्व् *avenv* (*ava-inv*), cl. 1. P., Ved. *avenvati, -vitum,* to send away.

अवेल *avela* (*ava-ilā?*), *as,* m. denial or concealment of knowledge; *(ā),* f. chewed betel.

अवेष्टि *aveshṭi, is,* f. (fr. rt. *yaj* with *ava*), Ved. appeasing or expiation by sacrifices.

अवैदिक *a-vaidika, as, ī, am,* not Vedic, not belonging to the Veda.

अवैध *a-vaidha, as, ī, am,* irregular, heterodox, contrary or not conformable to rule.

अवैधव्य *a-vaidhavya, as, ā, am,* free from widowhood.

अवैरहत्य *a-vairahatya, am,* n., Ved. the non-destruction of men, security from slaughter.

अवोक्षण *avokshaṇa, am,* n. (fr. rt. *uksh* with *ava*), Ved. besprinkling, bedewing.

अवोद *avoda, as,* m. (fr. rt. *ud* with *ava*), dripping down, sprinkling, moistening; *(as, ā, am),* wet, moist.

अवोदेव *avo-deva, as, ā, am* (fr. 2. *avas,* q. v.), Ved. bringing down the gods.

अवोह् *avah* (*ava-ūh*), cl. 1. P. A. *avahati, -te, -hitum,* to push down.

अव्द *avda, as,* m. (= *abda*), a cloud; a year.

अव्य *avya, as, ā, am* (fr. *avi*), Ved. coming from or belonging to sheep.

अव्यक्त *a-vyakta, as, ā, am* (rt. *añj*), unapparent, indistinct, not manifest, not to be discerned, invisible, imperceptible, unperceived, undetermined; (in algebra) unknown as quantity or number; *(as),* m. a fool; primary matter which has not yet entered into real existence; N. of Vishṇu; of Śiva; of Kāma or Kandarpa; *(am),* n. the supreme being or universal spirit; (in Sāṅkhya phil.) 'the undiscrete,' the primary germ of nature, the primordial element or productive principle whence all the phenomena of the material world are developed; the soul; nature, temperament; *(am),* ind. imperceptibly, indistinctly, secretly. — *Avyakta-kriyā,* f. algebraic calculation; any act of an indistinct character or aim. — *Avyakta-gati, is, is, i,* going imperceptibly. — *Avyakta-pada, as, ā, am,* inarticulate. — *Avyakta-mūrti, is, is, i,* whose form is incomprehensible. — *Avyakta-rāga, as,* m. dark-red, the colour of the dawn. — *Avyakta-rāśi, is,* f. an unknown number or indistinct quantity (in algebra). — *Avyakta-lakshaṇa* or *avyakta-vyakta, as,* m. epithet of Śiva, whose qualities are not perceptible. — *Avyakta-vartman, ā, ā, a,* or *avyakta-mārga, as, ā, am,* mysterious in his ways. — *Avyakta-vāć, k, k, k,* speaking indistinctly. — *Avyakta-sāmya, am,* n. equation of unknown quantities. — *Avyaktādi* (°*ta-ādi*), *is, is, i,* whose beginning is inscrutable. — *Avyaktānukaraṇa* (°*ta-an*°), *am,* n. the imitating of unarticulated or unmeaning sound.

A-vyañjana, as, ā, am, indistinct; plain, not figurative; *(as),* m. an animal without horns, though of an age to have them.

अव्यग्र *a-vyagra, as, ā, am,* steady, cool, deliberate; indifferent, undisturbed; attentive.

अव्यङ्ग *a-vyanga, as, ā, am,* not mutilated, sound, perfect; not figurative, plain; *(ā),* f., N. of the plant Carpopogon Pruriens Roxb. [cf. Zend *aiwyâṅhanem*]. — *Avyangānga* (°*ga-anga*), *as, ī, am,* well made, symmetrical, perfect, entire.

अव्यचस् *a-vyaćas, ās, ās, as,* Ved. not spacious.

अव्यण्डा *avyaṇḍā,* f. (for *adhy-aṇḍā?*), N. of the plant Carpopogon Pruriens Roxb.'

अव्यति *avyati, is,* f. (fr. rt. *av*), Ved. the act of satiating, satisfaction; desire.

अव्यतिकीर्ण *a-vyatikīrṇa, as, ā, am,* unmixed, unblended, distinct, specific, separate.

अव्यथ *a-vyatha, as, ā, am* (rt. *vyath*), free from pain; not inflicting pain, merciful; *(as),* m. a snake; *(ā),* f., N. of the plant Terminalia Citrina Roxb., and of the plant Hibiscus Mutabilis L.; Ved. firmness, steadiness, absence of tremor.

A-vyathamāna, as, ā, am, Ved. not moving unsteadily, not trembling.

A-vyathi, is, is, i, Ved. not tremulous, not tottering; not unsteady, stepping firmly and safely, sure-footed, undaunted; epithet of the horses of the Aśvins; *(is),* f. a firm step, sure-footedness; undauntedness. — *A-vyathi-dhī, īs,* f. the earth; night.

A-vyathin, ī, inī, i, free from pain, not inflicting pain.

A-vyathisha, as, m. the ocean; the sun; *(ī),* f. the earth; midnight.

A-vyathya, as, ā, am, free from pain, not giving pain, not paining.

अव्यनत् *a-vyanat, an, atī, at* (rt. *an*), Ved. not breathing, lifeless.

अव्यपदेश्य *a-vyapadeśya, as, ā, am,* not to be defined.

अव्यभिचार *a-vyabhićāra, as,* m. steadiness, consistency, constancy.

A-vyabhićārin, ī, iṇī, i, not going astray, constant; virtuous, moral; steady, steadfast, permanent, faithful.

अव्यय 1. *avyaya, as, ī, am* (fr. *avi,* q. v.), Ved. coming from sheep, made of sheep's skin.

अव्यय 2. *a-vyaya, as, ā, am* (rt. *i* with *a* and *vi*), not liable to change, imperishable, undecaying, immutable, eternal; unexpended, unwasted; economical, parsimonious; *(as),* m. a N. of Vishṇu or of Śiva; N. of a son of Manu Raivata; *(as, am),* m. n. an indeclinable word, a particle; *(am),* n. (in the Vedānta) a member or corporeal part of an organized body. — *Avyaya-tva, am,* n. imperishableness. — *Avyaya-varga, as,* m. the class of indeclinables. — *Avyayātman* (°*ya-āt*°), *ā, ā, a,* imperishable, eternal; *(ā),* m. soul, spirit.

Avyayī-bhāva, as, m. unchangeable state, imperishableness; an indeclinable compound.

अव्यर्थ *a-vyartha, as, ā, am,* not useless, profitable, fruitful; effectual, efficacious.

अव्यलीक *a-vyalīka, as, ā, am,* not false, true, veracious, not disagreeable.

अव्यवधान *a-vyavadhāna, as, ā, am* (rt. *dhā*), close, contiguous, immediate; not screened, not concealed, open, careless. — *Avyavadhāna-tā,* f. or *avyavadhāna-tva, am,* n. contiguity, carelessness.

A-vyavahita, as, ā, am, adjoining, contiguous.

अव्यवसाय *a-vyavasāya, as,* m. (rt. *so*), negligence, inactivity. — *Avyavasāya-vat, ān, atī, at,* negligent, inactive, remiss.

A-vyavasāyin, ī, inī, i, negligent, inactive, remiss.

अव्यवस्था *a-vyavasthā,* f. (rt. *sthā*), irre-

gularity, deviation from established rule; incorrect legal opinion.

A-vyavasthita, as, ā, am, not conformable to law or practice; unacquainted with the law or custom; ill-regulated; displaced, disordered, not in due order, unmethodical.

अव्यवहार्य *a-vyavahārya, as, ā, am* (rt. *hṛi*), unactionable, not to be discussed in law.

A-vyavahṛita, as, ā, am, not determined or investigated by law; not spoken.

अव्यवाय *a-vyavāya, as,* m. absence of interval, non-separation.

अव्यसन *a-vyasana, as, ā, am,* or *a-vyasanin, ī, inī, i,* free from evil practices, not vicious, moral, correct, steady.

अव्यस्त *a-vyasta, as, ā, am,* undecomposed, simple; not separated, undispersed, collected.

अव्याकुल *a-vyākula, as, ā, am,* not disturbed, composed, calm, firm.

अव्याकृत *a-vyākṛita, as, ā, am,* undecomposed, simple; (*am*), n. elementary substance from which all things were created, considered as one with the substance of Brahma.

अव्याख्या *a-vyākhyā,* f. (rt. *khyā*), want of clearness of explanation, obscurity.

A-vyākhyāta, as, ā, am, unexplained, obscure.

A-vyākhyāna, am, n. non-explanation, absence of explicitness.

A-vyākhyeya, as, ā, am, inexplicable, unintelligible; not requiring to be explained, easy.

अव्याज *a-vyāja, as,* m. absence of fraud, simplicity, honesty.

अव्यापक *a-vyāpaka, as, ā, am* (rt. *āp*), not spread over or pervading the whole, not an invariable concomitant, special, individual, peculiar. — *Avyāpaka-tā,* f. or *avyāpaka-tva, am,* n. non-comprehensiveness or generalization, speciality, individuality.

A-vyāpin, ī, inī, i, not pervading, not comprehensive, not invariably concomitant, special, individual; partial, limited. — *Avyāpi-tā,* f. or *avyāpi-tva, am,* n. non-generalization, speciality.

A-vyāpta, as, ā, am, not pervaded with, peculiar, individual, limited.

A-vyāpti, is, f. inadequate pervasion or extent (of a definition); e.g. 'man is a cooking animal,' which does not extend to savages who eat raw food.

A-vyāpya, as, ā, am, not to be pervaded generally, not extending to the whole circumstances, peculiar; (*a*), ind. not pervading. — *A-vyāpya-vṛitti, is, is, i,* (in logic) a category of limited application, partial inherence, with reference to place and time, as pain, pleasure, love, hatred, virtue, vice, &c.

अव्यापन्न *a-vyāpanna, as, ā, am,* not dead, not quite extinct, just alive.

अव्यापार *a-vyāpāra, as,* m. vacation from work, state of being unemployed; a business not practised or understood, not one's own business.

अव्यायाम *a-vyāyāma, as,* m. (rt. *yam*), non-exertion, absence of lassitude or of fatigue from exertion.

A-vyāyata, as, ā, am, not occupied, not detached, holding firm (?).

अव्यावर्तन *a-vyāvartana, am,* n. not returning, not coming back, not circulating.

अव्याहत *a-vyāhata, as, ā, am,* unresisted, unimpeded; not disappointed.

अव्याहारिन् *a-vyāhārin, ī, iṇī, i,* not uttering (?).

अव्याहित *a-vyāhita, as, ā, am,* undisputed.

अव्युच्छिन्न *a-vy-ućchinna, as, ā, am,* not interrupted.

अव्युत्पन्न *a-vyutpanna, as, ā, am,* not accomplished, not proficient, inexperienced.

अव्युष्ट *a-vyushṭa, as, ā, am,* Ved. not yet shining (as the dawn).

अव्यृद्धि *a-vyṛiddhi, is,* f., Ved. not failing.

अव्येष्यत् *a-vyeshyat, an, atī* or *antī, at* (rt. *i*), Ved. not disappearing, not vanishing.

अव्रण *a-vraṇa, as, ā, am,* without rents or scars, without splinters; unhurt, unscarred, sound; *avraṇam śukram,* a peculiar disease of the eyes.

अव्रत *a-vrata* or *a-vratika, as, ā, am,* lawless, disobedient, wicked; not observing religious rites or obligations, uninitiated.

Avratya, am, n., Ved. offence against the rule of an ascetic, violation of a religious obligation.

A-vrātya, as, m., Ved. one who is not a Vrātya.

अव्राजिन् *a-vrājin, ī, inī, i,* not wandering or travelling as a mendicant (?).

अश् 1. *aś,* cl. 5. P. A. (in classical Sanskrit A. only), *aśnoti, -nute, āśa, ānanśa, ānaśe, aśishyate* or *akshyate, āśishṭa* and *āshṭa, aśitum,* to reach, come to, arrive at; to get, gain, obtain; to become master of, to master, to be able; to pervade, penetrate, pierce through, fill; to heap, accumulate: Caus. *āśayati, āśiśat:* Desid. *aśiśishate:* Intens. *aśāśyate.*

Aśan, ā, m., Ved. a missile-stone, or stone for slinging, stone, rock; a cloud.

1. *aśana, as, ā, am,* reaching, reaching across.

Aśani, is, m. f. a missile, especially the thunderbolt and flash of lightning; the tip of a missile; N. of a warrior-tribe. — *Aśani-prabha, as,* m., N. of a Rākshasa. — *Aśani-mat, ān, atī, at,* Ved. throwing the thunderbolt, endowed with it.

1. *aśitra, as,* m. a thief.

Aśin, ī, inī, i, reaching far, enduring; Vedic superlative *aśitama* and *aśishṭha.*

अश् 2. *aś,* cl. 9. P. *aśnāti, āśa, aśishyati, āśīt, aśitum,* to eat, consume; to taste, enjoy: Caus. *āśayati, -yitum,* to cause to eat, to give to eat, to feed: Desid. *aśiśishati,* to wish to eat: Intens. *aśāśyate.*

2. *aśana, am,* n. eating, feeding; food (often at the end of compounds, e.g. *mūla-phalāśana, as, ā, am,* having roots and fruit for food). — *Aśana-kṛit, t, t, t,* Ved. preparing food. — *Aśana-pati, is,* m., Ved. lord of food. — *Aśana-vat, ān, atī, at,* Ved. possessed of food.

Aśanāya, nom. P. *-yati, -yitum,* to desire food, to be hungry.

Aśanāyā, f. hunger.

Aśanāyita or *aśanāyuka, as, ā, am,* Ved. hungry.

Aśita, as, ā, am, eaten, satisfied. — *Aśitan-gavīna* or *āśitan-gavīna, as, ā, am,* formerly grazed by cattle.

Aśitavya, as, ā, am, to be eaten.

Aśitṛi, tā, m. eating, an eater.

2. *aśitra, am,* n. an oblation of rice, &c.

Āśita, as, ā, am, fed, satiated, satiate; given to eat; (*am*), n. food.

अशकुन *a-śakuna, am,* n. an inauspicious omen.

अशकुम्भी *aśa-kumbhī,* f., N. of the aquatic plant Pistia Stratiotes Lin.

अशक्त *a-śakta, as, ā, am* (rt. *śak*), unable, incompetent. — *Aśakta-tā,* f. or *aśakta-tva, am,* n. weakness, inability.

A-śakti, is, f. inability, incapability, weakness, impotence.

A-śakya, as, ā, am, impossible, impracticable; not to be done. — *Aśakyārtha* (°*ya-ar*°), *as, ā, am,* unavailing.

अशग *aśaga, as,* m., N. of the author of the Śāntipurāṇa.

अशङ्क *a-śanka, as, ā, am* (rt. *śank*), fearless, undaunted; secure, certain.

A-śankita, as, ā, am, certain, undoubted; fearless.

अशठ *a-śaṭha, as, ā, am,* virtuous, sincere.

अशत्रु *a-śatru, us, us, u,* Ved. one who has no adversary; one whom no enemy defies; without opposition from enemies; (*us*), m. the moon; (*u*), n. condition of having no enemy.

अशन 3. *aśana, us,* m. = *asana,* N. of the tree Terminalia Tomentosa W. and A. — *Aśana-parṇī* or *asana-parṇī,* f., N. of a plant.

अशन, अशनि. See under 1. *aś,* 2. *aś.*

अशपत् *a-śapat, an, antī, at,* Ved. not cursing, not imprecating.

अशम् *a-śam,* ind. (rt. *śam*), Ved. non-welfare, harm, mischief.

A-śama, as, m. disquietude, uneasiness.

A-śānta, as, ā, am, unappeased, indomitable, violent, wild; restless, anxious, unresigned; unconsecrated, not sacred, irreligious, profane. — *Aśānta-tā,* f. want of tranquillity, passionateness.

A-śānti, is, f. restlessness, anxiety. — *Aśānti-kara, as, ī, am,* causing anxiety.

A-śāmya, as, ā, am, unappeasable.

अशरण *a-śaraṇa, as, ā, am,* destitute of refuge, defenceless.

अशरीर *a-śarīra, as, ā, am,* bodiless, incorporeal; (*as*), m. a N. of Kāma, the god of love.

A-śarīrin, ī, iṇī, i, incorporeal.

अशर्मन् *a-śarman, a,* n. unhappiness, pain, affliction; (*ā, ā, a*), unhappy, afflicted.

अशस् *a-śas, as, as, as* (rt. *śas* for *sans*), Ved. not blessing, not wishing well, not praising, cursing, hating.

A-śasta, as, ā, am, Ved. inexpressible, ineffable, not esteemed, hated, ill-starred. — *Aśasta-vāra, as, ā, am,* Ved. having indescribable treasures; (Sāy.) who is not asked for wealth, i.e. who grants it of his own accord.

A-śasti, is, f., Ved. not wishing well, imprecation, evil design, curse; a curser, hater. — *Aśasti-han, ā, ghnī, a,* Ved. averting imprecations or curses.

अशस्त्र *a-śastra, as, ā, am* (rt. *śas,* to hurt), weaponless, unarmed.

अशाखा *a-śākhā,* f., N. of a grass.

अशारीरिक *a-śārīrika, as, ī, am,* not relating to or endowed with body, incorporeal.

अशाश्वत *a-śāśvata, as, ī, am,* perishable, transient, temporary.

अशासन *a-śāsana, am,* n. (rt. *śās*), want of government, anarchy, disorder.

A-śāsanīya or *a-śāsya, as, ā, am,* ungovernable.

A-śāsita, as, ā, am, ungoverned, undisciplined.

A-śāstra, as, ā, am, unscriptural, not conformable to sacred authority, heterodox. — *A-śāstra-vihita* or *a-śāstra-siddha, as, ā, am,* not enjoined by the Śāstras.

A-śāstrīya, as, ā, am, unscriptural, heterodox, illegal, immoral, irreligious.

अशिक्षित *a-śikshita, as, ā, am,* untaught.

अशित *aśita, aśitavya,* &c. See under 2. *aś.*

अशित्र *aśitra.* See under 1. *aś,* 2. *aś.*

अशिथिल *a-śithila, as, ā, am,* not loose, firm, tight, hard.

अशिन् *aśin.* See under 1. *aś.*

अशिपद *a-śipada, as, ā, am,* Ved. not causing the sickness called śipada.

अशिमिद *a-śimida, as, ā, am,* Ved. not destructive like a Śimidā.

अशिमिविद्विष् *aśimi-vidvish, ṭ, ṭ, ṭ,* Ved. epithet of the seven Parjanyas or rain-clouds (perhaps the true reading may be *Śimi-vidvish,* 'hater of the Śimis').

अशिर *aśira, as,* m. (fr. rt. 2. *aś*), fire; a N. of the sun, 'consumer or devourer;' N. of a Rākshasa or goblin; (*ā*), f., N. of the wife of this Rākshasa; (*am*), n. a diamond.

अशिरस् *a-śiras, ās, ās, as,* or *a-śiraska, as, ā, am,* headless [cf. ἀκάρηνος]. — *A-śirah-snāna, am,* n. bathing the whole body except the head.

अशिव *a-śiva, as, ā, am,* unfriendly, unkind, envious; pernicious, dangerous; causing or threatening mischief; unlucky, unfortunate; (*as*), m., N. of a certain divine being; (*ī*), f. a female demon or goblin; (*am*), n. ill-luck, evil fortune, mischief.

अशिशिर *a-śiśira, as, ā, am,* not cold, warm. — *Aśiśira-tā,* f. heat, warmth.

अशिशिषु *aśiśishu, us, us, u* (fr. rt. 2. *aś,* in Desid.), hungry.

अशिशु *a-śiśu, us, vī, u,* childless, without young ones. — *Aśiśvī* or *aśiśvikā,* f. a childless woman.

अशिष्ट *a-śishṭa, as, ā, am* (rt. *śās*), untrained, badly trained, ill-regulated, ill-behaved, rude, barbarous, profligate. — *Aśishṭa-tā,* f. or *aśishṭa-tva, am,* n. rudeness. — *Aśishṭāćāra* (°*ṭa-āć*°), *as,* m. bad behaviour, rudeness, profligacy.

A-śishya, as, ā, am, not to be taught, not to be informed.

अशिष्ठ *aśishṭha, as, ā, am* (superl. of *aśin,* see 1. *aś*), Ved. reaching very far.

अशीत 1. *aśīta, as, ī, am,* the eightieth.

Aśīti, is, f. eighty. — *Aśīti-bhāga, as,* m. the eightieth part, one part out of eighty.

Aśītika, as, ā, am, an octogenarian, one eighty years of age.

अशीत 2. *a-śīta, as, ā, am,* not cold, warm, hot. — *Aśīta-kara, as,* or *aśīta-ruć, k,* m. the sun, 'having hot rays.'

A-śītala, as, ā, am, hot.

अशीर्ण *a-śīrṇa, as, ā, am,* undecayed, unimpaired.

अशीर्षन् *a-śīrshan, ā, ā, a,* Ved. or *a-śīrshika, as, ā, am,* headless.

अशील *a-śīla, as, ā, am,* ill-behaved, vulgar, offensive; indifferent; (*am*), n. bad manners, bad conduct, depravity.

अशुचि *a-śući, is, is, i* (rt. 2. *śuć*), foul, impure; (*is*), f. impurity, disgrace, degradation. — *Aśući-tā,* f. or *aśući-tva, am,* n. impurity.

A-śauća, am, n. impurity, foulness; legal impurity, contamination, defilement contracted by the death of a relation, or by the commission of prohibited acts, &c. — *Aśauća-tva, am,* n. impure or abandoned nature or disposition; defilement, contamination.

अशुद्ध *a-śuddha, as, ā, am* (rt. *śudh*), impure; inaccurate; unknown, unascertained. — *Aśuddha-vāsaka, as,* m. a vagrant, a suspicious character.

A-śuddhi, is, is, i, impure; (*is*), f. impurity.

A-śodhana, am, n. uncleanness; inaccuracy.

A-śodhita, as, ā, am, uncleansed, unclean; inaccurate, uncorrected, unrevised.

अशुभ *a-śubha, as, ā, am,* unlucky, inauspicious; (*am*), n. sin, a shameful deed, misfortune. — *Aśubhodaya* (°*bha-ud*°), *as,* m. inauspicious omen.

अशुश्रूषा *a-śuśrūshā,* f. inattention, neglect of service or respect.

अशुष *aśusha, as, ā, am* (fr. rt. 2. *aś*), Ved. eating, consuming, voracious; (Sāy.) not causing to dry up, not extinguished (as if fr. rt. *śush*).

अशुष्क *a-śushka, as, ā, am* (rt. *śush*), not dry, moist, fresh, green.

A-śoshaṇīya or *a-śoshya, as, ā, am,* not to be dried up.

अशूद्र *a-śūdra, as,* m. one who is not a Śūdra.

अशून्य *a-śūnya, as, ā, am,* not empty. — *Aśūnya-śayana, am,* n., *aśūnyaśayana-dvitīyā,* f., *aśūnyaśayana-vrata, am,* n., N. of certain ceremonies.

अशूला *a-śūlā,* f. the tree Vitex Alata.

अशृङ्ग *a-śṛinga, as, ā, am,* having no horn or top.

अशृण्य *a-śṛiṇya, as, ā, am,* untameable, unbridled.

अशृत *a-śṛita, as, ā, am,* not cooked, unripe.

अशृथित *a-śṛithita, as, ā, am* (rt. *śrath*), Ved. not loosened.

अशेव *a-śeva, as, ā, am,* Ved. pernicious, dangerous, not causing pleasure.

अशेष *a-śesha, as, ā, am,* without remainder, entire, perfect, all, whole, every; infinite, endless; (*as*), m. non-remainder; *aśesham* or *aśeshena* or *aśeshatas,* ind. entirely, wholly. — *Aśesha-tā,* f. totality. — *Aśesha-sāmrājya, as,* m. an epithet of Śiva.

Aśeshaya, nom. P. *aśeshayati, -yitum,* to finish entirely.

A-śeshas, ās, ās, as, Ved. without offspring or descendants.

अशैक्ष *a-śaiksha, as,* m. an Arhat (lit. 'no longer a pupil').

अशोक 1. *a-śoka, as, ā, am* (rt. 2. *śuć*), Ved. without heat.

अशोक 2. *a-śoka, as, ā, am* (rt. 1. *śuć*), without sorrow, not feeling or not causing sorrow; (*as*), m., N. of the tree Jonesia Aśoka Roxb. (it is a tree of moderate size, belonging to the leguminous class, with magnificent red flowers); N. of a minister of king Daśaratha; N. of a king in Pāṭaliputra; (*ā*), f., N. of a medicinal plant; one of the female domestic deities of the Jainas; (*am*), n. the blossom of the Aśoka plant; quicksilver. — *Aśoka-taru, us,* m. or *aśoka-naga, as,* m. or *aśoka-vṛiksha, as,* m. an Aśoka tree. — *Aśoka-trirātra, as,* m., N. of a feast which lasts during three nights. — *Aśoka-datta* or *aśoka-vega, as,* m., N. of a man. — *Aśoka-pūrṇimā,* f., N. of a certain holiday. — *Aśoka-mañjarī,* f., N. of a metre. — *Aśoka-rohiṇī,* f., N. of a medicinal plant. — *Aśoka-vardhana, as,* m., N. of a king. — *Aśoka-shashṭhī,* f., N. of a certain holiday. — *Aśokāri* (°*ka-ari*), *is,* m., N. of the plant Nauclea Kadamba Roxb. — *Aśokāshṭamī* (°*ka-ash*°), f. the eighth day in the first half of the month Caitra.

A-śoća, as, m. absence of care or vanity; content, tranquillity, modesty.

A-śoćya, as, ā, am, not to be sorrowed for.

अशोधन *a-śodhana.* See under *a-śuddha.*

अशोषणीय, अशोष्य. See under *a-śushka.*

अशौच *a-śauća.* See under *a-śući.*

अशौर्य *a-śaurya, am,* n. want of heroism, cowardice.

अश्न 1. *aśna, as, ā, am* (fr. rt. 2. *aś*), Ved. voracious; (*as*), m., N. of a demon.

Aśnayā, f., Ved. hunger.

Aśnīta-pibata, f. invitation to eat and to drink. — *Aśnītapibatīyati,* nom. he invites to eat and drink.

1. *aśman, ā,* m., Ved. eating.

अश्न 2. *aśna, as,* m. (fr. rt. 1. *aś?*), Ved. a stone; a cloud.

Aśma, as, m. a mountain, a rock; Ved. a cloud.

Aśmaka, as, ī, m. f., N. of several persons.

2. *aśman, ā,* m. a stone, especially one fit for slinging; flint; hard stone, rock; a cloud; thunderbolt; sky (?); N. of a Brāhman [cf. Zend *asman;* Pers. *asmān;* Lith. *akmů,* Them. *akmen;* Slav. *kamy,* Them. *kamen*]. — *Aśma-kadalī,* f., N. of a plant. — *Aśma-kuṭṭa* or *aśma-kuṭṭaka, as, ā, am,* breaking or bruising anything with a stone, bruised or broken by stones. — *Aśma-ketu, us,* m., N. of a plant. — *Aśma-gandhā,* f., N. of a plant. — *Aśma-garbha, am,* n. or *aśmagarbha-ja, am,* n. an emerald. — *Aśma-ghna, as,* m., N. of a plant. — *Aśma-ćakra, as, ā, am,* Ved. furnished with a disk of stone. — *Aśma-ja, am,* n. red chalk; iron. — *Aśma-jatuka, am,* n. bitumen. — *Aśma-dāruṇa, as,* m. an axe or crow for breaking stones; (*am*), n. splitting stones or rocks. — *Aśma-didyu, us, us, u,* Ved. throwing rocks or thunderbolts; (Sāy.) one who has obtained a weapon, having adamantine weapons. — *Aśman-maya, as, ī, am,* Ved. made of stone. — *Aśman-vat, ān, atī, at,* Ved. of stone, stony. — *Aśma-pushpa, am,* n. benzoin (styrax). — *Aśma-bhāla, am,* n. a mortar of stone or iron. — *Aśma-bhid, t,* m. the plant Coleus Scutellarioides, supposed to dissolve stone in the bladder. — *Aśma-bheda* or *aśma-bhedaka, as,* m. the same. — *Aśma-maya, as, ī, am,* made or consisting of stone, stony. — *Aśma-yoni, is,* m. an emerald. — *Aśma-vat, ān, atī, at,* stony, of stone. — *Aśma-varman, a,* n., Ved. a wall or shield of stone. — *Aśma-vraja, as, ā, am,* Ved. included in rocks. — *Aśma-sāra, as, am,* m. n. iron; sapphire. — *Aśmasāra-maya, as, ī, am,* made or consisting of iron. — *Aśma-hanman, a,* n., Ved. a stroke of the thunderbolt. — *Aśmāsya* (°*man-ās*°), *as, ā, am,* Ved. having a stone-mouth or stone-source, i.e. flowing from a rock. — *Aśmottha* (°*man-ut*°), *am,* n. asphalt, bitumen.

Aśmara, as, ā, am, stony, rocky, appertaining to stone or rock; (*ī*), f. strangury, stone or gravel (the disease). — *Aśmarī-ghna, as,* m., N. of the tree Cratæva Roxburghii R. Br., used as a lithontriptic. — *Aśmarī-bhedana, am,* n. a lithontriptic. — *Aśmarī-hara, as,* m., N. of the tree Pentaptera Arjuna, used as a lithontriptic.

Aśmīra, as, am, m. n. stone or gravel (the disease).

अश्मन्त *aśmanta, am,* n. (fr. 2. *aśman?*), a fire-place; a field, a plain; death; (*as, ā, am*), unauspicious, unlucky; unbounded, unlimited; (*as*), m., N. of a Marut; [with this word compare Gr. κάμινος and Lat. *caminus.*]

Aśmantaka, am, n. a fire-place; a shade for a lamp; (*as*), m., N. of a plant, from the fibres of which a Brāhman's girdle may be made.

अश्र 1. *aśra, as,* m. (fr. rt. 1. *aś,* wrongly spelt *asra*), a corner [cf. *aśri*].

अश्र 2. *aśra, am,* n. = *aśru,* a tear, q. v.

Aśrāya, nom. A. *aśrāyate, -yitum,* to shed tears.

Aśrin, ī, iṇī, i, having tears, in tears.

अश्र 3. *aśra, am,* n. = *asra,* blood, q. v. — *Aśra-pa, as,* m. fiend, a cannibal, 'a blood-drinker.'

अश्रद्ध *a-śraddha, as, ā, am* (rt. *dhā* with *śrad*), not trusting in (with loc. c.); unbelieving; (*ā*), f. want of trust, unbelief.

A-śraddadhāna, as, ā, am, unbelieving, incredulous, having no faith.

A-śraddheya, as, ā, am, not to be believed, incredible.

A-śrāddha, as, ā, am, not performing funeral rites, not entitled to them, not belonging or relating to them; (*as*), m. non-performance of funeral rites. — *A-śrāddha-bhojin, ī, inī, i,* one who has taken the vow not to eat during the performance of the Śrāddha ceremonies.

अश्रम *a-śrama, as,* m. (rt. *śram*), freedom from fatigue, freshness; absence of toil, laziness; (*as, ā, am*), Ved. indefatigable.

A-śramaṇa, as, ā, am, Ved. indefatigable; (*as*), m. one who is not an ascetic or Buddhist mendicant.

A-śrānta, as, ā, am, untired, unwearied, eternal, continual; (*am*), ind. unweariedly, continually, uninterruptedly.

अश्रवण *a-śravaṇa, am,* n. (rt. *śru*), loss of hearing, deafness.

A-śrāvya, as, ā, am, not to be heard, unfit to be heard, not to be spoken of.

अश्रातस् *a-śrātas,* ind. (rt. *śrā*), Ved. in an uncooked manner, raw.

अश्रि *aśri, is,* or *aśrī,* f. (fr. rt. 1. *aś?*), the sharp side of anything, a corner, angle of a room or house; the edge of a sword [cf. Lat. *acies, acer;* Lith. *aszmů*]. — *Aśri-mat, ān, atī, at,* cornered.

अश्रित *a-śrita, as, ā, am,* Ved. unapproached, difficult of access; not stopping (?).

अश्रिन् *aśrin.* See under 2. *aśra.*

अश्रीक *a-śrīka, as, ā, am* (fr. *śrī,* q.v.), unlucky, unpropitious.

A-śrīmat, ān, atī, at, unfortunate, inglorious.

A-śrīra, as, ā, am, Ved. unpleasant, ugly.

A-śrīla, as, ā, am, unprosperous, unlucky.

A-ślīka, as, ā, am (*ślī* substituted for *śrī*), unlucky, unpropitious.

A-ślīla, as, ā, am, unpleasant, ugly; coarse, vulgar; abusive, blackguard; (*am*), n. rustic language, untruth, low abuse.

अश्रु *aśru, u,* n. a tear [supposed to stand for *daśru* fr. rt. *daṅś:* cf. Gr. δάκρυ; Lat. *lacryma* for *dacryma;* Goth. *tagrs,*Them. *tagra;* Eng. *tear;* Mod. Germ. *Zähre;* Lith. *aszara*]. — *Aśru-kalā,* f. a tear-drop. — *Aśru-nālī,* f. Fistula Lachrymalis. — *Aśru-paripūrṇāksha* (°*ṇa-ak*°), *as, ī, am,* whose eyes are filled with tears. — *Aśru-pariplutа, as, ā, am,* bathed in tears. — *Aśru-pāta, as,* m. flow of tears. — *Aśru-pūrṇa, as, ā, am,* filled with tears. — *Aśru-pūrṇākula* (°*ṇa-āk*°), *as, ā, am,* troubled and filled with tears. — *Aśru-pūrṇāksha* (°*ṇa-ak*°), *as, ī, am,* whose eyes are filled with tears. — *Aśru-mukha, as, ī, am,* having tears on the face. — *Aśru-loćana, as, ā, am,* having tears in the eyes. — *Aśrūpahata* (°*ru-up*°), *as, ā, am,* affected by tears.

अश्रुत *a-śruta, as, ā, am* (rt. *śru*), unheard, inaudible; contrary to the Vedas; (*as*), m., N. of a son of Krishṇa, also of Dyutimat. — *Aśruta-vat,* ind. as if it were not heard. — *Aśruta-vraṇa, as,* m., N. of a man.

A-śruti, is, f. not hearing, forgetfulness; not being directed by the Vedas. — *A-śruti-dhara, as, ā, am,* not striking the hearing; not knowing the Veda.

अश्रेयस् *a-śreyas, ān, asī, as,* not the better, inferior, worse; worthless, useless, unprofitable, bad; (*as*), n. mischief, unhappiness.

A-śreshṭha, as, ā, am, not the best, inferior, worse; bad, vile.

अश्रेष्मन् *a-śreshman, ā, ā, a,* Ved. without bands (?).

अश्रोत्रिय *a-śrotriya, as,* m. a Brāhman who has not read the Vedas; not a theologian.

अश्लाघा *a-ślāghā,* f. (rt. *ślāgh*), absence of self-applause, modesty, reserve.

A-ślāghya or *a-ślāghanīya, as, ā, am,* undeserving of honour or praise, worthless; base, mean.

अश्लेषा *a-śleshā,* f. (rt. *ślish*), the ninth Nakshatra or lunar mansion, containing five stars; disunion, disjunction. — *Aśleshā-bhava, as,* or *aśleshā-bhū, ūs,* m. a N. of Ketu, i.e. the descending node or dragon's tail; (as formed of the lower extremities of the Daitya Saiṁhika, who was cut in two by Vishṇu at the churning of the ocean.)

अश्लोन *a-ślona, as, ā, am,* Ved. not lame, not crippled.

अश्व 1. *aśva, as,* m. (rt. 1. *aś?*), a horse, especially a stallion; the number 'seven' (that being the number of the horses of the sun); a race of men horse-like in strength; N. of a son of Ćitraka, also of a Dānava; (*ā*), f. a mare; (*au*), du. a horse and a mare [cf. Zend *aspa;* Lat. *equus;* Gr. ἵππος; Lith. *aszwa;* Old Sax. *ehuscalc*]. — *Aśva-kandikā,* f., N. of the plant Physalis Flexuosa. — *Aśva-karṇa, as,* m. the ear of a horse; N. of the tree Vatica Robusta W. and A., so called from the shape of its leaves; a term in surgery for a particular fracture of the bones; N. of a mountain. — *Aśva-karṇaka, as,* m. = the preceding in all but its last sense. — *Aśva-kuṭī,* f. a stable for horses. — *Aśva-kuśala* or *aśva-kovida, as, ā, am,* skilled in horses. — *Aśva-kranda, as,* m., N. of a bird. — *Aśva-khura, as,* m. a horse's hoof; a perfume, apparently a dried shell-fish; (*ā* or *ī*), f. the plant Clitoria Ternatea Lin. — *Aśva-gati, is,* f. the pace of a horse; N. of a metre containing four verses of sixteen syllables each. — *Aśva-gandhā,* f. the plant Physalis Flexuosa Lin. — *Aśva-goyuga, am,* n. a pair of horses — *Aśva-goshṭha, am,* n. a stable. — *Aśva-grīva, as,* m. 'horse-neck,' N. of a demon, a foe of Vishṇu, more commonly called Haya-grīva. — *Aśva-ghāma, as,* m., N. of a place. — *Aśva-ghāsa, as,* m. pasture for horses. — *Aśva-ghosha, as,* m., N. of a Buddhist. — *Aśva-ghna, as,* m. 'horse-bane,' N. of a kind of Oleander, Nerium Odorum Ait. — *Aśva-ćalana-śālā,* f. a riding-house. — *Aśva-ćikitsaka, as,* m. a farrier, a veterinary surgeon. — *Aśva-ćikitsā,* f. farriery. — *Aśva-jaghana, as,* m. a kind of centaur, a being with lower limbs like those of a horse. — *Aśva-jit, t, t, t,* Ved. gaining horses by conquest; (*t*), m., N. of a Buddhist Bhikshu. — *Aśva-tīrtha, am,* n., N. of a place of pilgrimage near Kānyakubja on the Gaṅgā. — *Aśva-da, as, ā, am,* giving horses. — *Aśva-daṅshṭrā,* f. the plant Tribulus Lanuginosus Lin. — *Aśva-dā, ās,* m., Ved. or *aśva-dāvan, ā,* m., Ved. giving horses. — *Aśva-dūta, as,* m. a riding messenger. — *Aśva-nadī,* f., N. of a river. — *Aśva-nāya, as,* m. a horse-herd, i.e. one who has the charge of a drove of grazing horses. — *Aśva-nibandhika, as,* m. lit. 'a horse-fastener,' a groom. — *Aśva-nirṇij, k, k, k,* Ved. decorated or embellished with horses. — *Aśva-pa, as,* m., Ved. a groom. — *Aśva-pati, is,* m., Ved. lord of horses; N. of several persons, of a king of Madra and father of Sāvitrī; and of an Asura. — *Aśva-parṇa, as, ā, am,* Ved. having horses for wings. — *Aśva-pastya, as, ā, am,* Ved. having horses for (its) home or seat or source, consisting in horses (?), depending on horses (?). — *Aśva-pāda, as, ā, am,* horse-footed. — *Aśva-pāla, as,* m. a groom. — *Aśva-pućchī,* f. the plant Glycine Debilis Ait. — *Aśva-prishṭha, am,* n. horseback. — *Aśva-peśas, ās, ās, as,* Ved. decorated or embellished with horses. — *Aśva-baḍava* or *aśva-vaḍava, am,* n. horses and mares; (*au*), m. du. a horse and a mare. — *Aśva-bandha, as,* m. lit. 'a horse-fastener,' a groom, an ostler. — *Aśva-bandhana, am,* n. fastening of horses; (*as, ī, am*), used for fastening horses. — *Aśva-balā,* f., N. of a vegetable. — *Aśva-bāla* or *aśva-vāla, as,* m. tail or hair of a horse; a kind of reed, Saccharum Spontaneum Lin. — *Aśva-bāhu, us,* m., N. of a son of Ćitraka. — *Aśva-budhna, as, ā, am,* Ved. based on horses, having its origin in horses, standing on horses, i.e. on a carriage drawn by horses. — *Aśva-budhya, as, ā, am,* Ved. based on horses, having its origin in horses (as wealth), distinguished by horses. — *Aśva-bhū,* f. lightning. — *Aśva-mahishikā,* f. the natural enmity of a horse and a buffalo. — *Aśva-māra* or *aśva-māraka, as,* or *aśva-hantṛi, tā,* m. 'horse-destroying,' a kind of Oleander, Nerium Odorum. — *Aśva-māla, as,* m. a kind of serpent. — *Aśvam-ishṭi, is, is, i,* Ved. seeking or wishing for horses; procuring horses, an epithet of Agni; (Sāy.) whose rites are pervasive, or who desires quick worship. — *Aśva-mukha, as, ī, am,* having the head or countenance of a horse; (*as*), m. a Kinnara or celestial chorister (so represented); according to others, a kind of demi-god distinct from the preceding; N. of a peculiar race of people. — *Aśva-muć, k,* m. a horse-stealer. — *Aśva-medha, as,* m. the horse-sacrifice; (a celebrated ceremony, the antiquity of which reaches back to the Vedic period. For example, hymns 162 and 163 in the first Maṇḍala of the Rig-veda were used at this sacrifice. In later times its efficacy was so exaggerated, that a hundred such sacrifices entitled the sacrificer to displace Indra from the dominion of Svarga; kings who engaged in it spent enormous sums in gifts to the Brāhmans. It is said that the horse was sometimes not immolated, but kept bound during the ceremony); N. of a son of Bharata. — *Aśvamedha-kāṇḍa, am,* n., N. of the thirteenth book of the Śatapatha-Brāhmaṇa. — *Aśvamedha-datta, as,* m., N. of a king. — *Aśvamedhika* or *aśvamedhīya, as, ā, am,* relating to the horse-sacrifice; (*as*), m. a horse fit for the sacrifice, called Aśva-medha. — *Aśva-yuj, k, k, k,* Ved. harnessing horses; having horses put to (as a carriage); (*k*), f., N. of a constellation, the head of Aries; the first lunar mansion; m. the month Āśvina (Sept.–Oct.); (*k, k, k*), born under the constellation Aśvayuj. — *Aśva-yuja, as,* m. the month Āśvina. — *Aśva-yūpa, as,* m., Ved. the post to which the sacrificial horse was bound. — *Aśva-yoga, as, ā, am,* Ved. causing the yoking of horses, joining or reaching as quickly as horses. — *Aśva-raksha, as,* m. the keeper or rider of a horse, a groom. — *Aśva-ratha, as,* m. a carriage drawn by horses; (*ā*), f., N. of a river. — *Aśva-rādhas, ās, ās, as,* Ved. furnishing horses. — *Aśva-rodhaka, as,* m., N. of the plant Nerium Odorum Ait. — *Aśva-lalita,* N. of a species of the Vikṛiti metre. — *Aśva-lālā,* f. a kind of snake. — *Aśva-loman, ā,* m. horse-hair; a kind of snake. — *Aśva-vaktra, as,* m. a Kinnara or Gandharba. — *Aśva-vaḍava, am,* n. a stud of horses and mares; (*au*), m. du. a horse and a mare; (*ās*), m. horses and mares, see *aśva-baḍava.* — 1. *aśva-vat,* ind. like a horse. — 2. *aśva-vat,* or Ved. *aśvā-vat, ān, atī, at,* possessed of horses, consisting of horses. — *Aśva-vadana, as,* m., N. of a people. — *Aśva-vaha, as,* m. a horseman. — *Aśva-vāra* or *aśva-vāla, as,* m. a horseman, a groom. — *Aśva-vāraka, as,* m. a horseman, a groom. — *Aśva-vāraṇa, as,* m., N. of the Bos Gavæus. — *Aśva-vāha* or *aśva-vāhaka, as,* m. a horseman. — *Aśva-vikrayin, ī,* m. a horse-dealer. — *Aśva-vid, t, t, t,* skilled in taming horses, an epithet of Nala; a jockey; Ved. procuring horses. — *Aśva-vṛisha, as,* m., Ved. a stallion. — *Aśva-vaidya, as,* m. a farrier, a veterinary surgeon. — *Aśva-śaka, am,* n., Ved. excrements of a horse. — *Aśva-śakṛit, t,* n. excrements of a horse, horse-dung; N. of a river. — *Aśva-śaṅku, us,* m., N. of a Dānava. — *Aśva-śālā,* f. a stable. — *Aśva-śāva, as,* m. a foal, a colt. — *Aśva-śāstra, am,* n. a manual or text-book of veterinary science. — *Aśva-śiras, as,* n. a horse's head; (*ās, ās, as*), having the head of a horse, an epithet of Nārāyaṇa; (*ās*), m., N. of a Dānava. — *Aśva-śṛigālikā,* f. the natural enmity between the horse and the jackal. — *Aśva-ćandra, as, ā, am,* Ved. causing joy (by means of) horses; brilliant with horses. — *Aśva-shaṅgava, am,* n. a set or team of six horses. — *Aśva-sani, is, is, i,* Ved. or *aśva-sā* or *aśva-shā, ās, ās, am,* Ved. gaining or procuring horses. — *Aśva-sāda, as,* or *aśva-sādin, ī,* m. a horseman, a rider, a horse-soldier. — *Aśva-sārathya, am,* n. management of horses and cars, horsemanship and driving, coachmanship, charioteership. — *Aśva-sūkti, is,* m., N. of an author of Vedic hymns. — *Aśva-sūnṛita, as, ā, am,* Ved. praised sincerely for (the gift of) horses; whose praise for (giving) horses is agreeable and true. — *Aśva-sena, as,* m., N. of a Nāga. — *Aśvasena-nṛipa-nandana, as,* m., N. of a king and saint, also Sanatkumāra.

—*Aśvastomīya, as, ā, am,* Ved. relating to the praise of the sacrificial horse.—*Aśva-sthāna, am,* n. a stable or stall for horses; (*as, ā, am*), born in a stable.—*Aśva-haya, as, ā, am,* Ved. driving or spurring a horse.—*Aśva-hāraka, as,* m. a horse-stealer.—*Aśva-hṛidaya, am,* n. horsemanship.—*Aśvāksha* (°*va-ak*°), *as,* m., N. of a plant.—*Aśvājanī* (°*va-aj*°), f. a whip.—*Aśvādhika* (°*va-adh*°), *as, ā, am,* strong in cavalry, superior in horses.—*Aśvādhyaksha* (°*va-adh*°), *as,* m. a guardian of horses.—*Aśvā-magha, as, ī, am,* Ved. rich in horses.—*Aśvāyur-veda* (°*va-āy*°), *as,* m. veterinary science.—*Aśvāri* (°*va-ari*), *is,* m. a buffalo.—*Aśvārūḍha* (°*va-ār*°), *as, ā, am,* mounted, sitting on horseback.—*Aśvāroha* (°*va-ā*°), *as, ā, am,* riding or mounted on a horse; (*as*), m. a horseman; (*ā*), f., N. of the plant Aśvagandhā.—*Aśvārohaka* (°*va-ār*°), *as,* m., N. of the plant Aśvagandhā. —*Aśvārohin* (°*va-ār*°), *ī, iṇī, i,* mounted or riding on horseback.—*Aśvā-vat, ān, atī, at,* furnished with horses.—*Aśvāvarohaka* (°*va-av*°), *as,* m., N. of the plant Aśvagandhā.—*Aśveshita* (°*va-ish*°), *as, ā, am,* hurried along by horses.—*Aśvorasa* (°*va-ur*°), *as, ī, am,* broad-chested like a horse.

2. *aśva,* nom. P. *aśvati,* to behave like a horse.

Aśvaka, as, ā, am, horse-like, acting like a horse, &c.; (*as*), m. a small horse; a bad horse, a hack; a stray horse, one whose owner is not known; any horse.

Aśvakinī, f. the first Nakshatra or lunar mansion.

Aśvatara, as, ā, am, swift, speedy; (*as, ī*), m. f. a mule; (*as*), m. a male calf; N. of a Gandharva; one of the chiefs of the Nāgas or serpent-race, inhabiting the regions under the earth.

Aśvattha, as, m. the holy fig tree, Ficus Religiosa L. (under which horses stand; *ttha = stha*); Ved. a vessel made of its wood; N. of another tree (= *gardabhāṇḍa*); the fruit of the Ficus Religiosa; the time at which it bears; an epithet of the sun; N. of a man; N. of a people; (*ā*), f. day of full moon in the month Āśvina, in which month the fruits of the Ficus Religiosa generally become ripe; day of full moon; (*ī*), f., N. of a plant.—*Aśvattha-kuṇa, as,* m. the fruit season of the holy fig tree.—*Aśvattha-bheda, as,* m., N. of a tree, Bignonia Suaveolens.

Aśvatthaka, as, ā, am, to be given or to be done &c. when the Aśvattha tree bears; (*am*), n. the petals of the Arabian jasmine.

Aśvatthāman, ā, m. (*tthāman* for *sthāman* ?), N. of a saint and warrior, the son of Droṇa and one of the chiefs of the Kurus.

Aśvatthikā, f., N. of a plant.

Aśvaya, nom. P. *aśvayati, -yitum,* to wish for horses.

Aśvayā, f., Ved. desire to get horses.

Aśvayu, us, us, u, Ved. desiring horses.

Aśvala, as, m., N. of the Hotṛi-priest of Janaka, king of Videha.

Aśvasya, nom. P. *aśvasyati, -yitum,* to wish for the stallion.

Aśvāya, nom. P. *aśvāyati, -yitum,* Ved. to wish for horses.

Aśvika, as, ī, am, drawn by horses, carried by horses.

Aśvin, ī, inī, i, Ved. possessed of horses, consisting of horses; (*ī*), m. a cavalier, a horse-tamer; (*nau*), m. du. the two charioteers; N. of two divinities, who appear in the sky before the dawn in a golden carriage drawn by horses or birds; they bring treasures to men and avert misfortune and sickness; in later times they are considered as the physicians of Svarga or heaven; (in astronomy) they are the twins of the zodiac; (*inī*), f. a nymph, considered in later times as the mother of the Aśvins; she was the wife of Sūrya or the sun, who concealed herself in the form of a mare; (in astronomy) the head of Aries or the first of the twenty-eight Nakshatras or lunar mansions; (*i*), n., Ved. richness in horses.—*Aśvi-devatāka, as, ā, am,* whose divinities are the Aśvins.—*Aśvinī-kumāra* or *aśvinī-putra* or *aśvinī-suta, au,* m. du. the twin sons of Sañjñā, the sun's wife, in the form of Aśvinī, commonly called the Aśvins.—*Aśvi-mat, ān, atī, at,* (any Mantra &c.) containing the word Aśvin.—*Aśvi-sālokya, am,* n. the heaven or station of the Aśvins, to which the giver of a horse is raised.

Aśviya, as, ā, am, Ved. referring to horses; (*ā*), Ved. neut. pl. a troop of horses.

Aśvīna, as, ā, am, distant a day's journey for a horse; more usually *Āśvīna.*

Aśvīya, as, ā, am, belonging or relating to a horse, conducive to horses; (*am*), n. a number of horses.

Aśvya, as, ā, am, Ved. belonging to or coming from horses; consisting of horses; (*am*), n., Ved. a number of horses, possession of horses; (*as*), m., N. of Vaśa, the son of Aśva.

अश्वन्त *aśvanta, am,* n. (connected with *aśmanta,* q. v.), death; a field; a fire-place; termination, limit; (*as, ā, am*), unlucky, inauspicious, unbounded, unlimited. [In the first sense *aśvanta* may be for *asu-anta,* 'end of life.']

अश्वस्तन *a-śvastana, as, ī, am,* or *a-śvastanika, as, ā, am,* of to-day, not of or not for to-morrow; one who makes no provision for to-morrow. —*A-śvastana-vid, t, t, t,* ignorant of the future.

अष् *ash,* cl. 1. P. A. *ashati, -te, -shitum,* to go or move; to take or receive; to shine.

अषडक्षीण *ashaḍakshīṇa, am,* n. (fr. *a, shash, akshi*), anything not seen by six eyes, i. e. known or determined by two persons to the exclusion of a third; a secret.

अषतर *ashatara, as, ā, am,* Ved. (fr. a positive, which is not preserved, but may be referred to rt. 1. *aś*), more accessible or acceptable.

अषाढ *a-shāḍha,* or Ved. *a-shāḷha, as, ā, am,* not to be overcome, invincible; born under the constellation Ashāḍhā; (*as*), m. the month Ashāḍha (or Āshāḍha), commencing with the sun's entrance into Gemini (June–July); a staff made of the wood of Palāśa, carried by a student during the performance of certain vows; N. of a teacher; N. of the Malaya mountain; (*ā*), f., N. of a sacred brick; N. of a constellation; pl. the eighteenth and nineteenth or twentieth and twenty-first lunar mansions.

Ashāḍhaka, as, m. the month Ashāḍha (or Āshāḍha).

अष्टन् *ashṭan, a* or *au* (but *ashṭau* is more common for nom., acc., and voc. cases), pl. eight [cf. Lat. *octo;* Gr. ὀκτώ; Goth. *ahtau;* Mod. Germ. *acht;* Eng. *eight;* Lith. *asztůni;* Slav. *osmj*]; in comp. with other numerals often *ashṭā,* e. g. *ashṭādaśan,* eighteen; *ashṭādaśa, as, ī, am,* the eighteenth, divided into eighteen parts; *ashṭādaśa-dhā,* eighteen-fold; *ashṭā-viṇśati,* twenty-eight; *ashṭāviṇśa, as, ī, am,* the twenty-eighth, divided into twenty-eight parts; *ashṭātriṇśa, as, ī, am,* the thirty-eighth, containing thirty-eight; *ashṭācatvāriṇśa, as, ī, am,* the forty-eighth.—*Ashṭa-karṇa, as, ā, am,* one who has the number eight as a mark burnt in his ear; (*as*), m. eight-eared, an epithet of Brahmā, who is supposed to have four heads; (*ī*), m., N. of a man.—*Ashṭa-kṛitvas,* ind. eight times.—*Ashṭa-koṇa, as,* m. an octagon. —*Ashṭa-khaṇḍa, as,* m. title of a collection of several sections of the Ṛig-veda.—*Ashṭa-gava, am,* n. a flock of eight cows.—*Ashṭa-gudh* (?), *t,* m. a fabulous animal (called Sarabha), supposed to have eight legs; a spider (?).—*Ashṭa-guṇa, as, ā, am,* eight-fold; (*am*), n. the eight qualities.—*Ashṭaguṇāśraya* (°*ṇa-āś*°), *as, ā, am,* endowed with the eight qualities, epithet of a king.—*Ashṭa-tva, am,* n. condition of eight.—*Ashṭa-danshṭra, as,* m., N. of a son of Virūpa, author of a hymn of the Ṛig-veda; N. of a Dānava.—*Ashṭa-dala,* an octagon.—*Ashṭa-dik-pāla, ās,* m. pl. the regents of the cardinal points, as Indra of the East, Agni or Vahni of the S. E., Yama of the South, Nairṛita of the S. W., Varuṇa of the West, Marut of the N. W., Kuvera of the North, and Īśa or Śiva of the N. E. —*Ashṭa-diś, k,* f. the eight cardinal points of the compass collectively.—*Ashṭa-dhā,* ind. eight-fold, eight times, in eight parts or sections.—*Ashṭa-dhātu, u,* n. the eight metals collectively, as gold, silver, copper, tin, lead, brass, iron, and steel.—*Ashṭa-pada, as,* m. a Vedic metre of eight Padas.—*Ashṭa-pād, t, t, t,* having eight legs; (*t*), m. a spider; a fabulous animal with eight legs.—*Ashṭa-pāda, as, ā, am,* having eight legs; (*as*), m. a kind of spider with a small body and long legs.—*Ashṭa-pādikā,* f., N. of the plant Vallaris Dichotomus Wall.—*Ashṭa-maṅgala, as,* m. a horse with a white face, tail, mane, breast, and hoofs; (*am*), n. a collection of eight lucky things to be assembled on certain occasions (such as a coronation &c.), e. g. a lion, a bull, an elephant, a water-jar, a fan, a flag, a trumpet, and a lamp; or, according to others, a Brāhman, a cow, fire, gold, ghee, the sun, water, and a king.—*Ashṭa-māna, am,* n. a measure, one kuḍava.—*Ashṭa-māsika, as, ā, am,* occurring once in eight months. —*Ashṭa-mūrti, is,* m. eight-formed, an epithet of Śiva (as identified with the five elements, mind, egotism, and matter; or, according to the opening of the Śakuntalā, with the five elements, the sun and moon and the sacrificing priest).—*Ashṭamūrti-dhara, as,* m. possessing eight forms, an epithet of Śiva.—*Ashṭa-ratna, am,* n. the eight jewels, title of a collection of eight Ślokas on ethics.—*Ashṭa-rasāśraya* (°*sa-āś*°), *as, ā, am,* endowed or furnished with the eight rasas or sentiments of poetry.—*Ashṭarca* (°*ṭan-ṛic*), *as,* m. a psalm or hymn consisting of eight verses.—*Ashṭa-lohaka, am,* n. a class of eight metals, gold, silver, copper, tin, lead, the magnet, muṇḍaloha (?), and tīkshṇaloha or steel (?).—*Ashṭa-varga, as,* m. a class of three principal medicaments (mostly the roots of plants from the hills), named Ṛishabha, Jīvaka, Medā, Mahāmedā, Ṛiddhi, Vṛiddhi, Kākolī, and Kshīrakākolī.—*Ashṭa-vidha, as, ā, am,* eight-fold, of eight kinds.—*Ashṭa-śata, am,* n. eight hundred.—*Ashṭa-śravaṇa, as,* or *ashṭa-śravas, ās,* m., N. of Brahmā (eight-eared, see *ashṭa-karṇa*).—*Ashṭasāhasrika, as, ā, am,* consisting of eight thousand.—*Ashṭā-kapāla, as, ī, am,* (an oblation) prepared or offered in eight pans; (*as*), m. a sacrifice in which ghee or clarified butter is offered in eight pans.—*Ashṭākshara* (°*ṭan-ak*°), *as, ā, am,* containing eight syllables; (*as*), m., N. of an author.—*Ashṭā-gava, am,* n. a car or wain, one drawn by eight oxen.—*Ashṭāṅga* (°*ṭan-aṅ*°), *am,* n. eight parts of the body with which very profound obeisance is performed (viz. the hands, breast, forehead, eyes, throat, and middle of the back; or the first four, with the knees and feet; or these six, with the speech and mind); the eight parts of a court, or the law, the judge, assessors, scribe, and astrologer, gold, fire, and water; any whole consisting of eight parts or members; a die, dice; (*as, ā, am*), consisting of eight parts or members.—*Ashṭāṅga-naya, as,* m. = *ashṭāṅga.*—*Ashṭāṅga-pāta* or *ashṭāṅga-praṇāma, as,* m. prostration of the eight parts of the body as in reverence.—*Ashṭāṅga-hṛidaya, am,* n. title of a medicinal work.—*Ashṭāṅgārghya* (°*ga-ar*°), *as,* m. an offering of eight articles, water, milk, kuśa grass, curds, ghee, rice, barley, and mustard; or honey, red oleander flowers, and sandal are substituted for the last three. —*Ashṭā-danshṭra = ashṭa-danshṭra,* q. v.—*Ashṭādaśa-bhujā,* f., N. of the wife of Śiva.—*Ashṭādaśāṅga* (°*śan-aṅ*°), *as,* m. a decoction of eighteen ingredients.—*Ashṭādhyāyī* (°*ṭan-adh*°), f. title of the eleventh Kāṇḍa of the Śatapatha-Brāhmaṇa, consisting of eight lectures.—*Ashṭānavata, as, ī, am,* the ninety-eighth.—*Ashṭā-pada, as,* m. a spider; a worm; a fabulous animal with eight legs, the Sarabha; a wild sort of jasmin; a pin or bolt; the mountain Kailāsa or abode of Kuvera; (*as, am*), m. n. a kind of chequered cloth or board for drafts, dice, &c.; gold.—*Ashṭā-pada-pattra, am,* n. gold-leaf; a sheet of gold.—*Ashṭā-pād, t, -padī,* m. f., Ved. having eight legs, consisting of eight members; (in

ritual language) a term for a pregnant animal; (*padī*), f. a wild sort of jasmin. — *Ashṭā-pāda, as, ā, am,* quartered by eight, having eight for the root. — *Ashṭā-pādya, as, ā, am,* eight-fold. — *Ashṭāra-ćakra-vat* (°*ṭan-ar*°), *ān,* m. having a wheel with eight spokes, an epithet of Mañju-śrī, a Jaina saint and ruler. — *Ashṭā-ratha, as,* m., N. of a son of Bhīma-ratha. — *Ashṭā-vakra, as,* m., N. of a Brāhmaṇ, a son of Kahoḍa. — *Ashṭāsra* (°*ṭan-as*°), *am,* n. an octagon. — *Ashṭāsraya* (°*ṭan-as*°), *as, ā, am,* octangular. — *Ashṭāha* (°*ṭan-ah*°), *as, ā, am,* lasting eight days.

Ashṭaka, as, ā, am, consisting of eight parts, eight-fold; one who studies or is acquainted with the eight books of Pāṇini's grammar or the formulas of the Veda; (*as*), m. the eighth part, e. g. of the Rig-veda; N. of a son of Viśvāmitra; (*ā*), f. the eighth day after full moon; especially the eighth day of three months, on which the progenitors or manes are worshipped; worship of the progenitors or manes on certain days, vegetables, flesh, and cake being severally offered upon these occasions, and the Brāhmans feasted; (*am*), n. a whole consisting of eight parts, e. g. the eight sections of Pāṇini's grammar. — *Ashṭakāṅga* (°*ka-aṅ*°), *am,* n. a kind of board or cloth for playing with dice on, having eight divisions.

Ashṭakin, ī, m. one who performs an Ashṭakā.

Ashṭataya, am, n. a conjunction or aggregate of eight.

Ashṭama, as, ī, am, the eighth; (*as*), m. the eighth part; (*ī*), f. (scil. *rātri*), the eighth day (night) in a half-month; N. of the medicinal plant Kshīrakākolī, the last of a class of eight medicinal plants. — *Ashṭama-kālika, as, ā, am,* one who omitting seven meals partakes only of the eighth. — *Ashṭamāṅśa* (°*ma-aṅ*°), an eighth part.

Ashṭamaka, as, ā, am, the eighth.

Ashṭamikā, f. a śukti or weight of four tolas.

Ashṭātaya, as, ī, am, consisting of eight parts; (*am*), n. collection of eight things.

1. *ashṭi, is,* f., N. of a metre consisting of sixty-four syllables.

Ashṭin, ī, inī, i, consisting of eight members or syllables.

अष्टि 2. *ashṭi, is,* f. (fr. rt. 1. *as*), Ved. reaching.

अष्ट्रा *ashṭrā,* f. (fr. rt. 1. *aś?*), Ved. a prick or goad for driving cattle; (sometimes regarded as the badge of the agriculturist, as the staff is of the Brāhman); [cf. Zend *astrā*; Lith. *akstinas*.] — *Ashṭrā-vin, ī, inī, i,* Ved. obeying the goad.

अष्ठि *ashṭhi, is,* f. (fr. rt. 1. *aś?* connected with *aśan* and *aśman*), seed; a kernel, a stone.

Ashṭhīlā, f. a globular body; a round pebble or stone; kernel; seed-corn; a globular swelling below the navel, produced by wind; contusion.

Ashṭhīlikā, f. a kind of abscess; a pebble.

Ashṭhī-vat, vān, vat, m. n. the knee, knee-bone; (by native grammarians derived fr. *asthi*.)

अस् 1. *as,* cl. 2. P. *asti,* (2nd sing. *asi,* Impf. *āsīt,* Pot. *syāt,* Impv. *astu,* 2nd sing. *edhi,* Perf. *āsa*), to be, live, exist, be present; to take place, happen; to belong to, be in the possession of (e. g. *tasya na kiñćit svam asti,* there is no property belonging to him); to fall to the share of, to happen to any one (with gen.); to abide, dwell, stay; to turn out, tend towards any result, prove (with dat.); to be sufficient for (with dat.); to become: *na as,* to be lost, to perish; [cf. Gr. ἐσ-τί; Lat. *es-t*; Goth. *is-t*; Lith. *es-ti*; Slav. *jes-tj*.]

अस् 2. *as,* cl. 4. P. *asyati, āsa, asishyati, āsthat, asitum,* to throw, cast, shoot at (with dat., loc., or gen. of the mark); to drive or frighten away; to throw away, take away, let go, leave.

Āsana, am, n. the act of throwing, &c. See s.v.

अस् 3. *as,* cl. 1. P. A. *asati, -te, -situm,* to go; to shine; to take.

असंयत् *a-saṃyat, an, atī, at* (rt. *i*), Ved. not entering, not pleasing.

असंयत्त *a-saṃyatta, as, ā, am* (rt. *yat*), Ved. undisturbed, (various reading for *a-saṃyata*.)

असंयम *a-saṃyama, as,* m. (rt. *yam*), absence of check or restraint, especially of the senses.

A-saṃyata, as, ā, am, unrestrained, unassailed. — *Asaṃyatātman* (°*ta-āt*°), *ā, ā, a,* having the soul uncontrolled.

असंयुक्त *a-saṃyukta, am,* n. (rt. *yuj*), non-combination, hiatus (in Vedic grammar).

A-saṃyoga, as, m. absence of union or connection.

असंयुत *a-saṃyuta, as,* m. unmixed, unblended; an epithet of Vishṇu.

असंरुद्ध *a-saṃruddha, as, ā, am,* unobstructed.

असंलग्न *a-saṃlagna, as, ā, am,* disjoined, detached, separate.

असंवत्सरभृत *a-saṃvatsara-bhṛita, as, ā, am,* Ved. not supported a whole year (as a sacred fire).

A-saṃvatsarabhṛitin, ī, inī, i, Ved. one who does not support (a fire) a whole year.

असंविदान *a-saṃvidāna, as, ā, am,* ignorant, unwise; not promising or covenanting.

असंवृत *a-saṃvṛita, as, ā, am,* uncovered, exposed; imperfectly or scarcely covered.

असंव्यवहितम् *a-saṃvyavahitam,* ind. immediately, without interval.

असंशय *a-saṃśaya, as,* m. absence of doubt; (*as, ā, am*), free from doubt, certain. — *A-saṃśayam,* ind. without doubt, certainly, verily.

असंश्रव *a-saṃśrava, as,* m. (rt. *śru*), the being out of hearing; (*e*), ind. out of the hearing of; (*as, ā, am*), out of hearing, inaudible.

A-saṃśrāvam, ind. inaudibly, out of the hearing of (with gen. of the person).

असंश्लिष्ट *a-saṃślishṭa, as,* m. not joined, not in contact, an epithet of Śiva.

असंसक्त *a-saṃsakta, as, ā, am,* not attached to, not joined together, disunited, indifferent to.

असंसिद्ध *a-saṃsiddha, as, ā, am,* unaccomplished, incomplete.

असंसूक्तगिल *a-saṃsūkta-gila, as, ā, am,* Ved. swallowing whole or without chewing (said of Rudra's dogs).

असंसृति *a-saṃsṛiti, is,* f. not returning to a new course of existence, absorption into the supreme spirit.

असंसृष्ट *a-saṃsṛishṭa, as, ā, am,* unmixed with, separate, not living in common.

असंस्कृत *a-saṅskṛita, as, ā, am,* not perfect, unpolished, rude, common; uninitiated, not having gone through the proper rites of caste, state, sex, or age.

असंस्तुत *a-saṃstuta, as, ā, am,* unknown, unacquainted, not known as acquaintances; not on terms of friendship.

असंस्थान *a-saṃsthāna, am,* n. (rt. *sthā*), absence of cohesion or configuration; disorder, confusion; want, destitution.

A-saṃsthita, as, ā, am, not arranged or arrayed, disordered, irregular; not collected; not finished, not accomplished; not ceasing, not stopping; destitute.

A-saṃsthiti, is, f. disorder, confusion; want, destitution.

असंहत *a-saṃhata, as, ā, am,* not joined; scattered, loose, straggling, uncompressed; (*am*), n. a form of array, loose or open order of troops.

असंहार्य *a-saṃhārya, as, ā, am,* irresistible, insuperable.

असंहित *a-saṃhita, as, ā, am,* not included in the *Saṃhitā* of the Veda.

असकल *a-sakala, as, ā, am,* not all, not entire, a part.

असकृत् *a-sakṛit,* ind. not once, oftener than once, again and again, repeatedly. — *Asakṛit-samādhi, is,* m. repeated meditation. — *Asakṛid-garbha-vāsa, as,* m. repeated birth.

असक्त *a-sakta, as, ā, am,* detached, disunited; detached from worldly feelings or passions; not interested in, unattached to, indifferent to.

असक्थ *a-saktha, as, ā, am,* without thighs, thighless.

असक्र *a-sakra, as, ā, am* (rt. *saść*), Ved. not ceasing to flow, not drying up; not going elsewhere.

असखि *a-sakhi, ā,* m. an untrustworthy friend.

A-sakhin, ā, m. an enemy, an adversary.

असगोत्र *a-sagotra, as, ā, am,* of a different family.

असङ्कल्प *a-saṅkalpa, as, am,* m. n. absence of predetermination, absence of interested purpose, sincerity.

A-saṅkalpita, as, ā, am, not purposed, not resolved or determined on.

असङ्कसुक *a-saṅkasuka, as, ā, am,* not fickle, unfluctuating, firm, steady.

असङ्कीर्ण *a-saṅkīrṇa, as, ā, am,* unmixed, uncompounded, uncollected.

असङ्कुल *a-saṅkula, as, ā, am,* not crowded, open, clear, broad; (*as*), m. a broad road.

असङ्केत *a-saṅketa, as, ā, am,* not appointed, not agreed upon.

A-saṅketita, as, ā, am, uninvited.

असङ्ख्य *a-saṅkhya, as, ā, am* (rt. *khyā*), without number, innumerable, exceedingly numerous. — *Asaṅkhya-tā,* f. or *asaṅkhya-tva, am,* n. innumerableness, immensity, infinity.

A-saṅkhyāta, as, ā, am, uncounted, innumerable.

A-saṅkhyeya, as, ā, am, innumerable; (*as*), m. an epithet of Śiva; (*am*), n., Ved. an innumerable multitude; an exceedingly large number. — *Asaṅkhyeya-guṇa, as, ā, am,* innumerable, unnumbered. — *Asaṅkhyeya-tā,* f. innumerableness.

असङ्ग 1. *a-saṅga, as,* m. (rt. *sañj*), non-attachment; (*as, ā, am*), not attached, having no attachment or inclination for or interest in, independent, free from ties, not hindered, moving without hindrance. — *Asaṅga-vat, ān, atī, at,* not attached to.

A-saṅgin, ī, inī, i, not attached to the world.

Asajjitātman (°*ta-āt*°), *ā, ā, a,* having a soul free from attachments.

असङ्ग 2. *a-saṅga, as, ā, am* (rt. *gam* with *sam* and *a* prefixed), not united, unassociated, solitary; (*as*), m., N. of a son of Yuyudhāna.

A-saṅgata, as, ā, am, ununited, unaccompanied, unassociated with; uneven, unequal; improbable, inconsistent; unpreferred, disesteemed; unbecoming, unseemly; rude, ill-mannered, unpolished, clownish. — *Asaṅgatāćaraṇa* (°*ta-āć*°), *am,* n. inconsistent conduct.

A-saṅgati, is, f. not associating; incongruity, improbability.

A-saṅgama, as, m. not associating with; separation, disunion; incongruity; inequality.

असचद्विष् *a-saća-dvish, ṭ, ṭ, ṭ*, Ved. persecuting those who are not (his) worshippers; having no enemies.

असच्छाखा *asać-ćhākhā, asaj-jana*, &c. See under *asat*.

असजात *a-sajāta, as, ā, am*, Ved. not related by blood.

A-sajātya, as, ā, am, Ved. without consanguinity.

असंज्ञ *a-sañjña, as, ā, am*, insensible; (*ā*), f., Ved. disunion, disagreement, discord.

A-sañjñi-sattva, ās, m. pl. a class of Buddhist divinities (otherwise *a-rangi-sattva*).

असत् *a-sat, an, atī, at*, not being, not existing, unreal; not as it should be, not answering its purpose, untrue, wrong, wicked, bad, vile; (*ī*), f. an unfaithful or unchaste wife; (*n*), m. Indra; (*t*), n. non-existence, non-entity; untruth, falsehood, a lie; evil.—*Asać-ćhākhā* (*asat-śākhā*), f., Ved. an unreal branch, a seeming member (?).—*Asać-ćhāstra* (*asat-śāstra*), *am*, n. heretical or heterodox doctrine.—*Asaj-jana, as*, m. a bad, wicked, or contemptible man.—*Asaj-jāti-miśra, as*, m., N. of a person.—*Asat-kalpanā*, f. an untrue action, or one which never took place; fabrication of falsehood.—*Asat-tā*, f. non-existence; untruth; wickedness.—1. *asat-tva, am*, n. non-existence; untruth; wickedness.—*Asat-patha, as*, m. a bad road; evil practice or doctrine.—*Asat-parigraha, as*, m. receiving unfit presents, or from improper persons.—*Asat-putra, as*, m. a childless man; a wicked or disreputable son.—*Asat-saṃsarga, as*, m. evil company.—*Asat-sanga, as, ā, am*, attached to evil; (*as*), m., N. of a doorkeeper or porter in the Prabodhaćandrodaya.—*Asad-adhyetṛi, tā*, m. a Brāhman who reads heterodox works; a heterodox student.—*Asad-āćāra, as, ā, am*, following evil practices, wicked; (*as*), m. evil practice.—*Asad-āćārin, ī, iṇī, i*, one who follows bad or heterodox practices, wicked, vile.—*Asad-graha* or *asad-grāha, as*, m. mischievous or wicked trick; caprice, idle or childish desire.—*Asadgrahin, ī, iṇī, i*, performing mischievous or malicious tricks.—*Asad-dṛiś, k, k, k*, evil-eyed.—*Asad-bhāva, as*, m. non-existence, absence; an evil temperament or disposition.—*Asad-vṛitti, is*, f. low or degrading occupation or profession; wickedness.—*Asad-vyavahāra, as, ā, am*, following evil practices; (*as*), m. evil practices.—*Asadvyavahārin, ī, iṇī, i*, following evil courses.—*Asan-mantra, as*, m., Ved. untrue or false counsel or speech.

A-satāyī, f. wickedness.

A-satī, f. an unfaithful or unchaste wife. See above.—*Asatī-suta, as*, m. the son of an unchaste wife, a bastard.

Asat-kṛi, cl. 8. P. *-karoti, -kartum*, to do no good, to harm, injure, dishonour.

Asat-karman, ā, ā, a, wicked; (*a*), n. wickedness.

Asat-kāra, as, m. offence, doing injury; (*a-satkāra*), not honouring.

Asat-kṛita, as, ā, am, ill-done, done from improper motives or in an unbecoming manner; (*a-satkṛita*), not honoured; (*am*), n. wicked deed.

Asat-kṛitya, as, ā, am, one who has done evil or wicked actions.

2. *a-sattva, as, ā, am*, strengthless, without energy; (for 1. *asat-tva*, see under *a-sat* above.)

A-satya, as, ā, am, false, untrue; lying, a liar; (*am*), n. untruth, falsehood.—*Asatya-vādin, ī, inī, i*, speaking falsely, giving false evidence, a liar.—*Asatya-sandha, as, ā, am*, treacherous, base, wicked.—*A-satya-sannibha, as, ā, am*, improbable, unlikely.

असदृश *a-sadṛiśa, as, ī, am*, unlike, dissimilar.—*Asadṛiśa-vyavahārin, ī, iṇī, i*, behaving improperly.

असद्यस् *a-sadyas*, ind. not on the same day, not immediately.

असन् *asan*, the base of some of the cases of *asṛij*, blood, q.v.; thus, inst. *asnā*, gen. *asnas*, &c.

असन *asana, am*, n. (fr. rt. 2. *as*), throwing, sending; a shot; (*as*), m., N. of the tree Terminalia Tomentosa, see *aśana*.—*Asana-parṇī*, f., N. of the plant Marsilea Quadrifolia, see *aśana-parṇī*.

Asanā, f., Ved. a missile, an arrow.

असन्तति *a-santati, is, is, i* (rt. *tan*), childless, having no posterity; (*is*), f. want of posterity.

A-santāna, as, ā, am, childless; (*as*), m. want of posterity.

असन्ताप *a-santāpa, as, ā, am* (rt. *tap*), Ved. not suffering pain or sorrow; not causing pain or sorrow.

असन्तुष्ट *a-santushṭa, as, ā, am* (rt. *tush*), discontented, displeased.

A-santosha, as, m. displeasure.

असन्दिग्ध *a-sandigdha, as, ā, am* (rt. *dih*), not indistinct; not vanished; certain, confident; undoubted, unsuspected; (*am*), ind. without any doubt, certainly.

असन्दित *a-sandita* or *a-sandina, as, ā, am* (rt. 4. *dā*, to bind), Ved. unbound, unrestrained.

असन्दिष्ट *a-sandishṭa, as, ā, am* (rt. *diś*), unapprised, uncommunicated.

असन्धान *a-sandhāna, am*, n. (rt. *dhā*), want of aim or object, disjunction.

A-sandhi, is, m. want of union or connection.

A-sandhita, as, ā, am, untied, unbound, at liberty, loose.

A-sandheya, as, ā, am, not to be made peace with.

असन्न *a-sanna, as, ā, am*, Ved. restless, without rest or repose.

असन्नद्ध *a-sannaddha, as, ā, am* (rt. *nah*), unarmed; born, produced; pretending to knowledge, conceited as a Paṇḍit or teacher; proud.

असन्निकर्ष *a-sannikarsha, as*, m. (rt. *kṛish*), non-perception of objects, not bringing them to the mind, remoteness.

A-sannikṛishṭa, as, ā, am, unperceived, undistinguished; not near, remote.

असन्निधि *a-sannidhi, is*, m. or *a-sannidhāna, am*, n. (rt. *dhā*), absence, distance; confidence, absence of doubt.

A-sannihita, as, ā, am, not near, far.

असन्न्यस्त *a-sannyasta, as, ā, am*, one who has not renounced the world.

असन्मान *a-sanmāna, am*, n. disrespect, impropriety.

असपत्न *a-sapatna, as, ī, am*, Ved. without another wife, without a rival; not attacked; without an adversary; not rivalling; (*am*), n. undisturbed condition, peace.

असपिण्ड *a-sapiṇḍa, as, ā, am*, unconnected by funeral offerings.

असबन्धु *a-sabandhu, us, us, u*, Ved. not related.

असभ्य *a-sabhya, as, ā, am*, unfit for an assembly, vulgar, low.

असम *a-sama, as, ā, am*, uneven, unequal either in surface or number; odd; unequalled, individual, without a fellow or equal; (*as*), m. a N. of Buddha or a Buddha.—*Asama-ratha, as, ā, am*, Ved. possessed of an unequalled chariot.—*Asama-bāṇa* or *asama-sāyaka, as*, m. or *asameshu* (°*ma-ish*°), *us*, m. having an odd number of arrows, i. e. the five-arrowed, an epithet of Kāma.—*Asamaujas* (°*ma-oj*°), *ās*, m., N. of a person.

A-samana, as, ā, am, going asunder or in different directions; uneven, unequal; (if, according to Sāy., derived fr. *manas*), of different minds, of different colours.

A-samāna, as, ā, am, not the same, not homogeneous, not of equal birth; unlike, unequal, different.—*Asamāna-kāraṇa, as, ā, am*, not having the same cause.

असमक्ष *a-samaksha, as, ā, am*, not visible, not present, absent.

असमग्र *a-samagra, as, ā, am*, incomplete, unentire, partial, part.

असमञ्ज *a-samañja, as*, or *a-samañjas, ās*, m., N. of a descendant of Ikshvāku, a son of Sagara by Keśinī and father of Aṇśumat.

A-samañjasa, as, ā, am, unequal, unlike; (*am*), n. unconformity, disparity, difference; (*am*), ind. unfitly, unbecomingly; in a fluctuating or confused manner.

असमद् *a-samad, t*, f., Ved. non-conflict, harmony, concord.

असमय *a-samaya, as*, m. unseasonableness; unfit or unfavourable time.

असमर्थ *a-samartha, as, ā, am*, unable, incompetent; feeble, weak.

असमर्पण *a-samarpaṇa, am*, n. non-delivery, not committing or intrusting anything to another.

A-samarpita, as, ā, am, unconsigned, unintrusted, undelivered.

असमवायिन् *a-samavāyin, ī, inī, i* (rt. *i* with *sam* and *ava*), accidental, not inherent, not intimate and inseparable.—*Asamavāyi-kāraṇa, am*, n. (in logic) accidental cause, not intimate or inherent relation (e. g. the separable conjunction of two different objects).—*Asamavāyi-tva, am*, n. the condition of something that is not inherent and inseparable.

A-samaveta, as, ā, am, not classed together, not connected, incoherent.—*Asamaveta-rūpam*, ind. incoherently.

असमष्टकाव्य *a-samashṭa-kāvya, as, ā, am*, Ved. of unattainable wisdom.

असमस्त *a-samasta, as, ā, am*, uncompounded, separate, several; uncollected; incomplete, imperfect.

असमाति *a-samāti, is, is, i*, Ved. having nothing equal, unparalleled; (*is*), m., N. of a king.—*Asamāty-ojas, ās, ās, as*, Ved. of unequalled strength.

असमान *a-samāna*. See *a-sama* above.

असमापित *a-samāpita* or *a-samāpta, as, ā, am*, unfinished, unaccomplished, incomplete.

A-samāpti, is, f. incompleteness.

असमावर्तक *a-samāvartaka, as*, or *a-samāvṛittika, as*, m. a religious student who has not completed the period of his residence with his teacher.

असमाहार *a-samāhāra, as*, m. non-recovery of anything; disjunction, disconnection.

A-samāhārya, as, ā, am, irrecoverable, not to be combined or united.

असमीक्ष्य *a-samīkshya*, ind. not having considered.—*Asamīkshya-kārin, ī, iṇī, i*, acting inconsiderately.

असमीचीन *a-samīćīna, as, ā, am*, improper, incorrect.

असमृद्ध *a-samṛiddha, as, ā, am*, Ved. not increased, not prosperous; one whose wishes are frustrated.

A-samṛiddhi, is, f. non-increase; failing, perishing; (*is, is, i*), unfortunate.

असम्पत्ति *a-sampatti, is,* f. (rt. *pad*), ill-luck, want of success; non-accomplishment, failure.

A-sampanna, as, ā, am, uneffected, unaccomplished.

असम्पर्क *a-samparka, as, ā, am* (rt. *prić*), destitute of contact, without connection or relation.

A-samparkīya, as, ā, am, unconnected with, not belonging to.

असम्पूर्ण *a-sampūrṇa, as, ā, am,* incomplete, not entire.

असम्प्रति *a-samprati,* ind., Ved. not according to the moment or to present circumstances.

असम्प्राप्य *a-samprāpya,* ind. without reaching.

असम्बद्ध *a-sambaddha, as, ā, am* (rt. *bandh*), not closely associated, distant, not related; unconnected, incoherent, unmeaning; improper, wrong; speaking unconnectedly or unmeaningly.

A-sambandha, as, ā, am, unconnected, not relating or belonging to; (*as*), m. non-connection.

असम्बाध *a-sambādha, as, ā, am* (rt. *bādh*), unconfined, spacious, wide, large; open, accessible; (*ā*), f. a species of the Śarkarī metre, consisting of fifty-six syllables; (*am*), n., Ved. non-confinement, open space.

असम्भव *a-sambhava, as, ā, am* (rt. *bhū*), inconsistent, improbable, unlikely; non-existent; (*am, ā*), n. f. any extraordinary event; non-existence.

A-sambhavyam, ind., Ved. in an incomprehensible or extraordinary manner.

A-sambhāvanā, f. difficulty or impossibility of conceiving or comprehending.

A-sambhāvanīya or *a-sambhāvya, as, ā, am,* inconceivable, incomprehensible, impossible. — *Asambhāvyam,* ind. in an incomprehensible or impossible manner.

A-sambhūta, as, ā, am, unproduced.

A-sambhūti, is, f., Ved. non-existence, the not being born again.

असम्भोग *a-sambhoga, as,* m. non-enjoyment, not using or enjoying.

असम्भ्रम *a-sambhrama, as, ā, am,* free from flurry, composed, cool; (*as*), m. calmness, steadiness.

असम्मत *a-sammata, as, ā, am* (rt. *man*), disapproved, despised; dissentient, differing from; averse, contrary. — *Asammatādāyin* (°*ta-ād*°), *ī, inī, i,* taking without the consent of the possessor; a thief.

A-sammati, is, f. dissent, difference of opinion; dislike, aversion.

A-sammāna, am, n. disrespect, disgrace.

असम्मित *a-sammita, as, ā, am,* Ved. not measured, immeasurable.

असम्मूढ *a-sammūḍha, as, ā, am* (rt. *muh*), calm, deliberate, cool, clear seeing, judging well.

A-sammoha, as, m. steadiness, calmness, composure.

असम्मृष्ट *a-sammṛishṭa, as, ā, am,* Ved. unpurified, uncleansed.

असम्मोष *a-sammosha, as,* m. the allowing nothing to escape (one's cognizance?).

असम्यञ्च् *a-samyańć, myań, mīćī, myak,* improper, incorrect; imperfect, incomplete. — *Asamyakkārin, ī, iṇī, i,* acting unskilfully, inexpert, incompetent; acting improperly, ill-conducted, profligate.

असरु *asaru, us,* m. (rt. 2. *as*), the medicinal plant Blumea Lacera.

असर्वज्ञ *a-sarva-jña, as, ā, am,* not knowing everything.

असर्ववीर *a-sarva-vīra, as, ā, am,* Ved. not having all one's men collected round.

असल *asala, am,* n. iron; arms; a mantra.

असवर्ण *a-savarṇa, as, ā, am,* of a different caste, of a different colour.

असवस् *asavas,* m. pl. (of *asu,* q. v.), the vital airs or breath.

असश्चत् *a-saśćat, an, antī, at* (rt. *saść*), Ved. not ceasing, not sticking, not closed up, not drying up, untouched (as by any one attempting to enter a door). — *Asaśćatas,* f. pl. (i. e. *dhārās*), inexhaustible streams. — *Asaśćatā,* ind. in an inexhaustible manner.

A-saśćivas, ān, ćushī, as, Ved. not ceasing, not drying up.

अससत् *a-sasat, an, atī, at,* Ved. not sleeping.

असह *a-saha, as, ā, am* (rt. *sah*), not bearing, not enduring, intolerant, impatient; (*am*), n. the middle of the breast.

A-sahana, as, ā, am, unenduring, envious, jealous; (*as*), m. an enemy; (*am*), n. intolerance, impatience.

A-sahanīya or *a-sahitavya* or *a-sahya, as, ā, am,* unbearable, insufferable, insuperable. — *Asahya-pīḍa, as, ā, am,* causing intolerable pain.

A-sahamāna, as, ā, am, impatient, not bearing, not enduring.

A-sahishṇu, us, us, u, impatient, unenduring, envious; quarrelsome. — *Asahishṇu-tā,* f. impatience, envy.

असहाय *a-sahāya, as, ā, am,* without companions, friendless, lonely, solitary. — *Asahāya-tā,* f. or *asahāya-tva, am,* n. loneliness, solitude, the life of a hermit; friendlessness, being without a friend or patron. — *A-sahāya-vat, ān, atī, at,* without companions, friendless.

A-sahita, as, ā, am, unassociated, unaccompanied.

असाक्षात् *a-sākshāt,* ind. [cf. 2. *aksha* and *akshi,* the eye], not before the eyes, invisible, imperceptible; not present.

A-sākshika, as, ī, am, unattested, unwitnessed.

A-sākshin, ī, iṇī, i, incompetent as a witness, not an eye-witness.

A-sākshya, am, n. want of evidence.

असात्म्य *a-sātmya, as, ā, am,* unwholesome, disagreeing (as food?).

असाद *a-sāda, as, ā, am,* Ved. seatless, not sitting.

असाधन *a-sādhana, as, ā, am* (rt. *sādh*), without means, destitute of means, resources, materials, instruments or implements; (*am*), n. non-accomplishment, not proving or establishing.

A-sādhanīya or *a-sādhya, as, ā, am,* not to be effected or completed, not proper or able to be accomplished; incurable, irremediable, not susceptible of proof.

A-sādhita, as, ā, am, unaccomplished.

असाधारण *a-sādhāraṇa, as, ā, am,* not common, special, specific; (*am*), n. speciality, species, special property.

असाधु *a-sādhu, us, us* or *vī, u,* not good, wicked, bad; (*vī*), f. an unchaste wife. — *Asādhu-tā,* f. or *asādhu-tva, am,* n. wickedness. — *Asādhu-vṛittā,* f. an unchaste woman.

असान्द्र *a-sāndra, as, ā, am,* not close, fine, delicate but with interstices, transparent.

असान्निध्य *a-sānnidhya, am,* n. non-proximity, distance.

असामयिक *a-sāmayika, as, ī, am,* unseasonable.

असामर्थ्य *a-sāmarthya, am,* n. weakness.

असामान्य *a-sāmānya, as, ā, am,* peculiar, not common; (*am*), n. peculiar or special property.

असामि *a-sāmi, is, is, i,* Ved. not half, entire, whole, complete; (*i*), ind. completely. — *Asāmi-śavas, ās, ās, as,* Ved. having complete strength.

असाम्प्रत *a-sāmprata, as, ī, am,* not fit, not becoming, improper. — *A-sāmpratam,* ind. unfitly, improperly, inopportunely.

असाम्य *a-sāmya, am,* n. (fr. *a-sama*), difference, dissimilarity; unsuitableness (in medicine or diet), unwholesomeness; disagreeableness.

असार *a-sāra, as, ā, am,* sapless; without genuine strength and value; without vigour, spoiled, unfit, vain, unprofitable; weak, feeble, infirm, fragile; (*as*), m., N. of the plant Ricinus Communis or castor-oil tree; (*am*), n. Agallochum. — *Asāra-tā,* f. saplessness; unfitness, fragility.

असावधान *a-sāvadhāna, as, ā, am,* careless, inadvertent. — *Asāvadhāna-tā,* f. or *asāvadhāna-tva, am,* n. carelessness.

असाहस *a-sāhasa, am,* n. absence of violence, gentleness.

A-sāhasika, as, ī, am, not violent, peaceable, gentle.

असाहाय्य *a-sāhāyya, am,* n. want of assistance or co-operation.

असि *asi, is,* m. (fr. rt. 2. *as*), a sword, a cimeter, a knife used for killing animals. — *Asi-gaṇḍa, as,* m. a small pillow for the cheek. — *Asi-danshṭra* or *asi-danshṭraka, as,* m. the marine monster Makara, painted on the banner of Kāmadeva. — *Asi-danta, as,* m. a crocodile. — *Asi-dhārā,* f. the edge of a sword. — *Asidhārā-vrata, am,* n. a vow of standing on the edge of a sword, used figuratively for any hopelessly difficult task. — *Asi-dhāra* or *asi-dhāvaka, as,* m. an armourer, a furbisher, a sword or tool cleaner. — *Asi-dhenu, us,* or *asi-dhenukā,* f. a knife. — *Asi-pattra, as, am,* m. n. the blade of a sword; a sheath, a scabbard; (*as, ā, am*), whose leaves are swords, having sword-shaped leaves; (*as*), m. the sugar-cane, Scirpus Kysoor Roxb.; a kind of tree which grows in the lower world; a hell paved with swords. — *Asi-pattraka, as,* m. sugar-cane. — *Asipattra-vana, am,* n. a hell where the trees have leaves as sharp as swords. — *Asi-patha, am,* n., Ved. the course of a sacrificial knife (?). — *Asi-puććhaka, as,* m. the Gangetic porpoise, Delphinus Gangeticus. — *Asi-putrikā* or *asi-putrī,* f. a knife, lit. daughter of a sword. — *Asi-mat, ān, atī, at,* Ved. furnished with knives or daggers. — *Asi-meda, as,* m. the fetid Mimosa Vachellia Farnesiana W. and A. — *Asi-loman, ā,* m., N. of a Dānava. — *Asi-hatya, am,* n. fighting with knives or swords. — *Asi-heti, is,* m. a swordsman or soldier armed with a sword. — *Asy-asi,* ind. sword to sword, sword against sword.

Asika, am, n. (fr. *asi* ?), the part of the face between the underlip and the chin.

असिक्नी *asiknī.* See 2. *asita.*

असित 1. *a-sita, as, ā, am* (rt. *si*), Ved. unbound.

असित 2. *asita, as,* f. *asitā* or Ved. f. *asiknī, am,* (*sita,* 'white,' appears to have been formed from this word, which is probably original, and not a compound of *a* and *sita;* cf. the formation of *sura* fr. *asura*), dark-coloured, black, dark-blue; (*as*), m. the black colour; N. of the planet Saturn; the dark fortnight of a lunar month; N. of a being presiding over darkness and magic; N. of a descendant of Kaśyapa and several other persons; N. of a mountain; a black snake; (*tā*), f. the indigo plant; N. of an Apsaras; (*asiknī*), f., Ved. 'the dark one,' the night; a girl attending upon the inner or women's apartments (whose hair is not whitened by age); N. of a

daughter of Vīraṇa and wife of Daksha; N. of the river Akesines (afterwards Ćandra-bhāga) in the Pañjāb. — *Asita-keśānta, as, ā, am*, having black locks. — *Asita-grīva, as, ā, am*, Ved. having a black neck. — *Asita-jñu, us, ūs, u*, Ved. having black knees. — *Asita-nayana, as, ā, am*, black-eyed. — *Asita-bhrū, ūs, ūs, u*, having black eyelids. — *Asita-mṛiga, as*, m., N. of a family. — *Asitābhra-śekhara* (°*ta-abh*°), *as*, m., N. of a Buddha. — *Asitāmburuha* (°*ta-am*°), *as*, m. the blue lotus. — *Asitārćis* (°*ta-ar*°), *is*, m. fire. — *Asitālu* (°*ta-āl*°), *us*, m., N. of a plant. — *Asitāśman* (°*ta-aś*°), *ā*, m. the lapis lazuli; any black or dark-blue stone. — *Asitotpala* (°*ta-ut*°), *am*, n. the blue lotus, Nymphæa Cærulea. — *Asitopala* (°*ta-up*°), *am*, n. lapis lazuli.

Asiknikā, f. a woman-servant [cf. *asiknī*].

Asitakī, f., N. of a plant.

असिद्ध *a-siddha, as, ā, am*, imperfect, incomplete; unaccomplished, uneffected; unproved; unripe.

A-siddhi, is, f. imperfect or incomplete accomplishment, failure; (in logic) want of proof, conclusion not warranted by the premises.

असिन्व *a-sinva, as, ā, am*, or *a-sinvat, an, atī, at*, Ved. insatiable.

असिर *asira, as*, m. (fr. rt. 2. *as*, to throw), Ved. a beam, a ray; an arrow, a bolt.

Asishṭha, as, ā, am, (superl.) Ved. most skilful in shooting (arrows &c.).

असी *asī*, f., N. of a river, = *asi*.

असीमकृष्ण *asīma-kṛishṇa, as*, m., N. of a prince.

असु *asu, us*, m. (fr. rt. 1. *as*, to be), breath, life, spiritual life; life of the spiritual world or departed spirits; water?; [cf. ἀάζω, ἄσθμα]; (*asavas*), nom. pl. the five vital breaths or airs of the body; animal life; (*u*), n. reflection, thought or the heart as the seat of it; grief. — *Asu-dhāraṇa, am*, n. life, existence. — *Asu-nīta, am*, n., Ved. the world of spirits, or (*as*), m. the lord of the spirits. — *Asu-nīti, is*, f., Ved. the life or the world of spirits; that life personified as a female deity invoked for the preservation of life, or as Yama, lord of the dead. — *Asu-bhaṅga, as*, m. breaking of life; fear about life; danger of life. — *Asu-bhṛit, t*, m. breathing, living, a creature. — *Asu-mat, ān, atī, at*, living, breathing; (*mān*), m. life, the principle of vitality, the portion of spirit connected with the attributes of existence. — *Asu-sama, as, ā, am*, dearly loved, as dear as life; (*as*), m. a husband, a lover.

Asura, as, ā, am, Ved. living, alive, spiritual; an epithet of the supreme spirit; Varuṇa; incorporeal, superhuman, divine; (*as*), m. spirit; an incorporeal being of an evil kind; an evil spirit, a demon; a ghost or spectre; a general name for the chief of the Asuras [these Asuras are often regarded as the children of Diti by Kaśyapa, see *daitya*; as such they are demons of the first order in perpetual hostility with the gods, and must not be confounded with the Rākshasas or imps who animate dead bodies and disturb sacrifices]; the sun; Rāhu; an elephant; N. of a warrior-tribe; (according to Sāy.) a cloud?; (*ā*), f. night; a zodiacal sign; a prostitute; (*ī*), f. a female demon, the wife of an Asura; N. of the plant Sinapis Racemosa Roxb. [Observe, in later Sanskrit, *sura* has been formed from *asura*, as *sita* from *asita*, q. v.] — *Asura-kumāra, ās*, m. pl. a class of deities belonging to the Bhavanādhīśas. — *Asura-kshayaṇa, as, ā, am*, or *asura-kshiti, is, is, i*, Ved. destroying the Asuras. — *Asura-tva, am*, n., Ved. spirituality, supernatural or divine dignity. — *Asura-māyā*, f., Ved. demoniacal magic. — *Asura-rakshasa, āni*, n. pl., Ved. the Asuras and Rākshasas; (*am*), n. sing. a demoniacal being, partaking of the qualities of both the classes of evil spirits. — *Asura-rāj, ṭ*, m. king of the Asuras, epithet of the Asura Baka. — *Asura-ripu, us*, m. enemy of the Asuras, epithet of Vishṇu. — *Asura-sūdana, as*, m. destroyer of the Asuras, epithet of Vishṇu. — *Asura-han, ā, ghnī, a*, Ved. destroying the Asuras, epithet of Agni, Indra, &c. — *Asurāćārya* (°*ra-āć*°), *as*, m. teacher of the Asuras; epithet of the regent of the planet Venus. — *Asurādhipa* (°*ra-adh*°), *as*, m. lord of the Asuras; N. of Bali Vairoćani and of Māyādhara. — *Asurāhva* (°*ra-āh*°), *am*, n. bell-metal, named after an Asura.

Asurya, as, ā, am, Ved. incorporeal, spiritual, divine; demoniacal, belonging to the Asuras; (*am*), n. spirituality, divine nature; the incorporeal, the collective body of spiritual beings; (according to Sāy.) the water of the clouds.

असुकर *a-sukara, as, ā, am*, not easy to be done, difficult, arduous.

असुक्षण *asukshaṇa*, a various reading for *asūkshaṇa*, q. v.

असुख *a-sukha, as, ā, am*, unhappy, sorrowful, melancholic; (*am*), n. sorrow, pain, affliction. — *Asukha-jīvikā*, f. a joyless life. — *Asukha-pīḍita, as, ā, am*, pained with grief. — *Asukhāvaha* (°*kha-āv*°), *as, ā, am*, producing unhappiness. — *Asukhāvishṭa* (°*kha-āv*°), *as, ā, am*, afflicted with grief, pain, or unhappiness. — *Asukhodaya* (°*kha-ud*°), *as, ā, am*, causing or ending in unhappiness. — *Asukhodarka* (°*kha-ud*°), *as, ā, am*, productive of or ending in unhappiness.

A-sukhin, ī, inī, i, unhappy, sorrowful, afflicted.

असुगम *a-sugama, as, ā, am*, difficult of attainment or accomplishment, hard, unattainable; difficult to be understood.

असुत 1. *a-suta, as, ā, am* (rt. 2. *su*), Ved. not pressed out, not cleared or purified, not ready (as the Soma juice).

A-sunva, as, ā, am, or *a-sunvat, an, atī, at*, or *a-sushvi, is, is, i*, Ved. not pressing out the Soma juice, not worshipping the gods, wicked.

असुत 2. *a-suta, as, ā, am* (rt. 1. *su*), childless. See *a-sū*.

असुतर *a-sutara, as, ā, am* (rt. *tṛi*), not to be easily passed.

असुतृप् *a-sutṛip, p, p, p*, Ved. insatiable, not easily satiated.

असुनिरस *a-sunirasa, as, ā, am*, disagreeable, unpleasant, offensive.

असुन्दर *a-sundara, as, ā* or *ī, am*, plain, ugly; improper, unbecoming.

असुप्त *a-supta, as, ā, am*, not asleep. — *A-supta-dṛiś, k, k, k*, never closing the eyes in sleep, ever-seeing.

असुम्न *a-sumna, as, ā, am*, Ved. contrary, adverse.

असुर *asura*. See under *asu*.

असुरक्ष *a-suraksha, as, ā, am*, perishable, volatile, transitory.

A-surakshya, as, ā, am, difficult of retention or preservation.

असुरसा *a-surasā*, f. the plant Basilicum Pilosum Benth.

असुलभ *a-sulabha, as, ā, am*, difficult of attainment.

असुष्वि *a-sushvi*. See under 1. *a-suta*.

असुस्थ *a-sustha, as, ā, am*, unwell, indisposed, not well placed, uncomfortable. — *Asustha-tā*, f. indisposition, sickness.

असुहृद् *a-suhṛid, t*, m. not a friend, an enemy.

असू *a-sū, ūs, ūs*, m. f. (rt. 1. *su*, to bring forth), Ved. not bringing forth, barren.

A-sūta or *a-sūtika, as, ā, am*, Ved. one who has not brought forth, barren.

A-sūti, is, f. non-production; obstruction, removal; barrenness.

A-sūsu, us, us, u, Ved. not bringing forth, barren.

असूक्षण *asūkshaṇa* or *asukshaṇa* or *asurkshaṇa* or *asūrkshaṇa* or *astarkshaṇa, am*, n. (etymology doubtful), disrespect.

असूक्ष्म *a-sūkshma, as, ā, am*, not fine, not minute, large, thick, gross.

असूय *asūya* (fr. *asu*), nom. P. A. *asūyati, -te, -yitum*, to murmur at, to detract from, depreciate; to envy, scorn, be displeased or discontented with, or grumble at (with dat. or acc.): Caus. *asūyayati, -yitum*, to cause to murmur or be displeased or discontented.

Asūyaka, as, ikā, am, detracting, envious, calumnious, discontented, displeased; (by some written *asūka*?).

Asūyana, am, n. calumny, detraction.

Asūyayitvā, ind. having scorned, having cursed.

Asūyā, f. displeasure, indignation, especially at the merits or the happiness of another, envy, jealousy; calumny, detraction; aversion; N. of the wife of Atri.

Asūyitṛi, tā, trī, tṛi, murmuring, detracting, displeased.

Asūyu, us, us, u, envious, displeased; (*us*), m. calumny.

असूर *a-sūra, am*, n., Ved. absence of a person to press out the Soma juice; (Sāy.) a place or country devoid of praise or worship.

असूर्क्षण *asūrkshaṇa, am*, n. disrespect. See *asūkshaṇa*.

असूर्त *a-sūrta, as, ā, am*, Ved. not moving, remote (?).

असूर्य *a-sūrya, as, ā, am*, Ved. sunless.

A-sūryam-paśyā, f. the wife of a king who being shut up in the inner apartments never sees the sun; a chaste and loyal wife.

असृज् *asṛij, k*, n. (said to be fr. rt. *sṛij* with *a*, which may stand for *ava* or *ā*), blood; saffron; (*k*), m. a kind of religious abstraction; [cf. Lat. *sanguis*.] — *Asṛik-kara, as*, m. the essence of the body, lymph, serum, &c. — *Asṛik-pa, as*, m. a Rākshasa or imp of malicious propensities, who drinks blood. — *Asṛik-pāta, as*, m. the falling of blood; (*ās*), m. pl. drops of blood, as from a wound. — *Asṛik-pāvan, ā, ā, a*, Ved. drinking blood. — *Asṛik-srāva, as*, m. bleeding, letting blood. — *Asṛik-srāvin, ī, iṇī, i*, bleeding, who or what takes away blood. — *Asṛig-dara, as*, m. irregular or excessive menstruation, mœnorrhagia. — *Asṛig-doha, as, ā, am*, shedding blood, bleeding. — *Asṛig-dharā*, f. the skin. — *Asṛig-dhārā*, f. a stream of blood; the skin. — *Asṛig-vahā*, f. a blood-vessel. — *Asṛig-vimokshaṇa, am*, n. blood-letting, bleeding. — *Asṛiṅ-miśra, as, ā, am*, mixed or covered with blood. — *Asṛiṅ-mukha, as, ī, am*, Ved. whose face is bloody. — *Asṛi-pāṭa, as, ī*, m. f. (for *asṛik-pāta*), a stream of blood.

असृणि *a-sṛiṇi, is, is, i*, unrestrained.

असृष्ट *a-sṛishṭa, as, ā, am* (rt. *sṛij*), uncreated; undistributed, not presented; continued. — *Asṛishṭānna* (°*ṭa-an*°), *as, ā, am*, one who does not distribute food.

असेचन *a-sećana* or *a-sećanaka, as, ā, am*, that on which one cannot look enough; charming, lovely [cf. *ā-sećanaka*].

असेन्य *a-senya, as, ā, am*, Ved. not worthy of an army; not striking, not wounding (?).

असेवन *a-sevana, am*, n. or *a-sevā*, f. (rt.

sev), disregarding, neglecting; not following or practising, shunning; disregard, inattention, disobedience.

A-sevita, as, ā, am, neglected, unattended to, disobeyed; abstained from, disused. — *A-seviteśvara-dvāra* (°*ta-īś*°), *as, ā, am*, not waiting at the doors of the great.

A-serya, as, ā, am, not to be served or attended to; not to be used or practised, not to be eaten, drank, &c.

असौकृ *asau-kri*, cl. 8. P. *-karoti, -kartum*, to do such and such a thing.

Asau-nāman, ā, ā, a, Ved. having such and such a name.

असौन्दर्य *a-saundarya, am*, n. ugliness.

असौम्य *a-saumya, as, ā, am*, ugly, unlovely; disagreeable, displeasing. — *Asaumya-svara, as, ā, am*, having a bad or croaking voice.

असौष्ठव *a-saushṭhava, am*, n. ugliness, deformity; demerit, worthlessness.

अस्कन्न *a-skanna, as, ā, am* (rt. *skand*), Ved. not spilt, not effused, not fallen; not sprinkled, not covered; permanent, durable.

A-skandita, as, ā, am, not spilt, not fallen, not gone, not attacked. — *Askandita-vrata, as, ā, am*, true to vows.

अस्कम्भन *a-skambhana, am*, n., Ved. want of a pillar or support.

अस्कृधोयु *a-skṛidhoyu, us, us, u*, Ved. not narrow or deficient, abundant.

अस्खलित *a-skhalita, as, ā, am*, unshaken, unyielding, firm, permanent; not stumbling or slipping, undeviating. — *A-skhalita-prayāṇa, as, ā, am*, not stumbling in progress, with unfaltering step.

अस्त 1. *asta, as, ā, am* (fr. rt. 2. *as*), thrown, cast; expelled, sent away; sent, despatched; removed, laid or set aside; finished; (*ā*), f., Ved. a missile, an arrow. — *Asta-kopa, as, ā, am*, whose anger is laid aside. — *Asta-dhī, īs, īs, i*, foolish. — *Asta-vat, ān, atī, at*, obstructed (?). — *Asta-vyasta, as, ā, am*, scattered hither and thither, confused, disordered, irrelevant. — *Asta-saṅkhya, as, ā, am*, innumerable.

Astṛi, tā, m., Ved. throwing, a shooter.

अस्त 2. *asta, am*, n. (fr. rt. 1. *as*?), Ved. home; death, end; (*as*), m. the western mountain, behind which the sun is supposed to set; sunset; (in astronomy) the seventh lunar mansion. — *Astam*, ind. at home, home. — *Astam i* or *gam* or *yā*, to go home; to go down, to set; *astaṃ nī* or *vah*, to conduct or lead home; to lead to setting, to cause to set; *astam gam* or *i* or *prāp*, to go to one's eternal home, to cease, to vanish, to die. — *Asta-gata, as, ā, am*, set (as the sun). — *Asta-gamana, am*, n. setting. — *Asta-giri, is*, m. the western mountain. — *Astam-aya, as*, m. or *astam-ayana, am*, n. disappearance, setting. — *Astam-ita, as, ā, am*, set (as the sun). — *Astāćala* (°*ta-ać*°), *as*, m. the western mountain. — *Astāćalāvalambin* (°*la-av*°), *ī, inī, i*, reclining on the western mountain, about to set. — *Astādri* (°*ta-ad*°), *is*, m. the western mountain. — *Astāvalambana* (°*ta-av*°), *am*, n. the resting of a heavenly body on the western part of the horizon. — *Astāvalambin, ī, inī, i*, setting as the sun, on the point of setting.

Astaka, am, n., Ved. home; (*as*), m. going to one's eternal home, beatitude, eternal felicity.

Astatāti, is, f., Ved. home.

Astamatī, f. (perhaps a corruption of *aṅśu-matī*), the plant Desmodium Gangeticum.

Astamana, am, n. corruption of (*astam-ayana*), setting.

Astamīke, ind., Ved. at home, near.

Astā, ind., Ved. at home.

अस्तब्ध *a-stabdha, as, ā, am*, not firm or self-possessed, confounded. — *Astabdha-tva, am*, n. being confused or confounded, want of self-possession.

अस्तर्क्षण *astarkshaṇa, am*, n. disrespect. See *asūkshaṇa*.

अस्ताग *astāga, as*, m., N. of the fifteenth Arhat of the past Utsarpiṇī.

अस्ताघ *astāgha, as, ā, am*, very deep. See *asthāgha*.

अस्ति *asti*, ind. (3rd sing. pres. of rt. 1. *as*), being, existent, present; (*is*), f., N. of a sister of Prāpti, daughter of Jarāsandhas and wife of Kaṇsa. — *Asti-kāya, as*, m. a category or predicament. — *Asti-kshīra, as, ā, am*, having milk. — *Asti-tva, am*, n. existence. — *Asti-nāsti* (°*na-as*°), ind. doubtful, partly true and partly not. — *Astināsti-tva, am*, n. or *astināsti-tā*, f. uncertain or doubtful existence; partial existence. — *Asti-pravāda, am*, n. title of the fourth of the fourteen Pūrvas or older writings of the Jainas. — *Asti-mat, ān, atī, at*, possessed of property, wealthy, opulent.

Astu (3rd sing. impv. of rt. 1. *as*), let it be, be it so, implying assent, also reluctance and pain. — *Astun-kāra, as, ā, am*, efficacious, as a medicament; (*astum* is here the acc. of *astu*, 'producing that which the physician promises shall be.') — *Astv-evam*, ind. be it so.

अस्तुत *a-stuta, as, ā, am* (rt. *stu*), Ved. not praised, not deserving praise; not recited in prayer.

A-stuti, is, m. the absence of praise.

अस्तृत *a-stṛita, as, ā, am*, Ved. not overcome, invincible, indestructible. — *Astṛita-yajvan, ā, ā, a*, Ved. sacrificing indefatigably or invincibly.

अस्तेन *a-stena, am*, or *a-steya, am*, n. absence of theft, honesty.

अस्त्य *astya, am*, n., Ved. a house. See 2. *asta*.

अस्त्यान *a-styāna, am*, n. reproach, blame.

अस्त्र *astra, am*, n. (fr. rt. 2. *as*), a missile weapon, bolt, arrow; bow; a weapon in general, a sword; [with *astra* cf. Gr. ἄστρον and ἀστήρ, perhaps that which throws out or emits rays of light.] — *Astra-kaṇṭaka, as*, m. an arrow. — *Astra-kāraka* or *astra-kāra, as*, or *astra-kārin, ī*, m. an armourer, maker of weapons. — *Astra-kshepaka, as, ā, am*, shooting arrows. — *Astra-ćikitsaka, as*, m. a surgeon. — *Astra-ćikitsā*, f. surgery. — *Astra-jit, t*, n., N. of a plant. — *Astra-jīva, as*, m. a soldier, a warrior. — *Astra-dhāraṇa, am*, n. the bearing of arms. — *Astra-dhārin, ī*, m. one who bears arms, a soldier. — *Astra-nivāraṇa, am*, n. warding off a blow. — *Astra-mārja* or *astramārjaka, as*, m. an armourer, a sword-polisher or tool-cleaner, furbisher. — *Astra-yuddha, as*, m. fighting with weapons. — *Astra-lāghava, am*, n. dexterity in arms. — *Astra-vid, t, t, t*, skilled in the science of arms or war. — *Astra-vidyā*, f. the military science. — *Astra-vidvas, ān, ushī, as*, skilled in the use of arms. — *Astra-vrishṭi, is*, f. shower of arrows. — *Astra-veda, as*, m. the science of arms and war. — *Astra-śastra, am*, n. all sorts of arms (as arrows and swords). — *Astra-śikshā*, f. military exercise, passage of arms. — *Astra-sāyaka, as*, m. an iron arrow. — *Astra-hīna, as, ā, am*, unarmed, defenceless. — *Astrāgāra* (°*tra-āg*°), *as*, m. an arsenal, an armoury. — *Astrāghāta* (°*tra-āgh*°), *as*, m. a wound, a cut. — *Astrāhata* (°*tra-āh*°), *as, ā, am*, struck, wounded, killed.

Astrin, ī, iṇī, i, fighting with a missile weapon, an archer.

अस्त्री *a-strī*, f. not a woman; (in gram.) the masculine and neuter genders.

A-strīka, as, ā, am, having no wife, without a woman.

A-straiṇa, as, ī, am, Ved. without a wife.

अस्थन् *asthan*, the base of some of the cases of *asthi*, 'a bone,' q. v.; thus, inst. *asthnā*, &c.

Astha = *asthi* at the end of some compounds.

अस्थला *a-sthalā*, f., N. of an Apsaras.

अस्था *asthā*, f. (?), Ved. a thunderbolt.

अस्थाग *asthāga, as, ā, am* (rt. *sthā* with *a*?), very deep; also written *astāga, asthāgha, asthāna, asthāra*.

अस्थान *a-sthāna, as, ā, am* (rt. *sthā*), very deep; (*am*), n. no place, a place where there is no firm footing, a bad or wrong place; (*am*), ind. unsuitably, unseasonably; *a-sthāne*, ind. unseasonably, inopportunely.

A-sthāyin, ī, inī, i, not permanant, perishable, transient.

A-sthāvara, as, ā, am, moveable, moving, not fixed; (in law) personal, as property, money, cattle, &c., opposed to land.

A-sthita, as, ā, am, not standing still, not fixed.

A-sthiti, is, f. want of place or condition, want of firm continuance.

अस्थि *asthi, i*, Ved. *asthan, a*, n. (said to be fr. rt. 2. *as*; perhaps fr. *a-sthā* for *ā-sthā*), a bone; the kernel or stone of a fruit. At end of compounds *astha* is found, e. g. *an-astha*, q. v. The weakest cases of *asthi* are derived from *asthan*, q. v.; the Veda has also *asthāni, asthabhis*, &c. [cf. Lat. *os, ossis*, assimilated fr. *ostis*; Gr. ὀστέον; Slav. *kosti*, with *k* prefixed]. — *Asthan-vat, ān, atī, at*, Ved. having bones, bony. — *Asthi-kṛit, t, t, t*, m. f. n. marrow. — *Asthi-ććhallita, am*, n. a particular fracture of the bones. — *Asthi-ja, as, ā, am*, Ved. produced in the bones; (*as*), m. marrow; the thunderbolt; in the last sense a various reading for *aksha-ja*. — *Asthi-jña, as*, m. marrow. — *Asthi-tuṇḍa, as, ā*, m. f. a bird (whose mouth or beak consists of bone). — *Asthi-tejas, as*, n. marrow. — *Asthi-toda, as*, m. pain in the bones. — *Asthi-tvać, k*, f. the periosteum. — *Asthi-dhanvan, ā*, m. a N. of Śiva. — *Asthi-pañjara, as*, m. a skeleton; lit. a cage of bones. — *Asthi-bhaksha, as*, m. a dog (eating bones). — *Asthi-bhaṅga, as*, m. fracture of the bones; N. of the plant Vitis Quadrangularis. — *Asthi-bhuj, k*, m. a bone-eater, a dog. — *Asthi-bhūyas, ān, asī, as*, Ved. consisting chiefly of bones, dried up. — *Asthi-bheda, as*, m. fracturing, breaking or wounding a bone; a sort of bone, a bone. — *Asthi-bhedaka, as, ā, am*, a bone-breaker, who or what breaks bones. — *Asthi-mat, ān, atī, at*, having bones, vertebrated. — *Asthi-maya, as, ī, am*, bony, consisting of bones. — *Asthi-mālā*, f. a necklace of bones. — *Asthi-mālin, ī*, m. an epithet of Śiva (this deity being commonly represented with a necklace of skulls). — *Asthi-yoga, as*, m. the joining of a broken bone. — *Asthi-vat, ān, atī, at*, bony, osseous. — *Asthi-vigraha, as*, m. a N. of Bhṛiṅgin, one of Śiva's attendants. — *Asthi-śṛiṅkhalā*, f. or *asthi-saṃhāra, as, ī*, m. f., N. of the plant Heliotropium Indicum. — *Asthi-śosha, as*, m. dryness and decay of the bones. — *Asthi-saṃhāraka, as*, m. 'bone-seizer,' the adjutant bird. — *Asthi-sañćaya, as*, m. collecting the bones or their ashes after burning a corpse. — *Asthi-sandhi, is*, m. a joint, an articulation; uniting of a broken bone. — *Asthi-samarpaṇa, am*, n. throwing the bones of a dead body into the Ganges. — *Asthi-sāra, as*, m. marrow. — *Asthi-sthūṇa, as*, m. the body, 'having the bones for its pillars.' — *Asthi-sneha, as*, m. marrow. — *Asthi-sraṅsa, as, ī, am*, Ved. causing the bones to fall asunder.

Asthika, am, n. a bone; used at the end of compounds, e. g. *an-asthika, as, ā, am*, boneless.

अस्थिर *a-sthira, as, ā, am*, unsteady; trembling, shaking; uncertain, unascertained; unworthy of confidence. — *Asthira-tā*, f. or *asthira-tva, am*, n. unsteadiness, fickleness, mutability.

A-stheyas, ān, asī, as, unsteady, not firm.

A-sthairya, am, n. instability, unsteadiness.

अस्थूरि *a-sthūri, is, is, i*, Ved. furnished with more than one horse; not one-sided.

अस्थूल a-sthūla, as, ā, am, not bulky, delicate.

अस्नातृ a-snātṛi, tā, trī, tṛi, Ved. not fond of bathing, not a bather.

अस्नाविर a-snāvira, as, ā, am, Ved. without sinews, without bands.

अस्निग्ध a-snigdha, as, ā, am (rt. snih), not smooth, harsh, hard, dry; unkind. — Asnigdha-dāru, u, n. a kind of pine tree.

A-sneha, as, ā, am, unkind; harsh, hard, dry; (as), m. unkindness, want of affection; absence of oiliness.

अस्पन्द a-spanda, as, ā, am, not trembling, not moving, fixed, unchangeable.

अस्पर्श a-sparśa, as, ā, am (rt. spriś), not touching, not in contact; (as), m. not touching, non-contact.

A-sparśana, am, n. non-contact, avoiding the contact of anything, especially of one who is impure.

A-sparśanīya, as, ā, am, not to be touched, impure.

A-sparśita, as, ā, am, untouched.

A-spriśya, as, ā, am, not to be touched, intangible.

A-sprishṭa, as, ā, am, untouched. — Asprishṭa-rajas-tamaska, as, ā, am, perfectly pure. — Asprishṭa-vahni, is, is, i, unscathed by fire.

A-sprishṭi, is, f. not touching, avoiding contact.

अस्पष्ट a-spashṭa, as, ā, am, indistinct.

अस्पृत a-sprita, as, ā, am, Ved. unconquered, irresistible.

अस्पृह a-spriha, as, ā, am, undesirous, content; indifferent.

A-sprihaṇīya, as, ā, am, undesirable.

अस्फुट a-sphuṭa, am, n. indistinct speech; (as, ā, am), indistinct, obscure, invisible, unblown. — Asphuṭa-phala, am, n. indistinct result; (in geom.) gross area of a triangle, &c. — A-sphuṭa-vāć, k, k, k, lisping, speaking indistinctly.

अस्म a-sma, a pronominal base (supposed to be compounded fr. a and sma) from which several cases of the pronoun of the 1st person plur. and of the 3rd sing. are derived. See also the next.

अस्मद् asmad, the plural base of the 1st personal pronoun (said to be fr. 2. as, 'to throw', Uṇ-sūt. I. 138; or fr. 1. as, 'to be'), nom. sing. aham, 'I,' du. āvām, 'we two,' pl. vayam, 'we;' acc. pl. asmān, inst. asmābhis, dat. asmabhyam, abl. asmat or asmattas, gen. asmākam, loc. asmāsu. Native grammarians derive the sing. as well as plur. from the base, asmad. The form asme, common to all oblique cases of the plur., is confined to the Vedas; and sometimes a form asmāka is used for the gen. asmākam. The form nas for acc., dat., and gen. is enclitic. The form asma is met with in the Vedas as well as the asmad of the classical language, especially at the beginning of compounds [cf. Gr. ἄμμες fr. ἄσμες; Goth. unsa for usna; Mod. Germ. unser]. — Asma-trā, ind., Ved. to us, with us, among us. — Asmatrāńć, ān, āćī, āk, Ved. turned towards us. — Asmad-rāta, as, ā, am, Ved. given by us. — Asma-druh, -dhruk, k, k, Ved. forming a plot against us or me, inimical. — Asmad-vidha, as, ā, am, or asmādṛiśa, as, ī, am, or asmādriś, k, k, k, similar, or like us or me; one of us. — Asme-hiti, is, f., Ved. errand or message for us.

Asmadīya, as, ā, am, our, ours.

Asmadryańć, ān, drīćī, ak, Ved. turned towards us; (k), ind. towards us.

Asmayu, us, us, u, Ved. endeavouring to attain us, desiring us, favourable to us.

Asmāka, as, ā, am, Ved. our, ours.

अस्मन्त asmanta, am, n. a furnace or fire-place. See aśmanta.

अस्मरण a-smaraṇa, am, n. (rt. smṛi), forgetfulness, forgetting.

A-smaraṇīya, as, ā, am, not to be recollected.

A-smārta, as, ī, am, immemorial, not within memory; illegal, not according to law; not belonging to the Hindū institutes.

A-smṛita, as, ā, am, not remembered, forgotten.

A-smṛiti, is, f. want of memory, forgetfulness; the not being part of the institutes of law; (i), ind., Ved. inattentively.

अस्मिता asmi-tā, f. (abstract noun formed fr. asmi, 1st pers. sing. pres. of 1. as, 'I am'), egotism.

अस्मेर a-smera, as, ā, am (rt. smi), Ved. not sullen, confiding.

अस्यन्दमान a-syandamāna, as, ā, am, Ved. not gliding away.

अस्यवामीय asyavāmīya, am, n. the hymn beginning with the words asya vām (Ṛig-veda I.164).

अस्यहत्य asya-hatya, अस्यहेति asya-heti. See Gaṇa Anuśatikādi to Pāṇini VII. 3, 20.

अस्युद्यत asy-udyata, as, ā, am (for udyatāsi), having the sword raised.

अस्र asra, as, m. (said to be fr. 2. as), hair of the head; a corner, an angle, see aśra; (am), n. blood; a tear, see asrij and asan. — Asra-kaṇṭha, as, m. an arrow; (perhaps a variation from astra-kaṇṭha?). — Asra-khadira, as, m. a red Mimosa. — Asra-ja, am, n. flesh. — Asra-jit, t, m. a plant; see astra-jit. — Asra-pa, as, m. a Rākshasa or goblin; (ā), f. a leech; a Ḍākinī or female imp. — Asra-pattraka, as, m., N. of a plant, Rubia Cordifolia L. (?). — Asra-pitta, am, n. plethora, hemorrhage, epistaxis, involuntary discharge of blood from the mouth, nostrils, anus, &c. — Asra-phalā, f. the plant Boswellia Thurifera Roxb. — Asra-mātṛikā, f. chyle, chyme. — Asra-rodhinī, f. the plant Mimosa Pudica. — Asra-vindu-ććhadā, f., N. of a tuberous plant. — Asrārjaka (°ra-ar°), as, m. the white Tulasī plant.

Asrāya, nom. A. asrāyate, -yitum, to shed tears.

अस्रवत् a-sravat, an, antī, at (rt. sru), not flowing; Ved. not leaky (as a ship).

A-srava, am, n. granulation (of a running sore).

अस्राम a-srāma, as, ā, am, Ved. not stiff, not lame.

अस्रि asri, is, f. an angle; ten millions. See aśri.

अस्रिध a-sridh, t, t, t, or a-sridhāna, as, ā, am, or a-sredhat, an, antī, at, Ved. not doing harm; uninjured, unfatigued; pious, peaceable.

अस्रीवयस् asrī-vayas, Ved. having food which falls or drops down (?).

अस्रु asru, n. a tear, &c. See aśru.

अस्रेमन् asreman, ā, m., Ved. praiseworthy, to be praised; (if fr. rt. sriv) undecaying, immortal.

अस्व a-sva, as, ā, am, or a-svaka, as, akā or ikā, am, or a-svakīya, as, ā, am, not one's own, belonging to another. — A-sva-ga, as, ā, am, Ved. not going to one's own home, homeless. — A-svaga-tā, f., Ved. homelessness. — A-sva-jāti, is, is, i, of a different caste, of a different species. — Asva-tva, am, n. or asva-tā, f. want of claim or right to anything, having no indefeasible property in it, absence of ownership

A-svaććhanda, as, ā, am, docile; not self-willed, dependant.

A-svatantra, as, ā, am, not self-willed, dependant, subject; docile, humble.

A-svabhāva, as, m. unnatural or unusual character or temperament; (as, ā, am), of a different nature.

A-svarūpa, as, ā, am, essentially different or unlike.

A-svaveśa, as, ā, am, Ved. having no home of one's own, expelled from home.

A-svādhyāya (°sva-adh°), as, m. a Brāhman who has not performed his studies, who has not read the Vedas previously to his investiture; interruption or interval of study, prohibited on certain days of the moon, at eclipses, &c.

A-svārtha (°sva-ar°), as, ā, am, not for one's self; not for a proper object; having a different meaning.

A-svikāra, as, m. non-acquiescence, dissent.

A-svikṛita, as, ā, am, dissented from, refused, not promised.

अस्वच्छ a-svaććha, as, ā, am, not clear, opaque.

अस्वन्त a-svanta (a-su-anta), as, ā, am, ending ill, leading to or having an unfavourable issue; (fr. asu-anta?) approaching the end of life; a fire-place, see aśvanta.

अस्वप्न a-svapna, as, ā, am, Ved. sleepless, awake; (as), m. sleeplessness, the being awake; a god, a deity [cf. ἄϋπνος].

A-svapnaj, k, k, k, Ved. not sleepy, sleepless.

अस्वर a-svara, as, ā, am, not aloud, speaking in an under tone, indistinct; having a bad or croaking voice; (am), ind. not aloud, in a low tone, indistinctly.

अस्वर्ग्य a-svargya, as, ā, am, not leading to heaven, unheavenly.

अस्वस्थ a-sva-stha, as, ā, am, not in good health, not one's self, sick. — Asvastha-tā, f. want of firmness; weakness, illness.

A-svāsthya, am, n. indisposition, sickness, discomfort, indigence.

अस्वादु a-svādu, us, us, u, tasteless, insipid.

अस्वामिक a-svāmika, as, ā or ī, am, unowned, unclaimed.

A-svāmin, ī, inī, i, having no right or title to anything, not being master of it; that which has no master or owner. — A-svāmi-vikraya, as, m. sale without ownership.

A-svāmya, am, n. absence of right or title to property.

अस्वार्थ a-svārtha, as, ā, am, unselfish, disinterested.

अस्वेद a-sveda, as, m. suppressed perspiration; (as, ā, am), not perspiring.

अह् 1. ah (connected with rt. nah), cl. 1. P., Ved. ahati, 2nd pl. perf. anāha, to string together (?), to compose, to celebrate, to prepare, to increase.

अह् 2. ah, cl. 5. P., Ved. ahnoti or adnoti, to pervade or occupy; to go or move; cl. 10 (?) to cause to shine (?).

Ahana, as, ā, am, illuminating, spreading light (epithet of the dawn).

अह् 3. ah (defect. verb, preserved only in five persons of the perfect, viz. āttha, āha, āhathus, āhatus, āhus, which may have a present signification), to say, speak; to acknowledge, accept, state; to declare, express, signify; to call; to attribute; to call (with two acc.); to hold, consider, regard; to adjudge anything (acc.) to any one (gen.). [To this rt. are referred, Hib. ag-all, 'speech;' ag-aill, 'to speak;' eigh-im, 'I call:' Goth. af-aika, 'I deny:' Lat. nego for n'—ego, 'to say no:' also ajo.]

अह *aha*, ind. (as a particle implying ascertainment, affirmation, certainty, &c.) surely, certainly, yes, well; (as explaining, defining, admitting, limiting, &c.) namely; I grant you, granted, indeed, of course; at least. This particle is also said to imply rejecting, sending; deviation from custom, impropriety.

अहंयाति, अहंयु, &c. See under *aham*.

अहत *a-hata, as, ā, am* (rt. *han*), unhurt, uninjured, not struck, not killed; unbeaten (as clothes in washing); unwashed, new; unblemished, unsoiled; not disappointed; (*am*), n. unwashed or new clothes.

A-hati or *a-hanti, is*, f., Ved. safeness.

A-hatvā, ind. not having killed.

A-hananīya or *a-hantavya, as, ā, am*, not to be killed.

A-hantya or *a-hantra* or *a-hanya, as, ā, am*, Ved. indestructible, invincible.

अहन् *ahan* and *ahas*, n. (said to be fr. 2. *hā* with *a*, 'not;' according to others, who compare the Goth. *daga*, Germ. *tag*, Eng. *day*, a corruption of *dahan* fr. rt. *dah*; the nom. acc. voc. sing. and the middle cases come fr. *ahas*, the others fr. *ahan*; in the Vedas the middle cases also are sometimes formed fr. *ahan*, e. g. *ahabhyas, ahabhis*); a day; a sacrificial or festival day; a day's work; a portion of a book appointed for one day's reading; day personified as one of the eight Vasus; N. of a Tīrtha; *ahany-ahani* or *ahar-ahaḥ*, day by day, daily; *ahanī*, du. day and night; *tad ahas*, on that very day; *yad ahas*, on which day. (As the last member of a compound *ahan* generally appears in the form *aha*, m., rarely n., but sometimes also in the form *ahan*, e. g. *puṇyāha, ekāhan*, q. v. As the first member of a compound *ahas* and *ahar* are the usual forms; as in the following examples.) — *Ahaḥ-pati, is*, m. lord of the day, the sun; see *ahar-pati*. — *Ahaḥ-śesha, am*, n. evening. — *Ahar-āgama, as*, m. the approach of day. — *Ahar-gaṇa, as*, m. a series of sacrificial days; a month; any calculated term. — *Ahar-jara, as*, m., Ved. the year (as making days become old). — *Ahar-jāta, as, ā, am*, Ved. born in the day or from day, not belonging to night or to the spirits of darkness. — *Ahar-diva, as, ā, am*, Ved. existing every day; (*am*), ind. daily, day by day. — *Ahar-divi*, ind., Ved. day by day, every day, constantly. — *Ahar-driś, k, k, k*, Ved. beholding the day, living. — *Ahar-niśa, am*, n. day and night, a whole day; (*am*), ind. day and night, during the whole day, continually. — *Ahar-pati, is*, m., Ved. lord of the day; the sun; epithet of Śiva; also written *ahaḥ-pati*. — *Ahar-bāndhava, as*, m. the sun. — *Ahar-bhāj, k, k, k*, Ved. partaking of the day. — *Ahar-maṇi, is*, m. the sun. — *Ahar-mukha, am*, n. commencement of the day, morning, dawn. — *Ahar-loka, as, ā, am*, Ved. taking the place of day. — *Ahar-vid, t, t, t*, Ved. existing (many) days; known long ago; knowing the (fit) time or season. — *Ahaś-śas*, ind., Ved. every day. — *Ahas-kara, as*, m. the sun. — *Ahas-pati, is*, m. the sun; swallow wort.

Aho-rātra, &c. See s. v.

अहन *ahana*. See 2. *ah*.

अहम् *aham*, nom. sing. 'I.' The supposed base of this 1st personal pronoun is *asmad*, q. v. [cf. Zend *azem*; Gr. ἐγών, ἐγώ, ἰών; Lat. *ego*; Goth. *ik*; Mod. Germ. *ich*; Lith. *asz*; Slav. *az*; Cambro-brit. *ym*; Bret. *am, em*].

Ahaṃ-yāti, is, m., N. of a son of Saṃyāti.

Ahaṃyu, us, us, u, selfish, proud, haughty; (*us*), m. a warrior.

Aham-vādin, ī, inī, i, speaking only of one's self, presumptuous, haughty.

Aham-śreyas, as, or *aham-śreyasa, am*, n. claiming superiority for one's self.

Aham-sana, as, ā, am, Ved. gaining for one's self, obtaining for one's self.

Ahan-kartavya, as, ā, am, to be referred to self; (*am*), n. the object of Ahan-kāra.

Ahan-kāra, as, m. the making of self, sense of self, thinking of self, egotism, individuality; self-consciousness, pride, haughtiness; (in the Sān-khya phil.) the third of the eight producers or elements of creation, viz. the conceit or conception of individuality, individualization. — *Ahankāra-vat, ān, atī, at*, conscious, selfish, proud.

Ahan-kārin, ī, iṇī, i, self-important, proud.

Ahan-kārya, am, n. that which is to be done by one's self, any personal object, business or matter.

Ahan-krita, as, ā, am, egotistic; proud, haughty; conscious.

Ahan-kriti, is, f. egotism, high opinion of one's self, pride.

Aham-agrikā, f. or *aham-uttara, am*, n. a contest for superiority, rivalry.

Aham-ahamikā, f. assertion or conceit of superiority, boasting, egotism; military vaunting.

Aham-pūrva, as, ā, am, Ved. desirous of being first.

Aham-pūrvikā, f. or *aham-prathamikā*, f. emulative onset, the running forward of soldiers with emulation; conceit, vaunting.

Aham-bhadra, am, n. self-conceit, a high notion of one's own superiority.

Aham-mati, is, f. or *aham-māna, am*, n. self-illusion, spiritual ignorance, conceit, self-love.

अहर *a-hara, as*, m. (rt. *hri*), N. of the twelfth Manu; a Dānava.

A-haraṇīya, as, ā, am, not to be taken away.

A-hārin, ī, iṇī, i, not taking (?).

A-hārya, as, ā, am, not to be stolen, not to be removed; (*as*), m. a mountain. — *Ahārya-tā*, f. or *ahārya-tva, am*, n. the state of not being liable to be taken away, security.

अहरित *a-harita, as, ā, am*, Ved. not yellow.

अहर्ष *a-harsha, as, ā, am* (rt. *hrish*), unhappy, gloomy, sorrowful.

A-harshita, as, ā, am, unhappy, sorrowful.

अहल *a-hala, as, ā, am*, or *a-hali, is, is, i*, unploughed, unfurrowed.

A-halya, as, ā, am, not arable, unploughed; (*ā*), f., N. of an Apsaras; N. of the wife of Gautama or Śāradvat; N. of a sea.

अहल्लिक *ahallika, as*, m., Ved. a talker, tattler (?).

अहवनीय *a-havanīya, as, ā, am* (rt. *hu*), not to be offered as an oblation, not fit or proper to be sacrificed.

A-havis, is, is, is, Ved. without oblations, sacrificeless.

अहस्त *a-hasta, as, ā, am*, handless.

अहह *ahaha* or *ahahā*, ind. a particle or interjection, as Ah! Aha! &c., implying surprise, fatigue, pain, sorrow, pleasure, calling.

अहार्य *a-hārya*, &c. See under *a-hara*.

अहावस् *ahāvas*, Ved., said to be a sound like a flourish at the end of a hymn.

अहि *ahi, is*, m. (fr. rt. *aṃh*; according to Sāy. fr. rt. *han* with *ā* prefixed and shortened, 'one that destroys on all sides'), a snake; the serpent of the sky, the demon Vritra; a cloud; water; lead; a traveller; the sun; a N. of Rāhu, the ascending node; the navel; [cf. *agha* and *aṃhu*, pp. 1, 6; Lat. *anguis*; Gr. ἔχι-ς, ἔχιδνα, ἔγχε-λυς, and ὄφις; Lith. *angury-s*; Russ. *ugorj*; Armen. *ôz*; Germ. *unc*; Mod. Gr. ἀχέλι.] — *Ahi-kānta, as*, m. air, wind; (snakes being supposed to feed upon air.) — *Ahi-kosha, as*, m. the slough or cast skin of a snake. — *Ahi-kshatra* and *ahi-kshetra, as*, m., N. of a country. — *Ahi-gopa, as, ā, am*, Ved. guarded by a serpent. — *Ahi-ghna, am*, n., Ved. the slaying of the serpent or demon (Vritra) who obstructs the heavenly waters. — *Ahi-ghnī, īs*, m., Ved. killing snakes. — *Ahi-ććhatra, as*, m. a kind of vegetable poison; the plant Gymnema Sylvestre (?); N. of a country; (*ā*), f. sugar; the city of Ahiććhatra. — *Ahi-ććhatraka, am*, n. a mushroom. — *Ahi-jit, t*, m., N. of Krishṇa, also of Indra. — *Ahi-tuṇḍika, as*, m. a snake-catcher or exhibiter; see *āhituṇḍika*. — *Ahi-dat, an, atī, at*, or *ahi-danta, as, ī, am*, having the teeth of a serpent. — *Ahi-dvish, ṭ, ṭ, ṭ*, enemy of the serpents or of Vritra; (*ṭ*), m. an ichneumon; a peacock; Garuḍa, the bird of Vishṇu; Indra. — *Ahi-nakulikā*, f. the natural enmity between a snake and an ichneumon. — *Ahi-nāma-bhrit, t*, m., N. of Baladeva (as identified with Sesha). — *Ahi-nirmoka, as*, m. or *ahi-nirvlayanī*, f. the cast off skin of a snake. — *Ahi-patāka, as*, m. a kind of snake, not venomous. — *Ahi-pati, is*, m., N. of Śesha, sovereign of the snakes, also of Vāsuki and others; any large serpent. — *Ahi-putraka, as*, m. a kind of boat. — *Ahi-pūtana, as, ā*, m. f. sores on the hinder part of the body (of children). — *Ahi-phena, am*, n. opium, the saliva or venom of a snake [cf. 2. *a-phena*]. — *Ahi-bradhna, as*, m., N. of Śiva; one of the Rudras; corrupted fr. *ahir-budhnyas*. — *Ahi-bradhna-devatā*, f. the twenty-sixth lunar mansion. — *Ahi-bhaya, as*, m. fear of a lurking snake; apprehension of treachery. — *Ahibhaya-dā*, f., N. of the plant Flacourtia Cataphracta Roxb. — *Ahi-bhānu, us, us, u*, Ved. shining like serpents; epithet of the Maruts. — *Ahi-bhuj, k*, m. Garuḍa, the bird of Vishṇu; a peacock; N. of a plant. — *Ahi-bhrit, t*, m. 'carrying serpents,' N. of Śiva. — *Ahi-manyu, us, us, u*, Ved. enraged like serpents, epithet of the Maruts; (Sāy.) 'endowed with destructive anger,' or 'with unimpaired knowledge.' — *Ahi-mardanī*, f., N. of a plant. — *Ahi-māya, as, ā, am*, Ved. multiform or versatile like a snake, showing the same variety of colour and shape. — *Ahi-māra* or *ahi-māraka, as*, m., N. of a plant. — *Ahi-ripu, us*, m. a peacock. — *Ahir-budhna, as*, m., N. of Śiva; corrupted fr. *ahir-budhnyas*. — *Ahirbudhna-devatā, ās*, f. pl. the twenty-sixth lunar mansion. — *Ahir-bradhna, as*, m., N. of a Rudra. — *Ahi-latā*, f., the plant Betel; another plant. — *Ahi-loćana, as*, m., N. of a servant of Śiva. — *Ahi-vidashṭa, as, ā, am*, snake-bitten. — *Ahi-vidvish, ṭ*, m. Garuḍa; Indra. — *Ahi-śushmasattvan, ā*, m., Ved. one whose men (the Maruts) hiss like serpents; epithet of Indra; (according to Sāy. *ahi-śushma* means 'of all-pervading strength,' and is to be separated from *sattvan*.) — *Ahi-hatya, am*, n. the slaying of the serpent or demon (Vritra) who obstructs the heavenly waters. — *Ahi-han, ā*, m., Ved. killing serpents or Vritra. — *Ahy-arshu, us, us, u*, Ved. gliding like a snake.

1. *ahika, as*, m. a blind snake, not venomous, see *andhāhika*; (*ā*), f., N. of the silk-cotton tree, Bombax Heptaphyllum Salmalia Malabarica. (For 2. *ahika*, see below.)

अहिंसक *a-hiṃsaka, as, ā, am*, or *a-hiṃsat, an, antī, at*, or *a-hiṃsāna, as, ā, am* (rt. *hiṃs*), Ved. not hurting, harmless, innocuous.

A-hiṃsā, f. harmlessness, not injuring anything, one of the cardinal virtues of most Hindū sects, but particularly of the Buddhists and Jainas; security, safeness. — *Ahiṃsā-nirata, as, ā, am*, devoted to harmlessness or gentleness.

A-hiṃsita or *a-hiṃsyamāna, as, ā, am*, Ved. uninjured, being unharmed.

A-hiṃsra, as, ā, am, innocuous, innocent, harmless; (*am*), n. harmless behaviour; (*ā*), f., N. of the plant Momordica Cochinchinensis, Spreng. (commonly called Kūrkavāli.)

अहिक 2. *ahika, as, ā, am* (fr. *ahan*, q. v.), is found at the end of a few compounds in the sense of lasting a certain number of days, e. g. *daśāhika*, lasting for ten days. See 1. *ahika* above.

अहिण्डुका *ahiṇḍukā*, f. a kind of small poisonous animal.

अहित *a-hita, as, ā, am* (rt. *dhā*), not placed, not put, not fixed; unfit, improper; unadvantageous, noxious; hurtful, prejudicial; hostile, inimical; (*as*), m. an enemy; (*am*), n. damage; food &c. contra-indicated in a disease. — *Ahita-kārin, ī, iṇī, i,* adverse, inimical, acting unkindly. — *A-hita-nāman, ā, ā, a,* Ved. having as yet no name. — *A-hita-manas, ās, ās, as,* not friendly-minded, hating, adverse, inimical. — *Ahita-hita-vićāra-śūnya-buddhi, is, is, i,* whose intellect is incapable of discriminating between good and evil. — *Ahitećchu* (°*ta-ić*°), *us, us, u,* not wishing well, malevolent.

अहिमकर *a-hima-kara, as,* or *a-hima-tejas, ās,* or *a-hima-rući, is,* or *a-himāṅśu* (°*ma-aṅ*°), *us,* m. the sun.

अही *ahī, is,* m., Ved., N. of a demon conquered by Indra and his companions; a serpent (see *ahi*); a cow; (*ī*), du. heaven and earth.

अहीन 1. *ahīna, as, ā, am* (fr. *ahan*), lasting several days; (*as*), m. a sacrifice lasting several days; one lasting twelve days (i. e. *stoma* or *yajña*).

अहीन 2. *ahīna, as,* m. (fr. *ahi,* q. v.), a large snake (?).

अहीन 3. *a-hīna, as, ā, am* (rt. 2. *hā*), unimpaired, whole, entire; full, luxurious; not deprived of, not withdrawing; possessed of; not outcast or vile. — *A-hīna-gu, us,* m., N. of a prince, son of Devānīka. — *A-hīna-vādin, ī,* m. a witness capable of giving evidence.

अहीर *ahīra, as,* m. a cowherd. See *abhīra.*

अहीरणि *ahīraṇi, is,* or *ahīraṇin, ī,* m. a kind of snake, said to be two-headed.

अहीशुव *ahīśuva, as,* m., Ved., N. of a demon conquered by Indra.

अहु *ahu, us, vī, u,* (in compounds) narrow. See *aṅhu.*

अहुत *a-huta, as, ā, am* (rt. *hu*), unsacrificed, unoffered, not yet sacrificed; one who has not received any sacrifice; not gained or obtained by sacrifice; (*as*), m. religious meditation, prayer, and study of the Veda, considered as one of the five great sacraments, otherwise called Brahma-yajña. — *A-hutād* (°*ta-ad*), *t, t, t,* Ved. not eating of a sacrifice; not allowed to partake of a sacrifice.

अहूत *a-hūta, as, ā, am* (rt. *hve*), uncalled, unsummoned, unchallenged. (The form *a-huta* with the sense 'uncalled,' given by Wilson, is very questionable.)

अहृणान *a-hṛiṇāna, as, ā, am,* Ved. not being angry, friendly.

A-hṛiṇīyamāna, as, ā, am, Ved. not being angry, jealous, or envious; not discontented, willing; that which is bestowed willingly.

अहृद्य *a-hṛidya, as, ā, am,* not desired, not agreeable. — *Ahṛidya-kṛit, t, t, t,* disagreeable, causing disgust.

अहे *ahe,* ind. a particle implying reproach, rejection, separation.

अहेतु *a-hetu, us,* m. absence of cause or reason. — *Ahetu-tā,* f. or *ahetu-tva, am,* n. absence of cause, reason, or necessity.

A-hetuka, as, ā, am, causeless, groundless.

A-haituka, as, ī, am, having no reason or foundation; causeless, having no motive, disinterested.

अहेरु *aheru, us,* f. the plant Asparagus Racemosus.

अहेळत् *a-heḷat, an, antī, at,* or *a-heḷamāna, as, ā, am,* or *a-heḷayat, an, antī, at* (rt. *heḍ,* Ved. *heḷ* with *a*), Ved. not angry, not displeased, favourable.

अहो *aho,* ind. (as a particle and interjection of joyful or painful surprise) Ah! (of enjoyment or satisfaction) Oh! (of fatigue, discontent, compassion, sorrow, regret) Alas! Ah! (of praise) Bravo! (of reproach) Fie! (of calling) Ho! Halo! (of doubt, deliberation) either, or; (of contempt) Pshaw! It is also sometimes an expletive.

Aho-purushikā, f. self-confidence; boasting.

अहोतृ *a-hotṛi, tā,* m., Ved. not sacrificing; not competent to sacrifice.

अहोरात्र *aho-rātra, as, am,* m. n. (fr. *ahan,* q. v. + *rātri,* q. v.), a day and night, νυχθήμερον; a day of twenty-four hours or thirty Muhūrtas, from sunrise to sunrise; a day and night of the Pitṛis = a month of the gods = a year of Brahmā = 2000 Yugas of the gods; (*am*), ind. day and night, continually, always.

Aho-rūpa, am, n. the appearance of day.

अहोवत *ahovata,* ind. a particle of calling, of compassion, of fatigue.

अहोही *ahohī,* ind. in a variegated or wonderful manner (?).

अह्न *ahna, as,* m. as last member of a compound = *ahan,* a day, q. v.; e. g. *madhyāhna,* midday; *aparāhṇa,* afternoon.

Ahnāya, ind. formerly; instantly; soon, speedily.

Ahnika, as, ā, am, as last member of a compound = *ahan;* e. g. *dry-ahnika, as, ā, am,* lasting two days.

Ahnī, f. and *ahnīya, as, ā, am,* or *ahnya, as, ā, am* (all fr. *ahan*), used at the end of compounds; e. g. *rathāhnya, am,* n. the daily journey of a chariot.

अह्नवाय्य *a-hnavāyya, as, ā, am* (rt. *hnu*), Ved. not to be denied or set aside; (*as*), m. according to Sāy. the N. of a king.

अह्यर्षु *ahy-arshu.* See under *ahi.*

अह्रय *a-hraya* or *a-hrayāṇa, as, ā, am* (fr. *hrī,* shame, q. v.), Ved. luxurious, proud, bold, conscious of one's own power.

A-hri, is, is, i, Ved. luxurious, fat.

A-hrī, īs, īs, i, Ved. shameless, importunate.

A-hrīka, as, ā, am, shameless; (*as*), m. a Buddhist mendicant.

अह्रुत *a-hruta, as, ā, am* (rt. *hvṛi*), Ved. not fluctuating, not stumbling; going in a straight line; not crooked, straight. — *Ahruta-psu, us, us, u,* Ved. of straight or upright appearance.

अह्वला *a-hvalā,* f., Ved. not fluctuating, not stumbling, firmness; the plant Semecarpus Anacardium.

आ

आ 1. *ā,* the second letter of the alphabet, corresponding to *a* long, as in *far.*

आ 2. *ā,* (as a particle or interjection of assent) yes, verily; (of compassion or pain) Ah! Alas! in the latter sense it is more correctly written *ās;* (of reminiscence) Ah! Oh! (a conjunction disjunctive) but; (a conjunction copulative) and. This particle remains unaltered in orthography even before vowels.

आ 3. *ā,* a prefix to verbs and nouns, (expressing) near, near to, towards, from all sides, all around; and sometimes redundant. As a prefix to verbs of motion it expresses the notion of moving or going towards; e. g. *ā-krāmati,* he goes towards. When prefixed to roots like *gam, yā,* and *i,* to go, and *dā,* to give, it reverses the action; e. g. *ā-gaććhati,* he comes; *ā-datte,* he takes.

As unconnected with verbs and prefixed to nouns it forms with them either compound adverbs or adjectives, implying the limit conclusive (until, unto, as far as), or the limit inceptive (from, from thence or that time); e. g. *ā-maraṇam,* till death; *ā-kumāram,* from childhood [cf. *a puero*]; *ā-gopālā dvijātayaḥ,* the twice-born including the cowherds.

(Prefixed to adjectives &c. it implies) diminution; e. g. *ā-pāṇḍu,* a little pale; *ā-pakva,* half-cooked.

(As a separable adverb *ā* implies) near, near to, towards; thereto, further, also, and; especially, even. In many places in the Vedas *ā* gives force to the word which precedes it (e. g. *mahimā vām Indrāgnī panishṭha ā,* 'your greatness, O Indra and Agni, is praiseworthy indeed'); and in a similar manner we find it in the Veda placed after prepositions, the sense of which is strengthened by it.

(As a separable preposition with acc. or abl.) near to, up to, to, as far as; e. g. *śatam ā jātīs,* as far as a hundred births; *ā samudrāt,* as far as the ocean: (with abl.) away from, from; out of, of, from among; e. g. *ā mūlāt,* from the beginning; *bahubhya ā,* from among many: (with loc.) in, at; e. g. *dama ā,* in a house.

आ 4. *ā, ās,* m., N. of Śiva; (*ā*), f., N. of Lakshmī.

आ-इ *ā-i.* See *e.*

आ-इन्ध् *ā-indh.* See *endh.*

आ-इन्व् *ā-inv.* See *env.*

आ-इष् *ā-ish.* See *esh.*

आ-ईक्ष् *ā-īksh.* See *eksh.*

आ-ईर् *ā-īr.* See *er.*

आ-ईष् *ā-īsh.* See *esh.*

आ-उ *ā-u.* See *o.*

आ-उक्ष् *ā-uksh.* See *oksh.*

आ-ऊर्णु *ā-ūrṇu.* See *orṇu.*

आ-ऊह् *ā-ūh.* See *oh.*

आ-ऋ *ā-ṛi.* See *ār.*

आ-ऋछ् *ā-ṛićh.* See *ārćh.*

आ-ऋञ्ज् *ā-ṛiñj.* See *āriñj.*

आ-ऋध् *ā-ṛidh.* See *ārdh.*

आकच् *ā-kać,* cl. 1. A. *-kaćate, -ćitum,* to tie on, to fasten on.

आकत्थन *ā-katthana, as, ā, am,* boasting, swaggering.

आकन् *ā-kan,* cl. 1. P. *-kanati, -nitum,* or Intens. *-ćākanti,* to be pleased with (with loc.); to endeavour to obtain; to love, to desire, solicit, praise.

आकम्प् *ā-kamp,* cl. 1. A. *-kampate, -pitum,* to tremble: Caus. *-kampayati, -yitum,* to cause to tremble.

Ā-kampa, as, m. or *ā-kampana, am,* n. trembling motion, shaking, trembling.

Ā-kampita or *ā-kampra, as, ā, am,* shaken, trembling; moved, agitated.

आकर *ā-kara, ākarin,* &c. See under *ā-kṛī.*

आकरण *ā-karaṇa.* See under *ā-kṛi.*

आकर्ण् *ā-karṇ,* cl. 10. P. *-karṇayati, -yitum,* to give ear to, listen to, hear.

Ā-karṇa, up to the ear, (occurs at the commencement of several compounds to denote the end of an arrow reaching to the ear in drawing a bow.)

Ā-karṇana, am, n. hearing, listening.

Ā-karṇita, as, ā, am, heard, listened to; overheard.

Ā-karṇya, ind. having heard or listened to.

आकर्ष *ā-karsha, ā-karshin,* &c. See under *ā-kṛish.*

आकल् *ā-kal*, cl. 10. P. *-kalayati, -yitum*, to shake, agitate, throw, cast; to lay hold of, seize; to tie, fasten; to surrender, transfer; to observe, take into consideration; to consider [cf. Gr. ὀκέλλω].

Ā-kalana, am, n. binding, confinement; counting, reckoning; laying hold of; wish, desire.

Ā-kalita, as, ā, am, bound; counted, reckoned; seized, held.

आकल्प *ā-kalpa, as*, m. (rt. *klṛip* with *ā*), adding to, improving, increasing; ornament, decoration; sickness, disease.

Ā-kalpaka, as, m. remembering with regret, missing; joy; fainting, loss of sense or perception; darkness; a knot or joint.

Ā-kalpam, ind. till the end of a kalpa.

आकल्य *ākalya, am*, n. (fr. *a-kalya*), sickness, disease.

आकष *ā-kasha, as*, m. (fr. rt. *kash*, 'to rub,' with *ā*), a touchstone.

Ā-kashaka, as, ikā, am, cutting, rubbing, or testing with a touchstone, touching, assaying.

Ā-kashika, as, ī, am, touching, testing.

आकस्मिक *ākasmika, as, ī, am* (fr. *a-kasmāt*), causeless, unforeseen, unexpected, sudden. — *Ākasmika-tva, am*, n. suddenness, &c.

आकाङ्क्ष् *ā-kāṅksh*, cl. 1. P. A. *-kāṅkshati, -te, -shitum*, to desire, long for, hope for, endeavour to gain, expect (with acc.); to endeavour to reach a place, turn to; (in gram.) to require some word or words to be supplied for the completion of the sense.

Ā-kāṅksha, as, ā, am, desiring, wishing; (in gram.) requiring a word or words to complete the sense; (*ā*), f. desire, wish; (in gram.) the requiring of a word or period for the completion of the sense; looking at or towards; purpose, intention; enquiry, asking; the significancy of a word.

Ā-kāṅkshaṇīya or *ā-kāṅkshitavya, as, ā, am*, to be desired or expected, desirable.

Ā-kāṅkshat, an, antī, at, wishing, expecting; looking at, looking to or towards.

Ā-kāṅkshita, as, ā, am, wished, desired; asked, enquired; regarded, looked at; wanted, necessary.

Ā-kāṅkshin, ī, iṇī, i, wishing, desirous, wishful, hopeful; asking, enquiring, expectant.

Ā-kāṅkshya, as, ā, am, desirable; (*am*), n. need of supplying a word or words for the completion of the sense.

आकाय *ā-kāya, as*, m. (fr. rt. *ći* with *ā*), a funeral pile; abode, residence.

आकाय्य *ā-kāyya, as, ā, am* (fr. rt. *ki* with *ā*), Ved. desirable; in every way praiseworthy or commendable.

आकार *ā-kāra*. See under *ā-kṛi*.

आकाल *ā-kāla, as*, m. the right time; (for *a-kāla*) wrong or inauspicious time.

Ākālika, as, ā or *ī, am*, not filling a space of time, momentary, instantaneous; unseasonable; (*ī*), f. lightning. — *Ākālika-tva, am*, n. unseasonableness, suddenness.

आकाश् *ā-kāś*, cl. 1. A. *-kāśate, -śitum*, to shine, be bright; to view, recognize.

Ā-kāśa, as, am, m. n. (in Ved. m.) light, clearness; a free space, vacuity; the ether, the sky or atmosphere considered as the fifth element; Brahma as identical with ether. *Ākāśa* is the subtle and ethereal fluid, supposed to fill and pervade the universe and to be the peculiar vehicle of life and of sound. *Ākāśe*, ind. in the air; a stage direction implying something said by or to a person out of sight. — *Ākāśa-kakshā*, f. the horizon, 'girdle of the sky.' — *Ākāśa-ga, as, ā, am*, going through the atmosphere. — *Ākāśa-garbha, as*, m., N. of a Bodhisattva. — *Ākāśa-ćamasa, as*, m. the moon, ('a cup or vessel with ether.') — *Ākāśa-ja, as, ā, am*, produced in the sky. — *Ākāśa-jananin, ī*, m. a loophole, a casement, an embrasure. — *Ākāśa-dīpa* or *ākāśa-pradīpa, as*, m. a lamp or torch lighted in honour of Lakshmī or Vishṇu and elevated on a pole in the air at the Dīvāli (Dīpāli) festival, in the month Kārttika; a beacon, a lantern on a pole. — *Ākāśa-pratishṭhita, as*, m., N. of a Buddha. — *Ākāśa-buddha-laksha, as*, m. (in theatrical language) fixing the gaze on some object out of sight of the audience. — *Ākāśa-bhāshita, am*, n. (in dramatic language) speaking outside or off the stage; a supposed speech, which is replied to as if it had been spoken; a voice or sound in the air. — *Ākāśa-maṇḍala, am*, n. the celestial sphere; the atmosphere. — *Ākāśa-maya, as, ī, am*, consisting of ether. — *Ākāśa-māṅsī*, f. the plant Nardostachys Jaṭāmāṇsī. — *Ākāśa-mūlī*, f. the aquatic plant Pistia Stratiotes. — *Ākāśa-yāna, am*, n. a heavenly car, one moving through the air. — *Ākāśa-rakshin, ī*, m. a warder, a watchman on the outer battlements. — *Ākāśa-vat, ān, atī, at*, filling a certain place, spacious, extensive. — *Ākāśa-vartman, a*, n. the atmosphere, the firmament, the air. — *Ākāśa-vallī*, f. a sort of creeper, a parasite, Cassyta Filiformis. — *Ākāśa-vāṇī*, f. a voice from heaven; m., N. of the author of a Hanumat-stotra. — *Ākāśa-salila, am*, n. rain. — *Ākāśa-stha, as, ā, am*, abiding in the sky, aerial. — *Ākāśa-sphaṭika, as*, m. a kind of crystal supposed to be formed in the atmosphere. It is of two kinds, Sūrya-kānta and Ćandra-kānta, q. v. — *Ākāśānantyāyatana* (°*śa-anantya-āy*°), *am*, n. abode of infinity or of infinite space; N. of a world with Buddhists. — *Ākāśeśa* (°*śa-īś*°), *as*, m. epithet of Indra, as ruler of the firmament; (in law) any helpless person, as a child, a woman, a pauper or invalid (who has no other possession than the air).

Ākāśīya, as, ā, am, or *ākāśin, ī, inī, i*, atmospherical.

Ākāśya, as, ā, am, being in the atmosphere.

आकिञ्चन *ākiñćana* or *ākiñćanya, am*, n. (fr. *a-kiñćana*), want of any possession, poverty.

आकिदन्ति *ākidanti, is*, and *ākidantīya, as*, m., N. of a warrior-tribe and its chief.

आकीम् *ā-kīm*, ind., Ved. (with abl.) from.

आकुञ्च् *ā-kuñć*, cl. 6. P., 1. A. *-kućati, -kuñćate, -ćitum*, to bend: Caus. *-kuñćayati, -yitum*, to draw together, contort, contract; to bend inwards, shorten.

Ā-kuñćana, am, n. compression, contraction, shrinking; collecting, heaping; curving, flexure; contortion.

Ā-kuñćita, as, ā, am, bent, contorted, contracted; twisted, crooked.

आकुण्ठित *ā-kuṇṭhita, as, ā, am*, confounded, abashed.

आकुर्वती *ā-kurvatī*. See under *ā-kṛi*.

आकुल *ā-kula, as, ā, am* (rt. *kul*, to compact or compress together), filled, full, overburdened with (with inst.); confounded, confused, agitated, flurried; confused (in order), disordered; taken out of one's natural condition; incoherent, contradictory; (*am*), n. an inhabited place. — *Ākula-tā*, f. or *ākula-tva, am*, n. accumulation, multitude; perplexity, confusion, bewilderment. — *Ākulendriya* (°*la-in*°), *as, ā, am*, confused in mind.

Ākulaya, nom. P. *ākulayati, -yitum*, to confound, make disordered.

Ākuli, is, m., N. of an Asura priest.

Ākulita, as, ā, am, confounded; bewildered, flurried, agitated; distressed.

Ākulī-kṛi, cl. 8. P. *-karoti, -kartum*, to fill with; to confound. — *Ākulī-karaṇa, am*, n. confounding. — *Ākulī-kṛita, as, ā, am*, confounded; perplexed, bewildered.

Ākulī-bhū, cl. 1. P. *-bhavati, -vitum*, to become perplexed. — *Ākulī-bhūta, as, ā, am*, perplexed, confounded.

आकुष्ट *ā-kushṭa, as, ā, am*, expelled, extracted.

आकूज् *ā-kūj*, cl. 1. P. *-kūjati, -jitum*, to twitter, warble, coo.

आकूत *ā-kūta, am*, n. (rt. *kū* or *ku*, to sound), meaning, intention, purpose; wish, desire.

Ā-kūti, is, f. intention, wish, desire; N. of a daughter of Manu Svāyambhuva and of S'atarūpā. — *Ākūti-pra, as, ā, am*, Ved. accomplishing one's intentions.

आकूवार *ākūvāra, as*, m. = *a-kū-pāra*, q. v.

आकृ *ā-kṛi*, cl. 8. 5. P. *-karoti, -kriṇoti, -kartum*, to bring near or towards, to bring down, to make or form wholly; to drive near to or together: Caus. P. *-kārayati, -yitum*, to ask any one (acc.) for anything (acc.); to invite to a place, to call into existence, to cause to appear: Desid. *-ćikīrshati*, to intend to accomplish: Intens. *-karikrati*, 3rd pl., Ved. to attract repeatedly towards one's self.

Ā-kāra, as, m. form, figure, shape, stature, appearance, aspect, behaviour, external gesture or aspect of the body, the expression of the face, as furnishing a clue to the disposition of mind; hint, sign, token; the letter *ā*. — *Ākāra-gupti, is*, f. or *ākāra-gopana, am*, n. dissimulation, suppressing all sign or inclination of the feelings. — *Ākāra-vat, ān, atī, at*, having a shape, embodied, symmetrical, handsome, well-formed. — *Ākāra-varṇa-suślakshṇa, as, ā, am*, delicate in shape and colour.

Ā-kāraṇa or *ā-karaṇa, am, ā*, n. f. calling, inviting, a call or summons; challenging, a challenge.

Ā-kāraṇīya, as, ā, am, to be called.

Ā-kārita, as, ā, am, called, summoned; stipulated, agreed; demanded, exacted.

Ā-karvatī, f., N. of a certain rocky hill. (Rām. II. 71. 3.)

Ā-kṛita, as, ā, am, Ved. brought near to; being near.

Ā-kṛiti, is, f., Ved. a constituent part; form, figure, shape, appearance, aspect; character, specimen; the body; tribe, species; a metre consisting of four lines with twenty-two syllables to each line. — *Ākṛiti-gaṇa, as*, m. a list of specimens, a collection of words belonging to a certain grammatical rule, which does not exhibit every word belonging to that rule, but only specimens; whereas a simple Gaṇa exhibits every word; (explained by native authorities to mean a list of words, the fact of a word belonging to which can only be determined by observing the forms used by classical authors.) — *Ākṛiti-ćhatrā*, f. the plant Achyranthes Aspera. — *Ākṛiti-mat, ān, atī, at*, having shape, embodied.

आकृष् *ā-kṛish*, cl. 1. P., 6. P. A. *-karshati, -kṛishati, -te, -karshṭum* or *-krashṭum*, to draw towards, attract, put on, draw away; to bend (e. g. *ćāpam*, a bow); to draw or tear off, draw out of; to withdraw, deprive of, take away; to borrow: Caus. *-karshayati, -yitum*, to draw near to one's self.

Ā-karsha, as, m. drawing or attracting towards one's self, pulling to or towards, dragging, attracting, hawling; drawing the bow; attraction, fascination; spasm; playing with dice; a die or dice; a board for such a game; an organ of sense; magnetic attraction; a magnet, a loadstone; N. of a prince.

Ā-karshaka, as, ikā, am, attractive, what draws or attracts; (*as*), m. a magnet or loadstone; (*ikā*), f., N. of a town.

Ā-karshaṇa, am, n. pulling, drawing, attracting; (*ī*), f. a crooked stick for pulling down fruit, &c.; any instrument for pulling.

Ā-karshika, as, ī, am, magnetic, attractive.

Ā-karshita, as, ā, am, drawn, attracted.

Ā-karshin, ī, iṇī, i, attractive; (*ṇī*), f. a rod with a hook at the end for pulling down boughs in order to gather fruit.

Ā-kṛishṭa, as, ā, am, drawn, pulled, attracted. — *Ākṛishṭa-mānasa, as, ā, am,* distracted in mind. — *Ākṛishṭa-vat, ān, atī, at,* pulling, dragging, pulling up or out; pulling to, attracting; charming, fascinating.

Ā-kṛishṭi, is, f. attracting, drawing near, bending of a bow. — *Ākṛishṭi-mantra, as,* m. an incantation by which another person is attracted.

Ā-kṛishya, ind. having drawn, extracted, pulled or dragged.

Ā-kṛishyamāṇa, as, ā, am, being drawn or attracted.

आकॄ *ā-kṛī,* cl. 6. P. *-kirati, -karitum* or *-rītum,* to scatter or sprinkle over, fill, fill up, give abundantly, cover, replenish, heap up, accumulate.

Ā-kara, as, m. one who scatters over or fills; accumulation, collection, plenty, multitude; a mine, a rich source of anything; best, excellent; N. of a country; N. of the Mahā-bhāshya.

Ākarin, ī, iṇī, i, produced in a mine, mineral.

Ā-kīrṇa, as, ā, am, scattered, spread; overspread, filled; crowded, impervious; covered, surrounded. — *Ākīrṇa-tā,* f. or *ākīrṇa-tva, am,* n. fulness, crowd, multitude.

आके *āke,* ind. (fr. rt. *añć* with *ā*), Ved. hitherward, near, in the neighbourhood. — *Āke-nipa, as, ā, am,* Ved. considering or regarding from a near place; wise; (Sāy.) falling down near at hand, advancing near (as rays of light).

आकै *ā-kai,* cl. 1. P. A., Ved. *-kāyati, -te, -kātum,* to implore, appeal to, solicit; praise.

आकोकेर *ākokera, as,* m. the constellation Capricornus (Αἰγόκερως).

आकौशल *ākauśala, am,* n. (fr. *a-kuśala*), inexpertness, want of skill or practice.

आक्न *ākna, as, ā, am* (rt. *ać* or *añć*), bent, curved.

आक्रन्द् *ā-krand,* cl. 1. P. A. *-krandati, -te, -ditum,* to shout at, roar at; to invoke; to cry with sorrow, lament, weep: Caus. P. *-krandayati, -yitum,* to cause to weep or cry; inspire courage by its sound (as a drum?); to shout at, roar at; to cry without interruption.

Ā-kranda, as, m. calling, crying, crying out; shouting; weeping, sobbing; sound; war-cry; furious or violent combat; war, battle; violence; a friend; a brother; a king, a lord; usurper; a king who prevents an ally from aiding another; (*as, ā, am*), one who checks or restrains.

Ā-krandana, am, n. lamentation, weeping.

Ākrandika, as, ī, am, going to where cries of distress are heard.

Ā-krandita, as, ā, am, roaring, crying wofully; invoked; (*am*), n. a cry, a roar; lamentation.

Ā-krandin, ī, inī, i, shouting at; invoking in a weeping tone, weeping.

आक्रम् *ā-kram,* cl. 1. P. A., cl. 4. P. *-krāmati, -kramate, -krāmyati, -kramitum,* to step near to; to come towards, approach; to enter; to visit; arrive at; to step or tread upon, to lie heavily on, to press; to hold fast with the hands, seize; to attack, invade, take possession of, become master of, conquer, overcome; to undertake, begin; to rise, mount, ascend; to cover: Caus. P. *-kramayati, -yitum,* to cause to come or step near: Desid. *-ćikraṃsate,* to wish to ascend.

Ā-krama, as, m. coming near, approaching, arriving, attaining; overcoming, obtaining; invading, attacking, falling upon, an attack; spreading or going over or upon, surpassing, overloading; might, valour.

Ā-kramaṇa, as, ā, am, Ved. coming near, approaching, stepping upon; (*am*), n. attacking, marching against, invading; overpowering, subduing; spreading or extending over or upon; going over or beyond; attacking.

1. *ā-kramya* or *ā-kramaṇīya, as, ā, am,* to be approached; to be attacked; to be ascended or surpassed or overcome, to be seized.

2. *ā-kramya,* ind. having attacked, invaded, seized upon, overrun or encroached.

Ā-krānta, as, ā, am, come near; obtained; possessed; overspread; overcome, overrun; attacked; surpassed, surmounted; accompanied, attended; agitated or overcome by (any feeling); pained, distressed. — *Ākrānta-mati, is, is, i,* mentally overcome or overpowered; having the mind engrossed or deeply impressed.

Ā-krānti, is, f. ascending, rising; stepping upon; going over or beyond; overpowering; might, valour.

Ā-krāmaka, as, ikā, am, an invader, attacker.

आक्री *ā-krī,* cl. 9. P. A. *-krīṇāti, -ṇīte, -kretum,* to purchase.

Ā-kraya, as, m., Ved. a dealer, small trader, pedlar.

आक्रीड् *ā-krīḍ,* cl. 1. P. A. *-krīḍati, -te, -ḍitum,* to play, sport, take one's pleasure.

Ā-krīḍa, as, m. a play, sport, pleasure; (*as, am*), m. n. a playing-place, pleasure-grove, garden, royal garden; (*as*), m., N. of a son of Karutthāma.

Ā-krīḍana, am, n. sporting, taking pleasure.

Ā-krīḍin, ī, inī, i, sporting, playing.

आक्रुश् *ā-kruś,* cl. 1. P. *-krośati, -kroshṭum,* to cry out at, call out aloud to; to call to any one in an abusive manner, to assail with angry and menacing words; to scold at any one; to curse, revile, express displeasure.

Ā-krushṭa, as, ā, am, scolded, reviled; vociferated; abused, calumniated, accused; cursed; (*am*), n. calling out.

Ā-krośa, as, m. calling or crying out, vociferation; scolding, reviling, blaming, censuring, abuse; a curse or oath.

Ā-krośaka, as, ī, am, vociferous, abusing, abusive.

Ā-krośana, am, n. assailing with harsh language, scolding, censuring; imprecation, curse.

Ā-krośanīya or *ā-krośitavya* or *ā-krośya, as, ā, am,* censurable, to be reviled or cursed.

Ā-krośita, as, ā, am, cursed, abused.

Ā-kroshṭṛi, ṭā, m. a reviler; one who vociferates.

आक्ली *ā-klī,* an undeclinable word joined to the roots *as, kṛi,* and *bhū.* See Gaṇa to Pāṇini I. 4, 61.

आक्लेद *ā-kleda, as,* m. moistening, sprinkling.

आक्षद्यूतिक *ākshadyūtika, as, ī, am,* effected or completed by gambling. See *aksha-dyūta* under 3. *aksha.*

आक्षपण *ā-kshapaṇa, am,* n. (rt. 1. *kshap*), fasting, purification by fasting, abstinence.

आक्षपाटिक *ākshapāṭika, as,* m. a judge. See *aksha-pāṭaka* under 2. *aksha.*

आक्षपाद *ākshapāda, as,* m. a follower of the Nyāya doctrine; a logician. See under 2. *aksha.*

आक्षभारिक *ākshabhārika.* See Gaṇa to Pāṇini V. 1, 50.

आक्षर् *ā-kshar,* cl. 10. P. *-ksharayati, -yitum,* to abuse, revile, accuse, punish. (Sometimes regarded as a nom. fr. the next.)

Ā-kshāra, as, m. calumny, accusation.

Ā-kshāraṇa, am, ā, n. f. abuse; calumnious accusation (especially of adultery).

Ā-kshārita, as, ā, am, calumniated, falsely accused; accused of adultery or fornication; guilty, criminal; reviled, abused.

आक्षि *ā-kshi,* cl. 2. 6. P. *-ksheti, -kshiyati, -kshetum,* to abide, dwell in, stay at (with acc.); to inhabit; to exist; to possess, take possession of (with acc.).

Ā-kshit, t, t, t, Ved. abiding, dwelling in, staying at.

आक्षिक *ākshika, as, ī, am* (fr. 3. *aksha*), relating or belonging to a die or to gambling, &c.; won at dice; (*am*), n. a gambling debt, money lost at play; (*as*), m., N. of the tree Morinda Tinctoria. — *Ākshika-paṇa, as,* m. a stake, a wager, a bet.

आक्षिप् *ā-kship,* cl. 6. P. A. *-kshipati, -te, -ksheptum,* to cast or throw at or down; to strike with a bolt; to draw near or together, to contract, convulse, cause to tremble; to draw or take off or away, withdraw; to chase or drive out of a place; to hang out or expose to view; put into; point to, apply to, refer to, hint, indicate; to refuse, not to have regard to, refuse as wrong; to insult, deride; to say or state ironically: Caus. P. *-kshepayati, -yitum,* to cause to throw down.

Ā-kshipat, an, atī or *antī, at,* casting, striking, tossing, sending; reviling, abusing; excelling so as to reproach or put to shame.

Ā-kshipta, as, ā, am, cast, thrown, tossed; thrown down or away; taken away; borne, carried; insulted, reviled, abused, blamed, ridiculed; equal or equivalent to.

Ā-kshiptikā, f. a particular air or song which is sung by a person approaching the stage.

Ā-kshipya, ind. having spurned, having insulted.

Ā-kshepa, as, m. throw, toss, drawing together or near to one's self, attraction, convulsion, palpitation; hinting; applying, laying on (as a colour); throwing away, giving up; sustaining (as a sound); reviling, abuse, censure, blame, reproach; objection; doubt, irony (as a figure in rhetoric).

Ā-kshepaka, as, ikā, am, blaming, censuring, reviling; (*as*), m. a thrower, a detractor, a calumniator or accuser; sickness, disease; convulsion, spasm.

Ā-kshepaṇa, am, n. throwing, tossing.

Ā-kshepin, ī, iṇī, i, applying to, concerning; (also = *ā-kshepaka.*)

आक्षीव *ākshīva, as,* m., N. of the plant Moringa Guilandina and Hyperanthera. See *akshīva.*

आक्षैत्रज्ञ्य *ākshaitrajñya, am,* n. (fr. *a-kshetrajña,* q. v.), spiritual ignorance.

आक्षोट *ākshoṭa* or *ākshoḍa, as* or *am* (?), m. or n. (?) a walnut (Pistacio nut?); N. of a tree, Pīlu; also of another tree, Aleurites Triloba. See *akshoṭa.*

आक्षोदन *ākshodana, am,* n. hunting (also *aććhodana*).

आक्ष्णु *ā-kshṇu,* cl. 2. P. *-kshṇauti, -kshṇavitum,* to rub, polish up; sharpen.

आक्ष्यत् *ākshyat, an, antī, at* (fut. part. fr. *aksh* or *aś* with *ā*?); *ākshyanti ahāni,* days leading to completion, complemental days; the N. of certain days on which the ceremony Ayana, performed for the Ādityās and Aṅgirasas, is finished.

आखण *ākhaṇa, as, ā, am,* hard.

आखण्डयितृ *ā-khaṇḍayitṛi, tā,* m. (rt. *khaṇḍ*), a breaker, a destroyer.

Ā-khaṇḍala, as, ā, am, breaking, destroying; destroying enemies; (*as*), m. a N. of Indra.

आखन् *ā-khan,* cl. 1. P. *-khanati, -nitum,* to dig. (It is doubtful whether *ā-khan* is used as a verb, but the nouns which follow are all derived from it.)

Ā-kha, as, m. a spade, a hoe.

Ā-khana, as, m. a digger, a spade.

Ā-khanika, as, m. a digger, a ditcher, a miner; a thief; a hog; a rat; a mouse; a spade. — *Ākhanika-baka* or *ākhanika-vaka, as,* m. a stork in relation to a mouse; (metaphorically) a man who behaves as an hero towards a weak person; a digger, a spade.

Ā-khara, as, m., Ved. the hole or cover of any animal; a stable; a spade, a digger. — *Ākhare-shṭha, as, ā, am,* Ved. abiding or dwelling in a hole.

Ā-khāta, as, am, m. n. a natural pond. See *a-khāta.*

Ā-khana, as, m. a spade, a digger.

Ā-khu, us, m. a mouse, a rat, a mole; the grass Lipeocercis Serrata; a thief; a hog; a digger, a spade. — *Ākhu-karīsha, am,* n., Ved. a mole-hill. — *Ākhu-karṇī,* f., N. of the plant Salvinia Cucullata. — *Ākhu-ga, as,* m. (riding on a rat), an epithet of Gaṇeśa and of Kārttikeya. — *Ākhu-ghāta, as,* m. a Śūdra or man of low caste and profession, lit. 'a rat-catcher.' — *Ākhu-parṇikā* or *ākhu-parṇī,* f., N. of the plant Salvinia Cucullata Roxb. (?). — *Ākhu-pāshāṇa, as,* m. a kind of mineral, a loadstone. — *Ākhu-bhuj, k,* m. 'a mouse-eater,' a cat. — *Ākhu-ratha, as,* m. a N. of Gaṇeśa, 'having a rat for his vehicle.' — *Ākhu-visha-hā,* f. a kind of grass, Andropogon Serratum, considered as a remedy for a rat's bite. — *Ākhūtkara* (°*khu-ut*°), *as,* m. a mole-hill. — *Ākhūttha* (°*khu-ut*°), *as,* m. the rising up or appearance of rats or moles, a swarm of rats or moles.

आखाद् *ā-khād,* cl. 1. P. *-khādati, -ditum,* to chew, to bite into pieces; to eat, consume.

आखिद् *ā-khid,* cl. 6. P., Ved. *-khidati,* Class. *-khindati, -khettum,* to take away and appropriate to one's self, to draw to one's self.

आखिल्य *ākhilya, am,* n. (fr. *a-khila*), the whole.

आखेट *ā-kheṭa, as,* m. (rt. *khiṭ?*), chase, hunting; terror, fright. — *Ākheṭa-śīrshaka, am,* n. a cavern, a mine.

Ā-kheṭaka, as, ā, am, hunting, a hunter; frightening, frightful; (*am*), n. hunting, chase.

Ākheṭika, as, ī, am, who or what hunts; terrible, frightful; (*as*), m. a hound; a hunter.

आखोट *ākhoṭa, as,* m. the walnut tree. See *akshoṭa.*

आख्या 1. *ā-khyā,* cl. 2. P. *-khyāti, -tum,* Ved. to look at; to count, number; to recite; to tell, notify; inform, communicate, declare, make known; to announce; to call, signify (with two acc.); Caus. P. *-khyāpayati, -yitum,* to make known, declare; A. to cause to tell.

Ā-khyas, ās, m., N. of Prajāpati, the lord of creation.

2. *ā-khyā,* f. appellation, name; (*as, ā, am*), often at the end of a compound in the sense of 'named,' 'called.'

Ā-khyāta, as, ā, am, counted, recited; said, spoken; called; declared, made known; inflected, declined, conjugated; (*am*), n. a verb.

Ā-khyātavya, as, ā, am, to be told; to be declared, to be made known.

Ā-khyāti, is, f. telling, communication, publication of a report; fame; name, appellation.

Ākhyātika, adj. fr. *ā-khyāta.* Pāṇini IV. 3, 72.

Ā-khyātṛi, tā, m. one who tells or speaks.

Ā-khyāna, am, n. saying, declaring; speech; a tale, story, legend.

Ākhyānaka, am, n. a tale, a short narrative; (*ī*), f., N. of a metre, being a combination of the Indravajrā and Upendravajrā.

Ā-khyāpana, am, n. causing one to tell, making known.

Ā-khyāyaka, as, m. a messenger, a teller, an announcer or relater; (*ikā*), f. a tale or short narrative; a true or probable story.

Ā-khyāyin, ī, inī, i, telling, declaring, informing.

Ā-khyeya, as, ā, am, to be told or related; fit or proper to be said.

आग 1. *āga* = *āgas* in *an-āga,* q. v.

आगम् *ā-gam,* cl. 1. P. *-gaććhati, -gantum,* to come; to make one's appearance; to come near, go towards or to or into; to arrive at, attain, reach, strike; to return; to fall into (any state of mind); have recourse to: Caus. P. *-gamayati, -yitum,* to cause to come near; to lead towards; to convey; to announce the arrival (of any one); to obtain information about anything, ascertain (with acc.); A. to wait for, to have patience: Intens. Ved. *-ganīganti,* to approach repeatedly: Desid. *-jigamishati,* to be about to come.

2. *ā-ga, as, ā, am,* accidental; happening accidentally. — *Āga-tva, am,* n. accident, chance.

Ā-gata, as, ā, am, come, arrived; occurred, happened; living or residing in; returned; fallen to one's share; fallen into; received, obtained; passed; (*am*), n. occurrence, event [cf. *an-āgata, sv-āgata*]. — *Āgata-kshobha, as, ā, am,* confounded, perplexed. — *Āgata-sādhvasa, as, ā, am,* terrified, afraid.

Ā-gati, is, f. arrival, coming; return; origin; accident, chance.

Ā-gatya, ind. having come, having arrived.

Ā-gantavya, as, ā, am, to be arrived, what is likely to arrive; to be come to (with acc. or loc. of the place); obliged to come.

Ā-gantu, us, us, u, coming, arriving; what is added, adhering; coming from the outside, external; adventitious, incidental; (*as*), m. a new comer, a stranger, a guest; an accident, any accidental hurt or wound. — *Āgantu-ja, as, ā, am,* arising accidentally.

Āgantuka, as, ā or *ī, am,* coming, arriving; arriving of one's own accord; stray; incidental, accidental, adventitious (as pleasure, pain, ornament, &c.); (*as*), m. a new comer, a stranger, a guest; an interpolated *pāṭha* or various reading (which has crept in without authority).

Ā-gama, as, ā, am, coming near, approaching, supplying; (*as*), m. arrival, appearance; coming, approach; addition; course; the mouth of a river; supply of money, income, revenue; increase of property (especially in the compound *arthāgama*), lawful acquisition of anything; increase of knowledge (especially in the compound *vidyāgama*); knowledge, science, intelligence; a traditional doctrine or precept, a collection of such doctrines or precepts, a sacred work, scripture; a manual; an affix; the interpolation of a letter in grammar, a grammatical augment, a meaningless syllable or letter inserted in any part of the radical word; record, title-deed, legal title, a voucher or written testimony; (*am*), n. a Tantra or any work inculcating the mystical worship of Śiva and Śakti. — *Āgama-nirapeksha, as, ā, am,* independent of a written voucher or title. — *Āgama-nīta, as, ā, am,* studied, read, examined. — *Āgama-rahita, as, ā, am,* devoid of a written title or a voucher; without a Śāstra. — *Āgama-vat, ān, atī, at,* having an augment or addition of any kind; having approached for sexual intercourse. — *Āgama-sāpeksha, as, ā, am,* with or supported by legal vouchers. — *Āgamāpāyin* (°*ma-ap*°), *ī, inī, i,* transient, of short duration. — *Āgamāvartā* (°*ma-āv*°), f., N. of the plant Tragia Involucrata Lin.

Ā-gamana, am, n. coming, approaching, arriving; returning; arising; approaching a woman for sexual intercourse. — *Āgamana-kāraṇa, am,* n. reason of one's coming. — *Āgamana-tas,* ind. on account of an arrival.

Ā-gamayya, ind. having explored or discovered.

Ā-gamita, as, ā, am, read over, perused, studied; understood, ascertained.

Āgamin, ī, inī, i, (in gram.) receiving an augment.

Ā-gamishṭha, as, ā, am (superl.), Ved. coming with pleasure or very quickly.

1. *ā-gamya, as, ā, am,* to be approached, accessible; to be acquired.

2. *ā-gamya,* ind. having arrived or come.

Ā-gāntu, us, m. a guest. See *ā-gantu.*

Āgāmika, as, ā, am, relating or belonging to the future.

Ā-gāmin, ī, inī, i, coming, about to come, arriving, impending; future. — *Āgāmi-kāla, as,* m. future time.

Ā-gāmuka, as, ā, am, coming, arriving; future.

आगर *āgara,* Ved. = *ā-gāra* (?).

आगलित *ā-galita, as, ā, am,* drooping, languishing, dejected.

आगविष्ठ *ā-gavishṭha, as, ā, am* (either a false reading for *ā-gamishṭha* or fr. an adj. *ā-gu*), Ved. coming near (?).

आगवीन *ā-gavīna, as, ā, am,* occupied with any business till the return of the cows.

आगस् *āgas, as,* n. (said to be fr. rt. *i* with *āga* substituted), transgression, offence, sin, fault [cf. Gr. ἄγος]. — *Āgas-kṛita, as, ā, am,* offending; offended.

आगस्त्य *āgastya, as, ā, am,* referring to the sage Agasti, q. v.; originating from the plant Agasti Grandiflorum.

Āgastīya, as, ā, am, relating to or tending to the advantage of Agasti.

आगा 1. *ā-gā,* cl. 2. P. *-gāti, -tum,* to come towards or into; to approach, make one's appearance; to meet with; to visit.

2. *ā-gā, ās, ās, am,* coming towards, &c.

आगाध *āgādha* = *a-gādha,* q. v.

आगार *ā-gāra, am,* n. (probably fr. *ā-gṛī,* 'to swallow down,' and denoting first any inner receptacle), room, covered place, dwelling, house, receptacle [cf. *a-gāra*]. — *Āgāra-godhikā,* f. a lizard (?). — *Āgāra-dāha, as,* m. arson, setting a house on fire. — *Āgāra-dāhin, ī,* m. an incendiary. — *Āgāra-dhūma, as,* m., N. of a plant.

आगुर् 1. *ā-gur,* cl. 6. A. *-gurate, -ritum* (*gur* = rt. *gṛī,* see *ā-gṛī*), to approve, to agree or assent to, to promise, to pronounce the Āgur.

2. *ā-gur, ūr,* f., Ved., N. of a class of plauditory or approving exclamations or formularies used by the priests in sacrificial rites; assent, an agreement.

Ā-guraṇa or *ā-gūraṇa* or *ā-gūrṇa, am,* n. recitation of the Āgur.

Ā-gū, ūs, f. an agreement (?).

Ā-gūrtin, ī, inī, i, Ved. performing or pronouncing the Āgur.

आगुरव *āgurava, as, ī, am* (fr. *a-guru*), originating from or formed of Agallochum. See *a-guru.*

आगॄ *ā-gṛī,* cl. 9. P. A., Ved. *-gṛiṇāti, -ṇīte, -garitum* or *-rītum,* to approve, to praise.

आगै *ā-gai,* cl. 1. P., Ved. *-gāyati, -gātum,* to sing to, to obtain by singing.

Ā-gātṛi, tā, trī, tṛi, obtaining by singing.

Ā-gāna, am, n. the act of obtaining by song.

आग्नापौष्ण *āgnāpaushṇa, as, ī, am,* Ved. belonging or referring to Agni and Pūshan.

Āgnāvaishṇava, as, ī, am, Ved. belonging or referring to Agni and Vishṇu.

आग्निक *āgnika, as, ī, am* (fr. *agni*), fiery, belonging to fire or to a sacrifice performed with fire.

Āgnimāruta, as, ī, am, belonging or referring to Agni and the Maruts; (*as*), m. an epithet of Agastya; (*am*), n. a hymn praising Agni and the Maruts [cf. Pāṇini VII. 3, 21; VI. 3, 28].

Āgnivāruṇa, as, ī, am, belonging or referring to Agni and Varuṇa.

Āgniveśya and *āgniveśyāyana, as,* m., N. of two teachers.

Āgnishṭomika, as, ī, am, belonging to the Agnishṭoma; one who recites or is conversant with the Agnishṭoma.

Āgnihotra, as, ī, am, fit for the Agnihotra.

Āgnīdhra, as, ī, am, Ved. originating from or belonging to the Agnīdh, i. e. to the priest who kindles the fire; (*as*), m. the priest who kindles the fire; (*ā*), f. care of the sacred fire; (*am*), n. the place

where a sacrificial fire is kindled; the function of the priest who kindles the sacred fire.

Āgnīdhrīya, as, ā, am, being within the Āgnīdhra or the place where a sacrificial fire is kindled; (*as*), m. the fire (*agni*) within the Āgnīdhra; the fire-place (*dhishṇya*) within the Āgnīdhra.

Āgnīdhrya, as, ā, am, belonging to the Āgnīdhra or the priest who kindles the sacred fire.

Āgnendra, as, ī, am, Ved. consecrated to Agni and Indra.

Āgneya, as, ī, am, fiery, belonging or relating or consecrated to fire or its deity Agni; similar to fire or Agni; belonging to Agnāyī, wife of Agni; (*as*), m. epithet of Skanda; of Agastya; (*ās*), m. pl., N. of a people; (*ī*), f., N. of Agnāyī, wife of Agni; the wife of Ūru and daughter of Agni (?); the south-east quarter, of which Agni is the regent; (*am*), n. blood; ghee or boiled butter; gold; N. of a region. — *Āgneya-kīṭa, as*, m. an insect (*kīṭa*) which flies into the fire (applied to a thief who breaks into a room and extinguishes the lamp). — *Āgneya-purāṇa, am*, n. the same as the *agni-purāṇa*, q. v.

Āgnyādheyika, as, ā, am, belonging to the Agnyādheya. See under *agni*.

आग्रन्थ् *ā-granth*, cl. 9. 1. P. *-grathnāti, -granthati, -thitum*, to wind round, to intwine.

आग्रभोजनिक *āgrabhojanika, as, ī, am* (fr. *agra-bhojana*), one to whom food is first offered.

आग्रयण *āgrayaṇa, as*, m. (fr. *agra*), the first Soma libation at the Agnishṭoma sacrifice (see *graha*); a form of Agni; (*ī*), f. an oblation consisting of first-fruits or firstlings; (*am*), n. oblation consisting of first-fruits at the end of the rainy season.

आग्रस्त *ā-grasta, as, ā, am*, bored, perforated.

आग्रह *ā-grah*, Ved. *-grabh*, cl. 9. P. A. *-gṛihṇāti, -ṇīte*, Ved. *-gṛibhṇāti, -ṇīte, -grahitum*, to seize, take hold of; to draw tight (as reins).

Ā-graha, as, m. seizing, taking; attack; surpassing, surmounting; favour; patronage; power, ability; moral power, courage.

Āgrahikā, f. favour, patronage, help.

आग्रहयण *āgrahayaṇa, as, ī, am*, belonging to the month Agra-hayaṇa (= *agra-hāyaṇa*, q. v.).

Āgrahāyaṇa, as, m. 'commencement of the year,' N. of a Hindū month commencing about the 12th of November, see *agra-hāyaṇa*; (*ī*), f. the day of full moon (*paurṇamāsī*) in the month Agra-hāyaṇa; a particular kind of Pāka-yajña, q. v.; N. of a constellation consisting of three stars, one of which is λ Orionis, figured by an antelope's head, hence also called Mṛiga-śiras.

Āgrahāyaṇaka, as, ī, am, to be paid (as a debt &c.) on the day of full moon in the month Agra-hāyaṇa.

Āgrahāyaṇika, as, m. the month Agra-hāyaṇa; (*as, ī, am*), to be paid on the day of full moon in the month Agra-hāyaṇa.

आग्रहारिक *āgrahārika, as, ī, am*, one who appropriates to himself an Agra-hāra, viz. an endowment of lands or villages conferred upon Brāhmans.

आग्रायण *āgrāyaṇa, as*, m., N. of a grammarian; a sacrifice offered when the new rice or wheat ripens; (see *āgrayaṇa*, which is the correct reading.) — *Āgrāyaṇeshṭi* (°*ṇa-ish*°), *is*, f. the ceremony Āgrāyaṇa.

आघट्टक *ā-ghaṭṭaka, as*, m. (rt. *ghaṭṭ* or *ghaṭ*), a rubber; anything which causes friction; the plant Desmochæta Atropurpurea.

Ā-ghaṭṭana, am, n. friction, rubbing, contact, shaking.

Ā-ghaṭṭita, as, ā, am, rubbed, touched, shaken.

Ā-ghāṭa, as, m., Ved. a musical instrument used for accompanying a dance; a cymbal or rattle; boundary, limit; the plant Achyranthes Aspera; (at the end of some compounds) = *ā-ghāta*, see next col.

Ā-ghāṭi, is, is, m. f., Ved. a musical instrument which sounds on being shaken, a cymbal or rattle.

आघर्ष *ā-gharsha, as*, m. (rt. *ghṛish*), rubbing, friction.

Ā-gharshaṇa, as, ī, am, scratching, rubbing; (*am*), n. rubbing, friction; (*ī*), f. a brush, a rubber.

Ā-gharshita, as, ā, am, rubbed, brushed.

आघात *ā-ghāta, as*, m. (fr. rt. *han* with *ā*), striking, a blow, a wound; killing; a beater, striker; retention of urine; misfortune, pain; a slaughter-house, a place for killing animals or victims.

Ā-ghātana, am, n. striking, killing; a slaughter-house.

Ā-ghnat, an, atī, at, striking, beating.

आघार *ā-ghāra*. See under *ā-ghṛi*.

आघुष् *ā-ghush*, cl. 1. P. *-ghoshati, -ghoshitum*, to make one's self audible; to cry aloud, to proclaim; to praise; to listen to: Caus. *-ghoshayati, -yitum*, to make a noise, to cause to sound; to proclaim or cause to proclaim aloud; to complain continually.

Ā-ghosha, as, m. calling out to, invocation.

Ā-ghoshaṇa, am, ā, n. f. a crying or proclaiming, public announcement.

आघूर्ण् *ā-ghūrṇ*, cl. 6. P., 1. A. *-ghūrṇati, -ghūrṇate, -ṇitum*, to fluctuate, stagger; to roll, whirl.

Ā-ghūrṇana, am, n. rolling, tossing; fluctuating, whirling round.

Ā-ghūrṇita, as, ā, am, rolled, rolling; whirled round, fluctuating.

आघृ *ā-ghṛi*, cl. 1., and Ved. cl. 3. P. *-gharati, -jigharti, -ghartum*, to sprinkle towards or upon: Caus. *-ghārayati, -yitum*, to sprinkle.

Ā-ghāra, as, m. sprinkling, sprinkling clarified butter upon the fire at certain sacrifices; ghee or clarified butter.

आघृणि *ā-ghṛiṇi, is, is, i*, Ved. glowing with heat; endowed with spendor; epithet of the god Pūshan. — *Āghṛiṇi-vasu, us, us, u*, Ved. rich with heat, epithet of Agni; (Sāy.) having splendid wealth.

आघ्रा *ā-ghrā*, cl. 1. P. *-jighrati, -ghrātum*, to smell, smell at; to kiss: Caus. *-ghrāpayati, -yitum*, to cause to smell at.

Ā-ghrāṇa, am, n. smelling; satisfaction, satiety; (*as, ā, am*), satisfied, satiated.

Ā-ghrāta, as, ā, am, smelled, scented; satisfied, satiated; surmounted, surpassed.

Ā-ghreya, as, ā, am, to be smelled at.

आङ्कुशायन *āṅkuśāyana*, adj. formed fr. *aṅkuśa*. See Gaṇa to Pāṇini IV. 2, 80.

आङ्कृति *āṅkṛiti, is*, m., N. of a prince.

आङ्क्षी *āṅkshī*, f. a musical instrument, a tabor.

आङ्ग *āṅga, as, ī, am* (fr. 2. *aṅga*), relating to the base (*aṅga*) of a word in grammar; bodily, corporeal; having limbs or parts or relating to them; relating to the inferior persons of a drama, to a portion of the Vedas, &c.; (*am*), n. a soft delicate form or body; (*as, ī, am*, pl. *āṅgās*), produced or born in the country Aṅga; a prince of that country.

Āṅgaka, as, m. the ruler of the country Aṅga; an inhabitant of the same.

Āṅgavidya, as, ī, am, occurring in or being familiar with chiromancy or the knowledge of lucky and unlucky marks on the body. See *aṅga-vidyā*.

Āṅgika, as, ī, am, bodily, corporeal; gesticulated, expressed by bodily action (dramatic sentiment, passion &c., exhibited by attitude, gesture &c.); (*as*), m. a player on a tabor or drum.

आङ्गदी *āṅgadī*, f., N. of the capital of Aṅgada's kingdom.

आङ्गार *āṅgāra, am*, n. (fr. *aṅgāra*), a multitude of firebrands.

आङ्गिरस *āṅgirasa, as, ī, am* (fr. *aṅgiras*), descended from or belonging to or referring to the Aṅgirasas or to Aṅgiras; (*as*), m. a descendant of Aṅgiras; especially a N. of Vṛihaspati, the preceptor of the gods; a Kshatriya by will of Brahmā and by profession.

आङ्गुलिक *āṅgulika, as, ī, am* (fr. *aṅguli*, q. v.), like a finger.

आङ्गूष *āṅgūsha, as*, m., Ved. praising aloud, a hymn [cf. *aṅgūsha, aṅgoshin*].

Āṅgūshya, as, ā, am, Ved. praising aloud, sounding; fit for praise.

आङ्गेयी *āṅgeyī* probably = *āṅgī*. See *aṅga*.

Āṅgya, adj. fr. *aṅga*, q. v.

आच 1. *āća, as*, m., N. of a man.

आच 2. *āća*, in the words *āća-parāća* and *āćopaća*, 'turned towards and away from' (?).

आचक्ष् *ā-ćaksh*, cl. 2. A. *-ćashṭe, -shṭum*, to look at, inspect; to tell, relate, make a communication about anything (with acc.); to announce, declare; to make known, confess; to acquaint, introduce to; to address any one (with acc.); to call, name.

Ā-ćakshamāṇa, as, ā, am, saying, declaring.

Ā-ćakshus, us, m. a learned man, a Paṇḍit.

आचतुरम् *ā-ćaturam*, ind. till the fourth generation.

आचतुर्य *āćaturya, am*, n. (fr. *a-ćatura*), clumsiness, stupidity.

आचम् *ā-ćam*, cl. 1. P. *-ćāmati, -ćamitum*, to sip; to rinse the mouth (with inst. of the thing); to lap up, lick up, to cause to disappear (as the wind licks up moisture): Caus. *-ćāmayati, -yitum*, to cause to sip water.

Ā-ćama, as, m. rinsing the mouth.

Ā-ćamana, am, n. rinsing the mouth, sipping water (before religious ceremonies, before meals &c., from the palm of the hand. It is usual to spit the water out again; the ceremony also includes touching the body in various parts); gargling the throat; the water used for rinsing the mouth.

Ā-ćamanaka, as, m. a spitting pot.

Āćamanīya, as, ā, am, used for rinsing the mouth; (*am*), n. water for rinsing the mouth, a gargle.

Ā-ćamya, ind. having rinsed the mouth, having sipped and ejected a little water.

Ā-ćānta, as, ā, am, sipped and ejected (as water); one who has rinsed his mouth.

Ā-ćāma, as, m. sipping water, rinsing the mouth; the water or foam of boiled rice.

Ā-ćāmaka, as, ā, am, rinsing the mouth.

Ā-ćāmanaka, as, m. a spitting pot.

Ā-ćāmya, am, n. rinsing the mouth, water so used, a gargle; (*as, ā, am*), to be rinsed.

आचय *ā-ćaya, as*, m. (fr. rt. *ći* with *ā*), collection, plenty.

Āćayaka, as, ā, am, collecting, skilful in collecting.

आचर् *ā-ćar*, cl. 1. P. ep. A. *-ćarati, -te, -ritum*, Ved. *-radhyai, -ritave, -rase*, to come near to, approach; to step upon, pass through; to proceed, manage, behave one's self towards (with loc.); to treat; to have intercourse with, frequent; to act, undertake, do, exercise, practice, perform; to devour, eat into; to help forward, put into.

Ā-ćaraṇa, am, n. approaching, arrival; following, observing, conduct, usage, practice; an institute, rite or rule of conduct; a cart, carriage.

Ā-ćaraṇīya, as, ā, am, to be done or performed; to be followed or observed, right, proper.

Ā-ćarat, an, antī, at, following, practising, observing.

Ā-ćarita, as, ā, am, observed, practised, as a rite or usage; usual, customary; enjoined, fixed by rule.

Ā-ćaritavya, as, ā, am, to be performed in a customary manner; to be done or performed.

Ā-ćarya, as, ā, am, to be gone to or approached; to be done or performed.

Ā-ćāra, as, m. conduct, manner of action; behaviour; good conduct, good behaviour; custom, practice, usage; an established rule of conduct, an ordinance, an institute, a precept; manner of conducting one's self, diet; rule; [cf. Hib. acara, 'convenience, conveniency, use.'] — Āćāra-ćandrikā, f. title of a work on the religious customs of the Śūdras. — Āćāra-tantra, am, n. one of the four classes of Tantras with Buddhists. — Āćāra-dīpa, as, m. 'lamp of religious customs,' title of a work. — Āćāra-bhrashṭa, as, ā, am, fallen from established usage, apostate. — Āćāra-mayūkha, as, m. 'ray of religious customs,' title of a work. — Āćāra-vat, ān, atī, at, well-conducted, virtuous. — Āćāra-varjita, as, ā, am, irregular, out of rule; outcast. — Āćāra-viruddha, as, ā, am, contrary to custom. — Āćāra-vedī, f. 'altar of religious customs,' a N. of Āryāvarta. — Ā-ćāra-hīna, as, ā, am, deprived of established ordinances, outcast. — Āćārāṅga (°ra-aṅ°), am, n. title of the first of the twelve sacred books of the Jainas. — Āćārādarśa (°ra-ād°), as, m. 'looking-glass of religious customs,' title of a work. — Āćārārka (°ra-ar°), as, m. 'sun of religious customs,' title of a work. — Āćārollāsa (°ra-ull°), as, m. 'light of religious customs,' title of a work.

Āćārika, as, ī, am, conformable to rule or practice, prescriptive, authorized; (am), n. rules for the preservation of health, habit of life, regimen, diet.

Āćārin, ī, iṇī, i, following established rites or practice.

Ā-ćārī, f. the plant Hingtsha Repens, also called Hilamoćikā.

Ā-ćārya, as, m. lit. 'one to whom one must have recourse' or 'one who is to be attended to or waited on' or 'one whose precepts are to be followed' or 'one who knows the āćāra or rules;' a spiritual guide or teacher, especially one who invests the student with the sacrificial thread, and instructs him in the Vedas, in the law of sacrifice and religious mysteries (Manu 2. 140, 171); an epithet of Droṇa the teacher of the Pāṇḍus; (ā), f. a spiritual preceptress. The title āćārya affixed to names of learned men is rather like our Dr.; e. g. Rāghavāćārya, &c. — Āćārya-karaṇa, am, n. acting as teacher. — Ā-ćārya-tā, f. or āćārya-tva, am, n. the office or proficiency of a holy teacher. — Āćārya-deva, as, m. one whose preceptor is his god. — Āćārya-bhogīna, as, ā, am, delighting the holy teacher. — Āćārya-miśra, as, ā, am, venerable, honourable. — Āćārya-vat, ān, atī, at, one who has a teacher. — Āćāryopāsana (°ya-up°), am, n. waiting upon or serving the spiritual preceptor.

Āćāryaka, as, ā, am, originating from a spiritual teacher; (am), n. the proficiency of a holy teacher.

Āćāryānī, f. (with dental n, Pāṇini IV. 1, 49. Vārt. 6), the wife of an Āćārya or holy teacher.

Ā-ćīrṇa, as, ā, am (anom. past pass. part.), devoured, eaten into.

आचरण्य ā-ćaraṇya (nom. fr. ćaraṇa), P. -ćaraṇyati, -yitum, to move one's self, to move or extend towards.

आचल् ā-ćal, Caus. P. -ćālayati, -yitum, to move, draw away from one's place, stir up.

आचान्त, आचाम. See under ā-ćam.

आचि ā-ći, cl. 5. P. A. -ćinoti, -nute, -ćetum, to accumulate; to collect; to heap up, load with; to cover.

Ā-ćita, as, ā, am, collected, accumulated, heaped; filled, loaded with, covered; spread, diffused; inlaid, set (e. g. ardhāćitā rasanā, a girdle half set with gems); larded; (as, am), m. n. a cart-load; a measure of ten bhāras or cart-loads.

Āćitika, as, ī, am, or āćitīna, as, ā, am, holding or being equal to or cooking a quantity equal to the preceding measure; (a numeral may be placed before these forms, e. g. dvyāćitika, &c.).

आचिख्यासा ā-ćikhyāsā, f. (fr. Desid. of rt. khyā with ā), desire or intention of expressing or denoting something.

आचित् 1. ā-ćit, cl. 1. 3. P. -ćetati, -ćiketti, A. -ćikite, -ćettum, to attend to, to keep in mind; to comprehend, understand, know; to invent; to appear, become visible, distinguish one's self: Desid. -ćikitsati, -te, to wait for, watch clandestinely, lurk.

2. ā-ćit, t, f., Ved. taking notice or cognizance, attention to; (according to Sāy. the form ā-ćitā may stand for ā-ćite fr. ā-ćita above.)

आचीर्ण ā-ćīrṇa, as, ā, am. See under ā-ćar last col.

आचूषण ā-ćūshaṇa, am, n. suction; sucking out; application of cupping-glasses to the skin.

आचृत् ā-ćṛit, cl. 6. P. -ćṛitati, -ćartitum, to fasten, tie, affix.

आचेश्वर āćeśvara (°ća-īś°), as, m., N. of a sanctuary built by Āća.

आचेष्ट् ā-ćeshṭ, cl. 1. P. A. -ćeshṭati, -te, -ṭitum, to undertake; to do.

आचोपच āćopaća. See 2. āća.

आच्छद् 1. ā-ććhad (-ćhad), cl. 10. P. -ććhadayati or -ććhādayati, -yitum, to cover, hide; to clothe, to dress, put on clothes; to conceal.

2. ā-ććhad, t, f., Ved. a cover, covering; a sheath. — Āććhad-vidhāna, am, n., Ved. an arrangement made for defence, a means of covering; or (as, ā, am), one who has such means.

Ā-ććhanna, as, ā, am, covered, concealed, clothed.

Ā-ććhāda, as, m. cloth, clothes.

Ā-ććhādaka, as, ā, am, concealing, hiding.

Ā-ććhādana, am, n. covering, concealing, hiding; disappearance; a covering, a sheath; cloth, clothes; mantle, cloak, &c.; the wooden frame of a roof.

Ā-ććhādita, as, ā, am, covered, clothed.

Ā-ććhādin, ī, inī, i, covering, concealing.

1. ā-ććhādya, ind. having clothed or put on.

2. ā-ććhādya, as, ā, am, to be covered or clothed.

आच्छाक āććhāka, as, m., N. of the tree Morinda Tinctoria; (better āććhuka, q. v.)

आच्छिद् ā-ććhid (-ćhid), cl. 7. P. A. -ććhinatti, -ććhinte, -ććhettum, to tear or cut off; to cut or break in pieces; to take out of; to draw off; remove; to cut off, exclude; to snatch away, to tear from, to rob; to disregard, not to take notice of.

Ā-ććhidya, ind. cutting off; cutting, excluding, disregarding; setting aside, in spite of, notwithstanding.

Ā-ććhinna, as, ā, am, cut, cut off.

Ā-ććheda, as, m. cutting, cutting off, excision.

Ā-ććhedana, am, n. excision, cutting, cutting off, exclusion.

आच्छुक āććhuka, as, m., N. of the plant Morinda Tinctoria. See ākshika and āććhāka.

आच्छुरित ā-ććhurita, as, ā, am (fr. rt. ćhur with ā), scratched; irritated; (am), n. making a noise with the finger-nails by rubbing them on one another; a horse-laugh.

Āććhuritaka, am, n. a scratch with a finger-nail; a horse-laugh.

आच्छृद् ā-ććhṛid (-ćhṛid), cl. 7. P. A. -ććhṛinatti, -ććhṛinte, -ććharditum, to pour upon, to fill.

आच्छो ā-ććho (-ćho), cl. 4. P. -ććhyati, -ććhātum, to skin, to flay.

आच्छोदन ā-ććhodana, am, n. (rt. ćhad for ćud?), hunting, the chase. See aććhoṭana, ākshodana.

आच्यु ā-ćyu, Caus. P. A. -ćyāvayati, -te, -yitum, to cause to flow over, pour out; to draw or bring near; to induce (any one) to come near.

आच्युतदन्ति āćyutadanti (fr. aćyutadanta) or āćyutanti (fr. aćyutanta), ayas, m. pl., N. of a warrior-tribe.

आज् āj (ā-aj), cl. 1. P. A. ājati, -te, -jitum, to drive or bring towards; to procure; to drive near, i. e. to come near in a carriage.

Ājani, is, f., Ved. a stick for driving.

1. āji, is, m. f. (Ved. m.), a running-match; (ājim aj or i or dhāv or sṛi, to run with or against any one for the prize); a fighting-match, fighting, combat, battle, war; place for running, course, level ground; abuse, invective; an instant; [cf. Scot. àgh, 'fight;' Hib. agh.] — Āji-kṛit, t, t, t, Ved. running or fighting for a prize; making war. — Āji-kriyā, f. fighting, making war. — Āji-tur, ūr, ūr, ūr, Ved. victorious in battles. — Āji-pati, is, m., Ved. lord of the battle. — Ājy-anta, as, m. the goal in a race-course.

आज āja, as, ī, am (fr. 1. aja), coming from goats, belonging to goats, produced by goats; (as), m. a vulture; (am), n. boiled or clarified butter; ghee.

Ājaka, am, n. a flock of goats.

आजकार ājakāra, as, m. Śiva's bull.

आजगर ājagara, as, ī, am (fr. aja-gara), treating of the boa or large serpent; (a chapter in the Mahā-bhārata.)

आजगव ājagava, as, m. the bow of Śiva [cf. ajakāva].

आजन् ā-jan, cl. 4. A., Ved. -jāyate, -janitum, to be born or come into existence, to be produced or born from; to beget, cause to be born, render prolific.

Ā-janana, am, n. birth, origin.

Ā-janma, ind. from birth, since birth. — Ājanma-surabhi-pattra, as, m., N. of a plant (the leaves of which are fragrant from their first appearance).

Ā-jāti, is, f. birth, origin.

Ā-jāna, am, n. birth, descent, species; birth-place.

Ā-jāni, is, f., Ved. birth, descent; noble birth; (Sāy.) a mother.

Ājāneya, as, ī, am, of noble origin, of good breed (as a horse), fearless, undaunted; (as), m. a well-bred horse.

Ājāneyya, as, ā, am, Ved. of good breed, well-bred.

आजप् ā-jap, cl. 1. P. -japati, -pitum, to mutter or whisper to.

आजमीढ ājamīḍha, as, m., N. of a king in the Mahā-bhārata.

आजरसम् ā-jarasam or ā-jarasāya, ind., Ved. till old age.

आजवन ā-javana, am, n. (fr. rt. ju with ā), rushing at, attacking, fighting.

आजवस्तेय ājavasteya (patronymic fr. ajavasti Pāṇini IV. 1, 136).

आजवाह ājavāha or ājavāhaka fr. aja-vāha Pāṇini IV. 2, 133.

आजातशत्रव ājātaśatrava, as, m. (fr. ajāta-śatru), epithet of Bhadrasena in the Śatapatha-Brāhmaṇa V. 5. 5, 14.

आजाद्य ājādya, as, ā, am, originating from the warrior-tribe called Ajādas or a chief of that tribe.

आजान ā-jāna, ājāneya. See under ā-jan.

आजि 1. āji. See under āj above.

आजि 2. ā-ji, cl. 1. P. -jayati, -jetum, to conquer, win, acquire: Desid. -jigīshati, to try or desire to conquer or win.

Ā-jayana, am, n. conquering.

Ā-jigīshu, us, us, u, ambitious, wishing to excel or overcome.

आजिग्रह ā-jigraha, as, ā, am (rt. grah), who or what takes or seizes.

आजिज्ञासेन्य ā-jijñāsenya, as, ā, am (fr. Desid. of rt. jñā with ā), Ved. liable to investigation; (ās), f. pl., N. of a short section of the Kuntāpa hymns in the Aitareya-Brāhmaṇa; (the word ṛićas must be supplied.)

आजिहीर्षु ā-jihīrshu, us, us, u (fr. Desid. of rt. hṛi with ā), about to bring towards (with acc.); wishing to take.

आजीकूल ājīkūla, N. of a region.

आजीगर्ति ājīgarti, a patronymic fr. ajīgarta.

आजीव् ā-jīv, cl. 1. P. -jīvati, -vitum, to live by; to have the use or enjoyment of; to subsist.

Ā-jīva, as, m. livelihood, subsistence; a Jaina beggar.

Ā-jīvaka, as, m. a beggar, one who obtains his livelihood everywhere.

Ā-jīvana, am, n. livelihood, subsistence. — Ājīvanārtha (°na-ar°), as, m. (am, n.?) means of livelihood or subsistence, business, profession.

Ā-jīvin, ī, m. having a livelihood; a peculiar kind of beggar.

Ā-jīvya, as, ā, am, to be practised as a means of living; fit for or affording a livelihood; habitable, fertile; fruitful; (am), n. means of living.

आजुर् ā-jur, ūr, f. or ā-jū, ūs, f. (fr. rt. jṛī with ā?), unpaid labour, working without wages; consigning to hell; infirm age (?).

आज्ञा 1. ā-jñā, cl. 9. P. -jānāti, -jñātum, to know, understand, learn, obtain information, ascertain, notice, perceive: Caus. -jñāpayati, -yitum, to publish, order, command, direct; to assure.

Ā-jñapta, as, ā, am, ordered, commanded.

Ā-jñapti, is, f. order, injunction, command.

2. ā-jñā, f. an order, a command; allowance, permission; [cf. Hib. agna, 'wisdom.'] — Ājñā-kara, as, ī, am, executing an order, obeying, obedient; (as), m. a servant. — Ājñā-karaṇa, am, n. execution of orders, obedience. — Ājñākara-tra, am, n. the office of a servant. — Ājñā-kārin, ī, iṇī, i, one who obeys or executes orders, obedient, ministrant. — Ājñā-ćakra, am, n. a mystical circle or diagram, one of six described by the Tantras. — Ājñānuyāyin or ājñānuvartin (°jñā-an°), ī, inī, i, obeying or executing orders, obedient. — Ājñānusārin (°jñā-an°), ī, iṇī, i, executing orders, obedient. — Ājñā-pattra, am, n. an edict, written order. — Ājñā-pratighāta as, m. disobedience, rebellion. — Ājñā-bhaṅga, as, m. disobedience, insubordination, disloyalty. — Ājñā-vaha, as, ā, am, obedient, subject, ministrant. — Ājñā-sampādin, ī, inī, i, executing an order, obedient, submissive.

Ā-jñāta, as, ā, am, ordered, commanded; (as), m., N. of one of the first five pupils of Śākya-muni.

Ā-jñātṛi, tā, m., Ved. one who orders or directs.

Ā-jñāna, am, n. the act of noticing, perceiving.

Ā-jñāpaka, as, ā, am, giving orders, commanding, a commander.

Ā-jñāpana, am, n. ordering, commanding, making known.

Ā-jñāpita, as, ā, am, ordered, commanded.

Ā-jñāpya, as, ā, am, to be directed or commanded.

Ā-jñāyin, ī, inī, i, perceiving, understanding.

आज्य ājya, am, n. (fr. rt. añj with ā), melted or clarified butter used for oblations, or for pouring into the holy fire at the sacrifice, or for anointing anything sacrificed or offered; (in a wider sense) oil and milk used instead of clarified butter at a sacrifice; N. of a sort of chant or religious service; turpentine. — Ājya-pa, as, ā, am, Ved. drinking the clarified butter; (ās), m. pl. a class of Manes who are the sons of Pulastya and the ancestors of the Vaiśya order. — Ājya-pātra, am, n. a vessel or dish to hold clarified butter. — Ājya-bhāga, as, m. a portion of clarified butter; (au), m. du. the two portions of clarified butter belonging to Agni and Soma; (as, ā, am), partaking of the clarified butter; offering clarified butter at certain ceremonies. — Ājya-bhuj, k, m. 'consumer of clarified butter,' epithet of Agni. — Ājya-vāri, is, m. 'sea of clarified butter,' one of the seven seas. — Ājya-sthālī, f., see ājya-pātra.

आञ्च् āñć (ā-añć), cl. 1. P. A. āñćati, -te, -ćitum, to bend, crook, curve.

Āñćana, am, n. partial extraction of thorns or arrows and the like from the body.

आञ्छ् āñćh, cl. 1. P. āñćhati, āñćha or ānāñćha, āñćhitum, to make straight; to lengthen or stretch; to regulate, draw into the right position; to set (a bone or leg).

Āñćhana, am, n. setting (a bone or leg), bringing back into the right place by stretching, bending, or drawing.

आञ्ज् āñj (ā-añj), cl. 7. P. ānakti, āñjitum or āṅktum, to anoint; to smooth, polish, prepare; to honour, receive respectfully.

Āñjana, am, ī, n. f. ointment, especially for the eyes; fat. — Āñjanābhyañjanīya (°na-abhy°), am, ā, n. f., N. of a certain ceremony. — Āñjanī-kārī, f. a woman who anoints or makes ointments.

आञ्जनेय āñjaneya, as, m. (fr. añjanā, his mother), N. of the monkey Hanumat.

आञ्जलिक्य āñjalikya (fr. añjalika). See Gaṇa to Pāṇini V. 1, 128.

आञ्जिक āñjika, as, m., N. of a Dānava.

आञ्जिनेय āñjineya, as, m. an insect, a kind of lizard, Lacerta Unjinensis. See añjana and añjanikā.

आट āṭa, as, m., N. of a serpent.

आटरूष āṭarūsha, as, m., N. of the tree Justicia Adhenatoda. See aṭarūsha or aṭarūshaka.

आटविक āṭavika, as, m. (fr. aṭavī), the inhabitant of a forest; a woodman, a pioneer.

Āṭavī, f., N. of a town in the Mahā-bhārata (2. 1175).

आटव्य āṭavya, as, m., N. of a teacher in the Vāyu-Purāṇa.

आटि āṭi, is, f. (rt. aṭ, to wander), N. of the bird Turdus Ginginianus [cf. āḍi and āṭī]. — Āṭi-mukha, as or am?, m. or n.? a surgical instrument employed in blood-letting, the top of which is like the beak of the bird āṭi.

Āṭika, as, ī, am, able to wander; (ī), f., N. of the wife of Ushasti.

Āṭikya, as, ā, am, being on a voyage.

आटीकन ā-ṭīkana or ā-ṭīlaka, am, n. (fr. rt. ṭīk with ā), the leaping motion of a calf [cf. āḍhilaka and ālīḍhaka].

Ā-ṭīkara, as, m. a bull (etym. probably the same as the last).

आटोप āṭopa, as, m. (said to be fr. a Sautra rt. ṭup with ā), puffing, swelling; flatulence, borborygmi; pride, self-conceit.

आट्टस्थलक āṭṭasthalaka (fr. aṭṭa-sthalī) Gaṇa to Pāṇini IV. 2, 127.

आट्णार āṭṇāra, as, m. (fr. aṭṇāra), Ved., N. of Para in the Śatapatha-Brāhmaṇa; (as, ā, am), fond of wandering (?).

आडम्बर āḍambara, as, m. (etym. doubtful, probably rt. ḍamb with ā), a drum used in battle; charge sounded by musical instruments; the sounding of a trumpet as a sign of attack; the roaring of elephants; pride, arrogance (in this sense perhaps connected with saṃrambha?); commencement (in this sense perhaps connected with ārambha?); anger, passion; happiness, pleasure; the eyelid; (am), n. rubbing and kneading the body; (sometimes this word is written āḍampara.) — Āḍambarāghāta (°ra-āgh°), as, m., Ved. one who beats a drum.

Āḍambarin, ī, iṇī, i, arrogant, proud.

आडि āḍi, is, f. a bird, the Śarāli (Turdus Ginginianus); a kind of fish. See āṭi.

आडु āḍu, us, us, u (fr. rt. aḍ), striving to obtain anything.

आडू āḍū, ūs, m. (or f.?) a raft, a float. See āṭu.

आढक āḍhaka, as, am, m. n. (etym. doubtful), a measure of grain, the 4th of a droṇa and equal to 4 prasthas = 16 kuḍavas = 64 palas = 256 karshas = 4096 māshas; or containing nearly 7 lbs. 11 ozs. avoirdupois. In Bengal an āḍhaka is equal to two mans or 164 lbs. avds.; (ī), f. a kind of pulse, Cajanus Indicus Spreng.; a kind of fragrant earth. — Āḍhaka-jambu, N. of a country. — Āḍhakajambuka, as, ī, am, relating to that country.

Āḍhakika, as, ī, am, or āḍhakīna, as, ā, am, holding or containing an āḍhaka; sown with an āḍhaka of seed, as a field &c.

आढीलक āḍhīlaka, a various reading for ā-ṭīlaka. See ā-ṭīkana.

आढ्य āḍhya, as, ā, am (etym. doubtful, perhaps for ārdhya fr. ṛidh), opulent, wealthy, rich; (with an inst. or as last member of a comp.) rich in, abounding in, productive; possessing abundantly; mixed with, watered with; abundant, existing in abundance. — Āḍhyakulīna, as, ā, am, descended from a rich family. — Āḍhyaṅ-karaṇa, as, ī, am, enriching; (am), n. the means of enriching, wealth, prosperity. — Āḍhya-ćara, as, ī, am, once opulent (?). — Āḍhyatā, f. opulence, wealth. — Āḍhyam-bhavishṇu, us, us, u, or āḍhyam-bhāvuka, as, ī, am, becoming rich or eminent. — Āḍhya-vāta, as, m. (abundant wind), a convulsive or rheumatic palsy of the loins. — Āḍhyāḍu (°ḍhya-āḍu), us, us, u, striving to get wealth.

Āḍhyaka, am, n. wealth, opulence, abundance.

आणक āṇaka, as, ā, am (fr. aṇu, q. v.), low, inferior. See aṇaka.

Āṇava, am, n. exceeding smallness; (as, ī, am), very small, fine (?).

Āṇavīna, as, ā, am, bearing or fit to bear Panicum Miliaceum.

आणि āṇi, is, m. f. [cf. aṇi], the pin of the axle of a cart, the linch-pin; the part of the leg just above the knee; the corner of a house; a limit, a boundary; the edge of a sword.

आण्ड āṇḍa, am, n. (fr. aṇḍa, q. v.), an egg; a multitude of eggs, a brood; (au), m. du., Ved. the testicles [cf. aṇḍa]. — Āṇḍa-ja, as, ā, am, born from an egg. — Āṇḍa-vat, ān, atī, at, possessed of eggs or testicles. — Āṇḍād (°ḍa-ad), t, m., Ved. one who eats eggs, N. of a demon.

Āṇḍī, f., Ved. a testicle.

Āṇḍīka, as, ā, am, Ved. bearing eggs, as a plant with egg-shaped fruits or bulbs.

Āṇḍīra, as, ā, am, having many eggs.

आत् āt, ind. (fr. 4. a), Ved. afterwards, then; (in which senses it is often used in a concluding paragraph antithetically to yad, yadā, yadi, being then sometimes strengthened by the particles aha, id, īm, u; e. g. yaded ayukta haritaḥ sadhasthād ād rātrī vāsas tanute simasmai, 'at the very time when he has unyoked his coursers from his car, then

night extends the veiling darkness over all;' *Vritram yad Indra śavasāvadhīr ahim ād it sūryam divy ārohayo driśe*, 'when, O Indra, thou didst slay with thy power the dragon Vritra, then indeed thou didst raise the sun in the sky, that it might be seen.' In other passages *āt* is simply used like a conjunction, equivalent to 'then, further, also, and' Sometimes it only serves to strengthen the meaning of another word, or to give emphasis to an interrogative pronoun, in the same way as *u, nu, anya*, &c.; e. g. *ya eka id apratir manyamāna ād asmād anyo ajanishṭa taryān*, 'he who considered himself alone irresistible, another was born mightier even than he;' *Kim āt pra bravāma*, 'How can we at all proclaim?'

आत *āta, as, ā*, m. f. (fr. *ā-tan* below?), Ved. a scaffold; the frame of a door; (Sāy.) a quarter of the sky.

आतंस् *ā-taṇs*, Caus. Ā., Ved. *-taṇsayate, -yitum*, to shake out; (Sāy) to decorate from all sides.

आतक *ātaka, as*, m., N. of a Nāga.

आतक्ष् *ā-taksh*, cl. 1. P. Ā., Ved. *-takshati, -te, -kshitum, -tashṭum*, to bring from all sides, to procure.

आतञ्च् *ā-tañć*, cl. 7. P. *-tanakti, -tanktam* or *-tañćitum*, to cause to shrink or contract, to coagulate.

Ā-tanka, as, m. (this word may also be connected with rt. *tank*, q v.), disease or sickness of the body; pain or affliction of mind, disquietude, apprehension, fear; fever; the sound of a drum or tabor.

Ā-tañćana, am, n. casting one thing into another to effect some change, as butter-milk into fresh milk to turn it; the act of causing to contract; that which causes coagulation; runnet; curdled milk; a sort of whey; calcining, adding a powder or flux to metals in fusion; the flux so used; casting away, destroying; danger, calamity (as a pestilence or epidemic); speed, velocity; gratifying, satisfying; making fat.

आतड् *ā-taḍ*, cl. 10. P. *-tāḍayati, -yitum*, to thump, strike.

आतन् *ā-tan*, cl. 8. P. *-tanoti, -nitum*, to extend over, stretch over, penetrate, to spread, overspread; to illuminate; to take hold of, seek to attain, assume a (hostile) attitude; to stretch (as a bow for shooting); to diffuse; to bring to pass, effect: Caus. *-tānayati, -yitum*, to stretch (a bow); [cf. rt. *tāy*, with which some of the following forms are connected.]

Ā-tata, as, ā, am, spread, extended, stretched (as a bow), &c.

Ātatāyin, ī, inī, i, one whose bow is stretched to take another's life; endeavouring to kill some one; a felon, a thief, a murderer, incendiary, ravisher. — *Ātatāyi-tā*, f. or *ātatāyi-tva, am*, n. persecuting, murdering, destroying, stealing.

Ātatā-vin, ī, inī, i, Ved. one whose bow is stretched. See *ātatāyin*.

Ā-tana, am, n. spreading, expanding; sight, view.

Ā-tani, is, is, i, Ved. spreading, penetrating.

Ā-tāna, as, m., Ved. an extended cord, string, &c.

Ā-tāyin, ī, m. a falcon, a kite. See *ātāpin*.

आतप् 1. *ā-tap*, cl. 1. P. *-tapati, -taptum*, to radiate heat; to blaze, to heat; to cause to glow: Pass. *-tapyate*, to suffer pain, be afflicted; to inflict (austerities) upon one's self.

2. *ā-tap, p*, f., Ved. heat.

Ā-tapa, as, ā, am, Ved. causing pain or affliction; (*as*), m. heat of the sun, sunshine. — *Ātapa-tra, am*, n. a large umbrella of silk or leaves used in the East as a parasol. — *Ātapatraka, am*, n. a small umbrella, a mat or basket carried on the head as one. — *Ātapa-vat, ān, atī, at*, irradiated by the sun. — *Ātapa-varshya, as, ā, am*, Ved. (water &c.) produced by rain during sunshine. — *Ātapa-vāraṇa, am*, n. a parasol. — *Ātapa-śushka, as, ā, am*, dried in the sun, evaporated by the solar heat. — *Ātapābhāva* (°*pa-abh*°), *as*, m. non-existence of sunshine, shadow.

Ā-tapana, as, m. causing heat, an epithet of Śiva.

Ātapīya, as, ā, am (adj. fr. *ā-tapa*), sunshiny (?).

Ātapya, as, ā, am, Ved. being in the sunshine.

आतम् *ā-tam*, cl. 4. P. *-tāmyati, -tamitum*, to faint, to swoon, to become senseless; to despond, to languish, fade away.

आतमाम् *ā-tamām?* (a superlative form fr. 3. *ā?*).

आतर *ā-tara*. See under *ā-trī*.

आतर्ज् *ā-tarj*, cl. 10. P. *-tarjayati, -yitum*, to scold, abuse.

आतर्दन *ā-tardana*. See under *ā-trid*.

आतर्पण *ā-tarpaṇa*. See under *ā-trip*.

आतव *ātava*, a proper N. (whence the patron. *ātavāyana* Pāṇini IV. 1, 110. Gaṇa.)

आतान *ā-tāna*. See under *ā-tan*.

आतापिन् *ātāpin* or *ātāyin, ī*, m., N. of the bird Falco Cheela. See under *ā-tan*.

आतार *ā-tāra, ā-tārya*. See under *ā-trī*.

आताली *ātālī*, an indeclinable word compounded with *as, bhū*, and *kri* (see Pāṇini I. 4, 61).

आति *āti, is*, m. f. (fr. rt. *at*), Ved. a kind of water-bird; the bird Turdus Ginginianus (see *āḍi*); going.

आतिथेय *ātitheya, as, ī, am* (fr. *atithi*, q. v.), proper for a guest, hospitable, attentive to a guest; (*ī* or *am*), f. n. hospitality.

Ātithya, as, ā, am, proper for a guest, hospitable, attentive to a guest; (*as*), m. a guest; (*am*), n. hospitable reception; hospitality; a particular rite, the reception of the Soma when it is brought to the place of sacrifice, also called *ātithyeshṭi*. — *Ātithya-rūpa, as, ā, am*, Ved. being in the place of the Ātithya rite. — *Ātithya-satkāra, as*, m. the rites of hospitality.

आतिदेशिक *ātideśika, as, ī, am*, (in gram.) connected with an *ati-deśa*, q. v.; having reference to substitution or putting one thing for another.

आतिरश्चीन *ā-tiraśćīna, as, ā, am*, a little transverse or across.

आतिरैक्य *ātiraikya, am*, n. (fr. *ati-reka*), superfluity, excess.

आतिविज्ञान्य *ātivijñānya, as, ī, am* (fr. *ati-vijñāna*), surpassing the perception or understanding.

आतिशय्य *ātiśayya, am*, n. (fr. *ati-śaya*), excess, quantity.

आतिष्ठ *ātishṭha, am*, n. (fr. *ati-shṭha*), Ved. the being placed at the head of something, being a universal ruler.

आतु *ātu, us*, m. (said to come fr. *ā-trī* next col.; but probably fr. rt. *at*), a raft, a float. See *āḍū*.

आतुच् *ā-tuć, k*, f., Ved. growing dusk, evening.

आतुज् 1. *ā-tuj*, cl. 1. 6. P., Ved. *-tojati, -tujati, -tojitum*, to bring near, to procure.

2. *ā-tuj*, m. (Sāy.) destroyer of enemies, or giver of wealth.

Ā-tuji, is, is, i, Ved. rushing on, hastening towards; carrying off (as booty), injuring.

आतुद् *ā-tud*, cl. 6. P. Ā. *-tudati, -te, -tottum*, to strike, to push, spur on, stir up.

Ā-todin, ī, inī, i, Ved. striking, pushing, pricking.

Ā-todya, am, n. 'to be struck,' a musical instrument.

आतुर *ā-tura, as, ā, am* (fr. rt. *turv* with *ā*), hurt, injured; suffering; sick in body or mind, disabled, diseased; feeble, weak, incapable of doing anything (with inf.).

आतुल् *ā-tul*, cl. 10. P. *-tolayati, -yitum*, to lift up, raise, elevate.

आतृद् *ā-trid*, cl. 7. P. *-triṇatti, -tarditum*, to split, sever, pierce; to push open, open; Ā. *-trinte*, to become split or severed, to sever one's self.

Ā-tardana, am, n. pushing open, opening.

Ā-triṇṇa, am, n. an opening, hole; an open wound.

आतृप् *ā-trip*, cl. 4. 5. 6. P. *-tripyati, -tripnoti, -trimpati, -tarptum* or *-traptum*, to be satisfied: Caus. *-tarpayati, -yitum*, to satisfy.

Ā-tarpaṇa, am, n. satisfying, gratification, satisfaction; whitening the wall, floor or seat on festive occasions; the pigment used for that purpose.

Ā-tripya, as, ā, am, satisfiable, to be satisfied; (*as*), m. the custard apple tree Annona Reticulata; (*am*), n. the fruit of this tree.

आतॄ *ā-trī*, cl. 1. P., Ved. *-tarati, -taritum* or *-rītum*, to pass through or over; to cross over; to overcome; to enlarge, increase.

Ā-tara, as, m. fare for being ferried over a river, passage money, freight.

Ā-tāra, as, m. landing, coming to shore, fare, freight.

Ā-tārya, as, ā, am, to be crossed; (Ved.) landing, coming to shore, relating to landing.

आत्त *ā-tta, as, ā, am* (contracted fr. *ā-datta*, part. pass. of *ā-dā*, q. v.), taken, accepted; assumed; attracted. — *Ātta-gandha, as, ā, am*, one whose smell is taken away, one who is throttled; hence one whose pride is humbled, insulted. — *Ātta-garva, as, ā, am*, whose pride has been taken down, humiliated, degraded. — *Ātta-manaska, as, ā, am*, whose mind is transported or carried away (with joy). — *Ātta-lakshmī, īs, īs, i*, stripped of wealth. — *Ātta-vaćas, ās, ās, as*, Ved. destitute of speech.

आत्थ *āttha*, thou saidst. See under rt. 3. *ah*.

आत्मन् *ātman, ā*, m. (fr. rt. *an*, to breathe, or *at*, to go; or, according to some, fr. rt. *ah* and connected with *aham*, I; or, according to others, a contraction of *avatman* fr. rt. *av* = *vā*; but the existence of the old Vedic form *tman* makes all these etymologies doubtful); the breath, soul, the principle of life and sensation, the individual soul, the self, the abstract individual (e. g. *ātman* Ved. loc. *dhatte*, 'he places in himself, he makes his own;' *ātmanā vi-yuj*, 'to lose one's life;' *ātmanā saptamas*, 'made the seventh by one's self,' i. e. 'being one's self the seventh with six others'); self, one's self, used as a reflexive pronoun for all three persons (e. g. *ātmānaṃ sā hanti*, 'she strikes herself'); and used in the singular even when it refers to a dual or plural (e. g. *putram ātmanaḥ sprishṭvā nipetatuḥ*, 'they two having touched their son fell down'); the natural temperament or disposition; essence, nature, character, peculiarity; the person or whole body considered as one and opposed to the separate members of the body; the body; the understanding, intellect, the mind, the faculty of thought or reason, the thinking faculty; the highest personal principle of life, Brahma, the supreme deity and soul of the universe (but *paramātman* is more usual in this latter sense); care, effort, pains; firmness; the sun; fire; wind; air; a son; [cf. Goth. *ahma*; Old Germ. *ātum*, Them. *ātuma*; Angl. Sax. *adhm*; Mod. Germ. *Athem, Odem*; Hib. *adhm*, 'knowledge,' and *adhma*, 'knowing;' Gr. ἀϋτμήν, ἀϋτμή (?); ἀτμός, ἀτμή (?): cf. also rt. ἄω &c. = rt. *vā*.] — *Ātma* is used at the end of

some compounds for *ātman;* e. g. *pratyayātmā, as, ā, am,* whose natural disposition is confidence. —*Ātma-karman, a,* n. one's own act. —*Ātma-kāma, as, ā, am,* loving one's self, possessed of self-conceit; loving Brahma, the supreme spirit. —*Ātma-kāmeya, ās,* m. pl., N. of a people. —*Ātma-kāmeyaka, as, ā, am,* inhabited by the Ātmakāmeyas. —*Ātma-kārya, am,* n. one's own business, private affairs. —*Ātma-krita, as, ā, am,* self-executed, done of one's self; done against one's self. —*Ātma-gatam,* ind. lit. 'gone to one's self,' aside (used in theatrical language, like the English 'aside,' to denote that the words which follow are supposed to be spoken privately, as if to the speaker's self and not in the hearing of any one but the audience). —*Ātma-gati, is,* f. course of the soul's existence, life of the spirit; one's own course. —*Ātma-gatyā,* ind. by one's own act (without the intervention of another). —*Ātma-guptā,* f., N. of the plant Mucuna Pruritus Hook.; (according to others) Cowach or Cowhage. —*Ātma-gupti, is,* f. a cave, the hiding-place of an animal. —*Ātma-grāhin, ī, iṇī, i,* selfish, greedy, taking care of one's self, appropriating, taking for one's self. —*Ātma-ghāta, as,* m. suicide; heresy, schism. —*Ātma-ghātin, ī, inī, i,* a suicide, a heretic, a schismatic, one who disregards moral or religious institutions. —*Ātma-ghosha, as,* m. a crow; a cock ('one who calls out to himself'). —*Ātma-ja, as,* m. a son; (*ā*), f. a daughter; a descendant; the reasoning faculty, understanding. —*Ātma-janman, a,* n. the birth of one's self, i. e. the birth of a son; (*ā*), m. a son. —*Ātma-jaya, as,* m. one's own victory; victory over one's self. —*Ātma-jña, as,* m. a sage, one who knows his own nature and that of spirit, self-knowing. —*Ātma-jñāna, am,* n. knowledge of the soul or supreme spirit, spiritual knowledge, philosophical knowledge of the spiritual principle in creation; self-knowledge, true wisdom. —*Ātma-tattva, am,* n. the true nature of the soul or of the supreme spirit. —*Ātmatattva-jña, as,* m. a sage versed in the Vedānta doctrines. —*Ātma-tā,* f. or *ātma-tva, am,* n. identity with self, spirituality. —*Ātma-tyāga, as,* m. self-sacrifice, giving up one's own life, suicide. —*Ātma-tyāgin, ī,* m. one who gives up his own life, a suicide; a heretic, an unbeliever. —*Ātma-trāṇa, am,* n. self-preservation, a body-guard. —*Ātma-darśa, as,* m. 'self-shower,' a mirror. —*Ātma-darśana, am,* n. seeing one's self; knowledge of man's real nature, spiritual knowledge. —*Ātma-dā, ās, ās, am,* Ved. granting personal existence or life. —*Ātma-dāna, am,* n. gift of self, self-sacrifice, resignation. —*Ātma-dūshi, is, is, i,* Ved. corrupting the soul, soul-destroying. —*Ātma-devatā,* f. a tutelary deity. —*Ātma-drohin, ī, iṇī, i,* self-tormenting, fretful, miserable. —*Ātma-nitya, as, ā, am,* constantly in the heart, greatly endeared to one's self. —*Ātma-nindā,* f. self-reproach. —*Ātma-nivedana, am,* n. offering one's self as a living sacrifice to the deity. —*Ātman-vat, ān, atī, at,* Ved. having a soul, animated, alive, personal. —*Ātman-vin, ī, inī, i,* Ved. animated, having a soul. —*Ātma-parājita, as, ā, am,* Ved. one who has lost himself. —*Ātma-parityāga, as,* m. self-sacrifice. —*Ātma-prabodha, as,* m. cognition of soul or supreme spirit; title of an Upanishad. —*Ātma-prabha, as, ā, am,* shining by one's own light, self-illuminated. —*Ātma-pravāda, as,* m. conversation about the soul or supreme spirit; N. of the seventh of the fourteen Pūrvas or most ancient sacred writings of the Jainas. —*Ātma-praśaṃsā,* f. self-applause. —*Ātma-prīti, is,* f. self-enjoyment, self-indulgence. —*Ātma-badha,* see *ātma-vadha.* —*Ātma-bandhu, us,* m. one's own kinsman, a first cousin or father's sister's son, mother's brother's son, mother's sister's son. —*Ātma-buddhi, is,* f. self-knowledge. —*Ātma-bodha, as,* m. knowledge of soul or supreme spirit; self-knowledge; N. of a work of Śaṅkarāćārya; N. of one of the Upanishads of the Atharva-veda; (*as, ā, am*), possessed of a knowledge of soul or the supreme spirit. —*Ātma-bhava, as,* m. becoming or existing of one's self; (*as, ā, am*), produced in one's self, caused by one's self. —*Ātma-bhāva, as,* m. existence of the soul; the self, proper or peculiar nature; the body. —*Ātma-bhū, ūs,* m. self-born, self-existent; an epithet of Brahmā, Vishṇu, Śiva, and Kāmadeva, the god of love. —*Ātma-bhūta, as, ā, am,* self-produced, become one's self, own, peculiar, belonging to; attached to, faithful. —*Ātma-bhūya, am,* n. peculiarity, own nature. —*Ātma-maya, as, ī, am,* spiritual. —*Ātma-mātrā,* f. a particle of the supreme spirit. —*Ātma-mānin, ī, inī, i,* self-honouring, self-respecting, decorous, respectable. —*Ātma-mūla, as, ā, am,* self-existent; (*ī*), f., the plant Alhagi Maurorum ('striking root in self'). —*Ātmam-bhari, is, is, i,* self-nourishing, one who takes care only of his own person, selfish, greedy. —*Ātma-yājin, ī, inī, i,* sacrificing for one's self; one who sacrifices himself; (*ī*), m. a wise or learned man, one who studies his own nature and that of the soul. —*Ātma-yoni, is,* m. one whose birth-place is self; an epithet of Brahmā, Vishṇu, Śiva, and Kāmadeva, the god of love. —*Ātma-rakshā,* f. the plant Cucumis Colocynthis or Trichosanthes Bracteata (a creeper with a poisonous fruit). —*Ātma-rāma-yogendra* (°*ga-in*°), *as,* m., N. of a man. —*Ātma-loman, a,* n. the hair of the body; the beard. —*Ātma-vañćaka, as, ā, am,* self-deceiver. —*Ātma-vañćanā,* f. self-delusion. —*Ātma-vat, ān, atī, at,* self-possessed, composed, prudent; knowing spirit; (*t*), ind. like one's self. —*Ātma-vat-tā,* f. self-possession, self-regard, prudence; self-resemblance, proportion, analogy. —*Ātma-vadha, as,* m. or *ātma-vadhyā,* f. suicide. —*Ātma-vaśa, as,* m. subjection of the mind, self-control, self-government; (*as, ā, am*), depending on one's own will. —*Ātma-vikraya, as,* m. sale of one's self, sale of one's liberty. —*Ātma-vid, t,* m. a wise man, a sage, one who knows the nature of the soul or spirit; a sensible man, one who knows himself; a N. of Śiva. —*Ātma-vidyā,* f. knowledge of soul or the supreme spirit; spiritual knowledge. —*Ātma-vivriddhi* or *ātma-vriddhi, is,* f. self-advantage. —*Ātma-vīra, as, ā, am,* existent, sentient; appropriate, good for one's self, suitable as diet &c.; (*as*), m. a mighty man; a son; a wife's brother; the jester or Vidūshaka in a play. —*Ātma-vrittānta, as,* m. one's own story, account of one's self, autobiography. —*Ātma-vritti, is,* f. one's own circumstances; practising one's own duties or occupation. —*Ātma-śakti, is,* f. inherent or own power or effort. —*Ātma-śalyā,* f. the plant Asparagus Racemosus Willd. —*Ātma-śuddhi, is,* f. self-purification. —*Ātma-ślāghā,* f. self-praise, boasting. —*Ātma-saṃyama, as,* m. self-restraint, stoicism. —*Ātma-sad, t, t, t,* Ved. dwelling in self. —*Ātma-sani, is, is, i,* Ved. granting the breath of life. —*Ātma-sandeha, as,* m. internal doubt, personal risk. —*Ātma-sambhava, as,* m. a son; (*ā*), f. a daughter. —*Ātma-sāt,* ind. one's own; (used in connection with rt. *kri,* see *ātmasāt-kri* next col.) —*Ātma-siddhi, is,* f. personal aggrandizement, self-advantage. —*Ātma-sukha, as,* m., N. of a man. —*Ātma-stuti, is,* f. self-praise. —*Ātma-hatyā,* f. self-destruction, suicide. —*Ātma-han, ā,* m. one who kills his soul, or does not concern himself about the welfare of his soul; a heretic, an unbeliever; a self-murderer, a suicide; a priest in a temple, a servant or attendant upon an idol; (the priest subsisting by appropriating to himself offerings to deities, for which future punishment is assigned.) —*Ātma-hanana, am,* n. suicide. —*Ātma-hita, as, ā, am,* beneficial to one's self; (*am*), n. one's own profit or advantage. —*Ātmādishṭa* (°*ma-ād*°), *as, ā, am,* self-counselled; (*as*), m. a treaty dictated by the party wishing it himself. —*Ātmādhīna* (°*ma-adh*°), *as, ā, am,* depending on self, independent; sentient, existent; (*as*), m. a son; a wife's brother; the jester or Vidūshaka in a play, see *ātmanīna* and *ātma-vīra.* —*Ātmāparādha* (°*ma-ap*°), *as,* m. own offence, personal transgression. —*Ātmāpahāraka* (°*ma-ap*°), *as,* m. an impostor, one who pretends to belong to a higher class than his own. —*Ātmābhilāsha* (°*ma-abh*°), *as,* m. the soul's desire. —*Ātmārtha* (°*ma-ar*°), *as, ā, am,* for one's own sake, for the sake of one's self. —*Ātmāśin* (°*ma-āś*°), *ī,* m. a fish, supposed to eat its young. —*Ātmāśraya* (°*ma-āś*°), *as,* m. self-dependance; innate idea, abstract knowledge which is independant of the thing to be known. —*Ātmeśvara* (°*ma-īś*°), *as,* m. master of one's self, self-possessed; God. —*Ātmodaya* (°*ma-ud*°), *as,* m. self-advantage or elevation. —*Ātmodbhava* (°*ma-ud*°), *as, ā, am,* born or produced from one's self; (*as*), m. a son; (*ā*), f. a daughter; N. of the plant Glycine Debilis Roxb. —*Ātmopajīvin* (°*ma-up*°), *ī, inī, i,* one who lives by his own labour; one who lives by his wife; a public performer, actor, singer, dancer, &c.; a day-labourer. —*Ātmopanishad* (°*ma-up*°), *t,* f. title of an Upanishad which treats of the supreme spirit. —*Ātmopama* (°*ma-up*°), *as, ā, am,* like one's self. —*Ātmaupamya* (°*ma-aup*°), *am,* n. likeness to self, analogy to one's own self.

Ātmaka, as, ikā, m. f. = *ātman,* essence, nature, character, property, peculiarity; (*as, ā, am*), belonging to the nature or essence of a thing, of the same nature as. *Ātmaka* often occurs as the last member of a compound; e. g. *saṅkalpātmaka,* whose characteristic is *saṅkalpa; pañćātmaka,* five-fold, composed of five; *vishātmaka,* poisonous; *Ṛig-ātmaka,* belonging to the Rig-veda.

Ātmakīya or *ātmīya, as, ā, am,* belonging to one's self, one's own, own; cognate, related of kin. Used reflexively for all three persons.

Ātmanīna, as, ā, am, belonging to self, own; appropriate, good for, fit for, suitable (as diet &c.), existent, sentient; (*as*), m. a son; any living being; a wife's brother; the jester or Vidūshaka (q. v.) in a drama.

Ātmane-pada, am, n. 'word to one's self,' form for one's self; that form of the verb which implies an action belonging or reverting to self; that voice which corresponds to the Greek middle; the terminations of that voice.

Ātmanepadin, ī, inī, i, taking the terminations of the middle voice, inflected in this voice.

Ātmane-bhāshā, f. the Sanskrit middle voice.

Ātmasāt-kri, to make one's own, to acquire or gain for one's self, to place upon one's self.

Ātmasāt-krita, as, ā, am, made one's own, appropriated.

Ātmī-bhāva, as, m. becoming part of the supreme spirit.

Ātmya, as, ā, am, belonging to self, personal; (at the end of a comp.) having the nature of.

आत्यन्तिक *ātyantika, as, ī, am* (fr. *aty-anta*), continual, uninterrupted, infinite, endless; excessive, superlative, abundant; supreme. —*Ātyantika-pralaya, as,* m. the grand or universal destruction of the world.

आत्ययिक *ātyayika, as, ī, am* (fr. *aty-aya*), having a rapid course, rushing quickly to a termination, not suffering delay, pressing, urgent; destructive, disastrous, distressing, painful, ill-omened, unpropitious.

आत्यूह *ātyūha, as,* m. a gallinule. See *dātyūha.*

आत्रेय *ātreya, as, ī, am* (fr. *atri*), originating from Atri; (*as*), m. a descendant of Atri; a priest who is closely related to the Sadasya (perhaps because this office was generally held by a descendant of Atri); an epithet of Śiva; an essential humor or juice of the body; (*ī*), f. a female descendant of Atri; a woman in her courses; any woman of the Brāhmanical order; N. of a river in the north of Bengal, otherwise called Tistā. —*Ātreyī-putra, as,* m., N. of a teacher.

Ātreyikā, f. a woman in her courses.

आथर्वण *ātharvaṇa, as, ī, am* (fr. *atharvan*), originating from, or belonging or relating to Atharvan or the Atharvans; (*as*), m. a descendant of Atharvan; a priest whose ritual is comprised in the Atharva-veda; a Brāhman versed in the Atharva-veda; a house-priest; the Atharva-veda; (*am*), n. a private apartment in which, after a sacrifice, the sacrificer is informed of the happy event of the sacrifice by the officiating Brāhman.

Ātharvaṇika, *as*, m. a Brāhman who has studied the Atharva-veda.

Ātharvaṇīya-rudropanishad (°*ra-up*°), *t*, f., N. of an Upanishad.

आद् *ād* (*ā-ad*), cl. 2. P., Ved. *ātti*, *āttum*, to eat.

आदंश् *ā-daṇś*, cl. 1. P. -*daṇśati*, -*daṇshṭum*, to nibble, bite or peck at.

Ā-daṇśa, *as*, m. a bite, a wound caused by biting.

Ā-dashṭa, *as*, *ā*, *am*, nibbled, pecked at.

आदघ्न *ā-daghna*, *as*, *ī*, *am* (fr. *ās-d*°), Ved. reaching up to the mouth (as water).

आदम्भ् *ā-dambh*, cl. 5. P., Ved. -*dabhnoti*, -*dambhitum*, to harm, hurt, injure, treat injuriously.

आदर *ā-dara*. See under *ā-dṛi*.

आदर्श *ā-darśa*. See under *ā-dṛiś*.

आदह् *ā-dah*, cl. 1. P. -*dahati*, -*dagdhum*, to burn, burn up: Caus. -*dāhayati*, -*yitum*, to cause to burn: Caus. Pass. -*dāhyate*, to be burnt.

Ā-dahana, *am*, n., Ved. a place where anything is burnt.

आदा 1. *ā-dā*, cl. 3. A. (Ved. sometimes P.) -*datte*, -*dadāti*, -*dātum*, to give to one's self, appropriate to one's self, take, receive, accept, seize, take away, separate; to carry off, to put on (as clothes), to perceive, comprehend; to agree to; to undertake, begin; to begin to speak; to repeat (with *punar*): Caus. -*dāpayati*, -*yitum*, to cause one to take: Desid. A. -*ditsate*, to desire to take, to be on the point of taking or seizing.

Ā-da, *as*, *ā*, *am*, (at the end of some compounds) taking, receiving.

Ā-datta, *as*, *ā*, *am* (sometimes contracted to *ātta*, q. v.), taken, seized, put on; agreed to, undertaken, begun.

Ā-dadāna, *as*, *ā*, *am*, taking, accepting, undertaking, beginning.

Ā-dadi, *is*, *is*, *i*, Ved. procuring, gaining; taking or carrying away or off.

Ā-dātavya, *as*, *ā*, *am*, to be taken or received.

Ā-dātri, *tā*, m. a receiver.

1. *ā-dāna*, *am*, n. taking, seizing; receipt, acceptance; taking for one's self, drawing near to one's self; receiving; taking away or off; a symptom: (for 2. *ā-dāna* see below under 2. *ā-dā*.) — *Ādāna-vat*, *ān*, *atī*, *at*, one who receives something.

Ā-dānī, f., N. of a plant, commonly called *hasti-ghoshā*.

Ā-dāpana, *am*, n. inviting or causing another to accept something.

1. *ā-dāya*, *as*, *ā*, *am*, receiving, taking.

2. *ā-dāya*, ind. having taken. — *Ādāya-ćara*, *as*, *ā*, *am*, one who goes away after having taken anything.

Ā-dāyamāna, *as*, *ā*, *am* (epic form for *ā-dadāna*), taking, seizing.

Ā-dāyin, *ī*, *inī*, *i*, receiving, inclined to receive (gifts), taking gifts for one's self.

Ā-deya, *as*, *ā*, *am*, to be taken or received, receivable, leviable.

आदा 2. *ā-dā*, cl. 2. 4. P. -*dāti*, -*dyati*, -*dātum*, to bind, fasten.

2. *ā-dāna*, *am*, n., Ved. binding, fettering; a horse's trappings. (For 1. *ā-dāna* see under 1. *ā-dā*.)

आदादिक *ādādika*, *as*, *ī*, *am* (fr. *ad-ādi*), belonging to that class of roots of which the first is *ad*, i. e. to the second class.

आदि *ādi*, *is*, m. (fr. 1. *ā-dā*?), beginning, commencement; a firstling, first-fruits; first, prior, prime, pre-eminent; (very often at the end or in the middle of a compound in the sense) beginning with, et cætera, and so on (e. g. *Indrādayaḥ surāḥ*, the gods beginning with Indra, i. e. Indra &c.; *gṛihādi-yukta*, possessed of houses, &c.; *evam-ādīni vastūni*, such and similar things; *śayyā khaṭvādiḥ*, the word *śayyā* means a bed &c.); *ādau*, ind. in the commencement or beginning, at first; [with this word has been compared the Slav. *jedin*, 'one.'] — *Ādi-kara*, *as*, m. the creator; an epithet of Brahmā. — *Ādi-kartri*, *tā*, m. the creator; an epithet of Brahmā, Kṛishṇa or Vishṇu. — *Ādi-karman*, *a*, n. (in gram.) the beginning or commencement of an action (as in the example *sūryaḥ pradyotitaḥ*, 'the sun has begun to shine;' see Gram. 895. *a*). — *Ādi-kavi*, *is*, m. the first poet; an epithet of Brahmā, or of Vālmīki. — *Ādi-kāṇḍa*, *am*, n. first part or chapter; title of the first book of the Rāmāyaṇa. — *Ādi-kāraṇa*, *am*, n. a primary cause; analysis, algebra. — *Ādi-kāla*, *as*, m. primitive time, remote antiquity. — *Ādi-kārya*, *am*, n. the first poem, an epithet of the Rāmāyaṇa. — *Ādi-krit*, *t*, m. the creator; see *ādi-kartri* above. — *Ādi-keśava*, *as*, m. the first keśava, an epithet of Vishṇu. — *Ādi-tas*, ind. from the beginning, from the first, in the beginning, at first, at the head of (with gen.). — *Ādi-tā*, f. or *ādi-tva*, *am*, n. priority, precedence. — *Ādi-deva*, *as*, m. the first god, the creator; N. of Brahmā, Vishṇu or Kṛishṇa, or Nārāyaṇa; the sun. — *Ādi-daitya*, *as*, m. epithet of Hiraṇyakaśipu. — *Ādi-nātha*, *as*, m., N. of Ādi-buddha; N. of an author. — *Ādi-parvan*, *a*, n. first section or chapter, title of the first book of the Mahā-bhārata. — *Ādi-purāṇa*, *am*, n. the primitive Purāṇa, N. of the Brahma-Purāṇa. — *Ādi-purusha* or *ādi-pūrusha*, *as*, m. the first male or progenitor, usually applied to Vishṇu; the primeval spirit. — *Ādi-bala*, *am*, n. generative power (first vigour). — *Ādi-buddha*, *as*, *ā*, *am*, perceived in the beginning; (*as*), m. the primitive Buddha, the chief deity of the northern Buddhists. — *Ādi-bhava*, *as*, *ā*, *am*, produced at first; (*as*), m. epithet of Brahmā. — *Ādi-bhūta*, *as*, *ā*, *am*, first-born or existent; (*as*), m., a N. of Brahmā. — *Ādi-mat*, *ān*, *atī*, *at*, having a beginning. — *Ādi-mūla*, *am*, n. primitive foundation, primeval cause. — *Ādi-yogāćārya* (°*ga-āć*°), *as*, m. primitive teacher of devotion; an epithet of Śiva. — *Ādi-rasa*, *as*, m. the first or chief of the eight rasas, the principal sentiment or emotion, i. e. śriṅgāra or love. — *Ādirasa-śloka*, *as*, m., N. of a poem supposed to be written by Kālidāsa. — *Ādi-rāja*, *as*, m. the first king; an epithet of Manu; of a son of Kuru; of Pṛithu. — *Ādi-vaṇśa*, *as*, m. primeval race, primitive family. — *Ādi-varāha*, *as*, m. the first boar; N. of Vishṇu, alluding to his incarnation in that form. — *Ādivārāha*, *as*, *ī*, *am*, relating to the first boar. — *Ādi-vipulā*, f., N. of a metre. — *Ādi-śarīra*, *am*, n. the primitive body. — *Ādi-sarga*, *as*, m. primitive creation. — *Ādi-śūra*, *as*, m., N. of a prince. — *Ādīśvara* (°*di-īś*°), *as*, m., N. of a prince. — *Ādy-anta*, *as*, *ā*, *am*, having beginning and end; from the beginning to the end; (*am*), n. beginning and end, first and last. — *Ādyanta-vat*, *ān*, *atī*, *at*, having beginning and end, finite. — *Ādy-antāntara-vartin*, *ī*, *inī*, *i*, containing beginning, end, and middle; being all in all. — *Ādy-udātta*, *as*, *ā*, *am*, having the acute accent on the first syllable. — *Ādyudātta-tva*, *am*, n. the condition of having the acute accent on the first syllable. — *Ādyopāntam* (°*dya-up*°), ind. from first to last.

Ādika, *as*, *ā*, *am*, (used like *ādi*, q. v., at the end of compounds) beginning with, et cætera, and so on.

Ādima, *as*, *ā*, *am*, first, prior, primitive, original.

1. *ādya*, *as*, *ā*, *am*, being at the beginning, first, primitive; beginning with (used in this sense like *ādi*; e. g. *Indrādyāḥ surāḥ*, the gods beginning with Indra, i. e. Indra &c.); immediately preceding (e. g. *ekādaśādya*, immediately before the eleventh, i. e. the tenth; *saṃyuktādya*, immediately preceding a double consonant); being at the head, unparalleled, unprecedented, excellent; (*am*), n. the beginning; *ādye*, in the beginning; (*ās*), m. pl., N. of a class of deities; (*ā*), f. an epithet of Durgā. — *Ādya-kavi*, *is*, m. the first poet, a N. of Vālmīki, the author of the Rāmāyaṇa. — *Ādya-māshaka*, *as*, m. a māsha, a weight equal to five guñja or retti seeds, about $17\frac{1}{2}$ grains troy. — *Ādya-vīja*, *am*, n. a primary cause.

आदिग्ध *ā-digdha*, *as*, *ā*, *am* (rt. *dih*), besmeared.

आदितेय *āditeya*, *as*, m. (fr. *aditi*), a son of Aditi; a god, a deity, a divinity.

Āditya, *as*, *ā*, *am*, belonging or devoted to, or originating from Aditi; belonging or relating to, or originating from the Ādityas; (*as*), m. a son of Aditi. In the earliest times this is the N. of seven deities of the heavenly sphere, of whom Varuṇa is the chief and to whom therefore especially belongs the title Āditya. The names of six of the seven are Varuṇa, Mitra, Aryaman, Bhaga, Daksha, and Aṇśa; that of the seventh is not clearly ascertained. Sometimes their number is supposed to be eight; and in the period of the Brāhmaṇas twelve, as representing the sun in the twelve months of the year. The name Āditya was afterwards applied to any god, though especially applicable to Sūrya, the sun; N. of Vishṇu in his Vāmana or dwarf avatār, as son of Kaśyapa and Aditi and younger brother of Indra; the plant Calotropis Gigantea; N. of a man; (*au*), m. du., N. of a constellation, the seventh lunar mansion. — *Āditya-ketu*, *us*, m., N. of a son of Dhṛita-rāshṭra. — *Āditya-garbha*, *as*, m., N. of a Bodhi-sattva. — *Āditya-ćandrau*, m. du. sun and moon. — *Āditya-dāsa*, *as*, m., N. of a man. — *Āditya-pattra*, *as*, m. a plant = *arka-pattra*. — *Āditya-parṇinī*, f. a creeping plant with gold-coloured flowers, growing near the banks of water. — *Āditya-purāṇa*, *am*, n., N. of an Upapurāṇa. — *Āditya-pushpikā*, f. red swallow wort. — *Āditya-prabha*, *as*, m., N. of a king. — *Āditya-bhaktā*, f. = *arka-bhaktā*, q. v. — *Āditya-maṇḍala*, *am*, n. the disc or orb of the sun. — *Āditya-vat*, *ān*, *atī*, *at*, surrounded by the Ādityas. — *Āditya-vani*, *is*, *is*, *i*, Ved. winning the (favour of the) Ādityas. — *Āditya-varṇa*, *as*, *ā*, *am*, having the colour of the sun; (*as*), m., N. of a man. — *Āditya-varman*, *ā*, m., N. of a king. — *Āditya-vrata*, *am*, n. = *arka-vrata*, q. v. — *Āditya-sadṛiśa*, *as*, *ī*, *am*, like the sun. — *Āditya-sūnu*, *us*, m., son of the sun; N. of Sugrīva, the monkey-king; of Yama, Saturn, Sāvarṇi Manu, and Vaivasvata Manu. — *Āditya-sena*, *as*, m., N. of a king of Ujjayinī. — *Ādityāćārya* (°*tya-āć*°), *as*, m., N. of an author.

आदित्सा *ā-ditsā*, f. (fr. Desid. of 1. *ā-dā*), desire to seize or take.

Ā-ditsu, *us*, *us*, *u*, wishing to take or have (with acc.).

आदिन् *ādin*, *ī*, *inī*, *i* (rt. *ad*), eating (used at the end of compounds; cf. *annādin* &c.).

आदिनव *ādinava*, *am*, n. (?), Ved. misfortune, hinderance, want of luck (in dice); see *ādīnava*. — *Ādinava-darśa*, *as*, *ā*, *am*, Ved. having evil designs towards a fellow-player at dice.

आदिश् 1. *ā-diś*, cl. 6. P. A. -*diśati*, -*te*, -*deshṭum*, to aim at, to assign; to point out, indicate, report, announce, teach, determine, specify, foretel; to order, direct, command; to provoke, challenge; to undertake, try; to profess as one's purpose or duty: Caus. -*deśayati*, -*yitum*, to indicate, announce.

2. *ā-diś*, *k*, f., Ved. aiming at, design, intention; project, proposition; proposal, declaration; region, quarter; (Sāy.) a sacrifice offered or assigned (to a particular deity).

Ā-diśya, ind. announcing, apprising, aiming at.

Ā-dishṭa, *as*, *ā*, *am*, advised, enjoined; directed, commanded; said; (*am*), n. command, order; fragments or leavings of a meal.

Ādishṭin, *ī*, *inī*, *i*, or (*ī*), m. one who receives instruction, a pupil, a student, a Brāhman in the first order or quarter of his life; a penitent, one engaged in any expiatory rite.

Ā-deśa, *as*, m. account, information; advice, instruction, precept, rule; an order, command; foretelling; (in gram.) a substitute, substituted form or

letter, &c.; (in astrology) event, result, consequence of stellar conjunctions. — *Ādeśa-kārin, ī, iṇī, i*, obedient.

Ā-deśana, am, n. the act of instructing, commanding or prescribing.

Ā-deśin, ī, inī, i, ordering, commanding, instigating, exciting (e.g. *kapola-pāṭalādeśin*, exciting a glow on the cheek); (*ī*), m. a commander, a director; an astrologer, a fortune-teller.

Ā-deśya, as, ā, am, to be ordered or commanded.

Ā-deshṭri, ṭā, m. an adviser, a director, a commander; an employer of priests.

आदीनव *ādīnava, as*, m. distress, pain, uneasiness; fault, transgression; an afflicter of distress.

आदीप् *ā-dīp*, Caus. P. *-dīpayati, -yitum*, to cause to blaze, kindle, set on fire, illuminate.

Ā-dīpana, am, n. setting on fire, inflaming, exciting, embellishing; whitening the wall, floor or seat &c. upon festival occasions.

Ā-dīpita, as, ā, am, illuminated, inflamed.

Ā-dīpta, as, ā, am, set on fire, blazing up.

आदु *ā-du*, cl. 5. P. A. *-dunoti, -te, -dotum*, to feel pain.

आदृ *ā-dṛi*, cl. 6. A. or poet. P. *-driyate, -ti, -dartum*, to feel timid from veneration; to respect, mind; to honour, reverence; to enjoy honour, be honoured.

Ā-dara, as, m. respect shown to a person or thing, notice, care; reverence; commencement, beginning; [cf. Hib. *adharadh*, 'adoration;' *adharach*, 'one who adores.']

Ā-daraṇa, am, n. notice, respect.

Ā-daraṇīya, as, ā, am, venerable, respectable; to be attended to.

Ā-dartavya, as, ā, am, to be respected or regarded.

Ā-darya, as, ā, am, venerable, respectable.

Ā-dāra, as, m., Ved. allurement, attraction; (Sāy.) an instigator; N. of a plant used instead of the Soma plant, if this cannot be had. — *Ādāra-bimbī*, f., N. of a plant.

1. *ā-dārin, ī, iṇī, i*, Ved. attracting, alluring; (Sāy.) destroying (as if fr. *ā-dṝ*).

1. *ā-duri, is, is, i*, Ved. careful, attentive. (For 2. *ā-duri* see under *ā-dṝ* below.)

Ā-dṛita, as, ā, am, respected, honoured, worshipped; zealous, diligent; respectful.

1. *ā-dṛitya, as, ā, am*, venerable, respectable.

2. *ā-dṛitya*, ind. having respected, having honoured.

आदृश् *ā-dṛiś*, cl. 1. P., Ved. *-paśyati, -drashṭum*, to look at: Caus. P. *-darśayati, -yitum*, to show, exhibit.

Ā-darśa, as, m. a looking-glass, a mirror; copy of a work; the original manuscript from which a copy is taken; a commentary; N. of a son of the eleventh Manu; N. of a country. — *Ādarśa-maṇḍala*, having mirror-like spots; N. of a snake.

Ā-darśaka, as, m. a mirror.

Ā-darśana, am, n. showing, making apparent or seen; a mirror.

Ā-darśita, as, ā, am, shown, made apparent.

Ā-dṛishṭi, is, f. looking at, power of looking.

आदॄ *ā-dṝ*, cl. 9. P. A. *-dṛiṇāti, -ṇīte, -darītum* or *-rītum*, to crush, to force or split open, make accessible, bring to light: Intens. *-dardarīti*, to crush.

Ā-dardari, is, is, i, Ved. crushing, splitting.

2. *ā-dārin, ī, iṇī, i*, crushing, destroying.

Ā-dīrya, ind. having split, showing fissures.

2. *ā-duri, is, is, i*, Ved. crushing, bruising.

आदेय *ā-deya*. See under 1. *ā-dā* last page.

आदेवक *ā-devaka, as, ī, am* (fr. rt. *div* with *ā*), one who sports or plays.

Ā-devana, am, n. a place for playing.

1. *ā-dyūna, as, ā, am*, shamelessly voracious (said to come fr. *ā-div*, but the connection of this meaning with rt. *div* is not very apparent). For 2. *ādy-ūna* see next col.

आदो *ā-do*, cl. 4. P. *-dyati, -dātum*, to reduce to pieces or fragments; to tie, fetter. (In this last sense, the rt. is better written *dā*; see 2. *ā-dā*.)

आद्य 2. *ādya, as, ā, am* (fr. rt. *ad*), to be eaten, edible; (*am*), n. grain, food. (For 1. *ādya* see s. v. *ādi* last page, col. 2.)

आद्यून 2. *ādy-ūna, as, ā, am*, without beginning. (For 1. *ā-dyūna* see last col.)

आद्योत *ā-dyota, as*, m. (rt. *dyut*), light, brilliance.

आद्रिसार *ādrisāra, as, ī, am* (fr. *adri-sāra*), made of iron, iron.

आद्रु *ā-dru*, cl. 1. P., Ved. A. *-dravati, -te, -drotum*, to run towards, to hasten towards, to approach running; to bring running.

आद्वादशम् *ā-dvādaśam*, ind., Ved. up to twelve.

आधमन *ā-dhamana, am*, n. (fr. *ā-dhā* below or fr. *ā-dham* for *ā-dhmā*?), a deposit, pledge; fraudulent puffing of goods at a sale (?).

आधमर्ण्य *ādhamarṇya, am*, n. (fr. *adhamarṇa*), the state of being indebted.

आधार्मिक *ādharmika, as, ī, am* (fr. *a-dharma*), unjust, unrighteous.

आधर्षण *ā-dharshaṇa*. See *ā-dhṛish*.

आधा *ā-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to place, deposit, apply, appoint, direct, propose, supply, give, make, constitute; (only A.) to appropriate to one's self, hold, possess, take.

Ā-dadhāna, as, ā, am, having, possessing.

Ā-dhāna, am, n. putting near or upon, placing; taking, having; receiving, recovering; the containing anything, the being in possession of a thing; a ceremony performed with consecrated fire (see *agnyādhāna*); a ceremony performed previous to conception (see *garbhādhāna*); a pledge, a deposit; a surety; assigning, attributing, employing; the place in which anything is deposited or rests; a receptacle; enclosure, circuit.

Ādhānika, am, n. a ceremony performed after cohabitation to procure or favour conception.

Ā-dhāya, ind. having deposited or placed.

Ā-dhāyaka, as, ikā, am, placing, assigning, attributing, applying.

1. *ā-dhi, is*, m. (for 2. *ā-dhi* see under *ā-dhyai*), place, situation; a pledge, deposit; a pawn, a mortgage; location fixing, site; definition, epithet. — *Ādhi-tva, am*, n. the nature or circumstance of a pledge. — *Ādhitvopādhi* (°*tva-up*°), *is*, m. the object or purpose with which a pledge is given, the conditions or terms of a mortgage. — *Ādhi-bhoga, as*, m. enjoyment or use of a deposit, use of a horse, cow, &c., when pledged.

Ādhī-kṛi, cl. 8. P. *-karoti, -kartum*, to pledge, mortgage, pawn, make a deposit.

Ādhī-karaṇa, am, n. pledging, mortgaging, a pledge.

Ādhī-krita, as, ā, am, pledged, pawned, mortgaged.

Ādhī-kritya, ind. having pledged, mortgaged, &c.

Ā-dhīyamāna, as, ā, am, being placed, being deposited. — *Ādhīyamāna-ćitta, as, ā, am*, having the heart applied or intent on.

Ā-dheya, as, ā, am, to be deposited or placed; to be pledged or mortgaged; what is put down or has a place assigned to it; to be assigned, attributed or given; to be received, held or supported; (*am*), n. = *ā-dhāna*, q. v.

आधार *ā-dhāra*. See under *ā-dhṛi*.

आधाव् *ā-dhāv*, cl. 1. P. *-dhāvati, -vitum*, to come running, to run towards.

Ā-dhāvamāna, as, ā, am, running, rushing onwards or at.

आधि *ā-dhi*. See under *ā-dhā* above for 1. *ā-dhi*, and under *ā-dhyai* for 2. *ā-dhi*.

आधिकारण्य *ādhikāraṇya, am*, n. (fr. *adhikaraṇya*), possession, location.

Ādhikārika, as, ī, am (fr. *adhi-kāra*), supreme, superior, relating or belonging to anything or person in authority; official, relating to any office or duty.

आधिक्य *ādhikya, am*, n. (fr. *adhika*), excess, abundance, superabundance, high degree, overweight, preponderance; superiority.

आधिदैविक *ādhidaivika, as, ī, am* (fr. *adhideva*), relating to a tutelary or presiding deity.

आधिपत्य *ādhipatya, am*, n. (fr. *adhi-pati*), supremacy, sovereignty, power.

आधिभौतिक *ādhibhautika, as, ī, am* (fr. *adhi-bhūta*), relating to beings; elementary, derived or produced from the primitive elements, material.

आधिराज्य *ādhirājya, am*, n. (fr. *adhi-rājan*), royalty, royal government, supreme sway.

आधिवेदनिक *ādhivedanika, am*, n. (fr. *adhivedana*), property, gifts &c. given to a first wife upon marrying a second.

आधु *ā-dhu* or *-dhū*, cl. 5. 9. P. *-dhunoti, -dhunāti* or *-dhūnoti, -nāti, -dhavitum* or *-dhotum*, to stir, agitate.

Ā-dhava, as, m., Ved. one who stirs up or agitates; that which is agitated, mixture; throwing; also = *ā-dhavanīya* (?).

Ā-dhavana, am, n. agitating, moving.

Ā-dhavanīya, as, m. a vessel in which the Soma plant is shaken and cleansed.

Ā-dhāva, as, m., Ved. that which is shaken or cleansed by shaking.

Ā-dhuta or *ā-dhūta, as, ā, am*, shaken, agitated, trembling.

आधुनिक *ādhunika, as, ī, am* (fr. *adhunā*), new, recent, of the present moment.

आधूर्य *ādhūrya, am*, n. weakness (?).

आधृ *ā-dhṛi*, cl. 1. P. *-dharati, -dhartum*, to hold, keep, support: Caus. P. *-dhārayati, -yitum*, to bring, supply: Pass. *-dhriyate*, to be brought.

Ā-dhāra, as, m. support, prop, stay; the power of sustaining, or the support given, aid, patronage, assistance; that which contains; a vessel or receptacle; a dike, dam; a canal; a basin round the foot of a tree; comprehension, location, the sense of the locative case; relation. — *Ādhārādheya-bhāva* (°*ra-ādh*°), *as*, m. the influence or action of the support or recipient upon the thing received or supported.

Ā-dhāraka, as, m. foundation.

Ā-dhāraṇa, am, n. bearing, holding, supporting.

Ā-dhārya, as, ā, am, to be located, that to which a location is to be assigned. — *Ādhāryādhāra-sambandha, as*, m. the relation of the recipient or receptacle and the thing to be received or located.

Ā-dhṛita, as, ā, am, Ved. contained, supported.

आधृष् *ā-dhṛish*, cl. 5. P., Ved. *-dhṛishṇoti, -dharshitum*, to assail, defy, injure, overcome; cl. 10. P. *-dharshayati, -yitum*, to injure, hurt, overcome, defy; refute, convict: Intens. Ved. *-dadharshati* or Leṭ of Caus. to overcome.

Ā-dharshaṇa, am, n. conviction of crime or error; sentence, refutation; injuring, annoying.

Ā-dharshita, as, ā, am, convicted, sentenced; refuted in argument, disproved, injured, aggrieved.

Ā-dhṛishṭa, as, ā, am, checked, overcome.

Ā-dhṛishṭi, is, f. assailing, attacking.

आधेनव *ādhenava, am*, n. (fr. *a-dhenu*), want of cows.

आधोरण *ādhoraṇa, as*, m. the rider or driver of an elephant.

आध्मा *ā-dhmā*, cl. 1. P. *-dhamati, -dhmātum*, to inflate, puff up; to sound.

Ā-dhmāta, as, ā, am, sounded, sounding; inflated, burnt; *(as),* m. flatulence, borborygmi, swelling of the abdomen with noise, war, battle.

Ā-dhmāna, am, n. blowing, inflation; boasting; a bellows; intumescence, swelling of the body, dropsy.

Ā-dhmāpana, am, n. a means of inflating.

आध्यक्ष्य *ādhyakshya, am,* n. (fr. *adhy-aksha*), Ved. superintendence.

आध्यश्वि *ādhyaśvi,* N. of a place.

आध्यात्मिक *ādhyātmika, as, ī, am* (fr. *adhy-ātman*), relating to self (as *ādhyātmikī ṛić,* a hymn sung by any deity or other personage in praise of himself); relating to the supreme spirit; spiritual, holy.

आध्यान *ā-dhyāna.* See under *ā-dhyai.*

आध्यापक *ādhyāpaka, as,* m. a teacher, a scriptural preceptor; = *adhy-āpaka,* q. v.

आध्यायिक *ādhyāyika, as, ī, am* (fr. *adhy-āya,* q. v.), occupied or employed with reading or studying.

आध्यै *ā-dhyai,* cl. 1. P. *-dhyāyati, -dhyātum,* to think on, meditate on, remember.

2. *ā-dhi, is,* m. (for 1. see under *ā-dhā*), thought, care, anxious reflection, mental agony, anxiety, pain; misfortune; reflection on religion or duty; hope, expectation; a man solicitous for his family's livelihood. — *Ādhi-ja, as, ā, am,* produced by pain, &c. — *Ādhi-jña, as, ā, am,* suffering pain, distressed; crooked. — *Ādhi-manyu, avas,* m. pl. feverish heat or burning. — *Ādhi-mlāna, as, ā, am,* withered with anxiety.

Ā-dhī, f., Ved. thinking, longing, care. — *Ādhī-parna, as, ā, am,* Ved. winged with longing or hope.

Ā-dhīta, as, ā, am, Ved. reflected or meditated upon; *(am),* n. the object or subject of one's thoughts, anything intended or hoped for.

Ā-dhyā, f. recollection, remembering especially with regret.

Ā-dhyāna, am, n. remembering with regret, pensive or sorrowful recollection, dwelling or meditating upon, &c.

आध्र *ādhra, as, ā, am* (rt. *dhrai?*), Ved. poor, destitute, indigent, weak.

आध्वनिक *ādhvanika, as, ī, am* (fr. *adhvan*), being on a journey.

आध्वरिक *ādhvarika, as, ī, am* (fr. *a-dhvara*), belonging to a Soma sacrifice.

आध्वर्यव *ādhvaryava, as, ī, am* (fr. *adhvaryu*), belonging to the Adhvaryu or to the Yajur-veda; *(am),* n. service at a sacrifice, especially the office of an Adhvaryu priest.

आन *āna, as,* m. (fr. rt. *an*), inhalation, breath inspired; Ved. mouth, nose; breathing, blowing.

Ānana, am, n. the mouth, the face. — *Ānanābja* (°*na-ab*°), *am,* n. face-lotus (i. e. lotus-like face).

आनक *ānaka, as,* m. (fr. rt. *an?*), a large military drum beaten at one end, a double drum, a small drum or tabor; the thunder-cloud or a cloud to which the noise of the thunder is ascribed. — *Ānaka-dundubhi, is,* m. (a patronymic fr. *anaka-dundubha,* q. v.), an epithet of Vasudeva the father of Krishṇa; *(is, ī),* m. f. a large drum beaten at one end, a large d'hol, a kettle-drum. — *Ānaka-sthalī,* f., N. of a country.

आनक्य *ānakya, as,* m. (?), N. of a sage (for Ćāṇakya?).

आनक्ष् *ā-naksh,* cl. 1. P. *-nakshati, -shitum,* to approach, obtain, reach, present.

आनडुह *ānaḍuha, as, ī, am* (fr. *anaḍ-uh*), originating from a bull; *(am),* n., N. of a Tīrtha.

आनद् *ā-nad,* Caus. P. *-nādayati, -yitum,* to make resonant, cause to sound.

Ā-nādayat, an, antī, at, causing to sound, making to ring.

आनद्ध *ā-naddha.* See under *ā-nah.*

आनन *ānana.* See s. v. *āna* above.

आनन्तर्य *ānantarya, am,* n. (fr. *an-antara*), immediate consequence or succession; proximity, absence of interval.

आनन्त्य *ānantya, am,* n. (fr. *an-anta*), infinity; immortality, future happiness.

आनन्द् *ā-nand,* cl. 1. P. *-nandati, -ditum,* to rejoice: Caus. P. *-nandayati, -yitum,* to gladden; A. to amuse one's self.

Ā-nanda, as, m. happiness, joy, enjoyment, sensual pleasure; N. of the forty-eighth year of the cycle of Jupiter; an epithet of Śiva; N. of a Bala-rāma according to the Jaina doctrine of many Krishṇas and many Bala-rāmas; N. of a cousin and a zealous follower and favourite disciple of Buddha Śākya-muni, compiler of the Sūtras; *(ā* and *ī),* f., N. of two plants; *(am),* n. God, the supreme spirit according to the Vedānta. — *Ānanda-giri, is,* or *ānanda-jñāna, as,* or *ānanda-jñāna-giri, is,* m., N. of an annotator on Śaṅkarāćārya. — *Ānanda-tā,* f. joyfulness, joy. — *Ānanda-tīrtha, as,* m., N. of a scholiast. — *Ānanda-da* or *ānanda-kara, as, ā, am,* exhilarating, delighting. — *Ānanda-datta, as,* m. membrum virile. — *Ānanda-paṭa, am,* n. a bridal garment. — *Ānanda-pūrṇa, as,* m., N. of a man. — *Ānanda-prabhava, am,* n. the seminal fluid. — *Ānanda-bodhendra* (°*dha-in*°), *as,* m., N. of a scholiast. — *Ānanda-bhairava, as, ā, am,* causing both enjoyment and fear. — *Ānanda-maya, as, ī, am,* blissful, made up or consisting of happiness; *(am),* n. the supreme spirit. — *Ānandamaya-kosha, as,* m. the innermost case of the body, or causal frame enshrining the soul. — *Ānanda-rāma, as,* m., N. of a man. — *Ānanda-laharī, is* or *ī,* f. 'wave of enjoyment,' title of a hymn by Śaṅkarāćārya, addressed to Pārvatī. — *Ānanda-vana, as,* m., N. of a scholiast. — *Ānanda-vardhana, as, ā, am,* enhancing enjoyment; *(as),* m., N. of a poet. — *Ānanda-vallī,* f. title of the second part of the Taittirīya-Upanishad. — *Ānanda-veda, as,* m., N. of a man. — *Ānandānandana* (°*da-ān*°), *as,* m. a king. — *Ānandāśrama* (°*da-āś*°), *as,* m., N. of a scholiast.

Ā-nandaka, as, ā, am, gladdening, rejoicing.

Ā-nandathu, us, us, u, happy, joyful; *(us),* m. happiness, joy.

Ā-nandana, am, n. delighting, making happy; civility, courtesy, courteous treatment of a friend or guest at meeting and parting; what gives or occasions delight.

Ā-nandayitavya, am, n. the object of enjoyment or sensual pleasure.

Ā-nandayitṛi, tā, m. one who gladdens or makes joyful.

Ā-nandi, is, ī, m. f. happiness, enjoyment, pleasure.

Ā-nandita, as, ā, am, rejoiced, delighted, happy; *(as),* m., N. of a man.

Ā-nandin, ī, inī, i, happy, joyful.

आनपत्य *ānapatya, am,* n. (fr. *an-apatya*), childlessness.

आनभिम्लात *ānabhimlāta, as,* m. a descendant of An-abhimlāta.

आनम् *ā-nam,* cl. 1. P. *-namati, -nantum,* to bend, bend down, bow, incline; to humble; to salute reverently: Caus. P. *-nāmayati, -yitum,* to cause to bend.

Ā-nata, as, ā, am, bending, stooping, bowed; pacified, conciliated; humbled; submissive, obedient; saluted reverently. — *Ānata-ja, ās,* m. pl. a class of divine beings.

Ā-nati, is, f. bending, bowing, stooping; saluting.

Ā-nama, as, m. bending, stretching (a bow).

Ā-namita, as, ā, am, bent, bowed down.

1. *ā-namya* or *ā-nāmya, as, ā, am,* to be bent.

2. *ā-namya* or *ā-natya,* ind. having bent.

Ā-namra, as, ā, am (3. *ā* prefixed in the sense of diminution), a little bent, bowing, stooping, bowed down.

आनय *ā-naya,* &c. See under *ā-nī.*

आनर्त *ā-narta, as,* m. (fr. *ā-nṛit,* q. v.), a stage, a theatre; war; N. of a country and its inhabitants in the peninsula Gujarat with its capital Dvārakā or Kuśasthalī. — *Ānarta-nagarī,* f. the capital of Ānarta.

Ānartīya, as, ā, am, belonging to or coming from Ānarta; *(as),* m., N. of a man.

आनर्थक्य *ānarthakya, am,* n. (fr. *an-arthaka*), unfitness, impropriety; uselessness, unprofitableness.

आनलवि *ānalavi, is,* m., N. of a man.

आनव *ānava, as, ī, am* (fr. *anu*), Ved. kind to men, benevolent (?); human; *(as),* m. men, people; foreign men or people.

आनस *ānasa, as, ī, am* (fr. *anas*), Ved. belonging to a waggon.

आनह् *ā-nah,* cl. 4. P. A. *-nahyati, -te, -naddhum,* to bind to; A. to be stopped up.

Ā-naddha, as, ā, am, bound, tied, costive; *(am),* n. a drum in general, dressing, putting on clothes or ornaments. — *Ānaddha-vasti-tā,* f. retention of urine.

Ā-nāha, as, m. epistasis, suppression of urine, or constipation; length, especially of cloth.

Ānāhika, as, ī, am, to be used in cases of epistasis.

आनाथ्य *ānāthya, am,* n. (fr. *a-nātha*), state of being unprotected or without a guardian, orphanism.

आनिर्हत *ānirhata, as, ī, am* (fr. *a-nirhata*), Ved. indestructible nature; (according to Mahī-dhara) wholly gone out of the world.

आनिल *ānila, as, ī, am* (fr. *anila*), proceeding from or produced by wind, windy; *(as),* m., N. of Hanumat and Bhīma; *(ī),* f., N. of the fifteenth lunar mansion.

Ānili, is, m., N. of Hanumat and Bhīma.

आनी *ā-nī,* cl. 1. P. *-nayati, -netum,* to lead towards or near; to bring, fetch, bring back or take back: Caus. P. *-nāyayati, -yitum,* to have anything brought, to cause to be fetched: Pass. *-nīyate,* to be brought or fetched.

Ā-naya, as, m. bringing, investiture with the sacred thread.

Ā-nayana, am, n. bringing or leading near to; investiture with the sacred thread.

Ā-nayitavya, as, ā, am, to be brought or led near.

1. *ā-nāya, as,* m. a net.

2. *ānāya,* nom. A. *ānāyate, -yitum,* to form or represent a net.

Ānāyin, ī, m. a fisherman, a fisher.

1. *ā-nāyya, as, ā, am,* to be brought near; *(as),* m. consecrated fire, taken from the Gārhapatya or household fire, and placed on the south side, whence it is called Dakshiṇāgni.

2. *ā-nāyya,* ind. having caused to be brought, having caused to be introduced, having brought together, having convened.

Ā-nīta, as, ā, am, taken, brought, obtained.

Ā-nīti, is, f. leading near.

Ā-nīya, ind. having taken, having brought.

Ā-netavya or *ā-neya, as, ā, am,* to be brought, to be fetched.

Ā-netṛi, tā, m. a bringer, bringing.

आनील *ā-nīla, as, ā, am,* darkish; slightly black or blue; *(as),* m. a black horse.

आनु *ā-nu,* cl. 2. P. *-nauti, -navitum* or *-nuvitum,* Ved. 1. A. *-navate,* to sound, scream, warble: Intens. Ved. *-navīnoti,* to sound through.

आनुकल्पिक *ānukalpika, as,* m. one who knows the *anu-kalpa,* q. v.

आनुकूलिक *ānukūlika, as, ī, am* (fr. *anukūla*), favourable, conformable.
Ānukūlya, am, n. conformity, suitableness; favour, kindness.

आनुकृष्ट *ānukṛishṭa* = *anu-kṛishṭa*, q. v.

आनुगत्य *ānugatya, am*, n. (fr. *anu-gata*), acquaintance, familiarity.
Ānugatika, as, ī, am, relating to a follower.

आनुगादिक *ānugādika* = *anu-gādin*, q. v.

आनुग्रामिक *ānugrāmika, as, ī, am* (fr. *anu-grāma*), about or belonging to a village, rustic, rural.

आनुजावर *ānujāvara, as, ī, am* (fr. *anu-jāvara*, rt. *jan*), Ved. posthumous.

आनुदृष्टिनेय *ānudṛishṭineya, as*, m. a patronymic from *anu-dṛishṭi*, q. v.

आनुनासिक्य *ānunāsikya, am*, n. (fr. *anu-nāsika*), nasality (of a sound).

आनुपदिक *ānupadika, as, ī, am* (fr. *anu-pada*), following, pursuing, tracking.

आनुपूर्व *ānupūrva, am, ī*, n. f. (fr. *anu-pūrva*), order, series, succession; (in law) direct order of the castes; (in logic) a conclusion, regularly or syllogistically deduced. — *Ānupūrveṇa* or *ānupūrvyā*, ind. one after the other, in due order.
Ānupūrvya, am, n. order, series, succession.

आनुमत *ānumata, as, ī, am* (fr. *anu-mata*, rt. *man*), relating to the consent or favour (of another).

आनुमानिक *ānumānika, as, ī, am* (fr. *anu-māna*, rt. *mā*), relating to a conclusion; derived from inference, subject to inference, inferable, inferred. — *Ānumānika-tva, am*, n. the state of being inferable.

आनुरक्ति *ānurakti, is*, f. passion, affection; the same as *anu-rakti*, q. v.

आनुलोम्य *ānulomya, as, ī, am* (fr. *anu-loma*), in the direction of the hair, produced in natural or direct order; (*am*), n. a direction similar to that of the hairs, natural or direct order; favourable direction, fit disposition, favourableness; regular series or succession; bringing to one's right place.
Ānulomika, as, ī, am, regular, orderly, in due course or series; favourable.

आनुविधित्सा *ānuvidhitsā*, f. (corrupted fr. *an-anuvidhitsā* fr. rt. *dhā*?), ingratitude.

आनुवेश्य *ānuveśya, as*, m. (fr. *anu-veśa*), a neighbour who lives in the same house.

आनुशासनिक *ānuśāsanika, as, ī, am* (fr. *anu-śāsana*), relating to or treating of instruction.

आनुशूक *ānuśūka, as, ī, am* (fr. *anu-śūka*), being with or within the awns (as rice).

आनुश्रविक *ānuśravika* or *ānuśrāvika, as, ī, am* (fr. *anu-śrava*), according to hearing, resting on tradition.

आनुषक् *ānushak*, ind. (fr. *anu-sañj*, q. v.), Ved. in continuous order, uninterruptedly, one after the other.
Ānushaṅgika, as, ī, am, connected with, concomitant, necessarily following, adherent, inherent, implied; proportionate, like, analogous, relative; necessary as a result or consequence, inevitable; (in gram.) elliptical, including or agreeing with words not comprised in the sentence.

आनुषण्ड *ānushaṇḍa* or *ānushaṇḍaka, as, ī, am*. See Gaṇa to Pāṇini IV. 2, 133. 134.

आनुषूक *ānushūka, as, ī, am* (either = *ānuśūka* or fr. rt. *sū*?), promoting, driving forward.

आनुष्टुभ *ānushṭubha, as, ī, am* (fr. *anushṭubh*), consisting of Anushṭubhs, formed like the Anushṭubh metre (e. g. composed of four divisions).

आनुसूय *ānusūya, as, ī, am*, coming from Anusūyā.

आनूकम् *ānūkam*, ind. (fr. *ā-anūkam*?), Ved. in abundance.

आनूप *ānūpa, as, ī, am* (fr. *anūpa*), wet, watery, marshy; (*as*), m. any animal frequenting watery or marshy places, as a buffalo, &c. — *Ānūpa-māṇsa, as*, m. the flesh or meat of animals frequenting marshes.
Ānūpaka, as, ī, am, living or happening in marshy places.

आनृण्य *ānṛiṇya, am*, n. (fr. *an-ṛiṇa*), acquittance of debt or obligation, the not being indebted to (with gen.).

आनृत् *ā-nṛit*, cl. 4. P. *-nṛityati, -nartitum*, to dance towards, hasten near, dance: Caus. P. *-nartayati, -yitum*, to agitate gently.
Ā-narta, as, m. a stage, theatre; war. See s. v.

आनृत *ānṛita, as, ī, am* (fr. *an-ṛita*), untruthful; (*as*), m., N. of a people (?).
Ānṛitaka, as, ī, am, inhabited by the Ānṛitas.

आनृशंस *ānṛiśaṅsa* or *ānṛiśaṅsya, am*, n. (fr. *a-nṛiśaṅsa*), mildness, kindness, mercy, compassion; cruelty (?).

आनेतव्य *ā-netavya, ā-neya*. See under *ā-nī*.

आनैपुण *ānaipuṇa, am*, n. (fr. *a-nipuṇa*), clumsiness, stupidity; = *a-naipuṇa*, q. v.

आनैश्वर्य *ānaiśvarya, am*, n. (fr. *an-īśvara*), absence of power or supremacy. See *an-aiśvarya*.

आन्त 1. *ānta, as, ā, am* (fr. rt. *am*), gone.

आन्त 2. *ānta, as, ī, am* (fr. *anta*), final, terminal, relating to the end.
Āntya, as, m., Ved. one who finishes; personified as Bhauvana.

आन्तम् *āntam*, ind. (fr. *ā* + *antam*), to the end, completely, from head to foot.

आन्तरतम्य *āntaratamya, am*, n. (fr. *antaratama*), nearest or closest relationship (as of two letters).
Āntarya, am, n. (fr. *antara*), near relationship (of two letters).

आन्तरिक्ष *āntariksha* or *āntarīksha, as, ī, am* (fr. *antariksha*), belonging to the intermediate space between earth and heaven, atmospherical, heavenly, celestial, produced in the atmosphere; (*am*), n. the firmament, the intermediate region between earth and sky.

आन्तर्गणिक *āntargaṇika, as, ī, am* (fr. *antargaṇa*), included, comprehended (as in a class or troop).

आन्तर्गेहिक *āntargehika, as, ī, am* (fr. *antargeha*), being inside a house.

आन्तर्वेश्मिक *āntarveśmika, as, ī, am* (fr. *antar-veśman*), produced or occurring within a house.

आन्तिका *āntikā*, f. an elder sister. See *antikā*.

आन्त्र *āntra, am*, n., Ved. the bowels, entrails.
Āntrika, as, ī, am, visceral, within, or relating to the bowels.

आन्द *ānda, as*, m., N. of a despised class of men.

आन्दोलय् *āndolay*, cl. 10. P. *āndolayati, -yitum*, to swing. See *andolay*.
Āndola, as, m. swinging.
Āndolana, am, n. swinging, a swing; trembling, oscillation.
Āndolita, as, ā, am, swung, shaken.

आन्धस *āndhasa, as*, m. (fr. *andhas*, q. v.), the scum of boiled rice.
Āndhasika, as, m. a cook.

आन्ध्य *āndhya, am*, n. (fr. *andha*), blindness.

आन्ध्र *āndhra, ās*, m. pl. the Telugu country, Telingana, see *andhra*; (*as, ā, am*), anything relating to this country (as the Telugu language).

आन्न *ānna, as, ī, am* (fr. *anna*), fed, having food; relating to food, derived from it, &c.

आन्यतरेय *ānyatareya, as*, m., N. of a grammarian.

आन्वयिक *ānvayika, as, ī, am* (fr. *anv-aya*), of a good family, well born; orderly, according to order or arrangement.

आन्वाहिक *ānvāhika, as, ī, am* (fr. *anv-aham*), daily.

आन्वीक्षिकी *ānvīkshikī*, f. (fr. *anv-īkshā*), logic, logical philosophy, metaphysics.

आप् *āp*, cl. 5. 1. P. *āpnoti* or *āpati, āpa, āpsyati, āpat, āptum*, to reach, overtake, meet with, fall upon; to obtain, gain, take possession of, undergo, suffer; to enter, pervade, occupy, to equal: Pass. *āpyate*, to be reached, found, met with, obtained; to arrive at one's aim or end, become filled: Caus. P. *āpayati, -yitum*, aor. *āpipat*, to cause to reach or obtain or gain; to cause any one to feel; to hit: Desid. P. *īpsati*, to strive to reach or obtain: Desid. of the Caus. *āpipayishati*, to strive to reach; [cf. Lat. *apio, aptus; adipiscor*: Old Germ. *uoban*: Mod. Germ. *üben*.]
1. *āpa, as, ā, am*, at the end of compounds; e. g. *dur-āpa*, difficult to be obtained.
Āpana, am, n. reaching, obtaining; pepper.
Āpaneya, as, ā, am, to be reached or obtained.
Āpayitṛi, tā, trī, tṛi, one who procures, procuring.
Āpi, is, m., Ved. an ally, a friend, an acquaintance. — *Āpi-tva, am*, n., Ved. confederation, friendship.
Āpta, as, ā, am, reached, overtaken, equalled; got, gained, obtained; reaching to, extending; abundant, full; apt, fit, true, exact, clever, trusted, trustworthy, confidential; intimate, related, acquainted; appointed; generally received; commonly used; authentic; accused, prosecuted; (*as*), m. a fit person, a credible person, a warranter, guarantee; a friend; an Arhat; N. of a Nāga; (*ā*), f. a twisted band or lock of hair; (*am*), n. a quotient; equation of a degree. — *Āpta-kāma, as, ā, am*, one who has gained his wish, satisfied. — *Āpta-kārin, ī, iṇī, i*, managing things in a fit or confidential manner; (*ī*), m. a trusty agent, a confidential servant. — *Āpta-garbhā*, f. a pregnant woman. — *Āpta-garva, as, ā, am*, proud, arrogant. — *Āpta-dakshiṇa, as, ā, am*, having proper gifts, or furnished with gifts. — *Āpta-vacana, am*, n. received text, revelation, authority. — *Āpta-vajra-sūci, is*, f., N. of an Upanishad. — *Āpta-vākya, am*, n. a correct sentence. — *Āpta-vāc, k*, f. the evidence of a credible person; (*k*), m. one whose evidence is credible. — *Āptokti* (°*ta-uk*°), *is*, f. augment or affix; a word of received acceptation and established by usage only.
Āptavya, as, ā, am, to be reached, obtainable.
Āpti, is, f. reaching, meeting with; obtaining, gain, acquisition; binding, connection, relation, fitness, aptitude; (*ayas*), f. pl., N. of twelve sacrificial verses beginning with *āpaye* (dat. case of *āpi*).
1. *āpya, as, ā, am*, obtainable. See *āptavya*.
2. *āpya, am*, n., Ved. confederation, alliance, relationship, friendship.

आप 2. *āpa, as*, m. (probably connected with *ap, āpas*, q. v.), N. of one of the eight demigods called Vasus. (For 1. *āpa* see above.)

आपकर *āpakara, as, ī, am* (fr. *apa-kara*), offensive, mischievous, unfriendly.

आपक्व *ā-pakva, as, ā, am* (rt. *pać* with 3. *ā*, implying diminution), half-baked, crude, raw; nearly ripe, not quite ripe; undressed, what is eaten without further preparation (as bread &c.).

आपगा *āpagā*, f. (fr. rt. *gā* with *apa?*), a river, a stream; N. of a stream.

Āpageya, as, m. the son of a river; an epithet of Kṛishṇa or Bhīma.

आपट् *ā-paṭ*, cl. 10. P. *-pāṭayati, -yitum*, to split; to sever.

आपण *ā-paṇa, as*, m. (rt. *paṇ* with *ā*), a market, a shop.

Āpaṇika, as, ī, am, mercantile, relating to traffic, to a market &c.; *(as)*, m. a merchant, a dealer, a shop-keeper; tax on markets or shops; assize, market-rate.

आपत् *ā-pat*, cl. 1. P. *-patati, -titum*, to fly towards, to come flying, to come in haste, to rush in or on; to assail; to approach; to fall to one's share, to befal, happen: Caus. P. *-pātayati, -yitum*, to throw down, let fall, shed; *-patayati, -yitum*, to go towards, approach.

Ā-patat, an, antī, at, approaching, preparing to assail.

Ā-patana, am, n. coming, approaching; descending, alighting, happening.

Ā-pati, is, is, i, Ved. coming in haste, rushing on.

Ā-patika, as, ī, am, accidental, unforeseen, sent from heaven; *(as)*, m. a hawk, a falcon.

Ā-patita, as, ā, am, happened, befallen; alighted, descended.

Ā-pāta, as, ā, am, rushing upon, attacking, approaching; *(as)*, m. rushing upon, pressing against, falling, descending; throwing down; causing to descend; happening, becoming apparent, appearance; the instant, the current moment; *(atas)*, ind. at the first attack, instantly, immediately.

Ā-pātin, ī, inī, i, falling on, descending, happening.

आपतालिका *āpatālikā*, f. (fr. *apa-tāla?*), N. of a metre.

आपत्य *āpatya, as, ī, am* (fr. *apatya*), relating to offspring; (in gram.) relating to the formation of patronymic nouns.

आपथि *ā-pathi, is, is, i* (fr. *pathin* with *ā*), Ved. being on the way or on a voyage.

Ā-pathī, is, or *ā-pathya, as*, m., Ved. a traveller, wanderer.

आपद् 1. *ā-pad*, cl. 4. A. *-padyate, -pattum*, to come, walk towards; to enter into, attain; to get into trouble, fall into misfortune; to happen: Caus. P. *-pādayati, -yitum*, to bring on, bring to pass.

Ā-patti, is, f. entering into a state or condition, entering into relationship with anything, changing into; obtaining, procuring; misfortune, calamity, fault, transgression; remonstrance, expostulation.

2. *ā-pad, t*, f. misfortune, calamity; [cf. Hib. *âpadh*, 'death;' *âpthach*, 'mortal.'] — *Āpat-kāla, as*, m. season of distress. — *Āpatkālika, as, ā* or *ī, am*, occurring in a time of calamity, belonging to such a time. — *Āpat-prāpta, as, ā, am*, unfortunate, unhappy, afflicted. — *Āpad-gata, as, ā, am*, fallen into misfortune. — *Āpad-grasta, as, ā, am*, seized by misfortune, unfortunate, unhappy, in misfortune. — *Āpad-dharma, as*, m. practice or profession other than that proper to caste, but allowable in time of distress.

Āpadā, f. misfortune, calamity.

Ā-panna, as, ā, am, gained, obtained, acquired; afflicted, unfortunate. — *Āpanna-sattva, as, ā, am*, impregnated, pregnant; *(ā)*, f. a pregnant woman. — *Āpannārti-praśamana-phala* (°*na-ār*°), *as, ā, am*, fruitful in the relieving of the pains of the afflicted.

Ā-pāda, as, m. reward, remuneration.

Ā-pādana, am, n. causing to arrive at, leading to.

आपन *āpana, āpaneya*. See under rt. *āp*.

आपनिक *āpanika, as*, m. an emerald; a kirāta or barbarian.

आपमित्यक *āpamityaka, as, ī, am* (fr. *apa-mitya*, rt. *mā* with *apa*; cf. *apa-mityaka*), received by barter; *(am)*, n. property &c. obtained by barter.

आपया *āpayā*, f., Ved., N. of a river near the Sarasvatī.

आपयितृ *āpayitṛi*. See under rt. *āp*.

आपराह्णिक *āparāhṇika, as, ī, am* (fr. *aparāhṇa*), occurring in the afternoon.

आपर्तुक *āpartuka, as, ī, am* (fr. *apa-ṛitu*), not bound to fixed times, not restricted to particular seasons.

आपव *āpava, as*, m. an epithet of Vaśishṭha.

आपवर्ग्य *āpavargya, as, ī, am* (fr. *apa-varga*), conferring final beatitude.

आपस् *āpas*, n. a religious ceremony; water (see *ap*); sin [cf. *apas*].

आपस्कार *āpaskāra, am*, n. (fr. *apa-skara*), the root or extremity of the trunk or body.

आपस्तम्ब *āpastamba, as*, m., N. of a renowned sage and writer on ritual.

Āpastambi, is, m. a patronymic from the preceding.

आपस्तम्भिनी *āpastambhinī*, f., N. of a plant, perhaps Eriocaulon Quinquangulare Lin.

आपा *ā-pā*, cl. 1. P. *-pibati* or *-pivati, -pātum*, to drink up, to drink out of or at; to drink with the ears or eyes, hear, see: Caus. *-pāyayati, -yitum*, to cause to drink.

Ā-pāna, am, n. a drinking-party, a banquet; a tavern, a liquor shop, a place for drinking in company.

Āpānta-manyu, us, us, u, Ved. giving zeal or courage when drunk (said of the Soma juice).

Ā-pāyin, ī, inī, i, fond of drinking.

1. *ā-pīta, as, ā, am*, drunk up, exhausted.

आपाक *ā-pāka, as*, m. (fr. rt. *pać* with *ā*), a baking oven, a potter's kiln. — *Āpāke-stha, as, ā, am*, Ved. standing in an oven.

आपाङ्ग्य *āpāṅgya, am*, n. (fr. *apāṅga*), anointing the corners of the eyes.

आपाण्डुर *ā-pāṇḍura, as, ā, am*, slightly pale, palish.

आपात *ā-pāta*. See under *ā-pat*.

आपाद *ā-pāda, ā-pādana*. See under *ā-pad*.

आपालि *ā-pāli, is*, m. a louse.

आपि *āpi*. See under rt. *āp*.

आपिञ्जर *ā-piñjara, as, ā, am*, somewhat red, reddish.

आपिश् *ā-piś*, cl. 6. P., Ved. *-piṃśati, -peśitum*, to shape, configurate; to decorate, ornament.

आपिशलि *āpiśali, is*, m., N. of an old grammarian.

Āpiśala, as, ī, am, originating from Āpiśali; *(as)*, m. a pupil of Āpiśali.

आपिष् *ā-pish*, cl. 7. P., Ved. *-pinashṭi, -peshṭum*, to press, touch.

आपी *āpī*, **आपीन** *ā-pīna*. See *ā-pyai*.

आपीड् *ā-pīḍ*, cl. 10. P. *-pīḍayati, -yitum*, to press, weigh down; to press hard, give pain, perplex.

Ā-pīḍa, as, m. compressing, squeezing; giving pain, hurting; a chaplet tied on the crown of the head; *(ā)*, f., N. of a metre.

Ā-pīḍana, am, n. compressing, squeezing, tying or drawing tightly; embracing, clasping; giving pain, hurting.

Ā-pīḍita, as, ā, am, compressed, squeezed; bound tightly, embraced; hurt; decorated with chaplets.

आपीत 2. *ā-pīta, as, ā, am*, yellowish; *(am)*, n. a pyritic mineral. (For 1. *ā-pīta* see under *ā-pā*.)

आपू *ā-pū*, cl. 1. A. *-pavate, -vitum*, to be pure; to flow towards after purification; to carry towards in its course (said of a stream).

आपूपिक *āpūpika, as, ī, am* (fr. *apūpa*), selling cakes; accustomed to eat cakes; fond of cakes, eating cakes (with benefit); a good maker of cake; *(as)*, m. a baker; a confectioner; *(am)*, n. a multitude of cakes.

Āpūpya, am, n. flour, meal.

आपूय् *ā-pūy*, cl. 1. P. *-pūyati, -yitum*, to be putrescent, putrify.

आपूष *āpūsha, am*, n. tin.

आपृच् *ā-prić*, cl. 7. P. A. *-priṇakti, -priṅkte, -parćitum*, to fill, pervade; A. to satiate one's self; to mix with.

Ā-prik, ind., Ved. in a mixed manner, confusedly.

आपृच्छा *ā-pṛićchā*, &c. See under *ā-prać*.

आपृ *ā-pṛī*, Caus. P. *-pūrayati, -yitum*, to fill, fulfil: Pass. *-pūryate*, to be filled, become full.

Ā-pūra, as, ā, am, becoming full.

Ā-pūraṇa, as, ā, am, becoming full; *(as)*, m., N. of a Nāga; *(am)*, n. filling, making full.

Ā-pūrti, is, f. filling; fulness, satisfaction.

Ā-pūrya, ind. filling, having filled.

Ā-pūryamāṇa, as, ā, am, becoming full, being filled. — *Āpūryamāṇa-paksha, as*, m. the crescent or waxing moon.

आपेक्षिक *āpekshika, as, ī, am* (fr. *apekshā*), raising expectations.

आपोक्लिम *āpoklima, as*, m., in astronomy = Gr. ἀπόκλιμα.

आपोमय *āpo-maya, as, ī, am* (fr. *āpas*, nom. pl. of *ap*, q. v.), consisting of water. — *Āpo-mātrā*, f. the subtle elementary principle of water. — *Āpo-mūrti, is*, m., N. of a deity under Manu Svārocisha, one of the seven Ṛishis of the tenth Manvantara.

आपोशान *āpośāna, as*, m., N. of a kind of prayer spoken before and after eating; perhaps contracted from *āpo 'śāna*, 'drink the water,' with which words the prayer began.

आप्त, आप्ति, आप्तोक्ति, &c. See under rt. *āp*.

आप्तोर्यामन् *āptor-yāman*. See *aptor-yāma*.

आप्त्य *āptya, as*, m., Ved., N. of a class of deities, and especially of the deity Trita, as one of that class.

आप्य 3. *āpya, as, ā, am* (fr. *ap*), belonging or relating to water; watery; consisting of water; living in water. (For 1. 2. *āpya* see under rt. *āp*.)

आप्य 4. *āpya, as*, m. (for *āptya*), N. of a class of deities in the sixth Manvantara.

आप्य 5. *āpya, am*, n., N. of a plant, a kind of Costus. See *vāpya*.

आप्यै *ā-pyai*, cl. 1. A. *-pyāyate, -pyātum*, to grow fat or comfortable, to increase, become full, enlarge: Caus. P. *-pyāyayati, -yitum*, to make fat or comfortable; to enlarge.

Āpī, is, f. the twentieth Nakshatra or lunar mansion.

Ā-pīna, as, ā, am, stout, fat; *(as)*, m. a well;

(*am*), n. an udder. — *Āpīna-vat*, *ān*, *atī*, *at*, Ved. containing the rt. *pyai* with *ā* (said of a *ṛić* or verse).

Ā-pyāna, *as*, *ā*, *am*, stout, robust.

Ā-pyāya, *as*, m. becoming full or fat.

Āpyāyana, *as*, *ā*, *am*, causing fulness or stoutness, increasing welfare; (*am*), n. the act of making full or fat; satisfying, refreshing, pleasing; satiety, satisfaction; advancing; anything which causes corpulency or good condition; strengthening medicine; corpulency, growing or being fat or stout; (in certain ceremonies) the act of pouring water &c. on the Soma and so causing it to swell. — *Āpyāyana-śīla*, *as*, *ā*, *am*, satisfying.

Ā-pyāyita, *as*, *ā*, *am*, satisfied, increased, improved, pleased, gratified; stout, fat.

आप्र *āpra*, *as*, *ā*, *am* (fr. rt. *prī* with *ā*?), Ved. busy, zealous; (Sāy.) able to reach.

आप्रछ् *ā-prach*, cl. 6. A. or poet. P. *-pṛićchate*, *-ti*, *-prashṭum*, to bid farewell; to salute on receiving or parting with a visitor; to extol.

Ā-pṛićchā, f. conversation, speaking to or with; bidding farewell.

1. *ā-pṛićchya*, *as*, *ā*, *am*, Ved. to be saluted, to be welcomed, to be honoured; laudable, commendable, beautiful.

2. *ā-pṛićchya*, ind. having saluted, having bid adieu. (In Rāmāyaṇa I. 72, 20, a form *ā-prishṭvā* occurs.)

Ā-praććhana, *am*, n. expressions of civility on receiving or parting with a visitor, welcome, bidding adieu, &c.

आप्रतिनिवृत्त *ā-pratinivṛitta*, *as*, *ā*, *am*, prevented, turned back (?).

आप्रदिवम् *ā-pradivam*, ind., Ved. for ever.

आप्रपद् *ā-prapada*, *am*, n. a dress reaching to the feet; (*am*), ind. to the end of the foot, reaching to the feet.

Āprapadīna, *as*, *ā*, *am*, reaching from the shoulders to the feet (as a dress).

Āprapadīnaka, *am*, n. a dress reaching to the feet.

आप्रावृषम् *ā-prāvṛisham*, ind. until the rainy season.

आप्री *ā-prī*, f. (fr. rt. *prī* with *ā*), Ved. gaining one's favour, conciliation, propitiation; (*ā-priyas*), propitiatory verses; N. of certain invocations addressed to a series of deified objects in order, and said to be introductory to the animal sacrifice. According to others, the objects propitiated by these hymns are the real āpris or *āpriyas*; whence the hymns themselves are called *āprī* hymns. The objects invoked are in a series of twelve verses, as follows: 1. Su-samiddha (or the fuel); 2. and 3. Tanūnapāt and Narāśaṇsa (these are sometimes invoked in one verse as mystic names of fire); 4. The divine being who bears the invocations to the gods (see under *iḍ*); 5. Barhis (or the sacred grass); 6. The doors of the chambers in which the sacrifice is offered; 7. Night and dawn; 8. The two divine beings, sometimes called Praćetasas, who preside over and protect the sacrificial rite; 9. The three goddesses, Ilā (see under *iḍā*), Sarasvatī (goddess of eloquence), and Mahī (a form of Bhāratī or speech); 10. Tvashṭṛi (the maker or creator); 11. Vanas-pati (the tree or wooden column to which the victim is tied); 12. Svāhā (the exclamation used in inviting the gods to the sacrifice when finally offered in the fire). All these are by Sāy. regarded as forms of Agni. See Ṛig-veda I. 13.

Ā-prīta-pā, *ās*, m., Ved. epithet of Vishṇu, 'guarding those who have appeased his anger.'

आप्लु *ā-plu*, cl. 1. A. *-plavate*, *-plotum*, to bathe, wash, immerse one's self; to jump up, dance: Caus. P. *-plāvayati*, *-yitum*, to cause to be bathed or washed; to wash or wet; to overflow, overwhelm; to set in commotion; A. *-plāvayate*, to bathe.

Ā-plava, *as*, m. bathing, sprinkling with water. — *Āplava-vratin*, *ī*, m. an initiated householder, who has passed through the first order (Brahma-ćārin), and is admitted into the second. See *snātaka*.

Ā-plavana, *am*, n. immersing, bathing, sprinkling with water.

Ā-plāva, *as*, m. bathing, sprinkling, wetting; a submerging; a flood, an inundation.

Ā-plāvita, *as*, *ā*, *am*, inundated, overflowed.

Ā-plāvya, ind. having wetted or sprinkled.

Ā-pluta, *as*, *ā*, *am*, bathed; wetted, sprinkled. In comp. sometimes used figuratively (e.g. *snehāpluta*, overflowing with affection); (*as*), m. an initiated householder, see *āplava-vratin*; (*am*), n. bathing. — *Āpluta-vratin*, *ī*, m. an initiated householder; see *āplava-vratin*. — *Āplutāṅga* (°*ta-an*°), *as*, *ī*, *am*, bathed all over.

Ā-plutya, ind. having bathed, having washed; having jumped up.

आप्वन् *āpvan*, *ā*, m. (fr. rt. *āp*), air, wind.

Āpvā, f. the neck.

आप्सव *āpsava*, *as*, m. (fr. *apsu*, loc. pl. of *ap*), epithet of a Manu.

आफूक *āphūka*, *am*, n. opium. See 2. *a-phena*.

आबन्ध् *ā-bandh*, cl. 9. P. *-badhnāti*, *-banddhum*, to bind or tie on.

Ā-baddha, *as*, *ā*, *am*, tied, bound, joined; (*as*), m. a binding, a yoke; ornament; affection. — *Ābaddha-māla*, *as*, *ā*, *am*, forming a wreath.

Ā-badha, *as*, m., Ved. binding.

Ā-bandha, *as*, m. a tie or bond; the tie of a yoke, that which fastens the ox to the yoke, or the latter to the plough; ornament, decoration; affection.

Ā-bandhana, *am*, n. tying, binding on or round.

आबयु *ābayu*, *us*, Ved., perhaps the N. of a plant.

आबर्ह *ā-barha*, *as*, *ā*, *am* (rt. *vṛih* or *bṛih* with *ā*), having the property or power of tearing or pulling out; (*as*), m. tearing out.

Ā-barhaṇa, *am*, n. the act of tearing out.

Ā-barhin, *ī*, *iṇī*, *i*, fit for tearing out.

आबल्य *ābalya*, *am*, n. (fr. *a-bala*), weakness.

आबाध् *ā-bādh*, cl. 1. A. *-bādhate*, *-dhitum*, to check, rein in, restrain; to interrupt, molest, attack.

Ā-bādha, *as*, m., Ved. attack; molestation, trouble, interruption, damage; (*ā*), f. pain, distress, segment of the base of a triangle.

आबाल्य *ā-bālya*, *am*, n. age ending with infancy.

आबिलम् *ā-bilam*, ind., Ved. to the hole or aperture [cf. *vila*].

आबुत्त *ābutta*, *as*, m. (perhaps corrupted fr. *ārya-putra*), a sister's husband (in theatrical language).

आबुध् *ā-budh*, cl. 1. P., Ved. *-bodhati*, *-boddhum*, to perceive, notice, understand.

Ā-bodhana, *am*, n. knowledge, understanding; instructing, informing.

आब्दिक *ābdika*, *as*, *ī*, *am* (fr. *abda*), annual, yearly.

आभज् *ā-bhaj*, cl. 1. P., Ved. *-bhajati*, *-bhaktum*, to make one share, cause one to partake.

Ā-bhaga, *as*, m., Ved. a partaker of (with loc.); (Sāy.) to be shared in.

आभरण *ā-bharaṇa*, *am*, n. See under *ā-bhṛi*.

आभा 1. *ā-bhā*, cl. 2. P. *-bhāti*, *-tum*, to shine, blaze; to irradiate; to outshine; to appear, to look like.

2. *ā-bhā*, f. splendor, light; a flash; colour, appearance, beauty; a reflected image, shade; likeness, resemblance: (*as*, *ā*, *am*, at the end of compounds) like, resembling, appearing; e.g. *hemābha*, *as*, *ā*, *am*, shining like gold; [cf. Hib. *aoibh*, 'likeness, similitude;' *aoibe*, 'neatness, elegance;' *aoibheal*, 'a spark of fire.']

Ā-bhāti, *is*, f. splendor, light; shade.

आभाष् *ā-bhāsh*, cl. 1. A. *-bhāshate*, *-shitum*, to address, speak to; to talk, shout.

Ā-bhāsha, *as*, m. addressing; introduction, preface.

Ā-bhāshaṇa, *am*, n. addressing, speaking to.

1. *ā-bhāshya*, *as*, *ā*, *am*, to be addressed, worthy of being spoken to.

2. *ā-bhāshya*, ind. having addressed, having spoken to.

आभास् 1. *ā-bhās*, cl. 1. A. *-bhāsate*, *-situm*, to shine, blaze; to be bright: Caus. *-bhāsayati*, *-yitum*, to illuminate.

2. *ā-bhās*, f. splendor, lustre, light.

Ā-bhāsa, *as*, m. splendor, light, colour, appearance; semblance, phantom; mere appearance; fallacious appearance; reflection; intention, purpose; (in logic) fallacy, semblance of a reason, sophism, an erroneous though plausible argument (regarded by logicians as of various kinds).

Ā-bhāsana, *am*, n. illuminating, making apparent or clear.

Ā-bhāsura, *as*, m., N. of a class of deities or demigods, sixty in number.

Ā-bhāsvara, *as*, m. a demi-god, of a class consisting of sixty-four.

आभिचरणिक *ābhićaraṇika*, *as*, *ī*, *am* (fr. *abhi-ćaraṇa*), maledictory, imprecatory, serving for malediction or cursing.

Ābhićārika, *as*, *ī*, *am* (fr. *abhi-ćāra*), magical, relating to magic; (*am*), n. incantation, magic.

आभिजन *ābhijana*, *as*, *ī*, *am* (fr. *abhi-jana*, rt. *jan*), relating to descent; (*am*), n. loftiness of birth.

Ābhijātya, *am*, n. (fr. *abhi-jāta*, rt. *jan*), the nature or state of a man of noble birth, nobility; birth, family, rank, learning.

आभिजित *ābhijita*, *as*, *ī*, *am* (fr. *abhi-jit*), born under the constellation Abhijit.

आभिधा *ābhidhā*, f. or *ābhidhātaka*, *am*, n. a sound, a word, a name. See *abhi-dhā*.

Ābhidhānika, *as*, *ī*, *am*, contained in a dictionary, lexicographical; (*as*), m. a lexicographer.

Ābhidhānīyaka, *as*, *ī*, *am* (fr. *abhi-dhāna*), relating or belonging to a name or word; (*am*), n. the property of a name.

आभिप्लविक *ābhiplavika*, *as*, *ī*, *am* (fr. *abhi-plava*), relating to the religious ceremony called Abhi-plava.

आभिमुख्य *ābhimukhya*, *am*, n. (fr. *abhi-mukha*), direction towards anything; wish or desire directed towards anything; presence, being in front of or face to face.

आभिषेचनिक *ābhishećanika*, *as*, *ī*, *am* (fr. *abhi-shećana*), relating to the inauguration of a king; serving for it.

आभिहारिक *ābhihārika*, *as*, *ī*, *am* (fr. *abhi-hāra*), taken by force or fraud; (*am*), n. a room.

आभीक *ābhīka*, *am*, n., N. of a Sāma melody.

आभीक्ष्ण *ābhīkshṇa*, *as*, *ī*, *am* (fr. *abhīkshṇa*), much, exceeding, eternal; (*am*), ind. exceedingly, eternally.

Ābhīkshṇya, *am*, n. continued repetition.

आभीय *ābhīya*, *as*, *ā*, *am* (fr. *ā-bhāt*, 'up to *bha*'), contained in a chapter of Pāṇini which ends with *bha*.

आभीर *ābhīra*, *as*, m., N. of a people; a cowherd sprung from a Brāhman and female of the

Ambashṭha or medical tribe; N. of a metre; (*ī*), f. a cowherd's wife or woman of the Ābhīra tribe; the language of the Ābhīra. — *Ābhīra-palli, is* or *ī* or *ikā*, f. a station of herdsmen, a village inhabited by cowherds only, an abode of cowherds &c.

आभील *ā-bhīla, as, ā, am* (fr. rt. *bhī* with *ā*), formidable, fearful; suffering pain; (*am*), n. bodily pain; [cf. Hib. *abhéil*, 'terrible, dreadful.']

आभु *ābhu, us, us, u*, Ved. empty; one whose hands are empty; stingy; (Sāy.) pervading, reaching.

Ābhūka, as, ā, am, Ved. empty, having no contents, powerless.

आभुग्न *ā-bhugna, as, ā, am* (rt. 1. *bhuj* with 3. *ā* implying diminution), a little curved or bent.

आभू 1. *ā-bhū*, cl. 1. P. *-bhavati, -vitum*, to be present, continue one's existence.

2. *ā-bhū, ūs, ūs, u*, Ved. strong, sufficient, efficacious; (Sāy.) approaching (as a praiser); a prison, a place of confinement; applied according to rule (as a hymn); very prosperous.

Ā-bhūti, is, f., Ved. capability, efficiency; (Sāy.) overpowering strength; (*is*), m., N. of a man.

Ā-bhūsheṇya, as, ā, am, Ved. to be obeyed; (Sāy.) praiseworthy.

आभूष् *ā-bhūsh*, cl. 1. P., Ved. *-bhūshati, -shitum*, to adorn, to adorn with one's presence, i. e. to come.

आभृ *ā-bhṛi*, cl. 1. P., Ved. *-bharati, -bhartum*, to bring; to carry; to bear; to support.

Ā-bharaṇa, am, n. ornament, decoration (as jewels &c.); act of nourishing; title of several works.

Ā-bharat, an, antī, at, bringing. — *Ābharad-vasu, us, us, u*, Ved. bringing property, goods, &c.; (*us*), m., N. of a man.

आभेरी *ābherī*, f. one of the Rāgiṇīs or modes of music, personified as a female.

आभोग 1. *ā-bhoga, as*, m. (fr. rt. 1. *bhaj*, to curve, bend, with prep. *ā*), winding, curving, curve, crease; crumpling; circuit, circumference, environs, extension, fulness, expanse; a serpent; the expanded hood of the Cobra Capella (used by Varuṇa as his umbrella); effort, pains.

आभोग 2. *ā-bhoga, as*, m. (fr. rt. 2. *bhuj*, to eat, enjoy), enjoyment, satiety, fulness, completion.

Ā-bhogaya, am, n., Ved. means of supporting life, livelihood; (Sāy.) to be enjoyed (as Soma juice).

Ā-bhogi, is, f., Ved. living, supporting life; (Sāy.) enjoyment.

आभ्यन्तर *ābhyantara, as, ī, am* (fr. *abhy-antara*), being inside, interior, inner.

आभ्यवकाशिक *ābhyavakāśika, as, ī, am* (fr. *abhy-avakāśa*), living in the open air.

आभ्याशिक *ābhyāśika, as, ī, am* (fr. *abhy-āśa*), being near to each other, neighbouring; (less correctly in this sense written *ābhyāsika*.)

आभ्यासिक *ābhyāsika, as, ī, am* (fr. *abhy-āsa*), resulting from practice, practising, repeating.

आभ्युदयिक *ābhyudayika, as, ī, am* (fr. *abhy-udaya*), connected with the rising or beginning of anything; relating to or granting prosperity; high, exalted, important; (*am*), n. a S'rāddha or offering to ancestors on occasions of rejoicing.

आभ्रिक *ābhrika, as, ī, am* (fr. *abhri*), one who digs with a spade or a hoe.

आम् *ām*, ind. an interjection of assent or recollection, (a vocative following this particle is *anudātta*.)

आम 1. *āma, as, ā, am* (fr. rt. 2. *am*?), raw, uncooked (the opposite to *pakva*, q.v.; in the Veda often an epithet of the cow considered as the raw material which produces the milk); unbaked, unannealed; undressed; unripe, immature; undigested; (*am*), n. condition of being raw; constipation, passing hard and unhealthy excretions; grain freed from chaff; [cf. Gr. ὠμό-ς; Hib. *amh*, 'raw, unsodden, crude, unripe.'] — *Āma-kumbha, as*, m. a water-jar of unbaked clay. — *Āma-gandhi*, n. smell of raw meat or of a burning corpse. — *Āma-gandhika, am*, n. the smell of raw meat. — *Āma-tā*, f. rawness, unreadiness. — *Āma-tvać, k, k, k*, tender-skinned. — *Āma-pātra, am*, n. an unannealed vessel. — *Āma-pīnasa, am*, n. running at the nose, defluxion. — *Āma-mānsa, as*, m. raw flesh. — *Āmamānsāśin* (°*sa-āś*°), *ī*, m. a cannibal, eater of raw flesh. — *Āma-rakta, as*, m. dysentery. — *Āma-rasa, as*, m. imperfect chyme. — *Āma-vāta, as*, m. constipation or torpor of the bowels with flatulence and intumescence. — *Āma-śūla, as*, m. the cholic, pain arising from indigestion. — *Āmātisāra* (°*ma-at*°), *as*, m. dysentery or diarrhœa produced by vitiated mucus in the abdomen; the excretion being mixed with hard and fetid matter. — *Āmād* (°*ma-ad*), *t, t, t*, eating raw flesh or food. — *Āmānna* (°*ma-an*°), *am*, n. undressed rice. — *Āmāśaya* (°*ma-āś*°), *as*, m. the receptacle of the undigested food, the upper part of the belly to the navel, the stomach.

Āmaka, as, ā, am, raw, uncooked, &c. See 1. *āma*.

Āmisha, am, n. flesh. See s. v. next col.

आम 2. *āma, as*, m. or *āmana, am*, n. (fr. rt. 2. *am*), sickness, disease.

Āmaya, as, m. damage, hurt; disease, sickness; indigestion; (*am*), n., N. of the medical plant Costus Speciosus.

Āmayāvin, ī, inī, i, sick, diseased, affected with indigestion, dyspeptic. — *Āmayāvi-tva, am*, n. indigestion, dyspepsia.

आमण्ड *āmaṇḍa, as*, m. the castor-oil plant [cf. *amaṇḍa* and *maṇḍa*].

आमन *ā-mana, am*, n. (rt. *man*), Ved. friendly disposition, inclination, affection.

Ā-manas, ās, ās, as, friendly disposed, kind, favourable.

आमनस्य *āmanasya* or *āmānasya, am*, n. (fr. *a-manas*), pain.

आमन्त्र् *ā-mantr*, cl. 10. A. *-mantrayate, -yitum*, to address, especially in saluting and in bidding farewell; to ask, invite.

Ā-mantraṇa, am, ā, n. f. addressing, speaking to, calling or calling to; greeting, courtesy, welcome, bidding adieu, taking leave; inviting, invitation; deliberation, interrogation; the vocative case.

Ā-mantraṇīya, as, ā, am, Ved. to be addressed or asked, to be asked for advice or consulted.

Ā-mantrayitṛi, tā, trī, tṛi, asking, inviting, calling; (*tā*), m. an inviter, entertainer, especially of Brāhmans.

Ā-mantrita, as, ā, am, invited, summoned, called; (*am*), n. addressing; the vocative case.

1. *ā-mantrya, as, ā, am*, to be addressed or called to; to be invited; (*am*), n. a word standing in the vocative case.

2. *ā-mantrya*, ind. having taken leave, bidding farewell.

आमन्थ् *ā-manth* or *ā-math*, cl. 1. P. *-manthati, -thitum*, to agitate.

आमन्द्र *ā-mandra, as, ā, am*, having a slightly deep tone, making a low muttering sound (like thunder).

आमरणान्त *ā-maraṇānta, as, ā, am*, or *ā-maraṇāntika* (°*ṇa-ant*°), *as, ī, am*, having death as the limit, continuing till death, lasting for life.

आमरितृ *ā-maritṛi, tā*, m. (rt. *mṛi* or *mṛiṇ* with *ā*), Ved. one who hurts or destroys; a destroyer.

आमर्द, आमर्दिन्. See under *ā-mṛid*.

आमर्ष *ā-marsha, as*, m. (for *a-marsha*, q. v.), impatience, anger, wrath. (For *ā-marśa* see under *ā-mṛiś*.)

Ā-marshaṇa, am, n. anger.

आमलक *āmalaka, as, ī, am*, m. f. n. the plant Emblic Myrobalan, Emblica Officinalis Gærtn.; (*as*), m. another plant, Gendarussa Adhatoda; (*am*), n. the fruit of the Emblic Myrobalan.

आमहीया *āmahīyā*, f. designation of a particular (*ṛić*) verse of the Ṛig-veda (viz. Ṛig-veda VIII. 48, 3).

Āmahīyava, as, m., N. of a Ṛishi.

आमा *ā-mā*, cl. 3. A. *-mimīte, -mātum*, to effect, accomplish.

आमात्य *āmātya, as*, m. a minister, a counsellor, an adviser; a general. See *amātya*.

आमालक *āmālaka, as, am*, m. n. land near a mountain (?).

आमावास्य *āmāvāsya, as, ī, am* (fr. *amā-vāsyā*), belonging to the new moon or its festival; born at the time of new moon; occurring on the day of conjunction; (*am*), n. the new moon oblation.

आमिक्षा *āmikshā*, f. curd of two-milk whey, a mixture of boiled and coagulated milk.

Āmikshya or *āmikshīya, as, ā, am*, suitable for the preparation of Āmikshā; made of curds.

आमित्र *āmitra, as, ī, am* (fr. *a-mitra*), produced by an enemy, inimical, odious.

आमिश्ल *ā-miśla, as, ā, am*, Ved. having a tendency to mix, readily mixing.

आमिष *āmisha, am*, n. (connected with 1. *āma*), flesh, enjoyment; an object of enjoyment, a pleasing or beautiful object &c.; a bribe; coveting, longing for; lust, desire; food; form. — *Āmisha-priya, as, ā, am*, fond of flesh-meat, carnivorous; (*as*), m. a heron. — *Āmisha-bhuj, k, k, k*, carnivorous. — *Āmishāśin* (°*sha-āś*°), *ī, inī, i*, carnivorous, eating flesh and fish.

Āmis, m. (occurring in loc. c. *āmishi*), Ved. raw flesh, meat; a dead body.

आमी *ā-mī*, cl. 9. P., Ved. *-mināti, -mātum*, to destroy, neutralize, curtail; A. *-minīte*, to destroy or neutralize mutually.

आमीक्षा *āmīkshā*, f. = *āmikshā*, q. v.

आमील् *ā-mīl*, cl. 1. P. *-mīlati, -litam*, to close the eyes.

Ā-mīlana, am, n. closing of the eyes.

आमीवत् *ā-mīvat, an, antī, at*, or *āmīvatka, as, ā, am*, Ved. attacking, pressing.

आमुख *ā-mukha, am*, n. commencement; prelude, prologue; (*am*), ind. to the face.

आमुच् *ā-muć*, cl. 6. P. *-muńćati, -moktum*, to loosen, let go; to put on a garment.

Ā-mukta, as, ā, am, loosed, let go; liberated; discharged, cast, shot off; put on as clothes or armour; dressed, accoutred.

Ā-mukti, is, f. liberation, the being let loose; final liberation; (*i*), ind. to the end of existence.

Ā-moćana, am, n. the act of loosing, liberating; emitting, shedding, letting forth, putting or tying on.

आमुप *āmupa, as*, m. the cane Bambusa Spinosa Hamilt. Roxb.

आमुर् *ā-mur, ūr*, or *ā-muri, is*, m. (fr. rt. *mṛi* with *ā*), Ved. destroying, hurting.

आमुष्मिक *āmushmika, as, ī, am* (fr. *amushmin*, loc. of 1. *adas*), of that state, being there, belonging to the other world.

Āmushyakulaka, am, n., *āmushyaputraka, am,* n., Gaṇa to Pāṇini V. 1, 133.

Āmushyāyaṇa, as, m. (fr. *amushya,* gen. of 1. *adas*), son or descendant of such a one, son or descendant of an illustrious person; (*as, ī, am*), well-born, well descended.

आमूलम् *ā-mūlam,* ind. to the root, by the root, entirely, radically.

आमृज् *ā-mṛij,* cl. 1. 2. P. *-mārjati, -mārshṭi, -mārjitum, -mārshṭum,* to wipe, rub.

Ā-mṛijya, ind. having wiped or rubbed.

Ā-mṛishṭa, as, ā, am, wiped, rubbed.

आमृण *ā-mṛiṇa, as, ā, am,* vulnerable. See *an-āmṛiṇa.*

आमृत *ā-mṛita, as, ā, am* (fr. rt. *mṛi* with *ā*), mortal.

आमृत्योस् *ā-mṛityos,* ind. until death.

आमृद् *ā-mṛid,* cl. 9. P. *-mṛidnāti, -marditum,* to crush by rubbing; to crumple; to press, to squeeze.

Ā-marda, as, m. crushing, handling roughly; pressing, squeezing; N. of a town.

Ā-mardin, ī, inī, i, crushing; pressing.

आमृश् *ā-mṛiś,* cl. 6. P. *-mṛiśati, -marshṭum* or *-mrashṭum,* to touch, handle roughly, rub, injure.

Ā-marśa, as, m. advice, counsel.

Ā-marśana, or less correctly *ā-marshaṇa, am,* n. rubbing, wiping.

आमेन्य *ā-menya, as, ā, am* (fr. *meni* with *ā*), Ved. to be reached with an arrow or bolt; (Sāy.) to be measured from all sides.

आमोक्षण *ā-mokshaṇa, am,* n. the act of fixing or tying on or to.

आमोचन *ā-moćana.* See under *ā-muć.*

आमोद *ā-moda, as, ā, am* (fr. rt. *mud* with *ā*), gladdening, cheering up; (*as*), m. joy, serenity, pleasure; fragrancy, a diffusive perfume; strong smell.

Ā-modana, am, n. rejoicing, delighting.

Ā-modita, as, ā, am, pleased, delighted, fragrant.

Ā-modin, ī, inī, i, fragrant; happy, delighted; (at the end of compounds) fragrant or perfumed with, e. g. *kadambāmodin,* perfumed with kadambas; (*ī*), m. a perfume for the mouth made up in the form of a pill or bolus of camphor &c.

आमोष *ā-mosha, as,* m. (fr. rt. *mush* with *ā*), robbing, stealing.

Ā-moshin, ī, iṇī, i, who or what steals, a thief.

आमोहनिका *ā-mohanikā,* f. (fr. rt. *muh* with *ā*), a particular fragrant odour.

आम्ना *ā-mnā,* cl. 1. P., Ved. *-manati, -mnātum,* to keep in mind, to repeat, commit to memory, hand down in sacred texts; to celebrate, to hail.

Ā-mnāta, as, ā, am, kept in mind, remembered, committed to memory, learnt by heart, repeated, handed down in sacred texts, celebrated.

Ā-mnāna, am, n. mention, repetition, handing down by sacred texts.

Ā-mnāya, as, m. sacred tradition, sacred texts handed down by repetition; that which is to be remembered, studied or learnt by heart; a Veda or the Vedas in the aggregate; received doctrine; traditional usage, family or national customs; advice, instruction in past and present usage; a Tantra; an element of being, a property of substance (?); a family, series of families. — *Āmnāya-sārin, ī, iṇī, i,* observing the Vedas and traditional customs, pious; containing the essence of the Veda.

आम्प्रत्यय *ām-pratyaya, as, ā, am,* having *ām* for its affix (e. g. a root like *iś*).

आम्बरीषपुत्रक *āmbarīshaputraka, as,* m. a country inhabited by the Ambarīsha-putras.

आम्बष्ठ *āmbashṭha, as,* m. an inhabitant of Ambashṭha.

आम्बिकेय *āmbikeya, as,* m. (fr. *ambikā*), an epithet of Dhṛita-rāshṭra; also of Kārttikeya.

आम्भस *āmbhasa, as, ī, am* (fr. 2. *ambhas*), watery, fluid.

Āmbhasika, as, ī, am, living in water, aquatic; (*as*), m. a fish.

आम्भृणी *āmbhṛiṇī,* f. a N. of Vāć, the daughter of the Ṛishi Ambhṛiṇa. See 3. *ambhṛiṇa.*

आम्र *āmra, as,* m. (said to be fr. rt. 2. *am*), the mango tree, Mangifera Indica; (*am*), n. the fruit of the mango tree. — *Āmra-kūṭa, as,* m., N. of a mountain. — *Āmra-gandhaka, as,* m., N. of a plant. — *Āmra-gupta, as,* m., N. of a man. — *Āmra-pālī,* f., N. of a woman. — *Āmra-peśī,* f. a portion of dried mango fruit. — *Āmra-maya, as, ī, am,* made of mangoes (as sauce). — *Āmra-vaṇa, am,* n. a mango forest. — *Āmrāvarta* (°*ra-āv*°), *as,* m. inspissated mango juice.

Āmrāta, as, m. the hog-plum, Spondias Mangifera.

Āmrātaka, as, m. the hog-plum, Spondias Mangifera; inspissated mango juice; N. of a mountain.

Āmrāvatī, f., N. of a town.

Āmriman, ā, m., Gaṇa to Pāṇini V. 1, 123.

आम्रेडन *ā-mreḍana, am,* n. tautology, reiteration of words or sounds.

Ā-mreḍita, as, ā, am, reiterated, repeated; (*am*), n. repetition of a sound or word; (in gram.) reduplication, the second word in reduplications.

आम्ल *āmla, as, ā,* m. f. (fr. *amla*), the tamarind tree, Tamarindus Indica; (*am*), n. sourness, acidity. — *Āmla-vetasa, as,* m. the plant Rumex Vesicatorius.

Āmlikā, f. the tamarind tree; sourness in the mouth, acidity of stomach.

Āmlīkā, f. the tamarind tree.

आय *āya, as,* m. (fr. rt. *i* with *ā*), arrival, approach; income, revenue; gain, profit; the guard of the women's apartments; the eleventh lunar mansion. — *Āya-vyaya, am* or *au,* n. or m. du. receipt and disbursement, income and expenditure. — *Āya-sthāna, am,* n. a place where revenues are collected.

1. *ā-yat, an, atī, at,* coming, approaching. — *Āyatī-gavam,* ind. at the time when the cows come home. — *Āyad-vasu, us, us, u,* Ved. one to whom goods come.

Āyana, am, n., Ved. coming.

Āyin, ī, inī, i, Ved. driving near.

आयःशूलिक *āyaḥśūlika, as, ī, am* (fr. *ayaḥ-śūla*), active, diligent, indefatigable; (*as*), m. a man who, in order to obtain an object, uses forcible instead of gentle means; as, for instance, a beggar who holds a lance to your breast in asking for alms.

आयज् *ā-yaj,* cl. 1. A. *-yajate, -yashṭum,* to honour (the gods); to give, present.

Ā-yaji, is, is, i, Ved. procuring, granting; (Sāy.) accomplishing sacrifices from all sides.

Ā-yajishṭha, as, ā, am, Ved. procuring most or best; (Sāy.) sacrificing best.

Ā-yajyu, us, us, u, Ved. endeavouring to gain; inclined to sacrifice.

Ā-yāga, as, m. a gift given at a sacrifice. — *Āyāga-bhūta, as, ā, am,* obtained by sacrifice.

आयत् 2. *ā-yat,* cl. 1. A. *-yatate, -titum,* to make effort; to rest on, to depend on, to have the upper hand (?).

Ā-yatana, am, n. resting-place, support, seat, place, home, house, abode; the place of the sacred fire, an altar, a shed for sacrifices; a sanctuary; a ground-plot, the site of a house; a barn; (with Buddhists) an inner seat (the five senses and Manas are considered as the six inner seats or āyatanas); the cause of disease. — *Āyatana-tva, am,* n. state of being an altar or seat. — *Āyatana-vat, ān, atī, at,* Ved. having a certain seat or home; (*ān*), m., N. of the fourth foot of Brahmā.

Ā-yatta, as, ā, am, dependant, tractable, docile. — *Āyatta-tā,* f. or *āyatta-tva, am,* n. dependence, humility, tractableness, docility.

Ā-yatti, is, f. dependence, subjection, subjecting; affection; power, strength; day; boundary, limit; sleeping; length (? for *ā-yati* below); majesty, dignity; future time (? for *ā-yati*); continuance in the right way, steadiness of conduct.

आयथातथ्य *āyathātathya, am,* n. (fr. *a-yathātatha*), unsuitableness, unfitness, incompatibility.

आयम् *ā-yam,* cl. 1. P. *-yaććhati, -yantum,* to stretch, lengthen out, extend, restrain; A. *-yaććhate,* to stretch one's self or be stretched, to grow long; to grasp, possess: Caus. *-yāmayati, -te, -yitum,* to lengthen, &c.

Ā-yata, as, ā, am, long; diffuse, prolix; (*as*), m. an oblong figure (in geometry). — *Āyata-ććhadā,* f. the plantain tree Musa Paradisiaca Lin. — *Āyata-stū, ūs,* m. a panegyrist. — *Āyatāksha* (°*ta-ak*°), *as, ī, am,* having large eyes or long eyelids. — *Āyatāpāṅga* (°*ta-ap*°), *as, ī, am,* having a long-cornered eye. — *Āyatāyati* (°*ta-āy*°), *is,* f. long continuance, remote futurity. — *Āyatārdha* (°*ta-ardh*°), *as,* m. (in geometry) half an oblong. — *Āyatekshaṇa* (°*ta-īk*°), *as, ā, am,* long-eyed, having long or large eyes.

Ā-yati, is, f. extension, length; stretching the hand, accepting, obtaining; connection, junction; meeting; following or future time; the future, 'the long run;' majesty, dignity; restraint of mind; N. of a daughter of Meru. — *Āyati-mat, ān, atī, at,* long, extended; stately, dignified; self-restrained.

Ā-yantṛi, tā, m., Ved. one who fastens or raises; (Sāy.) one who approaches.

Ā-yamana, am, n. stretching (as a bow).

1. *ā-yamya, as, ā, am,* to be stretched; to be restrained.

2. *ā-yamya* or *ā-yatya,* ind. having restrained, suppressed or stretched.

Ā-yāma, as, m. stretching, extending; restraining, restraint, stopping; expansion, length (either in space or time), breadth (in mensuration). — *Āyāma-vat, ān, atī, at,* extended, long.

Ā-yāmita, as, ā, am, lengthened out, extended.

Ā-yāmin, ī, inī, i, one who restrains, long in space or time.

आयल्लक *āyallaka, am,* n. impatience, longing for, missing, regretting (etym. doubtful).

आयवन *ā-yavana, am,* n. (fr. rt. *yu* with *ā*), Ved. a spoon for stirring, any similar implement.

आयवस *ā-yavasa, as* or *am* (?), m. n., Ved. pasture-ground, place for feeding; (*as*), m., N. of a man (?).

आयस् *ā-yas,* cl. 4. P. *-yasyati, -situm,* to exert one's self, to weary one's self, become exhausted: Caus. *-yāsayati, -te, -yitum,* to weary, worry.

Ā-yasta, as, ā, am, pained, distressed; vexed, angry; hurt, killed; managed or effected with difficulty; labouring, toiling, making effort or exertion; sharpened, whetted; thrown, cast, sent.

Ā-yāsa, as, m. effort, exertion (of bodily or mental power), trouble, labour; fatigue, weariness.

Ā-yāsaka, as, ī, am, causing effort, fatigue or weariness.

Ā-yāsin, ī, inī, i, making exertion, active, laborious; exhausted by labour, wearied.

आयस *āyasa, as, ī, am* (fr. *ayas*), of iron, made of iron or metal, metallic; armed with an iron weapon; zealous?; (*ī*), f. armour for the body, a breastplate, a coat of mail; (*am*), n. iron; anything made of iron; a weapon; a wind-instrument.

आयस्कार *āyaskāra, as,* m. the upper part of the thigh of an elephant. See *ayas-kāra.*

आया *ā-yā,* cl. 2. P. *-yāti, -tum,* to come, arrive, approach, reach, attain; Ved. to bring.

Ā-yāta, as, ā, am, come; (*am*), n. excess, superabundance.

Ā-yāti, is, f. coming near, arrival; (*is*), m., N. of a son of Nahusha.

Ā-yāna, am, n. coming, arrival; the natural temperament or disposition.

Ā-yāpana, am, n. causing to come, inviting.

आयाचित *ā-yāćita, as, ā, am* (rt. *yāć*), urgently requested or desired.

आयु *āyu, us, us, u* (perhaps fr. rt. *an,* but said to be fr. rt. *ay,* to go), Ved. living, movable; (*us*), m. a living being, man; living beings collectively; mankind; the human race; the first man; life, duration of life; wind; a son, descendant, offspring; the son of Purūravas and Urvaśī; N. of a man persecuted by Indra, also of one protected by him; N. of a Ṛishi; of a son of Hrada; of a king of frogs. — *Āyu-shak,* ind. (*shak* fr. rt. *sać*), Ved. joined with men, with the co-operation of men; (Sāy.) attached to.

Āyus, n. life, vital power, health, duration of life, long life, vital power; N. of a ceremony, commonly called Āyushṭoma, performed to obtain longevity and forming part together with the Go and Jyotis of the Abhi-plava ceremony; food; [cf. Dor. αἰές; perhaps also αἰών]; (*us*), m. the son of Purūravas and Urvaśī. — *Āyuḥ-śesha, as,* m. end of life, death. — *Āyuḥ-śesha-tā,* f. the state of having nothing left but life. — *Āyur-dad, t, t, t,* or *āyur-dā, ās, ās, am,* or *āyur-dāvan, ā, ā, a,* Ved. giving life. — *Āyur-dravya, am,* n. a medicament. — *Āyur-veda, as,* m. the science of health or medicine; it is classed among sacred sciences, and considered as a supplement of the Atharva-veda; it contains eight departments: 1. Śalya, surgery; 2. Śālākya, inquiry into diseases of the head and its organs; 3. Kāya-ćikitsā, treatment of diseases affecting the whole body; 4. Bhūta-vidyā, treatment of diseases of the mind supposed to be produced by demoniacal influence; 5. Kaumāra-bhṛitya, treatment of children; 6. Agada-tantra, doctrine of antidotes; 7. Rāsāyana-tantra, doctrine of elixirs; 8. Vājīkaraṇa-tantra, rules for increasing generative power. — *Āyurveda-dṛiś, k,* m. a physician. — *Āyurveda-maya, as, ī, am,* acquainted with medical science. — *Āyurvedika, as,* m. acquainted or familiar with medical science, a physician. — *Āyurvedin, ī, inī, i,* belonging to medicine, of the medical profession, medical, medicinal, &c.; (*ī*), m. a practiser of physic, a physician or surgeon. — *Āyush-kāma, as, ā, am,* wishing for life or health. — *Āyush-kṛit, t, t, t,* Ved. producing or creating life. — *Āyushṭoma, as,* m. (fr. *āyus-stoma*), a sacrifice to obtain longevity. — *Āyush-pā, ās, ās, am,* Ved. preserving life. — *Āyush-prataraṇa, as, ī, am,* Ved. prolonging life. — *Āyush-mat, ān, atī, at,* possessed of vital power, healthy, long-lived; alive, living; lasting; old; (*ān*), m. the third of the twenty-seven Yogas or divisions of the ecliptic; the Yoga star in the third lunar mansion; N. of a son of Uttānapāda, also of Saṃhrāda. — *Āyus-kara, as, ā* or *ī, am,* promoting longevity, supporting life. — *Āyus-tejas, ās,* m., N. of a Buddha.

Āyusha, am, n. (at the end of some compounds) = *āyus,* life.

Āyushka, (with Jainas) union or connection with the body or person; that which proclaims (*kāyate*) age (*āyus*) or duration of life.

Āyushya, as, ā, am, giving long life, vital, preservative of life, for the sake of life, relating or belonging to it; (*am*), n. vital power, abundance of life; 'vivifying,' N. of a ceremony performed after a child's birth.

आयुज् 1. *ā-yuj,* cl. 7. P. A. *-yunakti, -yunkte, -yoktum,* to yoke to (anything); to join; to appoint.

Ā-yukta, as, ā, am, appointed, charged with; united, joined, obtained; (*as*), m. a minister, an agent or deputy.

2. *ā-yuj, k, k, k,* Ved. uniting, joining.

Ā-yoga, as, m. appointment; action, the performance of an act; presenting or offering flowers, perfumes, &c.; a shore or bank, a quay to which boats are attached.

Ā-yojana, am, n. effort, exertion; taking, seizing; collecting.

Ā-yojita, as, ā, am, collected together.

आयुत *ā-yuta, as, ā, am* (rt. *yu*), melted, mixed, mingled; (*am*), n. (with *ā* implying diminution), half-melted butter.

Ā-yuvamāna, as, ā, am, Ved. mixing, mingling.

आयुध् *ā-yudh,* cl. 4. P. A. *-yudhyati, -te, -yoddhum,* to war against, attack, oppose: Caus. *-yodhayati, -te, -yitum,* to attack, oppose.

Ā-yudha, as, am, m. n. a weapon; Ved. a vessel; (*āni*), n. pl., Ved. water; (*am*), n. gold used for ornaments. — *Āyudha-jīvin, ī, inī, i,* living by one's weapon; (*ī*), m. a warrior. — *Āyudha-dharmiṇī,* f. the plant Sesbania Ægyptiaca, commonly called Jayantī. — *Āyudhāgāra* (°*dha-ag*°), *am,* n. an armoury, arsenal.

Āyudhika, as, ī, am, relating to arms; (*as*), m. a soldier, warrior.

Āyudhin, ī, inī, i, bearing weapons; (*ī*), m. a warrior.

Āyudhīya, as, ā, am, relating to or connected with arms; (*as*), m. a warrior.

Ā-yodhana, am, n. war, battle; slaughter, killing; battle-field.

आये *āye,* ind. an interjection of calling, expressive of affection.

आयोगव *āyogava, as,* m. a man belonging to the tribe of Ayogu; a man of a mixed tribe sprung from a Śūdra man and Vaiśya woman; his business is carpentry &c.; (*ī*), f. a woman of this tribe.

आयोद *āyoda, as,* m., N. of a Ṛishi.

आर् 1. *ār, āryati* Ved. to praise; (Sāy.) to approach or to make master of.

आर् 2. *ār* (*ā-ṛi*), cl. 3. P. *eyarti,* or cl. 5. P. *ārṇoti, ārtum, āritum* or *ārītum,* to come; to reach, obtain, fall into; to inflict; to insert, place in: Caus. *ārpayati, -yitum,* to cause to partake of; to fix, settle, annex; to ordain.

1. *āra, as, am,* m. n. (? fr. rt. *ṛi*), an angle, a corner; N. of a tree; N. of a lake; brass; oxide of iron; (*as*), m. the planet Mars, Ἄρης; the planet Saturn; (*ā*), f. a shoemaker's awl or knife, a bore, a probe, a spoke. — *Āra-kūṭa, as, am,* m. n. brass. — *Ārāgra* (°*rā-ag*°), *am,* n. the point of an awl; the iron thong at the end (of a whip); the edge of a semicircular arrow-head; (*as, ā, am*), sharpened, sharp at the top and broad at the bottom like an awl. — *Ārāvalī* (°*rā-āv*°), f., N. of a chain of mountains, a spur of the Vindhya.

Ārta, as, ā, am, afflicted, pained. See s. v.

Ārpita, as, ā, am, fastened to, annexed; depending on.

आर 2. *āra* (contained in *ārāt, āre,* q. v.), distance; proximity (?).

Ārakāt, ind., Ved. (with abl.) far from.

आर 3. *āra,* probably a wrong reading for *ara,* a spoke, q. v.

आरक्त *ā-rakta, as, ā, am* (see 3. *ā*), reddish.

आरक्ष *ā-raksha, as, ā, am* (rt. *raksh*), preserved, defended, proper or worthy to be preserved; (*as*), m. protection, guard, preservation; the junction of the frontal sinuses of an elephant; the part of the forehead below this junction.

Ā-rakshaka, as, ā, am, who or what guards or protects; (*as*), m. a watchman; see the next.

Ā-rakshika, as, m. a watchman, a patrol; a village or police magistrate.

Ā-rakshya, as, ā, am, to be preserved or guarded.

आरग्वध *āragbadha, as,* m. the tree Cathartocarpus (Cassia) Fistula; (*am*), n. its fruit.

आरङ्गर *ārangara, as,* m., Ved. epithet of a bee.

आरचित *ā-raćita, as, ā, am* (rt. *rać*), arranged, prepared.

आरट *āraṭa, am,* n. flesh. (This word is also one of the Gaṇa *yaurādi* Pāṇini IV. 1, 41.)

आरट्ट *āraṭṭa, ās,* m. pl., N. of a people and country in Pańća-nada or the Pańjāb. — *Āraṭṭa-ja, as, ā, am,* born in Āraṭṭa; (*as*), m. an inhabitant of this country; a horse from it.

आरडव *āraḍava, as, ī, am* (fr. *araḍu*), Pāṇini IV. 2, 71.

आरण *āraṇa, am,* n. (probably related to 1. *araṇa*), Ved. depth, abyss, precipice.

आरणज *āraṇaja, ās,* m. pl., N. of a class of deities forming part of the Kalpa-bhavas.

आरणि *āraṇi, is,* m. an eddy.

आरणेय *āraṇeya, as, ī, am* (fr. *araṇi,* q. v.), relating to the Araṇis or two pieces of wood by the attrition of which sacred fire is kindled; (*am*), n. or *āraṇeya-parvan, a,* n. title of the last section of the third book of the Mahā-bhārata.

आरण्य *āraṇya, as, ā, am* (fr. *araṇya*), forest, relating to a forest, forest-born, wild; (*ās*), m. pl. wild animals. — *Āraṇya-gāna, am,* n. one of the four Gānas or psalm-books of the Sāma-veda. — *Āraṇya-parvan, a,* n., N. of the third book of the Mahā-bhārata, more usually called *vana-parvan.* — *Āraṇya-paśu, us,* m. a wild or forest animal (as a buffalo, monkey, &c.). — *Āraṇya-mudgā,* f. a kind of bean, Phaseolus Trilobus Ait. — *Āraṇya-rāśi, is,* m. (in the zodiac) the sign Leo; Aries and Taurus; the former half of Capricorn.

Āraṇyaka, as, ā, am, forest, wild, forest-born, produced in a forest, relating to a forest; the *āraṇyakam parva* of the Mahā-bhārata is either the whole third book or only the first section of it; (*as*), m. a forester, an inhabitant of the woods; (*am*), n. an *āraṇyaka,* i. e. one of a class of religious and philosophical writings (closely connected with the Brāhmaṇas) which are either composed in forests or must be studied there; the Upanishads are considered to be attached to them. — *Āraṇyaka-kāṇḍa, am,* n. title of the third book of the Rāmāyaṇa and of the fourteenth book of the Śatapatha-Brāhmaṇa.

आरद्ध *āraddha, as,* or *āradvat, ān,* m., N. of a son of Setu.

आरनाल *āranāla* or *āranālaka, am,* n. sour gruel made from the fermentation of boiled rice.

आरभ् *ā-rabh,* cl. 1. A. *-rabhate, -rabdhum,* to commence, begin, undertake; to be active or energetic; to rely, obtain.

Ā-rabdha, as, ā, am, begun, commenced.

Ā-rabdhi, is, f. beginning, commencement.

Ā-rabhaṭa, as, m. an enterprising, courageous man; (*as, ī*), m. f. boldness, confidence; (*ī*), f. a branch of the dramatic art, the machinery of the drama, the representation of supernatural and horrible events on the stage.

Ā-rabhamāṇa, as, ā, am, beginning, commencing resolutely with a determination to finish.

Ā-rabhya, ind. having begun, beginning from.

Ā-rabhyamāṇa, as, ā, am, being commenced.

Ā-rambha, as, m. undertaking, beginning; a thing begun; commencement; haste, speed; effort, exertion; pride; killing, slaughter; an introduction, a prologue, &c. — *Ārambha-tā,* f. beginning.

Ā-rambhaka, as, ī, am, undertaking, beginning.

Ā-rambhaṇa, am, n. taking hold of, seizing, using; the place of seizing, a handle. — Ārambhaṇa-vat, ān, atī, at, seizable.
Ā-rambhaṇīya, as, ā, am, that with which one must begin, forming the commencement.
Ā-rambhin, ī, iṇī, i, enterprising, one who makes many new projects.

आरम् ā-ram, cl. 1. P. -ramati, -rantum, to delight in; to rest; to leave off.
Ā-rata, as, ā, am, quiet, gentle.
Ā-rati, is, f. stopping, ceasing; waving lights before an image.
Ā-ramaṇa, am, n. taking delight; cessation, pause; resting-place.
Ā-rāma, as, m. delight, pleasure; place of pleasure, a garden, a grove; [with this word cf. ἠρέμα and ἔρημος.] — Ārāma-śītalā, f., N. of a fragrant plant.
Ārāmika, as, m. a gardener.

आरम्बण ā-rambaṇa, am, n. (= ā-lambana), support.

आरव, आराव. See under 1. ā-ru.

आरस् ā-ras, cl. 1. P. -rasati, -situm, to bewail, to lament.

आरस्य ārasya, am, n. (fr. a-rasa), insipidity, want of flavour or spirit.

आरा ārā, f. a probe, an awl. See under 2. ār.

आराग ā-rāga, as, m. (fr. rt. rañj with ā), one of the seven suns at the end of a period of the world.

आराज्ञी ā-rājñī, f. (fr. rājan with 3. a), N. of a region.

आराड ārāḍa, as, m. with the epithet kālāpa, N. of a teacher of Śākya-muni.

आराढि ārāḍhi, is, m. a patronymic of a teacher named Saugata in the Aitareya-Brāhmaṇa.

आरात् ārāt, ind. (see 2. āra), from a distant place; distant; to a distant place; far from (with abl.); near; directly, immediately.
Ārātīya, as, ā, am, remote; near, proximate.
Ārāttāt, ind., Ved. from a distant place.

आराति ārāti, is, m. an enemy. See a-rāti.

आरात्रिक ā-rātrika, am, n. the light or the vessel containing it which is waved at night before an idol; N. of this ceremony; N. of another ceremony.

आराध् ā-rādh, cl. 5. P. -rādhnoti, -rāddhum, or Caus. P. -rādhayati, -yitum, to conciliate, propitiate; strive to obtain the favour of; to honour, worship; to deserve, merit: Pass. -rādhyate, to be effected or accomplished.
Ā-rādhaka, as, ā, am, who or what worships, a worshipper.
Ā-rādhana, am, n. propitiating, rendering favourable to one's self; (am), n. accomplishment, undertaking; cooking; acquirement, attainment; gratifying, propitiating, worshipping; (ā), f. service; (ī), f. worship, adoration, propitiation of the deities.
Ā-rādhanīya or ā-rādhitavya, as, ā, am, to be worshipped or adored, to be conciliated or propitiated.
Ā-rādhayitṛi, tā, trī, tṛi, endeavouring to conciliate or propitiate.
Ā-rādhayishṇu, us, us, u, propitiatory; = the preceding.
Ā-rādhita, as, ā, am, accomplished, effected; propitiated, pleased; worshipped, honoured, reverenced.
Ā-rādhya, as, ā, am, to be made favourable, to be worshipped.
Ā-rādhyamāna, as, ā, am, being in course of fulfilment, being accomplished; being worshipped, receiving worship.
Ā-rirādhayishu, us, us, u, endeavouring to gain one's favour, desirous of worshipping.

आरालिक ārālika, as, ī, m. f. a cook, (etymology doubtful, said to be fr. arāla, i. e. bending over dishes.)

आरावली ārāvalī, f. See under 2. ār.

आरिच् ā-rić, cl. 7. P. A. -riṇakti, -riṅkte, -rektum, to empty.
Ā-reka, as, m. emptying, doubt.
Ā-rećita, as, ā, am, emptied, contracted, mixed.

आरित्रिक āritrika, adj. fr. aritra. Pāṇini IV. 2, 116.

आरिन्दम ārindama, as, m. patronymic of the prince Sana-śruta.

आरी ā-rī, cl. 4. A. -rīyate, -retum, to trickle or flow upon, to flow over, water.

आरु 1. ā-ru, cl. 2. P. -rauti or -ravīti, -ravitum, to shout, to cry out; to praise.
Ā-rava, as, m. cry, crying, howling, crash, sound; N. of a people.
Ā-rāva, as, m. cry, crying; humming (of bees &c.); sound.
Ā-rāvin, ī, m. epithet of Jayasena.

आरु 2. āru, us, m. a hog; a crab; the tree Lagerstrœmia Regina; (us), f. a pitcher.

आरुक āruka, am, n. a medicinal plant of cooling properties growing on the Himālaya mountains.

आरुच् ā-ruć, Caus. -roćayati, -yitum, to regard as pleasant, to choose.
Ā-roka, as, m. shining through; small points of light between the threads of a web.
Ā-roćana, as, ā, am, shining.

आरुज् ā-ruj, k, k, k (rt. ruj), breaking.
Ā-ruja, as, ā, am, Ved. breaking, destroying; (as), m., N. of a Rakshas attendant on Rāvaṇa.
Ā-rujatnu, us, us, u, Ved. breaking.
Ā-roga, as, m., N. of a sun [cf. ā-rāga].

आरुणपराजिन् āruṇaparājin, ī, m., N. of an ancient Kalpa work on the ritual of the Brāhmaṇas.

आरुणि āruṇi, is, m. (fr. aruṇa), N. of Uddālaka, a renowned Brāhmaṇa teacher, son of Aruṇa Aupaveśi and father of Śvetaketu; N. of Auddālaki, i. e. of Śvetaketu; of Suparṇeya, son of Prajāpati; of Vainateya, son of Vinatā.
Āruṇeya, as, m. epithet of Śvetaketu.

आरुणिन् āruṇin, inas, m. pl., N. of a school derived from Vaiśampāyana Āruṇi.

आरुणी āruṇī, f., Ved. 'the red one,' a N. given to the horses of the Maruts, which are females. See aruṇa.

आरुध् ā-rudh, cl. 7. P. -ruṇaddhi, -roddhum, to keep off: Caus. -rodhayati, -yitum, to obstruct, impede.
Ā-rodhana, am, n., Ved. secret place, innermost part.

आरुषी ārushī, f. (fr. arusha), N. of a daughter of Manu and mother of Aurva.

आरुष्कर ārush-kara, am, n. the fruit of the Semecarpus Anacardium.

आरुह् 1. ā-ruh, cl. 1. P. -rohati, -roḍhum, to ascend, mount, bestride; to venture upon, undertake; to attain, gain: Caus. -rohayati or -ropayati, -yitum, to cause to mount or ascend, raise; to cause to grow; to plant; to place, fasten; to attribute.
Ā-rurukshamāṇa, as, ā, am (Desid.), wishing to ascend.
Ā-rurukshu, us, us, u, desirous to rise or ascend or advance, &c.
2. ā-ruh, k, k, k, Ved. ascending; (k), f. excrescence, shoot (of a plant).
Ā-ruha, as, ā, am, leaping up, mounting, ascending; (as), m. ascent.
Ā-ruhya, ind. having mounted, having ascended.
Ā-rūḍha, as, ā, am, mounted, ascended, risen; raised up, elevated on high: often used in compounds, e. g. indriyārūḍha, brought under the cognizance of the senses, perceived. — Ārūḍha-vat, ān, atī, at, mounting, rising.
Ā-rūḍhi, is, f. ascent, mounting, ascending.
Ā-roḍhavya, as, ā, am, to be ascended or mounted.
Ā-roḍhṛi, ḍhā, ḍhrī, ḍhṛi, who or what mounts or rides, &c.
Ā-ropa, as, m. imposing (as a burden), burdening with, charging with; placing in or on; assigning or attributing to; relating to; superior position.
Ā-ropaka, as, ā, am, planting, fixing, causing to ascend.
Ā-ropaṇa, am, n. the act of placing or fixing in or on; causing to mount or ascend, raising to heaven; planting; trusting, delivering; the stringing of a bow.
Ā-ropaṇīya, as, ā, am, to be made to ascend; to be raised, placed, &c.
Ā-ropita, as, ā, am, raised, elevated; fixed, placed, made; strung (as a bow); deposited, intrusted; consecrated; accidental, adventitious.
1. ā-ropya, as, ā, am, to be placed or fixed on or in.
2. ā-ropya, ind. having made to ascend, having caused to mount, having placed upon.
Ā-ropyamāṇa, as, ā, am, being strung, being tried to be strung.
Ā-roha, as, m. one who mounts or ascends, a rider (on a horse &c.), one who is seated in a carriage; ascent, rising, creeping up, mounting, riding; haughtiness, pride; elevation, elevated place, altitude; a heap, mountain; a woman's waist, the buttocks; length; measure; descending (= ava-roha?); a mine.
Ā-rohaka, as, ā, am, ascending; rising; raising up; (as), m. a rider; a tree.
Ā-rohaṇa, am, n. the act of rising, ascending; the rising or growing of new shoots, growing (of plants); Ved. a carriage; an elevated stage for dancing; a ladder, a staircase; riding on (a horse &c.).
Ārohaṇika, as, ī, am, relating to ascent or mounting.
Ā-rohin, ī, iṇī, i, ascending, mounting; one who mounts or rides.

आरू ārū, ūs, ūs, u, of a tawny colour; (ūs), m. tawny (the colour).

आरे āre, ind. (see 2. āra), Ved. far, far from (with abl.); near. — Āre-agha, as, ā, am, Ved. having evil far removed. — Āre-avadya, as, ā, am, Ved. one from whom blame or insult is far removed. — Āre-śatru, us, us, u, Ved. one whose enemies are driven far away.

आरेवत ārevata, as, m. a tree, = ārag-badha, q. v.; (am), n. the fruit of this tree.

आरेहण ā-rehaṇa, am, n. (fr. rt. rih for lih with ā), Ved. licking, kissing.

आरोग्य ārogya, am, n. (fr. a-roga), freedom from disease, health.

आर्कि ārki, is, m. a son of Arka or the sun; epithet of the planet Saturn.

आर्क्ष ārksha, as, ī, am (fr. ṛiksha), stellar, regulated by the stars or constellations; (as), m. a son or descendant of Ṛiksha; epithet of Āśvamedha, of Śrutarvan, of Saṃvaraṇa. — Ārksha-varsha, as, m. a stellar year or revolution of a constellation.
Ārkshya, patronymic of ṛiksha Pāṇini IV. 1, 105.

आर्क्षोद ārkshoda, as, ī, am, inhabiting the mountain Ṛikshoda.

आर्गल ārgala, as, ī, m. f. a bolt or bar. See argala.

आर्ग्वध ārgbadha, as, m. = ārag-badha, q.v.

आर्घा ārghā, f. a sort of yellow bee.

Ārghya, as, ā, am, relating to this bee; (am), n. its honey.

आर्च ārća, as, ī, am (fr. arćā or fr. ṛić), devout, worshipping; relating to the Ṛić or Ṛig-veda.
Ārćika, as, ī, am, relating to the Ṛig-veda; (am), n. an epithet of the Sāma-veda.

आर्चत्क ārćatka, as, m. a patronymic of Śara.

आर्चाभिन् ārćābhin, inas, m. pl., N. of a school, founded by a pupil of Vaiśampāyana.

आर्छ् ārćh (ā-ṛićh), cl. 6. P. ārććhati, -ćhitum, to fall into (mischief); to obtain; to partake of.

आर्जव ārjava, am, n. (fr. ṛiju), straightness, straight direction; rectitude, propriety of act or observance; honesty, open behaviour; sincerity.

आर्जीक ārjīka, as, m. (cf. ṛijīka), Ved. originally perhaps a milk-vessel. This word probably denotes a celestial vessel, in which the heavenly Soma is purified, or one of the rivers which it forms in the sky; (Sāy.) a lake in the country Rijīkā.
Ārjīkīya, as, m. = the preceding; (ā), f. a terrestrial river; N. of the river Vipāśā.

आर्जुनायन ārjunāyana, ās, m. pl. (fr. arjuna), N. of a people.
Ārjunāyanaka, as, ī, am, inhabited by the Ārjunāyanas.

आर्जुनि ārjuni, is, m. a patronymic from Arjuna.
Ārjuneya, as, m. a patronymic of Kutsa.

आर्ञ्ज् ārñj (ā-riñj), cl. 1. A. ārñjate, -jitum, to strive after, to endeavour to obtain, to wish to possess.

आर्त ārta, as, ā, am (probably past pass. part. of rt. ṛi with prep. ā, but according to some fr. rt. ṛit, and according to others an irreg. formation fr. rt. ard, which ought to form arṇa with prep. sam, ni and vi, and ardita in other cases), struck by calamity, afflicted, pained, disturbed; injured; oppressed, suffering, sick, unhappy. — Ārta-gala, as, m., N. of the plant Barleria Cærulea. — Ārta-tara, as, ā, am, extremely pained, disturbed, confounded. — Ārta-tā, f. state of affliction, pain. — Ārta-nāda or ārta-svara, as, m. a cry of pain. — Ārta-bandhu, us, m. friend of the distressed.
Ārti, is, f. painful occurrence, pain, injury, mischief, evil; sickness; the end of a bow [cf. arti and ārtnī]. — Ārti-mat, ān, atī, at, having or suffering pain; (ān), m., N. of a serpent. — Ārti-han, ā, ā, a, or ārti-hara, as, ā, am, destroying pain. — Ārty-apaharaṇa, am, n. the relieving of distress, pain, &c.

आर्तना ārtanā, f. (according to Sāy. derived fr. ārta above), Ved. a destructive combat; (as an adj.?) uncultivated, wild ground (? connected with āra, araṇa, araṇya, &c.).

आर्तपर्णि ārtaparṇi, is, m. the son of Ṛitaparṇa, a patronymic of Sudāsa.

आर्तभाग ārtabhāga, as, m. son of Ṛitabhāga, a patronymic of Jarat-kārava.

आर्तव ārtava, as, ā or ī, am (fr. ṛitu), belonging or conforming to the seasons or periods of time, seasonable; menstrual, relating to or produced by this discharge; (as), m. a section of the year, a combination of several seasons; (ī), f. a mare; (am), n. the menstrual discharge, certain days after the menstrual discharge fit for generation; fluid discharged by the female of an animal at the time of rut; a flower.
Ārtveyī, f. a woman during her courses.

आर्त्नी ārtnī, f., Ved. the end of a bow, the place where the string or sinew is fastened; (κορώνη.)

आर्त्विजीन ārtvijīna, as, ī, am (fr. ṛitvij), fit for the office of a priest.

Ārtvijya, am, n. the office or business of a sacrificing priest, his rank or order.

आर्त्येय ārtyeya, as, m. a patronymic of Dvi-mūrdhan, a kind of Asura.

आर्थ ārtha, as, ī, am (fr. artha), relating to a thing or object; material, significant (opposed to śābda, q. v.).
Ārthapatya, am, n. (fr. artha-pati), power over or possession of a thing.
Ārthika, as, ī, am, significant, wise, rich; substantial, real, pertaining to the true substance of a thing.

आर्द्र ārdra, as, ā, am (said to be fr. rt. ard), wet, moist, damp; fresh, not dry, succulent, green (as a plant), living; fresh, new; soft, tender, full of feeling, warm; loose, flaccid; (as), m., N. of a grandson of Pṛithu; (ā), f. the fourth or sixth Nakshatra or lunar mansion. — Ārdra-kāshṭha, am, n. green wood, timber not dry. — Ārdra-tā, f. or ārdra-tva, am, n. wetness, moisture; freshness, greenness; softness, tenderness. — Ārdra-dānu, us, us, u, Ved. granting moisture. — Ārdra-nayana, as, ā, am, moist-eyed, weeping, suffused with tears. — Ārdra-pavi, is, is, i, Ved. having moist or dripping fellies (said of a carriage). — Ārdra-pavitra, as, ā, am, Ved. having a wet strainer; epithet of the Soma. — Ārdra-māshā, f. a leguminous shrub, Glycine Debilis. — Ārdra-śāka, am, n. fresh ginger. — Ārdra-hasta, as, ā, am, Ved. moist-handed. — Ārdrā-lubdhaka, as, m. the dragon's tail or descending node.
Ārdraka, am, n. ginger in its undried state; (as, ī, am), born under the constellation Ārdrā; (as), m., N. of a son of Vasumitra.
Ārdraya, nom. P. ārdrayati, -yitum, to make wet, moisten.

आर्ध् ārdh (ā-ṛidh), Desid. A. ertsate, to wish to obtain or to collect.

आर्ध ārdha (fr. ardha), used at the beginning of compounds to express 'half.'
Ārdhadrauṇika, as, ī, am, bought with half a droṇa, containing it, &c.
Ārdhadhātuka, as, ī, am, applicable to half the root or to the shorter form of the verbal base; this is the name of those terminations and affixes which belong to the six non-conjugational or general tenses. These terminations are supposed to be affixed immediately to the root or with the interposition only of an augment, such as the inserted i.
Ārdhaprasthika, as, ī, am, bought &c. with half a prastha.
Ārdhamāsika, as, ī, am, lasting &c. for half a month; observing or practising (continence &c.) for a fortnight.
Ārdharātrika, ās, m. pl. (fr. ardha-rātra), N. of an astronomical school who reckoned the beginning of the motions of the planets from midnight.
Ārdhika, as, ī, am, sharing half, an equal partner; relating to half; (as), m. one who ploughs the ground for half the crop.

आर्धुक ārdhuka, as, ī, am (fr. rt. ṛidh), Ved. conducive to success, useful, beneficial.

आर्पय् ārpay, Caus. fr. rt. ṛi with ā. See 2. ār.
Ārpayitṛi, tā, m., Ved. one who injures or hurts.

आर्भव ārbhava, as, ī, am (fr. ṛibhu), belonging or sacred to the Ṛibhus.

आर्य ārya, as, ā, m. f. (fr. arya, rt. ṛi), a loyal or faithful man, a man of one's own race; one who is faithful to the deities of his country; N. of the Hindū and Iranian people (opposed to an-ārya, dasyu, dāsa); in later times N. of the first three castes (opposed to śūdra); a man highly esteemed, a respectable, honourable man; a master, an owner; a friend; a Vaiśya; Buddha; (with Buddhists) a man who has thought on the four chief principles of Buddhism and lives according to them; a son of Manu Sāvarṇa; (as, ā or ī, am), Āryan, favourable to the Āryan people; behaving like an Āryan, worthy of one, honourable, respectable, noble; of a good family; excellent; wise; suitable; (ā), f. a name of Pārvatī; a kind of metre of two lines, each line consisting of seven and a half feet; each foot containing four instants, except the sixth of the second line, which contains only one, and is therefore a single short syllable; hence there are thirty instants in the first line and twenty-seven in the second; [with ārya cf. the Old Germ. êra and Mod. Germ. Ehre.] — Ārya-gṛihya, as, ā, am, easily to be got by honourable men, to be received with honour by noble men; decorous, respectable, right. — Ārya-tā, f. or ārya-tva, am, n. honourable behaviour. — Ārya-deva, as, m., N. of a pupil of Nāgārjuna. — Ārya-deśa, as, m. a region inhabited by Āryans or followers of the Āryan laws. — Āryadeśya, as, ā, am, originating from such a region. — Ārya-putra, as, m. son of an Āryan or honourable man; the son of a spiritual preceptor; honorific designation of the son of an elder brother; of a husband by his wife; of a prince by a general; a husband (in theatrical language). — Ārya-prāya, as, ā, am, inhabited by Āryan people; abounding with respectable persons. — Ārya-bhaṭṭa, as, m., N. of a renowned astronomer, the inventor of algebra, among the Hindūs. — Ārya-bhāva, as, m. honourable character or behaviour. — Ārya-mārga, as, m. the way of the honourable, the respectable way. — Ārya-miśra, ās, m. pl. an assembly of respectable or honourable men; (as, ā, am), distinguished, respectable; (as), m. a gentleman, a man of consequence. — Ārya-yuvan, ā, m. an Āryan youth. — Ārya-rāja, as, m., N. of a king. — Ārya-rūpa, as, ā, am, one who has only the form of an Āryan; a hypocrite, an impostor. — Āryaliṅgin, ī, inī, i, one who bears the external semblance of an Āryan or honourable man, an impostor. — Ārya-varman, ā, m., N. of a king. — Ārya-vṛitta, am, n. the behaviour of an Āryan or noble man; (as, ā, am), behaving like an Āryan; virtuous, good, pious. — Ārya-veśa, as, ā, am, dressed like an Āryan, well clothed, fine. — Ārya-vrata, as, ā, am, one who observes the laws and ordinances of the Āryans or honourable men. — Ārya-saṅgha, as, m. the whole body of the Āryans, the collective body of noblemen; N. of a renowned philosopher, founder of the school of the Yogākāras. — Ārya-satya, am, n. a noble or sublime truth; four such truths form the four chief principles of Buddhism. — Ārya-siṃha, as, m., N. of a Buddhist patriarch. — Ārya-hṛidya, as, ā, am, beloved by the noble. — Āryā-gīti, is, f. a variety of the Āryā metre, containing eight equal feet or thirty-two syllabic instants in each verse of the couplet. — Āryāvarta (°ya-āv°), as, m. abode of the noble or excellent; the sacred land or place of residence of the Āryans; N. of the land extending from the eastern to the western sea, and bounded on the north and south by the Himālaya and Vindhya mountains. — Āryā-vilāsa, as, m. title of a work. — Āryāshṭaśata (°ya-ashṭaśa°), am, n. title of a work of Ārya-bhaṭṭa's, consisting of eight hundred distichs.
Āryaka, as, m. an honourable, respectable man; a grandfather; N. of a cowherd who became king; of a Nāga. — Āryakā or āryikā, f. a respectable woman; (ikā), f., N. of a Nakshatra; (akam), n. a ceremony performed to the manes, the vessel &c. used in sacrifices made to the manes.
Āryāṇaka, N. of a country.

आर्वाक् ārvāk, ind. after, afterwards, behind. See arvāk.

आर्श ārśa, as, ī, am (fr. ṛiśya), Ved. belonging to the antelope.

आर्ष ārsha, as, ī, am (fr. ṛishi), relating or belonging to or derived from Ṛishis, i. e. the poets of the Vedic and other old hymns, archaistic; (as), m. a form of marriage derived from the Ṛishis, the father of the bride receiving one or two pairs of kine from the bridegroom; (am), n. the speech of a

Rishi, the holy text, the Vedas; sacred descent; the derivation (of a poem) from a Rishi author; (*ā*), f. a class of Vedic metres. — *Ārshoḍhā* (°*sha-ūḍh*°), f. a wife married according to the Ārsha form.

Ārsheya, *as*, *ī*, *am*, relating or belonging to or derived from a Rishi, of sacred descent; venerable, respectable; (*am*), n. sacred descent. — *Ārsheya-vat*, *ān*, *atī*, *at*, Ved. connected with sacred descent.

आर्षभ *ārshabha*, *as*, *ī*, *am* (fr. *ṛishabha*), derived from a bull, produced by one.

Ārshabhi, *is*, m., N. of the first Cakravartin in Bhārata; a son of the first Tīrthakṛit Rishabha.

Ārshabhya, *as*, *ā*, *am*, a steer sufficiently full-grown to be used or one fit to be castrated.

आर्ष्टिषेण *ārshṭisheṇa*, *as*, m. a patronymic of Devāpi.

आर्हत *ārhata*, *as*, *ī*, *am* (fr. *arhat*), belonging to the doctrine of Jina or the Jains; (*as*), m. a Jaina, a follower of the doctrines of Jina.

Ārhatya, *am*, n. the quality or practice of an Arhat or Jain saint.

आल *āla*, *am*, n. spawn, any discharge of venomous matter from poisonous animals; yellow arsenic, orpiment; (*as*, *ā*, *am*), not small, large, extensive. — *Ālākta* (°*la-ak*°), *as*, *ā*, *am*, Ved. anointed with poison (as an arrow).

आलक्ष् *ā-laksh*, cl. 10. P. A. *-lakshayati*, *-te*, *-yitum*, to descry, behold.

1. *ā-lakshya*, *as*, *ā*, *am*, to be observed, visible, apparent.

आलक्षण्य *ālakshaṇya*, *am*, n. (fr. *a-lakshaṇa*), misfortune, crime.

आलक्ष्य 2. *ā-lakshya*, *as*, *ā*, *am* (3. *ā* prefixed in the sense of diminution), scarcely visible.

आलगर्द *ālagarda*, *as*, m. a species of Cobra. See *alagarda*.

आलप् *ā-lap*, cl. 1. P. *-lapati*, *-pitum*, to address, speak to, converse: Caus. *-lāpayati*, *-yitum*, to engage (another) in conversation, to question.

Ā-lāpa, *as*, m. speaking to, addressing, speech, conversation, communication; statement of the question in an arithmetical or algebraic sum; a question. — *Ālāpa-vat*, *ān*, *atī*, *at*, speaking, addressing.

Ā-lāpana, *as*, *ā*, *am*, causing to speak or converse about; (*am*), n. speaking to, conversing with.

Ā-lāpanīya or *ā-lāpya*, *as*, *ā*, *am*, to be said or spoken, to be spoken to or addressed.

Ā-lāpin, *ī*, *inī*, *i*, speaking or conversing with; (*inī*), f. a lute made of a gourd.

आलभ् *ā-labh*, cl. 1. A. *-labhate*, *-labdhum*, to take hold of, touch, handle.

Ā-labhana, *am*, n. taking hold of, bringing (?).

1. *ā-labhya*, *as*, *ā*, *am*, Ved. fit to be killed or sacrificed.

2. *ā-labhya*, ind. having received or obtained.

Ā-lambha, *as*, m. taking hold of, seizing, touching; tearing off, rooting out (of plants); the killing of the animal at a sacrifice.

Ā-lambhana, *am*, n. taking hold of, touching; killing.

Ā-lambhanīya, *as*, *ā*, *am*, to be taken hold of or handled, to be touched.

Ā-lambhin, *ī*, *inī*, *i*, touching, taking hold of.

Ā-lambhya, *as*, *ā*, *am*, obtainable, to be obtained; fit or proper to be killed.

आलम्ब् *ā-lamb*, cl. 1. A. *-lambate*, *-bitum*, to rest or lean upon; to hang from; to depend; to lay hold of, support, seize; to strike up (a tune or note).

Ā-lamba, *as*, *ā*, *am*, hanging down; (*as*), m. that on which one rests or leans; support; receptacle; a prop; an asylum; depending on or from; a perpendicular; (*ā*), f., N. of a plant with poisonous leaves.

Ā-lambana, *am*, n. depending on or resting upon, hanging from; supporting, sustaining; fundament, base; reason, cause; (in rhetoric) the natural and necessary connection of feeling with the cause which excites it; the mental exercise practised by the Yogin in endeavouring to realize the gross form of the eternal; silent repetition of a prayer; (with Buddhists) the five attributes of things corresponding to the five senses, viz. form, sound, smell, taste, and touch; also *dharma* or law corresponding to *manas*.

Ālambāyana or *ālambāyanī-putra*, *as*, m., N. of a teacher.

Ā-lambi, *is*, m., N. of a pupil of Vaiśampāyana.

Ā-lambita, *as*, *ā*, *am*, pendent, suspended, hanging from or on; supported, upheld; protected.

Ā-lambin, *ī*, *inī*, *i*, hanging from, resting or leaning upon; depending on or from; laying hold of, supporting, maintaining; wearing; (*inas*), m. pl. N. of a school.

Ā-lambya, ind. having supported; supporting, sustaining; taking by the hand.

आलय *ā-laya*. See under 2. *ā-lī*.

आलर्क *ālarka*, *as*, *ī*, *am* (fr. *alarka*), caused by or relating to a mad dog.

आलवण्य *ālavaṇya*, *am*, n. (fr. *a-lavaṇa*), ugliness, insipidity.

आलवाल *ālavāla*, *am*, n. a basin for water round the root of a tree. See *alavāla*, *āvāla*.

आलस *ālasa*, *as*, *ī*, *am* (fr. *a-lasa*), idle, slothful, lazy.

Ālasya, *as*, *ī*, *am*, idle, slothful, apathetic; (*am*), n. idleness, sloth, want of energy. — *Ālasya-nibandhana*, *as*, *ā*, *am*, originating in indolence.

आलाक्त *ālākta*. See under *āla*.

आलाट्य *ālāṭya*, *as*, *ā*, *am* (rt. *laṭ* for *raṭ*), Ved. being amongst the breakers of the sea (?).

आलात *ālāta*, *am*, n. a firebrand; a coal burning or extinguished. See *alāta*.

आलान *ālāna*, *am*, n. (etym. doubtful), the post to which an elephant is tied; the rope that ties him; a fetter, a tie; a rope or string; tying, binding; (*as*), m., N. of a minister of Śiva.

Ālānika, *as*, *ā*, *am*, serving as a post to which an elephant is tied.

आलाप *ā-lāpa*, &c. See under *ā-lap*.

आलाबु *ālābu*, *us*, or *ālābū*, *ūs*, f. a pumpkin gourd. See *a-lābu*.

आलावर्त *ālāvarta* (°*la-āv*° ?), *am*, n. a fan made of cloth.

आलास्य *ālāsya* (°*la-ās*°), *as*, m. a crocodile ('poison-mouthed;' see *āla*).

आलि *āli*, *is*, m. (see *ali*), a scorpion; a bee; (*is*), f. a woman's female friend; a row, range, continuous line [cf. *āvali*]; a ridge or mound of earth crossing ditches, dividing fields, &c.; a dike; a line, a race, family; (*is*, *is*, *i*), useless, idle, unmeaning; pure, honest, sincere.

Ālin, *ī*, m. a scorpion [cf. *alin*].

Ālī, f. a female friend, row, range, line, &c.

आलिख् *ā-likh*, cl. 6. P. *-likhati*, *-lekhitum*, to write, delineate.

Ā-likhat, *an*, m. scratching; N. of an evil spirit.

Ā-likhya, ind. pourtraying, delineating, sketching.

Ā-lekhana, *as*, *ā*, *am*, scratching, painting; (*as*), m., N. of a teacher; (*ī*), f. a brush, a pencil; (*am*), n. scratching, writing, painting.

Ā-lekhya, *as*, *ā*, *am*, to be written, to be delineated or painted; (*am*), n. a painting, writing. — *Ālekhya-lekhā*, f. painting. — *Ālekhya-śesha*, *as*, *ā*, *am*, having nothing left but a painting, deceased.

आलिगी *āligī*, f., Ved., N. of a serpent.

आलिङ्ग् *ā-liṅg*, cl. 1. P. A. *-liṅgati*, *-te*, *-gitum*, or cl. 10. P. *-liṅgayati*, *-yitum*, to clasp, join the limbs closely; to encircle, embrace.

Ā-liṅga, *as*, m. embracing; a kind of drum.

Ā-liṅgana, *am*, n. clasping, embracing, an embrace.

Ā-liṅgita, *as*, *ā*, *am*, embraced; (*am*), n. an embrace. — *Āliṅgita-vat*, *ān*, *atī*, *at*, one who has embraced.

Ā-liṅgin, *ī*, *inī*, *i*, embracing; (*ī*), m. a small drum, shaped like a barley corn and carried upon the breast.

1. *ā-liṅgya*, *as*, *ā*, *am*, to be embraced; (*as*), m. a small drum.

2. *ā-liṅgya*, ind. having embraced.

आलिञ्जर *āliñjara*, *as*, m. a large clay water-jar.

आलिन्द *ālinda* or *ālindaka*, *as*, m. a terrace before a house, a raised place or terrace for sleeping upon. See *alinda*.

आलिप् *ā-lip*, cl. 6. P. *-limpati*, *-leptum*, to anoint, besmear.

Ā-lipta, *as*, *ā*, *am*, anointed, smeared, plastered.

Ā-limpana, *am*, n. whitening or painting the floor, wall, &c., on festival occasions.

Ā-lepa, *as*, m. smearing, plastering, anointing; liniment.

Ā-lepana, *am*, n. smearing, plastering; liniment.

आली 1. *ālī*, f. See under *āli* last col.

आली 2. *ā-lī*, cl. 4. A. *-līyate*, *-letum* or *-lātum*, to settle down upon; to melt; faint.

Ā-laya, *as*, *am*, m. n. a house, a dwelling, a receptacle, an asylum; (frequently at the end of a compound, e. g. *himālaya*, the abode of snow.)

Ā-līna, *as*, *ā*, *am*, melted, fused.

Ālīnaka, *am*, n. tin; lead (from its melting easily).

आलीढ *ā-līḍha*, *as*, *ā*, *am* (rt. *lih*), eaten, licked, lapped by the tongue, scraped; (*as*), m., N. of a man; (*am*), n. an attitude in shooting, the right knee advanced, the left leg retracted.

आलीढक *ālīḍhaka*, *am*, n. the frolicing of a calf; (etym. doubtful, perhaps for *āḍhīlaka*.)

आलु *ālu*, *us*, m. (said to be for *āru* fr. rt. *ṛi*), an owl; an esculent root, Arum Campanulatum; in the modern dialects this name is applied to the yam, potatoe, &c.; ebony, black ebony; (*us* or *ūs*), f. a pitcher, a small water-jar; (*u*), n. a raft, a float.

Āluka, *as*, m. a kind of ebony; an epithet of Śesha, the chief of the Nāgas or serpent race; (*am*), n. the esculent root of Amorphophallus Campanulatus.

आलुञ्चन *ā-luñćana*, *am*, n. (rt. *luñć*), tearing in pieces, rending.

आलुड् *ā-luḍ*, cl. 1. P. *-loḍati*, *-loḍitum*, to stir up, mix, agitate.

Ā-loḍana, *am*, n. mixing, blending; stirring, shaking, agitating.

Ā-loḍita, *as*, *ā*, *am*, mixed, blended, shaken, agitated.

आलून *ā-lūna*, *as*, *ā*, *am* (rt. *lū*), cut, cut off.

आलेखन *ā-lekhana*, &c. See under *ā-likh*.

आलोक् *ā-lok*, cl. 1. A., 10. P. *-lokate*, *-kitum*, *-lokayati*, *-yitum*, to look forth; to behold; to consider, contemplate, regard.

Ā-loka, *as*, m. looking, seeing, beholding, sight, aspect; light, lustre, splendor; flattery, praise, complimentary language, panegyric; section, chapter.

Ā-lokana, *am*, n. seeing, looking, sight, beholding.

Ā-lokanīya, *as*, *ā*, *am*, visible; to be considered, regarded. — *Ālokanīya-tā*, f. the being visible.

Ā-lokita, *as*, *ā*, *am*, seen, beheld.

Ā-lokin, *ī*, *inī*, *i*, seeing, beholding.

Ā-lokya, ind. having seen or looked at, beholding.

आलोच् *ā-loć*, cl. 1. A. *-loćate*, *-ćitum*, to behold, view, perceive, consider, reflect.

Ā-loćaka, as, ā, am, beholding; causing to see; (*am*), n. the faculty of vision or the cause of sight.

Ā-loćana, am, ā, n. f. seeing, perceiving; considering, reflecting.

Ā-loćita, as, ā, am, seen, beheld, considered.

1. *ā-loćya* or *ā-loćanīya, as, ā, am,* to be seen, thought of or considered.

2. *ā-loćya,* ind. having considered, having reflected.

आलोल *ā-lola, as, ā, am,* trembling slightly, rolling (as an eye); shaken, agitated; (*as*), m. trembling, agitation.

Ā-lolita, as, ā, am, shaken, agitated.

आव *āva,* the base of the dual cases of the pronoun of the 1st person; Nom. Acc. *āvām* (Ved. *āvam*); Inst. Dat. Abl. *āvābhyām;* Gen. Loc. *āvayos.*

आवच् *ā-vać,* cl. 3. P., Ved. *-vivakti, -vaktum,* to invoke.

आवत् *ā-vat, t,* f. (fr. 3. *ā*), Ved. proximity, (opposed to *parā-vat.*)

आवद् *ā-vad,* cl. 1. P., Ved. *-vadati, -ditum,* to shout at, invoke, celebrate.

आवनेय *āvaneya, as,* m. (fr. *avani*), son of the earth; epithet of the planet Mars.

आवन्तिक *āvantika, as, ī, am* (fr. *avanti*), coming from or belonging to Avanti or the district of Oujein; (*ās*), m. pl., N. of a Buddhist school; (*ā*), f., N. of the daughter of a Brāhman.

Āvantya, as, ā, am, coming from or being in the country Avanti; (*as*), m. a prince or an inhabitant of Avanti or of Oujein; the offspring of a degraded Brāhman.

आवप् *ā-vap,* cl. 1. P. A. *-vapati, -te, -vaptum,* to sow, scatter; to pour out; to offer: Caus. P. *-vāpayati, -yitum,* to shave, cut off, trim.

Ā-vapana, am, n. the act of sowing, throwing, scattering, placing upon; instilling, inserting; capacity, a vessel, a jar, a ewer; sowing seed, weaving; (*ī*), f., Ved. a vessel, a jar.

Ā-vapantika, as, ā, am, Ved. scattering.

Ā-vāpa, as, ā, am, scattering, throwing; (*as*), m. scattering, throwing; sowing seed; casting, directing; (in pharmacy) throwing additional ingredients into any compound in course of preparation; mixing, inserting; setting out or arranging vessels, jars, &c.; a kind of drink; a bracelet; a basin for water round the root of a tree; uneven ground; hostile purpose, intention of going to war; a vessel; principal oblation to fire.

Āvāpaka, as, m. a bracelet of gold, &c.

Ā-vāpana, am, n. a loom, an implement for weaving; a reel or frame for winding thread.

Āvāpika, as, ā, am, additional, inserted, supplementary.

आवय 1. *āvaya, am,* n. (fr. 2. *a-vī*), Ved. non-conception, barrenness.

आवय 2. *āvaya, as, ā,* m. f. water.

आवयाज् *āvayāj, s,* m. (fr. *ava-yāj*), Ved. one who expiates or averts by means of sacrifice; (Sāy. as if from rt. *vī* with *ā*) one who causes the sacrifice to go to the gods.

आवरसमक *āvarasamaka, as, ī, am* (fr. *avarasama*), to be paid in the following year.

आवर्जित *ā-varjita.* See under *ā-vṛij.*

आवर्त *ā-varta,* &c. See under *ā-vṛit.*

आवर्हित *ā-varhita, as, ā, am,* eradicated, plucked up by the roots.

आवलि *āvali, is* or *ī,* f. (fr. rt. *val* with *ā?*), a row, a range, a continuous line; a series, dynasty, a lineage.

आवल्ग् *ā-valg,* cl. 1. P. A. *-valgati, -te, -gitum,* to spring, to jump, to leap up.

आवल्गुज *āvalguja, as, ī, am* (fr. *a-valgu-ja*), produced from the plant Vernonia Anthelminthica.

आवशीर *āvaśīra, ās,* m. pl., N. of a people.

आवश्य *āvaśya, am,* n. (fr. *avaśya*), necessity, inevitable act or conclusion.

Āvaśyaka, as, ī, am, necessary, inevitable; (*am*), n. necessity, inevitable act or conclusion; (*āvaśyakam kṛi,* to do what nature makes necessary.) — *Āvaśyaka-tva, am,* n. or *āvaśyaka-tā,* f. necessity, inevitability.

आवस् *ā-vas,* cl. 1. P. *-vasati, -vastum,* to inhabit, be occupied or engaged in (with acc.): Caus. P. *-vāsayati, -yitum,* to cause or allow one to dwell, receive hospitably; to inhabit, settle in a place.

Ā-vasati, is, f. the night, i. e. the time during which one rests.

Ā-vasatha, as, m. a dwelling-place, habitation; a house; a fire-temple or place where sacrificial fire is preserved; a dwelling for pupils and ascetics; a particular religious observance; a treatise on the Āryā metre.

Āvasathika, as, ī, am, inhabiting a house, household, domestic; keeping a sacred fire in one's house.

Āvasathya, as, ā, am, being in a house; (*as*), m. the sacred fire kept in a house; (*as, am*), m. n. a dwelling for pupils and ascetics; (*am*), n. placing a sacred fire within a house.

Ā-vāsa, as, m. abode, residence, dwelling, house.

आवसायिन् *āvasāyin, ī, inī, i* (fr. *avasa-āyin*), Ved. going after a livelihood or provisions.

आवसित *āvasita, as, ā, am,* stored (as grain), winnowed; ripe, full-grown. See *ava-sita.*

आवस्थिक *āvasthika, as, ī, am* (fr. 2. *avasthā*), founded on circumstances, suitable, adapted to.

आवह् *ā-vah,* cl. 1. P. *-vahati, -voḍhum,* to bring, to bring to pass: Caus. P. *-vāhayati, -yitum,* to have brought, cause to be brought, send for; to make one bring.

Ā-vaha, as, ā, am, bringing, bringing to pass, producing; what bears or conveys; (*as*), m., N. of one of the seven winds or bands of air, that which is usually assigned to the *bhuvar-loka* or atmospheric region between the *bhūr-loka* and *svar-loka;* one of the seven tongues of fire.

Ā-vahat, an, antī, at, bringing, receiving.

Ā-vahana, am, n. bringing near.

Ā-vahamāna, as, ā, am, bearing along, bringing near, followed by, succeeded, bringing in succession.

Ā-vāha, as, m. marrying; N. of a son of S'vaphalka.

Ā-vāhana, am, n. sending for, inviting, calling; offering oblations with fire; (*ī*), f. a particular position of the hands, the palms being placed together, and the thumbs turned towards the root of the ring-finger.

Ā-vāhita, as, ā, am, invoked, invited.

आवा *ā-vā,* cl. 2. P. *-vāti, -tum,* to blow from all quarters, to blow upon: Desid. P. A. *-vivāsati, -te,* to care for, be attentive to, favour.

Ā-vāt, ān, ātī or *āntī, āt,* blowing.

आवाधा *ā-vādhā,* f. (see *ā-bādhā*), pain, distress; segment of the base of a triangle.

आवाप *āvāpa,* &c. See under *ā-vap.*

आवाल *āvāla, am,* n. a basin of water round the foot of a tree. See *ālavāla.*

आवास *ā-vāsa.* See under *ā-vas.*

आविक *āvika, as, ī, am* (fr. *avi*), relating to or derived from sheep; woollen; (*am*), n. a woollen cloth, blanket. — *Āvika-sautrika, as, ī, am,* made of woollen thread.

आविक्षित *āvikshita, as,* m. (fr. *a-vikshit*), a patronymic of Marutta.

आविग्न *āvigna, as,* m. the fruit tree Carissa Carandas L. See *a-vigna.*

आविज्ञान्य *āvijñānya, as, ī, am* (fr. *a-vijñāna*), Ved. undistinguishable.

आवितन् *ā-vi-tan,* cl. 8. A. *-tanute, -nitum,* to diffuse light over, illuminate.

आविद् 1. *ā-vid,* Caus. P. *-vedayati, -yitum,* to make known, report, declare, announce.

2. *ā-vid, t,* f., Ved. knowledge, the being or becoming known; technical designation of the Vedic formulas beginning with *āvis* and *āvitta.*

Ā-vidvas, ān, ushī, as, Ved. acquainted with, knowing thoroughly, skilled in.

Ā-vedaka, as, ā, am, making known, reporting, announcing; (*as*), m. an appellant, a suitor; one who makes known, an informer.

Ā-vedana, am, n. representation, stating a complaint, addressing or apprising respectfully.

Ā-vedanīya, as, ā, am, to be declared or reported or announced.

Ā-vedita, as, ā, am, made known, communicated, represented.

Ā-vedin, ī, inī, i, announcing, declaring.

1. *ā-vedya,* ind. having made known.

2. *ā-vedya, as, ā, am,* to be represented or made known.

Ā-vedyamāna, as, ā, am, being made known, stated or represented.

आविदूर्य *āvidūrya, am,* n. (fr. *a-vidūra*), proximity.

आविभा *ā-vi-bhā,* cl. 2. P., Ved. *-bhāti, -tum,* to kindle on all sides (with dat. of the thing kindled, Rig-veda I. 71, 6).

आविर्भाव *āvir-bhāva.* See under *āvis.*

आविल *āvila, as, ā, am* (said to be fr. rt. *vil* with *ā*), turbid (as a fluid), foul, not clear. — *Āvila-kanda, as,* m., N. of a root.

Āvilaya, nom. P. *āvilayati, -yitum,* to make turbid, to blot.

आविश् *ā-viś,* cl. 6. P. *-viśati, -veshṭum,* to go towards, approach; to enter; to take possession of; to arise: Caus. *-veśayati, -yitum,* to cause to enter.

Ā-viśat, an, atī or *antī, at,* approaching, entering.

Ā-vishṭa, as, ā, am, entered; possessed (by a demon &c.); possessed, engrossed, filled (by any sentiment or feeling), intent. — *Āvishṭa-linga, as, ā, am,* (a noun) which possesses or has the force of all three genders (or which in every relationship preserves its own gender, e. g. *pradhānam, upasarjanam,* &c.).

Ā-veśa, as, m. joining one's self; entering, entrance, taking possession of; absorption of the faculties in one wish or idea, intentness, devotedness to an object; demoniacal frenzy, possession, &c.; pride, arrogance; indistinctness of idea, apoplectic or epileptic giddiness.

Ā-veśana, am, n. entering, entrance; possession by devils, &c.; passion, anger, fury; a house in which work is carried on, a workshop, a manufactory, &c.; the disk of the sun or moon.

Āveśika, as, ī, am, own, peculiar; inherent; (*as, ī, am*), m. f. n. a guest, a visitor; (*am*), n. entering into; hospitable reception, hospitality.

आविष् *ā-vish,* cl. 3. P. A., Ved. *-veveshṭi, -vevishṭe, -veshṭum,* to pervade, penetrate, visit, go through.

आविस् *āvis,* ind. (said to be connected with *vahis* and *ava;* or, according to others, fr. *ā-vid:* cf. Gr. ἐξ; Lat. *ex?*), before the eyes, openly, manifestly, evidently; (very often joined to the roots *as, bhū,* and *kṛi.*)

Āvir-bhū, cl. 1. P. *-bhavati, -vitum,* to be or become apparent or visible, to appear, become manifest, be present before the eyes. — *Āvir-bhāva, as,* m. manifestation, becoming visible, presence. — *Āvir-bhūta, as, ā, am,* manifest, become visible, appeared.

Āvish-kṛi, cl. 8. P. *-karoti, -kartum,* to make

apparent, reveal, uncover, show. — *Āvish-karaṇa*, *am*, n. or *āvish-kāra*, *as*, m. making visible, manifestation. — *Āvish-kṛita*, *as*, *ā*, *am*, made visible, revealed, uncovered, evident, manifest, known.

Āvishṭya, *as*, *ā*, *am*, Ved. apparent, manifest.

Āvis-tarām, ind., Ved. in a more manifest way.

आवी 1. *ā-vī*, cl. 2. P., Ved. *-veti*, *-tum*, to go towards, approach, enter.

2. *ā-vī*, f. the pangs of child-birth. (For *āvī*, f. of *ārya*, see *ārya* next col.)

Ā-vīta, *as*, *ā*, *am*, entered, passed, gone; placed, hung; (*as*), m. the sacrificial cord worn in a particular manner.

Āvītin, *ī*, m. a Brāhman who wears the sacrificial cord in a particular manner, especially on the right shoulder.

आवुक *āvuka*, *as*, m. a father (in theatrical language).

आवृ *ā-vṛi*, cl. 5. 9. P. A. *-vṛiṇoti*, *-vṛiṇute*, *-vṛiṇāti*, *-ṇīte*, *-varitum* or *-rītum*, to choose, desire; to cover, hide, conceal; fill, surround; to enclose, comprehend, shut, hem in; to keep off: Caus. P. *-vārayati*, *-yitum*, to cover, enclose, ward off, keep off.

Ā-varaka, *as*, *ā*, *am*, what covers or conceals, a cover, a veil.

Ā-varaṇa, *as*, *ā*, *am*, covering, hiding, concealing; (*am*), n. covering, concealing, hiding; shutting, enclosing; an obstruction, interruption; a covering, a garment, cloth; anything that protects, an outer bar or a fence, a wall; a shield; a bolt, lock; mental blindness. — *Āvaraṇa-śakti*, *is*, f. the power of illusion, that which veils the real nature of things.

Ā-vāra, enclosing, keeping off, in the words *dar-āvāra*, *skandhāvāra*, q. q. v. v.

Ā-vāri, *is*, m. a shop, a stall.

Ā-vārya, ind. having enclosed, having covered; concealing; warding off.

Ā-vṛita, *as*, *ā*, *am*, enclosed, encompassed, surrounded (by a ditch, wall, &c.); covered, screened, concealed; invested, involved; spread, overspread, overcast; filled with, abounding with; (*as*), m. a man of mixed origin, the son of a Brāhman by a woman of the Ugra caste.

Ā-vṛiti, *is*, f. covering, enclosing, hiding.

आवृज् *ā-vṛij*, cl. 1. A. *-varjate*, *-jitum*, to bestow, give: Caus. P. *-varjayati*, *-yitum*, to turn over, incline, bend, pour out, to cause to yield, overcome.

Ā-varjita, *as*, *ā*, *am*, inclined, poured down, made to flow downwards.

Ā-varjya, ind. turning down slantwise, inclining, pouring out.

आवृत् 1. *ā-vṛit*, cl. 1. A. *-vartate*, *-titum*, to turn or go towards, to turn round, turn back, revolve, return: Caus. P. *-vartayati*, *-yitum*, to cause to turn; to roll; to cause to roll down, shed; to attract; A. *-vartayate*, to turn round or back.

Ā-varta, *as*, m. turning, winding, turning round, revolving; whirl, gulf, whirlpool; deliberation, revolving (in the mind); a lock of hair that curls backwards, especially on a horse; the two depressions of the forehead above the eyebrows; a crowded place where many men live close together; a kind of jewel; N. of a form of cloud personified; (*ā*), f., N. of a river; (*am*), n. a mineral substance, pyrites, marcasite.

Ā-vartaka, *as*, m. a kind of poisonous insect; N. of a form of cloud personified; depression above the frontal ridge or over the eyebrows; whirlpool; revolution; revolution of the mind from the influence of the senses; a curl of hair; (*ī*), f., N. of a creeping plant.

Ā-vartana, *as*, *ā*, *am*, Ved. turning round or towards; revolving; (*am*), n. turning, turning round, returning; circular motion, gyration, churning, stirring anything in fusion; melting metals together, alligation; the time when the sun begins to cast shadows towards the east or when shadows are cast in an opposite direction; repeating, doing over again; study, practising; (*ī*), f. a crucible. — *Āvartana-maṇi*, *is*, m. a gem of secondary order, generally known as Rājāvarta.

Ā-vartanīya, *as*, *ā*, *am*, to be turned round or whirled; to be reversed; to be repeated.

Ā-vartamāna, *as*, *ā*, *am*, going round, revolving; advancing, proceeding.

Ā-vartita, *as*, *ā*, *am*, turned round, stirred round.

Ā-vartin, *ī*, *inī*, *i*, what whirls or turns upon itself; returning; (*ī*), m. a horse having curls of hair on various parts of his body, considered as a lucky mark; (*inī*), f. a whirlpool; N. of the plant Odina Pinnata.

2. *ā-vṛit*, *t*, f. turning towards or round, entering; (Sāy.) causing to turn towards; turn of a path or way, course, process, direction; progress of an action, occurrence, a series of actions, order, method. — *Āvṛit-vat*, *ān*, *atī*, *at*, Ved. turned or turning towards.

Ā-vṛitta, *as*, *ā*, *am*, turned round, stirred, whirled; reverted, averted; retreated, fled.

Ā-vṛitti, *is*, f. turning towards, entering, turning back or from, reversion, retreat, flight; recurrence to the same point; repetition; turn of a way, course, direction; occurrence; revolving, going round; worldly existence, the revolution of births; use, employment, application. — *Āvṛitti-dīpaka*, *am*, n. (in rhetoric) laying stress upon a word by repeating it.

Ā-vṛitya, ind. having turned, turning towards.

आवृध् *ā-vṛidh*, cl. 1. A. *-vardhate*, *-dhitum*, to increase.

आवृष् *ā-vṛish*, cl. 1. P. A., Ved. *-varshati*, *-te*, *-shitum*, to rain, to pour out (a libation).

Ā-vṛishṭi, *is*, f. raining, pouring.

आवेग *ā-vega*, *as*, m. (rt. *vij*), hurry, haste produced by excitement; flurry, agitation; (*ī*), f. the plant Convolvolus Argenteus.

आवेणिक *āveṇika*, *as*, *ī*, *am* (fr. *a-veṇi*), not connected with anything else; independant.

आवेदक, आवेदन, &c. See under 1. *ā-vid*.

आवेश *ā-veśa*, &c. See under *ā-viś*.

आवेष्ट *ā-veshṭa*, *as*, m. (rt. *veshṭ*), surrounding, covering with.

Ā-veshṭaka, *as*, m. a wall, a fence, an enclosure.

Ā-veshṭana, *am*, n. wrapping round, binding, tying; a wrapper, an envelope, a bandage; an enclosure.

Ā-veshṭita, *as*, *ā*, *am*, surrounded, enveloped, inclosed, bound or tied.

आव्य *āvya*, *as*, f. *āvī*, *am*, Ved. belonging to sheep; woollen.

आव्यध् *ā-vyadh*, cl. 4. P. *-vidhyati*, *-vyaddhum*, poet. *-veddhum*, to shoot at, to throw; to hit, pierce, wound; to pin on.

Ā-viddha, *as*, *ā*, *am*, cast, thrown, sent; pierced, wounded; disappointed; crooked; false, fallacious; stupid, foolish. — *Āviddha-karṇī* or *āviddha-karṇikā*, f., N. of a plant.

Ā-vidha, *as*, m. an awl, a drill, a kind of gimlet worked by a string.

Ā-vedhya, *as*, *ā*, *am*, to be pierced, pinned on, put on.

Ā-vyādhin, *ī*, *inī*, *i*, Ved. wounding, attacking; (*inī*), f. a band of robbers.

आव्युषम् *ā-vyusham* Ved., ind. till the dawn.

आव्रज् *ā-vraj*, cl. 1. P. A. *-vrajati*, *-te*, *-jitum*, to walk towards or up to; to return.

आव्रश्च् *ā-vraść*, cl. 6. P., Ved. *-vṛiśćati*, *-vraśćitum* or *-vrashṭum*, to tear off, cut off, tear in pieces, interrupt.

Ā-vraśćana, *am*, n., Ved. the stump of a tree.

Ā-vraska, *as*, m., Ved. the being torn off or tearing itself off.

आश् 1. *āś* (*ā-aś*), cl. 5. P. A. (Class. only A.) *āśnoti*, *-nute*, *āśitum*, to reach to; to obtain, gain; to addict one's self to.

आश् 2. *āś* (*ā-aś*), cl. 9. P. *āśnāti*, *āśitum*, to eat: Caus. *āśayati*, *-yitum*, to give to eat.

आश *āśa*, *as*, *ā*, *am* (fr. rt. 2. *aś*), an eater, eating; often in this sense at the end of compounds; (*as*), m. eating.

Āśaka, *am*, n. eating.

Āśayitṛi, *tā*, *trī*, *tṛi*, feeding, a feeder, one who gives food; protecting, a protector.

1. *āśi*, *is*, f. the act of eating food.

Āśita, *as*, *ā*, *am*, eaten; given to eat; voracious. — *Āśitaṅ-gavīna*, *as*, *ā*, *am*, formerly grazed by cattle. — *Āśitam-bhava*, *as*, *ā*, *am*, satiating; (*am*), n. food, victuals; (*as* or *am*), m. n. satisfaction, satiety.

Āśitṛi, *tā*, *trī*, *tṛi*, voracious, gluttonous, eating excessively.

Āśin, *ī*, *inī*, *i*, eating.

1. *āśira*, *as*, *ā*, *am*, voracious; (*as*), m. fire; a Rakshas. (For 2. *āśira* see under *āśir*.)

आशंस् *ā-śaṇs*, cl. 1. P. *-śaṇsati*, *-situm*, to tell; A. or ep. P. *-śaṇsate*, to hope for, desire, believe: Caus. P. Ved. *-śaṇsayati*, *-yitum*, to render famous or celebrated.

Ā-śaṇsana, *am*, n. expecting, wishing; declaring, asserting.

Ā-śaṇsā, f. wish, desire, hope; speech, declaration.

Ā-śaṇsita, *as*, *ā*, *am*, wished, hoped, expected; declared, said.

Ā-śaṇsitṛi, *tā*, *trī*, *tṛi*, wishing, desiring; asserting.

Ā-śaṇsin, *ī*, *inī*, *i*, declaring, announcing.

Ā-śaṇsu, *us*, *us*, *u*, wishing, hoping, desiring.

Ā-śas, *as*, f., Ved. wish, desire, hope; (Say.) praise.

1. *ā-śā*, f. wish, desire, hope, expectation, prospect; hope personified as the wife of a Vasu: (for 2. *āśā* see next page.) — *Āśā-kṛita*, *as*, *ā*, *am*, lit. 'made expectation,' attended with the expectation (of being gratified) or hope of success. — *Āśānvita* (°*śā-an*°), *as*, *ā*, *am*, having hope. — *Āśā-piśāćikā*, f. fallacious hopes. — *Āśā-prāpta*, *as*, *ā*, *am*, successful, possessing the object hoped for. — *Āśā-bandha*, *as*, m. band of hope, confidence, trust, expectation; a spider's web. — *Āśā-bhaṅga*, *as*, m. disappointment. — *Āśā-vat*, *ān*, *atī*, *at*, hoping, having hope, trusting. — *Āśā-vaha*, *as*, m. bringing hope; N. of a son of heaven; of a Vṛishṇi. — *Āśā-vibhinna*, *as*, *ā*, *am*, disappointed in expectation. — *Āśā-hīna*, *as*, *ā*, *am*, one who has lost all hope, desponding, despairing.

आशक् *ā-śak*, cl. 5. P., Ved. *-śaknoti*, *-śaktum*, to render one capable, to make one master or possessor of: Desid. Ved. *-śikshati*, to render one master of, impart.

Ā-śakta, *as*, *ā*, *am*, able, powerful, capable.

Ā-śakti, *is*, f. power, ability, might.

Ā-śikshā, f., Ved. desire of learning.

आशङ्क् *ā-śaṅk*, cl. 1. A. *-śaṅkate*, *-kitum*, to fear, suspect, doubt, hesitate.

Ā-śaṅkanīya, *as*, *ā*, *am*, to be doubted; to be apprehended; questionable.

Ā-śaṅkamāna, *as*, *ā*, *am*, fearing, apprehending.

Ā-śaṅkā, f. fear, apprehension; doubt, uncertainty; distrust, suspicion. — *Āśaṅkānvita* (°*kā-an*°), *as*, *ā*, *am*, apprehensive, doubting, uncertain; afraid.

Ā-śaṅkita, *as*, *ā*, *am*, feared, dreaded; doubted.

Ā-śaṅkin, *ī*, *inī*, *i*, fearing, doubting, hesitating.

Ā-śaṅkya, ind. having suspected, fearing, apprehending, doubting.

आशद् *ā-śad*, cl. 6. A. *-śīyate*, *-śattum*, to go.

आशन *āśana*, *as*, m., N. of the tree Pentaptera Tomentosa. See 3. *aśana*.

आशय *āśaya*. See under 3. *ā-śī*.

आशयाश *āśayāśa*. See under *ā-śaya* below.

आशर *ā-śara, as,* m. (rt. *śṛī*), fire; a Rakshas, a goblin; the wind? [cf. 1. *āśira*].

Ā-śarīka, as, m., Ved., N. of a disease, violent and acute pain in the limbs.

आशल *āśala, as,* m. a tree. See *jīvaka*.

आशव *āśava, am,* n. (fr. *āśu*), speed, quickness; (for *ā-sava*, q. v.) a spirit distilled from molasses.

आशसन *ā-śasana, am,* n. (rt. *śas*), Ved. cutting up an animal when killed.

आशा 2. *āśā*, f. (fr. rt. 1. *aś*; for 1. *ā-śā* see last page under *ā-śaṃs*), space, region, quarter of the compass, an intermediate region. — *Āśā-gaja, as,* m. an elephant of a quarter or point of the compass, supporting one division of the globe. — *Āśā-dāman, ā,* m., N. of a king. — *Āśāditya* (°*śā-ād*°) or *āśārka* (°*śā-ar*°), *as,* m., N. of a commentator. — *Āśā-pāla, as,* m., Ved. a defender or guardian of the regions or quarters. — *Āśā-pura, am,* n., N. of a town. — *Āśā-pura-guggulu, us,* or *āśāpura-sambhava, as,* m. a kind of Bdellium.

आशाढ *āśāḍha* for *āshāḍha*, q. v.

आशार *ā-śāra, as,* m. (fr. rt. *śri* with *ā*), shelter. — *Āśāraishin* (°*ra-esh*°), *ī, iṇī, i,* Ved. seeking shelter.

आशास् *ā-śās*, cl. 2. P. *-śāsti, -śāsitum,* to order, command, relate; A. *-śāste,* to wish well towards, pray for; to praise; to desire.

Ā-śāsya, as, ā, am, to be wished, desirable; (*am*), n. wish, benediction.

1. *ā-śis, īs,* f. asking for, prayer, wish; blessing, benediction; bestowing or praying for a blessing upon others; one of the eight chief medicaments. — *Āśīr-vāda* or *āśīr-vādu, as,* m. expression of a prayer or wish, benediction. — *Āśīr-geya, am,* n. a song accompanied with benedictions. — *Āśīr-dā,* f., Ved. the offering of a prayer. — *Āśīr-vaćana, am,* n. a blessing, a benediction.

1. *ā-śī,* f. wishing or bestowing a blessing.

आशि 2. *ā-śi*, cl. 3. P., Ved. *-śiśeti, -śetum,* to incite. (For 1. *āśī* see under *āśa* last page.)

आशिक्षा *ā-śikshā*. See under *ā-śak*.

आशिञ्जित *ā-śiñjita, as, ā, am,* tinkling (as of the ornaments worn on the hands and feet).

आशित, आशिन्, आशिर. See under *āśa* last page.

आशिन *āśina, as, ā, am* (fr. 1. *aś*), Ved. aged; (reaching to many years.)

आशिमन् *āśiman*. See under *āśu* next col.

आशिर् *āśir, īs,* f. (fr. rt. *śrī* for *śrī* with *ā*), Ved. the milk which is mixed with the Soma juice to purify it (e. g. *dadhyāśiraḥ Somāsaḥ* = Soma offerings purified by mixture with thickened milk). — *Āśīr-vat, ān, atī, at,* Ved. mixed with milk (as Soma).

2. *āśira*, a form sometimes used for *āśir*. See also under *āśa*.

आशिरःपादम् *ā-śiraḥ-pādam,* ind. from head to foot.

आशिस् 2. *āśis, is,* f. (fr. rt. 1. *aś*), a serpent's fang: (for 1. *ā-śis* see above.) — *Āśīr-visha, as,* m. a snake (having venom in its fang).

2. *āśī*, f. a serpent's fang; a kind of venom, the venom of a snake. — *Āśī-visha,* see *āśīr-visha*.

आशी 3. *ā-śī*, cl. 2. A. *-śete, -śayitum,* to lie or sleep on, pass (the night) in sleep; to inhabit, have for one's home.

Ā-śaya, as, m. bed-chamber, resting-place, seat, place, an asylum, an abode or retreat; a receptacle; any recipient, any vessel or viscus of the body (e. g. *raktāśaya,* the heart; *āmāśaya,* the stomach, &c.); the stomach in particular; the seat of feelings and thoughts, the mind, heart; the thought lying in the mind, meaning, intention; disposition of mind, mode of thinking; will or pleasure; virtue, vice; fate, fortune; property, possessions; a miser, a niggard; N. of the plant Artocarpus Integrifolia. — *Āśayāśa* (°*ya-āśa*), *as,* m. fire; [cf. *āśrayāśa* under 1. *ā-śri*.]

आशु *āśu, us, us, u* (said to be fr. 1. *aś*), fast, quick, going quickly; (*u*), ind. quickly, quick, immediately, directly; (*us*), m., Ved. the quick one, a horse; (*us* or *u*), m. n. rice ripening quickly in the rainy season; [cf. Gr. ὠκύς, ὤκιστος; Lat. *acu* in *acupedeus, ōcissimus*: of the same origin may be the Lat. *aquila* and *accipiter*.] — *Āśu-kārin, ī, iṇī, i,* doing anything quickly, smart, active; (in medic.) operating speedily. — *Āśu-kopin, ī, inī, i,* easily provoked, irritable. — *Āśu-kriyā,* f. quick procedure. — *Āśu-ga, as, ā, am,* going or moving quickly, swift, fleet; (*as*), m. the wind; the sun; an arrow; N. of one of the first five followers of Śākya-muni. — *Āśu-gāmin, ī, inī, i,* going or moving quickly; (*ī*), m. an epithet of the sun. — *Āśan-ga, as,* m., Ved. N. of an animal, perhaps a bird; going to the horse (?). — *Āśu-tosha, as, ā, am,* easily pleased or appeased; (*as*), m., N. of Śiva. — *Āśu-tva, am,* n. quickness. — *Āśu-pattrī,* f. a tree which yields frankincense, Boswellia Serrata. — *Āśu-patvan, ā,* m., Ved. flying quickly. — *Āśu-phala, as,* m. a kind of weapon. — *Āśu-bodha,* 'easily understood,' 'teaching quickly,' title of a grammar. — *Āśu-mat, ān, atī, at,* Ved. quick; (*at*), ind. quickly. — 1. *āśu-yā, ās, ās, am,* Ved. (Say.) going quickly. — *Āśu-ratha, as, ā, am,* Ved. possessing a fast chariot. — *Āśu-vrīhi, is,* m. rice ripening quickly in the rainy season. — *Āśu-sheṇa, as, ā, am,* Ved. having swift arrows. — *Āśu-heman, ā,* m., Ved. urged to fast course, running on quickly; inciting his horses (as an epithet of Agni, especially when regarded as Apām-napāt). — *Āśu-heshas, ās, ās, as,* Ved. having neighing horses; (Say.) having quick horses or quickly praised; epithet of the Aśvins. — *Āśv-apas, ās, ās, as,* Ved. acting quickly. — *Āśv-aśva, as, ā, am,* Ved. possessed of quick horses; an epithet of the Maruts. — *Āśvaśvya, am,* n., Ved. possession of quick horses.

Āśiman, ā, m. quickness, rapidity; = *āśava*, q. v.

2. *āśuyā*, ind., Ved. quickly, rapidly.

आशुशुक्षणि *ā-śuśukshaṇi, is, is, i* (fr. rt. *śuć* with *ā*), Ved. shining forth; (Say.) 'being worshipped on account of shining very quickly' or 'causing sorrow (to one's enemies)'; (*is*), m. fire, wind; air.

आशेकुटिन् *āśekuṭin, ī,* m. a mountain (etymology doubtful).

आशोषण *ā-śoshaṇa, am,* n. the act of drying.

आशौच *āśauća, am,* n. (fr. *a-śući*), impurity.

आश्चर्य 1. *āśćarya, as, ā, am* (fr. rt. *ćar* with *ā*, with a sibilant inserted), appearing rarely, curious, marvellous, astonishing, wonderful, extraordinary; (*am*), ind. rarely, wonderfully; (*am*), n. strange appearance; a wonder, miracle, marvel, prodigy; wonder, surprise, astonishment. — *Āśćarya-tā,* f. or *āśćarya-tva, am,* n. wonderfulness, wonder, astonishment. — *Āśćarya-bhūta, as, ā, am,* having a marvellous appearance, wonderful. — *Āśćarya-maya, as, ī, am,* wonderful, marvellous, miraculous.

2. *āśćarya*, nom. P. (?) *-yati, -yitum,* to be wonderful.

आश्चोतन *ā-śćotana* or *ā-śćyotana, am,* n. (fr. rt. *śćut* or *śćyut* with *ā*), aspersion, sprinkling; applying ghee &c. to the eyelids.

आश्म *āśma, as, ī, am* (fr. *aśman*), stony, made of stone. — *Āśmabhārika, as, ī, am* (fr. *aśma-bhāra*), having a mass of stones. — *Āśmarathya, as,* m., N. of a teacher of ritual.

Āśmana, as, ī, am, stony, made of stone; (*as*), m., N. of Aruṇa, the charioteer of the sun.

Āśmarika, as, ī, am, suffering from stone in the bladder.

Āśmika, as, ī, am, made of stone, consisting of stone, &c.

आश्यै *ā-śyai*, cl. 1. A. *-śyāyate, -śyātum,* to become coagulated or congealed, to congeal, to become dry.

1. *ā-śyāna, as, ā, am,* consolidated, coagulated, congealed.

2. *ā-śyāna, as, ā, am* (*ā* implying diminution), partially dried.

आश्रपण *ā-śrapaṇa, am,* n. (rt. *śrī* with *ā*), the act of cooking slightly.

आश्रम *ā-śrama, as, am,* m. n. (fr. rt. *śram* with *ā*), a hermitage, the abode of ascetics, the cell of a hermit or of retired saints or sages; a period in the religious life of a Brāhman, of which there are four referable to the different periods of life (viz. 1st, that of the Brahma-ćārin or student; 2nd, that of the Gṛiha-stha or householder; 3rd, that of the Vāna-prastha or anchorite; and 4th, that of the Bhikshu or beggar: in some places the law-givers mention only three such periods of religious life, the first period being then omitted); a college, a school; a wood or thicket. — *Āśrama-guru, us,* m. the head of a religious order, a preceptor, a principal. — *Āśrama-dharma, as,* m. the special duty or duties of each order or period of life. — *Āśrama-pada, am,* n. a hermitage; a period in the religious life of a Brāhman. — *Āśrama-parvan, a,* n. the first section of the fifteenth book of the Mahā-bhārata. — *Āśrama-bhrashṭa, as, ā, am,* fallen or apostatising from an *āśrama* or religious order. — *Āśrama-maṇḍala, am,* n. the circle of a hermitage, a hermitage. — *Āśramavāsika, as, ī, am,* relating to residence in a hermitage; *āśramavāsikam parva,* title of the fifteenth book of the Mahā-bhārata. — *Āśrama-vāsin, ī,* or *āśrama-sad, t,* m. an inhabitant of a hermitage, an ascetic. — *Āśrama-sthāna, am,* n. the abode of hermits, a hermitage. — *Āśramālaya* (°*ma-āl*°), *as,* m. an inhabitant of a hermitage, an ascetic. — *Āśramopanishad* (°*ma-up*°), *t,* f. title of an Upanishad.

Āśramika, as, ī, am, or *āśramin, ī, iṇī, i,* belonging to one of the four orders or periods of religious life; belonging to a hermitage, a hermit, an anchorite, &c.

आश्रव 1. *ā-śrava, as,* m. (more correctly written *ā-srava*, q. v.), stream, flow, river; distress, fatigue; fault, transgression. (For 2. *ā-śrava* see under *ā-śru* next page.)

आश्रि 1. *ā-śri*, cl. 1. P. A. *-śrayati, -te, -yitum,* to resort to, betake one's self to; seek refuge in, enter, inhabit; depend on, choose, prefer; to assist, adhere to, be subject to, keep in mind.

Ā-śraya, as, m. that to which anything is annexed, or with which anything is closely connected, or on which anything depends or rests; a recipient, the person or thing in which any quality or article is inherent or retained or received; seat, resting-place; dwelling, asylum, place of refuge, shelter; depending on, having recourse to; help, assistance, protection; authority, sanction, warrant; a plea, an excuse; being inclined or addicted to, following, practising; attaching to, choosing, taking; joining, union, attachment; dependance, contiguity, vicinity; relation; connection; appropriate act or one consistent with the character of the agent; (in gram.) the subject, that to which the predicate is annexed; (with Buddhists) the five organs of sense with *manas* or mind (the six together being the recipients of the *āśrita* or objects which enter them by way of their *ālambana* or qualities); source, origin. *Āśraya* may occur at the end of compounds in the sense of 'depending on, resting on, endowed or furnished with' (e. g. *ashṭa-guṇāśraya,* see under *ashṭa*). — *Āśraya-tas,* ind. in consequence of the proximity. — *Āśraya-tva, am,* n. the state of *ā-śraya* above. — *Āśraya-bhuj, k,* m. fire; see *āśrayāśa*. — *Āśraya-bhūta, as, ā, am,* one who is the refuge

or support of another person, protecting, supporting. — *Āśraya-linga, as, ā, am,* a word the gender of which must agree with the gender of the word to which it is referred, an adjective. — *Āśraya-vat, ān, atī, at,* having help or support. — *Āśrayāśa* (°ya-āśa), *as, ā, am,* consuming everything with which (it) comes in contact; (*as*), m. fire; a forfeiter of an asylum, one who by misconduct &c. loses patronage or protection.

Ā-śrayaṇa, as, ī, am, resorting to, seeking refuge in; relating to; (*am*), n. betaking one's self to; joining, accepting, choosing; refuge, asylum, means of protection or security.

Ā-śrayaṇīya, as, ā, am, to be had recourse to, to be practised or followed.

Ā-śrita, as, ā, am, inhabiting, dwelling in, resorting to as a retreat or asylum; having recourse to; following, practising, observing; using, employing; receiving anything as an inherent or integral part; taking one's station at a window or seat &c.; dependant on, a dependant; (*āni*), n. pl. the objects perceived by the senses and *manas* or mind. — *Āśrita-tva, am,* n. dependance.

Ā-śritya, ind. having sought or obtained an asylum; having recourse to, employing, practising.

आश्रि 2. *āśri, is,* f. the edge of a sword. See *aśri*.

आश्रु *ā-śru,* cl. 5. P. *-śriṇoti, -śrotum,* to listen to, to hear; to accept, promise: Caus. *-śrāvayati, -yitum,* to cause to hear, to call, to tell: Desid. *-śuśrūshati,* to wish to hear; to listen.

2. *ā-śrava, as, ā, am,* obedient, compliant; (*as*), m. a promise, an engagement. (For 1. *ā-śrava* see last page.)

Ā-śrāvaṇa, am, n. calling out so as to make one listen; designation of certain short words uttered at ceremonies.

Ā-śrārya, as, m., N. of a man.

Ā-śruta, as, ā, am, heard, promised, agreed; (*am*), n. calling so as to make one listen.

Ā-śruti, is, f., Ved. hearing; range of hearing.

Āśrut-karṇa, as, ā, am, Ved. one whose ears listen all around.

आश्लिष् *ā-ślish,* cl. 4. P. A. *-ślishyati, -te, -śleshṭum,* to embrace.

Ā-śresha, as, m. (for *ā-ślesha*), Ved. one who embraces; N. of an evil spirit or goblin; (*ās*), f. pl., N. of the seventh Nakshatra or lunar mansion.

Ā-ślishṭa, as, ā, am, embraced; embracing, who or what embraces; connected, interwoven, blended; attaching to, joining, who or what adheres to; invested, spread; connected as a consequence, deduced, concluded.

Ā-ślesha, as, m. embracing, embrace, intwining; intimate connection, contact; site of any act; (*ās*), f. pl., N. of the seventh Nakshatra.

आश्व *āśva, as, ī, am* (fr. *aśva*), relating or belonging to a horse, equestrian, coming from a horse (e. g. *āśvam mūtram,* 'the urine of a horse'); drawn by horses (e. g. *āśvo rathaḥ,* 'a chariot drawn by horses'); (*am*), n. a number of horses, a chariot drawn by horses; the state or action of a horse. — *Āśva-ghna, as,* m., Ved., N. of a man.

Āśvatara, as, m. (fr. *aśva-tara*), patronymic of Budila (Bulila); a descendant of Aśvatara, son of Aśva.

Āśvattha, as, ī, am (fr. *aśvattha*), taken from or made of the tree Ficus Religiosa; relating to the fruit-bearing season of this tree; (*am*), n. the fruit of the holy fig tree.

Āśvatthika, as, ī, am, relating to or produced by the Aśvattha tree; relating to its fruit-bearing season.

Āśvapejin, inas, m. pl. (fr. *aśva-peja*), the pupils or followers of Aśva-peja.

Āśvabala, as, ī, am (fr. *aśva-balā*), produced by the plant Aśva-balā.

Āśvabāla or *āśvavāla, as, ī, am* (fr. *aśva-bāla*), made of the cane Aśva-bāla.

Āśvamedhika, as, ī, am (fr. *aśva-medha*), belonging to the horse-sacrifice; (*āśvamedhikam parva* is the N. of the fourteenth book of the Mahābhārata.)

Āśvayuja, as, ī, am (fr. *aśva-yuj*), born under the constellation Aśvayuj, belonging to or occurring in the month Āśvina; (*as*), m. the month Āśvina; (*ī*), f. the day of full moon in Āśvina.

Āśvayujaka, as, ī, am, sown at the day of full moon in the month Āśvina.

Āśvaratha, as, ī, am (fr. *aśva-ratha*), belonging to a chariot drawn by horses.

Āśvalakshaṇika, as, ī, am (fr. *aśva-lakshaṇa*), knowing the marks of horses; (*as*), m. a farrier, a groom.

Āśvāyana, as, m. (fr. *aśva + ayana*), a descendant of Aśva.

Āśvika, as, ī, am, equestrian, cavalier, relating to a horse, drawn by horses.

Āśvina, as, ī, am, (if fr. 1. *aśvin*) Ved. like riders; belonging to or devoted to the Aśvins; (if fr. rt. 1. *aś,* to pervade), pervading, penetrating; (*as*), m., N. of a month of the rainy season, during which the moon is near to the constellation Aśvinī; (*ī*), f., N. of certain (*ishṭakā*) bricks; (*am*), n. a day's journey for a horse or rider.

Āśvineya, as, m. (a patronymic fr. *aśvinau,* the fathers of the twins Nakula and Sahadeva), N. of Sahadeva, the youngest of the Pāṇḍava princes; (fr. their mother *Aśvinī*), an epithet of either of the two Aśvins.

Āśvīna, as, ī, am, passed over by a horse in one day; (*am*), n. a day's journey for a horse.

Āśvīya, am, n. a number of horses.

Āśveya, as, m. a patronymic from Aśva.

आश्वपस् *āśv-apas,* &c. See under *āśu*.

आश्वलायन *āśvalāyana, as,* m. (patronymic fr. *aśvala*), N. of the author of a ritual work, called the Āśvalāyana Sūtras; he was a disciple of Śaunaka; (*as, ī, am*), belonging to Āśvalāyana.

आश्वस् *ā-śvas,* cl. 2. P. *-śvasiti, -situm,* to breathe, breathe again, breathe freely, take breath, recover breath, take heart or courage; to revive: Caus. P. *-śvāsayati, -yitum,* to cause one to take breath; to encourage, comfort, cheer up; to conciliate.

Ā-śvasat, an, atī, at, taking breath, breathing anew; reviving; recovering.

Ā-śvasita, as, ā, am, encouraged, cheered, consoled.

Ā-śvāsa, as, m. breathing again, taking breath, breathing freely, recovery; cheering up, consolation; a chapter or section, the division of a book; a probable story; cessation, completion.

Ā-śvāsaka, as, ikā, am, consolatory, consoling, comforting; (*as*), m. clothing.

Ā-śvāsana, am, n. making or letting one take breath, consoling, encouraging, reviving; cheering up.

Ā-śvāsayat, an, antī, at, encouraging, animating.

Ā-śvāsita, as, ā, am, encouraged, animated, comforted, consoled.

Ā-śvāsin, ī, inī, i, breathing freely, reviving, becoming cheerful; consoling.

Ā-śvāsya, ind. having consoled, having cherished; having recovered or revived.

आषाढ *āshāḍha, as,* m. (fr. *a-shāḍhā*), N. of a month, corresponding to part of June and July, in which the full moon is near the constellation Ashāḍhā; a staff of the wood of the Palāśa, carried by an ascetic during certain vows in the month Āshāḍha; N. of a prince; the Malaya mountain; (*ā*), f. the twenty-first and twenty-second lunar mansions, commonly compounded with *pūrva* and *uttara*; (*ī*), f. the day of full moon in the month Āshāḍha. — *Āshāḍha-bhava, as, ā, am,* produced in the month Āshāḍha; (*as*), m. the planet Mars. — *Āshāḍha-bhūti, is,* m., N. of a man. — *Āshāḍhā-bhū, ūs,* m. produced in the month Āshāḍha; the planet Mars.

Āshāḍhaka, as, m. the month Āshāḍha; N. of a man.

Āshāḍhikā, f., N. of a Rākshasī.

Āshāḍhīya, as, ā, am, born under the constellation Ashāḍhā.

आष्टक *āshṭaka,* N. of a region.

आष्टम *āshṭama, as,* m. (fr. *ashṭama*), the eighth part.

आष्ट्र *āshṭra, am,* n. (fr. rt. 1. *aś*), ether, sky, atmosphere.

आष्ट्री *āshṭrī,* f., Ved. kitchen, fire-place; (if fr. rt. 1. *aś,* according to Sāy.) an extensive forest.

आष्ठा *āshṭhā,* f. [cf. 2. *āśā*], region, quarter.

आस् 1. *ās,* ind. (an interjection implying joy, anger, menace, pain, affliction, recollection) Ah! Oh! &c.

आस् 2. *ās* (*ā-as*), cl. 4. P., Ved. *āsyati, -situm,* to enclose, border; to admit (as water) into.

3. *ās* (fr. 2. *ās* above? or fr. rt. 2. *as*; cf. Lat. *os*), mouth, face; only used in two forms, as follows: *āsas,* abl., Ved. from mouth to mouth, in close proximity; *āsā,* inst., Ved. before one's eyes; by word of mouth, personally; present; in one's own person; immediately. — *Ās-pātra, am,* n., Ved. a vessel which is as it were the mouth of the gods. *āsān to one's face?*

आस् 4. *ās,* cl. 2. A. *āste* (Ved. and poet. also cl. 1. A. *āsate*), *āsāñ-cakre, āsishyate, āsishṭa, -situm,* to sit, sit down, rest, lie; to be present, to exist, to inhabit, dwell in; to make one's abode in; to sit quietly, abide, remain, continue; to cease, have an end; to solemnize, celebrate; to do anything without interruption, to continue doing anything, to continue in any situation, to last. It is used in the sense of 'continuing,' with a participle, adj., or subst. (e. g. *etat sāma gāyann āste,* 'he continues singing this verse'); with an indeclinable participle in *tvā, ya,* or *am* (e. g. *uparudhya arim āsīta,* 'he should continue blockading the foe'); with an adverb (e. g. *tūshṇīm āste,* 'he continues quiet;' *sukham āsva,* 'continue well'); with an inst. case (e. g. *sukhena āste,* 'he continues well'); with a dat. case (e. g. *āstām tushṭaye,* 'may it be to your satisfaction'): Caus. *āsayati, -yitum,* to cause any one to sit down: Desid. *āsisishate*; [cf. Gr. ἧ(σ)-μαι, ἧσ-ται: Lat. *āsa* changed to *āra*; *ā-nus* for *ās-nus*.]

1. *āsa,* seat (e. g. in the compound *svāsa-stha,* 'staying in one's own seat'); (*am*), n. the seat or lower part of the body; proximity.

1. *āsana, am,* n. sitting, sitting down; sitting in peculiar postures, according to the custom of devotees, (five or, in other places, even eighty-four postures are enumerated; see *padmāsana, bhadrāsana, vajrāsana, vīrāsana, svastikāsana*: the manner of sitting forming part of the eight-fold observances of ascetics); halting, stopping, encamping; abiding, dwelling; seat, place, stool; the withers of an elephant, the part where the driver sits; maintaining a post against an enemy; (*ā*), f. stay, abiding; (*ī*), f. stay, abiding, sitting; a shop, a stall; a small seat, a stool.

Āsita, as, ā, am, seated, at rest, one who has sat down, one who is seated or dwells; (*am*), n. sitting, sitting down; a seat; place where one has lived, place of abode, a city; *dur-āsitam,* an improper way of sitting.

Āsīna, as, ā, am, sitting, seated. — *Āsīna-pracalāyita, am,* n. nodding, nodding when seated, falling asleep.

Āsyā, f. sitting, abiding, abode, state of rest.

आस् 5. *ās* (*ā-ās*), cl. 2. P., Ved. *āste, -situm,* to sit down upon.

आस 2. *āsa, as,* m. (fr. rt. 2. *as,* to throw),

Ved. ashes, dust which easily flies away; (*as, am*), m. n. a bow. (For 1. *āsa* see under 4. *ās*.)

2. *āsana, am*, n. throwing; (*as*), m., N. of a tree. See *asana*.

आसंसार *ā-saṃsāra, as, ā, am* (rt. *sṛi*), liable to continuous flow, progress or alteration; (*am*), ind. as long as the world goes on, till the end of the world.

आसङ्गत्य *āsangatya, am*, n. (fr. *a-sangata*), detachment, disunion.

आसञ्ज् *ā-sañj*, cl. 1. P. *-sajati, -sanktum*, to fasten on, attach, fix; to fasten on one's self, put on (as dress, armour, &c.); to take up: Caus. *-sañjayati, -yitum*, to cause to attach, have (anything) fastened or put on: Pass. *-sajyate*, to adhere, cohere, to be attached.

Ā-sakta, as, ā, am, attached strongly to or intent on; zealously following or pursuing; trusting to, confiding in, eternal; (*am*), ind. eternally. — *Āsakta-ćitta, as, ā, am*, having the mind deeply engaged in, intent on, devoted to, absorbed in. — *Āsakta-ćetas, ās, ās, as*, having the mind fixed or intent on any object. — *Āsakta-manas, ās, ās, as*, having the mind fixed upon any object.

Ā-sakti, is, f. devotedness or attachment (as to one object or pursuit), diligence, application; Ved. lying wait for, way-laying; (*i*), ind., Ved. purposely, intentionally.

Ā-sanga, as, m. fastening to, fixing; association, connection; attachment to any object; proximity, contact; Ved. way-laying; N. of a man; (*am*), n. a kind of fragrant earth; (*as, ā, am*), uninterrupted, eternal; (*am*), ind. without interruption; eternally.

Ā-sanginī, f. a whirlwind.

Āsangima, as, m. (in surgery) a kind of bandage.

Ā-sañjana, am, n., Ved. putting on (dress, armour, ornaments, &c.); fastening to, fixing; a handle, a hook. — *Āsañjana-vat, ān, atī, at*, having a handle, hook, loop, &c.

आसद् *ā-sad*, cl. 1. P. *-sīdati, -sattum*, to sit down, sit near; to place; to approach, meet with, find; encounter, attack, commence, undertake; cl. 10. P. *-sādayati, -yitum*, to approach, meet with, find; encounter, attack; commence, undertake; Ved. to make one sit down.

Ā-satti, is, f. intimate union, meeting, junction; gain, profit, acquirement; (in logic) connection or relation between two or more proximate terms and the sense they convey.

Ā-sadana, am, n. the act of sitting down; a seat.

Ā-sanna, as, ā, am, near, proximate; (*as*), m. the setting sun. — *Āsanna-kāla, as*, m. the hour of death; one whose last hour is at hand. — *Āsannatara, as, ā, am*, nearer. — *Āsannatara-tā*, f. greater nearness. — *Āsanna-prasava, as, ā, am*, near parturition, about to bring forth or to lay eggs.

Ā-sāda, as, m., Ved. a cushion.

Ā-sādana, am, n. putting or laying down; attacking, making war upon; going to or towards; meeting with; obtaining, attaining; accomplishing.

Ā-sādayitavya, as, ā, am, to be attacked, to be encountered; attainable.

Ā-sādita, as, ā, am, obtained, acquired, gained, reached, gone to; spread, extended, overspread; effected, completed; met with, attacked.

1. *ā-sādya, as, ā, am*, attainable, obtainable.

2. *ā-sādya*, ind. having attained or reached; having obtained, according to.

Ā-sisādayishu, us, us, u, about to attack; wishing to attack.

आसन् *āsan*, n. [cf. 2. *ās* and *āsya*], Ved. the mouth, the jaws; (this word occurs in inst., dat., abl., loc. sing., and inst. plur.) — *Āsann-ishu, us, us, u*, Ved. one who has arrows in his mouth.

Āsanya, as, ā, am, Ved. being in the mouth.

आसन *āsana*. See under 4. *ās* and 2. *āsa*.

आसन्द *āsanda, as*, m. (fr. rt. *sad* with *ā*?), an epithet of Vishṇu; (*ī*), f. a small couch or oblong chair, the seat of which is made of basket work; a chair, arm-chair. — *Āsandī-vat, ān*, m., N. of a country.

आसन्वत् *āsanvat, ān, atī, at* (fr. rt. 1. *as*?), Ved. what exists or is present (?).

आसमुद्रात् *ā-samudrāt*, ind. as far as the ocean.

आसम्बाध *ā-sambādha, as, ā, am*, blocked up, obstructed, confined.

आसया *āsayā*, ind. (irreg. inst. case fr. 3. *ās*, q. v.), Ved. together with, from mouth to mouth, near to, in the presence of.

आसव *ā-sava*. See under *ā-su*.

आसात् *āsāt*, ind. (fr. 1. *āsa*), Ved. from or in the proximity, near.

आसाधन *ā-sādhana, am*, n. (rt. 1. *sidh*), accomplishment, attainment.

1. *ā-siddha, as, ā, am*, accomplished, effected. (For 2. *ā-siddha* see below.)

आसार *ā-sāra, as*, m. (rt. *sṛi*), surrounding an enemy; incursion; attack; a hard shower; the army of an ally or of a king, whose dominions are separated by other intervening states; provision, food.

आसाव्य *ā-sāvya*. See under 2. *ā-su*.

आसिक *āsika, as*, m. (fr. *asi*), a swordsman.

आसिका *āsikā*, f. (fr. rt. 4. *ās*), turn or order of sitting; sitting; (*as, ā, am*), one who sits.

आसिच् 1. *ā-sić*, cl. 6. P. *-sinćati, -sektum*, to pour in or on, besprinkle, wet, water: Caus. *-sećayati, -yitum*, to have (anything) poured in.

Ā-sikta, as, ā, am, poured in or on; sprinkled.

2. *ā-sić, k*, f., Ved. a dish, vessel; (Say.) an oblation which is poured out.

Ā-seka, as, m. wetting, sprinkling, pouring in.

Ā-sećana, am, n. the act of pouring into, wetting, sprinkling; Ved. a reservoir or vessel for fluids; (*as, ī, am*), charming, lovely, beloved [cf. *a-sećana*, for which it may be a substitute]. — *Āsećana-vat, ān, atī, at*, containing a reservoir or cavity, hollow, concave.

Āsećanaka, as, ā, am (?), beloved, desired, charming [cf. *a-sećana*].

आसिद्ध 2. *ā-siddha, as, ā, am* (rt. 2. *sidh*), put under restraint, imprisoned. (For 1. see above.)

Ā-seddhṛi, dhā, m. one who confines or arrests another.

Ā-sedha, as, m. arrest, custody, legal restraint of four kinds, viz. *kālāsedha*, limitation of time; *sthānāsedha*, confinement to a place; *pravāsāsedha*, prohibition against removal or departure; *karmāsedha*, restriction from employment.

Ā-sedhaka, as, ā, am, restraining, confining.

Ā-sedhanīya or *ā-sedhya, as, ā, am*, to be placed in custody, restrained; confined, prohibited, interrupted.

आसु 1. *ā-su*, cl. 5. P., Ved. *-sunoti, -sotum*, to press out Soma juice, to distil.

1. *ā-sava, as*, m. distilling, distillation; decoction; rum, spirit distilled from sugar or molasses, spirituous liquor in general: (for 2. *ā-sava* see next col.) — *Āsava-dru, us*, m., N. of the Palmyra tree, Borassus Flabelliformis; (its juice on fermenting affording a spirituous liquor.)

Ā-sāva, as, m., Ved. one who presses out the Soma juice; (Sāy.) a praiser (?).

1. *ā-suti, is*, f. distilling; decoction; a draught so prepared; distillation: (for 2. *ā-suti* see next col.) — *Āsutī-vala, as*, m. a sacrificing priest; a sacrificer at the full and change of the moon; one who prepares or sells spirituous liquors, a distiller; one who sells female slaves (?).

आसु 2. *ā-su*, cl. 2. P., Ved. *-sauti, -sotum*, to bring forth, excite.

2. *ā-sava, as*, m., Ved. exciting, enlivening.

Ā-savitṛi, tā, trī, tṛi, Ved. exciting, an exciter.

Ā-sāvya, as, ā, am, to be born.

2. *ā-suti, is*, f., Ved. exciting, enlivening.

आसुर *āsura, as, ī, am* (fr. *asura*), spiritual, divine; belonging to or devoted to evil spirits; belonging or relating to the Asuras; infernal, demoniacal; (*as*), m. an Asura or demon; a form of marriage in which the bridegroom purchases the bride from her father and paternal kinsmen; (*ās*), m. pl. the stars of the southern hemisphere; a prince of the warrior-tribe Asura; (*ī*), f. a division of medicine, surgery, curing by cutting with instruments, applying the actual cautery; N. of the plant Sinapis Ramosa; (*am*), n. blood; black salt.

Āsurāyaṇa, as, m., N. of a teacher.

Āsuri, is, m. (patron. fr. *asura*), N. of a teacher. — *Āsuri-vāsin, ī*, m. an epithet of Prāśnīputra.

Āsurīya, as, ā, am, belonging to or coming from Āsuri.

आसू *ā-sū*, cl. 6. P., Ved. *-suvati, -savitum*, to bring or send quickly, yield, grant.

आसूत्रित *ā-sūtrita, as, ā, am*, tied on or round, forming or wearing a garland.

आसृज् *ā-sṛij*, cl. 6. P., Ved. *-sṛijati, -srashṭum*, to pour out upon, pour in.

आसेध *ā-sedha*. See 2. *ā-siddha* last col.

आसेव् *ā-sev*, cl. 1. A. or poet. P. *-sevate, -ti, -vitum*, to attend to, accomplish; carry out, practice, perform assiduously; to indulge in, enjoy.

Ā-sevana, am, n. assiduous practice or performance of any action.

Ā-sevā, f. zealous cultivation of any pursuit; commerce, intercourse.

Ā-sevin, ī, inī, i, performing assiduously, acting.

आस्कन्द् *ā-skand*, cl. 1. P. *-skandati, -skantum*, to invade, attack.

Ā-skanda, as, m. ascending, mounting; assault, attack; an assailant.

Ā-skandana, am, n. going towards, assailing, attack; battle, war; reproach, abuse; effacing, destroying; drying (?).

Ā-skandita or *ā-skanditaka, am*, n. the walk of an horse.

Ā-skandin, ī, inī, i, jumping upon, assailing; causing to flow; granting.

आस्कु *ā-sku*, cl. 5. P., Ved. *-skunoti, -skotum*, to snatch up.

आस्क्र *ā-skra, as, ā, am* (fr. *skṛi* = rt. *kṛi*?), Ved. joined, united; (Sāy.) attacking, assailing enemies, approaching.

आस्तर, आस्तरण, &c. See under *ā-stṛi*.

आस्ताव *ā-stāva, as*, m. (rt. *stu*), Ved. the place of reciting a particular hymn.

आस्तिक *āstika, as, ī, am* (fr. *asti*, 3rd pers. sing. of rt. 1. *as*), a believer in sacred tradition; one who believes in God and another world; believing, pious, faithful; (*as*), m., N. of a Muni or saint, more correctly written *āstīka*, q. v. — *Āstika-tā*, f. or *āstika-tva, am*, n. belief in God.

Āstikārthada or *āstīkārthada* (°*ka-artha-da*), *as*, m. an epithet of king Janam-ejaya (who granted the request of the sage Āstika, and spared the Nāga Takshaka from the destruction to which he had doomed the serpent-race).

Āstikya, am, n. belief in God, piety, faithfulness, a believing nature or disposition.

Āstīka, as, m., N. of an old saint, the son of Jarat-kāru; (*as, ī, am*), relating to or treating of that saint; *āstīkam parva*, a section of the first

book of the Mahā-bhārata. — *Āstīka-jananī*, f. the wife of Jarat-kāru and mother of Āstīka.

Āstikya, am, n. (? error for *āstikya*), belief.

आस्तृ *ā-stṛi* or *ā-strī*, cl. 5. 9. P. A. *-stṛi-ṇoti, -ṇute, -ṇāti, -ṇīte, -startum, -ritum, -rītum*, to spread (as a carpet &c.), deck, bestrew, scatter over, cover.

Ā-stara, as, m. a covering, coverlet, blanket thrown over the back of a horse or elephant; a carpet, bed; spreading (clothes &c.); N. of a man.

Ā-staraṇa, am, ī, n. f. the act of spreading; a carpet, a rug, a cushion, a quilt, bed-clothes; a bed; a layer of sacred grass spread out at a sacrifice; an elephant's housings, a painted cloth or blanket worn on his back. — *Āstaraṇa-vat, ān, atī, at*, covered with a cloth or carpet.

Āstaraṇika, as, ā, am, resting on a cloth or carpet.

Ā-stāra, as, m. spreading, strewing, scattering. — *Āstāra-paṅkti, is*, f., N. of a metre, the first verse of which consists of two Pādas of eight syllables each, the second of two Pādas of twelve syllables each.

Ā-stīrṇa, as, ā, am, spread, strewed, scattered.

Ā-stṛita, as, ā, am, spread, covered, strewed.

आस्त्रबुध्न *āstrabudhna, as*, m., Ved., N. of a man.

आस्था 1. *ā-sthā*, cl. 1. P. or poet. A. *-tishṭhati, -te, -sthātum*, to stand or remain on or by; to stay near, go towards, resort to; to ascend, mount; to undertake, perform, do, carry out, practise, use; to behave; to exhibit, aim at; to undertake, i. e. promise.

2. *ā-sthā*, f. consideration, regard, care, care for (with loc., e. g. *mayi āsthā*, care for me); assent, promise; confidence, hope; prop, stay, support; place or means of abiding; an assembly; state, condition.

Ā-sthātṛi, tā, trī, tṛi, Ved. standing on, mounting on.

Ā-sthāna, am, n. place, site, ground, base; an assembly; a hall of audience; (*ī*), f. an assembly. — *Āsthāna-gṛiha, am*, n. an assembly-room.

Ā-sthāpana, am, n. placing, fixing, causing to stay or remain; a strengthening remedy; an enema of oil, ghee, &c.

Ā-sthāpita, as, ā, am, placed, fixed, &c.

Ā-sthāya, ind. having recourse to, using, employing; having ascended; standing, standing by.

Ā-sthāyikā, f. audience; (e. g. *āsthāyikāṃ dā*, to give an audience.)

Ā-sthita, as, ā, am, stayed, dwelt, abiding, abode; having recourse to; applied to; occupied, engrossed by, engaged in; spread, overspread; obtained; observing, adhering to, following, practising.

Ā-stheya, as, ā, am, to be approached, to be seized, to be applied or practised.

आस्नान *ā-snāna, am*, n. (rt. *snā*), Ved. water for washing, a bath.

आस्नेय *āsneya, as, ā, am* (fr. *asan*), Ved. bloody, being in blood.

आस्पद *āspada, am*, n. (fr. *pada* with *ā* prefixed, *s* being inserted), place, site, seat, office; rank, station; dignity, authority; business, affair. Often used in comp.; e. g. *ahankārāspadam*, the seat of consciousness.

आस्पन्दन *ā-spandana, am*, n. trembling, throbbing.

आस्पर्धा *ā-spardhā*, f. emulation, rivalry, endeavour after.

Ā-spardhin, ī, inī, i, emulous, striving after.

आस्पर्श *ā-sparśa, as*, m. (rt. *spṛiś*), contact; *āsparśa-tas*, by the contact.

आस्पात्र *ās-pātra*. See 3. *ās*.

आस्फल् *ā-sphal* or *ā-sphul*, Caus. *-sphālayati, -yitum*, to cause to flap, rock or shake.

Ā-sphāla, as, m. striking, rubbing, causing to move gently; flapping, clapping; the flapping motion of an elephant's ear.

Ā-sphālana, am, n. rubbing, stirring, flapping, moving gently; striking; pride, arrogance.

Ā-sphālita, as, ā, am, struck gently, rubbed, touched, stirred; flapped, clapped, struck together.

आस्फाय् *ā-sphāy*, cl. 1. A. *-sphāyate, -yitum*, to grow, increase.

आस्फुजित् *āsphujit* = Ἀφροδίτη, N. of the planet Venus.

आस्फुल् *ā-sphul*. See *ā-sphal* above.

आस्फोट *ā-sphoṭa, as*, m. (rt. *sphuṭ*), moving or flapping to and fro, quivering, trembling, shaking, the sound of clapping or striking on the arms as made by combatants, wrestlers, &c.; a plant, see *ā-sphota*; (*ā*), f. a wild variety of Jasmin.

Ā-sphoṭaka, as, m., the plant Careya Arborea.

Ā-sphoṭana, am, n. moving to and fro, flapping, trembling; shaking; blowing, expanding; contracting, closing, sealing; slapping or clapping the arms, or the noise made by it; (*ī*), f. a gimlet or auger.

Ā-sphota or *ā-sphotaka, as*, m. (probably an incorrect form of *ā-sphoṭa*), N. of several plants, Calotropis Gigantea, Bahinia Variegata L., Echites Dichotoma Roxb.; (*ā*), f., N. of several plants, Jasminum Sambac, Clitoria Terneata, Echites Frutescens or Echites Dichotoma.

आस्माक *āsmāka, as, ī, am*, or *āsmākīna, as, ā, am* (fr. *asmākam*), our, ours.

आस्य *āsya, am*, n. (see 3. *ās*), mouth, jaws; face; a part of the mouth as the organ of pronouncing letters; mouth, opening; (*as, ā, am*), belonging or relating to the mouth or face. — *Āsyan-dhaya, as, ī, am*, drinking the mouth, kissing. — *Āsya-pattra, am*, n. a lotus. — *Āsya-lāṅgala, as*, m. 'whose face is a plough;' a hog, a boar. — *Āsya-loman, a*, n. the hair of the face, the beard. — *Āsyāsava* (°*ya-ās*°), *as*, m. spittle, saliva.

आस्यन्दन *ā-syandana, am*, n. flowing near. — *Āsyandana-vat, ān, atī, at*, flowing near.

आस्यहात्य *āsyahātya, as, ā, am*, containing the word *asyahatya* (a chapter).

आस्या *āsyā*, f. See under 4. *ās*.

आस्रप *āsrapa, as*, m. (fr. *asra-pa*), the nineteenth lunar mansion.

आस्रव *ā-srava, as*, m. (fr. rt. *sru* with prep. *ā*), the foam on boiling rice; flowing, running, discharge; distress, pain, affliction; (with Jainas) that which directs the embodied spirit towards eternal objects, (viz. the occupation or employment of the senses or organs on sensible objects; or the association or connection of body with right and wrong deeds.)

Ā-srāva, as, m. flow, issue, running, discharge; pain, affliction; a disease of the body. — *Āsrāva-bheshaja, am*, n., Ved. a medicament, medicine.

Āsrāvin, ī, iṇī, i, flowing, emitting fluid, discharging humor; an epithet of the elephant (a fluid issuing from its temples during the rutting-time).

आस्रस्त *ā-srasta, as, ā, am*, fallen off, loose.

आस्वद् *ā-svad* or *-svād*, cl. 1. A. *-svadate* or *-svādate, -ditum*, to taste, eat.

Ā-svāda, as, ā, am, tasting, eating; (*as*), m. tasting, enjoying, eating; flavour. — *Āsvāda-vat, ān, atī, at*, having a good taste, palatable; delicious in flavour.

Ā-svādaka, as, ikā, am, tasting, enjoying.

Ā-svādana, am, n. tasting, enjoying, eating.

Ā-svādita, as, ā, am, tasted, enjoyed, possessed; eaten.

Ā-svādya, as, ā, am, to be tasted or enjoyed, to be eaten; having a good taste, palatable, delicious. — *Āsvādya-toya, as, ā, am*, having sweet or palatable water.

आस्वन् *ā-svan*, cl. 1. P. *-svanati, -nitum*, to sound.

Ā-svanita or *ā-svānta, as, ā, am*, sounded.

आह 1. *āha*, ind. (an interjection implying reproof, severity, command, casting, sending) Ah! Aha! &c.

आह 2. *āha*. See rt. 3. *ah*.

आहक *āhaka, as*, m. a peculiar disease of the nose, inflammation of the Schneiderian membrane.

आहङ्कार्य *āhankārya, am*, n. (fr. *ahan-kāra*), conceitedness.

आहन् *ā-han*, cl. 2. P. A. *-hanti, -hate, -hantum*, to strike at, bit, beat, kill; commit slaughter.

Ā-hata, as, ā, am, struck, beaten; injured, killed; multiplied; known, understood; uttered falsely; (*as*), m. a drum; (*am*), n. old cloth or raiment; new cloth or clothes; assertion of an impossibility. — *Āhata-lakshaṇa, as, ā, am*, noted for good qualities.

Ā-hati, is, f. hitting, striking, a blow, a hit; killing.

Ā-hanana, am, n. the act of striking at, beating; killing of an animal.

Āhananya, as, ā, am, Ved. making one's self known by beating (a drum &c.).

आहनस् *āhanas, ās, ās, as* (fr. rt. *han?*), Ved. swelling, tumid, crammed full; fat, luxuriant, lascivious; (Sāy.) to be beaten or pressed out (as Soma).

Āhanasya, am, n., Ved. luxuriancy, lasciviousness; (*ās*), f. pl. verses (*ṛićas*) of a lascivious character. — *Āhanasya-vādin, ī, inī, i*, Ved. uttering lascivious words.

आहलक् *āhalak*, ind., Ved. a smacking sound.

आहव, आहवन, आह्व, &c. See under *ā-hu* and *ā-hve*.

आहिक *āhika, as*, m. (fr. *ahi*), the descending node; an epithet of the grammarian Pāṇini.

आहिकम् *āhikam*, a particle = *ā hi kam*(?).

आहिण्ड् *ā-hiṇḍ*, cl. 1. A. *-hiṇḍate, -ḍitum*, to roam about.

आहिण्डिक *āhiṇḍika, as*, m. a man of mixed origin, the son of a Nishāda father and a Vaidehī mother, employed as a watchman on the outside of gaols &c.

आहित *ā-hita, as, ā, am* (fr. rt. *dhā* with prep. *ā*), placed, deposited; entertained, felt; comprising, containing; performed, done. — *Āhita-klama, as, ā, am*, exhausted. — *Āhita-lakshaṇa, as, ā, am*, noted or known for good qualities; [cf. *āhata-lakshaṇa*.] — *Āhita-vyatha, as, ā, am*, pained, grieved. — *Āhita-svana, as, ā, am*, uttering or making a sound, noisy. — *Āhitāgni* (°*ta-ag*°), *is, is, i*, one who has placed the sacred fire upon the altar, a sacrificer; a Brāhman who has kept alive a sacred fire perpetually in a family &c. — *Āhitāṅka* (°*ta-an*°), *as, ā, am*, marked, spotted, stained.

Ā-hiti, is, f., Ved. placing on; anything placed on.

आहितुण्डिक *āhituṇḍika* or *ahituṇḍika, as*, m. (fr. *ahi-tuṇḍa*), a snake-catcher, a juggler.

आहीरणिन् *āhīraṇin, ī*, m. a two-headed snake.

आहु *ā-hu*, cl. 3. P. A. *-juhoti, -juhute, -hotum*, to sacrifice, to offer an oblation, to worship.

1. *ā-hava, as*, m. sacrificing, sacrifice. (For 2. *ā-hava* see under *ā-hve*.)

Ā-havana, am, n., Ved. offering an oblation, offering sacrifice, sacrifice.

Ā-havanīya, as, ā, am, to be offered as an oblation; (*as*), m. a consecrated fire taken from the householder's perpetual fire and prepared for receiving oblations; the eastern of the three fires burning at a sacrifice.

Āhavanīyaka, as, ā, am, fit for a burnt offering; (*as*), m. a consecrated fire.

1. *ā-hāva, as,* m., Ved. a trough, a pail, a vessel; a trough near a well for watering cattle.

Ā-huta, am, n. an offering made to men, hospitality; the nourishment of all created beings considered as one of the five sacraments or principal sacrifices of the Hindūs.

1. *ā-huti, is,* f. offering oblations with fire to the deities; any solemn rite accompanied with oblations: (for 2. *ā-huti* see under *ā-hve.*) — *Āhuti-vṛidh, t, t, t,* Ved. delighting in sacrifices.

आहुक *āhuka, as,* m., N. of a prince, great-grandfather of Kṛishṇa, a son or grandson of Abhijit; (*ī*), f. a sister of this prince; (*ās*), m. pl., N. of a people.

आहुल्य *āhulya, am,* n., N. of the leguminous shrub Tabernæmontana Coronaria.

आहृ *ā-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to fetch, bring, bring near, give; to recover, bring back; to get, take; to offer in sacrifice: Caus. P. *-hārayati, -yitum,* to make one pay or give or fetch or bring; to exact; to exert, exhibit: Desid. A. *-jihīrshate,* to seek to recover or get back.

Ā-hara, as, ā, am, (at the end of compounds) bringing, fetching; (*as*), m. taking, seizing; accomplishing, offering of a sacrifice; drawing in breath, inhaling, inhaled air; breath inspired, inspiration.

Ā-haraṇa, as, ā, am, taking away, robbing; (*am*), n. taking, seizing, bringing near; extracting, removing; accomplishing, offering at a sacrifice; causing, inducing.

Āharaṇī-kṛi, cl. 8. P. *-karoti, -kartum,* to give as a present.

Ā-hartṛi, tā, trī, tṛi, one who takes, seizes, brings or procures; inducing, causing; offering; (*tā*), m. a copy holder (in law).

Ā-hāra, as, ā or *ī, am,* bringing near, procuring; going to fetch; (*as*), m. taking, fetching, bringing near; employing; taking food, food (e. g. *āhāraṃ kṛi,* to take food, eat). — *Āhāra-viraha, as,* m. want of food. — *Āhāra-sambhava, as,* m. the juice of the body, chyle, lymph, serum. — *Āhārārthin* (°*ra-ar*°), *ī, inī, i,* begging or seeking for food.

Ā-hāraka, as, ā, am, going to fetch.

Ā-hārika, (with Jainas) one of the five bodies belonging to the soul; described by Colebrooke as a minute form, issuing from the head of a meditative sage to consult an omniscient saint and returning with the desired information.

Ā-hārya, as, ā, am, to be taken or seized; to be fetched or brought near; to be extracted or removed; what may be removed, adventitious, accessary, incidental; to be eaten; (*as*), m. a kind of bandage; (*am*), n. any disease to be treated by the operation of extracting; extraction; a vessel; the ornamentative part of the drama, the dress, decorations, &c. — *Āhārya-śobhā,* f. adventitious beauty, beauty not natural but the effect of paints, ornaments, &c.

Ā-hṛita, as, ā, am, brought, taken, collected. — *Āhṛita-yajña-kratu, us, us, u,* Ved. intending (to offer) a prepared sacrifice; preparing a sacrificial act (?).

Ā-hṛitya, ind. having taken or received, having brought.

आहेय *āheya, as, ī, am* (fr. *ahi*), belonging or relating to a snake.

आहो *āho,* ind. (an interjection of doubt and of asking) or, or perhaps. — *Āho-purushikā,* f. great self-conceit, boasting, military vaunting; a vain determination to accomplish an object, vaunting of one's power. — *Āho-svit,* ind. a particle implying doubt.

आह्न *āhna, as, am,* m. n. (fr. *ahan*), a series of days, many days.

Āhnika, as, ī, am, daily, diurnal, performed on a day, performed every day; (*am*), n. a religious ceremony to be performed every day at a fixed hour; a day's work, what may be read on one day, the division or section of a book; constant occupation, daily work; daily food, &c. — *Āhnikāćāra* (°*ka-āć*°), *as,* m. daily observance, the prayers and practices necessary for bodily and mental purification.

Āhneya, as, m. a patronymic of Śauća.

आह्लाद् *ā-hlād,* Caus. P. *-hlādayati, -yitum,* to gladden.

Ā-hlāda, as, m. joy, delight. — *Āhlāda-dugha, as, ā, am,* conferring delight.

Ā-hlādana, am, n. gladdening.

Ā-hlādī, is, m., N. of a son of Babhru.

Ā-hlādita, as, ā, am, delighted, rejoiced.

आह्वृ *ā-hvṛi,* cl. 1. P., Ved. *-hvarati, -hvartum,* to make crooked, to injure.

Ā-hūrya, as, ā, am, Ved. to be bent down or brought near; to be made favourable, one towards whom one must bow; (Sāy.) to be invoked (fr. rt. *hve*).

Ā-hruta, as, ā, am, injured. — *Āhruta-bheshaja, as, ā, am,* Ved. curing what is bent or injured.

Ā-hvara, as, m., N. of a fortress of the Uśīnaras.

Ā-hvaraka, as, m. a low or expelled man who, after having offered a sacrifice to the manes, takes the sacrificial food for himself.

Āhvāraka, ās, m. pl. the Āhvārakas, a recension of the black Yajur-veda (distinct from the Taittirīya) named from Ahvāra or Āhvāra.

Ā-hvriti, is, m., N. of a prince.

आह्वे *ā-hve,* cl. 1. P. or poet. A. *-hvayati, -te, -hvātum,* to call near; to summon; to invite, ask; A. to provoke, challenge, emulate: Caus. *-hvāyayati, -yitum,* to send for; to cause to invite or summon or challenge; provoked: Desid. *-juhūshati,* to wish to call near or invite: Intens. *-johavīti,* to call.

2. *ā-hava, as,* m. challenge, provoking, calling; war, battle. — *Āhava-kāmyā,* f. desire of war: (for 1. *ā-hava* see under *ā-hu,* page 136, col. 3.)

2. *ā-hāva, as,* m. calling, invoking; battle, war.

2. *ā-huti,* calling, invoking. (This word may sometimes have this sense in the oldest Vedic texts, but see the more correct form *ā-hūti.* For 1. *ā-huti* see under *ā-hu* last col.)

Ā-huva, as, ā, am, Ved. (Sāy.) to be invoked.

Ā-hū, f., Ved. calling, invoking.

2. *ā-hūta, as, ā, am,* called, summoned, invoked, invited. — *Āhūta-prapalāyin, ī,* m. a defendant or witness absconding or not appearing when summoned.

Ā-hūti, is, f. calling, invoking.

Ā-hūya, ind. having invited.

Ā-hva, as, ā, am, who or what calls, a crier; named, called; (*ā*), f. a name, appellation.

Ā-hvaya, as, m. a lawsuit arising from a dispute about games with animals, as cock-fighting &c.; appellation, name (generally as last member of a compound, the first member of which, though commonly an appellative noun, is used as a proper name).

Ā-hvayat, an, antī, at, calling, challenging.

Ā-hvayana, am, n. appellation, name.

Ā-hvayitavya, as, ā, am, to be summoned or invited.

Ā-hvāna, am, n. calling, invitation, a call or summons; invocation of a deity; challenge; legal summons; an appellation, a name; designation of a liturgical formula. — *Āhvāna-darśana, am,* n. day of trial.

Āhvānaya, nom. P. *āhvānayati, -yitum,* (in law) to summon.

Ā-hvāya, as, m. a summons, a name.

Ā-hvāyaka, as, m. a messenger, a courier.

Ā-hvāyayitavya, as, ā, am, to be called before a tribunal.

इ

इ 1. *i,* the third vowel of the alphabet, corresponding to *i* short, and pronounced as that letter in *kill* &c. — *I-kāra, as,* m. the letter or sound *i.*

इ 2. *i,* ind. an interjection of anger, calling, sorrow, distress, compassion, &c.

इ 3. *i,* pronominal base of the 3rd person; [cf. *itara, itas, iti, id, idam, idā, iyat, iva, iha*: cf. also Lat. *id*; Goth. *ita*; Eng. *it*; Old Germ. *iz*; Mod. Germ. *es.*]

इ 4. *i, is,* m. a N. of Kāmadeva.

इ 5. *i,* cl. 2. P., 1. P. A. *eti, ayati, -te, iyāya, eshyati, etum,* Ved. *etave, etavai, etos,* to go; to go to or towards (with acc.); to come; to go away, escape, pass, retire; to return; to arrive at, reach, obtain; to fall into; to arise from, come from; to approach with prayers, ask; to undertake anything (with acc.); to appear, to be; to go on well, to prosper (e. g. *tasmin yuktasya eti preta-kṛityā,* 'the funeral ceremony of one engaged in that goes on well or prospers'); to be employed in, go on with, be in any condition or relation (with a part. or inst., e. g. *Asura-rakshasāni mṛidyamānāni yanti,* 'the Asuras and Rakshas are being trampled upon;' *Gavāmayanena īyuḥ,* 'they were engaged in the Gavāmayana'): Intens. or cl. 4. A. *īyate,* inf., Ved. *īyadhyai,* to go quickly or repeatedly; to come, wander, run; to appear, make one's appearance; to approach any one with requests (with two acc.), ask, request; to be asked or requested: Caus. *āyayati, -yitum,* to cause to come; [cf. Gr. εἶ-μι, ἴ-μεν; Lat. *eo, īmus*; Lith. *ei-mi,* 'I go;' Slav. *i-dû,* 'I go,' *i-ti,* 'to go;' Goth. *i-ddja.*]

It, (at the end of a few compounds) going; cf. *arthet.*

Ita, as, ā, am, gone; returned; obtained; remembered; (*am*), n. way. — *Itāsu* (°*ta-as*°), *us, us, u,* Ved. whose vital spirits have departed.

1. *iti, is,* f., Ved. going, moving.

Itya, as, ā, am, to be gone to or towards.

Ityā, f., Ved. going, a way; a litter, a palanquin.

Itvan, ā, ā, a, going.

Itvara, as, ī, am, going, travelling, a traveller; cruel, harsh; poor, indigent; low, vile; contemned; (*ī*), f. a disloyal or unchaste woman.

इक्कट *ikkaṭa, as,* m. a kind of reed. See *itkaṭa.*

इक्कवाल *ikkavāla* in astrology = اقبال *iqbāl,* good fortune, prosperity.

इक्षु *ikshu, us,* m. (fr. rt. 3. *ish*?), the sugar-cane (twelve species of it are enumerated); N. of a river. — *Ikshu-kāṇḍa, as, am,* m. n. the stem or cane of the Saccharum Officinale, the sugar-cane; (*as*), m., N. of two different species of sugar-cane, viz. Saccharum Munja Roxb. and Saccharum Spontaneum L. — *Ikshu-kuṭṭaka, as,* m. a gatherer or reaper of sugar-cane. — *Ikshu-gandha, as,* m. Saccharum Spontaneum; a kind of Asteracantha Longifolia; (*ā*), f. Saccharum Spontaneum, Asteracantha Longifolia, Capparis Spinosa, Batatas Paniculata. — *Ikshu-gandhikā,* f. Batatas Paniculata. — *Ikshu-ja, as, ā, am,* coming from sugar-cane. — *Ikshu-tulyā,* f. Saccharum Spontaneum. — *Ikshu-daṇḍa, am,* n. the stem or cane of the Saccharum Officinale. — *Ikshu-darbhā,* f. a kind of grass or sugar-cane. — *Ikshu-dā,* f., N. of a river; see *ikshulā, ikshu-mālinī, ikshu-mālavī.* — *Ikshu-netra, am,* n. a kind of sugar-cane. — *Ikshu-pattra, as,* m. the grain Penicillaria Spicata. — *Ikshu-pāka, as,* m. molasses. — *Ikshu-pra, as,* m. the plant Saccharum Sara. — *Ikshu-bālikā,* f. Saccharum Spontaneum, = *ikshu-tulyā.* — *Ikshu-bhakshikā,* f. a meal of sugar or

molasses.—*Ikshu-matī*, f., N. of a river in Kurukshetra.—*Ikshu-mālarī* or *ikshu-mālinī*, f., N. of a river; see *ikshu-dā*.—*Ikshu-mūla*, *am*, n. a kind of sugar-cane; the root of sugar-cane.—*Ikshu-meha*, *as*, m. diabetes or diabetes mellitus; see *madhu-meha*.—*Ikshumehin*, *ī*, *inī*, *i*, diabetic.—*Ikshu-yantra*, *am*, n. a sugar-mill.—*Ikshu-yoni*, *is*, m. Saccharum Officinarum.—*Ikshu-rasa*, *as*, m. the juice of the sugar-cane; molasses, unrefined sugar; the cane Saccharum Spontaneum.—*Ikshurasa-kvātha*, *as*, m. raw or unrefined sugar, molasses.—*Ikshurasoda* (°*sa-ud*°), *as*, m. the sea of syrup.—*Ikshu-vaṇa*, *am*, n. a sugar-cane wood.—*Ikshu-vallarī* and *ikshu-vallī*, f. Batatas Paniculata.—*Ikshu-vāṭikā* or *ikshu-vāṭī*, f. Saccharum Officinarum, the common yellow cane.—*Ikshu-vāri*, n. the sea of syrup, one of the seven seas.—*Ikshu-vikāra*, *as*, m. sugar, molasses; any sweetmeat.—*Ikshu-veshṭana*, *as*, m. a kind of sugar-cane.—*Ikshu-śākaṭa* or *ikshu-śākina*, *am*, n. a kind of sugar-cane.—*Ikshu-samudra*, *as*, m. the sea of syrup, one of the seven seas.—*Ikshu-sāra*, *as*, m. molasses, raw or unrefined sugar.—*Ikshvāri*, *is*, m. (for *ikshu-vāri?*), Saccharum Spontaneum.—*Ikshvālika*, *as*, m. (for *ikshu-bālika*), Saccharum Spontaneum; (*ā*), f. another sort, Saccharum Fuscum, (native reed-pens are made from its stem.)

Ikshuka, *as*, m. sugar-cane.

Ikshukīyā, f. a region abounding in sugar-cane.

Ikshura, *as*, m. Capparis Spinosa; Asteracantha Longifolia; Saccharum Spontaneum.

Ikshuraka, *as*, m. Capparis Spinosa; Saccharum Spontaneum.

Ikshulā, f., N. of a river. See *ikshu-dā*.

इक्ष्वाकु **ikshvāku**, *us*, m., N. of a son of Manu Vaivasvata, father of Kukshi and first king of the solar dynasty in Ayodhyā; a descendant of Ikshvāku; the Jainas derive their Cakravartins and many of their Arhats from Ikshvāku; (*ās*), m., N. of a warrior-tribe derived from Ikshvāku; (*us*), f. a bitter gourd; according to some, the Coloquintida (Citrillus Colocynthis), the fruit of a wild species of Lagenaria Vulgaris.—*Ikshvāku-kula-ja*, *as*, *ā*, *am*, born in the family of Ikshvāku.

इख् **ikh**, cl. 1. P. *ekhati*, *iyekha*, *ekhishyati*, *ekhitum*, to go, move; [cf. Gr. εἴκω, οἴχομαι?].

इङ्कार **in-kāra** and **in-kṛita** = *hin-kāra*, *hin-kṛita*, q. v.

इङ्ख् **inkh**, cl. 1. P. *inkhati*, *inkhāñ-ćakāra*, *inkhishyati*, *inkhitum*, to go, move; [cf. Hib. *imchim*, 'I go on, proceed, march.']

इङ्ग् **ing**, cl. 1. P., ep. Ā. *ingati*, *-te*, *ingāñ-ćakāra*, *ingishyati*, *ingitum*, to go, go to or towards; to move or agitate: Caus. P. *ingayati*, *-yitum*, to move, agitate, shake; (in gram.) to divide or separate the members of a compound word, to use a word or bring it into such a grammatical relation that it is considered *ingya*; see below; [cf. Hib. *ing*, 'a stir, a move.']

Inga, *as*, *ā*, *am*, movable, locomotive; surprising, wonderful; (*as*), m. a hint or sign, an indication of sentiment by gesture, knowledge; (*ā*), f. a kind of counting.

Ingana, *am*, n. shaking; (in gram.) the operation by which one member of a compound is separated from another, as by the *ava-graha* or mark of tmesis.

Ingita, *am*, n. palpitation, change of the voice, internal motion, motion of various parts of the body as indicating the intentions; hint, sign, gesture; aim, intention, real but covert purpose.—*Ingita-kovida* or *ingita-jña*, *as*, *ā*, *am*, understanding signs, acquainted with the gesture of another, skilled in the expression or interpretation of the internal sentiments by the external gesture.

Ingya, *as*, *ā*, *am*, movable from its place; in the Prātiśākhyas a term for those words or rather parts of a compound word which in certain grammatical operations may be separated from the preceding parts, a word which in the Pada-pāṭha is divided by the *ava-graha* or mark of tmesis.

इङ्गिड **ingiḍa**, N. of a plant, = *inguda* (?).

इङ्गुद **inguda**, *as*, *ī*, m. f., N. of a medicinal tree, Terminalia Catappa; in Bengal confounded with Putrañjīva Roxburghii Wall.; (*am*), n. the nut of the tree Terminalia Catappa.

Ingula, *as*, *ī*, m. f., N. of the tree Terminalia Catappa.

इचिकिल **ićikila**, *as*, m. a pond, mud, mire.

इच्छक 1. **iććhaka**, *as*, m. the citron, Citrus Medica L.

इच्छक 2. **iććhaka**, इच्छा **iććhā**, &c. See under 3. *ish* at page 142.

इज्जल **ijjala**, *as*, m. a small tree growing in wet and saline soil, or on low grounds near the sea, Barringtonia Acutangula Gærtn.

इज्य **ijya**, *as*, m. (fr. rt. *yaj*), a teacher; an epithet of Bṛihaspati the teacher or Guru of the gods; (*ā*), f. a sacrifice, making offerings to the gods or manes; a gift, a donation; worship, reverence; meeting, union; a cow; a bawd or procuress.—*Ijyā-śīla*, *as*, m. a frequent sacrificer.

इञ्चाक **inćāka**, *as*, m. a shrimp or prawn.

इट् **iṭ**, cl. 1. P. *eṭati*, *eṭitum*, to go, to go to or towards; Ved. to make haste, to err.

इट **iṭa**, *as*, m., Ved. cane or grass; a web made of it, a mat.—*Iṭa-sūna*, *am*, n., Ved. a texture of reed, a mat.

इटत **iṭata**, *as*, m., N. of a Bhārgava, author of a hymn of the Ṛig-veda.

इट्चर **iṭ-ćara**, *as*, m. (fr. 4. *ish* and *ćara*), a bull or steer allowed to go at liberty.

इठिमिका **iṭhimikā**, f. title of a section of the Kāṭhaka recension of the Yajur-veda.

इड् **iḍ**, Ved. (only in inst., gen., abl. sing., and acc. pl. *iḍā* and *iḍas*; or, according to the spelling of the Ṛig-veda, *iḷā* and *iḷas*), a refreshing draught, refreshment, libation offered to the gods; the flow of speech, the stream of sacred words and worship, prayer; (Sāy.) the earth, food; (*iḍas* or *iḷas*), pl. the object of devotion, addressed in the third or fourth verses of the Āprī hymns, (so used only in Ṛig-veda 3, 4. 3; but also erroneously referred to in the Brāhmaṇas &c. as if etymologically connected with the words *īḍya*, *īḍita*, *īḷita*, 'the praiseworthy,' 'the praised,' which are used in the third or fourth verses of the other Āprīs as the designation of the same object of worship.)—*Iḍas-pati*, *is*, m., N. of Vishṇu.—*Iḍ-devatā*, f. deity of the libation.—*Iḷas-pati*, *is*, m., Ved. a N. of Pūshan.—*Iḷas-pade*, in the place of sacred libation, i. e. at the altar or place of offering.

Iḍa, *as*, m., Ved. This word occurs only in one sacred formula as an epithet of Agni, who is to be addressed with prayers, or invoked with the stream or flow of praise.

Iḍā, f. or (in Ṛig-veda) *iḷā*, (not to be confounded with the inst. case of *iḍ* above), refreshing draught, refreshment, animation, recreation, comfort, vital spirit; food; offering, libation, especially a holy libation, coming between the Prayāga and Anuyāga, and consisting of four preparations of milk, poured into a vessel containing water, and then partially drank by the priest and sacrificers; (metaphorically cf. *iḍ*) stream or flow of praise and worship, personified as the goddess of sacred speech and action, invoked together with Aditi and other deities, but especially in the Āprī hymns together with Sarasvatī and Mahī or Bhāratī; (Sāy.) the earth, food; (*iḍā*, as the libation and offering of milk is personified in the cow, the symbol of feeding and giving, whence the word *iḍā* is given as a synonym of 'cow.' The goddess *Iḍā* or *Ilā* is the daughter of Manu or of man thinking on and worshipping the gods; she is the wife of Budha and mother of Purū-ravas; in another aspect she is called Maitrāvaruṇī as daughter of Mitra-Varuṇa, two gods who were objects of the highest and most spiritual devotion. *Ilā* is also a N. of Durgā, of a daughter of Daksha and wife of Kaśyapa, of a wife of Vasudeva and of the Rudra, Ṛita-dhvaja); heaven; a tubular vessel, one of the principal channels of the vital spirit, that which is on the right side of the body. *Iḍāyās-pade*, at the place of Iḍā, i. e. of worship and libation, earth.—*Iḍā-vat*, *ān*, *atī*, *at*, Ved. refreshing, granting fresh vital spirits; possessed of refreshment, refreshed; (Sāy.) possessed of sacrificial food.

Iḍāćikā, f. (fr. *iḍā?*), a wasp.

Iḍikā, f. the earth.

इडिक्क **iḍikka**, *as*, m. a wild goat.

इड्वर **iḍvara**, *as*, m. a bull fit to be set at liberty. See *iṭ-ćara*.

इण्डीन्थ **iṇḍīntha**, *as*, m. a knife (?).

इण्डु **iṇḍva**, *am*, n., Ved. (used in du.) two round small plates made of Muñja reed, used as coverings for the hands in taking the fire-pans from the fire.

इण्वीन्दु **iṇvīndu**, *us*, m. the tree Trochis Aspera (?).

इण्वेरिका **iṇverikā**, f. a kind of cake.

इतर **i-tara**, *as*, *ā*, *at*, Ved. *am* (comparative form of pronom. base 3. *i*; cf. Lat. *iterum*; Hib. *iter*), the other (of two), another; (pl.) the rest; (with abl.) different from; low, vile; expelled, rejected; *itara itara*, the one—the other, this—that. (*Itara* connected antithetically with a preceding word often signifies the contrary idea, e. g. *vijayāya itarāya vā*, to victory or defeat; so in Dvandva compounds, *sukhetareshu*, in happiness and distress. It sometimes, however, forms a Tat-purusha compound with another word to express the one idea implied in the contrary of that word, e. g. *dakshiṇetara*, the left hand.)—*Itara-jana*, *ās*, m. pl. other men; a euphemistic title of certain beings who appear to be considered as spirits of darkness; Kuvera belongs to them.—*Itara-tas*, ind. otherwise than, different from; *itaśćetarataśća*, hither and thither.—*Itara-thā*, ind. in another manner, in a contrary manner; perversely; on the other hand, else.

Itarā, f., N. of the mother of Aitareya.

Itaretara, *as*, *ā*, *am* (occurring chiefly in oblique cases of sing. and in comp.; fr. *itara-itara*, which may be for *itaras-itara*, cf. *anyo'nya*, *paras-para*), one another, one with another, mutual, respective, several; (*am*), n. or adv. mutually, &c.—*Itaretara-kāmyā*, f. respective or several fancies or inclinations.—*Itaretarāśraya* (°*ra-āś*°), *as*, *ā*, *am*, affecting or concerning mutually.

Itare-dyus, ind. at another or different day.

I-tama, *as*, *ā*, *at* (superlative form of 3. *i*), another (of many?).

इतस् **i-tas**, ind. (fr. 3. *i* with affix *tas*, used like the abl. case of the pronoun *idam*), from hence, hence, here (opposed to *amu-tas* and *amu-tra*); from this point; from this world, in this world; *itas itas*, here—there; *itaśćetaśća*, hence and thence, hither and thither, here and there, to and fro; from this time, now; therefore.—*Ita-ūti*, *is*, *is*, *i*, Ved. extending or reaching from hence; existing or lasting longer than the present time, future; (Sāy.) one who has obtained help.—*Itas-tatas*, ind. here and there, hither and thither.

इति 2. **iti**, ind. (fr. pronominal base 3. *i*), in this manner, thus. In its original signification *iti* refers to something that has been said or thought, or lays stress on what precedes. In the Brāhmaṇas it is often equivalent to 'as you know,' reminding the hearer or reader of certain customs, conditions, &c., supposed to be known to him.

In quotations of every kind *iti* means that the preceding words are the very words which some person has or might have spoken, and placed thus at the end of a speech it serves the purpose of inverted commas (e.g. *ity uktvā*, having so said; *iti kṛitvā*, having so considered, having so decided). It may often have reference merely to what is passing in the mind, e.g. *bālo 'pi nāvamantavyo manushya iti bhūmipaḥ*, a king, though a child, is not to be despised, saying to one's self, 'he is a mortal,' (Gram. 928.) In theatrical language *iti tathā karoti* = after these words he acts so.

Sometimes *iti* is used to include under one head a number of separate objects aggregated together (e.g. *ijyādhyayanadānāni tapaḥ satyam kshamā damaḥ alobha iti mārgo 'yam*, 'sacrificing, studying, liberality, penance, truth, patience, self-restraint, absence of desire,' this course of conduct, &c.).

Iti is sometimes followed by *evam*, *iva*, or a demonstrative pronoun pleonastically (e.g. *tām brūyād bhavatīty evam*, her he may call 'lady,' thus).

Iti may form an adverbial compound with the name of an author (e.g. *itipāṇini*, thus according to Pāṇini). It may also express manifestation (lo I behold !), something additional (as in *ity-ādi*, et cetera), order, arrangement specific or distinctive, and identity. It is used by native commentators after quoting a rule to express 'according to such a rule' (e.g. *anudāttanita ity Ātmanepadam bhavati*, according to the rule of Pāṇini I. 3, 12, the Ātmane-pada takes place). *Kim iti* = *kim*, wherefore, why? (In the Śatapatha-Brāhmaṇa *ti* occurs for *iti*; cf. Prākṛit *ti* and *tti*.) — *Iti-katha*, *as*, *ā*, *am*, unworthy of trust, not fit to be credited; wicked, lost; (*ā*), f. unmeaning or nonsensical discourse; (? for *ati-katha*, q. v.) — *Iti-karaṇa*, *am*, n. or *iti-kāra*, *as*, m. the word *iti*. — *Iti-kartavya*, *as*, *ā*, *am*, proper or necessary to be done according to certain conditions; (*am*), n. duty, obligation. — *Itikartavya-tā*, f. or *itikārya-tā* or *itikṛitya-tā*, f. any proper or necessary measure, obligation. — *Itikartavyatā-mūḍha*, *as*, *ā*, *am*, embarrassed, dumbfounded, wholly at a loss what to do. — *Iti-tha*, *as*, *ī*, *am*, Ved. such a one, such, e.g. *puretithyai* (? *rātryai* dat. sing.) *marishyasi*, before such and such a day thou wilt die. — *Iti-mātra*, *as*, *ā*, *am*, of such extent or quality. — *Iti-vat*, ind. in the same manner. — *Iti-vṛitta*, *am*, n. occurrence, event. — *Ity-artham*, ind. for this purpose. — *Ity-ādi*, *is*, *is*, *i*, having such (thing or things) at the beginning, thus beginning, and so forth, et cetera. — *Ity-ukta*, *am*, n. information, report, narrative.

Iti-ha, ind. thus indeed, (according to tradition.)

Iti-hāsa, *as*, m. (*iti-ha-āsa*, 'so indeed it was'), talk, legend, tradition, history, traditional accounts of former events, heroic history, as the Mahā-bhārata.

इतिहास *iti-hāsa*. See under 2. *iti* above.

इतीक *itīka*, *as*, m., N. of a people.

इत्कट *itkaṭa*, *as*, m. a kind of reed or grass. See *ikkaṭa*.

इत्किला *itkilā*, f., N. of a perfume. See *rocanā*.

इत्थ *ittha*, *am*, n. in astronomy = ἰχθύς.

इत्थम् *ittham*, ind. (fr. *id*, q. v.), thus, in this manner; [cf. Lat. *item*.] — *Ittham-vidha*, *as*, *ā*, *am*, of such a kind, endowed with such qualities. — *Itthaṅ-kāram*, ind. in this manner. — *Ittham-bhāva*, *as*, m. the being thus endowed. — *Ittham-bhūta*, *as*, *ā*, *am*, become thus, being thus or in such manner; so circumstanced.

इत्थशाल *itthaśāla*, (in astrology) N. of the third Yoga, = Arabic إتّصال.

इत्था *itthā*, ind., Ved. thus; (often used in the Ṛig-veda, and sometimes only to lay stress on a following word; therefore by native etymologists considered as a particle of affirmation.) *Itthā* is often connected with words expressing devotion to the gods &c. in the sense of thus, truly, really; especially with *dhī* as an adjective. Hence *itthā-dhī* = such, i. e. true (*satyā*) or real worship. Similarly, *itthā-dhī*, *īs*, *īs*, *i*, so devout, so pious, i. e. very devout; (Sāy.) performing such or true works.

इत्थात् *itthāt*, ind. (= *ittham*), Ved. thus, in this way.

इद् *id*, ind., Ved. (probably the neut. form of the pronom. base *i*, see 3. *i*; a particle of affirmation), even, just, only; (especially in strengthening an antithesis, e.g. *yathā vaśanti devās tathā id asat*, as the gods wish it, thus indeed it will be; *dipsanta id ripavo nāha debhuḥ*, the enemies wishing indeed to hurt were in nowise able to hurt.)

Id is often added to words expressing excess or exclusion (e.g. *viśva it*, everyone indeed; *śaśvad it*, constantly indeed; *eka it*, one only). At the beginning of sentences it often adds emphasis to pronouns, prepositions, particles (e.g. *tvam it*, thou indeed; *yadi it*, if indeed, &c.).

Id occurs often in the Ṛig-veda, seldom in the Brāhmaṇas, and its place is taken in classical Sanskṛit by *eva* and other particles.

इदम् *idam*, *ayam*, *iyam*, *idam* (fr. *id*, a kind of neut. of the pronom. base 3. *i* with *am*; cf. Lat. *is*, *ea*, *id*, and *idem*: the regular forms are partly derived from the pronom. base *a*; see Gram. 224. The Veda exhibits various irregular formations, e.g. fr. pronom. base *a*, an inst. *enā*, *ayā*, and gen. loc. du. *ayos*; fr. the base *ima*, a gen. sing. *imasya*, &c.: the forms derived fr. *a* are used enclitically if they take the place of the third personal pronoun, do not stand at the beginning of a verse or period, and have no peculiar stress laid upon them), this, this here, referring to something near the speaker; known, present; (opposed to *adas*, e.g. *ayam lokaḥ* or *idam viśvam* or *idam sarvam*, this earthly world, this universe; *ayam agniḥ*, this fire which burns on the earth; but *asāv agniḥ*, that fire in the sky, i. e. the lightning: so also *idam* or *iyam* alone signifies 'this earth;' *ime smaḥ*, here we are.)

Idam often refers to something immediately following, whereas *etad* points to what precedes (e.g. *śrutvā etad idam ūcuḥ*, having heard that they said this).

Idam occurs connected with *yad*, *tad*, *etad*, *kim*, and a personal pronoun, partly to point out anything more distinctly and emphatically, partly pleonastically (e.g. *tad idam vākyam*, this speech here following; *so 'yam Vidūshakaḥ*, this Vidūshaka here).

Idam, ind., Ved. here, to this place; now, even, just; there; with these words. — *Idam-rūpa*, *as*, *ā*, *am*, Ved. having this shape. — *Idam-vid*, *t*, *t*, *t*, knowing this or conversant with this. — *Idaṅ-kāryā*, f. the plant Hedysarum Alhagi. — *Idad-vasu*, *us*, *us*, *u*, Ved. rich in this and that. — *Idan-tā*, f. identity. — *Idam-prakāram*, ind. in this manner. — *Idam-prathama*, *as*, *ā*, *am*, doing anything for the first time. — *Idam-maya*, *as*, *ī*, *am*, Ved. made or consisting of this.

Idaṃyu, *us*, *us*, *u*, wishing this.

इदा *i-dā*, ind. (fr. pronom. base 3. *i*), Ved. now, at this moment; (often connected with a gen. of *ahan*, e.g. *idā ahnaḥ* or *ahna idā*, this present day, 'now-a-days;' and with *hyas*, e.g. *idā hyaḥ*, only yesterday.) — *Idā-vatsara*, *as*, m. originally perhaps 'the present or current year;' then one of the names given to the single years of a period of five years; one of the five years in which gifts of clothes and food are productive of great rewards. — *Idā-vatsarīya*, *as*, *ī*, *am*, belonging to such a year. — *Idu-vatsara* and *id-vatsara* = *idā-vatsara* above. — *Id-vatsarīya* = *idāvatsarīya* above.

I-dānīm, ind. now, at this moment, in this case, just, even; (with gen. of *ahan*, e.g. *idānīm ahnaḥ*, this present day, 'now-a-days;' *idānīm eva*, just now; immediately; *idānīm api*, in this case too; *tata idānīm*, thereupon, then.) In rare cases it is an expletive, affecting but slightly the sense. *Idānīm* as a measure of time is the fifteenth part of an *etarhi*, and is then declinable (e.g. *yāvanty Etarhīṇi tāvanti pañcadaśakṛitva Idānīni*, as many Etarhis, so many Idānīms fifteen times repeated). — *Idānīn-tana*, *as*, *ī*, *am*, present, momentary, of the present moment.

इड, इध्म, &c. See under *indh*.

इन् *in*, cl. 8. P., Ved. *inoti*, *ainot*, 2nd sing. impv. *inuhi* or *inu*, cl. 9. P., 1st pl. *inīmasi*, cl. 6. P. (fr. *inv*) *invati*, perf. 3rd pl. *invire*, to advance upon, press upon, drive; to infuse strength, invigorate; to use force, to force; drive away, keep back, remove; to have in one's power, to take possession of, pervade; dispose; to be lord or master of a thing or an art. See *inv*.

Ina, *as*, *ā*, *am*, Ved. able, strong, energetic, determined, bold; powerful, mighty, wild; glorious; (*as*), m. a lord, a master; a king; the sun; the lunar mansion Hasta. — *Ina-sabha*, *am*, n. a royal court or assembly.

इनक्ष् *inaksh*, *inakshati* (a Ved. Desid. of *naksh*), to endeavour to reach, strive to obtain.

इनानी *inānī*, f., N. of a plant (= Vaṭapattrī).

इनु *inu*, *us*, m., N. of a Gandharva.

इन्थिहा *inthihā*, f., an astrological term taken from the Arabic.

इन्द् *ind*, cl. 1. P. *indati*, *aindat*, *indām-babhūva*, *inditum*, to be powerful; (this root seems to be formed merely for the etymology of the word *indra*, q. v.)

इन्दम्बर *indambara*, *am*, n. the blue lotus, Nymphæa Cærulea. See *indī-vara*.

इन्दिन्दिर *indindira*, *as*, m. a large bee.

इन्दिरा *indirā*, f. epithet of Lakshmī, wife of Vishṇu. — *Indirā-mandira*, *as*, m. epithet of Vishṇu. — *Indirālaya* (°*rā-āl*°), *am*, n. (lit. 'the abode of *Indirā* or Lakshmī'), the blue lotus, Nymphæa Stellata and Cyanea. (The goddess *Indirā* issued at the creation from the petals of the flower.) — *Indirā-vara*, *am*, n. = preceding.

इन्दीवर *indī-vara* or *indī-vāra* or *indi-vara*, *am*, m. (contracted fr. *indirā-vara*), the blue lotus, Nymphæa Stellata and Cyanea, see *indirā*; (*ī*), f. the plant Asparagus Racemosus; (*ā*), f., N. of another plant.

Indīvariṇī, f. a group of blue lotuses.

इन्दु *indu*, *us*, m. (said to be fr. rt. *und*; perhaps connected with *vindu*, which last is unknown in the Ṛig-veda), Ved. a drop, especially of Soma, Soma; a bright drop, a spark; the moon; (*avas*), m. pl. the moons, i. e. the periodic changes of the moon; time of moonlight, night; (*us*), m. camphor. (In the Brāhmaṇas *indu* is used only for the moon; but the connection between the senses 'Soma juice' and 'moon' in the word *indu* has led to the same two ideas being transferred in classical Sanskṛit to the word *Soma*, although the latter has properly only the sense 'Soma juice.') — *Indu-kamala*, *am*, n. the white lotus. — *Indu-kalā*, f. a digit of the moon; N. of several plants, Cocculus Cordifolius, Sarcostema Viminale, Ligusticum Ajowan. — *Indu-kalikā*, f. the plant Pandanus Odoratissimus. — *Indu-kānta*, *as*, m. the lunar gem, the moon-stone; (*ā*), f. night. — *Indu-ja*, *as*, m. epithet of the planet mercury, 'son of the moon;' (*ā*), f., N. of the river Revā or Narmadā in the Dekhan. — *Indu-janaka*, *as*, m. the ocean, lit. 'father of the moon,' (the moon being produced amongst other things at the churning of the ocean.) — *Indu-dala*, *as*, m. a portion of the moon, a digit, crescent. — *Indu-putra*, *as*, m. epithet

of the planet Mercury. — *Indu-pushpikā*, f. the plant Methonica Superba. — *Indu-bhṛit*, *t*, m. epithet of Śiva, 'bearing the crescent on his forehead.' — *Indu-maṇi*, *is*, m. the moon-stone. — *Indu-maṇḍala*, *am*, n. the orb or disc of the moon. — *Indu-mat*, *ān*, m., Ved. (in liturgical language) an epithet of Agni, because in the verses in which he is addressed the word *indu* occurs; (*tī*), f. day of full moon; N. of the sister of Bhoja and wife of Aja; N. of a river. — *Indu-mauli*, *is*, m. epithet of Śiva; see *indu-bhṛit*. — *Indu-ratna*, *am*, n. a pearl. — *Indu-rāj*, *ṭ*, m. the moon, king of the stars. — *Indu-rekhā*, f. a digit of the moon. — *Indu-lekhā*, f. a digit of the moon; the plant Menispermum Glabrum; the moon-plant Asclepias Acida; a kind of lovage, Ligusticum Ajwæn. — *Indu-lohaka*, *am*, n. silver. — *Indu-vadanā*, f. a metre of four verses of which each contains fourteen syllables. — *Indu-vallī*, f. the plant Sarcostemma Viminale. — *Induvāra* in astrology = the Arabic إِدْبار. — *Indu-vrata*, *am*, n. a religious observance depending on the age of the moon; diminishing the quantity of food by a certain portion daily, for a fortnight or a month, &c. — *Indu-śekhara*, *as*, m. 'moon-crested,' an epithet of Śiva.

Induka, *as*, m., N. of a plant, = *aśmantaka*.

इन्दूर *indūra*, *as*, m. a rat, a mouse [cf. *undara*, *unduru*].

इन्द्र *indra*, *as*, m. (fr. rt. *in* or *ind* or obsolete rt. *id l*), the god who in Vedic mythology reigns over the deities of the intermediate region or atmosphere; he fights against and conquers with his thunderbolt (*vajra*) the demons of darkness, and is in general a symbol of generous heroism; (*Indra* was not originally lord of the gods of the sky, but his deeds were most useful to mankind, and he was therefore addressed in prayers and hymns more than any other deity, and ultimately superseded the more lofty and spiritual Varuṇa. In the later mythology *Indra* is subordinated to the triad Brahmā, Vishṇu, and Śiva, but remained the chief of all other deities in the popular mind; he is also regent of the east quarter, and considered one of the twelve Ādityas: in the Vedānta he is identified with the supreme being); the first, the chief (of any class of objects); a prince; the pupil of the right eye (that of the left being called Indrāṇī or Indra's wife); N. of the plant Wrightia Antidysenterica, &c. (see *kuṭaja*); a vegetable poison; N. of the twenty-sixth Yoga or division of a circle on the plane of the ecliptic; the Yoga star in the twenty-sixth Nakshatra, γ Pegasi; the human or animal soul, the portion of spirit residing in the body; night; one of the nine divisions of Jambu-dvīpa or the known continent; best, excellent (in compounds); (*ā*), f. the wife of Indra, see *indrāṇī*; N. of a plant, Marjoram (?), see *phaṇijjhaka*. — *Indra-ṛishabha*, *as*, *ā*, *am*, Ved. having Indra as a bull, or impregnated by Indra, epithet of the earth. — *Indra-karman*, *ā*, m. epithet of Vishṇu, 'performing Indra's deeds.' — *Indra-kīla*, *as*, m., N. of a mountain; a rock. — *Indra-kuñjara*, *as*, m. Indra's elephant; see *airāvata*. — *Indra-kūṭa*, *as*, m., N. of a mountain. — *Indra-kṛishṭa*, *as*, *ā*, *am*, worshipped by Indra, growing in a wild state. — *Indra-*
sentiment by Indra's banner; N. of a man. — *Indra-*
counting. ...*sha* or *indrakoshaka*, *as*, m. a
Ingana, *am*, n. sh— a projection of the roof of a
by which one member of balcony or terrace; a pin or
from another, as by the *ara-*... wall. — *Indra-giri*, *is*,
Ingita, *am*, n. palpitation, ...*ra-gupta*, *as*, *ā*, *am*,
internal motion, motion of various...ta; (*as*), m., N. of
as indicating the intentions; hin... teacher of Indra;
aim, intention, real but covert pu...*sa*, *as*, or *ā*, *ās*,
kovida or *ingita-jña*, *as*, *ā*, *am*, ...tor; (*as*), m.
signs, acquainted with the gesture of an... in this sense
in the expression or interpretation of t... m., Ved.
sentiments by the external gesture. ...ame Indra.
Ingya, *as*, *ā*, *am*, movable from its plac... *na*. — *In-*
Prātiśākhyas a term for those words or rat... — *Indra-*
of a compound word which in certain gram... *las*, n. a

necklace consisting of 1008 strings. — *Indra-janana*, *am*, n. Indra's birth. — *Indrajananīya*, *as*, *ā*, *am*, treating of Indra's birth. — *Indra-jā*, *ās*, *ās*, *am*, Ved. originating from Indra. — *Indra-jānu*, *us*, m., N. of a monkey. — *Indra-jāla*, *am*, n., Ved. the net of Indra; a weapon employed by Arjuna, stratagem or trick in war; deception, cheating; conjuring, juggling. — *Indrajālika*, *as*, *ī*, *am*, a juggler, a conjurer; deceptive, unreal. — *Indrajālin*, *ī*, m., N. of a Bodhi-sattva. — *Indra-jit*, *t*, m. 'conqueror of Indra,' N. of the son of Rāvaṇa; of a Dānava; of the father of Rāvaṇa and king of Kāśmīra; an author of the seventeenth century. — *Indrajid-vijayin*, *ī*, m. 'conqueror of Indrajit,' an epithet of Lakshmaṇa. — *Indra-jūta*, *as*, *ā*, *am*, Ved. promoted, excited, or procured by Indra. — *Indra-jyeshṭha*, *as*, *ā*, *am*, Ved. whose chief is Indra, led by Indra. — *Indra-tama*, *as*, *ā*, *am*, Ved. most Indra-like, mighty, powerful. — *Indra-tā*, f. power and dignity of Indra. — *Indra-tāpana*, *as*, m., N. of a Dānava. — *Indra-tūla* or *indratūlaka*, *am*, n. a flock of cotton, a flocculent seed &c. blown about in the air. — *Indra-toyā*, f., N. of a river. — *Indra-tva*, *am*, n. Indra's power and dignity; kingship. — *Indra-tvota*, *as*, *ā*, *am* (fr. *indra-tvā-ūta*), Ved. favoured or protected by thee, O Indra. — *Indra-datta*, *as*, m., N. of a Brāhman. — *Indra-dāru*, *us*, m., the tree Pinus Devadāru. — *Indra-devī*, f., N. of the wife of king Meghavāhana, who built a monastery called *indradevī-bhavana*. — *Indra-dyumna*, *as*, m., N. of a man with the patronymic Bhāllaveya; (*am*), n., N. of a lake. — *Indra-dru*, *us*, m. the plants Terminalia Arjuna and Wrightia Antidysenterica. — *Indra-druma*, *as*, m. the plant Terminalia Arjuna. — *Indra-dvīpa*, *as*, *am*, m. n. one of the nine dvīpas or divisions of the known continent. — *Indra-dhanus*, *us*, n. Indra's bow, the rainbow. — *Indra-dhvaja*, *as*, m., N. of a Tathāgata or of a Nāga. — *Indra-nakshatra*, *am*, n., Ved., Indra's lunar mansion; an epithet of Phalgunī. — *Indra-nīla*, *as*, m. a sapphire. — *Indranīlaka*, *as*, m. an emerald. — *Indra-patnī*, f., Ved. the wife of Indra. — *Indra-parṇī*, f., N. of a plant, perhaps Methonica Superba. — *Indra-parvata*, *as*, m., N. of a mountain. — *Indra-pātama*, *as*, *ā*, *am*, Ved. drunk by Indra with more pleasure than by any one else. — *Indra-pāna*, *as*, *ā*, *am*, Ved. drunk by Indra (anything which serves as his drink). — *Indra-pālita*, *as*, m. 'protected by Indra,' N. of a king; also of a Vaiśya. — *Indra-pīta*, *as*, *ā*, *am*, Ved. drunk by Indra. — *Indra-putrā*, f., Ved. daughter of Indra. — *Indra-purogama*, *as*, *ā*, *am*, preceded or led on by Indra, having Indra as leader. — *Indra-purohitā*, f. the asterism Pushya. — *Indra-pushpā* or *indra-pushpikā* or *indra-pushpī*, f. the medicinal plant Methonica Superba. — *Indra-pramati*, *is*, m. a descendant of Vasishṭha, author of some verses of the Ṛig-veda. — *Indra-pramada*, *as*, m., N. of a man. — *Indra-prasūta*, *as*, *ā*, *am*, Ved. caused or impelled by Indra. — *Indra-prastha*, *as*, *am*, m. n., N. of a city on the Yamunā (now Delhi), the residence of the Pāṇḍavas. — *Indra-praharaṇa*, *am*, n. Indra's weapon, the thunderbolt. — *Indra-brāhmaṇa*, *as*, m., N. of a man. — *Indra-bhaginī*, f. 'Indra's sister,' epithet of the wife of Śiva. — *Indra-bhūti*, *is*, m., N. of one of the eleven Gaṇādhipas of the Jainas. — *Indra-bheshaja*, *am*, n. dried ginger. — *Indramaha*, *am*, n., N. of a ceremony beginning with the words *indram aham*. — *Indramaha-kāmuka*, *as*, m. a dog. — *Indra-mādana*, *as*, *ā*, *am*, Ved. animating or delighting Indra. — *Indra-mārga*, *as*, m., N. of a Tīrtha. — *Indra-medin*, *ī*, *inī*, *i*, Ved. whose friend or ally is Indra. — *Indra-yava*, *am*, n. Indra-grain; the seed of the Wrightia Antidysenterica. — *Indra-yoga*, *as*, m., Ved., Indra's union or uniting power. — *Indra-lupta*, *as*, *am*, m. n. or *indra-luptaka*, *am*, n. morbid baldness of the head; loss of beard. — *Indra-loka*, *as*, m. Indra's world; Svarga or paradise. — *Indralokāgamana* (°*ka-āg*°), *am*, n. (Arjuna's) approach to Indra's world. — *Indra-lokeśa* (°*ka-īś*°), *as*, m. the lord of Indra's world, i. e. Indra; a guest (as conferring paradise on his host). — *Indra-vanśā*, f. a metre of four lines, each of which contains twelve syllables. — *Indra-vajrā*, f. a metre of four lines occurring frequently in epic poetry; each line contains eleven syllables. — *Indra-vat*, or in some cases *indrā-vat*, *ān*, *atī*, *at*, Ved. associated with or accompanied by Indra. — *Indra-varman*, *ā*, m., N. of a warrior. — *Indra-vallarī* or *indra-vallī*, f. the plant Cucumis Colocynthis (?). — *Indra-vasti*, *is*, m. f. (?) the calf (of the leg). — *Indra-vātatama*, *as*, *ā*, *am*, Ved. much desired by Indra. — *Indra-vāyu*, *ū*, m. du. Indra and Vāyu. — *Indra-vāruṇikā* or *indra-vāruṇī*, f. Colocynth, a wild bitter gourd, Cucumis Colocynthis; the favourite plant of Indra and Varuṇa. — *Indra-vāh*, *ṭ*, m., Ved. carrying Indra. — *Indra-vīja*, *am*, n. the seed of the Wrightia Antidysenterica. — *Indra-vṛiksha*, *as*, m. = *indra-dāru*. — *Indra-vṛiddhā*, f. a kind of abscess. — *Indra-vṛiddhika*, *as*, m. a kind of horse. — *Indra-vaidūrya*, *am*, n. a kind of precious stone. — *Indra-vrata*, *am*, n. 'Indra's rule of conduct,' one of the duties of a king, viz. to distribute benefits, as Indra pours down rain. — *Indra-śakti*, *is*, f. Indrāṇī the wife or personified energy of Indra. — *Indra-śatru*, *us*, *us*, *u*, Ved. whose enemy or conqueror is Indra, conquered by Indra (with the Udātta on the first syllable; differently accented the word might mean 'an enemy of Indra'); (*us*), m. 'Indra's enemy,' epithet of Prahlāda. — *Indra-śalabha*, *as*, m., N. of a man. — *Indra-śaila*, *as*, m., N. of a mountain. — *Indra-śreshṭha*, *as*, *ā*, *am*, Ved. having Indra as chief, led by Indra; see *indra-jyeshṭha*. — *Indra-sakhi*, *ā*, m., Ved. one whose ally or companion is Indra. — *Indra-sandhā*, f. connection or alliance with Indra. — *Indra-sārathi*, *is*, *is*, *i*, Ved. driving in the same carriage with Indra, an epithet of Vāyu. — *Indra-sāvarṇi*, *is*, m., N. of the fourteenth Manu. — *Indra-suta*, *as*, m. 'son of Indra,' N. of the monkey-king Bali; also an epithet of Arjuna and Jayanta. — *Indra-surasa*, *as*, m. a shrub, the leaves of which are used in discutient applications, Vitex Negundo. — *Indra-surā*, f. or *indra-surisa*, *as*, m., N. of the same plant (?). — *Indra-sūnu*, *us*, m. 'the son of Indra,' epithet of the monkey-king Bali. — *Indra-sena*, *as*, m., N. of several men; N. of a Nāga; (*ā*), f., N. of several women. — *Indrasena-dvitīya*, *as*, *ā*, *am*, attended by Indrasena. — *Indra-senā*, f., Ved., Indra's missile. — *Indra-stut*, *t*, m. or *indra-stoma*, *as*, m. 'praise of Indra;' N. of particular hymns to Indra in certain ceremonies. — *Indras-vat*, *ān*, *atī*, *at*, Ved. similar to Indra; (Sāy.) accompanied by Indra, possessed of power (?). — *Indra-hava*, *as*, m., Ved. invocation of Indra. — *Indra-hasta*, *as*, m. a kind of medicament. — *Indrāgni-devatā* (°*ra-ag*°), f. the sixteenth lunar mansion. — *Indrāgni-dhūma*, *as*, m. frost, snow. — *Indrānuja* (°*ra-an*°), *as*, m. 'the younger brother of Indra,' an epithet of Vishṇu or Kṛishṇa. — *Indrābha* (°*ra-ābh*°), *as*, m., N. of a grandson (?) of Dhṛita-rāshṭra. — *Indrāyudha* (°*ra-āy*°), *am*, n. Indra's weapon, the rainbow; (*as*), m., N. of a horse; a horse marked with black about the eyes; (*ā*), f. a kind of leech having rainbow tints on the back. — *Indrāyudha-śikhin*, *ī*, m., N. of a Nāga. — *Indrāri* (°*ra-ar*°), *is*, m. Indra's enemy, an Asura or demon. — *Indrāvaraja* (°*ra-av*°), *as*, m. 'the younger brother of Indra,' an epithet of Vishṇu or Kṛishṇa. — *Indrāśana* (°*ra-aś*°), *as*, m. hemp, dried and chewed; the shrub which bears the seed used as a jeweller's weight, Albus Precatorius. — *Indrāsana* (°*ra-ās*°), *am*, n. the throne of Indra, any throne; a foot of five short syllables. — *Indrejya* (°*ra-ij*°), *as*, m., N. of Vṛihaspati, the preceptor of the gods. — *Indreshita* (°*ra-ish*°), *as*, *ā*, *am*, Ved. sent or driven or instigated by Indra. — *Indrota* (°*ra-ūta*), *as*, m., N. of a son of Ṛiksha and of Devāpi. — *Indrotsava* (°*ra-ut*°), *as*, m. a festival honouring Indra.

Indraka, *am*, n. an assembly-room, a hall.

Indraya, nom. A., Ved. *indrayate*, *-yitum*, to behave like Indra.

Indrayu, *us*, *us*, *u*, Ved. longing for or wishing to approach Indra.

Indrāṇikā, f. the plant Vitex Negundo.

Indrāṇī, f. the wife of Indra; N. of Durgā, reckoned as one of the eight mothers (*mātṛikā*) or divine energies; a kind of coitus; the plant Vitex Negundo.

Indriya, *as*, *ā*, *am*, fit for or belonging to or agreeable to Indra; (*as*), m. a companion of Indra; (*am*), n. power, force, the quality which belongs especially to the mighty Indra; exhibition of power, powerful act; bodily power, power of the senses; virile power; semen virile; faculty of sense, sense, organ of sense; the number five as symbolical of the five senses. (In addition to the five organs of perception, *buddhīndriyāṇi* or *jñānendriyāṇi*, i. e. eye, ear, nose, tongue, and skin, the Hindūs enumerate five organs of action, *karmendriyāṇi*, i. e. larynx, hand, foot, anus, and parts of generation; between these ten organs and the soul or *ātman* stands *manas* or mind, considered as an eleventh organ. In the Vedānta, *manas*, *buddhi*, *ahaṅkāra*, and *ćitta* form the four inner or internal organs, *antar-indriyāṇi*, so that according to this reckoning the organs are fourteen in number, each being presided over by its own ruler or *niyantṛi;* thus, the eye by the Sun, the ear by the Quarters of the world, the nose by the two Aśvins, the tongue by Praćetas, the skin by the Wind, the voice by Fire, the hand by Indra, the foot by Vishṇu, the anus by Mitra, the parts of generation by Prajāpati, manas by the Moon, buddhi by Brahman, ahaṅkāra by Śiva, ćitta by Vishṇu as Aćyuta. In the Nyāya philosophy each organ is connected with its own peculiar element, the nose with the Earth, the tongue with Water, the eye with Light or Fire, the skin with Air, the ear with Ether. The Jainas divide the whole creation into five sections, according to the number of organs attributed to each being.) — *Indriya-kāma*, *as*, *ā*, *am*, Ved. desiring or endeavouring to obtain power. — *Indri-yagoćara*, *as*, *ā*, *am*, perceptible, capable of being ascertained by the senses. — *Indriya-grāma*, *as*, m. the assemblage of the organs, the senses or organs of sense collectively. — *Indriya-jñāna*, *am*, n. the faculty of perception, sense, consciousness. — *Indriya-nigraha*, *as*, m. restraint of the organs of sense. — *Indriya-buddhi*, *is*, f. perception by the senses, the exercise of any sense, the faculty of any organ. — *Indriya-bodhana*, *as*, *ā*, *am*, exciting power, arousing or sharpening the senses; (*am*), n. any excitement of sense, an object of perception, a stimulus, &c. — *Indriya-varga*, *as*, m. the assemblage of organs, the organs of sense collectively. — *Indriya-vipratipatti*, *is*, f. perversion of the organs, erroneous or perverted perception. — *Indriya-svāpa*, *as*, m. sleep of the senses, unconsciousness, insensibility; the end of the world. — *Indriyāgoćara* (°*ya-a-goć*°), *as*, *ā*, *am*, imperceptible. — *Indriyātman* (°*ya-āt*°), *ā*, m. an epithet of Vishṇu. — *Indriyāyatana* (°*ya-āy*°), *am*, n. the residence of the senses; the body. — *Indriyārtha* (°*ya-ar*°), *as*, m. an object of sense (as sound, smell, &c.), anything exciting the senses. — *Indriyā-vat*, *ān*, *atī*, *at*, or *indriyā-vin*, *ī*, *inī*, *i*, Ved. powerful, mighty; sometimes also *indriya-vat*. — *Indriyā-saṅga* (°*ya-a-s*°), *as*, m. non-attachment to sensual objects, stoicism, philosophy.

इन्द्रिय *indriya*. See above.

इन्ध् *indh*, cl. 7. A. *inddhe*, *indhāñ-ćakre* or *īdhe*, *indhishyate*, *aindhishṭa*, *indhitum*, to kindle, light, set on fire: Pass. *idhyate*, to be lighted; to blaze, flame; [with *indh* cf. Gr. αἴθω, ἰθαρός; αἰθήρ, Αἴτνη: "Ηφ-αισ-τος: Lat. *æs-tus*, *æs-tas*: Old Germ. *eit*, 'fire.']

Iddha, *as*, *ā*, *am*, kindled, lighted, alight; shining, glowing, blazing; clean, clear, bright; wonderful; obeyed, unresisted?; (*am*), n. sunshine, light, heat; a wonder. — *Iddha-manyu*, *us*, *us*, *u*, having the anger excited or kindled. — *Iddhāgni* (°*dha-ag*°), *is*, *is*, *i*, Ved. one whose fire burns.

Idh, (at the end of compounds) lighting; [cf. *agnidh*.]

Idhma, *as*, *am*, m. n. fuel, especially that which is used for the sacred fire; [cf. Hib. *adhmad;* Zend *aiśma*.] — *Idhma-jihva*, *as*, m., N. of a son of Priya-vrata. — *Idhma-pravraśćana*, *as*, m. a hatchet, an axe. — *Idhma-bhṛiti*, *is*, *is*, *i*, Ved. bringing fuel. — *Idhma-vāha*, *as*, m. epithet of Dṛiḍhasyu or Dṛiḍhadasyu.

Idhyā, f. kindling, lighting. See *vājedhyā*.

Indha, *as*, *ā*, *am*, lighting, kindling.

Indhana, *am*, n. kindling, lighting; [cf. *agnīndhana*]; fuel; wood, grass &c. used for this purpose. — *Indhana-vat*, *ān*, *atī*, *at*, possessed of fuel. — *Indhan-van*, *ā*, *ā*, *a*, Ved. possessed of fuel; flaming.

इन्व् *inv*, cl. 6. P. *invati*, *invāñ-ćakāra*, *invishyati*, *ainvīt*, *invitum*, to pervade, surround, embrace, seize, take possession of; to invigorate, gladden. See *in*.

Inva, *as*, *ā*, *am*, pervading (in *viśvam-inva*).

इन्वका *invakā*, *ās*, f. pl. stars in the head of Orion.

इभ *ibha*, *as* or *am?*, m. or n.? (said to be fr. rt. *i*, to go), Ved. servants, dependants, domestics, household, family; (Sāy.) fearless power; (*as*, *ā*, *am*), followed by attendants; (*as*), m. an elephant; (*ī*), f. a female elephant; [with this word cf. the Gr. ἐλ-έφας and the Lat. *ebur*.] — *Ibha-kaṇā*, f. a plant with an aromatic seed, Scindapsus Officinalis. — *Ibha-keśara*, *as*, m. the tree Mesua Roxburghii. — *Ibha-gandhā*, f., N. of a poisonous fruit. — *Ibha-dantā*, f. the plant Tiaridium Indicum. — *Ibha-nimīlikā*, f. smartness, shrewdness, sagacity (like that of an elephant). — *Ibha-pālaka*, *as*, m. the driver or keeper of an elephant. — *Ibha-potā*, f. a young elephant, a cub. — *Ibham-aćala*, *as*, m. a lion. — *Ibha-yuvati*, *is*, f. an elephant's cub. — *Ibhākhya* (°*bha-ākh*°), *as*, m. the plant Mesua Roxburghii. — *Ibhāri* (°*bha-ar*°), *is*, m. a lion ('enemy of the elephant'). — *Ibhoshaṇā* (°*bha-ush*°), f. a kind of aromatic plant.

Ibhya, *as*, *ā*, *am*, Ved. belonging to one's servants or attendants; wealthy, opulent, having many attendants; (Sāy.) (*as*), m. an enemy; (*ā*), f. a female elephant; N. of the Olibanum tree, Boswellia Serrata. — *Ibhya-tilvala*, *as*, *ā*, *am*, Ved. abundantly possessed of household requisites.

इम *ima*, a pronominal base. See *idam*.

Imaka, *as*, *ā*, *am*, diminutive of *ima*.

Imathā, ind., Ved. as in this place, as here, as now.

इयक्ष् *iyaksh* (Anomalous Desid. of rt. *yaj*), Ved. occurring only in the part. pres. *iyakshat* and *iyakshamāṇa*, and in impf. subj. *iyakshān*, to go towards, approach; to request, endeavour to gain; to long for, seek.

Iyakshu, *us*, *us*, *u*, Ved. longing for, seeking to gain.

इयत् *iyat*, *ān*, *atī*, *at* (fr. pronominal base 3. *i*), so large, only so large; so much, only so much; [with *iyat* cf. the syllable *iens* or *ies* in such Lat. words as *totiens*, *toties*, *quotiens*, *quoties*, and in numeral adverbs as *quinquies*.] — *Iyat-tā*, f. or *iyat-tva*, *am*, n. quantity, fixed measure or quantity, so much.

Iyattaka, *as*, *ikā*, *am*, Ved. so small, very small, wee.

इयस्य *iyasya* (Anomalous Intens. of rt. *yas*), A., Ved. *iyasyate*, to relax, weaken; to vanish.

Iyasā, f., Ved. lassitude, dejection, low spirits.

इर् *ir*, cl. 6. P. *irati*, to go; [cf. *il*.]

इरज्य *irajya* (Anomalous Intens. of *raj*, *rāj*), P. rarely A., Ved. *irajyati*, *-te*, to order, prepare, arrange; to lead; to dispose, be master of; (Sāy.) to grow.

Irajyu, *us*, *us*, *u*, Ved. busy with preparations for the sacrificial rite.

इरण *iraṇa*, desert; salt or barren (soil); = *iriṇa*, q. v.

इरध् *iradh* (Anomalous Intens. of *rādh*), *iradhate* and *iradhyati*, Ved. to endeavour to gain; (Sāy.) to worship. The inf. *iradhyai* is by some referred to this form, and regarded as a shortened form of *iradhadhyai;* but Sāy. refers it to rt. *īr*.

इरंमद *iram-mada*, *as*, m., Ved. delighting in drink; an epithet of Agni, in the form of lightning and Apām-napāt; a flash of lightning or the fire attending the fall of a thunderbolt; submarine fire.

इरस्य *irasya*, P., Ved. *irasyati*, to behave insolently, be angry; (with dat.) to be ill-affected towards; [cf. Lat. *ira*, *irasci*.]

Irasyā, f., Ved. ill-will, malevolence; (Sāy.) wish for food.

इरा *irā*, f. (closely allied to *iḍā* and *ilā*), Ved. any drinkable fluid; a draught (especially of milk); refreshment, comfort, enjoyment; N. of an Apsaras, a daughter of Daksha and wife of Kaśyapa; water; ardent spirits; the earth; speech; the goddess of speech, Sarasvatī; [cf. *iḍā*.] — *Irā-kshīra*, *as*, *ā*, *am*, Ved. whose milk is a refreshment or enjoyment. — *Irā-ćara*, *am*, n. hail; (*as*, *ā* or *ī*, *am*), earth-born, terrestrial, aquatic. — *Irā-ja*, *as*, m. a N. of Kāma, god of love, 'born from water.' — *Irā-mukha*, *am*, n., N. of an Asura-town near Meru. — *Irā-vat*, *ān*, *atī*, *at*, Ved. granting drink or refreshment, satiating, giving enjoyment; endowed with provisions; comfortable; (*ān*), m., N. of a son of Arjuna; the ocean, a cloud; a king; (*ī*), f., N. of a plant; N. of Durgā, the wife of Rudra, daughter of the Nāga Suśravas; N. of a river in the Pañjāb, now called Rāvī. — *Irā-vellikā*, f. pimples or pustules on the head. — *Ireśa* (°*rā-īś*°), *as*, m. a N. of Vishṇu; a king, a sovereign; Varuṇa.

इरिका *irikā*, f., N. of a plant or tree. — *Irikā-vana*, *am*, n. a grove of such trees.

इरिण *iriṇa*, *am*, n. (said to be fr. rt. *ṛi*, to go; connected with *irā*), Ved. a water-course, a rivulet, a well; any incision in the ground, a hollow, hole; a desert, an inhospitable region; a bare plain, barren soil; salt soil.

Iriṇya, *as*, *ā*, *am*, Ved. belonging or relating to a desert &c.

इरिन् *irin*, *ī*, *iṇī*, *i* (connected with *ina?*), Ved. powerful, violent; an overbearing fellow; (Sāy.) an instigator; [cf. *irasya* &c.]

इरिमेद *irimeda*, *as*, m., N. of a plant, = *ari-meda*.

इरिम्बिठि *irimbiṭhi*, *is*, m., N. of a man of the family of Kāṇva, author of several hymns of the Rig-veda.

इरिविल्ला *irivillā* or *irivellikā*, f. pimples or pustules on the head.

इर्य *irya*, *as*, *ā*, *am*, Ved. active, powerful, energetical; epithet of Pūshan and of the Aśvins; (Sāy.) instigating; destroying enemies; a lord.

इर्वारु *irvāru*, *us*, m. f., N. of an eatable cucumber, Cucumis Utilissimus; of another kind, Cucumis Colocynthis; see *irvālu*, *īrvāru*, *urvāru*, *ervāru*. — *Irvāru-śuktikā*, f. a kind of melon, commonly Sphuti or Sphut, Cucumis Momordica.

Irvāruka, *as*, m. an animal living in caves.

Irvālu, *us*, m. f. Cucumis Utilissimus Roxb. or Cucumis Colocynthis.

इल् *il*, cl. 6. P. *ilati*, *iyela*, *elishyati*, *ailīt*, *elitum*, or cl. 10. P. *ilayati* or *elayati*, *-yitum*, aor. *aililat* or *ailayīt*, to keep still, not to move; to become quiet; to send, to cast; to sleep; to move, to go; [a various reading has the form *il:* cf. Old Germ. *īlu*, *īllo*, for *īlju;* Mod. Germ. *Eile;* Cambro-Brit. *il*, 'progress, motion;' Gr. ἐλάω.]

Ilaya, as, ā, am, Ved. resting, motionless.

इलव *ilava, as, ā, am,* Ved. sounding, noisy, loud; [cf. *ailaba.*]

इलविल *ilavila, as,* m., N. of a son of Daśaratha; *(ā),* f., N. of a daughter of Tṛiṇavindu, wife of Viśravas and mother of Kuvera.

इला *ilā,* f. flow, speech, the earth, &c.; see *iḍā.* — *Ilā-gola, am,* n. the earth, the globe. — *Ilā-tala, am,* n. the fourth place in the circle of the zodiac; the surface of the earth. — *Ilā-dadha, as,* m., N. of a certain sacrifice. — *Ilān-da, am,* n. 'granting refreshment or food,' N. of a ceremony or of a verse; N. of a Sāman. — *Ilā-vṛita, as,* m., N. of a son of Agnīdhra, who received the Varsha *ilā-vṛita* as his kingdom; *(am),* n. one of the nine Varshas or divisions of the known world, comprehending the highest and most central part of the old continent.

Ilikā, f. the earth.

इलिनी *ilinī,* f., N. of a daughter of Medhātithi.

इली *ilī,* f. a cudgel, a stick shaped like a sword or a short sword. See *īlī.*

इलीबिश *ilībiśa, as,* m., Ved., N. of a demon conquered by Indra.

इलीश *ilīśa, as,* m. (said to be fr. *il,* to go), a fish, commonly the hilsa or sable, Clupea Alosa; the fish being one of high flavour, and very abundant at certain seasons, is generally eaten both by the natives of Bengal and by Europeans residing there; [cf. *illiśa.*]

इलूष *ilūsha, as,* m., N. of the father of Kavasha. See *ailūsha.*

इल्प *ilpa, as,* m., N. of a wonderful tree in the other world.

इल्लक *illaka, as,* m., N. of a merchant's son.

इल्लल *illala, as,* m., N. of a bird.

इल्लिश *illiśa, as,* m. the fish Clupea Alosa; [cf. *ilīśa.*]

इल्वका *ilvakā, ās,* f. pl. the five stars in Orion's head. See *ilvala.*

इल्वल *ilvala, as,* m. a kind of fish; N. of a Daitya, the brother of Vātāpi; *(ās),* f. pl., N. of the five stars in Orion's head.

इव *iva,* ind. (fr. pronominal base 3. *i*), like, in the same manner as (in this sense = *yathā,* and used correlatively to *tathā*); as it were (after a metaphorical expression, e. g. *pathā iva yantau,* on a path going as it were); in a certain manner, in some measure, a little, perhaps (in qualification or mitigation of a strong assertion); nearly, almost, about (e. g. *muhūrtam iva,* almost an hour); so, just so, just, exactly, indeed, very (especially after words which involve some restriction, e. g. *īshad iva,* just a little; *kiñćid iva,* just a little bit: and after a negation, e. g. *naćirād iva,* very soon). *Iva* is connected vaguely, and somewhat pleonastically, with an interrogative pronoun or adverb (e. g. *kim iva,* what? *katham iva,* how could that possibly be? *kveva,* where, I should like to know?). In the Pada texts of the Ṛig, Yajur, and Atharva-veda, and by native grammarians, *iva* is considered to be compounded with the word after which it stands, and is therefore enclitic.

इवीलक *ivīlaka, as,* m., N. of a son of Lambodara.

इशीका *iśīkā,* f. an elephant's eyeball. See *ishīkā.*

इष 1. *ish,* cl. 4. P. *ishyati, iyesha, eshishyati, aishīt, eshitum,* to move, to cause to move; to let fly, to throw, cast; to raise (as one's voice); to sprinkle; cl. 9. P. *ishṇāti,* to cause to move quickly, to cast, let fly, swing; to strike; to fly off, escape; to impel, incite, animate, promote: Caus. P. *eshayati, -yitum,* to bring, offer: Desid. *eshishishati.*

2. *ish,* (at the end of some compounds) moving quickly, speedy. See *aram-ish.*

Ishaṇaya, nom. (from the next) A., Ved. *ishaṇayate, -yitum,* to move, excite.

1. *ishaṇi, is,* f., Ved. impulse, desire. (For 2. see under 3. *ish.*)

Ishaṇya, nom. P., Ved. *ishaṇyati, -yitum,* to cause to make haste, to excite, drive.

Ishaṇyā, f., Ved. impulse, desire.

Ishavya, as, ā, am (fr. *ishu* below), Ved. skilled in archery.

Ishikā = *ishīkā* and *īshikā,* q. v.

Ishita, as, ā, am, moved, driven, tossed, sent; caused, excited, animated; quick. — *Ishita-tvatā,* ind., Ved. by impulse or excitement.

Ishīka, as, m., N. of a people, = *aishīka*; *(ā),* f. reed, rush, stem or stalk of grasses; an arrow; a sort of sugar-cane, Saccharum Spontaneum; a brush; a small stick of wood or iron used for trying whether or not the gold in a crucible is melted; the eyeball of an elephant; see *ishikā, īshikā, īshīkā, iśīkā.* — *Ishīka-tūla, am,* n. the point or upper part of a reed.

Ishu, us, m. f. an arrow; (in mathematics) a versed sine; N. of a Soma ceremony. — *Ishu-kāra, as,* or *ishu-kṛit, t,* m., Ved. an arrow-maker. — *Ishu-dhara, as,* m. an archer. — *Ishu-dhi,* see s. v. below. — *Ishu-pa, as,* m., N. of an Asura, who appeared on earth as king Magna-jit. — *Ishu-patha, as,* m. the range of an arrow. — *Ishu-pushpā,* f., N. of a plant. — *Ishu-bala, as, ā, am,* Ved. powerful by arrows. — *Ishu-bhṛit, t, t, t,* carrying arrows, an archer. — *Ishu-mat, ān, atī, at,* Ved. possessed of arrows. — *Ishu-mātra, as, ī, am,* having the length of an arrow, i. e. about five short spans or three feet; *(am),* ind. as far as the range of an arrow. — *Ishus-trikāṇḍā,* f. the threefold arrow, N. of a constellation, perhaps the girdle of Orion. — *Ishu-hasta, as, ā, am,* 'arrow-handed,' carrying arrows in the hand. — *Ishv-agra, am,* n. the point of an arrow. — *Ishv-anīka, am,* n. the point of an arrow. — *Ishvarga, as,* m. (for *ishu-varga*), Ved. one who averts arrows, a shield-bearer. — *Ishv-asana* or *ishv-astra, am,* n. a bow ('arrow-thrower'). — *Ishv-āyudha, am,* n., Ved. arrow and weapons. — *Ishv-āsa, as, ā, am,* throwing arrows; *(as),* m. a bow; an archer, a warrior.

Ishuka, as, ī, am, arrow-like; *(ā),* f., Ved. an arrow.

Ishu-dhi, is, m. f. (rt. *dhā*), a quiver. — *Ishudhi-mat, ān, atī, at,* Ved. possessed of a quiver.

Ishudhya, nom. P., Ved. *-dhyati, -yitum,* to be a quiver, to contain arrows; to implore, request; (Sāy.) to desire oblations.

Ishudhyā, f., Ved. imploring, request.

Ishudhyu, us, us, u, Ved. imploring, requesting; (Sāy.) going.

1. *ishṭi, is,* f. impulse, acceleration, hurry; invitation, order, despatch.

Ishmin, ī, iṇī, i, Ved. going quickly, speedy, impetuous; an epithet of the winds.

इष 3. *ish,* cl. 6. P., ep. also A. *iććhati, -te, iyesha, eshishyati, aishīt, eshitum* or *eshṭum,* to endeavour to obtain, strive, seek for; to endeavour to make favourable; desire, wish, long for; to request; to be willing, to be about to do anything, to intend; to strive to obtain anything (acc.) from any one (abl. or loc.); to expect anything from any one; to assent; to be favourable; to ask anything (acc.) from any one (loc.); to acknowledge, to regard: Pass. *ishyate,* to be wished or liked; to be asked, requested, prescribed; to be approved, acknowledged, accepted, regarded as; to be worth; to be wanted as a desideratum, see 2. *ishṭi*: Caus. P. *eshayati, -yitum, aishishat*: Desid. *eshishishati*; [with *ish* cf. Old Germ. *eiscôm,* 'I ask;' Mod. Germ. *heische*: cf. also Gr. προΐσσομαι, προ-ίκτης, προ-ΐξ; and perhaps Gr. ἰό-της and ἵ-μερος.]

Iććhaka, as, ikā, am, wishing, desirous of; *(as),* m. demand, the sum sought (in arithmetic).

Iććhat, an, atī or *antī, at,* wishing, wishful, desirous.

Iććha-tā, f. or *iććha-tva, am,* n. desire, wishfulness.

Iććhā, f. wish, desire, inclination; (in mathematics) a question or problem; (in gram.) the desiderative form; *iććhayā,* according to one's wish or desire; *iććhāṃ ni-grah,* to suppress one's desire. — *Iććhā-dāna, am,* n. the granting or gratification of a wish. — *Iććhā-nivṛitti, is,* f. suppression of desire. — *Iććhānvita* (°*ćhā-an*°), *as, ā, am,* having a desire, wishing, wishful. — *Iććhā-phala, as,* m. (in mathematics) the solution of a question or problem. — *Iććhā-vat, ān, atī, at,* wishing, wishful, desirous; *(tī),* f. a woman desirous of anything. — *Iććhā-vasu, us,* m. an epithet of Kuvera ('possessing wealth according to wish'). — *Iććhā-sampad, t,* f. fulfilment or attainment of wishes.

Iććhu, us, us, u, wishing, desiring (with acc. or inf.).

Iććhuka, as, ā or *ī, am,* wishing, desirous.

4. *ish, t,* f. wish; [cf. *iṭ-ćara.*]

2. *ishaṇi, is,* f., Ved. wish, desire. (For 1. see under 1. *ish.*)

Ishūya, P., Ved. *ishūyati, -yitum,* to request, ask; (Sāy.) to wish for food, wish to approach.

1. *ishṭa, as, ā, am* (for 2. see next page), sought; wished, desired; liked, beloved; agreeable; cherished; worshipped, reverenced, respected; regarded as good, approved; valid; *(as),* m. a lover, a husband; the plant Ricinus Communis; *(ā),* f., N. of a plant; *(am),* n. wish, desire; *(am),* ind. voluntarily. — *Ishṭa-karman, a,* n. (in arithmetic) rule of supposition, operation with an assumed number. — *Ishṭa-kāpatha, as,* m. the root of the fragrant grass Andropogon Muricatus. — *Ishṭa-kāma-duh, dhuk,* f. 'granting the wished-for desires,' epithet of the cow of plenty. — *Ishṭa-gandha, as, ā, am,* fragrant; *(as),* m. any fragrant substance; *(am),* n. sand. — *Ishṭa-jana, as,* m. a beloved person, man or woman; a loved one. — *Ishṭa-tama, as, ā, am,* most desired, best beloved, beloved, dearest. — *Ishṭa-tara, as, ā, am,* more desired, more dear, dearer. — *Ishṭa-tas,* ind. according to one's wish or desire. — *Ishṭa-tā,* f. or *ishṭa-tva, am,* n. desirableness, the state of being beloved or reverenced. — *Ishṭa-deva, as,* m. or *ishṭa-devatā,* f. a chosen or tutelary deity, a favourite god, one particularly worshipped. — *Ishṭa-yāman, ā, ā, a,* Ved. going according to one's desire. — *Ishṭa-raśmi, is, is, i,* Ved. having desired or best reins or bridles. — *Ishṭa-vrata, as, ā, am,* Ved. obeying one's wish; (Say.) that by which good works succeed. — *Ishṭā-kṛita, am,* n., Ved. wish and deed, i. e. accomplishment of a wish (?); N. of a certain sacrificial ceremony. — *Ishṭā-pūrta, am,* n., Ved. wish and fulfilment, i. e. fulfilment of one's wishes; any religious duty or pious act, as oblation, sacrifice, penance, holy study, digging a well, planting a tree, &c. — *Ishṭārtha* (°*ṭa-ar*°), *as,* m. anything desired or agreeable. — *Ishṭārthodyukta* (°*tha-ud*°), *as, ā, am,* zealously active, diligent for a desired object. — *Ishṭāśva* (°*ṭa-aś*°), *as, ā, am,* Ved. having desired or best horses.

2. *ishṭi, is,* f. seeking, endeavouring to obtain; wish, request, desire; any desired object, a desired rule, a desideratum (a term applied to Patañjali's additions to Pāṇini's rules); *(is),* m., Ved. seeking, going after, guarding.

Ishṭu, us, f. wish, desire.

Ishma, as, m. the spring; love or the deity Kāma.

Ishya, as, am, m. n. the spring season.

Ishva, as, m. a spiritual teacher. See *īshva.*

इष 5. *ish, t,* f., Ved. that which is drunk, a draught, refreshment, enjoyment; libation; the refreshing waters of the sky; sap, strength, freshness, comfort, increase; good condition, affluence.

Isha, as, m. one who possesses sap and strength;

the month Āśvina (September–October); strength, vigour (?). — *Isha-vat, ān, atī, at*, Ved. vigorous. — *Isha-stut, t*, m., Ved. a praiser of the desired (Sun); (*t*), f. praise of comfort.

Ishaya, nom. P. A., Ved. *ishayati, -te, -yitum*, to be succulent, swell; to be fresh, active, powerful; to refresh, strengthen, animate.

Ishira, as, ā, am, Ved. succulent, refreshing, fresh, flourishing; vigorous, active, quick; [cf. Gr. ἱερός]; (*as*), m. fire ?; (*am*), ind. quick.

Ishetvāka, as, ā, am (an Adhyāya or Anuvāka), containing the words *ishe tvā*, 'for rain thee.'

इषु *ishu, ishu-dhi*, &c. See 1. *ish* last page.

इष्कृ *ish-kṛi*, cl. 8. P., Ved. *-karoti, -kartum*, to arrange, set in order, prepare.

Ish-kartṛi, tā, trī, tṛi, Ved. arranging, preparing, setting in order.

Ish-kṛita, as, ā, am, Ved. arranged. — *Ishkṛitāhāva* (°*ta-āh*°), *as, ā, am*, Ved. whose Soma vessel is prepared or ready.

इष्ट 2. *ishṭa, as, ā, am* (fr. rt. *yaj*; for 1. *ishṭa* see last page), sacrificed, worshipped with sacrifices; (*as*), m. sacrifice; (*am*), n. sacrificing; sacred rite, sacrament. — *Ishṭa-yajus, us, us, us*, Ved. one to whom sacrificial verses have been offered or addressed. — *Ishṭā-vat, ān, atī, at*, possessed of sacrifices.

Ishṭakā, f. a brick, especially one used in building the altar of a sacrifice. — *Ishṭakā-gṛiha, am*, n. a brick house. — *Ishṭakā-ćita, as, ā, am*, built of bricks. — *Ishṭakā-nyāsa, as*, m. laying the foundation of a house. — *Ishṭakā-rāśi, is*, m. a pile of bricks.

3. *ishṭi, is*, f. sacrificing, sacrifice; oblation consisting of butter, fruits, &c., opposed to the sacrifice of an animal or of Soma. — *Ishṭi-paća, as*, or *ishṭi-mush, ṭ*, m. an Asura, a demon. — *Ishṭy-ayana, am*, n. a series of oblations, a sacrifice lasting a long time.

Ishṭikā, f. a brick, especially one used in building the sacrificial altar. See *ishṭakā* above.

Ishṭin, ī, inī, i, one who has sacrificed.

Ishṭvā, ind. having sacrificed or worshipped.

इष्टनि *ishṭani, is, is, i*, Ved. (if fr. rt. *yaj*), to be worshipped; (if instead of *ni-shṭani*, fr. rt. *stan*), rustling, rushing.

इस् *is*, ind. an interjection of anger, pain, or sorrow.

इह *iha*, ind. (fr. pronom. base 3. *i*), in this place, here; to this place; in this world; in this book or system; in this case (e.g. *tena iha na*, 'therefore not in this case,' i.e. the rule does not apply here); now, at this time; [cf. Zend *idha*, 'here;' Gr. ἰθά or ἴθαι in ἰθα-γενής and ἰθαι-γενής; Goth. *ith*; perhaps Lat. *igi-tur*.] — *Iha-kāla, as*, m. this life. — *Iha-kratu, us, us, u*, or *iha-ćitta, as, ā, am*, Ved. whose intentions or thoughts are in this world or place. — *Iha-tra*, ind. here, in this world. — *Iha-bhojana, as, ā, am*, Ved. whose goods and gifts come hither. — *Iha-loka, as*, m. this world, this life; (*e*), ind. in this world. — *Iha-samaye*, ind. here, now, on the present occasion, at such a time as this. — *Iha-stha, as, ā, am*, standing here. — *Iha-sthāna, as, ā, am*, whose place or residence is on the earth; (*e*), ind. in this place. — *Ihāgata* (°*ha-āg*°), *as, ā, am*, come or arrived hither. — *Ihāmutra* (°*ha-am*°), ind. here and there, in this world and in the next. — *Iheha* (*iha-iha*), ind. here and there, now and then, repeatedly. — *Iheha-mātṛi, tā*, m., Ved. of whose mothers one is here and one there; (Say.) whose mother is here and there, i.e. everywhere.

Ihatya, as, ā, am, or *ihatyaka, as, ikā, am*, being here.

ई

ई 1. *ī*, the fourth letter of the alphabet, corresponding to *i* long, and having the sound of *ee* in *feel*.

ई 2. *ī, īs*, m., N. of Kandarpa, the god of love; *ī* or *īs*, f., N. of Lakshmī.

ई 3. *ī*, ind. an interjection of pain, anger, consciousness or perception, consideration, compassion.

ई 4. *ī* for rt. *i*. See under 5. *i*.

ईक्ष *īksh*, cl. 1. A. *īkshate, īkshāñ-ćakre, īkshishyate, aikshishṭa, īkshitum*, to see, look, view, behold, look at, gaze at (with acc. or rarely loc.); to see in one's mind, think, have a thought, regard, consider; to look to the welfare of any one (with dat.): Caus. *īkshayati, -yitum*, to make one look at (with acc.). (This root is perhaps connected with *akshi*, q. v.)

Īkshaka, as, m. a spectator, a beholder.

Īkshaṇa, am, n. a look, view, aspect, sight; regarding, looking after, caring for; an eye.

Īkshaṇika, as, ā, m. f. a looker into the future, a fortune-teller.

Īkshamāṇa, as, ā, am, looking at, surveying.

Īkshā, f. sight, viewing, considering.

Īkshita, as, ā, am, seen, beheld, regarded.

Īkshitṛi, tā, trī, tṛi, seeing, beholding, a beholder.

Īkshenya, as, ā, am, Ved. deserving to be seen, curious.

Īkshyamāṇa, as, ā, am, being beheld, being viewed.

ईख् *īkh* or *ikh*, cl. 1. P. *ekhati, iyekha*, or *īkhati, īkhāñ-ćakāra, ekhitum* or *īkhitum*, to go, move.

ईङ्ख् *īṅkh* or *iṅkh*, cl. 1. P. *iṅkhati, iṅkhāñ-ćakāra*, or *īṅkhati, īṅkhāñ-ćakāra, iṅkhitum* or *īṅkhitum*, to go, move: Caus. *īṅkhayati, -yitum*, to move backwards and forwards, to move up and down, to swing.

ईज् *īj* or *īñj*, cl. 1. P. *ījati, ījāñ-ćakāra, ījitum* or *īñjati*, &c., to go; to blame or censure.

ईजिक *ījika, ās*, m. pl., N. of a people.

ईड् 1. *īḍ*, cl. 2. A. *īṭṭe* (2nd sing. pres. *īḍishe*, Ved. *īḷishe*), *īḍāñ-ćakre, īḍishyate, aiḍishṭa, īḍitum*, Ved. *īḷe*, &c., to implore, request, ask for (with two acc.); to praise: Caus. P. *īḍayati, -yitum*, to ask; to praise.

Īḍana, am, n. the act of praising.

Īḍā, f. praise, commendation.

Īḍita or *īḷita, as, ā, am*, praised, commended.

Īḍenya or *īḷenya* or *īḍya, as, ā, am*, Ved. to be invoked or implored, to be praised or glorified, praise-worthy, laudable.

Īḍyamāna, as, ā, am, being praised.

ईड् 2. *īḍ, īṭ*, f., Ved. = *iḍ*, refreshment, libation.

ईढ *īḍha, as, ā, am* (? fr. *īh*), sought (?).

ईति *īti, is*, f. (fr. 4. *ī*?), plague, distress, any calamity of the season (as drought, excessive rain, swarm of rats, foreign invasion, &c.); infectious disease; an affray; travelling in foreign countries, sojourning.

ईदृक्ष *īdṛiksha, as, ī, am* (fr. *id*, neut. of pronom. base 3. *i*, and *dṛiksha*, rt. *dṛiś*, dropping one *d* and lengthening the preceding *i*, as in *tādṛiksha* from *tad*, &c.), of this aspect, of such a kind, endowed with such qualities, such like.

Ī-dṛiś, k, Ved. *n*, endowed with such qualities, such; (*k*), n., Ved. such a condition, such occasion. — *Īdṛik-tā*, f. quality.

Īdṛiśa, as, ī, am, or *īdṛiśaka, as, ikā, am*, endowed with such qualities, such; [with the final syllables *dṛiś* and *dṛiśa* of these words cf. the Gr. λικ in ὁμῆλιξ, λικο in τηλίκο-ς, &c.; Goth. *leiku* in *hvēleiks*, 'welcher,' *svaleik-s*, 'such;' Mod. Germ. *solcher*; Slav. *liko*, nom. *lik*, e. g. *tolik*, 'such;' Lat. *li* in *tâlis, quâlis*.]

ईन्त् *īnt*, cl. 1. P. *īntati, -titum*, to bind; [cf. *ant* and *and*.]

ईप्स् *īps* (Desid. of rt. *āp*, q. v.), to wish to obtain.

Īpsana, am, n. desiring, wishing to obtain.

Īpsā, f. asking, desire, wish to obtain.

Īpsita, as, ā, am, wished, desired.

Īpsu, us, us, u, striving to obtain; wishing to get or obtain, desirous of (with acc.). — *Īpsu-yajña, as*, m. a particular Soma sacrifice.

ईम् *īm*, ind. (fr. pronominal base 3. *i*), Ved. a particle of affirmation and restriction, generally after short words at the beginning of a period, or after the relative pronouns, the conjunction *yad*, prepositions and particles such as *āt, uta, atha*, &c. *Īm* has also the sense 'now' (= *idānīm*), and is by Sāy. sometimes considered as an acc. case for *enam*.

ईयचक्षस् *īya-ćakshas, ās, ās, as* (*īya* fr. rt. *i*), Ved. one whose eyes go or look about everywhere; (Sāy.) of pervading sight.

Īyivas, ān, -yushī, as, gone, having gone, having obtained.

ईर् *īr*, cl. 2. A. *īrte, īrāñ-ćakre, īrishyati, airishṭa, īritum*, Ved. inf. *iradhyai*, to go, move, rise, arise from; to go away, retire; to agitate, elevate, raise (one's voice): Caus. P. *īrayati, -yitum*, to agitate, throw, cast; to excite; to cause to rise; to bring to life; to raise one's voice, utter, pronounce, proclaim, cite; to elevate; A. to raise one's self.

Īraṇa, as, ā, am, agitating, driving; (*as*), m. the wind.

Īrita, as, ā, am, sent, despatched; said, uttered. — *Īritākūta* (°*ta-āk*°), *am*, n. declared purpose or intention.

Īrya, as, ā, am, to be excited. — *Īrya-tā*, f., Ved. the condition of one who is to be excited.

Īryā, f. wandering about as a religious mendicant. — *Īryā-patha, as*, m. the observances of a religious mendicant; the four positions of the body, viz. going, standing upright, sitting and lying down.

ईरामा *īrāmā*, f., N. of a river.

ईरिण *īriṇa, as, ā, am* (fr. rt. *īr*?), desert; (*am*), n. salt and barren soil. See *iriṇa*.

ईरिन् *īrin, ī*, m., N. of a man; (*iṇas*), m. pl. the descendants of this man.

ईर्क्ष्य् *īrkshy*. See *īrshy*.

ईर्म 1. *īrma*, ind., Ved. in this place, here, to this place; (Sāy.) going constantly, or instigating everything.

ईर्म 2. *īrma, as*, m., Ved. the arm, the fore-quarter of an animal; (*am*), n. a sore or wound.

ईर्मान्त *īrmānta, as, ā, am*, Ved. epithet of a team of horses or of the horses of the sun's car; full-haunched (lit. full-ended); thin-haunched; (perhaps) having the biggest horses on both sides of the team.

ईर्वारु *īrvāru, us*, m. a cucumber, Cucumis Utilissimus. See *irvāru*.

ईर्ष्य् *īrshy* or *īrkshy*, cl. 1. P. *īrshyati, īrshyāñ-ćakāra, īrshyitum* or *īrkshyati*, &c., to envy, to feel impatient at another's prosperity (with dat.): Desid. *īrshyishishati* or *īrshyiyishati*.

Īrshā, f. impatience, envy of another's success; more properly read *īrshyā*.

Īrshālu, us, us, u, impatient of another's success, envious.

Īrshita, as, ā, am, envied; (*am*), n. envy.

Īrshitavya, as, ā, am, to be envied.

Īrshu, us, us, u, envious, jealous.

Īrshya, as, ā, am, envious, envying; (*ā*), f. envy or impatience of another's success; spite, malice. — *Īrshyā-vat, ān, atī, at*, or *īrshyā-maya, as, ī, am*, envious, spiteful. — *Īrshyā-vaśa, as, ā, am*, overcome with envy.

Irshyaka, as, ā, am, envious, envying.
Irshyamāṇa, as, ā, am, envying, envious.
Irshyālu, us, us, u, envious, jealous.
Irshyin, ī, iṇī, i, envious, spiteful.
Irshyu, us, us, u, Ved. zealous.

ईलिन **ilina, as,** m., N. of a son of Taṇsu and father of Dushyanta.

ईली **ilī** or **ili, is,** f. a weapon, sometimes considered as a cudgel and sometimes as a short sword or stick shaped like a sword.

ईळ **il, ilā,** &c. See under *iḍ.*

ईवत् **ī-vat, ān, atī, at** (fr. pronominal base 3. *i*),Ved. so large, so stately, so magnificent, so much.

ईश 1. *īś,* cl. 2. A. *īshṭe,* or Ved. *īśe, īśān-ćakre, īśishyati, īśitum,* to own, possess; to belong to; to dispose of, be valid or powerful, to be master of (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun); to command; to rule, reign; to behave like a master, allow; [with this word are perhaps connected Goth. *aigan,* 'to have;' Old Germ. *eigan,* adj. *eigan,* 'own;' Mod. Germ. *eigen.*]

2. *īś, ṭ,* m., Ved. master, lord, the supreme spirit. — *Īśā-vāsya, am,* n. 'to be clothed or pervaded by the supreme,' a title of the Īśa-upanishad, which commences with that expression.

Īśa, as, ā, am, owning, possessing, sharing; one who is completely master of anything; capable of (with gen.); powerful, supreme; a ruler, a master, a lord; (*as*), m. a husband; a Rudra; the number 'eleven' (as there are eleven Rudras); N. of Śiva as regent of the north-east quarter; (*ā*), f. faculty, power, dominion. — *Īśa-tva, am,* n. supremacy, superiority. — *Īśa-sakhi, ā,* m. Śiva's friend, an epithet of Kuvera. — *Īśādhyāya* (°*śa-adh*°), *as,* m., N. of the Īśa-upanishad. — *Īśopanishad* (°*śa-up*°), *t,* f., N. of an Upanishad.

Īśana, am, n. commanding, reigning.

Īśāna, as, ā, am, owning, possessing, wealthy; reigning; (*as*), m. a ruler, master, one of the older names of Śiva-Rudra; one of the Rudras; the sun as a form of Śiva; a Sādhya; epithet of Vishṇu; N. of a man; (*ī*), f. an epithet of Durgā; (*as* or *ī*), m. or f. the silk-cotton tree, Bombax Heptaphyllum; (*am*), n. light, splendor. — *Īśāna-kṛit, t, t, t,* Ved. acting like a competent person, making use of one's possessions or faculties; (Sāy.) rendering one a master or able. — *Īśāna-ćandra, as,* m., N. of a physician. — *Īśāna-ja, ās,* m. pl. a class of deities forming a section of the Kalpa-bhavas. — *Īśāna-devī,* f., N. of a woman.

Īśitṛi, tā, m. a master, an owner or proprietor; a king.

Īśin, ī, inī, i, commanding, reigning; (*inī*), f. supremacy. — *Īśi-tā,* f. or *īśi-tva, am,* n. superiority, supremacy, one of the eight attributes of Śiva.

Īśvara, as, ā, am, able to do, capable of (with gen. of Vedic inf., or with common inf.), liable, exposed to; (*as, ī*), m. f. master, lord, prince, king, mistress, queen; (*as*), m. a husband; god, the supreme, especially Śiva, one of the Rudras, the god of love, the soul or supreme soul (*ātman*); N. of a prince; (*ā* or *ī*), f., N. of Durgā; of Lakshmī or of any other of the Śaktis or female energies of the deities. — *Īśvara-kṛishṇa, as,* m., N. of the author of the Sāṅkhya-kārikā. — *Īśvara-gītā,* f. pl. a section of the Kūrma-Purāṇa. — *Īśvara-tā,* f. or *īśvara-tva, am,* n. superiority, supremacy. — *Īśvara-datta, as,* m., N. of a prince. — *Īśvara-nishedha, as,* m. atheism. — *Īśvara-nishṭha, as, ā, am,* trusting in God. — *Īśvara-pūjaka, as, ā, am,* pious. — *Īśvara-pūjā,* f. worship of God. — *Īśvara-prasāda, as,* m. divine grace. — *Īśvara-bhāva, as,* m. royal or imperial state. — *Īśvara-sadman, a,* n. a temple. — *Īśvara-sabha, am,* n. a royal court or assembly. — *Īśvara-sevā,* f. the worship of God. — *Īśvarādhīna* (°*ra-adh*°), *as, ā, am,* subject to a king, dependant on a master or on God. — *Īśvarādhīna-tā,* f. or *īśvarādhīna-tva, am,* n. dependance upon God, subjection to a ruler. — *Īśvarānanda* (°*ra-ān*°), *as,* m., N. of a scholiast.

ईष **īsh,** cl. 1. A. (with prep. also P.) *īshate, -ti, īshāṅ-ćakre* or *-ćakāra,* and Ved. *īshe, īshitum,* to go, to fly away, escape; to attack, to hurt; to glean, to collect a few grains; to look.

Īshaṇa, as, ā, am, hastening; (*ā*), f. haste.
Īshaṇin, ī, inī, i, hastening.

ईष **īsha, as,** m. the month Āśvina; see *isha;* a son of the third Manu; a servant of Śiva.

ईषत् **īshat,** ind. (said to be a pres. part. fr. rt. *īsh*), little, a little, slightly. — *Īshać-ćhvāsa, as, ā, am,* slightly resounding. — *Īshaj-jala, am,* n. shallow water, a little water. — *Īshat-kara, as, ī, am,* doing little; easy to be accomplished. — *Īshat-kārya, as, ā, am,* connected with slight effort. — *Īshat-pāṇḍu, us,* m. a pale or light brown colour. — *Īshat-pāna, as, ā, am,* that of which a little is drunk; (*am*), n. a little draught. — *Īshat-purusha, as,* m. a mean man. — *Īshat-pralambha, as, ā, am,* to be gained for little. — *Īshat-spṛishṭa, as, ā, am,* slightly touched (applied to the semivowels). — *Īshad-ushṇa, as, ā, am,* tepid, slightly warm. — *Īshad-ūna, as, ā, am,* not quite complete or entire. — *Īshad-guṇa, as, ā, am,* of little merit. — *Īshad-darśana, am,* n. a glance, a slight inspection. — *Īshad-dhāsa* (*īshat-hāsa*), *as,* m. slight laughter, a smile. — *Īshad-rakta, as, ā, am,* pale red. — *Īshad-vivṛita, as, ā, am,* slightly open. — *Īshan-nāda, as, ā, am,* slightly sounding (applied to unaspirated soft consonants). — *Īshan-nimaya, as, ā, am,* exchanged for a little. — *Īshal-labha, as, ā, am,* to be obtained for a little.

ईषा **īshā,** f. (said to be fr. *īsh*), the pole or the shafts of a carriage or plough; (*e*), du. the double or fork-shaped pole. — *Īshā-daṇḍa, as,* m. the handle of a plough. — *Īshā-danta, as,* m. an elephant with a large tusk or tooth, the tusk of an elephant. — *Īshādhāra* (°*shā-ādh*°), *as,* m., N. of a Nāga.

ईषिका **īshikā,** f. an elephant's eyeball; a painter's brush, &c.; a weapon, a dart or arrow. See *ishīkā* and *ishīkā.*

ईषिर **īshira, as,** m. fire. See *ishira.*

ईषीका **īshīkā,** f. a painter's brush, a fibrous stick used as one; an ingot-mould; a dipping rod or something cast into a crucible to examine if the metal it contains is in fusion. See *īkshikā.*

ईष्म **īshma** and **īshva, as,** m. Kāmadeva; spring. See *ishma* and *ishva.*

ईष्व **īshva, as,** m. a spiritual teacher.

ईह **īh,** cl. 1. A. *īhate, īhāṅ-ćakre, īhishyate, īhitum,* rarely P. *īhati,* &c., to endeavour to obtain; to aim at or attempt; to long for, desire; to take care of; to have in mind, think of (with acc.): Caus. *īhayati, -yitum,* to impel.

Īha, as, m. attempt (e.g. *ūrdhveha,* attempt to rise).

Īhamāna, as, ā, am, attempting, undertaking, performing.

Īhā, f. effort, exertion, activity; request, desire, wish. — *Īhā-tas,* ind. diligently, energetically, by or with labour or exertion. — *Īhā-mṛiga, as,* m. a wolf; a division of the drama. — *Īhārthin* (*īhā-ar*°), *ī, inī, i,* aiming at any object, seeking wealth. — *Īhā-vṛika, as,* m. a wolf.

Īhita, as, ā, am, sought, attempted, striven for; wished, desired; (*am*), n. desire, request, wish, effort.

उ

उ 1. **u,** the fifth letter and third short vowel of the alphabet, pronounced as the *u* in *full.* — *U-kāra, as,* m. the letter or sound *u.*

उ 2. **u,** ind. an interjection of assent, calling, compassion, anger, and command.

उ 3. **u,** ind. an enclitic copula, used frequently in the Vedas; (as a particle implying restriction and antithesis, generally after pronominals, prepositions, particles, and before *nu* and *su,* equivalent to) and, also, further; on the other hand (especially in connection with a relative, e.g. *ya u,* he on the contrary who &c.).

This particle may serve to give emphasis, like *id* and *eva,* especially after prepositions or demonstrative pronouns, in conjunction with *nu, vai, hi, ćid,* &c. (e.g. *ayam u vām purutamo johavīmi,* I this very person invoke you constantly). It is especially used in the figure of speech called Anaphora, and particularly when the pronouns are repeated (e.g. *tam u stusha Indram tam gṛiṇīshe,* him I praise, Indra, him I sing). It may be used in drawing a conclusion, like the English 'now' (e.g. *tad u tathā na kuryāt,* that now he should not do in such a manner), and is frequently found in interrogative sentences (e.g. *ka u tać ćiketa,* who, I ask, should know that?).

Pāṇini calls this particle *uñ* to distinguish it from the interrogative *u.* In the Pada-pāṭha it is written *ūṃ.*

In the classical language *u* occurs only after *atha, na,* and *kim,* with a slight modification of the sense, and often only as an expletive (see *kim*); *u-u* or *u-uta,* on the one hand—on the other hand; partly—partly; as well—as.

उ 4. **u,** cl. 1. A. *avate, ūve, oshyate, aushṭa, otum,* to sound, to make a noise; to roar, bellow: Caus. P. *āvayati, -yitum,* to cause to sound.

उ 5. **u,** cl. 5. P., Ved. *unoti, otum,* to animate, ask, demand.

उ 6. **u, us,** m., N. of Śiva; also of Brahmā.

उकनाह **ukanāha, as,** m. a horse of a red and yellow or red and black colour, a bay or chesnut horse.

उकुण **ukuṇa, as,** m. a bug; also *utkuṇa.*

उक्त **ukta, as, ā, am** (past pass. part. of rt. *vać*), uttered, said, spoken; (*am*), n. word, sentence; (*am, ā*), n. f. a stanza of four lines with one syllabic instant, one long or two short syllables in each; [cf. Zend *ukhta.*] — *Ukta-tva, am,* n. the being spoken or uttered. — *Ukta-nirvāha, as,* m. maintaining an assertion. — *Ukta-puṇska,* a (feminine or neuter) word, of which also a masculine is mentioned or exists, and whose meaning only differs from that of the masculine by the notion of gender (e.g. the word *Gaṅgā* is not *ukta-puṇska,* whereas the word *śobhanā* is so; cf. *bhāshita-puṇska*). — *Ukta-pratyukta, am,* n. speech and reply, discourse, conversation. — *Ukta-vat, ān, atī, at,* one who has spoken. — *Ukta-varjam,* ind. except the cases mentioned. — *Ukta-vākya, as, ā, am,* one who has given an opinion; (*am*), n. a dictum, a decree. — *Uktānukta* (°*ta-an*°), *as, ā, am,* spoken and not spoken. — *Uktopasaṃhāra* (°*ta-up*°), *as,* m. any brief or compendious phrase or description.

Ukti, is, f. sentence, proclamation, speech, expression, word.

Uktvā, ind. having spoken or said.

Uktha, am, n. a saying, sentence, verse, eulogy, praise; (in the ritual) a kind of recitation or certain recited verses forming a subdivision of the Śāstras. They generally form a series, and are spoken or recited in opposition to those verses which are sung (*Sāman*) and to the muttered sacrificial formulas (*Yajus*). The great *Uktha* (*Mahad-uktham* or *Bṛihad-uktham*) forms a series of verses, in three sections, each containing eighty threefold verses (*Tṛića*), recited at the end of the Agnićayana; a N. of the Sāma-veda; (*ā*), f. a kind of metre, a stanza of four lines having one long or two short syllables in each; (*as*), m. a form of Agni; N. of a prince. — *Uktha-pattra, as, ā, am,* Ved. having verses as wings. — *Uktha-pātra, am,* n. vessels or libations offered during the recitation of an uktha. — *Uktha-bhṛit, t, t, t,* Ved. offering

ukthas. — *Uktha-vat, ān, atī, at*, Ved. connected with an uktha. — *Uktha-vardhana, as, ā, am*, Ved. strengthening one's self by or delighting in praise; (Sāy.) to be celebrated in praise. — *Uktha-vāhas, ās, ās, as*, Ved. offering verses; one to whom verses are offered. — *Uktha-śansin, ī, inī, i*, Ved. praising; uttering the ukthas. — *Uktha-śas, as, as*, or *uktha-śās, ās, ās*, m.f. or *uktha-śasa, as, ā, am*, Ved. uttering a verse, praising. — *Uktha-śushma, as, ā, am*, Ved. loudly resonant with verses, moving on with the sound of verses (as with the roaring of waters), accompanied by sounding verses; (Sāy.) whose strength is praise. — *Ukthā-mada, am*, n., Ved. praise and rejoicing. — *Ukthārka* (°*tha-ar*°), *am*, n., Ved. recitation and hymn. — *Ukthā-vī, īs, īs, i*, Ved. fond of verses. — *Ukthā-śastra, am*, n., Ved. recitation and praise.

Ukthin, ī, inī, i, Ved. uttering verses, praising, lauding; accompanied by praise, or (in ritual) by ukthas.

Ukthya, as, ā, am, Ved. accompanied by verse or praise, consisting of praise, deserving praise, skilled in praising; accompanied by ukthas; (*as*), m. a libation (*graha*) at the morning and midday sacrifice; (scil. *kratu*) N. of a liturgical ceremony, forming part e. g. of the Jyotishṭoma; a Soma-yajña.

उक्ष 1. *uksh*, cl. 1. 6. P. A. *ukshati, -te, ukshāñ-ćakāra* (Ved. *vavaksha, -she*), *ukshitum*, to sprinkle, moisten, wet; to sprinkle or scatter in small drops, to emit; to throw out, scatter (as sparks); to clean; [cf. Lith. *ûkana:* Hib. *uisg, uisge*, 'water, a river;' *uisgeach*, 'aquatic, watery, fluid, moist, pluvial.']

1. *uksha, as*, m. (at the end of some compounds) = *ukshan* below; (*as, ā, am*), clean (?).

Ukshaṇa, am, n. sprinkling, consecrating.

Ukshaṇya, nom. P., Ved. *ukshaṇyati*, to do or behave like Ukshan; (Sāy.) to desire one who pours down riches &c.

Ukshaṇyāyana, as, m., Ved. a patronymic from Ukshaṇya.

Ukshaṇyu, us, us, u, Ved. behaving or doing like Ukshan; (Sāy.) desirous of one who pours down riches &c.

Ukshan, ā, m. an ox or bull (especially as drawing the chariot of Ushas or dawn); epithet of the Soma (as sprinkling or scattering small drops); of the Maruts; of the sun and Agni; one of the eight chief medicaments (*ṛishabha*); N. of a man; (*ā, ā, a*), large (?); [cf. Zend *ukhshan;* Goth. *auhsa* and *auhsu;* Armen. *eṣn.*] — *Uksha-tara, as*, m. a small bull or ox; a large bull. — *Uksha-vaśa, as*, m., Ved. a bull-calf, male calf. — *Uksha-vehat, at*, m., Ved. an impotent bull (?). — *Ukshānna* (°*ksha-an*°), *as, ā, am*, Ved. one whose food is oxen.

1. *ukshita, as, ā, am*, sprinkled, moistened, cleansed, perfumed.

उक्ष 2. *uksh*, cl. 1. P., Ved. *ukshati, vavaksha*, and A. *vavakshe, ukshitum*, to grow up, to grow strong; A. to strengthen one's self; become strong: Caus. *ukshayate, -yitum*, to strengthen.

2. *uksha, as, ā, am*, large.

Ukshāla, as, ā, am (?), swift, excellent, terrible, high, much; (*as*), m. a monkey (?).

2. *ukshita, as, ā, am*, adult, of full growth, strong; old.

उख *ukh*, cl. 1. P. *okhati, uvokha, okhitum*, to go, move.

उख *ukha, as*, m. (fr. rt. *khan* with *ud?*), Ved. a boiler, a pot, a vessel; N. of a pupil of Tittiri; (*ā*), f. a boiler, any saucepan, a pot or vessel which can be put on the fire; a part of the body. — *Ukha-ćhid, t, t, t*, Ved. breaking the pot.

Ukhya, as, ā, am, Ved. being in a dish; boiled, dressed in a pot (flesh, &c.).

उखर्वल *ukharvala* or *ukhala, as*, m. a kind of grass, a sort of Andropogon.

उखुली *ukhulī*, f., N. of a deity.

उगण *ugaṇa, as, ā, am* (corrupted fr. *ud-gaṇa* or *uru-gaṇa?*), Ved. consisting of extended troops (used as an epithet of *senā*, an army).

उग्र *ugra, as, ā, am* (said to be fr. rt. *uć*, but probably fr. a rt. *uj* or *vaj*, fr. which also *ojas, vāja, vajra*, may be derived; comparative *ugra-tara* and *ojīyas;* superl. *ugratama* and *ojishṭha*), powerful, violent, mighty, strong beyond measure, huge, formidable, terrible; high, noble; cruel, fierce, ferocious, savage; angry, passionate, wrathful; hot, sharp, pungent, acrid; (*as*), m., N. of Rudra or Śiva; N. of a mixed tribe, from a Kshatriya father and Śūdra mother, (the employment of this caste, according to Manu, is the killing or catching of animals that live in holes, as of snakes &c.; but according to the Tantras the Ugra is an encomiast or bard); the tree Hyperanthera Moringa; N. of a Dānava; a son of Dhṛita-rāshṭra; the Guru of Narendrāditya, who built a temple called Ugreśa; a group of asterisms (viz. *pūrvaphālgunī, pūrvāshāḍhā, pūrvabhādra-pada, maghā, bharaṇī*); N. of the Malabar country; (*ā*), N. of different plants, Artemisia Sternutatoria, Coriandrum Sativum, &c.; (*ī*), f. a being belonging to the class of demons; (*am*), n. a certain poison, the root of Aconitum Ferox; wrath, anger; [cf. Zend *ughra.*] — *Ugra-karman, ā, ā, a*, fierce in action, violent, cruel. — *Ugra-kāṇḍa, as*, m. a sort of gourd, Momordica Charantia. — *Ugra-gandha, as, ā, am*, strong-smelling; (*as*), m. the plant Michelia Champaca; garlic; (*ā*), f. orris root; a medicinal plant; Artemisia Sternutatoria; Pimpinella Involucrata; the common carraway (Carum Carui, &c.); Ligusticum Ajowan; (*am*), n. Asa Fœtida. — *Ugragandhin, ī, inī, i*, strong-smelling. — *Ugra-ćaya, as*, m. strong desire. — *Ugra-ćāriṇī*, f., N. of Durgā. — *Ugra-jāti, is, is, i*, base-born. — *Ugra-jit, t*, f., Ved., N. of an Apsaras. — *Ugra-tā*, f. or *ugra-tva, am*, n. violence, passion, anger; pungency, acrimony. — *Ugra-tejas, ās, ās, as*, endowed with great or terrible energy; (*ās*), m., N. of a Nāga; of a Buddha; of another divine being. — *Ugra-danshṭra, as, ā, am*, having terrific teeth. — *Ugra-daṇḍa, as, ā, am*, lit. 'stern-sceptred' or holding a terrible rod; relentless, remorseless. — *Ugra-darśana, as, ā, am*, of a frightful appearance, frightful, terrible. — *Ugra-duhitṛi, tā*, f. daughter of a powerful man. — *Ugra-dhanvan, ā, ā, a*, Ved. having a powerful bow, epithet of Indra. — *Ugra-nāsika, as, ā, am*, large-nosed. — *Ugra-putra, as*, m. son of a powerful man; (*as, ā, am*), having mighty sons. — *Ugra-bāhu, us, us, u*, Ved. whose arms are large or powerful. — *Ugram-paśya, as, ā, am*, frightful, hideous, fierce looking; malignant, wicked; (*ā*), f., N. of an Apsaras. — *Ugra-retas, ās*, m. a form of Rudra. — *Ugra-vīra, as, ā, am*, Ved. having powerful men. — *Ugra-vīrya, as, ā, am*, terrible in might. — *Ugra-vega, as, ā, am*, of terrible velocity. — *Ugra-vyagra, as*, m., N. of a Dānava. — *Ugra-śakti, is*, m., N. of a son of king Amara-śakti. — *Ugra-śāsana, as, ā, am*, severe in command, strict in orders. — *Ugra-śekharā*, f. 'crest of Śiva,' N. of the Gangā. — *Ugra-śoka, as, ā, am*, sorely grieving. — *Ugra-śravaṇa-darśana, as, ā, am*, terrible to hear and see. — *Ugra-śravas, ās*, m., N. of a man. — *Ugra-sena, as*, m., N. of several princes, e. g. of a brother of Janam-ejaya; (*ā*), f., N. of the wife of Akrūra. — *Ugrasena-ja, as*, m. a N. of Kansa, the uncle and enemy of Kṛishṇa. — *Ugrāćārya* (°*gra-āć*°), *as*, m., N. of an author. — *Ugrā-deva, as*, m., Ved. having mighty deities, N. of a Ṛishi. — *Ugrāyudha* (°*gra-āy*°), *as, ā, am*, Ved. having powerful weapons; (*as*), m., N. of a prince. — *Ugreśa* (°*gra-īś*°), *as*, m. the mighty or terrible lord, an epithet of Śiva; N. of a sanctuary built by Ugra.

Ugraka, as, m., N. of a Nāga.

उङ्कार *un-kāra, as*, m., N. of a companion of Vishṇu.

उङ्कुण *unkuṇa, as*, m. a bug. See *ut-kuṇa*.

उच *uć*, cl. 4. P. *ućyati, uvoća, ućishyati, ućitum*, to take pleasure in; to delight in, to be fond of; to be accustomed, to be suitable, to suit, to fit.

Ućita, as, ā, am, delightful, pleasurable, agreeable; customary, usual; proper, suitable, convenient; acceptable, fit or right to be taken; known, understood; intrusted, deposited; measured, adjusted, accurate; delighting in, used to.

उचथ *ućatha, am*, n. (fr. rt. *vać*), Ved. verse, praise.

Ućathya, as, ā, am, Ved. deserving praise; (*as*), m., N. of an Āngirasa, author of some hymns of the Ṛig-veda.

उच्च *ućća, as, ā, am* (said to be fr. 1. *ud* with *ća* fr. rt. *añć*), high, lofty, elevated; tall; deep; high-sounding, loud, pronounced with the Udātta accent; intense, violent; (*as*), m. the apex of the orbit of a planet; [cf. Hib. *uchdan*, 'a hillock;' Cambro-Brit. *uched*, 'cleve.'] — *Ućća-tama, as, ā, am*, highest. — *Ućća-tara, as, ā, am*, higher, more lofty. — *Ućća-taru, us*, m. the cocoa-nut tree; any lofty tree. — *Ućća-tā*, f. or *ućća-tva, am*, n. height, superiority. — *Ućća-tāla, am*, n. music and dancing at feasts, drinking parties, &c. — *Ućća-deva, as*, m. an epithet of Vishṇu or Kṛishṇa. — *Ućća-devatā*, f. time personified, chronos. — *Ućća-dhvaja, as*, m., N. of Śākya-muni as teacher of the gods among the Tushitas, q. v. — *Ućća-nīća, as, ā, am*, high and low, variegated, heterogeneous; (*am*), n. the upper and lower station of the planets; change of accent. — *Ućća-pada, am*, n. a high situation, a high office. — *Ućća-bhāshaṇa, am*, n. speaking aloud. — *Ućća-bhāshin, ī, iṇī, i*, speaking with a loud voice, shouting, brawling. — *Ućća-lalāṭā* or *-ikā*, f. a woman with a high or projecting forehead. — *Uććāvaća, as, ā, am* (fr. *ućća* = *ud* + *ća* and *ava* + *ća?*), high and low, great and small, variegated, heterogeneous; various, multiform; uneven, irregular, undulating. more or less, a

Uććakais, ind. excessively lofty; tall; loud.

Uććā, ind., Ved. above (in heaven), from above, upwards; *uććā kṛi*, to carry upwards. — *Uććā-ćakra, as, ā, am*, Ved. having a wheel above (epithet of a well). — *Uććā-budhna, as, ā, am*, Ved. having the bottom upwards.

Uććais, ind. (used adjectively in comp.) aloft, high, above, upwards, from above; loud, accentuated; intensely, much, powerfully. — *Uććaiḥ-kara, as, ā, am*, making acutely accented. — *Uććaiḥ-kula, am*, n. a high family; (*as, ā, am*), of high family. — *Uććair-ghushṭa, am*, n. making a loud noise, clamour. — *Uććair-ghosha, as, ā, am*, Ved. sounding aloud, crying, neighing, roaring, rattling. — *Uććair-bhuja-taru, us, us, u*, having trees like outstretched arms. — *Uććaiḥ-śiras, ās, ās, as*, carrying one's head high, a man of high rank. — *Uććaiḥ-śravas, ās*, m. long-eared or neighing aloud; epithet of the horse of Indra, produced at the churning of the ocean, (regarded as the prototype and king of horses.) — *Uććaiḥ-śravasa, as*, m. = the same. — *Uććaiḥ-svara, as*, m. a loud sound or voice; (*as, ā, am*), making a loud sound. — *Uććais-tama, as, ā, am*, very high, tall or lofty; very loud. — *Uććais-tamām*, ind. exceedingly high; on high; loudly, aloud. — *Uććais-tara, as, ā, am*, higher, very high, loftier, louder; pronounced with a higher accent. — *Uććaistara-tva, am*, n. state of being too high. — *Uććais-tva, am*, n. height. — *Uććaiḥ-sthāna, am*, n. a high place; (*as, ā, am*), of high rank or family. — *Uććaiḥ-stheya, am*, n. lofty, firmness (of character).

उच्चक् *uć-ćak* (*ud-ćak*), cl. 1. P. A. *ćakati, -te, -kitum*, to look up at, behold.

उच्चक्षुस् *uć-ćakshus* (*ud-ća*°), *us, us, us*, whose eyes are directed upwards.

उच्चघन *uććaghana, am*, n. laughter in the mind not expressed in the countenance.

उच्चट् *uć-ćaṭ* (*ud-ćaṭ*), cl. 1. P. *-ćaṭati, -ṭitum*, to go away, disappear: Caus. P. *-ćāṭayati, -yitum*, to drive away, expel, scare.

Uć-ćāṭana, am, n. eradicating (as a plant), expulsion; ruining (an adversary), causing a person to quit his occupation by means of magical incantations, exciting disgust for one's profession.

Uć-ćāṭanīya, as, ā, am, to be driven away.

Uć-ćāṭita, as, ā, am, driven away.

उच्चटा *uććaṭā*, f. (perhaps connected with *ućća* or in some senses fr. *uć-ćaṭ* above), pride, arrogance; habit, usage; N. of different plants, a species of cyperus, a kind of garlic, Abrus Precatorius, Flacourtia Cataphracta.

उच्चण्ड *uć-ćaṇḍa* (*ud-ća°*), *as, ā, am*, quick, expeditious; passionate, violent; hanging down.

उच्चन्द्र *uć-ćandra* (*ud-ća°*), *as*, m. the moonless period of the night, the last watch of the night.

उच्चर् *uć-ćar* (*ud-ćar*), cl. 1. P. *-ćarati, -ritum* (ep. sometimes *-ćartum*), Ved. *-ritave* or *-vai, -rase, -radhyai*, to go upwards, ascend, rise (as the sun), issue forth, go forth; to rise (as the voice); to let the contents (of anything) issue out, to empty the body by evacuations; to emit (sounds), utter, pronounce; to quit, leave; to sin against, to be unfaithful to a husband; to transgress against: Caus. *-ćārayati, -yitum*, to cause to go forth, to evacuate the body by excretion, to discharge feces, to emit, to cause to sound, utter, pronounce, declare.

Uć-ćaraṇa, am, n. going up or out, uttering, articulating.

Uć-ćaraṇya, nom. P. *-ćaraṇyati, -yitum*, to move out, stretch out to.

Uć-ćarita, as, ā, am, gone up or out, risen; uttered, articulated; (*am*), n. excrement, dung.

Uć-ćāra, as, m. feces, excrement; discharge; pronunciation, utterance.

Uć-ćāraka, as, ā, am, pronouncing, making audible.

Uć-ćāraṇa, am, n. pronunciation, articulation, enunciation; making audible. — *Uććāraṇa-jña, as*, m. a linguist, one skilled in utterances or sounds. — *Uććāraṇa-sthāna, am*, n. the part of the throat whence certain sounds such as nasals, gutturals &c. proceed. — *Uććāraṇārtha* (°*ṇa-ar°*), *as, ā, am*, useful for pronunciation; necessary for pronunciation, a redundant letter &c. only used to make pronunciation easy.

Uć-ćāraṇīya, as, ā, am, to be pronounced.

Uć-ćārita, as, ā, am, pronounced, uttered, articulated; having excrements.

1. *uć-ćārya*, ind. having spoken, uttered.

2. *uć-ćārya, as, ā, am*, to be spoken, to be pronounced.

Uć-ćāryamāṇa, as, ā, am, being uttered or pronounced.

उच्चल् *uć-ćal* (*ud-ćal*), cl. 1. P. *-ćalati, -litum*, to go or move away from; to free one's self from, loosen one's self from.

Uć-ćala, am, n. the mind, the understanding.

Uć-ćalana, am, n. going off or out, moving away.

Uć-ćalita, as, ā, am, gone up or out, winnowed.

उच्चि *uć-ći* (*ud-ći*), cl. 5. P. A. *-ćinoti, -nute, -ćetum*, to gather, collect.

Uć-ćaya, as, m. gathering, picking up from the ground; adding to, annumeration; collection, heap, plenty, multitude; the knot of the string or cloth which fastens the lower garments round the loins tied in front; the opposite side of a triangle. — *Uććayāpaćaya* (°*ya-ap°*), *au*, m. du. prosperity and decline, rise and fall.

उच्चिङ्गट *uććingaṭa, as*, m. a passionate or angry man; a kind of crab; a sort of cricket. See *uććiṭinga, ćingaṭa, ćiććiṭinga*.

उच्चिटिङ्ग *uććiṭinga, as*, m. a small poisonous animal living in water, a crab; [cf. the last.]

उच्चूड *uć-ćūḍa* or *uć-ćūla, as*, m. (fr. *ud* + *ćūḍā*), the flag or pennon of a banner; an ornament tied on the top of a banner.

उच्च्यु *uć-ćyu* (*ud-ćyu*), Caus. P. *-ćyāvayati, -yitum*, to loosen, make free from, emancipate.

उच्छद् *uć-ćhad* (*ud-ćhad*), cl. 10. P. *-ćhādayati, -yitum*, to uncover (one's body), undress.

Uć-ćhādya, ind. having undressed.

उच्छन्न *uććhanna, as, ā, am* (for *ut-sanna* by a Prākrit corruption?), destroyed.

Uć-ćhādana, am, n. (for *ut-sādana*), cleaning or rubbing the body with perfumes.

उच्छल् *uć-ćhal* (*ud-śal*), cl. 1. P. A. *-ćhalati, -te, -litum*, to fly upwards or away, to move onwards.

Uć-ćhalat, an, antī, at, flying up or away; going or moving on or against.

Uć-ćhalana, am, n. moving upwards, going on or against.

Uć-ćhālita, as, ā, am, moved, waved, waved above; gone; shaken.

उच्छास् *uć-ćhās* (*ud-śās*), cl. 2. P., Ved. *-ćhāsti, -situm*, to clean or purify thoroughly.

उच्छास्त्रवर्तिन् *uć-ćhāstra-vartin* (*ud-śāstra-va°*), *ī, inī, i*, deviating from the law-books, transgressing the ritual-books.

उच्छिख *uć-ćhikha, as, ā, am* (fr. *ud* + *śikhā*), having the flame pointed upwards; flaming, blazing up; radiant; high-crested; (*as*), m., N. of a Nāga ('with erected crest').

उच्छिङ्घन *uć-ćhinghana, am*, n. (fr. *ud-śingh*), breathing through the nostrils, snuffing, snoring; (the word is also written *uććhinkana*.)

उच्छिद् *uć-ćhid* (*ud-ćhid*), cl. 7. P. A. *-ćhinatti, -ćhinte, -ćhettum*, to cut out or off, extirpate, destroy; to interfere, interrupt, stop: Caus. P. *-ćhedayati, -yitum*, to cause to extirpate or destroy: Pass. *-ćhidyate*, to be cut off, stopped, or interrupted; to cease, be deficient, fail.

Uć-ćhitti, is, f. extirpation, destroying, destruction.

Uć-ćhidya, ind. having cut off, destroyed, killed, &c.

Uć-ćhinna, as, ā, am, cut out or off; destroyed, killed; abject, vile; (*as*), m. peace obtained by ceding valuable lands.

Uć-ćhettri, tā, m. an extirpator, a destroyer.

Uć-ćheda, as, m. cutting off or out; extirpation; destruction; cutting short, putting an end to; excision.

Uć-ćhedana, am, n. cutting off, extirpating, destroying, destruction.

Uć-ćhedanīya, as, ā, am, to be cut off.

Uć-ćhedin, ī, inī, i, destroying.

Uć-ćhedya, as, ā, am, to be cut off, to be destroyed.

उच्छिरस् *uć-ćhiras* (*ud-śi°*), *ās, ās, as*, having the head elevated, with upraised head, N. of a mountain also called Urumuṇḍa.

उच्छिलीन्ध्र *uć-ćhilīndhra* (*ud-śi°*), *am*, n. a mushroom.

उच्छिष् *uć-ćhish* (*ud-śish*), cl. 7. P. *-ćhinashṭi, -ćheshṭum*, to leave (as a remainder), to reject: Pass. *-ćhishyate*, to be left remaining.

Uć-ćhishṭa, as, ā, am, left, rejected, stale; having the remains of food on the mouth or hands, one who has not washed his hands and mouth and therefore is considered impure; (*am*), n. leavings, fragments, remainder (especially of a sacrifice or of food). — *Uććhishṭa-kalpanā*, f. a stale invention. — *Uććhishṭa-gaṇapati, is*, m. (opposed to *śuddha-gaṇapati*), Gaṇeśa as worshipped by the Uććhishṭas or men who leave the remains of food in their mouth during prayer. — *Uććhishṭa-tā*, f. the being left, state of being a remnant or remainder. — *Uććhishṭa-bhojana, am*, n. eating the leavings of another man; (*as*), m. one who eats another's leavings; the attendant upon an idol, whose food is the leavings of offerings. — *Uććhishṭa-bhojin, ī, inī, i*, or *uććhishṭa-bhoktri, tā, trī, tri*, an eater of leavings, a mean person. — *Uććhishṭa-modana, am*, n. wax. — *Uććhishṭānna* (°*ṭa-an°*), *as, ā, am*, leavings, offal.

Uć-ćhesha, as, m. or *uć-ćheshaṇa, am*, n. rest, remainder; leavings.

उच्छीर्षक *uć-ćhīrshaka* (*ud-śī°*), *as, ā, am*, having the head raised; (*am*), n. a pillow ('that which raises the head').

उच्छुष् *uć-ćhush* (*ud-śush*), Caus. *-ćhoshayati, -yitum*, to dry up, make dry.

Uć-ćhushka, as, ā, am, dry, dried up, withered.

Uć-ćhoshaṇa, as, ā, am, drying up, making dry; (*am*), n. drying up, parching.

Uć-ćhoshuka, as, ā, am, drying up, making dry.

उच्छुष्म *uć-ćhushma, am*, n. or *uć-ćhushman, a*, n. (fr. rt. *śvas* with *ud*?), confusion.

उच्छूडा *uć-ćhūḍā*, f. (see the more correct *uć-ćūḍa*), the head of a banner or part above the flag.

उच्छून *uć-ćhūna, as, ā, am* (fr. rt. *śvi* with *ud*), swollen, turgid; lofty, high; fat, bulky.

उच्छृङ्खल *uć-ćhṛinkhala* (*ud-śṛi°*), *as, ā, am*, unbridled, uncurbed, unrestrained, perverse, self-willed; irregular, desultory, unmethodical.

उच्छोचन *uć-ćhoćana, as, ā, am* (fr. *ud-śuć*), Ved. burning.

उच्छोषण *uć-ćhoshaṇa*. See *uć-ćhush* above.

उच्छ्रि *uć-ćhri* (*ud-śri*), cl. 1. P. A. *-ćhrayati, -te, -ćhrayitum*, P. to raise, erect, extol; A. to rise, be erected.

Uć-ćhraya, as, m. rising, raising, erecting; elevation of a tree, mountain, &c.; rising of a planet, &c.; height; growth, increase, intensity; the upright side of a triangle. — *Uććhrayopeta* (°*ya-up°*), *as, ā, am*, possessing height, high, lofty, elevated.

Uć-ćhrayaṇa, am, n. raising, erecting.

Uć-ćhrāya, as, m. rising upwards, elevation, height; growth, increase, intensity; (*ī*), f. an upraised piece of wood, plank.

Uć-ćhrāyin, ī, iṇī, i, high, raised, lofty.

Uć-ćhrita, as, ā, am, raised, lifted up; high, tall; advancing, increasing, prosperous; born, produced; increased in size or bulk, grown. — *Uććhrita-pāṇi, is, is, i*, with outstretched hand.

Uć-ćhriti, is, f. rising upwards, elevation, increase; the upright side of a triangle; the upright elevation or height of a figure.

Uć-ćhreya, as, ā, am, high, lofty.

उच्छ्लक *uććhlaka, as*, m., Ved. a part of the human body, (used only in du.)

उच्छ्वङ्क *uććhvanka, as*, m. (fr. rt. *śvanć* with *ud*), Ved. gaping, cleaving open, forming a fissure.

उच्छ्वस् *uć-ćhvas* (*ud-śvas*), cl. 2. P. *-ćhvasiti, -situm*, to breathe, take a deep breath, sigh, pant, respire.

Uć-ćhvasat, an, atī, at, breathing hard, panting.

Uć-ćhvasana, am, n. breathing, sighing; taking a deep breath.

Uć-ćhvasita, as, ā, am, heaving, beating, breathed, inspired, blown, expanded; blooming, enlivened, gladdened; (*am*), n. sighing.

Uć-ćhvāsa, as, m. breath, breathing, deep inspiration; sigh; breathing out, expiring, dying; consolation, encouragement; division of a book, pause in a narration; an air-hole.

Uć-ćhvāsita, as, ā, am, breathless, out of breath, much, excessive, loosened, released, desisted from, disjointed, divided.

Uć-ćhvāsin, ī, inī, i, breathing, inhaling air; sighing, breathing out, expiring; pausing; rising, coming forward.

उछ् *uch*, cl. 1. 6. P. *uććhati, uććhānćakāra, uććhitum*, to finish; to bind; to abandon, transgress.

उज्जन् *uj-jan* (*ud-jan*), cl. 3. P. *-jajanti*, *-janitum*, to beget, produce; cl. 4. A. *-jāyate*, to be born, originate.

उज्जयन *uj-jayana*, &c. See s.v. *uj-ji* below.

उज्जस् *uj-jas* (*ud-jas*), Caus. *-jāsayati*, *-yitum*, to destroy, extirpate (with gen.).
Uj-jāsana, *am*, n. killing, slaughter.

उज्जानक *ujjānaka*, *as*, m., N. of a Tīrtha; also spelt *ujjālaka*.

उज्जि *uj-ji* (*ud-ji*), cl. 1. P. *-jayati*, *-jetum*, to win, conquer, acquire by conquest; to be victorious: Caus. *-jāpayati*, *-yitum*, to assist any one to win; to cause to conquer (with two acc.): Desid. *-jigīshati*, to wish to conquer.
Uj-jayana, *as*, m., N. of a man; (*ī*), f. Ujjayinī or Onjein, the Gr. Ὀζήνη, a city so called in Avanti (Mālava), formerly the capital of Vikramāditya; it is one of the seven sacred cities of the Hindūs, and the first meridian of their geographers, from which they calculate longitude; the modern Oujein is about a mile south of the ancient city.
Uj-jayanta, *as*, m., N. of a mountain in Surāshṭra in the west of India, part of the Vindhya range. See *raivata*.
Uj-jayinī, f. the city Oujein. See *uj-jayanī*.
Uj-jiti, *is*, f., Ved. victory; N. of certain verses in the Vājasaneyi-Saṃhitā, so called because the words *udajayat tam ujjesham* occurs in them.
Uj-jesha, *as*, *ā*, *am*, Ved. victorious. — *Ujjesha-vat*, *ān*, *atī*, *at*, Ved. containing the word *ujjesha*.

उज्जिहान *ujjihāna*, N. of a region.

उज्जिहीर्षा *uj-jihīrshā*, f. (fr. Desid. of rt. *hṛi* with *ud*), wishing to take or seize.

उज्जीव् *uj-jīv* (*ud-jīv*), cl. 1. P. *-jīvati*, *-vitum*, to revive, return to life: Caus. P. *-jīvayati*, *-yitum*, to restore to life, animate.
Uj-jīvin, *ī*, m., N. of a counsellor of Meghavarṇa, the king of the crows.

उज्जृम्भ् *uj-jṛimbh* (*ud-jṛimbh*), cl. 1. A., poet. P. *-jṛimbhate*, *-ti*, *-bhitum*, to gape, to open; to part asunder; to show one's self, become visible, come forth, break forth, expand, arise.
Uj-jṛimbha, *as*, *ā*, *am*, gaping, parting asunder, open, apart; blown, expanded.
Uj-jṛimbhaṇa, *am*, n. the act of gaping, opening the mouth.
Uj-jṛimbhita, *as*, *ā*, *am*, opened, stretched; expanded, blown; (*am*), n. effort, exertion.

उज्ज्य *uj-jya*, *as*, *ā*, *am* (fr. *ud* + *jyā*), having the bow-sinew loosened.

उज्ज्वल् *uj-jval* (*ud-jval*), cl. 1. P., ep. A. *-jvalati*, *-te*, *-litum*, to blaze up, flame, shine: Caus. P. *-jvalayati*, *-yitum*, to light up, cause to shine, illuminate.
Uj-jvala, *as*, *ā*, *am*, blazing up, luminous, splendid, light; burning; clean, clear; lovely, beautiful; blown, expanded; (*as*), m. love, passion; (*am*), n. gold; (*ā*), f. splendor, clearness, brightness; a form of the Jagatī metre. — *Ujjvala-tā*, f. or *ujjvala-tva*, *am*, n. splendor, radiance; beauty. — *Ujjvala-datta*, *as*, m., N. of the author of a commentary on the Uṇādi-sūtras.
Uj-jvalana, *am*, n. burning, shining; fire, gold (?).
Uj-jvalita, *as*, *ā*, *am*, lighted, shining, flaming, &c.

उज्झ् *ujjh*, cl. 6. P. *ujjhati*, *ujjhāñ-ćakāra*, *ujjhitum*, &c., to leave, abandon, quit; to avoid, escape.
Ujjha, *as*, *ā*, *am*, quitting, forgetting.
Ujjhaka, *as*, m. a cloud, a devotee.
Ujjhana, *am*, n. abandoning, removing.
Ujjhita, *as*, *ā*, *am*, left, abandoned; left off, discontinued.
Ujjhitṛi, *tā*, *trī*, *tṛi*, who or what leaves.

उज्झटित *uj-jhaṭita*, *as*, *ā*, *am* (rt. *jhaṭ*), perplexed, bewildered.

उञ्छ् *uñćh*, cl. 1. 6. P. *uñćhati* (cl. 1. and 6. differing only in the accent), *uñćhitum*, to gather, glean.
Uñćha, *am*, n. gleaning, gathering grains. — *Uñćha-vṛitti*, *is*, *is*, *i*, one who lives by gleaning, a gleaner. — *Uñćha-śila*, *am*, n. gleaning corn or grains. — *Uñćha-śila*, *as*, *ā*, *am*, one who lives by gleaning &c.
Uñćhana, *am*, n. gleaning, gathering grains of corn in market-places &c.

उट *uṭa*, *as*, m. leaves, grass, &c., used in making huts, thatches, &c. — *Uṭa-ja*, *as*, *am*, m. n. a hut made of leaves, the residence of hermits or saints; a house in general.

उठ् *uṭh* or *ūṭh*, cl. 1. P. *oṭhati* or *ūṭhati*, *-ṭhitum*, to strike or knock down.

उडु *uḍu*, *us*, *u*, f. n. a lunar mansion or constellation in the moon's path; (*u*), n. water. — *Uḍu-pa*, *as*, *am*, m. n. a raft or float; (*as*), m. the moon, (the half-moon being formed like a boat.) — *Uḍu-pati*, *is*, m. or *uḍu-rāj*, *ṭ*, m. the moon; the Soma. — *Uḍu-patha*, *as*, m. the ether, firmament (the path of the stars). — *Uḍu-rāj*, *ṭ*, m. the moon. — *Uḍu-loman*, *ā*, m., N. of a man. — *Uḍūpa*, *as*, *am*, m. n. a raft, a float; (*as*), m. the moon.

उडुम्बर *uḍumbara*, *as*, m. (in Ved. written with *ḍ*, in Class. generally with *d*), the tree Ficus Glomerata; a species of leprosy with coppery spots; the threshold of a house; a eunuch; a kind of worm supposed to be generated in the blood and to produce leprosy; (*am*), n. the fruit of the tree Ficus Glomerata; copper; a karsha, a measure of two tolas. — *Uḍumbara-dalā* or *uḍumbara-parṇī*, f. the plant Croton Polyandra. — *Uḍumbarā-vatī*, f., N. of a river; see also *udumbara*.

उड्डामर *uḍḍāmara*, *as*, *ā*, *am* (fr. *ud-ḍā*° ?), excellent, respectable, of high rank or consequence.

उड्डी *uḍ-ḍī* (*ud-ḍī*), cl. 1. 4. A. *-ḍayate* or *-ḍīyate*, *-ḍayitum*, to fly up: Caus. *-ḍapayati* (*-ḍāpayati* ?), to scare.
Uḍ-ḍayana, *am*, n. flying up, flying, soaring.
Uḍ-ḍīna, *as*, *ā*, *am*, flown up, flying up; (*am*), n. flying as a bird; flying up, soaring.
Uḍ-ḍīyana, *am*, n. flying up, soaring.
Uḍ-ḍīyamāna, *as*, *ā*, *am*, flying up, soaring, one who flies or soars.

उड्डीश *uḍḍīśa*, *as*, m. a work so called, containing charms and incantations; a N. of Śiva.

उड्र *uḍra*, *ās*, m. pl., N. of a people.

उण्डुक *uṇḍuka*, *as*, m. a texture, a net; a part of the body, the peritoneum ?; (this word is perhaps connected with *uḍupa*.)

उण्डेरक *uṇḍeraka*, *as*, m. a ball of flour, a roll, a loaf. — *Uṇḍeraka-sraj*, *k*, f. a string of rolls, balls of meal or flour upon a string.

उत् *ut*, ind. a particle of doubt or deliberation = how, what (?), either, or; see 2. *uta*. (For the prep. *ud* see 1. *ud*, page 153.)

उत 1. *uta*, *as*, *ā*, *am* (fr. rt. *ve*), sewn, woven.

उत 2. *uta*, ind. (as a particle of doubt or deliberation) and, also, even, or. Often used for the sake of emphasis, especially at the end of a line after *iti* or a verb (e.g. *sarva-bhūtāni tam pārtha sadā paribhavanty uta*, all creatures, O king, certainly always despise him).
(As an interrogative particle, generally at the beginning of the second or following part of a double interrogation) or, utrum-an (e.g. *katham nirṇīyate kiṃ syān nishkāraṇo bandhur uta viśvāsa-ghātakaḥ*, how can it be decided whether he be a friend without a motive or a violator of confidence?). In this sense it may be strengthened by *āho* (e.g. *kaććit tvam asi mānushī utāho surāṅganā*, art thou a mortal woman or divine?), or by *āho-svit* (e.g. *Śālihotraḥ kiṃ nu syād utāhosvid rājā Nalaḥ*, can it be Śālihotra or king Nala?). Rarely *kim* is repeated before *uta* used in this sense (e.g. *kiṃ nu svargāt prāptā tasyā rūpeṇa kimuta anyā āgatā*, has she arrived from heaven or has another come in her form?).
(As a particle of wishing, especially at the beginning of a sentence followed by a potential) would that! utinam! (e.g. *uta adhīyīta*, would that he would read!).
(*Uta* preceded by *kim*) on the contrary, how much more, how much less (e.g. *samartho 'si sahasram api jetuṃ kimuta ekam*, thou art able to conquer even a thousand, how much more one?).
(*Uta* preceded by *prati*) on the contrary, rather (e.g. *esha pṛishṭo 'smābhir na jalpati hanti pratyuta pāshāṇaiḥ*, this one questioned by us does not speak, but rather throws stones at us). *Uta vā*, or else, and (e.g. *samudrād uta vā purīshāt*, from the sea or from the moisture in the air); *vā-uta vā* or *utāho vāpi-vā*, either—or; *uta-uta*, both—aud (e.g. *uta balavān uta abalaḥ*, both the strong and the weak); *kim-uta vā*, whether—or else.

उतङ्क *utaṅka*, *as*, m., N. of a Ṛishi. — *Utaṅka-megha*, *as*, m. a kind of cloud named after that Ṛishi.

उतथ्य *utathya*, *as*, m., N. of a son of Aṅgiras and elder brother of Bṛihaspati. — *Utathya-tanaya*, *as*, m. an epithet of Gautama. — *Utathyānuja*, *as*, m. or *utathyānujanman* (°*ya-anu-ja*°), *ā*, m. a N. of Bṛihaspati, regent of the planet Jupiter (younger brother of Utathya).

उताहो *utāho*, ind. (fr. 2. *uta* + *āho*), a particle of doubt or deliberation = either, or; see under 2. *uta* above. — *Utāho-svit*, see under 2. *uta*.

उतूल *utūla*, *ās*, m. pl., N. of a people; also *kulūṭa* or *ulūṭa*.

उत्क *utka*, *as*, *ā*, *am* (fr. 1. *ud*), excited by the desire of obtaining anything; wishing for (with inf.), desirous of, longing for; regretting, sad, sorrowful; absent, thinking of something else; (*as*), m. desire; opportunity, occasion. — *Utka-tā*, f. a state of longing or regret; the plant Pothos Officinalis having aromatic seeds.
Utkāya, nom. A. *-yate*, *-yitum*, to long for.

उत्कच *ut-kaća*, *as*, *ā*, *am*, having the hairs erect.

उत्कच्छा *ut-kaććhā*, f. a metre of six verses, each verse containing eleven syllabic instants.

उत्कञ्चुक *ut-kañćuka*, *as*, *ā*, *am*, having no coat of mail, without bodice or jacket.

उत्कट *ut-kaṭa*, *as*, *ā*, *am* (fr. 1. *ud*), exceeding the usual measure, important; richly endowed with, abounding in; drunk, mad, furious; excessive, much; superior, high, proud, haughty; uneven; difficult; (*as*), m. fluid dropping from the temples of an elephant in rut; the plant Saccharum Sara, or a similar kind of grass; intoxication, pride; (*ā*), f. the plant Laurus Cassia; N. of a town; (*am*), n. the fragrant bark of Laurus Cassia.

उत्कटुकासन *utkaṭukāsana*, *am*, n. sitting on the hams, squatting.

उत्कणिका *ut-kaṇikā*, f. a raised particle.

उत्कण्ठ 1. *ut-kaṇṭha*, *as*, *ā*, *am*, having the neck uplifted, on the point of doing anything; (*as* or *ā*), m. f. longing for a beloved person or thing; regretting, missing anything or person.
2. *utkaṇṭha*, nom. A. *utkaṇṭhate*, *-ṭhitum*, to long

for, regret, sorrow for: Caus. *utkaṇṭhayati, -yitum,* to excite longing, inspire with tender emotions.

Utkaṇṭhita, as, ā, am, regretting, wishing or sorrowing for, distressed, sorrowful; (*ā*), f. a woman longing after her absent lover or husband.

उत्कन्द् *ut-kand* (*ud-skand*), cl. 1. P. *-kandati, -kantum,* to leap, jump over.

Ut-kandaka, as, m. a kind of disease.

उत्कन्धर *ut-kandhara, as, ā, am,* having the neck erect or uplifted; (*am*), n. bending back the neck.

उत्कम्प् *ut-kamp* (*ud-k°*), cl. 1. A. *-kampate, -pitum,* to tremble: Caus. P. *-kampayati, -yitum,* to cause to tremble; to cause to swing upwards, agitate, shake.

Ut-kampa, as, ā, am, trembling, tremor, agitation; (*as*), m. trembling.

Ut-kampana, am, n. the act of trembling, agitation.

Ut-kampin, ī, inī, i, trembling, agitating, causing to tremble.

उत्कर *ut-kara.* See under *ut-kṛī.*

उत्कर्कर *ut-karkara, as,* m. a kind of musical instrument.

उत्कर्ण *ut-karṇa, as, ā, am,* having the ears erect; (*as*), m. an erect ear.

उत्कर्ष *ut-karsha,* &c. See under *ut-kṛish.*

उत्कल् 1. *ut-kal* (*ud-k°*), cl. 10. P. *-kalayati, -yitum,* to unbind, loosen.

Ut-kalita, as, ā, am, unbound, loosened; opened, blossoming; prosperous, rising, increasing; regretting, grieving for.

उत्कल् 2. *ut-kal* (*ud-k°*), cl. 10. P. *-kālayati, -yitum,* to drive out, expel.

उत्कल *utkala, ās,* m. pl., N. of the inhabitants of Orissa, in the south of India; a subdivision of Brāhmans, derived from *Utkala,* a son of Sudyumna; (*as, ā, am*), m. f. n. a porter, one who travels with a burden or load; (*as*), m. a fowler, a bird-catcher.

उत्कलाप *ut-kalāpa, as, ā, am,* having the tail erect and expanded.

Utkalāpaya, nom. P. *-payati, -yitum,* to cause the peacock to spread its tail, to cause any one to be proud; to inspire conceit by an acknowledgment of merit; to return thanks (?).

उत्कलि *utkali, is,* m., N. of a deity; (a various reading has *utkharin.*)

उत्कलिका *utkalikā,* f. (fr. 1. *ut-kal?*), longing for, regretting, missing anything or person; wanton sportfulness, dalliance; a bud, an unblown flower; a wave. — *Utkalikā-prāya,* (prose) abounding in compound words.

उत्कषण *ut-kashaṇa, am,* n. (rt. *kash*), tearing or pulling up, drawing through (as a plough).

उत्कस् *ut-kas* (*ud-k°*), cl. 1. P., Ved. *-kasati, -situm,* to gape, to open.

उत्काका *ut-kākā,* f. a cow calving every year.

उत्काश् *ut-kāś* (*ud-k°*), cl. 1. A. *-kāśate, -śitum,* to flash upwards, shine.

Utkāśana, am, n. giving orders, commanding.

उत्कास *utkāsa, as,* m., N. of a man.

उत्कासन *ut-kāsana, am,* n. (rt. *kās*), hemming, clearing the throat of mucus.

उत्कीर्ण *ut-kīrṇa.* See under *ut-kṛī* 3rd col.

उत्कीर्त् *ut-kīrt.* See *ut-kṛīt* 3rd col.

उत्कीर्तन *ut-kīrtana,* &c. See *ut-kṛīt.*

उत्कील *utkīla, as,* m., N. of a man.

उत्कुच् *ut-kuć* or *ut-kuñć* (*ud-k°*), cl. 6. P., 1. A. *-kućati, -kuñćate, -kuñćitum,* to bend upwards; to bend aside, to bend from the right course, to go or lead any one astray, to corrupt.

Ut-kuñćikā or *ut-kuñćitā,* f. the plant Nigella Indica.

Ut-koća, as, m. a bribe.

Utkoćaka, as, ikā, am, corrupted with bribes; (*as*), m. the receiver of a bribe, a bribe; N. of a Tīrtha.

उत्कुट् *ut-kuṭ* (*ud-k°*), Caus. *-koṭayati, -yitum,* to bend upwards.

Ut-kuṭa, am, n. lying stretched out on the back, lying with the face upwards, sleeping with the head erect.

Ut-kuṭaka, as, ā, am, stretched out on the back with the face upwards, erect. — *Utkuṭaka-prahāṇa, am,* n. avoiding the above position. — *Utkuṭakāsana* (°*ka-ās*°), *am,* n. a position like that just described.

उत्कुण *ut-kuṇa, as,* m. a bug; a louse.

उत्कुल *ut-kula, as, ā, am,* degenerating, dishonouring one's family.

उत्कूज् *ut-kūj* (*ud-k°*), cl. 1. P. *-kūjati, -jitum,* to utter monotonous sounds.

Ut-kūja, as, m. the singing of the kokila.

उत्कूट *ut-kūṭa, as,* m. an umbrella or parasol.

उत्कूर्द् *ut-kūrd* (*ud-k°*), cl. 1. P. A. *-kūrdati, -te, -ditum,* to jump up, spring upwards.

Ut-kūrdana, am, n. jumping up, springing upwards.

उत्कूल *ut-kūla, as, ā, am,* Ved. being on an elevation, going up-hill; (*am*), ind. up-hill.

Ut-kūlita, as, ā, am, brought to the bank or shore.

उत्कृ *ut-kṛi* (*ud-k°*), cl. 8. A. *-kurute, -kartum,* to inform against.

Ut-kṛiti, is, f. a metre of four times twenty-six syllables.

उत्कृत् *ut-kṛit* (*ud-k°*), cl. 6. P. *-kṛintati, -kartitum,* to cut out or off, to tear out or off; to cut up, cut in pieces, carve, butcher.

Ut-kartana, am, n. cutting up, cutting to pieces, cutting off.

Ut-kṛitya, ind. having cut off or up, having cut out.

Ut-kṛityamāna, as, ā, am, being cut to pieces, being cut up.

उत्कृष् *ut-kṛish* (*ud-k°*), cl. 1. P. sometimes A. *-karshati, -te, -karshṭum* or *-krashṭum,* to draw or drag or pull up; to raise; to draw or take out, to extract; to pull or put off; to bend (as a bow); to tear asunder: Caus. *-karshayati, -yitum,* to elevate, raise, increase: Pass. *-kṛishyate,* to be lifted or drawn up, to be raised, to rise, become powerful, become eminent.

Ut-karsha, as, ā, am, superior, eminent; much, excessive; exaggerated, boastful; attractive; (*as*), m. pulling upwards, drawing, pulling; elevation, increase, rising to something better, prosperity; excellence, eminence; excess, abundance; self-conceit; boasting; joy, pleasure (?).

Ut-karshaka, as, ikā, am, drawing upwards, raising.

Ut-karshaṇa, am, n. drawing upwards, taking off.

Ut-karshita, as, ā, am, drawn upwards, elevated.

Ut-kṛishṭa, as, ā, am (opposed to *apa-kṛishṭa* and *ava-kṛishṭa*), drawn up or out; attracted; extracted; taking a high position; excellent, eminent; superior, best; much, most, excessive; *jñānotkṛishṭa* (°*na-ut*°), *as, ā, am,* eminent through knowledge. — *Utkṛishṭa-tā,* f. or *utkṛishṭa-tva, am,* n. excellence, superiority, eminence. — *Utkṛishṭa-bhūma, as,* m. a good soil. — *Utkṛishṭa-vedana, am,* n. marrying a man of a higher caste; the best or most respectable form of marriage (?). — *Utkṛishṭopādhitā* (°*ṭa-up*°), f. state of high illusion.

उत्कॄ *ut-kṛī* (*ud-k°*), cl. 6. P. A. *-kirati, -te, -karitum* or *-rītum,* to scatter upwards, pile up, heap up; to dig up or out, excavate; to engrave.

Ut-kara, as, ā or *ī, am,* what piles or heaps, what makes up or raises; (*as*), m. what is dug out, rubbish; heap, multitude; a pile, a stack.

Ut-karikā, f. a sort of sweetmeat made with milk, treacle, and ghee.

Utkarīya, as, ā, am, relating or belonging to a heap &c.

Ut-kāra, as, m. winnowing corn; piling it up.

Ut-kārikā, f. a poultice.

Ut-kīrṇa, as, ā, am, heaped up, scattered, dug out, perforated.

उत्कॄत् *ut-kṛīt* (*ud-k°*), cl. 10. P. *-kīrtayati, -yitum,* to proclaim, celebrate, praise, promulgate.

Ut-kīrtana, am, n. crying out, proclaiming; praising, celebrating.

Ut-kīrtita, as, ā, am, proclaimed, promulgated; praised, celebrated, renowned.

उत्क्लृप् *ut-klṛip* (*ud-k°*), Caus. P. *-kalpayati, -yitum,* to form, fashion, create.

उत्कोच *ut-koća.* See under *ut-kuć.*

उत्क्रम् *ut-kram* (*ud-k°*), cl. 1. P. A., 4. P. *-krāmati, -kramate, -krāmyati, -kramitum,* to step up, go up, ascend; to step out, go out or away; to pass away, die; to go over; pass over; omit; not to notice; to neglect, transgress: Caus. P. *-kramayati, -yitum,* to cause to go up or ascend: Desid. Ved. *-ćikrāmishati* or *-ćikramishyati,* to wish to go up or out.

Ut-krama, as, m. going up or out; progressive increase; going astray, acting improperly, deviation, transgression.

Ut-kramaṇa, am, n. going up or out, soaring aloft, stepping out; surpassing, exceeding; (*prāṇotkramaṇa, am,* n. the flight of the soul.)

Ut-kramaṇīya, as, ā, am, to be abandoned, to be given up.

Ut-krānta, as, ā, am, gone forth or out, gone over or beyond, passed, surpassed; trespassing, exceeding.

Ut-krānti, is, f. stepping up to, going out.

Utkrāntin, ī, inī, i, passing, passing away, gone, departed.

Ut-krāma, as, m. going from or out, going above, surpassing, deviating from propriety, transgression; opposition, contrariety.

Ut-krāmat, an, antī, at, going out, going over or above, surpassing.

उत्क्रुश् *ut-kruś* (*ud-k°*), cl. 1. P. *-krośati, -kroshṭum,* to cry out, to call to (with acc.), exclaim; proclaim.

Ut-krushṭa, as, ā, am, crying, speaking out or aloud; (*am*), n. crying out, calling, exclaiming, conversation.

Ut-krośa, as, m. clamour, outcry, proclamation; an osprey.

उत्क्रोद *ut-kroda, as,* m. (fr. *krud* = *kurd* with *ud!*), Ved. exultation (?); cf. *ut-kūrd.*

उत्क्लिश् *ut-kliś* (*ud-k°*), cl. 9. P. *-kliśnāti, -kleśitum* or *-kleshṭum,* to feel uneasy, to be uncomfortable or distressed: Caus. P. *-kleśayati, -yitum,* to excite, stir up, expel.

Ut-kleśa, as, m. excitement, disquietude; disorder or corruption of the humors (of the body); sickness, nausea.

Ut-kleśaka, as, m. a kind of poisonous insect.

Ut-kleśana, as, ā, am, or *ut-kleśin, ī, inī, i,* exciting, stirring up, causing disorder (e. g. *kaphotkleśin,* exciting phlegm).

उत्क्लेद *ut-kleda, as,* m. (fr. rt. *klid* with *ud*), the becoming wet or moist.

Ut-kledin, ī, inī, i, wet, becoming moist.

उत्क्वथ् *ut-kvath* (*ud-k°*), cl. 1. P. *-kvathati, -thitum,* to boil out, extract by boiling &c.

उत्क्षिप् *ut-kship* (*ud-k°*), cl. 6. P. A. *-kshipati, -te, -ksheptum*, to throw up, raise, set up, erect; to throw away, reject, get rid of, vomit up.

Ut-kshipta, as, ā, am, thrown upwards, tossed, raised; thrown out, ejected; vomited; rejected, dismissed; (*as*), m. the thorn apple (Datura Metel and Fastuosa).

Utkshiptikā, f. an ornament in the shape of a crescent worn in the upper part of the ear.

Ut-kshepa, as, m. throwing or tossing up; throwing away; sending, despatching; bringing up, vomiting; the region above the temples; N. of a country; also of a man.

Ut-kshepaka, as, ā, am, throwing, a thrower, who or what elevates or raises; one who sends or orders; (*as*), m. a stealer of clothes &c.

Ut-kshepaṇa, am, n. throwing upwards, tossing; sending, sending away; vomiting, taking up; a kind of basket or bowl used for cleaning corn; a fan; a measure of sixteen paṇas.

उत्खचित *ut-khaćita, as, ā, am*, intermixed with.

उत्खन् *ut-khan* (*ud-kh°*), cl. 1. P. A. *-khanati, -te, -nitum*, to dig up or out, to excavate; to tear out by the roots, root up; to draw or tear out; to destroy entirely.

Ut-khāta, as, ā, am, dug up; excavated, eradicated, pulled up by the roots; destroyed, annihilated; (*am*), n. a hole, a cavity, a deepening, uneven ground.

Utkhātin, ī, inī, i, having cavities or holes, uneven; destructive.

उत्खरिन् *ut-kharin, ī*, m., N. of a deity; (a various reading has *utkali*.)

उत्खला *utkhalā*, f. (fr. *ud* and *khala?*), a kind of perfume.

उत्खिद् *ut-khid* (*ud-kh°*), cl. 6. P. *-khindati* (Ved. *-khidati*), *-khettum*, to draw out, extract.

उत्त *utta, as, ā, am*, wet, moistened. See 2. *ud*, page 153.

उत्तंस *ut-taṇsa, as, am*, m. n. (rt. *taṇs*), an earring; a crest, a chaplet, a wreath worn on the crown of the head.

Uttaṇsika, as, m., N. of a Nāga.

Uttaṇsita, as, ā, am, having earrings, crested.

उत्तक्ष् *ut-taksh* (*ud-t°*), cl. 1. 5. P., Ved. *-takshati, -kshṇoti, -kshitum* or *-tashṭum*, to form (anything) out of any other thing; (Sāy.) to take (anything) out of any other thing.

उत्तङ्ग *uttanga, as*, m., N. of a servant of Śiva.

उत्तट *ut-taṭa, as, ā, am*, overflowing its banks (as a river).

उत्तन् *ut-tan* (*ud-t°*), cl. 8. P. A. *-tanoti, -nute, -nitum*, to stretch upwards, stretch out; endeavour to rise.

Ut-tāna, as, ā, am, stretched out, spread out, lying on the back, sleeping supinely or with the face upwards; upright; turned so that the mouth or opening is uppermost (as a vessel), concave; spreading out over the surface; shallow; open. — *Uttāna-kūrmaka, am*, n. a particular posture in sitting. — *Uttāna-pattraka, as*, m. a species of Ricinus. — *Uttāna-pad*, f., Ved. one whose legs are extended (in parturition or creation); epithet of a peculiar creative agency described in Ṛig-veda X. 72; (Sāy.) vegetation, the whole creation of upward-germinating plants. — *Uttāna-parṇa, as, ā, am*, Ved. having extended leaves. — *Uttāna-pāda, as*, m. the star β in the little bear, personified as son of Vīra or Manu Svāyambhuva and father of Dhruva, the polar-star. — *Uttānapāda-ja, as*, m. a N. of Dhruva or the polar-star. — *Uttāna-barhis, is*, m., N. of a prince. — *Uttāna-śaya, as, ā, am*, lying on the back, sleeping with the face upwards; (*as, ā*), m. f. a little child. — *Uttāna-śīvan, ā, arī, a*, Ved. lying extended, stagnant. — *Uttāna-hasta, as, ā, am*, Ved. having the hands extended, extending them in prayer; (*au*), m. du. the two hands with the fingers stretched out, but with the backs towards the ground.

Uttānaka, as, m. a species of Cyperus grass.

Uttānikā, f., N. of a river.

उत्तप् *ut-tap* (*ud-t°*), cl. 1. P. rarely A. *-tapati, -te, -ptum*, to make warm or hot, to heat thoroughly; to pain, torment; to excite, urge on, press hard: Caus. P. *-tāpayati, -yitum*, to warm up, heat.

Ut-tapta, as, ā, am, burnt, seared; bathed, washed; anxious, excited; (*am*), n. dried flesh.

Ut-tāpa, as, m. great heat, affliction, distress, anxiety, excitement, ardour, effort, energy.

Ut-tāpita, as, ā, am, heated, made hot, pained, distressed, roused, excited.

उत्तम् *ut-tam* (*ud-t°*), cl. 4. P. *-tāmyati, -tamitum*, to be distressed, to lose heart, to faint.

उत्तम *ut-tama, as, ā, am* (superlative fr. 1. *ud*; opposed to *avama, adhama*, &c.; cf. *an-uttama*), uppermost, highest, chief; most elevated, principal; best, excellent (often at the end of compounds, e. g. *dvijottamas*, best of the twice-born); first, greatest; the highest (tone); the most removed or last in place, order, or time; (*am*), ind. most, in the highest degree; (*as*), m. the last person (= in European grammars the first person); N. of a brother of Dhruva, son of Uttāna-pāda and nephew of Priya-vrata; a son of Priya-vrata and third Manu; the twenty-first Vyāsa; (*ās*), m. pl., N. of a people; (*ā*), f. a kind of piḍakā or pustule; the plant Oxystelma Esculentum (Asclepias Rosea Roxb.); an excellent woman, one who is handsome, healthy, and affectionate. — *Uttama-gandhāḍhya* (°*dha-āḍh°*), *as, ā, am*, possessing abundantly the most delicate scent or delicious fragrance. — *Uttama-tā*, f. or *uttama-tva, am*, n. excellence, superiority; goodness, good quality. — *Uttama-pada, am*, n. a high office. — *Uttama-purusha* or *uttama-pūrusha, as*, m. the last person in verbal conjugation, i. e. I, we two, we (= in European grammars the first person, our third person being regarded in Hindū grammars as the *prathama-purusha*, q. v.; cf. also *madhyama-purusha*); the supreme spirit; an excellent man. — *Uttama-phalinī*, f. the plant Oxystelma Esculentum (Asclepias Rosea Roxb.). — *Uttamarṇa* (°*ma-ṛiṇa*), *as*, m. a creditor; (*ās*), m. pl., N. of a people. — *Uttamarṇika, as*, m. a creditor. — *Uttamarṇin, ī*, m. a creditor. — *Uttama-lābha, as*, m. great profit, a double return. — *Uttama-veśa, as*, m. 'having the most excellent dress,' N. of Śiva. — *Uttama-śākha, as*, m., N. of a region. — *Uttama-saṃgraha, as*, m. intriguing with another man's wife, addressing her privately, casting amorous looks &c. — *Uttama-sāhasa, am*, n. the highest of the three fixed mulcts or fines; a fine of 1000 or of 80,000 paṇas; capital punishment, branding, banishment, confiscation, mutilation, and death. — *Uttama-sukha, as*, m., N. of a man. — *Uttamāṅga* (°*ma-aṅ°*), *am*, n. the highest or chief part of the body, the head. — *Uttamādhama* (°*ma-adh°*), *as, ā, am*, high and low. — *Uttamādhama-madhyama, as, ā, am*, good, bad, and indifferent; high, low, and middling. — *Uttamāraṇī* (°*ma-ar°*), f. the plant Asparagus Racemosus. — *Uttamārdha* (°*ma-ar°*), *as*, m. the last half or part; the best half. — *Uttamārdhya, as, ā, am*, relating to or connected with the last part or the best half. — *Uttamāha* (°*ma-ah°*), *as*, m. the last or latest day, a fine day (?), a lucky day (?). — *Uttamopapada* (°*ma-up°*), *as, ā, am*, one to whom the best term is applicable, best, good. — *Uttamaujas* (°*ma-oj°*), *ās*, m. 'of excellent valour,' N. of one of the warriors of the Mahā-bhārata.

Uttamāyya, as, ā, am (fut. pass. part. fr. a nom. *uttamāya?*), Ved. to be raised or celebrated.

Uttamīya, as, ā, am, uppermost, highest, chief, best.

1. *ut-tara, as, ā, am* (comparative fr. 1. *ud*; opposed to *adhara*; declined Gram. 238. *a*), upper, higher, superior (e. g. *uttare dantās*, the upper teeth); northern (because the northern part of India is high); left (opposed to *dakshiṇa* or right, because in praying the face being turned to the east the north would be on the left-hand); later, following, subsequent, latter, concluding, posterior, future (opposed to *pūrva*, &c., e. g. *uttaraḥ kālaḥ*, future time; *uttaraṃ vākyam*, a following speech, answer, reply; *phalam uttaram*, subsequent result, future consequence; *varshottareshu*, in future years); superior, chief, excellent, dominant, predominant, more powerful; better, more excellent; (*as*), m., N. of a son of Virāṭa; a king of the Nāgas; N. of a mountain; (*ā*), f. the north (i. e. the northern *diś* or quarter); N. of a daughter of Virāṭa and daughter-in-law of Arjuna; (*am*), n. upper surface or cover; the north; the following member, the last part of a compound; answer, reply; (in law) a defence, a rejoinder; (in the Mīmāṃsā philosophy) the answer, the fourth member of an adhikaraṇa or case; superiority, excellence, competency; result, the chief or prevalent result or characteristic, what remains or is left, conclusion, remainder, excess, over and above, (often at the end of a compound, e. g. *shashṭyuttaram sahasram*, one thousand with an excess of sixty, i. e. 1060; *saptottaraṃ śatam*, 107; *bhayottara*, attended with danger, having danger as the result; *dharmottara*, chiefly characterized by virtue); remainder, difference (in arithmetic); N. of a song; (*am*), ind. at the conclusion, at the end, e. g. *bhavad-uttaram*, with the word 'bhavad' at the end; *asrottaram īkshitā*, looked at with tears at the end, i. e. with a glance ending in tears; [cf. Gr. ὕστερος.] — *Uttara-kāṇḍa, am*, n. following or concluding book; the seventh book of the Rāmāyaṇa. — *Uttara-kāya, as*, m. the upper part of the body. — *Uttara-kāla, as*, m. future time; time reckoned from full moon to full moon. — *Uttara-kuru, us* or *u*, m. n. one of the nine divisions of the world, the country of the northern Kurus, situated in the north of India, and described as the country of eternal beatitude. — *Uttara-kośalā*, f. the city Ayodhyā, the modern Oude. — *Uttara-kriyā*, f. the last sacred action, funeral rites, obsequies. — *Uttara-khaṇḍa, am*, n. last section; the concluding book of the Padma-purāṇa, also of the Śiva-purāṇa. — *Uttara-khaṇḍana, am*, n. cutting off a reply, refutation. — *Uttara-grantha, as*, m. title of a supplement of the Yoni-grantha. — 1. *uttaran-ga, am*, n. a wooden arch surmounting the door frame. — *Uttara-ććhada, as*, m. a cover, what is thrown over anything. — *Uttara-ja, as, ā, am*, born in the latter (or last-mentioned kind of wedlock); born subsequently or afterwards, posterity. — *Uttara-jyā*, f. the versed sine of an arc, or rather the second half of the chord halved by the versed sine. — *Uttara-jyotisha, am*, n., N. of a country. — *Uttara-tantra, am*, n. 'concluding doctrine,' N. of a supplementary section in the medical manual of Suśruta. — *Uttara-tara, as, ā, am* (compar. fr. *uttara*), still further removed, still more distant, still higher. — *Uttara-tas*, ind. at the top, above, from the north, northward, to the left (opposed to *dakshiṇa-tas*); afterwards; behind. — *Uttarataḥ-paśćāt*, ind. northwestward (with gen.). — *Uttara-tāpanīya*, title of the second part of the Nṛisiṇha-tāpanīyopanishad. — *Uttara-tra*, ind. in what follows, after, subsequently, later, further on, beyond, below (in a work), northward; (*pūrvatra uttaratra*, in the first case or place—in the second.) — *Uttara-dāyaka, as, ā, am*, replying, giving an answer, impertinent. — *Uttaradik-stha, as, ā, am*, situated in the north, northern. — *Uttara-diś, k*, f. the north quarter. — *Uttara-deśa, as*, m. the country towards the north, the up-country. — *Uttara-dheya, as, ā, am*, to be done subsequently. — *Uttara-paksha, as*, m. the northern or left wing (side); second or following part of an argument, the reason *pro*, the reply, refutation;

the answer to the first or objectionable argument, the right argument, demonstrated truth, or conclusion; the minor proposition in a syllogism. — *Uttarapaksha-tā*, f. or *uttarapaksha-tva*, *am*, n. conclusion, demonstration, reply. — *Uttara-paṭa*, *as*, m. an upper garment. — *Uttara-patha*, *as*, m. the northern way, the way leading to the north. — *Uttarapathika*, *as*, *ī*, *am*, inhabiting the northern country. — *Uttara-pada*, *am*, n. the last member of a compound word. — *Uttarapadika*, *as*, *ī*, *am*, or *uttarapadakīya*, *as*, *ā*, *am*, relating to or studying the last word or term. — *Uttara-parvata*, *as*, m. the northern mountain. — *Uttara-paśćārdha* (°*ća-ar*°), *as*, m. the north-western half. — *Uttara-paśćima*, *as*, *ā*, *am*, north-western; (*ā*), f. the north-west (scil. *diś*). — *Uttara-pāda*, *as*, m. a division of legal practice, that part which relates to the reply or defence, four divisions being admitted in every suit. — *Uttara-purastāt*, ind. north-eastward (with gen.). — *Uttara-purusha*, *as*, m. = *uttama-purusha* (?). — *Uttara-pūrva*, *as*, *ā*, *am*, north-eastward; one who takes the north for the east. — *Uttara-praććhada*, *as*, m. a coverlid, a quilt. — *Uttara-pratyuttara*, *am*, n. a dispute, an altercation, a discussion; the pleadings in a law-suit. — *Uttara-phalgunī* or *uttara-phālgunī*, f. the twelfth lunar mansion, containing two stars, figured by a bed. — *Uttara-bhādrapad*, *t*, f. or *uttara-bhādrapadā*, f. the twenty-sixth lunar mansion, figured by a couch, and comprehending two stars, of which one is *a* Andromedæ. — *Uttara-mati*, *is*, m., N. of a man. — *Uttara-mandrā*, f. a loud but slow manner of singing. — *Uttara-mātra*, *am*, n. a mere reply, even a reply. — *Uttara-mānasa*, *am*, n., N. of a Tīrtha. — *Uttara-mīmānsā*, f. the Vedānta philosophy, an inquiry into the Jñāna-kāṇḍa or second portion of the Veda (opposed to *pūrva-mīmānsā*; see *mīmānsā*). — *Uttara-rahita*, *as*, *ā*, *am*, devoid of reply, having no answer. — *Uttara-rāma-ćarita* or *-ćaritra*, *am*, n. 'the further or later deeds of Rāma,' title of a drama of Bhavabhūti. — *Uttara-lakshaṇa*, *am*, n. the indication of an actual reply; (*as*, *ā*, *am*), marked on the left side. — *Uttara-loman*, *ā*, *ā*, *a*, having the hairs turned upwards or outwards. — *Uttara-vayasa*, *am*, n. the latter or declining years of life. — *Uttara-vallī*, f. title of the second section of the Kāṭhakopanishad when divided into two Adhyāyas. — *Uttara-vasti*, *is*, f. a small syringe, a urethra injection pipe. — *Uttara-vastra*, *am*, n. an upper garment. — *Uttara-vādin*, *ī*, m. a replicant; a defendant; one whose claims are of later date than another's. — *Uttara-vāsas*, *as*, n. an upper garment. — *Uttara-vedi*, *is* or *ī*, f., Ved. the northern altar made for the sacred fire. — *Uttara-saktha*, *am*, n. the left thigh. — *Uttara-sañjñita*, *as*, *ā*, *am*, designated in the reply (a witness &c.); hear-say evidence, see the next. — *Uttara-sākshin*, *ī*, m. witness for the defence; a witness testifying from the report of others. — *Uttara-sādhaka*, *as*, *ā*, *am*, finishing what remains or follows, assisting at a ceremony, befriending; an assistant, a helper, a friend; who or what establishes a reply. — *Uttara-hanu*, *us*, m., Ved. the upper jawbone. — *Uttarādhara* (°*ra-adh*°), *as*, *ā*, *am*, superior and inferior, higher and lower; (*am*), n. the upper and under lip; the lips; see *adharottara*. — *Uttarādhikāra* (°*ra-adh*°), *as*, m. right to property &c. in succession to another person, heirship, inheritance. — *Uttarādhikāri-tā*, f. or *uttarādhikāri-tva*, *am*, n. right of succession. — *Uttarādhikārin*, *ī*, *iṇī*, *i*, an heir or claimant subsequent to the death of the original owner, an heir who claims as the second in succession. — *Uttarānvita* (°*rā-an*°), *as*, *ā*, *am*, accompanied by Uttarā. — *Uttarā-patha*, *am*, n. the northern road or direction, the northern country, north. — *Uttarābhāsa* (°*ra-ābh*°), *as*, m. a false, indirect or prevaricating reply. — *Uttarābhāsa-tā*, f. or *uttarābhāsa-tva*, *am*, n. inadequacy of a reply, the semblance without the reality. — *Uttarāyaṇa* (°*ra-ay*°), *am*, n. the progress (of the sun) to the north; the period of the sun's progress to the north of the equator, the summer solstice. — *Uttarāraṇi* (°*ra-ar*°), *is* or *ī*, m. f. the upper *araṇi* (q. v.) which by cutting becomes the *pramantha* or churner. — *Uttarārtha* (°*ra-ar*°), *as*, *ā*, *am*, for the sake of what follows. — *Uttarārdha* (°*ra-ar*°), *am*, n. the upper part (of the body); the northern part; the latter half; the further end. — *Uttarārdhya*, *as*, *ā*, *am*, Ved. being on the northern side. — *Uttarā-vat*, *ān*, *atī*, *at*, Ved. victorious, overpowering. — *Uttarāśā* (°*ra-āśā*), f. the northern quarter, the north. — *Uttarāśādhipati* (°*śā-adh*°) or *uttarāśā-pati*, *is*, m. the regent of the northern quarter, an epithet of Kuvera. — *Uttarāśman* (°*ra-aś*°), *ā*, m., N. of a rocky river in the north. — *Uttarāshāḍhā* (°*ra-ash*°), f. the twenty-first of the lunar mansions, figured by an elephant's tooth or a bed, and containing two stars, one of which is *β* in Sagittarius. — *Uttarāsaṅga* (°*ra-ās*°), *as*, m. an upper or outer garment. — *Uttarāha* (°*ra-ah*°), *as*, m. the following day. — *Uttaretarā* (°*ra-it*°), f. the southern quarter. — *Uttarottara* (°*ra-ut*°), *as*, *ā*, *am*, more and more, higher and higher, further and further; always increasing, always following; (*am*), ind. higher and higher, more and more, in constant continuation, one on the other; (*am*), n. reply to an answer, reply on reply; conversation; a rejoinder; excess, exceeding quantity or degree; succession, gradation; descending. — *Uttarottariṇ*, *ī*, *iṇī*, *i*, constantly increasing; one following the other. — *Uttaroshṭha* or *uttaraushṭha* (°*ra-osh*°), *as*, m. the upper lip.

Uttaram, ind. further on, forward; hereafter, in the following part (of a book).

Uttarā, ind. north, northerly, northward (with gen. or abl.). — *Uttarā-sad*, *t*, *t*, *t*, Ved. seated northward or on the left.

Uttarāt, ind. from the left, from the north, northward.

Uttarāttāt, ind., Ved. from the north.

Uttarāhi, ind. northerly, from the north (with abl.).

Uttarin, *ī*, *iṇī*, *i*, superior.

Uttarīya or *uttarīyaka*, *am*, n. an upper or outer garment.

Uttareṇa, ind. (with gen., abl., acc., or at the end of a compound) northward, on the left side of; posterior, subsequent.

Uttare-dyus, ind. a subsequent day, a day following, to-morrow.

उत्तमर्ण *uttamarṇa*. See under *ut-tama*.

उत्तम्भ् *ut-tambh* (*ud-stambh*), cl. 5. 9. P. *-tabhnoti*, *-nāti*, *-tambhitum*, to stay, prop, support.

Ut-tambhana, *am*, n. upholding, staying, supporting; stopping, arresting; a prop, a stay.

Ut-tambhita, *as*, *ā*, *am*, upheld, supported; stopped, arrested; erect (as the hair of the head), standing on end.

Ut-tambhitavya, *as*, *ā*, *am*, to be upheld.

उत्तर *ut-tara*. See above and under *ut-tṛī*.

उत्तरङ्ग 2. *ut-taranga*, *as*, *ā*, *am* (for 1. see under 1. *ut-tara*, p. 149), flooded, inundated, washed over by waves.

उत्तर्जन *ut-tarjana*, *am*, n. violent threatening.

उत्तान *ut-tāna*. See under *ut-tan*, p. 149.

उत्ताप *ut-tāpa*. See under *ut-tap*, p. 149.

उत्तार *ut-tāra*. See under *ut-tṛī* next col.

उत्ताल *ut-tāla*, *as*, *ā*, *am* (fr. *ud* and *tāla?*), great, strong; formidable; arduous, difficult; speedy, swift, best, excellent; elevated, lofty, tall, loud; (*as*), m. an ape; (*am*), n. a particular number.

उत्तिज् *ut-tij* (*ud-t*°), Caus. P. *-tejayati*, *-yitum*, to excite, stimulate, incite, instigate, urge on, stir up, animate.

Ut-tejaka, *as*, *ā*, *am*, instigating, stimulating.

Ut-tejana, *am*, *ā*, n. f. incitement, instigation, exciting, animating; sending, despatching; urging, driving; whetting, sharpening, furbishing, polishing; an inspiring or exciting speech; an incentive, inducement, stimulant.

Ut-tejita, *as*, *ā*, *am*, incited, animated, excited, urged; sent, despatched; whetted, sharpened, furbished, polished; (*am*), n. an incentive, inducement; sidling, one of a horse's five paces; moderate velocity in a horse's pace.

उत्तु *ut-tu* (*ud-tu*), cl. 2. P., Ved. *-tavīti* or *-tauti*, *-totum* or *-tavitum*, to effect, bring about; (Sāy.) to increase, prosper.

उत्तुङ्ग *ut-tunga*, *as*, *ā*, *am*, lofty, high, tall, swollen (as a stream). — *Uttunga-tā*, f. or *uttunga-tva*, *am*, n. height, loftiness, elevation.

उत्तुण्डित *ut-tuṇḍita*, *am*, n. the head of a thorn &c. which has entered the skin.

उत्तुद् *ut-tud* (*ud-t*°), cl. 6. P. A., Ved. *-tudati*, *-te*, *-tottum*, to push up, tear up, stir up, push open.

Ut-tuda, *as*, m., Ved. one who stirs up.

उत्तुल् *ut-tul* (*ud-t*°), cl. 10. P. *-tolayati* or *-tulayati*, *-yitum*, to raise up (by means of a counterpoise), to erect, set up; to weigh.

Ut-tolana, *am*, n. lifting up, raising, elevating (by means of a counterpoise or balance).

Ut-tolita, *as*, *ā*, *am*, raised, lifted up.

उत्तुष *ut-tusha*, *as*, m. fried grain; (freed from the husks.)

उत्तृद् *ut-tṛid* (*ud-t*°), cl. 7. P. A. *-tṛiṇatti*, *-tṛinte*, *-tarditum*, to split, cut through.

उत्तॄ *ut-tṛī* (*ud-t*°), cl. 1. 6. P. *-tarati*, *-tirati*, *-taritum* or *-rītum*, to pass out of (especially *jalāt*, the water &c., with abl. c.), to disembark, to come out of; to escape from (a misfortune, affliction, &c.); to come down, descend, alight, put up at; to pass over; to cross (as a river, with acc.), to vanquish; to give up, leave; to elevate, strengthen, increase: Caus. *-tārayati*, *-yitum*, to cause to come out, to deliver, assist, rescue; to make any one alight, take down, take off; to cause to pass over, to convey or transport across, land, disembark; to vomit up: Desid. *-titīrshati*, to wish to cross.

2. *ut-tara*, *as*, *ā*, *am* (for 1. see p. 149, col. 3), crossing over; to be crossed (in the word *dur-uttara*, difficult to be come out of or escaped from).

Ut-taraṇa, *as*, *ā*, *am*, coming out of, crossing over; (*am*), n. coming forth or out of (especially out of water), landing, disembarking; crossing rivers &c.

Ut-tarat, *an*, *antī*, *at*, coming out of (water &c.), crossing, going over.

Ut-tarikā, f., N. of a river.

Ut-tāra, *as*, m. transporting over; landing; delivering, rescuing; ejecting, getting rid of; vomiting; passing away, instability; (*as*, *ā*, *am*), surpassing others, excellent, pre-eminent. — *Uttāra-loćana*, *as*, *ā*, *am*, having the eyes turned up.

Ut-tāraka, *as*, m. a deliverer, epithet of Śiva.

Ut-tāraṇa, *as*, *ā*, *am*, transporting over, bringing over, rescuing; (*am*), n. the act of landing, delivering, rescuing, helping to cross over or escape, transportation.

Ut-tārin, *ī*, *iṇī*, *i*, transporting across; unsteady; inconstant, changeable, tremulous, sick.

Ut-tārya, *as*, *ā*, *am*, to be made to land, to be ejected, to be thrown up by vomiting.

Ut-titīrshu, *us*, *us*, *u*, about to pass out of (water), wishing to land.

Ut-tīram, ind. on the bank, on land, ashore.

Ut-tīrṇa, *as*, *ā*, *am*, landed, crossed, traversed; rescued, liberated, escaped; released from obligation; thrown off; one who has completed his studies, experienced, clever.

Ut-tīrya, ind. having crossed, having landed.

उत्तेरित *utterita*, *am*, n. (said to be fr. *ut-tṛī*, but perhaps connected with rt. *īr*), one of the five paces of a horse in Hindū jockeyship.

उत्तोरण *ut-toraṇa*, *as*, *ā*, *am*, decorated with raised or upright arches.

उत्तोलन *ut-tolana.* See under *ut-tul.*

उत्त्यक्त *ut-tyakta, as, ā, am* (fr. rt. *tyaj* with *ud*), abandoned, left; thrown, tossed; free from passion or affection.

Ut-tyāga, as, m. abandonment, quitting; throwing, throwing up; secession from worldly attachments.

उत्त्रस् *ut-tras* (*ud-t°*), Caus. P. *-trāsayati, -yitum,* to frighten, alarm.

Ut-trasta, as, ā, am, frightened.

Ut-trāsa, as, m. fear, terror.

उत्त्रिपद *ut-tripada, am,* n. an upright tripod.

उत्था *ut-thā* (*ud-sthā*), cl. 1. P. A. *-tishṭhati, -te, -thātum,* to stand up, rise, raise one's self; come forth, arise, originate from; to rise (from the dead); to become animated; to be active or brave; to make efforts, take pains with, to excel: Caus. *-thāpayati, -yitum,* to cause to stand up, raise, set up, erect; to lift up; to arouse, awaken, raise to life, make alive.

Ut-tishṭhamāna, as, ā, am, standing up, rising; increasing, augmenting.

Ut-tha, as, ā, am, (generally at the end of a compound) rising, arising; coming forth, originating, derived from; standing up; (*as*), m. arising, coming forth; [cf. Zend *usta.*]

Ut-thātṛi, tā, m., Ved. one who rises; resolving.

Ut-thāna, am, n. the act of standing up or rising; rising (of the moon &c.); resurrection; rising up to depart; leaving off; starting on a warlike expedition; rise, origin; effort, exertion; manly exertion, manhood; evacuating (by stool &c.); an army; joy, pleasure; a book; a court-yard; a shed where sacrifices are offered; a term, a limit; business of a family or realm, the care of subjects or dependants; reflection; proximate cause of disease; (*as, ā, am*), causing to arise or originate. — *Utthāna-vat, ān, atī, at,* ready for action. — *Utthānaikādaśī* (*°na-ek°*), f. the eleventh day in the light or former half of the month Kārttikā, when Vishṇu rises from his sleep.

Ut-thāpaka, as, ā, am, lifting up, causing to get up, who or what raises &c.; exciting, animating.

Ut-thāpana, am, n. causing to rise or get up; raising, elevating; causing to leave (a house &c., with acc. of the person made to leave); causing to come forth, bringing forth; exciting, instigating; bringing about; causing to cease, finishing; (in mathem.) the finding of the quantity sought, answer to the question, substitution of a value; (*ī*), f. a concluding verse (*ṛić*).

Ut-thāpita, as, ā, am, raised, lifted up, elevated; made to get up (from a seat, bed, &c.); aroused, instigated.

1. *ut-thāpya,* ind. having raised or caused to rise, having roused or instigated.

2. *ut-thāpya, as, ā, am,* to be raised; Ved. to be sent away.

Ut-thāya, ind. having risen (from a seat &c.); having risen (in rank &c.). — *Utthāyotthāya* (*°ya-ut°*), every time one rises (from one's bed).

Ut-thāyin, ī, inī, i, rising, coming forth, becoming visible.

Ut-thita, as, ā, am, risen or rising (as from a seat &c.); arisen, born, produced; happened, occurring; endeavouring, striving; advancing, increasing; high, lofty, eminent; extended; N. of a Pragātha consisting of ten Pādas. — *Utthita-tā,* f. state of activity or of readiness to serve others. — *Utthitāṅguli* (*°ta-an°*), *is,* m. the palm of the hand with the fingers extended.

Ut-thiti, is, f. elevation, rising up.

उत्पक्ष्मन् *ut-pakshman, ā, ā, a,* or *ut-pakshmala, as, ā, am,* with upraised eyelids.

उत्पचिष्णु *ut-paćishṇu, us, us, u,* apt to ripen or cook.

उत्पट् *ut-paṭ* (*ud-p°*), Caus. *-pāṭayati, -yitum,* to tear up or out, root up, eradicate, extirpate.

Ut-paṭa, as, m. sap issuing from the cleft of a tree.

Ut-pāṭa, as, m. pulling up by the roots, destroying; a disease of the external ear.

Ut-pāṭaka, as, m. the above disease; (*ikā*), f. the external bark of a tree.

Ut-pāṭana, am, n. pulling up by the roots, eradicating; destroying, destruction.

Ut-pāṭita, as, ā, am, pulled up by the roots, eradicated, torn out.

Ut-pāṭin, ī, inī, i, (often at the end of compounds) eradicating, extirpating.

Ut-pāṭya, ind. having plucked up.

उत्पत् *ut-pat* (*ud-p°*), cl. 1. P. *-patati, -titum,* to fly or jump up, to rise, to be produced, originate: Caus. *-pātayati, -yitum,* to cause to fly up.

Ut-pata, as, m. a bird; going upwards or up. — *Utpata-nipatā,* f. flying up and down.

Ut-patat, an, antī, at, flying upwards or onwards.

Ut-patana, am, n. rising, ascending, going up; birth, production.

Ut-patita, as, ā, am, springing up, risen, ascended.

Ut-patitavya as, ā, am, to be flown upwards.

Ut-patitṛi, tā, trī, tṛi, rising, jumping up, going upwards.

Ut-patishṇu, us, us, u, rising, jumping up.

Ut-pāta, as, m. flying up, a spring, jump; an unusual or startling event boding calamity, a portent, prodigy, phenomenon; any public calamity, as an eclipse, meteor, earthquake. — *Utpāta-vāta, as,* m. a whirlwind, a hurricane.

Ut-pātaka, as, m. a fabulous animal with eight legs, (written also *ut-pāduka,* q. v.); N. of a Tīrtha.

उत्पताक *ut-patāka, as, ā, am,* with raised flags; with uplifted banners; (*ā*), f. a raised banner or flag. — *Ut-patāka-dhvaja, as, ā, am,* with raised banners and flags.

उत्पथ *ut-patha, as,* m. wrong road, bad way, error, evil; (*am*), ind. astray, on the wrong road.

उत्पद् *ut-pad* (*ud-p°*), cl. 4. A. *-padyate, -pattum,* to arise, rise, originate, be produced: Caus. *-pādayati, -yitum,* to produce, beget, generate, cause, effect; to cause to issue or come forth, bring forward.

Ut-patti, is, f. arising, birth, production, origin; becoming visible, coming into existence; production in general, profit, productiveness; producing as an effect or result, giving rise to or generating as a consequence; resurrection. — *Utpatti-kālīna, as, ā, am,* taking place at the time of birth. — *Utpatti-prayoga, as,* m. production by the joint operation of cause and effect; purport, meaning. — *Utpatti-mat, ān, atī, at,* produced, born. — *Utpatti-vyañjaka, as,* m. a type of birth (as investiture); a mark of the twice-born.

Ut-panna, as, ā, am, risen, gone up; arisen, born, produced; produced unexpectedly; acquired, gained; occurred, happened; effected, accomplished; known, ascertained. — *Utpanna-tantu, us, us, u,* having a line of descendants. — *Utpanna-tva, am,* n. origin, production. — *Utpanna-bhakshin, ī, inī, i,* living from hand to mouth. — *Utpanna-vināśin, ī, inī, i,* perishing as soon as produced.

Ut-pāda, as, m. coming forth, birth, production. — *Utpāda-pūrva, am,* n. title of the first of the fourteen Pūrvas or older sacred writings of the Jainas. — *Ut-pāda-śayana,* see s. v. next col.

Ut-pādaka, as, ā, am, bringing forth, producing, productive, effective; (*as*), m. a producer, a generator; a fabulous animal, called Śarabha, with eight legs; written also *utpātaka;* (*ikā*), f. a certain insect, perhaps the white ant (termes); N. of the pot-herb Enhydra Hingtsha, also of Basilla Rubra or Lucida; (*am*), n. origin, cause.

Ut-pādana, as, ā, am, bringing forth, producing, productive; (*am*), n. producing, generating, begetting, causing.

Ut-pādita, as, ā, am, produced, effected; generated, begotten.

Ut-pādin, ī, inī, i, produced, born; (at the end of compounds) bringing forth, producing.

Ut-pādya, ind. having produced; having begotten; having inspired.

Ut-pādyamāna, as, ā, am, being produced or generated.

उत्पल 1. *utpala, am,* n. (fr. rt. *pal* for *paṭ* with *ud,* to burst upwards as a blossom?), the blue lotus, Nymphæa Cærulea, a seed of the Nymphæa; the plant Costus Speciosus; any water-lily; a plant in general; (*as*), m., N. of a man who built a sanctuary, of an astronomer; N. of a lexicographer; (*ā*), f., N. of a river; (*ī*), f. a kind of cake made with unwinnowed corn. — *Utpala-gandhika, am,* n. a species of sandal of the colour of brass and very fragrant. — *Utpala-ćakshus, us, us, us,* lotus-eyed, fine-eyed. — *Utpala-pattra, am,* n. the leaf of a Nymphæa; a wound caused by the finger-nail of a woman; a Tilaka or mark on the forehead, made with sandal &c. by the Hindūs; a broad-bladed knife or lancet. — *Utpala-pattraka, am,* n. a broad-bladed knife or lancet used by surgeons. — *Utpala-pura, am,* n., N. of a town built by Utpala. — *Utpala-bhedyaka, as,* m. a kind of bandage. — *Utpala-mālā,* f., N. of a lexicon. — *Utpala-rāja, as,* m., N. of a poet. — *Utpala-vatī,* f., N. of a river. — *Utpala-varṇā,* f., N. of a woman. — *Utpala-śāka, as,* m., N. of a plant. — *Utpala-śārivā,* f. the plant Ichnocarpus Frutescens. — *Utpalāksha* (*°la-ak°*), *as,* m., and *utpalāpīḍa* (*°la-āp°*), *as,* m., N. of two princes. — *Utpalābha* (*°la-ābh°*), *as, ā, am,* lotus-like, resembling a lotus. — *Utpalā-vana, am,* n., N. of a region in Pañćāla.

Utpalaka, as, m., N. of a man; of a king of the Nāgas.

Utpalin, ī, inī, i, abounding in lotus flowers; (*inī*), f. an assemblage of lotus flowers; a species of the Atijagatī metre, the same as Ćandrikā; N. of a river; title of a dictionary.

उत्पल 2. *ut-pala, as, ā, am* (fr. *ud* and *pala,* flesh), fleshless, emaciated; (*am*), n., N. of a hell.

उत्पवन *ut-pavana.* See under *ut-pū.*

उत्पश्य *ut-paśya, as, ā, am,* looking up or upwards.

उत्पादशयन *ut-pāda-śayana, as,* m. a kind of partridge, Parra Jacana or Gœnsis, (sleeping with legs erect.)

उत्पारण *ut-pāraṇa, am,* n., Ved. transporting over, transportation.

उत्पाली *utpālī,* f. health (etym. doubtful).

उत्पिञ्जर *ut-piñjara, as, ā, am,* uncaged, unconfined.

Ut-piñjala, as, ā, am (*l* substituted for *r*), out of order, disordered, excessively confused; uncaged.

उत्पित्सु *ut-pitsu, us, us, u* (Desid. of *ut-pat,* q. v.), desirous of rising or flying away or proceeding.

उत्पिष् *ut-pish* (*ud-p°*), cl. 7. P. *-pinashṭi, -peshṭum,* to rub together; to crush, grind.

Ut-pishṭa, as, ā, am, rubbed, ground; (*am*), n. a disease, a grating of the bones or of the joints upon each other.

उत्पीड् *ut-pīḍ* (*ud-p°*), cl. 10. P. *-pīḍayati, -yitum,* to press upwards, to press out of.

Ut-pīḍa, as, m. pressing out, pressure; foam, froth, a gush.

Ut-pīḍana, am, n. the act of pressing out.

उत्पुच्छय *ut-pućchaya,* nom. (fr. *ud-puććha*) A. *utpućchayate,* to raise or cock the tail; P. *-yati,* to make one raise the tail.

उत्पुटक *ut-puṭaka, as,* m. a disease of the external ear; [cf. *ut-pāṭa.*]

उत्पुलक *ut-pulaka, as, ā, am,* joyful, delighted.

उत्पू *ut-pū* (*ud-pū*), cl. 9. P. A. *-punāti, -punīte, -pavitum,* to cleanse, purify; to extract anything that has been purified.

Ut-pavana, am, n. cleaning, cleansing; straining liquids for domestic or religious uses; any implement for cleaning; the act of sprinkling clarified butter or other fluids on the sacrificial fire with two blades of Kuśa grass, the ends of which are held in either hand and the centre dipped into the liquid.

Ut-pavitrī, tā, trī, trị, purifying; a purifier.

Ut-pāva, as, m. purifying ghee &c.

उत्पोषध *ut-poshadha, as,* m., N. of an old king.

उत्प्रभ *ut-prabha, as, ā, am,* flashing forth or diffusing light, shining.

उत्प्रसव *ut-prasava, as,* m. abortion.

उत्प्रास *ut-prāsa, as,* m. (fr. rt. 2. *as* with *pra* and *ud*), hurling, throwing afar; violent burst of laughter; ridicule, derision; excess.

Ut-prāsana, am, n. = the preceding.

उत्प्रुष् *ut-prush, ṭ,* f., Ved. that which bubbles up, a bubble.

उत्प्रेक्ष *ut-preksh* (*ud-pra-īksh*), cl. 1. A. *-prekshate, -shitum,* to look up to with attention (as a pupil to his teacher); to perceive; to transfer (with loc.); to compare one thing with another, illustrate by a simile.

Ut-prekshaṇa, am, n. looking into, perceiving, foreseeing, comparing.

Ut-prekshā, f. overlooking, disregarding, carelessness, indifference; (in rhetoric) comparison in general, simile, illustration, metaphor; a parable; an ironical comparison. — *Utprekshā-vallabha, as,* m., N. of a poet.

Ut-prekshita, as, ā, am, compared (as in a simile).

Ut-prekshya, as, ā, am, that with which anything is compared.

उत्प्लु *ut-plu* (*ud-p°*), cl. 1. A. *-plavate, -plotum,* to jump up, leap up; to bound; to spring or jump opon; to float upon.

Ut-plava, as, m. a jump, leap, bound; (*ā*), f. a boat.

Ut-plavana, am, n. jumping or leaping up, springing upon; skimming off impure oil or ghee, or any dirt floating on a fluid, by passing a blade of Kuśa grass over it.

Ut-pluta, as, ā, am, jumped up or upon, sprung upon suddenly.

Ut-plutya, ind. having sprung up or jumped upon.

उत्फल् *ut-phal* (*ud-ph°*), cl. 1. P. *-phalati, -litum,* to spring; to part asunder, to expand (as a flower): Caus. P. *-phālayati, -yitum,* to open, open wide, cause to expand.

Ut-phāla, as, m. a jump, a spring, leaping up or out of, moving or shuffling of feet.

Ut-phulla, as, ā, am (*phulla* pass. part. of rt. *phal*), widely opened (as the eyes); blown as a flower; swollen, increased in bulk; sleeping supinely; (*am*), n. a kind of coitus.

उत्फल *ut-phala, am,* n. excellent fruit.

उत्स *utsa, as,* m. (fr. 2. *ud*), Ved. a spring, a fountain (metaphorically applied to the clouds). — *Utsa-dhi, is,* m., Ved. the receptacle of a spring, a well.

उत्सक्थ *ut-saktha, as, ī, am,* Ved. opening the thighs.

उत्सङ्ग *ut-sanga, as,* m. (fr. rt. *sañj* with *ud*), embrace, association, union; slope, side; the haunch or part above the hip; the lap; the acclivity or edge of a hill; the roof of a house; the bottom or deep part of an ulcer; a high number = 100 Vivāhas.

Ut-sangita, as, ā, am, associated, combined, joined.

Ut-sangin, ī, inī, i, associating or combining with, an associate, a partner; deep-seated, as an ulcer; (*ī*), m. an ulcer, a deep sore; (*inī*), f. pimples on the inner edge of the eyelids.

Ut-sañjana, am, n. leading upwards.

उत्सद् *ut-sad* (*ud-s°*), cl. 1. P. *-sīdati, -sattum,* to sink, settle down, fall into ruin or decay; to leave off; to rise up: Caus. P. *-sādayati, -yitum,* to destroy, overturn.

Ut-sanna, as, ā, am, decayed, in ruins; destroyed, overturned; disused, fallen into disuse; risen, increased. — *Utsanna-dharma, as,* or *utsanna-yajña, as,* m. an interrupted or suspended sacrifice.

Ut-sāda, as, m., Ved. a particular part of the sacrificial animal.

Ut-sādaka, as, ā, am, destroying, overturning.

Ut-sādana, am, n. destroying, overturning; suspending, interrupting, omitting; cleaning the person with perfumes, rubbing or chafing the limbs; healing a sore, causing it to fill up; going up, ascending, rising; raising, elevating; ploughing a field twice or thoroughly.

Ut-sādanīya, as, ā, am, to be destroyed; to be effected; to be gone up or ascended; (*am*), n. any application to a sore producing granulations.

Ut-sādita, as, ā, am, destroyed, overturned; cleansed, purified with oil, perfumes, &c.; risen, ascended; raised, elevated.

Ut-sāditavya or *ut-sādya, as, ā, am,* to be destroyed.

उत्सर, उत्सारक, &c. See under *ut-sṛi.*

उत्सर्ग *ut-sarga.* See under *ut-sṛij.*

उत्सव *utsava, as,* m. (fr. rt. 2. *su* with *ud?*), enterprise, beginning; a festival, a jubilee; joy, gladness; merry-making; height, elevation, insolence; passion, wrath; wish; rising of a wish; a section of a book. — *Utsava-sanketa, ās,* m. pl., N. of a people.

उत्सह् *ut-sah* (*ud-s°*), cl. 1. A. *-sahate, -sahitum* or *-sodhum,* to be able, to be adequate, to have power (with inf., or with dat. of an abstract noun); to act with courage or energy: Caus. *-sāhayati, -yitum,* to animate, encourage, excite; Desid. of the Caus. *-sisāhayishati,* to wish to excite.

Ut-sāha, as, m. power, strength, strength of will, resolution; effort, perseverance, strenuous and continued exertion, energy; firmness, fortitude; happiness; a thread. — *Utsāha-vat, ān, atī, at,* active, energetic, persevering. — *Utsāha-vardhana, as,* m. the heroic *rasa* or feeling; (*am*), n. increase of energy, heroism. — *Utsāha-sampanna, as, ā, am,* active, persevering.

Ut-sāhana, am, n. effort, perseverance.

Utsāhin, ī, inī, i, active, persevering.

उत्सिच् *ut-sić* (*ud-s°*), cl. 6. P. A. *-sinćati, -te, -sektum,* to sprinkle, pour, to spread; to make proud: Pass. *-sićyate,* to spout or foam up or over; to be puffed up; to overflow, increase.

Ut-sikta, as, ā, am, sprinkled; flooded, abundantly furnished; elevated, raised, haughty, proud, rude; enlarged, increased; disordered, disturbed in mind &c.

Ut-sićyamāna, as, ā, am, foaming or spouting up, showering; increasing, overflowing, growing.

Ut-seka, as, m. sprinkling, pouring; foaming upwards, spouting out or over, showering; overflow, increase, enlargement; haughtiness, pride.

Utsekin, ī, inī, i, overflowing; proud, haughty, puffed up.

Ut-sećana, am, n. the act of showering or spouting upwards, boiling or foaming over.

उत्सुक *utsuka, as, ā, am* (fr. 1. *ud* and *suka;* the latter does not exist separately, but may be derived from the particle *su,* as *anuka* fr. *anu, abhika* fr. *abhi;* cf. also *utka*), restless, uneasy, unquiet, anxious; anxiously desirous, zealously active, striving or making exertions for any object (e.g. *jayotsuka,* anxiously striving for victory); eager for, fond of, attached to; regretting, repining, missing, sorrowing for; (*as*), m. (?) longing for. — *Utsuka-tā,* f. or *utsuka-tva, am,* n. restlessness, uneasiness, unquietness, zeal; attachment, affection; sorrow, regret.

Utsukāya, nom. A. *utsukāyate,* to become unquiet &c.

उत्सूत्र *ut-sūtra, as, ā, am,* unstrung; irregular, out of rule, loose, detached.

उत्सूर *ut-sūra, as,* m. evening, twilight (when the sun sets).

Utsūrya. See under *otsūryam.*

उत्सृ *ut-sṛi* (*ud-sṛi*), Caus. P. *-sārayati, -yitum,* to expel, turn out, drive away.

Ut-sara, as, m. a species of the Ati-śakvarī metre, consisting of four verses of fifteen syllables each.

Ut-saryā, f. a cow when grown up and fit to take the bull.

Ut-sāraka, as, m. one who drives away the mob from a person of rank, a policeman; a guard, a guardian.

Ut-sāraṇa, am, n. moving, causing to move, removing, keeping at a distance, driving out of the way; assisting any one to step out (of a palanquin &c.); reception of a guest.

उत्सृज् *ut-sṛij* (*ud-s°*), cl. 6. P. *-sṛijati, -srashṭum,* to pour out, emit, send forth; to let loose; to cast forth or away; to lay aside, quit, leave, abandon, avoid, eschew; to abolish (a rule &c.).

Ut-sarga, as, m. pouring out, pouring forth, emission, dejection, excretion, voiding by stool &c.; laying aside, abandoning, resigning, quitting, retiring from, suspending; loosening, delivering; oblation, libation; presentation of anything promised to a god or Brāhman with suitable ceremonies; giving, donation; a particular ceremony on suspending a Vedic lecture; (in gram.) any general precept or rule (opposed to *apavāda,* special rule or exception, and so called because only abolished in express cases by a substitute). — *Utsarga-tas,* ind. generally, i. e. without any special limitation.

Utsargin, ī, iṇī, i, leaving out or off; omitting, abandoning, quitting.

Ut-sarjana, am, n. letting loose, abandoning, leaving, &c.; gift, donation, oblation; suspending (a lecture in the Veda), a ceremony connected with it.

Ut-sisṛikshu, us, us, u, wishing to create.

Ut-sṛijya, ind. having abandoned, having quitted.

Ut-sṛishṭa, as, ā, am, left, abandoned; given up, given, presented; poured forth, cast into or upon. — *Utsṛishṭa-paśu, us,* m. a bull set at liberty upon particular occasions, as on a marriage &c., and allowed to go about at will. — *Utsṛishṭa-vat, ān, atī, at,* one who has let fall, who has shed (a tear &c.).

Ut-sṛishṭi, is, f. abandonment, letting go, emission.

Utsrashṭu-kāma, as, ā, am, wishing to let go or put down.

उत्सृप् *ut-sṛip* (*ud-s°*), cl. 1. P. *-sarpati, -sarptum* or *-sraptum,* to go, glide or soar upwards, to spread out.

Ut-sarpa, as, m. going or gliding upwards; swelling, heaving.

Ut-sarpaṇa, am, n. gliding upwards; swelling, heaving.

Ut-sarpita, as, ā, am, gliding or going upwards; heaving, heaved, undulating.

Ut-sarpin, ī, iṇī, i, moving or gliding upwards; rising; soaring; (*iṇī*), f. a Jaina division of time, a long period described as ten crores of crores of oceans of years; this period alternates with one of similar duration. See *ava-sarpiṇī.*

उत्सेध *ut-sedha, as,* m. (fr. rt. 1. *sidh* with *ud*), height, elevation; thickness, fatness, obesity; intumescence; excelling, sublimity; the body; (*am*), n. killing, slaughter.

उत्स्थल *ut-sthala, am,* n., N. of an island.

उत्स्मि *ut-smi* (*ud-s°*), cl. 1. A. *-smayate, -smetum,* to smile at, deride: Caus. P. *-smāyayati, -yitum,* to make a fool of one.

Ut-smaya, as, m. a smile.

Ut-smayat, an, antī, at, smiling.

उत्स्य *utsya, as, ā, am* (fr. *utsa*), Ved. coming from a well or fountain (as water).

उत्स्वप्नाय *utsvapnāya,* nom. (fr. *ud-svapna*) A. *utsvapnāyate,* to talk in one's sleep; to dream uneasily.

उद् 1. *ud,* a particle and prefix to verbs and nouns. (As implying superiority in place, rank, station, or power) up, upwards; upon, on; over, above. (As implying separation and disjunction) out, out of, from, off, away from, apart. (According to native authorities *ud* may also imply publicity, pride, indisposition, weakness, helplessness, binding, loosing, existence, acquisition.)

Ud is not used as a separable adverb or preposition; in those rare cases, in which it appears in the Veda uncompounded with a verb, the latter has to be supplied from the context (e.g. *ud utsam śatadhāram,* out (pour) a fountain of a hundred streams).

Ud is sometimes repeated in the Veda to fill out the verse (e.g. *kim na ud ud u harshase*).

[Cf. Zend *uś;* Hib. *uas* and in composition *os, ois,* e.g. *os-car,* 'a leap, bound,' &c. See also *ut-tama,* 1. *ut-tara,* &c.]

उद् 2. *ud* or *und,* cl. 7. P. *unatti, undāñ-ćakāra, undishyati, aundīt, unditum,* to flow or issue out, to spring (said of water); to wet, bathe: Caus. *undayati,* aor. *aundidat:* Desid. *undidishati;* [cf. Gr. ὕδωρ; Lat. *unda;* Goth. *vato;* Lit. *wandū'.*]

Uda, am, n. (only at the beginning or end of a compound) water. — *Uda-kīrṇa* or *uda-kirya, as,* m. the tree Galedupa Piscidia, the bark of which is rubbed and scattered into water to stun the fishes. — *Uda-kumbha, as,* m. a water-jar, a jar with water. — *Uda-grābha, as,* m., Ved. holding water. — *Uda-ćamasa, as,* m. a cup containing water. — 1. *uda-ja, as, ā, am* (for 2. see *ud-aj* 3rd col.), aquatic, watery, produced in or by water. — *Uda-jña, as,* m., N. of a man. — *Uda-dhāna, as, ā, am,* containing water. — *Udha-dhi, is, is, i,* Ved. containing water; (*is*), m. a water-jar, a reservoir for water; a cloud; a lake; the ocean. — *Udadhi-kumāra, ās,* m. pl. a class of divinities, belonging to the Bhavanādhīśās. — *Udadhi-krama, as,* m. or *udadhi-krā, ās,* m., Ved. a voyager, a mariner. — *Udadhi-mala, as,* m. cuttle-fish bone. — *Udadhi-mekhalā,* f. the earth (girdled by the ocean). — *Udadhi-rāja, as,* m. the king of the waters, the ocean. — *Udadhi-sutā,* f. the daughter of the ocean; an epithet of Lakshmī; and of Dvārakā, the capital of Krishṇa. — *Uda-pa, as, ā, am,* crossing the water, as a boat. — *Uda-pātra, am, ī,* n. f. a water-jug, a ewer. — *Uda-pāna, as, am,* m. n. a well. — *Udapāna-maṇḍūka, as,* m. a frog in a well; (metaphorically) an inexperienced man of limited ideas who knows only his own neighbourhood. — *Uda-pū, ūs, ūs, u,* Ved. cleansing one's self with water, purified with water. — *Uda-pesha, am,* n. a paste, anything ground with water; (*am*), ind. by grinding in water. — *Uda-prut, t, t, t,* Ved. swimming or splashing in water; (Say.) causing water to flow. — *Uda-pluta, as, ā, am,* Ved. swimming in water. — *Uda-bhāra, as,* m. a water-carrier, a cloud. — *Uda-bhrijja* and *uda-majja, as,* m., N. of two men. — *Uda-mantha, as,* m. barley-water. — *Uda-megha, as,* m. a watery cloud; a shower of rain. — *Uda-lāvaṇika, as, ī, am,* salted, prepared with brine. — *Uda-vajra, as,* m. a thunder-shower, a water-spout. — *Uda-vāpa, as,* m., N. of a man. — *Uda-vāsa, as,* m. residence in water; (*am*), n. a house on the margin of a stream or pond, a marine grotto &c. — *Uda-vāha, as, ā, am,* Ved. bringing water; epithet of the Maruts. — *Uda-vāhana, am,* n. any water-vessel; a cloud. — *Uda-vindu, us,* m. a drop of water. — *Uda-vīvadha, as,* m. a yoke for carrying water. — *Uda-vraja, as,* m., N. of a man. — *Uda-śarāva, as,* m. a jar filled with water. — *Uda-śuddha, as,* m. a water-jar. — *Uda-śrit, t,* n. two portions of buttermilk and one portion of water. — *Uda-sthālī,* f. a caldron, a kettle. — *Uda-haraṇa, as,* m. a vessel for drawing water. — *Uda-hāra, as, ī, am,* Ved. fetching or carrying water; (*as*), m. a water-carrier, a cloud. — *Udaudana,* see *udakaudana.*

Udaka, am, n. water; *udakaṃ dā* or *pradā* or *kṛi,* to offer a libation of water to a dead person (with gen. or dat. of the person); *udakam upa-spriś,* to touch certain parts of the body with water, as prescribed by law; (the word *udaka* may be used alone to express this ceremony, e.g. *udakārtham,* for the sake of the *udaka* ceremony.) — *Udaka-karman, a,* n. or *udaka-kriyā,* f. presentation of water to dead ancestors as far as the fourteenth degree. — *Udaka-kārya, am,* n. a religious ceremony performed with water; ablution of the body; oblations to the dead. — *Udaka-kumbha, as,* m. a water-jar. — *Udaka-krīḍana, am,* n. sporting about in water. — *Udaka-gāha* or *uda-gāha, as,* m. entering the water. — *Udaka-giri, is,* m. a mountain abounding in streams of water. — *Udaka-ćandra,* a kind of magic. — *Udaka-da, as, ā, am,* a giver of water, yielding water, offering water to the manes; (*as*), m. an heir, a near kinsman. — *Udaka-dātṛi, tā,* or *udaka-dāyin, ī,* m. one who presents libations of water to the manes, an heir or kinsman. — *Udaka-dāna, am,* n. gift of water, especially to the manes, as a religious or obsequial rite. — *Udaka-dānika, as, ā, am,* referring to the above obsequial rite. — *Udaka-dhara, as,* m. 'water-holder,' a cloud. — *Udaka-parvala, as,* m.; see *udaka-giri.* — *Udaka-pūrvakam,* ind. preceded by the water-rite, i.e. by pouring water on the hand as preparatory to or confirmatory of a gift or promise. — *Udaka-pratīkāśa, as, ā, am,* like water, watery, fluid. — *Udaka-bhāra, as,* m. a yoke for carrying water. — *Udaka-bhūma, as,* m. humid soil. — *Udaka-mañjarī,* f. title of a work on medicine. — *Udaka-maṇḍalu, us,* m., Ved. a water-pitcher. — *Udaka-mantha* or *uda-mantha, as,* m. a kind of peeled grain. — *Udaka-meha, as,* m. a sort of diabetes, passing watery urine. — *Udakamehin, ī, inī, i,* suffering from this disease. — *Udaka-vajra, as,* m. a thunder-shower, a thunderstorm with rain; [cf. *uda-vajra.*] — *Udaka-vat, ān, atī, at,* furnished with water. — *Udaka-vindu, us,* m. a drop of water. — *Udaka-vīvadha, as,* m. a yoke for carrying water; [cf. *uda-vīvadha.*] — *Udaka-śāka, am,* n. any aquatic herb. — *Udaka-śānti, is,* f. sprinkling consecrated water over a sick person to allay fever. — *Udaka-saktu, us,* m. ground rice moistened with water. — *Udaka-sparśa, as, ā, am,* touching different parts of the body with water; touching water in confirmation of a promise. — *Udaka-hāra, as,* m. a water-carrier. — *Udakātman* (*°ka-āt°*), *ā, ā, a,* chiefly consisting of water, whose chief substance is water. — *Udakādhāra* (*°ka-ādh°*), *as,* m. a reservoir, a cistern, a well. — *Udakānta* (*°ka-an°*), *as,* m. margin of water, bank, shore. — *Udakārthin* (*°ka-ar°*), *ī, inī, i,* desirous of water, thirsty. — *Udakāhāra* (*°ka-āh°*), *as,* m. the drawing up of water. — *Udake-ćara, as, ā, am,* moving or living in or inhabiting water. — *Udake-viśīrṇa, as, ā, am,* dried in water, (a metaphorical expression for anything unheard of or impossible.) — *Udakodañjana* (*°ka-ud°*), *as,* m. a water-jar. — *Udakodara* (*°ka-ud°*), *am,* n. dropsy. — *Udakodarin, ī, iṇī, i,* dropsical. — *Udakaudana* (*°ka-od°*), *as,* m. rice boiled with water.

Udakala, as, ā, am, watery, containing water.

Udakila, as, ā, am, watery, containing water.

Udakya, as, ā, am, being in water; (*ā*), f. a woman in her courses (requiring water for purification).

1. *udan,* n. (not used in the nom. sing. du. plur. and the acc. sing. and du.), Ved. a wave, water. — *Udan-vat, ān, atī, at,* Ved. wavy, watery, abounding in water; (*ān*), m. the ocean; N. of a Rishi.

Udani-mat, ān, atī, at, Ved. abounding in waves or water.

1. *udanya,* nom. P., Ved. *udanyati,* to irrigate; to thirst, be thirsty.

2. *udanya, as, ā, am,* Ved. watery; (*ā*), f. thirst. — *Udanya-ja, as, ā, am,* Ved. born in or living in water.

Udanyu, us, us, u, Ved. liking or seeking water, walking in water.

Undana, unna, &c. See under *und,* p. 159.

उदक् *udak.* See under 2. *ud-añć.*

उदग्र *ud-agra, as, ā, am,* with elevated top, having the top upwards, over-topping, towering or pointing upwards; projecting; high, tall, long; advanced (in age); increased, large, vast, fierce, intense; excited, enraptured. — *Udagra-dat, an, atī, at,* having projecting teeth, large-toothed; (*an*), m. an elephant with a large tusk.

उदज् *ud-aj,* cl. 1. P. A. *-ajati, -te, -ajitum,* to drive out, expel, pull off.

2. *ud-aja, as,* m. (for 1. see under *uda* 1st col.), the driving out or forth (of cattle &c.).

Ud-āja, as, m. leading up or out.

उदजलक *udajalaka, as,* m., N. of a wheelwright in the Pañća-tantra.

उदञ्च् 1. *ud-añć* or *ud-ać,* cl. 1. P. A. *-añćati, -te, -ćitum,* to elevate, raise up, lift up, throw up; to send forth, utter, cause to resound.

Ud-akta, as, ā, am, gone up, raised up, risen, ascended; sent forth; uttered.

Ud-anka, as, m. a vessel or bucket (for oil &c., but not for water); Pāṇini III. 3, 123, N. of a man.

2. *ud-añć* or *ud-ać, an, īćī, ak,* turned or going upwards; upper, upwards; turned to the north, northern (opposed to *adharāñć* and *dakshiṇa*); subsequent, posterior; (*k*), ind. above; northward; subsequently; *udīćī,* the northern *diś* or quarter, the north. — *Udaktāt,* ind., Ved. towards the north, northward. — *Udak-patha, as,* m. the northern country. — *Udak-pravaṇa, as, ā, am,* sloping towards the north; proceeding well (as a sacrifice?). — *Udak-sena, as,* m., N. of a prince. — *Udag-adri, is,* m. the northern mountain; the Himālaya mountain to the north of Hindūstan. — *Udag-ayana, am,* n. the sun's progress north of the equator, the half-year from the winter to the summer solstice. — *Udag-daśa, as, ā, am,* having the border turned upwards or to the north. — *Udag-bhūma, as,* m. fertile soil (turned upwards or towards the north). — *Udag-bhūmi, is,* m. good or fertile soil. — *Udaṅ-mukha, as, ī, am,* facing the north.

Ud-añćana, am, n. a bucket, a pail for drawing water out of a well; (*am*), n. directing or throwing upwards; rising, ascending; a cover or lid.

Ud-añćita, as, ā, am, raised up, thrown up, tossed; worshipped.

Ud-añću, us, m., N. of a man.

उदञ्जलि *ud-añjali, is, is, i,* hollowing the palms and then raising them.

उदण्डपाल *ud-aṇḍa-pāla, as,* m. a kind of fish; a sort of snake.

उदधि *uda-dhi.* See under *uda.*

उदन् 2. *ud-an,* cl. 2. P. *-aniti, -nitum,* to breathe upwards, emit the breath in an upward direction; to breathe.

Ud-āna, as, m. breathing upwards, breathing, breath; one of the three or five vital airs, that which rises up the throat and passes into the head; (with Buddhists) an expression of joy or praise; the navel; an eyelash; a kind of snake.

उदन्त *ud-anta, as, ā, am,* reaching to the end or border of anything; (*as*), m. 'telling to the end,' full tidings, intelligence; news; a pure and virtuous man; supporting one's self by sacrificing for others; one who gets a livelihood by a trade &c.

Udantaka, as, m. news, tidings, intelligence.
Ud-antikā, f. satisfaction, satiety.
Udantya, as, ā, am, living beyond a limit or boundary.

उदन्य *udanya.* See under 2. *ud.*

उदय *ud-aya,* &c. See under *ud-i* 3rd col.

उदर *udara, am,* n. (fr. rt. *ṛi* with *ud?*), the belly; a cavity, the interior or inside of anything (e. g. *udare,* inside, in the interior); enlargement of the abdomen from dropsy or flatulence, any morbid abdominal affection, as liver, spleen, &c., a class of eight different diseases; the thick, inner side of the *angushṭha* or thumb; slaughter; [cf. Lat. *uterus.*] —*Udara-granthi, is,* m. disease of the spleen, lit. 'knot of the belly' (a chronic affection of this organ not uncommon in India). —*Udara-trāṇa, am,* n. a cuirass, armour covering the front of the body; a girth, a belly-band. —*Udara-dāra, as,* m., Ved. a particular disease of the belly. —*Udara-piśāća, as,* m. a glutton, voracious, one who devours everything, flesh, fish, &c. —*Udara-pūram,* ind. till the belly is full. —*Udara-poshaṇa, am,* n. feeding the belly, supporting life. —*Udara-bharaṇa-mātra-kevaleććhu* (°*la-ić*°), *us, us, u,* desirous only of the mere filling of the belly. —*Udaram-bhari, is, is, i,* nourishing only one's own belly, selfishly voracious, gluttonous. —*Udara-vat, ān, atī, at,* having a large belly, corpulent. —*Udara-śaya, as, ā, am,* sleeping on the face or belly. —*Udara-śāṇḍilya, as,* m., N. of a sage. —*Udara-sarvasva, as,* m. an epicure, a glutton. —*Udarādhmāna* (°*ra-ādh*°), *am,* n. flatulence of the body. —*Udarāmaya* (°*ra-ām*°), *as,* m. disease of the belly, dysentery, diarrhœa. —*Udarāmayin, ī, iṇī, i,* suffering from dysentery or diarrhœa. —*Udarāvarta* (°*ra-āv*°), *as,* m. the navel. —*Udarāveshṭa* (°*ra-āv*°), *as,* m. tape worm.
Udaraka, as, ī, am, abdominal.
Udarika, as, ā, am, having a large belly.
Udarin, ī, iṇī, i, having a large belly, fat, corpulent; abdominal; (*iṇī*), f. a pregnant woman.
Udarila, as, ā, am, fat, corpulent.
Udarya, as, ā, am, belonging to the belly; (*am*), n., Ved. contents of the belly or what forms the belly.

उदरथि *ud-arathi, is,* m. (fr. rt. *ṛi* with *ud?*), the sun; the ocean.

उदर्क *ud-arka.* See under *ud-ṛić* at p. 155.

उदर्चिस् *ud-arćis, is, is, is,* shining or blazing upwards, luminous; (*is*), m. a N. of fire; of Śiva, of Kandarpa.

उदर्ज् *ud-arj,* cl. 1. P., Ved. *-arjati, -jitum,* to drive out, remove.

उदर्द् *ud-ard,* cl. 1. P. *-ardati, -ditum,* to strike or beat upon.
Ud-arda, as, m. (in medic.) erysipelas.

उदर्द्ध *ud-arddha, as,* m. (fr. rt. *ṛidh* with *ud*), scarlet fever.

उदल *udala, as,* m., N. of a man.

उदव् *ud-av,* cl. 1. P. *-avati, -vitum,* to regard, attend to; to wait for; to promote, impel.

उदवग्रह *ud-avagraha, as,* m. a Svarita accent depending on an Udātta which stands in the *ava-graha* (q. v.). See *tairovirāma.*

उदवसानीय *ud-avasānīya, as, ā, am* (fr. rt. *so* with *ava* and *ud*), Ved. concluding, final.
Ud-avasita, am, n. a house, dwelling.

उदश् *ud-aś,* cl. 5. P. A. *-aśnoti, -nute, -aśitum* or *-ashṭum,* to reach to the top of, reach, attain; to be able, be master of.

उदश्रु *ud-aśru, us, us, u,* one whose tears gush forth, weeping.

उदस् *ud-as,* cl. 4. P. *-asyati, -situm,* to cast or throw up; to raise, erect, elevate; to throw out, expel.
Ud-asana, am, n. throwing up, raising, erecting.
Ud-asta, as, ā, am, thrown or cast up, raised, thrown; cast out, expelled; removed, scattered, humbled, shamed.
Ud-asya, ind. having cast up, having tossed upwards, having thrown; having expelled, having scattered; having made efforts, having taken pains.
1. *ud-āsa, as,* m. throwing or directing upwards, elevation.

उदाकृ *ud-ā-kṛi,* cl. 8. 5. P. A. *-kriṇoti, -ṇute, -karoti, -kurute, -kartum,* to expel; to fetch out of; to select; A. to overpower.

उदाख्या *ud-ā-khyā,* cl. 2. P. *-khyāti, -tum,* to relate aloud; enunciate.

उदागा *ud-ā-gā,* cl. 3. P. *-jigāti, -gātum,* to come up or out towards.

उदाचक्ष् *ud-ā-ćaksh,* cl. 2. A. *-ćashṭe,* to declare aloud.

उदाचर् *ud-ā-ćar,* cl. 1. P., Ved. *-ćarati, -ritum, -rtum,* Ved. *-ritave, -tavai, -rase, -radhyai,* to rise from or out of.

उदाजन् *ud-ā-jan,* cl. 4. A., Ved. *-jāyate, -janitum,* to arise from; to become visible above.

उदातन् *ud-ā-tan,* cl. 8. P. A. *-tanoti, -nute, -nitum,* to erect one's self, to rise.

उदादा *ud-ā-dā,* cl. 3. P., Ved. *-dadāti, -dātum,* to lift up, elevate.
Ud-ātta, as, ā, am (for *ud-ā-datta*), elevated, high, upraised, lofty; highly or acutely accented; great, illustrious; generous, gentle, and bountiful; giving, a donor; dear, beloved; (*as*), m. the acute accent, a high or sharp tone; a gift, donation; a kind of musical instrument, a large drum; an ornament or figure of speech in rhetoric; work, business; (*am*), n. an ornament or figure in rhetoric. —*Udāttatara, as, ā, am,* more elevated, more acute. —*Udātta-tva, am,* n. the state of having the acute accent. —*Udātta-maya, as, ī, am,* similar to the high tone or accent. —*Udātta-rāghava, am,* n. title of a drama. —*Udātta-vat, ān, atī, at,* pronounced with the acute accent. —*Udātta-śruti, is, is, i,* pronounced with the Udātta accent. —*Udāttaśruti-tā,* f. the state of being pronounced with the acute accent.

उदाद्यन्त *ud-ādy-anta, as, ā, am,* preceded and followed by an Udātta.

उदान *ud-āna.* See under 2. *ud-an,* p. 153.

उदानी *ud-ā-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to lead up (out of water); to elevate.

उदाप् *ud-āp,* cl. 5. P., Ved. *-āpnoti, -āptum,* to reach up to, reach, attain.

उदापि *ud-āpi, is,* m., N. of a son of Sahadeva.

उदाप्यम् *ud-āpyam,* ind., Ved. up the stream, against stream.

उदायम् *ud-ā-yam,* cl. 1. P. *-yaććhati, -yantum,* to show, to make known.

उदायस *ud-āyasa, as,* m., N. of a prince.

उदायुध *ud-āyudha, as, ā, am,* with uplifted weapon, upraising weapons.

उदार *ud-āra, as, ā* or *ī, am* (fr. rt. *ṛi* with *ud*), high, lofty, exalted, noble, illustrious, generous, liberal, gentle, munificent, great, best; upright, honest, sincere; proper, right; eloquent; unperplexed; Ved. causing to rise, exciting, driving forth; (*am*), ind. aloud; (*as*), m., Ved. a rising fog or vapour; a sort of grain with long stalks; a figure in rhetoric, attributing nobleness to an inanimate object; (*ās*), pl. nebulous forms, spirits (?). —*Udāra-ćarita, as, ā, am,* of a generous disposition, noble-minded. —*Udāra-ćetas, ās, ās, as,* high-minded, magnanimous. —*Udāra-tā,* f. liberality, generosity. —*Udāra-dhī, īs, īs, i,* highly intelligent, wise, sagacious, noble-minded. —*Udāra-vīrya, as, ā, am,* of great power. —*Udāra-sattva, as, ā, am,* generous-minded.
Udāraka, as, m., N. of a man.

उदारथि *ud-ārathi, is, is, i* (fr. rt. *ṛi* with *ud?*), Ved. steaming (as a hot dish); (Sāy.) rising, or enlightening the organs of sense; (*is*), m. an epithet of Vishṇu.

उदावत्सर *udāvatsara, as,* m. a year, one of the five years forming a period. See *idāvatsara.*

उदावर्त *ud-āvarta, as,* m. a class of diseases, marked by the retention of the excrements; disease of the bowels, iliac passion; (*ā*), f. painful menstruation with foamy blood.
Udāvartin, ī, inī, i, suffering from such diseases.

उदावसु *udāvasu, us,* m., N. of a king of Videha, a son of Janaka; [cf. *upāvasu.*]

उदावह् *ud-ā-vah,* cl. 1. P. A. *-vahati, -te, -vodhum,* to extol, to praise; to draw, lead along; to marry.

उदास् *ud-ās,* cl. 2. A. *-āste, -āsitum,* to sit separate or away from, to sit on one side or apart, not to share in, not to show interest in; to be unconcerned about, to be indifferent or passive.
2. *ud-āsa, as, ā, am* (for 1. see under *ud-as*), indifferent, unconcerned, apathetic; (*as*), m. a stoic, a philosopher; indifference, apathy, stoicism.
Ud-āsitṛi, tā, trī, tṛi, indifferent, disregarding, stoical, one void of concern or affection.
Ud-āsin, ī, inī, i, indifferent, disregarding; (*ī*), m. a stoic, a philosopher; one who has no passion nor affection for anything; in popular acceptation, a religious mendicant in general, or one of a particular order.
Ud-āsīna, as, ā, am, sitting apart, indifferent, free from affection; (in law) not involved in the dispute; (*as*), m. a stranger, a neutral, a common acquaintance, a person neither a friend nor a foe. —*Udāsīna-tā,* f. indifference, apathy.

उदास्थित *ud-āsthita, as,* m. (fr. rt. *sthā* with *ā* and *ud*), a superintendent, a doorkeeper; a spy, an emissary; an ascetic who has given up his vow; (*as, ā, am*), set over.

उदाहित *ud-āhita, as, ā, am* (fr. rt. *dhā* with *ā* and *ud*), elevated, raised.

उदाहृ *ud-ā-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to relate, declare, announce; illustrate.
Ud-āharaṇa, am, n. relating, saying, declaring, declaration; referring a general rule to a special case, an example or illustration; an apposite argument, the third of the five premises of rhetorical reasoning; the example or third member in a fivefold syllogism.
Ud-āhāra, as, m. an example or illustration; the beginning of a speech.
Ud-āhārya, as, ā, am, to be referred as a general rule to a special case.
Ud-āhṛita, as, ā, am, said, illustrated, called, named, entitled.
Ud-ā-hṛiti, is, f. an example, an illustration.

उदि *ud-i,* cl. 2. P. *-eti, -etum,* to go up or proceed; to rise (e. g. as a star), to come up (as a cloud); to go out of; to come out or arise from; to escape; to start up; to rise up against.
Ud-aya, as, ā, am, (in gram.) following, coming after or upon (as one letter, accent &c. upon another); (*as*), m. going upwards; rising (of the sun or planets or of a cloud); the eastern mountain behind which the sun is supposed to rise; coming forth, creation, production, becoming visible, appearance, development; light, splendor; conclusion, result, consequence; rising, reaching one's aim, elevation; profit, advantage, income, revenue, interest; outlet, exit; N. of the seventh Arhat of the future Utsarpiṇī, = Udayā-

śva; a son of Yājñika; a follower of Śākya-muni. — *Udaya-gupta, as,* m., N. of a man. — *Udaya-jit, t,* m., N. of a son of Gunala. — *Udaya-dhavala, as,* m., N. of a prince. — *Udaya-parvata, as,* m. or *udaya-giri, is,* m. or *udaya-śaila, as,* m. or *udayāćala* (°*ya-ać*°), *as,* m. or *udayādri* (°*ya-ad*°), *is,* m. the eastern mountain behind which the sun rises. — *Udaya-pura, am,* n., N. of the capital of Marvar. — *Udaya-prastha, as,* m. the plateau of the mountain behind which the sun rises. — *Udaya-rāja, as,* m., N. of a man. — *Udaya-vat, ān, atī, at,* risen. — *Udaya-siṇha, as,* m., N. of a king. — *Udayāditya* (°*ya-ād*°), *as,* m., N. of a man. — *Udayāśva* (°*ya-aś*°), *as,* m., N. of a grandson of Ajāta-śatru.

Ud-ayat, an, antī, at, going upwards, rising.

Ud-ayana, am, n. rising, ascending (of the sun); exit, result; conclusion, end; (*as*), m. an epithet of Agastya; N. of a king of Vatsa; N. of a Purohita of king Śuddhodana. — *Udayana* or *Udayanāćārya, as,* m. a philosopher and violent persecutor of the Buddhists. — *Udayana-ćarita, am,* n. title of a play.

Udayanīya, as, ā, am, belonging to an end or conclusion, finishing (as a ceremony).

Ud-ayin, ī, inī, i, rising, ascending, prosperous, flourishing; (*ī*), m., N. of a man. — *Udayi-bhadra, as,* m., N. of a son of Ajāta-śatru.

Ud-āya. See s. v. *try-udāya.*

1. *ud-ita, as, ā, am,* risen, ascended, being above; high, tall, lofty; grown, augmented, born, produced; incurred, experienced. — *Udita-homin, ī, inī, i,* Ved. sacrificing after sunrise.

1. *ud-iti, is,* f., Ved. ascending, rising (of the sun); going away or down, setting (of the sun).

Ud-īyamāna, as, ā, am, rising.

उदिङ्ग् *ud-iṅg,* Caus. P. *-iṅgayati, -yitum,* to impart a tremulous motion, to vibrate; to utter with a whirring or vibratory sound; to cause to whir (said of the pronunciation of certain letters).

उदित 2. *udita, as, ā, am* (fr. rt. *vad*), said, spoken. — *Uditodita, as, ā, am* (fr. 2. *udita* with 1. *ud-ita*), well-grounded in the Śāstras.

2. *uditi, is,* f., Ved. speech.

उदित 3. *udita, as, ā, am* (incorrectly spelt for *ud-dita,* see 4. *dā*), bound, tied.

उदिनक्ष् *ud-inaksh* (irreg. Desid. of rt. *naksh*), Ved. *-inakshati,* to attain, obtain, reach; to wish to gain, to pretend to.

उदीक्ष् *ud-īksh,* cl. 1. A. *-īkshate, -shitum,* to look up to; to look at, regard, view, behold; to wait, to delay, to expect: Caus. *-īkshayati, -yitum,* to cause to look up.

Ud-īkshaṇa, am, n. looking up, seeing, beholding.

Ud-īkshya, ind. having looked up at, having seen.

उदीचीन *udīćīna, as, ā, am* (fr. 2. *ud-añć*), turned towards the north, northern.

Udīćya, as, ā, am, being or living in the north; (*as*), m. the country to the north and west of the river Sarasvatī, the northern region; (*ās*), m. the inhabitants of this country; (*am*), n. a kind of perfume. — *Udīćya-vṛitta, am,* n. the metre of the inhabitants of the northern country, a species of the Vaitālīya metre.

उदीप *ud-īpa, as,* m. (fr. 1. *ud* and *ap,* water), high water, an inundation; (*as, ā, am*), flooded.

उदीर् *ud-īr,* cl. 2. A. *-īrte, -īritum,* to rise; to start (in order to go or to come); to move upwards, ascend; to arise, originate: Caus. *-īrayati, -yitum,* to cause to rise or move; to throw or cast upwards, to cast, throw, discharge, to drive forward; to rouse up, excite; to raise one's voice; to utter, speak; to effect; to make visible: Pass. *-īryate,* to be cast or thrown upwards; to be excited; to be uttered, announced, enunciated; to sound; to issue forth.

Ud-īraṇa, am, n. throwing, casting, discharging (a missile); speaking, saying.

Ud-īrita, as, ā, am, said, uttered; excited, animated. — *Udīrita-dhī, is, is, i,* whose mind is active, acute-minded.

Ud-īrṇa, as, ā, am, issued out, excited, increased, intense; generous, great, excellent. — *Udīrṇa-tā,* f. excitement, activity, agility. — *Udīrṇa-dīdhiti, is, is, i,* intensely bright. — *Udīrṇa-vega, as, ā, am,* impetuous in its course (as a torrent), violent.

1. *ud-īrya, as, ā, am,* to be raised, uttered, spoken.

2. *ud-īrya,* ind. having uttered, having spoken.

Ud-īryamāṇa, as, ā, am, being cast or discharged; being spoken or uttered.

उदीष् *ud-īsh,* cl. 1. A. *-īshate, -īshitum,* to rise.

Ud-īshita, as, ā, am, risen, elevated.

उदुक्ष् *ud-uksh,* cl. 1. P., Ved. *-ukshati, -shitum,* to sprinkle upwards or outwards.

उदुब्ज् *ud-ubj,* cl. 6. P. *-ubjati, -jitum,* to cleave asunder (?); to set up, erect.

उदुम्बर *udumbara, as,* m. (Ved. written with *d,* in later books generally with *ḍ*), the glomerous fig tree, Ficus Glomerata; a kind of leprosy; a threshold; a eunuch; (*am*), n. the fruit of the glomerous fig tree; copper; the weight karsha. — *Udumbara-parṇī* or *udumbara-dalā,* f., N. of the plant Croton Polyandra. — *Udumbarā-vatī,* f., N. of a river.

Udumbala, as, ā, am, Ved. copper-coloured?; (Say.) of extended power (for *uru-bala;* said of the two dogs, the messengers of Yama).

Udumbhara, a word coined for the etymological explanation of *udumbara.*

उदुष् *ud-ush,* cl. 1. P. *-oshati, -shitum,* to expel by heat.

Udushṭa-mukha, as, ā, am, Ved. having a red mouth (as a horse).

उदूखल *udūkhala, as, am,* m. n. a wooden mortar used for pounding rice and separating the husk; any mortar; bdellium; a mortar-shaped joint.

उदूढ *ud-ūḍha, as, ā, am* (fr. rt. *vah* with *ud*), married; coarse, gross, heavy, fat; material, substantial; much, exceeding.

उदूह् *ud-ūh,* cl. 1. P. A. *-ūhati, -te, -hitum,* to push or press upwards, move or bear upwards.

उदृ *ud-ṛi,* cl. 3. P. *-iyarti* (Ved. aor. A. *-ārta*), *-artum, -aritum* or *-rītum,* to start up, rise; to move up, raise, excite: Caus. *-arpayati, -yitum,* to cause to rise.

उदृच् *ud-ṛić, k,* f. (fr. rt. *rić* with *ud*), Ved. that which reaches beyond (the present time) or what follows, future time; remainder, conclusion, end, aim; concluding part or hymn (?).

Ud-arka, as, m. reaching or extending beyond, surpassing; the future result of actions; consequence, futurity, future time; a remote consequence, reward; conclusion, end; elevation of a building, a tower, look-out place; the plant Vanguiera Spinosa.

उदृष् *ud-ṛish,* cl. 6. P., Ved. *-ṛishati, -arshitum,* to split, pierce through.

उदे *ud-e* (*ud-ā-i*), *-aiti, -tum,* to come up, come out of, arise from; to step up (to an altar), to go out.

उदेज् *ud-ej,* cl. 1. P. *-ejati, -ejitum,* to move, rise, shake, tremble.

Ud-ejaya, as, ā, am, shaking, making tremble.

उदोजस् *ud-ojas, ās, ās, as,* Ved. exceedingly powerful or violent.

उद्गन्धि *ud-gandhi, is, is, i,* fragrant.

उद्गम् *ud-gam,* cl. 1. P. *-gaććhati, -gantum,* to go up, rise, ascend; to shoot up; to go out, come from, break out, depart; to spread.

Ud-gata, as, ā, am, gone up, risen, ascended; gone, departed; proceeded forth or from; vomited, cast up; (*ā*), f. a stanza of four lines, with ten syllables in the first three and thirteen in the last. — *Udgata-śṛiṅga, as, ā, am,* (a calf) whose horns are just appearing. — *Udgatāsu* (°*ta-asu*), *us, us, u,* deceased, dead.

Ud-gati, is, f. going up, rising, ascent; coming forth; bringing up, vomiting.

Ud-gama, as, m. going up, rising, ascending, elevation (as of a mountain); rising (of the stars); going out or away; coming forth, becoming visible, production, creation; shoot (of a plant); bringing up, vomiting.

Ud-gamana, am, n. rising, ascending; coming forth, becoming visible.

Ud-gamanīya, as, ā, am, to be gone up or ascended; (*am*), n. a pair of bleached cloths or sheets.

उद्गल् *ud-gal,* cl. 1. P. *-galati, -litum,* to trickle out, ooze out; issue in drops.

उद्गा *ud-gā,* cl. 3. P. *-jigāti, -gātum,* to rise (as the sun &c.); to come forward, to begin.

उद्गातृ *ud-gātṛi,* &c. See *ud-gai* below.

उद्गार *ud-gāra,* &c. See *ud-gṛī* below.

उद्गाह् *ud-gāh,* cl. 1. A. *-gāhate, -gāhitum* or *-gāḍhum,* to emerge.

Ud-gāḍha, as, ā, am, excessive, violent, much; (*am*), ind. excessively, much.

उद्गुर् *ud-gur,* cl. 6. A. *-gurate, -ritum,* to raise the voice in a threatening manner.

Ud-gūrṇa, as, ā, am, raised, lifted, held up; erected, excited.

उद्गुह् *ud-guh,* cl. 1. P. A. *-gūhati, -te, -gūhitum* or *-goḍhum,* to pierce through and through, to twist through.

उद्गॄ *ud-gṛī,* cl. 6. P. *-girati* or *-gilati, -garitum* or *-litum,* or *-garītum* or *-lītum,* to eject (from the mouth), spit out, vomit out or up, belch out, pour out, discharge; breathe out; to rise from: Caus. P. *-girayati, -yitum,* to cause to pour forth, to raise (a sound), to cause to utter sounds.

Ud-gāra, as, m. spitting out, ejecting anything from the mouth, vomiting; belching, eructation; relating repeatedly; spittle, saliva; speaking in the throat, sound, roaring, hissing.

Ud-gārin, ī, iṇī, i, ejecting, spitting, vomiting.

Ud-giraṇa, am, n. vomiting; ejecting anything (as saliva &c.) from the mouth, slavering.

Ud-gīrṇa, as, ā, am, vomited forth, ejected, cast forth, breathed out, exhaled, disdained.

उद्गै *ud-gai,* cl. 1. P. *-gāyati, -gātum,* to begin to sing; to sing or chant (applied especially to the singing or chanting of the Sāma-veda, from which one order of priests take the name of Udgātṛi); to announce, to celebrate in song; to sing before any one (with acc.); to fill with song.

Udgātu-kāma, as, ā, am, wishing to sing.

Ud-gātṛi, tā, m. one of the four chief-priests, viz. the one who chants the hymns of the Sāma-veda; a chanter.

Ud-gāthā, f. a variety of the Āryā measure, the same as the Gīti, a stanza of four half-lines, containing alternately twelve and eighteen instants.

Ud-gīti, is, f. singing; chanting of the Sāma-veda; a variety of the Āryā metre, a verse of four half-lines, containing twelve, fifteen, twelve, eighteen instants.

Ud-gītha, as, m. chanting of the Sāma-veda, the office of the Udgātṛi; the second part of the Sāma-veda; N. of a son of Bhava; N. of a commentator of Vedic texts; designation of *Om* or the triliteral name of God.

उद्ग्रन्थ् *ud-granth,* cl. 9. 1. P. A. *-grathnāti, -nīte,* or *-granthati, -te, -granthitum,* to bind up, tie into bundles; to tie up, truss; to fasten, wind; to unbind, loosen.

Ud-grathita, as, ā, am, interlaced; unbound, loosened.
Ud-grantha, as, m. a section, chapter.
Ud-granthi, is, is, i, untied, free from worldly ties.

उद्ग्रह *ud-grah,* cl. 9. P. A. *-grihṇāti* or Ved. *-gribhṇāti, -ṇīte, -grahītum,* to take or lift up; to set up, erect, elevate; to take out, draw out, take away; to take away from, to preserve; to cease, especially to cease to rain; to break off, discontinue (speaking); A. to raise one's self: Caus. *-grāhayati, -yitum,* to cause to take up or out, to cause to pay; to extol, extol with praise.
Ud-gṛihīta, as, ā, am, taken up, turned up, upraised.
Ud-grabhaṇa, am, n.,Ved. taking up, raising.
Ud-graha, as, m. taking up; any object that may be accomplished by religious or other acts.
Ud-grahaṇa, am, n. taking up, lifting up, taking away or out.
Ud-grābha, as, m.,Ved. raising, elevating.
Ud-grāha, as, m. taking up or away; (in the Prātiśākhyas) the rule of Sandhi which causes the change of the terminations *aḥ, e,* and *o,* to *a* before a following vowel; replying in argument; objection. — *Udgrāha-padavṛitti, is,* f. the Sandhi called Udgrāha before a long vowel. — *Udgrāha-vat,* ind. (in the Prātiśākhyas) 'like the Udgrāha,' a term applied to that kind of Sandhi by which final *a* and *ā* appear as *ă* before *ṛi.*
Udgrāhaṇikā, f. replying in argument.
Ud-grāhita, as, ā, am, taken away, lifted up; deposited, delivered; seized; bound, tied; excellent, exalted; recalled, remembered.

उद्ग्रीव *ud-grīva, as, ā, am,* or *ud-grīvin, ī, iṇī, i,* one who lifts up or raises the neck (in trying to see anything).

उद्घ *ud-gha, as,* m. (fr. rt. *han* with *ud*), excellence, happiness; the hollow hand; fire; a model, a pattern; organic air in the body.
Ud-ghana, as, m. a carpenter's bench, a plank on which he works.
Ud-ghāta, as, m. striking, wounding, inflicting a hurt; a wound, a blow; slipping, tripping; raising, elevation; a beginning, a thing begun; breathing through the nostrils as a religious exercise; a club, a mallet, a weapon; the division of a book, a chapter, a section.
Udghātin, ī, inī, i, uneven, having elevations, rough.

उद्घट् *ud-ghaṭ,* Caus. *-ghāṭayati, -yitum,* to open, unlock, unfasten; to peel, shell; to reveal, expose; to undertake, commence; to rub over, stroke, tickle.
Ud-ghāṭa, as, m. a watch or guard-house.
Ud-ghāṭaka, as, m. an opener, the instrument or implement for opening anything, a key; (*am*), n. the rope and bucket of a well, a leather bucket used for drawing water.
Ud-ghāṭana, am, n. opening, unlocking; an opener, the instrument or means of opening, a key, &c.; the rope and bucket of a well, a leather bucket used for drawing water; hoisting, raising, lifting up.
Ud-ghāṭanīya, as, ā, am, to be opened.
Ud-ghāṭita, as, ā, am, opened, manifested; undertaken, commenced; raised, hoisted or lifted up; done with effort, exerted. — *Udghāṭita-jña, as, ā, am,* wise, intelligent. — *Udghāṭitāṅga* (°*ta-aṅ*°), *as, ā, am,* naked; intelligent, wise.
Ud-ghāṭin, ī, inī, i, opening, commencing.

उद्घट्टक *ud-ghaṭṭaka, as,* m. (fr. rt. *ghaṭṭ* with *ud*), a kind of time (in music).
Ud-ghaṭṭana, am, n. kicking of a horse (?); friction; opening, opening upwards as a lid.
Ud-ghaṭṭita, as, ā, am, opened, unlocked.

उद्घस *ud-ghasa, as,* m. (fr. rt. *ghas*), flesh.

उद्घुष् *ud-ghush,* cl. 1. P. *-ghoshati, -shitum,* to sound, cry out, fill with cries: Caus. *-ghoshayati, -yitum,* to cause to sound aloud, to declare aloud; proclaim, noise abroad.
Ud-ghushṭa, as, ā, am, sounded out; proclaimed; (*am*), n. sound, noise.
Ud-ghosha, as, m. announcing or proclaiming aloud; popular talk, general report.

उद्घृष् *ud-ghṛish,* cl. 1. P. *-gharshati, -shitum,* to rub, comminute by rubbing; to rub over, strike against.
Ud-gharshaṇa, am, n. rubbing, rubbing up; rubbing the skin with hard substances, as vitrified brick &c.; a cudgel.
Ud-ghṛishṭa, am, n. a peculiar fault in pronunciation.

उद्दंश *ud-daṇśa, as,* m. (rt. *daṇś*), a bug; a mosquito, a gadfly.

उद्दण्ड *ud-daṇḍa, as, ā, am,* whose staff is raised, whose stalk is erect; raised on a staff or pole. — *Uddaṇḍa-pāla, as,* m. a punisher, whether king or magistrate; a sort of snake, a kind of fish; [cf. *ud-aṇḍa-pāla.*]

उद्दन्तुर *ud-dantura, as, ā, am,* large-toothed, having projecting teeth; high, tall; terrific, formidable.

उद्दम् *ud-dam,* cl. 4. P. *-dāmyati, -damitum,* cl. 10. P. *-damayati, -yitum,* to subdue, to overpower, become master of.
Ud-dama, as, m. subduing, overpowering.
Ud-dānta, as, ā, am, energetic, humble, elevated; (? for *ud-vānta*), vomited by an elephant.

उद्दा *ud-dā,* cl. 3. P. *-dadāti, -dātum,* to take away, snatch away.

उद्दान *ud-dāna, am,* n. (fr. rt. 4. *dā,* to bind, with *ud*), binding, confinement; taming, subduing; the middle, the waist; a fire-place; submarine fire; entrance of the sun into a sign of the zodiac.
Ud-dāma, as, ā, am (fr. *ud* and *dāman,* a bond), unrestrained, unbound, set free; self-willed; unlimited, extraordinary; proud, haughty; large, great; (*as*); m. an epithet of Yama ('whose noose is raised'); an epithet of Varuṇa; (*am*), ind. in an unrestrained manner, without any limits.
Ud-dita, as, ā, am, bound, tied.

उद्दाल *ud-dāla, as,* m. (fr. *dṛi* with *ud?*), the plant Cordia Myxa or Latifolia; also Paspalum Frumentaceum. — *Uddāla-vat, ān,* m., N. of a Gandharba.
Uddālaka, as, m., N. of the above plants; N. of a teacher; (*am*), n. a kind of honey. — *Uddālaka-pushpa-bhañjikā,* f. 'breaking of Uddālaka flowers,' a sort of game played by people in the eastern districts.
Uddālin, ī, m., N. of a teacher.

उद्दिधीर्षा *ud-didhīrshā.* See under 1. *ud-dhṛi.*

उद्दिन *ud-dina, am,* n. midday.

उद्दिश् 1. *ud-diś,* cl. 6. P. A., 3. P. *-diśati, -te, -dideshṭi, -deshṭum,* to show or direct towards; to point out, signify, declare, determine; to enunciate, prophesy; to mean; to aim at, intend, destine; to explain, instruct, teach.
2. *ud-diś, k,* f., Ved. a particular direction or quarter of the sky.
Ud-diśya, ind. having shown or explained; stipulating for, demanding; aiming at, in the direction of, with reference to; towards; with regard to, for, for the sake of, in the name of.
Ud-dishṭa, as, ā, am, mentioned, particularized, described, promised.
Ud-deśa, as, m. pointing to or at, direction; ascertainment; brief statement; exemplification, illustration, explanation; mentioning a thing by name; assignment, prescription; stipulation, bargain; quarter, spot, region, place; an object, a motive; upper region, high situation; (in Nyāya phil.) the enunciation of a thing that is to be further discussed and elucidated; (at the end of compounds) relative to. — *Uddeśa-tas,* ind. pointedly, distinctly; by way of explanation.
Ud-deśaka, as, ā, am, illustrative, explanatory; (*as*), m. an illustration, an example; an illustrator; a guide; (in mathematics) a question, problem.
Ud-deśya, as, ā, am, to be illustrated or explained; anything to which one refers or which one has in view; (*am*), n. the end in view, an incentive.
Ud-deshṭṛi, ṭā, ṭrī, ṭṛi, pointing out &c.; one who acts with a certain scope or design.

उद्दिह् *ud-dih,* cl. 2. P. A., Ved. *-degdhi, -digdhe, -degdhum,* to throw or heap up.
Ud-dehika, as, m., N. of a people; (*ā*), f. the white ant.

उद्दीप् *ud-dīp,* cl. 4. A. *-dīpyate, -dīpitum,* to flame, blaze up, be kindled: Caus. *-dīpayati, -yitum,* to light up, inflame, illuminate, excite, animate.
Ud-dīpa, as, m. inflaming, lighting; an inflamer; animating, who or what animates; (*am*), n. a gummy and resinous substance, bdellium.
Ud-dīpaka, as, ā, am, inflaming, exciting, rendering more intense; lighting, setting alight.
Ud-dīpana, am, n. inflaming (as passion), exciting, animating; illuminating; burning of a body &c.; any aggravating thing or circumstance, giving poignancy to feeling or passion.
Ud-dīpamāna, as, ā, am, lighting up, brightening, becoming light.
Ud-dīpta, as, ā, am, lighted, set on fire or alight; shining; inflamed, aggravated (as passion).
Ud-dīpra, am, n. bdellium.

उद्दृश् *ud-dṛiś,* cl. 1. P. *-paśyati, -drashṭum,* to see above (in the sky), to look upwards; to look into the future, expect; to become aware of; to doubt: Caus. *-darśayati, -yitum,* to make visible, cause to appear.
Ud-darśana, as, m., N. of a king of the Nāgas.

उद्दॄ *ud-dṝi,* cl. 9. P. *-dṛiṇāti, -daritum* or *-rītum,* to tear out.

उद्द्युत् *ud-dyut,* cl. 1. A. *-dyotate, -titum,* to blaze up, shine: Caus. *-dyotayati, -yitum,* to cause to shine: Intens. Ved. *-davidyutati,* to shine intensely.
Ud-dyota, as, ā, am, flashing up, shining; (*as*), m. light, lustre; revelation.
Ud-dyotita, as, ā, am, lighted up, emblazoned.

उद्द्राव *ud-drāva, as,* m. (rt. *dru*), flight, retreat, going upwards; (*as, ā, am*), running away.
Ud-druta, as, ā, am, fled, retreated, run away; ascended; gone up or upwards.

उद्धन् *ud-dhan* (*ud-han*), cl. 2. P. *-dhanti* (Ved. cl. 1. P. *-dhanati*), *-dhantum,* to raise up, elevate.
Ud-dhata, as, ā, am, raised, elevated; exceeding, excessive; haughty, vain, puffed up; excited, intense; rude, ill-behaved; (*as*), m. a king's wrestler. — *Uddhata-manas, ās, ās, as,* or *uddhata-manaska, as, ā, am,* high-minded, haughty, proud. — *Uddhata-manaska-tva, am,* n. pride, arrogance. — *Uddhatārṇava-nisvana* (°*ta-ar*°), *as, ā, am,* raising a noise like the ocean.
Ud-dhati, is, f. elevation; pride, haughtiness; a stroke, shaking.

उद्धम *ud-dhama.* See under *ud-dhmā.*

उद्धय *ud-dhaya, as, ā, am* (fr. rt. *dhe* with *ud*), who or what drinks.

उद्धर *ud-dhara,* &c. See 2. *ud-dhṛi.*

उद्धर्ष 1. *ud-dharsha, as,* m. (fr. rt. *dhṛish* with *ud*), courage to undertake a thing.
1. *ud-dharshaṇa, as, ā, am* (or fr. next?), animating, encouraging; (*am*), n. animating, encouraging.

उद्धर्ष 2. *ud-dharsha, as,* m. (fr. rt. *hṛish* with *ud*), great joy; a festival (especially a religious one).

2. *ud-dharshaṇa, am,* n. erection of the hair of the body, occasioned by great pleasure.
Ud-dharshin, ī, iṇī, i, Ved. whose hair is erected; (*iṇī*), f., N. of a metre of four verses, of fourteen syllables each.

उद्धव *ud-dhava, as,* m. (fr. rt. *hu* with *ud*), a sacrificial fire; a festival, a holiday; N. of a Yādava, the friend and counsellor of Krishṇa. — *Uddhava-dūta* and *uddhava-sandeśa, as,* m. title of two poems. — *Uddhava-brāhmaṇa, as,* m., N. of a copyist.

उद्धस्त *ud-dhasta, as, ā, am* (fr. *hasta* and *ud*), extending the hands, raising the hands.

उद्धा 1. *ud-dhā,* cl. 3. P., Ved. *-dadhāti, -dhātum,* to abandon or expose (an infant); to set up, erect, build up.
Ud-dhi, is, m., Ved. a particular part of a carriage, perhaps the part which rests on the axles; an earthen stand on which the Ukhā rests.
Ud-dhita, as, ā, am, set up, erected.

उद्धा 2. *ud-dhā* (*ud-hā*), cl. 3. A. *uj-jihīte, ud-dhātum,* to go upwards, move upwards; to raise; to go away from.
1. *ud-dhāna, as, ā, am,* gone up, ascended.

उद्धान 2. *uddhāna, as, ā, am* (for *ud-vānta, ud-dhmāta,* and *ud-dhmāna?*), ejected, vomited; inflated, corpulent; (*am*), n. ejecting, vomiting; a fire-place.

उद्धान्त *uddhānta, as, ā, am* (for *ud-vānta?*), ejected, vomited; (*as*), m. an elephant out of rut (from whose temples the juice ceases to flow).

उद्धुर *ud-dhura, as, ā, am* (fr. *ud* and *dhur*), freed from a yoke or burden; ceasing from, leaving off; unrestrained, lively, cheerful; heavy, thick, gross, firm; high.

उद्धुषण *uddhushaṇa,* a corruption of 2. *ud-dharshaṇa,* q. v.

उद्धू *ud-dhū,* cl. 5. P. A. *-dhūnoti* or *-dhunoti, -nute, -dhavitum* or *-dhotum,* to rouse up, shake up, move; to disturb, excite; to shake off, throw off; to expel.
Ud-dhūta, as, ā, am, shaken off, fallen from or off; tossed up, scattered above; exalted; high, loud. — *Uddhūta-pāpa, as, ā, am,* one who has shaken off (his) sins.

उद्धूपन *ud-dhūpana, am,* n. fumigating.

उद्धूलय *uddhūlaya,* nom. P. *-dhūlayati, -yitum,* to powder, sprinkle with dust or powder.

उद्धूषण *uddhūshaṇa, am,* n. horripilation: also *uddhushaṇa.* See 2. *ud-dharshaṇa.*
Uddhūshita, as, ā, am, having the hairs erected.

उद्धृ 1. *ud-dhṛi,* cl. 1. P. A. *-dharati, -te, -dhartum,* to draw out, raise up, make honoured.
Ud-didhīrshā, f. wish to remove.

उद्धृ 2. *ud-dhṛi* (*ud-hṛi*), cl. 1. P. A. *-dharati, -te, -dhartum,* to draw out, take out, to extricate, deliver; to tear out, pull out, eradicate; to extend, elevate, raise: Caus. *-dhārayati, -yitum,* to cause to draw out; to raise: Desid. *uj-jihīrshati,* to wish to elevate or draw out, to elevate.
Ud-dhara, as, m., N. of a Rakshas; (*as, ā, am*) = *ud-dhura* (?).
Ud-dharaṇa, am, n. the act of drawing out, taking out, tearing out; taking off (clothes); extricating, delivering, rescuing; raising, lifting; eradication; extermination; act of destroying; taking a part or share; taking from the Gārhapatya fire to supply the other sacred fires; vomiting, bringing up; vomited food; final emancipation; (*as*), m., N. of the father of king Śantanu, the author of a commentary on a portion of the Mārkaṇḍeya-Purāṇa.
Ud-dharaṇīya, as, ā, am, to be raised or taken up, to be extracted.
Ud-dhartavya, as, ā, am, to be drawn out.
Ud-dhartṛi, tā, trī, tṛi, one who raises or lifts up; a sharer, a coheir; one who recovers property; (*tā*), m. a destroyer, exterminator; redeemer, deliverer.
Ud-dhāra, as, m. raising, elevating, lifting up; drawing out, extraction, deliverance, redemption, extrication; taking away; deduction, a part to be set aside, selected part; a portion, share, a surplus given by the Hindū law to the eldest son beyond the shares of the younger ones; the first division of a patrimony; the sixth part of booty taken in war which belongs to the prince; debt, especially a debt not bearing interest, obligation; recovering property; selecting (a passage), quoting; (*ā*), f. the plant Cocculus Cordifolius; (*am*), n. a fire-place. — *Uddhāra-vibhāga, as,* m. division of shares, partition.
Ud-dhāraka, as, ā, am, who or what raises or lifts, drawing out.
Ud-dhāraṇa, am, n. raising, elevating; drawing out of (a danger), delivering; sharing, dividing.
Ud-dhārita, as, ā, am, taken out, drawn forth, extricated, released.
Ud-dhṛita, as, ā, am, drawn up or out as water from a well &c., raised, elevated; lifted up, thrown up or upwards; extracted, pulled up or out, eradicated or broken off; separated, set apart; divided, partitioned; selected, taken from or out of, recovered; uncovered; dispersed, scattered; holding, containing; vomited. — *Uddhṛita-sneha, as, ā, am,* skimmed (as milk). — *Uddhṛitāri* (°*ta-ari*), *is, is, i,* destroying an enemy. — *Uddhṛitoddhāra* (°*ta-ud*°), *as, ā, am,* one who has received his share; that from which a share has been deducted.
Ud-dhṛiti, is, f. drawing out; extraction, an extract; delivering, rescue.
Ud-dhṛitya, ind. having raised up or drawn out.

उद्ध्मा *ud-dhmā,* cl. 1. P. *-dhamati, -dhmātum,* to breathe out, to puff, to pant, to blow; to inflate, to make known by blowing (a trumpet &c.).
Ud-dhama, as, ā, am, who or what blows; (*as*), m. breathing hard, panting; blowing, sounding.
Ud-dhmāna, am, n. a stove.
Ud-dhmāya, ind. breathing out &c.

उद्ध्य *uddhya, as,* m. (fr. rt. *ujjh?*), a river; N. of a river.

उद्ध्वंस *ud-dhvaṇsa, as,* m. (rt. *dhvaṇs*), hoarseness.

उद्बन्ध् *ud-bandh,* cl. 9. P. *-badhnāti, -bandhum,* to tie up, hang.
Ud-baddha, as, ā, am, tied up, hung.
Ud-bandha, as, m. or *ud-bandhana, am,* n. tying up, hanging; hanging one's self.
Ud-bandhuka, as, ā, am, Ved. one who hangs up.

उद्बल *ud-bala, as, ā, am,* strong, powerful.

उद्बाहु *ud-bāhu, us, us, u,* having the arms raised; extending the arms; having the trunk upraised (as an elephant).

उद्बिल *ud-bila, as, ā, am,* out of the hole, (an animal) that has quitted its hole.

उद्बुध् *ud-budh,* cl. 1. P. A., Ved. *-bodhati, -te, -bodhitum,* to awaken, arouse, excite, remind.
Ud-buddha, as, ā, am, awakened, excited, reminded, made to think of, recalled; blown, budded. — *Udbuddha-saṇskāra, as,* m. association of ideas, recalling anything to remembrance.
Ud-bodha, as, m. awaking, reminding, incipient knowledge.
Ud-bodhaka, as, ā, am, exciting; reminding, what reminds or calls to remembrance; discovering, exhibiting.
Ud-bodhana, am, n. awaking, arousing; recalling, reminding.

उद्भट *udbhaṭa, as, ā, am,* excellent; exalted, magnanimous; (*as*), m. a tortoise; a fan for winnowing corn; the sun (?).

उद्भव *ud-bhava.* See 1. *ud-bhū* below.

उद्भा *ud-bhā,* cl. 2. P. *-bhāti, -tum,* to become visible, appear.

उद्भास् *ud-bhās,* Caus. P. *-bhāsayati, -yitum,* to illuminate, render beautiful.
Ud-bhāsa, as, m. radiance, splendor. — *Udbhāsa-vat, ān, atī, at,* shining, radiant.
Ud-bhāsayat, an, antī, at, lighting up, irradiating.
Ud-bhāsita, as, ā, am, lighted up, illuminated, splendid; ornamented, graced, beautified.
Ud-bhāsin, ī, inī, i, or *ud-bhāsura, as, ā, am,* shining, radiant.

उद्भिद् 1. *ud-bhid,* cl. 7. P. A. *-bhinatti, -bhinte, -bhettum,* to break out, burst forth.
2. *ud-bhid, t, t, t,* breaking forth, sprouting, germinating; penetrating, coming to the top, destroying; (Sāy.) causing to come forth; (*t*), m. a sprout or shoot of a plant, a plant; a spring, a fountain; a kind of sacrifice. — *Udbhij-ja* (°*bhid-ja*), *as, ā, am* (less correctly *udbhija*), sprouting, germinating (as a plant or some lower animals). — *Udbhid-vidyā,* f. the science of plants, botany.
Ud-bhida, as, ā, am, sprouting, germinating; (*am*), n. culinary salt.
Ud-bhinna, as, ā, am, opened, burst, budded.
Ud-bheda, as, m. breaking through or out, becoming visible; a spring of water; treason.
Ud-bhedana, am, n. a spring of water, fountain.

उद्भू 1. *ud-bhū,* cl. 1. P. *-bhavati, -vitum,* to exist, spring from, arise: Caus. *-bhāvayati, -yitum,* to cause to exist; to produce; to use, employ.
Ud-bhava, as, m. existence, generation, production, birth, springing from, growing. (Often at the end of adj. compounds, e. g. *medhya-vṛikshodbhavāni phalāni,* fruits produced by pure trees.) — *Udbhava-kara, as, ā* or *ī, am,* productive.
Ud-bhāva, as, m. production, generation; magnanimity.
Ud-bhāvana, am, n. passing over, inattention, neglect, disregard; saying, speaking.
Ud-bhāvayitṛi, tā, trī, tṛi, raising upwards, exalting, lifting up.
Ud-bhāvita, as, ā, am, neglected, disregarded: said, declared.
2. *ud-bhū, ūs, ūs, u,* Ved. having persistency, lasting.
Ud-bhūta, as, ā, am, born, produced; lofty, literally or figuratively; visible, perceptible, present. — *Udbhūta-rūpa, am,* n. visible shape or form.
Ud-bhūti, is, f. elevation, increase.

उद्भृ *ud-bhṛi,* cl. 1. 3. P. A. *-bharati, -te, -bibharti, -bibhṛite, -bhartum,* to carry off, bear away.

उद्भ्यस *ud-bhyasa, as, ā, am,* Ved. raising, elevating.

उद्भ्रम् *ud-bhram,* cl. 1. 4. P. *-bhramati, -bhrāmyati, -bhramitum,* to move about in a wide space, wander, err.
Ud-bhrama, as, m. whirling, flourishing; regret; N. of a class of beings attending on Śiva.
Ud-bhramaṇa, am, n. moving or wandering about, ascending, rising.
Ud-bhrānta, as, ā, am, agitated, bewildered, distressed; whirled, flourished, waved (as a sword); (*am*), n. waving a sword.
Udbhrāntaka, am, n. rising into the air.

उद्मन् *udman, a,* n. (fr. rt. *ud*), Ved. surging, flooding.

उद्य *udya, as,* m. a river; [cf. *uddhya.*]

उद्यत् *ud-yat, an, atī, at* (fr. *ud-i,* q. v.), rising; (*an*), m. a star; N. of a mountain.

उद्यम् *ud-yam,* cl. 1. P. *-yacchati, -yantum,* to raise, elevate, uplift, raise in a menacing manner;

to offer; to strive, be diligent: Intens. Ved. *-yamyamīti*, to raise.

Ud-yata, *as*, *ā*, *am*, raised, held up; active, persevering, labouring diligently and incessantly; trained, exercised, disciplined; eager, prepared, ready; (*as*), m. time (in music); a section, a chapter, the division of a book. — *Udyata-kārmuka*, *as*, *ā*, *am*, with raised bow. — *Udyata-gada*, *as*, *ā*, *am*, with uplifted mace. — *Udyata-śūla*, *as*, *ā*, *am*, with raised spear. — *Udyata-sruć*, *k*, *k*, *k*, Ved. raising the ladle to offer a libation. — *Udyatāyudha* (°*ta-āy*°), *as*, *ā*, *am*, with uplifted weapon or weapons.

Ud-yati, *is*, f., Ved. raising, elevation.

Ud-yantṛi, *tā*, *trī*, *tṛi*, raising, elevating.

Ud-yama, *as*, m. raising or lifting up, elevation; raising the hands for work, undertaking anything; strenuous and continued effort, exertion, perseverance. — *Udyama-bhanga*, *as*, m. breaking the efforts, discouragement, dissuasion; desisting. — *Udyama-bhṛit*, *t*, *t*, *t*, bearing or undergoing exertions.

Ud-yamana, *am*, n. raising, elevation.

Ud-yamin, *ī*, *inī*, *i*, undertaking, persevering, making effort, active.

Ud-yamīyas, *ān*, *asī*, *as*, Ved. extending more widely; (Sāy.) excessively raising.

1. *ud-yamya*, *as*, *ā*, *am*, requiring exertion.

2. *ud-yamya*, ind. having lifted or taken up, having made exertion.

Ud-yāma, *as*, m. erecting, stretching out; a rope, cord.

उद्या *ud-yā*, cl. 2. P. *-yāti*, *-tum*, to go up or out, to rise, originate.

Ud-yāna, *am*, n. going out; walking out; a garden, a royal garden, a park; purpose, motive; N. of a country to the north of India. — *Udyāna-pāla*, *as*, m. a gardener; the master or owner or keeper of a garden. — *Udyāna-pālaka*, *as*, *ikā*, m. f. a gardener; superintendent or keeper of a garden. — *Udyāna-rakshaka*, *as*, m. a keeper of a garden; a gardener.

Udyānaka, *am*, n. a garden, a park.

Ud-yāpana, *am*, n. bringing to a conclusion, finishing, performing, accomplishing.

Ud-yāpita, *as*, *ā*, *am*, brought to a conclusion, finished, accomplished.

उद्याव *ud-yāva*, *as*, m. (rt. 1. *yu*), mixing, joining.

उद्यास *ud-yāsa*, *as*, m. (rt. *yas*), Ved. exertion, effort.

उद्युज् *ud-yuj*, cl. 7. P. A. *-yunakti*, *-yunkte*, *-yoktum*, to excite, incite, make active or quick, stimulate to exertion.

Ud-yukta, *as*, *ā*, *am*, zealously active, labouring for some desired end.

Ud-yoga, *as*, m. undertaking anything, exertion, perseverance, strenuous and continuous endeavour; active preparation. — *Udyoga-parvan*, *a*, n. title of the fifth book of the Mahā-bhārata. — *Udyoga-samartha*, *as*, *ā*, *am*, capable of exertion.

Ud-yogin, *ī*, *inī*, *i*, active, laborious, persevering, energetic, one who makes effort.

उद्र *udra*, *as*, m. (fr. 2. *ud*), a kind of aquatic animal, perhaps a crab, or an otter; (at the end of some compounds = *udaka*) water; see *an-udra*. — *Udra-pāraka*, *as*, m., N. of a Nāga.

Udraka, *as*, m., N. of a Ṛishi.

Udrin, *ī*, *iṇī*, *i*, Ved. springing (said of water), abounding in water.

उद्रङ्क *udranka* or *udranga*, *as*, m., N. of the town of Hariśćandra, floating in the air; a town in general, = *dranga*.

उद्रथ *ud-ratha*, *as*, m. the pin of the axle of a carriage; a cock.

उद्राव *ud-rāva*, *as*, m. (fr. rt. *ru*), a loud noise.

उद्रिच् *ud-rić*, Pass. *-rićyate*, to excel, increase, exceed, preponderate; to abound in: Caus. *-rećayati*, *-yitum*, to cause to excel, augment.

Ud-rikta, *as*, *ā*, *am*, increased, augmented; distinct; evident.

Ud-reka, *as*, m. excess, preponderance, increase, overplus, abundance, commencement; (*ā*), f. the plant Melia Sempervirens. — *Udreka-bhanga*, *as*, m. the stifling or discouraging a thing at the outset.

Udrekin, *ī*, *iṇī*, *i*, (at the end of compounds) abounding in, giving preponderance.

उद्रुज *ud-ruja*, *as*, *ā*, *am* (rt. *ruj*), destroying, breaking down; undermining, rooting up.

उद्रोधन *ud-rodhana*, *am*, n. (rt. *rudh* = *ruh*), rising, growing.

उद्वत् *ud-vat*, *t*, f. (fr. 1. *ud*), Ved. elevation, a hill.

उद्वत्सर *ud-vatsara*, *as*, m. a year; (a wrong reading for *id-vatsara*, q. v.)

उद्वप् *ud-vap*, cl. 1. P. A. *-vapati*, *-te*, *-vaptum*, to pour out; to raise, elevate.

Ud-vapana, *am*, n. pouring out, shaking out.

Ud-vāpa, *as*, m. ejection; (in logic) non-existence of a subsequent resulting from the absence of an antecedent.

उद्वम् *ud-vam*, cl. 1. P. *-vamati*, *-mitum*, to throw up, eject, vomit.

Ud-vamat, *an*, *antī*, *at*, casting up, vomiting.

Ud-vamana, *am*, n. ejecting, emitting, vomiting.

Ud-vānta, *as*, *ā*, *am*, vomited; (*as*), m. an elephant out of rut.

Ud-vānti, *is*, f. ejecting, vomiting.

उद्वयस *ud-vayas*, *ās*, *ās*, *as*, Ved. (perhaps) exciting or increasing the strength.

उद्वर्त *ud-varta*, &c. See *ud-vṛit* next col.

उद्वर्धन *ud-vardhana*, *am*, n. sly or suppressed laughter.

उद्वर्हित *ud-varhita*. See under *ud-vṛih*.

उद्वस् *ud-vas*, Caus. P. *-vāsayati*, *-yitum*, to cause to live away, to banish, expel.

1. *ud-vāsa*, *as*, m. (for 2. see next col.), banishment, exile; abandonment, setting free; carrying out for slaughter, killing.

Ud-vāsana, *am*, n. taking out of or away (from the fire); expelling, banishing; quitting, abandoning; taking out in order to kill, killing, slaughter.

Udvāsya, *as*, *ā*, *am*, relating to the killing of a sacrificial animal.

उद्वह् *ud-vah*, cl. 1. P. A. *-vahati*, *-te*, *-voḍhum*, to carry out or away, elevate; to take or lead away; to bear up, raise up, elevate; to marry; to vomit (?): Caus. P. *-vāhayati*, *-yitum*, to cause to marry, to allow any one to expel his wife.

Ud-vaha, *as*, *ā*, *am*, carrying or leading up, carrying away, taking up or away; continuing, propagating; eminent, superior, best; (*as*), m. son, offspring; the fourth of the seven winds or courses of air, viz. that of the Nakshatras supporting these lunar constellations and causing their revolution; the vital air that conveys nourishment upwards; one of the seven tongues of fire; N. of a prince; (*ā*), f. a daughter.

Ud-vahat, *an*, *antī*, *at*, upholding, supporting, bearing, containing; having, possessing, assuming.

Ud-vahana, *am*, n. lifting or bringing up; carrying, drawing; being carried on, riding; possessing; leading home, marrying.

Ud-vāha, *as*, m. bearing up, supporting, marriage, wedding. — *Udvāha-karman*, *a*, n. the marriage ceremony. — *Udvāha-tattva*, *am*, n., N. of a work of Raghunandana on marriage ceremonies; [cf. *vivāha-tattva*.]

Ud-vāhana, *as*, *ā*, *am*, drawing up, that which raises or draws up; (*am*), n. lifting up; ploughing a field twice; anxiety, anxious regret; marriage; (*ī*), f. a cord, rope; the small shell used as a coin, a cowri.

Udvāhika, *as*, *ā*, *am*, relating to marriage, matrimonial.

Ud-vāhita, *as*, *ā*, *am*, raised, lifted or pulled up; eradicated.

Ud-vāhin, *ī*, *inī*, *i*, what raises or draws up; who or what marries, relating to marriage; (*inī*), f. a rope.

Udvoḍhu-kāma, *as*, *ā*, *am*, desirous of marrying.

उद्वाचन *ud-vāćana*, *as*, *ā*, *am*, Ved. crying out (?).

उद्वादन *ud-vādana*, *am*, n. crying aloud.

उद्वान *udvāna*, *as*, *ā*, *am* (probably a corrupt form), ejected, vomited; (*am*), n. ejecting, vomiting; a stove; [cf. *uddhāna*, *ud-dhmāna*, *ud-vānta*.]

उद्वाष्प *ud-vāshpa*, *as*, *ā*, *am*, shedding tears. — *Udvāshpa-tva*, *am*, n. the act of shedding tears.

उद्वास 2. *ud-vāsa*, *as*, *ā*, *am*, or *ud-vāsas*, *ās*, *ās*, *as*, one who has put off his clothes. (For 1. *ud-vāsa* see under *ud-vas*.)

उद्विघुष् *ud-vi-ghush*, Caus. P. *-ghoshayati*, *-yitum*, to declare or proclaim aloud, to cause to declare aloud.

उद्विज् *ud-vij*, cl. 6. A. (ep. also cl. 6. P. and cl. 1. P. A.) *-vijate*, *-ti*, *-vejati*, *-te*, *-vejitum*, to tremble, shake; to be agitated, grieved, or afflicted; to fear, be afraid of (with abl. or gen.); to grieve, afflict, frighten: Caus. P. *-vejayati*, *-yitum*, to terrify, frighten.

Ud-vigna, *as*, *ā*, *am*, sorrowful, anxious, grieving for an absent lover. — *Udvigna-ćitta*, *as*, *ā*, *am*, or *udvigna-manas*, *ās*, *ās*, *as*, depressed in mind, sorrowful, anxious, distressed.

Ud-vijamāna, *as*, *ā*, *am*, agitated, afraid.

Ud-vega, *as*, *ā*, *am*, going swiftly, an express messenger, a runner, a courier, &c.; steady, composed, tranquil; ascending, mounting, going up or upwards; an ascetic whose arms by long habit continue always raised above the head; (*as*), m. trembling, waving, shaking; agitation, anxiety; regret, fear, distress occasioned by separation from a beloved object; admiration, astonishment; *udvegaṃ kṛi*, to disturb, to be disturbed in mind; (*am*), n. the fruit of the Areca Faufel; the Areca nut, called betel nut because eaten with the betel leaf.

Udvegin, *ī*, *inī*, *i*, causing anxiety or agitation of mind; suffering distress, anxious, unhappy.

Ud-vejaka, *as*, *ā*, *am*, agitating, distressing, annoying, causing pain or sorrow.

Ud-vejana, *as*, *ā*, *am*, causing to shake with terror, hurting the feelings; (*am*), n. shaking with terror, agitation, anxiety, affliction; infliction of pain, torture; regret, sorrowing for one absent. — *Udvejana-kara*, *as*, *ā* or *ī*, *am*, inflicting pain, punishing, torturing, painful.

Udvejanīya, *as*, *ā*, *am*, causing terror or shaking (with gen. of the person).

Ud-vejita, *as*, *ā*, *am*, grieved, pained, afflicted.

उद्वीक्ष् *ud-vīksh* (*ud-vi-īksh*), cl. 1. A. *-vīkshate*, *-shitum*, to look up or upwards, view, look at, perceive; to examine, consider.

Ud-vīkshaṇa, *am*, n. looking up or upwards; seeing, looking at.

Ud-vīkshya, ind. having looked upwards.

उद्वीज् *ud-vīj*, cl. 10. P. *-vījayati*, *-yitum*, to blow upon, blow towards; to fan upon.

उद्वृ *ud-vṛi*, cl. 5. 9. 1. P. A. *-vṛiṇoti*, *-ṇute*, *-vṛiṇāti*, *-ṇīte*, *-varati*, *-te*, *-varitum* or *-rītum*, to elect, select, choose.

उद्वृंहण *ud-vṛiṇhaṇa*, *am*, n. increase.

उद्वृत् *ud-vṛit*, cl. 1. A. *-vartate*, *-titum*, to go upwards, rise, ascend, swell; to be puffed up with pride, to be haughty: Caus. *-vartayati*, *-yitum*, to cause to come out, extirpate, eradicate, destroy.

Ud-varta, *as*, *ā*, *am*, superfluous, redundant, plentiful; left over as a remainder; (*as*), m. a remainder, a surplus.

udvṛtā : coming out of one's hole
Ṛgv. Pāṭh 2.51 gin.

Ud-vartaka, as, ā, am, causing to rise, increasing; rubbing and cleaning the body, who or what does so; *(as),* m. a mathematical term, the quantity assumed for the purpose of the operation.

Ud-vartana, am, n. going up, rising, ascending; prosperity, elevation; springing up of plants or grain &c.; drawing out metal, laminating, wire drawing; grinding, pounding; rubbing or kneading the body; rubbing and cleaning it with fragrant unguents; the unguents used for that purpose or to relieve pains in the limbs &c.; bad behaviour, bad conduct.

Ud-vartita, as, ā, am, risen, elevated; sprung up, drawn out; perfumed, scented, rubbed, kneaded, shampooed.

Ud-vṛitta, as, ā, am, raised, elevated; exalted, prosperous; vomited up; left as a remainder; ill-conducted, ill-mannered.

उद्वृह् *ud-vṛih,* cl. 6. P. *-vṛihati, -varhitum* or *-vardhum,* to raise up, elevate; to draw up, pull out by the roots, eradicate.

Ud-varhita, as, ā, am, raised, drawn or lifted up, eradicated.

उद्वेग *ud-vega.* See under *ud-vij,* p. 158.

उद्वेदि *ud-vedi, is, is, i,* furnished with an elevated altar.

उद्वेप् *ud-vep,* cl. 1. A. *-vepate, -pitum,* to tremble, to be agitated.

उद्वेल *ud-vela, as, ā, am,* overflowing its banks (as a river).

उद्वेल्लित *ud-vellita, as, ā, am,* tossed up.

उद्वेष्ट *ud-veshṭa, as, ā, am,* investing, enveloping, surrounding; *(as),* m. surrounding, enclosing; investing a town, besieging or surrounding it.

Ud-veshṭana, am, n. the act of surrounding; oppressing; an enclosure; pain in the back of the body; (*hṛidayodveshṭana,* convulsive pain in the heart); *(as, ā, am),* unbound, unfettered, freed from bonds or ties.

Ud-veshṭanīya, as, ā, am, to be unbound or unfastened.

Ud-veshṭita, as, ā, am, surrounded, invested, enclosed.

उधस् *udhas, as,* n. an udder. See *ūdhas.*

उध्य *udhya, as,* m., N. of a river.

उध्रस् *udhras* (another form of rt. *dhras,* q.v.), cl. 9. 10. P. *udhrasnāti, udhrāsayati,* to glean or gather by little at a time; to throw or cast upwards.

उन्द् *und.* See 2. *ud,* p. 153.

Undana, am, n. moistening.

Unna, as, ā, am, wetted, wet, moist; kind, humane.

उन्दरु *undaru, us,* or *undura, as,* or *unduru, us,* m. a rat. — *Unduru-karṇikā* or *unduru-karṇī,* f. the plant Salvinia Cucculata.

उन्नट् *un-naṭ* (*ud-naṭ*), Caus. P. *-nāṭayati, -yitum,* to play a trick upon (with gen.).

उन्नत *un-nata.* See *un-nam* below.

उन्नद् *un-nad* (*ud-nad*), cl. 1. P. *-nadati, -ditum,* to cry out, sound, roar.

Un-nāda, as, m. crying out, humming, chirping.

उन्नम् *un-nam* (*ud-nam*), cl. 1. P. *-namati, -nantum,* to rise, ascend; to bend up, raise, elevate, erect: Caus. P. *-namayati, -yitum,* to bend upwards, raise, erect.

Un-nata, as, ā, am, raised, held or lifted up; high, tall; projecting, plump, full; great, eminent; *(as),* m. a boa (*aja-gara*); N. of a Buddha; *(am),* n. elevation, ascension. — *Unnata-ćaraṇa, as, ā, am,* with uplifted paws, rampant. — *Unnata-tva, am,* n. height, sublimity, majesty. — *Unnata-nābhi, is, is, i,* having a projecting navel, i. e. corpulent. — *Unnata-śiras, ās, ās, as,* holding up the head, carrying the head high; with head upraised. — *Unnatānata* (°*ta-ān*°), *as, ā, am,* elevated and depressed, uneven, undulating, wavy.

Un-nati, is, f. elevation, height; rising, ascending; increase, advancement, prosperity; N. of a daughter of Daksha and wife of Dharma; the wife of Garuḍa. — *Unnati-mat, ān, atī, at,* elevated, projecting, plump; high, sublime. — *Unnatīśa* (°*ti-īśa*), *as,* m. a N. of Garuḍa.

Un-namana, am, n. bending upwards, raising, lifting up.

Un-namayya, ind. having raised.

Un-namita, as, ā, am, raised, elevated, lifted or pulled up; heightened, increased.

Un-namra, as, ā, am, erect, upright, elevated, lofty, high. — *Unnamra-tā,* f. erectness, uprightness (of the body).

Un-nāma, as, m. bending upwards, raising, lifting up.

उन्नय *un-naya.* See under 1. *un-nī* below.

उन्नयनपङ्क्ति *un-nayana-paṅkti, is, is, i,* having the line of the eyelids uplifted.

उन्नस *un-nasa* (*ud-nas*), *as, ā, am,* having a prominent nose.

उन्नह् *un-nah* (*ud-nah*), cl. 4. P. *-nahyati, -naddhum,* to tie up, bind up.

Un-naddha, as, ā, am, tied up; swelled, increased; unbound.

Un-nāha, as, m. sour gruel made from the fermentation of rice.

उन्नाभ *un-nābha, as,* m. (fr. *ud* + *nābhi*), N. of a prince.

उन्निद्र *un-nidra* (*ud-n*°), *as, ā, am,* sleepless, awake; expanded as a flower; budded, blown; shining (as the moon, supposed to be awake when others are asleep). — *Unnidra-tā,* f. sleeplessness.

उन्नी 1. *un-nī* (*ud-nī*), cl. 1. P. *-nayati, -netum,* to lead upwards or up to, bring up; to set up, erect; to bring out of, free from, help, rescue, redeem; to draw up (as water); to lead away; to stroke, smooth; to lead out; press out, extract; to find out, ascertain by inference, infer; lead off (in singing): Desid. A. *-ninīshate,* to intend or wish to lead out &c.

Un-naya, as, m. raising, elevating, hoisting, leading upwards; analogy, resemblance, consequence.

Un-nayana, am, n. raising, elevating, lifting up; taking out of, drawing water; the vessel out of which a fluid is taken; leading away; making straight, smoothing; deliberation, discussion, logic, reasoning, inference.

Un-nāya, as, m. raising, elevating.

Un-nāyaka, as, ā, am, what raises; what leads to an inference or conclusion.

2. *un-nī, īs, īs, i,* bringing or leading upwards.

Un-nīta, as, ā, am, led up, led away, inferred.

Un-netṛi, tā, m. one who pours a fluid out of one vessel into another, especially the priest who pours the Soma juice into the cups.

Unnetra, am, n. the office of the Unnetṛi.

Un-neya, as, ā, am, to be inferred, to be ascertained by analogy.

उन्मज्ज् *un-majj* (*ud-m*°), cl. 6. P. *-majjati, -monktum,* to emerge: Caus. *-majjayati, -yitum,* to cause to emerge.

Un-majjana, as, m., N. of an attendant of Śiva.

उन्मत्त *un-matta.* See *un-mad* next col.

उन्मथ् *un-math* or *un-manth* (*ud-m*°), cl. 1. 9. P. *-mathati* or *-manthati, -mathnāti, -manthitum,* to shake up, disturb, excite; to shake, tear, or cut off; to strike, kill.

Un-mathana, am, n. shaking off, throwing off or down, slaughter.

Un-mathita, as, ā, am, shaken, agitated.

Un-mantha, as, m. agitation; killing, slaughter; a disease of the outer ear.

Un-manthaka, as, ā, am, shaking up or off, agitating, stirring; throbbing, beating; *(as),* m. inflammation of the outer ear.

Un-manthana, am, n. the act of shaking or agitating; hurting, killing; probing, stirring a weapon &c. lodged in the body.

Un-manthita, as, ā, am, shaken up, moved, agitated, distressed.

Un-mātha, as, ā, am, destroying, killing; *(as),* m. shaking; killing, slaughter; a snare or trap.

Un-māthin, ī, inī, i, shaking, agitating.

उन्मद् *un-mad* (*ud-m*°), cl. 4. P. *-mādyati, -maditum,* to be or become mad: Caus. P. *-madayati* or *-mādayati, -yitum,* to madden, inebriate, render drunk.

Un-matta, as, ā, am, insane, frantic, mad; drunk, intoxicated; *(as),* m. the thorn-apple, Datura Metel and Fastuosa; another tree, Pterospermum Acerifolium; N. of a Rakshas. — *Unmatta-kīrti, is,* m. an epithet of Śiva. — *Unmatta-gaṅga, am,* n., N. of a region (' where the Gaṅgā roars'). — *Unmatta-tā,* f. or *unmatta-tva, am,* n. insanity, intoxication. — *Unmatta-darśana* or *unmatta-rūpa, as, ā, am,* maniac-like, mad. — *Unmatta-pralapita, as, ā, am,* spoken in drunkenness or madness. — *Unmatta-bhairava-tantra, am,* n., N. of a Tantra. — *Unmatta-liṅgin, ī, inī, i,* feigning madness. — *Unmatta-vat,* ind. like one mad, as if mad, like a maniac. — *Unmatta-veśa, as,* m. an epithet of Śiva. — *Unmattāvanti* (°*ta-av*°), *is,* m., N. of a prince.

Unmattaka, as, ā, am, insane, mad; drunk.

Un-mada, as, ā, am, mad, furious, extravagant; drunk, intoxicated; *(as),* m. insanity, either morbid or as the effect of temporary excitement, intoxication, ecstacy.

Un-madana, as, ā, am, inflamed with love.

Un-madishṇu, us, us, u, mad, insane, crazed, intoxicated; in rut (as an elephant).

Un-māda, as, ā, am, mad, insane, extravagant; *(as),* m. madness, extravagance; (in medicine) mania. — *Unmāda-vat, ān, atī, at,* mad, insane, wild, extravagant.

Un-mādana, as, ā, am, maddening, exciting, intoxicating; *(as),* m. one of the five arrows of the god of love.

Unmādin, ī, inī, i, mad, intoxicated; *(nī),* f., N. of a princess.

Un-māduka, as, ā, am, Ved. fond of drinking.

उन्मनस् *un-manas, ās, ās, as,* or *un-manaska* (*ud-ma*°), *as, ā, am,* excited or disturbed in mind, perplexed, disturbed; regretting, missing, repining for a lost or departed friend.

Unmanāya, nom. A. *unmanāyate, -yitum,* to become excited or disturbed in mind, to repine.

Unmanī-kṛi, cl. 8. P. *-karoti, -kartum,* to make excited, to excite, disturb.

Unmanī-bhū, cl. 1. P. *-bhavati, -vitum,* to become disturbed in mind, to repine.

उन्मयूख *un-mayūkha* (*ud-m*°), *as, ā, am,* shining, radiant.

उन्मर्दन *un-mardana, am,* n. (fr. rt. *mṛid* with *ud*), rubbing off, rubbing; a fragrant essence used for this purpose.

उन्मा *un-mā,* f. (fr. rt. *mā* with *ud*), Ved. a measure.

Un-māna, am, n. a measure of size or quantity; price.

Un-mita, as, ā, am, meted, measured.

Un-miti, is, f. measure, price.

Un-meya, as, ā, am, to be weighed, what is weighed; *(am),* n. weight.

उन्मार्ग *un-mārga* (*ud-m*°), *as, ā, am,* m. f. n.

a wrong road, deviation from the right way, improper conduct, an evil course, error. — *Unmārga-gata, as, ā, am,* erred, erring, going wrong. — *Unmārga-gamana, am,* n. going on a wrong road, following evil courses. — *Unmārga-gāmin, ī, inī, i,* or *unmārga-vartin, ī, inī, i,* going wrong, erring, following evil courses; taking a wrong road. — *Unmārga-jala-vāhin, ī, inī, i,* carrying its waters on a wrong way.

Unmārgin, ī, iṇī, i, going astray, finding an outlet.

उन्मार्जन *un-mārjana.* See *un-mṛij* below.

उन्मिश्र *un-miśra* (*ud-m°*), *as, ā, am,* mixed with, variegated.

उन्मिष् *un-mish* (*ud-mish*), cl. 6. P. *-mishati, -meshitum,* to open the eyes.

Un-misha, as, m. opening the eyes.

Un-mishat, an, atī or *antī, at,* opening the eyes, drawing up the eyelids, looking at, seeing.

Un-mishita, as, ā, am, opened (as the eye); blown as a flower.

Un-mesha, as, m. opening the eyes, looking at; winking, twinkling or upward motion of the eyelids; blowing or blossoming of a flower; awaking, becoming visible.

Un-meshaṇa, am, n. awaking, becoming visible.

उन्मील् *un-mīl* (*ud-mīl*), cl. 1. P. *-mīlati, -litum,* to open the eyes; to open; to expand, be diffused: Caus. P. *-mīlayati, -yitum,* to open.

Un-mīla, as, m. opening of the eyes, awaking, becoming visible.

Un-mīlana, am, n. winking, twinkling, opening of the eye; awaking, becoming visible; blowing, expanding.

Un-mīlita, as, ā, am, opened (as the eyes); blown as a flower; (*am*), n. unconcealed or open reference or allusion (to anything, in rhetoric).

उन्मुख *un-mukha* (*ud-m°*), *as, ī, am,* raising the face, looking at; waiting for, expecting; near to; (*as*), m., N. of an antelope (in the Hari-vaṇśa, in former births a hunter and a Brāhman). — *Unmukha-tā,* f. the state of one whose face is raised; state of watching or expectancy.

उन्मुखर *un-mukhara* (*ud-m°*), *as, ā, am,* loud-sounding, noisy.

उन्मुच् *un-muć,* cl. 6. P. A. *-muñćati, -te, -moktum,* to unfasten, pull off; take off (clothes &c.); to loosen, liberate; to elevate, raise: Caus. P. *-moćayati, -yitum,* to loosen, deliver.

Un-muća, as, m., N. of a man.

Un-moćana, am, n. unfastening, loosening.

उन्मुद्र *un-mudra* (*ud-m°*), *as, ā, am,* unsealed, opened; blown as a flower.

उन्मूल *un-mūla* (*ud-m°*), *as, ā, am,* eradicated, pulled up by the root.

Un-mūlana, am, n. eradicating, pulling up by the roots; destroying.

Unmūlaya, nom. P. *unmūlayati, -yitum,* to eradicate, pull up by the roots; to extirpate, destroy.

Un-mūlita, as, ā, am, eradicated, pulled up by the roots; destroyed.

उन्मृज् *un-mṛij* (*ud-m°*), cl. 2. P. *-mārshṭi, -mārjitum* or *-mārshṭum,* to rub off, wipe off; efface; blot out.

Un-mārjana, as, ā, am, rubbing or wiping off.

Unmṛijāvamṛijā (*°ja-av°*), f. repeatedly rubbing up and down.

Un-mṛishṭa, as, ā, am, worn off, blotted out, effaced.

उन्मृश्य *un-mṛiśya, as, ā, am* (rt. *mṛiś* with *ud*), Ved. to be reached, to be touched.

उन्मेदा *un-medā,* f. (fr. rt. *mid* with *ud*), corpulence, fatness.

उप *upa,* a prefix to verbs and nouns (expressing) towards, near to (opposed to *apa,* away), by the side of, with, together with, under, down (e. g. *upa-gam,* to go near, undergo; *upa-gamana,* approaching. In the Veda the verb has sometimes to be supplied from the context, and sometimes *upa* is placed after the verb with which it ought to have been compounded, e. g. *āyayur upa = upāyayuḥ,* they approached).

(As unconnected with verbs and prefixed to nouns *upa* expresses) direction towards, nearness, contiguity in space, time, number, degree, resemblance, and relationship, but with the idea of subordination and inferiority (e. g. *upa-kanishṭhikā,* the finger next to the little finger; *upa-purāṇam,* a secondary or subordinate Purāṇa; *upa-daśa,* nearly ten); sometimes forming with the nouns to which it is prefixed compound adverbs (e. g. *upa-mūlam,* at the root; *upa-pūrva-rātram,* towards the beginning of night; *upa-kūpe,* near a well), which adverbs lose their adverbial terminations if they are again compounded with nouns (e. g. *upakūpa-jalāśaya,* a reservoir in the neighbourhood of a well). Prefixed to proper names *upa* may express in classical literature 'a younger brother' (e. g. *Upendra,* 'the younger brother of Indra'), and in Buddhist literature 'a son.'

(As a separable adverb *upa* rarely expresses) thereto, further, moreover (e. g. *tatra upa brahma yo veda,* who further knows the Veda).

(As a separable preposition with locative) near to, towards, in the direction of, under, below (e. g. *upa āśāḥ,* towards the regions); near to, at, on, upon; at the time of, upon, up to, in, above (with loc., e. g. *upa sānushu,* on the tops of the mountains); with, together with, at the same time with, according to (with inst., e. g. *upa dharmabhiḥ,* according to the rules of duty).

Besides the meanings given above *upa* is said to imply disease, extinction; ornament; command; reproof; undertaking; giving; killing; diffusing; wish; power; effort; resemblance, &c.; [cf. Gr. ὑπό; Lat. *sub;* Goth. *up;* Old Germ. *oba;* Mod. Germ. *ob* in *obdach, obliegen,* &c.]

Upaka, as, m. a diminutive of all proper names beginning with *upa.*

उप-ऋ *upa-ṛi.* See *upār.*

उपकक्ष *upa-kaksha, as, ā, am,* Ved. reaching to the shoulder.

उपकण्ठम् *upa-kaṇṭham,* ind. upon the neck, near the throat; in the proximity of; (*am*), n. proximity, neighbourhood, contiguous space; space near a village or its boundary; one of a horse's paces; (*as, ā, am*), near, proximate.

उपकथा *upa-kathā,* f. a short story, tale.

उपकनिष्ठिका *upa-kanishṭhikā,* f. the last finger but one; the finger next to the little finger.

उपकन्यापुरम् *upa-kanyāpuram,* ind. near the women's apartments.

उपकरण, उपकार, &c. See *upa-kṛi* next col.

उपकर्णम् *upa-karṇam,* ind. close to the ear, into the ear, (whispered &c.)

Upakarṇikā, f. what goes from ear to ear, rumour, report.

उपकल्पन *upa-kalpana.* See *upa-klṛip,* p. 161.

उपकान्तम् *upa-kāntam,* ind. near a friend.

उपकाल *upa-kāla, as,* m., N. of a king of the Nāgas.

उपकिरण *upa-kiraṇa.* See *upa-kṛī* next col.

उपकीचक *upa-kīćaka, as,* m. a relation or follower of the Kīćakas.

उपकुञ्चि *upa-kuñći, is,* or *upa-kuñćikā,* f. the plant Nigella Indica; small cardamoms.

उपकुम्भ *upa-kumbha, as, ā, am,* near, proximate; solitary, lonely, retired; (*am*), ind. near the water-jar.

उपकुर्वाण *upa-kurvāṇa.* See *upa-kṛi* below.

उपकुल्या *upa-kulyā,* f. the plant Piper Longum; a canal, a trench, a ditch.

उपकुश *upa-kuśa, as,* m. gum-boil; N. of a Ćakravartin, a son of Kuśa.

उपकूज् *upa-kūj,* cl. 1. P. *-kūjati, -jitum,* to fill with cooing, to make resonant.

Upa-kūjita, as, ā, am, made to resound (with cooing).

उपकूपे *upa-kūpe,* ind. near a well; (*am*), n. a well (?). — *Upakūpa-jalāśaya, as,* m. a trough near a well for watering cattle.

उपकूलम् *upa-kūlam,* ind. on the shore.

Upakūlaka, as, m., N. of a man.

उपकृ *upa-kṛi,* cl. 5. 8. P. A. *-kṛiṇoti, -ṇute, -karoti, -kurute, -kartum,* to place or bring near, to furnish with, provide; to assist, serve; favour, benefit; to foster, take care of; to serve, render homage to (with acc.); to undertake, begin, set about anything (with dat.); to place under, subdue; *upa-s-kṛi* (*s* inserted) A. to add, supply; to furnish with; to elaborate, prepare, furnish with anything beautiful, to adorn, ornament; to care for, take care of (with acc.); to furnish badly, deform; corrupt; to bring together.

Upa-karaṇa, am, n. doing anything for another, doing a service or favour, helping, assisting; instrument, implement, machine, engine, apparatus, paraphernalia, as the vessels and offerings at a sacrifice; anything added over and above, contribution, expedient, means of subsistence, anything supporting life; object of art or science, fabricating, composing, &c.; the insignia of royalty; the attendants of a king. — *Upakaraṇa-vat, ān, atī, at,* furnished with means, instruments or implements, competent to do anything.

Upa-kartṛi, tā, trī, tṛi, doing one a favour, assisting, befriending, one who helps or befriends.

Upa-kāra, as, m. help, assistance, benefit, service, favour, use, advantage, (*upakāre vṛit,* to be of service to another); preparation, ornament, garlands suspended at gateways as an embellishment on festivals, a flower &c.; (*ī*), f. a royal tent, a palace, a caravansera. — *Upakāra-para, as, ā, am,* beneficent, diligent in doing good. — *Upakārāpakārau* (*°ra-ap°*), m. du. kindness and injury.

Upa-kāraka, as, ikā, am, doing a service or favour, assisting, protecting, befriending; (*ikā*), f. a protectress, a female assistant; a palace, a caravansera; a kind of cake. — *Upakāraka-tra, am,* n. assistance, protection.

Upa-kārin, ī, iṇī, i, helping, assisting, doing one a favour, a benefactor; subsidiary, subservient; (often used in comp., e. g. *paropakārin,* helping others.) — *Upakāri-tā,* f. or *upakāri-tra, am,* n. aid, succour, protection.

Upa-kārya, as, ā, am, deserving assistance or favour; to be assisted; (*ā*), f. a king's house, a palace, a caravansera; a royal tent.

Upa-kurvāṇa, as, m. a Brāhman when passing from the state of a pupil (*Brahma-ćārin*) to that of a householder (*Gṛiha-stha*).

Upa-kṛita, as, ā, am, assisted, benefited; rendered as assistance, done kindly or beneficently; (*am*), n. a favour, a benefit.

Upa-kṛiti, is, f. aid, assistance, favour, kindness.

Upa-kṛitin, ī, inī, i, or *upakṛiti-mat, ān, atī, at,* one who has done a favour to any body.

Upa-kriyā, f. service, favour.

उपकृत् *upa-kṛit,* cl. 6. P. *-kṛintati, -kartitum,* to trim, clip off, carp at.

उपकृष् *upa-kṛish,* cl. 1. P. *-karshati, -karshṭum* or *-krashṭum,* to draw towards, take; to take away, remove, set aside.

उपकॄ *upa-kṛī,* cl. 6. P. *-kirati, -karitum* or *-rītum,* to scatter or throw down, to scatter upon,

pour upon, besprinkle, bestrew. — *Upa-s-kṛī*, to cut up, split, hurt.
Upa-kiraṇa, *am*, n. scattering or throwing over, covering up (with earth &c.), burying.
Upa-kīrṇa, *as*, *ā*, *am*, besprinkled, strewed with, covered.

उपक्लृप् *upa-klṛip*, cl. 1. A. *-kalpate*, *-kalpitum* or *-kalptum*, to be fit for; to be ready at hand; to serve as, lead to (with dat.); to take shape or form, become, be: Caus. *-kalpayati*, *-yitam*, to prepare, make ready, equip; to bring near, to fetch; to allot, assign; to set up, exhibit; to render (homage), to communicate; to assume.
Upa-kalpana, *am*, *ā*, n. f. preparation, preparing articles of food, medicine, &c.; fabricating, making, substituting.
Upa-kalpita, *as*, *ā*, *am*, prepared, made; secondary, substituted.
Upa-klṛipta, *as*, *ā*, *am*, brought near, at hand, ready, prepared, equipped, adapted, fitted for; formed, produced.

उपकोशा *upa-kośā*, f., N. of a daughter of Upa-varsha and wife of Vararući.

उपकोसल *upa-kosala*, *as*, m., N. of a man.

उपक्रम् *upa-kram*, cl. 1. P. A., 4. P. *-krāmati*, *-kramate* (ep. also *-krāmate*), *-krāmyati*, *-kramitum*, to go near, approach, come to; to go against, attack; to step over, stride; to approach with any object, have recourse to, to undertake, begin, set about (with acc. or dat. or inf.), to treat, act towards, attend on (as a physician).
Upa-krantṛi, *tā*, *trī*, *tṛi*, a beginner, one who undertakes.
Upa-krama, *as*, m. going near to, approach; undertaking; commencement, beginning; enterprise, planning, original conception, plan; what leads to any result, a means, an expedient, a stratagem, exploit; attendance (on a patient), treatment, practice of medicine, application of remedies, physicking; a particular ceremony preparatory to reading the Vedas; trying the fidelity &c. of a counsellor or friend; retiring from flight, retreat (?).
Upa-kramaṇa, *am*, n. approaching, undertaking, attendance (on a patient), treatment.
Upakramaṇīya, *as*, *ā*, *am*, to be gone to, to be approached, to be commenced or undertaken; relating to the attendance (on a patient).
Upa-kramitavya, *as*, *ā*, *am*, to be undertaken, to be commenced.
Upa-kramitṛi, *tā*, *trī*, *tṛi*, one who begins &c.
Upa-krāmya, *as*, *ā*, *am*, to be attended, to be treated.

उपक्री *upa-krī*, cl. 9. P. A. *-krīṇāti*, *-ṇīte*, *-kretum*, to purchase.
Upa-krīya, ind. having bought or purchased.

उपक्रीड् *upa-krīḍ*, cl. 1. P. (ep. also A.) *-krīḍati*, *-te*, *-ḍitum*, to approach playing, play around.
Upa-krīḍā, f. place for playing, play-ground.

उपक्रुश्य *upa-kruśya*, ind. (rt. *kruś*), chiding, blaming, affecting to be angry.
Upa-krośa, *as*, m. censure, reproach.
Upa-krośana, *am*, n. censuring, blaming.
Upa-kroshṭṛi, *ṭā*, m. a censurer, a reprover; an ass (which brays).

उपक्वण *upa-kvaṇa*, *as*, m. (rt. *kvaṇ*), the sound of a lute.

उपक्वस *upa-kvasa*, *as*, m., Ved. a kind of worm or insect.

उपक्षर् *upa-kshar*, cl. 1. P. (ep. also A.) *-ksharati*, *-te*, *-ritum*, Ved. *-radhyai*, to flow or stream towards.

उपक्षि 1. *upa-kshi*, Pass. *-kshīyate*, to waste away, decay, be consumed, be exhausted, disappear.
Upa-kshaya, *as*, m. waste, decay, loss, expenditure, outlay.
Upa-kshīṇa, *as*, *ā*, *am*, decayed, exhausted, consumed, disappeared.

उपक्षि 2. *upa-kshi*, cl. 2. 6. P. *-ksheti*, *-kshiyati*, *-kshetum*, to stay or dwell near or at (with acc.).
Upa-kshit, *t*, *t*, *t*, Ved. dwelling near; clinging to, attached to.
Upa-kshetṛi, *tā*, *trī*, *tṛi*, Ved. one who dwells near, attached to, a follower; (Sāy.) one who approaches.

उपक्षिप् *upa-kship*, cl. 6. P. A., 4. P. *-kshipati*, *-te*, *-kshipyati*, *-ksheptum*, to throw at, hurl against; to throw down; to strike with words, insult, accuse, insinuate, charge with (a crime).
Upa-kshepa, *as*, m. throwing at, mention, allusion, threatening; poetical or figurative style in composition.
Upa-kshepaṇa, *am*, n. throwing down, casting down, accusing.

उपख्या *upa-khyā*, cl. 2. P., Ved. *-khyāti*, *-tum*, to see.

उपगण *upa-gaṇa*, *as*, *ā*, *am*, constituting a small or subordinate class; (*as*), m. a small or inferior class; a small number less than a troop; N. of a man.

उपगन्ध *upa-gandha*, *as*, m. perfume, scent.

उपगम् *upa-gam*, cl. 1. P. *-gaćchati*, *-gantum*, to go near to, come towards, approach, arrive at, visit, reach, attain; to come upon, attack; to occur, happen, present itself; to undertake, begin; to approach a woman (for intercourse); to enter any state or relation, undergo; suffer, participate in, make choice of; to admit, agree to, allow, confess: Caus. *-gamayati*, *-yitum*, to cause to come near or approach: Desid. *-jigamishati*, to wish to approach, desire to go.
Upa-ga, *as*, *ā*, *am*, (at the end of a compound) approaching, following, joining; receiving.
Upa-gata, *as*, *ā*, *am*, gone to, met, approached, near at hand, approximate, arrived, occurred, happened, attained, obtained; undergone, experienced; become; furnished with; promised, agreed; feeling, suffering, entertaining; passed away, dead; (*am*), n. receipt, acquittance. — *Upagata-vat*, *ān*, *atī*, *at*, going to, having gone to or approached; possessing; feeling, suffering (as sorrow &c.); promising.
Upa-gati, *is*, f. going near, approach; undergoing.
Upa-gama, *as*, m. approach, approximation, coming to; obtaining; having; acquaintance, society, intercourse (as of the sexes); undergoing; suffering, feeling; agreement, promise; a particular high number.
Upa-gamana, *am*, n. coming to, obtaining; undertaking, addicting one's self to.
1. *upa-gamya*, *as*, *ā*, *am*, approachable, to be approached, attainable.
2. *upa-gamya* or *upa-gatya*, ind. having approached.
Upa-gāmin, *ī*, *inī*, *i*, coming near, approaching.

उपगहन *upa-gahana*, *as*, m., N. of a Ṛishi.

उपगा 1. *upa-gā*, cl. 3. P. *-jigāti*, *-gātum*, to go near to, arrive at, come into, undergo.

उपगाह् *upa-gāh*, cl. 1. A. *-gāhate*, *-gāhitum* or *-gāḍhum*, to penetrate, force one's way into.

उपगिरम् *upa-giram*, ind. at a mountain.
Upa-giri, *is*, m. a country near a mountain; (*i*), ind. near a mountain.

उपगु *upa-gu*, *us*, m. (fr. *upa* and *go*), N. of a prince; (*u*), ind. near a cow.

उपगुप्त *upa-gupta*, *as*, *ā*, *am*, hidden, concealed; (*as*), m., N. of a man, the son of Gupta. — *Upagupta-vitta*, *as*, *ā*, *am*, of concealed resources.

उपगुरु *upa-guru*, *us*, m. an assistant teacher; N. of a prince; (a various reading has *upa-gu*.)

उपगुह् *upa-guh*, cl. 1. P. A. *-gūhati*, *-te*, *-gūhitum* or *-goḍhum*, to hide, cover, conceal, clasp, embrace.
Upa-gūḍha, *as*, *ā*, *am*, hidden, concealed; lulled, suppressed; embraced; (*am*), n. an embrace. — *Upagūḍha-vat*, *ān*, *atī*, *at*, one who has embraced.
Upa-gūhana, *am*, n. hiding, concealing; embracing, an embrace; astonishment, surprise.
Upa-gohya, *as*, m. a kind of fire considered as impure (and therefore to be hidden).

उपगॄ 1. *upa-gṛī*, cl. 9. P. A., Ved. *-gṛiṇāti*, *-ṇīte*, *-garitum* or *-rītum*, to call out to, invoke with hymns of praise; to approach with praise (with acc. of the person).

उपगॄ 2. *upa-gṛī*, cl. 6. P. *-girati* or *-gilati*, *-garitum*, *-litum* or *-rītum*, *-lītum*, to swallow down.

उपगै *upa-gai*, cl. 1. P. *-gāyati*, *-gātum*, to sing to any one (with dat. or acc.), to join in singing; to sing before any one (with acc.); to fill with song, praise in song, sing, celebrate.
2. *upa-gā*, f. accompaniment of a song.
Upa-gātṛi, *tā*, m. one who accompanies the song or recitation of the Udgātṛi priest, a chorister.
Upa-gīta, *as*, *ā*, *am*, celebrated, proclaimed, sung by bards &c.
Upa-gīti, *is*, f. a variety of the Āryā metre, a stanza of four lines, containing twice 12 + 15 syllabic instants.
Upa-gīya, ind. having sung, having celebrated.
Upa-gīyamāna, *as*, *ā*, *am*, being celebrated.
Upa-geya, *as*, *ā*, *am*, to be sung or celebrated.

उपग्रन्थ् *upa-granth*, cl. 9. 1. 10. P. *-grathnāti*, *-granthati*, *-granthayati*, *-granthitum*, *-yitum*, to intwine or wind round.
Upa-grantha, *as*, m. title of a writing or of a class of writings.

उपग्रस् *upa-gras*, cl. 1. P. A. *-grasati*, *-te*, *-grasitum*, to swallow down, devour; to eclipse.

उपग्रह् *upa-grah*, cl. 9. P. A. *-gṛihṇāti*, *-ṇīte* (Ved. *-gribhṇāti*, *-ṇīte*), *-grahītum*, to collect (a fluid by holding one vessel under another), to hold under; to seize from below; to seize, take possession of, take, obtain; to subdue, become master of; to bring near to (one's self), take as one's ally, conciliate, make favourable; to conceive with one's mind (*dhiyā*); to decide, to determine; to accept, approve.
Upa-graha, *as*, m. seizure, confinement; a prisoner; subjoining, annexing; making favorable, appeasing, favour, encouragement, assistance; peace purchased by the cession of everything; the voice or pada of a verb; a heap of Kuśa grass; the presiding spirit or cause directing a planet's motion; (with *upa* implying inferiority) a minor planet or any heavenly body of a secondary kind, as a comet, a meteor, a falling star, &c.
Upa-grahaṇa, *am*, n. holding up, seizing from below; the taking any one prisoner, seizure, capture, taking, supporting, forwarding, promoting; holy study, reading the Vedas after initiation.
Upa-grāha, *as*, m. oblation, present, (what is accepted.)
Upa-grāhya, *as*, *am*, m. n. a present, an offering to a king or great man, a Nazr.

उपघात *upa-ghāta*, *as*, m. (fr. rt. *han* with *upa*), a stroke, injury, damage, offence; touch, contact, especially with intent to injure; personal violence, assault; disease, sickness; a kind of oblation offered in small portions at a time.
Upa-ghātaka, *as*, *ikā*, *am*, or *upa-ghātin*, *ī*, *inī*, *i*, injuring, hurting, offending.
Upa-ghna, *as*, m. contiguous support; a contiguous resting-place, shelter, support, stay, protection; what rests upon or is supported by. उपघ्न आश्रय इति नि

उपघुष् *upa-ghush*, cl. 1. P. *-ghoshati*, *-shitum*, to fill with noise, make resonant.
Upa-ghushṭa, *as*, *ā*, *am*, resounding with; resonant; sounding.
Upa-ghoshaṇa, *am*, n. proclaiming, publication, making known.

उपघ्रा *upa-ghrā*, cl. 1. P. *-jighrati*, *-ghrātum*, to smell, smell at; to kiss: Caus. *-ghrāpayati*, *-yitum*, to cause to smell at or kiss.

उपचक्र *upa-ćakra*, *as*, m. a variety of the ruddy goose, Ćakra or Ćakravāka.

उपचतुर *upa-ćatura*, *ās*, *ās*, *āṇi*, pl. almost four, nearly four.

उपचय *upa-ćaya*. See 1. *upa-ći*.

उपचर् *upa-ćar*, cl. 1. P. A. *-ćarati*, *-te*, *-ćaritum*, Ved. *-ritave*, *-vai*, *-rase*, *-radhyai*, to come near, approach, go towards; to approach with the intention of serving, to assist, serve, attend, wait on (with acc.); to attend on a patient, to tend, nurse; to undertake; begin: Pass. *-ćaryate*, to be used figuratively or metaphorically, to be applied figuratively to any one (with loc.).

Upa-ćara, *as*, m. approach; attendance, cure.

Upa-ćaraṇa, *am*, n. going near to, approaching.

Upa-ćarita, *as*, *ā*, *am*, waited on, served, adored.

1. *upa-ćarya*, *as*, *ā*, *am*, to be served or waited on, to be worshipped; (*ā*), f. service, attendance; practice of medicine, physicking.

2. *upa-ćarya*, ind. having approached or attended to; having groomed or tended (horses).

Upa-ćāra, *as*, m. approach, service, attendance, act of civility, obliging or polite behaviour; proceeding, practice; profession, usage; physicking, the practice of medicine, tending the sick, nursing; behaviour, conduct; a ceremony, presenting offerings of water, betel, flowers, &c.; a present, a bribe; solicitation, request; incomplete act; a figure of speech, pretence, pretext, ellipsis, metaphor (e. g. *upaćārāt*, metaphorically); occurrence of *s* and *sh* in the place of Visarga in grammar; N. of a Pariśishṭa of the Sāma-veda. — *Upaćāra-karaṇa*, *am*, n. or *upaćāra-karman*, *a*, n. or *upaćāra-kriyā*, f. offering presents, especially of perfumes, flowers, &c.; attention, service. — *Upaćāra-para*, *as*, *ā*, *am*, diligent in service, serving diligently. — *Upaćāra-paribhrashṭa*, *as*, *ā*, *am*, void of civility, destitute of kindness, churlish, uncourteous.

Upa-ćārin, *ī*, *iṇī*, *i*, attending, serving.

Upa-ćārya, *as*, m. practice of medicine.

उपचर्म *upa-ćarma* or *am*, ind. on the skin, near the skin.

उपचारु *upa-ćāru*, *us*, m. and *upaćāru-mat*, *ān*, m., N. of two Ćakravartins.

उपचि 1. *upa-ći*, cl. 5. P. A. *-ćinoti*, *-nute*, *-ćetum*, to gather together; to heap up, collect, hoard up, accumulate, increase, strengthen; to cover over with: Pass. *-ćīyate*, to be heaped together or accumulated, to increase, become strong; to better one's circumstances, be prosperous; to gain advantage, succeed, to be covered with.

Upa-ćaya, *as*, m. accumulation, increase, growth, prosperity; quantity, heap; elevation, excess; addition; the third, sixth, tenth, and eleventh degrees from the first of a zodiacal sign. — *Upaćaya-bhavana*, *am*, n. (?) according to some, a species of the Daṇḍaka metre. — *Upaćayāpaćayau* (°*ya-ap*°), m. du. prosperity and decay, rise and fall.

Upa-ćāyin, *ī*, *inī*, *i*, increasing, being in good circumstances.

Upa-ćāyya, *as*, m. a certain sacrificial fire; a place for holding sacrificial fire, a hearth, an altar.

Upa-ćit, *t*, f., Ved. a kind of disease, perhaps a swelling.

Upa-ćita, *as*, *ā*, *am*, collected, gathered together, heaped up, increased, assembled; thriving, increasing; abundantly furnished with, plastered, smeared; burnt (?). — *Upaćita-rasa*, *as*, *ā*, *am*, augmented in feeling.

Upa-ćiti, *is*, f. accumulation, collection, abundance.

Upa-ćīyamāna, *as*, *ā*, *am*, being collected or filled.

Upa-ćeya, *as*, *ā*, *am*, to be collected or heaped up.

उपचि 2. *upa-ći*, cl. 3. P., Ved. *-ćiketi*, *-ćetum*, to honour, worship.

उपचित्तचिन्त *upaćitta-ćinta*, *as*, m., N. of a son of Pāpīyas.

उपचित्र *upa-ćitra*, *as*, m., N. of a man; (*ā*), f. the plants Salvinia Cucullata and Croton Polyandra; N. of several metres, namely, 1. a variety of Mātrāsamaka, containing 4 × 16 syllabic instants; 2. a metre of four lines of eleven syllables each; 3. a metre of two lines of twenty-two syllables each.

उपचूलन *upa-ćūlana*, *am*, n. heating, burning (?).

उपचृत् *upa-ćṛit*, cl. 6. P. *-ćṛitati*, *-ćartitum*, to fasten, tie, bind on.

उपच्छद् 1. *upa-ććhad* (*upa-ćhad*), cl. 10. P. A. *-ćhādayati*, *-te*, *-yitum*, to cover, hide, conceal, keep secret.

Upa-ććhanna, *as*, *ā*, *am*, secret, concealed.

उपच्छद् 2. *upa-ććhad* or *-ććhand* (*upa-ćhad*), Caus. *-ććhandayati*, *-yitum*, to present any one (acc.) with anything (inst.); to persuade a person to do anything; to coax, to seek to seduce a person; to conciliate.

Upa-ććhandana, *am*, n. persuasion, persuading, coaxing.

उपच्यव *upa-ćyava*, *as*, m. (rt. *ćyu*), Ved. pressing close to (in sexual intercourse); (Sāy.) going into (the chamber).

उपजगती *upa-jagatī*, f. a variety of the Trishṭubh metre, in which three Pādas contain twelve syllables instead of eleven.

उपजन् *upa-jan*, cl. 4. A. *-jāyate*, *-janitum*, to be produced in addition, to be born, originate; to happen, become visible, appear; to be born again; to exist, be: Caus. *-janayati*, *-yitum*, to produce, cause.

Upa-ja, *as*, *ā*, *am*, being produced in addition, increasing; (*as*), m., N. of a divine being (?).

Upa-jana, *as*, m. additional production, addition, increase; appendage; addition of a letter in the formation of words; letters, syllables or affixes added.

Upa-jā, f., Ved. distant or not immediate posterity.

Upa-jāta, *as*, *ā*, *am*, produced, engendered, aroused. — *Upajāta-kopa* or *upajāta-krodha*, *as*, *ā*, *am*, provoked, excited, moved to anger. — *Upajāta-viśvāsa*, *as*, *ā*, *am*, believing, confiding, confident, trusting.

Upa-jāti, *is*, f. a mixed metre, especially a conjunction of Indravajrā and Upendravajrā, and a conjunction of Vanśastha and Indravanśa.

उपजप् *upa-jap*, cl. 1. P. *-japati*, *-japitum*, to whisper into the ears (of another), to bring over to one's own party by secretly suggesting anything in the ear, to instigate to rebellion or treachery; to make mischief.

Upa-japya, *as*, *ā*, *am*, to be brought over or instigated to rebellion by secret suggestions or whispering in the ear.

Upa-jāpa, *as*, m. the act of whispering into the ears, rousing to rebellion, bringing over to one's own party; treason, treachery; disunion, separation.

Upa-jāpaka, *as*, *ā*, *am*, whispering anything into the ears, rousing to rebellion; a traitor, treacherous; a mischief-maker, one who foments quarrels.

उपजरसम् *upa-jarasam*, ind. towards old age, in old age.

उपजला *upa-jalā*, f., N. of a river.

उपजल्प् *upa-jalp*, cl. 1. P. *-jalpati*, *-pitum*, to talk to, chatter, advise.

Upa-jalpita, *am*, n. talk.

Upa-jalpin, *ī*, *inī*, *i*, talking to a person, giving advice.

उपजायम् *upa-jāyam*, ind. near a wife.

उपजिगमिषु *upa-jigamishu*, *us*, *us*, *u* (fr. Desid. of rt. *gam*), desirous of going near.

उपजिहीर्षा *upa-jihīrshā*, f. (fr. Desid. of rt. *hṛi* with *upa*), desire, intention to rob.

उपजिह्वा *upa-jihvā* or *upajihvikā*, f. the uvula or soft palate, the epiglottis; enlargement of the under side of the tongue; a kind of ant.

उपजीक *upajīka*, *as*, m., Ved. a water deity.

उपजीव् *upa-jīv*, cl. 1. P. *-jīvati*, *-vitum*, to live or exist upon (food), subsist, support one's self on, be supported by, derive profit from, make use of (with acc.); to live under, be dependant on, to serve; to live for a profession, practice.

Upa-jīva, *as*, *ā*, *am*, Ved. living on &c. (?).

Upa-jīvaka, *as*, *ā*, *am*, living upon, subsisting by (with inst.); living under, depending upon, subject to, a dependant; (*am*), n. means of subsistence, act.

Upa-jīvana, *am*, n. means of living, subsistence.

Upa-jīvanīya, *as*, *ā*, *am*, granting means of subsistence, affording a livelihood.

Upa-jīvikā, f. subsistence, livelihood.

Upa-jīvin, *ī*, *inī*, *i*, living on, subsisting by (with acc. or gen.); living in dependance, dependant, subject.

Upa-jīvya, *as*, *ā*, *am*, that by which one lives, affording a livelihood; (*am*), n. means of subsistence, cause.

उपजोषम् *upa-josham*, ind. (rt. *jush*), according to one's desire or pleasure, quietly; an expression indicative of joy.

Upa-joshaṇa, *am*, n. enjoying, frequenting.

उपज्ञा 1. *upa-jñā*, cl. 9. A. *-jānīte*, *-jñātum*, to ascertain; excogitate, invent, find out, hit upon: Desid. A., ep. also P. *-jijñāsate*, *-ti*, to seek to ascertain or invent.

Upa-jijñāsya, *as*, *ā*, *am*, Ved. enigmatical, unintelligible, mysterious.

2. *upa-jñā*, f. a knowledge obtained by one's self and not handed down by tradition, primitive or untaught knowledge, invention; commencement of a thing not previously done; (at the end of a compound used in neut., e. g. *Pāṇiny-upajñam*, the grammar invented by Pāṇini.)

उपज्मन् *upa-jman*, *ā*, m., Ved. striding or stepping upon (?).

उपज्योतिष *upa-jyotisha*, N. of a region.

उपज्रि *upa-jri*, cl. 1. P., Ved. *-jrayati*, *-jretum*, to extend to; (Sāy.) to go near to, approach.

उपज्वलित *upa-jvalita*, *as*, *ā*, *am*, lighted up.

उपढौक् *upa-ḍhauk*, Caus. P. *-ḍhaukayati*, *-yitum*, to present an offering, make a respectful offering; carry out, accomplish.

Upa-ḍhaukana, *am*, n. a respectful offering or present, a Nazr.

उपतक्ष *upa-taksha*, *as*, m., N. of a certain semi-divine being, belonging to the class of Gandharvas or of Nāgas.

उपतटम् *upa-taṭam*, ind. near the skirt; (*as*), m. (?) the skirt.

उपतप् *upa-tap*, cl. 1. P. *-tapati*, *-taptum*, to make warm, to heat; to feel pain, become sick; to afflict, befal (as an illness; sometimes used impersonally with gen. or acc.): Pass. *-tapyate*, to feel pain, become ill, be afflicted with; to be emaciated with penance (*tapas*): Caus. *-tāpayati*, *-yitum*, to kindle, ignite, burn, consume; to cause pain, macerate the body by penance; torment, hurt, offend, oppress.

Upa-tapat, *an*, m., Ved. (scil. *agni*) interior heat, a disease.

Upa-tapta, *as*, *ā*, *am*, heated, parched; distressed, pained.

Upa-taptṛi, *tā*, m. morbid heat; any cause of heat, burning or inflammation.

Upa-tapyamāna, as, ā, am, being distressed.
Upa-tāpa, as, m. heat, warmth, heating, paining, pain, trouble, misfortune; sickness, disease, injury; haste, hurry.
Upa-tāpana, am, n. heating, distressing.
Upa-tāpin, ī, inī, i, heating, inflaming, exciting, causing pain; suffering heat or pain, sick.

उपतारक *upa-tāraka, as, ikā, am* (rt. *tṛī*), overflowing.

उपतिष्य *upa-tishya, as,* m., N. of a son of Tishya by S'ārikā.

उपतीरम् *upa-tīram,* ind. on the shore.

उपतुष् *upa-tush,* Caus. *-toshayati, -yitum,* to content, satisfy.

उपतूलम् *upa-tūlam,* ind. at the cotton.

उपतृण्य *upa-tṛiṇya, as,* m., Ved. epithet of a snake (lurking in grass).

उपत्य *upatya, as, ā, am* (fr. *upa*), situated under or below.
Upatyakā, f. low-land, land at the foot of a hill or mountain; a forest at the foot of a mountain; a vale, valley.

उपदंश *upa-daṇś,* cl. 1. P. *-daśati, -daṇshṭam,* to bite or eat anything as a relish.
Upa-daṇśa, as, m. a relish, anything to excite drinking or appetite, anything eaten in addition; biting, stinging; the venereal disease, chancre; a tree, the scraped root of which is used for horse-radish, Morunga Hyperanthera.
Upadaṇśin, ī, inī, i, afflicted with the above disease.

उपदधि *upa-dadhi.* See under 1. *upa-dhā.*

उपदम्भ् *upa-dambh,* Caus. P., Ved. *-dambhayati, -yitum,* to lesson, diminish, destroy.

उपदश *upa-daśa, ās, ās, āni,* pl. almost ten, nearly ten.

उपदस् *upa-das,* cl. 4. P. *-dasyati, -situm,* to fail, be wanting, be extinguished, be exhausted, dry up; (in Ved. used impersonally with inst. or abl.): Caus. P. *-dāsayati, -yitum,* to cause to fail or cease, extinguish.
Upa-dāsuka, as, ā, am, Ved. failing, wanting.

उपदह् *upa-dah,* cl. 1. P. *-dahati, -dagdhum,* to burn, set fire to.

उपदा 1. *upa-dā,* cl. 3. P. A. *-dadāti, -datte, -dātum,* to give in addition, offer, grant, give; to add: Ved. cl. 1. A. *-dadate,* to take upon one's self; to erect, support.
2. *upa-dā, ās, ās, am,* Ved. giving a present; (*ā*), f. a present, an offering to a king or great man &c.; a Nazr.
Upa-dāna or *upadānaka, am,* n. an oblation, a present; a gift which is for the purpose of procuring favour or protection.

उपदानवी *upa-dānavī,* f., N. of the daughter of the Dānava Vṛisha-parvān and mother of Dushmanta.

उपदिग्ध *upa-digdha, as, ā, am* (fr. rt. *dih* with *upa*), smeared, covered; spotted over.
Upa-deha, as, m. a cover; liniment, ointment; (*upa* implying inferiority) a minor or secondary body growing on diseased parts of the body.
Upa-dehikā, f. a kind of ant; [cf. *upajihvikā.*]

उपदिश् 1. *upa-diś,* cl. 6. P. A. *-diśati, -te, -deshṭum,* to point out to; to indicate, specify, explain, instruct, teach; advise, admonish; to assign the right place to anything, arrange; to mention, exhibit; to inform; to settle, prescribe; to dictate, command, govern; to name: Pass. *-diśyate,* to be taught &c., to be called.

2. *upa-diś, k,* or *upa-diśā,* f. an intermediate region, as north-east &c.
Upa-diśa, as, m., N. of a son of Vasu-deva.
Upa-diśya, ind. having advised or instructed.
Upa-dishṭa, as, ā, am, specified, particularized; taught, instructed, advised; assigned as a plea or reason; initiated; (*am*), n. council, advice.
Upa-deśa, as, m. pointing out to, instruction, teaching, informing, advice, prescription; specification; plea, pretext; initiation, communication of the initiatory Mantra or formula; (in gram.) a form in a rule, an indicatory form, i. e. a root, base, affix, augment, or any other word or part of a word furnished with indicatory letters (anubandhas) which serve as a guide to the application of particular grammatical rules and are rejected when the word or part of a word is ready for use. — *Upadeśa-tā,* f. the state of being a precept or rule; injunction; manner of instructing; doctrine. — *Upadeśa-sahasrī,* f. title of a work of S'an-kara on philosophy. — *Upadeśārthavakya* (°*śa-ar*°), *am,* n. a parable.
Upa-deśaka, as, ā, am, giving instruction, instructing, instructive, didactic; (*as*), m. an instructor, a guide, especially a spiritual guide.
Upa-deśana, am, n. advising, instructing; (*ā*), f. information, doctrine.
Upa-deśin, ī, inī, i, advising, instructing, informing; (*ī*), m. a teacher, adviser; a word or affix &c. in the shape in which it appears in grammatical works.
Upa-deśya, as, ā, am, Ved. to be taught; that which is to be taught or learnt.
Upa-deshṭavya or *upa-deśanīya, as, ā, am,* to be taught or advised, fit or proper to be taught.
Upa-deshṭṛi, ṭā, ṭrī, ṭṛi, one who points out, an adviser, teacher; a Guru or spiritual guide.

उपदी *upadī,* f. the plant Vanda Roxburghii or Aërides Tesselata.

उपदीका *upadīkā,* f. a kind of ant; also *upa-dehikā.*

उपदीक्षिन् *upa-dīkshin, ī, iṇī, i,* sharing in an initiatory or other religious rite; a near relation.

उपदीप् *upa-dīp,* Caus. P. *-dīpayati, -yitum,* to kindle, set fire to.

उपदृश् 1. *upa-dṛiś,* cl. 1. P. *-paśyati, -drashṭum,* to look at; to perceive, observe: Pass. *-dṛiśyate,* to be or become visible, appear: Caus. *-darśayati, -yitum,* to cause to see, show, exhibit; to present a false show, impose upon another person by sham appearances; to illude; to explain, illustrate.
Upa-darśaka, as, m. a guide, one who shows the way, a door-keeper.
Upa-darśana, am, n. a commentary.
Upa-darśita, as, ā, am, perceived, distinguished.
2. *upa-dṛiś, k,* f., Ved. a view, aspect.
Upa-dṛishṭi, is, f. aspect, view, show.
Upa-drashṭṛi, ṭā, ṭrī, ṭṛi, Ved. a supervisor, inspector; overseeing, overlooking; (*ṭā*), m. a witness.

उपदृषद् *upa-dṛishad* or *upa-dṛishadam,* ind. near a boundary stone.

उपदेव *upa-deva, as,* m. an inferior deity; N. of a son of Akrūra; also of Devaka; (*ī*), f., N. of the wife of Vasu-deva; of a daughter of Devaka.
Upa-devatā, f. a minor deity, as a Yaksha, Gandarbha, Apsaras, &c.

उपदेश *upa-deśa,* &c. See under 1. *upa-diś.*

उपदोह *upa-doha, as,* m. (fr. rt. *duh* with *upa*), a nipple of the udder of a cow.

उपद्रु *upa-dru,* cl. 1. P. *-dravati, -drotum,* to run near to, run towards, run at, rush at, assault, attack.
Upa-drava, as, m. that which befalls suddenly, an unhappy accident, misfortune, calamity, mischief; national distress (whether the act of the seasons or the king, famine, exaction, &c.); national commotion, rebellion; violence, outrage; a symptom, a supervenient disease, one brought on whilst a person labours under another.
Upa-dravin, ī, iṇī, i, attacking, falling on; tyrannical, violent, factious; (*ī*), m. a tyrant, an oppressor, a rebel.
Upa-druta, as, ā, am, visited by calamities, oppressed, attacked, persecuted, tyrannized over; (in astron.) eclipsed; boding evil, inauspicious; (*am*), n. a term of the Bāshkalas for that kind of Sandhi, which is also called *udgrāhavat,* q. v.

उपद्वीप *upa-dvīpa, as,* m. an island.

उपधर्म *upa-dharma, as,* m. a minor or subordinate duty; a by-law; a heretic, a schismatic.

उपधा 1. *upa-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to place or lay upon, place near to, put into; to place, lay; to put to (as horses to a carriage); to impose, lay upon, bestow upon, charge with (as a duty); to lay a command upon, enjoin, instruct in (with acc.); to place under one's self, to lie down upon; to place over, cover, conceal; to locate; to place in addition, to add; to communicate, cause to share in; (in gram.) to lie or be placed close to, to precede without the intervention of another syllable.
Upa-dadhi, is, is, i, Ved. placing upon.
2. *upa-dhā,* f. imposition, forgery, fraud, deceit, trick, a false pretence; trial or test of honesty &c., of four kinds, viz. of loyalty, disinterestedness, continence, and courage; (in gram.) a penultimate letter. — *Upadhā-bhṛita, as,* m. a servant who has been guilty of dishonesty. — *Upadhā-rañjana, am,* n. nasalization of the penultimate (?). — *Upadhā-śuci, is, is, i,* approved, tried, of approved loyalty &c.
Upa-dhāna, am, n. placing or resting upon; that on which one rests, a pillow, cushion; individuality, peculiarity; affection, kindness; religious observance or obligation; poison; excellence, excellent quality; (*as, ā, am*), employed in placing upon, i. e. used (as a Mantra) in the putting up (of the sacrificial bricks).
Upadhānīya, am, n. a pillow, cushion.
Upa-dhāya, ind. having placed or rested upon.
Upa-dhāyin, ī, inī, i, placing under.
Upa-dhi, is, m. the part of a wheel between the nave and the circumference; fraud, circumvention; fear, terror; foundation, (with Buddhists) substratum (?).
Upadhika, as, m. a cheat, a knave, especially one who imposes by threats, fraud.
Upa-dhīyamāna, as, ā, am, being preceded by.
Upa-dheya, as, ā, am, to be placed upon.
Upa-hita. See p. 170, col. 3.

उपधातु *upa-dhātu, us,* m. an inferior mineral, a semi-metal, (seven are specified; pyrites, sulphate of copper, talc, antimony, red orpiment, yellow orpiment, and calx of brass); secondary secretion of the body, as the milk, menses, adeps, sweat, teeth, hair, and lymph.

उपधारण *upa-dhāraṇa.* See under *upa-dhṛi* below.

उपधाव् *upa-dhāv,* cl. 1. P. A. *-dhāvati, -te, -vitum,* to run near to, approach hastily; have recourse to for assistance; A. to run, glide, soar.
Upa-dhāvana, as, m. a follower.

उपधि *upa-dhi.* See *upa-dhā* above.

उपधूपित *upa-dhūpita, as, ā, am,* fumigated; one to whom decline or death is near; being at the point of death; suffering extreme pain.

उपधृ *upa-dhṛi,* Caus. P. *-dhārayati, -yitum,* to hold up, support, bear, carry; to hold as, consider as, regard as; to hold in the mind, to comprehend, perceive, hear, experience, observe; to reflect or meditate on.
Upa-dhāraṇa, am, n. considering, consideration, reflection.
Upa-dhārya, ind. having taken or held up.
Upa-dhṛiti, is, f. a ray of light.

उपधे *upa-dhe*, Caus. A., Ved. *-dhāpayate*, *-yitum*, to rear by suckling.

उपध्मा 1. *upa-dhmā*, cl. 1. P. *-dhamati*, *-dhmātum*, to blow or breathe at or upon, fan.

2. *upa-dhmā*, f. blowing upon, breathing; the effort of the voice which produces the sound Upadhmānīya.

Upa-dhmāna, *am*, n. blowing upon, breathing.

Upadhmānin, *ī*, *inī*, *i*, blowing upon, fanning, breathing.

Upa-dhmānīya, *as*, m. the aspirate Visarga before the letters *p* and *ph*.

उपध्यै *upa-dhyai*, cl. 1. P., ep. also A. *-dhyāyati*, *-te*, *-dhyātum*, to think of, remember.

उपध्वस्त *upa-dhvasta*, *as*, *ā*, *am* (fr. rt. *dhvaṇs* with *upa*), Ved. spotted.

उपनक्षत्र *upa-nakshatra*, *am*, n., Ved. a secondary star.

उपनख *upa-nakha*, *am*, n. a disease of the finger-nails, whitlow, agnail.

उपनगर *upa-nagara*, *am*, n. a suburb.

उपनति *upa-nati*. See under *upa-nam*.

उपनदम् *upa-nadam* and *upa-nadi*, ind. near a river.

उपनन्द *upa-nanda*, *as*, m., N. of a son of Vasu-deva; a pupil of Śākya-muni; a king of the Nāgas.

Upa-nandaka, *as*, m., N. of a son of Dhṛita-rāshṭra.

उपनम् *upa-nam*, cl. 1. P. A. *-namati*, *-te*, *-nantum*, to bend towards, tend towards, approach; to come to, arrive at; to fall to the share of; share in (with acc., dat., or gen.): Caus. *-nāmayati*, *-yitum*, to lead towards or into the presence of (with gen.), introduce to; to offer.

Upa-nata, *as*, *ā*, *am*, bent towards, bent inwards; brought under, subjected, surrendered; dependent on (for protection &c.); brought near to; fallen to one's share; approached, approximate, near (either in time or space); brought about, produced, existing.

Upa-nati, *is*, f., Ved. inclination, affection.

Upa-nāmuka, *as*, *ā*, *am*, Ved. bending towards.

उपनय *upa-naya*. See under 1. *upa-nī*.

उपनर *upa-nara*, *as*, m., N. of a king of the Nāgas.

उपनह् *upa-nah*, cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to tie up, tie together; to make up into a bundle, bind together; to inlay; to set with: Caus. *-nāhayati*, *-yitum*, to cause to bind together.

Upa-nahana, *am*, n., Ved. a cloth in which anything is bound up.

Upa-nāha, *as*, m. a bundle; a plaster, an unguent applied to a wound or sore; the tie of a lute, the lower part of the tail-piece where the wires are fixed; inflammation of the ciliary glands, stye.

Upa-nāhana, *am*, n. putting a plaster upon, applying an unguent, unction, anointing, plastering.

उपनामन् *upa-nāman*, *a*, n. a nickname, surname.

उपनासिक *upa-nāsika*, *am*, n. the part surrounding the nose, that which is near the nose.

उपनिक्षिप् *upa-ni-kship*, cl. 6. P. A., 4. P. *-kshipati*, *-te*, *-kshipyati*, *-ksheptum*, to throw down, place down, deposit.

Upa-nikshepa, *as*, m. a deposit sealed or covered up so that the contents are unknown; any article intrusted to one's keeping.

उपनिगम् *upa-ni-gam*, cl. 1. P. *-gaććhati*, *-gantum*, to meet with, fall into, fall upon, fall into any state.

उपनिग्रह् *upa-ni-grah*, cl. 9. P. A. *-gṛihṇāti*, *-ṇīte* (Ved. *-gṛibhṇāti*, *-ṇīte*), *-grahītum*, to press down upon, bring near to.

उपनिधा *upa-ni-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to put or place near, to put down, place before any one (as a meal &c.), bring near, lead near to; to produce, cause; to deposit, to intrust.

Upa-nidhātṛi, *tā*, *trī*, *tṛi*, putting down, laying down.

Upa-nidhāna, *am*, n. a deposit.

Upa-nidhi, *is*, m. a deposit, pledge, property put under the care of a creditor, friend, &c.; in law this word ordinarily implies especially a sealed deposit, but according to some, any article intrusted to a friend which he may use whilst in his keeping; N. of a son of Vasu-deva.

Upa-nihita, *as*, *ā*, *am*, deposited with, intrusted to; placed near to; offered, presented.

उपनिपत् *upa-ni-pat*, cl. 1. P. *-patati*, *-titum*, to fly down to; to take place in addition; to be mentioned incidentally.

Upa-nipāta, *as*, m. sudden and unexpected attack.

Upa-nipātin, *ī*, *inī*, *i*, falling into; attacking suddenly.

उपनिपीड् *upa-ni-pīḍ*, cl. 10. P. *-pīḍayati*, *-yitum*, to oppress, disturb.

उपनिमन्त्र् *upa-ni-mantr*, cl. 10. A. *-mantrayate*, *-yitum*, to invite, consecrate, inaugurate.

Upa-nimantraṇa, *am*, n. invitation, inauguration.

उपनिवपन *upa-nivapana*, *am*, n. (rt. *vap*), scattering or pouring down upon.

उपनिवेशिन् *upa-niveśin*, *ī*, *inī*, *i* (rt. *viś*), attached to, inherent, annexed.

उपनिषद् *upa-nishad*, *t*, f. (rt. *sad* with *upa* and *ni*, implying originally sitting down at the feet of another in order to listen to his words, and hence confidential information given in this manner; but according to native authorities *upa-ni-shad* means 'to destroy ignorance by revealing the knowledge of the supreme spirit'); esoteric doctrine, secret doctrine, mysterious or mystical meaning, words of mystery &c.; certain mystical writings attached to the Brāhmaṇas, the aim of which is the ascertainment of the secret sense of the Veda, (they are more than a hundred in number, and are said to have been the source of the six darśanas or systems of philosophy; perhaps the most celebrated is the Bṛihad-āraṇyaka-upanishad attached to the Śata-patha-Brāhmaṇa); true knowledge; a neighbouring mansion; a lonely place; (at the end of compounds *upanishad* sometimes becomes *upanishada*.) — *Upanishat-kṛi*, to regard as a mystical or secret doctrine.

Upa-nishādin, *ī*, *inī*, *i*, sitting at the feet of a person; subjected.

उपनिष्कर *upa-nishkara*, *am*, n. (rt. *kṛi*), a street, a principal or royal road.

उपनिष्क्रम् *upa-nish-kram* (*-nis-kram*), cl. 1. P. A., 4. P. *-krāmati*, *-kramate* (ep. also *-krāmate*), *-krāmyati*, *-kramitum*, to go out towards, step out, go out.

Upa-nishkramaṇa, *am*, n. going out towards; a particular religious rite, one of the Saṇskāras, taking a child in the fourth month of its age for the first time into the open air (see Manu II. 34); a main or royal road.

उपनी 1. *upa-nī*, cl. 1. P. A. *-nayati*, *-te*, *-netum*, to lead near to, bring near, bring, adduce, offer; bring information, communicate; to bring about, produce; to employ, to bring into any state, bring into one's possession, lead away, lead; to bring near to one's self (as a teacher receives a pupil for instruction), to invest with the sacred thread, initiate; A. to take into one's service: Caus. *-nāyayati*, *-yitum*, to cause (a master) to receive (a pupil), to cause to invest with the sacred thread.

Upa-naya, *as*, m. bringing near, procuring; attaining, gaining; employing; the fourth member in a fivefold syllogism, the application to the special case in question; leading a youth of the three first castes to a teacher; initiation; investiture with a peculiar thread or cord worn over the left shoulder and under the right, by which act spiritual birth is conferred and the youth is reckoned a member of the twice-born classes; (the cord of the Brāhman is of cotton, Munja or Kuśa grass; of the Kshatriya, of Śaṇa or hemp; and of the Vaiśya, of wool: the youths should be invested, respectively, from eight to sixteen, from eleven to twenty-two, and from twelve to twenty-four years of age.)

Upa-nayana, *am*, n. leading to, bringing; leading to a teacher, initiation. See *upa-naya*.

Upa-nāya, *as*, m. or *upa-nāyana*, *am*, n. leading to a teacher, initiation. See the preceding.

Upa-nāyika, *as*, *ā*, *am*, leading to; N. of a Sūtra work.

Upa-nīta, *as*, *ā*, *am*, brought near, approximated; presented; known; obtained, attained; cited, adduced; (*as*), m. the youth led to a teacher and invested with the characteristic cord.

Upa-nīya, ind. having led towards or brought, having invested (with the sacred thread).

Upa-nīyamāna, *as*, *ā*, *am*, being initiated.

Upa-netavya, *as*, *ā*, *am*, to be brought near; to be employed or observed.

Upa-netṛi, *tā*, m. one who leads or brings near.

उपनी 2. *upa-nī* (*upa-ni-i*), cl. 2. P. *-nyeti*, *-tum*, to enter into, penetrate.

उपनुद् *upa-nud*, cl. 6. P. A. *-nudati*, *-te*, *-nottum*, to drive or waft near, impel towards.

Upa-nunna, *as*, *ā*, *am*, sent, despatched; wafted, driven (by the wind).

उपनृत् *upa-nṛit*, cl. 4. P. A. *-nṛityati*, *-te*, *-nartitum*, to dance before any one (with acc.), to dance before any one with insulting gestures.

Upa-nṛitya, *am*, n. a place for dancing.

उपन्यस् *upa-ny-as* (*-ni-as*), cl. 4. P. *-asyati*, *-asitum*, to lay upon, place down, put down, deposit, intrust to any one (with dat.), commit to the care of; to explain minutely, describe in detail; suggest, plead, put forth or adduce arguments, state.

Upa-nyasta, *as*, *ā*, *am*, placed near to or upon; pledged, intrusted, deposited; given, communicated; brought forward as an example &c., adduced, hinted, suggested.

Upa-nyasya, ind. having delivered up, delivering up.

Upa-nyāsa, *as*, m. placing near to, juxta-position; intrusting, a deposit, pledge, a pawn, a hostage; statement, suggestion, hint, pretext, an exordium or introduction; a precept, a law.

Upa-nyāsya, *as*, *ā*, *am*, to be adduced or stated.

उपन्याचर् *upa-ny-ā-ćar* (*-ni-ā-*), cl. 1. P. A. *-ćarati*, *-te*, *-ritum* (Ved. *-ritave*, *-rai*, *-rase*, *-radhyai*), to enter into, penetrate.

उपपक्ष *upa-paksha*, *as*, m., Ved. the shoulder.

Upa-pakshya, *as*, *ā*, *am*, Ved. near the shoulder.

उपपत् *upa-pat*, cl. 1. P. *-patati*, *-titum*, to fly near, hasten towards.

Upa-pāta, *as*, m. accident, occurrence, misfortune, unlucky accident.

Upa-pātaka, *am*, n. (with *upa* implying inferiority) a crime or sin in the second degree (as killing a cow, selling a daughter, &c.).

Upapātakin, *ī*, *inī*, *i*, one who has committed a crime in the second degree; a sinner in any but the first degree.

Upa-pātin, *ī*, *inī*, *i*, falling into, hastening towards.

उपपति *upa-pati*, *is*, m. a paramour, a gallant.

उपपथम् *upa-patham*, ind. near the road.

उपपद् *upa-pad*, cl. 4. A. *-padyate, -pattum*, to go near, approach, come to, arrive at, to be obtained or gained, fall to one's share; to go against, attack; to take place, occur, to be produced, to be present, to be possible, to be adapted, to be fit for or adequate for (with loc.); put in a word or statement: Caus. *-pādayati, -yitum*, to bring into any state, cause to arrive or be obtained, offer, present any one (acc.) with (inst.); to cause to occur or happen; to accomplish, effect, cause; to make a statement, mention; to justify; to make fit or adequate for, to make conformable to; to furnish with; to pronounce, declare; to find out, ascertain; examine.

Upa-patti, is, f. happening, occurring, becoming visible, appearance, production, birth; gaining, effecting, accomplishing; cause, reason; termination, end; fitness, propriety; association, connection, possession; religious abstraction; proof, ascertained or demonstrated conclusion; (in arithm. or geom.) proof, demonstration; *upapattyā*, ind. suitably, in a fit manner. — *Upapatti-mat, ān, atī, at*, or *upapatti-yukta, as, ā, am*, right, fit, reasonable, proper; united, associated.

Upa-panna, as, ā, am, produced, effected, obtained, gained, demonstrated, proved, manifested, offered, presented, endowed with, possessed of, furnished with (e. g. *guṇopapanna*, endowed with good qualities); fit, suited to the occasion, adequate; physicked, cured.

Upa-pādaka, as, ā, am, producing, effecting, making visible.

Upa-pādana, am, n. effecting, doing, causing to appear; giving, delivering, presenting; proving or establishing by argument; explaining; examination; (*as, ā, am*), examining.

Upa-pādita, as, ā, am, effected, accomplished, performed, done; given, delivered, presented; proved, demonstrated.

1. *upa-pāduka, as, ā, am*, self-produced; (*as*), m. a superhuman being, a god, a demon, &c.; hell (?).

Upa-pādya, as, ā, am, to be effected, done, shown or proved; being produced, coming into existence.

उपपद *upa-pada, as*, m. a secondary word of a sentence (as for instance a subordinate word in a compound generally forming the first member; or a preposition, particle &c. prefixed to a verb or a noun derived from a verb qualifying or determining the idea contained in the verb; or a secondary word of any kind which is governed by or limits the general idea contained in the principal word); small, diminutive; a little.

उपपरीक्षण *upa-parīkshaṇa, am*, n. or *upa-parīkshā*, f. (fr. rt. *īksh* with *pari* and *upa*), inquiring into, investigation, examination.

उपपरे *upa-pare* (*-parā-i*), cl. 2. P. *-paraiti, -tum*, to go towards, approach.

उपपर्चन *upa-parćana, as, ā, am* (rt. *prić*), closely touching; in close contact; (*am*), n., Ved. admixture; (Sāy.) impregnation.

Upa-prić, k, k, k, Ved. closely attached, in close contact with.

उपपर्शुका *upa-parśukā*, f. the false ribs.

उपपली *upa-palī* (for *upa-pari-i*), cl. 2. P. *-palyeti, -tum*, to return, turn back.

उपपादुक 2. *upa-pāduka, as, ī, am*, having shoes, shod.

उपपाप *upa-pāpa, am*, n. a crime in the second degree; [cf. *upa-pātaka*.]

उपपार्श्व *upa-pārśva, as, am*, m. n. a shoulder; flank; the lesser ribs, the lesser flank; the opposite side.

उपपालित *upa-pālita, as, ā, am* (fr. rt. 2. *pā*), protected, nurtured.

उपपीड् *upa-pīḍ*, cl. 10. P. *-pīḍayati, -yitum*, to press down, disturb, distress; (in astron.) to eclipse.

Upa-pīḍana, am, n. pressing down, oppressing, devastating, laying waste; inflicting pain; pain, agony, torture.

Upa-pīḍita, as, ā, am, devastated; tortured, pained, distressed.

उपपुर *upa-pura, am*, n. a suburb, 'near the city.'

Upapaurika, as, ī, am, belonging to a suburb.

उपपुराण *upa-purāṇa, am*, n. a secondary or minor Purāṇa, a number of writings subordinate to the eighteen principal Purāṇas: viz. Ādi (by Sanatkumāra), Nṛisiṇha, Vāyu, Śivadharma, Durvāsas, Nārada, Nandikeśvara, Uśanas, Kapila, Varuṇa, Śāmba, Kālikā, Maheśvara, Padma, Deva, Parāśara, Marīća, Bhāskara.

उपपुष्पिका *upa-pushpikā*, f. yawning, gaping.

उपपौर्णमासम् *upa-paurṇamāsam* or *upa-paurnamāsi*, ind. at the time of full moon.

उपप्रगा *upa-pra-gā*, cl. 3. P. *-jigāti, -gātum*, to come near to, approach.

उपप्रछ् *upa-prać́h*, cl. 6. P. *-pṛiććhati, -prashṭum*, to ask a person (acc.) about anything.

उपप्रजन् *upa-pra-jan*, cl. 4. A. *-jāyate, -janitum*, to be born in addition.

उपप्रजिन्व् *upa-pra-jinv*, cl. 1. P. *-jinvati, -vitum*, to impel, stir up; (Sāy.) to gratify or please in approaching.

उपप्रतॄ *upa-pra-tṛī*, Caus. *-tārayati, -yitum*, to convey or transport across.

उपप्रदर्शन *upa-pradarśana, am*, n. pointing out, showing, indication.

उपप्रदा *upa-pra-dā*, cl. 3. P. A. *-dadāti, -datte, -dātum*, to deliver over, commit to (any one).

Upa-pradāna, am, n. delivering over, presenting; a present, a bribe.

उपप्रया *upa-pra-yā*, cl. 2. P. *-yāti, -tum*, to approach, attack.

उपप्रलोभन *upa-pralobhana, am*, n. (rt. *lubh*), seducing, alluring.

उपप्राण *upa-prāṇa, as*, m. a secondary or inferior vital air belonging to the body.

उपप्राप् *upa-prāp* (*-pra-āp*), cl. 5. P. *-prāpnoti, -ptum*, to come near, approach.

उपप्राया *upa-prā-yā* (*-pra-ā-yā*), cl. 2. P., Ved. *-yāti, -tum*, to go near, approach.

उपप्रुत् *upa-prut, t, t, t*, Ved. flowing or rushing near; (Sāy.) approaching.

उपप्रे *upa-pre* (*-pra-i*), cl. 2. P. *-praiti, -tum*, to go near, approach, invade; to undertake, begin; to set about anything (with acc. or dat.).

उपप्रेक्ष् *upa-preksh* (*-pra-īksh*), cl. 1. A. *-prekshate, -shitum*, to overlook, pass over unnoticed, disregard.

Upa-prekshaṇa, am, n. overlooking, looking at without interest, disregarding.

उपप्रेष् *upa-presh* (*-pra-ish*), cl. 4. P. *-preshyati, -preshitum*, to drive, impel; to invite or request (a priest to do anything at a sacrifice), to summon.

Upa-praisha, as, m. invitation, summons.

उपप्लु *upa-plu*, cl. 1. A. *-plavate, -plotum*, to assault violently, assail.

Upa-plava, as, m. (fr. rt. *plu* with *upa*), violent assault or attack; unlucky accident, misfortune, great calamity, disturbance; a portent or natural phenomenon, especially an eclipse; a N. of Rāhu, the ascending node, the author of eclipses; N. of Śiva.

Upaplavin, ī, inī, i, one who has met with a calamity.

Upa-plavya, am, n., N. of the capital of Virāṭa's country, Matsya.

Upa-pluta, as, ā, am, violently assaulted, assailed, beset; distressed, pained; harassed (by Rāhu &c.), eclipsed; marked by prodigies; wet, moistened; (*ā*), f. morbid sensibility of the uterus. — *Upaplutāksha* (°*ta-ak*°), *as, ī, am*, weeping.

उपबन्ध *upa-bandha, as*, m. (rt. *bandh*), connection; an affix; a mode of sitting.

Upa-baddha, as, ā, am, connected.

उपबर्ह *upa-barha, as*, m. (rt. *brih* or *briṇh*; cf. *upa-vṛiṇh*, p. 168), a pillow.

Upa-barhaṇa, am, n., Ved. a cushion, coverlet, covering.

Upa-briṇhin, ī, iṇī, i, supplementary, additional.

उपबहु *upa-bahu, us, us, u*, a few, a tolerable number.

उपबाहु *upa-bāhu, us*, m. the lower arm (from the elbow to the wrist); N. of a man.

उपब्द *upabda, as*, or *upabdi, is*, m., Ved. noise, sound, rattling, clanking. — *Upabdi-mat, ān, atī, at*, Ved. noisy, loud.

उपब्रू *upa-brū*, cl. 2. P. A. *-bravīti, -brūte*, to praise, celebrate.

उपभङ्ग *upa-bhaṅga, as*, m. (rt. *bhañj*), a division or member (of a verse).

उपभाषा *upa-bhāshā*, f. a secondary dialect.

उपभुज् *upa-bhuj*, cl. 7. P. A. *-bhunakti, -bhuṅkte, -bhoktum*, to enjoy, eat, possess, use; make use of, receive (as a reward).

Upa-bhukta, as, ā, am, enjoyed, used, possessed. — *Upabhukta-dhana, as, ā, am*, one who has enjoyed or makes use of his riches; (*as*), m., N. of a merchant's son.

Upa-bhuñjāna, as, ā, am, enjoying, using.

Upa-bhoktṛi, tā, trī, tṛi, an enjoyer, enjoying, possessing.

Upa-bhoga, as, m. enjoyment, use, eating; usufruct; pleasure, satisfaction, cohabitation.

Upa-bhogin, ī, inī, i, enjoying, using.

Upa-bhogya or *upa-bhoktavya* or *upa-bhojanīya, as, ā, am*, to be enjoyed, to be used; (*am*), n. object of enjoyment.

Upa-bhojin, ī, inī, i, eating, enjoying.

Upa-bhojya, as, ā, am, serving as food.

उपभू *upa-bhū*, cl. 1. P., Ved. *-bhavati, -vitum*, to be near to.

उपभृत् *upa-bhṛit, t*, f., Ved. a sacrificial vessel made of wood; a cup of round shape, made of the wood of the banian tree, and used in sacrifices.

उपम 1. *upama, as, ā, am* (fr. *upa*), Ved. uppermost, highest; nearest, next, first; most excellent, eminent, best. — *Upama-śravas, ās, ās, as*, Ved. of highest fame; (*ās*), m., N. of a son of Kuru-śravaṇa and grandson of Mitrātithi.

1. *upamā*, ind., Ved. in the closest proximity or neighbourhood.

Upamām, ind., Ved. in the highest degree.

उपम 2. *upama*, at the end of compounds. See under 3. *upa-mā*.

उपमद्गु *upa-madgu, us*, m., N. of a son of Svaphalka and younger brother of Madgu.

उपमन्त्र् *upa-mantr*, cl. 10. A. *-mantrayate, -yitum*, to address, invoke, invite, persuade.

Upa-mantraṇa, am, n. the act of addressing, inviting, persuading.

Upa-mantrin, ī, iṇī, i, inviting, persuading.

उपमन्थनी *upa-manthanī,* f. (rt. *math*), a staff for stirring.

Upa-manthitṛi, tā, trī, tṛi, Ved. stirring up.

उपमन्यु *upa-manyu, us, us, u,* Ved. zealous, striving after; (Sāy.) knowing, understanding, intelligent; (*us*), m., N. of a pupil of Dhaumya Āyoda.

उपमा 2. *upa-mā,* cl. 2. P., 3 or 4. A. *-māti, -mimīte, -māyate, -mātum,* to measure one thing by another, compare; Ved. to give, grant.

3. *upa-mā,* f. resemblance, equality, similarity; a resemblance, as a picture, portrait, image, &c.; a simile; comparison, a particle of comparison; (*as, ā, am,* at the end of a Bahu-vrīhi compound) like, similar to, resembling (e. g. *amaropama,* resembling an immortal). – *Upamā-dravya, am,* n. any object used for a comparison. – *Upamā-rūpaka, am,* n. a figure in rhetoric combining comparison and metaphor. – *Upameta* (°*mā-ita?*), *as, ā, am,* compared with?; (*as*), m., N. of the tree Vatica Robusta.

1. *upa-mātṛi, tā,* m. an image-maker, a portrait-painter.

Upa-māna, am, n. comparison, resemblance, analogy; a simile; that with which anything is compared; a particle of comparison; (in the Nyāya phil.) recognition of likeness, comparison, the third of the four pramāṇas or means of correct knowledge. – *Upamāna-ćintāmaṇi, is,* m. title of a philosophical work. – *Upamānopameya-bhāva* (°*na-up*°), *as,* m. the connection between the subject of comparison and the comparison adduced.

Upa-mita, as, ā, am, compared, illustrated by comparison, similar.

Upa-miti, is, f. resemblance, comparison, a likeness, a picture, image, &c.; analogy; knowledge of things derived from analogy or resemblance; inference, induction.

Upa-meya, as, ā, am, (with inst. or as last member of a compound) to be compared, comparable with; (*am*), n. the subject of a comparison, that which is compared (opposed to *upa-māna,* that with which it is compared). – *Upameyopamā* (°*ya-up*°), f. the resemblance of any object to that compared with it; reciprocal comparison, as of the moon to a beautiful face.

उपमाति *upa-māti, is,* f. (fr. rt. *man* with *upa*), Ved. approaching with a prayer; addressing, address; (Sāy.) comparison; (*is*), m. approaching in a friendly way; obliging; one who may be addressed, affable, especially as an epithet of Agni; (Sāy.) granting wealth. – *Upamāti-vani, is, is, i,* Ved. one who receives addresses in a friendly way; (Sāy.) destroyer of an enemy.

Upa-mīmāṇsā, f., Ved. deliberation, investigation, consideration.

उपमातृ 2. *upa-mātṛi, tā,* f. (a second mother), a wet nurse; a near female relative.

उपमाद *upa-māda, as,* m., Ved. enjoyment, delight.

उपमारण *upa-māraṇa, am,* n. (fr. rt. *mṛi*), Ved. submerging (in water &c.).

उपमालिनी *upa-mālinī,* f. a species of the Ati-śakvarī metre.

उपमास्य *upa-māsya, as, ā, am,* Ved. occurring every month, monthly.

उपमित् *upa-mit, t,* f., Ved. a prop, a stay.

उपमूलम् *upa-mūlam,* ind. at the root.

उपमृद् *upa-mṛid,* cl. 9. P. *-mṛidnāti, -marditum,* to crush, bruise, dash to pieces, destroy; rub down.

Upa-marda, as, m. friction, rubbing down, bruising; destruction; reproach, abuse, refutation of a charge.

Upa-mardaka, as, ā, am, crushing, destroying, destructive; (*as*), m. refutation of a charge.

उपयज् *upa-yaj, ṭ,* f., Ved., N. of eleven additional formulas at a sacrifice.

Upa-yashṭṛi, tā, m., Ved. the priest who utters these verses.

Upa-yāja, as, m. additional formulas at a sacrifice; N. of a younger brother of Yāja.

उपयन्त्र् *upa-yantr,* cl. 10. P. *-yantrayati, -yitum,* to solicit or compel any one to do anything.

उपयम् *upa-yam,* cl. 1. P. A. *-yaććhati, -te, -yantum,* to take a wife, marry; to seize, take, receive, hold; to offer.

Upa-yantṛi, tā, m. a husband.

Upa-yantra, am, n. (with *upa* implying inferiority) a minor surgical instrument or implement; a secondary application of any kind, as actual cautery, escharotics, &c.

Upa-yama, as, m. marriage, marrying.

Upa-yamana, am, n. marrying; taking a wife; (*ī*), f. any support of stone, clay, gravel &c. for holding fire-wood; a sacrificial ladle; (*as, ā, am*), that upon which anything is placed, a support.

Upa-yāma, as, m., Ved. taking up with a ladle; a ladle (?); the verses or formulas uttered in ladling out the Soma juice; marriage.

उपया *upa-yā,* cl. 2. P. *-yāti, -tum,* to approach, undergo.

Upa-yāta, as, ā, am, arrived; (*am*), n. arrival, return.

Upa-yāna, am, n. coming near, approaching.

Upa-yāyin, ī, inī, i, coming towards, approaching.

उपयाचक *upa-yāćaka, as, ā, am* (rt. *yāć*), an asker, solicitor, begging.

Upa-yāćana, am, n. soliciting, approaching with a request or prayer.

Upa-yāćita, as, ā, am, requested, solicited; offered, especially to the deities to render them propitious; (*am*), n. prayer, request (to a deity).

उपयिचारिक *upayićārika, as,* m. any one employed to guard a Vihāra; a wrong reading for *upavihārika* (?).

उपयुज् *upa-yuj,* cl. 7. P. A. *-yunakti, yunkte, -yoktum,* to harness (as horses to a carriage); to occupy, take possession of; to use, employ, apply; to bestow upon; to attach one's self to, be devoted to; to appropriate, consume, eat.

Upa-yukta, as, ā, am, attached, adapted, suitable, appropriate, useful; worthy, serviceable; proper, right; taken, eaten, touched.

Upa-yuñjāna, as, ā, am, attaching, taking, appropriating.

Upa-yuyukshu, us, us, u, about to employ or apply.

Upa-yoktavya, as, ā, am, to be employed.

Upa-yoga, as, m. application, employment, use, service, utility; administration of medicines, preparation of them; fitness, suitableness; contact, proximity; any act tending to effect a desired object; good conduct, observing established practices. – *Upayogam gam* or *vraj,* to be employed or used.

Upa-yogin, ī, inī, i, employing, using; what is employed, conducive or contributing to, serviceable, useful, convenient; appropriate; favourable, propitious; touching, in contact with. – *Upayogi-tā,* f. or *upayogi-tva, am,* n. usefulness; fitness, suitableness; occasion, need; favour, propitiousness.

Upa-yojana, am, n. harnessing a horse (by the side of another); a team.

Upa-yojya, as, ā, am, to be employed or used.

उपयोषम् *upa-yosham,* ind. a word expressing great pleasure; [cf. *upa-josham.*]

उपर *upara, as, ā, am* (fr. *upa*), Ved. situated below, under; posterior, later; nearer, approximate; *uparāsu* (loc. fem. pl.), in the proximity of, near to; (*as*), m. the lower stone on which the Soma is laid that it may be ground by means of other stones held in the hands; the lower part of the sacrificial post; a cloud; region (?). – *Upara-tāt,* ind., Ved. in the proximity or circumference.

उपरक्त *upa-rakta, as, ā, am* (fr. rt. *rañj* with *upa*), afflicted, overtaken by calamity; (*as*), m. eclipsed (as sun or moon), Rāhu the ascending node.

Upa-rāga, as, m. colour; darkening, an eclipse of the sun or moon; Rāhu or the ascending node; an inauspicious event, calamity, affliction; misbehaviour, ill conduct; reproach, abuse.

उपरक्षण *upa-rakshaṇa, am,* n. a guard, an outpost.

उपरचित *upa-raćita, as, ā, am,* made, prepared.

उपरत्न *upa-ratna, am,* n. a secondary or inferior gem, a diamond of low value.

उपरम् *upa-ram,* cl. 1. P. A. *-ramati, -te, -rantum,* to cease, end, terminate, be finished; to desist; to cause to cease or desist: Caus. *-ramayati, -yitum,* to cause to cease or desist, stop, render quiet.

Upa-rata, as, ā, am, ceased, stopped; dead; withdrawn or retired from. – *Uparata-karman, ā, ā, a,* ceasing from works or from relying on them. – *Uparata-rāsa, as, ā, am,* ceasing to dance or play. – *Uparata-vishayābhilāsha* (°*ya-abh*°), *as, ā, am,* ceasing from all desire after worldly things. – *Uparata-spṛiha, as, ā, am,* void of desire. – *Uparatāri* (°*ta-ari*), *is, is, i,* having no foe, being at peace with all.

Upa-rati, is, f. ceasing, stopping; death; refraining from sensual enjoyment, abstaining from prescribed acts; great or exquisite pleasure (?).

Upa-rama, as, m. stopping, ceasing; abstaining from, giving up; death.

Upa-ramaṇa, am, n. abstaining from the pleasures of sense or from ceremonial acts (with abl.); ceasing, discontinuance.

Upa-rāma, as, m. ceasing, stopping.

उपरव *upa-rava, as,* m. (fr. rt. *ru* with *upa*), a sound-hole, (designation of certain holes which increase the sound of the stones when the Soma is being ground.)

उपरस *upa-rasa, as,* m. a secondary mineral, as red chalk, bitumen, &c.; a secondary passion or feeling; a subordinate flavour.

उपराज *upa-rāja, as,* m. a viceroy.

Upa-rājam, ind. near a king.

उपरि *upari,* ind. (as a separable adverb) above, upon, on, upwards, towards the upper side of (opposed to *adhas* and *nīća,* e. g. *upari yā,* to go upwards; sometimes written with a following word as if compounded with it, e. g. *upari-ćihnita,* marked above); besides, in addition to, further (*sahasram śatāny upari ćāshṭau,* 1000 and 800 in addition); afterwards (e. g. *upari payaḥ pibet,* he should drink milk afterwards); *upari upari,* higher and higher; repeatedly, continuously.

(As a separable preposition, with acc., loc., or gen.) over, above, upon, on, at the head of, on the upper side of, beyond (e. g. *upari śailam gam,* to go over the mountain; *upari Laṅkāyām samprāptaḥ saḥ,* he arrived over Laṅkā; *upary upari sarveshām atishṭhat,* he stood at the very head of all; *ātmānam tasya upari kshiptvā,* having thrown himself upon him); in connection with, with reference to, with regard to, towards (with gen., e. g. *mama upari vikāritaḥ,* changed in feeling with regard to me; *putrasya upari kruddhaḥ,* enraged towards his son); after (with abl., e. g. *muhūrtād upari,* after a minute); [cf. Zend *upara;* Goth. *ufar;* Old Germ. *obar;* Mod. Germ. *über;* Eng. *over;* Gr. ὑπέρ; Lat. *super.*]

Upari may also be used at the end of a compound; e. g. *tadupari gantum,* to fall upon him, to attack him.

Upari often stands at the beginning of a compound, as in the following examples. – *Upari-gata, as, ā, am,* gone up, ascended. – *Upari-ćara, as,* m. epithet of the king Vasu ('walking in the air'). – *Upari-ćita, as, ā, am,* piled over or above.

— *Upari-ja, as, ā, am,* growing up, produced above, elevated, high. — *Upari-nihita, as, ā, am,* laid over. — *Upari-purusha, as, ā, am,* having a man above. — *Upari-prut, t, t, t,* Ved. coming from above. — *Upari-babhrava, as,* m., N. of a teacher of the ritual. — *Upari-budhna, as, ā, am,* Ved. raised above the ground. — *Upari-bhāga, as,* m. the upper portion or side. — *Upari-bhāva, as,* m. the being above or higher. — *Upari-bhūmi, is,* f. the ground above. — *Upari-bhram,* cl. 1. 4. P. *-bhramati, -bhrāmyati, -bhramitum,* to wander over or above. — *Upari-martya, as, ā, am,* Ved. above men. — *Upari-śayana, am,* n., Ved. a place of rest. — *Upari-śreṇika, as, ā, am,* being in the upper series. — *Upari-sad, t, t, t,* Ved. sitting or dwelling above. — *Upari-sadya, am,* n., Ved. the act of sitting above. — *Upari-stha, as, ā, am,* staying or being above, upper. — *Upari-sthāpana, am,* n. placing upon or above. — *Upari-sthita, as, ā, am,* standing above, being above, upper. — *Upari-spriś, k, k, k,* Ved. raised, elevated. — *Uparītaka* (°*ri-it*°), *as,* m. a kind of coitus. — *Upary-āsana, am,* n. sitting on high.

Uparitana, as, ī, am, upper (opposed to *adhastana*).

Uparishṭāt, ind. (as an adverb) above, from above; behind (opposed to *purastāt*), further on (in a book), later; afterwards; (as a preposition) over, upon, down upon (with acc. and gen.); behind (with gen.). — *Uparishṭāj-jyotishmatī,* f., N. of a Vedic metre consisting of forty-three or forty-four syllables, the end of which is like the beginning of the metre Jyotishmatī. — *Uparishṭāj-jyotis, is,* f. a verse of the Trishṭubh metre, the last Pāda of which consists of eight syllables. — *Uparishṭād-brihatī,* f., N. of a Vedic metre consisting of four Pādas, the first of which contains twelve, each of the three others only eight syllables.

उपरुच् *upa-ruć,* cl. 1. A. *-roćate, -roćitum,* to shine, be brilliant.

उपरुध् *upa-rudh,* cl. 7. P. A. *-ruṇaddhi, -rundhe, -roddhum,* to obstruct, hinder, molest, trouble, disturb; to prevent; to conceal.

Upa-ruddha, as, ā, am, obstructed, impeded, molested, disturbed; covered, spread; protected, favoured.

Upa-rudhya, ind. having kept in check or obstructed, having blockaded or hemmed in.

Upa-rudhyamāna, as, ā, am, being besieged, besieged.

Upa-rodha, as, m. surrounding, blockading; obstruction, impediment, opposition, check, refusal; trouble, disturbance; binding, tying, taking hold of; protection, favour. — *Uparodha-kārin, ī, iṇī, i,* causing trouble, obstructing.

Upa-rodhaka, am, n. an inner room, a private apartment.

Upa-rodhana, am, n. obstruction, impediment.

Upa-rodhin, ī, inī, i, obstructing, impeding; obstructed, impeded.

उपरुह् *upa-ruh,* cl. 1. P. *-rohati, -roḍhum,* to ascend, rise.

Upa-ruhya, ind. having ascended.

उपरूपक *upa-rūpaka, am,* n. a drama of an inferior class, of which eighteen are enumerated.

उपल *upala, as,* m. (connected with *upara,* q. v.), a rock or stone; a precious stone or jewel; (*ā*), f. the upper and smaller mill-stone which rests on the *drishad;* refined or candied sugar; [cf. Gr. ὄπαλος; Lat. *opalus.*] — *Upala-prakshin, ī, iṇī, i,* Ved. arranging stones; (Sāy.) throwing grain on the mill-stone. — *Upala-bhedin, ī,* m., N. of a plant.

Upalaka, as, m. a stone.

उपलक्ष् *upa-laksh,* cl. 10. P. A. *-lakshayati, -te, -yitum,* to look at, observe, behold; to regard as, value as; to imply in addition: Pass. *-lakshyate,* to be observed &c.; to be likely.

Upa-lakshaka, as, ā, am, observing, designating.

Upa-lakshaṇa, am, n. looking at; observation; designation; implying something that has not been expressed, implying something in addition or any analogous object where only one is specified, using a term in a generic sense, metaphorical or elliptical expression, synecdoche of a part for the whole, of an individual for the species or of a quality for that in which it resides; mark. — *Upalakshaṇa-tva, am,* n. the being implied.

Upa-lakshayitavya, as, ā, am, to be observed.

Upa-lakshita, as, ā, am, comprehended, discovered, included, implied, metaphorically expressed, understood, characterized.

Upa-lakshya, as, ā, am, inferable; (*as*), m. a prop, stay, support, asylum; an inference.

उपलधिप्रिय *upaladhipriya, as,* m. the Bos grunniens; perhaps a wrong form for *bāladhipriya,* 'valued for its tail.'

उपलभ् *upa-labh,* cl. 1. A. *-labhate, -labdhum,* to acquire, receive, accept, obtain, find; to conceive, become pregnant; to perceive, observe, hear, understand; [cf. Gr. ὑπολαμβάνω.]

Upa-labdha, as, ā, am, obtained, received; conceived; perceived, understood, known, guessed. — *Upalabdha-sukha, as, ā, am,* one who has experienced pleasure. — *Upalabdhārtha* (°*dha-ar*°), *as, ā, am,* having the meaning understood; (*ā*), f. a tale, a true or probable story.

Upa-labdhavya, as, ā, am, to be observed.

Upa-labdhi, is, f. obtaining, acquisition, gain; observation, perception, knowledge (especially religious), understanding, mind; a guess; appearance, perceptibility; [cf. Gr. ὑπόληψις.] — *Upalabdhimat, ān, atī, at,* perceptible, intelligible.

1. *upa-labhya, as, ā, am,* obtainable, perceivable, to be understood.

2. *upa-labhya,* ind. having perceived or observed.

Upa-labhyamāna, as, ā, am, being perceived. — *Upalabhyamāna-tva, am,* n. the being known.

Upa-lambha, as, m. acquisition; apprehension, conception, comprehension otherwise than from memory.

Upa-lambhaka, as, ā, am, causing to observe, reminding.

Upa-lambhana, am, n. apprehension.

Upa-lambhya, as, ā, am, obtainable, to be acquired; respectable, commendable, praiseworthy.

Upa-lābha, as, m., Ved. seizing or taking hastily.

Upa-lipsā, f. desire of obtaining.

Upa-lipsita, as, ā, am, wishing to take or seize.

Upa-lipsu, us, us, u, wishing to obtain or know.

उपलालिका *upalālikā,* f. thirst, oppression (?).

उपलिङ्ग *upa-linga, as,* m. a portent, a natural phenomenon considered as boding evil.

उपलिप् *upa-lip,* cl. 6. P. A. *-limpati, -te, -leptum,* to defile, anoint, smear, besmear: Caus. *-lepayati, -yitum,* to cause to anoint or besmear.

Upa-lipta, as, ā, am, anointed, smeared, plastered.

Upa-lepa, as, m. smearing, anointing, plastering; obstruction, the being concealed; becoming deadened or dull.

Upa-lepana, am, n. smearing, anointing, plastering; an ointment, an unguent.

Upa-lepin, ī, inī, i, serving as an ointment; anointing, smearing, obstructing.

उपलिप्सा *upa-lipsā.* See *upa-labh* above.

उपलेख *upalekha, as,* m. (fr. rt. *likh* with *upa*), title of a grammatical work connected with the Prātiśākhyas.

उपवक्तृ *upa-vaktri, tā,* m., Ved. one who directs and animates by his words; animating.

उपवङ्ग *upa-vanga, ās,* m. pl., N. of a country.

उपवञ्च् *upa-vanć,* Caus. *-vanćayati, -yitum,* to deceive; to repudiate.

उपवट *upa-vaṭa, as,* m. the tree Buchanania Latifolia.

उपवद् *upa-vad,* cl. 1. A. *-vadate, -ditum,* to talk over, conciliate; to flatter, cajole.

Upa-vāda, as, m., Ved. censure, blame.

Upa-vādin, ī, inī, i, Ved. censuring, blaming.

उपवन *upa-vana, am,* n. a small forest, a grove, a garden; a planted forest.

उपवर्ण् *upa-varṇ,* cl. 10. P. *-varṇayati, -yitum,* to tell or describe copiously.

Upa-varṇa, as, m. minute description, detail.

Upa-varṇana, am, n. description, minute description, delineation.

Upa-varṇita, as, ā, am, described.

उपवर्त *upa-varta.* See under *upa-vrit.*

उपवर्ष *upa-varsha, as,* m., N. of a son of Sankara-svāmin and younger brother of Varsha, author of writings on the Mīmāṃsā philosophy.

उपवल्गितनयन *upavalgita-nayana, as, ā, am,* swollen or dimmed with tears; (a various reading has *apavalgita-*°.)

उपवल्लिका *upa-vallikā,* f., N. of a plant.

उपवल्ह *upa-valha, as,* m., Ved. emulation, rivalry.

उपवस् *upa-vas,* cl. 1. P. *-vasati, -vastum,* to dwell in or at; to abide in a state of abstinence, abstain from food, to fast: Caus. *-vāsayati, -yitum,* to cause to fast.

Upa-vasatha, as, m., Ved. a fast-day, day of preparation for the Soma sacrifice, the day preceding a Soma sacrifice, day of a Soma sacrifice; a village (?).

Upavasathīya or *upavasathya, as, ā, am,* Ved. selected for an Upavasatha (as a day), belonging to or prepared for a Soma sacrifice.

Upa-vasta, am, n. a fast, fasting.

Upa-vastri, tā, trī, tri, one who fasts.

Upa-vāsa, as, am, m. n. a fast, fasting (as a religious act comprising abstinence from all sensual gratification, from perfumes, flowers, unguents, ornaments, betel, music, dancing, &c.); kindling a sacred fire, a fire altar.

Upa-vāsaka, am, n. a fast, fasting.

Upa-vāsin, ī, inī, i, fasting, one who observes a fast.

Uposhaṇa, uposhita, uposhya. See p. 173.

उपवह् *upa-vah,* cl. 1. P. A. *-vahati, -te, -voḍhum,* to bear or lead near, to lead towards, lead back; to bring about, commence.

Upa-vaha, am, n., Ved. anything placed on the neck of an ox under the yoke, to raise it to the right level for a yoke-fellow of greater height.

Upa-vāhana, am, n. carrying, bringing back.

Upa-vāhin, ī, inī, i, flowing or streaming towards.

Upa-vāhya, as, ā, am, to be drawn or led near to; (*as*), m. a king's elephant, any royal vehicle.

Upohyamāna, as, ā, am, being brought near, being commenced; [cf. *upoh,* fr. which this participle may also be derived.]

उपवा *upa-vā,* f., Ved. blowing at.

उपवाक 1. *upa-vāka, as,* m. (fr. rt. *vać* with *upa*), Ved. addressing, speaking to, praise.

Upavākya or *upa-vāćya, as, ā, am,* Ved. to be addressed or praised.

उपवाक 2. *upavāka, as, ā,* m. f., Ved., Indra-grain (see *Indra-yava*).

उपवाजन *upa-vājana, am,* n. (said to be derived fr. rt. *vā*), a fan.

उपवाद *upa-vāda.* See under *upa-vad.*

उपवासन *upa-vāsana, am,* n. (rt. 2. *vas*), Ved. a dress, a garment, a cover.

उपविद् *upa-vid, t,* f., Ved. investigating, inquiring into.

Upa-vidyā, f. profane science, inferior sort of knowledge.

Upa-veda, as, m. secondary knowledge, a class of writings subordinate or appended to the four Vedas. According to the Bhāgavata-Purāṇa their number is four, viz. *Āyur-veda, Dhanur-veda, Gāndharva-veda,* and *Sthāpatya-veda,* or medicine, military art, music, and mechanics.

उपविन्दु *upa-vindu, us,* m., N. of a man.

उपविपाशम् *upa-vipāśam,* ind. at or near the river Vipāśā.

उपविश् *upa-viś,* cl. 6. P. *-viśati, -veshṭum,* to sit down, take a seat; to pitch a camp; to enter; to seize, take possession of: Caus. *-veśayati, -yitum,* to cause to sit down.

Upa-viśya, ind. having sat down, sitting down.

Upa-vishṭa, as, ā, am, seated, sitting; arrived, entered.

Upa-veśa, as, m. sitting down, sitting, resting; fixing one's mind upon, being attached to; voiding by stool.

Upa-veśana, am, n. sitting down, resting; causing to sit down; devoting one's self to; voiding by stool.

Upa-veśita, as, ā, am, made to sit; seated.

Upa-veśin, ī, inī, i, sitting down; fixing one's mind upon, devoting one's self to.

Upa-veśya, ind. having seated or caused to sit.

Upa-veshṭṛi, ṭā, ṭrī, ṭṛi, he who sits, a sitter, sitting down.

उपविष *upa-visha, am,* n. factitious poison; a narcotic, any deterious drug, as opium, datura, &c.; (*ā*), f. a plant, Atis, Aconitum or Betula. See *ati-vishā.*

उपवीक्ष् *upa-vīksh (-vi-īksh),* cl. 1. A. *-vīkshate, -shitum,* to look at or towards.

उपवीज् *upa-vīj,* cl. 10. P. *-vījayati, -yitum,* to blow upon, fan.

उपवीणय *upavīṇaya,* nom. (fr. *upa-vīṇā*) P. *-vīṇayati, -yitum,* to play on the Vīṇā or Indian lute before or in the presence of any one.

उपवीत *upa-vīta, am,* n. (fr. rt. *vye* with *upa*), investiture with the sacred thread; the thread or cord worn by the first three classes of the Hindūs over the left shoulder and under the right arm.

Upavītin, ī, inī, i, wearing the string in the usual manner, or over the left shoulder and under the right arm.

उपवीर *upa-vīra, am,* n. a kind of demon.

उपवृ *upa-vṛi,* Intens. P., Ved. *-varvarti,* to put or place over or upon.

उपवृंह् *upa-vṛiṇh* or *-vṛih,* Caus. P. *-vṛiṇhayati, -yitum,* to increase.

Upa-varha, as, m. a pillow; [cf. *upa-barha,* p. 165.]

Upa-vṛiṇhaṇa, am, n. increasing, increase, collection.

Upa-vṛiṇhita, as, ā, am, increased, collected from, possessed of.

उपवृत् *upa-vṛit,* cl. 1. A. *-vartate, -titum,* to go towards, approach; to return.

Upa-varta, as, m. a particular high number.

Upa-vartana, am, n. a place for exercise, a country inhabited or not; a division, a district or Pergana; a kingdom.

Upa-vṛitti, is, f. motion towards.

उपवेणा *upa-veṇā,* f., N. of a river.

उपवेद *upa-veda.* See under *upa-vid.*

उपवेशि *upaveśi, is,* m., N. of a man.

उपवेष *upa-vesha, as,* m. (fr. rt. *vish* with *upa*), Ved. a stick (of green wood) used for stirring the sacrificial fire.

उपवेष्ट् *upa-veshṭ,* cl. 1. A. *-veshṭate, -ṭitum,* to surround, cover, dress.

उपवैणव *upavaiṇava, am,* n. (fr. *upa-veṇu?*), the three periods of the day, morning, midday, and evening.

उपव्याख्यान *upa-vyākhyāna, am,* n. subsidiary or supplementary explanation or interpretation.

उपव्याघ्र *upa-vyāghra, as,* m. the small hunting leopard.

उपशक् *upa-śak,* Desid. P. *-śikshati,* to learn.

Upa-śikshamāṇa, as, ā, am, training.

Upa-śikshā, f. learning, desire of learning, training.

Upa-śikshita, as, ā, am, learnt, studied, trained.

उपशम् *upa-śam,* cl. 4. P. *-śāmyati, -śamitum,* to become calm or quiet, to cease: Caus. *-śāmayati, -yitum,* to calm, tranquillize, appease, pacify, assuage, mitigate, make quiet, extinguish, kill.

Upa-śama, as, m. becoming quiet, assuagement, ceasing, stopping, cessation, relaxation, intermission; tranquillity, calmness, patience. — *Upaśama-śīla, as, ā, am,* placid, calm.

Upa-śamaka, as, ā, am, calming, affording repose, making patient.

Upa-śamana, am, n. quieting, calming, appeasing, mitigation, ceasing to burn, extinction; an anodyne.

Upa-śamanīya, as, ā, am, to be made quiet, to be appeased.

Upa-śānta, as, ā, am, calmed, appeased, pacified; calm, tranquil; intermitted, diminished. — *Upaśāntātman (°ta-āt°), ā, ā, a,* one whose mind is pacified, placid.

Upa-śānti, is, f. cessation, intermission, remission; appeasing, allaying, assuaging; abatement; tranquillity, calm.

Upaśāntin, ī, inī, i, appeased, tame, tranquil, calm; (*ī*), m. a tame elephant.

उपशय *upa-śaya,* &c. See *upa-śī* below.

उपशरदम् *upa-śaradam,* ind. at the time of autumn.

उपशल्य *upa-śalya, am,* n. an open place before a town or village (lit. 'a place where archers practice'?).

उपशाखा *upa-śākhā,* f. a secondary branch.

उपशान्त्व् *upa-śāntv,* cl. 10. P. *-śāntvayati, -yitum,* to appease, console, tranquillize.

Upa-śāntvana, am, n. appeasing, making quiet.

उपशाल *upa-śāla, am,* n. a place near a house, a court before a house; (*am*), ind. near a house.

उपशास्त्र *upa-śāstra, am,* n. a minor science or treatise.

उपशिक्षा *upa-śikshā.* See *upa-śak* above.

उपशिङ्घ् *upa-śiṅgh,* cl. 1. P. *-śiṅghati, -ghitum,* to kiss.

Upa-śiṅghana, am, n. (fr. rt. *śiṅgh* with *upa*), anything given to smell at (in medicine).

उपशिष्य *upa-śishya, as,* m. the pupil of a pupil.

उपशी *upa-śī,* cl. 2. A. *-śete, -śayitum,* to lie near.

Upa-śaya, as, ā, am, Ved. lying by the side of, lying down; productive of happiness or rest; (*ā*), f. a prepared piece of clay, i. e. *mṛid;* (*as*), m. lying by the side of; ascertainment of disease or diagnosis by the effect of certain articles of food or medicine; allaying disease by diet, regimen, &c.

Upa-śāya, as, m. turn or rotation for sleeping with (another).

Upa-śāyin, ī, inī, i, lying near to; lying, sleeping; going to bed; allaying, tranquillizing, what calms &c.; (in medicine) composing, narcotic. — *Upaśāyi-tā,* f. or *upaśāyi-tva, am,* n. tranquillizing, calming; secondary means of cure, as diet &c.

उपशुनम् *upa-śunam,* ind. near a dog.

उपशुभ् *upa-śubh,* Caus. P. *-śobhayati, -yitum,* to adorn, ornament.

Upa-śobhana, am, n. adorning, ornamenting.

Upa-śobhita, as, ā, am, ornamented, adorned.

उपशुष् *upa-śush,* Caus. P. *-śoshayati, -yitum,* to make dry, dry up.

Upa-śoshaṇa, as, ā, am, drying up.

उपश्च्युत् *upa-śćyut* or *-śćut,* cl. 1. P. *-śćyotati, -titum,* to ooze or trickle down, fall in drops.

उपश्रि *upa-śri,* cl. 1. A. *-śrayate, -yitum,* to approach, go towards, go against; to attack; to surround.

Upa-śrī, f. a covering, anything thrown over.

उपश्रु *upa-śru,* cl. 5. P. *-śṛiṇoti, -śrotum,* to listen to, give ear to, to hear.

Upa-śruta, as, ā, am, listened to; promised, agreed.

Upa-śruti, is, f. giving ear to, listening to; range of hearing; a supernatural voice heard at night and personified as a nocturnal deity revealing the future; judicial astrology, aspect of the stars, fortune-telling; promise, assent.

Upa-śrutya, ind. listening to.

Upa-śrotṛi, tā, trī, tṛi, a listener, hearer, listening to.

उपश्लिष् *upa-ślish,* cl. 4. P. *-ślishyati, -śleshṭum,* to embrace: Caus. *-śleshayati, -yitum,* to cause to lay hold of, bring near, place at hand.

Upa-ślishṭa, as, ā, am, placed near, contiguous, adjoining.

Upa-ślesha, as, m. juxta-position, contiguity, an embrace.

उपश्लोकय *upaślokaya,* nom. (fr. *upa-śloka*) P. *-ślokayati, -yitum,* to praise in ślokas.

उपश्वस *upa-śvasa, as, ā, am,* Ved. sounding, roaring.

उपष्टुत् *upa-shṭut,* ind. (fr. rt. *stu* with *upa*), Ved. at command, (ready) at one's call.

उपसंयम *upa-saṃyama, as,* m. the end of the world.

उपसंयोग *upa-saṃyoga, as,* m. (rt. *yuj*), a secondary or subordinate connection, a modification.

उपसंरोह *upa-saṃroha, as,* m. (rt. *ruh*), growing over, growing together, cicatrizing.

उपसंवाद *upa-saṃvāda, as,* m. (rt. *vad*), agreeing together, agreement.

उपसंव्यान *upa-saṃvyāna, am,* n. an under garment.

उपसंव्रज् *upa-saṃ-vraj,* cl. 1. P. *-vrajati, -jitum,* to enter, go towards, approach.

उपसंस्कृ *upa-saṇs-kṛi (-sam-kṛi),* cl. 5. 8. P. A. *-kṛiṇoti, -ṇute, -karoti, -kurute, -kartum,* to prepare (as a meal); to ornament.

Upa-saṇskṛita, as, ā, am, cooked, dressed (as a meal).

उपसंहृ *upa-saṃ-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to draw together, bring together, collect, to contract; to withdraw, take away, withhold.

Upa-saṃharaṇa, am, n. withdrawing, taking away; excluding; refusing, withholding; attacking, invading.

Upa-saṃharat, an, antī, at, withdrawing, taking away; refusing, excepting; going against, invading.

Upa-saṃhāra, as, m. drawing towards one's self,

drawing in or together, contracting; drawing away, taking away, withholding, excepting, excluding; collection, assemblage, winding or summing up, a compendium, brevity, conciseness, résumé; perfection; subduing, destruction, death, end; attacking, invading; (in logic) refutation; N. of the fourth section of the Vāyu-purāṇa.

Upa-saṃhārin, ī, iṇī, i, comprehending; exclusive; non-exclusive (?).

Upa-saṃhṛita, as, ā, am, withheld, refused, denied; excepted; excluded, compressed, comprehended, dead.

Upa-saṃhṛiti, is, f. comprehension, seizing, taking; a compound expressive of various meanings (?).

उपसङ्क्लृप् *upa-san-klṛip* (*-sam-k°*), Caus. P. *-kalpayati, -yitum,* to fix, deposit, settle; to appoint, choose.

Upa-sanklṛipta, as, ā, am, placed over, built over.

उपसङ्क्रम् *upa-san-kram* (*-sam-k°*), cl. 1. P. A., 4. P. *-krāmati, -kramate* (ep. also *-krāmate*), *-krāmyati, -kramitum,* to go near to, approach: Caus. P. *-kramayati, -yitum,* to cause to approach.

उपसङ्क्षेप *upa-sankshepa, as,* m. (rt. *kship*), a concise abridgment, a summary; an abstract, compendium.

उपसङ्ख्यान *upa-sankhyāna, am,* n. (rt. *khyā*), annumeration, adding, addition; further enumeration; (in gram.) a substitute in form or sense, a consignificant term or affix.

उपसङ्गम् *upa-san-gam* (*-sam-g°*), cl. 1. P. *-gaććhati, -gantum,* to approach together, join in approaching, to enter into any condition or relation.

उपसङ्ग्रह् *upa-san-grah* (*-sam-g°*), cl. 9. P. A. *-gṛihṇāti, -ṇīte* (Ved. *-gṛibhṇāti, -ṇīte*), *-grahītum,* to clasp or embrace; to take upon one's self, to experience, suffer; to receive, accept; to seize, take into custody; to win over, conciliate, make favourable.

Upa-sangṛihya, ind. having clasped, having taken, holding.

Upa-sangraha, as, m. clasping (e. g. the feet of a person as a mark of great respect), respectful salutation; polite address; obeisance; bringing together, collecting, joining.

Upa-sangrahaṇa, am, n. respectful salutation (by clasping the feet of a person with the hands), polite address.

Upa-sangrāhya, as, ā, am, to be saluted reverentially, respectable, venerable.

उपसञ्चर् *upa-san-ćar* (*-sam-ć°*), cl. 1. P. A. *-ćarati, -te, -ćaritum,* Ved. *-ritave,* &c., to enter, approach; to have sexual intercourse with.

Upa-sanćara, as, m. manœuvre, flattery (?).

उपसद् 1. *upa-sad,* cl. 1. 6. P. *-sīdati, -sattum,* to sit near to, to go near to, approach; to worship; to obtain.

Upa-satti, is, f. connection with, union; service, worship; gift, donation.

Upa-sattṛi, tā, trī, tṛi, one who approaches, a worshipper; an inhabitant.

2. *upa-sad, t, t, t,* Ved. one who goes near to, serving, attending, waiting upon; (*t*), f. siege, assault; laying up, accumulating; service; N. of a ceremony lasting several days and forming part of the Jyotishṭoma ceremony. — *Upasad-van, ā, ā, a,* Ved. one who has attendants or worshippers, one who is worshipped. — *Upasad-vratin, ī, inī, i,* observing the rules of the Upasad, viz. drinking milk in certain quantities, sleeping on the bare earth, chastity, silence, &c.

Upa-sada, as, ā, am, going near to; (*as*), m. approach; gift, donation; N. of a ceremony. See 2. *upa-sad.*

Upa-sadana, am, n. approaching, going to (a teacher), sitting near (a master), becoming a pupil; going near to, being present at, partaking of; a neighbouring abode, a neighbourhood.

Upa-sadī, f., Ved. attendants collectively (?).

Upa-sadya, as, ā, am, to be attended on or worshipped.

Upa-sanna, as, ā, am, approached, approximate; worshipped. — *Upasanna-tā,* f. or *upasanna-tva, am,* n. proximity, approach.

Upa-sādita, as, ā, am, approached, come near to.

उपसन्तन् *upa-san-tan* (*-sam-t°*), cl. 8. P. A. *-tanoti, -nute, -nitum,* to bring into immediate connection with.

Upa-santāna, as, m. immediate connection, joining together; a descendant.

उपसन्धा *upa-san-dhā* (*-sam-dhā*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to put together, add, increase; to join, connect, cause to partake of; to aim at.

Upa-saṃhita, as, ā, am, connected with, furnished with, accompanied or surrounded by; having regard or reference to, attached to one another.

उपसन्ध्यम् *upa-sandhyam,* ind. near or towards evening.

उपसन्न्यास *upa-sannyāsa, as,* m. (rt. 2. *as*), laying down, giving up.

उपसमश् *upa-sam-aś,* cl. 5. P. A. *-aśnoti, -nute, -aśitum,* to reach, obtain.

उपसमस् *upa-sam-as,* cl. 4. P. *-asyati, -situm,* to put or place upon.

उपसमाकृ *upa-sam-ā-kṛi,* cl. 5. 8. P. A. *-kṛiṇoti, -ṇute, -karoti, -kurute, -kartum,* to connect, combine together.

उपसमाधा *upa-sam-ā-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to put on (as wood on a fire), to place in order, arrange.

Upa-samādhāna, am, n. placing in or on, laying one upon the another.

उपसमाहार्य *upa-samāhārya, as, ā, am* (rt. *hṛi*), to be brought together, to be arranged.

उपसमि *upa-sam-i,* cl. 2. P. *-eti, -tum,* to approach together.

उपसमिद् *upa-samid* or *upa-samidham,* ind. near the fire-wood.

उपसमूह् *upa-sam-ūh,* cl. 1. P. *-ūhati, -hitum,* to draw together, contract, to collect together, to bring near.

उपसमे *upa-sam-e* (*-ā-i*), cl. 2. P. *-aiti, -tum,* to meet, meet with (with acc.).

उपसम्पद् *upa-sam-pad,* cl. 4. A. *-padyate, -pattum,* to come to, arrive at: Caus. P. *-pādayati, -yitum,* to bring near to, lead near, to give, grant; (with Buddhists) to receive into the order of priests, to ordain.

Upa-sampatti, is, f. approaching, arriving at, entering into any condition.

Upa-sampanna, as, ā, am, arrived at; gained, obtained; furnished with; familiar with; finished; enough, sufficient; dead, deceased; immolated, sacrificed as a victim &c.; dressed, cooked.

उपसम्प्रछ् *upa-sam-praćh,* cl. 6. P. *-pṛiććhati, -prashṭum,* to ask a person about anything.

उपसम्प्राप् *upa-sam-prāp* (*-pra-āp*), cl. 5. P. *-āpnoti, -ptum,* to reach, obtain, approach.

Upa-samprāpya, ind. having arrived at.

उपसम्भाषा *upa-sambhāshā,* f. talking over, friendly persuasion.

उपसर *upa-sara.* See *upa-sṛi* next col.

उपसर्ग *upa-sarga.* See *upa-sṛij* next col.

उपसर्पण *upa-sarpaṇa.* See *upa-sṛip* next col.

उपसान्त्व् *upa-sāntv.* See *upa-śāntv.*

उपसि *upasi,* ind., Ved. in the lap, on the hip.

उपसुन्द *upa-sunda, as,* m., N. of a Daitya, son of Nikumbha and younger brother of Sunda.

उपसूर्यक *upa-sūryaka, am,* n. the disk of the sun.

उपसृ *upa-sṛi,* cl. 1. and Ved. 3. P. *-sarati, -sisarti, -sartum,* to go towards, approach, go against, attack; to have intercourse (as a woman with a man).

Upa-sara, as, ā or *ī, am,* who or what approaches; (*as*), m. approaching (a cow); the first pregnancy or impregnation of a cow.

Upa-saraṇa, am, n. going or flowing towards, rapid flowing of the blood towards the heart in sickness; what is approached as a refuge.

Upa-sartavya, as, ā, am, to be approached for help, to be had recourse to.

Upa-saryā, f. 'to be approached,' a cow fit for a bull.

Upa-sārya, as, ā, am, to be approached or gone to.

Upa-sṛitya, ind. having gone towards, having approached.

उपसृज् *upa-sṛij,* cl. 6. P. *-sṛijati, -srashṭum,* to pour out or on, to offer, make an oblation; to join, attach, connect with; to beset with, oppress; to eclipse.

Upa-sarga, as, m. addition; trouble, misfortune; a portent, a natural phenomenon supposed to forbode future evil, an eclipse; a disease, possession by an evil spirit; change occasioned by any disease; indication or symptom of death; a disease superinduced on another; an inseparable particle or preposition prefixed to roots; see *karma-pravaćanīya.* — *Upasarga-vṛitti, is, is, i,* having the character of a preposition, to be treated like one.

Upa-sarjana, am, n. pouring on; misfortune, inauspicious phenomenon, portent, eclipse; passing by, leaving, eclipsing; any person or thing subordinate or subsidiary to another, a substitute, a representative; (in gram.) a word which by composition or derivation loses its original independance, while it also determines the sense of another word; for instance, in the derivative *Aupiśala,* a pupil of Apiśali, *Apiśali* has become the *upasarjana;* so also in the compound *rāja-purusha* (fr. *rājan* and *purusha*) the first loses its independant character when compounded and is therefore the *upasarjana;* (*ī*), f. an infusion.

Upa-sṛishṭa, as, ā, am, joined, attached, connected to or with, attended by or accompanied with; seized or possessed by (evil demons &c.); eclipsed, as the sun or moon; furnished with an *upasarga* or preposition (e. g. the root *dā* with *ā* prefixed is said to be *upasṛishṭa*); (*am*), n. coition, copulation.

उपसृप् *upa-sṛip,* cl. 1. P. A. *-sarpati, -te, -sarptum* or *-sraptum,* to creep near, approach; move onward, attack; [cf. ὑφέρπω.]

Upa-sarpa, as, m. approach, access, following a person.

Upa-sarpaṇa, am, n. approaching, advancing towards.

Upa-sarpin, ī, iṇī, i, creeping near, approaching.

Upa-sarpya, ind. having approached.

उपसेक्तृ *upa-sektṛi, tā,* m. (rt. *sić*), Ved. one who sprinkles or pours one thing on another.

Upa-sećana, as, ā, am, pouring or sprinkling one thing on another; (*am*), n. pouring or sprinkling upon, watering; infusion, juice; (*ī*), f. a ladle or cup for pouring.

उपसेन *upa-sena, as,* m., N. of a pupil of Śākya-muni.

उपसेव् *upa-sev,* cl. 1. A. *-sevate, -vitum,* to serve, worship, honour; to practise, pursue, culti-

vate, study, make use of, be addicted to, frequent, inhabit.

Upa-sevaka, as, ā, am, worshipping, following, practising.

Upa-sevana, am, n. worshipping, honouring; service, addiction to; using, enjoying.

Upa-sevā, f. service, worship, honour.

Upa-sevin, ī, inī, i, serving, worshipping, honouring; liking, pleased with.

उपस्कृ *upa-s-kṛi* (*s* inserted, see *upa-kṛi*), cl. 8. A. *-kurute, -kartum*, to prepare, elaborate, perfect, adorn, &c.

Upas-kara, as, m. any article which serves to make complete, an ingredient, condiment, spice or seasoning (mustard, pepper, &c.); an appurtenance, utensil, implement or instrument; an article of household use (as a broom, a basket, &c.), apparatus; blame, censure.

Upas-kāra, as, m. anything additional, a supplement.

Upas-kṛita, as, ā, am, prepared; blamed, censured.

Upas-kṛiti, is, f. a supplement, anything additional.

उपस्तम्भ् *upa-stambh*, cl. 5. 9. P. *-stabhnoti, -nāti, -stabdhum*, to stay, prop, support.

Upa-stambha, as, m. (also written *upa-shṭambha?*), stay, support, support of life (as food, sleep, and government of the passions); encouragement, incitement; base, basis, ground, occasion.

Upa-stambhaka, as, ā, am, supporting, promoting, encouraging.

Upa-stambhana, am, n., Ved. a support.

उपस्तरण *upa-staraṇa*. See *upa-stṛi* below.

उपस्ति *upa-sti, is*, m. (fr. rt. 1. *as* with *upa*), Ved. an attendant, a follower, a servant, a subject.

उपस्तु *upa-stu*, cl. 2. P. A. *-stauti* or *-stavīti, -stute* or *-stuvīte, -stotum*, to praise, invoke.

Upa-stut, t, f., Ved. invocation, praise, invitation.

Upa-stuta, as, ā, am, invoked, praised; (*as*), m., N. of a Ṛishi.

Upa-stuti, is, f., Ved. invocation, praise.

Upa-stutya, as, ā, am, to be praised or invoked.

उपस्तृ *upa-stṛi* or *-stṝ*, cl. 5. 9. P. A. *-stṛiṇoti, -ṇute, -ṇāti, -ṇīte, -startum, -rītum* or *-rītum*, to spread, arrange, set in order; [cf. Lat. *substerno*.]

Upa-staraṇa, am, n., Ved. spreading out, scattering; what is spread out; a covering.

Upa-stir, f., Ved. scattering about, spreading; what is spread; a covering.

Upa-stīrṇa, as, ā, am, spread out, arranged.

उपस्त्री *upa-strī*, f. a concubine.

उपस्था 1. *upa-sthā*, cl. 1. P. A. *-tishṭhati, -te, -sthātum*, to stand near, stand by the side of in order to serve, wait on, attend on, serve (with acc.); to be or remain near; stay with; to come near, approach; to approach a god with prayer, worship; to stand under in order to support; to approach for intercourse, have intercourse with; to approach for assistance; to approach with hostile intentions, attack; to occur, come to pass, arise, be present; to meet with, obtain; to fall to one's share, come to the possession of; to conciliate: Caus. P. *-sthāpayati, -yitum*, to cause to stand near, to provide, present, furnish with, place upon or near; to produce.

Upa-stha, as, m. the lap, middle part in general, a secure place; (*as, am*), m. n. the organs of generation, especially of a woman; the anus; the haunch or hip; (*as, ā, am*), near, proximate; *upastham kṛi*, to sit down with the legs bent, make a lap; *upasthe kṛi*, to take on one's lap. — *Upastha-daghna, as, ī, am*, reaching to the lap. — *Upastha-nigraha, as*, m. restraint of sensual appetite; continence. — *Upastha-pattra, as*, m. the Indian fig tree. — *Upastha-sad, t, t, t*, Ved. sitting in the lap.

2. *upa-sthā, ās, ās, am*, Ved. standing on.

Upa-sthātṛi, tā, m. an attendant, servant.

Upa-sthāna, am, n. standing near, presence, proximity, nearness; approaching, appearing, coming into the presence of, introducing one's self; worshipping, waiting on; attendance; obeisance; abode; an assembly; any object approached with respect, a sanctuary; obtaining, getting; *upasthānam kṛi*, to give access or scope for action. — *Upasthāna-śālā*, f. the assembly-room of a Buddhist monastery.

Upa-sthānīya, as, ā, am, to be stayed with or near, to be kept near; to be attended on or served.

Upa-sthāpaka, as, ā, am, placing or bringing near, causing to obtain; explaining, teaching, a teacher.

Upa-sthāpana, am, n. placing near; attendance, service.

Upa-sthāpanīya or *upa-sthāpayitavya, as, ā, am*, to be placed near.

Upa-sthāpita, as, ā, am, placed near, attended.

Upa-sthāpya, as, ā, am, to be placed near, to be produced or made visible.

Upa-sthāya, ind. having approached, having brought near to or assembled.

Upa-sthāyaka, as, m. a servant; (with Buddhists) a follower of Buddha.

Upa-sthāyin, ī, inī, i, standing near, being present, appearing.

Upa-sthāvara, as, ā, am, Ved. stopping, not moving.

Upa-sthita, as, ā, am, approached, arrived, arisen, appeared, present; staying by or near at hand, impending, ready; received, obtained, gained; accomplished, taken place, happened; caused, occasioned; felt; known; clean, cleansed; (in Ved. gram.) in the Pada text followed by the particle *iti*; (*am*), n. the particle *iti* used in this manner; the position of words before and after *iti*; (*ā*), f., N. of a metre of four lines of ten syllables each; N. of another metre of four lines of eleven syllables each. — *Upasthita-pracupita*, N. of a metre consisting of four lines and fifty-one syllables. — *Upasthita-vaktṛi, tā*, m. a ready speaker, an eloquent man. — *Upasthita-samprahāra, as, ā, am*, about to engage in a battle, having battle at hand.

Upa-sthiti, is, f. standing near, approach, presence, proximity, arrival; obtaining, getting; effecting, accomplishing; remaining.

Upa-stheya, as, ā, am, to be attended to, to be worshipped.

उपस्नेह *upa-sneha, as*, m. (rt. *snih*), moistening, attracting moisture.

उपस्पिज् *upa-spij* (only used in acc. *-jam*), Ved. inconsiderate curiosity or jest (?).

उपस्पृश् 1. *upa-spṛiś*, cl. 6. P. *-spṛiśati, -sprashṭum* or *-sparshṭum*, to touch (water); to wash or rinse the mouth; to sip water, to sprinkle; to wash off; to gnash (the teeth).

Upa-sparśa, as, m. touching, contact; washing, bathing, ablution; rinsing the mouth, sipping water and ejecting it.

Upa-sparśana, am, n. touching; bathing; rinsing the mouth.

Upa-sparśin, ī, inī, i, touching, sipping water.

2. *upa-spṛiś, k, k, k*, Ved. touching.

Upa-spṛiśya, ind. having sipped water.

Upa-spṛishṭa, as, ā, am, touched, sipped.

उपस्मृति *upa-smṛiti, is*, f. a minor law-book; eighteen such books are mentioned.

उपस्रवण *upa-sravaṇa, am*, n. (rt. *sru*), flowing, the periodical flow of a woman.

उपस्वत्व *upasva-tva, am*, n. revenue, profit, what is derived from land or other capital.

Upasvā-vat, ān, m., N. of a son of Satrājit.

उपस्वेद *upa-sveda, as*, m. (rt. *svid*), moisture.

उपहन् *upa-han*, cl. 2. P. *-hanti, -tum*, to kill, injure, destroy, disturb, vex; to waste.

Upa-hata, as, ā, am, injured, impaired, evilly affected by; struck by lightning &c.; pained, hurt; destroyed; infected, polluted, vitiated; impure. — *Upahata-dṛiś, k, k, k*, dazzled, blinded. — *Upahata-dhī, īs, īs, i*, infatuated. — *Upahatātman* (°*ta-āt*°), *ā, ā, a*, agitated in mind, mentally affected as by passion.

Upahataka, as, ā, am, ill-fated, unfortunate, unlucky.

Upa-hatnu, us, us, u, Ved. assailing.

Upa-hatyā, f. dazzling of the eyes.

Upa-hantavya, as, ā, am, to be killed.

Upa-hantṛi, tā, trī, tṛi, having a contrary effect, disturbing.

उपहरण *upa-haraṇa*. See under *upa-hṛi*.

उपहस् *upa-has*, cl. 1. P. *-hasati, -situm*, to laugh at, deride.

Upa-hasita, am, n. satirical laughter, laughing; (*as, ā, am*), laughed at, derided.

Upa-hasvan, ā, ā, a, Ved. laughing at, a derider.

Upa-hāsa, as, m. fun, play, ridicule, derision, laughing at any one, satirical laughter. — *Upahāsāspada* (°*sa-ās*°), *am*, n. a laughing-stock.

Upa-hāsaka, as, ā, am, ridiculing others, jocose; (*as*), m. a jester.

Upa-hāsya, as, ā, am, to be laughed at, ridiculous, laughable. — *Upahāsya-tā*, f. ridiculousness. — *Upahāsya-tām gam*, to expose one's self to laughter.

उपहस्तिका *upahastikā*, f. (fr. *upa-hasta*), a small bag or box containing condiments or betel.

उपहा *upa-hā*, cl. 3. A. *-jihīte, -hātum*, to go down, descend.

उपहालक *upahālaka, ās*, m. pl., N. of a country, part of the peninsula of India.

उपहिंस् *upa-hiṃs*, cl. 7. 1. P. *-hinasti, -hiṃsati, -situm*, to injure, hurt, wound; to overpower.

उपहित *upa-hita, as, ā, am* (past pass. part. of 1. *upa-dhā*, p. 163), placed, deposited, placed in or upon; preceded by; laid aside, joined; mixed; ready, deputed to act as a spy, connected with. — *Upahita-bhara, as, ā, am*, having the weight carried; (a better reading has *apa-hṛita-*.)

उपहृ *upa-hṛi*, cl. 1. P. A. *-harati, -te, -hartum*, to bring near, offer; to take away, destroy: Caus. *-hārayati, -yitum*, to cause to offer: Desid. *-jihīrshati*, to wish to offer.

Upa-haraṇa, am, n. bringing near; offering gifts to superiors; presenting victims; distributing or serving out food; taking, seizing.

Upa-haraṇīya or *upa-hartavya, as, ā, am*, to be presented, to be offered as a victim.

Upa-hartṛi, tā, trī, tṛi, offering victims, serving out food &c.

Upa-hāra, as, m. oblation; a complimentary gift, a present to a superior &c.; an offering to a deity, a victim &c.; honour; tribute, indemnification, presents as the price of peace; food distributed to guests &c.; exultation, mirth (consisting in laughter, dance, song, bellowing as a bull, bowing, recital of prayer &c.).

Upa-hāraka, as, m. an oblation &c.

Upa-hārin, ī, iṇī, i, giving, presenting; sacrificing.

Upahārī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make an oblation, to offer.

Upa-hṛita, as, ā, am, offered, presented; immolated, offered as a victim; served out as food; taken, collected, gathered.

उपहोम *upa-homa, as*, m. a supplementary sacrifice.

उपह्वर *upa-hvara, as*, m. (rt. *hvṛi*), Ved. bend, curve, arch, slope; declivity; the curved form of the Soma vessel; (*am*), n. proximity; a solitary or private place; (*as*), m. a car, a carriage; (*e*), ind. in the proximity of, near to, in a private place.

उपह्वे *upa-hve*, cl. 1. P. A. *-hvayati, -te, -hvātum*, to invoke, call near to.

Upa-hava, as, m. calling to, inviting, invitation; summoning, invoking; *upahavam ish*, to wish to

receive an invitation from (with loc., e. g. *tasminn Indra upaharam aiććhata*, Indra wished to receive an invitation from him).

Upa-havya, as, m., N. of a ceremony.

Upa-hūta, as, ā, am, invoked, invited.

Upa-hūya, ind. having invoked or called or addressed.

Upa-hvāna, am, n. act of inviting.

उपांशु *upānśu*, ind. in a low voice, in a whisper; secretly, in secret (e. g. *upānśu-vrata*, a vow observed in secret); (*us*), m. a prayer uttered in a low voice; muttering prayers, reciting them in a low voice so as not to be overheard; N. of a Soma offering. — *Upānśu-krīḍita, as, ā, am*, played with in secret, made the companion of (a king's) private amusements.

उपाक *upāka, as, ā, am* (fr. rt. *anć* with *upa*), Ved. brought near to one another, joined, approximate; (*e*), Ved. du. an epithet of night and morning; (*e*), ind. in the next neighbourhood, in the presence of, before. — *Upāka-ćakshas, ās, ās, as*, Ved. standing present before the eyes.

उपाकृ *upā-kṛi* (*upa-ā-kṛi*), cl. 5. 8. P. A. *-kṛiṇoti, -ṇute, -karoti, -kurute, -kartum*, to bring near or towards, to fetch; to summon, invite; to deliver, commit to, offer, grant, bestow; to acquire, obtain; to bring about, make preparations for a sacred action; to undertake, begin; to enter.

Upā-karaṇa, am, n. bringing near, inviting, invitation to begin; a term applied to certain sentences, called Praishas &c., with which one priest invites another to perform a sacrifice; immolation, sacrifice of an animal duly consecrated; preparation, beginning; commencement of reading the Veda after the performance of a preparatory rite.

Upā-karman, a, n. preparation, beginning; a ceremony performed before reading the Vedas; beginning to read the Vedas.

Upā-kṛita, as, ā, am, brought near, invited, addressed with invitatory sentences; (*as*), m. a sacrificial animal killed during the recitation of prescribed prayers; attended with evil omens, disastrous, calamitous; (*as*), m. misfortune; a portent, a phenomenon announcing calamity.

उपाक्रम् *upā-kram* (*upa-ā-kram*), cl. 1. P. A., 4. P. *-krāmati, -kramate* (ep. also *-krāmate*), *-krāmyati, -kramitum*, to advance against in order to seize, to fall upon, take possession of.

उपाक्षम् *upāksham* (*upa-ak°*), ind. before the eyes.

उपाख्या *upā-khyā* (*upa-ā-*), cl. 2. P. *-khyāti, -tum*, to tell a story, narrate; to relate or give an account about anything (with acc.); to observe (?).

Upā-khya, as, ā, am, observable by the eyes; [cf. *nir-upākhya*]; (*as*), m., N. of a man.

Upākhyāna (*upa-ākh°*), *am*, n. a tale, a short narrative, an episode; telling or repetition of a story already heard from another.

Upākhyānaka, am, n. a short tale.

उपागम् *upā-gam* (*upa-ā-*), cl. 1. P. *-gaććhati, -gantum*, to go near or towards, to approach, visit; to return; to pass into any condition or relation; to undergo, suffer, endure; to occur, to come or fall to one's share.

Upā-gata, as, ā, am, approached, arrived; occurred, happened; promised; suffering, feeling.

Upā-gama, as, m. approach, arrival; occurrence; promise, agreement; the state of suffering, feeling.

Upā-gamya or *upā-gatya*, ind. having approached, having gone near or towards.

उपागा *upā-gā* (*upa-ā-gā*), cl. 3. P. *-jigāti, -gātum*, to come near, approach, come to.

उपाग्नि *upāgni* (*upa-agni*), ind. near a fire.

उपाग्र *upāgra* (*upa-ag°*), *am*, n. the part which is next to the end or top; a secondary member.

उपाग्रह् *upā-grah* (*upa-ā-grah*), cl. 9. P. A. *-gṛihṇāti, -ṇīte* (Ved. *-gṛibhṇāti, -ṇīte*), *-grahītum*, to comprehend, embrace.

Upā-grahaṇa, am, n. reading the Vedas after initiation.

उपाग्रहायणम् *upāgrahāyaṇam* or *upāgrahāyaṇi* (*upa-ag°*), ind. towards the day of full moon in the month Agrahāyaṇa.

उपाघ्रा *upā-ghrā* (*upa-ā-ghrā*), cl. 1. P. *-jighrati, -ghrātum*, to smell at; to kiss.

उपाङ्क्य *upāṅkya, as, ā, am* (fr. *upa-aṅka*), to be marked.

उपाङ्ग *upāṅga* (*upa-aṅ°*), *am*, n. a subdivision; any minor limb or member; a subsidiary or supplementary work of low value; a supplement of a supplement; secondary portion of science; (twelve Aṅgas and Upāṅgas constitute the sacred writings of the Buddhists); the sectarial mark made with Sandal &c. on the forehead. — *Upāṅga-gīta, am*, n. a kind of song.

उपाचर् *upā-ćar* (*upa-ā-*), cl. 1. P. A. *-ćarati, -te, -ritum*, Ved. *-tave*, &c., to come near to; to attend upon, be attached to, to wait on, serve; to be obedient; to treat.

Upā-ćarita, as, ā, am, attached to any one's service, obedient; (in gram.) that rule of Sandhi by which the sound Visarga becomes *s* before *k* and *p*.

Upā-ćāra, as, m. position (as of a word in a sentence); procedure; Sandhi by which the sound Visarga becomes *s* before *k* and *p*.

उपाच्छिद् *upā-ććhid* (*upa-ā-ćhid*), cl. 7. P. A. *-ććhinatti, -ććhinte, -ććhettum*, to tear away from, cut off from.

उपाज् *upāj* (*upa-aj*), cl. 1. P. A., Ved. *upājati, -te, -jitum*, to bring near to.

Upāje-kṛi, to support. — *Upāje-kṛitya* or *upāje-kṛitvā*, having supported.

उपाञ्च् *upāńć* (*upa-ańć*) or *upāć* (*upa-ać*), cl. 1. P. A. *upāńćati, -te*, or *upāćati, -te, -ćitum*, to draw (water).

उपाञ्जन *upāñjana, am*, n. (fr. rt. *añj* with *upa*), anointing, plastering the ground with cow dung &c.

उपातिगम् *upāti-gam* (*upa-ati-gam*), cl. 1. P. *-gaććhati, -gantum*, to pass over, cross (a river).

उपाती *upātī* (*upa-ati-i*), cl. 2. P. *upātyeti, -tum*, to pass over; to be added as a surplus.

Upāty-aya, as, m. neglect or disobedience of customs; disorderly behaviour.

उपादा *upā-dā* (*upa-ā-dā*), cl. 3. A. *-datte, -dātum*, to receive, accept; to gain, acquire; to take, appropriate to one's self; to take away or off, carry off, steal; to seize, lay hold of, gather; to draw (water); to assume a form; to feel, perceive, consider, regard; to take in addition, include, comprise; to employ, apply, use; to undertake, begin; to mention, enumerate: Caus. *-dāpayati, -yitum*, to cause to employ or apply; to make use of: Desid. P. *-ditsati*, to strive to obtain.

Upā-tta, as, ā, am, received, accepted, acquired, gained, obtained; appropriated; taken away; seized, gathered; shaped; felt, perceived, regarded; comprised; employed, used; begun; enumerated; allowed in argument, granted, conceded; (*as*), m. an elephant out of rut. — *Upātta-raṅhas, ās, ās, as*, acquiring speed, quick, fleet. — *Upātta-śastra, as, ā, am*, taking up arms, armed.

Upā-dāna, am, n. taking, acquiring, taking away, abduction, appropriating to one's self, accepting, employment, using, becoming familiar with; mentioning, enumeration; saying, speaking; including, containing; abstraction, withdrawing the organs of sense and perception from the outer world; cause, motive; immediate or proximate cause; the formal or distinct form, the material cause; a double meaning, an expression conveying a sense besides that which appears intended; (with Buddhists) conception; effort or exertion of body or speech. — *Upādāna-kāraṇa, am*, n. a proximate cause.

Upā-dāya, ind. having seized, containing; including, inclusive of; together with; by means of.

Upā-deya, as, ā, am, to be taken or received, acceptable, admissible; to be chosen; to be selected, excellent, admirable.

उपादिक *upādika, as*, m. a sort of insect; [cf. *utpādaka*.]

उपादिश् *upā-diś* (*upa-ā-*), cl. 6. P. A. *-diśati, -te, -deshṭum*, to advise, show, point out, to indicate, inform, declare; to prescribe, give an order.

उपाद्रु *upā-dru* (*upa-ā-*), cl. 1. P. *-dravati, -drotum*, to run near to.

उपाधा *upā-dhā* (*upa-ā-*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to place near, place upon; to offer; render, make, effect, fix; to keep, hold.

1. *upā-dhi, is*, m. (for 2. see below), deceit, deception, disguise (in the Vedānta this is especially applied to certain natural forms or properties, considered as disguises of the spirit); that which more closely defines, a discriminative or distinguishing property, an attribute, a peculiarity, an indispensable condition; limitation (e. g. *an-upādhi-ramaṇīyo deśaḥ*, a country beautiful without limitation, i. e. altogether beautiful); a title, a discriminative appellation, a nickname; a purpose, an occasion, an object; (in logic) a special cause for a general effect; (in rhetoric) the natural character of species, quality or action. *Upādhi-tas*, ind. in consequence of a peculiarity. (At the end of a compound the affix *ka* may be added to *upādhi*, e. g. *asty-upādhika*, having 'is' as an attribute.)

Upā-hita, as, ā, am, deposited, placed; put on, worn; joined, annexed; agreed upon, made or done mutually; (*as*), m. a fiery portent, a meteor, a comet.

उपाधि 2. *upā-dhi, is*, m. (fr. rt. *dhyai* with *upa-ā*), reflection on duty; virtuous reflection; a man who is careful to support his family. (For 1. see under *upā-dhā* above.)

उपाधिक *upādhika* (*upa-adh°*), *as, ā, am*, exceeding, supernumerary.

उपाध्याय *upādhy-āya, as*, m. (fr. rt. 5. *i* with *upa-adhi*), a sub-teacher who instructs in a part only of the Veda or in grammar and the other Vedāṅgas, and is therefore inferior to the Āćārya who instructs in the whole Veda with the Kalpa and Upanishads (see Manu II. 141); a spiritual teacher, a teacher in general; (*ā*), f. a female preceptor; (*ī*), f. a female teacher or the wife of a teacher.

Upādhyāyānī, f. the wife of a teacher.

उपानस *upānasa, as, ā, am* (fr. *upa* and *anas*), Ved. being on a carriage; (*am*), n. the space in a carriage; carriage-load; anything placed on a carriage.

उपानह् *upā-nah, t*, f. (rt. *nah*), a sandal, a shoe. — *Upānad-gūḍha, as, ā, am*, covered with a shoe.

उपानी *upā-nī* (*upa-ā-*), cl. 1. P. A. *-nayati, -te, -netum*, to lead or carry or bring near or towards; lead away, carry off; to initiate, consecrate; [cf. *upa-nī*.]

उपानुवाक्य *upānuvākya* (*upa-an°*), *as, ā, am*, Ved. an epithet of Agni; (*am*), n., N. of a section of the Taittirīya-Saṃhitā.

उपान्त *upānta* (*upa-an°*), *am*, n. proximity to the edge or margin, border, edge; the angle of the eye; immediate proximity; the last letter but one; (*as, ā, am*), near to the end, last but one; near. — *Upānta-sarpin, ī, iṇī, i*, coming near.

Upāntika, as, ī, am, near, proximate, neighbouring; (*am*), n. proximity.
Upāntya, as, ā, am, last but one; (*as*), m. the corner of the eye; (*am*), n. vicinity.

उपाप् *upāp* (*upa-āp*), cl. 5. P. *-āpnoti, -ptum*, to reach, to arrive at: Desid. *upepsati*, to wish to reach, to desire to win over or conciliate.
Upāpa in *dur-upāpa, as, ā, am*, difficult to be obtained.
Upāpti, is, f. reaching, obtaining.
Upepsā, f. desire to obtain.

उपाप्रछ् *upā-praćh* (*upa-ā-*), cl. 6. P. *-priććhati, -prashṭum*, to take leave of.

उपाभृति *upā-bhṛiti, is*, f. (fr. rt. *bhṛi* with *upa-ā*), Ved. act of bringing near.

उपामन्त्र्य *upā-mantrya* (*upa-ā-*), ind. having taken leave, having received permission to go.

उपाय *upāya*. See under 1. *upe* 3rd col.

उपाया *upā-yā* (*upa-ā-*), cl. 2. P. *-yāti, -tum*, to approach, arrive at.
Upā-yāta, as, ā, am, approached; (*am*), n. arrival; an event, an accident.

उपार् *upār* (*upa-ṛi*), cl. 3. P., Ved. *upeyarti, upārtum, -ritum* or *-rītum*, to offend against, make a mistake; to injure: Caus. P. *upārpayati, -yitum*, to bring near.
Upāra, as, m. or *upāraṇa, am*, n., Ved. a mistake, offence, sin.

उपारम् *upā-ram* (*upa-ā-*), cl. 1. A. *-ramate, -rantum*, to sport, take one's pleasure, delight in; to cease; to rest.
Upā-rata, as, ā, am, delighted; engaged in, occupied with; frequenting, resorting to.
Upā-rama, as, m. engaging in, going to or in.

उपाराध् *upā-rādh* (*upa-ā-*), cl. 5. P. *-rādhnoti, -rāddhum*, to serve, wait upon.
Upā-rādhya, ind. having served, having waited on.

उपारुद् *upā-rud* (*upa-ā-*), cl. 2. P. *-roditi, -roditum*, to weep, deplore.

उपारुह् *upā-ruh, k*, f. (rt. *ruh* with *upa* and *ā*), Ved. the shoot of a plant.
Upā-rūḍha, as, ā, am, grown, increased. — *Upārūḍha-sneha, as, ā, am*, whose affection has increased.

उपार्ज् *upārj* (*upa-arj*), cl. 1. P. *upārjati, -jitum*, to bring near to: Caus. *upārjayati, -yitum*, to cause to bring near, convey near, acquire, gain.
Upārjaka, as, ikā, am, acquiring, obtaining, earning, gaining.
Upārjana, am, n. bringing near to, acquiring.
Upārjanīya, as, ā, am, to be acquired, to be earned.
Upārjita, as, ā, am, gained, acquired, earned.

उपार्थ *upārtha* (*upa-ar°*), *as, ā, am*, of little worth.

उपार्ध् *upārdh* (*upa-ṛidh*), Desid. P. *upertsati*, to wish to accomplish, persevere, hold out.

उपार्ष् *upārsh* (*upa-ṛish*), cl. 6. P. *upārshati, -shitum*, to pierce, prick, goad.

उपालभ् *upā-labh* (*upa-ā-*), cl. 1. A. *-labhate, -labdhum*, to obtain; to censure, revile, abuse, scold.
Upā-labdha, as, ā, am, reproached, reviled.
Upā-labhya, as, ā, am, censurable, blamable.
Upā-lambha, as, m. or *upā-lambhana, am*, n. abuse, reviling, censure; deferring, delaying.
Upā-lambhya, as, ā, am, Ved. to be taken in addition.

उपालि *upāli, is*, m., N. of a man who arranged the Buddhist Vinaya.

उपाव् *upāv* (*upa-av*), cl. 1. P. *-vati, -vitum*, to cherish, behave friendly towards; to encourage (with dat. or acc.).
Upāvī, is, is, i, Ved. encouraging; attractive.

उपावरुह् *upāva-ruh* (*upa-ava-*), cl. 1. P. *-rohati, -roḍhum*, to descend towards.

उपावर्तन *upā-vartana*. See under 1. *upā-vṛit* below.

उपावसायिन् *upāva-sāyin, ī, inī, i* (fr. rt. *so* with *upa-ava*), Ved. submissive, compliant, obeying, accommodating.

उपावसु *upā-vasu, us, us, u*, Ved. bringing riches, granting wealth.

उपावहृ *upāva-hṛi* (*upa-ava-*), cl. 1. P. A. *-harati, -te, -hartum*, to bring or lead down towards.
Upāva-haraṇa, am, n. taking down, bringing down.

उपावृत् 1. *upā-vṛit* (*upa-ā-*), cl. 1. A. *-vartate, -titum*, to turn towards, go towards, approach; to turn away, return: Caus. P. *-vartayati, -yitum*, to cause to turn, lead back.
Upā-vartana, am, n. turning round, revolving; turning back, returning; approaching; ceasing.
2. *upā-vṛit, t*, f., Ved. return.
Upā-vṛitta, as, ā, am, turned round, rolling on the ground; ceased, ceasing, refraining; come, arrived; fit, proper; (*as*), m. a horse rolling on the ground; (*ās*), m. pl., N. of a people.

उपावे *upāve* (*upa-ava-i*), cl. 2. P., Ved. *-vaiti, -tum*, to go down, descend (into a bath &c.); to join in (singing &c.); to assent, show one's self willing.

उपावेक्ष् *upāveksh* (*upa-ava-īksh*), cl. 1. A. *-ekshate, -shitum*, to look at, look down at.

उपाव्याध *upā-vyādha, as*, m. (rt. *vyadh*), Ved. a vulnerable or unprotected spot.

उपाश् 1. *upāś* (*upa-aś*), cl. 5. P. A. *-śnoti, -śnute, -śitum*, to obtain, become master of.

उपाश् 2. *upāś* (*upa-aś*), cl. 9. P. *-śnāti, -śitum*, to eat, consume; to taste, enjoy.

उपाशंसनीय *upā-śaṃsanīya, as, ā, am*, to be expected (as anything future).

उपाश्रि *upā-śri* (*upa-ā-*), cl. 1. P. A. *-śrayati, -te, -śrayitum*, to have recourse to.
Upā-śraya, as, m. recourse (for aid), asylum, support; reliance, dependance upon.
Upā-śrita, as, ā, am, relying or depending upon; supporting (literally or figuratively), bearing, holding, protecting.

उपास् 1. *upās* (*upa-as*), cl. 2. P., Ved. *upāsti*, to be near to or in.

उपास् 2. *upās* (*upa-as*), cl. 4. P. *upāsyati, -situm*, to throw near or upon or among, cast down upon.
1. *upāsana, am*, n. injuring, hurting; archery.

उपास् 3. *upās* (*upa-ās*), cl. 2. A. *upāste, -situm*, to sit near to (with acc.), sit at the side of (as a mark of submission and respect); to sit; to occupy, reside, abide in, be present at; to approach, go towards, invest (as an enemy's town); be intent upon, be engaged in; to undergo, suffer; to remain or continue in any action (with indecl. part., e. g. *kritvā upāsata*, they continued doing); to remain in expectation, expect, wait for; to approach respectfully, to serve, worship, honour; attach one's self to; to respect, recognize, acknowledge; to regard as; to employ, make subservient.
Upāsaka, as, ikā, am, serving, a servant; a Śūdra, a low fellow; worshipping, a worshipper, a follower; (with Buddhists) a worshipper of Buddha (as distinguished from the *Bhikshu* or Buddhist priest). — *Upāsaka-daśa, ās*, m. pl. title of the seventh of the twelve sacred books of the Jainas.
2. *upāsana, am*, n. sitting by the side of; being intent on, engaging in, serving, service, attendance, worship, respect, adoration; regarding as, reflecting on, religious meditation; the sacred fire; (*ā*), f. service, worship, adoration. — *Upāsanārtha* (°*na-ar*°), *as, ā, am*, worthy of attendance.
Upāsanīya, as, ā, am, to be attended on, worthy of attendance.
Upāsā, f. religious reflection or meditation; service, worship.
Upāsita, as, ā, am, served, honoured, worshipped; serving, paying worship or service.
Upāsitavya, as, ā, am, to be served or worshipped; to be attended to, to be accomplished; to be regarded or considered.
Upāsitṛi, tā, trī, tṛi, a worshipper.
Upāsīna, as, ā, am, sitting near to, occupying.
Upāsti, is, f. service, especially of a deity, worship, veneration.
1. *upāsya, as, ā, am*, to be served or worshipped; to be attended to or accomplished; to be respected; to be regarded or considered. — *Upāsya-tā*, f. or *upāsya-tva, am*, n. respectability, placability.
2. *upāsya*, ind. having served or worshipped; having associated (?).
Upāsyamāna, as, ā, am, being served, waited upon, attended, worshipped, receiving homage.

उपासङ्ग *upā-saṅga, as*, m. (rt. *sañj*), proximity; a quiver.

उपास्तमन *upāstamana, am*, n. sunset.
Upāstamayam (*upa-as*°), ind. about the time of sunset.

उपास्त्र *upāstra* (*upa-as*°), *am*, n. a secondary or minor weapon.

उपास्था *upā-sthā* (*upa-ā-*), cl. 1. P. A. *-tishṭhati, -te, -sthātum*, to stand near, go near to, have intercourse with.

उपाहृ *upā-hṛi* (*upa-ā-*), cl. 1. P. A. *-harati, -te, -hartum*, to offer; to make, prepare.
Upāhāra (*upa-āh*°), *as*, m. slight refreshment (consisting of fruits, sweetmeats, &c.).
Upā-hṛita, as, ā, am, offered, prepared; seized.

उपाह्वे *upā-hve* (*upa-ā-*), cl. 1. P. A. *-hvayati, -te, -hvātum*, to challenge, invite.

उपे 1. *upe* (*upa-i*), cl. 2. P. *upaiti, -tum*, to go near, approach (as a friend or enemy); come near to, arrive at, reach; to go to (a master), become a pupil; to undergo, perform, undertake, devote one's self to; to pass into any state, to fall into (misfortune &c.), incur, be present at; to obtain; to fall to one's share; to befal; to regard as, admit, acknowledge.
Upāya, as, m. approaching, approach; that by which one reaches an aim, a means, an expedient, a way, stratagem; a means of success against an enemy (four of which are usually enumerated, sowing dissension, negotiation, bribery, and open attack); joining (in singing &c.). — *Upāya-ćatushṭaya, am*, n. the four expedients against an enemy; see above. — *Upāya-ćintā*, f. devising an expedient, thinking of a resource. — *Upāya-jña, as, ā, am*, fertile in expedients, contriving, provident. — *Upāya-tas*, ind. by some means or expedient. — *Upāya-turīya, as*, m. a fourth means, punishment. — *Upāya-tra, am*, n. state of being provided with means. — *Upāya-yoga, as*, m. application of means or combination of expedients. — *Upāyāntara* (°*ya-an*°), *am*, n. a remedy.
Upāyana, am, n. approaching, going near to, going to a teacher, becoming a pupil, engaging in any religious observance; undertaking, accepting; a present, a gift, a complementary or respectful gift.
Upāyika, as, ī, am, conducive to.
Upāyin, ī, inī, i, approaching; having sexual intercourse with; expert in the use of means.
Upāyu, us, us, u, Ved. going near to, approaching.
Upeta, as, ā, am, come near, approached, arrived at, come near to, present, existent; accompanied by,

endowed with, possessed of, having, possessing; surrounded, invested; fallen into.

Upeti, is, f., Ved. approach, arrival.

Upetṛi, tā, trī, tṛi, approaching, going near to; contriving, a contriver, one who employs expedients, one who comes as an assailant.

Upetya, ind. having approached, having gone near.

Upeya, as, ā, am, to be gone to or approached, to be effected by any means; assailable; to be sought, to be had recourse to.

Upeyivas, ān, yushī, at, accompanied or followed by, associated with, united; obtained, got.

उपे 2. *upe* (*upa-ā-i*), cl. 2. P. *upaiti, -tum,* to come near to, go to, approach, visit; to have sexual intercourse with; to undergo, incur, fall into (misfortune &c.).

उपेक्ष् *upeksh* (*upa-īksh*), cl. 1. A. *upekshate, -shitum,* to look at, regard; to perceive; to notice, have regard to; to consider, expect; to overlook, disregard; to neglect, to quit, abandon; to despise.

Upeksha, as, m., N. of a son of Śvaphalka.

Upekshaka, as, ā, am, disregarding, neglecting, looking at inattentively, disdaining; patient, enduring.

Upekshaṇa, am, n. overlooking, looking at without interest or attention, disregarding, neglecting, disdaining; leaving, abandoning.

Upekshaṇīya, as, ā, am, to be neglected or disregarded.

Upekshā, f. overlooking, negligence, neglect; indifference, contempt, disdain; abandoning, leaving; endurance, patience; dissent; trick, deceit (as one of the minor expedients in war); regard.

Upekshita, as, ā, am, disregarded, disesteemed, neglected, disdained.

Upekshitavya, as, ā, am, to be looked at, to be regarded, to be examined; to be disregarded.

Upekshya, as, ā, am, to be regarded or examined; to be disregarded or neglected.

उपेन् *upen* (*upa-in*), cl. 8. P. *upenoti* (cl. 6. P. fr. *inv, upenvati*), to press in, force in.

Upenita, as, ā, am, driven or pressed in, turned in.

उपेन्द्र *upendra, as,* m. (fr. *upa-in°*), N. of Vishṇu or Kṛishṇa as the younger brother of Indra, (born subsequently to Indra, especially as son of Aditi, either as an Āditya or in the Vāmana Avatār); N. of a king of the Nāgas; (*ā*), f., N. of a river. — *Upendra-datta, as,* m., N. of a man. — *Upendra-bala, as,* m., N. of a man. — *Upendra-vajrā,* f. a metre of four lines of eleven syllables each.

उपेप्सा *upepsā.* See under *upāp.*

उपेष् 1. *upesh* (*upa-īsh*), cl. 1. A., Ved. *upeshate, -shitum,* to attack.

उपेष् 2. *upesh* (*upa-ā-īsh*), cl. 1. A., Ved. *upeshate, -shitum,* to approach with a request &c., to request.

उपेष् 3. *upesh* (*upa-esh*), cl. 1. P. *upeshati, -shitum,* to creep near, approach.

उपोक्ष् *upoksh* (*upa-uksh*), cl. 6. P. *upokshati, -shitum,* to sprinkle in addition.

उपोढ 1. *upoḍha, as, ā, am* (fr. *upa-vah*), brought near; brought about, advanced, begun; arranged, arrayed; near, proximate; married.

उपोढ 2. *upoḍha.* See *upah* next col.

उपोती *upotī,* f. the pot-herb Basella Rubra or Lucida. See *upodikā.*

उपोत्क्रम् *upot-kram* (*upa-ud-kram*), cl. 1. and 4. P. *-krāmati, -krāmyati, -kramitum,* to go up towards, rise upwards, ascend.

उपोत्तम *upottama* (*upa-utt°*), *as, ā, am,* last but one; (*am*), n. (scil. *aksharam*) the last vowel but one.

उपोत्थित *upot-thita, as, ā, am* (rt. *sthā*), risen up.

उपोद् *upod* (*upa-ud*), cl. 7. P. *uponatti, uponditum,* to moisten.

उपोदक *upodaka* (*upa-ud°*), *as, ā, am,* near to water; (*akī* or *ikā*), f. the plant Basella Cordifolia.

उपोदयम् *upodayam* (*upa-ud°*), ind. about the time of sunrise.

उपोदि *upod-i* (*upa-ud-i*), cl. 2. P. *-eti, -tum,* to approach.

उपोदीका *upodīkā,* f. the plant Basella Cordifolia. See *upodikā.*

उपोदे *upode* (*upa-ud-ā-i*), cl. 2. P. *-aiti, -tum,* to go up towards, go up to.

उपोद्ग्रह् *upod-grah* (*upa-ud-grah*), cl. 9. P. A. *-grihṇāti, -ṇīte* (Ved. *-gribhṇāti, -ṇīte*), *-grahītum,* to erect, set up.

उपोद्घात *upod-ghāta, as,* m. (fr. rt. *han* with *upa-ud*), an example, an apposite argument or illustration; analysis, the ascertainment of the elements of anything; a beginning, a thing begun; an introduction, a preface. — *Upodghāta-pāda, as,* m., N. of the third part of the Vāyu-purāṇa.

उपोद्बलय *upodbalaya* (fr. *upa-udbala*), nom. P. *-balayati, -yitum,* to confirm.

Upodbalaka, as, ā, am, confirming.

उपोपविश् *upopa-viś* (*upa-upa-viś*), cl. 6. P. *-viśati, -veshṭum,* to sit down near, to take a seat near.

उपोष् *uposh* (*upa-ush*), cl. 1. P. *-oshati, -shitum,* to burn down, burn.

उपोषण *uposhaṇa, am,* n. (fr. rt. 1. *vas* with *upa*), a fast, fasting.

Uposhita, as, ā, am, fasted; (*am*), n. fasting.

Uposhya, ind. having fasted.

उपोषध *uposhadha, as,* m., N. of a Brāhman.

उपोह् *upoh* (*upa-ūh*; in some of its senses connected with *upa-vah*), cl. 1. P. *upohati, -hitum,* to push or impel towards; to push under, insert; to bring near, produce; to accumulate: Pass. *upohyate,* to be brought about, to advance, begin.

2. *upoḍha, as, ā, am,* brought near, brought about, advanced, commenced.

Upoha, as, m., Ved. adding, accumulating.

Upohyamāna, as, ā, am, being brought about or commenced.

उप्त *upta, as, ā, am* (past pass. part. of rt. *vap*), sown (as seed). — *Upta-kṛishṭa, as, ā, am,* ploughed after sowing.

Upti, is, f. sowing seeds. — *Upti-vid, t,* m. an agriculturist.

Uptrima, as, ā, am, sown, cultivated.

Upya, as, ā, am, to be scattered or sown.

Upyamāna, as, ā, am, being sown.

उब्ज् *ubj,* cl. 6. P. *ubjati, ubjāñ-ćakāra, ubjishyati, aubjīt, ubjitum,* to press down, subdue, keep under; to make straight: Desid. *ubjijishati.*

Ubja, as, m., N. of a man.

Ubjita, as, ā, am, pressed down, subdued.

उभ् *ubh* or *umbh,* cl. 6. 9. 7. P., Ved. *ubhati* or *umbhati, ubhnāti, unapti,* impf. *aunap, uvobha* or *umbhāñ-ćakāra, ubhitum* or *umbhitum,* to compact together; to confine; to cover over, fill with; (Sāy.) to break.

उभ *ubha,* pron. (nom. du. *ubhau,* pl. *ubhe*; said to be fr. rt. *ubh* above, and connected with Gr. ἄμφω; Lat. *ambo*; Slav. *oba*; Lith. *abbù*; Goth. *bai, ba*), both.

Ubhaya, as, ī, am, (pl. m. f. n. *e, ās, āni,* only used in sing. and pl., but by some authorities also in dual), both. — *Ubhaya-guṇa, as, ā, am,* possessed of both qualities. — *Ubhayan-kara, as, ā, am,* Ved. effecting or accomplishing both. — *Ubhaya-ćara, as, ā, am,* 'moving in or on both,' living in water and on land or in the air, amphibious. — *Ubhaya-dyus,* ind., Ved. on both days, on two subsequent days; the day past and to come. — *Ubhaya-bhāga-hara, as, ā, am,* applicable to two purposes, taking two shares or parts; (*am*), n. a medicine that acts in two ways, as an emetic and a purge. — *Ubhaya-vat, ān, atī, at,* Ved. furnished with or containing both. — *Ubhaya-vidyā,* f. the twofold science, i.e. religious knowledge and acquaintance with worldly affairs. — *Ubhaya-vidha, as, ā, am,* appearing under two forms. — *Ubhaya-vipulā,* f., N. of a metre. — *Ubhaya-vetana, as, ā, am,* serving two masters, receiving wages from both. — *Ubhaya-vyañjana, as, ā, am,* having the marks of both sexes. — *Ubhaya-sambhava, as,* m. a dilemma. — *Ubhayātmaka* (°*ya-āt°*), *as, ā, am,* belonging to both. — *Ubhayānumata* (°*ya-an°*), *as, ā, am,* agreed to or accepted mutually or on both sides. — *Ubhayārtham* (°*ya-ar°*), ind. for a double object, as for prosperity on earth and happiness in heaven.

Ubhayatas, ind. from both sides, on both sides, to both sides; in both cases. — *Ubhayataḥ-kshṇut, t, t, t,* Ved. two-edged. — *Ubhayato-dat, an, atī, at,* having a double row of teeth (man, animal, &c.). — *Ubhayato-mukha, as, ī, am,* looking either way, two-faced. — *Ubhayato-hrasva, as, ā, am,* having a short vowel on both sides, (an accented vowel) produced by two short vowels.

Ubhayatra, ind. in both places, on both sides; in both cases, both times. — *Ubhayatrodātta* (°*ra-ud°*), *as, ā, am,* having an Udātta accent on both sides; resulting from the blending of two Udātta accents.

Ubhayathā, ind. in both ways; in both cases.

Ubhayā, ind., Ved. in both ways. — *Ubhayā-dat, an, atī, at,* Ved. having teeth on both sides. — *Ubhayā-vin, ī, inī, i,* Ved. being on both sides, partaking of both. — *Ubhayā-hasti,* ind., Ved. as much as may be grasped with both hands. — *Ubhayā-hastya, as, ā, am,* Ved. filling both hands.

Ubhayīya, as, ā, am, belonging to both.

Ubhaye-dyus, ind. on both days, on two subsequent days.

उम् *um,* ind. an interjection of anger, interrogation, promise or assent, of cordiality or pacification.

उम *uma, as,* m. a city, a town; a wharf, a landing-place.

उमा *umā,* f. (in the first sense perhaps fr. rt. *ve*), flax (Linum Usitatissimum); the plant Curcuma; N. of the daughter of Himavat and Menā, and wife of Rudra or Śiva (she is also called Pārvatī and Durgā); light, splendor; fame, reputation; quiet, tranquillity; night. According to the Kumāra-sambhava I. 26, the name *Umā* is derived from *u mā,* O do not (practice austerities)! the exclamation addressed to Pārvatī by her mother. — *Umā-kaṭa, as* or *am,* m. or n. the pollen of flax. — *Umā-guru, us,* m., N. of the mountain Himālaya as father of Umā. — *Umāguru-nadī,* f., N. of a river. — *Umā-pati, is,* m. epithet of Śiva as husband of Umā. — *Umāpati-dhara, as,* m., N. of a poet. — *Umāpati-sevin, ī, inī, i,* worshipping Śiva. — *Umā-vana, am,* n., N. of the town Vana-pura or Devī-koṭa (Devi Cote). — *Umā-sahāya, as,* m., N. of Śiva as companion of Umā. — *Umā-suta, as,* m., N. of Kārttikeya as son of Umā. — *Umeśa* (*umā-īśa*), *as,* m., N. of Śiva as lord of Umā.

Umya, am, n. a field of linseed or of Curcuma.

उम्बर *umbara, as,* m. the upper timber of a door frame; N. of a Gandharva.

उम्बी *umbī,* f. the stalks of wheat or barley fried over a fire of wet grass, considered as a tonic.

उम्बुर umbura, as, m. the upper timber of a door frame; [cf. umbara.]

उम्लोचा umloćā, f., N. of an Apsaras.

उर् ur, to go; (a Sautra root, i. e. one occurring only in grammatical Sūtras and not in the Dhātu-pāṭha.)

उर ura, as, m., N. of a Rishi said to be of the family of Vāta.

उरक uraka, as, m., N. of one of Śiva's attendants.

उरग ura-ga, as, m. (fr. ura = uras and rt. gam), a snake ('going on the breast'); in mythology a Nāga or semi-divine serpent usually represented with a human face of great beauty; lead; (ī), f. a female snake; (ā), f., N. of a town.—Uraga-pratisara, as, ā, am, having a serpent for a wedding ring.—Uraga-bhūshaṇa, as, m. an epithet of Śiva, whose ornaments consist of snakes.—Uraga-rāja, as, m. the king of snakes, Śesha or Vāsuki.—Uraga-sāra-ćandana, as, am, m. n. a kind of sandal-wood.—Uraga-sthāna, am, n. the abode of the Nāgas, i. e. Pātāla, a region below the earth (not to be confounded with hell).—Uragāri (°ga-ari), is, m. Garuḍa, the bird of Vishṇu; a large crane; (lit. 'the enemy of the snakes.')—Uragāśana (°ga-aś°), as, m., N. of Garuḍa; a gigantic crane; ('whose food consists of serpents.')—Uragāsya (°ga-ās°), am, n. a kind of spade.—Uragendra (°ga-in°), as, m. the king of the snakes, Śesha or Vāsuki.

Uran-ga and uran-gama, as, m. a snake.

उरण uraṇa, as, m. (said to be fr. rt. 4. ṛi), a ram, a sheep, a young ram; a certain demon slain by Indra; a cloud?; (ī), f. a ewe.—Uraṇāksha (°ṇa-ak°) or uraṇākshaka, as, m. the plant Cassia Alata or Tora.—Uraṇākhya (°ṇa-ākh°) or uraṇākhyaka, as, m. the plant Tora.

Uraṇaka, as, m. a ram; a cloud.

उरभ्र urabhra, as, m. (fr. ura = ūrṇā and rt. bhṛi?), a ram; a kind of poisonous insect.

उररी urarī, ind. (perhaps connected with uru; cf. urī, ūrī, ūrarī), a particle implying assent, admission, extension, expansion, diffusion; often compounded with the roots as, bhū, and kṛi.

Urarī-kṛi, to allow, admit, assent.—Urarī-kāra, as, m. a promise, agreement; admission.—Urarī-kṛita, as, ā, am, promised, agreed; spread, extended, diffused.

उरश uraśa, as, m., N. of a country inhabited by a warrior-tribe; (ā), f., N. of a town; also uraśā.

उरस् uras, n. (fr. rt. ṛi, to cover; cf. uru), the breast, the bosom; (ās, ās, as), best, excellent; urasi kṛi, to press any one to one's breast; to assent.—Uraḥ-kshata, am, n. injury to the chest, breaking a blood-vessel in the chest, consumption.—Uraḥ-sūtrikā, f. a pearl necklace hanging over the breast.—Uraḥ-sthala, am, n. the breast, the bosom.—Uraś-ćhada, as, m. a cuirass, breastplate, armour, mail.—Urasi-ja or urasi-ruha, as, m. the female breast (lit. 'produced on the chest').—Urasi-loman, ā, ā, a, having hairs on the breast.—Uras-kaṭa, as, m. the sacrificial thread hung round the neck and upon the breast, as sometimes worn.—Uras-tas, ind. from the breast, in the direction of the breast.—Uras-trāṇa, am, n. a breastplate, cuirass, coat of mail.—Uras-vat, ān, atī, at, broad-chested, full-breasted, strong.—Uro-gāmin, ī, inī, i, going on the breast (as a reptile), creeping, crawling.—Uro-graha, as, m. disease of the chest, pleurisy.—Uro-ghāta, as, m. striking or beating the breast; pain in the chest.—Uro-ja, as, m. the female breast (lit. 'born on the chest').—Uro-bṛihatī, f., N. of a metre.—Uro-bhūshaṇa, am, n. an ornament of the breast.

Urasa, as, ā, am, having a strong broad breast; (am), n. (at the end of compounds) best, most excellent.

Urasila, as, ā, am, broad-chested, having a full or broad breast.

1. urasya, nom. P. urasyati, -yitum, to be strong.

2. urasya, as, ā, am, situated in the breast; pectoral; (labour or exertion) requiring an effort of the chest; legitimate (as a son or daughter); one born from a married couple of the same tribe or caste; excellent (i. e. the very heart, the breast or best part).

उरा urā, f. (fr. rt. ṛi?), Ved. a ewe.—Urā-mathi, is, is, i, Ved. killing sheep.

उराह urāha, as, m. a horse of a pale colour with dark legs; (probably a foreign word.)

उरी urī, ind. (cf. urarī, ūrarī, ūrī), a particle implying (especially in composition with the roots as, bhū, and kṛi) promise, assent, admission, extension, diffusion, &c.

Urī-kṛi, to promise, allow, admit, assent.—Urī-kāra, as, m. promise, admission, extension.—Urī-kṛita, as, ā, am, promised, extended, spread.

उरु uru, us, us or vī, u (fr. rt. vṛi, to cover), wide, spacious; extended, great, large; much, excessive; excellent, precious, valuable; (u), n., Ved. wide space, space, room; uru kṛi, to grant space or scope, give opportunity; (u), ind. far, far off; (vī), f. the wide earth, see urvī next col.; comparative varīyas, superlative varishṭha; [cf. Gr. εὐρύς; Hib. ur, 'very;' ur-ard, 'very high;' uras, 'power, ability.']—Uru-kāla or urukālaka, as, m. the creeper Cucumis Colocynthis.—Uru-kṛit, t, t, t, Ved. making room, granting space.—Uru-krama, as, ā, am, Ved. far-stepping, making wide strides; of high rank; (as), m. an epithet of Vishṇu.—Uru-kshaya, as, m., Ved. a spacious dwelling, a wide habitation; (as, ā, am), occupying spacious dwellings, an epithet of Mitra and Varuṇa and the Maruts; (as), m., N. of a prince.—Uru-kshiti, is, f., Ved. a spacious or comfortable dwelling.—Uru-kshepa, as, m., N. of a prince.—Uru-gavyūti, is, is, i, Ved. having a wide domain or territory.—Uru-gāya, as, ā, am (gāya fr. rt. gā), Ved. far-going, far-striding; an epithet of Vishṇu, the Aśvins, Soma, and Indra; offering wide space or scope for movement; (Sāy.) praised by the great; (as), m. an epithet of Vishṇu; (am), n. wide space, scope for movement or free and unconfined motion.—Urugāya-vat, ān, atī, at, offering ample space for motion, unconfined.—Uru-gūlā (?), f., Ved., N. of a snake.—Uru-ćakra, as, ā, am, Ved. having wide wheels.—Uru-ćakri, is, is, i, Ved. allowing unrestrained motion; (Sāy.) granting ample assistance.—Uru-ćakshas, ās, ās, as, Ved. far-seeing; epithet of Mitra-Varuṇa and of the Ādityas.—Uru-jman, ā, ā, a, Ved. having a wide path or range.—Uru-jrayas, ās, ās, as, or uru-jri, is, is, i, Ved. moving in a wide course, extending over a wide space; (Sāy.) of great impetuosity, of mighty impetus; epithet of Agni and of Indra.—Uru-tama, as, ā, am, widest, greatest.—Uru-tara, as, ā, am, wider, greater, larger.—Uru-tā, f., Ved. wideness; opening.—Uru-tāpa, as, m. great heat.—Uru-tva, am, n. magnitude, vastness.—Uru-dhāra, as, ā, am, Ved. giving a broad stream (of milk, as a cow).—Uru-prathas, ās, ās, as, Ved. wide-spreading, widely extended, far-spread.—Uru-bila, as, ī, am, Ved. having a wide opening.—Urubja (uru-ubja?), as, ā, am, Ved. widely opened; (Sāy.) excellent, pre-eminent.—Uru-mārga, as, m. a long road.—Uru-muṇḍa, as, m., N. of a mountain.—Uru-yuga, as, ā, am, Ved. furnished with a broad yoke.—Uru-loka, as, ā, am, Ved. containing wide space, widely extended; (Sāy.) widely illuminating.—Uru-vikrama, as, ā, am, valiant, mighty.—Uru-vindu, us, m., N. of a Flamingo (in the Hari-vaṇśa, whose condition was that of a hunter in a former birth).—Uru-vilvā, f., N. of a village.—Uruvilvā-kalpa, N. of a place.—Uru-vyaćas, ās, ās, as, Ved. occupying wide space, widely extending, widely capacious; (ās), m. a malignant spirit, an imp or goblin.—Uru-vyañć, an, urūćī, ak, Ved. extending far; far-reaching, capacious; perceived in a distant place (as a sound); containing wide spaces.—Uru-vraja, as, ā, am, Ved. having a wide domain or territory.—Uru-śaṇsa, as, ā, am, Ved. praising aloud; (Sāy.) to be praised by many; reigning over a wide territory; (Sāy.) praised by many; epithet of Varuṇa, Pūshan, the Ādityas, Indra, and Soma.—Uru-śarman, ā, ā, a, Ved. finding refuge everywhere throughout the universe, widely pervading.—Uru-shā, ās, ās, am (rt. san), Ved. granting wide space or free scope; (Sāy.) granting much.—Uru-sattva, as, ā, am, magnanimous, of a generous or noble nature.—Uru-svana, as, ā, am, stentorian.—Uru-hāra, as, m. a valuable necklace.—Urū-ṇasa, as, ā, am, Ved. broad-nosed, having a good scent (as a hound).—Urv-anga, as, m. a mountain; the ocean.—Urv-ajra, as, m., Ved. an extensive field.

Uruvu, us, m. or uruvuka, as, m. or uruvūka, as, am, m. n. the plant Ricinus Communis.

Urushya, nom. P., Ved. urushyati, to desire wide scope or freedom, to escape from (with acc.); to protect, preserve, secure, defend from (with abl.), to avert.

Urushyā, f., Ved. (only in inst.) with protecting hands; (Sāy.) with desire to protect.

Urushyu, us, us, u, Ved. going to a distant place; (Sāy.) desiring to protect.

Urūla, as, ā, am, liking space; fond of expatiating; free, unrestrained, disobedient.

Urviyā, ind., Ved. far, far off, far and near, widely.

Urvī, f. the wide earth, the earth, the soil; space, the open space or great expanse comprising the six spaces, viz. the four quarters of the sky with the upper and lower spaces; a river; (vī), du., Ved. the two worlds, or heaven and earth.—Urvī-dhara, as, m. a mountain; the serpent Śesha.—Urvī-pati, is, m. a king.—Urvī-bhṛit, t, m. a mountain.—Urvī-ruha, as, m. a tree, 'growing on the earth.'—Urvīśa (°vī-īśa), as, m. a king.

Urvyā, f. protection, security.

Urvy-ūti, is, is, i (fr. urviyā-ūti?), Ved. able to help or defend far and near; (Sāy.) granting extensive protection.

उरुण्ड uruṇḍa, as, m., N. of a demon; also of a man.

उरूरी urūrī, ind. a particle of assent and admission. See urarī.

उरूक urūka, as, m. an owl; [cf. ulūka.]

उरूची urūćī. See uru-vyañć under uru.

उर्जित urjita, as, ā, am (fr. rt. vṛij), abandoned, left.

उर्जिहाना urjihānā, f., N. of a town.

उर्णनाभ urṇa-nābha, as, m. a spider; [cf. ūrṇa-nābha.]

उर्णा urṇā, f. wool, felt, the hair of camels &c.; a circle of hair between the eyebrows. See ūrṇā.

उर्द् urd, cl. 1. A. ūrdate, ūrdāñ-ćakre, ūrdishyate, aurdishṭa, ūrditum, to measure; to play; to be easy or cheerful.

उर्द्र urdra, as, m. an otter. See udra.

उर्व् urv, cl. 1. P. ūrvati, ūrvāñ-ćakāra, ūrvitum, to kill or hurt.

उर्व urva, as, m., N. of a man.

उर्वट urvaṭa, as, m. a year.

उर्वरा urvarā, f., Ved. fertile soil, yielding every kind of crop, field sown with corn; land in general; a mixed mass of fibres, wool, &c.; jocular term for curled hairs; N. of an Apsaras.—Urvarā-jit, t, t, t, Ved. acquiring fields.—Urvarā-pati, is, m., Ved. master of the fields sown with corn.—Urvarā-sā, ās, ās, am, Ved. granting fields.

Urvarī, f., Ved. tow, fibres drawn out of the distaff.

Urvarya, as, ā, am, Ved. belonging to a field which is sown with corn.

उर्वशी urvaśī, f. (fr. uru-vaśī), Ved. wish, ardour, hot desire; N. of an Apsaras or nymph of Indra's heaven, who became the wife of Purūravas; she is also identified with the Gangā.—Urvaśī-nāma-mālā, f., N. of a glossary of synonymous words by an anonymous author.—Urvaśī-ramaṇa, as, m. epithet of Aila or Purūravas, the second king of the lunar race and the husband of the Apsaras Urvaśī.—Urvaśī-vallabha or urvaśī-sahāya, as, m. epithet of Purūravas; see the preceding.

उर्वारु urvāru, us, m. a kind of cucumber, Cucumis Usitatissimus. See irvāru.

Urvāruka, am, n. the fruit of the above plant.

Urvārū, ūs, f., Ved. = the preceding.

उल् ul, ulati, to burn; (a Sautra root, i.e. one mentioned only in grammatical Sūtras but not occurring in the Dhātu-pāṭha.)

उल ula, as, m., Ved. a kind of wild animal; N. of a man.

उलप ulapa, as, m., Ved. a shrub, bush; a wick; the stalk of a shrub used as a wick (?); a creeping plant, a spreading creeper; the grass or reed Saccharum Cylindricum; N. of a pupil of Kalāpin.

Ulapya, as, ā, am, Ved. connected with or referring to a shrub &c.

उलिन्द ulinda, as, m., N. of a country; an epithet of Śiva.

उलुप ulupa, as, am, m. n. a spreading creeper; (as), m. the reed Saccharum Cylindricum. See ulapa.

उलुपिन् ulupin or ulapin or ulūpin, ī, m. a guinea-pig, a porpoise or fish resembling it.

उलुलि ululi, is, is, i or is, m., Ved. ululation, howling, a howl; [cf. Lat. ululabilis, ululatus.]

उलूक ulūka, as, m. (said to be fr. rt. val), an owl; N. of a country and people (pl.), and of their king, who appears in the Mahā-bhārata as a hero on the side of the Kurus; a son of Viśvā-mitra; of Śakuni; an epithet of Indra; N. of a king of the Nāgas; (am), n., N. of the reed Saccharum Cylindricum; [cf. Lat. ulula; Germ. Eule; Old Germ. uwila, ūla; Eng. owl; Fr. hulotte.]—Ulūka-yātu, us, m., Ved. a demon in the shape of an owl.—Ulūkāśrama (°ka-āś°), as, m. Indra's hermitage.

उलूखल ulūkhala, am, n. a wooden mortar used for cleansing rice from the husk &c.; bdellium, a gummy substance; (as), m. a staff of Udumbara wood, carried on certain occasions; N. of an evil spirit.—Ulūkhala-suta, as, ā, am, Ved. pressed out or pounded in a mortar.

Ulūkhalaka, am, n., Ved. a mortar; bdellium, a gummy substance, or the plant which produces it.

Ulūkhalika, as, ā, am, pounded in a mortar, cleansed from the husk; (at the end of a compound) using as a mortar (e.g. dantolūkhalika, using the teeth as a mortar).

उलूट ulūṭa or utūla or kulūṭa, ās, m. pl., N. of a people.

उलूत ulūta, as, m. a large snake, the Boa.

उलूप ulūpa, as, m. a spreading creeper; (am), n. a sort of grass; (ī), f., N. of a daughter of Nāga Kauravya, married to Arjuna.

उलूलु ulūlu, us, us, u or us, m. ululation, howling. See ululi.

उल्का ulkā, f. (said to be fr. rt. 1. ush), a fiery phenomenon in the sky, a meteor, fire falling from heaven; a firebrand; torch; fire, a flame, title of a grammar; [cf. Cambro-Brit. ulw, 'ashes.']—Ulkā-jihva, as, m., N. of a Rakshas.—Ulkā-dhārin, ī, iṇī, i, a torch-bearer.—Ulkā-pāta, as, m. the fall of a meteor.—Ulkā-mālin, ī, m., N. of one of Śiva's attendants.—Ulkā-mukha, as, m. a demon or goblin (with a face or mouth of fire who eats what is vomited, having been a negligent Brāhman in his lifetime); N. of a descendant of Ikshvāku; (ī), f. a fox.

Ulkushī, f. a fiery phenomenon in the sky, a meteor; firebrand.—Ulkushī-mat, ān, atī, at, Ved. accompanied by fiery phenomena.

Ulmuka, am, n. a firebrand, wood burning or burnt as charcoal; N. of a son of Bala-rāma.

Ulmukya, as, ā, am, belonging to or connected with a firebrand.

उल्ब ulba or ulva, am, n. (fr. rt. vri), Ved. the bag which surrounds the embryo; the vulva; the womb; a cave; [cf. Lat. alvus, vulva; Lith. urwa, ūla; Hib. uile, 'a corner.']

Ulbaṇa or ulvaṇa, as, ā, am, thick, clotted, abundant; much, exceeding, superfluous, immense, strong, powerful; abundantly furnished with; manifest; (as), m., N. of a son of Vasishṭha.

Ulbya, as, ā, am, with āpaḥ, the fluid connected with the embryo; (am), n. excess and vitiation of any of the three humors of the body, bile, phlegm or wind; any calamity.

उल्लकसन ullakasana, am, n. horripilation, erection of the hairs of the body.

उल्लग्न ullagna, as, m. the lagna (q. v.) of any particular place.

उल्लङ्घ् ul-langh (ud-l°), cl. 1. P. A. -langhati, -te, -ghitum, to leap over, pass over or beyond, to cross over; transgress, exceed, violate, spurn.

Ul-langhana, am, n. leaping or passing over or beyond; transgression, exceeding.

Ul-langhanīya, as, ā, am, to be transgressed.

Ul-langhita, as, ā, am, jumped over or across, passed over or beyond; exceeded, transgressed, violated, apostatized.—Ullanghita-śāsana, as, ā, am, transgressing orders, rebellious, disobedient.—Ullanghitādhvan (°ta-adh°), ā, ā, a, having passed over the road.

Ul-langhya, as, ā, am, to be passed over or beyond, to be crossed; to be disregarded or neglected.

उल्लभ् ul-labh (ud-labh), cl. 1. A. -labhate, -labdhum, to obtain.

उल्लम्बित ul-lambita (ud-l°), as, ā, am, erected, elevated.

उल्लल ul-lala, as, ā, am (rt. lal), covered with thick hair; shaking, trembling.

Ul-lalat, an, antī, at, shaking, trembling; moving irregularly or convulsively.

Ul-lalita, as, ā, am, shaken, trembling, agitated.

Ul-lāla, N. of a metre of two verses, each containing 15 + 13 syllabic instants.

उल्लस् ul-las (ud-las), cl. 1. P. -lasati, -situm, to jump up, sport, play, dance, flash, shine: Caus. P. -lāsayati, -yitum, to cause to jump up or play; to cause to shine; to divert, delight.

Ul-lasa, as, ā, am, sporting, bright, shining; merry, happy; going out, issuing.—Ullasa-tā, f. splendor, brilliancy; mirth, happiness, going forth, issuing.

Ul-lasat, an, antī, at, sporting, dancing, brilliant, shining; wantoning.

Ul-lasita, as, ā, am, shining, bright, splendid; happy; ejected, brought to the top or surface, drawn up, uplifted, brandishing.—Ullasita-hariṇa-ketana, as, ā, am, having its deer-marked banner gleaming or fluttering.

Ul-lāsa, as, m. jumping or leaping up, happiness, joy; light, splendor; (in rhetoric) giving prominence to any subject by comparison or opposition; division of a book, chapter, section (e.g. āćārollāsa, a chapter treating of customs and observances).

Ul-lāsana, as, ā, am, causing to leap or dance; (am), n. splendor.

Ul-lāsita, as, ā, am, delighted, overjoyed, rejoicing.

उल्लाघ ullāgha, as, ā, am (said to be fr. rt. lāgh; in some of its senses perhaps related to laghu), recovered from sickness, convalescent; dextrous, clever, intelligent; pure; happy, delighted; wicked; black.

उल्लाप ul-lāpa, as, m. (fr. rt. lap with ud), calling out in a loud voice; change of voice in grief, sickness, &c.

Ullāpika, as, ā, am, betraying, indicating.

Ul-lāpin, ī, inī, i, calling out.

Ul-lāpya, am, n. a kind of drama.

उल्लिख् ul-likh (ud-likh), cl. 6. P. -likhati, -lekhitum, to scratch, scrape, cut up, scarify.

Ul-likhat, an, atī or antī, at, scratching, scraping; scarifying, making lines or streaks above or on high; painting, writing; bearing, raising.

Ul-likhita, as, ā, am, scraped, scratched; scarified; thrown up, tossed; painted, delineated; written over or above; pared, made thin.

Ul-lekha, as, m. description; (in rhetoric) description of an object according to the different impressions caused by its apperance; speaking, utterance, pronunciation.

Ul-lekhana, am, n. scraping, scratching, scarifying, paring; digging; vomiting; raising up, elevating; uttering, utterance; writing, painting.

Ul-lekhya, as, ā, am, to be scraped or pared; to be written.

उल्लिङ्गित ul-lingita (ud-l°), as, ā, am, discriminated, distinguished, known.

उल्लुञ्चन ul-luńćana, am, n. plucking out the hair; cutting the hair; pulling.

उल्लुण्ठा ul-luṇṭhā, f. (fr. rt. luṇṭh with ud), irony.

उल्लू ul-lū, ūs, ūs, u (fr. rt. lū with ud), cutting up.

उल्लेख ul-lekha. See ul-likh above.

उल्लोच ul-loća, as, m. (rt. loć), an awning, a canopy.

उल्लोप्य ul-lopya, am, n. (rt. lup), N. of a song.

उल्लोल ul-lola (ud-l°), as, m. a large wave or billow; a surge.

उल्व ulva and ulvaṇa. See ulba and ulbaṇa.

उवट uvaṭa, as, m., N. of a scholiast on Vedic works.

उशङ्गव uśangava, as, m., N. of a king.

उशत् uśat, an, atī, at (fr. rt. vaś, to desire), loving, desirous, auspicious, pleasant.

Uśa-dhak, Ved. only in connection with vana, wood (fr. uśa, i.e. rt. vaś and dhaj, i.e. rt. dhe?; according to native etym. connected with rt. dah), (fire) consuming (wood &c.) with desire (?); (Sāy.) desiring and burning.

Uśanas, ā, m., N. of a sage mentioned in the Veda and having the epithet kāvya (uśanā kāvyaḥ); in the epic poems he is identified with Śukra, the regent of the planet Venus, and described as the preceptor of the Asuras or Daityas, and possessor of vast knowledge; N. of the author of a Dharma-śāstra.

Uśanā, ind., Ved. with desire, joyfully, with haste.

Uśānā, f., Ved. the desired one; N. of a plant, from which the Soma juice is produced.

Uśij, k, k, k, Ved. desiring, striving earnestly; devoted to, willing; (k), m. ghee or boiled butter; fire; (k), f., N. of a female slave, the mother of Kakshīvat.

Uśita, as, ā, am, wished, desired.

Uśī, is, f. wish, desire.

Uśenya, as, ā, am, Ved. to be wished, to be longed for.

उशती *uśatī,* f. (for *ruśatī,* scil. *vāć*), injurious discourse; cutting speech.

उशनस् *uśanas.* See under *uśat.*

उशीनर *uśīnara, ās,* m. pl., N. of a people or country, Kandahar; (*as*), m. the king of this country.

उशीर *uśīra, as, am,* m. n. (said to be fr. rt. *vaś*), the fragrant root of the plant Andropogon Muricatus; (*ī*), f. a sort of grass, a small sort of Saccharum. — *Uśīra-giri, is,* m., N. of a mountain. — *Uśīra-vīja, as,* m., N. of a mountain.

Uśīraka, am, n. the fragrant root of the plant Andropogon Muricatus.

Uśīrika, as, ī, am, trading in or selling Uśīra.

उष् 1. *ush,* cl. 1. P. *oshati, aushat, uvosha* or *oshāñ-ćakāra, oshishyati, aushīt, oshitum,* to burn; to punish; to consume; to kill, injure: Caus. *oshayati, -yitum:* Desid. *oshishishati;* [cf. Lat. *uro, ustus;* Gr. *αὔω, αὖος;* Hib. *usga,* 'incense.']

1. *usha, as,* m. bdellium; saline earth; (*am*), n. fossile salt. See *ūsha.*

Ushaṇa, am, n. black pepper; the root of Piper Longum; (*ā*), f. Piper Longum; Piper Chaba; dried ginger. See *ūshaṇa.*

Ushapa, as, m. fire; the sun.

1. *ushā,* f. burning, scorching. (For 2. see next col.)

1. *ushita* or *ushṭa, as, ā, am,* burnt; quick, expeditious. (For 2. see next col.)

Ushṇa, as, ā, am (opposed to *śīta*), hot, warm; pungent, acrid; sharp, active; impetuous, warm, passionate; (*as, am*), m. n. heat, warmth, the hot season (June and July); sunshine; a deep or feverish sigh; (*as*), m. an onion; N. of a prince; (*ā*), f. heat; consumption; bile. — *Ushṇa-kara, as,* m. the sun ('having hot rays'). — *Ushṇa-kāla, as,* m. the hot season. — *Ushṇa-ga, as,* m. the hot season. — *Ushṇa-gu, us,* m. the sun ('having hot rays'). — *Ushṇaṅ-karaṇa, as, ī, am,* making hot or warm, heating. — *Ushṇa-tā,* f. or *ushṇa-tva, am,* n. heat, warmth. — *Ushṇa-dīdhiti, is,* m. the sun ('having hot rays'). — *Ushṇa-nadī,* f. the hot river; N. of the Vaitaraṇī or river of hell. — *Ushṇa-raśmi* or *ushṇa-rući, is,* m. the sun ('having hot rays'). — *Ushṇa-vāraṇa, as, am,* m. n. an umbrella or parasol, a chattar. — *Ushṇa-vāshpa, as,* m. hot vapour, steam; tears. — *Ushṇa-vīrya, as,* m. Delphinus Gangeticus. — *Ushṇa-vetālī,* f., N. of a female deity. — *Ushṇāṅśu* (°*ṇa-aṅ*°), *us,* m. the sun ('having hot rays'). — *Ushṇāgama* (°*ṇa-āg*°), *as,* m. approach of the heat, the hot season, consisting of two months, about June and July. — *Ushṇābhigama* (°*ṇa-abh*°), *as,* m. the hot season. — *Ushṇāsaha* (°*ṇa-as*°), *as,* m. the cold season. — *Ushṇodaka* (°*ṇa-ud*°), *am,* n. warm or hot water, to be drunk on certain occasions; it belongs to the six prāṇa-karaṇi. — *Ushṇopagama* (°*ṇa-up*°), *as,* m. the hot season, summer.

Ushṇaka, as, ā, am, sharp, smart, active; suffering pain; sick of fever; warming, heating; bent, inclining, stooping; (*as*), m. the heat, the hot season (lasting for two months, about June and July); revolving, turning round.

Ushṇālu, us, us, u, suffering from heat.

Ushṇikā, f. rice-gruel.

Ushṇiman, ā, m. heat.

Ushṇī-kṛi, cl. 8. 5. P. A. *-karoti, -kurute, -kṛiṇoti, -ṇute, -kartum,* to make warm.

Ushṇī-gaṅga, the hot Gaṅgā, i. e. the Badarī, having hot sources; (perhaps merely a wrong reading for *tūshṇīṅganga.*)

Ushma, as, m. heat; the hot season (June and July); spring (April and May); anger, warmth of temper; ardour, eagerness; [cf. *ushman* and *ūshman.*] — *Ushma-tā,* f. = *ushṇa-tā,* q. v. — *Ushma-pā, ās,* m. a spirit of an inferior order, a deceased ancestor; [cf. *ūshma-pa.*] — *Ushma-bhās, s,* m. the sun ('having hot beams'). — *Ushma-vat, ān, atī, at,* heated, burning, smoking. — *Ushma-sveda, as,* m. a vapour bath. — *Ushmāgama* (°*ma-āg*°), *as,* m. the hot season. — *Ushmānvita* (°*ma-an*°), *as, ā, am,* enraged. — *Ushmopagama* (°*ma-up*°), *as,* m. the hot season.

Ushmaka, as, m. the hot season.

Ushman, ā, m. heat, ardour, steam; the hot season.

Ushmāya, nom. A. *ushmāyate,* to emit heat or steam. See *ūshmāya.*

Ushmāyana, as, m. the hot season.

उष् 2. *ush* (connected with rt. 3. *vas,* to shine; used as a noun but only in the form *ushas*), Ved. light, morning, dawn; *ushas tisraḥ,* morning, midday, and evening. (The words *ushas* and *ushā* below are connected by native authorities with 1. *ush.*)

2. *usha, as, ā, am,* Ved. shining, brilliant; (*as*), m. early morning, dawn, day-break.

Ushas, ās, f. morning light, dawn, morning; personified as the daughter of Heaven and sister of the Ādityas; evening light; *ushasau* or *ushāsau,* du. the two dawns, i. e. night and day; the outer passage of the ear; the Malaya range; (*sī*), f. the end of the day, twilight; [cf. Gr. *ἠώς;* Lat. *aurora;* Lith. *auszra;* Goth. *uh-trô;* Old Germ. *uohta.*] — *Ushar-budh, bhut, t, t,* Ved. awaking with the morning light, early awaked. — *Ushar-budha, as,* m. fire; a child. — *Ushāsā-naktā,* f. du., Ved. dawn and night. — *Usho-devatya, as, ā, am,* whose deity is the dawn.

1. *ushasya,* nom. P. *ushasyati, -yitum,* to become day.

2. *ushasya, as, ā, am,* sacred to the dawn.

2. *ushā,* f. morning light, dawn, morning; twilight, night; a cow; N. of a wife of Bhava (who was a manifestation of Rudra); of a daughter of Bāṇa and wife of Aniruddha; (*ā*), ind. at day-break; at night; at twilight (?). — *Ushā-kāla, as,* m. a cock. — *Ushā-pati, is,* m. an epithet of Aniruddha, the son of Kāmadeva and husband of Ushā. — *Ushā-ramaṇa, as,* m. an epithet of Aniruddha. — *Usheśa* (*ushā-īśa*), *as,* m. the same.

1. *usra, as, ā, am,* Ved. relating to or seen in the morning; bright; shining; clear; (Sāy. *utsaraṇa-śīla*) rising on high; (*as*), m. a ray of light; (*ā*), f. morning light, dawn, morning; light, bright sky. — *Usra-dhanvan, ā,* m. having a bright bow; an epithet of Indra. — *Usra-yāman, ā, ā, a,* Ved. going out in the early morning light (as the carriage of the Aśvins); going out at daylight.

Usriyā, f., Ved. brightness, light.

उष 3. *usha, as, ā, am* (connected with rt. *vaś*), wishing, desiring; (*as*), m. a lover.

Ushat, an, m., N. of a son of Suyajña.

उषङ्गु *ushaṅgu, us,* m. an epithet of Śiva; [cf. *uśaṅgava.*]

उषती *ushatī,* f. injurious discourse; cutting speech. See *uśatī.*

उषद्गु *ushadgu, us,* m., N. of a son of Svāhi.

उषद्रथ *ushadratha, as,* m. a son of Titikshu.

उषस्त *ushasta, as,* m., N. of a man, with the patronymic Ćākrāyaṇa.

उषित 2. *ushita, as, ā, am* (rt. 1. *vas*), inhabited, dwelt; fixed, remaining in or on; stale. — *Ushitaṅ-gavīna, as, ā, am,* formerly inhabited by cattle.

Ushitvā, ind. having resided in.

Ushya, ind. (irreg. form for *ushitvā*), having resided or dwelt.

उषीर *ushīra, as, am,* m. n. the root of Andropogon Muricatum. See *uśīra.*

उष्ट्र *ushṭra, as,* m. (said to be fr. 1. *ush*), a buffalo; a bull with a hump; a camel; a cart, a waggon; N. of an Asura; (*ī*), f. a she-camel; an earthen vessel in the shape of a camel. — *Ushṭra-karṇika, ās,* m. pl., N. of a people. — *Ushṭra-kāṇḍī,* f. a flower of a red colour. — *Ushṭra-krośin, ī, inī, i,* making a noise like a camel. — *Ushṭra-goyuga, am,* n. a couple of camels. — *Ushṭra-grīva, as,* m. hemorrhoids. — *Ushṭra-dhūsara-pucćhikā,* f. the plant Tragia Involucrata. — *Ushṭra-pādikā,* f. the plant Jasminum Sambac. — *Ushṭra-yāna, am,* n. a camel-litter, a vehicle drawn by camels. — *Ushṭra-śiro-dhara, am,* n. hemorrhoids, piles, bleeding piles. — *Ushṭra-sthāna, am,* n. a stable for camels; (*as, ā, am*), born in a camel-stable.

Ushṭri, ṭā, m., Ved. a bull drawing a plough.

Ushṭrikā, f. a she-camel; an earthen vessel of the shape of a camel.

उष्ण *ushṇa.* See under 1. *ush* 1st col.

उष्णिह् *ushṇih, k,* f. (fr. *ud-snih?*), N. of a Vedic metre of three Pādas, the first two containing eight each, and the third twelve syllables; a classical metre of four Pādas of seven syllables; a brick sacred to the metre Ushṇih. — *Ushṇikćhandaska, as, ā, am,* having the metre Ushṇih. — *Ushṇig-garbhā,* f., N. of a Gāyatrī of three Pādas of six, seven, eleven syllables respectively.

Ushṇihā, f. the metre Ushṇih; (*ās*), pl., Ved. the nape of the neck.

उष्णीष *ushṇīsha, as, am,* m. n. (said to be connected with *ushṇa*), anything wound round the head; a turban, a diadem; a bandage of any kind; a distinguishing mark; the hair with which a Buddha is born and which indicates his future sanctity. — *Ushṇīsha-dhārin, ī, iṇī, i,* wearing a turban, turbaned.

Ushṇīshin, ī, iṇī, i, furnished with a turban; an epithet of Śiva.

उष्म *ushma.* See under 1. *ush.*

उष्य *ushya.* See under 2. *ushita.*

उष्यल *ushyala, am,* n., Ved. the frame (of a bed).

उस्र 2. *usra, as,* m. a bull; (*ā*), f. a cow; the plant Anthericum Tuberosum. (For 1. see last col.)

Usri, is, f., Ved. a cow (?).

Usrika, as, m., Ved. a small ox.

Usriya, as, ā, am, Ved. belonging to or coming from a cow or ox; (*as*), m. an ox; (*ā*), f. a cow; a calf; milk.

Usriya, nom. P. *usriyati, -yitum,* to desire or wish for a cow.

उह् *uh,* cl. 1. P. *ohati, uvoha, ohitum,* to hurt or give pain; to kill, to destroy. See *ūh.*

Uhan, Ved. a wrong reading for *udan.*

Uhāna, as, m., N. of a country.

उहू *uhū, ūs, ūs, u* (fr. rt. *vah*), Ved. bearing, carrying.

Uhyamāna, as, ā, am, being conveyed, borne along.

उह्यगान *uhyagāna,* a various reading for *ūhyagāna,* q. v.

ऊ

ऊ 1. *ū,* the sixth letter of the alphabet, corresponding to *u* long, and having the sound of that letter in the word *rule.* — *Ū-kāra, as,* m. the letter or sound *ū.*

ऊ 2. *ū,* ind. an interjection of compassion, of regard; an incipient particle used at the beginning of a sentence.

ऊ 3. *ū, ūs,* m. the moon; epithet of Śiva.

ऊ 4. *ū* (fr. rt. *av*), 'a preserver' (?).

1. *ūta, as, ā, am,* favoured, preserved, promoted, loved.

1. *ūti, is,* f. favouring, protecting, promoting, aid, assistance, help, favour, kindness, friendly feeling, affection, wish, desire, striving after, hastening towards, delight, enjoyment, sport, play, distillation; (*ayas*), pl. objects of enjoyment, as food &c.

Ūma, as, m., Ved. a good friend, an affectionate companion, an intimate associate; *(am)*, n., N. of a town or country.

ऊवट *ūvaṭa,* a various reading for *uvaṭa,* q.v.

ऊठ् *ūṭh,* a various reading for *uṭh,* q.v.

ऊढ 1. *ūḍha, as, ā, am* (fr. rt. *vah* or 1. *ūh,* for 2. *ūḍha* see 2. *ūh*), carried as a load or burden; married; *(ā)*, f. a bride, a wife espoused according to the ritual.—*Ūḍha-kaṅkaṭa, as, ā, am,* armed, mailed.—*Ūḍha-bhārya, as, ā, am,* one who has married a wife.—*Ūḍha-vayas, ās,* m. a young man.

Ūḍhaya, nom. (fr. *ūḍha* or *ūḍhi*) P. *ūḍhayati,* aor. *aujaḍhat* or *aujiḍhat,* or *auḍiḍhat,* to carry (?).

Ūḍhi, is, f. carrying, bearing.

ऊणीतेजस *ūṇī-tejas, ās,* m., N. of a Buddha; (a various reading has *ūrṇītejas.*)

ऊत 2. *ūta, as, ā, am* (fr. rt. *ve*), woven.

2. *ūti, is,* f. weaving, sewing.

ऊधन् *ūdhan* and *ūdhar,* forms used in the Veda for some of the cases of *ūdhas* below.

ऊधस *ūdhas,* n. (said to be fr. rt. *vah.* In the Veda the forms *ūdhar* and *ūdhan* are used for some of the cases, e. g. sing. nom. *ūdhar,* gen. abl. *ūdhnas,* loc. *ūdhan* or *ūdhani;* pl. inst. *ūdhabhis,* loc. *ūdhassu*), an udder; a covered secret place where only friends are admitted; the bosom; the breast of a mother; the udder of the sky, i. e. the clouds. In classical Sanskṛit the form *ūdhan* appears only in the fem. of adjective compounds, cf. *adhy-ūdhnī, kuṇḍodhnī, ghaṭodhnī, pīnodhnī;* [cf. Gr. οὖθαρ; Lat. *uber;* Germ. *ûtar, euter;* Angl. Sax. *uder;* Eng. *udder;* Hib. *uit, uitche.*]—*Ūdhas-vatī,* f. having a full udder.

Ūdhanya, as, ā, am, produced from the udder; *(am)*, n. milk.

Ūdhasya, am, n. milk, 'produced from the udder.'

ऊन *ūna, as, ā, am* (said to be fr. rt. *an* and opposed to *pūrṇa, ati-rikta, adhika*), wanting, deficient, defective, short of any quantity, less than the right number, not sufficient; less (in number, size, or degree), minus, fewer, smaller, inferior, &c. (e. g. *ūna-dvivarsha,* not quite two years old; *dvābhyām ūna,* less by two; *alpona,* 'less by a little,' 'a little less.' Prefixed to any even decimal numeral from twenty up to a hundred, *ūna* serves to denote one less than the even ten, e. g. *ūna-viṅśati,* twenty minus one or nineteen; *ūna-triṅśat,* thirty minus one; *ūnatriṅśa,* the thirtieth minus one or twenty-ninth: so also with other numerals prefixed, e. g. *pañćona-triṅśat,* thirty minus five or twenty-five; *ekonaćatvāriṅśa,* the fortieth minus one or thirty-ninth.)

Ūnaka, as, ā, am, not sufficient, less, inferior.

Ūnaya, nom. P. *ūnayati, -yitum,* to leave deficient or unfinished; to deduct or lessen; to mete out in small quantities; to measure.

Ūnita, as, ā, am, lessened by subtraction or deduction, less, fewer, &c.

ऊम् *ūm,* ind. an interjection of interrogation; of anger; of reproach, abuse, envy, and arrogance.

ऊम *ūma.* See under 4. *ū.*

ऊय *ūy,* cl. 1. A. *ūyate* = *ve, vayati,* to weave, sew.

ऊररी *ūrarī,* ind. a particle of assent and diffusion; *ūrarī-kṛita, as, ā, am,* allowed, promised. See *urarī.*

Ūrī, ind. = *ūrarī;* see *urī.*—*Ūrī-kṛitya,* ind. having promised, agreed, assented to.

ऊरु *ūru, us,* m. (said to be fr. *ūrṇu*), the thigh; N. of a son of Manu Ćākshusha; *(vī)*, f. the middle of the thigh or a principal vein situated there. When *ūru* is used at the end of a compound the fem. form may end in either short or long *u,* but more properly in the latter (e. g. *vāmorus* or *vāmorūs,* a beautiful-thighed woman; *rambhoru* and *varoru,* O beautiful-thighed one; voc. cases of *varorū* and *rambhorū*).—*Ūru-glāni, is,* f. weakness of the thigh.—*Ūru-ja, as, ā, am,* born from the thigh; *(as)*, m. a Vaiśya.—*Ūru-daghna* or *ūru-dvayasa* or *ūru-mātra, as, ī, am,* reaching to the thighs, as high as the thighs.—*Ūru-parvan, ā* or *a,* m. n. the knee.—*Ūru-phalaka, am,* n. the thigh-bone, the hip-bone.—*Ūru-bhinna, as, ī, am,* having a rent in the thigh (according to Pāṇini IV. 1, 52, used as a Bahu-vrīhi).—*Ūru-sambhava, as, ā, am,* sprung from the thigh.—*Ūru-stambha, as,* m. paralysis of the lower extremities, rheumatism of the thigh; *(ā)*, f. the plantain tree.—*Ūrūdbhava* (*ūru-ud°*), *as, ā, am,* sprung from the thigh.—*Ūrv-ashṭhīva, am,* n. thigh and knee.

Ūravya, as, m. a man of the third or Vaiśya tribe as born from the thighs of Brahmā.

ऊरुरी *ūrurī,* ind. a particle implying assent, admission, promise, diffusion, &c.; [cf. *ūrarī.*]

ऊर्ज् *ūrj, k,* f. (fr. rt. *vṛij;* cf. Eng. *work*), food, strength, vigour, sap, juice; often occurring in conjunction with *ish* (e. g. *isham ūrjam aśyuḥ,* 'may they obtain food and strength'); [cf. Gr. ὀργάω and ὀργάς; Lat. *urgeo;* Hib. *orc,* 'a prince, a hero;' *orcaim,* 'I kill, I destroy.']

Ūrja, as, m., N. of the month Kārttika, i. e. November–December (as imparting food or strength); power, strength; effort, exertion; procreative power; life, breath; N. of a son of the second Manu; of Satyahita; of Vatsara; of the sons of Hiraṇya-garbha who are reckoned among the seven Ṛishis of the third Manvantara; *(ā)*, f. food, strength, sap; N. of a daughter of Daksha and wife of Vasishṭha; *(am)*, n. water.—*Ūrja-yoni, is,* m., N. of a son of Viśvāmitra.—*Ūrja-vāha, as,* m., N. of a son of Śući.—*Ūrja-sani, is, is, i,* Ved. granting strength.—*Ūrja-stambha, as,* m., N. of one of the seven Ṛishis of the second Manvantara.—*Ūrjād* (*°jā-ad*), *t, t, t,* Ved. an eater of strengthening food.—*Ūrjā-vat, ān, atī, at,* abounding in food.—*Ūrjāhuti* (*°jā-āh°*), *is, is, i,* Ved. offering nourishing or strength-giving sacrifices.

Ūrjaya, nom. P. *ūrjayati, -yitum,* to feed, strengthen; A. to become strong, to be powerful.

Ūrjayat, an, antī, at, Ved. strong, full of sap or juice, succulent; feeding, strengthening, nourishing.

Ūrjavya, as, ā, am, Ved. abounding in food or strength.

Ūrjas, a form for *ūrj,* used in compounds and with affixes, thus *ūrjas-kara, as, ā, am,* causing strength.—*Ūrjas-vat, ān, atī, at,* rich in food, abounding in sap or juice, juicy, succulent, powerful, vigorous, robust, strong; *(tī)*, f., N. of a daughter of Daksha and wife of Dharma; of a daughter of Priya-vrata and wife of Uśanas; wife of Prāṇa.—*Ūrjas-vala, as, ā, am,* strong, powerful.—*Ūrjas-vin, ī, inī, i,* strong, powerful; *(i)*, n. a figure of rhetoric, speaking of anything with disdain.

Ūrjānī, f., Ved. *ūrjā* personified.

Ūrjita, as, ā, am, powerful, strong, mighty, great, excellent, exceeding, much; *(as)*, m., N. of a prince.—*Ūrjitāśraya* (*°ta-āś°*), *as, ā, am,* spirited, magnanimous.

Ūrjin, ī, inī, i, abounding in food.

ऊर्ण *ūrṇa, am, ā,* n. f. (fr. rt. *vṛi,* to cover, and connected with rt. *ūrṇu* next col.), wool; *(ā)*, f. a circle of hair between the eyebrows; N. of the wife of Ćitra-ratha and mother of Samrāj; [cf. Lat. *villus, vellus;* Goth. *vulla;* Old Germ. *wolla;* Mod. Germ. *Wolle;* Eng. *wool;* Lith. *wilna;* Russ. *volna;* Gr. ἔρος, ἔριον, ἐρέα, εἶρος, εἴριον; Hib. *olaun.*]—*Ūrṇa-nābha, as,* m. a spider (as having wool on the navel or belly); N. of a son of Dhṛita-rāshṭra; of a Dānava.—*Ūrṇa-paṭa, as,* m. a spider.—*Ūrṇa-mradas, ās, ās, as,* or *ūrṇa-mrada, as, ā, am,* soft as wool.—*Ūrṇa-vābhi, is,* m. a spider ('wool-weaver?;' perhaps the original form of *ūrṇa-nābhi,* derived from an obsolete rt. *vabh,* to weave).—*Ūrṇā-deśa, as,* m., N. of a country.—*Ūrṇā-piṇḍa, as,* m. a ball of wool.—*Ūrṇā-maya, as, ī, am,* woollen, made of wool.—*Ūrṇā-vat, ān, atī, at,* woollen; *(ān)*, m., N. of a man.—*Ūrṇā-vala, as, ā, am,* woollen.—*Ūrṇā-sūtra, am,* n., Ved. a thread of wool.—*Ūrṇā-stukā,* f., Ved. a tuft of wool.

Ūrṇāyu, us, us, u, woollen; *(us)*, m. a ram; a woollen blanket; a spider; N. of a Gandharva.

ऊर्णु *ūrṇu* (connected with rt. *vṛi*), cl. 2. P. A. *ūrṇoti* and *ūrṇauti, ūrṇute, ūrṇunāva, ūrṇunuve, ūrṇavishyati, -te, ūrṇuvishyati, -te, aurṇāvīt, aurṇavīt, aurṇuvīt, aurṇavishṭa, aurṇuvishṭa, ūrṇavitum, ūrṇuvitum,* to cover, surround, hide; A. to cover one's self: Caus. *ūrṇāvayati,* aor. *aurṇunuvat:* Desid. *ūrṇunūshati, -te, ūrṇunavishati, -te, ūrṇunuvishati, -te:* Intens. *ūrṇonūyate, ūrṇonavīti, ūrṇonauti.*

Ūrṇuta, as, ā, am, covered.

ऊर्द् *ūrd,* a various reading for rt. *urd,* q. v.

ऊर्दर *ūrdara, as,* m. (said to be in some of its meanings fr. *ūrj* and rt. *dṛī*), Ved. a vessel for measuring corn, a bushel; a hero, a champion; a Rakshas, a goblin or fiend.

ऊर्ध *ūrdha* and *ūrdhaka,* a wrong reading for *ūrdhva* and *ūrdhvaka.*

ऊर्ध्व *ūrdhva, as, ā, am* (fr. rt. *vṛidh*), rising upwards, tending upwards, raised, elevated, erected, erect, upright; being above; above, high, superior, upper. In classical Sanskṛit an example of the uncompounded adjective as in *ūrdhvaiḥ pādaiḥ,* 'with raised feet,' is rare. *(am)*, n. elevation, height, anything situated above; *(am)*, ind. upwards, towards the upper part, aloft, above, in the upper regions, on the upper side of (with abl.); in the sequel (as of a book, the upper leaves of a MS. being read last); subsequent, after (with abl.); in a high tone, aloud; *ūrdhvam dvitīyād aćaḥ,* after the second vowel; *ūrdhvam pituḥ,* after the father's death; *saṃvatsarād ūrdhvam,* after a year; *ata ūrdhvam,* henceforward, from that time forward, hereafter; *ūrdhvam gam,* to go upwards, to die; [cf. Gr. ὀρθός; Lat. *arduus;* Gael. *ard.*]—*Ūrdhva-kaća, as,* m. an epithet of Ketu (whose hair streams upwards in the sky).—*Ūrdhva-kaṇṭha, ās,* m. pl., N. of a people; *(ī)*, f., N. of a plant.—*Ūrdhva-karṇa, as, ā, am,* having the ears pricked up or erect.—*Ūrdhva-karman, a,* n. motion or action tending upwards; *(ā)*, m., N. of Vishṇu (going upwards).—*Ūrdhva-kāya, as,* m. the upper part of the body.—*Ūrdhva-kriśana, as, ā, am,* Ved. effervescing, fermenting; epithet of the Soma; (Sāy.) having its sharp qualities stirred up.—*Ūrdhva-ketu, us,* m., N. of a son of Sanad-rāja.—*Ūrdhva-keśa, as, ā, am,* having the hair erect.—*Ūrdhva-kriyā,* f. motion or action tending upwards.—*Ūrdhva-ga, as, ā, am,* going upwards, ascending, hovering; being on high.—*Ūrdhva-gata, as, ā, am,* gone up, risen, ascended.—*Ūrdhva-gati, is, is, i,* going upwards; *(is)*, f. ascent, elevation.—*Ūrdhvaga-pura, am,* n. the city of Hariśćandra, who with his subjects is supposed to be suspended in the atmosphere.—*Ūrdhva-gama, as,* m. upward motion of any kind.—*Ūrdhva-gamana, am,* n. going upwards, ascending; elevation in the scale of being.—*Ūrdhva-gāmin, ī, inī, i,* going up or above, ascending.—*Ūrdhva-grāvan, ā, ā, a,* Ved. raising the stones to press out the Soma plant.—*Ūrdhva-ćaraṇa, as, ā, am,* supine, having the feet upwards.—*Ūrdhva-ćit, t, t, t,* Ved. piling up, heaping up.—*Ūrdhva-jānu, us, us, u,* or *ūrdhva-jña, as, ā, am,* or *ūrdhva-jñu, us, us, u,* raising the knees, sitting on the hams; long-shanked.—*Ūrdhva-tilakin, ī, inī, i,* having a sectarian mark on the forehead.—*Ūrdhva-tva, am,* n. or *ūrdhva-tā,* f. height, elevation.—*Ūrdhva-thā* or *ūrdhva-dhā,* ind., Ved. upwards, erect.—*Ūrdhva-danshṭrā-keśa, as,* m. whose teeth and hair are erect; an epithet of Śiva.—*Ūrdhva-dṛishṭi,*

is, is, i, looking upwards, of high views, aspiring. — *Ūrdhva-deva, as,* m. a superior deity; an epithet of Vishṇu. — *Ūrdhva-deha, am,* n. ('the body gone above'), a funeral ceremony. — *Ūrdhva-nabhas, ās, ās, as,* Ved. being above in the clouds. — *Ūrdhvan-dama, as, ā, am,* going upwards, erected, exalted, elevated; (perhaps a wrong reading for *ūrdhvan-gama.*) — *Ūrdhva-patha, as,* m. the upper region, the ether. — *Ūrdhva-pātana, am,* n. causing to ascend, sublimation. — *Ūrdhva-pātra, am,* n. a sacrificial vessel. — *Ūrdhva-pāda, as, ā, am,* heels upwards; (*as*), m. a fabulous animal with eight legs; see *śarabha.* — *Ūrdhva-puṇḍra* or *ūrdhva-puṇḍraka, am,* n. a perpendicular line on the forehead of a Brāhman made with sandal &c., a Vaishṇava mark. — *Ūrdhva-pūram,* ind. full to the brim, full to overflowing. — *Ūrdhva-priśni, is, is, i,* Ved. spotted above. — *Ūrdhva-barhis, is, is, is,* Ved. being over the sacrificial grass. — *Ūrdhva-bāla, as, ā, am,* having the hair erect. — *Ūrdhva-bāhu, us, us, u,* having the arms raised; (*us*), m. a devotee who holds his arms above his head constantly till they are fixed in that position; N. of one of the seven Ṛishis of the fifth Manvantara; one of the seven Ṛishis of the south; one of the seven sons of Vasishṭha. — *Ūrdhva-budhna, as, ā, am,* Ved. bottom upwards, upside down. — *Ūrdhva-bṛihatī,* f., N. of a metre. — *Ūrdhva-bhāga, as,* m. the upper part; any part of a word coming after another part. — *Ūrdhva-bhāj, k, k, k,* partaking of the upper part; a N. of Baḍavāgni or submarine fire. — *Ūrdhva-manthin,* living in perpetual chastity; see *ūrdhva-retas.* — *Ūrdhva-māna, am,* n. an instrument for measuring altitudes. — *Ūrdhva-māyu, us, us, u,* giving forth a loud noise. — *Ūrdhva-māruta, am,* n. pressure of the wind (of the body) upwards. — *Ūrdhva-mukha, as, ī, am,* having the mouth or opening turned upwards. — *Ūrdhva-mauhūrtika, as, ī, am,* happening after a short time. — *Ūrdhva-rekhā-śavala, as, ā, am,* variegated with lines above. — *Ūrdhva-retas, ās, ās, as,* 'having the semen above,' abstaining from sexual intercourse, one who lives in perpetual chastity; a N. of Śiva, also of Bhīshma. — *Ūrdhva-roman, ā, ā, a,* having the hairs of the body erect; N. of a mountain. — *Ūrdhva-liṅga, as,* m., N. of Śiva. — *Ūrdhva-loka, as,* m. the upper world, the world above, heaven. — *Ūrdhva-vartman, ā,* m. the atmosphere, heaven. — *Ūrdhva-vāta, as,* m. or *ūrdhva-vāyu, us,* m. the wind in the upper part of the body. — *Ūrdhva-vṛita, as, ā, am,* put on above, put on over the head or shoulder (as the sacred thread of the Brāhman). — *Ūrdhva-śāyin, ī, inī, i,* sleeping upright; epithet of Śiva. — *Ūrdhva-śodhana, am,* n. 'purifying upwards,' i. e. vomiting. — *Ūrdhva-śosham,* ind. so as to dry (anything) above. — *Ūrdhva-śvāsa, as,* m. expiration. — *Ūrdhva-sānu, us, us, u,* Ved. carrying the neck high, with lofty or uplifted neck; (Sāy.) rising higher and higher. — *Ūrdhva-stha, as, ā, am,* being above, superior, situated on high. — *Ūrdhva-sthita, as, ā, am,* being or standing above. — *Ūrdhva-sthiti, is,* f. the rearing of a horse; a horse's back, the part where the rider sits; elevation, superiority. — *Ūrdhva-srotas, ās, ās, as,* N. of a creation of beings whose stream of life or current of nutriment tends upwards. — *Ūrdhvāṅguli* (°*va-aṅ*°), *is, is, i,* with raised finger. — *Ūrdhvāmnāya-saṃhitā* (°*va-ām*°), f. the doctrines of a particular Vaishṇava sect. — *Ūrdhvāyana* (°*va-ay*°), *ās,* m. pl., N. of a caste in Plaksha-dvīpa. — *Ūrdhvāvarta* (°*va-āv*°), *as,* m. rearing of a horse. — *Ūrdhvāsita* (°*va-ās*°), *as,* m. the plant Momordica Charantia. — *Ūrdhveha* (°*va-īha*), *as,* m. motion or tendency upwards.

Ūrdhvaka as, m. a kind of drum.

Ūrdhvasāna, as, ā, am, Ved. rising, erecting one's self.

Ūrdhvī-kṛi, cl. 5. 8. P. A. *-kriṇoti, -ṇute, -karoti, -kurute, -kartum,* to raise aloft, to elevate.

ऊर्मि *ūrmi, is,* m. f. (fr. rt. *ṛi*), a wave; a current, the flowing of water; human infirmity (as grief, illusion, hunger, thirst, decay, death); speed, velocity; a fold or plait in a garment; a line, a row; manifestation, light; mental suffering, distress, uneasiness, pain; missing, regretting; association, number, quantity; [cf. Lith. *wilni-s;* Old Germ. *wella;* Mod. Germ. *Welle;* Eng. *well.*] — *Ūrmi-mat, ān, atī, at,* wavy, undulating, billowy; crooked; plaited, curled (as hair). — *Ūrmimat-tā,* f. undulation; crookedness. — *Ūrmimālin, ī, inī, i,* wreathed with waves, adorned with waves; (*ī*), m. the ocean.

Ūrmikā, f. a wave; a plait or fold in a garment; a finger ring; regret, sorrowing for anything lost; the buzzing of a bee.

Ūrmin, ī, iṇī, i, Ved. having waves, undulating.

Ūrmilā, f., N. of a daughter of Janaka and wife of Lakshmaṇa, mother of Gandharvī Somadā.

Ūrmya, as, ā, am, Ved. undulating, having waves, agitated; (*ā*), f. night.

ऊर्व 1. *ūrva, as,* m. (fr. rt. *vṛi*), Ved. a receptacle (for water), a reservoir; a cloud; an enclosed place, a stable for cattle; a prison, captivity (?); an epithet of the Pitṛis or manes of deceased ancestors.

Ūrvya, as, ā, am, Ved. being in reservoirs, lakes, &c.

ऊर्व 2. *ūrva, as,* m. (fr. *ūru ?*), N. of a saint from whose thighs sprang Aurva, a fiery being received by the ocean; the submarine fire; N. of a prince.

ऊर्वरा *ūrvarā,* f. fertile soil, land bearing any and every crop. See *urvarā.*

ऊर्वशी *ūrvaśī,* f., N. of an Apsaras. See *urvaśī.*

ऊर्वष्ठीव *ūrv-ashṭhīva.* See under *ūru.*

ऊर्वी *ūrvī.* See under *ūru.*

ऊर्व्यङ्ग *ūrvyaṅga, am,* n. (said to be fr. *ūrvī = urvī,* 'earth,' and *aṅga*), a mushroom.

ऊर्षा *ūrshā,* f. a kind of grass, Andropogon Serratum.

ऊलुपिन् *ūlupin, ī,* m. a porpoise. See *ulupin.*

ऊलूक *ūlūka, as,* m. an owl. See *ulūka.*

ऊवट *ūvaṭa,* a various reading for *uvaṭa* and *ūaṭa,* q. v.

ऊवध्य *ūvadhya* or *ūbadhya, am,* n., Ved. undigested grass &c. in the stomach (of an animal).

ऊष् *ūsh,* cl. 1. P. *ūshati, -shitum,* to be diseased or disordered, to be sick or ill.

ऊष *ūsha, as,* m. (fr. rt. 1. *ush* or fr. *ūsh* above ?), salt ground, soil impregnated with saline particles; a cleft, a hole; the cavity of the ear; dawn, day-break (in the latter sense neut. according to some); the mountain Malaya; (*ī*), f. soil impregnated with saline particles or not fertile. — *Ūsha-puṭa, am,* n. particles of salt wrapped up in paper. — *Ūsha-vat, ān, atī, at,* consisting of saline soil.

Ūshaka, am, n. salt, pepper; dawn, day-break.

Ūshaṇa, am, n. black pepper; (*ā*), f. long pepper.

Ūshara, as, ā, am, impregnated with salt; (*am*), n. a barren spot with saline soil. — *Ūshara-ja, am,* n. salt produced from salt soil; a kind of magnet.

ऊषा *ūshā,* f., N. of the wife of Aniruddha. See *ushas,* &c.

ऊष्मन् *ūshman, ā,* m. (fr. rt. 1. *ush*), heat, steam, vapour, exhalation; ardour, passion, violence; the hot season; (in gram.) the sounds *ś, sh, s, h; shk, shp, aṃ, aḥ,* and more especially the first four of these sounds. — *Ūshma-pa, as, ā, am,* imbibing the steam of hot food; (*ās*), m. pl. a class of manes or deceased ancestors; (*as*), m. fire. — *Ūshma-para, as, ā, am,* followed by an Ūshman. — *Ūshma-prakṛiti, is, is, i,* produced from an Ūshman. — *Ūshma-vat, ān, atī, at,* hot, steaming. — *Ūshmānta* (°*ma-an*°), *as, ā, am,* ending in an Ūshman. — *Ūshmāntaḥstha* (°*ma-an*°), *ās,* m. pl. the sounds called Ūshman and the semivowels. — *Ūshmopagama* (°*ma-up*°), *as,* m. the approach of the heat.

Ūshmaṇa or *ūshmaṇya, as, ā, am,* Ved. steaming.

Ūshmāya, nom. A. *ūshmāyate, -yitum,* to emit heat or steam, to steam, perspire.

ऊह् 1. *ūh,* cl. 1. P. (with prep. also A.) *ūhati, -te, auhīt, ūhitum,* to change, modify; (with prep.) to push, thrust, move, remove, touch lightly. (This root is connected with rt. *vah;* and it is often difficult to decide to which of these two roots forms like 1. *ūḍha,* p. 177, are to be assigned.)

1. *ūha, as,* m. change, modification. — *Ūha-gāna, am,* n. or *ūha-gīti, is,* f., N. of the third Gāna or song book of the Sāma-veda.

Ūhanī, f. a broom.

Ūhya-gāna, am, n., N. of the fourth Gāna or song book of the Sāma-veda.

ऊह् 2. *ūh,* cl. 1. P. A. *ūhati, -te* (Ved. *ohate*), *ūhe* and *ūhāñ-ćakre, ūhishyate, auhishṭa, ūhitum,* to observe, mark, note, attend to (with acc.): to reckon on (with loc.); to wait for; to comprehend, conceive, conjecture, suppose, infer, reason, deliberate about; to be regarded as: Caus. *ūhayati, -yitum,* aor. *aujihat,* to cause to think, reason, infer, or conjecture; to attend to (?); to do, accomplish (?): Desid. *ūjihishate;* [cf. Hib. *uige;* Lat. *äugeo;* Goth. *auka;* Hib. *ugtar,* 'augmentation.']

2. *ūḍha, as, ā, am,* observed, inferred, &c.

2. *ūha, as,* m. deliberation, examination; reasoning; understanding; completing a defective sentence or verse, supplying an ellipsis; [cf. Hib. *uga,* 'choice, election.']

Ūhana, am, n. reasoning, inferring, concluding.

Ūhin, ī, inī, i, who or what reasons; who or what assembles, infers, or conjectures; (*inī*), f. an assemblage, a collection; arrangement, a multitude reduced to order; [cf. *akshauhiṇī.*]

Ūhya, as, ā, am, inferrible, to be investigated, requiring to be supplied, elliptical.

ऋ

ऋ 1. *ṛi,* the seventh vowel of the Sanskṛit alphabet and peculiar to it, resembling the sound of *ri* in *merrily.* — *Ṛi-kāra, as,* m. the letter or sound *ṛi.*

ऋ 2. *ṛi,* ind. an interjection of abuse, laughter; a sound inarticulate or reiterated as in stammering.

ऋ 3. *ṛi, ā,* f. a N. of Aditi.

ऋ 4. *ṛi,* cl. 1. 9. (Ved. also 3. 4. 5. P.) *ṛićchati, ṛiṇāti* (Ved. *iyarti, āryate, ṛiṇoti* or *ṛiṇvati*), *āra* or *arāñ-ćakāra, arishyati* or *arīshyati* (?), *ārat, artum, aritum* or *arītum* (?), (Ved. 3rd pl. impf. *ranta*), to rise, tend upwards; to go, move; to meet with, fall upon or into, reach, obtain; to fall to one's share (with acc.); to move, excite, raise, raise (in singing, e. g. *vāćam iyarti,* he raises his voice; *stomān iyarti,* he sings hymns); to display; to injure, hurt: Caus. *arpayati, -yitum,* to throw, cast; to put, place, insert, fix, fasten; to direct towards, cast upon; to pierce; to place on, apply; to offer, give, give up, surrender; to give back, restore: Intens. Ved. 2nd pers. *alarshi,* 3rd pers. *alarti,* to move, come; strive, make effort, exert one's strength: Intens. Class. *arāryate,* to wander about; to run or fly towards: Desid. *aririshati;* [cf. Goth. *airus,* 'a messenger;' Hib. *ria* or rather *do ria,* 'he will come or arrive;' *ria,* 'running, speed;' *riach,* 'he came;' *riachtaim,* 'I arrive;' *ar,* 'guiding, conducting.' With the Caus. have been compared Old Germ. *arbjan,* 'to inherit;' *ki-erpit,* 'possession;' Goth. *arbi,* Them. *arbja,* 'inheritance:' cf. also Lat. *aro;* Goth. *arja;* Old Germ. *erru;* Lith. *arù;* Lith. *orjù;* Gr. *ἀίρω;* Hib. *ar,* 'slaughter, destruction, plague, the slain in fight;' *aor,* 'a satire, a course.']

ऋक्छस् *ṛik-ćhas.* See under 2. *ṛić.*

ऋक्ण 1. ṛikṇa, as, ā, am (for vṛikṇa fr. rt. vraść), wounded.—Ṛikṇa-vaha, as, ā, am, whose shoulders are wounded or made sore by drawing.

ऋक्ण 2. ṛikṇa = ṛiktha below.

ऋक्थ ṛiktha, am, n. (fr. rt. ric), property, wealth, possessions, effects (especially left at death); gold; see riktha.—Ṛiktha-grahaṇa, am, n. receiving or inheriting property.—Ṛiktha-grāha, as, ā, am, an inheritor or receiver of property; (as), m. inheriting or receiving property.—Ṛiktha-jāta, as, ā, am, formed into property, accumulated (as property).—Ṛiktha-bhāga, as, m. division of property, inheritance, partition, a share.—Ṛiktha-bhāgin, ī, inī, i, an heir, a coheir; inheriting or sharing property.—Ṛiktha-hara, as, ī, am, an heir, a coheir.—Ṛiktha-hārin, ī, iṇī, i, inheriting or sharing property; an heir.—Ṛikthādāna (°tha-ād°), as, m. an inheritor.

ऋक्व ṛikva, as, ā, am, or ṛikvan, ā, ā, a (fr. rt. arć), Ved. praising, rejoicing.

ऋक्ष् ṛiksh, cl. 5. P. ṛikshṇoti, to kill; to hurt or seek to hurt; (a doubtful root.)

ऋक्ष 1. ṛiksha, as, ā, am, Ved. bald, bare.

ऋक्ष 2. ṛiksha, as, m. (fr. preceding rt. ṛiksh? or fr. rt. riś? or fr. rt. vraść?, cf. 1. ṛikṇa; or fr. rt. ṛić connected with rt. ark, to shine?; connected with rakshas?), Ved. one who hurts or destroys (?); a bear (as having a shining coat?); (ī), f. a female bear; (ās), m. pl. the seven stars, the Pleiades, Ἄρκτος, Ursa; in later times the seven Ṛishis; (as, am), m. n. a star, a constellation in general, a lunar mansion; the particular star in the twenty-seven mansions of the moon under which a person happens to be born; (as), m., N. of the plant Bignonia Indica, and of a similar species; N. of a man, a son of Ajamīḍha, or Ariha, or Vidūratha, or Revata; of Akrodhana; a descendant of Bhṛigu, identified with Valmīki; N. of a mountain; (ā), f., N. of the wife of Ajamīḍha; [cf. Gr. ἄρκτος; Lat. ursus; Hib. art; Lith. lokys for olkys; Armen. arj.]—Ṛiksha-gandhā, f. the plant Argyreia Argentea.—Ṛiksha-gandhikā, f. the plant Batatas Paniculata.—Ṛiksha-grīva, as, m., Ved. a kind of imp or demon.—Ṛiksha-nātha, as, m. lord of the stars, an epithet of the moon.—Ṛiksha-nemi, is, m. a N. of Vishṇu.—Ṛiksha-rāja, as, m. the king of the bears; king of the stars, an epithet of the moon.—Ṛiksha-vat, ān, m., N. of a mountain.—Ṛiksha-ranta, am, n., N. of a town.—Ṛiksha-vibhāvana, am, n. observing the stars.—Ṛiksha-hariśvara (°ri-īś°), as, m. the lord of bears and apes.—Ṛiksheśa (°sha-īśa), as, m. lord of the stars, an epithet of the moon.—Ṛiksheshṭi (°sha-ish°), is, f. offering worship to the planets and stars.—Ṛikshoda (°sha-uda), as, m., N. of a mountain.

Ṛikshīkā, f., Ved., N. of certain demons or evil spirits.

ऋक्ष 3. ṛiksha, as, ā, am (perhaps a wrong reading for ṛikṇa), pierced, cut, divided.

ऋक्षर ṛikshara, as, m. (fr. rt. 1. or 2. ṛish?), a thorn; a family priest; (am), n. a shower, a stream.

ऋक्षला ṛikshalā, f., Ved. a fetter; [cf. ṛiććharā.]

ऋघाय ṛighāya, nom. P. A. (fr. an obsolete noun ṛigha), Ved. ṛighāyati, -te, -yitum, to tremble; to tremble with passion, rage, rave; [cf. Zend ereghata; Germ. arg.]

Ṛighā-vat, ān, atī, at, Ved. raving, impetuous.

ऋच् 1. ṛić (connected with rt. arć and with rt. ark, q. q. v. v.), cl. 6. P. ṛićati, ānarća, arćishyati, arćitum, Ved. inf. ṛićase, to praise, extol, laud, celebrate; to cover, screen; to shine (?).

2. ṛić, k, f. (fr. preceding rt. or fr. rt. arć), lustre, splendor; a hymn; a single verse, stanza or text, especially verses recited or spoken at a sacrifice or religous ceremony (whereas the verses called sāman [pl. sāmāni] are sung, and the verses called yajus [pl. yajūnshi] are some of them not metrical and are muttered in a peculiar manner; these three kinds of verse constitute the Mantra and are considered as sacred speech); a verse of the Ṛig-veda, the particular verse or text on the authority of which a ceremony is prescribed and to which the explanation in the Brāhmaṇa refers; the collective body of the Ṛić, i. e. the Ṛig-veda (but in this sense generally pl. ṛićas).—Ṛik-ćhas or ṛik-śas, ind. verse by verse, one verse after the other.—Ṛik-tantra-vyākaraṇa, am, n. one of the Pariśishṭas of the Sāma-veda.—Ṛik-tas, ind. from a Ṛić, with reference to a Ṛic.—Ṛik-prātiśākhya, am, n. the Prātiśākhya of the Ṛig-veda.—Ṛik-śata, am, n. a hundred texts.—Ṛik-shama (fr. ṛić and sama), as, ā, am, Ved. similar to a Ṛić; N. of a Sāman.—Ṛik-saṃśita, as, ā, am, Ved. instigated by the Ṛić.—Ṛik-saṃhitā, f. the arranged collection of the hymns of the Ṛig-veda.—Ṛik-sama, as, ā, am, Ved. similar to a Ṛić (as a Sāman).—Ṛik-sāma, e, n. du., Ved. the verses called Ṛić and Sāman.—Ṛik-sāman, a, n., N. of a Sāman.—Ṛiksāma-śṛiṅga, as, m. an epithet of Vishṇu.—Ṛig-āvānam, ind. (āvānam fr. rt. ve with ā), Ved. connecting one Ṛić with another, not interrupting their continuance.—Ṛig-gāthā, f., N. of a certain song.—Ṛig-bhāj, k, k, k, partaking of a Ṛić, as a deity who is addressed with it.—Ṛig-yajuḥ-sāma-vedin, ī, m. one who is familiar with the Ṛig, Yajur, and Sāma-veda.—Ṛig-vidhāna, am, n. title of a work of Śaunaka.—Ṛig-veda, as, m. the Ṛig-veda; the collective body of sacred verses which as being recited are called Ṛićas and differ from Sāmāni and Yajūnshi in the manner described above; the arranged collection of these hymns as the most ancient sacred book of the Hindūs. (The Ṛig-veda consists of ten books or Maṇḍalas; the first eight books contain groups of hymns, each group ascribed to one author or to the members of one family; the ninth book contains the songs recited at the Soma ceremonies; the tenth contains hymns of a very different character, composed by a greater variety of individual authors. In its wider sense the term Ṛig-veda comprehends the Brāhmaṇas and the Sūtra works on the ritual connected with the hymns.)—Ṛigveda-prātiśākhya, am, n. the Prātiśākhya of the Ṛig-veda, attributed to Śaunaka.—Ṛigveda-vid, t, m. a Brāhman familiar with the Ṛig-veda.—Ṛigvedānukramaṇikā (°da-an°), f. the index of the Ṛig-veda, attributed to Kātyāyana.—Ṛig-vedin, ī, inī, i, conversant with the Ṛig-veda.—Ṛiṅ-maya, as, ī, am, consisting of Ṛićas.

Ṛigma, as, ā, am, Ved. having the character of a Ṛić.

Ṛigmin, ī, iṇī, i, Ved. praising, exulting with joy, jubilant with praise.

Ṛigmiya, as, ā, am, Ved. deserving praise, laudable.

Ṛića (at the end of some compounds) = Ṛić; (as), m., N. of a prince, a son of Sunīka.

ऋचीक ṛićīka, as, m., N. of the father of Jamadagni, a son of Heaven; N. of a country.

ऋचीष ṛićīsha, am, n. a frying-pan; (as), m. a hell.

ऋचीषम ṛićīshama, as, ā, am, Ved. (Sāy. fr. ṛić and sama) equal to the Ṛić; epithet of Indra; (perhaps this word is related to ṛijīsha, ṛijīshin, q. v.)

ऋचेयु ṛićeyu, us, m., N. of a man; a son of Raudrāśva.

ऋछ् ṛićh, cl. 6. P. ṛiććhati, ānarććha, arććhitum, to go, move; to fail in faculties; to become hard or stiff; [cf. Lat. rigere.]

ऋच्छका ṛiććhakā, f. (fr. rt. 4. ṛi), wish, desire.

ऋच्छरा ṛiććharā, f., Ved. a fetter; a harlot, a courtezan.

ऋज् 1. ṛij, cl. 1. P. arjati, ānarja, arjitum, to bring near, obtain, get, acquire: Caus. arjayati, -yitum, to obtain, get, acquire.

ऋज् 2. ṛij, cl. 1. A. arjate, -jitum, to go; to stand or be firm; to acquire; to be healthy or strong; [cf. Lat. rego, rectus; Goth. raihts; Mod. Germ. recht; Gr. ὀρέγω; Hib. righim, 'I reach, arrive, stretch.']

ऋजिप्य ṛijipya, as, ā, am (fr. rt. 2. ṛiñj?), Ved. going quick, striving upwards; [cf. Zend ĕrĕzifja.]

ऋजिश्वन् ṛijiśvan, ā, m., Ved., N. of a man (protected by Indra) who has the epithet Vaidathina.

ऋजीक ṛijīka, as, ā, am (fr. 2. arj), Ved. coloured, variegated; mixed with; polluted; (as), m. smoke; an epithet of Indra; N. of a mountain.

Ṛijīti, is, is, i, Ved. burning, sparkling.

ऋजीष ṛijīsha, as, ā, am (fr. rt. 2. ṛiñj?), Ved. epithet of Indra, carrying or driving away, (or perhaps = ṛijīshin below); (am), n. the sediment or residue of Soma; a frying-pan; N. of a hell; (Sāy.) water.

Ṛijīshin, ī, iṇī, i, Ved. hastening towards, seizing; consisting of or receiving the sediment or residue of Soma.

ऋजु ṛiju, us, us, u (fr. rt. 2. ṛiñj), tending in a straight direction, straight; straight metaphorically as in morals, right, honest, upright; (in Ved. = sādhu and opposed to vṛijina; in classical Sanskṛit opposed to jihma and tiryać); comparative ṛijīyas, Ved. rajīyas; superlative ṛijishṭha, Ved. rajishṭha; (us), m., N. of a son of Vasu-deva; [cf. Hib. aroch; Zend ĕrĕśu.]—Ṛiju-kāya, as, ā, am, having a straight body; (as), m., N. of the saint Kaśyapa.—Ṛiju-kratu, us, us, u, Ved. intending what is honest; (Sāy.) acting honestly.—Ṛiju-ga, as, ā, am, Ved. going straight.—Ṛiju-gātha, as, ā, am, Ved. singing correctly.—Ṛiju-tā, f. or ṛiju-tva, am, n. straight direction, straightness; uprightness, sincerity, honesty.—Ṛiju-dāsa, as, m., N. of a son of Vasudeva.—Ṛiju-dhā, ind. straight, right.—Ṛiju-nīti, is, f., Ved. right conduct.—Ṛiju-mitāksharā, f. title of a commentary on Yājñavalkya's law-book, generally called Mitāksharā.—Ṛiju-mushka, as, ā, am, Ved. having straight generative organs; (Sāy.) strong and muscular.—Ṛiju-raśmi, is, is, i, Ved. having straight rope-traces (said of a chariot).—Ṛiju-rohita, am, n. the straight red bow of Indra.—Ṛiju-vani, is, is, i, Ved. striving straightforward; (Sāy.) granting auspicious gifts.—Ṛiju-śansa, as, ā, am, Ved. desiring what is right.—Ṛiju-sarpa, as, m. a kind of snake.—Ṛiju-hasta, as, ā, am, Ved. extending the hand.—Ṛijū-nas, ās, m., N. of a man.

Ṛijūka, as, m., N. of a mountain.

Ṛijū-kṛi, cl. 8. P. -karoti, -kartum, to straighten, rectify.—Ṛijū-karaṇa, am, n. straightening.—Ṛijū-kṛita, as, ā, am, made straight.

Ṛijūya, nom. Ved. ṛijūyati, -te, -yitum, to walk straightforward, on the right or honest way; to direct one's way towards anything.

Ṛijūyā, ind., Ved. in a straight line.

Ṛijūyu, us, us, u, Ved. honest; upright.

Ṛijvać, ān, ūćī (?), ak, Ved. going straightforward.

ऋज्र 1. ṛijra, as, ā, am (rt. 2. arj), Ved. reddish, dark red, reddish brown.

Ṛijriya, as, ā, am, Ved. reddish, red.

ऋज्र 2. ṛijra, as, m. (fr. rt. 2. ṛiñj?), a leader.—Ṛijrāśva (°ra-aś°), as, m., N. of a man.

ऋञ्ज् 1. ṛiñj, cl. 1. A. ṛiñjate, ṛiñjāñćakre, -jitum, to fry.

ऋञ्ज् 2. ṛiñj, cl. 6. P. A. ṛiñjati, -te, -jitum, to spring forward, run; to strive after, long for; (Sāy.) to decorate.

Ṛiñjasāna, as, ā, am, running towards, striving after; (as), m. a cloud.

ऋण ṛiṇa, as, ā, am (said to be fr. rt. 4. ṛi;

cf. Lat. *reus*), Ved. guilty; (*am*), n. guilt; obligation, debt (opposed to *dhana* and *ṛiktha*, 'property'); a fort, a stronghold; water; a negative quantity, minus; (*as*), m. a N. of Vyāsa; *antyam ṛiṇam*, the last debt, a debt to the manes, i. e. the generation of a son; *ṛiṇam kṛi*, to get into debt; *ṛiṇaṃ dhṛi*, to be indebted; *ṛiṇam dā* or *pra-yam* or *sam-nī*, to pay a debt; *ṛiṇam prāp*, to become indebted; *ṛiṇam parips* (Desid. fr. rt. *āp* with *pari*), to require payment of a debt, call in a debt. — *Ṛiṇa-kartṛi, tā, trī, tṛi*, getting into debt, indebted. — *Ṛiṇa-kāti, is, is, i*, Ved. requiring payment of debts, 'taking revenge;' (Sāy.) one to whom praise is due as a debt, or one who receives praise as a debt to be repaid in benefits. — *Ṛiṇa-grasta, as, ā, am*, indebted, involved in debt. — *Ṛiṇa-graha, as*, m. borrowing; a borrower. — *Ṛiṇa-grāhin, ī, iṇī, i*, borrowing; a borrower. — *Ṛiṇa-ćit, t, t, t*, Ved. punishing offences or guilt; (Sāy.) acknowledging (praise) as an obligation to be paid for. — *Ṛiṇa-ćyut, t, t, t*, Ved. granting quittance of a debt or an offence. — *Ṛiṇañ-ćaya, as*, m., N. of a prince of the Ruśamas; N. of an author of a hymn in the Ṛig-veda (IX. 108). — *Ṛiṇa-da, as, ā, am*, or *ṛiṇa-dātṛi, tā, trī, tṛi*, or *ṛiṇa-dāyin, ī, inī, i*, one who pays a debt. — *Ṛiṇa-dāna, am*, n. payment of a debt. — *Ṛiṇa-dāsa, as*, m. lit. 'a debt-slave,' i. e. one who becomes a slave to his creditor till his debt is paid. — *Ṛiṇa-matkuṇa, as*, m. a security, a bail (which sticks to the debtor like an insect). — *Ṛiṇa-mārgaṇa, as*, m. a security. — *Ṛiṇa-mukta, as ā, am*, released from debt. — *Ṛiṇa-mukti, is*, f. discharge of a debt. — *Ṛiṇa-moksha, as*, m. paying a debt. — *Ṛiṇa-yā, ās, ās, am*, or *ṛiṇa-yāvan, ā, ā, a*, Ved. punishing or prosecuting guilt; keeping off debt or guilt. — *Ṛiṇa-vat, ān, atī, at*, one who is in debt, one who is under obligation (to another), indebted. — *Ṛiṇa-van, ā, ā, a*, Ved. guilty, indebted; obliged, under obligation (to another). — *Ṛiṇa-śodhana, am*, n. payment or discharge of a debt. — *Ṛiṇādāna* (°*ṇa-ād*°), *am*, n. recovery of a debt, receipt of money &c. lent (as one of the eighteen titles or subjects of judicial procedure). — *Ṛiṇāntaka* (°*ṇa-an*°), *as*, m. the planet Mars (as the patron of debtors). — *Ṛiṇāpanayana* (°*ṇa-ap*°), *am*, n. discharge of a debt. — *Ṛiṇāpanodana* (°*ṇa-ap*°), *am*, n. payment of a debt. — *Ṛiṇāpākaraṇa* (°*ṇa-ap*°), *am*, n. paying off a debt. — *Ṛiṇārṇa* (°*ṇa-ṛi*°), *am*, n. debt of a debt, compound interest; [cf. Gram. 38. *d.*] — *Ṛiṇodgrahaṇa* (°*ṇa-ud*°), *am*, n. recovering a debt in any way from the creditor by friendly or legal proceedings, by stratagem or by arrest.

Ṛiṇika, as, m. a debtor.

Ṛiṇin, ī, inī, i, a debtor, one under any obligation (to another), indebted, of or belonging to a debt; [cf. *an-ṛiṇin*.]

ऋत् *ṛit*, A. *ṛitīyate*, to reproach, contemn, pity; to rival, have power, domineer; hate; go; (a Sautra root, i. e. a root occurring only in grammatical Sūtras and not in the Dhātu-pāṭha.) [To this root have been referred Goth. rt. *lith* in *leitha, laith, lithum;* Hib. *rith*, 'course, flight, gallop, race;' *rithim*, 'I run, range, rush.']

ऋत *ṛita, as, ā, am* (fr. rt. 4. *ṛi*), proper, right; honest, brave, competent; true; worshipped, respected; enlightened, luminous; gone, risen, moved, affected by; (*am*), ind. right, duly, properly, energetically; *ṛitam i*, to go the right way, to live virtuously; (*as*), m., N. of a Rudra; of a prince; (*am*), n. fixed or settled order, law, rule (especially in religion); sacred or pious custom, pious action; divine law, faith, divine truth; (Sāy.) water, sacrifice, sacrificial rite; the sun (e. g. *ṛitam bṛihat*, the great divine law, supreme truth, or according to Sāy. a great sacrifice; *ṛitasya garbhaḥ* or *prajāḥ*, the offspring of divine truth, or according to Sāy. the offspring of the water or of sacrifice, as an epithet of Agni, of Soma, or of Vishṇu; *prathamajā ṛitasya*, the first-born of divine truth or Prajāpati; *ṛitasya sadanam* or *sadaḥ* or *sadma* or *padam* or *nābhiḥ*, the seat or centre of religious faith, as the altar &c., or according to Sāy. the seat of water or of the sun; *ṛitasya yoniḥ*, water; *ṛitasya gopāḥ* or *netā* or *rathīḥ* or *patiḥ*, the protector or leader or lord of divine truth, or according to Sāy. of the sacrifice, as an epithet of Agni, of Soma, of the Ādityas, and other gods, or sometimes applied to men who are guardians of the truth); truth in general, right (e. g. *pathyā* or *panthā ṛitasya*, the path of truth, the right way, a virtuous life, or according to Sāy. the way of the water); truth personified (as an object of worship, and hence enumerated among the sacred objects in the last chapter of the Nighaṇṭavas. In later Sanskṛit he is regarded as a child of Dharma); gleaning, i. e. the lawful and right means of getting a livelihood for Brāhmans as opposed to the cultivation of the ground (this latter being metaphorically called *an-ṛita*, improper). — *Ṛita-ćit, t, t, t*, Ved. observing the sacred law, conversant or familiar with it; (Sāy.) knowing the sacrifice or water. — *Ṛita-jā, ās, ās, am*, or *ṛita-jāta, as, ā, am*, Ved. happening at the right time, of a true nature, sprung from sacred truth, according to sacred truth. — *Ṛita-jāta-satya, as, ā, am*, Ved. realizing what is according to the sacred law; (Sāy.) born for the sake of the sacrifice and having true result. — *Ṛita-jit, t, t, t*, Ved. gaining the right. — *Ṛita-jur, ūr, ūr, ur*, Ved. grown quite old; (Sāy.) growing old in religious worship. — *Ṛita-jña, ās, ās, am*, Ved. well informed; familiar with the sacred law; (Sāy.) knowing the sacrifice. — *Ṛita-jya, as, ā, am*, Ved. furnished with a good bow-string; (Sāy.) whose string is truth, truth-strung (said of a bow). — *Ṛita-dyumna, as, ā, am*, Ved. filled with sacred strength. — *Ṛita-dhāman, ā, ā, a*, Ved. of true or pure nature; (*ā*), m., N. of Vishṇu; of the thirteenth Manu; of the Indra in the twelfth Manvantara. — *Ṛita-dhīti, is, is, i*, Ved. of true or sacred disposition; epithet of the gods; (Sāy.) receiving true praise; whose actions are unobstructed. — *Ṛita-dhvaja, as*, m. epithet of Rudra; N. of a sage; a son of Kaṅka; epithet of Pratardana. — *Ṛita-nī, īs, īs, i*, Ved. leading in the right way; (Sāy.) leader of truth (as the Ādityas). — *Ṛita-parṇa, as*, m., N. of a prince (son of Ayutājit and friend of Nala). — *Ṛita-pā, ās, ās, am*, Ved. observing the truth; observing the law; (Sāy.) protecting truth or the sacrifice. — *Ṛita-peya, as*, m., N. of a certain ceremony. — *Ṛita-peśas, ās, ās, as*, Ved. having a perfect shape; epithet of Varuṇa; (Sāy.) one whose form consists of water. — *Ṛita-prajāta, as, ā, am*, Ved. happening at the right time, of true nature, born from sacred truth, according to sacred truth; (Sāy.) produced from water. — *Ṛita-pravīta, as, ā, am*, Ved. conceived in the right manner; (Sāy.) invested with truth, or with water, or with the sacrifice. — *Ṛita-psu, us, us, u*, Ved. having a perfect shape or aspect; (Sāy.) whose form is truth, or who consumes the sacrificial food. — *Ṛita-bhāga, as*, m., N. of a man, Ἀρταβάζης. — *Ṛitam-bhara, as, ā, am*, bearing the truth in one's self, an epithet of Brahmā, also of Vishṇu; (*ā*), f. intellect; N. of a river. — *Ṛita-yukti, is*, f., Ved. right union; (Sāy.) true application of a hymn. — *Ṛita-yuj, k, k, k*, Ved. well harnessed; well allied; (Sāy.) going to the sacrifice. — *Ṛita-vat, ān, atī, at*, being right, saying the truth. — *Ṛita-vāka, as*, m., Ved true or pious speech, speaking of truth. — *Ṛita-vādin, ī, inī, i*, Ved. saying right, speaking truth. — *Ṛita-vrata, ās*, m. pl., N. of the inhabitants of Śākadvīpa. — *Ṛita-sad, t, t, t*, Ved. dwelling or seated in truth; (Sāy.) dwelling in the sacrifice. — *Ṛita-sadana, am, ī*, n. f., Ved. the right or usual seat. — *Ṛita-sāp, p, p, p*, Ved. practising pious acts, of a pious disposition; steady in religious belief; (Sāy.) pervading truth. — *Ṛita-stubh, p*, m. 'praising in the right manner,' N. of a Ṛishi. — *Ṛita-sthā, ās, ās, am*, Ved. standing right. — *Ṛitas-pati, is*, m., Ved. lord of divine truth; an epithet of Vāyu; (Sāy.) lord of sacrifices. — *Ṛita-spṛiś, k, k, k*, Ved. loving sacred truth; an epithet of the Ādityas and of Mitra-Varuṇa; (Sāy.) touching water. — *Ṛitānṛita* (°*ta-an*°), *am*, n. truth and falsehood. — *Ṛitā-van, ā, arī, a*, Ved. of true nature or character, according to fixed order, epithet of any object in nature subject to fixed laws (e. g. of the moon, of plants, of waters, the dawn, &c.); true to sacred law; just, pious, faithful, believing; epithet of Agni, as always present at and presiding over sacrificial rites and the worship of the deities; epithet of Bṛihaspati, of Sarasvatī, of Soma, and especially of the Ādityas; (Sāy.) bestowing food; possessed of sacrifice. — *Ṛitā-vṛidh, t, t, t*, Ved. rejoicing in justice and piety, holy-minded, especially as an epithet of the Ādityas; (Sāy.) increasers of water, or of sacrifice, or of truth. — *Ṛitā-shah, -shāṭ, ṭ, ṭ*, Ved. maintaining the sacred law. — *Ṛitokti* (°*ta-uk*°), *is*, f. speaking truth. — *Ṛitodya* (°*ta-ud*°), *am*, n., Ved. true speech, truth; (Sāy.) born for sacrifice or religious rites.

Ṛitaya, nom. P. A. *ṛitayati, -te, -yitum* (generally used in pres. part. *ṛitayat* or *ṛitāyat*), to submit to divine ordinances, to act piously; to observe the sacred law, be obedient or pious; (Sāy.) to desire sacrifice.

Ṛitayā, inst., Ved. in right manner; (Sāy.) through desire of reward.

Ṛitayu or *ṛitāyu, us, us, u*, Ved. observing the sacred law, obedient, pious; (Sāy.) desirous of sacrifice.

Ṛitāyin, ī, inī, i, Ved. observing the sacred law. See *ṛitayu*.

Ṛite, ind. except, excepting, with the exception of, to the exclusion of, besides, without (with abl. or acc.); sometimes used at the beginning of a compound, e. g. *ṛite-rakshas, ās, ās, as*, (any rite &c.) from which the Rakshasas are excluded. — *Ṛite-karmam*, ind., Ved. acting according to fixed rule or settled law; (Sāy.) granting rain. — *Ṛite-jā, ās, ās, am*, Ved. living in truth, true to the law.

Ṛitena, ind. according to settled law, duly, properly, rightly, regularly, in the prescribed manner, justly, strictly, fairly, truly, honestly.

ऋति *ṛiti, is*, f. (fr. rt. 4. *ṛi*, and therefore connected with *ṛita* above), going, motion; assault, combat; abuse, censure, reproach; emulation, envy; manner of proceeding, manner; road, way; prosperity, felicity; fitness, trueness (?); remembrance; protection; misfortune; (some of the latter meanings are only found in lexicons); [cf. Hib. *raith*, 'prosperity, increase, profit, benefit, good;' *raite*, 'ways, passages, road.'] — *Ṛitin-kara, as, ī, am*, unfortunate, propitious. — *Ṛitī-shah, -shāṭ, ṭ, ṭ*, Ved. enduring an assault, able to resist, enduring; (Sāy.) subduing an assailant.

Ṛitīya, nom. A. P. *ṛitīyate, -ti, -yitum*, to quarrel, litigate; to be in discord with one's self, be ashamed.

Ṛitīyā, f. censure, reproach; (according to others) shame.

ऋतु *ṛitu, us*, m. (fr. rt. 4. *ṛi*?), any settled point of time, a fixed time, time appointed for sacrifices and other regular worship, right time, fit season (especially in the inst. pl. *ṛitubhis*, at the right time or at the appointed time for sacrifice or for a festival); an epoch, a period, a period of the year, a season; (the number of seasons is sometimes limited to three, or sometimes to five, viz. Vasanta, 'spring;' Grīshma, 'the hot season;' Varsha, pl. 'the rains;' Śarad, 'the autumn;' Hemanta-śiśira, du. 'the cold and dewy season:' but is more commonly reckoned as six, Hemanta and Śiśira being regarded as distinct: occasionally as seven, or even as twelve, in the latter case each season lasting one month. The Ṛitus or seasons are occasionally addressed in the Veda and libations offered to them); the menstrual evacuation, the time favourable for procreation, or sixteen days in each month; fixed order, order, rule; light, splendor; the number six (from the six seasons); a kind of collyrium; N. of the twelfth Manu; [cf. Hib. *raithe*, 'a quarter of a year;' *alt*, 'time, a joint, an article.'] — *Ṛitu-kāla, as*, m. the duration of a season; the period of menstruation, the period favourable for procreation, sixteen days of each month. — *Ṛitu-gaṇa, as*, m. the

seasons collectively. — Ṛitu-gāmin, ī, m. having intercourse with a wife after the period of menstruation. — Ṛitu-graha, as, m., Ved. a libation offered to the seasons. — Ṛitu-jit, t, m., N. of a prince of Mithilā. — Ṛitu-dhāman, ā, m. epithet of Vishṇu; N. of the Indra of the twelfth Manvantara. — Ṛitu-pati, is, m., Ved. lord of the seasons; an epithet of Agni. — Ṛitu-parṇa, as, m., N. of a king of Ayodhyā. — Ṛitu-paryāya, as, m. the revolution of the seasons. — Ṛitu-pā, ās, ās, am, Ved. drinking or coming to the libation regularly or at the appointed seasons. — Ṛitu-pātra, am, n., Ved. the cup in which the libation to the seasons is offered. — Ṛitu-prāpta, as, ā, am, productive in due season, fruitful, fertile. — Ṛitu-mat, ān, atī, at, Ved. observing regular times, coming at regular times; enjoying the seasons; (tī), f. a woman during her courses, a woman during menstruation or in the period favourable for procreation; (t), n., N. of Varuṇa's grove or garden. — Ṛitu-maya, as, ī, am, consisting of the seasons. — Ṛitu-mukha, am, n. the beginning or first day of a season. — Ṛitu-yāja, as, m. sacrifice offered to the seasons; N. of a ceremony of the Prātaḥ-savana, just before the Ājya-śastra. — Ṛitu-rāja, as, m. the spring (king of the seasons). — Ṛitu-liṅga, am, n. characteristic or sign of the season; symptom of menstruation. — Ṛitu-vritti, is, m. revolution of the seasons, a year. — Ṛitu-velā, f. the period of menstruation; the period favourable for procreation, sixteen days of each month. — Ṛitu-śas, ind., Ved. in order, duly; at the right or fixed time. — Ṛitu-shṭhā and ṛitu-sthā, ās, ā, am, Ved. fixed at the proper seasons. — Ṛitu-saṃhāra, as, m. 'collection of the seasons,' title of a poem ascribed to Kālidāsa in praise of the six seasons. — Ṛitu-sandhi, is, m. the interval or junction between two seasons, the last seven days of one season and the first seven of the next. — Ṛitu-samaya, as, m. the period favourable for procreation. — Ṛitu-sātmya, am, n. diet &c. suited to the season. — Ṛitu-sthalā, f., N. of an Apsaras. — Ṛitu-snātā, f. a woman who has bathed after menstruation and so prepared herself for sexual intercourse. — Ṛitu-snāna, am, n. bathing after menstruation. — Ṛitv-anta, as, m. the close of a season, the termination of menstruation.

Ṛitavya, as, ā, am, devoted to the seasons, one who worships them as divinities, relating to the season, seasonable.

Ṛituthā, ind. in order, duly; distinctly, precisely, exactly; (Sāy.) at a right or fixed time.

Ṛitv-ij, k, k, k (ij fr. rt. yaj), Ved. sacrificing at the proper seasons, sacrificing regularly; (k), m. a priest; (the four chief Ṛitvijas or priests are the Hotṛi, Udgātṛi, Adhvaryu, and Brahman; sometimes eight are enumerated, and at very grand ceremonies sixteen, viz. Hotṛi, Ud-gātṛi, Adhvaryu, Brahman, Brāhmaṇāććhaṃsin, Pra-stotṛi, Maitrā-varuṇa, Prati-prasthātṛi, Potṛi, Prati-hartṛi, Aććhāvāka, Neshṭṛi, Agnīdh, Subrahmaṇya, Grāva-stut, and Un-netṛi.)

1. ṛitviya, as, ā, am, due, regular; happening at fixed or regular times; conforming to ceremonial rules, familiar with those rules. — Ṛitviyā-vat, ān, atī, at, Ved. conformable to law or rule, formal.

2. ṛitviya or ṛitvya, as, ā, am, menstruating; being in the period most favourable for procreation; (am), n. menstruation.

ऋते ṛite. See under ṛita, p. 180.

ऋत्विज् ṛitv-ij. See above.

ऋदूदर ṛidūdara, as, ā, am (perhaps related to mṛidu), Ved. mild, soft, kind, gracious.

Ṛidūpā, f. (for mṛidu-pā?), Ved. a bee or any other insect fond of sweets.

Ṛidū-vṛidh, t, t, t, Ved. rejoicing in sweets.

ऋध् ṛidh, cl. 4. 5. 7. P. ṛidhyati, ṛidhnoti, ṛiṇaddhi (and in some forms cl. 2, as pres. 2nd du. ṛidhāthe, pot. 1st pl. ṛidhyāma, impf. 1st pl. ārdhma), ānardha, ardhishyati, ārdhīt, ardhitum, to succeed, prosper; to grow, increase, flourish; to be prosperous and happy, to make prosperous, cause to succeed; to accomplish; to gratify, satisfy: Caus. ardhayati, -yitum, to cause to prosper, accomplish; to satisfy: Desid. īrtsati; [cf. Lat. ol-esco, ad-ul-tus, radix; Goth. aurti, 'plant,' in aurti-gards; Lat. alo; Gr. ἀλδαίνω; Goth. alja; Hib. alt, 'nursing.']

Ṛiddha, as, ā, am, prosperous; increased; thriving, rising; stored, as grain; (am), n. stored grain; a demonstrated conclusion, a distinct result.

Ṛiddhi, is, f. success, prosperity, good fortune, affluence, increase, growth, accomplishment; perfection, supernatural power or supremacy; N. of a medicinal plant; prosperity personified as the wife of Kuvera; N. of the goddess Pārvatī. — Ṛiddhi-kāma, as, ā, am, desiring increase or prosperity. — Ṛiddhi-mat, ān, atī, at, being in a prosperous state, prosperous, wealthy, respectable, rich; making a fine appearance, bringing happiness. — Ṛiddhi-sākshāt-kriyā, f. manifestation of supernatural power.

Ṛidhat, an, atī, at (pres. part. from a form in cl. 2), prospering, thriving, &c. — Ṛidhad-rī, īs, m. (rī = rai), N. of a man. — Ṛidhad-vāra, as, ā, am, Ved. increasing one's goods; (Sāy.) having desirable or prosperous wealth.

Ṛidhila, as, m., N. of a man.

ऋधक् ṛidhak, ind. (related to ardha), Ved. separately; aside, apart; singly, one by one; in a distinguished manner, particularly. — Ṛidhaṅ-mantra, as, ā, am, Ved. one who is destitute of speech.

ऋधुक ṛidhuka, as, ā, am, short (?).

ऋफ् ṛiph or ṛinph or ṛimph, cl. 6. P. ṛiphati, ānarpha or ṛimphāñ-ćakāra, to injure, kill; [cf. rt. riph.]

ऋबीस ṛibīsa, am, n., Ved. a fissure, rent, gulf, abyss; warmth of the earth.

ऋभु ṛibhu, us, us, u (fr. rt. rabh), Ved. clever, skilful, inventive, prudent (often as an epithet of the gods Indra, Agni, and the Ādityas); handy (as a weapon), easy to be used; (Sāy.) shining far, diffusing light; (us), m. an artist, one who works in iron, a smith, a builder (especially of carriages); N. of three semi-divine beings (called Ṛibhu, Vibhvan, and Vāja, sons of Su-dhanvan, a descendant of Aṅgiras, and called Ṛibhus from the name of the elder. Through their performance of good works [sv-apas] they obtained divinity, exercised superhuman powers, and became entitled to worship. They are supposed to dwell in the solar sphere, and are the artists who formed the horses of Indra, the carriage of the Aśvins, and the miraculous cow of Bṛihaspati; they made their aged parents young, and constructed four cups at a sacrifice from the one cup of Tvashṭṛi who, as the proper artificer of the gods, was in this respect their rival; they appear generally as accompanying Indra, especially at the evening sacrifice. In later mythology Ṛibhu is a son of Brahmā); a deity, a divinity in general; [cf. 'Ορφεύς.] — Ṛibhu-mat, ān, atī, at, Ved. clever, skilful, prudent; connected with or accompanied by the Ṛibhus; (Sāy.) wide-shining.

Ṛibhuksha, as, m. Indra; Indra's heaven or paradise; the thunderbolt of Indra. (This word does not seem to be used, but appears to owe its origin to the next.)

Ṛibhukshin, ās, m. (in the Ved. only the following forms occur, nom. sing. -kshās, acc. sing. -kshaṇam, nom. pl. -kshās and -kshaṇas), the first of the three Ṛibhus, who is the Ṛibhu par excellence; a Ṛibhu in general; a N. of Indra; N. of the Maruts; (the word means, according to the scholiasts, 'governing far or reigning over the Ṛibhus.')

Ṛibhva, as, ā, am, Ved. attacking, assailing, courageous, determined; extending far; clever; skilful.

Ṛibhvan, ā, ā, a, or ṛibhvas, ās, ās, as, Ved. attacking, assailing, courageous, determined; (Sāy.) shining widely or far extended.

ऋल्लक ṛillaka, as, m. a player on a kind of musical instrument; (perhaps a wrong reading for jhallaka.)

Ṛillarī, f. a kind of musical instrument.

ऋश्य ṛiśya or ṛiśa, as, m. the male of a species of antelope, the painted or white-footed antelope; [cf. ṛishya and riśya.] — Ṛiśya-ketu, us, m. an epithet of Aniruddha; (a various reading for viśva-ketu.) — Ṛiśya-da, as, m. (da fr. rt. 4. dā, 'to bind'), a pit for catching antelopes. — Ṛiśya-pad, āt, adī, at, Ved. having the feet of an antelope.

ऋष् 1. ṛish (connected with rt. ṛṛish), cl. 1. P. arshati, ānarsha, arshitum, to flow, flow quickly; to bring anything near by flowing; to glide, to move with a gliding or quick motion; [cf. Goth. airz-ja; Old Germ. irru; Lat. erro.]

Ṛishad-gu, us, m., N. of a son of Vṛijinīvat.

Ṛishabha, as, m. (fr. rt. ṛish as vṛishabha fr. vṛish, 'to sprinkle,' the idea of impregnating being involved), a bull, a young bull; (in comp. with other names of animals) the male animal; (in comp. with other nouns) the best or most excellent of any species or race (e. g. purusharshabha, an excellent man; Bharatarshabha, the most eminent of the Bharata race); the second of the seven notes of the Hindū gamut, in abbreviation Ṛi; the hollow of the ear; a boar's tail; a crocodile's tail; a dried plant, one of the eight principal medicaments; N. of an antidote; N. of a ceremony; N. of a king of the Śviknas; of a descendant of Viśvā-mitra and author of several hymns of the Ṛig-veda; of a Nāga; of a prince, a son of Nābhi and Meru; of a son of Kuśāgra; of one of the seven Ṛishis of the second Manvantara; of the first Arhat of the present Avasarpiṇī, a son of Nābhi and Marudevā; of a mountain; (ī), f. a woman with masculine peculiarities, as with a beard &c.; a widow; the plant Carpopogon Pruriens; N. of another plant; [cf. Zend arshan; Gr. ἄρσην.] — Ṛishabha-kūṭa, as, m., N. of a mountain. — Ṛishabha-gaja-vilasita, am, n., N. of a metre consisting of four lines of sixteen syllables each. — Ṛishabha-tara, as, m. a small bull. — Ṛishabha-dāyin, ī, inī, i, giving a bull. — Ṛishabha-dvīpa, as, m., N. of a country. — Ṛishabha-dhvaja, as, m. an epithet of Śiva; N. of an Arhat or Jaina saint.

Ṛishabhaka, as, m., N. of a medicinal plant.

ऋष् 2. ṛish, cl. 6. P. ṛishati, ānarsha, arshishyati, ārshīt, arshitum, to push; to pierce; to go, approach.

ऋषि ṛishi, is, m. (said to be either fr. rt. dṛiś, 'to see,' or fr. 1. ṛish; perhaps related to arć or ṛić, 'to praise'), a singer of sacred hymns, an inspired poet or sage, any person who alone or with others invokes the deities in rhythmical speech or song, especially in song of a sacred character (e. g. the ancient hymn-singers Kutsa, Atri, Rebha, Agastya, Kuśika, Vasishṭha, Vy-aśva, who were regarded by later generations as patriarchal sages or saints, occupying the same position in Indian history as the heroes and patriarchs of other countries. These Ṛishis constitute a peculiar class of beings in the early mythical system, as distinct from gods, men, Asuras, &c.; they are the authors or rather seers of the Vedic hymns, i. e. according to orthodox Hindū ideas they are the inspired personages to whom these hymns were revealed, and such an expression as 'the Ṛishi says' is equivalent to 'so it stands in the sacred texts.' Seven Ṛishis, sapta ṛishayaḥ or saptaṛishayaḥ or saptarshayaḥ, are often mentioned in the Brāhmaṇas and later works as typical representatives of the character and spirit of the pre-historic or mythical period; in the Śatapatha-Brāhmaṇa their names are given as follows, Gotama, Bharadvāja, Viśvā-mitra, Jamadagni, Vasishṭha, Kaśyapa, and Atri; in the Mahā-bhārata thus, Marīći, Atri, Aṅgiras, Pulaha, Kratu, Pulastya, Vasishṭha; in Manu they are called Prajāpatis or patriarchs, and are reckoned as ten, three other names being added, viz. Praćetas or Daksha, Bhṛigu, and Nārada, these ten being created by Manu Svāyambhuva

for the production of all other beings including gods and men. The seven Ṛishis form in astronomy the constellation of 'the Great Bear.' Metaphorically, the seven Ṛishis may stand for the seven senses or the seven vital airs of the body); in later times a saint or sanctified sage in general, an ascetic, an anchorite, (sometimes three orders of these Ṛishis are enumerated, viz. Devarshis, Brahmarshis, and Rājarshis; sometimes seven, four others being added, viz. Maharshis, Paramarshis, Śrutarshis, and Kāṇḍarshis); a ray of light; an imaginary circle; the fish Cyprinus Ṛishi; [cf. Hib. *arsan*, 'a sage, a man old in wisdom;' *arrach*, 'old, ancient, aged.'] — *Ṛishi-kulyā*, f. 'the river of the Ṛishis,' a sacred river, as the Sarasvatī or Gaṅgā; a river in general; N. of the wife of Bhūman and mother of Udgītha. — *Ṛishi-kṛit, t, t, t,* Ved. rendering a poet inspired, inspiring; (Sāy.) making one's appearance, appearing. — *Ṛishi-gaṇa, as,* m. a company or number of sages, the host of patriarchal sages. — *Ṛishi-giri, is,* m., N. of a mountain in Magadha. — *Ṛishi-gupta, as,* m., N. of a Buddha. — *Ṛishi-ćodana, as, ā, am,* Ved. inspiring the singer. — *Ṛishi-ćhandas, as,* n. the metre of a Ṛishi. — *Ṛishi-jāṅgala, as,* m. or *ṛishi-jāṅgalikī*, f. the plant Convolvulus Argenteus. — *Ṛishi-tarpaṇa, am,* n. libation offered to the Ṛishis. — *Ṛishi-tva, am,* n. the order or state of a Ṛishi. — *Ṛishi-deva, as,* m., N. of a Buddha. — *Ṛishi-dvish, ṭ, ṭ, ṭ,* Ved. hating an inspired poet. — *Ṛishi-pańćamī*, f., N. of a festival on the fifth day in the second half of the month Bhādra. — *Ṛishi-patana*, N. of a country near Vārāṇasī. — *Ṛishi-putra, as,* m., N. of an author. — *Ṛishi-praśishṭa, as, ā, am,* Ved. instructed by the Ṛishi. — *Ṛishi-proktā*, f. the plant Glycine Debilis. — *Ṛishi-bandhu, us, us, u,* Ved. related to a Ṛishi, connected with a Ṛishi. — *Ṛishi-brāhmaṇa, am,* n. title of a work. — *Ṛishi-manas, ās, ās, as,* Ved. having the mind of a sacred poet, inspired. — *Ṛishi-mukha, am,* n. the beginning of a Maṇḍala composed by a Ṛishi. — *Ṛishi-yajña, as,* m. sacrifice offered to a Ṛishi, consisting of a prayer uttered in a low voice. — *Ṛishi-loka, as,* m. the world of the Ṛishis. — *Ṛishi-vat,* ind., Ved. like a Ṛishi. — *Ṛishi-vadana,* N. of a country; see *ṛishi-patana*. — *Ṛishi-vaha, as, ā, am,* bearing or conveying a Ṛishi. — *Ṛishi-shah, shāṭ, ṭ, ṭ,* Ved. intoxicating and inspiring the singer, as the Soma. — *Ṛishi-sheṇa, as,* m., N. of a man. — *Ṛishi-shṭuta, as, ā, am,* praised by the sacred poets. — *Ṛishi-sattama, as,* m. best or most excellent of the sages. — *Ṛishi-stoma, as,* m. praise of the Ṛishis. — *Ṛishi-svara, as, ā, am,* Ved. praised by a Ṛishi. — *Ṛishī-tata, as, ā, am,* celebrated by the sacred singers. — *Ṛishī-van, ā, ā, a,* Ved. equal to the Ṛishis; (Sāy.) accompanied by Ṛishis.

Ṛishika, ās, m. pl., N. of a people; (*as*), m. sing. a prince of this people; (*ā*), f., N. of a river.

Ṛishishāṇa, as, ā, am, Ved. attracted by the pious singer; (Sāy.) worshipped by the praiser.

ऋषु *ṛishu* (occurring only in gen. plur. *ṛishūṇām*), Ved. a firebrand; glowing fire; (Sāy.) one who approaches; a Ṛishi.

ऋष्टि *ṛishṭi, is,* m. f. (fr. rt. 2. *rish?*), a spear, a lance, a sword, the weapon of the Maruts; [cf. *rishti*.] — *Ṛishṭi-mat, ān, atī, at,* Ved. furnished with spears as the Maruts. — *Ṛishṭi-vidyut, t, t, t,* Ved. casting spears like lightning; (Sāy.) shining with weapons. — *Ṛishṭi-sheṇa, as,* m., N. of a man.

ऋष्य *ṛishya, as,* m. [cf. *ṛiśya*], the painted or white-footed antelope; N. of a son of Devātithi; (*am*), n. a kind of leprosy. — *Ṛishya-ketana, as,* and *ṛishya-ketu, us,* m., N. of Aniruddha. — *Ṛishya-gatā*, f. the plant Asparagus Racemosus. — *Ṛishya-gandhā*, f. the plant Convolvulus Argenteus. — *Ṛishya-jihva, am,* n. a kind of leprosy. — *Ṛishya-proktā*, f., N. of several plants, Carpopogon Pruriens, Asparagus Racemosus, Sida Cordifolia or Rhombifolia. — *Ṛishya-mūka, as,* m. a mountain in the Dekhan, the temporary abode of Rāma with the monkey-chief Sugrīva. — *Ṛishya-śṛiṅga, as,* m., N. of a personage (son of the Ṛishi Vibhāṇḍaka) whose story is told in Rāmāyaṇa I. 9; N. of a legislator. — *Ṛishyāṅka* (°*ya-an*°), *as,* m. an epithet of Aniruddha.

Ṛishyaka, as, m. the painted or white-footed antelope.

ऋष्व *ṛishva, as, ā, am* (fr. rt. 1. *ṛish*), Ved. elevated, high, sublime, great; epithet of several deities, especially of Agni and Indra. — *Ṛishva-vīra, as, ā, am,* Ved. inhabited by sublime beings (as the sky). — *Ṛishvaujas* (°*va-oj*°), *ās, ās, as,* Ved. possessing high power.

ऋहत् *ṛihat, an, atī, at,* Ved. small, weak, powerless.

ॠ ऌ ॡ

No Sanskṛit word begins with any of these vowels; *ṝ* appears only in the gen. plur. of nouns terminating in *ṛi*, in the acc. plur. of fem. nouns of relationship in *ṛi*, and in the nom. and acc. plur. of neuter nouns in *ṛi*. As to the vowel *ḷṛi* it occurs only in some forms of the root *klṛip*. The long *ḷṝ* is a mere invention of grammarians.

ॠ 1. *ṝ*, ind. a particle uttered at the beginning of a speech; an interjection of warding off reproach and terror; (*ṝs* or *ṝ*), f. the mother of the gods; also of the demons; recollection; (*ā*), m. a N. of Bhairava; a Dānava or demon; the breast; motion, going. — *Ṝ-kāra, as,* m. the letter or sound *ṝ*.

ॠ 2. *ṝ* for rt. 4. *ṛi*, q. v.

ऌ *ḷṛi*, ind. the earth; a mountain; the mother of the gods; the divine nature; a mystical letter. — *Ḷṛi-kāra, as,* m. the letter or sound *ḷṛi*. — *Ḷṛi-varṇa, am,* n. the vowel *ḷṛi*.

ॡ *ḷṝ*, ind. a mother; a divine female; female nature; (*ḷṝs*), m. a N. of Śiva; (*ḷṝs*), f. the mother of the Dānavas; wife of a Daitya; the mother of the all-bestowing cow of plenty; ind. a mystical letter used once or repeatedly in Mantras or mystical formularies; (the letters *ṝ* and *ḷṝ* are employed in the same manner; they have apparently no signification, but are personified and invested with mystical properties in the Tantras.)

ए

ए 1. *e*, the eleventh vowel of the alphabet, corresponding to the letter *e* as pronounced in most languages, and having the sound of *e* in *prey, grey*. In English, however, this sound is rarely given to *e*. — *E-kāra, as,* m. the letter or sound *e*.

ए 2. *e*, ind. an interjection of remembering, addressing, censure or contempt, and compassion.

ए 3. *e, es,* m. a N. of Vishṇu.

ए 4. *e* (*ā-i*), cl. 2. P. *aiti, -tum,* to come, come near, come to, to fall to one's share (with acc.); to arrive at, enter; to addict one's self to; to fall into; to gain: Intens. Ved. *eyate*, to hasten towards; to request, to obtain by entreaty.

एक *eka, as, ā, am* (said to be fr. rt. 5. *i*; perhaps fr. the pronom. base *e* contained in *etad*), one, alone, solitary, single, happening only once; the same, one and the same, identical; single of its kind, unique, singular, chief, pre-eminent, excellent; one of two or many [cf. *eka-tara, eka-tama*]; in later Sanskrit used as an indefinite article; (*as*), m., N. of a man, the son of Raja.

Eka follows the declension of pronominals (see Gram. 200, 237), and may be declined in the plural (e. g. *eke*, some, several; *eke—eke* or *eke—apare* or *eke—anye* or *eke—eke—apare* or *eke—anye—eke—apare—apare*, some—others). Sometimes *eka* may be repeated in the sense of 'the one—the other, one—another' (e. g. *eka—eka* = *eka—anya* or *eka—dvitīya*, one—the other), or in the sense of 'one after another' (e. g. *eka ekaḥ purushaḥ*, one man after another). It is often used in the middle of compounds either substantively or adverbially (e. g. *puṇyaika-karmā*, practising only virtue; *svargaika-sammukhī*, f. looking only up to the sky; *kara-pādaika-hīnas*, deprived of one foot and one hand). In Vedic Sanskṛit it may sometimes be placed, together with *na*, before a decad to lessen it by one, being then used in the inst. or acc. fem., inst. or abl. neut. (e. g. *ekayā na triṅśat* or *ekām na triṅśat* = twenty-nine; *ekena na viṅśatiḥ* or *ekād na viṅśatiḥ* = nineteen). In compounds and derivatives *eka* never appears in its fem. form *ekā* (e. g. *ekasyāḥ kshīram*, the milk of one female, is compounded into *eka-kshīram* not *ekā-kshīram*); [cf. Lith. *ni-ëkas*, 'no:' Hib. *each*, 'any;' *neach*, 'any one, one, some one, he;' *neachtar*, 'neither;' *neachdarach*, 'neutral:' Gr. ἑκά-τερος; ἕκα-στος: Lat. *æquus*, *c-ocles* fr. *ec-ocles*: Goth. *ha* in compounds, as *haihs*, Them. *haiha*, *ha-iha*, 'one-eyed;' *ha-nfs*, Them. *ha-nfa*, 'one-handed;' *halts*, Them. *ha-lta*, 'lame;' *ha-lbs*, Them. *ha-lba*, 'half.'] — *Eka-ṛikthin*, &c.; see *eka-ṛikthin*, &c. — *Eka-kapāla, as, ā, am,* consisting of one cup, contained in one cup. — *Eka-kara, as, ī, am,* doing only one thing; (*as, ā, am*), one-handed, one-rayed. — *Eka-karma-kāraka, as, ā, am,* doing the same thing, of the same profession. — *Eka-kārya, am,* n. sole business, the same business or work; (*as, ā, am*), performing the same work, answering the same end. — *Eka-kāla, as,* m. one time, the same time; (*am*), ind. at one time, only once; (*e*), ind. at the same time, at once. — *Ekakāla-bhojana, am,* n. eating but one meal in any given time. — *Ekakālika, as, ā, am,* happening only once; happening once a day. — *Ekakālīna, as, ā, am,* contemporary, coeval, simultaneous. — *Eka-kuṇḍala, as,* m. an epithet of Kuvera; of Balabhadra; and of Śesha, the king of the Nāgas. — *Eka-kushṭha, am,* n. a kind of leprosy, ichthyosis. — *Eka-kshīra, am,* n. the milk of one (nurse &c.). — *Eka-guru, us,* or *eka-guruka, as,* m. a spiritual brother, pupil of the same preceptor; having the same preceptor. — *Eka-grāma, as,* m. the same village. — *Ekagrāmīṇa* or *eka-grāmīya, as, ā, am,* inhabiting the same village. — *Eka-ćakra, as, ā, am,* having only one wheel; passed over by the wheel (of the carriage) of only one (king), i. e. governed by only one king; (*as*), m., N. of a Dānava; (*ā*), f., N. of a town of the Kīćakas. — *Ekaćakravarti-tā*, f. state of being sole master of the whole earth. — *Ekaćakra-vartin, ī,* m. sole master of the whole earth. — *Ekaćatvāriṅśa, as, ī, am,* the forty-first. — *Eka-ćatvāriṅśat, t,* f. forty-one. — *Eka-ćara, as, ā* or *ī, am,* wandering or living alone, not living in company, segregarious, solitary, alone; having one follower; going together or at the same time; gregarious; (*as*), m. a rhinoceros. — *Eka-ćaraṇa, as, ā, am,* having only one foot; (*ās*), m. pl., N. of a fabulous race. — *Eka-ćārin, ī, iṇī, i,* living alone, not in society; going alone or with one follower only; (*ī*), m. a Pratyeka-buddha; a follower of Buddha; (*iṇī*), f. a loyal wife. — *Eka-ćitta, am,* n. fixedness of thought on one object; one and the same thought, unanimity; (*as, ā, am*), thinking of one thing only, intent upon, absorbed in (e. g. *tad-ekaćittā*, f. thinking only of him); having the same thought, of one mind, agreeing, concurring. — *Ekaćitta-tā*, f. fixedness of mind, agreement, unanimity. — *Ekaćittī-bhūya*, ind. having become unanimous. — *Eka-ćintana, am,* n. thinking of only one thing. — *Eka-ćūrṇi, is,* m., N. of an author. — *Eka-ćetas, ās, ās, as,* of one mind, unanimous. — *Eka-ćodana, am,* n. mentioning in the singular number; (*as, ā, am*), resting upon one rule. — *Eka-ćhāya, as, ā, am,* having only shadow, quite dark. — *Eka-ja, as, ā, am,* Ved. born alone or single, produced alone; growing alone (said of a tree); alone of its kind; of one kind, unchanging. — *Eka-janman, ā,* m. a king, a sovereign (whose birth is pre-eminent); once-born, a Śūdra (opposed

to *dvi-janman,* 'twice-born'). — *Eka-jāta, as, ā, am,* of one parentage, born of the same parents. — *Eka-jāti, is, is, i,* once-born; belonging to the same family or kind, of the same caste; (*is*), m. a Śūdra. — *Ekajāti-pratibaddha, as, ā, am,* bound only to one birth, not born again. — *Eka-jātīya, as, ā, am,* belonging to the same family or kind; of the same kind. — *Eka-jyā,* f. the cord of an arc; sine of 30° or of the radius. — *Eka-jyotis, is,* m. an epithet of Śiva. — *Eka-tama, as, ā, at,* one of many; one of two; one (used sometimes as an indefinite article). — *Eka-tara, as, ā, am* (neut. *am* not *at* by Pāṇini VII. 1, 26), one of two, either, other, different; one of many; [Gr. ἑκάτερος; Hib. *n'-eachtar,* 'neither of two.'] — *Eka-tā,* f. oneness, unity, union, coincidence, identity. — *Eka-tāna, as, ā, am,* directed to one object only, having the mind fixed on one object only, closely attentive; (*as*), m. attention fixed on only one object; musical harmony, (? a various reading for the next.) — *Eka-tāla, as,* m. harmony, unison, the accurate adjustment of song, dance, and instrumental music; (*ī*), f. an instrument for beating time, any instrument having but one note. — *Eka-tīrthin, ī, inī, i,* bathing in the same holy water, inhabiting the same hermitage; (*ī*), m. an associate in religious offices or objects, a spiritual brother. — *Eka-tejana, as, ā, am,* Ved. having one shaft (as an arrow). — *Ekatriṇśa, as, ī, am,* the thirty-first. — *Eka-triṇśat, t,* f. thirty-one. — *Eka-trika, as,* m., N. of a ceremony. — *Eka-tva, am,* n. oneness, unity, union, coincidence, identity; (in gram.) the singular number. — *Eka-daṇshṭra, as,* m. single-toothed or tusked; a N. of Gaṇeśa, as having one tusk, the fellow-tusk being broken off in a scuffle by Kārttikeya, or according to another legend by Paraśu-rāma. — *Eka-daṇḍin, ī, inī, i,* having only one stick; designation of a class of beggars; [cf. *tri-daṇḍin.*] — *Eka-danta, as,* m. a N. of Gaṇeśa; [cf. *eka-daṇshṭra.*] — *Eka-diś, k,* f. the same region. — *Eka-duḥkha-sukha, as, ā, am,* sympathizing, having the same joys and sorrows. — *Eka-dṛiś, k, k, k,* one-eyed; (*k*), m. a crow (as having excellent sight); an epithet of Śiva (as having one eye in his forehead). — *Eka-dṛiśya, as, ā, am,* alone worthy of being beheld, the sole object of vision. — *Eka-dṛishṭi, is,* f. gaze fixed upon one object. — *Eka-devata* or *eka-devatya, as, ā, am,* devoted or offered to one deity; directed to one deity. — *Eka-deśa, as,* m. one spot; a part, a portion or division of a whole; (*ena*), inst. partly; (*as, ā, am*), occupying the same place. — *Ekadeśa-stha, as, ā, am,* situated in the same region. — *Ekadeśin, ī, inī, i,* consisting of parts or portions, divided into parts (as a whole). — *Eka-deha, as, ā, am,* having only one body, single-bodied, consisting of only one individual; elegantly formed; (*as*), m. the planet Mercury. — *Eka-dyū, ūs,* m., N. of a son of Nodhas (mentioned Ṛig-veda VIII. 69, 6. Anukram.). — *Eka-dhana, am,* n. an excellent gift, an honorific offering; (*as*), m. a kind of jug with which water is taken up at certain religious ceremonies; (*ās*), f. pl. (scil. *āpaḥ*) the water taken up by means of these vessels. — *Ekadhana-vid, t, t, t,* Ved. taking or obtaining the vessels of water called Ekadhana; obtaining an honorific offering. — *Ekadhanin, ī, inī, i,* Ved. carrying the vessels called Ekadhana. — *Eka-dharmin, ī, iṇī, i,* having the same properties, of the same kind, professing the same religion. — *Eka-dhur, ūr,* f. a particular load or conveyance (?). — *Eka-dhura* or *ekadhurā-vaha* or *ekadhurīṇa, as, ā, am,* fit for but one kind of labour, or for only one yoke; cattle for special burden. — *Eka-nakshatra, am,* n. a lunar mansion consisting of only one star. — *Eka-naṭa, as,* m. the principal actor in a drama, the manager, who recites the prologue. — *Ekanavata, as, ī, am,* the ninety-first. — *Eka-navati, is,* f. ninety-one. — *Ekanavati-tama, as, ī, am,* the ninety-first. — *Eka-nātha, as, ā, am,* having one master; (*as*), m. sole master or lord; N. of a copyist. — *Eka-nāyaka, as,* m. an epithet of Śiva. — *Eka-niśćaya, as,* m. general agreement or conclusion; (*as, ā, am*), having come to the same conclusion or resolution, having the same aim. — *Eka-nishṭha, as, ā, am,* intently fixed on one object. — *Eka-nīḍa, as, ā, am,* having only one seat; having a common home. — *Eka-netra, as,* m. an epithet of Śiva ('one-eyed'). — *Eka-nemi, is, is, i,* Ved. having one circumference. — *Eka-paksha, as, ā, am,* of the same side or party, an associate, a firm partisan; partial, taking one view only; (*as*), m. one side; (*e*), ind. in one point of view. — *Eka-pañćāśa, as, ī, am,* the fifty-first. — *Eka-pañćāśat, t,* f. fifty-one. — *Ekapañćāśat-tama, as, ī, am,* the fifty-first. — *Eka-patika, as, ā, am,* having the same husband. — *Eka-pattrikā,* f. the plant Ocimum Gratissimum. — *Eka-patni, is, is, i,* having only one wife. — *Eka-patnī,* f. only one wife; the wife of one man, a faithful wife, one devoted to her husband; the wife of a man who has no other wives; the wife of the same man. — *Eka-pad* or *eka-pād, pāt, padī, pat,* having only one foot, limping, lame, incomplete; (*pāt*), m. an epithet of Śiva or of Vishṇu; N. of a Dānava; (*padī*), f. a foot-path; a path, a way, a road. (*Aja ekapād, t,* m., Ved. 'the one-footed driver,' probably a deity presiding over storms; according to the commentator a N. of the sun.) — *Eka-pada, am,* n. only one step; a simple word, a simple nominal formation; present time, same time; (*e*), ind. at the same moment, at once, suddenly; (*as, ā, am*), having only one foot; consisting of a single word, named with a single word; (*as*), m. a kind of coitus; (*ā*), f. (scil. *ṛić*) a verse consisting of only one Pāda or quarter-stanza; (*ās*), m. pl., N. of a fabulous race. — *Ekapada-vat,* ind. like one word. — *Ekapada-stha, as, ā, am,* standing in the same word. — *Eka-padi,* ind. upon one foot, with one foot. — *Eka-para, as, ā, am,* Ved. deciding by one (mark of the dice), an epithet of the dice in which one is decisive or of pre-eminent importance. — *Eka-pari,* ind. one over or under, a term at dice. — *Eka-parṇā,* f., N. of a younger sister of Durgā and wife of Asita-Devala; an epithet of Durgā. — *Eka-parvataka, as,* m. the same mountain, or N. of a certain mountain. — *Eka-palāśa, as,* m. a single Butea Frondosa. — *Eka-pāṭalā,* f., N. of a younger sister of Durgā and wife of Jaigīshavya; an epithet of Durgā. — *Eka-pāṇa, as,* m. a single wager or stake. — *Eka-pāta, as, ā, am,* happening at once, sudden, rapid, coming suddenly. — *Eka-pātin, ī, inī, i,* standing alone or solitary, independant; (*inī*), f. (scil. *ṛić*) a verse to be taken by itself or regarded independently of the hymn to which it belongs. — *Eka-pāda, as,* m. one foot; one and the same Pāda; (*as, ā, am*), having only one foot; standing on one foot, using only one foot; (*ās*), m. pl., N. of a fabulous race. — *Eka-pādikā,* f. title of the second book of the Śatapatha-Brāhmaṇa. — *Eka-pāduka, ās,* m. pl., N. of a fabulous race ('wearing only one shoe'). — *Eka-piṅga* or *eka-piṅgala, as,* m. an epithet of Kuvera ('having a yellow mark in the place of one of his eyes'). — *Eka-piṇḍa, as, ā, am,* related, near of kin, united by the offering of the funeral cake. — *Ekapiṇḍa-tā,* f. or *ekapiṇḍa-tva, am,* n. connection by the funeral cake, consanguinity. — *Eka-putra, as,* m. having only one son. — *Eka-purusha, as,* m. the one supreme spirit; (*as, ā, am*), consisting of only one man. — *Eka-pushpā,* f., N. of a plant. — *Eka-pṛithaktva, am,* n. unity and distinctness. — *Eka-prakāra, as, ā, am,* of the same kind. — *Eka-prakhya, as, ā, am,* singularly like, pre-eminently similar. — *Eka-prabhutva, am,* n. the sovereignty of one, monarchy. — *Eka-prayatna, as,* m. one effort (of the voice). — *Eka-prahārika, as, ā, am,* killed by one blow. — *Eka-prāṇa-yoga, as,* m. union in one breath. — *Eka-phala, as, ā, am,* having one or a principal result or object; (*ā*), f., N. of a plant. — *Eka-buddhi, is, is, i,* having only one thought; (*is*), m., N. of a frog in the Pañća-tantra. — 1. *eka-bhakta, as, ā, am,* serving one and the same master; worshipping one deity. — 2. *eka-bhakta, as, ā, am,* eating together; (*am*), n. eating but one meal (a day). — *Ekabhakta-vrata, am,* n. eating but once a day as a religious obligation. — 1. *eka-bhakti, is, is, i,* of one faith, believing in one deity. — 2. *eka-bhakti, is,* f. eating but one meal (a day). — *Eka-bhāva, as, ā, am,* of the same nature; of a simple or single nature or temperament; (*as*), m. becoming one, oneness, agreement. — *Eka-bhakta, as, ā, am,* eating but one meal (a day &c.); eating together. — *Eka-bhūta, as, ā, am,* being one, undivided; not distracted, closely attentive. — *Eka-bhojana, am,* n. eating one meal a day; eating in common, feeding together. — *Eka-mati, is,* f. the mind fixed upon one object; (*is, is, i*), unanimous. — *Eka-manas, ās, ās, as,* fixing the mind upon one object, having only one thought, attentive; unanimous. — *Eka-maya, as, ī, am,* consisting of one. — *Eka-mātra, as, ā, am,* of one syllabic instant. — *Eka-mukha, as, ā* or *ī, am,* having the face directed towards one spot, having the same aim; having one chief or head, having one overseer. — *Eka-mūrdhan, ā, ā, a,* Ved. having the face directed to one spot, directed towards the same aim. — *Eka-mūlā,* f. the plants Linum Usitatissimum and Desmodium (Hedysarum) Gangeticum. — *Eka-yakāra, as, ā, am,* containing only one *y.* — *Eka-yashṭi, is,* f. a single string of pearls. — *Eka-yashṭikā,* f. a single string of flowers, pearls, &c. — *Eka-yāvan, ā,* m., N. of a man. — *Eka-yoni, is, is, i,* of the same womb, uterine; of the same mother, family or caste. — *Eka-raja, as,* m. the plant Verbesina Scandens; see *bhṛiṅga-rāja.* — *Eka-rasa, as,* m. the only flavour, the only pleasure; (*as, ā, am*), of one flavour, relishing or finding pleasure in only one thing. — *Eka-rasika, as, ā, am,* influenced by one feeling, relishing one thing only. — *Eka-rāj, ṭ, ṭ, ṭ,* shining alone; (*ṭ*), m. single or absolute king, the king by himself as distinct from the people. — *Eka-rāja, as,* m. an absolute king. — *Eka-rātra, as,* m. a ceremony lasting one night; (*am*), n. duration of one night, one night, a night. — *Ekarātrika, as, ā, am,* sufficient for one night (or day). — *Eka-rāśi, is,* f. a heap, a crowd. — *Ekarāśi-bhūta, as, ā, am,* heaped or collected together. — *Eka-rikthin, ī,* m. a coheir. — *Eka-rūpa, am,* n. one form, one kind; (*as, ā, am*), uniform, of one kind, one-coloured. — *Ekarūpa-tas,* ind. in one form, unalterably. — *Ekarūpa-tā,* f. uniformity, unvariableness. — *Ekarūpya, as, ā, am,* formed or arising from one. — *Ekarća* (*eka-ṛića*), *as, ā, am,* consisting of one verse; (*am*), n., Ved. a hymn consisting of only one verse. — *Ekartu* (*eka-ṛitu*), *us,* m., Ved. one time or season. — *Ekarshi* (*eka-ṛishi*), *is,* m. the only or chief Ṛishi. — *Eka-lavya, as,* m., N. of a son of Hiraṇya-dhanus and king of the Nishādas. — *Eka-liṅga, am,* n. a place or district in which for five Krośas there is but one Phallus, an isolated Liṅga; (*as*), m. an epithet of Kuvera; [cf. *eka-piṅga.*] — *Eka-lū, ūs,* m., N. of a man. — *Eka-vaktra, as,* m., N. of a Dānava; perhaps a wrong form for *eka-ćakra.* — *Eka-vaćana, am,* n. the singular number. — *Eka-vat,* ind. like one, simple. — *Ekavad-bhāva, as,* m. an aggregate of many, as in grammar, the formation of a compound noun of several nouns. — *Eka-varṇa, as, ā, am,* of one colour, one-coloured; identical; of one tribe, of one caste; consisting of only one letter; of one quality; (*ī*), f. beating time, marking musical measure by clapping the hands, or the instrument which does so, a castanet; see *eka-tālī.* — *Ekavarṇa-vat,* ind. like one letter. — *Ekavarṇa-samīkaraṇa, am,* n. an equation involving only one unknown quantity; uniliteral equation. — *Ekavarṇika, as, ā, am,* of one colour, of one caste. — *Eka-varshikā,* f. a heifer one year old. — *Eka-vasana, as, ā, am,* having only one garment or robe. — *Eka-vastra, as, ā, am,* having only one garment, in one dress. — *Ekavastra-tā,* f. the state of having only one garment. — *Ekavastra-saṃvīta, as, ā, am,* clothed in one garment. — *Eka-vastrārdha-saṃvīta, as, ā, am,* clothed in half a single garment. — *Eka-vākya, am,* n. one opinion. — *Eka-vākya-tā,* f. unanimity. — *Ekavāṇa-vat,* ind. as one arrow. — *Eka-vāda, as,* m. a musical instrument, a kind of drum or tabor. — *Eka-vādyā,* f., Ved. a kind

of imp or demon. — *Eka-vāram* or *eka-vāre*, ind. only once, at once, at one time, suddenly. — *Eka-vāsa, as, ā, am*, having one house or one residence. — *Eka-vāsas, ās, ās, as*, having only one garment, in one dress. — *Ekaviṇśa, as, ī, am*, the twenty-first; consisting of twenty-one; connected with the Ekaviṇśa-stoma; (*as*), m. the Ekaviṇśa-stoma; N. of one of the six Pṛishṭhya-stomas. — *Ekaviṇśaka, as, ī, am*, the twenty-first; containing twenty-one. — *Eka-viṇśat, t*, or *eka-viṇśati, is*, f. twenty-one, a combination or collection of twenty-one. — *Ekaviṇśati-tama, as, ī, am*, the twenty-first. — *Ekaviṇśati-dhā*, ind. twenty-one-fold, in twenty-one parts. — *Eka-viṇśa-vat, ān, atī, at*, Ved. connected with the Ekaviṇśa-stoma. — *Ekaviṇśa-stoma, as*, m., Ved. a Stoma consisting of twenty-one parts. — *Eka-vidha, as, ā, am*, of one kind, simple. — *Eka-viloćana, as, ā, am*, one-eyed; (*ās*), m. pl., N. of a fabulous race of people. — *Ekavishayin, ī*, m. having one common object or end, a rival. — *Eka-vīra, as*, m. a pre-eminent hero or warrior; N. of a plant. — *Eka-vṛiksha, as*, m. an isolated tree; a desert place in which but one tree is seen for four Krośas. — *Eka-vṛit, t, t, t*, Ved. simple. — *Eka-vṛinda, as*, m. a peculiar disease of the throat. — *Eka-vṛisha, as*, m., Ved. the chief bull, the master of the herd. — *Eka-veṇi, is* or *ī*, f. a single braid of hair (worn by a woman as a mark of mourning for an absent husband &c.); a woman whose hair is tied in a single braid. — *Eka-veśman, a*, n. a solitary house or room. — *Eka-vyavasāyin, ī*, m. following the same employment. — *Eka-vrātya, as*, m., Ved. the chief or principal Vrātya. — *Eka-śata, am*, n. 101; (*as, ī, am*), the 101st. — *Ekaśata-tama, as, ī, am*, the 101st. — *Ekaśata-dhā*, ind. 101-fold; in 101 parts. — *Ekaśata-vidha, as, ā, am*, 101-fold. — *Eka-śapha, as, ā, am*, Ved. whole-hoofed, not cloven-hoofed; (*as* or *am*), m. n. any animal whose hoof is not cloven; (*as*), m. a horse. — *Eka-śaraṇa, am*, n. one only hope or refuge, especially applied to a deity. — *Eka-śarīra, as, ā, am*, of one body or blood; consanguineous. — *Ekaśarīrānvaya* (°*ra-an*°), *as*, m. consanguineous descent. — *Ekaśarīrārambha* (°*ra-ār*°), *as*, m. commencement of consanguinity by the union of father and mother. — *Eka-śarīrāvayava* (°*ra-av*°), *as*, m. a descendant in a right line, a blood-kinsman. — *Ekaśarīrāvayava-tva* (°*ra-av*°), *am*, n. consanguineous descent or connection. — *Eka-śākha, as*, m. a Brāhman of the same branch or school. — *Eka-śāla, am*, n., N. of a town. — *Eka-śiti-pad, pāt, padī, pat*, Ved. having one white foot. — *Eka-śīrshan, ā, ā, a*, Ved. having the face turned towards the same place. — *Ekaśīla-samāćāra, as, ā, am*, one who leads one manner of life, whose manners are always the same. — *Eka-śuṅga, as, ā, am*, Ved. having one sheath. — *Eka-śṛiṅga, as, ā, am*, having only one horn; (*as*), m. a unicorn, a rhinoceros, an epithet of Vishṇu; (*ās*), m. a class of Pitṛis; (*ā*), f., N. of the mind-born daughter of the Pitṛis called Sukālas. — *Eka-śepa, as*, m., N. of a man. — *Eka-śesha, as*, m. 'the remainder of one only,' a term in grammar denoting that of two or more words only one remains or is retained (e. g. the dual *rāmau* is the one remainder of *rāmaḥ + rāmaḥ*). — *Eka-śruta, as, ā, am*, once heard. — *Ekaśruta-dhara, as, ā, am*, keeping in mind what one has heard once. — *Ekaśrutadhara-tva, am*, n. state of such a person. — *Eka-śruti, is*, f. the hearing of only one sound, monotony; the neutral accentless tone; (*i*), ind. in a monotonous manner. — *Eka-śrushṭi, is, is, i*, Ved. obedient to one command. — *Ekashashṭa, as, ī, am*, the sixty-first; connected with sixty-one. — *Eka-shashṭi, is*, f. sixty-one. — *Ekashashṭi-tama, as, ī, am*, the sixty-first. — *Ekasaptata, as, ī, am*, the seventy-first. — *Eka-saptati, is*, f. seventy-one. — *Ekasaptati-tama, as, ī, am*, the seventy-first. — *Eka-sabha, am*, n. a common or general place of meeting. — *Eka-sarga, as, ā, am*, closely attentive, having the mind intent upon one object. — *Eka-sahasra, am*, n. 1001. — *Eka-sākshika, as, ā, am*, witnessed by one. — *Eka-sārtham*, ind. together, in one company. — *Eka-sūtra, am*, n. a small double drum played by a string and ball attached to the body of it. — *Eka-sūnu, us*, m. an only son. — *Eka-stoma, as*, m. 'consisting of one Stoma,' N. of a Soma ceremony. — *Eka-stha, as, ā, am*, standing together, remaining in one place, remaining in the same place, conjoined, collected, combined, assembled. — *Eka-sthāna, am*, n. one place, the same place. — *Eka-haṇsa, as*, m. the chief or highest Haṇsa (an allegorical designation of the soul); N. of a Tīrtha. — *Eka-hāyana, as, ī, am*, one year old; (*ī*), f. a heifer one year old; (*am*), n. the period of one year. — *Ekāṇśa* (*eka-aṇ*°), *as*, m. a distinct or separate part, a part in general. — *Ekāksha* (*eka-ak*°), *as, ī, am*, having only one axle; one-eyed; having an excellent eye; (*as*), m. a crow; an epithet of Śiva; N. of a Dānava. — *Ekākshara* (*eka-ak*°), *am*, n. a monosyllable; the sacred monosyllable *om*. — *Ekākshara-kosha, as*, m. a vocabulary of monosyllabic words by Purushottamadeva. — *Ekākshara-gaṇapati-stotra, am*, n. a hymn in honour of Gaṇeśa, a portion of the Rudrayāmala. — *Ekāksharī-bhāva, as*, m. the production of only one syllable, contraction. — *Ekāgra* (*eka-ag*°), *as, ā, am*, having one point, fixing one's attention on only one point or object, closely attentive, intent; undisturbed, unperplexed; known, celebrated; single-pointed; (*as*), m. (in mathematics) the whole of the long side of a figure which is subdivided. — *Ekāgra-ćitta, as, ā, am*, having the mind intent on one object. — *Ekāgra-tas*, ind. with undivided attention. — *Ekāgra-tā*, f. or *ekāgra-tva, am*, n. intentness in the pursuit of one object, close and undisturbed attention. — *Ekāgra-dṛishṭi, is, is, i*, fixing one's eyes on one spot. — *Ekāgra-manas, as*, n. intentness. — *Ekāgrya, as, ā, am*, closely attentive; (*am*), n. close attention. — *Ekāṅga* (*eka-aṅ*°), *am*, n. a single member, a single part; (*as*), m. a body-guard; the planet Mercury; the planet Mars; an epithet of Vishṇu; (*am*), n. sandal-wood. — *Ekāṅgikā*, f. a preparation made with sandal-wood. — *Ekātapatra* (*eka-āt*°), *as, ā, am*, characterized by one umbrella (said of universal sovereignty having an umbrella as one of its insignia). — *Ekātma-tā*, f. the unity of spiritual essence, the doctrine of one universal spirit. — *Ekātman* (*eka-āt*°), *ā*, m. the one spirit; (*ā, ā, a*), depending solely on self, solitary. — *Ekātmya, as, ā, am*, only, alone, homogeneous. — *Ekādaśa, as, ī, am*, the eleventh; consisting of eleven, lasting eleven months; (*ī*), f. the eleventh day of the half month, especially sacred to Vishṇu, when fasting is very efficacious; presentation of offerings to deceased ancestors or Pitṛis on the eleventh day after his decease, on which occasion Brāhmans are fed and the period of impurity for a Brāhman terminates; (*am*), n. the number eleven. — *Ekādaśaka, as, ā, am*, consisting of eleven, consisting of eleven parts; (*am*), n. the number eleven. — *Ekādaśa-kṛitvas*, ind. eleven times. — *Ekā-daśan, a*, pl. eleven. — *Ekādaśama, as, ī, am*, the eleventh. — *Ekādaśa-vidha, as, ā, am*, eleven-fold. — *Ekādaśāha* (°*śa-aha*), *as*, m. a sacrifice lasting eleven days. — *Ekādaśin, ī, inī, i*, consisting of eleven; (*inī*), f., Ved. the number eleven. — *Ekādaśīna, as, ā, am*, belonging to eleven (?). — *Ekādaśī-tattva, am*, n. part of the Smṛiti-tattva. — *Ekādaśī-vrata, am*, n. fasting on the eleventh day. — *Ekādaśottama* (°*śa-ut*°), *as*, m. chief of eleven; epithet of Śiva (chief among the eleven Rudras). — *Ekādeśa* (*eka-ād*°), *as*, m. one substitute for two or more letters (e. g. one vowel substituted for two other vowels either by the blending of the two vowels together or by the dropping of one). — *Ekādhipati* (*eka-adh*°), *is*, m. a sole monarch. — *Ekānaṇśā* (*eka-an-aṇśa*), f. 'the only (day) receiving no part (of the moon),' an epithet of Kuhū or the day of the new moon personified as a daughter of Aṅgiras and identified with Durgā, born together with Kṛishṇa, worshipped with Kṛishṇa and Baladeva. — *Ekānudishṭa* (*eka-an*°), *am*, n. (scil. *śrāddha*) a funeral ceremony performed for only one ancestor recently dead; (*as, ā, am*), left as a funeral feast; one who has recently partaken of it. — *Ekānta* (*eka-an*°), *as*, m. the only end or aim, exclusiveness; a lonely, retired or secret place; devotion to one, worship of one being, unitarian doctrine, monotheism; (*am* or *ena* or *e*), ind. solely, only exclusively, absolutely; necessarily; alone, apart, privately; much, exceedingly; (*as, ā, am*), directed towards one point or object; worshipping only one; excessive; solitary, lonely, retired; aside, apart. — *Ekānta-karuṇa, as, ā, am*, very compassionate, weakly charitable. — *Ekānta-tas*, ind. solely, only exclusively, apart; see *ekāntam*. — *Ekānta-tva, am*, n. exclusive worship. — *Ekānta-duḥshamā* (°*dus-samā*), f. 'containing only bad years,' with Jainas an epithet of two spokes in the wheel of time, the sixth of the Avasarpiṇī and the first of the Utsarpiṇī. — *Ekānta-bhūta, as, ā, am*, being alone or solitary. — *Ekānta-mati, is, is, i*, devoted to one object. — *Ekāntara* (*eka-an*°), *as, ā, am*, separated by one intermediate member, next but one. — *Ekānta-rāj, ṭ*, m., N. of a Bodhi-sattva. — *Ekānta-vihārin, ī, iṇī, i*, a solitary wanderer. — *Ekānta-sushamā* (°*su-samā*), f. 'containing exclusively good years,' with Jainas an epithet of two spokes in the wheel of time, the first of the Avasarpiṇī and the sixth of the Utsarpiṇī. — *Ekānta-sthita, as, ā, am*, staying or remaining alone or apart. — *Ekāntika, as, ā, am*, final, conclusive. — *Ekāntika-tva, am*, n. the being devoted to one object. — *Ekānti-tva, am*, n. devotion to one (with loc.). — *Ekāntin, ī, inī, i*, devoted to only one, having the mind fixed on only one object, worshipping only one (with gen.). — *Ekānna* (*eka-an*°), *am*, n. one and the same food; (*as*), m. a mess-mate. — *Ekānna-bhuj, k*, m. a mess-mate. — *Ekānnādin* (*eka-anna-ād*°), *ī, inī, i*, eating a supply of food from one person only. — *Ekābdā* (*eka-ab*°), f. a heifer one year old. — *Ekāyana* (*eka-ay*°), *am*, n. a lonely, retired place; a meeting-place; rendezvous of all thoughts, union of thoughts; devotion to one, doctrine of unity, monotheism; N. of a Śākhā or branch of the Veda; (*as, ā, am*), passable for only one, as a foot-path; fixing one's thoughts on one object, closely attentive, intent. — *Ekāyana-gata, as, ā, am*, one who has fixed all his thoughts on one object. — *Ekāyu* (*eka-āyu*), *us, us, u*, Ved. assembling or collecting all living beings; the first living being; (Sāy.) providing the most excellent food. — *Ekārṇava* (*eka-ar*°), *as, am*, m. n. a general inundation. — *Ekārtha* (*eka-ar*°), *as*, m. the same object; (*as, ā, am*), having one or the same aim or object; having one meaning; N. of a glossary; expressing one thing, forming only one notion. — *Ekārtha-tā*, f. or *ekārtha-tva, am*, n. state of having only one aim or object. — *Ekārtha-samupeta, as, ā, am*, arrived at one object. — *Ekārthī-bhāva, as*, m. the having one meaning. — *Ekāvama* (*eka-av*°), *as, ā, am*, inferior or less by one. — *Ekāvayava* (*eka-av*°), *as, ā, am*, made up of the same members or constituent parts. — *Ekāvalī* (*eka-āv*°), f. a single line, a single string of pearls, beads, flowers, &c.; (in rhetoric) a series of periods in which there is a regular transition from a predicate to a subject or from a subject to a predicate. — *Ekāśīta, as, ī, am*, the eighty-first. — *Ekāśīti* (*eka-aś*°), *is*, f. eighty-one. — *Ekāśīti-tama, as, ī, am*, the eighty-first. — *Ekāśrama* (*eka-āś*°), *as*, m. a solitary hermitage. — *Ekāśrita* (*eka-āś*°), *as, ā, am*, resting upon or clinging to one object. — *Ekāśrita-guṇa, as*, m. a simple attribute or predicate, as form, taste, smell, &c. — *Ekāshṭakā* (*eka-ash*°), f. the first or chief Ashṭakā, either the first Ashṭakā after full moon (= *Ashṭakā*) or the first Ashṭakā of a year or a longer period of time. — *Ekāshṭi*, f. a pod or one seed of cotton. — *Ekāshṭhīla* (*eka-ash*°), *as, ā, am*, having one kernel; (*as*), m., N. of the plant Agati Grandiflora Desv.; (*ā*), f. the plant Clypea Hernandifolia. — *Ekāsanika, as, ā, am* (fr. *eka* and *āsana*), having only one seat. — *Ekāha* (*eka-aha*), *as*, m. the period of one day; a ceremony or sacrifice lasting only one day, a Soma sacrifice in which Soma is only once prepared; (*am*), ind. during one day.

— *Ekāha-gama, as,* m. a day's journey. — *Ekā-hāra* (*eka-āh°*), *as, ā, am,* taking food only once a day. — *Ekesha* (*eka-īshā*), *as, ā, am,* Ved. furnished with one pole. — *Ekaika* (*eka-eka*), *as, ā, am,* one by one, single, every single one; (*am*), ind. singly, one by one. — *Ekaika-tara, as, ā, am,* one by one (of many). — *Ekaika-vritti, is, is, i,* existing in every single one. — *Ekaika-śas,* ind. one by one, severally, seriatim. — *Ekaikaśya, am,* n. single state, severalty; (*ena*), ind. severally. — *Ekaishikā* (*eka-esh°*), f., N. of a medicinal plant. — *Ekokti* (*eka-uk°*), *is,* f. a single expression, a single word. — *Ekottara* (*eka-ut°*), *as, ā, am,* greater or more by one, increasing by one. — *Ekottarikā,* f. title of the fourth Āgama of the Buddhists. — *Ekodaka* (*eka-ud°*), *as, ā, am,* connected (as relatives) by the offering of funereal oblations of water to the same deceased ancestor. — *Ekodātta* (*eka-ud°*), *as, ā, am,* having one Udātta accent. — *Ekoddishṭa* (*eka-ud°*), *am,* n. (scil. *śrāddha*) the S'rāddha or funeral rite performed for one definite individual deceased, not including other ancestors. — *Ekona* (*eka-ūna*), *as, ā, am,* less by one, minus one; (used in composition with *vinśati* and the following decads, e. g. *ekonavinśati* = nineteen.) — *Ekośikā,* f. the plant Cissampelos Hexandra (?). — *Ekaugha-bhūta* (*eka-ogha-bh°*), *as, ā, am,* collected into one mass, heaped or crowded together.

Ekaka, as, ā, am, single, alone, solitary.

Ekata, as, m., N. of a deity [cf. *dvita* and *trita*], one of the seven Dharmarājartvijas; N. of a Brāhman.

Ekatas, ind. from one side, on one side, on one part; singly, one by one; used sometimes as an abl. c. of *eka* (e. g. *ekato 'pi padāt,* 'after the same word'); *ekatas—ekatas,* on the one hand—on the other hand, on the one side—on the other side, here—there. — *Ekato-dat, an, atī, at,* having teeth on only one side.

Ekatra, ind. in one place, on one spot, in close connection; in a combined manner, together; used sometimes as a loc. c. of *eka* (e. g. *ekatra kare,* 'on one hand'); *ekatra—aparatra* or *ekatra—anyasmin,* on the one side—on the other side, here—there.

Ekadā, ind. at the same time, at once; once, sometimes; once on a time, one day; at one time.

Ekadhā, ind. simply, singly; in one way, together; at once, once.

Ekala, as, ā, am, alone, solitary.

Ekaśas, ind. one by one, singly.

Ekākin, ī, inī, i (fr. *eka* and rt. *aṅć?*), alone, solitary.

Ekī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to unite, associate, join together; combine.

Ekī-bhū, cl. 1. P. *-bhavati, -vitum,* to become one, to join together, blend, combine, mingle. — *Ekī-bhavat, an, antī, at,* blending together, contracted. — *Ekī-bhāva, as,* m. becoming one, combination, association; common nature or property. — *Ekī-bhāvin, ī, inī, i,* relating to the blending of vowels or accents.

Ekīya, as, ā, am, belonging to one, proceeding from one; belonging to the same party; a partisan or associate, a companion.

एकान्त, एकैक, &c. See under *eka* above.

एक्ष *eksh* (*ā-iksh*), cl. 1. A. *ekshate, -shitum,* to look at.

एज *ej,* cl. 1. P. A. *ejati, -te, ejāñ-ćakre, ejishyati, ejitum,* to stir, move, tremble, shake; A. to shine: Caus. *ejayati, -yitum,* to move: Desid. *ejijishati.*

Ejaka, as, ā, am, shaking.

Ejat, t, n., Ved. anything moving or living.

Ejatka, as, ā, am, trembling; (*as*), m., Ved. a kind of insect.

Ejathu, us, m., Ved. trembling, shaking (of the earth).

Ejana, am, n. trembling, shaking.

Ejaya, as, ā, am, or *ejayat, an, antī, at,* causing to shake or tremble, driving away.

Ejita, as, ā, am, shaken, agitated, trembling.

Ejitavya, as, ā, am, to be shaken.

Ejitri, tā, trī, tri, a shaker, shaking, trembling.

एजि *eji, is,* m., N. of a man.

एज्य *ejya, as, ā, am* (fr. rt. *yaj* with *ā*), Ved. to be offered (as an oblation or sacrifice).

एठ *eṭh,* cl. 1. A. *eṭhate,* to annoy, resist or oppose.

एड *eḍa, as, ā, am,* deaf; (*as*), m. a kind of sheep. — *Eḍa-gaja, as,* m. the medicinal plant Cassia Tora or Alata, used for the cure of ring-worm. — *Eḍa-mūka, as, ā, am,* deaf and dumb; wicked, perverse.

Eḍaka, as, m. a kind of sheep, a ram, a wild goat; a certain medicinal plant; (*ā*), f. a ewe.

एडुक *eḍuka, am,* n. or *eḍūka* or *eḍoka, as, am,* m. n. a building constructed of rubbish, bones, &c., or of hard substances resembling bones; a wall enclosing bones, a tomb, &c.; (with Buddhists) a sanctuary filled with relics.

एण *eṇa, as, ī,* m. f. or *eṇaka, as,* m. a kind of deer or antelope, described as being of a black colour with beautiful eyes and short legs; (in astron.) Capricorn. — *Eṇa-tilaka, as,* m. the moon; (the marks of an antelope being fancifully visible on its disk.) — *Eṇa-driś, k,* m. Capricorn. — *Eṇa-bhrit, t,* m. the moon. — *Eṇājina* (*eṇa-aj°*), *am,* n. deer-skin. — *Eṇī-paćana, ās,* m. pl., N. of a race (cooking antelopes for food). — *Eṇī-pada, as,* m. a kind of snake; (*ī*), f. a kind of poisonous insect.

एत 1. *eta, etas, etā* or *enī, etam* (said to be fr. rt. 5. *i*), of a variegated colour, shining, varying the colours; (Sāy.) going, flowing; (*as*), m. a deer or antelope; the hide of one; a variegated colour; (*nī*), f., Ved. a river.

Etagva, as, ā, am, Ved. of a variegated or dark colour; (Sāy. also) going on their way; epithet of the horses of the gods.

Etaśa, as, ā, am, Ved. of variegated colour, shining; epithet of Brahmaṇaspati; (*as*), m. a horse of variegated colour, a dappled horse, especially the horse or horses of the sun; N. of a favourite of Indra, who defends him from Sūrya; N. of one of the seven sons of Vātaraśana, author of two Ṛig-veda hymns; a Brāhman.

Etaśas, ās, m. a Brāhman.

एत 2. *eta, as, ā, am* (rt. 5. *i* with *ā*), arrived, come.

Eti, is, f., Ved. arrival, approach.

Etya, ind. having gone near to or approached.

एतद् *etad, eshas, eshā, etad* (fr. *e* with pronom. base *ta.* The vowel *e* appears also in *eka, eva,* &c.; and just as the simple base *ta* substitutes *sa* for the nom. sing. m. and f., so *eta* makes *eshas, eshā;* but *eta* appears in all the other cases, and the neut. *etad* is used as the base to form derivatives such as *etadīya* &c., and at the beginning of compounds), this, this here, here, especially as pointing to what is nearest to the speaker (e. g *esha vāṇaḥ,* this arrow here in my hand; *esha yāti panthāḥ,* here goes the way; *esha kālaḥ,* here, i. e. now, is the time; *etad,* this here, i. e. this world here below). *Etad* is sometimes used in this sense to give emphasis to the personal pronouns (e. g. *esho 'ham,* I this very person here) or with omission of those pronouns (e. g *esha tvām svargam nayāni,* I standing here will convey you to heaven; *etau pravishṭau svaḥ,* we two here have entered). *Etad* as the subject of a sentence agrees in gender and number with the predicate without reference to the noun to be supplied (e. g. *etad me dhanam,* this [scil. cow] is my wealth); but may sometimes remain in the neut. sing. (e. g. *etad gurushu vrittiḥ,* this is the custom among Gurus).

Etad often refers to what precedes, especially when it is associated with *idam,* the latter then referring to what follows (e. g. *esha prathamaḥ kalpaḥ—anukalpas tv ayaṃ jñeyaḥ,* this before-mentioned is the first rule, but this following may be considered a secondary rule).

Etad may be used in connection with a relative clause, in which case the relative generally follows (e. g. *esha ćaiva gurur dharmo yam pravakshyāmy ahaṃ tava,* this is the important law, which I will proclaim to you).

Etad, ind. in this manner, thus, so, here, at this time, now (e. g. *etat suptaḥ,* asleep in this manner; *na vā u etad mriyase,* not at this time dost thou die).

Etad appears at the beginning of compounds, as in the following examples. — *Etaj-ja, as, ā, am,* arising from this. — *Etat-kāla, as,* m. the present time; (*e*), ind. now. — *Etatkālīna, as, ā, am,* belonging to the present time. — *Etat-kshaṇāt,* ind. from this moment, henceforth; (*e*), ind. now. — *Etat-tulya, as, ā, am,* similar to this. — *Etat-prathama, as, ā, am,* one who does anything for the first time. — *Etat-sama, as, ā, am,* equal to this. — *Etad-atirikta, as, ā, am,* besides this. — *Etad-anantaram,* ind. immediately after this. — *Etad-anta, as, ā, am,* terminating with this, ending thus. — *Etad-artha, as,* m. this matter; (*am* or *e*), ind. on this account, for this end, therefore; *etad-artham—yat,* for this end—that. — *Etad-avadhi,* ind. to this limit, so far. — *Etad-avastha, as, ā, am,* of such a state or condition. — *Etad-ātmya, as, ā, am,* being in this Ātman or supreme soul. — *Etad-ādi, is, is, i,* beginning thus, and so forth. — *Etad-eva,* ind. this very same. — *Etad-dvitīya, as, ā, am,* one who does anything for the second time. — *Etad-yonin, ī, inī, i,* residing or having one's origin in that. — *Etad-vat,* ind. like this, thus. — *Etan-na,* ind. not so. — *Etan-maya, as, ī, am,* consisting of this, of such a kind; [cf. Zend *aiśa, aita;* Old Pers. *aita;* Armen. *ais, aid;* Osk. *eiso;* Hib. *ise,* 'he, himself;' *isa* and *isi,* 'she, herself.']

Etadīya, as, ā, am, belonging to this.

Etarhi, ind., Ved. (very often in the Brāhmaṇas), now, at this time, at present, now-a-days; then (correlative to *yarhi*); a certain measure of time = fifteen *idānīms* or one fifteenth of a *kshipra.*

Etādriksha, as, ī, am, Ved., or *etādriś, k, k, k,* or *etādriśa, as, ī, am,* such, such like; so formed, of this kind, similar to this.

Etāvat, ān, atī, at, so great, so much, so many, of such a measure or compass, of such extent, so far, of such quality or kind; often found in connection with a relative clause, in which case the latter generally follows (e. g. *etāvān eva purusho yaj jāyātmā prajeti ha,* a man is of such a measure as [i. e. is made complete by] himself, his wife, and his progeny); (*vat*), ind. so far, thus far, so much, in such a degree, thus, &c. — *Etāvat-tva, am,* n. quantity, number; greatness; (with following *yad*) such a state or condition that; such extent.

एतन *etana, as,* m. expiration, breathing out, discharging air from the lungs; the fish Silurus Pelorius.

एतृ *etri, tā,* m. (rt. 5. *i*), Ved. going, approaching, asking, requesting.

Ema, as, m. or *eman, a,* n., Ved. a course, way.

एदिधिषुःपति *edidhishuḥpati, is,* m., Ved. the husband of a younger sister, whose elder sister has not yet been married. See *didhishu.*

एध *edh* (connected with rt. *ṛidh*), cl. 1. A. (rarely P.) *edhate, edhāñ-ćakre, edhishyate, aidhishṭa, edhitum,* to prosper, increase, grow, become happy, grow strong, become great; to extend; to swell, rise (as waters): Caus. *edhayati, -yitum,* to cause to prosper, increase, celebrate, honour: Desid. *edidhishate;* [said to be related to Gr. οἶδος, οἰδάω; perhaps also to Lat. *æsculus.*]

1. *edhatu, us,* m. (for 2. see *endh* next page), Ved. prosperity, happiness; a man; (*us, us, u*), increased, grown.

Edhanīya or *edhitavya* or *edhya, as, ā, am,* to be increased or enlarged.

Edhamāna, as, ā, am, prospering, increasing. — *Edhamāna-dvish, ṭ, ṭ, ṭ,* Ved. hating the prosperous, especially those rendered insolent by prosperity; (Sāy.) hating the impious who prosper.

1. *edhas, as,* n. (in comp.) prosperity.

Edhā, f. happiness, prosperity.

Edhita, as, ā, am, grown, increased.

Edhitṛi, tā, trī, tṛi, increasing, growing, enlarging.

एन *ena,* a pronom. base (used for certain cases of the 3rd personal pronoun, and occurring only in the acc. sing. du. pl. (*enam, enām, enad,* &c.), inst. sing. (*enena, enayā*), gen. loc. du. (*enayos,* Ved. *enos*); the other cases are formed fr. the pronom. base *a,* see under *idam*), he, she, it; this, that. This pronoun is enclitic and cannot begin a sentence. It is generally used alone, so that *enam purusham,* 'that man,' would be very unusual if not incorrect. Grammarians assert that the substitution of *enam* for *imam* or *etam* takes place in case of the re-employment of these pronouns in the subsequent part of a sentence; see Gram. 836; [cf. Gr. *ἕν, οἶος;* Goth. *ains;* Old Pruss. *ains;* Lat. *oinos, unus.*]

Enā, ind., Ved. in this manner, thus; here, there; then, at that time; *para enā,* further on; *para enā prithivyā,* beyond the earth here.

एनस् *enas, as,* n. (fr. *in,* but said to be fr. rt. 5. *i*), mischief, crime; curse, unhappiness; sin, offence, fault; censure, blame. — *Enas-vat, ān, atī, at,* or *enas-vin, ī, inī, i,* wicked, sinful, a sinner.

Enasya, as, ā, am, Ved. caused by crime; sinful, wicked, wrong.

एनी *enī.* See under 1. *eta.*

एन्ध् *endh* (*ā-indh*), cl. 7. A. *endhe, endhitum,* to kindle, inflame; to be inflamed, to flame.

Edha, as, ā, am (fr. simple rt. *indh*), kindling, one who kindles, cf. *agny-edha;* (*as*), m. fuel, as wood, grass, &c.; [cf. Gr. *αἶθος.*] — *Edhāhāra* (*edha-āh°*), *as,* m. one who collects fuel.

1. *edhatu, us,* m. fire.

2. *edhas, as,* n. fuel.

एन्व् *env* (*ā-inv*), cl. 1. P. *envati, -vitum,* to bring near, to bestow.

एम *ema.* See under *etṛi* above.

एमुष *emūsha, as,* m., Ved. corrupted from *emusham,* the part. perf. of rt. *am.*

एर् *er* (*ā-īr*), cl. 2. A. *erte, eritum,* to go to or into: Caus. *erayati, -te, -yitum,* to bring near, procure; to obtain; to raise (the voice in singing &c.).

एरक *eraka, as,* m., N. of a Nāga; (*ā*), f. a sort of grass of emollient and diluent properties; (in the Mausala-parva of the Mahā-bh. this grass when plucked by Krishṇa and his family turned to clubs); (*am*), n. a woollen carpet; [cf. *airakya.*]

एरङ्ग *eranga, as,* m. a kind of fish; [cf. *elanga.*]

एरण्ड *eraṇḍa, as,* m. the castor-oil plant, Palma Christi or Ricinus Communis; (*ā*), f. long pepper. — *Eraṇḍa-pattrikā,* f. or *eraṇḍa-phalā,* f. the plant Croton Polyandrum.

Eraṇḍaka, as, m. the plant Ricinus Communis.

एरमत्तक *eramattaka, as,* m., N. of a man.

एरु *eru,* a word of doubtful meaning in Atharva-veda VI. 22, 3.

एर्त्स *ertsa,* Desid. of *ārdh,* q. v.

एर्वारु *ervāru, us,* m. f. or *ervāruka, as,* m. a kind of cucumber, Cucumis Utilissimus.

एल *ela, am,* n. a particular number.

Elada, am, n. a particular number.

एलक *elaka, as,* m. a ram. See *eḍaka.*

एलङ्ग *elanga, as,* m. a kind of fish; [cf. *eranga.*]

एलपुर *elapura, am,* n., N. of a town.

एलवालु *elavālu,* n. or *elavāluka* or *elvavāluka, am,* n. the fragrant bark of Feronia Elephantum; a granular substance, apparently a vegetable of a reddish-brown colour (it is used as a drug and perfume).

एलविल *elavila, as,* m. an epithet of Kuvera. See *ailavila.*

एला *elā,* f. cardamoms, the seed of the Elettaria Cardamomum or Alpinia Cardamomum, it applies to both the large and small cardamom, but more commonly to the former; N. of a river; N. of a metre consisting of four lines of fifteen syllables each. — *Elā-pattra, as,* m., N. of a Nāga. — *Elā-parṇī,* f. the plant Mimosa Octandra. — *Elā-pura, am,* n., N. of a town.

Elāka, as, m., N. of a man.

Elikā, f. small cardamoms.

एलाय *elāya* (less correctly *ilāya*), nom. P. *elāyati, -yitum,* to be wantonly mischievous or wild in behaviour, to be merry.

एलु *elu,* n. a particular number.

एलुक *eluka,* N. of a medicinal substance or plant.

एलूक *elūka, am,* n. probably identical with *eḍūka,* a wall enclosing bones.

एव 1. *eva* (fr. pronom. base *e,* see *etad,* Zend *aiva*), so, just so, exactly so (e. g. *ya evedam iti bravat,* who may say 'it is so;' in this sense *eva* = the more modern word *evam*); like (e. g. *tvam eva yantā,* a driver like you; but examples of *eva* in the sense of *iva* are rare); indeed, truly, really (often in this sense found in the Veda at the beginning of a verse in conjunction with other particles of affirmation, especially with *id, id nu kam, hi,* &c., e. g. *evennu kam tatāra,* he most certainly crossed; *evā hy asi vīrayuḥ,* thou art indeed hero-like.

(In its most frequent use of strengthening the idea expressed by any word, *eva,* if translateable, must be variously rendered by such adverbs as) just, exactly, very, merely, only, even, at the very moment, immediately on, scarcely, still, already, &c. (e. g. *tāvatīm eva rātrim,* just so long a night; *evam eva,* exactly so; *tān eva,* these very persons; *naćirād eva,* in no very long time; *apaḥ sprishṭvaiva,* by merely touching water; *japyenaiva,* by sole repetition; *abhuktvaiva,* even without having eaten; *iti vadann eva,* at the very moment of saying so; *nāmni kīrtita eva,* scarcely had the name been mentioned; *sa jīvann eva,* he while still living.

Eva may often be connected with other adverbs in the sense of 'also,' 'likewise,' &c., as in the following examples: *tathaiva,* so also; *tathaiva ća,* and so likewise; *eva ća,* and also; *ćaiva,* and also; *eva vā,* or also; *na tv eva,* but not also. Grammarians assert that *eva* cuts off the final of *kva* when it follows that adverb, as *kv-eva,* where possibly? i. e. nowhere. Lexicographers affirm that *eva* may imply emphasis, affirmation, detraction, diminution, command, restraint; or be used as an expletive; [cf. Goth. *aiv,* Them. *aiva;* Old Germ. *eo, io;* Mod. Germ. *je:* perhaps also Lat. *ævum;* Goth. *ibus;* Old Germ. *ebanêr;* Mod. Germ. *ebener, eben.*]

Evathā, ind., Ved. indeed, certainly, even; (Sāy. either fr. rt. 5. *i*) assailing the strongholds of enemies, going to war; (or fr. rt. *av*) protecting, protection, assistance.

एव 2. *eva, as, ā, am* (fr. rt. 5. *i*), Ved. going, moving, speedy, quick; (*as*), m. a course, way, (often in inst. pl., e. g. *sanād divam pari bhumā svebhir evair aktoshā ćarataḥ,* from all eternity day and night move round heaven and earth in their accustomed course); earth, world?; (Sāy.) a courser, a fleet horse; (*ās*), m. pl. way or manner of acting, mode of proceeding, custom, usage, habit; (Sāy.) desire, a hymn which goes or is directed to the object of praise (e. g. *abhi ćashṭe sūro arya evān,* the sun sees into the conduct of the worshipper; or according to Sāy. the sun being a lord makes manifest or grants desires). When the inst. c. is used, the meaning is hardly to be distinguished from that in the first example (e. g. *svair evaiḥ,* in his usual way of proceeding; *pūrvyebhir evaiḥ,* in the ancient mode; or according to Sāy. with ancient hymns). — *Eva-yā, ās, ās, am,* Ved. going in ways or courses, i. e. either going quickly or going the usual way; epithet of Vishṇu; (Sāy.) granting protection. — *Evayā-marut,* Ved., (Sāy.) N. of the author of a Ṛig-veda hymn, but perhaps rather an exclamation meaning either *eva-yā,* i. e. 'Vishṇu (cf. the preceding word) and the Maruts!' or 'moving Maruts.' — *Eva-yāvan, ā, ā, a,* Ved. going quickly, or going the usual way; epithet of Vishṇu and of the Maruts; (Sāy.) going with horses; granting desires.

एवम् *evam,* ind. (cf. 1. *eva* and *etad*), so, thus, in this way, in such a manner, such. *Evam* is not found in the oldest hymns of the Veda, where its place is taken by *eva,* but occurs in later hymns and in the Brāhmaṇas, especially in connection with the rt. *vid,* 'to know,' and its derivatives (e. g. *ya evaṃ veda,* he who knows so; cf. *evaṃ-vid* below). In classical Sanskrit *evam* occurs very frequently, especially in connection with the roots *vać,* 'to speak,' and *śru,* 'to hear,' and refers to what precedes as well as to what follows (e. g. *evam uktvā,* having so said; *evamevaitat,* this is so; *evam astu* or *evam bhavatu,* be it so, I assent; *asty evam,* it is so; *yady evam,* if this be so; *kim evam,* how so? what is the meaning of it? what does this refer to? *maivam,* not so! *evam—yathā* or *yathā—evam,* so—as). *Evam* is often used like an adjective (e. g. *evaṃ te vaćane ratah,* rejoicing in such words of thine; where *evam* = *evaṃ-vidhe*). Sometimes *evam* is merely an expletive. According to lexicographers *evam* may imply likeness (so); sameness of manner (thus); assent (yes, verily); affirmation (certainly, indeed, assuredly); command (thus, &c.); and be used as an expletive. — *Evaṃ-rūpa, as, ā, am,* of such a form or kind. — *Evaṃ-vāda, as,* m. such an expression. — *Evaṃ-vid, t, t, t,* or *evaṃ-vidvas, ān, ushī, as,* Ved. knowing so or such, well instructed, familiar with what is right. — *Evaṃ-vidha, as, ā, am,* of such a kind, in such form or manner, such. — *Evaṃ-vīrya, as, ā, am,* strong in such a manner, possessing such a power. — *Evaṃ-vritta, as, ā, am,* behaving or acting thus, of such a kind. — *Evaṃ-vritti, is, is, i,* behaving thus. — *Evan-kāram,* ind. in this manner. — *Evan-kāla, as, ā, am,* containing so many syllabic instants. — *Evan-kratu, us, us, u,* Ved. thus minded. — *Evan-gata, as, ā, am,* being in such a condition or state, so circumstanced, of such kind; (*e*), ind. under such circumstances. — *Evan-guṇa, as, ā, am,* possessing such qualities or such good qualities. — *Evan-duḥsaha, as, ā, am,* so hard to bear. — *Evan-nāman, ā, ā, a,* Ved. so called. — *Evam-avastha, as, ā, am,* so situated. — *Evam-ādi, is, is, i,* or *evam-ādya, as, ā, am,* having such a beginning, of such qualities or kind. — *Evam-prakāra* or *evam-prāya, as, ā, am,* of such a kind. — *Evam-prabhāva, as, ā, am,* possessed of such power. — *Evam-bhūta, as, ā, am,* of such quality, of such a description, in such a manner, so, such. — *Evambhūta-vat, ān, atī, at,* furnished with anything similar. — *Evam-bhūmi, is,* f. such a place, a place like the one just described.

एवार *evāra, as, ā, am* (fr. 1. *eva* and *aram?*), Ved. so prepared, ready; (Sāy.) N. of a man.

एवावद *evā-vada, as, ā, am,* Ved. so speaking, true; (*as*), m., (Sāy.) N. of a man.

एष् 1. *esh* (*ā-ish*), cl. 6. P. *eććhati, aishitum* or *-shṭum,* to wish, desire.

Eshṭa, as, ā, am, desired, wished.

एष् 2. *esh* (*ā-ish*), cl. 1. P. A., Ved. *eshati, -te, eshitum,* to hasten near to or towards; to fly at; to attack any one; to endeavour to reach or gain; to desire; to request.

Eshṭi, is, f., Ved. seeking to go towards, desire, wish; (Sāy.) wishing; (or fr. rt. *yaj*) worshipping.

एष् 3. *esh,* cl. 1. P. A. *eshati, -te, eshāñćakāra, eshāñ-ćakre, eshitum,* to creep, glide; to go or approach: Caus. *eshayati, -yitum,* to probe.

1. *esha, as, ā, am,* Ved. gliding, running; an epithet of Vishṇu; (Sāy.) to be desired, desirable; to be obtained.

एष 2. *esha.* See *etad.*

एष 3. *esha, as, ā, am* (fr. rt. 3. *ish*), seeking; (*as*), m. running or hastening towards; (according to Sāy. *eshe* is an inf. fr. rt. *i*, 'to go') seeking; wish, election; (*ā*), f. wish. — *Eshaishya* (*esha-esh°*), *as, ā, am,* Ved. to be sought, desirable.

Eshaṇa, as, ā, am, seeking; (*as*), m. an iron arrow; (*am*), n. driving, pressing; seeking; probing; wish, desire; (*ā*), f. seeking, wish, desire, begging, solicitation, request; (*ī*), f. an iron or steel probe; a goldsmith's balance, assay scales.

Eshaṇikā, f. a goldsmith's balance.

Eshaṇin, ī, inī, i, seeking, striving.

Eshaṇīya, as, ā, am, to be desired, desirable; to be aimed at; (at the end of a compound) relating to medical examination.

Eshitṛi, tā, trī, tṛi, wishing, desirous.

Eshin, ī, iṇī, i, driving, impelling; (at the end of compounds) seeking, desiring, desirous of, wishing (e. g. *hitaishin,* well-wishing).

Eshṭavya, as, ā, am, to be sought, desirable, wished.

Eshṭṛi, ṭā, ṭrī, ṭṛi, seeking, desiring.

Eshya, as, ā, am, to be sought for; to be investigated or probed.

एषवीर *esha-vīra, as,* m. designation of a despised Brāhmaṇic family.

एष्यत् *eshyat, an, atī* or *antī, at* (fut. part. fr. rt. 5. *i*), what is to come, future. — *Eshyatkālīya, as, ā, am,* future.

एह *eha, as, ā, am* (fr. rt. *īh*), Ved. desirous, wishing.

Ehas, as, n., Ved. anger.

एहि *ehi* (imperative of rt. 5. *i* with *ā*), come!

एहिमाय *ehimāya, as, ā, am,* Ved., = *ahimāya,* q. v., an epithet of the Viśvedevās; (Sāy.) of all-pervading intelligence; or these deities may be so named because they uttered on one occasion the words 'Come near, do not go away' (*ehi mā yāsīḥ.* See Ṛig-veda I. 3, 9).

ऐ

ऐ 1. *ai,* the twelfth vowel of the alphabet, having the sound of *ei* in *heighth.* — *Ai-kāra, as,* m. the letter or sound *ai.*

ऐ 2. *ai,* ind. (an interjection of calling or summoning) Hola, Ho, Heigh; (and of remembering) Aye, Ha.

ऐ 3. *ai, ais,* m. an epithet of Śiva.

ऐकध्य *aikadhya, am,* n. (fr. *ekadhā*), singleness of time or occurrence; (*am* or *atas*), ind. at once, together.

Aikapatya, am, n. (fr. *eka-pati*), the sovereignty of one, absolute monarchy; supreme authority.

Aikapadika, as, ī, am (fr. *eka-pada*), belonging to a simple word; consisting of single words; the N. given to the Naigama section of Yāska's commentary on the Nighaṇṭavas, or collection of Vedic words.

Aikapadya, am, n. unity of words.

Aikabhāvya, am, n. (fr. *eka-bhāva*), singleness of nature.

Aikamatya, am, n. (fr. *eka-mati*), unanimity, sameness of doctrine or of opinion, agreement, consent, concurrence, confederation; (*as, ī, am*), connected with sameness of opinion.

Aikarājya, am, n. (fr. *eka-rāj*), monarchy.

Aikalavya, as, m. a patronymic fr. *eka-lū.*

Aikaśatika, as, ī, am (fr. *eka-śata*), provided with 101.

Aikaśapha, as, ī, am (fr. *eka-śapha*), produced by or belonging to animals with uncloven hoofs.

Aikaśrutya, am, n. (fr. *eka-śruti,* q. v.), the one accentless monotonous tone, monotony.

Aikasahasrika, as, ī, am (fr. *eka-sahasra*), provided with 1001.

Aikasvarya, am, n. (fr. *eka-svara*), oneness of accent (as in the case of a compound which has only one accent, though the separate members when uncompounded are each accented).

Aikāgārika, as, ī, m. f. (fr. *eka-āgāra*), a thief, a robber breaking into lonely houses; the possessor of one residence.

Aikāgrya, am, n. (fr. *ekāgra*), intentness on one object.

Aikāṅga, as, m. (fr. *ekāṅga*), a soldier of the body-guard.

Aikātmya, am, n. (fr. *eka-ātman*), unity of the soul, unity of being; oneness with the supreme spirit.

Aikādaśāksha, as, m. (fr. *ekādaśa + aksha*), N. of a man.

Aikādaśina, as, ī, am (fr. *ekādaśinī*), Ved. belonging to a collection or association of eleven.

Aikādhikaraṇya, am, n. (fr. *eka + adhikaraṇa*), oneness of relation.

Aikāntika, as, ī, am (fr. *ekānta*), absolute, complete, perfect.

Aikānyika, as, ī, am (fr. *eka + anya*), one who commits a single error in reading (who makes one thing another or otherwise than right).

Aikārthya, am, n. (fr. *ekārtha*), oneness of aim or intention.

Aikāhika, as, ī, am (fr. *ekāha*), ephemeral, quotidian, of one day, of the same day; belonging to a ceremony which lasts one day, belonging to a simple oblation.

Aikya, am, n. (fr. *eka*), oneness, unity, singleness, identity, harmony, sameness; the identity of the human soul or of the universe with the Deity; an aggregate, whole, total; (in alg.) the product of the length and depth of the portions, or of the little excavations differing in depth.

ऐक्षव *aikshava, as, ī, am* (fr. *ikshu*), produced from or relating to the sugar-cane, sugary; (*am*), n. sugar.

Aikshavya, as, ī, am, Ved. produced from or relating to the sugar-cane.

Aikshuka, as, ī, am, suitable for sugar-cane; bearing sugar-cane; (*as*), m. a carrier of sugar-canes; (*ās*), m. pl. the inhabitants of Ikshukīyā.

Aikshubhārika, as, ī, am (fr. *ikshu-bhāra*), carrying a load of sugar-canes.

ऐक्ष्वाक *aikshvāka, as, ī, am* (fr. *ikshvāku*), belonging to Ikshvāku, of the family of Ikshvāku; (*as*), m. a descendant of Ikshvāku; epithet of Purukutsa, and of Daśaratha.

Aikshvāku, us, m. a descendant of Ikshvāku; epithet of Triśaṅku, and of Rāma.

ऐङ्गुद *aiṅguda, as, ī, am,* produced from the Iṅguda plant; (*am*), n. scil. *phalam,* the fruit of the Iṅguda plant.

ऐच्छिक *aiććhika, as, ī, am* (fr. *iććhā*), optional, voluntary, arbitrary, at will.

ऐड *aiḍa, as, ī, am* (fr. *iḍā*), Ved. containing anything refreshing or strengthening; containing the word *iḍā;* (*as*), m. the son of Iḍā, epithet of Purūravas; [cf. *aila.*]

ऐडक *aiḍaka, as, ī, am* (fr. *eḍaka*), produced from the animal Eḍaka; (*as*), m. a species of sheep.

ऐडविड *aiḍaviḍa, as,* m. an epithet of Kuvera; N. of a son of Daśaratha; also *aiḍavila;* [cf. *ailavila.*]

ऐडुक *aiḍuka* or *aiḍūka, am,* n. a wall &c. of bones and rubbish. See *eḍuka.*

ऐण *aiṇa, as, ī, am* (fr. *eṇa*), produced from or belonging to the male black antelope.

Aiṇika, as, ī, am, hunting black antelopes, a deer-killer.

Aiṇeya, as, ī, am (fr. *eṇī*), produced from the black doe or female antelope; produced from anything belonging to a black doe or female antelope; (*as*), m. the black antelope; (*am*), n. a kind of coitus.

ऐण्डिनेय *aiṇḍineya, ās,* m. pl., N. of a Śākhā or branch of the Veda.

ऐतदात्म्य *aitadātmya, am,* n. (abstr. noun of *etadātman*), the state of having this property or peculiarity.

ऐतरेय *aitareya, as,* m. a descendant of Itarā, to whom the Aitareya-Brāhmaṇa and Āraṇyaka were revealed; (*as, ī, am*), originating from Aitareya. — *Aitareya-brāhmaṇa* or *aitareyaka, am,* n. (scil. *brāhmaṇa*) title of a Brāhmaṇa attached to the Ṛig-veda and prescribing the duties of the Hotṛi priest. It consists of forty Adhyāyas, divided into eight Pañćikās. — *Aitareyopanishad* (°*ya-up*°), *t,* f., N. of an Upanishad forming part of the Aitareya-Āraṇyaka. — *Aitareyopanishad-bhāshya, am,* n. a commentary on the last by Saṅkarāćārya. — *Aitareyopanishadbhāshya-ṭippaṇī,* f., N. of a commentary on the last work by Anantānandagiri.

Aitareyin, ī, m. a follower of Aitareya, a reader of the Aitareya-Brāhmaṇa.

ऐतश *aitaśa, as,* m., N. of a Muni of the family of Aurva (Bhṛigu), author of the Aitaśa-pralāpa forming part of the Kuntāpa hymns of the Atharva-veda and used with these hymns in the ritual belonging to the Ṛig-veda.

Aitaśāyana, ās, m. pl. the descendants of Aitaśa.

Aitiśāyana, as, m., N. of a teacher.

ऐतिहासिक *aitihāsika, as, ī, am* (fr. *itihāsa*), derived from ancient legends, legendary, historical, traditional; (*as*), m. one who relates or knows ancient legends, an historian.

ऐतिह्य *aitihya, am,* n. (fr. *iti-ha;* see under *iti,* p. 139), traditional instruction.

ऐदंयुगीन *aidaṃyugīna, as, ā, am* (fr. *idaṃyuga*), fit for this yoke or team.

ऐध् *aidh,* f. or *aidha, as,* m. or *aidhā,* f. (fr. rt. *indh* with *ā*), Ved. flaming, a flame, splendor.

ऐन *aina, ās,* m. pl., N. of a people.

ऐनस *ainasa, am,* n. (fr. *enas*), sin.

ऐन्दव *aindava, as, ī, am* (fr. *indu*), lunar, belonging or relating or similar to the moon; (*ī*), f. the plant Serratula Anthelminthica; (*am*), n. the asterism Mṛigaśiras.

ऐन्द्र *aindra, as, ī, am* (fr. *indra*), belonging to or sacred to Indra, proceeding from Indra, similar to Indra; (*as*), m. the part of a sacrifice offered to Indra; (*ī*), f. (scil. *ṛić*) a verse addressed to Indra; (scil. *diś*) the east quarter, of which Indra is regent (e. g. *aindryāṃ diśi,* in the east); the eighteenth lunar mansion; the eighth day in the second half of the month Mārgaśīrsha, and of the month Pausha; Indra's energy, personified as his wife and by some identified with Durgā; epithet of Durgā; misfortune,

misery (personified); N. of a plant, a kind of cucumber, Cucumis Madraspatanus; (*am*), n. the eighteenth lunar mansion (*jyeshṭhā*); wild ginger.

Aindrajālika, as, ī, am (fr. *indra-jāla*), familiar with or relating to magic, magical, deceptive, illusory; (*as*), m. a juggler.

Aindraturīya, as, ī, am, a libation (*graha*) &c., the fourth part of which is offered to Indra.

Aindradyumna, as, ī, am, relating to Indradyumna; N. of a country.

Aindraluptika, as, ī, am (fr. *indra-lupta*), afflicted with morbid baldness of the head.

Aindravāyava, as, ī, am, Ved. belonging to Indra and Vāyu.

Aindraśira, as, m. a species of elephant.

Aindrāgna, as, ī, am, Ved. sacred to or belonging to Indra and Agni, proceeding from Indra and Agni.

Aindrānairṛita, as, ī, am, belonging to Indra and Nirṛiti.

Aindrāpaushṇa, as, ī, am, belonging to Indra and Pūshan.

Aindrābārhaspatya, as, ī, am, belonging to Indra and Bṛihaspati.

Aindrāmāruta, as, ī, am, belonging to Indra and the Maruts.

Aindrāyudha, as, ī, am, relating to Indra's bow or the rainbow.

Aindrāvaruṇa, as, ī, am, sacred to Indra and Varuṇa.

Aindrāvaishṇava, as, ī, am, belonging to Indra and Vishṇu.

Aindrāsaumya, as, ī, am, belonging to Indra and Soma.

Aindri, is, m. a patronymic of Jayanta, the son of Indra; N. of Arjuna; N. of the monkey-king Bāli; a crow.

Aindrīya, as, ī, am (fr. *indriya* and connected with *indra*, q. v.), relating to or belonging to the senses, sensual; perceptible, perceived, present; (*am*), n. the world of the senses; a section of the Āyur-veda treating on the senses.

Aindriyaka, as, ī, am, relating to the senses; perceptible.

Aindriye-dhī, is, is, i, thinking only of sensual pleasure.

ऐन्धन *aindhana, as, ī, am* (fr. *indhana*), consisting of fuel; an epithet of the sun.

ऐभावत *aibhāvata, as*, m. (fr. *ibhā-vat*), a patronymic of Pratīdarśa.

ऐभी *aibhī*, f., N. of a plant; = *ibhyā?*

ऐयत्य *aiyatya, am*, n. (fr. *iyat*), quantity, number, value.

ऐरंमद *airammada, as*, m. (fr. *irammada*), a patronymic of Deva-muni, author of a Ṛig-veda hymn.

Airammadīya, am, n., N. of a sea in Brahmā's world.

ऐरावण *airāvaṇa, as*, m. (fr. *irā-van* = *irā-vat*, 'possessed of or proceeding from water'), N. of a king of the Nāgas; Indra's elephant, produced at the churning of the ocean.

Airāvata, as, m. a patronymic of a fabulous serpent-like being called Dhṛita-rāshṭra; a serpent, one of the chiefs of the Nāgas or serpent-race, inhabiting the lower world or Pātāla; N. of the elephant of Indra, produced at the churning of the ocean, and the prototype of the elephant race, considered also as the elephant of the east quarter; [cf. *nāga*, which means both serpent and elephant]; an excellent elephant; (*as, am*), m. n. a kind of rainbow, considered as the long and unbent bow of Indra; a kind of lightning; (*as*), m. the orange tree; another tree, Artocarpus Lacucha; (*as, am*), m. n. a vast and waterless region; (*āni*), n. pl., N. of a Varsha; N. of the northern path of the moon; the fruit of the tree Artocarpus Lacucha; (*ī*), f. the female of Indra's elephant; lightning; N. of a plant; N. of the Ravi river in the Pañjāb; N. of a particular portion of the moon's path.

ऐरिण *airiṇa, am*, n. (fr. *iriṇa*), fossil or rock salt.

ऐरेय *aireya, am*, n. (fr. *irā*), a spirituous liquor.

ऐर्म्य *airmya, as, ī, am* (fr. *irmā*), good for healing wounds, (a plaster &c.)

ऐल *aila, as*, m. (= *aiḍa*), N. of Purūravas as son of Ilā; (*am*), n. a particular number. — *Aila-dhāna, am*, n., N. of a town.

ऐलब *ailaba, as*, m., Ved. noise, roaring, cry. — *Ailaba-kāra, as, ā, am*, Ved. making a noise, roaring (epithet of Rudra's dogs).

ऐलबृद *ailabṛida, as, ā, am*, Ved. bringing food; (perhaps related to *ailaba*.)

ऐलवालुक *ailavāluka, am*, n. a perfume. See *elavālu*.

ऐलविल *ailavila, as*, m., N. of Kuvera as son of Ilavilā; (also *aiḍavida, aiḍavila*, and *elavila*); N. of a king.

ऐलूष *ailūsha, as*, m. (fr. *ilūsha*), a patronymic of Kavasha, the author of two Ṛig-veda hymns.

ऐलेय *aileya, am*, n. a perfume; = *elavālu*.

ऐश *aiśa, as, ī, am* (fr. *īśa*), proceeding from or relating to Śiva; divine, supreme, regal.

Aiśāna, as, ī, am (fr. *īśāna*), belonging to Śiva; (*ī*), f. (scil. *diś*) the quarter of Śiva, the north-east quarter. — *Aiśāna-ja, ās*, m. pl. = *īśāna-ja*, q. v.

Aiśika, as, ī, am, belonging to Śiva; divine, heavenly; royal, regal.

Aiśvara, as, ī, am (fr. *īśvara*), fit for or belonging to or produced by a master, or by the supreme lord; mighty, majestic; divine, relating to God; supreme, royal; belonging to Śiva.

Aiśvarika, as, m. (with Buddhists) a theist.

Aiśvarya, am, n. power, might, sway; dominion; supremacy; superhuman power; the divine faculties of omnipresence, omnipotence, invisibility, &c. (sometimes their number is given as five, with reference to the five elements). — *Aiśvarya-vat, ān, atī, at*, endowed with superhuman faculties, possessed of supernatural powers, connected with them.

ऐषमस् *aishamas*, ind. (*ai* related to *e* or *i* in *etad* or *idam*, and *samas* from *samā*, 'year'), during this year, in the present year; [cf. Gr. σῆτες, σήμερον.]

Aishamastana, as, ī, am, or *aishamastya, as, ā, am*, of or belonging to the present year.

ऐषावीर *aishāvīra, as, ī, am* (fr. *esha-vīra?*), Ved. weak, powerless.

ऐषीक *aishīka, as, ī, am* (fr. *ishīkā*), consisting of stalks made of reeds or cane; (*ās*), m. pl., N. of a people; *aishīkam parva*, a section of the tenth book or Sauptika-parva of the Mahā-bhārata (Adhyāya 10–18).

ऐषुकारि *aishukāri, ayas*, m. pl. (fr. *ishu-kāra*), N. of a tribe or caste. — *Aishukāri-bhakta, am*, n. the country inhabited by this tribe.

ऐष्टक *aishṭaka, am*, n. (fr. *ishṭakā*), Ved. the sacrificial bricks collectively.

ऐष्टिक *aishṭika, as, ī, am* (fr. 3. *ishṭi*), sacrificial, ceremonial.

Aishṭikapaurtika, as, ī, am, belonging to the Ishṭāpūrta, ceremonial and meritorious.

ऐहलौकिक *aihalaukika, as, ī, am* (fr. *iha-loka*), of this world, happening in this world, terrestrial, sublunary; (opposed to *pāralaukika*.)

Aihika, as, ī, am (fr. *iha*), of this place, of this world, temporal, worldly, secular, local; (opposed to *āmushmika*.) — *Aihika-darśin, ī, inī, i*, worldly-minded, concerned about worldly affairs.

ओ

ओ 1. *o*, the vowel *o*, the thirteenth letter of the alphabet. — *O-kāra, as*, m. the letter or sound *o*.

ओ 2. *o*, ind. a vocative particle, Oh; an interjection of calling, Ho, Holla; of reminiscence, Ho, Ah; of compassion, Ah, Oh.

ओ 3. *o, aus*, m. a N. of Brahmā.

ओ 4. *o* (*ā-u*), only occurring in the past pass. part. — 1. *ota, as, ā, am*, Ved. invoked, summoned.

ओक *oka, as*, m. (fr. rt. *uć*), a house; an asylum, a refuge (see *okas* below); a bird?; [cf. Lith. *ūkis*, 'a dwelling;' *ūkininkas*: Gr. οἶκος belongs to rt. *viś*.]

Okas, as, n. gratification, pleasure; place of happiness or pleasure, a resting-place, a home, house; an asylum, a refuge.

Okivas, ān (irreg. perf. part. Par.?), Ved. delighting in anything; (Sāy.) meeting together, united.

Okya, as, ā, am, Ved. favourable to the (inmates of a) house; good for a house, kind to a household; (*am*), n. gratification, pleasure; a comfortable place; a resting-place, a house.

ओकण *okaṇa, as*, or *okaṇi, is*, m. a bug. See *okodanī*.

ओकुल *okula, as*, m. a cake of flour.

ओकोदनी *okodanī* or *okkaṇī*, f. a bug. See *okaṇa*.

ओक्ष् *oksh* (*ā-uksh*), cl. 1. P. *okshati, -shitum*, to sprinkle over or upon.

ओख् *okh*, cl. 1. P. *okhati, okhāñ-ćakāra, okhitum*, to be dry or arid; to be able or competent; to adorn, suffice; to refuse, prevent, ward off: Caus. *okhayati, -yitum*: Desid. *oćikhishati*.

ओगण *ogaṇa, as, ā, am* (fr. *ava-gaṇa?*), Ved. repudiated by one's companions, solitary, despised; (Sāy.) collected, united.

ओगीयस् *ogīyas* = *ojīyas*, comparative of *ugra*, q. v.

ओघ *ogha, as*, m. (fr. rt. *vah*), flood, stream; a torrent, a rapid flow of water, an inundation; a heap or quantity, flock, multitude, abundance; the whole; quick time in music; tradition, traditional advice or instruction; [cf. Gr. ὄχλος?]. — *Ogha-ratha, as*, m., N. of a son of Oghavat and brother of Oghavatī. — *Ogha-vat, ān, atī, at*, having a strong stream; (*ān*), m., N. of a prince, father-in-law or brother-in-law of Sudarśana; (*tī*), f., N. of a daughter of Oghavat; N. of the river Sarasvatī.

ओङ्कार *oṅkāra*. See under *om*.

ओज् *oj* (connected with *ojas* below), cl. 1. 10. P. *ojati, ojitum*, or *ojayati, -yitum*, to be strong or able; to increase, to have vital power.

ओज *oja, as, ā, am*, odd (as the first, third, fifth, &c., in a series).

ओजस् *ojas, as*, n. (fr. *uj* = *vaj*; see *ugra*), bodily strength, vigour, energy, ability; vitality, the principle of vital warmth and action diffused throughout the body; virility, the generative faculty; support, stay; (in rhetoric) a form of style, elaborate style, abounding with compounds; (in astrology) each alternate sign of the zodiac (as the first, third, fifth, &c.); water; light, splendor; metallic lustre;

manifestation, appearance; *ojasā*, with strength, resolutely, energetically (sometimes used at the beginning of a compound, e. g. *ojasā-kṛita*, done energetically); [cf. *amitaujas, uttamaujas*, &c.: cf. also Gr. ὑγιής; Zend *aujo*; Hib. *og*, 'young, juvenile, fresh;' *olg*, 'a champion;' *oighe*, 'entireness, virginity.'] — *Ojas-tara, as, ā, am* (comparative), more strong. — *Ojas-vat, ān, atī, at*, or *ojas-vin, ī, inī, i*, vigorous, powerful, strong, energetic; splendid, bright. — *Ojasvitā*, f. strength, power. — *Ojo-dā, ās, ās, am*, Ved. granting power, strengthening, possessed of strength. — *Ojo-balā*, f. (with Buddhists) N. of a goddess of Bodhidruma.

Ojasīna, as, ā, am, Ved. showing strength, powerful.
Ojasya, as, ā, am, showing strength, powerful.
Ojāya, nom. A. *ojāyate, -yitum*, to exhibit strength or energy, to make effort; to be strong.
Ojishṭha, as, ā, am (regarded as superlative of *ugra*, q. v.), strongest, most vigorous or vehement.
Ojīyas, ān, asī, as (regarded as comparative of *ugra*, q. v.), stronger, more vigorous or vehement.
Ojman, ā, m., Ved. strength; (Sāy.) speed; an instigator.

ओड *oḍa, as*, m., N. of a minister of Pratāpāditya.

ओडक *oḍaka* or *oḍava, as*, m. a musical mode which omits two of the notes of the scale, Ṛi and Pa.

ओडिका *oḍikā* or *oḍī*, f. wild rice.

ओड्र *oḍra, ās*, m. pl., N. of a people and country, the northern part of Orissa; (*as*), m. the China rose. — *Oḍra-pushpa, am*, n. Hibiscus Rosa Sinensis, and its flowers. — *Oḍrākhyā* (°*ra-ākh*°), f. the China rose.

ओढ *oḍha, as, ā, am* (past pass. part. of *ā-vah*, q. v.), brought or carried near.

ओण *oṇ*, cl. 1. P. *oṇati, oṇāñ-ćakāra, oṇitum*, to remove, take away, drag along: Caus. *oṇayati, -yitum, auṇiṇat*: Desid. *auṇiṇishati*.

ओणि *oṇi, is*, m. or f. (generally in du. *ī*; said to be fr. preceding rt.), Ved. a vessel used in the preparation of the Soma juice, and said to consist of two pieces (?), heaven and earth; preserving power; protection.

ओत 1. *ota*. See 4. *o*.

ओत 2. *ota, as, ā, am* (fr. rt. *ve* with *ā*), woven, sewn with the threads across; [cf. *prota*.] — *Ota-prota, as, ā, am*, sewn crosswise and lengthwise, extending to every quarter?; (*am*), ind. crosswise and lengthwise, vertically and horizontally.
Otu, us, m. the woof or cross-threads of a web; (*us*), m. f. a cat, (in this sense said to be fr. rt. *av*.) In a compound a final *a* preceding may optionally be dropped (e. g. *sthūlotu* or *sthūlautu*, a fat cat.)

ओत्स *otsa, as*, m., N. of an Agrahāra.

ओदती *odatī*, f. (part. of rt. 2. *ud*), Ved. flowing forth, issuing out, rising upwards; epithet of the dawn.
Odana, as, am, m. n. grain mashed and cooked with milk, boiled rice; a cloud; (*nī*), f. the plant Sida Cordifolia. When a name is given to a pupil to indicate his attachment to any particular master, *odana* may be prefixed to denote that the pupil's object is rather food than instruction (e. g. *odanapāṇiniyaḥ*, a pupil of Pāṇini whose object is only to be fed by Pāṇini). — *Odanāhvayā* (°*na-āh*°) or *odanāhvā* or *odanikā*, f., N. of a plant.
Odanīya, nom. P. *odanīyati, -yitum*, to wish to make mashed food of anything.
Odma, as, m. or *odman, a*, n. flowing, flooding; wetting, moistening.

ओधस् *odhas, as*, n. an udder; = *ūdhas*.

ओपश *opaśa, as*, m. (fr. rt. *paś*?), Ved. an ornament of the head, lock of hair, curl; tuft of hair?; (Sāy.) a horn (fr. *upa-śī* with *ā*).
Opaśin, ī, inī, i, Ved. adorned with curls.

ओम् *om*, ind. (said to be fr. rt. *av*; perhaps originally *oṃ*, which may be derived fr. *āṃ*, and this fr. *ā*), a word of solemn affirmation and respectful assent (sometimes translated by yes, verily, so be it, and in this sense compared with Amen). It is placed at the commencement of most Hindū works, and as a sacred exclamation may be uttered (but not so as to be heard by ears profane) at the beginning and end of a reading of the Vedas or previously to any prayer. It is also regarded as a particle of auspicious salutation (Hail!). *Om* appears first in the Upanishads as a mystic monosyllable, and is there set forth as the object of profound religious meditation, the highest spiritual efficacy being attributed not only to the whole word but also to the three sounds *a, u, m*, of which it consists. In later times *om* is the mystic name for the Hindū triad, and represents the union of the three gods, viz. *a* (Vishṇu), *u* (Śiva), *m* (Brahmā). It may also be typical of the three Vedas. *Om* is usually called *praṇava*, more rarely *aksharam* or *ekāksharam*, and only in later times *om-kāra*. The Buddhists use *om* at the commencement of their *vidyā shaḍ-aksharī* or mystical formulary in six syllables (viz. *om māṇi padme hūṃ*). Lexicographers affirm that besides the above uses, *om* may imply command or injunction, removal or warding off (Away! Hence!), and be used as an inceptive particle. Grammarians assert that before *om* a preceding *a* or *ā* at the end of a word should be cut off (e. g. *vijayonkāraḥ* for *vijayaunkāraḥ* (°*ya-on*°), thanksgiving for victory; see Gram. 38. *b*). — *Oṃ-kāra, as*, m. the sacred and mystical syllable *om*; the exclamation *om*; pronouncing the syllable *om*; (*ā*), f. a Buddhist Śakti or female personification of divine energy. — *Oṃkāra-grantha, as*, m. title of a work of Nārāyaṇa. — *Oṃkāra-tīrtha*, N. of a Tīrtha. — *Oṃkāra-bhaṭṭa, as*, m., N. of a man.

ओम *oma, as*, m. (fr. rt. *av*, cf. 4. *ū*), Ved. a protector; any one favourably disposed (towards another); any one worthy of favour or protection.
Oman, ā, m., Ved. protection, assistance; favour, kindness; a kind person. — *Oman-vat, ān, atī, at*, Ved. friendly, agreeable; favourable, kind; satiating.
Omātrā, f., Ved. protection, assistance, kindness, readiness to help.
Omyā, f., Ved. favour, protection. — *Omyā-vat, ān, atī, at*, Ved. friendly, favourable.

ओमिल *omila, as*, m., N. of a man.

ओरिमिका *orimikā*, f. title of a section of the Kāṭhaka Recension of the Yajur-veda.

ओर्णु *orṇu* (*ā-ūrṇu*), cl. 2. P. A. *orṇoti* or *-ṇauti, -ṇute, -ṇavitum* or *-ṇuvitum*, to cover.

ओल *ola* or *alla, as, ā, am*, wet, damp; (*as*), m. an esculent root, Arum Campanulatum.

ओलण्ड् *olaṇḍ*, cl. 10. P. *olaṇḍayati, -yitum*, to cast upwards, throw up; (various readings have *olaj* and *olj*.)

ओशिष्ठहन् *ośishṭha-han, ā, ghnī, a* (fr. *ośishṭha* = *oshishṭha* and *han*), Ved. striking very quickly; [cf. *oshishṭha-dāvan*.]

ओष *osha, as*, m. (fr. 1. *ush*), burning, combustion; [cf. Goth. *azgô*; Angl. Sax. *asca*; Old Germ. *asga*; Mod. Germ. *asche*; Eng. *ashes*.]
Oshaṇa, as, m. pungency, biting or pungent taste, sharp flavour; (*ī*), f. a pot-herb, commonly called Pūrya.

ओषधि *oshadhi, is*, or *ī*, f. (a contraction fr. *avasa* and *dhi*, 'containing refreshment or food?;' according to Pāṇini VI. 3. 132, the form in *ī* is only used for the oblique cases in the Veda; but this restriction does not seem to be universal), a herb, a plant, medicinal plant; an annual plant or herb, one that dies after becoming ripe. — *Oshadhi-garbha, as*, m. the moon (as containing the herbs in its interior). — *Oshadhi-ju, as, ā, am*, Ved. born or living among herbs; produced from plants. — *Oshadhi-pati, is*, m. a physician (master of the medicinal plants); the moon. — *Oshadhi-prastha, as*, m., N. of a mythic town, the town of Himavat. — *Oshadhī-pati, is*, m. the moon. — *Oshadhī-mat, ān, atī, at*, Ved. connected with herbs. — *Oshadhīśa* (°*dhi-īśa*), *as*, m. the moon (presiding over the plants). — *Oshadhī-saṃśita, as, ā, am*, Ved. impelled or influenced by herbs. — *Oshadhī-sūkta, am*, n., N. of a hymn.

ओषम् *osham*, ind. (fr. rt. 1. *ush*?), Ved. quickly, immediately.
Oshishṭha-dāvan, ā, ā, a, Ved. giving very quickly.

ओष्ठ *oshṭha, as*, m. (contracted fr. *avastha*), the down-hanging lip, i. e. the upper lip (opposed to *adhara*), a lip in general; *oshṭhau* or *dvāv oshṭhau*, du. the lips, the two lips; (*ī*), f. a creeper bearing a red flower, to which the lip is commonly compared (Coccinia Grandis); [cf. *bimba*: cf. also Slav. *ūsta*, neut. pl.; *ūstna*, f.: Lat. *ostium*.] In compounds a final *a* or *ā* before *oshṭha* may be optionally dropped (e. g. *bimba* + *oshṭha* becomes either *bimboshṭha* or *bimbaushṭha*, 'red-lipped,' and the fem. of the comp. adj. may be formed in *ā* or *ī*). — *Oshṭha-karṇaka, ās*, m. pl., N. of a fabulous race who have their ears and lips very near each other. — *Oshṭha-kopa* or *oshṭha-prakopa, as*, m. a disease of the lips. — *Oshṭha-ja, as, ā, am*, produced by the lips, labial. — *Oshṭha-jāha, am*, n. the root of the ear. — *Oshṭha-pallava, am*, n. a lip or the lips. — *Oshṭha-puṭa, am*, n. the cavity made by opening the lips. — *Oshṭha-pushpa, am*, n. the plant Pentaptera Tomentosa. — *Oshṭha-roga, as*, m. any morbid affection of the lips. — *Oshṭhādhara* (°*ṭha-adh*°), *au*, du. or *am*, n. the upper and lower lip. — *Oshṭhopama-phalā* (°*ṭha-upamā-ph*°), f. the creeper Bryonia Grandis, whose flower resembles a lip.
Oshṭhaka (at the end of compounds) = *oshṭha*; (*as, ā, am*), taking care of the lips.
Oshṭhya, as, ā, am, being at the lips; belonging to or fit for the lips, labial (as the sounds *u, ū, o, au, p, ph, b, bh, m, v*, and the Upadhmānīya). — *Oshṭhya-yoni, is, is, i*, produced from labial sounds. — *Oshṭhya-sthāna, as, ā, am*, pronounced with the lips, as o and *au*.

ओष्ण *oshṇa, as, ā, am* (fr. *ā*, implying diminution, and *ushṇa*), a little warm, tepid.

ओह् *oh* (rt. 2. *ūh* with *ā*), cl. 1. A. *ohate, -hitum*, to understand, admit, receive.
Oha, as, m. (fr. 2. *ūh*), Ved. meditation; (Sāy.) bringing, performing; reaching. — *Oha-brahman, ā*, m., Ved. really a Brāhman, a Brāhman valued as one: (Sāy.) one who has sacred knowledge.
Ohala, as, m., N. of a man.
Ohas, as, n., Ved. idea, true notion: (Sāy.) praise.
Ohāna, as, ā, am, considering, reflecting on.

औ

औ 1. *au*, the fourteenth letter of the alphabet, having the same sound as *ou* in *our*. — *Au-kāra, as*, m. the letter or sound *au*.

औ 2. *au*, ind. an interjection of calling, Ho, Hola; of addressing, Oh; of prohibition and of asseveration.

औ 3. *au, aus*, m. sound; an epithet of Śesha or Ananta; (*aus*), f. the earth.

औक्थिक *aukthika, as*, m. (fr. *uktha*), a Brāhman acquainted with the Ukthas, reciting them.
Aukthikya, am, n. the text of the Ukthas.
Aukthya, am, n. a peculiar mode of recitation.

औक्ष *auksha, as, ī, am* (fr. *ukshan*), Ved.

relating to an ox, derived from one, &c. — *Auksha-gandhi, is*, f., N. of an Apsaras.
Aukshaka, am, n. a multitude of oxen.
Aukshya, as, ī, am, relating to an ox, derived from one; (*as*), m. a patronymic from Ukshan.

औखीय *aukhīya, ās*, m. pl. the followers of Ukha.

औख्य *aukhya, as, ā, am* (fr. *ukhā*), boiled or dressed in a pot.

औग्रसेनि *augraseni, is*, m. or *augrasenya, as*, m. a patronymic fr. *ugra-sena*.
Augrasainya, as, m. an epithet of Yudhāṇśraushṭi.
Augrya, am, n. (fr. *ugra*), horribleness, dreadfulness, fierceness.

औघ *augha, as*, m. (fr. rt. *vah*), a flood; [cf. *ogha*.]

औचथ्य *aućathya, as*, m. (fr. *ućathya*), a patronymic of Dīrgha-tamas of the family of Aṅgiras; [cf. *autathya*.]

औचित्य *aućitya, am*, n. or *aućitī*, f. (fr. *ućita*), aptness, fitness, propriety, suitableness; taking pleasure in anything, habituation.

औच्चैःश्रवस *auććaiḥśravasa, as*, m. (fr. *uććaiḥ-śravas*), N. of Indra's horse.

औजस *aujasa, am*, n. (fr. *ojas*), gold.
Aujasika, as, ī, am, energetic, vigorous, acting with strength or energy; (*as*), m. a hero.
Aujasya, conducive to vitality or energy; (*am*), n. freshness or vigour of life, energy.

औज्जिहायनक *aujjihāyanaka, ās*, m. pl., N. of a grammatical school.

औज्ज्वल्य *aujjvalya, am*, n. (fr. *uj-jvala*), brightness, brilliancy.

औडवि *auḍavi, ayas*, m. pl., N. of a warrior-tribe.
Auḍavīya, as, m. a prince of this tribe.

औडुपिक *auḍupika, as, ī, am* (fr. *uḍupa*), crossing in a boat; (*as*), m. a passenger, one going in a raft or boat.

औडुम्बर *auḍumbara*. See *audumbara*.

औडुलोमि *auḍulomi, is*, m. (fr. *uḍuloman*), N. of a philosopher.

औड्र *auḍra, ās*, m. pl., N. of a people and the country inhabited by them. See *oḍra*.

औतङ्क *autaṅka, as, ī, am*, belonging to Utaṅka.

औतथ्य *autathya, as*, m. (fr. *utatha*), an epithet of Dīrgha-tamas.

औत्कण्ठ्य *autkaṇṭhya, am*, n. (fr. *utkaṇṭha*), desire, longing for. — *Autkaṇṭhya-vat, ān, atī, at*, desirous, longing for.

औत्कर्ष्य *autkarshya, am*, n. (fr. *ut-karsha*), excellence, superiority.

औत्तमि *auttami, is*, m. (fr. *uttama*), epithet of the third Manu.
Auttamika, as, ī, am, relating to the gods who are in the highest place (in the sky).

औत्तर *auttara, as, ī, am* (fr. 1. *uttara*), living in the north.
Auttarapathika, as, ī, am (fr. *uttara-patha*), going or coming in a northerly direction.
Auttarapadika, as, ī, am (fr. *uttara-pada*), comprehending the last word or term (?).
Auttaravedika, as, ī, am, belonging to the Uttara-vedi.
Auttarādharya, am, n. (fr. *uttarādhara*), state of being below and above.
Auttarāha, as, ī, am (fr. *uttarāha*), of or belonging to the following day.
Auttareya, as, m., N. of a son of Uttarā.

औत्तानपाद *auttānapāda, as*, and *auttānapādi, is*, m. (fr. *uttāna-pāda*), a N. of Dhruva; (in mythology) the son of Uttāna-pāda, and grandson of the first Manu; (in astronomy) the polar star or the north pole itself.

औत्पत्तिक *autpattika, as, ī, am* (fr. *ut-patti*), inborn, innate; natural; produced at the same time.

औत्पात *autpāta, as, ī, am* (fr. *ut-pāta*), treating of portents.
Autpātika, as, ī, am, portentous, prodigious, astounding, calamitous; (*am*), n. a portent.

औत्पाद *autpāda, as, ī, am* (fr. *ut-pāda*), relating to or treating of birth or production.

औत्पुटिक *autpuṭika, as, ī, am* (fr. *utpuṭa*), receiving anything with the mouth or beak turned upwards.

औत्र *autra, as, ī, am* (for *auttara*?), gross, rough, inexact.

औत्स *autsa, as, ī, am* (fr. *utsa*), born or produced in a well or fountain.

औत्सङ्गिक *autsaṅgika, as, ī, am* (fr. *ut-saṅga*), carried or placed upon the hip or flank.

औत्सर्गिक *autsargika, as, ī, am* (fr. *ut-sarga*), that which is abandoned (*utsṛijyate*) or liable to be abolished in exceptional cases, but valid generally (as a rule of grammar); general as opposed to special, not particular, not restricted, abandoning, omitting, leaving; terminating, completing, relating or belonging to a final ceremony by which a rite is dismissed; natural, inherent; produced directly and naturally; derivative. — *Autsargika-tva, am*, n. the generality of a rule.

औत्सुक्य *autsukya, am*, n. (fr. *utsuka*), anxiety, disquietude, uneasiness, regret; ardent desire, longing, eagerness, zeal.

औदक *audaka, as, ī, am* (fr. *udaka*), aquatic, watery, of or belonging to water. — *Audaka-ja, as, ā, am*, produced by aquatic plants.
Audaki, ayas, m. pl., N. of a warrior-tribe.
Audakīya, as, m. a prince of this warrior-tribe.

औदङ्कि *audaṅki, ayas*, m. pl., N. of a warrior-tribe.
Audaṅkīya, as, m. a prince of this tribe.

औदञ्चन *audañćana, as, ī, am* (fr. *udañćana*), contained in a pitcher.

औदनिक *audanika, as, ī, am* (fr. *odana*), one who knows how to cook mashed grain &c., a cook; one to whom mashed grain is given at regular times.
Audanya, as, m. a patronymic of Muṇḍibha.

औदपान *audapāna, as, ī, am* (fr. *uda-pāna*), raised from wells or drinking fountains (as a tax); coming from the village Udapāna.

औदमेघीय *audameghīya, as, ī, am*, belonging to Audameghi.

औदयक *audayaka, ās*, m. pl. (fr. *ud-aya*), a school of astronomers who reckoned the first motion of the planets from sunrise.

औदरिक *audarika, as, ī, am* (fr. *udara*), greedily voracious, gluttonous.
Audarya, being in the womb.

औदल *audala*, a patronymic from Udala; N. of a Sāman.

औदवापि *audavāpi*, a patronymic from Uda-vāpa.
Audavāpīya, as, ā, am, belonging to Audavāpi.

औदवाहि *audavāhi*, a patronymic from Uda-vāha; N. of a teacher.

औदश्वित *audaśvita* or *audaśvitka, as, ī, am* (fr. *uda-śvit*), made of buttermilk; (*am*), n. buttermilk with an equal proportion of water.

औदस्थान *audasthāna, as, ī, am* (fr. *uda-sthāna*), accustomed to stand in water.

औदात्त्य *audāttya, am*, n. (fr. *udātta*), the state of having the high tone.

औदारिक *audārika*, (with Jainas) the gross body which invests the soul.

औदार्य *audārya, am*, n. (fr. *udāra*), generosity, nobility, magnanimity, greatness.

औदासीन्य *audāsīnya, am*, n. (fr. *ud-āsīna*), indifference, apathy.
Audāsya, am, n. indifference, stoicism, philosophy, solitariness, loneliness.

औदुम्बर *audumbara, as, ī, am* (fr. *udumbara*), coming from the Udumbara tree, made of its wood; (*as*), m., N. of a region abounding in Udumbara trees; a form of Yama, the regent of death; (*ās*), m. pl., N. of a people; (*ī*), f. (scil. *śākhā*) a branch of the Udumbara tree; (*am*), n. the wood of the Udumbara tree or a piece of the wood; the Udumbara fruit; a kind of leprosy; copper.
Audumbaraka, as, m. the country inhabited by the Udumbaras.
Audumbarāyaṇa, as, m., N. of a grammarian.
Audumbari, is, m. a prince of the Udumbaras.

औद्गात्र *audgātra, as, ī, am* (fr. *ud-gātṛi*), relating to the Udgātṛi priest; (*am*), n. the office of the Udgātṛi priest. — *Audgātra-sāra-saṅgraha, as*, m., N. of a commentary of Rudraskanda on the Drāhyāyaṇa Sūtras.

औद्ग्रभण *audgrabhaṇa, am*, n. (fr. *ud-grabhaṇa*; scil. *yajus*), N. of certain sentences recited at the Dīkshā.

औद्दालक *auddālaka, am*, n. (fr. *uddāla* or *uddālaka*; scil. *madhu*), a bitter and acrid substance like honey, said to be found in the nest of the white ant; N. of a Tīrtha.
Auddālaki, is, m. an epithet of Śvetaketu, of Kusuruvinda, and of Āruṇi.

औद्देशिक *auddeśika, as, ī, am* (fr. *ud-deśa*), pointing out, showing, indicative of; enumerating.

औद्धत्य *auddhatya, am*, n. (fr. *ud-dhata*), arrogance, insolence, overbearing manner, disdain.

औद्धारिक *auddhārika, as, ī, am* (fr. *ud-dhāra*), belonging to a portion or share, selected, portionable, heritable; (*am*), n. a portion or inheritance.

औद्बिल्य *audbilya, am*, n. (fr. *udbila*), joyful excitement.

औद्भारि *audbhāri, is*, m. (fr. *ud-bhāra*), a patronymic of Khaṇḍika.

औद्भिज्ज *audbhijja, as*, m. (fr. *udbhijja*), N. of a man; (*am*), n. fossil salt.
Audbhida, as, ī, am (fr. *ud-bhid*), springing forth, issuing (as from a well); forcing one's way towards an object, victorious; (*am*), n. spring water; fossil salt, rock or sambher salt.
Audbhidya, am, n., Ved. forcing one's way to victory, victoriousness.

औद्वाहिक *audvāhika, as, ī, am* (fr. *ud-vāha*), relating to marriage; (*am*), n. a gift made to a woman at her marriage.

औधस *audhasa, as, ī, am* (fr. *ūdhas*), being in the udder, contained in the udder (as milk).

औधेय *audheya, ās,* m. pl., N. of a family; N. of a school.

औन्नत्य *aunnatya, am,* n. (fr. *un-nata*), height.

औन्नेत्र *aunnetra, am,* n. (fr. *un-netṛi*), the office of the Un-netṛi.

औपकर्णिक *aupakarṇika, as, ī, am* (fr. *upa + karṇa*), being near the ears.

औपकलाप्य *aupakalāpya, as, ā, am* (fr. *upa + kalāpa*), being near the girdle.

औपकार्य *aupakārya, am,* n. (fr. *upa-kāryā*), a residence; a tent.
Aupakurvāṇaka, as, ī, am (fr. *upa-kurvāṇa,* q. v.), belonging to the Upa-kurvāṇa.

औपगव *aupagava, as, ī, am* (fr. *upa-gu*), belonging to Upagu; a patronymic from Upagu.
Aupagavaka, as, ī, am, belonging to the Aupagavas, coming from the Aupagavas; worshipping Aupagava; (*am*), n. an assemblage of Aupagavas.

औपग्रस्तिक *aupagrastika, as,* m. (fr. *upa-grasta*) or *aupagrahika, as,* m. (fr. *upa-graha*), an eclipse, the sun or moon in eclipse.

औपचारिक *aupaćārika, as, ī, am* (fr. *upa-ćāra*), metaphorical; figurative.

औपच्छन्दसिक *aupaććhandasika, am,* n. (fr. *upa + ćhandas*), N. of a metre of two lines, each containing 16 + 18 syllabic instants or 12 + 13 feet; see Gram. 970.

औपजन्धनि *aupajandhani, is,* m. a patronymic, N. of a teacher; also spelt *aupaćandhani.*

औपजानुक *aupajānuka, as, ī, am* (fr. *upa + jānu*), being upon or near the knees.

औपतस्विनि *aupatasvini, is,* m. patronymic of a Rāma mentioned in the Śatapatha-Brāhmaṇa.

औपदेशिक *aupadeśika, as, ī, am* (fr. *upa-deśa*), living by teaching.

औपद्रविक *aupadravika, as, ī, am* (fr. *upa-drava*), relating to symptoms, treating of them.

औपद्रष्ट्र्य *aupadrashṭrya, am,* n. (fr. *upa-drashṭṛi*), Ved. the state of being an eye-witness; superintendence.

औपधर्म्य *aupadharmya, am,* n. (fr. *upa-dharma*), false doctrine, heresy; inferior virtue.

औपधिक *aupadhika, as, ī, am* (fr. *upa-dhi*), deceitful, deceptive.

औपधेनव *aupadhenava, as,* m. (fr. *upa + dhenu*), N. of a physician.

औपधेय *aupadheya, as, ī, am* (fr. *upa-dhi*), serving for the part of the wheel of a carriage, called Upadhi; (*am*), n. the wheel of a carriage.

औपनायनिक *aupanāyanika, as, ī, am* (fr. *upa-nāyana*), relating to or serving for the rite of investiture, belonging to it.

औपनासिक *aupanāsika, as, ī, am* (fr. *upa + nāsā*), being near the nose.

औपनिधिक *aupanidhika, as, ī, am* (fr. *upa-nidhi*), forming a deposit, relating to a deposit, deposited; (*am*), n. a deposit, the thing pledged or deposited.

औपनिषत्क *aupanishatka, as, ī, am* (fr. *upa-nishad*), living by an Upanishad.
Aupanishada, as, ī, am, contained in or taught in an Upanishad, scriptural, theological; (*as*), m. the follower of an Upanishad.

औपनीविक *aupanīvika, as, ī, am* (fr. *upa + nīvi*), being near the Nīvi, i. e. a cloth with which women cover their loins.

औपपक्ष्य *aupapakshya, as, ā, am* (fr. *upa-paksha*), being in the arm-hole.

औपपत्तिक *aupapattika, as, ī, am* (fr. *upa-patti*), present, ready, at hand, within reach, fit, proper, answering a purpose.

औपपातिक *aupapātika, as, ī, am,* one who has committed an Upa-pātaka, q. v.; (*am*), n. title of a Jaina Upāṅga.

औपपादुक *aupapāduka, as, ī, am* (fr. *upa-pāduka*), produced by one's self.

औपभृत *aupabhṛita, as, ī, am,* belonging to or being in the ladle called Upa-bhṛit.

औपमन्यव *aupamanyava, as,* m. a patronymic from Upa-manyu; N. of Mahāśāla Jābāla; of Prāćīnaśāla; of a grammarian.

औपमिक *aupamika, as, ī, am* (fr. 3. *upa-mā*), serving for or forming a comparison.
Aupamya, am, n. condition of resemblance or equality, similitude, comparison; often used in composition (e. g. *an-aupamya,* having no equal, unparalleled).

औपयज *aupayaja, as, ī, am,* belonging to the sentences called Upa-yaj.

औपयिक *aupayika, as, ī, am* (fr. *upāya*), leading to an object, answering a purpose, proper, fit, right; (*am*), n. a means, an expedient.

औपयौगिक *aupayaugika, as, ī, am* (fr. *upa-yoga*), relating to the employment or application of (a remedy &c.).

औपर *aupara, as,* m. (fr. *upara*), a patronymic of Daṇḍa.

औपराजिक *auparājika, as, ā* or *ī, am* (fr. *upa-rāja*), relating to a viceroy.

औपरिष्ट *auparishṭa, as, ī, am* (fr. *upa-rishṭāt*), being above, produced above.
Auparishṭaka, am, n. part of the Kāma-sūtra, an amatory work by Vātsyāyana.

औपरैधिक *auparaidhika, as,* m. (fr. *upara + edha?*; scil. *daṇḍa*), a staff made of the wood of the Pīlu tree.

औपरौधिक *auparaudhika, as, ī, am* (fr. *upa-rodha*), proceeding from or relating to kindness or favour; opposing, impeding, connected with or relating to a check or hindrance; (*as*), m. a staff of the wood of the Pīlu tree (used in guarding the women's apartments?).

औपल *aupala, as, ī, am* (fr. *upala*), stony, of stone; raised from stones (as a tax).

औपवसथिक *aupavasathika, as, ī, am,* or *aupavasathya, as, ā, am* (fr. *upa-vasatha*), designed for or belonging to the Upa-vasatha; (*am*), n., N. of a Pariśishṭa of the Sāma-veda.
Aupavasta, am, n. (fr. *upa-vasta*), fasting, a fast.
Aupavastra, am, n. fasting; food suitable for a fast.
Aupavastraka, am, n. food suitable for a fast.
Aupavāsa, as, ī, am, given during fasting, to be done during fasting.
Aupavāsika, as, ī, am, proper for fasting, able to fast.
Aupavāsya, am, n. fasting.

औपवाह्य *aupavāhya, as, ā, am* (fr. *upa-vāha*), designed for driving in a carriage or for riding; (a carriage) drawn for pleasure; (*as*), m. a king's elephant, any royal vehicle.

औपविन्दवि *aupavindavi, is,* m. a patronymic from Upavindu.

औपवेशि *aupaveśi, is,* m. (fr. *upa-veśa*), Ved. a patronymic of Aruṇa.
Aupaveśika, as, ī, am, living by entire devotion to any employment.

औपशिवि *aupaśivi, is,* m. a patronymic of Upaśiva; N. of a grammarian.

औपश्लेषिक *aupaśleshika, as, ī, am* (fr. *upa-ślesha*), relating to close or immediate contact.

औपसङ्क्रमण *aupasankramaṇa, as, ī, am,* anything presented or proper to be done at the Upa-sankramaṇa.

औपसङ्ख्यानिक *aupasankhyānika, as, ī, am* (fr. *upa-sankhyāna*), depending on the authority of any addition or supplement, mentioned in one; supplementary.

औपसद *aupasada, as, ī, am,* an Adhyāya or Anuvāka in which the word Upasad occurs; (*as*), m., N. of an Ekāha ceremony.

औपसर्गिक *aupasargika, as, ī, am* (fr. *upa-sarga*), superior to adversity, able to cope with calamity; portentous; relating to change &c.; superinduced, produced in addition to (or out of another disease); connected with a preposition, prepositive; (*as*), m. irregular action of the humors of the body, producing cold sweats &c.

औपसीर्य *aupasīrya, as, ā, am* (fr. *upa + sīra*), being near a plough.

औपस्थान *aupasthāna, as, ī, am* (fr. *upa-sthāna*), one whose business is to serve, wait on, or worship.
Aupasthānika, as, ī, am, living by waiting on or worshipping.
Aupasthika, as, ī, am (fr. *upa-stha*), living by fornication.
Aupasthya, am, n. cohabitation, sexual enjoyment.

औपस्थूण्य *aupasthūṇya, as, ā, am* (fr. *upa + sthūṇā*), being near a post.

औपस्वस्ती *aupasvastī, f.* a patronymic of a woman. — *Aupasvastī-putra, as,* m., N. of a teacher.

औपहस्तिक *aupahastika, as, ī, am,* living by Upa-hasta (?).

औपहारिक *aupahārika, am,* n. (fr. *upa-hāra*), an offering, oblation.

औपाधिक *aupādhika, as, ī, am* (fr. *upā-dhi*), conditional; pertaining to attributes or properties, an effect produced, a property or quality communicated (as colour, taste, &c.).

औपाध्यायक *aupādhyāyaka, as, ī, am* (fr. *upādhy-āya*), preceptral, of or relating to a spiritual teacher, coming from a teacher.

औपानह्य *aupānahya, as, ā, am* (fr. *upā-nah*), used for making shoes; to be tied or bound on (as grass, leather, &c.).

औपायिक *aupāyika* = *aupayika,* q. v.

औपावि *aupāvi, is,* m. (fr. *upāva*), a patronymic of Jānaśruteya.

औपासन *aupāsana, as,* m. (fr. *upāsana*; scil. *agni*), the fire used for domestic worship; (scil. *piṇḍa*), a small cake offered to the manes; (*as, ī, am*), performed with the fire called Aupāsana; connected with or belonging to worship or service, devotional, holy.

औपेय *aupeya,* a patronymic from Upeya (?).

औपोदिति *aupoditi, is,* m. (fr. *upodita*), Ved. a patronymic of Tumiñja.
Aupoditeya, as, m., N. of the son of Upoditā.

औम् *aum*, ind. the sacred syllable of the Śūdras; [cf. *om.*]

औम *auma* or *aumaka* or *aumika, as, ī, am* (fr. *umā*), flaxen, made of flax.

Aumīna, am, n. a field of flax.

औरग *auraga, as, ī, am* (fr. *ura-ga*), serpent, serpentine, relating or belonging to a snake; (*am*), n. the constellation Āśleshā.

औरभ्र *aurabhra, as, ī, am* (fr. *ura-bhra*), belonging to or produced from a ram or sheep; (*as*), m. a coarse woollen blanket; N. of a physician; (*am*), n. mutton, the flesh of sheep; woollen cloth.

Aurabhraka, am, n. a flock of sheep.

Aurabhrika, as, ī, am, relating to, produced by, &c., sheep; (*as*), m. a shepherd.

औरश *auraśa, as*, m. (fr. *uraśā*), an inhabitant of Uraśā.

औरस 1. *aurasa, as, ī, am* (fr. *uras*), belonging to or being in the breast; produced from the breast, i. e. the seat of manly strength, produced by one's self; legitimate; (*as, ī*), m. f. a legitimate child, i. e. one by a wife of the same caste.

Auraska, as, ī, am, excellent, distinguished; [cf. *urasya.*]

Aurasya (?), belonging to or being in the breast; legitimate.

औरस 2. *aurasa, as, ī, am* (fr. *uraśā* or *urasā*), coming from Urasā.

औरुक्षयस *auruksh ayasa*, a patronymic from Uru-kshayas = Uru-kshaya.

और्ण *aurṇa* or *aurṇaka, as, ī, am* (fr. *ūrṇā*), made of wool, woollen.

Aurṇanābha, a patronymic from Ūrṇa-nābha.

Aurṇanābhaka, as, ī, am, inhabited by the tribe of the Ūrṇa-nābhas.

Aurṇavābha, a patronymic of Ūrṇa-vābhi; N. of a grammarian.

Aurṇika, as, ī, am, woollen.

और्ध्वकालिक *aurdhvakālika, as, ā* or *ī, am* (fr. *ūrdhva-kāla*), relating to subsequent or later time.

Aurdhvadeha, am, n. (fr. *ūrdhva + deha*), a funeral ceremony.

Aurdhvadehika, as, ā, am, referring to the state after death, relating to a deceased person, any rite performed in honour of the dead; funereal, funeral; (*am*), n. the obsequies of a deceased person; funeral solemnities; whatever is given or performed on a person's decease, as burning of the body, offering cakes, distributing alms, &c.

Aurdhvadaihika, as, ī, am, funereal, funeral.

Aurdhvasadmana, am, n. (fr. *ūrdhva + sadman*), N. of a Sāman.

Aurdhvasrotasika or *aurdhvaśrotasika, as, ī, am* (fr. *ūrdhva-srotas*, a N. of Śiva, 'above whom or in whose head is the river or the Ganges'), a Śaiva or adherent of the sect which gives Śiva the pre-eminence in the Hindū triad.

और्व *aurva, as*, m. (a patronymic fr. *urva*), N. of a Ṛishi, a son of Ūrva and descendant of Bhṛigu, mentioned in Ṛig-veda VIII. 102, 4. (This Aurva, who is called Bhārgava and described in Mahā-bh. I. 2610. as a son of Cyavana by his wife Ārushī and therefore grandson of Bhṛigu, is the subject of a legend told in Mahā-bh. I. 6802. There it is said that the sons of Kṛitavīrya, wishing to destroy the descendants of Bhṛigu in order to recover the wealth left them by their father, slew even the children in the womb. One of the women of the family of Bhṛigu, in order to preserve her embryo, secreted it in her thigh (*ūru*), whence the child at its birth was named Aurva; on beholding whom, the sons of Kṛitavīrya were struck with blindness, and from whose wrath proceeded a flame that threatened to destroy the world, had not Aurva at the persuasion of the Bhārgavas cast it into the ocean, where it remained concealed, and having the face of a horse. Aurva was afterwards preceptor to Sagara and gave him the Āgneyāstram, with which he conquered the barbarians who invaded his possessions; cf. *baḍavā-mukha, baḍavāgni*); a N. of a son of Vasishṭha; (*as, ī, am*), produced by Aurva, relating to Aurva; (*as*), m. submarine fire; (*am*), n. fossil salt. — *Aurvānala* (°*va-an*°), *as*, m. submarine fire.

और्वश *aurvaśa, as, ī, am*, an Adhyāya or Anuvāka containing the word Urvaśī.

Aurvaśeya, as, m. an epithet of Agastya, the son of Urvaśī.

औलपि *aulapi, ayas*, m. pl. (a patronymic fr. *ulapa*), N. of a warrior-tribe.

Aulapin, inas, m. pl., N. of a school.

Aulapīya, as, m. a prince of the Aulapis.

औलान *aulāna*, Ved. a reservoir for water(?), a sacrificial oblation (?).

औलूक *aulūka, am*, n. (fr. *ulūka*), a number of owls.

Aulūkya, a patronymic from Ulūka; (*as*), m. a follower of the Vaiśeshika doctrine; ('like an owl;' this etymology, and perhaps the epithet itself, owes its origin to controversial animosity.) — *Aulūkya-darśana, am*, n., N. of the system of these philosophers treated of in the Sarvadarśana-saṅgraha.

औलूखल *aulūkhala, as, ī, am* (fr. *ulūkhala*), coming from a mortar; ground or pounded in a mortar.

औल्वण्य *aulvaṇya, am*, n. excess, superabundance.

औवेणक *auveṇaka, am*, n., N. of a song (Gītaka).

औशन *auśana* or *auśanasa, as, ī, am*, originating from Uśanas, peculiar to him; (*as, ī*), m. f. a patronymic from Uśanas; (*am*), n. (scil. *śāstra*) the law-book of Uśanas; N. of an Upa-purāṇa; N. of a Tīrtha.

औशिज *auśija, as, ī, am* (fr. *uśij*), Ved. desirous, zealous, wishing; a patronymic of Kakshīvat and others; (*as*), m., N. of a Muni.

औशीनर *auśīnara, as, ī*, m. f. a prince of the Uśīnaras; (*ī*), f. the wife of Purūravas.

Auśīnari, is, m. a prince of the Uśīnaras.

औशीर *auśīra, as, am*, m. n. ('made of Uśīra'), the stick which serves as a handle to the cow's tail used as a fan or chowri; the cow's tail used as a fan, the chowri; (*am*), n. a bed, used also as a seat; a seat, a chair or stool; the root of a fragrant grass, Andropogon Muricatum; an unguent, made of Uśīra.

Auśīrikā, f. the shoot (of a plant); a basin, a bowl.

औषण *aushaṇa, am*, n. (fr. *ushaṇa*), pungency; black pepper.

औषदश्वि *aushadaśvi, is*, m. (fr. *oshadaśva*), a patronymic of Vasumat.

औषध *aushadha, as, ī, am* (fr. *oshadhi*), consisting of herbs; (*am*), n. a herb, herbs collectively; herbs used in medicine, a medicament, a drug, a medicine in general; a vessel for herbs; a mineral. — *Aushadhāvali* (°*dha-āv*°), f. a medical work composed by Prāṇakṛishṇa.

Aushadhi, is or *ī*, f. a herb, a plant, a medicinal herb, an annual or deciduous plant, as grass &c.; a plant in general, = *oshadhi*, q. v.; (*ī*), f., N. of a goddess. — *Aushadhī-pati, is*, m. an epithet of the Soma, lord of the plants.

Aushadhī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to reduce to a medicament.

Aushadhīya, as, ī, am, medicinal, consisting of herbs, herby.

औषर *aushara* or *ausharaka, am*, n. (fr. *ūshara*), fossil salt; iron stone.

औषस *aushasa, as, ī, am* (fr. *ushas*), relating to dawn, early, matutinal; (*ī*), f. day-break; morning.

Aushasya, as, ā, am, sacred to Ushas or the dawn.

Aushika, as, ī, am (fr. 2. *ushā*), walking out at day-break; early, matutinal, &c., with the dawn.

औषिज *aushija* or *aushịja*, desirous &c.; = *auśija* above.

औष्ट्र *aushṭra, as, ī, am* (fr. *ushṭra*), derived from or relating to a camel; abounding in camels; (*am*), n. the camel genus or species, camel-nature.

Aushṭraka, as, ī, am, coming or derived from a camel; (*am*), n. a herd or multitude of camels.

Aushṭraratha, as, ī, am (fr. *ushṭra-ratha*), belonging to a carriage drawn by camels.

Aushṭrākshi, is, m. (fr. *ushṭra + aksha*), epithet of a teacher.

Aushṭrika, as, ī, am, coming from or relating to a camel.

औष्ठ *aushṭha, as, ī, am* (fr. *oshṭha*), lip-shaped.

औष्णिह *aushṇiha, as, ī, am*, Ved. in the Ushṇih metre.

औष्णीक *aushṇīka*, perhaps a wrong reading for *aushṇīsha*, = *ushṇīshin*.

औष्ण्य *aushṇya, am*, n. (fr. *ushṇa*) or *aushmya, am*, n. (fr. *ushman*), heat, warmth; burning.

क

क 1. *ka*, the first consonant of the alphabet, and the first of the guttural letters, corresponding in sound to *k* in *keep* or *king*. — *Ka-kāra, as*, m. the letter or sound *ka*. — *Kakāra-varga, as*, m. the guttural consonants collectively.

क 2. *ka, kas, kā, kim*, interrog. pron. (see *kim* and 2. *kad*, and cf. the following words in which the interrogative base *ka* appears, *katama, katara, kati, katham, kadā, karhi, kā*, &c.), who? which? what? In its declension *ka* follows the pronoun *tad* (Gram. 223) except in nom. acc. sing. neut., where *kim* has taken the place of *kad* or *kat* in classical Sanskṛit; but the old form *kad* is found in the Veda.

The interrogative sentence introduced by *ka* is often terminated by *iti* (e. g. *kasya sa putra iti kathyatām*, let it be said, 'whose son is he?'), but *iti* may be omitted and the sentence lose its direct interrogative character (e. g. *kasya sa putro na jñāyate*, it is not known whose son he is). *Ka* with or without *as*, 'to be,' may express 'how is it possible that?' 'what power have I, you, they, &c.?' (e. g. *ke mama dhanvino 'nye*, what can the other archers do against me? *ke ārām paritrātum*, what power have we to rescue you?). *Ka* is often connected with a demonstrative pron. (e. g. *ko 'yam āyāti*, who comes here?) or with the potential (e. g. *ko Harim nindet*, who will blame Hari?). *Ka* is sometimes repeated (e. g. *kaḥ ko 'tra*, who is there? *kān kān*, whom? whom? i. e. which of them? cf. Gram. 53. *a*), and the repetition is often due to a kind of attraction (e. g. *keshām kim śāstram adhyayanīyam*, which book is to be read by whom? Gram. 836. *a*). When *kim* is connected with the inst. c. of a noun or with the indecl. participle it may express 'what is gained by doing so, &c.?' (e. g. *nīrujaḥ kim aushadhaiḥ*, what is the use of medicine to the healthy? *kiṃ vilambena*, what is gained by delay? *kim bahunā*, what is the use of more words? *kim paurusham hatvā suptam*, what manliness is there in killing one asleep?).

Ka is often followed by the particles *iva*, *u*, *nāma*, *nu*, *vā*, *svid*, some of which serve merely to generalize the interrogation (e. g. *kim iva etad*, what can this be? *ka u śravat*, who can possibly hear? *ko nāma jānāti*, who indeed knows? *ko nv ayam*, who is this? *kiṃ nu kāryam*, what is to be done? *ko vā devād anyaḥ*, who possibly other than a god? *kasya svid hṛidayaṃ nāsti*, of what person is there no heart?).

Ka is occasionally used alone as an indefinite pronoun, especially in negative sentences (e. g. *na kasya ko vallabhaḥ*, no one is a favourite of any one; *nānyo jānāti kaḥ*, no one else knows; *kathaṃ sa ghātayati kam*, how does he kill any one? More usually, however, *ka* is only made indefinite when connected with the particles *ća*, *ćana*, *ćid*, *vā*, and *api*, in which case *ka* may sometimes be preceded by the relative *ya* (e. g. *ye ke ća*, any persons whatsoever; *yasyai kasyai ća devatāyai*, to any deity whatsoever; *yāni kāni ća mitrāṇi*, any friends whatsoever; *yat kińća*, whatever). The particle *ćana*, being composed of *ća* and *na*, properly gives a negative force to the pronoun (e. g. *yasmād Indrād ṛite kińćana*, without which Indra there is nothing), but the negative sense is generally dropped (e. g. *kaśćana*, any one; *na kaśćana*, no one), and a relative is sometimes connected with it (e. g. *yat kińćana*, anything whatsoever). Examples of *ćid* with the interrogative are common; *vā* and *api* are not so common, but the latter is often found in classical Sanskrit (e. g. *kaśćid*, any one; *kećid*, some; *na kaśćid*, no one; *na kińćid api*, nothing whatsoever; *yaḥ kaśćid*, any one whatsoever; *kećit—kećit*, some—others; *yasmin kasmin vā deśe*, in any country whatsoever; *na ko 'pi*, no one; *na kimapi*, nothing whatever).

Ka may sometimes be used, like 2. *kad*, at the beginning of a compound. See *ka-pūya*, &c.

क 3. *ka*, *as*, m. the Who? the Inexplicable, the Unknown. By a forced and erroneous interpretation of the interrogative pronoun occurring in a hymn of the Ṛig-veda (X. 121. *kasmai devāya havishā vidhema*, what god shall we worship with oblations?) the word *ka* is applied as a name to any chief god or object of worship, as Prajāpati, Brahmā, Vishṇu; air or wind; the sun; the mind; the soul; Yama; Kāma-deva, the god of love; fire; a peacock; a N. of Daksha (a clever or dexterous man?); a knot, joint; the king of the birds; a prince in general; the body; time; wealth, property; sound; light, splendor.

क 4. *ka*, *am*, n. (also regarded as ind.), happiness, joy, pleasure; water; the head, hair; a head of hair. (Perhaps this word has arisen from a far-fetched etymology of the word *nāka*, 'pleasure,' i. e. *na-a-ka*, 'not-not-pleasure.') — *Ka-ja*, *as*, *ā*, *am*, produced in or by water, watery, aquatic; (*am*), n. a lotus. — *Ká-da*, *as*, m. 'giving water,' a cloud.

Kam, ind. See 1. *kam*, s. v.

क 5. *ka*, a Taddhita affix much used in forming adjectives. It may also be added to nouns to express diminution, deterioration, or similarity (e. g. *putraka*, a little son; *aśvaka*, a bad horse or like a horse).

कंय्य *kaṃyya*, *as*, *ā*, *am*, or *kaṃyyu*, *us*, *us*, *u* (fr. 1. *kam*), happy, prosperous; according to other authorities also written *kamya* or *kamyu* or *kanva*.

कंवूल *kaṃvūla* or *kavūla*, *am*, n., N. of the eighth Yoga, = Arabic قبول.

कंश *kanśa*, *as*, *am*, m. n. = *kansa*, q. v.

कंस् *kaṇs*, cl. 2. A. *kaṇste*, *-situm*, to go; to command; to destroy. See *kas*.

कंस *kaṇsa*, *as*, *am*, m. n. (said to be fr. rt. 2. *kam*; according to others fr. the last), a vessel made of metal, a drinking vessel, a cup, a goblet (a noun ending in *as* followed by *kaṇsa* in a compound does not change its final, e. g. *ayas-kaṇsa*, *payas-kaṇsa*, &c.); a particular measure; a metal, tutanag or white copper, brass, bell-metal; cf. *kaṇsāsthi* and *kāṇsya*; (*as*), m., N. of a king of Mathurā, son of Ugra-sena and cousin of the Devakī who was mother of Krishṇa, (Ugra-sena being brother of Devaka, who was father of Devakī.) He is usually called the uncle, but was really a cousin of Krishṇa, and became his implacable enemy because it had been prophesied to him that he would be killed by a child of Devakī (Vish. Pur. p. 493); as the foe of the deity he is identified with the Asura Kālanemi; and, as he was ultimately slain by Krishṇa, the latter receives epithets like *Kaṇsa-jit*, the conqueror of Kaṇsa, &c.; (*ā*), f. N. of a daughter of Ugra-sena and sister of Kaṇsa. — *Kaṇsa-kāra*, *as*, *ī*, m. f. a worker in pewter or white brass, a bell-founder, considered as an intermediate caste. — *Kaṇsa-jit*, *t*, m. an epithet of Krishṇa, the conqueror of Kaṇsa. — *Kaṇsa-vaṇij*, *k*, m. a brazier or seller of brass vessels. — *Kaṇsa-badha*, *as*, m. the slaying of Krishṇa; title of a comedy of S'esha-Krishṇa. — *Kaṇsa-mākshika*, *am*, n. a metallic substance in large grains, a sort of pyrites. — *Kaṇsa-yajña*, *as*, m. a particular sacrifice. — *Kaṇsa-vatī*, f., N. of a daughter of Ugra-sena and sister of Kaṇsa and Kaṇsā. — *Kaṇsa-han*, *ā*, m. an epithet of Krishṇa, the destroyer of Kaṇsa. — *Kaṇsa-hanana*, *am*, n. the slaying of Kaṇsa. — *Kaṇsārāti* (°*sa-ar*°), *is*, or *kaṇsāri* (°*sa-ari*), *is*, m. epithet of Krishṇa, the enemy of Kaṇsa. — *Kaṇsāsthi* (°*sa-as*°), *i*, n. tutanag. white copper, any alloy of tin and copper. — *Kaṇsodbhavā* (°*sa-ud*°), f. a fragrant earth.

Kaṇsaka, *am*, n. a mineral substance, a salt of iron used as an application to the eyes.

Kaṇsika, *as*, *ī*, *am*, made of bell-metal &c.

Kaṇsīya, *as*, *ā*, *am*, fit for or relating to a cup; (*am*), n. bell-metal.

कंसार *kaṃ-sāra*, *as*, *ā*, *am*, Ved. (rice) the grain of which hardens in the centre.

कक् *kak*, cl. 1. A. *kakate*, *ćakake*, *kakitum*, to be unsteady; to be proud; to be thirsty; [cf. Lat. *vacillo* for *qvacillo*.]

ककजाकृत *kakajā-kṛita*, *as*, *ā*, *am*, Ved. mutilated, torn to pieces.

ककन्द *kakanda*, *as*, m. gold; N. of a king.

ककर *kakara*, *as*, m., Ved. a kind of bird.

ककर्दु *kakardu*, *us*, m. (?), Ved. destruction of enemies.

ककाटिका *kakāṭikā*, f., Ved. a part of the back of the human head, (enumerated together with *mastishka*, *lalāṭa*, and *kapāla*.)

ककुञ्जल *kakuñjala*, *as*, m. the bird Ćātaka; [cf. *kapiñjala*.]

ककुत्सल *kakutsala*, *as*, m., Ved. an expression of endearment applied to a child (?).

ककुद् *kakud*, *t*, f. a peak or summit (culmen); chief, head; any projecting corner; the hump on the shoulders of the Indian bull; a horn; an ensign or symbol of royalty, as the white parasol &c.; N. of a daughter of Daksha and wife of Dharma. (According to native grammarians *kakud* is the form which must be substituted for *kakuda* at the end of compounds, e. g. *tri-kakud*, three-peaked.) — *Kakutstha*, *as*, m., N. of a grandson of Ikshvāku and son of S'aśāda, said to be so called because in a battle he stood on the hump of Indra, who had been changed into a bull; according to the Rāmāyaṇa he is a son of Bhagīratha. — *Kakud-mat* or *kakun-mat*, *ān*, *atī*, *at*, running high (as a wave); furnished with a hump; (*ān*), m. a mountain; a buffalo with a hump on his shoulders; N. of a medicinal plant; (*tī*), f. the hip and loins; N. of a metre; [cf. Lat. *cacumen* and *culmen for cacumen*.] — *Kakudmi-kanyā*, f. a river ('mountain-daughter'). — *Kakud-min*, *ī*, *inī*, *i*, peaked, humped; (*mī*), m. a mountain; a buffalo with a hump on his shoulders; an epithet of Vishṇu; N. of a prince of the Ānartas; (*inī*), f., N. of a river. — *Kakudrama*, *as*, m. (for *kakud-druma*?), N. of a jackal in the Pańćatantra. — *Kakud-vat*, *ān*, m. a buffalo with a hump on his shoulders; (*tī*), f., N. of the wife of Pradyumna.

Kakuda, *as*, *am*, m. n. the summit of a mountain; chief, pre-eminent; the hump on the shoulders of the Indian bull; a species of serpent; an ensign or symbol of royalty, as the white parasol, &c. — *Kakuda-kātyāyana*, *as*, m., N. of a Brāhman who was a violent adversary of S'ākya-muni. — *Kakudāksha* (°*da-ak*°), *as*, m., N. of a man.

ककुन्दर *kakundara*, *am*, n. the cavities of the loins; (*kakudmatī-dara?*; cf. *kakudmatī* and *kukundara*.)

ककुभ् *kakubh*, *p*, f. (connected with *kakud*), a peak or summit (cacumen); space, region or quarter, as east, west, &c.; N. of a metre of three Pādas consisting of eight, twelve, and eight syllables respectively, so called because the second Pāda exceeds the others by four syllables; unornamented hair or the hair hanging down as a tail; a wreath of Campaka flowers; splendor, beauty; a S'āstra or sacred treatise; a Rāgiṇī or personified mode of music; the personified quarter of the sky; a daughter of Daksha and wife of Dharma.

Kakubha, *as*, *ā*, *am*, Ved. excelling, distinguished; (*as*), m. a kind of goblin or evil spirit; the tree Terminalia Arjuna; a part of a lute called the belly, a wooden vessel covered with leather placed under its neck to render the sound deeper, or a crooked piece of wood at the end of the lute; one of the Rāgas or personified musical modes; N. of a man; N. of a mountain; (*ā*), f. space, region, quarter; one of the Rāgiṇīs or female personifications of music. — *Kakubhādanī* (°*bhā-ad*°), f. 'food of the sky,' a kind of fragrance or perfume; [cf. *nalī*.]

Kakuha, *as*, *ā*, *am*, Ved. eminent, excelling others, excellent; (*as*), m., Ved. a part of a carriage, perhaps the seat.

ककेरुक *kakeruka*, *as*, m. a worm in the stomach.

कक्क् *kakk*, a various reading for *kakh*, q. v.

कक्कट *kakkaṭa*, *as*, m., Ved. a species of animal, perhaps a kind of bird.

कक्कुल *kakkula*, *as*, m., N. of a Bhikshu.

कक्कोल *kakkola*, *as*, m., N. of a plant bearing a berry, the inner part of which is a waxy and aromatic substance; (*am*), n. or *kakkolaka*, *am*, n. a perfume prepared from the berries of this plant.

कक्कुल्ल *kakkvalla*, *as*, m. a patronymic of Guṇaćandra.

कक्ख् *kakkh*, a various reading for *kakh*, q. v.

कक्खट *kakkhaṭa*, *as*, *ā*, *am*, hard, solid; (*ī*), f. chalk. — *Kakkhaṭa-pattraka*, *as*, m. the plant Corchorus Olitorius; (rope is made from its fibre.)

कक्ष *kaksha*, *as*, m. (said to be fr. rt. *kash*), a lurking or hiding-place; an inner recess, the interior of a forest; a forest of dead trees, a dry wood (the lair of wild beasts), grass, dry grass; a spreading creeper, a climbing plant; the armpit (as the most concealed part of the human body); the side or flank; the orbit of a planet or the circle anciently termed a deferent; sin; a buffalo; a gate; the Beleric Myrobalan or Terminalia Belerica; (*ā*), f. painful boils in the armpit, side, shoulder, &c.; an elephant's rope, the string round his neck, also his girth; a woman's girdle or zone; a surrounding wall, a wall; a place surrounded by walls; a court or court-yard; an enclosure; a secluded portion of an edifice; a private or inner chamber, the private apartment for women &c., a room in general; a particular part of a carriage;

resemblance, similarity; objection or reply in argument; emulation, rivalry, object of emulation; the jeweller's weight, the Retti; (*as, ā*), m. f. the end of the lower garment which, after the cloth is carried round the body, is brought up behind and tucked into the waistband; a border, lace; the scale or basin of a balance; (*am*), n. a star, a constellation (perhaps a wrong reading for *ṛiksha*); (*ās*), m. pl., N. of a people. — *Kaksha-dhara, am*, n. the part of the body where the upper arm is connected with the shoulder, the shoulder-joint. — *Kaksha-pa, as*, m. one of the nine treasures of Kuvera; [cf. *kaććhapa.*] — *Kaksha-puṭa, as*, m. the armpit; title of a work on magic. — *Kaksha-ruhā*, f. a fragrant grass, Cyperus. — *Kaksha-śāya, as*, m. a dog; [cf. *kaṅkaśāya.*] — *Kaksha-sena, as*, m., N. of a Rājarshi. — *Kaksha-stha, as, ā, am*, situated on the side, seated on the hip or flank. — *Kakshādhyāya* (°*sha-adh*°), *as*, m., N. of a part of a commentary by Bhūdhara on the Sūrya-siddhānta. — *Kakshāntara* (°*sha-an*°), *am*, n. the inner or private apartment. — *Kakshā-paṭa, as*, m. a cloth passed between the legs to cover the privities. — *Kakshāpuṭi, is*, m., N. of a physician; (wrong reading for *kākshapuṭi?*). — *Kakshāvekshaka, as*, m. (*kakshā + avekshaka* fr. rt. *īksh* with *ava*), a guard of the inner or queen's apartments; keeper of a royal garden; a door-keeper; a poet; a debauchee; a player, a painter; warmth of feeling, strength of sentiment. — *Kakshī-kṛita, as, ā, am*, assented, promised, (touching the armpit with the hand was perhaps a manner of affirming anything; cf. *urasi kṛi* under *uras.*) — *Kakshotthā* (°*sha-ut*°), f. a fragrant grass, Cyperus.

Kakshaka, as, m., N. of a Nāga.

Kakshatu, us, m., N. of a plant.

Kakshāya, nom. A. *kakshāyate, -yitum*, to wait for any one in a hidden place, lie in ambush; to intend anything wicked.

Kakshīvat, ān, m. (fr. *kakshyā*), N. of a renowned Ṛishi, sometimes called Pajriya; he is the author of several hymns of the Ṛig-veda, and is described in legends as a son of Uśij and Dīrgha-tamas; (*antas*), m. pl. the family or the descendants of Kakshīvat.

Kaksheyu, us, m., N. of a son of Raudrāśva and Ghṛitāćī.

Kakshya, as, ā, am, Ved. consisting of shrubs or dry grass; secret; (Sāy.) filling the girth, as a well-fed horse; (*ā*), f. the girth of an elephant or horse, consisting of rope or leather; a woman's girdle or zone; metaphorically the fingers (encircling the Soma cup); an upper garment, the border or lace of one; the enclosure of an edifice, i. e. either the wall &c. so enclosing it, or the court or chamber constituting the enclosure, the inner apartment of a palace; similarity; effort, exertion; a shrub yielding the black and red berry that serves as a jeweller's weight, the Retti or Gunja, Abrus Precatorius; (*am*), n. the cup or receptacle of a balance; a part of a carriage. — *Kakshyaprā, as, ā, am*, Ved. filling the girth (as a well-fed horse). — *Kakshyā-vat, ān, atī, at*, furnished with a girth. — *Kakshyāvekshaka, as*, m. = *kakshāvekshaka*, q. v. — *Kakshyā-stotra, am*, n., N. of a hymn by Divākara-vatsa.

कख *kakh*, cl. 1. P. *kakhati, -khitum*, to laugh, laugh at or deride: Caus. P. *kakhayati, -yitum*, to cause to laugh; [cf. Lat. *cachinnare*; Gr. καχάζω, καγχάζω.]

कख्या *kakhyā*, f. an enclosure, a division of a large building; (a wrong reading for *kakshyā*.)

कग *kag*, cl. 1. P. *kagati, -gitum*, to act, perform.

कङ्क *kank*, cl. 1. A. *kankate, -kitum*, to go; [cf. Hib. *cdchet*, 'walking;' *cioratr*, 'a way, a road:' Lith. *kankù; ifs-kankù*, 'to come to.']

कङ्क *kanka, as*, m. a heron (a bird of prey?); a kind of mango; an epithet of Yama; N. of a king; a Vṛishṇi; a son of Ugra-sena, a son of Śūra; pl., N. of a people; a title of Yudhishṭhira (from his assuming the disguise of a Brāhman before king Virāṭa); a false or pretended Brāhman; a man of the second or military tribe (perhaps a man of that caste pretending to be a Brāhman); one of the eighteen divisions of the continent; the brother of Kaṇsa; (*ā*), f. a sort of sandal; scent of the lotus; N. of a daughter of Ugra-sena and sister of Kanka. — *Kanka-ćit, t, t, t*, Ved. collected into a heap resembling a heron. — *Kanka-tuṇḍa, as*, m., N. of a Rakshas. — *Kanka-troṭa, as*, or *kanka-troṭi, is*, m. a kind of fish, commonly *kānkilā*; Esox Kankila. — *Kanka-pattra, am*, n. a heron's feather fixed on an arrow; (*as, ā, am*), furnished with the feathers of a heron; (*as*), m. an arrow furnished with heron's feathers. — *Kankapattrin, ī, iṇī, i*, furnished with heron's feathers. — *Kanka-parvan, ā*, m., N. of a serpent. — *Kanka-mālā*, f. a kind of musical instrument; beating time by clapping the hands. — *Kanka-mukha, as, ī, am*, shaped like a heron's mouth; (*as, am*), m. n. a pair of tongs, a sort of forceps. — *Kanka-śatru, us*, m. the plant Desmodium Gangeticum. — *Kanka-śāya, as*, m. a dog (sleeping like a heron).

कङ्कट *kankaṭa* or *kankaṭaka, as*, m. (said to be fr. rt. *kank*), mail, defensive armour; an iron hook to goad an elephant.

कङ्कटेरी *kankaṭerī*, f. turmeric.

कङ्कण *kankaṇa, as, am*, m. n. (said to be fr. rt. *kai*), a bracelet, an ornament of the wrist (used also as a weapon); a string or ribbon tied round the wrist; an ornament round the foot of an elephant; any ornament or trinket; a crest; (*ī*), f. a small bell or tinkling ornament; an ornament furnished with bells: see *kinkiṇī*; [cf. Lith. *kankala-s.*] — *Kankaṇa-pura, am*, n., N. of a town, called from *Kankaṇa-varsha.* — *Kankaṇa-priya, as*, m., N. of a servant of Śiva. — *Kankaṇa-bhūshaṇa, as, ā, am*, adorned with tinkling ornaments. — *Kankaṇa-maṇi*, f. the jewel in a bracelet. — *Kankaṇa-varsha, as*, m., N. of an alchimist; epithet of the king Kshemagupta.

Kankaṇin, ī, inī, i, ornamented with a bracelet.

Kankaṇikā, f. an ornament furnished with bells; a string tied round the wrist.

कङ्कत *kankata, as, ī, am*, m. f. n. or *kankatikā*, f. a comb, a hair-comb; (*as*), m. a tree; (according to Sāy.) a poisonous animal, a slightly venomous reptile (mentioned in a verse of Ṛig-veda I. 191, used as a mystical spell against poison).

Kankatīya, ās, m. pl., N. of a family.

कङ्कर *kankara, as, ī, am*, vile, bad; (*am*), n. buttermilk mixed with water; a high number, = 100 niyutas.

कङ्करोल *kankarola, as*, m. the plant Alangium Hexapetalum. See *nikoćaka.*

कङ्कलोड्य *kankalodya, am*, n. a kind of drug, = *alkaloḍya.*

कङ्काल *kankāla, as, am*, m. n. a skeleton; [cf. Mod. Gr. κώκαλον.] — *Kankāla-ketu, us*, m., N. of a Dānava. — *Kankāla-bhairava-tantra, am*, n., N. of a Tantra. — *Kankālamālin, ī*, m. an epithet of Śiva, whose necklace is formed of bones.

कङ्कालय *kankālaya* or *kalkālaya, us*, m., N. of an author.

कङ्कु *kanku, us*, m. = *kangu*, N. of a son of Ugra-sena and brother of Kaṇsa.

कङ्कुष्ठ *kankushṭha, as*, m. a medicinal earth, described as of two colours, one of a silvery and one of a gold colour, or one of a light and one of a dark yellow.

कङ्कूष *kankūsha*, (?) Atharva-veda IX. 8, 2.

कङ्केरु *kankeru, us*, m. a kind of crow.

कङ्केल्ल *kankella, as*, m. the tree Jonesia Aśoka; a kind of pot-herb, Chenopodium Esculentum.

Kankelli, is, m. Jonesia Aśoka.

कङ्कोल *kankola, as*, m. a king of the Nāgas; N. of the author of a hymn called Gaṇapatyārādhana.

कङ्ख *kankha, am*, n. enjoyment, fruition; (perhaps a combination of *ka* and *kha*.)

कङ्गु *kangu, us*, f. or *kangunī*, f. a kind of Panic seed, Panicum Italicum; several varieties of it are cultivated and form articles of food for the poor. — *Kangunī-pattrā*, f. a kind of grass, = *paṇyāndhā.*

कङ्गुल *kangula, as*, m. the hand; [cf. *angulī*.]

कच *kać*, cl. 1. A. *kaćate, ćakaće, kaćitum*, to bind; to shine; P. *kaćati*, to sound, cry; [cf. *kanć*; cf. also Hib. *cacht*, 'a strait, a narrow place; bonds, fetters.']

Kaća, as, m. the hair (especially of the head); a cicatrix, a dry or healed sore, a scar; a binding, band; the hem of a garment; a cloud; N. of a son of Bṛihaspati; N. of a place; (*ā*), f. a female elephant; beauty, brilliancy; [cf. *a-kaća, ut-kaća*, &c.] — *Kaćapa, as*, m. 'cloud-drinker,' grass; a leaf; (*am*), n. a vessel for vegetables; a leaf of a vegetable (?). — *Kaća-paksha* or *kaća-pāśa, as*, m. thick or ornamented hair. — *Kaća-māla, as*, m. smoke; (perhaps a wrong reading for *khatamāla?*). — *Kaća-ripu-phalā*, f., N. of a tree; see *śamī*. — *Kaća-hasta, as*, m. thick or ornamented hair, a beautiful head of hair. — *Kaćā-kaći*, ind. hair against hair, pulling each other's hair. — *Kaćāćita* (°*ća-ać*°), *as, ā, am*, having long or dishevelled hair. — *Kaćāmoda* (°*ća-ām*°), *am*, n. a fragrant ointment for the hair.

कचङ्गन *kaćangana, am*, n. a free market, a place of sale paying no duty or custom; [cf. *karāngaṇa, angaṇa*, and *angana.*]

कचङ्गल *kaćangala, am*, n. the ocean; N. of a region.

कचाकु *kaćāku, us, us, u*, ill-disposed, wicked; intolerable, difficult to be borne; difficult to be attained; (*us*), m. a snake.

कचाटुर *kaćāṭura, as*, m. a gallinule. See *dātyūha.*

कचु *kaću, us*, f. an esculent root, Arum Colocasia and other kinds, many of which are cultivated for food. See *kaćvī.*

कचेल *kaćela, am*, n. a string or cover containing and keeping together the leaves of a manuscript; (perhaps a various reading for *kāćana.*)

कच्चट *kaććaṭa, am*, n. an aquatic plant, = *jalapippalī.*

कच्चर *kaććara* (*kad-ćara*,) *as, ā, am*, dirty, foul; spoiled, spoiled by dirt; vile, wicked, bad; (*am*), n. buttermilk diluted with water; [cf. *kankara, kaṭura*, &c.]

कच्चिद् *kać-ćid* (= *kad-ćid*). See under 2. *kad.*

कच्छ *kaććha, as, am*, m. n. (in the first sense a Prākṛit form for *kaksha*; cf. *kaććhaṭikā*), the hem or end of a lower garment tucked into the girdle or waistband; (according to some m. f. n. in the next senses, according to others only m.) a bank or any ground bordering on water, as the margin of a river, lake, tank, &c.; a mound or causeway, watery soil, marshy ground, a marsh, a morass, low or flat land skirting mountains; N. of several places; (*ās*), m. pl. the people inhabiting them; (*as*), m. a part of a boat; a particular part of a tortoise; a tree, the timber of which is used for making furniture &c., Cedrela Toona or common Tūn; another tree, Hibiscus Populneoides; (*ā*), f. a cricket; the plant Lycopodium Imbricatum; see *vārāhī*. — *Kaććha-*

deśa, as, m., N. of a place. — *Kaććha-pa, as,* m. a turtle, a tortoise (as inhabiting marshy places); a tumour on the palate; an apparatus used in the distillation of spirituous liquor, a flat kind of still; an attitude in wrestling; the tree Cedrela Toona; one of the nine nidhis or treasures of Kuvera; N. of a Nāga; a son of Viśvā-mitra; N. of a country; (ī), f. a female tortoise or a small species of tortoise; a cutaneous disease, wart or blotch; a kind of lute, also the lute of Sarasvatī (so named from being similar in shape to the tortoise). — *Kaććha-pa-deśa, as,* m., N. of a place. — *Kaććha-bhū, ūs,* f. marshy ground, a swamp, a morass. — *Kaććha-ruhā,* f. a kind of grass, Dūrva, Agrostis Linearis, Panicus Dactilon. — *Kaććha-vihāra, as,* m., N. of a marshy region. — *Kaććhānta* (°*ćha-an*°), *as,* m. the border of a lake or stream. — *Kaććheśvara* (°*ćha-īś*°), *as,* m., N. of a town.

Kaććhaṭikā or *kaććhāṭikā* or *kaććhāṭī,* f. the end or hem of a lower garment or cloth gathered up behind and tucked into the waistband.

Kaććhapikā, f. a pimple, a blotch or wart; a wart accompanying gonorrhœa.

Kaććhara, ās, m. pl., N. of a people.

Kaććhoṭikā, f. = *kaććhaṭikā,* q. v.

कच्छिय *kaććhiya, ās,* m. pl., N. of a people; (various readings have *kaksha* and *kaććha.*)

कच्छु *kaććhu, us,* or *kaććhū, ūs,* f. (said to be fr. rt. *kash*), itch, formation of watery pustules on the hands &c., scab. (The form *kaććhū* is the older and more correct form.) — *Kaććhu-ghnī,* f. the plant Trichosanthes Diœca; another plant, = *hapuyābheda.* — *Kaććhū-maṭī,* f. the plant Carpopogon Pruriens, said to cause itching on being applied to the skin.

Kaććhura, as, ā, am, scabby, itchy; unchaste, libidinous; (*ā*), f. the plant Alhagi Maurorum; a species of Curcuma; the plant Carpopogon Pruriens.

Kaććhora, am, n. a kind of Curcuma.

कच्वी *kaćvī,* f. a plant with an esculent root (Arum Colocasia) cultivated for food.

कज् *kaj,* cl. 1. P. *kajati, -jitum,* to be happy; to be confused with joy, pride or sorrow; to grow, (in the last sense a Sautra root.)

कज *ka-ja.* See under 4. *ka.*

कजिङ्ग *kajinga, ās,* m. pl., N. of a people.

कज्जल *kajjala, as,* m. (in the first sense from *kad-jala*), a cloud; (*am*), n. lampblack, considered as a collyrium and applied to the eyelashes or eyelids medicinally or as an ornament, also sulphuret of lead or antimony so used; (*ā, ī*), f. the fish Cyprinus Atratus, or any kind peculiar to stagnant waters, whence the name; (ī), f. sulphuret of mercury, Æthiop's mineral; ink. — *Kajjala-dhvaja, as,* m. a lamp. — *Kajjala-roćaka, as, am,* m. n. the wooden stand or tripod on which a lamp is placed, a candlestick. — *Kajjalī-tīrtha, am,* n., N. of a Tīrtha.

Kajjalita, as, ā, am, covered with lampblack or with a collyrium prepared from it.

कज्ज्वल *kajjvala, am,* n. lampblack, especially considered as an application to the eyes; [cf. *kajjala.*]

कञ्च् *kanć,* cl. 1. A. *kanćate, ćakanće, kanćitum,* to bind; to shine; [cf. *kać* and *kānć.*]

कञ्चट *kanćaṭa, as,* m. the aquatic plant Commelina Salicifolia and C. Bengalensis.

Kanćaḍa, as, m. the plant Commelina Bengalensis.

कञ्चार *kanćāra, as,* m. the sun.

कञ्चिका *kanćikā,* f. a small boil; the branch of a bamboo.

कञ्चुक *kanćuka, as,* m. (fr. rt. *kanć?*), a dress fitting close to the upper part of the body; armour, mail; a bodice, jacket; the skin of a snake; cloth, clothes; a kind of drawers or short breeches; a strap of leather; the cast-off skin of a snake; (ī), f., N. of a plant.

Kanćukālu, us, m. a snake.

Kanćukita, as, ā, am, furnished with armour or mail.

Kanćukin, ī, inī, i, furnished with armour or mail; (ī), m. an attendant on or overseer of the women's apartments, a chamberlain; a libidinous man, a debauchee, one addicted to women; a serpent; N. of several plants, Agallochum, barley, Cicer Arietinum. — *Kanćuki-rećaka, au,* m. du. the chamberlain and the forester.

Kanćulikā, f. a bodice or jacket.

Kanćūla, as, am, m. n. an article of female dress, perhaps a bodice.

कञ्ज *kan-ja, as,* m. (fr. *kam* = head), the hair; (fr. *kam* = water), an epithet of Brahmā; (*am*), n. a lotus; the Amṛita or food of the immortals; (*as, ā, am*), produced in or from water; (in composition *kanja* may follow or precede the term compounded with it, e. g. *kanja-vadana* or *vadana-kanja,* a lotus-face.) — *Kanja-ja, as,* m. an epithet of Brahmā (born from a lotus). — *Kanja-nābha, as,* m. an epithet of Vishṇu.

कञ्जक *kanjaka, as,* m. a kind of bird, Gracula Religiosa.

Kanjana, as, m. the bird Gracula Religiosa, the bird of Kandarpa; N. of Kandarpa, the deity of love.

Kanjala, as, m., N. of the bird Gracula Religiosa.

कञ्जर *kanjara, as,* m. the belly; an elephant; the sun; an epithet of Brahmā.

Kanjāra, as, m. (said to be fr. rt. *kaj*), a peacock; the belly; an elephant; a Muni or holy sage, an hermit; the sun; an epithet of Brahmā; also = *vyanjana* (?).

कञ्जाण *kanjāṇa, as* or *am,* m. or n. (?), N. of a place.

कञ्जिका *kanjikā,* f. the plant Siphonanthus Indica.

कट् 1. *kaṭ* or *kanṭ,* cl. 1. P. *kaṭati* or *kanṭati, -ṭitum,* to go.

कट् 2. *kaṭ,* cl. 1. P. *kaṭati, ćakāṭa, kaṭitum,* to rain; surround; to encompass, to cover or screen.

Kaṭa, as, m. a twist of straw or grass, a straw mat; a screen of straw; the hip; the hollow above the hip or the loins; the hip and loins; the temples of an elephant; a particular throw of the dice in hazard; (at the end of some compounds) much, excessive (but in the words *avakaṭa, utkaṭa, prakaṭa,* and *sankaṭa* considered as an affix); N. of a Rakshas; a corpse; a hearse, a bier, a bed &c. used for conveying a dead body; a place where dead bodies are burnt or buried, a place of sepulture; a time or season; excess, superabundance; the plant Saccharum Sara; an annual plant; grass; a thin piece of wood, a plank; (*am*), n. (considered as an affix at the end of compounds), dust of flowers; (ī), f. long pepper; (*as, ī, am*), an agent in any action. — *Kaṭa-khādaka, as, ā, am,* eating much, one who eats voraciously; (*as*), m. a jackal; a crow; a glass vessel, a tumbler or bowl. — *Kaṭa-ghosha, as,* m., N. of a region in the east of India. — *Kaṭa-nagara,* N. of a place in the East. — *Kaṭa-pallikunćikā,* f. a straw hut (?). — *Kaṭa-patvala,* N. of a place in the East. — *Kaṭa-pūtana, as,* m. a kind of demon (a Kshatriya not performing his duties is born after his death as such a goblin); a kind of Preta or inhabitant of the lower regions; see *pūtanā* and *andhapūtanā.* — *Kaṭa-prū, ūs,* m. a worm; one who gambles or plays with dice; an epithet of Śiva or Mahādeva; a Rakshas, an imp or goblin; a kind of demi-god, one of the class of Vidyādharas. — *Kaṭa-protha, as,* m. the bottocks. — *Kaṭa-bhanga, as,* m. gleaning, plucking or gathering corn with the hands; the destruction of a prince; royal misfortune, as deposure, defeat, &c. — *Kaṭa-bhī,* f., N. of several plants, Cardiospermum Halicacabum (an annual plant); Clitoria Ternatea = *aparājitā;* N. of a tree. — *Kaṭa-mālinī,* f. wine or any vinous liquor. — *Kaṭam-bhara, as,* m. the plant Bignonia Indica; another plant, = *kaṭabhī;* (*ā*), f. several plants, Pœderia Fetida; a medicinal plant, Kaṭukī; a sort of cucumber, Cucumis Madraspatanus; Bœrhavia Diffusa, Aletris Hyacinthoides; hog-weed; a female elephant; red arsenic. — *Kaṭa-vraṇa, as,* m. 'wounding in the hips,' a N. of Bhīma-sena. — *Kaṭa-śarkarā,* f. a fragment of a mat broken off, or of straw; the plant Guilandina Bonducella; [cf. *kaṭu-karanja.*] — *Kaṭa-sthala, am,* n. the hip and loins, an elephant's temples. — *Kaṭāksha* (°*ṭa-ak*°), *as,* m. a glance or side look, a leer. — *Kaṭāksha-kshetra,* N. of a place. — *Kaṭāksha-mushṭa, as, ā, am,* caught by a glance. — *Kaṭāksha-viśikha, as,* m. an arrow-like look of love. — *Kaṭākshāvekshaṇa* (°*sha-av*°), *am,* n. casting lewd or amorous glances, ogling. — *Kaṭāgni* (°*ṭa-ag*°), *is,* m. a fire kept up with dry grass or straw; the straw placed round a criminal who is to be burnt.

Kaṭaka, as, am, m. n. a string; a ring placed as an ornament upon an elephant's tusk; a bracelet of gold or of shell &c.; a zone; the link of a chain; a mat; the side or ridge of a hill or mountain; table land; a circle, a wheel, an army, a camp; a royal metropolis, a city or town, a village, a house or dwelling; N. of the capital of Orissa (Cuttack); sea-salt.

Kaṭakin, ī, m. a mountain.

Kaṭasī, f. a cemetery.

Kaṭāyana, am, n. the plant Andropogon Muricatus.

Kaṭi, is, f. the hip. See below.

Kaṭin, ī, inī, i, matted, screened; having handsome loins &c.; (ī), m. an elephant.

कटक *kaṭaka.* See above.

कटकट *kaṭakaṭa, as,* m. an epithet of Śiva. See *kaṭankaṭa.*

कटकटा *kaṭakaṭā,* an onomatopoetic word supposed to represent the noise of rubbing together.

Kaṭakaṭāpaya, nom. P. *kaṭakaṭāpayati, -yitum,* to rub together, utter a creaking or grating noise.

कटकोल *kaṭakola, as,* m. a spitting-vessel.

कटङ्कट *kaṭankaṭa, as,* m. an epithet of Śiva or Gaṇeśa; [cf. *kaṭakaṭa, kaṭāṭanka.*]

कटङ्कटेरी *kaṭankaṭerī,* f. turmeric; yellow saunders; [cf. *dāru-haridrā.*]

कटन *kaṭana, am,* n. roof or thatch of a house.

कटम्ब *kaṭamba, as,* m. (said to be fr. rt. 2. *kaṭ*), a kind of musical instrument; an arrow.

कटम्बरा *kaṭambarā,* f. a medicinal plant. See *kaṭu-rohiṇī.*

कटाकु *kaṭāku, us,* m. a bird.

कटाक्ष *kaṭāksha.* See under *kaṭa* above.

कटाटङ्क *kaṭāṭanka, as,* m. an epithet of Śiva. See *kaṭankaṭa.*

कटार *kaṭāra, as,* m. a libidinous man, a lecher.

कटाह *kaṭāha, as,* m. (according to the Schol. m. f. n.), a frying-pan, a boiler or a frying-vessel of a semispheroidal shape and with handles; a shallow boiler for oil or butter; a turtle's shell; a well; a winnowing basket; a hill of earth; hell, the infernal regions; a young female buffalo whose horns are just appearing; a dvīpa or division of the known continent, so called, (perhaps the Katai of the Muhammedans or China.)

Kaṭāhaka, am, n. a pan, a pot.

कटि *kaṭi, is,* or *kaṭī,* f. (fr. rt. 2. *kaṭ?*), the hip; the buttocks; an elephant's cheek; (ī), f. long pepper. — *Kaṭi-kushṭha, am,* n. leprosy of the hip. — *Kaṭi-kūpa, as,* m. the hollow above the hip, the loins. — *Kaṭi-taṭa, am,* n. the loins, the hip. — *Kaṭi-tra, am,* n. anything to protect the hips; a cloth tied

round the loins; a zone; an ornament of small bells worn round the loins; armour for the hip or loins. — *Kaṭi-deśa, as,* m. the loins. — *Kaṭi-protha* or *kaṭī-protha, as,* m. the buttocks; [cf. *kaṭa-protha.*] — *Kaṭi-mālikā,* f. a woman's zone. — *Kaṭi-rohaka, as,* m. the rider of an elephant who sits upon the hinder parts of the elephant, as distinct from the driver or the person sitting upon the loins. — *Kaṭi-śīrshaka, as,* m. the hip (as projecting like a head); the hip and loins or the hollow above the hip. — *Kaṭi-śṛiṅkhalā,* f. a girdle of small bells. — *Kaṭi-sūtra, am,* n. a female zone or waistband.

Kaṭikā, f. the hip.

Kaṭīra, as, am, m. n. the cavity of the loins or the iliac region; (*as*), m. Mons Veneris; a cave; (*am*), n. a hip.

Kaṭīraka, am, n. the posteriors.

कटिल्लक *kaṭillaka, as,* m. a species of the balsam apple, Momordica Charantia; [cf. *kaṭhillaka.*]

कटीतल *kaṭītala, as,* m. a crooked sword; a sabre or scymitar; [cf. *kaḍitula.*]

कटु *kaṭu, us, us* or *vī, u* (said to be fr. rt. *kaṭ*), pungent, acrid, sharp (one of the six kinds of flavour); pungent, stimulating (smell); strong-scented, ill-smelling; bitter, caustic (words); displeasing, disagreeable; fierce, impetuous, hot; envious; (*us*), m. pungency, acerbity (as a flavour); the plants Michelia Champaca, Trichosanthes Diœca, camphor, &c.; (*us*), f. various plants, = *kaṭu-rohiṇī,* a medicinal plant; Sinapis Ramosa; (*vī*), f., N. of a plant; (*u*), n. an improper action, an act which ought not to have been done; blaming, reviling, scandal. — *Kaṭu-kanda, as, am,* m. n. ginger, the fresh root of the plant; garlic; the plant Hyperanthera Moringa. — *Kaṭu-karañja, as,* m. the plant Guilandina Bonducella. — *Kaṭu-kīṭa* or *kaṭukīṭaka, as,* m. a gnat or musquito. — *Kaṭu-kvāṇa, as,* m. a species of chicken, Parra Jacana or Gœnsis (making a sharp or piercing noise). — *Kaṭu-granthi, i,* n. dried ginger; the root of long pepper. — *Kaṭu-ćāturjātaka, am,* n. an aggregate of four acid substances, as of cardamoms, the bark and leaves of Laurus Cassia and of black pepper. — *Kaṭu-ććhada, as,* m., N. of a tree with pungent leaves; [cf. *tagara.*] — *Kaṭu-ja, as, ā, am,* prepared from acid substances, as a kind of drink. — *Kaṭu-tiktika, as,* m. the plants Gentiana Cherayta and Cannabis Sativa; (*ā*), f., N. of a plant. — *Kaṭu-tuṇḍikā* and *kaṭu-tuṇḍī,* f., N. of a plant, = *tikta-tuṇḍī,* commonly *kaṭutarāī.* — *Kaṭu-tumbī,* f. a kind of bitter gourd. — *Kaṭu-traya, am,* n. the aggregate of three black substances or spices, ginger, black and long pepper. — *Kaṭu-dalā,* f., N. of a plant, = *karkaṭī.* — *Kaṭu-nishplāva, as,* m. grain not inundated. — *Kaṭu-pattra, as,* m. the medicinal plant Oldenlandia Biflora, and of another plant Sitārjaka. — *Kaṭu-pattrikā,* f., N. of a tree, = *kārī.* — *Kaṭu-padra,* N. of a place. — *Kaṭu-pāka, as, ā, am,* or *kaṭu-pākin, ī, inī, i,* producing acrid humors in digestion. — *Kaṭu-phala, as,* m. a sort of cucumber, Trichosanthes Diœca. — *Kaṭu-badarī,* f., N. of a plant and of a village called from this plant. — *Kaṭu-bhaṅga, as,* m. dried ginger. — *Kaṭu-bhadra, am,* n. dried ginger, or ginger in general. — *Kaṭu-mañjarikā,* f. the plant Achyranthes Aspera. — *Kaṭu-moda, am,* n. a certain perfume. — *Kaṭu-rava, as,* m. a frog. — *Kaṭu-rohiṇī,* f. the medicinal plant Helleborus Niger. — *Kaṭu-vārtākī,* f. a variety of Solanum. — *Kaṭu-vipāka, as, ā, am,* producing acrid humors in digestion. — *Kaṭu-vījā,* f. long pepper. — *Kaṭu-śṛiṅgāla, am,* n., N. of a vegetable. — *Kaṭu-sneha, as,* m. the mustard-seed plant, Sinapis Dichotoma. — *Kaṭūtkaṭa* (°*ṭu-ut*°), *as,* m. ginger. — *Kaṭūtkaṭaka, am,* n. dry ginger. — *Kaṭphala, as,* m. (for *kaṭu-ph*°), a small tree found in the north-west of Hindūstan, the bark and seeds of which are used in medicine, and as aromatics; the fruit also is eaten; the common name is Kāyaphal; (*ā*), f., N. of several plants, as of Gmelina Arborea and different kinds of Solanum, = *devadālī* and *mṛigervāru.* — *Kaṭv-aṅga, as,* m. the tree Calosanthes Indica; an epithet of Dilīpa.

Kaṭuka, as, ā, am, sharp, pungent, bitter, fierce, impetuous, hot; (*as*), m. pungency, acerbity; N. of several plants, Trichosanthes Diœca, a fragrant kind of grass; gigantic swallow wort, Calotropis Gigantea; a plant the bark and seed of which have an acrid and bitter taste, and are used in medicine for worms, dysentery, &c., Wrigthia Antidysenterica; Sinapis Dichotoma or Ramosa; N. of a man; (*ā*), f., N. of several plants, = *kaṭvī* and *kaṭu-rohiṇī;* Areca Faufel or Catechu; Ruellia Longifolia; (*ī*), f. = *kaṭu-rohiṇī;* (*am*), n. pungency, acerbity (at the end of compounds in a bad sense, e. g. *dadhi-kaṭukam,* bad coagulated milk); a compound of pungent substances, as black pepper, long pepper, dry ginger. — *Kaṭuka-traya, am,* n. an aggregate of three pungent substances, as black pepper, long pepper, and ginger. — *Kaṭuka-tva, am,* n. pungency. — *Kaṭuka-phala, am,* n., N. of a perfume prepared from the berries of the plant Kakkola. — *Kaṭuka-bhakshin, ī,* m., N. of a man. — *Kaṭuka-rohiṇī,* f. = *kaṭu-rohiṇī.* — *Kaṭuka-vallī,* f. = *kaṭvī.* — *Kaṭukālābu* (°*ka-al*°), *us,* m. a kind of bitter gourd, Trichosanthes Diœca.

कटुङ्कता *kaṭuṅkatā,* f. rough manners.

कटुर *kaṭura, am,* n. buttermilk mixed with water, = *takra;* [cf. *kaṅkara, kaććara, kaṭvara, kadara, kadvara.*]

कटेरकग्राम *kaṭeraka-grāma, as,* m., N. of a village.

कटोदक *kaṭodaka, am,* n. (fr. *kaṭa* = *karta* = *garta?* and *udaka*), water for a funeral libation, a funeral rite.

कटोरा *kaṭorā,* f. a shallow cup.

कटोल *kaṭola, as,* m. (said to be fr. rt. *kaṭ*), a pungent flavour; a man of an inferior and degraded tribe, a Ćaṇḍāla, a Pariah, &c.; (*as, ā, am*), pungent. — *Kaṭola-vīṇā,* f. a kind of lute played by the common people or Ćaṇḍālas.

कट्टार *kaṭṭāra, as,* m. a weapon, a dagger.

कट्वर *kaṭvara, as, ā, am,* despised; (*am*), n. the skim or whey of curds; buttermilk with water; a sauce, condiment; [cf. *kaṅkara, kaććara, kaṭura, kadara, kadvara.*]

कट्वाङ्ग *kaṭvāṅga,* a wrong reading for *khaṭvāṅga,* q. v.

कठ् *kaṭh,* cl. 1. P. *kaṭhati, -ṭhitum,* to live in distress.

कठ *kaṭha, as,* m., N. of a sage, a pupil of Vaiśampāyana and founder of a branch of the Yajur-veda, called after him; a Brāhman; a note or simple sound; (*ās*), m. pl. the followers or pupils of Kaṭha; (*ī*), f. a female follower of Kaṭha; the wife of a Brāhman. — *Kaṭha-kālāpāḥ,* the schools of Kaṭha and Kalāpin. — *Kaṭha-kauthumāḥ,* the schools of Kaṭha and Kuthumin. — *Kaṭha-dhūrta, as,* m. a Brāhman skilled in the Kaṭha branch of the Yajur-veda. — *Kaṭha-vallī* or *kaṭhavally-upanishad, t,* or *kaṭha-śruti, is,* or *kaṭhopanishad* (°*ṭha-up*°), *t,* f., N. of an Upanishad consisting of two Adhyāyas of three Vallī each. — *Kaṭha-śākhā,* f. a branch of the Yajur-veda; also of the Ṛig-veda (?). — *Kaṭha-śāṭha, as,* m., N. of a man; *Kāṭhaśāṭhin, inas,* m. pl., N. of a school. — *Kaṭha-śrotriya, as,* m. a Brāhman who has studied the Kaṭha branch of the Yajur-veda. — *Kaṭhādhyāpaka* (°*ṭha-adh*°), *as,* m. a teacher of the Kaṭha branch of the Yajur-veda. — *Kaṭhopanishad-bhāshya-ṭīkā,* f. a commentary by Anantānanda on a Kaṭhopanishadbhāshya. — *Kaṭhopanishadbhāshyaṭīkā-vivaraṇa, am,* n. a commentary by Vyāsatīrtha on the last.

कठमर्द *kaṭhamarda, as,* m. an epithet of Śiva; (fr. *kaṭha,* distress? *marda,* dissipating.)

कठर *kaṭhara, as, ā, am,* hard; [cf. *kaṭhina* and *kaṭhora.*]

कठल्य *kaṭhalya* or *kaṭhalla, as* or *am,* m. or n. (?), gravel.

कठाकु *kaṭhāku, us,* m. (said to be fr. rt. *kaṭh*), a bird (or more probably a particular bird).

कठाहक *kaṭhāhaka, as,* m. a gallinule. See *dātyūha.*

कठिका *kaṭhikā,* f. chalk; the plant commonly called Tulasī; [cf. *kaṭhinī* and *kaṭhiñjara.*]

कठिञ्जर *kaṭhiñjara, as,* m. the tree Ocymum Sanctum, commonly Tulasī.

कठिन *kaṭhina, as, ā, am* (said to be fr. rt. *kaṭh*), hard, stiff (opposed to *mṛidu*); inflexible; violent, as pain; (*as*), m. a thicket; (*ā*), f. crystalized sugar, a sweetmeat made with refined sugar; (*ī*), f. chalk; (*am*), n. an earthen vessel for cooking (according to some also f.); [cf. Lat. *catinum;* Gr. *κόφινος.*] — *Kaṭhina-tā,* f. or *kaṭhina-tva, am,* n. hardness, firmness; severity; difficulty, obscurity. — *Kaṭhina-pṛishṭha* or *kaṭhina-pṛishṭhaka, as,* m. a tortoise. — *Kaṭhina-hṛidaya* or *kaṭhina-ćitta, as, ā, am,* hard-hearted, cruel, unkind. — *Kaṭhināntaḥ-karaṇa* (°*na-an*°), *as, ā, am,* harsh, cruel, severe.

Kaṭhinikā, f. chalk.

Kaṭhinī-bhūta, as, ā, am, hardened, indurated.

कठिल्ल *kaṭhilla, as,* m. the plant Momordica Charantia.

Kaṭhillaka, as, m. the plant Momordica Charantia; Ocymum Sanctum [cf. *kaṭhiñjara*]; Bœrhavia Diffusa.

कठेर *kaṭhera, as,* m. (said to be fr. rt. *kaṭh*), a needy or distressed man, a pauper.

कठेरणि *kaṭheraṇi, is,* m., N. of a man; (*ayas*), m. pl. the descendants of this man.

कठेरु *kaṭheru, us,* m., N. of Kuvera (?).

कठोर *kaṭhora, as, ā, am* (said to be fr. rt. *kaṭh*), hard, solid, stiff; offering resistance; sharp, piercing; severe, cruel, hard-hearted; full, complete, full-grown; full (as the moon); [cf. *kaṭhina.*] — *Kaṭhora-giri-māhātmya, am,* n. a portion of the Brahmāṇḍa-Purāṇa. — *Kaṭhora-tā,* f. or *kaṭhora-tva, am,* n. hardness, firmness; severity, rigour.

Kaṭhola, as, ā, am, resisting, hard, &c., = *kaṭhora.*

कड् *kaḍ,* cl. 1. P. *kaḍati, -ḍitum,* to be confused or disturbed by pleasure or pain, to be elated or intoxicated; cl. 6. P. *kaḍati,* to consume; cl. 10. P. *kāḍayati, -yitum,* to break off a part, to tear, to separate or detach; to remove the chaff or husk of grain &c.; to preserve; [cf. *kaṇḍ.*]

Kaḍa, as, ā, am (said to be fr. preceding), dumb, hoarse; ignorant, stupid; [cf. *jaḍa.*] — *Kaḍan-kara* or *kaḍan-gara, as,* m. straw, the stalks of various sorts of pulse &c. (rendering hoarse). — *Kaḍaṅkarīya* or *kaḍaṅkarya* or *kaḍaṅgarīya, as, ā, am,* to be fed with straw.

कडक *kaḍaka, am,* n. sea-salt obtained by evaporation.

कडङ्ग *kaḍaṅga, as,* m. (fr. rt. *kaḍ?*), a spirituous liquor, a kind of rum.

कडत्र *kaḍatra, am,* n. (said to be fr. rt. *gaḍ*), a kind of vessel or receptacle. See *kalatra.*

कडन्दिका *kaḍandikā,* f. science, = *kalandikā, kalindikā.*

कडम्ब *kaḍamba, as,* m. (said to be fr. rt. *kaḍ*), the end or point; the stalk of a pot-herb; (*ī*), f. the pot-herb Convolvulus Repens. See *kalamba.*

कडार *kaḍāra, as, ī, am* (said to be fr. rt. *gaḍ*), tawny; (*as*), m. tawny (the colour); a servant.

कडितुल *kaḍitula, as,* m. a sword, a scymitar, a sacrificial knife; [cf. *kaṭi-tala.*]

कड्ड *kaḍḍ,* cl. 1. P. *kaḍḍati, -ḍitum,* to be hard, rough; to be harsh or severe.

कण् *kaṇ,* cl. 1. P. *kaṇati, ćakāṇa, kaṇishyati, akaṇīt* or *akāṇīt, kaṇitum,* to become small; to sound, cry as in distress; to go or approach: Caus. *kāṇayati, -yitum,* aor. *aćīkaṇat* and *aćakāṇat,* to sigh, sound; cl. 10. P. *kāṇayati, -yitum,* to wink; to close the eye with the lids or lashes.

Kaṇita, am, n. crying out with pain.

कण *kaṇa, as,* m. (said to be fr. rt. *kaṇ;* according to others related to *kanā, kanishṭha, kanīyas, kanyā,* in all of which the notion of smallness prevails), a grain, a single seed; a grain or particle of dust; flake (of snow); a drop of water; a spark of fire, the spark or facet of a gem; an ear of corn; an atom, a minute particle; small, minute; (*ā*), f. a kind of fly, commonly *kumīrāpokā;* long pepper; cummin seed; (*ī*), f. a drop, an atom; the plant Premna Spinosa or Longifolia; a kind of corn; see *kaṇikā.* — *Kaṇa-guggulu, us,* m., N. of a plant; [cf. *gandharāja, svarṇakarṇa,* and others.] — *Kaṇa-jīra, as,* m. a white kind of cummin seed. — *Kaṇa-jīraka, am,* n. small cummin seed. — *Kaṇa-bhaksha, as,* m. 'eating atoms or grains' (?), i.e. living on minute particles of food; a nickname of the philosopher Kaṇāda. — *Kaṇa-bhakshaka, as,* m. a kind of bird; [cf. *bhārita, śyāmaćaṭaka, śaiśira.*] — *Kaṇa-bhakshaṇa, am,* n. the eating of grains. — *Kaṇa-bhuj, k,* m. nickname of Kaṇāda; see *kaṇa-bhaksha.* — *Kaṇa-lābha, as,* m. a whirlpool. — *Kaṇa-śas,* ind. in small parts, in minute particles. — *Kaṇānna* (°*ṇa-an*°), *as, ā, am,* one whose food consists of grains. — *Kaṇānna-tā,* f. the state of one who is made to feed on grains (of rice).

Kaṇika, as, m. a grain, an ear of corn; the meal of parched wheat, the heart of wheat (commonly suji or semoule); a small particle, as a crystal &c.; an enemy; N. of a purificatory ceremony, viz. whirling round lamps at sacrificial rites [cf. *nīrājana*]; N. of a minister of king Dhṛita-rāshṭra; (*ā*), f. a drop, an atom, a small particle; small, minute; the plant Premna Spinosa or Longifolia; a kind of corn or rice.

Kaṇiśa, as, am, m. n. an ear or spike of corn.

Kaṇishṭha, as, ā, am [cf. *kanishṭha*], the smallest, the most minute.

Kaṇīka, as, ā, am, small, diminutive.

Kaṇīyas, ān, asī, as, very small; young, younger; [cf. *kanīyas.*]

कणप *kaṇapa, as,* m. a kind of spear or lance; (various readings have *kaṇaya* and *kanaya.*)

कणभ *kaṇabha, as,* m. a kind of fly with a sting; [cf. *kaṇā.*]

कणाटीन *kaṇāṭīna* or *kaṇāṭīra* or *kaṇāṭīraka, as,* m. a wagtail.

कणाद *kaṇāda, as,* m., N. of a celebrated sage, considered as the author of the Vaiśeshika philosophy, a branch of the Nyāya. He is also called Kāśyapa, and considered as a Devarshi; the nicknames *kaṇa-bhaksha* and *kaṇa-bhuj* refer to the etymology of this name *kaṇa-ada,* 'eating atoms or grains;' a goldsmith; [cf. *kalāda.*]

कणित *kaṇita.* See under *kaṇ.*

कणीचि *kaṇīći, is,* and *kaṇīćī,* f. a sound; a tree (*pallavin*); a creeper in flower; the plant Abrus Precatorius; a cart; [cf. *kanīći.*]

कणूकय *kaṇūkaya,* nom. P. (connected with rt. *kaṇ*), Ved. to desire to utter words of blame or censure.

कणे *kaṇe,* ind. a particle expressing the satisfying of a desire. — *Kaṇe-hatya,* ind. (rt. *han*), satiating one's self (e.g. *kaṇe-hatya payaḥ pibati,* he drinks milk till he is satiated.)

कणेर *kaṇera, as,* m., N. of a tree, Cascaria Ovata [cf. *karṇikāra*]; (*ā*), f. a she-elephant; a courtezan.

Kaṇeru, us, m., N. of a tree; f. a she-elephant; a courtezan.

कण्ट् *kaṇṭ,* cl. 1. P. *kaṇṭati, -ṭitum,* to go, to move.

कण्टक *kaṇṭaka, as, am,* m. n. (fr. rt. *kaṇṭ?*), a thorn; anything pointed, the point of a pin or needle, a prickle, sting; a fish-bone; a finger-nail [cf. *kara-kaṇṭaka*]; the erection of the hair of the body in thrilling emotions, horripilation; any troublesome seditious person who is, as it were, a thorn to the state and an enemy of order and good government, a paltry foe (*kshudra-śatru*); a sharp stinging pain, symptom of a disease; a vexing or injurious speech; any annoyance or source of vexation; a term in the Nyāya philosophy implying refutation of argument, detection of error, &c.; impediment, obstacle; the first, fourth, seventh, and tenth lunar mansion; (*as*), m., N. of a barber; N. of the horse of Śākyamuni (a wrong form for *kaṇṭhaka*); N. of an Agrahāra; (according to lexicographers also) a bamboo; a workshop, a manufactory; fault, defect; N. of Makara or the marine monster, the symbol of Kāmadeva; (*ī*), f. a species of Solanum. (*Kaṇṭaka* takes the form *kaṇṭa* at the beginning of some compounds and in *kaṇṭala, kaṇṭālu, kaṇṭin;* cf. Gr. κεντέω, κεσ-τός, κέσ-τρον.) — *Kaṇṭaka-druma, as,* m. a tree with thorns, a thorn bush; the Śālmali or silk-cotton tree, Bombax Heptaphyllum. — *Kaṇṭaka-prāvṛitā,* f. the plant Aloe Perfoliata. — *Kaṇṭaka-phala, as,* m. the Jaka or bread-fruit tree, Artocarpus Integrifolia; another plant, Ruellia Longifolia (commonly called Go-kshura); the castor-oil tree; the Datura; the term is applicable to any plant the fruit of which is invested with a hairy or thorny coat; [cf. *kaṇṭaki-phala.*] — *Kaṇṭaka-bhuj, k,* m. a camel ('eating thorns'). — *Kaṇṭaka-mardana, as, ī, am,* treading down thorns; suppressing disturbances, annoyances, &c.; (*am*), n. the act of beating or treading down thorns; suppressing disturbances &c. — *Kaṇṭaka-yukta, as, ā, am,* having thorns, thorny. — *Kaṇṭaka-vṛintākī,* f. the plant Solanum Jacquini, a species of nightshade with thorny leaves. — *Kaṇṭaka-śreṇī,* f. the Solanum Jacquini; a porcupine. — *Kaṇṭaka-sthalī,* f., N. of a region. — *Kaṇṭakākhya* (°*ka-ākhyā*), *as,* m. the plant Trapa Bispinosa. — *Kaṇṭakāgāra* (°*ka-ag*°), *as,* m. a kind of lizard; a porcupine. — *Kaṇṭakāśana* (°*ka-aś*°), *as,* m. the camel (eating thorns, thistles, &c.; cf. *kaṇṭaka-bhuj*). — *Kaṇṭakāshṭhila* (°*ka-ash*°), *as,* m. a kind of fish, having many bones. — *Kaṇṭakī-kārī,* f., Ved. working in thorns. — *Kaṇṭakī-druma, as,* m. Acacia Catechu. — *Kaṇṭakī-phala* = *kaṇṭaki-phala.* — *Kaṇṭa-kuraṇṭa, as,* m. = *jhiṇṭī,* Barleria Cristata. — *Kaṇṭakoddharaṇa* (°*ka-ud*°), *am,* n. weeding, extracting thorns &c.; removing annoyances; extirpating thieves, rogues, &c., or all national and public nuisances. — *Kaṇṭa-tanu, us,* f. a species of Solanum. — *Kaṇṭa-dalā,* f. the plant Pandanus Odoratissimus. — *Kaṇṭa-pattra, as,* m. the plant Flacourtia Sapida. — *Kaṇṭapattra-phalā,* f., N. of a plant, = *brahmadaṇḍī.* — *Kaṇṭa-pāda* = *kaṇṭa-pattra.* — *Kaṇṭa-phala, as,* m., N. of several plants, = *gokshura*; bread-fruit tree, Datura Fastuosa, = *latākarañja* = *tejaḥkhala* (?); Ricinus Communis; (*ā*), f. = *devadālīlatā.* — *Kaṇṭa-vallī,* f. = *śrīvallī-vṛiksha.* — *Kaṇṭa-vṛiksha, as,* m. = *tejaḥphala-vṛiksha.* — *Kaṇṭā-phala, as,* m. = *kaṇṭa-phala.* — *Kaṇṭārtagalā* (°*ṭa-ār*°), f. the plant Barleria Cærulea. — *Kaṇṭāhvaya* (°*ṭa-āh*°), *am,* n. the tuberous root of the lotus.

Kaṇṭakāra, as, m., N. of a plant; (*ī*), f., N. of several plants, Solanum Jacquini; Bombax Heptaphyllum, the silk-cotton tree; Flacourtia Sapida.

Kaṇṭakārikā, f. Solanum Jacquini; also the fruit of this plant.

Kaṇṭakāla, as, m. = *kaṇṭaka-phala,* q. v.

Kaṇṭakāluka, as, m. Hedysarum Alhagi.

Kaṇṭakita, as, ā, am, thorny; covered with erect hairs.

Kaṇṭakin, ī, inī, i, thorny, prickly; vexatious, annoying; (*ī*), m., N. of several thorny plants, Acacia Catechu; Vanguiera Spinosa; Ruellia Longifolia; Zizyphus Jujuba, bamboo; a fish; (*nī*), f., N. of several plants, Solanum Jacquini, red amaranth. — *Kaṇṭaki-ja, as, ā, am,* produced from a fish; produced by the Mimosa tree. — *Kaṇṭaki-phala, as,* m. the Indian bread-fruit tree or Jaka; see *kaṇṭaka-phala.* — *Kaṇṭaki-latā,* f. a gourd.

Kaṇṭakila, as, m. a thorny kind of bamboo, Bambusa Spinosa.

Kaṇṭala, as, m. the plant Mimosa Arabica; generally *Vāvala,* a tree yielding a species of Gum Arabic; the branches are prickly, whence the name.

Kaṇṭālu, us, m., N. of different plants; Solanum Jacquini; another species of Solanum; a bamboo.

Kaṇṭin, ī, m., N. of several plants, Achyranthes Aspera; Acacia Catechu; Ruellia Longifolia.

कण्ठ् *kaṇṭh,* cl. 1. P. A., 10. P. *kaṇṭhati, -te, -ṭhitum, kaṇṭhayati, -yitum,* to mourn; to long for; [cf. *utkaṇṭh;* cf. also Gr. πένθος, πόθος; Lat. *patior.*]

कण्ठ *kaṇṭha, as, am,* m. n. (said to be fr. rt. *kaṇ*), the throat, the neck (e.g. *ākaṇṭha-tṛipta,* filled up to the throat, quite satiated); the voice (e.g. *sanna-kaṇṭhena,* with broken voice); sound, especially guttural sound; the neck (of a pitcher or other vessel); the opening of the womb; metaphorically a bud on a stalk; immediate proximity; the space of an inch from the edge of the hole in which sacrificial fire is deposited; the tree Vanguiera Spinosa; N. of a Maharshi; (*ī*), f. neck, throat; a rope or leather round the neck of a horse; a necklace, a collar; [cf. *adhara-kaṇṭha, ut-kaṇṭhā;* cf. also Lat. *collum?*]. — *Kaṇṭha-kubja, as,* m. a kind of fever. — *Kaṇṭha-kubja-pratikāra, as,* m. the cure of the preceding disease. — *Kaṇṭha-kūṇikā,* f. the Vīṇā or Indian lute. — *Kaṇṭha-ga, as, ā, am,* reaching or extending to the throat. — *Kaṇṭha-gata, as, ā, am,* being at or in the throat; approaching or reaching the throat. — *Kaṇṭha-taṭa, as, am,* m. n. the side of the neck. — *Kaṇṭha-talāsikā* (°*la-as*°?), f. the leather or rope passing round the neck of a horse. — *Kaṇṭha-daghna, as, ī, am,* reaching to the neck. — *Kaṇṭha-dhāna, ās,* m. pl., N. of a people. — *Kaṇṭha-nīḍaka, as,* m. Falco Cheela; a kite. — *Kaṇṭha-nīlaka, as,* m. a torch, a whisp of lighted straw &c. (= *ulkā,* commonly *masāla*). — *Kaṇṭha-paṇḍita, as,* m., N. of a poet. — *Kaṇṭha-pāśaka, as,* m. a halter; a rope passing round an elephant's neck. — *Kaṇṭha-bandha, as,* m. a rope tied round an elephant's neck. — *Kaṇṭha-bhūshā,* f. a collar or short necklace. — *Kaṇṭha-maṇi, is,* m. a jewel worn on the throat, a dear or beloved object. — *Kaṇṭha-rava, as,* m., N. of an author; N. of a certain medical writer. — *Kaṇṭha-lagna, as, ā, am,* fastened or suspended round the throat; clinging to, embracing. — *Kaṇṭha-latā,* f. a collar; a horse's halter. — *Kaṇṭha-vartin, ī, inī, i,* being in the throat; [cf. *kaṇṭha-gata.*] — *Kaṇṭha-śālūka, am,* n. a hard tumour in the throat. — *Kaṇṭha-śuṇḍi,* f. swelling of the tonsils. — *Kaṇṭha-śosha, as,* m. drying the throat; fruitless expostulation. — *Kaṇṭha-śruty-upanishad, t,* f., N. of an Upanishad belonging to the Atharva-veda. — *Kaṇṭha-sajjana, am,* n. hanging on or round the throat. — *Kaṇṭha-sūtra, am,* n. a kind of embrace. — *Kaṇṭha-stha, as, ā, am,* sticking in the throat; being in or upon the throat; guttural; being in the mouth ready to be repeated by rote, learnt and ready to be recited. — *Kaṇṭhāgata* (°*ṭha-āg*°), *as, ā, am,* come to the throat (as the breath or soul of a dying person). — *Kaṇṭhāgni* (°*ṭha-ag*°), *is,* m. a bird (digesting in the throat or gizzard). — *Kaṇṭhā-*

bharaṇa (°*ṭha-ābh*°), *am*, n. a neck-ornament, a necklace; a shorter N. of the work called Sarasvatī-kaṇṭhābharaṇa. — *Kaṇṭhābharaṇa-darpaṇa, as*, m. a commentary of Rāmasiṇha-deva on the last. — *Kaṇṭhābharaṇa-mārjana*, a commentary by Hari-nātha on the same work. — *Kaṇṭhāvasakta* (°*ṭha-av*°), *as, ā, am*, clinging to the neck, embracing. — *Kaṇṭhī-rava, as*, m. a lion (roaring from the throat); an elephant in rut; a pigeon; (*ī*), f. the plant Gendarussa Vulgaris. — *Kaṇṭhe-kāla, as*, m. an epithet of Śiva ('blue on the neck'). — *Kaṇṭhe-viddha, as*, m., N. of a man. — *Kaṇṭheśvara-tīrtha* (°*ṭha-īś*°), N. of a Tīrtha. — *Kaṇṭhoktu* (°*ṭha-uk*°), *am*, n. personal testimony.

Kaṇṭhaka, as, m., N. of a horse of Śākya-muni; [cf. *kaṇṭaka*.]

Kaṇṭhatas, ind. from the throat, with distinct words, explicitly.

Kaṇṭhikā, f. a necklace of one string or row.

Kaṇṭhin, ī, inī, i, belonging to the throat.

Kaṇṭhya, as, ā, am, being at or in the throat; suitable to the throat; belonging to the throat, pronounced from the throat, guttural; (according to a Prātiśākhya the guttural letters are *a, h*, and the *Jihvāmūlīya*; according to Pāṇini *a, k, kh, g, gh, ṅ*, and *h*; according to Vopadeva also *e*.) — *Kaṇṭhya-varṇa, as*, m. a guttural letter. — *Kaṇṭhya-svara, as*, m. a guttural vowel, i. e. *a* and *ā*.

कण्ठाल *kaṇṭhāla, as*, m. a boat, a ship; a hoe, a spade; war; an esculent root, Arum Campanulatum; a camel [cf. *kaṇṭakāśana* and *kaṇḍola*]; a churning-vessel; (*ā*), f. a churning-vessel.

Kaṇṭhila, as, m. a camel; (*as, ā*), m. f. a churning-vessel.

कण्ड् *kaṇḍ*, cl. 1. P. A. *kaṇḍati, -te, -ditum*, to be glad; cl. 10. P. *kaṇḍayati, -yitum*, to separate the chaff from the grain; to protect; [cf. *kad*: cf. also Lith. *kándu*, 'to bite;' Cambro-Brit. *cat*, 'a fragment.']

Kaṇḍana, am, n. threshing, separating the chaff from the grain in a mortar; that which is separated from the grain, chaff; (*ī*), f. a wooden bowl or mortar in which the cleaning or threshing of grain is performed.

कण्डरा *kaṇḍarā*, f. a sinew (of which sixteen are considered to be in the human body); a principal vessel of the body, a large artery, vein, &c.

कण्डरीक *kaṇḍarīka, as*, m., N. of a son of Kauśika.

कण्डानक *kaṇḍānaka, as*, m., N. of a servant of Śiva.

कण्डिका *kaṇḍikā*, f. a short section, the shortest subdivision in the arrangement of certain Vedic compositions, as in the White Yajur-veda; [cf. *kāṇḍa* and *kāṇḍikā*.]

कण्डु *kaṇḍu, us*, m. f. or usually *kaṇḍū, ūs*, f. (fr. rt. *kaṇḍ*), scratching; itching, the itch; (*us*), m., N. of a Ṛishi. — *Kaṇḍū-karī*, f. the plant Mucuna Pruritus. — *Kaṇḍū-ghna, as*, m. the plant Cathartocarpus (Cassia) Fistula; white mustard. — *Kaṇḍūmakā*, f. (*makā* = *makshikā* or *maśaka*?), a kind of insect with a poisonous bite. — *Kaṇḍū-mat, ān, atī, at*, scratching, itching. — *Kaṇḍv-ādi, ayas*, m. pl. the nominal verbs, in the list of which *kaṇḍūyati* is the first.

Kaṇḍuka, as, m., N. of a barber.

Kaṇḍara, as, ā, am, scratching; (*as*), m. the plant Momordica Charantia, a species of reed; (*ā*), f. the plants Mucuna Pruritus and Aty-amlaparṇī.

Kaṇḍūti, is, f. scratching; itching, the itch.

Kaṇḍūya, nom. P. A. *kaṇḍūyati, -te, -yitum*, to scratch, scrape, rub: Desid. *kaṇḍūyiyishati*.

Kaṇḍūyat, an, antī, at, scratching, rubbing.

Kaṇḍūyana, am, n. scratching, scraping, rubbing, itching; (*ī*), f. a brush for rubbing.

Kaṇḍūyanaka, as, ī, am, scratching, scraping; (*as*), m. a tickler, one who tickles or scratches.

Kaṇḍūyamāna, as, ā, am, scratching.

Kaṇḍūyā, f. scratching, itching.

Kaṇḍūyita, am, n. scratching.

Kaṇḍūyitṛi, tā, trī, tṛi, scratching, a scratcher.

Kaṇḍūrā, f. the plant Mucuna Pruritus; 'what causes itching,' alluding to the irritating property of this plant.

Kaṇḍūla, as, ā, am, having or feeling the itch, itchy; (*as*), m. an esculent root (Arum Campanulatum).

कण्डोल *kaṇḍola, as*, m. a basket for holding grain, made of bamboo or canes; a safe, any place in which provisions are kept; a camel; [cf. *kaṇṭhāla*; (*ī*), f. the lute of the Cāṇḍāla; [cf. *kaṭola, gaṇḍola*.] — *Kaṇḍola-vīṇā*, f. the lute of the Cāṇḍāla, a vulgar lute.

Kaṇḍolaka, as, m. a basket, a safe, a store-room.

कण्डोष *kaṇḍosha, as*, m. a caterpillar.

कण्व *kaṇva, as, ā, am* (said to be fr. rt. *kaṇ*), deaf; (*as*), m., Ved. a peculiar class of evil spirits, against whom charms are used; a praiser; N. of a renowned Ṛishi, author of several hymns of the Ṛig-veda; he is called a son of Ghora and is said to belong to the family of Aṅgiras; (*ās*), m. pl. the family or descendants of Kaṇva; (besides the celebrated Ṛishi there occur a Kaṇva Nārshada, Kaṇva Śrāyasa, Kaṇva Kāśyapa; the founder of a Vedic school; a prince, son of Pratiratha and father of Medhātithi; a son of Apratiratha; a son of Ajamīḍha and father of Medhātithi; the author of a law-book; a grammarian.) The name *Kaṇva* was perhaps originally mythic, and afterwards transferred to a human family, as was the case with the name Aṅgiras; (*am*), n. sin, evil. — *Kaṇva-jambhana, as, ī, am*, Ved. consuming or destroying the evil spirits called Kaṇvas. — *Kaṇva-tama, as, ā, am*, Ved. very much like Kaṇva, very wise. — *Kaṇva-mat, ān, atī, at*, Ved. prepared after the manner of the Kaṇvas (as Soma); (Sāy.) united with praisers or with the Kaṇvas (as Indra). — *Kaṇva-vat*, ind. like Kaṇva. — *Kaṇva-sakhi, ā*, m., Ved. a friend of the Kaṇvas, friendly disposed towards them. — *Kaṇva-hotṛi, tā*, m., Ved. one whose Hotṛi priest is a Kaṇva.

Kaṇvāya, nom. A. *kaṇvā-yate, -yitum*, to do mischief; perhaps originally 'to act like a Kaṇva or evil spirit.'

कत *kata, as*, m. the clearing nut plant; see the following; N. of a Muni or saint. — *Kata-phala, as*, m. the clearing nut plant.

Kataka, as, m. the clearing nut plant, Strychnos Potatorum, (one of the seeds of this plant being rubbed upon the inside of the water-jars used in Bengal occasions a precipitation of the earthly particles diffused through the water and removes them.)

कतम *katama, as, ā, at* (superlative of 2. *ka*; declined as a pronom., Gram. 236), who or which of many? (e. g. *katamena pathā yātās te*, by which road have they gone?). *Katama* is often a mere strengthened substitute for *ka*, the superlative affix imparting emphasis. Hence it may occasionally be used for 'who or which of two?' (e. g. *tayoḥ katamasmai*, to which of these two?). It may optionally be compounded with the word to which it refers (e. g. *katamaḥ Kaṭhaḥ* or *katama-kaṭhaḥ*, which Kaṭha out of many?). When followed by *ća* and preceded by *yatama* an indefinite expression is formed equivalent to 'any whosoever,' 'any whatsoever,' &c. (e. g. *yatamad eva katamać ća vidyāt*, he may know anything whatsoever). In negative sentences *katama* with *ćana* or *katama* with *api* = not even one, none at all (e. g. *na katamaććanāhaḥ*, not even on a single day, on no day at all). In addition to the above uses *katama* is said to mean 'best,' 'excessively good-looking;' [cf. 3. *ka*.] — *Katamoraṅga* (°*ma-ur*°), *as*, m., N. of a man.

Katara, as, ā, at (comparative of 2. *ka*; declined as a pronom., Gram. 236), who or which of two? whether of two? Analogously to *katama* above *katara* may occasionally be used to express 'who or which of many' (e. g. *katarasyām diśi*, in which quarter?), and may optionally be compounded with the word to which it refers (e. g. *kataraḥ Kaṭhaḥ* or *katara-kaṭhaḥ*). In negative sentences *katara* with *ćana* = neither of the two (e. g. *na katarasćana jigye*, neither of the two was conquered; [cf. Gr. πότερος, κότερος; Goth. *hvathar*; Eng. *whether*; Lat. *uter*; Old Germ. *huedar*; Slav. *kotoryi*.]

Kataratas, ind. on which of the two sides?

1. *kati* (fr. 2. *ka*, declined in pl. only, Gram. 227. *a*, all the cases except the nom., voc. and acc. taking terminations, whereas the correlative *iti* has become fixed as an indeclinable adverb), how many? quot? several (e. g. *kati devāḥ*, how many gods? *kati vyāpādayati kati vā tāḍayati*, some he kills and some he strikes). In the sense of 'several,' 'some,' *kati* is generally followed by *ćid* or *api* (e. g. *katićid ahāni*, for several or some days). *Kati* may be used as an adverb with *ćid* in the sense of 'oftentimes,' 'much,' 'in many ways' (e. g. *katićit stutaḥ*, much or often praised). *Kati-kṛitvas*, ind. how many times? *kati-vidha, as, ā, am*, of how many kinds? *kati-śas*, how many at a time?

Katitha, as, ī, am, to what place or stage or degree advanced? (the how-maniest?) with *ćid* = advanced to such and such a point (e. g. *aham katithaśćid āsa*, I was so far advanced on to such and such a point).

Katidhā, ind. in how many places? in how many parts? how often? *katidhā ćit*, everywhere.

Katipaya, as, ā or *ī, am* (pl. m. *e* and *ās*), several, some; a certain number, so many; *katipayena ahargaṇena*, after some days; also *katipayair ahobhiḥ, katipayāhasya*, &c. — *Katipayena* or *katipayāt*, ind. with some exertion; [the affix *paya* has been compared with Gr. ποῖος.]

Katipayatha, as, ī, am, advanced to a certain place or degree.

कतमाल *katamāla, as*, m. fire; the right form is *khatamāla*; [cf. also *kaćamāla* and *karamāla*.]

कति 2. *kati, is*, m., N. of a sage, son of Viśvā-mitra and ancestor of Kātyāyana. (For 1. see above.)

Katika or *katikā*, f., N. of a town.

कतीमुष *katīmusha, am*, n., N. of an Agrahāra.

कत्ताशब्द *kattā-śabda, as*, m. the rattling sound of dice.

कत्तृण *kat-tṛiṇa, kat-toya, kat-tri*. See under 2. *kad*.

कत्थ् *katth*, cl. 1. A. *katthate, -thitum*, to boast; to mention with praise, to praise or celebrate; to flatter or coax; to abuse, revile.

Katthana, as, ā, am, boasting, praising; a boaster, praiser; (*am*), n. boasting.

कत्पय *kat-paya, as, ā, am* (fr. 2. *kad* and *paya* fr. *pī* = *pyai*), Ved. swelling, rising; (Sāy.) one whose waters cause happiness.

कत्र् *katr*, cl. 10. P. *katrayati, -yitum*, to loosen, slacken, remove.

कत्सवर *katsavara, am*, n. the shoulder, the shoulder-blade.

कथ् *kath* (this rt. is perhaps connected with *katham*), cl. 10. P., ep. also A. *kathayati, -te*, aor. *aćakathat* or *aćīkathat, -yitum*, to converse with any one (with inst. c. alone or after *saha*); to tell, relate, narrate, report, inform, speak about, declare, explain (with acc. of the thing or person spoken about); to describe; to denounce, betray; to suppose, state: Pass. *kathyate*, to be

called; be regarded or considered as: Desid. *ćikathayishati*, to desire to tell; [cf. Goth. *qvath*; Eng. *quoth* and *quote*; Gr. κωτίλος, κωτίλλω.]

Kathaka, as, ā, am, a narrator, a relater, one who recites a story or who publicly reads and expounds the Purāṇas &c., one who speaks or tells; (*as, ā*), m. f. the speaker of a prologue or monologue; a professional story-teller; chief actor; (*as*), m., N. of a man.

Kathana, as, ā, am, telling, talkative; (*am*), n. the act of telling, narration, relating, informing.

Kathanīya, as, ā, am, to be said, to be told or declared; worthy of relation, to be named.

Kathayāna, as, ā, am, telling, speaking.

Kathayitavya, as, ā, am, to be told, to be mentioned, to be communicated.

1. *kathā*, f. conversation, speech, tale; a fable, a feigned story; talk, mention; (in phil.) disputation; *kā kathā* (with gen. or more commonly with loc. and sometimes with *prati*), what should one say of? how should one speak of? (e. g. *eko 'pi kriććhrād varteta, bhūyasām kathaiva kā*, even one person would live with difficulty, what should one say of many? i. e. how much more many?). — *Kathākrama* (°*thā-ak*°), *as*, m. the commencement of a conversation. — *Kathā-ćhala, am*, n. the device of a fable. — *Kathā-java, as*, m., N. of a man. — *Kathānurāga* (°*thā-an*°), *as*, m. attention, taking pleasure in a discourse. — *Kathānta* (°*thā-an*°), *as*, m. end of a conversation. — *Kathāntara* (°*thā-an*°), *am*, n. the course of a conversation. — *Kathā-pīṭha*, N. of the first Lambaka or book of the Kathā-sarit-sāgara. — *Kathā-prabandha, as*, m. a narrative, a tale, a composed story, a fiction. — *Kathā-prasaṅga, as*, m. connection of speeches or discourse, talking, conversation, speaking to or with, rumour, report; (*as, ā, am*), talkative, talking much and foolishly, half-witted, foolish; a conjuror, a dealer in antidotes &c. — *Kathā-prāṇa, as*, m. an actor, the speaker of a prologue or monologue, the introducer of a drama; a professed story-teller. — *Kathā-maya, as, ī, am*, consisting of tales. — *Kathā-mukha, am*, n. the introduction to a tale; N. of the second Lambaka or book of the Kathā-sarit-sāgara. — *Kathā-yoga, as*, m. conversation, talk, discourse. — *Kathārambha* (°*thā-ār*°), *as*, m. beginning of a story or narrative, story-telling. — *Kathārambha-kāla* (°*thā-ār*°), *as*, m. story-beginning-time. — *Kathārāma* (°*thā-ār*°), *as*, m. garden of fable. — *Kathārṇava* (°*thā-ar*°), *as*, m., N. of a collection of stories attributed to Śivadāsa. — *Kathālāpa* (°*thā-āl*°), *as*, m. speech, conversation. — *Kathāvaśesha* (°*thā-av*°), or *kathā-śesha, as, ā, am*, one of whom only the narrative remains, i. e. deceased, dead; *kathāvaśeshatām gataḥ*, deceased, dead. — *Kathā-virakta, as, ā, am*, reserved, taciturn, disliking conversation. — *Kathā-saṅgraha, as*, m. a collection of tales or fables. — *Kathā-sarit-sāgara, as*, m. the ocean of the rivers of stories; title of a work of Somadeva. — *Kathodaya* (°*thā-ud*°), *as*, m. the beginning of a tale, introduction to a tale. — *Kathodghāta* (°*thā-ud*°), *as*, m. the opening of a drama by the character that first enters overhearing and repeating the last words of the prelude. — *Kathopakathana* (°*thā-up*°), *am*, n. conversation, conference, narration. — *Kathopākhyāna* (°*thā-up*°), *am*, n. narration, narrative, relation, telling a story.

Kathānaka, am, n. a small tale; [cf. *krayāṇaka, bhayānaka*, &c.]

Kathāpaya, nom. P. *kathāpayati, -yitum*, to tell, relate, &c.

Kathika, as, ī, am, a narrator, a relater, a story-teller by profession.

Kathita, as, ā, am, told, said, related; (*am*), n. a conversation, discourse. — *Kathita-pada, am*, n. repetition, tautology.

Kathī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to transform into a tale. — *Kathī-krita, as, ā, am*, transformed into a tale, deceased, dead (e. g. *kathīkritam vapuḥ*, a body of which one can only give a history, a deceased body).

Kathya, as, ā, am, to be spoken about, to be told, fit to be mentioned.

Kathyamāna, as, ā, am, being told or mentioned, under narration.

कथम् **katham** (fr. 2. *ka*), **ind. how? in what** manner? whence? (e. g. *katham etat*, how is that? *katham idānīm*, how now? what is now to be done? *katham mārātmake tvayi viśvāsaḥ*, how can there be reliance on thee of murderous mind? *katham utsṛijya tvām gaććheyam*, how can I go away deserting you? *katham buddhvā bhavishyati sā*, how will she be when she awakes? *katham mrityuḥ prabhavati vedavidām*, whence is it that death has power over those that know the Veda? *katham avagamyate*, whence is it inferred?). Sometimes *katham* merely introduces an interrogation (e. g. *katham ātmānam nivedayāmi katham vā ātmāpahāram karomi*, shall I declare myself or shall I withdraw?).

Katham is often found in connection with the particles *iva, nāma, nu, svid*, which appear to generalize the interrogation (how possibly? &c.); with *nu* it sometimes = *kimu* or *kutas* (e. g. *katham nu*, how much more! *na katham nu*, how much less!).

Katham is often connected, like *kim*, with the particles *ćana, ćid*, and *api*, which give an indefinite sense to the interrogative (e. g. *katham ćana*, in no way, not at all). When not itself negative *katham ćana* = in some way, some how; scarcely, with difficulty; *na katham ćana*, in no way; *kathańćit*, some how or other, by some means or other, in any way, with some difficulty, scarcely, in a moderate degree, a little; *na kathańćit*, not at all, in no way whatever; *na kathańćid na*, in no way not, i. e. most decidedly; *yathā kathańćit*, in any way whatsoever; *kathańćid yadi jīvati*, it is with difficulty that he lives; *katham api*, some how or other, with some difficulty, scarcely, a little; *katham api na*, by no means, not at all. In addition to the above senses lexicographers assert that *katham* may imply 'amazement, surprise, pleasure, abuse;' [with *katham* cf. Gr. κατά.]

At the beginning of an adjective compound *katham* may have the same sense as *kim*. — *Katham-rūpa, as, ā, am*, of what shape? — *Katham-vīrya, as, ā, am*, of what power? — *Kathan-kathika, as, ā, am* (fr. *katham katham*), one who is always asking questions, an inquisitive person. — *Kathankathika-tā*, f. questioning, inquiring, inquisitiveness. — *Kathankathita* (?), *as*, m. an interrogant, one who puts questions. — *Kathan-karman, ā, ā, a*, how acting? — *Kathan-kāram*, ind. in which manner? — *Kathan-tā*, f. enquiry, question, demand. — *Katham-pramāṇa, as, ā, am*, of what measure? — *Katham-bhāva, as*, m. what state? — *Katham-bhūta, as, ā, am*, how being? of what kind?

2. *kathā*, ind. (for *katham*), Ved. how? whence? why? Sometimes merely a particle of interrogation (e. g. *kathā śriṇoti Indraḥ*, does Indra hear? *yathā kathā ća*, in any way whatsoever).

कद् 1. *kad*, cl. 1. A. *kadate, -ditum*, perf. *ćakāda*, to be confused, suffer mentally; to grieve; to confound; to kill or hurt; to call; to cry or shed tears; *ćakāda kadanam*, he accomplished a destruction; [cf. Gr. κῆδος; Goth. *hatan*; cf. also *kand*.]

Kadana, am, n. destruction, killing, slaughter; war, sin. — *Kadana-pura, am*, n., N. of a town. — *Kadana-priya, as, ā, am*, loving slaughter.

कद् 2. **kad**, **ind. (originally the neuter form** of the interrogative pronoun *ka*), Ved. a particle of interrogation, where? *Kad* is used, like *kim*, with the particles *ćana* and *ćid* (e. g. *na kaććana upabdiḥ śriṇve rathasya*, not at any time or in any manner is heard the noise of thy chariot; *eti divaḥ kaććid ā*, he comes from heaven now and then). *Kaććid* is sometimes used, like the simple *kad*, as a particle of interrogation (e. g. *kaććid drishṭā tvayā Damayantī*, was Damayantī seen by thee?). *Kaććid* may sometimes be equivalent to 'I hope that' (e. g. *vyādhir na kaććit te śarīram pratibādhate*, I hope no illness afflicts thy body).

Kad at the beginning of a compound marks the uselessness, badness or defectiveness of anything; as in the following examples. — *Kat-triṇa, am*, n. a fragrant grass; the plant Pistia Stratiotes. — *Kat-toya, am*, n. an intoxicating drink, wine or vinous spirit. — *Kat-tri, ayas*, m. pl. three inferior articles. — *Kad-akshara, am*, n. a bad letter, bad writing. — *Kad-agni, is*, m. some or a little fire. — *Kad-adhvan, ā*, m. a bad road. — *Kad-anna, am*, n. bad food. — *Kad-apatya, am*, n. bad posterity; bad children. — *Kad-abhyāsa, as*, m. a bad habit. — *Kad-artha, as*, m. a useless thing; (*as, ā, am*), useless, unmeaning; having what purpose or aim? — *Kadarthana, am, ā*, n. f. tormenting, torture. — *Kadarthaya*, nom. P. *kadarthayati, -yitum*, to despise, to estimate lightly; to torment, torture, trouble. — *Kadarthita, as, ā, am*, despised, disdained, rejected; rendered useless. — *Kadarthī-kri*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to disdain, despise, to estimate at small value. — *Kadarthī-krita, as, ā, am*, despised, disdained, rendered useless and unavailing. — *Kad-arya, as, ā, am*, avaricious, miserly; little, insignificant, mean; bad, disagreeable; (*as*), m. a miser. — *Kadarya-tā*, f. or *kadarya-tva, am*, n. avarice; insignificance; badness. — *Kadarya-bhāva, as*, m. avarice, stinginess. — *Kad-aśva, as*, m. a bad horse. — *Kad-ākāra, as, ā, am*, ill-formed, ugly. — *Kad-ākhya, am*, n. the plant Costus Speciosus ('having a bad name,' i. e. *kushṭha* or *dushṭa*). — *Kad-aćāra, as, ā, am*, wicked, abandoned, following evil practices; (*as*), m. bad conduct. — *Kad-indriya, āṇi*, n. pl. bad organs of sense. — *Kad-ushṭra, as*, m. a bad camel. — *Kad-ushṇa, as, ā, am*, tepid, lukewarm; (*am*), n. warmth, lukewarmness, gentle warmth; [cf. *kavoshṇa, koshṇa*.] — *Kad-ratha, as*, m. a bad carriage. — *Kad-vat, ān, atī, at*, containing the word *ka*. — *Kad-vada, as, ā, am*, speaking ill or inaccurately or indistinctly; contemptible, vile, base. — *Kal-lola*, see s. v.

कद *ka-da, as*, m. a cloud. See 4. *ka*.

कदक *kadaka, as*, m. an awning; [cf. *kandaka*.]

कदन *kadana*. See under 1. *kad*.

कदम्ब *kadamba, as*, m. (said to be fr. 1. *kad*), the tree Nauclea Cadamba, a tree with orange-coloured fragrant blossoms; the mustard-seed plant, Sinapis Dichotoma; a kind of grass, Andropogon Serratus; a particular mineral substance; turmeric; (*ī*), f., N. of a plant; (*am*), n. a multitude, an assemblage or collection. — *Kadamba-pushpā* or *ī*, f. a plant, the flowers of which resemble those of the Kadamba, commonly called Mandiri. — *Kadamba-vāyu, us*, m. a fragrant breeze. — *Kadambānila* (°*ba-an*°), *as*, m. a fragrant breeze, spring.

Kadambaka, as, m. the plant Nauclea Cadamba, Sinapis Dichotoma, = *haridra*; (*am*), n. a multitude.

Kadambada, as, m. the mustard-seed plant, Sinapis Dichotoma.

कदर *kadara, as*, m. a saw; an iron goad for guiding an elephant; N. of a tree, which may be substituted for Khadira as a sacrificial post; a white sort of Mimosa; (*as, am*), m. n. a corn, a callosity of the feet caused by external friction; (*am*), n. coagulated milk; [cf. *kankara, kaććara, kaṭura*, &c.]

कदल *kadala, as, ī*, m. f. the plantain tree (Musa Sapientum), called also banana. It has a soft perishable stem, poetically a symbol of the frailty of human life; (*ā*), f., N. of several plants, Pistia Stratiotes; Bombax Heptaphyllum; (*ī*), f. a kind of deer, the hide of which is used as a seat &c.; a flag, a banner, a flag carried by an elephant. — *Kadalī-skandha, as*, m. a kind of illusion.

Kadalaka, as, m. the plantain or banana tree, Musa Sapientum.

Kadalin, *ī*, m. a kind of antelope.

कदलीक्षता *kadalīkshatā*, f. a sort of cucumber; a fine woman.

कदा *kadā*, ind. (fr. 2. *ka*), when? at what time? (with following fut. or pres. tense); how? *Kadā* is sometimes found with a following *ća* and preceding *yadā* (e.g. *yadā kadā ća sunavāma somam*, let us press out the Soma as often as may be or at all times); *kadā ćana*, (though originally negative, generally =) at some time, one day, once; *na kadā ćana*, never at any time; *kadā ćit*, at some time or other, sometimes, once; *na kadā ćit*, never; *kadāpi* (*kadā-api*), sometimes, now and then; *na kadāpi*, never; [cf. Gr. κότε and πότε; Lat. *quando*; Lith. *kadà*; Slav. *kogda*.] — *Kadā-matta*, *as*, m., N. of a man.

कदूहि *kadūhi*, *is*, m., N. of a man.

कद्रु *kadru*, *us*, *us* or *ūs*, *u* (said to be fr. rt. *kav*), tawny, reddish-brown; (*us*), m. tawny (the colour); N. of a Ṛishi; (*ūs*), f. a Soma vessel (?); a personification described in certain legends which relate to the bringing down of the Soma from heaven, according to the Brāhmaṇas 'the earth personified;' N. of a daughter of Daksha, wife of Kaśyapa and mother of the Nāgas or the serpent-race; N. of a plant. — *Kadru-putra*, *as*, m. or *kadru-suta*, *as*, m. a serpent.

कद्र्याच् *kadryać*, *ān*, *kadrīći*, *ak* (fr. 2. *ka* and rt. *añć*), Ved. turned towards what?

कद्वत् *kad-vat*. See under 2. *kad*.

कद्वर *kadvara*, *am*, n. whey; buttermilk mixed with water; [cf. *kaṅkara*, *kaććara*, *kaṭura*, *kaṭvara*, and *kadara*.]

कधप्रिय *kadha-priya*, *as*, *ā*, *am*, or *kadha-prī*, *īs*, *īs*, *i*, Ved. friendly towards whom?; (Sāy.) fond of praise.

कन् *kan*, cl. 1. P., Ved. *kanati*, *ćakāna*, *akānīt*, *kantum* (of the simple root only the aor. is used), to be satisfied; to be contented with, to accept anything (acc.) with satisfaction; (Sāy.) to love, wish, desire; to shine; to go: Intens. *ćākanti*, impf. *ćākan*, perf. *ćākana* and *ćake*, to be satisfied, to like, enjoy anything (with loc., gen., or inst.); to be liked, wished, desired (with gen.); to strive after, seek, desire (with acc. or dat.); [cf. *kam* and *ćan*: cf. also Lat. *canus*, *caneo*, *candeo*, *candela*; Hib. *canu*, 'full moon.']

कन *kana*, a substitute for *alpa*, little, small, not occurring alone, but regarded as the source of the following derivatives; [cf. *kaṇa*.]

Kanaya, nom. P. *kanayati*, *-yitum*, to make less or smaller, diminish.

Kanā, f., Ved. a girl.

Kanishṭha, *as*, *ā*, *am*, the smallest, least (opposed to *bhūyishṭha*); the youngest, younger born (opposed to *jyeshṭha* and *vṛiddha*); (*ā*), f. (with or without *anguli*) the little finger; (*ās*), m. pl., N. of a class of deities of the fourteenth Manvantara; (*ā*), f. a kind of heroine. — *Kanishṭha-tā*, f. or *kanishṭha-tva*, *am*, n. the state of being younger or smaller. — *Kanishṭha-pada* or *kanishṭha-mūla*, *am*, n. the least or first root; that quantity of which the square multiplied by the given multiplicator and having the given addend added or subtrahend subtracted is capable of affording an exact square root.

Kanishṭhaka, *as*, *ikā*, *am*, Ved. the smallest; (*ā*), f. the little finger; (*am*), n. a kind of grass.

Kanī, f. a girl, a maiden.

Kanīna, *as*, *ā*, *am*, Ved. young; (*ī*), f. the pupil of the eye; the little finger.

Kanīnaka, *as*, m. a boy, a youth; the pupil of the eye; the caruncula lacrymalis; (*ā*), f. a maiden, a young girl, a virgin; the pupil of the eye; (*ikā*), f. the pupil of the eye; the little finger.

Kanīyas, *ān*, *asī*, *as* (opposed to *bhūyas*, *jyāyas*, *uttama*), smaller, less; younger, a younger brother or sister, a younger son or daughter.

Kanīyasa, *as*, *ā*, *am*, smaller, less; younger; (*am*), n. copper ('of less value'); [cf. *kanyasa*.]

Kanyakā, *kanyā*. See s. v.

कनक *kanaka*, *am*, n. (said to be fr. rt. *kan*), gold; N. of several plants, Datura Metel and Fastuosa, thorn apple; Mesua Ferrea; Michelia Champaka; Butea Frondosa; Bauhinia Variegata; a black sort of Agallochum or sandal-wood; (*as*), m., N. of a prince, a son of Durdama; N. of a son of a goddess; N. of a minister of Narendrāditya; (*ās*), m. pl., N. of a people; (*ā*), f. one of the seven tongues of fire. — *Kanaka-kuṇḍalā*, f. the mother of Harikeśa. — *Kanaka-kshara*, *as*, m. borax. — *Kanaka-giri*, *is*, m., N. of the founder of a sect. — *Kanaka-ṭaṅka*, *as*, m. a golden hatchet. — *Kanaka-tālābha* (°*ta-ābhā*), *as*, *ā*, *am*, bright as a golden palm tree. — *Kanaka-daṇḍaka*, *as*, m. the royal parasol (golden-sticked). — *Kanaka-datta*, *as*, m. the son of Nidhipati. — *Kanaka-dhvaja*, *as*, m., N. of a son of Dhṛita-rāshṭra. — *Kanaka-parāga*, *as*, m. gold-dust. — *Kanaka-pala*, *as*, m. a Pala, a weight of gold and silver equal to sixteen Māshakas, or about 280 grains troy. — *Kanaka-piṅgala*, N. of a Tīrtha. — *Kanaka-pura*, *am*, *ī*, n. f., N. of a town. — *Kanaka-prabhā*, f., N. of a plant; N. of a metre consisting of four lines of thirteen syllables each; N. of a princess; (*as*, *ā*, *am*), bright as gold. — *Kanaka-prasavā*, f., N. of a plant. — *Kanaka-bhaṅga*, *as*, m. a piece of gold. — *Kanaka-maya*, *as*, *ī*, *am*, golden, consisting or made of gold. — *Kanaka-muni*, *is*, m., N. of a Buddha. — *Kanaka-rambhā*, f., N. of a plant. — *Kanaka-rasa*, *as*, m. fluid gold; a yellow orpiment. — *Kanaka-rekhā*, f., N. of a daughter of Kanaka-prabhā. — *Kanakalodbhava*, *as*, m. (fr. *kanaka-kala-udbhava*?), resin of the plant Shorea Robusta. — *Kanaka-vatī*, f., N. of the residence of king Kanaka-varṇa; [cf. *kanakā-vatī*.] — *Kanaka-varṇa*, *as*, m., N. of a king supposed to be a former manifestation of Śākya-muni. — *Kanaka-vāhinī*, f., N. of a river ('gold stream'). — *Kanaka-vigraha*, *as*, m., N. of a king of Viśālapurī. — *Kanaka-śakti*, *is*, m. an epithet of Kārttikeya; [cf. *śakti-dhara*.] — *Kanaka-sūtra*, *am*, n. a gold cord. — *Kanaka-stambha-rućira*, *as*, *ā*, *am*, shining with columns of gold. — *Kanaka-sthalī*, f. a gold mine, golden soil. — *Kanakāṅgada* (°*ka-aṅ*°), *as*, m., N. of a son of Dhṛita-rāshṭra. — *Kanakāćala* (°*ka-ać*°), *as*, m. the golden mountain; an epithet of the mountain Sumeru. — *Kanakādri-khaṇḍa* (°*ka-ad*°), *am*, n. a section of the Skanda-purāṇa. — *Kanakādhyaksha* (°*ka-adh*°), *as*, m. the treasurer or superintendent of the gold. — *Kanakāyu* (°*ka-āyu*), *us*, m., N. of a son of Dhṛita-rāshṭra; (a various reading has *karakāyu*.) — *Kanakālukā* (°*ka-āl*°), f. a golden jar or vase. — *Kanakā-vatī*, f. a proper name. — *Kanakāvati-mādhava*, *as*, m. title of a work. — *Kanakāhva* (°*ka-āh*°), *am*, n. the blossom of the tree Mesua Ferrea. — *Kanakāhvaya*, *as*, m. the thorn apple; Mesua Ferrea; N. of a Buddha. — *Kanakeśvara-tīrtha* (°*ka-īś*°), *am*, n., N. of a Tīrtha.

Kanakāraka, *as*, m. the tree Bauhinia Variegata Lin.; [cf. *kāñćanāra* and *kāntāra*.]

कनक्नक *kanaknaka*, *as*, *ā*, *am*, Ved. epithet of a kind of poison.

कनखल *kanakhala*, *am*, n. and (*ās*), m. pl., N. of a Tīrtha and the mountains surrounding it.

कनटी *kanaṭī*, f. red arsenic, = *kunaṭī*.

कनदेव *kanadeva*, *as*, m., N. of a Buddhist patriarch.

कनन *kanana*, *as*, *ā*, *am*, one-eyed; [cf. *kāṇa*.]

कनप *kanapa*, a various reading for *kaṇapa*, q. v.

कनवक *kanavaka*, *as*, m., N. of a son of Śūra.

कनाठ *kanāṭha*, *as*, m., N. of a man.

कनिक्रद *kanikrada*, *as*, *ā*, *am* (an Intens. form of rt. *krand*), Ved. neighing.

कनिष्क *kanishka*, *as*, m., N. of an Indo-scythic king, celebrated in the history of Buddhism. — *Kanishka-pura*, *am*, n., N. of a town founded by Kanishka.

कनिष्ठ, कनी, कनीन, कनीयस्. See under *kana*.

कनीचि *kanīći*, *is*, f. a cart; a creeping plant with blossoms; the plant Abrus Precatorius.

कनूज *kanūja*, a corruption of *kanyā-kubja*, q. v. — *Kanūja-deśa*, *as*, m. the country round Kanyā-kubja.

कनेरा *kanerā*, f. a female elephant; a harlot. See *kaṇerā*.

कन्त *kanta*, *as*, *ā*, *am*, or *kanti*, *is*, *is*, *i* (fr. 1. *kam*), happy.

Kantu, *us*, *us*, *u*, happy; (*us*), m. the heart as the seat or faculty of perception and feeling; Kāma-deva, the deity of love; a granary.

कन्थक *kanthaka*, *as*, m., N. of a man.

कन्थरी *kantharī*, f., N. of a tree. See *kanthā*, *kanthārī*, *krūragandhā*, *tīkshṇakaṇṭakā*, &c.

कन्था *kanthā*, f. a rag, a patched garment, especially one worn by certain ascetics; a wall; a town (in composition the word is neuter if the compound imply a town of the Uśīnaras); a kind of tree; N. of a country. — *Kanthā-dhāraṇa*, *am*, n. wearing a patched garment as practised by certain Yogis. — *Kanthā-dhārin*, *ī*, *iṇī*, m. f. a Yogi, a religious mendicant. — *Kantheśvara-tīrtha* (°*thā-īś*°), *am*, n., N. of a Tīrtha.

कन्थारी *kanthārī*, f., N. of a tree.

कन्द् *kand*, cl. 1. P. *kandati*, *-ditum*, to cry, utter lamentations; A. *kandate*, to be confounded, confound; [cf. 1. *kad*, *krand*, *kland*.]

कन्द *kanda*, *as*, *am*, m. n. (said to be fr. rt. *kan*), a bulbous or tuberous root; a bulb; the bulbous root of Amorphophallus Campanulatus; garlic; a lump, swelling, knot; an affection of the feminine organ, considered as a fleshy excrescence, but apparently prolapsus uteri; N. of a metre of four lines of thirteen syllables each; a cloud (in this sense fr. *kam*, water, and *da*). — *Kanda-guḍūćī*, f., N. of a plant, = *kanda-rohiṇī*, &c. — *Kanda-ja*, *as*, *ā*, *am*, growing from bulbs. — *Kanda-da*, *as*, *ā*, *am*, giving or forming bulbs. — *Kanda-phalā*, f., N. of a plant. — *Kanda-bahulā*, f., N. of a plant. — *Kanda-mūla*, *am*, n. a radish. — *Kanda-latā*, f., N. of a plant with a bulbous root. — *Kanda-vat*, *ān*, m. a species of the Soma plant. — *Kanda-vardhana*, *as*, m. the esculent root of Amorphophallus Campanulatus. — *Kanda-vallī*, f., N. of a plant. — *Kanda-śūraṇa*, *as*, m. the plant Amorphophallus Campanulatus. — *Kanda-sañjña*, *am*, n. prolapsus uteri; [cf. *kanda*.] — *Kanda-sambhava*, *as*, *ā*, *am*, growing from bulbs. — *Kanda-sāra*, *am*, n. the garden or grove of Indra. — *Kandāḍhya*, (°*da-āḍh*°), *as*, m. a kind of tuberous plant. — *Kandāmṛitā* (°*da-am*°), f., N. of a plant, = *kanda-guḍūćī*. — *Kandārha* (°*da-ar*°), *as*, m. the plant Amorphophallus Campanulatus. — *Kandodbhavā* (°*da-ud*°), f., N. of a plant, = *kanda-guḍūćī*.

Kandālu, *us*, m., N. of several plants; an esculent root; a sort of Arum &c.

Kandin, *ī*, *inī*, *i*, having a bulbous root; (*ī*), m. the plant Amorphophallus Campanulatus.

कन्दक *kandaka*, *as*, m. a palanquin, = *kaṇḍaka*.

कन्दट *kandaṭa*, *am*, n. the white esculent water-lily; [cf. *kandoṭa* and *kundoṭa*.]

कन्दर *kandara, as, ā* or *ī, am,* m. f. n. (perhaps fr. *kam-dara*), an artificial or natural cave; a glen, a defile, a valley; (*as*), m. a book for driving an elephant; (*am*), n. dry ginger (in this sense fr. *kanda*, 'consisting of bulbs'?). — *Kandara-vat, ān, atī, at,* containing caves or valleys (as a mountain). — *Kandarākāra* (°*ra-āk*°), *as,* m. a mountain. — *Kandarāntara* (°*ra-an*°), *am,* n. the interior of a cave. — *Kandarāla* (°*ra-āla* = *ālaya*), *as,* m., N. of several plants, Hibiscus Populneoides; Ficus Infectoria. — *Kandarālaka, as,* m. the tree Ficus Infectoria. — *Kandarodbhavā* (°*ra-ud*°), f., N. of a plant.

कन्दर्प *kandarpa, as,* m. (fr. *kam-darpa*, 'how haughty;' or, according to others, 'the inflamer even of the chief of gods;' see 3. *ka*), N. of the deity Kāma, or the god of love, the Cupid of the Hindū mythology; love; (*ā*), f. one of the presiding female deities of the Jainas executing the orders of the fifteenth Arhat. — *Kandarpa-kūpa, as,* m. pudendum muliebre, ('a well of love.') — *Kandarpa-ketu, us,* m., N. of a prince. — *Kandarpa-keli, is,* m. title of a work. — *Kandarpa-jīva, as,* m., N. of a plant, = *kāma-vriddhi*. — *Kandarpa-jvara, as,* m. passion, desire. — *Kandarpa-dahana, am,* n. a section of the Śiva-purāṇa. — *Kandarpa-musala, as,* m. membrum virile. — *Kandarpa-śriṅkhala, as,* m. a kind of coitus. — *Kandarpa-siddhānta, as,* m., N. of a scholiast on Supadma.

कन्दल *kandala, as, ā, am,* m. f. n. the skull (= *kapāla*); the cheek, or the cheek and temple; a new shoot or sprig; a low soft tone; a portent, a natural phenomenon supposed to forbode evil; reproach, censure; (*as*), m. gold; war, battle; (*ī*), f. a species of deer of which the hide is used; a plant, the plantain tree or banana tree (Musa Sapientum; see *kadalī*); lotus seed; a flag, a banner; (*am*), n. the flower of Musa Sapientum; perhaps a mushroom. — *Kandalī-kāra, as,* m., N. of an author. — *Kandalī-kusuma, am,* n. a mushroom.

Kandalita, as, ā, am, covered with mushrooms (?); budded, blown; put forth, emitted.

Kandalin, ī, inī, i, covered with mushrooms; (*ī*), m. a kind of antelope (?).

कन्दिरी *kandirī,* f. the plant Mimosa Pudica.

कन्दु *kandu, us,* m. f. (said to be fr. rt. *skand*), a boiler, a saucepan, or other cooking utensil of iron; an oven, or vessel serving for one; (*us*), m., N. of a Muni. — *Kandu-pakva, as, ā, am,* parched, roasted (as grain), fried &c. in a pan, dressed without water.

कन्दुक *kanduka, as, am,* m. n. (said to be fr. the preceding), a ball of wood or pith for playing with; (*am*), n. a pillow; a germ (?). — *Kanduka-prastha, as,* m., N. of a town. — *Kanduka-līlā,* f. any game with a ball, fives. — *Kandukeśa* (°*ka-īśa*), *as,* m., N. of a man. — *Kandukeśvara-liṅga* (°*ka-iś*°), *am,* n., N. of a Liṅga.

कन्दोट *kandoṭa, as,* m. the white lotus, Nymphæa Esculenta; (*am*), n. the blue lotus.

Kandola, as, m. the white lotus, Nymphæa Esculenta. See *kandaṭa.*

कन्ध *kan-dha, as,* m. (fr. *kam,* water, and *dha* fr. rt. *dhā*), a cloud.

Kan-dhara, as, ā, m. f. (fr. *kam,* head, and *dhara* fr. rt. *dhri*), the neck; (*as*), m. the plant Amaranthus Oleraceus; (*kam* = water), a cloud.

Kan-dhi, is, m. (fr. *kam,* water, and *dhi* fr. rt. *dhā*), the ocean; (*is*), f. (*kam* = head), the neck.

कन्न *kanna, as,* m., N. of a Rishi; (*am*), n. fainting, falling in a fit or state of insensibility; sin; (a various reading has *kalla*.)

कन्यका *kanyakā,* f. (see *kana*), a girl, a maiden; a young virgin; a daughter; the constellation Virgo in the zodiac; the plant Aloe Perfoliata. — *Kanyakā-guṇa, ās,* m. pl., N. of a people. — *Kanyakā-ćhala, am,* n. beguiling a maiden, seduction, betrayal. — *Kanyakā-jana, as,* m. a maiden. — *Kanyakā-jāta, as,* m. the son of an unmarried woman. — *Kanyakā-pati, is,* m. a daughter's husband.

Kanyanā or *kanyalā,* f., Ved. a girl.

Kanyā, f. (the gen. pl. in Ṛig-veda is *kanīnām*), a girl, a virgin, a daughter; (*kanyām dā* or *pra-dā* or *pra-yam* or *upa-pad* in Caus., to give one's daughter in marriage; *kanyām prati-grah* or *hri* or *vah,* to receive a girl in marriage, to marry); the sign of the zodiac Virgo; an epithet of Durgā; N. of a metre of four lines, each of them containing four long syllables; an annual plant; N. of several plants, the plant Aloe Perfoliata, a tuberous plant growing in Kāśmīra; large cardamoms; [cf. Zend *kainê;* Hib. *cain,* 'chaste, undefiled;' *caile,* 'a country-woman, a harlot;' *caileamhuil,* 'girlish, effeminate.'] — *Kanyā-kāla, as,* m. the time of virginity. — *Kanyā-kubja* or *kanya-kubja, am,* n., N. of an ancient city of great note, in the north of Hindūstan, situated on the *Kālī nadī,* a branch of the Ganges, in the modern district of Furruckabad. The popular spelling of the name presents, perhaps, greater variations than that of any place in India (e. g. *Kunnoj, Kunnouj, Kinoge, Kinnoye, Kinnauj, Kanoj, Kaunauj, Kunowj, Canowj, Canoje, Canauj,* &c.). In antiquity this city ranks next to Ayodhyā in Oude. It is known to classical geography as Canogyza; but the name applies also to its dependencies and the surrounding district; the etymology (*kanyā,* a girl, and *kubja,* round-shouldered or crooked) refers to a legend relating to the hundred daughters of Kuśanābha, the king of this city, who were all rendered crooked by Vāyu for non-compliance with his licentious desires. The ruins of the ancient city are said to occupy a site larger than that of London. — *Kanyākubja-deśa, as,* m. the country round Kanyākubja. — *Kanyā-kumārī* or *kanya-kumārī, is,* f. the youthful goddess, an epithet of Durgā. — *Kanyā-kūpa, as,* m., N. of a Tīrtha. — *Kanyā-gata, as, ā, am,* inherent in or pertaining to a virgin; the position of a planet in the sign Virgo. — *Kanyā-garbha, as,* m. the offspring of an unmarried woman. — *Kanyā-grahaṇa, am,* n. taking a girl in marriage. — *Kanyāṭa* (°*yā-āṭa*), *as, ā, am,* following after young girls; (*as*), m. the middle of a house, the inner or private apartments for women. — *Kanyā-tīrtha, am,* n., N. of a Tīrtha. — *Kanyā-tva, am,* n. virginity. — *Kanyā-dātri, tā,* m. a father who gives a girl in marriage. — *Kanyādāna* (either °*yā-d*° or °*yā-ād*°), *am,* n. giving a girl in marriage; receiving a girl in marriage. — *Kanyā-dūshaka, as,* m. the violator or defiler of a virgin; the calumniator of a girl. — *Kanyā-dūshaṇa, am,* n. defiling a virgin, calumniating a girl. — *Kanyā-dosha, as,* m. a blemish in a virgin, disease, bad repute, &c. — *Kanyā-dhana, am,* n. a portion, dowry. — *Kanyā-pati, is,* m. a daughter's husband. — *Kanyā-pāla, as,* m. a dealer in slave girls; the father of a maiden; [cf. *kalyā-pāla*.] — *Kanyā-putra, as,* m. the offspring of an unmarried daughter. — *Kanyā-pura, am,* n. the women's apartments. — *Kanyā-pradāna, am,* n. giving a daughter in marriage. — *Kanyā-bhartri* or *kanyā-hartri* (?), *tā,* m. an epithet of Kārttikeya. — *Kanyā-bhāva, as,* m. virginity. — *Kanyā-maya, as, ī, am,* consisting in a girl (as property &c.), being a girl. — *Kanyā-ratna, am,* n. a jewel of a damsel, a lovely girl. — *Kanyā-rāma, as,* m., N. of a Buddha. — *Kanyā-rāśi, is,* m. the sign Virgo. — *Kanyā-vedin, ī,* m. a son-in-law. — *Kanyā-śulka, am,* n. the purchase-money of a maiden, money given to the bride's father. — *Kanyā-śrama* (°*yā-āś*°), *as,* m., N. of a hermitage. — *Kanyā-saṃvedya, am,* n., N. of a Tīrtha. — *Kanyā-samudbhava, as,* m. the son of an unmarried girl. — *Kanyā-sampradāna, am,* n. the giving away a maiden in marriage. — *Kanyā-svayaṃvara, as,* m. the choice of a husband by a maiden. — *Kanyā-haraṇa, am,* n. carrying off a girl, rape, ravishment. — *Kanyā-hrada, as,* m., N. of a Tīrtha.

Kanyākā or *kanyikā,* f. a young girl, a virgin.

कन्यस *kanyasa, as, ī, am* (fr. *kanīyas*), younger; (*ā*), f. the little finger.

कन्युष *kanyusha, am,* n. the hand below the wrist.

कप् *kap,* a various reading for *krap,* q. v.

कप *kapa, ās,* m. pl. a class of demons.

कपट *kapaṭa, as, am,* m. n. (said to be fr. rt. *kamp*), fraud, deceit, cheating, circumvention; (*as*), m., N. of a Dānava; (*ī*), f. a measure equal to the capacity of the hollows of the two hands joined. — *Kapaṭa-tā,* f. or *kapaṭa-tva, am,* n. deceitfulness. — *Kapaṭa-tāpasa, as,* m. one who deceitfully pretends to be an ascetic. — *Kapaṭa-daitya-badha, as,* m. title of a chapter of the Gaṇeśa-Purāṇa ('destruction of the Daitya Kapaṭa'). — *Kapaṭa-prabandha, as,* m. fraud, trick, fraudulent plot or contrivance. — *Kapaṭa-lekhya, am,* n. a forged document, a false or fraudulent statement. — *Kapaṭa-vaćana, am,* n. deceitful talk. — *Kapaṭa-veśa, as, ā, am,* assuming a false dress or appearance, masked, disguised; (*as*), m. disguise. — *Kapaṭaveśin, ī, inī, i,* disguised, in masquerade. — *Kapaṭeśvarī* (°*ṭa-īś*°), f., N. of a plant.

Kapaṭika, as, ī, am, acting deceitfully, fraudulent, dishonest, a rogue, a cheat.

Kapaṭin, ī, inī, i, fraudulent, dishonest, a cheat; (*inī*), f. a kind of perfume, = *ćidā.*

कपना *kapanā,* f. (said to be fr. rt. *kamp*), Ved. a worm, a caterpillar; [cf. κάμπη.]

कपर्द *kaparda, as,* m. a small shell or cowrie used as a coin and as a die in gambling, Cypræa Moneta; braided and knotted hair, especially that of Śiva (knotted so as to resemble the cowrie shell).

Kapardaka, as, m. = *kaparda* above; (*ikā*), f. Cypræa Moneta. See *kaparda.*

Kapardin, ī, inī, i, shaggy; wearing braided and knotted hair like the cowrie shell; epithet of Rudra, of Pūshan, of the descendants of Vasishṭha and of Durgā; (*ī*), m., N. of Śiva; N. of one of the eleven Rudras. — *Kapardi-kārikā, ās,* f. pl., N. of a work. — *Kapardi-svāmin, ī,* m., N. of a scholiast.

कपल *kapala, am,* n., Ved. a half, a part.

कपाट *kapāṭa, as, ī, am,* m. f. n. a door, the leaf or panel of a door. — *Kapāṭa-ghna, as,* m. one who breaks the door, a house-breaker, a thief. — *Kapāṭa-sandhi, is,* m. the junction of the leaves of a door; a mode of multiplying in which the multiplicand is placed in a certain manner under the multiplying quantity. — *Kapāṭasandhika, as, ā, am,* term used for a kind of bandage; similarly *ardha-kapāṭasandhika.* — *Kapāṭodghāṭana* (°*ṭa-ud*°), *am,* n. a door-key.

कपाल *kapāla, am,* n. (said to be fr. rt. *kamp*), a cup, a jar, a dish, used especially for the Puroḍāśa offering (often at the end of a compound, the first member of which is a numeral, e. g. *tri-kapāla,* 'consisting of three cups'); the shell of an egg, shell of a tortoise; the cotyla of the leg of a man or animal, any flat bone; a kind of leprosy; (*as, am*), m. n. the fragment of a vessel, a pot-sherd; a cover or lid; the skull, the cranium, the skull-bone; either half of a water-jar; multitude, assemblage, collection; a treaty of peace on equal terms, = *kapāṭa*?; (*as*), m., N. of an intermediate caste; N. of a man; (*am, ī*), n. f. a beggar's bowl; [cf. Gr. κεφαλή; Lat. *caput;* Germ. *haupt;* Goth. *haubith,* Them. *haubida.*] — *Kapāla-nālikā,* f. a sort of pin or spindle for winding cotton, thread, &c. — *Kapāla-pāṇi, is, is, i,* having a pot in hand to receive food (as a beggar). — *Kapāla-bhātī,* f. a

particular sort of penance, consisting in alternate suppression and emission of the breath. — *Kapāla-bhṛit, t,* m. an epithet of Śiva or Mahā-deva (who wears skulls). — *Kapālamālin, ī, inī, i,* bearing a garland of skulls; epithet of Śiva. — *Kapāla-moćana, am,* n., N. of a Tīrtha. — *Kapāla-śiras* (?), *ās,* m., N. of a Muni; (a various reading has *kalāpa-śiras.*) — *Kapāla-sandhi, is,* m. a treaty of peace on equal terms (= *kapāṭa-sandhi?*). — *Kapāla-sphoṭa, as,* m., N. of a Rakshas ('splitting the skull').

Kapālikā, f. a potsherd; the tartar of the teeth; [cf. *kāpālika.*]

Kapālin, ī, inī, i, furnished with or bearing skulls; (*ī, inī*), m. f. a man or woman of low caste, son or daughter of a Brāhman mother and a fisherman father; the follower of a certain Śaiva sect, [cf. *kāpālika*]; (*ī*), m. an epithet of Śiva (as wearing skulls); N. of one of the eleven Rudras; N. of a servant of Śiva; (*inī*), f. the goddess Durgā as the wife of Śiva-kapālin.

कपि **kapi,** *is, is, i* (said to be fr. rt. *kamp*), brown; (*is*), m. an ape or monkey; an elephant; the plant Emblica Officinalis or a species of Karañja; incense, storax or impure benzoin, [cf. *kapi-ja, kapi-taila,* &c.]; the sun; an epithet of Vishṇu or Kṛishṇa; N. of a Muni, the author of a Vedic verse, son of Uru-kshaya; (*is* or *ī*), f. a female ape or monkey; [cf. Gr. κῆπος, κεῖπος; Old Germ. *affo;* Angl. Sax. *apa;* Eng. *ape.*] — *Kapi-kaććhu, us* or *ū, ūs,* f. the plant Mucuna Pruritus. — *Kapikaććhu-phalopamā* (°*la-up*°), f., N. of a plant. — *Kapi-kaććhurā,* f. the plant Mucuna Pruritus. — *Kapi-kanduka, am,* n. the skull, the cranium ('playing-ball of monkeys'). — *Kapi-ketana, as,* m. an epithet of Arjuna, the third son of Pāṇḍu. — *Kapi-keśa, as,* m. monkey's hair (?). — *Kapi-koli, is,* m., N. of a plant. — *Kapi-ćūḍā,* f. or *kapi-ćūta, as,* m. the tree Spondias Magnifera. — *Kapi-ja, as, ā, am,* born of a monkey; (*as*), m. incense, benzoin. — *Kapi-taila, am,* n. benzoin or storax. — *Kapi-tva, am,* n. the state of an ape, apishness. — *Kapi-dhvaja, as,* m. an epithet of Arjuna (having a monkey as his symbol, his ensign or arms). — *Kapi-nāman, ā,* m. incense. — *Kapi-pippali,* f., N. of two different kinds of plants. — *Kapi-prabhā,* f. the plant Mucuna Pruritus. — *Kapi-prabhu, us,* m. an epithet of Rāma, general of the monkey-force, with which he invaded Laṅkā. — *Kapi-priya, as,* m. the tree Spondias Magnifera and the tree Feronia Elephantum. — *Kapi-bhaksha, as,* m. the food of apes; N. of a certain eatable substance. — *Kapi-ratha, as,* m. an epithet of Rāma; [cf. *kapi-prabhu.*] — *Kapi-roma-phalā,* f. the plant Mucuna Pruritus. — *Kapi-loma-phalā,* f. the plant Mucuna Pruritus. — *Kapi-lomā,* f. a kind of perfume. — *Kapi-loha, am,* n. brass (monkey-coloured metal). — *Kapillikā,* f. (contracted from *kapi-vallikā?*), a plant which bears a seed resembling pepper, Scindapsus Officinalis, = *gaja-pippalī.* — *Kapi-vaktra, as,* m. a N. of Nārada, a saint and philosopher and friend of Kṛishṇa, having a face like a monkey. — *Kapi-vana, as,* m., N. of a man. — *Kapi-vallī,* f. the plant Scindapsus Officinalis. — *Kapi-śāka, as, am,* m. n. a cabbage. — *Kapi-śīrsha, am,* n. the upper part or coping of a wall. — *Kapi-śīrshaka, am,* n. vermilion, the red sulphuret of mercury. — *Kapi-śīrshṇī,* f. a kind of musical instrument. — *Kapi-shṭhala* (°*pi-stha*°), *as,* m., N. of a Ṛishi; (*ās*), m. pl. the descendants of this Ṛishi. — *Kapi-skandha, as,* m., N. of a Dānava. — *Kapi-sthala, am,* n. a place frequented by monkeys. — *Kapi-svara, as,* m., N. of a man. — *Kapi-kaććhu, us,* f. the plant Mucuna Pruritus; see *kapi-kaććhu.* — *Kapījya, as,* m. (*kapi-ijyā?*), the tree Mimusops Kauki. — *Kapīndra* (°*pi-in*°), *as,* m. the chief of the monkeys; an epithet of Vishṇu; of Jāmbavat, the father-in-law of Kṛishṇa; of Hanumat; of Sugrīva, &c. — *Kapī-vat, ān,* m., N. of a sage; one of the seven sages of the fourth Manvantara; (*tī*), f., N. of a river. — *Kapishṭa* (°*pi-ish*°), *as,* m. the tree Feronia Elephantum. — *Kapy-ākhya, as,* m. incense.

Kapikā, f., N. of a plant.

Kapittha, as, m. (*ttha* = *stha* fr. rt. *sthā,* 'on which monkeys dwell;' cf. *aśvattha*), the elephant or wood apple tree, Feronia Elephantum; a particular position of the hands and fingers; (*am*), n. the fruit of Feronia Elephantum. — *Kapittha-tvać, k,* n. the bark of the tree Feronia Elephantum. — *Kapittha-parṇī* and *kapitthānī,* f., N. of a plant, = *ćitra-pattrikā,* &c. — *Kapitthāsya* (°*tha-āsya*), *as,* m. a kind of monkey (having a roundish face, in shape like the wood apple).

Kapitthaka, N. of a place in Avanti.

Kapitthinī, f. a region abounding in Kapitthas.

Kapiraka = *kapilaka,* q. v.

Kapila, as, ā, am, 'monkey-coloured,' brown, tawny, reddish; (*as*), m. the brown or tawny colour; a (brown) dog; incense; N. of an ancient sage, identified by some with Vishṇu and considered as the founder of the Sāṅkhya system of philosophy; a son of Vitatha; or a son of Vasu-deva by Narāćī; or a son of Kardama by Devahūti; a form of fire; an epithet of the sun, considered as king of the Nāgas; N. of a Dānava; N. of a mountain; (*ās*), m. pl., N. of a people; (*ā*), f. a brown cow, a fabulous cow celebrated in the Purāṇas; N. of two plants, a kind of Śiṅśapā or Śiṅśapā itself; the plant Aloe Perfoliata; a sort of perfume; a kind of brass; the common leech; N. of a daughter of Daksha; N. of the female elephant of the south-east, the male being called Puṇḍarīka; N. of a river. — *Kapila-deva, as,* m., N. of the author of a Smṛiti. — *Kapila-dyuti, is,* m. a N. of Sūrya or the sun. — *Kapila-drākshā,* f. a vine with brown or tawny coloured grapes. — *Kapila-druma, as,* m., N. of a perfume or sweet scented wood (*kākshī*). — *Kapila-dhārā,* f. an epithet of the Gaṅgā; N. of a Tīrtha; a holy place, a place of pilgrimage. — *Kapila-phalā,* f. a vine with brown grapes. — *Kapila-bhadrā,* f., N. of a woman. — *Kapila-mata, am,* n., N. of a work. — *Kapila-rudra, as,* m., N. of a poet. — *Kapila-vastu, u,* n., N. of the town in which Śākya-muni or Buddha was born. — *Kapila-śiṅśapā,* f. a variety of Siṅśapā with reddish flowers. — *Kapila-saṃhitā,* f. title of an Upa-purāṇa, a dialogue between Kapila and Satyajit. — *Kapilākshī* (°*la-ak*°), f. a kind of deer ('with brown eyes'); a variety of Siṅśapā with reddish flowers. — *Kapilāñjana* (°*la-añ*°), *as,* m. an epithet of Śiva; [cf. *kapiśāñjana.*] — *Kapilā-tīrtha, am,* n., N. of a Tīrtha, (any one bathing there obtains 1000 brown cows.) — *Kapilāvaṭa* (°*la-av*°), *as,* m., N. of a Tīrtha. — *Kapilāśva* (°*la-aś*°), *as,* m. an epithet of the god of Indra; N. of a man, a son of Dhundhumāra. — *Kapilā-hrada, as,* m., N. of a Tīrtha.

Kapilaka, as, ikā, am, reddish; (*ikā*), f., N. of a woman.

Kapili-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to colour brown or reddish.

Kapiśa, as, ā, am, 'ape-coloured,' brown, reddish-brown; (*as*), m. brown or reddish colour, a compound of black and yellow; incense, storax or coarse benzoin; (*ā* or *ī*), f. a spirit, a sort of rum; (*ā*), f. the mother of the demons called Piśāćas; N. of a river. — *Kapiśāñjana* (°*śa-añ*°), *as,* m. an epithet of Śiva. — *Kapiśā-putra, as,* m. a Piśāća, an imp or goblin. — *Kapiśāyana* (°*śa-ay*°), *as,* m. a deity; a sort of spirit or rum. — *Kapiśāvadāna* (°*śa-av*°), N. of a Buddhist work.

Kapiśita, as, ā, am, embrowned, made brown or dusky red.

Kapiśikā, f. a kind of spirituous liquor.

Kapīta, as, m., N. of a tree.

Kapītana, as, m., N. of several plants; a tree bearing an acid fruit, Spondias Magnifera; the plant Thespesia Populnea; Acacia Sirisa; the holy fig tree, Ficus Religiosa; the betel nut tree, Areca Faufel; Ægle Marmelos.

कपिजङ्घिका **kapijaṅghikā,** f. a kind of ant; also spelt *kapījaṅghikā.*

कपिञ्जल **kapiñjala,** *as,* m. (fr. *ka* + *piñjala?,* sometimes *kapiṅgala*), a bird, the francoline partridge; the Caṭaka; N. of a man; also of a sparrow; (*ā*), f., N. of a river. — *Kapiñjalārma* (°*la-ar*°), *am,* n., N. of a region (?).

कपुच्छल **ka-puććhala,** *am,* n., Ved. the fore part of a sacrificial ladle, i. e. the part with which the fluid is skimmed off; hair hanging down to the ground, or a lock of hair tied on the right side of the crown of a young Brāhman, when he is invested with the sacerdotal thread.

कपुष्टिका **kapushṭikā,** f. a patch of hair on each side of the head; also written *kapushṇikā.*

कपूय **ka-pūya,** *as, ā, am* (see 2. *ka*), smelling badly, disgusting, disagreeable.

कपृथ् **ka-pṛith,** *t,* or *ka-pṛitha, as,* m. (see 4. *ka*), Ved. 'causing pleasure,' membrum virile.

कपोत **ka-pota,** *as,* m. (2. *ka* + *pota,* q. v.), a dove, pigeon, especially the spotty-necked pigeon; (in the Vedas often a bird of evil omen); a bird in general; a particular position of the hands; the gray colour of a pigeon; the brightness of antimony (of a gray colour). — *Kapota-ćaraṇā,* f. a kind of perfume. — *Kapota-pāka, ās,* m. pl., N. of a mountain-tribe; (*ā*), f. a princess of this tribe. — *Kapota-pāda, as, ī, am,* having feet like those of a pigeon. — *Kapota-pālikā* or *kapota-pālī,* f. a dove-cot, an aviary or pigeon-house. — *Kapota-rāja, as,* m. the king of the pigeons. — *Kapota-retasa, as,* m., N. of a man. — *Kapota-roman, ā,* m., N. of a prince. — *Kapota-vaṅkā,* f., N. of a medicinal plant (used as a remedy for the stone). — *Kapota-varṇa, as, ī, am,* of the colour of a pigeon, of a bright gray, lead-gray; (*ī*), f. small cardamoms. — *Kapota-vallī,* f., N. of a plant. — *Kapota-vāṇā,* f. a kind of perfume. — *Kapota-vegā,* f., N. of a plant. — *Kapota-sāra, am,* n. the brightness of antimony, antimony. — *Kapota-hasta* or *kapota-hastaka, as,* m. a mode of joining the hands in prayer, entreaty, or fear, &c. — *Kapotāṅghri* (°*ta-aṅ*°), *is,* f. a kind of perfume. — *Kapotāñjana* (°*ta-añj*°), *am,* n. = *kāpotāñjana,* the brightness of antimony, antimony. — *Kapotābha* (°*ta-ābhā*), *as, ā, am,* of the colour of a pigeon, of a bright gray; (*as*), m. a pale or dirty white colour. — *Kapotāri* (°*ta-ari*), *is,* m. a hawk, a falcon.

Kapotaka, as, m. a small pigeon or dove; a mode of joining the hands; (*am*), n. antimony.

Kapotakīyā, f. a region abounding in pigeons.

Kapotin, ī, inī, i, having pigeons, pigeon-shaped.

कपोल **kapola,** *as,* m. (said to be fr. rt. *kamp*), a cheek; (*ī*), f. the fore part of the knee, the knee-cap or pan; [cf. *kapāla.*] — *Kapola-kari, is,* m., N. of a poet. — *Kapola-kāsha, as,* m. any object against which the cheeks or temples are rubbed; the elephant's temples and cheeks. — *Kapola-phalaka, as,* m. the cheek; (perhaps) the cheek-bone. — *Kapola-bhitti, is,* m. the temples and cheek, the upper part of the face; (perhaps) the opening in the temples of an elephant during rut. — *Kapola-rāga, as,* m. colour or flush in the cheek.

कप्फिण **kapphiṇa,** *as,* m., N. of a man; (various readings have *kapphilla, kaphina, kaphin, kaphila, kamphilla.*)

कफ **kapha,** *as,* m. phlegm, one of the three humors of the body (the other two are *vāyu* and *pitta*), watery froth or foam in general. — *Kapha-kara, as, ā* or *ī, am,* or *kapha-da, as, ā, am,* producing phlegm; occasioning colds. — *Kapha-kūrćikā,* f. saliva, spittle. — *Kapha-kshaya, as,* m. pulmonary consumption. — *Kapha-ghna, as, ī, am,* removing phlegm, antiphlegmatic, curing colds (epithet of many plants); (*ī*), f., N. of a plant. — *Kapha-ja, as, ā, am,* arising from or produced by phlegm. — *Kapha-jvara, as,* m. fever arising from excess of phlegm. — *Kapha-nāśana, as, ī, am,*

antiphlegmatic. — *Kapha-prāya, as, ā, am,* phlegmatic. — *Kapha-vardhaka, as, ī, am,* exciting or increasing phlegm. — *Kapha-vardhana, as, ī, am,* exciting or increasing phlegm; (*as*), m., N. of a plant, a species of Tabernæmontana. — *Kapha-virodhin, ī, inī, i,* obstructing the phlegm; (*i*), n. pepper. — *Kapha-sambhava, as, ā, am,* arising from phlegm. — *Kapha-hara, as, ā, am,* or *kapha-hrit, t, t, t,* removing phlegm, antiphlegmatic. — *Kaphātmaka* (°*pha-āt*°), *as, ā, am,* phlegmatic. — *Kaphāntaka* (°*pha-an*°), *as,* m. a kind of plant, = *varvūra.* — *Kaphāri* (°*pha-ari*), *is,* m. dry ginger.

Kaphala, as, ā, am, phlegmatic, having phlegm.

Kaphin, ī, inī, i, phlegmatic; filled with mucus; (*ī*), m. an elephant; a various reading for *kapphiṇa;* (*inī*), f., N. of a river.

Kaphelū, ūs, ūs, u, phlegmatic, causing or exciting phlegm; (*ūs*), m. a plant, Cordia Latifolia.

कफणि *kaphaṇi, is,* m. f. the elbow.

Kaphoṇi, is, ī, m. f. the elbow. — *Kaphoṇi-ghāta, as,* m. a stroke with the elbow.

कफौड *kaphauḍa, as,* m., Ved. the elbow (?).

कब् *kab,* cl. 1. A. *kabate, -bitum,* to colour, to tinge with various hues; to praise; [cf. *kav.*]

कबन्ध *ka-bandha* or *ka-vandha, as* or *am,* m. or n. a big barrel or cask, a large-bellied vessel; (metaphorically) a cloud; the belly; the clouds which obscure the sun at sunset and sunrise (sometimes they are personified); water; a N. of Rāhu; a headless trunk (shaped like a barrel), especially one retaining vitality; (*as*), m., N. of an Ātharvaṇa and Gandharva; N. of a Muni; N. of the Dānava or Rākshasa called Danu, who was son of Śrī. (His story is told in Rāmāy. III. 75. It is there related that Indra punished him for his insolence in challenging the god to combat, by striking his head and thighs with his thunderbolt and so pressing them into his body. He had enormously long arms and a huge mouth in his belly. It was predicted that he would not recover his original shape until killed in a battle with Rāma and Lakshmaṇa. The whole story probably represents one of Indra's battles with the clouds.) — *Kabandha-tā,* f. or *kabandha-tva, am,* n. headlessness, decapitation. — *Kabandha-vadha, as,* m. 'the slaying of Kabandha,' title of a chapter of the Padma-purāṇa.

Kabandhin or *kavandhin, ī, inī, i,* Ved. 'bearing huge vessels of water or the clouds;' (Sāy.) 'endowed with water,' an epithet of the Maruts who open the clouds and send down rain; (*ī*), m., N. of a Kātyāyana.

कबित्थ *kabittha, as,* m. the elephant or wood apple tree, Feronia Elephantum. See *kapittha.*

कबिल *kabila, as, ā, am,* tawny-coloured; (*as*), m. tawny (the colour). See *kapila.*

कबुलि *kabuli, is,* f. the hinder part of an animal.

कब्रु *kabru,* Atharva-veda II. 3, 6.

कम् 1. *kam,* ind. (Gr. κεν), well, bene (opposed to *akam,* 'badly'), a particle placed after the word to which it belongs with an affirmative sense (Well, Yes), which sense, however, is generally so weak that the Indian grammarians are perhaps right in enumerating *kam* among the expletives; it is often found attached to a dat. case, giving to the latter a stronger meaning, and is generally placed at the end of the Pāda (e. g. *ajījana oshadhīr bhojanāya kam,* thou didst create the plants for actual food); it is also used as an enclitic with the particles *nu, su,* and *hi,* but is nevertheless treated in the Padapāṭha as a separate word. Rarely *kam* seems to be used, like *kad* and *kim,* as an interrogative particle; sometimes it occurs, like *kim* and *kad,* at the beginning of compounds, marking the strange or unusual character of anything, [cf. *kandarpa*]: according to native lexicographers *kam* means also head; water; food. — *Kam-vat, ān, atī, at,* Ved. lovely.

Kamba or *kambha, as, ā, am,* well (?).

कम् 2. *kam,* A. (not used in the conjugational tenses) *ćakame, kamishyate, aćakamata, kamitum,* to wish, desire, long for; to love, be in love with; to have sexual intercourse with: Caus. A. (ep. also P.) *kāmayate, -ti, kāmayāñ-ćakre, kāmayishyate, aćīkamata, kāmayitum,* to wish, desire, long for (with pot. or inf., e. g. *kāmaye bhuñjīta,* I wish he may eat; *kāmaye dātum,* I wish to give); to love, have sexual intercourse with; to be inflamed with love; (with *bahu* or *atyartham*) to rate or value highly; to cause any one to love, [cf. also *kan*]: Desid. *ćikamishate* and *ćikāmayishate:* Intens. *ćaṅkamyate;* [cf. Lat. *comis;* also *amo* with loss of the initial; *cā-rus* for *cam-rus;* Hib. *caemh,* 'love, desire; fine, handsome, pleasant;' *caomhach,* 'a friend, a companion;' *caomhaim,* 'I save, spare, protect:' perhaps Old Germ. *scim, scimo,* 'splendor;' Armen. *kamim.*]

Kamana, as, ā, am, wishing for, desirous; libidinous, beautiful, desirable, lovely; (*as*), m., N. of Kāma, the god of love; N. of Brahmā; the tree Jonesia Aśoka. — *Kamana-ćchada* (°*na-ćha*°), *as,* m. a heron (having beautiful plumage).

Kamanīya, as, ā, am, to be desired or wished for, desirable; lovely, pleasing, beautiful. — *Kamanīya-tā,* f. or *kamanīya-tva, am,* n. loveliness, beauty; desirableness.

Kamara, as, ā, am, desirous, lustful.

Kamala, as, ā, am, desirous, lustful; (*as*), m. a species of deer; the Indian crane, Ardea Sibirica; an epithet of Brahmā; N. of a man; (*am*), n. (according to some m. or n.) the lotus, Nelumbium; water; copper; the bladder; a medicament, a drug; N. of a town built by Kamalā; a particular high number; Ved., N. of a certain colour; (*am* or *ī*), n. f., N. of a metre of four lines of three short syllables each; (*ā*), f. an epithet of Lakshmī; an excellent woman; N. of a female dancer who afterwards became the wife of king Jayāpīḍa. — *Kamala-kīkara* and *kamala-kīṭa,* N. of two Grāmas or villages. — *Kamala-khaṇḍa, am,* n. an assemblage of lotuses. — *Kamala-garbhābha* (°*bha-ābhā*), *as, ā, am,* bright as the lotus-cup. — *Kamala-devī,* f., N. of the wife of king Lalitāditya and mother of king Kuvalayāpīḍa. — *Kamala-pattrāksha* (°*ra-ak*°), *as, ā, am,* one whose eyes are like lotuses. — *Kamala-bhava, as,* m. or *kamala-yoni, is,* m. 'sprung from the lotus,' an epithet of Brahmā. — *Kamala-bhidā,* f., N. of a Grāma or village. — *Kamala-vatī,* f., N. of the wife of king Lalitāditya. — *Kamala-vadana, am,* n. a lotus face, i. e. a lovely face. — *Kamala-vardhana, as,* m., N. of a king of Kampana. — *Kamala-sambhava, as,* m. an epithet of Brahmā. — *Kamalākara* (°*la-āk*°), *as,* m. an assemblage of lotuses; a lake &c. where lotuses abound; N. of several authors. — *Kamalā-keśava, as,* m., N. of a sanctuary built by Kamalavatī. — *Kamalāksha* (°*la-ak*°), N. of a place. — *Kamalā-nandana, as,* m. son of Kamalā, an epithet of Miśra-dinakara. — *Kamalā-pati, is,* m., N. of a copyist. — *Kamalāyatāksha* (°*la-āyata-ak*°), *as, ā, am,* having large lotus eyes. — *Kamalāyudha* (°*la-āy*°), *as,* m., N. of a poet. — *Kamalālayā* (°*la-āl*°), f. an epithet of Lakshmī. — *Kamalāsana* or *kamalāsana-stha* (°*la-ās*°), *as,* m. an epithet of Brahmā. — *Kamalā-haṭṭa, as,* m., N. of a market-place founded by Kamalavatī. — 1. *kamalāhāsa* (°*la-āh*°), *as,* m. the shutting or opening of a lotus. — 2. *kamalāhāsa,* nom. (fr. the last) P. *-hāsati, -situm,* to smile like a lotus. — *Kamalekshaṇa* (°*la-īk*°), *as, ā, am,* lotus-eyed. — *Kamalottara* (°*la-ut*°), *am,* n. safflower, Carthamus Tinctorius.

Kamalaka, am, n., N. of a town.

Kamalinī, f. a number of lotus flowers or a lake or place abounding with them.

Kamā, f. loveliness, beauty, radiance.

Kamitṛi, tā, trī, tṛi, lustful, desirous, cupidinous.

Kamra, as, ā, am, desirous, cupidinous; beautiful, desirable.

कमक *kamaka, as,* m., N. of a man; (*ās*), m. pl. the descendants of this man.

कमठ *kamaṭha, as,* m. (said to be fr. 2. *kam*), a tortoise; a porcupine; a water-jar, especially one made of a hollow gourd or cocoa-nut, and used by ascetics; a bamboo; N. of a prince; of a Muni; and of a Daitya; (*ī*), f. a female tortoise, a small one. — *Kamaṭha-pati, is,* m. the king of tortoises. — *Kamaṭhāsura-vadha* (°*ṭha-as*°), *as,* m. 'the slaying of the Daitya Kamaṭha,' a section of the Gaṇeśa-Purāṇa.

कमण्डलु *kamaṇḍalu, us, u,* m. n. an earthen or wooden water-pot used by the ascetic and religious student; a vessel with a spout; the waved-leaf fig tree, Ficus Infectoria. — *Kamaṇḍalu-taru, us,* m. the tree Ficus Infectoria. — *Kamaṇḍalu-dhara, as,* m. an epithet of Śiva.

कमद्यू *kamadyū, ūs,* f. (fr. *kama* derived fr. 2. *kam* and *dyū?*), Ved., N. of a woman.

कमन्तक *kamantaka* and *kamandaka, as,* m., N. of two men; (*ās*), m. pl. the descendants of these men.

कमन्ध *kamandha, am,* n. water; (a various reading for *kabandha;* considered also as a compound of *kam* and *andha,* both being, according to native lexicographers, synonyms of water.)

कमल *kamala.* See under rt. 2. *kam* above.

कम्प् *kamp,* cl. 1. A. (ep. also P.) *kampate, kampati, ćakampe, kampishyate, akampishṭa, kampitum,* to tremble, shake: Caus. P. *kampayati, -yitum,* to cause to tremble, make tremble, shake; to pronounce in a tremulous manner, i. e. with a trill or shake: Desid. *ćikampishate:* Intens. *ćaṅkampyate, ćaṅkampti;* [cf. Gr. κάμπτω, πέμπω; Hib. *cabhóg,* 'hastening.']

Kampa, as, m. trembling, tremor, trembling motion, shaking; a tremulous or trilling pronunciation, a modification of the Svarita accent, which may take place if the Svarita syllable is followed by an Udātta syllable; N. of a man. — *Kampa-rāja, as,* m., N. of a man. — *Kampa-lakshman, ā,* m. air, wind. — *Kampānvita* (°*pa-an*°), *as, ā, am,* affected with trembling, agitated.

Kampana, as, ā, am, trembling, shaken, unsteady; causing to tremble, shaking; (*as*), m. a kind of weapon; the dewy season (November–December); N. of a prince; N. of a country near Kāśmīra; (*ā*), f., N. of a river; (*am*), n. trembling, quivering; quivering pronunciation, a modification of the Svarita accent (see *kampa*); shaking, swinging.

Kampanīya, as, ā, am, to be shaken, movable, vibratory.

Kampamāna, as, ā, am, trembling, shaking.

Kampayat, an, antī, at, shaking, causing to tremble.

Kampāka, as, m. (a wrong reading for *kampāṅka*), wind.

Kampita, as, ā, am, trembling, shaking; caused to tremble, shaken, swung; (*am*), n. trembling, a trembling, a tremor.

Kampin, ī, inī, i, trembling, quivering, shaking.

Kampila or *kampilya* or *kampilla* or *kampillaka* or *kampila, as,* m., N. of a plant, Crinum Amaryllacee (?); commonly *kamalāguṇḍī;* [cf. *kāmpilla* and *śaṇḍā-roćanī.*]

Kampya, as, ā, am, to be shaken, to be made to tremble, to be moved away from one's place; to be pronounced in a quivering manner.

Kampra, as, ā, am, trembling, shaken, movable; agile, quick.

कम्ब् *kamb*, cl. 1. P. *kambati, -bitum*, to go, move; (a various reading for *karb*.)

कम्बर *kambara, as, ā, am*, variegated, spotted; (*as*), m. variegated colour; [cf. *karbura*.]

कम्बल *kambala, as, am*, m. n. (said to be fr. 2. *kam*), a woollen blanket or cloth; an upper cloth or garment of wool; (*as*), m. a dew-lap; a small worm or insect; a sort of deer; N. of a Nāga; N. of a man; (*am*), n. water; [cf. *kamala*.] — *Kambala-kāraka, as*, m. a woollen cloth manufacturer. — *Kambala-ćārāyaṇīya, ās*, m. pl. a nickname of a school of Cārāyaṇa. — *Kambala-dhāvaka, as*, m. one who cleans woollen clothes. — *Kambala-barhisha, as*, m., N. of a man. — *Kambala-vāhya, as*, m. or *kambala-vāhyaka, am*, n. a kind of carriage covered with a coarse blanket or woollen cloth and drawn by oxen. (The more correct spelling seems to be *kambali-vāhya* and *kambali-vāhyaka*.) — *Kambala-hāra, as*, m., N. of a man; (*ās*), m. pl. the descendants of this man.

Kambalaka, as, am, m. n. a woollen cloth, a garment of wool.

Kambalin, ī, inī, i, covered with a woollen cloth or blanket. — *Kambali-vāhyaka, am*, n. a carriage so covered and drawn by oxen.

Kambalīya, as, ā, am, fit for woollen blankets.

Kambalya, am, n. 100 Palas of wool (so much being necessary for making a woollen blanket).

कम्बालायिन् *kambālāyin, ī*, m. a sort of kite.

कम्बि *kambi, is*, f. a ladle or spoon; a shoot, a branch or joint of a bamboo.

कम्बु *kambu, us, u*, m. n. a conch, a shell; a bivalve shell; a bracelet, a ring made of shells; (*us*), m. an elephant; the neck; a tube-shaped bone; a vein or tubular vessel of the body; a sort of Curcuma. — *Kambu-kāshṭhā*, f. the tree Physalis Flexuosa. — *Kambu-grīva, as*, m., N. of a tortoise; (*ā*), f. a neck marked with three lines like a shell, and considered to be indicative of exalted fortune; a shell-shaped neck. — *Kambu-pushpī* and *kambu-mālinī*, f., N. of a plant. — *Kambv-ātāyin, ī*, m. the bird Falco Cheela.

Kambuka, as, m. a conch, a shell; a mean person; (*ā*), f. the tree Physalis Flexuosa; (*am*), n., N. of a town.

कम्बू *kambū, ūs, ūs, u* (said to be fr. 2. *kam*), stealing; (*ūs*), m. a thief, a plunderer; a bracelet.

कम्बूक *kambūka, as*, m., Ved. the husk of rice.

कम्बोज *kamboja, ās*, m. pl., N. of a country and its inhabitants; (*as*), m. the prince of this country; a shell; a kind of shell; a species of elephant; [cf. *kambu* and *kāmboja*.]

कम्भारी *kambhārī*, f. = *gambhārī*, the plant Gmelina Arborea.

कम्भु *kambhu, u*, n. the fragrant root of Andropogon Muricatus.

कय *kaya*, a Vedic form for 2. *ka*, occurring only in the genitive case with *ćid*; e. g. *kayasya ćid*, of every one; (*nī shū nama atimatim kayasya ćit*, bow well down the haughtiness of every one); [cf. Zend *kayo*; Armen. *ui*.]

कयस्था *kayasthā*, f. a medicinal plant, = *kākolī*; (probably a various reading for *vayasthā*: cf. *kāyasthā*.)

कया *kayā*, ind., Ved. (fr. 2. *ka* inst. fem.), in what manner?

कयाद् *kayād, t, t, t* (fr. *kaya* for *kāya*? and rt. *ad*), Ved. consuming the body; (a various reading for *kravyād*.)

कयाधू *kayādhū, ūs*, f., N. of the wife of Hiraṇyakaśipu.

कय्य *kayya, as*, m., N. of a prince, founder of a sanctuary (*śrīkayya-svāmin*) and of a Vihāra (*kayya-vihāra*) called after him.

कय्यक *kayyaka, as*, m., N. of a man.

कर 1. *kara, as, ā* or *ī, am* (fr. rt. *kṛi*, to do; for 2. *kara* see p. 205), who or what does or makes or causes; causing, doing, making (especially at the end of compounds, e. g. *bhayan-kara*, causing fear, frightful; *duḥkha-kara*, causing pain; *vṛiddhi-kara*, causing increase; *sampat-kara*, causing prosperity; *artha-karī vidyā*, a science productive of wealth &c.); (*as*), m. the hand ('the active one'); a measure, the breadth of twenty-four thumbs; an elephant's trunk; the act of doing, making, &c.; (at the end of several compounds with a passive sense, e. g. *īshat-kara* and *su-kara*, easy to be done; *dush-kara*, difficult to be done; *īshad-āḍhyan-kara*, easy to be made rich); [cf. Lith. *kaire*, 'the left hand.'] — *Kara-kaṇṭaka, as*, m. a finger-nail ('thorn of the hand'). — *Kara-kamala, am*, n. the hand, especially of a lover or a mistress &c. (lit. 'hand-lotus;' similar compounds are *kara-padma, kara-pankaja, kara-pallava*, &c.). — *Kara-karṇa, as*, m., N. of a man. — *Kara-kalaśa, as*, m. the hand hollowed to receive water. — *Kara-kisalaya, as, am*, m. n. a hand which is like a branch; the finger ('shoot of the hand'). — *Kara-kudmala, am*, n. the finger ('bud of the hand'). — *Kara-kosha, as*, m. the hand hollowed to receive water; [cf. *kara-kalaśa*.] — 1. *kara-graha, as*, m. (for 2. see under 2. *kara*, p. 205), taking the hand (of the bride in the marriage ceremony; one part of the ceremony of marriage is the placing of the right hand of the bride, with the palm uppermost, in the right hand of the bridegroom), marriage. — 1. *kara-grahaṇa, am*, n. (for 2. see under 2. *kara*), taking the hand, marriage. — 1. *kara-grāhin, ī, iṇī, i*, taking the hand. — *Kara-gharshaṇa, as*, m. a churning-stick; (*am*), n. rubbing the hands together. — *Kara-gharshin, ī*, m. the churning-stick. — *Kara-ghāṭa, as*, m. a kind of poisonous tree. — *Kara-ććhada, as*, m. the teak tree, Trophis Aspera; (*ā*), f. a tree, commonly called *sindūra-pushpī-vṛiksha*. — *Kara-ja, as, ā, am*, produced in or from the hand; (*as*), m. a finger-nail; N. of a timber tree, = *karañja* or Pongamia Glabra; (*am*), n. a perfume, = *vyāghranakha*, resembling a nail in appearance. — *Karaja-vardhana, as*, m., N. of a prince. — *Karajākhya* (°*ja-ākh*°), *as*, m. a perfume, = *kara-ja*. — *Kara-jyoḍi, is*, m., N. of a tree, = *hasta-jyoḍi*. — *Kara-tala, as*, m. the palm of the hand; *karatalī-kṛi*, to take in the palm of the hands. — *Karatala-gata, as, ā, am*, being in the hand or in one's possession. — *Karatala-dhṛita, as, ā, am*, held in the hand. — *Karatala-stha, as, ā, am*, held in the hand, resting in the palm of the hand. — *Kara-tas*, ind. from the hand, out of the hand. — *Kara-tāla, am*, n. a musical instrument, a cymbal; (*ī*), f. beating time by clapping the hands. — *Karatālaka, am*, n. a musical instrument, a cymbal. — *Karatāla-dhvani, is*, m. the sound of cymbals. — *Kara-toyā*, f. the Karatoyā river in the north-east of Bengal, (at the wedding of Siva and Pārvatī the water which had been poured into the hand of the former constituted, upon its being thrown on the ground, the source of this river.) — *Karatoyinī*, f., N. of a river, perhaps the same as the preceding (?). — 1. *kara-da, as, ā, am* (for 2. see under 2. *kara*), one who gives his hand &c. — *Kara-daksha, as, ā, am*, handy, dexterous, ready. — *Kara-druma, as*, m., N. of a tree, = *kāraskara*. — *Kara-dhṛita, as, ā, am*, held or supported by the hand. — *Kara-nihita, as, ā, am*, held in the hand. — *Karan-dhama, as*, m., N. of two princes. — *Kara-nyasta-kapolāntam*, ind. the end of the cheek held in the hand. — *Kara-pattra, am*, n. a saw; splashing water about while bathing, playing or gamboling in water; see *kara-pātra*. — *Karapattraka, am*, n. a saw. — *Karapattra-vat, ān*, m. the palmyra tree, Borassus Flabelliformis, (the leaves being compared to a saw.) — *Karapattrikā*, f. playing with water or in it, splashing it about &c.; [cf. *kara-pattra* and *kara-pātra*.] — *Kara-parṇa, as*, m., N. of two plants, commonly called *bhiṇḍā-vṛiksha* and *raktairaṇḍa*. — *Kara-pallava, as*, m. a finger, the hand; conversation with the fingers. — *Kara-pātra, am*, n. splashing water about while bathing, throwing water about in sport; the hand hollowed so as to hold anything; [cf. *kara-pattra* and *karapattrikā*.] — *Kara-pāla, as*, m. a sword, a scymitar ('protecting the hand'). — *Karapālikā*, f. a cudgel, a short club or wooden sword, a sword or one-edged knife. — *Kara-puṭa, as*, m. joining the palms of the hands in token of respect; the hands joined and hollowed to receive anything. — *Kara-pṛishṭha, am*, n. the back of the hand. — 1. *kara-pradeya, as, ā, am* (for 2. see under 2. *kara*), to be held, to be taken hold of by the hand. — 1. *kara-prada, as, ā, am*, giving the hand &c. — *Kara-prāpta, as, ā, am*, held in the hand; obtained, secured. — *Karabāla* and *karavāla, as*, m. (corruptions of *kara-pāla*), a sword, a scymitar; a finger-nail. — *Karabālikā*, f. a small sword; [cf. *karapālikā*.] — *Kara-bhañjaka, ās*, m. pl., N. of a people; (a various reading has *kara-bhañjika*.) — *Kara-bhājana, as*, m., N. of a Brāhman. — *Kara-bhū, ūs*, m. a finger-nail. — *Kara-bhūshaṇa, am*, n. a bracelet, an ornament worn round the wrist. — *Kara-marda, as, ī*, m. f. a small tree bearing an acid fruit, Carissa Carandas; (*am*), n. the fruit of this tree. — *Karamardaka, as*, m. the tree Carissa Carandas; see the preceding. — *Kara-mālā*, f. the hand used as a rosary, the joints of the fingers corresponding to the beads. — *Kara-mukta, am*, n. (scil. *astram*) a missile weapon thrown with the hand, a dart, a javelin, &c. — *Kara-ruddha, as, ā, am*, stopped by the hand, held tight or fast. — *Kara-ruha, as*, m. a finger-nail (growing from the hand). — *Kararddhi* (°*ra-ṛiddhi*), *is*, f. a cymbal; a small musical instrument used for marking time, (a castanet?); clapping the hands together for that purpose; [cf. *kara-tāla*.] — *Kara-vāraka, as*, m. an epithet of Skanda. — *Karavālikā*, f. a small club; see *karabālikā*. — *Kara-vīra, as*, m. a fragrant Oleander, Nerium Odorum; a species of Soma; a sword or scymitar; a particular magical formulary or spell for recovering or attracting back a missile weapon of mystic properties after its discharge; a cemetery, a place for burning or interring the dead; N. of a Nāga; of a Daitya; of a mountain; of a town on the river Veṇvā, founded by Padma-varṇa; of a town on the river Dṛishadvatī, the residence of Candra-śekhara; (*ā*), f. red arsenic; (*ī*), f. a woman who has borne a son, a mother; a good cow; N. of Aditi, the mother of the gods; (*am*), n. the flower of Nerium Odorum. — *Karavīraka, as*, m. the poisonous root of the fragrant Oleander, a poison; the tree Terminalia Arjuna; a sword; N. of a Nāga. — *Karavīra-kanda-sañjña, as*, m. a species of onion or bulb, = *taila-kanda*. — *Karavīra-pura, am*, n., N. of a town founded by Padma-varṇa. — *Karavīra-bhujā*, f. Cajanus Indicus. — *Kara-vīrya, as*, m., N. of a physician. — *Kara-śākhā*, f. a finger. — *Kara-śīkara, as*, m. water expelled by an elephant's trunk. — *Kara-śūka, as*, m. a finger-nail. — *Kara-śotha, as*, m. œdematous swelling of the hands. — 1. *kara-sāda, as*, m. languor or weakness of the hands. — *Kara-sthālin, ī*, m. an epithet of Siva, who uses his hands as a vessel for holding food. — *Kara-svana, as*, m. sound produced by beating the hands together. — *Karāgra* (°*ra-ag*°), *am*, n. the tip of an elephant's trunk. — *Karāgra-pallava, as*, m. finger. — *Karāghāta* (°*ra-āgh*°), *as*, m. a thumb, a blow with the hand. — *Karā-marda, as*, m. the tree Carissa Carandas; [cf. *kara-marda*.] — *Karāmbuka* or *karāmlaka, as*, m., N. of the same tree. — *Karāroṭa, as*, m. a finger-ring; (fr. *kara* and ?). — *Karārpita* (°*ra-ar*°), *as, ā, am*, taken in the hand. — *Karālamba* (°*ra-āl*°), *as*, m. the act of supporting with the hand, giving a helping hand;

(*as, ā, am*), stretching out one's hand to support or raise another. — *Karālambana, am,* n. extending the hand, taking by the hand, helping, sustaining. — *Karotpala* (°*ra-ut*°), *am,* n. a lotus-hand. — *Karodaka* (°*ra-ud*°), *am,* n. water held in or poured into the hand.

1. *karaka, as, am,* m. n. the water-pot of the student or ascetic; the shell of the cocoa-nut hollowed to form a vessel; shell of the cocoa-nut in general; (*as*), m. hand; a species of bird; N. of several plants, the pomegranate tree, = *dādima;* Pongamia Glabra; Butea Frondosa; Bauhinia Variegata; Mimusops Elengi; Capparis Aphylla; (*ās*), m. pl., N. of a people. — *Karaka-pātrikā,* f. a leather vessel for holding water. — *Karakāmbhas* (°*ka-am*°), *ās,* m. the cocoa-nut tree, Cocos Nucifera.

Karaṇa, as, ī, am, doing, making, effecting, causing (especially at the end of compounds; cf. *anta-karaṇa, andhan-karaṇa, ushṇan-karaṇa,* &c.); Ved. clever, skilled; (*as*), m., Ved. an assistant; a man of a mixed class, the son of a Śūdra woman by a Vaiśya, or (according to some) of an outcast Kshatriya (the occupation of this class is writing, accounts, &c.); a writer, a scribe; (*am*), n. making, doing, producing, effecting, accomplishing (very often as last member of a compound, e. g. *mushṭi-karaṇa,* committing theft; *virūpa-karaṇa,* producing deformity); an action, especially a religious action; business, occupation (as trade &c.); the special business of any tribe or caste; plastering, spreading anything with the hand; the usage or practice of the writer-caste; an act, a deed; an instrument or means of action, an expedient; an organ, an organ of sense or of speech; (in gram.) the immediate cause of an action, the idea expressed by the instrumental case, instrumentality; the body; (in law) an instrument, document, a bond; a cause, motive; the posture of an ascetic; posture in sexual intercourse, copulation; pronunciation, articulation; (in gram.) the term used in designating a sound or word when referring to it as an independent part of speech or as separated from its context, (*karaṇa* may be used in this way, like *kāra,* e. g. *iti-karaṇa,* the word *iti*); rhythm, time; dramatic action (?), singing (?); an astrological division of the day, (these Karaṇas are eleven, viz. *vava, vālava, kaulava, taitila, gara, vaṇija, vishṭi, śakuni, ćatushpada, kiṃstughna,* and *nāga,* two being equal to a lunar day, or the time during which the moon's motion amounts to 6°; the first seven are called *a-dhruvāṇi* or movable, and fill, when eight times repeated, the space from the second half of the first day in the moon's increase to the first half of the fourteenth day in its wane; the four others are *dhruvāṇi* or fixed, and occupy the four half-days from the second half of the fourteenth day in the wane of the moon to the first half of the first day in its increase); title of a treatise of Varāha-mihira on the motions of the planets; a field; grain (?); the mind or heart (?); (*ī*), f. a woman of a mixed caste; a surd or irrational number, a surd root in arithmetic. — *Karaṇa-kutūhala, am,* n. title of a work on practical astronomy by Bhāskara. — *Karaṇa-grāma, as,* m. the senses collectively. — *Karaṇa-trāṇa, am,* n. the head ('protecting the organs of sense'). — *Karaṇa-tva, am,* n. instrumentality, mediate agency. — *Karaṇa-niyama, as,* m. suppression or restraint of the organs of sense. — *Karaṇa-vinyaya, as,* m. manner of pronunciation. — *Karaṇa-sāra, as,* m. title of a work on practical astronomy by Bhāskara. — *Karaṇa-sthāna-bheda, as,* m. difference of articulation or organ. — *Karaṇādhikāra* (°*ṇa-adh*°), *as,* m. a section on articulation.

Karaṇi, is, f. doing, making, effecting (only occurring with *a* privative, e. g. *a-karaṇi,* q. v.).

Karaṇīya, as, ā, am, to be done or made; feasible, to be accomplished; to be caused or effected.

Karabha, as, m. the metacarpus, the hand from the wrist to the root of the fingers; the trunk of an elephant; a young elephant; a camel; a young camel or any young animal; a camel three years old; a perfume (= *nakha,* commonly called *nakhi*); an epithet of Danta-vakra, prince of the Karūshas; (*ī*), f. a she-camel; the plant Tragia Involucrata; [cf. Gr. κάμηλος.] — *Karabha-kāṇḍikā,* f., N. of a plant; [cf. *ushṭra-kāṇḍī.*] — *Karabha-priyā,* f. a plant, a sort of Hedysarum. — *Karabha-vallabha, as,* m. the tree Feronia Elephantum. — *Karabhādanī* (°*bha-adana*), f., N. of a plant; [cf. *karabha-priyā.*] — *Karabhorū* (°*bha-ūru*), *ūs,* f. a woman whose thighs resemble the trunk of an elephant; see *ūru.*

Karabhaka, as, m., N. of a messenger.

Karabhin, ī, m. an elephant ('having a trunk').

Karas, as, n., Ved. an action, a deed.

Karasna, as, m., Ved. the arm, the fore part of the arm; a finger-nail.

Kari, is, is, i, causing, accomplishing (at the end of a compound, e. g. *śakṛit-kari,* q. v.).

Karikā, f. a wound caused by a finger-nail.

Karin, ī, m. 'having a trunk,' an elephant; (*iṇī*), f. a female elephant. — *Kari-kaṇā-vallī,* f. a species of pepper, Piper Chaba. — *Kari-kumbha, as,* m. the frontal globe of an elephant. — *Kari-kusumbha, as,* m. a fragrant powder prepared from the flowers of Nāga-kesara. — *Kari-kusumbhaka, as,* m. the same. — *Kari-garjita, am,* n. the roaring of elephants. — *Kari-ćarman, a,* n. an elephant's hide. — *Kari-ja, as,* m. a young elephant. — *Kariṇī-sahāya, as,* m. the mate of the female elephant. — *Kari-danta, as,* m. an elephant's tusk; ivory. — *Kari-dāraka, as,* m. a lion. — *Kari-nāsikā,* f. a musical instrument. — *Kari-pattra, am,* n., N. of a plant; see *tālīśa-pattra.* — *Kari-patha, as,* m. the way or habits of an elephant. — *Kari-pippalī,* f. a plant bearing a pungent fruit, Pothos Officinalis. — *Kari-pota, as,* m. a young elephant, one under ten years old. — *Kari-bandha, as,* m. the post to which an elephant is tied. — *Kari-makara, as,* m. a fabulous monster. — *Kari-māćala, as,* m. a lion, this animal being considered as the natural enemy and destroyer of the elephant; [cf. *gaja-māćala.*] — *Kari-mukha, as,* m. an epithet of Gaṇeśa, this deity having an elephant's trunk on his face. — *Kari-yādas,* n. a water-elephant, a hippopotamos. — *Kari-vara, as,* m. an excellent elephant. — *Kari-vaijayantī,* f. a flag carried by an elephant. — *Kari-śāvaka, as,* m. a young elephant under five years old, (according to some) also until ten years. — *Kari-skandha, as,* m. a troop of elephants. — *Karīndra* (°*ri-in*°), *as,* m. a large elephant, a war or state elephant; Indra's elephant (?).

कर 2. *kara, as,* m. (fr. rt. 1. *kṝ,* to scatter; for 1. *kara* see p. 204), a ray of light, a sun-beam, a moon-beam; hail; royal revenue, toll, tax, import, tribute. — 2. *kara-graha, as,* m. levying or gathering taxes, a tax-gatherer. — 2. *kara-grahaṇa, am,* n. levying or gathering taxes. — 2. *kara-grāhin, ī, iṇī, i,* levying a tax, a tax-collector. — *Kara-jāla, am,* n. a pencil of rays, a stream of light. — 2. *kara-da, as, ā, am,* paying taxes, subject to tax or duty, tributary. — *Karadī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to render tributary. — *Karadī-kṛita, as, ā, am,* made tributary, subjugated. — *Kara-paṇya, am,* n. a commodity given as tribute. — 2. *kara-praćeya, as, ā, am,* to be collected by taxes. — 2. *kara-prada, as, ā, am,* paying taxes, subject to tax or duty, tributary. — *Kara-rudh, t, t, t,* ray-obstructing. — 2. *kara-sāda, as,* m. the fading away of rays. — *Karotkara* (°*ra-ut*°), *as,* m. a bundle of rays; a heavy tax.

2. *karaka, as, ā, am,* m. f. n. (according to some only m. and f.), hail; a thunderstone (?); (*as*), m. toll, tax, tribute (?). — 1. *karakāsāra* (°*ka-ās*°), *as,* m. a shower of hail. — 2. *karakāsāra,* nom. P. *karakāsārati,* to pour or shower down like hail.

Kari-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to offer as a tribute.

कर 3. *kara, as, ā, am* (fr. rt. 2. *kṝ,* to praise), Ved. devoted, pious.

करकायु *karakāyu, us,* m., N. of a son of Dhṛita-rāshṭra. See *kanakāyu.*

करङ्क *karaṅka, as,* m. the skull, the head; a cocoa-nut hollowed to form a cup or vessel, a water-pot made from a cocoa-nut, [cf. 1. *karaka*]; a kind of sugar-cane; any bone of the body. — *Karaṅka-śāli, is,* m. a sort of sugar-cane.

करङ्गण *karaṅgaṇa, am,* n. a market or fair; (a various reading for *karāṅgaṇa.*)

करञ्ज *karañja, as,* m. the tree Pongamia Glabra, used medicinally; N. of an enemy of Indra, slain by this god. — *Karañja-phalaka, as,* m. Feronia Elephantum; see *kapittha.* — *Karañja-ha, as, ā, am,* Ved. pernicious to Karañja.

Karañjaka, as, m., N. of the tree Pongamia Glabra; also of Verbesina Scandens.

करट *karaṭa, as,* m. an elephant's cheek; a crow; a man of a low or degraded profession; a bad Brāhman; an atheist, an unbeliever, an impugner of the doctrines of the Vedas; a musical instrument (castanets?); the plant Carthamus Tinctorius; the first Śrāddha or ceremony performed in honour of a deceased relative; (*ās*), m. pl., N. of a people; also of a family; (*ā*), f. an elephant's cheek; a cow difficult to be milked.

Karaṭaka, as, m. a crow; N. of a jackal in the Hitopadeśa.

Karaṭin, ī, m. an elephant; *karaṭi-kautuka,* a treatise on the elephant and his diseases.

करटु *karaṭu, us,* m. the numidian crane; [cf. *kareṭavyā, kareṭu, karkaṭa,* &c.]

करण *karaṇa.* See under 1. *kara.*

करणीसुता *karaṇīsutā,* f. an adopted daughter.

करण्ड *karaṇḍa, as,* m. (said to be fr. rt. 1. *kṛi*), a basket or covered box of bamboo wicker-work; a bee-hive, a honey-comb; a sword; a sort of duck; an aquatic weed called Vallisneria; (*ī*), f. a basket for flowers; [Lat. *corbis?*]. — *Karaṇḍa-vyūha, as,* m. title of a Buddhist work.

Karaṇḍaka, as, m. a basket. — *Karaṇḍaka-nivāpa, as,* m., N. of a region near Rājagṛiha.

Karaṇḍin, ī, m. a fish; (so called because caught in a basket?).

करथ *karatha, as,* m., N. of a physician.

करफु *karaphu,* a particular high number; [cf. *kalahu.*]

करभ *karabha.* See under 1. *kara.*

करभीर *karabhīra, as,* m. a lion.

करमट्ट *karamaṭṭa, as,* m. the betel-nut tree. See *guvākā.*

करमरिन् *karamarin, ī,* m. a prisoner, a captive; [cf. *kārā.*]

करमाल *karamāla, as,* m. smoke; (probably a corruption of *khatamāla.*)

करम्ब *karamba, as, ā, am* (said to be fr. 1. *kṛi*), mixed, intermingled; set, inlaid; (*as*), m. flour or meal mixed with curds. See *karambha.*

Karambita, as, ā, am, intermingled, mixed, blended, &c.; pounded, reduced to grains or dust; set, inlaid.

करम्भ *karambha, as,* m. groats or coarsely ground oats &c.; a dish of parched grain; a cake, flour or meal mixed with curds, a kind of gruel, generally offered to Pūshan (as having no teeth to masticate hard food); a mixture, a mixed odour; N. of a species of poisonous plant; N. of a son of Śakuni and father of Devarāta; N. of a brother of Rambha; (*ā*), f. the plant Asparagus Racemosus; another plant, = *priyaṅgu-vṛiksha;* N. of a daughter of a king of Kaliṅga and wife of Akrodhana. — *Karambhād* (°*bha-ad*), *t, t, t,* Ved. eating groats or gruel, epithet of Pūshan.

Karambhaka, as, m., N. of a man; (*am*), n. groats, coarsely ground oats &c.; a cake, flour or meal mixed with curd.

Karambhi, is, m., N. of a son of S'akuni and father of Devarāta.

Karambhin, ī, iṇī, i, Ved. having groats.

करवी *karavī,* f. the leaf of the plant Asa Fœtida; [cf. *karvarī, kavarī, kārarī.*]

करवीक *karavīka, as,* m., N. of a mountain; [cf. *kara-vīra.*]

करस् *karas.* See under 1. *kara.*

करस्न *karasna.* See under 1. *kara.*

करहञ्चा *karahañćā,* f., N. of a metre of four lines, each consisting of seven syllables.

करहाट *karahāṭa, as,* m. the tree Vangueria Spinosa; the fibrous root of a lotus; N. of a region.

Karahāṭaka, as, m. the tree Vangueria Spinosa; N. of an heretical prince.

कराङ्गण *karāngaṇa, as,* m. a market or fair visited by many men; [cf. *angaṇa.*]

करायिका *karāyikā,* f. a bird, a small kind of crane.

कराल *karāla, as, ā, am,* opening wide, cleaving asunder, gaping (as a wound); having formidable projecting teeth, formidable, dreadful, terrible (especially as an epithet of the Rākshasas, of Śiva, of Kāla, of Vishṇu, and of a certain Devagandharva); great, large, high, lofty; spacious, wide; deformed; (*as*), m. a certain species of animal; resin, pitch, or a mixture of oil and the resin of the tree Shorea Robusta; N. of a region; (*ā*), f. the plant Hemidesmus Indicus; an epithet of Durgā; N. of a certain woman; (*ī*), f. one of the seven tongues and nine Samidhs of Agni; (*am*), n. a kind of Ocimum. — *Karāla-kara, as, ā, am,* having a powerful arm or hand; having a large trunk, as an elephant. — *Karāla-keśara, as,* m., N. of a lion in the Pañćatantra. — *Karāla-tripuṭā,* f. a species of corn. — *Karāla-danshṭra, as, ā, am,* having terrific teeth. — *Karāla-loćana, as, ā, am,* terrific. — *Karāla-vadanā,* f. an epithet of Durgā. — *Karālānana* (°*la-ān*°), *as, ā, am,* terrific.

Karālaka, am, n. a kind of Ocimum.

Karālika, as, m. a tree; a sword; (*ā*), f. an epithet of Durgā.

Karālita, as, ā, am, rendered formidable; afraid of, alarmed by or at; magnified.

करि *kari,* &c. See under 1. *kara.*

करिभ *karibha, as,* m. the tree Ficus Religiosa.

करिर *karira, as, am,* m. n. the shoot of a bamboo. See *karīra.*

करिष्ठ *karishṭha, as, ā, am* (superlative fr. 1. *kara*), doing most, doing very much.

Karishṇu, used in comp. See *alan-karishṇu* and *nir-ākarishṇu.*

Karīshya, as, ā, am (?), Ved. to be done (?).

Karishyat, an, atī or *antī, at,* willing to do, about to do.

Karishyamāṇa, as, ā, am, about to do, going to do.

Karīyas, ān, asī, as (comparative fr. 1. *kara*), doing more; one who does much.

करीकृ *karī-kṛi.* See under 2. *kara.*

करीति *karīti, ayas,* m. pl., N. of a people.

करीर *karīra, as, am,* m. n. (said to be fr. rt. 1. *kṛī*), the shoot of a bamboo; (*as*), m. a water-jar; a thorny plant, described as growing in deserts and fed upon by camels, Capparisaphylla; (*am*), n. the fruit of this plant; (*ā* or *ī*), f. the root of an elephant's tusk; a cricket, a small grasshopper. — *Karīra-kuṇa, as,* m. the fruit season of Capparisaphylla. — *Karīra-prastha, as,* m., N. of a town; (a various reading has *karīri-prastha.*)

Karīrikā, f. the root of an elephant's tusk.

करीरक *karīraka, am,* n. fight, battle.

करीलदेश *karīla-deśa, as,* m., N. of a region.

करीष *karīsha, as, am,* m. n. (fr. 1. *kṛī*), rubbish, refuse, dung; dry cow-dung; N. of a mountain; [cf. *ākhu-karīsha.*] — *Karīshan-kasha, as, ā, am,* sweeping away dung; (*ā*), f. a strong wind, a gale. — *Karīshāgni* (°*sha-ag*°), *is,* m. a fire of dry cow-dung; (this substance is very generally used as fuel in Hindūstan.)

Karīshaka, ās, m. pl., N. of a people.

Karīshin, ī, iṇī, i, abounding in dung; (*iṇī*), f. a region abounding in cow-dung; N. of a river.

करुण *karuṇa, as, ā, am* (said to be fr. rt. 1. *kṛī*, but in some of its meanings fr. 1. *kṛi*), mournful, miserable, lamenting; (*am*), ind. mournfully, wofully, pitifully, in distress; (*as*), m. that which causes pity, sorrow, affliction, tenderness, pity, compassion; one of the nine Rasas or sentiments of a poem, the pathetic sentiment; a fruit tree, the pamplemouse, Citrus Decumana; N. of a Buddha; a Jaina saint; N. of an Asura; (*ā*), f. pity, compassion; (*ī*), f., N. of a plant, also called *grīshma-pushpī, ćāriṇī,* &c.; (*am*), n., Ved. an action, a holy work. — *Karuṇa-dhvani, is,* m. a cry of distress. — *Karuṇa-puṇḍarīka, am,* n. title of a Buddhist work. — *Karuṇa-mallī,* f. the plant Jasminum Sambac; also read *karuṇā-mallī.* — *Karuṇa-vedi-tva, am,* n. compassion, sympathy. — *Karuṇa-vedin, ī, inī, i,* knowing affliction or distress, sympathising, pitiful. — *Karuṇākara* (°*ṇa-āk*°), *as,* m. the father of Padmanābha. — *Karuṇātmaka* (°*ṇa-āt*°), *as, ā, am,* compassionate, tender-hearted. — *Karuṇātman* (°*ṇa-āt*°), *ā, ā, a,* kind. — *Karuṇā-para, as, ā, am,* compassionate, tender. — *Karuṇā-maya, as, ī, am,* gentle, compassionate. — *Karuṇārambha* (°*ṇa-ār*°), *as, ā, am,* engaging in deplorable actions. — *Karuṇārdra* (°*ṇa-ār*°), *as, ā, am,* tender-hearted, soft, sensitive. — *Karuṇārdhita* (°*ṇa-ar*°), *as, ā, am,* kind. — *Karuṇā-vat, ān, atī, at,* being in a pitiful state, pitiable. — *Karuṇā-vipralambha, as,* m. grief of separation with the uncertainty of meeting again, fears occurring in absence. — *Karuṇā-vṛitti, is, is, i,* disposed to pity. — *Karuṇā-veditā,* f. charitableness, kindliness, sympathy.

Karuṇāya, nom. P. A. *-ṇāyati, -te, -yitum,* to be in a pitiful condition.

Karuṇin, ī, inī, i, being in a pitiful condition, pitiable.

करुत्थाम *karutthāma, as,* m., N. of a prince, a son of Dushyanta and father of Ākrīḍa; [cf. *aśvatthāman.*]

करुन्धक *karundhaka, as,* m., N. of a son of S'ūra and brother of Vasu-deva.

करुम *karuma, as, ā, am,* Ved. an epithet of certain spectral or ghost-like appearances.

करूकर *karūkara, am,* n., Ved. the joint of the neck and the chine.

करूळतिन् *karūḷatin, ī, inī, i,* Ved. one whose teeth are decayed and broken; [cf. the next.]

करूष *karūsha, ās,* m. pl., N. of a people descended from a son of Manu Vaivasvata, (a prince of this people is named Danta-vakra.)

Karūshaka, as, m., N. of a son of Manu Vaivasvata; (*am*), n., N. of a species of fruit.

करेट *kareṭa, as,* m. a finger-nail.

करेटव्या *kareṭavyā,* f. or *kareṭu, us,* m. the numidian crane; [cf. *karaṭu, karkaṭa,* &c.]

करेणु *kareṇu, us,* m. f. (said to be fr. rt. 1. *kṛi*; cf. 1. *kara*), a male or female elephant, generally used for the latter; according to some also *kareṇū*; (*us*), m. the tree Pterospermum Acerifolium; (*us*), f., N. of a plant used as a drug and supposed to grow in Kāśmīra. — *Kareṇu-pāla, as,* m. the groom or keeper of a female elephant; N. of a man; [cf. *kāreṇupāli.*] — *Kareṇu-bhū, ūs,* m. an epithet of Pālakāpya. — *Kareṇu-matī,* f., N. of the wife of Nakula, daughter of a king of Ćedi. — *Kareṇu-varya, as,* m. a large or powerful elephant. — *Kareṇu-suta, as,* m. an epithet of Pālakāpya.

Kareṇuka, am, n. the poisonous fruit of the plant Kareṇu.

Kareṇū, ūs, m. f. a male or female elephant.

करेनर *karenara, as,* m. benzoin or storax. See *karevara.*

करेन्दुक *karenduka, as,* m. a species of grass, = *bhū-tṛiṇa.*

करेवर *karevara, as,* m. benzoin or storax.

करोट *karoṭa, as,* m. f. a basin, a cup; the bones of the head, the skull.

Karoṭaka, as, m., N. of a Nāga.

Karoṭi, is, or *karoṭī,* f. a basin, a cup; the skull.

करोत्कर *karotkara, karotpala,* &c. See under 1. and 2. *kara.*

कर्क् *kark,* to laugh; a Sautra root, or one occurring in grammatical Sūtras but not in the Dhātu-pāṭha.

कर्क *karka, as, ā, am* (said to be fr. 1. *kṛi*), white; good; excellent; (*as*), m. a white horse; a crab; the sign Cancer; a water-jar; fire; a mirror; N. of various plants, = *karkaṭa, karketana,* and *karketila*; beauty; N. of a commentator on Kātyāyana's S'rauta-sūtras; (*ī*), f., Ved. a white cow (?). — *Karka-khaṇḍa, ās,* m. pl., N. of a people. — *Karka-ćirbhiṭī* (?), f. a small cucumber. — *Karka-phala, am,* n., N. of a plant. — *Karka-sāra, am,* n. flour or meal mixed with curds. — *Karkī-prastha, as,* m., N. of a town.

Karkaṭa, as, m. a crab; the sign Cancer; a kind of bird, the numidian crane, Lanius Excubitor; N. of a plant with poisonous tubers, the fibrous root of a lotus; the curved end of the beam of a balance (to which the strings supporting the scale are attached); a kind of coitus; the radius of a circle; compass, circuit; (*ā*), f. the plant Momordica Mixta; (*ī*), f. a female crab; a snake (?); a kind of cucumber, Cucumis Utilissimus; the fruit of the plant Bombax Heptaphyllum; the curved end of the beam of a balance &c.; a small water-jar; [cf. *karkara, karkaśa*: cf. also Gr. καρκῖνος; Lat. *cancer.*] — *Karkaṭa-pura, am,* n., N. of a town. — *Karkaṭa-śṛinga, am,* n. the claw of a crab. — *Karkaṭa-śṛingikā* or *karkaṭa-śṛingī,* f. a plant, the fruit of which is compared to the claw or feelers of a crab, the horn of a goat &c., see *aja-śṛingī*; other names of this plant are *kāma-nāśinī, kaulīrā, kulingī,* &c. — *Karkaṭāksha* (°*ṭa-ak*°), *as,* m. the plant Cucumis Utilissimus. — *Karkaṭākhyā* (°*ṭa-ākh*°), f. the plant Karkaṭa-śṛingī. — *Karkaṭāngā* (°*ṭa-an*°), f. the same plant. — *Karkaṭāsthi* (°*ṭa-as*°), n. the shell or crust of a crab. — *Karkaṭāhva* (°*ṭa-āh*°), *as,* m. the plant Ægle Marmelos; (*ā*), f. the plant Karkaṭa-śṛingī. — *Karkaṭeśa* (°*ṭa-īśa*), *as,* m., N. of a sanctuary.

Karkaṭaka, as, m. a crab; the sign Cancer; the plant Momordica Mixta (?); a kind of sugar-cane; a hook shaped like the claw of a crab; N. of a Nāga; (*ī*), f. a female crab; (*am*), n. a poisonous root; a particular fracture of the bones. — *Karkaṭaka-rajju, us,* m. a rope with a hook attached to it, shaped like the claw of a crab. — *Karkaṭakāsthi* (°*ka-as*°), n. the shell or crust of a crab.

Karkaṭi, is, f. a sort of cucumber, Cucumis Utilissimus.

Karkaṭikā, f., N. of a plant, a kind of gourd; a kernel.

Karkaṭinī, f. the plant Curcuma Xanthorrhiza.

Karkaṭu, us, m. the numidian crane; [cf. *karaṭu,* &c.]

कर्कन्धु *karkandhu, us, ūs,* m. f. (considered

by some as an irregular compound of *karka* and *andhu*), the jujube tree, Zizyphus Jujuba; a species of this tree with a larger fruit; (*u*), n. the fruit of this tree, or the uneatable fruits of a wild species; (*ūs*), f. the berry of this tree; (*us*), m., N. of a man. — *Karkandhu-kuṇa, am,* n. the fruit season of the Karkandhu tree. — *Karkandhu-prastha, as,* m., N. of a town. — *Karkandhu-matī,* f., N. of a woman (?). — *Karkandhu-rohita, as, ā, am,* red like the berries of the jujube tree.

कर्कफल *karka-phala.* See under *karka.*

कर्कर *karkara, as, ā, am,* hard, firm; (*as*), m. a bone; a hammer; a mirror [cf. *karphara*]; a strap of leather (?); N. of a Nāga; (*am*), n. stone, limestone, especially the nodule found in Bengal under the name of Kankar; [cf. *karkaṭa, karkaśa.*] — *Karkarāksha* (°*ra-ak*°), *as,* m. a wagtail. — *Karkarāṅga* (°*ra-aṅ*°), *as,* m. a kind of bird, a gallinule (?). — *Karkarāndhuka* (°*ra-an*°), *as,* m. a blind well, one of which the mouth is overgrown with grass &c. so as to be hidden; also read *karkarāndhaka;* see *andha-kūpa.*

कर्कराटु *karkarāṭu, us,* m. a glance, a side-look.

कर्कराटुक *karkarāṭuka, as,* m. the numidian crane.

Karkareṭu, us, m. = the preceding; [cf. *karaṭu,* &c.]

कर्कराल *karkarāla, as, am,* m. n. a curl, a ringlet.

कर्करि *karkari, is* or *ī,* f., Ved. a kind of musical instrument, a lute; (*ī*), f. a water-jar.

Karkarikā, f. a small water-jar.

कर्करेट *karkareṭa, am,* n. the hand curved as a claw for the purpose of grasping anything.

कर्करेटु *karkareṭu.* See *karkarāṭuka.*

कर्कश *karkaśa, as, ā, am,* hard, harsh, rough (opposed to *komala, ślakshṇa*); intangible; violent, cruel; unfeeling, unmerciful; harsh, unkind, miserly; (*as*), m. a sword, a scymitar; N. of several plants, = *kāmpilla* = *guṇḍārocanī* (commonly called Sunda Rochani); a kind of cassia, Cassia or Senna Esculenta; a species of sugar-cane; (*ā*), f. a thorny plant, Tragia Involucrata; (*ī*), f. the wild jujube; [cf. *karkaṭa, karkara.*] — *Karkaśa-cchada, as,* m. the plants Trophis Aspera and Trichosanthes Dioeca; (*ā*), f. the plant Luffa Acutangula. — *Karkaśa-tva, am,* n. hardness, harshness, rough manners. — *Karkaśa-dala, as,* m. the plant Trichosanthes Dioeca; (*ā*), f. another plant. — *Karkaśa-vākya, am,* n. harsh or contumelious speech.

Karkaśikā, f. wild jujube.

कर्कसार *karka-sāra.* See under *karka.*

कर्कारु *karkāru, us, u,* m. n. a kind of gourd, Beninkasa Cerifera.

Karkāruka, as, m. the plant Convolvulus Paniculatus.

कर्कि *karki, is,* m. the sign of the zodiac, Cancer; also read *karkin, ī,* m.

कर्किप्रस्थ *karki-prastha.* See under *karka.*

कर्केतन *karketana* or *karketara, as,* m. (?) a kind of gem or precious stone.

कर्कोट *karkoṭa, as,* m. one of the principal serpents or Nāgas of Pātāla; (*ās*), m. pl., N. of a people; (*am*), n. a poisonous fruit.

Karkoṭaka, as, m. several plants, Momordica Mixta; Ægle Marmelos; the sugar-cane; N. of a Nāga or serpent; (*ās*), m. pl., N. of a barbarous tribe of low origin; (*ī*), f., N. of a plant; (*kā*), f. the plant Momordica Mixta. — *Karkoṭaka-visha, am,* n. the poison of Karkoṭaka.

कर्चूर *karcūra, as,* m., N. of a plant, a kind of Curcuma; (*am*), n. gold; an orpiment; [cf. *karbura* and *karbūra.*]

Karcūraka, as, m. the plant Curcuma Zerumbet; also read *karbūraka.*

कर्ज् *karj,* cl. 1. P. *karjati, -jitum,* to pain or make uneasy.

कर्ण् *karṇ,* cl. 10. P. *karṇayati, -yitum,* to pierce, bore. See *ā-karṇ.*

कर्ण *karṇa, as,* m. (said to be fr. rt. 1. *kṛī*), the ear, the handle or ear of a vessel; the helm or rudder of a ship; the plants Cassia Fistula and Calotropis Gigantea; (in prosody) a spondee, a foot of two long syllables; (in geometry) the hypothenuse of a triangle or the diagonal of a tetragon; N. of a renowned hero in the Mahā-bhārata, king of Aṅga and elder brother by the mother's side of the Pāṇḍu princes, being the son of the god Sūrya by Pṛithā or Kuntī, before her marriage with Pāṇḍu. (Afraid of the censure of her relatives, Kuntī deserted the child and exposed it in the river, where it was found by a charioteer named Adhi-ratha and nurtured by his wife Rādhā; hence *Karṇa* is sometimes called Sūta-putra or Sūta-ja, sometimes Rādheya, though named by his foster-parents Vasu-sheṇa); N. of a son of Viśvajit; (with Buddhists) a son of Mahā-sammata and king in Potāla; N. of a king, father of Viśoka-deva; (*as, ā, am*), Ved. eared, furnished with long ears; furnished with chaff (as grain). *Karṇe,* (in theatrical language) into the ear, in a low voice, aside; *api karṇe,* Ved. behind the ear or back, from behind, after [cf. *api-karṇa*]; *karṇam dā,* to give ear to, listen to; *karṇam ā-gam,* to come to one's ears, become known to. — *Karṇa-kaṇḍu, us* or *ū, ūs,* m. f. painful itching of the ear. — *Karṇa-kīṭā,* f. an insect or worm with many feet and of a reddish colour, Julus Cornifex; a small centipede; according to some *karṇa-kīṭi.* — *Karṇa-kubja, am,* n., N. of an imaginary town. — *Karṇa-kshveḍa, as,* m. an affection of the ear, a roaring or constant noise in it. — *Karṇa-kharika, as,* m., N. of a Vaiśya. — *Karṇa-ga, as, ā, am,* touching the ear, hanging on it, next to the ear, extending to the ear. — *Karṇa-gūtha, am,* n. ear-wax; (*as*), m. or *karṇa-gūthaka, as,* m. hardening of the wax of the ear. — *Karṇa-gṛihīta, as, ā, am,* seized by the ear. — *Karṇa-gṛihya,* ind. seizing by the ear. — *Karṇa-gocara, as, ā, am,* perceptible to the ear, audible. — *Karṇa-grāha, as,* m. a helmsman. — *Karṇa-grāha-vat, ān, atī, at,* furnished with a helmsman (as a ship). — *Karṇa-cchidra, am,* n. the outer auditory passage; [cf. *karṇa-puṭa, karṇa-randhra,* &c.] — *Karṇa-japa, as,* m. 'ear-whisperer,' an informer. — *Karṇa-jalūkā,* f. an insect, Julus; a small centipede; [cf. *karṇa-kīṭā.*] — *Karṇa-jalaukā,* f. or *karṇa-jalaukas, ās,* f. the same. — *Karṇa-jāpa* or *karṇa-japa, as,* m. whispering in the ear, tale-bearing, calumniating. — *Karṇa-jāha, am,* n. the root of the ear. — *Karṇa-jit, t,* m. 'the conqueror of Karṇa,' an epithet of Arjuna; (Karṇa having taken the part of the Kurus, was killed by Arjuna in one of the great battles between them and the Pāṇḍus.) — *Karṇa-tas,* ind. away from the ear. — *Karṇa-tāla, as,* m. the flapping of an elephant's ears. — *Karṇa-darpaṇa, as,* m. an ear-ring, an ornament for the ear. — *Karṇa-dundubhi, is,* f. a kind of worm (making a noise in the ear like a drum); see *karṇa-kīṭā.* — *Karṇa-deva, as,* m., N. of a king. — *Karṇa-dhāra, as,* m. a helmsman, a pilot. — *Karṇadhāra-tā,* f. the office of an helmsman. — *Karṇa-dhāriṇī,* f. a female elephant. — *Karṇa-nāda, as,* m. ringing in the ear. — *Karṇa-nāsā,* f. the ears and the nose. — *Karṇandu, us,* f. a woman's ear-ring; see *karṇāndu.* — *Karṇa-pa, as,* m., N. of a man. — *Karṇa-pattraka, as,* m. the tragus, a part of the external ear. — *Karṇa-patha, as,* m. the compass or range of hearing; *karṇapatham ā-yā* or *upe* (*upa-i*), to come within the range of the ear, to be heard. — *Karṇa-para, as,* m. an ornament for the ear. — *Karṇa-paramparā,* f. going from one ear to another. — *Karṇa-parākrama, as,* m. title of a work. — *Karṇa-parvan, a,* n. 'the Karṇa section,' title of the eighth book of the Mahā-bhārata. — *Karṇa-pāka, as,* m. inflammation of the outer ear. — *Karṇa-pāli, is,* f. the lobe of the ear; the outer and curving edge of the ear; (*ī*), f. an ornament of the ear, a garland or string of jewels pendent from it; N. of a river. — *Karṇa-pāśa, as,* m. a beautiful ear. — *Karṇa-puṭa, am,* n. the auditory passage of the ear. — *Karṇa-pur, ūr,* f. or *karṇa-purī,* f. the capital of Karṇa, i. e. Campā, the ancient N. of Bhagalpur. — *Karṇa-pushpa, as,* m., N. of a plant, = *moraṭa.* — *Karṇa-pūra, as,* m. an ornament of flowers worn round the ears; an ear-ring; N. of several plants, blue lotus; Acacia Sirissa; Jonesia Aśoka; N. of the father of Kavicandra, author of the Alaṅkāra Kaustubha. — *Karṇa-pūraka, as,* m. the Kadamba tree, Nauclea Cadamba; N. of a servant. — *Karṇa-pūraṇa, am,* n. the act of filling the ears (with cotton &c.); any substance used for that purpose; (*as*), m. = *karṇa-pūra.* — *Karṇa-pratināha* or *karṇa-pratīnāha, as,* m. a disease of the ear, suppression of its excretion or wax, which is supposed to have dissolved and pass by the nose and mouth. — *Karṇa-prayāga, as,* m., N. of the confluence of the river Gaṅgā and Pindar. — *Karṇa-prānta, as,* m. the lobe of the ear. — *Karṇa-prāvaraṇa, as, ā, am,* using the ears for a covering; (*ās*), m. pl., N. of a fabulous people. — *Karṇa-phala, as,* m. a sort of fish, Ophiocephalus Kurrawey. — *Karṇa-bhūshaṇa, am,* n. or *karṇa-bhūshā,* f. an ear ornament. — *Karṇa-madgura, as,* m. a sort of sheat fish, Silurus Unitus. — *Karṇa-mala, am,* n. the excretion or wax of the ear. — *Karṇa-mukura, as,* m. an ear ornament; an ear-ring. — *Karṇa-mukha, as, ī, am,* headed by Karṇa, having Karṇa as leader. — *Karṇa-mūla, am,* n. the root of the ear. — *Karṇamūlīya, as, ā, am,* near the root of the ear. — *Karṇa-moṭi, is,* f. an epithet of Devī or Durgā in one of her forms or incarnations (Cāmuṇḍā). — *Karṇa-yoni, is, is, i,* Ved. having the ear as a source or starting-point, going forth from the ear, an epithet of an arrow, because in shooting the bow-string is drawn back to the ear. — *Karṇa-randhra, as, am,* m. n. the orifice or auditory passage of the ear; [cf. *karṇa-cchidra, karṇa-puṭa,* &c.] — *Karṇa-roga, as,* m. disease of the ear. — *Karṇaroga-pratishedha, as,* m. cure of a disease of the ear. — *Karṇaroga-vijñāna, am,* n. diagnosis of any disease of the ear. — *Karṇa-latā,* f. or *karṇa-latikā,* f. the lobe of the ear. — *Karṇa-vaṃśa, as,* m. an elevated platform of bamboo. — *Karṇa-vat, ān, atī, at,* having ears, long-eared; furnished with tendrils or hooks; having a helm. — *Karṇa-varjita, as, ā, am,* earless; (*as*), m. a snake. — *Karṇavīṭka, as, ā, am,* furnished with ear-wax. — *Karṇa-vidradhi, is,* f. ulceration of the ear. — *Karṇa-vivara, am,* n. the auditory passage of the ear. — *Karṇa-vish, ṭ,* f. ear-wax. — *Karṇa-vedha, as,* m. 'ear-piercing,' a religious ceremony performed to prevent a person from dying, if the birth of a third son be expected; piercing the ear to receive ear-rings. — *Karṇa-vedhanī* or *karṇa-vedhanikā,* f. an instrument for piercing the ear of an elephant. — *Karṇa-veshṭa, as,* m. an ear-ring; N. of a prince. — *Karṇa-veshṭaka, as,* m. the flaps of a cap protecting the ear; (*as* or *am*), m. n. (?) an ear-ring. — *Karṇa-veshṭana, am,* n. an ear-ring. — *Karṇa-śashkulī,* f. the outer part of the ear, the exterior cartilaginous portion leading to the auditory passage. — *Karṇa-śirīsha, as,* m. a Śirīsha flower fastened to the ear as an ornament. — *Karṇa-śūla, as, am,* m. n. ear-ache. — *Karṇaśūlin, ī, inī, i,* having ear-ache. — *Karṇa-śobhana, am,* n., Ved. an ear ornament. — *Karṇa-śrava, as, ā, am,* audible, loud. — *Karṇa-śravas, ās,* m., N. of a Brāhman. — *Karṇa-śrut, t,* m., N. of the author of several hymns of the Ṛig-veda. — *Karṇa-saṃsrāva* or *karṇa-srava* or *karṇa-srāva, as,* m. running of the ear, discharge of pus or ichorous matter from the ear.

— Karṇa-sū, ūs, m. the father of Karṇa, an epithet of Sūrya or the sun. — Karṇa-sūći, is, m. a kind of insect. — Karṇa-sphoṭā, f. a sort of creeper (commonly kāṇaphāṭā). — Karṇā-karṇi, ind. from ear to ear, whispering into each other's ears. — Karṇāñjali (°ṇa-añ°), is, m. the auditory passage of the outer ear. — Karṇāḍhaka (°ṇa-āḍh°), as, m., N. of a man; (ās), m. pl. the descendants of this man. — Karṇādeśa (°ṇa-ād°), as, m. an ear-ring (?). — Karṇānuja (°ṇa-an°), as, m. an epithet of Yudhishṭhira, the younger brother of Karṇa, one of the five Pāṇḍu princes. — Karṇāntika (°ṇa-an°), as, ā, am, near or close to the ear. — Karṇāndu (°ṇa-an°), us or ū, ūs, f. an ornament for the ear; an ear-ring. — Karṇābharaṇaka (°ṇa-ābh°), as, m. the tree Cathartocarpus (Cassia) Fistula. — Karṇārā (°ṇa and rt. ṛi?), f. an instrument for perforating the ear of an elephant. — Karṇāri (°ṇa-ari), is, m. an epithet of Arjuna (as the enemy of Karṇa); the tree Terminalia Arjuna. — Karṇārpaṇa (°ṇa-ar°), am, n. applying the ear, giving ear, paying attention, listening to. — Karṇālankāra (°ṇa-al°), as, m. or karṇālankriyā, f. or karṇālankṛiti, is, f. an ear ornament, an ear-ring. — Karṇāśva (°ṇa-aś°?), as, m., N. of a man. — Karṇāsphāla (°ṇa-ās°), as, m. the flapping to and fro of an elephant's ears. — Karṇe-ćuraćurā, f. tale-bearing. — Karṇe-japa, as, ā, am, a slanderous whisperer, a secret traducer, a tale-bearer, an informer. — Karṇe-ṭiriṭirā, f. tale-bearing. — Karṇendu (°ṇa-in°), us, f. a semicircular ornament of the ear, an ear-ring; [cf. karṇāndu.] — Karṇotpala (°ṇa-ut°), as, m., N. of a poet. — Karṇodaya (°ṇa-ud°), N. of a book. — Karṇopakarṇikā (°ṇa-up°), f. a female tale-bearer or informer. — Karṇorṇa (°ṇa-ūr°), as, ā, am, having wool on the ears (as any animal).

Karṇaka, as, m., Ved. a prominence, handle, or projection on the side or sides (of a vessel &c.); a tendril; applied also to the legs when spread out; N. of a man; (ās), m. pl. the descendants of this man. — Karṇaka-vat, ān, atī, at, Ved. furnished with tendrils or side branches.

Karṇakita, as, ā, am, furnished with tendrils.

Karṇala, as, ā, am, furnished with ears.

Karṇika, as, ā, am, having ears, having large or long ears; having a helm; (as), m. a steersman; pl., N. of a people; N. of a king in Potāla; (ā), f. an ear-ring or ornament for the ear; a knot, tubercle; round protuberance (e. g. the round protuberance at the end of a reed or cane); the pericarp of a lotus; a fruit-stalk; the tip of an elephant's trunk; the middle finger; chalk; a pen or small brush; a trowel; the plants Premna Spinosa or Longifolia, and Odina Pinnata; a bawd; N. of an Apsaras; N. of the wife of Kaṅka. — Karṇikāćala, as, m. an epithet of the fabulous mountain Meru; (fr. karṇikā, the seed vessel of a lotus, and aćala, a mountain, Meru being in the centre of the world, the divisions of which are compared to the leaves of a lotus); also karṇikādri, &c.

Karṇikāra, as, m. the tree Pterospermum Acerifolium; also Cassia Fistula; the pericarp of a lotus; (am), n. the flower of the tree Pterospermum Acerifolium and of Cassia Fistula. — Karṇikāra-priya, as, m. an epithet of Śiva.

Karṇikin, ī, m. an elephant.

Karṇin, ī, inī, i, having ears, relating to the ear; long-eared; (at the end of compounds) having (anything) attached to the ear; furnished with flaps or anything similar (said of shoes); barbed, furnished with knots &c. (as an arrow); having a helm; (ī), m. the side of the neck, the part near the ear; a steersman; N. of a mountain, one of the seven principal ranges of the mountains, dividing the universe; (inī), f. (scil. yoni) a disease of the uterus, prolapsus or polypus uteri. — Karṇi-ratha, as, m. (for karṇi-ratha), a covered car, or (according to some) a litter for the conveyance of women &c., borne on men's shoulders.

Karṇila, as, ā, am, long-eared.

Karṇī, a fem. form related to karṇa and appearing in compounds (e. g. ayas-karṇī). — Karṇī-suta, as, m. an epithet of Kaṅsa, the enemy of Kṛishṇa; according to the scholiast the author of a thieves' manual.

Karṇya, as, ā, am, being in or at the ear; suitable to the ear.

कर्णाट karṇāṭa, ās, m. pl., N. of a country and the people inhabiting it, whence the modern Karnatic; the name, however, was anciently applied to the central districts of the peninsula, including Mysore; (ī), f. a princess of Karṇāṭa; a plant, commonly Haṅsapadī; one of the Rāgiṇīs or female personifications of the musical modes, the bride of the Rāga Mālava. — Karṇāṭa-deśa, as, m. the Karṇāṭa country.

Karṇāṭaka, ās, m. pl., N. of a country and the people inhabiting it. — Karṇāṭaka-deśa, as, m. the Karṇāṭa country. — Karṇāṭaka-bhāshā, f. the dialect of Karṇāṭa.

कर्णार्पण karṇārpaṇa. See under karṇa.

कर्त् kart (a various reading for katr, kartr), cl. 10. P. kartayati, -yitum, to slacken or unloose, to remove.

कर्त karta, as, m. (fr. 1. kṛit?), Ved. a hole, a cavity; (a more recent form is garta.)

कर्तन 1. kartana, am, n. (fr. 1. kṛit), cutting, cutting off or in pieces, excision; (ī), f. scissors.

Kartari, is, f. scissors.

Kartarikā, f. a knife, a small sword or cutlass; a hunter's knife or sword, a couteau de chasse; scissors.

Kartarī, f. a scissors or shears; a knife; a small sword or cutlass; the part of an arrow to which the feathers are attached.

कर्तन 2. kartana, am, n. (fr. 2. kṛit), spinning cotton or thread.

कर्तरीय kartarīya, a kind of poisonous plant.

कर्तव्य kartavya, as, ā, am (fut. pass. part. fr. 1. kṛi), to be done, made or accomplished, what ought to be done; to be imposed (as a punishment); to be turned towards (as the mind); to be offered; to be acted; (am), n. what ought to be done, obligation, duty, task. — Kartavya-tā, f. or kartavya-tva, am, n. necessity, obligation; propriety, fitness; suitable measures.

Kartu, the base of several cases, used as infinitives of the verb kṛi in the Veda (e. g. kartum, kartave, kartavai, kartos). — Kartu-kāma, as, ā, am, desirous or intending to do.

Kartṛi, tā, trī, tṛi, a doer, a maker, one who makes or does, an agent, one who practises what he knows; one who acts in a religious ceremony, a priest; (very often at the end of compounds, e. g. bhaya-kartṛi, rājya-kartṛi, &c.); (tā), m. the creator of the world, an epithet of Brahmā, of Vishṇu, and of Śiva; (in gram.) an agent, one who acts of his own accord (sva-tantraḥ), the active noun, the nominative case. — Kartṛi-tā, f. the state of being the agent of an action. — Kartṛi-tva, am, n. agency, the act or property of an agent. — Kartṛi-pura, am, n., N. of a town. — Kartṛi-vāćya, as, m. the active voice. — Kartṛi-stha, as, ā, am, standing or being within the agent. — Kartṛistha-kriyaka, as, ā, am, any (root &c.) whose action stands within the agent. — Kartṛistha-bhāvaka, as, ā, am, any (root &c.) whose state or bhāva stands within the agent.

Kartṛika, as, ā, am, an agent, one who does anything. — Kartṛika-tva, am, n. agency, action.

Kartra, am, n., Ved. an incantation, charm.

Kartva, as, ā, am, Ved. to be done or accomplished; (am), n. obligation, duty; task.

कर्तित kartita, as, ā, am (fr. rt. 1. kṛit), cut, cut off.

Kartishyat, an, atī or antī, at, or kartishyamāṇa, as, ā, am, intending or wishing to cut.

Karttavya, as, ā, am, to be cut down, to be killed.

Karttṛikā, f. a small sword, a knife; [cf. the next.]

Karttrikā, f. a hunter's knife.

Karttrī, f. a pair of scissors.

Kartya, as, ā, am, to be cut down.

कर्त्र् kartr, cl. 10. P. kartrayati, -yitum, to unloose, remove; [cf. kart and katr.]

कर्द् kard, cl. 1. P. kardati, -ditum, to rumble, as the bowels; to caw, as a crow; or to make any similar noise; [cf. pard; Gr. χορδή.]

Kardana, am, n. rumbling of the bowels, borborygmi; (ī), f. the day of full moon in the month Ćaitra.

कर्द karda, as, m. (said to be fr. rt. kard), mud; clay.

Kardaṭa, as, m. mud, dirt; the fibrous root of the lotus (=karahāṭa); any aquatic weed, as Vallisneria &c.

Kardama, as, m. mud, slime; mire, clay; dirt, filth, sin; a kind of plant; a poisonous kind of bulb; N. of a Nāga; N. of a Prajāpati, born from the shadow of Brahmā, or son of that god by Ćhāyā, and the husband of Devahūti and father of Kapila; a son of Prajāpati Pulaha; (ī), f., N. of a plant; (am), n. flesh; (as, ā, am), furnished with mud, mire, dirt, filth. — Kardama-rāja, as, m. or kardama-rājan, ā, m., N. of a man, a son of Kshema-gupta. — Kardamāṭaka (°ma-āṭ°), as, m. a receptacle for filth, a sewer, &c.; [cf. kanyāṭa, patnyāṭa.]

Kardamaka, as, m. a kind of granulous fruit; a poisonous kind of bulb; a kind of serpent.

Kardamita, as, ā, am, furnished with mud, dirty.

Kardaminī, f. a marshy region.

Kardamila, am, n., N. of a region.

कर्पट karpaṭa, as, am, m. n. old or patched or ragged garments; [cf. kārpaṭika and pañća-karpaṭa.] — Karpaṭa-dhārin, ī, m. a religious mendicant, a beggar in patched or ragged clothes, or sometimes with merely a cloth to cover the privities.

Karpaṭika, as, ā, am, or karpaṭin, ī, inī, i, covered with patched or ragged garments, clothed in beggar's raiment.

कर्पण karpaṇa, a kind of lance or spear; [cf. kaṇapa and karpara.]

कर्पर karpara, as, m. a cup, a pot, an iron saucepan or frying-pan (according to some also n. in this sense); the skull, the cranium; a kind of weapon; the plant Ficus Glomerata, [cf. udumbara]; (ī), f. a collyrium extracted from the Amomum Anthorhiza, [cf. ghaṭa-karpara, kharpara.]

Karparāla, as, m. a tree described as a Pīlu growing in the hills; (a various reading for kandarāla.)

Karparāśa, as, m. sand, gravel, a sandy soil; (a wrong reading for karparāṅśa, a potsherd.)

Karparikā, f. (diminutive fr. karparī) in karparikātuttha, am, n. a collyrium extracted from the Amomum Anthorhiza.

Karparīka (?), as, m. fire.

कर्पास karpāsa, as, am, m. n. (said to be fr. 1. kṛi), cotton, Gossypium Herbaceum; (ī), f. the cotton tree; [cf. kārpāsa: cf. also Gr. κάρπασος; Lat. carbasus.]

कर्पूर 1. karpūra, as, am, m. n. (said to be fr. rt. kṛip), camphor (the plant and resinous exudation and fruit); (as), m., N. of a poet; N. of the father of Gajamalla and uncle of Kalyāṇamalla.

Karpūra-kavi, is, m., N. of a poet. — Karpūra-khaṇḍa, as, m. a field of camphor. — Karpūra-gaura, am, n., N. of a lake or pond (yellowish-white like camphor). — Karpūragaurākhya (°ra-ākh°), as, ā, am, called Karpūragaura. — Karpūra-tilaka, as, m., N. of an elephant; (ā), f. an epithet of Jayā, one of Durgā's female attendants or confidantes. — Karpūra-taila, am, n. camphor liniment. — Karpūra-nālikā, f. a kind of food prepared with

camphor, rice dressed with spices and camphor and ghee. — *Karpūra-prakaraṇa, am,* n. a Jaina work by Hari. — *Karpūra-mañjarī,* f. title of a dramatic work by Rāja-śekhara. — *Karpūra-maṇi, is,* m. a white mineral used medicinally. — *Karpūra-saras, as,* n., N. of a lake or pond.

2. *karpūra,* nom. P. *karpūrati, -ritum,* to spread like the smell of camphor.

Karpūraka, as, m. zedoary, Curcuma Zerumbet.

कर्फर *karphara, as,* m. a mirror; [cf. *karkara.*]

कर्ब् *karb,* cl. 1. P. *karbati, -bitum,* to go, move, approach.

कर्बर *karbara.* See *karvara.*

कर्बु *karbu, us, us, u* (said to be fr. rt. *kav,* to paint, colour), variegated, spotted. — *Karbu-dāra, as,* m. the tree Bauhinia Candida or Barleria Cærulea. — *Karbu-dāraka, as,* m. the tree Cordia Latifolia.

Karbuka, ās, m. pl., N. of a people.

Karbura and *karvura, as, ā, am,* variegated, of a spotted or variegated colour; white; (*as*), m. a variegated colour; sin; a Rakshas; the plant Curcuma Amhaldi or Zerumbet; rice growing amidst inundation; (*ā*), f. the plant Bignonia Suaveolens; another plant, commonly called Varvarā; (*ī*), f. an epithet of the goddess Durgā; (*am*), n. gold; the plant Datura, and the fruit of it; water. — *Karbura-phala, as,* m. a plant, commonly called Sākuruṇḍa.

Karbūra or *karvūra, as,* m. a Rakshas; the plant Curcuma Amhaldi or Zerumbet; (*ā*), f. a leech; (*am*), n. gold; a yellow orpiment.

Karbūraka, as, m. the plant Curcuma Amhaldi or Zerumbet.

Karbūrita, as, ā, am, variegated, many-coloured.

कर्बेल *karbela, as,* m. an epithet of the copyist Vishṇu-bhaṭṭa.

कर्मन् *karman, a,* n. (fr. rt. 1. *kṛi;* according to some also m.), action, work, deed; performance, business; office; specific action, moral duty, the obligation imposed by peculiarities of tribe, occupation, &c.; labour (as opposed to rest, *praśānti*); any religious action or rite (as sacrifice, ablution, &c., especially as originating in the hope of future recompense and as opposed to speculative religion or knowledge of spirit); action consisting in motion as the third among the seven categories of the Nyāya philosophy, (of these motions there are five, viz. *ut-kshepaṇa,* throwing upwards; *ava-kshepaṇa,* throwing downwards; *ā-kuñćana,* contraction; *prasāraṇa,* extension or dilatation; and *gamana,* going or motion in general); product, result, effect; organ of sense [cf. *karmendriya*]; natural or active property (as maturity, of heat; support, of earth; dispersion, of wind, &c.); the immediate object of an agent or act; (in grammar) the idea or notion expressed by the acc. case, (this object is of four kinds, viz. a. *nirvartya,* when anything new is produced, e. g. *kaṭam karoti,* 'he makes a mat;' *putram prasūte,* 'she bears a son:' b. *vikārya,* when change is implied either of the substance and form, e. g. *kāshṭham bhasma karoti,* 'he makes ashes out of fuel;' or of the form only, e. g. *suvarṇam kuṇḍalam karoti,* 'he fashions gold into an ear-ring:' c. *prāpya,* when any desired object is attained, e. g. *grāmam gaććhati,* 'he goes to the village;' *ćandram paśyati,* 'he sees the moon:' d. *anīpsita,* when an undesired object is abandoned, e. g. *pāpam tyajati,* 'he leaves the wicked'); fate, the certain consequence of previous acts [cf. *karma-pāka* and *karma-vipāka*]; (in astronomy) the tenth lunar mansion. — *Karma-kara, as, ī, am,* working for other people, a hired labourer, a servant of any kind (as a pupil &c.) who is not a slave, an agent, any one who does work or business; (*as*), m. an epithet of Yama, the regent of the dead; (*ī*), f. the plant Sanseviera Zeylonica; the plant Momordica Monadelpha. — *Karma-kartṛi, tā,* m. 'an object-agent' or 'object-containing agent,' i. e. an agent which is at the same time the object of an act on (this is the idea expressed by the reflexive passive, as in *odanaḥ paćyate,* 'the mashed grain cooks of itself,' see Gram. 461. *c*); *karma-kartārau,* m. du. the work and the person accomplishing it. — *Karma-kāṇḍa, as, am,* m. n. that department of the Veda which relates to ceremonial acts and sacrificial rites; N. of a Jaina work. — *Karma-kāra, as, ī, am,* a worker, one who does any business, an artisan, a mechanic; one who performs any act (without receiving wages for it, according to native lexicographers); (*as*), m. a bull; a blacksmith (forming a mixed caste regarded as the progeny of the divine artist Viśvakarman and a Śūdrā woman); (*ī*), f. the plants Sanseviera Zeylonica and Momordica Monadelpha. — *Karma-kāraka, as, ā, am,* one who does any act or work. — *Karmakārāpaya,* nom. (fr. *karma-kāra*) A. *karmakārāpayate, -yitum,* to cause any one to work as a servant. — *Karma-kārin, ī, iṇī, i,* working, doing any work or act, (in compounds preceded by an adjective or pronoun, e. g. *śubha-karma-kārin,* doing good works; *tat-karma-kārin,* performing the same business.) — *Karma-kārmuka, as* or *am* (?), m. or n. 'the bow of action,' i. e. an efficacious or strong bow. — *Karma-kīlaka, as,* m. a washerman. — *Karma-kṛit, t, t, t,* performing any work, skilful in work (e. g. *tīkshṇa-karma-kṛit,* working with zeal); a workman, an artisan; a servant; one who has done any work. — *Karma-kṛitavat, ān,* m. the director of a religious rite, the reciter of Mantras or formularies. — *Karma-kṛitya, am,* n., Ved. activity, the state of active exertion. — *Karma-kshama, as, ā, am,* competent to perform an act, able to do it. — *Karma-kshetra, am,* n. the district or region of religious acts; [cf. *karma-bhūmi.*] — *Karma-granthi-prathama-vićāra,* title of a Jaina work. — *Karma-ghāta, as,* m. lit. 'the killing of work,' i. e. the act of leaving off work. — *Karma-ćandra, as,* m., N. of a prince of Mālava. — *Karma-ćit, t, t, t,* Ved. collected or accomplished by work. — *Karma-ćeshṭā,* f. active exertion, action. — *Karma-ćodanā,* f. the motive impelling to ritual acts. — *Karma-ja, as, ā, am,* resulting from or produced by any act whether religious or immoral; (*as*), m. the holy fig tree, Ficus Religiosa; the Kali-yuga or fourth and present age of the world, the age of iniquity. — *Karmaja-guṇa, as,* m. a property resulting from human acts (as separation, reunion, &c.). — *Karma-jit, t,* m., N. of a prince. — *Karma-jña, as, ā, am,* skilled in any work; acquainted with religious rites. — *Karmaṇi-vāćya, as,* m. the passive voice in grammar, (but according to Pāṇini the passive is an Ātmane-pada verb with the affix *yak* in four tenses, and *karman* expresses only one idea of the passive.) — *Karma-tyāga, as,* m. abandonment of worldly duties or ceremonial rites. — *Karma-tva, am,* n. or *karma-tā,* f. state of action, any act, the active discharge of the duties and functions of life. — *Karma-dushṭa, as, ā, am,* corrupt in action, wicked in practice, immoral, disreputable. — *Karma-deva, as,* m., Ved. a god by actions (opposed to *ājāna-deva,* a god by birth). — *Karma-dosha, as,* m. a sinful work, sin, vice; error, blunder; the evil consequence of human acts, discreditable conduct or business. — *Karma-dhāraya, as,* m., N. of a class of compounds (see Gram. 755); according to native grammarians a subdivision of the Tat-purusha class, the members of which are in the same relationship either as adjective and substantive or as two substantives in apposition (e. g. *śvetāśva,* 'a white horse;' Pāṇini I. 2, 42, calls a Karma-dhāraya comp. a Samānādhikaraṇa-tatpurusha; cf. *adhi-karaṇa*). — *Karma-dhvaṃsa, as,* m. loss of benefit arising from religious acts, destruction of any work, disappointment. — *Karma-nāman, a,* n. a participle. — *Karma-nāśā,* f., N. of a river between Kāśī and Vihāra, contact with which destroys the merit of works. — *Karma-nibandha, as,* m. necessary consequence of works. — *Karma-nirhāra, as,* m. removal of (bad) deeds or their effects. — *Karma-nishṭhā, ās, ās, am,* Ved. diligent in religious actions, engaged in active duties; (*as*), m. a Brāhman who performs sacrifices &c. — *Karma-patha, as,* m. the way or direction of an action. — *Karma-paddhati, is,* f. title of a work. — *Karma-pāka, as,* m. the ripening of actions, i. e. recompense for actions done in a former life; [cf. *karma-vipāka.*] — *Karma-pradīpa, as,* m. title of a work of Kātyāyana; N. of a work of Miśra. — *Karmapradīpa-vivṛiti,* N. of Śivarāma's commentary on the Karmapradīpa. — *Karma-pradīpikā,* f. title of a work of Kāma-deva. — *Karma-pravaćanīya,* employed for the definition of an action; (*as*), m. (scil. *śabdas*) a term for certain prepositions, particles, or adverbs, not connected with a verb, but with a case of a noun; (according to Pāṇini the first and general category to which prepositions belong is that of Nipātas or particles; they are Upasargas and Gatis when they are in connection with verbal action, i. e. with the tenses of a verb; but the term *gati* is more comprehensive than *upasarga,* and is applicable also when the verbal root becomes developed into a noun substantive, adjective, or participle. Moreover, the term *upasarga* is confined to the prepositions with *su* and *dus,* whereas the Gatis include many other adverbial prefixes such as *alam* and the nouns and adjectives which take the affix *ćvi* &c. Lastly, prepositions are Karmapravaćanīyas if they are unconnected with verbs and govern a noun either separated from it or forming a compound with it. A Karmapravaćanīya never loses its accent, and exercises no euphonic influence on the initial letters of a following verb.) — *Karma-pravāda, as,* m., N. of the eighth of the fourteen Pūrvas or oldest religious writings of the Jainas. — *Karma-phala, am,* n. the fruit or recompense of actions; pain, pleasure, &c., considered as the consequence of acts; the fruit of the tree Averrhoa Carambola; [cf. *karmaranga.*] — *Karmaphalodaya* (°*la-ud*°), *as,* m. the occurrence of consequences. — *Karma-bandha, as,* m. the tie of works (by which the soul is attached to pleasure &c.). — *Karma-bandhana, as, ā, am,* bound by acts; (*am*), n. confinement to repeated existence, as the consequence of acts. — *Karma-bhū, ūs,* f. tilled or cultivated ground. — *Karma-bhūmi, is,* f. the land or region of religious actions, i. e. where such actions are performed; (according to Hemaćandra the Karmabhūmis are Bharata, Airāvata, and Videha, but not the district of the Kurus; the other Varshas are *phala-bhūmayas,* i. e. lands of recompense; cf. *karma-kshetra.*) — *Karma-maya, as, ī, am,* consisting of works, resulting from works. — *Karma-mārga, as,* m. the way of work; a technical term used by thieves for the breaking of walls &c. — *Karma-mīmāṃsā,* see s. v. *mīmāṃsā.* — *Karma-mūla, am,* n. Kuśa or sacrificial grass, used as an essential part in many religious and sacred rites. — *Karma-yuga, am,* n. the fourth and present age of the world, the iron age, the Kali-yuga. — *Karma-yoga, as,* m. performance of a work or business or of worldly functions and religious duties; active exertion, industry; connection with a sacrifice. — *Karma-yoni, is,* m. f. source of action. — *Karmargha, as,* m. (fr. *karman* and *ṛigha* in *ṛighāya*), N. of a teacher. — *Karma-vaćana, am,* n. (with Buddhists) the ritual. — *Karma-vajra, as, ā, am,* 'whose thunderbolt is work;' an epithet of the Śūdra. — *Karma-vat, ān, atī, at,* busy with a work, employed in it. — *Karma-vaśa, as, ā, am,* being in the power of or subject to former actions; (*as*), m. the necessary influence of acts; fate, considered as the inevitable consequence of actions done in a former life. — *Karmavaśi-tā,* f. the condition of having power over works, a quality of a Bodhi-sattva. — *Karma-vaśin, ī, inī, i,* having power over works. — *Karma-vāṭī,* f. a lunar day or the thirtieth division of a lunar month (regulating all ceremonies, observances, religious actions, &c.). — *Karma-vighna, as,* m. an impediment to work, obstruction. — *Karma-vidhi, is,* m. rule of action, observance, practice, mode of conducting any ceremony. — *Karma-viparyaya, as,* m. succession of office or employment,

revolving or alternating duty; contrariety or reverse of any act or business. — *Karma-vipāka, as,* m. 'the ripening of actions,' i.e. the good or evil consequences in this life of human acts performed in previous births; title of a work on this subject, explaining expiatory rites to be performed in cases of disease &c., supposed to be the punishment of offences committed in a previous existence (written in Ślokas in the form of a dialogue between Śakuntalā-Bharata and Śātātapa-Bhṛigu), a work of Viśveśvara-bhaṭṭa. — *Karma-vipāka-saṅgraha,* title of a book. — *Karmavipāka-sāra,* title of a book composed by Dinakara, the brother of Kamalākara-bhaṭṭa. — *Karma-viśesha, as,* m. variety of act or actions. — *Karma-vīja, am,* n. the seed of works. — *Karma-śālā,* f. a workshop, a house of business. — *Karma-śālī,* f., N. of a river in Caturgrāma. — *Karma-śīla, as, ā, am,* assiduous, laborious, one who perseveres in his duties without looking to their reward. — *Karma-śuddha* (?), *am,* n. approved occupation. — *Karma-śūra, as, ā, am,* assiduous, laborious; (*as*), m. a skilful or clever workman. — *Karma-śauća, am,* n. humility. — *Karma-śreshṭha, as,* m., N. of a son of Pulaha by Gati. — *Karma-saṅgraha, as,* m. assemblage of acts, comprising the act, its performance and the performer. — *Karma-saćiva, as,* m. a minister, any officer employed upon active duties, as a judge, a deputy, &c. — *Karma-sannyāsika, as,* m. an ascetic, a religious person who has withdrawn from works. — *Karma-samādhi, is,* m. devotion, abstraction (?). — *Karma-sambhava, as, ā, am,* produced by or resulting from acts. — *Karma-sākshin, ī,* m. 'the witness of all acts,' epithet of the sun. — *Karma-sādhaka, as, ikā, am,* accomplishing a work. — *Karma-sādhana, am,* n. implement, means; articles essential to the performance of any religious act. — *Karma-siddhi, is,* f. accomplishment of an act, success. — *Karma-sena, as,* m., N. of the father of Rāma-ćandra. — *Karma-stha, as, ā, am,* standing or being within the object. — *Karmastha-kriyaka, as, ā, am,* any (root) whose action stands within the object. — *Karmastha-bhāvaka, as, ā, am,* any (root &c.) whose state (*bhāva*) stands within the object. — *Karma-sthāna, am,* n. a public office or place of business. — *Karma-hetu, us, us, u,* caused by acts, arising from acts. — *Karmākshama* (°*ma-ak*°), *as, ā, am,* incapable of business. — *Karmāṅga* (°*ma-aṅ*°), *as,* m. part of any act, part of a sacrificial rite. — *Karmātman* (°*ma-āt*°), *ā, ā, a,* one whose character is action, endowed with principles of action, active, acting. — *Karmāditya* (°*ma-ād*°), *as,* m., N. of a king. — *Karmādhikāra* (°*ma-adh*°), *as,* m. the right of action (in the Mīmāṅsa philosophy). — *Karmānubandha* (°*ma-an*°), *as,* m. connection with or dependance upon acts. — *Karmānubandhin, ī, inī, i,* connected with or involved in works. — *Karmānurūpa* (°*ma-an*°), *as, ā, am,* according to action, according to function or duty. — *Karmānurūpatas,* ind. conformably to act, function &c. — *Karmānushṭhāna* (°*ma-an*°), *am,* n. practising one's duties, discharging peculiar functions. — *Karmānushṭhāyin* (°*ma-an*°), *ī, inī, i,* practising duties, performing rites &c. — *Karmānusāra* (°*ma-an*°), *as,* m. consequence of or conformity to acts. — *Karmānusāratas,* ind. according to one's deeds. — *Karmānta* (°*ma-an*°), *as,* m. work, business, administration of an office; management of any business; the end of any task or act; the end or abandonment of ritual acts; tilled or cultivated ground. — *Karmāntara* (°*ma-an*°), *am,* n. interval between religious actions, suspense of such an action; difference or contrariety of action; penance, expiation. — *Karmāntika, as, ī, am,* final, completing; (*as*), m. a workman, a servant, one who finishes a work. — *Karmābhidhāyaka, as, ā, am,* or *karmābhidhāyin* (°*ma-abh*°), *ī, inī, i,* enjoining or prescribing duties or acts. — *Karmārambha* (°*ma-ār*°), *as,* m. commencement of any act. — *Karmārha* (°*ma-ar*°), *as, ā, am,* fit for work, able to do any work, suitable to any rite; (*as*), m. a man. — *Karmendriya* (°*ma-in*°), *am,* n. an organ of action (opposed to the *buddhīndriyāṇi* or perceptive organs of sense; five are reckoned, viz. the hand, the foot, the larynx or organ of the voice, the organ of generation and of excretion). — *Karmodāra* (°*ma-ud*°), *am,* n. any honourable or valiant act, magnanimity, prowess. — *Karmodyukta* (°*ma-ud*°), *as, ā, am,* actively labouring, busily engaged. — *Karmodyoga* (°*ma-ud*°), *as,* m. engaging actively in any work.

Karma, as, am, m. n. according to some lexicographers = *karman.*

Karmaka (at the end of some compounds) = *karman,* q. v.

Karmaṭha, as, ā, am, skilful or clever in work, clever; working diligently, accomplishing any rite, anxious to perform anything; (*as*), m. the director and performer of a sacrifice.

Karmaṇya, as, ā, am, Ved. skilful in work, clever, diligent; proper or fit for any act, suitable to it; (at the end of compounds) relating to any business or to the accomplishment of anything; (*ā*), f. wages, hire; (*am*), n. energy, activity. — *Karmaṇya-tā,* f. skilfulness, cleverness. — *Karmaṇya-bhuj, k, k, k,* receiving wages, working for hire; (a various reading for *bharaṇya-bhuj.*)

Karmatas, ind. according to actions.

Karmāra, as, m., Ved. an artificer, a mechanic, a blacksmith, a brazier, a carpenter, &c.; a bamboo; the plant Averrhoa Carambola, = *karmaraṅga* below. — *Karmāra-vana, am,* n., N. of a place.

Karmāraka, as, m. the plant Averrhoa Carambola.

Karmika, as, ā, am, acting, active.

Karmin, ī, iṇī, i, acting, active, busy; performing a religious action; engaged in any work or business; belonging or relating to any act.

Karmishṭha, as, ā, am (said to be a superlative of the last), very active, assiduous, diligent.

Karmīṇa = *karman* at the end of a compound; [cf. *alaṅkarmīṇa.*]

कर्मन्द *karmanda, as,* m., N. of a man, author of a Bhikshu-sūtra.

Karmandin, ī, m. a beggar, a religious mendicant, a member of the fourth order (lit. 'a follower of Karmanda').

कर्मर *karmara* and *karmaraka, as,* m. the plant Averrhoa Carambola.

Karmaraṅga, as, m., N. of the same plant; (*am*), n. the acid fruit of this plant.

कर्मरी *karmarī,* f. the manna of the bamboo; [cf. *vaṅśa-roćanā.*]

कर्मष *karmasha* = *kalmasha,* q. v.

कर्मस *karmasa, as,* m., N. of a son of Pulaha and Kshamā; [cf. *karma-śreshṭha.*]

कर्मीर *karmīra, as, ā, am,* variegated; (a various reading for *kirmīra.*)

Karmīraka, as, m. a small tree, Trophis Aspera.

कर्व् *karv,* cl. 1. P. *karvati, -vitum,* to be proud, to boast; [cf. *kharv* and *garv.*]

कर्व *karva, as,* m. (said to be fr. rt. 1. *kṛī*), love, desire; a rat.

कर्वट *karvaṭa, as, am,* m. n. declivity of a mountain; a village, market-town, the capital of a district (of two or four hundred villages) in a pleasant site and of handsome construction; (*as*), m., N. of a country or a people; (*ī*), f., N. of a river; (*am*), n. a city.

Karvaṭaka, as or *am,* m. or n. (?) declivity of a mountain.

कर्वर 1. *karvara, am,* n. (fr. rt. 1. *kṛi*), Ved. a deed, action.

कर्वर 2. *karvara* or *karbara, as, ā, am* (said to be fr. rt. 1. *kṛī*), variegated, spotted; (*as*), m. sin; a tiger; a Rakshas; a sort of medicament; (*ī*), f. an epithet of Durgā; night; a Rākshasī; a tigress; the leaf of the plant Asa Fœtida; [cf. *karavī, kavarī, kāravī.*] See *karbura.*

कर्शन *karśana, as, ā, am* (fr. rt. *kṛiś*), rendering lean, attenuating, causing emaciation; (*as*), m. fire; [cf. *kṛiśānu.*]

कर्शफ *karśapha, as,* m., Ved. an epithet of imps or goblins.

कर्श्य *karśya, as,* m., N. of a plant, = *karćūra;* [cf. *kārśya* and *kārshya.*]

कर्ष *karsha, as,* m. (fr. rt. *kṛish*), drawing, dragging, pulling; attracting; ploughing; a furrow, a trench; a scratch; (*as, am*), m. n. a weight of gold or silver, equal to 16 Māshas = $\frac{1}{4}$ Pala = $\frac{1}{400}$ of a Tulā = 11,375 French grains; according to the ancient division of 5 Rettis to the Māsha the Karsha would be equal to about 176 grains troy; in common use 8 Rettis are given to the Māsha, and the Karsha is then about 280 grains troy. — *Karsha-phala, as,* m. the tree Terminalia Bellerica; this tree is also called Aksha, because its fruits are used as dice; (*ā*), f. the plant Emblica Officinalis. — *Karshārdha* (°*sha-ar*°), *am,* n. a Tolaka, a weight of 16 Māshas (according to some calculations).

Karshaka, as, ā, am, a cultivator of the soil, one who ploughs or lives by tillage; a husbandman; who or what draws or drags, attractive, what attracts.

Karshaṇa, as, ā, am, pulling to and fro, dragging, attracting, overpowering, injuring; tormenting; harassed; extending (in time); (*am*), n. the act of dragging or pulling; drawing to and fro; removing, hurting, injuring; bending (a bow); ploughing, cultivating the ground; cultivated land.

Karshaṇi, is, f. an unchaste woman (attracting the men).

Karshaṇī, f., N. of a plant; [cf. *karshiṇī* and *kshīriṇī.*]

Karshaṇīya, as, ā, am, to be drawn or pulled; to be attracted; to be conciliated or won.

Karshayat, an, antī, at, dragging, pulling; attracting; harassing, annoying.

Karshita, as, ā, am, drawn, attracted; distracted, tormented, harassed; worn out; ploughed.

Karshin, ī, iṇī, i, who or what pulls or draws or attracts; attractive; inviting; who or what ploughs or furrows, a ploughman, peasant; (*iṇī*), f. the bit of a bridle; a medicinal moon-plant; [cf. *karshaṇī, kshīriṇī.*]

Karshū, ūs, f. a furrow, trench, incision; a river; a canal; a shallow trench for receiving the sacrificial fire; (*ūs*), m. a fire of dried cow-dung; agriculture, cultivation; livelihood.

कर्षापण *karshāpaṇa* = *kārshāpaṇa,* q. v.

कर्हि *karhi,* ind. (fr. 2. *ka*), Ved. when? at what time? (followed by the future or present tense) *karhi-ćid* or *karhy-api,* at any time; [cf. Goth. *hvar,* 'where?' Eng. *where?* Germ. *war* and *wor* in *warum, woraus,* &c.; Lith. *kur.*]

कल् 1. *kal,* cl. 1. A. *kalate, -litum,* to sound; to count; [Gr. καλέω? Lat. *calculo.*]

कल् 2. *kal,* cl. 10. P. *kālayati, -yitum,* to push on, drive forward, drive away; carry off; to drive together, collect; to throw; to announce the time.

कल् 3. *kal,* cl. 10. P. *kalayati, -yitum,* to impel, incite, urge on; to bear, carry; to do, make, accomplish; to tie on, attach, affix; to utter a sound, murmur; to furnish with; to observe, perceive, take notice of; to regard, consider, count, reckon, calculate; to go; to take hold of the die called Kali (in this last sense *kal* may be considered as a nom. fr. *kali*).

Kala, as, ā, am, dumb, hoarse, indistinct, inarticulate (especially in composition with *vāshpa* and *aśru,* e. g. *vāshpa-kala, aśru-kala,* having the speech impeded by tears, sobbing); emitting a low or soft tone, as humming, buzzing, &c.; weak; crude,

undigested; (*as*), m. (scil. *svara*) a low or soft and inarticulate tone, as humming, buzzing, &c.; the tree Shorea Robusta; (in poetry) time equal to four Mātras or instants; (*ās*), m. pl. a class of manes or deceased ancestors; (*am*), n. semen virile; the jujube, Zizyphus Jujuba; (for *kalā* see below, s. v.) — *Kala-kaṇṭha, as,* m. a pleasing tone or note; a low murmuring tone; having a sweet voice, N. of several birds, as of the Indian cuckoo; a dove, a pigeon; a goose. — *Kala-kala, as,* m. a confused noise, the murmuring or buz of a crowd; resin, pitch, the resinous exudation of the tree Shorea Robusta; an epithet of Śiva; [cf. *kaṭakaṭa, kaṭankaṭa.*] — *Kalakala-vat, ān, atī, at,* causing humming or murmuring. — *Kala-kīṭa, as,* m., N. of a Grāma. — *Kala-kūjikā,* f. a wanton, a lascivious woman. — *Kala-kūṭa, as,* m., N. of a warrior-tribe and the country inhabited by it. — *Kala-kūṇikā,* f. a wanton, a lascivious woman. — *Kala-ghosha, as,* m. the Kokila or Indian cuckoo. — *Kalan-kasha, as,* m. a lion; a musical instrument; see *kara-tālī.* — *Kalan-kura, as,* m. an eddy, a whirlpool. — *Kala-tā,* f. or *kala-tva, am,* n. melody, music. — *Kala-tūlikā,* f. a wanton or lascivious woman; [cf. *kala-kūṇikā.*] — *Kala-dhūta, am,* n. silver; (wrong reading for *kala-dhauta* ?). — *Kala-dhauta, am,* n. gold and silver (sounding and shining); (*as, am*), m. n. a low or pleasing tone. — *Kaladhauta-lipi, is,* f. a streak of gold, illumination of a manuscript with gold. — *Kala-dhvani, is,* m. a low sweet tone; the Kokila or Indian cuckoo; the turtle-dove; a peacock. — *Kala-nāda, as,* m. a sort of goose; see *kala-hansa.* — *Kala-bhāshaṇa, am,* n. the prattle of childhood. — *Kala-bhairava, as* or *am,* m. or n. (?), N. of a deep ravine in the mountains between the rivers Tāpī and Narmadā. — *Kala-rava, as,* m. a low sweet tone; a dove; the Indian cuckoo; [cf. Lat. *columba.*] — *Kala-vaćas, ās, ās, as,* speaking sweetly, singing. — *Kala-svana, as, ā, am,* having a charming voice (a bird). — *Kala-svara, am,* n. a low musical sound. — *Kala-hansa, as,* m. a kind of duck or goose; a gander; another bird, Gallinula Porphyria; a drake or (according to some) a teal; an excellent king; Brahma or the supreme spirit; N. of a metre consisting of four lines of thirteen syllables each. — *Kalānunādin* (°*la-an*°), *ī,* m. a sparrow; a bee, but particularly one of a very large kind; the Ćātaka bird. — *Kalālāpa* (°*la-āl*°), *as,* m. a sweet humming sound, discourse; a bee. — *Kalottāla* (°*la-ut*°), *as, ā, am,* high, sharp.

Kalana, as, ā, am (at the end of compounds), causing, effecting; (*as*), m. a sort of cane; (*ā*), f. doing, making, effecting; subjection, submission; emitting (?); *kāla-kalanā,* fulfilling one's time, dying; (*am*), n. an embryo at the first stage after conception; a spot, a stain; an offence, fault, defect; murmuring, sounding.

Kalita, as, ā, am, impelled, driven, borne onwards; held, laid hold of; attached, affixed, furnished, endowed with; gained, acquired; considered, known, understood; numbered, counted, reckoned; separated, divided; sounded indistinctly, buzzed, murmured.

कलक *kalaka, as,* m. a kind of fish; a kind of prose.

कलङ्क *kalanka, as,* m. a spot, a mark; the rust of iron; a fault, defamation, abuse. — *Kalanka-kara, as, ī, am,* censorious, calumniating, defaming; spotting, staining. — *Kalanka-kalā,* f. a digit of the moon in shadow. — *Kalanka-maya, as, ī, am,* spotted, stained; calumniated, defamed. — *Kalanka-kṛit, t,* m. an epithet of Śiva.

Kalankaya, nom. P. *kalankayati, -yitum,* to spot, defame.

Kalankita, as, ā, am, spotted, soiled, stained; calumniated, defamed.

Kalankin, ī, inī, i, soiled, stained; disgraced, reviled, rusty.

कलञ्ज *kalañja, as,* m. an animal struck with a poisoned weapon; tobacco.

कलट *kalaṭa, am,* n. the thatch of a house; (other works read this *kuṭala,* q. v.)

कलत *kalata, as, ā, am,* = *khalati,* bald-headed.

कलत्र *kalatra, am,* n. (see *kaḍatra*), a wife; any female; the hip and loins; pudendum muliebre; a royal citadel, a strong hold or fastness; the seventh lunar mansion in astronomy. — *Kalatra-vat, ān, atī, at,* or *kalatrin, ī, iṇī, i,* having a wife, united to a wife.

कलन्तक *kalantaka* or *kalandaka, as,* m. a species of bird.

कलन्दन *kalandana, as,* m., N. of a man.

कलन्दर *kalandara, as,* m. a man of a mixed caste, the son of a Leṭa (?) man and a Tīvara woman.

कलन्दिका *kalandikā,* f. knowledge, intelligence, wisdom in general; (a various reading for *kalindikā,* q. v.)

कलन्धु *kalandhu, us,* m. a kind of vegetable; [cf. *gholī.*]

कलभ *kalabha, as,* m. (said to be fr. 3. *kal*), a young elephant; an elephant thirty years old; a young camel (perhaps also the young of other animals); the tree Datura Fastuosa [cf. *dhustūra*]; (*ī*), f. a sort of Ricinus (*ćanću*). — *Kalabha-vallabha, as,* m., N. of a tree; [cf. *pīlu.*]

कलम *kalama, as,* m. (said to be fr. 3. *kal*), rice, which is sown in May and June, and ripens in December or January; a white rice growing in deep water; a pen, a reed for writing with; a thief, a rogue; [cf. Gr. κάλαμος; Lat. *calamus, culmus;* and Arab. قلم.]

कलम्ब *kalamba, as,* m. the stalk of a pot-herb; an arrow; the tree Nauclea Cadamba; (*ī*), f. (according to a scholiast also m.), the pot-herb Convolvulus Repens; (*am*), n. Calumba root, Menispermum Calumba; [cf. *kaḍamba, kadamba.*]

Kalambaka, as, m., N. of a plant; [cf. *dhārā-kadamb..*]

Kalambikā, f. the nape of the neck (in this sense usually used in du.); the pot-herb Convolvulus Repens; [cf. *kalambī.*]

Kalambū, ūs, f. the same pot-herb.

कलम्बुट *kalambuṭa, am,* n. fresh butter.

कलल *kalala, as, am,* m. n. the womb, the uterus; a small round lump, a term for the embryo a short time after conception; [cf. *kalana.*]

कललज *kalalaja, as,* m. the resinous exudation of the Shorea Robusta; [cf. *kala-kala.*] — *Kalalajodbhava* (°*ja-ud*°), *as,* m. the tree Shorea Robusta.

कलविङ्क *kalavinka, as,* m. a sparrow; a spot, a stain [cf. *kalanka*]; a white Ćāmara; the plant Echites Antidysenterica [cf. *kalingaka*]; N. of a Tīrtha.

कलश *kalaśa, as, ī, am,* m. f. n. a water-pot, a pitcher, a jar, a dish; (*as*), m., N. of a poet; (*ī*), f. the plant Hemionitis Cordifolia; N. of a Tīrtha: a churn; [cf. *kalasa* and *droṇa-kalaśa;* Gr. κάλιξ; Lat. *calix.*] — *Kalaśa-dir, īr,* m., Ved. one whose pot or pitcher is broken. — *Kalaśa-potaka, as,* m., N. of a Nāga. — *Kalaśī-kaṇṭha, as,* m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Kalaśī-padī,* f. having feet like a water-jar. — *Kalaśī-mukha, as,* m. a sort of musical instrument. — *Kalaśī-suta, as,* m. an epithet of Agastya. — *Kalaśodara* (°*śa-ud*°), *as,* m., N. of a Daitya.

Kalaśi, is, f. a water-pot, pitcher, dish, water-jar; the plant Hemionitis Cordifolia.

Kalasa, as, ī, am, m. f. n. a pot, a water-jar; (*as*), m. a Droṇa measure; a rounded pinnacle or ball on the top of a temple; (*ī*), f. the plant Hemionitis Cordifolia. — *Kalasodadhi* (°*sa-ud*°), *is,* m. the ocean.

कलह *kalaha, as, am,* m. n. strife, contention, quarrel, war, battle; the sheath of a sword, a scabbard; a road, a way; deceit, falsehood; violence without murderous weapons, abuse, beating, kicking, &c. — *Kalaha-kandala, as,* m., N. of an actor. — *Kalaha-kāra, as, ī, am,* quarrelsome, turbulent; contentious, pugnacious; (*ī*), f., N. of the wife of Vikramaćaṇḍa. — *Kalaha-kārin, ī, iṇī, i,* quarrelsome, contentious. — *Kalaha-nāśana, as,* m. the tree Cæsalpina Bonducella. — *Kalaha-priya, as, ā, am,* fond of contention, quarrelsome, turbulent; (*as*), m. an epithet of Nārada; (*ā*), f. the bird Gracula Religiosa. — *Kalahāntaritā* (°*ha-an*°), f. a heroine separated from her lover in consequence of a quarrel; an appeased wife, one who has been angry and is sorry for it. — *Kalahāpahṛita* (°*ha-ap*°), *as, ā, am,* taken away by force.

Kalahāya, nom. A. *kalahāyate, -yitum,* to quarrel, contend.

Kalahin, ī, inī, i, contentious, quarrelsome.

कलहु *kalahu,* a particular high number; [cf. *karaphu.*]

कला *kalā,* f. (said to be fr. 3. *kal*), a small part of anything, any single part or portion of a whole, but especially a sixteenth part; a digit or one sixteenth of the moon's diameter (personified as a daughter of Kardama and wife of Marīći); interest on capital, considered as a certain part of it; a division of time (according to some $\frac{1}{900}$ of a day, i. e. 1 minute and 36 seconds; according to others $\frac{1}{1800}$ of a day, i. e. 48 seconds; according to others $20\frac{1}{10}$ Kalās = 1 Muhūrta or $\frac{1}{30}$ of a day, therefore 1 Kalā = 2 minutes and $26\frac{24}{201}$ seconds; according to others $30\frac{1}{10}$ Kalās = 1 Muhūrta, therefore 1 Kalā = 1 minute and $35\frac{205}{301}$ seconds; according to others 1 Kalā = 8 seconds); the sixtieth part of one thirtieth of a zodiacal sign, a minute of a degree; (in prosody) a syllabic instant; a term for the seven substrata of the elements or Dhātus of the human body (which according to one reckoning are seven, as follows, flesh, blood, fat, phlegm, urine, bile, and semen; but according to Hemaćandra *rasa* 'chyle,' *asthi* 'bone,' and *majja* 'marrow,' take the place of phlegm, urine, and bile); an atom (there are 3015 Kalās or atoms in every one of the six Dhātus, not counting the *rasa,* therefore in all 18090); a small round lump, a term for the embryo shortly after conception [cf. *kalana*]; the menstrual discharge; any practical art, any mechanical or fine art (sixty-four such are enumerated, as carpentering, architecture, jewellery, farriery, acting, dancing, music, medicine, poetry, &c.); skill, ingenuity, contrivance, fraud, deceit; a boat; title of a grammatical commentary; N. of a deity; [cf. *a-kala, nishkala, sakala.*] — *Kalā-kuśala, as, ā, am,* skilled in the elegant arts, singing, dancing, &c. — *Kalā-keli, is, is, i,* gay, frolicsome, wanton; (*is*), m. an epithet of Kāma, the god of love. — *Kalā-dhara, as,* m. 'bearing a digit of the moon;' an epithet of Śiva; N. of a copyist. — *Kalā-nidhi, is,* m. 'a treasure or storehouse of digits,' the moon. — *Kalāntara* (°*lā-an*°), *am,* n. interest, profit. — *Kalāpa* (°*lā* + *āpa* fr. rt. *āp*), *as,* m. 'that which holds together the single parts,' a band, a bundle (e. g. *muktā-kalāpa,* an ornament consisting of several strings of pearls; *raśanā-kalāpa,* a zone consisting of several strings, worn by women round the waist; *jaṭā-kalāpa,* a tuft or knot of braided hair); totality, whole body or collection of a number of separate things, a zone, a string of bells worn by women round the waist; the rope round an elephant's neck; a bundle of arrows, a quiver with arrows, a quiver; a peacock's tail (as consisting of a multitude of single feathers); an ornament in general; N. of a grammar, supposed to be revealed by the god Kumāra or Kārttikeya to Sarva-varman; a village where the destroyer Kalki is to be born; the moon; a clever and intelligent man; a poem written in one metre;

(ī), f. a bundle of grass. — *Kalāpaka, as,* m. a band, a bundle; a string of pearls; the rope round an elephant's neck; a sectarian mark on the forehead; (*am*), n. a number of verses in one metre; a series of four stanzas on one subject; the eye in a peacock's feather?; (*as, ikā, am*), to be repaid when the peacocks spread their tails. — *Kalāpa-grāma, as,* m., N. of a Grāma or village. — *Kalāpa-ććhanda, as,* m. an ornament of pearls consisting of twenty-four strings. — *Kalāpa-tattvārṇava* (°*va-ar*°), title of a commentary on the Kalāpa grammar. — *Kalāpa-dvīpa,* N. of a place, perhaps the same as *kalāpa-grāma.* — *Kalāpa-śiras, ās,* m., N. of a Muni; (a various reading for *kapāla-śiras.*) — *Kalāpānusārin* (°*pa-an*°), ī, m. a follower of the Kalāpa grammar. — *Kalāpin, ī, inī, i,* furnished with a bundle of arrows, bearing a quiver with arrows; spreading its tail (said of a peacock &c.); (*ī*), m. a peacock; the Indian cuckoo; the waved-leaf fig tree, Ficus Infectoria; N. of an old teacher, a pupil of Vaiśampāyana; (according to some) the author of the Kalāpa grammar; the time (scil. *kālaḥ*) when peacocks spread their tails; (*inī*), f. night; the moon; a species of Cyperus. — *Kalā-pūrṇa, as, ā, am,* filled up by single or separate parts; (*as*), m. the moon. — *Kalā-bhṛit, t,* m. 'digit-bearer,' the moon; an artist, a mechanic, &c. — *Kalāyana* (°*lā-ay*°), *as,* m. a tumbler, a dancer, but especially one who dances or walks on a sharp edge, as the edge of a sword &c. — *Kalā-vat, ān,* m. 'having digits,' the moon; (*tī*), f. a mystical ceremony, the initiation of the Tantrika student, in which the goddess Durgā is supposed to be transferred from the water-jar to the body of the novice; N. of an Apsaras; N. of the mother of Rādhā; N. of the wife of Kṛita-varman, king of Ayodhyā; N. of the wife of Dāśārha; N. of the lute of the Gandharva Tumburu. — *Kalā-vāda-tantra, Kalā-vidhi-tantra, Kalā-sāra-tantra,* names of Tantras. — *Kalā-vilāsa, as,* m. a work on rhetoric. — *Kalā-śāstra, am,* n. a work by Viśākhila.

Kalikā, f. a digit of the moon. See below, s. v.

कलाकन्द *kalākanda* = *kanda,* a species of the Atijagatī metre.

कलाकुल *kalākula, am,* n. poison; [cf. *halāhala.*]

कलाङ्कुर *kalāṅkura, as,* m. the bird Ardea Sibirica, a crane; an epithet of the Asura Kaṃsa.

कलाङ्गल *kalāṅgala, as* or *am,* m. or n. (?) a kind of weapon (?).

कलाचिक *kalāćika, as* or *am,* m. or n. (?) a ladle; (*ā*), f. or *kalāćī,* f. the fore-arm, the arm below the elbow.

कलाटीन *kalāṭīna, as,* m. the white water wagtail.

कलाद *kalāda, as,* m. a goldsmith.

कलाधिक *kalādhika, as,* m. (fr. *kala* and *adhika?*), a cock; [cf. *kalāvika* and *ushākala.*]

कलानक *kalānaka, as,* m., N. of one of the attendants of Śiva.

कलाप *kalāpa,* &c. See under *kalā.*

कलापूर *kalāpūra, as* or *am* (?), m. or n. (?), and *ā,* f. a kind of musical instrument.

कलामक *kalāmaka, as,* m. a kind of rice ripening in the cold season; [cf. *kalama.*]

कलाम्बि *kalāmbi, is,* f. or *kalāmbikā,* f. lending, a loan; usury.

कलाय *kalāya, as,* m., N. of various leguminous seeds, chiefly of the order Phaseolus, particular kinds of pulse or vetches; (*ā*), f. a kind of Panicum, = *gaṇḍadūrvā.* — *Kalāya-khañja, as,* m. one who trembles and totters as he walks.

कलाविक *kalāvika, as,* m. a cock; [cf. *kalādhika.*]

कलाविकल *kalāvikala, as,* m. a sparrow; [cf. *kalavinka.*]

कलाहक *kalāhaka, as,* m. a kind of musical instrument; [cf. *kāhala.*]

कलि *kali, is,* m. (said to be fr. rt. 3. *kal*), N. of the die or side of a die, which is marked with one point (personified as a deity or evil genius in the poem of Nala); the plant Terminalia Bellerica, the nuts of which in olden times were used as dice; N. of the last and worst of the four Yugas, the present or iron age, the age of vice; (the four Yugas or ages have received their names from the marks on dice, the best mark being four points and the worst one; the Kali or fourth age contains, inclusive of the two dawns, 1200 years of the gods or 432,000 years of men, and begins the eighteenth of February 3102 B. C.; at the end of this Yuga the world is to be destroyed); strife (considered as the son of *Krodha* 'Anger' and *Hiṃsā* 'Injury,' and as generating with his sister *Durukti* 'Calumny,' two children, viz. *Bhaya* 'Fear' and *Mṛityu* 'Death'); dissension, war, battle; the worst in any class; a hero; an arrow; Ved., N. of a class of mythic beings related to the Gandharvas, and supposed by some to be fond of gambling; in epic poetry *Kalī* is held to be the fifteenth of the Deva-gandharvas or children of the Munis; N. of a man; (*is* or *ī*), f. an unblown flower, a bud. — *Kalī-kāra, as,* m., N. of several birds, the fork-tailed shrike; Loxia Philippensis, a small bird with a yellow head; a kind of chicken; a plant bearing a nut which is used as a febrifuge, Grey Bonduc, = *karañja* and *pūtikarañja;* an epithet of Nārada; (*ī*), f. the poisonous plant Methonica Superba. — *Kali-kāraka, as,* m. the plant Cæsalpinia Bonducella; (a various reading has *kali-māraka*); an epithet of Nārada ('the quarrelsome'). — *Kali-druma, as,* m. the plant Terminalia Bellerica or the tree of strife, being supposed to be the favourite haunt of imps or goblins. — *Kali-dharma-nirṇaya, as,* m., N. of a work. — *Kali-nātha, as,* m., N. of a writer on music. — *Kali-priya, as, ā, am,* quarrelsome, mischievous, mischief-making; (*as*), m. a monkey, an ape; an epithet of Nārada. — *Kali-māraka, as,* m. the plant Cæsalpinia Bonducella; (a various reading for *kali-kāraka,* q. v.) — *Kali-mālaka, as,* m. and *kali-mālya, as,* m. the plant Cæsalpinia Bonducella. — *Kali-yuga, am,* n., N. of the fourth age, the present or iron age. — *Kali-vṛiksha, as,* m. the tree Terminalia Bellerica. — *Kali-saṃśraya, as,* m. the act of betaking one's self to Kali.

कलिक *kalika, as,* m. a curlew.

कलिका *kalikā,* f. (fr. *kalā*), a digit or the sixteenth part of the moon; an unblown flower [cf. *kalī*]; the bottom or peg of the Indian lute, made of cane; N. of several metres, a metre containing 4 x 8 + 16 syllabic instants; a metre of four lines, each containing fifteen syllables; a metre consisting of 12 + 8 + 16 + 20 syllables; title of a work on medicine.

कलिकाता *kalikātā,* f. the modern name Calcutta.

कलिकापूर्व *kalikāpūrva, am,* n. (fr. *kalikā* and *apūrva?*), acts leading to future consequences not connected with those of a previous birth.

कलिङ्ग *kaliṅga, as,* m., N. of a country; the name is applied in the Purāṇas to several places, but especially signifies a district on the Coromandel coast, extending from below Cuttack (Kaṭaka) to the vicinity of Madras; in this sense, like some other names of countries, it is usually confined to the plural number, confounding the place with the people inhabiting it, (these people are said to owe their origin to Kaliṅga, the son of Dīrgha-tamas and Sudeshṇā; Kaliṅga being sometimes identified with the epic Bali); N. of a scholiast on the Amara-kosha; N. of a poet; the fork-tailed shrike, Lanius Forficatus, (in this sense derived from *kalim* and *ga?*; cf. *kalikāra*); the plants Cæsalpinia Bonducella, Wrightia Antidysenterica, Acacia Sirisa, Ficus Infectoria; (*ā*), f. a beautiful woman; the plant Ipomœa Turpethum; (*am*), n. Indra-grain [cf. *indra-yava*]; (*as, ā, am*), clever; cunning.

Kaliṅgaka, as, m. the seed of the Coraiya, Indra-grain.

Kaliṅgaḍī, f. (?) an epithet of Durgā.

कलिञ्ज *kaliñja, as,* m. a mat, a screen; (a various reading for *kiliñja.*)

कलित *kalita.* See 3. *kal.*

कलिन्द *kalinda, as,* m. the tree Terminalia Bellerica; the sun; (in these meanings perhaps a compound of *kalim* and *da*); N. of a mountain on which the river Yamunā rises; (*ās*), m. pl., N. of a people; (*ī*), f. a N. of the river Yamunā or Jumnā. — *Kalinda-kanyā* or *kalinda-nandinī* or *kalinda-śaila-jātā,* f. epithets of the river Yamunā or Jumnā.

कलिन्दिका *kalindikā,* f. science; (a various reading has *kalandikā.*)

कलिल *kalila, as, ā, am* (fr. rt. 1. *kṝ?*), covered with, full of; mixed, blended; impenetrable, impervious; (*am*), n. a large heap, thicket, confusion; [cf. *kalusha.*]

कलुक्क *kalukka, as,* m. a musical instrument, a cymbal; (*ā*), f. a tavern; a meteor.

कलुष *kalusha, as, ā, am* (fr. rt. 1. *kṝ?*, said to be fr. rt. 3. *kal*), turbid, foul, muddy, unclean; dark, opaque, without brilliancy; hoarse (as the voice); wicked, bad; lazy, idle; (*as*), m. a buffalo; (*am*), n. dirt, uncleanness; sin, wrath. — *Kalushatā,* f. or *kalusha-tva, am,* n. foulness, turbidness; darkness, opacity; agitation, trouble, anger. — *Kalusha-yoni, is, is, i,* of impure origin.

Kalushāya, nom. A. *kalushāyate, -yitum,* to become turbid.

Kalushita, as, ā, am, foul, impure; defiled, contaminated; wicked.

Kalushin, ī, iṇī, i, foul, impure; defiled, depraved; wicked.

Kalushī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to make turbid or unclean.

कलूतर *kalūtara, as* or *am* (?), m. or n. (?), N. of a place.

कलेवर *kalevara, as, am,* m. n. the body; [cf. Lat. *cadâver.*]

कल्क *kalka, as, am,* m. n. (said to be fr. 3. *kal*), a viscous sediment deposited by oily substances when ground; a kind of tenacious paste; dirt, filth; the wax of the ear; ordure, fæces; meanness, falsehood, deceit, sin, hypocrisy, pride; the tree Terminalia Bellerica; incense; levigated powder; (*as, ā, am*), sinful, wicked; [cf. *kalusha, kalmasha, kilvisha.*] — *Kalka-phala, as,* m. the pomegranate plant (*dāḍima*). — *Kalkālaya* (°*ka-āl*°), *as,* m., N. of a man.

Kalkana, am, n. falsehood, deceit, cheating, quarrelling.

Kalki, is, m. a N. of Vishṇu in his future capacity of destroyer of the wicked and liberator of the world from its enemies. This will constitute the tenth and last Avatāra or descent of the deity, and is to take place at the end of the four Yugas or ages. — *Kalki-prādurbhāva, as,* m. the apparition of Kalki.

Kalkin, ī, inī, i, foul, turbid, having sediment, dirty, wicked; (*ī*), m. = *kalki* above.

कल्कल *kalkala, ās,* m. pl., N. of a people.

कल्प *kalpa, as, ā, am* (fr. rt. *klṛip*), practicable, feasible, possible; proper, fit, able, competent (with gen., loc., inf., and at the end of a compound,

e. g. *dharmasya kalpaḥ,* competent for duty; *sva-karmaṇi na kalpaḥ,* not competent for his own work; *yadā na śāsitum kalpaḥ,* if he is not able to rule); strong, vigorous; *kalpe vayasi,* in the vigorous period of life; (*as*), m. a sacred precept, law, ordinance [cf. *vidhi, nyāya*]; manner of acting, proceeding, practice prescribed by the Vedas (e. g. *prathamaḥ kalpaḥ,* a rule to be observed before any other rule, first duty; *etena kalpena,* in this way; *paśu-kalpa,* the rites at the animal sacrifice; *na kalpa-mātre,* not according to the mere letter of the rule without regard to its spirit); the most complete of the six Vedāṅgas, that which prescribes the ritual and gives rules for ceremonial or sacrificial acts; (in medic.) treatment of the sick, manner of curing (e. g. *kalpetara,* one cured or treated differently); the doctrine of poisons and antidotes; (at the end of an adjective compound) having the manner or form of anything, similar to, resembling, like but with a degree of inferiority (e. g. *prabhāta-kalpā śarvarī,* the night which is something similar to dawn, i. e. the night at the approach of dawn; *mṛta-kalpa,* similar to a dead person, almost dead; *abhedya-kalpa,* almost impenetrable; according to native grammarians *kalpa* so used is an accentless affix, before which a final *s* is left unchanged, and final *ī* and *ū* shortened; native authorities also connect *kalpa* with a simple verb, thus *pacati-kalpam,* he cooks pretty well); a resolve, a determination; propriety, fitness (?); optionality, alternative [cf. *vi-kalpa*], doubt; a fabulous period of time, a day of Brahmā or 1000 Yugas, a period of four hundred and thirty-two million years of mortals, measuring the duration of the world; (a month of Brahmā is supposed to contain thirty such Kalpas; according to the Mahābhārata twelve months of Brahmā constitute his year, and one hundred such years his lifetime; fifty years of Brahmā are supposed to have elapsed, and we are now in the *śvetavārāha-kalpa* of the fifty-first. The Kalpa, in the same way as the Saṃvatsara or year, is personified as son of Dhruva and Bhrami; at the end of a Kalpa the world is annihilated; hence *kalpa* is sometimes used for *kalpānta* or the destruction of the world); N. of certain sentences or verses containing the verb *kḷp;* one of the trees of paradise, see *kalpa-taru* below; (with Jainas) a term for a particular abode of the deities [cf. *kalpa-bhava* and *kalpātīta*]; (*am* or *ā*), m. f. a kind of intoxicating liquor; [cf. *a-kalpa, anu-kalpa, upa-kalpa,* &c.] — *Kalpa-kāra, as,* m. an author of ritual or ceremonial rules. — *Kalpa-kedāra,* a medical work by Kāliśiva. — *Kalpa-kshaya, as,* m. the end of a Kalpa, end of the world, destruction of all things. — *Kalpa-gā,* f., N. of a river. — *Kalpa-taru, us,* m. one of the trees of Svarga or Indra's paradise, a fabulous tree, granting all desires, hence figuratively a generous person; title of a work on jurisprudence; also a work of Lakshmīdhara; also one of Vācaspati. — *Kalpa-dru, us,* m. = *kalpa-taru,* also N. of a lexicon by Keśava. — *Kalpa-druma, as,* m. = *kalpa-taru;* a work on jurisprudence; also a Tantra work; the collection of roots by Vopadeva is called *Kavi-kalpadruma,* the tree from which poets obtain all desired roots; and the modern encyclopedia of Rādhākānta is entitled *Śabda-kalpadruma,* the tree which satisfies every desire for words. — *Kalpa-pādapa, as,* m. = *kalpa-taru* above. — *Kalpa-pāla, as,* m. a protector of order, a legitimate prince; a person who distils or sells spirituous liquors. — *Kalpa-bhava, ās,* m. pl., N. of a certain class of deities. — *Kalpa-mahīruh, t,* m. = *kalpa-vṛiksha.* — *Kalpa-yukti,* title of a work by Budha. — *Kalpa-latā,* f. a creeper yielding everything desired; *Kalpalatāvatāra,* title of a commentary of Kṛishṇa on the Vīja-gaṇita; *Kalpalatā-prakāśa,* title of a commentary on the Vishṇu-bhaktilatā. — *Kalpa-latikā,* f. = *kalpa-latā* above; (*Śabda-k°,* title of a dictionary.) — *Kalpa-varsha, as,* m., N. of a son of Vasu-deva and Upa-devā. — *Kalpa-vallī,* f. = *kalpa-latā* above. — *Kalpa-vāyu, us,* m. the wind that is to blow at the end of the world. — *Kalpa-viṭapin, ī,* m. or *kalpa-vṛiksha, as,* m. the fabulous tree of Indra's heaven; see above. — *Kalpa-vidhi, is,* m. a rule resembling a ceremonial injunction. — *Kalpa-vṛiksha-latā,* f. a work by Lollaṭa. — *Kalpa-sūtra, am,* n. a Sūtra manual of ritual; also a medicinal work and a work of the Jaina sect so called. — *Kalpa-sūtra-vyākhyā,* f. a Jaina work on the Kalpasūtras. — *Kalpātīta* (°*pa-at*°), *ās,* m. pl., N. of a certain class of deities. — *Kalpādi* (°*pa-ādi*), *is,* m. the beginning of a Kalpa, the renovation of all things. — *Kalpānupada* (°*pa-an*°), *am,* n. title of a work belonging to the Sāma-veda. — *Kalpānta* (°*pa-an*°), *as,* m. the end of a Kalpa, the destruction of the world. — *Kalpāntara* (°*pa-an*°), *am,* n. another Kalpa. — *Kalpānta-sthāyin, ī, inī, i,* lasting to the end of a Kalpa.

Kalpaka, as, m. a rite, a ceremony; a barber [cf. *kalpanī*]; a kind of Curcuma, commonly *karćūra.* — *Kalpaka-taru, us,* m., N. of a tree of Indra's paradise; [cf. *kalpa-taru.*]

Kalpana, am, n. forming, fashioning; doing, performing; fixing, constituting; anything fixed or placed upon another thing for ornament; act of clipping, cutting; (*ā*), f. fixing, constituting, settling; making, performing; fabrication; composing, composition (of a poem &c.); inventing, invention; forgery; a fancy, an idea or image formed in the mind; an imagination, intention; contrivance, plan, inference; caparisoning or decorating an elephant; (*ī*), f. a scissors or shears. — *Kalpanā-śakti, is,* f. the power of forming ideas.

Kalpanīya, as, ā, am, to be made, fashioned or contrived, to be accomplished, possible, to be substituted or supplied.

Kalpika, as, ā, am, fit, proper.

Kalpita, as, ā, am, made, fabricated, artificial; composed, invented; arranged, put in order; prepared; brought; inferred; (*as*), m. an elephant armed or caparisoned for war. — *Kalpitārgha* (°*ta-ar*°), *as, ā, am,* one for whom a respectful offering is prepared.

Kalpin, ī, inī, i, Ved. a term used in gambling with dice.

Kalpya, as, ā, am, to be made or contrived or performed, to be prescribed; relating to ritual; to be substituted.

कल्मन् *kalman, a,* n. according to native grammarians = *karman.*

कल्मलि *kalmali,* Ved. splendor (of the stars?).

Kalmalika, am, n. brightness, splendor.

Kalmalikin, ī, inī, i, Ved. burning, shining.

कल्मष *kalmasha, as, am,* m. n. stain, dirt, sin, dregs; *jala-kalmasha,* the dirt or sediment of water; (*am*), n. darkness, a division of the infernal regions; the hand below the wrist; (*as, ā, am*), dirty, foul. — *Kalmasha-dhvaṃsa-kārin, ī, iṇī, i,* destroying darkness or sin; preventing the commission of crime.

कल्माष *kalmāsha, as, ī, am,* variegated, spotted; black, black and white; (*as*), m. a variegated colour; a mixture of black and white, the black colour; a Rakshas, demon or goblin; a species of fragrant rice; N. of a Nāga; a form of fire; N. of a servant of the sun, identified with Yama; Śākya-muni in a former birth; (*ī*), f. the spotted cow of Jamadagni, the giver of all desires; N. of a river; (*am*), n. a stain. — *Kalmāsha-kaṇṭha, as,* m. an epithet of Śiva. — *Kalmāsha-grīva, as, ā, am,* Ved. having a variegated neck. — *Kalmāsha-tantura, as,* m., N. of a man. — *Kalmāsha-tā,* f. spottedness, the state of being variegated. — *Kalmāsha-pāda, as,* m., N. of a king; also Saudāsa, a descendant of Ikshvāku, transformed to a Rākshasa by Vasishṭha. — *Kalmāshāṅghri* (°*sha-an*°), *is,* m. another N. of the same king.

कल्य *kalya, as, ā, am* (rt. 3. *kal?*), well, sound, healthy, free from sickness; ready, prepared, armed; clever, dexterous; agreeable, auspicious (as a speech or discourse); instructive, admonitory; deaf and dumb [cf. *kala* and *kalla*]; (*am*), n. dawn, day-break; to-morrow; yesterday (?); *kalyam* or *kalye,* ind. at day-break; (*am* or *ā*), n. f. spirituous liquor; congratulation; good wishes; good tidings; (*ā*), f. Emblic Myrobalan, see *harītakī;* [cf. Gr. καλός, καλλίων, κάλλιστος, &c., for καλyος &c.] — *Kalya-jagdhi, is,* f. the morning-meal, breakfast. — *Kalya-tva, am,* n. or *kalya-tā,* f. health; recovery, convalescence. — *Kalya-pāla* or *kalyā-pāla* or *kalya-pālaka* or *kalyā-pālaka, as,* m. a distiller. — *Kalya-varta, as,* m. the morning-meal, breakfast; a light meal; (*am*), n. anything light, a trifle, a trivial or unimportant matter; [cf. *prātarāśa.*]

Kalyāṇa, as, ā or *ī, am,* beautiful, agreeable, friendly, illustrious, noble, excellent, happy, beneficial, salutary, prosperous, propitious, lucky, well, right, good; (*as*), m., N. of a prince, also called Bhaṭṭaśrīkalyāṇa; N. of the author of the poem Gītāgaṅgādhara; (*ī*), f. a cow; a leguminous shrub, Glycine Debilis; N. of two cities; N. of a river in Ceylon; N. of a deity; (*am*), n. good fortune, happiness, prosperity; virtue; a festival; gold; heaven; N. of the eleventh of the fourteen Pūrvas or most ancient writings of the Jainas. — *Kalyāṇa-kaṭaka, as,* m., N. of a place. — *Kalyāṇa-kara, as, ī, am,* propitious, auspicious, conferring good fortune &c. — *Kalyāṇa-kāra, as, ī, am,* or *kalyāṇa-kāraka, as, ā, am,* creating prosperity or profit. — *Kalyāṇa-kṛit, t, t, t,* virtuous, good; propitious, lucky. — *Kalyāṇa-ćandra, as,* m., N. of an astronomer in the twelfth century A. D. — *Kalyāṇa-ćāra, as, ī, am,* following virtuous courses; lucky, fortunate. — *Kalyāṇa-devī,* f., N. of the wife of Jayāpīḍa. — *Kalyāṇa-dharman, ā, ā, a,* virtuous, good. — *Kalyāṇa-pańćamika, as,* m. a fortnight, the fifth lunar day of which is lucky. — *Kalyāṇa-pura, am,* n., N. of a town. — *Kalyāṇa-malla, as,* m., N. of a prince; N. of the author of a work called Anaṅgaraṅga; N. of a son of Gajamalla, author of the commentary called Mālatī. — *Kalyāṇa-mitra, am,* n. a friend of virtue, a religious counsellor. — *Kalyāṇa-rāja-ćaritra, am,* n. 'the life of king Kalyāṇa' by Madana. — *Kalyāṇa-vaćana, am,* n. friendly speech, good wishes. — *Kalyāṇa-vat, ān, atī, at,* happy. — *Kalyāṇa-vartman, ā,* f., N. of a princess, who erected a statue of Vishṇu, called Kalyāṇa-svāmi-keśava. — *Kalyāṇa-varman, ā,* m., N. of an astronomer. — *Kalyāṇa-vīja, as,* m. a sort of pulse, Ervum Hirsutum. — *Kalyāṇa-śarman, ā,* m., N. of a scholiast on Varāha-mihira. — *Kalyāṇa-sūtra, as,* m., N. of a Brāhman. — *Kalyāṇāćāra* (°*ṇa-āć*°), *as, ā, am,* following good practices, virtuous. — *Kalyāṇābhijana* (°*ṇa-abh*°), *as, ī, am,* of illustrious birth. — *Kalyāṇī-pańćamā, ās,* f. pl. (scil. *rātrayas*) nights of which the fifth is lucky.

Kalyāṇaka, as, ikā, am, auspicious, efficacious (as a drug), prosperous, happy; (*ikā*), f. red arsenic.

Kalyāṇin, ī, inī, i, happy, lucky, prosperous; illustrious; virtuous, good; (*inī*), f. the water-plant Sida Cordifolia.

कल्युष *kalyusha, am,* n. the wrist (?).

कल्ल् *kall,* cl. 1. A. *kallate, -litum,* to sound indistinctly; to sound; to be mute.

Kalla, as, ā, am, deaf; (also a various reading for *kanna,* q. v.) — *Kalla-tva, am,* n. or *kalla-tā,* f. deafness; indistinct articulation, hoarseness. — *Kalla-mūka, as, ā, am,* deaf and dumb. — *Kalla-vīra-tantra,* a Buddhist work, also called Caṇḍamahāroshaṇa-tantra. — *Kallārya, as,* m., N. of an author.

कल्लट *kallaṭa, as,* m., N. of a prince; *śrī-kallaṭa,* N. of a sage.

कल्लि *kalli,* ind. to-morrow.

कल्लिनाथ *kallinātha, as,* m., N. of a writer on music.

कल्लोल *kallola, as, ā, am* (fr. 2. *kad* + *lola*),

inimical, hostile; (*as*), m. a wave; a surge, a billow; an enemy; joy, happiness, pleasure.

Kallolita, as, ā, am, surging, billowy.

Kallolinī, f. a surging stream, a river in general.

कल्हण *kalhaṇa, as,* m., N. of the author of the Rāja-taraṅgiṇī (often spelt *kahlaṇa*); N. of the father of the copyist Rāma.

कल्हार *kalhāra, am,* n. a water-lily.

कव् *kav*, cl. 1. A. *kavate, -vitum,* to describe (as a poet); to paint; to picture, colour; [cf. *kab.*]

कव 1. *kava,* a form substituted for *ka, kā,* and 1. *ku,* to express deterioration or deficiency. — *Kava-patha, as,* m., Ved. a bad way. — *Kavāgni* (°*va-ag*°), *is,* m. a little fire. — *Kavoshṇa* (°*va-ush*°), *as, ā, am,* slightly warm, tepid; (*am*), n. slight warmth.

2. *kava* in *a-kava* and *kavāsakha;* [cf. *kavatnu* and *kavārī.*]

कवक *kavaka, am,* n. a fungus, a mushroom; a mouthful.

कवच *kavaća, as, am,* m. n. (said to be fr. 3. *ku*), armour, mail, a coat of mail, a cuirass; the jacket of a boy; an amulet, a charm, the mystical syllable *hum* or *hūm,* forming part of a Mantra and considered as a preservative like armour; it is also inscribed on a birch leaf &c. and worn as an amulet, being carried about the person as a charm (this is the probable meaning in the titles *durgā-kavaća, sūryak*°, *śivak*°, *bhavānīk*°, &c.); a drum used in battle, a kettle-drum; the tree Hibiscus Populneoides. — *Kavaća-pattra, am,* n. the leaf of a birch tree; [cf. *bhūrja-pattra.*] — *Kavaća-pāśa, as,* m., Ved. the fastening of a cuirass or coat of mail. — *Kavaća-hara, as, ā* or *ī, am,* wearing armour or mail, or a jacket; wearing amulets; (*as*), m. a boy, a child.

Kavaćita, as, ā, am, dressed in armour.

Kavaćin, ī, inī, i, dressed in armour; (*ī*), m. an epithet of Śiva; N. of a son of Dhṛita-rāshṭra.

कवटी *kavaṭī,* f. the leaf or panel of a door; [cf. *kavāṭa.*]

कवड *kavaḍa, as,* m. water &c. for washing the mouth; [cf. *kavala.*]

कवत्नु *kavatnu, us, us, u* (fr. 1. *ku*), Ved. selfish, stingy; (Sāy.) a bad deed.

कवन *kavana, am,* n. water; (*as*), m., N. of a son of Śṛiṅgin.

कवन्तक *kavantaka, as,* m., N. of a man; (*ās*), m. pl. the descendants of this man.

कवन्ध *kavandha* and *kavandhin.* See *kabandha* and *kabandhin.*

कवपथ *kava-patha.* See under 1. *kava.*

कवयी *kavayī,* f. the fish Cojus Cobojus (commonly called Kavay or Kay), remarkable for going by land from one spot to another; [cf. *kavikā.*]

कवर *kavara, as, ā* or *ī* (?), *am* (fr. rt. 3. *ku*), mixed, intermingled, blended; set, inlaid; (*as*), m. a lecturer; (*as, ī*), m. f. (according to some also n.) a braid or fillet of hair; (*as, am*), m. n. salt; sourness or acidity; (*ā*), f. the plant Ocimum Gratissimum; (*ī*), f. the leaf of the Asa Fœtida plant, Hiṅgupattrī. — *Kavara-puććhī,* f. having a twisted tail or one which resembles a braid. — *Kavarī-bhara* or *kavarī-bhāra, as,* m. a fine head of hair. — *Kavarī-bhṛit, t, t, t,* wearing a fillet of hair.

कवरकी *kavarakī,* f. a captive, a prisoner; [cf. *vandī.*]

कवल *kavala, as, am,* m. n. (fr. 3. *ku?*), a mouthful; an astringent wash for cleansing the mouth, a gargle; a kind of fish, commonly called Baliya; [cf. Hib. *caomhna, caomhnadh,* 'food, nourishment.'] — *Kavala-prastha, as,* m., N. of a town.

Kavalikā, f. a piece of cloth over a sore or wound, a bandage.

Kavalita, as, ā, am, swallowed as a mouthful, eaten.

कवष *kavasha, as, ī, am,* Ved. according to Mahīdhara either 'sounding, creaking,' or 'pierced' (said of the leaves of a door); (*as*), m. a shield; N. of a man, son of Ilūsha or Ailūshī, author of several hymns of the Ṛig-veda; N. of a Muni; N. of the author of a Dharma-śāstra.

कवस *kavasa, as,* m. (said to be fr. rt. 3. *ku*), armour, a coat of mail; a prickly shrub.

कवाट *kavāṭa, as, ī, am,* m. f. n. (for *kapāṭa*), the leaf or panel of a door; a door; (at the end of a compound *kavāṭaka;* cf. *kavaṭī.*) — *Kavāṭa-ghna, as,* m. breaking the door, a thief; [cf. *kapāṭa-ghna.*] — *Kavāṭa-vakra, am,* n., N. of a plant; commonly called *kavāṭaveṭu;* or according to others *kavāḍaveṇṭuyā.*

कवार *kavāra, as,* m. the bird Tantalus Falcinellus; (*am*), n. a lotus; [cf. *kavela.*]

कवारि *kavāri, is, is, i,* Ved. selfish, stingy; [cf. *a-kavāri, a-kava, kavatnu.*]

Kavā-sakha, as, ā, am, Ved. a companion of the selfish man, selfish.

कवि *kavi, is, is* or *ī, i* (said to be fr. rt. 3. *ku;* but perhaps related to *ākūta, ākūti*), sensible, intelligent, prudent, clever, wise, learned; a thinker, a wise man, a sage, an intelligent man; (metaphorically) epithet of the gates of the sacrificial enclosure; epithet of the Ṛibhus (as skilful in contrivance); epithet of the old sages or patriarchs, now as spirits surrounding the sun; epithet of the gods, especially of Agni, Indra, Varuṇa, the Maruts, and Ādityas; epithet of the Soma priest &c.; (*is*), m. a poet, especially one who composes artificial poems; N. of a man, according to some genealogies a son of Brahmā, according to others a son of Bhṛigu and father of Śukra; epithet of Śukra, the regent of the planet Venus and preceptor of the demons; the sons of several Manus are also called Kavis; N. of a son of Kauśika and pupil of Garga; also a son of Ṛishabha; N. of Vālmīki, the inventor of poesy and author of the Rāmāyaṇa; the sun?; (*is* or *ī*), f. the bit of a bridle or the reins altogether; a ladle. — *Kavi-kaṇṭha-hāra, as,* m. 'the ornament of the neck of a poet,' title of a work on rhetoric. — *Kavi-kalpa-druma, as,* m. title of a collection of roots written in verse by Vopadeva. — *Kavi-kalpa-latā,* f. title of a work on rhetoric by Devendra. — *Kavi-kratu, us, us, u,* Ved. having wise designs, wise; (Sāy.) one who possesses wisdom or sacrifices. — *Kavi-ćandra, as,* m. the son of Karṇa-pūra and father of Kavi-vallabha, author of the Kāvya-ćandrikā; the author of the Dhātu-ćandrikā; the author of the Ratnāvalī; the author of the Rāmaćandra-ćampū; the author of the Śānti-ćandrikā; the author of a grammar called Sārala-harī; the author of a book named Stavāvalī. — *Kavi-ććhad, t, t, t,* Ved. delighting in wise men; (Sāy.) causing pleasure to the wise. — *Kavi-jyeshṭha, as,* m. an epithet of Vālmīki, the author of the Rāmāyaṇa, 'the oldest of poets.' — *Kavi-tama, as, ā, am,* wisest. — *Kavi-tara, as, ā, am,* wiser. — *Kavi-tā,* f. poesy, poetic style or composition. — *Kavitāmṛita-kūpa* (°*tā-am*°), *as,* m. title of a modern collection of verses, 'a well of nectar of poetry.' — *Kavitā-vedin, ī, inī, i,* understanding poesy, wise, learned, a poet, a genius. — *Kavi-tva, am,* n. wisdom; poesy. — *Kavi-tvana, am,* n., Ved. wisdom. — *Kavitva-ratnākara, as,* m. title of a modern work on rhetoric. — *Kavi-darpaṇa,* N. of a work by Raghu. — *Kavi-putra, as,* m., N. of a dramatic author. — *Kavi-praśasta, as, ā, am,* Ved. highly esteemed or praised by sages. — *Kavi-priyā,* f. a work on rhetoric by Keśava-dāsa. — *Kavi-bhaṭṭa, as,* m., N. of a poet. — *Kavi-bhūma, as,* m., N. of a man. — *Kavi-bhūshaṇa, as,* m. the son of Kavi-ćandra. — *Kavi-ratha, as,* m., N. of a prince, a son of Ćitra-ratha. — *Kavi-rahasya, am,* n. 'the secret of the learned,' title of a collection of roots by Halāyudha. — *Kavi-rāja, as,* m. king of the poets, N. of the author of the Rāghavapāṇḍavīya. — *Kavi-rāmāyaṇa, as,* m. an epithet of Vālmīki, the author of the Rāmāyaṇa, (an incorrect form for *rāmāyaṇa-kavi.*) — *Kavi-lāsikā* or *kavi-lāśikā,* f. (?) a kind of lute. — *Kavi-vallabha, as,* m., N. of the son of Kavi-ćandra. — *Kavi-vṛidha, as, ā, am,* Ved. prospering the wise. — *Kavi-śasta, as, ā, am,* Ved. praised by wise men. — *Kavīśvara* (°*vi-īś*°), *as,* m. a king of poets; N. of a poet.

Kavika, am, n. the bit of a bridle or the reins altogether; (*ā*), f. the bit of a bridle; N. of a flower, = *kevikāpushya;* a sort of fish, commonly called Kay.

Kavitṛī, tā, trī, tṛi (?), wise, learned.

Kaviya, as, am, m. n. the bit of a bridle or the reins.

1. *kavīya,* nom. P., Ved. *kavīyati, -yitum,* to act like a wise man; A. to claim wisdom for one's self, pretend to it.

2. *kavīya, as, am,* m. n. the bit of a bridle or the reins; [cf. *kaviya.*]

Kavīyas, ān, asī, as, Ved. (comparative for *kavi-tara*), wiser.

Kavya, as, ā, am, Ved. a wise, intelligent man; (*as*), m. a class of manes; N. of one of the seven sages of the fourth Manvantara; (*am*), n. the qualities or the actions of a sage; 'what must be offered to sages,' an oblation or offering of food to deceased ancestors; (generally connected with *havya.*) — *Kavya-tā,* f., Ved. the qualities or the actions or the state of a sage, wisdom. — *Kavya-vāḍa* or *kavya-vāla, as,* m. (formed fr. *kavya-vāh*), a class of manes or deified ancestors. — *Kavya-vāh, ṭ, ṭ, ṭ,* or *kavya-vāhana, as, ā, am,* Ved. an offering to sages, what must be offered or what belongs to them; (*as*), m. fire; an epithet of Śiva; (the word is formed like *havya-vāhana.*)

कविञ्जुक *kaviñjuka, as,* m. a kind of bird.

कवूल *kavūla* (in astrol.) = Arabic قبول.

कवेल *kavela, am,* n. a lotus; [cf. *kavāra.*]

कवोष्ण *kavoshṇa.* See under 1. *kava.*

कश् *kaś,* cl. 1. P. *kaśati, -śitum,* to sound; (*kaś* occurs also as a various reading for *kaṅs, kas, jhash,* and *śaś*); [cf. rt. *kāś;* cf. also Hib. *casgairim.*]

कश *kaśa, as,* m. (fr. rt. *kaś* above?; in the sense 'whip' connected with rt. *kash*), Ved. a species of small animal; a whip; (*ā*), f. a whip; whipping, flogging; a string, a rope; the mouth; a quality; (sometimes spelt *kashā.*) — *Kaśa-kṛitsna, as,* m., N. of a man. — *Kaśā-traya, am,* n. three modes of whipping (a horse), good, bad, and middling. — *Kaśārha* (°*śā-ar*°), *as, ā, am,* deserving a whipping. — *Kaśā-vat, ān, atī, at,* furnished with a whip.

Kaśya, as, ā, am, deserving the whip; (*am*), n. a horse's flank; spirituous liquor.

कशस् *kaśas, as,* n. water. — *Kaśa-jū, ūs, ūs, u,* Ved. running near the water; (perhaps a Pr. N.?)

कशिपु *kaśipu, us, u,* m. n. a mat; a pillow; (*us*), m. food; clothing; (*ū*), du. food and clothing; (sometimes spelt *kasipu;* cf. *hiraṇya-kaśipu.*) — *Kaśipūpabarhaṇa* (°*pu-up*°), *am,* n., Ved. a cover of a pillow, cloth.

कशीका *kaśīkā,* f., Ved. a weasel.

कशु *kaśu, us,* m., Ved., N. of a man.

कशेरक *kaśeraka, as,* m., N. of a Yaksha.

कशेरु *kaśeru* or *kaseru, us, u,* m. n. (fr. rt. *śṛi* with *ka* prefixed?), the back-bone; a kind of

grass, Scirpus Kysoor; (*us*), m. one of the nine divisions of Jambu-dvīpa; (*ūs*), f., N. of a daughter of Tvashṭri; (sometimes spelt *kaseru.*) — *Kaśeru-mat* or *kaseru-mat, ān*, m., N. of a Yavana; N. of a part of Bharata-varsha.

Kaśeruka or *kaseruka, as, ā, am*, m. f. n. a sort of grass, Scirpus Kysoor; (*ā*), f. the back-bone.

Kaśerus, us, n. or *kaśerū, ūs*, f. a sort of grass, Scirpus Kysoor.

कशोक *kaśoka, as*, m., Ved., N. of a class of demons.

कश्चन *kaśćana*, &c. See under 2. *ka*.

कश्मल *kaśmala, as, am*, m. n. (fr. rt. *kas?*), consternation, alarm; fainting, syncope; dejection of mind, depression of spirit, lowness, weakness; (*as, ā, am*), foul, dirty. — *Kaśmala-ćetas, ās, ās, as*, mentally debased.

कश्मश *kaśmaśa, as* or *am* (?), m. or n. (?), Ved. consternation (?).

कश्मीर *kaśmīra, as*, m. (said to be fr. rt. *kas*), N. of a country; according to Burnouf a contraction of Kaśyapamīra; [cf. *kāśmīra.*] — *Kaśmīra-janman, ā* or *a*, m. n. saffron.

कश्य *kaśya*. See under *kaśa*.

कश्यत *kaśyata, as*, m., N. of a man.

कश्यप *kaśyapa, as, ā, am*, having black teeth; (*as*), m. a tortoise; a sort of fish; a kind of deer; a class of divine beings similar to or equal to Prajāpati, (also in pl. a peculiar class of semi-divine spirits or genii connected with or regulating the course of the sun); a mythical Ṛishi; N. of an old sage, conversant with the Mantras, author of several hymns of the Ṛig-veda, and according to the Anukramaṇī a descendant of Marīći. (In the later mythology he is the husband of Aditi and twelve other daughters of Daksha, and father by them of gods, demons, men, fish, reptiles, and all animals; he is also regarded as one of the seven sages, and in some legends as father of Vivasvat and of Vishṇu. He is supposed by some to be a personification of the race who resided in Caucasus, the Caspian, Kashmīr, &c.); the author of a Dharmaśāstra; (*ās*), m. pl. the descendants of Kaśyapa; *Kaśyapa* is also a constellation; (*ā*), f., N. of the authoress of a verse in the White Yajur-veda. — *Kaśyapa-nandana, as*, m. an epithet of Garuḍa, the bird of Vishṇu; ('son of Kaśyapa.') — *Kaśyapa-saṃhitā*, f. and *kaśyapa-smṛiti, is*, f., N. of two works.

कष *kash*, cl. 1. P. A. *kashati, -te, ćakāsha, kashishyati, akashīt* and *akāshīt, kashitum*, to rub, scratch, scrape; to itch; to rub with a touchstone, test, try; to injure, hurt, destroy, kill; to leap: cl. 10. P. *kāshayati, -yitum*, to hurt.

Kasha, as, ā, am, rubbing, scraping, rubbing down; (*as*), m. rubbing; the touchstone; (*ā*), f. a whip; see *kaśa*. — *Kasha-pāshāṇa, as*, m. a touchstone. — *Kashāghāta* (°*shā-āgh*°), *as*, m. a cut, a stroke with a whip.

Kashaṇa, as, ā, am, unripe, immature; (*am*), n. rubbing, marking; touch or test of gold by the touchstone.

Kashan-mukha, as, m., N. of a man.

Kashāku, us, m. fire, the sun.

Kashi, is, is, i, injurious, mischievous.

Kashita, as, ā, am, hurt, injured.

Kashṭi, is, f. test, trial; pain, trouble.

कषापुत्र *kashāputra, as*, m. a Rakshas; [cf. *nikashātmaja.*]

कषाय *kashāya, as, ā, am* (fr. rt. *kash?*), astringent; fragrant; red, dark-red; brown, of a colour composed of red and yellow; (*as, am*), m. n. an astringent flavour or taste; the red colour; a decoction or infusion, that form of a decoction which has one part of a drug combined with four or (according to other authorities) with eight or sixteen parts of water, the whole being then boiled down until only one quarter is left; a kind of ointment, gum, resin, extract, exudation from a tree; plastering, anointing; colouring or perfuming the person; dirt, uncleanness, dulness, stupidity; decay, ruin; a mark of decay (of which, according to Buddhists, there are five, viz. *āyus-kashāya, dṛishṭi*°, *kleśa*°, *sattva*°, *kalpa*°); attachment to worldly objects; (*as*), m. passion, emotion; the Kali-yuga; the tree Bignonia Indica; N. of a teacher; (*as, ā, am*), m. f. n. the tree Grislea Tomentosa; (*ā*), f., N. of a plant, a small sort of Hedysarum; [cf. *kāshāya* and *pañća-kashāya.*] — *Kashāya-kṛit, t*, m. the tree Symplocos Racemosa, the bark of which is used in dyeing; also *rakta-lodhra*. — *Kashāya-ćitra, as, ā, am*, dyed or stained of a dull red colour. — *Kashāya-tā*, f. contraction. — *Kashāya-pāṇa, ās*, m. pl. a nickname of the Gāndhāras ('drinking decoctions'). — *Kashāya-yāvanāla, as*, m. a sort of grain. — *Kashāya-vāsika, as*, m. a kind of poisonous insect. — *Kashāyānvita* (°*ya-an*°), *as, ā, am*, astringent, harsh, styptic.

Kashāyita, as, ā, am, red, coloured; prepared for dyeing or colouring.

Kashāyin, ī, iṇī, i, yielding a resinous exudation, astringent, dyed of a red colour, worldly-minded; (*ī*), m., N. of several plants, Shorea Robusta; Artocarpus Lacucha; the wild Datura tree.

Kashāyī-kṛita, as, ā, am, made red. — *Kashāyī-kṛita-loćana, as, ā, am*, with reddened eyes.

Kashāyī-bhūta, as, ā, am, become red, reddened.

कषि *kashi*, &c. See under *kash*.

कषिका *kashikā*, f. (said to be fr. rt. *kash*), a bird in general.

Kashikā, f. a species of bird.

कषेरुका *kasherukā*, f. the back-bone, the spine; [cf. *kaśerukā.*]

कष्कष *kashkasha, as*, m. (fr. *kash?*), Ved. a kind of poisonous insect.

कष्ट *kashṭa, as, ā, am*, bad; ill, evil, wrong; painful; grievous, severe; difficult; most grievous, most painful; mischievous, noxious, injurious; boding evil; (*am*), n. evil, difficulty, a bad state of things, misery, wretchedness, pain, suffering, hardship, uneasiness; *kashṭena*, with great difficulty or effort; (*am*), ind. an exclamation of grief or sorrow, Ah! Alas! [cf. Hib. *ceas*, 'sorrow, grief, sadness.'] — *Kashṭa-kara, as, ī, am*, giving pain or trouble. — *Kashṭa-kāraka, as, ā, am*, causing trouble or annoyance; (*as*), m. the world. — *Kashṭa-tapas, ās, ās, as*, one who performs many penitential exercises. — *Kashṭa-tara, as, ā, am*, more difficult, inconvenient or painful. — *Kashṭa-labhya, as, ā, am*, difficult to be obtained. — *Kashṭa-śrita, as, ā, am*, suffering pain or misfortune, undergoing hardships, performing penance. — *Kashṭa-sādhya, as, ā, am*, accomplishable with difficulty. — *Kashṭa-sthāna, am*, n. a bad situation, a disagreeable place or site. — *Kashṭāgata* (°*ṭa-āg*°), *as, ā, am*, with difficulty or hardly arrived.

Kashṭāya, nom. A. *kashṭāyate, -yitum*, to have wicked intentions.

कष्टि *kashṭi*. See under *kash*.

कष्फिल *kashphila, as*, m., N. of a Bhikshu.

कस 1. *kas*, cl. 1. P. *kasati, ćakāsa, kasitum*, to go, move, approach: Intens. *ćanīkasīti, ćanīkasyate*; [cf. Hib. *cas, cos*, 'a foot;' *coisighim*, 'to go.']

Kasvara, as, ī, am, going, moving.

कस 2. *kas, kaste*, a various reading for *kaṇs, kaṇste*.

कस *kasa, as*, m. = *kasha*, a touchstone; (*ā*), f. = *kaśā*, a whip.

कसना *kasanā*, f. a kind of poisonous spider.

कसनोत्पाटन *kasanotpāṭana, as*, m. the plant Gendarussa Vulgaris; (perhaps a wrong reading for *kāsanotp*°.)

कसर्णीर *kasarṇīra* or *kasarṇīla, as*, m., Ved. a certain snake; also personified.

कसाम्बु *kasāmbu*, n., Ved. a heap of wood (?).

कसारस् *kasāras*, a kind of bird.

कसिपु *kasipu, us*, m. food, boiled rice; [cf. *kaśipu.*]

कसेरु *kaseru, us*, m. a kind of grass. See *kaśeru*, &c.

Kaserukā, f. a sort of grass, back-bone, &c.

कस्तम्भी *ka-stambhī*, f., Ved. the prop of a carriage-pole.

कस्तीर *kastīra, am*, n. tin; [cf. κασσίτερος.]

कस्तुरिका *kasturikā* or *kastūrikā* or *kastūrī*, f. musk, the animal perfume so called, as brought from Kashmīr, Napal, and Western Asam or Butan, (the latter is said to be the best); the plant Hibiscus Abelmoschus, or the plant Amaryllis Zeylanica; (this word may be derived from the Gr. κάστωρ.) — *Kastūra-mallikā* or *kastūrī-mallikā*, f. the musk bag. — *Kāstūri-kāṇḍa-ja, as*, m. musk. — *Kastūrī-mṛiga, as*, m. the musk animal.

कस्फिल *kasphila, as*, m., N. of a Bhikshu; [cf. *kashphila.*]

कस्मल *kasmala, am*, n. consternation; fainting, syncope. See *kaśmala*.

कस्मात् *kasmāt*, ind. (abl. fr. 2. *ka*), where from? whence? why?

कस्वर *kasvara*. See under rt. 1. *kas*.

कहय *kahaya, as*, m., N. of a man.

कहाह *kahāha, as*, m. a buffalo.

कहूय *kahūya, as*, m., N. of a man.

कहोड *kahoḍa, as*, m., N. of a man, with the patronymic *kaushītaki* or *kaushītakeya*; (*am*), n. title of a work derived from him.

कह्लण *kahlaṇa*. See under *kalhaṇa*.

कह्लार *kahlāra, am*, n. the white esculent water-lily, Nymphæa Lotus; sometimes spelt *kalhāra*.

कह्व *kahva, as*, m. a kind of crane, Ardea Nivea.

का 1. *kā* = 2. *kad* and 1. *ku*, at the beginning of some compounds (e. g. *kāksha*), and perhaps a corruption of *kad*.

का 2. *kā*, a form for rt. *kan* in the Ved. participle *kāyamāna, as, ā, am*, wishing, desiring, loving, and in one or two other forms.

कांशि *kāṇśi, is*, m. a cup; [cf. *kāṇsya.*]

कांस् *kāṇs*, cl. 1. A. *kāṇsate, -situm*, to shine, glitter; [cf. *kāś.*]

कांस *kāṇsa, as, ī, am*, born in Kaṇsa.

कांसीय *kāṇsīya, am*, n. white copper; [cf. the following.]

कांस्य *kāṇsya, as, ā, am* (fr. *kaṇsa*), consisting of white copper or brass; (*am*), n. white copper or brass, queen's metal, any amalgam of zinc and copper; a musical instrument, a sort of gong or plate of bell-metal struck with a stick or rod; a kind of measure; (*as, am*), m. n. a drinking vessel of brass, a goblet. — *Kāṇsya-kāra, as, ī*, m. f. a brazier, a pewterer, a worker in white or bell-metal. — *Kāṇsya-ja, as, ā, am*, made of brass. — *Kāṇsya-tāla, as*, m.

a cymbal. — *Kāṇsya-nīla, as,* m. blue vitriol considered as a collyrium; N. of a monkey; occasionally written *kāṇśya-nīla.* — *Kāṇsya-bhājana, am,* n. brass. — *Kāṇsya-maya, as, ī, am,* consisting or made of brass. — *Kāṇsya-mala, am,* n. verdigris. — *Kāṇsya-mākshika, am,* n. a metallic substance, probably a kind of pyrites. — *Kāṇsyābha* (°*ya-ābha*), *as, ā, am,* coloured like brass.

Kāṇsyaka, am, n. brass.

काक kāka, *as,* m. (said to be fr. rt. *kai,* to caw), a crow, (metaphorically an expression of contempt, e. g. *na tvāṃ kākam manye,* I value thee less than a crow); an impudent, insolent fellow; a lame man, a cripple; washing the head, bathing by dipping the head only into the water as crows do; a sectarial mark (*tilaka*); a particular measure; the plant Ardisia Humilis (see *kāka-jambu*); N. of a Dvīpa or division of the world; (*ās*), m. pl., N. of a people; (*ī*), f. a female crow, personified as a daughter of Kaśyapa by Tāmrā, and mother of the crows; a kind of medicinal plant (= *kākolī*); N. of one of the seven mothers of Śiśu; (*ā*), f., N. of several plants, Leea Hirta, also = *kāka-jaṅghā, kāka-nāsā;* Solanum Indicum, = *kāka-māćī;* Ficus Oppositifolia, = *kākoḍumbara;* another medicinal plant, = *kākolī;* another plant, commonly *raktikā;* (*am*), n. a multitude or assemblage of crows; a modus coeundi. — *Kāka-kaṅgu, us,* f. a kind of panic-grass, Panicum Miliaceum. — *Kāka-kalā,* f. the plant Leea Hirta; [cf. *kāka-jaṅghā.*] — *Kāka-kūrma-mṛigākhu* (°*ga-ākhu*), *avas,* m. pl. the crow, tortoise, deer, and mouse. — *Kāka-kūrmādi* (°*ma-ādi*), *ayas,* m. pl. the crow, the tortoise, and the rest. — *Kāka-ghnī,* f. a tree, said to be a large kind of Karañja, Galedupa Arborea, = *mahā-karañja.* — *Kāka-ćaṇḍīśvara, as,* m., N. of a man. — *Kāka-ćiñćā,* f. the shrub which yields the red and black berry used in India as a jeweller's weight, Abrus Precatorius; also *kāka-ćiñćī* and *kāka-ćiñćī.* — *Kāka-ćiñćika,* N. of a kind of soft substance; another reading of the word is *kāćilindi.* — *Kāka-ććhada, as,* m. a wagtail; side-locks of hair. — *Kāka-ććhadi, is,* m. or, according to another reading, *kāka-ććhardi, is,* m. a wagtail; a crow's vomit. — *Kāka-jaṅghā,* f. the plant Leea Hirta; also Abrus Precatorius. — *Kāka-jambu, us,* f. the plant Ardisia Humilis, commonly Bhumijamb; (*ūs*), f. another species of Jambu. — *Kāka-jāta, as,* m. the Indian cuckoo. — *Kāka-tā,* f. the state of a crow. — *Kāka-tālīya, as, ā, am,* unexpected, as in the fable of the fruit of the palm falling unexpectedly at the moment of the alighting of a crow and killing it; accidental; (*am*), ind. unexpectedly, suddenly; (*am*), n. the fable of the crow and the fruit of the palm. — *Kākatālīya-vat,* ind. suddenly, (said of any unexpected casualty.) — *Kāka-tālukin, ī, inī, i,* having the palate of a crow, contemptible, vile. — *Kāka-tiktā,* f. the plant Abrus Precatorius. — *Kāka-tinduka, as,* m. a kind of ebony, Diospyros Tomentosa. — *Kāka-tuṇḍa, as,* m. the dark species of Agallochum; (*ī*), f., N. of a tree, in Hindī called Kauāḍoḍi; a sort of brass. — *Kāka-tuṇḍikā,* f. the plant Abrus Precatorius. — *Kāka-tulya, as, ā, am,* like a crow, crow-like, crafty. — *Kāka-danta, as,* m. the tooth of a crow, i. e. anything impossible or not existing. — *Kāka-dantaki,* a patronymic from Kākadantaka; (*ayas*), m. pl., N. of a warrior-tribe; *kākadantakīya, as,* m. a prince of the Kākadantakis. — *Kāka-dhvaja, as,* m. submarine fire, a personage in Hindū mythology; [cf. *aurva.*] — *Kāka-nāman, ā,* m. the plant Agati Grandiflora. — *Kāka-nāśā,* f. the same plant. — *Kāka-nāsa, as,* m., N. of a plant, commonly called Vikaṅtaka; (*ā*), f. the plant Leea Hirta. — *Kāka-nāsikā,* f. the plant Leea Hirta; N. of another plant, also called Rakta-trivṛit. — *Kāka-nidrā,* f. 'a crow's sleep,' a light slumber, one which is easily broken. — *Kāka-nīlā,* f. = *kāka-jambū.* — *Kāka-paksha, as,* m. side-locks of hair on the temples of boys and young men; three or five locks on each side left when the head is first shaved and allowed to remain there, especially in persons of the military caste; (also at the end of compounds *kāka-pakshaka.*) — *Kāka-pada, am,* n. the foot of a crow; an incision in the skin similar to a crow's foot; the sign V in MSS. marking that something has been left out; (*as*), m. a modus coeundi. — *Kāka-parṇī,* f. the plant Phaseolus Trilobus. — *Kāka-pīlu, us,* m., N. of several plants, = *kāka-tinduka, kāka-tuṇḍī,* and also a variety of Abrus Precatorius. — *Kāka-pīluka, as,* m. = *kāka-tinduka.* — *Kāka-puććha, as,* m. the Kokila or Indian cuckoo, (perhaps a Prākṛit form of the next.) — *Kāka-pushṭa, as,* m. the Indian cuckoo, (this bird, like the English cuckoo, being said to leave its eggs in the nests of other birds, as in that of the crow &c.) — *Kāka-pushpa, am,* n. = *gandha-parṇa* (?). — *Kāka-peya, as, ā, am,* what may be drunk by a crow, epithet of a shallow river. — *Kāka-phala, as,* m. the tree Azadirachta Indica; (*ā*), f. = *kāka-jambū.* — *Kāka-bandhyā,* f. a woman that bears only one child. — *Kāka-bhāṇḍī,* f. a species of Karañja. — *Kāka-bhīru, us,* m. an owl ('afraid of crows'). — *Kāka-madgu, us,* m. a water-hen, a gallinule; resembling a crow in colour. — *Kāka-marda, as,* m. a kind of gourd, Cucumis Colocynthis (*mahā-kāla*). — *Kāka-mardaka, as,* m. the same. — *Kāka-māćikā* or *kāka-māćī,* f. the plant Solanum Indicum, an esculent vegetable, commonly Gūrkamai. — *Kāka-mātā,* f. the same plant. — *Kāka-mukha, ās,* m. pl. 'crow-faced,' N. of a mythical people. — *Kāka-mudgā,* f. a plant, commonly Mugani; according to some a wild kind of bean, Phaseolus Trilobus. — *Kāka-mṛiga, au,* m. du. the crow and the deer. — *Kāka-yava, as,* m. barren corn, the ear of which has no grains. — *Kāka-rudra-saṃvāda, as,* m. title of a work on omens. — *Kāka-ruhā,* f. a parasite plant, Epidendrum Tesseloides &c. — *Kāka-vat,* ind. like a crow, in the manner of a crow. — *Kāka-varṇa, as,* m., N. of a prince. — *Kāka-varṇin, ī,* m., N. of a prince. — *Kāka-vartaka, au,* m. du. the crow and the quail. — *Kāka-vallabhā,* f. = *kāka-jambū.* — *Kāka-vallarī,* f., N. of a plant, = *svarṇa-vallī.* — *Kāka-vyāghra-gomāyu, avas,* m. pl. the crow, the tiger, and the jackal. — *Kāka-śabda, as,* m. the cawing of a crow. — *Kāka-śimbī,* f., N. of a plant, = *kāka-tuṇḍī.* — *Kāka-śīrsha, as,* m. the tree Agati Grandiflora, commonly called Vakapushpa. — *Kāka-śīrshi, is,* m., N. of a man. — *Kāka-strī,* f. the same plant. — *Kāka-sphūrja, as,* m. the plant Diospyros Tomentosa. — *Kāka-svara, as,* m. a shrill tone. — *Kākākshi* (°*ka-ak*°), n. the eye of a crow; *kākākshi-nyāyena,* ind. in the manner of a crow's eye, (crows are supposed to have but one eye or visual orb, which, as occasion requires, moves from the cavity on one side into that on the other); a term for a word which follows two rules. — *Kākāṅgā* or *ī* (°*ka-aṅ*°), f. the plant Leea Hirta, = *kāka-nāsā.* — *Kākāńćī,* f. the plant Leea Hirta; an esculent vegetable, Solanum Indicum. — *Kākāṇḍa* (°*ka-aṇ*°), *as,* m., N. of two plants, Mahānimba and Kākatindu (?), a kind of bean; (*ā*), f. a kind of spider; N. of a plant; see *kolaśimbī.* — *Kākāṇḍaka, as,* m., N. of a crow or N. of a plant; a kind of spider. — *Kākāṇḍolā,* f., N. of a plant. — *Kākādanī* (°*ka-ad*°), f., N. of several plants, Abrus Precatorius; a white variety of this plant, commonly Sveta-guñjā. — *Kākāri* (°*ka-ari*), *is,* m. an owl. — *Kākekshu* (°*ka-ik*°), *us,* m. a kind of reed, Saccharum Spontaneum. — *Kākendu* (°*ka-in*°), *us,* m. a kind of ebony, Diospyros Melanoxylon, = *kāka-tinduka.* — *Kākeshṭa* (°*ka-ish*°), *as,* m. the tree Melia Azadirachta. — *Kākoḍumbara* (°*ka-uḍ*°), *as,* m. or *kākoḍumbarikā,* f. or *kākoḍumbarikā,* f. opposite-leaved fig tree, Ficus Oppositifolia. — *Kākodara* (°*ka-ud*°), *as,* m. a serpent. — *Kākolūka* (°*ka-ul*°), *am,* n. crow and owl. — *Kākolūkikā,* f. the natural enmity of the owl and crow. — *Kākolūkīya, am,* n. = the preceding; N. of the third book of the Pañćatantra. — *Kākoshṭhaka* and *kākaushṭhaka* (°*ka-oshṭha*), *as, ikā, am,* shaped like the beak of a crow; epithet of a bandage.

Kākaṇa, am, n. a leprosy with black and red spots, considered incurable; (called so from its similarity to the black and red seed of the plant Abrus Precatorius.)

Kākaṇantikā, f. the plant Abrus Precatorius.

Kākaṇi, a sort of small coin; [cf. *kākiṇī.*]

Kākanantī, f. the plant Abrus Precatorius.

Kākāyu, us, m., N. of a plant, = *kākavallarī.*

Kākāla, as, m. a raven; [cf. *kāka* and *kākola.*]

Kākīya, as, ā, am, relating to a crow.

काकतीयरुद्र kākatīya-rudra, *as,* m., N. of a king of Nāgapura.

काकन्दि kākandi, *ayas,* m. pl., N. of a warrior-tribe.

Kākandī, f., N. of a country; Emblic Myrobalan.

Kākandīya, as, m. a prince of the above tribe.

काकम्बीर kākambīra, *as,* m., Ved., N. of a tree; (according to Sāy. literally 'a crow-bearer.')

काकरुक kākaruka or *kākarūka, as, ā, am,* timid, afraid, a coward; naked; poor, indigent; (*as*), m. a hen-pecked husband; an owl; fraud, deceit.

काकल kākala, *am,* n. a jewel worn upon the neck.

Kākalaka, as or *am,* m. or n. (?), the top of the windpipe; the thyroid cartilage; (*as*), m. an ornament of the neck; a species of rice.

काकलि kākali, *is,* f. a soft sweet sound [cf. *kala*]; N. of an Apsaras; (*ī*), f. a low and sweet tone; a musical instrument with a low tone played to ascertain whether a person is asleep or not. — *Kākalī-drākshā,* f. a kind of grape without a stone or with a very small one. — *Kākalī-rava, as,* m. the Kokila or Indian cuckoo.

Kākalika, as, am, m. n. (?) a low sweet tone.

काकार kākāra, *as, ī, am,* scattering water.

काकिणी kākiṇī, f. a small coin, a small sum of money equal to twenty Kapardas or cowries, or to a quarter of a Paṇa; the seed of Abrus Precatorius used as a weight; the shell Cypræa Moneta or cowrie used as a coin; a cubit, the fourth part of a Daṇḍa or short pole; a Daṇḍa; a part of a measure.

Kākiṇikā, f. = the preceding; an atom, a particle.

Kākiṇīka, as, ā, am, having the value of a Kākiṇī.

Kākinī, f. the fourth part of a Paṇa; a quarter of a Māṇa; the shell Cypræa Moneta.

काकिल kākila, *as,* m. a jewel worn upon the neck; [cf. *kākala.*]

काकु kāku, *us,* f. change of the voice in fear, anger, grief, &c. [cf. *sevā-kāku*]; muttering, murmuring; the tongue; stress, emphasis.

काकुत्स्थ kākutstha, *as,* m. a descendant of Kakutstha; an epithet of Anenas, Aja, Daśaratha, Rāma, Lakshmaṇa; N. of a sovereign, also Purañjaya; (*au*), du. Rāma and Lakshmaṇa.

काकुद् kākud, *t,* f., Ved. and *kākuda, am,* n. the hollow of the mouth, the palate.

Kākudra, as, ā, am, furnished with a palate (?), a palate (?).

Kākubh, a various reading for *kākud.*

काकुभ kākubha, *as, ā, am,* consisting of Kakubh verses; a patronymic from Kakubh. — *Kākubha-bārhata, as,* m. (scil. *pragātha*) a Pragātha beginning with a Kakubh and ending with a Bṛihatī.

काकोचिक kākoćika, *as,* m. or *kākoćī,* f. or *kākoćin, ī,* m. the fish Cyprinus Cachius.

काकोल kākola, *as,* m. a raven [cf. *kāka* and *kākāla*]; a boar; a snake; a potter; (*as, am*), m. n. a poisonous substance of a black colour or the colour of a raven, whence its name; possibly the berry of the Cocculus Indicus; (*am*), n. a division of the infernal regions or hell; (*as, ī*), m. f. a vegetable substance used in medicine, described as

sweet and cooling, allaying fever, removing phlegm, &c.; it is said to be a root brought from Nepal or Morung.

काक्ष *kāksha* (*kā-ak°*), *as, ā, am*, frowning, looking scornfully or in displeasure; (*as*), m. a glance, a wink or leer; (*am*), n. a frown, a look of displeasure; [cf. *kaṭāksha*.]

काक्षतव *kākshatava, am*, n. the fruit of Kakshatu.

काक्षसेनि *kākshaseni, is*, m. (a patronymic fr. *kaksha-sena*), an epithet of Abhipratārin.

काक्षि *kākshi, is*, m., N. of a man.

काक्षी *kākshī*, f. a perfume, a fragrant kind of earth; the plant Cytisus Cajan.

काक्षीव *kākshīva, as*, m. the plant Hyperanthera Moringa; N. of a son of Gautama and of Auśīnarī, (irregular patronymic fr. *kakshīvat* or *kākshīvat*.)

Kākshīvaka, as, m. the plant Hyperanthera Moringa.

काक्षीवत् *kākshīvat, ān*, m. = *kakshīvat*.

Kākshīvata, as, ī, am, composed by or relating to Kakshīvat; (a patronymic fr. *kakshīvat*), epithet of Śambara.

काग *kāga, as*, m. a crow; (in the Prākrit dialects, a raven; cf. *kāka*.)

काग्नि *kāgni* (*kā-ag°*), *is*, m. a little fire.

काङ्कायन *kāṅkāyana, as*, m. (a patronymic fr. *kaṅka*), N. of a Muni.

काङ्क्ष् *kāṅksh*, cl. 1. P. *kāṅkshati*, *ća-kāṅksha*, ep. also A. *kāṅkshate*, &c., *kāṅkshitum*, to wish, desire; to strive to obtain; to long for, hope for (with acc.), expect; to wait; to look for anything (with dat.): Caus. *kāṅkshayati*, *aćakāṅkshat*: Desid. *ćikāṅkshishati*: Intens. *ćā-kāṅkshyate* and *ćākāṅshṭi*; [cf. Hib. *cachta*, 'hunger;' Goth. *huhru-s*, 'hunger;' *hungrja*, 'to be hungry;' Germ. *Hunger*.]

Kāṅkshat, an, antī, at, or *kāṅkshamāṇa, as, ā, am*, wishing, desiring, hoping, expecting.

Kāṅkshā, f. wish, inclination, desire.

Kāṅkshita, as, ā, am, wished, desired; expected, longed for; (*am*), n. wish, desire. also (ā)

Kāṅkshin, ī, iṇī, i, desiring, expecting, longing for (with acc. or at the end of a compound). — *Kāṅkshitā*, f. wish, desire.

काङ्क्षोरु *kāṅkshoru, us*, m. a heron; also written *kāṅkshāru*.

काङ्गा *kāṅgā*, f., N. of a plant, Orris root.

काङ्गुक *kāṅguka, am*, n. a kind of corn.

काच *kāća, as*, m. (fr. rt. *kać*), glass, crystal considered as a natural production and used as a jewel or ornament; alkaline ashes, any salt of potash or soda in a glassy or crystalline state; a class of diseases of the eye, especially an affection of the optic nerve or gutta serena; a loop, a swinging shelf, a string so fastened to the yoke as to hold or support burdens &c.; the string of the scale of a balance; (*am*), n. alkaline salt. black salt; wax. — *Kāća-kūpī*, f. a glass bottle. — *Kāća-ghaṭī*, f. a glass ewer. — *Kāća-bhājana, am*, n. a vessel of glass or crystal, a cup, a goblet. — *Kāća-maṇi, is*, m. 'a glass jewel,' crystal, quartz. — *Kāća-mala, am*, n. black salt or soda. — *Kāća-lavaṇa, am*, n. black salt, a medicinal salt, prepared by calcining fossil salt and the fruit of the Emblic Myrobalan together; it consists chiefly of muriate of soda, with a small quantity of iron, lime, and sulphur, and is a tonic aperient. — *Kāća-vaka-yantra, am*, n. a glass retort. — *Kāća-sambhava, am*, n. black salt. — *Kāća-sauvarćala, am*, n black salt. — *Kāća-sthālī*, f. the trumpet flower, Bignonia Suaveolens. — *Kāćāksha* (*°ća-ak°*), *as*, m. glass-eye, N. of an aquatic bird.

Kāćaka, as, m. glass, a stone; alkaline ashes &c.

Kāćana or *kāćanaka, am*, n. an enclosure, a string or tape which ties a parcel or bundle of papers or the leaves of a manuscript &c.; [cf. *kaćela*.]

Kāćanakin, ī, m. a writing, a manuscript.

Kāćita, as, ā, am, suspended by a swing or in a loop.

काचिघ *kāćigha, as*, m. a mouse, a rat; gold; a vegetable.

काचिञ्चिक *kāćińćika* (a various reading for *kākaćińćika*), a kind of soft substance.

काचित्कर *kāćit-kara, as, ī, am*, Ved. doing various things, serving various purposes; (*kā-ćit*, Ved. for *kāni-ćit*.)

काचिम *kāćima, as*, m. a tree considered as sacred, one growing near a temple, and being on that account an object of religious veneration or worship &c.

काचिलिन्दि *kāćilindi* and *kāćilindika* (various readings for *kākaćińćika*), a kind of soft substance.

काच्छ *kāććha, as, ī, am* (fr. *kaććha*), being on the bank of a river (not applicable to a man).

Kāććhika, as, ī, am, being on the bank of a river (as a man).

काच्छप *kāććhapa, as, ī, am* (fr. *kaććhapa*), relating or belonging to a tortoise.

काच्छिम *kāććhima, as, ā, am*, clear (as water); [cf. *aććha, svaććha*.]

काच्छी *kāććhī*, f. a kind of fragrant earth; [cf. *kākshī* from which *kāććhī* is derived.]

काजल *kā-jala, am*, n. a little water.

काञ्च् *kāńć*, cl. 1. A. *kāńćate, -ćitum*, to shine; to bind; [cf. *kać* and *kańć*.]

Kāńćana, am, n. gold; property; wealth; the filament of the lotus; (*as, ī, am*), golden, made or consisting of gold; (*as*), m. several plants, Mesua Ferrea; Michelia Champaca; Ficus Glomerata; Bauhinia Variegata; Datura Fastuosa; another plant, = *punnāga*; N. of the fifth Buddha; N. of a son of Nārāyaṇa, author of the play Dhanañjaya-vijaya; N. of a prince [cf. *kāńćana-prabha*]; (*ī*), f. turmeric; a kind of Asclepias; a yellow pigment. — *Kāńćana-kadalī*, f. a variety of the plant Musa Sapientum. — *Kāńćana-kandara, as*, m. a gold mine. — *Kāńćana-kāriṇī*, f. the plant Asparagus Racemosus. — *Kāńćana-kshīrī*, f. a kind of Asclepias, = *kshīriṇī-latā*. — *Kāńćana-giri, is*, m. the golden mountain, an epithet of the mount Sumeru. — *Kāńćana-gairika, am*, n. a species of ochre. — *Kāńćana-ćaya, as*, m. a heap of gold. — *Kāńćana-pura, am*, n., N. of a town. — *Kāńćana-pushpaka, am*, n. the plant Tabernæmontana Coronaria. — *Kāńćana-pushpī*, f. the plant Premna Spinosa. — *Kāńćana-prabha, as*, m., N. of a prince, a son of Bhīma and father of Suhotra. — *Kāńćana-bhū, ūs*, f. gold-dust; a golden or yellow soil. — *Kāńćana-maya, as, ī, am*, golden. — *Kāńćana-mālā*, f., N. of the wife of Kunāla, the son of Aśoka; N. of another woman. — *Kāńćana-vapra, as*, m. a hill or mound of gold. — *Kāńćana-varman, ā*, m., N. of a prince. — *Kāńćana-sandhi, is*, m. a treaty of friendship between two parties on equal terms. — *Kāńćana-sannibha, as, ā, am*, like gold. — *Kāńćanāksha* (*°na-ak°*), *as*, m., N. of a Dānava; (*ī*), f., N. of the river Sarasvatī. — *Kāńćanāṅga* (*°na-aṅ°*), *as, ī, am*, golden-bodied. — *Kāńćanābhidhāna-sandhi* (*°na-abh°*), *is*, m. 'golden alliance,' (lit. golden-named.)

Kāńćanaka, as, m. the tree Bauhinia Variegata, mountain ebony; the fruit of rice or grain; (*am*), n. a yellow orpiment.

Kāńćanāra or *kāńćanāla* or *kāńćanāraka, as*, m. mountain ebony, Bauhinia Variegata.

Kāńćanīya, as, ā, am, golden; (*ā*), f. a yellow pigment, commonly Go-roćanā.

काञ्चि *kāńći, ayas*, m. pl., N. of a people; [cf. *kāńćī*.]

काञ्चिक *kāńćika, am*, n. sour gruel; [cf. *kāñjika*.]

काञ्ची *kāńćī* or *kāńći, is*, f. (said to be fr. rt. *kan*), a girdle, especially a woman's zone or girdle furnished with small bells and other ornaments; the plant Abrus Precatorius; N. of an ancient city situated in the peninsula and one of the seven sacred cities of the Hindūs. — *Kāńćī-purī*, f., N. of a town. — *Kāńćī-kshetra*, N. of a region. — *Kāńćī-nagara, am*, n., N. of a town. — *Kāńćī-pada, am*, n. the hips and loins; mons veneris, the pubic region. — *Kāńćī-pura, am*, n., N. of a town. — *Kāńćī-prastha, as*, m., N. of a town.

काञ्जिक *kāñjika, am*, n. sour gruel, the water of boiled rice in a state of spontaneous fermentation; (*ā*), f. the same; N. of two plants, = *jīvantī-latā* and *palāśī-latā*. — *Kāñjika-vaṭaka, as*, m. a dish consisting of sour gruel, meal, and several condiments.

Kāñjī, f. sour gruel, = *kāñjika*; N. of a plant, = *mahādroṇā*.

Kāñjīka, am, n. sour gruel.

काट *kāṭa, as, am*, m. n. (a Prākrit form fr. *karta*), Ved. deepness, a hole; (Sāy.) a well.

Kāṭya, as, ā, am, Ved. being in a hole.

काटवेम *kāṭavema, as*, m., N. of a commentator on Kālidāsa's Śakuntalā.

काटुक *kāṭuka, am*, n. (fr. *kaṭuka*), acidity.

काठ *kāṭha, as, ī, am*, composed by Kaṭha; (*as*), m. a rock, a stone.

Kāṭhaka, as, m., N. of a work belonging to the Brāhmaṇa literature, and derived from the Kaṭha branch of the Vedas; (*as, ī, am*), according to the Kaṭha portion of the Vedas.

Kāṭhaśāṭhin, inas, m. pl. the pupils of Kaṭha-śāṭha.

काठिन *kāṭhina, am*, n. (fr. *kaṭhina*), hardness, sternness; (*as*), m. the date fruit.

Kāṭhinya, am, n. hardness, rigidity, stiffness, sternness, severity; firmness of character; difficulty, obscurity (of style). — *Kāṭhinya-phala, as*, m. the plant Feronia Elephantum, = *kapittha*.

काण *kāṇa, as, ā, am*, one-eyed, ~~monoculous~~ (*akshṇā kāṇaḥ*, blind of one eye); perforated, as a cowrie broken or perforated by insects; (*as*), m. a crow; [cf. *ekāksha* and *kāṇūka*.] — *Kāṇa-tva, am*, n. one-eyedness. — *Kāṇa-bhūti, is*, m., N. of a Yaksha.

Kāṇeya, as, m. the son of a one-eyed woman; one-eyed. — *Kāṇeya-vidha, am*, n. a country inhabited by Kaṇeyas.

Kāṇera, as, m. son of a one-eyed woman; one-eyed.

काणाद *kāṇāda, as, ī, am*, composed by or relating to Kaṇāda.

काणूक *kāṇūka* or *kānūka, as* (?), m. (said to be fr. rt. *kaṇ*), a crow; the bird which makes a hanging nest on the tāl tree; a cock; a species of goose; [cf. *kāṇa*.]

काणेलीमातृ *kāṇelīmātṛi*, a name of reproach, occurring generally in the voc. case; (according to native commentators) one whose mother was an unmarried woman, a bastard; (connected with the word *kāṇera*?).

कारटकमर्दनिक *kāṇṭakamardanika, as, ī, am* (fr. *kaṇṭaka-mardana*), resulting from the treading down or crushing of thorns or enemies.

काण्टकार *kāṇṭakāra, as, ī, am,* made of the wood of Kaṇṭakāra.

काण्ठेविद्धि *kāṇṭheviddhi, is, ī* or *yā,* m. f. a patronymic fr. *kaṇṭhe-viddha.*

काण्ड *kāṇḍa, as, am,* m. n. (said to be fr. rt. 2. *kam*), a section, part; a single joint of the stalk or stem of a plant, i. e. the portion from one knot to another (e. g. *ishus tri-kāṇḍā,* an arrow made of a cane with three knots; but by Pāṇ. IV. 1, 21, the fem. should be *tri-kāṇḍī*); any part, portion or division of a work or action; any distinct portion or division of a sacrificial rite (as that belonging to the gods or to the manes); the section or chapter of a book, a separate department or subject (e. g. *karma-kāṇḍa,* the department of the Veda treating of sacrificial rites); a stalk or stem, a branch, a switch; the part of the trunk of a tree whence the branches proceed; a cluster, a bundle; a multitude, heap, quantity (at end of comp.); an arrow; a long bone, a bone of the arms or legs (e. g. *kāṇḍa-bhagna,* fracture of a bone); a cane, a reed (Saccharum Sara); a particular measure; water; opportunity, occasion; a private place, privacy, a secret place; praise, flattery; a horse. (At the end of a compound *kāṇḍa* may sometimes imply depreciation or deficiency, = vile, low, bad, sinful, wicked, &c.) — *Kāṇḍa-kaṭuka, as,* m. the plant Momordica Charantia, = *kāravella.* — *Kāṇḍa-kāṇḍaka, as,* m. a species of grass. — *Kāṇḍa-kāra, am,* n. the Areca or betel-nut tree, commonly Guvāka; the betel-nut. — *Kāṇḍa-kīlaka, as,* m. the tree Symplocos Racemosa. — *Kāṇḍa-kushku, us,* m. (?), N. of a man. — *Kāṇḍa-gaṇḍa, as,* m. a species of grass. — *Kāṇḍa-gočara, as,* m. an iron arrow. — *Kāṇḍa-tikta* and *kāṇḍa-tiktaka, as,* m. a kind of gentian, Gentiana Cherayta. — *Kāṇḍa-dhāra, as,* m., N. of a country; (*as, am*), coming from or relating to this country. — *Kāṇḍa-nīla, as,* m. the plant Symplocos Racemosa. — *Kāṇḍa-paṭa, as, ī,* m. f. or *kāṇḍa-paṭaka, as,* m. (?) an outer tent, a screen surrounding a tent, a curtain. — *Kāṇḍa-patita, as,* m., N. of a serpent-king. — *Kāṇḍa-pāta, as,* m. an arrow's fall or flight. — *Kāṇḍa-puṅkhā,* f., N. of a plant, = *śara-puṅkhā.* — *Kāṇḍa-pushpa, am,* n. the flower Artemisia Indica, commonly Donā. — *Kāṇḍa-pṛishṭha, as, ā, am,* 'arrow-backed,' one who carries arrows on his back, one of the military profession, a soldier; (*as*), m. the husband of a Vaiśyā female; an adopted son, any other than one's own son; (*am*), n. the bow of Karṇa; the bow of Kāma; [cf. *kāṇḍa-spṛishṭa.*] — *Kāṇḍa-bhagna, am,* n. a fracture or dislocation of the bones or limbs, complete fracture of a limb. — *Kāṇḍa-maya, as, ī, am,* consisting of pieces of cane; (*ī*), f. = *kāṇḍa-vīṇā,* q. v. — *Kāṇḍa-ruhā,* f a medicinal plant, = *kaṭukī.* — *Kāṇḍarshi* (°*ḍa-ṛishi*), *is,* m. a Ṛishi or divine saint of a peculiar class, as Jaimini and others, who teach a peculiar Kāṇḍa or section of the Vedas. — *Kāṇḍa-lāva, as, ā, am,* cutting a cane or branch, intending to do so. — *Kāṇḍa-vat, ān, atī, at,* armed with an arrow, an archer. — *Kāṇḍa-vīṇā,* f. a musical instrument composed of joints of reed, a reed-pipe (?) played by the Čaṇḍālas; [cf. *kaṇḍola-vīṇā.*] — *Kāṇḍa-sandhi, is,* m. a knot, a joint in the stem of a tree or of a reed. — *Kāṇḍa-spṛishṭa, as, ā, am,* living by the military profession, living by arms, a soldier; (*as*), m. a Brāhman who lives by arms; [cf. *kāṇḍa-pṛishṭha.*] — *Kāṇḍa-hīna, am,* n. a fragrant grass, Cyperus Pertenuis. — *Kāṇḍānukrama* (°*ḍa-an*°), *as,* m. or *kāṇḍānukramaṇikā* or *kāṇḍānukramaṇī,* f. an index of the Kāṇḍas of the Taittirīya-Saṃhitā. — *Kāṇḍekshu* (°*ḍa-ik*°), *us,* m. the plant Asteracantha Longifolia and the plant Saccharum Spontaneum. — *Kāṇḍe-ruhā,* f., N. of a plant, = *kāṇḍa-ruhā.*

Kāṇḍanī, f., N. of a plant, = *sūkshma-parṇī* and *rāma-dūtī.*

Kāṇḍāla or *kāṇḍola, as,* m. a reed-basket.

Kāṇḍikā, f. a kind of corn (see *lankā*); a kind of gourd, Cucumis Utilissimus.

Kāṇḍin, ī, inī, i, Ved. reed-shaped, hollow.

Kāṇḍīra, as, ā, am, armed with arrows, an archer; (*as*), m. the plant Achyranthes Aspera and the plant Momordica Charantia; (*ā* and *ī*), f. the plant Rubia Munjista.

Kāṇḍerī, f. the plant Tiaridium Indicum.

काण्डणी *kāṇḍaṇī,* (?) f. a plant, commonly Rāmadūtī; [cf. *sūkshma-parṇī.*]

काण्डोल *kāṇḍola,* see above; [cf. *kaṇḍola.*]

काण्व *kāṇva, as, ī, am* (a patronymic fr. *kaṇva*), a descendant of Kaṇva; a follower of Kaṇva. — *Kāṇva-śākhin, ī,* m. a follower of the Kāṇva branch of the Veda. — *Kāṇvī-putra, as,* m., N. of a teacher.

Kāṇvaka, am, n., N. of a Sāman.

Kāṇvāyana, as, ā, am, a patronymic fr. *kāṇva.*

कातन्त्र *kā-tantra, am,* n. title of a grammar (= *kalāpa,* q. v.); there are several appendices to and commentaries on this grammar, called *Kātantra-gaṇadhātu,* °*čatushṭayapradīpa,* °*čandrikā,* °*dhātughoshā,* &c. — *Kātantra-pañjikā,* f. title of a commentary by Triločana-dāsa.

कातर *kātara, as, ā, am* (fr. *katara?*), cowardly, discouraged, timid, depressed, perplexed, shrinking, afraid; confused, agitated, disordered; (*as*), m. a large kind of fish, Cyprinus Catla, = *kātala.* — *Kātara-tā,* f. or *kātara-tva, am,* n. cowardice, timidity, agitation.

Kātarāyaṇa, as, m. a patronymic fr. *kātara.*

Kātarya, am, n. timidity, fear, dejection, depression of spirits.

कातल *kātala, as,* m. a large kind of fish, Cyprinus Catla; N. of a man; [cf. *kātara.*]

Kātalāyana, as, m. a patronymic fr. *kātala.*

काति *kāti, is, is, i* (fr. 2. *kā* = *kan*), wishing, desiring (in the compounds *ṛiṇa-kāti* and *kāma-kāti*).

कातीय *kātīya, as, ā, am* (fr. *kātya* below), composed by Kātya (e. g. in *kātīya-gṛihyasūtra, kātīya-kalpa-sūtra,* and *kātīya-sūtra*); a N. of Kātyāyana (?); a pupil of the same; also *kātyāyanīya* (?).

Kātya, as, m. a patronymic fr. *kata;* also = *kātyāyana* (?).

Kātyāyana, as, m. (a patronymic fr. *kati* or *kātya*), N. of the author of several treatises on ritual, grammar, &c.; he is generally identified with Vararuči, the author of the Prākṛita-prakāśa. He is also the author of the Vārttikas or supplementary rules to Pāṇini, of the Yajur-veda Prātiśākhya, and the Śrauta-sūtras; (*ī*), f., N. of one of the two wives of Yājñavalkya; an epithet of Durgā; a middle-aged widow dressed in red clothes. — *Kātyāyana-sūtra, am,* n. the Śrauta-sūtras of Kātyāyana. — *Kātyāyana-sūtra-paddhati,* a commentary on the last by Yājñika-deva. — *Kātyāyanasūtra-bhāshya, am,* n. a commentary on the same by Karka. — *Kātyāyanī-putra, as,* m., N. of a teacher. — *Kātyāyanī-māhātmya, am,* n. a part of the Skanda-purāṇa.

Kātyāyanīya, as, ā, am, composed by Kātyāyana; e. g. *kātyāyanīya-śāstram,* 'the law-book composed by him;' (*as*), m. a pupil of Kātyāyana.

कातु *kātu, us,* m. a cave; a well (?); [cf. *kāṭa.*]

कातृण *kā-tṛiṇa, am,* n. a species of grass, Rohisha-tṛiṇa; [cf. *kat-tṛiṇa.*]

कात्कृ *kāt-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum* (fr. *kāt,* an exclamation of abuse, and 1. *kṛi*), to insult, dishonour.

Kāt-kṛita, as, ā, am, dishonoured, insulted.

कात्त्रेयक *kāttreyaka, as, ī, am* (fr. *kat-tri*), produced from or belonging to any combination of three inferior articles.

कात्थक्य *kātthakya, as,* m. (a patronymic fr. *katthaka*), N. of a commentator.

कात्यायन *kātyāyana.* See under *kātīya.*

काथक *kāthaka* and *kāthakya,* patronymics from Kathaka.

काथञ्चित्क *kāthañčitka, as, ī, am* (fr. *kathañčid*), accomplished with difficulty.

काथिक *kāthika, as, ī, am* (fr. 1. *kathā*), belonging to a tale, told in one; knowing stories; (*as*), m. a narrator of stories.

कादम्ब *kādamba, as,* m. (said to be fr. rt. 1. *kad*), a kind of goose with dark-grey wings (*kala-haṃsa*); a drake or (according to some) a teal; an arrow; the plant Nauclea Cadamba; (*ā*), f., N. of a plant, = *kadamba-pushpī;* (*am*), n. the flower of the plant Nauclea Cadamba.

Kādambaka, as, m. an arrow.

Kādambinī, f. a long line or bank of clouds.

कादम्बर *kādambara, as, am,* m. n. the surface or skim of coagulated milk; (*am, ī*), n. f. a spirituous liquor distilled from the flowers of the Cadamba; the rain-water which collects in clefts or hollow places of the tree Nauclea Cadamba when the flowers are in perfection, and which is supposed to be impregnated with the honey; wine, spirituous liquor in general; the fluid which issues from the temples of a rutting elephant; (*ī*), f. the female of the Kokila or Indian cuckoo; the female of another bird, = *śārikā,* i. e. Turdus Salica; an epithet of Sarasvatī; N. of a daughter of Čitra-ratha and Madirā; a celebrated work of Vāṇa-bhaṭṭa, called 'Kādambarī,' derives its name from her. — *Kādambarī-vīja, am,* n. ferment, yeast, whatever occasions fermentation.

Kādambarya, as, m. = *kadamba,* Nauclea Cadamba.

कादाचित्क *kādāčitka, as, ī, am* (fr. *kadāčid*), appearing now and then, produced sometimes, occasional, incidental. — *Kādāčitka-tā,* f. the state of occurring occasionally.

कादिक्रमस्तुति *kādi-krama-stuti,* a work attributed to Śaṅkarāčārya.

Kādi-mata, a Tantra work.

काद्रवेय *kādraveya, as,* m. (fr. *kadrū*), epithet of the Nāgas or serpents supposed to people the lower regions; an epithet of Arbuda; also of Kasarṇīra.

कानक *kānaka, as, ī, am* (fr. *kanaka*), golden; (*am*), n. the seed of Croton Jamalgota.

कानद *kānada, as,* m., N. of a son of Dhīmarana.

कानन 1. *kānana, am,* n. (said to be fr. rt. *kan*), a forest, grove; a house. — *Kānanāri* (°*na-ari*), *is,* m. a species of the Mimosa tree, Śamī. — *Kānanaukas* (°*na-ok*°), *ās,* m. the inhabitant of a forest, a monkey; [cf. *vanaukas.*]

कानन 2. *kānana* (*ka-ān*°), *am,* n. the face of Brahmā.

कानीत *kānīta, as,* m. a patronymic of Pṛithu-śravas.

कानीन *kānīna, as, ī,* m. f. (fr. *kanīna*), the son or daughter of a young or unmarried woman; an epithet of Vyāsa, Karṇa, and Agniveśya; (*as, ā, am*), suitable to or designed for the eye-ball; [cf. *kanīnaka.*]

Kānīyasa (fr. *kanīyas*), less in number (used only in plur.).

कान्त *kānta, as, ā, am* (fr. 2. *kam*), desired, loved, dear; pleasing, agreeable; lovely, beautiful; (*as*), m. a lover, a husband; any one beloved; the moon; spring; the plant Barringtonia Acutangula [cf. *hijjala*]; iron; stone; a precious stone (in

which sense it is compounded with *sūrya*, *ćandra*, and *ayas*); an epithet of Krishṇa, and of Skanda; (*ā*), f. a beloved or lovely woman, a wife, a mistress; the earth; N. of a plant (commonly called *priyangu*); also of another plant (= *nāgara-mustā*); large cardamoms; a kind of perfume (see *reṇukā*); N. of a metre of four lines of seventeen syllables each; (*am*), n. saffron; a species of iron. — *Kānta-tā*, f. or *kānta-tva*, *am*, n. loveliness, beauty, agreeableness. — *Kānta-pakshin*, *ī*, m. a peacock ('the beautiful bird'). — *Kānta-pushpa*, *as*, m. the tree Bauhinia Variegata, mountain ebony. — *Kānta-miśra*, *as*, m., N. of a man. — *Kānta-loha*, *am*, n. the loadstone. — *Kānta-lauha*, *as* or *am* (?), m. or n. steel; [cf. *loha-kānta*.] — *Kāntānghri-dohada* (°*tā-an*°), *as*, m. the tree Jonesia Aśoka (this tree being supposed to blossom upon coming in contact with the foot of a handsome female). — *Kāntā-ćaraṇa-dohada*, *as*, m. = the preceding. — *Kāntāyasa* (°*ta-ayas*), *am*, n. the iron stone; [cf. *kānta-loha* and *ayas-kānta*.]

Kāntaka, *as*, m., N. of a man.

Kāntalaka, *as*, m. the tree Cedrela Toona, commonly Tunna, the wood of which sometimes resembles mahogany.

Kāntāya, nom. A. *-yate*, *-yitum*, to behave like a lover.

Kānti, *is*, f. desire, wish; loveliness, beauty; splendor; female beauty; personal decoration or embellishment; (in rhetoric) beauty enhanced by love; a lovely or desirable woman, personified as wife of the moon. — *Kānti-kara*, *as*, *ī*, *am*, causing beauty, beautifying, illuminating. — *Kānti-da*, *as*, *ā*, *am*, giving beauty; beautifying, adorning; (*ā*), f. the plant Serratula Anthelmintika; (*am*), n. bile, the bilious humor. — *Kānti-dāyaka*, *as*, *ikā*, *am*, granting beauty; beautifying, adorning; (*am*), n. a fragrant wood, a kind of Curcuma from the root of which a yellow die is prepared, C. Zanthorrhiza. — *Kānti-pura*, *am*, n., N. of a town in Nepal. — *Kānti-mat*, *ān*, *atī*, *at*, lovely, beautiful, splendid; (*tī*), f., N. of a metre; N. of a woman. — *Kānti-mat-tā*, f. loveliness, beauty. — *Kānti-hara*, *as*, *ī*, *am*, destroying beauty, making ugly, dulling, dimming. — *Kānti-nagarī*, f. (for *kānti-n*°), N. of a city of the north; [cf. *kānti-pura*].

Kāntika, *ās*, m. pl., N. of a people.

कान्तार *kāntāra*, *as*, *am*, m. n. a wood or large forest; a bad or difficult road; a hole, a cavity; (*as*), m. a red variety of the sugar-cane; a bamboo; mountain ebony, Bauhinia Variegata; (*ī*), f. a kind of sugar-cane; (*am*), n. a symptom or symptomatic disease, a lotus. — *Kāntāra-ga*, *as*, *ā*, *am*, who or what goes into a wood. — *Kāntāra-patha*, *as*, m. a forest-way. — *Kāntāra-pathika*, *as*, *ī*, *am*, conveyed on difficult forest roads. — *Kāntāra-vāsinī*, f. an epithet of Durgā.

Kāntāraka, *as*, m. a kind of sugar-cane; (*ās*), m. pl., N. of a people; (*ikā*), f. a kind of bee.

कान्तोत्पाडा *kāntotpāḍā*, f. (for *kāntotpādā?*), N. of a metre consisting of four lines of twelve syllables each.

कान्थक *kānthaka* fr. *kanthā*, N. of a place on the river Varṇu.

कान्दव *kāndava*, *as*, *ī*, *am* (fr. *kandu*), roasted or baked, in an iron pan or oven, as bread, cakes, &c.

Kāndavika, *as*, *ī*, *am*, employed in baking; (*as*), m. a baker.

कान्दाविष *kāndā-visha*, *am*, n., Ved. a species of poison.

कान्दिश *kāndiś*, *k*, *k*, *k*, or *kāndiśika*, *as*, *ā*, *am*, put to flight, running away, flying; (fr. *kāṃ diśam*, 'to which region' shall I fly?). — *Kāndig-bhūta*, *as*, *ā*, *am*, run away.

कान्यकुब्ज *kānyakubja*, *am*, n. = *kanya-kubja*, N. of a town; (*ī*), f. a princess or a female inhabitant of this town.

कान्यजा *kānyajā*, f. a kind of perfume, commonly Nālī.

कापटव *kāpaṭava*, a patronymic from Kāpaṭu.

Kāpaṭavaka, *as*, *ikā*, *am*, coming from the Kāpaṭavas.

कापटिक *kāpaṭika*, *as*, *ī*, *am* (fr. *kapaṭa*), fraudulent, dishonest; wicked, perverse, bad; (*as*), m. a flatterer, a parasite; a student, a scholar.

Kāpaṭya, *am*, n. wickedness, dishonesty, fraud.

कापथ *kā-patha*, *as*, m. a bad road; bad ways; (*am*), n. the fragrant root of Andropogon Muricatus; (*as*), m., N. of a Dānava.

कापा *kāpā*, f., Ved. a call (?).

कापाल *kāpāla*, *as*, *ī*, *am* (fr. *kapāla*), relating to the skull or cranium; made of skulls; (*as*), m. a follower of a certain Śaiva sect [cf. the following]; the plant Cucumis Utilissimus; (*ī*), f. a clever woman; (*am*), n. a kind of leprosy.

Kāpālika, *as*, *ī*, *am*, relating to or belonging to the skull; (*as*), m. a worshipper of Śiva of the left-hand order, characterized by carrying skulls of men as ornaments and by eating and drinking from them; N. of a mixed caste; (*as*, *ī*, *am*), peculiar to a Kāpālika.

Kāpālin, *ī*, m. a N. of Śiva; N. of a son of Krishṇa and Yaudhishṭhirī.

कापिक *kāpika*, *as*, *ī*, *am* (fr. *kapi*), shaped or behaving like a monkey.

Kāpittha, *as*, *ī*, *am* (fr. *kapittha*), belonging to the tree Feronia Elephantum.

Kāpitthaka, N. of a place.

Kāpila, *as*, *ī*, *am* (fr. *kapila*), peculiar or belonging to Kapila (or Vishṇu), derived from him; of a tawny colour; (*as*), m. a follower of the Sāṅkhya system of philosophy which was founded by Kapila; tawny (the colour); (*am*), n., N. of an Upa-purāṇa.

Kāpileya, a patronymic from Kapila or a metronymic from Kapilā.

Kāpivana, *as*, m. (fr. *kapi-vana*), N. of a festival lasting two days.

Kāpiśa, *am*, n. (fr. *kapiśa*), a spirituous liquor, wine; (*ī*), f., N. of a country.

Kāpiśāyana, *as*, *ī*, *am*, coming from Kapiśa (e. g. *madhu*, honey, or *drākshā*, grape); (*as*), m. a patronymic; (*am*), n. a spirituous liquor; a deity.

Kāpiśeya, *as*, m. (fr. *kapiśā*), a Piśāća, an imp or goblin

Kāpishṭhala, *as*, m. a patronymic fr. *kapishṭhala*; (*ās*), m. pl., N. of a people; [cf. καμβισθολοι.]

Kāpī, f., N. of a woman; N. of a river.

Kāpeya, *as*, *ī*, *am* (fr. *kapi*), belonging to or relating to or peculiar to a monkey; a patronymic fr. *kapi* (a descendant of Aṅgiras being meant); (*am*), n. the monkey species; monkey tricks.

Kāpya, *as*, *ā*, *am*, a patronymic fr. *kapi* (a descendant of Aṅgiras being meant).

कापुरुष *kā-purusha*, *as*, m. a mean contemptible man, a coward, a wretch; (*as*, *ā*, *am*), cowardly, miserable, mean. — *Kāpurusha-tā*, f. or *kāpurusha-tva*, *am*, n. meanness, cowardliness.

Kāpurushya, *am*, n. cowardice, meanness.

कापोत *kāpota*, *as*, *ī*, *am* (fr. *kapota*), peculiar to a pigeon; of the colour of a pigeon, grey, of a dirty white colour; (*as*), m. grey (the colour), a dirty white colour; natron, fossil alkali; antimony considered as a collyrium or application to the eyes; (*ī*), f., N. of a plant; (*am*), n. a flock of pigeons; antimony. — *Kāpotāñjana* (°*ta-añ*°), *am*, n. antimony especially considered as a collyrium or application to the eyes.

Kāpotaka, *ās*, m. pl. the inhabitants of Kapotakīyā.

Kāpotapākya, *as*, m. a prince of the Kapotapākas.

काप्यकर *kāpyakara*, *as*, m. (*kāpya ?-kara*), a penitent, one who acknowledges his faults.

Kāpya-kāra, *as*, m. avowal or confession of sin; a penitent, one who confesses a crime.

काफल *kāphala*, *as*, m. a bitter seed. See *katphala*.

काबव *kābava*, *as*, m., Ved. an epithet of evil spirits.

काम् *kām*, ind. an interjection used in calling out to another.

काम *kāma*, *as*, m. (fr. 2. *kam*), wish, desire, longing (e. g. *prāpta-kāma*, one who has gained his wish), affection, love, the object of desire or love, the god of desire generally; Love, the god of love (son of Dharma and husband of Rati or, according to other authorities, son of Brahmā or Saṅkalpa); a N. of Agni in the Veda (either because he desires to consume all things or because he makes requests to the gods in behalf of man); a N. of Bala-deva [cf. *kāma-pāla*]; a species of the mango tree (= *mahā-rāja-ćūta*); N. of a metre consisting of four lines of two long syllables each; N. of a prince; (at the end of compounds) having a desire for, desiring (e. g. *go-kāma*, desiring cows; *dharma-kāma*, desiring justice; *tyaktu-kāma*, having a desire to leave; see Gram. 871). After the phrase *kāmo me*, 'my desire is,' the potential may be used; e. g. *kāmo me bhuñjīta bhavān*, my wish is that you should eat; (*ā*), f. wish, desire [cf. *kāmayā*]; N. of a daughter of Prithu-śravas and wife of Ayuta-nāyin; (*am*), n. object of desire; semen virile; N. of a Tīrtha; (*as*, *ā*, *am*), Ved. wishing, desiring. *Kāmena* or *kāmāt*, ind. out of affection or love for, of one's own accord, intentionally; *kāmāya* or *kāme*, ind. according to one's desire; out of love for (with gen. or dat. case). — *Kāma-karśana* in *a-kāma-karśana*, q. v. — *Kāma-kalā*, f. an epithet of Rati, the wife of Kāma. — *Kāma-kāti*, *is*, *is*, *i*, Ved. requesting the fulfilment of a wish; (Sāy.) uttering wishes. — *Kāma-kāma*, *as*, *ā*, *am*, or *kāma-kāmin*, *ī*, *inī*, *i*, wishing wishes; following the dictates of passion or desire. — *Kāma-kāra*, *as*, m. voluntary action, the act of following one's own inclinations, spontaneous deed; the operation or influence of desire, desire; (*as*, *ī*, *am*), following one's own inclinations, indulging one's desires. — *Kāmakāra-tas*, ind. according to one's desires or inclinations. — *Kāma-kūṭa*, *as*, m. the paramour of a harlot; wanton caresses, harlotry. — *Kāma-keli*, *is*, m. amorous sport, a euphemistic term for sexual intercourse; (*is*, *is*, *i*), having amorous sport, libidinous, wanton. — *Kāma-krīḍā*, f. amorous sport, N. of a metre consisting of four lines of fifteen long syllables each. — *Kāma-khaḍga-dalā*, f., N. of a plant; [cf. *svarṇa-ketakī*.] — *Kāma-ga*, *as*, *ā*, *am*, going or coming of one's own accord, able to move or act as one pleases; (*ā*), f. a libidinous woman. — *Kāma-gati*, *is*, *is*, *i*, or *kāma-gama*, *as*, *ā*, *am*, or *kāma-gāmin*, *ī*, *inī*, *i*, = *kāma-ga* above; (*kāma-gamās*), m. pl., N. of a class of deities of the eleventh Manvantara. — *Kāma-giri*, *is*, m., N. of a mountain. — *Kāma-guṇa*, *as*, m. the quality of desire, passion, affection; satiety, perfect enjoyment; an object of sense. — *Kāma-ćara*, *as*, *ā*, *am*, moving freely, unchecked, unrestrained. — *Kāma-ćaraṇa*, *am*, n. free or unchecked motion. — *Kāmaćara-tva*, *am*, n. unrestrainedness. — *Kāma-ćāra*, *as*, *ā*, *am*, moving freely, following one's own pleasure, unchecked, unrestrained; (*as*), m. free, unrestrained motion; independant, spontaneous action; following one's own wishes or pleasures, sensuality, selfishness. — *Kāmaćāra-tas*, ind. according to one's inclination. — *Kāma-ćārin*, *ī*, *iṇī*, *i*, moving according to one's inclination, acting unrestrainedly; behaving freely towards women, desirous, libidinous; self-willed; (*as*), m. a sparrow; an epithet of Garuḍa, the bird of Vishṇu. — *Kāma-ja*, *as*, *ā*, *am*, produced or caused by passion or desire; (a son) engendered in love; (*as*), m. the son of Kāma, i. e. Aniruddha. — *Kāma-jāna*, *as*, m. or (according to another reading) *kāma-jani*, *is*, m. the Indian cuckoo; [cf.

kāma-tāla.] — *Kāma-jāla* = *kāma-tāla.* — *Kāma-jit, t, t, t,* conquering desire; an epithet of Skanda. — *Kāma-jyeshṭha, as, ā, am,* Ved. having desire (personified) at the head; led by Kāma. — *Kāma-tantra,* N. of a work. — *Kāma-taru, us,* m. the god of love considered as a tree or parasitical plant; [cf. *kāma-vṛiksha.*] — *Kāma-tas,* ind. according to wish or affection, passionately, from passion or feeling (opposed to *dharma-tas*); of one's own accord, willingly, intentionally, by consent. — *Kāma-tāla, as,* m. the Indian cuckoo, (the song of this bird being poetically considered as an incentive to love.) — *Kāma-da, as, ā, am,* giving what is wished, granting desires; an epithet of the sun, and of Skanda; (*ā*), f. a fabulous cow, the cow of plenty; N. of a woman. — *Kāma-dattā,* f. title of a work. — *Kāma-dattikā,* f., N. of a woman. — *Kāma-damini,* f. 'taming love,' N. of a libidinous woman in the Pañćatantra. — *Kāma-dambhaka, as,* m., N. of a man. — *Kāma-darśana, as, ī, am,* looking lovely. — *Kāma-dugha, as, ā, am,* milking all desires, i. e. yielding what one wishes; (*ā*), f. the cow of plenty, a fabulous cow yielding all desires. — *Kāma-duh, -dhuk,* f. and *kāma-duhā,* f. the cow of plenty. — *Kāma-dūtikā,* f. the plant Tiaridium Indicum. — *Kāma-dūtī,* f. the female of the Indian cuckoo; the plant Bignonia Suaveolens. — *Kāma-deva, as,* m. the god of love (according to some authorities a son of Sahishṇu and Yaśo-dharā); also a N. of Śiva; N. of a poet; N. of a king of Jayantīpurī; N. of the author of the Prāyaśćitta-paddhati. — *Kāma-dohin, ī, inī, i,* yielding desires; an epithet of the cow of plenty, which belonged to Vasishṭha. — *Kāma-dharaṇa, am,* n., Ved. procuring what is desired, fulfilment of desire. — *Kāma-dhātu, us,* m. the region of the wishes, the seat of the Kāmāvaćaras. — *Kāma-dhenu, us,* f. the cow of plenty, a cow belonging to the sage Vasishṭha, yielding all desires; title of a commentary of Vopadeva on his Kavi-kalpadruma, also called Kāvya-kāmadhenu. — *Kāmadhenu-tantra, am,* n. title of a work on the mystical signification of the letters of the alphabet. — *Kāma-dhvansin, ī,* m. an epithet of Śiva as 'subduing the god of love.' — *Kāma-nāśaka, as, ikā, am,* destroying irregular desires, subduing any sensual appetite. — *Kāmandhamin, ī,* m. a brazier; [cf. *kārandhamin.*] — *Kāma-pati, is,* m. the lord of desires. — *Kāma-patnī,* f. the wife of Kāma, i. e. Rati. — *Kāma-pāla, as,* m. epithet of Bala-deva; also of Śiva; N. of a man. — *Kāma-pīḍita, as, ā, am,* tormented with lust or irregular desires. — *Kāma-pūra, as, ā, am,* fulfilling wishes, granting desires. — *Kāma-pra, as, ā, am,* Ved. granting desires; (*am*), n. the fulfilling of a desire. — *Kāma-prada, as, ā, am,* granting desires; (*as*), m. a kind of coitus. — *Kāma-praśna, as,* m. questioning as one pleases, asking unrestrainedly. — *Kāma-prastha, as,* m., N. of a town. — *Kāmapri, is,* m. (fr. *kāma-pra*), Ved. a patronymic of Marutta; (Sāy.) 'whose wishes are fulfilled.' — *Kāma-phala, as,* m. a species of the mango tree. — *Kāma-baddha, as, ā, am,* bound by love; (*am*), n. a wood. — *Kāma-bhaksha* or *kāma-bhakshya, as, ā, am,* eating anything or everything. — *Kāma-bhāj, k, k, k,* partaking of sensual enjoyment. — *Kāma-bhoga, as,* m. gratification of desires, sensual gratification (always used in plur.). — *Kāma-mañjarī,* f., N. of a woman. — *Kāma-maya, as, ī, am,* consisting of desire, answering all desires. — *Kāma-mardana, as,* m. epithet of Śiva, 'the destroyer of the god of love.' — *Kāma-maha, as,* m. the festival of the god of love (on the day of full moon in month Ćaitra or March–April). — *Kāma-mālin, ī,* m. epithet of Gaṇeśa. — *Kāma-mūḍha, as, ā, am,* infatuated by lust. — *Kāma-mūta, as, ā, am,* Ved. strongly affected by love. — *Kāma-mohita, as, ā, am,* overcome by or intoxicated with desire, love, or passion. — *Kāma-rasa, as,* m. seminal effusion. — *Kāma-rasika, as, ī, am,* libidinous. — *Kāma-rāja, as,* m., N. of a poet. — *Kāma-rūpa, am,* n. a shape changing at will; (*as, ā, am*), taking any shape at will; beautiful, pleasing; (*as* or *ās*), m. sing. or pl. a district lying east of Bengal, the western portion of Assam. — *Kāmarūpa-dhara, as, ā, am,* taking any shape at will. — *Kāmarūpa-pati, is,* m., N. of a commentary on the work Śāradātilaka. — *Kāmarūpin, ī, iṇī, i,* taking any shape at will; pleasing, beautiful; (*ī*), m. a pole-cat; a boar; a Vidyādhara, a kind of subordinate deity; (*iṇī*), f. the plant Physalis Flexuosa. — *Kāma-rekhā,* f. a harlot, a courtezan; [cf. *kāma-lekhā.*] — *Kāma-latā,* f. membrum virile; the plant Ipomœa. — *Kāma-lekhā,* f. a harlot, a courtezan; [cf. *kāma-rekhā.*] — *Kāma-lola, as, ā, am,* overcome with desire or passion. — *Kāma-vat, ān, atī, at,* being in love, enamoured, wanton; containing the word Kāma; (*tī*), f. a species of Curcuma [cf. *dāru-haridrā*]; N. of a town. — *Kāma-vara, as,* m. a gift chosen at will. — *Kāma-vallabha, as,* m. spring; the mango tree; (*ā*), f. moonlight. — *Kāma-vaśa, as,* m. subjection to love. — *Kāma-vaśya, as, ā, am,* being in subjection to the god of love, enamoured. — *Kāma-vāṇa, as,* m. an arrow of Kāma-deva, the deity of love. — *Kāma-vāda, as, ā, am,* saying anything at pleasure. — *Kāma-vāsin, ī, inī, i,* choosing one's residence at will. — *Kāma-viddha, as, ā, am,* wounded by the god of love; (*as*), m., N. of a man. — *Kāma-vihantṛi, tā, trī, tṛi,* disappointing desires. — *Kāma-vīrya, as, ā, am,* displaying heroism at will, an epithet of Garuḍa. — *Kāma-vṛiksha, as,* m. a parisitical plant (= *vandāka*). — *Kāma-vṛitta, as, ā, am,* indulging desires, licentious, dissipated, debauched. — *Kāma-vṛiddhi, is,* f. increase of desire or passion; (*is, is, i*), increasing love; (*is*), m. a shrub, called in Karṇāṭaka Kāma-ja, of supposed aphrodisiac properties. — *Kāma-vṛintā,* f. the trumpet flower, Bignonia Suaveolens. — *Kāma-śara, as,* m. love's shaft; the mango tree. — *Kāma-śāstra, am,* n. a manual of pleasure or of love, title of a work of Vātsyāyana. — *Kāma-saṃyoga, as,* m. attainment of desired objects. — *Kāma-sakha, as,* m. spring; the month Ćaitra; the mango tree. — *Kāma-samūha, as,* m., N. of a work of Ananta. — *Kāma-suta, as,* m. the son of Kāma-deva, god of love, i. e. Aniruddha. — *Kāma-sū, ūs, ūs, u,* granting wishes. — *Kāma-sūtra,* N. of a love-manual by Vātsyāyana. — *Kāma-sena, as,* m., N. of a king of Kāmavatī; (*ā*), f. the wife of Nidhipati. — *Kāma-haituka, as, ī, am,* caused or produced by mere desire, without any real cause; of one's own accord. — *Kāmākshī* (°*ma-ak*°), f. a form of Durgā. — *Kāmākhyā* (°*ma-ākh*°), f. a form of Durgā. — *Kāmāgni* (°*ma-ag*°), *is,* m. the fire of love, passion, lust, violent desire. — *Kāmāgni-sandīpana, am,* n. kindling the fire of lust, an aphrodisiac. — *Kāmāṅkuśa* (°*ma-aṅ*°), *as,* m. a finger-nail; the membrum virile. — *Kāmāṅga* (°*ma-aṅ*°), *as,* m. the mango tree, Mangifera Indica. — *Kāmātura* (°*ma-āt*°), *as, ā, am,* love-sick, in love, affected by love or desire. — *Kāmātma-tā,* f. passion, lust; wish, desire. — *Kāmātman* (°*ma-āt*°), *ā, ā, a,* whose very essence is desire, consisting of desire, libidinous, licentious; desiring, wishing for; enamoured. — *Kāmādhikāra* (°*ma-adh*°), *as,* m. the influence of passion or desire, aspiration; that part of a Śāstra which relates to human wishes or desires. — *Kāmādhishṭhita* (°*ma-adh*°), *as, ā, am,* influenced or overcome by love. — *Kāmānala* (°*ma-an*°), *as,* m. the fire of love, passion, lust, violent desire. — *Kāmāndha* (°*ma-an*°), *as,* m. the Indian cuckoo (blind from love); (*ā*), f. musk. — *Kāmānnin* (°*ma-an*°), *ī, inī, i,* having food at will. — *Kāmābhikāma* (°*ma-abh*°), *as, ā, am,* lustful. — *Kāmāyudha* (°*ma-āy*°), *am,* n. the weapon or arrow of the god of love; membrum virile; (*as*), m. a species of the mango tree. — *Kāmāyus* (°*ma-āy*°), *us,* m. a vulture; an epithet of Garuḍa, the bird of Vishṇu. — *Kāmāraṇya* (°*ma-ar*°), *am,* n. a pleasing grove or wood. — *Kāmāri* (°*ma-ari*), *is,* m. a mineral substance used in medicine, a sort of pyrites (see *vīṭa-mākshika*); an epithet of Śiva, the foe or conqueror of the god of love. — *Kāmārta* (°*ma-ār*°), *as, ā, am,* afflicted by love or passion, in love. — *Kāmārthin* (°*ma-ar*°), *ī, inī, i,* lascivious, wanton, amorous. — *Kāmāvaćara* (°*ma-av*°), *ās,* m. pl. a class of deities (with Buddhists). — *Kāmāvatāra* (°*ma-av*°), *as,* m., N. of a metre consisting of four lines of six syllables each; N. of a work. — *Kāmāvasāya* (°*ma-av*°), *as,* m. suppression or mortification of the passions, coldness, stoicism. — *Kāmāvasāyi-tā,* f. or *kāmāvasāyi-tva, am,* n. the power of suppressing desire, self-denial or mortification (one of the eight supernatural faculties of Śiva). — *Kāmāvasāyitṛi, tā, trī, tṛi,* who or what suppresses or destroys passion or desire. — *Kāmāvasāyin, ī, inī, i,* one who suppresses desire, destructive of love or desire. — *Kāmāśana* (°*ma-aś*°), *am,* n. eating at will, unrestrained enjoyment. — *Kāmāśrama* (°*ma-āś*°), *as,* m. or *kāmāśrama-pada, am,* n. the hermitage of the god of love. — *Kāmāsakta* (°*ma-ās*°), *as, ā, am,* overcome with desire or passion, impassioned, in love. — *Kāmāsakti* (°*ma-ās*°), *is,* f. passion, desire. — *Kāmepsu* (°*ma-īp*°), *us, us, u,* striving to obtain the fulfilment of a desire. — *Kāmeśvara* (°*ma-īś*°), *as,* m. an epithet of Kuvera. — *Kāmodaka* (°*ma-ud*°), *am,* n. a voluntary oblation of water; oblation of water to deceased friends &c. exclusive of those for whom it is directed by law. — *Kāmodā,* f. a Rāgiṇī, one of the female personifications of the musical notes. — *Kāmopahata* (°*ma-up*°), *as, ā, am,* overcome with passion or desire. — *Kāmopahata-ćittāṅga* (°*ma-up*°), *as, ā, am,* one whose mind and body are overcome with love.

Kāmana, as, ā, am, lustful, libidinous, desirous; (*ā*), f. desire, wish.

Kāmam, ind. (acc. c. of *kāma*), according to wish or desire, according to inclination; agreeably to desire; at will; willingly, joyfully; (as a particle of assent) well, very well; granted; admitted that; indeed, really, surely; (implying at the same time a contradiction to what precedes) but really, but. *Kāmam—na* or *kāmam—na tu,* rather—than (with pot. or impv. or fut. pass. part., e. g. *kāmam ā maraṇāt tishṭhed gṛihe kanyā—na ćainām prayaććhet tu guṇa-hīnāya,* 'rather should a girl stay at home till her death, than that he should give her to one void of excellent qualities'); in this sense the negative sentence with *na* or *na tu* may also precede or its place may occasionally be taken by an interrogative sentence (e. g. *kāmaṃ nayatu māṃ devaḥ kim ardhena ātmano hi me,* 'rather let the god take me, what is the use to me of half my existence?'). *Kāmam—tu,* or *kāmam—kiṃ tu,* or *kāmam—athāpi,* or *kāmam—tathāpi,* or *kāmam—punar,* well, indeed, surely, granted—however, notwithstanding, nevertheless (e. g. *kāmaṃ tvayā parityaktā gamishyāmi—imaṃ tu bālaṃ santyaktuṃ nārhasi,* 'granted that forsaken by thee I shall go—this child however thou must not forsake;' or the disjunctive particles are left out altogether). — *Kāmaṃ-gāmin, ī, inī, i,* going at will; going or coming according to one's inclination or of one's own accord.

Kāmayā, ind. (inst. c. of an obsolete base *kāmā*), only used with *brūhi* or *prabrūhi* (e.g. *kāmayā me brūhi deva kas tvam,* 'for love of me, say, O god, who thou art').

Kāmayāna, as, ā, am, desiring.

Kāmayitṛi, tā, trī, tṛi, libidinous, lustful, desirous.

Kāmala, as, ā, am, libidinous, lustful; (*as*), m. spring; dry and sterile soil, a desert; (*as, ā*), m. f. a form of jaundice, excessive secretion or obstruction of bile; (*ā*), f., N. of an Apsaras; (*ī*), f., N. of a daughter of Reṇu, also called Reṇukā.

Kāmalāyana or *kāmalāyani* (a patronymic fr. *kamala*), an epithet of the Upakosalas.

Kāmali, is, m., N. of a pupil of Vaiśampāyana.

Kāmalin, ī, inī, i, suffering from jaundice; (*inas*), m. pl., N. of a school derived from Kāmali (?).

Kāmi, is, m. a libidinous man, a lecher; (*is*), f. an epithet of Rati, the wife of the god of love.

Kāmika, as, ā, am, desired, wished for, one whose desires are fulfilled; (at the end of a compound) relating to or connected with a desire or wish; (*as*),

m. a kind of aquatic bird, a wild duck (*kāraṇḍava*); (*ā*), f. a mystical N. of the letter *t*.

Kāmita, as, ā, am, wished, desired; (*am*), n. a wish, desire.

Kāmin, ī, inī, i, desirous, cupidinous; loving, fond, impassioned, wanton; (*ī*), m. a lover, an uxorious husband; N. of several birds, the ruddy goose, Anas Casaca; a pigeon; Ardea Sibirica; a sparrow; an epithet of Śiva; the moon (?); (*inī*), f. a loving or affectionate woman, a timid woman; a woman in general; a climbing parasitical plant; a species of Curcuma; spirituous liquor.—*Kāmi-tā,* f. or *kāmi-tva, am,* n. the state of a lover, love, desire.—*Kāminī-kānta, as* or *am* (?), m. or n. (?), N. of a metre consisting of four lines of six syllables each. —*Kāminīśa* (°*nī-īśa*), *as,* m. the plant Hyperanthera Moringa (*śobhāñjana*).

Kāmīna or *kāmīla, as,* m. the plant Areca Triandra.

Kāmuka, as, ā or *ī, am,* wishing, desirous; loving; cupidinous, lustful, libidinous; (*as*), m. a lover; a sparrow; the plant Jonesia Aśoka; the creeping plant Gærtnera Racemosa; a bow (?); (*ā*), f. a woman desirous of wealth, food, &c.; (*ī*), f. a libidinous or lustful woman.—*Kāmuka-kāntā,* f. the plant Gærtnera Racemosa.—*Kāmuka-tva, am,* n. desire.

Kāmukāyana, as, m. (a patronymic fr. *kāmuka*), N. of a teacher.

1. *kāmya,* nom. P. *kāmyati* (in composition with an object), to have a desire for (e. g. *putra-kāmyati,* to have a desire for children).

2. *kāmya, as, ā, am,* desirable, beautiful; amiable, lovely, agreeable; optional, supererogatory, performed for some particular object and opposed to the *nitya-karma* or fixed and indispensable observance; relating to desire, will, &c., done through lust or passion; performed through the desire of some advantage (as a religious ceremony &c.); (*ā*), f., N. of an Apsaras, a daughter of Kardama.—*Kāmya-karman, a,* n. rites performed with a view to future fruition.—*Kāmya-gir, īr,* f. a pleasing sound, an agreeable speech or song.—*Kāmya-tā,* f. loveliness, beauty.—*Kāmya-tva, am,* n. love, desire; supererogation, will, pleasure.—*Kāmya-dāna, am,* n. an acceptable or desirable gift, a voluntary gift.—*Kāmya-maraṇa, am,* n. voluntary death, suicide.—*Kāmya-vrata, am,* n. a voluntary vow.—*Kāmyābhiprāya* (°*ya-abh*°), *as,* m. self-interested motive or purpose.

Kāmyaka, am, n., N. of a wood; also of a lake.

Kāmyā, f. wish, desire, longing for, striving after, will, intention; (generally compounded with an object, e. g. *putra-kāmyayā,* through desire for a son; *yat-kāmyā,* irreg. inst. c. with which intention.)

कामठ *kāmaṭha, as, ī, am* (fr. *kamaṭha*), peculiar to the tortoise.

Kāmaṭhaka, as, m., N. of a Nāga.

कामण्डलव *kāmaṇḍalava, am,* n. (fr. *kamaṇḍalu*), the business or trade of a potter.

Kāmaṇḍaleya, as, m. a patronymic fr. *kamaṇḍalu* or *kamaṇḍalū* (a species of quadruped).

कामन्दकि *kāmandaki, is,* m. a patronymic fr. *kamandaka;* (*ī*), f., N. of a Buddhist priestess.

कामालिका *kāmālikā,* f. a spirituous liquor.

कामालु *kāmālu, us,* m. the tree Bauhinia Variegata (=*rakta-kāñćana*).

काम्पिल *kāmpila, as,* m., N. of a country believed to be situated in the north of India; (*ī*), f. the capital of that region.

Kāmpilya, as, m., N. of a town of the Pāñćālas or N. of a region; N. of one of the five sons of Hary-aśva or Bharmyāśva, called collectively Pañćālas; N. of a plant [cf. *kampila* and *kāmpīla*], a perfume, commonly called Sunda Roćanī.

Kāmpilla, as, m., N. of a plant, a perfume and drug so called; N. of a country said to be in the north-west of India.

Kāmpillaka, am, n. a kind of medicinal substance; (*ikā*), f. a drug and perfume, commonly Sunda Roćanī.

Kāmpīla, as, m., N. of a plant [cf. the preceding]; N. of a town (?); (*as, ī, am*), derived from this plant.—*Kāmpīla-vāsin, ī, inī, i,* living in the town Kāmpīla.

Kāmpīlaka, as, m., N. of a plant.

काम्बल *kāmbala, as, ī, am* (fr. *kambala*), covered with a woollen blanket; (*as*), m. a carriage covered with a woollen cloth or blanket.

काम्बलिक *kāmbalika, as,* m. a sour dish prepared with milk, whey, and vinegar; gruel, barley-water, &c.

काम्बविक *kāmbavika, as,* m. (fr. *kambu*), a dealer in shells, a vender of shell-ornaments.

काम्बुका *kāmbukā,* f. = *kambukā,* the plant Physalis Flexuosa (=*aśva-gandhā*).

काम्बुव *kāmbuva, as* or *am* (?), m. or n. (?), N. of a region.

काम्बोज *kāmboja, as, ī, am* (fr. *kamboja*), born in or coming from Kamboja; (*as*), m. a native of Kamboja, a foreign race who like the Yavanas shave the whole head, (one of the tribes was originally Kshatriya, but degraded by omission of the necessary rites); a prince of this tribe; a horse of the Kamboja breed; the plant Rottleria Tinctoria, commonly Punnag; a kind of Mimosa, the white sort of this plant; (*ī*), f., N. of several plants, Glycine Debilis; a kind of Mimosa, as above; the plant Abrus Precatorius; the plant Serratula Anthelmintica.

Kāmbojaka, as, ī, am, born in or coming from Kamboja.

Kāmboji, is, f. (?) the plant Glycine Debilis.

काम्ल *kāmla* (*kā-amla*), *as, ā, am,* slightly acid, acidulous.

काय 1. *kāya, as, ī, am* (fr. 3. *ka*), relating or devoted to the god Ka or Prajāpati; (with *havis*) clarified butter or any oblation to Brahmā; (*as*), m. scil. *vidhi* or *vivāha,* one of the eight modes of marriage, = Prājāpatya; (*am*), n. with or without *tīrtha,* part of the hand sacred to the creator Prajāpati, the root of the little finger or of the last two fingers.

काय 2. *kāya, as* or *am,* m. n. (fr. rt. *ći*), the body; the trunk of a tree; the body of a lute (i. e. the whole lute except the wires, including the gourd, neck, and belly); assemblage, collection, multitude; principal, capital; a house, a habitation; a butt or mark, an object to be hit or attained; natural temperament of anything or any being.—*Kāya-kāraṇa-kartṛi-tva, am,* n. activity exhibited in bodily acts.—*Kāya-kleśa, as,* m. bodily suffering, toil or pain.—*Kāya-ćikitsā,* f. a department of medical science, treatment of the diseases which affect the whole body.—*Kāya-bandhana, am,* n. a girdle. —*Kāya-valana, am,* n. armour, mail.—*Kāya-stha, as,* m. the supreme being or spirit; a caste or tribe or man of that tribe; the Kāyath or writer caste proceeding from a Kshatriya father and Śūdra mother; (*ī*), f. the wife of a Kāyath or scribe; (*ā*), f. a woman of this caste; N. of several plants, Myrobalanus Chebula; Emblica Officinalis; Ocimum Sanctum; a drug, commonly Kākolī; cardamoms.—*Kāya-sthita, as, ā, am,* situated in the body, corporeal.—*Kāyāgni* (°*ya-ag*°), *is,* m. the digestive faculty.—*Kāyārohaṇa* (°*ya-ār*°) and *kāyāvarohaṇa* (°*ya-av*°), N. of two places.

Kāyaka, as, ikā, am, belonging or relating to the body &c., bodily, corporeal; (*ikā*), f. with *vriddhis,* interest obtained from capital.—*Kāyikā-vriddhi, is,* f. interest consisting in the use of an animal or any capital stock pawned or pledged; service rendered by the body of an animal (as a cow &c.) pledged and used by the person to whom it is pledged; or (according to some) interest, of which the payment does not affect the principal.

Kāyika, as, ī, am, performed with the body; corporeal, relating to the body; belonging to an assemblage or multitude (especially at end of comp.).

कायमान *kāyamāna, am,* n. a hut made of grass or thatch.

कायव्य *kāyavya, as,* m., N. of a man.

कार 1. *kāra, as, ī, am* (fr. rt. 1. *kṛi*), at the end of a compound = making, doing, working; who or what does any act, an agent, a maker or doer, an author (e. g. *kumbha-kāra, as,* m. a potter, a maker of earthen vessels; *suvarṇa-kāra,* a goldsmith; *yajña-kāra,* one who performs a sacrifice; *vārttika-kāra,* the author of the Vārttikas); (*as*), m. act, action (e. g. *kāma-kāra, purusha-kāra,* &c.); the term used in designating a sound or a word which is not inflected (e. g. *a-kāra,* the sound *a*; *ka-kāra,* the sound *k*; *eva-kāra,* the word *eva*; *phūt-kāra,* the sound *phūt*: cf. *karaṇa,* p. 205); effort, exertion; determination; religious austerity; a husband, a master, a lord; (*ī*), f., N. of a plant, = *kārikā, käryā,* &c.—*Kāra-kara, as, ī, am,* working, doing work, acting as agent.—*Kārāvara* (°*ra-av*°), *as,* m. a man of a mixed and low caste, one born from a Nishāda father and Vaidehī mother, employed in working in leather and hides.

1. *kāraka, as, ikā, am,* making, doing, who or what does, makes, creates, acts, &c.; an agent; one who effects or produces anything; (very often in composition with that which is produced or done, e. g. *sinha-kāraka,* the creator of a lion; *kṛitsna-kāraka,* doing everything; *śilpa-kārikā,* a female mechanic or doer of a mechanical art); intending to act or do; (*ikā*), f. a female dancer; a business; trade; concise explanation and development of difficult rules by metrical lines, especially in philosophy and grammar, a memorial verse or collection of such verses; or sometimes two or three Vārttikas arranged in verse; torment, torture; interest; N. of a plant; (*ikās*), f. pl. Bhartṛihari's memorial verses on grammar; (*akam*), n. the relation of the noun to the verb in a sentence, the notion of a case but not co-extensive with the term case, (there are six such relations according to Pāṇini; a. *karman,* the object or nearest aim of an agent, the idea expressed by the acc. case; b. *karaṇa,* the instrument or idea expressed by the inst. case; c. *kartṛi,* the agent or doer of an action, also expressed by the inst. case, or if expressed by nom. case not considered a *kāraka,* i. e. the agent and instrument are both expressed by the inst. when they are not implied in the verbal termination; d. *sampradāna,* the recipient of the object of giving or of a gift, hence the idea expressed by the dat. case; e. *apādāna,* ablation, i. e. departure or removal from a fixed point, the idea expressed by the abl. case; f. *adhikaraṇa,* location, or the place of the action, i. e. the idea expressed by the loc. case. The idea of the genitive or possessive case is not considered a *kāraka,* because it expresses the relation of two nouns to each other, but not the relation of a noun and verb.) —*Kāraka-vat, ān, atī, at,* relating to one who is active in anything; instrumental, causal.—*Kāraka-vāda, as,* m. a treatise on logic by Rudra.—*Kāraka-hetu, us,* m. the efficient or active cause.

Kāraja, as, ī, am (fr. *kara-ja*), of or relating to the finger-nail; (*as*), m. a young elephant (?).

1. *kāraṇa, am,* n. cause, reason (with gen. and also often with loc.); instrument, means, motive, origin, principle, a cause (in phil.), i. e. that which is invariably antecedent to some product and is not otherwise constituted, (cause in the Nyāya philosophy is of three kinds, according to the distinction of a. *samavāyi,* intimate or inherent, as threads are the inherent cause of cloth; b. *a-samavāyi,* non-intimate or non-inherent, as the conjunction of the threads is the non-intimate cause of cloth; and c. *nimitta,* instrumental, as the weaver's loom is the instrumental cause of cloth); an element, elementary matter, the

origin or plot of a play or poem; that on which an opinion or judgment is founded; a sign, a mark, a document, a proof; a legal instrument; an organ of sense; an action; agency, instrumentality; a father (as the cause of being); a deity as the remote or proximate cause of creation; the body; a kind of musical instrument; a sort of song; a number of scribes or *kāyasthas; (ā)*, f. pain, agony; casting into hell; an astronomical period; *kāraṇāt*, abl. c. from some cause or reason (e. g. *kasmāt kāraṇāt*, 'from what cause,' often with gen., e. g. *mama kāraṇāt*, 'for my sake,' and at the end of compounds; according to native grammarians every case of *kāraṇa* may be used in this manner, but only the inst., dat., abl., and loc. occur; *a-kāraṇena*, without a reason; *yena kāraṇena*, because; *yasmin kāraṇe*, from which motive, wherefore). — *Kāraṇa-kāraṇa, am*, n. a primary cause, an elementary cause, an atom. — *Kāraṇa-gata, as, ā, am*, referred to its cause, resolved into its principles. — *Kāraṇa-guṇa, as*, m. a quality of cause; an elementary or causal property. — *Kāraṇaguṇodbhava-guṇa* (°*ṇa-ud*°), *as*, m. a secondary or derivative property, as form, taste, smell, &c., produced by combinations of elementary or causal particles. — *Kāraṇa-tas*, ind. from a certain reason; [cf. *kārya-kāraṇatas*.] — *Kāraṇa-tā*, f. or *kāraṇa-tva, am*, n. causality, causation. — *Kāraṇa-dhvansa, as*, m. the obviating or removing a cause or occasion. — *Kāraṇa-dhvansaka, as, ikā, am*, or *kāraṇa-dhvansin, ī, inī, i*, obviating or removing the cause or reason of a thing. — *Kāraṇa-bhūta, as, ā, am*, caused. — *Kāraṇa-mālā*, f. a series or chain of causes or events, a term for a figure in rhetoric. — *Kāraṇa-vādin, ī*, m. a complainant, a plaintiff. — *Kāraṇa-vāri, i*, n. the original water which was produced at the creation, from which, as from a reservoir, the Hindūs suppose all the water in the universe to be supplied. — *Kāraṇa-vihīna, as, ā, am*, without a cause or reason, unreasonable. — *Kāraṇa-śarīra, am*, n. the inner rudiment of the body or causal frame, the seat of the soul. — *Kāraṇānvita* (°*ṇa-an*°), *as, ā, am*, having a cause or reason, following as the effect from its cause. — *Kāraṇābhāva* (°*ṇa-abh*°), *as*, m. absence of cause. — *Kāraṇottara* (°*ṇa-utt*°), *am*, n. special plea, denial of the cause of complaint, admission of the charge generally, but denial of the issue; (thus with regard to the demand of a debt, acknowledgment that it was incurred, but assertion that the loan has been repaid &c.)

Kāraṇaka, at the end of compounds = *kāraṇa*, cause, reason.

Kāraṇika, as, ā and *ī, am*, causal, causative, investigating, ascertaining the cause.

Kāram, a kind of ind. part. fr. rt. *kṛi* at the end of compounds, e. g. *svāhā-kāram, namas-kāram*, making obeisance; also with an acc., e. g. *ćauraṅ-kāram ākrośati*, he abuses a person by calling him a thief; *svādunkāram*, making anything sweet &c.

Kārayat, an, antī, at, causing to do, giving power or authority to do &c.

Kārayamāṇa, as, ā, am, doing what is appointed, carrying into effect what has been ordered.

Kārayitavya, as, ā, am, to be caused to be done, to be effected, to be made to do anything. — *Kārayitavya-daksha, as, ā, am*, clever at performing what has to be done.

Kārayitṛi, tā, trī, tṛi, causing or instigating to act or do anything.

Kārayishṇu, us, us, u, causing to act or perform.

1. *kāri, is, is*, m. f. an artist, an artificer, a mechanic; *(is)*, f. action, act, agency, work.

Kārita, as, ā, am, caused to be made or done, brought about, effected; *(ā)*, f., scil. *vṛiddhiḥ*, interest, the amount of which is fixed by the debtor, he being forced to do so by the creditor; *(am)*, n. the causal form of a verb. — *Kārita-vat, ān, atī, at*, having caused to be made or done. — *Kāritānta* (°*ta-an*°), *as, ā, am*, ending with a causal affix.

1. *kārin, ī, iṇī, i*, doing, making, effecting, producing, acting, an actor; *(ī)*, m. a mechanic, a tradesman.

Kāru, &c. See s. v.

कार 2. *kāra, as*, m. (fr. 1. *kṝi*, to scatter), tax, toll, royal revenue, tribute; *(as, ī, am*, fr. 2. *kara*), produced by hail; *(as)*, m. a heap of snow or a mountain covered with it. — *Kāra-kukshīya, as*, m., N. of the country of king Sālva on the skirts of the Himālaya ridge in the north-west of Hindūstān; *(ās)*, m. pl. the people of this country.

2. *kāraka, am*, n. (fr. 2. *karaka*), scil. *salila*, water produced from hail.

कार 3. *kāra, as*, m. (fr. 2. *kṝi*, to praise), Ved. a song or hymn of praise, a battle-song.

2. *kāri, is, is, i*, Ved. raising hymns of praise.

2. *kārin, ī, iṇī, i*, Ved. rejoicing, praising.

कार 4. *kāra, as*, m. (fr. 2. *kṝi*, to kill), killing, slaughter.

2. *kāraṇa, am*, n. killing, injuring.

कारञ्ज *kārañja, as, ī, am*, produced by or coming from the tree Karañja.

कारण्डव *kāraṇḍava, as*, m. a sort of duck; [cf. *karaṇḍa*.] — *Kāraṇḍava-vatī*, f., N. of a river (?), abounding in Kāraṇḍavas.

कारण्डव्यूह *kāraṇḍavyūha, as*, m., N. of a Buddha; [cf. *karaṇḍa-vyūha*.]

कारन्धम *kārandhama, as*, m. (fr. *karandhama*), a patronymic of Avikshit; *(am)*, n., N. of a Tīrtha.

Kārandhamin, ī, m. a brazier, a worker in mixed or white metal; a mineralogist, an assayer.

कारपचव *kārapaćava, as* or *am* (?), m. or n. (?), N. of a region near the Yamunā.

कारभ *kārabha, as, ī, am* (fr. *karabha*), produced by or coming from a camel.

कारमिहिका *kāramihikā*, f. camphor.

कारम्भा *kārambhā*, f., N. of a plant bearing a fragrant seed, commonly Priyangu; [cf. *karambhā*.]

कारव *kā-rava, as*, m. a crow; ['making a discordant sound;' cf. Lat. *corvus, cornix;* Gr. κόραξ, κορώνη; Germ. *Rabe;* Eng. *crow*.]

कारवल्ली *kāravallī*, f. the plant Momordica Charantia; [cf. *kāravella* and *kāṇḍīra*.]

कारवी *kāravī*, f. the Asa Fœtida plant or its leaf, = Hingupatrī; the plant Celosia Cristata; a kind of anise, Anethum Sowa; another plant, Nigella Indica; a kind of fennel; a kind of Cucurbitaceous plant or small gourd.

कारवेल्ल *kāravella, as*, m. a kind of gourd, Momordica Charantia; *(am)*, n. the fruit of this gourd.

Kāravellaka, as, m. and *kāravellikā*, f. the same.

कारव्य *kāravya*. See under 2. *kāru*.

कारस्कर *kāraskara, as*, m., N. of a poisonous medicinal plant; a tree in general; *(ās)*, m. pl., N. of a people; (a various reading for *kāraskāra* and *kāraskṛita*.) — *Kāraskarāṭikā* (°*ra + āṭikā* fr. rt. *aṭ*), f. a centipede or worm resembling it.

कारा *kārā*, f. (fr. 1. *kṛi*?), a prison; binding, confinement, a fetter; the part of a lute below the neck, an instrument for deadening the sound of a lute; pain, affliction; a female messenger; a female worker in gold; [cf. Lith. *kaliu*, 'I am a captive;' *kaliny-s*, 'a captive;' *kalinė*, 'a prison.'] — *Kārāgāra* (°*rā-ag*°), *am*, n. a gaol or place of confinement. — *Kārā-gupta, as, ā, am*, captive, imprisoned, confined, a prisoner. — *Kārā-gṛiha, am*, n. a prison. — *Kārā-pāla, as*, m. the guard of a prison. — *Kārā-veśman, a*, n. a prison, a gaol.

काराधुनी *kārādhunī*, f., Ved., (Sāy.) a musical instrument, as the conch shell and the like, (or 'impelling the singer.')

कारापथ *kārāpatha, as* or *am* (?), m. or n. (?), N. of a country.

कारायिका *kārāyikā*, f. a female crane, = *karāyikā*.

कारिका *kārikā*. See under 1. *kāra*, p. 221.

कारीर *kārīra, as, ī, am* (fr. *karīra*), made of the shoots of reed; connected with the fruit of the plant Capparis Aphylla (as a sacrifice, in which this fruit is used).

Kārīrya, as, ā, am, connected with the fruit of the plant Capparis Aphylla.

कारीष *kārīsha, as, ī, am* (fr. *karīsha*), produced from or coming from dung; *(am)*, n. a heap of dung, a great quantity of dried cow-dung.

Kārishi, is, m., N. of a man; *(ayas)*, m. pl., N. of a family.

कारु 1. *kāru, us, us* or *ūs, u* (fr. 1. *kṛi*), a maker, a doer, an agent, artificer, artisan, artist, a mechanic; terrible, horrible; *(as)*, m. an epithet of Viśva-karman, the artist of the gods; an art, a science. — *Kāru-ćaura, as*, m. one who commits burglary. — *Kāru-ja, as*, m. the product of an artist or mechanic, a piece of mechanism, any product of manufacture; a young elephant; an ant hill, a hillock; froth, foam; sesamum growing spontaneously; the tree Mesua Ferrea; red orpiment. — *Kāru-hasta, as*, m. the hand of an artisan or artificer.

Kāruka, as, ā, m. f. an artisan, an artificer.

कारु 2. *kāru, us*, m. (fr. 2. *kṝi*), Ved. one who sings or praises, a poet. — *Kāru-dhāyas, ās, ās, as*, Ved. favouring or supporting the singer; (Sāy.) arranging works.

Kāravya, as, ā, am, Ved. belonging to the singer, epithet of certain verses (*ṛićas*) of the Atharva-veda.

कारुणिक *kāruṇika, as, ī, am* (fr. *karuṇa*), compassionate, tender, kind. — *Kāruṇika-tā*, f. compassion.

Kāruṇya, am, n. compassion, tenderness, kindness.

कारुण्डी *kāruṇḍī* or *kāruṇḍikā*, f. a leech.

कारूष *kārūsha, as*, m. a prince of the Karūshas; an epithet of Danta-vakra, the son of Kārūsha Vṛiddhaśarman; N. of a country; *(ās)*, m. pl., N. of a people; *(as)*, m. = *karūsha*, N. of a son of Manu; an intermediate caste, the son of the degraded or outcast Vaiśya tribe.

Kārūshaka, as, ikā, am, reigning over the Karūshas.

कारेणव *kāreṇava, as, ī, am* (fr. *kareṇu*), produced by or coming from the female elephant; a patronymic of Pālakāpya.

कारोतर *kārotara, as*, m., Ved. a filtering vessel, a cloth for purifying the liquor called surā.

Kārottama, as, m. yeast, barm, the froth of the surā liquor.

Kārottara, as, m. yeast, barm, the froth which rises on the surā; a well.

कार्कण *kārkaṇa, as, ī, am* (fr. *kṛikaṇa*), caused by or relating to a pheasant.

कार्कन्धव *kārkandhava, as, ī, am* (fr. *karkandhū*), produced by the plant Zizyphus Jujuba.

कार्कवाकव *kārkavākava, as, ī, am* (fr. *kṛikavāku*), relating to a cock, produced by a cock &c.

कार्कश्य *kārkaśya, am*, n. (fr. *karkaśa*), roughness, hardness; sternness, inflexibility; firmness, solidity; rough labour.

कार्कष *kārkasha, as*, m., N. of a man.

Kārkashāyaṇi, is, m. a patronymic from the last.

कार्कीक *kārkīka, as, ī, am* (fr. *karka*), like a white horse.

कार्कोटक *kārkoṭaka, am*, n., N. of a town.

कार्ण *kārṇa, as, ī, am* (fr. *karṇa*), being in

the ear, relating to the ear, auricular &c.; a patronymic from Karṇa; (*am*), n. the wax of the ear, an ear-ring.

Kārṇaććhidraka, as, m. (fr. *karṇa-ććhidra*), a sort of well, similar to the opening of the ear.

Kārṇaveshṭakika, as, ī, am (fr. *karṇa-veshṭaka*), ornamented with or fit for ear-rings; also read *kārṇaveshṭanika.*

Kārṇaśravasa, am, n. (fr. *karṇa-śravas*), N. of a Sāman or verse of the Sāma-veda.

Kārṇika, as, ī, am, relating to the ear.

कार्णाटभाषा *kārṇāṭa-bhāshā,* f. the dialect of Karṇāṭaka.

Kārṇāṭaka, as, m. a native of Karṇāṭa.

कार्त *kārta, as, ī, am* (fr. 1. *kṛit*), relating to or treating of the affixes called *kṛit;* (*as*), m. (fr. *kṛita*), N. of a son of Dharma-netra; a patronymic occurring in the compound Kārta-kaujapau.

Kārtayaśa, am, n. (fr. *kṛita + yaśa* for *yaśas*), N. of a Sāman or verse of the Sāma-veda.

Kārtayuga, as, ī, am (fr. *kṛita-yuga*), relating to the period of time called Kṛita.

Kārtavīrya, as, m. a patronymic from Kṛita-vīrya and epithet of Arjuna, a prince of the Haihayas, killed by Paraśu-rāma; N. of one of the Jaina Ćakravartins or emperors of the world in Bhārata.

Kārtasvara, am, n. (fr. *kṛita-svara*), gold; the thorn-apple.

Kārtāntika, as, m. (fr. *kṛitānta*), an astrologer who foretels destinies.

Kārti, is, m. a patronymic from Kṛita.

Kārtisiṇha-deva, as, m., N. of a man (*kārtisiṇha* being a patronymic fr. *kṛiti-siṇha*).

कार्त्तिक *kārttika, as,* m. (fr. *kṛittikā,* the Pleiades), scil. *māsa,* N. of the month Kārttika or October–November, when the moon is full and near the Pleiades, the twelfth month of the year; a metronymic of Skanda [cf. *kārttikeya*]; N. of a Varsha; N. of a medical author; (*ī*), f., scil. *rātri,* the night of full moon in the month Kārttika, the day on which the moon stands in the constellation Kṛittikā. — *Kārttika-mahiman, ā,* m. 'the greatness of the month Kārttika,' title of a treatise on the festivals of that month. — *Kārttika-māhātmya, am,* n. title of a section of the Padma-purāṇa. — *Kārttika-śāli, is,* m. the rice which ripens in the beginning of the cold season and forms the principal harvest in India. — *Kārttika-siddhānta, as,* m., N. of a scholiast on the Mugdhabodha. — *Kārttikotsava* (°*ka-ut*°), *as,* m. the day of full moon in the month Kārttika, a festival.

Kārttikika, as, m. the month Kārttika.

Kārttikeya, as, m., N. of Skanda, the god of war, so called because reared by the six Kṛittikās or Pleiades; (according to one legend he was son of Śiva without the intervention of his wife, his generative energy being cast into the fire and then received by the Ganges, whence he is sometimes described as son of Agni and Gaṅgā; when born he was fostered by the Pleiades, who offering their six breasts the child became six-headed. In other accounts he is described as a son of Śiva and Pārvatī or Durgā. Skanda may have been called Kārttikeya because the month Kārttikā is the best for warfare: he is sometimes described as presiding over thieves.) — *Kārttikeya-prasū, ūs,* f. an epithet of Durgā or Pārvatī, who, according to one legend, was the mother of Skanda.

कार्त्स्न *kārtsna, am,* n. (fr. *kṛitsna*), the whole, totality, all, entireness; (perhaps a wrong form for the following.)

Kārtsnya, am, n. the whole, totality, all, entireness. — *Kārtsnyena,* ind. in full, entirely.

कार्दम *kārdama, as, ī, am* (fr. *kardama*), made of mud, muddy, filled or covered with it; belonging to Prajāpati Kardama.

Kārdamika, as, ī, am, = the preceding.

कार्पट *kārpaṭa, as,* m. (fr. *karpaṭa?*), a petitioner, a suitor, one who begs for employment &c.; lac, the animal dye.

Kārpaṭika, as, m. a pilgrim, one who spends his life in pilgrimage, or who subsists by carrying water from holy rivers; a caravan of pilgrims; a parasite; an experienced man.

कार्पण्य *kārpaṇya, am,* n. (fr. *kṛipaṇa*), poverty, indigence; pitiful circumstances; poorness of spirit, weakness, parsimony, niggardliness, imbecility; compassion, pity.

कार्पाण *kārpāṇa, am,* n. (fr. *kṛipāṇa*), Ved. combat, fighting, battle.

कार्पास *kārpāsa, as, ī, am* (fr. *karpāsa*), made of cotton, cottony; (*as, am*), m. n. cotton, cotton cloth, &c.; paper; (*ī*), f. the cotton plant, Gossypium Hirsutum. — *Kārpāsa-nāsikā,* f. a spindle. — *Kārpāsāsthi* (°*sa-as*°), n. the seed of the cotton plant.

Kārpāsika, as, ī, am, made of or from cotton; (*ā*), f. the cotton plant.

कार्म *kārma, as, ī, am* (fr. *karman*), laborious, industrious, occupied.

Kārmaṇa, as, ī, am, finishing a work, doing it well or completely; (*am*), n. magic, sorcery, witchcraft; performing anything by means of magical incantations. — *Kārmaṇa-tva, am,* n. magic, fascination.

Kārmaṇeyaka, as or *am* (?), m. or n. (?), N. of a region.

Kārmāra, as, m., Ved. = *karmāra,* an artist, mechanic, a smith; a patronymic from Karmāra.

Kārmāraka, am, n. a smith's work.

Kārmika, as, ī, am, engaged or employed in any work, epithet of a Buddhist philosophical school; manufactured, made; worked, embroidered, intermixed with coloured thread (as cloth &c.); any variegated texture.

Kārmikya, am, n. activity, industry.

1. *kārmuka, as, ī, am,* finishing a work, doing it well or completely, fit for or able to do a work; (*as*), m. a bamboo.

कार्मुक 2. *kārmuka, as, ī, am* (fr. *kṛimuka*), consisting of the wood Kṛimuka; (*am*), n. a bow; an instrument shaped like a bow. — *Kārmuka-bhṛit, t,* m. the archer or Sagittarius in the zodiac; an archer in general, a soldier.

Kārmukāya, nom. A. *kārmukāyate, -yitum,* to form a bow.

Kārmukin, ī, iṇī, i, armed with a bow.

कार्य *kārya, as, ā, am* (fut. pass. part. fr. 1. *kṛi*), to be made, to be done, practised, performed, accomplished, &c., feasible; to be imposed (as a punishment), to be offered (as a libation) &c.; what ought to be done, fit, right; (*kārya-tama,* superl. what ought chiefly to be done, i.e. first duty); (*am*), n. work or business to be done, duty, affair; a religious action or performance; occupation, matter, thing, enterprise, emergency, occurrence, crisis; conduct, deportment; business, occasion, need (with inst. case, e.g. *tṛiṇena kāryam,* there is need of a straw; *na bhūmyā kāryam asmākam,* we have no business whatever with the earth, the earth is not our concern); lawsuit, dispute; an operation in grammar (e.g. *sthāny-āśrayaṃ kāryam,* an operation which is borne by or rests on the primitive form as opposed to the *ādeśa* or substitute); an effect, the necessary result of a cause (in phil.); motive, object, aim, purpose (e.g. *kiṃ kāryam,* for what purpose? wherefore?); cause, origin; the denouement of a drama; (*ā*), f., N. of a plant, = *kārī, kārikā.* — *Kārya-kara, as, ī, am,* producing an effect, efficacious. — *Kārya-kartṛi, tā,* m. or *kārya-kāraka, as,* m. an agent, a workman. — *Kārya-kāraṇa, am,* n. object and motive, cause and effect, cause of a special or incidental kind, originating in some act or occasion. — *Kārya-kāraṇatas,* ind. from some special cause, with a particular design or motive. — *Kārya-kāraṇa-bhāva, as,* m. relation of cause and effect. — *Kārya-kārin, ī, iṇī, i,* performing a work. — *Kārya-kāla, as,* m. time for action, appointed time, season, opportunity. — *Kārya-kuśala, as, ā, am,* skilful or clever in work, doing it well or completely. — *Kārya-kshama, as, ā, am,* competent or fit for a work. — *Kārya-gurutā,* f. or *kārya-gurutva, am,* n. necessity or importance of any act. — *Kārya-gaurava, am,* n. importance of an affair or business. — *Kārya-ćintaka, as, ā, am,* one who takes care of a business, the manager of a business; prudent, considerate, cautious. — *Kārya-ćintā,* f. prudence, caution, consideration. — *Kārya-ćyuta, as, ā, am,* out of work, removed from an office. — *Kārya-tas,* ind. consequently, necessarily, actually. — *Kārya-tva, am,* n. the being an effect, the relation or condition of an effect or of what has been effected. — *Kārya-darśana, am,* n. inspection of work, revision. — *Kārya-darśin, ī,* m. an inspector or superintendent of affairs. — *Kārya-nirṇaya, as,* m. ascertainment of the fact; settlement or decision of an affair. — *Kārya-puṭa, as,* m. a man who does useless things; a madman, a crazy or hair-brained man; an impudent or shameless fellow; an idler, one who follows unprofitable pursuits. — *Kārya-pradvesha, as,* m. aversion from activity, idleness. — *Kārya-preshya, as,* m. one who is sent on any business, a messenger. — *Kārya-bhājana* or *kārya-pātra, am,* n. any one engaged in active life, one fit for business or the conduct of affairs. — *Kārya-bhrashṭa, as, ā, am,* = *kārya-ćyuta* above. — 1. *kārya-vat,* ind. actually, according to act or motive. — 2. *kārya-vat, ān, atī, at,* having business to transact, engaged in a business; having a cause or motive, doing one's duty. — *Kāryavat-tā,* f. or *kāryavat-tva, am,* n. the state of being engaged in a work, any business, act, action. — *Kārya-vaśa, as,* m. necessary consequence. — *Kārya-vastu, u,* n. anything that has to be done, an aim, object. — *Kārya-vipatti, is,* f. failure of an action, reverse, misfortune. — *Kārya-śesha, as,* m. the remainder of a business; completion of an affair. — *Kārya-sandeha, as,* m. uncertainty or doubt about a work, embarrassment, difficulty. — *Kārya-sāgara, as,* m. 'an ocean of business,' heavy or weighty affairs. — *Kārya-sādhaka, as, ā, am,* effective of any work, accomplishing any object, an agent. — *Kārya-sādhana, am,* n. means of effecting any object, instrument, implement, aid. — *Kārya-siddhi, is,* f. accomplishment of a work, success, fulfilment of any object. — *Kārya-sthāna, am,* n. a place of business, an office. — *Kārya-hantṛi, tā, trī, tṛi,* obstructing or counteracting the work of others, a mar-plot. — *Kāryākārya-vićāra, as,* m. deliberation on the arguments for and against any act. — *Kāryākshama* (°*ya-ak*°), *as, ā, am,* unfit for any work, incompetent, unable. — *Kāryādhipa* (°*ya-adh*°), *as,* m. the planet which determines or decides any inquiry or question in astrology. — *Kāryānta* (°*ya-an*°), *as,* m. the end of a business, termination of an affair. — *Kāryābdhi* (°*ya-ab*°), *is,* m. an ocean of business. — *Kāryārtha* (°*ya-ar*°), *as,* m. the object of a business or enterprise; any object or purpose; application for employment; (*am*), ind. for the sake of a business, for the sake of any particular object, to perform any work or duty. — *Kāryārtha-siddhi, is,* f. the accomplishment of any object or purpose. — *Kāryārthin* (°*ya-ar*°), *ī, inī, i,* making a request, seeking for business, applying for employment; pleading a cause in court, going to law. — *Kāryeśa* and *kāryeśvara* (°*ya-is*°), *as,* m. = *kāryādhipa* above. — *Kāryoddhāra* (°*ya-ud*°), *as,* m. discharge of any duty, performance of any act. — *Kāryodyukta* (°*ya-ud*°), *as, ā, am,* engaged in any business, intent upon any object. — *Kāryodyoga* (°*ya-ud*°), *as,* m. active engagement in any business.

Kāryika, as, ī, am, having business, transacting business, seeking employment &c.; engaged in a suit at law, pleading a cause in court.

Kāryin, ī, iṇī, i, one who transacts business, active, assiduous; seeking for employment; having

an object; a party to a suit, either as plaintiff or defendant; (in gram.) subject to the operation of a grammatical rule, requiring an affix &c. — *Kāryekshaṇa* (°ya-īk°), *am*, n. superintendence of public affairs.

कार्शकेय *kārśakeya*, a patronymic from Kṛiśaka. — *Kārśakeyī-putra*, *as*, m., N. of a teacher.

कार्शन *kārśana*, *as*, *ī*, *am* (fr. *kṛiśana*), Ved. consisting of pearl or mother-of-pearl.

कार्शानव *kārśānava*, *as*, *ī*, *am* (fr. *kṛiśānu*), fiery, hot, glaring, relating to fire.

कार्श्मरी *kārśmarī*, f., N. of a plant, = *kārshmarya*, *kāśmarī*.

कार्श्य 1. *kārśya*, *as*, m., N. of several plants, = *kārshya* and *kārshmarya*, = *karćūra*; another plant, Artocarpus Lacucha.

कार्श्य 2. *kārśya*, *am*, n. (fr. *kṛiśa*), emaciation, thinness, smallness.

कार्ष *kārsha*, *as*, *ī*, *am* (fr. rt. *kṛish*), one who ploughs a field, a peasant, a husbandman.

Kārshaka, *as*, m. a husbandman.

Kārshi, *is*, *is*, *i*, Ved. drawing, attracting; ploughing; (*is*), m. fire; (*is*), f. drawing, attracting; ploughing, cultivation.

Kārshika, *as*, *ī*, *am* (fr. *karsha*), deserving of pulling or dragging about; weighing a Karsha; (*as*), m. a coin of the weight of one Karsha; a husbandman.

Kārshīvaṇa, *as*, m. (fr. *kārshi* with *i* lengthened), Ved. one who ploughs a field, a husbandman.

Kārshman, *a*, n., Ved. the goal of a race-course (consisting of a line like a furrow).

कार्षापण *kārshāpaṇa*, *as*, *am*, m. n. (= *karshāpaṇa*), a coin or weight of different values, as synonymous with Karsha; if of gold, weighing 16 Māshas, which are variously calculated, see *karsha*; if of silver, it is in value = 16 Paṇas of Kowries, i. e. 1280 Kowries, commonly termed a Kāhan; if of copper, it weighs 80 Raktikās, or the same as of gold, about 176 grains; according to some it is the same as a Paṇa of Kowries, i. e. 80 Kowries; at the end of a compound it means 'worth so many Kārshāpaṇas;' (*am*), n. money, gold and silver; (*as*), m. a husbandman (?); N. of a warrior-tribe; the chief of this tribe. — *Kārshāpaṇāvara* (°ṇa-av°), *as*, *ā*, *am*, having the value of at least one Kārshāpaṇa (as a fine).

Kārshāpaṇaka, *as*, *am*, m. n. a weight or measure of different values, as synonymous with Karsha.

Kārshāpaṇika, *as*, *ī*, *am*, worth one Kārshāpaṇa, bought &c. with one Kārshāpaṇa.

कार्ष्ण *kārshṇa*, *as*, *ī*, *am* (fr. *kṛishṇa*), coming from or belonging to the black antelope; made of the skin of the black antelope; belonging to the god Kṛishṇa or Kṛishṇa-dvaipāyana, composed by him &c. (e. g. *kārshṇam vedam*, the Mahā-bhārata); belonging to a descendant of Kṛishṇa; black; (*ī*), f. the plant Asparagus Racemosus; (*am*), n., Ved. the skin of the black antelope; (*as*), m. the black antelope (?).

Kārshṇājini, *is*, m. (fr. *kṛishṇājina*), a patronymic from Kṛishṇājina; N. of a teacher; N. of a philosopher; N. of the author of a law-book.

Kārshṇāyasa, *as*, *ī*, *am* (fr. *kṛishṇāyasa*), of iron, made of black iron; (*am*), n. iron.

Kārshṇi, *is*, m. a patronymic from Kṛishṇa; an epithet of Viśvaka; N. of a Devagandharva; an epithet of the god of love.

Kārshṇya, *am*, n. blackness, black colour, darkness.

कार्ष्मन् *kārshman*. See under *kārsha* above.

कार्ष्मर्य *kārshmarya*, *as*, m., Ved. the tree Gmelina Arborea. — *Kārshmarya-maya*, *as*, *ī*, *am*, made of this tree.

कार्ष्य *kārshya*, *as*, m. the tree Shorea Robusta. — *Kārshya-vana*, *am*, n. a forest of these trees.

काल 1. *kāla*, *as*, *ī*, *am* (fr. rt. 3. *kal*?; for 2. *kāla*, 'time,' see next page), black, of a dark colour, especially dark-blue which is often confounded with black; (*as*), m. a black or dark-blue colour; the black part of the eye; the Indian cuckoo; the poisonous serpent, Coluber Naga (= *kāla-sarpa*); the plant Cassia Sophora; a plant, a red kind of plumbago; the resin of the plant Shorea Robusta; the planet Saturn; an epithet of Śiva; also of Rudra; N. of a son of Hrada; also of a prince; also of a brother of king Prasena-jit; also of a future Buddha; also of a Nāga-rāja; of a Rakshas; of an enemy of Śiva; N. of a mountain; (with the Jainas) N. of one of the nine treasures; a mystical name for the letter *m*; (*ā*), f., N. of several plants, Indigofera Tinctoria; Piper Longum; a plant nearly related to Ipomœa Turpethum, perhaps Ipomœa Atropurpurea; Nigella Indica; Rubia Munjista; Ruellia Longifolia; Physalis Flexuosa; Bignonia Suaveolens; the fruit of the Kālā (?); N. of a daughter of Daksha, the mother of the Kāleyas or Kālakeyas (a family of Asuras); an epithet of Durgā; (*ī*), f. black colour, ink or blacking; abuse, censure, defamation; a row or succession of black clouds; night; a worm or animalcule generated in the acetous fermentation of milk, = *kshīra-kīṭa* and *kshāra-kīṭa*; N. of several plants, = *kālāñjanī*; another plant, Cajanus Indicus; Ipomœa Turpethum; Bignonia Suaveolens; one of the seven tongues or flames of fire; a form of Durgā; one of the Mātṛis or divine mothers; N. of a female evil spirit, mother of the Kālakeyas; one of the sixteen Vidyādevīs; an epithet of Satyavatī, the wife of king Śāntanu and mother of Vyāsa or Kṛishṇa-dvaipāyana, but before her marriage. (After her marriage she had a son called Vićitra-vīrya, whose widows were married by Kṛishṇa-dvaipāyana and bore to him Dhṛita-rāshṭra and Pāṇḍu; according to other legends Kālī is the wife of Bhīma-sena and mother of Sarvagata); N. of a river, otherwise *kālā gaṅgā*; (*am*), n. a black kind of Agallochum; a kind of perfume (= *kakkolaka*); iron; [cf. Gr. κηλίς, κελαινός; Lat. *caligo*.] — *Kāla-kaća*, *us*, f. the plant Arum Colocasia. — *Kāla-kaṇṭaka*, *as*, m. a gallinule; [cf. the next.] — *Kāla-kaṇṭha*, *as*, m., N. of several birds, a peacock; a water fowl, a gallinule; a wagtail; a sparrow; the plant Terminalia Tomentosa, = *pītaśāla* and *pītasāra*; an epithet of Śiva; [cf. *nīla-kaṇṭha*.] — *Kāla-kaṇṭhaka*, *as*, m. a gallinule. — *Kāla-kandaka*, *as*, m. a water-snake. — *Kāla-karṇikā* or *kāla-karṇī*, f. misfortune (predicted as the consequence of having black ears). — *Kāla-kalāya*, *as*, m. dark pulse, Phaseolus Max. — *Kāla-kastūrī*, f. the plant Hibiscus Abelmoschus, the seeds smelling of musk when rubbed. — *Kāla-kīrti*, *is*, m., N. of a king identified with the Asura Suparṇa. — *Kāla-kushṭha*, *as*, m. a kind of earth brought from mountains; [cf. *kankushṭha*.] — *Kāla-koṭi*, *is*, f., N. of a region. — *Kāla-klītaka*, *am*, n. the indigo plant. — *Kāla-khañja*, *ās*, m. pl. = *kālakañja*, perhaps only a wrong reading; (*am*), n. the liver. — *Kāla-khañjana*, *am*, n. the liver. — *Kāla-khaṇḍa*, *am*, n. the liver. — *Kāla-gaṅgā*, f., N. of a river in Ceylon. — *Kāla-gaṇḍikā*, f., N. of a river. — *Kāla-gandha*, *as*, m. a kind of Cobra de Capella, = *kāla-kandaka*. — *Kāla-ghaṭa*, *as*, m., N. of a Brāhman. — *Kāla-joshaka*, *ās*, m. pl., N. of a people; (a various reading has *kālajoshika*.) — *Kāla-tāla*, *as*, m., N. of a plant, = *tamāla*. — *Kāla-tinduka*, *as*, m. a kind of ebony. — *Kāla-tīrtha*, *am*, n., N. of a Tīrtha. — *Kāla-toyaka*, *ās*, m. pl., N. of a people. — *Kāla-dantaka*, *as*, m., N. of a Nāga, a son of Vāsuki. — 1. *kāla-nara*, *as*, m., N. of a son of Sabhānara, a son of Anu; (for 2. *kāla-nara* see under 2. *kāla*.) — *Kāla-nābha*, *as*, m. (*nābha* = *nābhi*), N. of an Asura, a son of Hiraṇyāksha; also of a son of Hiraṇya-kaśipu; also of a son of Vipra-ćitti and Siṁhikā. — *Kāla-niryāsa*, *as*, m. a fragrant and resinous exudation from the plant Amyris Agallocha. — *Kāla-netra*, *as*, *ā*, *am*, black-eyed. — *Kāla-parṇa*, *as*, m., N. of a tree bearing dark-coloured leaves, Tabernæmontana Coronaria, commonly called Tagara. — *Kāla-parvata*, *as*, m., N. of a mountain. — *Kālapātrika*, *as*, m. (fr. *kāla-pātra*), a kind of mendicant whose alms-dish is painted black. — *Kāla-pālaka*, *am*, n. a kind of earth; [cf. *kankushṭha*, *kāla-kushṭha*.] — *Kāla-pīluka*, *as*, m., N. of a tree; see *kupīlu*. — *Kāla-puććha* or *kāla-puććhaka*, *as*, m. a species of animal living in marshes. — *Kāla-pushpa*, *am*, n., N. of a plant; see *kalāya*. — *Kāla-pūga*, *as*, m. the black multitude, i. e. the common people (?). — *Kāla-pṛishṭha*, *as*, m. a species of antelope (with a black back); a heron; (*am*), n., N. of the bow of Karṇa; a bow in general. — *Kāla-peśī*, f., N. of a plant; see *śyāmā*. — *Kāla-bhāṇḍikā*, f. the plant Rubia Munjista. — *Kāla-masī*, f., N. of a river; also called *kālamahī*. — *Kālamāna* and *kāla-māla*, *as*, m. the plant Ocimum Sanctum, a fragrant pot-herb. — *Kāla-mukha*, *as*, m. a kind of monkey; N. of a fabulous people; (*ā*), f., N. of a female. — *Kāla-mushkaka*, *as*, m. the plant Bignonia Indica; see *mushkaka*. — *Kāla-mūla*, *as*, m., N. of a plant, commonly Rakta-ćitraka. — *Kāla-meśikā* or *kāla-meshikā*, f. the plant Rubia Munjista; also the plant Ipomœa Atropurpurea (?). — *Kāla-meshī*, f., N. of several plants, Vernonia Anthelminthica; Rubia Munjista; and perhaps Ipomœa Atropurpurea. — *Kāla-yavana*, *as*, m., N. of a prince of the Yavanas; a tyrannical Asura, the foe of Kṛishṇa, destroyed by him by a stratagem. — 1. *kāla-rātri*, *is* or *ī*, f. a dark night; (for 2. see under 2. *kāla*.) — *Kāla-lavaṇa*, *am*, n. a kind of black factitious and purgative salt, commonly called *viḍ-lavaṇa*. — *Kāla-loćana*, *as*, m., N. of a Daitya. — *Kāla-lauha*, *am*, n. iron. — *Kāla-vadana*, *as*, m., N. of a Daitya; also called *śāla-vadana*. — *Kāla-vṛiksha* and *kāla-vṛinta*, *as*, m. a kind of vetch, Dolichos Biflorus [cf. *kulattha*]; (*ī*), f. the trumpet flower, Bignonia Suaveolens. — *Kāla-velā*, f. the time of Saturn, a particular time of the day at which any religious act is improper, half a watch in every day. — *Kāla-śambara*, *as*, m., N. of a Dānava. — *Kāla-śāka*, *am*, n. the pot-herb Ocimum Sanctum. — *Kāla-śāli*, *is*, m. a black sort of rice. — *Kāla-śivi*, *is*, m., N. of a man. — *Kāla-śaila*, *as*, m., N. of a mountain. — *Kāla-sankarshā*, f. a girl nine years old, who personates Durgā at a festival in honour of this goddess. — *Kāla-sarpa*, *as*, m. the black and most poisonous variety of the Cobra, Coluber Naga. — *Kāla-sāra*, *as*, m. the black antelope; (*am*), n. a yellow sort of sandal-wood. — *Kāla-skandha*, *as*, m., N. of several plants; a kind of ebony with a dark trunk, Diospyros Embryopteris; the Tamāla, a tree bearing dark blossoms, Xanthochymus Pictorius; another plant, = *jīraka*; another, = *dushkhadira*; the glomerous fig tree, Ficus Glomerata. — *Kālāguru* (°la-ag°), *u*, n. a black kind of aloe wood or Agallochum. — *Kālāṅga* (°la-aṅ°), *as*, *ā*, *am*, having a dark-blue body, as a sword with a dark-blue edge. — *Kālājina* (°la-aj°), *as*, m., N. of a people. — *Kālāñjana* (°la-añ°), *am*, n. a black unguent; (*ī*), f. a small shrub used as a purgative. — *Kālāṇḍaja* (°la-aṇ°), *as*, m. the black bird, an epithet of the Indian cuckoo. — *Kālānuśārivā*, f., N. of two plants, = *tagara*; and *śitalijaṭā*, commonly *śinlićhop*. — *Kālānusāraka* (°la-an°), *am*, n., N. of a tree, = *tagara*; yellow sandal. — *Kālānusāri*, *is*, m. or *kālānusārin* (°la-an°), *ī*, m. or *kālānusārivā*, f. benzoin or benjamin. — *Kālānusārya*, *as*, *ā*, *am*, m. f. n. gum benjamin or benzoin; (*am*), n. a yellow fragrant wood from which a perfume is prepared, sandal-wood (?); N. of a tree, = *tagara*; (*as*, *am*), m. n. the tree Dalbergia Sissoo. — *Kālānusāryaka*, *am*, n. gum benzoin or benjamin. — *Kālāmra* (°la-ām°), *as*, m., N. of a Dvīpa. — *Kālāyasa* (°la-ayas), *am*, n. iron. — *Kālāyasamaya*, *as*, *ī*, *am*, of iron, consisting of iron. — *Kālāśoka* (°la-aś°), *as*, m., N. of a Buddhist king. — *Kālāsuhṛid* (°la-as°), *t*, m. an enemy of Kāla, epithet of Śiva. — *Kāleśvara* (°la-īś°), *as*, m., N.

of a mountain. — *Kālodaka* (°*la-ud*°), *am*, n., N. of a dark piece of water; N. of an ocean.

Kālaka, *as*, *ā*, *am*, dark-blue, coloured dark-blue; dark-coloured, black; (*as*), m. a mole, a freckle, a mark; the black part of the eye; a water-snake (*alagarda*); a kind of grain; N. of a Rakshas; also of an Asura; N. of a mountain; (*ās*), m. pl., N. of a Dānava family; (*ā*), f., Ved. a kind of bird; N. of a female evil spirit, mother of the Kālakeyas; a daughter of Daksha; also of Vaiśvānara; (*am*), n. the liver; N. of a plant. — *Kālaka-vṛikshīya*, *as*, m., N. of a sage. — *Kālakāksha* (°*ka-ak*°), *as*, m., N. of an Asura. — *Kālakāñja* (*ka-añja?*), *as*, m. (?), Ved., N. of an animal ('black-spotted?'); N. of a constellation (?); N. of an Asura.

Kālakeya, *as*, m. (a metronymic fr. *kālakā*), N. of an Asura; (*ās*), m. pl., N. of a Dānava family; [cf. *kālakañja*, *kālakāñja*, 1. *kāleya*.]

1. *kālika*, *as*, m. a species of heron, Ardea Jaculator (also written *kālīka*); N. of a king of the Nāgas; (*ikā*), f. blackness or black colour; ink or blacking; cloudiness, a multitude or succession of clouds, a dark cloud threatening rain; a fault or flaw in gold; the liver; a particular blood-vessel in the ear; a line of hair extending from the pudenda to the navel; a kind of spirituous liquor; a female crow; a small singing bird with black wings (Turdus Macrourus, commonly Syāmā); a scorpion; a small worm or animalcule formed by the fermentation of milk; N. of several plants, a medicinal plant, commonly Vṛiśćikapattra; another plant, Valeriana Jaṭāmānsi; a kind of Terminalia; a branch of the plant Trichosanthes Diœca; a kind of fragrant earth; a N. or form of Durgā; a girl of four years old, who personates the goddess Durgā at a festival held in honour of that deity; a kind of Yoginī; a species of Kinnarī; an epithet of Durgā; N. of a female evil spirit, daughter of Vaiśvānara; (with Jainas) N. of a kind of genius who executes the commands of the fourth Arhat; N. of a river; (*am*), n. black sandal-wood. — *Kālikā-krama*, *as*, m. title of a work. — *Kālikā-grantha*, *as*, m. a medical work. — *Kālikā-purāṇa*, *am*, n. the Purāṇa of Kālikā, i. e. of Durgā, title of an Upapurāṇa. — *Kālikā-mukha*, *as*, m., N. of a Rakshas. — *Kālikāśrama* (°*kā-āś*°), *as*, m., N. of a hermitage. — *Kālikopapurāṇa* (°*kā-up*°), *am*, n., N. of an Upa-purāṇa.

Kāliman, *ā*, m. blackness.

1. *kāliya*, *as*, m., N. of a Nāga or serpent inhabiting the Yamunā, slain by Kṛishṇa (also written *kālīya*, see below). — *Kāliya-damana*, *as*, or *kāliya-jit*, m., N. of Kṛishṇa or Vishṇu as destroyer of the serpent.

Kāliyaka = *kālīyaka* below.

Kālī, f., N. of Durgā, the wife of the god Siva. — *Kālī-kula-sarvasva*, N. of a work. — *Kālī-tanaya*, *as*, m. a buffalo ('son or favourite of Durgā,' more correctly *hansakālī-tanaya*). — *Kālī-purāṇa*, *am*, n. the Purāṇa of Kālī, title of an Upapurāṇa. — *Kālī-māhātmya*, *am*, n. = *ćaṇḍikā-māhātmya*. — *Kālī-rahasya*, title of a work. — *Kālī-śiva*, *as*, m., N. of the author of the Kalpa-kedāra. — *Kālī-hṛidaya*, title of a work.

Kālīya, *as*, *ā*, *am*, relating to blackness; (*am*), n. a dark kind of sandal or perhaps of Agallochum; N. of a Nāga, see 1. *kāliya* above.

Kālīyaka, *as*, *am*, m. n. a species of aloe wood; a kind of turmeric (Curcuma Xanthorrhiza?), a kind of fragrant wood of a yellow colour; yellow sandal; a dark kind of sandal-wood; (*as*), m., N. of a Nāga, see 1. *kālīya* above.

1. *kāleya*, *am*, n. (for 2. see s. v.), the liver; saffron; a yellow fragrant wood; the black sandal-wood; (*as*, *ā*, *am*), dark-coloured; (*ās*), m. pl., N. of a family of Daityas (metronymic fr. *kālā*).

Kāleyaka, *as*, m. the plant Curcuma Xanthorrhiza, see *kālīyaka* above; (*am*), n. a fragrant wood, see above; a particular part of the intestines; a disease like jaundice; (*as*), m. a dog (for *kauleyaka*).

Kālyaka, *as*, m. zedoary (Curcuma Zerumbet). See *kālpaka*.

काल 2. *kāla*, *as*, m. (fr. rt. 3. *kal*), a fixed or right point of time, a space of time, time in general, (in the Ṛig-veda this word occurs only once, in the Brāhmaṇas oftener); the proper time or fit season for (with gen., dat., loc., pot., &c., e. g. *kālaḥ prasthānasya* or *prasthānāya* or *prasthāne*, time for departure; *kriyā-kālaḥ*, time for action; *na ayaṃ kālo vilambitum*, this is not the time to delay; *kālo yad bhuñjīta bhavān*, it is time for you to eat); the weather; time as leading to events, the causes of which are imperceptible to the mind of man; destiny, fate; time as destroying all things; death, time of death, often personified and represented with the attributes of Yama, regent of the dead, or even identified with him, (hence *kālam i* or *kālaṃ kṛi*, to die; *kāla-samāyukta*, dead; *kāla* in this sense is frequently connected with *antaka* and *mṛityu*, e. g. *abhyadhāvata prajāḥ kāla ivāntakaḥ*, he attacked the people like Time the destroyer, cf. *kālāntaka* below; *kāla* personified is also a Devarshi in Indra's court, and a son of Dhruva); a period of time, time of the world; measure of time, prosody; a section, a part; *deśa-kālau*, the right place and the right time, place and time; *kālaṃ kṛi*, to appoint or fix a time; *ubhau kālau*, both times, sunrise and sunset; *shashṭhe kāle 'hnaḥ*, at the sixth hour of the day, at midday; *shashṭhānna-kāla*, one who eats only at the sixth meal-time, i. e. who passes five meals without eating and has no meal till the evening of the third day; or without *anna*, e. g. *ćaturtha-kālam*, at the fourth meal-time, i. e. at the evening of the second day; *shashṭhe kāle*, at the evening of the third day; *ṛitu-kāla*, the time of a woman's courses; *gaććhatā kālena*, in the course of time, after some time; *nitya-kālam*, constantly, always; *dīrgha-kālam*, during a long time; *dīrgheṇa kālena*, after a long time; *kālena*, in the course of time; *dīrghasya kālasya*, after a long time; *kasyaćit kālasya*, after some time; *kālāt* or *kālatas*, in the course of time &c.; [cf. Goth. *hveila*; Mod. Germ. *weile*; Gr. καιρός, ὥρα (?); Lat. *hora*, *calen-dæ*: cf. also Gr. κήρ; Hib. *ceal*, 'death and everything terrible.'] — *Kāla-karaṇa*, *am*, n. appointing or fixing a time. — *Kāla-karman*, *a*, n. death. — *Kāla-kalpa*, *as*, *ā*, *am*, like death, fatal, deadly. — *Kāla-kāra*, *as*, *ī*, *am*, making or producing time. — *Kāla-kārita*, *as*, *ā*, *am*, effected or brought about by or in time. — *Kāla-kuṇṭha*, *as*, m. an epithet of Yama. — *Kāla-kūṭa*, *as*, *am*, m. n. a deadly poison; see s. v. — *Kāla-kṛit*, *t*, m. the sun (producing the times, i. e. seasons). — *Kāla-kṛita*, *as*, *ā*, *am*, produced by time; fixed; appointed (as to time); lent or deposited by a giver for a certain time; (*as*), m. the sun; time (?). — *Kāla-kaumudī*, f., N. of a work. — *Kāla-krama*, *as*, m. lapse of time; *kāla-krameṇa*, in process of time. — *Kāla-kriyā*, f. fixing a time; title of the second chapter of the Sūrya-Siddhānta; death. — *Kāla-kshepa*, *as*, m. allowing time to pass away, delay, loss of time; spending or passing the time; *akāla-kshepam*, ind. without delay. — *Kāla-gati*, *is*, f. the lapse of time. — *Kāla-granthi*, *is*, m. 'a joint of time,' a year. — *Kāla-ghātin*, *ī*, *inī*, *i*, killing in the course of time, i. e. by degrees, slowly (as a poison). — *Kāla-ćakra*, *am*, n. the wheel of time, time represented as a wheel, which always turns round; a given revolution of time, a cycle; according to the Jainas, the wheel of time has twelve Aras or spokes and turns round once in 2000,000,000,000,000 Sāgaras of years [cf. *ava-sarpiṇī* and *ut-sarpiṇī*]; the wheel of fortune, the vicissitudes of life, the wheel of time or fate is sometimes regarded as a weapon; with Buddhists, a Tantra; (*as*), m. an epithet of the sun. — *Kāla-ćodita*, *as*, *ā*, *am*, summoned by the angel of death. — *Kālaćodita-karman*, *ā*, *ā*, *a*, acting under the influence of fate. — *Kāla-jña*, *as*, *ā*, *am*, one who knows the fixed times or seasons; (*as*), m. an astrologer; a cock. — *Kāla-jñāna*, *am*, n., N. of a medical work; N. of a work by Malladeva on the symptoms of diseases; a medical work by Sambhunātha. — *Kāla-jñānin*, *ī*, m. an epithet of Siva. — *Kāla-tattvārṇava* (°*va-ar*°), 'the ocean of the truth of time,' title of a work. — *Kāla-taraṅga*, the first part of the Smṛity-artha-sāgara by Nṛisiṅha. — *Kāla-tā*, f. seasonableness, timeliness. — *Kāla-tulya*, *as*, *ā*, *am*, like death, deadly. — *Kāla-traya*, *am*, n. the three times, i. e. past, present, and future. — *Kāla-daṇḍa*, *as*, m. the staff of death, death. — *Kāla-damanī*, f. an epithet of Durgā. — *Kāla-dharma*, *as*, m. or *kāla-dharman*, *ā*, m. the line of conduct suitable to any time or season; the law, rule or operation of time, death, dying; influence of time, seasonableness; effects proper to the time or season. — *Kāla-dhāraṇā*, f. prolongation of time. — 2. *kāla-nara*, *as*, m. 'a time-man,' i. e. in astrology the figure of a man's body on the various limbs of which the twelve signs of the zodiac are distributed for the purpose of foretelling future destinies; [cf. *kāla-purusha*.] — *Kāla-nātha*, *as*, m. an epithet of Siva. — *Kāla-nidhi*, *is*, m. an epithet of Siva. — *Kāla-niyoga*, *as*, m. the command of time, fate, destiny. — *Kāla-nirūpaṇa*, *am*, n. chronology. — *Kāla-nirṇaya*, *as*, m. 'determination or fixing of times,' title of a work, also called *kāla-mādhavīya*, by Mādhavāćārya. — *Kāla-nirṇaya-dīpikā*, f. title of a metrical recension of the same work. — *Kāla-nirṇaya-prakāśa*, *as*, m. title of a work on jurisprudence (?). — *Kāla-nirvāha*, *as*, m. providing for daily wants. — *Kāla-nemi*, *is*, f. the felly or rim of the wheel of time, regarded as a terrible weapon; (*as*), m., N. of an Asura slain by Kṛishṇa, identified with Kaṃsa; N. of a Rakshas; N. of a son of the Brāhman Yajña-soma. — *Kāla-nemin*, *ī*, m., N. of an Asura; [cf. the preceding.] — *Kālanemi-ripu*, *us*, m. or *kālanemi-han*, *ā*, m. or *kālanemi-hara*, *as*, m. or *kālanemy-ari*, *is*, m. an epithet of Kṛishṇa or Vishṇu, the destroyer of the Asura Kālanemi. — *Kāla-pakva*, *as*, *ā*, *am*, ripened by time, i. e. spontaneously (opposed to *agni-pakva*). — *Kāla-patha*, *as*, m., N. of a son of Viśvā-mitra. — *Kāla-parivāsa*, *as*, m. standing for a time (so as to become stale or fermented). — *Kāla-pāśa*, *as*, m. the noose of Yama or death. — *Kāla-pāśika*, *as*, m. a hangman, an executioner, (one who has the noose of Yama.) — *Kāla-purusha*, *as*, m., cf. 2. *kāla-nara*. — *Kāla-prabhāta*, *am*, n. the dawning of the best season, the two months following the rainy season, autumn; the sultry season. — *Kāla-pravṛiddha*, *as*, *ā*, *am*, over-blown, over-ripe. — *Kāla-bhaksha*, *as*, m. an epithet of Siva. — *Kāla-bhṛit*, *t*, m. the sun; [cf. *kāla-kṛit*.] — *Kāla-mayūkha*, *as*, m. title of a part of Bhāskara. — *Kāla-mahiman*, *ā*, m. or *kāla-māhātmya*, *am*, n. the power or sway of time. — *Kāla-mādhava-kārikā*, f. title of a work. — *Kāla-mūrti*, *is*, f. time personified. — *Kāla-yāpa*, *as*, m. allowing time to pass away, putting off, delaying, procrastination. — *Kāla-yāpana*, *am*, n. passing away time, putting off, delaying. — *Kāla-yoga*, *as*, m. connection with time, with fate or destiny; fate, destiny. — *Kāla-yogin*, *ī*, *inī*, *i*, reigning over destiny, an epithet of Siva. — *Kāla-yodhin*, *ī*, *inī*, *i*, fighting, or one who fights in season or at the proper time. — 2. *kāla-rātri*, *is* or *ī*, f. the night of all-destroying time, the night of destruction at the end of the world, often personified or identified with Durgā or with one of the Saktis of Durgā; a particular night in the life of man, on the seventh day of the seventh month of the seventy-seventh year, after which period a man is exempt from attention to the usual ordinances; N. of a Brāhman woman, familiar with magic. — *Kāla-rūpa-dhṛish*, *k*, *k*, *k* (the last member of the compound being by some referred to rt. *dhṛi* or *dhṛih*), wearing the form of Yama or death. — *Kāla-vat*, *ān*, *atī*, *at*, connected with time. — *Kāla-vikrama*, *as*, m. power of time, death. — *Kāla-vidhāna*, *am*, n. title of a work. — *Kāla-vidhvansana*, *as*, m. (scil. *rasa*) a term for a particular drug or medicine. — *Kāla-viprakarsha*, *as*, m. prolongation of time. — *Kāla-viveka*, *as*, m., N. of a work by Jīmūtavahana. — *Kāla-vṛiddhi*, *is*, f. periodical interest, payable monthly, &c. — *Kāla-vega*, *as*, m., N. of a Nāga, a son of Vāsuki. — *Kāla-vyāpin*, *ī*, *inī*, *i*,

filling all time, everlasting. — *Kāla-saṃrodha, as,* m. keeping back or retaining for a long time; lapse of a long period of time. — *Kāla-saṃhitā,* f., N. of an astrological work. — *Kāla-sadṛiśa, as, ī, am,* opportune, seasonable; deathlike. — *Kāla-sampanna, as, ā, am,* effected by time, dated, bearing a date. — *Kāla-sāhvaya, as, ā, am,* named after Kāla. — *Kāla-sūtra* or *kāla-sūtraka, am,* n. the thread of time or death; N. of one of the twenty-one hells. — *Kāla-svarūpa, as, ā, am,* having the very form of death (applied to any terrific object). — *Kālākṛishṭa* (°*la-āk*°), *as, ā, am,* led to death or destruction, drawn to or by one's fate: produced or brought about by time. — *Kālākshanika, as,* m. (fr. *kāla + akshara*), a scholar, a pupil who has begun to read. — *Kālāgni* (°*la-ag*°), *is,* m. the fire that is to destroy the world; the conflagration at the end of time. — *Kālāgni-rudra, as,* m. Rudra regarded as the fire that is to destroy the world; (scil. *rasa*) N. of a particular drug or medicine. — *Kālāgnirudropanishad* (°*ra-up*°), *t,* f., N. of several Upanishads. — *Kālātīta* (°*la-at*°), *as, ā, am,* elapsed, passed by. — *Kālātmaka* (°*la-āt*°), *as, ikā, am,* depending on time or destiny. — *Kālātyaya* (°*la-at*°), *as,* m. lapse of time, loss or destruction by lapse of time. — *Kālātyayopadishṭa* (°*ya-up*°), *as, ā, am,* taught or rectified by the lapse of time; term for a vain argument (*hetv-ābhāsa*), also called *atīta-kāla* and *bādhita*. — *Kālādarśa* (°*la-ād*°), *as,* m. 'the mirror of time,' title of a work. — *Kālādhyaksha* (°*la-adh*°), *as,* m. the overseer or leader of time, an epithet of the sun. — *Kālānala* (°*la-an*°), *as,* m. the fire of all-destroying time, the universal conflagration at the end of all things; N. of a son of Sabhā-nara. — *Kālāntaka* (°*la-an*°), *as,* m. time regarded as the god of death. — *Kālāntaka-yama, as,* m. all-destroying time in the form of Yama. — *Kālāntara* (°*la-an*°), *am,* n. interval, intermediate time; period, process of time; a former or another time. — *Kālāntara-kshama, as, ā, am,* able to bear an interval of delay. — *Kālāntara-visha, as, ā, am,* poisonous at certain times; (*as*), m. a poisonous animal, venomous only when enraged or alarmed, as a rat &c. — *Kālāntarāvṛitta* (°*ra-āv*°), *as, ā, am,* hidden or concealed by time. — *Kālāntarāvṛitti-śubhāśubha* (°*bha-aś*°), *āni,* n. pl. good and evil things occurring within the revolutions of time. — *Kālāvadhi* (°*la-av*°), *is,* m. a fixed or appointed time. — *Kālāvyavāya* (°*la-av*°), *as,* m. no interval of time. — *Kālāśuddhi, is,* m. or *kālāśauća* (°*la-aś*°), *am,* n. season of mourning or ceremonial impurity, as at the birth of a child, the death of a relation &c., when it is considered unlawful to perform any religious rites. — *Kāle-ja, as, ā, am,* born or produced at a fixed time or at due time. — *Kālottara* (°*la-ut*°), N. of a work. — *Kālotpādita* (°*la-ut*°), *as, ā, am,* produced in due season. — *Kālopta* (°*la-up*°), *as, ā, am,* sown in due season.

Kālaya, nom. P. *kālayati, -yitum,* to show or announce the time.

2. *kālika, as, ī, am,* relating to time, connected with time, depending on time; fit for any particular season, seasonable; lasting a long time, of long standing (often at the end of a compound, e. g. *āsanna-kālika,* relating to a time near at hand, impending; *māsa-kālika,* monthly); *a-kālikam,* without delay; (*ā*), f. price of a commodity on credit, or a price to be paid at a fixed period or by instalments; periodical interest paid by the month &c.; change of complexion. — *Kālika-tā,* f. or *kālika-tva, am,* n. time, date, season.

Kālinī, f. 'bringing death,' N. of the sixth lunar mansion.

2. *kāliya, as, ā, am,* relating to time. See col. 3.

Kālīna, as, ā, am (at the end of comp.), belonging or relating to any particular time, timely, seasonable.

2. *kālīya, as, ā, am,* relating to time, timely.

Kālya, as, ā, am, timely, seasonable, fit for any particular season; being in a particular period; pleasant, agreeable, auspicious (as discourse; cf. *kalya*); (*as*), m., N. of a man; (*ā*), f. a cow fit for the bull; (*am*), n. day-break.

कालकञ्ज *kālakañja* or *kālakañjya, ās,* m. pl., N. of a Dānava family, the children of Kālakā.

कालकटङ्कट *kālakaṭaṅkaṭa, as,* m. an epithet of Śiva; (a various reading has *śūlakaṭaṅkaṭa*); [cf. *kaṭaṅkaṭa*.]

कालकील *kālakīla* or *kālakīlaka, as,* m. a confused or mingled sound, a tumult; [cf. *kalakala*.]

कालकुञ्च *kālakuñća, as,* m. an epithet of Vishṇu.

कालकूट *kālakūṭa, as, am,* m. n. (fr. *kala-kūṭa*), a kind of poison contained in a bulbous root or tuber; a mortal or deadly poison; a poison produced at the churning of the ocean, swallowed by Śiva and causing the blueness of his neck; a poison in general; (*as*), m. myrrh; N. of a country near the Himālaya and the people inhabiting it; an epithet of Yama; [cf. *kāla-kaṇṭha*.]

Kālakūṭaka, as, am, m. n. a kind of poison contained in a bulbous root; a deadly poison produced at the churning of the ocean; a poison in general.

Kālakūṭi, is, m. a prince of the Kalakūṭas.

कालङ्कत *kālaṅkata, as,* m. the plant Cassia Sophora.

कालञ्जर *kālañjara, as,* m., N. of a mountain in Bundalkhand considered as sacred, the modern Kallinjer; N. of the adjacent country; an assembly or meeting-place of religious mendicants; Kallinjer is one of the places at which such assemblies meet, being enumerated amongst the Tapasyasthānas or spots adapted to practices of austere devotion; an epithet of Śiva; (*ā* or *ī*), f. an epithet of Durgā.

कालबलन *kālabalana, am,* n. armour, mail; (a wrong reading for *kāya-balana* or *kāya-valana*.)

कालबव *kālabava* or *kālavava, as,* m., N. of a man.

Kālabavin, inas, m. pl., N. of a school.

कालम्बी *kālambī,* f. or *kālambya, as* or *am* (?), m. or n. (?), N. of a caravansery.

कालव *kālava, ās,* m. pl., N. of a people.

कालवेय *kālaveya, ās,* m. pl., N. of a school.

कालशेय *kālaśeya, am,* n. (fr. *kalaśi* = *kalaśa*), buttermilk, produced in a jar or pitcher by churning; also *kālaseya*.

कालानर *kālānara, as,* m., N. of a son of Sabhā-nara; [cf. *kāla-nara* and *kālānala*.]

कालानुनादिन् *kālānunādin, ī,* m. = *kalānunādin,* a large black bee; a sparrow, the francoline partridge.

कालाप *kālāpa, as,* m. (fr. *kalāpa*), the hair of the head; a serpent's hood; a demon, an imp or goblin; a student of the Kalāpa grammar; one who knows or follows this grammar; (fr. *kalāpin*), a pupil of Kalāpin; epithet of Ārāḍa, a teacher of Śākya-muni.

Kālāpaka, as, ikā, am, belonging to the pupils of Kalāpin; (*am*), n. an assemblage of pupils of Kalāpin; N. of a grammar.

कालाम *kālāma, as,* m. an epithet of Ārāḍa, the teacher of Śākya-muni; [cf. *kālāpa*.]

कालामुख *kālāmukha, as,* m. (fr. *kāla-mukha?*), N. of a Śaiva sect.

कालायनि *kālāyani, is,* m., N. of a pupil of Bāshkali.

कालायनी *kālāyanī,* f. (fr. *kalā*), an epithet of Durgā.

कालिक *kālika.* See under 1. *kāla* and 2. *kāla* at page 224 and last col.

कालिङ्ग *kāliṅga, as,* m. (fr. *kaliṅga*), a prince of the Kaliṅgas; (pl.) the Kaliṅgas; an elephant; a snake; a species of cucumber, Cucumis Usitatissimus; a poisonous plant; a sort of iron; (*ī*), f. a princess of the Kaliṅgas; a kind of gourd or cucumber; N. of a river; (*am*), n. the water-melon; (*as, ī, am*), produced in or belonging to the Kaliṅga country.

Kāliṅgaka, as, m. a prince of the Kaliṅgas.

Kāliṅgikā, f. the plant Ipomœa Turpethum.

कालिञ्जर *kāliñjara, as,* m., N. of a mountain; [cf. *kālañjara*.]

कालिदास *kālidāsa, as,* m. (fr. *kālī,* the goddess Durgā, and *dāsa,* a slave, the final of *kālī* being shortened), N. of a celebrated poet, supposed to be the author of the Śakuntalā, Vikramorvaśī, Mālavikāgnimitra, the Megha-dūta, Raghu-vaṃśa, Nalodaya, and other poems; also of the Śruta-bodha: he was one of the nine poets or gems of Vikramāditya's court, and is supposed to have flourished in the century preceding the Christian era; the name is however applied to more persons than one, and seems, in some measure, to have been used as an honorary title; the works attributed to this author are amongst the most elegant compositions in the Sanskrit language.

Kālidāsaka, as, m. = the preceding.

कालिनी *kālinī.* See under 2. *kāla.*

कालिन्द *kālinda, am,* n. the water-melon; (*ī*), f. a sort of vessel; N. of a plant [cf. *kāliṅgikā*]; N. of a wife of Kṛishṇa; N. of the wife of Asita and mother of Sagara; an epithet of the river Yamunā; (*as, ī, am*), connected with the river Yamunā, coming from this river; [cf. *kalinda*.] — *Kālindī-karshaṇa, as,* m. an epithet of Bala-rāma, this hero having diverted the stream Yamunā into a new and devious channel, marked out by his ploughshare. — *Kālindī-bhedana, as,* m. an epithet of Bala-rāma; [cf. the preceding.] — *Kālindī-sū, ūs,* m. the father of the Yamunā, an epithet of Sūrya; (*ūs*), f. the mother of Yamunā, an epithet of one of the wives of Sūrya. — *Kālindī-sodara, as,* m. the brother of the Yamunā, an epithet of Yama.

Kālindaka, am, n. the water-melon.

कालिमन् *kāliman.* See under 1. *kāla.*

कालिम्मन्या *kālim-manyā,* f. (*kālim* instead of *kālīm*), thinking one's self to be Kālī, regarding one's self as Kālī.

कालिय 3. *kāliya, as,* m. (fr. *kali;* for 1. and 2. see under 1. and 2. *kāla*), the present age, commonly called the Kali-yuga.

कालीक *kālīka, as,* m. a heron; [cf. 1. *kālika*.]

कालीची *kālīćī,* f. (fr. 2. *kāla* and *ańć?*), the judgment-hall of Yama, regent or judge of the dead.

कालीन *kālīna.* See under 2. *kāla,* col. 1.

कालीय 1. *kālīya.* See p. 225 and col. 1.

कालुष्य *kālushya, am,* n. (fr. *kalusha*), foulness, dirtiness, filth, turbidness, opacity; disturbance or interruption of harmony, disagreement.

कालेज *kāle-ja.* See under 2. *kāla.*

कालेय 2. *kāleya, am,* n. (fr. *kali;* for 1. see under 1. *kāla*), the Sāman of Kali; (*as, ā, am*), belonging to Kali, the Kali age &c.

कालेयक *kāleyaka.* See under 1. *kāla.*

कालेश्वर *kāleśvara, kālotpādita,* &c. See under 1. and 2. *kāla.*

कालोदायिन् *kālodāyin, ī,* m., N. of a pupil of Śākya-muni; (the right reading is perhaps *kālodayin*.)

काल्प *kālpa, as, ī, am* (fr. *kalpa*), preceptive, ritual; relating to a Kalpa or period so called; (*as*), m. the plant Curcuma Zerumbet.

Kālpaka, as, m. the same plant; [cf. also *kālyaka.*]

Kālpanika, as, ī, am (fr. *kalpanā*), existing only in fancy; fictitious, invented; counterfeit, hypocritical, artificial, fabricated. — *Kālpanika-tā,* f. contrivance, hypocrisy, forgery.

Kālpasūtra, as, m. (fr. *kalpa-sūtra*), one who is familiar with the Kalpasūtras.

काल्य *kālya.* See under 2. *kāla.*

काल्याणिनेय *kālyāṇineya, as, ī, am* (fr. *kalyāṇī*), sprung from a virtuous or fortunate woman; (*as*), m. the son of such a woman.

काल्वालीकृत *kālvālī-kṛita, as, ā, am,* Ved. made bald (?); [cf. Lat. *calvus.*]

काव *kāva, am,* n. (fr. *kavi*), N. of a Sāman.

कावचिक *kāvaćika, as, ī, am* (fr. *kavaća*), relating to armour, armorial; (*am*), n. a multitude of men in armour.

कावट *kāvaṭa, am,* n., N. of a district containing 100 Grāmas; [cf. *karvaṭa.*]

Kāvaṭikā, f. a district of 200 Grāmas.

कावरुक *kāvaruka, as, ī, am,* fearful; henpecked; (*as*), m. an owl; (a wrong form for *kākaruka* or *kākarūka* ?).

कावष *kāvasha, am,* n. (fr. *kavasha*), N. of a Sāman.

Kāvasheya, as, m. a patronymic of Tura in the Brāhmaṇas.

कावार *kāvāra* (*kā-āv°*), *am,* n. the aquatic plant Vallisneria; (*ī*), f. an umbrella or chhattar, especially one without a stick and worn like a broad-brimmed hat.

काविराज् *kā-virāj, ṭ,* f. a metre consisting of 9 + 12 + 9 syllables.

कावृक *kā-vṛika, as,* m., N. of several birds; a gallinaceous fowl (= *kukkuṭa, kṛikavāku*); the ruddy goose, Anas Casaca (= *koka*); a small singing bird, Loxia Philippensis.

कावेर *kāvera, am,* n. saffron, Crocus Sativus; (*ī*), f. turmeric; a courtezan, a harlot; N. of a river in the Dekhan (according to a legend in the Hari-vaṇśa, a daughter of Yuvanāśva and wife of Jahnu, who by her father's curse was changed from one half of the Gaṅgā into the river Kāverī, therefore also called Ardha-gaṅgā or Ardha-jāhnavī).

Kāveraka, as, m. a patronymic of Rajata-nābhi.

Kāverikā, f., N. of a river, = *kāverī.*

काव्य *kāvya, as, ā, am* (fr. *kavi*), endowed with the qualities of a sage or poet, descended or coming from a sage; prophetic, inspired, poetical; a particular order of manes; a patronymic of Uśanas; (*ās*), m. pl. the descendants of Kavi; (*ā*), f. understanding, intelligence; a female fiend [cf. *pūtanā*]; (*am*), n. wisdom, intelligence; prophetic inspiration; high power and art; intellect, knowledge (often used in pl.); a poem, poetical composition, a work of poetic art; term for the first tetrastich in the metre Shaṭpada; happiness, welfare. — *Kāvya-kalpa-latā,* f. title of a work on artificial poems. — *Kāvyakalpalatā-vṛitti, is,* f. a commentary by Amara-ćandra on the last work. — *Kāvyakalpalatāvṛitti-parimala,* a commentary on the preceding work. — *Kāvya-kāma-dhenu, us,* f. title of a commentary by Vopadeva on his work called Kavi-kalpadruma. — *Kāvya-ćandrikā,* f. title of a work on artificial poems by Kavi-ćandra; another work on the same subject by Nyāyavāgīśa. — *Kāvya-ćaura, as,* m. a robber of other poems, a plagiarist. — *Kāvya-tā,* f. or *kāvya-tva, am,* n. the condition of a poetical composition. — *Kāvya-devī,* f., N. of a princess, who erected a statue of Śiva, called Kāvyadeviśvara. — *Kāvya-prakāśa* or *kāvya-pradīpa, as,* m. title of a work on artificial poems by Mammaṭa. — *Kāvya-mīmāṇsaka, as,* m. a poetaster, a rhetorician. — *Kāvya-rasika, as, ā, am,* one who has a taste for poetical compositions. — *Kāvya-rākshasa, am,* n. title of an artificial poem. — *Kāvya-śāstra, am,* n. title of a small work on poetics. — *Kāvya-sudhā,* f. title of a commentary on a work on artificial poems. — *Kāvya-hāsya, am,* n. a farce. — *Kāvyādarśa* (°*ya-ād*°), *as,* m. a work on poetics by Daṇḍin. — *Kāvyālaṅkāra-vṛitti, is,* f. a work on poetics by Vāmana. — *Kāvyāshṭaka* (°*ya-ash*°), *am,* n. title of a work of Sūrya.

काश् *kāś,* cl. 1. and 4. A. *kāśate* and *kāśyate, ćakāśe* or *kāśāmāsa, kāśishyate, akāśishṭa, kāśitum,* to be visible, appear; to shine, be brilliant, have an agreeable appearance: Caus. *kāśayati, -yitum:* Desid. *ćikāśishate:* Intens. *ćākaśīti* and *ćākāśyate,* to shine brightly; to see clearly, survey; [cf. *kās.*]

1. *kāśa, as,* m. the becoming visible, appearance; splendor; (*as, am*), m. n. a species of grass, Saccharum Spontaneum, used for mats, roofs, &c.; also personified, together with the Kuśa grass, as one of Yama's attendants; (*as*), m., N. of a man; a son of Sunahotra; also of another Sunahotra, the father of Kāśi-rāja. — *Kāśa-kṛitsna, as,* m., N. of a grammarian; also of a philosopher. — *Kāśakṛitsni, is,* m. (a patronymic from the preceding), N. of a teacher. — *Kāśa-pauṇḍra, ās,* m. pl., N. of a people. — *Kāśa-maya, as, ī, am,* consisting of the grass Saccharum Spontaneum.

Kāśaka, as, m. a species of grass, Saccharum Spontaneum; N. of a man, = *kāśa.*

1. *kāśin, ī, inī, i,* (at the end of compounds) shining, appearing, having the semblance of anything, e. g. *jita-kāśin,* one who appears as a conqueror or behaves like one; (*ī*), m., N. of a man, a son of Brahman Kavi (Mahā-bh. XIII. 4150).

Kāśila, as, ā, am, made of Kāśa grass, abounding in it.

Kāśishṇu, us, us, u, shining, brilliant.

काश 2. *kāśa, as,* m. (wrongly spelt for *kāsa*), cough, catarrh, irritation of the throat, sneezing. — *Kāśa-marda, as,* m. wrongly spelt for *kāsa-marda,* q. v.

2. *kāśin, ī, inī, i* (wrongly spelt for *kāsin*), having a cold or cough.

काशपरी *kāśaparī,* f., N. of a region (?).

Kāśapharī, f., N. of a region (?); (a various reading has *kāśaphārī.*)

काशब्द *kā-śabda, as,* m. the noise *kā.*

काशाल्मलि *kā-śālmali, is,* f. a kind of silk-cotton tree, Bombax Heptaphyllum.

काशि *kāśi, is,* m. the clenched hand, the fist; a handful; the sun (in this sense fr. rt. *kāś*); (*ayas*), m. pl., N. of the people of Kāśi; N. of the ancestors of the kings of Kāśi, of the family of Bharata; (*is*), m., N. of a son of Suhotra and grandfather of Dhanvantari; also N. of a son of Kāśya and grandson of Suhotra; (*ayas*), m. pl. the descendants of this man; (*is* or *ī*), f. a celebrated city and place of pilgrimage, the modern Benares; (*ī*), f., N. of the wife of Sudeva and mother of Supārśva. — *Kāśi-kanyā,* f. the virgin of Kāśi, daughter of the king of Kāśi. — *Kāśi-khaṇḍa,* a section of the Skanda-purāṇa. — *Kāśi-nagara, am,* n. the city of the Kāśis, i. e. Benares. — *Kāśi-nātha, as,* m., N. of several men. — *Kāśi-pa, as,* m. a sovereign of the Kāśis. — *Kāśi-pati, is,* m. the ruler of the Kāśis, epithet of Divodāsa Dhanvantari, a king of Benares, author of certain medical works and teacher of the Āyur-veda; he is often confounded with his celestial namesake, the physician of the gods. — *Kāśi-purī,* f. the city of the Kāśis, i. e. Benares. — *Kāśi-rāja, as,* m. a king of the Kāśis, identified with the Dānava Dīrghajihva; epithet of Divodāsa Dhanvantari; also of a grandfather of Dhanvantari. — *Kāśi-rājan, ā,* m. = the preceding. — *Kāśi-rāma, as,* m., N. of the author of a commentary on the Tithi-tattva and several other works. — *Kāśi-vilāsa* or *kāśi-vilāsa, as,* m. title of a work written in Sanskrit and in one of the modern dialects. — *Kāśī-khaṇḍa, as, am,* m. n. title of a section of the Skanda-purāṇa, treating of Benares. — *Kāśī-nātha, as,* m. 'a lord or master of Benares;' an epithet of Śiva; N. of several men. — *Kāśī-māhātmya, am,* n. a section of the Brahma-vaivarta-purāṇa. — *Kāśī-rāja, as,* m. = *kāśi-rāja,* an epithet of Divodāsa. — *Kāśī-vilāsa, as,* m. = *kāśi-vilāsa.* — *Kāśīśa* (°*śī-īśa*), *as,* m. an epithet of Śiva; an epithet of Divodāsa or any king of Benares; (*am*), n. sulphate of iron. — *Kāśīśvara* (°*śī-īś*°), *as,* m. a prince of the Kāśis or a sovereign of Benares; N. of a grammarian; *Kāśīśvarī,* f. title of a grammar composed by Kaśīśvara (?); *Kāśīśvarī-gaṇa,* title of a treatise on grammar. — *Kāśī-setu, us,* m. title of a work.

Kāśika, as, m., N. of a man; (*ā*), f., scil. *purī,* the city of the Kāśis, i. e. Benares; *kāśikā vṛittiḥ* or only *kāśikā,* f. 'the commentary composed or used in Kāśi or Benares,' title of a commentary on Pāṇini's grammar by Vāmana Jayāditya. — *Kāśika-sūkshma, am,* n. fine cotton from Kāśi. — *Kāśikā-tilaka,* N. of a poem by Nīla-kaṇṭha. — *Kāśikā-priya, as,* m. an epithet of king Divodāsa, who was king of Benares.

Kāśeya, a patronymic from Kāśi; (*ī*), f. a daughter of the king of the Kāśis.

1. *kāśya, as, ā, am,* belonging to the race or tribe of the Kāśis, a prince of Kāśi; (*as*), m., N. of the father of Kāśyapa and ancestor of Kāśirāja Dhanvantari; also of a son of Suhotra, and of Senā-jit; (*ā*), f. the daughter of a king of Kāśi.

Kāśyaka, as, ā, am, belonging to the race or tribe of the Kāśis.

काशीत *kāśīta, am,* n., N. of a verse of the Sāma-veda.

काशूकार *kāśūkāra, as,* m. the Areca or betel-nut tree; (perhaps a wrong reading for *kāsū-kāra.*)

काश्मरी *kāśmarī,* f. or *kāśmarya, as,* m. the plant Gmelina Arborea, commonly called Gambhārī; [cf. also *kārśmarī* and *kārshmarya.*]

काश्मीर *kāśmīra, as, ī, am* (fr. *kaśmīra*), born in or coming from Kaśmīra; (*as*), m. a king of Kaśmīra; (*ās*), m. pl. the inhabitants of Kaśmīra; the country Kaśmīra, also in sing.; (*ā*), f. a sort of grape; (*ī*), f. the tree Ficus Elastica; (*am*), n. the tuberous root of the plant Costus Speciosus; saffron; (= *ṭaṅka.*) — *Kāśmīra-ja, am,* n. saffron; a sort of drug; the tuberous root of the plant Costus Speciosus; (*ā*), f., N. of a plant, Atis or Betula, = *ati-vishā.* — *Kāśmīra-janman, a,* n. saffron.

Kāśmīraka, as, ī, am, born or produced in Kaśmīra, relating to Kaśmīra; (*ās*), m. pl. the inhabitants of Kaśmīra.

Kāśmīrika, as, ī, am, born or produced in Kāśmīra; *kāśmīrika-nivāsa, as,* m. the residence of the Kaśmīras.

काश्य 2. *kāśya, am,* n. = *kaśya,* a spirituous liquor.

काश्यप *kāśyapa, as, ī, am* (fr. *kaśyapa*), belonging to Kaśyapa, relating to or connected with him (e. g. *kāśyapī devī* or only *kāśyapī,* the earth); (*as*), m. a patronymic from Kaśyapa; N. of an old grammarian; an epithet of Aruṇa; a sort of deer; a fish; (*am*), n. flesh; (*ī*), f. the earth; (according to a legend of the Purāṇas, Paraśu-rāma, after the destruction of the Kshatriya race and the performance of an Aśva-medha sacrifice, presented the sovereignty of the world to Kāśyapa.) — *Kāśyapa-nandana, ās,* m. pl. the children of Kāśyapa, epithet of the gods. — *Kāśyapī-bālākyā-māṭharī-putra, as,* m., N. of a teacher.

Kāśyapi, is, m. (a patronymic fr. *kāśyapa*), an

epithet of Aruṇa, the charioteer of the sun; also of Garuḍa, the bird of Vishṇu.

Kāśyapin, inas, m. pl., N. of a school called after Kāśyapa.

Kāśyapīya, ās, m. pl., N. of a Buddhist school called after Kāśyapa.

Kāśyapeya, as, m. (a patronymic fr. *kaśyapa*), an epithet of the twelve Ādityas; also of the sun; and of Garuḍa, the bird of Vishṇu.

काश्मरी **kāśvarī**, f. the plant Gmelina Arborea, = *kāśmarī.*

काष **kasha**, *as,* m. (fr. rt. *kash*), rubbing; that against which anything is rubbed.

काषाय **kāshāya**, *as, ī, am* (fr. *kashāya*), red, dyed of a reddish colour; a red cloth or garment; (*ī*), f. (with *makshikā*) a sort of fly or wasp. — *Kāshāya-grahaṇa, as,* m., N. of a Caitya, q. v. — *Kāshāya-vasana, as, ā, am,* having a dark or brown garment. — *Kāshāya-vāsika, as,* m. a kind of poisonous insect.

Kāshāyaṇa, as, m. (a patronymic fr. *kashāya* or *kāshāya*), N. of a teacher.

Kāshāyin, iṇas, m. pl., N. of a school called from Kashāya.

काष्ठ **kāshṭha**, *as,* m. (said to be fr. rt. *kāś*; cf. *kāshṭhā* next col.), N. of one of Kuvera's attendants; (*am*), n. a piece of wood or timber, a stick; wood or timber in general; an instrument for measuring lengths; a kind of measure; (metaphorically) a mere stick, a lanky thin man. At the beginning of a compound and before a simple verb *kāshṭha* may express excellence or superiority; [cf. Cambro-Brit. *coed;* Brit. *coat;* Gr. ξύ-λον.] — *Kāshṭha-kadalī,* f. the wild plantain, Musa Sapientum, (the fruit of this plant being hard and woody.) — *Kāshṭha-kīṭa, as,* m. a small insect or worm found in decayed wood. — *Kāshṭha-kuṭṭa* or *kāshṭha-kūṭa, as,* m. a bird, a sort of woodpecker, Picus Bengalensis. — *Kāshṭha-kuddāla, as,* m. a kind of wooden shovel or scraper used for baling water out of a boat, or for scraping and cleaning its bottom; also written °*kudāla* or °*kūddāla.* — *Kāshṭha-khaṇḍa, am,* n. a stick, a spar, a piece of wood. — *Kāshṭha-ghaṭita, as, ā, am,* formed of wood, wooden. — *Kāshṭha-jambū, ūs,* f., N. of a tree, = *bhūmi-jambū.* — *Kāshṭha-taksh, ṭ,* m. or *kāshṭha-takshaka, as,* m. a carpenter. — *Kāshṭha-tantu, us,* m. a caterpillar which secretes itself in wood and there passes into a chrysalis; a small worm found in timber. — *Kāshṭha-dāru, us,* m. the tree Pinus Deodora. — *Kāshṭha-dru, us,* m. the tree Butea Frondosa. — *Kāshṭha-dhātrī-phala, am,* n. the fruit of the plant Emblica Officinalis. — *Kāshṭha-pāṭalā,* f., N. of a plant (*sita-pāṭalikā*). — *Kāshṭha-pāshāṇa-vāsas, āṃsi,* n. pl. wood, stone, and clothes. — *Kāshṭha-puttalikā,* f. a wooden image. — *Kāshṭha-pradāna, am,* n. piling up wood, forming a funeral pile. — *Kāshṭha-bhāra, as,* m. a particular weight of wood. — *Kāshṭhabhārika, as,* m. a wood-carrier; a bearer of wood. — *Kāshṭha-bhūta, as, ā, am,* one who has become wood, or who is like a piece of wood; epithet of an ascetic, who stands without stirring; (*as*), m., N. of a divine being. — *Kāshṭha-bhṛit,* see under *kāshṭhā.* — *Kāshṭha-maṭhī,* f. a funeral pile. — *Kāshṭha-maya, as, ī, am,* made of wood, wooden, consisting of pieces of wood. — *Kāshṭha-malla, as,* m. a bier, a plank &c. on which dead bodies are carried. — *Kāshṭha-rajju, us,* m. or f. (?), a rope for binding together pieces of wood. — *Kāshṭha-lekhaka, as,* m. a small worm found in wood. — *Kāshṭha-lohin, ī,* m. a club, a short cudgel, especially if armed with iron. — *Kāshṭha-vat, ān, atī, at,* having wood for fuel &c.; (*vat*), ind. like a piece of wood, like a stick or stock, standing petrified with fear &c. — *Kāshṭha-vallikā,* f., N. of a plant, = *kaṭukā.* — *Kāshṭha-vāṭa, as* or *am,* m. or n. (?), a wall made of wood; N. of a place (?). — *Kāshṭha-vivara, am,* n. the hollow of a tree. — *Kāshṭha-śārivā,* f., N. of a plant, = *śārivā.* — *Kāshṭha-stambha, as,* m. a beam of wood. — *Kāshṭhāgāra* (°*ṭha-ag*°), *as* or *am,* m. or n. a house of wood, a wooden house or enclosure. — *Kāshṭhāmbuvāhinī* (°*ṭha-am*°), f. a wooden bucket or baling vessel; [cf. *ambu-vāhinī.*] — *Kāshṭhāluka* (°*ṭha-āl*°), *as* or *am,* m. or n. a species of Āluka. — *Kāshṭhekshu* (°*ṭha-ik*°), *us,* m. a kind of sugar-cane.

Kāshṭhaka, am, n. aloe wood or Agallochum.

Kāshṭhika, as, m. a bearer of wood; (*ā*), f. a small piece of wood.

Kāshṭhin, ī, inī, i, wooden; having wood.

काष्ठा **kāshṭhā**, f. [cf. *kāshṭha* last col.], a place for running, a race-ground, course; the course, path or track of the wind and clouds in the atmosphere; a quarter or region of the world, a cardinal point, space, tract; water; the mark, the goal; limit, boundary; the sun; a fixed place, place, site, especially the situation of the lunar mansions; a measure of time, = $\frac{1}{30}$ Kalā, = $\frac{1}{15}$ Laghu, = $\frac{1}{225}$ Nāḍikā, = $\frac{1}{450}$ Muhūrta; the plant Curcuma Xanthorrhiza; N. of a daughter of Daksha and wife of Kaśyapa, mother of the solidungulous quadrupeds; N. of a town. — *Kāshṭhā-bhṛit, ṭ, ṭ, ṭ* (for *kāshṭhā-bhṛit*), Ved. leading to a mark or aim.

काष्ठील **kāshṭhīla** (*kā-ash*°), *as,* m. a large kind of Calotropis; (*ā*), f. a plantain, Musa Sapientum.

कास् 1. **kās**, cl. 1. A. *kāsate, ćakāse* or *kāsāmāsa, kāsishyate, akāsishṭa, kāsitum,* to cough; to make any disagreeable sound or one indicating disease; to shine (for rt. *kāś,* q. v.): Caus. *kāsayati, -yitum:* Desid. *ćikāsishate:* Intens. *ćākāsyate, ćākāsti;* [cf. Lith. *kōstu, kōseti;* Slav. *kaśljati;* Old Germ. *huosto;* Scot. *casad.*]

2. *kās,* f., Ved. cough.

1. *kāsa, as, ā,* m. f. cough, catarrh. — *Kāsa-kanda, as,* m. a species of root, = *kāsālu.* — *Kāsa-kara, as, ī, am,* producing cough or catarrh. — *Kāsa-kuṇṭha, as, ā, am,* afflicted with cough; (*as*), m. an epithet of Yama; [cf. *kāśa.*] — *Kāsa-ghna, as, ī, am,* removing or alleviating cough, pectoral; (*ī*), f. a sort of prickly nightshade, Solanum Jacquini. — *Kāsa-jit, t,* f. the plant Clerodendrum Siphonanthus. — *Kāsa-nāśinī,* f., N. of a thorny plant, = *karkaṭa-śṛingī.* — *Kāsa-marda, as,* m. the plant Cassia Sophora; a remedy against cough, an acid preparation, a mixture of tamarinds and mustard; also = *paṭala.* — *Kāsa-mardaka, as,* m. the plant Cassia Sophora. — *Kāsa-mardana, as,* m. the plant Trichosanthes Dioeca. — *Kāsa-vat, ān, atī, at,* having a cough. — *Kāsāri* (°*sa-ari*), *is,* m. the plant Cassia Sophora. — *Kāsālu* (°*sa-ālu*), *us,* m. an esculent root, a sort of yam.

Kāsikā, f. cough.

Kāsin, ī, inī, i, having a cough.

Kāsandīvaṭikā, f. a remedy against cough, an acid preparation, a mixture of tamarinds and mustard; (perhaps a wrong reading for *kāsandī*°.)

कास 2. **kāsa**, *as, am,* m. n. (for *kāśa*), a species of reed or long grass, Saccharum Spontaneum; another plant, Hyperanthera Moringa.

कासर **kāsara**, *as,* m. a buffalo; (fr. *ka,* water, and *sara,* going?; this animal being partial to marshy places.)

कासार **kāsāra**, *as, am,* m. n. (said to be fr. rt. *kās*), a pond, a pool.

कासीराम **kāsīrāma**, *as,* m., N. of a man; (more correctly *kāśī-rāma?*).

कासीस **kāsīsa**, *am,* n. green vitriol, green sulphate of iron; [cf. *kāśīśa.*]

कासू **kāsū**, *ūs,* f. (fr. rt. *kās?*), a sort of spear or lance; indistinct speech; speech in general; light, lustre; disease; devotion; understanding. — *Kāsū-tari,* f. a short spear, a javelin.

कासृति **kā-sṛiti**, *is,* f. a by-way, a secret path.

कास्तीर **kāstīra**, *am,* n., N. of a town.

काहका **kāhakā**, f. a kind of musical instrument; [cf. *kāhalā.*]

काहल **kāhala**, *as, ā, am,* dry, withered; large, excessive; mischievous; (*as*), m. a cat; a cock; a sound in general; (*ā*), f. a kind of musical instrument; N. of an Apsaras; (*ī*), f. a young woman; (*am*), n. indistinct speech; a kind of musical instrument; (*as, ā, am*), m. f. n. a horn, either a cow-horn or an instrument of that shape; a large drum; (*am*), ind. much, excessively. — *Kāhalā-pushpa, as,* m. a thorn-apple, Datura Metel, = *dhūstūra.*

Kāhalin, ī, m., N. of a Ṛishi.

काहलि **kāhali**, *is,* m. an epithet of Śiva.

काहाबाह **kāhābāha**, *am,* n., Ved. a rumbling noise in the bowels.

काही **kāhī**, f. the plant Wrightia Antidysenterica; [cf. *kuṭaja.*]

काहूजी **kāhūji**, *is,* m., N. of the father of the writer Mahādeva (author of an astronomical work).

कि 1. **ki**, a pronominal base, like *ka* and *ku,* in the words *kim, kiyat, kis, kidṛiksha, kīdṛiś, kīdṛiśa, kīvat,* q. v.

कि 2. **ki**, a verbal root; [cf. *ći;* Lat. *scio?;* Hib. *ci,* 'see, behold;' *ci-thi,* 'you see;' *citear,* 'it seems, appears.']

किंस्त्य **kiṃstya**, *am,* n. a kind of fruit (?).

किकि **kiki**, *is,* m. a blue jay; the cocoa tree, Nārikela; [cf. the following.]

Kikidiva, as, m. or *kikidivi, is,* m. or *kikidīvi, is,* m. a blue jay; Ved. another kind of animal.

Kikin, ī, m. or *kikī,* f. a blue jay.

Kikīdiva, as, m. or *kikīdivi* or *kikidīvi, is,* m. a blue jay.

किकिरा **kikirā**, ind., Ved. (with 1. *kṛi*) to tear in pieces, to rend into rags and tatters.

किक्किटा **kikkiṭā**, ind., Ved. an onomatopoetic word used like an interjection in invocations.

किक्किश **kikkiśa**, *as,* m. a kind of worm, pernicious to the hair, nails, and teeth.

किक्किसाद **kikkisāda**, *as,* m. a species of snake.

किक्नस **kiknasa**, *as,* m. particles of ground corn, bruised grain, groats.

किखि **kikhi**, *is,* m. a monkey, an ape; (*is*), f. a small jackal, a fox.

किङ्कणी **kinkaṇī**, f. a small bell; (a various reading for *kinkiṇī,* q. v.)

किङ्कर **kin-kara**, &c. See under *kim* below.

किङ्किण **kinkiṇa**, *as,* m. (an onomatopoetic word), a kind of musical instrument; N. of a son of Bhajamāna.

Kinkiṇī, is or *ī,* f. a small bell; a girdle of small bells, or any tinkling ornament; N. of an acid sort of grape (Vikankata).

Kinkiṇika, as or *am,* m. or n. (?), a small bell. — *Kinkiṇīkāśrama* (°*ka-āś*°), *as,* m., N. of an hermitage.

Kinkiṇikin, ī, inī, i, ornamented or decorated with small bells.

किङ्किर **kinkira**, *as,* m. a horse; the Indian cuckoo, the Kokila or Koïl; a large black bee; Kāma-deva, the god of love; (*ā*), f. blood; (*am*), n. the frontal sinus of an elephant.

Kinkirāta, as, m. a parrot; the Indian cuckoo or Kokila; Kāma-deva, the god of love; the tree Jonesia Aśoka; a species of amaranth; [cf. *kuraṇṭaka, raktāmlāna, pītāmlāna.*]

Kinkirāla, as, m., N. of a plant, = *varvūra.*

Kinkirin, ī, m., N. of a plant, commonly Buinchi, Flacourtia Sapida; [cf. *vikankata.*]

किङ्क्षण *kin-kshaṇa.* See under *kim* next col.

किञ्च *kinća*, ind. See under *kim* next col.

किञ्चन 1. *kinćana, as*, m. a species of the Palāśa or Butea Frondosa. (For 2. *kin-ćana* see under 2. *ka* and *kim* below.)

किञ्चनक *kinćanaka, as*, m., N. of a king of the Nāgas.

किञ्चित् *kinćit, kinćit-kara*, &c. See under *kim* next col.

किञ्चिलिक *kinćilika* or *kinćulaka* or *kinćuluka, as*, m. an earth-worm.

किञ्ज *kinja, am*, n. the blossom of the plant Mesua Ferrea [cf. *kinjalka*]; the filament of a lotus.

Kinjala, as, m. the filament of a plant, especially of a lotus.

Kinjalka, as, m. the filament of a plant, especially the filament or blossom of a lotus; (*am*), n. the flower of the plant Mesua Ferrea.

Kinjalkin, ī, inī, i, consisting of filaments.

किट् *kiṭ*, cl. 1. P. *keṭati, ćikeṭa, keṭitum*, to go or approach, to alarm or terrify; to dread, fear.

किटकिटाय *kiṭakiṭāya* (an onomatopoetic expression), A. *kiṭakiṭāyate*, to gnash the teeth.

किटि *kiṭi, is*, m. a hog; [cf. *kira, kiri.*]

किटिभ *kiṭibha, as*, m. a bug; a louse, = *keśa-kīṭa*; (*am*), n. a species of exanthema; [cf. the next.]

किटिम *kiṭima, as* or *am*, m. or n. (?), a species of leprosy.

किट्ट *kiṭṭa* or *kiṭṭaka, am*, n. secretion, excretion, excrement, dirt. — *Kiṭṭa-varjita, am*, n. semen virile.

Kiṭṭāla, as, m. scoria, rust of iron &c.; a copper vessel.

किट्टिम *kiṭṭima, am*, n. a kind of liquid.

किण *kiṇa, as*, m. a corn, a callosity; a scar; a wart, a mole; an insect found in wood. — *Kiṇa-vat, ān, atī, at*, callous. — *Kiṇāla* (°*ṇa-al*°), *as*, m. an epithet of Indra.

किणि *kiṇi, is*, f. or *kiṇihī*, f. the plant Achyranthes Aspera; [cf. *apāmārga.*]

किण्व *kiṇva, as, am*, m. n. ferment, a drug or seed used to produce fermentation in the manufacture of spirits from sugar, bassia, &c.; (*am*), n. sin.

किण्विन् *kiṇvin, ī*, m. a horse; [cf. *kindhin, kilkin*, and *kilvin.*]

कित् *kit.* See *ćit* and *ketaya.*

कित *kita, as*, m., N. of a man.

कितव *kitava, as, ī*, m. f. (perhaps fr. *kim tava*, 'what of you?' i. e. what is your stake?), a gamester, a gambler; a cheat, a fraudulent man or woman; a mad or crazy person; N. of a man; (*ās*), m. pl., N. of a people or race; (*as*), m. thorn-apple, Datura Metel [cf. *dhūrta* and *un-matta*]; a kind of perfume, commonly Roćana.

किनाट *kināṭa, am*, n. the inner bark of a tree.

किन्तनु *kin-tanu*, &c. See under *kim.*

किन्दुविल्व *kinduvilva, as* or *am*, m. or n. (?), or according to various readings *kindavilla, kenduvilla*, or *tindavilla*, N. of the place where Jaya-deva was born or where his family resided.

किन्धिन् *kindhin, ī*, m. a horse; (a various reading for *kilkin.*)

किन्नु *kin-nu*, ind. See under *kim* below.

किप्य *kipya, as*, m. a kind of worm.

किम् *kim*, ind. (originally nom. and acc. sing. n. of 2. *ka*, q. v.), how? whence? wherefore? why?

Kim is much used as a particle of interrogation like the Lat. *num, an*, sometimes translateable by 'whether?' but oftener serving only like a note of interrogation to mark a question (e. g. *kiṃ vyādhā vane 'smin sanćaranti*, do hunters roam about in this wood? In an interrogation the verb if uncompounded with a preposition generally retains its accent after *kim*). To this sense may be referred the *kim* expressing blame, deficiency, &c., at the beginning of compounds (e. g. *kiṃ-rājan*, what sort of a king? i. e. a bad king); also the *kim* prefixed to verbs with a similar meaning (e. g. *kim-adhīte*, he reads badly). *Kim—uta* or *kim—utavā* or *kim—uta—uta* or *kim—athavā—uta*, whether—or—or; [cf. *uta.*]

Kim is very frequently connected with other particles, as follows: *kim anga*, wherefore then? *atha kim*, how else? surely; *kim api*, somewhat, to a considerable extent, rather, much more, still further; *kim iti*, why? (see *iti*); *kimu* or *kimuta*, how much more? how much less? *kim kila*, what a pity! (expressing dissatisfaction); *kinća*, moreover, further; *kin-ćana* (originally negative = 'in no way'), to a certain degree, a little; *kinćit*, somewhat, a little; *kiṃ tarhi*, how then? but, however; *kintu*, but, however, nevertheless (bearing the same relation to *tu* that *kinća* bears to *ća*); *kin-nu*, whether indeed? (a stronger interrogative than *kim* alone); how much more? how much less? *kin nu khalu*, how possibly? (a still stronger interrogative); *kim punar*, how much more? how much less? *kiṃ vā*, whether? or whether? or, (often a mere particle of interrogation); *kiṃ svit*, whether? how? (a mere particle of interrogation like the last).

Kiṃ-yu, us, us, u, Ved. what wishing? — *Kiṃ-rājan, ā*, m. a bad king. — *Kiṃ-rūpa, as, ā, am*, of what shape? — *Kiṃ-vat, ān, atī, at*, poor, mean, insignificant. — *Kiṃ-vadanta, as*, m., N. of an imp or goblin who lies in wait for children. — *Kiṃ-vadanti, is* or *ī*, f. (lit. what do they say?), the common saying or rumour, report, tradition, tale. — *Kiṃ-varāṭaka, as, ā, am*, one who says 'what is a cowrie?' i. e. an extravagant careless man who does not value small coins. — *Kiṃ-vid, t, t, t*, what knowing? — *Kiṃ-vīrya, as, ā, am*, of what power? — *Kiṃ-vritta, as, ā, am*, one who says 'what is behaviour?' i. e. one who is not careful in his manners. — *Kiṃ-vyāpāra, as, ā, am*, following what occupation? — *Kiṃ-śāru, us, u*, m. n. the beard of corn; (*us*), m. an arrow; a heron. — *Kiṃ-śila, as, ā, am*, Ved. (land) having small stones or gravelly particles. — *Kiṃ-śīla, as, ā, am*, of what habits? in what manner generally existing or living? — *Kiṃ-śuka, as*, m. the tree Butea Frondosa, a tree bearing beautiful red blossoms, and hence often alluded to by poets; (*am*), n. the blossom of this tree; [cf. *palāśa* and *su-kiṃśuka.*] — *Kiṃśukodaka* (°*ka-ud*°), *am*, n. a decoction made from the blossoms of the tree Butea Frondosa and used for colouring. — *Kiṃ-śuluka, as*, m. a variety of the tree Butea Frondosa. — *Kiṃśulukā-giri, is*, m., N. of a mountain. — *Kiṃ-sakhi, ā*, m. a bad friend. — *Kin-kara, as*, m. a servant, a slave; (Ved.) a particular part of a carriage; a kind of Rākshasa; N. of a people; (*ā*), f. a female servant; (*ī*), f. the wife of a servant. — *Kinkara-tva, am*, n. the condition of a servant or slave. — *Kinkartavya-tā* or *kinkārya-tā*, f. any situation or circumstances in which one asks one's self what ought to be done? [cf. *itikartavya-tā.*] — *Kin-kala, as*, m., N. of a man. — *Kin-kāmya*, nom. P. -*yati*, to wish what? — *Kin-kāmyā*, ind. (old inst. for -*kāmyayā*), Ved. from a desire for what? — *Kin-kāraṇa, as, ā, am*, having what reason or cause? — *Kin-kshaṇa, as, ā, am*, one who says 'what is a moment?' i. e. a lazy fellow who does not value moments. — *Kin-gotra, as, ā, am*, belonging to what family? — 2. *kin-ćana*, see under 2. *ka* and *kim* above. — *Kinćana-tā*, f. something, somewhat. — *Kinćij-jña* (°*ćit-jña*), *as, ā, am*, knowing a little, a mere smatterer. — *Kinćit-kara, as, ī, am*, doing anything; (*a-kinćitkara*, one who has not done anything wrong.) — *Kinćit-kāla, as*, m. a little time, some time. — *Kinćit-pare*, ind. a little after. — *Kinćit-prāṇa, as, ā, am*, having a little life left. — *Kinćin-mātra, am*, n. only a little. — *Kin-ćhandas, ās, ās, as*, conversant with which Veda? (which Veda does he know?) — *Kin-japya, am*, n., N. of a Tīrtha. — *Kin-jyotis, is, is, is*, having which light? — *Kin-tanu, us*, m. an insect described as having eight legs and a very slender body, a species of spider. — *Kin-tamām*, ind. whether? whether of many? — *Kin-tarām*, ind. whether? whether of two? — *Kintu-ghna, as*, m. one of the eleven periods called Karaṇa (destroying every 'but'). — *Kin-tva, as, ā, am*, Ved. an adj. formed from *kiṃ tvam*, 'what thou?' to denote the impudent manner in which a drunken man asks questions. — *Kin-data, as*, m., N. of a sacred well. — *Kin-dama, as*, m., N. of a Muni. — *Kin-darbha, as*, m., N. of a man. — *Kin-dāna, am*, n., N. of a Tīrtha. — *Kin-dāsa, as*, m., N. of a man. — *Kin-devata, as, ā, am*, having what deity? — *Kin-devatya, as, ā, am*, Ved. belonging to or devoted to what deity? — *Kin-nara, as*, m. (what sort of man?), a mythical being with a human figure and the head of a horse, originally perhaps a kind of monkey [cf. *vā-nara*], in later times (like the Naras) reckoned among the Gandharvas or celestial choristers and celebrated as musicians; also attached to the service of Kuvera; (with Jainas) one of the eight orders of the Vyantaras; (*as*), m., N. of a prince; an epithet of Nara, a son of Vibhīshaṇa; (with Jainas) the N. of the attendant of the fifteenth Arhat of the present Avasarpiṇī; N. of a place; a kind of musical instrument; (*ī*), f. a female Kinnara; the lute of the Caṇḍāla. — *Kinnara-varsha, as*, m. a division of the earth said to be north of the Himālaya mountains. — *Kinnareśa* or *kinnareśvara* (°*ra-iś*°), *as*, m. an epithet of Kuvera as lord of the Kinnaras. — *Kin-nāmadheya, as, ā, am*, or *kin-nāman, ā, ā, a*, having what name? — *Kin-nimitta, as, ā, am*, having what cause or reason? (*am*), ind. from what cause? for what reason? why? wherefore? — *Kim-artha, as, ā, am*, having what motives or aim? (*am*), ind. from what motive? what for? wherefore? why? — *Kim-ākhya, as, ā, am*, having what name? — *Kimiććhaka, as, ā, am* (fr. *kim* + *iććhā*), what one wishes or desires, anything desired. — *Kim-paća, as, ā, am*, cooking what? one who cooks nothing; miserly, avaricious. — *Kim-paćāna, as, ā, am*, miserly, niggardly, avaricious; [cf. *mitam-paća.*] — *Kim-parākrama, as, ā, am*, of what power? of what energy? — *Kim-paryantam*, ind. to what extent? how far? how long? — *Kim-pāka, as, ā, am*, unripe; ignorant; stupid; not arrived at mature age, childish; (*as*), m. a Cucurbitaceous plant, Trichosanthes Palmata; also Cucumis Colocynthus [cf. *mahā-kāla*]; (*am*), n. the fruit of this plant. — *Kim-punā*, f., N. of a river. — *Kim-purusha* or *kim-pūrusha, as*, m. a mongrel being (according to the Brāhmaṇas an evil being similar to man), perhaps originally a kind of monkey; in some instances the word seems to mean merely a low and despicable man; in later times the word is usually identified with *kin-nara*, though sometimes applied to other beings, in which the figure of a man and that of an animal are combined, (these beings are supposed to live on Hemakūṭa, and are regarded as the attendants of Kuvera; with Jainas the Kimpurushas, like the Kinnaras, belong to the Vyantaras); N. of one of the nine sons of Āgnīdhra, having the Varsha Kimpurusha as his hereditary portion; a division of the universe, one of the nine Khaṇḍas or portions into which the world is divided, and described as the country between the Himāćala and Hemakūṭa mountains, also called *kimpurusha-varsha.* — *Kimpurusheśvara* (°*sha-iś*°), *as*, m. an epithet of Kuvera. — *Kim-prakāram*, ind. in what

manner? — *Kim-prabhāva, as, ā, am,* possessing what power? — *Kim-bala, as, ā, am,* possessing what strength or power? — *Kim-bharā* (?), f. a kind of perfume, commonly called Nalī. — *Kim-bhūta, as, ā, am,* being what? (*am*), ind. how? in what manner or degree? like what? — *Kim-maya, as, ī, am,* Ved. consisting of what?

Kimīya, as, ā, am, belonging or relating to whom or what?

किमीदिन् *kimīdin, ī, inī,* m. f., Ved., N. of a class of evil spirits.

कियत् *kiyat, ān, atī, at* (fr. 1. *ki*), how great? how large? how far? how much? of what extent? of what qualities? (Ved. loc. *kiyāti* with following *ā,* how long ago? since what time? e. g. *kiyāty ā prathamaḥ sarga āsām,* how long is it since their first creation? *kiyaty adhvani,* at what distance? how far off? *kiyad etad* with gen., of what importance is this to any one? *tena kiyān arthaḥ,* what profit arises from that? *kiyać ćireṇa,* in how long a time? *kiyad dūre,* how far?); little, small, unimportant, of small value (often in compounds, e. g. *kiyad-vakra,* a little bent; *kiyan-mātra,* of little importance; *kiyad api,* how large or how far soever, &c.; *yāvat kiyaćća,* how large or how much soever, of what qualities soever; (*kiyat*), ind. how far? how much? how? a little; *kiyat-kālam,* how long? some little time ago. — *Kiyad-etikā* or *kiyad-ehikā,* f. effort, vigorous and persevering exertions according to one's strength. — *Kiyad-dūra, as, ā, am,* for a short distance, a little way. — *Kiyan-mūlya, as, ā, am,* of what value? of what price?

कियाम्बु *kiyāmbu, u,* n., Ved. a kind of aquatic plant.

कियाह *kiyāha, as,* m. a fox, a horse of a red or bay colour.

कियेधा *kiye-dhā, ās, ās, am* (fr. *kiyad-dhā?*), Ved. containing or surrounding much, epithet of Indra.

किर *kira, as,* m. (fr. 1. *kṛī*), a hog.

Kiraka, as, m. a scribe.

Kiraṇa, as, m. dust, very small dust; a rein (?); a ray or beam of light, a sun or moon-beam; the sun; (*ā*), f., N. of a river. — *Kiraṇa-maya, as, ī, am,* radiant, bright, refulgent. — *Kiraṇa-mālin, ī,* m. the sun (having a garland of rays). — *Kiraṇāvalī* (°*ṇa-av*°), f., N. of a work by Udayana; a commentary by Dādābhāi on the Sūrya-Siddhānta. — *Kiraṇāvalī-prakāśa, as,* m. title of a work.

Kirat, an, atī or *antī, at,* scattering, spreading; lighting, shedding light.

Kiri, is, m. a hog, = *kiṭi.*

Kirika, as, ā, am, Ved. sparkling, beaming.

Kiryāṇī, f. a wild hog.

किरात *kirāta, as,* m., N. of a degraded mountain-tribe, one of the barbarous tribes who inhabit woods and mountains and live by hunting (the Kirrhadæ of Arrian), having become Sūdras by their neglect of all prescribed religious rites (they are also regarded as Mleććhas); a savage; a pigmy, a dwarf; a groom, a horseman; N. of a plant, a kind of gentian [cf. *kirāta-tikta*]; N. of Siva, as a mountaineer opposed to Arjuna, the account of which is the subject of the celebrated poem by Bhāravi called Kirātārjunīya; (*ī*), f. a woman of the Kirāta tribe; a woman who carries a fly-flap or anything to keep off flies; an epithet of the goddess Durgā; a bawd, a procuress; an epithet of the river Gangā; the celestial Gangā or river of Svarga. — *Kirāta-tikta, as,* m. the plant Agathotes Chirayta, a kind of gentian; also *kirāta-tiktaka.* — *Kirātārjunīya, am,* n. (fr. °*ta + arjuna*), title of an artificial poem by Bhāravi, describing the combat of Arjuna with the god Siva in the form of a wild mountaineer or Kirāta, (this combat and its result is described in the Vana-parva or third book of the Mahā-bhārata 1538–1664.) — *Kirātāśin* (°*ta-aś*°), *ī,* m. an epithet of Garuḍa, the bird of Vishṇu ('swallowing the Kirātas').

Kirātaka, as, m. (at the end of compounds) the warrior or mountain-tribe of the Kirātas; N. of a plant, = *kirāta-tikta.*

Kirātī, is, f. an epithet of the river Gangā; [cf. *kirātī.*]

Kirātinī, f., N. of a plant, the Indian spikenard; [cf. *jaṭāmānsī.*]

किरारि *kirāri, is,* m., N. of a people; (a various reading has *virāri.*)

किरिकिच्चिका *kirikiććikā,* f. a kind of musical instrument.

किरिटि *kiriṭi,* n. the fruit of the marshy date tree, Phœnix Paludosa.

किरिश *kiriśa, as,* m., N. of a man.

किरीट *kirīṭa, as* or *am,* m. or n. (said to be fr. rt. 1. *kṛī*), a diadem, a crest, a garland or any ornament used as a crown, a tiara; N. of a metre of four lines, each containing twenty-four syllables. — *Kirīṭa-dhāraṇa, am,* n. wearing a diadem, assuming the crown. — *Kirīṭa-dhārin, ī, iṇī, i,* crowned, having a tiara; (*ī*), m. a king. — *Kirīṭa-mālin, ī, inī, i,* ornamented with a diadem.

Kirīṭin, ī, inī, i, decorated with a diadem, crested, crowned; (*ī*), m. a king; an epithet of Indra; one of the attendants of Siva; a N. of Arjuna.

किरोडाट्य *kiroḍāṭya,* nom. P. *kiroḍāṭyati,* to cheat.

किर्मिर *kirmira, as, ā, am,* Ved. variegated; [cf. *kirmīra* below and *karbura.*]

किर्मी *kirmī,* f. a hall, a building, an apartment; an image of gold, a figure of iron; the Palāśa tree, Butea Frondosa.

किर्मीर *kirmīra, as, ā, am* (said to be fr. rt. 1. *kṛī*), variegated; (*as*), m. a variegated colour; the orange tree; N. of a Rākshasa or goblin conquered by Bhīma-sena; [cf. Gr. κιῤῥός.] — *Kirmīra-jit, t,* m. or *kirmīra-nisūdana, as,* m. or *kirmīra-bhid, t,* m. or *kirmīra-sūdana, as,* m. or *kirmīrāri* (°*ra-ari*), *is,* m. an epithet of Bhīma-sena, the enemy and conqueror of the Rākshasa Kirmīra. — *Kirmīra-tvać, k,* m. or f. (?), the orange tree.

Kirmīrita, as, ā, am, variegated, spotted.

किर्याणी *kiryāṇī.* See under *kira.*

किल् *kil,* cl. 6. P. *kilati, ćikela, kelitum,* to be or become white; to freeze; to play; cl. 10. P. *kelayati, -yitum,* to send, to throw or cast; [cf. Hib. *cal,* 'a joke.']

1. *kila, as,* m. play, trifling. — *Kila-kinćita, am,* n. amorous agitation, weeping, laughing, being angry, merry, &c., in the society of a lover.

किल 2. *kila,* ind. (a particle of asseveration or emphasis), indeed, verily, assuredly; (or of explanation) namely; *kila* is preceded by the word on which it lays stress, and occurs very rarely at the beginning of a sentence or verse; according to native lexicographers *kila* may be used in communicating intelligence, and may imply 'so said,' 'so reported,' 'probably,' 'possibly,' 'agreement,' 'dislike,' 'falsehood,' 'inaccuracy,' and 'reason.'

किल 3. *kila, as,* m., N. of a man.

किलकिल *kilakila, as,* m. an epithet of Siva; N. of a town; (*ā*), f. (an onomatopoetic word), sounds or cries expressing joy or the expression of pleasure by any sound or cry.

Kilakilāya, nom. P. *kilakilāyati,* to raise sounds expressing joy.

किलाट *kilāṭa, as, ī,* m. f. inspissated milk, coagulated milk; it may also be applied to cheese.

Kilāṭin, ī, m. a bamboo.

किलात *kilāta, as,* m., N. of an Asura; a dwarf.

किलास *kilāsa, as, ā, am,* Ved. leprous; (*ī*), f., Ved. a kind of spotted deer described as the vehicle of the Maruts; (*am*), n., Ved. a white leprous spot; a blotch, a scab; (in medic.) a species of leprosy resembling the so-called white leprosy, in which disease the skin becomes spotted without producing ulcers. — *Kilāsa-ghna, as,* m. a sort of gourd, Momordica Mixta ('what removes leprosy'). — *Kilāsa-nāśana, as, ī, am,* Ved. removing leprosy. — *Kilāsa-bheshaja, am,* n., Ved. a remedy against leprosy.

Kilāsin, ī, inī, i, leprous, having blotches.

किलिञ्च *kilinća, am,* n. a thin plank, a board; [cf. the following.]

किलिञ्ज *kilinja, as,* m. a mat; a thin plank of green wood.

Kilinjaka, as, m. a mat; a screen or twist of grass or straw.

किलिनकिल *kilinakila, as* or *am,* m. or n. (?), a various reading for *kilakila;* N. of a town (?).

किलिम *kilima, as,* m. a tree, a kind of fir or pine, Pinus Deodar [cf. *deva-dāru*]; (*am*), n. resin, the extract of the pine.

किल्किन् *kilkin, ī,* m. a horse; (also read *kindhin* and *kilvin.*)

किल्बिष *kilbisha* or *kilvisha, am,* n. (fr. rt. *kil?*), fault, offence, sin, guilt; injustice, injury; disease, sickness. — *Kilvisha-spṛit, t, t, t,* Ved. removing or avoiding sins or offences.

Kilvishin, ī, iṇī, i, one who commits an offence, wicked, culpable, criminal, sinful, (often in compounds, e. g. *rāja-kilvishin,* one who as a king commits an offence.)

किल्विन् *kilvin, ī,* m. a horse; [cf. *kilkin.*]

किशल *kiśala, as, am,* m. n. a sprout, a shoot.

Kiśalaya, as, am, m. n. a young shoot. — *Kiśalaya-talpa, as,* m. or *kiśalaya-śayyā,* f. or *kiśalaya-śayana, am,* n. a bed of young leaves &c.; see *kisala, kisalaya,* &c.

किशोर *kiśora, as, ā, am* (said to be fr. *kim* and rt. *śrī*), young, infantine; (*as*), m. a colt, the young of any animal; the sun; Benjamin or Styrax benzoin (= *talla-parṇy-oshadhi*); N. of a Dānava; a youth, a lad, one from his birth to the end of his fifteenth year, a minor in law (*ajāta-vyavahāra*) becoming after his fifteenth year subject to suits at law (or *jāta-vyavahāra*); (*ī*), f. a maiden, a young woman.

किष्क् *kishk,* cl. 10. A. *kishkayate, -yitum,* to injure, kill; (a various reading for *hishk* and *hikk*); [cf. Hib. *ceasaim,* 'I torment, crucify, vex.']

किष्किन्ध *kishkindha, as, ā* or *ī,* m. f., N. of a mountain in the south of India, in Oḍra, containing a cave, the residence of the monkey-prince Bālin. — *Kishkindha-parvata, as,* m., N. of a place. — *Kishkindhā-kāṇḍa, am,* n. title of the fourth book of the Rāmāyaṇa.

Kishkindhaka, ās, m. pl., N. of a people.

Kishkindhya, as, ā, m. f. (but generally f.), N. of a mountain and of a district = *kishkindha* above, said to be in the peninsula, in the northern part of Mysore, near the sources of the Pampā river, the territory of Bālin the monkey-king, from whom it was conquered by Rāma and transferred to Sugrīva, the brother of Bāli and rightful king. The story is told in the fourth book of the Rāmāyaṇa. The name *Kishkindhyā* is also applied to the capital city of the district, the mountain being called Ṛishya-mūka. — *Kishkindhyā-kāṇḍa, as,* m. title of the fourth book of the Rāmāyaṇa; also of the Adhyātma-rāmāyaṇa. — *Kishkindhyādhipa* (°*ya-adh*°), *as,* m. a N. of Bālin, a monkey-king slain by Rāma.

किष्कु *kishku, us, us, u*, vile, bad, contemptible; (*us*), m. f. the fore-arm, a cubit, a span; an instrument for measuring lengths = *hasta* or *kara* = twenty-four thumbs' breadths = $\frac{1}{400}$ of a Nalva. — *Kishku-parvan, ā*, m., N. of several kinds of reed, as bamboo, sugar-cane, Arundo Tibialis.

किस् *kis*, ind., Ved. a particle of interrogation, 'whether, if;' according to native commentators = *kartṛi*, 'a doer;' [cf. *nakis, mākis*.]

किस *kisa, as*, m., N. of an attendant of the sun.

किसर *kisara, am*, n. an article for sale (?). *Kisarika, as, ī, am*, selling Kisara.

किसल *kisala* or *kisalaya, as, am*, m. n. a sprout or shoot, the extremity of a branch bearing new leaves.

Kisalayita, as, ā, am, furnished with leaf-buds or young shoots; [cf. *kiśala*.]

कीकट *kīkaṭa, as*, m., N. of a people not belonging to the Āryan race; N. of a son of Ṛishabha; also of Saṅkaṭa; N. of a country, Behar; a horse (originally perhaps a horse of the Kīkaṭas); (*as, ī, am*), poor, needy; miserly, avaricious.

कीकर *kīkara, as* or *am* (?), m. or n. (?), N. of a Grāma in the word *kamala-kīkara*, q. v.

कीकस *kīkasa, as, ā, am* (said to be fr. rt. *kak*), hard, firm; (*ās*), f. pl., Ved. the breast-bone and the cartilages of the ribs connected with it, cartilagines costarum; (*am*), n. a bone in general; (*as*), m. a bone, an insect. — *Kīkasa-mukha* or *kīkasāsya* (°*sa-ās*°), *as*, m. a bird in general.

कीकि *kīki, is*, m. a blue jay; [cf. *kiki*.]

कीचक *kīćaka, as*, m. (said to be fr. rt. *ćik*), a hollow bamboo; a bamboo whistling or rattling in the wind, Arundo Karka, a reed; a kind of tree; N. of a people, a tribe of the Kekayas, (a Kīćaka is chief of the army of king Virāṭa, and is conquered by Bhīma-sena); N. of a Daitya or demon; a certain Rākshasa or goblin. — *Kīćaka-jit, t*, or *kīćaka-nisūdana, as*, or *kīćaka-bhid, t*, m. an epithet of Bhīma-sena, conqueror of Kīćaka. — *Kīćaka-badha, as*, m. 'the killing of Kīćaka,' title of a poem.

कीज *kīja, as, ā, am*, Ved. wonderful.

कीट् *kīṭ*, cl. 10. P. *kīṭayati, -yitum*, to tinge or colour; to bind.

कीट *kīṭa, as, ā, am*, m. f. n. a worm, an insect; an expression of contempt, e. g. *pakshi-kīṭa*, a miserable bird; [cf. Gr. κίς.] — *Kīṭa-ghna, as*, m. sulphur ('destroying insects'). — *Kīṭa-ja, am*, n. silk; (*ā*), f. lac, an animal dye of a red colour. — *Kīṭa-pakshodbhava* (°*sha-ud*°), *as*, m. the change from the chrysalis or larva to the butterfly. — *Kīṭa-pādikā*, f. the plant Cissus Pedata. — *Kīṭa-maṇi, is*, m. a butterfly. — *Kīṭa-mātā*, f. the plant Cissus Pedata. — *Kīṭa-śatru, us*, m. (?) and *kīṭāri* (°*ṭa-ari*), *is*, m. (?) a species of plant.

Kīṭaka, as, m. a worm, an insect; a kind of bard (*māgadha-jāti*), a panegyrist, descended from a Kshatriya father and Vaiśya mother; N. of a prince; (*as, ā, am*), hard, harsh, unfeeling.

कीडेर *kīḍera, as*, m. the plant Amaranthus Polygamus.

कीदृक्ष *kīdṛiksha, as, ī, am* (fr. 1. *ki* or *kid* and *dṛiksha*, rt. *dṛiś*, see *īdṛiksha*), of what kind? of what sort? of what description? of what qualities? who or what like?

Kīdṛiś, k, k, k, Ved. *n*, of what kind? of what sort? &c., who or what like? *yādṛik-kīdṛik-ća*, of whatsoever kind or sort. — *Kīdṛig-vyāpāravat, ān, atī, at*, of what profession or vocation?

Kīdṛiśa, as, ī, am, of what kind? what like? [cf. Slav. *ko-lik*, Them. *ko-liko*; Gr. πη-λίκος; Goth. *hvê-leiks*, Them. *hvê-leika*; Mod. Germ. *we-lcher*; Lat. *quâ-lis*.]

कीन *kīna, am*, n. flesh; [cf. *kīra*.]

कीनार *kīnāra, as*, m., Ved. = *kīnāśa* (?), a cultivator of the soil; (Sāy.) a vile man.

कीनाश *kīnāśa, as*, m. (said to be fr. rt. *kliś*; according to others fr. *kim* and *nāśa*), a labourer or cultivator of the soil: the poverty of this class of men in India was proverbial, so that *kīnāśa* meant sometimes 'a very poor man;' according to native lexicographers *kīnāśa* may be an adj. and has the following meanings, cultivating the soil; poor; covetous, niggardly; small, little, killing animals or killing secretly; (*as*), m. a kind of monkey [cf. *kiśa*]; an epithet of Yama; a kind of Rākshasa.

कीम् *kīm*, ind. a particle in *ākīm* and *mākīm*, q. v.

कीर *kīra, as*, m. a parrot; the country and (pl.) the people of Kāśmīra; (*am*), n. flesh; [cf. *kīna*.] — *Kīra-varṇaka, am*, n. a kind of perfume (*sthauṇeyaka*). — *Kīreshṭa* (°*ra-ish*°), *as*, m., N. of several plants; the tree Mangifera Indica; a species of mountain Pīlū Ākhoṭa; another plant, = *jala-madhūka*.

कीरक *kīraka, as*, m. gaining, obtaining; a Buddha; a kind of tree.

कीरि *kīri, is*, m. (fr. 2. *kṛi*), Ved. grateful or laudatory mention or remembrance; a poem, hymn, praise; one who praises, a poet. — *Kīri-ćodana, as, ā, am*, Ved. exciting praise, exciting the praiser.

कीर्ण *kīrṇa, as, ā, am* (fr. rt. 1. *kṛī*), scattered, thrown, cast; covered, secret, hidden; injured, hurt; full.

Kīrṇi, is, f. scattering, throwing; covering, concealing.

Kīrya, as, ā, am, what is scattered.

Kīryamāṇa, as, ā, am, being covered, bestrewed; being scattered; being thrown at.

कीर्तन, कीर्ति, &c. See under rt. *kṛīt*.

कीर्मी *kīrmī*, f. a house for straw (?).

कीर्शा *kīrśā*, f., Ved. a species of bird.

कील् *kīl*, cl. 1. or 10. P. *kīlati, kīlayati, -yitum*, to bind; to fasten; to stake; to pin.

Kīla, as, ā, m. f. a sharp piece of wood, a stake, a pin, a peg, a bolt, a wedge, &c.; a lance, a pike; a post, a post in a cow-house to which cows are fastened, a pillar; a weapon; the elbow; a blow or punch with the elbow; a blow, a thump; a blow in copulation; flame, lambent flame; a small or minute particle; a gnomon; a position of the fœtus impeding delivery; an epithet of Śiva. — *Kīla-saṃsparśa, as*, m., N. of a plant, commonly Gāva, = Diospyros Glutinosa, a plant, the fruit of which yields a substance like turpentine used to cover the bottom of boats.

Kīlaka, as, m. a pin, a bolt, a wedge; a splint for confining a broken bone; a fence; also = *śivaka*, a pillar for cows &c. to rub themselves against, or one to which they are tied.

Kīlikā, f. the pin of an axle.

Kīlita, as, ā, am, staked, impaled; set up as a stake or pole; pierced, transfixed; pinned, fastened by a stake &c.; bound, tied, confined.

कीलाल *kīlāla, as*, m. a sweet beverage; also a heavenly drink similar to Amṛita, the food of the gods; honey; (*am*), n. blood; water. — *Kīlāla-ja, am*, n. flesh. — *Kīlāla-dhi, is*, m. the ocean. — *Kīlāla-pa, as, ā, am*, drinking blood; (*as*), m. a Rākshasa, a sort of goblin or imp. — *Kīlāla-pā, ās*, m., Ved. an epithet of Agni, 'drinking the beverage Kīlāla;' (*ās*), m. an attendant of Yama, or N. of one of the attendants of Yama. — *Kīlālodhan* (°*la-ūdhan*), *ā, dhnī, a*, Ved. carrying the beverage Kīlāla in one's udder.

कीवत् *kīvat, ān, atī, at* (fr. 1. *ki*; cf. *kiyat*), Ved. how much? how long?

कीश *kīśa, as, ā, am*, naked; (*as, ī*), m. f. an ape, a monkey; a bird; the sun. — *Kīśa-parṇa, as*, m. the tree Achyranthes Aspera (*apāmārga*); [cf. *keśa-parṇī*.]

कीस्त *kīsta, as*, m., Ved. one who praises, a singer, a poet; (related to *kīrti*?).

कु 1. *ku*, a pronominal base appearing in *kutas, kutra, kuvid, kuha, kva*, and as a prefix implying deterioration, depreciation, deficiency, want, diminution, littleness, prevention, hindrance, reproach, contempt, sin, guilt; originally perhaps *ku* signified how (strange!); (as a separate word *ku* occurs in the Vedas in the sense of 'where?' *ku ćid*, wherever, anywhere); [cf. *ku-kathā, ku-kara*, &c.]

कु 2. *ku, us*, f. the earth; the ground or base of a triangle or other plane figure. — *Ku-kīla, as*, m. a mountain ('a pin or bolt of the earth').

कु 3. *ku*, cl. 2. P. or cl. 1. A., Ved. *kauti* or *kavīti, kavate, ćukāva, ćukuve, kotum* or *kavitum* (?), to sound; to sound indistinctly; to cry, moan, groan; to cry as a bird, to coo, hum as a bee &c.: Caus. *kāvayati*: Desid. *ćukūshati, -te*: Intens. *ćokūyate* and *kokūyate*, to cry aloud.

कु 4. *ku* or *kū*, cl. 6. A. *kuvate, ćukuve, kutum* or *kuvitum*: Intens. *ćokūyate*, to cry, make a noise; to moan or groan; [cf. Hib. *caoi, caoidh*, 'lamentation, mourning;' *caoidhim*, 'I lament, mourn, grieve.']

कुंश् *kaṃś* or *kuṇs*, cl. 1. or 10. P. *kuṇśati, kuṇśayati*, or *kuṇsati, kuṇsayati, -yitum*, to speak; to shine.

कुक् *kuk*, cl. 1. A. *kokate, ćukuke, kokitum*, to take, accept, seize: Desid. *ćukokishate* or *ćukukishate*.

Kuka, as, ā, am, taking, accepting.

कुकथा *ku-kathā*, f. a bad, miserable tale.

कुकभ *kukabha, am*, n. a kind of spirituous liquor.

कुकर *ku-kara, as, ā, am* (see 1. *ku*), having a crooked or withered arm; acting wickedly, wicked.

कुकर्मन् *ku-karman, a*, n. (see 1. *ku*), a wicked deed; wickedness, depravity, villainy; (*ā, ā, a*), performing evil actions, wicked, depraved. — *Ku-karma-kārin, ī, iṇī, i*, wicked, depraved.

Ku-kārya, am, n. a bad action, sin, wickedness.

कुकीर्त्ति *ku-kīrtti, is*, f. (see 1. *ku*), ill-repute, notoriety.

कुकुट *kukuṭa, as*, m., N. of a pot-herb, = *sitāvara*, commonly *sushaṇiśāka*, Marsilea Quadrifolia.

कुकुटुम्बिनी *ku-kuṭumbinī*, f. a bad housewife.

कुकुद *kukuda, as*, m. one who gives away a girl in marriage after decoration with fit ornaments and the prescribed ceremonies; also *kūkuda*, q. v.

कुकुन्दर *kukundara* or *kukundura, am*, n., or *e*, du. n. the cavities of the loins just above the hips [cf. *kakundara*]; (*as*), m., N. of a plant, = *kukkura-dru*, q. v.

कुकुन्ध *kukundha, as*, m., Ved., N. of a kind of evil spirit.

कुकुभा *kakubhā*, f. one of the female personifications of music or Rāgiṇīs.

कुकुर *kukura, as*, m. (said to be fr. rt. *kuk*), a dog; N. of a plant and perfume, = *granthi-parṇī*; N. of a prince, a son of Andhaka; (*ās*), m. pl. the

descendants of this prince; N. of a people, a branch of the Yadu race or Yādavas; the country of this people; [cf. *kukkura* and *kaukura.*] — *Kukura-jihvā*, f. a species of fish, Acheiris Kookor Zibha; the plant Leea Staphylea; another plant, Ixora Undulata. — *Kukurādhinātha* (°*ra-adh*°), *as*, m. lord of the Yādavas, an epithet of Kṛishṇa.

कुकूटी *kukūṭī*, f. the plant Salmalia Malabarica; [cf. *śālmali.*]

कुकूणक *kukūṇaka, as*, m. a kind of disease of the eyes in infants.

कुकूनन *kukūnana, as, ā, am*, Ved. (an onomatopoetic word), gargling.

कुकूरभ *kukūrabha, as*, m., Ved. a kind of evil spirit.

कुकूल *kukūla, as* or *am*, m. or n. chaff, conflagration of chaff, a fire made of chaff; (*am*), n. a hole filled with stakes; armour, mail.

कुकृत्य *ku-kṛitya, am*, n. (see 1. *ku*), an evil deed, evil, wickedness.

कुकोल *kukola, am*, n. the jujube, Zizyphus Jujuba; [cf. *koli.*]

कुक्कुट *kukkuṭa, as*, m. a cock, a wild cock; a whisp of lighted straw or grass, a firebrand, a spark of fire; the offspring of a Nishāda by a Śūdra woman or woman of the fourth caste; (*is* or *ī*), f. hypocrisy, interested observance of religious duties; (*ī*), f. a hen; a small house-lizard; the silk-cotton tree, Bombax Heptaphyllum, or the red cotton tree, Salmalia Malabarica. — *Kukkuṭa-kantha, am*, n., N. of a town. — *Kukkuṭa-dhvani, is*, m. the crowing of a cock, the cackling of fowls. — *Kukkuṭa-pakshaka, as* or *am* (?), m. or n. (?), a knife shaped like the wing of a cock. — *Kukkuṭa-pāda, as*, m., N. of a mountain (cock-foot). — *Kukkuṭa-maṇḍapa, as*, m., N. of a sanctuary in Benares standing on the right side of a statue of Śiva, a place where final emancipation may be attained; [cf. *mukti-maṇḍapa.*] — *Kukkuṭa-mastaka, as*, m. a sort of pepper, Piper Chaba. — *Kukkuṭa-vrata, am*, n. a religious observance (worship of Śiva) on the seventh of the light fortnight of the month Bhādra, by women, especially for the sake of obtaining offspring. — *Kukkuṭa-śikha, as*, m. safflower, Carthamus Tinctorius (cockscomb). — *Kukkuṭā-giri, is*, m., N. of a mountain. — *Kukkuṭāṇḍa* (°*ṭa-aṇ*°), *am*, n. a fowl's egg. — *Kukkuṭāṇḍaka, as* or *am* (?), m. or n. (?), a species of rice. — *Kukkuṭābha* (°*ṭa-ābhā*), *as*, m. a kind of snake compared to a fowl (perhaps from having a crest or comb). — *Kukkuṭārāma* (°*ṭa-ār*°), *as*, m., N. of a grove; N. of a celebrated hermitage near Gayā. — *Kukkuṭārma* (°*ṭa-ar*°), *am*, n., N. of a place. — *Kukkuṭāsana* (°*ṭa-ās*°), *am*, n. a particular posture of an ascetic in religious meditation. — *Kukkuṭāhi* (°*ṭa-ahi*), *is*, m. = *kukkuṭābha* above. — *Kukkuṭi-vrata, am*, n. a ceremony in honour of Śiva and Durgā; see *kukkuṭa-vrata*.

Kukkuṭaka, as, m. a cock, a wild cock; a man of a mixed caste, one sprung from a Śūdra and a Nishāda woman.

कुक्कुभ *kukkubha, as*, m. a wild cock, Phasianus Gallus; varnish, oily gloss.

कुक्कुर *kukkura, as*, m. (a more modern form for *kukura*), a dog; N. of a Muni; also of a prince, a son of Andhaka; (*ās*), m. pl., N. of a people; (*ī*), f. a bitch; (*am*), n. a vegetable perfume; [cf. *granthi-parṇa.*] — *Kukkura-dru, us*, m., N. of a plant, = *tāmra-ćūḍa*.

कुक्कुवाच् *kukku-vāć, k*, m. (fr. *kukku*, an onomatopoetic word, and *vāć*), a kind of deer, = *sāraṅga-mṛiga*.

कुक्रिया *ku-kriyā*, f. (see 1. *ku*), a bad action; (*as, ā, am*), wicked, sinful.

कुक्ष *kuksha, as*, m. (said to be fr. rt. *kush*), the belly.

Kukshi, is, m. the belly, the cavity of the abdomen (in the earlier language generally used in dual); the interior of anything; the womb, the part of the belly containing the fœtus; a cavity in general (e. g. *adri-kukshi*, cavity of a mountain); the cavity of the ocean, i. e. a bay, a gulf; a cavern; N. of a son (f. also of a daughter?) of Priya-vrata and Kāmyā; N. of Bali; of a king; of a son of Ikshvāku and father of Vikukshi; N. of a region; according to a native lexicographer *kukshi* means also the sheath of a sword, and steel; [cf. Lat. *coxa, coxendix;* Gr. *κοχώνη*? Old Germ. *būh;* Mod. Germ. *Bauch.*] — *Kukshim-bhari, is, is, i*, one who nourishes only his belly, filling or pampering the belly, voracious, gluttonous. — *Kukshi-randhra, as*, m. a kind of reed. — *Kukshi-śūla, as*, m. pain in the belly, belly-ache, colic.

Kukshila, as, m., Ved. a species of evil spirit.

कुक्षितकि *kukshitaki, is*, m., N. of a man.

कुक्षेयु *kuksheyu, us*, m., N. of a son of Raudrāśva; (according to others *kaksheyu.*)

कुखाटि *kukhāṭi, is*, f. (said to be fr. rt. *khaṭ*), wantonness, dalliance, frolic.

कुख्याति *ku-khyāti, is*, f. (see 1. *ku*), evil report, infamy; a bad reputation, disrepute, disgrace.

कुगणिन् *kugaṇin, ī, inī, i* (fr. 1. *ku* + *gaṇa*), belonging to an evil set of people.

कुगो *ku-go, aus*, m. (see 1. *ku*), a miserable or weak bull.

कुग्रह *ku-graha, as*, m. (see 1. *ku*), an unpropitious planet; (five are reckoned by some, viz. Maṅgala, Ravi, Śani, Rāhu, and Ketu.)

कुग्राम *ku-grāma, as*, m. (see 1. *ku*), a petty village without a Rājā, an Agnihotrin, a physician, a rich man, or a river.

कुङ्कुण *kuṅkuṇa, as* or *am*, m. or n. (?), N. of a region.

कुङ्कुम *kuṅkuma, am*, n. saffron, Crocus Sativus, the plant and the pollen of the flowers; [cf. Gr. *κρόκος*; Lat. *crocus?*]. — *Kuṅkuma-tāmra, as, ā, am*, red, coppery red. — *Kuṅkuma-reṇu, us*, f. the dust or pollen of saffron. — *Kuṅkumākta* (°*ma-ak*°), *as, ā, am*, dyed or stained with saffron, orange, yellow. — *Kuṅkumāṅka* (°*ma-aṅ*°), *as, ā, am*, marked with saffron, dyed or stained of an orange colour. — *Kuṅkumāruṇa* (°*ma-ar*°), *as, ā, am*, red, ruddy.

कुङ्गनी *kuṅganī*, f., N. of a plant, = *mahā-jyotishmatī*.

कुच् *kuć*, cl. 6. 1. P. *kućati, koćati, ćukoća, kućitum* or *koćitum*, to sound high, to utter a shrill cry (as a bird); to polish; to go; to connect, mix; to bend, make curved or crooked, to be crooked; to oppose, impede; to mark with lines, to delineate, write; to contract or be contracted; to contend (?); [cf. *kuñć.*]

Kuća, as, m. (generally du. *kućau*), the female breast, a teat, a nipple, a pap. — *Kuća-kumbha, as*, m. the female breast. — *Kuća-taṭa, am*, n. the female breast. — *Kućataṭāgra* (°*ṭa-ag*°), *am*, n. a nipple. — *Kuća-phala, as*, m. the pomegranate (the fruit being shaped like the female breast). — *Kuća-mukha, am*, n. a nipple. — *Kućāgra* (°*ća-ag*°), *am*, n. a nipple.

Kućita, as, ā, am, closed, contracted; small, little.

कुचण्डिका *kućaṇḍikā*, f. a plant, Aletris Hyacinthoides, = *mūrvā*.

कुचन्दन *ku-ćandana, am*, n. (see 1. *ku*), red sanders, Pterocarpus Santalinus; sappan or log-wood, Cæsalpina Sappan [cf. *pattrāṅga*]; a leguminous plant, Adenanthera Pavonina; saffron.

कुचर *ku-ćara, as, ā* or *ī, am* (see 1. *ku*), going slowly, creeping; following evil practices, low, vile, wicked; speaking ill of any one, detracting, censorious; (*as*), m. a fixed star.

Ku-ćaryā, f. evil conduct, wickedness, impropriety.

कुचाङ्गेरी *ku-ćāṅgerī*, f. (see 1. *ku*), a kind of wood sorrel, Rumex Vesicarius, = *ćukrikā*.

कुचिक *kućika, as, ā*, m. f. a kind of fish, in shape like an eel, commonly Kuñćiya, Unibranchapertura Cuchiya, or Muræna Apterygia Synbrache; the Hindūs affirm that its bite is mortal to cows, though perfectly harmless to men; (also a various reading for *kuśika*, q. v.)

कुचीरा *kućīrā*, f., N. of a river.

कुचुमार *kućumāra, as*, m., N. of the author of the Aupanishadādhikaraṇa.

कुचेल *ku-ćela, am*, n. (see 1. *ku*), a bad garment; (*as, ā, am*), badly clothed, dressed in dirty or tattered garments; (*ā*), f., N. of a plant, = *avikarṇī* or *viddhaparṇī;* (*ī*), f., N. of a plant, = *ambashṭhā*, commonly Ākanādi, Cissampelos Hexandra.

कुचेष्टा *ku-ćeshṭā*, f. (see 1. *ku*), an evil design, a wicked contrivance.

कुच्छ *kuććha, am*, n. the white water-lily.

कुज् *kuj*, cl. 1. P. *kojati, kojitum*, to steal; cl. 6. P. *kujati*, to be crooked; [cf. *kuñj.*]

कुज *ku-ja, as*, m. (fr. 2. *ku* and rt. *jan*), a tree; the son of the earth, a N. of the planet Mars; N. of a Daitya, also called Naraka, conquered by Kṛishṇa; (*ā*), f. the daughter of the earth, an epithet of the goddess Durgā; also of Sītā. — *Kuja-pañćamī*, f. the fifth day of the moon occurring on a Tuesday or the day of Mars, by some thought unlucky.

कुजन *ku-jana, as*, m. (see 1. *ku*), a bad or wicked man, a low, mean or vulgar person.

कुजननी *ku-jananī*, f. (see 1. *ku*), a bad mother.

कुजन्मन् *kū-janman, ā, ā, a* (see 1. *ku*), low-born, of inferior origin.

कुजम्भ *ku-jambha, as*, m. (see 1. *ku*), N. of a Daitya, a younger brother of Jambha and son of Prahrāda or Prahlāda, a son of Hiraṇya-kaśipu.

कुजम्भल *kujambhala, as*, m. a thief who breaks into a house; also *kujambhira* and *kujambhila;* [cf. *kumbhila.*]

कुज्जिश *kujjiśa* or *kujjhiśa, as*, m. a sort of fish; [cf. *kudiśa.*]

कुज्झटि *kujjhaṭi, is* or *ī*, or *kujjhaṭikā*, f. a fog or mist.

कुञ्च् *kuñć*, cl. 1. P. *kuñćati, ćukuñća, kuñćitum*, to make crooked; to be crooked; to bend or curve, to move crookedly; to go; to go to or towards; to be or become small; to lessen, to make small; to shrink, to contract, to draw together: Caus. *kuñćayati, -yitum:* Desid. *ćukuñćishati:* Intens. *ćokućyate;* [cf. Hib. *cuachaim*, 'I fold, plait;' *cuach*, 'a curl;' *cuachach*, 'curled, frizzled.']

Kuñćana, am, n. curving, bending, contracting; contraction; a certain disease of the eyes, contracting the eyelids.

Kuñća-phalā, f. a kind of gourd, = *kushmāṇḍī;* (a wrong reading for *kuća-phala?*).

Kuñći, is, f. a measure of capacity equal to eight handfuls.

Kuñćikā, f. a key; a fish, commonly Kuñćiya, in shape like an eel and eaten as one, Unibranchapertura

Cuchiya, or the fish Muræna Apterygia, Synbrache [cf. kućika]; a plant bearing a red and black seed used as a weight, Abrus Precatorius; or another plant bearing a pungent seed, Nigella Indica; a sort of reed; the branch or shoot of a bamboo.

Kuñćita, *as*, *ā*, *am*, crooked, curved, bent, contracted, &c.; (*am*), n., N. of a plant. — *Kuñćitāṅguli* (°*ta-aṅ*°), *is*, *is*, *i*, with bent or curved fingers.

कुञ्ज् **kuñj**, cl. 1. P. *kuñjati*, *-jitum*, to murmur, = *kūj*.

कुञ्ज **kuñja**, *as*, *am*, m. n. a place overrun with plants or overgrown with creepers, a bower, an arbour; a cave; the lower jaw; an elephant's tusk or jaw; a tooth; (*as*), m., N. of a man. — *Kuñja-kuṭīra*, *as*, m. a bower, an arbour. — *Kuñja-vallarī*, f., N. of a plant, = *nikuñjikāmlā*.

Kuñjikā, f. another N. of the plant Kuñja-vallarī; fennel-flower seed, = *kuñćikā*, Nigella Indica.

कुञ्जर **kuñjara**, *as*, m. (fr. *kuñja*?), an elephant; anything pre-eminent in its kind (generally in compounds, e. g. *purusha-kuñjara*, an eminent man); the tree Ficus Religiosa; N. of a Nāga; N. of a prince of the Sauvīraka race; N. of a mountain; of a region; hair; (*ā* and *ī*), f. a female elephant; (*ā*), f. the plant Bignonia Suaveolens; another plant, Grislea Tomentosa. — *Kuñjara-kara*, *as*, m. an elephant's trunk. — *Kuñjara-kshāra-mūla*, *am*, n. a kind of radish (*mūlaka*). — *Kuñjara-graha*, *as*, m. an elephant-catcher. — *Kuñjara-darī*, f. 'elephant's cave,' N. of a place. — *Kuñjara-pippalī*, f., N. of a plant described as bearing a fruit resembling long pepper; [cf. *gaja-pippalī*.] — *Kuñjara-rūpin*, *ī*, *iṇī*, *i*, elephant-shaped. — *Kuñjarānīka* (°*ra-an*°), *am*, n. the division of an army consisting of elephants, an elephant-corps. — *Kuñjarārāti* (°*ra-ar*°), *is*, m. a lion; the Śarabha, a fabulous animal with eight legs, ('enemy of the elephant.') — *Kuñjarāluka* (°*ra-āl*°), *am*, n. a species of esculent root, a sort of yam. — *Kuñjarāśana* (°*ra-aś*°), *as*, m. the holy fig tree, Ficus Religiosa.

कुञ्जल **kuñjala**, *am*, n. sour gruel; [cf. *kāñjikā*.]

कुट् **kuṭ**, cl. 6. P. *kuṭati*, *ćukoṭa*, *kuṭishyati*, *akuṭīt*, *kuṭitum*, to be or become crooked or curved; to bend, curve, curl; to make crooked; to be dishonest, cheat or deceive; cl. 4. P. *kuṭyati*, or cl. 10. A. *koṭayate*, *-yitum*, to break to pieces, tear asunder, divide; to speak indistinctly; to be warm, burn: Caus. *koṭayati*: Desid. *ćukuṭishati*: Intens. *ćokuṭyate*; [cf. *kuṭṭ* and *kuṇṭ*.]

Kuṭa, *as* or *am*, m. n. a water-pot, a jar, pitcher; (*as*), m. a fort, a stronghold; a house [cf. *kuṭi*, *kuṭī*, and *kūṭa*]; a hammer, a mallet for breaking small stones; a tree; a mountain; N. of a man; (*am*), n., Ved. = *kṛita*, a work. — *Kuṭa-hārikā*, f. a female servant (bringing the water-jar). — *Kuṭa-ja*, *as*, m. the medicinal tree Wrightia Antidysenterica, commonly called Karaya; the seeds are used as a vermifuge [cf. *indra-yava*]; a N. of the sage Agastya ('born in a water-jar'); also of Droṇa, q. v. — *Kuṭaja-mallī*, f. a kind of plant.

Kuṭaka, *as*, m., N. of a people; N. of a mountain; the post round which the string of the churning-stick winds [cf. *kuṭara* and *kuṭhara*]; (*am*), n. a plough without a pole.

Kuṭi, *is*, *ī*, m. f. a curvature, a curve; a hut, cottage, house, hall, shop; (*ī*), f. a vessel with openings used for fumigations; a bawd, a procuress or go-between; a nosegay, a bundle or tuft of flowers or vegetables; a kind of perfume, commonly Murā; spirituous liquor; (*is*), m. the body; a tree; [cf. Eng. *hut*; Germ. *Hütte*.] — *Kuṭi-ćara*, *as*, m. a crocodile or porpoise. — *Kuṭi-pārthiva*, *as*, m., N. of a man. — *Kuṭi-kṛita*, *as*, *ā*, *am*, curved, curled, twisted, frizzled; (*am*), n. anything (as woollen cloth) curled or twisted. — *Kuṭī-gata*, *as*, *ā*, *am*, inside the house. — *Kuṭī-gu*, *us*, m., N. of a man. — *Kuṭīćaka*, *as*, m. a kind of religious mendicant, one who lives at his son's expense; (lit. 'delighting in staying in the house.') — *Kuṭī-ćara*, *as*, m. an ascetic of a particular order, one who consigns the care of his family to his son and remains at home engaged solely in devotion; or one who goes begging from one house to another. — *Kuṭī-maya*, *as*, *ī*, *am*, consisting of a house (?). — *Kuṭī-mukha*, *as*, m., N. of one of the attendants of Kuvera.

Kuṭika, *as*, *ā*, *am*, bent, crooked; (*ā*), f., N. of a river.

Kuṭita, *as*, *ā*, *am*, crooked, bent.

Kuṭitṛi, *tā*, *trī*, *tṛi*, making crooked; acting dishonestly; being bent.

Kuṭira, *am*, n. a hut, a cottage.

Kuṭila, *as*, *ā*, *am*, bent, crooked, curved, round, running in curved lines, crisped, curled; going crookedly, tortuous; insincere, dishonest, fraudulent; (*ā*), f., N. of a plant [cf. *tagarapādī*]; N. of a river; (according to some) N. of the Sarasvatī; N. of a metre containing four lines of fourteen syllables each; (*am*), n., N. of a plant [cf. *tagara*, *kuñćita*, *vakra*]; a kind of perfume; tin. — *Kuṭila-gati*, *is*, f. a species of the Atijagatī metre, = *ćandrikā*. — *Kuṭila-gāmin*, *ī*, *inī*, *i*, going crookedly, tortuous. — *Kuṭila-tā*, f. or *kuṭila-tva*, *am*, n. crookedness; guile, dishonesty. — *Kuṭila-pakshma*, *as*, *ā*, *am*, having curved eyelashes or brows. — *Kuṭila-svabhāva*, *as*, *ā*, *am*, crooked-minded, disingenuous. — *Kuṭilāśaya* (°*la-āś*°), *as*, *ā*, *am*, ill-intentioned, malevolent.

Kuṭilaka, *as*, *ikā*, *am*, bent, curved, crooked, winding; (*ikā*), f. crouching, coming stealthily as a hunter on his prey; a peculiar movement or gesture (in theatrical language); an instrument used by a blacksmith, a blacksmith's forge.

Kuṭikā, f. a small house.

Kuṭīya, nom. P. *kuṭīyati*, *-yitum*, to imagine one's self in a hut.

Kuṭīra, *as* or *am*, m. n. a small house, a hut, a hovel; a kind of plant; (*am*), n. sexual intercourse; exclusiveness.

Kuṭīraka, *as*, m. a hut.

कुटङ्क **kuṭaṅka**, *as*, m. (connected with *kuṭa* above), a roof, a thatch; [cf. *kuṭuṅgaka*, *kuḍaṅga*, *kuṇḍaṅga*, *kuṭala*.]

कुटङ्ग **kuṭaṅga**, N. of a place.

कुटङ्गक **kuṭaṅgaka**, *as*, m. an arbour formed by creeping plants overrunning a tree; a roof or thatch; a house, a small house, a hut or cottage; [cf. *kuṭuṅgaka*.]

कुटच **kuṭaća**, *as*, m. (for *kuṭa-ja*), the medicinal tree Wrightia Antidysenterica.

कुटज **kuṭa-ja**. See under *kuṭa* above.

कुटन्नक **kuṭannaka**, *am*, n. the fragrant grass Cyperus Rotundus; [cf. also the following.]

कुटन्नट **kuṭannaṭa**, *as*, m. the tree Calosanthes Indica; (*am*), n. the fragrant grass Cyperus Rotundus.

कुटप **kuṭapa**, *as*, m. (said to be fr. rt. *kuṭ*), a measure of grain &c. (= *kuḍava*); a saint, a divine sage or Muni; a garden or grove near a house (= *nishkuṭa*); (*am*), n. a lotus.

कुटर **kuṭara**, *as*, m. a post round which the string passes that works the churning-stick [cf. *kuṭaka* and *kuṭhara*]; N. of a Nāga.

कुटरु **kuṭaru**, *us*, m., Ved. a cock; a tent, a house of cloth or canvas.

कुटरुणा **kuṭaruṇā**, f. a plant, commonly Teōri, Ipomœa Turpethum.

कुटल **kuṭala**, *am*, n. a roof, a thatch; [cf. *kuṭaṅka*.]

कुटि **kuṭi**, **kuṭira**. See under rt. *kuṭ* above.

कुटिकोष्टिका **kuṭikoshṭikā**, f., N. of a river.

कुटिल **kuṭila**. See under rt. *kuṭ*, col. 2.

कुटीर **kuṭīra**. See under rt. *kuṭ*, col. 2.

कुटुङ्गक **kuṭuṅgaka**, *as*, m. an arbour or bower formed of creeping plants; a creeper winding round a tree; a thatch, a roof; a hut, a cottage; a granary, a store-room; [cf. *kuṭaṅka*, *kuṭaṅgaka*, *kuḍaṅga*.]

कुटुनी **kuṭunī**, f. a wrong reading for *kuṭṭanī*, q. v.

कुटुम्ब **kuṭumba**, *am*, n. a household, the collective members of a household, a family; the care of a family, house-keeping; the care taken by a householder for the members of his family, hence metaphorically care or anxiety about anything; (*as*, *am*), m. n. name; race; a kinsman, a relation by descent; a connection, a relation by marriage by the mother's side; offspring, progeny. — *Kuṭumba-kalaha*, *as*, *am*, m. n. domestic dissension, family feud. — *Kuṭumba-vyāpṛita*, *as*, m. a provident and attentive father of a family. — *Kuṭumbārtham* (°*ba-ar*°), ind. for the support or on account of a family. — *Kuṭumbaukas* (°*ba-ok*°), *as*, n. apartments &c. appropriated to the accommodation of relations &c.

Kuṭumbaka, *as*, *ā*, *am*, being of one family; (*am*), n. a household; the duties and cares of a householder; a family, kindred.

Kuṭumbaya, nom. A. *-yate*, to support a family.

Kuṭumbika, *as*, *ā*, *am*, taking care of a family or household; (*as*), m. the slave of a house.

Kuṭumbin, *ī*, m. a householder, a paterfamilias; one who supports or takes care of a family; metaphorically one who takes care of anything (especially at the end of a compound); a member of a family, any one belonging to a household; a peasant, a cultivator of the soil; (*inī*), f. the wife of a householder and mother of a family, a matron; a large household, a large family; a small shrub used in medicine, a kind of moon-plant, = *kshīriṇī*. — *Kuṭumbi-tā*, f. or *kuṭumbi-tva*, *am*, n. family connection or union, living as one family.

कुटेर **kuṭera**, *as*, m. a hut, a cottage; [cf. *kuṭīra*.]

कुट्ट् **kuṭṭ**, cl. 10. P. *kuṭṭayati*, *aćukuṭṭat*, *-yitum*, to cut, divide; to grind or pound; to multiply; to censure, abuse.

Kuṭṭa, *as*, *ī*, *am*, (at the end of compounds) cutting, dividing, making small; grinding, pounding; (*as*), m. a multiplier such that a given dividend being multiplied by it and a given quantity added to (or subtracted from) the product, the sum (or difference) may be measured by a given divisor. — *Kuṭṭaparānta* or *kuṭṭāparānta* (°*ṭa-ap*°), *ās*, m. pl., N. of a people. — *Kuṭṭa-praćaraṇa* and *kuṭṭa-prāvaraṇa*, *ās*, m. pl., N. of two nations.

Kuṭṭaka, *as*, *ā*, *am*, what cuts or divides, what pounds or grinds; (*as*), m. a grinder or pulverizer, a multiplier, &c. [cf. *kuṭṭa*]; a kingfisher. — *Kuṭṭaka-vyavahāra*, *as*, m. or *kuṭṭakādhyāya* (°*ka-adh*°), *as*, m. that branch or chapter of arithmetic which treats of the *kuṭṭa* or *kuṭṭaka*.

Kuṭṭana, *am*, n. cutting, dividing; pounding, grinding, beating, threshing; abusing; (*ī*), f. a bawd, a procuress, a go-between.

Kuṭṭantī, f. a kind of dagger.

Kuṭṭāka, *as*, *ī*, *am*, what cuts or divides.

Kuṭṭita, *as*, *ā*, *am*, cut, divided; pounded, flattened; (*ā*), f., scil. *sirā*, unskilful opening of a vein, the latter being cut to pieces by repeated application of the knife.

Kuṭṭin, *ī*, *inī*, *i*, what cuts or pounds; (*nī*), f. a bawd, a procuress.

Kuṭṭima, *as*, *ā*, *am*, plastered with small stones, decorated with mosaic; (*as*, *am*), m. n. an inlaid or paved floor, pavement, ground paved with mosaic or

small stones, ground smoothed and plastered; ground prepared for the site of a mansion; a jewel mine; a hut, a cottage; the pomegranate.

कुट्टमित *kuṭṭamita, am,* n. one of the ten blandishments of women, affected repulse of a lover's caresses; [cf. *kuṭṭumita.*]

कुट्टार *kuṭṭāra, as,* m. a mountain; (*am*), n. sexual intercourse; pleasure; a woollen cloth or blanket; exclusion; oneness; [cf. *kuṭīra* and *kuṭṭīra.*]

कुट्टिहारिका *kuṭṭihārikā*, f. a female servant, a slave; [cf. *kuṭa-hārikā.*]

कुट्टीर *kuṭṭīra, as,* m. a mountain; [cf. *kuṭīra* and *kuṭṭāra.*]

कुट्टीरक *kuṭṭīraka, am,* n. (?) a small house, a hut; (a wrong reading for *kuṭīraka?*).

कुट्टुमित *kuṭṭumita, am,* n. = *kuṭṭamita* above.

कुट्मल *kuṭmala, as, ā, am* (said to be fr. rt. *kuṭ*), opening or expanding as the blossom of a flower, blossoming; (*as, am*), m. n. an opening bud; (*am*), n. one of the twenty-one hells in which sinners are punished (where they are bound with ropes).

Kuṭmalita, as, ā, am, budded.

कुठ *kuṭha, as,* m. a tree; (generally written *kuṭa.*)

कुठर *kuṭhara, as,* m. the post round which the string of the churning-stick winds; [cf. *kuṭara.*]

कुठाकु *kuṭhāku, us,* m. a bird, the woodpecker, Picus Bengalensis, commonly Kāṭhṭhākro.

कुठाटङ्क *kuṭhāṭaṅka, as, ā,* m. f. an axe.

कुठार *kuṭhāra, as, ī,* m. f. an axe; a sort of hoe or spade; (*as*), m. a tree; N. of a man.

Kuṭhāraka, as, m. an axe; (*ikā*), f. a small axe or adze; also a similarly shaped instrument used in surgery for scarification; N. of a woman.

Kuṭhārika, as, m. a wood-cutter.

कुठारु *kuṭhāru, us,* m. an ape, a monkey; a tree; an armourer.

कुठि *kuṭhi, is,* m. a tree; a mountain; [cf. *kuṭi.*]

कुठिक *kuṭhika, as,* m., N. of a plant, = *kushṭha, mṛitphalī,* a kind of Costus, commonly called Kuṭh.

कुठुमि *kuṭhumi, is,* m., N. of a preceptor, author of a law-book; [cf. *kuthumi.*]

कुठेर *kuṭhera, as,* m. fire; a kind of Basilicum. — *Kuṭhera-ja, as,* m. a white kind of Basilicum, Ocimum Gratissimum.

Kuṭheraka, as, m. a kind of Basilicum, Ocimum Sanctum; a white sort of the same, Ocimum Gratissimum.

कुठेरु *kuṭheru, us,* m. the wind produced by a fan or chowrie.

कुड् *kuḍ,* cl. 6. P. *kuḍati, ćukoḍa, kuḍitum,* to play or act as a child, to trifle; to eat; to heap; to plunge under water, be immersed, dive (?).

कुडङ्ग *kuḍaṅga, as,* m. a bower, an arbour; [cf. *kuṭaṅka, kuṭuṅgaka, kuṇḍaṅga.*]

कुडप *kuḍapa, as, am,* m. n. = *kuḍava* below.

कुडव *kuḍava, as,* m. a measure of grain, wood, iron, &c., the fourth part of a Prastha, described by some as a vessel four fingers wide and as many deep and containing twelve Prakṛitis or handfuls; it is also said to contain 13½ cubic Angulas; or to be a finger and a half deep, and three fingers each in length and breadth; in medicine it is equal to two Prakṛitis or thirty-two Tolakas.

कुडि *kuḍi, is,* m. the body; [cf. *kuṭi.*]

कुडिका *kuḍikā,* f. an earthen or wooden water-pot used by ascetics; [cf. *kuṭa.*]

कुडिश *kuḍiśa, as,* m. a kind of fish, commonly Kūrchi, Cyprinus Curchius.

कुडी *kuḍī,* f. a small house, a hut; (a wrong reading for *kuṭī?*).

कुडुप *kuḍupa, as,* m. the clasp or fastening of a necklace or bracelet.

कुड्मल *kuḍmala, as, ā, am,* opening or expanding as the blossom of a flower, blossoming; (*as*), m. an opening bud; (*am*), n. a particular hell; sometimes also spelt *kuḍmala;* [cf. *kuṭmala.*] — *Kuḍmala-dantī,* f., N. of a metre, = *anukūlā;* also spelt *kuḍmala-dantī.*

Kuḍmalita, as, ā, am, furnished with opening buds; budded, blossomed; cheerful, smiling (as the countenance).

कुड्य *kuḍya, am, ā,* n. f. a wall; plastering (a wall); eagerness, curiosity. — *Kuḍya-ććhedin, ī,* m. a housebreaker, a thief. — *Kuḍya-ććhedya, am,* n. an opening, a hole in a wall, a breach. — *Kuḍya-matsī,* f. or *kuḍya-matsya, as,* m. a house-lizard.

Kuḍyaka, am, n. a wall.

कुण् *kuṇ,* cl. 6. P. *kuṇati, -ṇitum,* to sound; to cherish, to support or aid with gifts &c.; to be in pain (?); cl. 10. P. *kuṇayati, -yitum,* to counsel or advise; to converse with, to speak to, address; to salute; to invite; [cf. Lat. *cano, sono;* Lith. *zwanu.*]

कुण *kuṇa, as,* m. in composition with *aśvattha* and other trees or flowers; the time when a plant bears fruit, e. g. *pīlu-kuṇa,* q. v.

कुणक *kuṇaka, as,* m. a young animal just born.

कुणञ्जर *kuṇañjara, as,* m. or *kuṇañjā,* f. or *kriṇañja, as,* m. a species of Chenopodium; (commonly Vanavetuā.)

कुणप *kuṇapa, as, am,* m. n. (said to be fr. rt. *kvaṇ*), a dead body, a corpse; a carcase; said contemptuously of living persons; (*as*), m. a spear; N. of a people; a stench, a foul smell; (*ī*), f. a small bird, a kind of Maina or Salik [cf. *viṭ-sārikā*]; (*as, ī, am*), mouldering, smelling like a dead body, foul smelling; stinking. — *Kuṇapa-gandha, as,* m. the smell of a dead body.

कुणरबाडव *kuṇara-bāḍava, as,* m., N. of a grammarian.

कुणारु *kuṇāru, us, us, u,* Ved. having a distorted arm (?); (Sāy. fr. rt. *kuṇ*) crying out.

कुणाल *kuṇāla, as,* m. (said to be fr. rt. *kvaṇ*), a kind of bird; N. of a son of Aśoka; N. of a country.

कुणि *kuṇi, is, is, i,* a cripple with a crooked or withered arm, or without a hand or finger; (*is*), m. a whitlow; the tree Cedrela Toona (*tunna*); N. of a prince, a son of Jaya and father of Yugan-dhara; N. of a Muni; N. of the author of a Dharma-śāstra. — *Kuṇi-bāhu, us,* m., N. of a Muni.

कुणितहि *kuṇitāhi, is,* m., N. of the author of a Dharma-śāstra.

कुणिन् *kuṇin, ī, inī, i,* only in *kuṇī kaṇabhaḥ,* a kind of bug; [cf. *utkuṇa, matkuṇa.*]

कुणिन्द *kuṇinda, as,* m. (said to be fr. rt. *kuṇ*), sound, sounding.

कुण्ट् *kuṇṭ* = *kuṇḍ,* q. v.

कुण्टक *kuṇṭaka, as, ī, am,* fat, corpulent.

कुण्ठ् *kuṇṭh,* cl. 1. P. *kuṇṭhati, -ṭhitum,* to be lame or mutilated, to be blunted or dulled; to be lazy or stupid; cl. 10. P. *kuṇṭhayati, -yitum,* to cover, conceal.

Kuṇṭha, as, ā, am, blunt, dull; stupid; weak; indolent, lazy, slow; foolish; [cf. *a-kuṇṭha.*] — *Kuṇṭha-tā,* f. bluntness, dulness, indolence.

Kuṇṭhaka, as, ā, am, stupid, ignorant, a fool; (*as*), m., N. of a pupil of Luṇṭaka; (*ās*), m. pl., N. of a people.

Kuṇṭhita, as, ā, am, blunted, dulled; mutilated, stupid; grasped, held, encircled. — *Kuṇṭhitāśri* (°*ta-aś*°), *is, is, i,* having its edge or corners blunted.

कुण्ड् *kuṇḍ,* cl. 1. P. *kuṇḍati,* to mutilate; cl. 1. A. *kuṇḍate, -ḍitum,* to burn; cl. 10. P. *kuṇḍayati, -yitum,* to protect.

कुण्ड *kuṇḍa, as, ī, am,* m. f. n. (said to be fr. rt. *kun*), a bowl-shaped vessel, a basin, bowl, pitcher, jar, pot, water-pot; (*am*), n. a particular measure; a clump, e. g. *darbha-kuṇḍam,* a clump of Darbha grass; (*as, am*), m. n. a round hole in the ground, a hole in the ground for receiving and preserving water; a hole in general (e. g. in comp. *agni-kuṇḍa,* a hole in the ground for receiving and preserving consecrated fire); a pit, a vat; a pool, a well, a spring or basin of water, especially consecrated to some holy purpose or person; (*as*), m. a son born in adultery, an adulterine, the son of a woman by another man than her husband, while the husband is alive; N. of a Nāga; a son of Dhṛita-rāshṭra; an epithet of Śiva; (*ā*), f. an epithet of Durgā. — *Kuṇḍa-kīṭa, as,* m. the son of a woman of the Brāhmanical tribe born in adultery with a man of an inferior caste; a keeper of concubines, a man who has female slaves; a follower of the Cārvāka doctrine or the tenets of those who deny the authority of the Vedas. — *Kuṇḍa-kīla, as,* m. a low, a vile man; see *nāgara.* — *Kuṇḍa-kaumudī* or *kuṇḍa-maṇḍapa-kaumudī,* f. title of a work by Viśvanātha. — *Kuṇḍa-gola, as,* m. and *kuṇḍa-golaka, am,* n. sour rice, gruel; see *kāñjika.* — *Kuṇḍa-ja, as,* m., N. of a son of Dhṛita-rāshṭra. — *Kuṇḍa-jaṭhara, as,* m., N. of an old sage; [cf. *kuṇḍodara.*] — *Kuṇḍa-dhāra, as,* m., N. of a Nāga; also of a son of Dhṛita-rāshṭra. — *Kuṇḍa-pāyin, ī, inī, i,* drinking out of pitchers; *kuṇḍa-pāyinām ayanam,* a particular religious ceremony [cf. *kauṇḍapāyina*]. — *Kuṇḍa-pāyya, as, ā, am,* (scil. *kratu,* &c.), a particular ceremony or sacrifice at which ewers or pitchers are used for drinking; (*as*), m., N. of a man (?). — *Kuṇḍa-prastha, as,* m., N. of a town. — *Kuṇḍa-bhedin, ī,* m., N. of a son of Dhṛita-rāshṭra. — *Kuṇḍa-maṇḍapa-siddhi, is,* f., N. of a work by Viṭṭhaladīkshita. — *Kuṇḍa-ratnākara, as,* m., N. of a work by Viśvanātha. — *Kuṇḍa-śāyin, ī,* m., N. of a son of Dhṛita-rāshṭra. — *Kuṇḍāgni* (°*ḍa-ag*°), *is* or *i* (?), m. or n. (?), N. of a place; [cf. *kauṇḍāgnaka.*] — *Kuṇḍāśin* (°*ḍa-āś*°), *ī, inī, i,* one who is supported by a bastard; (*ī*), m. a pander, a pimp; N. of a son of Dhṛita-rāshṭra; also of a Nāga; also of one of the attendants of Śiva. — *Kuṇḍoda* (°*ḍa-uda*), *as,* m., N. of a mountain. — *Kuṇḍodara* (°*ḍa-ud*°), *as,* m., N. of a Nāga; a son of Janamejaya and brother of Dhṛita-rāshṭra; also a son of Dhṛita-rāshṭra. — *Kuṇḍoddyota-darśana,* N. of a work by Saṅkara-bhaṭṭa. — *Kuṇḍodhnī* (°*ḍa-ūdh*°), f. a cow with a full udder; a woman with a full bosom; [cf. *ūdhas.*] — *Kuṇḍopadhānīyaka, as, ā, am* (fr. °*ḍa* + *upadhānīya*), one who uses a pitcher as a pillow; an epithet of Pūrṇa; according to others *kuṇḍopadhāna* is the N. of a place. — *Kuṇḍoparatha,* cf. *kauṇḍoparatha.*

Kuṇḍaka, am, n. a pot; (*as*), m., N. of a son of Dhṛita-rāshṭra; also of Kshudraka.

Kuṇḍika, as, m., N. of a son of Dhṛita-rāshṭra; (*ā*), f. a pitcher; a student's water-pot, the Kamandalu.

Kuṇḍin, ī, inī, i, furnished with a pitcher or water-jar; (*ī*), m. a horse [cf. *kiṇḍhin* &c.]; a bastard.

Kuṇḍina, as, m., N. of a son of Dhṛita-rāshṭra; N. of an author; *(am),* n. a city, the capital of the district Vidarbha, ruled over by Bhīma, the father-in-law of Nala, apparently the modern Kondavir in Berar; (according to some the city is also called Vidarbha, or m. pl. Vidarbhās, but this is rather the name of the territory.)

कुण्डङ्ग **kuṇḍanga,** *as,* m. a bower, an arbour; (a wrong reading for *kuḍanga.*)

कुण्डल **kuṇḍala,** *am,* n. a ring, an ear-ring; a bracelet; a fetter, a tie, a collar; the coil of a rope; *(as),* m., N. of a Nāga; *(ā),* f., N. of a woman; N. of a river; *(ī),* f., N. of several plants, mountain ebony, Bauhinia Variegata [cf. *kāñćana-dru*]; another plant, Cocculus Cordifolius [cf. *guḍūćī*]; another plant, Mucuna Pruritus [cf. *kapi-kaććhu*]; N. of two other plants, commonly called Sarpiṇī-vṛiksha and Kuṇḍalī-ćālana. — *Kuṇḍala-dhāraṇa, am,* n. the wearing of ear-rings. — *Kuṇḍala-dhārin, ī, iṇī, i,* wearing ear-rings. — *Kuṇḍalākāra* (°*la-āk*°), *as, ā, am,* shaped like an ear-ring or bracelet, circular, annular. — *Kuṇḍaloddyotitānana* (°*la-uddyotita-ān*°), *as, ā, am,* having his face radiant with glittering pendants.

Kuṇḍalanā, f. (fr. *kuṇḍalaya,* nom. fr. *kuṇḍala*), encircling a word or the circle round any word which is to be left out in a MS.

Kuṇḍalikā, f., N. of a metre in Prākṛit poetry; [cf. *vāta-kuṇḍalikā.*]

Kuṇḍalin, ī, inī, i, having ear-rings or decorated with ear-rings; circular, annular, spiral, winding, coiling; *(ī),* m. a snake; the spotted or painted deer; a peacock; an epithet of Varuṇa, and of Śiva; *(inī),* f. the plant Cocculus Cordifolius [cf. *guḍūćī*]; a particular dish, curds boiled with ghee and spices; a Śakti or form of Durgā worshipped by the Tantrikas.

Kuṇḍalī-kṛita, as, ā, am, forming a ring, formed into a circle, coiled, curled, moving in rings or circles.

Kuṇḍalī-bhūta, as, ā, am, formed into a ring, coiled, curled.

कुण्डीर **kuṇḍīra,** *as, ā, am,* strong, powerful, able; *(as),* m., N. of a man.

कुण्ड्रिणाची **kuṇḍriṇāćī,** f., Ved. a species of animal; (Sāy.) tortuous progress.

कुत् **kut** (a Sautra root, or one found in grammatical Sūtras only), to spread.

कुत **kuta,** *as,* m., N. of one of the eighteen attendants of the sun, identified with the god of the ocean.

कुतनय **ku-tanaya,** *as,* m. (see 1. *ku*), a degenerate son.

कुतनु **ku-tanu,** *us, vī, u* (see 1. *ku*), deformed; *(us),* m. an epithet of Kuvera or Kubera (this deity being of a monstrous appearance, having three legs and but eight teeth; see *kubera*).

कुतप **ku-tapa,** *as, ā, am* (see 1. *ku*), slightly hot, mild, tepid; *(as, am),* m. n. a sort of blanket made of the hair of the mountain-goat; the eighth Muhūrta or portion of the day from the last Daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of sacrifices to the manes; a kind of sacrificial grass, Poa Cynosuroides; grain; a daughter's son; a sister's son; a twice-born man, one of the first three classes; a Brāhman; a guest; the sun; fire; an ox; a musical instrument. — *Kutapa-saptaka, am,* n. a Śrāddha in which seven constituents occur, viz. noon, a horn platter, a Nepal blanket, silver, sacrificial grass, Sesamum, and Kine.

कुतपस्विन् **ku-tapasvin,** *ī,* m. (see 1. *ku*), a wicked or bad ascetic.

कुतर्क **ku-tarka,** *as,* m. (see 1. *ku*), fallacious argument, sophistry, fallacy, sophism. — *Kutarka-patha, as,* m. the way of sophists, i. e. a sophistical method of arguing.

कुतस् **kutas,** ind. (fr. 1. *ku*), from where? whence? from whence? whereto? where? in which direction? wherefore? why? from what cause or motive? because; how? in what manner? in which way? how much less? much less. *Kutas* is used sometimes for the abl. case of 2. *ka* = *kasmāt* (e. g. *kutaḥ kālāt,* since what time?). In *a-kutas,* which occurs at the beginning of some compounds, *kutas* has an indefinite sense (e. g. *akuto-mṛityu,* not fearing death from any quarter; cf. *akuto-bhaya*); *kutas* is also indefinite when connected with the particles *api, ćid,* and *ćana* (e. g. *kuto 'pi,* from any quarter, from any cause; *kutaśćid,* from any one, from anywhere; *akutaśćid-bhaya,* not fearing danger from any quarter, not presenting danger on any side; *kutaś ćana,* (in Ved.) from no side, to no side; *yataḥ kutaśćid,* from any person soever). — *Kutastarām,* ind. how? in what manner? — *Kuto-nimitta, as, ā, am,* having what cause or reason? — *Kuto-mūla, as, ā, am,* having what origin?

Kutastya, as, ā, am, whence come? how happened?

कुतापस **ku-tāpasa,** *as, ī,* m. f. (see 1. *ku*), a wicked ascetic.

कुतित्तिरि **ku-tittiri,** *is,* m. (see 1. *ku*), a species of bird resembling the partridge.

कुतीपाद **kutīpāda,** *as,* m., N. of one of the Ṛishis or poets of the Sāma-veda.

कुतीर्थ **ku-tīrtha,** *as,* m. (see 1. *ku*), a bad teacher.

कुतुक **kutuka,** *am,* n. eagerness, vehemence; desire, inclination; curiosity; [cf. *kautuka* and *kutūhala.*]

कुतुप **kutupa,** *as,* m. a small leathern oil-bottle [cf. *kutū*]; *(as, am),* m. n. the eighth Muhūrta or portion of the day from the last Daṇḍa of the second watch to the first of the third or about noon; an eligible time for the performance of sacrifices to the manes; [cf. *ku-tapa.*]

Kutū, ūs, f. a leathern oil-bottle.

कुतूणक **kutūṇaka,** *as,* m. weakness of the eyes, a disease of the eyes in infants; [cf. *kukūṇaka.*]

कुतूहल **kutūhala,** *am,* n. (fr. the interrogative adv. *kutas* and *hala,* calling out?), curiosity, interest in any extraordinary matter; desire, inclination; eagerness, vehemence, impetuosity; what excites curiosity or interest, anything interesting, fun; *(as, ā, am),* surprising, wonderful; excellent, best, praised, celebrated; [cf. *kautūhala.*] — *Kutūhala-vat, ān, atī, at,* curious, taking an interest in anything.

Kutūhalin, ī, inī, i, curious, highly interested in any extraordinary matter, inquisitive; eager, impatient.

कुतृण **ku-tṛiṇa,** *am,* n. (see 1. *ku*), an aquatic plant, water house-leek, Pistia Stratiotes.

कुत्थ **kuttha,** *as* or *am,* m. or n. (?), the fifteenth Yoga (in astronomy).

कुत्र **kutra,** ind. (fr. 1. *ku*), where? whereto? in which case? when? *kutra—kva,* where (this)—where (that), i. e. how distant or how different is this from that, how little is this consistent with that? *Kutra* becomes indefinite when connected with the particles *api, ćid, ćana,* e. g. *kutrāpi,* anywhere, somewhere, to any place wheresoever; *kutra ćid,* anywhere, somewhere, wheresoever, wherever, to any place; (sometimes *kutra ćid* = *kasminśćid,* e. g. *kutra ćid araṇye,* in a certain wood); *na kutra ćid,* nowhere, to no place whatsoever; *kutra ćid—kutra ćid,* in one case—in the other case; sometimes—sometimes; *yatra kutra ća* or *yatra kutra ćid,* wherever it be, here or there.

Kutratya, as, ā, am, where being? where living or residing?

कुत्स् **kuts** (perhaps related to *kutas*), cl. 10. P. A. *kutsayati, -te, -yitum;* rarely cl. 1. P. *kutsati,* to despise, abuse, revile, contemn; [cf. Lith. *kussinu.*]

Kutsana, as, ā, am, reviling, abusive, contemptuous; *(am),* n. abuse, reviling, contempt, reproach; reproachful or abusive language; *(ā),* f. contemning, expression of contempt.

Kutsā, f. reproach, contempt, censure. — *Kutsā-vādin, ī, inī, i,* censorious, abusive.

Kutsita, as, ā, am, despised, contemned, reviled; contemptible, low, mean, vile, hateful; *(am),* n., N. of a grass, Cyperus. — *Kutsita-tva, am,* n. meanness, vileness.

1. *kutsya, as, ā, am,* to be reproached, reviled, abused; blamable.

कुत्स **kutsa,** *as,* m., N. of a Ṛishi with the epithet Ārjuneya, author of several hymns of the Ṛig-veda (when attacked by the demon Śushṇa, Indra defended him and killed the demon; but in other hymns of the Ṛig-veda, Kutsa is represented as persecuted by Indra); N. of a descendant of Angiras, author of several other hymns of the Ṛig-veda; (pl.) the descendants or the family of Kutsa; lightning, thunderbolt; [cf. *kautsa, puru-kutsa,* &c.] — *Kutsa-kuśikikā,* f. the intermarriage of the Kutsa and Kuśika families. — *Kutsa-putra* or *kutsa-vatsa, as,* m. a son of Kutsa.

2. *kutsya, as,* m. = *kutsa* (?).

कुत्सला **kutsalā,** f. the indigo plant; [cf. *nīlī.*]

कुथ् **kuth,** cl. 4. P. *kuthyati, ćukotha, akothīt, kothishyati, kothitum,* to stink, to become putrid: Caus. P. *kothayati, -yitum,* to cause to putrify.

कुथ **kutha,** *as, ā, am,* m. f. n. a painted or variegated cloth or blanket, serving as an elephant's housings; *(as),* m. sacrificial or Kuśa grass, Poa Cynosuroides; Śākya-muni in one of his former thirty-four births.

कुथुमि **kuthumi,** *is,* m., N. of a Muni.

कुथुमिन् **kuthumin,** *ī,* m., N. of a man.

कुद् **kud,** cl. 10. P. *kadayati, -yitum,* to tell a lie; (a various reading for *kundr,* q. v.)

कुदण्ड **ku-daṇḍa,** *as,* m. (see 1. *ku*), an unjust punishment.

कुदाल **kudāla,** *as,* m. mountain ebony; [cf. *kuddāla.*]

कुदिन **ku-dina,** *am,* n. (see 1. *ku*), an evil day; a rainy or cloudy day.

कुदिष्टि **ku-dishṭi,** *is,* f. (see 1. *ku*), a measure of length, longer than a Dishṭi, shorter than a Vitasti.

कुदृश्य **ku-dṛiśya,** *as, ā, am* (see 1. *ku*), ill-favoured, ugly, unseemly.

Ku-drishṭa, as, ā, am, seen wrongly or indistinctly.

Ku-dṛishṭi, is, is, i, having bad eyes; *(is),* f. weak sight, evil eye; a heterodox philosophical doctrine, as that of the Sāṅkhyas &c.

कुदेश **ku-deśa,** *as,* m. (see 1. *ku*), a bad country, where it is difficult to obtain the necessaries of life; a country subject to oppression.

कुदेह **ku-deha,** *as,* m. (see 1. *ku*), a bad, miserable body.

कुद्दल *kuddala, as,* m. mountain ebony; [cf. *kuddāla.*]

Kuddāra, as, m. or *kuddāla, as, am,* m. n. a kind of spade or hoe; *(as),* m. mountain ebony, Bauhinia Variegata.

Kuddālaka, as or *am,* m. or n. (?), a spade or hoe; *(am),* n. a copper pitcher. — *Kuddālaka-khāta, am,* n., N. of a region (?).

कुड्मल *kudmala, am,* n. an opening bud &c.; (a wrong spelling for *kuḍmala.*)

कुड्य *kudya, am,* n. a wall; (a wrong spelling for *kuḍya.*)

कुद्रङ्क *kudranka* or *kudranga, as,* m. a watch-house; a dwelling raised on a platform or scaffold; [cf. *dranka, dranga,* &c.]

कुद्रव *kudrava, as,* m. a kind of grass, the grain of which is eaten by the poor, Paspalum Scrobiculatum; [cf. *kodrava.*]

कुद्रि *kudri, is,* m., N. of a man; *(ayas),* m. pl. the descendants of this man.

कुधान्य *ku-dhānya, am,* n. (see 1. *ku*), a particular description of grain.

कुधी *ku-dhī, īs, īs, i* (see 1. *ku*), foolish, stupid; wicked; *(īs),* m. a fool.

कुध्र *ku-dhra, as,* m. (fr. 2. *ku,* earth, and rt. *dhṛi?*), a mountain.

कुनक *kunaka, ās,* m. pl., N. of a people.

कुनख *ku-nakha, as, ī, am* (see 1. *ku*), having ugly nails; *(am),* n. a disease of the nails.

Kunakhin, ī, inī, i, having bad or diseased nails; *(ī),* m., N. of a man and N. of a book belonging to the Atharva-veda.

कुनट *kunaṭa, as,* m. a sort of trumpet flower, Bignonia (*śyonāka-prabheda*); *(ī),* f. a kind of coriander, Coriandrum Sativum; red arsenic.

कुनदिका *ku-nadikā,* f. (see 1. *ku*), a small river.

कुनन्नम *ku-nannama, as, ā, am* (see 1. *ku* and rt. *nam*), Ved. inflexible.

कुनलिन् *ku-nalin, ī,* m. (see 1. *ku*), the plant Agati Grandiflora.

कुनह *kunaha, ās,* m. pl., N. of a people; (a various reading for *kuṇapa.*)

कुनाथ *ku-nātha, as,* m. (see 1. *ku*), a bad protector; *(as, ā, am),* having a bad leader.

कुनादीका *ku-nādīkā,* f. (see 1. *ku*), a small river; also *ku-nadikā,* q. v.

कुनाभि *ku-nābhi, is,* m. (see 1. *ku*), a whirlwind; the collective treasures of Kuvera.

कुनामन् *ku-nāman, ā, ā, a* (see 1. *ku*), having a bad name; having a bad reputation; *(ā),* m., N. of a man; *(a),* n. a bad name, ill repute.

कुनायक *ku-nāyaka, as, ā, am* (see 1. *ku*), having a bad leader, unprotected.

कुनाल *kunāla, as,* m. a kind of bird living on the Himālaya; N. of a son of king Aśoka, named after the eyes of this bird.

कुनालिक *kunālika, as,* m. the Indian cuckoo or Kokila; [cf. the preceding.]

कुनाशक *ku-nāśaka, as,* m. (see 1. *ku*), the plant Alhagi Maurorum.

कुनि *kuni, is,* m., N. of a prince.

कुनिषञ्ज *ku-nishañja, as,* m. (see 1. *ku*), N. of a son of the tenth Manu.

कुनीति *ku-nīti, is,* f. (see 1. *ku*), ill conduct, misbehaviour; corrupt administration or policy, misgovernment; a low state of morals.

कुनेत्रक *ku-netraka, as,* m., N. of a Muni.

कुन्त *kunta, as,* m. a spear, a lance, a barbed dart [cf. Lat. *contus;* Gr. *κοντός*]; a small animal, an insect; a species of grain, Coix Barbata; passion; N. of a mountain.

Kuntala, as, m. (fr. *kunta?*), the hair of the head, a lock of hair; a drinking cup; a plough; barley; a kind of perfume, = *hrīvera; (ās),* m. pl., N. of a people and country in the north-west of the peninsula; *(as),* m. sing. the prince of this people. — *Kuntala-vardhana, as,* m., N. of a plant; [cf. *bhṛiṅga-rāja.*] — *Kuntalośīra* (°*la-uś*°), *am,* n. a perfume.

Kuntalikā, f. a butter knife or scoop; a species of plant.

कुन्ताप *kuntāpa, am,* n., Ved., N. of certain organs or glands (?), twenty in number, supposed to be in the belly; N. of a section of the Atharva-veda, according to Sāyaṇāćārya, thirty verses, constituting seven Sūktas of the twentieth book of this Veda.

कुन्ति *kunti, ayas,* m. pl., N. of a people; *(is),* m. sing. the prince of this people, also called Kunti-bhoja; *Kunti* is, according to different authorities, a son of either Dharmanetra, or of Netra and grandson of Dharma, or of Kratha, or of Vidarbha and father of Dhṛishṭa, or of Supārśva and grandson of Sampāti and great-grandson of Garuḍa; *(ī),* f. a N. of Pṛithā, the daughter of a Yādava prince named Śūra, who gave her to his childless cousin Kunti or Kunti-bhoja, by whom she was adopted. She afterwards became one of the two wives of Pāṇḍu. (On one occasion before her marriage she paid such respect to the powerful sage Durvāsas that he taught her an incantation or charm, by virtue of which she was to have a child by any god she liked to invoke. Out of curiosity she invoked the Sun, by whom she had a child, cf. *karṇa;* but the Sun afterwards restored to her her maidenhood. Soon after his marriage Pāṇḍu retired to the woods to indulge his passion for hunting. There he killed a male and female deer, who turned out to be a Ṛishi and his wife in the form of these animals. The sage cursed Pāṇḍu and predicted that he would die in the embrace of one of his wives. Hence Pāṇḍu lived apart from Kuntī, but with his approval she made use of her charm and had three sons, Yudhishṭhira, Bhīma, and Arjuna, by the three deities Dharma, Vāyu, and Indra respectively; cf. *mādrī*); N. of a Rākshasī; the wife of a Brāhman; the plant Boswellia Thurifera; a fragrant resin (= *guggulu*). — *Kunti-nandana, as,* m. a son of Kuntī (the final being sometimes shortened in a comp.), either of the three elder Pāṇḍava princes. — *Kunti-bhoja, as,* m., N. of a Yādava prince, king of the Kuntis, who adopted Kuntī. — *Kuntī-suta, as,* m. a son of Kuntī.

Kuntika, ās, m. pl., N. of a people.

कुन्थ् *kunth,* cl. 1. P. *kunthati, -thitum,* to hurt, injure; to suffer pain, want, &c.; to be distressed; cl. 9. P. *kuthnāti,* to injure; to cling to; to twine round or be connected with, embrace; [cf. Lat. *quatio, per-cutio.*]

कुन्थु *kunthu, us,* m., N. of the sixth Jaina Ćakravartin or emperor in Bhārata; also of the seventeenth Arhat of the present Avasarpiṇī.

कुन्द *kunda, as, am,* m. n. (said to be fr. rt. 3. *ku*), a kind of jasmine, Jasminum Multiflorum or Pubescens; *(as),* m. fragrant oleander, Nerium Odorum [cf. *karavīra*]; Olibanum, the resin of the plant Boswellia Thurifera; a turner's lathe; one of Kuvera's nine treasures; the number 'nine;' an epithet of Vishṇu; N. of a mountain. — *Kunda-kara, as,* m. a turner. — *Kunda-kundāćārya* (°*da-āć*°), *as,* m., N. of the author of the Pañćāstikāyasaṅgraha-sūtra. — *Kunda-mālā,* f. title of a work. — *Kunda-samāna-danta, as, ī, am,* one whose teeth are like the jasmine.

Kundaka, as, m. the plant Boswellia Thurifera; the resin of this plant.

Kundinī, f. an assemblage of lotus flowers or of jasmines.

कुन्दम *kundama, as,* m. a cat.

कुन्दर *kundara, as,* m. a sort of grass; an epithet of Vishṇu; [cf. *kaṇḍura* and *kunda.*]

कुन्दु *kundu, us,* m. a mouse, a rat; *(us),* f. the resin of the plant Boswellia Thurifera; gum olibanum or frankincense.

Kunduru, as, m. or *kunduru, us,* m. f. the resin of the plant Boswellia Thurifera.

Kunduruka, as, ī, m. f. the resin of the plant Boswellia Thurifera; *(ī),* f. the plant Boswellia Thurifera.

कुन्द्र् *kundr,* cl. 10. P. *kundrayati, -yitum,* to tell a lie; [cf. *kud* and *gundr.*]

कुप् 1. *kup,* cl. 4. P. (ep. also A.) *kupyati, -te, ćukopa, kopishyati, akupat, kopitum,* to be moved, excited, agitated, to swell, heave or boil with rage or emotion, to be angry, to be angry with (with dat. or gen. or acc. or with *upari* and gen., e. g. *tasmai* or *tasya* or *tam* or *tasyopari ćukopa,* he was angry with him): Caus. *kopayati, -yitum,* to excite, agitate, affect strongly with anger &c.; to cause to swell or heave with passion; to stir up; to provoke, make angry; to be angry: Desid. *ćukupishati* and *ćukopishati:* Intens. *ćokupyate, ćokopti;* [cf. Lat. *cupio;* Eng. *hope;* Germ. *hoffe.*]

Kupa, as, m., Ved. the beam or lever of a pair of scales.

Kupana, as, m., N. of an Asura.

Kupaya, as, ā, am, Ved. heaving, swelling with emotion; disturbed; (Sāy.) to be guarded or protected (as if connected with rt. *gup*).

Kupita, as, ā, am, provoked, incensed, offended, angry, bristling. — *Kupita-vāyu, us,* m. aggravated flatulence, hypochondria. — *Kupitāntaka* (°*ta-an*°), *as,* m. imminent or threatening death.

Kupya, as, ā, am, to be excited; *(am),* n. a vile metal, any metal but silver and gold, base metal, copper, brass, &c.; zinc, lapis calaminaris, pewter, tutenag; *(as),* m., N. of a man; [cf. Lat. *cuprum.*] — *Kupya-śālā,* f. a braziery, a foundry, a place where metallic vessels &c. are made or sold.

Kupyaka at the end of compounds = *kupya.*

Kopa, as, m. passion, anger. See s. v.

कुप् 2. *kup,* cl. 10. P. *kopayati, -yitum,* to speak, to shine; [cf. Hib. *cubhas,* 'a word, a promise;' Lat. *cupo* in *nun-cupo;* Goth. *huf,* 'to lament.']

कुपङ्क *ku-panka, as,* m. (see 1. *ku*), a slough, a heap of filth and mud.

कुपट *ku-paṭa, as* or *am,* m. or n. (see 1. *ku*), miserable clothes, a miserable garment; *(as),* m., N. of a Dānava (covered with a miserable garment).

कुपत *kupata,* ind. excellent.

कुपथ *ku-patha, as,* m. (see 1. *ku*), a bad road, an evil way; bad conduct, evil way of living, immorality, profligacy; heterodox doctrine; *(as, ā, am),* walking in a bad or wrong road; *(as),* m., N. of an Asura or Dānava; *(ās),* m. pl., N. of a people. — *Kupatha-ga, as, ā, am,* or *kupatha-gāmin, ī, inī, i,* or *kupatha-ćara, as, ā, am,* going in a bad or wrong road, wicked.

Kupathya, as, ā, am, belonging to a bad way, literally or figuratively; unwholesome (as diet, regimen, &c.), improper, counter-indicated.

कुपरिज्ञात *ku-parijñāta, as, ā, am* (see 1. *ku*), badly understood, wrongly comprehended.

कुपरीक्षक *ku-parīkshaka, as, ikā, am* (see 1. *ku*), making a false estimate, not valuing rightly.

Ku-parīkshita, as, ā, am, badly examined or tested.

कुपाणि ku-pāṇi, is, is, i (see 1. ku), crooked-handed, having a deformed or maimed hand.

कुपात्र ku-pātra, am, n. an unfit recipient.

कुपिञ्जल ku-piñjala, as, m. (see 1. ku), N. of a man; [cf. kaupiñjala.]

कुपित kupita. See under rt. kup above.

कुपितृ ku-pitṛi, tā, m. (see 1. ku), a bad father.

कुपिनी kupinī, f. (fr. rt. 1. kup?), a kind of net for catching small fish, made of bamboos or rushes.

Kupinin, ī, m. a fisherman.

कुपिन्द kupinda, as, m. (said to be fr. 1. kup), a weaver; [cf. kuvinda.]

कुपीलु ku-pīlu, us, m. (see 1. ku), a sort of ebony tree; [cf. kāraskara.]

कुपुत्र ku-putra, as, m. (see 1. ku), a bad son; a disobedient or wicked son; a son of an inferior degree, as an adopted son &c.

कुपुरुष ku-purusha, as, m. (see 1. ku), a low, vile, or miserable man; a poltroon. — Kupurusha-janitā, f., N. of a metre consisting of four lines of eleven syllables each.

कुपूय ku-pūya, as, ā, am (see 1. ku), inferior, low, vile, contemptible; [cf. kapūya.]

कुप्रावरण ku-prāvaraṇa or ku-prāvṛita, as, ā, am (see 1. ku), badly or miserably dressed.

कुप्रिय ku-priya, as, ā, am (see 1. ku), disagreeable, contemptible, low, vile, last, worst.

कुप्लव ku-plava, as, m. (see 1. ku), a weak or frail raft or float.

कुबधू ku-badhū, ūs, f. (see 1. ku), a wicked wife.

कुबन्ध ku-bandha, as, m. (see 1. ku), a disgraceful stigma; [cf. aṅka-bandha.]

कुबल kubala, kubala-prastha, kubalāśva, &c. See under kuvala, &c.

कुबुद्धि ku-buddhi, is, is, i (see 1. ku), a person of base or vile sentiments; stupid, foolish.

कुबेर kubera, or in later Sanskṛit kuvera, as, m. (said to be fr. rt. kumb or fr. 1. ku and vera), originally N. of the chief of the evil beings or spirits of darkness with the epithet Vaiśravaṇa; afterwards the god of riches and treasure, the regent of the northern quarter of the world, which is hence called Kubera-guptā dik; (Kubera is the son of Viśravas by Iḍaviḍā, the chief of the Yakshas, and a friend of Rudra; he is represented as having three legs and only eight teeth); with Jainas, the attendant of the nineteenth Arhat of the present Avasarpiṇī; N. of a prince of Deva-rāshṭra; or N. of the great-grand-father of Vāṇa-bhaṭṭa, the author of the Kādambarī; or of the author of the Dattaka-ćandrikā; the tree Cedrela Toona; (as, ā, am), deformed, monstrous; slow, lazy; [cf. kuvera.] — Kubera-nalinī, f., N. of a Tīrtha. — Kubera-bāndhava, as, m. an epithet of Śiva, 'the relation of Kubera.' — Kubera-vana, am, n. 'the forest of Kubera,' N. of a place. — Kubera-vallabha, as, m., N. of a Vaiśya. — Kuberākshī (°ra-ak°), f. the plant Bignonia Suaveolens. — Kuberāćala (°ra-ać°), as, m. 'the mountain of Kubera,' an epithet of the Kailāsa mountain. — Kuberādri (°ra-ad°), is, m. an epithet of the Kailāsa mountain.

Kuberaka, as, m. the tree Cedrela Toona (tunna); (ikā), f., N. of a woman.

कुबेरिण kuberiṇa, as, m. (?), N. of a mixed caste.

कुब्ज kubja, as, ā, am (fr. 1. ku and rt. ubj?), hump-backed, crooked; (as), m. a curved sword, scymitar; a sort of fish, Bola Cuja; the plant Achyranthes Aspera, = apāmārga; [cf. nyubja and kanyakubja; cf. also Lith. kupra, kupotas; Gr. κυφός, κύπτω; Lat. gibbus, gibba, gibber; Germ. Höcker?]. — Kubja-kaṇṭaka, as, m. a white Mimosa. — Kubja-kirāta or kubja-vāmana, am, n. a hump-backed person and a dwarf. — Kubjāmraka (°ja-ām°), as or am (?), m. or n. (?), N. of a Tīrtha. — Kubjālīḍha (°ja-āl°), as, m., N. of the founder of a sect.

Kubjaka, as, ā, am, hump-backed, crooked; (as), m. the aquatic plant Trapa Bispinosa; (ikā), f. in the word kubjikā-tantra, N. of a Tantra; according to some authorities kubjikā kumārī is a girl eight years old personating the goddess Durgā at a festival of this deity.

Kubjita, as, ā, am, crooked, curved, bent.

कुब्र kubra, am, n. (said to be fr. rt. kumb), a forest; a hole for sacrificial fire; a ring, an ear-ring; a thread; a cart.

कुब्रह्म ku-brahma, as, m. or ku-brahman, ā, m. (see 1. ku), a degraded or contemptible Brāhman, one who officiates for Śūdras.

कुभन्यु kubhanyu, us, us, u, Ved. desirous of water.

कुभा kubhā, f., Ved., N. of a river falling into the Indus, the Kabul river (?); [cf. κωφήν.]

कुभार्य ku-bhārya, as, ā, am (see 1. ku), having a bad wife; (ā), f. a bad wife.

कुभुक्त ku-bhukta, am, n. (see 1. ku), bad food.

कुभृत्य ku-bhṛitya, as, m. (see 1. ku), a bad servant.

कुम् kum, ind. an interjection.

कुमति ku-mati, is, f. (see 1. ku), vile or base sentiment; slow or weak intellect; folly; (is, is, i), or ku-manīsha, as, ā, am, or ku-manīshin, ī, iṇī, i, of slow intellect, foolish.

कुमन्त्र ku-mantra, as, m. bad advice; evil counsel; a charm employed to secure success in a bad enterprise.

Ku-mantrin, ī, m. a bad counsellor.

कुमार kumāra, as, m. (fr. ku + māra, fr. rt. mṛi? 'easily dying;' by native authorities derived fr. rt. 2. kam), a child, a new-born child (especially in the earlier language); a boy, a youth, a son; a prince, the heir-apparent associated in the kingdom with the reigning monarch (especially in theatrical language); a groom; a N. of Skanda the god of war, who is also the reputed author of certain grammatical Sūtras (see kalāpa); N. of a son of Agni, who is the author of some Vedic hymns; an epithet of Agni; (with Jainas) N. of the attendant of the twelfth Arhat of the present Avasarpiṇī; N. of a Prajāpati; an epithet of Mañju-śrī; a parrot; the tree Capparis Trifoliata [cf. kumāraka]; an epithet of the river Sindhu; (ās), m. pl., N. of a people; (ī), f. a young girl, one from ten to twelve years old, a maiden; or (in the Tantras) any virgin up to the age of sixteen, or before menstruation has commenced; a daughter; N. of the wife of Bhīma-sena, the son of Parīkshit; or of a daughter of Vasu-deva by Rohiṇī; an epithet of Sītā, the wife of Rāma; an epithet of the goddess Durgā; the Syāmā, a bird so named; N. of several plants, Aloe Perfoliata, or the plant Clitoria Ternatea [cf. aparājitā]; also the plant Jasminum Sambac, and a plant commonly called Bandhyā-karkoṭakī; the blossom of the plants Taruṇī and Modinī; great cardamoms; the most southerly of the nine portions of the known continent, or of Jambu-dvīpa, the southern extremity of the peninsula, whence the modern name Cape Comorin (Kumārī); the central part of the universe, according to Hindū geography, Jambu-dvīpa or India; N. of a river flowing from the mountain Śuktimat; N. of a metre consisting of four lines of sixteen syllables each; (when a name is given to a pupil to indicate his attachment to any particular master, kumārī may be prefixed to denote that the pupil's object is to gain the affections of the master's daughter, e. g. kumārī-dāksha); (am), n. pure gold; [Gr. κόρος, κοῦρος; μεῖραξ, μειράκιον?]. — Kumāra-gupta, as, m., N. of a prince ('protected by the god of war'). — Kumāra-ghātin, ī, m. the slayer of a child. — Kumāra-jīva, as, m., N. of a plant, = putrañjīvaka. — Kumāra-tva, am, n. boyhood, youth. — Kumāra-datta, as, m., N. of a son of Nidhipati. — Kumāra-dāsa, as, m., N. of a poet. — Kumāra-devī, f., N. of the mother of Samudra-gupta. — Kumāra-deshṇa, as, ā, am, Ved. granting perishable gifts; (Sāy.) granting children. — Kumāra-dhārā, f., N. of a river. — Kumāra-pāla, as, m., N. of a king, = śālivāhana (?), also N. of a king of Guzerat (?). — Kumāra-bhaṭṭa, as, m., N. of a poet. — Kumāra-bhṛityā, f. care of a young child, care of a pregnant or lying-in woman, midwifery. — Kumāra-lalitā, f. 'boy's play,' N. of a metre consisting of four lines of eight syllables each. — Kumāra-vana, am, n. Kumāra's (i.e. Kārttikeya's) grove. — Kumāra-vāhin, ī, m. a peacock, ('carrying the god of war;' this god being usually represented as borne by a peacock.) — Kumāra-vrata, am, n. a vow of eternal chastity. — Kumāra-sambhava, as, m. 'the birth of the god of war,' title of a poem by Kālidāsa. — Kumāra-sū, ūs, m. the father of the god of war, an epithet of Agni; (ūs), f. the mother of the god of war, an epithet of the river Gaṅgā, also of the goddess Durgā. — Kumāra-sena, as, m., N. of a minister. — Kumāra-svāmin, ī, m., N. of the author of a commentary on the Mīmāṇsā-bhāshya. — Kumāra-hārita, as, m., N. of a teacher. — Kumārābhisheka (°ra-abh°), as, m. 'the inauguration of Kumāra,' title of the thirteenth book of the Kumāra-sambhava. — Kumārī-tantra, am, n., N. of a Tantra. — Kumārī-pāla, as, m. the guardian of a virgin or bride. — Kumārī-putra, as, m. the child of an unmarried woman. — Kumārī-pura, am, n. a gynæceum. — Kumārī-pūjā, f. the worship of Kumārī or Durgā, (a ceremony performed at the great Durgā festival, when a girl between ten and twelve years old is placed on a pedestal, as the representative of the goddess, and fed with offerings made to the idol.) — Kumārī-śvaśura, as, m. the father-in-law of a maiden.

Kumāraka, as, m. a child, a little boy, a boy, a lad, a youth; the pupil of the eye; N. of a Nāga; the plant Capparis Trifoliata; (ikā), f. a girl from ten to twelve years old, or generally a virgin; an insect, Sphex Asiatica; double jasmine, Jasminum Sambac; large cardamoms; N. of a part of Bhārata-varsha, a division of the known continent. — Kumārikā-kshetra, am, n., N. of a country. — Kumārikā-khaṇḍa, a section of the Skanda-purāṇa.

Kumāraya, nom. P. kumārayati, -yitum, to play, especially as a child.

Kumārayu, us, m. a prince, heir-apparent.

Kumārika, as, ī, am, furnished with girls, abounding in them.

Kumārin, ī, iṇī, i, abounding in girls.

Kumārila, as, m. or kumārila-svāmin, ī, m., N. of a renowned teacher of the Mīmāṇsā philosophy.

Kumārī, ī, ī, m. f. a man or woman desirous of a daughter.

कुमार्ग ku-mārga, as, m. (see 1. ku), a bad way, bad ways, (also used metaphorically.)

कुमालक kumālaka, ās, m. pl., N. of a people and country, = kumāraka.

Kumālaya, nom. P. kumālayati, -yitum, to play, especially as a child; [cf. kumāraya.]

कुमित्र ku-mitra, am, n. (see 1. ku), a bad friend.

कुमुख *ku-mukha, as,* m. (see 1. *ku*), a hog.

कुमुद् *ku-mud, t, t, t* (see 1. *ku*), unkind, unfriendly; avaricious, niggardly; (*t*), n. the plant Nymphæa Esculenta, the esculent white water-lily; the plant Nymphæa Rubra, the red lotus. — *Kumud-vat, ān, atī, at,* abounding in lotuses; (*atī*), f. an assemblage of lotuses; a place or pond filled with them; the flexible stalk of a water-lily; N. of a plant bearing a poisonous fruit, Villarsia (Menyanthes) Indica; N. of a sister of the serpent-king Kumuda and wife of Kuśa; N. of the wife of Vimarshaṇa; N. of a river. — *Kumudvatīśa* (°*tī-īśa*), *as,* m. an epithet of the moon; [cf. *kumuda-bandhu* and the following.]

Ku-muda, as, am, m. n. the esculent white water-lily, Nymphæa Esculenta ('exciting what joy!'); red lotus, Nymphæa Rubra; (*am*), n. silver; (*as*), m. camphor; N. of a Nāga; N. of the elephant of the south-west or southern quarter; N. of a Daitya; N. of an attendant of Vishṇu; N. of a son of Gada by Vṛihatī; N. of a confidant of king Unmattāvanti; one of the monkey-heroes of the Rāmāyaṇa; N. of a poet; N. of a mountain; N. of one of the smaller Dvīpas; (*ā*), f. several plants, Gmelina Arborea; Pistia Stratiotes; Desmodium Gangeticum; Grislea Tomentosa; N. of another plant, commonly called Katphala; N. of a deity; (*ī*), f. a plant, commonly called Kaṭphala. — *Kumuda-khaṇḍa, am,* n. an assemblage of Kumudas. — *Kumuda-ghnī,* f., N. of a plant containing a poisonous milky juice. — *Kumuda-pattrābha* (°*tra-ābha*), *as, ā, am,* resembling the leaves of the white water-lily. — *Kumuda-bandhu, us,* m. or *kumuda-bāndhava, as,* m. the moon ('friend of the lotus;' the white esculent lotus expanding its petals during the night and closing them in the day time; hence other similar appellations of the moon, as *kumuda-priya,* &c.). — *Kumuda-vatī,* f. an assemblage of Kumudas, a place abounding in them, &c. — *Kumuda-suhṛid, t,* m. the moon; [cf. *kumuda-bandhu.*] — *Kumudākara* (°*da-āk*°), *as,* m. a number of water-lilies or place abounding in them. — *Kumudāksha* (°*da-ak*°), *as,* m., N. of a Nāga; also of an attendant of Vishṇu. — *Kumudādi* (°*da-ādi*), *is,* m., N. of a pupil of Pathya. — *Kumudāvāsa* (°*da-āv*°), *as, ā, am,* abounding or richly furnished with Kumudas; (*as*), m. a pool abounding in them. — *Kumudeśa* (°*da-īśa*), *as,* m. an epithet of the moon, 'lord of the lotus.'

Kumudika, as, ī, am, abounding with Kumudas; (*ikā*), f., N. of a plant, commonly called Kaṭphala; a small tree, the seeds of which are aromatic.

Kumudinī, f. an assemblage of Kumudas or a place abounding in them; the mother of Raghudeva. — *Kumudinī-nāyaka, as,* m. or *kumudinī-pati, is,* m. an epithet of the moon; [cf. *kumuda-bandhu.*] — *Kumudinī-vanitā,* f. any loved woman fancifully represented as an assemblage of lotus flowers.

कुमेधस् *ku-medhas, ās, ās, as* (see 1. *ku*), of little intellect, stupid; malicious.

कुमेरु *ku-meru, us,* m. (see 1. *ku*), the southern hemisphere or pole, the region of the demons and Titans.

कुमोदक *kumodaka, as,* m. an epithet of Vishṇu; [cf. *kaumodakī.*]

कुम्प् *kump,* cl. 10. P. *kumpayati, -yitum,* another form for *kumb, kumbayati.*

कुम्प *kumpa, as, ā, am,* crooked-armed.

कुम्ब् *kumb,* cl. 6. and 10. P. *kumbati* and *kumbayati, -yitum,* to cover; [cf. *kump* and *kumbh.*]

कुम्ब *kumba, as* or *am* (?), m. or n. (?), Ved. a kind of head-dress for women; the upper part or top of a club; (*ā*), f. a thick petticoat; an enclosure round a place of sacrifice to prevent profane intrusion.

कुम्बिक *kumbika, ās,* m. pl., N. of a people.

कुम्ब्या *kumbyā* or *kumvyā,* f., Ved. a kind of hymn or sacred formula.

कुम्भ् *kumbh,* cl. 10. P. *kumbhayati, -yitum,* another form for *kumb,* q. v.

कुम्भ *kumbha, as,* m. a jar, pitcher, water-pot, ewer, a small water-jar, (often in compounds, e. g. *chidra-kumbha,* a perforated pitcher; *āma-kumbha,* a jar of unbaked clay; *hema-kumbha,* a golden ewer; *jala-kumbha,* a water-pot); an urn in which the bones of a dead person are collected; the sign of the zodiac Aquarius; a measure of grain equal to twenty Droṇas, a little more than three bushels and three gallons (commonly called a comb, some make it two Droṇas or sixty-four Seers); the frontal globe on the upper part of the forehead of an elephant (there are two of these projections which swell in the rutting season); a religious exercise, viz. closing the nostrils and mouth so as to suspend breathing; the root of a plant used in medicine; the paramour of a harlot, a bully, a flash or fancy man; N. of a Muni; N. of a Dānava, son of Prahlāda and brother of Nikumbha; also of a Rākshasa, a son of Kumbha-karṇa; N. of the father of the nineteenth Arhat of the present Avasarpiṇī; N. of a monkey; one of the thirty-four jātakas or former births of Śākya-muni; title of a work; (*ī*), f. a small jar or pot, an earthen cooking vessel; a vessel for preserving grain, a measure of grain; N. of several plants, a small tree, the seeds of which are used in medicine, commonly called Kaṭphala; another plant, Bignonia Suaveolens; another plant, Pistia Stratiotes; another plant, commonly called Romaśa; another plant, Croton Polyandrum; (*ā*), f. a harlot, a whore; (*am*), n. the plant Ipomœa Turpethum; a fragrant resin (*guggulu*), or the plant which bears it; [cf. Gr. κύμβη; Lat. *cymba.*] — *Kumbha-karṇa, as,* m., N. of a Rākshasa, the gigantic brother of Rāvaṇa, who is described in the Yuddha-kāṇḍa of the Rāmāyaṇa as sleeping for six months at a time, and then waking to gorge himself; N. of a Muni; an epithet of Śiva; N. of a Dānava. — *Kumbhakarṇa-vadha, as,* m. 'the slaughter of Kumbhakarṇa,' a section of the Padma-purāṇa. — *Kumbha-kāmalā,* f. a bilious affection, a sort of jaundice together with swelling of the joints; [cf. *kumbha-pāda.*] — *Kumbha-kāra, as,* m. a potter, being according to some authorities the son of a Brāhman by a wife of the Kshatriya caste; a serpent; a kind of wild fowl; (*ī*), f. the wife of a potter; N. of a girl; a mineral substance used as an application to strengthen the eyes and beautify the eyelashes; red arsenic. — *Kumbha-kāraka, as,* m. a potter; (*ikā*), f. the wife of a potter, a woman of the potter caste; a sort of collyrium. — *Kumbha-kāra-kakkuṭa, as,* m. a kind of chicken, Phasianus Gallus. — *Kumbha-ketu, us,* m., N. of a son of Śambara. — *Kumbha-koṇa, as,* m. 'brim of a jar,' N. of a town. — *Kumbha-ghoṇa-tīrtha, am,* n., N. of a Tīrtha. — *Kumbha-janman, ā,* m. an epithet of Agastya. — *Kumbha-tumbī,* f. a kind of large round gourd. — *Kumbha-dāsī,* f. a bawd, a procuress. — *Kumbha-dhara, as,* m. the sign of the zodiac Aquarius. — *Kumbha-nābha, as,* m., N. of a son of Bali. — *Kumbha-pāda, as, -padī, am,* a person with swollen legs bulging like a pitcher; [cf. *kumbha-kāmalā.*] — *Kumbha-bāhu, us,* m., N. of a Daitya. — *Kumbha-maṇḍūka, as,* m. a frog in a pitcher; [cf. *kūpa-maṇḍūka.*] — *Kumbha-mushka, as, ā, am,* Ved. an epithet of certain demons, 'having a jar-shaped scrotum.' — *Kumbha-mūrdhan, ā,* m. a fabulous being mentioned in the Hari-vaṇśa. — *Kumbha-yoni, is,* m. 'born in a water-jar,' an epithet of the saint Agastya; of Vasishṭha; and of Droṇa, the military preceptor of the Kurus and Pāṇḍus; N. of a plant, commonly called Droṇa-pushpī; (*is*), f., N. of an Apsaras. — *Kumbha-rāśi, is,* m. the sign Aquarius. — *Kumbha-retas,* n. semen virile deposited in a Kumbha; (*ās*), m. a form of Agni. — *Kumbha-lagna, am,* n. that time of day in which Aquarius rises above the horizon. — *Kumbha-vījaka, as,* m., N. of a plant, commonly called Rīṭhā-karañja. — *Kumbha-śālā,* f. a pottery, a potter's kiln. — *Kumbha-sandhi, is,* m. the hollow on the top of an elephant's head, between the frontal globes. — *Kumbha-sambhava, as,* m. an epithet of the saint Agastya; also of Nārāyaṇa. — *Kumbha-sarpis, is,* n. butter placed in a jar. — *Kumbha-hanu, us,* m., N. of a Rākshasa. — *Kumbhāṇḍa* (°*bha-aṇ*°), *ās,* m. pl. (with Buddhists) a class of demons with testicles shaped like a Kumbha; N. of a minister of the Asura Bāṇa; (*ī*), f. a pumpkin gourd, (a various reading for *kushmāṇḍī.*) — *Kumbhī-dhānya, as,* m. grain stored in jars sufficient (according to some) for six days, or (to others) for one year's consumption. — *Kumbhī-dhānyaka, as,* m. a householder who preserves grain in store for six days &c. — *Kumbhī-nasa, as,* m. a kind of large venomous snake; a kind of poisonous insect; (*ī*), f., N. of the wife of the Gandharva Aṅgāraparṇa; also of a Rākshasī, the mother of Lavaṇa. — *Kumbhīnasī, is,* m., N. of a demon. — *Kumbhī-pāka, as,* m. the contents of a cooking vessel; (*as* or *ās*), m. sing. or pl. a hell, in which the wicked are baked like potters' vessels, or cooked like the contents of a cooking vessel. — *Kumbhī-vīja, am,* n. the nut of the croton; [cf. *kumbhinī-vīja.*] — *Kumbheśvara-tīrtha* (°*bha-īś*°), *am,* n., N. of a Tīrtha. — *Kumbhodara* (°*bha-ud*°), *as,* m., N. of an attendant of Śiva. — *Kumbholūka* (°*bha-ul*°), *as,* m. a kind of owl.

Kumbhaka, as, m. the base of a column; stopping the breath by shutting the mouth and closing both nostrils with the fingers of the right hand; a religious exercise.

Kumbhikā, f. a small pot or pitcher; N. of several plants, Pistia Stratiotes; another plant, Bignonia Suaveolens; another plant, commonly called Droṇa-pushpī; a disease of the eyes, hordeolum or stye.

Kumbhin, ī, inī, i, having a water-jar; shaped like a jar &c.; (*ī*), m., N. of a demon hostile to children; an elephant; a crocodile; a fish; a kind of poisonous insect; a sort of fragrant resin (*guggulu*), or the plant bearing this fragrant resin. — *Kumbhi-naraka, as* or *am* (?), m. or n. (?), N. of a hell, = *kumbhī-pāka* (?). — *Kumbhinī-vīja, am,* n. the croton-nut, Croton Jamalgota. — *Kumbhi-pākī,* f., N. of a plant, commonly called Kaṭphala. — *Kumbhi-mada, as,* m. the juice that exudes from an elephant's temples at certain seasons.

Kumbhila, as, m. a thief who breaks into a house, a plagiarist; a wife's brother; a child begotten at undue seasons or of an imperfect impregnation; a kind of fish, the gilt-head, Ophiocephalus Wrahl.

Kumbhīka, as, m. a pathic, a catamite; the plant Rottleria Tinctoria, or the plant Pistia Stratiotes, a plant the bark of which furnishes a yellow dye; (*ā*), f. a swelling, especially of the eyelids, similar to a seed or grain of the Kumbhīka; an affection of the eyes, hordeolum or stye, also *kumbhīka-piḍakā;* Ved., N. of a kind of demon.

Kumbhīkin ī, inī, i, similar to a seed or grain of the Kumbhīka.

Kumbhīra, as, m. the crocodile of the Ganges, the long-nosed alligator; N. of a Yaksha. — *Kumbhīra-makshikā,* f. a sort of fly or aquatic insect.

Kumbhīraka, as, m. a thief.

Kumbhīla, as, m. a crocodile; [cf. *kumbhīra.*]

कुम्भरी *kumbharī,* f. an epithet of Durgā.

कुम्भला *kumbhalā,* f. a plant the flowers of which are compared to those of the plant Nauclea Cadamba; [cf. *muṇḍitikā.*]

कुम्भिल *kumbhila, kumbhīra,* &c. See under *kumbha* above.

कुयज्विन् *ku-yajvin, ī,* m. (see 1. *ku*), a bad sacrificer.

कुयव *ku-yava, as, ā, am* (see 1. *ku*), Ved. epithet of the demon Śushṇa, who was slain by Indra, 'causing a bad harvest?;' (*as*), m., N. of another demon; (*am*), n. a bad harvest.

कुयवाच् *kuya-vāć, k,* m. (*kuya* = 1. *ku*), Ved. speaking ill, abusing; or N. of a demon who was slain by Indra (?).

कुयोग *ku-yoga, as,* m. (see 1. *ku*), an inauspicious conjunction of planets, signs, periods, &c.

Ku-yogin, ī, m. a false devotee, an impostor, a hypocrite.

कुयोनि *ku-yoni, is,* f. (see 1. *ku*), a base womb, the womb of a low woman.

कुर् *kur,* cl. 6. P. *kurati, -ritum,* to utter a sound, to sound in general.

कुरका *kurakā,* f. the olibanum tree, Boswellia Thurifera (= *sallakī*).

कुरङ्कर *kurankara* or *kurankura, as,* m. the Indian crane, Ardea Sibirica.

कुरङ्ग *kuranga, as,* m. (said to be fr. 1. *kṛī*), a species of antelope, an antelope or deer in general; N. of a mountain; (*ī*), f. a female antelope. — *Kuranga-nayanā,* f. a handsome woman ('fawn-eyed'). — *Kuranga-nābhi, is,* m. musk (formed in a bag attached to the belly of the deer above the navel).

Kurangaka, as, m. a species of antelope, an antelope, a deer; (*ikā*), f. a kind of bean (= *mudgaparṇī*).

Kurangama, as, m. a species of antelope or deer.

Kurangāya, nom. A. *kurangāyate, -yitum,* to become or take the shape of an antelope.

कुरचिल्ल *kuraćilla, as,* m. a crab; (a wrong reading for *kuru-ćilla.*)

कुरट *kuraṭa, as,* m. a shoemaker, a leather-seller, a currier; (*ās*), m. pl., N. of a people.

कुरण्ट *kuraṇṭa, as,* m. or *kuraṇṭaka, as, ikā,* m. f. yellow amaranth (*pītāmlāna*), and a yellow kind of barleria (*pītajhiṇṭī*); (*am*), n. the blossom of this plant. Also *kuraṇḍaka* and *kuruṇṭaka.*

कुरण्ड *kuraṇḍa, as,* m. enlargement of the testicles or rather of the scrotum, including inguinal hernia, hydrocele, &c.; N. of a plant, commonly called Sākuruṇḍa.

कुरण्डक *kuraṇḍaka, as,* m. yellow amaranth; a yellow kind of barleria; [cf. *kuraṇṭa.*]

कुरयाण *kurayāṇa, as,* m., N. of a man; [cf. *haurayāṇa.*]

कुरर *kurara, as, ā,* m. f. (said to be fr. rt. 3. *ku*), an osprey; also another species of eagle; (*ī*), f. a female osprey; a sheep, an ewe; (*as*), m., N. of a mountain. — *Kurarānghri* (°*ra-an*°), *is,* m. a kind of mustard (*deva-sarshapa*). — *Kurarī-gaṇa, as,* m. a flight of ospreys.

Kurarāva, am, n. a place abounding with ospreys.

कुरल *kurala, as,* m. an osprey [cf. *kurara*]; a curl, a lock of hair upon the forehead.

कुरव *ku-rava, as, ā, am* (see 1. *ku*), having a bad voice; (*as*), m. a bad or harsh sound; N. of a plant, = *sitamandāra;* a red or a yellow kind of barleria.

Kuravaka, as, m. a crimson species of amaranth; a purple or a yellow sort of Jhiṇṭī or barleria; a species of rice or grain; (*am*), n. the blossom of the amaranth or of the barleria.

कुरस *ku-rasa, as, ā, am* (see 1. *ku*), having bad juice or flavour or essence; (*as*), m. spirituous or vinous liquor; (*ā*), f. a wild creeping plant, a species of hieracium; [cf. *go-jihvā.*]

कुराजन् *ku-rājan, ā,* m. (see 1. *ku*), a bad king.

Ku-rājya, am, n. bad dominion, bad administration.

कुराल *kurāla, as,* m. a light bay horse with black legs; (wrong reading for *kurāha,* which is a various reading for *urāha.*)

कुरी *kurī,* f. a kind of grass or corn.

कुरीर *kurīra, am,* n. (said to be fr. 1. *kṛi*), Ved. a kind of head-dress for women; copulation.

Kurīrin, ī, iṇī, i, Ved. decorated with the head-dress called *kurīra.*

कुरु *kuru, avas,* m. pl. (said to be fr. 1. *kṛi*), N. of a people of India and their country, situated near the country of the Pańćālas (hence often connected with Pańćāla or Pāńćāla; see *kuru-pańćāla* below); the Kurus derive their origin from Kuru (son of Saṃvaraṇa and Tapatī, daughter of the Sun), who is the ancestor of both Pāṇḍu and Dhṛita-rāshṭra, though the patronymic derived from his name is usually applied only to the sons of the latter, the sons and descendants of the former being called Pāṇḍavas; another Kuru is the son of Agnīdhra and grandson of Priya-vrata. The *uttara-kuravaḥ* or *uttarāḥ kuravaḥ* are the northern Kurus, the most northerly of the four Mahā-dvīpas or principal divisions of the known world (distinguished Mahā-bh. I. 4346. from the *dakshiṇāḥ kuravaḥ* or southern Kurus), by other systems regarded as one of nine divisions or Varshas of the same; it was probably a country beyond the most northern range of the Himālaya, often described as a country of everlasting happiness, and considered by some to be the ancient home of the Āryan race. *Kurū, ūs,* f. a princess of the Kuru race. According to native lexicographers the word *kuru* has also the following meanings: a priest; boiled rice; the plant Solanum Jacquini, = *kaṇṭakārika;* [cf. *kaurava, kauravaka, kauravya.*] — *Kuru-kata, ās,* m. pl. the Kurus and Katas. — *Kuru-kandaka, um,* n. horse-radish, Raphanus Sativus (= *mūlaka*). — *Kuru-kurukshetra, am,* n. the country of the Kurus and Kurukshetra. — *Kuru-kshetra, am,* n. the field of the Kurus, N. of a region or extensive plain near Delhi, the scene of the great battles between the Kurus and Pāṇḍus; (*ās*), m. pl. the inhabitants of this country, renowned for their bravery. — *Kuru-kshetrin, ī, iṇī, i,* with *yoga,* a solar day, in the course of which three lunar days, three asterisms and three yogas occur. — *Kuru-ćilla, as,* m. a crab; [cf. *kuraćilla.*] — *Kuru-jāngala, am,* n., N. of a country; (*ās*), m. pl., N. of the people inhabiting it. — *Kuru-tīrtha, am,* n., N. of a Tīrtha. — *Kuru-nadikā,* f. according to native authorities, = *ku-nadikā.* — *Kuru-nandana, as,* m. a descendant of Kuru as Arjuna, Yudhishṭhira, &c. — *Kuru-pańćāla, ās,* m. pl. the Kurus and Pańćālas. — *Kurupańćālatrā,* ind., Ved. as among the Kurus and Pańćālas. — *Kuru-patha, as,* m., N. of a man (?); [cf. *kaurupathi.*] — *Kuru-pungava, as,* m. a Kuru chief. — *Kuru-rāj, ṭ,* m. an epithet of Duryodhana. — *Kuru-rāja, as,* m. an epithet of Yudhishṭhira. — *Kuru-rājya, am,* n. the Kuru realm. — *Kuru-vatsa, as,* m., N. of a prince. — *Kuru-varṇaka, ās,* m. pl., N. of a people; or perhaps (*as, ā, am*), belonging to the race of the Kurus. — *Kuru-vaśa, as,* m., N of a prince. — *Kuru-vājapeya, as,* m. a particular kind of Vājapeya. — *Kuru-vista, as,* m. a Pala of gold, a weight of gold equal to about 700 troy grains. — *Kuru-vṛiddha, as,* m. an epithet of Bhīshma. — *Kuru-śravaṇa, as,* m., N. of a prince. — *Kuru-śreshṭha* or *kuru-sattama, as,* m. an epithet of Arjuna. — *Kuru-hāra, as* or *am* (?), m. or n. (?), N of an Agra-hāra.

Kuruka, as, m., N. of a prince; (a various reading for *ruruka.*)

Kurukullā, f., N. of a Buddhist deity.

कुरुङ्ग *kurunga, as,* m., N. of a prince.

कुरुट *kuruṭa, as,* m. a kind of pot-herb; [cf. *sitāvara.*]

कुरुटिन् *kuruṭin, ī,* m. a horse.

कुरुण्ट *kuruṇṭa, as,* m. yellow amaranth; yellow barleria; (*ī*), f. a doll, a puppet made of wood; the wife of a Brāhman or teacher.

Kuruṇṭaka, as, m. yellow or white amaranth; a yellow species of barleria, B. Prionitis.

Kuruṇḍa, as, m. = *kuruṇṭa.*

कुरुतावि *kurutāvi,* a particular high number.

कुरुम्ब *kurumba, am,* n. a kind of orange, = *kulapālaka;* (*ā*), f., N. of a plant, commonly called Droṇa-pushpī; (*ī*), f. another plant, commonly called Saiṇhalī.

Kurumbikā, f., N. of a plant, commonly called Droṇa-pushpī.

कुरुरी *kururī,* f. a species of bird with a plaintive note; (a wrong reading for *kurarī.*)

कुरुल *kurula, as,* m. a curl or lock of hair, especially on the forehead.

कुरुवक *kuruvaka, as,* m. the crimson amaranth; a purple species of barleria; also a yellow kind; (*am*), n. the blossom of this flower; [cf. *kuravaka.*]

कुरुविन्द *kuruvinda, as,* m. (fr. *kuru* and *vinda?*), N. of several plants; a fragrant grass, Cyperus Rotundus; a kind of barley, see *kalmāsha;* the bud of a flower?; (*as, am*), m. n. a ruby; (*am*), n. black salt; cinnabar, or the plant Terminalia Catappa (?).

Kuruvindaka, as, m. a kind of Dolichos Biflorus, a wild variety.

कुरुविल्व *kuruvilva* or *kuruvilla* (?), *as,* m. a ruby; [cf. *kuruvinda.*]

Kuruvilvaka, as, m. a kind of barley. See *kulmāsha* and *kuruvinda.*

कुरुसुति *kurusuti* or *kurustuti, is,* m., N. of a Vedic poet.

कुरूटिन् *kurūṭin, ī, inī, i,* Ved. = *kirīṭin* (?).

कुरूप *ku-rūpa, as, ā, am* (see 1. *ku*), ill-made, of an ugly shape, deformed, ugly; (*am*), n. ugliness. — *Kurūpa-tā,* f. or *kurūpa-tva, am,* n. ugliness.

Ku-rūpin, ī, iṇī, i, ill-made, deformed, ugly, frightful.

Ku-rūpya, am, n. tin, (lit. bad silver.)

कुरूरु *kurūru, us,* m., Ved. a species of worm.

कुर्कुट *kurkuṭa, as,* m. [cf. *kukkuṭa*], a cock; rubbish, sweepings (?).

कुर्कुटाहि *kurkuṭāhi, is,* m. a kind of serpent; [cf. *kukkuṭāhi* and *kukkuṭābha.*]

कुर्कुर *kurkura, as,* m. (an onomatopoetic word), a dog or bitch; [cf. *kukkura.*]

कुर्चिका *kurćikā,* f. the milky juice of a bulbous root; a needle; (a wrong reading for *kūrćikā.*)

कुर्णज *kurṇaja, as,* m., N. of a plant, commonly called Kulańjana.

कुर्द *kurd* and *kurdana,* incorrect forms for *kūrd* and *kūrdana.*

कुर्पर *kurpara, as,* m. the knee; the elbow; [cf. *kūrpara.*]

कुर्पास *kurpāsa* and *kurpāsaka, as,* m. a sort of bodice or jacket for women; [cf. *kūrpāsa.*]

कुर्वत् *kurvat, an, atī, at* (pres. part. fr. rt. 1. *kṛi*), doing, acting, &c.; acting as a servant, an agent, a servant. — *Kurvad-rūpa, am,* n. cause according to the Cārvākas.

Kurvāṇa, as, ā, am, doing, making, &c.

कुल् *kul,* cl. 1. P. *kolati, ćukola,* &c., *kolitum,* to accumulate, collect; to be of kin, to behave as a kinsman; to proceed continuously or without interruption; to count.

कुल *kula, am,* n. (fr. rt. *kul?*), a herd, a troop, a flock, an assemblage, a multitude, a number &c. (of quadrupeds, birds, insects, &c., or of inanimate objects, e. g. *go-kula,* a herd of cows; *mriga-kula,* a herd of deer; *mahishi-kula,* a herd of female buffaloes; *ali-kula,* a swarm of bees; *alaka-kula,* a multitude of curls); a race, family, community, tribe, caste, association, set, company (e. g. *brāhmaṇa-kula,* the caste of the Brāhmans); the residence of a family, seat of a community; (in a contemptuous sense) a lot, a gang (forming a comp. with a preceding gen. sing., e. g. *ćaurasya-kula,* a gang of thieves); an inhabited country; a house, an abode; a noble or eminent family or race; high station (often at the beginning of a compound = chief, principal; see *kula-giri* below); the body; the front, fore part; a blue stone; (*as*), m. the chief of a corporation or guild; [cf. Hib. *gaol,* 'a family or kindred.'] *Kuli* and *kulī,* see s. v. — *Kula-kajjala, as,* m. disgrace of the family. — *Kula-kaṇṭaka, as,* m. 'a family-thorn,' any one who is a trouble to his family. — *Kula-kanyā,* f. a girl of good family. — *Kula-kara, as, ī, am,* founding a family, the founder of a family or race, an ancestor. — *Kula-karkaṭī,* f. a kind of gourd; [cf. *ćīnākarkaṭī.*] — *Kula-kartri, tā,* m. the founder of a family or race, an ancestor. — *Kula-karman, a,* n. the peculiar or proper duty of a family or race, any observance or custom peculiar to a family. — *Kula-kalanka, as,* m. 'a family-stain,' any one who disgraces his family. — *Kula-kshaya, as,* m. decay or downfall of a race or family; (*ā*), f. a sort of cowach, Mucuna Pruritus (= *śūkaśimbī*). — *Kula-gariman, ā,* m. family pride. — *Kula-giri, is,* m. a chief mountain, any one of the seven principal mountains of Bhārata-varsha; see *kulāćala.* — *Kula-griha, am,* n. a noble house. — *Kula-gopa, as,* m., Ved. the protector of a domicile. — *Kula-gaurava, am,* n. family importance. — *Kula-ghna, as, ā* or *ī, am,* destroying a family. — *Kula-ćandra, as,* m., N. of a scholiast on the Kātantra grammar; N. of the author of the Durgāvākya-prabodha. — *Kula-ćūḍāmaṇi,* title of a work. — *Kula-ćyuta, as, ā, am,* rejected by his family. — *Kula-ja* or *kula-jāta, as, ā, am,* born in a noble family, of a good or noble family, well-born, of good breed; ancestral, hereditary. — *Kula-jana, as,* m. a person belonging to a noble family, a high-born or distinguished person. — *Kula-tattva-vid, t, t, t,* knowing the true state of a family. — *Kula-tas,* ind. by birth. — *Kula-tithi, is,* m. f. an important lunar day, the fourth, eighth, twelfth, or fourteenth day of the half-month. — *Kula-tilaka, as,* m. the glory of a family, one who does honour to a family. — *Kula-damana, as, ā, am,* subduing a family, holding it in subjection. — *Kula-dīpa* or *kula-dīpaka, as,* m. the lamp or light or glory of a race or family; (*ikā*), f. title of a work treating on the noble families of Bengal. — *Kula-duhitri, tā,* f. the daughter of a noble family; a high-born maiden. — *Kula-devatā,* f. a principal deity; an epithet of the goddess Durgā. — *Kula-daiva, am,* n. family destiny; a principal deity. — *Kula-dharma, as,* m. practice or observance peculiar to a tribe or family, peculiar duty of caste or race. — *Kula-dhāraka, as,* m. 'upholder of the family,' a son. — *Kula-dhurya, as,* m. one who is able to support a family, a grown-up son. — *Kula-nakshatra, am,* n. any Nakshatra or lunar mansion distinguished above others; any auspicious asterism. — *Kula-nandana, as, ā, am,* causing joy to a family, doing honour to a family; a high-born virtuous child. — *Kula-nāyikā,* f. a girl worshipped at the celebration of the orgies of the left-hand Sāktas. — *Kula-nārī,* f. a woman of good family; a high-bred virtuous woman. — *Kula-nāśa, as,* m. a camel; a reprobate, an outcast. — *Kula-nindā,* f. family disgrace. — *Kulan-dhara, as, ā, am,* upholding a family. — *Kula-pa, as,* m., Ved. the chief of a family or race or tribe. — *Kula-pati, is,* m. the head or chief of a family. — *Kula-pattra, as,* m. a plant, commonly called Damanaka. — *Kula-paramparā,* f. the series of generations comprising a race. — *Kula-parvata* or *kula-śaila, as,* m. a principal mountain, any one of seven mountains in Bhārata; [cf. *kula-giri.*] — *Kula-pāṅsukā,* f. an unchaste woman. — *Kula-pālaka, as, ikā, am,* protecting a family, nourishing or providing for a family; (*am*), n. a kind of orange, = *kurumba,* commonly *kamalānevu.* — *Kula-pāli, is,* f. or *kula-pālikā,* f. or *kula-pālī,* f. a chaste, high-born, or noble woman. — *Kula-putra, as,* m. a son of a noble family, a noble or respectable youth; (*ī*), f. the daughter of a good family, a high-born or respectable girl; [cf. *kula-duhitri.*] — *Kula-putraka, as,* m., N. of a plant, = *kula-pattra* and *muni-putra.* — *Kulaputra-jana, as,* m. the son of a good family, a noble or respectable youth. — *Kula-purusha, as,* m. a man of good family, a noble or respectable man; an ancestor, any family progenitor. — *Kula-pūrvaga, as,* m. an ancestor. — *Kula-prakāśa, as,* m. title of a work. — *Kula-prasūta, as, ā, am,* born in a noble family. — *Kula-badhū, ūs,* f. a noble, virtuous, or respectable woman; [cf. *kula-yoshit.*] — *Kula-bālikā,* f. = *kula-pālikā* above. — *Kula-bhāryā,* f. a virtuous, noble, or high-bred wife. — *Kula-bhūbhṛit, t,* m. a principal mountain, one of the seven mountains in Bhārata. — *Kula-bhūshaṇa, as, ā, am,* 'family-adorning,' a family ornament. — *Kula-bhrityā,* f. the nursing of a pregnant woman; a midwife, a nurse?; [cf. *kumāra-bhrityā.*] — *Kula-bheda-kara, as,* m. one who causes discord in a family. — *Kula-bhrashṭa, as, ā, am,* expelled from a family. — *Kula-maryādā,* f. family honour or respectability. — *Kula-mārga, as,* m. the best or principal way, the way of honesty. — *Kula-mitra, am,* n. a friend of the family. — *Kulam-puna, as, ā, am,* purifying a family; (*am*), n., N. of a Tīrtha; (*ā*), f., N. of a river. — *Kulam-bhara, as, ā, am,* carrying or upholding a family; (*as*), m. a wrong form for *kujambhala,* a thief. — *Kula-yoshit, t,* f. a woman of noble family; a virtuous high-born woman. — *Kula-rakshaka, as, ā, am,* preserving a family. — *Kula-ratna-mālikā,* f. title of a work. — *Kula-vat, ān, atī, at,* belonging to a noble family. — *Kula-vadhū, ūs,* f. a virtuous wife, a respectable woman, one of good family. — *Kulavadhū-tā,* f. virtue in a wife. — *Kula-varṇā,* f. a species of the plant Convolvulus with red blossoms, = *rakta-trivrit.* — *Kula-vardhana* or *kula-vardhaka, as, ā, am,* increasing or advancing or propagating a family. — *Kula-vāra, as,* m. a principal day, i. e. Tuesday and Friday. — *Kula-vidyā,* f. knowledge handed down in a family. — *Kula-vipra, as,* m. a family priest. — *Kula-vriddha, as,* m. the oldest member or head of a family. — *Kula-vriddhi, is,* f. family advancement. — *Kula-vyāpin, ī, inī, i,* attaching or applicable to tribe or caste. — *Kula-vrata, am,* n. a family vow. — *Kula-śīla, as, am,* m. n. character or conduct honourable to a family. — *Kula-śīla-samanvita, as, ā, am,* endowed with a noble character or disposition. — *Kula-śekhara, as,* m., N. of the author of Mukunda-mālā. — *Kula-śreshṭhin, ī, inī, i,* well-born; of good family, eminent in a family; (*ī*), m. the chief of a guild; an artificer or artisan of eminent birth. — *Kula-sankhyā,* f. ranking or being reckoned as a family, family respectability. — *Kula-sattra, am,* n. a family sacrifice. — *Kula-santati, is,* f. propagation of a family, posterity, descendants. — *Kula-sannidhi, is,* m. the presence of a number of persons or of witnesses, kindred, relations. — *Kula-samudbhava, as, ā, am,* born in a noble family. — *Kula-sambhava, as, ā, am,* sprung from a noble family; (in compounds) sprung from a family. — *Kula-sāra-tantra, am,* n., N. of a Tantra. — *Kula-sundarī,* f., N. of a deity. — *Kula-sevaka, as,* m. an excellent attendant or servant. — *Kula-saurabha, am,* n., N. of a plant, = *maruvaka.* — *Kula-strī,* f. a woman of good family, a respectable woman, a chaste or virtuous wife. — *Kula-sthiti, is,* f. antiquity or prosperity of a family. — *Kulākula* (°*la-ak*°), *as, ā, am,* excellent and not excellent, middling; of mixed character, of mixed origin; (*as*), m., N. of a Dānava. — *Kulākula-tithi, is,* m. f. the second, sixth, and tenth lunar days of a half-month. — *Kulākula-nakshatra, am,* n., N. of the lunar mansions Ārdrā, Mūlā, Abhijit, and Satabhishā; an asterism of mixed character. — *Kulākula-vāra, as,* m. Wednesday. — *Kulānganā* (°*la-an*°), f. a woman of good family, a respectable or chaste woman. — *Kulāngāra* (°*la-an*°), *as,* m. 'a family firebrand,' metaphorically a man who foments domestic dissensions or ruins his family. — *Kulāćala* (°*la-ać*°), *as,* m. a principal mountain, one of a class of seven principal mountains which are supposed to exist in each Varsha or division of a continent; those of Bhārata-varsha or India are Mahendra, Malaya, Sahya, Suktimat, Rikshä, Vindhya, and Pāripātra or Pāriyātra; N. of a Dānava. — *Kulāćāra* (°*la-āć*°), *as,* m. the peculiar or proper duty of a family or caste. — *Kulāćārya* (°*la-āć*°), *as,* m. a family teacher, a family priest; a person well versed in the pedigrees and customs of different families and employed to contract marriages between them; a genealogist. — *Kulādri* (°*la-ad*°), *is,* m. a principal mountain; one of seven principal mountains; see *kulāćala* above. — *Kulādhāraka* (°*la-ādh*°), *as,* m. a son; [cf. *kula-dhāraka.*] — *Kulānvita* (°*la-an*°), *as, ā, am,* sprung from a noble family. — *Kulābhimāna* (°*la-abh*°), *am,* n. pride of birth, family pride. — *Kulābhimānin, ī, inī, i,* proud of birth or of family descent. — *Kulāmrita* (°*la-am*°), *am,* n. title of a work. — *Kulārṇava* (°*la-ar*°), *as,* m. title of a work. — *Kulārṇava-tantra, am,* n., N. of a Tantra. — *Kulālambin* (°*la-āl*°), *ī, inī, i,* supporting or maintaining a family. — *Kule-ćara, as* or *am* (?), m. or n. (?), a kind of plant. — *Kuleśvara* (°*la-īś*°), *as,* m. the chief of a family or race; the lord κατ' ἐξοχήν, an epithet of Siva; (*ī*), f. an epithet of Durgā. — *Kulotkaṭa* (°*la-ut*°), *as, ā, am,* excellent by birth, high-born; (*as*), m. a horse of good breed. — *Kulotkarsha* (°*la-ut*°), *as,* m. family eminence. — *Kulotpanna* (°*la-ut*°), *as, ā, am,* sprung from a good family, well-born; belonging to a family (as property &c.). — *Kulodgata* (°*la-ud*°), *as, ā, am,* sprung from a noble family. — *Kulodbhava, as, ā, am,* or *kulodbhūta* (°*la-ud*°), *as, ā, am,* well-born, of good family; born or produced in a family. — *Kulodvaha* (°*la-ud*°), *as,* m. a chief, a leader, the head of a family. — *Kulopadeśa* (°*la-up*°), *as,* m. family name.

Kulaka, as, ā, am, relating to a tribe or family, of good family, of eminent birth; (*as*), m. the chief of a guild; any artisan of eminent birth; an ant-hill, a mole-hill; a green snake (*harita-sarpa*); N. of several plants, a kind of ebony, Diospyros Tomentosa; another species of ebony, commonly called Ku-pīlu; another plant, = *maruvaka, śuklapushpa, tilaka;* (*am*), n. a multitude; a sort of gourd, Trichosanthes Dioeca; a number of stanzas in grammatical connection, several verses in which the government of noun and verb is carried throughout, contrary to the practice of closing the sense with each verse; a kind of prose composition with few compound words.

Kulāyana, as, m., N. of a man.

Kulika, as, ā, am, of a good family, well-born; (*as*), m. a kinsman; the chief or head man of a tribe or caste; an artist or artificer of high birth; a thorny plant, Ruellia Longifolia or Asteracantha (Ruellia) Longifolia; one of the eight chiefs of the Nāgas or serpent-race, described as having a half-moon on the top of his head and being of a dusky-brown colour. — *Kulika-velā,* f. certain portions of each day on which it is improper to begin any good business.

Kulin, ī, inī, i, belonging to a noble family.

Kulīna, as, ā, am (at the end of compounds), belonging to a family; of high or eminent descent, of a good family, well-born; (*as*), m. a horse of good breed; a Brāhman of the highest class in Bengal, i. e. a member of one of the eight principal families of the Vārendra division or of one of the six chief families of the Rāḍha or Rāṛh division as classified by Balāl Sen, Rāja of Bengal, in the twelfth century, (common names of the latter families are Mukharji, Banarji, Chatoji, &c.); a worshipper of Śakti according to the left-hand ritual; (*ā*), f. a variety of the Āryā metre; (*am*), n. a disease of the nails.—*Kulīna-tā*, f. or *kulīna-tva, am*, n. birth, rank, family respectability.

Kulīnaka, as, ā, am, of good family; (*as*), m. a kind of wild kidney-bean.

Kuleya, as, ā, am (at the end of compounds)=*kulīna*.

1. *kulya, as, ā, am*, of or relating to a family or race; belonging to a congregation or corporation; of good family, well-born, well-descended; (*as*), m. a respectable man; (*ā*), f. a virtuous or decent woman; custom or habit of a family?; (*am*), n. friendly inquiry after family affairs or domestic accidents, condolence, congratulation, &c. (For 2. 3. see col. 3.)

कुलक्क *kulakka, as*, m. a cymbal; beating time in music.

कुलङ्गी *kulangī*, f. a thorny plant; (a wrong form for *kulingī*.)

कुलञ्ज *kulañja* or *kulañjana, as*, m. the plant Alpinia Galanga,=*gandha-mūla*.

कुलट *kulaṭa, as*, m. (fr. *kula* and rt. *aṭ*?), any son except one's own offspring, an adopted son, a bought son, &c.; (*ā*), f. an unchaste woman.—*Kulaṭā-pati, is*, m. the husband of an unchaste woman, a cuckold.

कुलटी *kulaṭī*, f. red arsenic, = *kunaṭī*.

कुलति *kulati, ayas*, m. pl., N. of a people.

कुलत्थ *kulattha, as*, m. (fr. *kula*? cf. *aś-vattha* and *kapittha*), a kind of pulse, Dolichos Uniflorus; (*ās*), m. pl., N. of a people; (*ā*), f. a kind of Dolichos; a blue stone used in medicine and applied as a collyrium to the eyes, also as an astringent to sores &c.; a species of metre.

Kulatthikā, f. a blue stone used as a collyrium &c.; a sort of vetch, considered as a wild sort of the Dolichos Uniflorus.

कुलभ *kulabha, as*, m., N. of a Daitya; (another reading has *sulabha*.)

कुलहण्डक *kulahaṇḍaka, as*, m. an eddy, =*kūlahaṇḍaka*.

कुलाक्षुता *kulākshutā*, f. a bitch.

कुलाट *kulāṭa, as*, m. a kind of small fish.

कुलाद्य *kulādya, as*, m. (?), N. of a country or people.

कुलाभि *kulābhi, is*, m. a treasure.

कुलाय *kulāya, as, am*, m. n. (fr. *kula*?), a woven texture, a web; the nest of a bird; a case or investing integument, a receptacle; the body as the dwelling-place of the soul; the kennel or resting-place of a dog &c.; a place, a spot in general.—*Kulāya-nilāya, as*, m. the act of sitting in a nest, hatching, brooding.—*Kulāyanilāyi-tā*, f. the act or state of hatching, &c.—*Kulāya-nilāyin, ī, inī, i*, sitting in a nest, brooding, hatching.—*Kulāya-stha, as*, m. 'nest-dweller,' a bird.

Kulāyayat, an, antī, at (fr. nom. *kulāyaya*), Ved. building nests or a resting-place, hiding one's self in a nest.

Kulāyikā, f. a bird-cage, an aviary.

Kulāyin, ī, inī, i, Ved. forming a nest, shaped like a nest, homely; (*inī*), f., N. of a liturgical service.

कुलाल *kulāla, as*, m. (said to be fr. rt. *kul*), a potter; a wild cock, Phasianus Gallus; an owl; (*ī*), f. the wife of a potter; N. of a plant; a species of blue stone applied as a collyrium to the eyes (*kulatthikā*).—*Kulāla-vat*, ind. like a potter.

कुलालिका *kulālikā*, f. an aviary; (a wrong form for *kulāyikā*.)

कुलाह *kulāha, as*, m. a horse of a light-brown colour with black knees.

कुलाहक *kulāhaka, as*, m. a lizard, a chameleon; N. of a plant, commonly Rāṅgā Kulekhāḍā.

कुलाहल *kulāhala, as*, m., N. of a plant, =*alambusha, gocchāla, bhūkadamba*, commonly Kokaśimā, Coryza Terebinthina or Celsia Coromandelina, (a plant which dogs are fond of smelling before they eject urine.)

कुलि *kuli, is*, m. the hand; (*is*), f., N. of a plant,=*kaṇṭakārī*, a prickly nightshade.

कुलिङ्ग *ku-linga, as*, m. (see 1. *ku*), a kind of mouse; a species of bird, the fork-tailed shrike; N. of a man; (*ā*), f., N. of a town; (*ī*), f., N. of a plant [cf. *karkaṭa-śṛingī*]; the female of the fork-tailed shrike.—*Kulingākshī* (°*ga-ak*°), f., N. of a plant,=*peṭikā, kuverākshī*.

Kulingaka, as, m. a sparrow.

कुलिज *kulija, as* or *am* (?), m. or n. (?), a sort of measure (occurring at the end of compounds in the forms *kulija, as, ī, am; kulijika, as, ī, am; kulijīna, as, ā, am*).

कुलिन्द *kulinda, ās*, m. pl., N. of a people; (*as*), m. sing. the prince of this people.

कुलिर *kulira, as*, m. a crab; also *kulīra*, q. v.

कुलिश *kuliśa, as, am*, m. n. (fr. 1. *ku* and *liśa*,=*riśa* fr. *riś*), Ved. an axe, a hatchet; the thunderbolt of Indra; a sort of fish; the plant Heliotropium Indicum; (*ī*), f., Ved., N. of a river supposed to be in the middle region of the sky.—*Kuliśa-nāyaka, as*, m. a kind of coitus.—*Kuliśa-bhṛit, t*, m. a N. of Indra, the bearer of the thunderbolt.—*Kuliśāṅkuśā* (°*śa-an*°), f., N. of one of the sixteen Vidyā-devīs.

कुलिशासन *kuli-śāsana, as*, m. (fr. *kulin* and *śāsana*? or fr. *kuli* and *śāsana*, 'one who commands with his hand?'), an epithet of Śākya-muni.

कुली *kulī*, f. a wife's elder sister; the plant Solanum Jacquini or Solanum Longum (*vṛihatī*).

कुलीका *kulīkā*, f., Ved. a kind of bird.

कुलीनस *kulīnasa, am*, n. water.

कुलीपय *kulīpaya, as*, m., Ved. an aquatic animal.

कुलीर *kulīra, as, am*, m. n. (said to be fr. 1. *kṛī*), a crab; the sign of the zodiac Cancer; [cf. *kulira*.]—*Kulīra-śṛingī*, f., N. of a plant; [cf. *karkaṭa-śṛingī*.]—*Kulīrād* (°*ra-ad*), *t*, m. a young crab (destroying its parents; the old crab being supposed to perish on producing young).

Kulīraka, as, m. a small crab.

कुलीश *kulīśa, as, am*, m. n. Indra's thunderbolt; [cf. *kuliśa*.]

कुलुक *kuluka, am*, n. the fur or foulness of the tongue.

कुलुक्कगुञ्जा *kulukka-guñjā*, f. a firebrand; (for *ulkā-guñjā*?).

कुलुङ्ग *kulunga, as*, m., Ved. an antelope.

कुलुञ्च *ku-luñća, as*, m. (see 1. *ku*), Ved. one who plucks out hairs.

कुलूत *kulūta, ās*, m. pl., N. of a people.

कुल्फ *kulpha, as*, m. (said to be fr. 3. *kal*), Ved. the ancle; (*as, am*), m. n. a disease.

कुल्मल *kulmala, am*, n. (said to be fr. rt. *kush*), Ved. the part of an arrow or spear by which the head is attached to the shaft; sin.—*Kulmala-barhisha, as*, m., N. of a Vedic poet.

कुल्माष *kulmāsha, as* or *am*, m. or n. sour gruel prepared by the spontaneous fermentation of the juice of fruits or of boiled rice; (*am*), n. half-ripe barley; forced rice; a sort of Phaseolus, see *rāja-māsha*; a species of Dolichos, D. Biflorus, see *yāvaka*; (*as*), m. a kind of disease; (*ī*), f., N. of a river.—*Kulmāshābhishuta* (°*sha-abh*°), *am*, n. sour gruel.

Kulmāsa=*kulmāsha*.

कुल्य 2. *kulya, am*, n. (for 1. *kulya* see col. 1), a bone; flesh; a winnowing basket; a measure of eight Droṇas.

कुल्या 1. *kulyā*, f., Ved. a small river; a river in general; a canal, a channel for irrigation; a ditch, a dyke or trench; N. of a river.

3. *kulya, as, ā, am*, Ved. belonging to a river.

Kulyāya, nom. A. *kulyāyate, -yitum*, to become a river.

कुल्या 2. *kulyā*, f., N. of a drug or medicinal plant, Celtis Orientalis (*jīvantikaushadhī*); another plant, Solanum Longum (*sthūlāvārtāka*).

कुल्लूक *kullūka* or *kullūka-bhaṭṭa, as*, m., N. of a celebrated scholiast on Manu.

कुल्व *kulva, as, ā, am*, Ved. bald, bare [Lat. *calvus*] in *ati-kulva*, too bald.

कुल्वक *kulvaka, am*, n. fur upon the tongue; [cf. *kuvuka*.]

कुव *kuva, am*, n. a water-lily, a lotus; [cf. *kuvala, kuvalaya, kuvela*.]

कुवकालुका *kuvakālukā*, f., N. of a vegetable (*gholī-śāka*).

कुवङ्ग *ku-vanga, am*, n. (see 1. *ku*), lead.

कुवच *ku-vaća, as, ā, am* (see 1. *ku*), abusive, censorious, scurrilous, using bad language.

कुवज्रक *ku-vajraka, am*, n. (see 1. *ku*), crystal, a stone resembling a diamond.

कुवद *ku-vada, as, ā, am* (see 1. *ku*), censorious; [cf. *ku-vaća*.]

कुवम *kuvama, as*, m. a N. of Kaśyapa (?).

कुवर *kuvara, as, ā, am*, astringent in flavour; [cf. *tuvara*.]

कुवर्ष *ku-varsha, as*, m. (see 1. *ku*), a shower of rain, a sudden and violent shower.

कुवल *kuvala* or *kubala, as, ī*, m. f. the jujube tree, Zizyphus Jujuba; (*am*), n. the fruit of this tree; the water-lily; a pearl; (*ā*), f., N. of a pearl.—*Kuvala-kuna, as*, m. the time when the tree Zizyphus Jujuba bears fruits.—*Kuvala-prastha, as*, m., N. of a town.—*Kuvalāśva* or *kubalāśva* (°*la-aś*°), *as*, m., N. of a prince with the epithet Dhundhumāra.—*Kuvale-śaya, as*, m. an epithet of Vishṇu ('resting on a water-lily').

कुवलय *kuvalaya, am*, n. any water-lily; the blue water-lily; (*as, am*), m. n. the earth; (*as*), m., N. of the horse of Kuvalayāśva.—*Kuvalaya-pura, am*, n., N. of a town.—*Kuvalayāditya* (°*ya-ād*°), *as*, m., N. of a prince,=*kuvalayāpīḍa*.—*Kuvalayānanda* (°*ya-ān*°), *as*, m. title of a

work on rhetoric by Apyadīkshita. — *Kuvalayāpīḍa* (°*ya-āp*°), *as*, m., N. of a Daitya, who, changed to an elephant, became the vehicle of Kansa; N. of a prince; [cf. *kuvalayāditya*.] — *Kuvalayāvalī* (°*ya-av*°), f., N. of a princess. — *Kuvalayāśva* (°*ya-aś*°), *as*, m., N. of a prince with the epithet Dhundhumāra; an epithet of the prince Pratardana. — *Kuvalayāśvaka*, *as*, m., N. of a prince with the epithet Dhundhumāra. — *Kuvalayāśva-ćarita*, *am*, n. 'the adventures of Kuvalayāśva,' title of a Prākṛit poem composed by Viśvanātha Kavirāja. — *Kuvalayāśvīya*, *am*, n. the story of Kuvalayāśva. — *Kuvalayeśa* (°*ya-īśa*), *as*, m. a ruler of the earth, a king. — *Kuvalayeśa-tā*, f. kingdom.

Kuvalayita, *as*, *ā*, *am*, decorated with water-lilies.

Kuvalayinī, f. an assemblage of water-lilies, a place abounding with them.

कुवाक्य *ku-vākya*, *am*, n. or *ku-vāć*, *k*, f. (see 1. *ku*), injurious or censorious language, speaking ill of any one.

कुवाट *kuvāṭa*, *as*, m. the fold of a door, = *kavāṭa* and *kapāṭa*.

कुवाद *ku-vāda*, *as*, *ā*, *am* (see 1. *ku*), detracting, censorious, one who speaks ill of others.

कुवाहुल *kuvāhula*, *as*, m. a camel.

कुविक *kuvika*, *ās*, m. pl., N. of a people.

कुविद् *kuvid*, ind. (fr. 1. *ku* and *id*), Ved. a particle of interrogation, 'if, whether;' or used in direct questions; (a verb following this particle does not lose its accent.) — *Kuvit-sa*, *as*, m., Ved. any one, an unknown person; (Sāy.) N. of a man ('much destroying').

कुविन्द *kuvinda* or *kuvindaka*, *as*, m. a weaver, = *kupinda*.

कुविवाह *ku-vivāha*, *as*, m. (see 1. *ku*), a degrading or improper marriage.

कुवीणा *ku-vīṇā*, f. (see 1. *ku*), the lute of the Cāṇḍālas.

कुवीर *kuvīra*, *as*, m. or *ā*, f. (?), N. of a river.

कुवृत्तिकृत् *kuvṛitti-kṛit*, m. the plant Cæsalpinia Bonducella (= *pūtika*).

कुवेणा *ku-veṇā*, f. (see 1. *ku*), N. of a river; a fish-basket; (various reading for the following.)

Ku-veṇī, f. a fish-basket; a badly braided tress of hair; a woman with her hair badly braided.

कुवेर *kuvera*, &c. See under *kubera*.

कुवेल *kuvela*, *am*, n. a water-lily, = *kuvalaya*, q. v.

कुवैद्य *ku-vaidya*, *as*, m. (see 1. *ku*), a bad physician.

कुव्र *kuvra*, *am*, n. a forest, a wood.

कुश् *kuś*, cl. 4. P. *kuśyati*, to embrace, enfold; (a various reading for *kus*, q. v.)

कुश *kuśa*, *as*, m. (used in Sūtra works, but the word *darbha* is more common in the Brāhmaṇas), grass, especially the sacred grass used at certain religious ceremonies (i. e. Poa Cynosuroides, a grass with long stalks and numerous pointed leaves); a rope made of Kuśa grass used for connecting the yoke of a plough with the pole; N. of a son of Vasu Uparićara; of a son of Balākāśva, grandson of Balāka, father of Kuśāmba and Kuśanābha; of a son of Suhotra [cf. *kāśa*]; of a son of Vidarbha; of a son of Rāma; of a son of Lava, king of Kaśmīra; one of the great Dvīpas or divisions of the universe, surrounded by the sea of liquified butter; (*ā*), f. a plank for covering anything; a piece of wood; a horse's bridle; N. of a plant, commonly called Madhukarkaṭikā; (*ī*), f. a sort of boat or ladle used in making libations; wrought iron; a ploughshare; a pod of cotton; (*am*), n. water; (*as*, *ā*, *am*), wicked, depraved; mad, inebriate. — *Kuśa-ćīra*, *am*, n. a garment made of Kuśa grass; (*as*, *ā*, *am*), covered with a garment made of Kuśa grass; (*ā*), f., N. of a river. — *Kuśa-dvīpa*, *as*, m., N. of one of the seven large Dvīpas or divisions of the universe. — *Kuśa-dhārā*, f., N. of a river. — *Kuśa-dhvaja*, *as*, m., N. of a prince, a son of Hrasva-roman; also a grandson of the latter; N. of a grandson of Vṛishadhvaja. — *Kuśa-nagara*, *am*, n., N. of the town in which Sākya-muni died. — *Kuśa-nābha*, *as*, m., N. of a son of Kuśa. — *Kuśa-netra*, *as*, m., N. of a Daitya. — *Kuśa-pushpa*, *am*, n., N. of a plant (= *granthi-parṇa*), a perfume so called. — *Kuśa-plavana*, *am*, n., N. of a Tīrtha. — *Kuśa-mushṭi*, *is*, *is*, *i*, having the hand full of sacrificial grass. — *Kuśa-lava*, *au*, m. du. the two sons of Rāma, called Kuśa and Lava. — *Kuśa-vat*, *ān*, *atī*, *at*, covered with Kuśa grass; (*tī*), f., N. of a town. — *Kuśa-vāri*, n. water in which Kuśa grass has been soaked. — *Kuśa-vindu*, *avas*, m. pl., N. of a people. — *Kuśa-vīrā*, f., N. of a river; (a various reading for *kuśa-ćīrā*.) — *Kuśa-stamba*, *as*, m. a heap of Kuśa grass; N. of a Tīrtha; N. of a prince. — *Kuśa-stava*, *as*, m. a bundle of Kuśa grass. — *Kuśa-sthala*, *am*, n. an epithet of the town Kānyakubja; (*ī*), f. an epithet of the town Dvārakā. — *Kuśa-hasta*, *as*, *ā*, *am*, having Kuśa grass in the hand or in the paw (as applied to the tiger in the Hitopadeśa). — *Kuśākara* (°*śa-āk*°), *as*, m. fire (the sacrificial fire being made upon a tuft of the Kuśa grass). — *Kuśāksha* (°*śa-ak*°), *as*, m. a monkey, an ape. — *Kuśāgra* (°*śa-ag*°), *am*, n. the sharp point of a blade of the Kuśa grass; (*as*), m., N. of a prince, the son of Bṛihadratha; (*as*, *ā*, *am*), sharp, shrewd, intelligent. — *Kuśāgra-buddhi*, *is*, *is*, *i*, sharp as the point of Kuśa grass, shrewd, intelligent; (*is*), f. shrewdness, subtlety; also similar compounds, as *kuśāgra-dhī*, &c. — *Kuśāgrīya*, *as*, *ā*, *am*, sharp as the point of Kuśa grass, subtile, penetrating. — *Kuśāgrīya-mati*, *is*, *is*, *i*, of subtile intellect, subtile, sharp-sighted, intelligent, possessing mental acumen; also other similar compounds, as *kuśāgrīya-dhī*, *kuśāgrīya-buddhi*, &c. — *Kuśāṅkura* (°*śa-aṅ*°), *as*, m. a blade of sacrificial grass. — *Kuśāṅgurīya* or *kuśāṅgurīyaka* (°*śa-aṅ*°), *am*, n. a ring of Kuśa grass worn at religious ceremonies. — *Kuśāraṇi* (°*śa-ar*°), *is*, m. 'one who may be irritated by a Kuśa blade,' epithet of the sage Durvāsas, famous for his irascibility. — *Kuśā-vatī*, f., N. of a town, the residence of Kuśa, son of Rāma. — *Kuśāvarta* (°*śa-āv*°), *as*, m., N. of a Tīrtha, or passage of the Ganges, personified as a son of Ṛishabha. — *Kuśāśva* (°*śa-aś*°), *as*, m., N. of a prince. — *Kuśāsana* (°*śa-ās*°), *am*, n. a small mat of sacrificial grass on which a Brāhman sits when performing his devotion. — *Kuśe-śaya*, *as*, *ā*, *am*, lying in grass or in water; (*as*), m. a kind of tree, = *karṇikāra*; the Indian crane; N. of a mountain in Kuśa-dvīpa; (*am*), n. 'lying in water,' a water-lily, a lotus. — *Kuśeśaya-kara*, *as*, m. the sun. — *Kuśottara* (°*śa-ut*°), *as*, *ā*, *am*, covered with sacrificial grass. — *Kuśodaka* (°*śa-ud*°), *am*, n. water in which Kuśa grass has been infused; (*ā*), f., N. of a deity.

Kuśaya or *kuśapa*, *as*, m. a drinking-vessel, a cup, a goblet, a cistern.

Kuśita, *as*, *ā*, *am*, mixed or combined with water; [cf. *kushita*.]

Kuśin, *ī*, *inī*, *i*, furnished with Kuśa grass; (*ī*), m. an epithet of Vālmīki (so called with reference to Kuśa, the son of Rāma). — *Kuśi-grāmaka*, *as*, m., N. of a village of the Mallas. — *Kuśī-nagara*, *am* or *ī*, n. or f., N. of the capital of the Mallas.

कुशज *kuśaja*, *ās*, m. pl., N. of a people; (a various reading for *kuśala*.)

कुशण्ड *kuśaṇḍa*, *ās*, m. pl., N. of a people.

कुशनामन् *kuśanāman*, *ā*, m. a camel; (probably a wrong form for *śiśu-nāman*.)

कुशनार *kuśanāra*, a various reading for *kuśa-dhārā*.

कुशय *kuśaya* or *kuśapa*. See last col.

कुशर *ku-śara*, *as*, m. (see 1. *ku*), Ved. a kind of reed.

कुशरीर *ku-śarīra*, *am*, n. (see 1. *ku*), a bad body; (*as*), m., N. of a Muni.

कुशल *kuśala*, *as*, *ā*, *am* (connected with *kuśa*?), right, proper, suitable, good (e. g. *kuśalam man*, to consider good, to approve), well, healthy, in good condition; happy, prosperous; fit for, competent, able, skilful, expert, clever, conversant with anything (with loc., gen., inf., and in compounds, e. g. *udgīthe* or *udgīthasya kuśalaḥ*, clever in song; *kuśalo vyākhyātum*, competent to explain; *aśva-kuśala*, skilled in horses); (*ās*), m. pl., N. of a people, the inhabitants of Kuśa-dvīpa; (*as*), m. an epithet of Śiva; N. of a prince; also of a grammarian, author of the Pañjikāpradīpa; (*ā*), f., N. of a woman; (*ī*), f. a plant, = *aśmantaka*; another plant, = *kshudrāmlikā*; (*am*), n. welfare, well-being; a good or happy or prosperous condition, happiness; virtue, virtuous action; cleverness, competence, ability; fitness; due order; *kuśalam praćh*, to ask after another's welfare, to say 'how do you do?' *kuśalaṃ te*, hail to thee! (used as a salutation, especially in greeting a Brāhman); *kuśalam* or *kuśalena*, ind. well, in a proper manner, properly, rightly; happily, cheerfully. — *Kuśala-kāma*, *as*, *ā*, *am*, desirous of happiness; (*as*), m. desire for happiness. — *Kuśala-tā*, f. or *kuśala-tva*, *am*, n. cleverness, ability, conversancy, experience; skilfulness, well-being. — *Kuśala-praśna*, *as*, m. friendly enquiry after a person's health or welfare; salutation, greeting, saying 'how do you do?' — *Kuśala-buddhi*, *is*, *is*, *i*, wise, able, intelligent. — *Kuśala-sāgara*, *as*, m., N. of a scribe, pupil of Lāvaṇyaratna.

Kuśalin, *ī*, *inī*, *i*, healthy, well, happy, prosperous; auspicious, favourable, good; virtuous; clever.

Kuśali-kṛi, cl. 8. P. *-karoti*, *-kartum*, to make right or proper, to arrange in due order.

कुशाध्य *kuśādhya* or *kuśāḍhya* (?), *ās*, m. pl., N. of a people; (a various reading for *kulādya*; cf. also *kuśāṇḍa*.)

कुशाम्ब *kuśāmba*, *as*, m., N. of a son of Vasu Uparićara; N. of a son of Kuśa, who was the founder of the town Kauśāmbī.

Kuśāmbu, *us*, m., N. of a son of Kuśa, the founder of Kauśāmbī.

कुशाल्मलि *ku-śālmali*, *is*, m. (see 1. *ku*), the plant Andersonia Robitaka.

कुशिंशपा *ku-śiṃśapā*, f. a kind of Sisu tree, Dalbergia Sisu, = *kapila-śiṃśapā*.

कुशिक *kuśika*, *as*, *ā*, *am*, squint-eyed; (*as*), m., N. of the father of Viśvā-mitra; N. of the father of Gāthin or Gādhi or Gādhin, the latter being sometimes identified with Indra, who is called Kauśika or Kuśikottama; (according to the Mahā-bhārata and Rāmāyaṇa, Viśvā-mitra is son of Gādhi and grandson of Kuśika); (*ās*), m. pl. the descendants of Kuśika; N. of a people; (*as*), m. a ploughshare (in this sense more properly n.); the sediment of oil; the plant Shorea Robusta; also Terminalia Bellerica (*vibhītaka*); also Vatica Robusta (*aśva-karṇa*). — *Kuśikan-dhara*, *as*, m., N. of a Muni.

कुशित *kuśita*, &c. See under *kuśa*.

कुशिम्बि *ku-śimbi*, *is*, m. or f. (?), (see 1. *ku*), N. of a plant; [cf. *śimba*, *śimbi*, and *kusimbī*.]

कुशीद *kuśīda*, *am*, n. the profession of usury; red saunders; [cf. *kusīda*.]

कुशील *ku-śīla, as, ā, am* (see 1. *ku*), ill-behaved, rude, wicked; evil-disposed; ill-tempered. — *Kuśīla-tā*, f. or *kuśīla-tva, am*, n. misbehaviour, misconduct; bad disposition; ill-temper.

कुशीलव *kuśīlava, as*, m. (connected with *ku-śīla?*), a bard, herald; an actor, dancer, mime; a newsmonger; an epithet of Vālmīki; (*au*), m. du. the two sons of Rāma, Kuśa and Lava, who recited the Rāmāyaṇa, (probably these names were originally formed from the word Kuśīlava); [cf. *kuśa-lava*.]

कुशीवश *kuśīvaśa, as*, m. an epithet of Vālmīki; [cf. *kuśin* and *kuśīlava*.]

कुशुम्भ *kuśumbha, as*, m. a jar; the water-pot of an ascetic; [cf. *kusumbha*.]

कुशूल *kuśūla, as*, m. (fr. 1. *ku* and *śūla?*), a granary, a cupboard, a store-room, a place in which rice or other grain is kept; a conflagration of chaff. — *Kuśūla-dhānya, am*, n. grain stored for three years' consumption. — *Kuśūla-dhānyaka, as*, m. a householder &c. who has three years' grain in store. — *Kuśūla-pūraṇādhaka* (°*ṇa-ādh*°), *as, ā, am*, being (like to mere empty) measures filling a granary.

कुशेशय *kuśe-śaya*, &c. See under *kuśa*.

कुश्रि *kuśri, is*, m., N. of a teacher.

कुश्रुत *ku-śruta, as, ā, am* (see 1. *ku*), indistinctly heard.

कुश्वभ्र *ku-śvabhra, am*, n. (see 1. *ku*), a small hole.

कुष *kush*, cl. 9. P. *kushṇāti, ćukosha, koshishyati, akoshīt, koshitum*, to tear, tear asunder, to force or draw out, to extract, to expel; to test, assay, examine; to shine: Pass. *kushyati* and *kushyate*: Caus. *koshayati*: Desid. *ćukoshishati* and *ćukushishati*: Intens. *ćokushyate, ćokoshṭi*.

कुषण्ड *ku-shaṇḍa, as*, m. (see 1. *ku*), N. of a priest.

कुषल *kushala, as, ā, am*, clever, expert, &c.; (a wrong reading for *kuśala*.)

कुषवा *kushavā*, f., Ved., N. of a Rākshasī.

कुषाकु *kushāku, us, us, u* (fr. rt. *kush?*), burning, scorching, inflaming; wicked, detestable; (*us*), m. fire; the sun; a monkey; [cf. *kushāku*.]

कुषारु *kushāru, us*, m., N. of a man.

कुषित् *kushit*, ind. excellently; (for *kuvit?*).

कुषित *kushita, as, ā, am*, mixed with water [cf. *kuśita*]; (*am*), n. happy, well, right, fortunate, auspicious, &c. (?).

कुषीतक *kushītaka, as*, m., Ved. a kind of bird; N. of a man; (*ās*), m. pl. the descendants of this man.

कुषीद *ku-shīda, as, ā, am*, indifferent, apathetic, inert; (*am*), n. usury; (more correctly *kusīda*.)

कुषीदिन् *kushīdin, ī*, m., N. of a teacher.

कुषुभ्य *kushubhya*, nom. P. *kushubhyati*, to throw; to abuse; to despise.

कुषुम्भ *kushumbha, as*, m., Ved. the poison-bag of an insect.

कुष्ठ *kushṭha, as* or *am*, m. or n. (fr. 1. *ku* and *stha?*), a sort of medicinal plant (used as a remedy for the disease called *takman*, q. v.), Costus Speciosus or Arabicus; a sort of poison; leprosy, of which eighteen varieties are enumerated, seven severe and eleven of minor importance; (*ā*), f. the mouth or opening of a basket. — *Kushṭha-ketu, us*, m., N. of a plant, = *bhūmyāhulya*. — *Kushṭha-gandhi*, n. the fragrant bark of the plant Feronia Elephantum. — *Kushṭha-ghna, as, ī, am*, curing leprosy; (*as*), m., N. of a medicinal plant, commonly called Hiyāvalī [cf. *hitāvalī*]; (*ī*), f. an esculent root, Solanum Indicum, = *kākamāći*; the opposite leaved fig tree. — *Kushṭha-ćikitsita, am*, n. the cure of leprosy. — *Kushṭha-nāśana, as*, m., N. of several plants which cure leprosy; the root of Dioscorea; white pepper or mustard; another plant, = *kshīrīśa-vriksha*. — *Kushṭha-nāśinī*, f. a plant, commonly Hākuca, Psoralia Corylifolia. — *Kushṭha-maya, as, ī, am*, full of leprosy, leprous. — *Kushṭha-roga, as*, m. leprosy, elephantiasis. — *Kushṭha-sūdana, as*, m. the Cassia tree, Cassia Fistula; [cf. *āragbadha*.] — *Kushṭha-hantrī, tā*, m. a kind of bulbous plant, = *hasti-kanda*; (*trī*), f. another plant, generally called Vākući. — *Kushṭha-hṛit, t*, m. the plant Acacia Catechu. — *Kushṭhāṅga* (°*ṭha-aṅ*°), *as, ā, am*, leprous. — *Kushṭhānvita* (°*ṭha-an*°), *as, ā, am*, afflicted with leprosy. — *Kushṭhāri* (°*ṭha-ari*), *is*, m. Acacia Catechu; another plant, Acacia Farnesiana (*viṭkhadira*); another plant, Trichosanthes Diœca, = *paṭola*; another plant, = *āditya-pattra* and *arka-pattra*; sulphur.

Kushṭhita, as, ā, am, or *kushṭhin, ī, inī, i*, leprous, a leper.

कुष्ठल *ku-shṭhala, am*, n. (fr. 1. or 2. *ku* and *sthala*), a bad place or spot; the surface of the earth.

कुष्ठिका *kushṭhikā, ās*, f. pl. (related to *kushṭhā?*), Ved. a part of the foot of a sacrificial animal considered worthless for sacrificial purposes; (Sāy.) the contents of the entrails.

कुष्मल *kushmala, am*, n. (said to be fr. rt. *kush*), cutting, dividing; a leaf.

कुष्माण्ड *kushmāṇḍa, as*, m. a kind of pumpkin-gourd, Benincasa Cerifera; false conception; a state of the womb in gestation (?); a particular religious formula; a class of demons; one of a class of demi-gods attached to Śiva; (*ī*), f. the gourd Benincasa Cerifera, a drug; a religious ceremony, a certain rite, performed as a penance or expiation; an epithet of the wife of Śiva.

Kushmāṇḍaka, as, m. the gourd Benincasa Cerifera; N. of a Nāga; N. of an attendant of Śiva.

कुस *kus*, cl. 4. P. *kusyati*, to embrace, surround; [cf. *kuś*.]

कुसचिव *ku-saćiva, as*, m. (see 1. *ku*), a bad counsellor.

कुसरित् *ku-sarit, t*, f. (see 1. *ku*), a shallow stream.

कुसलम् *kusalam*, ind. well, happy, &c.; (more correctly *kuśala*, q. v.)

कुसहाय *ku-sahāya, as*, m. (see 1. *ku*), a bad companion.

कुसारथि *ku-sārathi, is*, m. (see 1. *ku*), a bad charioteer.

कुसित *kusita, as*, m. (said to be fr. *kus*), an inhabited country; N. of a country; a money-lender (?), see *kusīda*. — *Kusitāyī*, f. the wife of a money-lender (?); [cf. the following.]

कुसिदायी *kusidāyī*, f. the wife of a Kusida, of a money-lender (?), see *kusīdāyī*; a kind of demon (?).

कुसिन्ध *kusindha, am*, n., Ved. a trunk.

कुसिम्बी *kusimbī*, f. = *śimbī*.

कुसीद *ku-sīda, as, ā, am* (see 1. *ku*), Ved. sitting too long in one spot (?), lazy, slothful, inert; (*am*), n. any loan or thing lent to be repaid with interest; lending money; usury, the profession of usury; (*as, ā*), m. f. a money-lender, a usurer. — *Kusīda-patha, as*, m. usury, usurious interest, any exceeding five per cent. — *Kusīda-vriddhi, is*, f. interest on money.

Kusīdāyī, f. the wife of a usurer.

Kusīdika, as, ī, am, one who follows the profession of usury.

Kusīdin, ī, m. a usurer; N. of a descendant of Kaṇva, author of several hymns of the Ṛig-veda.

कुसुम *kusuma, as, am*, m. n. (said to be fr. rt. *kus*), a flower; (*am*), n. fruit; the menstrual discharge; a term for the shorter sections of Deveśvara's Kavi-kalpalatā (the longer chapters being called Stavaka); ophthalmia, disease of the eyes; (*as*), m. a form of fire; N. of the attendant of the sixth Arhat of the present Avasarpiṇī. — *Kusuma-kārmuka* or *kusuma-ćāpa, as*, m. or *kusuma-dhanvan, ā*, m. 'having flowers for his bow,' epithet of Kāma, the god of love. — *Kusuma-ketumaṇḍalin, ī*, m., N. of a Kinnara. — *Kusuma-komala, as, ā, am*, tender as a flower. — *Kusuma-ćita, as, ā, am*, heaped with flowers. — *Kusuma-deva, as*, m., N. of an author. — *Kusuma-naga, as*, m., N. of a mountain. — *Kusuma-pura, am*, n., N. of the town Pāṭaliputra. — *Kusuma-madhya, am*, n., N. of a tree bearing a large acid fruit, commonly Ćālitā gāć, Cordia Myxa or Dillenia Indica. — *Kusuma-maya, as, ī, am*, consisting of flowers. — *Kusuma-latā*, f. a creeper in blossom. — *Kusuma-vat, ān, atī, at*, furnished with flowers, flowering, in flower; (*tī*), f. a female during menstruation; N. of the town Pāṭaliputra. — *Kusuma-vāṇa, as*, m. the flower-arrow of the god of love; 'flower-arrowed,' epithet of Kāma, the god of love, as having flowers for arrows. — *Kusuma-vićitrā*, f., N. of a metre consisting of four lines of twelve syllables each. — *Kusuma-śayana, am*, n. a couch of flowers. — *Kusuma-śara, as, ā, am*, 'flower-arrowed,' epithet of the god of love. — *Kusumaśara-tva, am*, n. the state of one who has flowers for arrows. — *Kusuma-śekhara-vijaya, as*, m. title of a play. — *Kusuma-sanātha, as, ā, am*, possessed of flowers, having flowers. — *Kusuma-stavaka, as*, m. a bunch of flowers, a nosegay, bouquet, a garland; N. of a metre. — *Kusumākara* (°*ma-āk*°), *as*, m. a quantity of flowers or place abounding with them, a parterre, a garden, a nosegay; spring, the vernal season. — *Kusumāñjana* (°*ma-añ*°), *am*, n. the calx of brass, used as a collyrium. — *Kusumāñjali* (°*ma-añ*°), *is*, f. 'handful of flowers,' the title of a philosophical work written to prove the existence of a Supreme being, by Udayana Āćārya, consisting of seventy-two Kārikās divided into five chapters. — *Kusumāñjali-makaranda, as*, m. title of a commentary by Rućidatta on the preceding work. — *Kusumātmaka* (°*ma-āt*°), *am*, n. saffron. — *Kusumādhipa* (°*ma-adh*°), *as*, m. 'the prince of flowers,' the champa, a tree which bears a yellow fragrant flower, Michelia Champaka. — *Kusumādhirāj* (°*ma-adh*°), *ṭ*, m. the same plant. — *Kusumāyudha* (°*ma-āy*°), *as*, m. 'flower-armed,' an epithet of Kāma, the god of love, his arrows being tipped with flowers. — *Kusumāvaćāya* (°*ma-av*°), *as*, m. gathering flowers. — *Kusumāvataṅsaka* (°*ma-av*°), *am*, n. a chaplet, a crown of flowers. — *Kusumāvalī* (°*ma-av*°), f. title of a medicinal work. — *Kusumāsava* (°*ma-ās*°), *am*, n. honey. — *Kusumāstra* (°*ma-as*°), *as*, m. 'flower-arrowed,' epithet of the god of love. — *Kusumeshu* (°*ma-ishu*), *us*, m. = *kusumāstra* above; (*u*), n. the bow of Kāma. — *Kusumojjvala* (°*ma-uj*°), *as, ā, am*, brilliant with blossoms.

Kusumaya, nom. P. *kusumayati, -yitum*, to produce flowers, cause to flower.

Kusumita, as, ā, am, furnished with flowers, flowered, budded, in flower. — *Kusumita-latā*, f. or *kusumitalatā-vellitā*, f., N. of a metre consisting of four lines of eighteen syllables each.

Kusumya, nom. P. *kusumyati*, to begin to flower.

कुसुमाल *kusumāla, as*, m. a thief (fr. *kusuma* + *āla*, 'living among flowers?').

कुसुम्भ *kusumbha, as, am*, m. n. (said to be

fr. rt. *kus*), safflower, Carthamus Tinctorius; saffron, Crocus Sativus; the water-pot of the student and Sannyāsin; (*am*), n. gold; (*as*), m. outward affection, compared with the colour of safflower; N. of a mountain.—*Kusumbha-vat, ān, atī, at*, furnished with a jar or water-pot.

कुसुरुविन्द *kusuruvinda* or *kusurubinda, as*, m., N. of a descendant of Uddālaka.

Kusurubindu or *kusuruvindu, us*, m., N. of an author of several verses of the Vājasaneyi-saṃhitā.

कुसू *kusū, ūs*, m. an earth-worm.

कुसूल *kusūla, as*, m., Ved. a kind of spiritual or supernatural being; a granary &c. See *kuśūla*.

कुसृति *ku-sṛiti, is*, f. (see 1. *ku*), evil conduct, wickedness, depravity; conjuring, sleight-of-hand, magic; (*is, is, i*), going evil ways, wicked.

कुस्तुभ *kustubha, as*, m. an epithet of Vishṇu (derived fr. *kaustubha ?*).

कुस्तुम्बरी *kustumbarī*, f. a pungent seed used in condiments, coriander.

कुस्तुम्बरु *kustumbaru, us*, m., N. of one of Kubera's attendants.

कुस्तुम्बुरु *kustumburu, us*, m. (said to be fr. 1. *ku* and *tumburu*), the plant coriander; (*u*), n. the seed of this plant.

कुस्त्री *ku-strī*, f. (see 1. *ku*), a bad woman.

कुस्मय *kusmaya* (fr. *ku-smaya*), nom. A. *kusmayate*, to smile improperly; to see mentally, guess; to perceive, to imagine.

कुस्वप्न *ku-svapna, as*, m. (see 1. *ku*), a bad dream, a nightmare.

कुस्वामिन् *ku-svāmin, ī*, m. (see 1. *ku*), a bad master.

कुह *kuh*, cl. 10. A. *kuhayate, -yitum*, to surprise, astonish; to excite wonder, to cheat, to deceive by trickery or jugglery, impose upon (related to *guh ?*).

1. *kuha, as*, m. an epithet of Kuvera; a rogue, a cheat (in *a-kuha*, q. v.).

Kuhaka, as, ā, am, cheating, a cheat, a rogue, a juggler; (*as*), m. a frog; N. of a king of the serpent-race; (*am, ā*), n. f. juggling, deception, sleight-of-hand, legerdemain.—*Kuhaka-kāra, as, ī, am*, or *kuhaka-kāraka, as, ikā, am*, or *kuhaka-kārin, ī, inī, i*, practising jugglery or conjuring, cheating. —*Kuhaka-ćakita, as, ā, am*, afraid of a trick, suspicious, cautious, wary.—*Kuhaka-jīvin, ī, inī, i*, living by sleight-of-hand, a conjurer, a cheat, &c. —*Kuhaka-vṛitti, is*, f. juggling, conjuring, sleight-of-hand; hypocrisy.

Kuhana, as, ā, am, envious, hypocritical; (*as*), m. a mouse, a rat; a snake; N. of a man; (*ā*), f. hypocrisy; assumed and false sanctity; the interested performance of religious austerities; (*am*), n. a small earthen vessel; a glass vessel.

Kuhanikā, f. hypocrisy &c.; [cf. the preceding.]

कुह 2. *kuha*, ind. (fr. 1. *ku*), Ved. where? *kuha ćid*, wherever, anywhere, somewhere, to any place.—*Kuhaćid-vid, t, t, t*, Ved. being everywhere.

Kuhayā, ind., Ved. where?—*Kuhayā-kṛiti, is, is, i*, Ved. where active?

कुहकस्वन *kuhaka-svana* or *kuhaka-svara, as*, m. (*kuhaka* being here an onomatopoetic word), a wild cock, Phasianus Gallus.

कुहर *kuhara, as*, m. (fr. *kuh = guh ?*), N. of a serpent belonging to the Krodhavaśa race; (*am*), n. a cavity, hollow; a hole, rent; the ear; the throat or larynx; a guttural sound; proximity; copulation.

कुहरित *kuharita, am*, n. noise, a sound in general; especially the song or cry of the Kokila or Indian cuckoo; a sound uttered in copulation.

कुहलि *kuhali, is*, m. the leaf of the Piper Betel (commonly called Pān) with small pieces of the Areca-nut and Catechu and a little lime, which are chewed and eaten by the people of the East and especially offered to the persons present at a matrimonial ceremony.

कुहा *kuhā*, f., N. of a plant, also called Kaṭukī.—*Kuhā-vatī*, f. an epithet of the goddess Durgā.

कुहारीत *ku-hārīta, as*, m. (see 1. *ku*), N. of a man.

कुहु *kuhu, us*, f. the new moon; N. of a river; the cry of the Kokila; [cf. *kuhū*.]

कुहुकुहाय *kuhukuhāya* (fr. *kuhu-kuha* for *kuha-kuha*, where? where?), nom. A. *kuhukuhāyate*, to show one's admiration.

कुहू *kuhū, ūs*, f. (fr. *kuh = guh ?*), the new moon, personified as a daughter of Aṅgiras; the first day of the first quarter on which the moon rises invisible; N. of one of the seven rivers of Plaksha-dvīpa; the cry or song of the Kokila or Indian cuckoo.—*Kuhū-kaṇṭha* or *kuhūka, as*, m. the Kokila or Indian cuckoo, κόκκυ.—*Kuhū-pāla, as*, m. the king of turtles, the tortoise supposed to uphold the world.—*Kuhū-mukha* or *kuhū-rava, as*, m. the Kokila or Indian cuckoo.

कुहूल *kuhūla, am*, n. a pit filled with stakes.

कुहेडिका *kuheḍikā* or *kuheḍī* or *kuhelikā*, f. a fog, a mist, haze, haziness.

कुह्वान *ku-hvāna, am*, n. (see 1. *ku*), a disagreeable noise.

कू 1. *kū* or *ku*, cl. 2. P. *kauti, kavīti*, or cl. 1. A. *kavate*, or cl. 6. A. *kuvate*, or cl. 9. P. A. *kūnāti, -nīte*, or *kunāti, -nīte, ćukāva*, &c., to sound, make a noise, cry out; to move: Caus. *kāvayati*: Desid. *ćukūshati, -te*: Intens. *ćokūyate* or *kokūyate*, to cry aloud; [cf. Gr. κωκύω.]

कू 2. *kū, ūs*, f. a female Piśāća or goblin.

कूकुद *kūkuda, as*, m. one who gives a girl in marriage with due ceremony and suitable decorations.

कूच *kūća, as*, m. a breast; the female breast, especially that of a young or unmarried woman; [cf. *kuća*.]

कूचका *kūćakā*, f. the milky juice of a bulbous plant; [? cf. *kūrćikā*.]

कूचक्र *kūćakra, as* or *am ?* m. or n.? (for *ku-ćakra*), Ved. the female breast.

कूचवार *kūćavāra, as*, m. (?), N. of a region; also of a man.

कूचिका *kūćikā*, f. a small brush or hair-pencil; a key; [cf. *kūći* and *kūrćikā*.]

कूचिदर्थिन् *kūćid-arthin, ī, inī, i* (for *ku-ćid-ar°*), Ved. striving to get everywhere; (Sāy.) seeking (oblations) from any quarter.

कूची *kūćī*, f. a paint brush, a pencil; [cf. *kūćikā* and *kūrćikā*.]

कूच्छलिङ्ग *kūććhalinga, au*, m. du. = *ku-kundara*, q. v.

कूज *kūj*, cl. 1. P. *kūjati, ćukūja, kūjitum*, to make any inarticulate or monotonous sound, to utter a cry as a bird, to coo as a pigeon, to caw as a crow, to warble; to moan, groan, &c.; to utter any sound in a low and indistinct voice; to fill with sounds &c.: Caus. *kūjayati*: Desid. *ćukūjishati*: Intens. *ćokūjyate, ćokūktī*.

Kūja, as, m. rumbling (as of the bowels &c.); cooing, murmuring, a warbling &c.

Kūjaka, as, ikā, am, cooing, warbling, sounding, &c.

Kūjat, an, antī, at, cooing, warbling, &c.

Kūjana, am, n. rumbling of the bowels; the uttering of any inarticulate sound, cooing, moaning; the rattling of wheels.

Kūjita, as, ā, am, uttered inarticulately, cooed, &c.; (*am*), n. the cry of a bird, cooing, warbling, &c.

Kūjin, ī, inī, i, making a rumbling sound in the bowels; warbling.

कूट *kūṭ*, cl. 10. P. *kūṭayati*, to burn; to give pain, be distressed, to call, invite; to counsel, advise; A. *kūṭayate*, to avoid or decline giving, not to give; to render indistinct or unintelligible, to muddle, to render confused or foul; to be distressed; to despair; [cf. Eng. *heat, hot*; Old Island. *hiti, heitr*; Germ. *hitze, heiss*.]

कूट *kūṭa, as, am*, m. n. the bone of the forehead with its projections or prominences, a horn; the crown of the head; any prominence or projection (e. g. *aṅsa-kūṭa*, the hump of a buffalo; *akshi-kūṭa*, the prominence of the forehead above the eye); summit, the peak or summit of a mountain; summit, head, i. e. the highest, the most excellent, the first; a heap, a multitude (e. g. *abhra-kūṭa*, a multitude of clouds); a kind of vessel or implement; a hammer, an iron mallet; part of a plough, a ploughshare, the body of a plough; a trap for catching deer; a concealed weapon as a dagger in a wooden case, a sword-stick &c.; illusion, fraud, trick, deceit; a roguish scheme or plot; a knotty point, a puzzling question, an enigma, an obscure passage; untruth, falsehood, (or attributively) false, untrue; vile, low; uniform substance (as the ethereal element &c.); a water-jar; a kind of plant; (*as, ī*), m. f. a house, a dwelling [cf. *kuṭa* and *kuṭī*]; (*as*), m. an epithet of Agastya; (*as, ā, am*), Ved. not horned or cornuted, as an animal with incomplete continuations of the bone of the forehead; (*as*), m. an ox whose horns are broken.—*Kūṭa-kāra, as*, m. a rogue, a cheat, a false witness.—*Kūṭa-kāraka, as, ikā, am*, a rogue, a cheat, a false witness.—*Kūṭa-kṛit, t, t, t*, cheating, committing a fraud, bribing; (*t*), m. a Kāyastha or man of the writer-caste; an epithet of Śiva.—*Kūṭa-khaḍga, as*, m. a hidden sword, a sword-stick. —*Kūṭa-grantha*, title of a work supposed to be written by Vyāsa.—*Kūṭa-ććhadman, ā*, m. a rogue, a cheat.—*Kūṭa-tā*, f. or *kūṭa-tva, am*, n. falsehood, fraud.—*Kūṭa-tulā*, f. a false pair of scales.—*Kūṭa-dharma, as, ā, am*, (a country or house) where falsehood is considered a duty.—*Kūṭa-parva* or *kūṭa-pūrva, as*, m. fever occurring in an elephant from vitiation of the three humors; (more correctly *kūṭa-pūrva*.)—*Kūṭa-pālaka, as*, m. a bilious fever; a potter's kiln.—*Kūṭa-pāśa, as*, m. a trap.—*Kūṭa-bandha, as*, m. a trap.—*Kūṭa-māna, am*, n. a false measure or weight.—*Kūṭa-mudgara, as*, m. a concealed weapon similar to a hammer.—*Kūṭa-mohana, as*, m. an epithet of Skanda.—*Kūṭa-yantra, am*, n. a trap or snare for deer, birds, &c. —*Kūṭa-yuddha, am*, n. a treacherous or unfair battle; (*as, ā, am*), fighting treacherously.—*Kūṭa-yodhin, ī, inī, i*, fighting unfairly or treacherously. —*Kūṭa-raćanā*, f. a laid trap.—*Kūṭa-śas*, ind. in heaps, in multitudes, by crowds.—*Kūṭa-śālmali, is*, m. f. or *ikā*, f. a fabulous cotton-plant with sharp thorns, with which the wicked are tortured in the world of Yama; a species of the Simul silk-cotton tree.—*Kūṭa-śāsana, am*, n. a forged or false grant or decree.—*Kūṭa-śailu, as*, m., N. of a mountain. —*Kūṭa-sākshin, ī*, m. a false witness.—*Kūṭa-stha, as, ā, am*, standing at the top, keeping the highest position; standing in a multitude, standing in the midst; (in phil.) immovable, uniform, unchangeable, perpetually and universally the same, as the soul,

spirit, space, ether, sound, &c.; (*am*), n. a sort of perfume, a species of dried shell-fish, commonly Nakhi; the soul. — *Kūṭastha-tā*, f. or *kūṭastha-tva, am*, n. unchangeableness, uniformity. — *Kūṭa-svarṇa, am*, n. alloyed or counterfeit gold. — *Kūṭāksha* (°*ṭa-ak*°), *as*, m. loaded or false dice. — *Kūṭāgāra* (°*ṭa-āg*°), *am*, n. an upper room, an apartment on the top of a house. — *Kūṭārtha* (°*ṭa-ar*°), *as*, m. ambiguity of meaning, fiction. — *Kūṭārtha-bhāshitā*, f., scil. *kathā*, a tale, a story, a fiction. — *Kūṭopāya* (°*ṭa-up*°), *as*, m. trick, fraud, stratagem.

Kūṭaka, am, n. elevation, prominence, projection; the body of a plough (i. e. the wood without the ploughshare and pole); a ploughshare; illusion, fraud, untruth, deceit; (*as, ā, am*), fraudulent, unfair; (*as*), m., N. of a mountain; a braid or tress of hair; a perfume; see *murā*. — *Kūṭakākhyāna* (°*ka-ākh*°), *am*, n. an invented tale.

कूटज *kūṭaja, as*, m. the plant Wrightia Antidysenterica; [cf. *kuṭaja*.]

कूड *kūḍ*, cl. 6. P. *kūḍati, -ḍitum*, to eat; to graze; to become firm or fat or solid.

कूड्य *kūḍya, am*, n. a wall, = *kuḍya*.

कूण *kūṇ*, cl. 10. P. A. *kūṇayati, -te, -yitum*, to draw together, contract, close.

Kūṇita, as, ā, am, contracted, shut, closed. — *Kūṇitekshaṇa* (°*ta-īk*°), *as*, m. a hawk.

कूणकुच्छ *kūṇakuććha, as*, m., N. of one of Śiva's attendants.

कूणि *kūṇi, is, is, i*, crooked-armed, having a curved or withered arm; [cf. *kuṇi*.]

कूणिका *kūṇikā*, f. the horn of any animal; the peg of a lute; [cf. *kalikā*.]

कूदर *kūdara, as*, m. the offspring of a Brāhman woman by a Ṛishi, begotten during menstruation.

कूदी *kūdī*, f., Ved. a fetter for the feet. — *Kūdī-maya, as, ī, am*, consisting of a fetter.

कूद्दाल *kūddāla, as*, m. mountain ebony, Bauhinia Variegata; [cf. *kuddāla*.]

कूप *kūp*, cl. 10. P. *kūpayati, -yitum*, to be weak, to weaken.

कूप *kūpa, as*, m. (said to be fr. rt. 3. *ku*; according to others perhaps fr. 1. *ku* and *ap*; cf. *anūpa, dvīpa*), a hole, a hollow, a cave; a well; a post to which a boat or ship is moored; a mast (?); a tree or rock in the midst of a river; a leather oil vessel; (*ī*), f. a small well; the navel; a flask, a bottle; [cf. Gr. κύπη.] — *Kūpa-kaććhapa, as*, m. a tortoise in a well; (metaphorically) a man without experience, who has seen nothing of the world. — *Kūpa-kāra, as*, m. a well-digger. — *Kūpa-khā, ās*, m. (rt. *khan*), Ved. a well-digger. — *Kūpa-ja, as*, m. hair. — *Kūpa-jala, am*, n. well-water, spring-water. — *Kūpa-dardura* or *kūpa-maṇḍūka, as*, m. a frog in a well, applied to a person of no experience and enterprise, one who never leaves home. — *Kūpa-rājya, am*, n., N. of a country. — *Kūpāṅka* or *kūpāṅga* (°*pa-an*°), *as*, m. horripilation, erection of the hairs of the body. — *Kūpodaka* (°*pa-ud*°), *am*, n. well-water.

Kūpaka, as, m. a hole, a hollow, a cave; the hollow below the loins; a well, a temporary well, a hole dug for water in the dry bed of a rivulet; a stake &c. to which a boat is moored; the mast of a vessel; a rock or tree in the midst of a river; a funeral pile; a hole dug under a funeral pile; a leather oil vessel; (*ikā*), f. a stone or rock in the middle of a stream.

Kūpya, as, ā, am, being in a hole or well.

कूपद *kūpada, as*, m. = *kūkuda*, q. v.

कूपार *kūpāra, as*, m. the ocean, = *akūpāra*.

कूपुष *kūpusha, am*, n. the bladder.

कूबर *kūbara*, or in the later language generally *kūvara, as, ī, am*, m. f. n. the pole of a carriage or the wooden frame to which the yoke is fixed; (*ī*), f. a carriage covered with a cloth or blanket; (*as*), m. a hump-backed man; (*as, ī, am*), beautiful, agreeable, pleasing.

Kūbarin or *kūvarin, ī*, m. a carriage.

कूम *kūma, am*, n. a lake, a pond, a pool.

कूमनस् *kū-manas, ās, ās, as* (for *ku-manas*, see 1. *ku*), Ved. wicked-minded.

कूर *kūra, as*, m. boiled rice.

कूर्कुर *kūrkura, as*, m., N. of a demon who persecutes children (perhaps cough or some similar disease personified).

कूर्च *kūrća, as, am*, m. n. a bunch of anything, a bundle of grass &c. (often used as a seat); a handful of Kuśa grass or peacock's feathers; certain parts of the human body, as the hands, feet, neck, and the membrum virile; the upper part of the nose, the part between the eyebrows; the beard; the tip of the thumb and middle finger brought in contact so as to pinch &c.; deceit, fraud, circumvention; false praise, unmerited commendation either of one's self or another person, boasting, flattery; hypocrisy; hardness, solidity; the mystical syllable *hum*; (*as*), m. the head; a store-room. — *Kūrća-śiras, as*, n. the upper part of the palm of the hand and foot; the heel. — *Kūrća-śīrsha* or *kūrća-śīrshaka, as*, m., N. of a plant, a drug, commonly called Jīvaka, one of the eight principal medicaments. — *Kūrća-śekhara, as*, m. the cocoa-nut tree. — *Kūrćā-mukha, as*, m., N. of a Ṛishi.

Kūrćaka, as, m. a bushel; a brush for cleaning the teeth, a painter's brush &c.; certain parts of the human body [cf. the preceding]; (*ikā*), f. a painting brush or pencil; a key; a needle; a bud, a blossom; inspissated milk; (*am*), n. in *tri-kūrćaka*, scil. *śastra*, a three-edged sword.

Kūrćakin, ī, inī, i, stuffed, puffy.

कूर्चल *kūrćala, as*, m. (?) an animal teething for the second time.

कूर्द *kūrd* and *kurd*, cl. 1. P. A. *kūrdati, -te, ćukūrde, kūrdishyate, akūrdishṭa, kūrditum*, to leap, jump; to play; [cf. Lat. *ludo?*].

Kūrda, as, m. a jump; N. of a Sāman.

Kūrdana, am, n. leaping; playing, sport, pastime; (*ī*), f. the day of full moon in the month Ćaitra; a festival in honour of Kāma-deva or the god of love, held on the day of full moon in the month Ćaitra.

कूर्प *kūrpa, am*, n. the space between the eyebrows; [cf. *kūrća*.]

कूर्पर *kūrpara, as, ū*, m. f. the elbow; the knee.

कूर्पास *kūrpāsa, as*, m. a cuirass or quilted jacket worn as armour.

Kūrpāsaka, as, am, m. n. a bodice, a jacket with short sleeves worn next the body, especially by women.

कूर्म *kūrma, as*, m. a tortoise, a turtle; the earth considered as a tortoise swimming on the waters; a particular gesticulation with the fingers; one of the outer winds of the body; N. of a serpent or Kādraveya king; the second incarnation of Vishṇu, his descent in the form of a tortoise to support the mountain Mandara at the churning of the ocean; N. of a son of Gṛitsa-mada, author of several hymns of the Ṛig-veda; (*ī*), f. a female tortoise; [cf. Gr. κλέμμυς, χέλυς, χελώνη.] — *Kūrma-ćakra, am*, n. an astrological diagram. — *Kūrma-pitta, am*, n. the bilious humor of a tortoise. — *Kūrma-purāṇa, am*, n. the Purāṇa of the tortoise incarnation (one of the incarnations of Vishṇu) or the fifteenth of the eighteen Purāṇas. — *Kūrma-pṛishṭha, am*, n. the back or shell of a tortoise; (*as*), m. globe-amaranth, Gomphrena Globosa. — *Kūrma-pṛishṭhaka, am*, n. the cover of a dish, a lid. — *Kūrmapṛishṭhāsthi* (°*ṭha-as*°), n. tortoise-shell. — *Kūrmapṛishṭhonnata* (°*ṭha-un*°), *as, ā, am*, raised or elevated like the back of a tortoise. — *Kūrma-rāja, as*, m. the king of turtles, the tortoise supposed to uphold the world. — *Kūrmāvatāra* (°*ma-av*°), *as*, m. the tortoise incarnation (of Vishṇu).

कूर्मि *kūrmi*. See *tuvi-kūrmi*.

कूल 1. *kūl*, cl. 1. P. *kūlati, -litum*, to cover, hide, screen, protect; to enclose; to keep off, obstruct; [cf. Gr. κωλύω.]

Kūla, am, n. a declivity, slope; a shore, a bank; a heap, a mound; a pond or pool; the rear of an army; N. of a region; [cf. *uja-kūlā, anukūla, utkūla*, &c.; cf. also Hib. *cul*, 'custody, guard, defence, the back part of anything;' *col*, 'an impediment;' Lat. *collis?*]. — *Kūlan-kasha, as, ā, am*, carrying or tearing away the bank; (*as*), m. the ocean, the sea; the stream or current of a river; (*ū*), f. a river. — *Kūla-ćara, as, ī, am*, frequenting the banks of rivers, grazing there &c. — *Kūla-bhū, ūs*, f. a bank, the land upon the bank or shore. — *Kūlam-udruja, as, ā, am*, breaking down banks, as a river &c. — *Kūlam-udvaha, as, ā, am*, carrying or tearing away the bank, as a river &c. — *Kūla-vat, ān, atī, at*, furnished with shores; (*tī*), f. a river. — *Kūla-haṇḍaka, as*, m. an eddy.

Kūlaka, as or *am*, m. or n. a bank, shore, dyke; a mound of earth, a heap, a pile; (*as*), m. an ant-hill; (*am*), n. the plant Trichosanthes Diœca.

Kūlin, ī, inī, i, furnished with banks or shores; (*inī*), f. a river.

Kūlya, as, ā, am, Ved. belonging to a bank or shore.

कूल 2. *kūl* or *kūḍ*, cl. 10. P., Ved. *kūlayati, -yitum*, to burn, scorch.

कूलिक *kūlika, as*, m., N. of a prince; (*ā*), f. the bottom or lower part of the Indian lute.

कूवर *kūvara*. See *kūbara*.

कूवार *kūvāra, as*, m. the ocean. See *kūpāra* and *akūpāra*.

कूष्माण्ड *kūshmāṇḍa, as*, m. a kind of pumpkin-gourd, Benincasa Cerifera; a kind of spirit or imp, of which there exists a Gaṇa or class; a kind of spell or magical formula; (*ī*), f. a kind of plant [cf. *oshadhi*]; N. of the goddess Durgā; N. of several verses of the Yajur-veda.

Kūshmāṇḍaka, as, m. a kind of pumpkin-gourd, Benincasa Cerifera Savi; N. of one of Śiva's attendants.

Kūshmāṇḍinī, f., N. of a goddess; [cf. *kushmāṇḍa*.]

कूहना *kūhanā*, f. hypocrisy, affectation of religious zeal or austerity; [cf. *kuhanā*.]

कूहा *kūhā*, f. a fog, a mist, = *kujjhaṭikā*.

कृ 1. *kṛi*. The conjugational tenses are formed in the Veda according to four different methods, as follows: I) According to the rule for cl. 2, Pres. 2nd sing. P. *karshi*, du. *kṛithas*, pl. *kṛitha*; A. *kṛishe*; Impf. 2nd sing. P. *akar*, 3rd *akar* and *akat*; 3rd du. *akartām*; pl. *akarma, akarta, akran*; A. *akri, akṛithās, akṛita, akrātām, akrata*; Impv. P. *kṛidhi, kṛitam, kṛita*; A. *kṛishva, kṛidhvam*: Leṭ, 2nd and 3rd sing. *kar*, pl. *karma, karta* and *kartana, kran*; A. 3rd sing. *kṛita*; 3rd pl. *kranta*: Pot. *kriyāma*; Part. nom. pl. m. *krantas*; A. *krāṇa*. II) According to the rule for cl. 1, Pres. P. *karasi, karati, karathas, karatas, karanti*; A. *karase, karate, karāmahe*; Impf. *akaram, akaras, akarat*; Impf. *kara, karatam, karatām*: Leṭ, *karam, karāṇi, karas, karat, karāma, karan*; A. *karāmahai*; Part.

karanti. III) According to the rule for cl. 5, Pres. P. *kṛiṇomi*, &c.; A. *kṛiṇve*, du. *kṛiṇvaite;* Impf. P. *akṛiṇavam*, &c., 2nd pl. *akṛiṇuta* and *akṛiṇotana;* A. 3rd sing. *akṛiṇuta;* Impv. P. *kṛiṇu* or *kṛiṇuhi* or *kṛiṇutāt, kṛiṇotu; kṛiṇutam, kṛiṇutām; kṛiṇuta* or *kṛiṇota* or *kṛiṇotana; kṛiṇvantu;* A. *kṛiṇushva, kṛiṇutām, kṛiṇvāthām, kṛiṇudhvam:* Leṭ, *kṛiṇavas, kṛiṇavat* and *kṛiṇavāt, kṛiṇavāva, kṛiṇavāma, kṛiṇavātha, kṛiṇavatha, kṛiṇavan;* A. *kṛiṇavai, kṛiṇavase, kṛiṇavate, kṛiṇavāvahai, kṛiṇavāmahai*, 3rd pl. *kṛiṇavanta* or *kṛiṇavante* or *kṛiṇvata:* Pot. A. *kṛiṇvīta;* Part. P. *kṛiṇvat*, A. *kṛiṇvāna.* IV) According to the rule for cl. 8, (this is the usual formation in the Brāhmaṇas, Sūtras, and in classical Sanskṛit), Pres. P. *karomi* (ep. *kurmi*), *karoshi*, &c., *kurmas;* A. *kurve;* Impf. P. *akaravam;* A. 3rd sing. *akuruta;* Impv. P. *kuru, karotu* (in the earlier language for 2nd and 3rd sing. *kurutāt*), *kuruta* or *kurutana;* A. *kurushva, kurudhvam, kurvatām:* Leṭ, P. *karavāṇi, karavas, karavāt*, &c.; A. *karavai, karuthās, karavāvahai* (ep. *karavāvahe*), *karavaithe, karavaite, karavāmahai* (ep. *karavāmahe*): Pot. P. *kuryām*, A. *kurvīya;* Part. P. *kurvat*, A. *kurvāṇa:* Perf. P. *ćakāra, ćakartha*, &c.; A. *ćakre*, &c.; Part. P. *ćakṛivas* (Acc. sing. Ved. *ćakrusham*); A. *ćakrāṇa;* 2nd Fut. *karishyati*, Leṭ, 2nd sing. *karishyās;* 1st Fut. *kartā;* Prec. *kriyāsam;* Aor. P., Ved. *ćakaram, aćakriran, aćakrat;* A. *kṛishe;* Class. *akārshīt* (poet. *akārshīt*); Pass. Aor. reflex. *akāri* and *akṛita;* Inf. *kartum;* Ved. *kartave, kartavai, kartos;* Ind. Part. *kṛitvā*, Ved. *kṛitvī* and *kṛitvāya;* to do, make, perform, accomplish, cause, effect, prepare, undertake; to do anything for the advantage or injury of another (with gen. or loc. of the person); to execute, carry out (as an order or command); to manufacture, prepare, work at, elaborate, build; to form, construct one thing out of another (with abl. or inst. of the thing); to compose, describe; to cultivate; to make a sound, utter, pronounce (often in comp. with the sounds *phaṭ, phuṭ, bhān, vashaṭ, svadhā, svāhā, him*); to employ, use; to make use of (with inst.); to accomplish any period, bring to completion, spend (e. g. *varshāṇi daśa ćakruḥ*, they spent ten years; *kshaṇam kuru*, wait a moment); to place, put, lay, bring, lead, to take hold of (with acc. or loc. or inst., e. g. *ardham kṛi*, to win over to one's own side or party; *haste* or *pāṇau kṛi*, to take by the hand, to marry; *hṛidayena kṛi*, to place in one's heart, love); to direct the thoughts, mind &c. (*manaḥ* or *matim* or *buddhim* or *bhāvam* &c.) towards any object, turn the attention to, resolve upon, determine on (with loc., dat., or inf. of the object, e. g. *mā śoke manaḥ kṛithāḥ*, do not turn your mind to grief; *gamanāya matim ćakre*, he resolved upon going; *alābum srashṭum ćakre*, he resolved to create a gourd); to consider, turn in the mind, think; to make, to render (with two acc., e. g. *ādityam kāshṭhām akurvata*, they made the sun their goal); to procure for another, bestow, grant; A. to procure for one's self, appropriate, assume; to give aid, help any one to perform an action; to make liable; to injure, violate (e. g. *kanyām kṛi*, to violate a maiden); to appoint, institute; to give an order, commission; to cause to get rid of, free from (with abl.); to begin (e. g. *ćakre śobhayitum purīm*, he began to adorn the city); to proceed with, put in practice; to worship, sacrifice; (with numeral adverbs ending in *dhā*) to divide, separate, or break up into parts, e. g. *dvidhā kṛi*, to divide into two parts; *sahasradhā kṛi*, to break into a thousand pieces; (with adverbs ending in *vat*) to make like or similar, to consider equivalent, e. g. *rājyam tṛiṇavat kṛitvā*, valuing the kingdom like a straw; (with adverbs ending in *sāt*) to reduce anything to, cause to become, make subject, e. g. *bhasmasāt kṛi*, to reduce to ashes; *ātmasāt kṛi*, to subject to one's self. The above senses of *kṛi* may be variously modified or almost infinitely extended according to the noun with which this root is connected, as in the following examples: *sakhyam kṛi*, to contract friendship with; *pūjām kṛi*, to honour; *rājyam kṛi*, to reign; *sneham kṛi*, to show affection; *ājñām* or *nideśam* or *śāsanam* or *kāmam* or *yāćanām* or *vaćaḥ* or *vaćanam* or *vākyam kṛi*, to perform any one's command or wish or request &c.; *dharmam kṛi*, to do one's duty; *nakhāni kṛi*, to clean one's nails; *udakam* or *salilam kṛi*, to offer a libation to the dead, to perform ablutions &c.; *astrāṇi kṛi*, to practice the use of weapons; *darduram kṛi*, to play on the flute; *daṇḍam kṛi*, to inflict punishment &c.; *svaram kṛi*, to utter a sound; *śabdam kṛi*, to make a noise; *kālam kṛi*, to bring one's time to an end, i. e. to die; *ćiram kṛi*, to be long in doing anything, to delay; *manasi kṛi*, to take to heart, to mind, to determine, resolve upon; *manasā kṛi*, to place in one's mind, think of, meditate; *hṛidi kṛi*, to place in the heart, remember; *vaśe kṛi*, to place in subjection, become master of; *śirasā kṛi*, to place on the head; *mūrdhnā kṛi*, to place on one's head, to obey, to honour: Caus. *kārayati, -te, -yitum*, to cause to act or do, to cause another to perform, to have anything made or done by another (with acc. or double acc., e. g. *sabhām kāritavān*, he caused an assembly to be made; *rāja-darśanam mām kāraya*, cause me to have an audience of the king; *bāṇijyam kārayed vaiśyam*, he ought to cause the Vaiśya to engage in trade; or with acc. and inst., e. g. *na śakshyāmi kiñćit kārayitum tvayā*, I shall not be able to have anything done by thee); to cause to manufacture or form or cultivate; to cause to place or put, to have anything placed, put upon, &c. (e. g. *tam ćitra-paṭam vāsa-gṛihe bhittau akārayat*, he had the picture placed on the wall in his house). Sometimes the Caus. of *kṛi* is used for the simple verb or without a causal signification (e. g. *padam kārayati*, he pronounces a word &c.; *mithyā kārayati*, he pronounces wrongly; *Kaikeyīm anu rājānam kāraya*, treat or deal with Kaikeyī as the king does): Desid. *ćikīrshati, -te*, to wish to make or do; to intend to do, to design, intend, begin, strive after; to wish to sacrifice or worship: Intens. *ćarkarti, ćarikarti, ćarīkarti, ćarkarīti, ćarikarīti, ćarīkarīti, ćekrīyate*, Ved. 3rd pl. *karikrati*, to do repeatedly; [cf. Hib. *caraim*, 'I perform, execute;' *ceard*, 'an art, trade, business, function;' *socridh*, 'easy;' Cambro-Brit. *creu*, 'to form;' Island. *gerdh*, 'action;' Old Germ. *karawan*, 'to prepare;' Mod. Germ. *gar*, 'prepared (as food);' Lat. *creo, cæremonia, ars* (for *cars*); Gr. κραίνω, κρόνος.]

1. *kṛit, t, t, t*, making, doing, performing, accomplishing, effecting, manufacturing, acting; one who accomplishes or performs anything, an author; often occurring at the end of compounds, see *su-kṛit, karma-kṛit, pāpa-kṛit*, &c.; (*t*), m. an affix used to form nouns from roots; a noun formed with this affix. — *Kṛid-anta, as*, m. a word ending with a Kṛit affix (such a word would be called by Pāṇini simply *kṛit*). — *Kṛil-lopa, as*, m. the rejection of a Kṛit affix.

Kṛita, as, ā, am, done, made, accomplished, performed; prepared, made ready; obtained, gained, acquired; placed at hand; well done, proper, good. The preceding senses are mostly found in the Veda; the numerous other senses found in classical writers may be inferred from the meanings of the rt. *kṛi* above. The neuter of *kṛita* is used with *saha* or with the inst. alone in the sense of 'done with,' 'away with,' 'enough of,' 'no need of,' &c. (e. g. *kṛitam sandehena*, away with doubt; *kṛitam parihāsena*, enough of joking). *Kṛita* is often found at the end of a compound, e. g. *pūrva-kṛita*, done formerly; *janmāntara-kṛita*, done in a former state of existence; (*as*), m., N. of one of the Viśvadevās; of a son of Vasu-deva; of a son of Sannati and pupil of Hiraṇya-nābha; of a son of Kṛita-ratha and father of Vibudha; of a son of Jaya and father of Haryavana; of a son of Cyavana and father of Upari-ćara; (*am*), n. deed, work, action; service done, kind action, benefit; consequence, result; aim, object, design; stake at a game; prize or booty gained in battle; N. of the die or of the side of a die marked with four points; (according to some) the collective name of the four dice in opposition to the fifth die, called *kali;* N. of the first of the four ages of the world (also called *satya* or 'the golden age') comprehending together with the morning and evening dawn 4,800 years of men, according to the Mahā-bhārata; but according to the Purāṇas 4,800 years of the gods, or 1,728000 years of men. — *Kṛita-kapaṭa, as, ā, am*, deceiving, beguiling, fraudulent. — *Kṛita-kartavya, as, ā, am*, one who has performed what was to be done, who has done his duty; having done or discharged one's duty. — *Kṛita-karman, ā, ā, a*, one who has done his work or duty; skilful, clever, able. — *Kṛita-kalpa, as, ā, am*, one who knows the customary rites. — *Kṛita-kāma, as, ā, am*, one whose desire is attained or fulfilled. — *Kṛita-kārya, am*, n. an attained object; (*as, ā, am*), one who has done his work or obtained his object; one who has no need of another person's aid (with inst.). — *Kṛita-kāla, as*, m. appointed time; (*as, ā, am*), fixed, settled as to time; sent, deposited &c. for a certain time; one who has accomplished a certain time, who has waited a certain time. — *Kṛita-kūrććhaka, as, ā, am*, tied up as a small bundle or brush. — *Kṛita-kṛitya, am*, n. what has been done and what is to be done; an attained object; (*as, ā, am*), having successfully accomplished a business; one who has accomplished or attained any object or purpose; contented, satisfied; clever. — *Kṛitakṛitya-tā*, f. or *kṛitakṛitya-tva, am*, n. the full discharge of any duty or realisation of any object, accomplishment, attainment, success. — *Kṛita-koṭi, is*, m., N. of a Kāśyapa; an epithet of Upavarsha. — *Kṛita-kopa, as, ā, am*, angry, indignant. — *Kṛita-kautuka, as, ī, am*, playful. — *Kṛita-kraya, as*, m. a purchaser, a buyer. — *Kṛita-kriya, as, ā, am*, one who has finished or accomplished any object in which he is engaged; one who has attained his end or object; one who has fulfilled his duty or performed a religious ceremony. — *Kṛita-krudha, as, ā, am*, angry, resentful. — *Kṛita-kshaṇa, as, ā, am*, one who is waiting for the exact moment, one who waits impatiently for a person or thing, (with *prati* or with the inf. or at the end of a comp., e. g. *kṛita-kshaṇāham te gamanam prati*, I am waiting impatiently for thy going; *te bhūmim gantum kṛita-kshaṇāḥ*, they are waiting for the time to proceed to the earth); (*as*), m., N. of a prince. — *Kṛita-ghāta-yatna, as, ā, am*, making efforts to slay, one who tries to kill. — *Kṛita-ghna, as, ī, am*, destroying past transactions or (benefits) done, unmindful of (services) rendered, recompensing evil for good, not acknowledging good offices or benefits received, ungrateful; defeating or rendering vain all previous measures. — *Kṛitaghna-tā*, f. or *kṛitaghna-tva, am*, n. ingratitude. — *Kṛita-ćūḍa, as*, m. a boy on whom the ceremony of tonsure has been performed. — *Kṛita-ćetas, ās*, m., N. of a Brāhman. — *Kṛita-ććhidrā*, f. the plant Luffa Acutangula. — *Kṛita-janman, ā, ā, a*, born, produced, generated. — *Kṛita-jña, as, ā, am*, remembering past transactions, mindful of former aid or favours, grateful; observing propriety, correct in conduct; (*as*), m. a dog; an epithet of Śiva. — *Kṛitajña-tā*, f. or *kṛitajña-tva, am*, n. gratitude. — *Kṛitañ-jaya, as*, m., N. of the seventeenth Vyāsa; also of a prince. — *Kṛita-tanutrāṇa, as, ā, am*, mailed, having covered one's self with armour. — *Kṛita-tīrtha, as*, m. one who has visited holy places &c., one who frequents them; a guide; an adviser, one fertile in expedients. — *Kṛita-trā*, f., N. of a plant, = *trāyamāṇā*. — *Kṛita-tva, am*, n. the state of being done or effected. — *Kṛita-dāra, as, ā, am*, married; [cf. *dārakriyā*.] — *Kṛita-dāsa, as*, m. one who offers himself as a servant for a certain time, a self-engaged servant, a hired servant. — *Kṛita-dyuti, is*, f., N. of the wife of king Citraketu. — *Kṛita-dvishṭa, as, ā, am*, Ved. angry with the

doings of another person. — *Kṛita-dhanvan, ā,* m., N. of a son of Kanaka. — *Kṛita-dhī, is, is, i,* prudent, considerate; learned, educated. — *Kṛita-dhvaṇsa, as, ā, am,* defeated, overpowered; injured, destroyed; destroying past transactions; [cf. *kṛita-ghna.*] — *Kṛita-dhvaja, as, ā, am,* Ved. furnished with banners; (*as*), m., N. of a prince, a son of Dharma-dhvaja. — *Kṛita-dhvasta, as, ā, am,* lost after being once possessed or acquired. — *Kṛita-nakha, as, ā, am,* one who has cleaned his nails. — *Kṛita-nāśaka, as, ī, am,* ungrateful; [cf. *kṛita-ghna.*] — *Kṛita-nityakriya, as, ā, am,* having duly attended to the daily religious observances. — *Kṛita-nirṇejana, as,* m. a penitent, one who has performed penance or made expiation. — *Kṛita-niśćaya, as, ā, am,* one who has made a resolution, resolved, determined; confident, sure, certain. — *Kṛita-parva, am,* n.(?) the golden age of the world. — *Kṛita-paśćāttāpa, as, ā, am,* showing regret or penitence. — *Kṛita-puṅkha, as, ā, am,* 'one who has fixed the feathers of his arrows,' skilled in archery. — *Kṛita-puṇya, as, ā, am,* accomplished in virtuous acts. — *Kṛita-pūrva, as, ā, am,* done formerly. — *Kṛita-pūrva-nāśana, am,* n. forgetting past services, ingratitude; [cf. *kṛita-ghna.*] — *Kṛita-pūrvin, ī, iṇī, i,* one by whom anything was formerly done. — *Kṛita-paurusha, as, ā, am,* behaving gallantly. — *Kṛita-praṇāma, as, ā, am,* making obeisance, saluting. — *Kṛita-pratikṛita, am,* n. assault and counter-assault; attack and resistance; retaliation for an assault. — *Kṛita-pratijña, as, ā, am,* fulfilling a promise or agreement. — *Kṛita-prayatna, as, ā, am,* making effort, active, industrious, persevering. — *Kṛita-phala, as, ā, am,* successful, fruitful; (*am*), n. result, consequence of an act; a poisonous substance; (*ā*), f., N. of a plant; [cf. *kola-śimbī.*] — *Kṛita-bandhu, us,* m., N. of a prince. — *Kṛita-bāhu, us, us, u,* laying hands upon, touching. — *Kṛita-buddhi, is, is, i,* one who has made a resolution, a man of resolute or firm character; resolved; informed of one's duty, one who knows how religious rites ought to be conducted; learned, wise. — *Kṛita-brahman, ā, ā, a,* Ved. one who has performed his devotions; (a deity) towards whom devotion is made, (a sacrifice) in which prayers are duly offered. — *Kṛita-bhaya, as, ā, am,* alarmed, apprehensive. — *Kṛita-bhāva, as, ā, am,* one whose mind is directed towards anything, determined, resolved. — *Kṛita-bhūta-maitra, as, ī, am,* friendly to all. — *Kṛita-bhojana, as, ā, am,* one who has dined or made a meal. — *Kṛita-maṅgala, as, ā, am,* blessed, consecrated. — *Kṛita-mati, is, is, i,* one who has taken a resolution, one who has resolved upon anything. — *Kṛita-mandāra, as,* m., N. of a man. — *Kṛita-manyu, us, us, u,* angry, offended, indignant. — *Kṛita-mārga, as, ā, am,* having a road or path made; (*ā*), f., N. of a river. — *Kṛita-māla, as,* m. a species of animal; the tree Cassia Fistula. — *Kṛita-mukha, as, ī, am,* skilled, clever, conversant. — *Kṛita-maitra, as, ā, am,* friendly. — *Kṛita-yajus, us, us, us,* Ved. one who has uttered the sacrificial formulas. — *Kṛita-yajña, as,* m., N. of a son of Cyavana and father of Uparićara. — *Kṛita-yaśas, ās,* m., N. of a descendant of Aṅgiras. — *Kṛita-yuga, am,* n. the first of the four ages of the world; the golden age; see *kṛita* above. — *Kṛita-yogya, as, ā, am,* joining in combat. — *Kṛita-ratha, as,* m., N. of a grandson of Maru. — *Kṛita-rava, as, ā, am,* sounding, singing. — *Kṛita-ruć, k, k, k,* splendid, brilliant. — *Kṛita-rusha, as, ā, am,* angry, displeased. — *Kṛita-lakshaṇa, as, ā, am,* marked, stamped; branded; noted for good qualities, excellent, amiable, &c.; defined, discriminated; (*as*), m., N. of a man. — *Kṛita-vat, ān, atī, at,* making, having done or made anything; one who holds the stake at a game. — *Kṛita-varman, ā,* m., N. of several princes, especially of a son of Hṛidika, also of Kanaka or Dhanaka; N. of the father of the thirteenth Arhat of the present Avasarpiṇī. — *Kṛita-vāpa, as,* m. a penitent who has shaven his head and chin. — *Kṛita-vikāra* or *kṛita-vikriya, as, ā, am,* altered, changed. — *Kṛita-vikrama, as, ā, am,* displaying valour, making vigorous efforts. — *Kṛita-vidya, as, ā, am,* one who has acquired knowledge, well informed, scientific, a philosopher. — *Kṛita-vivāha, as, ā, am,* married. — *Kṛita-vismaya, as, ā, am,* astonished, astonishing. — *Kṛita-vīrya, as, ā, am,* being strong or powerful; (*as*), m., N. of a prince, a son of Kanaka or Dhanaka and father of Arjuna. — *Kṛita-vega, as,* m., N. of a prince. — *Kṛita-vetana, as, ā, am,* one who receives wages, a hired servant or labourer. — *Kṛita-vedin, ī, inī, i,* grateful, observant of propriety, knowing what is correct; see *kṛita-jña.* — *Kṛita-vedhaka* or *kṛita-vedhana, as,* m. a plant, a sort of Ghosha with white flowers. — *Kṛita-vepathu, us, us, u,* trembling. — *Kṛita-veśa, as, ā, am,* attired, ornamented, decorated. — *Kṛita-vyadhana, as, ā, am,* Ved. having weapons, armed. — *Kṛita-vyalīka, as, ā, am,* annoyed, vexed, irritated. — *Kṛita-vrata, as,* m., N. of a pupil of Loma-harshaṇa. — *Kṛita-śakti, is, is, i,* putting forth one's strength or courage. — *Kṛita-śastra-niḥśrama, as, ā, am,* exercised in arms. — *Kṛita-śilpa, as, ā, am,* one who has learned his art or is skilled in his own trade. — *Kṛita-śobha, as, ā, am,* splendid, brilliant; beautiful, beautified; dexterous, handy. — *Kṛita-śauća, as, ā, am,* purified, cleansed, freed from bodily impurities, released from conventional defilement &c. — *Kṛita-śrama, as, ā, am,* one who has made great exertions, painstaking, laborious; (*as*), m., N. of a Muni. — *Kṛita-saṃsarga, as, ā, am,* brought into contact, united. — *Kṛita-saṇskāra, as, ā, am,* initiated, one who has undergone all the purificatory ceremonies. — *Kṛita-saṅkalpa, as, ā, am,* one who has made a resolution. — *Kṛita-saṅketa, as, ā, am,* making an agreement or appointment. — *Kṛita-sañjña, as, ā, am,* one who never loses his self-consciousness, one who has presence of mind; aroused; restored to consciousness or animation; distinguished by appropriate marks, devices, &c. — *Kṛita-sannāha, as, ā, am,* cased in armour. — *Kṛita-sannidhāna, as, ā, am,* brought into contact, approximated. — *Kṛita-sambandha, as, ā, am,* connected, allied. — *Kṛita-sāpatnikā* or *kṛita-sāpatnī* or *kṛita-sāpatnīkā* or *kṛita-sāpatnakā* or *kṛita-sapatnikā,* f. a woman whose husband has taken another wife; a superseded wife. — *Kṛita-sthiti, is, is, i,* abiding, staying, taking up an abode. — *Kṛita-sneha, as, ā, am,* showing affection, affectionate. — *Kṛita-smara, as,* m., N. of a mountain. — *Kṛita-svastyayana, as, ā, am,* blessed, commended to the protection of gods previous to any journey or undertaking. — *Kṛita-svećchāhāra* (°*sva-ićchā-āh*°), *as, ā, am,* feeding at pleasure. — *Kṛita-hasta* or *kṛita-hastaka, as, ā, am,* one who has exercised his hands; dexterous; skilled in archery; clever, skilful, dexterous. — *Kṛita-hasta-tā,* f. dexterity; the being skilled in archery. — *Kṛitākṛita* (°*ta-ak*°), *as, ā, am,* done and not done, done in part but not completed, done and omitted, prepared and not prepared, manufactured and not manufactured; (*am*), n. what has been done and what has not been done. — *Kṛitāgama* (°*ta-āg*°), *as, ā, am,* one who has made progress, advanced, proficient. — *Kṛitāgas* (°*ta-āg*°), *ās, ās, as,* one who has committed an offence, offending, criminal, sinful, in fault. — *Kṛitāgni* (°*ta-ag*°), *is,* m., N. of a son of Kanaka or Dhanaka. — *Kṛitāgni-kārya, as,* m. a Brāhman who has offered the usual fire-oblation. — *Kṛitāṅka* (°*ta-aṅ*°), *as, ā, am,* marked, branded; numbered. — *Kṛitāñjali* (°*ta-añ*°), *is, is, i,* one who joins the hands in reverence or to solicit a favour (keeping the palms from touching as if to hold alms or an offering), standing in a reverent or respectful posture; (*is*), m. a shrub used in medicine, also in magical potions &c. — *Kṛitāñjali-puṭa, as, ā, am,* joining the palms of the hands for obeisance, also for holding water &c. — *Kṛitātman* (°*ta-āt*°), *ā, ā, a,* one whose spirit is disciplined, subdued, tranquil; of a self-governed spirit. — *Kṛitānati* (°*ta-ān*°), *is, is, i,* bending, bowing, paying homage or respect. — *Kṛitānukara* (°*ta-an*°), *as, ī, am,* imitating what has been done by another, following another's example, subservient, not independent. — *Kṛitānukūlya* (°*ta-an*°), *as, ā, am,* compliant, kind, favouring. — *Kṛitānukṛita* (°*ta-an*°), *am,* n. that which is done before and after. — *Kṛitānuvyādha* (°*ta-an*°), *as, ā, am,* mixed, combined, united. — *Kṛitānusāra* (°*ta-an*°), *as,* m. established practice, usage, custom, rate. — *Kṛitānta* (°*ta-an*°), *as, ā, am,* causing an end, bringing to an end, leading to any decisive termination; whose end is action; (*as*), m. destiny, fate; the inevitable result of actions done in a past existence; a N. of Yama, the god of death, (he is son of Sūrya and regent of the dead); death personified; a demonstrated conclusion, a dogma, a proved or established doctrine; a sinful or inauspicious action; Saturday, 'closing the week,' considered as an unlucky day; (*ā*), f. a kind of perfume, [cf. *reṇukā.*] — *Kṛitānta-janaka, as,* m. a N. of the sun, as father of Yama. — *Kṛitānna* (°*ta-an*°), *am,* n. prepared or cooked food; digested food, excrement; (*as, ā, am*), eating. — *Kṛitāpakāra* (°*ta-ap*°), *as, ā, am,* injured, wronged; discomfited, overpowered; doing wrong, offending. — *Kṛitāpakṛita* (°*ta-ap*°), *as, ā, am,* done for and against. — *Kṛitāpadāna* (°*ta-ap*°), *as, ā, am,* completing a great or noble work. — *Kṛitāparādha* (°*ta-ap*°), *as, ā, am,* guilty, culpable, an offender. — *Kṛitābhaya* (°*ta-abh*°), *as, ā, am,* saved from fear. — *Kṛitābharaṇa* (°*ta-ābh*°), *as, ā, am,* adorned, decorated. — *Kṛitābhisaraṇa-veśa* (°*ta-abh*°), *as, ā, am,* attired in the dress of a maiden who goes to meet her lover. — *Kṛitābhisheka* (°*ta-abh*°), *as, ā, am,* sprinkled, inaugurated; (*as*), m. a prince &c. who has been inaugurated. — *Kṛitābhyāsa* (°*ta-abh*°), *as, ā, am,* trained, exercised, practised. — *Kṛitāya* (°*ta-aya*), *as,* m. the die called Kṛita. — *Kṛitāyāsa* (°*ta-āy*°), *as, ā, am,* labouring, suffering. — *Kṛitārgha* (°*ta-ar*°), *as,* m., N. of the nineteenth Arhat of the past Utsarpiṇī. — *Kṛitārtanāda* (°*ta-ār*°), *as, ā, am,* making cries of pain. — *Kṛitārtha* (°*ta-ar*°), *as, ā, am,* one who has attained an end or object, having accomplished a purpose or desire, successful; satisfied, contented; clever; (*as*), m. a various reading for *kṛitārgha.* — *Kṛitārtha-tā,* f. or *kṛitārtha-tva, am,* n. accomplishment of an object, success. — *Kṛitārthī-kṛita, as, ā, am,* rendered successful. — *Kṛitārthī-bhūta, as, ā, am,* become successful. — *Kṛitāluka* (°*ta-al*°), *as,* m., N. of one of Śiva's attendants. — *Kṛitālaya* (°*ta-āl*°), *as, ā, am,* one who has taken up his abode in any place (often compounded with the name of a place or country, e. g. *svarga-kṛitālayaḥ,* an inhabitant of heaven); (*as*), m. a frog. — *Kṛitāloka* (°*ta-āl*°), *as, ā, am,* supplied with light, lighted. — *Kṛitāvadhāna* (°*ta-av*°), *as, ā, am,* careful, cautious, prudent, attentive. — *Kṛitāvadhi* (°*ta-av*°), *is, is, i,* fixed, appointed, agreed upon; bounded, limited. — *Kṛitāvamarsha* (°*ta-av*°), *as, ā, am,* effacing from recollection; intolerant. — *Kṛitāvaśyaka* (°*ta-āv*°), *as, ā, am,* having done all that is necessary. — *Kṛitāvasakthika* (°*ta-av*°), *as, ā, am,* seated on the hams with the knees tied together or the hips and knees surrounded by a cloth. — *Kṛitāvastha* (°*ta-av*°), *as, ā, am,* summoned, called; made present; fixed, settled. — *Kṛitāvāsa* (°*ta-āv*°), *as,* m. a lodging; (*as, ā, am*), lodging. — *Kṛitāśana* (°*ta-aś*°), *as, ā, am,* feeding upon. — *Kṛitāsana-parigraha* (°*ta-ās*°), *as, ā, am,* seated. — *Kṛitāskandana* (°*ta-ās*°), *as, ā, am,* assailing, attacking; effacing from recollection. — *Kṛitāstra* (°*ta-as*°), *as, ā, am,* one who has exercised himself in throwing arrows or other weapons, skilled in archery; armed; (*as*), m., N. of a warrior. — *Kṛitāstra-tā,* f. consummate skill or proficiency in the use of arms. — *Kṛitāspada* (°*ta-ās*°), *as, ā, am,* governed, ruled; supporting, resting on; residing in or on, taking up one's abode. — *Kṛitāhaka, as, ā, am* (fr. *kṛita + ahan*), having performed the daily ceremonies or devotions. — *Kṛitāhāra* or *kṛitāhāraka* (°*ta-āh*°), *as, ā, am,* having eaten food, having made a meal. — *Kṛitāhvāna* (°*ta-āh*°), *as, ā, am,* summoned, called, chal-

lenged. — *Kritershya* (°*ta-īr*°), *as, ā, am*, envious, jealous. — *Kritoććhais* (°*ta-uć*°), ind. raised on high. — *Kritotsāha* (°*ta-ut*°), *as, ā, am*, making effort, striving. — *Kritodaka* (°*ta-ud*°), *as, ā, am*, one who has performed his ablutions. — *Kritodvāha* (°*ta-ud*°), *as, ā, am*, performing penance by standing with uplifted hands; married. — *Kritopakāra* (°*ta-up*°), *as, ā, am*, assisted, befriended; friendly, giving aid. — *Kritopaćāra* (°*ta-up*°), *as, ā, am*, served, waited upon. — *Kritopanāyana* (°*ta-up*°), *as*, m. a student who has been invested with the sacrificial cord. — *Kritopabhoga* (°*ta-up*°), *as, ā, am*, used, enjoyed. — *Kritaujas* (°*ta-oj*°), *ās*, m., N. of a son of Kanaka or Dhanaka.

Kritaka, as, ā, am, artificial, factitious, done artificially, made, prepared, not produced spontaneously; not natural, adopted (as a son); assumed, simulated, false; (*am*), ind. in a simulated manner; (*as*), m., N. of a son of Vasu-deva, also of a son of Cyavana.

Kritaya, nom. P. *kritayati, -yitum*, to take the die called Krita.

Kritānta, kritārtha. See under *krita* above.

1. *kriti, is*, f. (for 2. see col. 2), doing, making, performing, manufacturing, composing; action, activity; creation, work, literary work; magic; enchantment; an enchantress, a witch; a kind of Anushṭubh metre consisting of two Pādas of twelve syllables each and a third Pāda of eight syllables; another metre, a stanza of four lines with twenty syllables in each; a square number; N. of the wife of Saṃhrāda and mother of Pańća-jana; (*is*), m., N. of several persons. — *Kriti-sādhya-tva, am*, n. the state of being accomplished by exertion.

Kritin, ī, inī, i, expert; clever, skilful, knowing, wise, learned; good, virtuous; pure, pious; following, obeying, doing what is enjoined; one who has attained an object or accomplished a purpose, satisfied; (*ī*), m., N. of a son of Cyavana and father of Uparićara; N. of a son of Sannatimat.

Krite and *kritena*, ind. (originally loc. and inst. fr. *krita*), on account of, for the sake of, for (with gen. or in comp., e. g. *mama krite* or *mat-krite*, on my account, for me).

Kriteyuka, as, m., N. of a son of Raudrāśva.

Kritnu, us, us, u, working well, able to work, powerful; skilful, clever, an artificer or mechanic, an artist.

Kritya, as, ā, am, to be done or performed; practicable, feasible; right, proper to be done; one who may be seduced from allegiance or alliance, one who may be bribed or hired as an assassin, treacherous; (*as*), m., scil. *pratyaya*, the class of affixes forming the fut. pass. part. &c. (as *tavya, anīya, ya, elima*, &c.); a kind of evil spirit or ghost, either with or without the addition of *yaksha, mānusha, asura*, &c.; (*ā*), f. action, act, deed; magic; a female deity to whom sacrifices are offered for destructive and magical purposes; N. of a river; (*am*), n. what ought to be done; duty, office; purpose, end, object; what is proper or fit; motive, cause. — *Kritya-kalpataru, us*, m. title of a work on jurisprudence. — *Kritya-kalpa-latā*, f., N. of a work by Vāćaspatimiśra. — *Kritya-ćintāmaṇi, is*, m. title of a work by Śivarāma. — *Kritya-jńa, as, ā, am*, who knows what is to be done, learned, wise. — *Kritya-tattva, am*, n. 'the true nature of duty or obligation,' title of a work. — *Kritya-tā*, f. seduction from allegiance or alliance. — *Kritya-ratnākara, as* or *am* (?), m. or n. (?), title of a work on jurisprudence. — *Kritya-vat, ān, atī, at*, having any business or request or object; busy, active. — *Kritya-vartman, a*, n. the right way, the manner in which any object is to be effected. — *Kritya-vid, t, t, t*, one who knows what ought to be done, knowing duty, learned, wise. — *Kritya-vidhi, is*, m. the way to do anything, a rule, a precept. — *Krityā-krit, t, t, t*, Ved. practising magic or sorcery, bewitching. — *Krityā-dūshaṇa, as, ī, am*, or *krityā-dūshi, is, is, i*, Ved. counteracting magic, destroying its effect. — *Krityā-rāvaṇa, as* or *am* (?), m. or n. (?), title of a work.

Krityaka, as, m. an injurer?; (*ā*), f. an enchantress, a witch, a woman who is the fatal cause of injury or destruction, the fatal destroyer, the bane.

Kritrima, as, ā, am, made artificially, factitious, artificial, the reverse of what is naturally or spontaneously produced; falsified, adopted (as a child); (*as*), m. incense, olibanum; an adopted son; (*am*), n. a kind of salt, the common Bit Noben, or Bit Lavan, obtained by cooking; a sort of perfume [cf. *javādi*]; a kind of collyrium [cf. *rasāńjana*]. — *Kritrima-dhūpa, as*, m. incense, olibanum. — *Kritrima-dhūpaka, as*, m. compound perfume, containing ten or eighteen ingredients. — *Kritrima-putra, as*, m. an adopted son; one of the twelve kinds recognised in law, the son made. — *Kritrima-putraka, as*, m. a doll. — *Kritrima-bhūmi, is*, f. a made floor. — *Kritrima-mitra, as*, m. an acquired friend, one on whom benefits have been conferred, or from whom they have been received. — *Kritrima-vana, am*, n. a plantation, a park. — *Kritrima-śatru, us*, m. an acquired enemy. — *Kritrimodāsīna* (°*ma-ud*°), *as*, m. an acquired neutral.

Kritvan, ā, arī, a, Ved. causing, effecting; active, busy; practising magic or sorcery in order to bewitch.

Kritvas, ind. at the end of a numeral or numeral adjective, = fold, times (e. g. *daśa-kritvas*, ten times; *bahu-kritvas*, many times; *pańća-kritvas*, five-fold). In the earlier language *kritvas* is used as a separate word, but native grammarians regard it only as an affix, and it is so used in classical Sanskrit; it was perhaps originally an acc. plur. fr. a noun *kritu*, formed by the affix *tu* fr. the root 1. *kri*; [cf. also *krit* in *sakrit*.]

Kritvā, ind. having made or done.

Kritvī, f., N. of a daughter of Śuka, wife of Anuha (Nīpa) and mother of Brahma-datta.

Kritvya, as, ā, am, Ved. one who is able to perform anything, strong, efficacious; having accomplished many deeds, exerting one's power.

Kriyamāṇa, as, ā, am, being done, made, &c.

कृ 2. *kri*, cl. 3. P., Ved. *ćakarti, akārīt*, Intens. *ćarkarti*, to make mention of, to praise, to speak highly of (with gen.); [cf. *kāru, kīri, kīrti*.]

कॄ 3. *krī*, to injure &c. See 2. *krī*.

2. *kriti, is*, m. or f. (for 1. see col. 1), Ved. a kind of weapon, a sort of knife or a dagger; (*is*), f. hurt, hurting, injuring; waylaying. — *Kriti-kara, as*, m. epithet of Rāvaṇa. — *Kriti-mat, ān*, m. the founder of a race, realm, &c.; N. of a son of Yavīnara. — *Kriti-rāta, as*, m., N. of a prince; [cf. *kīrtti-rāta*.] — *Kriti-roman, ā*, m., N. of a son of Kritirāta.

कृक *krika, as*, m. the throat, the larynx.

कृकण *krikaṇa, as*, m. a kind of partridge, commonly Kaër, Perdix Sylvatica [cf. *krikara* and *krakara*]; a worm; N. of a man; N. of a place.

Krikaṇīya, as, ā, am, belonging or relating to a partridge.

Krikaṇeyu, us, m., N. of a son of Raudrāśva.

कृकदाशु *krikadāśu, us* or *ūs*, m., Ved. one who hurts or injures.

कृकर *krikara, as*, m. a kind of partridge, commonly Kaër, Perdix Sylvatica [cf. *krikaṇa* and *krakara*]; a kind of pepper, Piper Chaba; the fragrant oleander tree [cf. *karavīra*]; one of the five vital airs, that which assists in digestion; an epithet of Śiva.

कृकला *krikalā*, f. long pepper; [cf. *pippalī*.]

कृकलाश *krikalāśa* or *krikalāsa* or *krikalāsaka, as*, m. a lizard, a chameleon. — *Krikalāsa-dīpikā*, f. title of a mystical work.

कृकवाकु *krikavāku, us*, m. a cock, a gallinaceous fowl; a peacock; a lizard, a chameleon; [with the first part of this word cf. Hib. *cearc*, 'a hen.'] — *Krikavāku-dhvaja, as*, m. an epithet of Kārttikeya.

कृकषा *krikashā*, f. a kind of bird; [cf. *kankaṇahārikā*.]

कृकाट *krikāṭa, am*, n., Ved. the joint of the neck.

Krikāṭaka, am, n. the neck; a part of a column; (*ikā*), f. the back of the neck; the raised and straight part of the neck.

कृकालिका *krikālikā*, f. a kind of bird.

कृकिन् *krikin, ī*, m., N. of a mythical king.

कृकुलास *krikulāsa, as*, m. a lizard, a chameleon; [cf. *krikalāśa*.]

कृच्छ्र *kriććhra, as, ā, am* (perhaps fr. rt. *krish* and connected with *kashṭa*), causing trouble or pain, painful, attended with pain or labour; being in a difficult or painful situation; bad, miserable, evil, wicked, sinful; (*am*), ind. miserably, painfully, laboriously, with difficulty; (*as* or *am*), m. n. difficulty, trouble, labour, hardship, distress, calamity, pain, evil, misery, danger, sin, (often in compounds, e. g. *vanavāsa-kriććhra*, the difficulties of living in a forest; *mūtra-kriććhra*, ischury; *artha-kriććhreshu*, in difficulties, in a miserable situation; *prāṇa-kriććhra*, danger of life); bodily mortification, austerity, penance, expiation; torment, torture; a particular kind of religious penance, according to some = *prājāpatya*, according to others = *sāntapana*. *Kriććhreṇa*, inst. with difficulty, with great exertion, painfully, laboriously, hardly, scarcely; *alpa-kriććhreṇa*, with little difficulty, easily. — *Kriććhra-karman, a*, n. a difficult act, difficulty, labour. — *Kriććhra-kāla, as*, m. a season of difficulty. — *Kriććhra-gata, as, ā, am*, undergoing trouble or misery, suffering pain; being in difficulties, distressed. — *Kriććhra-tā*, f. painful or dangerous state (especially in disease). — *Kriććhra-prāṇa, as, ā, am*, one whose life is in danger; breathing with difficulty; hardly supporting life. — *Kriććhra-mūtra-purisha-tva, am*, n. pain or difficulty in the evacuations. — *Kriććhra-sādhya, as, ā, am*, curable with difficulty. — *Kriććhrātikriććhra* (°*ra-at*°), *au*, m. du. the ordinary and extraordinary penance, penance; (*as*), m. sing. a particular kind of penance, taking no sustenance but water for three, nine, twelve, or twenty-one days. — *Kriććhrān-mukta, as, ā, am*, freed from trouble &c. — *Kriććhrāpta* (°*ra-āp*°) or *kriććhropanata* (°*ra-up*°), *as, ā, am*, gained with difficulty. — *Kriććhrāri* (°*ra-ari*), *is*, m., N. of a plant, a species of Vilva. — *Kriććhrārdha* (°*ra-ar*°), *as*, m. an inferior penance lasting only six days. — *Kriććhre-śrit, t, t, t*, Ved. undergoing danger; struggling with difficulties.

Kriććhrāya, nom. A. *kriććhrāyate, -yitum*, to feel pain; to have wicked designs.

Kriććhrin, ī, iṇī, i, encompassed with difficulties, being in trouble, feeling pain; angry.

कृड् *kriḍ*, cl. 6. P. *kriḍati*, to become thick or coarse; to become fat or gross, to become solid; to eat; (another form for *kūḍ*.)

कृणञ्ज *kriṇańja, as*, m. a kind of Chenopodium, = *kuṇańjara*.

कृणु *kriṇu, us*, m. a painter.

कृत् 2. *krit*, (for 1. *krit* see under rt. 1. *kri* at p. 246), cl. 6. P. *krintati, ćakarta, kartsyati* and *kartishyati, akartīt, kartitum*, to cut, cut in pieces, cut off, divide; to tear asunder, destroy: Caus. *kartayati*, to cut, divide, &c.: Desid. *ćikartishati* and *ćikritsati*: Intens. *ćarīkrityate, ćarikartti*; [cf. Lith. *kertu*, inf. *kirsti*, 'to cut;' Gr. κείρω, κάρσις; Slav. *korjû*, 'to split;' Lat. *curtus, culter*; Hib. *ceartaighim*, 'I prune, trim, cut;' *cuirc*, 'a knife.']

Kritta, as, ā, am, cut, divided; desired, sought, wished for.

Kṛitti, is, f. skin, hide; a garment made of skin; the hide or skin on which the religious student sits, sleeps, &c., usually the skin of an antelope; the birch tree; the bark of the birch tree, used for writing upon, for making hooka pipes, &c.; one of the lunar mansions, the Pleiads; a house; [cf. Hib. *cart;* Lat. *cortex.*] — *Kṛitti-ratha, as,* m., N. of a prince. — *Kṛitti-vāsa, as,* m. or *kṛitti-vāsas, ās,* m. covered with a skin, an epithet of Rudra-Śiva; (*ās*), f. epithet of Durgā.

Kṛittikā, ās, f. pl., N. of a constellation, = the Pleiades, (originally the first, but in later times the third lunar mansion, having Agni as its regent; this constellation, containing six stars, is sometimes represented as a flame or as a kind of razor or knife; in mythology the six Kṛittikās are nymphs who became the nurses of the god of war, Kārttikeya); a vehicle, carriage, cart. — *Kṛittikāñji* (°*kā-añ*°), *is, is, i,* having a carriage as an emblem or sign. — *Kṛittikā-bhava, as,* m. 'being in the lunar mansion Kṛittikā,' an epithet of Ćandra, the moon. — *Kṛittikā-suta, as,* m. 'son of the Kṛittikās,' an epithet of Skanda or Kārttikeya; (the nymphs called Kṛittikās being his foster-mothers.)

Kṛintatra, am, n., Ved. a section, a shred, chip; a plough.

Kṛintana, am, n. cutting, cutting off, dividing.

कृत 3. *kṛit,* cl. 7. P. *kṛiṇatti, ćakarta, kartishyati, kartitum,* to twist threads, to spin; to surround, encompass; attire.

Kṛitad-vasu, us, us, u, Ved. distributing goods (?).

Kṛitā, f., Ved. an abyss (?).

Kṛitsa, am, n. water; entire, whole; [cf. the next.]

Kṛitsna, as, ā, am (rarely used in pl.), all, whole, entire; (*am*), n. water; the flank or hip; the belly. — *Kṛitsna-tā,* f. totality, completeness. — *Kṛitsna-vid, t, t, t,* omniscient, knowing all things. — *Kṛitsna-śas,* ind. wholly, entirely, altogether. — *Kṛitsna-hṛidaya, am,* n. the whole heart. — *Kṛitsnāyata* (°*na-āy*°), *as, ā, am,* Ved. stretched out to its full length.

Kṛitsnaka, as, ā, am, all, every.

कृतान्त *kṛitānta, kṛitārtha.* See p. 247.

कृदन्त *kṛid-anta.* See under 1. *kṛit,* p. 246.

कृदर *kṛidara, am,* n., Ved. a store-room, a vessel; the lap; (*as*), m. a granary, a cupboard &c. for holding corn, grain, &c.

कृधु *kṛidhu, us, us, u,* or *kṛidhuka, as, ā, am,* Ved. shortened, mutilated, small, deficient. — *Kṛidhu-karṇa, as, ā, am,* Ved. having short ears (as a sort of imp); hearing badly.

कृन्तत्र *kṛintatra.* See under 2. *kṛit.*

कृप 1. *kṛip, p,* f., Ved. (occurring only in inst.), beautiful appearance, beauty, splendor. — *Kṛipa-nīḍa* (for *kṛipā*-°), *as, ā, am,* Ved. one whose home is splendor, dwelling in splendor, epithet of Agni; (Sāy.) the support of sacred rites.

कृप 2. *kṛip* (connected with rt. *krap*), cl. 1. A. *karpate,* to have pity or mercy on; cl. 10. P. *kṛipayati* or *kṛipāpayati, -yitum,* to be weak; to pity; to mourn, grieve, lament; [cf. Gr. ἔλπω.]

Kṛipa, as, m., N. of a man described in the Veda as a friend of Indra; (*as*), m. and (*ī*), f., N. of the son and daughter of the sage Śaradvat, (he performed severe penance and thereby alarmed the jealous Indra, who sent a nymph to tempt him, but without success; however, twin sons were born to the sage in a clump of grass (*śara-stambe*), who were found by king Śāntanu and out of pity (*kṛipā*) taken home and reared as his own; the daughter, Kṛipī, married Droṇa, and had by him a son called Aśvatthāman; the son, Kṛipa, became one of the privy council at Hastināpur, and is sometimes called Gautama, sometimes Śāradvata. According to the Hari-vaṇśa and Vishṇu-Purāṇa, Kṛipa and Kṛipī were only distant descendants of Śaradvat. According to others, Kṛipa = Vyāsa or = a son of Kṛishṇa.) — *Kṛipī-pati, is,* m. a N. of Droṇa as husband of Kṛipī. — *Kṛipī-putra* or *kṛipī-suta, as,* m., a N. of Aśvatthāman as son of Kṛipī.

Kṛipaṇa, as, ā or *ī, am,* inclined to grieve; pitiable, miserable, poor, wretched, feeble; low, vile; miserly, stingy; avaricious; arising from pity, caused by pity; (*am*), ind. miserably; (*as*), m. a worm; (*am*), n. wretchedness, misery; *sa-kṛipaṇam,* miserably, pitiably; [cf. *kārpaṇya.*] — *Kṛipaṇa-kāśin, ī, inī, i,* Ved. looking suppliantly, looking desirous; expressing a desire (?). — *Kṛipaṇa-tva, am,* n. misery; wretchedness; miserable condition. — *Kṛipaṇa-dhī, īs, īs, i,* little-minded. — *Kṛipaṇa-nindā,* f. 'censure of the miser,' title of a chapter of the Śārṅgadhara Paddhati. — *Kṛipaṇa-buddhi, is, is, i,* little-minded. — *Kṛipaṇa-vatsala, as, ā, am,* kind to the poor.

Kṛipaṇāya, nom. A. *kṛipaṇāyate,* to feel miserable.

Kṛipaṇin, ī, inī, i, miserable, one who is in misery.

Kṛipaṇya, nom. P. *kṛipaṇyati,* to wish, desire, be a suppliant for anything, pray for, obtain by entreaties; (in A. also *kṛipaṇate.*)

Kṛipaṇyu, us, us, u, Ved. one who praises.

Kṛipā, f. pity, tenderness, compassion; N. of a river. — *Kṛipā-dṛishṭi, is,* f. a look with favour, a kind look. — *Kṛipādvaita* (°*pā-ad*°), *as,* m. one of the Buddhas or deified saints of the Buddhists. — *Kṛipānvita* (°*pā-an*°), *as, ā, am,* or *kṛipā-maya, as, ī, am,* or *kṛipālu, us, us, u,* or *kṛipā-vat, ān, atī, at,* pitiful, merciful, compassionate, tender. — *Kṛipā-miśra, as,* m., N. of a son of Deva-miśra. — *Kṛipā-hīna, as, ā, am,* pitiless, unfeeling, unkind.

Kṛipāya, nom. A. *kṛipāyate, -yitum,* to mourn, grieve, lament, have pity.

कृपाण *kṛipāṇa, as,* m. (said to be fr. rt. *kṛip* for rt. *klṛip?*), a sword, a scymitar, a sacrificial knife; (*ī*), f. a pair of shears or scissors; a dagger.

Kṛipāṇaka, as, m. a sword, a scymitar; (*ikā*), f. a dagger, a knife.

कृपीट *kṛipīṭa, am,* n. (said to be fr. rt. 2. *kṛip*), underwood, wood, forest; fire-wood, wood, timber; water; the belly. — *Kṛipīṭa-pāla, as,* m. a rudder or large oar used as one; the ocean; air, wind. — *Kṛipīṭa-yoni, is,* m. fire.

कृमि *kṛimi, is,* or *krimi, is,* m. (said to be fr. rt. *kram;* cf. *krami*), a worm, an insect in general; a spider; an ant; lac, the red dye caused by insects; N. of a son of Uśīnara; N. of an Asura, the brother of Rāvaṇa; N. of a Nāga-rāja; (*is*), f., N. of the wife of Uśīnara and mother of Kṛimi; [cf. Lith. *kirminis, kirmele;* Russ. *ćervj;* Hib. *cruimh;* Cambro-Brit. *pryv;* Goth. *vaurms,* Them. *vaurmi* for *hvaurmi;* Lat. *vermi-s* for *quermi-s;* perhaps Gr. ἕλμινς for ἕρμινς.] — *Kṛimi-kaṇṭaka, am,* n. several plants efficacious in destroying worms, Ficus Glomerata; another plant, = *ćitrā* or *ćitrāṅga;* another plant, = *viḍaṅga.* — *Kṛimi-kara, as,* m. a kind of poisonous insect. — *Kṛimi-karṇa* or *kṛimi-karṇaka, as,* m. worms or lice generated in the external ear. — *Kṛimi-kośa* or *kṛimi-kosha, as,* m. the cocoon of a silkworm. — *Kṛimikośottha* (°*śa-ut*°), *as, ā, am,* silk, silken. — *Kṛimi-granthi, is,* m. a disease of the eyes, caused by insects generated at the roots of the eye-lashes. — *Kṛimi-ghātin, ī, inī, i,* destroying worms; (*ī*), m. a medicinal drug, = *viḍaṅga* (?). — *Kṛimi-ghna, as, ī, am,* vermifuge, anthelmintic; (*as*), m. a shrub used in medicine as a vermifuge, commonly Bireng, Erycibe Paniculata, see *viḍaṅga;* the onion; the root of the jujube; the marking nut plant; (*ī*), f. turmeric. — *Kṛimi-ja, as, ā, am,* produced by worms; (*ā*), f. lac, a red dye produced by an insect, commonly called Lākshā; (*am*), n. Agallochum. — *Kṛimi-jagdha, am,* n. Agallochum. — *Kṛimi-jalaja, as,* m. a shell-fish, an animal living in a shell. — *Kṛimi-dantaka, as,* m. tooth-ache with decay of the teeth. — *Kṛimi-parvata, as,* m. an ant-hill. — *Kṛimi-bhaksha, as,* m., N. of a hell. — *Kṛimi-bhojana, as, ā, am,* one whose food consists of worms; (*as*), m., N. of a hell. — *Kṛimi-mat, ān, atī, at,* affected or covered with worms. — *Kṛimi-ripu, us,* m. an anthelmintic plant, = *viḍaṅga.* — *Kṛimi-roga, as,* m. disease caused by worms. — *Kṛimi-varṇa, as* or *am* (?), m. or n. (?), red cloth. — *Kṛimi-vāriruha, as,* m. a fish living in a shell. — *Kṛimi-vṛiksha, as,* m. a kind of plant, Koshāmra. — *Kṛimi-śaṅkha, as,* m. the fish living in the conch. — *Kṛimi-śatru, us,* m. an anthelmintic plant, Erythrina Fulgens, = *viḍaṅga.* — *Kṛimi-śātrava, as,* m. the plant Acacia Farnesiana. — *Kṛimi-śukti, is,* f. a bivalve shell, a muscle; the animal living in a bivalve shell; an oyster. — *Kṛimi-śaila* or *kṛimi-śailaka, as,* m. an ant or mole-hill; [cf. *kṛimi-parvata.*] — *Kṛimi-sarārī,* f. a kind of poisonous insect. — *Kṛimi-sena, as,* m., N. of a Yaksha. — *Kṛimi-hantṛi, tā, trī, tṛi,* or *kṛimi-hara, as, ī, am,* anthelmintic, vermifuge. — *Kṛimi-hā,* f. an anthelmintic plant, = *viḍaṅga.* — *Kṛimīśa* (°*mi-īśa*), *as,* m., N. of a hell.

Kṛimika, as, m. a small worm.

Kṛimiṇa, as, ā, am, having worms.

Kṛimin, ī, iṇī, i, affected with worms.

Kṛimila, as, ā, am, having worms, wormy; (*ā*), f. a fruitful woman, one bearing many children; N. of a town, called after Kṛimi. — *Kṛimilāśva* (°*la-aś*°), *as,* m., N. of a son of Bāhyāśva.

Kṛimilikā, f. linen cloth dyed with red colour.

Kṛimīlaka, as, m. a white sort of kidney-bean; [cf. *vana-mudga.*]

कृमुक *kṛimuka, as,* m., Ved. a kind of tree; [cf. *kārmuka* and *kramuka.*]

कृव् *kṛiv* = 1. *kṛi,* cl. 5. *kṛiṇoti.* See p. 246.

कृवि *kṛivi, is,* m. (said to be fr. 1. *kṛi*), a loom (?); [cf. *krivi.*]

कृश *kṛiś,* cl. 4. P. *kṛiśyati, ćakarśa, karśishyati, akṛiśat, karśitum,* to become lean or thin, to become emaciated or feeble; to wane (as the moon): Caus. *karśayati, -yitum,* to make thin or lean, to attenuate, emaciate, to keep short of food; [cf. perhaps Lat. *parco, parcus, parum, parvus, paucus;* Gr. παῦρος; Goth. *favai;* Eng. *few.*]

Kṛiśa, as, ā, am, lean, emaciated, thin, spare, weak, feeble; small, little, minute, insignificant, poor; (*as*), m., N. of a man, also of a Nāga; N. of a Ṛishi, author of a Ṛig-veda hymn; [cf. Hib. *creas,* 'narrow, straight;' *caile,* 'narrowness.'] — *Kṛiśa-gu, us, us, u,* Ved. one who has lean cattle. — *Kṛiśa-tā,* f. or *kṛiśa-tva, am,* n. leanness, thinness. — *Kṛiśa-śākha, as,* m., N. of a plant, = *parpaṭa.* — *Kṛiśāksha* (°*śa-ak*°), *as,* m., a spider. — *Kṛiśāṅga* (°*śa-aṅ*°), *as, ī, am,* emaciate, spare, thin; (*as*), m. an epithet of Śiva; (*ī*), f. a woman with a slender shape; a particular plant, commonly called Priyaṅgu. — *Kṛiśāśva* (°*śa-aś*°), *as,* m., N. of several persons; N. of an author of directions to players and dancers. — *Kṛiśāśvin, ī,* m. a pupil of Kṛiśāśva, a dancer, an actor, a tumbler. — *Kṛiśodara* (°*śa-ud*°), *as, ā, am,* thin-waisted.

Kṛiśikā, f. the plant Salvinia Cucculata.

कृशन *kṛiśana, am,* n., Ved. a pearl, mother-of-pearl; gold; form, shape; (*as, ā, am*), yielding or containing pearls; [cf. *ūrdhva-kṛiśana* and *kārśana.*] — *Kṛiśanā-vat, ān, atī, at,* Ved. decorated with pearls.

Kṛiśanin, ī, inī, i, Ved. decorated with pearls.

कृशर *kṛiśara, as, ā,* m. f. a dish composed of milk, sesamum, and rice; rice and peas boiled together with a few spices, commonly called Khićhree; [cf. *kṛisara.*]

कृशला *kṛiśalā,* f. the hair of the head.

कृशाकु *kriśāku*, *us*, m. heating, grieving; (a various reading for *kriśānu*.)

कृशानु *kriśānu*, *us*, m. (fr. rt. *kriś* for *krish?*), Ved. 'bending the bow,' an epithet applied to a good archer, (generally connected with *astri*, 'an archer,' though sometimes used alone: some regard Kriśānu as a divine being, either similar in character to Rudra or this god himself; he is armed with the lightning and defends the 'heavenly' Soma from the hawk, who tries to steal and bear it from heaven to earth); a N. of Agni or fire; fire in general; N. of a plant, Plumbago Zeylanica; N. of an archer; N. of a Gandharva. — *Kriśānu-retas*, *ās*, m. an epithet of Śiva.

Kriśānuka, *as*, *ī*, *am*, containing the word Kriśānu, as an Anuvāka or Adhyāya.

कृष् *krish*, cl. 1. P. *karshati*, *ćakarsha*, *karkshyati* and *krakshyati*, *akrikshat*, *akārkshīt* and *akrākshīt*, *karshṭum* and *krashṭum*, to draw, attract, draw to one's self, drag, pull, pull to and fro, drag away, tear; to lead or conduct (as an army); to bend (a bow); to draw into one's power, become master of, overpower; to obtain; to take away anything from any one (with two acc., e. g. *akarshat taṃ rājyam*, he deprived him of the kingdom); cl. 6. P. A. *krishati*, *-te*, to draw or make furrows, to plough: Caus. *karshayati*, *-yitum*, to draw, to draw out, tear up, tear out; extract; to drag to and fro, cause pain, torture, torment; to draw or make furrows, to plough: Desid. *ćikrikshati*, *-te*: Intens. *ćarīkrishyate*, *ćarīkarshṭi* or *ćarīkrashṭi*; [cf. Lith. *karszu*, *pleszau*; Russ. *ćeshu*; Lat. *verro*, *vello*; Gr. κόρος, ἕλκω? Goth. *falh*.]

Karsha, *karshaṇa*, &c. See s. v. at p. 210.

Krishaka, *as*, *ā*, *am*, attractive, drawing, who or what draws furrows or ploughs; (*as*), m. a ploughman, husbandman, farmer; a ploughshare; an ox.

Krishāṇa, *as*, m. a ploughman, a husbandman.

Krishi, *is*, f. ploughing, cultivation of the soil; agriculture, husbandry; the cultivation of the soil personified. — *Krishi-karman*, *a*, n. agriculture, husbandry. — *Krishi-jīvin*, *ī*, m. a cultivator, a farmer. — *Krishi-phala*, *am*, n. agricultural produce or profit. — *Krishi-sevā*, f. agriculture.

Krishika, *as*, m. a cultivator of the soil, a husbandman; the ploughshare.

Krishīvala, *as*, *ā*, *am*, one who lives by husbandry or agriculture; (*as*), m. a husbandman.

Krishṭa, *as*, *ā*, *am*, ploughed or tilled, a field &c. — *Krishṭa-ja*, *as*, *ā*, *am*, grown in cultivated ground, cultivated. — *Krishṭa-paćya*, *as*, *ā*, *am*, ripening in cultivated ground, sown or ripening after ploughing, as rice &c.; cultivated. — *Krishṭa-pākya*, *as*, *ā*, *am*, ripening on cultivated ground; sown or ripening after ploughing. — *Krishṭa-phala*, *am*, n. the product of a harvest. — *Krishṭa-rādhi*, *is*, *is*, *i*, Ved. successful in agriculture. — *Krishṭopta* (°*ṭa-up*°), *as*, *ā*, *am*, sown on cultivated ground.

Krishṭi, *ayas*, f. pl., Ved. men, races of men, sometimes with the epithet *mānushīs*; (originally the word may have meant cultivated ground, then an inhabited land, next its inhabitants, and lastly any race of men; Indra and Agni have the N. *rājā krishṭīnām*; and *pañća krishṭayas*, 'the five races,' comprehends the whole human race, not only the Āryan tribes); according to native lexicographers the word means also ploughing, cultivating the soil; attracting, drawing; and (*is*), m. a teacher, a learned man or Paṇḍit. — *Krishṭi-prā*, *ās*, *ās*, *am*, Ved. pervading the human race. — *Krishṭi-han*, *hā*, *ghnī*, *ha*, Ved. subduing nations. — *Krishṭy-ojas*, *ās*, *ās*, *as*, Ved. overpowering men.

Krishya, *as*, *ā*, *am*, to be ploughed.

Krashṭavya, *as*, *ā*, *am*, to be drawn or drawn out.

कृषाणु *krishāṇu*, *us*, m. a N. of fire; (a wrong reading for *kriśānu*.)

कृष्कर *krishkara*, *as*, m. an epithet of Śiva; [cf. *krikara*.]

कृष्ण 1. *krishṇa*, *as*, *ā*, *am* (said to be fr. rt. *krish*), black, dark, dark-blue (opposed to *śveta*, *śukla*, *rohita*, and *aruṇa*); wicked, evil; (*as*), m. black, the colour, or dark-blue, which is often confounded with black by the Hindūs; the black antelope; a kind of beast of prey (described in the Veda as feeding on carrion and dead corpses); a crow; the Indian cuckoo or Kokila; the plant Carissa Carandas; the dark half of the lunar month from full to new moon [cf. *krishṇa-paksha* below]; the fourth or Kali-yuga; N. of one of the poets of the Ṛig-veda descended from Aṅgiras; N. of a celebrated Avatār of the god Vishṇu, or sometimes identified with Vishṇu himself, as distinct from his ten Avatārs or incarnations. (In the earlier legends he appears as a great hero and teacher; in the more recent he is deified, and is often represented as a young and amorous shepherd with flowing hair and a flute in his hand. The following are a few particulars of his birth and history as related in the Purāṇas &c.: Vasu-deva, who was a descendant of Yadu and Yayāti, had two wives, Rohiṇī and Devakī. The latter had eight sons, of whom the eighth was Krishṇa. Kaṇsa, king of Mathurā and cousin of Devakī, was informed by a prediction that one of these sons would kill him. He therefore kept Vasu-deva and his wife in confinement, and slew their first six children. The seventh was Bala-rāma, who was saved by being abstracted from the womb of Devakī and transferred to that of Rohiṇī. The eighth was Krishṇa, who was born with black skin and a peculiar mark on his breast. His father Vasu-deva managed to escape from Mathurā with the child, and favoured by the gods found a herdsman named Nanda, whose wife Yaśodā had just been delivered of a son, which Vasu-deva conveyed to Devakī, after substituting his own in its place. Nanda with his wife Yaśodā took the infant Krishṇa and settled first in Gokula or Vraja, and afterwards in Vṛindāvana, where Krishṇa and Bala-rāma grew up together, roaming in the woods and joining in the sports of the herdsmen's sons. Krishṇa as a youth contested the sovereignty of Indra, and was victorious over that god, who descended from heaven to praise Krishṇa, and made him lord over the cattle. Krishṇa is described as sporting constantly with the Gopīs or shepherdesses, of whom a thousand became his wives, though only eight are specified, Rādhā being the favourite. Krishṇa built and fortified a city called Dvāraka in Gujarāt, and thither transported the inhabitants of Mathurā after killing Kaṇsa. Krishṇa had various wives besides the Gopīs, and by Rukmiṇī had a son Pradyumna, who is usually identified with Kāma-deva; with Jainas, Krishṇa is one of the nine black Vasu-devas; with Buddhists he is the chief of the black demons, who are the enemies of Buddha and the white demons); N. of a king of the Nāgas; N. of an Asura or demon; N. of Arjuna, the most renowned of the Pāṇḍu princes (so named apparently from his colour as a child, see Mahā-bh. Virāṭa-parva 1389; the dual *krishṇau* = Krishṇa and Arjuna); N. of Vyāsa; of Krishṇa Hārīta; of a son of Śuka by Pīvarī, a teacher of the Yoga; N. of a pupil of Bharadvāja; of Dāśārha; of a son of Havirdhāna; of a son of Arjuna; of an adopted son of Asamañjas; of a chief of the Andhras; N. of the author of a commentary on the Mahā-bhārata; N. of a poet; N. of the author of a commentary on the Dāya-bhāga; N. of the son of Keśavārka and grandson of Jayāditya; N. of the father of Tānabhaṭṭa and uncle of Raṅganātha; N. of the father of Dāmodara and uncle of Malhaṇa; N. of the father of Prabhūjīka and uncle of Vidyādhara; N. of the father of Madana; N. of the grammarian Rāma-ćandra; N. of the son of Vāruṇendra and father of Lakshmaṇa; N. of the father of Hīrabhaṭṭa, author of the commentary called Ćaraka-bhāshya, and of the work Sāhitya-sudhāsamudra; N. of a hell; (*ā*), f. a kind of poisonous insect; several plants, as Piper Longum, the Indigo plant; a grape; a kind of perfume [cf. *parpaṭī*]; an epithet of Draupadī; an epithet of Durgā; N. of one of the seven tongues of fire; N. of the river Kistna; (*ī*), f. night; (*am*), n. blackness, darkness; the black part of the eye; a kind of demon or spirit of darkness; black pepper; black Agallochum; iron; lead; antimony; blue vitriol; [cf. *kārshṇa*, &c.; cf. also Russ. *ćernyi*, 'black.'] — *Krishṇa-kanda*, *am*, n. the red lotus, Nymphæa Rubra. — *Krishṇa-karkaṭaka*, *as*, m. a kind of black crab. — *Krishṇa-karṇa*, *as*, *ā*, *am*, Ved. black-eared. — *Krishṇakarṇāmrita* (°*ṇa-am*°), *am*, n., N. of a poem by Vilva-maṅgala. — *Krishṇa-karman*, *a*, n. making black; a peculiar manner of cauterising; (*ā*, *ā*, *a*), criminal, guilty. — *Krishṇa-kāka*, *as*, m. a raven. — *Krishṇa-kāpotī*, f. a kind of plant; [cf. *śveta-kāpotī*, *krishṇa-sarpā*.] — *Krishṇa-kāshṭha*, *am*, n. a black variety of Agallochum. — *Krishṇa-keli*, *is*, m. a plant, Mirabilis Jalapa. — *Krishṇa-kohala*, *as*, m. a gamester, a gambler. — *Krishṇa-krīḍita*, *am*, n., N. of a poem by Keśavārka celebrating the god Krishṇa. — *Krishṇa-khaṇḍa*, title of the fourth book of the Brahmavaivarta-purāṇa. — *Krishṇa-gaṅgā*, f., N. of a river, = *krishṇā*, *krishṇa-samudbhavā*, *krishṇaveṇyā*. — *Krishṇa-gati*, *is*, m. fire ('whose way is black'); [cf. *krishṇa-yāma*, *krishṇa-vartani*, &c.] — *Krishṇa-gandhā*, f. the tree Hyperanthera Moringa. — *Krishṇa-garbha*, *as*, *ā*, *am*, Ved. (clouds) having black cavities; (*ās*), f. pl. = according to Sāy. the pregnant wives of the Asura Krishṇa, but according to others = the waters contained in the black cavities of the clouds; (*as*), m., N. of a plant, = *kaṭphala*. — *Krishṇa-giri*, *is*, m., N. of a mountain; [cf. *krishṇāćala*.] — *Krishṇa-godhā*, f. a kind of poisonous insect. — *Krishṇa-grīva*, *as*, *ā*, *am*, Ved. black-necked. — *Krishṇa-ćaṅćuka*, *as*, m. a kind of pea; [cf. *ćaṇaka*.] — *Krishṇa-ćaturdaśī*, f. the fourteenth day in the dark half of the month. — *Krishṇa-ćanda*, *as*, m., N. of a copyist who lived about A. D. 1730, a son of Rāma-ćandra. — *Krishṇa-ćandra*, *as*, m., N. of a prince of the eighteenth century. — *Krishṇaćandra-devaśarman*, *ā*, m., N. of a logician who lived about A. D. 1736. — *Krishṇa-ćara*, *as*, *ā*, *am*, what formerly or in a former existence belonged to Krishṇa. — *Krishṇa-ćūḍā*, f. the plant Cæsalpinia Pulcherrima. — *Krishṇa-ćūḍikā*, f. the plant Abrus Precatorius. — *Krishṇa-ćūrṇa*, *am*, n. rust of iron, iron filings. — *Krishṇa-ććhavi*, *is*, m. fire? [cf. *krishṇārćis*.] — *Krishṇa-jaṇhas*, *ās*, *ās*, *as*, Ved. black-winged; (Sāy.) having a black path. — *Krishṇa-jaṭā*, f. a plant, Indian spikenard; [cf. *jaṭāmāṇsī*.] — *Krishṇa-janma-khaṇḍa*, N. of a part of the Brahmavaivarta-purāṇa. — *Krishṇa-janmāshṭamī* (°*ma-ash*°), f. the eighth day of the second half of the month Śrāvaṇa, the birthday of Krishṇa. — *Krishṇa-jī*, *is*, m., N. of a man. — *Krishṇa-jīraka*, *as*, m. Kaloṅji, a plant having a small black seed, which is used for medical and culinary purposes, Nigella Indica. — *Krishṇa-taṇḍulā*, f. a plant [cf. *karṇa-sphoṭā*], Piper Longum. — *Krishṇa-tarkālaṅkāra* (°*ka-al*°), *as*, m., N. of a scholiast. — *Krishṇa-tā*, f. or *krishṇa-tva*, *am*, n. blackness. — *Krishṇa-tāmra*, *am*, n. a kind of sandal-wood. — *Krishṇa-tāra*, *as*, m. a deer, an antelope ('black-eyed'). — *Krishṇa-tila*, *as*, m. black sesamum. — *Krishṇa-tīrtha*, *as*, m., N. of a teacher of Rāma-tīrtha. — *Krishṇa-tuṇḍa*, *as*, m. a kind of poisonous insect. — *Krishṇa-trivritā*, f., N. of a plant, a kind of Ipomœa, black Teōri. — *Krishṇa-datta*, *as*, m., N. of the author of a work on music. — *Krishṇa-danta*, *as*, *ā*, *am*, having black teeth; (*ā*), f. the tree Gmelina Arborea. — *Krishṇa-darśana*, *as*, m., N. of a pupil of Śaṅkarāćārya. — *Krishṇa-daśana*, *as*, *ā*, *am*, having black or discoloured teeth. — *Krishṇa-dāsa*, *as*, m., N. of the author of the poem Ćamatkāra-ćandrikā; N. of the author of the work Ćaitanya-ćaritāmrita; N. of the author of the poem Preta-tattva-nirūpaṇa; N. of a son of Harsha, author of the Vimalanātha-purāṇa. — *Krishṇa-deva*, *as*, m., N. of a son of Nārāyaṇa, author of the Prayoga-sāra; N. of a copyist, son of Paṇḍyāpurushottama-deva. — *Krishṇa-deha*, *as*, *ā*, *am*, black-bodied; (*as*), m. a large

black bee. — Kṛishṇa-daivajña, as, m., N. of a man. — Kṛishṇa-dvaipāyana, as, m., a N. of Vyāsa, considered as the compiler of the Vedas and Purāṇas, (so named because of his dark complexion and because he was brought forth by Satyavatī on a dvīpa or island in the Ganges.) — Kṛishṇa-dhattūra or kṛishṇa-dhattūraka, as, m. a dark species of Datura or thorn-apple, Datura Fastuosa. — Kṛishṇa-nagara, am, n., N. of a small district called after a town situated in it. — Kṛishṇa-paksha, as, m. the dark half of the month, the fifteen days during which the moon is on the wane, the time from full moon to new moon; one who stands on the side of Kṛishṇa, an epithet of Arjuna. — Kṛishṇa-pakshika, as, m., N. of a king of the Nāgas. — Kṛishṇa-pakshīya, as, ā, am, pertaining to the wane of the moon. — Kṛishṇa-paṇḍita, as, m., N. of the author of the Prabodha-ćandrodaya; also of a scholiast on the Prakriyā-kaumudī. — Kṛishṇa-padī, f. a female with black feet. — Kṛishṇa-parṇī, f., N. of a plant, a kind of Ocimum; [cf. kāla-tulasī.] — Kṛishṇa-pavi, is, is, i, Ved. having black fellies, an epithet of Agni. — Kṛishṇa-pāka or kṛishṇa-pāka-phala, as, m. a tree bearing a small fruit, which, when ripe, is of a black colour, commonly Karinda or Karonda, Carissa Carandas; also called kṛishṇa-phala, pāka-phala, pākakṛishṇa-phala, &c. — Kṛishṇa-pāṇḍura, as, ā, am, greyish white. — Kṛishṇa-piṅgala, as, ā, am, dark-brown in colour; (as), m., N. of a man; (ās), m. pl. the descendants of this man; (ā), f. an epithet of the goddess Durgā. — Kṛishṇa-piṇḍītaka, as, m. a dark kind of Mayana, Vangueria Spinosa [cf. varāha]; also called kṛishṇa-piṇḍīra. — Kṛishṇa-pippīlī, f. a kind of black ant. — Kṛishṇa-pilla, as, m., N. of a poet. — Kṛishṇapurushottamopanishad (°ma-up°), t, f. title of an Upanishad belonging to the Atharva-veda. — Kṛishṇa-pushpa, as, m. a black kind of Datura or thorn-apple; (ī), f., N. of a plant [cf. priyaṅgu]. — Kṛishṇa-prut, t, t, Ved. moving in darkness; (Sāy.) taking or imparting a black colour. — Kṛishṇa-phala, as, m. a fruit tree, the Karinda [cf. kṛishṇa-pāka]; (ā), f. the plant Vernonia Anthelmintica. — Kṛishṇa-phala-pāka, as, m. = kṛishṇa-pāka. — Kṛishṇa-balaksha, as, ā, am, black and white. — Kṛishṇa-bhakti-ćandrikā, f. title of a play. — Kṛishṇa-bhaṭṭa, as, m., N. of a grammarian; N. of a poet. — Kṛishṇa-bhūma, as, ā, am, having a black soil, furnished with black earth. — Kṛishṇa-bhūmi, is, f. a country with a dark soil, or black mould, blue clay, &c. — Kṛishṇabhūmi-jā, f. a species of grass, described as a nourishing food for cattle (growing in a black soil). — Kṛishṇa-bhedī or ā, f. a medicinal plant, = kaṭu-rohiṇī. — Kṛishṇa-bhogin, ī, m. a black kind of snake. — Kṛishṇa-maṇḍala, am, n. the black part of the eye. — Kṛishṇa-matsya, as, m. 'black-fish,' N. of a fish. — Kṛishṇa-mallikā, f. or kṛishṇa-mālaka, as, m. a plant, = mālaka, kṛishṇārjaka. — Kṛishṇa-mitra, as, m., N. of the son of Rāma-sevaka, grandson of Devīdatta, author of the Mañjūshākuñćikā. — Kṛishṇa-miśra, as, m. the author of the Prabodha-ćandrodaya. — Kṛishṇa-mukha, as, ī, am, having a black mouth, having black nipples; (as), m., N. of an Asura; N. of a sect. — Kṛishṇa-mudga, as, m. a sort of pulse, Phaseolus, (vāsanta, mādhava, surāshṭraja.) — Kṛishṇa-mūlī, f. a plant, = śārivā-viśesha. — Kṛishṇa-mṛiga, as, m. the black antelope. — Kṛishṇa-mṛittika, as, ā, am, having black soil; (ā), f., N. of a Grāma. — Kṛishṇa-mṛid, t, f. black soil; a country with soil of a dark colour. — Kṛishṇa-yajurveda, as, m. the Black Yajur-veda. — Kṛishṇa-yajurvedīya, as, ā, am, belonging to the Black Yajur-veda. — Kṛishṇa-yāma, as, ā, am, Ved. having a black path; an epithet of Agni. — Kṛishṇa-yoni, is, is, i, Ved. = kṛishṇa-garbha, q. v. — Kṛishṇa-rakta, as, ā, am, of a dark-red colour. — Kṛishṇa-ruhā, f. a plant, = jatukā. — Kṛishṇa-rūpya, as, ā, am, = kṛishṇa-ćura, q. v. — Kṛishṇa-lavaṇa, am, n. a kind of black salt; a factitious salt, either that prepared by evaporation from saline soil, or the medicinal kind, called Bit Loben or Bit Noben, a muriate of soda with a portion of sulphur and iron. — Kṛishṇa-līlā-taraṅgiṇī, f. title of a poem by Nārāyaṇa-tīrtha. — Kṛishṇa-loha, am, n. the loadstone. — Kṛishṇa-lohita, as, ā, am, dark-red, of a purple colour. — Kṛishṇa-vaktra, as, m. the black-faced monkey. — Kṛishṇa-varṇa, as, ā, am, of a black colour, black or dark-blue; (am), n. the colour black. — Kṛishṇa-vartani, is, is, i, Ved. having a black path, epithet of Agni. — Kṛishṇa-vartman, ā, m. fire ('whose way is black'); the marking nut plant, Plumbago Zeylanica; an epithet of Rāhu or the personified ascending node; a man of evil conduct, a low man, an outcast, a profligate, a blackguard. — Kṛishṇa-varvaraka, as, m., N. of a plant, Varvara. — Kṛishṇa-vallikā, f., N. of a plant, = jatukā. — Kṛishṇa-vallī, f. a plant, a dark kind of Basil, Ocymum Pilosum; a kind of Sārivā. — Kṛishṇa-vānara, as, m. a black kind of monkey. — Kṛishṇa-viṇṇā, f., N. of a river. — Kṛishṇa-vishāṇā, f., Ved. the horns of the black antelope, whose inner sides are covered with dark hair. — Kṛishṇa-vīja, as, m. a red variety of the Moringa plant, Rakta-śigru; (am), n. a water melon. — Kṛishṇa-vṛintā, f. the trumpet flower, Bignonia Suaveolens; a leguminous plant, Glycine Debilis. — Kṛishṇa-vṛintikā, f. the tree Gmelina Arborea; see gambhīrā. — Kṛishṇa-veṇā or ī, f., N. of a river. — Kṛishṇa-vyathis, is, is, is, Ved. whose path is black (?), an epithet of Agni. — Kṛishṇa-vrīhi, is, m. a black sort of rice. — Kṛishṇa-śakuni, is, m. a crow. — Kṛishṇa-śarman, ā, m., N. of an author. — Kṛishṇa-śāra, as, m. = kṛishṇa-sāra, the spotted antelope. — Kṛishṇa-śāli, is, m. a sort of rice of a dark colour. — Kṛishṇa-śigru, us, m. a kind of Moringa; [cf. śobhāñjana.] — Kṛishṇa-śimbikā, f., N. of a plant, = kākāṇḍī, = mahājyotishmatī. — Kṛishṇa-śimbī, f. a sort of bean, Dolichus Virosus. — Kṛishṇa-śṛiṅga, as, m. a buffalo with black horns. — Kṛishṇa-śrita or kṛishṇam-śrita, as, ā, am, worshipping or devoted to Kṛishṇa. — Kṛishṇa-sakha, as, m. a friend or follower of Kṛishṇa, especially an epithet of Arjuna; (ī), f. cummin seed. — Kṛishṇa-samudbhavā, f., N. of a river, = kṛishṇā, kṛishṇa-gaṅgā, kṛishṇa-veṇyā. — Kṛishṇa-saras, as, n., N. of a lake. — Kṛishṇa-sarpa, as, m. a very poisonous snake, Cobra de Capello, Colubra Naga; (ā), f. a plant, = kṛishṇa-kāpolī. — Kṛishṇa-sarshapa, as, m. black mustard. — Kṛishṇa-sāra, as, ā, am, spotted black; (as), m. with and without mṛiga, the spotted antelope; several plants, a kind of Euphorbia; the plant Dalbergia Sisoo; another plant, Acacia Catechu; (ā), f. a kind of Euphorbia; the plant Dalbergia Sisoo. — Kṛishṇa-sāraṅga, as, ā, am, spotted black; (as), m. the spotted antelope. — Kṛishṇa-sārathi, is, m. having Kṛishṇa for a charioteer, an epithet of Arjuna; the tree Terminalia Arjuna. — Kṛishṇa-sārvabhauma, as, m., N. of a poet. — Kṛishṇa-siṅha, as, m., N. of the author of the work Trepanakriya-kathā. — Kṛishṇa-sīta, as, ā, am, Ved. drawing black furrows; (Sāy.) having a black path (as an epithet of fire). — Kṛishṇa-sundara, as, m., N. of a man; (ās), m. pl. the descendants of this man. — Kṛishṇa-skandha, as, m. a tree which bears black blossoms, the Tamāla tree; [cf. kāla-skandha.] — Kṛishṇa-svasṛi, sā, f. the sister of Kṛishṇa, an epithet of Durgā. — Kṛishṇāgata (°ṇa-āg°), as, ā, am, devoted to Kṛishṇa. — Kṛishṇāguru (°ṇa-ag°), u, n. a black variety of Agallochum or Aloe wood. — Kṛishṇāćala (°ṇa-ać°), as, m. an epithet of the mountain Raivata, part of the western portion of the Vindhya chain; it is also one of the nine principal mountains that separate the nine divisions or Varshas of the known world. — Kṛishṇājina (°ṇa-aj°), am, n., Ved. the skin of the black antelope; (as), m., N. of a man ('covered with the skin of a black antelope'); (ās), m. pl. the descendants of this man. — Kṛishṇājinin, ī, inī, i, covered with the skin of a black antelope. — Kṛishṇāñjanī, f., N. of a plant, = kālāñjanī. — Kṛishṇāñji (°ṇa-añ°), is, is, i, Ved. having black marks. — Kṛishṇātreya (°ṇa-āt°), as, m., N. of a Muni. — Kṛishṇādhvan (°ṇa-adh°), ā, ā, a, Ved. having a black path (an epithet of Agni). — Kṛishṇā-nadī, f., N. of a river, probably the Kistna in the Dekhan. — Kṛishṇānanda (°ṇa-ān°), as, m., N. of a scholiast; N. of the author of the Tantra-sāra. — Kṛishṇābhā (°ṇa-ābhā), f., N. of a plant, = kālāñjanī. — Kṛishṇāmisha (°ṇa-ām°), am, n. iron; (probably only a various reading for kṛishṇāyasa.) — Kṛishṇāyas, as, or kṛishṇāyasa (°ṇa-ay°), am, n. iron, crude or black iron. — Kṛishṇārćis (°ṇa-ar°), is, m. fire; [cf. kṛishṇa-ćhavi.] — Kṛishṇārjaka (°ṇa-ar°), as, m. a black species of Basil, Ocimum Sanctum. — Kṛishṇālaṅkāra (°ṇa-al°), as, m. title of a commentary. — Kṛishṇālu (°ṇa-ālu), us, m. a kind of ebony. — Kṛishṇāvatāra (°ṇa-av°), as, m. an Avatār of Kṛishṇa. — Kṛishṇāvadāta, as, ā, am, black and white. — Kṛishṇāvāsa (°ṇa-āv°), as, m. the holy fig tree, Ficus Religiosa, (the abode of Kṛishṇa.) — Kṛishṇāśrita (°ṇa-āś°), as, ā, am, devoted to or the votary of Kṛishṇa. — Kṛishṇekshu (°ṇa-ik°), us, m. a sort of sugar-cane. — Kṛishṇaita (°ṇa-eta), as, ā, am, Ved. spotted black. — Kṛishṇodara (°ṇa-ud°), as, m. a kind of snake. — Kṛishṇodumbarikā (°ṇa-ud°), f. Ficus Oppositifolia; [cf. kākodumbara.] — Kṛishṇopanishad (°ṇa-up°), t, f. title of an Upanishad in praise of the god Kṛishṇa, being a part of the Gopālopanishad. — Kṛishṇoraga (°ṇa-ur°), as, m. a kind of black snake. — Kṛishṇo 'syākhareshṭhaka, as, ā, am, containing the words kṛishṇo 'syākhareshṭhaḥ (as an Adhyāya or Anuvāka).

2. kṛishṇa, nom. P. kṛishṇati, to behave or act like Kṛishṇa.

Kṛishṇaka, as, ā, am, black, blackish; (as), m. a kind of plant, = kṛishṇa-taṇḍulā.

Kṛishṇala, as, am, m. n. the black berry of the plant Abrus Precatorius, used as a weight (the average weight being between one and two grains); a coin of about the same weight; (ā), f. a shrub bearing a small black and red berry, Abrus Precatorius.

Kṛishṇalaka, as, m. the black berry of the plant Abrus Precatorius or a coin of about the same weight.

Kṛishṇaśa, as, ā, am, Ved. blackish; (Sāy.) extremely black.

Kṛishṇāya, nom. A. -yate, -yitum, to make black; to behave like Kṛishṇa; [cf. Russ. ćernjû.]

Kṛishṇikā, f. black mustard.

Kṛishṇiman, ā, m. blackness.

Kṛishṇiya, as, m., Ved., N. of a man protected by the Aśvins.

Kṛishṇī-karaṇa, am, n. blackening, making black. — Kṛishṇī-kṛita, as, ā, am, blackened, made black.

Kṛishṇī-bhūta, as, ā, am, become black.

Kṛishṇeya, as, m., N. of a man.

कृष्य kṛishya. See under kṛish.

कृसर kṛisara, as, m. (said to be fr. rt. 1. kṛī), a dish consisting of sesamum and grain; a mixture of rice and peas with a few spices.

कॄ 1. kṛī, cl. 6. P. kirati, ćakāra, karishyati and karīshyati, akārīt, karitum and karītum, to pour out, scatter, throw, cast, disperse; to strew, pour over, fill with, cover with: Caus. kārayati: Desid. ćikarishati: Intens. ćekīryate, ćākarti; [cf. Gr. κεράω, κεράννυμι, κίρνημι.]

Kīrṇa, kīrṇi, &c. See s. v. at p. 231.

कॄ 2. kṛī (or sometimes written kṛi), cl. 5. and 9. P. A. kṛiṇoti, -ṇute, kṛiṇāti, -ṇīte, ćakāra, ćakare and ćakre, karishyati, -te, akarishṭa, akarīshṭa, akīrshṭa, karitum, karītum, kartum, to hurt, injure, kill.

कॄ 3. kṛī, cl. 10. A. kārayate, -yitum, to know, inform; (an incorrect form for gṛī.)

कृत् *krīt*, cl. 10. P. (sometimes A.) *kīrtayati, -te, -yitum*, Aor. *aćīkṛitat* or *aćikīrtat*, to mention, make mention of, tell, name, call, recite, repeat, relate, declare, communicate, commemorate, celebrate, praise, glorify; [cf. Lat. *celeber.*]

Kīrtana, am, n. mentioning, repeating, saying, telling, celebrating, praising; (*ā*), f. fame, glory.

Kīrtanīya, as, ā, am, to be mentioned, to be named or repeated, to be celebrated or praised.

Kīrtanya, as, ā, am, deserving to be mentioned, to be related.

Kīrtayat, an, antī, at, mentioning, relating, repeating, celebrating, praising.

Kīrtita, as, ā, am, said, asserted; mentioned, repeated; known, notorious; celebrated, praised.

Kīrtitavya, as, ā, am, to be mentioned or praised.

Kīrtenya, as, ā, am, Ved. deserving to be named or praised.

Kīrti or *kirti, is*, f. mention, making mention of, speech, report; good report, fame, renown, glory; Fame personified as daughter of Daksha and wife of Dharma; extension, expansion, diffusion; light, lustre; favour, approbation; sound; dirt, mud; one of the Mātṛikās or personified divine energies of Krishṇa. — *Kīrtti-kara, as, ī, am*, conferring fame. — *Kīrtti-dhara, as*, m., N. of a copyist. — *Kīrtti-pratāpa-bala-sahita, as, ā, am*, attended with fame, majesty, and power. — *Kīrtti-bhāj, k, k, k*, receiving fame, celebrated, famous; (*k*), m. an epithet of Droṇāćārya, the military preceptor of the Pāṇḍus and Kurus. — *Kīrtti-mat, ān, atī, at*, praised, famous, celebrated; (*ān*), m., N. of one of the Viśva-devās; a son of Uttāna-pāda and Sūnṛitā; also a son of Vasu-deva and Devakī; also a son of Aṅgiras. — *Kīrtti-maya, as, ī, am*, consisting of fame. — *Kīrtti-ratha, as*, m., N. of a prince of the Videhas, a son of Pratīndhaka; also called *Kṛitti-ratha* as son of Prasiddhaka. — *Kīrtti-rāta, as*, m., N. of a prince of the Videhas, a son of Mahāndhraka. — *Kīrtti-varman, ā*, m., N. of a prince. — *Kīrtti-vāsa, as*, m., N. of an author. — *Kīrtti-śesha, as*, m. death (the leaving behind of nothing but fame): [cf. *ālekhya-śesha, nāma-śesha, yaśah-śesha.*] — *Kīrtti-sena, as*, m., N. of a nephew of Vāsuki, the serpent-king.

Kīrtya, as, ā, am, to be praised or celebrated.

क्लृप् *klṛip*, cl. 1. A. (and in Fut., Cond., and Aor. also P.) *kalpate, ćaklṛipe, kalpishyate* and *kalpsyati, akalpishṭa, aklṛipta* and *aklṛipat, kalpitum* and *kalptum*, to be well ordered or regulated, to be well managed; to succeed; to bear suitable relation to anything, to correspond, be adapted to, fit for, in accordance with, suitable to; to accommodate one's self to; to be favourable to, to subserve, to effect or obtain for one's self; to partake of, become possessed of; to fall to the share, be shared or partaken by (with loc., e. g. *yajño deveshu kalpatām*, let the sacrifice be shared by the gods); to become, to be; to happen, occur; to declare as right, decide in favour of(?); to prepare, arrange; to produce, cause, effect, create (with acc.): Caus. P. A. *kalpayati, -te*, Aor. *aćīklṛipat*, Ved. *ćāklṛipat, ćiklṛipāti*, &c., to set in order, arrange, distribute, dispose; to bring into suitable connection with, to cause any one (acc.) to partake of anything (inst.); to help any one in obtaining (dat.); to prepare, arrange, fit out, furnish with; to consider as fit; to fix, settle; to destine or design anything for; to declare as, consider as (with two acc., e. g. *mātaram enām kalpayantu*, let them consider her as their mother); to make, execute, bring about; to frame, form; to invent, compose (as a poem &c.); to perform (as a ceremony &c.); to pronounce a formula or verse which contains the word *klṛip*; to cut, pare, cut asunder (only in Prākṛit): Desid. *ćiklṛipsati* and *ćikalpishate*: Intens. *ćali°* or *ćali°* or *ćalkalpyate, ćalkalpti*; [cf. Goth. *hilpa*; Eng. *help*; Germ. *helfe*: Lith. *gelbmi.*]

Klṛipta, as, ā, am, arranged, prepared, ready, at hand, in order, complete, right, perfect; made, done; formed, framed; caused, produced, effected, invented, contrived, created; fixed, settled, prescribed, appointed; ascertained, determined; cut, clipt, pared, shorn. — *Klṛipta-kīlā*, f. title-deed, lease of a house &c. — *Klṛipta-keśa-nakha-śmaśru, us, us, u*, having the hair, nails, and beard cut or clipt and arranged. — *Klṛipta-dhūpa, as*, m. frankincense, olibanum.

Klṛipti, is, f., Ved. accomplishment, success; distributing, arranging, making conformable; invention, contrivance; a term for certain formulas or verses containing the verb *klṛip*.

Klṛiptika, as, ā, am, bought, purchased.

केकय *kekaya, ās*, m. pl., N. of a warrior-tribe; (*as*), m. the chief of this tribe, a prince of the solar race; (*ī*), f. a princess of this tribe, wife of Daśa-ratha and mother of Bharata.

केकर *kekara, as, ī, am*, or *kekarāksha* (°*ra-ak*°), *as, ā, am*, squint-eyed; [cf. *kedara* and *ṭeraka.*]

केकल *kekala, as*, m. a dancer; (perhaps a various reading for *kelaka.*)

केका *kekā*, f. the cry of a peacock.

Kekāvala or *kekika, as*, m., or *kekin, ī*, m. a peacock.

केकेयी *kekeyī*, f. one of Daśa-ratha's three wives, the mother of Bharata; (a wrong form for *kaikeyī.*)

केचुक *kećuka, as, ā*, m. f. a plant with an esculent root, Colocasia Antiquorum; (*am*), n. the esculent root of this plant; [cf. *kaću, kaćvī, kemuka.*]

केणिका *keṇikā*, f. a tent.

केत *keta, as*, m. (connected with 2. *kā* or *kit* = *ćit*?), desire, wish, will, intention; summons, invitation; a house, an abode; apparition, form, shape; (Sāy.) wealth; atmosphere, sky. — *Keta-pū, ūs, ūs, u*, Ved. purifying the desire or will. — *Keta-vedas, ās, ās, as*, Ved. desirous, wishful; (Sāy.) knowing the wealth of another. — *Keta-sāp, p, p, p*, Ved. obeying the will (of another), obedient; (Sāy.) touching the sky.

Ketana, am, n. a summons, an invitation; a house, an abode; place, site, situation; the symbol of a goddess; the ensign of a warrior, a flag or banner (e. g. *vānara-ketana*, one who has a monkey as his ensign or arms; see also *makara-ketana*, &c.); a sign, a spot or mark; business, indispensable act.

Ketaya, nom. P. *ketayati, -yitum*, to summon, to call or invite; to counsel or advise; to fix or appoint a time; to hear.

Ketita, as, ā, am, called, summoned; dwelt, inhabited.

केतक *ketaka, as, ī*, m. f. the tree Pandanus Odoratissimus.

केतलिकीर्ति *ketali-kīrti, is*, m., N. of the author of the work Megha-mālā.

केतु *ketu, us*, m. (fr. *ki* for rt. 2. *ći*), bright appearance, clearness, brightness; a ray of light; day-time; apparition, form, shape; sign, mark, ensign, flag, banner; a chief, a leader, any eminent person; intellect, judgment, discernment; any unusual or striking phenomena, a comet, meteor, falling star; the dragon's tail or descending node considered in astronomy as the ninth of the planets, and in mythology as the body of the demon Saiṇhikeya, son of Siṇhikā, which was severed from the head or Rāhu by Vishṇu at the churning of the ocean, but was rendered immortal by having tasted the Amṛita; a pigmy race (see *ketu-gaṇa* below); disease; an enemy; N. of a son of Agni, supposed to be the author of a Ṛig-veda hymn; N. of a Dānava; N. of a son of Ṛishabha; also of a son of the fourth Manu; *aruṇāḥ ketavaḥ*, red apparitions, a class of superhuman spirits or demons, (a kind of sacrificial fire is called after them *agnir āruṇaketukaḥ.*) — *Ketu-gaṇa, ās*, m. pl. the dwarfish inhabitants of Kuśa-dvīpa, children of Jaimini. — *Ketu-graha, as*, m. the descending node. — *Ketu-tārā*, f. a comet. — *Ketu-dharman, ā*, m., N. of a man. — *Ketu-bha, as*, m. a cloud. — *Ketu-bhūta, as, ā, am*, being or become a banner. — *Ketu-mat, ān, atī, at*, endowed with brightness, clear; clear (as a sound), penetrating; (*ān*), m., N. of a Dānava; of a regent of the western part of the world, a son of Rajas; of a son of Kshema and father of Suketu; of a son of Kshema and father of Varsha-ketu; of a warrior; of a son of Dhanvantari; of Ambarīsha; N. of a mountain; N. of a palace of Sunandā, the wife of Vāsu-deva; (*tī*), f., N. of a metre consisting of two lines of twenty-one syllables each. — *Ketu-mālā*, f., N. of a Tīrtha; (*ās*), m. pl., N. of a people; (*am*), n. one of the nine great divisions of the known world, the western portion or Varsha of Jambu-dvīpa, called after a son of Agnīdhra; (*as*), m., N. of a boar. — *Ketumālin, ī*, or *ketumāli, is*, m., N. of a Dānava. — *Ketu-yashṭi, is*, f. a flag-staff. — *Ketu-ratna, am*, n. lapis lazuli. — *Ketu-vasana, as*, m. a flag. — *Ketu-vīrya, as*, m., N. of a Dānava. — *Ketu-śṛiṅga, as*, m., N. of a king.

केदर *kedara, as, ā, am*, squint-eyed; (*as*), m., N. of a plant; [cf. *kekara* and *ṭeraka.*]

केदार *kedāra, as*, m. a field, especially one under water, a meadow, a plain; a basin for water round the root of a tree, a bed in a garden or field; a mountain; a particular mountain; a particular place, the modern Kedār, part of the Himālaya mountains; an epithet of Śiva as worshipped in the Himālayas; N. of the author of a work entitled Abdhi. — *Kedāra-kaṭukā*, f., N. of a plant, = *kaṭukā*. — *Kedāra-kalpa, as*, m. a part of the Skanda-purāṇa. — *Kedāra-khaṇḍa, am*, n. a small dyke or mound, earth raised to keep out water; a part of the Skanda-purāṇa. — *Kedāra-ja, am*, n., N. of a plant. — *Kedāra-nātha, as*, m. an epithet of Śiva as worshipped in the Himālayas. — *Kedāra-bhaṭṭa, as*, m., N. of an author. — *Kedāra-malla, as*, m. an epithet of Madanapāla.

Kedāraka, as, m. a particular kind of rice, = *shashṭika*.

केन *kena*, ind. (inst. fr. 2. *ka*), by what? wherefore? whence?

केनती *kenatī*, f. an epithet of the wife of Kāma, the god of love; (a wrong form?).

केनव *kenava, as*, m., N. of a pupil of Śākapūrṇi.

केनार *kenāra, as*, m. the head; a skull; the temples, the upper part of the cheek; a joint; a division of hell, a hell compared to a potter's kiln.

केनिप *kenipa, as*, m., Ved. a sage, a wise man; [cf. *ākenipa.*]

केनिपात *kenipāta* or *kenipātaka, as*, m. the helm, a rudder, a large oar used as a rudder.

केनेषितोपनिषद् *keneshitopanishad* or *kenopanishad, t*, f. title of an Upanishad beginning with the word *keneshitam*.

केन्दु *kendu, us*, m. a kind of ebony.

Kenduka, as, m. another variety of ebony yielding a species of tar, Diospyros Glutinosa.

केन्द्र *kendra, am*, n. (a word borrowed from the Gr. κέντρον), the centre of a circle; the equation of the centre; the argument of a circle; the argument of an equation; the distance of a planet from the first point of its orbit in the fourth, seventh, or tenth degree; it is variously applied in composition, as *patana-kendram*, argument of the latitude; *dvitīya-kendram*, the distance of the higher apsis of a planet in any point of its orbit; *śighra-kendram*,

commutation, the distance of the sun from a superior planet or of an inferior planet from the sun; *manda-kendram*, argument of anomaly.

केप् *kep*, cl. 1. A. *kepate*, to shake or tremble [cf. *kamp* and *vep*]; to go, move, approach [cf. *gep*].

केपि *kepi*, *is*, *is*, *i*, Ved. unclean; (or fr. rt. *kamp*), trembling, shaking (?).

केमद्रुम *kemadruma* in astronomy = the Gr. χρηματισμός.

केमुक *kemuka*, *as*, m., N. of a plant, = *kećuka*.

केयूर *keyūra*, *as*, *am*, m. n. a bracelet worn on the upper arm; (*as*), m. a kind of coitus. — *Keyūra-bala*, *as*, m., N. of a deity.

Keyūraka, *as*, m., N. of a Gandharva.

Keyūrin, *ī*, *iṇī*, *i*, decorated with a bracelet on the upper arm.

केरक *keraka*, *ās*, m. pl., N. of a people.

केरल *kerala*, *ās*, m. pl., N. of the inhabitants of Malabar; (*as*), m. sing. a king of the Keralas; N. of a son of Ākrīḍa, from whom the people of Kerala are derived; (*ī*), f. a kind of science; astronomical science; an astronomical Śāstra or treatise; a Hora or period of time equal to about one hour; (*am*), n., N. of the country inhabited by the Keralas. — *Keralotpatti* (°*la-ut*°), *is*, f., N. of a work.

Keralaka, *ās*, m. pl., N. of the inhabitants of Malabar.

केल् *kel* [cf. Prākrit *kil* = *krīḍ*], cl. 1. P. *kelati*, to shake; to go or move, move about, be frolicsome, sport.

Kelaka, *as*, m. a dancer, a tumbler, one who walks or dances on the edge of a sword.

Kelāya, nom. P. *kelāyati*, *-yitum*, to sport, play.

Keli, *is* or *ī*, m. f. play, sport, amorous sport, pastime, amusement; (*is*), f. the earth. — *Keli-kalā*, f. amorous or sportive accents or address; sportive skill, wantonness; the Vīṇā or lute of Sarasvatī. — *Keli-kila*, *as*, m. the confidential companion of the hero of a drama, in general a sort of buffoon; one of Śiva's attendant demi-gods; (*ā*), f. an epithet of Rati the wife of Kāma-deva, the god of love. — *Keli-kīrṇa*, *as*, m. a camel. — *Keli-kuńćikā*, f. a wife's younger sister. — *Keli-kosha*, *as*, m. an actor, a dancer or tumbler. — *Keli-griha* or *keli-niketana*, *am*, n. a pleasure-house, a private apartment. — *Keli-nāgara*, *as*, m. a sensualist, an enjoyer of worldly pleasures. — *Keli-pura*, *as*, *ā*, *am*, wanton, sportive. — *Keli-maṇḍapa*, *as*, *am*, m. n. or *keli-mandira*, *am*, n. a pleasure-house, a play-room. — *Keli-mukha*, *as*, m. pastime, sport. — *Keli-raṅga*, *as*, m. a pleasure-ground. — *Keli-raivataka*, *am*, n. title of a treatise. — *Keli-vṛiksha*, *as*, m. a species of the Kadamba, commonly called Kelikadamba (Nauclea Cordifolia), being abundant in the scene of Kṛishṇa's sports with the Gopīs. — *Keli-śayana*, *am*, n. a pleasure-couch, a sofa. — *Keli-śushi*, *is*, f. the earth. — *Keli-saćiva*, *as*, m. minister of the sports, master of the revels. — *Keli-sadana*, *am*, n. a pleasure-house, a play-room. — *Keli-sthalī*, f. a place of pleasure. — *Kelī-pika*, *as*, m. a cuckoo kept for pleasure. — *Kelī-vanī*, f. a pleasure-park, a pleasure-grove.

Kelika, *as*, *ā*, *am*, sporting, sportive; (*as*), m. the tree Jonesia Aśoka.

केल *kela* or *kelu*, a particular number.

केलास *kelāsa*, *as*, m. crystal.

केव् *kev*, cl. 1. A. *kevate*, *-vitum*, to serve, attend to.

केवट *kevaṭa*, *as*, m., Ved. a cave, a hollow.

केवर्त *kevarta*, *as*, m., Ved. a fisherman, = *kaivarta*, q. v.

केवल *kevala*, *as*, *ā* (or Ved. *ī*), *am*, exclusively one's own (not common to others); peculiar; alone, only, mere, sole, one, excluding others; not connected with anything else, isolated, abstract, absolute; simple, pure, uncompounded, unmingled, perfect in one's self, entire, whole, all; selfish, envious; (*am*), ind. only, merely, solely, entirely, wholly, absolutely, certainly; *na kevalam—api*, not only—but also; *kevalam—na tu*, only—but not; (*as*), m., N. of a prince, a son of Nara; (*ī*), f. the doctrine of the absolute unity of spirit; N. of a place; (*am*), n. the doctrine of the absolute unity of spirit; N. of a country. — *Kevala-jñānin*, *ī*, m., N. of the first Arhat of the last Utsarpiṇī. — *Kevala-tas*, ind. only. — *Kevala-tva*, *am*, n. the state of being alone. — *Kevala-dravya*, *am*, n. black pepper. — *Kevala-naiyāyika*, *as*, m. a mere logician, not versed in any other science. — *Kevala-vaiyākaraṇa*, *as*, m. a mere grammarian, one not versed in any other science. — *Kevalāgha* (°*la-agha*), *as*, *ā*, *am*, Ved. alone guilty. — *Kevalātman* (°*la-āt*°), *ā*, *ā*, *a*, one whose nature or essence is absolute unity. — *Kevalādin* (°*la-ād*°), *ī*, *inī*, *i*, eating by one's self alone or apart from others.

Kevalin, *ī*, *inī*, *i*, alone, one, only; devoted to the doctrine of the absolute unity of spirit; (*ī*), m. with Jainas, an Arhat.

केविका *kevikā* or *kevī*, f., N. of a flower, = *kavikā*, commonly *kevera*.

केश *keśa*, *as*, m. (said to be fr. rt. *kliś*), the hair of the head; the mane (of a horse or lion); a kind of perfume [cf. *hrīvera*]; an epithet of Varuṇa; of Vishṇu; N. of a Daitya; (*ī*), f. a lock of hair on the crown of the head; N. of several plants, the Indigo plant; another plant, Carpopogon Pruriens; an epithet of the goddess Durgā. — *Keśa-karman*, *a*, n. dressing or arranging the air of the head. — *Keśa-kalāpa*, *as*, m. a mass or quantity of hair, a head of hair. — *Keśa-kāra*, *as*, m. a sort of sugar-cane. — *Keśa-kārin*, *ī*, *iṇī*, *i*, dressing or arranging the hair of the head. — *Keśa-kīṭa*, *as*, m. a louse or other insect in the hair. — *Keśa-garbha*, *as*, m. a braid or tress of hair; an epithet of Varuṇa. — *Keśa-garbhaka*, *as*, m. a braid or tress of hair. — *Keśa-grihīta*, *as*, *ā*, *am*, pulled or seized by the hair. — *Keśa-graha*, *as*, m. or *keśa-grahaṇa*, *am*, n. pulling the hair. — *Keśa-ghna*, *am*, n. morbid baldness, falling of the hair. — *Keśa-ćūḍa*, *as*, *ā*, *am*, one who has dressed his hair in a tuft or top-knot. — *Keśa-ććhid*, *t*, m. a hair-dresser, a barber. — *Keśa-jāha*, *am*, n. the root of the hair. — *Keśa-dṛiṅhaṇa*, *as*, *ī*, *am*, Ved. serving for fastening the hair. — *Keśa-dhara*, *ās*, m. pl., N. of a people. — *Keśa-dhṛit*, *t*, f., N. of a plant, the root of sweet flag. — *Keśa-paksha*, *as*, m. much or ornamented hair, a tuft. — *Keśa-paṅkti*, *is*, f. a row or line of hair; a quantity of hair. — *Keśa-parṇī*, f. the plant Achyranthes Aspera; also *apāmārga*. — *Keśa-pāśa*, *as*, m. much or ornamented hair, a tuft; (*ī*), f. a lock of hair hanging down from the top of the head. — *Keśa-bandha*, *as*, m. a hair-band. — *Keśa-bhū*, *ūs*, m. the head. — *Keśa-bhūmi*, *is*, f. any place on which hair grows. — *Keśa-mārjaka*, *as*, *am*, m. n. (?) a comb. — *Keśa-mārjana*, *am*, n. a comb; cleaning the hair. — *Keśa-mushṭi*, *is*, m. a handful of hair; N. of two plants, (also *visha-mushṭi* and *mahā-nimba*.) — *Keśa-raćanā*, f. arranging or dressing the hair. — *Keśa-rañjana* or *keśa-rāja*, *as*, m., N. of a vegetable, = *bhṛiṅga-rāja*. — *Keśa-ruhā*, f., N. of a plant, = *bhadra-dantikā*. — *Keśa-rūpā*, f., N. of a parasitical plant. — *Keśa-luńćaka*, *as*, *ā*, *am*, pulling the hair. — *Keśa-vat*, *ān*, *atī*, *at*, having a fine head of hair; having long hair; having a mane. — *Keśa-vapanīya*, *as*, m., N. of a festival. — *Keśa-vardhana*, *as*, *ī*, *am*, Ved. causing the hair to grow. — *Keśa-vardhinī*, f., N. of a plant, a kind of Sida. — *Keśa-veśa*, *as*, m. a tress or fillet of hair. — *Keśa-veshṭa*, *as*, m. the parting of the hair. — *Keśa-hantrī*, f., N. of a tree, = *śamī*. — *Keśa-hasta*, *as*, m. much or ornamented hair, a tuft. — *Keśā-keśi*, ind. hair to hair, head to head; pulling each other's hair. — *Keśāgra* (°*śa-ag*°), *am*, n. the top of a hair. — *Keśānta* (°*śa-an*°), *as*, m. the tip or end of a hair; long hair hanging down, a lock of hair, a tuft; cutting off the hair finally, as a religious ceremony performed upon Brāhmans at sixteen years of age, Kshatriyas at twenty-two, and Vaiśyas at twenty-four. — *Keśāntika*, *as*, *ā*, *am*, extending to the end of the hair as far as the forehead; relating to the ceremony of final tonsure. — *Keśāri* (°*śa-ari*), *is*, m. the plant Mesua Ferrea. — *Keśāruhā* (°*śa-ār*°), f., N. of a plant, = *saha-devī*. — *Keśārhā* (°*śa-ar*°), f., N. of a plant, = *mahānīlī*. — *Keśāvamarshaṇa* (°*śa-av*°), *am*, n. pulling the hair, especially amorously playing with it, rubbing it, &c. — *Keśoććaya* (°*śa-uć*°), *as*, m. much or handsome hair.

Keśaka, *as*, *ā*, *am*, skilful in dressing hair, bestowing care upon the hair.

Keśava, *as*, *ā*, *am*, having long or much or handsome hair; (*as*), m. an epithet of Vishṇu or Kṛishṇa; N. of the author of a lexicon called Kalpa-dru; the author of the Dvaita-pariśishṭa; the father of Govinda and Rućikara; N. of the father of Brāhma and uncle of Maheśvara; N. of the son of Viśvadhara and brother of Karinātha; N. of the father of Vopadeva; N. of a plant, = *punnāga*. — *Keśava-jātaka-paddhaty-udāharaṇa*, *am*, n. a commentary by Viśvanātha on the work Jātaka-paddhati. — *Keśava-jīnanda-śarman*, *ā*, m., N. of an author. — *Keśava-dāsa*, *as*, m., N. of an author. — *Keśava-daivajña*, *as*, m., N. of an astronomer. — *Keśava-bhakti*, *is*, f. devotion to Kṛishṇa. — *Keśava-miśra*, *as*, m., N. of an author. — *Keśava-svāmin*, *ī*, m., N. of a grammarian. — *Keśavāyudha* (°*va-āy*°), *as*, m. the Mango tree; any of Kṛishṇa's weapons. — *Keśavārka* (°*va-ar*°), *as*, m., N. of the author of the poem Kṛishṇa-krīḍita, a son of Jayāditya and grandson of Rāṇiga; N. of the author of a work called Jātaka-paddhati; N. of the author of a work called Vivāha-vṛindāvana. — *Keśavālaya* (°*va-āl*°) or *keśavāvāla* (?) or *keśavāvāsa* (°*va-āv*°), *as*, m. the holy fig tree, Ficus Religiosa.

Keśi, *is*, m., N. of an Asura; [cf. *keśin*.]

Keśika, *as*, *ī*, *am*, having fine or luxuriant hair, relating to the hair; (*ā*), f. the plant Asparagus Racemosus.

Keśin, *ī*, *inī*, *i*, having fine or long hair, having a mane; epithet of Indra's and Agni's horses; epithet of Rudra; (*ī*), m. a lion; N. of a race; N. of an Asura slain by Kṛishṇa; an epithet of Kṛishṇa; N. of a son of Vasu-deva and Kauśalyā; (*inī*), f. the plant Chrysopogon Aciculatus; another plant, Nardostachys Jaṭāmāṅsī; an epithet of the goddess Durgā; N. of an Apsaras; N. of a daughter of the king of Vidarbha, wife of Sagara and mother of Asamañja; N. of the wife of Ājamīḍha (Suhotra) and mother of Jahnu; N. of the wife of Viśravas and mother of Rāvaṇa and Kumbhakarṇa; N. of a Rākshasī; N. of a servant of Damayantī. — *Keśi-nisūdana* or *keśi-mathana* or *keśi-sūdana*, *as*, m. or *keśi-han*, *ā*, m. &c. epithet of Kṛishṇa the slayer of the Asura Keśin.

Keśya, *as*, *ā*, *am*, being in or on the hair; suitable to the hair; (*as*), m., N. of a plant; (*am*), n. black Aloe wood.

केशट *keśaṭa*, *as*, m. a goat; a bug; a louse; N. of a tree, commonly Sonapat, = *śonaka*; the parching arrow of Kāma-deva, the god of love; a brother; an epithet of Vishṇu.

केशारुका *keśārukā*, f. = *kaśerukā*, the back-bone.

केसर *kesara* or *keśara*, *as*, *am*, m. n. (the former form being more usual in Vedic and the latter in classical literature), the hair; the mane (of a horse or lion); the filament of a lotus or of any vegetable; a fibre (as of a Mango fruit); (*am*), n.

the tail of the Bos Grunniens, used as a fan for driving away flies; (*as*), m., N. of several plants, Rottleria Tinctoria; Mimusops Elengi; Mesua Ferrea; (*am*), n. the flower of these plants; gold; sulphate of iron; N. of a metre consisting of four lines of eighteen syllables each; (*as, ā, am*), m. f. n. Asa Fœtida; [cf. Lat. *cæsaries;* Angl. Sax. *haer;* Eng. *hair;* Germ. *Haar.*]—*Kesara-grāma, as*, m., N. of a Grāma.—*Kesara-prabandhā*, f., Ved., N. of a woman.—*Kesara-vat, ān, atī, at*, having a mane.—*Kesara-vara, am*, n. saffron.—*Kesarā-ćala* (°*ra-ać*°), *as*, m. 'the filament mountain,' N. of the mountains situated round Meru, which is called 'the seed-vessel of the earth.'—*Kesarāmla* (°*ra-am*°), *as*, m. the citron.

Kesari, is, m., N. of the father of Hanumat.

Kesarin and *keśarin, ī, iṇī, i*, having a mane; (*ī*), m. a lion; a horse; N. of several plants, Rottleria Tinctoria; Mesua Ferrea; a citron tree; a variety of Moringa with red flowers (= *rakta-śigru*); N. of a man; of a monkey, husband of the mother of Hanumat.—*Kesari-suta, as*, m., N. of Hanumat.

केह्लदेव *kehla-deva, as*, m., N. of a man.

कै *kai*, cl. 1. P. *kāyati, ćakau, kāsyati, kātum*, to sound.

कैकय *kaikaya, as*, m. the king of the Kekayas: (*ās*), m. pl. the sons of this king; (*ī*), f. a daughter of this king.

Kaikeya, as, m. a descendant of Kekaya, who was prince of the Kekayas; a son of Śivi; Dṛishṭaketu, king of the Kekayas and father of the five Kaikeyas; (*ās*), m. pl. the Kekayas; (*ī*), f. a daughter of the prince of the Kekayas, one of the wives of Daśaratha, mother of Bharata; a shrew, a scold.

कैङ्कर्य *kaiṅkarya, am*, n. (fr. *kiṅ-kara*), the office of a servant or slave; service, servitude.

कैट *kaiṭa, as, ī, am* (fr. *kīṭa*), coming from an insect.

कैटज *kaiṭaja, as*, m. = *kuṭaja*, the plant Wrightia Antidysenterica.

कैटभ *kaiṭabha, as*, m., N. of an Asura slain by Vishṇu; title of a class of writings; (*ā* and *ī*), f. an epithet of Durgā.—*Kaiṭabha-jit, t*, m. or *kaiṭabha-han, ā*, m. or *kaiṭabhāri* (*bha-ari*), *is*, m. or *kaiṭabhārdana* (*bha-ar*°), *as*, m. an epithet of Vishṇu.

कैटर्य *kaiṭarya, as*, m. a plant used in medicine, commonly Kayaphal; the Nimb tree; Mayana Vangueria Spinosa.

Kaiḍarya, as, m., N. of two plants, = *kaṭphala* and *kaṭabhī*.

कैतक *kaitaka, as, ī, am* (fr. *ketaka*), coming from the plant Pandanus Odoratissimus; (*am*), n. the flower of the tree Pandanus Odoratissimus.

कैतव *kaitava, as*, m. (fr. *kitava*), a patronymic of Ulūka; (*am*), n. the stake in a game; gambling; deceit, fraud, cheating, roguery; the lapis lazuli.—*Kaitava-prayoga, as*, m. a trick, a device.—*Kaitava-vāda, as*, m. falsehood, evasion.

Kaitavaka, am, n. gambling.

Kaitaveya or *kaitavya, as*, m. a patronymic of Ulūka.

कैदार *kaidāra, as, ī, am* (fr. *kedāra*), being on or growing in a field or meadow, especially one under water; (*as*), m. rice, corn; (*am*), n. a multitude of fields.

Kaidāraka or *kaidārika* or *kaidārya, am*, n. a multitude of fields.

Kaidārya, as, ā, am, belonging to a field.

कैन्नर *kainnara, as, ī, am* (fr. *kin nara*), coming from Kinnara.

कैयट *kaiyaṭa* or *kaiyyaṭa, as*, m., N. of a son of Jaiyaṭa, author of a commentary on Patañjali's Mahā-bhāshya.

कैरलेय *kairaleya, as*, m. a king of the Keralas.

कैरव *kairava, as*, m. a gambler, a cheat, a rogue; an enemy; (*am*), n. the white esculent water-lily or lotus blossoming at night; (*ī*), f. moonshine, moonlight; N. of a plant, = *methikā*.—*Kairava-bandhu, us*, m. an epithet of the moon.

Kairavin, ī, m. the moon; (*iṇī*), f. a place or pond abounding in water-lilies, an assemblage of them.—*Kairaviṇī-khaṇḍa, am*, n. a multitude of spots filled with water-lilies.

कैराटक *kairāṭaka, as*, m. a species of vegetable poison, one of the fixed kinds.

कैरात *kairāta, as, ī, am* (fr. *kirāta*), relating or belonging to the Kirātas; (*as*), m. a prince of the Kirātas; a strong man; N. of a serpent; (*am*), n. the plant Agathotes Chirayta; a kind of sandalwood.

Kairātaka, as, ī, am, belonging to the Kirāta people.

Kairātika, as, ā, am, Ved. belonging to the Kirātas.

कैराल *kairāla, am, ī*, n. f., N. of a plant, used as a remedy for worms; [cf. *viḍaṅga*.]

कैरिशि *kairiśi, is*, m. (fr. *kiriśi*), a patronymic of Sutvan.

कैर्मेदुर *kairmedura, as, am*, m. n. (?), N. of a place; (*as, ī, am*), coming from that place.

कैल *kaila, am*, n. sport, pleasure.

कैलकिल *kailakila*, an epithet of Yavana.

कैलावत *kailāvata, ās*, m. pl., N. of a people.

कैलास *kailāsa, as*, m., N. of the mountain Kailāsa, the fabulous residence of Kuvera and paradise of Śiva; it is placed by the Hindūs in the Himālaya range, and is regarded as one of the loftiest peaks to the north of the Mānasa lake.—*Kailāsa-nātha, as*, m. the sovereign of the Kailāsa mountain, i. e. the god Kuvera.—*Kailāsa-niketana, as*, m. an epithet of Kuvera or Śiva.—*Kailāsa-paṇḍita, as*, m., N. of a copyist.—*Kailāsaukas* (°*sa-ok*°), *ās*, m. an epithet of Kuvera.

कैवर्त *kaivarta, as*, m. [cf. *kevarta*], a fisherman, born of a prostitute by a Kshatriya or of an Āyogava female by a Nishāda father; (*ī*), f. the wife of a fisherman; a kind of grass, Cyperus Rotundus; [cf. *paripela*.]—*Kaivarta-musta* or *kaivarta-mustaka, am*, n. the grass Cyperus Rotundus.

Kaivartaka, as, m. a fisherman.

Kaivartikā, f., N. of a plant, = *suraṅgā, latā, vallī, daśaruhā*, &c.

Kaivartī-mustaka or *kaivartī-mustaka, am*, n. a fragrant kind of grass, Cyperus Rotundus.

कैवल *kaivala, am*, n. a kind of plant, used as a remedy for worms, = *kairāla*.

कैवल्य *kaivalya, am*, n. (fr. *kevala*), perfect isolation, abstraction, detachment from all other connections, detachment of the soul from matter or further transmigrations; becoming one with the Supreme; eternal happiness, emancipation, beatitude; exclusiveness, soleness, individuality, totality; (*as, ā, am*), connected with this state of mind.—*Kaivalya-tantra, am*, n., N. of a Tantra.—*Kaivalya-dīpikā*, f., N. of a commentary by Hemādri.—*Kaivalyāśrama* (°*ya-āś*°), *as*, m. a pupil of Govinda, author of a commentary on the poem Ānanda-laharī.—*Kaivalyendra* (°*ya-in*°), *as*, m., N. of the instructor of Rāyaṇendra.—*Kaivalyopanishad* (°*ya-up*°), *t*, f. title of an Upanishad.

कैशव *kaiśava, as, ī, am* (fr. *keśava*), belonging to Keśava, (Kṛishṇa or Vishṇu.)

कैशिक *kaiśika, as, ī, am* (fr. *keśa*), hair-like, fine as a hair; (*as*), m. love, passion, lust; N. of a subdivision of the Yādavas, descended from Kaiśika, who was son of Vidarbha and brother of Kratha; (*ī*), f., scil. *vṛitti*, one of the four varieties of dramatic style, the graceful style, suited especially to the passion of love; N. of a place or river; an epithet of Durgā; (*am*), n. a quantity of hair, a head of hair.

Kaiśina, as, ī, am (fr. *keśin*), connected with Keśin Dārbhya.

Kaiśya, am, n. (fr. *keśa*), the whole mass of hair, a head of hair, much or ornamented hair.

कैशोर *kaiśora, am*, n. (fr. *kiśora*), youth, boyhood, from the age of ten to that of fifteen.—*Kaiśoraka-vayas, as*, n. the age or life of a youth.

कैष्किन्ध *kaishkindha, as, ī, am*, coming from Kishkindhā.

को *ko*, a prefix in a number of words, as in *ko-jāgara, ko-mala, ko-vida*, &c., related to 1. *ku*; [cf. the prefixes *ka, kava, kā, kim, ku*.]

कोक *koka, as*, m. (an onomatopoetic word), a wolf; a cuckoo; the ruddy goose; a frog; a small lizard or chameleon; a kind of noxious parasitical animal; the wild date tree; an epithet of Vishṇu; N. of a man, a son of Śoṇa; N. of a river.—*Koka-deva, as*, m. a pigeon.—*Koka-nakha, ās*, m. pl., N. of a people.—*Koka-bandhu, us*, m. the friend of the Ćakravāka or ruddy goose, an epithet of the sun.—*Koka-yātu, us*, m., Ved. a demon or ghost in the shape of a cuckoo.—*Koka-vāća, as*, m. a sort of animal living in caves, a fox (?).—*Koka-śāstra, am*, n., N. of a very indecent treatise on the art of love, ascribed to a Paṇḍit named Koka.—*Kokāgra* (°*ka-ag*°), *as*, m., N. of a plant, = *samashṭhila*.

कोकड *kokaḍa, as*, m. an animal of a brown colour, with a bushy tail, lurking in holes, perhaps a hare or fox.

कोकनद *kokanada, ās*, m. pl., N. of a people; (*am*), n. the red lotus; the red water-lily.—*Kokanada-ćchavi, is*, m. the colour of the red lotus; (*is, is, i*), of the colour of the red lotus.

कोकरक *kokaraka, ās*, m. pl., N. of a people.

कोकलिक *kokalika, as*, m., N. of a man.

कोकली *kokalī*, f., N. of a woman.

कोकामुख *kokāmukha, as* or *am*, m. or n. (?), N. of a Tīrtha.

कोकाह *kokāha, as*, m. a white horse; (perhaps a foreign word.)

कोकिल *kokila, as*, m. (an onomatopoetic word; but by some said to be fr. rt. *kuk*), the Kokila or Koïl, the black or Indian cuckoo, Cuculus Indicus; a kind of mouse; a kind of poisonous insect; a firebrand, a lighted coal; N. of a poet; N. of a Rājaputra; (*ā*), f. the female of a Kokila, (the Kokila or Koïl is frequently alluded to in Hindū poetry, and its musical cry is supposed to inspire pleasing and tender emotions.)—*Kokila-nayana, as*, m. a plant bearing a dark black flower, Capparis Spinosa; it is also applied to Barleria Longifolia; [cf. *kokilāksha*.]—*Kokila-maitrāvaruṇa, as, ī, am*, relating to the duties or office of the Maitrāvaruṇa priest at the Kaukilīshṭi; (*am*), n. title of a treatise.—*Kokila-hotra, as, ī, am*, relating to the duties or office of the Hotṛi priest at the Kaukilīshṭi; (*am*), n. title of a treatise.—*Kokilāksha* (°*la-ak*°), *as*, m. 'having eyes like those of the Koïl,' the plant Asteracantha Longifolia or Capparis Spinosa.—*Kokilākshaka, as*, m. the same plant.—*Kokilā-māhātmya, am*, n. title of a part of the Skanda-purāṇa.—*Kokilāvāsa* (°*la-āv*°), *as*, m. the Mango tree; [cf. *āmra*.]—*Kokilekshu* (°*la-ik*°), *us*, m. the black variety of sugar-cane; [cf. *kṛishṇekshu*.]—*Kokileshṭā* (°*la-ish*°), f., N. of a plant, = *mahā-jambū*.—*Kokilotsava* (°*la-ut*°), *as*, m. the Mango tree.

Kokilaka, as or *am*, m. or n (?), N. of a metre of four lines, each containing seventeen syllables.

कोक्कट *kokkaṭa* = *konkaṭa*, q. v.

कोक्कोक *kokkoka*, *as*, m., N. of the author of the Rati-rahasya.

कोङ्क *konka*, *ās*, m. pl., N. of a people.

कोङ्कट *konkaṭa*, *as*, m., N. of a scholiast on the Amara-kosha; (a various reading has *kokkaṭa*.)

कोङ्कण *konkaṇa*, *ās*, m. pl., N. of a people on the western shore of the Dekhan; (*am*), n. a kind of weapon; (*ā*), f. a female of the Konkaṇa people. — *Konkaṇā-vatī*, f., N. of a river. — *Konkaṇā-suta*, *as*, m. an epithet of Paraśu-rāma, the son of Konkaṇā.

Konkaṇaka, *ās*, m. pl., N. of a people on the western shore of the Dekhan.

कोङ्कार *kon-kāra*, *as*, m. the sound *kom*.

कोच *koća*, *as*, *ā*, *am* (fr. rt. *kuć*), drying, becoming dry; (*as*), m. drying up, desiccation, aridity; a man of mixed caste, the offspring of a fisherman by a female of the butcher tribe.

कोजागर *ko-jāgara*, *as*, m. a kind of festival, the night of full moon in the month Āśvina (September–October), celebrated with various games; (according to some authorities from *kaḥ* and *jāgara*, 'who is awake?' the exclamation of Lakshmī, who descending on this night, promised wealth to all that were awake; hence the night is spent in festivity and games of chance in honour of the goddess.)

कोञ्ज *koñja*, *as*, m. = *kauñća*, N. of a mountain.

कोट *koṭa*, *as*, m. (rt. *kuṭ*), a fort, a stronghold; a shed, a hut [cf. *kuṭa*, *kuṭī*); crookedness, curvature; a beard. — *Koṭa-ćakra*, *am*, n. a sort of diagram.

Koṭaka, *as*, *ī*, *am*, who or what curves or bends; (*as*), m. a builder of sheds or huts, a thatcher, a carpenter; a mixed caste, the son of a mason and of the daughter of a potter.

Koṭara, *as*, *am*, m. n. the hollow of a tree; a cave in general; (*ī*), f. a naked woman; an epithet of the goddess Durgā. — *Koṭarā-vaṇa*, *am*, n. a wood in which there are hollow trees.

Koṭavī, f. a naked woman; a form of the goddess Durgā (represented naked).

Koṭi, *is* or *ī*, f. the curved end of a bow or of claws, &c.; the end or top of anything; the edge or point of a sword; the horns of the moon; the highest point, eminence, excellence; the highest number in the older system of numbers, viz. a Krore or ten millions; the complement of an arc to 90°; the side of a right-angled triangle; N. of a plant, Piring or Asparac, Medicago Esculenta, = *koṭi-varshā*. — *Koṭi-karṇa*, *as*, m., N. of a man. — *Koṭi-jit*, *t*, m. a conqueror of ten millions; an epithet of the poet Kālidāsa. — *Koṭi-jyā*, f. the cosine of an angle in a right-angled triangle. — *Koṭi-tīrtha*, *as*, m., N. of a Tīrtha. — *Koṭi-dvaya*, *am*, n. 'the two ends,' i. e. two alternatives. — *Koṭi-pātra*, *am*, n. a rudder or large oar used as one. — *Koṭi-pāla*, *as*, m. the guard of a stronghold? (a wrong reading for *koṭṭa-pāla*?). — *Koṭi-pura*, *am*, n., N. of a town. — *Koṭi-mat*, *ān*, *atī*, *at*, furnished with a point. — *Koṭi-varsha*, *am*, n., N. of a city, Vāṇapura or Devikote, on the Coromandel coast; (*ā*), f. a plant used medicinally, either Medicago Esculenta or Trigonella Corniculata. — *Koṭi-vedhin*, *ī*, *inī*, *i*, striking an edge or point, i. e. performing the most difficult things. — *Koṭi-śas*, ind. by tens of millions, in innumerable multitudes. — *Koṭi-śrī*, f. an epithet of the goddess Durgā. — *Koṭī-varsha*, *am*, n., N. of the town Vāṇapura on the Coromandel coast; (*ā*), f. the plant Medicago Esculenta or Trigonella Corniculata; [cf. *koṭi-varshā*.] — *Koṭīśvara* (°*ṭi-īś*°), *as*, m. the lord of ten millions, a millionaire.

Koṭika, *as*, *ā*, *am*, forming the highest point, top or summit of anything, placed in the highest position, e. g. *mānusha-koṭikā*, a princess; (*as*), m., scil. *maṇḍūka*, a frog; an insect, coccinella of various kinds; N. of the son of a prince. — *Koṭikāsya* (*ka-ās*°), *as*, m., N. of a son of king Suratha.

Koṭira, *as*, m. the hair (collected on the forehead in the shape of a horn); an ichneumon, Viverra Ichneumon; an insect, coccinella of various kinds [cf. *koṭika*]; an epithet of Indra.

Koṭiśa, *as*, m. a harrow; N. of a Nāga.

Koṭīra, *as*, m. long entangled hair; a crest, a diadem.

Koṭīśa, *as*, m. a harrow; [cf. *koṭiśa*.]

कोट्ट *koṭṭa*, *as*, *am*, m. n. a fort, a castle, a stronghold; [cf. *koṭa*.]

कोट्टवी *koṭṭavī*, f. (fr. *ko-ārtava*?), a naked woman; an epithet of Durgā; the mother of Vāṇa, an Asura; [cf. *koṭavī*, *kauṭavī*, *koṭarī*.] — *Koṭṭavī-pura*, *am*, n., N. of the town Vāṇapura on the Coromandel coast; [cf. *koṭi-varsha* and *koṭī-varsha*.]

कोट्टार *koṭṭāra*, *as*, m. a fortified town, a stronghold; a pond; the stairs of a pond; a libertine; [cf. *koṭṭa*.]

कोठ *koṭha*, *as*, m. (fr. *kushṭha*), a species of leprosy with large round spots; ringworm, impetigo.

कोठर *koṭhara*, *as*, m., N. of a plant, = *ankoṭa*; [cf. *koṭara*.] — *Koṭhara-pushpī*, f. the plant Convolvulus Argenteus.

कोण *koṇa*, *as*, m. a corner, an angle (= *aśri*); an intermediate point of the compass; the quill or bow of a lute, a fiddle-stick, &c.; a sort of musical instrument, a stringed musical instrument; a drum-stick; the sharp edge of a sword; a stick, a staff, a club; a N. of Mangala, the planet Mars; a N. of the planet Saturn (in this sense fr. the Gr. κρόνος). — *Koṇa-kuṇa*, *as*, m. a bug; [cf. *kolakuṇa*, *utkuṇa*, *matkuṇa*.] — *Koṇa-vādin*, *ī*, m. an epithet of Śiva. — *Koṇa-sṛig-vṛitta*, *as* or *am*, m. or n. (?), a circle in contact with the angles of a figure; an exterior circle; one circumscribed. — *Koṇā-koṇi*, ind. from angle to angle, from one corner to the other, cornerwise, diagonally; athwart.

कोणि *koṇi*, *is*, *is*, *i*, having a crooked arm; [cf. *kuṇi*.]

कोणेरभट्ट *koṇera-bhaṭṭa*, *as*, m. a N. of a son of Vishṇu and father of Rudra-bhaṭṭa.

कोण्डभट्ट *koṇḍa-bhaṭṭa*, *as*, m., N. of a grammarian.

कोथ *katha*, *as*, *ā*, *am* (fr. *kuth*), afflicted with pain, churned; (*as*), m. putrefaction, corruption; a sore; gangrene; a disease of the eyes, inflammation and ulceration of the angles of the eyelids; churning.

कोदण्ड *ko-daṇḍa*, *as*, *am*, m. n. a bow; (*as*), m. an eyebrow (shaped like a bow); a creeping plant; N. of a country.

Kodaṇḍin, *ī*, *inī*, *i*, armed with a bow; an epithet of Śiva.

कोदार *kodāra*, *as*, *am*, m. n. (?), a kind of grain.

कोद्रव *kodrava*, *as*, m. a species of grain eaten by the poor, Paspalum Scrobiculatum.

कोनालक *konālaka*, *as*, *ā*, m. f. a kind of aquatic bird.

कोनालि *konāli*, *is*, m. or f. (?), a kind of plant.

कोन्तल *kontala*, *ās*, m. pl., N. of a people; [cf. *kuntala*.]

कोन्व *konva*, *as*, m., N. of a mountain; [cf. *kola*, *kollaka*, *kolagiri*, *kolvagireya*.]

कोन्वशिर *konvaśira*, *ās*, m. pl., N. of a degraded warrior-tribe.

कोप *kopa*, *as*, m. (fr. rt. *kup*), morbid irritation or disorder of the humours of the body; passion, wrath, anger, rage, (*sa-kopa*, enraged; *sa-kopam*, angrily.) — *Kopa-kāraṇa*, *am*, n. cause of anger. — 1. *kopa-krama*, *as*, m. one who goes to anger, an angry or passionate man. — *Kopa-jvalita*, *as*, *ā*, *am*, inflamed with wrath, enraged. — *Kopa-tas*, ind. through anger, angrily. — *Kopa-dīpta*, *as*, *ā*, *am*, incensed or inflamed with anger. — *Kopa-pada*, *am*, n. appearance of anger, pretended wrath. — *Kopa-parīta*, *as*, *ā*, *am*, affected by anger. — *Kopa-latā*, f., N. of a plant, = *karṇa-sphoṭā*. — *Kopa-vat*, *ān*, *atī*, *at*, angry; passionate; (*tī*), f., N. of a metre consisting of four lines of fourteen syllables each. — *Kopa-vaśa*, *as*, m. subjection to anger. — *Kopa-vega*, *as*, m. violence, impetuosity of passion; N. of a Ṛishi. — *Kopa-samanvita*, *as*, *ā*, *am*, affected by anger. — *Kopākula* (°*pa-āk*°), *as*, *ā*, *am*, furious, enraged. — *Kopā-kopi*, ind. in mutual anger, in reciprocal wrath. — *Kopāvishṭa* (°*pa-āv*°), *as*, *ā*, *am*, affected with anger.

Kopana, *as*, *ā*, *am*, inclined to passion, passionate, wrathful, angry; irritating, causing morbid irritation or disorder of the humours; (*as*), m., N. of an Asura; (*am*), n. irritating; becoming angry; (*ā*), f. a passionate woman.

Kopanaka, *am*, n. a kind of perfume; [cf. *ćoraka*.]

Kopayishṇu, *us*, *us*, *u*, intending to exasperate, inclined to make angry.

Kopita, *as*, *ā*, *am*, enraged, furious.

Kopin, *ī*, *inī*, *i*, angry, passionate, wrathful; (at the end of a compound) irritating, stirring up; (*ī*), m. a bird called the water-pigeon (*jala-pārāvata*).

कोपक्रम 2. *kopakrama* (*ka-up*°), *am*, n. Brahmā's creation; see 3. *ka*. (For 1. *kopa-krama* see under *kopa* above.)

कोपज्ञ *kopajña* (*ka-up*°), *am*, n. Brahmā's creation.

कोम *koma*, *am*, n. = *kloma*, q. v.

कोमल *ko-mala*, *as*, *ā*, *am* (fr. *ko* = *ku* and *mala* fr. rt. *mlai*, 'easily fading away?'), tender, soft (opposed to *karkaśa*); bland, sweet, low; pleasing, agreeable, beautiful; (*ā*), f., N. of a plant; (*am*), n. water. — *Komala-gīta* or *komala-gītaka*, *am*, n. a pleasing song. — *Komala-tā*, f. or *komala-tva*, *am*, n. softness, tenderness, agreeableness. — *Komala-svabhāva*, *as*, *ā*, *am*, tender-hearted.

Komalaka, *am*, n. the fibres of the stalk of a lotus.

कोमासिका *komāsikā*, f. a budding fruit; [cf. *jālikā*.]

कोम्य *komya*, *as*, *ā*, *am*, Ved. = *kāmya*, lovely (?).

कोयष्टि *ko-yashṭi*, *is*, or *koyashṭika*, *as*, m. the lapwing; a small white crane, commonly called a paddy-bird.

कोर *kora*, *as*, m. (said to be fr. rt. *kur*), a movable joint, as the fingers, the knee, &c.; amphiarthrosis; a bud (see the next).

Koraka, *as*, *am*, m. n. a bud, an unblown flower; the fibres of the stalk of a lotus; a species of perfume, commonly Cor (*ćora*); another perfume, a berry containing a resinous and fragrant substance; [cf. *kakkolaka*.]

Korakita, *as*, *ā*, *am*, covered with buds.

Korita, *as*, *ā*, *am*, budded, sprouted; ground, pounded, comminuted.

कोरङ्गी *korangī*, f. small cardamoms; [cf. *elā*.]

कोरदूष *kora-dūsha* or *koradūshaka*, *as*, m. a kind of grain eaten especially by the poor, Paspalum Scrobiculatum. See *kodrava*.

कोरली *koralī* or *korilā*, f., N. of a town.

कोल *kola*, *as*, m. a hog; a raft, a float, a boat; a kind of weapon; the breast, the haunch, the hip or flank, the lap [cf. *kroḍa*]; an embrace, embracing; N. of a plant (= *ćitra*, *ćitraka*); the planet Śani or Saturn; N. of a son of Ākrīḍa; N. of a degraded warrior-tribe; an outcast, one of a tribe degraded by Sagara from the military order; a man of a mixed caste; a barbarian, a Kol, a tribe inhabiting the hills and forests in central India; (*ā* or *ī*), f. the jujube tree, Zizyphus Jujuba; (*ā*), f. Piper Longum, and Piper Chaba (*ćavya*); (*am*), n. the fruit of the jujube; black pepper; the weight of one Tola; [cf. Lith. *kailys*, *kiaule*; Hib. *cullach*; Gr. χοῖρος.] — *Kola-kanda*, *as*, m. a sort of bulbous plant, used as a remedy for worms; [cf. *kṛimi-ghna*, *pañjala*, &c.] — *Kola-karkaṭikā*, f., N. of a plant, = *madhu-kharjūrikā*. — *Kola-giri*, *is*, m., N. of a mountain. — *Kola-dala*, *am*, n. a kind of perfume, = *nakhī*. — *Kola-nāsikā*, f., N. of a plant, = *vankinī*. — *Kola-pućcha*, *as*, m. a heron. — *Kola-mūla*, *am*, n. the root of long pepper. — *Kola-vallī*, f. the plant Pothos Officinalis, a plant with a pungent fruit resembling pepper, = *gaja-pippalī*; another plant, Piper Chaba (*ćavya*). — *Kola-śimbī*, f., N. of a plant, commonly called Ālakuśī, Carpopogon Pruriens; [cf. *kṛita-phalā*, *khaṭrā*, &c.] — *Kolā-kolī*, ind. with mutual embraces. — *Kolāñća* (°*la-añ*°), *as*, m. a N. of Kaliṅga, the Coromandel coast from Cuttack to Madras; but, according to some, this place is in Gangetic Hindūstan, with Kanouj for the capital. — *Kolā-pura*, *am*, n., N. of a town.

Kolaka, *as*, m., N. of two plants, = *aṅkoṭha* and *bahu-vāra*; (*am*), n. a kind of perfume, = *kakkolaka*; black pepper.

कोलकिल *kolakila*, *as* or *am*, m. or n. (?), N. of a town; (also read *kilakila*, *kilinakila*, *kolikila*.)

कोलकुण *kolakuṇa*, *as*, m. a bug; [cf. *koṇakuṇa*, *utkuṇa*, *matkuṇa*.]

कोलम्बक *kolambaka*, *as*, m. (fr. *ko* + *lambaka*?), the body of a lute, the whole of it except the strings.

कोलाहल *kolāhala*, *as*, *am*, m. n. (an onomatopoetic word), a loud and confused sound, an uproar, a great and indistinct noise (of men, animals, &c.); (*as*), m., N. of a personified mountain.

कोलि *koli*, *is*, *is* or *ī*, m. f. the jujube tree, Zizyphus Jujuba; [cf. *karkandhu*.] — *Koli-sarpa*, *as*, m., N. of a degraded warrior-tribe.

कोलिकिल *kolikila*, *as* or *am*, m. or n. (?), N. of a town (?); [cf. *kolakila*.]

कोलित *kolita*, *as*, m. an epithet of Maudgalyāyana.

कोलुह *koluha*, *as*, m., N. of a man.

कोलूक *kolūka*, *as* or *am*, m. or n. (?), N. of a country; also *kolūta* and *śallūta*; [cf. *ulūka*, *ulūṭa*, *utūla*, *kulūṭa*, *kulūta*, *kaulūta*.]

कोल्या *kolyā*, f. Piper Longum; [cf. *kolā*.]

कोल्लक *kollaka*, *as*, m., N. of a mountain; [cf. *konva*, *konvaśira*, *kola*, *kolagiri*, *kolvagireya*.] — *Kolla-giri*, *is*, m., N. of a mountain.

कोल्वगिरेय *kolva-gireya*, *ās*, m. pl., N. of a people.

कोविद *ko-vida*, *as*, *ā*, *am* (fr. *ko* and rt. *vid*, to know), experienced, skilled, learned, wise (with loc., gen., and at the end of comp., e. g. *aśveshu* or *aśvānām* or *aśva-kovida*, skilled in horses).

कोविदार *ko-vidāra*, *as*, m. a tree, Bauhinia Variegata; also one of the trees of paradise.

कोश *kośa*, *as*, *am*, m. n. (fr. rt. *kuś* or *kush*?, related to *kukshi* and *koshṭha*?; in the earlier literature generally spelt *kośa*; later books read both *kośa* and *kosha*), a cask, a vessel for holding liquids; (metaphorically) a cloud; a pail; a bucket; a drinking-vessel, a cup, a vessel in general; a box, a cupboard, a drawer, a trunk; the interior or inner part of a carriage; a sheath, a scabbard, &c.; a case, a covering, a cover; store-room, store, provisions; a treasury, the apartment where money or plate is kept; treasure, accumulated wealth, money; gold or silver, wrought or unwrought, as plate, jewellery, &c.; a kind of bandage (in surgery); a dictionary, lexicon, or vocabulary; a bud; the sheath or integument of a plant; a pod or any similar seed-vessel; a nutmeg, a nut-shell; the inner part of the fruit Artocarpus Integrifolia; the cocoon of a silk-worm; the vulva, the womb; the penis; a testicle or the scrotum; an egg; (in the Vedānta philosophy) a term for the three sheaths or succession of cases which make up the various frames of the body enveloping the soul, (these are, 1. the *ānanda-mayaḥ kośaḥ* or 'sheath of pleasure,' forming the *kāraṇa-śarīra* or 'causal frame;' 2. the *vijñāna-mayaḥ* or *buddhi-mayaḥ* or *mano-mayaḥ* or *prāṇa-mayaḥ kośaḥ*, 'the sheath of intellect or will or life,' forming the *sūkshma-śarīra* or 'subtile frame;' 3. the *anna-mayaḥ kośaḥ*, 'the sheath of nourishment,' forming the *sthūla-śarīra* or 'gross frame'); a ball or globe (e. g. *sūtra-kosha*, a ball of thread; *netra-kosha*, the eye-ball &c.); judicial trial, ordeal by fire, water, poison, the balance, heated balls of iron, boiling oil &c., attesting a deity with thrice-repeated drinking of the water in which some idol has been washed; the water used at an ordeal; an oath; (*ā*), f., N. of a river; (*ī*), f. a bud; a seed-vessel; the beard of corn; a shoe, a sandal; [cf. Hib. *gucog*, 'a bud, a sprout;' Gr. κόκκος.] — *Kośa-kāra*, *as*, m. one who makes scabbards, cases, boxes, &c.; the compiler of a dictionary, a lexicographer; the silk-worm or the insect while in its cocoon; a chrysalis or pupa; a variety of sugar-cane or sugar-cane in general. — *Kośa-kāraka*, *as*, m. a silk-worm. — *Kośa-kṛit*, *t*, m. a kind of sugar-cane. — *Kośa-gṛiha*, *am*, n. a treasury; a room in which valuable garments, precious stones &c. are kept. — *Kośa-grahaṇa*, *am*, n. undergoing an ordeal. — *Kośa-ćañću*, *us*, m. the Indian crane. — *Kośa-nāyaka*, *as*, m. a chief over treasure, a treasurer; an epithet of Kuvera. — *Kośa-pāla*, *as*, m. the guardian of a treasure. — *Kośa-peṭaka*, *as*, *am*, m. n. a chest or strong box in which treasure is kept. — *Kośa-phala*, *as*, m. a kind of creeping plant [cf. *ghoshaka*]; (*ā*), f. a Cucurbitaceous plant, = *pīta-ghoshā*; the plant Cucumis Utilissimus, = *trapushī*; (*am*), n. a kind of perfume, a berry containing a waxy and fragrant substance; a nutmeg. — *Kośa-bhūta*, *as*, *ā*, *am*, treasured, stored, accumulated. — *Kośa-vat*, *ān*, *atī*, *at*, possessing treasures, rich, wealthy; (*tī*), f., N. of a kind of plant. — *Kośa-vāsin*, *ī*, *inī*, *i*, living in a shell, wrapped up in a sheath or shell, incased; (*ī*), m. any animal so incased, a chrysalis or pupa. — *Kośa-vṛiddhi*, *is*, f. swelled testicle, enlargement of the scrotum from hernia or hydrocele &c. — *Kośa-veśman*, *a*, n. a treasury. — *Kośa-śāyikā*, f. a clasp-knife or one lying in a sheath. — *Kośa-śuddhi*, *is*, f. purification by ordeal. — *Kośa-skṛit*, *t*, m. a silk-worm. — *Kośa-stha*, *as*, *ā*, *am*, incased, sheathed, enveloped in a sheath or shell &c.; (*as*), m. any shelled insect or animal, as a snail &c.; a pupa or chrysalis; the silk-worm in its cocoon. — *Kośa-hīna*, *as*, *ā*, *am*, without treasure, deprived of riches, poor. — *Kośāṅśa* (°*śa-aṅ*°), *as*, m. part of a treasure, a portion of any one's wealth. — *Kośāgāra* (°*śa-āg*°), *as*, *am*, m. n. a treasure-house, store-room, treasury. — *Kośāṅga* (°*śa-aṅ*°), *as*, m. a kind of reed or grass, commonly Ikāda; [cf. *utkaṭa*.] — *Kośādhipati* (°*śa-adh*°), *is*, or *kośādhīśa* or *kośādhyaksha* (°*śa-adh*°), *as*, m. a superintendent of the treasury, a treasurer, a paymaster; an epithet of Kuvera. — *Kośāpaharaṇa* (°*śa-ap*°), *am*, n. carrying off treasure. — *Kośāmra* (°*śa-ām*°), *as*, m., N. of a plant, = *kṛimi-vṛiksha*, *sukeśaka*, commonly *kośāma*; (*am*), n. the fruit of this plant, Vulg. *keudā* (= *keurā*? Sonneratia Apetala?).

Kośaka, *as*, m. an egg, a testicle.

Kośayī, f., Ved. a chest, a box; the interior of a carriage (?). According to Sāy. = *kośa*.

Kośikā, f. a drinking-vessel.

Kośin, *ī*, *inī*, *i*, incased (*āma-kośin*, having the cavity of the ear filled up); (*ī*), m. the mango tree; [cf. *āmra*.]

Kośilā, f. a kind of bean [cf. *mudga-parṇī*]; N. of a river.

कोशल *kośala* and *kośalā*. See under *kosala*.

कोशलिक *kośalika*, *am*, n. a bribe; (wrong reading for *kauśalika*, q. v.)

कोशातक *kośātaka* or *koshātaka*, *as*, m. (fr. *kośa*?), hair; (*ī*), f. several Cucurbitaceous plants, Trichosanthes Dioeca, Luffa Acutangula, and Luffa Pentandra; the fruits of these plants; a moonlight night.

कोशातकिन् *kośātakin*, *ī*, m. (fr. the preceding?), trade, business; a trader, a merchant; submarine fire.

कोश्य *kośya*, *au* or *e* (?), m. or n. (?), du., Ved. two lumps of flesh near the heart of a sacrificial horse.

कोष *kosha* with its compounds, see under *kośa*, for which *kosha* is only a later form.

कोषला *koshalā*, wrongly spelt for *kosalā*.

कोषातक *koshātaka* = *kośātaka*, q. v.

कोष्ठ *koshṭha*, *as*, m. (fr. rt. *kush*; probably related to *kukshi* and *kośa*), any one of the viscera of the body, as the stomach, heart, lungs, &c., but particularly the stomach; the belly, bowels, abdomen; an inner apartment; a granary, a place in which grain is kept, a store-room, a treasury; (*am*), n. a surrounding wall; a kind of vessel; the shell of anything; (*as*, *ā*, *am*), own. — *Koshṭha-koṭi*, *is*, m., N. of an attendant of Śiva. — *Koshṭha-pāla*, *as*, m. a municipal officer, a constable; a watch, a guard, the watch of a city; a storekeeper, a treasurer. — *Koshṭha-vat*, *ān*, m., N. of a mountain. — *Koshṭha-śuddhi*, *is*, f. dejection by stool, evacuation of the bowels. — *Koshṭhāgāra* (°*ṭha-ag*° or *āg*°), *as*, *am*, m. n. a store-room, a store; a treasury. — *Koshṭhāgārika*, *as* or *ā* (?), m. or f. (?), a kind of animal, any animal living in a shell. — *Koshṭhāgārin*, *ī*, m. a kind of poisonous insect. — *Koshṭhāgni* (°*ṭha-ag*°), *is*, m. the digestive faculty. the gastric juice. — *Koshṭhī-pradīpa*, *as*, m., N. of a work on astronomy.

Koshṭhaka, *as* or *am*, m. or n. (?), a granary, a treasury [cf. *anna-koshṭhaka*]; a surrounding wall; (*am*), n. a brick trough for watering cattle; N. of a town.

Koshṭhakī-kṛi, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to surround, enclose.

Koshṭhila, *as*, m., N. of a man.

Koshṭhya, *as*, *ā*, *am*, proceeding from the chest or interior of the body, emitted (as a sound) from the centre of the lungs.

कोष्ण *koshṇa* (*kā-ush*°), *as*, *ā*, *am*, moderately warm, tepid, warm; (*am*), n. warmth; [cf. *kavoshṇa*, *kadushṇa*.]

कोसल *kosala*, *as*, m. (in later books generally spelt *kośala*), N. of a country and the warrior-tribe inhabiting it, descendants of Māthava Videgha; (*ā*), f., N. of the capital of this country or Ayodhyā, the modern Oude. — *Kosalātmajā* (°*la-āt*°), f. the daughter of the king of the Kosalas, an epithet of a wife of Daśa-ratha, the mother of Rāma.

कोहड *kohaḍa, as,* m., N. of a man; [cf. *kauhaḍa* and *kohala.*]

कोहल *kohala, as, ā, am* (fr. *ka+hala?* cf. *kutūhala*), speaking indistinctly; (*as*), m. a kind of musical instrument; a sort of spirituous liquor; N. of a saint or Muni, the inventor or first teacher of the drama, also a writer on music.

Kohalīya, am, n. title of Kohala's work on music.

कोहित *kohita, as,* m., N. of a man.

कौकुट्टक *kaukuṭṭaka, ās,* m. pl., N. of a people; (variously written *kaukuntaka* and *kaukuṇḍaka.*)

कौकुर *kaukura, ās,* m. pl. (fr. *kukura*), N. of a people.

कौकुवादि *kaukuvādi, is,* m., N. of a man.

कौकूस्त *kaukūsta, as,* m., N. of a man.

कौकृत्य *kaukṛitya, am,* n. (fr. *ku-kṛita* or *ku-kṛitya*), evil doing, wickedness; repentance.

कौक्कुट *kaukkuṭa, as, ī, am* (fr. *kukkuṭa*), relating to a cock or domestic fowl, gallinaceous.

Kaukkuṭika, as, m. a poulterer, one who sells fowls; a kind of mendicant, one who walks with his eyes fixed on the ground for fear of treading upon insects &c.; a hypocrite.

Kaukkuṭi-kuṇḍala, as, m. a species of snake, the Boä or Bor.

कौक्ष *kauksha, as, ī, am* (fr. *kukshi*), abdominal, ventral.

Kaukshеya, as, ī, am, being in the belly; being in a sheath.

Kaukshеyaka, as, m. a sword; a scymitar.

कौङ्क *kauṅka, as,* m. the country Koṅka, = *koṅka, koṅkaṇa.*

Kauṅkaṇa, ās, m. pl., N. of a people; the district of Koṅkan in the peninsula.

Kauṅkiṇa, ās, m. pl. = *kauṅkaṇa* above.

कौङ्कुम *kauṅkuma, as, ī, am* (fr. *kuṅkuma*), relating to the saffron flower.

कौचवार्य *kaućavārya, as, ā, am,* coming from Kūćavāra.

कौञ्च *kauñća, as,* m., N. of a mountain, part of the Himālaya range; [cf. *krauñća.*]

कौञ्जर *kauñjara, as, ī, am* (fr. *kuñjara*), belonging to an elephant; (*as*), m., N. of a race.

कौञ्जायन *kauñjāyana, ās,* m. pl. (fr. *kuñja*), N. of a mountain-tribe, descended from Kuñja; (*ī*), f. a princess of this tribe; a female descendant of Kuñja; the wife of a Brāhman or any venerable personage.

Kauñjāyanya, as, m. a prince of the mountain-tribe called Kauñjāyana.

कौट 1. *kauṭa, as, ī, am* (fr. *kuṭi*), living in one's own house, independant, free; domestic, homely, home-born, home-bred; (*as*), m. = *kuṭaja,* the plant Wrightia Antidysenterica. — *Kauṭa-taksha, as,* m. an independant carpenter, one who works at home on his own account and not for the village or corporation.

कौट 2. *kauṭa, as, ī, am* (fr. *kūṭa*), snared, wired; fraudulent, dishonest; (*am*), n. fraud, falsehood. — *Kauṭa-sākshin, ī,* m. a false witness, = *kūṭa-sākshin.* — *Kauṭasākshya, am,* n. false evidence.

Kauṭakika, as, ā, am, one whose occupation is to catch animals in traps, caves, &c.; (*as*), m. a vender of the flesh of birds or beasts, a poacher, a butcher, &c.; [cf. *kauṭika.*]

Kauṭika, as, ī, am, one whose business is to catch animals in traps &c.; one who kills animals and sells their flesh for his own subsistence, a hunter, a poacher, a mountaineer, &c.; relating to a snare or trap; fraudulent, dishonest.

कौटज *kauṭaja, as, ī, am* (fr. *kuṭaja*), coming from the plant Wrightia Antidysenterica; (*as*), m. the plant Wrightia Antidysenterica. — *Kauṭaja-bhārika, as, ā, am,* carrying or bearing a load of Wrightia Antidysenterica.

Kauṭajika, as, ī, am, carrying a load of Wrightia Antidysenterica.

कौटभी *kauṭabhī,* f. an epithet of the goddess Durgā; [cf. *kaiṭabhī.*]

कौटल्य *kauṭalya, as,* m. an epithet of Cāṇakya; also called Vātsyāyana; [cf. *kauṭilya.*]

कौटवी *kauṭavī,* f. a naked woman; [cf. *koṭṭavī.*]

कौटिलिक *kauṭilika, as,* m. (fr. *kuṭilikā*), a hunter; a blacksmith.

कौटिल्य *kauṭilya, as,* m. (fr. *kuṭila*), an epithet of Cāṇakya [cf. *kauṭalya*]; N. of a grammarian; (*am*), n. crookedness, curvature, curliness of the hair; falsehood, fraudulent behaviour, dishonesty, deceit, insincerity; a kind of horse-radish.

कौटीर *kauṭīra, as, ī, am,* belonging to the plant Kuṭīra, made of it.

Kauṭīryā, f. an epithet of Durgā, 'living in a hut (?).'

कौटुम्ब *kauṭumba, as, ī, am* (fr. *kuṭumba*), necessary for the household; (*am*), n. family relationship.

Kauṭumbika, as, ī, am, belonging to a family, constituting a family; having relations; (*as*), m. the father or master of a family.

कौडविक *kauḍavika, as, ī, am* (fr. *kuḍava*), sown with a particular measure (a Kuḍava) of grain (as a field &c.), containing a Kuḍava.

कौडोदरि *kauḍodari, is,* m. (or *kauṇḍodari* fr. *kuṇḍodara?*), N. of a man.

कौड्य *kauḍya, ās,* m. pl., N. of a people.

कौणकुत्स्य *kauṇakutsya, as,* m., N. of a Brāhman; [cf. *kūṇa-kuććha.*]

कौणप *kauṇapa, as,* m. (fr. *kuṇapa*), 'feeding upon corpses,' a Rākshasa or goblin; N. of a Nāga (these beings are supposed to eat human flesh). — *Kauṇapa-danta, as,* m. an epithet of Bhīshma, uncle of the Pāṇḍus. — *Kauṇapāśana* (°*pa-aś*°), *as,* m., N. of a Nāga.

कौणिन्द *kauṇinda, ās,* m. pl., N. of a people; (*as*), m. sing. a prince of this people.

कौणेय *kauṇeya, as,* m. (fr. *kuṇi?*), Ved. a patronymic of Rajana.

कौण्डल *kauṇḍala, as, ī, am* (fr. *kuṇḍala*), furnished with rings.

कौण्डिन्य *kauṇḍinya, as,* m., N. of a Muni or divine sage; N. of a grammarian; a patronymic of the poet Jaya-deva.

कौण्डिल्यक *kauṇḍilyaka, as,* m. (or *kauṇḍinyaka?*), a kind of poisonous insect.

कौण्डोपरथ *kauṇḍoparatha, ās,* m. pl. (fr. *kuṇḍoparatha*), N. of a warrior-tribe.

Kauṇḍoparathīya, as, m. a prince of this tribe.

कौण्य *kauṇya, am,* n. (fr. *kuṇi*), distortion or paralysis of the hands; the being maimed or handless.

कौतुक *kautuka, am,* n. (fr. *kutuka*), curiosity, interest in anything, vehement desire for, wish, inclination; eagerness, vehemence, impatience; anything causing curiosity, admiration or interest, any singular or surprising object, a wonder; festivity, gaiety, a festival, a show, a solemn ceremony, especially the ceremony with the marriage-thread or ring preceding a marriage; the marriage-thread or ring; joy, pleasure, happiness, enjoyment; sport, pastime; public diversion; song, dance, show or spectacle; season of enjoyment; kind or friendly greeting, civility, salutation. — *Kautuka-kriyā,* f. a solemn ceremony, a marriage ceremony. — *Kautuka-griha, am,* n. the house in which a marriage takes place. — *Kautuka-toraṇa, as, am,* m. n. a triumphal arch erected at certain festivals. — *Kautuka-maṅgala, am,* n. a solemn ceremony. — *Kautukāgāra* (°*ka-ag*° or *āg*°), *as, am,* m. n. a room for festivity, a room in which a marriage ceremony takes place.

Kautukita, as, ā, am, eagerly interested, eager.

Kautukin, ī, inī, i, festive, gay, jocose, a jester.

कौतूहल *kautūhala, am,* n. (fr. *kutūhala*), curiosity, interest in anything, vehement desire for anything, eagerness, vehemence; anything causing curiosity, any unusual phenomenon; a solemn ceremony. — *Kautūhala-para, as, ā, am,* curious, inquisitive. — *Kautūhalānvita* (°*la-an*°), *as, ā, am,* eager, vehement, curious.

कौतोमत *kautomata, am,* n. (fr. *kutas+mata*), N. of a Sūkta (?).

कौत्स *kautsa, as, ī, am* (fr. *kutsa*), composed by Kutsa; (*am*), n. a Sūkta or Sāman composed by Kutsa; (*as*), m. a patronymic from Kutsa; N. of a teacher; N. of a pupil of Vara-tantu; the son-in-law of Bhagīratha; a patronymic of Jaimini; N. of a degraded family. — *Kautsī-putra, as,* m., N. of a teacher.

कौथुम *kauthuma, ās,* m. pl. the pupils of Kuthumin.

कौदालिक *kaudālika* or *kaudālīka, as,* m. (fr. *kudāla*), a man of a mixed caste, the son of a fisherman by a woman of the washerman caste.

कौद्रविक *kaudravika, am,* n. (fr. *kodrava*), sochal salt.

Kaudravīṇa, as, ā, am, sown with Kodrava (as a fiel &c.).

कौनख्य *kaunakhya, am,* n. (fr. *ku-nakhin*), the condition of one who has a disease of the nails; ugliness of the nails. — *Kaunakhyādika* (°*ya-ād*°), *am,* n. neglect of personal decoration.

कौन्तिक *kauntika, as,* m. (fr. *kunta*), a spearman, a soldier armed with a spear.

कौन्ती *kauntī,* f. (fr. *kunta* or *kunti*), a sort of perfume, commonly *reṇuka.*

कौन्तेय *kaunteya, as,* m. (a patronymic fr. *kuntī*), a N. of Yudhishṭhira, Bhīma-sena, and Arjuna; N. of a tree = *arjuna.*

कौन्त्य *kauntya, as,* m. a king of the Kuntis.

कौन्द *kaunda, as, ī, am* (fr. *kunda*), relating to or coming from jasmine.

कौप *kaupa, as, ī, am* (fr. *kūpa*), coming from a well or cistern; (*am*), n. well-water.

Kaupīna, am, n. the pudenda; a privity, a privy part; a small piece of cloth worn over the privities by poor persons; a wrong or improper act, sin. — *Kaupīna-vat, ān, atī, at,* one who has only a piece of cloth over the privities.

Kaupya, as, ā, am, coming from a well or cistern.

कौपोदकी *kaupodakī,* f. the mace of Kṛishṇa, = *kaumodakī;* [also *kaupādakī?*].

कौब्ज्य *kaubjya, am,* n. (fr. *kubja*), crookedness, hump-backedness.

कौम *kauma, am,* n., N. of a Vedic treatise, so named from its author.

कौमार *kaumāra, as, ī, am* (fr. *kumāra* or *kumārī*), juvenile, youthful, girlish, belonging to a youth or young girl, maiden, maidenly, virgin, (*kaumārī bhāryā,* a virgin wife, one who has not had a husband previously; *kaumāraḥ patiḥ,* a man who

marries a virgin; *kaumāram vratam*, a vow of abstinence); soft, tender; relating to the god of war or Sanat-kumāra, belonging or peculiar to them; (*ī*), f. one of the seven divine Mātṛis, the divine mothers or personified energies of the gods, the energy or *śakti* of Kumāra or Kārttikeya the god of war; a kind of bulbous plant, = *vārāhī-kanda;* (*am*), n. childhood, youth from birth to the age of five; maidenhood to the age of sixteen. — *Kaumāra-parvata, as*, m., N. of a mountain. — *Kaumāra-bhṛitya, am*, n. the rearing and education of children, a department of medical science; [cf. *kumāra-bhṛityā.*] — *Kaumārarājya, am*, n. (fr. *kumāra-rāja* = *rāja-kumāra, yuva-rāja*), the position of an heir-apparent; [cf. *yauvarājya.*]

Kaumāraka, am, n. childhood, the juvenile age.

Kaumārika, as, ī, am, endowed with girls; (*as*), m. a father of girls. — *Kaumārika-tantra, am*, n., N. of a Tantra.

कौमुद *kaumuda, as*, m. (fr. *kumuda*), the month Kārttika, October–November; (*ī*), f. moonlight, moonshine (from its causing the Kumudas to blossom); elucidation, (the word Kaumudī being metaphorically used like other words of similar import (*ćandrikā*) at the end of the title of grammatical commentaries and other explanatory works to imply that the book so designated throws much light on the subject of which it treats, e.g. *padārtha-kaumudī, prakriyā-k°, laghu-k°, vaishamya-k°, siddhānta-k°*); the day of full moon in the month Kārttika, sacred to the god Kārttikeya; the day of full moon in the month Āśvina; a festival in honour of Kārttikeya held on the full moon of the month Kārttika; a festival in general; N. of a metre consisting of two lines of twenty-four syllables each; N. of a river. — *Kaumudī-ćāra, as, am*, m. n. the day of full moon in the month Āśvina. — *Kaumudī-pati, is*, m. the moon. — *Kaumudī-vṛiksha, as*, m. the stick or stand of a lamp.

Kaumudika, as, ī, am, relating to a water-lily, abounding with them; (*ikā*), f., N. of a female friend of Umā.

कौमोदकी *kaumodakī*, f. (fr. *kumodaka*), N. of the club or mace of Vishṇu or Kṛishṇa, given to him by Varuṇa.

Kaumodī, f. the club or mace of Vishṇu or Kṛishṇa.

कौम्भ *kaumbha, as, ī, am* (fr. *kumbha*), put into a pot.

Kaumbhakāraka, made by a potter (?).

Kaumbhakāri, is, m. or *kaumbhakārya, as*, m. the son of a potter.

कौरम *haurama, as*, m., N. of a man; (a various reading has *kaurama.*)

कौरयाण *kaurayāṇa, as*, m. (fr. *kurayāṇa*), a patronymic of Pāka-sthāman.

कौरव *kaurava, as, ī, am* (fr. *kuru*), belonging to the Kurus &c.; (*as*), m. a patronymic from Kuru; a descendant of Kuru; also *kauravaka.*

Kauravāyaṇi, is, or *kauraveya, as*, m. a patronymic from Kuru.

Kauravya, as, m. a patronymic from Kuru; a descendant of Kuru; N. of a Nāga, father of Ulūpī.

Kauravyāyaṇī, f. a female descendant of Kuru. — *Kauravyāyaṇī-putra, as*, m., N. of a teacher.

Kaurukatya, as, ā, am, belonging to the family of the Kurus and Katas.

Kaurukullaka, ās, m. pl., N. of a Buddhist sect.

Kaurupañćāla, as, ī, am, belonging to the race of the Kurus and Pañćālas.

Kaurupathi, is, m. (fr. *kuru-patha*), N. of a teacher.

कौर्पर *kaurpara, as, ī, am* (fr. *kūrpara*), being at the elbow.

कौर्प्य *kaurpya, as*, m. (a word borrowed from the Gr. σκορπίος), the sign of the zodiac Scorpio.

कौर्म *kaurma, as, ī, am* (fr. *kūrma*), belonging or relating to a tortoise, connected with a tortoise, acting as one; belonging or relating to the Avatāra of Vishṇu as a tortoise; (*as*), m., N. of a Kalpa, the day of full moon of Brahmā; (*am*), n., scil. *purāṇam*, title of a Purāṇa on the subject of Vishṇu's descent as a tortoise. — *Kaurmopapurāṇa* (°*ma-up°*), *am*, n., N. of an Upa-purāṇa.

कौल *kaula, as, ī, am* (fr. *kula*), belonging or relating to a family, ancestral, extending over a whole family or race, sprung from a noble family, of a good family, well-born; (*as*), m. a worshipper of Śakti according to the left-hand ritual; (*am*), n. the doctrine and practices of the left-hand Śāktas. — *Kaulopanishad* (°*la-up°*), *t*, f. title of an Upanishad.

Kaulakeya, as, ī, am, sprung from a noble family, of a good family, well-born; (*as*), m. a bastard; (wrong form for *kaulaṭeya.*)

Kaulattha, as, ī, am (fr. *kulattha*), made or prepared with or consisting of Dolichos Uniflorus; (*am*), n. a drink prepared with Kulattha.

Kaulatthīna, as, ā, am, sown with Dolichos Uniflorus (as a field).

Kaulika, as, ī, am, belonging to a family or race, customary in a family, ancestral, heritable in the family; (*as*), m. a weaver; a heretic, an impostor; a follower of the left-hand Śākta ritual.

Kaulīna, as, ā, am, peculiar or belonging to a noble family; (*as*), m. the son of a female beggar; a follower of the left-hand Śākta ritual; (*am*), n. rumour, report; evil report, detraction; family scandal; combat of animals, of birds, snakes, &c.; cock-fighting, &c.; contention of animals as a species of gambling; a privity, a privy part, the pudenda; high birth, family descent; an improper act, a bad deed.

Kaulīnya, am, n. high birth, nobility; family honour; family trouble, family scandal.

Kauleya, as, ī, am, sprung from a noble family; of the left-hand Śākta sect; [cf. *kaula, kaulika, kaulīna.*]

Kauleyaka, as, ī, am, sprung from a noble family, of good parentage; pertaining to a family; (*as*), m. a dog (a domestic animal).

Kaulya, as, ā, am, sprung from a noble family, of good family or parentage; of the left-hand Śākta sect.

कौलटिनेय *kaulaṭineya, as, ī*, m. f. (fr. *kulaṭā*), the son or daughter of a female beggar; a bastard.

Kaulaṭeya, as, ī, m. f. the child of a female beggar; a bastard, the child of a disloyal wife.

Kaulaṭera, as, ā, m. f. a bastard, son or daughter of a disloyal wife; the child of a beggar.

कौलव *kaulava, as*, m., N. of the third Karaṇa or astronomical period.

कौलाल *kaulāla, as*, m., Ved. a potter, = *kulāla;* the son of a potter. — *Kaulāla-ćakra, am*, n. a potter's wheel.

Kaulālaka, as, ī, am, made by a potter, pertaining to a potter; (*am*), n. earthenware, porcelain.

कौलितर *kaulitara, as*, m., Ved. an epithet of the demon Śambara.

कौलिशिक *kauliśika, as, ī, am* (fr. *kuliśa*), resembling a thunderbolt.

कौलीक *kaulīka, as*, m., Ved. a kind of bird.

कौलीरा *kaulīrā*, f. (fr. *kulīra*), N. of a plant, = *karkaṭa-śṛingī.*

कौलूत *kaulūta, as*, m. a king of the Kulūtas; (a various reading has *kaulūbha.*)

कौल्मलबर्हिष *kaulmalabarhisha, am*, n., N. of a Sāman called after Kulmala-barhisha.

कौल्माषी *kaulmāshī*, f. (fr. *kulmāsha*), a day of full moon on which Kulmāsha is eaten.

Kaulmāshīṇa, as, ā, am, sown with or fit for Kulmāsha (as a field).

कौवल *kauvala, am*, n. = *kuvala*, the fruit of the tree Zizyphus Jujuba.

कौवेर *kauvera, as, ī, am* (fr. *kuvera*), relating or belonging to Kuvera, coming from him; (*ī*), f., scil. *diś*, the region of Kuvera, the north quarter; the *śakti* or female energy of Kuvera; (*am*), n. a plant, a kind of Costus, Costus Speciosus.

कौश 1. *kauśa, as, ī, am* (fr. *kuśa*), made of Kuśa grass; (*am*), n., scil. *nagara*, the town of Kuśa, an epithet of Kānyakubja. — *Kauśāmbhas* (°*śa-am°*), *as*, n. Kuśa grass boiled in water.

Kauśya, as, ā, am, made of Kuśa grass.

कौश 2. *kauśa, as, ī, am* (fr. *kośa*), silken, silk.

1. *kauśika, as, ī, am*, being in a sheath or scabbard, sheathed, incased; silken, silk; (*as*), m. one who is versed in dictionaries; the compiler of a dictionary, a lexicographer; the fragrant substance bdellium; marrow; (*ā*), f. a drinking-vessel.

Kauśeya or *kausheya, as, ī, am*, silken, of silk; (*am*), n. silk, a silk cloth, a silk petticoat or trowsers, a woman's lower garments of silk.

कौशल *kauśala, am*, n. (fr. *kuśala*), well-being, welfare, good fortune, happiness, prosperity; skilfulness, cleverness, experience; (*ī*), f. friendly inquiry, greeting, salutation; a respectful present, a Nazr; (*ās*), m. pl., N. of a people.

Kauśalikā, f. a present, a respectful gift or offering.

Kauśalya, am, n. welfare, well-being, good fortune, prosperity; cleverness, experience; (*ā*), f. see *kausalya.*

कौशाम्ब *kauśāmba, am*, n. (fr. *kuśāmba*), N. of a realm; (*ī*), f., N. of an ancient city on the Ganges in the lower part of the Doab, in the vicinity of Kurrah; also *vatsa-pattana.*

Kauśāmbeya, as, m. a patronymic from Kuśāmba.

Kauśāmbya, as, m. the chief of Kauśāmbī.

कौशाश्वी *kauśāśvī*, f., N. of a town built by Kuśāśva.

कौशिक 2. *kauśika, as, ī, am* (fr. *kuśika*), of the family of Kuśika &c.; (*as*), m. a patronymic of Viśvā-mitra, who was the son or grandson of Kuśika; N. of a teacher, author of the Sūtras of the Atharva-veda; a brother of Paippalādi; N. of a grammarian; N. of one of Jarāsandha's generals; an epithet of Indra (as originally perhaps belonging to the Kuśikas or friendly to them); N. of a son of Vasudeva; N. of an Asura; an epithet of Śiva; N. of the plant Vatica Robusta [cf. *kuśika* and *aśva-karṇa*]; an ichneumon; an owl; love, passion; (*ī*), f., N. of a river in Bahar, commonly called Kosi or Koosa, created by Viśvā-mitra, or identified with Satyavatī, the sister of Viśvā-mitra; an epithet of the goddess Durgā; N. of a Buddhist female beggar or *pari-vrājikā;* (*as, ī, am*), coming from an owl. — *Kauśika-priya, as*, m. an epithet of Rāma. — *Kauśika-phala, as*, m. the cocoa-nut tree, (said to have been created by the sage Viśvā-mitra when endeavouring to form a human being in rivalry of Brahmā, the nut being the rudiment of the head.) — *Kauśikānguli, is*, m., N. of a teacher. — *Kauśikātmaja* (°*ka-āt°*), *as*, m. Indra's son, an epithet of Arjuna. — *Kauśikāyudha* (°*ka-āy°*), *am*, n. the bow of Indra, the rainbow. — *Kauśikārāti* (°*ka-ar°*), *is*, m. an enemy of owls, a crow; also *kauśikāri*, &c. — *Kauśikī-putra, as*, m., N. of a teacher. — *Kauśiky-oja, as*, m. (*oja* = *ojas*), N. of a tree, = *śākhoṭā.*

Kauśikāyani, is, m. (a patronymic fr. *kauśika*), N. of a teacher.

Kauśikin, inas, m. pl. the pupils of Kauśika.

कौशिकार *kauśikāra, as*, m. = *kośa-kāra*, q. v.

कौशिज *kauśija, ās*, m. pl., N. of a people.

कौशीतकी *kauśītakī* = *kaushītakī*, q. v.

कौशीधान्य *kauśīdhānya, am,* n. (fr. *kośī-dhānya*), a leguminous plant, pulse.

कौशीलव *kauśīlava* or *kauśīlavya, am,* n. (fr. *kuśīlava*), the profession of an actor, a dancer, &c.

कौशेय *kauśeya.* See under 2. *kauśa.*

कौश्य *kauśya.* See under 1. *kauśa.*

कौषारव *kaushārava, as,* m. (fr. *kushāru*), a patronymic of Maitreya.

कौषीतक *kaushītaka, as,* m. (fr. *kushītaka*), a patronymic of Kahoḍa; (*ī*), f. a patronymic of the wife of Agastya; N. of a school derived from Kushītaka; (*am*), n., N. of a work.
Kaushītaki, is, m. a patronymic from Kushītaka.
Kaushītakin, inas, m. pl. the pupils of Kaushītaka.—*Kaushītaki-brāhmaṇa, am,* n., N. of a Brāhmaṇa.
Kaushītakeya, as, m. a patronymic of a Kāśyapa; a patronymic of Kahoḍa.

कौषेय *kausheya.* See under 2. *kauśa.*

कौष्ठ *kaushṭha, as, ī, am* (fr. *koshṭha*), being in a store-room, &c.
Kaushṭhya, as, ā, am, being in the stomach or abdomen.

कौष्ठिल *kaushṭhila* in *Mahā-kaushṭhila, as,* m., N. of a Buddhist author.

कौष्य *kaushya, as,* m. a patronymic from Kosha.

कौसलक *kausalaka, ās,* m. pl. (fr. *kosala*), N. of a people; (sometimes spelt *kauśalaka.*)
Kausaleya, as, m. (fr. *kausalyā*), a metronymic of Rāma as son of Kausalyā.
Kausalya, as, ā, am (fr. *kosala*), belonging to the people of the Kosalas; (*as*), m. a prince of the Kosalas; (*ā*), f. the daughter of a prince of the Kosalas, the wife of Pūru and mother of Janamejaya; the wife of Satvat; the wife of Daśa-ratha and mother of Rāma; epithet of the mother of Dhṛita-rāshṭra; of the mother of Pāṇḍu.—*Kosalyā-nandana, as,* m. and *kosalyā-mātṛi, tā,* m. an epithet of Rāma.
Kausalyāyani, is, m. a metronymic of Rāma.

कौसिद *kausida, as, ī, am* (fr. *kusida*), relating or belonging to or coming from a Kusida, q. v.

कौसीद *kausīda, as, ī, am* (fr. *kusīda*), connected with or relating to a loan; usurious.
Kausīdya, am, n. sloth, indolence; the practice of usury.

कौसुम *kausuma, as, ī, am* (fr. *kusuma*), flowery, flowering; (*am*), n. the ashes of brass, used as a collyrium.
Kausumāyudha, as, ī, am (fr. *kusumāyudha*), relating to the god of love.

कौसुम्भ *kausumbha, as, ī, am* (fr. *kusumbha*), prepared with safflower; dyed with safflower, orange, red; (*as*), m. wild safflower.

कौसुरुबिन्द *kausurubinda, as, ī, am* (fr. *kusurubinda*), N. of a Daśa-rātra.

कौसृतिक *kausṛitika, as, ī, am* (fr. *ku-sṛiti*), following evil courses, fraudulent; a cheat, a knave; (*as*), m. a juggler, a conjurer.

कौस्तुभ *kaustubha, as,* m. (fr. *kustubha?*), N. of a celebrated jewel obtained with thirteen other precious things at the churning of the ocean and suspended on the breast of Kṛishṇa; a manner of joining the fingers; (*am*), n. a kind of oil (*sarsha-podbhava*).—*Kaustubha-lakshaṇa, as,* or *kaustubha-lakshaka, as,* m. or *kaustubha-vakshas, ās,* m. a N. of Vishṇu or Kṛishṇa.

कौस्थलपुर *kausthalapura, am,* n., N. of a town.

कौहलिय *kauhaliya* or *kauhalīya* (?), *ās,* m. pl., N. of a school called after Kohala.
Kauhalī-putra, as, m., N. of a grammarian.

क्नंस् *knaṇs,* cl. 1. 10. P. *knaṇsati, knaṇsayati,* to speak; to shine; [cf. *kuṇś, kuṇs, knas, kraṇś.*]

क्नथ् *knath,* cl. 1. P. *knathati, -thitum,* to hurt, injure; to kill.

क्नस् *knas,* cl. 4. P. *knasyati, -situm,* to be crooked (in mind or body); to shine: Caus. *knasayati, -yitum,* to shine; [cf. *kuṇś, kuṇs, knaṇs, kraṇś.*]

क्नु *knu* or *knū,* cl. 9. P. A. *knunāti, -nīte,* or *knūnāti, -nīte,* to sound, make a noise.

क्नूय् *knūy,* cl. 1. A. *knūyate, ćuknūye, knūyitum,* to be wet; to make a creaking sound; to stink: Caus. P. *knopayati, aćuknupat, -yitum,* to make wet.
Knūta, as, ā, am, stinking, noisy, wet (?).
Knūyitṛi, tā, trī, tṛi, stinking, emitting a stench.

क्मर् *kmar,* cl. 1. P. *kmarati,* to be crooked in person, to be crooked in mind, to be fraudulent or crafty; [cf. *hvṛi.*]

क्य *kya, am,* n., Ved. (according to Sāy. fr. 3. *ka = prajā-pati*), anything agreeable to Prajā-pati.

क्रंश् *kraṇś,* cl. 1. P. (?) *kraṇśati,* to illuminate; [cf. *knaṇs* and *knas.*]

क्रकच *krakaća, as, am,* m. n. (an onomatopoetic word), a saw; (*as*), m. the plant Capparis Aphylla, = *karīra;* N. of a part of hell; (*ā*), f. the tree Pandanus Odoratissimus, = *ketaka;* [cf. *krakara.*]—*Krakaća-ććhada, as,* m. the tree Pandanus Odoratissimus.—*Krakaća-pattra, as,* m. the teak tree.—*Krakaća-pād, t,* m. a lizard, a chameleon.—*Krakaća-pṛishṭhī,* f. a small fish with numerous small spines in the back, Cojus Cobojus.

क्रकण *krakaṇa, as,* m. a kind of partridge, commonly Kayar, Perdix Sylvatica; [cf. *kṛikaṇa* and *krakara.*]

क्रकर *krakara, as,* m. (an onomatopoetic word), a kind of partridge, Perdix Sylvatica; the plant Capparis Aphylla (see *karīra*); a saw; a poor man; disease; [cf. *krakaća.*]

क्रकुच्छन्द *krakuććhanda, as,* m., N. of a Buddha, a predecessor of Sākya-muni.

क्रक्षमाण *krakshamāṇa, as, ā, am* (a part. fr. an obsolete rt. *kraksh*), Ved. roaring, raving (?).

क्रतु *kratu, us,* m. (said to be fr. 1. *kṛi,* but perhaps rather fr. 2. *kṛi*), plan, design, intention, purpose; resolution, determination; desire, will (in this sense often occurring in the Vedic inst. case, *kratvā,* willingly, readily); power, ability, adequacy, efficiency, deliberation, consultation; intelligence, understanding (e. g. *bhadraḥ kratuḥ,* right judgment, good understanding; frequently found in conjunction with the almost synonymous word *daksha,* e. g. *daksha-kratū* or *kratu-dakshau,* ability and intelligence, intelligence and power); inspiration; enlightenment; a sacrificial rite or ceremony; sacrifice, offering, worship; an Aśvamedha sacrifice; (*Kratu,* as intelligence personified, is a son of Brahmā, and one of the Prajā-patis or ten principal Ṛishis or saints mentioned in Manu I. 35; he is said to be married to Kriyā and father of the 60,000 Vālikhilyas, or according to other authorities the husband of Haya-śirā); N. of one of the Viśva-devās; also of a son of Ūru and Āgneyī; N. of the author of a Dharma-śāstra; [cf. *a-kratu, adbhuta-kratu, abhi-kratu,* &c.; cf. also Gr. κράτος.]—*Kratu-karman, a,* n. a sacrificial ceremony.—*Kratu-ććhada, as,* m. one skilled (?) in sacrifice; a Jina; (in the latter sense a wrong form for *kraku-ććhanda.*)—*Kratu-jit, t,* m., N. of a man.—*Kratu-tulya, as, ā, am,* equal to an Aśvamedha in merit.—*Kratu-druh, -dhruk,* m. an enemy of sacrifices, an Asura.—*Kratu-dvish, ṭ,* m. hating sacrifices, an Asura, a Daitya or demon.—*Kratu-dhvaṇsin, ī,* m. an epithet of Siva as 'destroyer of Daksha's sacrifice.'—*Kratu-pati, is,* m. the performer of a sacrifice.—*Kratu-paśu, us,* m. a sacrificial animal; a horse, especially one fit for an Aśvamedha.—*Kratu-pā, ās, ās, am,* Ved. watching one's sentiments or intentions.—*Kratu-purusha, as,* m. an epithet of Vishṇu.—*Kratu-prā, ās, ās, am,* or *kratu-prāvan, ā, ā, a,* Ved. becoming inspired or enlightened; (Sāy.) fulfilling religious rites.—*Kratu-phala, am,* n. the reward of a sacrifice, the object for which it is performed.—*Kratu-bhuj, k,* m. one who eats the sacrifice, a god, a deity.—*Kratu-mat, ān, atī, at,* Ved. intelligent, prudent, wise; inspired, enlightened; (Sāy.) having religious rites; (*ān*), m., N. of a son of Viśvā-mitra.—*Kratu-maya, as, ī, am,* endowed with intelligence.—*Kratu-rāj, ṭ,* m. the chief of sacrifices, the most excellent sacrifice.—*Kratu-rāja, as,* m. the chief of sacrifices, the Rājasūya sacrifice, performed by a monarch who has made all the princes of the world tributary to himself.—*Kratu-vikrayin, ī, iṇī, i,* or *kratu-vikrāyaka, as, ikā, am,* one who sells the possible benefits of a sacrifice performed by himself.—*Kratu-vid, t, t, t,* Ved. prudent, wise; causing inspiration, inspiring; (Sāy.) acquainted with religious rites; granting knowledge; (*t*), m., N. of a man.—*Kratu-saṅkhyā,* f., N. of the thirteenth of Kātyāyana's Pariśishṭas.—*Kratu-saṅgraha, as,* m. title of a Pariśishṭa of the Sāma-veda.—*Kratu-siddhi, is,* f. completion of a sacrifice, attainment of the object for which it is performed.—*Kratu-spṛiś, k, k, k,* causing intelligence or inspiration.—*Kratūttama* (°*tu-ut*°), *as,* m. the chief of sacrifices, the Rājasūya sacrifice.—*Kratvā-magha, as, ā, am,* Ved. giving readily.
Kratūya, nom. P., Ved. *kratūyati, -yitum,* to exert the intellect.

क्रथ् *krath,* cl. 1. P. *krathati, -thitum,* to hurt, kill; cl. 10. P. *krāthayati, -yitum,* to hurt, injure, kill (with gen. of the person); to amuse, to delight repeatedly; [cf. *knath* and *klath.*]

क्रथ *kratha, as,* m., N. of a race belonging to the Yādava people, derived from Kratha, a son of Vidarbha and brother of Kaiśika; N. of an Asura; [cf. the next.]

क्रथन *krathana, as,* m., N. of an Asura; N. of a Nāga, a son of Dhṛita-rāshṭra; N. of a monkey; (*am*), n. slaughter, killing; hemorrhage (?); snoring, stertor.

क्रथनक *krathanaka, as,* m., N. of a camel in the Pańća-tantra; (*am*), n. a black sort of Agallochum.

क्रन्द् *krand* or *krad,* cl. 1. P. A. *krandati, -te,* or *kradate, ćakranda, ćakrade, krandishyati, -te, akrandīt* (Ved. Aor. *akran*), *kranditum,* to neigh (as a horse); to roar (metaphorically applied to the clouds and to wind and water); to creak (as a wheel); to cry piteously, to weep, shed tears; to grieve, be confused with sorrow; to call out piteously to any one (with acc.); to cry out: Caus. *krandayati, -yitum,* to cause to roar or shake; to cause to weep or lament; to roar, rave: Desid. *ćikrandishati, -te:* Intens. *ćākrandyate, ćākranti,* Ved. *kanikranti* (part. *kanikradat, kanikradyamāna*), to neigh, roar, rave, cry out; to shake; to creak; [cf. Goth. *grēta,* 'to lament.']
Kranda, as, m., Ved. neighing; a cry, calling out.
Krandad-ishṭi, is, is, i, Ved. moving with a great noise or roaring, an epithet of Vāyu.
Krandana, as, m. a cat; (*am*), n. crying out, calling; mutual daring or defiance, challenging; weeping, lamenting, sobbing.
Krandanu, us, m., Ved. roaring, shaking.
Krandas, as, n., Ved. battle-cry; (*asī*), du. two

contending armies shouting defiance; (Sāy.) heaven and earth.

Krandita, as, ā, am, wept, called or cried out; (*am*), n. weeping, calling; mutual daring.

Krandya, am, n., Ved. neighing.

क्रप् *krap*, cl. 1. A. *krapate, ćakrape, krapishyate, akrapishṭa, krapitum,* to long for; to mourn; to lament, implore; to compassionate, pity; to go; [cf. *krip,* &c.]

क्रम् *kram*, cl. 1. P. A., 4. P. *krāmati* (ep. also *kramati*), *kramate* (ep. also *krāmate*), *krāmyati* and *kramyati* (?), *ćakrāma, ćakrame, kramitā, kramishyati* and *kraṇsyate, akramīt* and *akraṇsta, kramitum* (according to some also *krāntum*), to step, walk, go, go towards, approach (with acc.); to approach in order to ask for assistance (with loc., e. g. *tasmin krame,* I go to him for assistance); to go across, go over; to ascend; to have sexual intercourse with; to excel; to pervade, take possession of; to fill; to fulfil, accomplish; to undertake, strive after; A. to proceed well, to gain a footing, to succeed, have effect; (in gram.) to be liable to the peculiar arrangement of a Vedic text called Krama; to be doubled (as a letter or word) in connection with this arrangement; A. to read according to the Krama arrangement of a Vedic text: Caus. *kramayati, -yitum,* to cause to step; *kramayati* or *krāmayati,* to make liable to the peculiar arrangement called Krama; to double (a letter or word) in connection with this arrangement: Intens. *ćaṅkramyate* or *ćaṅkranti,* to step to and fro, to walk, wander about: Desid. *ćikramishati, ćikraṇsate;* [cf. Lat. *gra-dus, gra-dior, gran-dis;* Goth. *hlaupa,* 'to run;' Old Germ. *hlaufu, hloufu; laufu, loufu.*]

Krantṛi, tā, trī, tṛi, going, a goer, who or what goes.

Krama, as, m. a step; going, proceeding; course (e. g. *kāla-kramāt,* in course of time); passing; the foot; a position taken (by an animal &c.) before making a spring or attacking; uninterrupted or regular progress, order, series, regular arrangement, hereditary descent, succession (e. g. *varṇa-krameṇa,* in the order of the tribes or castes; *krameṇa,* in regular course, by degrees, according to order, rank, or series); method, manner (e. g. *yena krameṇa,* in which manner; *tad-anusaraṇa-krameṇa,* in a manner corresponding to that); an undertaking, enterprise, intention; a peculiar manner or method of reading and writing Vedic texts, i. e. 'progressing step by step,' so called because the reading proceeds from the first member (either word or letter) to the second, then the second is repeated and connected with the third, the third repeated and connected with the fourth, and so on, (this manner of reading or writing in relation to words is called *pada-krama;* in relation to conjunct consonants *varṇa-krama*); a term for the words or letters themselves when combined or arranged in this manner; power, strength. — *Krama-kāla, as,* m. the time of the Krama arrangement. — *Krama-ja, as, ā, am,* produced by the Krama arrangement. — *Krama-jit, t,* m., N. of a prince. — *Krama-jyā,* f. the sine of a planet; declination; [cf. *krānti-jyā.*] — *Krama-tas,* ind. gradually, successively, in order. — *Krama-trairāśika, as* or *am,* m. or n. (?), a particular method of applying the direct rule of three (opposed to *vyasta°* or *viloma-trairāśika*). — *Krama-pada, am,* n. the conjunction of words in the Krama reading, more usually written *pada-krama.* — *Krama-pāṭha, as,* m. the Krama reading, i. e. a peculiar 'step by step' arrangement of a Vedic text made to secure it from all possible error by, as it were, combining the Saṃhitā-pāṭha and the Pada-pāṭha, i. e. by giving the words both as connected and unconnected with following and preceding words; see under *krama* above. — *Krama-pūraka, as,* m., N. of a tree, = *vaka.* — *Krama-prāpta, as, ā, am,* obtained by succession or hereditary descent. — *Krama-bhaṅga, as,* m. interruption of order, irregularity. — *Krama-yoga, as,* m. succession, regular order, successive or methodical practice; (*ena*), ind. in regular manner. — *Krama-vat,* ind. in the manner of the Krama arrangement. — *Krama-varta, as* or *am,* m. or n. (?), N. of a district in Kaśmīra. — *Krama-śas,* ind. gradually, by degrees; regularly, seriatim. — *Krama-śāstra, am,* n. rules relating to the Krama arrangement. — *Krama-saṃhitā,* f. a collection of Vedic texts arranged according to the Krama method. — *Kramasaṃhitodāharaṇa* (°*tā-ud*°), *am,* n. an example from a Krama-saṃhitā. — *Krama-saṅgraha,* title of a treatise; [cf. *krita-dāsa.*] — *Krama-sandarbha-prabhāsa,* title of a chapter (*khaṇḍa*) in a particular work. — *Kramāgata* (°*ma-āg*°), *as, ā, am,* descended or inherited lineally, what comes from one's ancestors in regular succession, arrived in due course or succession. — *Kramāgata-tva, am,* n. hereditary succession or possession. — *Kramāditya* (°*ma-ād*°), *as,* m. an epithet of king Skanda-gupta. — *Kramādhyayana* (°*ma-adh*°), *am,* n. the Krama reading or arrangement; see *krama-pāṭha* above. — *Kramādhyāyin* (°*ma-adh*°), *ī,* m. one who reads the Krama arrangement of a Vedic text. — *Kramānuyāyin* (°*ma-an*°), *ī, inī, i,* following the methodical order. — *Kramānusāra* or *kramānvaya* (°*ma-an*°), *as,* m. regular order, due arrangement. — *Kramāyāta* (°*ma-āy*°), *as, ā, am,* descended or inherited lineally, coming from one's ancestors in regular succession; one who has acceded to the throne by succession; proceeding in regular order. — *Kramāvasāna* (°*ma-av*°), *am,* n. the end of a word in the Krama arrangement of a Vedic text. — *Kramokta* (°*ma-uk*°), *as, ā, am,* enjoined for the Krama arrangement. — *Kramodvega* (°*ma-ud*°), *as,* m. an ox.

Kramaka, as, ā, am, going, proceeding; orderly, methodical; (*as*), m. a student who goes through a regular course of study, one who proceeds methodically; one who reads or knows the Krama arrangement of a text.

Kramaṇa, as, m. a step; the foot; a horse; N. of a son of Bhajamāna; (*am*), n. stepping, walking, going; transgressing; proceeding; approaching or undertaking anything; treatment of words or letters according to the Krama arrangement, doubling letters, words, &c.

Kramaṇīya, as, ā, am, to be gone to, to be gone beyond.

Kramad-īśvara, as, m., N. of the author of the grammar called Saṃkshipta-sāra.

Kramamāṇa, as, ā, am, going, proceeding.

Kramika, as, ā, am, proceeding in a fixed order or methodically; successive.

Kramitṛi, tā, trī, tṛi, stepping, walking, going, who or what goes &c.

Kramya, as, ā, am, produced by the Krama arrangement, arising by the Krama.

Krā, ās, ās, am, (at the end of some compounds) stepping, going; [cf. *udadhi-krā, dadhi-krā.*]

Krānta, as, ā, am, gone, going, gone or going over or across; spread, extended; attacking, invading, gone to or against; overcome, surpassed; (*as*), m. a horse; (in astronomy) declination; (*ā*), f., N. of a plant, a kind of Solanum [cf. *brihatī*]; a species of the Atyashṭi metre [cf. *kāntā*]; (*am*), n. a step, (*Vishṇoḥ krāntam,* 'the step of Vishṇu,' N. of a Soma ceremony); a certain aspect in astronomy when the moon is in conjunction with a planet.

Krānti, is, f. going, proceeding, a step; overcoming, surpassing; attacking; declination of a planet; the sun's course on the globe, the ecliptic. — *Krānti-kaksha, as,* m. the course of the sun, the ecliptic. — *Krānti-kshetra, am,* n. a figure described by the ecliptic. — *Krānti-jyā,* f. the sine of the declination or of the ecliptic. — *Krānti-pāta, as,* m. the intersection of the ecliptic and equinoctial circles, the equinoctial points or nodes of the ecliptic. — *Krānti-pāta-gati, is,* f. motion of the nodes of the ecliptic, precession of the equinox. — *Krānti-bhāga, as,* m. the declination of a point of the ecliptic. — *Krānti-maṇḍala* or *krānti-vṛitta, am,* n. the ecliptic. — *Krānti-valaya, as,* m. the ecliptic; the space within the tropics.

Krāntu, us, m. a bird.

Krāmat, an, antī, at, going, proceeding over or across.

क्रमि *krami, is,* m. = *krimi,* a worm.

क्रमु *kramu, us,* m. the betel-nut tree, Areca Faufel or Catechu.

Kramuka, as, m., N. of several plants, the Areca or betel-nut tree, Areca Faufel or Catechu; the mulberry tree, Morus Indica (= *brahma-dāra*); another tree, a red sort of Lodhra (*paṭṭikā-lodhra*); a kind of fragrant grass, Bhadra-mustaka; the fruit of the cotton tree; (*ās*), m. pl., N. of a people; (*ī*), f. the betel-nut tree, Areca Faufel or Catechu. — *Kramuka-phala, am,* n. the Areca-nut.

क्रमेल *kramela* or *kramelaka, as,* m. the camel; [cf. Gr. κάμηλος; Lat. *camelus.*]

क्रय *kraya,* &c. See under rt. *krī.*

क्रयशीर्ष *krayaśīrsha, am,* n. = *kapi-śīrsha,* the coping of a wall.

क्रवण *kravaṇa, as,* m., Ved. a worshipper.

क्रविस् *kravis, is,* n., Ved. (or *kravi* in the comp. *a-kravi-hasta,* q. v.), raw flesh, carrion; [cf. Gr. κρέας; cf. also *krūra.*]

Kravishṇu, us, us, u, desirous of raw flesh.

Kravya, am, n. flesh, raw flesh, carrion; [cf. Lith. *krauja-s,* 'blood;' Russ. *krovj;* Hib. *cru;* Old Germ. *hreo;* Gr. κρέας; Lat. *cruor, cruentus, crūdus, caro.*] — *Kravya-ghātana, as,* m. a deer, an antelope; (killed for its flesh.) — *Kravya-bhuj, k, k, k,* carnivorous, eating carrion; (*k*), m. a Rākshasa. — *Kravya-bhojana, as, ā, am,* carnivorous. — *Kravya-mukha, as,* m. (?) having flesh in one's mouth, N. of a wolf in the Pañća-tantra. — *Kravya-vāhana, as, ī, am,* Ved. carrying corpses, an epithet of Agni (opposed to *havya-vāhana*). — *Kravyād* (°*ya-ad*), *t, t, t,* consuming flesh or corpses, epithet of the fire of the funeral pile, or Agni in one of his terrible forms; epithet of a Yātu-dhāna and other evil beings, imps, and goblins; N. of a Rakshas; a beast of prey, a carnivorous animal. — *Kravyāda* (°*ya-ada*), *as, ā, am,* carnivorous, an eater of flesh; (*as*), m. a goblin, a Rākshasa; a lion, a hawk; the fire of the funeral pile; N. of a people. — *Kravyāśin* (°*ya-āś*°), *ī, inī, i,* carnivorous; (*ī*), m. a demon; an anthropophagus.

क्रशय *kraśaya* (fr. *kriśa*), nom. P. *kraśayati, -yitum,* to emaciate, make thin or lean.

Kraśita, as, ā, am, emaciated, made thin or lean.

Kraśiman, ā, m. leanness, emaciation.

क्रष्टव्य *krashṭavya.* See rt. *krish,* p. 250.

क्राकचिक *krākaćika, as,* m. (fr. *krakaća*), a sawyer.

क्राथ *krātha, as,* m. (fr. rt. *krath*), killing, murder; N. of a prince; of a son of Dhṛita-rāshṭra; of a Nāga; of a monkey; a patronymic from Kratha; [cf. *krathana.*] — *Krātheśvara* (°*tha-īś*°) or *krodheśvara* (°*dha-īś*°), *as,* m., N. of a pupil of Āpastamba.

क्रान्त *krānta, krānti,* &c. See under *kram.*

क्रायक *krāyaka.* See under rt. *krī.*

क्रिमि *krimi, is,* m. a worm, an insect, &c., and the words derived and compounded with *krimi.* See under *krimi.*

क्रिय *kriya, as,* m. (a word borrowed from the Gr. κριός), the sign of the zodiac Aries.

क्रियमाण *kriyamāṇa.* See rt. 1. *kṛi.*

क्रिया *kriyā,* f. (fr. rt. 1. *kṛi*), doing, performing, performance; business; an act, action, undertaking; activity; work; labour; bodily action, exercise of the limbs; a literary work; medical

treatment or practice; applying a remedy, cure (e. g. *samakriya-tva*, the being treated according to one and the same system of medicine; *vishamakriya-tva*, the being treated according to different methods); a religious rite or ceremony, sacrificial act, sacrifice; obsequies, rites performed immediately after death; purificatory rites, as ablution &c.; (religious action is sometimes personified as a daughter of Daksha and wife of Dharma, or a daughter of Kardama and wife of Kratu); judicial investigation by human means, as by witnesses, documents, &c., or by superhuman or ordeals of various kinds; (in grammar) action (as the general idea expressed by any verb); a verb, (according to later grammarians a verb is of two kinds, *sakarma-kriyā*, active, and *akarma-kriyā*, intransitive); a noun of action; native lexicographers give also the following meanings to *kriyā*,—atonement; disquisition; study; means, expedient; instrument, implement. — *Kriyā-kara*, *as*, m. one who performs an action, a student. — *Kriyā-kartṛi*, *tā*, m. the doer of an action, an agent. — *Kriyā-kalāpa*, *as*, m. title of a grammar; the great body of ceremonies enjoined in the Hindū laws, a number of actions of any kind; all the particulars or points of any business. — *Kriyā-kāra*, *as*, *ī*, *am*, one who does any act, an agent, a performer; (*as*), m. a beginner, a novice, a tyro, a student; an agreement. — *Kriyā-kaumudī*, f. title of a work by Govindānanda. — *Kriyā-tantra*, *am*, n. 'a Tantra of action,' one of the four classes of Tantras with Buddhists. — *Kriyā-dveshin*, *ī*, *iṇī*, *i*, one who is averse to the part of a lawsuit or judicial trial called *kriyā*, i. e. to witnesses, documents, ordeals, &c.; (*ī*), m. one of the five kinds of witnesses, he whose testimony is hurtful to the cause. — *Kriyā-dvaita*, *am*, n. efficient cause, as resigning all to God. — *Kriyā-nibandha*, title of a work. — *Kriyā-nirdeśa*, *as*, m. evidence. — *Kriyānurūpa* (°*yā-an*°), *as*, *ā*, *am*, conformable to the act, according to the action. — *Kriyānvita* (°*yā-an*°), *as*, *ā*, *am*, practising ritual observances. — *Kriyā-paṭu*, *us*, *us*, *u*, clever, dextrous. — *Kriyā-patha*, *as* or *am*, m. or n. (?), manner of medical treatment or application of remedies. — *Kriyā-pada*, *am*, n. a verb. — *Kriyā-para*, *as*, *ā*, *am*, attentive to or diligent in the performance of one's duties. — *Kriyāpavarga* (°*yā-ap*°), *as*, m. end of an affair, liberation from ceremonial acts. — *Kriyā-pāda*, *as*, m. the third division of a suit at law, witnesses, written documents and other proofs adduced by the complainants, the rejoinder of the plaintiff. — *Kriyā-prasaṅga*, *as*, m. course of proceeding. — *Kriyā-phala*, *am*, n. result or consequence of acts. — *Kriyābhyupagama* (°*yā-abh*°), *as*, m. special compact or agreement. — *Kriyāmbudhi* (°*yā-am*°), *is*, m. title of a work of Prāṇakṛishṇa. — *Kriyā-yoga*, *as*, m. the connection with an action or verb; the employment of expedients or instruments; the practical form of the Yoga system of philosophy, devotion by due performance of the duties of every day life, active devotion. — *Kriyāyoga-sāra*, *as*, m. a section of the Padma-purāṇa. — *Kriyā-lopa*, *as*, m. discontinuance or loss of any of the essential ceremonies of the Hindū religion. — *Kriyā-vat*, *ān*, *atī*, *at*, one who performs an action, active, busy, engaged in a business, understanding business, fit for it, possessed of worldly knowledge; performing ceremonies in the right manner, celebrating religious rites. — *Kriyā-vaśa*, *as*, *ā*, *am*, subject to the influence of acts; (*as*), m. necessity, necessary influence of acts done or to be done. — *Kriyāvasanna* (°*yā-av*°), *as*, *ā*, *am*, one who loses a lawsuit through the statements of the witnesses &c. — *Kriyā-vāćaka*, *as*, *ā*, *am*, or *kriyā-vāćin*, *ī*, *inī*, *i*, expressing an action (as a verbal noun). — *Kriyā-vādin*, *ī*, m. a plaintiff; one who states the arguments in a lawsuit. — *Kriyā-vidhi*, *is*, m. a rule of action; conduct of affairs, mode of performing any rite. — *Kriyāvidhi-jña*, *as*, *ā*, *am*, conversant with business, understanding the ritual &c. — *Kriyā-viśāla*, *am*, n. title of the thirteenth of the fourteen Pūrvas or most ancient Jaina writings. — *Kriyā-viśeshaṇa*, *am*, n. that which defines an action more closely; an adverb. — *Kriyā-śakti*, *is*, f. capability to act; the power of action. — *Kriyā-samabhihāra*, *as*, m. repetition of any act, doing anything repeatedly. — *Kriyā-sāra*, *as*, m. title of a work. — *Kriyā-sthānaka-vićāra*, *as*, m. title of a Jaina work. — *Kriyendriya* (°*yā-in*°), *as*, m. an organ of action, as the hand, foot, voice, organ of generation and that of excretion; also called *karmendriya*, q. v.

क्रिवि **krivi**, *is*, m., Ved. a leather bag, metaphorically 'a cloud;' N. of an Asura; a cistern, a well; the original name of the Pańćālas; [cf. *kraivya*.]

क्री 1. **krī**, cl. 9. P. A. *krīṇāti*, *krīṇīte*, *ćikrāya*, *ćikriye*, *kreshyati*, *-te*, *akraishīt*, *akreshṭa*, *kretum*, to buy, purchase (with inst. of the price, and abl. or gen. of the person from which anything is bought, e. g. *ka imam Indraṃ daśabhir dhenubhir mama krīṇāti*, who will buy this Indra of me for ten cows? *yam mātā-pitror antikāt* or *sakāśāt krīṇīyāt*, whom he may buy from his father and mother; *krīṇīshva tad daśabhiḥ suvarṇaiḥ*, buy that for ten suvarṇas); to barter or exchange; to win: Caus. *krāpayati*, *-yitum*, *aćikrapat*: Desid. *ćikrīshati*, *-te*: Intens. *ćekrīyate*, *ćekrayīti*, *ćekreti*; [cf. Hib. *creanaim*, 'I buy, I purchase;' Gr. πρίαμαι, πέρνημι; Lith. *prekis*, *perku* (?); Lat. *pretium*; Eng. *hire*.] — *Kry-ādi*, *ayas*, m. pl. the roots beginning with *krī*, i. e. those of the ninth class.

Kraya, *as*, m. buying, purchase. — *Kraya-krīta*, *as*, *ā*, *am*, bought, purchased. — *Kraya-dravya*, *am*, n. anything for which anything else is bought or exchanged. — *Kraya-lekhya*, *am*, n. deed of sale, conveyance, &c. — *Kraya-vikraya*, *au*, m. du. buying and selling, trade, traffic. — *Krayavikrayika*, *as*, m. a trader or merchant, a dealer. — *Krayavikrayin*, *ī*, *iṇī*, *i*, one who buys or sells, one who strikes a bargain. — *Krayāroha* (°*ya-ār*°), *as*, m. a market, a fair (where goods are piled up for sale).

Krayaṇa, *am*, n. buying, purchasing.

Krayaṇīya, *as*, *ā*, *am*, to be bought or purchased, purchasable.

Krayāṇaka, *as*, *ikā*, *am*, what is sold, fit to be sold.

Krayika, *as*, *ā*, *am*, buying, purchasing; (*as*), m. a trader, a dealer, a purchaser, a buyer.

Krayin, *ī*, *iṇī*, *i*, a buyer, a purchaser.

Krayya, *as*, *ā*, *am*, exhibited for sale, purchasable.

Krāyaka, *as*, m. a buyer or purchaser; a dealer, a trader.

2. *krī*, *īs*, *īs*, *i*, (at the end of some compounds) buying.

Krīta, *as*, *ā*, *am*, bought, purchased: (*as*), m. a son, one of the twelve kinds acknowledged by the ancient Hindū law, viz. one purchased from his natural parents. — *Krītānuśaya* (°*ta-an*°), *as*, m. repenting a purchase, returning a purchase upon the seller, admissible in some cases by law.

Krītaka, *as*, *ā*, *am*, acquired by purchase; (*as*), m. a son bought from his natural parents and adopted as male issue; also *krīta-putra* (?).

Kreṇi, *is*, m. and *kreṇī*, f. buying, purchasing, purchase.

Kretavya, *as*, *ā*, *am*, to be bought, purchasable.

Kretṛi, *tā*, m. a buyer, purchaser.

Kreya, *as*, *ā*, *am*, purchasable, to be bought. — *Kreya-da*, *as*, *ā*, *am*, one who exhibits anything for sale, a seller.

क्रीड् **krīḍ**, cl. 1. P. (ep. also A.) *krīḍati*, *ćikrīḍa*, *krīḍishyati*, *akrīḍīt*, *krīḍitum*, to play, sport, amuse one's self, frolic, gambol, dally, (used of men, animals, the wind and waves, &c.); to jest, joke with (with inst. or with *saha* and inst., e. g. *Droṇena* or *Droṇena saha krīḍati*, he sports with Droṇa): Caus. *krīḍayati*, *-yitum*, to cause to play, to allow to play: Desid. *ćikrīḍishati*: Intens. *ćekrīḍyate*, *ćekrīṭṭi*.

Krīḍa, *as*, *ā*, *am*, playing, sporting; (*as*, *ā*), m. f. sport, play, pastime, pleasure, amusement (often in compounds, e. g. *krīḍā-mudaḥ*, f. pl. the pleasures of play, or of amorous sport; *Kṛishṇa-krīḍā*, sport with Kṛishṇa; *jala-krīḍā*, playing about in water); disrespect shown by jest or joke. — *Krīḍā-kānana*, *am*, n. a pleasure-grove. — *Krīḍākūta* (°*ḍā-āk*°), *am*, n. sportive or wanton purpose or desire. — *Krīḍā-kopa*, *as*, m. assumed anger, anger in sport. — *Krīḍā-kautuka*, *am*, n. wanton curiosity; sport, play, pastime, enjoyment; lasciviousness, sexual intercourse. — *Krīḍā-khaṇḍa*, title of the second part of the Gaṇeśa-Purāṇa. — *Krīḍā-gṛiha*, *am*, n. a pleasure-house, a house for amusement. — *Krīḍā-ćaṅkramaṇa*, *am*, n. (?), N. of a place. — *Krīḍā-ćandra*, *as* or *am*, m. or n. (?), N. of a metre consisting of four lines of eighteen syllables each; N. of a poet. — *Krīḍā-nārī*, f. a harlot, a courtezan. — *Krīḍā-maya*, *as*, *ī*, *am*, consisting of play or sport. — *Krīḍā-mayūra*, *as*, m. a peacock kept for pleasure or amusement. — *Krīḍā-mṛiga*, *as*, m. any animal kept for pleasure, a toy-deer, a toy-animal of any kind. — *Krīḍā-ratna*, *am*, n. the gem of sports, copulation. — *Krīḍā-ratha*, *as*, m. a cart, a carriage used for amusements. — *Krīḍā-rasātala*, *am*, n. title of a work in the Sāhitya-darpaṇa. — *Krīḍā-vat*, *ān*, *atī*, *at*, sportive, playful. — *Krīḍā-vana*, *am*, n. a pleasure-garden, a park. — *Krīḍā-veśman*, *a*, n. a pleasure-house, a house for amusement. — *Krīḍā-śakunta*, *as*, m. a bird kept for pleasure or amusement. — *Krīḍā-śaila*, *as*, m. a pleasure-mountain, a pleasure-mound or hillock in a garden. — *Krīḍā-saras*, *as*, n. a pleasure-lake. — *Krīḍā-sthāna*, *am*, n. or *krīḍoddeśa* (°*ḍā-ud*°), *as*, m. a play-ground.

Krīḍaka, *as*, m. a player, one who sports.

Krīḍat, *an*, *antī*, *at*, playing, sporting, gamboling.

Krīḍana, *am*, n. playing, play, sporting, &c.

Krīḍanaka, *as*, *ikā*, *am*, playing, sporting; (*as*, *am*), m. or n. (?), a plaything, a toy for children. — *Krīḍanaka-tā*, f. the state of a plaything; *krīḍanakatayā*, after the manner of a plaything.

Krīḍanīya or *krīḍanīyaka*, *am*, n. a plaything, toy, a doll. — *Krīḍanīyaka-sannibha*, *as*, *ā*, *am*, like a toy or doll.

Krīḍamāna, *as*, *ā*, *am*, sporting, playing.

Krīḍi or *krīḷi*, *is*, *is*, *i*, Ved. playing, sporting; epithet of the winds.

Krīḍitṛi, *tā*, m. a player, one who sports.

Krīḍin, *ī*, *inī*, *i*, Ved. playing, sporting; epithet of the Maruts or winds; (*ī*), m., N. of a man.

Krīḍu or *krīḷu*, *us*, *us*, *u*, Ved. playing, effervescing (?); epithet of the Soma. — *Krīḍu-mat*, *ān*, *atī*, *at*, Ved. playing, playful; epithet of flame.

क्रुञ्च् 1. **kruńć**, cl. 1. P. *kruńćati*, *-ćitum*, to curve or make crooked; to be or become crooked, to move crookedly; to be or become small, to shrink; to make small, to lessen; to go towards, approach, arrive at; [cf. Hib. *cruinn*, 'rotundus.']

Krukta, *as*, *ā*, *am*, crooked, curved.

2. *kruńć*, *n*, m., Ved. a kind of snipe, a curlew.

Kruńća, *as*, m. a kind of snipe, a curlew; N. of a mountain; (*ā*), f. a female snipe or curlew; a kind of Vīṇā or lute.

Kruńćakīyā, f., N. of a place in India.

Krauńća, *as*, m. a curlew, heron, &c. See s. v.

क्रुड् **kruḍ**, cl. 6. P. *kruḍati*, *-ḍitum*, to sink, dive; to be or become thick; (another form for *bhṛiḍ*); [cf. *kūḍ* and *krūḍ*.]

क्रुध् 1. **krudh**, cl. 4. P. (rarely A.) *krudhyati*, *-te*, *ćukrodha*, *krotsyati*, *akrudhat*, *kroddhum*, to become angry, to be wrathful or angry with (with dat. or gen. or acc. or with *upari* and gen., e. g. *putrāya* or *putrasya* or *putram* or *putrasyopari ćukrodha*, he was angry with his son: Caus. *krodhayati*, *-yitum*, to make angry, provoke, irritate: Desid. *ćukrutsati*: Intens. *ćokrudhyate*, *ćokroddhi*;

[cf. Lith. *rus-tus*, 'angry;' *rus-tybé*, 'anger;' Lat. *crudelis* (?); Gr. κότος; Germ. *groll;* Hib. *corruidhe*, 'anger, wrath, motion;' *corruigh*, 'fury, resentment.']

Kruddha, as, ā, am, irritated, provoked, angry, wrathful; fierce, cruel; (*am*), n. anger.

2. *krudh, t*, f. or *krudhā*, f. anger, wrath, passion.

Krudhmin, ī, inī, i, Ved. wrathful, irritable.

Krudhyat, an, antī, at, being angry, feeling provoked.

Krodha, as, m. anger, wrath, passion; anger personified as a child of Lobha and Nikṛiti; or of death; or of Brahmā; N. of a Dānava; (*ā*), f., N. of a daughter of Daksha. — *Krodha-ja, as, ā, am*, proceeding from or engendered by wrath, (especially applicable to eight vices, hatred, envy, oppression, violence, &c.) — *Krodha-maya, as, ī, am*, a person of angry disposition; passionate, angry. — *Krodha-mūrćhita, as, ā, am*, overcome or infatuated with anger, passionate, angry; (*as*), m. a kind of perfume, commonly called Cor, = *ćora*. — *Krodha-varjita, as, ā, am*, free from wrath, mild, calm. — *Krodha-vardhana, as*, m., N. of a Dānava. — *Krodha-vaśa, as*, m. the power of anger; (*as, ā, am*), overpowered by anger, passionate, violent; N. of several kinds of evil spirits; (*as*), m., N. of a Rakshas; (*ā*), f., N. of a daughter of Daksha and wife of Kaśyapa. — *Krodhavaśa-ga, as, ā, am*, subject to anger, under the influence of anger. — *Krodha-samanvita, as, ā, am*, filled with anger. — *Krodha-hantṛi, tā*, m., N. of an Asura. — *Krodhānvita* (°*dha-an*°), *as, ā, am*, wrathful, angry. — *Krodhāmarsha-jihma-bhrū* (°*dha-am*°), *ūs, ūs, u*, bending the brow with anger and impatience. — *Krodhojjhita* (°*dha-uj*°), *as, ā, am*, free from wrath, composed, calm.

Krodhana, as, ā, am, inclined to wrath, passionate, angry; (*as*), m., N. of a son of Kauśika and pupil of Garga; also of a son of Ayuta and father of Devātithi; (*ā*), f. a passionate woman, a vixen; (*am*), n. the being angry, anger.

Krodhanīya, as, ā, am, anything which may produce anger, provocative; (*am*), n. an injury.

Krodhālu, us, us, u, passionate, violent.

Krodhin, ī, inī, i, passionate, angry; (*ī*), m. a buffalo; a dog; (*inī*), f. mystical name of the letter *r*.

Krodhishṭha, as, ā, am, very irate or wrathful.

क्रुन्थ् **krunth**, cl. 9. P. *kruthnāti, krunthitum*, to embrace, to cling or adhere to; to be distressed, to pain, injure, kill, suffer pain, be distressed; (another form for *kunth*.)

क्रुमु **krumu**, *us*, f., Ved., N. of a river, a tributary of the Indus.

क्रुमुक **krumuka**, *as*, m., Ved. a piece of wood or match used to catch the sacrificial fire when kindled by friction; [cf. *kṛimuka, kramuka*.]

क्रुश् **kruś**, cl. 1. P. (rarely A.) *krośati, -te, ćukrośa, krokshyati, akrukshat, kroshṭum*, to cry out, shriek, yell, bawl, call out, halloo; to exclaim; to cry, lament; to weep; to sound, make a singing noise (as the ear): Caus. *krośayati, -yitum*: Desid. *ćukrukshati*: Intens. *ćokruśyate, ćokrashṭi*; [cf. Lith. *klykiu*, 'to cry;' *krykszauja*; Hib. *cruisigh*, 'music, song;' Lat. *crocis, crocito*; Gr. κρώζω, κράζω, κραγγή; Goth. *krukya*.]

Kruśvan, ā, m. a jackal; [cf. *kroshṭu*.]

Krushṭa, as, ā, am, calling out, crying out, scolding; wept, cried; cried aloud, bawled; called at, abused; (*am*), n. crying, weeping, sobbing; noise, sound.

Krośa, as, m. a cry, a yell, a shriek, a shout, a call, calling out, a noise (e. g. *karṇa-krośa*, a noise in the ears); the range of the voice in calling or hallooing, a measure of distance, an Indian league, commonly called a Kos, = 1000 Daṇḍas, = 4000 Hastas, = ¼ Yojana; according to other authorities = 2000 Daṇḍas, = 8000 Hastas, = ½ Gavyūti; (*am*), n., N. of a Sāman. — *Krośa-tāla, as*, m. a large or double drum. — *Krośa-dhvani, is*, m. a large drum. — *Krośa-mātra-gata, as, ā, am*, gone the length of a Krośa. — *Krośa-mātra-sthita, as, ā, am*, standing at the distance of a Krośa. — *Krośa-yuga, am*, n. a measure of two Krośas, = 4000 yards or about 2½ miles; (this seems to correspond to the modern Krośa, but the standard varies.)

Krośat, an, antī, at, crying, calling out.

Krośana, as, ā, am, who or what cries; (*am*), n. crying.

Krośin, ī, inī, i, crying out, calling out, weeping (e. g. *ushṭra-krośin*, making sounds like a camel).

Kroshṭa, as, m., N. of a man.

Kroshṭu (*must* form strong cases and *may* form weak cases from *kroshṭṛi*, Gram. 128. *c*), a jackal; N. of a son of Yadu and father of Vṛijinīvat (in this last sense nom. sing. *kroshṭā* or *kroshṭus*). — *Kroshṭu-karṇa, as* or *am*, m. or n. (?), N. of a place. — *Kroshṭu-pāda, as*, m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Kroshṭu-puććhikā* or *kroshṭu-puććhī*, f. the plant Hemionitis Cordifolia; [cf. *kroshṭuka-puććhikā* or *kroshṭu-vinnā*.] — *Kroshṭu-phala, as*, m. the tree Terminalia Catappa, = *inguda*. — *Kroshṭu-māna* and *kroshṭu-māya, as*, m., N. of two men; (*ās*), m. pl. the descendants of these men. — *Kroshṭu-vinnā*, f. a plant, either Chaculiya, Hemionitis Cordifolia (*pṛiśni-parṇī*), or Ramvāsac; [cf. *śṛigālu-vinnā*.]

Kroshṭuka, as, m. a jackal; N. of a man, cf. *kraushṭuki*; (*ī*), f. a female jackal; a daughter of Krodha-vaśā and mother of the yellow apes. — *Kroshṭuka-puććhikā*, f. a plant, commonly Chaculiya, Hemionitis Cordifolia; or, according to some, Ramvāsac; [cf. *kroshṭu-vinnā*.] — *Kroshṭuka-māna, as*, m., N. of a man. — *Kroshṭuka-mekhalā*, f. the plant Hemionitis Cordifolia. — *Kroshṭuka-śiras, as*, n. a disease of the knee.

Kroshṭṛi, ṭā, m. (not used in the weakest cases, cf. *kroshṭu*), a jackal; N. of a son of Yadu and father of Vṛijinīvat; (*ṭrī*), f. the female of a jackal; a kind of Convolvulus; N. of another plant, [cf. *lāngalī*.] — *Kroshṭekshu, us*, m. (fr. *kroshṭā* = *kroshṭṛi* and *iksha?*), a kind of sugar-cane, = *śvetekshu*.

क्रूड् **krūḍ**, cl. 10. P. *krūḍayati, -yitum*, to make thick; [cf. *kūḍ, kruḍ*.]

क्रूर **krūra**, *as, ā, am* (related to *kravis, kravya*), wounded, hurt, sore; bloody; raw; cruel, fierce, ferocious, hard-hearted; pitiless; hard, harsh, rough; formidable, terrible; inauspicious (opposed to *saumya* and *a-krūra*, and epithet of the first, third, fifth, seventh, ninth, and eleventh signs of the zodiac, which are supposed to have a malignant influence); mischievous, destructive; hard, solid; strong (as a bow, opposed to *mandu*); hot, sharp, disagreeable; (*am*), ind. in a formidable manner; (*as, am*), m. n. boiled rice; (*as*), m. a hawk; a heron; two plants, red oleander, = *rakta-karavīra*, and another plant, = *bhūtānkuśa*; (*ā*), f., N. of a plant, = *rakta-punarnavā*; (*am*), n. a wound, a sore; blood-shedding, slaughter, cruelty, any horrible deed; any frightful apparition. — *Krūrakarma-kṛit, t, t, t*, perpetrating cruel actions; a rapacious animal. — *Krūra-karman, a*, n. a bloody or terrible deed; any hard or difficult labour; (*ā, ā, a*), performing bloody or terrible deeds, fierce, cruel, unrelenting; (*ā*), m., N. of a plant, = *kaṭutumbinī* = *kaṭutumbī* (?). — *Krūra-kṛit, t, t, t*, performing bloody or terrible deeds, fierce, cruel, unrelenting. — *Krūra-koshṭha, as*, m. torpid or costive bowels unaffected by strong purgatives; (*as, ā, am*), one whose bowels are torpid or costive. — *Krūra-gandha, as*, m. sulphur; (*ā*), f., N. of a tree, = *kanthārī*. — *Krūra-ćarita, as, ā, am*, cruel, ferocious, addicted to cruel practices. — *Krūra-tā*, f. or *krūra-tva, am*, n. cruelty, fierceness. — *Krūra-dantī*, f. an epithet of Durgā. — *Krūra-dṛiś, k, k, k*, evil-eyed, of terrible aspect, mischievous, villainous, cruel; (*k*), m. an epithet of the planet Śani or Saturn; also an epithet of the planet Mars. — *Krūra-dhūrta, as*, m. a kind of thorn-apple; [cf. *kṛishṇa-dhattūraka*.] — *Krūra-buddhi, is, is, i*, or *krūra-mānasa, as, ā, am*, cruel-minded. — *Krūra-rava, as*, m. a jackal (?). — *Krūra-rāvin, ī*, m. a raven. — *Krūra-loćana, as*, m. an epithet of the planet Saturn (of an evil or inauspicious aspect). — *Krūra-sarpa-vat*, ind. like an enraged serpent. — *Krūrākṛiti* (°*ra-āk*°), *is*, m. an epithet of Rāvaṇa, the ruler of Lankā. — *Krūrāksha* (°*ra-ak*°), *as*, m., N. of a minister of the owl-king Ari-mardana. — *Krūrāćāra* (°*ra-āć*°), *as, ā, am*, following cruel or savage practices. — *Krūrātman* (°*ra-āt*°), *ā*, m. an epithet of the planet Saturn; [cf. *krūra-dṛiś* and *krūra-loćana*.] — *Krūrāśaya* (°*ra-āś*°), *as, ā, am*, one whose bowels are torpid or costive; containing fierce animals (as a river &c.); of a terrible or fierce disposition. — *Krūropasaṃhata* (°*ra-up*°), *as, ā, am*, connected with cruelty.

क्रूर्च **krūrća**, *as, am*, m. n. the beard; [cf. *kūrća*.]

क्रेणि **kreṇi**, *kretavya*, &c. See rt. *krī*.

क्रैडिन **kraiḍina**, *as, ī, am* (fr. *krīḍin*, q. v.), Ved. belonging to the Maruts or winds.

Kraiḍinīyā, f., scil. *ishṭi*, the Ishṭi or sacrificial oblation, sacred to the Maruts.

क्रैव्य **kraivya**, *as*, m. (fr. *krivi*), a king of the Krivis.

क्रोञ्च **kroñća**, &c. Cf. *krauñća*.

क्रोठिन् **kroṭhin**, *ī*, m. (?), N. of a man.

क्रोड **kroḍa**, *as, am, ā*, m. n. f. (m. in the earlier language; n. in later works; also f. according to the lexicographers), the breast, the chest, the bosom, (at the end of compounds the fem. can only end in *ā*, e. g. *kalyāṇa-kroḍā*, a woman with a well-formed breast), the flank, the hollow above the hip; the lap; the interior of anything, the inner part, a cavity, a hollow [cf. *udara* and *garbha*]; (*as*), m. a hog; the esculent bulb of a kind of plant, = *vārāhī-kanda*, [cf. *kroḍa-kanyā*]; N. of Śani or the planet Saturn; (*ā*), f. a plant, = *kroḍa-ćūḍā*. — *Kroḍa-kanyā*, f. the esculent bulb of a kind of plant; [cf. *kroḍa*.] — *Kroḍa-ćūḍā*, f., N. of a plant, = *mahā-śrāvaṇikā*. — *Kroḍa-pattra, am*, n. a marginal writing omitted in its proper place, a postscript to a letter, a supplement, a codicil to a will. — *Kroḍa-parṇī*, f. a prickly nightshade, Solanum Jacquini, = *kaṇṭakārikā*. — *Kroḍa-pāda, as*, m. a turtle, a tortoise. — *Kroḍānka* (°*ḍa-an*°), *as*, m. a tortoise. — *Kroḍānghri* (°*ḍa-an*°), *is*, m. a turtle or tortoise. — *Kroḍi-mukha, as*, m. (?) a rhinoceros. — *Kroḍeshṭā* (°*ḍa-ish*°), f. a kind of grass, = *mustā*.

Kroḍī-kṛi, cl. 8. P. *-karoti, -kartum*, to fold to the breast, clasp to the bosom, clasp, embrace. — *Kroḍī-karaṇa, am*, n. folding to the breast, embracing. — *Kroḍī-kṛiti, is*, f. embracing, embrace.

Krauḍa, as, ī, am, fit for or belonging to a hog.

क्रोणकवर्ण **kroṇaka-varṇa**, *as*, m., N. of a man.

क्रोथ **krotha**, *as*, m. (fr. *kruth* for rt. *krunth?*), killing, slaying, murder; [cf. *krātha*.]

क्रोध **krodha**, &c. See under 1. *krudh*.

क्रोश **krośa**, *kroshṭu*. See under *kruś*.

क्रौञ्च **krauñća**, *as*, m. (fr. rt. *kruñć*, q. v.), a kind of curlew or heron (Ardea Jaculator); the emblem of the fifth Arhat of the present Avasarpiṇī; (*ī*), f. the female curlew; a daughter of Tāmrā and mother of the curlews; (*as*), m. a mountain, part of the Himālaya range, situated in the eastern part of the chain on the north of Asam; one of the Dvīpas or principal divisions of the world, surrounded by the sea of curds; N. of a Rakshas; N. of a pupil of Śāka-pūrṇi; (*am*), n., scil. *astra*, N. of a mystical weapon; N. of a Sāman; also of a particular Vedic formula. — *Krauñća-dāraṇa* or *krauñća-sūdana*,

as, m. an epithet of the god of war, Kārttikeya, who tore asunder the mountain Krauñća. — *Krauñća-dvīpa, as*, m., N. of a Dvīpa, = *krauñća*. — *Krauñća-paksha, as, ā, am*, an epithet of horses, 'the flanks of which are similar to the wings of a curlew.' — *Krauñća-padā*, f., N. of a metre consisting of four lines of twenty-five syllables each. — *Krauñća-padī*, f., N. of a place. — *Krauñća-pura, as*, m., N. of a town. — *Krauñća-bandha, as*, m. a particular kind of knot. — *Krauñća-randhra, am*, n. the Krauñća pass, caused by the deity Kārttikeya and by Paraśu-rāma; see *krauñćāri* below. — *Krauñća-vat, ān*, m., N. of a mountain, = *krauñća*. — *Krauñćādana* (°*ća-ad*°), *am*, n. the fibres of the stalk of the lotus (*mṛiṇāla*); N. of several plants, = *gheñćulī*; another plant, = *ćiñćoṭaka*; long pepper; (*ī*), f. the seed of the lotus. — *Krauñćāraṇya* (°*ća-ar*°), *am*, n., N. of a forest. — *Krauñćārāti* (°*ća-ar*°), *is*, m. an epithet of the deity Kārttikeya. — *Krauñćāri* (°*ća-ari*), *is*, m. an epithet of the deity Kārttikeya and of the hero and Avatāra Paraśu-rāma, who with his arrows made a pass or defile through the Krauñća mountain.

Krauñćikī-putra, as, m., N. of a teacher.

क्रौड *krauḍa*. See under *kroḍa* last col.

क्रौर्य *kraurya, am*, n. (fr. *krūra*), cruelty, fierceness, anger; hard-heartedness; terribleness.

क्रौशशतिक *krauśaśatika, as, ī, am* (fr. *krośa* + *śata*), one who goes a hundred Krośas or leagues; one who deserves to be approached from a distance of a hundred Krośas or leagues (as a religious teacher &c.).

क्रौष्टिक *kraushṭika, as*, m. a wrong form for *kraushṭuki*, q. v.

क्रौष्टुकर्ण *kraushṭukarṇa, as, ī, am*, coming from Kroshṭu-karṇa.

क्रौष्टुकि *kraushṭuki, is*, m. (a patronymic fr. *kroshṭuka*), N. of a grammarian; N. of an astrologer; N. of a warrior-tribe belonging to the Trigarta-shashṭhās.

Kraushṭukīya, as, m. a prince of the warrior-tribe called Kraushṭuki.

क्र्यादि *kry-ādi*, a term of grammar to denote the roots of the ninth class of which *krī* is the first.

क्लथ् *klath*, cl. 1. P., Ved. *klathati, -thitum*, to turn round, revolve, to form into clots or lumps; to kill or hurt; [cf. Lat. *clades*.]

Klathana, am, n., Ved. turning round, forming into clots or lumps.

क्लदीवत् *kladīvat, ān, atī, at* (rt. *klid?*), Ved. wet, moist (?).

क्लन्द् *kland* or *klad* [cf. rt. *krand*], cl. 1. P. *klandati, ćaklanda, klandishyati, klanditum*, to call; to lament; to weep; cl. 1. A. *klandate* or *kladate* &c., to be confounded or troubled; to grieve; [cf. Hib. *glaodhaim*, 'I call, bawl, roar, shout;' Gr. κλάζω.]

Klanda, as, ā, am (fr. *kland* for *krand?*), Ved. crying, noisy (?).

क्लप् *klap*, cl. 10. P. *klāpayati, -yitum*, to speak barbarously; (another form for *hlap*); [cf. Lith. *kalpu*, 'to speak.']

क्लम् *klam* [cf. rt. *śram*, the rt. *klam* seems principally confined to the later artificial poems], cl. 1. 4. P. *klāmati, klāmyati, ćaklāma, klamishyati, klamitum*, to be or become fatigued, to be weary or tired or exhausted; to be depressed; [cf. Gr. κάμνω; Lat. *lentus* for *clentus* (?); Germ. *lahm*; Old Germ. *lam*; Lith. *lumas*.]

Klama, as, m. fatigue, exhaustion, languor, weariness.

Klamatha, as, m. fatigue, exhaustion.

Klamathu, us, m. fatigue, languor.

Klamin, ī, inī, i, becoming tired, languishing, exhausted, weary. — *Klami-tā*, f. or *klami-tva, am*, n. exhaustion, langour, fatigue.

Klānta, as, ā, am, tired, fatigued, exhausted, languishing; wearied; depressed in spirits or exhausted; dried up, withering; thin, emaciated. — *Klānta-manas, ās, ās, as*, low-spirited, languid, melancholy. — *Klānta-vadana, as, ā, am*, having a weary face.

Klānti, is, f. fatigue, weariness. — *Klānti-ćchid, t, t, t*, relieving fatigue, refreshing, invigorating. — *Klānti-ćcheda, as*, m. refreshing, restoring, removing fatigue.

क्लव् *klav*, cl. 1. A. *klavate*, to fear, be afraid: Caus. *klavayati*.

क्लिद् *klid*, cl. 4. P. *klidyati, ćikleda, kledishyati* and *kletsyati, aklidat, kleditum* and *klettum*, to be or become wet or damp: Caus. P. *kledayati, -yitum*, to bedew, wet, moisten: Desid. *ćikledishati, ćiklidishati, ćiklitsati*: Intens. *ćeklidyate, ćekletti*; [cf. Gr. κλύζω.]

Klinna, as, ā, am, moistened, wet; running (as an eye). — *Klinna-netra, as, ā, am*, having moist eyes, pitiful. — *Klinna-vartman, a*, n. excess of the lacrymal discharge, watering of the eyes. — *Klinna-hrid, t, t, t*, tender-hearted. — *Klinnāksha* (°*na-ak*°), *as, ā, am*, having moist eyes, blear-eyed.

Kleda, as, m. wetness, dampness, moisture; running, discharge from a sore. — *Kleda-vat, ān, atī, at*, moist, flowing.

Kledaka, as, ā, am, wetting, moistening, making wet or moist; (*as*), m. phlegm in the stomach, excess of saliva.

Kledan, ā, m. the moon.

Kledana, as, ī, am, moistening, making wet; (*as*), m. phlegm, the phlegmatic or watery humor [cf. *kapha*]; a species of phlegm; (*am*), n. wetting, moistening; oozing, trickling.

Kledu, us, m. the moon; a morbid combination of the three humors of the body (*sannipāta*), complication of disorders.

Kledya, as, ā, am, to be moistened, to be wetted.

क्लिन्द् *klind*, cl. 1. P. A. *klindati, -te*, to lament; [cf. *krand* and *kland*.]

क्लिब् *klib, p*, f. (?), Ved. accomplishment (fr. *kḷip?*); (Sāy.) the created world; (a various reading has *klṛib*.)

क्लिश् *kliś*, cl. 9. P. *kliśnāti, ćikleśa, kleśishyati* and *klekshyati, akleśīt* and *aklikshat, kleśitum* and *kleshṭum*, to torment, torture, trouble, molest; to cause pain, afflict, distress; to suffer, feel pain, suffer distress; cl. 4. A. *kliśyate, ćikliśe, kleśishyate, akleśishṭa, kleśitum*, to be tormented or molested; to be afflicted, feel pain, suffer: Caus. P. A. *kleśayati, -te, -yitum*, to torment, molest: Desid. *ćiklikshati, ćikliśishati, ćikleśishati, ćikliśishate, ćikleśishate*: Intens. *ćekliśyate, ćekleshṭi*; [cf. Cambro-Brit. *glœsi*, 'to pain, to cause a pang, to suffer a pang.']

Kliśita or *klishṭa, as, ā, am*, molested, tormented, distressed, afflicted; wearied, hurt, injured; being in a bad condition, worn; put to shame; contradictory, inconsistent; connected with pain or suffering; (*am*), ind. in distress. — *Kliśita-vat, ān, atī, at*, suffering pain or distress. — *Klishṭa-vartman, a*, n. a disease of the eyelids; [cf. *klinna-vartman*.] — *Klishṭa-vritti, is, is, i*, leading a wretched life.

Kliśyamāna, as, ā, am, being distressed.

Klishṭi, is, f. affliction, calamity, distress; service.

Kleśa, as, m. pain, affliction, distress; pain from disease, anguish; wrath, anger; worldly occupation; care, trouble. — *Kleśa-kārin, ī, iṇī, i*, causing pain, afflicting. — *Kleśa-kshama, as, ā, am*, capable of enduring pain and trouble. — *Kleśa-da, as, ā, am*, distressing. — *Kleśa-nāśana, as, ā, am*, destroying or palliating trouble. — *Kleśa-prahāṇa, am*, n. termination of distress, especially of worldly cares and passions. — *Kleśa-bhāgin, ī, inī, i*, having trouble. — *Kleśa-bhāj, k, k, k*, having trouble. — *Kleśāpaha* (°*śa-ap*°), *as, ā, am*, allaying pain or suffering, consolatory, consoling; palliative; (*as*), m. a son.

Kleśaka, as, ī, am, giving pain, troublesome, annoying, afflicting.

Kleśita, as, ā, am, pained, distressed, afflicted.

Kleśin, ī, inī, i, connected with pain, causing pain or suffering; hurting, injuring.

Kleshṭṛi, ṭā, m. one who causes pain or suffering.

क्लीत *klīta, as*, m. a kind of poisonous insect.

क्लीतक *klītaka, am*, n. a kind of plant with a poisonous root, Glycyrrhiza Glabra?. (*Kāla-klītaka, am*, n. the Indigo plant.)

Klītakikā, f. the Indigo plant, Indigofera Indica.

क्लीतनक *klītanaka, am*, n. a kind of plant, = *ati-rasā*.

क्लीब् *klīb* or *klīv*, cl. 1. A. *klībate* or *klīvate, ćiklībe, klībishyate, klībitum* (according to some also *klīvāyate*), to be impotent, to behave like one who is impotent or like a eunuch; to be timorous, to be modest or unassuming.

Klība or *klīva, as, ā, am*, impotent, emasculated, a eunuch; unmanly, timorous, timid; weak, weak-minded, base; idle, slothful; a coward; of the neuter gender; (*as, am*), m. n. the neuter gender; [cf. Hib. *caillteun*, 'eunuch;' *caillte*, 'castrated;' *caillim*, 'I geld, castrate, destroy;' *cailleadh*, 'emasculation.'] — *Klība-tā*, f. or *klība-tva, am*, n. impotence, the being neuter. — *Klība-rūpa, as, ā, am*, Ved. similar to a eunuch. — *Klība-liṅga, am*, n. the neuter gender. — *Klīva-vat*, ind. like a base man, like a weak-minded, effeminate person.

Klaibya or *klaivya, am*, n. absence of virility, impotence, unmanly behaviour, unmanliness, weakness, timidity, cowardice; the neuter gender.

क्लु *klu*, cl. 1. A. *klavate*, to move.

क्लेश् *kleś*, cl. 1. A. *kleśate, ćikleśe, kleśitum*, to speak articulately; to impede or obstruct; to strike, kill; to distress.

क्लेश *kleśa*. See under rt. *kliś*.

क्लैतकिक *klaitakika, am*, n. a fermented liquor prepared from the root of the plant Klītaka (*klītakikā?*), wine, spirituous liquor.

क्लैब्य *klaibya* or *klaivya*. See under *klība*.

क्लोम *kloma, am*, n. or *kloman, ā, a*, m. n. (in the earlier language m.; in the later n.), the bladder; the lungs, the right lung; bile (?).

क्लोश *klośa, as*, m., Ved. = *krośa*, calling out to; (Sāy.) fear.

क्व *kva*, ind. (fr. 1. *ka*; according to Pāṇ. V. 3, 12, VII. 2, 104, formed first fr. *kim* and then fr. the substitute *ku* with affix *at*), where? in what place? whither? how? when? (rarely) how much less! [cf. *kutas*]; connected with the particles *id, svid, nu*, &c., in the same manner as 2. *ka*, q. v. (e. g. *kva nu te kshatriyāḥ śūrāḥ*, where now are those Kshatriya heroes?); *kva* appears to be used as a loc. of 2. *ka* in Manu X. 66. (e. g. *kva śreyastvam*, in whom is the preference?); *kva* with *bhū, as*, or *gata*, may denote, how is it with? what has become of? (e. g. *kva aham bhavāni*, what will become of me? *kva gatas tava mayy anurāgaḥ*, what has become of your affection for me?), or *kva* alone may have the same meaning (e. g. *kva sukham*, where is happiness? i. e. there is no such thing as happiness); *kva—kva* or *kutra—kva* implies excessive incongruity, where is this? where is that? how distant is this from that, how little does this agree with that (e. g. *kva sūrya-prabhavo vaṃśaḥ kva ća alpa-vishayā matiḥ*, how can my limited intellect describe the solar race?); *kvāpi* (*kva api*),

anywhere, somewhere, to some place, to any place, in a certain place; sometimes; *kva ća*, anywhere, somewhere, at any time; *kva ća na*, anywhere (originally negative); *na kvaćana*, nowhere; *kva-ćid*, anywhere, somewhere, to any place, in a certain place; in a certain case, sometimes; at some time, once upon a time; *kvaćid—kvaćid*, here—there, here and there, in various places; now—then, now and then; *na kvaćid*, nowhere, never, by no means; *yatra kvāpi* or *yatra kvaća*, wherever, wheresoever, to whatsoever place, anywhere; *yatra kva-ćana*, to whatsoever place, hither and thither, anywhere; whenever, at any time, when, in any case or matter whatever; *yatra kva vātha—tatra tatrāpi*, wherever—there. — *Kva-janman, ā, ā, a*, where born? — *Kva-nivāsa, as, ā, am*, where dwelling?

Kvatya, as, ā, am, or *kvatyaka, as, ikā, am*, of or belonging to where or what place? being where?

क्वङ्गु *kvangu, us*, m. = *kangu*, a sort of Panic, Panicum Italicum.

क्वण् *kvaṇ*, cl. 1. P. *kvaṇati, ćakvāṇa, kvaṇitum*, to sound; to hum (as a bee); to make any sound; to tinkle: Caus. *kvaṇayati, -yitum*, to cause to sound, to make sound, to twang, to produce a sound with anything; e. g. *nūpuraiḥ*, with anklet ornaments; [cf. Lat. *cano;* Goth. *hana*, 'a cock.']

Kvaṇa, as, m. the sound or tone of any musical instrument; sound in general.

Kvaṇat, an, antī, at, sounding.

Kvaṇana, am, n. sounding, the sound of any musical instrument; (*as*), m. a small earthen pot or boiler.

Kvaṇita, as, ā, am, sounded, twanged (as a stringed instrument); (*am*), n. sound, twang.

Kvāṇa, as, m. the sound of a musical instrument; sound in general.

क्वथ् *kvath*, cl. 1. P. *kvathati, ćakvātha, kvathishyati, akvathīt, kvathitum*, to boil, stew, decoct, prepare by heat; to digest: Caus. *kvāthayati, -yitum*, to cause to boil, to boil, decoct.

Kvatha, as, m. a decoction, an extract.

Kvathana, am, n. boiling, decocting.

Kvathita, as, ā, am, boiled, decocted, stewed, digested.

Kvātha, as, m. a decoction, any solution or infusion prepared with a continued or gentle heat; the mixture of the materials for a decoction; pain, sorrow, calamity, distress. — *Kvāthodbhava* (°*tha-ud*°), *as, ā, am*, produced by boiling; (*am*), n. blue vitriol used as a collyrium.

क्वधःस्थ *kv-adhaḥ-stha, as, ā, am* (fr. 2. *ku-adhas-stha*), Ved. standing below on the earth.

क्वयि *kvayi, is*, m., Ved. a kind of bird.

क्वल *kvala, as* or *am*, m. or n. (?), Ved. a substance used for coagulating other substances.

क्वाचित्क *kvāćitka, as, ī, am* (fr. *kva-ćit*), met with somewhere or occasionally; rare, uncommon.

क्वाथि *kvāthi, is*, m., Ved. an epithet of Agastya.

क्वापि *kvāpi*, ind. somewhere, &c. See *kva*.

क्वेल् *kvel*, cl. 1. P. *kvelati*, to shake or move; (a less correct form for *kshvel*.)

क्शा *kśā*, a root forming, according to native grammarians, some tenses of *khyā* and *ćaksh* (e. g. the Fut. *kśāsyati;* Inf. *kśātum;* Aor. *akśāsīt, akśāsta;* Perf. *ćakśe*).

क्ष *ksha, as*, m. (fr. 4. *kshi*), destruction; loss, disappearance; destruction of the world; lightning; a field; the protector or cultivator of a field, a peasant, a husbandman; a demon or Rakshas; the fourth incarnation of Vishṇu as the man-lion or *nara-sinha*.

क्षज् *kshaj* or *kshañj*, cl. 1. A. *kshajate* or *kshañjate, ćakshañje, kshañjitum*, to go, approach; to give; cl. 10. P. *kshañjayati, -yitum*, to live in distress; to live in pain or want.

क्षण् *kshaṇ, kshaṇana*. See *kshan*.

क्षण *kshaṇa, as, am*, m. n. (said to be a corruption of *īkshaṇa*, a glance, and not used in the earlier literature; native lexicographers make this word m. only), any instantaneous point of time, an instant, the twinkling of an eye, a moment (e. g. *kshaṇam*, acc., or *kshaṇena*, inst. for an instant, in a moment; *kshaṇāt*, abl. after an instant, immediately, directly, at once; *kshaṇe kshaṇe*, every instant, every moment; *tat-kshaṇam*, that very moment, in that same moment, immediately; *tat-kshaṇāt*, immediately upon that); a moment regarded as a measure of time, equal to thirty Kalas or four minutes, or according to other authorities equal to $\frac{4}{5}$ or $\frac{24}{35}$ seconds; a leisure moment, a vacant instant, leisure, (*kshaṇam kṛi*, to have leisure for, wait patiently for; cf. *kṛita-kshaṇa*); a fit or suitable moment, an opportunity, (*kshaṇam kṛi* or *dā*, to give an opportunity); a festival; a certain day of the fortnight, as the full moon, change of the moon, &c.; dependance, servitude; the centre, the middle. — *Kshaṇa-kshepa, as*, m. a momentary delay. — *Kshaṇa-da, as*, m. an astrologer; (*ā*), f. night (giving leisure); turmeric; (*am*), n. night-blindness; water. — *Kshaṇadā-kara, as*, m. the moon. — *Kshaṇadā-ćara, as, ī*, m. f. a night-walker, a Rakshas, a fiend, a goblin. — *Kshaṇadāndhya* (°*da-an*°), *am*, n. night-blindness, nyctalopis; [cf. *kshapāndhya, naktāndhya*.] — *Kshaṇa-drishṭa, as, ā, am*, momentarily visible, seen for an instant. — *Kshaṇa-dyuti, is*, f. momentary flash, lightning; [cf. *aćira-dyuti* and *kshaṇa-prabhā*.] — *Kshaṇa-niśvāsa, as*, m. a porpoise, the Gangetic porpoise. — *Kshaṇa-prakāśā*, f. lightning. — *Kshaṇa-prabha, as, ā, am*, gleaming or flashing for an instant; (*ā*), f. lightning. — *Kshaṇa-bhangura, as, ā, am*, perishing in an instant, transient, frail, perishable. — *Kshaṇa-bhūta, as, ā, am*, momentary, short-lived. — *Kshaṇa-mātram*, ind. for an instant merely, only for a moment. — *Kshaṇa-mātrānurāgin* (°*tra-an*°), *ī, iṇī, i*, one whose affection lasts only a moment. — *Kshaṇa-rāmin, ī*, m. a pigeon. — *Kshaṇa-vighna, am*, n. a momentary hindrance. — *Kshaṇa-vidhvansin, ī, inī, i*, collapsing or perishing in a moment; (*ī*), m. the name of a sect of atheistic philosophers who deny the continued identity of any part of nature, and maintain that the universe perishes and undergoes a new creation every instant. — *Kshaṇāntara* (°*ṇa-an*°), *am*, n. the interval of a moment; (*e*), ind. after a little while, the next moment, thereupon. — *Kshaṇārdha* (°*ṇa-ar*°), *am*, n. half the measure of time called Kshaṇa, half a moment, a small space of time.

Kshaṇika, as, ā, am, momentary, transient; (*ā*), f. lightning. — *Kshaṇika-tva, am*, n. momentary duration.

Kshaṇita, as, ā, am, having a leisure moment.

Kshaṇin, ī, inī, i, having a leisure moment; momentary, transient; (*inī*), f. the night; [cf. *kshaṇa-dā*.]

क्षणतु *kshaṇatu*, &c. See under rt. *kshan*.

क्षत्तृ *kshattṛi*. See under rt. *kshad*.

क्षत्र *kshatra, am, as*, n. m. (probably fr. rt. 1. *kshi;* the m. form does not appear to occur), dominion, supremacy, power, might (whether human or supernatural, in the Veda especially applied to the power of Varuṇa-Mitra and Indra); government, governing body, the military or reigning order (the members of which in the earliest times, as represented by the Vedic hymns, were generally called Rājanya, not Kshatriya; afterwards, when the difference between Brahman and Kshatra or the priestly and civil authorities became more distinct, the reigning or military caste accepted the title Kshatriya); a man of the second or Kshatriya caste, a warrior, a soldier (in this sense fancifully derived in Raghu. II. 53. fr. *kshatāt tra* fr. rt. *trai*, i. e. a preserver from injury); (*ī*), f. a woman of the second caste; the rank of a member of the reigning or military order, the authority of the second caste; wealth; water; the body; N. of a plant, = *tagara;* [cf. *tuvi-kshatra, deva-kshatra*, &c.] — *Kshatra-dharma, as*, m. the duty of a Kshatriya, bravery, military conduct. — *Kshatra-dharman, ā, ā, a*, having the duties of a soldier or of the second caste; (*ā*), m., N. of a prince. — *Kshatradharmānuga* (°*ma-an*°), *as, ā, am*, following or observing the duty of a soldier. — *Kshatra-dhṛiti, is*, f. the support of supreme power; N. of a particular part of the Rāja-sūya ceremony. — *Kshatra-pa, as*, m. a governor, a Satrap (a word found on coins). — *Kshatra-pati, is*, m., Ved. the possessor of dominion. — *Kshatra-bandhu, us, ūs* or *us, u*, one who belongs to the military order or second caste; (*us*), m. a member of the Kshatriya caste; a mere Kshatriya, i. e. a Kshatriya by birth but not by his actions (a term of abuse). — *Kshatrabandhu-vat*, ind. like a warrior. — *Kshatra-bhṛit, t, t, t*, Ved. one who holds or confers dominion. — *Kshatra-yoga, as*, m., Ved. union of the princely order. — *Kshatra-vat, ān, atī, at*, endowed with princely dignity. — *Kshatra-vani, is, is, i*, Ved. favourable to the princely order. — *Kshatra-vardhana, as, ī, am*, Ved. promoting dominion. — *Kshatra-vidyā*, f. the knowledge or science possessed by the Kshatriya or military order. — *Kshatra-vṛiksha, as*, m., N. of a tree, = *mućukunda*. — *Kshatra-vṛiddha, as*, m., N. of a prince. — *Kshatra-vṛiddhi, is*, m., N. of one of the sons of Manu Raućya. — *Kshatra-vṛidh, t*, m., N. of a prince, = *kshatra-vṛiddha*. — *Kshatra-veda, as*, m., the Veda of the Kshatriya or military order. — *Kshatra-śrī, īs, īs, i*, Ved. possessing sovereignty; (Sāy.) possessed of power. — *Kshatra-sava, as*, m., N. of a sacrificial ceremony. — *Kshatrāyatanīya, as, ā, am* (fr. *kshatra* + *āyatana*), Ved. based on the Kshatra or kingly power. — *Kshatropakshatra* (°*ra-up*°), *as*, m., N. of a prince. — *Kshatraujas* (°*ra-oj*°), *ās*, m., N. of a prince.

Kshatriṇa, as, m., N. of a man.

Kshatrin, ī, m. a man of the military order or second caste.

Kshatriya, as, ā, am, governing, endowed with sovereignty; (*as*), m. a member of the military or reigning order which in later time constituted the second caste; (*ā*), f. a woman of the military order or of the second caste; (*ī*), f. the wife of a man of the second caste; (*am*), n. the power or rank of this order. — *Kshatriya-jāti, is*, f. the military tribe or caste. — *Kshatriya-tā*, f. or *kshatriya-tva, am*, n. the order or rank of a Kshatriya. — *Kshatriya-dharma, as*, m. the duty or occupation of the warrior-tribe, war, government, &c. — *Kshatriya-dharman, ā, ā, a*, having the duties of a soldier or of the second caste. — *Kshatriya-prāya, as, ā, am*, mostly consisting of the military tribe. — *Kshatriya-mardana, as, ā, am*, destroying or destroyer of Kshatriyas. — *Kshatriya-rāja, as*, m. the chief of Kshatriyas. — *Kshatriyarshabha* (°*ya-ṛish*°), *as*, m. best of Kshatriyas. — *Kshatriya-haṇa, as*, m. one who destroys the military caste. — *Kshatriyāntakara* (°*ya-an*°), *as*, m. one who destroys the Kshatriyas.

Kshatriyakā or *ikā*, f. a woman belonging to the military or reigning order, a woman of the second caste.

Kshatriyāṇī, f. a woman belonging to the military caste; the wife of a man of the second caste.

क्षद् *kshad*, cl. 1. A., Ved. *kshadate, ćakshade*, to cut, dissect, cut to pieces, divide; to kill; to carve (meat), to distribute (food); to take (food), to consume, eat. (As a Sautra root *kshad* means 'to cover, protect, shelter.')

Kshattṛi, tā, m. one who cuts anything, one who carves or distributes; an attendant; a door-keeper,

a porter; a charioteer, a coachman; [cf. *anu-kshattṛī*]; one who fights from a chariot; the son of a Sūdra man and a Kshatriya woman, or the son of a Kshatriya man and a Sūdra woman (called Ugra in Manu X. 9), or the son of a Sūdra man and Vaiśya woman (called Āyogava in Manu X. 12); the son of a female slave; (the proper employment of a Kshattṛi is said to be catching animals that live in holes); a N. of Vidura as the son of a female slave, his father being the celebrated Vyāsa (see Mahā-bh. I. 7381); an epithet of Brahmā; a fish.

Kshadat, an, antī, at, carving, dividing, tearing; eating.

Kshadana, am, n. the act of carving, dividing, tearing; eating.

Kshadman, a, n., Ved. a carving knife; pieces of food cut off or carved; (according to Schol.) water.

क्षन् *kshan* or *kshaṇ,* cl. 8. P. A. *kshaṇoti, -ṇute, ćakshāṇa, ćakshaṇe, kshaṇishyati, -te, akshaṇīt, kshaṇitum,* P. to hurt, injure, wound, break; A. to hurt one's self, be injured or wounded: Caus. *kshāṇayati, -yitum:* Desid. *ćikshaṇishati, -te:* Intens. *ćaṅkshaṇyate, ćaṅkshaṇti;* [cf. Gr. καίνω, κανῶ; καίνυται = *kshaṇute;* ξαίνω; perhaps also σίνομαι for ξίνομαι.]

Kshaṇatu, us, m. a wound or sore.

Kshaṇana, am, n. hurting, injuring; killing, slaughter.

Kshaṇanu, us, m. a wound, a sore.

Kshata, as, ā, am, wounded, hurt, hit, injured, broken, torn, rent, destroyed, impaired, violated; diminished, trodden or broken down; (*am*), n. a hurt, wound, sore, contusion. — *Kshata-kāsa, as,* m. a cough produced by an injury; [cf. *kshata-ja,* &c.] — *Kshata-ghna, as,* m., N. of a plant, commonly Kukuraśoṅkhā, Conyza Lacera; (*ā* or *ī*), f. a kind of insect; lac, the animal dye. — *Kshata-ja, as, ā, am,* produced by a wound or injury of any kind (e.g. *kāsa,* a kind of cough); (*am*), n. blood; pus, matter. — *Kshata-tejas, ās, ās, as,* dimmed, obscured (as light or power). — *Kshata-puṇya-leśa, as, ā, am,* having the stock of merit exhausted. — *Kshata-yoni, is,* f. a woman who has been violated, one no longer a virgin. — *Kshata-vikshata, as, ā, am,* mangled, covered with cuts and wounds. — *Kshata-vidhvaṃsin, ī,* m. a sort of pot-herb, Convolvulus Argenteus. — *Kshata-vṛitti, is,* f. destitution, the being without the means of support, living on what one can get. — *Kshata-vraṇa, as,* m. a sore produced by an injury. — *Kshata-vrata, as, ā, am,* a violator of a vow or religious engagement. — *Kshata-hara, am,* n. Agallochum or Aloe wood. — *Kshatāri* (°*ta-ari*), *is, is, i,* victorious, triumphant. — *Kshatottha* (°*ta-ut*°), *as, ā, am,* produced by injury. — *Kshatodara* (°*ta-ud*°), *am,* n. flux, dysentery. — *Kshatodbhava* (°*ta-ud*°), *as, ā, am,* produced by injury; (*am*), n. (?) blood; [cf. *kshata-ja.*] — *Kshataujas* (°*ta-oj*°), *ās, ās, as,* weakened, reduced, impaired.

Kshati, is, f. injury, hurt, a wound; destruction; damage, disadvantage.

क्षप् 1. *kshap,* cl. 1. P. A. *kshapati, -te,* to be abstinent, to fast, to do penance: Caus. *kshapayati, -yitum,* to regret sorrowfully, miss.

1. *kshapaṇa, as,* m. a Buddhist mendicant; (*as, ā, am*), shameless, impudent?; (*am*), n. abstinence, chastisement of the body, defilement, impurity.

Kshapaṇaka, as, m. a mendicant, especially a Buddhist mendicant, who wears no garments; also a Jaina mendicant; (*as*), m., N. of an author supposed to have lived at the court of king Vikramāditya.

क्षप् 2. *kshap,* cl. 10. P. *kshapayati, -yitum,* to send, throw, cast, direct, &c.; [cf. Goth. *skapa.*]

Kshapayat, an, antī, at, casting, sending.

Kshapita, as, ā, am, sent, cast, directed.

क्षप् 3. *kshap.* See Caus. of rt. 4. *kshi,* 'to destroy.'

4. *kshap, p,* f., Ved. night; a measure of time equivalent to a whole day of twenty-four hours; darkness; water; *kshapaḥ* or *kshapā,* ind. at night; [cf. Lat. *crepus-culum;* Gr. κνέφος, κνέφας.] — *Kshapotyaya* (°*pas-at*°), *as,* m. the end of night.

2. *kshapaṇa, as, ā, am,* destructive, one who destroys; (*am*), n. destroying, diminishing, suppressing, expelling.

Kshapā, f. night (Ved. only used in inst. pl. *kshapābhis*); turmeric. — *Kshapā-kara, as,* m. 'making the night,' the moon. — *Kshapā-ghana, as,* m. a dark cloud or dark nocturnal clouds. — *Kshapā-ćara, as,* m. a night-walker; a fiend, a goblin. — *Kshapāṭa* (°*pā-aṭa*), *as,* m. a night-walker; a Rākshasa, an imp or goblin. — *Kshapā-nātha, as,* m. the moon. — *Kshapānta* (°*pā-an*°), *as,* m. dawn, day-break. — *Kshapāndhya* (°*pā-ān*°), *am,* n. night-blindness, nyctalopsis; [cf. *kshaṇadāndhya, naktāndhya.*] — *Kshapā-pati, is,* m. the moon; camphor. — *Kshapāha* (°*pā-ahan*), *am,* n. a day and night.

क्षपणी *kshapaṇī,* f. = *kshepaṇī,* an oar, a net.

क्षपण्यु *kshapaṇyu, us,* m. an offence, a transgression.

क्षम् 1. *ksham,* cl. 1. A., 4. P. *kshamate, kshāmyati* (ep. also 1. P. and Ved. 2. P. *kshamati, kshamiti*), *ćakshame, ćakshāma, kshamishyate, -ti,* and *kshaṃsyate, -ti, akshamishṭa, akshaṃsta, akshamat, kshamitum* and *kshantum,* to be patient or composed, to suppress anger, keep quiet; to submit to (with dat.); to bear patiently, endure, put up with, suffer; to pardon, forgive (with gen. or dat. of the person, e.g. *kshamasva tad me,* forgive me that); to allow, permit, suffer; to resist; to be competent or able to do anything (with inf.): Caus. *kshamayati, -te, -yitum,* to ask pardon for anything (with double acc., e.g. *tat kshamaye bhavantam,* I ask you to pardon that); to suffer or bear patiently: Desid. *ćikshamishate, -ti,* and *ćikshaṃsate, -ti:* Intens. *ćaṅkshamyate, ćaṅkshanti;* [cf. Goth. *hramja* (?); Angl. Sax. *hremman,* 'to hinder, disquiet.']

Kshantavya, as, ā, am, to be borne or endured, bearable, to be suffered or submitted to patiently, to be pardoned or forgiven.

Kshantṛi, tā, trī, tṛi, pardoning, bearing patiently, submissive.

2. *ksham,* f. (making *kshās* in the nom. case), Ved. the ground, the earth, χθών; [cf. χαμαί, &c.] — *Ksha-pāvat, ān,* m., Ved. an earth-protector, a ruler, a governor.

Kshama, as, ā, am, patient; enduring, suffering, bearing, submissive, resisting; adequate, competent, able, fit for (with inf. or at the end of a compound, *vayam tyaktuṃ kshamāḥ,* we are able to quit; *gamana-kshama,* able to go); friendly; favourable; bearable, tolerable; fit, appropriate, becoming suitable, proper for (with gen. of the person, e.g. *kshamaṃ Kauravāṇām,* proper for the Kauravas; or with inf., e.g. *na sa kshamaḥ kopayitum,* he is not a fit object for anger); (*as*), m. a N. of Śiva, 'the patient;' (*ā*), f. patience, forbearance, indulgence; personified as a daughter of Daksha and wife of Pulaha; resistance; the earth; an epithet of Durgā; N. of a female shepherd; the tree Acacia Catechu (*khadira*); N. of a species of the Atijayatī metre [cf. *utpalinī*]; night (wrong form for *kshapā*); (*am*), n. propriety, fitness; [cf. Hib. *cam,* 'strong, stout, mighty; power, might;' *cama,* 'brave.'] — *Kshama-tā,* f. or *kshama-tva, am,* n. ability, fitness, capability. — *Kshama-vat, ān, atī, at,* knowing what is proper or right. — *Kshamā-kalyāṇa, as,* m., N. of a pupil of Jinalābhasūri, who composed 1794 A.D. a commentary on the Jīva-vićāra. — *Kshamā-tala, am,* n. the earth. — *Kshamā-daṃśa, as,* m., N. of a tree, = *śigru.* — *Kshamānvita* (°*mā-an*°), *as, ā, am,* endowed with patience, patient, enduring, forgiving. — *Kshamā-pati, is,* m. lord of the earth, a king. — *Kshamāpanna* (°*mā-āp*°), *as, ā, am,* forbearing, patient. — *Kshamā-para, as, ā, am,* very patient, forbearing. — *Kshamā-bhuj, k, k, k,* patient; (*k*), m. a king, a prince. — *Kshamā-yukta, as, ā, am,* endowed with patience, patient, enduring. — *Kshamā-vat, ān, atī, at,* patient, enduring, forbearing; (*atī*), f., N. of the wife of Nidhi-pati.

Kshamaṇīya, as, ā, am, to be suffered, to be patiently borne; to be pardoned.

Kshamā (inst. case of 2. *ksham*), on the earth, on the floor (included by Pāṇini among the indeclinables with *svar, divā,* &c.); [cf. Gr. χαμαί, χαμᾶ-ζε, χαμᾶ-θεν; χθαμαλός.] — *Kshamā-ćara, as, ā, am,* Ved. being in the ground or under the earth.

Kshamāpaya, nom. P. A. *-payati, -te, -yitum,* to ask any one's (acc.) pardon, to beg forgiveness.

Kshamitavya, as, ā, am, to be endured, to be patiently borne, to be pardoned.

Kshamitṛi, tā, trī, tṛi, patient, enduring, forbearing, indulgent.

Kshamin, ī, iṇī, i, patient, enduring, forbearing, indulgent; capable, able.

Kshamya, as, ā, am, Ved. being in the earth, terrestrial; χθόνιος.

Kshānta, as, ā, am, borne, endured; patient, enduring; (*as*), m., N. of a man; of a hunter; epithet of Śiva [cf. *kshama*]; (*ā*), f. the earth, 'the patient one.'

Kshānti, is, f. patience, forbearance, endurance, indulgence, patient waiting for anything. — *Kshānti-mat, ān, atī, at,* patient, enduring, indulgent. — *Kshānti-vādin, ī,* m., N. of a Ṛishi; N. of Śākya-muni in one of his former births.

Kshāntu, us, us, u, patient, enduring; (*us*), m. a father.

Kshāmya, as, ā, am, to be borne; to be pardoned or overlooked.

क्षमुद *kshamuda, as* or *am,* m. or n. (?), a particular number.

क्षम्प् *kshamp,* cl. 1. or 10. P. *kshampati* or *kshampayati, -yitum,* to suffer, bear; [cf. 1. *ksham.*]

क्षय *kshaya.* See under rt. 2. *kshi* and rt. 4. *kshi,* p. 266.

क्षयथु *kshayathu, us,* m. cough; (a wrong form for *kshavathu.*)

क्षयद्वीर *kshayad-vīra.* See under 1. *kshi.*

क्षर् *kshar,* cl. 1. P. *ksharati, ćakshāra, ksharishyati, akshārīt, ksharitum* (ep. cl. 1. A. *ksharate,* Ved. cl. 2. P. *kshariti,* Ved. inf. *ksharadhyai*), to flow, stream, glide; to flow away; to stream forth; pour out (either in active or neuter sense); to drop, distil, trickle, ooze, run; to melt away, wane, perish, be destroyed; to fall or slip from, to be deprived of (with abl.): Caus. *kshārayati, -yitum:* Desid. *ćiksharishati:* Intens. *ćāksharyate, ćāksharti;* [cf. Lat. *scateo?*].

Kshara, as, ā, am, melting away, perishable; (*as*), m. a cloud; (*am*), n. water; a body. — *Kshara-ja* or *kshare-ja, as, ā, am,* produced by distillation. — *Kshara-pattrā,* f., N. of a plant, = *droṇa-pushpī.* — *Kshara-bhāva, as, ā, am,* mutable, dissoluble.

Ksharaka, as, ikā, am, pouring forth.

Ksharaṇa, am, n. the act of flowing, trickling, distilling, dropping (e.g. *aṅgulī-ksharaṇa,* perspiration of the fingers).

Ksharat, an, antī, at, flowing, running, trickling, oozing.

Ksharita, as, ā, am, dropped, liquefied, oozed, trickling, flowing.

Ksharin, ī, iṇī, i, flowing, dropping, trickling; (*ī*), m. the rainy season.

Kshāra, as, ā, am, caustic, biting, corrosive, acid, pungent, saline (according to some in these senses fr. rt. *kshai*), anything converted to alkali or ashes by distillation; (*as*), m. juice, essence; treacle, molasses; any corrosive or acid or saline substance, especially an alkali such as soda or potash; caustic alkali, one species of cautery; glass; a rogue, a cheat; (*am*),

n. a factitious or medicinal salt, commonly black salt [cf. *viḍ-lavaṇa* and *krishṇa-lavaṇa*]; water. — *Kshāra-kardama, as*, m. a pool of saline or acid mud; N. of a hell. — *Kshāra-karman, a*, n. applying caustic alkali (Lapis Infernalis) to proud flesh &c.; or applying acid remedies in general. — *Kshāra-kṛitya, as, ā, am*, to be treated with caustic alkali. — *Kshāra-taila, am*, n. oil cooked with alkaline ingredients. — *Kshāra-traya* or *kshāra-tritaya, am*, n. natron, saltpetre, and borax. — *Kshāra-dalā*, f. a kind of pot-herb, = *ćillī*. — *Kshāra-dru, us*, m. the tree Bignonia Suaveolens; [cf. *ghaṇṭā-pāṭali*.] — *Kshāra-nadī*, f. a river in hell, the water of which is alkaline. — *Kshāra-pattra, as* or *am*, m. or n. (?), or *kshāra-pattraka, as*, m. the pot-herb Chenopodium Album. — *Kshāra-pāla, as*, m., N. of a Ṛishi. — *Kshāra-bhūmi, is*, f. a saline soil. — *Kshāra-madhya, as*, m. the plant Achyranthes Aspera [cf. *apāmārga*]; its alkaline ashes make it useful in washing clothes. — *Kshāra-mṛittikā*, f. saline soil, especially an impure sulphate of soda. — *Kshāra-melaka, as*, m. an alkaline substance. — *Kshāra-meha, as*, m. a morbid state of the urine, in which its smell and taste resemble that of potash. — *Kshāra-rasa, as*, m. a saline or alkaline flavour. — *Kshāra-vṛiksha, as*, m. the tree Bignonia Suaveolens [cf. *kshāra-dru*]; any tree yielding abundant potash. — *Kshāra-śreshṭha, as*, m. the tree Butea Frondosa; also = *kshāra-vṛiksha*; (*am*), n. alkaline earth; [cf. *vajra-kshāra*.] — *Kshāra-shaṭka, am*, n. six kinds of trees distinguished by their juice, as the Butea Frondosa, Grislea Tomentosa, Achyranthes Aspera, Cowach, Ghaṇṭā-pāṭali, Coraya. — *Kshāra-samudra, as*, m. or *kshāra-sindhu, us*, m. the salt ocean. — *Kshāra-sūtra, am*, n. acid thread, applied to fistulas &c. — *Kshārāksha* (°*ra-ak*°), *as, ā, am*, having an artificial eye made of glass. — *Kshārāgada* (°*ra-ag*°), *as*, m. remedy prepared by extracting the alkaline particles from the ashes of plants. — *Kshārāććha* (°*ra-aććha*), *am*, n. sea-salt. — *Kshārāñjana* (°*ra-añ*°), *am*, n. an alkaline unguent. — *Kshārāmbu* (°*ra-am*°), *u*, n. or *kshāroda* (°*ra-uda*), *as*, m. or *kshārodaka* (°*ra-ud*°), *am*, n. an alkaline juice or fluid. — *Kshārāmbudhi* (°*ra-am*°), *kshārodadhi* (°*ra-ud*°), *is*, m. the salt ocean.

Kshāraka, as, m. alkali; a juice, essence; a blossom, a new-blown flower or a young fruit; a bud or a multitude of young buds; a cage or basket or net for birds or fish; a washerman.

Kshāraṇa, am, ā, n. f. accusing of unfaithfulness; (*am*), n. converting to alkali or ashes; distilling.

Kshāraya, nom. P. *kshārayati, -yitum*, to furnish or mix with acid substances; to torture a person with acid substances; to speak ill of a person; to abuse, accuse, calumniate.

Kshārikā, f. hunger.

Kshārita, as, ā, am, distilled from saline matter, strained through alkaline ashes &c.; calumniated, falsely accused (especially of adultery), accused of a crime, guilty.

क्षल 1. *kshal*, cl. 1. P. *kshalati, -litum*, to flow; to collect; [cf. *kshar*.]

क्षल 2. *kshal* (related to rt. *kshar*), cl. 10. P. *kshālayati, aćikshalat, -yitum*, to wash, wash off, purify, cleanse, clean, make clean; to wipe away; [cf. Lith. *skalauju*, 'to wash off;' *skalbju*, 'to wash;' Mod. Germ. *spüle?*].

Kshālana, am, n. washing, washing off, cleansing with water; sprinkling.

Kshālanīya or *kshālitavya, as, ā, am*, to be washed, to be cleansed with water.

Kshālayat, an, antī, at, washing, cleansing, sprinkling.

Kshālita, as, ā, am, cleansed, cleaned, washed.

क्षव *kshava*. See under rt. 1. *kshu*.

क्षाति *kshāti, is*, f. (fr. *kshai*), Ved. singeing, scorching, heat.

क्षात्त्र *kshāttra, am*, n. (fr. *kshattṛi*), Ved. a community or number of attendants or servants.

क्षात्र *kshātra, as, ī, am* (fr. *kshatra*), belonging or relating to or peculiar to the second or military tribe; (*am*), n. the second or military tribe; the dignity of a ruler or governor.

Kshātri, is, m. the son of a man of the second caste (by a woman of another caste?).

क्षान्त *kshānta*, &c. See under 1. *ksham*.

क्षाम *kshāma, as, ā, am* (fr. rt. *kshai*), scorched, singed; dried up, emaciated, wasted, fallen away, thin, slim, slender; weak, debilitated, infirm, slight. — *Kshāma-tā*, f. or *kshāma-tva, am*, n. emaciation, thinness, slenderness; debility. — *Kshāma-vat, ān, atī, at*, Ved. scorching, singeing, drying up; epithet of Agni; (*tī*), f., scil. *ishṭi*, N. of a particular sacrificial ceremony. — *Kshāmāsya* (°*ma-ās*°), *am*, n. any diet or any state of the body (as menstruation) incompatible with a particular medical treatment.

क्षामन् *kshāman, a*, n. (occurring only in nom., acc., loc. sing.), Ved. earth, soil, ground; [cf. 2. *ksham*.]

क्षामाप्रस्थ *kshāmā-prastha, as*, m., N. of a town.

क्षार *kshāra*. See under rt. *kshar*, p. 265.

क्षालन *kshālana*, &c. See under 2. *kshal*.

क्षास् *kshās*, nom. case of 2. *ksham*, q. v.

क्षि 1. *kshi*, cl. 1. P., Ved. *kshayati* (only the pres. seems to occur), to possess, have power over, rule, govern, be master of (with gen.).

Kshayat, an, antī, at, possessing, ruling, governing. — *Kshayad-vīra, as, ā, am*, Ved. ruling or governing men; an epithet of Indra, Rudra, and Pūshan; (Sāy. as if fr. 2. *kshi*), possessed of abiding or of going heroes such as sons &c.

1. *kshit, t, t, t*, ruling, a ruler, a governor, a sovereign, (used in comp., e. g. *mahī-kshit*, q. v.)

क्षि 2. *kshi*, cl. 2. 6. P., Ved. *ksheti, kshiyati, ćikshāya, ksheshyati, kshetum*, to abide, stay, dwell, reside (used especially of an undisturbed or secret residence); to inhabit; to remain; to be quiet; to go, move, approach: Caus. *kshayayati* or *kshepayati, -yitum*, to make a person live quietly; to pacify.

1. *kshaya, as*, m. (for 2. see under rt. 4. *kshi* below), an abode, residence, habitation, dwelling-place, seat, house [cf. *uru-kshaya*]; family, race; the house of Yama, god of death; dominion (?). — *Kshaya-taru, us*, m. the plant Bignonia Suaveolens.

1. *kshayaṇa, as, ā, am*, Ved. habitable (?); (*as*), m. a place with tranquil water; a bay, harbour (?); (*am*), n. a dwelling-place.

Kshayas, as, n. a dwelling-place, habitation.

3. *kshi, is*, f. abode, residence; going, moving.

2. *kshit, t, t, t*, dwelling, an inhabitant, (at the end of several compounds, e. g. *antariksha-kshit*, an inhabitant of the air &c.)

Kshitā, f. the earth.

1. *kshiti, is*, f. (for 2. see under rt. 4. *kshi* below), an abode, a dwelling, habitation, house, residence [cf. *uru-kshiti*]; the earth, the soil of the earth; (*ayas*), f. pl., Ved. settlements, colonies, races of men, nations, men in general; the families of the gods. — *Kshiti-kaṇa, as, ā*, m. f. a particle of earth, dust. — *Kshiti-kampa, as*, m. an earthquake. — *Kshiti-kshama, as*, m. the tree Mimosa Khayar; [cf. *khadira*.] — *Kshiti-kshit, t*, m. a ruler of the earth; a king, a prince. — *Kshiti-khaṇḍa, as*, m. a clod or lump of earth. — *Kshiti-garbha, as*, m., N. of a Bodhi-sattva. — *Kshiti-ja, as, ā, am*, earth-born, produced of or in the earth; (*as*), m. a tree; a kind of snail (= *bhū-nāga*); an earth-worm; N. of the planet Mars; an epithet of the demon Naraka; (*ā*), f. an epithet of Sītā, the wife of Rāma; (*am*), n., N. of a circle of the sky. — *Kshiti-jantu, us*, m. a kind of snail (= *bhū-nāga*); an earth-worm. — *Kshiti-tala, am*, n. the surface of the earth, the region below the earth. — *Kshiti-deva, as*, m. the 'earth-god,' an epithet of a king. — *Kshiti-devatā*, f. the deity of the earth, epithet of a Brāhman. — *Kshiti-dhara, as*, m. 'earth-supporter,' a mountain. — *Kshiti-dhārin, ī, iṇī, i*, carrying soil or earth. — *Kshiti-dhenu, us*, f. the earth considered as a milch-cow. — *Kshiti-nanda, as*, m., N. of a king. — *Kshiti-nāga, as*, m. a kind of snail (= *bhū-nāga*) or rather snail-shell; an earth-worm (?). — *Kshiti-nātha, as*, m. 'lord of the earth,' a king. — *Kshiti-pa, as*, m. 'earth-protector,' a king. — *Kshiti-pati, is*, m. lord of the earth, a king, a sovereign. — *Kshiti-pāla, as*, m. 'earth-protector,' a king, a prince. — *Kshiti-pīṭha, am*, n. the surface of the earth. — *Kshiti-putra, as*, m. a son of the earth, an epithet of Naraka. — *Kshiti-pratishṭha, as, ā, am*, dwelling or abiding on the earth. — *Kshiti-bhuj, k*, m. one who enjoys the earth, a king. — *Kshiti-bhṛit, t*, m. 'earth-supporter,' a mountain; a king. — *Kshiti-maṇḍala, am*, n. the earth, the globe. — *Kshiti-ruh, t*, or *kshiti-ruha, as*, m. a plant, a tree. — *Kshiti-lava-bhuj, k*, m. one who possesses a small tract of the earth, a petty prince. — *Kshiti-vadarī*, f., N. of a plant, = *bhū-vadarī*. — *Kshiti-vardhana, as*, m. a corpse. — *Kshiti-vṛitti, is*, f. (patient) behaviour like that of the earth. — *Kshitivṛitti-mat, ān, atī, at*, patient like the earth. — *Kshiti-vyudāsa, as*, m. a cave within the earth. — *Kshiti-suta, as*, m, an epithet of the demon Naraka; also of the planet Mars; [cf. *kshiti-putra*.] — *Kshitīśa* (°*ti-īśa*), *as*, m. a ruler of the earth, a king. — *Kshitīśa-vaṇśāvali-ćarita, am*, n. 'genealogy and history of the kings,' title of a work composed in the last century, being a family chronicle of the viceroys of a part of Bengal. — *Kshitīśvara* (°*ti-iś*°), *as*, m. a king. — *Kshity-aditi, is*, f. the Aditi of the earth, an epithet of Devakī, the mother of Kṛishṇa.

Kshitvan, ā, m. air, wind.

क्षि 4. *kshi*, cl. 1. 5. 9. P. *kshayati, kshiṇoti, kshiṇāti, ćikshāya, ksheshyati, akshaishīt, kshetum*, to destroy, corrupt, ruin, to make an end of; to kill, injure: Pass. *kshīyate*, to wane; to decrease; to be diminished, waste away, perish: Caus. *kshayayati* or *kshapayati* or Ved. *kshāpayati, -yitum*, to destroy, ruin, make an end of, finish; to weaken: Desid. *ćikshīshati*: Intens. *ćekshīyate, ćekshayīti, ćeksheti*; [cf. Gr. *κτίννυμι*?].

2. *kshaya, as*, m. (for 1. see under 2. *kshi* last col.), loss, waste, wane, diminution, destruction, decay wasting or wearing away; fall (as of prices, opposed to *vṛiddhi*, e. g. *kshayo vṛiddhiś ća paṇyānām*, the fall and rise in the price of commodities); removal; end, termination (e. g. *nidrā-kshaya*, the end of sleep; *dina-kshaye*, at the end of day; *jīvita-kshaye*, at the end of life; *kshayam yā* or *gam*, to become less, be diminished, go to destruction, come to an end, perish); consumption, pthisis pulmonalis; sickness in general; the destruction of the universe; (in algebra) a negative quality, a minus. — *Kshaya-kara, as, ī, am*, causing destruction or ruin, destructive, ruinous, terminating; liberating from existence. — *Kshaya-kāla, as*, m. the end of all things, the period of destruction. — *Kshaya-kāsa, as*, m. a consumptive or phthisical cough. — *Kshaya-kṛit, t, t, t*, or *kshayaṅ-kara, as, ī, am*, causing ruin or loss; destructive. — *Kshaya-nāśinī*, f. the plant Celtis Orientalis, = *jīvantī* ('removing consumption'). — *Kshaya-paksha, as*, m. the dark fortnight, that of the moon's wane. — *Kshaya-yukti, is*, f. or *kshaya-yoga, as*, m. necessity or opportunity of destroying. — *Kshaya-roga, as*, m. consumption. — *Kshayarogi-tva, am*, n. or *kshayarogi-tā*, f. consumption. — *Kshaya-rogin, ī, iṇī, i*, consumptive. — *Kshaya-vāyu, us*, m. the wind that is to blow at

the end of the world. — *Kshaya-sampad, t,* f. total loss, ruin, destruction.

2. *kshayaṇa, as, ā, am,* destroying, annihilating, driving away, dispersing; (often at the end of compounds, e. g. *asura-kshayaṇa, piśāća-kshayaṇa,* &c.)

Kshayathu, us, m. consumption.

Kshayayitavya, us, ā, am, to be destroyed.

Kshayin, ī, iṇī, i, wasting, decaying, fragile; consumptive. — *Kshayi-tva, am,* n. fragility.

Kshayishṇu, us, us, u, destroying, wasting, decaying, perishing; perishable, fragile.

Kshayya, as, ā, am, perishable, decaying; [cf. *a-kshayya.*]

5. *kshi, is,* f. destruction; waste, loss.

Kshita, as, ā, am, wasted, decayed, exhausted; weakened; poor, miserable. — *Kshitāyus* (°*ta-āy*°), *us, us, us,* Ved. one whose life goes to an end, one whose life is forfeited.

2. *kshiti, is,* f. (for 1. see under rt. 2. *kshi* above), loss, destruction; wane; a period of the destruction of the universe, the end of the world; a kind of perfume = *roćanā;* (*is*), m., N. of a man.

Kshiyā, f. loss, waste, destruction; offence against the customs.

Kshīṇa, as, ā, am, diminished, wasted, expended, worn away; lost, destroyed; injured, broken, torn; subdued, suppressed; thin, emaciated, feeble; delicate, slender, poor, miserable. — *Kshīṇa-gati, is, is, i,* with slackened or diminished motion or progress. — *Kshīṇa-tamas, ās,* m., N. of a Vihāra. — *Kshīṇa-tā,* f. or *kshīṇa-tva, am,* n. the state of wasting away, diminution, decay; the state of being worn away or injured; emaciation, thinness; slenderness. — *Kshīṇa-dhana, as, ā, am,* impoverished. — *Kshīṇa-pāpa, as, ā, am,* one whose sins are destroyed; one who is purified after having suffered the consequences of sin. — *Kshīṇa-puṇya, as, ā, am,* one whose merit is lost; one who has enjoyed the fruits of merit and is doomed to labour for more in another birth. — *Kshīṇa-madhya, as, ā, am,* slender-waisted. — *Kshīṇa-vat, ān, atī, at,* wasted, decayed. — *Kshīṇa-vāsin, ī, inī, i,* inhabiting a dilapidated house; (*ī*), m. a dove or pigeon. — *Kshīṇa-vikrānta, as, ā, am,* one who has lost courage, destitute of prowess. — *Kshīṇa-vṛitti, is, is, i,* out of employ, having no means of subsistence or maintenance. — *Kshīṇa-śakti, is, is, i,* one whose strength is wasted, weak, impotent. — *Kshīṇa-śarīra, as, ā, am,* having a thin or emaciated body. — *Kshīṇa-sukṛita, as, ā, am,* having one's stock of merit exhausted. — *Kshīṇāṅga* (°*ṇa-aṅ*°), *as, ā, am,* having emaciated limbs. — *Kshīṇājya-karman* (°*ṇa-āj*°), *ā,* m. a Buddhist. — *Kshīṇāshṭa-karman* (°*ṇa-ash*°), *ā,* m. (with Jainas) an Arhat or inspired teacher.

Kshīyamāṇa, as, ā, am, perishing, wasting away, decaying.

Ksheya, as, ā, am, to be destroyed or removed.

क्षिण *kshiṇ,* cl. 5. P. A. *kshiṇoti, -ṇute, ksheṇoti, -ṇute* (?), to kill, to hurt, = 4. *kshi.*

क्षिद्र *kshidra, as,* m. disease; the sun; a horn.

क्षिप 1. *kship,* cl. 6. P. A., 4. P. *kshipati, -te, kshipyati, ćikshepa, ćikshipe, kshepsyati, -te, akshaipsīt, akshipta, ksheptum,* to throw, cast, send, despatch; to put or place anything on or in (with loc.), pour on, scatter, strew; to fix or attach to; to throw away, cast away, get rid of; to reject, disdain; to lay (the blame) on; to strike, hit; to strike down, ruin, destroy; to utter abusive words, insult, revile, abuse, scold; A. to throw at each other, destroy one another: Caus. P. *kshepayati, -yitum,* to cause to cast &c.; to hurt, injure: Desid. *ćikshipsati, -te:* Intens. *ćekshipyate, ćekshepti;* [cf. Lat. *sipo, dissipo,* for *xipo;* Gr. ῥίπτω for κρίπτω; Cambro-Brit. *hipiaw,* 'to cast or dash suddenly;' Goth. *vairpa;* Germ. *werfe?*].

2. *kship, p,* f. (only used in nom. and inst. pl. *kshipas* and *kshipābhis*), Ved. the fingers.

Kshipa, as, ā, am, a thrower, striking, hitting; (*as*), m. throwing, casting, insulting, reviling; (*ā*), f. sending, casting, throwing, &c.; night; (a wrong form for *kshapā.*)

Kshipaka, as, m. an archer, a warrior.

Kshipaṇa, am, n. sending, despatching, throwing, casting; reviling, abusing.

Kshipaṇi, is, m. a stroke or blow with a whip; a missile weapon; (*is* or *ī*), f. an oar; a kind of net.

Kshipaṇu, us, m. an archer; a weapon; air, wind.

Kshipaṇyu, us, us, u (fr. *kshipaṇa?*), fragrant, sweet-smelling; diffusive, what may be sent or scattered; (*us*), m. the body; spring, the season of spring.

Kshipat, an, atī or *antī, at,* throwing, casting; abusing, reproaching.

Kshipati or *kshipasti, ī,* du., Ved. the arms.

Kshipta, as, ā, am, thrown, cast; sent, despatched, dismissed, &c.; (*ā*), f. night, (like *kshipā,* a wrong form for *kshapā*); (*am*), n. a wound caused by shooting or throwing. — *Kshipta-ćitta, as, ā, am,* distracted in mind, absent. — *Kshiptaćitta-tā,* f. absence of mind. — *Kshipta-deha, as, ā, am,* prostrating the body, lying down. — *Kshipta-bheshaja, as, ī, am,* Ved. healing wounds caused by missile weapons. — *Kshipta-yoni, is, is, i,* of despicable descent (?), such a man is not allowed to become a Ṛitvij. — *Kshipta-laguḍa, as, ā, am,* flinging the staff.

Kshipti, is, f. throwing; sending; solving a riddle; explaining or understanding a hidden meaning; the quantity to be added to the square of the least root multiplied by the multiplicator, to render it capable of yielding an exact square root; (in the latter sense also *kshiptikā.*)

Kshipnu (or *kshipnu?*), *us, us, u,* throwing, casting, throwing obstacles in the way; obstructive, scornful, or fond of abusing (?).

Kshipyat, an, antī, at, throwing, sending.

Kshipyamāṇa, as, ā, am, throwing, tossing; casting aside, throwing off; sending, directing; being thrown, &c.

Kshipra, as, ā, am (compar. *kshepīyas,* superl. *kshepishṭha*), springing, flying back with a spring, elastic (as a bow); quick, speedy, swift; (*as*), m., N. of a son of Kṛishṇa; (*am*), n. a measure of time equal to $\frac{1}{15}$ Muhūrta or 15 Etarhis; the part of the hand between the thumb and fore-finger and the corresponding part of the foot; (*am*), ind. quickly, immediately, directly; (*āt*), ind. shortly afterwards, thereupon; (*e*), ind. directly, immediately; [cf. Gr. κραιπνός.] — *Kshipra-kārin, ī, iṇī, i,* acting or working quickly, skilful. — *Kshipra-dhanvan, ā, ā, a,* Ved. armed with an elastic bow or one which flies back with a spring. — *Kshipra-pākin, ī, inī, i,* ripening quickly; (*ī*), m. the tree Hibiscus Populneoides; [cf. *gardabhāṇḍa.*] — *Kshipra-śyena, as,* m. a species of bird. — *Kshipra-sandhi, is,* m. a species of Sandhi produced by changing the first of two concurrent vowels to its semivowel; also the Svarita accent on a syllable formed by this kind of Sandhi; [cf. *kshaipra.*] — *Kshipra-hasta, as,* m., N. of a Rakshas (swift-handed).

Kshepa, as, m. throwing, casting, tossing; a throw, cast; a stroke of an oar &c.; sending, dismissing, striking down, depression; laying on (as paint &c.), besmearing; transgressing; passing away time; delay, procrastination, dilatoriness; insult, invective, abuse, reviling; disrespect, contempt; pride, haughtiness; a nosegay, a clump of flowers; (in arithmetic) an additive quantity, addendum.

Kshepaka, as, ā, am, a thrower, sender; inserted, interpolated; abusive, disrespectful; (*as*), m. a spurious or interpolated passage; an additive quantity, addendum; N. of a prince.

Kshepaṇa, am, n. the act of throwing, casting, shooting off (of an arrow &c.); sending, directing; sending away; passing away time, spending time; omitting; abusing; a sling; (*ī*), f. a sling or any instrument with which missiles are thrown; an oar; a kind of net.

Kshepaṇi, is, f. an oar; a net, a fishing-net.

Kshepaṇīya, as, ā, am, to be thrown or cast; (*am*), n. a sling, any instrument for casting missiles.

Kshepiman, ā, m. great velocity, speed.

Kshepishṭha, as, ā, am (see *kshipra*), quickest, speediest.

Kshepīyas, ān, asī, as (see *kshipra*), more quick, speedier.

Ksheptavya, as, ā, am, to be cast or thrown, to be reviled or abused.

Ksheptṛi, tā, trī, tṛi, a thrower, caster, sender.

Kshepya, as, ā, am, to be thrown; to be thrown round (as a garment).

क्षिया *kshiyā.* See under rt. 4. *kshi.*

क्षिल्लिका *kshillikā,* f., N. of the grandmother of king Ćakra-varman.

क्षिव *kshiv,* cl. 1. 4. P. *kshevati, kshīvyati,* to eject from the mouth, spit, spit out, vomit; [cf. *shṭhiv* and *kshīv.*]

क्षी *kshī,* another form for 4. *kshi,* q. v.

क्षीज *kshīj,* cl. 1. P. *kshījati, ćikshīja, kshījitum,* to sound inarticulately, to sigh or groan as in distress.

Kshījana, am, n. the whistling of hollow reeds or bamboos.

क्षीण *kshīṇa.* See under 4. *kshi* 1st col.

क्षीब् *kshīb* and *kshība.* See *kshīv, kshīva.*

क्षीर *kshīra, as, am,* m. n. (probably fr. *kshar,* but according to Uṇādi IV. 34. fr. *ghas*), milk, thickened milk; the milky juice or sap of plants; the resin of the plant Pinus Longifolia; water; (*as*), m., N. of a grammarian [cf. *kshīra-svāmin*]; (*ā*), f., N. of a plant [cf. *kākolī*]; (*ī*), f., N. of several plants containing a milky sap; a small shrub, Asclepia Rosea, also *dugdhikā;* a species of Mimosa, M. Kauki [cf. *kshīrikā*]; gigantic swallow-wort; Euphorbia &c. — *Kshīra-kañćukin, ī,* m., N. of a reed, Lipcocercis Serrata (*kshīrīśa*). — *Kshīra-kaṇṭha* or *kshīra-kaṇṭhaka, as,* m. an infant, a young child, 'having milk in its throat.' — *Kshīra-kunda, as, ā,* m. f. a kind of pot-herb, black Bhuincoönra, Convolvulus Paniculatus; [cf. *kshīra-vidārī.*] — *Kshīra-kalambha,* see *kshairakalambhi.* — *Kshīra-kākolikā* or *kshīra-kākolī,* f. a drug, one of the eight principal medicaments of the Hindūs; it is a root from the Himālaya yielding a milky juice; [cf. *kākolī.*] — *Kshīra-kāṇḍaka, as,* m. the plant Tithymalus Antiquorum (*snuhī*), and Calotropis Gigantea (*arka*). — *Kshīra-kāshṭhā,* f., N. of a plant, = *vaṭī.* — *Kshīra-kīṭa, as,* m. an insect or animalcule generated by the fermentation of milk. — *Kshīra-kshava, as,* m., N. of a plant, = *dugdha-pāshāṇa.* — *Kshīra-kharjūra, as,* m. a species of Datura tree. — *Kshīra-garbha, as,* m., N. of a certain Brāhman who was born again as a flamingo. — *Kshīra-ghṛita, am,* n. purified butter mixed with milk. — *Kshīra-ja, am,* n. coagulated milk. — *Kshīra-taraṅgiṇī,* f. title of a grammar composed by Kshīra-svāmin. — *Kshīra-taila, am,* n. a kind of unguent prepared with milk, oil, &c. — *Kshīra-toyadhi, is,* m. the ocean of milk. — *Kshīra-da, as, ā, am,* milk-giving, what yields milk. — *Kshīra-dala, as,* m. the plant Calotropis Gigantea (= *arka*), the leaves &c. of which yield a milky juice. — *Kshīra-dātrī,* f. yielding milk as a cow. — *Kshīra-druma, as,* m. the tree Ficus Religiosa; [cf. *aśvattha.*] — *Kshīra-dhara, as,* m., N. of a king. — *Kshīra-dhātrī,* f. a wet-nurse. — *Kshīra-dhenu, us,* f. a milch-cow, symbolically represented by milk &c. offered as a gift to a Brāhman. — *Kshīra-nāśa, as,* m. the tree Trophis Aspera (= *śākhoṭa*). — *Kshīra-nidhi, is,* m. the ocean of milk. — *Kshīra-nīra, am,* n. milk and water; embracing, embrace (i. e. a union like the mixing of

milk and water). — *Kshīra-pa, as, ā, am,* drinking milk, who or what drinks milk; epithet of a class of ascetics; an infant, a young child. — *Kshīra-parṇin, ī,* m. the plant Calotropis Gigantea; [cf. *arka* and *kshīra-dala.*] — *Kshīra-palāṇḍu, us,* m. a kind of onion. — *Kshīra-pāka, as, ā, am,* Ved. cooked in milk. — *Kshīra-pāṇa, ās,* m. pl. the milk-drinkers, an epithet of the Uśīnaras; (*am*), n. drinking milk; (*as, ī, am*), any vessel out of which milk is drunk. — *Kshīra-pāṇi, is,* m., N. of a physician. — *Kshīra-pāyin, ī, inī, i,* drinking or sucking milk; drinking or imbibing water repeatedly; (*inas*), m. pl. the milk-drinkers, an epithet of the Uśīnaras. — *Kshīra-bhṛita, as, ā, am,* supported by milk, receiving wages in the form of milk. — *Kshīra-maya, as, ī, am,* composed of milk. — *Kshīra-moćaka, as,* m. a kind of Moringa, M. Hyperanthera; [cf. *moćaka.*] — *Kshīra-moraṭa, as,* m. a kind of creeping plant; [cf. *sitadru, sudala, kshīraka.*] — *Kshīra-yashṭika, am,* n. a dish of liquorice and milk; (perhaps a wrong form for *kshīra-shashṭika?*). — *Kshīra-latā,* f. the plant Batatas Paniculata; [cf. *kshīra-vidārī.*] — *Kshīra-vat, ān, atī, at,* Ved. furnished with milk; (*tī*), f., N. of a river. — *Kshīra-vallī,* f. the dark Bhuincoönra, Convolvulus Paniculatus. — *Kshīra-vāri, is,* m. the sea of milk; [cf. *kshīroda.*] — *Kshīra-vāridhi, is,* m. the sea of milk. — *Kshīra-vikṛiti, is,* f. inspissated milk. — *Kshīra-vidārikā* or *kshīra-vidārī,* f. the plant Batatas Paniculata. — *Kshīra-vishāṇikā,* f. the plants Tragia Involucrata (= *vṛiśćikālī*) and *kshīra-kākolī.* — *Kshīra-vṛiksha, as,* m. the glomerous fig tree, Ficus Glomerata [cf. *udumbara*]; a common N. for the four trees *nyagrodha, udumbara, aśvattha,* and *madhūka.* — *Kshīra-vrata, as, ā, am,* living upon milk in consequence of a vow. — *Kshīra-śara, as,* m. cream, the surface or skim of milk, curds; [cf. *āmikshā.*] — *Kshīra-śīrsha, as,* m. the resin of the plant Pinus Longifolia; [cf. *śrī-vāsa.*] — *Kshīra-śuklā,* f. = *kshīra-vidārī* and *kshīra-kākolī.* — *Kshīra-śukla, as,* m. the plant Trapa Bispinosa [cf. *jala-kaṇṭaka*]; another plant, = *rājādanī;* (*ā*), f. the plant Batatas Paniculata. — *Kshīra-śrī, īs, īs, i,* Ved. mixed with milk. — *Kshīra-shashṭika, am,* n. Shashṭika rice cooked in milk. — *Kshīra-santānikā,* f. curds mixed with milk; (a various reading has °*santālikā.*) — *Kshīra-samudra, as,* m. the sea of milk in Śveta-dīpa. — *Kshīra-sarpis, is,* n. clarified butter mixed with milk. — *Kshīra-sāgara, as,* m. the ocean of milk; also N. of a place. — *Kshīrasāgara-sutā,* f. an epithet of Lakshmī as produced from the ocean of milk. — *Kshīra-sāra, as,* m. essence of milk, any product of milk, (in Hindī *pālajinu*), butter. — *Kshīra-sphaṭika, as,* m. a precious stone, described as a kind of milky crystal (opal or cat's eye?); [cf. *ākāśa-sphaṭika* and *taila-sphaṭika.*] — *Kshīra-svāmin, ī,* m., N. of a grammarian and commentator on the Amara-kosha. — *Kshīra-hrada, as,* m., N. of a man. — *Kshīrāda* (°*ra-ada*), *as,* m. an infant at the breast, a sucking child. — *Kshīrānnāda* (°*ra-anna-ada*), *as,* m. an infant which is both fed and suckled. — *Kshīrābdhi* (°*ra-abdhi*), *is,* m. the sea of milk, one of the seven seas surrounding the seven divisions of the terrestrial world. — *Kshīrābdhi-ja, as,* m. the moon; the Amṛita or any one of the precious objects produced at the churning of the ocean; an epithet of Śesha; an epithet of Tārkshya; (*ā*), f. an epithet of Lakshmī; (*am*), n. sea-salt, a pearl. — *Kshīrābdhi-tanayā,* f. or *kshīrābdhi-mānushī,* f. an epithet of Lakshmī as the daughter of the ocean of milk. — *Kshīrāhva* or *kshīrāhvaya* (°*ra-āh*°), *as,* m. the resin of the plant Pinus Longifolia. — *Kshīroda* (°*ra-uda*), *as, ā, am,* containing milk instead of water; (*as*), m. the sea of milk; the sea in general. — *Kshīroda-tanayā,* f. the daughter of the sea of milk; an epithet of Lakshmī. — *Kshīroda-tanayā-pati, is,* m. an epithet of Vishṇu. — *Kshīrodadhi* (°*ra-ud*°), *is,* m. the sea of milk. — *Kshīroda-nandana, as,* m. the son of the sea of milk, an epithet of the moon. — *Kshīroda-mathana, am,* n. the churning of the ocean of milk undertaken by the Devas and Asuras to obtain the Amṛita &c. — *Kshīrormi* (°*ra-ūr*°), *is,* m. a wave of milk, a wave of the sea of milk. — *Kshīraudana* (°*ra-od*°), *as,* m. rice boiled with milk.

Kshīraka, as, m., N. of a plant, = *kshīra-moraṭa.*

Kshīraya, nom. P. *kshīrayati, -yitum,* to have the appearance of milk, look like milk.

Kshīrasa, as, m. = *kshīra-sāra,* q. v.

Kshīrasya, nom. P. *kshīrasyati, -yitum,* to long for milk or for the breast.

Kshīrārī or *kshīrārikā,* f. a sort of Asclepias, A. Rosea, = *dugdhikā.*

Kshīrika, as, m. a kind of serpent; a kind of tree; (*ā*), f. a dish prepared with milk; a kind of Datura tree; [cf. *kshīra-kharjūra* and *piṇḍa-kharjūra.*]

Kshīrin, ī, iṇī, i, milky, yielding milk, abounding in milk, having plenty of milk; containing milky juice or sap (as a tree); (*ī*), m. a species of tree, the Udumbara (?); according to native lexicographers many plants have this epithet; (*iṇī*), f. a tree bearing an edible fruit, = Mimusops Kauki; a species of the moon-plant or acid Asclepias used in medicine.

Kshīriya, nom. P. *kshīriyati, -yitum,* to desire milk.

Kshīrīśa, as, m. = *kshīra-kañćukin.*

Kshīreyī, f. an oblation of milk, rice, and sugar.

क्षीव् *kshīv,* cl. 1. 4. P. *kshīvati, kshevati* and *kshīvyati, -vitum,* to spit, sputter, eject from the mouth; to be drunk or intoxicated; [cf. *kshiv, kshev, kshīb, shṭhīv*; cf. also Hib. *siobhas,* 'rage, madness.']

Kshīva or *kshība, as, ā, am,* excited, drunk, intoxicated. — *Kshīva-tā,* f. or *kshīva-tva, am,* n. intoxication, drunkenness.

क्षु 1. *kshu,* cl. 2. P. *kshauti, ćukshāva, kshavishyati, akshāvīt, kshavitum,* to sneeze, to make any sound like sneezing; to cough: Caus. *kshāvayati:* Desid. of Caus. *ćukshāvayishati;* [cf. Lith. *czaudmi.*]

Kshava, as, m. sneezing, cough, catarrh; a black species of mustard, Sinapis Dichotoma; [cf. *rājikā.*] — *Kshava-kṛit, t, t, t,* anything which causes sneezing; making a sneeze, sneezing, coughing.

Kshavaka, as, m. the plant Achyranthes Aspera, = *apāmārga,* black mustard; (*am*), n. a kind of pot-herb; (*ikā*), f. a kind of Solanum; a species of rice; a woman.

Kshavathu, us, m. sneezing; catarrh; cough; irritation of the throat; sore throat.

Kshut, t, f. a sneeze, sneezing. — *Kshut-karī,* f., N. of a plant, commonly *kaṅkālikā,* black mustard (?).

Kshuta, as, ā, am, one who has sneezed; sneezed upon; (as a less correct form for *kshṇuta*), sharp; (*as, ā, am*), m. f. n. a sneeze, sneezing, cough. — *Kshuta-vat, ān, atī, at,* sneezing. — *Kshutābhijanana* (°*ta-abh*°), *as,* m. black mustard; [cf. *kshudhābhijanana.*]

Kshutaka, as, m. black mustard.

Kshuti, is, f. sneezing.

Kshuvat, an, atī, at, sneezing, coughing, &c.

क्षु 2. *kshu,* n. (fr. *ghas?*), Ved. food. — *Kshu-mat, ān, atī, at,* Ved. abounding in food, nourishing, nutritious; strong; powerful, robust, valiant.

क्षुण *kshuṇa, as,* m. the soap-berry plant, Sapindus Saponaria; [cf. *arishṭa.*]

क्षुण्ण *kshuṇṇa.* See below under *kshud.*

क्षुद् *kshud,* cl. 7. P. A. and Ved. cl. 1. P. *kshuṇatti, kshunte, kshodati, ćukshoda, ćukshude, kshotsyati, -te, akshudat, akshautsīt, akshutta, kshottum,* to strike against, stamp or trample upon, pound; to bruise, crush, shiver, shatter, reduce to powder, dash to pieces, shake by stamping on; A. to move, to be agitated or shaken: Caus. P. *kshodayati, -yitum,* to crush, pound, comminute, pulverize, reduce to powder, diminish; shake or agitate by stamping; [cf. Gr. ξύω, ξέω for ξεύω, ξυστός, ξεστός; Lith. *skausti?*].

Kshuṇṇa, as, ā, am, pounded, bruised, crushed, stamped or trampled upon; broken to pieces, pulverized, shattered, pierced; violated (as a vow); exercised, practised, skilful; one versed in sacred science but unable to explain or teach it; defeated, overcome. — *Kshuṇṇa-manas, ās, ās, as,* contrite in heart, penitent.

Kshuṇṇaka, as, m. a kind of drum beaten at a funeral.

Kshuda, as, m. flour, meal.

Kshudra, as, ā, am (compar. *kshodīyas,* superl. *kshodishṭha*), minute, diminutive, tiny, very small, small, little, trifling; mean, low, vile, niggardly, base, avaricious; wicked; cruel; poor, indigent; (*as*), m. a small particle of rice; a bee or wasp; the plant Artocarpus Lacucha [cf. *lakuća* and *ḍahu*]; (*ās*), m. pl. a peculiar class of writings, see *kshudra-kalpa;* (*ā*), f. a woman maimed or crippled; a base or despicable woman; a whore, a harlot; a dancing girl; a quarrelsome woman; a bee, fly, gnat; several plants, Solanum Jacquini, = *vṛihatī;* also = *ćāṅgerikā;* also = *gavedhukā;* (*am*), n., Ved. a particle of dust, flour, meal; [cf. Lith. *kūdikis,* 'an infant;' Pers. كودك *kūdak,* 'small, a boy.'] — *Kshudra-kaṇṭakārī,* f. the plant Solanum Jacquini, = *agni-damanī.* — *Kshudra-kaṇṭakī,* f. a kind of Solanum, = *bṛihatī.* — *Kshudraka-mānasa, am,* n., N. of a lake. — *Kshudra-kambu, us,* m. a small shell. — *Kshudra-kalpa, as,* m. 'the smaller ritual,' title of a class of works. — *Kshudra-kāralikā,* f. (for *kshudra-karālikā?*), and *kshudra-kāravellī,* f. a kind of Cucurbitaceous plant. — *Kshudra-kuliśa, as,* m. a precious stone; [cf. *vaikrānta.*] — *Kshudra-kushṭha, am,* n. a mild form of leprosy, (comprising eleven varieties, whereas the *mahā-kushṭha* contains seven severe forms of leprosy.) — *Kshudra-kshura* and *kshudra-gokshuraka, as,* m. a variety of the plant Asteracantha Longifolia. — *Kshudra-ghaṇṭikā,* f. a tinkling ornament, a girdle of small bells. — *Kshudra-gholī,* f., N. of a plant, = *ćillikā.* — *Kshudra-ćañću, us,* f., N. of a plant. — *Kshudra-ćandana, am,* n. red sandal-wood. — *Kshudra-ćirbhiṭā,* f., N. of a plant, = *gopāla-karkaṭī.* — *Kshudra-ćūḍa, as,* m. a kind of small bird, commonly called *gośālika.* — *Kshudra-jantu, us,* m. any small animal; a kind of worm, Julus (*śata-padī*). — *Kshudra-jātīphala, am,* n. a kind of Myrobalan; [cf. *āmalaka.*] — *Kshudra-jīra, as,* m. small cummin. — *Kshudra-jīvā,* f., N. of a plant, = *jīvantī.* — *Kshudrań-ćara, as, ī, am,* following small or minute or trifling matters. — *Kshudra-taṇḍula, as,* m. a grain of rice. — *Kshudra-tā,* f. or *kshudra-tva, am,* n. minuteness, smallness; inferiority, insignificance; meanness. — *Kshudra-tulasī,* f. a kind of Ocimum, = *arjaka.* — *Kshudra-daṃśikā* or *kshudra-daṃśī,* f. a small gad-fly. — *Kshudra-durālabhā,* f., N. of a thorny plant much eaten by camels. — *Kshudra-duḥsparśā,* f. the plant Solanum Jacquini, = *agni-damanī.* — *Kshudra-dhātrī,* f., N. of a plant; [cf. *karkaṭa.*] — *Kshudra-dhānya, am,* n. shrivelled grain. — *Kshudra-nāsika, as, ī, am,* having a small nose. — *Kshudra-pakshika, as,* m. a small bird. — *Kshudra-pattrā,* f. a kind of wood-sorrel, Oxalis Monadelpha, = *ćāṅgerī;* (*ī*), f., N. of another plant, = *vaćā.* — *Kshudra-panasa, as,* m. the plant Artocarpus Lacucha (*lakuća*). — *Kshudra-parṇa, as,* m. a kind of Ocimum, = *arjaka.* — *Kshudra-pāshāṇa-bhedā* or *ī,* f., N. of a plant, = *ćatuḥ-pattrī, pārvatī, naga-bhū,* &c. — *Kshudra-pippalī,* f. wild pepper (= *vana-pippalī*). — *Kshudra-pṛishatī,* f., Ved. covered with small spots. — *Kshudra-potikā,* f., N. of a pot-herb. — *Kshudra-phalaka, as,* m., N. of a plant, = *jīvana,* Celtis Orientalis. — *Kshudra-phalā,* f., N. of several plants, Ardisia Solanacea, = *bhūmi-jambu,* and others. — *Kshudra-buddhi, is, is, i,* of little

understanding, simple, silly, ignorant; (*is*), m., N. of a jackal in the Hitopadeśa. — *Kshudrabuddhi-nāman, ā, ā, a,* named Kshudra-buddhi. — *Kshudra-bhanṭākī,* f., N. of a plant, a kind of Solanum, = *brihatī;* [cf. *kshudra-kanṭakī.*] — *Kshudra-mīna, ās,* m. pl., N. of a people. — *Kshudra-mustā,* f. the plant Scirpus Kysoor; [cf. *kaseru.*] — *Kshudra-rasa, as,* m. honey; (*ā*), f. the plant Pongamia Glabra; [cf. *karañja.*] — *Kshudra-roga, as,* m. a minor disease, one of little importance; a name applied to various local diseases, especially exanthemas of different kinds; there are forty-four such diseases. — *Kshudrarogika, as, ā, am,* affected with such a disease. — *Kshudra-vanśā,* f., N. of a plant, Dioscorea, = *varāha-krāntā.* — *Kshudra-varvaṇā,* f. a small gad-fly; [cf. *varaṭā.*] — *Kshudra-vallī,* f., N. of a pot-herb; [cf. *mūla-poti.*] — *Kshudra-vārtākinī,* f. a kind of Solanum with white blossoms, = *śveta-kanṭakārī.* — *Kshudra-vārtākī,* f. a kind of Solanum, = *brihatī.* — *Kshudra-śankha, as,* m. a small conch shell. — *Kshudra-śarkarā* or *kshudra-śarkarikā,* f. a kind of sugar-cane, = *yāvanāla-śarkarā.* — *Kshudra-śārdūla, as,* m. a kind of tiger, = *ćitra-vyāghra.* — *Kshudra-śīrsha, as,* m. the tree Celosia Cristata, = *mayūra-śikhā.* — *Kshudra-śukti, is,* m. a bivalve shell, = *jala-śukti.* — *Kshudra-śyāmā,* f., N. of a plant, = *kaṭabhī.* — *Kshudra-śleshmāntaka, as,* m., N. of a plant, = *bhūkarbudāraka.* — *Kshudra-śvāsa, as,* m. short breath. — *Kshudra-śvetā,* f., N. of a plant; [cf. *mahā-śvetā.*] — *Kshudra-sahā,* f. the plant Phaseolus Trilobus; the Coloquintida, = *indra-vāruṇī;* [cf. *mahā-sahā.*] — *Kshudra-suvarṇa, am,* n. bad gold, prince's metal. — *Kshudra-han, ā,* m. killing the wicked; an epithet of Śiva. — *Kshudra-hingulikā,* f. a small species of prickly nightshade, Solanum Jacquini; [cf. *kanṭakārī.*] — *Kshudra-hingulī,* f. = the preceding. — *Kshudrāgnimantha* (°*ra-ag*°), *as,* m. the plant Premna Spinosa used for kindling fire; [cf. *araṇi.*] — *Kshudrāñjana* (°*ra-añ*°), *am,* n. a kind of unguent applied to the eyes in certain diseases. — *Kshudrāṇḍa* (°*ra-aṇ*°), *as, ā, am,* born from minute eggs. — *Kshudrāṇḍa-matsya-sanghāta, as,* m. small fry. — *Kshudrāntra* (°*ra-an*°), *am,* n. the small cavity of the heart. — *Kshudrāpāmārga* (°*ra-ap*°), *as,* m., N. of the plant Desmochæta Atropurpurea (= *raktāpāmārga*), a biennial plant. — *Kshudrāmalaka* (°*ra-ām*°), *am,* n. Myrobalan (*āmalaka*). — *Kshudrāmalaka-sañjña, as,* m., N. of a plant, = *karkaṭa.* — *Kshudrāmra* (°*ra-ām*°), *as,* m., N. of a plant, = *kośāmra.* — *Kshudrāmlapanasa* or *kshudrāmbupanasa* (°*ra-am*°), *as,* m. the plant Artocarpus Lacucha (*lakuća*). — *Kshudrāmlā* (°*ra-am*°), f. wood-sorrel, Oxalis Corniculata (= *andalonikā*); another plant, = *śaśāṇḍulī.* — *Kshudrāmlikā* (°*ra-am*°), f. a kind of wood-sorrel or Oxalis, = *ćāngerī.* — *Kshudrenguḍī* (°*ra-in*°), f., N. of a plant, = *yavāsa.* — *Kshudrervāru* (°*ra-ir*°), *us,* m., N. of a plant, = *gopāla-karkaṭī.* — *Kshudroḍumbarikā* (°*ra-ud*°), f. the plant Ficus Oppositifolia; [cf. *kākodumbarikā.*] — *Kshudropodaka-nāmnī* (°*ra-up*°), f., N. of a pot-herb; [cf. *mūla-poti.*] — *Kshudropodakī* (°*ra-up*°), f., N. of a pot-herb, = *sūkshma-pattrā* and *manṭapī.* — *Kshudrolūka* (°*ra-ul*°), *as,* m. a small kind of owl.

Kshudraka, as, ikā, am, small, minute; (*as*), m. a species of plant; N. of a prince, a son of Prasenajit; title of a collection of Buddhist works, = *vinaya-kshudraka-vastu;* (*ās*), m. pl., N. of a people living by warfare, the Ὀξυδρακοι.

Kshudrala, as, ā, am, minute, small, unimportant (applied especially to animals and diseases).

Kshudrikā, f. a kind of gad-fly, = *danśa;* small bells employed for ornament; [cf. *kshudra-ghanṭikā.*]

Kshottri, tā, m. a pestle, any implement for grinding.

Kshoda, as, m. pounding, grinding; the stone or slab on which anything is ground or powdered, a mortar &c., any pounded or ground or pulverized substance, flour, meal, dust, a particle, a small piece or fragment. — *Kshoda-raja, as, ā, am,* ground to dust.

Kshodas, as, n., Ved. water in agitation, swell of the sea, rushing or stream of water.

Kshodita, as, ā, am, pounded, ground, comminuted; (*am*), n. powder, dust, flour, meal, any substance pulverized or ground.

Kshodiman, ā, m. minuteness, excessive smallness or inferiority.

Kshodishṭha, as, ā, am (superl. of *kshudra*), finely pounded, very small, very minute.

Kshodīyas, ān, asī, as (compar. of *kshudra*), more minute, very fine, very minute.

Kshodya, as, ā, am, to be stamped or trampled on or pounded.

क्षुध् 1. *kshudh,* cl. 4. P. *kshudhyati, ćukshodha, kshoddhum,* to feel hungry; to be hungry, hunger; [cf. Goth. *grêdôn,* 'to be hungry.']

2. *kshudh, t,* f. hunger. — *Kshut-kshāma, as, ā, am,* emaciated by hunger. — *Kshut-triṭ-parīta, as, ā, am,* hungry and thirsty. — *Kshut-triḍ-udbhava, as, ā, am,* beginning to feel hungry and thirsty. — *Kshut-trishānvita* (°*shā-an*°), *as, ā, am,* suffering from hunger and thirst. — *Kshut-trishṇopapīḍita* (°*ṇā-up*°), *as, ā, am,* hungry and thirsty. — *Kshut-parīta, as, ā, am,* overcome with hunger. — *Kshut-pipāsā-pariśrānta, as, ā, am,* wearied by hunger and thirst. — *Kshut-pipāsā-paritānga* (°*ta-an*°), *as, ā, am,* one whose body is affected with hunger and thirst. — *Kshut-pipāsārta* (°*sā-ār*°), *as, ā, am,* afflicted with hunger and thirst. — *Kshut-pipāsita, as, ā, am,* hungry and thirsty. — *Kshut-pratīkāra, as,* m. allaying hunger, eating. — *Kshud-roga, as,* m. pain of hunger. — *Kshud-vat, ān, atī, at,* hungry. — *Kshun-nivritti, is,* f. cessation of hunger, appeasing of appetite.

Kshudhā, f. hunger; mystical N. of the letter *y.* — *Kshudhā-kara, as, ī, am,* causing hunger, increasing appetite. — *Kshudhā-kuśala, as,* m., N. of a tree, = *vilvāntara-vriksha.* — *Kshudhā-dhvansa, as,* m. allaying hunger. — *Kshudhānvita* (°*dhā-an*°), *as, ā, am,* afflicted with hunger. — *Kshudhā-pīḍita, as, ā, am,* hungry, starving. — *Kshudhābhijanana* (°*dhā-abh*°), *as,* m. black mustard; [cf. *kshutābhijanana.*] — *Kshudhā-māra, as,* m., Ved. death caused by starvation. — *Kshudhārta* (°*dhā-ār*°) or *kshudhārdita* (°*dhā-ar*°), *as, ā, am,* hungry, hungered. — *Kshudhāvishṭa* (°*dhā-āv*°), *as, ā, am,* affected by hunger. — *Kshudhā-śānti, is,* f. allaying hunger, satiety, satisfaction.

Kshudhālu, us, us, u, hungry.

Kshudhita, as, ā, am, hungry, hungered.

Kshodhuka, as, ikā, am, Ved. hungry.

क्षुधुन *kshudhuna, as,* m., N. of a savage and barbarous race.

क्षुप् *kshup,* a Sautra root (i. e. one used in grammatical Sūtras only), to depress, feel depressed.

क्षुप *kshupa, as,* m. [cf. *kshumpa*], a bush, a shrub; a small tree, one with short branches and roots; N. of an old king, a son of Prasandhi and father of Ikshvāku; N. of a son of Krishṇa from Satya-bhāmā; N. of a mountain westward from Dvārakā. — *Kshupa-doḍamushṭi, is,* m., N. of a plant. — *Kshupālu* (°*pa-ālu*), *us,* m. a kind of bulbous plant, = *pānīyālu.*

Kshupaka, as, ā, m. f. a bush, a shrub.

क्षुभ् 1. *kshubh,* cl. 9. 4. P., 1. A. *kshubhnāti, kshubhyati, kshobhate, ćukshobha, ćukshubhe, kshobhishyati, -te, akshobhīt, akshubhat* and *akshobhishṭa, kshobhitum,* to shake, tremble, to be agitated or disturbed; to be unsteady; to stumble (literally or metaphorically): Caus. *kshobhayati, -yitum,* to agitate, cause to shake, disturb, stir up, excite: Desid. *ćukshubhishati, -te,* or *ćukshobhishati, -te:* Intens. *ćokshubhyate, ćokshobdhi;* [cf. Cambro-Brit. *hwbiau,* 'to make a sudden push;' Gr. κοῦφος; Mod. Germ. *schiebe.*]

Kshubdha, as, ā, am, agitated, shaken, tossed, stirred up; agitated (mentally), excited, disturbed; (*as*), m. the churning-stick; a kind of coitus. — *Kshubdha-tā,* f. agitation. — *Kshubdhārṇava* (°*dha-ar*°), *as,* m. a stormy ocean.

2. *kshubh, p,* f., Ved. a blow, a shake, a push.

Kshubhā, f. a kind of weapon.

Kshubhita, as, ā, am, agitated, tossed, set in motion; agitated (mentally), disturbed, anxious; frightened, alarmed, afraid; angry, enraged.

Kshobha, as, m. shaking, agitation, disturbance, tossing, trembling, emotion.

Kshobhaka, as, ā, am, shaking, causing agitation; (*as*), m., N. of a mountain in Kāmākhyā, a place sacred to the goddess Durgā.

Kshobhaṇa, as, ā, am, shaking, agitating, disturbing, causing emotion; (*as*), m., N. of one of the five arrows of the god of love.

Kshobhya, as, ā, am, to be shaken or agitated or disturbed.

क्षुमत् *kshu-mat.* See under 2. *kshu.*

क्षुमा *kshumā,* f., Ved. an epithet of an arrow, according to the scholiast 'causing to tremble' (for *kshubhā?*); N. of several plants; linseed, Linum Usitatissimum; a sort of flax, Bengal San (*śaṇa*); the Indigo plant; a sort of creeper.

Kshauma, &c. See s. v., p. 271.

क्षुम्प् *kshump,* cl. 1. P. *kshumpati,* to go.

क्षुम्प *kshumpa, as,* m. [cf. *kshupa*], Ved. a bush, a shrub.

क्षुर् *kshur,* cl. 6. P. *kshurati, ćukshora, kshoritum,* to cut, dig, scratch; to make lines or furrows.

Kshura, as, m. (connected with the preceding, perhaps related to *kshar?;* cf. Gr. ξυρόν), a razor; a razor-like barb or sharp blade attached to an arrow; N. of several plants, Asteracantha Longifolia; also Tribulus Lanuginosus, see *go-kshura;* also = *mahā-piṇḍītaka,* and Saccharum Sara (*śara*); the hoof of a cow &c.; a horse's hoof; the foot of a bedstead [cf. *khura*]; (*ī*), f. a knife, a dagger; (*as, ā, am*), Ved. (Sāy.) having claws. — *Kshura-karman, a,* n. the operation of shaving. — *Kshura-klṛipta, as, ā, am,* shaved. — *Kshura-kriyā,* f. the operation of shaving, the employment of a razor. — *Kshura-ćatushṭaya, am,* n. four things necessary for shaving. — *Kshura-dhāna, am,* n. a razor-case. — *Kshura-dhāra, as, ā, am,* razor-edged, sharp as a razor; any very sharp instrument for cutting. — *Kshura-dhārā,* f. the edge of a razor; N. of a hell. — *Kshuradhārābha* (°*ra-ābhā*), *as, ā, am,* sharp as a razor. — *Kshura-pattra, as,* m., N. of the plant Saccharum Sara (*śara*). — *Kshura-pattrikā,* f., N. of a pot-herb, = *pālankya.* — *Kshura-pavi, is, is, i,* Ved. sharp-angled, sharp-edged, very sharp; (*is*), m., N. of a sacrifice performed in one day (*ekāha*). — *Kshura-pra, as,* m. a razor shot as an arrow; a kind of arrow, one with a sharp horse-shoe-shaped head; a sort of hoe or weeding spade. — *Kshura-praya, am,* n. according to some authorities = *kshura-pra.* — *Kshura-bhāṇḍa, am,* n. a razor-case. — *Kshura-bhrishṭi, is, is, i,* Ved. furnished with sharp angles. — *Kshura-mardin, ī,* m. a barber. — *Kshurānga* (°*ra-an*°), *as,* m., N. of a plant; [cf. *go-kshuraka.*] — *Kshurārpaṇa* (°*ra-ar*°), *as,* m., N. of a mountain.

Kshuraka, as, m., N. of several plants, = Asteracantha Longifolia; also Tribulus Lanuginosus [cf. *go-kshura*]; also = *tilaka;* also another plant, = *bhūtānkuśa.*

Kshurikā, f. a small razor; a knife, a dagger; a sort of earthen vessel, a kind of pot-herb (= *pālankya*). — *Kshurikā-pattra, as,* m. the plant Saccharum Sara (*śara*). — *Kshurikopanishad* (°*kā-up*°), *t,* f. title of an Upanishad belonging to the Atharva-veda.

Kshurin, ī, m. a barber; (*iṇī*), f. the wife of a barber; a kind of yam, see *vārāha-krāntā.*

Kshaura, &c. See s. v., p. 271.

क्षुलिक *kshulika, as,* m., N. of a prince.

क्षुल्ल *kshulla, as, ā, am* (fr. *kshudra?*), small, little, minute. — *Kshulla-tāta, as,* m. the younger brother of a father. — *Kshulla-tātaka, as,* m. the brother of a father.

Kshullaka, as, ā, am, little, small; low, vile, poor, indigent; wicked, malicious, abandoned; hard; young, youngest; pained, distressed; (*as*), m. a small shell; N. of a prince.

क्षुवत् *kshuvat.* See under rt. 1. *kshu.*

क्षेड *ksheḍa, ksheḍita,* = *kshveḍa, kshveḍita.*

क्षेत्र *kshetra, am,* n. (fr. 1. or 2. *kshi*), landed property, land, soil, a field (e. g. *kshetram kṛi,* to cultivate the soil; *kshetrasya pati,* lord of the soil, N. for a kind of genius or tutelary deity regarded in the Veda as the guardian of cultivated fields); place, region, country; a sacred spot or district, a place of pilgrimage, as Benares &c.; an enclosed plot of ground, portion of space, superficies, circuit, circumference; fertile soil; the fertile womb, a wife; place of origin; department, sphere of action, the body considered as the field of the indwelling and working of the soul; a sign of the zodiac; (in geometry) a plane figure, as a triangle, circle, &c. enclosed by lines, any figure considered as having geometrical dimensions; a diagram; a house, town; [cf. *anya-kshetra, kuru-kshetra,* &c.; cf. also Goth. *haithi,* Them. *haithjo;* Germ. *Heide.*] — *Kshetra-kara, as, ī, am,* cultivating a field; a husbandman — *Kshetra-karkaṭī,* f. a kind of gourd; [cf. *bāluki.*] — *Kshetrakarma-kṛit, t, t, t,* one who cultivates the soil, a husbandman. — *Kshetra-karman, a,* n. cultivation of the soil. — *Kshetra-gaṇita, am,* n. geometry. — *Kshetra-gata, as, ā, am,* geometrical. — *Kshetragatopapatti* (°*ta-up*°), *is,* f. geometrical proof. — *Kshetra-ćirbhiṭā,* f. a kind of gourd, = *ćirbhiṭā.* — *Kshetra-ja, as, ā, am,* produced in a field, as corn &c.; born from the body; (*as*), m., scil. *putra,* a son, the offspring of the wife by a kinsman or person duly appointed to raise up issue to the husband, (this is one of the twelve kinds of issue allowed by the old Hindū law); (*ā*), f., N. of several plants, = *śveta-kaṇṭakārī, śaśāṇḍulī, gomūtrikā, śilpikā, ćaṇikā.* — *Kshetra-jāta, as, ā, am,* begotten on the wife of another. — *Kshetra-jesha, as,* m., Ved. contest for landed property, acquisition of land. — *Kshetra-jña, as, ā, am,* knowing localities; familiar with the cultivation of the soil, a husbandman &c.; clever, dexterous, skilful, cunning; (*as*), m. 'knowing the body,' i. e. the soul, the conscious principle in the corporeal frame; a libertine, a whoremonger; a form of Śiva; N. of a prince; (*ā*), f. a girl fifteen years old who personates the goddess Durgā at a festival of this deity. — *Kshetra-tattva, am,* n. a part of the work Smṛiti-tattva. — *Kshetra-tara, am,* n., Ved. a spot very fit for cultivation or for habitation. — *Kshetratā,* f. the state of being a seat or residence, a seat, a place of residence. — *Kshetra-dūtī,* f. a kind of Solanum (*śveta-kaṇṭakārī*). — *Kshetra-devatā,* f. 'the deity of the fields,' epithet of a serpent in the Pañća-tantra. — *Kshetra-pati, is,* m. the owner of a field, a landowner, a landlord, a farmer; [cf. *kshaitrapata, kshaitrapatya,* p. 271, and *kshetrasya-pati* above.] — *Kshetra-pada, am,* n. a place sacred to a deity. — *Kshetra-parpaṭī,* f., N. of a shrub, Oldenlandia Biflora or another species. — *Kshetra-pāla, as,* m. a man employed to guard fields from depredation; a deity protecting the fields; an epithet of Śiva. — *Kshetra-phala, am,* n. (in geometry) the superficial contents of a figure. — *Kshetra-bhakti, is,* f. the division of a field. — *Kshetra-bhūmi, is,* f. cultivated land. — *Kshetra-yamānikā,* f., N. of a plant, = *vaćā.* — *Kshetra-raksha, as,* m. a man employed to guard fields from depredation. — *Kshetra-rāśi, is,* m. quantity represented by geometrical figures. — *Kshetra-ruhā,* f. a kind of gourd, = *bālukī.* — *Kshetra-vasudhā,* f. cultivated land. — *Kshetra-vid, t, t, t,* familiar with localities; experienced, clever, skilful; (*t*), m. a husbandman; a sage, one who possesses spiritual knowledge; the soul. — *Kshetra-vyavahāra, as,* m. drawing a figure in geometry; geometrical demonstration. — *Kshetra-sambhava, as,* m., N. of either of the shrubs Ćaṇću and Bhiṇḍā; (*ā*), f. a kind of gourd, = *śaśāṇḍulī.* — *Kshetra-sambhūta, as,* m. a kind of grass, = *kundara.* — *Kshetra-sāti, is,* f., Ved. acquisition of field or land. — *Kshetra-sādhas, ās, ās, as,* Ved. arriving at or coming to a place. — *Kshetra-sīmā,* f. the boundary of a meadow or field or holy place. — *Kshetra-stha, as, ā, am,* residing at a sacred place. — *Kshetrājīva* (°*ra-āj*°), *as, ā, am,* one who gains a livelihood by cultivating the soil; a cultivator, a peasant. — *Kshetrādhidevatā* (°*ra-adh*°), f. the tutelary deity of any consecrated piece of ground. — *Kshetrādhipa* (°*ra-adh*°), *as,* m. = the preceding; the regent of a sign of the zodiac. — *Kshetrāmalakī,* the plant Flacourtia Cataphracta; [cf. *bhūmy-āmalakī.*] — *Kshetrā-sā, ās, ās, am,* Ved. acquiring or gaining land. — *Kshetrekshu* (°*ra-ik*°), *us,* m. a kind of grain, = *yāvanāla.* — *Kshetropeksha* (°*ra-up*°), *as,* m., N. of a son of Śvaphalka.

Kshetrika, as, ī, am, having a field, relating to a field &c., agrarian; (*as*), m. the owner of a field, a farmer, a cultivator, a husband.

Kshetrin, ī, iṇī, i, owning a field, cultivating land, agricultural; (*ī*), m. an agriculturist, a husbandman, a cultivator; a husband; the soul.

Kshetriya, as, ā, am, relating to a field, belonging to land; curable in a future body, i. e. incurable in the present life; (*āṇi*), n. pl. the environs of any place; (*am*), n. a chronic or organic disease, an incurable one; meadow grass, herbage, pasturage; (*as*), m. a medicament, anything fit to be administered in medicine (?); an incurable disease; one who has carnal knowledge of other men's wives, an adulterer; physicking, operating. — *Kshetriya-nāśana, as, ī, am,* Ved. removing a chronic disease.

Kshetrīya, nom. P. *kshetrīyati,* to desire another man's wife.

क्षेद *ksheda, as,* m. (?) sorrowing, moaning (?).

क्षेप *kshepa, kshepaka, kshepaṇa, kshepaṇi,* &c. See under rt. *kship* at p. 267.

क्षेम *kshema, as, ā, am* (fr. 2. *kshi*), habitable, giving rest, giving ease or security or comfort; conferring happiness; at ease, prosperous, safe, secure, well, happy, right; (*as, am*), m. n. (Ved. always m.) basis, foundation; residence, place of rest; abiding at ease; safety, tranquillity, peace, rest, security, any secure, easy or comfortable state, well-being, weal, happiness (e. g. *kshemeṇa,* at ease, in security, safely; *ksheme—yoge,* Ved. both in rest and exertion —in enjoying and acquiring); preserving, protecting, keeping what is acquired; final emancipation, eternal happiness; (*as*), m. a kind of perfume (= *ćaṇḍā*); ease or prosperity personified as a son of Dharma and Śānti; also a son of Titikshā; N. of a prince, a son of Śući and father of Suvrata; N. of a son of the third Manu Sāvarṇa; N. of a kind of college or association [cf. *maṭha*]; the proper term (according to Manu II. 127) of civil address to a Vaiśya, asking him whether his property is secure; (*ā*), f., N. of an Apsaras; an epithet of Durgā; N. of another deity; a kind of perfume; (*am*), n., N. of one of the seven Varshas in Jambu-dvīpa. — *Kshema-kara, as, ā, am,* causing peace and security, conferring happiness or good fortune, propitious. — *Kshema-karṇa, as,* m., N. of a son of Maheśa, who composed, A. D. 1570, the work Rāga-mālā. — *Kshema-karman, ā, ā, a,* one whose work is peace and security, creating tranquillity and security; (*ā*), m., N. of a prince. — *Kshema-kāma, as, ā, am,* Ved. longing for rest. — *Kshema-kāra, as, ī, am,* granting peace and security, conferring happiness or good fortune, propitious, auspicious. — *Kshema-kutūhala, am,* n. title of a medical work of Kshema-śarman. — *Kshema-kṛit, t, t, t,* causing peace and security. — *Kshema-gupta, as,* m., N. of a king of Kāśmīra. — *Kshemaṅkara, as, ī, am,* promoting well-being, causing peace and security, propitious, &c.; (*as*), m., N. of a king of Trigarta; N. of a mythical Buddha; N. of a son of Brahma-datta (Udayana); (*ī*), f. the Brāhmaṇī kite or Coromandel eagle, considered as a bird of good omen, Falco Ponticerianus; a form of the goddess Durgā; N. of another goddess; N. of a sister of Kshemaṅ-kara. — *Kshema-jit, t,* m., N. of a prince. — *Kshema-tara, as, ā, am,* better, happier. — *Kshema-darśin, ī,* m., N. of a prince of the Kosalas. — *Kshemadarśīya, as, ā, am,* relating to this prince. — *Kshema-dhanvan, ā,* m., N. of a prince, a son of Puṇḍarīka. — *Kshema-dharman, ā,* m., N. of a prince. — *Kshema-dhūrta, ās,* m. pl., N. of a people. — *Kshema-dhūrti, is,* m., N. of a warrior. — *Kshema-dhṛitvan, ā,* m., N. of a man with the patronymic Pauṇḍarīka. — *Kshema-phalā,* see *kshemā-phalā.* — *Kshema-bhūmi, is,* m., N. of a prince. — *Kshema-mūrti, is,* m., N. of a prince. — *Kshema-yuktam,* ind. both quietly and energetically; in rest and exertion. — *Kshema-rāja, as,* m., N. of a man. — *Kshema-vat, ān, atī, at,* accompanied with tranquillity and security; prosperous, happy; (*tī*), f., N. of a woman. — *Kshema-vṛiddhi, is,* m., N. of a general of the Sālvas. — *Kshema-śarman, ā,* m., N. of an author. — *Kshemāditya* (°*ma-ād*°), *as,* m., N. of a man. — *Kshemādhi* (°*ma-ādhi*), *is,* m., N. of a prince of Mithilā. — *Kshemā-phalā,* f. the tree Ficus Oppositifolia; [cf. *udumbara.*] — *Kshemāri* (°*ma-ari*), *is,* m., N. of a prince of Mithilā, = *kshemādhi.* — *Kshemārćis* (°*ma-ar*°), *is,* m. = *kshema-jit.* — *Kshemendra* (°*ma-in*°), *as,* m., N. of the author of a list of regents of Kāśmīra; N. of a lexicographer; also of the author of a Buddhist work. — *Kshemendra-prakāśa, as,* m., N. of a work by Kshemendra.

Kshemaka, as, m. a kind of perfume, = *ćaura;* N. of a Nāga; N. of a Rakshas; N. of an attendant of Śiva; N. of an old king; of a son of Alarka; of the last descendant of Parīkshit in the Kali-yuga; N. of a son of Nirāmitra.

Kshemayat, an, antī, at, Ved. resting; granting rest or an abode.

Kshemin, ī, iṇī, i, enjoying peace and security, safe, secure, happy, well.

Kshemya, as, ā, am, resting, at leisure, at ease; habitable, comfortable; healthy, salubrious; lucky, prosperous, thriving; giving peace and tranquillity; (*as*), m., N. of Śiva; N. of several princes, a son of Sunītha and father of Ketumat; of a son of Ugrāyudha and father of Suvīra; of a son of Śući and father of Suvrata; (*am*), n., Ved. resting.

क्षेय *ksheya.* See under rt. 4. *kshi,* p. 266.

क्षेव् *kshev,* cl. 1. P. *kshevati,* another form for *kshiv* or *kshīv,* 'to spit,' q. v.

क्षै *kshai,* cl. 1. P. *kshāyati, ćakshau, kshāsyati, kshātum,* to wane; to waste away, dry up, decline, become emaciated; [cf. 4. *kshi.*]

Kshāma, as, ā, am, wasted, dried up. See s. v.

क्षैण्य *kshaiṇya, am,* n. (fr. *kshīṇa*), destruction, wasting away; leanness, slenderness, emaciation.

क्षैत *kshaita, as,* m. (fr. 1. *kshiti*), Ved. the chief of a race, a prince. — *Kshaita-vat, ān, atī, at,* Ved. princely.

क्षैत्र *kshaitra, am,* n. (fr. *kshetra*), a multitude of fields &c.

Kshaitrajitya, am, n. (fr. *kshetra-jit*), Ved. acquisition of land, a victorious battle.

Kshaitrajña or *kshaitrajñya, am,* n. (fr. *kshetra-*

jña), spirituality, the nature of the soul; the knowledge of the soul &c.

Kshaitrapatya, as, ā, am (fr. *kshetra-pati*), Ved. belonging to the lord of the soil.

क्षैप्र **kshaipra, as, ī, am** (fr. *kshipra*), a term for a kind of Sandhi, produced by changing the first of two concurrent vowels to its semivowel; the Svarita accent on a syllable formed with this Sandhi; (*am*), n. quickness, speediness. — *Kshaipra-yukta, as, ā, am*, joined by the Kshaipra Sandhi. — *Kshaipra-varṇa, as, ā, am*, containing a semivowel.

क्षैरकलम्भि **kshairakalambhi, is,** m. (a patronymic fr. *kshīra-kalambha*), N. of a teacher.

क्षैरेय **kshaireya, as, ī, am** (fr. *kshīra*), prepared with milk, milky; (*ī*), f. milk and rice or any preparation of or dish prepared with milk.

क्षोट् **kshoṭ,** cl. 10. P. *kshoṭayati, -yitum*, to throw, cast; [cf. *khoṭ* and *khoḍ*.]

क्षोड **kshoḍa, as,** m. the post to which an elephant is fastened; [cf. *a-kshobha*.]

क्षोण **kshoṇa, as, ā, am,** Ved. immovable; or (*as*), m. a kind of lute; (perhaps the word is related to the following.)

क्षोणी **kshoṇī,** f., Ved. the earth; (*yau*), du. heaven and earth; (according to some the sing. of this word and sometimes the plur. may be used collectively, and the original meaning may be 'a multitude of men' or 'the people' (as opposed to the chief); the du. may then mean 'the two sets of people,' i. e. the inhabitants of heaven and earth; sometimes a form *kshoṇi* occurs); [cf. Gr. χθών.] — *Kshoṇī-maya, as, ī, am*, containing the earth in himself, 'the source of everything in the earth;' an epithet of Vishṇu in his fish-incarnation.

क्षोत्तृ **kshottṛi.** See under rt. *kshud*.

क्षोद **kshoda.** See under rt. *kshud*.

क्षोधुक **kshodhuka.** See under rt. 1. *kshudh*.

क्षोभ **kshobha, kshobhaṇa,** &c. See under rt. 1. *kshubh*.

क्षोम **kshoma, as, am,** m. n. (said to be fr. rt. *kshu*), a room on the top of a house; (*am*), n. wove silk; [cf. *kshauma*.]

क्षोमक **kshomaka, as,** m. a kind of perfume (*gaṇahāsaka*); [cf. *kshema* and *kshaumaka*.]

क्षौणी **kshauṇī, ī** or **is,** f. the earth; [cf. *kshoṇī*.] — *Kshauṇī-tala, am*, n. the surface of the earth. — *Kshauṇī-prāćīra, as*, m. the ocean. — *Kshauṇī-bhuj, k*, m. earth-possessor, a king; [cf. *kshiti-bhuj*.]

क्षौद्र **kshaudra, as,** m. (fr. *kshudra* and *kshudrā*), the tree Michelia Champaca (*ćampaka*); N. of a mixed caste, the son of a Vaideha and a Māgadhī; (*am*), n. smallness, minuteness; N. of a Sūtra of the Sāma-veda; honey, a species of honey; water. — *Kshaudra-ja, am*, n. wax. — *Kshaudra-dhātu, us*, m. a kind of mineral substance; [cf. *mākshika*.] — *Kshaudra-priya, as*, m., N. of a tree; [cf. *jala-madhūka*.] — *Kshaudra-meha, as*, m. the disease diabetes mellitus. — *Kshaudramehin, ī, inī, i*, affected with this disease.

Kshaudreya, am, n. wax.

क्षौद्रक्य **kshaudrakya, as, ī,** m. f. (fr. *kshudraka*), a prince or princess of the Kshudrakas, a man belonging to the Kshudrakas; (*as, ī, am*), small, minute.

Kshaudrakamālavī, f., scil. *senā*, the army of Kshudraka and Mālava.

क्षौम **kshauma, as, ī, am** (fr. *kshumā*), made of linen, linen, covered with linen; prepared from linseed (as oil); (*am*), n. linen cloth or garment; linseed; (*ī*), f. lin or flax, Linum Usitatissimum; (*as, am*), m. n. wove silk; an airy room on the top of a house; an apartment on the roof; the back of an edifice; a fortified place in front of a building; a building of a particular form; [cf. *kshoma*.]

Kshaumaka, as, ī, am, linen; (*as*), m. a particular perfume; [cf. *ćora*.]

क्षौर **kshaura, am,** n. (fr. *kshura*), shaving the head, shaving in general; (*ī*), f. a razor. — *Kshaura-karaṇa, am*, n. the operation of shaving.

Kshauraparva, as, ā, am (fr. *kshura-pavi*), formed out of razors and thunderbolts, very sharp, very hard.

Kshaurika, as, m. a barber, a shaver.

क्ष्णु **kshṇu,** cl. 2. P. *kshṇauti, ćukshṇāva, kshṇavitum*, to whet, sharpen.

Kshṇut, t, t, t, (at the end of compounds) sharp (e. g. *ubhayataḥ-kshṇut*, sharp on both sides).

Kshṇuta, as, ā, am, whetted, sharpened.

Kshṇotra, am, n., Ved. a grind-stone, a whet-stone.

क्ष्मा **kshmā,** f. (fr. rt. *ksham*), the earth. (Ved. only inst. sing. *kshmayā*); [cf. *kshamā*.] *Kshmā-ja, as*, m. 'earth-born,' the planet Mars. — *Kshmā-tala, am*, n. the surface of the earth. — *Kshmā-dhṛiti, is*, m. one who has to support the earth, a king. — *Kshmā-pa, as*, m. earth-protector, a king. — *Kshmā-pati, is*, m. lord of the earth, a king. — *Kshmā-pāla, as*, m. earth-protector, a king. — *Kshmā-bhuj, k*, m. possessor of the earth, a king. — *Kshmā-bhṛit, t*, m. supporter of the earth; a mountain; a king. — *Kshmā-vṛisha, as*, m. 'earth-bull,' i. e. a mighty king.

क्ष्माय् **kshmāy,** cl. 1. A. *kshmāyate, ćakshmāye, kshmāyitum*, to shake, tremble: Caus. *kshmāpayati, -yitum, aćikshmapat*, to cause to shake, to make tremble: Desid. *ćikshmāyishate*: Intens. *ćākshmāyyate, ćākshmāti* (?).

Kshmāyita, as, ā, am, shaken, made to tremble, trembling.

Kshmāyitṛi, tā, trī, tṛi, trembling, shaking.

क्ष्मील् **kshmīl,** cl. 1. P. *kshmīlati, ćikshmīla, kshmīlitum*, to wink, to twinkle, to close the eyelids; [cf. *mīl*.]

क्ष्रौम् **kshraum,** ind. a mystical exclamation.

क्ष्विङ्का **kshviṅkā,** f., Ved. a kind of bird.

क्ष्विड् **kshviḍ** or **kshvid,** cl. 1. P. *kshveḍati* or *kshvedati, -ḍitum* or *-ditum*, to utter an inarticulate sound, to hum, murmur, growl, roar, hiss, whiz, whistle; A. *kshveḍate* or *kshvedate*, or cl. 4. P. *kshvidyati*, to be wet or unctuous; to exude, discharge juice, emit sap: Caus. *kshveḍayati* or *-dayati, -yitum*, to sound inarticulately, hum, &c.

Kshviṇṇa, as, ā, am, sounded inarticulately; soft, unctuous.

Kshveḍa, as, ā, am (in some senses perhaps connected with rt. *kshvel*), curved, crooked, bending, bent; wicked, depraved; difficult to be approached; (*as*), m. singing or buzzing in the ear from hardening of the wax &c.; sound, noise; venom, poison; a Cucurbitaceous plant, Luffa Pentandra or Acutangula, = *pītaghoshā*; a mystical N. of the letter *m*; (*am*), n. the flower of the Ghosha plant; the fruit of a red kind of swallow-wort; (*ā*), f. the roaring of a lion, a war-whoop, a battle-cry; a bamboo rod or stake; a kind of Cucurbitaceous plant.

Kshveḍana, am, n. murmuring, hissing, whistling, sibilating; a hissing pronunciation.

Kshveḍita, as, am, m. n. humming, murmuring, growling; a growl, roar; a battle-cry, a war-whoop.

Kshveḍin, ī, inī, i, humming, murmuring.

क्ष्वेल् **kshvel,** cl. 1. P. *kshvelati*, &c., to leap, jump; to play; to go, move; to shake, tremble; [cf. Old Germ. *suillu, sual, suall*.]

Kshvelikā, f. or *kshvelita, as, am*, m. n. or *kshvelya, am*, n. play, jest, joke, trick.

ख

ख 1. **kha,** the second consonant of the alphabet, being the aspirate of the preceding consonant, and having the sound of *kh* in *inkhorn*. — *Kha-kāra, as*, m. the letter or sound *kha*.

ख 2. **kha, as,** m. the sun.

ख 3. **kha, am,** n. (fr. rt. *khan*), a cavity, hollow, cave, cavern, aperture; an aperture of the human body (of which there are nine, as the mouth, the two ears, the two eyes, the two nostrils, and the organs of excretion and generation); the glottis (in anatomy); an organ of sense; the hole made by an arrow, a wound; the hole in the nave of a wheel through which the axis runs; vacuity, empty space, air, ether, sky, heaven; the character in arithmetic which expresses nothing, a cypher; a dot, Anusvāra, represented by a circle (*vindu*); a city, a field; happiness, pleasure, auspiciousness [cf. *sukha* and *duḥkha*); understanding, knowledge; action; the tenth from any given constellation or the sun's entrance into it; talc; Brahma, the supreme spirit; (*ā*), f. a fountain, a well; [cf. Gr. χάος; Lat. *halo*.] — *Kha-kāmini*, f. the female of the Falco Cheela (*ćilla*); an epithet of Durgā (*ćaṇḍikā*). — *Kha-kuntala, as*, m. an epithet of Śiva. — *Kha-kholka, as*, m. 'sky-meteor,' an epithet of the sun. — *Khakholkāditya* (*ka-ād*), *as*, m. a form of the sun. — *Kha-ga, as, ā, am*, moving in the air; (*as*), m. a bird; air, wind; the sun; a planet; a grasshopper; a deity; an arrow. — *Kha-gaṅgā*, f. the Gaṅgā (Ganges) of the sky. — *Kha-gaṇa, as*, m., N. of a prince, a son of Vajra-nābha. — *Kha-gati, is*, f. flight in the air; N. of a metre, [cf. *a-vagati*.] — *Khaga-pati, is*, m. the chief of the birds, an epithet of Garuḍa, the vehicle of Vishṇu. — *Kha-gama, as, ā, am*, moving in the air, flying, an epithet of the Gandharvas and of missile weapons; (*as*), m. a bird; N. of a Brāhman. — *Kha-garbha, as*, m., N. of a mythical person with Buddhists. — *Khaga-vaktra, as*, m. the tree Artocarpus Lacucha (*lakuća*). — *Khaga-vatī*, f. the earth. — *Khaga-śatru, us*, f. a plant, commonly called Chakuliya, Hemionitis Cordifolia; [cf. *priśni-parṇī*.] — *Khaga-sthāna, am*, n. the hollow of a tree; a bird's nest. — *Khagādhipa* (°*ga-adh*°), *as*, m. the chief of the birds, an epithet of Garuḍa. — *Khagāntaka* (°*ga-an*°), *as*, m. a hawk, a falcon (a destroyer of birds). — *Khagābhirāma* (°*ga-abh*°), *as*, m. an epithet of Śiva. — *Khagāsana* (°*ga-ās*°), *as*, m. an epithet of the mountain Udaya, the eastern mountain, on which the sun rises; an epithet of Vishṇu ('sitting on a bird,' i. e. on Garuḍa). — *Kha-guṇa, as, ā, am*, (in arithmetic or algebra) having a cypher as multiplier. — *Khagendra* (°*ga-in*°), *as*, m. the chief of the birds, an epithet of Garuḍa; N. of a prince. — *Khagendra-dhvaja, as*, m. an epithet of Vishṇu. — *Khageśvara* (°*ga-īś*°), *as*, m. the chief of the birds, epithet of Garuḍa. — *Kha-gola, as*, m. the vault or circle of the heaven, the celestial sphere. — *Khagola-vidyā*, f. knowledge of the celestial sphere, astronomy. — *Kha-ćamasa, as*, m. the moon ('the drinking-vessel in the sky'). — *Kha-ćara, as, ī, am*, moving in the air, flying; (*as*), m. a bird; a cloud; the wind; the sun; a Rakshas or demon; an aerial spirit; N. of a people. — *Kha-ćārin, ī, iṇī, i*, moving in the air, flying, an epithet of Skanda. — *Kha-jala, am*, n. 'air-water,' i. e. dew, rain, frost, hoar-frost. — *Kha-jit, t*, m. a Buddha, one of the seven teachers or saints of the Buddha sect. — *Kha-jyotis, is*, m. a shining flying insect, a fire-fly, &c. — *Kha-tamāla, as*, m. a cloud; smoke. — *Kha-tilaka, as*, m. the sun. — *Kha-dūra-vāsinī*, f., N. of one of the female deities or Śaktis with Buddhists. — *Kha-dyota, as*, m. a shining flying insect, a fire-fly, the sun; (*ā*), f.,

scil. *dvār*, the door which shines like a shining insect, an eye. — *Kha-dyotaka, as* or *am*, m. or n. (?), a kind of plant with a poisonous fruit. — *Kha-dyotana, as*, m. the sun. — *Kha-dhūpa, as*, m. a rocket, firework. — *Kha-parāga, as*, m. darkness. — *Kha-pushpa, am*, n. a flower in the sky, a term for anything impossible. — *Kha-bha, as* or *am*, m. or n. (?), a planet. — *Kha-bhrānti, is*, f. a kind of falcon, a kite; [cf. *ćilla*.] — *Kha-maṇi, is*, m. the jewel of the sky, the sun. — *Kha-mīlana, am*, n. sleepiness, lassitude, weariness. — *Kha-mūrti, is*, f. a celestial appearance or person. — *Khamūrti-mat, ān, atī, at*, having a divine or celestial person or form. — *Kha-mūli, is, ikā* or *ī*, f. an aquatic plant, Pistia Stratiotes (*kumbhikā*). — *Kha-valli*, f., N. of a parasitic plant, = *ākāśa-vallī*. — *Kha-vāri, i*, n. rain-water, dew, vapour, &c. — *Kha-vāshpa, as*, m. snow, hoar-frost, dew. — *Kha-śaya, as, ā, am*, resting or dwelling in the air. — *Kha-śarīra, am*, n. a celestial or immortal body. — *Khaśarīrin, ī, iṇī, i*, gifted with an etherial body, having a heavenly form. — *Kha-śvāsa, as*, m. wind, air. — *Kha-sama, as*, m. a Buddha or deified Bauddha saint. — *Kha-samuttha, as, ā, am*, produced in the sky. — *Kha-sambhava, as, ā, am*, produced in the sky, aerial, etherial; (*ā*), f. spikenard, = *ākāśa-māṅsī*. — *Kha-sarpaṇa, as*, m., N. of a Buddha or Bauddha saint; (*am*), n. gliding through the air. — *Kha-sindhu, us*, m. the moon. — *Kha-stanī*, f. the earth. — *Kha-sphaṭika, am*, n. aerial crystal, a N. for the sun and moon-gem, *sūrya-kānta* and *ćandra-kānta*; [cf. *ākāśa-sphaṭika*.] — *Kha-hara, as, ā, am*, (in arithmetic) having a cypher for its denominator (as a fraction). — *Khātman* (*kha-āt*°), *ā, ā, a*, having the air as one's nature. — *Khāpagā* (*kha-āp*°), f. a stream in the air, an epithet of the Ganges. — *Khe-gamana, as*, m. a kind of gallinule, = *kāla-kaṇṭha*. — *Khe-ćara, as, ī, am*, moving in the air, flying, aerial; (*as*), m. a bird; a Gandharva; a Rakshas; a Vidyādhara; an epithet of Śiva; a planet; quicksilver; (*ī*), f. a semi-divine female able to fly; an epithet of Durgā; (*am*), n. green vitriol. — *Khećara-tva, am*, n. capability of flying. — *Khe 'ṭa* (*khe-aṭa*), *as*, m. a planet; the ascending node or Rāhu. — *Khe-paribhrama, as, ā, am*, flying about in the air. — *Khe-śaya, as, ā, am*, lying in the air. — *Kholka* (*kha-ulkā*), *as*, m. a meteor; a planet; [cf. *kha-kholka*.] — *Kholmuka* (*kha-ul*°), *as*, m. the planet Mars; [cf. *gaganolmuka*.]

खक्ख् *khakkh*, cl. 1. P. *khakkhati*, to laugh, to laugh at or deride; (also read *kakh*, q. v.); [cf. Goth. *hlaha*.]

खक्खट *khakkhaṭa, as, ā, am*, hard, solid; (also *kakkhaṭa*.)

खक्खर *khakkhara, as* or *am*, m. or n. (?), a beggar's staff; [cf. *hikkala*.]

खग *kha-ga*. See under 3. *kha*.

खगोड *khagoḍa, as*, m. Saccharum Spontaneum, a kind of reed (for *khaggaḍa*?).

खग्गड *khaggaḍa, as*, m. a kind of reed, Saccharum Spontaneum, commonly *khāgḍā*.

खङ्कर *khaṅkara* or *khaṅkhara, as*, m. a curl, a lock of hair.

खङ्ख *khaṅkha, as*, m., N. of a minister of king Bālāditya.

खङ्खणा *khaṅkhaṇā* (an onomatopoetic word), the tinkling sound of a bell &c.

खङ्ग *khaṅga, as*, m. (for *khaḍga*?), Ved. a kind of animal.

खच् *khać*, cl. 1. 9. P. *khaćati* and *khaćnāti*, *ćakhāća*, *khaćitum*, to come forth, appear; to be born again; to cause prosperity; to purify; cl. 10. P. *khaćayati, -yitum*, to fasten, bind, set.

Khaćita, as, ā, am, fastened, joined; mixed, blended, combined; inlaid, set, studded, (used in comp., e. g. *maṇi-khaćita*, inlaid with jewels.)

खज् *khaj*, cl. 1. P. *khajati*, *ćakhāja*, *khajitum*, to churn or agitate.

Khaja, as, m. stirring, agitating, churning; contest, war (?); a churning-stick; a ladle, a spoon; (*ā*), f. a churning-stick, a ladle; the hand with the fingers extended; churning, stirring; killing, destroying. — *Khaja-kṛit, t, t, t*, or *khajan-kara, as, ī, am*, Ved. causing the tumult or din of battle.

Khajaka, as, m. a churning-stick; (*ikā*), f. a ladle or spoon.

Khajapa, am, n. ghee or clarified butter.

Khajāka, as, m. a bird; (*ā*), f. a ladle or spoon.

खञ्ज् 1. *khañj*, cl. 1. P. *khañjati*, *ćakhañja*, *khañjitum*, to limp, halt, walk lame; [cf. Gr. σκάζω; Germ. *hinke*.]

2. *khañj, khan, n, n*, probably = *khañja*, limping.

Khañja, as, ā, am, limping, lame, crippled; (*ā*), f. a metre consisting of 2 x 28 short syllables and 1 long and 30 short syllables and 1 long; another metre containing 30 short syllables + 1 long and 28 short syllables + 1 long; another metre containing 2 x 36 short syllables and 1 Amphimacer. — *Khañja-kheṭa* or *khañja-khela, as*, m. the wagtail. — *Khañja-tā*, f. or *khañja-tva, am*, n. limping, lameness. — *Khañja-bāhu, us*, m., N. of a Daitya.

Khañjaka, as, ā, am, limping, lame.

Khañjana, as, m. a species of wagtail, Montacilla Alba; (*ā*), f. a kind of wagtail; mustard; (*am*), n. moving, going, going lamely. — *Khañjana-rata, am*, n. the secret pleasures of the Yatis, the cohabitation of saints. — *Khañjanākṛiti* (°*na-āk*°), *is*, f. a sort of wagtail.

Khañjanaka, as, m. a wagtail, Montacilla Alba; (*ikā*), f. a species of wagtail.

Khañjariṭa or *khañjarīṭaka* or *khañjalekha, as*, m. the wagtail.

खञ्जार *khañjāra* and *khañjāla, as*, m., N. of two persons.

खट् *khaṭ*, cl. 1. P. *khaṭati*, &c., to desire, wish, seek or inquire.

Khaṭa, as, m. (fr. rt. *khaṭ* above?), phlegm, the phlegmatic or watery humor [cf. *kapha*]; a blind well; an axe, a hatchet [cf. *ṭaṅka*]; a plough; a kind of blow or wound; the closed or doubled fist (as for striking &c.); grass; a coarse long grass of several species used to thatch houses [cf. *kaṭa* and *khaḍa*]; a fragrant kind of grass. — *Khaṭa-kaṭāhaka, as* or *am*, m. or n. (?), a spitting-box. — *Khaṭa-khādaka, as*, m. (?), an eater; a glass vessel; a jackal; an animal; a crow.

Khaṭaka, as, m. a go-between, a man whose business is to negociate marriages [cf. *ghaṭaka*]; the half-closed hand; the doubled fist of wrestlers or boxers. — *Khaṭakā-mukha, as* or *am*, m. or n. (?), a particular position of the hand in shooting; (*as*), m. a man in the attitude of shooting.

Khaṭikā, as, m. the hand half-closed, the fist; (*ā*), f. chalk [cf. *kakkhaṭī, kaṭhinī*, &c.]; the external opening of the ear; the plant Andropogon Muricatus.

खटक्किका *khaṭakkikā*, f. a side door; [cf. *khaḍakkikā*.]

खटखटाय *khaṭakhaṭāya* (an onomatopoetic word), A. *-ṭāyate, -yitum*, to spring or issue forth with a noise.

खटिनी *khaṭinī* or *khaṭī*, f. chalk; (some books read *khaṭhinī*); [cf. *kaṭhinī, khaṭika*.]

खटू *khaṭū* (?), an ornament worn on the wrist or ancle.

खट्ट् *khaṭṭ*, cl. 10. P. *khaṭṭayati, -yitum*, to cover, to screen.

खट्टन *khaṭṭana, as*, m. a dwarf [cf. *khaṭṭeraka*]; (*as, ā, am*), dwarfish, short of stature.

खट्टा *khaṭṭā*, f. a bedstead; a kind of grass, Andropogon Serratus; (a wrong reading for *khaṭvā*.)

खट्टाश *khaṭṭāśa, as*, m. the civet or zebet cat, Viverra Zibetha: (*ī*), f. the same or (according to another authority) a different animal; (some write the word *khaṭṭāsa*.)

खट्टि *khaṭṭi, is, ī*, m. f. a bier, the bed on which the corpse is carried to the pile.

खट्टिक *khaṭṭika, as*, m. a butcher, a hunter, a fowler, one who lives by killing and selling game; the cream on the milk of a buffalo-cow; (*ā*), f. a small bedstead, a cot; a bier or bed on which the corpse is carried.

खट्टेरक *khaṭṭeraka, as, ā, am*, dwarfish, dwarf; [cf. *khaṭṭana*.]

खट्वा *khaṭvā*, f. (said to be fr. rt. *khaṭ*), a bedstead, a couch, a cot; a swing, a hammock; a kind of bandage; N. of a plant, = *kolaśimbī*. — *Khaṭvāṅga* (°*vā-aṅ*°), *as*, m. a club shaped like the foot of a bedstead,' i. e. a club or staff with a skull at the top considered as the weapon of Śiva and carried by ascetics and Yogis; wood from a funeral pile; N. of a king of the solar line, = Dilīpa; (*ī*), f., N. of a river. — *Khaṭvāṅga-dhāra, as*, m. or *khaṭvāṅga-bhṛit, t*, m. 'staff-bearer,' an epithet of Śiva. — *Khaṭvāṅga-vana, am*, n., N. of a forest. — *Khaṭvāṅgin, ī, inī, i*, having the staff described above; (*ī*), m. an epithet of Śiva. — *Khaṭvāpluta* (°*vā-āp*°) or *khaṭvārūḍha* (°*vā-ār*°), *as, ā, am*, mounted on a bed, lying on a bed: low, vile, abandoned, iniquitous; erring, going wrong; silly, stupid.

Khaṭvikā, f. a small bedstead.

खड् *khaḍ*, cl. 10. P. *khāḍayati, -yitum*, to divide, tear, break, break off a part or piece; [cf. *khaṇḍ*.]

Khaḍa, as, m. breaking, dividing; buttermilk boiled with acid vegetables and spices; (*as, am*), m. n. a kind of small grass, straw; (*as*), m., N. of a man. — *Khaḍonmattā* (°*ḍa-un*°), f., N. of a woman.

खडक्किका *khaḍakkikā*, f. a private or back door, a small or venetian door or window.

खडतू *khaḍatū, ūs*, m. a kind of ornament.

खडिका *khaḍikā* or *khaḍī*, f. chalk.

खडु *khaḍu, us*, or *khaḍū, ūs*, m. or f. a bier.

खड्ग *khaḍga, as*, m. (said to be fr. rt. *khaḍ* for *khaṇḍ*), a sword, a scymitar; a large sacrificial knife; the horn of a rhinoceros; a rhinoceros; one of the Buddhas or Buddhist saints, a Pratyeka-buddha, so called because he walks alone like a rhinoceros [cf. *eka-ćara* and *eka-ćārin*]; (*am*), n. iron. — *Khaḍga-kośa, as*, m. the sheath of a sword, a scabbard; a creeping plant, Scirpus Maximus. — *Khaḍga-ćarma-dhara, as*, m. a soldier armed with a sword and shield. — *Khaḍga-dṛih, -dhṛik, k, k*, grasping a scymitar. — *Khaḍga-dhara, as*, m. a swordsman. — *Khaḍga-dhenu, us*, f. a female rhinoceros; a small knife or sword, = *asi-dhenu*. — *Khaḍga-pattra, as*, m. a kind of creeper, Scirpus Maximus; N. of a mythical tree in hell bearing swords for leaves; (*am*), n. the blade of a sword. — *Khaḍga-pāṇi, is, is, i*, sword in hand. — *Khaḍga-pātra, am*, n. a vessel formed of buffalo's horns, a large salver or charger on which the sacrificial knife is laid. — *Khaḍga-pidhāna* or *khaḍga-pidhānaka, am*, n. a scabbard, the sheath of a sword. — *Khaḍga-putrikā*, f. a small sword, a knife. — *Khaḍga-prahāra, as*, m. a sword-cut. — *Khaḍga-phala, am*, n. a sword-blade. — *Khaḍga-māṅsa, as*, m. buffalo-beef. — *Khaḍga-lekhā*, f. a row of swords. — *Khaḍga-vat, ān, atī, at*, armed with a sword. — *Khaḍgāghāta* (°*ga-āgh*°), *as*, m. a sword-cut. — *Khaḍgādhāra* (°*ga-ādh*°), *as*, m. a sheath, a scabbard. — *Khaḍgābhihata* (°*ga-abh*°), *as, ā, am*, cut or struck with a sword. — *Khaḍgā-*

misha (°*ga-ām*°), *am*, n. buffalo's flesh. — *Khaḍgāhva* (°*ga-āh*°), *as*, m. a rhinoceros.

Khaḍgaṭa, as, m. a large kind of reed, Saccharum Spontaneum; [cf. *brihat-kāśa*.]

Khaḍgāriṭa or *khaḍgārāṭa* (?), *as*, m. a shield or the blade of a sword (?); one who observes a particular religious penance peculiar to Buddhists, viz. rubbing the feet backwards and forwards on the edge of a sword made red hot; [cf. *asi-dhārā*.]

Khaḍgika, as, m. a swordsman; a butcher, a vender of flesh meat; the cream of buffalo's milk; [cf. *khaṭṭika*.]

Khaḍgin, ī, inī, i, armed with a sword, a swordsman; (*ī*), m. a rhinoceros; N. of a Jina or Jaina saint. — *Khaḍgi-māra, as*, m. a kind of creeper, Scirpus Maximus, = *khaḍga-kośa*.

Khaḍgīka, am, n. a sickle, a small scythe.

खणखणाय *khaṇakhaṇāya* (an onomatopoetic word), A. *khaṇakhaṇāyate, -yitum*, to utter or give out any peculiar sound; to tick, tinkle, crack, &c.

Khaṇakhaṇāyamāna, as, ā, am, tinkling, &c.

खण्ड् *khaṇḍ*, cl. 1. A., 10. P. *khaṇḍate, -ḍitum, khaṇḍayati, -yitum*, to break, tear, break in pieces, crush, cut, divide; destroy, annihilate, defeat, conquer; disappoint, frustrate, interrupt, disturb, deceive, cheat.

Khaṇḍa, as, ā, am, broken, torn asunder, divided, having chasms, gaps, or breaks; deficient, defective, crippled; (*as, am*), m. n. a break, a gap, a chasm, a fissure, a fracture (e. g. *kedāra-khaṇḍa*, a gap or fracture in the embankment of a field); a piece, part, fragment, portion; a section of a work, part, chapter; a party, number, multitude, assemblage; a term in an equation; (*as*), m. treacle or molasses partially dried, candied sugar; a flaw in a jewel; N. of a people; (*am*), n. a kind of salt (*viḍ-lavaṇa*), black salt; a sort of sugar-cane; [cf. *uttara-khaṇḍa, karka*°, *kāla*°, *kāśī*°.] — *Khaṇḍa-kaṭaka, as* or *am*, m. or n. (?), title of an astronomical work composed by Brahma-gupta. — *Khaṇḍa-kathā*, f. a fragmentary tale; a tale or story divided into sections (?). — *Khaṇḍa-karṇa, as*, m. a kind of bulbous plant; sweet potato. — *Khaṇḍa-kārya, am*, n. a fragmentary poem; a poem interspersed with prose (?). — *Khaṇḍa-giri, is*, m., N. of a mountain. — *Khaṇḍa-ja, as*, m. a kind of sugar, treacle, molasses, = *guḍa, yavāsa-śarkarā*. — *Khaṇḍa-jodbhavaja* (°*ja-ud*°), *as*, m. a kind of candied sugar prepared from Khaṇḍaja. — *Khaṇḍa-tā*, f. the being divided, division. — *Khaṇḍa-deva, as*, m., N. of the author of a commentary on Jaimini's Nyāya-sūtras, called Bhāṭṭadīpikā; also of the Mīmāṃsā-Kaustubha. — *Khaṇḍa-dravya, as*, m., N. of a man. — *Khaṇḍa-dhārā*, f. shears, scissors; a kind of dance or air (?). — *Khaṇḍa-pattra, am*, n. a bundle of various leaves. — *Khaṇḍa-paraśu, us*, m. an epithet of Śiva as cutting his foes to pieces with his axe. — *Khaṇḍa-parśu, us*, m. a N. of Śiva; of Paraśu-rāma; of Rāhu; an elephant with a broken tusk; a spreader of unguents or fragrant powders &c.; a drug, commonly called Khaṇḍāmalaki (see *khaṇḍāmalaka*). — *Khaṇḍa-pāṇi, is*, m., N. of a prince. — *Khaṇḍa-pāla, as*, m. a confectioner, seller of sweetmeats (for *khaṇḍa-pāṇa* ?). — *Khaṇḍa-pralaya, as*, m. a partial destruction of the universe in which all the spheres beneath Svarga or heaven are dissolved in one common ruin; a quarrel; the dissolution of the bands of friendship or of society; (in the latter sense more correctly *khaṇḍa-praṇaya*.) — *Khaṇḍa-praśasti, is*, f., N. of a poem attributed to Hanumat; an older N. for the play Hanuman-nāṭaka. — *Khaṇḍa-phaṇa, as*, m. a kind of serpent. — *Khaṇḍa-maṇḍala, am*, n. a segment of a circle, part of a circle, an incomplete sphere; (*as, ā, am*), gibbous, not full or round. — *Khaṇḍa-maya, as, ī, am*, consisting of pieces. — *Khaṇḍa-modaka, as*, m. a kind of sugar, granulated or candied (*yavāsa-śarkarā*). — *Khaṇḍa-lavaṇa, am*, n. a kind of salt (*viḍ-lavaṇa*), black salt. — *Khaṇḍa-śarkarā*, f. candied sugar or sugar in pieces. — *Khaṇḍa-śas*, ind. in pieces, by pieces, bit by bit, piece by piece, piecemeal; *khaṇḍaśaḥ kṛi*, to divide or cut into pieces; *khaṇḍaśo bhū*, to be divided, to be separated into pieces. — *Khaṇḍa-śākhā*, f., N. of a plant, = *mahisha-vallī*. — *Khaṇḍa-śīlā*, f. a loose woman, an unchaste wife. — *Khaṇḍa-sara, as*, m. a kind of sugar (*yavāsa-śarkarā*), candied sugar. — *Khaṇḍābhra* (°*ḍa-abh*°), *am*, n. scattered clouds; a bite, the impression of the teeth in amorous sport. — *Khaṇḍāmalaka* (°*ḍa-ām*°), *am*, n. myrobalan cut up into small pieces (to be used as a medicine). — *Khaṇḍālī* (°*ḍa-ālī*), f. a measure for oil; a pond; a woman whose husband has been guilty of infidelity.

Khaṇḍaka, as, ā, am, breaking to pieces, destroying, removing, rendering ineffectual; (*as, am*), m. n. a fragment, a part, a piece; (*as*), m. treacle or molasses partially dried, candied sugar; one who has no nails; pared or clipped finger-nails (?); N. of a metre, = *āryā-gīti*; a kind of dance or tune (?); [cf. *khaṇḍa-dhārā*.] — *Khaṇḍakālu* or *khaṇḍakāluka* (°*ka-ālu*), *am*, n. an esculent root, sweet potato.

Khaṇḍana, as, ā, am, breaking, dividing, cutting, reducing to pieces, destroying, annihilating, removing; (*am*), n. the act of breaking or cutting or dividing, hurting, injuring, injury; interrupting, disappointing, frustrating; cheating, deceiving; refuting (in argument); rebellion, opposition; discarding, dismissal. — *Khaṇḍana-kāra, as*, m. an epithet of Harsha. — *Khaṇḍana-kṛit, t*, m., N. of an author. — *Khaṇḍana-khaṇḍakādya* (°*ka-ād*°), *am*, n. title of a work on logic by Harsha. — *Khaṇḍana-rata, as, ā, am*, skilful in cutting or destroying, destructive.

Khaṇḍanīya or *khaṇḍitavya, as, ā, am*, to be broken or divided, frangible, fragile, brittle; destructible, refutable, &c.

Khaṇḍala or *khaṇḍava, as, am*, m. n. a piece, a part.

Khaṇḍika, as, m. a sugar-boiler, a sugar-baker (?); pease; the armpit; N. of a man; (*ā*), f. the pod of pease; a kind of air or tune in music.

Khaṇḍita, as, ā, am, cut, torn, broken in pieces, scattered, dispersed, destroyed; broken as allegiance, disobeyed against, rebelled; refuted, controverted; disappointed, betrayed, abandoned as a lover; (*ā*), f. a woman whose husband or lover has been guilty of infidelity. — *Khaṇḍita-vigraha, as, ā, am*, maimed, mutilated. — *Khaṇḍita-vṛitta, as, ā, am*, one whose manner of life is dissolute, an immoral man. — *Khaṇḍitāśaṃsa* (°*ta-āś*°), *as, ā, am*, disappointed, foiled, frustrated.

Khaṇḍin, ī, inī, i, consisting of pieces, in pieces or parts; divided, comminuted; (*ī*), m. a wild kind of kidney-bean, = Vana-mudga; a N. of Harsha; (*inī*), f. the earth.

Khaṇḍī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to divide or break into small pieces, to cut up, tear to pieces &c.

Khaṇḍīra, as, m. a kind of kidney-bean, Pīta-mudga.

Khaṇḍu = *khaṇḍa*, a kind of sugar (?).

Khaṇḍerāya, as, m., N. of an author.

Khaṇḍya, as, ā, am, to be broken or divided, fragile, destructible, &c.

खण्वखा *khaṇvakhā*, f. (an onomatopoetic word), Ved., N. of a frog.

खतमाल *kha-tamāla*, &c. See under 3. *kha*.

खत्त *khatta, as*, m., N. of an astronomer.

खद् *khad*, cl. 1. P. *khadati, ćakhāda, akhadīt* and *akhādīt*, &c., to be steady or firm, to strike, hurt, kill; to eat (?); [cf. Lat. *clades*.]

Khadira, as, m. the tree Acacia Catechu, having very hard wood, the resin of which is used in medicine, called Catechu, Khayar, Terra Japonica; an epithet of Indra; the moon; N. of a man; (*ī*), f. a sensitive plant, Mimosa Pudica; (sometimes also *khadirā*.) — *Khadira-kuṇa, as*, m. the fruit time of the Khadira tree. — *Khadira-pattrikā* or *khadira-pattrī*, f. a sensitive plant, a kind of Mimosa (*khadirī*). — *Khadira-maya, as, ī, am*, made of the wood of Khadira. — *Khadira-vaṇa, am*, n. a Khadira forest. — *Khadira-vaṇika, as*, m., N. of a Buddhist Bhikshu. — *Khadira-vat, ān, atī, at*, overgrown with Khadira; (*tī*), f., N. of a region. — *Khadira-varman, ā*, m., N. of a king. — *Khadira-svāmin, ī*, m., N. of a scholiast. — *Khadiropama* (°*ra-up*°), *am*, n. a kind of Mimosa (*kadara*).

Khadiraka, as, m., N. of a mountain.

खदिका *khadikā, ās*, f. pl. fried or parched grain.

खदूरक *khadūraka, as*, m., N. of a man; (*am*), n. a dwarf.

खदूरवासिनी *kha-dūra-vāsinī*, &c. See under 3. *kha*.

खन् *khan*, cl. 1. P. A. *khanati, -te, ćakhāna, ćakhne, khanishyati, -te, akhānīt* and *akhanīt, akhanishṭa, khanitum*, to dig, dig up, delve, to turn up the soil, excavate, root up; to dig into the earth, bury: Caus. *khānayati, -yitum*, to cause to dig or dig up: Desid. *ćikhanishati, -te*: Intens. *ćaṅkhanyate, ćākhāyate, ćaṅkhanti*; [cf. Gr. χαίνω, χανῶ; Old Germ. *ginêm, ginôm*; Mod. Germ. *gähne*; Angl. Sax. *cina, cinan*; Lat. *cuniculus, canalis*.]

Khana, as, ā, am, Ved. digging; rooting up.

Khanaka, as, ī, am, digging, digging up, dividing; a digger, excavator; (*as*), m. a miner; a house-breaker, a thief; a rat; N. of a friend of Vidura.

Khanat, an, antī, at, digging, digging up, excavating.

Khanana, am, n. the act of digging, excavating; digging into the earth, burying.

Khananīya, as, ā, am, to be digged, to be excavated.

Khani, is, is, i, Ved. digging or rooting up; (*is* or *ī*), f. a mine, especially of precious stones; a quarry, a cave. — *Khani-netra* or *khanī-netra, as*, m., N. of a prince with the epithet Karandhama.

Khanitṛi, tā, trī, tṛi, a digger, delver, excavator, ditcher.

Khanitra, am, n. an instrument for digging, a spade, shovel, hoe, pickaxe; (*as*), m., N. of a prince.

Khanitraka, am, n. or *khanitrikā*, f. a small shovel or scoop.

Khanitrima, as, ā, am, Ved. produced by digging.

Khanitrā, ind. having dug.

Khanya, as, ā, am, Ved. to be digged or excavated.

Khāta, as, ā, am, dug, dug up, excavated; torn, rent; (*am*), n. digging a hole; an excavation; a ditch, fosse, moat, well; a cavern; a square or oblong pond; (*ā*), f. an artificial pond; [cf. *deva-khāta*, &c.] — *Khāta-bhū, ūs*, f. a moat, ditch. — *Khāta-rūpa-kāra, as*, m. a potter.

Khātaka, as, m. a digger, delver; a debtor [cf. *khādaka*]; (*ikā*), f. a ditch; (*am*), n. a moat, ditch.

Khāti, is, f. digging, excavating.

Khātra, am, n. a spade, shovel, hoe; a moat, a square or oblong pond; a wood; a thread; horror.

Khāna, as, m. digging. — *Khānoduka* (°*na-ud*°), *as*, m. the cocoa-nut tree.

Khānaka, as, ikā, am, one who digs, a digger.

Khāni, is, ī, f. a mine.

Khānika, am, n. an opening or hole in a wall, a breach.

Khānila, as, ā, am, a house-breaker; (sometimes read *khānina*.)

Khānya, as, ā, am, to be digged.

Kheya, as, ā, am, to be dug, to be excavated; (*am*), n. a ditch, a moat.

खनपान *khanapāna, as*, m., N. of a prince, a son of Aṅga and father of Divi-ratha.

खपराग *kha-parāga*. See under 3. *kha*.

खपुर *kha-pura, as,* m. (fr. 3. *kha* and *pura ?*), flatulence; the betel-nut tree, Areca Faufel or Catechu; the tree Cyperus Pertenuis (*bhadra-mustaka*); a kind of perfume, = *vyāla-nakha;* (*am*), n. a city in the sky, epithet of Hiraṇya-pura, the city of the Kālakeyas; also N. of the city of Hariśćandra; a water-jar.

खपुष्प *kha-pushpa,* &c. See under 3. *kha.*

खम्ब् *khamb,* cl. 1. P. *khambati, -bitum,* to go or move.

खर *khara, as, ā, am,* hard, harsh, rough; sharp, pungent, acid (opposed to *mṛidu* and *ślakshṇa*); solid (opposed to *drava,* fluid); dense (as clouds); sharp, hot (as wind); hurtful, injurious; cutting (as a speech or word); sharp-edged; cruel; (*as*), m. a donkey, an ass, a mule; N. of several birds; an osprey, a heron, a crow; a thorny plant, a sort of prickly nightshade; a quadrangular mound of earth for receiving the sacrificial vessels; a Daitya or demon in general; epithet of the Asura Dhenuka; N. of a Rakshas slain by Rāma, a younger brother of Rāvaṇa; N. of an attendant of the Sun (= Dharma); N. of an attendant of Śiva; N. of a Rudra; (*ā*), f. a kind of grass, Andropogon Serratus; (*ī*), f. a she-ass. — *Khara-kāshṭhikā,* f. the plant Sida Cordifolia (*balā*). — *Khara-kuṭī,* f. a stable for asses, a donkey-stall (used as an abusive epithet); a barber's shop. — *Khara-ketu, us,* m., N. of a Rakshas. — *Khara-koṇa* or *khara-kvāṇa, as,* m. the francoline partridge. — *Khara-komala, as,* m. the month Jyeshṭha ('bracing yet mild'). — *Khara-gandha-nibhā* or *khara-gandhā,* f. the plant Hedysarum Lagopodioides, = *nāga-balā.* — *Khara-gṛiha* or *khara-geha, am,* n. or *khara-graha, as,* m. a stable for asses. — *Khara-ghātana, as,* m. the tree Mesua Ferrea, commonly Nageśar. — *Khara-ććhada, as,* m., N. of several plants, a kind of reed or grass, Saccharum Cylindricum; another kind, commonly Okera; [cf. *ulūka, itkaṭa, kundura.*] — *Khara-jru, us, us, u,* Ved. sharp or quick in motion. — *Khara-ṇas, ās, ās, as,* or *khara-ṇasa, as, ā, am,* sharp-nosed; (*as*), m., N. of a man. — *Khara-tara, as, ā, am,* more sharp, very sharp. — *Khara-tvać, k,* f., N. of a plant, = *alambushā.* — *Khara-daṇḍa, am,* n. a lotus, Nymphæa Lotus. — *Khara-dalā,* f. opposite-leaved fig tree, Ficus Oppositifolia; [cf. *udumbara.*] — *Khara-dūshaṇa, as,* m. the thorn-apple, Datura Metel. — *Khara-dhāra, as, ā, am,* having a harsh edge or one full of notches like that of a saw. — *Khara-dhvansin, ī,* m. destroyer of the demon Khara, an epithet of Rāma. — *Khara-nakhara, as,* m., N. of a lion. — *Khara-nāraya, as,* m., N. of a son of Śatānanda. — *Khara-nāda, as,* m. the braying of an ass. — *Khara-nādin, ī, inī, i,* braying like an ass; (*ī*), m., N. of a man; also of a Ṛishi; (*inī*), f. a kind of perfume, = *reṇukā* ('causing a donkey to bray?'). — *Khara-nāla, am,* n. a lotus. — *Khara-pa, as,* m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Khara-pattra, as,* m., N. of several plants, a kind of Ocimum (*tulasī*) and Tectona Grandis; a kind of cane; also = *haridgarbha* and *maruvaka* (a kind of Ocimum); (*ī*), f., N. of two plants, Elephantopus Scaber (*gojihvā*) and Ficus Oppositifolia (*kākodumbarikā*). — *Khara-pattraka, as,* m., N. of a plant, = *tilaka.* — *Khara-pātra, am,* n. an iron pot or vessel. — *Khara-pādāḍhya* (°*da-āḍh°*), *as,* m. the elephant or wood-apple, Feronia Elephantum; [cf. *kapittha.*] — *Khara-pāla, as,* m. a wooden vessel; [cf. *khara-pātra.*] — *Khara-pushpa, as,* m. a plant, commonly Marūa, a kind of Ocimum, see *maruvaka;* (*ā* or *ikā*), f. a kind of Tulasi, Ocimum Gratissimum; also Varvara. — *Khara-priya, as,* m. a pigeon. — *Khara-majra, as, ā, am,* Ved. one whose strength is very intense. — *Khara-mañjari, is* or *ī,* f. the plant Achyranthes Aspera; [cf. *apāmārga.*] — *Khara-yāna, am,* n. a donkey-cart, any vehicle drawn by asses. — *Khara-raśmi, is,* m. the sun. — *Khara-roman* or *khara-loman, ā,* m., N. of one of the chiefs of the Nāga or serpent-race inhabiting hell. — *Khara-vallikā,* f., N. of a plant, commonly Goraksha Chākuliya, Hedysarum Lagopodioides; [cf. *nāga-balā.*] — *Khara-śabda, as,* m. an osprey; the braying of an ass. — *Khara-śāka, as,* m. the plant Clerodendrum Siphonanthus, = *bhārgī.* — *Khara-śāla, as, ā, am,* born or produced in a donkey-stall; (*ā*), f. a donkey-stable or stall. — *Khara-sonī, is,* m. or *khara-sonda, as,* m. or *khara-solla, as,* m. an iron vessel. — *Khara-skandha, as,* m., N. of a tree, = *priyāla;* (*ā*), f. Phœnix Sylvestris, = *kharjūrī.* — *Khara-svarā,* f. wild jasmine, = *vana-mallikā.* — *Kharāṅśu* (°*ra-aṅ°*), *us,* m. the sun. — *Kharā-garī,* f. a kind of grass, Andropogon Serratus. — *Kharāṇḍaka* (°*ra-aṇ°*), *as,* m., N. of one of Śiva's attendants. — *Kharābdāṅkuraka* (°*ra-abda-aṅ°*), *am,* n. lapis lazuli. — *Kharāśvā* (°*ra-aś°?*), f. the plant Colosia Cristata, commonly *vanayamānī,* = *aja-gandhā, aja-modā, karavī.* — *Kharāhvā* (°*ra-āh°*), f., N. of a plant, = *aja-modā.* — *Kharin-dhama* or *kharin-dhaya, as, ā, am* (*kharin* = *kharīm* for *kharīm*), drinking ass's milk. — *Kharī-jaṅgha, as,* m., N. of a man; (*ās*), m. pl. the descendants of this man. — *Kharī-vṛisha, as,* m. a jackass.

Kharikā, f. powdered musk.

खरटखरटाकृ *kharaṭa-kharaṭā-kṛi,* cl. 8. P. *-karoti, -kartum,* to make the sound *kharaṭa.*

खरालिक *kharālika, as,* m. a barber (*grāmaṇī*); a razor-case; an iron arrow (in this sense also *kharālaka*); a pillow.

खरु *kharu, us, us* or *ūs, u* (said to be fr. rt. *khan*), white; foolish, idiotic, a fool; harsh, cruel; desirous of improper or prohibited things; (*us*), m. a tooth; a horse; pride; love or Kāma, the deity of love; an epithet of Śiva; (*us*), f. a girl who chooses her own husband.

खरोस्ति *kharosti, is,* m. f. (?), N. of a place; (a various reading has *kharoshṭī.*)

खर्खोद *kharkhoda, as* or *am,* m. or n. (?), a kind of magic. — *Kharkhoda-vedin, ī, inī, i,* skilled in the Kharkhoda art, a conjurer (?).

खर्ज् *kharj,* cl. 1. P. *kharjati, ćakharja, kharjitum,* to creak (like a carriage-wheel); to worship, to treat with respect or courtesy; to pain, make uneasy; to cleanse, make clean; [cf. Hib. *cairtim* or *cartaim,* 'to cleanse.']

Khargalā, f., Ved. an owl or any similar night-bird.

Kharjikā, f. a relish, anything to provoke drinking; [cf. *kharju* and *kharjūra.*]

Kharju, us or *ūs,* f. scratching, itching, itch, scab, cutaneous eruption; a worm, a kind of insect; the wild datura tree. — *Kharjū-ghna, as,* m., N. of several plants, the thorn-apple; Calotropis Gigantea, Cassia Alata or Tora, = *ćakra-marda.*

Kharjura, am, n. silver; [cf. *kharjūra.*] — *Kharjura-karṇa, as,* m., N. of a man.

Kharjūra, as, m. the tree Phœnix Sylvestris, the date tree; a scorpion; N. of a man; (*ī*), f. the tree Phœnix Sylvestris; the wild date tree; (*am*), n. the fruit of the tree Phœnix Sylvestris; silver; yellow orpiment; (also *khala.*) — *Kharjūra-rasa, as,* m. the juice or extract of the wild date or Tāḍī, used to leaven bread, and as an intoxicating liquor.

Kharjūraka, as, m. a scorpion.

खर्द् *khard,* cl. 1. P. *khardati,* &c., to bite, to sting, to sting venomously.

खर्पर *kharpara, as,* m. a thief; a rogue, a cheat; the skull; the half of a skull; a beggar's bowl or dish; an umbrella or parasol; (*ī, am*), f. n. a kind of collyrium or application to the eyes. See *karpara.*

Kharparikā, f. or *kharparītuttha, am,* n. or *kharparīrasaka, am,* n. a kind of collyrium.

खर्पराल *kharparāla, as,* m., N. of a plant. See *kandarāla.*

खर्ब् *kharb,* cl. 1. P. *kharbati,* &c., to go, move; to go towards; [cf. Old Germ. *hwarb, hwarp, hwirbu,* &c.; Goth. *bi-hvairba,* 'to go round.']

खर्म *kharma, am,* n. virility, manliness; wove silk.

खर्व् *kharv,* cl. 1. P. *kharvati,* &c., to be proud or haughty; [cf. *garv.*]

खर्व *kharva* or *kharba, as, ā, am* (fr. rt. *kharb ?*), mutilated, maimed, crippled, injured, imperfect; pressed down, low, dwarfish, short, little in size or stature; (*as*), m., N. of one of the nine Nidhis or treasures of Kuvera; the plant Trapa Bispinosa [cf. *kubjaka*]; (*as, am*), m. n. a large number, either 10,000,000,000, or 37 cyphers preceded by 1. — *Kharva-vāsin, ī, inī, i,* being or abiding in any mutilated object. — *Kharva-śākha, as, ā, am,* dwarfish, small, short.

Kharvaka, as, ikā, am, Ved. mutilated, imperfect, not full (as the moon).

खर्वट *kharvaṭa, as, am,* m. n. the capital of a district of four hundred villages, a market or country town; a village at the foot of a mountain; (a various reading for *karvaṭa.*)

खर्वुरा *kharvurā,* f., N. of a plant, = *taraḍī.*

खर्वूज *kharvūja, am,* n. the water-melon (fr. the Pers. [illegible] *kharbūza*).

खल् *khal,* cl. 1. P. *khalati, ćakhāla,* &c., to move, shake; to gather.

खल *khala, as, am,* m. n. a threshing-floor, a granary; earth, mould, or soil; place, site; sediment, dregs, the deposit of oil &c.; a mill; contest, battle; (*as, ā*), m. f. a wicked or mischievous person; low, base, inferior, cruel, mischief-making; (*as*), m. the sun; the plant Xanthochymus Pictorius, see *tamāla;* the datura plant, thorn-apple; (*ā*), f. N. of a daughter of Raudrāśva. — *Khala-kula, as,* m. = *kulattha,* Dolichos Uniflorus. — *Khala-ja, as, ā, am,* Ved. produced on a threshing-floor. — *Khala-tā,* f. or *khala-tva, am,* n. wickedness, villainy; filthiness. — *Khala-dhānya, am,* n. a threshing-floor; (also *khaladhāna, khaledhānya, khalādhāna.*) — *Khala-pū, ūs, ūs,* m. f. a sweeper, a cleaner, a Mehter or Ferash (originally 'one who cleans a threshing-floor'). — *Khala-prīti, is,* f. the friendship or favour of wicked or low persons. — *Khala-mūrti, is,* m. quicksilver. — *Khala-saṃsarga, as,* m. associating with bad company. — *Khalādhārā* (°*la-ādh°*), f. a kind of cockroach. — *Khale-dhānī* or *khale-bālī,* f. the post of a threshing-floor round which the oxen pass which tread out the grain. — *Khale-busam,* ind. at the time when the chaff is on the threshing-floor, at the threshing-time. — *Khale-yavam,* ind. at the time when barley is on the threshing-floor, at the barley threshing-time. — *Khale-vālī,* f. the post of a threshing-floor; [cf. *khale-dhānī.*] — *Khalokti* (°*la-uk°*), *is,* f. abuse, low or wicked language.

Khali, is, m. sediment of oil or oil-cake.

Khalin, ī, inī, i, having sediment &c.; (*ī*), m. an epithet of Śiva; (*inas*), m. pl., N. of a class of Dānavas; (*inī*), f. a multitude of threshing-floors; the plant Anthericum Tuberosum, = *tāla-parṇī,* = *tāla-mūlī.*

Khalina, as, ā, am, covered with sediment, covered with oil-dregs (?); (*as, am*), m. n. the bit of a bridle; see *khalīna;* [cf. Gr. χαλινός.]

Khalī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to reduce to sediment, to crush; to hurt, injure; to treat badly, scorn. — *Khalī-kāra, as,* m. or *khalī-kṛiti, is,* f. reducing to sediment; hurting, injuring; mischief, evil.

Khalīna, as, am, m. n. the bit of a bridle.

Khalya, as, ā, am, being on a threshing-floor, fit for one; fit for oil-cake &c.; (*ā*), f. a multitude of threshing floors; N. of a woman.

Khalyakā, f., N. of a woman.

खलति *khalati, is, is* or *ī, i* (said to be fr. rt. *khal*), bald-headed, bald; [cf. *kulva, khallița,* &c.]
Khalatika, as, m., N. of a mountain; (*am*), n., N. of the forest situated near this mountain.

खलिश *khaliśa, as, ā,* m. f. a kind of fish, Trichopodus Colisa; or = *kaṅkatroța,* Esox Kankila; [cf. *khalliśa, khaleśa,* &c.]

खलु *khalu,* ind. (as a particle of asseveration or affirmation), indeed, verily, certainly, truly, yes; (as a continuative particle), now, now then, now further; (as a particle employed in syllogistic forms of speech), but now, = the Latin *atqui.* It occurs only once in the Ṛig-veda; oftener in the Brāhmaṇas and Buddhist compositions, especially when combined with other particles, thus *atha khalu, u khalu, vai khalu,* and *khalu vai,* = now then, now further. In later Sanskṛit *khalu* frequently does little more than lay stress on the word by which it is preceded, and is sometimes merely an expletive. According to native lexicographers *khalu* is also a particle of prohibition, endearment, conciliation, and inquiry. *Na khalu,* by no means, not at all, indeed not.

खलुज् *kha-luj, k,* m. (instead of *kha-luk* fr. *luñć ?*), darkness.

खलुरेष *khaluresha* or *khalureshaka, as,* m. a kind of wild quadruped.

खलूरिका *khalūrikā,* f. a parade, a place for military exercise; [cf. *khuralī.*]

खलेश *khaleśa* or *khaleśaya, as,* m. a kind of fish, commonly Trichopodus Colisa; [cf. *khaliśa* and *khaśeța.*]

खल्ल् *khall,* cl. 1. A. *khallate,* &c., to shake, be loose; [cf. *khal.*]

खल्ल *khalla, as,* m. a little case or cap formed by rolling up paper &c. (used for holding any small articles of grocery &c.); a mill, a stone or vessel for grinding drugs; a kind of cloth or clothes; leather, leather garments; a leather water-bag; a canal, a cut, a creek, a trench, a deep hole; the Cātaka, a kind of cuckoo; (*ī*), f. shooting pain in the extremities.

खल्लातक *khallātaka, as,* m., N. of the first minister of king Bindusāra.

खल्लासर *khallāsara, as* or *am,* m. or n. (?), the tenth Yoga in astronomy.

खल्लिका *khallikā,* f. a frying-pan.

खल्लिट *khallița* or *khallīța, as, ā, am,* bald-headed, becoming morbidly bald; [cf. *khalati.*]

खल्लिश *khalliśa, as,* m. another form for *khaliśa,* q. v.

खल्व *khalva, as,* m., Ved. a kind of grain or leguminous plant.

खल्वट *khalvața, as,* m. a severe cough (?).

खल्वल *khalvala, ās,* m. pl., N. of a school.

खल्वाट *khalvāța, as, ā, am,* bald, bald-headed; [cf. *khalati.*]

खव् *khav,* cl. 9. P. *khaunāti* or *khunāti, ćakhāva,* &c., to cause prosperity, produce wealth, to purify; (another form for *khać.*)

खवल्ली *kha-vallī,* &c. See under 3. *kha.*

खश *khaśa, as,* m. a mountainous country in the north of India; a native of that country considered as a degraded Kshatriya; (*ā*), f., N. of a daughter of Daksha, one of the wives of Kaśyapa, the mother of the Yakshas and Rakshasas; a kind of perfume, = *murā.* (The word is sometimes spelt *khasa.*) — *Khasātmaja* (°*sā-āt*°), *as,* m. a Rakshas.

खशय *kha-śaya.* See under 3. *kha.*

खशीर *khaśīra, ās,* m. pl., N. of a people; [cf. *khāśīra.*]

खशेट *khaśeța, as,* m. the Khaliśa, a kind of fish; [cf. *khaleśa* and *khaliśa.*]

खश्वास *kha-śvāsa.* See under 3. *kha.*

खष् *khash,* cl. 1. P. *khashati,* to hurt, injure, kill; [cf. *kush.*]

खष्प *khashpa, am,* n. (said to be fr. rt. *khan*), violence, oppression; anger, passion.

खस *khasa, as,* m. itch, scab, or any similar disease of the skin; [cf. also *khaśa.*]

खसकन्द *khasakanda* or *khasagandha, as,* m., N. of a plant, commonly called *kshīra-kañćukī.*

खसतिल *khasatila, as,* m. (*kha-sa-tila ?*), poppy (*khaskhasa*).

खसम *kha-sama,* &c. See under 3. *kha.*

खसाक *khasāka, ās,* m. pl., N. of a people; (a various reading for *khaśīra.*)

खसात्मज *khasātmaja.* See under *khaśa.*

खसिन्धु *kha-sindhu.* See under 3. *kha.*

खसीक *khasīka, ās,* m. pl., N. of a people, = *khasāka.*

खसूचि *khasūći,* an expression of reproach at the end of a compound, e. g. *vaiyākaraṇa-khasūći,* one who has forgotten the grammar; (fr. *kha* and *sūći ?,* ' one who pierces a needle into the air ?').

खसृम *khasṛima, as,* m., N. of a Daitya, son of Vipraćitti and Siṃhikā.

खस्खस *khaskhasa, as,* m. poppy. — *Khaskhasa-rasa, as,* m. poppy-juice, opium.

खस्तनी *kha-stanī.* See under 3. *kha.*

खा *khā,* (at the end of some compounds) digging; [f. *kūpa-khā* and *visa-khā.*]

खागि *khāgi, is,* m. f. (?), N. of an Agrahāra.

खाजिक *khājika, as,* m. fried or parched grain; [cf. *khadikā.*]

खाट् *khāț,* ind. (an onomatopoetic word), the sound made in clearing the throat; [cf. *khāt.*]

खाट *khāța, as, ā,* m. f. a bier, a cot or bedstead on which dead bodies are conveyed to the pile; [cf. *khațți.*]
Khāți, is, f. a bier; a scar; caprice, whim.
Khāțikā, f. a bier; [cf. *khațțikā.*]

खाट्वाभारिक *khāțvābhārika, as, ī, am* (fr. *khațvā-bhāra*), or *khāțvika, as, ī, am* (fr. *khațvā*), laden with bedsteads.

खाडायन *khāḍāyana, as,* m. a patronymic from Khaḍa. — *Khāḍāyana-bhaktu, am,* n. the district inhabited by the Khāḍāyanas.
Khāḍāyanin, inas, m. pl. the followers of Khāḍāyana.

खाड्ग *khāḍga, as, ī, am* (fr. *khaḍga*), belonging to a rhinoceros (as armour made of rhinoceros hide).

खाण्ड *khāṇḍa, am,* n. (fr. *khaṇḍa*), the state of having fractures, fissures, or gaps.
Khāṇḍava, as, m. (fr. *khaṇḍa*), sugar-candy, sugar-plums, sweetmeats; N. of a region; (*am*), n., N. of a forest in Kuru-kshetra, sacred to Indra and burnt by the god of fire, Agni with the assistance of Arjuna and Kṛishṇa (see Mahā-bh. I. 8207). — *Khāṇḍava-prastha, as,* m., N. of a town situated in the Khāṇḍava forest, founded by the Pāṇḍavas, = *indra-prastha.*

Khāṇḍavāyana, as, m. pl., N. of a family of Brāhmans.
Khāṇḍavika, as, m. a confectioner; sugar-baker.
Khāṇḍika, as, m. (fr. *khaṇḍa*), a confectioner, a seller of sugar-plums or sweetmeats; (*am*), n. a mass or multitude of peas (fr. *khaṇḍika*).
Khāṇḍikīya, as, m. pl. the followers of Khaṇḍika.
Khāṇḍikya, as, m., N. of a son of Amita-dhvaja or Mita-dhvaja; (*am*), n. the business of a confectioner (?).

खात् *khāt,* ind. (an onomatopoetic word), the sound made in clearing the throat; [cf. *khāț.*]

खात *khāta, khāti, khātra.* See rt. *khan.*

खात्मन् *khātman.* See under 3. *kha.*

खाद् *khād,* cl. 1. P. (ep. also A.) *khādati, ćakhāda, khādishyati, akhādīt, khāditum,* to chew, bite, eat, devour, feed, prey upon; to hurt: Caus. *khādayati, -yitum,* to cause or make to eat or devour; to eat; Desid. *ćikhādishati:* Intens. *ćākhādyate, ćākhātti;* [cf. Scot. *cuid,* ' food;' Hib. *cuithim,* ' to eat.']
Khāda, as, ā, am, eating, devouring, (at the end of compounds, e. g. *amitra-khāda, vṛitra-khāda,* q. v.); (*as*), m. chewing, eating; food.
Khādaka, as, ikā, am, eating, consuming, devouring; an eater; a debtor; a borrower, one who borrows or uses; [cf. *khātaka.*]
Khādata-modatā, f. (fr. the two impv. *khādata* and *modata*), continual eating and being glad. — *Khādata-vāmatā,* f. (fr. the two impv. *khādata* and *vāmata*), continual eating and vomiting — *Khādatā-ćamatā* or *khādatā-ćāmatā,* f. continual eating and washing the mouth.
Khādana, as, m. a tooth; (*ā*), f., N. of a wife of king Megha-vāhana; (*am*), n. chewing, eating; food, victuals.
Khādanīya, as, ā, am, eatable, edible, to be eaten.
Khādita, as, ā, am, eaten, devoured. — *Khādita-vat, ān, atī, at,* having eaten, eating, feeding.
Khāditavya, as, ā, am, to be eaten, what may be or must be eaten.
1. *khādin, ī, inī, i,* eating. (For 2. see under *khādi.*)
Khāduka, as, ī, am, mischievous, injurious, malignant.
Khādya, as, ā, am, eatable, edible, what may or must be eaten; (*am*), n. food, victuals. — *Khādyākhādhya* (°*ya-akh*°), *as, ā, am,* fit or unfit for food.

खादि *khādi, is,* m., Ved. a brooch, bracelet, ring (worn on the hands or feet especially by the Maruts). — *Khādi-hasta, as, ā, am,* Ved. having the hands ornamented with bracelets or rings, epithet of the Maruts.
2. *khādin, ī, inī, i,* Ved. decorated with bracelets or rings (as the Maruts).

खादिर *khādira, as, ī, am* (fr. *khadira*), made of or coming from the tree Acacia Catechu; (*as*), m. Catechu extract prepared from the tree Acacia Catechu. — *Khādira-gṛihya, am,* n., N. of a literary work. — *Khādira-sāra, as,* m. Catechu, the resinous extract of the tree Acacia Catechu.

खादोअर्णस् *khādoarṇas, ās, ās, as,* Ved. tearing away the bank (as a river ?).

खाधूया *khādhūyā,* f., N. of an Agra-hāra.

खान *khāna, khānila, khānya.* See rt. *khan.*

खापगा *khāpagā.* See under 3. *kha.*

खार *khāra, as,* or *khāri, is, ī,* m. f. a Khāri, a measure of grain = 16 Droṇas or about 3 bushels; it is also reckoned at $1\frac{1}{2}$ Sūrpa or 3 Droṇas; also at 46 Gaunīs or 4096 Palas, or at 4 Droṇas; (*ī*), f. a scar. — *Khārim-paća, as, ā, am,* cooking a Khāri by measure; (a vessel &c.) in which a Khāri may be cooked. — *Khārī-vāpa, as, ā, am,* sown with a Khārī of grain (as a field &c.).

Khārika or *khārika, as, ā, am*, equal to or sown with a Khāri of grain (as a field &c.).

खार्कार *khār-kāra, as*, m. (*khār* an onomatopoetic word and *kāra* fr. 1. *kṛi*), the braying of an ass; [cf. *khara*.]

खार्गलि *khārgali, is*, m. (fr. *khargalā* or *khṛigala*), an epithet of Kapi; (a various reading has *khārjali*.)

खार्जूर *khārjūra, as, ī, am* (fr. *kharjūra*), coming from or made of the tree Phœnix Sylvestris.

खार्वा *khārvā*, f. (fr. *kharva*), the Tretā or second Yuga of the world.

खालत्य *khālatya, am*, n. (fr. *khalati*), Ved., or *khālitya, am*, n. morbid baldness.

खालिक *khālika, as, ī, am* (fr. *khala*), like a threshing-floor.

खाशि *khāśi, is*, m., N. of a country to the east of Bengal; the Cossya hills; (also *khāśika*); [cf. *khaśa* and *khāshya*.]

खाश्मरी *khāśmarī*, f. a plant, = *kāśmarī*.

खाष्य *khāshya* or (according to a various reading) *khoshya, as* or *am*, m. or n. (?), N. of a place; [cf. *khaśa* or *khāśī*.]

खासता *khāsatā*, f., N. of a place in Kāśmīra.

खासीर *khāsīra, ās*, m. pl., N. of a people; [cf. *khaśīra*.]

खिखि *khikhi, is*, f. a fox; (a various reading for *kikhi*.)

खिङ्खिर *khiṅkhira, as, ī*, m. f. a fox; (*as*), m. the foot of a bedstead (= *khaṭvāṅga*), one of Śiva's weapons; a kind of perfume, commonly Hāla.

खिट् *khiṭ*, cl. 1. P. *kheṭati*, &c., to be terrified or frightened, to fear, dread; to terrify, scare, startle, alarm, surprise.

Kheṭita, as, ā, am, terrified, scared, startled, frightened.

खिद् *khid*, cl. 6. P. *khindati* (Ved. *khidati*), *ćikheda, akhaitsīt, khetsyati, khettum*, to strike, press, press down; cl. 7. or 4. A. *khintte* or *khinte* and *khidyate*, to be pressed down or depressed, to suffer pain or misery, to be distressed, to be wearied, to feel tired or exhausted: Caus. *khedayati, -yitum*, to press down, molest, disturb, make tired or exhausted: Desid. *ćikhitsati, -te*: Intens. *ćekhidyate, ćekhetti*; [cf. Lith. *zeidziu*; Gr. κῖδος ?].

Khidira, as, m. an ascetic, a penitent; a pauper; the moon; an epithet of Indra.

Khidyamāna, as, ā, am, being depressed, suffering pain or distress.

Khidra, as, m. a poor man, a pauper; disease, sickness; (*am*), n., Ved. a press; (Sāy.) an instrument for splitting or dividing.

Khidvan, ā, arī, a, Ved. pressing upon, oppressing.

Khinna, as, ā, am, depressed, distressed, suffering pain or uneasiness; wearied, exhausted.

Kheda, as, m. lassitude, depression; exhaustion; pain; poverty; sorrow, affliction, distress; (*ā*), f., Ved. a hammer, mallet or similar implement belonging to Indra. — *Khedānvita* (°*da-an*°), *as, ā, am*, distressed, pained.

Khedana, am, n. lassitude, exhaustion, pain, sorrow, affliction, poverty, distress.

Khedayitavya, as, ā, am, to be depressed, to be made distressed.

Khedita, as, ā, am, disturbed, annoyed, harassed; afflicted, distressed, pained.

Kheditavya, as, ā, am, to be depressed or cast down, to be troubled.

Khedin, ī, inī, i, tiring, fatiguing, disturbing; (*inī*), f. a creeper, a creeping plant, Marsilea Quadrifolia (*aśana-parṇī*).

खिन्दक *khindaka, as*, or *khindhi, is*, m., N. of an Arabic astronomer, Alkindi.

खिरहिट्टी *khirahiṭṭī*, f., N. of a plant, = *mahā-samaṅgā*.

खिल *khila, as, am*, m. n. a piece of waste or uncultivated land situated between cultivated fields, a desert, bare soil, a vacant space, a space not filled up, a gap, that which serves to fill up a gap, a supplement (of a book &c.), an additional hymn appended to the regular collection; a compendium, a compilation (especially of hymns and prayers); remainder; emptiness, vacuity, vanity, anything vain, empty or fruitless; (*as*), m., N. of Brahmā, and of Vishṇu.

Khilī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to turn into a desert, to devastate, make impassable; to make vain or powerless.

Khilī-bhū, cl. 1. P. *-bhavati, -vitum*, to become a desert, become impassable or unfrequented, to be blocked up; to be frustrated.

Khilya, as, m., Ved. a piece of waste or uncultivated land situated between cultivated fields, a desert; a piece of rock in the earth, a mass, a heap, a lump, &c.

Khailika, as, ī, am, supplementary. See s. v.

खीर *khīra, as, am*, m. or n. (?), N. of a place.

खील *khīla, as*, m., Ved. = *kīla*, q. v.

खु *khu*, cl. 1. A. *khavate*, &c., to sound.

खुङ्खुणी *khuṅkhuṇī*, f. a kind of lute.

खुङ्गाह *khuṅgāha, as*, m. a black horse.

खुज् *khuj*, cl. 1. P. *khojati*, to steal, rob; [cf. Lith. *wagiù* ?].

खुज्जाक *khujjāka* or (according to a various reading) *khuñjāka, as*, m. the plant Lipeocercis Serrata; [cf. *deva-tāḍaka*.]

खुड् *khuḍ*, cl. 10. P. *khoḍayati, -yitum* (another form for *khuṇḍ* below), to break in pieces, to divide, tear, rend, &c.

खुडक *khuḍaka, as* or *am*, m. or n. (?), the ankle-joint; [cf. *khulaka*.]

खुण्ड् *khuṇḍ*, cl. 1. A. *khuṇḍate*, to break in pieces; to limp, be lame; cl. 10. P. *khuṇḍayati, -yitum*, to break in pieces.

खुत्तीर्य *khuttīrya, as*, m., N. of a foreign astronomer.

खुद् *khud*, cl. 6. P., Ved. *khudati*, to sport wantonly or amorously: Intens. 3rd sing. Let, *ćanīkhudat*; [cf. *khurd*.]

खुनमुष *khunamusha, as* or *am*, m. or n. (?), N. of an Agra-hāra.

खुर् *khur*, cl. 6. P. *khurati, ćukhora, khoritum*, to cut, cut up, break in pieces; to scratch; [cf. *kshur*.]

खुर *khura, as*, m. (said to be fr. the last), a hoof, a horse's hoof, &c.; a sort of perfume, commonly called Nakhi, apparently a dried shell-fish shaped like a hoof [cf. *koladala*]; a razor; the foot of a bedstead [cf. *kshura*]. — *Khura-kshepa, as*, m. a kick with a hoof, kicking. — *Khura-ṇas, ās, ās, as*, or *khura-ṇasa, as, ā, am*, having a nose like a horse's hoof, flat-nosed. — *Khura-padavī*, f. a horse's foot-marks. — *Khurāghāta* (°*ra-āgh*°) or *khurābhighāta* (°*ra-abh*°), *as*, m. a kick, kicking (as of a horse).

Kharaka, as, m., N. of a plant, = *tila*; a kind of dance.

खुरप्र *khurapra, as*, m. an arrow with a semicircular head; (a wrong form for *kshurapra*.)

खुरली *khuralī*, f. military exercise, practising archery, &c.; [cf. *khalūrikā*.]

खुराक *khurāka, as*, m. an animal in general; (perhaps originally 'an animal with hoofs,' *khura* ?).

खुरालक *khurālaka, as*, m. an iron arrow.

खुरालिक *khurālika, as*, m. a razor-case; an iron arrow; a pillow; (a various reading for *kharālika*.)

खुरासान *khurāsāna*, Khurāsān.

खुर्द् *khurd*, cl. 1. A. *khūrdate*, to play, to sport, = *kurd, gurd*, q. v.

खुल्ल *khulla, as, ā, am*, small, little, low, mean, = *kshudra* and *kshulla*; (*am*), n. a kind of perfume, = *khura*. — *Khulla-tāta, as*, m. a father's younger brother; [cf. *kshulla-tāta*.]

Khullaka, as, ā, am, little, small, poor, indigent, low, vile; cruel, harsh; wicked, mischievous, malignant, = *kshudraka*.

खुल्लम *khullama, as*, m. a road.

खूर्द् *khūrd* = *khurd*, q. v.

खृगल *khṛigala, as* or *am*, m. or n. (?), Ved. a staff, a crutch (?); (Sāy.) a coat of mail.

खेखीरक *khekhīraka, as*, m. a hollow bamboo, a sounding reed or cane; [cf. *kīćaka*.]

खेगमन *khe-gamana*. See under 3. *kha*.

खेट् *kheṭ*, cl. 10. P. *kheṭayati, -yitum*, to eat, consume.

खेट *kheṭa, as*, m. a village, the residence of peasants and farmers; a small town, half a Pura; phlegm, the phlegmatic or watery humor of the body; a horse; the club of Bala-rāma; (*am*), n. grass; (*as, am*), m. n. hunting, the chase [cf. *ā-kheṭa*]; a shield; (*as, ā, am*), having a weapon or weapons, armed; vile, bad, low; (at the end of compounds expressing defectiveness or deterioration, e. g. *nagara-kheṭam*, a miserable town.) — *Kheṭa-piṇḍa, as* or *am*, m. or n. (?), a ball of phlegm, i. e. anything impossible.

Kheṭaka, as, m. a village, the residence of agricultural peasants, a small village; (*as, am*), m. n. a shield; the club of Bala-rāma (?). — *Kheṭaka-pura, am*, n., N. of a town.

Kheṭin, ī, m. a lecher, a libertine; [cf. *nāgara* fr. *nagara*.]

खेऽट *khe'ṭa*. See under 3. *kha*.

खेटिक *kheṭika, as*, m., N. of a man.

खेटित *kheṭita*. See under rt. *khiṭ*.

खेटिताल *kheṭitāla, as*, m. a minstrel, a family bard or piper, whose business is to awaken the master of the house with music and singing; [cf. *vaitālika*.]

खेड् *kheḍ*, cl. 10. P. *kheḍayati, -yitum*, to eat; [cf. *kheṭ*.]

खेड *kheḍa, am*, n. grass (?), in *gandhakheḍa*; [cf. *khaṭa* and *kheṭa*.]

खेडिताल *kheḍitāla, as*, m. a minstrel, a family bard or piper, &c., = *kheṭitāla*.

खेद *kheda*. See under rt. *khid*.

खेदि *khedi, ayas*, m. pl., Ved. rays (?).

खेपरिभ्रम *khe-paribhrama*. See under 3. *kha*.

खेमकर्ण *khemakarṇa, as*, m. (for *kshema-karṇa* ?), N. of a man.

खेय *kheya*. See under rt. *khan*, p. 273.

खेल् khel, cl. 1. P. khelati, &c., to shake, move to and fro, swing; to tremble: Caus. khelayati, -yitum, to cause to move to and fro, to swing, shake.

Khela, as, ā, am, moving, shaking, trembling, swinging; (as), m., N. of a man; (ā), f. sport, play. — Khela-gati, is, is, i, or khela-gamana, as, ā, am, having a stately walk. — Khela-gāmin, ī, inī, i, stately going.

Khelana, am, n. shaking; quivering motion (of the eyes); play, pastime, sport; (ī), f. a piece or man at drafts, chess, &c.

Khelāya, nom. P. khelāyati, -yitum, to play, sport.

Kheli, is, f. play, sport; an animal; a bird; the sun; an arrow; a song, a hymn.

खेलुद kheluda, as or am, m. or n. (?), a particular high number; [cf. kalahu.]

खेव् khev, cl. 1. A. khevate, to serve, wait upon; [cf. kev and sev.]

खेशय khe-śaya. See under 3. kha.

खेसर khesara, as, m. a mule; (a wrong form for vesara?).

खै khai, cl. 1. P. khāyati, ćakhau, khātum, to make firm, be firm or steady; to strike, injure, hurt, kill; to dig; to mourn, to sorrow.

खैमखा khaimakhā, f., Ved., N. of a frog; [cf. khaṇvakhā.]

खैलिक khailika, as, ī, am (fr. khila), supplementary, additional, added afterwards.

खोङ्गाह khoṅgāha, as, m. a white and brown horse; [cf. khuṅgāha.]

खोट् khoṭ, cl. 1. P. khoṭati, to limp, to be lame or lamed; cl. 10. P. khoṭayati, -yitum, to throw; [cf. khoḍ, khor, khol, kehoṭ.]

Khoṭana, am, n. limping.

खोटि khoṭi, is, f. a cunning or scheming woman; (also read khori.)

खोटी khoṭī, f. the gum olibanum tree, Boswellia Thurifera; [cf. pālankī.]

खोड् khoḍ, cl. 1. P. khoḍati, to limp; to be or become lame; cl. 10. P. khoḍayati, -yitum, to throw or cast.

Khoḍa, as, ā, am, limping, lame.

खोडकशीर्ष khoḍakaśīrsha or khoḍakaśīrshaka, am, n. the arched roof of a house, the coping of a wall &c.; [cf. kapi-śīrsha and kraya-śīrsha.]

खोर् khor, cl. 1. P. khorati, to limp, to be lame; [cf. khoṭ, khoḍ, khol.]

Khora, as, ā, am, limping, lame.

खोल् khol, cl. 1. P. kholati, to limp, to be lame.

Khola, as, ā, am, limping, lame; (am), n. a helmet; [cf. Gr. χωλός.] — Khola-śiras, ās, ās, as, furnished with a helmet or armour for the head.

Kholaka, as, m. a helmet, armour for the head; an ant-hill; a pot, a saucepan; the shell of a betel-nut.

Kholi, is, f. a quiver.

खोल्क kholka, &c. See under 3. kha.

खोष्य khoshya or (according to a various reading) khāshya, as or am, m. or n. (?), N. of a place.

ख्या khyā, cl. 2. P. and in the non-conjugational tenses P. A. khyāti, ćakhyau, ćakhye, khyāsyati, -te, akhyat, akhyata, khyātum, (the original meaning of this root seems to have been 'to perceive, look, view, see,' and it has this sense in the Veda when combined with prepositions; the simple verb occurs only in Pass. and Caus.): Pass. khyāyate, to be known, be named: Caus. khyāpayati, -yitum, to make known, promulgate, proclaim; to relate, tell, say, declare, betray, denounce; to make well known or renowned, to praise: Desid. ćikhyāsati, -te: Intens. ćākhyāyate, ćākhyāti and ćākhyeti; [cf. Lat. in-quam, &c.]

Khyāta, as, ā, am, known, named, called, denominated: told: well known, celebrated, notorious, famous. — Khyāta-garhaṇa or khyāta-garhita, as, ā, am, having a bad name or evil report; notoriously vile, infamous.

Khyātavya, as, ā, am, to be styled or called or denominated; to be told; to be celebrated.

Khyāti, is, f. the being well known, renown, fame, glory, celebrity; a name, denomination, title; fame personified as a daughter of Daksha or as a daughter of Kardama and wife of Bhṛigu; the means of individual fruition, or the faculty of discriminating objects by appropriate designations and the like, opinion, knowledge; (is), m., N. of a son of the fourth Manu. — Khyāti-kara or khyāti-janaka, as, ā, am, causing renown, glorious. — Khyāti-ghna, as, ī, am, destroying reputation, disgraceful. — Khyāti-bodha, as, m. sense of honour. — Khyāti-mat, ān, atī, at, renowned.

Khyāpaka, as, ā, am, (at the end of a compound) making known, one who tells or declares, declaring; one who confesses; indicative.

Khyāpana, am, n. declaring, divulging; saying, avowing; confessing, public confession (of sins); making renowned, celebrating.

Khyāpya, as, ā, am, to be told or related.

ग

ग 1. ga, the third consonant of the alphabet, the soft guttural having the sound of g in give. — Ga-kāra, as, m. the letter or sound ga.

ग 2. ga, as, ā, am (fr. rt. gam) at the end of compounds, who or what goes, going, moving (e. g. yāna-ga, going in a carriage; antariksha-ga, moving through the air; śīghra-ga, going quickly; kāma-ga, going where one lists; anyastrī-ga, one who goes to another's wife), staying, being, abiding in (e. g. pañćama-ga, abiding in or keeping the fifth place); relating to or standing in connection with anything; [cf. u-ga, agra-ga, agre-ga, &c.]

ग 3. ga, as, ī, am (fr. rt. gai) at the end of compounds, singing [cf. ćhando-ga and sāma-ga]; (as), m. a Gandharva or celestial musician; (ā), f. a song; (am), n. song, singing.

ग 4. ga, as, m. an epithet of the deity Gaṇeśa; [cf. the other letters of the alphabet, each of which is supposed to denote a deity.]

ग 5. ga, (used in works on prosody as an abbreviation of the word guru to denote) a long syllable.

गगण gagaṇa, am, n. (often spelt gagana; perhaps fr. ga-gaṇa, 'containing troops of moving beings?' said to be for gamana fr. rt. gam, to go), the atmosphere, air; the sky, heaven, the firmament; talc. — Gagaṇa-kusuma, am, n., see gagaṇa-pushpa. — Gagaṇa-gañja, as, m., N. of a Bodhi-sattva. — Gagaṇa-gati, is, is, i, moving in the air, an inhabitant of the sky. — Gagaṇa-ćara, as, m. moving in the air, a bird; [cf. gagaṇe-ćara.] — Gagaṇa-dhvaja, as, m. the sun; a cloud. — Gagaṇa-pushpa, am, n. a flower in the sky, i. e. any unreal or fanciful thing, an impossibility; [cf. kha-pushpa.] — Gagaṇa-priya, as, m., N. of a Dānava. — Gagaṇa-mūrdhan, ā, m., N. of a Dānava. — Gagaṇa-vihārin, ī, iṇī, i, moving or sporting in the sky; (ī), m. a heavenly luminary; the sun; a celestial being or divinity. — Gagaṇa-sad, t, t, t, abiding in the air; (t), m. an inhabitant of the air, a celestial being. — Gagaṇa-stha or gagaṇa-sthita, as, ā, am, situated or being in the sky. — Gagaṇa-sparśana, as, m. touching the sky; N. of one of the eight Maruts; air, wind. — Gagaṇāgra (°ṇa-ag°), am, n. the highest heavens, the summit or highest part of heaven. — Gagaṇāṅganā (°ṇa-an°), f., N. of a metre, containing four lines of twenty-five syllabic instants each. — Gagaṇādhvaga (°ṇa-adh°), as, m. the sun; a planet; a celestial spirit. — Gagaṇāmbu (°ṇa-am°), u, n. rain-water. — Gagaṇe-ćara, as, ā, am, going in the air; (as), m. a bird; a planet; a lunar mansion; a heavenly spirit; [cf. gagaṇa-ćara.] — Gagaṇolmuka (°ṇa-ul°), as, m. the planet Mars.

गगन gagana. See gagaṇa above.

गग्घ् gaggh, cl. 1. P. gagghati, to laugh, laugh at or deride; [cf. kakh.]

गग्नु gagnu, a various reading for vagnu, 'speech.'

गङ्गा gaṅgā, f. (said to be fr. rt. gam, to go), the river Ganges; the Ganges personified and considered as the eldest daughter of Himavat and Menā, and wife of Śāntanu and mother of Bhīshma, or as one of the wives of Dharma; there is also a Gaṅgā in the sky (ākāśa-gaṅgā) and one under the earth; N. of the wife of Nīla-kaṇṭha and mother of Śaṅkara; (as), m., N. of a son of Nārāyaṇa, who was the author of a commentary on the Vṛihad-araṇyakopanishad; he is also called Dviveda-gaṅga. — Gaṅga-datta, as, m. (the final ā being shortened), N. of a king of the frogs. — Gaṅga-dāsa, as, m., N. of a son of Poviya, called Jñānānanda, author of a commentary on the poem Khaṇḍa-praśasti. — Gaṅgā-kshetra, am, n. the sacred district of the Gaṅgā, i. e. the river Ganges and two Krośas on either of its banks; all dying within such limits go to heaven, whatever their crimes. — Gaṅgā-ćampū, ūs, f. title of a work. — Gaṅgā-ćillī, f. the black-headed gull, Larus Ridibundus; (fr. gaṅgā and ćillī, a kite, considered by the Hindūs as a species of that bird, the Gangetic kite.) — Gaṅgā-ja, as, m. the son of Gaṅgā, an epithet of Bhīshma; and also of the deity Kārttikeya. — Gaṅgā-jala, am, n. the water of the Ganges, the holy water by which it is customary to administer oaths. — Gaṅgāṭeya, as, ī, am, going in the Ganges; (as), m. a shrimp or prawn: also galāvila. — Gaṅgā-tīra, am, n. the bank of the Ganges. — Gaṅgā-tīrtha, am, n., N. of a Tīrtha. — Gaṅgā-dāsa, as, m., N. of the author of the Ćhando-mañjarī and of the Aćyuta-ćarita; N. of a copyist who lived about 1542; N. of the author of the work Ćhando-govinda. — Gaṅgāditya (°gā-ād°), as, m. a form of the sun. — Gaṅgā-dvāra, am, n. 'the door of the Ganges,' the place where the Ganges enters the plains; also called Haridvār. — Gaṅgādvāra-māhātmya, am, n. title of a part of the Skanda-Purāṇa. — Gaṅgā-dhara, as, m. 'Ganges-receiver,' 'Ganges-supporter,' the ocean; an epithet of Śiva, (according to the legend, the Ganges in its descent from heaven first alighted on the head of Śiva and continued for a long period entangled in his hair); N. of a man; N. of a lexicographer; N. of a commentator on the Śārīraka-sūtras; N. of a commentator on Bhāskara. — Gaṅgādhara-pura, am, n., N. of a town. — Gaṅgādhara-bhaṭṭa, as, m., N. of a scholiast. — Gaṅgādhara-mādhava, as, m., N. of the father of Dādābhaï. — Gaṅgādhara-rasa, as, m. term for a particular prescription in medicine. — Gaṅgā-nāgarāja, as, m., N. of a Nāga. — Gaṅgā-nātha, as, m., N. of the founder of a sect. — Gaṅgā-pattrī, f., N. of a plant, = pattrī, su-gandhā, gandhapattrikā. — Gaṅgā-pāra, am, n. the opposite bank of the Ganges. — Gaṅgā-putra, as, m. son of Gaṅgā; an epithet of Bhīshma; a man of a mixed and vile caste, employed to remove dead bodies; a Brāhman who conducts pilgrims to the Ganges, especially at Benares. — Gaṅgā-bhṛit, t, m. an epithet of Śiva; [cf. gaṅgā-dhara.] — Gaṅgā-madhya, am, n. the bed or stream of the Ganges. — Gaṅgā-māhātmya, am, n. a poem or any composition in praise of the Ganges. — Gaṅgāmbu (°gā-am°), u, n. or gaṅgāmbhas (°gā-am°),

as, n. pure rain-water, such as falls in the month Āśvina; Ganges-water. — *Gangā-yamune*, du. f. the Ganges and Yamunā rivers. — *Gangā-yātrā*, f. pilgrimage to the Ganges; carrying a sick person to the river side to die there. — *Gangā-rāma, as*, m., N. of the father of Jaya-rāma and uncle of Rāma-ćandra. — *Gangā-laharī*, f. title of a work ('the wave of the Ganges'). — *Gangāvataraṇa-ćampū-prabandha*, title of a poem by Śaṅkara-dīkshita. — *Gangā-vākyāvalī* (°*ya-āv*°), f. title of a work on jurisprudence. — *Gangā-vāsin, ī, inī, i*, dwelling on the Ganges. — *Gangā-śoṇa, am*, n. the Ganges and the Sone. — *Gangāshṭaka* (°*gā-ash*°), *am*, n. eight verses addressed to Gangā. — *Gangā-sāgara, as*, m. the mouth of the Ganges where it enters the ocean. — *Gangā-suta, as*, m. son of Gangā, epithet of the deity Kārttikeya; also of Bhīshma. — *Gangā-stuti, is*, f. or *gangā-stotra, am*, n. the praise of the Ganges. — *Gangā-snāna, am*, n. bathing in the Ganges. — *Gangā-hrada, as*, m., N. of a Tīrtha. — *Gangeśa* (°*gā-īśa*), *as*, m., N. of the author of the Tattva-ćintāmaṇi. — *Gangeśvara* (°*gā-īś*°), *as*, m., N. of an author. — *Gangodaka* (°*gā-ud*°), *am*, n. Ganges-water. — *Gangodbheda* (°*gā-ud*°), *as*, m. the source of the Ganges, a sacred place of pilgrimage.

Gangakā or *gangākā* or *gangikā*, f. the Ganges.

Gangin, ī, m., N. of a Nāga.

Gangī-bhūta, as, ā, am, become (as sacred as) the Ganges.

गच्छ *gaććha, as*, m. (rt. *gam*), a tree; the period (number of terms) of a progression; (*ās*), m. pl., N. of a people; (a various reading for *kaććha* and *kaksha*); [cf. *a-ga, naga, a-gaććha.*]

Gaććhat, an, antī, at, going, &c.

गज *gaj*, cl. 1. P. *gajati, jagāja, gajitum*, to sound, roar; to be drunk, to be confused or inebriated; cl. 10. P. *gājayati, -yitum*, to sound, roar.

Gaja, as, m. an elephant, one of the eight elephants of the quarters (=*dig-gaja*), and thus a symbolical term for the number 8; a measure of length, the Gaz, a yard, a measure of two cubits, = $1\frac{3}{4}$ or 2 Hastas; a place prepared for the building of a house; a mound of earth sloping on both sides, on which a house may be erected; a small hole in the ground for a fire, over which to prepare food or medicines; N. of an attendant on the sun; also of an Asura conquered by Śiva; (*ī*), f. a female elephant. — *Gaja-kanda, as*, m. a large esculent root, a sort of arum, = *hasti-kanda.* — *Gaja-karṇa, as*, m. 'elephant-ear,' N. of a Yaksha. — *Gaja-kūrmāśin* (°*ma-āś*°), *ī*, m. one who devours an elephant and a tortoise, an epithet of Garuḍa, the bird and vehicle of Vishṇu, (in allusion to his swallowing both those animals whilst engaged in a contest with each other.) — *Gaja-gati, is*, f. a stately gait like that of an elephant. — *Gaja-gāminī*, f. a woman of a stately elephant-like walk. — *Gaja-ćirbhaṭā*, f. a kind of cucumber, Cucumis Maderaspatanus, = *indra-vāruṇī.* — *Gaja-ćirbhiṭa, as*, m. the plant Cucumis Maderaspatanus; (*ā*), f. another kind of gourd, = *mahendra-vāruṇī.* — *Gaja-ćchāyā*, f. a portion of time proper for a Śrāddha (as long as the shadow of an elephant rests on the spot chosen for a ceremony?). — *Gaja-ḍhakkā*, f. a kettle-drum carried on an elephant. — *Gaja-tā*, f. a multitude of elephants. — *Gaja-turanga-vilasita, am*, n., N. of a metre; [cf. *rishabha-gaja-vilasita.*] — *Gaja-tva, am*, n. the state of an elephant. — *Gaja-daghna, as, ī, am*, as high or tall as an elephant. — *Gaja-danta, as*, m. an elephant's tusk; ivory; a bracket or pin projecting from a wall; an epithet of Gaṇeśa, (this deity being represented with an elephant's head.) — *Gajadanta-phalā*, f. a kind of pumpkin, = *dangarī.* — *Gajadanta-maya, as, ī, am*, made of ivory. — *Gaja-dāna, am*, n. the liquor exuding from an elephant's temples. — *Gaja-drayasa, as, ī, am*, as high as an elephant. — *Gaja-nāsā*, f. the trunk of an elephant. — *Gaja-pati, is*, m. the lord or keeper of elephants; a large stately elephant; a title given to kings; N. of an old king in the south of Jambu-dvīpa. — *Gaja-pādapa, as*, m. the plant Bignonia Suaveolens, = *sthalī.* — *Gaja-pippalī*, f. a plant bearing a seed which resembles pepper, Scindapsus Officinalis; [cf. *kari-pippalī*, &c.] — *Gaja-pungava, as*, m. a large and excellent elephant. — *Gaja-puṭa, as*, m. a small hole in the ground for a fire, over which to prepare food, medical decoctions, extracts, &c. — *Gaja-pura, am*, n. the town called after the elephant; another N. of Hāstina-pura; [cf. *gaja-sāhvaya, gajāhvaya, vāraṇa-sāhvaya.*] — *Gaja-pushpī*, f., N. of a flower. — *Gaja-priyā*, f. the gum olibanum tree, Boswellia Serrata. — *Gaja-bandhanī, am*, f. n. a post to which an elephant is bound. — *Gaja-bhakshaka, as*, m. the sacred fig tree, Ficus Religiosa, (the young branches of this tree being the elephants' favourite food.) — *Gaja-bhakshā* or *gaja-bhakshyā*, f. the gum olibanum tree; [cf. *gaja-priyā.*] — *Gaja-bhujangama, au*, m. du. an elephant and a serpent. — *Gaja-maṇḍana, am*, n. the ornaments with which an elephant is decorated, especially the coloured lines on his head. — *Gaja-maṇḍalikā*, f. a ring or circle of elephants surrounding a car &c. — *Gaja-malla, as*, m., N. of a son of Karpūra and father of Kalyāṇa-malla. — *Gaja-maćala, as*, m. a lion; [cf. *kari-maćala.*] — *Gaja-mātra, as, ī, am*, as tall as an elephant. — *Gaja-muktā*, f. or *gaja-mauktika, am*, n. pearl supposed to be found in the projections (Kumbha) on the forehead of an elephant. — *Gaja-mukha, as*, m. 'elephant-faced,' an epithet of Gaṇeśa. — *Gaja-moṭana, as*, m. a lion; also *gaja-moćana* (?). — *Gaja-yāna-vid, t, t, t*, expert in managing an elephant. — *Gaja-yūtha, as*, m. a herd of elephants. — *Gaja-yodhin, ī, inī, i*, fighting on an elephant. — *Gaja-rāja, as*, m. a noble elephant. — *Gaja-vat, ān, atī, at*, furnished with elephants. — *Gaja-vadana, as*, m. 'elephant-faced,' an epithet of Gaṇeśa. — *Gaja-vara, as*, m. the choicest or best of elephants. — *Gaja-vallabhā*, f. the gum olibanum tree; another plant, = *giri-kadalī.* — *Gaja-vilasitā*, f. a sort of metre. — *Gaja-vīthi, is*, f. 'the course of the elephant,' or that division of the moon's course in the heavens which contains the signs Rohiṇī, Mṛiga-śiras, and Ārdrā, or (according to others) the signs Punar-vasu, Tishya, and Āśleshā. — *Gaja-vraja, as, ā, am*, walking like an elephant; (*am*), n. the pace of an elephant; a troop of elephants. — *Gaja-śikshā*, f. the knowledge or science of elephants, elephant-lore. — *Gaja-śiras, ās*, m., N. of a Dānava. — *Gaja-śīrsha, as*, m., N. of a Nāga. — *Gaja-sāhvaya, am*, n. a famous city, Hāstina-pura, the capital of the Kurus; [cf. *gaja-pura.*] — *Gaja-skandha, as*, m. 'having shoulders like an elephant,' N. of a Dānava. — *Gaja-sthāna, as* or *am*, m. or n. (?), N. of a place. — *Gaja-snāna, am*, n. vain or unproductive efforts, efforts which resemble the ablution of elephants, which after squirting water over their bodies, end by throwing dust and rubbish. — *Gajākhya* (°*ja-ākh*°), *as*, m. the plant Cassia Alata or Tora, = *ćakra-marda.* — *Gajāgraṇī* (°*ja-ag*°), *īs*, m. the most excellent among the elephants, an epithet of Airāvata, the elephant of Indra. — *Gajājīva* (°*ja-āj*°), *as*, m. an elephant-keeper or driver, (originally 'one who gets his livelihood by elephants.') — *Gajāṇḍa* (°*ja-aṇ*°), *am*, n. a kind of carrot (*piṇḍa-mūla*). — *Gajādana*, a various reading for *gajāśana*, q. v. — *Gajādi-nāmā* (°*ja-ād*°), f., N. of a plant, = *gaja-pippalī.* — *Gajādhipati* (°*ja-adh*°), *is*, m. the prince of elephants, a noble elephant. — *Gajādhyaksha* (°*ja-adh*°), *as*, m. the master or superintendent of the elephants. — *Gajānana* (°*ja-ān*°), *as*, m. 'elephant-faced,' a N. of Gaṇeśa. — *Gajāpasada* (°*ja-ap*°), *as*, m. a common or low-born elephant. — *Gajāyur-veda* (°*ja-āy*°), *as*, m. a work on the treatment of elephants. — *Gajāri* (°*ja-ari*), *is*, m. a lion (the enemy of elephants); a particular tree. — *Gajārūḍha* (°*ja-ār*°), *as, ā, am*, riding on an elephant. — *Gajāroha* (°*ja-ār*°), *as*, m. an elephant-driver. — *Gajāśana* (°*ja-aś*°), *as*, m. the religious fig tree, = *aśvattha*; (*ā*), f. the gum olibanum tree, Boswellia Serrata; hemp (Cannabis Sativa, = *bhangā*); the root of a lotus. — *Gajāsura-dveshin* (°*ja-as*°), *ī*, m. or *gajāsuhṛid* (°*ja-as*°), *t*, m. the enemy of the Asura Gaja, an epithet of Śiva. — *Gajāsya* (°*ja-ās*°), *as*, m. 'elephant-faced,' an epithet of Gaṇeśa; [cf. *gaja-vadana* and *gajānana.*] — *Gajāhva* (°*ja-āh*°), *am*, n. a N. of Hāstina-pura [cf. *gaja-pura*]; (*ā*), f. another N. of the plant Gaja-pippalī. — *Gajāhvaya* (°*ja-āh*°), *am*, n. = *gaja-pura*; (*ās*), m. pl. the inhabitants of Hāstina-pura. — *Gajekshaṇa* (°*ja-īk*°), *as*, m., N. of a Dānava. — *Gajendra* (°*ja-in*°), *as*, m. a chief among elephants, a large and noble elephant; Indra's elephant. — *Gajendra-karṇa, as*, m. an epithet of Śiva. — *Gajendra-nātha, as*, m. a very princely elephant. — *Gajendra-mokshaṇa, am*, n. title of a section of the Vāmana-Purāṇa; also said to be the title of a part of the Mahā-bhārata. — *Gajendra-vikrama, as, ā, am*, having the valour of an excellent elephant. — *Gajeshṭā* (°*ja-ish*°), f. the plant Batatas Paniculata, = *vidārī.* — *Gajodara* (°*ja-ud*°), *as*, m., N. of a Dānava. — *Gajoshaṇā* (°*ja-ush*°), f., N. of the plant Gaja-pippalī.

गजनवी *gajanavī* = غزنوى.

गञ्ज् *gañj*, cl. 1. P. *gañjati*, &c., to sound, give out a particular sound.

गञ्ज *gañja, as, am*, m. n. = گنج, a treasury, a jewel room, the place where plate &c. is preserved; (*as, ā, am*), m. f. n. a mine, a jewel mine; (*as*), m. a cowhouse or station of cowherds; a mart, a place where grain &c. is stored for sale; disrespect, contempt; (*ā*), f. a tavern, a drinking-vessel (especially one for intoxicating liquors); a hut, a hovel, the abode of low people; (? wrong reading for *Guñjā*) the plant Guñjā or Retti, Abrus Precatorius; [cf. *gagaṇa-gañja* and *dharma-gañja.*]

Gañjana, as, ā, am, contemning, conquering, excelling.

Gañjavara, as, m. a treasurer, = گنجور; a royal treasury (?).

Gañjikā, f. a tavern.

गञ्जाकिनी *gañjākinī*, f. anything made of hemp (?); perhaps *griñjākinī* (?).

गड् *gaḍ*, cl. 1. P. *gaḍati, jagāḍa, gaḍitum*, to distil or drop, to run as a liquid; cl. 10. P. *gaḍayati, -yitum*, to cover, hide.

Gaḍa, as, m. a kind of fish, the young of the Ophiocephalus Lata; another species, Cyprinus Garra; a kind of gold-fish; a screen, a covering, a fence; a moat, a ditch; an impediment, an obstacle; a country, part of Malwa, Garha or Gara Mandala. — *Gaḍa-deśa-ja, am*, n. or *gaḍa-lavaṇa, am*, n. rock or fossil salt, especially that found in the district of Saṃvara (= *gaḍa*) in the province of Ajmere. — *Gaḍottha* (°*ḍa-ut*°), *am*, n. a kind of salt, = the preceding.

Gaḍaka, as, m. a kind of fish, = *gaḍa.*

गडयन्त *gaḍayanta, as*, m. or *gaḍayitnu, us*, m. [cf. *gardayitnu*], a cloud; [cf. *gaḍ* and *gaḍera.*]

गडि *gaḍi, is*, m. a young steer; a lazy ox.

गडु *gaḍu, us*, m. an excrescence on the neck, goitre or bronchocele; a hump on the back; a hump-backed or crooked man; a javelin, a spear; an earth-worm; a water-pot; any superfluous excrescence or continuation or addition (as to a poem). — *Gaḍu-kaṇṭha, as, ā, am*, having a goitre. — *Gaḍu-śiras, ās, ās, as*, having an excrescence on the head.

Gaḍuka, as, m. a water-pot; a finger-ring; N. of a man; (*ās*), m. pl. the descendants of this man.

Gaḍura, as, ā, am, hump-backed, crooked, bent.

Gaḍula, as, ī, am, hump-backed, crooked.

गडेर *gaḍera, as*, m. a cloud; [cf. *gaḍayanta.*]

गडोल *gaḍola, as*, m. (said to be fr. rt. *gaḍ*), raw sugar; a mouthful.

गड्डारिका *gaḍḍārikā*, f., N. of a river with a very strong current, of which the source and course are unknown; or (according to others) a single ewe going in front of a flock of sheep.

गड्डुक *gaḍḍuka* or *gaḍḍūka*, *as*, m. a kind of water-jar, a golden vase; [cf. *gaḍu* and *gaḍuka.*]

गण् *gaṇ*, cl. 10. P. *gaṇayati*, *-yitum*, *ajagaṇat* or *ajīgaṇat*, to count, number, enumerate, sum up, add up, reckon, calculate, compute, take into account; collect into one series; to esteem, think worth, value at (with inst., e. g. *na gaṇayāmi taṃ tṛiṇena*, I do not value him at a straw); to consider, regard as, enumerate among (with loc.); to ascribe, attribute to (with loc.); to attend to, take notice of; (with a negative particle), not to care about, leave unnoticed (e. g. *na gaṇayati mṛityum*, he does not care for death).

Gaṇa, *as*, m. a flock, troop, multitude, number, tribe, series, class, &c. (of animate or inanimate beings), a body of followers or attendants; troops or classes of inferior deities (see *gaṇa-devatā*), especially certain troops of demi-gods considered as S'iva's attendants and under the special superintendence of the god Gaṇeśa (so called fr. *gaṇa-īśa*, 'lord of the troops,' but the word *gaṇa* may also denote a single attendant of S'iva); a N. of Gaṇeśa; a company, any assemblage, society, or association of men formed for the attainment of the same aims; (with Jainas) the nine assemblies of Ṛishis under the Arhat Vīra; a sect in philosophy or religion; a small body of troops, = 3 Gulmas or 27 chariots and as many elephants, 81 horses, and 135 foot; a series or group of asterisms or lunar mansions classed under three heads (that of the gods, that of men, and that of the Rākshasas or demons); (in arithmetic) a number; (in metre) a foot or four instants; (in grammar) a series of roots or words belonging to the same rule and called after the first word of the series (e. g. *ad-ādi*, the Gaṇa *ad* &c. or the whole series of roots of the 2nd class; *gargādi*, the Gaṇa *garga* &c. or the series of words commencing with *garga*); a kind of perfume, commonly Cor (*gaṇa-hāsaka*, *ćaura*, *ćaṇḍā*); N. of an author; [cf. *ahar-gaṇa*, *deva-gaṇa*, &c.] — *Gaṇa-karman*, *a*, n. a rite common to a whole class; [cf. *gaṇa-yajña.*] — *Gaṇa-kāra*, *as*, m. a classifier, one who arranges into classes, one who collects grammatical Gaṇas; an epithet of Bhīma-sena. — *Gaṇa-kāri*, *is*, m., N. of a man. — *Gaṇa-kumāra*, *as*, m., N. of the founder of a sect worshipping Haridrā-gaṇapati. — *Gaṇa-kritvas*, ind. for a whole series of times, for a number of times. — *Gaṇa-gati*, *is*, f. a particular high number; [cf. *gaṇanā-gati.*] — *Gaṇa-ćakraka*, *am*, n. a dinner eaten in common by a party of virtuous men. — *Gaṇa-ććhanda*, *as*, n. a metre measured by feet. — *Gaṇa-tā*, f. or *gaṇa-tva*, *am*, n. the forming a class or multitude or assemblage, the belonging to a party or faction; a cabal; collusion; classification; arithmetic; the office of an attendant of S'iva. — *Gaṇa-dāsa*, *as*, m., N. of a dancing-master. — *Gaṇa-dīkshā*, f. initiation of a number or class; performance of rites for a number of persons; initiation of a particular kind in which Gaṇeśa is especially worshipped. — *Gaṇa-dīkshin*, *ī*, *iṇī*, *i*, one who officiates for a number of persons or for various castes and people (as a priest); one who has been initiated into the worship of Gaṇeśa. — *Gaṇa-deva*, *as*, m., N. of a poet. — *Gaṇa-devatā*, *ās*, f. pl. troops of deities, deities who generally appear in classes, as the Ādityas, Viśvas, Vasus, Tushitas, Ābhāsvaras, Anilas, Mahārājikas, Sādhyas, and Rudras. — *Gaṇa-dravya*, *am*, n. public property, common stock; a variety of articles. — *Gaṇa-dvīpa*, *as*, m. a group of islands or the N. of a particular island (?). — *Gaṇa-dhara*, *as*, m. the head of a class or number, the teacher of a school; (with Jainas) the head of an assemblage of Ṛishis under the Arhat Vīra. — *Gaṇa-nātha*, *as*, m. an epithet of S'iva; the god Gaṇeśa. — *Gaṇa-nāyaka*, *as*, m. the leader or chief of the attendants of any god; the chief of S'iva's attendants, i. e. the god Gaṇeśa; the head of an assemblage; (*ikā*), f. an epithet of the deity Durgā. — *Gaṇa-pa*, *as*, m. = *gaṇeśa*. — *Gaṇa-pati*, *is*, m. the leader or chief of a class or troop or assemblage, an epithet of Bṛihaspati or Indra or S'iva; the god Gaṇeśa; N. of a king; N. of a scholiast on the Caura-pañćāśikā; N. of a poet. — *Gaṇapati-khaṇḍa*, *as*, *am*, m. n. title of a section of the Brahmavaivarta-Purāṇa. — *Gaṇapati-nātha*, *as*, m., N. of a man. — *Gaṇapati-pūjana*, *am*, n. the worship of Gaṇeśa. — *Gaṇapati-bhaṭṭa*, *as*, m., N. of the father of Govindānanda. — *Gaṇapati-stava-rāja*, *as*, m. title of a hymn in praise of Gaṇeśa. — *Gaṇapati-stotra*, *am*, n. prayers addressed to Gaṇeśa. — *Gaṇapaty-ārādhana*, *am*, n. a hymn in honour of Gaṇeśa, attributed to Kaṅkola. — *Gaṇa-parvata*, *as*, m. the mountain frequented by troops (of demi-gods, i. e. Kailāsa, this mountain being the residence of S'iva's attendants as well as of the Kinnaras and Yakshas, attendants of Kuvera). — *Gaṇa-pāṭha*, *as*, m. a collection of the Gaṇas or series of words (in grammar) which fall under the same grammatical rule. — *Gaṇa-pīṭhaka*, *am*, n. the breast or bosom. — *Gaṇa-puṅgava* or *gaṇa-pramukha*, *as*, m. the head of a tribe or class; also *gaṇa-pūjya*. — *Gaṇa-pūrva*, *as*, *ā*, *am*, one who can enumerate a series of ancestors. — *Gaṇa-bhartṛi*, *tā*, m. lord of the troops of deities or demi-gods, epithet of S'iva. — *Gaṇa-bhojana*, *am*, n. eating in common. — *Gaṇa-mukhya*, *as*, m. the chief of an assemblage. — *Gaṇa-yajña*, *as*, m. a rite common to all; [cf. *gaṇa-karman.*] — *Gaṇa-yāga*, *as*, m. worship of the troops or classes of deities. — *Gaṇa-ratna-kāra*, *as*, m. the author of the Pearls of Gaṇas, i. e. Vardhamāna. — *Gaṇa-ratna-mahodadhi*, *is*, m. 'the great ocean in which the Gaṇas form the pearls,' title of a collection of grammatical Gaṇas by Vardhamāna. — *Gaṇa-rājya*, *am*, n., N. of an empire in Dakshiṇāpatha. — *Gaṇa-rātra*, *as*, *am*, m. n. a series or multitude of nights. — *Gaṇa-rūpa*, *as*, m., N. of a plant, swallow-wort, Calotropis Gigantea, = *arka*. — *Gaṇa-rūpaka*, *as*, m. = *rājārka*. — *Gaṇa-rūpin*, *ī*, m. swallow-wort, the white sort. — *Gaṇa-vat*, *ān*, *atī*, *at*, consisting of a series or class &c.; followed by attendants; (*tī*), f., N. of the mother of Divodāsa or Dhanvantari. — *Gaṇavatī-suta*, *as*, m., N. of a sage and physician, also called Divodāsa or Dhanvantari or Kāśirāja. — *Gaṇa-vṛitta*, *am*, n. a kind of metre measured by metrical feet. — *Gaṇa-vyākhyāna*, *am*, n. 'explanation of the Gaṇas,' title of a literary work. — *Gaṇa-śas*, ind. by troops or classes. — *Gaṇa-śrī*, *īs*, *īs*, *i*, Ved. associated in troops, associating. — *Gaṇa-hāsa* or *gaṇa-hāsaka*, *as*, m. a species of perfume, = *ćaṇḍā* &c. — *Gaṇāgraṇī* (°*ṇa-ag*°), *īs*, m. a N. of the god Gaṇeśa, leader of the troops of deities. — *Gaṇāćala* (°*ṇa-ać*°), *as*, m., a N. of the mountain Kailāsa as the residence of the Gaṇas or troops of demi-gods. — *Gaṇāćārya* (°*ṇa-āć*°), *as*, m. the teacher of a multitude, a teacher of the people. — *Gaṇādhipa* (°*ṇa-adh*°), *as*, m. a N. of S'iva; also of the god Gaṇeśa; the chief of a troop of soldiers, of a class of disciples, of a body of men or animals; (with Jainas) the chief of an assemblage of Ṛishis under the Arhat Vīra. — *Gaṇādhipati* (°*ṇa-adh*°), *is*, m. a N. of S'iva; also of the god Gaṇeśa. — *Gaṇānna* (°*ṇa-an*°), *am*, n. a mess, food prepared for a number of persons in common. — *Gaṇābhyantara* (°*ṇa-abh*°), *as*, *ā*, *am*, one of a troop or number; (*as*), m. a member of any religious association. — *Gaṇendra* (°*ṇa-in*°), *as*, m., N. of a Buddha. — *Gaṇeśa* (°*ṇa-īśa*), *as*, m. a N of the god of wisdom and of obstacles, son of S'iva and Pārvatī, (or, according to one legend, of Pārvatī alone. Though Gaṇeśa causes obstacles he also removes them; hence he is invoked at the commencement of all undertakings and at the opening of all compositions with the words *namo Gaṇeśāya vighneśvarāya*, &c. He is represented as a short fat man, with a protuberant belly, frequently riding on a rat or attended by one, and to denote his sagacity has the head of an elephant, which however has only one tusk. The appellation *Gaṇeśa*, with other similar compounds, alludes to his office as chief of the various classes of subordinate gods, who are regarded as S'iva's attendants. He is said to have written down the Mahā-bhārata as dictated by Vyāsa); N. of S'iva; of a renowned astronomer of the sixteenth century; N. of a son of Rāmadeva, author of a commentary on the Nalodaya; N. of a son of Viśvanātha-dīkshita and grandson of Bhāvarāma-kṛishṇa, author of the commentary called Cić-ćandrikā. — *Gaṇeśa-kumbha*, *as*, m., N. of a rocky cave in Orissa. — *Gaṇeśa-kusuma*, *as*, m. a kind of oleander with red flowers. — *Gaṇeśa-khaṇḍa*, *as*, *am*, m. n. the third book of the Brahmavaivarta-Purāṇa; title of a book of the Skanda-Purāṇa. — *Gaṇeśa-purāṇa*, *am*, n. title of an Upa-Purāṇa. — *Gaṇeśa-pūjā*, f. the worship of Gaṇeśa. — *Gaṇeśa-bhujaṅga-prayāta-stotra*, *am*, n. a hymn in praise of Gaṇeśa, attributed to S'aṅkarāćārya. — *Gaṇeśa-bhūshaṇa*, *am*, n. red lead. — *Gaṇeśa-miśra*, *as*, m., N. of a copyist of the last century. — *Gaṇeśa-sahasranāman*, *a*, n. a part of the Gaṇeśa-Purāṇa. — *Gaṇeśa-stava-rāja*, *as* or *am*, m. or n. (?), a part of the Bhavishya-Purāṇa. — *Gaṇeśa-stuti*, *is*, f. a hymn in honour of Gaṇeśa by Rāghava. — *Gaṇeśāna* (°*ṇa-īś*°), *as*, m. the god Gaṇeśa. — *Gaṇeśvara* (°*ṇa-īś*°), *as*, m. the chief of a troop, leader of a band &c.; N. of a being mentioned in the Hari-vaṇśa; the chief of the animals, i. e. the lion. — *Gaṇotsāha* (°*ṇa-ut*°), *as*, m. the rhinoceros ('avoiding assemblages?').

Gaṇaka, *as*, *ikā*, *am*, bought for a large sum; (*as*), m. one who reckons, an arithmetician; an astrologer, a calculator of nativities &c.; an assemblage of eight stars; (*ī*), f. the wife of an astrologer.

Gaṇatitha, *as*, *ī*, *am*, forming a troop or assemblage.

Gaṇana, *am*, *ā*, n. f. reckoning, counting, calculation; adding, collecting under one head; enumerating; considering, supposing, believing; regarding, taking notice of, consideration. — *Gaṇanā-gati*, *is*, f. a particular high number, = *gaṇa-gati*. — *Gaṇanā-pati*, *is*, m. an arithmetician; the master of prudent calculation, an epithet of Gaṇeśa. — *Gaṇanā-mahāmātra*, *as*, m. a minister of finance.

Gaṇanīya, *as*, *ā*, *am*, calculable, to be counted or reckoned, to be classed; numerable.

Gaṇi, *is*, m. one who is familiar with the sacred writings and the auxiliary sciences; (*is*), f. counting, enumerating. — *Gaṇi-piṭaka*, *am*, n. the twelve sacred writings of the Jainas collectively.

Gaṇikā, f. a harlot, a courtezan; a female elephant; N. of several plants, a sort of jasmine, Jasminum Auriculatum; another plant, Æschynomene Sesban, = *tarkārī*; another plant, commonly called Gaṇikārikā; counting, enumerating; apprehension.

Gaṇikārikā, f., N. of a small tree with a very fetid leaf, commonly Gaṇiyārī, or also Vaḍagaṇiyārī, the wood of which is used in attrition for the purpose of producing flame, Premna Spinosa; [cf. the last.]

Gaṇikārī, f. a plant similar to the preceding, commonly called Gaṇiyārī.

Gaṇita, *as*, *ā*, *am*, numbered, counted, reckoned, calculated; (*am*), n. reckoning, calculating, the science of computation (comprising arithmetic, algebra, and geometry, severally called *pāṭī-gaṇitam* or *vyakta-gaṇitam*, *vīja-gaṇitam*, and *rekhā-gaṇitam*); the astronomical or astrological part of a Jyotiḥ-śāstra, with exception of the portion treating of nativities; the sum of a progression, a sum in general. — *Gaṇita-kaumudī*, f. title of a commentary on the Līlāvatī. — *Gaṇita-tattva-ćintāmaṇi*, *is*, m. title of a commentary on Bhāskara's Sūrya-Siddhānta. — *Gaṇita-mālatī*, f. or *gaṇita-sāra*, *as*, m. titles of two mathematical works. — *Gaṇita-śāstra*, *am*, n. the book or science of computation; see above. — *Gaṇitādhyāya* (°*ta-adh*°), *as*, m. title of a chapter in the Brahma-Siddhānta. — *Gaṇitāmṛita-sāgarī* (°*ta-am*°), f. title of a commentary on the Līlāvatī.

Gaṇitavya, as, ā, am, to be counted or numbered, to be calculated.

Gaṇitin, ī, inī, i, one who has made a calculation.

Gaṇin, ī, m. a teacher ('having a class of pupils').

Gaṇī-bhūta, as, ā, am, included in any class or troop, calculated.

Gaṇeya, as, ā, am, numerable, calculable, what may be reckoned or counted.

Gaṇeru, us, m. the plant Pterospermum Acerifolium [cf. *karṇikāra*]; (*us*), f. a harlot, a whore; a female elephant.

Gaṇerukā, f. a bawd, a procuress, a female servant.

Gaṇeśa. See under *gaṇa,* p. 279.

Gaṇya, as, ā, am, calculable, to be counted or calculated; (at the end of compounds) belonging to a multitude or class or troop &c.

गण्ड *gaṇḍ* (probably fr. *gaṇḍa,* the cheek), cl. 1. P. *gaṇḍati* (?), to affect the cheek, be rough as the cheek (?).

Gaṇḍa, as, m. the cheek, the whole side of the face including the temple; an elephant's cheek or temple; a bubble, a boil, a pimple; a goitre and other excrescences of the neck; a joint, a bone; the bladder; a mark, spot; part of a horse's trappings, a stud or button fixed as an ornament upon the harness; a rhinoceros [cf. *gaṇḍaka* and *gaṇḍāṅga*]; a hero [cf. *gaṇḍīra*]; the abrupt interchange of question and answer, as one of the characteristics of the dramatic composition, called Vīthi; the tenth Yoga or one of the twenty-seven portions of a circle on the plane of the ecliptic [cf. *yoga*]; an astronomical period; a pledge, deposit (?). In composition *gaṇḍa* may imply chief, best, excellent [cf. *gaṇḍa-grāma* and *gaṇḍa-mūrkha*]; (*ā*), f., N. of the female attendant of the seven sages; [cf. *gaḍu, gaṇḍi, gaṇḍu,* &c.] — *Gaṇḍa-kaṇḍu, us,* m., N. of a Yaksha. — *Gaṇḍa-kārī,* f., N. of two plants; [cf. *khadirī* and *varāha-krāntā.*] — *Gaṇḍa-kālī,* f., N. of a plant; [cf. *khadirī.*] — *Gaṇḍa-kusuma, am,* n. the juice that exudes from the elephant's temples during rut. — *Gaṇḍa-kūpa, as,* m. the peak or summit of a mountain. — *Gaṇḍa-gātra, am,* n. the fruit of the Anona Reticulata or Squamosa, commonly called Āta or custard apple. — *Gaṇḍa-grāma, as,* m. any large or considerable village. — *Gaṇḍa-dūrvā,* f. a kind of Dūrvā grass. — *Gaṇḍa-deśa* or *gaṇḍa-pradeśa, as,* m. the region of the cheek, the cheek. — *Gaṇḍa-phalaka, am,* n. the cheek fancifully regarded as a seed-vessel. — *Gaṇḍa-bhitti, is,* f. a dimple in the cheek; the openings in the temples of an elephant, from which a juice exudes in the time of rut. — *Gaṇḍa-mālā,* f. or according to some also *gaṇḍa-māla, as,* m. inflammation of the glands of the neck &c. — *Gaṇḍa-mālikā,* f. a kind of Mimosa (*lajjālu*). — *Gaṇḍa-mālin, ī, inī, i,* having the glands of the neck inflamed. — *Gaṇḍa-mūrkha, as,* m. exceedingly foolish, very stupid. — *Gaṇḍa-vyūha, as,* m. title of a Buddhist Sūtra work. — *Gaṇḍa-śilā,* f. any large rock. — *Gaṇḍa-śaila, as,* m. a huge rock or rocky fragment thrown down by an earthquake, storm, &c.; the forehead. — *Gaṇḍa-sāhvayā,* f., N. of a river, = *gaṇḍakī* (?). — *Gaṇḍa-sthala, am, ī,* n. f. the cheek; the temples of an elephant. — *Gaṇḍāṅga* (°*ḍa-aṅ*°), *as,* m. a rhinoceros; [cf. *gaṇḍa* and *gaṇḍaka.*] — *Gaṇḍopadhāna* (°*ḍa-up*°), *am,* n. a pillow.

Gaṇḍaka, as, m. a rhinoceros [cf. *gaṇḍa* and *gaṇḍāṅga* above]; an obstacle or impediment; disjunction, separation; a mode of reckoning by fours, a peculiar manner of counting; a coin of the value of four cowries; a kind of science, astrological science or a part of it; a mark, spot; a kind of metre containing four lines of twenty syllables each; an epithet of the Videhas living on the river Gaṇḍakī; an epithet of Kāla, the brother of Prasena-jit; (*ī*), f., N. of the river Gaṇḍakī in the northern part of India; (*ā*), f. a lump, a ball. — *Gaṇḍaka-vatī,* f. another N. of the river Gaṇḍakī.

Gaṇḍalin, ī, m. an epithet of Śiva.

Gaṇḍāri, is, m. the plant Bauhinia Variegata, = *kovidāra.*

Gaṇḍālī, f. a bent grass with white blossoms, a white sort of Dūrvā (*sitā dūrvā*), Agrostis Linearis; also N. of two other plants, = *gaṇḍa-dūrvā, sarpākshī.*

Gaṇḍi, is, m. the trunk of a tree from the root to the beginning of the branches; goitre or bronchocele.

Gaṇḍikā, f. anything advanced beyond the first stage or commencement; a kind of beverage (in this sense also *gaṇḍikākāra*?); a declivity (?). This last sense appears probable in some names of places (e. g. in *apara-gaṇḍikā, pūrva-pūrvānugaṇḍikā,* &c.), hence *anugaṇḍikā* may be the country bordering on a declivity.

Gaṇḍinī, f. an epithet of Durgā.

Gaṇḍīra, as, m. a kind of pot-herb, described as growing in watery ground, but according to some a species of cucumber; a hero, a champion [cf. *gaṇḍa*]; (*ī*), f. the plant Tithymalus Antiquorum, = *sohuṇḍa*; [cf. *gāṇḍira.*]

Gaṇḍu, us, us, m. f. a pillow [cf. *gaṇḍopadhāna*]; (*ū, ūs*), f. a joint; a knot; a bone; oil. — *Gaṇḍūpada, as,* m. a kind of worm, an earth-worm; (*ī*), f. a small or female worm. — *Gaṇḍūpada-bhava, am,* n. lead.

Gaṇḍula, as, ā, am, bent, crooked; [cf. *gaḍula.*]

Gaṇḍūsha, as, ā, m. f. a mouthful, a handful; a handful of water, water &c. held in the hollowed palm of the hand for rincing the mouth &c.; filling the mouth, rincing it, &c.; the tip of an elephant's trunk; (*as*), m., N. of a son of Śūra and brother of Vasu-deva.

Gaṇḍola, as, am, m. n. raw sugar [cf. *gaḍola* and *guḍa*]; (*as*), m. a mouthful [cf. *gaṇḍūsha*].

गण्य *gaṇya.* See under rt. *gaṇ.*

गत् *gat, gata,* &c. See rt. *gam,* p. 282.

गद् *gad,* cl. 1. P. *gadati, jagāda, gadishyati, agādīt* or *agadīt, gaditum,* to speak articulately, speak, say, relate, tell anything to a person (with two acc.); to enumerate; to name, call; cl. 10. P. *gadayati, -yitum,* to thunder: Caus. *gādayati, -yitum*: Desid. *jigadishati,* to intend or wish to speak or tell: Intens. *jāgadyate, jāgatti*; [cf. Lith. *gadijos, zadas, zodis, giedmi*; Pol. *gadać*; Hib. *gadh.*]

Gada, as, m. speaking, speech; a sentence; N. of a son of Vasu-deva and younger brother of Krishṇa; disease, sickness; (*am*), n. poison; [cf. *a-gada.*] — *Gada-siṇha, as,* m., N. of an author. — *Gadākhya* (°*da-ākh*°), *am,* n., N. of a plant, = *kushṭha.* — *Gadāgada* (°*da-ag*°), *au,* m. du. the two Aśvins, physicians of Svarga. — *Gadāgraja* (°*da-ag*°), *as,* m. the elder brother of Gada, epithet of Krishṇa. — *Gadāgraṇī* (°*da-ag*°), *īs,* m. the chief of all diseases, consumption. — *Gadāmbara* (°*da-am*°), *as,* m. a cloud. — *Gadārāti* (°*da-ar*°), *is,* m. a drug, a medicament ('the enemy of diseases'). — *Gadāhva* or *gadāhvaya* (°*da-āh*°), *am,* n. a kind of Costus, Costus Speciosus.

Gadayitnu, us, us, u, loquacious, talkative, talking much or idly; libidinous, desirous, lustful; (*us*), m. a bow; a N. of Kāma or Kandarpa, the god of love.

Gadā, f. a mace, club, bludgeon; the plant Bignonia Suaveolens; a particular constellation. — *Gadāgrapāṇi* (°*dā-ag*°), *is, is, i,* having a mace in the right hand. — *Gadā-dhara, as, ā, am,* bearing a club; (*as*), m. an epithet of Krishṇa [cf. *kaumodakī*]; N. of a physician; N. of the author of the work Vishaya-vićāra; N. of the father of Mukunda-priya and uncle of Rāmānanda &c. — *Gadādhara-bhaṭṭa, as,* m., N. of an author. — *Gadā-parvan, a,* n. title of a book of the Mahā-bhārata. — *Gadā-bhṛit, t, t, t,* a club-bearer, one who fights with a mace; an epithet of Krishṇa. — *Gadā-yuddha, am,* n. a fight with clubs or bludgeons. — *Gadāyudha* (°*dā-āy*°), *as, ā, am,* armed with a club. — *Gadāvasāna* (°*dā-av*°), *am,* n., N. of a place near Mathurā (where the mace thrown by Jarāsandha rested). — *Gadā-hasta, as, ā, am,* armed with a mace, mace-handed.

Gadita, as, ā, am, spoken, said, related; (*am*), n. speaking, speech. — *Gadita-vat, ān, atī, at,* having spoken, speaking.

Gadin, ī, inī, i, armed with a club, a mace-bearer; (*ī*), m. an epithet of Krishṇa. — *Gadi-siṇha, as,* m., N. of a grammarian.

Gadgada, as, ā, am, stammering, stuttering; (*am*), n. stammering; indistinct or convulsive utterance, as sobbing &c. — *Gadgada-tva, am,* n. stammering. — *Gadgada-dhvani, is,* m. low inarticulate expression of joy or grief. — *Gadgada-pada, am,* n. inarticulate speech. — *Gadgada-vāć, k,* f. inarticulate or convulsive speech, interrupted by sobbing &c. — *Gadgada-svara, as,* m. indistinct or stammering utterance; (*as, ā, am*), uttering stammering sounds; (*as*), m. a buffalo; N. of a Bodhi-sattva.

Gadgadita, as, ā, am, stammered.

Gadgadya, nom. P. *gadgadyati,* to stammer.

Gadya, as, ā, am, to be spoken or uttered; (*am*), n. prose, composition not metrical yet framed in accordance with harmony, elaborate prose composition.

गदाय *gadāya,* nom. A., Ved. *gadāyate, -yitum,* to become lazy or idle; [cf. *gaḍi.*]

गद्याणक *gadyāṇaka* or *gadyānaka* or *gadyālaka, am,* n. a weight, = 32 Guñjās or berries of the plant Abrus Precatorius, or = 64 such Guñjās with physicians.

गध् *gadh,* cl. 4. P. *gadhyati,* to be mixed.

Gadhya, as, ā, am, Ved. to be seized, to be gained as booty.

गन्तव्य *gantavya,* &c. See under rt. *gam.*

गन्दिका *gandikā,* f., N. of a place.

गन्ध् *gandh,* cl. 10. A. *gandhayate, -yitum,* to injure, hurt, kill; to move, to go; to ask or beg; [cf. *gandhana* and *gandhaya*; cf. also Lith. *gandinu.*]

गन्ध *gandha, as,* m. (said to be fr. rt. *gandh*), smell, odour, (sometimes nine or ten kinds are enumerated, viz. *ishṭa, anishṭa, madhura, kaṭu, nirhārin, saṃhata, snigdha, rūksha, viśada, amla*); a fragrant substance, fragrance, scent, (in comp. = fragrant, see *gandhāmbu* &c.), a perfume; sulphur [cf. *gandhaka*]; pounded sandal-wood; myrrh [cf. *bala*]; the tree Hyperanthera Moringa; the mere smell of anything, a small quantity, a little; connection, relationship; a neighbour; pride, arrogance; an epithet of Śiva; (*ā*), f. the plant Curcuma Amhaldi or Zerumbet; the plant Desmodium Gangeticum, = *śāla-parṇī*; the bud of the plant Michelia Champaca; N. of a metre consisting of four lines with 17 + 18 + 17 + 18 syllables; (*am*), n. smell; black aloe-wood. — *Gandha-kandaka, as,* m. the plant Scirpus Kysoor, = *kaśeru.* — *Gandha-kārikā,* f. a female servant whose business is to prepare perfumes; a female artisan living in the house of another woman. — *Gandha-kālikā* or *gandha-kālī,* f., N. of the mother of the poet Vyāsa; N. of an Apsaras. — *Gandha-kāshṭha, am,* n. a fragrant wood, as sandal, aloe-wood, &c.; a species of sandal-wood (*śambara-ćandana*). — *Gandha-kuṭi,* f. a kind of perfume, commonly Mura; [cf. *gandha-kūṭi.*] — *Gandha-kusumā,* f. a kind of plant, = *gaṇikārī.* — *Gandha-kūṭī,* f. the hall of fragrances; (perhaps for *gandha-kuṭī.*) — *Gandha-kelikā,* f. musk; [cf. *gandha-ćelikā.*] — *Gandha-kokilā,* f. a kind of perfume. — *Gandha-kheḍa, am,* n. a kind of fragrant grass, Andropogon Schoenanthus; also *gandha-khedaka*; [cf. *gandha-tṛiṇa.*] — *Gandha-ga, as, ā, am,* taking a scent, smelling; redolent. — *Gandha-gaja, as,* m. 'scent-elephant,' an elephant of the best kind; [cf. *gandha-dvipa.*] — *Gandha-guṇa, as, ā, am,* having the property of odour. — *Gandha-ghrāṇa, am,* n. the

smelling of any odour. — *Gandha-ćelikā*, f. musk. — *Gandha-jaṭilā*, f. the plant Acorus Calamus; [cf. *vaćā.*] — *Gandha-jala*, *am*, n. fragrant water. — *Gandha-jāta*, *am*, n. the leaf of the Laurus Cassia. — *Gandha-jñā*, f. the nose. — *Gandha-taṇḍula*, *as*, m. fragrant rice. — *Gandha-tūrya*, *am*, n. a musical instrument, one of a loud sound used in battle (a drum or trumpet). — *Gandha-tṛiṇa*, *am*, n. fragrant grass, Andropogon Schœnanthus. — *Gandha-taila*, *am*, n. a kind of oil prepared with fragrant substances. — *Gandha-tvać*, *k*, f. a kind of perfume, the fragrant bark of the tree Feronia Elephantum (*elavāluka*). — *Gandha-dalā*, f., N. of a plant, = *aja-modā*. — *Gandha-dāru*, *u*, n. aloe-wood. — *Gandha-dravya*, *am*, n. a fragrant substance. — *Gandha-dvipa*, *as*, m. an elephant of the best class, very much feared by other elephants (supposed to emit a peculiar smell). — *Gandha-dhārin*, *ī*, *iṇī*, *i*, bearing fragrances: (*ī*), m. an epithet of Śiva; [cf. *gandha-pālin*.] — *Gandha-dhūma-ja*, *as*, m. a kind of perfume; [cf. *svādu*.] — *Gandha-dhūli*, *is*, f. musk, the fragrant secretion of the musk deer. — *Gandha-nakula*, *as*, m. the musk rat of Bengal, Sorex Moschatus. — *Gandha-nākulī*, f., N. of a plant, possibly Ophioxylon Serpentinum. — *Gandha-nāman*, *ā*, m. a fragrant kind of basil with red flowers; also *gandha-nāmnī*, f.; [cf. *gandhāhvā*.] — *Gandha-nālikā* or *gandha-nālī*, f. the nose — *Gandha-nilayā*, f. a kind of jasmine, J Zambac Floribus Multiplicatis; [cf. *nava-mallikā*.] — *Gandha-niśā*, f., N. of a plant, = *gandha-pattrā*. — *Gandha-pa*, *as*, *ā*, *am*, 'inhaling the odour,' epithet of a class of manes. — *Gandha-pattra*, *as*, m. several plants with fragrant leaves; a white sort of basil, Ocimum Gratissimum, = *śveta-parṇā*; the plant Ægle Marmelos, = *vilva*; the orange tree; (*ā*), f. a kind of Curcuma; (*ī*), f., N. of several plants, = *ambashṭhā*, *aśva-gandhā*, *aja-modā*. — *Gandha-pattrikā*, f., N. of two plants, = *gandha-pattrā* and *aja-modā*. — *Gandha-parṇa*, *am*, n., N. of a plant, = *kāka-pushpa*. — *Gandha-palāśikā*, f. turmeric; [cf. *haridrā*.] — *Gandha-palāśī*, f. the plant Curcuma Amhaldi or Zerumbet, = *śaṭī*. — *Gandha-pālin*, *ī*, *inī*, *i*, preserving fragrances; (*ī*), m. an epithet of Śiva. — *Gandha-pāshāṇa*, *as*, m. sulphur. — *Gandha-piṅgalā*, f., N. of a woman. — *Gandha-piśāćikā*, f. the smoke of burned fragrant resin, imp-like, from its dark colour or cloudy nature. — *Gandha-pītā*, f. a plant, = *gandha-pattrā*, a species of Zedoary. — *Gandha-pushpa*, *am*, n a fragrant flower; flowers and sandal presented together at seasons of worship; (*as*), m. several plants with fragrant flowers, a kind of cane, Calamus Rotang [cf. *vetasa*]; another plant, Alangium Hexapetalum [cf. *aṅkoṭa*]; Sebesten, Cordia Myxa, = *bahu-vāra*; (*ā*), f. several plants, viz. the Indigo plant; Pandanus Odoratissimus [cf. *ketaka*]; the plant Premna Spinosa, = *gaṇikārī*. — *Gandha-pūtanā*, f. a kind of imp or goblin. — *Gandha-phaṇijjhaka*, *as*, m a kind of Ocimum with red flowers — *Gandha-phala*, *as*, m several plants with fragrant fruits, viz. Feronia Elephantum, = *kapittha*; Ægle Marmelos, = *vilva*; another plant, = *tejaḥ-phala*; (*ā*), f. several plants, = *priyaṅgu*, *methikā*, *vidārī*, *śallakī*; (*ī*), f., N. of a plant, = *priyaṅgu*; the bud of the plant Michelia Champaca. — *Gandha-baṇij*, *k*, f. a seller of perfumes — *Gandha-bandhu*, *us*, m. the mango tree; [cf. *āmra*.] — *Gandha-bahula*, *as*, m. fragrant rice; (*ā*), f., N. of a plant, = *gorakshī*. — *Gandha-bhadrā*, f. a creeper, commonly Gandha-bhādāliyā, (Pœderia Fœtida?). — *Gandha-bhāṇḍa*, *as*, m. a tree, Hibiscus Populneoides; [cf. *gardabhāṇḍa*.] — *Gandha-māṅsī*, f a kind of Indian spikenard, Valeriana; [cf. *jaṭā-māṅsī*.] — *Gandha-mātṛi*, *tā*, f. the earth (the quality of odour residing in the earth). — *Gandha-māda*, *as*, m., N. of a son of Svaphalka; also of a monkey who was an attendant of Rāma. — *Gandha-mādana*, *as*, *ī*, *am*, intoxicating with fragrance; (*as*), m. a large black bee; sulphur [cf. *gandha-modana*]; N. of a particular mountain, forming the division between Ilā-vṛita and Bhadrāśva or to the east of Meru, renowned for its fragrant forests; an epithet of Rāvaṇa, chief of the Rākshasas; N. of a monkey, an attendant of Śiva; (*ī*), f. spirituous liquor; a parasitical plant (*vandāka*), a kind of perfume, = *ćiḍā*; (*am*), n. the forest on the mountain Gandha-mādana. — *Gandha-mādin*, *ī*, *inī*, *i*, strong-scented, of intoxicating fragrance; (*inī*), f lac; a sort of perfume [cf. *purā*]; wine or spirituous liquor; [cf. the preceding.] — *Gandha-mārjāra*, *as*, m. the civet cat. — *Gandha-mālatī*, f. a kind of perfume. — *Gandha-mālinī*, f. a kind of perfume, = *murā*. — *Gandha-mālya*, *e*, n. du. fragrances and garlands; (*āni*), n. pl. fragrances and garlands; fragrant garlands. — *Gandha-muṇḍa*, *as*, m. a kind of creeper, Hibiscus Populneoides, = *gandha-bhāṇḍa* or *gardabhāṇḍa*. — *Gandha-mūla*, *as*, m. a plant with a fragrant and tuberous root, one of the Scitaminea, Alpinia Galanga, = *kulañjana*; (*ā*), f. the plant Curcuma Amhaldi or Zerumbet [cf. *śaṭī*]; the olibanum tree, = *śallakī*; (*ī*), f. the plant Curcuma Amhaldi or Zerumbet. — *Gandha-mūlaka*, *as*, m. the plant Curcuma Amhaldi or Zerumbet; (*ikā*), f. the same plant; another plant, = *mākandī*. — *Gandha-mūshika*, *as*, m. or *gandha-mūshī*, f. the musk rat or shrew, Sorex Moschatus. — *Gandha-mṛiga*, *as*, m. the civet cat; the name may also be applied to the musk deer. — *Gandha-maithuna*, *as*, m. a bull. — *Gandha-mojavāha*, *as*, m., N. of a son of Svaphalka, (incorrect for *gandha-māda*.) — *Gandha-modana*, *as*, m. sulphur. — *Gandha-mohinī*, f. the bud of the plant Michelia Campaca. — *Gandha-yukti*, *is*, f. the blending of fragrant substances, preparation of perfumes; title of the seventy-sixth Adhyāya of Varāhamihira's Bṛihaj-jātaka. — *Gandha-yuti*, *is*, f. mixture of fragrant substances. — *Gandha-rasa*, *as*, m. myrrh. — *Gandha-rasāṅgaka* (°*sa-aṅ*°), *as*, m. turpentine, = *śrī-veshṭa*. — *Gandha-rāja*, *as*, m. a kind of jasmine, = *mudgara*; another plant, = *kaṇa-guggulu*; (*ī*), f. a sort of perfume, commonly Nakhī; (*am*), n. sandal-wood; a kind of perfume; a kind of white flower. — *Gandha-lolupā*, f. a fly or gnat. — *Gandhavat*, *ān*, *atī*, *at*, smelling, endowed with fragrance; scented, odoriferous; (*tī*), f. the earth (because it possesses the quality of smell); a kind of jasmine [cf. *nava-mallikā*]; wine or vinous liquor; a kind of perfume, = *murā*; an epithet of the mother of Vyāsa, also called Satya-vatī; N. of a city belonging to Varuṇa; N. of a river. — *Gandha-vadhū*, *ūs*, f. the plant Curcuma Amhaldi or Zerumbet; a kind of perfume, = *ćiḍā*. — *Gandha-valkala*, *am*, n. the cassia bark, Laurus Cassia; Sarsaparilla. — *Gandha-vallarī* or *gandha-vallī*, f., N. of a plant, = *saha-devī*. — *Gandha-vaha*, *as*, *ā*, *am*, bearing fragrances, epithet of the winds; (*as*), m. the wind; (*ā*), f. the nose. — *Gandha-vahala*, *am*, n. a kind of Ocimum, = *sitārjaka*. — *Gandha-vāha*, *as*, m. the wind; a deer, the musk deer; (*ā*), f. the nose. — *Gandha-vihvala*, *as*, m. wheat. — *Gandha-vījā*, f. a kind of grass, = *methikā*. — *Gandha-vṛikshaka*, *as*, m. the Sāl tree, Shorea Robusta. — *Gandha-vyākula*, *am*, n. a perfume, a fragrant berry, = *kakkola*. — *Gandha-śaṭī*, f. the tree Curcuma Amhaldi or Zerumbet. — *Gandha-śāka*, *am*, n. a kind of vegetable. — *Gandha-śāli*, *is*, m. a sweet-smelling kind of rice. — *Gandha-śuṇḍinī* or *gandhā-śuṇḍinī*, f. the musk rat or shrew. — *Gandha-śekhara*, *as*, m. musk. — *Gandha-sāra*, *as*, m. sandal; a kind of jasmine, = *mudgara*. — *Gandha-sāraṇa*, *as*, m. a kind of perfume, = *vṛihan-nakhī*. — *Gandha-sukhī* or *gandha-sūyī*, f. the musk shrew or small musk rat. — *Gandha-soma*, *am*, n. the white esculent water-lily. — *Gandha-hastin*, *ī*, m. 'the scent-elephant;' [cf. *gandha-dvipa*.] — *Gandha-hārikā*, f. a female servant who bears perfumes behind her mistress, a female artisan working in another person's house; [cf. *gandha-kārikā*.] — *Gandhākhu* (°*dha-ākhu*), *us*, m. the musk rat. — *Gandhājīva* (°*dha-āj*°), *as*, m. a vender of perfumes (one who makes a livelihood by them). — *Gandhāḍhya* (°*dha-āḍh*°), *as*, *ā*, *am*, rich in odour, fragrant; (*as*), m. the orange tree; (*ā*), f., N. of several plants, = *gandha-pattrā*; yellow jasmine, = *svarṇa-yūthī*; other plants, = *taruṇī*, *ārāma-śītalā*, *gandhālī*; (*am*), n. sandal-wood; a kind of perfume (= *javādi*). — *Gandhādhika* (°*dha-adh*°), *am*, n. a kind of perfume, = *tṛiṇa-kuṅkuma*. — *Gandhāpakarshaṇa* (°*dha-ap*°), *am*, n. removing smells. — *Gandhāmbu* (°*dha-am*°), *u*, n. fragrant water. — *Gandhāmlā* (°*dha-ām*°), f. the wild lemon tree. — *Gandhālā* (°*dha-ālu* = *ālaya*?), f., N. of a plant, commonly Jiyatī, Celtis Orientalis. — *Gandhā-śuṇḍinī* = *gandha-śuṇḍinī*. — *Gandhāśman* (°*dha-aś*°), *ā*, m. sulphur. — *Gandhāshṭaka* (°*dha-ash*°), *am*, n. a mixture of eight fragrant substances varying according to the deities to whom they are offered (e. g. the eight articles, sandal, agallochum, camphor, saffron, valerian, and some fragrant grasses). — *Gandhāhvā* (°*dha-āh*°), f. = *gandha-nāmnī*. — *Gandhendriya* (°*dha-in*°), *am*, n. the organ of smell. — *Gandhebha* (°*dha-ibha*), *as*, m. 'the scent-elephant;' [cf. *gandha-dvipa*, *gandha-hastin*.] — *Gandhotu* or *gandhautu* (°*dha-otu*), *us*, m. the civet cat. — *Gandhotkaṭā* (°*dha-ut*°), f., N. of a plant, = *damanaka*. — *Gandhottamā* (°*dha-ut*°), f. spirituous or vinous liquor. — *Gandhoda* (°*dha-uda*), *am*, n. fragrant water. — *Gandhopajīvin* (°*dha-up*°), *ī*, *inī*, *i*, one who lives by perfumes, a seller of perfumes, a perfumer.

Gandhaka, *as*, m. sulphur; the Moringa tree, Hyperanthera Moringa, = *śobhāñjana*.

Gandhakīya, *as*, *ā*, *am*, relating to sulphur, treating of it.

Gandhaya, nom. P. *gandhayati*, *-yitum*, to make redolent or odoriferous.

Gandhālu, *us*, *us*, *u*, fragrant, perfumed.

Gandhi, *is*, *is*, *i*, (at the end of compounds) having the smell of, smelling of, perfumed with; having only the smell of, containing only a very small quantity; (*i*), n. a kind of perfume.

Gandhika, *as*, *ā*, *am*, having the smell of, smelling of [cf. *aja-gandhika*, *ari-g*°, *utpala-g*°]; having only the smell, having a very little of anything (e. g. *bhrātṛi-gandhika*, being brother only by name); (*as*), m. a seller of perfumes; sulphur.

Gandhin, *ī*, *inī*, *i*, having a smell, smelling, odoriferous; (*ī*), m. a bug; also the flying bug; the tree Xanthophyllum Virens; (*nī*), f. a kind of perfume, = *murā*. — *Gandhi-parṇa*, *as*, m., N. of a plant, = *sapta-ćchada*.

गन्धन *gandhana*, *am*, n. continued effort, perseverance; hurting, injury, killing; manifestation, information, intimation, informing against.

गन्धर्व *gandharva* or sometimes in post-Vedic writings *gandharba*, *as*, m. a Gandharva. Though in later times the Gandharvas are regarded as a class, yet in the Ṛig-veda rarely more than one is mentioned; he is commonly designated as the 'heavenly Gandharva' (*divyo Gandharvaḥ*), and sometimes named Viśvā-vasu; his habitation is the sky, or the region of the air and the heavenly waters; his especial duty is to guard the heavenly Soma, which the gods obtain through his intervention. It is obtained for the human race by Indra, who conquers the Gandharva and takes it by force. The heavenly Gandharva is supposed to be a good physician, because the Soma is considered as the best medicine; possibly, however, the word Soma originally denoted not the beverage so called, but the moon, and the heavenly Gandharva may have been the genius or tutelary deity of the moon. It is certain that the heavenly Gandharva and the Soma are sometimes identified. He is also regarded as one of the genii who regulate the course of the Sun's horses; he knows and makes known the secrets of heaven and divine truths generally. He is the parent of the first pair of human beings, Yama and Yamī, and has a peculiar mystical power over women and a right to possess them. For this reason he is invoked in marriage ceremonies. Exstatic states of mind and possession by evil spirits are supposed to be derived

from the heavenly Gandharva. With Jainas he is an attendant of the seventeenth Arhat of the present Avasarpiṇī. The Gandharvas as a class have the same characteristic features as the one Gandharva; they live in the sky, guard the Soma, are governed by Varuṇa (just as the Apsarasas are governed by Soma), know the best medicines, regulate the course of the asterisms (in one passage of the Vājasaneyi-Saṃhitā twenty-seven being mentioned), follow after women and are desirous of intercourse with them. As soon as a girl becomes marriageable, she belongs to Soma, the Gandharvas, and Agni. The wives of the Gandharvas are the Apsarasas, and like them the Gandharvas are invoked in gambling with dice; they are also feared as evil beings together with the Rakshasas, Kimīdins, Piśāćas, &c., amulets being worn as a protection against them. In the Śatapatha-Brāhmaṇa they are called the preceptors of the Ṛishis. In epic poetry the Gandharvas are the celestial musicians or heavenly singers who form the orchestra at the banquets of the gods, and they belong together with the Apsarasas to Indra's heaven, sharing also in his battles. In the more systematic mythology the Gandharvas constitute one of the classes into which the higher creation is divided (e. g. gods, manes, Gandharvas; or gods, Asuras, Gandharvas, men, &c.). In one passage of the Taittirīya-Āraṇyaka eleven classes of Gandharvas are mentioned. The chief or leader of the Gandharvas is named Ćitra-ratha. They are sometimes called the creatures of Prajāpati or Brahmā. With Jainas the Gandharvas constitute one of the eight classes of the Vyantaras. The following meanings are also given to the word *gandharva*—a singer; the Koïl or black cuckoo; the soul after death, and previous to its being born again (corresponding in some respects to the western notion of a ghost); a horse; the sun; a sage, a pious man; a kind of deer, according to some, the musk deer; (*ī*), f. Gandharvī, a daughter of Su-rabhi and mother of the race of horses; [cf. Gr. κένταυρος.] — *Gandharva-khaṇḍa*, one of the nine divisions of Bhārata-varsha. — *Gandharva-gṛihīta*, *as*, *ā*, *am*, Ved. possessed by a Gandharva. — *Gandharva-graha*, *as*, m. the being possessed by a Gandharva. — *Gandharva-nagara* or *gandharva-pura*, *am*, n. the city of the Gandharvas, an imaginary town in the sky, probably the result of the phenomenon called mirage. — *Gandharvanagarākāra* (°*ra-āk*°), *as*, *ā*, *am*, resembling the city of the Gandharvas. — *Gandharva-patnī*, f., Ved. the wife of a Gandharva, an Apsaras. — *Gandharva-rāja*, *as*, m. Ćitra-ratha, chief of the Gandharvas. — *Gandharvartu* (°*va-ṛitu*), *us*, m., Ved. the time or season of the Gandharvas. — *Gandharva-vidyā*, f. the science of the Gandharvas, music, dancing. — *Gandharva-vivāha*, *as*, m. one of the forms of marriage described in Manu III. 27, &c., viz. the form of the Gandharvas; it is described as a marriage proceeding entirely from love or the mutual inclination of a youth and maiden without ceremonies and without consulting relatives, and is allowable between persons of the second or military class. — *Gandharva-veda*, *as*, m. the Gandharva-veda, the science of music considered as a branch of the Sāma-veda. — *Gandharva-hasta* or *gandharva-hastaka*, *as*, m. the castor-oil tree, Palma Christi or Ricinus Communis, (the leaves being compared to the foot of a deer.)

गन्धार *gandhāra*, *ās*, m. pl., N. of a people [cf. *gāndhārī*]; (*ī*), f., N. of a Vidyā-devī; (a various reading has *gāndhārī*.)

Gandhāri, *ayas*, m. pl., N. of a people.

गन्धाली *gandhālī*, f. a wasp; a creeping plant, Pæderia Fœtida, commonly *gāndhālī* or *gandha-bhādālī*; [cf. *gandholi*.] — *Gandhāli-garbha*, *as*, m. small cardamoms (*sūkshmailā*).

गन्धोलि *gandholi*, *is*, f. the plant Curcuma Amhaldi or Zerumbet, = *śaṭī*; [cf. *gandholī* below.]

Gandholī, f. [cf. *gandhālī* above], a wasp; the plant Pæderia Fœtida (= *bhadrā*), Cyperus Rotundus, a fragrant grass; the plant Curcuma Amhaldi or Zerumbet; dried ginger, = *śuṇṭhī*.

गभ *gabha*, *as*, m. (fr. *gabh*, = *gambh*, = *jambh*), Ved. a slit, anything split asunder, cleft; the vulva; [cf. *gabhasti*, *gabhīra*, *gambhīra*.]

गभस्तल *gabhastala*, *am*, n., N. of a hell; [cf. *gabhasti-mat*.]

गभस्ति *gabhasti*, *is*, *is*, m. f. (related to *gabha*; the original meaning may have been a fork), Ved. a particular part of a carriage, the shaft; the double-edged thunderbolt of Indra (?); the fore part of the arm, the hand; a ray of light, a sun-beam, a moon-beam, i. e. the hands of the sun or moon; (*is*), m. the sun; (*is*), f. an epithet of Svāhā, the wife of Agni. — *Gabhasti-nemi*, *is*, m. an epithet of Krishṇa. — *Gabhasti-pāṇi*, *is*, m. the sun, 'having rays for hands.' — *Gabhasti-pūta*, *as*, *ā*, *am*, Ved. purified with the hands. — *Gabhasti-mat*, *ān*, *atī*, *at*, shining, brilliant; (*ān*), m. the sun; N. of one of the nine divisions of Bhārata-varsha; (*at*), n. one of the seven divisions of Pātāla or the region below the earth. — *Gabhasti-hasta*, *as*, m. the sun; [cf. *gabhasti-pāṇi*.]

गभिषक् *gabhi-shak*, ind. (fr. *gabhi*, related to *gabha* and *saj* fr. rt. *sañj*), Ved. deeply down, far down or within; [cf. *ānushak*.]

गभीका *gabhīkā*, f., N. of a plant and its fruit.

गभीर *gabhīra* or *gambhīra*, *as*, *ā*, *am* (related to *gabha* and *gabhasti*, 'a deep cleft;' the Ṛig-veda generally uses *gabhīra* and only *gambhīra* at the beginning of a Pāda or quarter-verse; in post-Vedic writings *gambhīra* is the more usual form, but *gabhīra* occurs occasionally even in the latest writers), deep (opposed to *gādha* and *dīna*); deep in sound, deep-sounding, hollow in sound, hollow-toned (therefore enumerated in the Nighaṇṭu among the synonyms of *vāć*); profound, sagacious, grave, serious, solemn, earnest, secret, mysterious; dense, impervious; not to be penetrated, not to be investigated or explored, inscrutable, difficult to be perceived or understood; inexhaustible, continuous, uninterrupted (as time &c.). The deepness of a man's navel, of his voice, and of his character are sometimes praised together: when a man is said to have a deep navel, voice and character, he is said to be *tri-gambhīraḥ*; (*as*), m. (without the nasal), N. of a descendant of Āyu; (with the nasal), the lemon tree [cf. *jambhīra* and *jambīra*]; a lotus; a Mantra of the Ṛig-veda; (*ā*), f. hiccup, violent singultus; N. of a river: *gabhīra*, *am*, n. depth; [cf. Lith. *gillybe*, *gelme*, *gyle*; *gillus*: Slav. *glûbok*; *glûbina*.] — *Gambhīra-ćetas*, *ās*, *ās*, *as*, Ved. of profound mind. — *Gambhīra-tā*, f. or *gambhīra-tva*, *am*, n. depth (of water); depth of sound; profoundness, earnestness, sagacity. — *Gambhīra-dhvani*, *is*, m. a deep sound, low note or tone. — *Gambhīra-nāda* or *gabhīra-śabda*, *as*, m. a deep or hollow sound, thundering, roaring. — *Gambhīra-nirghosha*, *as*, m., N. of a Nāga. — *Gambhīra-vedin*, *ī*, *inī*, *i* lit. deeply sagacious, restive (as an elephant). — *Gambhīra-vedha*, *as*, *ā*, *am*, very penetrating. — *Gambhīra-vepas* or *gabhīra-vepas*, *ās*, *ās*, *as*, Ved. moved deeply or inwardly, deeply excited. — *Gambhīra-śaṃsa*, *as*, *ā*, *am*, Ved. ruling secretly or in a hidden manner; (Sāy.) whose praise is inexhaustible, an epithet of Varuṇa. — *Gambhīra-sattva-svara-nābhi*, *is*, *is*, *i*, having a deep character, voice, and navel. — *Gambhīra-svāmin*, *ī*, m. the inscrutable lord; N. of a figure representing Nārāyaṇa. — *Gambhīrārtha* (°*ra-ar*°), *as*, m. profound sense or meaning.

Gabhīrikā, f. a large drum with a deep sound; a gong; [cf. *gambhīraka*.]

Gambhīraka, *as*, *ikā*, *am*, lying deep; (with *dṛishṭi*), a particular disease of the eye, which causes the pupil to contract and the eye to sink in its socket; (*ikā*), f., N. of a river.

गभोलिक *gabholika*, *as*, m. a small round pillow, = *masūra*.

गम् 1. *gam*. The conjugational tenses are formed in the Veda according to four different methods, as follows: I) According to the rule for cl. 1, Pres. P. *gamati*; Pot. P. *gamet*; Impv. P. 1st sing. *gamāni*, &c. II) According to the rule for cl. 2, Pres. P. *ganti*; Pot. P. *gamyāt*; Impv. P. 2nd sing. *gahi*, 3rd *gantu*; Impf. P. 2nd and 3rd sing. *agan*, 1st pl. *aganma*; 3rd pl. *agman*: Pres. Part. *gmat*. III) According to the rule for cl. 3, Pres. P. *jaganti*; Pot. P. *jagamyāt*; Impf. *ajagan*. IV) According to the rule for cl. 1, with substitution of *gaććh* for *gam* (this is the only formation used in classical Sanskṛit), Pres. P. *gaććhati*; Pot. *gaććhet*, &c. (the A. is often found in epic poetry): Perf. *jagama* or *jagāma*, *jagantha* or *jagamitha*, *jagāma*, 2nd du. *jagmathus*, 2nd pl. *jagma*; Perf. Part. *jaganvas* or *jagmivas*, f. *jagmushī*; 2nd Fut. *gamishyati*; 1st Fut. *gantā*; Aor. P. *agamat*, A. *agaṃsta* and *agata*, *agaṃsmahi* and *agasmahi*; Inf. *gantum*, Ved. *gantave*, *gantavai*, *gamadhyai*; Ind. Part. *gatvā*, Ved. *gatvī*, *gatvāya*; to go, move, go to or towards; to go away; to set out; to come; to go or pass as time (e. g. *kāle gaććhati*, time going on, in the course of time); to go towards, approach (with acc. or loc. or dat. or with *prati*), arrive at, fall to the share of; to go against with hostile intentions, attack; to approach carnally, have intercourse with a woman (with acc.); to go to any state or condition, to become (e. g. *mitratāṃ gaććhati*, he goes to friendship, i. e. he becomes friendly); to undergo, partake of, participate in, receive, obtain; *pratīpam gam*, to go against, to oppose one's self to, resist a person (with gen.); *jānubhyām araṇīṃ gam*, to go to the earth with the knees, to kneel down; *dharaṇīm mūrdhnā gam*, to go to the earth with the head, to bow, make a bow: *manasā gam* (or without *manasā*), to go with the mind, observe, perceive; understand, guess; *dosheṇa* or *doshato gam*, to approach with an accusation, to ascribe guilt to a person (acc.): Pass. *gamyate*, to be gone &c., to be understood, to be meant: Caus. *gamayati*, *-yitum*, to cause to go or come, lead or conduct towards; to send to (dat.); to bring to a place (acc.); to cause to go to any condition (acc.), cause to become; to spend time; to impart, grant; to cause to understand, to make clear or intelligible, explain; to convey an idea or meaning, denote; (causal of the causal) to cause a person (acc.) to go by means of another: Desid. P. A. *jigamishati*, *jigāṃsate*, to wish to go, to be going, to strive to approach; to wish to bring: Intens. *jaṅgamyate*, *jaṅgamīti*, Ved. *jaṅganti* and *ganiganti*, to visit; [cf. Goth. *qvam*; Eng. *come*; Mod. Germ. *kommen*; Lat. *venio* for *guemio*.]

Gat, *t*, *t*, *t*, (at the end of a compound) going; [cf. *adhva-gat*.]

Gata, *as*, *ā*, *am*, gone, gone away, departed, departed from the world, deceased, dead; past (as time), gone by; disappeared; come, come forth from, come to, approached, arrived at, being in, situated in, contained in (with acc. or loc. or with *prati* and acc. or in a compound, e. g. *sabhām gata*, come to an assembly; *Kānyakubje gata*, gone to Kānya-kubja; *mṛigaṃ prati gata*, directed towards the deer; *ratha-gata*, sitting or standing in a carriage; *ādya-gata*, *turya-gata*, *antya-gata*, taking the first, fourth, last place; *sarva-gata*, spread everywhere), gone to any state or condition, fallen into (with acc. or loc. or in compounds, e. g. *kshayaṃ* or *kshaye gata*, gone to destruction; *āpad-gata*, fallen into misfortune); directed towards, belonging to; relating to, referring to, connected with (e. g. *putra-gataḥ snehaḥ*, love directed towards the son; *tvad-gata*, belonging to thee); frequented, visited; spread abroad, celebrated; known, understood; (*am*), n. going, motion, manner of going; the place where any one has gone; anything past or done, an event; diffusion, extension, celebration; manner. — *Gata-kalmasha*, *as*, *ā*, *am*, freed

from crime. — *Gata-kāla, as*, m. past time. — *Gata-kīrtti, is, is, i*, deprived of reputation. — *Gata-klama, as, ā, am*, rested, refreshed. — *Gata-ćetana, as, ā, am*, deprived of sense or consciousness, senseless, void of understanding, fainted away. — *Gata-ćetas, ās, ās, as*, bereft of sense. — *Gata-jvara, as, ā, am*, free from fever or sickness, convalescent, recovered. — *Gata-toyada, as, ā, am*, cloudless, cleared up, fair. — *Gata-trapa, as, ā, am*, free from fear or shame, bold. — *Gata-dina, am*, n. or *gata-divasa, as*, m. the past day, yesterday; (*am*), ind. yesterday. — *Gata-nāsika, as, ā, am*, noseless. — *Gata-nidhana, am*, n. N. of a Sāman. — *Gata-pāpa, as, ā, am*, freed from sin or guilt. — *Gata-puṇya, as, ā, am*, devoid of holiness or religious merit. — *Gata-pratyāgata, as, ā, am*, gone away and returned; come back again after having gone away. — *Gata-prabha, as, ā, am*, bereft of splendor, dim, faded. — *Gata-prāṇa, as, ā, am*, lifeless, expired, dead. — *Gata-prāya, as, ā, am*, almost gone or vanished. — *Gata-bhartṛikā*, f. a widow. — *Gata-bhī, īs, īs, i*, free from fear. — *Gata-māya, as, ā, am*, without deceit, reformed, without compassion. — *Gata-rasa, as, ā, am*, anything which has lost its flavour or sap, dried, withered. — *Gata-rātri, is*, f. the past night, last night. — *Gata-lakshmīka, as, ā, am*, unfortunate, suffering losses; [cf. *gata-śrīka*.] — *Gata-vat, ān, atī, at*, going, passing, obtaining, falling into, feeling, entertaining. — *Gata-vayaska, as, ā, am*, advanced in life. — *Gata-varsha, as, am*, m. n. the past year. — *Gata-vitta* or *gata-vibhava, as, ā, am*, bereft of wealth, beggared, impoverished. — *Gata-vaira, as, ā, am*, at peace with, reconciled. — *Gata-vyatha, as, ā, am*, free from pain, unanxious. — *Gata-śaiśava, as, ā, am*, past infancy, above eight years of age. — *Gata-śrī, īs, īs, i*, Ved. one who has obtained fortune. — *Gata-śrīka, as, ā, am*, forsaken by fortune; unlucky. — *Gata-saṅkalpa, as, ā, am*, bereft of sense, foolish. — *Gata-saṅga, as, ā, am*, free from attachment, detached from, dissevered; adverse or indifferent to. — *Gata-sattva, as, ā, am*, annihilated, lifeless, dead; base. — *Gata-sandeha, as, ā, am*, free from doubt. — *Gata-sannaka, as*, m. an elephant out of rut. — *Gata-sādhvasa, as, ā, am*, afraid. — *Gata-sauhṛida, as, ā, am*, bereft of friends; unkind, unfeeling, indifferent. — *Gatāksha* (°*ta-ak*°), *as, ā, am*, sightless, blind. — *Gatāgata* (°*ta-āg*°), *am*, n. going and coming, going to and fro, reiterated motion in general; the flight of a bird backward and forward; (in astron.) irregular course of the asterisms. — *Gatāgati* (°*ta-āg*°), *is*, f. going back to the place whence one came. — *Gatādhi* (°*ta-ādhi*), *is, is, i*, free from anxiety, happy. — *Gatādhvan* (°*ta-adh*°), *ā, ā, a*, one who has accomplished a journey, familiar with anything (loc.), conversant; (*ā*), f., scil. *paurṇamāsī*, the time immediately preceding new moon, when a small streak of the moon is still visible. — *Gatānugata* (°*ta-an*°), *am*, n. the following what precedes, following custom. — *Gatānugatika, as, ī, am*, following what precedes, following custom or the conduct of others, imitating, imitative, doing as others do. — *Gatānta* (°*ta-an*°), *as, ā, am*, one whose end has arrived. — *Gatāyāta* (°*ta-āy*°), *am*, n. coming and going. — *Gatāyus* (°*ta-āy*°), *us, us, us*, one whose vital power has vanished, decayed, decrepid, infirm, very old; dead. — *Gatārtavā* (°*ta-ār*°), f. a woman past her courses or past child-bearing; a barren woman. — *Gatārtha* (°*ta-ar*°), *as, ā, am*, = *artha-gata*, unmeaning, nonsensical; poor, void of an object. — *Gatālīka* (°*ta-al*°), *as, ā, am*, real, true. — *Gatāsu* (°*ta-asu*), *us, us, u*, one whose breath has gone, expired, dead. — *Gatotsāha* (°*ta-ut*°), *as, ā, am*, dispirited. — *Gatodvega* (°*ta-ud*°), *as, ā, am*, comforted, freed from sorrow. — *Gataujas* (°*ta-oj*°), *ās, ās, as*, bereft of strength.

Gataka, am, n. going, motion.

Gati, is, f. going, moving, gait, carriage, deportment, motion in general; manner or power of going; going away; procession, march, passage, procedure, progress, movement, (e. g. *astra-gati*, the going or flying of arrows; *parām gatim gam*, to go the last way, i. e. to die; *daiva-gati*, the course of fate, fate, fortune; *kāvyasya gatiḥ*, the progress or course of a poem); coming, arriving at, obtaining; path, way, course; the course of the asterisms; (in astron.) a certain division of the moon's path and the position of a planet in it; the diurnal motion of a planet in its orbit; issue, event; course of events, fortune; an issue, a running wound or sore; place of issue, origin, reason; event, possibility, an expedient, means; a means of success, way, or art, method of acting, stratagem; refuge, resource; remedy; the position (of a child at birth); state, condition, situation, proportion, mode of existence, nature; a happy issue, happiness (e. g. *anuttamā gatiḥ*, the incomparable course, the attainment of eternal bliss), transmigration, metempsychosis, the course or migration of the soul through several bodies, the condition of a person undergoing this migration; manner; knowledge, wisdom; (in gram.) a term for prepositions and some other adverbial prefixes (such as *alam* &c.) when immediately connected with the tenses of a verb or with verbal derivatives (see *karma-pravaćanīya*); a particular high number; (*gati* personified is a daughter of Deva-hūti and wife of Pulaha.) — *Gati-tālin, ī*, m., N. of an attendant of Skanda. — *Gati-bhaṅga, as*, m. stoppage, impediment to progress. — *Gati-mat, ān, atī, at*, possessed of motion, in motion, moving; having issues or sores; connected with a preposition &c.; [cf. *gati*.] — *Gati-śakti, is*, f. the power of motion. — *Gati-hīna, as, ā, am*, forlorn, without resource or refuge. — *Gaty-anusāra, as*, m. following the way of another. — *Gaty-ūna, as, ā, am*, impassable, difficult of access, desert, helpless.

Gatika, am, n. going, motion; course; condition; refuge, asylum.

Gatitā, f. the not being different from one another, mutual agreement (?); N. of a river.

Gatīka, as, ā, am, passable; *a-gatika*, impassable.

Gatvan. See *pūrva-gatvan*.

Gatvara, as, ā, am, going, moving, movable, locomotive, perishable.

Gatvā, ind. having gone, having gone to or attained.

Gantavya, as, ā, am, to be gone, to be gone to or attained; to be accomplished (as a way); to be approached, to be requested; to be undergone.

Gantu, us, m., Ved. a way, a course; a traveller, a way-farer.

Gantu-kāma, as, ā, am, wishing to go, on the point of departure, about to die.

Gantṛi, tā, trī, tṛi, who or what goes or moves, going, coming, approaching, arriving at (with acc. or loc.); going to a woman, having intercourse with one; (*trī*), f. a cart or car drawn by oxen. — *Gantrī-ratha, as*, m. a car drawn by oxen; [cf. *maṭha*.]

2. *gam* (occurring only in gen. and abl. *gmas*), Ved. the earth; [cf. *ksham*: cf. also Gr. γῆ; Zend *zem*; Lith. *zemie*; Slav. *zemlje*; Russ. *zemla*.]

Gama, as, ā, am, (at the end of a comp.) going (e. g. *araṅ-gama, kāma-gama, kha-gama*, &c., q. v.); (*as*), m. going, moving; march, especially the march of an assailant; intercourse with a woman; a road; flightiness, superficiality, thoughtlessness; acting inconsiderately, looking at anything hastily or superficially; a game played with dice and men, as backgammon &c.; a similar reading in two texts (?), hasty or careless perusal, running over a book (?). — *Gamakāri-tva, am*, n. inconsiderateness, rashness.

Gamaka, as, ikā, am, leading to conviction (e. g. *hetu*, a convincing reason). — *Gamaka-tva, am*, n. or *gamaka-tā*, f. convincing proof.

Gamatha, as, m. a traveller; a road.

Gamana, am, n. going, manner of going, going away, departure, going to or approaching; march in general or the march of an assailant; intercourse with a woman, cohabitation; undergoing or obtaining, attaining; way, possibility. — *Gamana-vat, ān, atī, at*, furnished with motion, moving. — *Gamanārha* (°*na-ar*°), *as, ā, am*, to be sought, fit, suitable, desirable.

Gamanīya, as, ā, am, accessible, approachable, passable, attainable, what may be gone to or reached; intelligible, to be understood, what ought to be followed, to be practised or observed; relating to going &c. (e. g. *gurustri-gamanīya*, relating to intercourse with the wife of a teacher, or consisting in it, as a sin).

Gamayat, an, antī, at, causing or making to go.

Gamayitavya, as, ā, am, to be made to go, to be spent.

Gamayitṛi, tā, trī, tṛi, causing to arrive at, leading to.

Gamita, as, ā, am, caused to go, sent, brought, reduced, driven to.

Gamin, ī, inī, i, intending to go; (*ī*), m. a passenger.

Gamishṭha, as, ā, am, most ready to go, most willing to come; (a superlative fr. *gantṛi*.)

Gamya, as, ā, am, to be gone, to be gone to, approachable, accessible, passable, attainable; accessible to men (as a woman), fit for cohabitation; a man with whom a woman may have intercourse, libidinous, a voluptuary; easily brought under the influence of a drug or medicine, curable by it; to be perceived or understood, intelligible, perceptible; intended, meant; desirable, suitable, fit. — *Gamya-tā*, f. or *gamya-tva, am*, n. accessibility, perceptibility, the being intended or meant, being capable of attainment.

Gamyamāna, as, ā, am, being gone or gone to, being understood.

गमात्र *ga-mātra, as* or *am*, m. or n. (?), a particular number.

गम्ब् *gamb*, cl. 1. P. *gambati, -bitum*, to go or move.

गम्भन् *gambhan, a*, n., Ved., or *gambhara, am*, n., Ved. depth (as of water); water; [cf. *gahman* and *gabhīra*.]

गम्भारी *gambhārī* or *gambhārikā*, f. the tree Gmelina Arborea; also the flower, fruit, and root of this tree.

गम्भीर *gambhīra* and its compounds. See under *gabhīra*.

गय *gaya, as*, m. (said to be fr. rt. *gam* or *gai*), a house, household, family, goods and chattels, the contents of a house, property, wealth, a species of ox, the Gayal or Bos Gavæus; N. of a Ṛishi, son of Plati; also of a Rājarshi, performer of a celebrated sacrifice, (he was conquered by Māndhātṛi); a son of Amūrta-rajas; also of Āyus; also of a Manu; also of Havirdhāna and Dhishaṇā (Havirdhānī); also of Ūru and Āgneyī; of Vitatha; of Sudyumna; of Nakta and Druti; N. of the people living round Gayā and the district inhabited by them; N. of an Asura, who like the Rājarshi Gaya is connected with the town Gayā; one of the monkey followers of Rāma; N. of a mountain near Gayā; (*ās*), m. pl., Ved. the vital airs; (*ā*), f. Gayā, the city in Behār still so called and a place of pilgrimage, the residence of the saint of the same name; it was sanctified by the benediction of Vishṇu as a tribute to the piety of Gaya, the Rājarshi, or (according to another legend) to Gaya, the Asura, who was overwhelmed here with rocks by the gods; the Srāddha should be performed once at least in the life of every Hindū to his progenitors at Gayā; N. of a river; [cf. *san-gaya* and *buddha-gayā*.] — *Gaya-dāsa, as*, m., N. of a physician. — *Gaya-sūta, as*, m., N. of a Buddhist patriarch. — *Gaya-śiras, as*, n., N. of a mountain near Gayā, a renowned place of pilgrimage. — *Gaya-sādhana, as, ī, am*, Ved. promoting domestic wealth or prosperity, an epithet of Soma. — *Gaya-sphāna, as, ā, am*, Ved. increasing domestic wealth, promoting the prosperity of a household; an epithet of Soma. — *Gayā-kāśyapa, as*, m., N. of a pupil of Śākya-siṃha. — *Gayā-dāsa, as*, m., N. of an author. — *Gayā-māhātmya, am*, n., N. of a section of the Vāyu-Purāṇa. — *Gayā-śikhara, as* or *am*, m. or n. (?), or *gayā-śiras, as*, n. or *gayā-śīrsha, am*, n., N. of

a mountain near Gayā, a renowned place of pilgrimage; [cf. *gaya-śiras*.]

गर *gara, as, ī, am* (fr. 2. *gṛī*), swallowing; (*as*), m. any drink, beverage, fluid; a noxious or poisonous beverage; a factitious poison; an antidote; sickness, disease; probably a peculiar kind of disease attended with difficulty of swallowing (?), dysphagia (?); N. of a son of Uśīnara; (*am*), n. a kind of poison; the fifth of the eleven Karaṇas; sprinkling, wetting (?); (*ā*), f. swallowing: N. of a plant, = *devadāli-latā*; (*ī*), f. a kind of grass, Andropogon Serratus. — *Gara-gir, īr, īr, īr*, or *gara-gīrṇa, as, ā, am*, Ved. one who has swallowed a noxious draught, poisoned. — *Garagīrṇin, ī*, m., N. of a Ṛishi. — *Gara-ghna, as, ī, am*, removing poison or the disease called Gara, an antidote; sanative, healthy: (*as*), m. a kind of basil, Ocimum Sanctum, = *kṛishṇārjaka*; another kind of Ocimum, = *varvara*; (*ī*) f. a kind of fish, commonly Garai, the young of the Ophiocephalus Lata. — *Gara-da, as, ā, am*, poisoning, a poisoner; unwholesome, occasioning sickness; (*am*), n. poison. — *Gara-dāna, am*, n. giving poison. — *Gara-vrata, as*, m. a peacock. — *Gara-han, ā*, m. the plant Ocimum Sanctum. — *Garātmaka* (°*ra-āt*°), *am*, n. the seed of the plant Śobhāñjana or Hyperanthera Moringa. — *Garādhikā* (°*ra-adh*°), f. the insect called Lākshā or the red dye obtained from it.

Garaṇa, am, n. the act of swallowing; wetting, sprinkling. — *Garaṇa-vat, ān, atī, at*, occupied in swallowing.

Garala, as, am, m. n. poison; the venom of a snake or venom in general; (*am*), n. a bundle of grass or hay; a measure in general. — *Garalāri* (°*la-ari*), *is*, m. an emerald; [cf. *garuḍāṅkita, garaḍāśman, garuḍottīrṇa*.]

Garalin, ī, inī, i, venomous, poisonous.

Garita, as, ā, am, poisoned.

गरभ *garabha, as*, m. the fœtus or embryo, = *garbha*.

गरागरी *garāgarī*, f. a kind of grass, Andropogon Serratus, = *kharā, garī, agarī*.

गरिमन् *gariman, ā*, m. (fr. *guru*), heaviness, weight; one of the eight Siddhis or faculties of Śiva (making himself heavy at will); importance, dignity, venerableness; worth, excellence.

Garishṭha, as, ā, am (superl. fr. *guru*), heaviest, excessively heavy; very venerable; worst; (*as*), m., N. of a man; also of an Asura.

Garīyas, ān, asī, as (compar. fr. *guru*), heavier, very heavy, heaviest; weightier, greater; more precious or valuable, dearer; highly venerable; worse. — *Garīyas-tva, am*, n. weight, importance.

Garu = *guru* in *agaru*, q. v.

गरुड *garuḍa, as*, m. (said to be fr. rt. 2. *gṛī*, to swallow, because Garuḍa was perhaps originally identified with the all-consuming fire of the sun's rays), N. of a mythical bird, the chief of the feathered race, the enemy of the serpent-race, the vehicle of Vishṇu, and the son of Kaśyapa and Vinatā, and elder brother of Aruṇa; (shortly after his birth he frightened the gods by his brilliant lustre; they supposed him to be Agni, and requested his protection; when they discovered that he was Garuḍa, they praised him as the highest being, and called him fire and sun. Aruṇa, the charioteer of the sun or the personified dawn, is said to be the younger brother of Garuḍa. In some legends Svāhā, the wife of Agni, takes the shape of a female Garuḍī, = *su-parṇī*. With Jainas, Garuḍa is an attendant of the sixteenth Arhat of the present Avasarpiṇī); a building shaped like Garuḍa; N. of a peculiar military array; N. of a son of Kṛishṇa; N. of a Kalpa, the fourteenth day of Brahmā. — *Garuḍa-dhvaja, as*, m. an epithet of Vishṇu or Kṛishṇa (whose symbol is Garuḍa). — *Garuḍa-purāṇa, am*, n., N. of the seventeenth Purāṇa; [cf. *gāruḍa*.] — *Garuḍa-ruta, am*, n. a species of metre, having four lines to the stanza and sixteen syllables to each line. — *Garuḍa-vegā*, f., N. of a plant. — *Garuḍāgraja* (°*ḍa-ag*°), *as*, m. having Garuḍa for his elder brother, an epithet of Aruṇa, the charioteer of the sun. — *Garuḍāṅka* (°*ḍa-aṅ*°), *as*, m. an epithet of Vishṇu or Kṛishṇa. — *Garuḍāṅkita* (°*ḍa-aṅ*°), *am*, n. an emerald; [cf. *garuḍāśman, garuḍottīrṇa, gāruḍa, gārutmata*.] — *Garuḍārdha* (°*ḍa-ar*°), *as*, m (?), a kind of arrow. — *Garuḍāśman* (°*ḍa-aś*°), *ā*, m. an emerald. — *Garuḍottīrṇa* (°*ḍa-ut*°), *am*, n. an emerald. — *Garuḍopanishad* (°*ḍa-up*°), *t*, f., N. of an Upanishad.

गरुत् *garut, t*, m. (said to be fr. 2. *gṛī*), the wing of a bird. — *Garut-mat, ān, atī, at* (in the Veda only found in connection with *su-parṇa*), feathered, winged; swallowing; (*ān*), m. the bird Garuḍa; a bird in general. — *Garud-yodhin, ī*, m. a quail.

गरुल *garula* = *garuḍa*.

गर्ग *garga, as*, m. (said to be fr. 2. *gṛī*), N. of an old sage, a descendant of Bharad-vāja and of Aṅgiras; N. of an astronomer; N. of a physician; N. of a son of king Vitatha; also of a grandson of this king; a bull; an earth-worm; (*ās*), m. pl. the descendants of Garga; (*ā*), f., N. of a woman; (*ī*), f., N. of a woman; [cf. *gārgī* and *gārgya*.] — *Garga-bhūmi, is*, m., N. of a prince; (also *bharga-bhūmi*.) — *Garga-śiras, ās*, m., N. of a Dānava. — *Garga-srotas, as*, n. Garga's stream, N. of a Tīrtha.

Gargīya, as, m. a descendant of Garga (?).

गर्गर *gargara, as*, m. (an onomatopoetic word), a whirlpool, an eddy [cf. Lat. *gurges*]; a kind of musical instrument; a kind of fish, Pimelodus Gagora; N. of a man; (*as, ī*), m. f. a churn; a vessel for holding water, a guglet.

Gargaraka, as, m. a kind of fish [cf. the preceding]; a kind of plant with a poisonous root.

Gargāṭa, as, m. a kind of fish, Pimelodus Gagora; [cf. the preceding.]

गर्ज् *garj*, cl. 1. 10. P. *garjati, jagarja, garjishyati, agarjīt, garjitum, garjayati, -yitum*, to emit a deep or full sound, to sound as distant thunder, to thunder; to roar, growl; to rave &c.; [cf. Lat. *garrio, gurges*; Old Germ. *kurran, krago, kragil, krachôn, gellan, kallôn, kallari*; Mod. Germ. *quarren, girren*.]

Garja, as, m. a (roaring) elephant; (*as, ā*), m. f. the roaring of elephants, the rumbling of clouds &c. — *Garjā-phala, as*, m., N. of a plant, = *vi-kaṇṭaka*.

Garjaka, as, m. a kind of fish, = *śāla* or *śālaja*, commonly *gajāḍa*.

Garjana, am, n. sound, noise; crying, roaring, the rumbling of clouds &c.; a grumbling noise, a growl, a grunt; passion, wrath; war, battle, conflict; excessive indignation, reproach, menace.

Garjanīya, as, ā, am, to be sounded or roared.

Garjan-megha, as, m. a thunder-cloud.

Garji, is, m. the muttering of clouds or distant thunder.

Garjita, as, ā, am, sounded, roared, bellowed; (*as*), m. a (roaring) elephant in rut; (*am*), n. the muttering of clouds or rolling of distant thunder.

Garjya, as, ā, am, to be roared or sounded.

गर्जर *garjara, am*, n. a carrot, Daucus Carota.

गर्त 1. *garta, as*, m., Ved. a high seat (?), a throne; the seat of a war-chariot, a chariot; a table for playing at dice; a house. — *Garta-sad, t, t, t*, Ved. sitting on a war-chariot. — *Gartāruh* (°*ta-ār*°), *k, k, k*, Ved. ascending a war-chariot; (Sāy.) entering a hall of justice.

गर्त 2. *garta, as, ā, am*, m. f. n. (said to be fr. rt. 2. *gṛī*, but perhaps a later form for *karta*), a hollow, a hole, a cave; a grave; (*as*), m. the hollow of the loins; a kind of disease; N. of a country, a part of Trigarta, in the north-west of India. — *Gartan-vat, ān, atī, at*, Ved. having holes or excavations. — *Garta-mit, t, t, t*, Ved. buried in a hole. — *Gartāśraya* (°*ta-āś*°), *as*, m. any animal living in holes or under ground, a mouse, rat, &c. — *Gartesa* (°*ta-īśa*), *as*, m. the master of a cave. — *Garte-shṭhā, ās, ās, am*, being in a hole or grave.

Gartikā, f. a weaver's workshop (so called because a weaver sits at his loom with his feet in a hole below the level of the floor).

गर्द् *gard*, cl. 1. 10. P. *gardati, -ditum, gardayati, -yitum*, to sound, to roar, emit any sound.

Gardabha, as, m. (said to be fr. the last), an ass; a kind of perfume, = *gandha*, smell, odour; N. of a dynasty; (*ī*), f. a she-ass; an insect, a kind of beetle generated in cow-dung; N. of several plants, = *aparājitā, kaṭabhī, śveta-kaṇṭakārī*; a disease of the skin, an eruption of round, red, and painful spots; also *gardabhikā*; (*am*), n. the white esculent water-lily, Nymphæa Esculenta; a kind of plant used as a vermifuge; [cf. *viḍaṅga*.] — *Gardabha-gada, as*, m. a kind of disease of the skin; [cf. *gardabhikā, jāla-gardabha, jvālā-gardabhaka, pāshāṇa-gardabha*.] — *Gardabha-nādin, ī, inī, i*, Ved. braying like an ass. — *Gardabha-rūpa, as*, m. having the form of an ass, an epithet of Vikramāditya. — *Gardabha-śāka, as, ā* or *ī*, m. f. the plant Clerodendrum Siphonanthus. — *Gardabhāksha* (°*bha-ak*°), *as*, m., N. of a descendant of Hiraṇya-kaśipu and son of Bali. — *Gardabhājina* (°*bha-aj*°), *am*, n. the skin or hide of an ass. — *Gardabhāṇḍa* (°*bha-aṇ*°), *as*, m., N. of a tree, commonly Pārspīpal, Thespesia Populneoides; or also the tree Ficus Infectoria; an Adhyāya or Anuvāka, in which the word Gardabhāṇḍa occurs. — *Gardabhāṇḍaka, as*, m. the tree Thespesia Populneoides. — *Gardabhāṇḍīya, as*, m. an Adhyāya or Anuvāka, in which the word Gardabhāṇḍa occurs. — *Gardabhāhvaya* (°*bha-āh*°), *am*, n. the white esculent water-lily, Nymphæa Esculenta. — *Gardabhī-mukha, as*, m., N. of a preceptor. — *Gardabhī-vipīta, as*, m., N. of a man.

Gardabhaka, as, m. a kind of insect; (*ikā*), f. a cutaneous disease, a blotch, an eruption.

Gardabhi, is, m., N. of a man.

Gardabhin, ī, m., N. of a dynasty; [cf. *gardabha*.]

गर्दयित्नु *gardayitnu, us*, m. a cloud; [cf. *gadayat* and *gadayitnu*.]

गर्ध् *gardh*, another form of rt. *gṛidh*.

Gardha, as, m. desire, greediness, eagerness; a tree, commonly called Pārspīpal; [cf. *gardabhāṇḍa*.]

Gardhana or *gardhila, as, ā, am*, covetous, greedy.

Gardhin, ī, inī, i, desirous, greedy, covetous; pursuing or following with eagerness.

गर्ब् 1. *garb*, cl. 1. P. *garbati, -bitum*, to move, to go or approach, = *kharb, ćarb, gharb*, &c.

गर्ब् 2. *garb*. See *garv* and *garva*.

गर्भ *garbha, as*, m. (fr. *grabh* = *grah*, to conceive, said to be fr. 2. *gṛī*), the womb, the belly, the inside, the middle, the interior of anything; an inner apartment, a lying-in chamber; any interior chamber, the adytum of a temple &c.; a fœtus or embryo, a child, the brood or offspring of birds; the fruit (of plants); the offspring of the sky, i. e. the fogs and vapour drawn upwards by the rays of the sun during eight months and sent down again in the rainy season; the bed of a river (especially of the Ganges) when fullest, i. e. on the fourteenth day of the dark half of the month Bhadrā, or in the height of the rains. (the Garbha extends to this point, after which the Tīra or proper bank begins, and extends for 150 cubits; this space being holy ground); joining, union; the rough coat of the fruit of the

Jaka; the calyx of the lotus. (*Garbha* is often found at the end of compounds in the sense of having in the interior, containing, filled with; e. g. *jala-garbha, as, ā, am,* filled with water; *agni-garbha, as, ā, am,* containing fire); [cf. *amṛita-garbha, ardha-g°, krishṇa-g°, mūḍha-g°, viśva-g°, hiraṇya-g°:* cf. also Hib. *cilfin,* 'the belly;' Angl. Sax. *hrif;* Germ. *kalb* (?); Eng. *calf;* Gr. δελφύς.] — *Garbha-kara, as, ī, am,* producing impregnation, procreative, fecundatory, impregnatory; (*as*), m. the plant Nageia Putrañjīva. — *Garbha-karaṇa, am,* n., Ved. anything which causes impregnation. — *Garbha-kāra, as, ā, am,* impregnating, fecundatory, procreative, producing impregnation; (*am*), n., N. of a ceremony. — *Garbha-kāla, as,* m. the time of impregnation; the time when the offspring of the sky, i. e. the vapour collected in the air [cf. *garbha* above], shows the first signs of life, 195 days or seven lunar months after its first conception. — *Garbha-kośa* or *garbha-kosha, as,* m. the uterus. — *Garbha-kleśa, as,* m. pains caused by the embryo, pains of childbirth. — *Garbha-kshaya, as,* m. loss of the embryo, miscarriage. — *Garbha-gṛiha, am,* n. an inner apartment, an inner chamber, a lying-in chamber; the sanctuary or adytum of a temple; (in compounds) a house containing anything (e. g. *śara-garbha-gṛiha,* a house containing arrows). — *Garbha-grahaṇa, am,* n. conception, impregnation. — *Garbha-ghātin, ī, inī, i,* killing the embryo, producing abortion; (*inī*), f. a poisonous plant, Methonica Superba. — *Garbha-ćalana, am,* n. quickening, the motion of the fœtus in the uterus. — *Garbha-ćyuta, as, ā, am,* fallen from the womb (as a child); miscarrying. — *Garbha-ćyuti, is,* f. falling from the womb, birth, delivery; miscarriage. — *Garbha-tā,* f. or *garbha-tva, am,* n. impregnation. — *Garbha-da, as, ā, am,* impregnating, procreative; (*as*), m. the tree Nageia Putrañjīva; (*ā*), f., N. of a shrub. — *Garbha-dātṛi, tā, trī, tṛi,* impregnating, procreative; (*ī*), f., N. of a shrub, = *garbha-dā, apatya-dā, putra-dā,* &c. — *Garbha-dāsa, as,* m. a slave by birth. — *Garbha-divasa, ās,* m. pl. certain days on which the vapours collected in the air show signs of life; [cf. *garbha-kāla.*] — *Garbha-druh, -dhruk, k, k,* destroying the fœtus, causing abortion. — *Garbha-dhu, as, ā, am,* Ved. procreative, impregnatory. — *Garbha-dharā,* f. bearing a fœtus, pregnant. — *Garbha-dhāna, am,* n. impregnating. — *Garbha-dhāraṇa, am, ā,* n. f. gestation, impregnation, conception in the womb, pregnancy; N. of the twenty-second Adhyāya in Varāha-mihira's Bṛihat-saṃhitā. — *Garbha-dhārita, as, ā, am,* contained in the womb, conceived, borne. — *Garbha-dhi, is,* m., Ved. a breeding-place, a nest, cohabitation. — *Garbha-dhvaṃsa, as,* m. abortion. — *Garbha-nāḍī* or *garbha-nābhi-nāḍī,* f. the umbilical cord. — *Garbha-nud, t, t, t,* causing abortion; (*t*), m. the poisonous plant Methonica Superba. — *Garbha-pariśrava, as,* m. secundines. — *Garbha-pākin, ī,* m. rice ripening in sixty days (during the latter period of the sky's pregnancy). — *Garbha-pāta, as,* m. miscarriage after the fourth month of pregnancy. — *Garbha-pātaka, as, ī, am,* causing miscarriage; (*as*), m. a red kind of Moringa. — *Garbha-pātana, as, ī, am,* causing miscarriage, producing abortion; (*as*), m., N. of a plant, = *rīṭhā-karañja;* (*ī*), f. the plant Methonica Superba; any plant or drug supposed to produce abortion; (*am*), n. producing abortion. — *Garbha-pātin, ī, inī, i,* causing miscarriage, producing abortion; (*inī*), f., N. of a plant, = *viśalyā.* — *Garbha-poshaṇa, am,* n. nourishing a fœtus, gestation. — *Garbha-bharman, a,* n. supporting a fœtus, gestation. — *Garbha-bhavana, am,* n. the sanctuary or adytum of a temple; [cf. *garbha-gṛiha.*] — *Garbha-bhāra, as,* m. the weight of the fœtus. — *Garbha-maṇḍapa, as,* m. an inner apartment, a bed-chamber. — *Garbha-māsa, as,* m. month of pregnancy. — *Garbha-moćana, am,* n. delivery, birth. — *Garbha-yoshā,* f. a pregnant woman, metaphorically the river Ganges overflowing its banks. — *Garbha-rakshaṇa, am,* n. protecting the fœtus, N. of a ceremony performed in the fourth month of gestation. — *Garbha-randhi, is,* f. complete cooking (?). — *Garbha-rasa, as, ā, am,* Ved. endowed with impregnating moisture. — *Garbha-rūpa* or *garbha-rūpaka, as, ā, am,* childish, juvenile; (*as*), m. a child, an infant, a youth. — *Garbha-lakshaṇa, as, ā, am,* observing the signs of the rainy season; (*am*), n. symptom of pregnancy; N. of the twenty-first Adhyāya of Varāha-mihira's Bṛihat-saṃhitā treating on the marks or signs of the rainy season. — *Garbha-lambhana, am,* n. a ceremony performed for the sake of facilitating conception. — *Garbha-vatī,* f. a pregnant female. — *Garbha-vasati, is,* f. or *garbha-vāsa, as,* m. the abode of the fœtus, the womb. — *Garbha-vāyu, us,* m. air in the womb. — *Garbha-vićyuti, is,* f. abortion in the beginning of pregnancy. — *Garbha-vipatti, is,* f. the death of the fœtus. — *Garbha-vedanā,* f. the pains of childbirth. — *Garbha-veśman, a,* n. the womb or a lying-in chamber. — *Garbha-vyākaraṇa, am,* n. the formation of the embryo, a part of the Śarīra section in medical works. — *Garbha-vyāpad, t,* f. the death of the fœtus. — *Garbha-vyūha, as,* m. a kind of battle array. — *Garbha-śaṅku, us,* m. a kind of vectis or instrument for extracting the dead fœtus. — *Garbha-śayyā,* f. the abode of the fœtus, the uterus. — *Garbha-saṅkramaṇa, am,* n. entering the womb. — *Garbha-samaya, as,* m. the time when the offspring of the sky, the vapour collected in the air, shows the first signs of life, 195 days or seven lunar months after its conception; [cf. *garbha-kāla.*] — *Garbha-sambhava, as,* m. or *garbha-sambhūti, is,* f. the production of a fœtus, the becoming pregnant. — *Garbha-subhaga* or *garbha-saubhāgya, as, ā, am,* blessing the fœtus. — *Garbha-sūtra, am,* n. title of a Buddhist Sūtra work. — *Garbha-stha, as, ā, am,* situated in the womb; centrical, internal, in the interior, within the centre of anything. — *Garbha-srāva, as,* m. abortion, miscarriage. — *Garbhasrāvin, ī, iṇī, i,* producing or occasioning abortion; (*ī*), m. the tree Phœnix Paludosa (*hintāla*). — *Garbhāgāra* (°*bha-āg*°), *am,* n. the uterus; an inner and private room, the female apartments, the lying-in chamber; the sanctuary of a temple, the chamber where the object of worship or the image of a deity is placed; [cf. *garbha-gṛiha.*] — *Garbhāṅka* (°*bha-aṅ*°), *as,* m. interlude during an act. — *Garbhāda* (°*bha-ada*), *as, ā, am,* Ved. consuming the fœtus. — *Garbhādhāna* (°*bha-ādh*°), *am,* n. impregnation; a ceremony performed after menstruation to ensure or facilitate conception. — *Garbhāvakrānti* (°*bha-av*°), *is,* f. descent of the fœtus. — *Garbhāśaṅkā* (°*bha-āś*°), f. suspicion of pregnancy. — *Garbhāśaya* (°*bha-āś*°), *as,* m. the womb, the uterus. — *Garbhāshṭama* (°*bha-ash*°), *as,* m. the eighth month of uterine gestation; the eighth year reckoning from conception. — *Garbhāspandana* (°*bha-asp*°), *am,* n. non-quickening of the fœtus. — *Garbhāsrāva* (°*bha-ās*°), *as,* m. miscarriage. — *Garbhe-tṛipta, as, ā, am,* contented in the womb, i. e. indolent. — *Garbheśvara* (°*bha-īś*°), *as,* m. a sovereign by birth. — *Garbheśvara-tā,* f. sovereignty attained by inheritance. — *Garbhotpatti* (°*bha-ut*°), *is,* f. the formation of the embryo. — *Garbhopaghāta* (°*bha-up*°), *as,* m. miscarriage of the embryo, (applied also to the sky.) — *Garbhopaghātinī* (°*bha-up*°), f. a cow (or female) miscarrying from unseasonable gestation. — *Garbhopanishad* (°*bha-up*°), *t,* f. title of an Upanishad.

Garbhaka, as, m. a chaplet of flowers &c. worn in the hair; (*am*), n. a period of two nights with the intermediate day.

Garbhita, as, ā, am, pregnant, full, filled.

Garbhin, ī, iṇī, i, pregnant, impregnated with (with acc. or inst.); (*iṇī*), f. pregnant, a pregnant woman or animal; compounded with names of animals (e. g. *go-garbhiṇī,* a pregnant cow). — *Garbhiṇī-vyākaraṇa, am,* n. or *garbhiṇī-vyākṛiti, is,* f. 'science of the progress of pregnancy,' a particular head or subject in medical works. — *Garbhiṇy-avekshaṇa, am,* n. midwifery, attendance and care of pregnant women and new-born infants.

गर्भाण्ड *garbhāṇḍa, as,* m. (fr. *garbha* and *aṇḍa* ?), enlargement of the navel.

गर्मुटिका *garmuṭikā,* f. a species of rice; [cf. *garmūććhada.*]

गर्मुत् *garmut, t,* f. (said to be fr. rt. 2. *gṛī*), a kind of bee [cf. *gārmuta*]; a kind of grass; a creeper; a kind of reed (*naḍa*); according to some authorities the plant Vangueria Spinosa, commonly Mayanā; according to others Coix Barbata, commonly Gaḍagaḍa; gold.

गर्मूच्छद *garmūććhada, as,* m. and *garmūṭikā,* f. a kind of rice, commonly Māḍuyā, Eleusine Coracana; [cf. *garmuṭikā.*]

गर्मोटिका *garmoṭikā,* f. a species of reed, = *jaraḍī.*

गर्व् *garv* or *garb,* cl. 1. P., 10. A. *garvati, -vitum, garvayate, -yitum,* to be or become proud or haughty; [cf. Lith. *garbė,* 'honour, glory;' Old Germ. *gelban, gelf.*]

Garva or *garba, as,* m. pride, arrogance.

Garvara, as, ā, am, proud, haughty, arrogant.

Garvāya, nom. A. *garvāyate, -yitum,* to show pride or arrogance.

Garvita, as, ā, am, proud, haughty; conceited.

गर्वण *garvaṇa, as* or *am,* m. or n. (?), N. of a rock.

गर्वाट *garvāṭa, as,* m. a watchman, a door-keeper, a sort of village constable, a head-borough or beadle.

गर्ह् *garh,* cl. 1. 10. P. A. *garhati, -te, garhayati, -te, jagarha, jagarhe, garhishyate, agarhishṭa, garhitum,* to lodge a complaint before a person (dat.), accuse, charge with, reproach, blame, censure a person (acc.); to be sorry for, repent of: Desid. *jigarhishate, -ti:* Intens. *jāgarhyate, jāgarḍḍhi.*

Garhaṇa, am, ā, n. f. censuring, censure, blame, reproach; *garhaṇāṃ yā,* to meet with reproach.

Garhaṇīya, as, ā, am, censurable, blamable, contemptible, vile, bad.

Garhā, f. abuse, censure, reproach.

Garhita, as, ā, am, blamed, censured; contemned, despised; contemptible, ignominious, forbidden, bad, vile.

Garhitavya, as, ā, am, to be censured, blamable.

Garhin, ī, iṇī, i, abusing, reproaching.

Garhya, as, ā, am, deserving reproach, contemptible, low, vile; (*as*), m., N. of a tree (?). — *Garhya-vādin, ī, inī, i,* speaking ill, speaking vilely or inaccurately.

गल् *gal,* cl. 1. P. *galati, jagāla, galishyati, agālīt, galitum,* to drip, drop, ooze, trickle, distil; to fall down or off; to vanish, perish, pass away; to eat, swallow [cf. 2. *gṛī*]: Caus. *gālayati, -yitum,* to cause to drop, to pour out; to filter, strain; to fuse, liquefy, dissolve, melt: A. *gālayate,* to flow; [cf. Old Germ. *qvall, quillu, qual,* and *quella,* 'a well.']

Gala, as, m. the throat, neck; resin, especially the resin of the plant Shorea Robusta; a kind of fish, a small kind of Cyprinus, a subgenus of that class or Cyprinus Garra; a kind of musical instrument; a reed, a large kind of the Saccharum Cylindricum; a rope [cf. *galyā*]; (*ā*), f. a kind of plant [cf. *alambushā;* cf. also Lat. *collum* (?); Germ. *hals.*] — *Gala-kambala, as,* m. a bull's dewlap. — *Gala-gaṇḍa, au,* m. du. neck and cheek, or neck and Adam's apple; (*as*), m. enlargement of the glands of the neck; goitre. — *Galagaṇḍin, ī, inī, i,* having a goitre. — *Gala-golin, ī, inī,* m. f. a kind of serpent. — *Gala-graha, as,* m. seizing by the throat, throttling, choaking; compression of the

throat, a kind of disease; a fish-sauce prepared with salt, pepper, ghee, &c.; N. of certain days in the dark fortnight, viz. the fourth, seventh, eighth, ninth, thirteenth and three following days; a day on which a course of study is commenced, but immediately preceding a day on which study is prohibited; begun but immediately interrupted study; also *gala-grahaṇa, am,* n. — *Gala-ćarman, a,* n. the gullet, throat. — *Gala-dvāra, am,* n. the door of the throat, the mouth. — *Gala-mekhalā,* f. a string of beads worn round the neck, a necklace. — *Gala-vārtta, as, ā, am,* living by eating, a parasite. — *Gala-vidradhi, is,* m. tumor and abscess in the throat. — *Gala-vrata, as,* m. a peacock; [cf. *gara-vrata.*] — *Gala-śuṇḍikā,* f. the uvula; swelling of the glands of the neck; (*e*), du. the soft palate. — *Gala-śuṇḍī,* f. swelling of the glands of the neck. — *Gala-stanī,* f. a she-goat; (a species of the Bengal goat having small fleshy protuberances, resembling nipples, depending from the throat); [cf. *gale-stanī, ajāgala-stana, aja-gallikā.*] — *Gala-hasta, as,* m. the hand at the throat, seizing by the throat, collaring, throttling. — *Galahastaya,* nom. P. *-tayati,* to throttle, strangle. — *Gala-hastita, as, ā, am,* seized by the throat. — *Galāṅkura* (°*la-aṅ*°), *as,* m. a disease of the throat, inflammation of the throat and enlargement of the tonsils. — *Gale-gaṇḍa, as,* m. a kind of bird, the Adjutant or Ardea Argala; (the name alludes to a pendulous fleshy purse hanging from the throat of this bird.) — *Gale-ćopaka, as, ikā, am,* moving the neck. — *Gale-stanī,* f. a she-goat; [cf. *gala-stanī.*] — *Galodbhava* (°*la-ud*°), *as,* m. the tuft of hair on the neck of a horse. — *Galaugha* (°*la-ogha*), *as,* m. tumor in the throat.

Galaka, as, m. the throat, the neck; a kind of fish, a small kind of Cyprinus.

Galat, an, antī, at, dropping, falling, oozing, trickling, flowing; melting.

Galana, as, ā, am, dropping, flowing; (*am*), n. dropping, oozing, trickling; melting, fusing; falling down or off; leaking.

Galanīya or *galitavya* or *galya, as, ā, am,* fusible, soluble, liquefiable, to be melted &c.

Galantikā or *galantī,* f. a small pitcher; a small water-jar with a hole in the bottom, from which the water drops upon a Liṅga or upon a Tulasī plant placed beneath.

Galita, as, ā, am, dropped, fallen; liquefied, melted; distilled, oozed, flowing; untied, loosed; lost, deprived; decayed, impaired. — *Galita-kushṭha, am,* n. advanced and incurable leprosy, when the fingers and toes fall off. — *Galita-danta, as, ā, am,* having the teeth decayed, toothless. — *Galita-nakha, as, ā* or *ī, am,* having the claws or nails fallen off. — *Galita-nakha-danta, as, ā, am,* one who has lost his claws and teeth. — *Galita-nayana, as, ā, am,* one who has lost his eyes, blind. — *Galita-pradīpa, as,* m. or *galita-pradīpikā,* f. title of a work, lit. 'the light of dropped words,' i. e. of certain words in a manuscript which occur several times and are given only once at full length.

Galitaka, as, m. a kind of dance, gesticulation.

Galyā, f. a multitude of throats; a quantity of a particular kind of grass or of ropes made of it.

गलानिल *galānila, as,* m. a prawn or shrimp; see *gaṅgāṭeya;* (also read *galānika* and *galāvila.*)

गलावल *galāvala, as,* m. a kind of tree.

गलि *gali, is,* m. a strong but lazy bull.

गलू *galū, ūs,* m. a sort of gem.

गलून *galūna, as,* m., N. of a minister.

गलोड्य *galoḍya* or *gāloḍya, as,* m.(?), N. of a plant; [cf. *giloḍya.*]

गल्द *galda, as, ā,* m. f., Ved. speech; straining; that which flows from a strainer (?).

गल्भ *galbh,* cl. 1. A. *galbhate,* to be bold or confident; [cf. *garv;* cf. also Hib. *galbha,* 'rigour, hardness.']

Galbha, as, ā, am, bold, confident, audacious; proud, haughty, (*galbha* = *garbha* in *apa-galbha,* q. v.)

गल्ल *galla, as,* m. the part of the cheek near the corners of the mouth; the cheek. — *Galla-ćāturī,* f. a small round pillow to put underneath the cheek.

गल्लकी *gallakī,* f., N. of a river.

गल्वर्क *galvarka, as,* m. crystal; lapis lazuli (?), sapphire (?), emerald (?); a goblet, a vessel for drinking spirituous liquor.

गल्ह *galh,* cl. 1. A. *galhate,* to blame, to censure or despise; [cf. *garh.*]

गव *gava* = *go,* a cow, cattle; used at the beginning of a compound before a word beginning with a vowel, see below; also at the end of a compound (e. g. *pańća-gavam,* five cows); (*as*), m. a ray of the sun. — *Gava-rāja, as,* m. a bull. — *Gavākriti* (°*va-āk*°), *is, is, i,* cow-shaped. — *Gavāksha* (°*va-ak*°), *as,* m. an air-hole, a loop-hole, a round window, a 'bull's eye,' &c.; the mesh of a shirt of mail; N. of a warrior; N. of a monkey-chief attached to Rāma, a son of Vaivasvata, the leader of the Go-lāṅgūlas; N. of a sea (n. in this sense?); (*ī*), f. a sort of cucumber, Cucumis Maderaspatanus or Coloquintida; the plant Trophis Aspera (*śākhoṭa*); the plant Clitoria Ternatea. — *Gavākshaka, as,* m. an air-hole, a loop-hole, a round window, a bull's eye. — *Gavāksha-jāla, am,* n. a lattice, a window of trellice-work. — *Gavākshita, as, ā, am,* furnished with windows, forming a lattice. — *Gavāgra* = *go-agra* = *go 'gra,* q. v. — *Gavādana* (°*va-ad*°), *am,* n. pasture or meadow grass; (*ī*), f. pasture or meadow grass, a hay-rack, a manger, a trough for holding grass &c. for feeding cattle; a species of cucumber, Cucumis Maderaspatanus, or (according to some) Cucumis Coloquintida; the plant Clitoria Ternatea. — *Gavāmrita* (°*va-am*°), *am,* n. the beverage of immortality or nectar consisting of rays of light. — *Gavārtham* or *gavārthe* (°*va-ar*°), ind. for the sake of a cow. — *Gavārha* (°*va-ar*°), *as, ā, am,* of the value of a cow. — *Gavāvika* (°*va-av*°), *am,* n. cattle and sheep. — *Gavāśana* (°*va-aś*°), *as,* m. = *go-bhakshaka,* commonly *mući,* i. e. a worker in leather, a shoe-maker; an outcast. — *Gavāśira* (°*va-āś*°), *as, ā, am,* Ved. mixed with milk, as Soma. — *Gavāśva* (°*va-aś*°), *am,* n. cattle and horses; [cf. *go-aśva* and *go 'śva.*] — *Gavāhnika* (°*va-āh*°), *am,* n. the daily measure of food given to a cow. — *Gavendra* (°*va-in*°), *as,* m. an owner of kine. — *Gaveśa* or *gaveśvara* (°*va-īś*°), *as,* m. an owner of kine. — *Gavaiḍaka* (°*va-eḍ*°), *am* n. kine and sheep. — *Gavodgha* (°*va-ud*°), *as,* m. an excellent cow.

Gavaći, f. a Coloquintida, = *gavākshī.*

Gavaya, as, m. a species of ox, the Gayal, Bos Gavæus, erroneously classed by Hindū writers as a species of deer; a monkey-chief attached to Rāma, the son of Vaivasvata; (*ī*), f. the female Gayal.

Gavala, as, m. the wild buffalo; (*am*), n. buffalo's horn.

Gavāći, f. (fr. *go* and rt. *ańć*), a kind of fish, commonly *pāṅkālamāća,* Ophidium Punctatum or Macrognathus Pankalus.

Gavām-aya, as, m. or *gavām-ayana, am,* n. 'going of cows,' N. of a solemn ceremony; [cf. *go.*]

Gavām-pati, is, m. a guardian of cows, a cowherd; the chief of cattle, a bull; the lord of rays, an epithet of the sun; also of Agni; N. of a Buddhist mendicant.

Gavālūka, as, m. the Gayal, Bos Gavæus; [cf. *gavaya.*]

Gavi-jāta, as, m., N. of a Muni. — *Gavi-putra, as,* m. an epithet of Vaiśravaṇa. — *Gavi-shṭhira, as,* m., N. of a Ṛishi of Atri's family; [cf. *gāvishṭhira* and *gāvishṭhirāyaṇa.*]

Gavinī, f. a herd of cows.

Gav-ish, ṭ, ṭ, ṭ, or *gav-isha, as, ā, am,* Ved. wishing for cows, desirous in general, eager, fervent. — *Gav-ishṭi, is, is, i,* Ved. wishing for cows; desiring fervently, eager, ardent; (*is*), f. desire, eagerness, ardour, fervour; desire for fighting, ardour of battle, battle. — *Gav-īśa* or *gav-īśvara, as,* m. an owner of kine.

Gavishṭha, as, m. the sun (either a superl. fr. *go,* 'a ray,' or fr. *gavi* + *stha,* 'standing in water'); N. of a Dānava.

Gavesha (either fr. *gava* + *ish,* or *go* + *esh*), nom. cl. 1. A. or 10. P. *gaveshate* or *gaveshayati, -yitum,* to desire ardently or fervently, to strive after; to seek, hunt after, search or inquire for. — *Gaveshaṇa, as, ā, am,* Ved. desiring ardently or fervently; desirous of combat; (*as*), m., N. of a Vṛishṇi; (*ā, am*), f. n. seeking after, searching for, inquiry, philosophical research. — *Gaveshaṇīya, as, ā, am,* to be desired or sought for. — *Gaveshita, as, ā, am,* eagerly desired, sought, inquired for. — *Gaveshin, ī, iṇī, i,* seeking; (*ī*), m., N. of a son of Ćitraka and brother of Pṛithu.

Gaveshṭhin, ī, m., N. of a Dānava.

1. *gavya,* nom. P., Ved. *gavyati,* to desire cattle or cows; especially in the part. *gavyat, an, antī, at,* wishing for or desirous of cattle or cows; ardently or fervently desiring, fervent; desirous of battle.

2. *gavya, as, ā, am,* consisting of cattle or cows, consisting of milk; coming from, of, or belonging to a cow, as milk, curds, &c. (e. g. *pańća-gavya, am,* n. five things coming from a cow,—milk, cheese, butter, urine, and dung); proper or fit for cattle; sacred to the cow, worshipping the cow; (*as*), m., N. of a people in the north of Madhyadeśa; (*am*), n. cattle, a herd of cows; pasture land; the milk of a cow; a bow-string; a colouring substance, a yellow pigment or dye; (*as, ā, am,* differing from the preceding only by its accent), belonging to cattle, consisting of cattle or cows, coming from cattle or cows; (*ā*), f. a multitude or herd of cows; a measure equal to 1 Gavyūti or 2 Krośas; a bow-string; a colouring substance, a yellow pigment or dye; [cf. *go-roćanā.*] — *Gavya-dṛiḍha, as* or *am,* m. or n. (?), a colouring substance, a yellow pigment or dye; [cf. the preceding.]

Gavyaya, as, ī, am, Ved. belonging to or coming from cattle.

Gavyayu, us, us, u, Ved. desirous of cattle.

Gavyā, f., Ved. desire for or delight in cows; desire, fervency; desire for what comes from a cow, i. e. for milk; desire of battle (generally used in the Ved. inst. *gavyā*).

Gavyu, us, us, u, Ved. delighting in cattle or cows; desiring cows or milk; fervent; desirous of battle.

Gavyūta, am, n. a measure of length equal to 2000 Daṇḍas or 1 Krośa, or to 4000 Daṇḍas or 2 Krośas; [cf. the following.]

Gavyūti, is, f. (fr. *go* and *yūti?* or *go* and *ūti?*), Ved. a pasture, a piece of pasture land, a district, place of residence; a measure of length equal to 4000 Daṇḍas or 2 Krośas.

गवल्गण *gavalgaṇa, as,* m., N. of a man, the father of Sañjaya; (also read *gavalgāṇa*); [cf. *gāvalgaṇi.*]

गवाषिका *gavāshikā,* f. the insect called Lākshā, and the red dye prepared from it; [cf. *garādhikā.*]

गवीधुक *gavīdhuka, as, ā,* m. f., Ved. the grass Coix Barbata; [cf. *gavedhuka.*]

गवीनि *gavīni, ī,* or *gavīnī, yau,* or *gavīnikā, e,* f. du., Ved. a part of the belly near the pudenda; the groins (?).

गवेडु *gaveḍu, us*, m. a cloud; (*us*), f. or *gaveḍukā*, f. a kind of grass, Coix Barbata; [cf. the following.]

गवेधु *gavedhu, us*, f. the grass Coix Barbata.

Gavedhuka, as, m. a kind of serpent; (*ā*), f. a species of grass, Coix Barbata; according to some authorities also Hedysarum Lagopodioides [cf. *gaveśakā*]; (*am*), n. red chalk; [cf. *gavīdhuka, gaveḍu, gaveruka.*]

गवेरुक *gaveruka, am*, n. red chalk; [cf. *gavedhuka*, n.]

गवेशका *gaveśakā*, f. the plant Hedysarum Lagopodioides.

गह *gah* (connected with *gāh*), cl. 10. P. *gahayati, -yitum*, to be thick or impervious (?); to enter deeply into.

Gaha, as, m. a cave; a forest (?); [cf. *dur-gaha.*]

Gahana, as, ā, am, deep, dense, thick, impervious, impenetrable, inexplicable, hard to be understood, inaccessible; (*am*), n. an abyss, a depth; an inaccessible place, a hiding-place, a thicket, a wood, impenetrable darkness; a cave; pain, distress; [cf. *gabhīra.*] — *Gahana-tva, am*, n. density; imperviousness, impenetrability. — *Gahana-vat, ān, atī, at*, having hiding-places or thickets.

Gahanāya, nom. A. *gahanāyate, -yitum*, to have treacherous intentions towards another, (originally, to lie hid, lie in wait for a person in a secret place, lie in ambush.)

Gahīya, as, ā, am, relating to a cave or a thicket; deep, difficult of access, impervious.

Gahman, a, n., Ved. depth; [cf. *gambhan.*]

Gahvara, as, ā or *ī, am* (related to *gabhīra* and *gahana*), deep, impervious, impenetrable; (*am*), n. an abyss, a depth; water; a hiding-place, a thicket; a wood; an impenetrable secret, a riddle; a cave, cavern; hypocrisy; weeping; a deep sigh; (*ī*), an abyss, a cave, a cavern, a grotto, a recess in a rock or mountain &c.; (*as*), m. an arbour, a bower. — *Gahvare-shṭha, as, ā, am*, Ved. being at the bottom or lowest depths, being in the secret recesses.

Gahvarita, as, ā, am, being in a hiding-place, concealed.

गा 1. *gā*, cl. 1. or 2. A., 3. P. *gāte, jigāti, jagau, agāt, gāsyati, gātum* (Ved. *gātave*), (in classical Sanskrit only the aorist of the simple verb seems to occur), to go, go towards, to come, approach; to come into any state or condition, undergo, obtain: Pass. *gīyate*: Desid. *jigāsati* or *jigīshati* (?): Intens. *jegīyate*: [cf. Gr. βίβημι, ἔβην; Old Germ. *gâm, gâs, gât*, &c.; Goth. *ga-tro*; Eng. *to go*; Germ. *gehen*; Lith. *gaju.*]

2. *gā, ās, ās, am*, (at the end of compounds) going; [cf. *a-gā, agre-gā, puro-gā*, &c.]

1. *gātu, us*, m. (for 2. see col. 3). Ved. going, motion, unimpeded motion; free space for moving, place of abode; the earth; a refuge; way, course; egress, access; progress, increase, welfare; [cf. *arishṭa-gātu* and *tura-gātu.*] — *Gātu-mat, ān, atī, at*, Ved. spacious, commodious. — *Gātu-vid, t, t, t*, Ved. clearing the way for unimpeded motion or progress; finding or opening a way, promoting progress or welfare.

Gātuya or *gātūya*, nom. P., Ved. *gātuyati* or *gātūyati*, to desire unimpeded motion or free space for moving, to wish to obtain free progress.

Gātra, am, n. 'the instrument of moving,' a limb or member of the body; the body; the fore-quarter of an elephant (according to some also n. and f. in this meaning); (*as*), m., N. of a son of Vaśishṭha; (*ā*), f. earth. — *Gātra-karśana, as, ā, am*, emaciating the body. — *Gātra-gupta, as*, m., N. of a son of Kṛishṇa and Lakshmaṇā. — *Gātra-bhaṅgā*, f. a kind of cowach, Mucuna Pruritus (= *śūka-śimbī*). — *Gātra-mārjanī*, f. a towel. — *Gātra-yashṭi, is*, m. a thin or slender body. — *Gātra-ruha, am*, n. the hairs on the body; [cf. *aṅga-ruha.*] — *Gātra-latā*, f. a flexuous or tender body. — *Gātra-vat, ān*, m., N. of a son of Kṛishṇa and Lakshmaṇā; (*tī*), f., N. of a daughter of Kṛishṇa and Lakshmaṇā. — *Gātra-vinda, as*, m., N. of a son of Kṛishṇa and Lakshmaṇā. — *Gātra-vairūpyatā*, f. deformity of the limbs. — *Gātra-saṅkoćin, ī*, m. the pole-cat, Viverra Putorius, (which draws up or contracts its body in order to spring.) — *Gātra-samplava, as*, m. a small bird, the diver, Pelicanus Fusicollis; [cf. *plava.*] — *Gātra-sparśa, as*, m. contact of the limbs. — *Gātrānulepanī* (°*ra-an*°), f. fragrant unguents &c. smeared upon the body, perfume for the person. — *Gātrāvaraṇa* (°*ra-āv*°), *am*, n. a shield. — *Gātrotsādana* (°*ra-ut*°), *am*, n. cleaning the person with perfumes &c.

Gātraka, am, n. the body.

Gātraya, nom. A. *gātrayate, -yitum*, to be loosened, or to loosen.

1. *gāya, as, ā, am*, going, striding; (*am*), n. going, motion; [cf. *uru-gāya.*]

गा 3. *gā, ās, ās, am* (fr. rt. *gai*), singing, at the end of a compound [cf. *sāma-gā*]; (*ā*), f. a song; a verse or metrical composition; [cf. *gāthā.*]

गागनायस *gāganāyasa, am*, n. (fr. *gagana* + *ayas*), meteoric iron (?).

गाङ्ग *gāṅga, as, ī, am* (fr. *gaṅgā*), being in or on the Ganges, coming from or belonging or relating to the Ganges; (*am*), n., scil. *ambu*, rain-water of a peculiar kind (supposed to be from the heavenly Ganges); (*as*), m. a metronymic of Skanda or Kārttikeya; also of Bhīshma; (*ī*), f. an epithet of Durgā. — *Gāṅga-deva, as*, m., N. of a poet. — *Gāṅgaugha* (°*ga-ogha*), *am*, n. the current of the Ganges.

Gāṅgāyani, is, m. a metronymic of Bhīshma; also of Skanda or Kārttikeya; (*Gaṅgā* was the first wife of Śāntanu, and bore to him the hero Bhīshma, before his marriage with Satyavatī; she was also the receiver of the vivifying principle of Śiva first cast into Agni, from which principle was generated Kārttikeya the god of war); also an epithet of Ćitra.

Gāṅgeya, as, ī, am, being in or on the Ganges; (*as*), m. a metronymic of Skanda; also of Bhīshma; the Hilsa or Illias fish, Clupanodon Ilisha [cf. *illiśa*]; the root of a kind of grass [cf. *bhadra-mustā*]; (*am*), n. the root of Scirpus Kysoor or Cyperus Hexastachyus Communis, = *kaśeru*.

Gāṅgya, as, ā, am, being on the Ganges; a metronymic from Gaṅgā.

Gāṅgyāyani, is, m. a patronymic from Gāṅgya.

गाङ्गट *gāṅgaṭa* or *gāṅgaṭaka* or *gāṅgaṭeya, as*, m. a kind of prawn or shrimp; [cf. *gaṅgāṭeya.*]

गाङ्गेरुकी *gāṅgerukī*, f. the plant Uraria Lagopodioides; (*am*), n. the seed of this plant.

गाङ्गेष्ठी *gāṅgeshṭhī*, f. the shrub Guilandina Bonducella.

गाञ्जिकाय *gāñjikāya, as*, m. a quail.

गाडव *gāḍava, as*, m. a cloud; [cf. *gaveḍu.*]

गाढ *gāḍha*. See under rt. *gāh*.

गाणगारि *gāṇagāri, is*, m., N. of a teacher; [cf. *gaṇakāri.*]

गाणपत *gāṇapata, as, ī, am* (fr. *gaṇa-pati*), relating to the leader of a troop or to the god Gaṇeśa.

Gāṇapatya, as (f. *-tī*), *am*, relating to the leader of a troop or to the god Gaṇeśa; (*as*), m. a worshipper of Gaṇeśa; (*am*), n. worship of him, chieftainship, presidency.

Gāṇika, as, ī, am (fr. *gaṇa*), familiar with the Gaṇas (in grammar).

Gāṇikya, am, n. (fr. *gaṇikā*), an assemblage of harlots.

Gāṇeśa, as, m. (fr. *gaṇeśa*), a worshipper of Gaṇeśa. — *Gāṇeśopapurāṇa* (°*śa-up*°), *am*, n., N. of an Upa-Purāṇa.

गाण्डिव *gāṇḍiva*. See under *gāṇḍī* next col.

गाण्डी *gāṇḍī*, f., N. of a plant, from which the bow Gāṇḍīva was made.

Gāṇḍiva or *gāṇḍīva, as, am*, m. n. the bow of Arjuna; presented by Soma to Varuṇa, by him to Agni, and by Agni to Arjuna, (also said to have belonged to Prajā-pati, Brahmā, and Śiva); a bow in general. — *Gāṇḍīva-dhanvan, ā*, m. an epithet of Arjuna. — *Gāṇḍīva-mukta, as, ā, am*, discharged from the bow Gāṇḍīva.

Gāṇḍīvin, ī, m. an epithet of Arjuna; the tree Terminalia Arjuna; [cf. *arjuna.*]

गाण्डीर *gāṇḍīra, as, ī, am*, coming from the plant Gaṇḍīra.

गातव्य *gātavya*. See under rt. *gai*.

गातागतिक *gātāgatika, as, ī, am* (fr. *gatāgata*), caused by going and coming.

Gātānugatika, as, ī, am (fr. *gatānugata*), caused by following or imitating what precedes.

गातु 2. *gātu, us*, m. (fr. rt. *gai*), a song; a singer; a Gandharva or celestial chorister; the male Koïl or Indian cuckoo; a bee; N. of a descendant of Atri, author of a hymn of the Ṛig-veda; (*us, us, u*), angry, wrathful. (For 1. *gātu* see under 1. *gā*.)

Gātṛi, tā, trī, tṛi, a singer; angry; (*tā*), m. a Gandharva; the male Koïl or Indian cuckoo; a bee.

Gātha, as, m. (also *am*, n.?), singing, a song; (*ā*), f. a verse; (in the terminology of the Brāhmaṇas and liturgical books) a verse which is neither Ṛić, nor Sāman, nor Yajus, a religious verse, but not one belonging to the Vedas; a stanza; a song, a chant or verse to be chanted or sung; (with Buddhists) a metrical Sūtra; N. of the Āryā metre; also of a metre not enumerated in the regular treatises on prosody. — *Gātha-pati, is*, m., Ved. lord of songs. — *Gāthā-kāra, as*, m. an author of songs, hymns, verses; a singer, a reciter. — *Gāthā-nī, īs, īs, i*, Ved. leading the song, leading a choir. — *Gāthāntara* (°*thā-an*°), *as*, m., N. of a Kalpa, the fourth day in Brahmā's month.

Gāthaka, as, m. a singer, a musician; a chanter of the Purāṇas or sacred poems.

Gāthika, as, m. one who recites Gāthas, hymns or verses; (*ā*), f. a song, hymn.

Gāthin, ī, inī, i, familiar with or knowing songs or hymns, a singer; (*ī*), m., N. of a son of Kuśika and father of Viśvā-mitra; (*inas*), m. pl. the descendants of this man; (*inī*), f., N. of a metre, containing 12 + 18 + 12 + 20 or 32 + 29 syllabic instants; [cf. *vīṇā-gāthin.*] — *Gāthi-ja, as*, m. the son of Gāthin, i.e. Viśvā-mitra.

Gāthina, as, m. a patronymic from Gāthin.

गात्र *gātra*. See col. 1. under rt. 1. *gā*.

गाथ *gātha*. See above.

गाद्गद्य *gādgadya, am*, n. (fr. *gadgada*), stammering.

गाध *gādh* [cf. *gāh*, to which this root is related], cl. 1. A. *gādhate, jagādhe, gādhishyate, agādhishṭa, gādhitum*, to stand firmly, to stay, remain; to set out; to seek, to search or inquire for, to desire; to compile, string or heap together.

Gādha, as, ā, am, any place offering firm standing-ground, fordable (as a river), not very deep, shallow; (*am*), n. ground for standing on in water, a shallow place, a ford (sometimes also m.); bottom, soundings; a place, site; desire of gain, cupidity, covetousness.

गाधि *gādhi, is*, m., N. of the father of Viśvā-mitra and king of Kānyakubja, also called *gādhin*: (*ayas*), m. pl. the descendants of Gādhi. — *Gādhi-ja, as*, m. Gādhi's son, a N. of Viśvā-mitra. *Gādhin, ī*, m. (a later form for *gāthin*, q. v.), = *gādhi*. — *Gādhi-nagara, am*, n. Gādhi's city, an epithet of Kānyakubja. — *Gādhi-nandana, as*, m. the son of Gādhi, an epithet of Viśvā-mitra; also *gādhi-putra, as*, m., *gādhi-bhū, ūs*, m., *gādhi-*

sūnu, us, m. — *Gādhi-pura, am,* n. Gādhi's city, an epithet of Kānyakubja; [cf. *gādhi-nagara.*]

Gādheya, as, m. a patronymic of Viśvā-mitra; (*ī*), f. a patronymic of Satyavatī.

गान *gāna, am,* n. (fr. *gai*), singing, a song; a sound; [cf. *araṇya-gāna, ūha-g°, ūhya-g°.*] — *Gāna-bandhu, us,* m. a friend of songs; N. of a man (?). — *Gāna-vidyā,* f. the science of vocal music.

Gānīya, as, ā, am, musical.

गानिनी *gāninī,* f. Orris root [cf. *vaćā*], a medicinal plant (supposed to be of use in clearing the voice; fr. *gāna!*).

गान्तु *gāntu, us,* m. (fr. 1. *gam*), one who goes or moves, a goer, a traveller; a singer (in this sense a wrong form for 2. *gātu*).

Gāntrī, f. = *gantrī,* a carriage drawn by oxen.

गान्दम *gān-dama, as,* m. (*gān* = *gām,* acc. fr. *go*), N. of a man.

गान्दिक *gāndika, as, ī, am,* born in Gandikā.

गान्दिनी *gāndinī,* f., N. of a princess of Kāśi who was the wife of S'vaphalka and mother of Akrūra (also called *gāndī*); an epithet of the river Ganges or the goddess Gaṅgā; (also read *gāndhinī.*) — *Gāndinī-suta, as,* m. a son of Gāndinī, epithet of Akrūra and of Bhīshma; [cf. *gāṅgeya.*]

Gāndī. See *gāndinī.*

गान्धर्व *gāndharva, as, ī, am* (fr. *gandharva*), belonging or relating to the Gandharvas (especially *gāndharvo vivāhaḥ* or *vidhiḥ,* the form of marriage called after the Gandharvas, that which requires only mutual agreement; see *gandharva-vivāha*); relating to the Gandharvas as heavenly choristers (e. g. *gāndharva-kalāḥ,* song, music, &c.; *gāndharvo vedaḥ* or *gāndharva-vedaḥ,* the Veda of music, musical science considered as an appendix of the Sāma-veda and ascribed to Bharata); (*as*), m. a singer in general; N. of a people in the north-east of Madhya-deśa; (*ī*), f. = *vāć,* speech, according to the legend that the gods gave speech to the Gandharvas and received from them the Soma in return; an epithet of the goddess Durgā; (*am*), n. the art of the Gandharvas, song, music, dance; N. of one of the nine sections of Bhārata-varsha; [cf. *gandharva-khaṇḍa.*] — *Gāndharva-ćitta, as, ā, am,* one whose mind is possessed by the Gandharvas; [cf. *gandharva-gṛihīta.*] — *Gāndharva-śālā,* f. music-hall, a concert-room.

Gāndharvika, as, m. a singer; (also read *gāndharvaka.*)

गान्धार *gāndhāra, as,* m. a prince of the Gāndhāris; the third of the seven primary notes of music; minium or red lead; (*ī*), f. a princess of the Gāndhāris (especially the wife of Dhṛita-rāshṭra); N. of a Vidyā-devī; N. of a Rāgiṇī (?); with Jainas, a divine being fulfilling the commands of the twenty-first Arhat of the present Avasarpiṇī; (*ās*), m. pl., N. of a people and their country, commonly called Kandahar, and lying between the north of India and Persia [cf. *gandhāra, gandhāri, gāndhāri*]; (*ī*), f., N. of two plants, Hedysarum Alhagi and Prickly Nightshade, = *yavāsa* and *dur-ālabhā;* (*am*), n. gum myrrh; [cf. *gandha-rasa.*] — *Gāndhāra-rāja, as,* m. the king of Gāndhāra, whose name was Su-bala.

Gāndhāraka, ās, m. pl. = *gāndhāra,* N. of a people.

Gāndhāri, ayas, m. pl., N. of a people; (*is*), m. a metronymic of Duryodhana; [cf. the following.]

Gāndhāreya, as, m. a metronymic of Duryodhana, the son of Dhṛita-rāshṭra.

गान्धिक *gāndhika, as,* m. (fr. *gandha*), a vender of perfumes, a perfumer; a scribe, a clerk; a kind of worm having a strong fetid smell, commonly *gāndhipokā,* a tree-bug; (*am*), n. fragrant wares, perfumes.

गान्धिनी *gāndhinī,* f. See under *gāndinī.*

गामिक *gāmika, as, ā, am* (fr. *gam,* used at the end of compounds), going, leading to (as a way).

Gāmin, ī, inī, i, going, moving on, or in, or towards, or in any peculiar manner, &c.; going to, having intercourse with; reaching to, extending to; coming to one's share, due; attaining, obtaining; directed towards; relating to; [cf. *agra-gāmin, anta-g°, anya-g°, āśu-g°, ṛitu-g°, kāma-g°.*]

Gāmuka, as, ā, am, going, locomotive.

गाम्भीर्य *gāmbhīrya, as, ā, am* (fr. *gambhīra*), being deep down, being in the depths; (*am*), n. deepness, depth (of water, sound, &c.); depth or profundity of character, earnestness, sagacity; the deep sound of the voice of a Jaina saint, like distant thunder or the muttering of clouds.

गाम्मन्य *gām-manya, as, ā, am,* thinking one's self a cow.

गाय 2. *gāya, as, ī, am* (fr. *gaya*), relating to Gaya, coming from him, &c. (For 1. *gāya* see under 1. *gā.*)

गाय 3. *gāya, am,* n. (fr. rt. *gai*), a song.

Gāyaka, as, ī, am, singing, one who sings; (*as*), m. a singer. — *Gāyaka-ćandra, as,* m., N. of a copyist who lived A. D. 1670.

Gāyat, an, antī, at, singing; (*antī*), f., N. of Gaya's wife.

Gāyatra, as, am, m. n. a song, hymn; (*ī*), f. an ancient metre of twenty-four syllables, variously arranged, but generally as a triplet of three divisions of eight syllables each; a hymn composed in the Gāyatrī metre; the Gāyatrī (i. e. Ṛig-veda III. 62, 10, *tat savitur vareṇyam bhargo devasya dhīmahi dhiyo yo naḥ praćodayāt.* This is a very sacred verse repeated by every Brāhman at his morning and evening devotions. From being addressed to Savitṛi or the Sun as generator, it is also called Sāvitrī. The Gāyatrī verse is personified as a goddess, the wife of Brahmā and mother of the four Vedas; and is often mentioned in connection with the Amṛita, both together constituting as it were the essence and type of sacred hymns in general. The Gāyatrī personified is also considered as the mother of the first three classes, in their capacity of twice born). According to the system of the Tāntrikas, a number of mystical verses are called Gāyatrīs, and each deity has one in particular; (*am*), n. a hymn composed and recited in the metre Gāyatrī; (*as, ī, am*), consisting in the Gāyatrī, connected with it, formed in accordance with it (e. g. in accordance with the number of syllables of a Gāyatrī verse &c.); (*ī*), f. the tree Acacia Catechu, = *khadira;* (*am*), n., N. of a Sāman. — *Gāyatra-kākubha, as,* m. a Pragātha beginning with a Gāyatrī and ending with a Kakubh. — *Gāyatra-ćchandas, ās, ās, as,* Ved. one to whom the Gāyatrī metre belongs or to whom it is sacred &c.; relating to the Gāyatrī metre. — *Gāyatra-pārśva, am,* n., N. of a Sāman. — *Gāyatra-bārhata, as,* m. a Pragātha beginning with a Gāyatrī and found where the Bṛihatī metre predominates. — *Gāyatra-vartani, is, is, i,* Ved. moving in Gāyatrī measures. — *Gāyatra-vepas, ās, ās, as,* Ved. inciting or inspiring to sing hymns. — *Gāyatrī-bhāshya, am,* n. title of a commentary on the Gāyatrī. — *Gāyatrī-mantra, as,* m. prayers connected with the Gāyatrī. — *Gāyatrī-vallabha, as,* m. a friend of the Gāyatrī, an epithet of Siva. — *Gāyatrī-sāman, a,* n., N. of several verses of the Sāma-veda, recited in the Gāyatrī metre. — *Gāyatry-āsita, am,* n., N. of a Sāman.

Gāyatri, is, f. = *gāyatrī.*

Gāyatrin, ī, iṇī, i, one who sings hymns; (*ī*), m. the tree Acacia Catechu. — *Gāyatri-sāra, as,* m. Catechu, Terra Japonica; [cf. *khadira.*]

Gāyatrya, as, ā, am, epithet of a kind of Soma.

Gāyana, as, ī, am, singing, a singer; (*as*), m. a singer, a talker, a gossip; N. of an attendant of Skanda; (*am*), n. singing, song; professing or practising singing as a livelihood.

Gāyantikā, f. (fr. *gāyantī*), N. of a place on the Himālaya mountains.

गार *gāra, as,* m., N. of a Sāman, composed by Gara.

गारित्र *gāritra, am,* n. (fr. rt. 2. *gṛī*), rice, corn, grain.

गारुड *gāruḍa, as, ī, am* (fr. *garuḍa*), shaped like the bird Garuḍa, coming from or relating to Garuḍa; (*ī*), f., N. of a creeper [cf. *pātāla-garuḍī*]; (*am*), n. an emerald; gold; a Mantra or charm against poison. — *Gāruḍa-purāṇa, am,* n., N. of the seventeenth Purāṇa relating the birth of Garuḍa from Vinatā. It is doubtful whether a genuine Gāruḍa-Purāṇa exists.

Gāruḍika, as, m. a charmer, a dealer in antidotes.

गारुत्मत *gārutmata, as, ī, am* (fr. *garutmat*), shaped like the bird Garuḍa, sacred to Garuḍa &c.; (*am*), n. an emerald; [cf. *garuḍāṅkita,* &c.] — *Gārutmata-pattrikā,* f., N. of a plant; [cf. *pāći* and *marakata-pattrī.*]

गार्ग *gārga, as, ī, am* (fr. *gārgya* below, which is derived fr. *garga*), coming from or connected with Gārgya; a contemptuous metronymic from Gārgī.

Gārgaka, as, ikā, am, belonging to Gārgya, worshipping Gārgya; (*am*), n. a multitude or assemblage of the descendants of Garga.

Gārgika, as, m. a metronymic from Gārgī, expressing contempt.

Gārgikā, f. descent from Garga, the relation to the school of Gārgya.

Gārgī, f. the wife of Gārgya; an epithet of Durgā. — *Gārgī-putra, as,* m. the son of Gārgī; N. of a teacher. — *Gārgīputrakāyaṇi* or *gārgīputrāyaṇi* or *gārgīputri, is,* m. a descendant of the son of Gārgī.

Gārgī-bhūta, as, ā, am, one who has become a Gārgya.

1. *gārgīya,* nom. P. *gārgīyati,* to act like a Gārgya; A. *gārgīyate,* to behave like a Gārgya.

2. *gārgīya, as, ā, am,* composed by Garga; coming from Gārgya; (*ās*), m. pl. the pupils of the descendants of Garga; the pupils of Gārgyāyaṇa.

Gārgeya, as, m. a metronymic from Gārgī.

Gārgya, as (f. *gī*), *am,* descended from Garga, as a son or daughter; (*as*), m., N. of several teachers of grammar, of the ritual, &c.; according to Durga, a Gārgya is the author of the Pada-pāṭha of the Sāma-veda; N. of a king of the Gandharvas; N. of a people. — *Gārgya-pariśishṭa, am,* n. title of a Pariśishṭa of the Atharva-veda.

Gārgyāyaṇa, as, m. a patronymic from Gārgya, N. of a teacher; (*ī*), f. = *gārgī.*

Gārgyāyaṇīya, ās, m. pl. the pupils of Gārgyāyaṇa.

गार्त्समद *gārtsamada, as,* m. a patronymic from Gṛitsa-mada; (*am*), n., N. of a Sāman.

गार्दभ *gārdabha, as, ī, am* (fr. *gardabha*), belonging to or coming from or relating to an ass; asinine.

Gārdabharathika, as, ī, am (fr. *gardabha-ratha*), fit for a donkey-cart.

गार्द्ध्य *gārddhya, am,* n. (fr. *gṛiddha,* rt. *gṛidh*), desire, greediness.

Gārdhra (or wrongly spelt *gārdha*), *as, ī, am* (fr. *gṛidhra*), derived from a vulture, vulturous, vulturine; rapacious, greedy (?); (*as*), m. an arrow; desire, greediness, cupidity (in the latter sense the word *gārdhra* is probably a wrong reading for *gārddhya*). — *Gārdhra-paksha,* or *gārdhra-pattra,* or *gārdhra-vājita,* or *gārdhra-rājita, as, ā, am* (?), or *gārdhra-vāsas, ās, ās, as,* decorated with vulture's feathers (especially an arrow so decorated); [cf. *gṛidhra-vāja* and *gṛidhra-vājita.*]

गार्भ *gārbha, as, ī, am* (fr. *garbha*), born from the womb; fetal, uterine; relating to or connected with gestation, also to conception (as any act or ceremony).

Gārbhika, as, ī, am, fetal, uterine; relating to or connected with gestation or the fœtus in the womb.

Gārbhiṇa, am, n. (fr. *garbhiṇī*), a number or assemblage of pregnant women.

Gārbhiṇya, am, n. an assemblage of pregnant women.

गार्मुत *gārmuta, am,* n. (fr. *garmut*), honey(?).

गार्ष्टेय *gārshṭeya, as, ī, am* (fr. *gṛishṭi*), Ved. born from a heifer.

गार्हपत *gārhapata, am,* n. (fr. *gṛiha-pati*), the position and dignity of a householder.

Gārhapatya, as, m., scil. *agni,* a sacred fire, perpetually maintained by a householder, received from his father and transmitted to his descendants, and from which fires for sacrificial purposes are lighted; the place where this sacred fire is kept; (*ās*), m. pl., N. of a class of manes; (*am*), n. the government of a family, position of a householder, a household. — *Gārhapatyāgāra* (°*ya-āg*°), *as,* m. the place in which the Gārhapatya fire is kept.

Gārhamedha, as, ī, am (fr. *gṛiha-medha*), fit or proper for a householder.

Gārhasthya, as, ā, am (fr. *gṛiha-stha*), fit for or incumbent on a householder; (*am*), n. the order or estate of a householder, of the father or mother of a family; household, domestic affairs, the house with its contents. also gārhastha = householder

Gārhya, as, ā, am (fr. *gṛiha*), domestic.

गाल *gāla, as,* m. (fr. rt. *gal*), flowing, liquefying; dropping; a flux.

Gālana, am, n. straining fluids; fusing, liquefying, &c.

Gālava, as, m. the tree Symplocos Racemosa, the bark of which is used in dyeing, Lodh; a pale species of the same, = *śveta-lodhra;* also a kind of ebony, Diospyros Glutinosa [cf. *kenduka*]; N. of an old sage and preceptor, according to the Hari-vaṇśa a son, and according to the Mahā-bhārata a pupil of Viśvāmitra; N. of the author of a Dharma-śāstra; N. of a grammarian; (*ās*), m. pl. the descendants of Gālava.

Gālavi, a patronymic from Gālava.

Gāli, is, f. a curse, execration or imprecation. — *Gāli-pradāna, am,* n. cursing, reviling, abusing. — *Gāli-mat, ān, atī, at,* uttering curses or execrations.

Gālita, as, ā, am, distilled, strained, dropped, melted, fused.

Gālin, ī, inī, i, distilling, fusing, liquefying; abusing, abusive.

Gālinī, f. a particular gesticulation or position of the fingers.

गालोडय *gāloḍaya,* A. *-ḍayate, -yitum,* to examine, investigate.

Gāloḍita, am, n. examination, investigation.

गालोड्य *gāloḍya, am,* n. the seed of the lotus; [cf. *aṅkaloḍya, aṅgaloḍya, galoḍya, giloḍya.*]

गावल्गणि *gāvalgaṇi, is,* m. (fr. *gavalgaṇa*), a patronymic of Sañjaya.

गाविष्ठिर *gāvishṭhira* and *gāvishṭhirāyaṇa,* two patronymics from Gavi-shṭhira.

गाह् *gāh,* cl. 1. A. (ep. also P.) *gāhate, -ti, jagāhe, gāhishyate, agāhishṭa, gāhitum* or *gāḍhum,* to dive into, bathe in, plunge into, penetrate, enter deeply into; roam, range, rove; to be absorbed in (with acc.); to hide one's self in: Caus. *gāhayati, -yitum, ajīgahat:* Desid. *jigāhishate* and *jighākshate:* Intens. *jāgāhyate* and *jāgāḍhi.*

Gāḍha, as, ā, am, dived into, bathed in, entered into; deeply entered, closely pressed together, tightly drawn, closely fastened, close, fast (opposed to *śithila*); thick, dense; deep (as sleep); strong, vehement, firm; (*am*), ind. excessively, much, very much, heavily, closely, firmly, strongly, &c. — *Gāḍha-karṇa, as,* m. an ear penetrated by sound, an attentive ear. — *Gāḍha-tā,* f. or *gāḍha-tva, am,* n. intensity, closeness; firmness, hardness; excess. — *Gāḍha-mushṭi, is, is, i,* close-fisted, avaricious, niggardly, miserly; (*is*), m. a scymitar, a large sacrificial knife. — *Gāḍha-śoka-prahāra, as, ā, am,* inflicting the keenest anguish. — *Gāḍhāṅgada* (°*ḍha-aṅ*°), *as, ā, am,* having closely fitting bracelets. — *Gāḍhāliṅgana* (°*ḍha-āl*°), *am,* n. a close embrace.

Gāḍhī-karaṇa, am, n. making stiff.

Gāha, as, ī, am, diving into, bathing; (*as*), m. depth, interior, innermost recess.

Gāhana, am, n. the act of diving into, plunging, bathing, penetrating.

Gāhanīya, as, ā, am, to be dived into or penetrated.

Gāhita, as, ā, am, bathed in, plunged into, immersed, entered deeply into, penetrated; shaken, agitated, destroyed.

Gāhitṛi, tā, trī, tṛi, one who plunges into water, a bather, diver; one who penetrates; shaking, agitating; destroying, a destroyer.

गिन्दुक *ginduka, as,* m. a ball for playing with; [cf. *genduka* and *kanduka.*]

गिर् 1. *gir, īr, īr, īr* (fr. 1. *gṛī*), Ved. addressing, invoking, praising; (*īr*), f. invocation, addressing with praise, praise, verse, song; speech, speaking, language, voice, words (e. g. *mānushīṃ giraṃ kṛi,* to assume a human voice; *girām prabharishṇuḥ,* 'lord of speech or words,' an epithet of Bṛihaspati, regent of the planet Jupiter); a N. of Sarasvatī, the goddess of speech; fame, celebrity; [cf. Hib. *gair,* 'an outcry, a shout;' Gr. γῆρυς.] — 1. *gir-īśa, as,* m. an epithet of Bṛihaspati; [cf. *gīsh-pati.*] — *Gir-vaṇas, ās, ās, as,* Ved. delighting in invocations, fond of praise, an epithet of Indra and Agni. — *Gir-vaṇasyu, us, us, u,* Ved. fond of hymns or praise, an epithet of Indra. — *Gir-van, ā, ā, a,* Ved. addressed with many invocations, receiving much praise. — *Girva-vāh, ṭ, ṭ, ṭ,* Ved. bearing one who is addressed with many hymns. — *Gir-vāhas, ās, ās, as,* Ved. one to whom invocations are addressed, praised in song, an epithet of Indra &c. — *Gīḥ-pati* = *gīsh-pati.* — *Gi-ratha* (*gir-ra*°), *as,* m. 'the vehicle of words,' an epithet of Bṛihaspati. — *Gīr-devī,* f. the goddess of speech, Sarasvatī. — *Gīr-pati* = *gīsh-pati.* — *Gīr-latā,* f., N. of a plant, = *mahā-jyotishmatī.* — *Gīr-vāṇa, as,* m. a god, a deity ('whose arrow is speech;' or perhaps only a corruption fr. *gir-vaṇas.*) — *Gīrvāṇa-kusuma, am,* n. the flower of the gods, cloves. — *Gīsh-pati, is,* m. the lord of speech, a N. of Bṛihaspati, the regent of the planet Jupiter and preceptor of the gods; a Paṇḍit, a learned man. — *Gīs-tarā,* f. excellent speech, a good voice.

Girā, f. speech, speaking; voice. — *Girā-vṛidh, t, t, t,* Ved. delighting in being praised; (Sāy.) thriving by praise (as a god).

गिर् 2. *gir* (fr. 2. *gṛī*), swallowing, (at the end of compounds, e. g. in *gara-gir* and *muhur-gir.*)

1. *gira, as, ā, am,* swallowing.

Girita, as, ā, am, swallowed, eaten.

गिर 2. *gira,* at the end of an adverbial compound = *giri* (e. g. *anu-giram,* near the mountain).

गिरि *giri, is,* m. (said to be fr. rt. 2. *gṛī;* perhaps originally *gari* or *garu,* and related to *guru, gariman*), a hill, a mountain, a rock, an elevation, a rising-ground (in the foregoing senses often connected in the Veda with *parvata,* e. g. *parvato giriḥ,* explained by Sāy. as a mountain having many parts); a cloud (this last sense is often given to *giri* by the commentators on Vedic works); a term for the number eight, because of the eight mountains surrounding the mountain Meru; a wooden ball, with which children play [cf. *girika* and *giri-guḍa*]; a disease of the eyes; a peculiar defect in quicksilver; a honorific title given to one of the ten orders of the Das-nāmī Gosains; N. of a son of Śvapbalka [cf. *giri-kshipa*]; (*is*), f. swallowing; a rat, a small rat, a mouse [cf. *girikā*]; (*is, is, i*), venerable, respectable, worshipful; [cf. Zend *gairi;* Slav. *gora;* Afghan. *ghur;* cf. also *garīyas, garishṭha, gariman.*] — *Giri-kaćchapa, as,* m. a kind of tortoise living in mountains. — *Giri-kaṇṭaka, as,* m. Indra's thunderbolt. — *Giri-kadamba* or *giri-kadambaka, as,* m. a species of the Kadamba tree, mountain Kadamba; [cf. *nīpa* and *dhārā-kadamba.*] — *Giri-kadalī,* f. the mountain or wild Kadalī. — *Giri-kandara, as,* m. a cave, a cavern. — *Giri-karṇā,* f. the plant Clitoria Ternatea; [cf. *a-parājitā.*] — *Giri-karṇikā,* f. the earth; the plant Clitoria Ternatea; a species of Kiṇihī with white blossoms. — *Giri-karṇī,* f. the plant Clitoria Ternatea [cf. the preceding]; another plant, Alhagi Maurorum = *kaćchurā.* — *Giri-kāṇa, as,* m. a blind or one-eyed man, one blind from a particular disease. — *Giri-kānana, am,* n. a mountain-grove. — *Giri-kūṭa, am,* n. the summit of a mountain. — *Giri-kshit, t, t, t,* Ved. living in mountains or on high, as Vishṇu; (*t*), m., N. of an Auććāmanyava; [cf. *gairikshita.*] — *Giri-kshipa, as,* m., N. of a son of Śvaphalka; [cf. *arikshipa* and *giri.*] — *Giri-gaṅgā,* f., N. of a river. — *Giri-guḍa, as,* m. a ball for playing with. — *Giri-guhā,* f. a mountain-cave. — *Giri-gairika-dhātu, us,* m. = *gairika,* red chalk. — *Giri-gairikadhātu-vat,* ind. like red chalk. — *Giri-ćara, as, ī, am,* Ved. living in or inhabiting mountains. — *Giri-ćārin, ī, iṇī, i,* living in mountains. — *Giri-ja, as, ā, am,* mountain-born, mountaineer; (*as*), m. the Mahwa tree, Bassia, = *madhūla;* N. of a man with the patronymic Bābhravya; (*ā*), f., N. of several plants, viz. a kind of lemon tree; a plant considered as a white species of Rasnā [cf. *rasnā*]; the shaddock or pumple-mouse, Citrus Decumana; also = *śveta-vuhnā, kshudra-pāshāṇa, giri-kadalī, kārī, trāyamāṇā;* a kind of jasmine, *mallikā;* a N. of the goddess Pārvatī, as the daughter of the personified Himālaya mountain; (*am*), n. talc; benzoin or gum benjamin; it is also confounded with another gum resin called styrax; red chalk; bitumen; iron. — *Girijā-kumāra, as,* m., N. of a pupil of Śaṅkarāćārya. — *Girijā-pati, is,* m. an epithet of Śiva, the husband of Pārvatī. — *Girijāmala* (°*ja-am*°), *am,* n. talc. — *Giri-jāla, am,* n. a range of mountains. — *Girijā-suta, as,* m., N. of the chief of a sect worshipping Gaṇeśa. — *Giri-jvara, as,* m. Indra's thunderbolt; [cf. *giri-kaṇṭaka.*] — *Giri-ṇaddha* or *giri-naddha, as, ā, am,* enclosed by a mountain. — *Giri-ṇitamba* or *giri-nitamba, as,* m. the declivity of a mountain. — *Giri-tra, as, ā, am,* Ved. ruling over mountains; epithet of Rudra-Śiva. — *Giri-durga, as, ā, am,* or *am,* n. of difficult access in consequence of being surrounded by mountains; a hill-fort or any stronghold amongst mountains. — *Giri-dvāra, am,* n. a mountain-pass. — *Giri-dhara, as,* m., N. of a copyist of the seventeenth century. — *Giri-dhātu, us,* m. different kinds of earth or minerals in the interior of a mountain; red chalk. — *Giri-dhvaja, as,* m. Indra's thunderbolt; [cf. *giri-kaṇṭaka* and *giri-jvara.*] — *Giri-nagara, am,* n., N. of a town in Dakshiṇā-patha. — *Giri-nadī* or *giri-ṇadī,* f. a mountain-torrent. — *Giri-nandinī,* f. daughter of a mountain, a mountain-stream. — *Giri-nimnagā,* f. a mountain-torrent. — *Giri-nimba, as,* m., N. of a plant, = *mahārishṭa.* — *Giri-pīlu, us,* m., N. of a fruit tree, = *parusha.* — *Giri-pura, am,* n. mountain-town or N. of a town. — *Giri-pushpaka, am,* n. a fragrant resin, benzoin. — *Giri-pṛishṭha, am,* n. the top of a hill. — *Giri-prapāta, as,* m. the declivity of a mountain. — *Giri-prastha, as,* m. the table-land of a mountain. — *Giri-priya, as, ā, am,* fond of or frequenting mountains; (*ā*), f. the female of the Bus Grunniens. — *Giri-bāndhava, as,* m. a friend of the mountains, an epithet of Śiva. — *Giri-budhna, as, ā, am,* Ved. resting on a mountain, produced on a hill; [cf. *adri-budhna.*] — *Giri-bhid, t, t, t,* breaking through the mountains, as a river; (*t*), f. the plant Plectranthus Scutellarioides. — *Giri-bhū, ūs, ūs, u,* mountain-born, mountaineer; (*ūs*), f., N.

of a plant, = *kshudra-pāshāṇa-bhedā;* a small stone (?); an epithet of Pārvatī, the wife of Śiva. — *Giri-bhraj, t, t, t,* Ved. breaking forth from mountains; (Sāy.) falling from the clouds. — *Giri-mallikā,* f. the plant Wrightia Antidysenterica; [cf. *kuṭa-ja.*] — *Giri-mātra, as, ā, am,* having the size or dimensions of a mountain. — *Giri-māna, as, ā, am,* having the extent or dimensions of a mountain; (*as*), m. a large and powerful elephant. — *Giri-māla* and *giri-mālaka, as,* m., N. of a tree. — *Giri-mṛid, t,* f. red chalk, mountain soil; [cf. *gairika.*] — *Girimṛid-bhava, am,* n. red chalk. — *Giri-meda, as,* m. a fetid Mimosa, = *ari-meda.* — *Giri-rāj, ṭ,* m. the king of the mountains, the Himavat (?). — *Giri-vāsin, ī, inī, i,* living on or in mountains, being or produced in them; (*ī*), m. a kind of bulbous plant, a large kind of Arum. — *Giri-vraja, as,* m., N. of the capital of Magadha. — *Giri-śa, as, ā, am,* or (*as*), m. inhabiting or frequenting mountains, an epithet of Rudra-Śiva. — *Giri-śanta, as, ā, am,* Ved. inhabiting or frequenting mountains. — *Giri-śaya, as, ā, am,* Ved. inhabiting mountains. — *Giri-śāla, as,* m. a kind of bird. — *Giri-śālinī,* f. the plant Clitoria Ternatea. — *Giri-śṛinga, as,* m. an epithet of Gaṇeśa; the peak of a mountain. — *Giri-shad, t, t, t,* sitting on mountains; an epithet of Rudra. — *Giri-shṭhā, ās, ās, am,* or *giri-shṭha, as, ā, am* (rt. *sthā*), inhabiting or frequenting mountains; epithet of the Maruts and of the Soma plant which is found in mountains. — *Giri-sarpa, as,* m. a kind of snake. — *Giri-sānu, u,* n. table-land. — *Giri-sāra, as,* m. iron; tin; an epithet of the Malaya mountains, situated in the south of India. — *Girisāra-maya, as, ī, am,* made of iron, iron. — *Giri-sutā,* f. the daughter of the mountain Himavat; an epithet of Pārvatī, the wife of Śiva. — *Giri-sena, as,* m., N. of a man. — *Giri-sravā,* f. a mountain-stream, a torrent. — *Giri-hvā,* f. another N. of the plant *giri-karṇikā,* Clitoria Ternatea. — *Girīndra* (°*ri-in*°), *as,* m. a prince among the mountains, a high mountain; a term for the number eight; [cf. *girī.*] — 2. *girīśa* (°*ri-īśa*), *as,* m. the prince of the mountains, a N. of the Himālaya, the snowy mountains on the north of Hindūstan, or the range personified; an epithet of Śiva; a N. of the eleventh Rudra: (for 1. *girīśa* see under 1. *gir.*) — *Giry-āhvā,* f. = *giri-hvā.*

Girika, as, m. the inhabitant of a mountain (?); a N. of Śiva; a ball for playing with [cf. *girī* and *giriyaka*]; N. of a chief of the Nāga or serpent-race; N. of a certain weaver in a Buddhist work; also called *ćaṇḍagirika;* (*ā*), f. a mouse, a small rat; N. of the wife of Vasu, daughter of the mountain Kolāhala and of the river Śaktimatī.

Giriyaka or *giriyāka* or *girīyaka, as,* m. a ball for playing with; [cf. *giri* and *giri-guḍa.*]

Giri-śa. See under *giri* above.

गिरित *girita.* See under 2. *gir.*

गिरीश 1. 2. *girīśa,* &c. See under 1. *gir* and under *girī* above.

गिल *gila, as, ā, am* (fr. 2. *grī*), who or what swallows; (*as*), m. the citron tree, = *jambīra.* — *Gila-gila, as, ā, am,* swallowing; [cf. *timiṅgila-gila.*] — *Gila-grāha, as,* m. a crocodile, a shark.

Gilat, an, atī or *antī, at,* swallowing, devouring.

Gilana, am, n. swallowing; also *giraṇa.*

Gilāyu, us, m. hard tumor in the throat.

Gili, is, f. swallowing, eating.

Gilita, as, ā, am, eaten, swallowed.

गिलोड्य *gilodya,* N. of a plant; [cf. *angalodya, galodya, gūlodya.*]

गिष्णु *gishṇu, us,* m. (probably a corrupt form of *geshṇu;* rt. *gai*), a professional singer; a Brāhman versed in the Sāma-veda, a chanter of that Veda; an actor.

गीःपति *gīḥ-pati, gīsh-pati.* See 1. *gir.*

गीत *gīta, as, ā, am* (fr. rt. *gai*), sung, chanted, sounded, &c.; (*ā*), f. a song, a sacred song or poem, religious doctrines declared in metrical form by an inspired sage [cf. the titles Śiva-gītā, Rāma-gītā, Bhagavad-gītā, which last is also often called the Gītā]; N. of a metre; (*am*), n. singing, song either general or particular. — *Gīta-kaṇḍikā,* f. a Pariśishṭa of the Sāma-veda. — *Gīta-krama, as,* m. the arrangement of a song. — *Gīta-gaṅgādhara,* title of a poem by Kalyāṇa. — *Gīta-giriśa,* title of a poem by Rāma. — *Gīta-govinda, as,* m. Govinda (i. e. Kṛishṇa) celebrated in song; title of a lyrical drama by Jaya-deva, supposed to have been written about the twelfth or thirteenth century of our era; it is a mystical erotic poem, describing the loves of Kṛishṇa and the Gopīs, especially of Kṛishṇa and Rādhā, who is supposed to typify the human soul. — *Gīta-jña, as, ā, am,* versed in the art of singing, acquainted with songs. — *Gīta-priya, as, ā, am,* fond of songs; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Gīta-modin, ī, inī, i,* gladdening with songs; (*ī*), m. a Kinnara or celestial chorister. — *Gīta-vādana, am,* n. the singing of a song. — *Gīta-śāstra, am,* n. the science of music. — *Gītāyana* (°*ta-ay*°), *am,* n. a procession accompanied with songs.

Gītaka, am, n. a song.

Gīti, is, f. song, singing; a kind of poetical metre, a form of the Āryā metre, in which the stanza consists of four lines of twelve and eighteen syllabic instants alternately. — *Gīti-viśesha, as,* m. a kind of song. — *Gīty-āryā,* f., N. of a metre of four lines of sixteen short syllables each.

Gītikā, f. a short song, a small hymn; N. of a metre consisting of four lines of twenty syllables each.

Gītin, ī, inī, i, one who recites in a singing manner.

Gīthā, f. a song.

गीरथ *gīratha,* &c. See under 1. *gir.*

गीर्ण 1. *gīrṇa, as, ā, am* (fr. 1. *grī*), praised.

1. *gīrṇi, is,* f. praise, applause; fame, celebrity.

गीर्ण 2. *gīrṇa, as, ā, am,* swallowed.

2. *gīrṇi, is,* f. swallowing.

Gīrvi, is, is, i, swallowing, devouring.

गु 1. *gu* (related to 1. *gā*), cl. 1. A. *gavate,* to go.

2. *gu,* (at the end of compounds) going; [cf. *adhri-gu, vanar-gu;* also *priyan-gu* and *śāći-gu* (?); cf. *gū* in *agre-gū.*]

गु 3. *gu,* cl. 1. A., Ved. *gavate, juguve, goshyate, agoshṭa, gotum,* (this verb seems only to occur in the reduplicated forms *joguve* and *joguvāna*), to speak articulately, to proclaim, to cause to sound: Caus. *gāvayati:* Desid. *jugūshate:* Intens. *jogūyate, jogotī,* to shout with joy; [cf. *jogū.*]

गु 4. *gu,* cl. 6. P. *guvati, jugāva, gushyati, agushīt, gutum* or *guvitum,* to void by stool, to void excrement.

गु 5. *gu* (at the end of an adj. comp.) = *go,* a cow, cattle, earth, ray, &c., see *go,* (e. g. *daśa-gu,* possessing ten cows; *sahasra-gu,* possessing 1000 cows; *ćalad-gu,* one under whom the earth trembles, &c.); [cf. *anu-gu, arishṭa-gu, ushṇa-gu, kṛiśa-gu,* &c.]

गुग्गुल *guggula, as,* m. or *guggulu, u, us,* n. m. (but always m. in the later language), a fragrant gum resin, bdellium or the exudation of the Amyris Agallochum, a perfume and medicament; sometimes with the epithet *saindhava* or *samudriya,* i. e. 'obtained near rivers or the sea,' (perhaps some other substance coming from rivers or the sea?); a species of Morunga with red flowers, Morunga Hyperanthera; (*ū, ūs*), f., N. of an Apsaras.

Gugguluka, as, ī, m. f. one who deals in bdellium.

गुङ्गु *gungu, us,* m., N. of a man; (*avas*), m. pl. the descendants of this man; (*ū, ūs*), f., Ved. (Sāy.) = *kuhū,* q. v.

गुच्छ *guććha, as,* m. (assimilated form fr. *gutsa*), a bundle, a bunch, a bunch of flowers, a cluster of blossoms, a clump (of grass &c.), a bunch of peacock's feathers, the plumage of a peacock; a pearl necklace of thirty-two or (according to others) of seventy strings [cf. *ardha-guććha*]; (*ī*), f. a kind of Bonduc or Karañja. — *Guććha-kaṇiśa, as,* m. a kind of corn, = *rāgin.* — *Guććha-karañja, as,* m. a kind of Karañja; [cf. *guććhī.*] — *Guććha-dantikā,* f. the plant Musa Sapientum, = *kadalī.* — *Guććha-pattra, as,* m. the palm tree; [cf. *tāla.*] — *Guććha-pushpa, as,* m., N. of a plant, = *sapta-ććhada;* (*ī*), f., N. of two plants, Grislea Tomentosa (*dhātakī*), and another plant = *śimṛiḍī.* — *Guććha-pushpaka, as,* m. two kinds of Karañja, the Rīṭhā-karañja and the Guććha-karañja. — *Guććha-phala, as,* m., N. of several plants, = *rīṭhā-karañja;* another plant, Strychnos Potatorum [cf. *kataka*]; another plant, = *rājādanī;* (*ā*), f., N. of several plants, Musa Sapientum, = *kadalī* or the plantain; the vine; the plant Solanum Indicum (*kāka-māćī*); the plant Solanum Jacquini (*agni-damanī*); a kind of leguminous plant, = *nishpāvī.* — *Guććha-badhrā,* f., N. of a plant, Guṇḍālā. — *Guććha-mūlikā,* f., N. of a plant, = *gundāsinī.* — *Guććhārdha* (°*ćha-ar*°), *as,* m. a pearl necklace of twenty-four strings; a species of grass, Andropogon Schœnanthus. — *Guććhā-hva-kanda* (°*ćha-āh*°), *as,* m. a kind of esculent root, = *gulanća-kanda.*

Guććhaka, as, m. a bunch, bundle, cluster of blossoms, clump of grass, the plumage of a peacock, a bunch of peacock's feathers; a pearl necklace of thirty-two strings; a kind of Karañja, = *rīṭhā-karañja;* (*am*), n. a kind of fragrant plant, = *granthi-parṇa.*

Guććhāla, as, m. a species of grass, Andropogon Schœnanthus.

गुज् *guj,* cl. 6. and 1 (?). P. *gujati* and *gojati* (?), *jugoja, gujitum;* oftener *guñj,* cl. 1. P. *guñjati, juguñja, guñjitum,* to sound inarticulately; to buz, hum.

Guñja, as, m. humming; a bunch, a bundle, a cluster of blossoms, bunch of flowers, nosegay, = *guććha;* (*ā*), f. humming, a low murmuring sound; a kettle-drum; a small shrub, Abrus Precatorius, bearing a red and black berry, which forms the smallest of the jeweller's weights; either the berry which averages about 1 $\frac{5}{16}$ grains troy or the artificial weight called by this name, weighing about 2 $\frac{3}{16}$ grains; = $\frac{1}{8}$ Ādya-māshaka, = $\frac{1}{5}$ Māshaka, = 3 or 2 barley-corns, = 4 grains of rice, = 2 grains of wheat; (with physicians 7 Guñjās = 1 Māsha, with lawyers 7$\frac{1}{2}$ Guñjās); a kind of plant with a poisonous root; a tavern; reflection, meditation. — *Guñja-kṛit, t,* m. 'making a humming,' a large black bee.

Guñjat, an, antī, at, buzzing, humming, making a low murmuring sound.

Guñjana, am, n. sounding low and deep, as buzzing, murmuring, &c.

Guñjikā, f. the seed of the plant Abrus Precatorius; [cf. *guñjā.*]

Guñjita, as, ā, am, uttered in a low tone, murmured, &c.; (*am*), n. sounding, murmuring, buzzing.

गुज्जरी *gujjarī,* f. one of the Rāgiṇīs; (for *gurjarī,* q. v.)

गुटिका *guṭikā,* f. a pill, a bolus, any small globe or ball; a small pustule; the cocoon of the silk-worm; a pill; a pearl; [cf. *guḍikā, gulikā, gulī, guḍa.*] — *Guṭikāñjana* (°*kā-añ*°), *am,* n. collyrium formed like a globe or ball. — *Guṭikā-mukha, as, ī, am,* furnished with a rounded orifice.

गुड् *guḍ,* cl. 6. P. *guḍati,* to defend, guard, preserve; [cf. *ghuḍ* and *guṇḍ.*]

Guḍa, as, m. (said to be from the last), a globe or ball; a ball for playing with; a bit, a mouthful,

(rice kneaded in the shape of a ball?); sugar which forms itself into lumps, dry sugar; treacle, molasses, the first thickening of the juice of the sugar-cane by boiling; an elephant's trappings or armour (formed of small balls?); the cotton tree; the plant Tithymalus Antiquorum; another plant, = *kshīra-dāru;* (*ās*), m. pl., N. of a people in Madhya-deśa; (*ā*), f. a small ball, a pill; the plant Tithymalus Antiquorum; another plant, = *uśīrī;* (*ī*), f. the plant Tithymalus Antiquorum; [cf. *guḷa, gauḍa, gauḍika.*] — *Guḍa-karī*, f. (perhaps a corruption of *gurjarī* or *gujjarī*), one of the Rāgiṇīs or female personifications of the musical modes. — *Guḍa-tṛiṇa, am*, n. sugar-cane. — *Guḍa-tvać, k*, n.(?) the aromatic bark of the Laurus Cassia. — *Guḍa-tvaća, am*, n. the aromatic bark of the Laurus Cassia; mace. — *Guḍa-dāru, us, u*, m. n. sugar-cane. — *Guḍa-dhenu, us*, f. a milch-cow symbolically represented by sugar &c. and offered as a present to Brāhmans; sugar piled up for distribution at certain religious rites. — *Guḍa-pishṭa, am*, n. a sort of sweetmeat, flour or rice and sugar ground and boiled together. — *Guḍa-pushpa, as*, m. the plant Bassia Latifolia or another species of it, (the flowers being full of saccharine matter.) — *Guḍa-phala, as*, m. the tree Careya Arborea or Salvadora Persica; jujube; [cf. *gūḍha-phala.*] — *Guḍa-bhā*, f. a kind of sugar. — *Guḍa-miśra, am*, n. a sort of cake or sweetmeat, flour or rice and coarse sugar ground and boiled together. — *Guḍa-mūla, as*, m. a kind of amaranth, Amaranthus Polygamus; [cf. *alpa-mārisha.*] — *Guḍaliṅ-mat, ān, atī, at*, having a sugar-licker. — *Guḍa-lih, ṭ, ṭ, ṭ*, sugar-licking. — *Guḍa-vīja, as*, m. a kind of pease; [cf. *masūra.*] — *Guḍa-śarkarā*, f. sugar, refined sugar. — *Guḍa-śigru, us*, m. a red sort of Morunga; [cf. *śobhāñjana.*] — *Guḍa-śṛiṅga, am*, n. a cupola. — *Guḍa-harītakī*, f. myrobalan preserved in molasses. — *Guḍā-keśa, as*, m. whose hair forms tufts or matted locks (resembling in shape the leaves of the Euphorbia?), an epithet of the hero Arjuna; also of Śiva. — *Guḍāpūpikā* (°*ḍa-ap*°, scil. *paurṇamāsī*), f. a certain day of full moon, on which sweetmeats are eaten. — *Guḍāśaya* (°*ḍa-āś*°), *as*, m. a species of Pīlu growing in mountains; [cf. *akshoṭa.*] — *Guḍodaka* (°*ḍa-ud*°), *am*, n. water mixed with molasses; (*as, ā, am*), containing water instead of molasses. — *Guḍodbhavā* (°*ḍa-ud*°), f. sugar. — *Guḍaudana* (°*ḍa-od*°), *am*, n. boiled rice and coarse sugar.

Guḍaka, as, m. a ball [cf. *nābhi-guḍaka*]; a bit, a mouthful; a kind of drug prepared with treacle, a conserve; (*ikā*), f. a small ball, a pill; a kernel; (*am*), n. treacle, molasses.

Guḍala, am, n. a spirituous liquor distilled from molasses, a sort of rum.

Guḍera or *guḍeraka, as*, m. a bit, a mouthful.

गुडची *guḍaćī*, f. the shrub Cocculus Cordifolius; [cf. *guḍućī* and *guḍūćī.*]

गुडाका *guḍākā*, f. sleep; sloth.

गुडाला *guḍālā*, f. a species of grass, = *guṇḍālā.*

गुडुगुडायन *guḍuguḍāyana, as, ī, am*, rattling in the throat (as breath).

गुडुची *guḍućī*, f. the shrub Cocculus Cordifolius; [cf. *guḍaćī* and *guḍūćī.*]

गुडुह *guḍuha, ās*, m. pl., N. of a people in Madhya-deśa; (also read *guruha, guluha*, and *gulaha.*)

गुडूची *guḍūćī*, f. the shrub Cocculus Cordifolius; [cf. *guḍaćī* and *guḍućī.*]

गुण *guṇa, as*, m. (said to be fr. rt. *grah*), a single thread or strand of a cord or twine (e. g. *tri-guṇa*, consisting of three threads or strands), a string or thread, a rope in general; a garland; a bow-string; a sinew; the string of a musical instrument, a chord; (at the end of a compound after a numeral) fold, times, &c. (e. g. *tri-guṇa*, three-fold; *dvi-guṇa*, two-fold, double; *ćatur-guṇa*, four-fold; *sapta triguṇāni dināni*, twenty-one days; *mūlyāt pañćaguṇo daṇḍaḥ*, a fine five times more than the value; *dushṭo daśaguṇam*, ten times worse; *dviguṇatvam i*, to become double; *viśishṭo daśabhir guṇaiḥ*, of ten times higher value); a multiplier, a co-efficient (in arithmetic); division, subdivision, species, kind (e. g. *gandhasya guṇāḥ*, the different kinds of smell); a secondary element, a subordinate or unessential part of any action, an auxiliary act (e. g. *sarva-guṇa*, reaching to all subordinate parts, hence 'valid throughout'); a secondary dish (opposed to *anna*, i. e. rice or the chief dish), a side-dish; quality, the unessential part of anything (opposed to the substance); a quality, a peculiarity, an attribute or property in general, an attribute of the five elements, (each element has its own peculiar quality or qualities as well as organ of sense; thus 1. ether has *śabda* or sound for its Guṇa and the ear for its organ; 2. the air has tangibility and sound for its Guṇas and the skin for its organ; 3. fire or light has shape or colour, tangibility, and sound for its Guṇas, and the eye for its organ; 4. water has flavour, shape, tangibility, and sound for its Guṇas, and the tongue for its organ; 5. earth has the preceding Guṇas, with the addition of its own peculiar Guṇa of smell, and the nose for its organ); an ingredient or constituent of nature (according to the Sāṅkhya philosophy, which makes nature to consist in the equipoise of three Guṇas called *sattva, rajas*, and *tamas*, i. e. goodness, passion, and darkness, or virtue, foulness, and ignorance); a term for the number three (taken from the three qualities of the Sāṅkhya system); a property or characteristic of all created things (according to the Nyāya philosophy, which makes twenty-four Guṇas, viz. 1. *rūpa*, shape, colour; 2. *rasa*, savour; 3. *gandha*, odour; 4. *sparśa*, tangibility; 5. *saṅkhyā*, number; 6. *parimāṇa*, dimension; 7. *pṛithaktva*, severalty; 8. *saṃyoga*, conjunction; 9. *vibhāga*, disjunction; 10. *paratva*, remoteness; 11. *aparatva*, proximity; 12. *gurutva*, weight; 13. *dravatva*, fluidity; 14. *sneha*, viscidity; 15. *śabda*, sound; 16. *buddhi* or *jñāna*, understanding or knowledge; 17. *sukha*, pleasure; 18. *duḥkha*, pain; 19. *iććhā*, desire; 20. *dvesha*, aversion; 21. *prayatna*, effort; 22. *dharma*, merit or virtue; 23. *adharma*, demerit; 24. *saṃskāra*, faculty); an epithet; a good quality, virtue, merit, excellence, eminence, high degree, proper course of action in politics, (the six proper courses of action for a king in foreign politics are peace, war, march, halt, stratagem, and recourse to the protection of a mightier king; besides these the four Upāyas, or means of conquering an enemy, are sometimes called Guṇas; see *upāya*); the peculiar property of the letters which are pronounced with the *vāhya-prayatna* or external utterance, (these properties are eleven in all, viz. *vivāra*, expansion of the throat; *saṃvāra*, contraction; *śvāsa*, sighing; *nāda*, sounding; *ghosha*, soft sound or low murmur; *a-ghosha*, absence of that murmur; *alpa-prāṇa*, slight aspiration; *mahā-prāṇa*, strong aspiration; and the three accents); a secondary or subordinate gradation of a vowel (in opposition to the highest gradation or *vṛiddhi*), the vowels *a, e, o* (with *ar, al*); the merit of a composition in rhetoric, i. e. consistency of plan, elegance of expression, &c.; an organ of sense; a cook; an epithet of Bhīma [cf. *guṇa-kāra*]; (*ā*), f., N. of a grass, = *dūrvā;* a kind of perfume, = *māṃsa-rohiṇī;* N. of a princess; [cf. *gauṇa, nir-guṇa, vi-guṇa, sa-guṇa;* cf. also Hib. *guoine*, 'goodness, honesty.'] — *Guṇa-karaṇḍa-vyūha, as*, m. title of a Buddhist work; [cf. *karaṇḍa-vyūha.*] — *Guṇa-karman, a*, n. an unessential secondary action; (in grammar) the secondary or less immediate object of an action. — *Guṇa-karma-vibhāga, as, ā, am*, distinguishing an action and an attribute; (*as*), m. separation of an action and an attribute. — *Guṇa-kāra, as, ī, am*, one who counts &c.; productive of good qualities, profitable; (*as*), m. one who prepares side-dishes or any secondary article of food, such as sweetmeats &c.; an epithet of Bhīma-sena, who performed the duties of a cook while the Pāṇḍava princes were servants to Virāṭa. — *Guṇa-kiraṇāvalī*, f., N. of a literary work. — *Guṇa-ketu, us*, m., N. of a Buddha. — *Guṇa-keśī*, f., N. of a daughter of Mātali, who was the charioteer of Indra. — *Guṇa-gāna, am*, n. praising the virtues of another, panegyric, praise. — *Guṇa-gṛidhnu, us, us, u*, desiring or possessing good qualities. — *Guṇa-gṛihya, as, ā, am*, capable of good qualities, admiring virtue, attached to merit. — *Guṇa-grahaṇa, am*, n. acknowledging or appreciating merit. — *Guṇa-grāma, as*, m. an assemblage of virtues or merits. — *Guṇa-grāhaka, as, ā, am*, or *guṇa-grāhin, ī, iṇī, i*, capable of appreciating merit; one who can appreciate good qualities. — *Guṇa-ghātin, ī, inī, i*, destroying merit, a detractor, a calumniator, envious, censorious. — *Guṇa-ćandra, as*, m., N. of a man; N. of a disciple of Deva-sūri, who was the author of a commentary called Tattva-prakāśaka-vṛitti. — *Guṇa-jña, as, ā, am*, one who knows how to appreciate men or things, knowing or judging of their merits. — *Guṇa-tas*, ind. according to the three chief qualities of all existing beings, from the side of the good qualities or virtues; according to property or quality; according to desert; according to the Guṇas or properties of the letters pronounced with the Vāhya-prayatna. — *Guṇa-tā*, f. subordination, dependence; virtue, excellence, the possession of good qualities; the possession of attributes or qualities in general; multiplication. — *Guṇa-traya* or *guṇa-tritaya, am*, n. the three constituent properties of nature, or *sattva, rajas*, and *tamas*. — *Guṇatrayābhāsa* (°*ya-ābh*°), *as*, m. life. — *Guṇa-tva, am*, n. the condition of a rope or string; subordination; excellence; the possession of qualities; multiplication. — *Guṇa-deva, as*, m., N. of a son of Guṇāḍhya. — *Guṇa-dosha, au*, m. pl. innocence and guilt, virtue and vice. — *Guṇa-dosha-parīkshaṇa, am*, n. test or investigation of merits and defects. — *Guṇa-dhara, as, ā, am*, possessing good qualities. — *Guṇa-dharma, as*, m. the virtue or duty incident to the possession of certain qualities, as clemency is the virtue and duty of royalty &c. — *Guṇa-padī*, f. having feet thin as cords. — *Guṇa-pūga, am*, n. great merit. — *Guṇa-prakarsha, as*, m. great merit, excellence. — *Guṇa-prabha, as*, m., N. of a Buddhist teacher. — *Guṇa-priya, as, ā, am*, attached to merit, fond of excellence. — *Guṇa-bhadra, as*, m., N. of the author of the Ātmānuśāsana; N. of a literary work. — *Guṇa-bhuj, k, k, k*, enjoying or endowed with qualities. — *Guṇa-bhedatas*, ind. according to the difference of quality &c. — *Guṇa-bhoktṛi, tā, trī, tṛi*, perceiving the properties of things. — *Guṇa-bhraṃśa, as*, m. the loss of all good qualities or merits. — *Guṇa-mati, is*, m., N. of a Buddhist teacher. — *Guṇa-maya, as, ī, am*, consisting of single threads; produced by or consisting of the three constituent properties of nature (see *guṇa*), resting on them, containing them, endowed with properties; possessed of merit or virtues. — *Guṇa-mahat, t*, n. great merit, superior qualities. — *Guṇa-yukta, as, ā, am*, possessed of virtues or properties. — *Guṇa-ratna, am*, n. the pearl of good qualities, title of a short collection of sentences by Bhava-bhūti. — *Guṇaratna-kośa-stotra, am*, n., N. of a hymn by Parāśara-bhaṭṭa. — *Guṇa-rāga, as*, m. delighting in the good qualities of others. — *Guṇa-rāja-prabhāsa, as*, m., N. of a Buddha. — *Guṇa-rāśi, is*, m. an epithet of Śiva; N. of a Buddha. — *Guṇa-lakshaṇa, am*, n. mark or indication of internal property. — *Guṇa-layanikā* or *guṇa-layanī*, f. a tent. — *Guṇa-lubdha, as, ā, am*, desirous of merit; attached to excellence; patronising merit. — *Guṇa-vaćana, am*, n. an attributive; an adjective. — *Guṇa-vat, ān, atī, at*, endowed with qualities; endowed with good qualities, with virtues or merits or excellences; excellent, perfect; (*ān*), m., N. of a son of Guṇavatī; (*tī*), f., N. of a daughter of Su-nābha, the

wife of Sāmba and mother of Guṇa-vat. — Guṇavat-tama, as, ā, am, most excellent. — Guṇavat-tara, as, ā, am, more excellent, excellent. — Guṇavat-tā, f. or guṇavat-tva, am, n. the state of possessing qualities, the possession of good qualities, or of virtues; excellence. — Guṇa-varṇana, am, n. the describing the merits of another person. — Guṇa-vartin, ī, inī, i, being on the path of virtue. — Guṇa-varman, ā, m., N. of a man. — Guṇa-vāćaka, as, ikā, am, denoting a quality; (with śabda) an attributive noun, an adjective. — Guṇa-vāda, as, m. pointing out good qualities or merits. — Guṇa-vidha, as, ā, am, possessed of different qualities. — Guṇa-vivećanā, f. discernment in appreciating the merits of a person, a just sense of merit. — Guṇa-viśesha, as, m. a different property. — Guṇa-vishṇu, us, m., N. of a scholiast. — Guṇa-vistara, as, ā, am, abounding in excellent qualities. — Guṇa-vriksha or guṇa-vrikshaka, as, m. a mast or post to which a ship or boat is fastened. — Guṇa-vritti, is, f. a secondary or essential condition or relation (opposed to mukhyā vrittiḥ); character or style of qualities or merits. — Guṇa-vaićitrya, am, n. variety of qualities. — Guṇa-vaiśeshya, am, n. pre-eminence of merit or of any property. — Guṇa-śata, am, n. a hundred excellent qualities. — Guṇa-śabda, as, m. an adjective. — Guṇa-śīla, as, ā, am, virtuous. — Guṇa-ślāghā, f. encomium, praise. — Guṇa-saṅkīrtana, am, n. celebration of qualities. — Guṇa-saṅkhyāna, am, n. the theory of the three essential properties. — Guṇa-saṅga, as, m. association with properties or qualities. — Guṇa-saṅgraha, as, m. a collection of merits or properties; acknowledging or appreciating of merit. — Guṇa-samudra, am, n. an ocean of virtues. — Guṇa-sampad, t, f. great merit, perfection. — Guṇa-sāgara, as, ā, am, endowed with all good qualities; (as), m. an ocean of good qualities, one endowed with all virtues; an epithet of Brahmā; N. of a Buddha. — Guṇa-stuti, is, f. panegyric, encomium. — Guṇa-sthāna-prakaraṇa, am, n. title of a Buddhist and Jaina work. — Guṇa-hīna, as, ā, am, void of merit, free from properties; poor (as food). — Guṇākara (°ṇa-āk°), as, m. a mine or multitude of merits, one endowed with all virtues; a N. of Buddha Sākya-muni, the founder of the Buddhist religion; an epithet of Śiva; N. of a poet; (as, ā, am), possessing all excellences. — Guṇākshara (°ṇa-ak°), probably for ghuṇākshara, q. v. — Guṇāguṇa-jña (°ṇa-ag°), as, ā, am, a judge of merit and demerit. — Guṇāgradhara (°ṇa-ag°), as, m., N. of a man. — Guṇāḍhya (°ṇa-āḍh°), as, ā, am, rich in virtues or excellences; (as), m., N. of a Brāhman, = Mālyavat in a former birth. — Guṇātīta (°ṇa-at°), as, ā, am, freed from or beyond all properties. — Guṇātman (°ṇa-āt°), ā, ā, a, having qualities. — Guṇādhāra (°ṇa-ādh°), as, m. a receptacle of virtues, i. e. a virtuous person. — Guṇādhipa (°ṇa-adh°), as, m., N. of a king. — Guṇādhishṭhānaka (°ṇa-adhishṭhāna), am, n. the region of the breast where the girdle is fastened. — Guṇānurāga (°ṇa-an°), as, m. delight or pleasure in the good qualities of others, approbation. — Guṇānurodha (°ṇa-an°), as, m. conformity or suitableness to good qualities &c. — Guṇāntara (°ṇa-an°), am, n. a different kind of merit, variety of property or quality. — Guṇānvita (°ṇa-an°), as, ā, am, having attributes or qualities; excellent, good, endowed with virtues. — Guṇāpavāda (°ṇa-ap°), as, m. detraction. — Guṇābdhi (°ṇa-ab°), is, m. a Buddha; [cf. guṇa-sāgara.] — Guṇābhāsa (°ṇa-ābh°), as, m. semblance of qualities. — Guṇāyana (°ṇa-ay°), as, ī, am, one who goes on the path of virtue. — Guṇālaṅkrita (°ṇa-al°), as, ā, am, adorned with virtues or good qualities. — Guṇālābha (°ṇa-al°), as, m. inefficiency. — Guṇāśraya (°ṇa-āś°), as, ā, am, virtuous, excellent, able, endowed with good qualities. — Guṇeśa (°ṇa-īśa), as, m. a lord of the three qualities; N. of a mountain. — Guṇeśvara (°ṇa-īś°), as, ī, am, having good qualities &c.; (as), m., N. of a mountain; according to some, Ćitrakūṭa or Chatarkot in Bundelcund. — Guṇotkarsha (°ṇa-ut°), as, m. excellence of merit, the being endowed with superior qualities. — Guṇotkīrtana (°ṇa-ut°), am, n. panegyric, eulogium. — Guṇotkrishṭa (°ṇa-ut°), as, ā, am, superior in merit or in good qualities. — Guṇopeta (°ṇa-up°), as, ā, am, endowed with good qualities, rich (as food). — Guṇaugha (°ṇa-ogha), am, n. superior or abundant merit.

Guṇaka, as, m. a calculator, a numerator, a reckoner; (in arithmetic) the multiplier; N. of a maker of garlands.

Guṇakarī, f. = goṇḍakiri, q. v.

Guṇana, am, n. multiplication; enumeration; describing, relating qualities, pointing out merits or virtues; (ī), f. examining books, studying, collating or correcting copies and determining the value of various readings.

Guṇanikā, f. determining the value of the various readings of a manuscript; dancing, the science or profession of dancing, acting, &c.; the prologue or introduction to a drama; a garland, a necklace; a cipher, the character in arithmetic which expresses nothing.

Guṇanīya, as, ā, am, to be advised, to be multiplied, to be enumerated; (as), m. practice, practising anything, but especially science or study; (am), n. the multiplicand.

Guṇaya, nom. P. guṇayati, -yitum, to multiply; to advise, invite.

Guṇala, as, m., N. of a son of Bhoja.

Guṇikā, f. a tumor, a swelling.

Guṇita, as, ā, am, mutiplied; heaped together, collected.

Guṇin, ī, inī, i, containing parts, consisting of parts; possessing qualities, an object, a thing, a noun substantive (as possessing qualities); endowed with good qualities or merits; auspicious; familiar with the merits of anything; (ī), m. a bow. — Guṇi-gaṇa, as, m. a number of virtuous persons. — Guṇi-tā, f. virtuousness, the state of possessing virtues or merits or good qualities. — Guṇi-dvaidha, am, n. equality of merit on both sides. — Guṇi-liṅga, as, ā, am, taking the same gender as a substantive. — Guṇi-sarvasva, am, n. title of a literary work.

Guṇī-bhūta, as, ā, am, made secondary or subordinate, deprived of the original meaning or importance; made or having become a merit or ornament; invested with attributes &c.; varied according to qualities; having a certain force or application (as a word &c.).

Guṇya, as, ā, am, endowed with virtues; to be enumerated; to be described, to be praised; to be multiplied, the multiplicand.

गुण्ठ् guṇṭh (connected with guṇḍ and gudh), cl. 10. P. guṇṭhayati, -yitum, to enclose or envelop, surround, hide, conceal; [cf. Old Pruss. po-kuntu, to protect; kuns-t, to guard: perhaps Lat. cus-tos for cut-tos or cud-tos.]

Guṇṭhana, am, n. concealing, covering, enclosing.

Guṇṭhita, as, ā, am, surrounded, covered with; pounded, ground, reduced to dust or powder; [cf. guṇḍita.]

गुण्ड् guṇḍ (connected with guṇṭh and gudh), cl. 10. P. guṇḍayati, -yitum, to cover, hide, conceal, protect; to pound, comminute.

Guṇḍa, as, m. a kind of fragrant grass, Scirpus Kysoor; [cf. kaśeru; cf. also kāṇḍa-guṇḍa and guṇḍikā.] — Guṇḍa-kanda, as, m. the root of this grass. — Guṇḍāroćanikā (°ḍa-ar° or ār°), f., N. of a plant, = kāmpilya.

Guṇḍaka, as, m. dust, powder; an oil vessel; a low pleasing tone; dirty flour or meal, = malana = malina.

Guṇḍana, am, n. concealing, covering, hiding; [cf. guṇṭhana.]

Guṇḍālā, f., N. of a plant, = jalodbhūtā, guććha-bodhrā, jalāśayā; a kind of grass, = guṇḍāsinī.

Guṇḍāsinī, f., N. of a grass; [cf. guṇḍālā, gudālā, guććha-mūlikā, ćipiṭā, &c.]

Guṇḍika, as, ā, m.f. flour, powder, meal.

Guṇḍita, as, ā, am, pounded, ground; covered with dust.

गुण्डिचा guṇḍićā, f., N. of the place where the image of Purushottama or Jagannāth is placed after being carried about at the Ratha-yātrā.

गुण्थ guṇtha (?), as, m. = gavedhukā.

Guṇthaka (?), am, n. = granthi-parṇa.

गुण्य guṇya. See under guṇa last col.

गुत्स gutsa, as, m. (said to be fr. gudh), a bunch, a bundle, a cluster of blossoms, a nosegay; a clump of grass; a pearl necklace consisting of thirty-two strings; a plant or perfume, commonly Ganthiāla, = granthi-parṇa; [cf. guććha.] — Gutsārdha (°sa-ar°), as, m. a necklace or garland of twenty-four strings; [cf. guććhārdha.]

Gutsaka, as, m. a bundle, a bunch, a nosegay, a cluster of blossoms; a chowri, a cow-tail; a section of a work; [cf. guććha and guććhaka.] — Gutsaka-pushpa, as, m., N. of a plant, = guććhaka-pushpa = sapta-ććhada.

गुद् gud, cl. 1. A. godate, to play, sport; [cf. gūrd and gudh.]

Guda, as, am, m. n. (from the last ?), an intestine, an entrail, the last of the large intestines, the rectum, the anus; (ās), f. pl. the bowels. — Guda-kīla, as, or guda-kīlaka, as, m. piles. — Guda-graha, as, m. constipation, flatulence, &c. — Guda-pariṇaddha, as, m., N. of a man; Bakanakha-gudapariṇaddhāḥ, the descendants of Bakanakha and Guda-pariṇaddha. — Guda-pāka, as, m. inflammation of the anus. — Guda-bhraṅśa, as, m. prolapsus ani. — Guda-roga, as, m. a disease of the last of the large intestines; piles (?). — Guda-vartman, a, n. the anus. — Gudāṅkura (°da-aṅ°), as, m. piles. — Gudāvarta (°da-āv°), as, m. obstruction of the bowels. — Gudodbhava (°da-ud°), as, m. piles. — Gudaushṭha (°da-osh°), as, m. the opening of the anus.

गुध् gudh, cl. 4. P. gudhyati, to wrap up, envelop, cover, conceal, clothe [cf. guṇṭh]; cl. 9. P. gudhnāti, to be angry; cl. 1. A. godhate, to play, sport; [cf. Gr. κεύθω; Germ. haut; Old Germ. hût; Angl. Sax. hyde, hyd; Lat. cutis?].

Gudhita, as, ā, am, surrounded, enclosed.

Gudhera, as, ā, am, protecting, a protector, a defender; [cf. guṇḍ.]

गुन्दल gundala, as, m. the sound of a small oblong drum.

गुन्दाल gundāla, as, m. a kind of bird, a sort of pheasant; the bartavelle; see ćakora; (also read gundrāla.)

गुन्द्र् gundr, cl. 10. P. gundrayati, -yitum, to lie; (also read kundr.)

गुन्द्र gundra, as, m. a kind of grass, Saccharum Sara (śara); N. of a plant, = paṭeruka, aććha, śriṅgaverāhva, mūlaka; (ā), f., N. of several plants and roots, = bhadra-mustaka, the root of the grass Cyperus Pertenuis (also m. and n. in this sense); = mustaka; = priyaṅgu; = kaivarti, Cyperus Rotundus; = erakā; = gavedhukā, Coix Barbata.

Gundrāla, a kind of bird, a sort of pheasant.

गुप् 1. gup, cl. 4. P. gupyati, jugopa, gopitum, to become perplexed or confused.

गुप् 2. gup, jugopa and gopayāñćakāra, gopsyati, gopishyati, gopāyishyati, agaupsīt, agopīt, agopāyīt, goptum, gopitum and gopāyitum, to guard, defend, protect, preserve; to observe: Caus. or cl. 10. P. A. gopayati, -te,

ajūgupat, -yitum, or *gopāyayati,* &c., to guard, preserve, protect, keep; to hide, conceal, keep secret; to speak, to shine: Desid. A. *jugupsate* (ep. also P.), *jugupishati, -te,* or *jugopishati, -te,* or *jugopāyishati, -te,* to seek to defend one's self from, be on one's guard, to beware of, to shun; to avoid, detest, spurn, despise; to feel offended or hurt: Desid. of Desid. *jugupsishate:* Intens. *jogupyate, jogopti.*

3. *gup, p, p, p,* defending, protecting, (in *dharma-gup,* defending justice, epithet of Vishṇu.)

Gupila, as, m. a king, a protector.

Gupta (and Ved. *gupita*), *as, ā, am,* protected, guarded, preserved; hidden, concealed, kept secret, secret; invisible, withdrawn from sight, (e. g. with *daṇḍa,* a secret fine, a fine secretly imposed); joined, combined; (*am*), ind. privately, secretly; (*as*), m. an appellation forming often the last member of the name of a Vaiśya or man of the third class; a Vaiśya with this appellation was the founder of the renowned Gupta dynasty, in which the names of the sovereigns generally end in *gupta* [cf. *ćandra-gupta, samudra-gupta, skanda-gupta*]; (*ā*), f. a married woman who withdraws from her lover's endearments; a kind of cowach, Mucuna Pruritus; N. of a woman, a Śākya princess. — *Gupta-kathā,* f. a confidential communication, a secret. — *Gupta-gati, is,* m. a spy or secret emissary; (*is*), f. going privately or secretly. — *Gupta-ćara, as, ī, am,* who or what goes secretly; (*as*), m. an epithet of Bala-rāma. — *Gupta-dāna, am,* n. a hidden gift or present. — *Gupta-dūta, as,* m. a secret messenger. — *Gupta-veśa, as,* m. a disguise, dress &c. used for concealment; (*e*), ind. in disguise. — *Gupta-sarasvatī,* f. title of a literary work. — *Gupta-sneha, as, ā, am,* one whose love is secret or invisible; (*as*), m. the plant Alangium Hexapetalum (*aṅkoṭa*), the oil of which is hidden. — *Guptārma* (°*ta-ar*°), *am,* n., N. of a place.

Guptaka, as, m. a preserver; N. of a Sauvīraka prince.

Gupti, is, f. preserving, protecting, protection; restraint, stoppage, check; concealing, hiding, concealment; a means of protection, fortification, a rampart; a prison; a hole in the ground, a cavern, a sink, a cellar, &c. (a place of concealment); a leak in a ship, or the well or lower deck of a boat (?); digging a hole in the ground.

Guptika, as, m., N. of a man.

Gopana, am, n. guarding, protecting, protection, preservation; hiding, concealment; reviling, abuse; flurry, hurry, alarm; light, lustre; the leaf of the Laurus Cassia, = *tamāla-pattra;* (*ā*), f. protection.

Gopanīya, as, ā, am, to be preserved or protected; to be prevented; to be concealed or hidden; secret, mysterious. — *Gopanīya-tā,* f. or *gopanīya-tva, am,* n. concealableness, fitness for being kept secret.

Gopayatya, as, ā, am, Ved. to be protected.

Gopāyaka, as, ī, am, a preserver, a cherisher, one who guards or protects.

Gopāyana, as, ā, am, preserving, protecting; (*am*), n. protecting, preserving, protection.

Gopāyita, as, ā, am, preserved, protected, cherished.

Gopāyitṛi, tā, m. a preserver, a protector.

Gopin, ī, inī, i, a protector, one who preserves or protects; (*inī*), f., N. of a creeping plant, Ichnocarpus Frutescens; [cf. *gopī* and *gopikā.*]

Gopila, as, ā, am, one who preserves or protects.

Gopishṭha, as, ā, am, Ved. superl. of *goptṛi.*

Goptavya, as, ā, am, to be protected or preserved.

Goptṛi, tā, trī, tṛi, a preserver, a protector, one who defends or cherishes; one who conceals anything.

Gopya, as, ā, am, to be protected or preserved; to be kept, to be taken care of; to be kept secret or hidden; to be cherished; (*as*), m. a servant, a slave; the son of a female slave; an assemblage of cowherdesses (? n.). — *Gopyādhi* (°*ya-ādhi*), *is,* m. a pledge which is not to be used but carefully preserved.

Gopyaka, as, m. a slave, a servant.

गुफ् *guph* or *gumph,* cl. 6. P. *guphati* or *gumphati, jugumpha, -phitum,* to string together, tie, string as a garland, wind round.

Gumpha, as, m. tying, stringing as a garland; a bracelet; a whisker, a mustachio.

Gumphana, am, n. winding (a garland &c.).

Gumphita or *guphita, as, ā, am,* tied, strung together; arranged, placed in order; also *gushpita.*

गुर् *gur* or *gūr,* cl. 6. A. *gurate, jugure, guritum,* to make effort or exertion; cl. 10. A. *gorayate* or *gūrayate,* &c., to make effort; to eat; cl. 4. A. *gūryate,* to hurt, go; Ved. also cl. 6. P. *gurati,* (not used without prepositions except in the part. *gūrta* and *gūrṇa,* = approved, welcome, agreeable; see under *gūr.*)

Guraṇa, am, n. effort, perseverance, great or continued exertion.

गुरु *guru, us, vī, u* (said to be fr. rt. 2. *gṛī,* compar. *garīyas,* superl. *garishṭha,* in Mahā-bh. VII. 5324, compar. *garīyastara*), heavy, weighty (opposed to *laghu*), heavy in the stomach (as food), difficult to digest; great, large, extended, long; (in prosody) long by nature or position (as a long vowel taken alone or a short vowel before two consonants; sometimes a long vowel followed by consonants is called *garīyas*); high in degree, vehement, violent, excessive, deep, much; difficult, hard; grievous; important, serious, momentous; valuable, highly prized; dear, beloved; haughty, proud (as a speech); venerable, respectable; best, excellent; (*us*), m. any venerable or respectable person, as a father, mother, or any relative older than one's self; a spiritual parent or preceptor from whom a youth receives the initiatory Mantra or prayer and who conducts the necessary ceremonies up to the period of investiture with the sacrificial thread or string; this person may be the natural parent or the religious preceptor; a religious teacher, one who explains the law and religion to his pupil, instructs him in the Śāstras &c.; a N. of Bṛihaspati or the planet Jupiter, who is considered as the Guru or preceptor of the gods; an epithet of Droṇa, the teacher of the Pāṇḍus; N. of a son of Saṅkṛiti; (*vī*), f. pregnant, a pregnant woman; the wife of a teacher; [cf. Gr. βαρύς; Lat. *gravis;* Goth. *kauriths;* Lith. *gièras.*] — *Guru-kāra, as,* m. worship, adoration. — *Guru-kārya, am,* n. a serious or momentous affair, the business or office of a spiritual teacher. — *Guru-kula, am,* n. the family of a spiritual preceptor or parent. — *Guru-kṛita, as, ā, am,* worshipped. — *Guru-kopa, as,* m. violent wrath. — *Guru-krama, as,* m. instruction handed down through a series of teachers, traditionary instruction. — *Guru-gata, as, ā, am,* being with or belonging to a spiritual teacher. — *Guru-gītā,* f. title of a section in the Skanda-Purāṇa relating to Gurus or spiritual preceptors. — *Guru-ghna, as, ī, am,* destroying or killing a spiritual teacher; (*as*), m. white mustard. — *Guru-jana, as,* m. any venerable or elder person, a father, mother, the elders of a family &c. — *Guru-tama, as, ā, am,* most important &c.; (*as*), m. the best teacher. — *Guru-tara, as, ā, am,* heavier, more important. — *Guru-talpa, as,* m. the bed of a teacher; the violation of a teacher's bed; a violator of his teacher's bed. — *Gurutalpa-ga, as,* m. a violator of his teacher's bed; the violation of it (?). — *Gurutalpa-vrata, am,* n. penance for intercourse with the wife of a Guru. — *Gurutalpābhigamana* (°*pa-abh*°), *am,* n. violation of a teacher's bed. — *Gurutalpin, ī, inī, i,* one who has criminal intercourse with his teacher's wife. — *Guru-tā,* f. weight, heaviness, burden, trouble; dignity; importance; the office of a teacher. — *Guru-tāpa, as,* m. excessive heat. — *Guru-tva, am,* n. weight, heaviness; burden, trouble; severity, hardness; greatness, magnitude; respectability, venerableness, sacredness; the office of a teacher. — *Gurutvaka, am,* n. heaviness. — *Guru-dakshiṇā,* f. a fee given to a spiritual preceptor. — *Guru-dāna, am,* n. a Guru's gift, a present to a religious teacher. — *Guru-dāsa, as,* m., N. of a teacher. — *Guru-dīkshā-tantra, am,* n., N. of a Tantra. — *Guru-daivata, as,* m. the eighth lunar constellation Pushya, (of which Bṛihaspati is the ruling deity.) — *Guru-pattrā,* f. the Tamarind tree; (*am*), n. tin. — *Guru-paripāṭī,* f. a series of Jaina sages. — *Guru-pāka, as, ā, am,* difficult of digestion. — *Guru-pūjā,* f. the ceremonies in propitiation of Bṛihaspati when a work is to be performed or undertaken; the worship of one's spiritual guide. — *Guru-pramoda, as,* m. happiness, delight. — *Guru-prasāda, as,* m. propitiousness or the favour of one's Guru; the product of a Guru's blessing, i. e. learning &c. — *Guru-priya, as, ā, am,* dear to a preceptor. — *Guru-bha, as,* m. the constellation of Bṛihaspati, i. e. the lunar mansion Pushya. — *Guru-bhāra, as,* m., N. of a son of Garuḍa. — *Guru-bhāva, as,* m. the condition of a spiritual preceptor, importance, consequence, weight. — *Guru-bhṛit, t, t, t,* Ved. bearing heavy things (as the earth). — *Guru-mat, ān, atī, at,* containing a vowel which is long by nature or position. — *Guru-mardala, as,* m. a kind of drum or tabor. — *Guru-ratna, am,* n. a topaz. — *Gurulaghu-tā,* f. (fr. *guru-laghu*), heaviness and lightness. — *Guru-lāghava, as,* m. (?) length and shortness of vowels; (*am*), n. great and small importance, relative importance or value. — *Guru-vat,* ind. like a Guru, as a Guru, as if to a Guru. — *Guruvad-vṛitti, is,* f. behaving to any one with as much respect as to a sacred teacher. — *Guru-varćo-ghna, as,* m. the lime or citron, = *limpāka.* — *Guru-varṇa, as,* m. a heavy vowel; [cf. *guru.*] — *Guru-vartin, ī, inī, i,* or *guru-vṛitta, as, ā, am,* treating parents or venerable persons with respect. — *Guru-vāra, as,* m. the day of Jupiter, Thursday. — *Guru-vṛitti, is, is, i,* long by nature. — *Guru-vyatha, as, ā, am,* heavily distressed. — *Guru-śiṇśapā,* f. the tree Dalbergia Sisu; [cf. *śiṇśapā.*] — *Guru-śikharin, ī,* m. epithet of the Himālaya (the venerable mountain). — *Guru-śishya-saṃvāda, as,* m. a philosophical dialogue by Ćaraṇa-dāsa. — *Guru-śuśrūshā,* f. service of a Guru. — *Guru-śokānala* (°*ka-an*°), *as,* m. the fire of heavy sorrow. — *Guru-sārā,* f., N. of a tree, = *śiṇśapā.* — *Guru-sevā,* f. obsequiousness to a spiritual preceptor. — *Guru-skandha, as,* m., N. of a large mountain. — *Guru-sthira, as, ā, am,* very firm. — *Guru-han, ā,* m. the murderer of a Guru or spiritual parent; (this is the worst of all criminals according to the Hindūs.) — *Gurv-akshara, am,* n. a long syllable. — *Gurv-aṅganā,* f. the wife of a Guru; any woman entitled to great respect. — *Gurv-artha, as,* m. a Guru's fee for instructing a pupil; (*am*), ind. for or on account of a Guru; (*as, ā, am*), important. — *Gurvartha-gahvara, as, ā, am,* deep in meaning.

Guruka, as, ī, am, a little heavy; (in prosody) long.

Gurviṇī, f. pregnant, a pregnant woman; N. of an irregular species of the Āryā metre.

गुरुण्टक *guruṇṭaka, as,* m. a kind of bird, a sort of peacock. See *tila-mayūra.*

गुरुह *guruha, ās,* m. pl., N. of a people in Madhya-deśa; [cf. *guḍuha, guluha, gulaha.*]

गुर्जर *gurjara, as,* m., N. of a district, Gujara or Guzerat; (*ās*), m. pl. the people of Guzerat; (*ī*), f. one of the Rāgiṇīs or female personifications of music; [cf. *gujjarī.*]

गुर्द् *gurd* = *gūrd,* q. v.

गुर्व् *gurv,* cl. 1. P. *gūrvati, jugūrva,* &c., to raise; to endeavour, to aim or strive.

गुल *gula, as,* m. raw or unrefined sugar, molasses; the glans penis; the clitoris; (*ā*), f. the plant Tithymalus Antiquorum; (*ī*), f. a pill, a bolus, any small globular substance; small pox; [cf. *guḍa* and *gola.*]

Gulya, as, m. sweetness, a sweet or saccharine taste.

गुलञ्चकन्द *gulañćakanda, as,* m. an esculent root (Kanda), commonly Kult; [cf. *guććhāhva-kanda.*]

गुलह *gulaha, ās,* m. pl., N. of a people in Madhya-deśa; [cf. *guduha, guruha, guluha.*]

गुलिक *gulika, as,* m., N. of a hunter; (*ā*), f. = *guṭikā,* a ball; a pearl. — *Gulikā-krīḍā,* f. playing with a ball, bat and ball, golf, &c.

गुलिङ्क *gulinka, as,* m. = *kulinkaka,* a sparrow.

गुलुच्छ *gulućcha* or *guluñća* or *guluñcha* or *guluñchaka, as,* m. a bunch, a nosegay, a cluster of blossoms; [cf. *gućcha, gutsa, gulañćakanda.*]

गुलुह *guluha, ās,* m. pl., N. of a people in Madhya-deśa; [cf. *guduha, guruha, gulaha.*]

गुल्गुलु *gulgulu, us, u,* m. n. bdellium; [cf. *guggulu.*]

गुल्फ *gulpha, as,* m. (said to be fr. rt. *gal*), the ancle; [cf. *vigulpha* and *kulpha.*] — *Gulpha-jāha, am,* n. the root of the ancle.

गुल्म *gulma, as, am,* m. n. a cluster or clump of trees, a thicket, a bush, a shrub; a troop or guard of soldiers, a body of troops, a division of an army, consisting of 45 foot, 27 horse, 9 chariots, and 9 elephants; or of 135 foot, 81 horse, 27 chariots, and 27 elephants; a fort, an intrenchment; disciplining an army, keeping it in a posture of defence; the spleen; a chronic enlargement of the spleen or as variously situated any glandular enlargement in the abdomen, as that of the mesenteric gland &c., so as to be perceived externally; a wharf or stairs, a Ghaṭ; (*ī*), f. a cluster or clump of trees, a multitude of thickets; Emblic Myrobalan; jujube; small cardamoms; a tent. — *Gulma-ketu, us,* m. a small sort of cane or reed, sorrel. — *Gulma-keśa, as, ā, am,* having bushy hair. — *Gulma-mūla, am,* n. fresh ginger. — *Gulma-vallī,* f. the plant Sarcostemma Viminale. — *Gulma-vāta, as,* m. or *gulmodara* (°*ma-ud*°), *am,* n. a disease of the spleen.

Gulmaka, as, m., N. of a son of the Brāhman Soma-śarman.

Gulmin, ī, inī, i, composed of different divisions (a force &c.); growing in a clump or cluster, clustered, bushy; having the spleen, affected by that disease; (*nī*), f. a spreading creeper or any creeping plant.

गुल्य *gulya.* See under *gula.*

गुवाक *guvāka, as,* m. the betel-nut tree, Areca Faufel or Catechu; [cf. *gūvāka.*]

गुष्पित *gushpita, as, ā, am,* Ved. interlaced, intwined, tied together &c.; [cf. *guph* and *gumph.*]

गुह 1. *guh,* cl. 1. P. A. *gūhati, -te, jugūha, jugūhe, gūhishyati* or *ghokshyati, -te, agūhīt, aghukshat, agūḍha, aghukshata, agūhishṭa, aghukshi, gūhitum* or *goḍhum,* to cover, conceal, hide, hide away, keep secret; to cover with clothes: Caus. *gūhayati, -yitum, ajūguhat:* Desid. *jughukshati, -te,* to wish to conceal or hide away: Intens. *joguhyate, joguhīti* or *jogoḍhi.*

2. *guh, ghuṭ,* f., Ved. a hiding-place.

Guha, as, m. a N. of Skanda or Kārttikeya, the god of war (as reared in a secret place); an epithet of Śiva; of Vishṇu; N. of a king of the Nishādas, a friend of Rāma; a N. or title proper to persons of the writer-caste; a horse, a swift horse; (*ās*), m. pl., N. of a people in the south of India. — *Guha-gupta, as,* m., N. of a Bodhi-sattva. — *Guha-ćandra, as,* m., N. of a merchant. — *Guha-deva, as,* m., N. of a teacher. — *Guha-rāja, as,* m. a peculiar form or construction of a temple. — *Guha-śiva, as,* m., N. of a king of Kalinga. — *Guha-shashṭhī,* f. the sixth day in the former half of Mārgaśīrsha. — *Guha-sena, as,* m., N. of a merchant.

Guhad-avadya, as, ā, am, Ved. concealing or removing deficiencies.

Guhalu, us, m., N. of a man.

Guhā, f. a cave, a cavern, a hiding-place; a pit, a hole in the ground; the plant Hemionitis Cordifolia; another plant, = *śāla-parṇī;* (*ā*), ind. in a hiding-place, in secret, secretly (opposed to *āvis*). *Guhā dhā* or *guhā nidhā* or *guhā kṛi,* Ved. to conceal, remove. — *Guhā-gṛiha, am,* n. a cavern. — *Guhā-ćara, as, ī, am,* going in secret or secretly, going in the interior. — *Guhā-mukha, as, ī, am,* wide-mouthed, open-mouthed. — *Guhā-śaya, as, ā* or *ī, am,* lying in a secret place, being in the interior or in the heart; living in hiding-places or in caverns; (*as*), m. a tiger; an epithet of Vishṇu. — *Guhā-hita, as, ā, am,* being in a secret or hidden place, placed in the heart.

Guhina, am, n. a wood, a thicket.

Guhila, am, n. wealth, property; a wood (?); (*as*), m., N. of a prince.

Guhera, as, m. a guardian, a protector; a smith.

Guhya, as, ā, am, to be covered or concealed, to be hidden, to be kept hidden or secret, concealable, private; secret, solitary, retired; mysterious, mystical; (*am*), ind. secretly, privately; (*as*), m. hypocrisy; a tortoise; an epithet of Vishṇu; (*am*), n. a secret, a mystery; a privity, an organ of generation, &c.; the anus. — *Guhya-kālī,* f. 'the mysterious Durgā,' title of a poem in honour of this deity. — *Guhya-guru, us,* m. the mysterious Guru, an epithet of Śiva, this deity being considered as the especial teacher of the Tantras or Hindū mystical and magical works; [cf. *gṛihya-guru.*] — *Guhya-tantra, am,* n., N. of a Tantra. — *Guhya-dīpaka, as,* m. a flying insect which gives out light; the fire-fly. — *Guhya-nishyanda, as,* m. urine. — *Guhya-pati, is,* m. lord of the mysteries, an epithet of Vajra-dhara. — *Guhya-pidhāna, am,* n. a covering over the privities. — *Guhya-pushpa, as,* m. the tree with concealed blossoms, Ficus Religiosa; [cf. *aśvattha.*] — *Guhya-bhāshita, am,* n. secret speech, a Mantra, a mystical prayer or incantation; a secret. — *Guhya-maya, as, ī, am,* containing mysteries. — *Guhya-vīja, as,* m. a kind of grass, = *bhū-tṛiṇa.* — *Guhyeśvarī* (°*ya-īś*°), f. the mysterious deity, i. e. Prajñā, the female energy of the Ādi-buddha.

Guhyaka, as, m. a N. of a class of demi-gods who like the Yakshas are attendants of Kuvera or the god of wealth, and guardians of his treasures; they may have received their name from living in mountain caverns. — *Guhyakādhipati* (°*ka-adh*°), *is,* m. or *guhyakādhipa, as,* m. or *guhyakeśvara* (°*ka-īś*°), *as,* m. an epithet of Kuvera, the deity of wealth.

Gūḍha (or Ved. *gūḷha*), *as, ā, am,* covered, hidden, concealed, invisible, secret, private; disguised; (*am*), n. a solitary or private place; a private part; a mystery. — *Gūḍha-ćara, as, ī, am,* one who goes about secretly or unknown; (*as*), m. a secret emissary. — *Gūḍha-ćārin, ī, iṇī, i,* going about secretly or privately; (*ī*), m. a secret emissary, a spy. — *Gūḍha-ja, as, ā, am,* born privately; (*as*), m. the son of a concealed birth, born secretly of a woman whose husband is absent, the real father being unknown; (this is one of the twelve forms particularized in Hindū law, the child belonging to the husband of the disloyal wife); [cf. *gūḍhotpanna.*] — *Gūḍha-tā,* f. concealment, secrecy; *gūḍhatayā,* privately, secretly. — *Gūḍha-tva, am,* n. concealment, secrecy. — *Gūḍha-nīḍa, as,* m. the wagtail. — *Gūḍha-pattra, as,* m. the plant Capparis Aphylla, = *karīra;* another plant, Alangium Hexapetalum, = *ankoṭha.* — *Gūḍha-patha, as,* m. a hidden path; the mind, intellect; a bye-path, a private way. — *Gūḍha-pād, t,* m. a snake. — *Gūḍha-pāda, as, ā, am,* having hidden feet; (*as*), m. a snake. — *Gūḍha-purusha, as,* m. a spy, a secret emissary, a disguised agent. — *Gūḍha-pushpaka, as,* m. the plant Mimusops Elengi, = *vakula.* — *Gūḍha-phala, as,* m. the jujube, = *badara.* — *Gūḍha-bhāshita, am,* n. secret intelligence, private communication. — *Gūḍha-mārga, as,* m. a subterranean passage, a bye-road or secret way; a defile. — *Gūḍha-maithuna, as,* m. a crow (copulating in secret). — *Gūḍha-varćas, ās,* m. a frog. — *Gūḍha-vallikā,* f. Alangium Hexapetalum, = *ankoṭha.* — *Gūḍha-sākshin, ī,* m. a concealed witness, one placed by the plaintiff so as to overhear what has been said by the defendant. — *Gūḍhāgūḍha-tā,* f. or *gūḍhāgūḍha-tva, am,* n. (fr. *gūḍha* + *agūḍha*), concealment and publicity. — *Gūḍhānga* (°*ḍha-an*°), *as,* m. a tortoise. — *Gūḍhānghri* (°*ḍha-an*°), *is,* m. a snake. — *Gūḍhārći* (°*ḍha-ar*°), *is, is, i,* of concealed glory. — *Gūḍhārtha-dīpikā* (°*ḍha-ar*°), f. 'light for the hidden meaning,' title of a commentary. — *Gūḍhotpanna* (°*ḍha-ut*°), *as, ā, am,* born secretly; (*as*), m. = *gūḍha-ja,* q. v.

Gūhana, am, n. concealing, hiding.

Gūhamāna, as, ā, am, hiding, concealing.

Gūhayitvā, ind. having concealed, having hidden or disguised.

Gūhitavya, as, ā, am, to be hidden or concealed, to be kept secret.

गुहेर *guhera.* See under rt. 1. *guh* last col.

गू 1. *gū,* cl. 6. P. *guvati,* to void by stool; (another form for 4. *gu.*)

Gūtha, as, am, m. n. feces, ordure. — *Gūtha-lakta, as,* m. a small bird, considered to be a species of the Mayna, Turdus Salica; [cf. *sālvika.*]

Gūna, as, ā, am, voided (as ordure).

गू 2. *gū* (fr. rt. 1. *gam*), going, (in *agre-gū,* q. v.)

गूढ *gūḍha.* See under rt. 1. *guh* last col.

गूर् *gūr* = *gur,* q. v.

Gūraṇa, am, n. = *guraṇa,* q. v.

Gūrṇa or *gūrta, as, ā, am,* Ved. approved, welcome, agreeable, thankful (Lat. *gratus*). — *Gūrta-manas, ās, ās, as,* Ved. with grateful mind; (Sāy.) with prepared mind. — *Gūrta-vaćas, ās, ās, as,* Ved. speaking agreeably. — *Gūrta-śravas, ās, ās, as,* Ved. of whom or of what one likes to hear or to speak. — *Gūrtā-vasu, us, us, u,* Ved. possessing agreeable things; (Sāy.) bestowing treasure.

Gūrti, is, f., Ved. approval, praise, a flattering expression.

गूर्द *gūrd* or *gurd,* cl. 1. A. *gūrdate* or *gurdate, jugūrde, gūrditum,* to play, sport; to jump, leap; cl. 10. P. *gūrdayati* or *gurdayati, -yitum,* to play, sport; to dwell, inhabit; [cf. *kūrd.*]

Gūrda, as, m. a jump; *Prajāpater gūrdaḥ* or *Prajāpateḥ kūrdaḥ,* N. of a Sāman.

गूर्ध *gūrdh,* cl. 10. P., Ved. *gūrdhayati, -yitum,* to praise.

गूवाक *gūvāka, as,* m. = *guvāka,* the betel-nut tree.

गूषणा *gūshaṇā,* f. the eye in a peacock's tail.

गूहन *gūhana,* &c. See under rt. *guh.*

गृ *gṛi,* cl. 1. P. *garati, jagāra, garishyati, agārshīt, gartum,* to sprinkle, moisten, wet; to grant; Caus. *gārayati:* Desid. *jigīrshati:* Intens. *jegrīyate, jargarti.*

गृज *gṛij* or *gṛiñj* [cf. rt. *garj*], cl. 1. P. *garjati, jagarja, garjitum* or *gṛiñjati, jagriñja, gṛiñjitum,* to sound, roar, grumble, &c.

Gṛiñja, N. of a plant, = *gṛiñjana* (?).

Gṛiñjana, as, m. garlic, or a small red variety of it; a turnip; the tops of hemp chewed to produce an inebriating effect, the Gāñja; (*am*), n. the bulb of a kind of onion; poisoned flesh, the meat of an animal destroyed by a poisoned arrow.

Gṛiñjanaka, as, m. a kind of garlic.

गृञ्जिम *gṛiñjima, as,* m., N. of a son of Śūra and brother of Vasu-deva.

गृणत् *gṛiṇat, gṛiṇīshan.* See 1. *gṛī*, p. 296.

गृण्डिव *gṛiṇḍiva* or *gṛiṇḍīva, as,* m. a kind of jackal.

गृत्स *gṛitsa, as, ā, am* (fr. rt. *gṛidh* ?), clever, dexterous; judicious, wise; a sharp fellow, a sharper; (*as*), m. the god of love, Kāma or Kandarpa. — *Gṛitsa-pati, is,* m., Ved. the chief of a number of sharpers. — *Gṛitsa-mati, is,* m., N. of a son of Su-hotra. — *Gṛitsa-mada, as,* m., N. of a son of Śaunaka, of the family of Bhṛigu; (according to a legend he was formerly a son of Śuna-hotra, of the family of Aṅgiras, but by Indra's will was transferred to the Bhṛigu family; he is the chief Ṛishi of the second Maṇḍala of the Ṛig-veda.)

गृध् *gṛidh,* cl. 4. P. *gṛidhyati, jagardha, gardhishyati, agṛidhat, gardhitum,* to endeavour to gain; to covet, desire, strive after greedily; be desirous of, be eager for, long for (with loc. or acc.), to be greedy: Caus. P. *gardhayati, -yitum,* to make desirous, make greedy, to be greedy; A. *gardhayate,* to deceive, cheat: Desid. *jigardhishati*: Intens. *jarīgṛidhyate, jarīgarddhi.*

Gṛidha, as, ā, am, desirous of, eagerly longing for; [cf. Old Germ. *gir, kir*: Mod. Germ. *gier*: Eng. *greedy* (?): Goth. *gredags, gaurs*: Hib. *greadaim,* 'I burn;' *greadhnach,* 'joyful, glad;' *gradh,* 'love, charity; dear;' *graidhneog,* 'a beloved female,' &c.: Lith. *godus, gedu*: Slav. *glad,* 'hunger.']

Gṛidhu, us, us, u, desirous, lustful, libidinous; (*us*), m. the deity Kāma, god of love.

Gṛidhna, as, ā, am (? a wrong form for *gṛidhnu*), desirous (?).

Gṛidhnu, us, us, u, eager; greedily desirous of, greedy, covetous, cupidinous; [cf. Goth. *gairns, gairnja*; Lith. *godus*.] — *Gṛidhnu-tā,* f. covetousness, greediness, extreme desire.

Gṛidhya, as, ā, am, to be desired or longed for; (*ā*), f. desire, greediness.

Gṛidhra, as, ā, am, desiring greedily or fervently; eager for, desirous, greedy, covetous; (*as, am*), m. n. a vulture; (*ī*), f. the female vulture; a daughter of Kaśyapa and Tāmrā and mother of the vultures; [cf. Old Germ. *gîr*; Mod. Germ. *geier.*] — *Gṛidhra-kūṭa, as,* m., N. of a mountain near Rāja-gṛiha. — *Gṛidhra-ćakra, au,* m. du. the vulture and the Cakra-vāka. — *Gṛidhra-jambūka, as,* m., N. of an attendant of Śiva. — *Gṛidhra-nakhī,* f. the jujube, Zizyphus Jujuba, = *koli*; another plant, Asteracantha Longifolia, = *kulika.* — *Gṛidhra-pati, is,* m. the lord of the vultures, an epithet of Jaṭāyu. — *Gṛidhra-pattra, as,* m., N. of an attendant of Skanda; (*ā*), f., N. of a plant, = *dhūmrā-pattrā.* — *Gṛidhra-mojāntaka, as,* m., N. of a son of Śvaphalka. — *Gṛidhra-yātu, us,* m., Ved. a Yātu or demon in the shape of a vulture. — *Gṛidhra-rāj, ṭ,* or *gṛidhra-rāja, as,* m. the king of the vultures, an epithet of Jaṭāyu. — *Gṛidhra-vaṭa, as* or *am,* m. or n. (?), N. of a Tīrtha. — *Gṛidhra-vāja* or *gṛidhra-vājita, as, ā, am,* furnished with vulture-feathers, as an arrow; [cf. *gārdhra-vājita.*] — *Gṛidhra-sad, t, t, t,* Ved. sitting on a vulture.

Gṛidhrāṇa, as, ā, am, similar to a vulture in greediness; (*ī*), f., N. of a plant, = *gṛidhra-pattrā.*

Gṛidhrikā, f. the mother of the vultures, a daughter of Kaśyapa and Tāmrā.

गृधू *gṛidhū, ūs,* m. air voided downwards [cf. *apāna*]; understanding, intellect, reason; bad, wicked (?).

गृध्रसी *gṛidhrasī,* f. lumbago; rheumatism affecting the loins.

गृभ् *gṛibh, p,* f. (fr. *grah*), Ved. grasping, seizing, grasp, hold.

Gṛibha, as, m., Ved. the place where anything is seized, handle, hold.

Gṛibhi, is, is, i, Ved. holding, containing, bearing.

Gṛibhīta, as, ā, am, Ved. grasped, seized; impregnated, bearing fruit. — *Gṛibhīta-tāti, is,* f., Ved. the being seized or grasped.

गृष्टि *gṛishṭi, is,* f. a cow which has had only one calf, a young cow; (in compounds with the names of other animals) any young female animal (e. g. *vāsitā-gṛishṭi,* a young female elephant); a kind of bulbous plant, = *vārāhī, varāha-kāntā, badarā*; Zizyphus Jujuba (?), Gmelinus Arborea, = *kāśmarī*; (*is*), m. a boar (various reading for *ghṛishṭi*).

Gṛishṭikā, f. a kind of plant.

Gṛishṭyā, f. young (as a cow).

गृह् *gṛih, ghṛiṭ, ṭ, ṭ* (fr. rt. *grah*), at the end of compounds, taking, holding, seizing, taking away, drawing away.

Gṛiha, am or *ās,* n. or m. pl. (in Ved. also m. sing.), a house, a habitation, a mansion; (*mṛinmayo gṛihaḥ,* 'the house of earth,' the grave; *gṛihās,* m. pl. a house as containing several rooms); the inhabitants of a house, a family (pl.); a wife (sing. or pl.); a sign of the zodiac (sing.); a name, an appellation (sing.); (*as*), m., Ved. an assistant, servant; [cf. *anti-gṛiha, devatā-gṛiha, bhūmi-gṛiha, śayyā-gṛiha, su-gṛiha*; cf. also Germ. *kirche* (?); Old Germ. *kiricha*; Island. *kyrkia*; Angl. Sax. *ciric* for *circ.*] — *Gṛiha-kaćchapa, as,* m. a small flat oblong stone, used for grinding condiments &c. (shaped like a tortoise); [cf. *gṛihāśman.*] — *Gṛiha-kanyā,* f. the plant Aloe Perfoliata, = *ghṛita-kumārī*; [cf. *kanyakā.*] — *Gṛiha-kapota* or *gṛiha-kapotaka, as,* m. a pigeon, a tame or domestic pigeon. — *Gṛiha-karaṇa, am,* n. household affairs, house-building. — *Gṛiha-kartṛi, tā,* m. a house-builder, a kind of sparrow. — *Gṛiha-karma-kara* or *gṛiha-karma-dāsa, as,* m. a domestic servant. — *Gṛiha-karman, a,* n. a domestic affair; a domestic rite, a ceremony relating to a house or household. — *Gṛiha-kalaha, as,* m. domestic dissension, intestine broils. — *Gṛiha-kāraka, as,* m. a house-builder, a mason, a carpenter, thatcher, &c. — *Gṛiha-kārin, ī,* m. a house-builder; a kind of wasp, commonly Kumirakyā. — *Gṛiha-kārya, am,* n. household affairs, domestic duties. — *Gṛiha-kukkuṭa, as,* m. a domestic cock. — *Gṛiha-kuliṅga, as,* m. a kind of bird; [cf. *kuliṅga.*] — *Gṛiha-kṛitya, am,* n. household matters or affairs, the affairs of a royal house, the ministry. — *Gṛiha-godhā* or *gṛiha-godhikā,* f. the small house-lizard; [cf. *āgāra-godhikā.*] — *Gṛihagolaka, as,* m. or *gṛihagolikā,* f. the small house-lizard. — *Gṛiha-ćaṭaka, as,* m. a house-sparrow. — *Gṛiha-ćullī,* f. two rooms contiguous to each other, but one facing west, the other east. — *Gṛiha-ćchidra, am,* n. a breach in a house, private or family dissensions or troubles. — *Gṛiha-ja* or *gṛiha-jāta, as, ā, am,* born in the house; (*as*), m. a slave born in the house. — *Gṛiha-jālikā,* f. deceit, disguise. — *Gṛiha-taṭī,* f. a terrace in front of a house, a threshold. — *Gṛiha-dāsa, as, ī,* m. f. a domestic slave. — *Gṛiha-dāha, as,* m. the burning of a house, a conflagration, arson. — *Gṛiha-dīpti, is,* f. the splendor or ornament of the house, a virtuous woman. — *Gṛiha-devatā* or *gṛiha-devī,* f. the goddess of a house. — *Gṛiha-druma, as,* m., N. of the plant Medhra-śṛiṅgī. — *Gṛiha-dvāra, as, am,* m. n. the door of a house. — *Gṛiha-dhūma, as,* m., N. of a plant; [cf. *āgāra-dhūma.*] — *Gṛiha-naraka, am,* n. a hell of a house. — *Gṛiha-nāśana, as,* m. a pigeon (destroying the walls of a house by building in and about it). — *Gṛiha-nīḍa, as,* m. 'having its nest in houses,' a sparrow. — *Gṛiha-pa, as,* m., Ved. the guardian of a house. — *Gṛiha-pati, is,* m. the master of a house, a householder; Ved. often an epithet of Agni; a man of the second class who after having finished his studies is married and settled; a householder of peculiar merit, giving alms and performing all the prescribed ceremonies &c.; one who has the precedence at a grand sacrifice; the maintenance of a sacred and perpetual fire; the virtue of a householder (i. e. hospitality &c.). — *Gṛiha-patin, ī,* m. used in the gen. pl. (*gṛihapatinām*) for the preceding. — *Gṛiha-patnī,* f., Ved. the mistress of a house, the wife of the householder. — *Gṛiha-pāla, as,* m. the guardian of a house, a house-dog. — *Gṛihapālāya,* nom. A. *-pālāyate, -yitum,* to resemble a house-dog. — *Gṛiha-potaka, as,* m. the site of a habitation, the ground on which it stands and which surrounds it. — *Gṛiha-praveśa, as,* m. or *gṛiha-praveśana, am,* n. solemn entrance into a house according to prescribed ceremonies. — *Gṛiha-praveśanīya, as, ā, am,* relating to the solemn entrance into a house. — *Gṛiha-bali, is,* m. a domestic oblation, the offering of the remnants of a meal to all creatures, such as animals, supernatural beings, and especially household deities. — *Gṛihabali-devatā,* f. the deity to whom a domestic oblation is offered. — *Gṛihabali-priya, as,* m. a kind of crane, Ardea Nivea. — *Gṛihabali-bhuj, k,* m. a sparrow; (according to other authorities), Ardea Nivea, or a crow. — *Gṛiha-bhaṅga, as,* m. an exile, one who is driven from his house; family decay; destroying a house, breaking into a house; failure, breaking up, ruin, destruction (of a family, firm or association). — *Gṛiha-bhañjana, am,* n. breaking down or destroying a house; causing the ruin or decay of a family. — *Gṛiha-bhartṛi, tā,* m. the master of a house. — *Gṛiha-bhitti, is,* f. the wall of a house. — *Gṛiha-bhūmi, is,* f. the site of a habitation. — *Gṛiha-bhedin, ī, inī, i,* prying into domestic affairs, causing family quarrels. — *Gṛiha-bhojin, ī, inī, i,* an inmate of the same house. — *Gṛiha-maṇi, is,* m. a lamp. — *Gṛiha-māćikā,* f. a bat. — *Gṛiha-mūḍha-dhī, īs, īs, i,* bewildered with domestic cares. — *Gṛiha-mṛiga, as,* m. a dog. — *Gṛiha-megha, as,* m. a multitude of houses. — *Gṛiha-medha, as,* m. a domestic sacrifice; (*as, ā, am*), one who performs the domestic rites or is the object of them; connected with domestic rites or the duties of a householder; an epithet of a ray of the sun. — *Gṛihamedhin, ī, inī, i,* one who performs the domestic sacrifices or is the object of them, a religious man; (*ī*), m. the householder who performs the domestic rites, the married Brāhman who has a household, the Brāhman in the second period of his religious life; (*inī*), f. a housewife, the wife of a householder, natural sense or intelligence. — *Gṛihamedhīya* or *gṛihamedhya, as, ā, am,* relating to the Gṛiha-medha or Gṛiha-medhin. — *Gṛiha-yantra, am,* n. an apparatus to which on solemn occasions the flags of a house are fastened. — *Gṛiha-rakshā,* f. the guarding of a house. — *Gṛiha-randhra, am,* n. a breach in the wall of a house; private or family troubles or dissensions of an unpleasing nature; [cf. *gṛiha-ćchidra.*] — *Gṛiha-rāja, as,* m., Ved. the lord of the house, an epithet of Agni. — *Gṛiha-vat, ān, atī, at,* possessing a house, the possessor of a house. — *Gṛiha-vāṭikā* or *gṛiha-vāṭī,* f. a garden or grove near a house. — *Gṛiha-vāsa, as,* m. the living in a house, the office of a householder. — *Gṛiha-vāsin, ī, inī, i,* living in a house. — *Gṛiha-vićcheda, as,* m. the extinction or destruction of a family or race. — *Gṛiha-vitta, as,* m. = *gṛiha-pati.* — *Gṛiha-vṛiksha-vāṭikā,* f. title of a literary work. — *Gṛiha-vyāpāra, as,* m. household affairs, domestic economy. — *Gṛiha-śuka, as,* m. a parrot kept in a house; a domestic poet. — *Gṛiha-śuddhi, is,* f. ceremonies for the purification of a house. — *Gṛiha-saṃveśaka, as,* m. a house-builder. — *Gṛiha-stha, as, ā, am,* living or staying in a house; (*as*), m. a householder, a Brāhman in the second period of his religious life, or one who after having finished his studies and after investiture with the sacred thread performs the duties of the master of a house and father of a family; (*ā*), f. a housewife. — *Gṛihastha-dharma, as,* m. the practice or duty of a householder. — *Gṛiha-sthāna, am,* n. a temporary residence. — *Gṛihasthāśrama* (°*stha-āś*°), *as,* m. the order of a householder.

— *Griha-sthūṇa, am,* n. the pillar of a house. — *Griha-han, ā, ghnī, a,* pernicious to a house or its inmates. — *Grihāksha* (*ha-ak°*), *as,* m. a loophole, an eyelet-hole, a round or oblong window. — *Grihāgata* (°*ha-āg°*), *as, ā, am,* one who has come to a house; (*as*), m. a guest. — *Grihādhipa* (°*ha-adh°*), *as,* m. the Gṛihastha or householder; [cf. *griha-stha.*] — *Grihānubaddha* (°*ha-an°*), *as, ā, am,* confined to the house. — *Grihābhipālin* (°*ha-abh°*), *ī, inī, i,* watching or taking care of the house; (*ī*), m. a watchman. — *Grihāmla* (°*ha-am°*), *am,* n. sour gruel made from the fermentation of rice-water. — *Grihāyaṇika* or *grihāyaṇika, as,* m. (fr. *griha + ayana*), a householder; [cf. *griha-stha.*] — *Grihārāma* (*ha-ār°*), *as,* m. a garden, a grove &c. near a house and belonging to it. — *Grihārūḍha-cetas* (°*ha-ār°*), *ās, ās, as,* devoted to home. — *Grihārtha* (°*ha-ar°*), *as,* m. household affairs, any household matter or care. — *Grihāvagrahaṇī* (*ha-av°*), f. the threshold, raised ground or a terrace in front of the door. — *Grihāvasthita* (°*ha-av°*), *as, ā, am,* dwelling or living in a house; situated or abiding in any dwelling-place. — *Grihāśayā* (°*ha-āś°*), f. the betel tree, Piper Betel. — *Grihāśman* (*ha-aś°*), *ā,* m. a flat oblong stone upon which condiments are ground. — *Grihāśrama* (°*ha-āś°*), *as,* m. the order of a householder, the second stage in the religious life of a Brāhman. — *Grihāśramin, ī,* m. the Brāhman as a householder. — *Grihe-jñānin, ī, inī, i,* wise inside a house, inexperienced, stupid. — *Grihe-ruha, as, ā, am,* growing in a house. — *Grihe-vāsin, ī, inī, i,* Ved. living in a house. — *Grihe-śa* (°*ha-īśa*), *as,* m. the regent of a sign of the zodiac. — *Grihe-śvara* (°*ha-īś°*), *as,* m. the master of a house, a householder. — *Grihotpāta* (°*ha-ut°*), *as,* m. any domestic nuisance (as vermin &c.). — *Grihopakaraṇa* (°*ha-up°*), *am,* n. any domestic utensil.

Grihayāpya or *grihayāyya, as,* m. a householder, the master of a house or family.

Grihayālu, us, us, u, disposed to seize or to lay hold of.

Grihala, as, m., N. of a man.

Grihālikā, f. a small house-lizard; [cf. *grihagolikā* and *griholikā.*]

Grihin, ī, iṇī, i, possessing a house; (*ī*), m. the master of a house, a householder, the Brāhman as a householder [cf. *griha-stha*]; (*iṇī*), f. the mistress of a house, a wife.

Grihī-bhū, cl. 1. P. *-bhavati, -vitum,* to become a house or habitation.

Griholikā, f. a small house-lizard; [cf. *grihagodhikā, grihālikā,* &c.]

1. *grihya, as, ā, am,* belonging to a house, domestic; N. of a series of ceremonies relating to family or domestic affairs (such as marriages, births, &c.) and treated of in a peculiar class of ritual works, called Gṛihya-sūtras (see below); domesticated, tame, living in houses (as animals); situated outside of, (originally 'adjoining the houses of a town;' e. g. *grāma-grihyā senā,* an army outside a village); (*as*), m. the inmate of a house, a domestic; a tame or domesticated animal; (*ā*), f. a suburb, a village adjoining to a city, or a small village attached to a larger. — *Grihya-kārikā,* f. the Sūtras of Āśvalāyana in metrical form. — *Grihya-guru, us,* m. an epithet of Śiva; (a wrong reading for *guhya-guru?*). — *Grihya-grantha, as,* m. a treatise on domestic ceremonies. — *Grihya-pariśishṭa, am,* n., N. of a Pariśishṭa. — *Grihya-saṅgraha, as,* m. title of a work on ritual ascribed to the son of Gobhila. — *Grihya-sūtra, am,* n. a class of ritual works containing directions for domestic rites and ceremonies, composed by Āśvalāyana, Gobhila, &c. — *Grihyāgni* (°*ya-ag°*), *is,* m. a sacred fire which it is incumbent on every Brāhman to keep up.

Grihyaka, as, ā, am, tame, domesticated, domestic; dependent, docile, not following one's own inclinations; (*as*), m. a tame or domesticated animal, whether a bird or beast.

गृहणी *grihaṇī,* f. sour gruel made from the fermentation of rice-water; [cf. *grihāmla.*]

गृहीत *grihīta.* See under rt. *grah.*

गृह्य 1. 2. 3. *grihya.* See last col. and under rt. *grah.*

गॄ 1. *grī,* cl. 9. P. A. *griṇāti, griṇīte, jagāra, garishyati* and *garīshyati, agārīt, garitum* and *garītum,* to utter a sound, call out to, invoke; to call; to announce, proclaim; to promulgate, relate; to mention with praise, praise, extol; [cf. Hib. *goirim;* Gr. γηρύω, γλῶσσα; Old Germ. *quar, quir,* &c.; Old Pruss. *gerbu,* 'to speak;' Angl. Sax. *gale;* Germ. *gal* in *Nachtigal;* Lat. *gallus?*].

Griṇat, an, atī, at, praising, flattering; speaking.

Griṇīshan, Ved. found only in the loc. *griṇīshaṇi,* = in praise, with invocation; (Sāy.) to be praised.

गॄ 2. *grī,* cl. 6. P. *girati* and *gilati, jagāra* and *jagāla, garishyati* and *galishyati,* or *garīshyati* and *galīshyati, agārīt* and *agālīt, garitum* and *galitum,* or *garītum* and *galītum,* to swallow, devour, eat; to emit or eject from the mouth: Caus. *gārayati* and *gālayati:* Desid. *jigarishati* and *jigalishati:* Intens. *jegilyate, jāgarti;* [cf. Lith. *gerru,* 'to drink;' Lat. *glu-tio, gula;* Slav. *gr-lo;* Russ. *schora.*]

गॄ 3. *grī* or *krī,* cl. 10. A. *gārayate, -yitum,* to know, discern, make known, teach.

गेण्डु *geṇḍu, us,* m. or *geṇḍuka* or *geṇḍūka* or *genduka, as,* m. a ball for playing with; [cf. *kanduka* and *ginduka.*]

गेप् *gep,* cl. 1. A. *gepate,* to shake, tremble; [cf. *kep.*]

गेय *geya,* &c. See under *gai* next col.

गेल *gela* or *gelu,* a particular number.

गेव् *gev,* cl. 1. A. *gevate,* to serve, to gratify by service; [cf. *kev, khev, sev.*]

गेष् *gesh,* cl. 1. A. *geshate,* to seek, search, investigate; [cf. *gavesh.*]

गेष्ण *geshṇa,* &c. See under *gai.*

गेह *geha, am,* n. (corrupted fr. *griha*), a house, a dwelling, a habitation. — *Geha-dāha, as,* m. the burning of a house, a conflagration. — *Geha-pati, is,* m. the master of a house, a householder, husband. — *Geha-bhū, ūs,* f. the site of a house, the ground on which it is built. — *Gehe-kshveḍin, ī, inī, i,* blustering at home, a house-hero, a coward. — *Gehe-dāhin, ī, inī, i,* scorching and burning at home, a house-hero. — *Gehe-dripta, as, ā, am,* overbearing at home. — *Gehe-dhrishṭa, as, ā, am,* insolent at home. — *Gehe-nardin, ī, inī, i,* shouting defiance at home, a poltroon, a dunghill-cock. — *Gehe-mehin, ī, inī, i,* making water at home; a lazy, effeminate or indolent man. — *Gehe-vijitin, ī, inī, i,* victorious at home, a cowardly boaster. — *Gehe-vyāḍa, as,* m. fierce at home, a braggart, a boaster. — *Gehe-śūra, as,* m. a house-hero, a carpet-knight, a boasting coward. — *Gehopavana* (°*ha-up°*), *am,* n. a small forest near a house.

Gehin, ī, inī, i, having a house, domestic; (*ī*), m. a householder; (*inī*), f. a housewife, a wife.

Gehya, as, ā, am, Ved. domestic, being in a house; (*am*), n. domestic affairs; wealth.

गै *gai,* cl. 1. P. (rarely A.) *gāyati, jagau, gāsyati, agāsīt, gātum,* to sing, to speak or recite in a singing manner, (applied figuratively to the utterance of beings not endowed with human language, e. g. to gods, the earth, &c.); to relate in metrical language, to praise in song; to sing before (with acc.): Pass. *gīyate:* Caus. P. *gāpayati, -yitum,* to cause to sing or praise in song: Desid. *jigāsati:* Intens. *jegīyate, jāgeti, jāgāti;* [cf. Lith. *zaidziu.*]

Gātavya, as, ā, am, to be sung, what may be sung.

Gāyaka, gāyatrī, gīta, &c. See s. v.

Geya, as, ā, am, to be sung; singing, a singer; (*am*), n. song, singing, a song or chant. — *Geya-jña, as, ā, am,* skilful in song. — *Geya-rājan, ā,* m., N. of a Cakra-vartin.

Geshṇa, as, m. a singer, a professional singer, an actor, a mime, a chanter of the Sāma-veda.

Geshṇu, us, m. a singer, an actor, a chanter of the Sāma-veda.

गैर *gaira, as, ī, am* (fr. *giri*), coming from mountains, grown on them, mountain-born, mountain, mountaineer; (*ī*), f., N. of a plant; [cf. *tāngalikī.*]

Gairāyaṇa, as, m. a patronymic from Giri.

Gairika, as, ī, am, mountain, mountain-born or produced; (*as, ā, am*), m. f. n. red chalk, sometimes used as a red ornament; (*am*), n. gold. — *Gairikāksha* (°*ka-ak°*), *as,* m., N. of a plant; [cf. *jalamadhūka.*]

Gairikshita, as, m. (fr. *giri-kshit*), a patronymic of Trasadasyu; also of the Yaskas.

Gaireya, as, ī, am, mountain-born, mountain; (*am*), n. bitumen, red chalk.

गैरकंवूल *gairakaṃvūla* or *gairikaṃvūla,* N. of the ninth Yoga.

गो *go, gaus,* m. f. (said to be fr. rt. 1. *gam*), an ox, a cow; cattle, kine, a herd of cattle (pl.); anything coming from or belonging to an ox or cow, as milk (generally pl.), flesh, skin, hide, leather, a strap of leather, a sinew, a bow-string; a particular day of the Abhiplava sacrifice, = *goshṭoma;* the herds of the sky, i. e. the stars; the sky; (pl.) rays of light (regarded as the herds of the sky, for which Indra fights with Vṛitra); the thunderbolt; water; the eye; an arrow; the hairs of the body; (the following are m. only), the sign Taurus of the zodiac; the sun; the moon; the sun's ray, called Sushumna; a kind of medicinal plant, = *rishabha;* a singer; a goer, a horse; a billion; N. of a Ṛishi; (the following are f. only), a region of the sky; the earth (as the milch-cow of kings); a mother; speech, Sarasvatī the goddess of speech; N. of the wife of Śuka, a daughter of the manes, called Sukālas; or N. of the daughter-in-law of Śuka; or N. of a daughter of Kakut-stha and wife of Yayāti; *gavāṃ vratam,* N. of a Sāman; [cf. Gr. βοῦς; Lat. *bos;* Old Germ. *chuo;* Mod. Germ. *kuh;* Eng. *cow;* Lett. *gohw;* cf. also Gr. γαῖα, γῆ; Goth. *gavi;* and Mod. Germ. *gau.*] — *Go-agra, as, ā, am,* Ved. headed by cows, having cows or milk &c. as the chief or most excellent part; (*am*), n. a multitude of cows; (according to native grammarians also *go'gra* and *gavāgra.*) — *Go-ajana, as, ā, am,* Ved. anything (as a stick, goad, &c.) used for driving cattle. — *Go-argha, as, ā, am,* Ved. of the value of one cow. — *Go-arṇas, ās, ās, as,* Ved. flowing or streaming with milk (?). — *Go-aśva, am,* n. cattle and horses. — *Goaśvīya, am,* n., N. of a Sāman. — *Go-rijīka, as, ā, am,* Ved. prepared or mixed with milk. — *Go-opaśa, as, ā, am,* Ved. furnished with a twist or tuft of leather straps. — *Go-kaksha, as,* m., N. of a man. — *Go-kaṇṭa, as,* m. the plant Asteracantha Longifolia. — *Go-kaṇṭaka, as,* m. a road or spot trodden down by oxen or cows and so made difficult to be passed; the print of a cow's hoof, a spot so marked; a cow's hoof; the plant Asteracantha. — *Go-karṇa, as, ā, am,* having cow's ears, an epithet of certain men and demons; (*as*), m. a cow's ear; a kind of deer, Antilope Picta; a mule; a serpent; a kind of arrow; a span from the tip of the thumb to that of the ring finger; a place of pilgrimage on the Malabar coast, sacred to Śiva; Śiva as there worshipped; N. of one of the attendants of Śiva; of a king of Kaśmīra who erected a statue of Śiva, called after him Gokarṇeśvara; of a Muni; (*ā*), f., N. of one of the Mātṛis attendant on Skanda; (*ī*), f. the plant Sanseviera Zeylanica. — *Go-kāma, as, ā, am,* Ved. desirous of cattle. — *Go-kāmyā,* f. desire for cows. — *Go-kirāṭikā* (°*ra-aṭ°?*), f. a bird considered as

लक्ष्यदृश्यौः स्त्रियां गौः amara

one kind of the common Maina, Turdus Salica; also called Viṭ-sārikā. — *Go-kila* or *go-kīla, as,* m. a plough; a pestle. — *Go-kula, am,* n. a herd of kine, a multitude of cattle, a cow-house or station; a village or tract on the Jumnā, the residence of Nanda and of Kṛishṇa during his youth; the inhabitants of this station; N. of a certain sanctuary or holy place. — *Gokula-jit, t,* m., N. of an author of the seventeenth century. — *Gokula-nātha, as,* m., N. of the author of the work Padavākya-ratnākara; also of the work Rasa-mahārṇava. — *Gokula-stha, as,* m., N. of a sect of Vishṇu. — *Gokulika, as, ā, am,* one who gives help or gives no help (?) to a cow in the mud; squint-eyed; N. of a Buddhist sect. — *Gokulodbhavā* (*°la-ud°*), f. an epithet of Durgā. — *Go-kṛi,* cl. 8. P. *-karoti, -kartum,* to transform into a cow. — *Go-kṛita, am,* n. cow-dung. — *Go-kshīra, am,* n. cow's milk. — *Go-kshura* or *go-kshuraka, as,* m. (*kshura* = *khura*), the plant Asteracantha Longifolia; (*am*), n. a cow's hoof. — *Go-kshoḍaka, as,* m. a kind of bird. — *Go-khura, as,* m. = *go-kshura,* the plant Asteracantha Longifolia; another plant, Tribulus Lanuginosus; N. of a Dānava. — *Gokhuri, is,* m. = *go-kshura* = *go-khura,* the plant Asteracantha Longifolia. — *Go-gṛishṭi, is,* f. a young cow which has had only one calf. — *Go-goyuga, am,* n. a yoke of oxen or cows. — *Go-goshṭha, am,* n. a station for cattle; a stable for cows, a cattle-shed. — *Go-granthi, is,* m. dried cow-dung; a station for cows, a cow-yard, cow-house, &c.; N. of a plant, = *go-jihvikā.* — *Go-graha, as,* m. spoil, booty, capture of cattle. — *Go-grāsa, as,* m. the ceremony of presenting a mouthful of grass to a cow when performing an expiatory rite; the feeding like a cow. — *Go-ghāta, as,* m. or *go-ghātaka, as,* m. or *go-ghātin, ī,* m. a cow-killer. — *Go-ghāsa, as,* m. grass for a cow. — *Go-ghṛita, am,* n. melted butter coming from a cow; rain (i. e. the Ghṛita of the sky or earth). — *Go-ghna, as, ī, am,* noxious to kine; who or what kills kine; one for whom a cow is killed, a guest. — *Go-ghnata, ās,* m. pl., N. of a people. — *Go-ćandana, am,* n. a kind of sandal-wood [cf. *go-śīrsha*]; (*ā*), f. a poisonous sort of leech. — *Go-ćapalā,* f., N. of a daughter of Raudrāśva and Ghṛitāćī. — *Go-ćara, as, ā, am,* ranged or grazed over by cattle; frequented, visited, offering range or field or scope for action, within the range of, accessible, attainable, within the power of (e. g. *asmad-goćara,* within our power; *dṛishṭi-goćara,* perceptible, cognizable, worthy of observation or adoration; *dṛishṭy-agoćara,* not within range of the sight, invisible); ranging, circulating, passing current, having a particular meaning, prevalent; (*as*), m. the range of cattle, pasturage, range in general, field for action, an abode, dwelling-place, district, department, province; the range of the organs of sense, an object of sense, anything perceptible by the senses, especially the range of the eye, the horizon (e. g. *loćana-goćaraṃ yā,* to come within range of the eye, to become visible); the range of the planets from the Lagna or from each other. — *Goćara-phala* or *goćarādhyāya* (*°ra-adh°*), *as,* m., N. of the 104th Adhyāya of Varāha-mihira's Bṛihat-saṃhitā. — *Goćara-pīḍā,* f. inauspicious position of stars within the ecliptic. — *Goćarī-kṛi,* cl. 8. P. *-karoti, -kartum,* to place within the range, make current. — *Goćarī-kṛita, as, ā, am,* within the range of observation. — *Go-ćarman, a,* n. an ox-hide, a cow's hide; a particular measure of surface, a place large enough for the range of 100 cows, one bull, and their calves, (according to some authorities) 300 feet long by 10 broad; it is also defined as an extent of land sufficient to support a man for a year; (originally perhaps a piece of land large enough to be encompassed by straps of leather from a cow's hide.) — *Go-ćāraka, as,* m. a cowherd. — *Go-ćāraṇa, am,* n. the tending or feeding of cows. — *Go-ćārin, ī, iṇī, i,* going after cows, epithet of a class of Yatis; [cf. *mṛiga-ćārin.*] — *Go-jara, as,* m. an old ox or bull. — *Go-jala, am,* n. cow's urine. — *Go-jā, ās, ās, am,* Ved. produced by milk; (Sāy.) born amidst rays; (according to Mahī-dhara), born in the earth, the earth being identical with the elements. — *Go-jāgarika, as,* m. a kind of prickly nightshade [cf. *kaṇṭa-kāraka*]; (*am*), n. (?) a preparer of food, a baker [cf. *bhakshya-kāraka*]; happiness, fortune. — *Go-jāta, as, ā, am,* Ved. born in the starry sky, one whose home is the starry sky; (Sāy.) born in the middle region, an epithet of the gods. — *Gojā-parṇī,* f., N. of a plant, = *dugdha-phenī.* — *Go-jit, t, t, t,* Ved. conquering cattle, gaining cattle. — *Go-jihvā* or *go-jihvikā,* f. the plant Phlomis Esculenta or Elephantopus Scaber; or a kind of Hieracium, = *dārvikā,* or = *gavedhukā;* in Bengālī *gojiā* = Premna Esculenta. — *Go-taraṇi,* a kind of flower. — *Go-tallaja, as,* m. an excellent cow. — *Go-tīrtha, am,* n., N. of a Tīrtha. — *Go-tīrthaka, as,* m., scil. *ćheda,* an oblique cut applied to fistula of the rectum. — *Go-tra, am,* n. (rt. *trai*), protection or shelter for cows, a cow-pen, cow-shed, a stable for cattle, a stable in general, a hurdle, an enclosure; the family enclosed by the hurdle; family, race, lineage, kin, an affix used for forming patronymics; a name, an appellation, family name; (in Pāṇini's Sūtras), the grandson and his descendants if no older offspring of the same ancestor than this grandson lives (e. g. A. B. C. representing father, son, and grandson, then C. is called Gotra, if A. and B. are dead, otherwise he is called Yuvan); a caste, a tribe, a subdivision, a caste according to families, (in that of the Brāhman twenty-four Gotras are reckoned, supposed to be sprung from and named after celebrated teachers, as Sāṇḍilya, Kaśyapa, Gautama, Bharad-vāja, &c.); a multitude, increase; possession; a forest; a field; a road; a chattar, an umbrella or parasol; knowledge of futurity, inspiration; a genus, a class or species; (*as*), m. a mountain; (*ā*), f. a herd of kine; the earth; (a polysyllabic fem. in long *ī* shortens its final vowel before *gotra,* e. g. *Brāhmaṇi-gotrā,* a Brāhman woman only by name or birth?). — *Gotraka, am,* n. family, family name. — *Gotra-kartṛi, tā,* or *gotra-kārin, ī,* m. the founder of a family. — *Gotra-kīlā,* f. the earth; [cf. *aćala-kīlā* and *adri-kīlā.*] — *Gotra-ja, as, ā, am,* born in the same family, a relation (in law, the term is nearly equivalent to the 'Gentile' of Roman law, and is applied to kindred of the same general family, who are connected by offerings of food and water; hence it is opposed to the Bandhu or cognate kindred, who do not partake in the offerings to the common ancestors). — *Gotra-paṭa, as,* m. a genealogical table, pedigree. — *Gotra-pravara, as,* m. the oldest member of a family, founder of a family. — *Gotrapravara-darpaṇa, am,* n. title of a literary work. — *Gotra-bhid, t, t, t,* Ved. opening the cow-pens of the sky; (Sāy.) splitting the clouds or mountains (in the battle with the demon Vṛitra), an epithet of Indra and of the vehicle of Bṛihaspati; (*t*), m. Indra (as splitting the mountains with his thunderbolt [cf. *adri-bhid*], and as destroying families or names). — *Gotra-bhūmi, is,* f. (with Buddhists) 'family-range,' one of the periods in the life of a Śrāvaka. — *Gotra-riktha, e,* n. du. the family or family name and its inheritance; (*am*), n. family estate, patrimony. — *Gotra-vat, ān, atī, at,* belonging to a noble family. — *Gotra-vṛiksha, as,* m., N. of a plant; [cf. *dhanvana.*] — *Gotrākhyā* (*°ra-ākh°*), f. family name, patronymic. — *Gotrānta* (*°ra-an°*), *as,* m. destruction of families or of mountains; (scil. *śabda*) a patronymic, i. e. a word ending with a Gotra affix. — *Gotrika, as, ā, am,* relating to a family; *gotrikaṃ karma,* the consciousness of family descent, one of the four pure Karmans with Jainas. — *Go-tva, am,* n. the being a cow, the state of being an ox or cow. — 1. *go-da, as, ā, am,* giving cattle or cows; (*au*), m. du., N. of a village; (*ā*), f., N. of a river, commonly Godāvarī. — *Go-datra, as, ā, am,* Ved. giving cattle; an epithet of Indra. — *Go-danta, as,* m. a cow's tooth; yellow orpiment; a white fossil substance, apparently an earthy salt; N. of a Dānava; (*as, ā, am*), having cow's teeth; armed, armed with a coat of mail. — *Go-dari, is, is, i,* Ved. opening the stables of the sky; (Sāy.) splitting the clouds or mountains, epithet of Indra. — 2. *go-dā, ās, ās, am,* Ved. presenting with cattle or kine. — 1. *go-dāna, am,* n. presenting with cows, the gift of a cow; N. of the eastern continent; cutting (rt. *do*) of the hair (*go*), the ceremony of tonsure; see 2. *godāna,* s. v. — *Go-dāya, as, ā, am,* intending to present with cows. — *Go-dāraṇa, am,* n. a plough; a spade or hoe. — *Go-dāvarī,* f. 'granting water or kine,' N. of a river in Dakshiṇā-patha; [cf. 1. *go-dā, golā, saptagodāvara.*] — *Godāvarī-saṅgama, as,* m., N. of a place. — *Go-dugdha, am,* n. cow's milk. — *Go-dugdha-dā,* f. a kind of grass, = *ćaṇikā.* — *Go-duh, -dhuk, k,* m. f. a milkman or milkmaid; a cowherd; also *go-duha, as,* m. — *Go-doha, as,* m. the milking of cows. — *Go-dohana, am,* n. the time when cows are milked, or the time necessary for milking a cow; (*ī*), f. a milk-pail. — *Go-drava, am,* n. cow's urine. — *Go-dhana, am,* n. possession of cows, a herd of cows, a multitude or number of cattle, especially if considered as property, a station of cows; (*as*), m. a broad-pointed arrow. — *Go-dhara, as,* m., N. of a king of Kaśmīra. — *Go-dharma, as,* m. the law of cattle, ordinances relating to cattle. — *Go-dhas, ās,* m., N. of a Ṛishi of the family of Aṅgiras. — *Godha-sāman, a,* n., N. of a Sāman. — *Go-dhā, godhi,* see s. v. — *Go-dhāyas, ās, ās, as,* Ved. supporting or fostering cows. — *Go-dhuma* or *go-dhūma, as,* m. (as it were 'the smoke of the earth,' but derived in the Uṇādi-sūtras fr. *gudh,* to surround), wheat (generally plur.); the orange; a kind of medicinal plant; (*ī*), f., N. of a plant; [cf. *go-lomikā.*] — *Godhūmaka, as,* m. a kind of serpent. — *Godhūma-ćūrṇa, am,* n. wheat-flour. — *Godhūma-sambhava, am,* n. sour gruel made from wheat-flour, a sour paste. — *Go-dhūli, is,* m. 'dust of the earth,' a period of the day in the hot season when the sun is half risen; in the cold and dewy seasons, when the sun is full but mild; and in the three other seasons, sunset (originally a time at which mist seems to rise from the earth). — *Go-dhenu, us,* f. a milch-cow; [cf. *gaudhenuka.*] — *Go-dhra, as,* m. a mountain (bearing the earth). — *Go-nanda, as,* m., N. of a people in Dakshiṇā-patha; N. of an attendant of Śiva; (*ā*), f. an epithet of the wife of Śiva; (*ī*), f. the female of the Ardea Sibirica or Indian crane; [cf. the following.] — *Go-narda, as, ā, am,* bellowing like a bull, an epithet of Śiva; (*as*), m. the bird Ardea Sibirica or Indian crane; N. of a king of Kaśmīra; N. of a people in Dakshiṇā-patha; N. of a mountain; a various reading has *gomanta;* (*am*), n. the fragrant grass Cyperus Rotundus. — *Gonardīya, as, ā, am,* relating to the Gonardas; (*as*), m. an epithet of Patañjali, the founder of the Yoga philosophy; N. of a grammarian mentioned by Patañjali. — *Go-nasa, as,* m. a large kind of snake, by some considered to be the same as the Boa or Bor; a kind of gem; (*ā*), f. the mouth of a cow; (*ī*), f. a kind of plant; [cf. *go-nāsa.*] — *Go-nātha, as,* m. a bull; a herdsman. — *Go-nāya, as,* m. a cowherd. — *Go-nāsa, as, ā, am,* having a nose or snout like that of an ox; (*as*), m. a kind of snake; (*ā*), f. the projecting snout of a cow or ox; (*am*), n. a kind of gem, *vaikrānta-maṇi;* [cf. *go-nasa.*] — *Go-nishyanda, as,* n. cow's urine. — *Go-nyoghas, ās, ās, as,* Ved. streaming or flowing among milk; (Sāy.) having quantities of fluid streaming down. — *Go-pa, go-pī,* see s. v. — *Go-pati, is,* m. the lord of a herd of cows, a bull; the leader of a troop, a leader, a chief; the chief of herdsmen, i. e. Kṛishṇa or Vishṇu; the lord of the heavenly herds or stars or rays; the sun; Indra; the lord of the earth, a king; lord of the waters, an epithet of Varuṇa; a medicinal plant, = *ṛishabha;* an epithet of Śiva; N. of a Deva-gandharva; of a Dānava slain by Kṛishṇa; of a son of Śivi. — *Gopati-ćāpa, as,* m. the rainbow. — *Go-pa-tva, am,* n. the office or order of a herdsman. — *Go-patha, as,* m. or *gopatha-brāhmaṇa, am,* n. title of a Brāhmaṇa of the Atharva-veda. — *Go-paśu, us,* m. a sacrificial cow. — *Go-pāla, as,* m. a cowherd; a protector of the earth, a king; cowherd and king; the cowherd κατ' ἐξοχήν, i. e. Kṛishṇa; an epithet

of Śiva; N. of an attendant of Śiva; N. of a Nāga; N. of a minister of king Bimbi-sāra, also of a king, and of a general of king Kīrti-varman; N. of a scholiast; N. of several other men; (*ī*), f., N. of one of the Mātṛis attending Skanda; N. of a Ćaṇḍālī; two plants, = *gopāla-karkaṭī* and *go-rakshī*. – *Go-pālaka*, *as*, m. a cowherd; an epithet of Kṛishṇa; an epithet of Śiva; N. of a son of king Ćaṇḍa-mahā-sena; (*ikā*), f. the wife of a cowherd; a kind of worm or fly found on dung-heaps. – *Gopāla-kaksha*, *as*, m., N. of a country and (in plur.) the inhabitants of this country. – *Gopāla-karkaṭī*, f. a kind of cucumber (in Hindī *goyālakāṅkarī*, *gurubhā*); [cf. *gopa-karkaṭikā*, &c.] – *Gopāla-keśava*, *as*, m., N. of a statue of Kṛishṇa, called after Gopāla-varman. – *Gopāla-tāpanīyopanishad* (°*ya-up*°), *t*, f. title of an Upanishad in honour of Kṛishṇa. – *Gopāla-dāsa*, *as*, m., N. of a physician; N. of a copyist. – *Gopāla-deva*, *as*, m., N. of a poet. – *Gopāla-pura*, *am*, n., N. of a town called after Gopāla-varman. – *Gopāla-prasāda*, *as*, m., N. of a teacher of Rāma-ćandra. – *Gopāla-maṭha*, *as*, m., N. of a college called after Gopāla-varman. – *Gopāla-yogin*, *ī*, m., N. of a man. – *Gopāla-varman*, *ā*, m., N. of a king of Kaśmīra. – *Gopāla-sarasvatī*, m., N. of a pupil of Śiva-rāma and teacher of Govindānanda. – *Gopālī*, *is*, m. an epithet of Śiva; N. of a man; [cf. *go-pāla*.] – *Gopāshṭamī* (°*pa-ash*°), f. the eighth lunation of the light half of Kārttika, on which Kṛishṇa who had formerly been a keeper of calves became a cowherd; cows are especially to be worshipped on this day. – *Go-pitta*, *am*, n. ox-bile or the bile of cows from which the yellow orpiment called Go-roćanā, Roćanā or Roćanī, is supposed to be prepared; orpiment. – *Go-pīta*, *as*, m., N. of one of the four water wagtails, which are regarded as birds of augury. – *Go-pītha*, *as*, m. (rt. *pā*, to protect), protecting, preserving, protection; (*am*), n. a holy place, a place of pilgrimage; (*as*), m., Ved. (rt. *pā*, to drink), a draught of milk; (Sāy.) drinking of any fluid or juice; [cf. *soma-pītha*.] – *Go-pīthya*, *am*, n., Ved. protection; (Sāy.) protection of the earth. – *Gopīnātha*, *as*, m., N. of a man; N. of a son of Mādhava. – *Go-puććha*, *as*, *am*, m. n. a cow's tail; (*as*), m. a sort of monkey; a sort of necklace, one of two, or of four, or of thirty-four strings; a kind of drum. – *Go-puṭika*, *am*, n. a temple or edifice consecrated to Śiva's bull. – *Go-putra*, *as*, m. a young bull; a son of the sun, epithet of Karṇa. – *Go-pura*, *am*, n. a town-gate, a gate in general; the ornamented gateway of a temple; a kind of grass, Cyperus Rotundus, = *mustaka* [cf. *go-narda*]; (*as*), m., N. of a physician. – *Gopuraka*, *as*, m. the resin of the Boswellia Thurifera; [cf. *kunduruka*.] – *Go-purīsha*, *am*, n. cow-dung. – *Go-posha*, *as*, m., Ved. increase of herds. – *Go-prakāṇḍa*, *am*, n. a superior cow, excellent cattle. – *Go-praćāra*, *as*, m. pasturage for cows or oxen. – *Go-pratāra*, *as*, m. ox-ford, a ford for cattle; N. of a place of pilgrimage on the Sarayū; an epithet of Śiva, as leading cattle safely across the water (?). – *Go-pradāna*, *am*, n. gift of cattle. – *Go-praveśa-samaya*, *as*, m. the time when the cows come home, the evening twilight. – *Go-phaṇā*, f. a bandage hollowed out so as to fit the chin or nose &c.; a sling; also *gophaṇikā*. – *Go-baka*, *as*, m. Ardea Govina. – *Go-badha*, *as*, m. the killing of a cow. – *Go-bandhu*, *us*, *us*, *u*, Ved. having a cow as a relative; (Sāy.) having a cow as mother, an epithet of the Maruts; [cf. *go-mātṛi* and *pṛiśni-mātṛi*.] – *Go-bāla*, *as*, m. the hair of a cow. – *Gobālin*, *ī*, *inī*, *i*, covered with cow's hair; *gobālī gajas*, a kind of buffalo (?). – *Go-brāhmaṇa*, *am*, n. a cow and a Brāhman. – *Go-brāhmaṇa-manushya*, *ās*, m. cows, Brāhmans, and men. – *Go-bhaṭṭa*, *as*, m., N. of a poet. – *Go-bhaṇḍīra*, *as*, m. a kind of aquatic bird. – *Go-bhānu*, *us*, m., N. of a son of Vahni. – *Go-bhuj*, *k*, m. earth-possessor, a king. – *Go-bhṛit*, *t*, m. earth-supporter, a mountain. – *Go-makshikā*, f. a gad-fly (*daṇśa*). – *Go-magha*, *as*, *ā*, *am*, Ved. granting cattle or cows. – *Go-maṇḍala*, *am*, n. the orb of the earth, the globe. – *Go-mat*, *ān*, *atī*, *at*, possessing or containing cattle, cows, herds, &c.; rich in cattle; consisting of cattle; containing milk, mixed with milk; (*tī*), f., Ved. a place abounding in herds; N. of a river falling into the Indus; also of one falling into the Ganges; N. of a Vedic hymn, a prayer or formula, to be repeated during expiation for killing a cow; (*t*), n. possession of cattle, property consisting in herds. – *Go-matallikā*, f. a tractable and good cow. – *Go-matī*, *is*, f., N. of a river, = *go-matī*. – *Gomatī-putra*, *as*, m., N. of a prince; (also read *gotamī-putra*.) – *Go-matsya*, *as*, m. a kind of fish living in rivers. – *Go-madhya-madhya* (?), *as*, *ā*, *am*, slender in the waist. – *Gomanta*, *as*, m., N. of a mountain; N. of a people (also *goghnata*); an owner of cattle; a herd of cattle; a multitude of cattle-owners. – *Go-manda*, *as*, m. = *gomanta* (?), N. of a mountain. – 1. *go-maya*, *as*, *ī*, *am*, bovine, consisting of cattle; defiled with cow-dung; (*as*, *am*), m. n. cow-dung. – 2. *gomaya* (for *gomayaya*), nom. P. *gomayati*, -*yitum*, to cover or smear with (cow-dung). – *Gomaya-ććhattra*, *am*, n. a mushroom, a fungus. – *Gomaya-ććhattrikā*, f. a kind of fungus or mushroom. – *Gomaya-priya*, *am*, n. the plant Andropogon Schœnanthus. – *Gomayāya*, nom. A. *gomayāyate*, -*yitum*, to be similar to cow-dung, to taste like cow-dung. – *Gomayotthā* (°*ya-ut*°), f. a kind of beetle found in cow-dung; a gad-fly. – *Gomayodbhava* (°*ya-ud*°), *as*, m. the plant Cathartocarpus Fistula; [cf. *āragbadha*.] – *Go-mahisha-dā*, f. granting cattle and buffaloes; N. of one of the Mātṛis attending on Skanda or Kārttikeya. – *Go-māṇsa*, *am*, n. the flesh of oxen, beef. – *Go-mātṛi*, *tā*, m., Ved. having a cow for mother, coming from a cow; an epithet of the Maruts; [cf. *pṛiśni-mātṛi*.] – *Go-māyu*, *us*, *us*, *u*, making sounds like cattle; (*us*), m. a kind of frog; a jackal; N. of a jackal; N. of a Gandharva or celestial musician; the bile or bilious humor of a cow. – *Gomāyu-bhaksha*, *ās*, m. pl., N. of a people (eating jackals). – *Go-mithuna*, *am*, n. a bull and a cow, a yoke or pair of cattle. – *Go-min*, *ī*, *inī*, *i*, rich in herds &c.; (*ī*), m. the owner of cattle or cows; a jackal; a worshipper, an attendant on a Buddha. – *Go-mīna*, *as*, m. a sort of fish, the bull-fish; [cf. *go-matsya*.] – *Go-mukha*, *as*, m. a crocodile, a shark; N. of a son of Mātali; also of a son of the treasurer of king Vatsa; also of one of Śiva's attendants; also of an attendant of the first Arhat of the present Avasarpiṇī; (*am*), n. a kind of musical instrument, (a sort of horn or trumpet?); a house built unevenly or crookedly, viz. with angles or projections; spreading unguents, plastering, smearing; (*as*), m. a hole in a wall of a peculiar shape made by thieves &c., a breach; (*am*, *ī*), n. f. a cloth-bag containing a rosary, the beads of which are counted by the hand, thrust inside; (*ī*), f. the chasm in the Himālaya mountains, through which the Ganges flows, erroneously conceived to be shaped like a cow's mouth; N. of a river in Rāḍha. – *Gomukha-vyāghra*, *as*, m. 'cow-faced tiger,' a wolf in sheep's clothing. – *Go-mūḍha*, *as*, *ā*, *am*, stupid as an ox. – *Go-mūtra*, *am*, n. cow's urine. – *Gomūtraka*, *as*, *ikā*, *am*, similar to the course of cow's urine; (*ikā*), f. a kind of grass, described as growing in corn-fields, of a reddish colour and eaten by cattle, commonly called Tāmbaḍu [cf. *kṛishṭa-bhūmijā*, *kshetra-jā*, *rakta-tṛiṇā*]; an artificial verse, the second half of which repeats nearly all the syllables of the first; a form of calculation. – *Go-mṛiga*, *as*, m., Ved. the Bos Gavæus. – *Go-meda*, *as*, m. a gem or precious stone brought from the Himālaya and the Indus, described as of four sorts, white, pale yellow, red, and dark-blue (perhaps varieties of agate); N. of a plant, = *kakkola*. – *Go-medaka*, *as*, m. a gem or precious stone [cf. the preceding]; a kind of poison, = *kākola*; smearing the body with unguents (= *pattraka*). – *Gomeda-sannibha*, *as*, m., N. of a plant, = *dugdha-pāshāṇa*; chalcedony or opal. – *Go-medha*, *as*, m. the offering or sacrifice of a cow; N. of the attendant of the twenty-second Arhat of the present Avasarpiṇī. – *Go-'mbhas*, *as*, n. (for *go-ambhas*), cow's urine; [cf. *go-mūtra*.] – *Go-yajña*, *as*, m. the sacrifice of a cow. – *Go-yāna*, *am*, n. a carriage drawn by oxen or cows, a cart in general. – *Go-yukta*, *as*, *ā*, *am*, drawn by oxen or cows. – *Go-yuga*, *am*, n. a yoke or pair of oxen, a pair of animals in general. – *Go-yuta*, *as*, *ā*, *am*, frequented by cattle; (*am*), n. a cattle-station, a hurdle for cattle. – *Go-raksh*, *ṭ*, *ṭ*, *ṭ*, or *k*, *k*, *k*, guarding or preserving cattle. – *Go-raksha*, *as*, *ā*, *am*, keeping or tending cattle; (*as*), m. a cowherd, a cowkeeper, the tender of kine: a Gorkha or inhabitant of Nepāl; an epithet of Śiva; N. of the author of a work entitled Goraksha-śataka; the orange; N. of a medicinal plant, = *ṛishabha*; (*am*), n. keeping or tending cattle; breeding cattle; the life of a herdsman; (*ī*), f., N. of several plants, = *gandha-bahulā*, *gopālī*, &c.; also = *goraksha-dugdhā*; a kind of cucumber, = *kumbha-tumbī*. – *Go-rakshaka*, *as*, *ikā*, *am*, guarding cattle; (*as*), m. a cowkeeper, one who tends cattle. – *Go-raksha-karkaṭī*, f. a kind of cucumber, = *ćirbhiṭā*. – *Goraksha-jambū*, *ūs*, f. wheat; the plant Uraria Lagopodioides; the fruit of the jujube. – *Go-rakshaṇa*, *am*, n. tending or taking charge of cattle. – *Go-raksha-taṇḍulā*, f. the plant Uraria Lagopodioides. – *Goraksha-tumbī*, f. = *kumbha-tumbī*, a kind of cucumber. – *Goraksha-dugdhā*, f. a small shrub, = *amṛitā*, *go-rakshī*, *jīryā*, &c. – *Gorakshya*, *am*, n. tending cattle, the life of a herdsman. – *Go-ranku*, *us*, m. (?) a water-fowl; a chanter; a prisoner, any person or animal confined (?); a naked man, a mendicant &c. wandering about without clothes. – *Go-ratha*, *as*, m., N. of a mountain; of Śiva. – *Gorathaka*, *as*, m. a carriage drawn by cattle. – *Go-rabhasa*, *as*, *ā*, *am*, Ved. strengthened with milk; (Sāy.) endowed with strength, strengthening, an epithet of the Soma. – *Go-rambha*, *as*, m., N. of a man. – *Go-rava*, *am*, n. saffron. – *Go-rasa*, *as*, m. buttermilk; curdled or coagulated milk; cow-milk. – *Gorasa-ja*, *am*, n. buttermilk; curds. – *Go-rāja*, *as*, m. 'king of cattle,' a bull. – *Go-rāṭikā* or *gorāṭī* or *gorīkā*, f. = *go-kirāṭikā*, the bird Turdus Salica. – *Go-ruta*, *am*, n. a measure of distance equal to two Kroś or Koś, (as far as the lowing of a cow may be heard.) – *Go-rudha* in *a-go-rudha*, q. v. – *Go-rūpa*, *as*, *ā*, *am*, Ved. cow-shaped. – *Go-roća*, *am*, n. yellow orpiment. – *Go-roćanā*, f. a bright yellow pigment prepared from the urine or bile of a cow, or vomited in the shape of scibulæ (?) by that animal; or (according to some) found in the head of a cow; it is employed in painting and dyeing, and is of especial use in marking the foreheads of the Hindūs with the Tilaka or sectarial mark; it is also used in medicine as a sedative, tonic, and anthelmintic remedy &c.; [cf. *roćanā*.] – *Go-lattikā*, f., Ved. a kind of animal. – *Go-lavaṇa*, *am*, n. the measure or quantity of salt given to a cow. – *Go-lāṅgula*, *as*, m. a kind of monkey described as of a black colour and having a tail like a cow; also *go-lāṅgūla*, *ī*, m. f.; (*ās*), m. pl., N. of a people (?). – *Golāṅgula-parivartana*, *as*, m., N. of a mountain near Rāja-gṛiha. – *Go-līha*, *as*, m., N. of a plant; [cf. *ghaṇṭā-pāṭali* and *go-līḍha*.] – *Golīgula*, a wrong reading for *golāṅgula-parivartana*. – *Go-līḍha*, *as*, m., N. of plant, = *go-līha*. – *Go-loka*, *as*, *am*, m. n. 'cow-world,' a part of heaven, or (in the later mythology) the heaven of Kṛishṇa. – *Goloka-varṇana*, *am*, n., N. of a part of the Sadā-śiva-saṃhitā; N. of a part of the Skanda-Purāṇa. – *Go-lomikā*, f. a kind of small shrub, = *go-jā*, *go-dhūmī*, &c.; commonly *go-dhūmā* and *pātharī*. – *Go-lomī*, f., N. of several plants; a kind of bent grass, with white blossoms; also *śveta-dūrvā*; root of sweet flag; Orris root [cf. *vaćā*, *bhūta-keśa*, *go-lomikā*]; an excellent woman; a harlot (?). – *Go-vatsa*, *as*, m. a calf. – *Govatsādin* (°*sa-ād*°), *ī*, m. 'calf-eater,' a wolf. – *Go-vadha*, *as*, m. the killing of a cow; [cf. *go-badha*.] – *Go-vandanī*, f., N. of a plant bearing a fragrant seed [cf. *priyaṅgu*]; another plant, = *pīta-pushpa*-

daṇḍotpala or *gandha-vallī.* — *Go-vapusha, as, ā, am,* Ved. beautiful as a star or as light; (Sāy.) shaped like a cow. — *Go-vardhana, as,* m. a celebrated hill in Vṛindā-vana or the country about Mathurā; (this hill was lifted up and supported by Kṛishṇa upon one finger for seven days, to shelter the cowherds from a storm of rain sent by Indra to test Kṛishṇa's divinity); N. of a holy fig-tree in the country of the Bāhlīkas; N. of a renowned author. — *Govardhana-dhara, as,* m. 'hill-supporter,' a N. of Kṛishṇa. — *Govardhanāćārya* (°*na-āć*°), *as,* m., N. of a poet. — *Govardhanānanda* (°*na-ān*°), *as,* m., N. of an author. — *Go-vallava, as,* m. a cowherd. — *Go-vaśā,* f. a barren cow. — *Go-vāṭa, as,* m. a hurdle for cattle. — *Go-vāsa, as,* m. the abode of cows, a cow-house, hurdle for cattle; (*as, ā, am*), covered with an ox-hide. — *Go-vāsana, as, ā, am,* covered with an ox-hide; (*as*), m., N. of a king of the Śivis. — *Go-vikarta, as,* or *go-vikarttṛi, tā,* m. the killer of a cow. — *Go-vid, t, t, t,* Ved. acquiring or procuring cows. — *Go-vinata, as,* m. (scil. *aśva-medha*), a form of the Aśva-medha. — *Go-vinda, as, ā, am,* obtaining cattle, finding cattle or cows; (*as*), m. a cow-keeper, the finder of cows, the searcher for cows, a chief-herdsman, an epithet of Bṛihaspati [cf. *gotra-bhid*], regent of Jupiter; one of the most usual appellations of Kṛishṇa or Vishṇu in that form; N. of the fourth month; N. of a prince; also of several teachers and authors; N. of a mountain. — *Govinda-kūṭa, as,* m., N. of a mountain. — *Govinda-gira, as,* m., N. of a son of Śiva-rāma-gira. — *Govinda-ćanda, as,* m., N. of a king of Pushpāvatī. — *Govinda-ćandra, as,* m., N. of a prince. — *Govinda-datta, as,* m., N. of a Brāhman. — *Govinda-deva, as,* m., N. of a man. — *Govinda-dvādaśī,* f. the twelfth day in the light half of the month Phālguna. — *Govinda-nātha, as,* m., N. of the preceptor of Śaṅkarāćārya. — *Govinda-bhaṭṭa, as,* m., N. of an author.—*Govinda-rāja, as,* m., N. of an author. — *Govinda-rāma, as,* m., N. of a scholiast. — *Govinda-rāya, as,* m., N. of a lawyer; also of a poet. — *Govinda-sūri, is,* m., N. of a man. — *Govinda-svāmin, ī,* m., N. of a Brāhman. — *Govindānanda* (°*da-ān*°), *as,* m., N. of a scholiast. — *Govindārṇava* (°*da-ar*°), *as,* m. title of a work. — *Govindāshṭaka* (°*da-ash*°), *am,* n. 'the eight verses of Govinda,' title of a literary work. — *Go-vindu, us, us, u,* Ved. searching for cows or milk. — *Go-vish, t,* f. cow-dung. — *Go-vishāṇa, as, am,* m. or n. (?), cow-horn. — *Go-vishāṇaka, as,* m. a kind of musical instrument, a sort of trumpet. — *Go-vishṭhā,* f. cow-dung. — *Go-visarga, as,* m. = *go-sarga,* day-break. — *Go-vīthī,* f. 'cow-path,' N. of that portion of the moon's path which contains the asterisms Bhadra-padā, Revatī, and Aśvinī, or (according to others) Hasta, Ćitrā, and Svātī. — *Go-vīrya, am,* n. the value or price received for milk &c. — *Go-vṛinda, am,* n. property in cattle, possession of flocks and herds, a herd, a drove of cattle. — *Go-vṛindāraka, as,* m. an excellent cow. — *Go-vṛisha, as,* m. a bull; an epithet of Siva. — *Govṛisha-dhvaja, as,* m. an epithet of Siva. — *Go-vṛishabha, as,* m. a bull. — *Govṛishabhāṅka* (°*bha-aṅ*°), *as,* m. an epithet of Siva. — *Go-vaidya, as,* m. a cow-doctor, a quack doctor. — *Go-vyaććha, as, ā, am,* Ved. one who approaches a cow (in a bad sense). — *Go-vyāghra, am,* n. a cow and a tiger. — *Go-vyādhila, as,* m., N. of a man. — *Go-vraja, as,* m. a station for cattle, a cow-pen; N. of an attendant of Skanda; also of a Dānava. — *Go-vrata, as, ā, am,* or *govratin, ī, inī, i,* one who imitates a cow in frugality. — *Go-śakṛit, t,* n. cow-dung. — *Go-śata, am,* n. a present of 100 cows sent to a Brāhman. — *Go-śapha, as,* m. a cow's hoof. — *Go-śāla, am, ā,* n. f. a cow-stall, a cow-house; (*as, ā, am*), born in a cow-house; (*as*), m., N. of a Gauḍa prince. — *Gośāli, is,* m. (connected with the preceding?), N. of a man. — *Go-śīrsha, as, ā, am,* shaped like a cow's head; (*as, am*), m. n. a kind of sandal-wood described as having the colour of brass and very fragrant; the head of a cow. — *Go-śīrshaka, as,* m., N. of a plant, = *droṇa-pushpī.* — *Go-śṛiṅga, am,* n. a cow's horn; N. of a Sāman (in this sense more correctly *gauśṛiṅga*); (*as*), m., N. of a plant, = *varvūra;* N. of a mountain. — *Gośṛiṅga-vratin, inas,* m. pl., N. of a sect. — *Go-śrīla, as, ā, am,* Ved. mixed with milk (as Soma). — *Go-śruti, is,* m., N. of a man with the patronymic Vaiyāghrapadya. — *Go 'śva* (*go-aś*°), *am,* n. oxen and horses; [cf. *gavāśva* and *goaśva.*] — *Go-shakhi* or *go-sakhi, is, is, i,* Ved. furnished with or possessing cattle; mixed with milk (as Soma). — *Go-shaḍgava, am,* n. three pairs of cattle. — *Go-shaṇi* and *go-sani, is, is, i,* Ved. acquiring or presenting with cattle. — *Go-shan, ā, ā, a,* or *go-shā, ās, ās, am,* Ved. acquiring or bestowing cattle. — *Go-shāti, is,* f., Ved. acquiring cattle, procuring cattle; fighting for the sake of cattle or booty. — *Go-shādī,* f. (fr. *go-sāda*), Ved. a kind of bird ('settling on cows'). — *Goshu-ćara, as, ī, am,* walking among cows. — *Goshu-yudh, t, t, t,* Ved. fighting for the sake of cattle or booty. — *Goshūktin, ī,* m. (fr. *go-sūkta*), N. of a Ṛishi. — *Go-shedhā* (*go-se*°), f., Ved. a kind of evil being. — *Go-shṭoma* (*go-st*°), *as,* m. a sort of liturgy, a ceremony lasting for one day and forming part of the Abhiplava which lasts six days. — *Go-shṭha* (*go-stha*), *as, am,* m. n. (in the later language the n. only occurs), an abode for cattle, a cow-house, cow-pen, a fold for cattle, any place where animals are kept, a stable; a station of cowherds; an epithet of Śiva (the refuge of men?); a purificatory Śrāddha for a family (?); N. of a Sāman; (*as*), m., N. of an author; (*ī*), f. an assembly, a meeting; society; association; family connections, but especially the dependant or junior branches; conversation, discourse, dialogue, dispute; a kind of dramatic composition or entertainment in one act. — *Goshṭha-ja, as, ā, am,* born in a cow-pen; (*as*), m., N. of a Brāhman. — *Goshṭha-pati, is,* m. a chief-herdsman. — *Goshṭha-vedikā,* f. a mound or altar in a cow-pen. — *Goshṭha-śva, as,* m. (*śva* fr. *śvan*), 'a dog in a cow-pen' which barks at every one; (the word is applied especially to a person who stays at home and slanders his neighbours); malignant, censorious, envious; (the word is also derived by native authorities from *goshṭha* and *aśva.*) — *Goshṭhāgāra* (°*ṭha-āg*°), *as, am,* m. n. a house in a cow-pen. — *Goshṭhādhyaksha* (°*ṭha-adh*°), *as,* m. a chief-herdsman. — *Goshṭhāna* (*go-sthā*°), *as, ā, am,* Ved. serving as an abode for cows; [cf. *go-sthāna.*] — *Goshṭhāshṭamī* (°*ṭha-ash*°), f. a particular festive day; [cf. *gopāshṭamī.*] — *Goshṭhi, is,* m. (= *goshṭhī?*), society, partnership, fellowship. — *Goshṭhika, as, ā, am,* relating to an assemblage or society. — *Goshṭhika,* at the end of a compound = *goshṭhī,* partnership, fellowship. — *Goshṭhī-pati, is,* m. the chief person in an assembly, a president; the master of a family. — *Goshṭhe-kshveḍin, ī, inī, i,* bellowing in a cow-pen, a boasting coward. — *Goshṭhe-paṭu, us, us, u,* clever in a cow-pen, a vain boaster. — *Goshṭhe-paṇḍita, as, ā, am,* learned in a cow-pen, a vain boaster. — *Goshṭhe-pragalbha, as, ā, am,* enterprising in a cow-pen, a boasting coward. — *Goshṭhe-vijitin, ī, inī, i,* victorious in a cow-pen, a boasting coward. — *Goshṭhe-śaya, as, ā, am,* sleeping in a cow-pen or cow-stable. — *Goshṭhe-śūra, as,* m. a hero in a cow-pen, a boasting coward. — *Goshṭhya, as, ā, am,* Ved. relating to a cow-house, being in a cow-pen. — *Gosh-pada, am,* n. (fr. *gos,* gen. fr. *go* and *pada*), a cow's foot or hoof, the mark or impression of a cow's foot in the soil; a quantity of water sufficient to fill such an impression, a small puddle; a measure, as much as a cow's footstep will hold; a spot frequented by kine. — *Go-sakhi,* cf. *go-shakhi.* — *Go-saṅkhya, as,* m. one who counts the cows, a herdsman, a cowherd. — *Go-saṅkhyātṛi, tā,* m. 'counter of the cows,' a herdsman, a cowherd. — *Go-saṅga, as,* m. day-break, dawn; (a wrong reading for *go-sarga.*) — *Go-sattra, am,* n., Ved. a particular sacrifice. — *Go-sadṛiksha, as,* m. the Gayal, Bos Gavæus. — *Go-sani* = *go-shaṇi,* q. v. — *Go-sandāya, as, ā, am,* presenting with a cow; giving a cow. — *Go-sambhava, as, ā, am,* produced from or by a cow; (*ā*), f., N. of a plant, = *śveta-dūrvā;* [cf. *golomī.*] — *Go-sarga, as,* m. the time at which cows are usually let loose, day-break, dawn. — *Go-sarpa, as,* m. Lacerta Godica; [cf. *godhikā.*] — *Go-sava, as,* m. a kind of sacrificial ceremony lasting one day; the sacrifice of a cow, one of the great sacrifices of the Hindūs in former times, and not permitted in the present degenerate Kali age; see *go-medha.* — *Go-sahasra, am,* n. a thousand kine; (*ī*), f., N. of two holidays; the fifteenth day in the dark half of month Kārttika, and the fifteenth day in the dark half of month Jyaishṭha. — *Go-sūtrikā,* f. a rope fastened at both ends having separate halters for each ox or cow. — *Go-sevā,* f. attendance on a cow. — *Go-stana, as,* m. the udder of a cow; a cluster of blossoms, a nosegay &c.; a garland consisting of four or of thirty-four strings, a pearl necklace of four strings; (*ā*), f. a bunch of grape; (*ī*), f. a bunch of grape; N. of one of the Mātṛis attending on Skanda. — *Go-stoma* = *go-shṭoma.* — *Go-sthāna* or *go-sthānaka, am,* n. a station for cattle, a cow-stall, cow-house, cow-pen, a hurdle for cattle; [cf. *go-shṭhāna.*] — *Go-sphuraṇa, am,* n. a twitching of any particular part of the hide of a cow, as on being touched &c. — *Go-svāmin, ī,* m. the master or possessor of cows or of herds; a religious mendicant (commonly *gosain*); a honorary title affixed to proper names (e. g. *vopadeva-go-svāmin*); one who is master of his organs of sense (*go,* an organ?). — *Gosvāmi-sthāna, am,* n., N. of the peak of a mountain in the middle of the Himālaya. — *Go-hatyā,* f. the killing of a cow. — *Go-han, ā, ghnī, a,* Ved. killing cattle, a cow-killer. — *Go-hanna, am,* n. cow-dung; (incorrectly *gohalla.*) — *Go-hara, as,* m. or *go-haraṇa, am,* n. stealing cows; N. of a section of the fourth book of the Mahā-bhārata. — *Go-harītakī,* f. the tree Ægle Marmelos; [cf. *bilva.*] — *Go-hiṅsā,* f. hurting or injuring a cow. — *Go-hita, as, ā, am,* fit or proper for cattle; cherishing or protecting kine; (*as*), m. the tree Ægle Marmelos; N. of a creeping plant; [cf. *ghosha.*] — *Go-hiraṇya, am,* n. cows and gold.

Gokā, f. diminutive of *go,* a cow. — *Gokā-mukha, as,* m., N. of a mountain.

गोखा *gokhā,* f. a particular part of the body.

गोघ्नत *goghnata, ās,* m. pl., N. of a people.

गोच्छाल *goććhāla, as,* m., N. of a plant, also called Alambusha; the palm of the hand with the fingers extended (?).

गोजी *gojī,* f., N. of a plant with sharp leaves; (also *goji* if required by the metre.)

गोड *goḍa, as,* m. = *gaṇḍa,* a fleshy navel; a lump of flesh on the navel; (also read *goḍu.*)

गोडनि *goḍani,* N. of a country; (a wrong reading for 1. *go-dāna.*)

गोडुम्ब *goḍumba, as,* m. the water-melon; (*ā*), f. a kind of cucumber, Cucumis Maderaspatanus; a coloquintida.

Goḍumbikā, f. Cucumis Maderaspatanus.

गोण *goṇa, as,* m. an ox (fr. the Pāli).

गोणिक *goṇika,* a kind of woollen clot (fr. the Pāli *goṇaka*).

गोणी *goṇī,* f. (at the end of an adj. comp. *goṇi*), a sack; the measure of a Droṇa; torn or ragged clothes; [cf. *gauṇika.*] — *Goṇī-tarī,* f. a small sack.

गोण्ड *goṇḍa, as,* m. a fleshy navel; a person with a fleshy or prominent navel; a man of a low tribe, a mountaineer, especially inhabiting the eastern portion of the Vindhya range between the Narbadā and Kistna, giving name to the province of Gondvana. — *Goṇḍa-vana, am,* n. the Goṇḍa forest, N. of a country; (also *goṇḍavāra.*)

गोण्डकिरी *goṇḍakirī* or *goṇḍākrī*, f., N. of a Rāgiṇī.

गोतम *gotama, as*, m., N. of a Rishi belonging to the family of Aṅgiras, with the patronymic Rāhūgaṇa, author of several hymns of the Vedas; N. of a lawyer; N. of a sage, the founder of the Nyāya philosophy; N. of the twentieth Vyāsa in the Vishṇu-Purāṇa; of a king of Potāla, son of Karṇika; (*ās*), m. pl. the descendants of Gotama. — *Gotama-stoma, as*, m., N. of an Ekāha sacrifice. — *Gotama-svāmin, ī*, m., N. of a Jaina saint; [cf. *gautama-svāmin*.] — *Gotamānvaya* (°*ma-an*°), *as*, m. a descendant of Gotama, epithet of Śākya-muni, the founder of the Buddhist religion. — *Gotamī-putra, as*, m., N. of a prince; (also *gomati-putra*.)

गोत्र *go-tra*. See under *go*, p. 297.

गोद 3. *goda, am* or *as*, n. m. the brain; [cf. 1. *go-da*, p. 297, and *gorda*.]

2. *godāna, am*, n. the part of the head close to the right ear: (for 1. *go-dāna* see under *go*.) — *Godāna-vidhi, is*, m. or *godāna-maṅgala, am*, n. a ceremony performed by anointing that part of the head of a youth of sixteen or eighteen years, when he has attained the age of puberty, and shortly before marriage.

Godānika = *gaudānika*, q. v.

गोदावरी *go-dāvarī*. See under *go*, p. 297.

गोधा *go-dhā*, f. (fr. *go* and rt. *dhā*), a sinew; a chord; a leathern fence wound round the left arm to prevent injury from the bow-string; an Iguana, either the Gosamp or the alligator, commonly Gosāpa. — *Godhā-padikā* or *godhā-padī*, f. the plant Cissus Pedata. — *Godhā-viṇākā*, f. a kind of stringed instrument. — *Godhā-skandha, as*, m. a kind of Mimosa; [cf. *viṭ-khadira*.]

Godhāya, nom. P. *godhāyati, -yitum*, to be curved as the leathern fence of archers.

Godhi, is, m. the forehead; the Gangetic alligator; an Iguana.

Godhikā, f. a kind of lizard or alligator, Lacerta Godica; [cf. *āgāra-godhikā* and *gṛiha-g*°.] — *Godhikātmaja* (°*kā-āt*°), *as*, m. a kind of lizard; [cf. *gaudhāra, gaudheya, gaudhera*.]

Godhinī, f. a kind of Solanum; [cf. *kshavikā*.]

गोधूम *go-dhūma, godhūmaka*. See under *go*.

गोधेर *godhera, as*, m. a guardian, a protector, a preserver; [cf. *guhera*.]

गोनाडीक *gonāḍīka, as*, m. a kind of plant; (other authorities have *gonāḍīća*.)

गोप *go-pa, as*, m. (fr. *go* and rt. *pā*), a cowherd, a herdsman, a milkman, considered as a man of mixed caste; the chief of a cow-pen or station; a protector, a guardian, a preserver, a cherisher, a helper, a friend or patron; the superintendent of several villages, the head of a district; a king; the chief herdsman, i. e. Kṛishṇa; N. of a Gandharva [cf. *go-pati*]; N. of a Buddhist Arhat; N. of a mountain; myrrh, = *gopa-rasa*; (*ā*), f. = *gopī*, the plant Ichnocarpus Frutescens; N. of one of the wives of Śākya-muni; (*ī*), f. the wife of a cowherd, see below; [cf. *go-pā, ahi-gopa, indra-g*°, *kula-g*°, *tridaśa-g*°, *surendra-g*°.] — *Gopa-kanyā*, f. the daughter of a cowherd; a nymph of Vṛindāvana; the plant Ichnocarpus Frutescens. — *Gopa-karkaṭikā*, f. = *gopāla-karkaṭī*. — *Gopa-ghoṇṭā*, f., N. of a plant, = *hastikoli*, commonly *śeyākula*, a wild sort of jujube, Zizyphus Nepeca or Zizyphus Œnoplia. — *Gopa-jīvin, ī*, m., N. of a mixed caste. — *Gopatā*, f. the office of a herdsman. — *Gopa-datta, as*, m., N. of a Buddhist author. — *Gopa-dala, as*, m. the betel-nut or areca tree. — *Gopa-badhū* or *gopa-vadhū, ūs*, f. a cowherd's wife; the plant Ichnocarpus Frutescens (*śārivā*); [cf. *gopa-kanyā*.] — *Gopa-badhūṭī*, f. the youthful wife of a cowherd. — *Gopa-bhadra, am*, n. the fibrous root of a water-lily (*śālūka*); (*ā*), f. the plant Gmelina Arborea, [cf. *kāśmarī*]; also *gopa-bhadrikā*. — *Gopa-rasa, as*, m. gum myrrh, myrrh; [cf. *go-pa* and *rasa*.] — *Gopa-rāshṭra, ās*, m. pl., N. of a people. — *Go-parīṇas, ās, ās, as*, Ved. abundantly furnished with cattle or milk. — *Gopa-vana, as*, m., N. of a Ṛishi of the family of Atri. — *Gopa-valli*, f. the plant Ichnocarpus Frutescens (*anantā*); Sanseviera Zeylanica (*mūrvā*). — *Gopa-veśa* or *gopa-vesha, as, ā, am*, dressed as a herdsman. — *Gopāṭavika, as*, m. a cowherd (fr. *gopa*, a herd, and *āṭavika*, a forester?). — *Gopāditya* (°*pa-ād*°), *as*, m., N. of a king of Kaśmīra; N. of a poet. — *Gopādhyaksha* (°*pa-adh*°), *as*, m. an overseer of herdsmen, the chief of herdsmen. — *Gopānasī* (°*pa-an*°), f. the wood of a thatch, a curved beam which supports it; the bamboo frame-work on which it rests. — *Gopendra* (°*pa-in*°), *as*, m. the chief of the herdsmen, an epithet of Kṛishṇa or Vishṇu. — *Gopeśa* (°*pa-īśa*), *as*, m. a chief herdsman, the keeper or owner of kine; an epithet of Kṛishṇa; also of Nanda, the foster-father of Kṛishṇa; also of Śākya-muni.

Gopaka, as, ā, am, one who guards or protects; (*as*), m. the superintendent of a district; myrrh; (*ikā*), f. the wife of a cowherd, a cowherdess; a protectress.

Go-pā, ās, m., Ved. a herdsman, a protector, a guardian; [cf. *go-pa, deva-gopā, vāta-g*°, *vāyu-g*°, *saha-g*°, *su-g*°, *soma-g*°.] — *Gopā-jihva, as, ā, am*, Ved. one who has the tongue, i. e. the voice of a cowherd; (Sāy.) an epithet of Indra. — *Gopā-vat, ān, atī, at*, Ved. granting protection.

Gopī, f. a cowherd's wife (especially applied to the cowherdesses of Vṛindā-vana, the companions of Krishṇa's juvenile sports, who are considered sometimes as holy or celestial personages); a milkmaid; a protectress; nature, elementary nature; the plant Ichnocarpus Frutescens. — *Gopī-ćandana, am*, n. a species of white clay said to be brought from Dvārakā and used by Vishṇu's worshippers for smearing their face. — *Gopī-ćandanopanishad* (°*na-up*°), *t*, f. title of an Upanishad.

गोपन *gopana*, &c. See under rt. *gup*.

गोपालव *gopālava, ās*, m. pl., N. of a warrior-tribe; (for *gopālaka*?).

गोपुटा *gopuṭā*, f. large cardamoms; [cf. *puṭikā*.]

गोभिल *gobhila, as*, m., N. of an author of certain Gṛihya-sūtras and of grammatical Sūtras.

Gobhilīya, as, ā, am, relating to or proceeding from Gobhila.

गोमायु *go-māyu*. See under *go*, p. 298.

गोयीचन्द्र *goyīćandra, as*, m., N. of a scholiast of the Saṅkshipta-sāra; (for *gopī-ćandra*?).

गोरट *goraṭa, as*, m. a kind of Acacia; [cf. *dushkhadira*.]

गोरण *goraṇa, am*, n. effort, exertion, = *guraṇa*.

गोर्द *gorda* or *gordha, am*, n. the brain; [cf. *goda* and *godhi*.]

गोल *gola, as, ā, am*, m. f. n. (connected with *guḍa*, q. v.), a ball, a celestial or terrestrial globe; a circle, anything round or globular, a sphere, = *maṇḍala* [cf. *guḍa*]; (*as*), m. the tree Vangueria Spinosa; myrrh; a widow's bastard [cf. *kuṇḍa*]; the conjunction of all the planets or the presence of several in one sign; N. of a son of Ākrīḍa; (*ā*), f. a wooden ball with which children play; a large globular water-jar; red arsenic; ink; a woman's female friend; a N. of the goddess Durgā; N. of a river, = *golā* or *go-dāvarī*; [cf. *galagolin*.] — *Gola-grāma, as*, m., N. of a village situated on the Godāvarī; (the right reading may be *golā-grāma*.) — *Gola-yantra, am*, n. a kind of astronomical instrument. — *Golāṅka* (*gola-aṅ*°), *as*, m., N. of a man. — *Golādhyāya* (°*la-adh*°), *as*, m. title of a chapter of Bhāskara's Siddhānta-Śiromaṇi treating of the terrestrial and celestial globes.

Golaka, as, m. a ball or globe; a wooden ball for playing with, anything globular, a sphere &c.; a species of pease; gum myrrh; a globular water-jar; a widow's bastard; the conjunction of all the planets or the presence of several in one sign; N. of a pupil of Veda-mitra; (*am*), n. = *go-loka*, the heaven of Kṛishṇa.

गोलन्द *golanda, as*, m., N. of a man.

गोलास *golāsa, as*, m. a mushroom, a kind of fungus springing from cow-dung; [cf. *gomaya-ćhattrikā*.]

गोव *gova, as* or *am*, m. or n. (?), N. of a country; (also read *kuva*.)

गोवय *govaya*, nom. P. (a corruption fr. *gopaya*), *govayati, -yitum*, to keep back, to prevent from approaching.

गोवाल *govāla, as*, m., N. of a man; (perhaps a corruption fr. *go-pāla*); [cf. also *gobāla*.]

गोविचन्द्र *govićandra, as*, m., N. of a prince; (the names of the other princes of the same dynasty ending in *ćandra*, this word may be a comp. fr. *govi* and *ćandra*, *govi* being probably contracted fr. *go* and *avi*.)

गोविन्द *go-vinda*. See under *go*, p. 299.

गोशर्य *gośarya, as*, m., N. of a man.

गोशे *gośe*, ind. a word belonging to one of the provincial dialects, according to some also a Sanskṛit word; perhaps = *gose* (loc. of *gosa*), at day-break.

गोषक *goshaka, as*, m., N. of a Buddhist author.

गोष्ट् *gosht*, cl. 1. A. *goshṭate*, to assemble, to collect, to heap together; (probably a nom. fr. *goshṭha* and more correctly spelt *goshṭh*.)

गोष्ठ *go-shṭha*. See under *go*, p. 299.

गोस *gosa, as*, m. gum myrrh, myrrh, = *gopa-rasa*; the last watch of the night, early morning or day-break, = *go-sarga*; [cf. *gośe*.]

गोसगृह *gosa-gṛiha, am*, n. (?) the inner part of a house, an inner or sleeping-room, a bed-chamber.

गोसशश *gosaśaśa, as*, m. myrrh, = *gopa-rasa*; [cf. also *gosa* and *śaśa*.]

गोसिल *gosila, as*, m., N. of a man.

गोस्वलु *gosvalu, as*, m., N. of a pupil of Śākalya; [cf. *guhalu* and *gosila*.]

गोह *goha, as*, m. (fr. rt. *guh*), Ved. a hiding-place, a lair; a secret place for hiding refuse or filth.

Gohana, as, ā, am, covering, hiding; [cf. *ava-dya-gohana*.]

Gohira, am, n. the heel; ('hidden part?').

Gohya, as, ā, am, to be covered or concealed; to be kept secret; [cf. *a-gohya* and *guhya*.]

गौङ्गव *gauṅgava, am*, n. (fr. *guṅgu*), N. of several Sāmans.

गौञ्जिक *gauñjika, as*, m. (fr. *guñjā*), a goldsmith.

गौड *gauḍa, as, ī, am* (fr. *guḍa*), prepared from sugar or molasses; (*ī*), f. rum or spirit distilled from molasses; one of the Rāgiṇīs, the wife of the Rāga Megha; a style of poetry, the bold and spirited

style; the Bengal dialect; (*am*), n. sweetmeats; (*as*), m., scil. *deśa*, or (*am*), n., scil. *rāshṭra*, the sugar country; N. of a country, 'the district of Gaur,' the central part of Bengal, extending from Vaṅga to the borders of Orissa, (the ruins of its capital called by the same name are still extensive); (*ās*), m. pl. the inhabitants of this country; (*as*), m., N. of a Rāga; N. of a lexicographer. — *Gauḍa-deśa, as*, m. the country Gauḍa. — *Gauḍa-pāda, as*, m., N. of a commentator on several Upanishads and on the Sāṅkhya-kārikā. — *Gauḍa-pura, am*, n., N. of a town. — *Gauḍa-bhṛitya-pura, am*, n., N. of a town. — *Gauḍābhinanda* or *gauḍābhinandana* (°*ḍa-abh*°), *as*, m., N. of a poet.

Gauḍaka, ās, m. pl., N. of a people living to the east of Madhya-deśa. — *Gauḍaka-mṛiga, as*, m. a wild horse; [cf. *gaura-khara.*]

Gauḍika, as, ī, am, relating to sugar or molasses, fit for the preparation of sugar, prepared with sugar or molasses; (*am*), n. rum.

Gauḍīya, as, ī, am, relating to Gauḍa or Bengal.

गौडन *gauḍana* = *godana*, q. v.

गौण *gauṇa, as, ī, am* (fr. *guṇa*), subordinate, secondary, unessential; metaphorical, figurative; secondary as applied to the month reckoned from full moon to full moon; having qualities, attributive, adjective; relating to multiplication or enumeration; *gauṇam karma*, the less immediate object of an action in a sentence. — *Gauṇa-tva, am*, n. the state of an adjective or subordinate word. — *Gauṇa-paksha, as*, m. the minor or weaker side of an argument &c.

1. *gauṇika, as, ī, am*, relating to the three qualities (of *sattva, rajas*, and *tamas*), having qualities, relating to or connected with qualities; subordinate.

Gauṇya, am, n. subordination; the state of being unessential &c.

गौणिक 2. *gauṇika, as, ī, am* (fr. *goṇī*), resembling a sack.

गौतम *gautama, as, ī, am* (fr. *gotama*), relating to Gotama (e. g. with *pada-stobhāḥ*, N. of a Sāman); (*as*), m., N. of Buddha or Śākya-muni the founder of the Buddhist religion; N. of a teacher of ritual; N. of a grammarian; of a legislator; a patronymic of Kuśri, of Aruṇa, of Uddālaka, of Śaradvat, of Śatānanda; the father of Ekata, Dvita, and Trita (Mahā-bh. IX. 2073); N. of the first pupil of the last Jina; a kind of poison, one of the fixed kinds; (*ī*), f. a patronymic of Kṛipī and other women; an epithet of Durgā; N. of a Rākshasī or female goblin; N. of a river, = *gomatī*; a kind of yellow pigment or dye, = *go-rocanā*; turmeric; (*am*), n., N. of a Sāman; fat; [cf. *medas*, and *bhāradvāja*, 'bone.'] — *Gautama-sambhavā*, f. an epithet of the river Godāvarī. — *Gautama-saras, as*, n., N. of a lake. — *Gautama-svāmin, ī*, m., N. of a Jaina teacher; [cf. *gotama-svāmin.*]

Gautamaka, as, m., N. of a king of the Nāgas.

Gautamī, a patronymic = *gautama*.

Gautamīya, as, ā, am, belonging to Gautama, coming from him &c.

गौतमस *gautamasa, as, ī, am* (fr. *go-tamas?*), epithet of two verses of the Sāma-veda.

गौदानिक *gaudānika, as, ī, am*, relating to the ceremony called Godāna (q. v.), performing it.

गौधार *gaudhāra, as*, m. (fr. *godhā*), an Iguana (considered as the offspring of the alligator on account of its smaller size and similar shape); also *gaudheya* and *gaudhera*.

Gaudheraka, as, m. a kind of small venomous animal.

गौधूम *gaudhūma, as, ī, am* (fr. *go-dhūma*), coming from wheat, made of it.

गौधूम्र *gaudhūmra*, a various reading for *gautama*, q. v.

गौपत्य *gaupatya, am*, n. (fr. *go-pati*), Ved. the possession of cattle.

Gaupavana, a patronymic from Gopa-vana; (*am*), n., N. of a Sāman.

Gaupāyana, as, m. a patronymic from Gopa.

Gaupika, as, m. (fr. *gopikā*), the son of a herdsman's wife.

Gaupuććha, as, ī, am (fr. *go-puććha*), like a cow's tail.

Gaupuććhika, as, ī, am, of or belonging to a cow's tail, bought for a cow's tail &c.

Gaumata, as, ī, am (fr. *go-matī*), being in the river Gomatī; (*ī*), f., N. of a river; (the latter being a wrong reading for *gautamī*.)

गौर *gaura, as, ī, am* (said to be fr. rt. 3. *gu*), white, yellowish, reddish, pale red; shining, brilliant, pure, clean, beautiful; (*as*), m. white, yellowish, &c. (the colour); a kind of buffalo, the Bos Gaurus, often classed with the Gavaya; white mustard, the seed of it used as a weight, = 3 Rāja-sarshapas [cf. *gaura-sarshapa*]; the plant Grislea Tomentosa (= *dhava*); the moon; the planet Jupiter; N. of a Yoga teacher, a son of Śuka and Pīvarī; an epithet of the saint Ćaitanya; (*ī*), f. the female of the Bos Gaurus; the Vāć or voice of the middle region of the air; turmeric, = *rajanī*, and N. of several other plants, = *priyaṅgu, mañjishṭhā*, &c.; a yellow pigment or dye, = *go-roćanā*; a girl eight years old, any young girl prior to menstruation, a maid, a virgin; the earth; 'the brilliant goddess,' N. of the goddess Pārvatī or daughter of Himālaya and wife of Śiva; N. of the wife of Varuṇa; N. of the mother of Śākya-muni [cf. *māyā*]; N. of one of the sixteen Vidyā-devīs; N. of the wife of Prasenajit (or Yuvanāśva), who incurring the curse of her husband was changed into the river Bāhu-dā; N. of the wife of Vi-rajas and mother of Su-dhāman; N. of a river; N. of a Rāgiṇī, the wife of the Rāga Mālava; N. of several metres, one consisting of four lines of twelve syllables each; another consisting of four lines of thirteen syllables each; another consisting of four lines of twenty-six long syllables each; (*am*), n. white mustard; the filament of a lotus; saffron; gold; [cf. Lat. *gilvus*; Lith. *geltōnas, giele*; Russ. *zheltyi*; Germ. *gelb?*]. — *Gaura-khara, as*, m. a wild donkey; [cf. *gauḍaka-mṛiga.*] — *Gaura-grīva, ās*, m. pl., N. of a people in Madhya-deśa. — *Gauragrīvīya, as, ī, am*, belonging to this people. — *Gaura-ćandra, as*, m. an epithet of the saint Ćaitanya. — *Gaura-jīraka, as*, m. white cumin. — *Gaura-tittiri, is*, m. a kind of partridge. — *Gaura-tvać, k*, m. the plant Terminalia Catappa; [cf. *iṅguda.*] — *Gaura-prishṭha, as*, m., N. of a prince. — *Gaura-mukha, as*, m., N. of a pupil of Samīka, a Purohita of king Ugra-sena. — *Gaura-mṛiga, as*, m., Ved. the Bos Gaurus. — *Gaura-vāhana, as*, m., N. of a prince. — *Gaura-śāka, as*, m., N. of a plant, a kind of Madhūka. — *Gaura-śiras, ās*, m., N. of a Muni. — *Gaura-sarshapa, as*, m. white mustard, Sinapis Glauca; the white mustard seed considered as a measure of weight. — *Gaura-suvarṇa, am*, n. a kind of vegetable; [cf. *pattraśāka-viśesha*, = *kaṭu-śṛiṅgāla* and *gandha-śāka.*] — *Gaurāṅga* (°*ra-aṅ*°), *as*, m. an epithet of the saint Ćaitanya; [cf. *gaura* and *gaura-ćandra.*] — *Gaurājājī* (°*ra-aj*°), f. white cumin. — *Gaurārdraka* (°*ra-ār*°), *as*, m. a kind of poison. — *Gaurāvaskandin* (°*ra-av*°), *ī*, m. an epithet of Indra. — *Gaurāśva* (°*ra-aś*°), *as*, m., N. of a prince. — *Gaurāsya* (°*ra-ās*°), *as*, m. a kind of black monkey with a white face. — *Gaurāhika* (°*ra-ahi*), *as*, m. a kind of serpent. — *Gauri-viti, is*, m. (for *gaurī-v*°), N. of a Ṛishi, a descendant of Śakti. — *Gaurī-kalpa, as*, m., N. of a Kalpa, the thirteenth day of the dark half in Brahmā's month. — *Gaurī-kānta, as*, m., N. of a commentator on the Tarka-bhāshā. — *Gaurīkānta-sārvabhauma, as*, m., N. of a commentary called Ānanda-laharī-tarī. — *Gaurī-guru, us*, m. the father of Gaurī, an epithet of the Himālaya. — *Gaurī-ja, as*, m. an epithet of Kārttikeya; (*am*), n. talc. — *Gaurī-nātha, as*, m. the husband of Gaurī, an epithet of Śiva. — *Gaurī-paṭṭa, as*, m. the horizontal plate of the Liṅga, typical of the female organ. — *Gaurī-pati, is*, m. the husband of Gaurī, an epithet of Śiva; N. of the father of the scholiast Vaṭeśvara. — *Gaurī-putra, as*, m. son of Gaurī, an epithet of the deity Kārttikeya. — *Gaurī-pushpa, as*, m., N. of a plant, = *gaurī* or *priyaṅgu*. — *Gaurī-pūjā*, f. the adoration of Gaurī, N. of a festival on the fourth day in the last half of month Māgha. — *Gaurī-bhartṛi, tā*, m. the husband of Gaurī, an epithet of Śiva. — *Gaurī-mantra, as*, m. a prayer to Gaurī. — *Gaurī-lalita, am*, n. yellow orpiment. — *Gaurī-vara, as*, m. the lover of Gaurī, an epithet of Śiva. — *Gaurīvita, am*, n. (fr. *gauri-vīti*, q.v.), N. of a Sāman. — *Gaurī-vivāha, as*, m. the marriage of Gaurī. — *Gaurī-vrata, am*, n. the vow of Gaurī, a kind of rite in honour of Gaurī. — *Gaurīśa* (°*rī-īśa*), *as*, m. the lord of Gaurī, an epithet of Śiva.

Gaurika, as, m. white mustard; a metronymic of Māndhātṛi; (*ā*), f. a virgin, a young girl, one eight years old or in whom menstruation has not yet commenced.

Gaurila, as, m. white mustard; iron or steel filings or dust.

गौरक्ष्य *gaurakshya, am*, n. (fr. *go-raksha*), the office of a herdsman, breeding cattle.

गौरव *gaurava, as, ī, am* (fr. *guru*), relating or belonging to a Guru or teacher; (*am*), n. weight, heaviness; length in prosody; importance, high value or estimation; cumbrousness; gravity, respectability, venerableness; dignity; respect shown to a person (e. g. *mātṛi-gauravāt*, out of respect for one's mother). — *Gaurava-vat, ān, atī, at*, important. — *Gauravāsana* (°*va-ās*°), *am*, n. a seat of honour. — *Gauraverita* (°*va-īr*°), *as, ā, am*, praised, famed, celebrated.

Gauravita, as, ā, am, highly esteemed or valued, venerable, respectable.

गौरि *gauri, is*, m., N. of a man.

गौरुतल्पिक *gaurutalpika, as*, m. (fr. *guru-talpa*), the violator of the bed of a Guru or religious preceptor.

गौलक्षणिक *gaulakshaṇika, as*, m. (fr. *go-lakshaṇa*), one who knows the good marks of a cow.

Gaulomana, as, ī, am (fr. *go-loman*), resembling cow's hair.

गौला *gaulā*, f. = *gaurā* = *gaurī*, N. of the daughter of Himālaya and wife of Śiva.

गौलिक *gaulika, as*, m., N. of a plant, = *gaulika* and *gaulīḍha*.

गौल्मिक *gaulmika, as*, m. (fr. *gulma*), a single soldier of a troop, one of a body of soldiers.

गौल्य *gaulya, am*, n. (fr. *gula* = *guḍa*), syrup; spirituous liquor.

गौशकटिक *gauśakaṭika, as, ī, am* (fr. *go-śakaṭa*), possessing a carriage drawn by oxen.

Gauśatika, as, ī, am (fr. *go-śatam*), possessing a hundred oxen or cows.

Gauśṛiṅga, am, n. (fr. *go-śṛiṅga*), N. of a Sāman.

Gaushūkta, am, n. (fr. *goshūktin*), N. of a Sāman.

Gaushūkti (fr. *gaushūkta*), N. of a man.

Gaushṭhīna, am, n. (fr. *goshṭha*), the site of an old and abandoned cow-pen.

Gausahasrika, as, ī, am (fr. *go-sahasra*), possessing a thousand cows.

ग्धि *gdhi, is*, f. (fr. *ghas*), Ved. eating, consuming; [cf. *sagdhi.*]

ग्ना *gnā*, f. (generally used in plur., but according to some in Ṛig-veda IV. 9, 4, the nom. sing. *gnās* occurs; the word seems to be derived from *jñā* rather than from *jan*, and to mean originally 'a wise female.' In the Nighaṇṭavas it is enumerated among the synonyms of *vāć*, 'the voice.' By Yāska

in Nirukta III. 21. it is said to be derived from *gam*, 'to approach,' and to mean 'a female or woman' in general), Ved. a semi-divine or super-human female, a kind of goddess or female genius; a woman. — *Gnā-vat, ān, atī, at*, Ved. (Sāy.) accompanied by women or wives. According to some the neut. may be *gnā-vas*; but Sāy. in Ṛig-veda II. 1, 5, considers *gnāvas* a nom. pl., and interprets it to mean 'words of praise.' — *Gnās-pati, is*, m., Ved. the husband of divine wives, or of a divine wife; (perhaps *gnās* is here a shortened genitive.) — *Gnās-patnī*, f. a divine wife, the wife of a deity; (Sāy.) a kind of female genius protecting women; (perhaps *gnās* is here the nominative in apposition to *patnī*, i. e. a divine female who is a wife.)

ग्रथ् 1. *grath* or *granth*, cl. 9. and 1. P. *grathnāti, granthati, jagrantha*; pl. *jagranthus* and *grethus*; *granthishyati, agranthīt, granthitum*; A. *grathnīte, granthate, agranthishṭa*; cl. 1. P. A. also *grathati, grathate*; to fasten, tie or string together; to wind round; to arrange, connect in a regular series; to string words together, compose, write (as a literary work); to set or strew with: Caus. P. *granthayati* and *grāthayati, -yitum*; [cf. Lat. *glut-en?*].

Grathana, am, n. coagulation, thickening, becoming obstructed or clogged with knotty lumps; (*ā*), f. tying, binding, stringing together.

Grathita, as, ā, am, strung, tied, bound, connected, tied together or in order, wound, arranged, classed, collected; set with, strewn with; artificially composed or put together (as the plot of a play); difficult to be unravelled, having knots, knotty, formed into lumps, coagulated, thickened, clogged; hardened; hurt, injured; seized, taken possession of; overcome; (*am*), n. a tumor with hard lumps or knots.

Grathna, as or *am*, m. or n. (?), a bunch, a tuft; (perhaps for *grantha*.)

Grantha, as, m. tying, binding, stringing together (literally or metaphorically); an artificial arrangement of words, a verse, composition, treatise, literary production, a book or composition in prose or verse, a section; the book or sacred scriptures of the Sikhs containing short moral poems by Nānak Shāh and others; a metre of thirty-two syllables; wealth, property; [cf. *uttara-grantha, nir-gr°, shaḍ-gr°*.] — *Grantha-karaṇa, am*, n. composing books or treatises, composition. — *Grantha-kartṛi, tā*, or *grantha-kāra, as*, m. a book-maker, the author of a book or treatise. — *Grantha-kuṭī* or *grantha-kāṭī*, f. a library; an office, a study. — *Grantha-kṛit, t*, m. the writer of a book, author or composer of a treatise. — *Grantha-vistara, as*, m. a multitude of scientific treatises. — *Grantha-vistāra, as*, m. diffuseness of style, voluminousness. — *Grantha-sandhi, is*, m. a section or chapter of a work.

Granthana, am, ā, n. f. stringing, tying or connecting together either as a chaplet or a book, arranging, composing.

1. *granthi, is*, m. a knot, a tie, the knot of a cord &c., a knot, bunch or protuberance of any kind (especially if produced by tying several things together), a knot tied in the end of a garment for keeping money &c.; the joint or knot of a reed or cane &c., a joint or articulation of the body; a complaint, knotting, i. e. swelling and hardening of the vessels as in varicocele; a knot tied closely and therefore difficult to be undone; N. of several plants and bulbous roots, = *granthi-parṇa, hitāvalī, bhadra-mustā, piṇḍālu*; [cf. *udara-g°, kaṭu-g°, kāla-g°*, &c.] — *Granthi-ććhedaka, as*, m. a purse-cutter, a cut-purse, pickpocket; [cf. *granthi-bheda*.] — *Granthi-tva, am*, n. state of becoming knotty; hardening. — *Granthi-dala, as*, m. a kind of perfume, = *ćoraka*; (*ā*), f., N. of a kind of bulbous root. — *Granthi-dūrvā*, f., N. of a plant, = *mālā-dūrvā*. — *Granthi-pattra, as*, m. a kind of perfume, = *ćoraka*. — *Granthi-parṇa, as*, m. a kind of perfume, = *ćoraka*; (*ā*), f. a kind of plant, = *jatukā*; (*ī*), f. a kind of Dūrvā grass, = *gaṇḍa-dūrvā*; (*am*), n. a kind of fragrant plant. — *Granthi-phala, as*, m., N. of several plants, = Feronia Elephantum, = *kapittha*; another plant, Vanguiera Spinosa, = *madana*; another plant, = *śākuruṇḍa*. — *Granthi-bandhana, am*, n. tying a knot; a ligament; tying together the garments of the bride and bridegroom at the marriage ceremony. — *Granthi-barhin, ī*, m., N. of a plant, = *granthi-parṇa*. — *Granthi-bheda, as*, m. a purse-cutter, cut-purse; [cf. *granthi-ććhedaka*.] — *Granthi-mat, ān, atī, at*, tied, bound; knotty, bulbous; (*ān*), m. the plant Heliotropium Indicum; [cf. *asthi-saṃhārī*.] — *Granthimat-phala, as*, m. the plant Artocarpus Lacucha (*lakuća*). — *Granthi-mūla, am*, n. garlic, = *gṛiñjana*; (*ā*), f. a kind of Dūrvā grass, = *mālā-dūrvā*. — *Granthi-moćaka, as*, m. a cut-purse, thief.

Granthika, as, m. an astrologer (one who understands the joints or divisions of time, of the year, &c.; cf. *kāla-granthi*, 'a year'), a fortune-teller; a N. assumed by Nakula, the fourth son of Pāṇḍu, when he became master of the horse to king Virāṭa; a kind of disease of the outer ear; (*am*), n. (according to some) m., N. of the plant Capparis Aphylla; the root of long pepper; (*am*), n., N. of a plant, = *granthi-parṇa*; a kind of resin, bdellium; [cf. *guggulu*.]

Granthita, as, ā, am, strung, tied.

Granthin, ī, inī, i, one who reads books, bookish, well-read, learned; relating or belonging to a book, one who possesses many books.

Granthila, as, ā, am, knotted, knotty; (*as*), m., N. of several plants and roots, = Flacourtia Sapida; another plant, Capparis Aphylla; also = *taṇḍulīya-śāka* = *hitāvalī* = *piṇḍālu* = *vi-kaṇṭaka*; also = *ćoraka*, a kind of perfume; (*ā*), f., N. of several plants, = *gaṇḍa-dārvā, mālā-dūrvā, bhadra-mustā*; (*am*), n. the root of long pepper; green or undried ginger, = *ārdraka*. — *Granthi-hara, as*, m. a counsellor, a minister (one who unravels the knots of business).

Granthīka, am, n. the root of long pepper, = *granthika*.

ग्रथ् 2. *grath* or *granth*, cl. 1. A. *grathate* and *granthate*, to be crooked (literally or metaphorically), to be wicked; to curve, bend or make crooked.

Grathin, ī, inī, i, false; (Sāy.) talkative, stringing (too many) words together.

2. *granthi, is*, m. crookedness, distortion; falsehood.

ग्रप्स् *graps*. See *glaps*.

ग्रभ् *grabh*. See *grah*.

ग्रस् 1. *gras*, cl. 1. P. A. *grasati, -te, jagrāsa, jagrase, grasishyati, -te, agrasīt, agrasishṭa, grasitum*, to seize with the mouth, take into the mouth, swallow, devour, eat, consume; to swallow up, cause to disappear; to seize; to eclipse; to swallow or mouth or slur over words, pronounce indistinctly: Caus. P. *grāsayati, -yitum*, to cause to swallow, cause to devour; to consume, swallow, eat; Desid. *jigrasishate, -ti*: Intens. *jāgrasyate, jāgrasti*; [cf. Lat. *gra-men*; Germ. *gras, grasen*; Eng. *grass*; Gr. γραίνω.]

2. *gras, as, as, as*, (at the end of compounds) seizing with the mouth, devouring, swallowing (e. g. *piṇḍa-gras*, devouring a mouthful; see Gram. 164. *b*).

Grasana, am, n. swallowing, eating; taking, seizing; a kind of partial eclipse of the sun or moon.

Grasamāna, as, ā, am, swallowing, devouring; receiving, listening to anything eagerly.

Grasishṭha, as, ā, am, Ved. swallowing most, devouring very much; (Sāy. = *bhakshayitṛi-tama*.)

Grasishṇu, us, us, u, accustomed to swallow or devour or seize.

Grasta, as, ā, am, swallowed, eaten; taken, seized; involved in, affected by; possessed by (e. g. *graha-grasta*, seized or possessed by a demon; *dāridrya-grasta*, poverty-stricken); seized (as the sun or moon by Rāhu); eclipsed (e. g. *Rāhu-grasta*, q. v.); inarticulately pronounced, slurred, uttered with the omission of a letter or syllable. — *Grastāsta* (°*ta-as*°), *as, ā, am*, commenced and ended as an eclipse; (*am*), n. the setting of the sun or moon while eclipsed. — *Grastodaya* (°*ta-ud*°), *as*, m. the rising of the sun or moon while eclipsed.

Grasti, is, f. the act of swallowing or devouring.

Grasya, as, ā, am, to be swallowed, eaten or seized.

Grāsa, as, m. a mouthful or a quantity of anything equivalent to a mouthful, a lump of rice &c. of the size of a peacock's egg; food, nourishment; the erosion, the morsel bitten; the quantity eclipsed; the act of swallowing; the swallowing of the sun and moon (by Rāhu), an eclipse; slurring, uttering with the omission of a letter or syllable, a fault in the pronunciation of the gutturals; (in geom.) a piece cut out by the intersection of two circles. — *Grāsa-śalya, am*, n. any extraneous substance lodged in the throat. — *Grāsāććhādana* (°*sa-āć*°), *am*, n. bare subsistence, food and clothing.

Grāsī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to swallow, devour.

ग्रह् *grah* or *grabh* (the latter being the more ancient form used especially in the Ṛig-veda), cl. 9. P. A. *gṛihṇāti, gṛihṇīte* (Ved. *gṛibhṇāti, -ṇīte*); Impf. 1st sing. *agṛihṇām* (irreg. *agṛihṇam*), 2nd sing. Impv. P. *gṛihāṇa* (Ved. *gṛibhṇāna* and *gṛihṇāna*, other forms *gṛihṇāhi* and *gṛihṇīhi*, 3rd sing. *gṛihṇītāt*), *jagrāha* (Ved. Perf. *jagrabha*, 1st pl. *jagṛibhma*), *jagṛihe* (Ved. 3rd pl. *jagṛibhre*), *grahishyati, -te, agrahīt, agrahīshṭa* (Ved. Aor. 1st sing. *agrabham*, 3rd sing. *agrabhīt*, 3rd pl. *agṛibhran, agṛibhīshata*; also 1st sing. *ajagrabham*), *grahītum*, to seize, take, receive, accept, take by the hand, adopt, catch, grasp, hold, lay hold of (e. g. *paksham grah*, to take a side, adopt a party; *pāṇim grah*, to take by the hand in the marriage ceremony, hence to marry); to seize, arrest, stop; to take captive, take prisoner, capture, imprison; to take possession of, gain over, captivate; to seize, overpower (especially said of diseases and demons and the punishments of Varuṇa); to seize, eclipse (the sun and moon being supposed by the Hindūs to be seized by Rāhu); to abstract, take away (by robbery); to lay the hand on, gain, win, obtain, receive, accept; to conceive; to acquire by purchase (with inst. of the price); to choose; to take up (as a fluid with any small vessel), to draw water; to catch, intercept; pluck, pick, gather; to collect a store of anything; to use, put on (as clothes &c.); to assume (as a shape); to place upon; to withdraw, draw back; to include; to take on one's self, undertake, undergo, begin; to receive hospitably (as a guest); to take back (as a divorced wife); to take into the mouth, mention, name [cf. *nāma-grahaṇa, nāma-grāham*, &c.]; to perceive with the organs of sense, observe, recognize; to receive into the mind, apprehend, understand, learn; to accept, admit, approve; to obey, follow; to take for, consider as; to take in a particular sense or meaning: Pass. *gṛihyate*, 1st Fut. *grahītā* and *grāhitā*, 2nd Fut. *grahishyate* and *grāhishyate*, Aor. 3rd sing. *agrāhi*, 3rd du. *agrahishātām* and *agrāhishātām*: Caus. P. *grāhayati, -yitum, ajigrahat*, to cause to take or seize or lay hold of; to give away a girl (acc.) in marriage to any one (acc.); to cause any one to be captured; to cause to take away; to make one take, to deliver over to; (with *āsanam* and acc.) to cause to take a seat, to bid any one sit down by the side of; to make any one choose; to cause a person to undertake or be occupied with (inst.); to make a person learn, to teach, make any one acquainted or familiar with (two acc.); to become familiar with: Desid. *jighṛikshati, -te*, to be about to seize or take; to be about to take away; to desire to take, to wish to perceive (with the organs of sense), to strive to apprehend or recognize: Intens. *jarīgṛihyate, jāgrāḍhi* (Gram. 711): [cf. Zend *gerep, geurv*; Goth. *greipa*; Germ. *greife*; Lith. *grëbju, pagrëbju*; Slav. *grablją*; Hib. *grabaim*, 'I devour,

stop, interrupt, disturb;' gṛbhaim, 'I take, receive, conceive;' Gr. γρῖφος, γρῖπος: cf. also Lat. gero; Pol. garniać.]

Gṛih, gṛiha, &c. See s. v. at p. 295.

Gṛihīta, as, ā, am, grasped, taken, seized, caught, held, laid hold of; obtained, acquired, gained; robbed; received, accepted, conceived; collected; agreed, promised; perceived, known, understood, ascertained, learnt, &c.; [cf. grah above.] — Gṛihīta-khaḍga-ćarman, ā, ā, a, grasping sword and shield. — Gṛihīta-garbhā, f. one who has conceived an embryo, a pregnant woman. — Gṛihīta-ćetas, ās, ās, as, one whose mind or heart is captivated. — Gṛihīta-diś, k, k, k, running away, flying; flown, escaped, retreated. — Gṛihīta-deha, as, ā, am, incarnate. — Gṛihīta-nāman, ā, ā, a, one who has received a name (e. g. su-gṛihīta-nāman, one who has received a good name, one named in accordance with the ordinances). — Gṛihīta-vidya, as, ā, am, one who has acquired knowledge, versed in science, learned, studied. — Gṛihīta-vetana, as, ā, am, one who has received his wages, paid, remunerated. — Gṛihīta-śara-kārmuka, as, ā, am, handling arrows and bows. — Gṛihīta-śarāvāpa, as, ā, am, taking a bow. — Gṛihīta-hṛidaya, as, ā, am, one whose heart is taken possession of or captivated; captivating the heart. — Gṛihītāmisha (°ta-ām°), as, ā, am, seizing prey. — Gṛihītārtha (°ta-ar°), as, ā, am, comprehending the sense or meaning. — Gṛihītāstra (°ta-as°), as, ā, am, one who has taken up arms.

Gṛihītavya, as, ā, am (an incorrect form for grahītavya), to be seized or taken; to be understood, meant.

Gṛihītin, ī, inī, i, seizing, one who has grasped.

Gṛihītṛi, tā, trī, tṛi (incorrect for grahītṛi), seizing, grasping, disposed to seize or take.

Gṛihītvā, ind. having taken.

Gṛihu, us, m., Ved. one who receives alms, a beggar.

Gṛihṇat, an, atī, at, taking, seizing, accepting.

2. gṛihya, as, ā, am (for 1. gṛihya see s. v. at p. 296), to be taken or received; to be seized, to be observed, perceptible, perceivable; to be acknowledged or admitted; to be adopted as faith or belief, to be trusted, to be relied on, to be honoured; taking the side of, adopting or choosing as best (e. g. Arjuna-gṛihya, taking the side or adhering to the party of Arjuna); dependant, subservient; (as), m. the anus.

3. gṛihya, irreg. ind. part. having taken, carrying along, together with, with.

Grabha, as, m., Ved. the taking possession of; one who lays hold of (?).

Grabhaṇa, am, n. seizing, that by which anything is seized (?). — Grabhaṇa-vat, ān, atī, at, Ved. anything furnished with a handle.

Grabhītṛi, tā, trī, tṛi, Ved. one who seizes; [cf. grahītṛi.]

Graha, as, ā, am, seizing, laying hold of, holding; taking, collecting, gathering; (as), m. one who seizes; the power that seizes and obscures the sun and moon and causes eclipses, especially Rāhu or the ascending node; a planet (as seizing or influencing the destinies of men in a supernatural manner; sometimes five planets are enumerated, viz. Mars, Mercury, Jupiter, Venus, and Saturn; sometimes seven, i. e. the preceding with Rāhu and Ketu or the ascending and descending nodes; sometimes nine, i. e. the sun and moon together with the preceding: the planets are either auspicious, śubha-grahās, sad-grahās; or inauspicious, krūra-grahās, pāpa-grahās; in the system of the Jainas the planets constitute one of the five classes of the Jyotishka); the place of a planet in the fixed zodiac, a N. for the number nine; N. of certain evil demons or spirits who seize or exercise a bad influence on the body and mind of man, (they cause insanity &c.; the Hindūs consider that it falls within the province of medical science to expel these demons; those which especially seize children and cause convulsions &c. are divided into nine classes, according to the number of the planets, cf. pūtanā); any state of mind which proceeds from magical influences and takes possession of the whole man; a crocodile, a shark; a house (= gṛiha, in a-graha, khara-g°, graha-druma, graha-pati); anything seized, spoil, booty, prey; as much as can be taken with a ladle, spoon &c. out of a larger vessel, a ladleful, spoonful, &c.; any ladle or vessel employed for taking up a portion of fluid out of a larger vessel, (especially applied to the vessels used for taking up the Soma; cf. soma-graha); the middle of a bow or that part which is grasped when the bow is used; grasp, seizing, laying hold of, the drawing up or taking up of water &c. [cf. nīra-graha]; seizure in general (e. g. aṅga-graha, spasm of the limbs), seizure of the sun or moon, eclipse; a movable point in the heavens; stealing, robbing; taking, receiving, reception, receipt; keeping back, obstructing; mention, nomination; apprehension, perception, intelligence, understanding; an organ or instrument of apprehension (of which according to the Upanishads there are eight, viz. Prāṇa, Vāć, Jihvā, Ćakshus, Śrotra, Manas, Hastau, and Tvać); insisting upon, tenacity, perseverance, purpose, design, favour, patronage; a N. of the fourth or fifth book of the Śatapatha-Brāhmaṇa; [cf. guda-graha, śiro-gr°, hanu-gr°, hṛid-gr°.] — Graha-kallola, as, m. the wave (or enemy?) of the planets, an epithet of Rāhu. — Graha-gaṇa, as, m. the whole number of planets taken collectively. — Graha-gaṇita, am, n. = gaṇita, the astronomical part of a Jyotiḥ-śāstra. — Graha-ćintaka, as, m. an astrologer. — Graha-tā, f. or graha-tva, am, n. state of being a planet. — Graha-daśā, f. the aspect of the planets. — Graha-druma, as, m. the creeper Gymnema Sylvestre, = śāka-vṛiksha; [cf. gṛiha-druma.] — Graha-nāyaka, as, m. the leader of the planets; the planet Saturn; the sun. — Graha-nāśa or graha-nāśana, as, m., N. of the plant Alstonia Scholaris, commonly ćhātina. — Graha-nigraha, au, m. du. favour and punishment. — Graha-nemi, is, m. the moon. — Graha-pati, is, m. the chief of the planets, the sun; the plant Calotropis Gigantea [cf. arka], = gṛiha-pati. — Graha-pīḍana, am, n. or graha-pīḍā, f. the pain or oppression caused by a planet; the obscurity caused by Rāhu, an eclipse; the influence of an unpropitious planet. — Graha-pusha, as, m. the sun (cherishing the planets with his light). — Graha-pūjā, f. worship of the sun and other planets. — Graha-bhakti, is, f. distribution among the planets, division of countries &c. with respect to the presiding planets; title of the sixteenth chapter in Varāha-mihira's Bṛihat-saṃhitā. — Graha-bhīti-jit, t, m., N. of a perfume ('conquering the fear of the demons'). — Graha-bhojana, as, m. a horse. — Graha-maya, as, ī, am, consisting of planets. — Graha-mardana, am, n. friction or opposition between the planets. — Graha-yajña or graha-yāga, as, m. worship or sacrifice offered to the planets. — Grahayajña-tattva, am, n. title of a part of the Smṛiti-tattva. — Graha-yuti, is, m. conjunction of the planets. — Graha-yuddha, am, n. strife or opposition of the planets; title of the seventeenth Adhyāya of Varāha-mihira's Bṛihat-saṃhitā. — Graha-rāja, as, m. the king of the planets; the sun; the moon; the planet Jupiter or its regent. — Graha-lāghava, am, n. title of an astronomical work of the sixteenth century. — Graha-varsha, as, m. a planetary year; title of the nineteenth Adhyāya of Varāha-mihira's Bṛihat-saṃhitā, which describes the good or evil fortune belonging to certain days, months or years ruled over by particular planets. — Graha-vipra, as, m. an astrologer. — Graha-vimarda, as, m. friction of the planets, opposition, = graha-mardana. — Graha-śānti, is, f. propitiation of the planets by sacrifices &c. — Graha-śṛiṅgāṭaka, am, n. triangular position of the planets with reference to each other; title of the twentieth Adhyāya in Varāha-mihira's Bṛihat-saṃhitā, treating also of many other positions of the planets. — Graha-samāgama, as, m. conjunction of the planets; also in the comp. śaśi-graha-samāgama, conjunction of the moon with asterisms or planets. — Grahādhāra (°ha-ādh°), as, m. the polar star as the fixed centre of the planets. — Grahādhīna (°ha-adh°), as, ā, am, subject to planetary influence. — Grahāmaya (°ha-ām°), as, m. epilepsy, convulsions, demoniacal possession, which is supposed to cause the complaint. — Grahārāma-kutūhala or karaṇa-kutūhala, am, n., N. of an astronomical work by Bhāskara. — Grahāluńćana (°ha-āl°), am, n. pouncing on prey, seizing and tearing it to pieces. — Grahāvamardana (°ha-av°), am, n. friction of the planets, opposition; [cf. graha-mardana.] — Grahāśin (°ha-āś°), ī, m. the plant Echites Scholaris; [cf. graha-nāśa.] — Grahāśraya (°ha-āś°), as, m. the polar star; [cf. grahādhāra.] — Grahāhvaya (°ha-āh°), as, m., N. of a plant; [cf. bhūtāṅkuśa.] — Graheśa (°ha-īś°), as, m. the chief of the planets, the sun.

Grahaka, as, m. a prisoner; [cf. grāhaka.]

Grahaṇa, as, ā, am, seizing, holding; (am), n. the hand; an organ of sense; a prisoner, captive; mentioning, naming, mention, a word mentioned (e. g. vaćana-grahaṇa, the word vaćana); seizing, holding, taking, catching, seizure; taking by the hand, marrying; receiving, acceptance; taking captive, captivating, overpowering, imprisonment; seizure of the sun or moon, eclipse; gaining, obtaining, purchasing; choosing; taking or drawing up; attraction; putting on; containing, enclosing; undertaking, undergoing; service; mentioning with praise, respect; perceiving, understanding, comprehension, the taking or receiving of instruction, or the acquirement of any science; acceptation, meaning; assent, agreement; inviting, calling, addressing; the taking up of sound, echo; an organ of sense; [cf. kara-grahaṇa, keśa-g°, garbha-g°, ćakshur-g°, nāma-g°, pāṇi-g°, punar-g°.] — Grahaṇānta (°ṇa-an°), am, n. close of study, acquirement of science &c. — Grahaṇāntika (°ṇa-an°), am, n. termination of holy study.

Grahaṇaka, am, n. containing, involving.

Grahaṇi, is or ī, f. an imaginary organ supposed to lie between the stomach and the intestines; the small intestines or that part of the alimentary canal where the bile assists digestion and from which vital warmth is diffused; diarrhœa, dysentery. — Grahaṇī-dosha, as, m. a morbid affection of the Grahaṇī, diarrhœa. — Grahaṇī-pradosha, as, m. a morbid affection of the Grahaṇī. — Grahaṇī-ruj, k, f. or grahaṇī-roga, as, m. a morbid affection of the Grahaṇī, diarrhœa. — Grahaṇīrogin, ī, iṇī, i, affected with diarrhœa. — Grahaṇī-hara, am, n. cloves.

Grahaṇīya, as, ā, am, acceptable, to be taken or received or understood. — Grahaṇīya-tā, f. or grahaṇīya-tva, am, n. acceptableness.

Grahayāyya, another form for gṛihayāyya, lord of a house, q. v.

Grahayālu, us, us, u, for gṛihayālu, taking, receiving, q. v.

Grahi, at the end of a compound in phale-grahi, q.v.

Grahila, as, ā, am, taking, accepting, acknowledging.

Grahishṇu, at the end of a compound in phala-grahishṇu, q. v.

Grahītavya, as, ā, am, to be taken or received, acceptable, to be accepted; to be taken up or drawn (as a fluid); to be apprehended or perceived, to be learned or acquired; (am), n. the being obliged to take or receive.

Grahītṛi, tā, trī, tṛi, a taker, seizer, accepter, receiver, purchaser; perceiver, perceiving, observant; taking, disposed to take; [cf. pāṇi-grahītṛi and gṛihītṛi.]

Grahya, as, ā, am, Ved. belonging to or fit for a Graha.

Grābha, as, m., Ved. one who seizes, what is seized; grasp, seizure.

Grāha, as, ī, am, seizing, holding, catching, taking, receiving, acceptance (e. g. riktha-grāha, receiving inherited property; yoshid-grāha, taking a wife); [cf. karṇa-grāha, gila-g°, dhanur-g°, pāṇi-g°, pārshṇi-g°, &c.]; (as), m. a rapacious

animal living in fresh or sea water; a crocodile, a shark, a serpent; (according to some the Gangetic alligator or Lacerta Gangetica, according to others the water elephant or hippopotamus); any large fish or marine animal; (*ī*), f. a female crocodile; (*as*), m. a prisoner; seizure, grasping, laying hold of; morbid affection, disease; beginning, undertaking; mentioning; [cf. *nāma-grāha;* cf. also *asad-grāha* and *svayaṃ-grāha.*] — *Grāha-vat, ān, atī, at,* containing or abounding with alligators &c.

Grāhaka, as, ikā, am, receiving, accepting, one who takes or seizes; a purchaser, buyer; containing, enclosing; perceiving, observing; taking away, persuading; (*as*), m. a police-officer, a constable, a bailiff; a hawk, a falcon [cf. Gr. γρύψ; Germ. *greif*]; a kind of vegetable, = *sitāvara;* N. of an attendant of Śiva.

Grāham, ind. part. taking, seizing, mentioning, (often at the end of compounds, e.g. *jīva-grāham,* taking alive; cf. also *nāma-grāham.*)

Grāhi, is, f., Ved. a female spirit of evil, seizing men and causing death and disease, (Sleep is described as her son); deprivation of sensation, a swoon, fainting fit. — *Grāhi-phala, am,* n. the tree Feronia Elephantum; [cf. *kapittha.*]

Grāhita, as, ā, am, made to take or seize.

Grāhin, ī, iṇī, i, seizing, taking, holding, laying hold of; catching, engaged in catching; picking, gathering; containing, holding; drawing, attracting, fascinating, alluring; gaining, obtaining, acquiring; choosing; searching through, scrutinizing; perceiving, observing; accepting, taking to heart; astringent; obstructing, binding, constipating; (*ī*), m. the plant Feronia Elephantum [cf. *kapittha*]; (*iṇī*), f. a small kind of Yavāsa; a kind of Hedysarum, = *kshudra-durālabhā, tāmra-mūlā.*

Grāhuka, as, ī, am, seizing, laying hold of.

Grāhya, as, ā, am, to be seized, taken, held; to be captured or imprisoned; to be carried away; to be picked or gathered, acceptable; to be received, accepted, gained; to be perceived, observed; to be taken in marriage; to be received in a friendly or hospitable manner; to be insisted upon; to be understood, perceivable; to be considered; to be understood in a particular sense, meant; to be accepted as a rule or law, to be acknowledged or assented to, to be attended to or obeyed, to be admitted in evidence; acceptable, agreeable; (*am*), n. a present; [cf. *dur-grāhya, sukha-grāhya, svayaṃ-grāhya.*] — *Grāhya-vāć, k, k, k,* uttering agreeable speech, praising.

Grāhyaka, as, ikā, am, to be perceived; to be discerned or distinguished.

ग्राम *grāma, as,* m. (said to be fr. rt. *gras* or fr. *grah*), an inhabited place, a village, a hamlet, an inhabited and unfortified place in the midst of fields and cultivated land, a municipal and fiscal division, a township (opposed to *araṇya,* and in later Sanskṛit also to *pura, nagara,* and *pattana*); the collective inhabitants of a place, a community, race; any number of men associated together, a troop, multitude, collection, especially a troop of soldiers; a number of tunes, a scale in music, a gamut; (at the end of a compound) a multitude, a class, a collection or number in general; [cf. *arishṭa-grāma, mahā-g°, śūra-g°, saṅgrāma;* cf. also Lith. *kiēma-s;* Hib. *gramaisg,* 'the mob;' *gramasgar,* 'a flock, company.'] — *Grāma-kaṇṭaka, as,* m. the village-pest or tale-bearer. — *Grāma-kāma, as, ā, am,* one who wishes to take possession of a village; desirous of villages; fond of living in villages. — *Grāma-kukkuṭa, as,* m. a village cock, a tame or domestic cock. — *Grāma-kumāra, as,* m. a village boy. — *Grāma-kulāla, as,* m. a village potter. — *Grāma-kūṭa, as,* m. the noblest man in a village, a Śūdra or man of the fourth tribe. — *Grāma-ga, as, ā, am,* or *grāma-gamin, ī, inī, i,* who or what goes to a village, (Pāṇ. II. 1, 24.) — *Grāma-gṛihya, as, ā, am,* being outside a village, (lit. adjoining the houses of a village.) — *Grāma-geya, as, ā, am,* to be sung in a village. — *Grāmageya-gāna, am,* n. one of the four books into which the Sāma-veda when arranged for chanting is distributed. — *Grāma-goduh, -dhuk,* m. the herdsman of a village. — *Grāma-ghāta, as,* m. plundering a village. — *Grāma-ghātin, ī, inī, i,* devastating or plundering a village. — *Grāma-ghoshin, ī, iṇī, i,* Ved. sounding among men or armies, as a drum. — *Grāman-gamin, ī, inī, i,* who or what goes to a village. — *Grāma-ćaryā,* f. the customs of social life, social intercourse. — *Grāma-ćaitya, as,* m. the sacred tree of a village. — *Grāma-ja, as, ā, am,* village-born, village-produced; rustic, village, grown in cultivated ground. — *Grāmaja-nishpāvī,* f. a kind of pulse. — *Grāma-jāta, as, ā, am,* rustic, village-born, produced in a village, grown in cultivated ground. — *Grāma-jāla, am,* n. a number of villages, a district. — *Grāmajālin, ī,* m. the governor of a province. — *Grāma-jit, t, t, t,* Ved. conquering or gaining villages; conquering troops; (Sāy.) either conquering villages or dispersing multitudes. — *Grāmaṇa, as, ī, am,* coming from a Grāma-ṇī. — *Grāma-ṇī, īs, īs, i* (for *grāma-nī*), the leader or chief of a village or community, the lord of the manor, the squire, the leader of a troop or army; a chief, a superintendent; best, pre-eminent, excellent; one who only thinks of enjoyment (?), the village barber (as the chief person of a village); a groom (?); N. of a Gandharva chief; N. of one of the attendants of Śiva; N. of certain beings who together with the Ṛishis, Gandharvas, Apsarasas, Nāgas, Yātu-dhānas, and Bālakhilyas are by some supposed to be attendant upon the Sun; N. of a place; (*īs*), f. a female peasant or villager; a whore, a harlot; the Indigo plant. — *Grāmaṇī-tva, am,* n. the position or condition of a chief or leader of a village. — *Grāmaṇīthya, am,* n. the station of the chief of a village or community. — *Grāmaṇī-putra, as,* m. the son of a harlot, a bastard. — *Grāmaṇīya, ās,* m. pl., N. of a people; (*am*), n. = *grāmaṇīthya.* — *Grāmaṇī-sava, as,* m., N. of an Ekāha sacrifice. — *Grāma-taksha, as,* m. a village carpenter. — *Grāma-tas,* ind. from the village. — *Grāma-tā,* f. or *grāma-tva, am,* n. a multitude of villages. — *Grāma-daśeśa* (°*śa-īśa*), *as,* or *grāmadaśādhipati* (°*śa-adh*°), *is,* m. the head of ten villages. — *Grāma-devatā,* f. the tutelary deity of a village. — *Grāma-druma, as,* m. a single tree in a village held sacred by the inhabitants. — *Grāma-dharā,* f. supporting a village or villages, N. of a rock. — *Grāma-dharma, as,* m. the observances or customs of a village. — *Grāma-nāpita, as,* m. the village barber. — *Grāma-nivāsin, ī, inī, i,* living in villages, tame. — *Grāma-pāla, as,* m. the guardian of a village. — *Grāma-putra, as,* m. a village boy. — *Grāma-preshya, as,* m. the messenger or servant of a community or village. — *Grāma-bāla-jana, as,* m. a young peasant. — *Grāma-bhṛita, as,* m. a village messenger or servant. — *Grāma-madgurikā,* f. a kind of fish, Silurus Singio (= *śṛiṅgī*); a riot, a fray, a village tumult; [cf. *grāma-yuddha.*] — *Grāma-mahishī,* f. a tame buffalo. — *Grāma-mukha, am,* n. a market town, a fair, a market. — *Grāma-mṛiga, as,* m. 'the village animal,' a dog. — *Grāma-maukhya,* head of a village; (probably incorrect for *grāma-saukhya,* see *grāma-sukha.*) — *Grāma-yājaka, as, ikā, am,* offering sacrifices for a whole village or community; (*as*), m. the village priest, one who conducts the ceremonies for any or all classes and is consequently considered as a degraded Brāhman; it also applies to the attendant of an idol. — *Grāma-yājin, ī, inī, i,* offering sacrifices for a whole village or community. — *Grāma-yuddha, am,* n. a riot, a fray, a village war. — *Grāma-rathyā,* f. a village street. — *Grāma-luṇṭana, am,* n. plundering or pillaging a village. — *Grāma-vat, ān, atī, at,* furnished with villages. — *Grāma-vāsa, as,* m. living in a village; a villager; [cf. *grāme-vāsa.*] — *Grāma-vāsin, ī, inī, i,* living in villages, tame; (*inas*), m. pl. the inhabitants of a village, the villagers; [cf. *grāme-vāsin* and *grāmya.*] — *Grāma-vāstavya, as,* m. the inhabitant of a village. — *Grāma-viśesha, as,* m. variety of the scales in music. — *Grāma-śata, am,* n. a hundred villages, a province. — *Grāmaśateśa* (°*ta-īśa*), *as,* m. or *grāmaśatādhipati* (°*ta-adh*°), *is,* m. or *grāmaśatādhyaksha* (°*ta-adh*°), *as,* m. the governor of a province. — *Grāma-saṅkara, as,* m. the common sewer or drain of a village. — *Grāma-saṅgha, as,* m. a village corporation, a municipality. — *Grāma-siṃha, as,* m. a dog. — *Grāma-sukha, am,* n. the pleasure of a villager; [cf. *grāmya-sukha.*] — *Grāma-stha, as, ā, am,* being or residing in a village, belonging to a village, rustic, &c.; (*as*), m. a village. — *Grāma-hāsaka, as,* m. a sister's husband. — *Grāmāćāra* (°*ma-āć*°), *as,* m. village observances, customs, &c. — *Grāmādhāna* (°*ma-ādh*°), *am,* n. hunting; a village (?). — *Grāmādhikṛita* (°*ma-adh*°), *as,* or *grāmādhipati* (°*ma-adh*°), *is,* or *grāmādhyaksha* (°*ma-adh*°), *as,* or *grāmādhikārin* (°*ma-adh*°), *ī,* m. superintendent or chief of a village. — *Grāmānta* (°*ma-an*°), *as,* m. the border of a village; space near a village; (*e*), ind. in the neighbourhood of a village. — *Grāmāntara* (°*ma-an*°), *am,* n. another village. — *Grāmāntika, am,* n. the neighbourhood of a village. — *Grāmāntīya, as, ā, am,* situated in the neighbourhood of a village; (*am*), n. space near a village. — *Grāme-vāsa, as,* m. a village abode; a villager; [cf. *grāma-vāsa.*] — *Grāme-vāsin, ī, inī, i,* living in a village, tame; (*inas*), m. pl. the villagers. — *Grāmeśa* (°*ma-īśa*), *as,* m. the head man of a village. — *Grāmeśvara* (°*ma-īś*°), *as,* m. the head man or ruler over a village; the lord of the manor or squire. — *Grāmopādhyāya* (°*ma-up*°), *as,* m. the village priest.

Grāmaka, as, m. a village &c., see *grāma;* the collective department or range of celestial pleasures; N. of a town.

Grāmaya, nom. P. *grāmayati, -yitum,* to invite.

Grāmika, as, ī, am, village, rude, rustic; (in music) chromatic; (*as*), m. the head man of a village; a villager.

Grāmin, ī, iṇī, i, surrounded by a village community, pertaining to a village, rustic, rural, village; (*ī*), m. a villager, a peasant; the head man of a village; (*iṇī*), f. the Indigo plant. — *Grāmi-putra, as,* m. the son of a villager.

Grāmīṇa, as, ā, am, belonging to a village; produced in or peculiar to a village; vulgar, rude; (in music) chromatic; a villager, a rustic; (*as*), m. a dog; a hog; a crow; (*ā*), f. the Indigo plant; a kind of vegetable; [cf. *pālaṅkya.*]

Grāmīya, as, ā, am, belonging to a village or to the same village community; produced in or derived from a village; (*as*), m. a villager.

Grāmīyaka, as, m. the member of a community, a villager.

Grāmeya, as, ī, am, village-born, a villager, a rustic.

Grāmeyaka, as, ikā, am, belonging to a village, a villager.

Grāmya, as, ā, am, relating to or used in a village, produced in a village; living in a village, a villager, rustic, homely, vulgar, clownish, rude; living in a village, i.e. among men, domesticated, tame (as an animal), cultivated (as a plant, opposed to *vanya* or *araṇya,* wild); allowed in a village, relating to the sensual pleasures of a village; relating to a musical scale; (*as*), m. a hog, a tame or village hog; (*ā*), f. the Indigo plant, and Phaseolus Radiata; [cf. *nish-pāvī*]; (*am*), n. rustic or homely speech; the Prākṛit and the other dialects of India as contra-distinguished from the Sanskṛit; food prepared in a village; sensual pleasure, sexual intercourse. — *Grāmya-kanda, as,* m. a kind of onion, = *sthala-kanda;* (perhaps rather *agrāmya-kanda.*) — *Grāmya-karkaṭī,* f. a kind of pumpkin-gourd, Benincasa Cerifera. — *Grāmya-karman, a,* n. the occupation of a villager, sensual pleasure and sexual intercourse. — *Grāmya-kuṅkuma, am,* n. a yellow dye, safflower, Carthamus Tinctorius. — *Grāmya-gaja, as,* m. a village-born or tame elephant. — *Grāmya-dharma, as,* m. the right of a villager or townsman (as opposed to the right of a recluse), sexual intercourse, copulation; the duties of a villager. — *Grāmyadharmin,*

ī, iṇī, i, addicted to sexual intercourse, libidinous. — Grāmya-paśu, us, m. a domestic animal; (sometimes applied contemptuously to a man.) — Grāmya-buddhi, is, is, i, clownish, ignorant. — Grāmya-madgurikā, f. a kind of fish, Silurus Singio, = grāma-madgurikā. — Grāmya-māṅsa, am, n. the flesh of tame animals. — Grāmya-mṛiga, as, m. a dog; [cf. grāma-mṛiga.] — Grāmya-rāśi, is, m. a N. of several of the signs of the zodiac. — Grāmya-vallabhā, f. a kind of vegetable. — Grāmya-vādin, ī, m. the judge of a village, a village bailiff. — Grāmya-śūkara, as, m. a village hog, a tame hog, a pig. — Grāmya-sukha, am, n. the pleasure of a villager, sleeping, sexual intercourse. — Grāmyāśra (°ya-aś°), as, m. an ass. — Grāmyehoparama (°ya-īhā-up°), as, m. ceasing from sensual desires.

ग्रावन् grāvan, ā, m. (said to be fr. rt. grah), a stone for pressing out the Soma, (according to the commentators on the Brāhmaṇas there existed five such stones, but in earlier times probably only two were used); a stone or rock in general; a mountain; a cloud; also = grāva-stut below; (ā, ā, a), hard, solid. — Grāva-grābha, as, m., Ved. a person who uses the Soma stones. — Grāva-rohaka, as, m. the shrub Physalis Flexuosa; [cf. aśva-gandhā.] — Grāva-stut, t, m. he who praises the Soma stones; N. of one of the sixteen priests (called after the hymn addressed to the Soma stones). — Grāva-stotriya, as, ā, am, relating or belonging to the praise of the Soma stones; (am), n. the duties of the Grāva-stut. — Grāva-hasta, as, ā, am, Ved. handling the Soma stones.

ग्रास grāsa. See under rt. gras, p. 302.

ग्राह grāha. See under rt. grah, p. 303.

ग्रीवा grīvā, f. (said to be fr. 2. grī), the back part of the neck, the nape, the tendon of the trapezium muscle, the neck (in the earlier literature always pl.), the neck-part of the hide of an animal; [cf. asita-grīva, ṛiksha-g°, kambu-g°, kalmāsha-g°; cf. also Lith. galwà; Russ. glava and golova.] — Grīvāksha (°vā-ak°), as, m., N. of a man. — Grīvā-ghaṇṭā, f. a bell hanging down from the neck of a horse. — Grīvā-bila, am, n. the hollow in the back part or nape of the neck.

Grīvālikā, f. the neck.

Grīvin, ī, iṇī, i, long-necked, handsome-necked; (ī), m. a camel.

Graiva, as, ī, am, being on or belonging to the neck, representing the neck, being on the neck; (am), n. a necklace, a close necklace or collar; a chain worn round the neck of an elephant.

Graiveya, as, ī, am, belonging to the neck; (as, om), m. n. a collar, a necklace; a chain on the neck of an elephant or horse.

Graiveyaka, as, am, m. n. an ornament of the neck, a chain worn round the neck of an elephant; (ās), m. pl. a class of deities (nine in number), who have their seat on the neck of the Loka-purusha or who form his necklace.

Graivya, as, ā, am, Ved. relating to the neck.

ग्रीष्म grīshma, as, ā, am (said to be fr. rt. gras), hot, warm; (as), m. the summer, the hot season, consisting of the months Śuci and Śukra or Jyeshṭha and Āshāḍha (from the middle of May to the middle of July); heat, warmth; N. of a man; (ā), f., N. of a tree [cf. lodhra]; (ī), f. the tree Jasminum Sambac; [cf. nava-mallikā; cf. also Hib. gris, 'fire;' griosgaim, 'I fry, boil;' griosach, 'burning embers;' Lith. karsztas and karsztis.] — Grīshma-kāla, as, m. the hot season (see above). — Grīshmakālīna, as, ā, am, pertaining to the hot season. — Grīshma-ja, as, ā, am, produced by heat, produced in the hot season; (ā), f. a kind of fruit-tree, Anona Reticulata; [cf. lavanī.] — Grīshma-dhānya, am, n. summer corn. — Grīshma-pushpī, f., N. of a plant, = karuṇī. — Grīshma-bhava, as, ā, am, produced by heat or in the hot season; (ā), f. Jasminum Sambac. — Grīshma-sundaraka, as, m. a kind of pot-herb, Erythræa Centaureoides, commonly called gimā; also the plant Pharnaceum Mollugo. — Grīshma-hāsa, as, m. the flocculent seeds, down, &c., blown about in the air in summer (compared from their white colour to 'the smiles of the season'). — Grīshmodbhava (°ma-ud°), as, ā, am, produced by heat or in the hot season; (ā), f. double jasmine, Jasminum Sambac.

Graishma, as, ī, am, relating to the summer, belonging to the hot weather, produced by heat or the hot season, sown in summer; (ī), f. Jasminum Sambac.

Graishmaka, as, ikā, am, sown in summer; to be paid in summer (as a debt).

Graishmika, as, ī, am, relating or belonging to summer, growing in summer.

ग्रुच् gruć, cl. 1. P. grocati, jugroća, agrućat and agroćīt, groćitum, to steal, rob; to go; [cf. gluć.]

ग्रैव graiva. See under grīvā last col.

ग्रैष्म graishma. See under grīshma above.

ग्लप् glap. Cf. glai.

ग्लप्स glapsa, as, am, m. n. a branch (?).

ग्लस् glas, cl. 1. A. glasate, = gras, to eat.

Glasta, as, ā, am, = grasta, eaten.

ग्लह् glah, cl. 1. A. glahate, jaglahe, glahītum and glāḍhum, to gamble, play with dice, win by gambling; (= rt. grah) to take, receive, accept.

Glaha, as, m. a dice-player, the stake in playing, a wager, bet; the prize or object fought for in a contest, the person aimed at; a die; a dice-box; cast of the dice, game at dice; gaming, playing with dice; contention; a chess-man; glahaṃ div, to play at dice.

Glahana, am, n., Ved. playing at dice, casting the dice.

ग्लान glāna, glāni, &c. See under rt. glai.

ग्लुच् gluć, cl. 1. P. glocati, jugloća, aglućat and aglocīt, glocitum, to steal or rob; to go; [cf. gruć and gluñć.]

Glućuka, as, m., N. of a man.

ग्लुञ्च् gluñć, cl. 1. P. gluñćati, jugluñća, agluñćat and agluñćīt, gluñćitum, to go, move.

ग्लेप् glep, cl. 1. A. glepate, &c., to be poor or miserable; to shake, tremble; move.

ग्लेव् glev, cl. 1. A. glevate, to serve, worship, gratify by service or devotedness; [cf. gev, khev, sev.]

ग्लेष् glesh, cl. 1. A. gleshate, to seek, investigate; [cf. gesh and garesh.]

ग्लै glai, cl. 1. P. (ep. also A.) glāyati, -te, jaglau, glāsyati, aglāsīt, glātum, to feel aversion or dislike, to be averse or reluctant, be unwilling, disinclined to do anything (with inf., e. g. glāyati bhoktum, he dislikes to eat); to be languid or weary, to feel tired, to be exhausted, to fade away, lose one's strength, faint, despond, wane: Caus. P. glāpayati or glapayati (but the latter form never used with prepositions), to make unwilling or averse, to exhaust, tire; to injure; to cause to perish; (with or without manas) to make desponding; to become cast down or desponding.

Glapana, am, n. the act of wearying, making tired, exhaustion, relaxation.

Glātṛi, tā, trī, tṛi, one who is tired or exhausted.

Glāna, as, ā, am, wearied, languid, feeble, emaciated, exhausted by fatigue or disease; sick; (am), n. exhaustion, disease.

Glāni, is, f. unwillingness, displeasure, depression of mind, exhaustion, fatigue of body, lassitude, languor; debility; sickness.

Glānya, am, n. decrease of strength, languor.

Glāyat, an, antī, at, being exhausted, wearied, languid, faint.

Glāva, as, m., N. of a man (with the metronymic Maitreya).

Glāvin, ī, inī, i, displeased, averse, inactive.

Glāsnu, us, us, u, exhausted by fatigue or disease, languid, wearied; [cf. Lat. lassus.]

Gleya, as, ā, am, to be wearied or exhausted, exhaustible.

ग्लौ glau, aus, m. (said to be fr. rt. glai), Ved. a round lump, a wen-like excrescence; or (according to other authorities) certain arteries or vessels of the heart, or perhaps certain lumps, parts of the flesh of the sacrificial victim [perhaps related to globus and glomus, cf. also guḍa and gola]; the moon; camphor; the earth. Glau-kṛi, cl. 8. P. -karoti, -kartum, to transform into the moon. Glau-as, cl. 2. P. -asti and glau-bhū, cl. 1. P. bhavati, -vitum, to become (like) the moon.

ग्लौचुकायनक glaućukāyanaka, as, ikā, am, belonging to Glućukāyani [cf. glućuka], a worshipper of Glućukāyani; [cf. the Gr. Γλαυκανῖκαι.]

ग्व gva (at the end of a compound) in atithi-gva, eta-gva, daśa-gva, nava-gva, q. v.

ग्विन् gvin. Cf. śata-gvin.

घ

घ 1. gha, the fourth consonant of the Sanskṛit alphabet, being the aspirate of the preceding letter, and having the sound of gh in loghouse. — Gha-kāra, as, m. the letter or sound gha.

घ 2. gha, ind. (a particle used to lay stress on a word), at least, surely, verily, indeed, (corresponding to the Gr. γε.) This word occurs often in the Ṛig-veda, elsewhere rarely; the final vowel is generally lengthened in the Saṃhitā, but the original form given in the Pada-pāṭha is always gha; it is connected with other particles (as ćid, uta, id), and appears often after pronouns at the beginning of a Pāda, after prepositions, and after the negative particle na. Frequently this particle occurs in the clause which depends on a conditional or relative sentence (e. g. ā ghā gamad yadi śravat, he will surely come when he hears).

घ 3. gha, as, ā, am (fr. rt. han), striking, killing [cf. jīva-gha, tāḍa-gha, pāṇi-gha, rāja-gha]; (as), m. a rattling, gurgling, or tinkling sound; a bell; (ā), f. striking, killing, a stroke; a tinkling ornament worn by women round the waist.

घ 4. gha, as, ā, am (fr. rt. ghṛi), wetting, sprinkling (?).

घंष् ghaṃsh and ghaṃs, cl. 1. A. ghaṇshate, ghaṇsate, to diffuse lustre or splendor; to flow; to stream.

घग्घ् ghaggh and ghagh, cl. 1. P. ghagghati and ghaghati, to laugh; laugh at; deride.

घट् ghaṭ or ghaṇṭ, cl. 1. A. ghaṭate, jaghaṭe, ghaṭishyate, aghaṭishṭa, ghaṭitum, to be intently occupied about anything, to be busy with, to strive or endeavour after, to exert one's self for (with loc., dat., acc., or inf., e. g. asmākam arthe ghaṭate, he is occupied about our business; tāṃ trātuṃ ghaṭasva, strive to rescue her); to reach, come to; to happen, take place, be possible: Caus. ghaṭayati, -yitum, to join together, connect, bring together, unite; to put on, place on, lay on (with loc.); to bring near, place near, procure; to

effect, accomplish, produce, make, form, fashion; to impel; to exert one's self; to rub, graze, touch, move, agitate; *ghāṭayati, -yitum,* to hurt, injure; to unite or put together; to speak, shine.

Ghaṭa, as, ā, am, exerting one's self, intently occupied or busy with; (*as*), m. a jar, pitcher, jug, large earthen water-jar, ewer, watering-pot; an attribute of the nineteenth Arhat of the Jainas (?); the sign of the zodiac Aquarius; a measure equal to 1 Droṇa, or (according to other authorities) equal to 20 Droṇas; a part of a column; a peculiar form of a temple; an elephant's frontal sinus; a border; suspending the breath as a religious exercise [cf. *kumbha*]; (*ā*), f. effort, endeavour, an assembly; a number, a collection, an assemblage; a troop of elephants assembled for martial purposes; (*ī*), f. a small water-jar, a ewer (in this sense also *ghaṭi, is,* f.); a period of time = 24 minutes; the Gharī or Indian clock, a plate of iron or mixed metal on which the hours are struck; [cf. *kumbha* and *dur-ghaṭa.*] — *Ghaṭa-karpara, as,* m. the fragments of a pot; N. of the author of a highly artificial poem, which is also called *ghaṭa-karparam,* n., (according to other authorities the title of the poem is Yamaka-kāvya); the poet Ghaṭa-karpara appears among the nine gems of king Vikramāditya. — *Ghaṭa-kāra, as,* m. or *ghaṭa-kṛit, t,* m. a potter. — *Ghaṭa-graha, as, ā, am,* who or what takes a water-pot, a water-bearer. — *Ghaṭa-dāsī,* f. a bawd or procuress. — *Ghaṭa-prakshayaṇa, as,* m., N. of a man. — *Ghaṭa-bhava* = *ghaṭodbhava* (?). — *Ghaṭa-bhedanaka, as* or *am* (?), m. or n. (?), an instrument used in making pots. — *Ghaṭa-yoni, is,* m. an epithet of the sage Agastya, q. v. (born in a water-jar). — *Ghaṭa-rāja, as,* m. a large water-jar of baked clay. — *Ghaṭa-sriñjaya, ās,* m. pl., N. of a people. — *Ghaṭa-sthāpana, am,* n. placing a water-pot as a type of Durgā, an essential part of various Tāntrika ceremonies. — *Ghaṭāṭopa* (°*ṭa-āṭ*°), *as,* m. a covering for a carriage or any article of furniture. — *Ghaṭābha* (°*ṭa-ābhā*), *as,* m., N. of a Daitya. — *Ghaṭin-dhama, as, ā, am,* (*ghaṭin* = *ghaṭim* = *ghaṭīm*), one who blows into a jar or pot; (*as*), m. a potter. — *Ghaṭin-dhaya, as, ā, am,* one who drinks a pitcherful. — *Ghaṭi-kāra, as,* m. a potter. — *Ghaṭī-graha, as, ā, am,* who or what takes a small jar &c.; (*as*), m. a water-carrier. — *Ghaṭī-yantra, am,* n. (occasionally, to suit the metre, *ghaṭi-yantra*), the rope and bucket of a well, or any machine for raising water; [cf. *ara-ghaṭṭa* and *ara-ghaṭṭaka.*] — *Ghaṭotkaća* (°*ṭa-ut*°), *as,* m., N. of a Rākshasa, son of Bhīma or Bhīma-sena and of the Rākshasī Hiḍimbā, slain by Karṇa: N. of a Gupta king. — *Ghaṭotkaćāntaka* (°*ća-an*°), *as,* m. 'the slayer of Ghaṭotkaća,' epithet of Karṇa, natural brother of the Pāṇḍavas. — *Ghaṭodara* (°*ṭa-ud*°), *as,* m., N. of an attendant of Varuṇa, also of a Rākshasa and of a Daitya; [cf. *kumbhodara.*] — *Ghaṭodbhava* (°*ṭa-ud*°), *as,* m. an epithet of Agastya, q. v. — *Ghaṭodhnī* (°*ṭa-ūdh*°), f. a cow with a full udder; [see *ūdhas, pīnodhnī,* &c.; Gram. 778.]

Ghaṭaka, as, ikā, am, exerting one's self; forming a constituent part, constituting a substantial part; (*as*), m. a tree that produces fruit without apparent flowers; a match-maker, an agent, who ascertains or invents genealogies and negociates matrimonial alliances, a genealogist; [cf. *ghaṭa-dāsī.*]

Ghaṭana, am, ā, n. f. striving after, effort, exertion; motion; happening, occurring; accomplishment; making, effecting, forming, fashioning; joining, mixing, assembling, bringing together, bringing about.

Ghaṭayitavya, as, ā, am, to be joined or united; to be locked.

Ghaṭika, as, ā, am, crossing a river on a jar (?); (*as*), m. a waterman; (*ā*), f. a water-jar, a bucket, a pot; a period of time = 24 minutes [cf. *ghaṭī*]; (according to other authorities equal to 1 Muhūrta, i. e. 48 minutes, or = 1 Kalā); the ancle [cf. *ghuṭikā*]; (*am*), n. the hip, the posteriors.

Ghaṭita, as, ā, am, planned, devised, attempted; happened, occurred; joined, united, connected, contiguous, in contact with; produced, effected, exerted; made, made of. *Ghaṭita-tvāt,* from the taking place, because of the occurrence.

Ghaṭin, ī, m. the sign of the zodiac Aquarius.

घटरिका *ghaṭarikā,* in *ava-ghaṭarikā,* f. a kind of Vīṇā or Indian lute; [cf. *ghāṭarī.*]

घटिघट *ghaṭighaṭa, as,* m. an epithet of Śiva; [cf. *ghaṇṭa.*]

घट्ट *ghaṭṭ,* cl. 1. A. and 10. P. *ghaṭṭate, ghaṭṭayati, jaghaṭṭe, ghaṭṭitum,* to rub (the hands) over, touch, shake, cause to move; to stir round, stir about; to press down, to smooth; to touch with words, to speak of spitefully or malignantly.

Ghaṭṭa, as, m. a Ghaṭ, a quay or landing-place, steps on the side of a river &c. leading to the water's edge, a bathing-place; (*ā*), f. a kind of metre; (*ī*), f. a small or inferior landing-place, private stairs &c.; [cf. *ara-ghaṭṭa* and *ara-ghaṭṭaka.*] — *Ghaṭṭa-gā,* f., N. of a river. — *Ghaṭṭa-jīvin, ī,* m. a ferry-man (commonly Pāṭuni, the son of a washerman and of a Vaiśya woman); an attendant at a landing-place who takes care of the clothes of the bathers &c. — *Ghaṭṭānanda* (°*ṭṭā-ān*°), *as* or *am* (?), m. or n. (?), a kind of metre.

Ghaṭṭana, am, ā, n. f. pushing, touching, rubbing or striking together, going, moving, practice, business, means of living; stirring round or about.

Ghaṭṭitṛi, tā, trī, tṛi, one who exerts himself, (the sense of this word connects it with rt. *ghaṭ.*)

घण् *ghaṇ,* cl. 8. P. A. *ghaṇoti, -ṇute,* &c., to shine; (a various reading for *ghṛiṇ.*)

घण्ट् *ghaṇṭ,* cl. 1. P. and 10. P. *ghaṇṭati* and *ghaṇṭayati,* &c., to speak; shine.

घण्ट *ghaṇṭa, as,* m. (said to be fr. rt. *han,* perhaps related to *ghaṭa* above), a N. of Śiva [cf. *a-ghaṇṭa, dhaṭin* or *ghaṭin* (?), *ghaṇṭin,* and *ćaṇḍikā-ghaṇṭa*], a kind of dish [cf. *matsya-ghaṇṭa*]; a sort of sauce, vegetables made into a pulp and mixed with turmeric and mustard seeds and capsicums; (*ā*), f. a bell; also a plate of iron or mixed metal struck as a clock, (a form *ghaṇṭi* occurs in *kshudra-ghaṇṭī,* a small bell); N. of several plants, = *ghaṇṭā-pāṭali;* another plant, Sida Cordifolia and Rhombifolia; also Uraria Lagopodioides; also Achyranthes Aspera [cf. *apāmārga*]; (*ī*), f. a N. of Durgā, as having a clear voice (?). — *Ghaṇṭa-phalaka, as* or *am* (?), m. or n. (?), a shield with a ringing sound, or a shield furnished with small bells. (*Ghaṇṭa* = *ghaṇṭā* ?). — *Ghaṇṭā-karṇa, as,* m. one who has ears as broad as a bell, or whose ears are decorated with bells; N. of an attendant of Skanda; also one of Śiva's attendants, who is supposed to preside over cutaneous complaints, and is worshipped for exemption from them in the month Ćaitra; N. of a Piśāća attendant on Kuvera. — *Ghaṇṭāgāra* (°*ṭā-āg*°), *am,* n. a belfry. — *Ghaṇṭā-tāḍa, as,* m. a bell-man, one who strikes a bell or Gharī. — *Ghaṇṭā-tāḍana, am,* n. striking a bell. — *Ghaṇṭā-nāda, as,* m. the sound of a bell &c. — *Ghaṇṭā-patha, as,* m. the chief road through a village, a highway, (i. e. the bell-road, or that by which elephants &c., decorated with tinkling ornaments, proceed); N. of Mallinātha's commentary on the Kirātārjunīya. — *Ghaṇṭā-pāṭali, is,* m., N. of a plant, commonly called Ghaṇṭāpārali, a species of the trumpet-flower with bell-shaped blossoms, Bignonia Suaveolens. — *Ghaṇṭābha* (°*ṭā-ābhā*), *as,* m., N. of a Daitya; (a various reading for *ghaṭābha,* q. v.) — *Ghaṇṭā-rava, as,* m. the sound of a bell; (*ā*), f. Crotolaria of various species. — *Ghaṇṭālī* (°*ṭā-ālī*), f., N. of several cucurbitaceous plants; [cf. *kośātakī.*] — *Ghaṇṭā-vat, ān, atī, at,* furnished with a bell or with bells. — *Ghaṇṭā-vādya, am,* n. the sound of a clock. — *Ghaṇṭā-vīja, am,* n. the tree Croton Jamalgota, commonly Jamālgoṭā; the nut of this tree. — *Ghaṇṭā-śabda, as,* m. bell-metal, brass; the sound of a bell. — *Ghaṇṭā-svana, as,* m. the sound of a bell or clock. — *Ghaṇṭeśvara* (°*ṭā-īś*°), *as,* m., N. of a son of Maṅgala (Mars) and Medhā. — *Ghaṇṭodara* (°*ṭa-ud*°), *as,* m., N. of an attendant of Varuṇa &c.; (a various reading for *ghaṭodara,* q. v.)

Ghaṇṭaka or *ghaṇṭāka, as,* m., N. of a plant, = *ghaṇṭā-pāṭali.*

Ghaṇṭikā, f. a small bell [cf. *kshudra-ghaṇṭikā*]; the uvula or soft palate.

Ghaṇṭin, ī, inī, i, furnished with bells, sounding like a bell; an epithet of Śiva; [cf. *ghaṇṭa.*] — *Ghaṇṭinī-vīja, am,* n. the tree Croton Jamalgota; [cf. *ghaṇṭā-vīja.*]

Ghaṇṭu, us, m. a string of bells tied on an elephant's chest &c. by way of ornament; heat, light, &c.; [cf. *nighaṇṭu.*]

Ghāṇṭika, as, m. a bell-ringer, a strolling ballad-singer who carries a bell; a bard who sings in chorus, and especially in honour of the gods, ringing a bell in presence of their images; the plant Datura Fastuosa.

घण्ड *ghaṇḍa, as,* m. a bee; [cf. *ghuṇḍa.*]

घतन *ghatana.* See *ghātana* under *ghāta.*

घन *ghana, as, ā, am* (fr. rt. *han*), who or what slays or strikes or crushes (in these senses Ved.); compact, solid, material, hard, firm; coarse, gross; viscid, thick, inspissated; full, densely packed; following closely or in uninterrupted series, uninterrupted, permanent, eternal; impenetrable; dark; deep (as sound); taken in the mass, collective, complete, all; very, much; auspicious, fortunate; (*as*), m. slaying; an iron club, mace, weapon shaped like a hammer (in these senses Ved.); any compact mass or substance; a cloud; talc; the bulbous root of the plant Cyperus Hexastychus Communis; phlegm [cf. *kapha*]; the body; the cube of a number (in arithmetic), a solid body or cube (in geometry); extension, diffusion; a collection, multitude, assemblage, mass, quantity; a method of reciting the Ṛig and Yajur-veda; (*ā*), f., N. of two plants, = *māsha-parṇī* and *rudra-jaṭā;* (*am*), n. a cymbal, a bell, a gong, &c.; any brazen or metallic instrument or plate which is struck as a clock &c.; iron; tin; skin, rind, bark, the fragrant bark of Laurus Cassia; a mode of dancing, neither quick nor slow. — *Ghana-kapha, as,* m. hail; [cf. *ghanopala.*] — *Ghana-kāla, as,* m. the rainy season. — *Ghana-garjita, am,* n. the roar of thunder, a deep loud roar. — *Ghana-golaka, as,* m. an alloy of gold and silver. — *Ghana-ghana, as,* m. the cube of a cube. — *Ghana-ghanaugha* (°*na-ogh*°), *as,* m. a gathering of dark clouds. — *Ghana-ćaya, as,* m. a collection of clouds, cumulus. — *Ghana-ććhada, as, ā, am,* involved in clouds. — *Ghana-jambāla, as,* m. a quantity of mire, a slough. — *Ghana-jāla, am,* n. a gathering of clouds. — *Ghana-jvālā,* f. lightning, a flash of lightning. — *Ghana-tā,* f. compactness. — *Ghana-tāla, as,* m. a kind of bird, = *sāraṅga;* [cf. also *ghana-tola.*] — *Ghana-timira, am,* n. the darkness of clouds, great darkness. — *Ghana-toya, as,* m. a particular sea having thick water; [cf. *ghanoda.*] — *Ghana-tola, as,* m. the bird Ćātaka. — *Ghana-tva, am,* n. or *ghana-tā,* f. compactness, firmness; thickness, coarseness, solidity. — *Ghana-druma, as,* m., N. of a plant; [cf. *vi-kaṇṭaka.*] — *Ghana-dhātu, us,* m. lymph. — *Ghana-dhvani, is, is, i,* roaring, who or what makes a roaring; (*is*), m. a deep and low tone, a roar; the muttering of thunder clouds. — *Ghana-nābhi, is,* m. smoke (being supposed to be a principal ingredient in clouds). — *Ghana-nīhāra, as,* m. thick hoar-frost or mist. — *Ghana-pattra, as,* m., N. of a plant, = *punar-navā.* — *Ghana-pada, am,* n. the cube root. — *Ghana-padavī,* f. the path of the clouds, the sky. — *Ghana-payodhara, as,* m. a firm breast. — *Ghana-pallava, as,* m. the plant Guilandina

Moringa; [cf. śobhāñjana.] — Ghana-pāshaṇḍa, as, m. a peacock, (this bird being supposed to delight in cloudy and rainy weather.) — Ghana-phala, am, n. (in geom.) the solid or cubical contents of a body or of an excavation compared to a cube; (as), m., N. of a plant; [cf. vi-kaṇṭaka.] — Ghana-mala, am, n. deep (thunder) and sin. — Ghana-mūla, am, n. (in arithm.) cube root; (as), m., N. of a plant; [cf. moraṭa.] — Ghana-rava, as, m. the roaring of clouds, thunder. — Ghana-rasa, as, m. a thick juice; extract, decoction; camphor; N. of two plants, = moraṭa and pīlu-parṇī; (as or am), m. n. the fluid of the clouds, water. — Ghana-ruć, k, k, k, shining like a cloud (with lightning), cloud-like. — Ghana-rućira-kalāpa, as, m. (a peacock) having a tail glistening like a cloud. — Ghana-vara, am, n. the face; [cf. ghanottama.] — Ghana-varga, as, m. the square of a cube; the sixth power. — Ghana-vartman, a, n. the path of the clouds, the sky, air. — Ghana-vallikā, f. lightning; (the creeper of the clouds.) — Ghana-vallī, f. lightning; N. of a plant, = amṛita-savā. — Ghana-vāta, as, m. a thick oppressive atmosphere or air (constituting a kind of hell); one of the regions of hell (?). — Ghana-vāsa, as, m. a kind of pumpkin-gourd; [cf. kushmāṇḍa.] — Ghana-vāhana, as, m. an epithet of Śiva, and also of Indra (who rides on the clouds). — Ghana-vīthi, is, f. the path of the clouds, the air; a line of clouds. — Ghana-vyapāya, as, m. the disappearance of the clouds; autumn. — Ghana-vyūha, as, m., N. of a Sūtra work. — Ghana-śabda, as, m. the noise of clouds, thunder. — Ghana-śyāma, as, ā, am, deep black, dark (as heavy clouds); (as), m. an epithet of Rāma, and also of Krishṇa; N. of a copyist of the last century, with the epithet Tripāṭhin. — Ghana-saṃvṛitti, is, f. profound secrecy. — Ghana-samaya, as, m. the rainy season. — Ghana-sāra, as, m. camphor; mercury, or some peculiar form of it (?); water; a kind of tree. — Ghana-skandha, as, m., N. of a plant; [cf. kośāmra.] — Ghana-svana, as, m. low thunder, the muttering of clouds; the plant Amaranthus Polygamus. — Ghana-hasta-saṅkhyā, f. (in geom.) the contents of an excavation; or of a solid alike in figure. — Ghanākara (°na-āk°), as, m. the rainy season. — Ghanāgama (°na-āg°), as, m. the approach of the clouds, the rainy season. — Ghanāghana, as, ā, am, fond of slaughter, easily striking down, fond of strife, mischievous, cruel; even, uniform, without spaces or interstices, compact; (as), m. an epithet of Indra; a vicious elephant, or one in rut; a thick or rainy cloud; mutual collision or contact; (ā), f. Solanum Indicum; [cf. kāka-māćī.] — Ghanājñāna (°na-aj°), am, n. gross ignorance. — Ghanāñjanī (°na-añj°), f. an epithet of Durgā. — Ghanātyaya (°na-aty°), as, m. the disappearance or departure of the clouds, the season succeeding the rains, autumn. — Ghanānta (°na-anta), as, m. the end of the rains, autumn. — Ghanāmaya (°na-ām°), as, m. the date tree, Phœnix Sylvestris; [cf. kharjūra.] — Ghanāmala (°na-am°), as, m. a kind of pot-herb, Chenopodium Album; [cf. vāstūka.] — Ghanāmbu (°na-am°), n. rain. — Ghanāruṇa (°na-ar°), as, ā, am, deep red. — Ghanāruddha (°na-ār°), as, ā, am, overspread with clouds. — Ghanāvaruddha (°na-av°), as, ā, am, 'the abode of clouds,' overspread with clouds. — Ghanāśraya (°na-āś°), as, m. ether, the atmosphere, the heavens, the firmament. — Ghanottama (°na-ut°), am, n. the face (the best part of the ghana or body); [cf. ghana-vara.] — Ghanoda (°na-uda), as, m. a particular sea having thick or viscid water; [cf. ghana-toya.] — Ghanodadhi (°na-ud°), is, m. the viscid sea (constituting a kind of hell); a division of hell (?). — Ghanoparuddha (°na-up°), as, ā, am, clouded, overcast. — Ghanopala (°na-up°), as, m. hail; [cf. ghana-kapha.] — Ghanaugha (°na-ogha), as, m. a gathering of clouds.

Ghanī-kṛi, cl. 8. P. -karoti, -kartum, to harden, thicken, solidify, congeal. — Ghanī-kṛita, as, ā, am, hardened, compacted, made solid or firm; congealed, thickened, condensed.

Ghanī-bhāva, as, m. the becoming hardened, compact or thick, thickening. — Ghanī-bhūta, as, ā, am, become thick, thickened, condensed, thick, congealed, inspissated, compact.

Ghanīya, nom. P. ghanīyati, -yitum, to long for solid food.

घम्ब् ghamb, cl. 1. A. ghambate, &c., to move, go.

घर् ghar, cl. 10. P. ghārayati, -yitum, to cover.

घरट्ट gharaṭṭa, as, m. a grindstone.

घर्घट gharghaṭa, as, m. a kind of fish, Pimelodus Gagora or Tengara; [cf. gargara, gargaraka, gargāṭa.]

घर्घर gharghara, as, ā, am (an onomatopoetic word implying an indistinct sound, especially in the throat), uttered with an indistinct gurgling or purring sound; (as), m. an indistinct murmur, a low murmuring or gurgling sound, the crackling of fire, rattling of a carriage, creaking, &c.; laughter, mirth; an owl; a fire of straw or chaff; a door, gate; a sliding or folding door or curtain (?); the pass of a mountain (?); the N. of a river, the Gogra or Ghogra; (ā), f. a bell hanging on the neck of a horse; (ā, ī), f. a bell used as an ornament; a girdle of small bells or tinkling ornaments worn by women; a kind of lute; (as, ā, am), m. f. n. one of the tones or notes in music. — Ghargharā-rava, as, m. a tinkling sound, the sound of small bells.

Gharghharaka, as, m., N. of a river, = gharghara; (ikā), f. bells used as an ornament; a short stick for striking several kinds of musical instruments; a kind of musical instrument; fried grain; N. of a river; an ornament of small bells.

Ghargharita, am, n. the grunting of a pig &c.

घर्घुर्घा gharghurghā, f. a sort of insect found in wood, = yama-kīṭa; [cf. ghurghura.]

घर्ब् gharb, cl. 1. P. gharbati, -bitum, to move, to go.

घर्म gharma, as, m. (fr. rt. ghṛi or ghṛiṇ), heat, warmth (of the sun as well as of fire), sunshine; the hot season, internal heat; sweat, perspiration; a cauldron, a boiler, saucepan, &c., especially the vessel in which the milk-offering to the Aśvins is boiled; a cavity in the earth shaped like a cauldron or boiler, an excavation; a crater; hot milk or any other hot beverage offered as an oblation, especially to the Aśvins; N. of a son of Anu and father of Ghṛita; gharma-tanū, du., N. of a Sāman; [cf. Gr. θέρμη; Zend garĕma; Goth. varmja; Germ. warm.] — Gharma-ćarćikā, f. eruptions caused by heat and suppressed perspiration. — Gharma-ććheda, as, m. cessation of the heat. — Gharma-tapta, as, ā, am, perspiring. — Gharma-dīdhiti, is, m. 'having warm rays,' the sun; [cf. śitāṃśu.] — Gharma-dugha, as, ā, am, or gharma-duh, -dhuk, k, k, Ved. giving warm milk or the substance used for the offering. — Gharma-dyuti, is, m. 'having warm radiance,' the sun. — Gharma-payas, as, n. perspiration; warm water. — Gharma-pāvan, ā, arī, a, Ved. drinking hot milk. — Gharma-māsa, as, m. a month of the hot season. — Gharma-raśmi, is, m. the sun; heat, radiance; [cf. gharma-dīdhiti.] — Gharma-vat, ān, atī, at, Ved. possessed of heat, an epithet of Indra. — Gharma-vićarćikā, f. cutaneous eruptions or pimples from heat and suppressed perspiration; [cf. gharma-ćarćikā.] — Gharma-sad, t, t, t, Ved. sitting near the fire or living in the heat (of the sky), an epithet of the manes. — Gharma-stubh, p, p, p, Ved. assuaging the heat, an epithet of the Maruts. — Gharma-svaras, ās, ās, as, Ved. breathing out heat; (Sāy.) sounding high or shrill (= dīpta-dhvani). — Gharma-sveda, as, ā, am, Ved. perspiring with heat, or one whose sweat is milk; (Sāy.) coming with splendor or showering down water or coming to the oblation. — Gharmāṃśu (°ma-aṃśa), us, m. the sun; [cf. gharma-dīdhiti.] — Gharmānta (°ma-an°), as, m. the end of the hot season, the beginning of the rainy season. — Gharmānta-kāmukī, f. a small white bird, a kind of crane; [cf. valākā.] — Gharmāmbu (°ma-am°), n. sweat, perspiration. — Gharmāmbhas (°ma-am°), as, n. perspiration. — Gharmārta (°ma-ār°), as, ā, am, suffering from heat. — Gharmodaka (°ma-ud°), am, n. warm water, perspiration.

Gharmin, ī, iṇī, i, Ved. one who has prepared the Gharma offering, engaged in preparing the Gharma.

Gharmya, as, ā, am, Ved. being in the Gharma or milk-vessel.

घर्ष gharsha, gharshaṇa, &c. See under rt. ghṛish, p. 309.

घस् ghas (according to Pāṇini II. 4, 37, a defective verb only used to supply certain tenses of ad, such as the Aor. and Desid.), cl. 2. and 1. P. ghasti and ghasati: Impf. 2nd sing. aghas or aghat; 2nd pl. aghasta: Perf. jaghasa, jaghasitha, jaghāsa; 3rd pl. jakshus (Part. Perf. jakshivas, fem. jakshushī); aghasat, ghatsyati, ghastum, to consume, devour, eat: Desid. jighatsati, to wish to consume or devour, wish to eat; [cf. rt. jaksh and gras: cf. also Gr. γαστήρ; Lat. gustus.]

Ghasa, as, m. the eater or devourer; N. of a kind of demon; also of a Rākshasa; [cf. mahā-ghasa and pra-ghasa.]

Ghasi, is, m., Ved. food, victuals; [cf. ghāsi.]

Ghasmara, as, ā, am, voracious, gluttonous; (as), m., N. of a deer (or a Brāhman changed into a deer).

Ghasra, as, ā, am, hurtful, injurious, mischievous, = hiṃsra; (as), m. a day [cf. ghraṃsa]; (am), n. saffron.

Ghāsa, as, m. food, meadow or pasture grass; [cf. aśra-ghāsa and pūti-ghāsa.] — Ghāsa-kūṭa, am, n. a hay-rick. — Ghāsa-sthāna, am, n. pasture, pasturage, food. — Ghāse-ajra, as, ā, am, Ved. impelling to consume, i. e. inviting or exciting appetite.

Ghāsaka, (at the end of an adj. comp.) food, victuals.

Ghāsi, is, m. fire or its deity (the all-consuming).

घाट ghāṭa, as, ā, m. f. the nape or back of the neck, the cervical ligament; (as), m. a pitcher, a pot (? for ghaṭa); [cf. kara-ghāṭa.] — Ghāṭa-karkarī, f. a kind of lute.

Ghāṭarī, f. a kind of lute; [cf. ghaṭarikā.]

Ghāṭika, as, m. = ghāṇṭika; (ā), f. the nape or back of the neck; also incorrectly used for ghaṭikā, q. v.

घाटाल ghāṭāla, as, ā, am (a wrong form for ghaṇṭāla), bell-shaped (?).

घाण्टिक ghāṇṭika. See under ghaṇṭā.

घात ghāta, as, ā, am (fr. rt. han), killing; (as), m. a blow, a bruise, slaying, killing, murdering, slaughter; striking, wounding, hurting, destruction; an arrow; the product (of a sum in multiplication); [cf. karma-ghāta and grāma-ghāta.] — Ghāta-kara, as, ī, am, murderous, destructive. — Ghāta-ćandra, as, m. the moon when in an inauspicious mansion. — Ghāta-tithi, is, f. an inauspicious lunar day. — Ghāta-nakshatra, am, n. an inauspicious Nakshatra. — Ghāta-vāra, as, m. an inauspicious day of the week. — Ghāta-sthāna, am, n. a slaughter-house, a place of execution.

Ghātaka, as, ī, am, killing, a killer, a murderer; destroying, a destroyer (used at the end of comp.; cf. viśvāsa-ghātaka).

Ghātana or ghatana, as, ā, am, killing, a murderer, a killer; (as), m., N. of certain inhabitants of hell; (ī), f. a kind of club; (am), n. striking, slaying, killing, slaughter, immolating. — Ghātana-sthāna, am, n. a place of slaughter, a slaughter-house.

Ghātayat, an, antī, at, striking, hurting, killing.

Ghātavya, as, ā, am, to be killed, what may or ought to be killed &c., deserving death.

Ghāti, is, m. striking, killing in general; catching

or killing birds, fowling [cf. *ni-ghāti, ghāti-pakshin, ghāti-vihaga*]; (*is*), f. a bird-net. — *Ghāti-pakshin, ī*, m. or *ghāti-vihaga, as*, m. a hawk or falcon.

Ghātin, ī, inī, i, killing, murderous, who or what strikes or kills, a murderer; destroying, destructive, felonious; [cf. *andhaka-ghātin, amitra-gh°, ardhaka-gh°, kumāra-gh°*, &c.]

Ghātuka, as, ī, am, killing, tearing asunder, hurting, hurtful, mischievous; cruel, savage, violent, ferocious.

Ghātya, as, ā, am, to be killed, proper or fit to be killed.

घार *ghāra*. See under rt. *ghṛi*.

घार्तिक *ghārtika, as*, m. (fr. *ghṛita*), pulse ground and fried with clarified butter, a cake prepared with Ghṛita or clarified butter.

Ghārteya, ās, m. pl., N. of a warrior-tribe; (*as*), m. the prince of this tribe.

घास *ghāsa*. See under rt. *ghas*.

घिण्ण् *ghiṇṇ*, cl. 1. A. *ghiṇṇate, jighiṇṇe, ghiṇṇitum*, to take, grasp; [cf. *ghuṇṇ* and *ghṛiṇṇ*.]

घु 1. *ghu*, cl. 1. A. *ghavate*, &c., to utter a peculiar sound, to sound.

2. *ghu, us*, m. a kind of sound.

घुंष् *ghuṇsh*, cl. 1. A. *ghuṇshate*, &c., to diffuse lustre.

घुट् *ghuṭ*, cl. 6. P. *ghuṭati, jughoṭa, ghuṭitum*, to strike again or retaliate, to resist, oppose; to protect, preserve; cl. 1. A. *ghoṭate, jughuṭe, ghoṭishyate, aghuṭat* and *aghoṭishṭa, ghoṭitum*, to come back, to return; to barter, exchange.

Ghuṭa, as, m. or *ghuṭi, is*, f. or *ghuṭī*, f. the ancle.

Ghuṭika, as, ā, m. f. the ancle.

Ghuṇṭa, as, m. or *ghuṇṭaka, as*, m. or *ghuṇṭikā*, f. the ancle.

घुड् *ghuḍ*, cl. 6. P. *ghuḍati*, &c., to prevent, defend, protect.

घुण् *ghuṇ* (related to *ghūrṇ*; cf. *ghol*), cl. 1. A. *ghoṇate, jughuṇe, ghoṇitum*, &c., or cl. 6. P. *ghuṇati, jughoṇa*, &c., to move to and fro, stagger, shake.

Ghuṇa, as, m. a peculiar kind of insect found in timber; the pangolin or armadillo. — *Ghuṇa-kīṭaka, as*, m. = the preceding. — *Ghuṇa-vallabhā*, f., N. of a plant; [cf. *ati-vishā*.] — *Ghuṇākshara* (°*ṇa-ak°*), *am*, n. an incision in wood or in the leaf of a book caused by an insect or book-worm and resembling somewhat the form of a letter. — *Ghuṇākshara-nyāyena*, ind. in a fortuitous and unexpected manner, by a happy chance.

Ghuṇi, is, is, i, worm-eaten (?).

Ghuṇḍa, as, m. a large black bee.

घुण्टिक *ghuṇṭika, am*, n. cow-dung found in thickets.

घुण्ण् *ghuṇṇ*, cl. 1. A. *ghuṇṇate, jughuṇṇe, ghuṇṇitum*, to seize; [cf. *ghiṇṇ* and *ghṛiṇṇ*.]

घुर् *ghur*, cl. 6. P. *ghurati*, &c., to frighten with cries, to cry out through fear, utter cries of distress; to be frightful or terrible; to sound; [cf. *ghora*.]

Ghuraṇa, as, m. sound.

घुरघुराय *ghuraghurāya*, nom. A. *-ghurāyate*, to utter gurgling sounds, to wheeze, snort or grunt like a hog; [cf. *gharghara* and the next.]

घुर्घुर *ghurghura, as*, m. (an onomatopoetic word), a kind of worm, burrowing in the skin, guinea-worm, Dracunculus; (*ī*), f. the mole-cricket [cf. *mṛit-kirā*]; (*ā*), f. growling, as of a dog or cat.

Ghurghuraka, as, m. or (*ikā*), f. a gurgling or murmuring sound.

Ghurghurāya, nom. A. *ghurghurāyate*, to whistle, murmur, hum, &c.

घुलघुलारव *ghulaghulā-rava, as*, m. a kind of pigeon.

घुलञ्च *ghulanća, as*, m. Coix Barbata; [cf. *gavedhukā*.]

घुष् 1. *ghush*, cl. 1. P. *ghoshati, jughosha, ghoshishyati, aghoshīt* and *aghushat, ghoshitum*, to sound, make any sound or noise; to cry or proclaim aloud, call out, announce publicly, declare; to fill with cries; (according to some) to kill: Caus. *ghoshayati, -yitum, ajūghushat*, to proclaim aloud, call to, invite; to cause to proclaim aloud; to praise: Desid. *jughushishati* or *jughoshishati*: Intens. *joghushyate, joghoshṭi*.

Ghusha, as, ā, am, sounding.

Ghushita, as, ā, am, sounded, declared, proclaimed.

Ghushṭa, as, ā, am, sounded, proclaimed. — *Ghushṭānna* (°*ṭa-anna*), *am*, n. food given away by proclamation.

Ghushṭra, am, n. a cart, a carriage; (fr. *ghush*, in the sense 'to creak?').

Ghushya, as, ā, am, giving out sounds; to be proclaimed aloud.

Ghosha, as, m. indistinct noise, tumult; the confused cries of a multitude, battle-cry, cries of victory, cries of woe or distress, any cry or sound; an exclamation, the roar of animals; the sound of a drum or of a conch-shell, of the Soma stones, of a carriage, &c.; the whizzing or whir of a bow-string, crackling of fire, singing in the ear; roaring of a storm, of thunder, of water, &c.; the sound of the recital of prayers; rumour, report; a proclamation; (in grammar) the soft sound or low murmur heard in the articulation of the soft or sonant consonants *g, gh, j, jh, ḍ, ḍh, d, dh, b, bh, ṅ, ñ, ṇ, n, m, h, y, r, l, v*, the vowels, and Anusvāra, which with the Yamas of the first ten of the soft consonants make up altogether forty sounds, (the absence of this soft sound or murmur being called *a-ghosha*, q. v., and applied to *k, kh, ć, ćh, ṭ, ṭh, t, th, p, ph*, the sibilants, Visarga, the Jihvā-mūlīya, and the Upadhmānīya, which with the Yamas of the first ten consonants make up twenty-six sounds); a vowel; a station of herdsmen; a herdsman; a gnat, a musquito; a creeping plant bearing white or yellow flowers, Luffa Fœtida or a similar plant [cf. *ghoshaka*]; brass, bell-metal, tutenag, &c.; N. of a man; an epithet of Śiva; a son of Lambā, daughter of Daksha, and wife of Dharma; N. of an Arhat; N. of a prince of the Kāṇva dynasty (for *ghosha-vasu*); a common N. for a Kāyastha or one of the writer-caste, &c.; N. of a country; a station of herdsmen in general; (*ī*), f. a kind of fennel, Anethum Sowa, another plant = *karkaṭa-śṛiṅgī*; N. of a woman, said to be a daughter of Kakshīvat; [cf. *ātma-ghosha, indra-gh°, uććair-gh°, jyā-gh°, pad-gh°, madhu-gh°, mahā-gh°*.] — *Ghosha-kṛit, t*, m. a person making a noise. — *Ghosha-koṭi, is*, f., N. of the peak of a mountain. — *Ghosha-buddha, as, ā, am*, Ved. made attentive by the sound. — *Ghosha-mati, is*, m., N. of a man. — *Ghosha-vat, ān, atī, at*, sounding, making a noise; (in grammar) sonant, uttered with the soft articulation, see above; (*vān*), m., N. of a man; (*vatī*), f. a lute (*vīṇā*); a peculiar kind of lute or N. of a lute. — *Ghosha-varṇa, as*, m. a sonant letter. — *Ghosha-vasu, us*, m., N. of a prince of the Kāṇva dynasty.

Ghoshaka, as, m. a crier, a proclaimer (e. g. in *paṭaha-gh°*, q. v.); the creeping plant Luffa Fœtida or a similar plant. — *Ghoshakākṛiti* (°*ka-āk°*), *is*, m. a plant with white blossoms, similar to the Ghoshaka, and perhaps a species of it, commonly called Hātīghosha.

Ghoshaṇa, as, ā, am, sounding; (*am, ā*), n. f. speaking loud, making a great noise; crying, proclaiming aloud.

Ghoshaṇīya, as, ā, am, to be proclaimed aloud, to be publicly announced.

Ghoshayitnu, us, m. a crier, a proclaimer, a herald; a Brāhman; the Koil or Indian cuckoo; a captive (?).

Ghoshi, is, is, i, Ved. (according to Sāy.) either 'accompanied with noise,' or 'to be proclaimed aloud;' but *ghoshi* might also be considered as the 3rd pers. sing. of the Aor. Pass. fr. rt. *ghush*.

Ghoshin, ī, iṇī, i, sounding, noisy; (in grammar) having the soft sound or articulation, sonant, (opposed to *a-ghosha*); [cf. *grāma-ghoshin*.]

घुष् 2. *ghush* = *ghṛish*, q. v.

घुसृण *ghusṛiṇa, am*, n. saffron.

घूक *ghūka, as*, m. an owl. — *Ghūkāri* (°*ka-ari*), *is*, m. a crow (enemy of the owl). — *Ghūkāvāsa* (°*ka-āv°*), *as*, m., N. of a tree; [cf. *śākhoṭa*.]

घूर् *ghūr*, cl. 4. A. *ghūryate*, &c., to kill, hurt, or injure; to become old, to decay.

घूर्ण् *ghūrṇ*, cl. 6. P. or 1. A. *ghūrṇati* or *ghūrṇate*, &c., to move to and fro, to shake, to be agitated, to tremble, roll about, cause to whirl, whirl, turn round: Caus. P. *ghūrṇayati, -yitum*, to cause to move to and fro or shake.

Ghūrṇa, as, ā, am, shaking, moving to and fro; (*as*), m. a kind of pot-herb, Chironia Centauroides; turning round, whirling, rolling, &c. — *Ghūrṇa-vāyu, us*, m. a whirlwind.

Ghūrṇana, am, ā, n. f. shaking, revolving, whirling, turning round.

Ghūrṇamāna, as, ā, am, being agitated, shaking, trembling, revolving, turning round.

Ghūrṇāyamāna, as, ā, am, whirling, revolving, rolling, tossing.

Ghūrṇi, is, f. rolling, revolving, going round or over.

Ghūrṇikā, f., N. of a woman.

Ghūrṇita, as, ā, am, rolling, turning, tossing.

Ghūrṇyamāna, as, ā, am, being agitated, set in motion, made to go round.

घृ *ghṛi*, cl. 1. 3. 10. P. *gharati, jigharti, ghārayati, jaghāra, gharishyati, aghārshīt, ghartum*, &c., to sprinkle, besprinkle, sprinkle over; to wet or moisten; to distil; cl. 3. P., 5. P. A. *jigharti, ghṛiṇoti, -ṇute*, or *gharṇoti, -ṇute*, to shine; to burn; [cf. *ghṛiṇ*.]

Ghāra, as, m. sprinkling, besprinkling, wetting; (*ī*), f. a kind of metre consisting of four lines of four syllables each.

Ghṛita, as, ā, am, sprinkled; illumined; (*am*), n. clarified butter or butter which has been boiled gently and allowed to cool; it is then used for culinary and religious purposes and is highly esteemed by the Hindūs; it is now commonly called Ghee (*ghi* or *ghī*); butter, fat, fat as an emblem of fertility, especially fluid grease; cream; rain or rather fertilizing rain, considered as the fat which drops from heaven, water; (*ā*), f. a kind of tree [cf. *ghṛita-maṇḍā*]; (*as*), m., N. of a son of Dharma, grandson of Anu and father of Duduha. — *Ghṛita-karañja, as*, m. a kind of Karañja, = *ghṛita-parṇaka, tapasvin, pra-kīrya, vi-roćana, vishāri*. — *Ghṛita-kumārī* or *ghṛita-kumārikā*, f. the plant Aloe Indica, (this plant being supposed to resemble a virgin in delicacy and elegance.) — *Ghṛita-kumbha, as*, m. a jar of ghee. — *Ghṛita-keśa, as, ā, am*, Ved. one whose locks are unctuous, dropping with butter. — *Ghṛita-kauśika, as*, m., N. of a religious teacher. — *Ghṛita-ćyutā*, f., N. of a river; [cf. *ghṛita-śćut*.] — *Ghṛita-dīdhiti, is*, m. fire, the deity of fire (as receiving the clarified butter offered in sacrifice); another reading has *dhṛita-dīdhiti*. — *Ghṛita-duh, -dhuk, k, k*, Ved. giving butter or cream. — *Ghṛita-dhārā*, f., N. of a river. — *Ghṛita-nirṇij, k, k, k*, Ved. having a garment of fat, covered with fat; (Sāy.) shining with butter mixed (with the Soma). — *Ghṛita-pa, as, ā, am*, drinking Ghṛita, epithet of a class of Ṛishis. — *Ghṛita-padī*, adj. f., Ved. (according to the Brāhmaṇas) one whose path is Ghṛita; or, perhaps, one whose foot (*pād*) drops with Ghṛita, an epithet

of Iḷā. — *Ghṛita-parṇaka, as,* m. = *ghṛita-karañja;* [cf. *ghṛita-pūrṇaka.*] — *Ghṛita-paśu, us,* m. ghee or clarified butter made into or supposed to resemble an animal to be offered at a sacrifice, a sacrificial victim represented by ghee. — *Ghṛita-pāvan, ā, arī, a,* Ved. drinking butter &c. — *Ghṛita-pīta, as, ā, am,* = *pīta-ghṛita,* one who has drunk butter &c. — *Ghṛita-pū, ūs, ūs, u,* Ved. clarifying butter &c. — *Ghṛita-pūra, as,* m. a sweetmeat composed of flour, milk, cocoa-nut, and ghee, &c. — *Ghṛita-pūrṇaka, as,* m. a sweetmeat composed of flour, milk, cocoa-nut, and ghee, &c.; the tree Pongamia Glabra; [cf. *karañja;* cf. also *ghṛita-parṇaka.*] — *Ghṛita-prić, k, k, k,* Ved. sprinkling unctuous or fertilizing fluid; (Sāy.) accompanied with fertilizing fluid. — *Ghṛita-prishṭha, as, ā, am,* Ved. one whose back or surface consists of Ghṛita; especially an epithet of Agni or his horses; (Sāy.) having a brilliant form or shining body; (*as*), m., N. of a son of Priya-vrata by Barhishmatī, and sovereign of Krauṅća-dvīpa, also a N. of fire. — *Ghṛita-pratīka, as, ā, am,* Ved. one whose form is brilliant with Ghṛita; an epithet of Agni and of Ushas. — *Ghṛita-prayas, ās, ās, as,* Ved. relishing Ghṛita; (Sāy.) receiving oblations of food mixed with Ghṛita. — *Ghṛita-prasatta, as, ā, am,* Ved. propitiated with Ghṛita; epithet of Agni. — *Ghṛita-prāśa, as,* m. swallowing ghee. — *Ghṛita-prāśana, am,* n. tasting or swallowing ghee. — *Ghṛita-prī, īs, īs, i,* Ved. satisfied with butter, an epithet of Agni. — *Ghṛita-prush, ṭ, ṭ, ṭ,* Ved. sprinkling fat &c., filling with Ghṛita, i. e. spreading welfare and gifts. — *Ghṛita-pluta, as, ā, am,* sprinkled or smeared with ghee. — *Ghṛita-bhṛishṭa, as, ā, am,* baked or stewed in grease. — *Ghṛita-maṇḍa, as,* m. the scum of melted butter, the fattiest part of grease; (*ā*), f. a kind of medicinal plant (the scum of its infusion resembling ghee); [cf. *kākolī.*] — *Ghṛita-maṇḍalikā,* f., N. of a plant, = *haṅsa-padī.* — *Ghṛitamaṇḍoda* (°*ḍa-uda*), *as,* m., N. of a lake on the mountain Mandara. — *Ghṛita-yoni, is, is, i,* Ved. an epithet of Agni, abiding or living in Ghṛita &c.; producing fertilizing rain or welfare and happiness generally; (Sāy.) whose source is Ghṛita. — *Ghṛita-raudhīya, ās,* m. pl. the Randhīyas who are desirous of Ghṛita. — *Ghṛita-lekhanī,* f. a ladle for ghee. — *Ghṛita-lolīkṛita, as, ā, am,* mixed with ghee, steeped in it. — *Ghṛita-vat, ān, atī, at,* Ved. greasy, abounding in fat; mixed or smeared with butter; an epithet, especially of Agni and Soma; containing the word Ghṛita (as a verse); (*vat*), ind. like clarified butter. — *Ghṛita-vara, as,* m. a sweetmeat, or flour &c. baked with ghee and sugar. — *Ghṛita-vartani, is, is, i,* Ved. whose tracks are in Ghṛita or sprinkle Ghṛita, an epithet of the chariot of the Aśvins. — *Ghṛita-varti, is,* f. a wick fed with grease. — *Ghṛita-vikrayin, ī,* m. a vender of ghee. — *Ghṛita-vṛiddha, as, ā, am,* Ved. delighted with Ghṛita, nourished with it; an epithet of Agni. — *Ghṛita-vrata, as, ā, am,* living only upon Ghṛita. — *Ghṛita-śćut, t, t, t,* Ved. sprinkling ghee. — *Ghṛita-śćun-nidhana, am,* n., N. of a Sāman. — *Ghṛita-śćyut, t, t, t,* Ved. distilling ghee. — *Ghṛitaśćyun-nidhana, am,* n., N. of a Sāman. — *Ghṛita-śrī, īs, īs, i,* Ved. mixed with Ghṛita, mixing ghee; (Sāy.) having recourse to Ghṛita. — *Ghṛita-sad, t, t, t,* Ved. abiding in Ghṛita. — *Ghṛita-sthalā,* f., N. of an Apsaras; [cf. *ṛita-sthalā* and *kratu-sthalā.*] — *Ghṛita-snā, ās, ās, am,* Ved. dropping fat. — *Ghṛita-snu, us, us, u,* Ved. bathed in Ghṛita, sprinkling it; epithet of Mitrā-Varuṇa, and of heaven and earth; one whose surface consists of Ghṛita. — *Ghṛita-spriś, k, k, k,* who or what touches Ghṛita. — *Ghṛita-hrada, as, ā, am,* Ved. (a lake) consisting of Ghṛita. — *Ghṛitākta* (°*ta-ak*°), *as, ā, am,* anointed with clarified butter, smeared with Ghṛita. — *Ghṛitāći, is,* m., N. of a man, (derived fr. the following.) — *Ghṛitāćī* (°*ta* + rt. *ać*), adj. f. greasy, abounding in Ghṛita; filled with grease; sprinkling Ghṛita or fertilizing fluid, shining with it, (often with and without *juhū,* f. or the sacrificial ladle with which the Ghṛita is taken up, poured out, &c.); an epithet of Sarasvatī &c.; (*ī*), f. the night (considered as moist and dewy); a kind of serpent (shining like grease); N. of an Apsaras, loved by Bharad-vāja, or Vyāsa, or Viśvā-mitra; wife of Pra-mati and mother of Ruru; (according to other authorities) the wife of Raudrāśva or Kuśa-nābha. — *Ghṛitāći-garbha-sambhavā,* f. large cardamoms. — *Ghṛitānna* (°*ta-an*°), *as, ā, am,* Ved. eating grease. — *Ghṛitābhyakta* (°*ta-abh*°), *as, ā, am,* smeared with ghee. — *Ghṛitārćis* (°*ta-ar*°), *is,* m. flaring or blazing fire. — *Ghṛitāvani* (°*ta-av*°), *is,* f. the spot on the sacrificial post which is smeared with Ghṛita. — *Ghṛitā-vṛidh, t, t, t,* Ved. delighted with butter; (Sāy.) increasing the Ghṛita. — *Ghṛitāsuti* (°*ta-ās*°), *is, is, i,* Ved. receiving the Ghṛita oblation, one whose food is Ghṛita; epithet of Mitrā-Varuṇa, Vishṇu, Indrā-Vishṇu. — *Ghṛitāhavana* (°*ta-āh*°), *as, ā, am,* Ved. one to whom the Ghṛita oblation belongs; epithet of Agni. — *Ghṛitāhuta* (°*ta-āh*°), *as, ā, am,* Ved. one to whom Ghṛita is offered. — *Ghṛitāhuti* (°*ta-āh*°), *is,* f. the Ghṛita oblation. — *Ghṛitāhva* (°*ta-āh*°), *as,* m. and *ghṛitāhvaya* (°*ta-āh*°), *as,* m. the resin of the tree Pinus Longifolia, turpentine. — *Ghṛitoda* (°*ta-uda*), *as, ā, am,* having Ghṛita as water; (*as*), m. the sea of Ghṛita surrounding Kuśa-dvīpa. — *Ghṛitodaṅka* (°*ta-ud*°), *as,* m. a leather vessel for holding ghee. — *Ghṛitaudana* (°*ta-od*°), *am,* n. rice sprinkled with Ghṛita.

Ghṛitin, ī, inī, i, containing Ghṛita.

Ghṛiteyu, us, m., N. of a son of Raudrāśva [cf. *ghṛitāćī*]; according to other authorities *kṛiteyu* or *kṛikaṇeyu.*

Ghṛitelī, f. a cock-roach; [cf. *tailapāyikā.*]

Ghṛitya, as, ā, am, Ved. consisting of Ghṛita.

घृङ् 1. *ghṛiṅ,* ind. an onomatopoetic sound. — *Ghṛiṅ-kurikra, as, ā, am,* bleating, making the cry of a goat.

घृण् 2. *ghṛiṇ* (allied to rt. *ghṛi*), cl. 8. P. A. *gharṇoti, -ṇute,* or *ghṛiṇoti, -ṇute,* to shine, burn.

Ghṛiṇa, as, m. heat, ardour, sunshine; (*ā*), f. a warm feeling towards others, compassion, tenderness, pity; reproach, blame, censure, aversion, contempt; [cf. *nir-ghṛiṇa* and *hriṇīyā.*] — *Ghṛiṇārćis* (°*ṇa-ar*°), *is,* m. fire.

Ghṛiṇālu, us, us, u, compassionate, pitiful.

Ghṛiṇi, is, m. heat, ardour, sunshine; a ray of the sun or moon, the sun; a wave, water; (*is, is, i*), displeasing, disagreeable. — *Ghṛiṇi-vat, ān, atī, at,* Ved. burning, shining; (*ān*), m. a kind of animal.

Ghṛiṇita, as, ā, am, pitied; reproached, abused, hated.

Ghṛiṇin, ī, inī, i, merciful, tender-hearted, compassionate; censorious, abusive. — *Ghṛiṇi-tva, am,* n. mercifulness, compassion, pity.

घृणावास *ghṛiṇāvāsa, as,* m. (probably for *ghana-vāsa*), a kind of pumpkin-gourd; [cf. *kushmāṇḍa.*]

घृण्ण् *ghṛiṇṇ,* cl. 1. A. *ghṛiṇṇate,* to seize; [cf. *ghiṇṇ* and *ghuṇṇ.*]

घृत्सतमस् *ghṛitsatamas, ās,* m., N. of a man (for *gritsa-tama?*).

घृत्समद *ghṛitsamada,* a wrong form for *gritsa-mada.*

घृष् 1. *ghṛish* = *hṛish,* to be joyful.

Ghṛishu, us, us, u, Ved. lively, agile, mirthful, sportive.

1. *ghṛishvi, is, is, i,* Ved. lively, gay, merry, sportive; (Sāy.) crushing, (as if fr. 2. *ghṛish.*) — *Ghṛishvi-rādhas, ās, ās, as,* Ved. frolicsome with joy; (Sāy.) whose gifts touch each other or come closely together, (as if fr. 2. *ghṛish*); epithet of the Maruts.

घृष् 2. *ghṛish,* cl. 1. P. *gharshati, jagharsha, gharshishyati, gharshitum,* to rub, grind, brush, polish, furbish; crush, pound: Caus. P. *gharshayati, -yitum,* to rub, grind.

Gharsha, as, m. rubbing, grinding, friction, brushing.

Gharshaka, as, ā, am, rubbing; (*as*), m. a polisher.

Gharshaṇa, as, ā, am, rubbing, rubbing so as to make sore; (*am*), n. the act of grinding or rubbing, pounding, brushing, friction; (*ī*), f. turmeric. — *Gharshaṇāla* (°*ṇa-āla* = *ālaya*), *as,* m. a wooden roller or pestle for grinding.

Gharshaṇīya, as, ā, am, to be rubbed or cleaned.

Gharshita, as, ā, am, rubbed, ground, brushed.

Gharshin, ī, iṇī, i, grinding, rubbing.

Ghṛishṭa, as, ā, am, rubbed, ground, pounded; frayed, grazed, rubbed so as to be sore.

Ghṛishṭi, is, m. a hog [cf. *grishṭi* and 2. *ghṛishvi*]; (*is*), f. grinding, pounding; emulation, contest; N. of a plant, = *vārāhī,* Lycopodium Imbricatum; N. of another plant, Clitorea Ternatea; [cf. *vishṇu-krāntā.*]

2. *ghṛishvi, is,* m. a hog.

घृष्टिला *ghṛishṭilā,* f., N. of a plant related to the plant Hemionitis Cordifolia; [cf. *priśni-parṇī.*]

घेञ्चुलिका *gheñćulikā* or *gheñćulī,* f., N. of an esculent root, Arum Oxicense, = *krauñćādana.*

घोङ्घ *ghoṅgha, as,* m. intermediate space.

घोट *ghoṭa, as,* m. (said to be fr. rt. *ghuṭ*), a horse.

Ghoṭaka, as, m. a horse; (*ikā*), f. a mare; the plant Cucumis Utilissimus (*karkaṭī*); [cf. *turaṅgī.*] — *Ghoṭaka-mukha, as,* m., N. of the author of the Kanyā-samprayuktakādhikaraṇa.

घोडाचोलिन् *ghoḍāćolin, ī,* m., N. of a man.

घोणस *ghoṇasa, as,* m. = *go-nasa,* a kind of serpent; (other authorities have *ghonasa.*)

घोणा *ghoṇā,* f. (corrupted fr. *ghrāṇā?*), the nose; the nose or nostrils of a horse.

Ghoṇin, ī, m. a hog (as having a large snout).

घोण्टा *ghoṇṭā,* f. the jujube, Zizyphus Jujuba, = *vadara, vadarī;* the betel-nut tree, see *guvāka;* a timber tree, Schrebera Swietenoides. — *Ghoṇṭā-phala, as,* m. a kind of plant.

घोनस *ghonasa, as,* m. a large kind of snake; [cf. *ghoṇasa.*]

घोर *ghora, as, ā, am* (said to be fr. rt. *han* with substitution of *ghur* for *han*), venerable, awful, sublime (in these senses Ved); terrific, frightful, terrible, horrible, dreadful, awful, violent, vehement; (*as*), m. the terrible, an epithet of Śiva; N. of an Āṅgirasa, a son of Aṅgiras; N. of Kutsa; (*ā*), f. the night; a kind of creeper, = *deva-dālī;* (scil. *gati*), N. of one of the seven stations of the planet Mercury; (*am*), n. venerableness; awfulness, horror; a horrible action, magic formulas and charms; poison; saffron; [cf. *dhīra* and *gaura.*] — *Ghora-ghushya, am,* n. brass; (a various reading for *ghora-pushpa*); [cf. *ghosha.*] — *Ghora-ćakshas, ās, ūs, as,* Ved. of frightful appearance, having terrific eyes. — *Ghora-tara, as, ā, am,* more terrible, very awful. — *Ghora-tā,* f. or *ghora-tva, am,* n. horribleness, horror. — *Ghora-darśana, as, ā, am,* of horrible or frightful appearance, terrific; (*as*), m. an owl. — *Ghora-pushpa, am,* n. brass, bell-metal; [cf. *ghora-ghushya.*] — *Ghora-rāsana, as,* m. a jackal; (a wrong reading for *ghora-vāśana.*) — *Ghora-rāsin, ī,* m. a jackal (? for *ghora-vāśin*). — *Ghora-rūpa, as, ī, am,* frightful, hideous; (*am*), n. a hideous appearance. — *Ghora-rūpin, ī, iṇī, i,* frightful, horrible, hideous. — *Ghora-varpas, ās, ās, as,* Ved. of frightful or hideous appearance or shape; an epithet of the Maruts. — *Ghora-vāśana, as,* m. or *ghora-vāśin, ī,* m. a jackal; [cf. *ghora-rāsana.*] — *Ghora-saṅkāśa, as, ā, am,* dreadful, terrible. — *Ghora-svara, as, ā, am,* of dreadful sound. — *Ghorākṛiti* (°*ra-āk*°), *is, is, i,* frightful, hideous, of terrible aspect or form.

Ghoraka, ās, m. pl., N. of a people.

Ghaura, am, n. horror, horribleness; (*as*), m. a patronymic from Ghora.

घोल् *ghol* (substituted in Prākṛit for *ghuṇ=ghūrṇ*), cl. 10. P. *gholayati, -yitum*, to mix, to stir together into a semi-fluid substance; Bengālī *gholāite*.

Ghola, am, n. buttermilk; (*ī*), f. a kind of plant or vegetable; [cf. *araṇya-gholī, kshudra-gh°, vana-gh°*.]

Gholi, is, and *gholikā*, f. = *gholī*.

घोष *ghosha*. See under rt. 1. *ghush*, p. 308.

घोषातकी *ghoshātakī*, f., N. of a plant, = *śveta-ghoshā*; [cf. *hasti-ghoshātakī* and *kośātakī*.]

घौर *ghaura*. See above.

घ्न *ghna, as, ī, am* (fr. rt. *han*, and used at the end of compounds to express) killing, striking, a killer, destructive, destroying, removing; see *artha-ghna, jvara-ghna, śatru-ghna, go-ghna, daṇḍa-ghna*; (also to express) multiplied by; see *dvi-ćatur-ghna*. In a few compounds the fem. may end in *ā* [cf. *kula-ghnā*]; (*am*), n. killing, destruction.

Ghnat, an, atī, at (pres. part.), striking, beating, hurting, killing.

Ghnī = ghna, m., in *ahi-ghnī* and *śva-ghnī*.

Ghnya, used in a few compounds, see *a-ghnya* and *ati-ghnya*.

घ्रंस् *ghraṃs, n*, m., Ved. the heat of the sun.

Ghraṃsa, as, m., Ved. the heat of the sun, sunshine, brightness.

घ्रा *ghrā*, cl. 1. P., ep. also cl. 1. A. and 2. P. *jighrati, -te, ghrāti, jaghrau, ghrāsyati, aghrāt* and *aghrāsīt, ghrātum*, to smell, perceive odour, be eager for; to smell at, snuffle at; to kiss: Caus. P. *ghrāpayati, ajighrapat* and *ajighripat*, to cause to smell at: Desid. *jighrāsati*: Intens. *jeghrīyate, jāghreti* and *jāghrāti*; du. *jāghritas*; [cf. Lat. *fra-grare*; Hib. *gros*, 'a snout (?);' Germ. *riechen*; Old Germ. *riuhu*; Lith. *kwepju, kwapas*; Gr. ἄρωμα; ῥίς, ῥιν-ός.]

Ghrati, is, f. the nose (?).

Ghrāṇa, as, ā, am, smelled; (*as* or *am*), m. n. smell; smelling; (*am*), n. odour; (*as, ā, am*), m. f. n. the nose; (*as*), m., N. of a man. — *Ghrāṇa-ćakshus, us, us, us*, using the nose for eyes, blind. — *Ghrāṇa-ja, as, ā, am*, caused or effected by the nose. — *Ghrāṇa-tarpaṇa, as, ā, am*, pleasant to the nose, fragrant; (*am*), n. fragrance, odour; a fragrance, a perfume. — *Ghrāṇa-duḥkha-dā*, f., N. of a plant which causes sneezing (giving pain to the nose). — *Ghrāṇa-pāka, as*, m. a disease of the nose, = *nāsā-pāka*, q. v. — *Ghrāṇa-śravas, ās*, m., N. of one of the attendants of Skanda ('using the nose for ears' [cf. *ghrāṇa-ćakshus*] or 'renowned for his nose'). — *Ghrāṇendriya* (°*ṇa-in*°), *am*, n. the organ or sense of smell.

Ghrāta, as, ā, am, smelled, smelled at.

Ghrātavya, as, ā, am, to be smelled or smelled at; (*am*), n. odour.

Ghrāti, is, f. smell; smelling, snuffling at; the nose.

Ghrātṛi, tā, trī, tṛi, one who smells.

Ghrātvā, ind. having smelled.

Ghreya, as, ā, am, to be smelled, what may be smelled or snuffled at; (*am*), n. odour, smell.

ङ

ङ 1. *ṅa*, the fifth consonant of the Sanskṛit alphabet, and the nasal of the first class. No real word in use begins with this letter; it is usually found as the first member of a compound consonant preceded by a vowel; the sound of *ṅ* corresponds to that of *ng* in *song*. — *Ṅa-kāra, as*, m. the letter or sound *ṅa*.

ङ 2. *ṅa, as*, m. an object of sense; desire, wish for any sensual object; an epithet of Śiva; (Bhairava.)

ङु *ṅu*, cl. 1. A. *ṅavate, ṅuṅuve*, to sound: Desid. *ṅuṅūshate*.

च

च 1. *ća*, the twentieth letter of the alphabet, and first of the second or palatal class of consonants, having the simple sound of *ch* in *church*. — *Ća-kāra, as*, m. the letter or sound *ća*.

च 2. *ća*, ind. (a particle and conjunction usually translateable by) and, both, also, moreover, as well as. This conjunction, like the Lat. *que* and Gr. τε, is usually placed as an enclitic after the word which it connects with what precedes, and when used with the personal pronouns these must appear in their fuller accented forms (e. g. *tava ća mama ća*, both of thee and of me, not *te ća me ća*). It connects whole sentences as well as parts of sentences, and seems to have been originally placed after both the words or clauses which it joins together, for in the Ṛig-veda the double *ća* occurs much more frequently than the single (e. g. *ahaṃ ća tvaṃ ća*, I and thou). The double *ća* may also be used somewhat redundantly in classical Sanskṛit (e. g. *kva hariṇakānāṃ jīvitaṃ ćātilolaṃ kva ća vajra-sārāḥ śarās te*, where is both the frail existence of fawns and where are thy adamantine arrows?). In the later literature, however, the first *ća* is more usually omitted (e. g. *ahaṃ tvaṃ ća*), and when more than two things are enumerated only one *ća* is often found (e. g. *tejasā yaśasā lakshmyā sthityā ća parayā*, in glory, in fame, in beauty, and in high condition). Elsewhere, when more than two things are enumerated, *ća* is placed after some and omitted after others (e. g. *ṛiṇa-dātā ća vaidyaśća śrotriyo nadī*, both the payer of a debt and a physician [and] a Brāhman [and] a river). In the Veda and even in classical Sanskṛit, when the double *ća* would generally be used, the second may occasionally be omitted (e. g. *Indraśća Somaḥ*, both Indra [and] Soma; *dur-bhedyaśća āśu-sandheyaḥ*, both difficult to be divided [and] quickly to be united). Rarely *ća* may imply a reference to certain other words which are not expressed (e. g. *kamaṇḍalau ća karakaḥ*, the word *karaka* has the meaning 'pitcher' and other meanings).

Ća may be used for *vā* and is then translateable by 'either,' 'or' (e. g. *iha ćāmutra vā*, either here or hereafter; *strī vā pumān vā yaććānyat sattvam*, either a woman or a man or any other being); and when a negative particle is joined with *ća* the two may then be translated by 'neither,' 'nor.' Occasionally one *ća* or one *na* may be omitted (e. g. *na ća paribhoktuṃ naiva śaknomi hātum*, I am able neither to enjoy nor to abandon; *na pūrvāhṇe na ća parāhṇe*, neither in the forenoon nor in the afternoon).

Ća is often joined to the adverbs *eva, api, tathā, tathaiva*, &c., either with or without a negative particle (e. g. *vairiṇaṃ nopaseveta sahāyaṃ ćaiva vairiṇaḥ*, one ought not to serve either an enemy or the ally of an enemy). See *eva, api*, &c.

Ća sometimes = *eva*, even, indeed, certainly, just, &c. (e. g. *su-ćintitaṃ ćaushadhaṃ na nāma-mātreṇa karoty a-rogam*, even a well-devised remedy does not cure a disease by its mere name; *yāvanta eva te tāvāṃśća sa*, as great as they [were] just so great was he).

Ća may occasionally be disjunctive and be translated by 'but,' 'on the contrary,' 'on the other hand,' 'yet,' 'nevertheless' (e. g. *varam ādyau na ćāntimaḥ*, better the two first but not the last; *śāntam idam āśrama-padaṃ sphurati ća bāhuḥ*, this hermitage is tranquil yet my arm throbs).

Ća — ća may be used to express immediate connection between two acts or their simultaneous occurrence (e. g. *mama ća muktaṃ tamasā mano manasijena dhanushi śaraśća niveśitaḥ*, no sooner is my mind freed from darkness than a shaft is fixed on his bow by the heart-born god).

Ća rarely = *ćet*, if (e. g. *jīvituṃ ćeććhase*, if thou wishest to live).

Ća may be used as an expletive (e. g. *anyaiśća kratubhiśća*, and with other sacrifices). The native dictionaries assign to *ća* the following significations or forces:—conjunction (*anv-āćaya*), collective combination (*sam-āhāra*), mutual connection (*itare-tara*), and aggregation (*sam-uććaya*). For the meaning of *ća* after an interrogative see 2. *ka*, 2. *kathā*, &c.; [cf. Gr. τε; Lat. *que, pe* (in *nempe*, &c.); Goth. *uh*; Zend *ća*; Old Pers. *ćā*.]

च 3. *ća, as, ā, am*, seedless; bad, vile, mischievous; (*as*), m. a thief; a tortoise; the moon; an epithet of Śiva.

चक् *ćak*, cl. 1. P. A. *ćakati, -te, ćaćāka, ćeke, aćakīt* and *aćākīt, ćakitum*, to be satiated, to be contented, to be satisfied; to repel, resist; to shine [cf. *kan* and 2. *kam*]: Caus. *ćakayati* and *ćākayati* (?).

Ćakita, as, ā, am, shaking, trembling; fearful, timid; startled, frightened, afraid of. — *Ćakita-ćakitam*, ind. with great alarm; (*am*), n. trembling, timidity, alarm; *sa-ćakitam*, tremblingly; (*ā*), f., N. of a metre consisting of four lines of sixteen syllables each. — *Ćakita-hṛidaya, as, ā, am*, faint-hearted.

चकास् 1. *ćakās* [cf. rt. *kāś*], cl. 2. P. *ćakāsti*, 3rd pl. *ćakāsati*, Impf. 2nd sing. *aćakās* or *aćakat*, 3rd sing. *aćakāt*, Impv. 2nd sing. *ćakādhi* or *ćakāddhi*, Perf. *ćakāsāñ-ćakāra*, 1st Fut. *ćakāsitā*, Aor. *aćakāsīt*, to shine, to be bright: Caus. *ćakāsayati, -yitum*, Aor. *aćićakāsat* or *aćaćakāsat*, to cause to shine, make bright, illuminate: Desid. *ćićakāsishati*.

2. *ćakās, ās, ās, ās*, shining, brilliant.

Ćakāsayat, an, antī, at, illuminating, beautifying.

Ćakāsita, as, ā, am, illuminated, shining, splendid, beautiful.

चकोर *ćakora, as*, m. (said to be fr. rt. *ćak*, to be satisfied, i. e. with moon-beams), the bartavelle or Greek partridge, Perdix Rufa or Tetrao Rufus, (this bird is fabled to subsist upon moon-beams, hence 'an eye drinking the nectar of a moon-like face' is poetically called *ćakshuś-ćakora*; the eyes of the Ćakora are said to turn red when it looks on poisoned food, see Schol. to Manu VII. 217); N. of a people; also of a prince; and of a mountain. — *Ćakora-dṛiś, k, k, k*, having eyes like those of a partridge.

Ćakoraka, as, m. the Greek partridge; [cf. the preceding.]

चक्क् *ćakk*, cl. 10. P. *ćakkayati, -yitum*, to suffer; to give or inflict pain.

चक्क *ćakka, as*, m., N. of a man.

चक्कल *ćakkala, as, ā, am*, round, circular.

चक्नस *ćaknasa, as*, m. (fr. rt. *knas*), crookedness, dishonesty.

चक्र *ćakra, am*, n. (fr. rt. *kram* or rt. 1. *kṛi*? reduplicated), the wheel of a carriage, the wheel of the Sun's chariot, or (metaphorically) the wheel of Time (in these senses sometimes *as*, m. in Ved.); a potter's wheel; a discus or sharp circular missile weapon (especially applied to the favourite weapon of Vishṇu); an oil-mill; a circle; any circle or ring (e. g. *kalāpa-ćakra*, the circle of a peacock's tail); a form of military array (in a circle); circular flight (of a bird &c.); a circle or depression of the body for mystical, astrological, or chiromantic purposes, (six of these are enumerated one above the other, viz. 1. *mūlādhāra*, the parts about the pubis; 2. *svādhishṭhāna*, the umbilical region; 3. *maṇi-pūram*, the pit of the stomach or epigastrium; 4. *anāhatam*, the root

of the nose; 5. *vi-śuddham*, the hollow between the frontal sinuses; 6. *ājñākhyam*, the fontenelle or union of the coronal and sagittal sutures: various faculties and divinities are supposed to be present in these hollows); a general N. for a diagram of various circular forms used for astrological or astronomical purposes, a sphere or astronomical circle in general (e.g. *rāśi-ćakram*, the zodiac); a cycle, a cycle of years, the cycle of the seasons; the horizon; a particular constellation in the form of a hexagon; a troop, a multitude (in this sense m. and n.); an army, a host; a province, number of villages, region, district, circuit; range, department in general; section of a book; the wheel of a monarch's chariot rolling over his dominions, sovereignty; a realm; a whirlpool; the winding of a river; the convolutions or spiral marks of the Sāla-grāma or ammonite, a kind of petrified shell; the flower of the plant Tagara; N. of a particular plant or drug; a crooked or fraudulent device [cf. *ćakrikā*]; N. of a metre consisting of four lines of fourteen syllables each, = *ćakra-pāta*; the ruddy goose or Brāhmany duck, Anas Casarca (in this sense m.); N. of a people (m. pl.); N. of a man (m.); of a Nāga (m.); N. of one of the attendants of Skanda (m.); N. of a mountain (m.); (*ī*), f., Ved. a wheel; (*ā*), f., N. of two plants, = *karkaṭa-śṛiṅgī* and *nāgara-mustā*. At the end of an adj. comp. the f. will end in *ā*; [cf. *a-ćakra*, *uććā-ć°*, *eka-ć°*, *kāla-ć°*, *kū-ć°*, *daṇḍa-ć°*, *dharma-ć°*, *sa-ć°*, &c.; cf. also Gr. κύκλος.] — *Ćakra-kāraka*, *am*, n. a kind of perfume, apparently a dried shell-fish, see *nakhī*. — *Ćakra-kulyā*, f., N. of a plant [cf. *ćitra-parṇī*] said to be a species of fern, commonly Ćākuliya (Hemionites Cordifolia). — *Ćakra-gaja*, *as*, m., N. of a plant, = *ćakra-marda*. — *Ćakra-gaṇḍu*, *us*, m. a round pillow. — *Ćakra-gati*, *is*, f. rotation, revolution. — *Ćakra-guććha*, *as*, m. the tree Jonesia Aśoca; [cf. *aśoka*.] — *Ćakra-goptṛi*, *tā*, m. the protector of a wheel; (*tārau*), m. du. two men whose business is to preserve the wheels of a carriage from damage; [cf. *ćakra-raksha*.] — *Ćakra-grahaṇa*, *am*, *ī*, n. f. (?) 'an army-holder,' a rampart, an intrenchment. — *Ćakra-ćara*, *as*, *ā*, *am*, going in a circle, epithet of a class of superhuman beings; a juggler, = *ćakrāṭa* (?). — *Ćakra-ćārin*, *ī*, *iṇī*, *i*, going in a circle, walking from one place to another. — *Ćakra-ćūḍāmaṇi*, *is*, m. a round jewel in a coronet or diadem; a honorific title of Vopa-deva; N. of a man. — *Ćakra-jīvaka*, *as*, m. or *ćakra-jīvin*, *ī*, m. a potter (who lives by his wheel). — *Ćakra-talāmra* (°*tala-āa*°), *as*, m. a kind of mango tree. — *Ćakra-tīrtha*, *am*, n., N. of a Tīrtha. — *Ćakra-taila*, *am*, n. oil prepared from the plant Ćakra (*ćakra-marda*?). — *Ćakra-daṇshṭra*, *as*, m. a hog (having curved tusks). — *Ćakra-datta*, *as*, m., N. of an author. — *Ćakra-danti*, f., N. of a plant; [cf. *dantī*.] — *Ćakradanti-vīja*, *as*, m., N. of a plant, = *jaya-pāla* and *danti-vīja*. — *Ćakra-dīpikā*, f., N. of a literary work. — *Ćakra-dṛiś*, *k*, m., N. of an Asura. — *Ćakra-deva*, *as*, m., N. of a warrior. — *Ćakra-dvāra*, *as*, m., N. of a mountain. — *Ćakra-dhanus*, *us*, m., N. of a Ṛishi. — *Ćakra-dhara*, *as*, *ā*, *am*, bearing a wheel, having a wheel, a wheel-bearer; carrying a discus; driving in a carriage; (*as*), m. a N. of Vishṇu or Kṛishṇa (as holding a discus in one hand); a sovereign, ruler, the governor of a province, the owner of many villages; a village tumbler or juggler; a snake; N. of a man. — *Ćakra-dharman*, *ā*, m., N. of a prince of the Vidyā-dharas. — *Ćakra-dhāra* = *ćakra-dhara* above. — *Ćakra-dhārā*, f. the periphery of a wheel. — *Ćakra-nakha*, *as*, m. a kind of perfume, = *vyāghra-nakha*. — *Ćakra-nadī* or *ćakra-ṇadī*, f., N. of a river. — *Ćakra-nābhi*, *is*, f. the nave of a wheel. — *Ćakra-nāman*, *ā*, m. a pyritic ore of iron, see *mākshika*. — *Ćakra-nāyaka*, *as*, m. the leader of a troop; a kind of perfume, = *ćakra-nakha*. — *Ćakra-nārāyaṇī-saṃhitā*, f., N. of a literary work. — *Ćakra-nemi*, *is*, f., N. of one of the Mātṛis attending on Skanda. — *Ćakra-padmāṭa*, *as*, m., N. of the plant Cassia Tora, = *ćakra-marda*. — *Ćakra-parivyādha*, *as*, m. the plant Cathartocarpus Fistula; [cf. *āragbadha*.] — *Ćakra-parṇī*, f. a plant, commonly Ćākuliya, Hemionites Cordifolia; [cf. *ćakra-kulyā*.] — *Ćakra-pāṇi*, *is*, m. an epithet of Vishṇu or Kṛishṇa (holding a discus in one hand); N. of an author; (sometimes *ćakra-pāṇin*.) — *Ćakrapāṇi-datta*, *as*, m., N. of an author of a lexicon; [cf. *ćandrodaya*.] — *Ćakra-pāta*, *as*, m. a kind of metre, = *ćakra*. — *Ćakra-pāda* or *ćakra-pādaka*, *as*, m. a carriage (having wheels for feet); an elephant (having circular feet). — *Ćakra-pāla*, *as*, m. the superintendent of a province; one who carries a discus; a circle; the horizon. — *Ćakra-pura*, *am*, n., N. of a town built by Ćakra-mardikā. — *Ćakra-pushkariṇī*, f., N. of a sacred tank at Kāśi or Benares; [cf. *ćakra-tīrtha* and *maṇi-karṇikā*.] — *Ćakra-phala*, *am*, n. a missile weapon, a kind of discus. — *Ćakra-bāndhava*, *as*, m. the sun ('friend of the ruddy goose,' these birds being supposed to couple only in the day-time). — *Ćakra-bāla* and *ćakra-vāla*, *as*, *am*, m. n. a ring, circle [cf. *bālī* and *vālaka*]; the horizon (usually n.); a mass, a multitude, a number, assemblage; (*as*), m. a mythical range of mountains supposed to encircle the orb of the earth like a wall and to be the limit of light and darkness (perhaps a bank of clouds shaped like mountains on the horizon); [cf. *ćakra-vāṭa* and *ćakra-vāḍa*.] — *Ćakra-bāladhi*, *is*, m. a dog, 'having a curved tail.' — *Ćakra-bhānu*, *us*, m., N. of a Brāhman. — *Ćakra-bhṛit*, *t*, m. 'discus-bearer,' an epithet of Vishṇu. — *Ćakra-bhedinī*, f. night ('dividing the ruddy geese,' the male and female of these birds being condemned to be separated at night); [cf. *ćakra-bāndhava*.] — *Ćakra-bhrami*, *is*, m. f. (?) a grindstone. — *Ćakra-bhrānti*, *is*, f. the whirling round of the wheels (of a chariot). — *Ćakra-maṭha*, *as*, m., N. of a college built in a circular form by Ćakra-varman. — *Ćakra-maṇḍalin*, *ī*, m. a large snake, the Boa Constrictor, (the body of the snake or its spots being compared to a wheel.) — *Ćakra-manda*, *as*, m., N. of a Nāga. — *Ćakra-marda*, *as*, m. the plant Cassia Tora. — *Ćakra-mardaka*, *as*, m. Cassia Tora; (*ikā*), f., N. of the wife of Lalitāditya. — *Ćakram-āsaja*, *as*, *ā*, *am*, Ved. stopping the wheels (of the chariot). — *Ćakra-mukha*, *as*, m. 'having a curved mouth,' a hog. — *Ćakra-mushala*, *as*, *ā*, *am*, (a battle) carried on with the discus and club. — *Ćakra-melaka*, *as* or *am* (?), m. or n., N. of a place in Kaśmīra. — *Ćakra-mauli*, *is*, m., N. of a Rākshasa. — *Ćakra-yāna*, *am*, n. any wheel-carriage. — *Ćakra-yoga*, *as*, m. applying a splint or similar instrument by means of pulleys in case of dislocation of the thigh. — *Ćakra-raksha*, *as*, m. = *ćakra-goptṛi*, q. v. — *Ćakra-ruda*, *as*, m. a hog, a boar ('having curved tusks'); [cf. *ćakra-mukha*.] — *Ćakra-lakshaṇā*, f. the plant Cocculus Cordifolius, = *guḍūćī*. — *Ćakra-latāmra*, *as*, m. a kind of mango tree; (another reading for *ćakra-talāmra*.) — *Ćakra-vat*, *ān*, *atī*, *at*, furnished with wheels, wheeled; armed with a discus; circular, being in the form of a ring or circle; (*ān*), m. the proprietor of an oil-mill or one in which seeds are bruised; an epithet of Vishṇu; a sovereign, an emperor; N. of a mountain; (*vat*), ind. like a wheel, in rotation, going round or revolving like a wheel. — *Ćakravarti-tā*, f. or *ćakravarti-tva*, *am*, n. the mark or state of a universal emperor; see the next. — *Ćakra-vartin*, *ī*, m. a ruler the wheels of whose chariot roll everywhere without obstruction; an emperor, a sovereign of the world, a supreme ruler, the ruler of a Ćakra or country described as extending from sea to sea, (twelve princes beginning with Bharata are especially considered as Ćakra-vartins); (*ī*, *inī*, *i*), supreme, holding the highest rank; (*inī*), f. a fragrant plant, commonly Ćakāvat [cf. *janī*]; the plant Nardostachys Jaṭāmāṇsī; another plant, = *alaktaka*. — *Ćakra-varman*, *ā*, m., N. of a king of Kaśmīra; [cf. *ćākravarmaṇa*.] — *Ćakra-vāka*, *as*, m. the ruddy goose, commonly called the Brāhmany duck, Anas Casarca; (*ī*), f. the female of this bird; [cf. *ćakra*, *ćakra-sāhvaya*, *ćakrāhva*, *ćakrāhvaya*, &c.] — *Ćakravāka-bandhu*, *us*, m. the sun; [cf. *ćakra-bāndhava*.] — *Ćakravāka-vatī*, f. probably N. of a river (abounding in Ćakra-vākas). — *Ćakravākin*, *ī*, *inī*, *i*, filled with Ćakra-vākas. — *Ćakravākopakūjita* (°*ka-up*°), *as*, *ā*, *am*, made resonant with the cooing or cry of the Ćakra-vāka. — *Ćakra-vāṭa*, *as*, m. a limit, a boundary; a lamp-stand; engaging in an action; [cf. *ćakra-bāla*.] — *Ćakra-vāḍa*, *as*, m. a fabulous range of mountains, see *ćakra-bāla*; (*am*), n. a circle. — *Ćakra-vāta*, *as*, m. a whirlwind, a hurricane, = *ćakra-vāla*; [cf. *ćakra-bāla*.] — *Ćakra-vimala*, *as* or *am*, m. or n. (?), N. of a plant. — *Ćakra-vṛiddhi*, *is*, f. interest upon interest; wages for transporting goods in a carriage. — *Ćakra-vyūha*, *as*, m. any circular array of troops. — *Ćakra-śata-pattra*, *as* or *am*, m. or n. (?), N. of a plant. — *Ćakra-śreṇī*, f. = *aja-śṛiṅgī*, the plant Odina Pinnata, bearing a curved fruit. — *Ćakra-saṃvara*, *as*, m., N. of a Buddha, = *vajra-ṭīka*. — *Ćakra-sakthα*, *as*, *ā*, *am*, having crooked thighs, bow-legged. — *Ćakra-sañjña*, *am*, n. tin. — *Ćakra-sāhvaya*, *as*, m. = *ćakra*, = *ćakra-vāka*, Anas Casarca. — *Ćakra-sena*, *as*, m., N. of the son of Tārā-ćandra and father of Siṇha. — *Ćakra-svāmin*, *ī*, m. an epithet of Vishṇu; [cf. *ćakra-dhara*.] — *Ćakra-hasta*, *as*, m. an epithet of Vishṇu ('discus-handed'). — *Ćakra-hrada*, *as*, m., N. of a lake. — *Ćakrākāra*, *as*, *ā*, *am*, or *ćakrākṛiti* (°*ra-āk*°), *is*, *is*, *i*, circular, round. — *Ćakrāṅki*, a various reading for *ćakrāṅki*, q. v. — *Ćakrāṅkitā* (°*ra-aṅ*°), f. a kind of plant. — *Ćakrāṅkī*, f. a goose; [cf. *ćakrāṅga*.] — *Ćakrāṅga* (°*ra-aṅ*°), *as*, m. a gander (having a curved neck); a carriage [cf. *ćakra-pāda*]; (*ī*), f. a goose; N. of several plants, = *kaṭu-rohiṇī*; N. of another plant, = Enhydra Heloncha (*hila-mođikā*); another plant, = *karkaṭa-śṛiṅgī*; another plant, Cocculus Tomentosus, = *vṛisha-parṇī* or *su-darśanā*; another plant, Rubia Munjista (*mañjishṭhā*); (*am*), n. a parasol. — *Ćakrāṭa* (°*ra-aṭa*), *as*, m. a juggler, a snake-catcher, snake-charmer, one who exhibits snakes and pretends to cure their bites; a knave, a cheat, a rogue; a gold coin or certain weight of gold, a Dīnār. — *Ćakrādhivāsin* (°*ra-adh*°), *ī*, m. the orange-tree. — *Ćakrāyudha* (°*ra-āy*°), *as*, m. an epithet of Vishṇu or Kṛishṇa (whose weapon is the discus). — *Ćakrāyodhya* (°*ra-ay*°), *as*, m., N. of a prince. — *Ćakrāvarta* (°*ra-āv*°), *as*, m. turning round, whirling or rotatory motion. — *Ćakrāhva* (°*ra-āh*°), *as*, m. = *ćakra-vāka*, Anas Casarca; = *ćakra-marda*, Cassia Tora; (*ā*), f. Cocculus Tomentosus; [cf. *ćakrāṅgā*.] — *Ćakrāhvaya* (°*ra-āh*°), *as*, m. = *ćakrāhva*, Anas Casarca. — *Ćakrī-vat*, *ān*, *atī*, *at*, furnished with wheels, wheeled; (*ān*), m. an ass; N. of a king. — *Ćakreśvara* (°*ra-īś*°), *as*, m. lord of the discus, an epithet of Vishṇu; (*ī*), f. a female deity peculiar to the Jainas, one of their Vidyā-devīs or goddesses of wisdom, executing the orders of the first Arhat.

Ćakraka, *as*, *ā*, *am*, resembling a wheel or circle, wheel-shaped, circular; (*as*), m. a logical form or proposition, arguing in a circle; a kind of serpent; N. of a Ṛishi; (*ā*), f. a kind of plant having great curative properties.

Ćakralā, f. a kind of Cyperus, = *uććaṭā*.

Ćakrika, *as*, m. a discus-bearer; (*ā*), f. a heap, a troop; a crooked or fraudulent device; the knee (?).

Ćakrin, *ī*, *iṇī*, *i*, having a wheel or wheels, wheeled; having or holding a discus, an epithet of Vishṇu or Kṛishṇa; driving in a carriage; circular; (*ī*), m. a potter; an oil-grinder; a sovereign of the world, an emperor, a Ćakra-vartin; the governor of a province; a kind of juggler or tumbler who exhibits tricks with a discus or a wheel (?); one who offers sacrifices for a whole village (?); an informer; an ass; the ruddy goose, Anas Casarca; a crow; a snake; the plant Cassia Tora, = *ćakra-marda*; another plant, Dalbergia Ougeinensis; a kind of perfume; [cf. *sa-ćakrin*.]

Ćakriya, *as*, *ā*, *am*, going in a carriage, being on a journey.

Cakrī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make round or circular, to curve or bend (as a bow).

चक्राण *ćakrāṇa, as, ā, am* (fr. rt. 1. *kṛi*), having done, &c.

Cakri, is, is, i, Ved. doing, making, active, an agent; (*is*), m., N. of a man.

Cakru, us, m. a doer, a maker, an agent.

चक्ष् *ćaksh* (perhaps a reduplicated form of *kāś* = *kśā*, which according to some is the original root. According to Pāṇini the rt. *ćaksh* can only be used in the conjugational tenses and optionally in the Perf. In the non-conjugational tenses and optionally in the Perf. the rt. *khyā* is substituted), cl. 2. A. Pres. *ćashṭe*, Perf. *ćaćakshe*. Other forms are exceptionally found, e. g. 2nd sing. Pres. P. *ćakshi*, 2nd pl. Impv. P. (with *ā*) *ćakshata*, Impf. *aćaksham*, Aor. *aćaćaksham*, Inf. *ćashṭum*, Ved. Inf. *ćakshe*, to appear, become visible: to see, look at, perceive, observe; to speak, say, tell, inform; to eat, (a wrong form for *jaksh*): Pass. *ćakshyate*. The rt. *ćaksh* appears like *khyā*, to combine the two distinct meanings of seeing and speaking.

Cakshaṇa, am, n., Ved. appearing, becoming visible, appearance, aspect; speaking, saying; eating a relish to promote drinking, (a wrong form for *jakshaṇa*?); [cf. *viśva-ćakshaṇa*.]

Cakshaṇi, is, m., Ved. an illuminator, irradiating.

Cakshan, u, n., Ved. the eye, (du. *ćakshaṇī*, the eyes.)

Cakshas, ās, m. a teacher, a spiritual teacher, an instructor in sacred science; an epithet of Bṛihaspati, the teacher of the gods; (*as*), n. radiance, clearness; the act of seeing, being seen, (*ćakshase*, dat. = inf. to see, to be seen); look, sight, the eye; [cf. *apāka-ćakshas, īya-ć°, upāka-ć°, uru-ć°, ghora-ć°*, &c.]

Cakshu, us or *u*, m. or n. (?), Ved. the eye; (*us*), m., N. of a prince; N. of a river. — *Cakshu-pa, as*, m., N. of a prince; (a various reading has *ćākshusha*.)

Cakshus, us, us, us, seeing; (*us*), m., N. of a Marut; also of a Ṛishi with the patronymic Mānava; N. of a son of Anu; (*us*), f., N. of a river [cf. *ćakshu* and *su-ćakshus*]; (*us*), n. light, clearness; the act of seeing, faculty of seeing, sight, aspect, a look; the eye; often at the end of a compound (e. g. *ghrāṇa-ćakshus*, one who uses his nose for eyes; *ćāra-ćakshus*, one who sees by means of his spies; *dharma-ćakshus*, one who has an eye for justice); [cf. *a-ćakshus, aghora-ć°*, &c.; cf. also Zend *ćasman*.] — *Cakshuḥ-patha, as*, m. 'the path of the eyes,' the horizon, the range of sight (e. g. *ćakshuḥ-patham prāp*, to become visible; *ćakshuḥ-pathād apayam*, to vanish from the sight). — *Cakshuḥ-pīḍā*, f. pain of the eyes. — *Cakshuḥ-śravas, ās*, or *ćakshuḥ-śruti, is*, m. a snake (using its eyes for ears). — *Cakshuḥ-sāman, a*, n., N. of a Sāman (= *prajāpates sāman*). — *Cakshur-indriya, am*, n. the sense of seeing. — *Cakshur-goćara, as, ā, am*, coming within range of the eye. — *Cakshur-grahaṇa, am*, n. morbid affection of the eyes. — *Cakshur-dā, ās, ās, am*, Ved. giving sight. — *Cakshur-dāna, am*, n. the ceremony of anointing the eyes of an image at the time of consecration. — *Cakshur-bhṛit, t, t, t*, promoting sight. — *Cakshur-mantra, as, ā, am*, Ved. bewitching with the eye. — *Cakshur-maya, as, ī, am*, resembling the eye. — *Cakshur-mala, am*, n. the excretion of the eyes. — *Cakshur-loka, as, ā, am*, seeing with the eyes. — *Cakshur-vanya, as, ā, am*, Ved. suffering from disease of the eyes. — *Cakshur-vardhanikā*, f., N. of a river. — *Cakshur-vahana, am*, n., N. of a plant, = *mesha-śṛingī*. — *Cakshur-vishaya, as*, m. the horizon, visibility; presence, sight, ken; an object of sight, any visible object. — *Cakshur-han, ā, -ghnī, a*, killing with a look. — *Cakshuś-ćit, t, t, t*, collecting the faculty of sight. — *Cakshush-kāma, as, ā, am*, Ved. wishing for the faculty of seeing. — *Cakshush-ṭas*, ind. away from the eye. — *Cakshush-pati, is*, m. the lord of the eyes. — *Cakshush-pā, ās, ās, am*, Ved. protecting the eye-sight. — *Cakshush-mat, ān, atī, at*, endowed with the faculty of seeing, seeing, furnished with eyes; representing the eye. — *Cakshushmat-tā*, f. the state of one who sees, the faculty of seeing. — *Cakshū-roga, as*, m. disease of the eye, ophthalmia.

Cakshusha, at the end of a compound = *ćakshus*, eye (e. g. *su-ćakshusha*, having eyes); (*as*), m., N. of the father of Manu Cākshusha; (a wrong reading for *ćakshus*?).

Cakshushya, as, ā, am, pleasing or agreeable to the eyes, agreeable, pleasing, good-looking, beautiful; (*as*), m. a collyrium or application to the eyes, extracted from the Amomum Antorhiza; N. of the plant Pandanus Odoratissimus, = *ketaka*; another plant, Hyperanthera Moringa; (*ā*), f. a kind of collyrium, the calx of brass or a blue stone used thus; a pleasing or interesting woman; the plant Pandanus Odoratissimus; also of Glycine Labialis, and of Odina Pinnata; (*am*), n. two kinds of collyrium, = *kharparītuttha* and *sauvīrāñjana*; N. of a small shrub, = *prapauṇḍarīka*.

चघ् *ćagh*, cl. 5. P. *ćaghnoti*, &c., to smite or slay, to kill.

चङ्कुण *ćankuṇa, as*, m. (said to be fr. rt. *ćak*), a carriage, a tree; (*am*), n. any vehicle.

चङ्क्रमण *ćankramaṇa, as, ā, am* (fr. Intens. of rt. *kram*), going about, taking exercise; who or what goes slowly or crookedly; (*am*), n. going about, walking, proceeding, going tortuously or slowly.

Cankramā, f. going about, walking, going tortuously or slowly. — *Cankramā-vat, ān, atī, at*, who or what moves slowly or crookedly.

चङ्ग *ćanga, as, ā, am*, handsome, beautiful; dexterous, clever; sound, healthy; (*as*), m., N. of a man.

चचेण्डा *ćaćeṇḍā*, f., N. of a fruit-bearing creeper, = *bṛihat-phala, veśma-kūla, śveta-rājī*, commonly *ćićiḍā*.

चच्चपुट *ćaććapuṭa* or (according to another authority) *ćaććatpuṭa, as*, m. a kind of time in music.

चञ्च् *ćañć*, cl. 1. P. *ćañćati, ćaćañća, ćañćitum*, &c., to leap, jump; to go, move; to dangle; [cf. Hib. *ceangtha*, 'they go, travel;' *ceangastair*, 'walking, pacing;' Lat. *cunctari*?].

Cañću, as, m. a basket; (*ā*), f. anything made of cane, a mat, a stool &c. made of reeds or basket-work; a straw-man, a doll; a puppet of grass or reeds; a contemptuous epithet of a man.

Cañćat, an, antī, at, leaping, going, moving; dangling; unsteady, shaking.

Cañćatka, as, ā, am, leaping, jumping, trembling, moving.

Cañću, us, us, u, renowned, celebrated, known; clever [cf. *ćañću-tā, ćuñću, ćaṇa*, and *akshara-ćañću*]; (*us*), m. a deer; N. of several plants, the castor-oil plant, Ricinus Communis (*eraṇḍa*); also = *raktairaṇḍa* and *kshudra-ćañću*, = *gonāḍīka*; N. of a son of Harita; (*us*), f. a beak, bill; a kind of vegetable, = *ćañćū, ćañću-pattra*, &c. — *Cañću-tā*, f. celebrity, cleverness, activity; the state of a beak. — *Cañću-pattra, as*, m. a kind of vegetable, = *ćañću*, f. — *Cañću-puṭa, as, am*, m. n. the bill of a bird when shut. — *Cañću-prahāra, as*, m. a peck with the beak. — *Cañću-bhṛit, t*, m. 'having a beak,' a bird. — *Cañću-mat, ān, atī*, m. f. 'possessed of a beak,' a bird. — *Cañću-sūći, is*, m. the tailor-bird, Sylvia Sutoria; also *ćañću-sūćika, as*, m.

Cañćukā, f. a beak, bill.

1. *ćañćura, as*, m. a kind of vegetable, = *ćañću*, f.; [cf. the following.]

Cañćū, ūs, f. a beak, the bill of a bird; a kind of vegetable. See *ćañću* above.

Cañćūka, ās, m. pl., N. of a people to the south-west of Madhya-deśa.

चञ्चरिन् *ćañćarin, ī*, m. or *ćañćarī*, f. or *ćañćarīka, as*, m. (fr. Intens. of rt. *ćar*), a bee. — *Cañćarīkāvalī* (°*ka-āvalī*), f. a kind of metre consisting of four lines of thirteen syllables each.

2. *ćañćura, as, ā, am*, going repeatedly, expert in, conversant with.

Cañćurī, īs, īs, i, constantly practising or engaged in.

Cañćūryamāṇa, as, ā, am, following evil practices, behaving ill, addicted to wickedness, wanton.

चञ्चल *ćañćala, as, ā, am* (fr. Intens. of rt. *ćal*), moving to and fro, movable, unsteady, shaking, trembling; unsteady, inconstant, inconsiderate, quivering, flickering, playing, moving irregularly; fickle; (*as*), m. the wind; a lover, a libertine, a lecher; (*ā*), f. lightning; long pepper; fortune, Lakshmī or the goddess of fortune; N. of a metre consisting of four lines of sixteen syllables each. — *Cañćala-tā*, f. or *ćañćala-tva, am*, n. movableness, unsteadiness, inconstancy, fickleness. — *Cañćala-hṛidaya, as, ā, am*, capricious, fickle, false-hearted. — *Cañćalākshikā* (°*la-akshi*), f., N. of a metre consisting of four lines of twelve syllables each. — *Cañćalākhya* (°*la-ākh*°), *as*, m. incense.

चञ्चु *ćañću*. See under rt. *ćañć*.

चञ्चुर *ćañćura*. See under *ćañć* and *ćañćarin*.

चञ्चुल *ćañćula, as*, m., N. of a man; (*ās*), m. pl. the descendants of this man.

चट् *ćaṭ* (fr. rt. *ćat* and *ćal* and *uć-ćaṭ*), cl. 1. P. *ćaṭati*, &c., to break, break off, fall off, separate; to rain; to cover; (in the last two senses a various reading for *kaṭ*): Caus. P. *ćāṭayati, -yitum*, to break, pierce; to kill, injure.

Caṭaka, as, m. a sparrow; N. of a poet; (*ās*), m. pl. a nickname of the pupils of Vaiśampāyana (also written *ćaraka*); (*ā*), f. a hen-sparrow; a young hen-sparrow; Turdus Macrourus, = *śyāmā*; the root of long pepper, = *ćaṭakā-śiras*; (*ikā*), f. a hen-sparrow; the root of long pepper. — *Caṭakā-śiras*, n. the root of long pepper. — *Caṭikā-śira, as*, m. or *ćaṭikā-śiras*, n. the root of long pepper.

Caṭana, am, n. cracking, splitting; falling off in small pieces.

Caṭu, us, u, m. n. kind or flattering discourse; a scream, screech; a devotional posture among ascetics; (*us*), m. the belly. — *Caṭu-grāma, as*, m., N. of a place. — *Caṭu-lālasa, as, ā, am*, pleased with or desirous of flattery.

Caṭula, as, ā, am, trembling, tremulous, moving, movable, shaking, unsteady; kind, fine, beautiful; (*ā*), f. lightning.

Caṭulola or *ćaṭullola, as, ā, am* (perhaps a corruption of *ćaṭula-lola*), moving gracefully; tremulous and beautiful, beautiful as a soft swimming eye &c.

चटचटा *ćaṭaćaṭā*, ind. an onomatopoetic word for the clashing of weapons, the crackling of fire, rattling of violent rain, &c.

Caṭaćaṭāya, A. *-yate*, to crackle, rattle, to make any sharp sound rapidly repeated.

Caṭaćaṭāyana, am, n. crackling, a rattling sound.

चण् *ćaṇ* [cf. rt. *ćan* and *van* and *van*], cl. 1. P. *ćaṇati*, &c., to sound, to give; to go, to injure, hurt, kill: Caus. *ćaṇayati* or *ćāṇayati, -yitum*, Aor. *aćīćaṇat* and *aćaćāṇat*.

चण *ćaṇa, as, ā, am*, (at the end of a compound) renowned, famous for, known [cf. *vidyā-ćaṇa* and *akshara-ćaṇa*]; (*as*), m. = *ćaṇaka*, the chick-pea. — *Caṇa-druma, as*, m., N. of a plant, = *kshudra-gokshura*; (also written *ćaṇī-druma*.) — *Caṇa-pattrī*, f., N. of a plant; [cf. *rudantī*.]

Caṇaka, as, m. the chick-pea (Cicer Arietinum); N. of a Muni, the father of Cāṇakya; (*ukā*), f. linseed, Linum Usitatissimum (*atasī*), [cf. *ćaṇḍikā*]; (*ikā*), f. a kind of grass, = *kshetra-jā, go-dugdhā, su-nīlā, himā*. — *Caṇakātmaja* (°*ka-āt*°), *as*, m., N. of a sage, also called Cāṇakya or Vatsyāyana.

—*Caṇakāmlaka* (°*ka-amla*), *am*, n. = *ćaṇaka-lavaṇa*, pease with salt, sour pease. —*Caṇakāmla-vār*, *r*, n. acid drops of water on the leaves of the cicer.

चण्ड *ćaṇḍ*, cl. 1. and 10. A. *ćaṇḍate* and *ćaṇḍayate*, *-yitum*, to be angry; to be wrathful or passionate; [cf. Goth. *hata*; Eng. *hate*; Germ. *hasse*; Lat. *odi?*].

Caṇḍa, *as*, *ā*, *am*, fierce, violent, impetuous, hot, warm, ardent with passion, passionate, wrathful, angry, cruel; active, quick; mischievous, evil; pungent, acrid; circumcised; *ćaṇḍam*, ind. violently, passionately, fiercely, in anger; (*as*), m. an evil being, a demon, (*ćaṇḍasya naptyaḥ*, the daughters of Caṇḍa, a class of female demons); an epithet of Śiva; also of Skanda; N. of a Daitya; of an attendant of Yama; or of Śiva; the tamarind tree; (*ā*), f. a N. of the goddess Durgā, applied especially to her incarnation for the purpose of destroying the Asura or demon called Mahisha, (this exploit forms the subject of a section of the Mārkaṇḍeya-Purāṇa, and is particularly celebrated in Bengal at the Durgā-pūjā, or festival held in honour of the goddess, towards the close of the year, about Oct.–Nov.); N. of one of the eight Nāyikās or Śaktis of Durgā; N. of a goddess fulfilling the orders of the twelfth Arhat of the present Ava-sarpiṇī; N. of a river; N. of several prickly plants, = *oshadhi*, Andropogon Aciculatus; Mucuna Pruritus (*kapi-kaććhu*); Salvinia Cucculata (*ākhu-karṇī*), = *śveta-dūrvā* and = *liṅginī*; a perfume, commonly Chor; (*ī*), f. a N. of Durgā; a passionate woman, a vixen; a term of endearment applied to a mistress; N. of the wife of Uddālaka; N. of a metre consisting of four lines of thirteen syllables each; (*am*), n. heat, warmth; passion, wrath; [cf. *a-ćaṇḍī*, *uć-ćaṇḍa*, *pra-ć°*, *ćāṇḍa*.] —*Caṇḍa-karman*, *ā*, m., N. of a Rākshasa. —*Caṇḍa-kolāhalā*, f. a kind of musical instrument. —*Caṇḍa-kauśika*, *as*, m., N. of a son of Kakshīvat; (*am*), n. (?) title of a drama. —*Caṇḍa-girika*, *as*, m., N. of a man. —*Caṇḍa-ghaṇṭā*, f., a N. of Durgā. —*Caṇḍa-tā*, f. and *ćaṇḍa-tva*, *am*, n. warmth, pungency; warmth of temper, passionateness. —*Caṇḍa-tuṇḍaka*, *as*, m., N. of a son of Garuḍa. —*Caṇḍa-dīdhiti*, *is*, m. 'having hot rays,' the sun; [cf. *ćaṇḍāṅśu*.] —*Caṇḍa-nāyikā*, f. an epithet of the goddess Durgā; N. of one of the eight Nāyikās or Śaktis of Durgā. —*Caṇḍa-bala*, *as*, m., N. of one of the monkey followers of Rāma. —*Caṇḍa-bhānu*, *us*, m., N. of a man. —*Caṇḍa-bhārgava*, *as*, m., N. of a Brāhman of the family of Cyavana. —*Caṇḍa-mahāvīra-tantra*, *as*, m. title of a Buddhist work, = *kallavīra-tantra*. —*Caṇḍa-mahāsena*, *as*, m., N. of a king of Ujjayinī. —*Caṇḍa-muṇḍā*, f. a form of Durgā; [cf. *ćarma-muṇḍa* and *ćāmuṇḍā*.] —*Caṇḍa-mṛiga*, *as*, m. a wild animal; epithet of a passionate man. —*Caṇḍa-rava*, *as*, m., N. of a jackal. —*Caṇḍa-rudrikā*, f. knowledge of mystical nature, acquired by worship of the Nāyikās. —*Caṇḍa-vat*, *ān*, *atī*, *at*, violent, warm, passionate; (*vatī*), f. an epithet of Durgā; N. of one of the eight Nāyikās or Śaktis of Durgā. —*Caṇḍa-varman*, *ā*, m., N. of a prince (probably a corruption of *ćandra-varman*). —*Caṇḍa-vikrama*, *as*, *ā*, *am*, of impetuous valour; (*as*), m., N. of a prince. —*Caṇḍa-vṛishṭi-prayāta*, *am*, n., N. of a metre of four lines of twenty-seven syllables each. —*Caṇḍa-vega*, *as*, *ā*, *am*, having an impetuous course or current, violent; (*as*), m., N. of a Gandharva chief. —*Caṇḍa-śakti*, *is*, m., N. of a Daitya. —*Caṇḍāṅśu* (°*ḍa-aṅ*°), *us*, m. the sun ('having hot rays;' cf. *ćaṇḍa-dīdhiti*). —*Caṇḍāditya-tīrtha* (°*ḍa-ād*°), *am*, n., N. of a Tīrtha. —*Caṇḍāśoka* (°*ḍa-aś*°), *as*, m., N. of a prince, also called Kāmāśoka, and as a protector of Buddhism, Dharmāśoka. —*Caṇḍī-kusuma*, *as*, m. red oleander; [cf. *rakta-karavīra*.] —*Caṇḍī-dāsa*, *as*, m., N. of the author of a commentary called Kāvya-prakāśa-ṭīkā. —*Caṇḍī-devī-śarman*, *ā*, m., N. of a scholiast. —*Caṇḍī-māhātmya*, *am*, n. = *ćaṇḍikā-māhātmya*. —*Caṇḍīśa* (°*ḍī-īśa*), *as*, m. the husband of Caṇḍī, Śiva. —*Caṇḍeśvara* (°*ḍā-īś*°), *as*, m. 'Caṇḍā's lord,' an epithet of Śiva; N. of a writer on jurisprudence; also of an astronomer. —*Caṇḍogrā* (°*ḍa-ug*°), f., N. of one of the eight Nāyikās or Śaktis of Durgā.

Caṇḍi, *is*, f. = *ćaṇḍī*, a N. of Durgā.

Caṇḍikā, f. a N. of Durgā; a N. of the Devī-māhātmya; Linum Usitatissimum; [cf. *umā*, *devī*, *haimavatī*, *ćaṇakā*.] —*Caṇḍika-ghaṇṭa*, *as*, m. (? fr. *ćaṇḍikā* + *ghaṇṭa*, q. v.), a N. of Śiva. —*Caṇḍikā-māhātmya*, *am*, n. a section of the Mārkaṇḍeya-Purāṇa.

Caṇḍin, *ī*, m., N. of an author; [cf. *ćāmuṇḍa*.]

Caṇḍiman, *ā*, m. passion, violence, cruelty; heat.

Caṇḍila, *as*, m., N. of Rudra; a barber; a kind of pot-herb [cf. *vāstūka*]; (*ā*), f., N. of a river.

Caṇḍī-kṛi, cl. 8. P. *-karoti*, *-kartum*, to enrage, make angry or violent.

चण्डात *ćaṇḍāta*, *as*, m. fragrant oleander, Nerium Odorum.

चण्डातक *ćaṇḍātaka*, *as*, *am*, m. n. (fr. *ćaṇḍa?*), a short petticoat.

चण्डाल *ćaṇḍāla*, *as*, m. (fr. *ćaṇḍa?*, cf. *ćāṇḍāla*), an outcast, a Caṇḍāla, the generic name for a man of the lowest and most despised of the mixed tribes, born from a Śūdra father and Brāhman mother. —*Caṇḍāla-kanda*, *as*, m. a kind of bulbous plant. —*Caṇḍāla-tā*, f. or *ćaṇḍāla-tva*, *am*, n. the state or condition of a Caṇḍāla. —*Caṇḍāla-vallakī*, f. the lute of the Caṇḍāla, a common lute.

Caṇḍālikā, f. the lute of the Caṇḍāla, a common or vulgar lute; an epithet of Durgā; a kind of plant. —*Caṇḍālikā-bandha*, *as*, m. a kind of knot.

चण्डु *ćaṇḍu*, *us*, m. a rat; a small monkey, Simia Erythræa.

चत *ćat*, cl. 1. P. A. *ćatati*, *-te*, occurring only in pres. part. and past and fut. pass. part. (see below), Ved. to hide one's self; to go; to ask, beg, solicit [cf. *ćad*]: Caus. P. A. *ćātayati*, *-te*, *-yitum*, to cause to hide; to scare, frighten away; [cf. Gr. χατέω, χατίζω.]

Catat, *an*, *antī*, *at*, hiding one's self; (Sāy.) going, residing in, being in.

Catita, or Ved. *ćatta*, *as*, *ā*, *am*, hidden, made to disappear.

Catin, *ī*, *inī*, *i*, Ved. hiding one's self; (Sāy.) destroying enemies, frightening away.

Catya, *as*, *ā*, *am*, to be hiden &c.

Cātaka, *as*, m. See s. v.

Cātana, *as*, *ā*, *am*, driving away, removing [cf. *abhiśasti-ć°*, *amīva-ć°*, *arāya-ć°*]; (*am*), n., scil. *sūktam*, certain verses of the Atharva-veda, the object of which is to avert evil demons; (*as*), m., N. of the supposed Ṛishi of these verses of the Atharva-veda.

चतुर् *ćatur*, *ćatvāras* m. pl., *ćatasras* f. pl., *ćatvāri* n. pl. (said to be fr. rt. *ćat*), four. In Vedic Sanskṛit the inst., dat., abl., and loc. have the accent on the penultimate; in the later language either on the penultimate or on the last syllable. A Vedic form of the gen. pl. fem. *ćatasṛīṇām* for *ćatasṛiṇām* occurs sometimes in Epic poetry; [cf. Gr. τέσσαρες, τέτταρες; Æol. πίσυρες; Goth. *fidvor*; Cambro-Brit. *pedwar*, *pedair*; Lat. *quatuor*; Lith. *keturi*; Slav. *ćetyrje*; Hib. *ceathair*, *ceteora*; Zend *ćathru*.] —*Catuḥ-pańća*, *as*, *ā*, *am*, four or five; also *ćatuḥ-pańćan*. —*Catuḥpańćāśa*, *as*, *ī*, *am*, the 54th. —*Catuḥ-pańćāśat*, *t*, f., 54. —*Catuḥpańćāśad-adhika-śata*, *as*, *ī*, *am*, the 154th. —*Catuḥ-pattrī*, f., N. of a plant, = *kshudra-pāshāṇa-bhedī*. —*Catuḥ-parṇī*, f. a kind of sorrel (*kshudrāmlikā*). —*Catuḥ-pārśva*, *am*, n. the four sides of a square. —*Catuḥ-puṇḍra*, *as*, m., N. of a shrub, = *bhiṇḍā*. —*Catuḥ-phalā*, f. Uraria Lagopodioides (= *nāga-balā*). —*Catuḥ-śata*, *am*, n., 104; 400. —*Catuḥ-śata-tama*, *as*, *ī*, *am*, the 104th. —*Catuḥ-śāla*, *as*, *ā*, *am*, having four halls; built in a square; (*am*, *ā*), n. f. or *ćatuḥ-śālaka*, *am*, n. a square of four houses; a quadrangle enclosed by four buildings. —*Catuḥ-śṛiṅga*, *as*, *ā*, *am*, four-horned; (*as*), m., N. of a mountain. —*Catuḥ-śrotra*, *as*, *ā*, *am*, having four ears. —*Catuḥshashṭa*, *as*, *ī*, *am*, the 64th; having 64 added. —*Catuḥ-shashṭi*, *is*, f., 64; a N. for the Ṛig-veda which consists of 64 Adhyāyas; the 64 arts [cf. *kalā*]. —*Catuḥshashṭi-tama*, *as*, *ī*, *am*, the 64th. —*Catuḥ-sana*, *as*, *ā*, *am*, containing the four sons of Brahmā, whose names begin with Sana (*sanaka*, *sananda*, *sanātana*, *sanatkumāra*). —*Catuḥsaptata*, *as*, *ī*, *am*, the 74th. —*Catuḥ-saptati*, *is*, f., 74. —*Catuḥsaptati-tama*, *as*, *ī*, *am*, the 74th. —*Catuḥ-sama*, *am*, n. an unguent of four ingredients, sandal, agallochum, saffron, and musk; (*as*, *ā*, *am*), one whose body has four smooth places. —*Catuḥ-sahasra*, *am*, n., 1004; 4000. —*Catuḥ-sīmā*, f. a border or boundary on all four sides. —*Catuḥ-srakti*, *is*, *is*, *i*, Ved. quadrangular. —*Catur-aṅśa*, *as*, m. a fourth part. —*Catur-aksha*, *as*, *ā*, *am*, Ved. having four eyes. —*Catur-akshara*, *am*, n. an aggregate or combination of four syllables; (*as*, *ā*, *am*), consisting of four syllables. —*Catur-aṅga*, *as*, *ā*, *am*, consisting of four members, quadripartite; (*ćatur-aṅgam balam*, an entire or complete army, comprising elephants, chariots, cavalry, and infantry); (*as*), m., N. of a son of Loma-pāda or Roma-pāda; the plant Cucumis Utilissimus [cf. *ghoṭikā*]; (*ā*), f., scil. *senā*, an entire army &c.; (*am*), n. an entire army &c.; a sort of chess. —*Caturaṅga-bala*, *am*, n. an entire army &c.; [cf. the preceding.] —*Caturaṅga-balādhyaksha* (°*la-adh*°), *as*, m. the commander-in-chief of a complete army. —*Caturaṅga-sainya*, *am*, n. an entire army; [cf. *ćatur-aṅga*.] —*Catur-aṅgin*, *ī*, *inī*, *i*, having four parts or members, quadripartite; (*inī*), f. a complete army. —*Catur-aṅgula*, *am*, n. the four fingers of the hand (without the thumb); four fingers broad, four inches; (*as*), m. the plant Cathartocarpus Fistula. —*Catur-adhyāyikā*, *am*, f. n. a collection of four Adhyāyas. —*Catur-anīka*, *as*, *ā*, *am*, Ved. having four faces, facing the four quarters. —*Catur-anugāna*, *am*, n., N. of a Sāman. —*Catur-anta*, *as*, *ā*, *am*, bordered on all four sides; (*ā*), f. the earth. —*Caturanteśa* (°*tā-īśa*), *as*, m. lord of the earth, a king. —*Catur-avatta*, *as*, *ā*, *am* (see *ava-do*), divided into four parts; (*am*), n. division into four parts. —*Catur-avattin*, *ī*, *inī*, *i* (see *ava-do*), one who is accustomed to offer the havis in four portions. —*Caturaśīta*, *as*, *ī*, *am*, the 84th. —*Catur-aśīti*, *is*, f., 84. —*Catur-aśīti-tama*, *as*, *ī*, *am*, the 84th. —*Catur-aśra* or *ćatur-asra* or *ćatur-asraka*, *as*, *ā*, *am*, four-cornered, quadrangular; regular; (*as*), m. a quadrangular figure; a square; (in astronomy) N. of the fourth and eighth lunar mansions; (*ās*), m. pl., N. of various Ketus. —*Catur-aśva*, *as*, m., N. of a prince. —*Catur-asraka*, *as*, m., N. of various postures in acting; see *ćatur-aśra*. —*Catur-aha*, *am*, n. a period of four days; (*as*), m. a Soma sacrifice lasting four days; [cf. *atri-ćatur-aha*.] —*Catur-ātman*, *ā*, *ā*, *a*, representing four persons; having four faces. —*Catur-ānana*, *as*, *ā*, *am*, having four faces; (*as*), m. an epithet of Brahmā. —*Catur-ānartana*, *am*, n. a dance by four, or in four divisions. —*Catur-iḍas-pada-stobha*, *am*, n., N. of a Sāman. —*Catur-uttara*, *as*, *ā*, *am*, increasing by four. —*Catur-ushaṇa*, *am*, n. the four hot spices, black pepper, long pepper, dry ginger, and the root of long pepper; [cf. *try-ūshaṇa* and *ćatur-jātaka*.] —*Catur-gati*, *is*, m. a tortoise (going on four feet). —*Catur-gava*, *am*, n. a carriage drawn by four oxen. —*Catur-guṇa*, *as*, *ā*, *am*, four times, four-fold, quadruple. —*Catur-gṛihīta*, *as*, *ā*, *am*, taken up (or ladled out, as a fluid) four times; (*am*), n. taking up (any fluid) four times. —*Catur-grāma*, *as* or *am* (?), m. or n. (?), N. of a country. —*Catur-jātaka*, *am*, n. = *ćāturjātaka*, = *kaṭu-ćāturjātaka*, q. v. —*Caturṇavata*, *as*, *ī*, *am*, with 94 added (e. g. *ćaturṇavatam śatam* = 194); [cf. *ćatur-navata*.]

— *Ćatur-danshṭra, as*, m. 'having four tusks;' N. of Vishṇu; of one of the attendants of Skanda; of a Dānava. — *Ćatur-dat, an, antī, at*, four-toothed. — *Ćatur-danta, as*, m. 'having four tusks,' an epithet of Airāvata, the elephant of Indra; N. of an elephant mentioned in the Pańća-tantra. — *Ćaturdaśa, as, ī, am*, the fourteenth; consisting of fourteen; (*ī*), f., scil. *rātri*, the fourteenth day in a lunar fortnight. — *Ćaturdaśa-dhā*, ind. fourteen-fold. — *Ćaturdaśan, a*, pl. fourteen; [cf. Lat. *quatuordecim;* Lith. *keturōlika.*] — *Ćaturdaśama, as, ī, am*, the fourteenth. — *Ćaturdaśa-mata-viveka, as*, m. title of a work by Śaṅkara. — *Ćaturdaśika, as* or *am*, m. or n. (?), a feast on the fourteenth day of a lunar fortnight. — *Ćatur-dārika, as* or *am*, m. or n.(?), N. of the fifth Lambaka in the Kathā-sarit-sāgara. — *Ćatur-dikshu* or *ćatur-diśam*, ind. towards the four quarters, on all sides, all around. — *Ćatur-dola, as, am*, m. n. a royal litter. — *Ćatur-dvīpa-ćakra-vartin, ī*, m. the sovereign of the four Dvīpas. — *Ćatur-dhā*, ind. in four parts, four-fold; [cf. Hib. *ceathardha;* Gr. τέτραχα.] — *Ćaturdhā-bhū*, cl. 1. P. *-bhavati, -vitum*, to be divided into four parts. — *Ćaturdhā-śānti, is*, f. a religious ceremony performed at the time of making the stated offerings to deceased ancestors. — *Ćaturnavata, as, ī, am*, the 94th. — *Ćatur-navati, is*, f., 94. — *Ćaturnavati-tama, as, ī, am*, the 94th. — *Ćatur-bāhu, us, us, u*, four-armed; an epithet of Vishṇu and Śiva; [cf. *ćatur-bhuja.*] — *Ćatur-bhadra, am*, n. the aggregate of four objects of human wishes, viz. *dharma*, virtue; *kāma*, pleasure; *artha*, wealth; and *moksha*, final beatitude. — *Ćatur-bhāga, as*, m. the fourth part, a quarter. — *Ćatur-bhuja, am*, n. (generally in compounds), four arms; (*as, ā, am*), having four arms; quadrangular; (*as*), m. an epithet of Vishṇu or Kṛishṇa; a square; N. of a Dānava; N. of the instructor of Rāmānanda; N. of the father of Śiva-datta. — *Ćaturbhuja-bhaṭṭāćārya* (°*ṭa-āć*°), *as*, m., N. of an author. — *Ćatur-bhūyas, ān, asī, as*, containing four (syllables) more. — *Ćatur-mahārāja, ās*, m. pl. the four great kings or gods of the highest of the six Buddhist heavens. — *Ćaturmahārāja-kāyika, as, ā, am*, belonging to the group of the four great kings; epithet of a class of deities with Buddhists; also *ćāturmahārājika.* — *Ćatur-māsa, am*, n. a period of four months. — *Ćatur-mukha, am*, n. (in compounds), four faces; (*as, ī, am*), having four faces; (an arrow) having four points; (*as*), m. an epithet of Brahmā, of Vishṇu, Śiva, and of a Dānava; a preparation of mercury (?). — *Ćaturmukha-rasa, as*, m. a preparation of great curative power. — *Ćatur-yuga, am*, n. the aggregate of the four Yugas or ages of the world, a Mahā-yuga or 4,320,000 years; (*as, ā, am*), drawn by four (oxen &c.); comprehending the four Yugas or ages of the world. — *Ćatur-yuj, k, k, k*, drawn by four (oxen &c.). — *Ćatur-vaktra, as*, m. 'four-faced,' N. of Brahmā; of a Dānava. — *Ćatur-vaya, as, ī, am*, Ved. four-fold. — *Ćatur-varga, as*, m. a collection of four things, the four objects of human pursuit collectively; see *ćatur-bhadra.* — *Ćaturvarga-ćintāmaṇi, is*, m. title of a work. — *Ćatur-varṇa, as* or *am*, m. or n. (?), the four classes or castes of Hindūs, viz. Brāhmans, Kshatriyas, Vaiśyas, and Śūdras; four principal colours; four letters. — *Ćaturvarṇa-maya, as, ī, am*, consisting of the four castes. — *Ćaturvarṇya, am*, n. the system of the four castes. — *Ćatur-varshikā*, f., scil. *go*, a cow four years old. — *Ćatur-vāhin, ī*, m., scil. *ratha*, a carriage drawn by four (horses &c.). — *Ćaturviṇśa, as, ī, am*, the 24th; having 24 added (e.g. *ćaturviṇśam śatam*, 124); consisting of 24; (*as*), m., N. of a Stoma; (*am*), n., scil. *ahan*, N. of an Ekāha. — *Ćatur-viṇśati, is*, f., 24; the 24th year (e.g. *ā-ćaturviṇśateh*, to the 24th year); title of a work. — *Ćaturviṇśatika, as, ī, am*, consisting of 24. — *Ćaturviṇśati-tama, as, ī, am*, the 24th. — *Ćaturviṇśati-mata, am*, n. '24 sects,' title of a work. — *Ćaturviṇśatimata-vyākhyā*, f. a commentary by Bhaṭṭoji-dīkshita. — *Ćaturviṇśaty-avatāra-ćaritra, am*, n. 'history of 24 incarnations' by Narahara-dāsa. — *Ćaturviṇśā-kshara, as, ā, am*, containing 24 syllables. — *Ćatur-vidya, as, ā, am*, familiar with the four Vedas; (*as*), m. one who has studied the four Vedas. — *Ćatur-vidha, as, ā, am*, four-fold; of four sorts or kinds, in four ways. — *Ćatur-vīja, am*, n. the four kinds of seed, i.e. the seed of Kālājājī, Ćandra-śūra, Methikā, and Yavānikā. — *Ćatur-vīra, as, ā, am*, Ved. an epithet applied to a particular unguent; also to a Soma sacrifice which lasts four days. — *Ćatur-veda, ās*, m. pl., the four Vedas, viz. the Ṛig-veda, Yajur-veda, Sāma-veda, and Atharva-veda; (*as, ā, am*), containing the four Vedas; familiar with the four Vedas; (*ās*), m. pl. a class of manes. — *Ćatur-vedin, ī, inī, i*, familiar with the four Vedas. — *Ćatur-vyūha, as*, m. an epithet of Vishṇu; [cf. *nava-vyūha.*] — *Ćatur-hanu, us*, m. 'having four jaws,' N. of a Dānava. — *Ćatur-hasta, as, ā, am*, four-armed. — *Ćatur-hāyaṇa, as, ī, am*, four years old; (*ī*), f. a cow of four years. — *Ćatur-hotṛi, tā* or *tāras*, m. sing. or plur., N. of a certain liturgical section of Vedic works intended for recitation; containing the four chief priests. — *Ćatur-hotra, as*, m. comprehending the four chief priests. — *Ćaturhotraka, am*, n. the four chief priests; the duties of these priests. — *Ćatuśćatvāriṇśa, as, ī, am*, the 44th; having 44 added; containing 44; (*as*), m., N. of a Stoma. — *Ćatuś-ćatvāriṇśat, t*, f., 44. — *Ćatush-karṇa, as, ā, am*, four-eared; heard by four ears only; (*ī*), f., N. of one of the Mātṛis attendant on Skanda. — *Ćatushkarṇa-tā*, f. the state of being heard by only four ears, a secret. — *Ćatush-koṇa, as, ā, am*, square, quadrangular; (*as*), m. a quadrangular figure, a square, a tetragon. — *Ćatu-shṭoma, as*, m. (fr. *ćatur* and *stoma*), a Stoma consisting of four parts; (*as, ā, am*), connected with such a Stoma. — *Ćatush-patha, as, am*, m. n. a place where four roads meet, a cross-way; (*as*), m. a Brāhman (so called from the four *āśramās*, q.v.). — *Ćatushpatha-niketā* or *ćatushpatha-ratā*, f., N. of one of the Mātṛis attendant on Skanda. — *Ćatush-pada, as, ā, am*, having four feet; consisting of four Pādas; (in arithmetic or algebra) tetranomial; (*as*), m. an animal with four legs, a quadruped; (in astron.) a term for certain signs of the zodiac; N. of a particular Karaṇa; a kind of coitus; N. of a shrub; (*ā*), f. a metre containing 30 + 4 + 4 syllabic instants; (*am*), n. a conjunction of four Pādas. — *Ćatushpadikā*, f., N. of a metre containing 30 + 4 + 4 syllabic instants. — *Ćatush-pāṭī*, f. a river (winding four ways?). — *Ćatush-pāṭhī*, f. a school for Brāhmans in which the four Vedas are repeated. — *Ćatush-pāṇi, is, is, i*, four-handed; (*is*), m. an epithet of Vishṇu. — *Ćatush-pād, -pāt, -padī, -pat*, quadruped; having made four steps; consisting of four members, divided into four parts, consisting of four parts; (*-pāt*), m. a quadruped; anything which has four parts or members; a judicial procedure, consisting of four processes, plea, defence, rejoinder, and sentence; (*-padī*), f. a female quadruped; (*-pat*), n. the quadrupeds collectively, the animals. — *Ćatush-pāda, as, ī, am*, quadruped; divided into four parts, consisting of four parts; (*as*), m. a quadruped. — *Ćatush-pārśva, am*, n. the four sides of anything. — *Ćatu-stana, as, ā, am* (fr. *ćatuh-stana*), having four nipples. — *Ćatustriṇśa, as, ī, am*, the 34th; having 34 added; containing 34. — *Ćatustriṇśaj-jātaka-jña, as*, m. a Buddha. — *Ćatus-triṇśat, t*, f., 34. — *Ćatus-sama*, see *ćatuh-sama.* — *Ćatū-rāji*, f. (fr. *ćatur* + *rājan*), the four kings; N. of the luckiest or most desired termination of the game called Ćaturaṅga, by which one king gains the four thrones. — *Ćatū-rātra, as, ā, am* (fr. *ćatur* + *rātra*), lasting four days (lit. nights); (*as* or *am*), m. n., N. of a certain ceremony.

1. *ćatura, as, ā, am*, (at the end of some compounds) = *ćatur*, four; see *a-ć*°, *upa-ć*°, *tri-ć*°. (For 2. *ćatura* see next col.)

Ćaturtha, as, ī, am, fourth, the fourth; (*as*), m. the fourth letter in every class of consonants, i.e. *gh, jh, ḍh, dh, bh*; (*ī*), f., scil. *rātri*, the fourth day in a lunar fortnight; (scil. *vibhakti*), the termination of the fourth case, the fourth case, the dative case; (*as, ā, am*), constituting the fourth part; (*am*), n. a quarter; [cf. Lith. *ketwirtas;* Slav. *ćetvertyi, ćetvertaja;* Gr. τέταρτος; Lat. *quartus;* Goth. *fidvorda*(?); Germ. *vierter.*] — *Ćaturtha-karman, a*, n. the ceremonies performed on the fourth day of a marriage. — *Ćaturtha-kālam*, ind. at the fourth meal, at the evening of every second day of a person's fasting. — *Ćaturthakālika, as, ā, am*, one who passes three meals without eating and partakes only of the fourth. — *Ćaturtha-phala, am*, n. the second inequality or equation of a planet. — *Ćaturtha-bhakta, am*, n. consuming the fourth meal (after having passed three without eating). — *Ćaturtha-bhāj, k, k, k*, receiving the fourth part as a toll from one's subjects (as a king). — *Ćaturtha-svara, am*, n., N. of a Sāman. — *Ćaturthāṇśa* (°*tha-aṇ*°), *as*, m. a quarter, a fourth part; (*as, ā, am*), receiving a quarter. — *Ćaturthāśrama* (°*tha-āś*°), *as*, m. the fourth order of a Brāhman's life.

Ćaturthaka, as, ā, am, the fourth; returning or repeated every four days as a fever, quartan; (*ikā*), f. a weight equal to four Karshas or one Pala.

Ćaturya, nom. P. *ćaturyati*, to wish for four.

Ćatushka, as, ā, am, four, consisting of four, increased by four (e.g. *ćatushkam śatam* = 104 or four per cent; (*as*), m., N. of a man; (*ī*), f. a large four-sided pond or tank; a bed or musquito-curtain; (*am*), n. the number four; a collection of four; a cross-way; a quadrangular court-yard [cf. *ćatvara*]; a hall resting on four columns; a necklace of four strings.

Ćatushkikā, f. the number four.

Ćatushkin, ī, iṇī, i, having four (parts &c.) of anything.

Ćatushṭaya, as, ī, am, four-fold, consisting of four; (*am*), n. the number four, a collection of four, an aggregate of four, a quaternion; a square; a collection of Sūtras consisting of four sections; the first, fourth, seventh, and tenth signs of the zodiac; the centre of a circle. — *Ćatushṭaya-samāsa, ās*, m. pl. four classes of compounds, viz. Avyayī-bhāva, Tat-purusha, Dvandva, and Bahu-vrīhi.

Ćatus, ind. four times; [cf. Zend *ćathrus.*]

Ćatvara, am, n. a quadrangular place or court-yard, a place in which many ways meet; a levelled spot of ground prepared for a sacrifice. — *Ćatvara-vāsinī*, f., N. of one of the Mātṛis attendant on Skanda.

Ćatvāriṇśa, as, ī, am (fr. the next), the 40th; having 40 added; consisting of 40.

Ćatvāriṇśat, t, f. (said to be fr. *ćatvāri*, n. pl. + *daśat*, a decad), 40; [cf. Lat. *quadraginta;* Gr. τεσσαράκοντα.]

Ćatvāriṇśati, is, f. = the preceding (in *dvā-ćatvāriṇśati*).

चतुर 2. *ćatura, as, ā, am* (said to be fr. rt. *ćat;* for 1. see under *ćatur* above), swift, quick; dexterous, clever, skilful, ingenious; charming, agreeable; visible, perceptible; (*as*), m. a round pillow, one for the cheek; (*am*), n. skilfulness, cleverness; an elephant's stable; [cf. *ćātura.*] — *Ćatura-tā*, f. cleverness, skilfulness, cunningness.

Ćaturaka, as, m., N. of a jackal; (*ikā*), f., N. of a woman.

चतुर्थ *ćaturtha.* See col. 2.

चतुल *ćatula, as, ā, am*, depositing, placing, fixing.

चत्वारिंशत् *ćatvāriṇśat.* See above.

चत्वाल *ćatvāla, as*, m. a hole in the ground &c. prepared for an oblation with fire, or for the sacrificial fire; the womb; Kuśa grass; [cf. *ćātvāla.*]

चद् *ćad*, cl. 1. P. A. *ćadati, -te*, to ask or beg, to solicit; [cf. *ćat.*]

चदिर *ćadira, as*, m. the moon; camphor; an elephant; a snake; [cf. *ćandira.*]

चन् 1. *ćan*, cl. 1. P. *ćanati*, to sound, utter a sound; cl. 1. P. or Caus. *ćanati* or *ćanayati*, *-yitum*, to hurt, injure, wound, kill.

चन् 2. *ćan* (related to rt. *kan*, only found in the Ved. Aor. 2nd du. *ćanishṭam*), to delight in anything, be satisfied with (with loc.), to love.

Ćanas, *as*, n., Ved. delight, satisfaction; (Sāy.) food; (only found connected with rt. *dhā*, in) *ćano dhā*, to delight in, be satisfied with, to find anything acceptable or agreeable (with acc. or loc.), to enjoy; (Sāy.) to grant food. — *Ćano-dhā*, *ās*, *ās*, *am*, Ved. satisfied, gracious; (according to schol.) giving food. — *Ćano-hita*, *as*, *ā*, *am*, Ved. made favourable or inclined to do anything, willing to do anything; (Sāy.) having food given to one's self.

Ćanasita, *as*, *ā*, *am* (fr. *ćanasya* below), Ved. delighted, satisfied, gracious. — *Ćanasita-vat*, *ān*, *atī*, *at*, Ved. containing the word *ćanasita*; agreeable (as speech or words).

Ćanasya, nom. P., Ved. *ćanasyati*, to delight in, be satisfied with; (Sāy.) to like; to eat.

Ćanishṭha, *as*, *ā*, *am* (superl. of rt. 2. *ćan*), Ved. very favourable, very gracious; very acceptable; (Sāy.) containing or granting much food.

चन *ćana* (originally for *ća+na*), ind. and not, also not, even not, not even; even, also, and. This particle is placed after the word to which it gives force; and in Vedic Sanskṛit is generally, but not always, found without any other negative particle, whereas in the later language another negative is usually added (e. g. *āpaś ćana pra minanti vratam vām*, not even the waters violate your ordinance; *nāha vivyāća pṛithivī ćanainam*, the earth even does not contain him). When *ćana* is added to the interrogatives *ka*, *katara*, *katama*, *kad*, *kim*, *katham*, *kadā*, *kutas*, *kva*, it makes them indefinite; see 2. *ka*, &c.

चन्द् *ćand* (originally *śćand?*), cl. 1. P. *ćandati*, to shine, to be bright; to gladden; (only the Ved. part. of the Intens. *ćaniśćadat* seems to occur); [cf. Lat. *candeo* and *candela*.]

Ćanda, *as*, m. the moon; N. of the author of the work Pṛithivī-rājarāsaka; [cf. *ćandra* below; cf. also Hib. *canu*, 'full moon.']

Ćanduka, *as*, *ā*, *am*, pleasing, joy-inspiring; (*as*), m. the moon, moonlight; a small silvery fish of a genus allied to the Zeus or Chanda; (a various reading has *ćandraka*.) — *Ćandaka-pushpa*, *am*, n. cloves; (a wrong form for *ćandana-pushpa*.)

Ćandana, *as*, *am*, m. n. sandal or Sirium Myrtifolium; either the tree, the wood, or the unctuous preparation of the wood held in high estimation as perfumes; anything which is the most excellent of its kind; (*am*), n. a kind of grass, = *bhadra-kālī*; red sandal-wood; (*as*), m., N. of a divine being with Buddhists; of a prince; of an ape; (*ā*), f. a kind of plant [cf. *ćandana-gopī* and *ćandana-śārivā*]; N. of a river; (*ī*), f., N. of a river; [cf. *ku-ćandana*, *pīta-ć°*, *rakta-ć°*, *śveta-ć°*, *hari-ć°*.] — *Ćandana-giri*, *is*, m. the Malaya mountain, part of the southern range of the Ghats, where sandal-wood is found. — *Ćandana-gopī*, f. a kind of plant, = *śārivā-viśesha*; [cf. *ćandanā*.] — *Ćandana-dāsa*, *as*, m., N. of a merchant. — *Ćandana-pāla*, *as*, m., N. of a prince. — *Ćandana-pushpa*, *am*, n. cloves. — *Ćandana-maya*, *as*, *ī*, *am*, made of sandal-wood. — *Ćandana-vāri*, *i*, n. sandal-water. — *Ćandana-śārivā*, f., N. of a plant, a kind of Sārivā. — *Ćandana-sāra*, *as*, m. the most excellent sandal-wood; a kind of alkali (*vajra-kshāra*). — *Ćandanāgra* (°*na-ag*°), *as*, m., N. of a man. — *Ćandanāćala* (°*na-ać*°), *as*, m. or *ćandanādri* (°*na-ad*°), *is*, m. = *ćandana-giri*. — *Ćandanā-vatī*, f., N. of a river. — *Ćandanodaka* (°*na-ud*°), *am*, n. sandal-water. — *Ćandanodaka-dundubhi*, *is*, m. an epithet of Bhava.

Ćandanaka, *as*, m., N. of a man mentioned in the Mṛiććhakaṭika.

Ćandanin, *ī*, *inī*, *i*, rubbed with or smelling of sandal-wood, imbued with sandal.

Ćandaniyā, f. a kind of yellow pigment; [cf. *go-roćanā*.]

Ćandalā, f., N. of a woman; [cf. *ćandralā*.]

Ćandira, *as*, m. the moon; an elephant.

Ćandra, *as*, *ā*, *am* (originally *śćandra*; cf. *aśva-śćandra*, *puru-ść°*, &c.), Ved. glittering, shining (as gold), having the brilliancy or hue of light; (*as*), m. the moon (regarded as a planet), the moon personified or regarded as a deity; any eminent or illustrious person (at end of comp., e. g. *purusha-ćandra*, a moon of men, an excellent or eminent man, the moon being regarded as the most beautiful of the planets); a lovely or agreeable phenomenon of any kind, anything which gives pleasure; a spot similar to the moon; the eye in a peacock's tail; the symbol or mark of the Visarga; gold; a reddish kind of pearl; water; camphor; a particular plant, = *kāmpilla*; N. of a metre consisting of four lines of nineteen syllables each; N. of a Daitya, = Ćandra-varman, king of the Kāmbojas; also of a son of Viśva-gandhi and father of Yuvanāśva; N. of a grammarian; of a king; of one of the ancestors of the Gauḍa Brāhmans, and of several other men; one of the eighteen minor Dvīpas or divisions of the known continent; N. of one of the principal branches of the river Ćandra-bhāgā; N. of a mountain; (*ā*), f. a hall covered only at the top; an awning, a canopy; small cardamoms; Cocculus Cordifolius, = *guḍūćī*; (*ī*), f. Serratula Anthelmintica, = *vākućī*; (*am*), n. gold; a kind of sour rice-gruel, = *ćukra*; N. of a Sāman; [cf. *ardha-ćandra*.] — *Ćandra-kalā*, f. a digit or one-sixteenth of the moon's disc, (each digit is personified as a female divinity, and worshipped in Tantrika ceremonies); the crescent before or after the new moon; a kind of fish, = *vāćā* or *bāćā*, Pimelodus Vacha; title of a drama. — *Ćandra-kavi*, *is*, m., N. of a poet. — *Ćandra-kāṭuki*, *is*, m., N. of a man. — *Ćandra-kānta*, *as*, *ā*, *am*, lovely as the moon; (*as*), m. a fabulous gem, the moon-stone, supposed to be formed from the congelation of the rays of the moon and to dissolve under the influence of its light; a kind of crystal or jasper may perhaps be meant; (*am*, *as*), n. m. the white eatable water-lily, blossoming during the night; (*am*), n. sandal-wood; (*ā*), f. the wife of the moon; the night. — *Ćandra-kānti*, *is*, f. the brilliancy or lustre of the moon, moonlight. — *Ćandra-kālānala* (°*la-an*°), *am*, n. a kind of diagram. — *Ćandra-kīrtti*, *is*, m., N. of an author. — *Ćandra-kula*, *am*, n., N. of a town. — *Ćandra-kulyā*, f., N. of a river in Kaśmīra. — *Ćandra-ketu*, *us*, m., N. of a man; also of a son of Lakshmaṇa. — *Ćandra-kosha*, *as*, m. title of a lexicon. — *Ćandra-garbha*, *as*, m. title of a Buddhist Sūtra work. — *Ćandra-giri*, *is*, m., N. of a mountain; also of a prince. — *Ćandra-gupta*, *as*, m. 'moon-protected,' N. of a renowned king, the Σανδρο-κυπτος or Σανδρο-κοττος of the Greeks, who is supposed to have reigned at Pāṭali-putra, or the modern Patna, about 315 B.C., (he was installed by the Brāhman Ćāṇakya after causing the death of Nanda, and was the founder of a new dynasty); N. of two kings of the Gupta dynasty; the registrar of Yama's court (in the latter sense a wrong form for *ćitra-gupta*). — *Ćandra-gomin*, *ī*, m., N. of a grammarian. — *Ćandra-gola*, *as*, m. the lunar orb or sphere. — *Ćandra-gola-stha*, *as*, m. 'dwelling in the lunar sphere,' a deceased progenitor, the manes. — *Ćandra-golikā*, f. moonlight. — *Ćandra-grahaṇa*, *am*, n. an eclipse of the moon. — *Ćandra-ćañćala*, *as*, *ā*, m. f. a small fish called Chanda, = *ćandraka*. — *Ćandra-ćūḍa*, *as*, m. an epithet of Śiva (whose diadem is a crescent), [cf. *ćandra-mauli*, *ćandra-śekhara*, &c.]; N. of an author. — *Ćandra-ćūḍāmaṇi*, *is*, m. title of a literary work. — *Ćandra-ćūḍāshṭaka* (°*ḍa-ash*°), *am*, n., N. of a hymn. — *Ćandra-ja*, *as*, m. the son of the moon, an epithet of Budha (Mercury). — *Ćandra-tāpana*, *as*, m., N. of a Dānava. — *Ćandra-dakshiṇa*, *as*, *ā*, *am*, Ved. offering anything bright (as gold &c.) in sacrifice. — *Ćandra-datta*, *as*, m., N. of an author. — *Ćandra-dāra*, *ās*, m. pl. the twenty-seven lunar mansions, which, in mythology, are so many nymphs, daughters of Daksha, and wedded to Ćandra or the moon. — *Ćandra-deva*, *as*, m., N. of a warrior; N. of a Brāhman of Kaśyapa's family; N. of a poet. — *Ćandra-dyuti*, *is*, m. sandal-wood; [cf. *ćandana*.] — *Ćandra-dhvaja-ketu*, *us*, m., N. of a Samādhi. — *Ćandra-nābha*, *as*, m., N. of a Dānava. — *Ćandra-nibha*, *as*, *ā*, *am*, like the moon, bright, handsome. — *Ćandra-nirṇij*, *k*, *k*, *k*, Ved. one who has a brilliant garment or appearance; (Sāy.) having a shape like the moon or whose form causes delight. — *Ćandra-pañćāṅga*, *am*, n. the luni-solar calendar. — *Ćandra-pāda*, *as*, m. a moon-beam, a ray of the moon. — *Ćandra-putra*, *as*, m. 'son of the moon,' a N. of Budha or Mercury. — *Ćandra-pura*, *as*, m., N. of a town; [cf. *ćāndrapura*.] — *Ćandra-pushpā*, f. a kind of solanum; [cf. *śveta-kaṇṭakārī*.] — *Ćandra-prakāśa*, *as*, m. title of a work. — *Ćandra-prabha*, *as*, m., N. of the Arhat of the present Ava-sarpiṇī; N. of a king; N. of several persons; (*ā*), f. moonlight; the plant Serratula Anthelmintica, = *vākućī*; a compound of various drugs used in jaundice, piles, &c.; N. of a woman. — *Ćandra-prabhāva*, *as*, *ā*, *am*, splendid as the moon. — *Ćandra-prabhāsvara-rāja*, *as*, m., N. of several Buddhas. — *Ćandra-priya*, *as*, m., N. of a prince. — *Ćandra-bālā*, f. large cardamoms. — *Ćandra-bāhu*, *us*, m., N. of an Asura. — *Ćandra-budhna*, *as*, *ā*, *am*, Ved. having a bright standing-ground; (Sāy.) the ground or cause of joy to all creatures. — *Ćandra-bha*, *as*, m., N. of an attendant of Skanda. — *Ćandra-bhāgā*, f., N. of a river, the Chenab, one of the five streams of the Pañjāb. — *Ćandra-bhāsa*, *as*, m. a sword; [cf. *ćandra-hāsa*.] — *Ćandra-bhūti*, *i*, n. silver. — *Ćandra-maṇi*, *is*, m. = *ćandra-kānta*, the moon-gem. — *Ćandra-maṇḍala*, *am*, n. the orb or disc of the moon; the lunar sphere; a halo round the moon. — *Ćandra-manas*, *ās*, m., N. of one of the ten horses of the moon. — *Ćandra-mas*, *ās*, m. (fr. *ćandra + mas*, derived fr. rt. *mā*), the moon, the deity of the moon; a month. — *Ćandra-mā*, f., N. of a river. — *Ćandra-mālā*, f., N. of a metre; N. of a river. — *Ćandra-mukha*, *as*, m. 'moon-faced,' N. of a man; (*ī*), f. a metre consisting of four lines of ten syllables each; a lovely woman, whose face is fair as the moon. — *Ćandra-mauli*, *is*, m. 'moon-crested,' an epithet of Śiva, (this deity being represented with a crescent on his forehead); [cf. *ćandra-ćūḍa*.] — *Ćandra-ratha*, *as*, *ā*, *am*, Ved. having a brilliant carriage. — *Ćandra-rāja*, *as*, m., N. of a minister of king Harsha. — *Ćandra-rekhā*, f. a digit of the moon. — *Ćandra-reṇu*, *us*, m. a plagiarist, a poetical thief (who has only the dust of the moon). — *Ćandra-lekha*, *as*, m., N. of a Rākshasa; (*ā*), f. a digit of the moon; the plant Serratula Anthelmintica, = *vākućī*; N. of a metre consisting of four lines of thirteen syllables each; N. of another metre of four lines of fifteen syllables each; N. of a daughter of the Nāga Su-śravas; also of the wife of Kshema-gupta; N. of the daughter of king Vīra-siṅha, also called Śaśi-kalā. — *Ćandra-loka*, *am*, n. the sphere or heaven of the moon. — *Ćandra-loćana*, *as*, m., N. of a Dānava. — *Ćandra-lohaka* or *ćandra-lauha* or *ćandra-lauhaka*, *am*, n. silver. — *Ćandra-vanśa*, *as*, m. the race of the moon, the lunar race of kings or the second great line of Kshatriya or royal dynasties in India. (The progenitor of the lunar race of kings who reigned at ancient Delhi or Hāstina-pura was Soma the Moon, the child of the Ṛishi Atri and father of Budha. The latter married Iḷā, daughter of the solar king Ikshvāku, and had by her a son, Aila or Purūravas. This last had a son by Urvaśī, named Āyus, from whom came Nahusha, father of Yayāti. The latter had two sons, Puru and Yadu, from whom proceeded the two branches of the lunar line. In the line of Yadu was born Kṛishṇa and Bala-rāma; in that of Puru came Dushyanta, the hero of the Śakuntalā and father of the great

Bharata. Ninth from Bharata came Kuru, and fourteenth from him Śāntanu, who had a son Vićitra-vīrya and a step-son Vyāsa. The latter married the two widows of his half-brother, and had by them Dhrita-rāshṭra and Pāṇḍu, the wars of whose sons form the subject of the Mahā-bhārata); [cf. *sūrya-vaṅśa*.] — *Ćandravaṅśin*, ī, m. one of the lunar dynasty. — *Ćandra-vaktrā*, f., N. of a town. — *Ćandra-vat*, ān, atī, at, Ved. brilliant, golden, abounding in gold; illuminated by the moon; (*tī*), f., N. of a daughter of Su-nābha and wife of Gada; N. of a princess; the wife of a potter; N. of a town or district. — *Ćandra-vatsa*, ās, m., N. of a people. — *Ćandra-vadana*, as, ā, am, moon-faced, having a face fair as the moon. — *Ćandra-varṇa*, as, ā, am, Ved. of brilliant or bright colour. — *Ćandra-vartman*, a, n., N. of a metre consisting of four lines of twelve syllables each. — *Ćandra-varman*, ā, m., N. of a king of the Kāmbojas; also of a prince conquered by Samudra-gupta. — *Ćandra-vallarī*, f. a kind of Asclepias, = *soma-vallarī* or *brahmī-śāka*. — *Ćandra-vallī*, f., N. of several plants, = *pra-sāraṇī*, *mādhavī*, and *soma-latā*. — *Ćandra-vaśā*, f., N. of a river. — *Ćandra-vindu*, us, m. the sign for the nasal ँ. — *Ćandra-vimala*, as, m., N. of a Samādhi (pure as the moon). — *Ćandra-vimala-sūrya-prabhāsa-śrī*, īs, m., N. of a Buddha (the beauty of whom is spotless like the moon and brilliant as the sun). — *Ćandra-vihaṅgama*, as, m. a kind of crane, Ardea Nivea. — *Ćandra-vrata*, am, n. a kind of vow or penance [cf. *ćāndrāyaṇa*]; a regal property or virtue. — *Ćandra-śarman*, ā, m., N. of a Brāhman. — *Ćandra-śālā*, f. an upper room, an apartment on the house-top; moonlight. — *Ćandra-śālikā*, f. a room on the top of a house. — *Ćandra-śilā*, f. a kind of gem, moon-stone [cf. *ćandra-kānta*]; N. of one of the Mātṛis attending on Skanda. — *Ćandra-śukla*, as, m., N. of one of the eight Upa-dvīpas in Jambu-dvīpa. — *Ćandra-śūra*, am, n. a kind of fruit, = *ćandrikā*, *kāravī*, &c., commonly *hālim*, Lepidium Sativum. — *Ćandra-śekhara*, as, m. an epithet of Śiva [cf. *ćandra-mauli*]; N. of a prince whose minister was the father of Viśva-nātha, the author of the Sāhitya-darpaṇa; or N. of that minister; N. of a commentator on Kālidāsa's Śakuntalā (perhaps identical with the minister of the same name); N. of the author of the play Madhurā-niruddha; N. of a mountain. — *Ćandraśekhara-ćampū-prabandha*, as, m. title of a work. — *Ćandra-śrī*, īs, m., N. of a prince. — *Ćandra-sañjña*, as, m. 'having any name of the moon,' camphor. — *Ćandra-sambhava*, as, m. son of the moon, i. e. Budha, the planet Mercury; (*ā*), f. small cardamoms. — *Ćandra-saras*, as, n. 'moon-lake,' N. of a lake. — *Ćandra-sālokya*, am, n. attainment of the lunar heaven. — *Ćandra-siṅha*, as, m., N. of a king, son of Darpa-nārāyaṇa. — *Ćandra-suta*, as, m. = *ćandra-ja*. — *Ćandra-surasa*, as, m. the plant Vitex Negundo. — *Ćandra-sūrya*, au, m. du. moon and sun. — *Ćandra-sūrya-jihmikara-prabha*, as, m., N. of a Buddha (whose splendor obscures moon and sun). — *Ćandra-sūrya-pradīpa*, as, m., N. of a Buddha (illuminating moon and sun). — *Ćandra-sena*, as, m., N. of a prince, son of Samudra-sena. — *Ćandra-han*, ā, m., N. of a Dānava. — *Ćandra-hanu*, us, and *ćandra-hantṛi*, tā, m., N. of a Dānava. — *Ćandra-hāsa*, as, m. a glittering scimitar ['deriding the moon;' cf. *ćandra-bhāsa*]; the sword of Rāvaṇa; N. of a prince; (*ā*), f. the plant Cocculus Cordifolius [cf. *guḍūćī*]; (*am*), n. silver. — *Ćandrākara* (°*ra-āk*°), as, m., N. of a man. — *Ćandrākṛiti* (°*ra-āk*°), is, is, i, moon-shaped; like the moon (in roundness, &c.). — *Ćandrāgra* (°*ra-ag*°), as, ā, am, Ved. having a brilliant beginning; (Sāy.) having joy or gold at the head or as the chief subject. — *Ćandrāṅgada* (°*ra-aṅ*°), as, m., N. of a son of king Indra-sena. — *Ćandrātapa* (°*ra-āt*°), as, m. moonlight; an open hall, one only furnished with a roof; an awning. — *Ćandrātmaja* (°*ra-āt*°), as, m. the son of the moon, the planet Mercury. — *Ćandrānana* (°*ra-ān*°), as, ā, am, moon-faced; (*as*), m. an epithet of Skanda. — *Ćandrāpīḍa* (°*ra-āp*°), as, m. an epithet of Śiva; N. of a son of Janamejaya; of a king of Kaśmīra, the brother of Tārā-pīḍa; of a son of king Tārā-pīḍa. — *Ćandrābha-vaktra* (°*ra-ābh*°), as, ā, am, whose face is moon-like. — *Ćandrābhāsa* (°*ra-ābh*°), as, m. a false moon, an appearance in the sky like the real moon. — *Ćandrārka* (°*ra-ar*°), au, m. du. moon and sun; (*ī*), f. title of an astronomical work by Dina-kara. — *Ćandrārka-dīpa*, as, m., N. of a Buddha, = *ćandra-sūrya-pradīpa*. — *Ćandrārdha* (°*ra-ar*°), as, m. a half-moon. — *Ćandrārdha-kṛitaśekhara*, as, m. an ascetic who imitates the appearance of Śiva. — *Ćandrārdha-ćūḍāmaṇi*, is, m. or *ćandrārdha-mauli*, is, m. an epithet of Śiva. — *Ćandrāloka* (°*ra-āl*°), as, m. title of a work on rhetoric by Jaya-deva. — *Ćandrāvatī*, f., N. of a place of pilgrimage; N. of the wife of king Dharma-sena. — *Ćandrāvartā* (°*ra-āv*°), f. a metre consisting of four lines of fifteen syllables each. — *Ćandrāvalī* (°*ra-āv*°), f., N. of one of Krishṇa's female companions. — *Ćandrāvaloka* (°*ra-av*°), as, m., N. of a prince. — *Ćandrāśva* (°*ra-aś*°), as, m., N. of a son of Dhundhu-māra. — *Ćandrāspadā* (°*ra-ās*°), f., N. of a plant. — *Ćandrāhvaya* (°*ra-āh*°), as, m. camphor. — *Ćandreshṭā* (°*ra-ish*°), f. an assemblage of lotuses blossoming during the night (lit. 'loved by the moon'). — *Ćandrodaya* (°*ra-ud*°), as, m. moon-rise; an awning, a cloth or sheet spread over the large open courts of Hindū houses upon festive occasions; a mercurial preparation used in medicine; N. of a warrior on the side of the Pāṇḍavas; (*ā*), f. a medicine for the eyes. — *Ćandronmīlana* (°*ra-un*°), am, n. title of a work. — *Ćandropala* (°*ra-up*°), as, m. the moon-gem; [cf. *ćandra-kānta*.]

Ćandraka, as, m. the moon (generally at the end of adj. comp.); a spot similar to the moon; the eye in a peacock's tail; a finger-nail; a fish called Chanda; N. of a poet; of a minister; of an owl; (*ikā*), f. moonlight, moonshine, illumination, elucidation (used at the end of the title of some commentaries and original works to imply that the work so designated is intended to elucidate the subject of which it treats, e. g. *alaṅkāra-ćandrikā*, *kātantra-ć*°, *kāvya-ć*°, &c.; cf. *kaumudī*, *dīpikā*, &c.); a kind of fish, = *ćandraka*; large or small cardamoms; N. of several plants, = *karṇa-sphoṭā*, *mallikā*, *śveta-kaṇṭakārī*, *methikā*, *ćandra-śūrā*; N. of a metre, = *utpalinī*; N. of a woman; N. of a river, = *ćandra-bhāgā*; (*am*), n. black pepper. — *Ćandraka-vat*, ān, m. a peacock. — *Ćandrikā-drava*, as, m. a kind of gem, the moon-stone (melting in the moonlight). — *Ćandrikā-pāyin*, ī, inī, i, drinking moonlight or the moon-beams; (*ī*), m. the bird Ćakora. — *Ćandrikāmbuja* (°*kā-am*°), am, n. the white lotus, blossoming in the moonlight.

Ćandrakita, as, ā, am, furnished with brilliant spots similar to the moon.

Ćandrakin, ī, m. a peacock.

Ćandraṭa, as, m., N. of an ancient physician.

Ćandra-mas. See under *ćandra* above.

Ćandralā, f., N. of a woman.

Ćandrāya, nom. A. *ćandrāyate*, to play the part of the moon, to represent the moon.

Ćandrin, ī, iṇī, i, Ved. golden, possessing gold; (*ī*), m. the son of the moon, the planet Mercury.

Ćandrimā, f. (fr. *ćandra*; cf. *pūrṇimā*), moonlight.

Ćandrila, as, m. a barber; a N. of Śiva; a pot-herb, Chenopodium Album.

चन्द्रमह *ćandramaha*, as, m. a dog.

चप् *ćap*, cl. 1. P. *ćapati*, to caress, coax, soothe, or console; cl. 10. P. *ćapayati*, &c., to grind, pound, knead; to cheat.

चपट *ćapaṭa*, as, m. the palm with extended fingers; [cf. *ćapeṭa*.]

चपल *ćapala*, as, ā, am (said to be fr. rt. *ćup*, connected with rt. *kamp*), moving to and fro, shaking, trembling, tremulous, unsteady, agitated, wavering; wanton, fickle, inconstant, variable; inconsiderate, careless, thoughtless, ill-mannered, rude, impertinent; active, quick, swift, agile, expeditious; momentary, instantaneous; (*as*), m. a kind of animal (= *mūshika*); a fish; black mustard; quicksilver; a kind of perfume, = *ćoraka*; a kind of stone; N. of a prince; also of a superhuman being; (*ā*), f. lightning; long pepper; the tongue; a disloyal wife, a whore; spirituous liquor, especially the intoxicating drink made from hemp; the goddess Lakshmī or fortune; N. of two metres; one of the personifications of the fifth note in music. — *Ćapala-tā*, f. or *ćapala-tva*, am, n. trembling; fickleness, inconstancy, rudeness. — *Ćapalatāśaya* (°*tā-āś*°), as, m. indigestion, flatulence. — *Ćapalāṅga* (°*la-aṅ*°), as, m. Delphinus Gangeticus. — *Ćapalā-jana*, as, m. a fickle or unsteady woman; the goddess of fortune. — *Ćapalātmaka* (°*la-āt*°), as, ā, am, of a fickle or inconstant nature.

Ćapalaka, as, ā, am, wanton, fickle, inconsiderate.

Ćapalāya, nom. A. *ćapalāyate*, to move to and fro, tremble, become unsteady, wanton.

चपेट *ćapeṭa*, as, m. a palm of the hand with the fingers extended; [cf. *ćapaṭa* and *ćarpaṭa*.] — *Ćapeṭāghāta* (°*ṭa-āgh*°), as, m. a blow or slap with the open hand.

Ćapeṭikā, f. a slap with the open hand.

चप्य *ćapya*, am, n., Ved. a kind of sacrificial vessel.

चम् *ćam*, cl. 1. P. *ćamati*, *ćaćāma*, *aćamīt*, *ćamitum*, Ved. cl. 5. P. *ćamnoti*, to sip, drink; to take anything into the mouth, as food, (generally applied to liquids, but occasionally used of solid food); to eat: Pass. Aor. *aćami* (used impersonally): Caus. *ćāmayati*: Desid. *ćićamishati*: Intens. *ćañćamyate* or *ćañćanti*; [cf. Hib. *toimhil*, 'eatings;' *toimhlim*, 'I eat, waste, spend, consume.']

Ćamara, as, ī, m. f. (fr. rt. *ćam*, in the sense of eating), a kind of deer, or rather the Bos Grunniens (erroneously classed by the Hindū writers amongst deer), highly valued for its bushy tail; (*as*, *am*), m. n. a chowrie or long brush, most usually made of the tail of the Yak or Bos Grunniens, and employed to whisk off insects, flies, &c.; it is also one of the insignia of royalty [cf. *ćāmara*]; a particular high number; (*as*), m., N. of a Daitya; (*ī*), f. a compound pedicle. — *Ćamara-puććha*, am, n. the tail of the Bos Grunniens; (*as*), m. a small animal with a bushy tail living in holes, a squirrel or perhaps fox (*kokaḍa*).

Ćamarika, as, m. a kind of ebony, Bauhinia Variegata, growing in clusters resembling a chowrie; [cf. *kovidāra*.]

Ćamasa, as, ī, m. f. a vessel used at sacrifices for drinking the juice of the Soma, a kind of flat dish, pan, or cup; (according to others) a kind of ladle or spoon, (according to the Brāhmaṇas and Scholiasts these vessels are generally of a square shape, made of wood and furnished with a handle, but sometimes also round or of other shapes); a cake made of barley, rice, or lentils, ground to meal; a sweetmeat, or flour, sesamum, &c., mixed up with sugar into a kind of cake; a plant, commonly Khetpāpara, Mollugo Pentaphylla; (*as*), m., N. of a man; also of a son of Rishabha; = *ćamasodbheda*, q. v. — *Ćamasādhvaryu* (°*sa-adh*°), us, m., Ved. the priest who manages the drinking-vessels. — *Ćamasodbheda* (°*sa-ud*°), as, m., N. of a place of pilgrimage, held sacred on account of the supposed bursting forth of the river Sarasvatī; also *ćamasodbhedana*, am, n.

Ćamasi, is, f. = *ćamasī*, a kind of cake.

Ćamasin, ī, m., N. of a man.

Ćamū, ūs, f., Ved. (loc. *ćamū* or *ćamvi*; du. *ćamvā*; pl. *ćamvas*), a vessel, a dish, (applied especially to the vessels or reservoirs into which the Soma is poured; these are generally two in number, and called *ćamvā*, Ved. du.), metaphorically the two grand receptacles of all living beings, or heaven and

earth (*ćamvau*, du., Naigh. III. 30); a grave; an army; a squadron, a division of an army consisting of 129 elephants, as many cars, 2187 horse, and 3685 foot.—*Camū-ćara, as,* m. a soldier, a warrior.—*Camū-nātha* or *ćamū-pa, as,* m. the leader of an army, a general.—*Camū-pati, is,* m. a general of division, any general.—*Camū-shad, t, t, t,* Ved. lying on a dish.—*Camū-hara, as,* m., N. of one of the Viśve-devās.

चमक *ćamaka, as,* m., N. of a man.

चमकसूक्त *ćamaka-sūkta, am,* n., N. of several verses of the Vājasaneyi-saṃhitā, so called because the words *ća me* are repeated in them.

Camī-kāra, as, m. reciting the Camaka-sūkta.

Camī-kṛi, cl. 8. P., Ved. *-karoti, -kartum,* to recite the verses containing the words *ća me* over anything.

चमत् *ćamat,* ind. an interjection of surprise.—*Camat-karaṇa, am,* n. admiration; astonishing, producing wonder, causing surprise; festival, spectacle; high poetical composition.—*Camat-kāra, as,* m. admiration, astonishment, surprise; show, spectacle; row, riot, festive or angry turbulence; elaborate style or high poetical composition; N. of the tree Achyranthes Aspera; [cf. *apāmārga.*]—*Camat-kāra-ćandrikā,* f. title of a grammar; title of a Bengālī poem by Kṛishṇa-dāsa.—*Camatkāra-ćintāmaṇi, is,* m. title of a work.—*Camat-kārita, as, ā, am,* astonished.—*Camat-kārin, ī, iṇī, i,* astonishing, surprising, unusual.—*Camat-kṛita, as, ā, am,* astonished, surprised.—*Camat-kṛiti, is,* f. admiration, astonishment, surprise, &c.; [cf. *ćamat-kāra.*]

चमीकृ *ćamī-kṛi.* See under *ćamaka-sūkta.*

चमू *ćamū.* See under *ćam* above.

चमूरु *ćamūru, us,* m. a kind of deer; [cf. *samūru.*]

चम्प् *ćamp,* cl. 10. P. *ćampayati,* to go, move; (a various reading for *ćhamp.*)

Campa, as, m. (said to come fr. the last rt.), the plant Bauhinia Variegata, mountain ebony [cf. *kovidāra*]; N. of a son of Pṛithulāksha and founder of the town Campā; (*ā*), f., N. of a town in Aṅga, the modern Bhāgalpur or a place in its vicinity, founded by Campa, and the residence of Karṇa; also of Brahma-datta.—*Campa-karambhā,* f. a kind of plantain.—*Campa-kunda, as,* m. a kind of fish, commonly *ćānda-kuḍā.*—*Campa-kosha, as,* m. the Jāka or bread-fruit tree.—*Campādhipa* (°*pā-adh*°) or *ćampeśa* (°*pā-īśa*), *as,* m., N. of Karṇa, natural brother of the Pāṇḍus.—*Campā-vatī,* f., N. of a town; N. of the wife of Nidhi-pati.—*Campopalakshita* (°*pā-up*°), *as,* m. the district of Campā or Bhāgalpur; (*ās*), m. pl. the inhabitants of it.

Campaka, as, m. a tree bearing a yellow fragrant flower, Michelia Champaka; a kind of perfume; a variety of the jack or bread-fruit tree [cf. *ćampakālu*]; N. of the father of Kalhaṇa; N. of a man; N. of a country; (*ā*), f., N. of a town; (*am*), n. the flower of the Campaka tree; the fruit of a variety of the banana or plantain; commonly *ćāmpākalā.*—*Campaka-gandha, am,* n. a kind of incense.—*Campaka-ćaturdaśī,* f., N. of a festival, the fourteenth day in the light half of the month Jyaishṭha.—*Campaka-pura, am,* n., N. of a town.—*Campaka-prabhu, us,* m., N. of the father of Kalhaṇa.—*Campaka-mālā,* f., N. of a metre consisting of four lines of ten syllables each.—*Campaka-vatī,* f., N. of a wood in Magadha.—*Campakāraṇya* (°*ka-ar*°), *am,* n. the Campaka forest; N. of a place of pilgrimage.—*Campakā-vatī* or *ćampakāvalī* (°*ka-āv*°), f. = *ćampaka-vatī.*—*Campakolva* (°*ka-ul*°), *as,* m. the Jāka or bread-fruit tree.

Campakālu, us, m. the Jāka or Indian bread-fruit tree, Artocarpus Integrifolia; [cf. *ćampakolva, ćampālu, ćampaka.*]

Campālu, us, m. the Jāka or bread-fruit tree.

चम्पू *ćampū, ūs,* f. a kind of elaborate and highly artificial composition in which the same subject is continued through alternations in prose and verse (*gadya* and *padya*); [cf. *gaṅgā-ćampū* and *nala-ćampū.*]

चम्ब् *ćamb,* cl. 1. P. *ćambati,* &c., to go, to move.

चम्रिष् *ćamrish,* f., Ved. (Sāy.) libations (contained) in the sacrificial ladles.

Camrisha, as, ā, am, Ved. contained in the sacrificial ladle.

चय् *ćay,* cl. 1. A. *ćayate,* &c., to go, go to or towards, move; [cf. Gr. κίω, κινέω; Lat. *cieo, cio, citus;* Hib. *cai,* 'a way, a road;' Lith. *koja,* 'foot;' *kettur-kojis,* 'quadruped.']

चय 1. *ćaya.* See under 1. *ći.*

चय 2. *ćaya.* See under 3. *ći.*

चर् *ćar,* cl. 1. P. (ep. also A.) *ćarati, -te, ćaćāra, ćere, ćarishyati, -te, aćārīt, ćaritum* (ep. *ćartum,* Ved. *ćaradhyai, ćaritave, ćarase*), to move one's self, go, walk, move, stir, drive (in a carriage &c.), roam about, walk about, wander, (in these senses applied to men, animals, water, ships, stars, &c.); to graze; to spread, be diffused; to be active; move or travel through, pervade, go along, follow; to behave, conduct one's self; to live, be, remain in any position, act; to be engaged in, occupied with, busy one's self with (with inst., e.g. *yajñena ćarati,* he is engaged in a sacrifice); to undertake, set about, undergo, observe, practise, do or act in general (e.g. *vratāni ćeruḥ,* they observed vows; and in this sense applied rather vaguely to express various ideas, e.g. *vighnam ćarati,* he puts a hindrance; *bhaiksham ćarati,* he begs; *vivādam ćarati,* he is engaged in a lawsuit; *mṛigayām ćarati,* he hunts; *sambandhāṃś ćarati,* he enters into connections; *mārgam ćaćāra vāṇaiḥ,* he made a way with arrows); to continue performing or being (with a part., e.g. *arćantaś ćeruḥ,* they continued worshipping; *svāminam avajñāya ćaret,* he may go on despising his master); to exercise the body with penance, e.g. *tapasā indriyāṇi ćaret,* he should exercise his organs with penance; (with or without *mithuna*) to perform the act of copulation, to have sexual intercourse with, have to do with; to make or render (with two acc., e.g. *narendram satya-stham ćarāma,* let us make the king keep his word); to act as a spy; to consume, eat (e.g. *māṃsam ćaret,* let him eat flesh): Caus. *ćārayati, -yitum,* to cause to move or walk about; to pasture; to send, direct, turn, move; to cause to pervade; to drive away; to cause to practise or perform; to cause to copulate; to obtain knowledge of, acquaint one's self with (with acc.); to doubt [cf. *vi-ćar*]: Desid. *ćićarishati,* to wish to act or conduct one's self; to be willing to deal with, to have intercourse with: Intens. *ćarćarīti, ćañćūryate, ćañćuriti, ćañćūrti,* to move quickly or repeatedly, to walk about, pervade; to act wantonly or coquettishly; [cf. Lat. *curro, cursus; properus* (?): Hib. *cara,* 'a leg or haunch;' *carachadh,* 'moving;' *carachd,* 'motion:' Gr. κύρω, κυρέω: Goth. *fara:* Germ. *fahren:* Old Germ. *hor-sc:* Eng. *horse:* Lith. *kielaũju, kielias, kielione:* Old Pers. *ćartanay.*]

Cara, as, ī, am, moving, walking, going; locomotive, any animal (so named as moving in contradistinction to plants); movable, trembling, shaking, unsteady; (at the end of comp.) going, walking, wandering, being, living [cf. *adhaś-ćara, anta-ćara, ap-ć*°, *upari-ć*°, *eka-ć*°, &c.]; following; performing, practising (e.g. *vrata-ćara,* practising vows). Sometimes *ćara* is placed at the end of a word as an affix in the sense of 'having been formerly,' e.g. *āḍhya-ćara,* one who has been rich formerly; *devadatta-ćara,* having been formerly possessed by Devadatta; (*as*), m. a spy, a secret emissary or agent; a wagtail; a kind of small shell, Cypræa Moneta [cf. *kaparda*]; a game played with dice and men similar to backgammon; the planet Mars; a cowrie; the seventh Karaṇa in astrology; the Karaṇas collectively; the difference of time between the rising of a heavenly body at Laṅkā or Ceylon, over which the first meridian passes, and that of its rising at any particular place; a term for particular lunar mansions and for a particular number of the signs of the zodiac.—*Cara-gṛiha, am,* n. a moving or varying sign of the zodiac, i.e. the first, fourth, seventh, and tenth.—*Cara-deva, as,* m., N. of a man.—*Cara-dravya, āṇi,* n. pl. movables, goods and chattels.—*Cara-pushṭa, as,* m. a mediator (lit. 'nourished by a spy').—*Cara-bha, am,* n. a moving or varying sign of the zodiac, i.e. the first, fourth, seventh, and tenth; [cf. *ćara-gṛiha.*]—*Cara-bhavana, am,* n. a moving or varying sign of the zodiac; [cf. the preceding.]—*Cara-mūrti, is,* f. an idol which is carried about in procession.—1. *ćarāćara* (°*ra-ać*°), *as, ā, am,* movable and immovable, locomotive and stationary, moving and fixed (as animals and plants); (*am*), n. the aggregate of all created things, whether animate or inanimate; the world; sky, atmosphere; heaven, paradise; (*ī*), f. a young woman.

Caraka, as, m. a wanderer, a wandering religious student; a spy or secret emissary; N. of a Muni and physician, (a legend relates that the serpent-king Śesha, who was himself the recipient of the Āyur-veda, once visited the earth, and finding it full of sickness and suffering became moved with pity, and determined to devise a scheme for alleviating disease; hence he became incarnate as the son of a Muni and was called Caraka because he had visited the earth as a kind of spy or *ćara;* he then composed a new book on medicine, based on older works of Agni-veśa and other pupils of Ātreya, which book was called after him); a kind of plant, cf. *parpaṭa;* (*am*), n. the title of the treatise on medicine written by Caraka; (*ās*), m. pl., N. of a branch of the Black Yajur-veda, the practices and rites enjoined by which are different in some respects from those in the Śatapatha-Brāhmaṇa; (*ī*), f. a kind of poisonous fish; N. of an evil spirit.—*Caraka-grantha, as,* m. Caraka's book.—*Caraka-tantra-vyākhyā,* f. title of a commentary by Harićandra.—*Caraka-bhāshya, am,* n. title of a commentary by an author named Kṛishṇa.

Caraṇa, as, m. a foot soldier; (*as, am*), m. n. a foot; a pillar, a support, a prop; the root of a tree; a single line of a verse, the fourth part of a stanza; (in prosody) a dactyl; a sect, a school, a branch of the Vedas; a race, a family; (*am*), n. moving, going round or about, wandering, roaming, grazing; course; acting, dealing, managing, conduct, performance; fixed or instituted observances for any class, age, or condition (as priesthood, manhood, &c.); behaving, conduct of life, good or moral conduct; practising, accomplishing; consuming, eating; a particular high number; [cf. *dvi-ćaraṇa, puraś-ćaraṇa, ratha-ć*°; cf. also Gr. πέρνα, *perna;* Goth. *fairzna;* Germ. *Ferse;* Lith. *kulnis;* Hib. *cairine;* Lat. *crus?*].—*Caraṇa-kamala* or *ćaraṇa-kisalaya, am,* n. a lotus-foot (lit. foot-lotus), a beautiful foot, the foot of a lover, of a deity, &c.—*Caraṇa-gata, as, ā, am,* fallen at one's feet, prostrate.—*Caraṇa-granthi, is,* m. the joint of the foot, the ancle.—*Caraṇa-dāsa, as,* m., N. of the author of the Guruśishya-saṃvāda and of the poems entitled Nāćiketūpākhyāna.—*Caraṇa-nyāsa, as,* m. the trace of a foot, footstep.—*Caraṇa-pa, as,* m. a tree.—*Caraṇa-patana, am,* n. falling at the feet, prostration.—*Caraṇa-patita, as, ā, am,* fallen at the feet, prostrate.—*Caraṇa-padma, as* or *am,* m. n. a lotus (like) foot, the foot of a deity or lover.—*Caraṇa-parvan, a,* n. 'foot-joint,' the ancle.—*Caraṇa-pāta, as,* m. tread, trampling; foot-fall.—*Caraṇa-yuga, am,* n. both the feet; two lines of a stanza.—*Caraṇa-vyūha, as,* m. title of a treatise.—*Caraṇa-śuśrūshā,* f. prostration.—*Caraṇa-sevā,* f. service, devotion.—*Caraṇānamita* (°*ṇa-ān*°), *as, ā, am,* bent or bowed under the feet, trodden down.—*Caraṇā-*

bharaṇa (°*ṇa-ābh*°), *am*, n. an ornament for the feet. — *Ćaraṇāmṛita* (°*ṇa-am*°), *am*, n. 'foot-nectar,' the water in which the feet of a Brāhman or spiritual guide have been washed. — *Ćaraṇāyudha* (°*ṇa-āy*°), *as, ā, am*, having the feet for weapons; (*as*), m. a cock. — *Ćaraṇāravinda* (°*ṇa-ar*°), *am*, n. the lotus (like) foot (of a deity, lover, &c.). — *Ćaraṇārdha* (°*ṇa-ar*°), *am*, n. the half of the foot; half of the fourth of a stanza. — *Ćaraṇāskandana* (°*ṇa-as*°), *am*, n. trampling, treading down with the feet. — *Ćaraṇodaka* (°*ṇa-ud*°), *am*, n. water in which the feet of a venerable Brāhman or spiritual teacher have been washed. — *Ćaraṇopaga* (°*ṇa-up*°), *as, ā, am*, in contact with the feet, at the feet.

Ćaraṇīya, nom. A., Ved. *ćaraṇīyate*, to follow, perform, be engaged in, carry on; (Sāy.) to desire to go.

1. *ćaraṇya*, nom. P. *ćaraṇyati*, to move.

2. *ćaraṇya, as, ā, am*, foot-like, like a foot.

Ćaraṇyu, us, us, u, Ved. moving, movable.

Ćarat, an, antī, at, going, moving, going on; proceeding, acting, practising.

Ćaratha, as, ā, am, Ved. moving, living; capable of moving, movable; (*as, am*), m. n. going, moving, wandering; movableness; liveliness, life; a going, a way.

2. *ćarāćara, as, ā, am* (fr. *ćar* reduplicated; for 1. see p. 317, col. 3), moving, locomotive, running; trembling, shaking, unsteady; wished, desired; (*am*), n., N. of a small shell; [cf. *kaparda.*]

Ćari, is, m. an animal in general.

Ćarita, as, ā, am, gone, gone to, attained, practised; (*am*), n. going, moving, course; acting, doing, practice, behaviour, acts, deeds, practices, adventures, 'res gestæ;' story; nature; fixed institute, proper or peculiar observance; [cf. *uttara-rāma-ćarita, duś-ćarita, sać-ć*°, *saha-ć*°, *su-ć*°.] — *Ćarita-guṇatva, am*, n. (?) accompaniment, assistance; meritorious conduct. — *Ćarita-maya, as, ī, am*, (at the end of compounds) containing or relating deeds or adventures, made up of deeds. — *Ćarita-vrata, as, ā, am*, performing an act of devotion. — *Ćaritārtha* (°*ta-ar*°), *as, ā, am*, attaining one's object, successful in an undertaking, satisfied, effected, successful. — *Ćaritārtha-tva, am*, n. the attainment of an aim, successfulness, success. — *Ćaritārthaya*, nom. P. *ćaritārthayati*, to cause a person to attain his aim. — *Ćaritārthin, ī, inī, i*, desirous of success.

Ćaritavya, as, ā, am, to be gone, to be managed; to be followed or observed; to be practised or performed.

Ćaritin. Cf. *duś-ćaritin.*

Ćaritra, am, n. a foot, leg; going; acting, behaving, behaviour, habit, practice, acts, deeds, proceedings, exploits; instituted and peculiar observance or conduct; adventures, story, history or account of any one's deeds or exploits; nature, disposition; (*ā*), f. the tamarind tree; [cf. *ćāritra.*] — *Ćaritra-bandhaka, as*, m. a friendly pledge, one of unequal value to the loan. — *Ćaritra-vat, ān, atī, at*, experienced, familiar with customs.

Ćarishṇu, us, us, u, capable of moving, movable, locomotive, active, unsteady, wandering about; (*us*), m., N. of a son of Manu Sāvarṇa; also of a son of Kīrttimat and Dhenukā. — *Ćarishṇu-dhūma, as, ā, am*, Ved. having moving smoke, whose smoke goes everywhere.

Ćaritra, am, n. behaviour, conduct, practice; [cf. *ćāritra.*]

Ćartavya, as, ā, am, to be practised &c.; [cf. *ćaritavya.*]

Ćarya, as, ā, am, to be gone; to be practised or performed &c.; (*ā*), f. going about, wandering, walking about, driving or going in a carriage; pervading, visiting; course; proceeding, behaviour; due and regular observance of all rites or customs, following the rules of studentship; practising religious austerities, wandering about as a mendicant; performing, practising, engaging in, practice, conduct [cf. *ku-ćaryā*]; behaviour, deportment, usage; eating; (*am*), n. going about, wandering, driving in a carriage &c.; proceeding, behaviour, conduct; [cf. *brahma-ćarya, bhikshā-ć*°, *bhaikshya-ć*°.] — *Ćaryāvatāra* (°*yā-av*°), *as*, m. title of a Buddhist work.

Ćāra, as, m. a spy &c. See s. v.

चरट *ćaraṭa, as*, m. a wagtail; (*ī*), f. = *ćaraṇṭī, ćiriṭī, ćiraṇṭī.*

चरम *ćarama, as, ā, am*, m. pl. *ćarame* or *ćaramās*, (said to be fr. rt. *ćar*), last, hinder, ultimate, final; outermost; western, west; lowest, least; immediately following; (*as* or *am*), m. or n. (?), a particular high number; (*am*), ind. at last, at the end; *ćaramā kriyā*, the final ceremony, the funeral ceremony. — *Ćarama-kāla, as*, m. the last moments, the hour of death. — *Ćarama-kshmābhṛit, t*, m. the western mountain behind which the sun and moon are supposed to set. — *Ćarama-vaiyākaraṇa, as*, m. an ignorant grammarian. — *Ćarama-śairshika, as, ī, am*, having the head towards the west. — *Ćaramāćala* (°*ma-ać*°), *as*, m. or *ćaramādri* (°*ma-ad*°), *is*, m. = *ćarama-kshmābhṛit* above. — *Ćaramājā* (°*ma-ajā*), f., Ved. the last or smallest she-goat. — *Ćaramāvasthā* (°*ma-av*°), f. the last state.

Ćaramya, nom. P. *ćaramyati*, to be the last.

चरव्य *ćaravya.* See below under *ćaru.*

चरु *ćaru, us*, m. a kind of vessel in which a particular oblation is prepared, a saucepan, pot, kettle; a cloud; an oblation of rice, barley, and pulse, boiled with butter and milk for presentation to the gods or manes. — *Ćaru-ćelin, ī, inī, i*, having portions of offerings on the clothes (?); an epithet of Śiva; (perhaps a wrong form for *ćārućelin.*) — *Ćaru-vraṇa, as*, m. a kind of cake. — *Ćaru-śrapaṇa, am*, n. sprinkling an oblation of milk and ghee. — *Ćaru-sthālī*, f. the vessel in which an oblation is prepared, made either of clay or of udumbara-wood. — *Ćaru-homa, as*, m. an oblation of a meat-offering.

Ćaravya, as, ā, am, destined for the Caru oblation.

चर्करीत *ćarkarīta, am*, n. (fr. 1. *kṛi*, to do), a term used by Yāska and others for the intensive verb formed without the syllable *ya.*

चर्कृति *ćarkṛiti, is*, f. (fr. 2. *kṛi*), Ved. praising, mention, glory, praise.

Ćarkṛitya, as, ā, am, Ved. to be mentioned with praise, worthy of praise, renowned.

चर्घ् *ćargh*, cl. 1. P. *ćarghati*, &c., to go or move.

चर्च् *ćarć*, cl. 10. P. *ćarćayati*, to repeat (a word in reciting the Veda), to read, recite, study, peruse carefully, consider; cl. 1. or 6. P. *ćarćati*, &c., to speak, say, abuse, reprove, condemn, censure, menace; to injure or hurt, to inquire.

Ćarća, as, m. considering, deliberation, i. e. repeating over in thought; (*ā*), f. repetition of a word, recitation, incidental mention, popular talk, alternate recitation of a poem by two persons; reflection, consideration; the exercise of judgment or deliberation, inquiry, investigation; an epithet of the goddess Durgā; covering or cleansing the body with unguents, smearing with ointment; bribery (?).

Ćarćaka, as, ā, am, repeating, the repeater (of a word in the recitation of the Veda).

Ćarćana, am, n. repeating, repetition; covering the body with unguents.

Ćarćāya, nom. P. *ćarćāyate*, to undergo repetition, to be repeated.

Ćarći, is, f., Ved. repetition of words in recitation; (*is*), m., N. of a man.

Ćarćikā, f. deliberation, inquiry; cleaning the person with perfumes, an epithet of the goddess Durgā or Cāmuṇḍā; [cf. *gharma-ćarćikā* and *vi-ćarćikā.*]

Ćarćikya, am, n. anointing the body, an unguent, = *ćārćikya* and *ćarćā.*

Ćarćita, as, ā, am, perfumed, anointed, smeared with sandal &c., covered with anything; inquired into or after, investigated; sought, desired; (*am*), n. the being covered or anointed (with anything).

चर्चर *ćarćara, as, ā, am* (fr. rt. *ćar*), Ved. going; (*ī*), f. a kind of song; striking the hands to beat time; musical symphony; the recitation of scholars; festive cries or merriment, festive sport; a festival; flattery, dishonest praise; a kind of metre consisting of four lines of eighteen syllables each; curled or woolly hair.

Ćarćarikā, f. a kind of gesture, gesticulation.

Ćarćarika, as, m. a pot-herb; decoration or curling of the hair [cf. *ćarćarī*]; a form of Śiva.

चर्चस् *ćarćas, ās*, m., N. of one of the nine treasures of Kuvera.

चर्तन *ćartana, as, ā, am* (fr. rt. *ćṛit*), Ved. stringing together; (*am*), n. a hook, a pin.

Ćartya, as, ā, am, to be strung or tied in regular order; to be hurt or injured.

चर्तव्य *ćartavya.* See col. 1.

चर्पट *ćarpaṭa, as*, m. the open palm of the hand with fingers extended; a kind of plant, Mollugo Pentaphylla; a quantity of bubbles or specks (*sphāra-vipula*); (*ī*), f. a thin cake or biscuit of flour; [cf. *parpaṭī.*]

चर्पटि *ćarpaṭi, is*, m., N. of an author; (also read *ćarpaṭin.*)

चर्ब् *ćarb*, cl. 1. P. *ćarbati*, to go, move.

चर्भट *ćarbhaṭa, as*, m. a kind of cucumber, Cucumis Utilissimus [cf. *ervāru*; cf. also *ćirbhaṭī* and *ćirbhiṭā*]; (*ī*), f. = *ćarćarī*, the noise of merriment or festivity, cries of joy.

चर्म *ćarma, am*, n. (said to be fr. rt. *ćar*), Ved. a hide, a skin; a shield. See *ćarman* below.

Ćarmaṇya, am, n. (fr. the next), leather-work.

Ćarman, a, n. skin, leather, hide, bark, parchment, &c.; the hide of an antelope &c. used as a seat or bed by the religious student; a shield; [cf. *gala-ćarman, duś-ćarman*, &c.; cf. also Lat. *corium, calceus* (?); Hib. *croicionn;* Gr. πέλμα.] — *Ćarma-karaṇa, am*, n. working in skins or leather. — *Ćarma-kaśā* or *ćarma-kashā* or *ćarma-kasā*, f. 'skin-injurer,' a plant, commonly called Carmakashā or Carmaghās, Mimosa Abstergens; a particular kind of perfume. — *Ćarma-kāra, as*, m. a shoe-maker, a currier or worker in leather, the offspring of a Caṇḍāla woman by a man of the fisherman caste, or of a Vaideha female by a Nishāda; (*ī*), f. the wife of the preceding; N. of a plant, = *ćarma-kaśā.* — *Ćarma-kāraka, as*, m. a worker in leather. — *Ćarma-kārin, ī*, m. a currier, skinner, shoe-maker, worker in hides or leather. — *Ćarma-kārya, am*, n. working in leather or skins. — *Ćarma-kīla, as, am*, m. n. a wart; excrescences considered as a kind of hemorrhoids. — *Ćarma-kṛit, t*, m. a shoe-maker. — *Ćarma-khāṇḍika, ās*, m. pl., N. of a people; (perhaps for *ćarma-khaṇḍika ?*); [cf. *ćarma-maṇḍala* and *ćarma-raṅga.*] — *Ćarma-grīva, as*, m., N. of one of the attendants of Śiva. — *Ćarma-ćaṭaka, as, ā*, m. f. or *ćarma-ćaṭikā*, f. or *ćarma-ćaṭī*, f. a bat. — *Ćarma-ćitraka, am*, n. white leprosy (*śveta-kushṭha*). — *Ćarma-ćela, as* or *am*, m. or n. (?), a garment with the hide turned outwards. — *Ćarma-ja, as, ā, am*, coming forth from the skin, produced by or from the skin; (*am*), n. the hairs of the body; blood. — *Ćarmaṇ-vat, ān, atī, at*, Ved. furnished with hide, covered with skin or leather; (*tī*), f. the plantain tree, Musa Sapientum [cf. *kadala*]; a river that flows through Bundelkhand into the Ganges, the modern Chambal. — *Ćarma-taraṅga, as*, m. a wrinkle, a fold of skin. — *Ćarma-tila, as, ā, am*, covered with pimples resembling the seeds of sesamum. — *Ćarma-daṇḍa, as*, m. 'a leather stick,' a whip. — *Ćarma-dala, am*, n. a form of leprosy or cutaneous disease. — *Ćarma-dūshikā*, f. a kind of leprosy with red spots, cutaneous disease. — *Ćarma-druma, as*, m., N. of a tree; [cf. *bhūrja.*] — *Ćarma-nāsikā*, f. 'a leather thong,' a whip. — *Ćarma-paṭṭikā*, f. a flat piece of leather for play-

ing upon with dice, a leather backgammon board &c. —*Carma-pattrā*, f. a bat, the small house-bat. —*Carma-pādukā*, f. a leather shoe. —*Carma-prabhedikā*, f. a shoe-maker's awl. —*Carma-prasevaka, as, ikā*, m. f. a bellows. —*Carma-bandha, as*, m. a leather band or strap. —*Carma-maṇḍala, ās*, m. pl., N. of a people. —*Carma-maya, as, ī, am*, made of skin or leather, leathern, encased in leather. —*Carma-muṇḍā*, f. a form of the goddess Durgā, commonly *ćāmuṇḍā* and *ćaṇḍa-muṇḍā*. —*Carma-mna, as*, m., Ved. a tanner. —*Carma-yashṭi, is*, f. a whip; [cf. *ćarma-daṇḍa*.] —*Carma-raṅga, as*, m., N. of a people in the north-west of Madhya-deśa; (*ā*), f., N. of a plant, = *āvartakī*. —*Carma-vat, ān, atī, at*, covered with hides or skins; (*ān*), m., N. of a warrior. —*Carma-vasana, as, ā, am*, clothed in skin; (*as*), m. an epithet of Śiva; [cf. *kṛitti-vāsas*.] —*Carma-vādya, am*, n. 'skin-instrument,' i. e. a drum, tabour, &c. —*Carma-vṛiksha, as*, m., N. of a tree; [cf. *ćarmin*.] —*Carma-sambhavā*, f. cardamoms. —*Carma-sāra, as*, m. lymph, serum. —*Carmāććhādita* (°*ma-āćh*°), *as, ā, am*, covered with skin. —*Carmānta* (°*ma-an*°), *as*, m. a piece or strap of leather. —*Carmāmbhas* (°*ma-am*°), *as*, n. lymph, serum. —*Carmāvakartana* (°*ma-av*°), *am*, n. working in leather or skins. —*Carmāvakartin* (°*ma-av*°), *ī*, m. a worker in leather or skins, a shoe-maker, a man of the lowest caste. —*Carmāvakarttṛi* (°*ma-av*°), *tā*, m. a shoe-maker. —*Carmāvanaddha* (°*ma-av*°), *as, ā, am*, covered with skin, bound with leather, &c. —*Carmāvṛita* (°*ma-āv*°), *as, ā, am*, covered with skin or parchment. —*Carmāsi-mat* (°*ma-asi-*), *ān, atī, at*, possessed of shield and sword.

Carmaru, us, m. a shoe-maker, a worker in leather; [cf. *ćarmāra* and *ćarma-kāra*.]

Carmāra, as, m. a worker in leather, a shoe-maker.

Carmika, as, ā, am, armed with a shield, a shield-bearer.

Carmin, ī, iṇī, i, covered with skin or parchment, having a hide or skin; leather, leathern, made of leather, &c.; armed with a shield; (*ī*), m. a soldier armed with a shield, a shield-bearer; N. of a tree, the bark of which is used for writing upon, &c. [cf. *bhūrja*]; a plantain; N. of an attendant of Śiva.

चर्मरी *ćarmarī*, f., N. of a plant with a poisonous fruit.

चर्य *ćarya*. See p. 318, col. 1.

चर्व् *ćarv* [cf. *ćūrṇ*], cl. 1. 10. P. *ćarvati*, *ćarvayati*, &c., to bruise, crush, grind with the teeth, chew, champ, masticate; to eat; sup up, suck: Pass. *ćarvyate*; [cf. Hib. *carbad*, 'the jaw;' *carbal*, 'the palate of the mouth;' *creimim*, 'I gnaw;' *creim*, 'corrosion;' Lith. *kramtau*.]

Carvaṇa, as, ā, am, chewing; (*am*), n. chewing, masticating; sipping, tasting; food which must be chewed, solid food.

Carvaṇīya, as, ā, am, masticable, proper to be chewed.

Carvita, as, ā, am, chewed, eaten. —*Carvita-ćarvaṇa, am*, n. chewing the chewed; seeking happiness where others have sought it in vain; repetition of the same act, tautology, tedious reiteration. —*Carvita-pātra* or *ćarvita-pātraka, am*, n. a spitting-pot.

Carvya, as, ā, am, to be chewed, chewable; (*am*), n. solid food requiring mastication.

चर्वन् *ćarvan, ā*, m. a blow with the flat of the hand.

चर्षणि *ćarshaṇi, is, is, i* (said by some to be derived fr. *kṛish*; by other native commentators connected with rt. *ćaksh*, to see, and so probably derived by Yāska, who explains *ćarshaṇi* by *ćāyitṛi*, q. v.; other scholars connect it with rt. *ćar*), Ved. seeing, observing; discerning, moving, movable, running, going in a carriage, agile, active, swift; (*ayas*), f. pl. men, people, race, nation (e. g. *pańća ćarshaṇayas*, the five races of men, the five nations; cf. *kṛishṭi, kshiti, jana*); 'beings endowed with discernment,' N. of the children of Aryaman and Mātṛikā, who are regarded in the Bhāgavata-Purāṇa as the progenitors of the human race; (*ī*), f. a disloyal wife; N. of the wife of Varuṇa and mother of Bhṛigu; [cf. *vi-ć*° and *viśva-ć*°.] —*Carshaṇi-prā, ās, ās, am*, Ved. governing men or people or races of men, epithet of Indra. —*Carshaṇī-dhṛit, t, t, t*, Ved. supporting or protecting men or races of men; epithet of Indra, Mitra, Varuṇa, and the Viśve-devās. —*Carshaṇī-dhṛiti, is*, f., Ved. support or protection of men or races. —*Carshaṇi-sah, ṭ, ṭ, ṭ*, Ved. ruling over or overpowering men; (Sāy.) overpowering enemies.

चल् *ćal* [cf. *ćaṭ* and *ćar*], cl. 1. P. (sometimes A.) *ćalati, -te, ćaćāla, ćalishyati, aćālīt, ćalitum*, to move one's self, be moved; to stir, tremble, shake, quiver, throb, palpitate, be agitated; totter; to move on or forward, proceed, go away; to start off, set out, depart; to walk, march; to be moved from one's usual course, to be disturbed, become confused or disordered; to go astray; to turn away from the right course, swerve, deviate from (with abl., e. g. *ćalati dharmāt*, he swerves from virtue); fall off, leave off (with abl.); to sport about, frolic, play, wanton: Caus. P. *ćalayati* or *ćālayati, -te, -yitum*, to cause to move, to move, shake, jog, nudge, push, agitate, disturb; to turn off from, to cause to deviate, lead away from; cause to fall; drive away, remove or expel from; to cherish, foster, (wrong form for *bal*): Pass. of Caus. *ćālyate*, to be moved: Desid. *ćićalishati*: Intens. *ćańćalyate* or *ćāćalyate, ćāćalti*; [cf. Gr. κέλω, κέλλω, ὀκέλλω, κέλης; Lat. *celer, pro-cello, ex-cello, præcello; calco, calc-s, calcar*; Hib. *caill*, 'a path;' Germ. *falle*; Gr. πάλλω, πέλω; Lat. *pello*.]

Cala, as, ā, am, moving, trembling, tremulous, movable, shaking, loose, unfixed, unsteady, fickle, fluctuating, perishable, disturbed, confused; (*as*), m. agitation, shaking, trembling; wind; quicksilver; (*ā*), f. lightning; incense; fortune or Lakshmī the goddess of fortune; N. of a metre consisting of four lines of eighteen syllables each; [cf. *a-ćala, niśćala, ćāla*.] —*Cala-karṇa, as*, m. the true distance of a planet from the earth. —*Cala-kṛiti, is, is, i*, unsteady, wanton. —*Cala-ketu, us*, m. (in astron.) N. of a moving Ketu. —*Cala-ćańću, us*, m., N. of the Greek partridge, Perdix Rufa; [cf. *ćakora*.] —*Cala-ćitta, as, ā, am*, fickle-minded, inconstant; (*am*), n. fickleness, mutability. —*Calaćitta-tā*, f. or *ćalaćitta-tva, am*, n. fickleness of mind, unsteadiness, inconstancy, mutability, frivolity. —*Cala-tā*, f. or *ćala-tva, am*, n. shaking, trembling, a tremulous motion, pulsation. —*Cala-danta, as*, m. a loose tooth. —*Cala-dala, as*, m. the holy fig-tree, Ficus Religiosa; [cf. *aśvattha*.] —*Cala-pattra, as*, m. the Ficus Religiosa; [cf. *aśvattha*.] —*Cala-sandhi, is*, m. movable articulation of the bones, Diarthrosis. —1. *ćalāćala* (°*la-ać*°), *as, ā, am*, movable and immovable, locomotive and stationary. —*Calātaṅka* (°*la* + *āt*°), *as*, m. rheumatism. —*Calātman* (°*la-āt*°), *ā, ā, a*, fickle-minded, inconstant. —*Calendriya* (°*la-in*°), *as, ā, am*, having unsteady organs, sensitive, sensual, not having subdued senses or passions. —*Caleshu* (°*la-ishu*), *us, us, u*, one whose arrow wavers or flies unsteadily.

Calat, an, antī, at, going, moving. —*Calat-padam*, ind. moving, walking. —*Calat-pūrṇimā*, f. a small fish called Chanda, = *ćandra-ćańćala*. —*Calad-aṅga* or *ćalad-aṅgaka, as*, m. a fish, a sort of gilt-head, commonly Cengā, Ophiocephalus Aurantiacus.

Calana, as, ā, am, moving, movable, trembling, tremulous, shaking; (*as*), m. a foot; a deer, an antelope; (*ī*), f. a short petticoat worn by common women; the rope for tying an elephant; (*am*), n. a shaking motion, shaking, trembling; walking about, wandering, roaming; turning off from, leaving off.

Calanaka, as or *am*, m. or n. a short petticoat worn by women of low rank; (*ikā*), f. silken fringes.

Calanīya, as, ā, am, to be moved or shaken, movable.

Calamāna, as, ā, am, going, moving, proceeding, shaking, &c.

Calas, as, n. wood-sorrel.

2. *ćalāćala, as, ā, am* (fr. rt. *ćal* with reduplication), moving to and fro, movable, tremulous, unfixed, unsteady, shaking, loose; variable; (*as*), m. a cow.

Calita, as, ā, am, gone, departed, proceeded (often used like a past tense, e. g. *sa ćalitaḥ*, he started off, he departed); shaking, trembling.

Calitavya, as, ā, am, to be gone away; to be moved, movable.

Calu, us, m. (said to be fr. rt. *ćal*), water hastily taken up in the hollowed palm of the hand for rincing the mouth &c.; a handful or mouthful of water; [cf. *gaṇḍūsha*.]

Caluka, as, m. = the preceding; also a small pot, a gallipot, &c.; N. of a man; [cf. *ćuluka*.]

चलद्विष *ćaladvisha, as*, m. the Kokila or Indian cuckoo.

चलि *ćali, is*, m. a cover, a wrapper, a surtout; [cf. *ćola*.]

चवि *ćavi, is, ī*, f. or *ćavika, am, ā*, n. f. or *ćavyā, am*, f. n. a species of the pepper plant, Piper Chaba; Orris root.

चशाति *ćaśāti*, a wrong reading for *vaśāti*, q. v.

चष् *ćash*, cl. 1. P. A. *ćashati, -te*, to eat; to kill, hurt.

Cashaka, as, am, m. n. a vessel used for drinking spirits, a wine glass &c., any drinking-vessel; spirituous liquor; honey.

Cashati, is, m. eating; killing; decay, infirmity.

Cashāla, as, am, m. n. a wooden ring on the top of a sacrificial post; an iron ring at the base of the post; (*as*), m. a hive. —*Cashāla-vat, ān, atī, at*, Ved. furnished with a Cashāla.

चष्ट *ćashṭa, as, ā, am* (past passive part. fr. *ćaksh*?), spoken, asked.

चष्टान *ćashṭāna, as*, m., N. of a prince, (= Τιαστανος?).

चह् *ćah* [cf. *ćap*], cl. 1. 10. P. *ćahati, aćahīt, ćahayati, -yitum*, to be wicked, commit wickedness; to cheat; to be proud; cl. 10. P. *ćahayati*, to grind, pound, knead; [cf. Hib. *cagnaim*, 'I chew, gnaw.']

चाकचिच्चा *ćākaćiććā*, f., N. of a plant, = *śveta-vuhnā*.

चाक्र *ćākra, as, ī, am* (fr. *ćakra*), carried on (as a battle) with the discus; circular, belonging to a wheel &c.; (*as*), m., N. of a man.

Cākravarmaṇa, as, m. (a patronymic fr. *ćakravarman*), N. of a grammarian.

Cākravākeya, as or *am* (?), m. or n.? (fr. *ćakravāka*), N. of a place.

Cākrāyaṇa, as, m. a patronymic of Ushasta.

Cākrika, as, ī, am, circular; belonging to a wheel or discus; relating to a company or circle; (*as*), m. a potter; an oil-maker; a proclaimer; a chorister, a bard who chants in chorus the praises of kings, heroes, gods, &c.; a coachman, a driver; (*ās*), m. pl. companions, followers.

Cākriṇa, as, m. the son of a potter or oil-maker.

Cākreya, as, ī, am, relating to a wheel or discus; (*as, am*), m. or n. (?), N. of a place.

चाक्षुष *ćākshusha, as, ī, am* (fr. *ćakshus*), consisting in sight, depending on or produced from it; belonging to the eye, visual, optical, perceptible by the eye, visible, seen; relating to Manu Cākshusha; *ćākshushī vidyā*, that magical science which gives the power of seeing anything; (*as*), m., N. of the sixth Manu who with five other Manus is a son of Manu Svāyambhuva, or according to other authorities

a son of Viśva-karman and Ākṛiti, or a son of Ćakshus; N. of a son of Ripu and Bṛihatī, (according to some he is called Ćakshusha, and is father of Manu Ćākshusha); N. of a son of Kaksheyu and brother of Sabhānara; also of a son of Anu and brother of Sabhānara; also of a son of Khanitra; (*ās*), m. pl., N. of a class of deities in the fourteenth Manvantara; (*am*), n. knowledge which depends on vision. — *Ćākshusha-jñāna, am,* n. ocular evidence. — *Ćākshusha-tva, am,* n. perceptibility by sight.

चाक्ष्म *ćākshma, as, ā, am* (fr. 1. *ksham*), Ved. forbearing, gracious.

चाङ्ग *ćāṅga, as,* m. (fr. *ćaṅga*), wood-sorrel; whiteness or beauty of the teeth.

Ćāṅgerī, f. wood-sorrel, Oxalis Pusilla; [cf. *ku-ćāṅgerī.*]

चाचपुट *ćāćapuṭa, as,* m. a kind of time in music; [cf. *ćaććapuṭa.*]

चाचलि *ćāćali, is, is, i* (fr. Intens. of rt. *ćal*), moving much or repeatedly; [cf. *vi-ćāćali* and *a-vić°*.]

चाञ्चल्य *ćāñćalya, am,* n. (fr. *ćañćala*), tremulousness, unsteadiness; transitoriness, fugitiveness, fidgetiness.

चाट *ćāṭa, as,* m. (fr. *ćaṭ = ćal?*), a cheat, a rogue, a speculator, one who makes away with or embezzles money &c. entrusted to him.

चाटकैर *ćāṭakaira, as,* m. (fr. *ćaṭaka* or *ćaṭakā*), a young sparrow.

चाटलिका *ćāṭalikā,* f., N. of a place.

चाटिग्राम *ćāṭigrāma, as,* m., N. of a place.

चाटु *ćāṭu, us, u,* m. n. (said to be fr. rt. *ćaṭ*), pleasing or grateful words or discourse, flattery, flattering, coaxing; distinct or clear speech; [cf. *ćaṭu.*] — *Ćāṭu-kāra, as, ī, am,* speaking agreeably or kindly, flattering, complying with a request, humouring, complaisant; (*as*), m. a flatterer. — *Ćāṭu-kārin, ī, iṇī, i,* speaking agreeably, flattering. — *Ćāṭu-paṭu, us,* m. a jester, a buffoon, one who makes compliments (?). — *Ćāṭu-lola, as, ā, am,* elegantly tremulous. — *Ćāṭu-vaṭu, us,* m. a jester; [cf. *ćāṭu-paṭu.*] — *Ćāṭu-śata, am,* n. repeated coaxing, a hundred entreaties. — *Ćāṭūkti* (°*ṭu-ukti*), *is,* f. agreeable language, flattery, service.

Ćāṭuka, as or *am* (?), m. or n. (?), pleasing or grateful discourse.

चाणकीन *ćāṇakīna, as, ā, am* (fr. *ćaṇaka*), fit for or sown with the chick-pea (a field &c.).

चाणक्य *ćāṇakya, as,* m. (a patronymic fr. *ćaṇaka,* N. of a Muni), N. of the sage Vātsyāyana; N. of a celebrated Brāhman also called Vishṇu-gupta, the reputed author of a work on morals and the principles of government. He is said to have destroyed the Nanda dynasty and to have made Ćandra-gupta (q. v.) king, whose minister he became. From the tone of his advice to princes he has been styled the Machiavelli of India; (*am*), n., scil. *śāstram,* the work of Ćāṇakya, on morals and polity. — *Ćāṇakya-mūlaka, am,* n. a kind of radish; [cf. *kauṭilya.*] — *Ćāṇakya-śloka, ās,* m. pl. detached stanzas on morals and the principles of government, supposed to be written by the Brāhman Ćāṇakya or compiled by him.

Ćāṇaka, as, ī, am (an adj. formed fr. *ćāṇakya*), relating to Ćāṇakya.

चाणूर *ćāṇūra, as,* m., N. of a prince; also of a wrestler in the service of Kaṇsa, slain by Kṛishṇa, and identified with the Daitya Varāha. — *Ćāṇūra-sūdana, as,* m. an epithet of Kṛishṇa.

चाण्ड *ćāṇḍa, am,* n. (fr. *ćaṇḍa*), violence.

चाण्डाल *ćāṇḍāla, as,* m. = *ćaṇḍāla,* a name of an impure or degraded tribe, a Ćaṇḍāla, a Pariah, an outcast; (*ī*), f. a woman of the same tribe; N. of a plant, = *liṅginī.*

Ćāṇḍālikā, f. a vulgar lute, the lute of the Ćaṇḍāla; a N. of Durgā; a kind of herb; [cf. *ćaṇḍālikā.*] — *Ćāṇḍālikāśrama* (°*kā-āś*°), *as,* m. N. of the hermitage of Ćāṇḍālikā.

चातक *ćātaka, as,* m. (said to be fr. rt. *ćat*), N. of the bird Cuculus Melanoleucus, according to the legend living only upon rain-drops; [cf. Lat. *cot-urnix.*] — *Ćātakānandana* (°*ka-ān*°), *as,* m. the rainy season. — *Ćātakāshṭaka* (°*ka-ash*°), *am,* n. the eight verses on the Ćātaka bird.

चातन *ćātana.* See under rt. *ćat* at p. 313.

चातुर 1. *ćātura, as, ī, am* (fr. *ćatur*), relating to four; (a carriage &c.) drawn by four; (*ī*), f., N. of a poem by Nara-siṇha; (*am*), n. a carriage, a cart holding four people.

Ćātuḥsāgarika, as, ī, am (fr. *ćatuḥ-sāgara*), belonging to the four oceans.

Ćāturaksha, am, n. (fr. *ćatur-aksha*), four casts in playing at dice.

Ćāturarthika, as, ī, am (fr. *ćatur-artha*), used in four particular senses or meanings.

Ćāturāśramika, as, ī, am, or *ćāturāśramin, ī, iṇī, i* (fr. *ćatur-āśrama*), being in one of the four periods or orders [cf. *āśrama*] of life.

Ćāturāśramya, am, n. the four periods of the life of a Brāhman collectively; the aggregate of the four orders of student, householder, ascetic, and mendicant.

Ćāturjātaka, am, n. = *kaṭu-ćāturjātaka.*

Ćāturthaka, as, ikā, am, quartan, appearing every fourth day; (*as*), m. a quartan ague.

Ćāturthāhnika, as, ī, am (fr. *ćaturtha-ahan*), belonging to the fourth day.

Ćāturthika, as, ī, am, belonging to the fourth or to the fourth day; (*as*), m. a quartan ague.

Ćāturdaśa, as, ī, am (fr. *ćaturdaśī*), appearing on the fourteenth day of the half month.

Ćāturdaśika, as, ī, am, reading the holy scriptures on the fourteenth day of the half month.

Ćāturdaiva, as, ī, am (fr. *ćatur-deva*), sacred to four deities.

Ćāturbhadra, am, n. (fr. *ćatur-bhadra*), an assemblage of four medicinal plants.

Ćāturbhuji, is, m. a son of Ćatur-bhuja.

Ćāturbhautika, as, ī, am (fr. *ćatur-bhūta*), consisting of four elements.

Ćāturmahārājakāyika or *ćāturmahārājika* = *ćaturmahārājakāyika;* also an epithet of Vishṇu.

Ćāturmāsa, as, ī, am (fr. *ćatur-māsa*), produced in four months.

Ćāturmāsaka, as, ikā, am, or *ćāturmāsin, ī, inī, i,* one who performs the Ćāturmāsya sacrifice.

Ćāturmāsī, f., scil. *paurṇamāsī,* the day of full moon at the Ćāturmāsya sacrifices.

Ćāturmāsya, am, n., N. of three sacrifices belonging to the subdivision called Havir-yajña and performed (every four months) at the beginning of the three seasons, viz. the *vaiśvadevam* on the full moon in Phalguna, *varuṇa-praghāsāḥ* in Ashāḍha, and *sākamedhāḥ* in Kṛittikā; (*as, ā, am*), belonging to the Ćāturmāsya sacrifice.

Ćāturvarṇya, as, ā, am (fr. *ćatur-varṇa*), suited to the four tribes or castes, belonging to them (?); (*am*), n. the aggregate of the four original castes, viz. the Brāhman, Kshatriya, Vaiśya, and Śūdra.

Ćāturviṇśika, as, ī, am (fr. *ćaturviṇśa*), belonging to the twenty-fourth day.

Ćāturvidya, as, dī, am (fr. *ćatur-vidyā*), familiar with the four Vedas; (*am*), n. the four Vedas.

Ćāturvidhya, am, n. (fr. *ćatur-vidha*), four kinds collectively.

Ćāturvaidya, as, dī, am (fr. *ćatur-veda*), versed in or familiar with the four Vedas; (*am*), n. knowledge of the four Vedas.

Ćāturhotṛika, as, ī, am (fr. *ćatur-hotṛi*), belonging to the Ćatur-hotṛi.

Ćāturhotra, as, ī, am (fr. *ćatur-hotṛi*), conducted or performed by the four chief priests, viz. the Hotṛi, Adhvaryu, Udgātṛi, and Brahman; (*am*), n. a sacrifice performed by four priests; the office or duties of the four chief priests; the four chief priests collectively.

Ćāturhotriya, as, ī, am (fr. *ćatur-hotṛi*), a sacrifice &c. at or in which the four chief priests are employed.

Ćātushkāṇḍika, as, ī, am (fr. *ćatush-kāṇḍa*), divided into four parts.

Ćātushṭaya, as, ī, am (fr. *ćatushṭaya*), knowing or familiar with the Ćatushṭaya.

Ćātushprāśya, as, śī, am (fr. *ćatuḥ + prāśa*), enough for four persons to eat.

Ćātvāriṇśa, am, n. (fr. *ćatvāriṇśat*), title of a Brāhmaṇa consisting of forty Adhyāyas.

Ćātvāriṇśatka, as, ī, am, bought for forty.

चातुर 2. *ćātura, as, ī, am* (fr. 2. *ćatura*), clever, able, ingenious, shrewd, sagacious; speaking well or kindly, flattering; perceptible, visible; governing, ruling; (*as*), m. a small round pillow, see below; (*ī*), f. dexterity, ability, cleverness.

Ćāturaka, as, ā, am, flattering; perceptible; governing; (*as*), m. a small round pillow for resting the cheek upon; [cf. *galla-ćāturī.*]

Ćāturika, as, m. a charioteer, a coachman.

Ćāturya, am, n. dexterity, cleverness, ability, shrewdness; amiableness.

चात्र *ćātra, am,* n. (sometimes read *ćatra*), a cylinder of catechu-wood twelve Aṅgulas long, tipped at both ends with iron and furnished with an iron bolt, (this and another piece of wood called Auvīlī are used for producing the sacred fire.)

चात्वाल *ćātvāla, as* or *am,* m. or n. the hole formed in the ground by excavating the earth to construct the Uttara-vedi or north altar; (*as*), m. a hollow place dug in the ground to receive a burnt-offering; any hole in the ground; [cf. *ćatvāla.*] — *Ćātvāla-vat, ān, atī, at,* (a sacrifice) at which the Ćātvāla is excavated.

चान्दनिक *ćāndanika, as, ī, am* (fr. *ćandana*), made of or derived from sandal, perfumed with it, &c.

चान्द्र *ćāndra, as, ī, am* (fr. *ćandra*), lunar, relating to the moon, regulated by it, &c.; (*as*), m. a month, a lunar month (called Gauṇa, q. v., if reckoned from full moon to full moon, and Mukhya if reckoned from new moon to new moon); the light fortnight or half month, during which the moon is on the increase; the Ćandra-kānta or moon-gem; (*ās*), m. pl. the pupils of the grammarian Ćandra; (*ī*), f. moonlight; a kind of solanum [cf. *śveta-kaṇṭakārī*]; N. of a princess; (*am*), n., scil. *vratam,* the Ćāndrāyaṇa penance, see below. — *Ćāndra-māsa, as,* m. a lunar month; [cf. *ćāndra* above.] — *Ćāndra-vatsara, as,* m. the lunar year. — *Ćāndra-sūtra, am,* n., N. of a Sūtra work. — *Ćāndrākhya* (°*ra-ākh*°), *am,* n. fresh ginger; [cf. *ćāndraka.*]

Ćāndraka, am, n. dried ginger; [cf. *śuṇṭhī.*]

Ćāndrapura, ās, m. pl. the inhabitants of Ćandrapura.

Ćāndrabhāgā or *ī,* f. = *ćandra-bhāgā,* the Chenāb, a river in the Pañjāb.

Ćāndramasa, as, ī, am (fr. *ćandramas*), lunar, relating or belonging to the moon; (*ī*), f., N. of the wife of Bṛihaspati; (*am*), n., N. of the fifth lunar mansion, the constellation Mṛiga-śiras; the stars in Orion. — *Ćāndramasāyana, as,* or *ćāndramasāyani, is,* m. (fr. *ćandramas*), 'descendant of the moon,' a N. of Budha, regent of Mercury and son of the moon.

Ćāndravratika, as, ī, am (fr. *ćandra-vrata*), acting in the manner of the moon, having the character of the moon.

Ćāndrāyaṇa, am, n., scil. *vratam,* a religious observance or expiatory penance regulated by the moon's age, (it consists in diminishing the daily consumption of food every day by one mouthful for the

dark half of the month, beginning with 15 at the full moon until the quantity is reduced to 0 at the new moon, and then increasing it in like manner during the fortnight of the moon's increase: if this penance begins with the full moon, it is called Pipīlikā-madhya, i.e. having the middle thin like an ant; if with the new moon, beginning with 0 and increasing to 15, it is called Yava-madhya or Yava-madhyama, i.e. having the middle thick like a barley-corn); (*ās*), m. pl., N. of various persons. — *Cāndrāyaṇa-bhakta, am,* n. the country inhabited by the Cāndrāyaṇas. — *Cāndrāyaṇa-vidhāna* or *ćāndrāyaṇa-vrata, am,* n. the penance called Cāndrāyaṇa.

Cāndrāyaṇika, as, ī, am, performing or a performer of the Cāndrāyaṇa, q. v.

चान्धनायन *ćāndhanāyana, as,* m., N. of an ancient preceptor.

चाप *ćāpa, as, am,* m. n. (perhaps fr. rt. *kap* = *kamp*), a bow; (in geometry) an arc or portion of a circle; the sign of the zodiac Sagittarius; a rainbow [cf. *indra-ćāpa* and *śakra-ćāpa*]; N. of a particular constellation: [cf. *dhanus.*] — *Cāpa-dāsī,* f., N. of a river. — *Cāpa-paṭa, us,* m. the tree Buchanania Latifolia (*piyāla*); [cf. *dhana* and *paṭa.*]

Cāpin, ī, inī, i, armed with a bow; (*ī*), m. the sign of the zodiac Sagittarius.

चापल *ćāpala, am,* n. (fr. *ćapala*), fickleness, unsteadiness, mobility, quick movement, swiftness, transitoriness; agitation, tremour; inconsiderate conduct, impertinence, inconsiderateness. — *Cāpalāśraya* (°*la-āś*°), *am,* n. (?) unsteadiness.

Cāpalya, am, n. fickleness; unsteadiness, transitoriness; quickness, agitation, flurry; inconsiderate conduct, inconsiderateness.

चापाल *ćāpāla, as,* m., N. of a Buddhist Caitya.

चाबुका *ćābukā,* f. a small circular pillow.

चामर *ćāmara, am, ā* or *ī, as,* n. f. m. a chowrie, the bushy tail of the Bos Grunniens, used as a fly-flap or fan, and as one of the insignia of royalty; also used for a kind of streamer or plume on the heads of horses; (*am*), n., N. of a metre consisting of four lines of fifteen syllables each. — *Cāmara-grāha, as,* m. a person who carries a Cāmara. — *Cāmara-pushpa, as,* m., N. of several plants, Magnifera Indica [cf. *āmra*]; the betel-nut tree, Areca Faufel or Catechu [cf. *pūga*]; the Pandanus Odoratissimus [cf. *ketaka*]; a kind of grass, Saccharum Spontaneum [cf. *kāśa*]. — *Cāmara-pushpaka, as,* m. or *ćāmara-sāhvaya, as,* m. a kind of grass, Saccharum Spontaneum; [cf. *kāśa.*]

Cāmarika, as, m. a person who carries a Cāmara.

Cāmarin, ī, m. a horse (either from his bushy tail which he uses to whisk off flies or from his having a Cāmara as his crest; see above).

चामीकर *ćāmīkara, am,* n. gold; the thorn-apple. — *Cāmīkara-prakhya, as, ā, am,* like gold.

चामुण्डा *ćāmuṇḍā,* f. a form of Durgā; one of the seven Mātṛis; (*as*), m., N. of an author.

चाम्पिला *ćāmpilā,* f. a river.

चाम्पेय *ćāmpeya, as,* m. (fr. *ćampā*), N. of two trees, Michelia Champaka and Mesua Ferrea; a stamen or filament, especially of the lotus flower; a prince of Campā; N. of a son of Viśvā-mitra; (*as, am*), m. n. gold.

Cāmpeyaka, am, n. a stamen or filament.

चाम्य *ćāmya, am,* n. (fr. rt. *ćam*), food.

चाय् *ćāy,* cl. 1. P. A. *ćāyati, -te,* to observe, discern, perceive; to worship, revere; [cf. 4. *ći.*]

Cāyamāna, as, m., Ved. a patronymic of Abhyāvartin.

Cāyitṛi, tā, trī, tṛi, Ved. observing, seeing.

Cāyu, us, us, u, Ved. showing respect or reverence, honouring.

चार *ćāra, as,* m. (fr. rt. *ćar*), = *ćara,* a spy, scout, secret agent or emissary, messenger; going, motion, progression, course; wandering about, travelling; proceeding; performing, practising; binding, a bond, fetter; a prison, a house of confinement; the tree Buchanania Latifolia, = *piyāla;* (*am*), n. a factitious poison, (for *vāra*); [cf. Lat. *carcer.*] — *Cāra-kāṇḍa, am,* n. ascensional difference (in astronomy). — *Cāra-ćakshus, us, us, us,* 'spy-eyed,' i.e. a king or minister who uses spies as his eyes, one who employs spies or agents and sees through their medium; (*us*), n. espionage. — *Cāra-ćaṇa, as, ā, am,* graceful in gait or motion. — *Cāra-ćuñću, us, us, u,* graceful in walking, of graceful carriage. — *Cāra-jyā,* f. the sine of the ascensional difference. — *Cāra-patha, as,* m. a place where two roads meet. — *Cāra-bhaṭa, as,* m. a valorous warrior. — *Cāra-vāyu, us,* m. summer air, zephyr. — *Cārāntarita* (°*ra-an*°), *as,* m. a secret emissary or spy. — *Cārekshaṇa* (°*ra-ik*°), *as,* m. a statesman, a minister or king (who employs spies).

Cāraka, as, ikā, am, acting, setting to work, proceeding; composed by Caraka; (*as*), m. a spy, a secret agent or emissary; a driver, a herdsman, a leader; an associate, a companion; a groom, a horseman, a cavalier; a wandering Brāhmanical student; a fetter, a bond, a prison; the plant Buchanania Latifolia (= *ćāra*); N. of a man; (*ikā*), f. a female attendant; a cock-roach. — *Cāraka-trirātra, as,* m., N. of a festival.

Cārakīṇa, as, ā, am, fit for a wandering Brāhmanical student.

Cāraṇa, as, m. a wanderer, a pilgrim; a wandering actor or singer, an actor of note, a dancer, a mime, a bard, a herald; a celestial singer, a panegyrist of the gods; a reader of scripture; a spy; N. of a place. — *Cāraṇa-tva, am,* n. dancing (the art). — *Cāraṇa-dārā, ās,* f. pl. female dancers, actresses, &c. — *Cāraṇa-vidya* or *ćāraṇa-vaidya* or *ćāraṇā-vidya, ās,* m. pl., N. of a branch of the Atharva-veda.

Cāratha, as, ā, am, Ved. going, wandering or moving about, going in a carriage.

Cārayitvā, ind. having enjoined or prescribed, having caused to observe; having made to go &c.

Cārāyaṇa, as, ī, m. f. a patronymic from Cara; (*as*), m., N. of the author of the Sādhāraṇādhikaraṇa.

Cārāyaṇaka, as, ikā, am, derived from the Cārāyaṇas.

Cārāyaṇīya, ās, m. pl. the pupils of Cārāyaṇa.

Cārita, as, ā, am, caused to go; distilled, &c.

Cāritārthya, am, n. (fr. *ćaritārtha*), attainment of an object.

Cāritra, as, m., N. of a Marut; (*ā*), f. the tamarind tree; (*am*), n. proceeding, manner of acting, conduct; good conduct, behaviour; good name or character, reputation; peculiar observance or practice, peculiarity of customs or conditions; a ceremony. — *Cāritra-kavaća, as, ā, am,* cased in the armour of chastity. — *Cāritra-vatī,* f., N. of a Samādhi.

Cāritrya, am, n. becoming or honourable practices, moral conduct, instituted observance.

Cārin, ī, iṇī, i, (generally at the end of a comp.) moving, walking or wandering about, living, being (e.g. *pāda-ćārin,* going on foot; *nimeshāntara-ćārin,* going in an instant, arriving after a short interval &c.), [cf. *ambu-ćārin, eka-ć*°, *kha-ć*°, &c.]; acting, proceeding, doing, practising; living on; (*ī*), m. a foot soldier; (*iṇī*), f., N. of a plant, = *karuṇī.*

चारटिका *ćāraṭikā,* f. a kind of perfume, = *nalī.*

चारटी *ćāraṭī,* f., N. of two plants, = *padma-ćāriṇī* and *bhūmy-āmalī.*

चारभट *ćārabhaṭa, as,* m. a courageous man, a hero, a chief, a warrior; (*ī*), f. courage; [cf. *ārabhaṭa.*]

चारिवाच् *ćārivāć, k,* f., N. of a plant, = *karkaṭa-śṛiṅgī.*

चारु *ćāru, us, vī, u* (said to be fr. rt. *ćar,* perhaps connected with 2. *ćan*), agreeable, welcome, approved, esteemed, beloved, dear (with dat. or loc. of the person, e.g. *varuṇāya* or *varuṇe ćāruḥ,* dear to Varuṇa), pleasing, lovely, beautiful, pretty, elegant; (*us*), m. an epithet of Bṛihaspati; N. of a son of Krishṇa and Rukmiṇī; of a Cakra-vartin; (*vī*), f. a beautiful woman; splendor; moonlight; intelligence; N. of the wife of Kuvera; (*u*), n. a various reading for *vara,* saffron; [cf. Eng. *fair;* Brit. *kaer.*] — *Cāru-karṇa, as, ā* or *ī, am,* having beautiful ears. — *Cāru-keśarā,* f. a kind of grass, Cyperus, = *nāgara-mustā;* a kind of tree, = *taruṇī.* — *Cāru-garbha, as,* m., N. of a son of Krishṇa and Rukmiṇī. — *Cāru-giti, is,* f. a kind of metre, a sort of Gīti, containing 29 + 32 syllabic instants. — *Cāru-gupta, as,* m., N. of a son of Krishṇa and Rukmiṇī. — *Cāru-ghoṇa, as, ā, am,* handsome-nosed. — *Cāru-ćitra, as,* m., N. of a son of Dhṛita-rāshṭra. — *Cāru-tā,* f. or *ćāru-tva, am,* n. loveliness, beauty. — *Cāru-datta, as,* m., N. of a Brāhman. — *Cārudatta-nāman, ā,* m. named Cāru-datta. — *Cāru-danta, as,* m. 'having beautiful teeth,' N. of a merchant's son. — *Cāru-darśana, as, ā, am,* good-looking. — *Cāru-deva, as,* m., N. of a man. — *Cāru-deshṇa, as,* m., N. of a son of Gaṇḍūsha; also of a son of Krishṇa by Rukmiṇī. — *Cāru-dhāman, ā,* m., N. of a plant. — *Cāru-dhāmā* or *ćāru-dhārā,* f. an epithet of Śaćī, the wife of Indra. — *Cāru-dhishṇya, as,* m., N. of one of the Saptarshayas in the eleventh Manvantara. — *Cāru-nālaka, am,* n. a kind of lotus with red flowers. — *Cāru-netra, as, ā, am,* having beautiful eyes; (*ā*), f., N. of an Apsaras. — *Cāru-pada, as,* m., N. of a son of Namasyu. — *Cāru-parṇī,* f., N. of a plant, = *pra-sāraṇī.* — *Cāru-puṭa, as,* m. a particular time in music. — *Cāru-pratīka, as, ā, am,* Ved. of lovely appearance. — *Cāru-phalā,* f. a vine, a grape. — *Cāru-bāhu, us,* or *ćāru-bhadra, as,* m., N. of a son of Krishṇa by Rukmiṇī. — *Cāru-mat, ān, atī, at,* lovely, beautiful; (*ān*), m., N. of a Cakra-vartin; (*tī*), f., N. of a daughter of Krishṇa by Rukmiṇī. — *Cāru-mukha, as, ī, am,* handsome-faced, fair, beauteous; (*ī*), f., N. of a metre consisting of four lines of ten syllables each. — *Cāru-yaśas, ās,* m. 'of fair fame,' N. of a son of Krishṇa by Rukmiṇī; [cf. *ćāru.*] — *Cāru-ratha, as* or *am,* m. or n. (?), N. of a forest. — *Cāru-rāvā,* f. an epithet of Śaćī, the wife of Indra. — *Cāru-loćana, as, ā, am,* lovely-eyed, having beautiful eyes; (*as*), m. a deer, antelope; (*ā*), f. a woman with fine eyes. — *Cāru-vaktra, as,* m. 'handsome-faced,' N. of one of Skanda's attendants. — *Cāru-vardhanā,* f. a woman. — *Cāru-vinda, as,* m., N. of a son of Krishṇa by Rukmiṇī. — *Cāru-veśa, as,* m. 'well-dressed,' = the preceding. — *Cāru-vratā,* f. a female who fasts for a whole month. — *Cāru-śilā,* f. 'beautiful stone,' a jewel, a gem. — *Cāru-śīrsha, as,* m., N. of a man. — *Cāru-śīla, as, ā, am,* of a lovely nature, beautiful. — *Cāru-śravas, ās,* m., N. of a son of Krishṇa by Rukmiṇī. — *Cāru-sarvāṅga-darśana* (°*va-aṅ*°), *as, ā, am,* having a beautiful appearance in all the limbs. — *Cāru-hāsin, ī, inī, i,* smiling sweetly; (*inī*), f., N. of a metre containing 4 x 14 syllabic instants. — *Cārv-aṅgī,* f. a beautifully formed woman. — *Cārv-āghāṭa* or *ćārv-āghāta, as, ā, am,* destructive of beauty.

Cāruka, as, m. the seed of Saccharum Sara.

चार्चिक *ćārćika, as, ī, am* (fr. *ćarćā*), conversant with the repetitions (in the recitation of the Veda).

Cārćikya, am, n. perfuming the person, smearing it with sandal &c.; unguent; [cf. *ćarćikya.*]

चार्म *ćārma, as, ī, am* (fr. *ćarman*), made of hide or leather, leathern; covered with leather (as a car &c.); defended by a hide or skin; shielded, having a shield.

Cārmaṇa, as, ī, am, covered with skin or leather; (*am*), n. a multitude of hides or of shields &c.

Cārmika, as, ī, am, leather, made of leather, belonging to the skin &c.

Cārmikāyaṇi, is, m. a patronymic from Carmin.

Cārmiṇa, am, n. a number of men armed with shields.

चार्य *ćārya, as,* m., N. of a despised caste, the son of an outcast Vaiśya; (perhaps for *aćārya.*)

चार्वाक *ćārvāka, as,* m. (fr. *ćāru + vāka*), N. of a Rākshasa described in the Mahā-bh. Śānti-parva 1414, &c., as a friend of Duryodhana and an enemy of the Pāṇḍavas; (having taken the shape of a mendicant Brāhman, when Yudhishṭhira entered Hāstina-pura in triumph, he reviled him and the assembled Brāhmans, but was soon detected; and the real Brāhmans, filled with fury, killed him on the spot); N. of a sophistical philosopher who probably lived before the composition of the Rāmāyaṇa; see *jāvāli.* He was a sceptic in matters of Hindū faith, and considered by the orthodox as an atheist or materialist; according to some, the sceptical doctrines of the Indian materialists were handed down to Cārvāka and his followers by Vāćas-pati or Bṛihaspati, and the aphorisms of Bṛihaspati (Bārhaspatya sūtras) are said to embody their opinions; (*as, ī, am*), derived from or composed by Cārvāka. — *Cārvāka-darśana, am,* n. the doctrine of Cārvāka.

चाल *ćāla, as,* m. (fr. rt. *ćal*), the thatch or roof of a house; the blue jay; shaking, the being movable.

Cālaka, as, m. a restive elephant.

Cālana, am, n. causing to move or go, causing to pass through a sieve, sifting, shaking, moving to and fro, wagging (as the tail), loosening; muscular action; (*ī*), f. a sieve, a strainer.

Cālanīya, as, ā, am, to be moved, capable of being moved.

Cālya, as, ā, am, to be moved; to be loosened or shaken or led away from.

चालिक्य *ćālikya, as,* m. a patronymic.

चाष *ćāsha, as,* m. the blue jay, Coracias Indica; (according to some) a kingfisher.

Cāsa, as, m. the blue jay, Coracias Indica; sugar-cane. — *Cāsa-vaktra, as, ā, am,* having a face like that of a jay; (*as*), m., N. of one of the attendants of Skanda; (*ās*), m. pl. a class of demons or evil spirits.

चि 1. *ći,* cl. 5. P. A. *ćinoti, -nute, ćikāya* and *ćićāya, ćikye* and *ćićye, ćeshyati, -te, aćaishīt, ćetum,* to arrange in order, place in a line, heap up, pile up, construct (as a sacrificial altar, used in P. if the priests construct the altar for another, in A. if the sacrificer builds it for himself); to collect, gather together, accumulate, gain for one's self; to cover, inlay, set with (with inst., e. g. *ratnaiḥ,* with jewels): Caus. *ćāyayati* or *ćāpayati,* or *ćayayati* or *ćapayati:* Desid. *ćikīshati* and *ćićīshati,* to wish to pile up: Caus. of the Desid. *ćićīshayati,* to cause a person to wish to arrange in order or pile up: Intens. *ćećīyate;* [cf. Cambro-Brit. *cai,* 'collection;' Lat. *cumulus;* Pol. *kupa;* Germ. *Haufen.*]

1. *Caya, as,* m. stacked wood; a mound of earth raised to form the foundation of a building; a rampart or mound of earth raised from the ditch of a fort; the gate of a fort; any edifice; a seat, a stool; a cover, a covering; a heap, pile, collection, a multitude, an assemblage, aggregation; the amount or augment by which each term increases, the common increase or difference of the terms; [cf. *agni-ćaya;* cf. also Cambro-Brit. *cui,* 'collection;' Hib. *sceu,* 'plenty, abundance.']

Cayana, am, n. the act of collecting, gathering, heaping up, aggregation; stacking wood; stacked wood; [cf. *agni-ćayana.*]

Cayanīya, as, ā, am, to be collected or gathered, to be heaped up.

Cićīshat, an, antī, at, wishing to gather or collect.

1. *ćit, t, t, t,* (at the end of compounds) piling up (e. g. *agni-ćit,* q. v.); forming a layer or stratum, piled up.

Cita, as, ā, am, piled, heaped; collected, gathered, accumulated; covered, veiled, concealed; (*ā*), f. a layer, a pile of wood, a funeral pile, pyre; a heap, an assemblage, a multitude; (*am*), n. a building (e. g. *pakreshṭaka-ćita,* a building of burnt bricks). — *Cita-vistara, as,* m. a kind of ornament. — *Citāgni* (°*ta-ag*°), *is,* m. the funeral fire. — *Citā-ćūḍaka, am,* n. a mark where a funeral pile has been, a mausoleum, a monument, &c. — *Citaidha* (°*ta-edha*), *as, ā, am,* Ved. belonging or referring to a funeral pile.

1. *ćiti, is,* f. a stratum, layer of wood or bricks &c.; a pile, a stack; a funeral pile; an oblong with quadrangular sides; collecting, gathering; a heap, a quantity, a multitude; N. of the eighth or tenth book of the Śatapatha-Brāhmaṇa; [cf. *amṛita-ćiti.*] — *Citi-vat, ān, atī, at,* having a funeral pile.

Citikā, f. a stack, a pile; a funeral pile; a small chain worn as an ornament round the loins, a kind of girdle.

Citika (at the end of an adj. comp. after a numeral) = *ćiti,* a layer (e. g. *pańća-ćitika, tri-ć*°, *eka-ć*°).

Citya, as, ā, am, to be arranged in order or built up; (scil. *agni,* fire), placed or constructed upon a foundation or basis (as of stones &c.); (*ā*), f. piling up, building (an altar &c.); a funeral pile; (*am*), n. the place at which a corpse has been burnt and where a monument has been erected; a monument or any mark of the site of a funeral pile. — *Cityādhirohaṇa* (°*ya-adh*°), *am,* n. burning with a husband's corpse. — *Cityārohaṇa* (°*ya-ār*°), *am,* n. ascending the funeral pile.

1. *ćinvat, an, atī, at,* gathering, collecting.

Citi, is, f., Ved. gathering, collecting.

Cetavya, as, ā, am, to be collected or gathered, to be piled up.

Ceya, as, ā, am, to be piled up, to be gathered or collected.

चि 2. *ći,* cl. 3. P., Ved. *ćiketi,* Impf. *aćiket,* Impv. 2nd sing. *ćikīhi, ćikāya;* cl. 5. P. A. *ćinoti, ćinute* &c. like 1. *ći,* to observe, perceive; to fix the gaze upon; to be intent upon; to seek for, investigate; to make inquiries, search through.

2. *ćit, t, t, t,* observing, knowing (in *ṛita-ćit*).

2. *ćinvat, an, atī, at,* seeking for, searching for.

1. *ćetṛi, tā, trī, tṛi,* an observer, guardian.

चि 3. *ći,* cl. 1. A., Ved. *ćayate,* to detest, hate; to revenge, punish, take vengeance on.

2. *ćaya, as, ā, am,* revenging, punishing.

3. *ćit, t, t, t,* punishing (in *ṛiṇa-ćit*).

2. *ćetṛi, tā, trī, tṛi,* Ved. a revenger.

Cetyā, f., Ved. revenge, punishment.

चि 4. *ći,* cl. 1. P. A. *ćāyati, -te,* to fear, be afraid of (with acc.); to respect, honour; to observe; [cf. *ćāy.*]

चिकरिषु *ćikarishu, us, us, u* (fr. Desid. of rt. 1. *kṛī*), desirous to cast or throw, wishing to pour out.

चिकर्तिषु *ćikartishu, us, us, u* (fr. Desid. of rt. 2. *kṛit*), desirous or intending to cut or cut off.

चिकित् *ćikit, ćikiti,* &c. See p. 323, col. 1.

चिकिन *ćikina, as, ā, am,* flat-nosed; (*am*), n. flat-nosedness; [cf. *ćikka* and *ćipiṭa.*]

चिकिल *ćikila, as,* m. mud, mire, a slough, a bog; [cf. *ićikila* and *ćikhalla.*]

चिकीर्षक *ćikīrshaka, as, ā, am* (fr. Desid. of rt. 1. *kṛi*), desirous of doing, meaning to do.

Cikīrshat, an, antī, at, wishing or purposing to act or do.

Cikīrshā, f. intention or desire to act, wish, will, design, purpose, desire of doing or performing anything.

Cikīrshita, as, ā, am, intended to be done; wished, designed, purposed; (*am*), n. purpose, design, intention.

Cikīrshu, us, us, u, wishing to act, desiring or intending to do or make or perform anything; wishing to practice; desirous for.

Cikīrshya, as, ā, am, to be wished to be done, to be designed.

चिकुर *ćikura, as, ā, am* (perhaps a reduplicated form of rt. *kṛī* or of *kar* for *ćar*), inconsiderate, rash, punishing or injuring others without consideration; (*as*), m. the hair of the head, a lock of hair; a mountain; a kind of tree or plant; a snake, N. of a Nāga; a kind of bird; a musk-rat; [cf. *ćikka* and *ćikkira;* cf. also Gr. κίκιννος; Lat. *cincinnus?*]. — *Cikura-kalāpa* or *ćikura-paksha* or *ćikura-pāśa* or *ćikura-bhāra, as,* m. or *ćikura-raćanā,* f. or *ćikura-hasta* or *ćikuroććaya* (°*ra-uć*°), *as,* m. a mass of hair, a tuft of hair.

Cikūra, as, m. the hair, = *ćikura.*

चिक्क् *ćikk,* cl. 10. P. *ćikkayati, -yitum,* to feel pain; to give or inflict pain; [cf. *ćakk* and *ćukk.*]

चिक्क *ćikka, as, ā, am,* flat-nosed; (*am*), n. flat-nosedness; (*as*), m. the musk-rat; (according to other authorities *ćika;* cf. *ćikura* and *ćikkira*); (*ā*), f. a mouse; a betel-nut; [cf. *ćikkaṇa.*]

चिक्कण *ćikkaṇa, as, ā, am* (said to be fr. rt. 4. *ćit*), smooth, glossy; slippery; bland, emollient; unctuous, greasy; (*as*), m. the betel-nut tree; (*am, ā* or *ī*), n. f. the betel-nut; (*ā*), f. an excellent cow; (other authorities have *ćikkiṇā.*) — *Cikkaṇa-kantha, am,* n., N. of a town; [cf. *ćitkaṇa-kantha* and *ćihaṇa-kantha.*] — *Cikkaṇa-tā,* f. or *ćikkaṇa-tva, am,* n. smoothness, oiliness, greasiness, unctuousness.

चिक्कस *ćikkasa, as, am,* m. n. barley-meal.

चिक्किण *ćikkiṇa, as, ā, am,* glossy, shining, smooth; slippery; bland, emollient; unctuous, greasy; (*ā*), f. an excellent cow.

चिक्किर *ćikkira, as,* m. a small venomous animal (*mūshika*); [cf. *ćikura, ćikka, ćhikkara.*]

चिक्रंसा *ćikraṃsā,* f. (fr. Desid. of rt. *kram*), a wish to go, desire of approaching.

चिक्रीडिषा *ćikrīḍishā,* f. (fr. Desid. of rt. *krīḍ*), a wish or desire to play.

चिक्लिद *ćiklida, as,* m. (fr. rt. *klid*), the moon; (*am*), n. moisture, freshness; [cf. *kledu.*]

चिखल्ल *ćikhalla, as,* m. mud, mire, a slough; [cf. *ićkila* and *ćikila.*]

चिखादिषु *ćikhādishu, us, us, u* (fr. Desid. of rt. *khād*), wishing or desiring to eat.

चिङ्गट *ćingaṭa, as, ī,* m. f. or *ćingaḍa, as,* m. a shrimp or prawn; [cf. *uććingaṭa.*]

चिचिण्ड *ćićiṇḍa, as,* m. a sort of gourd, Trichosanthes Anguina.

चिचीकुची *ćićīkućī* and *ćićīkūćī.* See *ćićikūćī.*

चिचीषत् *ćićīshat.* See under 1. *ći,* col. 1.

चिच्चिटिङ्ग *ćiććiṭinga, as,* m. a species of venomous insect; [cf. *uććiṭinga.*]

चिच्छित्सु *ćiććhitsu, us, us, u* (fr. rt. *ćhid*), wishing or intending to cut off.

चिच्छिल *ćiććhila, ās,* m. pl., N. of a people.

चिच्छुक *ćić-ćhuka.* See under 5. *ćil.*

चिञ्चा *ćinćā,* f. the tamarind tree or its

fruit. — Cinćāmla (°ćā-am°) or ćinćā-sāra, as, m. an acid pot-herb, Rumex Vesicatorius.

चिञ्चाटक ćinćāṭaka, as, m. a various reading for ćinćoṭaka.

चिञ्चिनी ćinćinī, f., N. of a town.

चिञ्ची ćinćī, f. the plant Abrus Precatorius; [cf. kāka-ćinćā.]

चिञ्चोटक ćinćoṭaka, as, m. a kind of plant, = ankalodya or krauńćādana.

चिट् ćiṭ, cl. 1. and 10. P. ćeṭati and ćeṭayati, &c., to send out or forth (as a messenger), to give orders to a servant; to be a servant.

Ceṭa, as, m. a servant, &c. See s. v.

चित् 1. 2. 3. ćit. See under rt. 1. 2. 3. ći.

चित् 4. ćit (= kit, which is by some regarded as a separate root; cf. keta, &c.; cf. also rt. ćint), cl. 1. 3. P. ćetati, ćiketti, ćićeta or ćiketa, ćikite or ćekite or ćićite (Ved. 3rd pl. ćikitre or ćikitrire; Part. ćikitāna or ćekitāna), ćetishyati, aćetīt; Leṭ, ćiketati or ćiketat; ćettum or ćetitum, to perceive, fix the mind upon, attend to, be attentive, observe, notice, take notice of (with gen. or acc., e. g. yajnasya or yajnam ćetati, he takes notice of the sacrifice); to aim at, intend, design (with dat., e. g. yudhaye ćiketati, he intends fighting), to desire, long for (with acc.); to be anxious about, to care for; to resolve; to understand, comprehend, know, make known; to recover consciousness, become conscious; P. and A. to become perceptible, to appear; to be regarded as; to be known; Pass. Aor. aćeti: Caus. P. A. ćitayati Ved., and ćetayati, -te, -yitum, ketayati, -yitum (see ketu, p. 252), to cause to attend, to make attentive, remind of; to cause to comprehend or understand, instruct, teach; to observe, perceive, be intent upon; to form an idea in the mind, be conscious of, understand, comprehend, think, reflect upon; to form a conception, have a right notion; to appear, be conspicuous, shine: Desid. P. A. ćićitishati, ćićetishati, ćikitsati, -te; Inf. ćikitsitum, to intend, have in view, aim at, desire, long for; to care for, be anxious about; to treat medically, heal, cure, attend as a physician (in these senses the form ćikitsati is usual); to wish to appear; to remove, destroy; to keep down, press down; to doubt: Caus. of the Desid. ćikitsayati, to cure, to heal; Intens. ćećītyate, ćećetti; [cf. Lith. kettu.]

Cikit, t, t, t, Ved. understanding, knowing, experienced.

Cikita, as, m., N. of a man; [cf. ćekita.]

Cikitāna, as, m., N. of a man; [cf. ćaikitāneya and ćekitāna.]

Cikitāyana, as, m. a descendant of Cikita; [cf. ćaikitāyana.]

Cikiti, is, is, i, Ved. knowing, acquainted with, experienced.

Cikitu, us, us, u, Ved. understanding, knowing, experienced; (us), f. understanding, intellect.

Cikitvan, ā, m., Ved. understanding, intellect.

Cikitvas, vān, ushī, vas, one who has observed, observing, attending to, attentive, knowing, understanding, experienced, conversant with.

Cikitvit, ind., Ved. with intelligence, intelligently; with deliberation, deliberately; (Sāy.) making known (= jnāpayantīm in Ṛig-veda IV. 52, 4). — Cikitvin-manas, ās, ās, as, Ved. one whose mind is attentive; coming from an intelligent mind, well considered; (Sāy.) one who knows all hearts.

Cikitsaka, as, m. a physician, doctor, practiser in medicine.

Cikitsana, am, n. healing, practising medicine, medical attendance.

Cikitsā, f. the practice or science of medicine, healing, curing, administering or applying remedies; (in the system of medicine) one of the six sections, therapeutics. — Cikitsā-kalikā, f. title of a medical work by Tīsaṭa. — Cikitsākalikā-ṭīkā, f. a commentary on the last work by Candraṭa. — Cikitsā-kaumudī, f. title of a medical work by Kāśī-rāja. — Cikitsā-tattva-jnāna, am, n. title of a medical work by Dhanvantari. — Cikitsā-darpaṇa, am, n. title of a medical work by Divodāsa.

Cikitsita, as, ā, am, treated medically, remedied, healed, physicked, cured; (am), n. healing, remedying, medical attendance; pl. the chapters of the therapeutical section of medicine; (as), m., N. of a man.

Cikitsu, us, us, u, Ved. wise, cunning.

Cikitsya, as, ā, am, to be treated medically, to be cured, curable.

5. ćit, t, f. thought, intelligence, intellect, understanding, mind; the soul, heart. — Cić-ćandrikā, f. title of a commentary on the Prabodha-ćandrodaya by Gaṇeśa. — Cić-ćhakti (ćit + śakti), is, f. mental power, intellectual capacity. — Cić-ćhuka (ćit-śu°), as, m., N. of a scholiast on the Bhāgavata-Purāṇa; (ī), f. or ćit-sukhī, f. the commentary written by this scholiast. — Cit-pati, is, m., Ved. the lord of thought. — Cit-pravṛitti, is, f. thinking, reflection. — Cit-svarūpa, am, n. pure intelligence, an epithet of the Supreme. — Cid-aćiććhakti-yukta (-aćit-śa°), as, ā, am, having power over matter and spirit. — Cid-ambara, as, m., N. of the author of a law-book. — Cid-asthi-mālā, f. title of a commentary on a grammatical work. — Cid-ātmaka, am, n. consciousness, perception. — Cid-ātman, ā, m. the thinking principle, pure intelligence, spirit. — Cid-ullāsa, as, ā, am, gladdening the mind or heart. — Cid-gagana-ćandrikā, f. title of a literary work. — Cid-rūpa, as, ā, am, consisting of intelligence; wise, intelligent, of liberal or expansive mind; amiable, good-hearted; (am), n. pure intelligence, the Supreme Being as identified with intellect or intelligence. — Cid-vilāsa, as, m. a pupil of Śankarāćārya. — Cin-maya, as, ī, am, spiritual, 'all intelligence,' as an epithet of the Deity; (am), n. pure intelligence. — Cin-mātra, am, n. pure intelligence.

2. ćiti, is, f. understanding; (is), m. the thinking mind.

Citta, as, ā, am, perceived, observed, considered; reflected upon; resolved; intended, aimed at, understood; visible, perceptible; (am), n. attending, observing; thinking, reflecting, imagining, thought; intention, aim, wish; the heart considered as the seat of intellect; the mind, the reasoning faculty; intellect, reason; reason personified; [cf. a-ćitta, iha-ć°, ćala-ć°, pūrva-ć°, prāyaś-ć°, &c.] — Citta-kalita, as, ā, am, anticipated, expected, calculated; known. — Citta-garbhā, f., Ved. visibly pregnant. — Citta-ćārin, ī, iṇī, i, proceeding or acting according to the wish of another (with gen.). — Citta-janman, ā, m. produced within the mind, love, the god of love; [cf. ćitta-bhū, ćitta-yoni, manasi-ja.] — Citta-jna, as, ā, am, knowing the hearts, heart-searching. — Cittajna-tā, f. knowledge of the heart. — Citta-nāśa, as, m. loss of conscience. — Citta-nirvritti, is, f. contentment of mind, happiness. — Citta-pramāthin, ī, inī, i, moving or touching the heart, exciting passion or love, afflicting the mind. — Citta-praśama, as, ā, am, satisfied in mind, composed, complacent, tranquil, content. — Citta-prasanna-tā, f. happiness of the mind, gaiety, joy. — Citta-prasādana, am, n. gladdening of the mind. — Citta-bhava, as, ā, am, being in the thoughts, felt, perceived. — Citta-bheda, as, m. inconsistency, contrariety of purpose or will. — Citta-bhū, ūs, m. love, the god of love. — Citta-bhrama-ćikitsā, f. 'medical treatment of mental derangement,' a chapter of the medical work Vaidya-vallabha. — Citta-moha, as, m. confusion or infatuation of mind. — Citta-yoni, is, m. love; see ćitta-janman. — Citta-rāga, as, m. affection, passion, desire. — Citta-vat, ān, atī, at, endowed with understanding, reasonable; kind-hearted, amiable. — Cittavat-kartṛika, as, ā, am, (a root) employing an intelligent agent (e. g. Deva-dattaḥ paćati, Deva-datta cooks). — Citta-vikāra, as, m. change of thoughts or feelings, disturbance of mind. — Citta-vikārin, ī, iṇī, i, changing a person's character or feeling. — Citta-vināśana, as, ā, am, destroying the conscience. — Citta-viplava, as, m. disturbance of mind, madness, insanity. — Citta-vibhrama, as, m. derangement of mind, madness. — Citta-viśleshu, as, m. parting of hearts, breach of friendship. — Citta-vṛitti, is, f. disposition of mind, feeling; inward purpose, emotion; thinking, imagining. — Citta-vedanā, f. anxiety, affliction. — Citta-vaikalya, am, n. bewilderment of mind, distraction, perplexity. — Citta-samhati, is, f. a multitude of thoughts or emotions, many minds. — Citta-sankhya, as, ā, am, pervading the heart, penetrating the soul, knowing the thoughts. — Citta-samunnati, is, f. pride of heart, arrogance, hauteur, haughtiness. — Citta-stha or ćitta-sthita, as, ā, am, fixed in the mind, being in the heart; (as), m., N. of a Samādhi. — Citta-hārin, ī, iṇī, i, stealing the heart, fascinating, agreeable, beautiful. — Citta-hṛit, t, t, t, fascinating, winning. — Cittānuvartin (°ta-an°), ī, inī, i, gratifying wishes, humouring. — Cittāpahāraka (°ta-ap°), as, ikā, am, or ćittāpahārin (°ta-ap°), ī, iṇī, i, heart-stealing, captivating, attractive. — Cittābhoga (°ta-ābh°), as, m. full consciousness, consciousness of pleasure or pain, the attention of the mind to its own sensations. — Cittāsanga (°ta-ās°), as, m. attachment, affection, love. — Cittaikya (°ta-aik°), am, n. unanimity, harmony, agreement. — Cittonnati (°ta-un°), is, f. pride of heart, arrogance.

1. ćitti, is, f. thinking, thought, reflection; understanding, wisdom; thoughts, devotion (in pl.); intention; a wise person; thought personified as the wife of Atharvan and mother of Dadhyać; [cf. a-ćitti, pūrva-ćitti, prāyaś-ćitti.]

Cittin, ī, inī, i, Ved. intelligent, wise.

Cittī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to make anything an object of thought or reflection.

Cittī-kṛita, as, ā, am, fixed in the mind.

Citra, as, ā, am, perceptible, visible, conspicuous, excellent, distinguished; bright, clear, bright-coloured; variegated, spotted, speckled; rough, agitated (as the sea, opposed to sama); clear, loud, perceptible (as a sound); various, different, manifold; strange, wonderful, surprising, (kim atra ćitram, what is there surprising in that? there is nothing strange in that); containing the word ćitra; (as), m. variety of colour; N. of several plants, viz. Plumbago Zeylanica, Ricinus Communis, Jonesia Aśoka; a form of Yama; N. of a king; of a descendant of Ganga and of Gauśra; of a son of Dhṛita-rāshṭra; of a king of Draviḍa; (ā), f. Spica Virginis, a star in the virgin's spike, a constellation; (according to the more ancient reckoning the twelfth, according to the new the fourteenth lunar mansion); a kind of snake; N. of several plants, viz. Anthericum Tuberosum or Salvinia Cucculata, Cucumis Maderaspatanus, a kind of cucumber; also = dantī; Ricinus Communis; the Myrobalan tree; also = mṛigervāru and gaṇḍa-dūrvā; Rubia Munjista; N. of a metre, a kind of Mātrāsamaka, containing 4×16 syllabic instants; another metre consisting of four lines of fifteen syllables each; another metre consisting of four lines of sixteen syllables each; worldly illusion, unreality; N. of an Apsaras; also of a sister of Kṛishṇa and wife of Arjuna, = su-bhadrā; also of a daughter of Gada, or (according to a various reading) of Kṛishṇa; also of a river; (am), n. anything bright or coloured which strikes the eyes; a brilliant ornament, an ornament; a bright or extraordinary appearance, a wonder; the ether, sky, heaven; a spot; a circular ornament, a sectarian mark on the forehead; white or spotted leprosy; a picture, painting, sketch, delineation; variety of colour; various modes of writing or arranging verses in the shape of mathematical or other fanciful figures, (this is done either by leaving out syllables which occur repeatedly, or by representing words in a shortened form); playing upon words, punning in the form of question and answer, facetious

conversation, conundrums, riddles, &c.; [cf. *a-ćitra, dānu-ć°, vi-ć°, ćaitra;* cf. also Lith. *kytras.*] —*Ćitra-kaṇṭha, as,* m. 'having a speckled throat,' a pigeon. —*Ćitra-kathālāpa-sukha* (°*thā-āl*°), *as, ā, am,* happy in telling charming stories. —*Ćitra-kambala, as,* m. a variegated carpet; a painted cloth used as an elephant's housing. —*Ćitra-kara, as,* m. a painter; [cf. *ćitra-kāra* and *ćitra-krit.*] —*Ćitra-karṇa, as,* m. 'strange-ear,' N. of a camel. —*Ćitra-karman, a,* n. any extraordinary act, a wonderful deed; magic; ornamenting, decorating; painting, a painting, picture; (*ā*), m. working wonders, a magician; a painter; the tree Dalbergia Ougeinensis; [cf. *ćitra-krit.*] —*Ćitrakarma-vid, t,* m. skilled in the art of painting; a painter, a magician. —*Ćitra-kāya, as,* m. 'having a striped or speckled body,' a tiger, a leopard, panther. —*Ćitra-kāra, as,* m. a painter; [cf. *ćitra-kara.*] —*Ćitra-kuṇḍala, as,* m., N. of a son of Dhṛita-rāshṭra. —*Ćitra-kūṭa, as,* m. 'wonderful peak,' N. of a hill and district, the modern Chitrakote or Chatarcot (near Kampta), situated on the river Paisunī (Piśunī) about fifty miles S. E. of the town of Bandah in Bundelkhund, lat. 25. 12, long. 80. 47. It was the first habitation of Rāma and Lakshmaṇa in their exile after leaving Ayodhyā, and as the holiest spot of the worshippers of Rāma is crowded with temples and shrines; N. of a town. —*Ćitra-krit, t, t, t,* astonishing, surprising; (*t*), m. a painter; the tree Dalbergia Ougeinensis; [cf. *ćitra-karman.*] —*Ćitra-ketu, us,* m., N. of a son of Garuḍa; also of Vasishṭha; also of Lakshmaṇa; also of Devabhāga; also of a king of the Śūra-senas. —*Ćitra-kola, as,* m. a kind of lizard. —*Ćitra-kriyā,* f. painting. —*Ćitra-kshatra, as, ā, am,* Ved. one whose dominion is brilliant (as Agni); (Sāy.) having various power or one whose wealth is visible. —*Ćitra-ga, as, ā, am,* represented in a picture, painted. —*Ćitra-gata, as, ā, am,* coloured, variegated; represented in a picture, painted, delineated. —*Ćitra-gandha, am,* n. yellow orpiment. —*Ćitra-gupta, as,* m., N. of one of the beings recording the vices and virtues of mankind in Yama's world; N. of a mixed caste, a secretary or writer of a man of rank; a form of Yama; N. of the sixteenth Arhat of the future Utsarpiṇī. —*Ćitra-griha, as,* m. a painted room, or one ornamented with pictures; [cf. *ćitra-śālā.*] —*Ćitra-go, aus, aus, u,* having a brindled cow. —*Ćitra-grīva, as,* m. 'speckled-neck,' N. of a pigeon-king. —*Ćitra-ćāpa, as,* m., N. of a son of Dhṛita-rāshṭra. —*Ćitra-jalpa, as,* m. talking on various things, talking incoherently. —*Ćitra-taṇḍula, am, ā,* n. f. a medicinal plant said to possess anthelmintic virtues; [cf. *viḍ-aṅga.*] —*Ćitra-tala, as, ā, am,* painted or variegated on the surface. —*Ćitra-tvać, k,* m. 'having curious bark,' the birch or bhūrja tree. —*Ćitra-daṇḍaka, as,* m. the cotton plant, Arum Campanulatum; [cf. *ola.*] —*Ćitra-darśana, as,* m., N. of a Brāhman changed into a bird ('having variegated eyes'). —*Ćitra-dīpa, as,* m. title of a philosophical work. —*Ćitra-dṛiśīka, as, ā, am,* Ved. looking brilliant or shining. —*Ćitra-deva, as,* m., N. of one of the attendants of Skanda; (*ī*), f., N. of a plant, = *mahendra-vāruṇī.* —*Ćitra-dharman, ā,* m., N. of a prince identified with the Asura Virūpāksha. — *Ćitra-dhā,* ind. in a manifold way. —*Ćitra-dhrajati, is, is, i,* Ved. making a bright line, an epithet of Agni; (Sāy.) having a wonderful course. — *Ćitra-dhvaja, as,* m., N. of a man. —*Ćitra-netrā,* f. a small bird called Maina, = *śārikā;* [cf. *ćitra-loćanā* and *ćitrākshī.*] —*Ćitra-nyasta, as, ā, am,* represented in a picture, painted. —*Ćitra-paksha as, ā, am,* having variegated wings; (*as*), m. the francoline partridge; N. of a demon causing head-ache. —*Ćitra-paṭa* or *ćitra-paṭṭa, as* or *am,* m or n. (?), a painting, a picture. —*Ćitra-paṭṭa-gata, as, ā, am,* 'committed to a picture,' painted. — *Ćitra-pattrikā,* f., N. of a plant, = *kapittha-parṇī* and *droṇa-pushpī.* —*Ćitra-pattrī,* f., N. of an aquatic plant; [cf. *jala-pippalī.*] —*Ćitra-pada, as, ā, am,* divided into various parts; full of graceful words or expressions; (*ā*), f., N. of the plant Cissus Pedata [cf. *godhāpadī*]; N. of a metre consisting of four lines of eight syllables each; (*am*), n., N. of a metre consisting of four lines of twenty-three syllables each. —*Ćitrapada-kramam,* ind. at a good or brisk pace. —*Ćitra-parṇikā,* f., N. of a plant, commonly Ćākuliya, Hemionites Cordifolia; Bengal madder, Rubia Munjista, = *ati-guhā, ghrishṭhilā, tri-parṇī, dīrgha-pattrā,* &c. —*Ćitra-parṇī,* f., N. of several plants, = *priśni-parṇī, karṇasphoṭā, jala-pippalī, droṇa-pushpī;* also = Rubia Munjista. —*Ćitra-pāṭala, as* or *am,* m. or n. (?), N. of a plant. —*Ćitra-pādā,* f. a small bird commonly called Maina; [cf. *śārikā.*] —*Ćitra-piććhaka, as,* m. 'having a variegated tail,' a peacock. —*Ćitra-paṅkha, as,* m. 'having variegated feathers,' an arrow. —*Ćitra-pura, am,* n., N. of a town. —*Ćitra-pushpī,* f., N. of a shrub, = *ambashṭhā.* —*Ćitra-prishṭha, as,* m. 'speckled-back,' a sparrow. —*Ćitra-pratikriti, is,* f. a representation in colours, a painting, a picture. —*Ćitra-priya-katha, as, ā, am,* speaking very kindly. —*Ćitra-phala, as,* m. a kind of fish, commonly Chitala, Mystus Chitala; a kind of cucumber, Cucumis Sativus; (*ā*), f. a kind of fish, commonly Phalaï, = *phalakin, mahonmada, rāja-grīva,* Mystus Karpirat; N. of several plants, = *ćirbhiṭā, mrigervāru, mahendra-vāruṇī, vārtākī, kaṇṭakārī;* (*ī*), f. the above fish. — *Ćitra-phalaka, am,* n. a tablet for painting, a picture, a painting; (*as*), m. a kind of fish; see above. —*Ćitra-barha, as,* m. 'having a variegated tail,' a peacock; N. of a son of Garuḍa. —*Ćitra-barhin, ī, iṇī, i,* having a variegated tail. —*Ćitra-barhis, is, is, is,* Ved. having a brilliant or shining litter (i. e. bed of stars), an epithet of Pūshan and the moon; (Sāy.) strewed with various grasses (as the ground). —*Ćitra-bāhu, us,* m., N. of a son of Dhṛita-rāshṭra. —*Ćitra-bhānu, us, us, u,* of variegated lustre, shining with light; epithet of Agni, Savitṛi, the Aśvins, &c.; (*us*), m. a N. of fire; of Śiva; the plant Plumbago Zeylanica; the sun; N. of the Calotropis Gigantea (= *arka*); the first year of the first cycle of Jupiter; an epithet of Bhairava, a form of Śiva; N. of the father of Vāṇa-bhaṭṭa, the author of the Kādambarī. —*Ćitra-bhūta, as, ā, am,* made into a picture, painted. —*Ćitra-bheshajā,* f. the tree Ficus Oppositifolia; [cf. *kākodumbara.*] —*Ćitra-maṇḍala, as,* m. a kind of snake. —*Ćitra-mahas, ās, ās, as,* Ved. having extraordinary abundance; (Sāy.) having conspicuous brightness or splendor. —*Ćitra-mriga, as,* m. the spotted antelope. —*Ćitra-mekhala, as,* m. 'girdled with spots,' a peacock. —*Ćitra-yajña, as,* m. title of a comedy by Vaidyanātha. —*Ćitra-yāna, as,* m., N. of a prince. —*Ćitra-yāma, as, ā, am,* Ved. having a splendid or brilliant course (as Agni). —*Ćitra-yodhin, ī, inī, i,* fighting in a wonderful manner or in various ways; (*ī*), m. an epithet of Arjuna; the tree Terminalia Arjuna. —*Ćitra-ratha, as, ā, am,* having a bright or splendid chariot (as Agni); (*as*), m. 'having a variegated car,' the sun; the king of the Gandharvas; N. of a snake-demon; of a Vidyā-dhara; of a son of Gada or (according to a various reading) of Kṛishṇa; of a king; of a king of the Aṅgas; of a descendant of Aṅga and son of Dharma-ratha; of a son of Ushadgu; of Vṛishṇi; of Gaya; of Su-pārśvaka; of Ukta; of a prince of Mṛittikāvatī; of a Sūta; and of others; (*ā*), f., N. of a river; [cf. *ćaitraratha.*] —*Ćitra-raśmi, is,* m., N. of a Marut ('having variegated rays'). —*Ćitra-rāti, is, is, i,* Ved. granting wonderful or excellent gifts, epithet of the Aśvins. —*Ćitra-rādhas, ās, ās, as,* Ved. bestowing excellent favour; (Sāy.) having wonderful wealth. —*Ćitra-repha, as,* m., N. of a son of Medhātithi, king of Śāka-dvīpa. —*Ćitra-latā,* f. the plant Rubia Munjista; [cf. *ćitra-parṇī.*] —*Ćitra-likhana, am,* n. 'variegated drawing,' painting. —*Ćitra-likhita, as, ā, am,* represented, delineated (as in a picture), painted; motionless, dumb (as a picture or statue). —*Ćitra-lekhaka, as,* m. a painter. —*Ćitra-lekhanikā,* f. a painter's brush. —*Ćitra-lekhā,* f. a picture, a portrait; N. of a metre of four lines of seventeen syllables each; another metre of the same sort; N. of a metre of four lines of eighteen syllables each; N. of an Apsaras born from Brahmā's hand, (she was a friend of Ūshā and skilful in painting); N. of a daughter of Kumbhāṇḍa, minister of king Vāṇa, also a friend of Ūshā. —*Ćitralekhā-dvitīyā,* f. having Ćitralekhā as a second, accompanied by Ćitralekhā. —*Ćitra-loćanā,* f. 'having variegated eyes,' a small bird, commonly called Maina, = *śārikā;* [cf. *ćitra-netrā* and *ćitrākshī.*] —*Ćitra-vat, ān, atī, at,* decorated with paintings or ornaments; containing the word *ćitra;* (*tī*), f., N. of a metre of four lines of thirteen syllables each; N. of a daughter of Gada or (according to others) of Kṛishṇa. —*Ćitra-vadāla, as,* m. the sheat-fish, Silurus Pelorius, = *pāṭhīna.* —*Ćitra-vana, am,* n. 'wonderful wood,' N. of a wood near the Gaṇḍakī; [cf. *ćitraka.*] —*Ćitra-varman, ā,* m. 'having variegated arrows,' N. of a son of Dhṛita-rāshṭra; also of a king of the Kulūtas; N. of a king of Mathura and Ćampāvatī. —*Ćitra-varshin, ī, iṇī, i,* raining in an unusual manner. —*Ćitra-vallika, as,* m. a kind of sheat-fish, Silurus Boalis; [cf. *ćitra-vadāla.*] —*Ćitra-vallī,* f., N. of two plants, = *mrigervāru* and *mahendra-vāruṇī.* —*Ćitra-vahā,* f., N. of a river. —*Ćitra-vāja, as, ā, am,* decorated with variegated feathers; possessed of excellent power; (Sāy.) making wonderful progress or having wonderful riches or strength; (*as*), m. a cock. —*Ćitra-vāṇa, as,* m., N. of a son of Dhṛita-rāshṭra. —*Ćitra-vāhana, as,* m., N. of a king of Maṇi-pūra. —*Ćitra-vićitra, as, ā, am,* variously coloured, variegated, multiform. —*Ćitra-vidyā,* f. the art of painting. —*Ćitra-vīrya, as,* m. a kind of Ricinus, = *raktairaṇḍa.* —*Ćitra-vṛitti, is,* f. any astonishing act or practice. —*Ćitra-vegika, as,* m. 'having wonderful velocity,' N. of a Nāga. —*Ćitra-veśa, as,* m. 'having a variegated dress,' an epithet of Śiva. —*Ćitra-śālā,* f. a painted room, or one decorated with pictures [cf. *ćitra-griha*]; N. of a metre consisting of four lines of eighteen syllables each. — *Ćitraśikhaṇḍi-ja* or *ćitraśikhaṇḍi-prasūta, as,* m. epithet of Bṛihaspati or the planet Jupiter (regarded as the son of the Ćitraśikhaṇḍinas, but more properly of Aṅgiras). — *Ćitra-śikhaṇḍin, inas,* m. pl. 'having bright crests,' an epithet of the seven Ṛishis, Marīći, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, and Vasishṭha, as represented in the seven principal stars of the Great Bear. —*Ćitra-śiras, ās,* m. 'having a variegated head,' a kind of venomous insect [cf. *ćitra-śīrshaka*]; N. of a Gandharva. —*Ćitra-śīrshaka, as,* m. a kind of venomous insect. —*Ćitra-śoćis, is, is, is,* Ved. shining brilliantly; epithet of Agni. —*Ćitra-śravas, ās, ās, as,* Ved. uttering loud cries, songs, &c.; worthy of loud praise; (Sāy.) having wonderful fame. —*Ćitra-śrī, īs,* f. great beauty, the beauty of variegated colours. —*Ćitra-saṃstha, as, ā, am,* represented in a picture, delineated, painted; [cf. *ćitra-gata, ćitra-stha,* &c.] —*Ćitra-saṅga, as* or *am,* m. or n. (?), N. of a metre of four lines of sixteen syllables each. —*Ćitra-sarpa, as,* m. a kind of snake, the large speckled snake (Mālu-dhāna). —*Ćitra-sena, as, ā, am,* Ved. furnished with a brilliant spear; (Sāy.) having a bright weapon; (*as*), m., N. of a snake-demon; also of a leader of the Gandharvas who was a son of Viśvā-vasu; one of the judges or recorders of hell; N. of a son of Dhṛita-rāshṭra; of a son of Parikshit; of a son of Sambara; of a son of Narishyanta; of a son of the thirteenth Manu; of a son of Gada; N. of an adversary of Kṛishṇa; of Jarā-sandha's general who is also called Ḍimbhaka; (*ā*), f., N. of an Apsaras; also of one of the Mātṛis attending on Skanda; N. of a river. —*Ćitrasena-bhaṭṭa, as,* m., N. of the author of a commentary entitled Piṅgala-ćhando-grantha-ṭīkā. —*Ćitra-stha, as, ā, am,* represented in a picture, painted; [cf. *ćitra-gata* and *ćitra-saṃstha.*] —*Ćitra-hasta, am,* n. a particular position of the hands in fighting. —*Ćitrākṛiti* (°*ra-āk*°), *is,* f a painted resemblance, portrait, picture. —*Ćitrāksha* (°*ra-ak*°), *as,* m. 'having variegated eyes,' N. of a son of Dhṛita-rāshṭra; also of a

descendant of Parīkshit; also of a Nāga-rāja; (*ī*), f. a kind of bird, commonly called Maina; [cf. *sārikā, ćitra-netrā, ćitra-loćanā*.] — *Ćitrā-kshupa, as*, m., N. of a plant, = *droṇa-pushpī*. — *Ćitrāṅga* (°*ra-an*°), *as, ā, am*, having a variegated or spotted body, striped, painted; (*as*), m. a kind of snake; the plant Plumbago Zeylanica; another plant, = *rakta-ćitraka*; N. of a son of Dhṛita-rāshṭra; an epithet of Arjuna; N. given to various animals in fables; (*ī*), f. a kind of worm or ear-wig, Julus Cornifex; the plant Rubia Munjista; (*am*), n. vermilion; yellow orpiment. — *Ćitrāṅgada* (°*ra-an*°), *as, ā, am*, decorated with brilliant or variegated bracelets; (*as*), m., N. of a son of S'āntanu; of a king of the Daśārṇas; of a Vidyā-dhara; of a Gandharva or chief of the Gandharvas; a judge and recorder of the deeds of men in Yama's kingdom or the lower regions; a secretary of a person of rank (?); (*ā*), f., N. of an Apsaras; a daughter of king Ćitravāhana, wife of Arjuna and mother of Babhru-vāhana. — *Ćitrāṅgada-sū, ūs*, f. the mother of Ćitrāṅgada, an epithet of Satyavatī, the mother of Vyāsa. — *Ćitrāṭīra, as*, m. (fr. *ćitrā* + ?), the moon; the forehead spotted with the blood of a goat slain in honour of the demon Ghaṇṭā-karṇa. — *Ćitrānna* (°*ra-an*°), *am*, n. variegated rice, rice dressed with coloured condiments. — *Ćitrāpūpa* (°*ra-ap*°), *as*, m. a kind of cake (lit. speckled cake, plum cake?). — *Ćitrāmagha, as, ā, am*, Ved. bestowing brilliant gifts, an epithet of Ushas; (Sāy.) having wonderful wealth. — *Ćitrāyasa* (°*ra-ay*°), *am*, n. steel. — *Ćitrāyudha* (°*ra-āy*°), *as*, m., N. of a son of Dhṛita-rāshṭra. — *Ćitrāyus* (°*ra-āy*°), *us, us, us*, Ved. possessed of excellent vital power; (Sāy.) making wonderful progress or having excellent food. — *Ćitrārambha* (°*ra-ār*°), *as*, m. the outline of a picture, a sketch, drawing; (*as, ā, am*), represented in a picture. — *Ćitrārpita* (°*ra-ar*°), *as, ā, am*, committed to a picture, painted. — *Ćitrā-vasu, us, us, u*, Ved. rich in brilliant ornaments; decorated with shining stars, an epithet of the night. — *Ćitrāśva* (°*ra-as*°), *as*, m. 'having painted horses,' epithet of Satyavat as fond of painting horses. — *Ćitreśa* (°*rā-īśa*), *as*, m. lord of Ćitrā, i. e. the moon. — *Ćitrokti* (°*ra-uk*°), *is*, f. a marvellous voice or speech, a voice from heaven, the voice of an invisible speaker; a surprising tale; agreeable or eloquent discourse. — *Ćitroti* (°*ra-ūti*), *is, is, i*, Ved. one who gives excellent proofs of his love, one who bestows pleasure or happiness; (Sāy.) granting wonderful assistance. — *Ćitropalā* (°*ra-up*°), f., N. of a river. — *Ćitraudana* (°*ra-od*°), *am*, n. boiled rice coloured with turmeric &c.

Ćitraka, as, m. a painter; a tiger, a panther, the Chita or small hunting leopard; a kind of snake; the plant Plumbago Zeylanica; also Ricinus Communis or the castor-oil plant; N. of a son of Vṛishṇi or of Pṛiśni; N. of a son of Dhṛita-rāshṭra; also of a Nāga; (*ās*), m. pl., N. of a people; (*am*), n. a sectarial mark on the forehead; a particular manner of fighting; the fruit of the plant Plumbago Zeylanica; N. of a wood near the mountain Raivataka; [cf. *ćitra-vana*.]

Ćitraya, nom. P. *ćitrayati*, to make variegated, paint with various colours, decorate; to regard as a wonder.

Ćitrala, as, ā, am, variegated, spotted; (*as*), m. a variegated colour; (*ā*), f., N. of a plant, = *go-rakshī*.

Ćitrika, as, m. = *ćaitrika*, the month Ćaitra or Cheyt (March–April).

Ćitrita, as, ā, am, variegated, spotted, striped; painted.

Ćitrin, ī, iṇī, i, containing wonders, wonderful; variegated; having variegated (black and grey) hair; (*iṇyas*), f. pl. wonderful deeds; (*iṇī*), f., N. for a woman endowed with various talents and excellencies, one of the four divisions into which women are classed by erotic writers.

Ćitriya, as, ā, am, Ved. variegated (?), epithet of a species of Aśvattha; (*as*), m., N. of a man.

Ćitrī-karaṇa, am, n. and *ćitrī-kāra, as*, m. wondering, wonder, surprise.

Ćitrī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to feel wonder; to make a picture, change into a picture, paint, variegate, embellish.

Ćitrī-kṛita, as, ā, am, painted, variegated, embellished.

Ćitrīya, nom. A. *ćitrīyate, -yitum*, to wonder, be surprised; to become a wonder to any one (with gen.); to cause surprise.

Ćitrīyamāṇa, as, ā, am, becoming a wonder, causing wonder or astonishment.

Ćitrya, as, ā, am, Ved. brilliant; (Sāy.) to be honoured, to be thought highly of.

Ćekita, as, m., N. of a prince.

Ćekitāna, as, m. 'the intelligent one,' an epithet of S'iva; N. of a prince and ally of the Pāṇḍus.

Ćetaka, as, ī, am, causing to think, reminding; what thinks or feels, sentient; (*ī*), f. the yellow myrobalan, = *harītakī*, Terminalia Chebula; or = *jātī-phala*, Jasminum Grandiflorum.

Ćetana, as, ī, am, visible, conspicuous, distinguished, excellent; percipient, observing, conscious, sentient, intelligent; alive, living, feeling; (*as*), m. a living and sentient being, a man; self, soul, mind; (*ā*), f. consciousness, understanding, sense, intelligence, wisdom, reflection; (*am*), n. appearance; the thinking principle, the mind; [cf. *a-ćetana, niś-ć*°, *vi-ć*°, *sa-ć*°, *ćaitanya*.] — *Ćetana-tā*, f. or *ćetana-tva, am*, n. consciousness, intelligence, the state or condition of an observing and conscious being. — *Ćetanāćetana* (°*na-ać*°), *as, ā, am*, animate and inanimate. — *Ćetanā-vat, ān, atī, at*, having consciousness, knowing, understanding, reasonable.

Ćetanakī, f. = *ćetakī*.

Ćetanīyā, f. a kind of medicinal herb, = *ṛiddhi*.

Ćetaya, as, ā, am, observing, conscious, sentient, living.

Ćetayamāna, as, ā, am, sentient, reflecting, conscious.

Ćetayāna, as, ā, am, understanding, having sense, sensible, conscious, sentient.

Ćetayitavya, as, ā, am, to be observed or thought.

Ćetayitṛi, tā, trī, tṛi, observing, perceiving, sentient.

Ćetas, as, n. bright appearance, Ved. (Sāy. a reverent mind); consciousness, intelligence, the sentient or thinking soul, heart, mind, intellect, the faculty of reasoning or understanding; will; [cf. *a-ćetas, dabhra-ć*°, *dhīra-ć*°, *nānā-ć*°, *laghu-ć*°, *vi-ć*°, *sa-ć*°, *su-ć*°.] — *Ćeto-bhava, as*, m. or *ćeto-bhū, ūs*, m. love, the deity of love. — *Ćeto-mat, ān, atī, at*, endowed with consciousness, living. — *Ćeto-vikāra, as*, m. disturbance of mind, emotion. — *Ćeto-vikārin, ī, iṇī, i*, disturbed in mind, moved.

Ćetasa at the end of an adv. comp. = *ćetas*.

Ćettṛi, tā, m., Ved. an observer, a guardian.

Ćetya, as, ā, am, Ved. observable, perceivable.

Ćaitanya, &c. See s. v.

चिल् 6. *ćil*, an interjection. — *Ćil-kāra, as*, m. or *ćitkāra-śabda, as*, m. a cry, scream, bray. — *Ćitkāra-vat, ān, atī, at*, accompanied by cries or noise.

चित् 7. *ćit*, ind. a particle, = *ćid* below.

चित *ćita*. See p. 322, col. 2.

चित्कनकन्थ *ćitkana-kantha, am*, n., N. of a town; [cf. *ćikkaṇa-kantha*.]

चित्त *ćitta*. See p. 323, col. 2.

चित्ति 2. *ćitti, is*, f., Ved. (according to some commentaries) crackling, whizzing; (according to others) a sacrificial act; [cf. *ćit-kāra*.]

चित्य *ćitya*. See p. 322, col. 2.

चित्र *ćitra*. See p. 323, col. 3.

चिद् *ćid*, ind. [cf. 2. *ća* and *id*], an enclitic particle, requiring in the Veda a preceding simple verb to retain its accent. In the Pada-pāṭha *ćid* is considered as an independent word (*kaś ćid* &c. being always separated into two words). In later Sanskṛit it is generally a particle affixed to interrogative pronouns to render them indefinite. The use of *ćid* in Vedic Sanskrit is principally to lay stress or emphasis on a preceding word or to extend or limit the sense. Hence it is often translateable by 'even,' 'indeed,' 'also,' 'at least,' 'just,' 'merely,' &c. (e. g. *devāś ćid*, the gods indeed; *ekasya ćid*, of one merely); or when preceded by a negative particle by 'not even' (e. g. *na devāś ćid*, not even the gods): but its force may often be expressed by merely laying an emphasis on the word by which it is preceded. Hence in Nirukta I. 4. it is said to be used *pūjāyām*, i. e. for enhancing the force of a word. It is also stated by Yāska to be a particle of comparison (*upamārthe*). The following Vedic uses of *ćid* may be noted; *yać ćid, yathā ćid*, = when indeed, as indeed; *ćid—ćid* or *ćid—ća* or *ćid—u*, = as well as—as; both—and.

Ćid is often joined to interrogative pronouns and adverbs (see 2. *ka, katama, katara, kad, kim, katham, kadā, kutas, kva*, &c.) to render them indefinite; especially in classical Sanskṛit, where the only other word after which it is found is *jātu*, q. v.

चिदम्बर *ćid-ambara*. See 5. *ćil*, p. 323.

चिन्त *ćint*, cl. 10. P. *ćintayati, -yitum*, (according to some also cl. 1. P. *ćintati*, &c.), to think, have a thought or idea, reflect, consider; to think about, reflect upon, direct the thoughts towards any person or thing (with acc. or dat. or loc., or *prati* with acc., e. g. *anyonyaṃ ćintayatas*, they think of one another; *sutebhyas* or *suteshu* or *sutān prati ćintayan*, thinking about one's sons); to mind, take notice of, regard, turn the attention to; to find out, investigate; to take into consideration, treat of, speak of; to have an opinion about, consider as, esteem; [cf. Goth. *thagkja*, 'to think;' Lat. *censeo*?].

Ćinta, as, m. (?) thought; [cf. *ćintā*.]

Ćintaka, as, ā, am, thinking of, reflecting on, considering, studying, conversant, familiar with; (used at the end of compounds, e. g. *daiva-ćintaka*, an astrologer; *vaṅśa-ćintaka*, a genealogist &c.)

Ćintana, am, n. thinking, thinking of, reflecting upon, anxious thought; (*pūrva-ćintana*, the former manner of thinking.)

Ćintanīya, as, ā, am, to be thought of or considered; to be meditated on; to be attended to; to be investigated or comprehended.

Ćintayat, an, antī, at, reflecting, considering, &c.

Ćintayāna, as, ā, am, reflecting, considering, meditating.

Ćintayitavya, as, ā, am, to be considered, to be reflected on.

Ćintayitvā, ind. having thought or considered; having mused or reflected.

Ćintā, f. thought, especially sad or sorrowful thought, care, anxiety; reflecting on, reflection, consideration, attention; recollection; N. of a woman. — *Ćintā-karman, a*, n. anxiety, troubled thoughts. — *Ćintā-kārin, ī, iṇī, i*, considering, regarding. — *Ćintākula* (°*tā-āk*°), *as, ā, am*, disturbed in thought, distracted by any idea. — *Ćintā-para, as, ā, am*, lost in thought, thoughtful, anxious. — *Ćintā-maṇi, is*, m. a fabulous gem, supposed to yield its possessor all desires; the philosopher's stone; a common title of various text-books, treatises, and commentaries (e. g. *abhidhāna-ćintāmaṇi, upamāna-ć*°, *kṛitya-ć*°, *janma-ć*°, *muhūrta-ć*°); N. of Brahmā; N. of a Buddha; of an author. — *Ćintāmaṇi-sāraṇikā* or *tithi-sāraṇikā*, f. title of a work on astrology by Daśabala. — *Ćintā-maya, as, ī, am*, consisting of thought or intelligence, produced by thoughts. — *Ćintā-vat, ān, atī, at*, thinking, thoughtful. — *Ćintā-veśman, a*, n. a council-house, council-room.

Ćintita, as, ā, am, thought, considered; reflecting, considering; (*ā*), f., N. of a woman; (*am*), n. thought, reflection, care, intention.

Ćintiti, is, f. or ćintiyā, f. thinking, consideration, reflection.

Ćintya, as, ā, am, to be considered or reflected; to be thought of or meditated upon; to be apprehended or conceived; to be deliberated about; uncertain, questionable; (am), n. the necessity of thinking about anything. — Ćintya-dyota, ās, m. pl. a class of deities (whose brightness is only to be apprehended by the imagination).

चिन्ति ćinti, is, m., N. of a man (?).

चिन्तिडी ćintiḍī, f. the tamarind tree; (a wrong form for tintiḍī.)

चिन्तोक्ति ćintokti, is, f. midnight cry or alarm; (a wrong form for ćitrokti.)

चिन्न ćinna, as, m. a kind of grain, Panicum Miliaceum; [cf. ćīna.]

चिन्मय ćinmaya. See 5. ćit, p. 323.

चिन्वत् ćinvat. See p. 322, col. 2.

चिपट ćipaṭa, as, ā, am, flat-nosed; (as), m. rice or grain flattened; [cf. ćipiṭa and ćipuṭa.]

Ćipiṭa, as, ā, am, blunted, flattened, pressed flat, flat, flat-nosed; (as), m. a kind of poisonous insect; rice or grain flattened; (ā), f. a kind of grass; [cf. gunḍāsinī.] — Ćipiṭa-grīva, as, ā, am, short-necked. — Ćipiṭa-nāsa or ćipiṭa-nāsika, as, ā, am, flat-nosed; (ās), m. pl., N. of a people in the north of Madhya-deśa.

Ćipiṭaka, as, m. flattened rice.

Ćipiṭikā-vat, ān, atī, at, having the appearance of flattened grains of rice (?).

Ćipuṭa, as, m. flattened rice.

चिप्प ćippa, am, n. a kind of disease of the finger-nail; [cf. ćipya.]

चिप्पटजयापीड ćippaṭa-jayāpīḍa, as, m., N. of a king of Kaśmīra, (ćippaṭa = ćipiṭa ?).

चिप्पिका ćippikā, f. a kind of bird (?); (a various reading for ćhippikā.)

चिप्य ćipya, as, m. a kind of worm [cf. kipya]; (am), n. a disease of the finger-nail, whitlow.

चिबुक ćibuka. See ćiruka.

चिमि ćimi, is, m. a parrot [cf. ćiri]; a kind of plant, from the fibres of which coarse cloth and ropes are made, = paṭṭa-vṛiksha.

Ćimika, as, m. a parrot.

चिर ćira, as, ā, am (fr. rt. 1. ći, or perhaps rather fr. rt. ćar), long, lasting a long time, existing from ancient times, old; ćiraṃ kālam, during a long time; ćirāt kālāt, after a long time; (am), n. a long time, delay, putting off for too long a time (e. g. gamana-ćiram, delay in going; kiṃ ćireṇa, wherefore delay? kiyać-ćireṇa, for how long a time? a-ćirāt or a-ćiratas, after no long time, soon, shortly; cf. a-ćira). Any of the oblique cases sing. of ćira may be used adverbially, e.g. ćiram or ćireṇa or ćirāya or ćirāt or ćirasya or ćire, = long, for a long time, after a long time, a long while ago, long since; at last, finally, too late. Ćira is also used adverbially at the beginning of comp. as in some of the following examples; [cf. Hib. sir, 'long.'] — Ćira-kāra, as, ā, am, or ćira-kāri, is, is, i, or ćira-kārika, as, ā, am, or ćira-kārin, ī, iṇī, i, working or acting slowly, dilatory, delaying. — Ćira-kāri-tā, f. or ćirakāri-tva, am, n. dilatoriness, slowness. — Ćira-kāla, as, m. a long period; ćira-kālam or -lāya, for a long time. — Ćirakāla-pālita, as, ā, am, protected for a long time. — Ćirakālika or ćirakālīna, as, ā, am, of long standing, old, long-continued, chronic. — Ćirakālopārjita (°la-up°), as, ā, am, accumulated slowly or after a long time. — Ćira-kīrtti, is, m., N. of the founder of a religious sect. — Ćira-kriya, as, ā, am, dilatory, slow, tedious. — Ćira-gata, as, ā, am, long absent, long gone, gone a long while ago. — Ćira-ćeshṭita, as, ā, am, long sought for, of rare occurrence. — Ćira-jāta, as, ā, am, born long ago, old; (tvattaś ćirajātaḥ or bhavataś ćirajātataraḥ, older than thou.) — Ćirajāmbā, f., N. of the mother of Rudra-bhaṭṭa. — Ćira-jīraka, as, m., N. of a tree, = jīraka. — Ćira-jīvin, ī, inī, i, long-lived; an epithet of Mārkaṇḍeya, of Aśvatthāman, of Bali, Vyāsa, Hanumat, Vibhīshaṇa, Kṛipa, and Paraśu-rāma; (ī), m. a N. of Vishṇu; a crow; two plants, = jīvaka and śālmali. — Ćiraṅ-jīva, as, ā, am, long-lived; an epithet of Kāma-deva; (as), m. and ćirañjīva-bhaṭṭāćārya, as, m., N. of several authors. — Ćiraṅ-jīvin, ī, inī, i, long-lived; (ī), m. a N. of Vishṇu; a crow; two plants, = jīvaka and śālmali. — Ćira-tā, f. long duration. — Ćira-divasam, ind. for a long time. — Ćira-nivishṭa, as, ā, am, abiding long, anything which has rested for a long time. — Ćira-pākin, ī, inī, i, ripening late; (ī), m. the plant Feronia Elephantum; [cf. kapittha.] — Ćira-pushpa, as, ā, am, blossoming late; (as), m. the plant Mimusops Elengi; [cf. vakula.] — Ćira-pravāsin, ī, inī, i, dwelling long abroad, a long absentee. — Ćira-mitra, am, n. an old friend; a crony. — Ćira-mehin, ī, m. an ass. — Ćira-moćana, am, n., N. of a Tīrtha. — Ćira-rātra, am, n. a period of many nights, a long time, a long period; ćira-rātram or -trāya, &c., for a long time, after a long time, at last, finally, = ćiram above. — Ćirarātroshita (°ra-ush°), as, ā, am, having lodged for a long time. — Ćira-roga, as, m. a chronic disease. — Ćira-labdha, as, ā, am, obtained after a long time (as a son in old age). — Ćira-loka-loka, as, ā, am, whose world is a long-existing world; an epithet of the manes. — Ćira-viproshita, as, ā, am, long banished. — Ćira-vilva, as, m. the tree Pongamia Glabra; [cf. karañja.] — Ćira-vṛitta, as, ā, am, happened long since. — Ćira-supta-buddhi, is, is, i, one whose mind has been asleep a long time, long senseless or careless. — Ćira-sūtā or ćira-sūtikā, f. a cow that has borne many calves. — Ćira-sevaka, as, m. an old servant. — Ćira-stha, as, ā, am, or ćira-sthāyin, ī, inī, i, or ćira-sthita, as, ā, am, long continuing or enduring, lasting, of long continuance, left for a long time. — Ćirasthāyi-tā, f. long continuance, durability. — Ćirād (°ra-ad), t, t, t, eating for a long time; (t), m. an epithet of Garuḍa. — Ćirāntaka (°ra-an°), as, m., N. of a son of Garuḍa. — Ćirāyusha (°ra-āy°), as, ā, am, bestowing long life. — Ćirāyus (°ra-āy°), us, us, us, long-lived; (us), m. a deity, a divinity. — Ćirārodha (°ra-ār°), as, m. a long or protracted siege; blockade. — Ćirāśrita (°ra-āś°), as, ā, am, long maintained or protected; an old dependant. — Ćirojjhita (°ra-uj°), as, ā, am, long since abandoned or left. — Ćirottha (°ra-ut°), as, ā, am, existing a long time.

Ćiratna, as, ī, am, old, ancient, of long standing, long-lasting, long-enduring.

Ćirantana, as, ī, am, old, ancient, antiquated, of long standing.

Ćiraya, nom. P. A. ćirayati, -te, to act slowly, delay, to be absent a long while.

Ćirāya, nom. P. A. ćirāyati, -te, to delay, be slow, be absent for a long time.

चिरण्टी ćiraṇṭī or ćiraṇṭhī, f. a woman married or single who continues to reside after maturity in her father's house; a young woman; [cf. ćaraṭī, ćaraṇṭī, ćiriṇṭī.]

चिरतिक्त ćiratikta, as, m. a kind of gentian, Gentiana Cherayta, = kirāta-tikta, (in Bengālī ćirātā.)

चिरम्भण ćirambhaṇa, as, m. a kind of falcon or kite; [cf. ćilla.]

चिराटिका ćirāṭikā, f. (fr. ćira ?), N. of a plant with white flowers, a kind of hogweed, Bœrhavia Erecta, = ćaṭikā, commonly pāṭāḍī.

चिरातिक्त ćirātikta, as, m. a sort of gentian, = ćiratikta.

चिरि 1. **ćiri**, is, m. (perhaps fr. the sound or imitative cry ći), a parrot; [cf. kīra and ćimi.] — Ćiri-vilva, as, m., N. of a tree, (perhaps = ćira-vilva.)

चिरि 2. **ćiri**, cl. 5. P. ćiriṇoti, &c., to hurt, injure, wound or kill; [cf. jiri.]

Ćirikā, f. a kind of weapon, = ćilikā.

चिरिण्टी ćiriṇṭī, f. = ćiraṇṭī above.

चिरु ćiru, us, m. the shoulder-joint.

चिर्भट ćirbhaṭa, as and ī, m. and f., Cucumis Utilissimus, = karkaṭī; also its fruit; [cf. ćarbhaṭa.]

Ćirbhiṭa, am, ā and ikā, n. f. a kind of gourd, different from the preceding; [cf. indra-ćirbhiṭī, kshudra-ćirbhiṭā, kshetra-ć°, gaja-ć°.]

चिल् ćil, cl. 6. P. ćilati, &c., to put on clothes; [cf. Hib. ceilim, 'I conceal, hide, cover;' caille, 'a veil, a cowl;' Lat. celare; Old Germ. hilu, helm, heliu, heli; Goth. hulja; Lat. oc-culo.]

चिलमीलिका ćilamīlikā, f. a kind of necklace; a luminous flying insect, a fire-fly; lightning.

चिलिका ćilikā, f. a kind of weapon, = ćirikā.

चिलिचिम ćilićima, as, m. a kind of sprat, Clupea Cultrata, commonly vāliyā-gaḍaka (vāliyā, Cyprinus Denticulatus, gaḍaka, a kind of golden trout); according to some authorities, a kind of prawn. Other forms of this word are ćilićimi, ćillićima, ćilićimi, ćilimīnaka, ćilićima, ćillićimi, ćilīma, ćelićima.

चिलिमिनिका ćiliminikā and ćilimīlikā, a various reading for ćilamīlikā, q. v.

चिल्ल् ćill, cl. 1. P. ćillati, &c., to become loose; to be slack or flaccid; to play, sport, act wantonly; to indicate one's meaning (?).

Ćilla, as, ā, am, blear-eyed [cf. ćulla and pilla]; (as), m. a bleared or sore eye; the Bengal kite, Falco Cheela; (ī), f., cf. ćilli; [cf. kuru-ćilla.] — Ćilla-bhakshyā, f. a kind of vegetable perfume; see haṭṭa-vilāsinī. — Ćillābha (°la-ābhā), as, m. a petty thief, a shop-lifter, a pickpocket, &c.

Ćillaka, as or ā, m. or f. a particular animal; (ā), f. a cricket, = ćirikā and jhillikā.

Ćilli, is, m. a species of bird of prey [cf. ćilla]; (is), f. a kind of plant [cf. ćilli]; (ī), f. a cricket [cf. ćillakā]; a kind of pot-herb.

Ćillikā, f. a kind of pot-herb.

चिवि ćivi, is, m. = ćivuka, the chin.

चिविट ćiviṭa, as, m. = ćipiṭa, flattened grain, rice, &c.

चिविल्लिका ćivillikā, f., N. of a small shrub, = kshudra-gholī, madhu-māla-pattrikā, rakta-dalā.

चिवुक ćivuka or ćibuka, am, n. the chin [cf. ćubuka and ćhubuka]; (as), m., N. of a tree, = mućukunda; (ās), m. pl., N. of a people.

चिश्चा ćiśćā, ind., Ved. an onomatopoetic word for a rattling sound.

चिहणकन्थ ćihaṇa-kantha, am, n., N. of a town.

चिहुर ćihura, ās, m. pl. = ćikura, the hair of the head.

चिह्न ćihna, am, n. a mark, spot, stain, stamp, sign, badge, symbol, symptom; a banner, a standard, insignia; a sign of the zodiac; aim, direction towards; [cf. sa-ćihna.] — Ćihna-kārin, ī, iṇī, i, making or leaving marks, marking, spotting; wounding, striking, killing; exciting fear, frightful, hideous. — Ćihna-dhara, as, m. bearing the signs or insignia (of office). — Ćihna-dhāriṇī, f. the plant Echites Frutescens, = śyāmā-latā. — Ćihna-bhūta, as, ā, am, become a mark, formed into a mark.

Ćihnaya, nom. P. ćihnayati, -yitum, to mark, sign, stamp, spot.
Ćihnita, as, ā, am, marked, signed, spotted, stained, stamped, designated; known.
Ćihnī-kṛita, as, ā, am, marked, delineated.

चीक् ćīk, cl. 1. and 10. P. ćīkati and ćīkayati, to endure, suffer, to be patient; to be impatient; to touch.

चीचीकूची ćīćīkūćī, an onomatopoetic word for the chirping or warbling of birds.

चीडा ćīḍā, f. a kind of perfume.

चीण ćīṇa, ās, m. pl. (for ćīna), N. of a country.

चीणक ćīṇaka, as, m. a kind of grain; [cf. ćīna and ćīnaka.]

चीति ćīti. See under 1. ći.

चीत्कार ćīt-kāra, as, m. crying, a cry, the braying of an ass, a noise. — Ćītkāra-vat, ān, atī, at, accompanied with a noise or cry.

चीन ćīna, ās, m. pl., N. of a people, the inhabitants of China, the Chinese; (as), m. a kind of deer; Panicum Miliaceum; a sort of cloth; a thread; (am), n. a banner (perhaps made of deer skin), a standard; a kind of bandage for the corners of the eyes; lead. — Ćīna-karpūra, as, m. a kind of camphor, also called tushāra, dvīpa-karpūraja. — Ćīna-ja, am, n. steel. — Ćīna-nī, īs, m. a peach tree. — Ćīna-paṭṭa, am, n. lead. — Ćīna-pati, is, m., N. of a kingdom. — Ćīna-pishṭa, am, n. minium or red lead; lead. — Ćīnapishṭa-maya, as, ī, am, consisting of minium or representing it. — Ćīna-rāja-putra, as, m. a pear tree. — Ćīna-vaṅga, am, n. lead or more probably tutenag. — Ćīnāṅśuka (°na-aṅ°), am, n. China cloth, silk, a silken cloth.
Ćīnaka, as, m. an inhabitant of China, Chinese; a kind of panic, Panicum Miliaceum; fennel, = kaṅgunī; also = ćīna-karpūra.

चीनाककटी ćīnākarkaṭī, f. a kind of cucumber said to be found near Citra-kūṭa.

चीब् ćīb = ćīv, q. v.

चीभ् ćībh (a various reading for bībh), cl. 1. A. ćībhate, &c., to coax, commend, flatter; to boast, &c.

चीय् ćīy (another form for ćīv), cl. 1. P. A. ćīyati, -te, &c., to take, receive, wear.

चीर 1. ćīra = ćira in the adv. a-ćīram, quick, soon, shortly.

चीर 2. ćīra, am, n. (said to be fr. rt. 1. ći), a strip, a long narrow piece of bark or rind; a strip of cloth, clothes, a rag, tatter, old and torn cloth; the dress of a Buddhist priest; a kind of garland, a necklace of pearls consisting of four strings; a stripe, stroke, line; a manner of writing with strokes or lines; lead; a crest. — Ćīra-pattrikā, f. a kind of vegetable, = ćańću-śāka. — Ćīra-parṇa, as, m. the tree Shorea Robusta, = śāla-vṛiksha. — Ćīra-bhavantī, f. the elder sister of a wife. — Ćīra-vāsas, ās, ās, as, clothed in bark, dressed in rags or tatters; (ās), m. an epithet of Śiva; N. of a Yaksha; N. of a prince.
Ćīraka, as, m. a manner of writing. See above.
Ćīrita, as, ā, am, having strips or stripes, ragged, tattered. — Ćīrita-ććhadā, f. a kind of vegetable; [cf. pālankya.]
Ćīrin, ī, iṇī, i, clothed in bark, clothed in rags and tatters.

चीरल्लि ćīralli, is, m. or f. (?) a kind of large fish; (also read ćīrilli and ćirilli.)

चीरि ćīri, is, f. a veil or shade for covering the eyes.

चीरी ćīrī or ćīrikā, f. a cricket; the hem of an under garment. — Ćīrī-vāka, as, m. a cricket.

चीरुक ćīruka, am, n. a kind of fruit, commonly ćemura; (ā), f. a cricket; [cf. ćīrikā and ćīrī.]

चीर्ण ćīrṇa, as, ā, am (rt. ćar), conversant, versed, learned; split, divided; (am), n. conduct. — Ćīrṇa-parṇa, as, m., N. of two trees, = nimba and kharjūra.

चीलिका ćīlikā, f. a cricket; also ćillakā; [cf. ćīrī.]

चीव् ćīv, cl. 1. P. A. ćīvati, -te, &c., to take; to wear, cover; cl. 10. P. ćīvayati, -yitum, to shine; to speak; [cf. Hib. cib, 'the hand;' Cambro-Brit. cipiaw, 'to take;' Gr. σκεῦος.]

चीवर ćīvara, am, n. (said to be fr. 1. ći), the dress of a Buddhist mendicant or of any mendicant. — Ćīvara-gopaka, as, m. a wardrobe-keeper, (a particular officer.) — Ćīvara-nivasana, ās, m. pl., N. of a people. — Ćīvara-bhajaka, as, m. a distributer of garments.
Ćīvaraya, nom. A. -yate, -yitum, to collect rags, put on a tattered garment.
Ćīvarin, ī, m. a Buddhist or Jaina mendicant.

चुकोपयिषु ćukopayishu, us, us, u (fr. Desid. of Caus. of rt. kup), wishing to make a person angry.

चुक्क् ćukk, cl. 10. P. ćukkayati, -yitum, to inflict or suffer pain.

चुक्कस ćukkasa, as, m. = bukkasa, a Ćaṇḍāla.

चुक्कार ćuk-kāra, as, m. the roaring of a lion; (a various reading has bukkāra.)

चुक्र ćukra, as, am, m. n. (said to be fr. rt. ćak), vinegar made by the acetous fermentation of grain; acid seasoning; sourness; Indian sorrel, Rumex Vesicarius; (ī), f. = ćāṅgerī, Oxalis Pusilla; (ā), f. the tamarind tree. — Ćukra-phala, am, n. the tamarind fruit. — Ćukra-vāstūka, am, n. wood-sorrel. — Ćukra-vedhaka, am, n. a kind of sour rice-gruel. — Ćukrāmla (°ra-am°), am, n. vinegar made by the acetous fermentation of grain; (ā), f. a kind of wood-sorrel, = amlaloṇikā; a tamarind tree; a kind of sour rice-gruel.
Ćukraka, am, n. a kind of wood-sorrel, Rumex Vesicarius, commonly ćukāpālanga; (ikā), f. wood-sorrel, = kućāṅgerī; a kind of sour rice-gruel; [cf. amla-ćukrikā.]
Ćukriman, ā, m. sourness.

चुक्षा ćukshā, f. washing; [cf. ćoksha and ćauksha.]

चुक्षोभयिषु ćukshobhayishu, us, us, u (fr. Desid. of Caus. of rt. kshubh), intending or wishing to cause to shake.

चुचि ćući, is, m. the female breast, bosom.

चुचु ćuću, us, m. a kind of vegetable.
Ćućū, ūs, m. f. a kind of vegetable, = the preceding.

चुचुक ćućuka, as, am, m. n. the nipple of the breast, see ćūćuka; (ās), m. pl., N. of a people in Dakshiṇā-patha; [cf. ćućupa.]
Ćućūka, am, n. a nipple; [cf. ćūćuka.]

चुचुप ćućupa, ās, m. pl., N. of a people; [cf. ćućuka.]

चुच्य् ćućy, cl. 1. P. ćućyati, &c., another form for śućy, q. v.

चुञ्चु ćuńću, us, us, u (considered as an affix at the end of certain comp.), known, celebrated, renowned [cf. akshara-ćuńću, ćāra-ć°, ćańću, ćaṇa]; (us), m. the musk-rat or shrew; a mixed caste, born of a Brāhman father by a Vaideha female, whose business is hunting; N. of a man.

चुञ्चुमायन ćuńćumāyana, am, n. irritation or itching (of a wound).

चुञ्चुरी ćuńćurī, f. a game, a kind of hazard played with tamarind seeds instead of dice; also ćuńćuli and ćuńćulī.

चुञ्चुल ćuńćula, as, m., N. of a man; (ās), m. pl. his descendants.

चुट् ćuṭ, cl. 6. 10. P. ćuṭati, ćoṭayati, &c., to cut off, pierce, divide; cl. 1. and 10. P. ćoṭati and ćoṭayati, to wane, become small or low or shallow; [cf. ćuṭṭ, ćuṇṭ, ćhuṭ.]

चुट्ट् ćuṭṭ, cl. 10. P. ćuṭṭayati, &c., to become small or low or shallow as a river &c.; [cf. puṭṭ.]

चुड् ćuḍ, cl. 6. P. ćuḍati, &c., to conceal; [cf. buḍ.]

चुड्ड् ćuḍḍ, cl. 1. P. ćuḍḍati, &c., to dally, wanton, coquet, &c.; to hint one's meaning; to act (?); [cf. ćull.]

चुण् ćuṇ, cl. 6. P. ćuṇati, &c., to cut off, pierce, divide; [cf. Hib. guinim, 'I wound, prick, sting;' guinneach, 'sharp-pointed;' gun-ta, 'wounded.']

चुण्ट् ćuṇṭ [cf. rt. ćuṭ and ćuṭṭ], cl. 1. 10. P. ćuṇṭati, ćuṇṭayati, &c., to cut off, pierce, divide; cl. 1. P. ćuṇṭati, to become small.
Ćuṇṭā and ī, f. a small well or reservoir near a well; [cf. ćauṇṭya, ćūḍaka, ćūṭaka.]

चुण्ठ् ćuṇṭh, cl. 10. P. ćuṇṭhayati, &c., to hurt, kill.

चुण्ड् ćuṇḍ [cf. rt. ćuṭ and ćuṭṭ], cl. 1. P. ćuṇḍati, &c., to become small; cl. 10. P. ćuṇḍayati, to cut off.
Ćuṇḍhī, f. a small well. See ćuṇṭā above.

चुत् 1. ćut, a various reading for ćyut; [cf. śćut.]

चुत् 2. ćut, ind. an interjection.

चुत ćuta, as, m. and ćuti, is, f. the anus; [cf. ćūta and ćyuti.]

चुद् ćud, cl. 1. P. A., Ved. ćodati, -te, aćodit, &c., to impel, incite, animate; to offer quickly (as the Soma); to hasten: Caus. P. (rarely A.) ćodayati, -te, -yitum, to urge on, drive, impel, incite, send, cause to move quickly, hasten, accelerate; to inspire, excite, animate; to direct (the eye) towards; to enjoin; to request, petition, ask, question, inquire after; to press or importune with a request; to help on, assist in the attainment of (with dat., e. g. asmān śriye ćodaya, help us on to fortune); to bring or offer quickly; to fix, settle, direct; to be quick; [cf. Gr. σπεύδω, σπουδάζω: Lat. cudo; re-pudio.]
Ćoda, as, m., Ved. an implement for driving horses, a goad or whip; (as, ā, am), animating, inspiring, promoting. — Ćoda-pravṛiddha, as, ā, am, Ved. exalted by the inspiring (draught of Soma), an epithet of Indra.
Ćodaka, as, ā, am, driving; (as), m. direction, invitation; (in grammar) = pari-graha, q. v.
Ćodana, as, ā, am, driving, impelling; (am), n. the act of driving, inviting, invitation, order, rule, precept; (ā), f. sending, commanding, directing; casting, throwing; enjoining, ordaining; a precept, sacred ordinance or commandment; (ī), f., N. of a plant, (a various reading for rodanī); [cf. eka-ćodana.] — Ćodanā-guḍa, as, m. a ball for playing with.
Ćodayat, an, antī, at, impelling, animating, inspiring. — Ćodayan-mati (°yat-ma°), is, is, i, Ved.

inspiring, promoting piety or devotion; (Sāy.) whose mind is inspiring.

Ćodayitṛi, tā, trī, tṛi, driving, impelling, animating, promoting.

Ćodas, as, n. = *ćodana.* See *a-ćodas.*

Ćodita, as, ā, am, impelled, urged; ordered, directed; thrown, cast; appointed; informed, apprised.

Ćoditṛi, tā, trī, tṛi, driving, impelling, animating, promoting.

Ćodishṭha, as, ā, am (superl. of preceding), Ved. impelling or animating much.

Ćodya, as, ā, am, to be driven or impelled; to be sent, thrown or directed; to be mentioned or communicated; (*am*), n. raising a question, objecting, asking a question; surprise, astonishment, wonder.

Ćodyamāna, as, ā, am, being urged or driven.

चुनन्द *ćunanda, as,* m., N. of a Bhikshu.

चुन्द् *ćund.* Cf. *bund.*

चुन्द *ćunda, as,* m., N. of a pupil of Śākyamuni; (*ī*), f. a procuress, a bawd.

चुप् 1. *ćup,* cl. 1. P. *ćopati, ćućopa, ćopishyati, ćopitum,* to move, stir; to move slowly, creep or steal along; [cf. Lith. *kopu;* Germ. *hüpfen;* Eng. *hop.*]

Ćopaka. Cf. *gale-ćopaka.*

Ćopana, as, ā, am, moving, stirring, moving slowly; (*am*), n. moving, moving slowly.

चुप् 2. *ćup* (a various reading for *ćhup*), cl. 6. P. *ćupati,* to touch.

चुप *ćupa, as,* m., N. of a man.

चुपुणीका *ćupuṇīkā,* f., Ved., N. of an *ishṭakā* or sacrificial brick.

चुबुक *ćubuka, am,* n. the chin; [cf. *ćibuka* and *ćhubuka.*]

चुब्र *ćubra, am,* n. (fr. 1. *ćamb?*), the face, the mouth.

चुमुरि *ćumuri, is,* m., Ved., N. of a hostile demon whom Indra, to favour Dabhīti, sent to sleep.

चुम्ब् 1. *ćumb,* cl. 1. P. *ćumbati, ćućumba, ćumbishyati, ćumbitum,* to kiss, touch with the mouth; touch softly or lightly, graze: Caus. P. *ćumbayati, -yitum,* to cause to kiss; [cf. Goth. *kukja;* Hib. *pogaim;* Lith. *bućioju;* Lett. *skūpstit.*]

Ćumba, as, ā, m. f. kissing, a kiss.

Ćumbaka, as, ikā, am, a kisser, one who kisses much; a lecher; knavish, roguish, a rogue, a cheat; one who has read much, a superficial scholar who knows parts in a variety of books; (*as*), m. a loadstone; the upper part or middle of a balance.

Ćumbat, an, antī, at, kissing.

Ćumbana, am, n. kissing, a kiss.—*Ćumbana-dāna, am,* n. giving a kiss, kissing.

Ćumbita, as, ā, am, kissed, touched softly or lightly.—*Ćumbita-vat, ān, atī, at,* one who has kissed; kissing.

Ćumbin, ī, inī, i, kissing; touching closely or softly, grazing.

चुम्ब् 2. *ćumb,* cl. 10. P. *ćumbayati,* &c., to hurt, kill.

चुर् *ćur,* cl. 10. and (according to some) 1. P. *ćorayati, aćūćurat* &c., *ćorati* &c., to steal, rob; [cf. Gr. φωράω; Lat. *furari;* Hib. *coire,* 'trespass, offence,' &c.]

Ćuraṇa, am, n. stealing, thieving, robbing.

Ćuraṇya, nom. P. *ćuraṇyati,* to thieve, steal, rob.

Ćurā, f. stealing, theft; [cf. *ćaura.*]

Ćora, as, m. a thief, a robber; N. of a plant, = *krishṇa-śaṭī;* a kind of perfume, = *ćoraka;* N. of a poet; (*ā*), f., N. of a plant, = *ćora-pushpī;* (*ī*), f. a female thief; [cf. *ćaura;* cf. also Gr. φώρ.]—*Ćora-kaṇṭaka, as,* m. a kind of grass, the seeds of which stick in the clothes, commonly Chorkānta.—*Ćora-pushpikā* or *ćora-pushpī,* f. the plant Chrysopogon Aciculatus.—*Ćora-snāyu, us,* m. a plant, = *kāka-nāsā.*

Ćoraka, as, m. a thief; a kind of plant [cf. *pṛikkā* and *taskara*]; a kind of perfume.

Ćorikā, f. = *ćaurikā,* theft, robbery.

Ćorita, am, n. stealing, theft.

Ćoritaka, am, n. thieving, petty theft or larceny; anything stolen.

Ćaura, as, ī, m. f. a thief, a robber, a pilferer; a dishonest or unfair dealer, a usurper, any one who usurps a position or a title dishonestly; one who steals or captivates the heart; (at the end of a comp.) anything bad of its kind; N. of a plant, = *ćora-pushpikā,* used for the preparation of a perfume; a kind of perfume.—*Ćaura-karman, a,* n. theft, thievery.—*Ćaura-gata, as, ā, am,* stolen, robbed.—*Ćaura-tas,* ind. from robbers, from theft.—*Ćaura-dhvaja-baddhaka, as,* m. a term applied to a notorious thief.—*Ćaura-pañćāśikā,* f. 'the fifty stanzas of Caura,' title of an erotic poem by a poet named Sundara.—*Ćaura-pushpaushadhi* (°*pa-osh*°), *is,* f. = *ćora-pushpikā.*—*Ćaura-rūpa, as,* m. a clever thief.—*Ćaura-rūpin, ī, iṇī, i,* having the character of a thief.—*Ćaurasya-kula, am,* n. a gang of thieves.—*Ćaura-hṛita, as, ā, am,* taken by robbery, stolen.—*Ćaurāṅśā* (°*ra-aṅ*°), f., N. of a metre consisting of four lines of six syllables each.—*Ćaurāpahṛita* (°*ra-ap*°), *as, ā, am,* carried off, stolen.

Ćaurādika, as, ī, am (fr. *ćur-ādi*), belonging to the class of roots beginning with *ćur,* i. e. the tenth class.

Ćaurikā, f. (fr. *ćora* or *ćaura*), thievery, theft, robbing.

Ćaurikāka, as, m. 'a thief of a crow;' (perhaps a wrong form for *ćaura-kāka?* or *ćauri* may be = *ćauri* = *ćaurya?*).

Ćaurī, f. stealing, theft, = *ćaurya.*

Ćaurī-bhūta, as, ā, am, one who has become a thief or the prey of thieves.

Ćaurya, am, n. theft, robbery, thievery; trickery.—*Ćaurya-rata, am,* n. secret sexual enjoyment.—*Ćaurya-vṛitti, is,* f. the practice of theft or robbery.—*Ćauryārjita* (°*yu-ar*°), *as, ā, am,* acquired by plunder or robbery.

Ćauryaka, am, n. theft, stealing.

चुरी *ćurī,* f. a small well.

चुल् *ćul,* cl. 10. P. *ćolayati, -yitum,* to raise, elevate; to rise, increase; to dip, dive into; [cf. *bul.*]

चुलका *ćulakā,* f., N. of a river; (also read *ćulukā.*)

चुलुक *ćuluka, as,* m. deep mud or mire; a mouthful of water, the hand hollowed to hold water; a small vessel or pot, a gallipot &c.; N. of a man; (*ā*), f. = *ćulakā;* (*am*), n. water in which pulse has been steeped; [cf. *ćuluka.*]

Ćulukin, ī, m. a porpoise, sea-hog, or similar animal; [cf. *ulupin, ćullakī, ćulumpin.*]

चुलुम्प् *ćulump,* cl. 1. P. *ćulumpati,* &c., to swing, rock; to cut (?), to disappear, to be lost (?).

Ćulumpa, as, m. fondling or nursing children; (*ā*), f. a she-goat.

Ćulumpin or *ćulūpin, ī,* m. = *ćulukin,* a Gangetic porpoise, sea-hog, or similar animal.

चुल्ल् *ćull,* cl. 1. P. *ćullati,* &c., to play, sport, dally, wanton, coquet; to conjecture; manifest one's meaning (?).

चुल्ल *ćulla, as, ā, am,* blear-eyed; (*as*), m. a blear eye; [cf. *ćilla* and *pilla.*]

चुल्लक *ćullaka, as,* m. (for *ćuluka*), the palm of the hand hollowed as if to hold water.

Ćullakī, f. a kind of water-pot; a porpoise, sea-hog [cf. *ćulukin*]; N. of a family; a sort of tribe or caste (?); the opposite bank of a river (?).

चुल्लि *ćulli, is,* f. a fire-place, chimney.

Ćullī, f. a fire-place, chimney; a funeral pile; a large apartment or hall composed of three wings or divisions, one looking north, another east, and the third west.

चुश्च्यूषा *ćuśćyūshā,* f. (fr. *ćūsh*), sucking, sucking out.

चुस्त *ćusta, as, am,* m. n. the burnt exterior of roast meat; fried meat; chaff; rind.

चूचुक *ćūćuka, am,* n. (perhaps a reduplicated form of rt. *ćūsh* or fr. *ćūću,* imitative noise in sucking &c.), the nipple of the breast; (*as, ā, am*), stammering, a stammerer; [cf. *ćućuka;* cf. also Hib. *cioch,* 'the breast,' and Gr. θηλή, τίτθη, τιτθός; Germ. *zitze* in relation to rt. *dhe,* 'to drink,' and Lat. *papilla* in relation to rt. *pā.*]

चूड *ćūḍa, as,* m. a sort of knob or protuberance on a sacrificial brick (Ved.); the ceremony of tonsure as performed on a child; N. of a man with the patronymic Bhāgavitti; (*ā*), f. the hair on the top of the head, a single lock or tuft of hair left on the crown of the head after the ceremony of tonsure, a top-knot; the ceremony of tonsure (see *ćūḍā-karaṇa*); the crest of a cock or peacock; any crest, plume, diadem, &c.; the head; top, summit; an upper room, a room on the top of a house &c.; a kind of bracelet; a small well; a kind of metre; N. of a woman; [cf. *ćūla, ćoḍa, ćaula, uć-ćūḍa, tāmra-ćūḍa, pañća-ćūḍā;* cf. also *kūṭa* and Hib. *cuit,* 'the head.']—*Ćūḍā-karaṇa, am,* n. 'forming the crest,' i. e. shaving the head all but one lock, considered as a religious and purificatory rite; it should be performed in the first or third year; [cf. *ćaula.*]—*Ćūḍā-karṇa, as,* m., N. of a mendicant.—*Ćūḍā-karman, a,* n. the ceremony of forming the crest, the rite of tonsure; [cf. *ćūḍā-karaṇa.*]—*Ćūḍā-paksha, as,* m., N. of a man (?).—*Ćūḍā-pratigraha, as,* m., N. of a Caitya.—*Ćūḍā-maṇi, is,* m. a jewel worn by men and women on the top of the head; a jewel worn in a crest or diadem; (often at the end of a comp.) the best or most excellent of a class, 'the gem' (e. g. *āćārya-ćakra-ćūḍāmaṇi,* 'the best of the whole circle of Āćāryas,' an epithet of Vopa-deva; *paṇḍita-ćūḍāmaṇi,* a chief among scholars); the seed of the Abrus Precatorius [cf. *guñjā*]; title of an astronomical work; title of a work on music.—*Ćūḍāmaṇi-dhara, as,* m., N. of a serpent-demon.—*Ćūḍā-ratna, am,* n. a jewel worn by men and women on the top of the head; [cf. *ćūḍā-maṇi.*]—*Ćūḍā-lakshaṇa, am,* n. tonsure.—*Ćūḍā-vat, ān, atī, at,* having a single lock of hair or tuft on the top of the head, crested, tufted.—*Ćūḍā-vana, am,* n., N. of a mountain.—*Ćūḍāvalambin* (°*ḍā-av*°), *ī, inī, i,* hanging down or reclining on the crest or summit.

Ćūḍaka at the end of an adj. comp. = *ćūḍā,* tonsure; (*as*), m. a well; [cf. *ćūḍā, ćuṇṭā, ćūṭaka.*]

Ćūḍāra, as, ā, am, = *ćūḍāla* (?), having one lock of hair on the top of the head.

Ćūḍāraka, as, m., N. of a man; (*ās*), m. pl. his descendants.

Ćūḍāla, as, ā, am, having a top-knot or single lock of hair on the crown of the head, crested; (*ā*), f. a kind of Cyperus, Kyllinga Monocephala, = *uć-ćaṭā,* = *nāgara-mustā* and *śveta-guñjā;* (*am*), n. the head.

Ćūḍika, as, ā, am, having a lock or tuft of hair on the top of the head; (*ā*), f., N. of a metre; [cf. *ćūlikā.*]

Ćūḍin, ī, inī, i, having a top-knot or tuft of hair on the crown of the head, crested, tufted.—*Ćūḍi-kalā,* f., N. of a metre.

चूडाम्ल *ćūḍāmla, am,* n. vinegar prepared from fruits; [cf. *ćukrāmla.*]

चूण् *ćūṇ*, cl. 10. P. *ćūṇayati*, *-yitum*, to contract; to close or shrink.

चूत *ćūta*, *as*, m. the mango tree, Mangifera Indica; the anus; [cf. *ćuta*.]

Ćūtaka, *as*, m. the mango tree; a small or shallow well; [cf. *ćūḍaka*.]

Ćūti, *is*, f. the anus.

चूर् *ćūr*, cl. 4. Ā. *ćūryate*, *ćućūre*, *ćūritum*, to burn.

चूरी *ćūrī*, f. (a various reading for *ćurī*), a small well.

Ćūrikā, f. = *ćūrī*, above.

चूरु *ćūru*, *us*, m. a kind of worm.

चूर्ण् *ćūrṇ* (perhaps more properly regarded as a nom. fr. *ćūrṇa* below), cl. 10. P. *ćūrṇayati*, *-yitum*, to reduce to powder or flour, to crumble, pulverize, grind, pound, knead, crush, bruise, split, crumple; [cf. Hib. *coirneach*, 'a part;' *crinim*, 'I gnaw, bite.']

Ćūrṇa, *as*, *am*, m. n. (said to be connected in the first instance with rt. *ćarv*), powder, any minute particle of substance; flour; aromatic powder, pulvil, pounded sandal; pounded camphor; (*as*), m. chalk, lime. — *Ćūrṇa-kāra*, *as*, m. a lime-burner, maker of lime, considered as a man of mixed caste. — *Ćūrṇa-kuntala*, *as*, m. a lock of hair, a curl, curly hair. — *Ćūrṇa-khaṇḍa*, *as*, *am*, m. n. a pebble, gravel, hardened fragments of earth or brick; limestone nodule, commonly known in India by the name of Concar or *karkara*. — *Ćūrṇa-tā*, f. or *ćūrṇa-tva*, *am*, n. pulverulence, comminution, the state of dust or powder. — *Ćūrṇa-pada*, *am*, n. a peculiar exercise or movement, walking backwards and forwards at various paces. — *Ćūrṇa-pārada*, *as*, m. vermilion. — *Ćūrṇa-mushṭi*, *is*, f. a handful of powder or perfume. — *Ćūrṇa-yoga*, *ās*, m. pl. a fragrant compound, perfumed powder: [cf. *vāsa-yoga*.] — *Ćūrṇa-śas*, ind. in powder, (ground) to powder (e. g. *ćūrṇaśaḥ kṛi*, to reduce to powder). — *Ćūrṇa-śākāṅka* (°*ka-aṅ*°), *as*, m. a kind of vegetable; [cf. *gaura-suvarṇa*.]

Ćūrṇaka, *as*, m. grain fried and pounded; a kind of grain belonging to the class called Shashṭika; (*am*), n. a fragrant powder; a kind of easy prose not abounding in compound words; expounding in prose the purport of a foregoing verse, giving the order or interpretation of the words; [cf. *ćūrṇikā*.]

Ćūrṇana, *am*, n. rubbing, pounding, pulverizing.

Ćūrṇi, *is*, f. (said by some to come fr. rt. *ćar*), a sum of 100 kapardas or cowries, i. e. the small shell Cypræa Moneta, used as a coin; (*is* or *ī*), f., N. of Patañjali's great commentary or Mahā-bhāshya, on the Sūtras of Pāṇini, perhaps so named because Patañjali notices every minute point of difficulty in Pāṇini's grammar [cf. *eka-ćūrṇi*]; a selection or picking out of an unanswerable argument; (*ī*), f., N. of a river near the Grāma Rāṇāghaṭṭa. — *Ćūrṇi-kṛit*, *t*, m. an epithet of Patañjali, the author of the Mahā-bhāshya; an annotator, commentator in general.

Ćūrṇikā, f. fried and pounded rice, or grain of any kind; a kind of cake; a sort of metre; a kind of easy prose; [cf. *ćūrṇaka*.]

Ćūrṇita, *as*, *ā*, *am*, ground, pulverized, pounded, reduced to dust or powder; bruised, smashed.

Ćūrṇin, *ī*, *inī*, *i*, made or mixed up with anything powdered or pounded, covered with it.

Ćūrṇī-kṛi, cl. 8. P. Ā. *-karoti*, *-kurute*, *-kartum*, to reduce to dust or powder, pulverize, pound, grind, beat to pieces, bruise, smash. — *Ćūrṇī-kṛita*, *as*, *ā*, *am*, pulverized, ground.

Ćūrṇī-bhū, cl. 1. P. *-bhavati*, *-bhavitum*, to become dust or powder, fly off into minute particles. — *Ćūrṇī-bhavat*, *an*, *antī*, *at*, becoming dust or pulverized, crumbling.

चूर्ति *ćūrti*, *is*, f. (fr. rt. *ćar*), going.

चूल *ćūla*, *as*, m. (= *ćūḍa*, q. v.), N. of a man; (*ā*), f. an upper room, a room on the top of a house; a crest, see *ćūḍā*; the top part or crest of a comet; [cf. *uć-ćūla*; cf. also Gr. σκόλλυς.]

Ćūlika, *ās*, m. pl., N. of a people; (*ā*), f. the crest or comb of a cock; the root of an elephant's ear; N. of a metre; a particular part or division of a drama, the body of a drama, the inferior personages of the drama collectively; title of a Jaina work forming one of the five parts of the Dṛishṭi-vāda; (*am*), n. cakes of flour fried with ghee. — *Ćūlikā-paiśāćī*, f., N. of a particular dialect in the drama. — *Ćūlikopanishad* (°*kā-up*°), *t*, f. title of an Upanishad.

Ćūlin, *ī*, *inī*, *i*, having a crest (as a bird) or an ornament on the head; (*ī*), m., N. of a Ṛishi.

चूष् *ćūsh*, cl. 1. P. *ćūshati*, *ćućūsha*, *ćūshishyati*, *ćūshitum*, to suck, suck out: Pass. *ćūshyate*, to be sucked up or dried up (by internal inflammations &c.): Caus. *ćūshayati*, *-yitum*, to suck up; [cf. Lat. *sugere*, *succus*; Germ. *saugen*; Iceland. *sluga*.]

Ćūshaṇīya, *as*, *ā*, *am*, capable of being sucked.

Ćūshā, f. a leathern girth; a girdle; sucking (?); [cf. *būshā*.]

Ćūshita, *as*, *ā*, *am*, sucked, sucked up.

Ćūshya, *as*, *ā*, *am*, to be sucked, suckable; (*am*), n. anything that can be sucked.

Ćosha, *as*, m. sucking, suction; burning (of the skin), heat, inflammation, dryness; drying up.

Ćoshaṇa, *am*, n. sucking, suction.

Ćoshya, *as*, *ā*, *am*, to be sucked out; [cf. *ćūshya*.]

चृत् *ćṛit*, cl. 6. P. *ćṛitati*, *ćaćarta*, *ćartishyati* or *ćartsyati*, *ćartitum*, to tie, connect together; to hurt, wound, kill; cl. 1. 10. P. *ćartati*, *ćartayati*, &c., to light, kindle; (a various reading for *ćhṛid*.)

चृप् *ćṛip*, cl. 1. 10. P. *ćarpati*, *ćarpayati*, &c., to light, kindle; (a various reading for *ćhṛid*.)

चेक *ćeka*, *as* or *am* (?), m. or n. (?), N. of a country.

चेकित *ćekita*, &c. See under 4. *ćit*.

चेक्रिय *ćekriya*, *as*, *ā*, *am* (fr. Intens. of rt. 1. *kṛi*), doing much or often, active, industrious.

चेच्चेत् *ćeććet* (*ćet-ćet*), ind. an interjection; hush! be quiet!

चेट *ćeṭa*, *as*, m. (fr. rt. *ćiṭ*), a servant, a slave, (*garbha-ćeṭa*, a slave by birth); (*ī*), f. a female servant or slave.

Ćeṭaka, *as*, m. a servant, a slave, a minister who fulfils an appointed duty; a paramour; (*ikā*), f. a female slave or servant, a servant girl, a little maid-servant.

Ćeḍa, *as*, m. (for *ćeṭa* above), a servant; (*ī*), f. a female servant or slave.

Ćelaka, *as*, m. a servant; (*ikā*), f. a female servant.

चेत् *ćet*. See *ćed* below.

चेतक *ćetaka*. See p. 325, col. 2.

चेतव्य *ćetavya*. See p. 322, col. 2.

चेतस् *ćetas*, &c. See p. 325, col. 2.

चेतसक *ćetasaka*, *ās*, m. pl., N. of a place.

चेतिष्ठ *ćetishṭha*, *as*, *ā*, *am*, Ved. (superl. of *ćitra*, q. v.), very brilliant &c., especially an epithet of Agni.

चेतृ *ćetṛi*, *ćetyā*. See 2. and 3. *ći*, p. 322.

चेद् *ćed* (originally 2. *ća* + *id*), a compound particle, never found at the beginning of a sentence or verse. In the Veda it is sometimes used as a conjunction, like the simple *ća*, in the sense of 'and,' 'also,' 'even.' But in Vedic as well as classical Sanskrit the most usual sense of *ćed* is 'if,' 'although,' 'provided that,' 'when,' and in these senses it may be joined with the present indicative (e. g. *mahyam ćed dadāti tat*, if he gives that to me); or with the future (e. g. *tṛishṇām ćet tyakshyati*, if he shall abandon avarice); or with the conditional (e. g. *vṛishṭiś ćed abhavishyat*, if there should have been rain); or with the potential (e. g. *gaććheć ćet*, if he should go); or with the perfect (e. g. *sa ćen mamāra*, when he died); or with a participle (e. g. *kartavyam ćet priyam mahyam*, if a kindness is to be done to me). It should be observed that in the Veda the verb which depends on *ćed* retains its accent.

The negative particle *na* may be prefixed to *ćed* either immediately or separated from it (e. g. *na ćed vaćaḥ karishyati* or *na karishyati ćed vaćaḥ*, if he should not make a speech); and frequently the negative *no* is used in connection with *ćed*, the verb being understood (e. g. *dūram apasara no ćed dhantavyo 'si mayā*, depart to a distance, if not, i. e. if thou departest not, thou art to be killed by me). Sometimes *no ćed* = *api na*, would that not! (e. g. *no ćed evam kuryāt*, would that he did not so!). Rarely *yadi* and *ćed* are joined together, when *ćed* may be translated by 'that is,' 'that is to say,' 'namely' (e. g. *yadi ćed rājyam avāpsyati*, if, that is, he shall obtain the kingdom). In the argumentative writings of native commentators *ćed* preceded by *iti* and followed by *na* is often placed at the end of an objector's statement (e. g. '*Ṛig-vedam adhyemi*' *ityādi vākyam pramāṇam iti ćen na*, if it be urged that the text 'I peruse the Ṛig-veda' is a proof, no, it is not so). *Atha ćed*, but if; [cf. *ned*.]

चेदार *ćedāra*, *as*, m. (a wrong reading for *vedāra*), a lizard, a chameleon.

चेदि *ćedi*, *ayas*, m. pl., N. of a people who lived in Bandela-khaṇḍa (Bundelkhand) and were renowned in epic poetry for their attachment to ancient laws and institutions; their capital was Śuktimatī, and some of their kings were Vasu Upari-ćara, Su-bāhu, Dhṛishṭa-ketu, Dama-ghosha, Śiśu-pāla, &c.; their ancestor who was a son of Kaiśika or Uśika is also called Ćedi; their country is supposed by some to be the same as the modern Chandail. — *Ćedi-pa*, *as*, m. a prince of the Ćedis. — *Ćedi-pati*, *is*, m. a N. of Vasu Upari-ćara; a N. of Śiśu-pāla. — *Ćedi-bhūbhṛit*, *t*, or *ćedi-rāja*, *as*, m. a N. of Śiśu-pāla, a king of the Ćedayas slain by Kṛishṇa; see *śiśu-pāla*.

चेदिक *ćedika*, *ās*, m. pl., N. of a people living in the south-east of Madhya-deśa.

चेय *ćeya*. See 1. *ći*, p. 322, col. 2.

चेर *ćera*, N. of a kingdom in the south of India.

चेरु *ćeru*, *us*, *us*, *u* (rt. *ćar*), Ved. performing a holy work.

चेल् *ćel*, cl. 1. P. *ćelati*, to shake or tremble; to go or move; [cf. *ćal*, *ćell*, *kel*, *khel*, *vel*.]

चेल *ćela*, *am*, n. (fr. rt. *ćil*; according to the scholiasts also *ćelī*, f.), cloth, clothes, a garment, raiment; (at the end of a comp. *ćela*, *as*, *ī*, *am*, expresses) vile, wicked, bad (e. g. *bhāryā-ćela*, *am*, n. the garment or the mere outward appearance of a wife, a bad wife); [cf. *ćaila*; cf. also *caille*, 'a veil or cowl.'] — *Ćela-gaṅgā*, f., N. of a river. — *Ćela-prakshālaka*, *as*, m. a washerman. — *Ćelāśaka* (°*la-āś*°), *as*, m. a moth.

Ćelikā, f. a particular part of a woman's dress, a corset, a bodice, stays.

चेलक *ćelaka*, *as*, m., N. of a man.

चेलान *ćelāna*, *as*, m. a kind of cucumber, commonly *ćelanā*; [cf. the following.]

चेलाल *ćelāla*, *as*, m. a kind of cucumber, Cucumis Sativus.

चेलिचीम *ćelićīma* or *ćelīma* = *ćilicima*, q.v.

चेलुक *ćeluka, as*, m. a Buddhist novice.

चेल्ल् *ćell*, cl. 1. P. *ćellati*, a various reading for *ćel*, q.v.

चेरी *ćerī*, f. one of the Rāgiṇīs or female personifications of music.

चेष्ट् *ćeshṭ*, cl. 1. P. A. *ćeshṭati, -te, ći-ćeshṭe, ćeshṭishyate, ćeshṭitum*, to move the limbs, to move, stir, make effort, exert one's self, struggle, strive, endeavour, be active, be busy or occupied; to act, do, perform, prepare; to frequent: Caus. P. A. *ćeshṭayati, -te, -yitum*, to cause to move, set in motion, move, impel, drive; [cf. Lat. *quæro;* Cambro-Brit. *cais.*]

Ceshṭa, am, n. moving the limbs, gesture; acting; (*ā*), f. moving any member of the body; gesture, action, activity; effort, endeavour, exertion, bodily effort; doing, performing, behaving, manner of existence; [cf. *karma-ćeshṭā, aćeshṭa-tā, niś-ćeshṭa.*] —*Ceshṭā-nāśa, as*, m. the ceasing of every motion or action, destruction of the world. —*Ceshṭā-nirūpaṇa, am*, n. observing a person's actions. —*Ceshṭārha* (°*ṭā-ar*°), *as, ā, am*, worthy of effort. —*Ceshṭā-vat, ān, atī, at*, having motion, full of activity, active.

Ceshṭaka, as, ā, am, making effort or exertion; (*as*), m. a kind of coitus.

Ceshṭana, as, ā, am, making effort, who or what acts or attempts any act; (*am*), n. motion; performing, doing; effort, exertion.

Ceshṭamāna, as, ā, am, moving, stirring, struggling.

Ceshṭayitṛi, tā, trī, tṛi, moving, impelling, causing to act.

Ceshṭita, as, ā, am, done with effort, exerted, done, set in motion, &c.; (*am*), n. motion, gesture, act, function; doing, action, behaviour, manner of life.

Ceshṭitavya, as, ā, am, to be acted; to be managed.

चैकित *ćaikita, as, ī, am*, an adjective derived fr. *ćaikitya*.

Caikitāna, as, m. a patronymic from Cikitāna.

Caikitāneya, as, m. a patronymic from the preceding, or from Cekitāna.

Caikitāyana, as, m. a patronymic of Dālbhya (fr. *ćikitāyana* or *ćekita*).

Caikitya, as, m. a patronymic from Cekita.

चैकीर्षत *ćaikīrshata, as, ī, am*, = *ćikīrshat*, wishing to do &c.

चैटयत *ćaiṭayata, as*, m., N. of a man and his descendants. —*Caiṭayata-vidha, am*, n. the district inhabited by the Caiṭayatas.

Caiṭayatāyani, is, m. a patronymic from Caiṭayata.

चैतन्य *ćaitanya, am*, n. (fr. *ćetana*), intelligence, mental perception, feeling, consciousness, sense, sensation, soul, spirit, the deity considered as the essence of all being and source of all sensation; (*as*), m., N. of a modern reformer of the Vaishṇava faith, who is regarded in Bengal as an Ava-tāra of Kṛishṇa; he was born about 1484 A.D., and his life is described by Kṛishṇa-dāsa in a work named Caitanya-ćaraṇāmṛita or Caitanya-ćaritāmṛita. —*Caitanya-ćandrodaya* (°*ra-ud*°), *am*, n. 'the moon-rise of Caitanya,' title of a play. —*Caitanya-yukta, as, ā, am*, endowed with consciousness, sentient. —*Caitanyāmṛita* (°*ya-am*°), *am*, n. title of a grammar.

चैतसिक *ćaitasika, as, ī, am* (fr. *ćetas*), relating to the mind or heart.

चैतिक *ćaitika, ās*, m. pl. (fr. 2. *ćaitya*?), N. of a Buddhist school.

चैत्त *ćaitta, as, ī, am* (fr. *ćitta*), mental, belonging to thought or intelligence.

Caittika, as, ī, am, mental, intellectual, belonging to thought.

चैत्य 1. *ćaitya, as*, m. (fr. 5. *ćit* or 2. *ćiti*), the individual soul.

चैत्य 2. *ćaitya, as, ā, am* (fr. *ćitā*), relating to a funeral pile or grave; (*as, am*), m. n. a monument, a tombstone, a column &c. erected in memory of some deceased person or on the site of a funeral pile; a pile of stones forming a landmark or boundary; a sacred tree, a religious fig-tree &c. growing in or near a village and held in veneration by the villagers; a place of sacrifice or religious worship, an altar, a shed kept for sacrifices &c.; a sacred building peculiar to the Jainas, a Jaina temple; a Jaina or Buddhist image; (*as*), m., N. of a mountain. —*Caitya-taru, us*, m. a fig-tree standing on a sacred spot. —*Caitya-dru, us*, m., N. of the Ficus Religiosa [cf. *aśvattha*]; a large tree in a village. —*Caitya-druma, as*, m. = *ćaitya-taru*. —*Caitya-pāla, as*, m. the guardian of a sanctuary. —*Caitya-mukha, as*, m. an hermit's water-pot. —*Caitya-yajña, as*, m. a sacrificial ceremony performed at monuments. —*Caitya-vat, ān, atī, at*, containing a sanctuary. —*Caitya-vṛiksha, as*, m. a fig-tree standing on a sacred spot; the tree Ficus Religiosa. —*Caitya-śaila, ās*, m. pl., N. of a Buddhist school; [cf. *ćaitika.*] —*Caitya-sthāna, am*, n. a place made sacred by a monument or a temple.

Caityaka, as, m., N. of one of the five mountains surrounding the town Giri-vraja.

चैत्र *ćaitra, as, ī, am* (fr. *ćitra* and *ćitrā*), made of the tree called Citra or Citrā; (*as*), m., N. of a spring month or the month in which the full moon stands in the constellation Citrā (March-April); N. of the sixth year in the cycle of Jupiter; a Buddhist or Jaina religious mendicant; a common N. for a man, used like Deva-datta as a general designation for any person; a metronymic (from Citrā) for the son of Budha and grandfather of Su-ratha; one of the seven ranges of mountains dividing the continent into divisions or Varshas; (*ī*), f., scil. *paurṇamāsī*, the day of full moon in the month Caitra and the sacrifice offered on that day; (*am*), n. a monument erected to the dead, a column or block of wood, a tree &c. so considered; [cf. 2. *ćaitya.*] —*Caitra-vatī*, f., N. of a river. —*Caitra-sakha, as*, m. the friend of the month Caitra, i.e. the god of love. —*Caitrāvalī* (°*ra-āv*°), f. the day of full moon in the month Caitra.

Caitraka, as, m. the month Caitra; (a patronymic fr. *ćitrā*.)

Caitrakūṭī, f. (fr. *ćitra-kūṭa*), title of a commentary on a grammatical work.

Caitraratha, as, ī, am (fr. *ćitra-ratha*), relating of the Gandharva Citra-ratha; (*as*), m. a patronymic from Citra-ratha; N. of a Dvyaha ceremony; a facetious expression for the pubes of a woman, 'Citra-ratha's wood;' (*ī*), f. a patronymic of a daughter of Śaśa-vindu; (*am*), n., scil. *vana*, the grove of the deity Kuvera cultivated by the Gandharva Citra-ratha.

Caitrarathi, is, m. a patronymic of Śaśa-vindu.

Caitrarathya, am, n. the grove of the deity Kuvera cultivated by the Gandharva Citra-ratha.

Caitravāhanī, f. (fr. *ćitra-vāhana*), a patronymic of Citrāṅgadā.

Caitrāyaṇa, a patronymic from Citra; N. of a place.

Caitri, is, m. the month Caitra; (a various reading for *ćaitrin*.)

Caitrika, as, m. and *ćaitrin, ī*, m. the month Caitra.

चैदिक *ćaidika, as, ā* or *ī, am* (fr. *ćedi*), an adjective derived fr. *ćedi*.

Caidya, as, ā, am, belonging to the Cedis, a prince of the Cedis; (*as*), m. a N. of Śiśu-pāla, son of Dama-ghosha and sovereign of Cedi or Chandail, and adversary of Kṛishṇa; (*ās*), m. pl. the Cedi people.

चैन्तित *ćaintita, as*, m. a metronymic from Cintitā.

चैल *ćaila, am*, n. = *ćela*, a piece of cloth, clothes, a garment; (*as*), m. a moth; (*as, ī, am*), cloth, made of cloth; bred in clothes (as insects, lice, &c.). —*Caila-dhāva, as*, m. a washerman. —*Cailāśaka* (°*la-āś*°), *as*, m. a kind of goblin feeding on moths and lice.

Cailaka, as, m. a Buddhist mendicant having only a piece of cloth round the middle of the body.

Cailika, as, m. a piece of cloth.

चैलकि *ćailaki, is*, m. (fr. *ćelaka*), a patronymic of Jīvala.

चोकुटि *ćokuṭi, is*, m., N. of a man.

चोक्ष *ćoksha, as, ā, am* (fr. *ćukshā*?), pure, clean; honest; clever, dexterous; pleasing, delightful, beautiful; sung (?); sharp, pungent, keen; [cf. *ćauksha.*]

चोच *ćoća, am*, n. the bark of Cinnamon Albiflorum or of another kind of cinnamon; bark, rind in general; skin, hide; the uneatable part of a fruit; the fruit of the fan-palm; the cocoa-nut; a banana or plantain.

Coćaka, am, n. the bark of Cinnamon Albiflorum or of another kind of cinnamon; bark, rind in general.

चोटी *ćoṭī*, f. a petticoat; [cf. *śāṭī.*]

चोड *ćoḍa, as*, m. = *ćūḍa*, a sort of knob or protuberance on a brick or tile; a bodice or jacket; (*ās*), m. pl., N. of a people [cf. *ćola*]; (*ā*), f., N. of a plant.

चोद *ćoda, ćodya.* See *ćud*, p. 327, col. 3.

चोपक *ćopaka.* See 1. *ćup*, p. 328, col. 1.

चोर *ćora*, &c. See rt. *ćur*, p. 328, col. 1.

चोल *ćola, as, ī*, m. f. a short jacket, a bodice; (*ās*), m. pl., N. of a people in southern India on the Coromandel coast, in the province now called Tañjora; (*as*), m. a prince of the Colas; the ancestor of this people is also called Cola and was a son of Ā-krīḍa; (*am*), n. clothes, a garment. —*Colonḍuka* (°*la-uṇ*°), *as*, m. a diadem, a fillet for the head, a turban or tiara.

Colaka, as, m. a breastplate, a cuirass; N. of a people, = the preceding; (*am*), n. bark, rind.

Colakin, ī, m. a cuirassier, a soldier armed with a breastplate; the shoot of a bamboo; the orange tree; the wrist.

चोष *ćosha*, &c. See *ćūsh*, p. 329, col. 2.

चोस्क *ćoska, as*, m. a horse peculiar to the Indus district; a horse of a particular and good breed.

चौक्र्य *ćaukrya, am*, n. (fr. *ćukra*), sourness, acidity.

चौक्ष *ćauksha, as, ā, am* (fr. *ćukshā;* cf. *ćoksha*), pure, clean; honest (?); agreeable, pleasant.

चौड *ćauḍa, as, ī, am* (fr. *ćūḍā*), crested, relating to a crest; relating to tonsure; (*am*), n. the ceremony of tonsure; [cf. *ćaula.*] —*Cauḍa-karman, a*, n. the rite of tonsure.

चौण *ćauṇa, ās*, m. pl., N. of a people in the west of Madhya-deśa.

चौण्ट्य *ćauṇṭya, as, ā, am* (fr. *ćuṇṭī*), coming from a pond or well.

चौण्डपाचार्य *ćauṇḍapāćārya* (°*pa-āć*°), *as*, m., N. of a son of Ārya who was the author of a commentary called Prayoga-ratna-mālā.

चौदायनि *ćaudāyani, is*, m. a patronymic from Coda (?).

चौपयत *ćaupayata, as, tyā,* m. f. a patronymic from Copayat fr. rt. *ćup* (?). – *Caupayata-vidha, am,* n. the district inhabited by the Caupayatas.

Caupayatāyani, is, m. a patronymic from Caupayata.

चौपायन *ćaupāyana, as,* m. a patronymic from Cupa.

चौर *ćaura.* See p. 328, col. 2.

चौरोल *ćaurola, as* or *am* (?), m. or n. (?), N. of a metre.

चौल *ćaula, as, ī, am* (fr. *ćūlā* = *ćūḍā*), relating to a crest or top-knot &c.; (*am*), n. tonsure; [cf. Gr. σκόλλυς.] – *Caula-karman, a,* n. the ceremony of tonsure, cutting off all the hair from the head of a child three years old except one lock on the crown; [cf. *ćūḍā*, &c.]

चौलुक्य *ćaulukya, as,* m. (fr. *ćuluka*), a patronymic of Kumāra-pāla.

Cauluka, as, ī, am, an adjective derived from the last.

चौहित्थ *ćauhittha, as,* m., N. of a Paṇdit.

च्यवन *ćyavana.* See below under 1. *ćyu.*

च्यु 1. *ćyu,* cl. 1. A. (ep. also P.) *ćyavate, -ti, ćućyuve, ćyoshyate, aćyoshṭa, ćyotum,* to move to and fro, shake about, move, stir, move from one's place, go away, retire from (with abl.); to fly from (the hand or the bow-string, as a spear or arrow); to fall off from, deviate from, abandon (duty &c.); to be deprived of, lose (with abl., e. g. *rājyāć ćyavate,* he loses the kingdom); to fall away, fade away, disappear, vanish, perish, wane, fail; to come forth from, come out of, flow out, drop from, trickle, stream forth from (in this sense cf. 2. *ćyut*); to fall down, fall, slip, slide; to sink down, sink (literally and metaphorically); to decrease; to cause to move or shake about; to bring about, create, make; to cause to go away, to make forget: Caus. P. *ćyāvayati,* (in the Pada-pāṭha *ćyavayati*), *-yitum,* to cause to move, excite, agitate; A. to move one's self, be shaken or moved; P. to loosen, to remove from a place, drive away, expel from, remove; to deprive a person of anything (with two acc., e. g. *devī na ćyāvayed rājānam prāṇān,* let not the goddess deprive the king of life); to cause to fall: Desid. of Caus. *ćićyāvayishati* and *ćućyāvayishati.*

Cyava. Cf. *bhuvana-ćyava.*

Cyavana, as, ā, am, causing to move, moving, shaking; (*as*), m., N. of a disease or of the demon causing it; N. of a Ṛishi who was a son of Bhṛigu and author of several hymns [cf. *ćyavāna,* which is the original form]; N. of an astronomer; also of one of the seven sages under Manu Svāroćisha; of a son of Mitrāyu; of Suhotra; of a physician; (*am*), n. moving, motion; departure from, deprivation, being deprived of; sinking, falling, perishing, dying; trickling, flowing; [cf. *duś-ćyavana.*] – *Cyavana-naghusha-saṃvāda, as,* m. an episode of the thirteenth book of the Mahā-bhārata. – *Cyavana-prāśa, as,* m., N. of an electuary (*ava-leha*). – *Cyavana-samāyama, as,* m. a chapter of the Padma-Purāṇa. – *Cyavanopākhyāna* (°*na-up*°), *am,* n. the story of Cyavana, a chapter of the Padma-Purāṇa.

Cyavas in *tṛishu-ćyavas,* q. v.

Cyavāna, as, m., N. of a Ṛishi restored to youth by the Aśvins; [cf. *ćyavana.*]

Cyāva in *duś-ćyāva,* q. v.

Cyāvana, as, ā, am, causing to move or fall; (*am*), n. expulsion, driving away; N. of a Sāman; (*as*), m. a patronymic from Cyavana.

Cyāvayitṛi, tā, trī, tṛi, one who causes to move or fall.

Cyāvita, as, ā, am, caused to fall, expelled.

1. *ćyut, t, t, t,* (at the end of compounds) shaking, causing to fall, removing, destroying; dropping, distilling; [cf. *aćyuta-ćyut, ṛiṇa-ć*°, *dhanva-ć*°, &c.]

Cyuta, as, ā, am, moved, shaken; deviated from, erred, strayed; deprived; removed, expelled, banished; fallen from, fallen off, broken, disordered; lost; fallen (e. g. *nabhaś-ćyuta,* fallen from the sky), dropped, oozed out; (in Rāmāyaṇa II. 91, 64, *madhu-ćyuta* is probably a wrong form for *madhu-ćyut.*) – *Cyuta-kūṭa, as,* m., N. of a country. – *Cyuta-pathaka, as,* m., N. of a pupil of Śākya-muni. – *Cyutāćāra* (°*ta-āć*°), *as, ā, am,* deviating from duty. – *Cyutādhikāra* (°*ta-adh*°), *as, ā, am,* dismissed from an office &c., deprived of a right. – *Cyutotsāha* (°*ta-ut*°), *as, ā, am,* one who has spent his energies, exhausted, incapable of effort.

Cyuti, is, f. quick motion; falling, a fall; falling from, deviating from (rectitude &c.); vanishing, perishing, dying; coming or streaming forth from; falling, gliding, dropping, dripping, oozing; the vulva; the anus; [cf. *ćuta, ćuti, ćūta.*]

Cyautna, as, ī, am, animating, inspiring, promoting; a mover, goer; oviparous; abandoned, wicked, void of virtue or purity; (*am*), n. shaking, concussion; enterprise, exertion, contrivance, management, strength.

च्यु 2. *ćyu* [cf. *ćyus*], cl. 10. P. *ćyāvayati, -yitum,* to laugh; to suffer, bear (?); [cf. Hib. *tibhim,* 'I laugh, joke.']

च्युत् 2. *ćyut,* cl. 1. P. *ćyotati, ćućyota, ćyotishyati, aćyutat* and *aćyotīt, ćyotitum,* to drop, sprinkle, flow, trickle, ooze, exude; to wet thoroughly, moisten; to fall down; to cause to drop or stream forth; [cf. *śćut, śćyut,* and 1. *ćyu* for 1. *ćyut;* cf. also Hib. *cioth,* 'a heavy shower;' *ciothmhar,* 'showery.']

Cyota, am, n. sprinkling, pouring, dropping, falling, dripping (as any unctuous substance), oozing, trickling, &c.; [cf. *śćyota.*]

च्युप *ćyupa, as,* m. (said to be fr. 1. *ćyu*), the face, mouth.

च्युस् *ćyus* [cf. 2. *ćyu* above], cl. 10. P. *ćyosayati, -yitam,* to laugh; to bear; to leave; to loose; to hurt, kill.

च्यूत *ćyūta, as,* m. (for *ćūta*), the anus.

च्यौत्न *ćyautna.* See under 1. *ćyu* above.

छ

छ 1. *ćha,* the seventh consonant of the Sanskṛit alphabet, being the aspirate of the preceding letter, and having the sound of *chh* in *church-hill.* – *Cha-kāra, as,* m. the letter or sound *ćha.*

छ 2. *ćha, as,* m. (fr. rt. *ćho*), cutting, dividing; a part, a fragment.

छ 3. *ćha, as, ā, am* (perhaps connected with *ćho*), pure, clean; trembling, tremulous, unsteady; (*ā*), f. covering, concealing (in this sense connected with rt. *ćhad*); an infant, a child, any young animal (?); [cf. *ćhā.*]

छग *ćhaga, as, ā,* m. f. (said to be fr. rt. *ćho*), a goat; [cf. *ćhāga;* cf. also Germ. *Bock;* Angl. Sax. *bucca;* Old Germ. *boch, poch, pog;* Lat. *caper; hircus* (?); Hib. *gabhar.*]

Chagala, as, m. a goat; a N. of Atri; of a Muni; of a country; (*ā, ī*), f. a she-goat; a kind of convolvulus, see the next; (*am*), n. blue cloth or raiment; [cf. *ćhāgala.*] – *Chagalānghrī* (°*la-an*°) or *ćhagalāṇḍī* (°*la-aṇ*°), f. a plant, see the next. – *Chagalāntrikā* or *ćhagalāntrī* (°*la-an*°), f. the plant Argyreia Speciosa or Argentea; a wolf; [cf. *ajāntrī.*]

Chagalaka, as, m. a goat.

Chagalin, ī, m., N. of a preceptor who was himself a pupil of Kalāpin; [cf. *ćhāgaleyin.*]

छगण *ćhagaṇa, as, am,* m. n. dried cow-dung; [cf. *ćhāgaṇa.*]

छज्जू *ćhajjū, ūs,* m., N. of a man.

छटा *ćhaṭā,* f. a mass, lump, assemblage, number; a collection of rays of light, light, lustre, splendor; a straight or continuous line; [cf. *jaṭā.*] – *Chaṭā-phala, as,* m. the betel-nut tree, palmyra tree. – *Chaṭābhā* (°*ṭā-ābhā*), f. lightning.

छण्डक *ćhaṇḍaka,* a wrong form for *ćhandaka.*

छद् 1. *ćhad,* cl. 10. P. (ep. also A.) *ćhādayati, -te, -yitum* (also said to form *ćhandayati* and cl. 1. P. *ćhadati,* but these forms do not seem to occur; in the Aitareya-Brāhmaṇa a form *ćhadayati* is found), to cover, cover over, clothe, veil; to use anything as a cover, spread as a cover, cover one's self; to hide, conceal, keep secret; to protect: Desid. *ćićhādayishati;* [cf. Hib. *scailim,* 'I shade, shelter;' *scailein,* 'a fan, umbrella,' &c.: Gr. σκιά, σκοτός: Goth. *scadus:* Lith. *skyda:* Germ. *Schild; schale:* Goth. *skal-ja:* Lat. *squāma; spolium.*]

Chattra, as, m. (often spelt *ćhatra*), a mushroom; N. of a kind of grass, = *bhū-tṛiṇa;* a bee-hive of a conical or umbrella form; (*ā*), f., N. of several plants, viz. Anethum Sowa; also = *ati-ććhattra;* coriander; N. of a plant supposed to grow in Kaśmīra; the plant Rubia Munjista; a mushroom; (*am*), n. a parasol, an umbrella, called Chattar by the natives, and regarded as an ensign of royal or delegated power; N. of a constellation; concealing the faults of a teacher (this meaning is invented for the explanation of the word *ćhāttra*); [cf. *ati-ććhatra, ākṛiti-ććhattrā, gomaya-ććh*°.] – *Chattra-guććha, as,* m. the grass Scirpus Kysoor (*kaśeru*), = *gunda-tṛiṇa.* – *Chattra-gṛiha, am,* n. the room in which the parasol (or badge of royalty) is kept. – *Chattra-ćakra, am,* n. an astrological diagram. – *Chattra-dhāra, as, ī, am,* bearing a parasol or umbrella, having or possessing one; (*as*), m. the bearer of a parasol. – *Chattra-dhāraṇa, am,* n. carrying or using a parasol or umbrella; carrying one as a type of royal authority. – *Chattra-dhāra-tva, am,* n. the office of a parasol-bearer. – *Chattra-dhārin, ī, iṇī, i,* = *ćhatra-dhāra* above; (*ī*), m., N. of a son of Horila-siṃha. – *Chattra-pati, is,* or sometimes *ćhattra-pa, as,* m. 'lord of the umbrella or parasol,' title of an ancient king in Jambu-dvīpa, or of any king over whom a parasol is carried as a mark of dignity, (whence the title Satrap is probably derived.) – *Chattra-pattra, am,* n., N. of the plant Ketmia Mutabilis. – *Chattra-pushpaka, as,* m., N. of a plant, = *tilaka.* – *Chattra-bhanga, as,* m. breaking or destruction of the royal parasol, loss of dominion or empire, deposition, &c.; wilfulness, independence; a forlorn condition, widowhood. – *Chattra-yukti, is,* f. a chapter in king Bhoja's work called Yukti-kalpa-taru. – *Chattra-vat, ān, atī, at,* furnished with an umbrella; (*tī*), f., N. of a country or town. – *Chattrātiććhattra* (°*ra-at*°), *as, ā,* m. f. a fragrant grass described as growing in marshy ground, = *ćhattraka* and *ati-ććhattrā.* – *Chattrā-dhānya, am,* n. coriander.

Chattraka, as, m. a temple in honour of Śiva of a spherical or umbrella shape; a beehive of a conical form; the plant Asteracantha Longifolia; a mushroom; a kingfisher; (*ikā*), f. a mushroom.

Chattrāka, as, m., N. of a plant, = *jāla-varvūraka;* (*ī*), f., N. of a plant, = *rāsnā;* (*am*), n. a mushroom.

Chattrika, as, m. the bearer of a parasol.

Chattriṇa, as, m., N. of a man.

Chattrin, ī, iṇī, i, bearing or having a parasol or umbrella, belonging to one; (*ī*), m. a barber.

Chattvara, as, m. a house, a dwelling; a bower, an arbour.

2. *ćhad, t, t, t,* (in compounds) concealing, hiding; [cf. *dhāma-ććhad.*]

Ćhada, as, m. a cover, covering (e. g. *alpa-ććhada*, scantily covered or dressed; *ghana-ććhada*, concealed by clouds); a wing; a leaf; N. of two plants, = *granthi-parṇa* and = *tamāla*; [cf. Hib. *sgiath*, 'a wing.'] — *Ćhada-pattra, as*, m. the tree Symplocos Racemosa.

Ćhadana, am, n. a cover, covering, a sheath, a scabbard; a wing; a leaf; the leaf of Laurus Cassia.

Ćhadi = *ćhadis*, the roof of a carriage; a wing (?).

Ćhadis, is, n. (f.?), Ved. a cover, the roof of a carriage, the thatch or roof of a house.

Ćhadman, a, n. the thatch or roof of a house; external covering, a deceptive dress, disguise, masquerade; plea, pretext, pretence, trick, deceit; fraud, craft, dishonesty; [cf. Old Germ. *scerm*; Germ. *Schirm*.] — *Ćhadma-tāpasa, as*, m. a religious hypocrite, a false ascetic. — *Ćhadma-rūpeṇa*, ind. in disguise, incognito. — *Ćhadma-veśa, as*, m. a deceptive dress, disguise. — *Ćhadma-veśin, ī*, m. dressed in disguise, a player, a cheat.

Ćhadmikā, f. the plant Cocculus Cordifolius; [cf. *guḍūćī*.]

Ćhadmin, ī, inī, i, (at the end of a comp.) disguised, in an assumed dress or garb (e. g. *Brāhmaṇa-ććhadmin*, disguised as a Brāhman).

Ćhanna, as, ā, am, covered, clad, concealed, secret, clandestine, private, solitary.

Ćhāttra, as, m. a pupil, scholar, disciple, tyro, novice, (as carrying his teacher's umbrella or as concealing his faults?); *(am)*, n. a kind of honey. — *Ćhāttra-gaṇḍa, as*, m. an indifferent poetical scholar knowing only the beginnings of verses. — *Ćhāttra-gomin, ī, inī, i*, any one attendant on a pupil. — *Ćhāttra-tā*, f. condition of a pupil, pupilage. — *Ćhāttra-darśana, am*, n. fresh butter prepared from milk one day old ('looked at by the pupils'). — *Ćhāttra-vyaṃsaka, as*, m. a knavish or roguish pupil.

Ćhāttraka, am, n. honey in the comb or hive.

Ćhāttrikya, am, n. the office of a parasol-bearer.

Ćhāda, am, n. thatch, a roof; (an incorrect form.)

Ćhādana, as, m. the plant Barleria Cærulea, = *nīlāmlāna*; *(ī)*, f. hide, skin; *(am)*, n. covering, a cover, screen; hiding, concealing; darkening; clothes; a leaf.

Ćhādayat, an, antī, at, covering, veiling, shrouding.

Ćhādita, as, ā, am, covered, hidden, concealed; cut, divided (?).

Ćhādin, ī, inī, i, (at the end of a comp.) hiding, covering.

Ćhādishcya, as, ī, am (fr. *ćhadis*), suitable for the roof of a carriage or for the thatch of a house.

Ćhādmika, as, ī, am (fr. *ćhadman*), fraudulent, dishonest; *(as)*, m. a rogue.

Ćhādyamāna, as, ā, am, being covered.

छद् 3. *ćhad* or *ćhand*, cl. 10. P. A. *ćhadayati, -te, -yitum*, cl. 1. P. and 10. P. A., Ved. *ćhandati, ćhandayati, -te, ćaććhanda*, Aor. *aććhān, ćhantum*, to seem, appear, be considered or esteemed as; to seem good, please, be pleasant: A. *ćhandayate*, to be pleased with, delight in, approve of (with acc. or loc.); (Sāy.) to render celebrated or honoured: P. *ćhandayati*, to gratify a person (acc. or sometimes gen.) with anything (e. g. *vareṇa*, with a boon), to present.

4. *ćhad, t, t, t*, (in compounds) pleased with &c.; [cf. *kavi-ććhad*.]

Ćhanda, as, ā, am, pleasing, alluring, inviting; praising, a praiser; *(as)*, m. appearance, look, shape; pleasure, delight, appetite, liking, fondness for, fancy, whim, predilection, desire, wish, subjection, will, free will, arbitrary choice; wilfulness, wilful conduct (e. g. *mać-ćhandāt*, according to my wish or will, at my pleasure; *sva-ććhanda*, following one's own will, independent; *a-svaććhanda*, dependent; *sva-ććhandam*, according to one's own wish; *sva-ććhandāt*, willingly; *a-ććhandena*, against the will); meaning, intention, purport, opinion; poison; *(ena)*, ind. at the will of, according to wish or will, at one's pleasure; [cf. *indra-ććhanda, kalāpa-ć°, deva-ć°, vijaya-ć°*, all meaning pearl-ornaments or necklaces of various kinds; cf. also Lat. *spons, sponte*.] — *Ćhanda-tas*, ind. at will, at pleasure, according to one's own wish or desire. — *Ćhandānuvartin, ī, inī, i*, indulging the humour, complying with the wishes. — *Ćhandānuvṛitta* (°*da-an*°), *am*, n. indulgence of whims, humouring, compliance.

Ćhandaka in *sarva-ććhandaka*, epithet of Nārāyaṇa, 'assuming every shape?;' *(as)*, m., N. of the charioteer of Śākya-siṇha; [cf. *ćhaṇḍaka*.] — *Ćhandaka-nivartana*, 'the return of Ćhandaka,' N. of a Caitya. — *Ćhandaka-pātana* or *ćhanda-pātana, as*, m. a hypocrite, a pretended or false ascetic.

Ćhandana, as, ā, am, pleasing, charming.

Ćhandas, as, n. desire, longing for, delight, pleasure, wish, will; free will; meaning, intention, purport, object; a sacred hymn or verse as distinguished from the verses of the four Vedas, a verse which is neither Ṛić, nor Sāman, nor Yajus, nor Ātharvaṇa, originally perhaps a hymn or verse used in incantations; the sacred text of the Vedic hymns; metre in general, supposed to consist of three or seven typical forms; metrical science, prosody. — *Ćhandaḥ-prakaraṇa, am*, n. a chapter on metre. — *Ćhandaḥ-praśasti* or *ćhanda-praśasti, is*, f. a work by Harsha. — *Ćhandaḥ-śāstra, am*, n. metrical science, a work on metre by Piṅgala. — *Ćhandaḥ-saṅgraha* and *ćhandaḥ-sāra, as*, m. a work giving a summary of metres. — *Ćhandaḥ-siddhi, is*, f. a chapter of the Kāvya-kalpa-latā-vṛitti-parimala. — *Ćhandaḥ-stut, t, t, t*, or *ćhandaḥ-stubh, p, p, p*, Ved. praising in hymns. — *Ćhanduś-ćūḍāmaṇi, is*, m. a work by Hema-ćandra. — *Ćhandas-kṛita, am*, n. any metrical part of the Vedas or other sacred compositions. — *Ćhandas-paksha, as, ā, am*, Ved. one whose wing is sacred song, (borne aloft on the wings of praise?). — *Ćhandas-vat, ān, atī, at*, Ved. pleasing, lovely. — *Ćhando-ga, as*, m. (rt. *gai*), a reciter or singer in metre, a chanter of the Sāma-veda, generally the same as the Udgātṛi priest. — *Ćhandoga-pariśishṭa, am*, n. title of a work by Kātyāyana giving a supplement to Gobhila's Sūtras. — *Ćhandoga-brāhmaṇa, am*, n. the Brāhmaṇa of the Udgātṛi priests attached to the Sāma-veda. Some authorities give eight of these Brāhmaṇas, the principal being called Prauḍha or Pańćaviṇśa, as consisting of twenty-five sections. — *Ćhandoga-māhaki, is*, m., N. of a preceptor. — *Ćhandoga-śākhā*, f. a branch of the Sāma-veda. — *Ćhāndoga-śruti, is*, f. the Veda of the Ćhandogas, the Sāma-veda. — *Ćhandogāhnika-paddhati* (°*ga-ah*°), title of a work by Rāma-krishṇa. — *Ćhando-govinda*, title of a work on metre by Gaṅgā-dāsa. — *Ćhando-deva, as*, m., N. of a man, = *mataṅga*. — *Ćhando-nāman, ā, ā, a*, Ved. having the name of metre, metrical. — *Ćhandonuvṛitta* (°*das-an*°), *am*, n. conforming to one's humour, humouring, indulgence. — *Ćhando-bhaṅga, as*, m. violation of the laws of metre. — *Ćhando-bhāshā*, f. the language of the Vedas (?). — *Ćhando-mańjarī, is* or *ī*, f. title of a work on metre by Gaṅgā-dāsa. — *Ćhando-maya, as, ī, am*, Ved. consisting of or containing sacred hymns. — *Ćhando-māna, am*, n., Ved. the measure of metre, i. e. a syllable regarded as the metrical unit. — *Ćhando-mārtaṇḍa, as*, m. title of a work on metre. — *Ćhando-mālā*, f. title of a work on metre. — *Ćhando-ruṭ-stoma, as*, m., N. of a Shaḍaha rite. — *Ćhando-vićiti, is*, f. 'examination of metres,' title of a treatise on metre. — *Ćhando-vivṛiti, is*, f. 'explanation of metres,' title of Piṅgala's work on metre. — *Ćhando-vṛitta, am*, n. a metre in general, any metre.

Ćhandasya, as, ā, am, Ved. taking the form of hymns, metrical, fit for hymns, relating to the Vedic hymns; made or done according to one's wish.

Ćhandita, as, ā, am, gratified, pleased.

Ćhandu, us, us, u, Ved. pleasing, lovely.

Ćhandoma, as, m., N. of the eighth, ninth, and tenth day in a sacrificial ceremony which lasts twelve days (*dvādaśāha*). — *Ćhandoma-trikakut, t*, m., N. of a Soma ceremony lasting three days. — *Ćhandoma-daśāha, as*, m., N. of a Daśa-rātra. — *Ćhandoma-vat, ān, atī, at*, Ved. accompanied by a Ćhandoma.

छद् 5. *ćhad*, cl. 1. P. *ćhadati*, &c., to nourish, strengthen.

छद् 6. *ćhad*, cl. 1. and 10. P. *ćhandati* and *ćhandayati*, &c., to kindle; (a various reading for *ćhṛid*.)

छद्मट् *ćhadmaṭ*, ind. = *ćhambaṭ* (?).

छद्वर *ćhadvara, as*, m. a tooth (?); a bower; [cf. *ćhattvara*.]

छनच्छन् *ćhanaććhan*, ind. an imitative sound expressive of the noise of falling drops, of sobbing &c.; (according to some a reduplicated form of *ćhanat*.)

छन्न *ćhanna*. See col. 1.

छम् *ćham*, cl. 1. P. *ćhamati*, &c., to eat; [cf. *ćam, jam, jham*.]

छमच्छमिकारत्न *ćhamaććhamikā-ratna, as*, m., N. of a poet.

छमच्छमित *ćhamaććhamita, am*, n. (an onomatopoetic word with the termination of the past pass. part.), crackling, rattling.

छमण्ड *ćhamaṇḍa, as*, m. an orphan, a fatherless son; a single man, one who has no kinsmen; [cf. *ćhemaṇḍa*.]

छम्प् *ćhamp*, cl. 1. 10. P. *ćhampati*, *ćhampayati*, &c., to go, move.

छम्बट् *ćhambaṭ*, ind., Ved. (used with rt. *kṛi*, especially in sacrificial language), to make a failure, fail in obtaining or accomplishing.

छर्द् *ćhard*, cl. 10. P. *ćhardayati, -yitum*, to vomit, be sick; [cf. *ćhṛid*; cf. also Hib. *sceithim*, 'I vomit, spew;' Lat. *screo*.]

Ćharda, as, m. (a various reading for *ćhardi*), vomiting.

Ćhardana, as, m., N. of a plant (= *alambusha*); of a Rākshasa; another plant, = *nimba*; the plant Vangueria Spinosa; *(am)*, n. vomiting, sickness; retching.

Ćhardi, is, f. sickness, vomiting. — *Ćhardi-ghna, as*, m. 'anti-emetic,' N. of a tree, = *nimba*.

Ćhardikā, f. sickness, vomiting; a plant, = *vishṇu-krāntā*. — *Ćhardikā-ripu, us*, m. small cardamoms ('anti-emetic').

1. *ćhardis, is*, f. n. vomiting. (For 2. *ćhardis* see below.)

Ćhardikā, f. vomiting, sickness.

छर्दापनिका *ćhardāpanikā*, f. a kind of cucumber, = *karkaṭī*; (a corruption of *ćhardāpanayikā*?).

छर्दिस् 2. *ćhardis, is*, n. (fr. 1. *ćhad*?), Ved. a fence, a secure place, secure residence; a house; [cf. *ćhadis*.] — *Ćhardish-pā, ās, ās, am*, Ved. protecting a house.

छल् *ćhal, ćhalayati*. See under *ćhala*.

छल *ćhala, as, am*, m. n. (probably fr. 1. *ćhad*), fraud, deceit, deception, sham, guise, disguise, pretence, pretext, delusion, illusion, semblance, counterfeit appearance, fiction, feint, circumvention, trick, stratagem; fallacy (e. g. *vāk-ćhalaiḥ*, with fallacious words); wickedness; design, device; intention; *(as)*, m., N. of a son of Dala and descendant of Kuśa; *ćhalāt*, through deceit or fraud, deceitfully; *ćhalena*, deceitfully, illusively, under the disguise or pretext or pretence of; *upadā-ćhalena*, under pretence of gifts of honour, i. e. with feigned gifts; *rajaś-ćhalena*, under the semblance of dust; [cf. Lat. *scelus*.] — *Ćhala-kāraka, as, ā, am*, or *ćhala-*

kārin, ī, iṇi, i, practising fraud or deceit, fraudulent. — *Chala-tā*, f. fraud, deception, deceit.

Chalaka, as, ikā, am, delusive, deceptive, cheating.

Chalana, am, ā, n. f. deceiving, deluding, tricking, cheating, outwitting, feigning. — *Chalanā-para, as, ā, am*, deceitful, cunning, crafty.

Chalaya, nom. P. *ćhalayati, -yitum*, to deceive, cheat, delude, circumvent, outwit, feign.

Chalayat, an, antī, at, deceiving, cheating, deluding, outwitting.

Chalita, as, ā, am, deceived, cheated, deluded; feigned. — *Chalita-rāma, as*, m. 'Rāma the outwitted,' title of a play.

Chalin, ī, m. cheating, a cheat; a swindler.

छलिक *ćhalika, am*, n. a song consisting of four parts and recited with certain gestures or gesticulation; [cf. *ćhālikya.*]

छलितक *ćhalitaka, as*, m., N. of a man, the builder of a sanctuary which was called after him; (*am*), n. = *ćhalika* above.

छल्लि *ćhalli, is*, f. skin, bark, rind, = *ćhallī*; [cf. *ćhavi.*]

छल्लित *ćhallita* in *asthi-ććhallita*, elevation of a small portion of the bone.

छल्ली *ćhallī*, f. skin, bark, rind [cf. *ćhalli* and *ćhavi*]; a spreading creeper (*vīrudh*); a kind of flower; offspring, posterity.

छवि *ćhavi, is*, or *ćhavī*, f. (the latter only in Ved.; said to be fr. rt. *ćho*), skin, hide; hue, colour of the skin, colour in general; beauty, splendor, brilliance; light, lustre; [cf. *krishṇa-ććhavi*; cf. also Old Germ. *scieri*, 'lucid;' Hib. *sceimh*, 'beauty, bloom;' *sceimheach*, 'handsome.']

छविल्लाकर *ćhavillākara, as*, m., N. of an historian of Kaśmīra.

छष् *ćhash*, cl. 1. P. A. *ćhashati, -te*, to hurt, injure, kill.

छा *ćhā, ās*, m. a young animal; [cf. 2. *ćha.*]

छाग *ćhāga, as*, m. (said to be fr. rt. *ćho*), a goat; the sign of the zodiac Aries; N. of one of the attendants of Śiva; (*ī*), f. a she-goat; (*as, ī, am*), coming from or relating to a goat or she-goat. — *Chāga-bhojin, ī*, m. a wolf, ('goat-eater.') — *Chāga-maya, as, ī, am*, like a goat or she-goat. — *Chāga-mitra, as*, m., N. of a man. — *Chāga-mitrika, as, ā* or *ī, am*, relating to Chāga-mitra. — *Chāga-ratha, as*, m. Agni the god of fire (whose vehicle is the goat). — *Chāga-lakshaṇa, am*, n., N. of a Pariśishṭa attributed to Kātyāyana. — *Chāga-vāhana, as*, m. Agni the deity of fire.

Chāgala, as, ī, am (fr. *ćhagala*), coming from or relating to a goat or to a she-goat, caprigenous; born in Chagala; (*as*), m. a goat; a kind of fish, = *ćhāgalaka*; a patronymic from Chagala (when a descendant of Atri is to be designated); N. of a mountain. — *Chāgalāntrikā*, f. a kind of plant, = *ćhagalāntrikā*. — *Chāgalāntrī* (°*la-an*°), f. a wolf; also = *ćhagalāntrī*.

Chāgalaka, as, m. a kind of fish.

Chāgali, is, m. a metronymic from Chagalā and a patronymic from Chagala; a descendant of Atri; N. of a prince.

Chāgaleya, N. of a place; (*ās*), m. pl., N. of a school; (*as*), m., N. of the author of a law-book.

Chāgaleyin, inas, m. pl. the pupils of Chagalin; the Sūtras of the pupils of Chagalin.

Chāgikā, f. a she-goat.

Chāgeya, ās, m. pl., N. of a school.

Chāgyāyani, is, m. a patronymic from Chāga.

छागण *ćhāgaṇa, as*, m. a fire of dried cow-dung (*ćhagaṇa*).

छागलेय *ćhāgaleya*. See above.

छाच्छिका *ćhāćhikā*, f., N. of a Tīrtha.

छाटा *ćhāṭā*, f. title of a commentary on the Mugdha-bodha; [cf. *ćhaṭā.*]

छात *ćhāta*. See p. 334, col. 3.

छात्त्र *ćhāttra*. See p. 332, col. 1.

छाद *ćhāda*. See p. 332, col. 1.

छान्द *ćhānda, as, ī, am*, adj. fr. *ćhanda* or *ćhandas* (?).

छान्दड *ćhāndaḍa, as*, m., N. of a Brāhman.

छान्दस *ćhāndasa, as, ī, am* (fr. *ćhandas*), Vedic, having the sacred text of the Veda as (its) subject, peculiar to the Veda, relating or belonging to the Vedic hymns; studying the holy text of the Vedic hymns, a priest familiar with it; metrical, relating to poetical metre; (*as*), m. a priest conversant with the Veda or sacred hymns. — *Chāndasa-tva, am*, n. the being Vedic, the being metrical.

Chāndasaka, am, n. the being Vedic or metrical.

Chāndasīya, as, ā, am, metrical, familiar with metres, a metrical scholar.

Chāndoga, as, ī, am (fr. *ćhando-ga*), relating to the Chando-gas. — *Chāndoga-brāhmaṇa*, see *ćhandoga-brāhmaṇa*. — *Chāndoga-sūtra, am*, n. a Sūtra work of the Chando-gas.

Chāndogya, am, n. (fr. *ćhando-ga*), the doctrine of the Chando-gas or Udgātṛi priests contained in a Brāhmaṇa of the Sāma-veda; see *ćhandoga-brāhmaṇa*. — *Chāndogya-mantra-bhāshya, am*, n. a commentary by Guṇa-vishṇu on the prayers and texts in Gobhila's Gṛihya-sūtras. — *Chāndogyopanishad* (°*ya-up*°), *t*, f. title of the Upanishad attached to the Sāma-veda. — *Chāndogyopanishad-bhāshya, am*, n. a commentary on the above Upanishad by Saṅkarāćārya.

Chāndobhāsha, as, ī, am (fr. *ćhando-bhāshā*), relating to the language of the Vedas (?).

Chāndoma, as, ī, am (fr. *ćhandoma*), taken from the Chandomas.

Chāndomāna, as, ī, am (fr. *ćhando-māna*), relating to a syllable regarded as the measure of metre or metrical unity.

Chāndomika, as, ī, am (fr. *ćhandoma*), belonging to the Chandomas.

छाया *ćhāyā*, f. (said to be fr. rt. *ćho*, to cut off the light; perhaps a corruption of *ćhadyā* fr. rt. 1. *ćhad*), shade, shadow, dark shadow, a shady place, (in the Naighaṇṭuka III. 4. = a screened or covered place, i. e. a house); a reflected image, reflection; a shadowy fancy, hallucination; shading or blending of colours, play of light or colours, lustre, light, beauty; colour, the colour of the face, complexion, the features; a kind of metre consisting of four lines of nineteen syllables each; Shadow personified, and like Sañjñā wife of the Sun and mother of the planet Saturn; the sun; the shadow of a gnomon as indicating the sun's position; a screen, protection, nourishing, cherishing; a row, line, straight or continuous line; nightmare; a bribe; a N. of the goddess Durgā; (*am*), n. shade, shadow (at the end of a Tat-purusha compound); (*as*), m. one who grants shade. — *Chāyā-kara, as, ī, am*, causing shadow, shadowing, shading; (*as*), m. a parasol or umbrella-bearer; a species of metre. — *Chāyā-graha, as*, m. 'receiving the shadow or image,' a mirror, a sun-dial (?); [cf. *ćhāyā-yantra.*] — *Chāyāṅka* (°*yā-aṅ*°), *as*, m. the moon (containing the image of a hare or deer, i. e. marked like a hare or deer); [cf. *ćhāyā-bhṛit* and *ćhāyā-mṛiga-dhara.*] — *Chāyā-tanaya, as*, m. the son of Chāyā, an epithet of Saturn. — *Chāyā-taru, us*, m. a large umbrageous tree, (giving abundant shade or shelter.) — *Chāyātmaja* (°*yā-āt*°), *as*, m. the son of Chāyā, an epithet of Saturn. — *Chāyātman* (°*yā-āt*°), *ā*, m. a reflected image or form (lit. 'shadow-self,' the shadow or reflected image of one's own person). — *Chāyā-druma, as*, m. an umbrageous tree; see *ćhāyā-taru*. — *Chāyā-dvitīya, as, ā, am*, accompanied by one's shadow. — *Chāyā-patha, as*, m. ether, the atmosphere or firmament. — *Chāyā-purusha, as*, m. Purusha in the form of a shadow. — *Chāyā-bhinna, as, ā, am*, divided in radiance, reflecting light from various surfaces. — *Chāyā-bhṛit, t*, m. the moon; [cf. *ćhāyāṅka.*] — *Chāyā-maya, as, ī, am*, shadowy, casting a shadow, reflected. — *Chāyā-māna, am*, n. an instrument that measures a shadow. — *Chāyā-mitra, am*, n. a ćhattar or parasol (friend of the shade). — *Chāyā-mṛiga-dhara, as*, m. 'possessing the image of a deer,' the moon; [cf. *ćhāyāṅka.*] — *Chāyā-yantra, am*, n. 'shadow instrument,' a sun-dial. — *Chāyā-vat, ān, atī, at*, shadowy, possessing or granting shade. — *Chāyā-vyavahāra, as*, m. measuring or calculating the shadow cast by the sun on the dial. — *Chāyā-suta, as*, m. the son of Chāyā, an epithet of Saturn.

Chāyaka, as, ikā, am, Ved. shadowy (as a demon).

छालिक्य *ćhālikya, am*, n., N. of a kind of song; [cf. *ćhalika.*]

छि *ćhi, is*, m. abuse, reproach.

छिक्कन *ćhikkana, am*, n. (an onomatopoetic word with the affix of a noun of action), sneezing; (*ī*), f. the plant Artemisia Sternutatoria.

Chikkā, f. sneezing.

Chikkika, as, ā, am, sneezing, sternutatory; (*ā*), f. the plant Artemisia Sternutatoria.

छिक्कर *ćhikkara, as*, m. a kind of animal; (perhaps an incorrect form.)

छिक्कार *ćhikkāra, as*, m. a kind of antelope.

छित *ćhita*. See rt. *ćho*, p. 334.

छिद् 1. *ćhid*, cl. 7. P. A. *ćhinatti, ćhintte, ćićheda, ćićhide, ćhetsyati, -te, aćchidat* or *aććhaitsīt, aććhitta, ćhettum*, to cut, cut off, amputate, cut through, hew, chop, rend, split, pierce, separate, divide, unfasten; to take away, remove, deprive of; to interrupt, disturb; to destroy, annihilate, efface, blot out: Pass. *ćhidyate*, to be split, to be cut, to break, be torn, &c.: Caus. P. *ćhedayati, -yitum*; Aor. *aćićhidat*, to cut off; to cause to cut off or through: Desid. *ćićhitsati, -te*: Intens. *ćećhidyate, ćećhidīti, ćećhetti*; [cf. Lat. *scindo*: Gr. σχίζω, σχίδη, σχέδη, σχινδαλμός, σκινδαλμός, σκίδνημι; σχάζω(?): Goth. *skeida*: Germ. *scheide*: Old Germ. *schîte*; *splitar*: Mod. Germ. *splitter*: Hib. *sceithim*, 'I cut off, lop,' &c.]

Chitti, is, f. cutting, division; N. of a tree, = *karañja*.

Chittvara, as, ā, am, cutting or fit for cutting (as a weapon &c.), trenchant; hostile, inimical, a foe; roguish, fraudulent, knavish, a knave; [cf. *ćhattvara* and *ćhidura.*]

Chittvā, ind. having cut, amputated, divided.

2. *ćhid, t, t, t*, (at the end of a compound) cutting, cutting through, tearing asunder, splitting, piercing [cf. *ukha-ććhid, keśa-ććhid, paksha-ććhid*]; destroying, annihilating, removing [cf. *duḥkha-ććhid*]; (*t*), m. the divisor, denominator.

Chidaka, am, n. Indra's thunderbolt or diamond.

Chidā, f. cutting, dividing.

Chidi, is, is, i, cutting or tearing off, splitting; (*is*), f. an axe.

Chidira, as, m. an axe; a sword; fire; a rope, cord.

Chidura, as, ā, am, cutting, dividing, what cuts or divides; easily breaking; hostile, a foe; roguish, a knave; [cf. *ćhittvara.*]

Chidyamāna, as, ā, am, being cut, cut.

Chidra, as, ā, am, containing holes, pierced; (*am*), n. a hole, slit, incision, cleft, opening, fissure, crack, perforation, vacuity, interruption, (*ćhidram daiva-kṛitam*, the opening or hole made by nature, the cartilage of the ear, the pupil of the eye, &c.); defect, fault, blemish, flaw (moral or physical); a vulnerable or weak point, weak side, foible, imperfection, infirmity; (in astronomy) N. of the eighth

house; [cf. *a-ććhidra, karṇa-ććh°, kṛita-ććh°, gṛiha-ććh°, niś-ćh°.*] — *Chidra-karṇa, as, ī, am,* having the ears bored or pierced. — *Chidra-tā,* f. the state of being perforated, the quality of being perforated or pervaded by everything. — *Chidra-darśana, as, ā, am,* exhibiting faults or deficiencies, (*a-ććhidradarśana,* faultless); (*as*), m., N. of a Cakra-vāka that had been a Brāhman in a former birth. — *Chidra-darśin, ī, inī, i,* observing faults or deficiencies, a captious critic; (*ī*), m., N. of a Cakra-vāka; see above. — *Chidra-vaidehī,* f. the plant Scindapsus Officinalis, = *guja-pippalī.* — *Chidrātman* (°*ra-āt*°), *ā, ā, a,* one who exposes his weak points to attack. — *Chidrānusandhānin, ī, inī, i,* or *ćhidrānusārin* or *ćhidrānveshin* (°*ra-an*°), *ī, iṇī, i,* looking out for faults or flaws, picking holes, a censorious or captious critic. — *Chidrāntar* (°*ra-an*°), *ah,* m. 'internally hollow,' cane or reed. — *Chidrānveshaṇa* (°*ra-an*°), *am,* n. the searching for faults, picking holes; [cf. *ćhidrānusandhānin* above.] — *Chidrā-phala, am,* n. a kind of fruit; [cf. *māyā-phala.*]

Chidraya, nom. P. *ćhidrayati, -yitum,* to pierce, perforate, bore, make openings or holes, to perforate the ears for rings &c.

Chidrāpaya, nom. P. *-payati, -yitum,* to pierce, perforate.

Chidrita, as, ā, am, pierced, perforated, having holes, orifices or openings.

Chidrin, ī, iṇī, i, having holes, hollow.

Chidvara, as, ā, am, = *ćhittvara.*

Chindaka, as, m., N. of a family or race.

Chinna, as, ā, am, cut, divided, torn, broken, destroyed; decaying, declining, exhausted, tired; (*ā*), f. a whore, a harlot; the tree Cocculus Cordifolius, = *guḍūćī.* — *Chinna-karṇa, as, ī, am,* having the ears cut off. — *Chinna-keśa, as, ā, am,* having the hair cut, shorn, shaven. — *Chinna-granthinikā,* f. a kind of bulbous plant, = *tri-parṇikā.* — *Chinna-druma, as,* m. a riven tree. — *Chinna-dhanvan, ā,* m. a warrior whose bow has been cut or broken by his enemy's arrow. — *Chinna-nāsika, as, ā, am,* having the nose cut off, noseless. — *Chinna-nāsya, as, ā, am,* having the nose-rein (or cord passing through the nose) cut or broken. — *Chinna-paksha, as, ā, am,* having the wings clipped or torn off. — *Chinna-pattrī,* f., N. of a plant, = *ambashṭhā.* — *Chinna-bandhana, as, ā, am,* loosed from bonds, liberated. — *Chinna-bhinna, as, ā, am,* pierced through and through, cut up, destroyed, scattered. — *Chinna-bhūyishṭhadhūma, as, ā, am,* bursting through the thick smoke, scattering the mass of smoke. — *Chinna-masta* or *ćhinna-mastaka, as, ā, am,* decapitated; (*ā*), f. a headless form of Durgā. — *Chinna-mūla, as, ā, am,* cut up by the root. — *Chinna-ruha, as,* m., N. of a tree, = *tilaka;* (*ā*), f., N. of several plants, viz. Cocculus Cordifolius; incense, = *śallakī;* also = *svarṇa-ketakī.* — *Chinna-vat, ān, atī, at,* having cut or cut off. — *Chinna-veśikā,* f. the plant Clypea Hernandifolia, = *pāṭhā.* — *Chinna-śvāsa, as,* m. interrupted or irregular breathing, a kind of asthma; (*as, ā, am*), breathing at irregular intervals. — *Chinna-saṃśaya, as, ā, am,* one whose doubts are dispelled, freed from doubt; confirmed, confident. — *Chinnodbhavā* (°*na-ud*°), f. the plant Cocculus Cordifolius, = *guḍūćī.*

Chinnaka, as, ā, am, having a little cut off, incised; (Compar. *ćhinnaka-tara* = *ćhinnataraka.*)

Chettavya, as, ā, am, to be cut, to be cut off &c.

Chettṛi, tā, trī, tṛi, who or what cuts, a cutter, a wood-cutter; destroying, removing, solving, a resolver of (doubts &c.).

Cheda, as, ā, am, (at the end of comp.) cutting, cutting off [cf. *sthāṇu-ććheda*]; (*as*), m. a cutting or dividing, divisor, the denominator of a fraction; a distinguishing mark [cf. *bhakti-ććheda*]; a cut, a section, a piece, portion, a part cut off or broken off; an incision, cleft, slit; cutting, dividing, tearing off; solving, dissipating (doubt &c.); destruction, interruption, vanishing; cessation, deprivation, want, deficiency. — *Cheda-kara, as, ā* and *ī, am,* cutting; (*as*), m. a wood-cutter.

Chedaka, as, ikā, am, cutting off, dividing; the denominator of a fraction; [cf. *granthi-ććhedaka.*]

Chedana, as, ī, am, cutting asunder, splitting; destroying, solving, removing; (*am*), n. cutting, cutting off, amputation, dividing, tearing asunder, splitting; division; a section, a part, a portion; destruction, removing.

Chedanīya, as, ā, am, to be cut or divided, divisible.

Chedi, is, is, i, cutting off; breaking; (*is*), m. a carpenter.

Chedita, as, ā, am, cut, divided.

Cheditavya, as, ā, am, to be cut or divided, divisible.

Chedin, ī, inī, i, cutting off, tearing off or asunder; destroying, removing.

Chedya, as ā, am, to be cut or divided, divisible; to be cut off or amputated, to be split, to be mutilated; (*am*), n. amputation, excision; [cf. *kuḍya-ććhedya* and *pattra-ć*°.]

Chaidika, as, m. a ratan, a cane.

छिप्पिका **ćhippikā,** f. a kind of bird (?); [cf. *ćippikā.*]

छिलिहिण्ड **ćhilihiṇḍa,** *as,* m., N. of a plant, = *pātāla-garuḍa.*

छुच्छुन्दर **ćhuććhundara,** *as,* m. or (*i, is* or *ī*), f. the musk-rat or shrew.

छुच्छू **ćhuććhū,** *ūs,* f. or *ćhuććhū-piṅgalā,* f. a kind of animal.

छुट् **ćhuṭ** (a various reading for *ćuṭ*), cl. 6. 10. P. *ćhuṭati, ćhoṭayati,* &c., to cut; [cf. Hib. *sgoth,* 'a cut;' *sgothan,* 'a small flock.']

छुड् **ćhuḍ** (a various reading for *thuḍ*), cl. 6. P. *ćhuḍati,* &c., to cover.

छुड्ड **ćhuḍḍa,** *as,* m., N. of several men; (*ā*), f., N. of a woman.

छुद्र **ćhudra,** *am,* n. retaliation, counteraction, remedying; a ray.

छुप् **ćhup,** cl. 6. P. *ćhupati, ćuććhopa, ćhopsyati, aććhaupsīt, ćhoptum,* to touch.

Chupa, as, m. touch, touching; a small tree, a shrub, a bush; air, wind; war, combat.

छुबुक **ćhubuka,** *am,* n., Ved. the chin; [cf. *ćivuka* and *ćubuka.*]

छुर् **ćhur,** cl. 6. P. *ćhurati, ćuććhora, ćhuritum,* &c., to cut, engrave, incise, etch: Caus. *ćhurayati* and *ćhorayati, -yitum,* to inlay, veneer, to set with mosaic ornaments; [cf. *kshur;* cf. also Hib. *scuirim* or *sguirim,* 'I cease, desist,' cf. *ćheda;* Old Germ. *scur, sciru,* &c.; Mod. Germ. *Schere.*]

Churā, f. lime.

Churikā, f. a knife.

Churita, as, ā, am, cut, inlaid, set, coated, spread; blended, intermingled. — *Churitodara* (°*ta-ud*°), *as, ī, am,* pierced through the belly; transfixed.

Churī, f. a knife, = *kshurī.*

Chūrikā, f. = *ćhurikā* in *ćhūrikā-pattrī,* N. of a plant, = *śvetā,* Andropogon Aciculatus; the mouth of a cow; (other readings have *khurikā, sphurikā, sthurikā, sthūrikā.*)

Chūrī, f. = *ćhurī.*

Churaṇa, am, n. abandoning, leaving.

छृद् **ćhṛid,** cl. 7. P. *ćhṛiṇatti, ćaććharda, ćhardishyati* or *ćhartsyati, ćharditum,* to pour out; P. and A. *ćhṛiṇatti, ćhṛintte,* &c., to play, shine; to vomit; cl. 1. P. *ćhardati,* &c., to kindle: Caus. *ćhardayati,* to pour out; to spit out, eject, vomit; to cause to spit; to kindle: Desid. *ćićchardishati, -te,* or *ćićchṛitsati, -te:* Intens. *ćarićchṛidyate, ćarićchartti;* [cf. *ćhard;* cf. also Lat. *splendeo;* Lith. *spindziu, spindulys, skaistus, skaistas;* Germ. *glanzen?*].

छृप् **ćhṛip** (a various reading for *ćhṛid*), cl. 1. 10. P. *ćharpati, ćharpayati,* &c., to kindle, inflame.

छेक **ćheka,** *as, ā, am,* tame, domesticated (as a bird or beast); citizen, town-bred, shrewd, sharp, smart, trained in the acuteness and vice of towns; (with *anu-prāsa*), a kind of alliteration, repetition of two or more consonants in different words; (*as*), m. a bee. — *Chekokti* (°*ka-uk*°), *is,* f. indirect speech, insinuation, double entendre, hint.

Chekāla or *ćhekila, as, ā, am,* = *ćheka* above.

छेत्तव्य **ćhettavya.** See under 1. *ćhid.*

छेमण्ड **ćhemaṇḍa,** *as,* m. a fatherless child; [cf. *ćhamaṇḍa* and *kāćigha.*]

छेलु **ćhelu,** *us,* m. the plant Vernonia Anthelmintica.

छैदिक **ćhaidika.** See under 1. *ćhid.*

छो **ćho,** cl. 4. P. *ćhyati, ćaććhau, ćhāsyati, aććhāt* or *aććhāsīt, ćhātum,* to cut, divide, mow, reap: Caus. P. *ćhāyayati.*

Chāta or *ćhita, as, ā, am,* cut, divided, thin, feeble, emaciated.

छोज **ćhoja,** *as,* m., N. of a man.

छोटिका **ćhoṭikā,** f. snapping the thumb and forefinger together.

छोटिन् **ćhoṭin,** *ī,* m. (said to be fr. rt. *ćho*), a fisherman.

छोरण **ćharaṇa.** See under rt. *ćhur.*

छोलङ्ग **ćholaṅga,** *as,* m. = *māluluṅga,* a citron, lime; [cf. *ambu-keśara.*]

छ्यु **ćhyu,** cl. 1. A. *ćhyavate,* &c., to go, move, approach.

ज

ज 1. **ja,** the third letter of the second or palatal class of consonants, having the sound of *j* in *jump.* — *Ja-kāra, as,* m. the letter or sound *ja.*

ज 2. **ja,** *as, ā, am* (fr. rt. *jan,* and used at the end of comp.), born from, descended from, a son or daughter of, produced or caused by, born in, produced in or at or upon, growing in, living at, being at [cf. *atri-dṛig-ja, dhṛitarāshṭra-ja, ātma-ja, aṇḍa-ja, kula-ja, vana-ja, sarasi-ja, agra-ja, avara-ja, eka-ja,* &c.]; prepared from, made of or with; belonging to, connected with, peculiar to [cf. *anna-ja* and *śakra-ja*]; (*as*), m. a father, progenitor; birth, production; [cf. *jā.*]

ज 3. **ja,** *as, ā, am* (connected with the preceding by some lexicographers, but the meanings appear to be artificial), speedy, swift; victorious, triumphant, conquering; eaten; (*as*), m. speed; enjoyment; light, lustre; poison; a Piśāća; a N. of Vishṇu; also of Śiva; (*ā*), f. a husband's brother's wife.

जंस् **jaṃs,** cl. 10. P. *jaṃsayati, -yitum,* to protect; to liberate.

जंह् **jaṃh,** Ved. only in Intens. *jaṅgahe,* to strike with the wings or feet, to kick; (Sāy. who derives this word from *grah*), to hold tight, hold fast.

Jaṃhas, as, n., Ved. flapping of the wings; (Sāy.) velocity, speed; [cf. *kṛishṇa-jaṃhas.*]

जक **jaka,** *as,* m., N. of a Brāhman.

जकुट **jakuṭa,** *as,* m. a dog; the Malaya

mountains; (*am*), n. a pair; (*as, am*), m. n. the egg-plant, Solanum Melongena, or its flower.

जक्ष् 1. *jaksh* (probably a reduplicated form of *ghas*, q. v.), cl. 2. P. *jakshiti*, 3rd pl. *jakshati* (Gram. 290. *b*); Impf. *ajakshīt* and *ajakshat* (Pāṇ. VII. 3, 98, 99), 3rd pl. *ajakshus; jajaksha, jakshishyati;* Aor. *ajakshīt*, 3rd pl. *ajakshishus; jakshitum* or *jagdhum*, (Pres. part. nom. sing. m. *jakshat*, Pāṇ. VII. 1, 78), to eat, consume, destroy; to wish to eat: Caus. *jakshayati, ajajakshat:* Desid. *jijakshishati:* Intens. *jājakshyate, jājashṭi.*

Jakshaṇa, am, n. eating, consuming.

Jakshi, is, f. eating, consuming.

Jakshivas, ān, ushī, at (perf. part. fr. rt. *ghas*), one who has eaten.

Jagdha, as, ā, am, eaten; (*am*), n. a place where a person has eaten. — *Jagdha-pāpman, ā, ā, a*, Ved. one whose sin or wickedness is consumed or blotted out.

Jagdhi, is, f. eating, consuming; food, victuals; [cf. *kalya-jagdhi.*]

जक्ष् 2. *jaksh* (reduplicated fr. rt. *has*), cl. 2. P., Ved. *jakshiti*, &c., to laugh.

जक्ष *jaksha, as*, m. a Prākṛit form for *yaksha.*

Jakshma, as, m. and *jakshman, ā*, m. two Prākṛit forms for *yakshman.*

जगत् *jagat, at, atī, at* (reduplicated form fr. rt. *gam*), moving, movable, locomotive, transitory; (*t*), n. that which moves or is alive, men and animals, or animals as opposed to men; (in the later language) the world, the earth, the universe; (*tī*), n. du. heaven and the lower world; *jaganti*, n. pl. the worlds; (*t*), m. air, wind; (*tī*), f. a female animal, a cow, (metaphorically 'milk, water'); the earth; the site of a house; people, mankind; the world, the universe; a particular metre consisting of four lines of twelve syllables each; a general name for any metre containing 4×12 syllables; a sacrificial brick named after the metre Jagatī; a field planted with Jambū. — *Jagać-ćakshus, us*, m. 'the eye of the universe,' the sun. — *Jagać-ćandrikā*, f., N. of a commentary by Bhaṭṭotpala on the work Vṛihaj-jātaka; (this commentary is also called Cintā-maṇi.) — *Jagać-ćhandas, ās, ās, as*, one to whom the metre Jagatī belongs, or to whom it is chiefly addressed &c. — *Jagaj-jīva, as*, m. living in the world, a living being. — *Jagaj-jīvana-dāsa, as*, m., N. of the author of three poems entitled Jñāna-prakāśa, Prathama-grantha, and Mahā-pralaya. — *Jagatī-dhara, as*, m. 'supporter of the world,' a mountain; N. of a Bodhi-sattva. — *Jagatī-pati, is*, m. 'lord of the earth,' a king. — *Jagatī-pāla, as*, m. 'earth-protector,' a king. — *Jagatī-bhartṛi, tā*, m. 'supporter of the earth,' king. — *Jagatī-bhuj, k*, m. one who enjoys or possesses the earth, a king. — *Jagatī-ruha, as*, m. 'growing on the earth,' a tree. — *Jagatī-varāha, am*, n., N. of a Sāman. — *Jagat-kartṛi, tā*, m. the creator of the world; Brahmā. — *Jagat-kāraṇa, am*, n. the cause of the universe. — *Jagat-kṛitsna, am*, n. the whole world, the universe. — *Jagat-kshaya, as*, m. the destruction of the world. — *Jagat-traya, am*, n. the three worlds, or heaven, earth, and the lower world (*pātāla*). — *Jagat-pati, is*, m. 'lord of the world,' an epithet of Śiva, also of Vishṇu or Kṛishṇa; a king. — *Jagat-prabhu, us*, m. 'lord of the world,' an epithet of Brahmā, of Śiva, of Vishṇu; an Arhat of the Jainas. — *Jagat-prasiddha, as, ā, am*, known throughout the world, notorious. — *Jagat-prāṇa, as*, m. the breath of the world, wind, air. — *Jagat-samagra, am*, n. the entire world, the universe. — *Jagat-sarva, am*, n. the whole world. — *Jagat-sākshin, ī*, m. the witness or spectator of the world, the sun. — *Jagat-siṇha, as*, m., N. of a son of Māna-siṇha and father of Mahā-siṇha. — *Jagat-srashṭṛi, ṭā*, m. the creator of the world; Brahmā; Śiva. — *Jagat-svāmin, ī*, m. lord of the world, the supreme deity; N. of an image of the sun in Dvādaśādityāśrama; N. of Vishṇu. — *Jagad-anta, as*, m. the end of the world. — *Jagad-antaka, as*, m. the destroyer of the world. — *Jagadantakāntaka* (°*ka-an*°), *as*, m. destroying the destroyer of the world. — *Jagad-ambā*, f. the mother of the world, a N. of Durgā. — *Jagad-ātmaka, as, ā, am*, whose self is the world, identical with the world. — *Jagad-ātman, ā*, m. the soul of the world, the supreme spirit. — *Jagad-ādi-ja, as*, m. the first-born of the world, an epithet of Śiva. — *Jagad-ādhāra, as*, m. 'stay or supporter of the universe,' an epithet of Time; also of the Jina Vīra; air, wind. — *Jagad-ānanda, as, ā, am*, rejoicing the world. — *Jagad-āyu, us*, m. or *jagad-āyus, us*, m. the life-spring of the world, an epithet of the wind. — *Jagad-īśa, as*, m. 'lord of the universe,' an epithet of Vishṇu or Kṛishṇa, also of Śiva and Brahmā; N. of a man; N. of the author of a commentary entitled Anumāna-dīdhiti-ṭippanī. — *Jagad-īśvara, as*, m. the lord of the universe; an epithet of Śiva; a king; N. of the author of the play Hāsyārṇava. — *Jagad-uddhāra, as*, m. the salvation or deliverance of the world. — *Jagad-ekanātha, as*, m. the sole monarch of the world; an epithet of Raghu. — *Jagad-eka-pāvana, as, ī, am*, the sole purifier of the world. — *Jagad-guru, us*, m. the father of the world; an epithet of Brahmā, Vishṇu, Śiva, and Rāma (as an incarnation of Vishṇu). — *Jagad-gaurī*, f. an epithet of Manasādevī, the deified wife of the sage Jaratkāru and sister of the Nāgas or serpent-race. — *Jagad-ghātin, ī, inī, i*, destroying the world, destructive, hostile to mankind. — *Jagad-dīpa, as*, m. 'illuminator of the world,' an epithet of the sun. — *Jagad-dvīpa, as*, m. wrong reading for *jagad-vīja*, q. v. — *Jagad-dhara, as*, m. 'supporter or sustainer of the world,' N. of the author of a commentary on the plays Mālatī-mādhava and Veṇī-saṃhāra, a son of Ratna-dhara and grandson of Vidyā-dhara. — *Jagad-dhātṛi, tā*, m. 'maintainer of the world,' an epithet of Brahmā and of Vishṇu; (*trī*), f. 'fosterer of the world,' an epithet of Sarasvatī and Durgā. — *Jagad-bala, as*, m. 'the strength of the world,' or 'surrounding the world,' (fr. rt. *val*), wind, air. — *Jagad-yoni, is*, m. 'the womb or place of production of the world,' an epithet of Śiva, Vishṇu, Kṛishṇa, and Brahmā; (*is*), f. the mother of all living beings, the earth. — *Jagad-vandya, as*, m. 'to be praised or adored by the world,' an epithet of Kṛishṇa. — *Jagad-vahā*, f. 'bearer of all living beings,' the earth. — *Jagad-vināśa, as*, m. the destruction of the world, the expiration of a Yuga or period of the world's existence. — *Jagad-vīja, am*, n. seed or first principle of the world, epithet of Śiva. — *Jagan-nātha, as*, m. 'the lord of the world,' a N. of Vishṇu or Kṛishṇa; also of Rāma and of Dattātreya (both incarnations of Vishṇu); N. of a celebrated idol; also of a temple, and the surrounding district on the Coromandel coast near Cuttack in Orissa, where Vishṇu is especially worshipped as Jagan-nāth; (pilgrimages are made from all parts of India to the idol of Jagannātha there enshrined; see *jagannātha-kshetra* and *purushottama-kshetra*); N. of the author of a work entitled Rekhā-gaṇita; the author of the poem Bhāminī-vilāsa; N. of a son of Rudra who compiled at the end of the last century the work Vivāda-bhaṅgārṇava; (*au*), m. du. epithet of Vishṇu and Śiva; (*ā*), f. epithet of Durgā. — *Jagannātha-kshetra, am*, n. the shrine of Jagannātha and surrounding district, see above. — *Jagannātha-vallabha-nāṭaka, am*, n. title of a play. — *Jagan-nivāsa, as*, m. the abode of the world, an epithet of Vishṇu or Kṛishṇa; worldly existence. — *Jagan-maṇi, is*, m., N. of a copyist. — *Jagan-maya, as, ī, am*, containing the whole world. — *Jagan-mātṛi, tā*, f. 'mother of the world,' epithet of Durgā and Lakshmī.

Jaganvas, vān, gmushī, vat (perf. part.), one who has gone.

Jagmi, is, is, i, Ved. going, being in constant motion; going to, hastening towards (with acc. or loc.); (*is*), m. the wind, air.

Jagmivas, vān, mushī, vat, who or what has gone.

Jaṅgama, as, ā, am (fr. Intens. of rt. *gam*), moving, movable, locomotive, that which has motion as opposed to that which is stationary, living; a living being (=*jagat* in the earlier language); derived from living beings; [cf. Goth. *gagga;* Germ. *Gang.*] — *Jaṅgama-kuṭī*, f. a parasol, a ćhattar or umbrella ('movable house'). — *Jaṅgama-tva, am*, n. the state of having motion, movableness.

जगद *jagada, as*, m. an attendant, a guardian.

जगद्दल *jagaddala, as*, m., N. of a king of the Darads.

जगनु *jaganu* or *jagannu, us*, m. a living being, an animal; an insect; fire or its deity.

जगर *jagara, as*, m. armour, mail; [cf. *jāgara.*]

जगल *jagala, as, ā, am*, fraudulent, knavish; (*as*), m. a kind of intoxicating beverage, any fluid suitable for distillation; the plant Vangueria Spinosa, = *madana-vṛiksha;* armour, mail [cf. *jagara*]; (*am*), n. cow-dung.

जगुरि *jaguri, is, is, i* (fr. rt. *gam* or *gā*), Ved. leading, conducting.

जग्गिक *jaggika, as*, m., N. of a man.

जग्ध *jagdha.* See under 1. *jaksh.*

जग्मि *jagmi, jagmivas.* See under *jagat.*

जघन *jaghana, as, am*, m. n. in the later language always n. (probably a reduplicated form of rt. *han*, but by some connected with *jaṇh*), the hinder part, the buttock, the hip and loins, the pudenda, mons veneris; rear-guard, reserve of an army; [cf. *jaṅghā.*] — *Jaghana-kūpaka, au*, m. du. the hollow of the loins of a handsome woman. — *Jaghana-gaurava, am*, n. the weight of the hips. — *Jaghana-ćapalā*, f. a libidinous woman (moving the hips); a woman active in dancing; a species of the Āryā metre. — *Jaghana-tas*, ind. behind, on the hinder part, after; [cf. *agra-tas.*] — *Jaghanārdha* (°*na-ar*°), *as*, m. the hinder part (opposed to *pūrvārdha*); rear-guard, reserve of an army. — *Jaghane-phalā*, f. the opposite-leaved fig-tree, Ficus Oppositifolia.

Jaghanin, ī, inī, i, having stout hips or large buttocks.

Jaghanena, ind. behind, (with gen. or acc.) backwards, away from.

Jaghanya, as, ā, am, hindmost, hinder, last, latest, lowest, low, worst, vilest, vile, base, shortest, least, least important; of low origin or rank; (*as*), m. a Śūdra or man of the lowest class; N. of the attendant of Mālavya, who was one of the five princes born under particular constellations; (*am*), n. the penis; (*am* or *e*), ind. after, behind, last; *jaghanye kṛi*, to leave behind, turn the back on; [cf. Hib. *deaghanach*, 'last.'] — *Jaghanya-guṇa-vṛitti-stha, as, ā, am*, addicted to low pursuits, chiefly familiar with the lowest of the three Guṇas. — *Jaghanya-ćapalā*, f. a species of the Āryā metre; [cf. *jaghana-ćapalā.*] — *Jaghanya-ja, as, ā, am*, last born, youngest; low-born; (*as*), m. a younger brother; a Śūdra. — *Jaghanya-tara, as, ā, am*, lower, inferior. — *Jaghanya-tas*, ind. behind, at the back, after. — *Jaghanya-śāyin, ī, inī, i*, lying down last, going to bed last.

जघन्वस् *jaghanvas, vān, ghnushī, vat* (fr. rt. *han*), who or what has killed.

Jaghni, is, is, i, striking, killing; (*is*), m. a weapon, offensive instrument.

Jaghnivas, vān, ghnushī, vat (perf. part.), = *jaghanvas* above.

Jaghnu, us, us, u, striking, beating, killing.

जघ्रि *jaghri, is, is, i* (reduplicated form fr. rt. *ghri*), Ved. pouring out, sprinkling about.

जङ्क्ष् *jaṅksh*, cl. 1. P. *jaṅkshati*, a various reading for *kshaj* or *kshañj.*

जङ्ग janga, as, m., N. of a man.

जङ्गपूग jangapūga, as, m. wickedness, sin (?).

जङ्गम jangama. See p. 335, col. 3.

जङ्गल jangala, as, ā, am, arid, sterile, desert; (as), m. a desert, waste or overgrown land, any arid or sterile region, any wild or uninhabited country, a jungle; (as, am), m. n. flesh, meat; [cf. jāngala and jangula.]

Jangāla, as, m. a land-mark, a limit, a boundary, a ridge of earth running along the edge of a field for collecting water and forming a passage over it, a balk.

Jangula, am, n. poison, venom.

जङ्गिड jangiḍa, as, m., N. of a plant which is worn as an amulet.

जङ्घ jangha, as, m. (said to be fr. rt. jan, or corrupted from jangā fr. rt. gā, to go, or fr. rt. janh; cf. jaghana), N. of a Rakshas; (ā), f. the shank or lower part of the leg from the ankle to the knee; (in the earlier language also) the upper part of the leg; a part of a bedstead; [cf. Old Germ. scinkel; Germ. Schenkel.] — Janghā-kara, as, ī, am, or janghā-karika, as, ā, am, active with the legs, running quickly, a runner. — Janghā-kārika, as, m. a runner, a courier, an express. — Janghā-trāṇa, am, n. armour or protection for the legs, cuisses or greaves. — Janghā-bandhu, us, m., N. of a man. — Janghā-ratha, as, m., N. of a man; (ās), m. pl. his descendants. — Janghāri (°ghā-ari), is, m., N. of a man.

Janghāla, as, ā, am, running swiftly, quick, rapid, going quickly; (as), m. a courier; a deer, an antelope.

Janghikā, f. a diminutive fr. janghā.

Janghila, as, ā, am, running swiftly, quick, rapid.

जज jaj, cl. 1. P. jajati, &c., to fight; [cf. janj; cf. also Hib. fighim, 'I fight;' Germ. fechte; Old Germ. vihtu; Lat. pugno.]

Jaja, as, m. a warrior. — Jajaujas (°ja-oj°), as, n. prowess, valour; [cf. jājin.]

जज्ज jajja, as, m., N. of a man.

Jajjala, as, m., N. of a man.

जज्ञि jajñi, is, is, i (reduplicated form fr. rt. jan), germinating, shooting.

जझ्झती jajhjhatī, īs, f. pl., Ved. (scil. āpas), dashing, splashing or rushing waters; (an onomatopoetic word formed like a pres. part. from a supposed rt. jajhjh.)

जञ्ज् janj, cl. 1. P. janjati, &c., = jaj, to fight; [cf. Lith. zinczju.]

जञ्जणाभवत् janjaṇā-bhavat, an, antī, at, Ved. glittering, flashing.

जञ्जपूक janjapūka, as, ā, am (fr. Intens. of rt. jap), muttering prayers repeatedly, muttering incantations or charms; (as), m. an ascetic, a devotee, one who mutters prayers.

जट् jaṭ (probably a rt. derived fr. jaṭa below), cl. 1. P. jaṭati, &c., to clot, to form into a concrete mass, to become twisted together or entangled and matted as hair; [cf. jhaṭ.]

जट jaṭa, as, ā, am (fr. rt. jan?), wearing twisted or entangled locks of hair; (ā), f. the hair matted and twisted together as worn by the god Śiva and by ascetics and persons in mourning; the long tresses of hair twisted or braided together, and coiled in a knot over the head so as to project like a horn from the forehead, or at other times allowed to fall carelessly over the back and shoulders; a fibrous root, a root in general; N. of several plants, = jaṭā-māṇsī; Mucuna Pruritus, Flacourtia Cataphracta; Asparagus Racemosus; also = rudra-jaṭā [cf. kṛishṇa-jaṭā]; N. of a Pāṭha or arrangement of the Vedic text so called from a peculiar repetition and inversion of the words, (it is a still more artificial arrangement than the Krama-pāṭha, each pair of words being repeated three times and one repetition being in inverted order.) — Jaṭā-kara, as, ā, am, matting the hair. — Jaṭā-ćīra or jaṭāṭīra, as, m. a N. of Śiva. — Jaṭā-jūṭa, as, m. the long tresses of hair twisted on the top of the head; a quantity of twisted hair; Śiva's hair. — Jaṭā-jvāla, as, m. 'having a flame like a tuft,' a lamp. — Jaṭā-ṭanka, as, m. an epithet of Śiva; [cf. kaṭankaṭa.] — Jaṭā-dhara, as, ā, am, wearing twisted or matted hair; (as), m. any mendicant or ascetic wearing the Jaṭā; an epithet of Śiva; N. of one of the attendants of Skanda; N. of a Buddha; N. of a lexicographer; (ās), m. pl., N. of a people in the south of India. — Jaṭā-dhārin, ī, iṇī, i, wearing matted or braided hair. — Jaṭā-pāṭha, as, m. the Jaṭā reading or arrangement of the Vedic text, see above. — Jaṭā-bandha, as, m. the knot or coil of matted hair. — Jaṭā-maṇḍala, am, n. braided or twisted hair forming a coil on the top of the head. — Jaṭā-māṇsī, f. the plant Nardostachys Jaṭāmāṇsi. — Jaṭā-mālin, ī, m., N. of a form of Śiva, 'garlanded with matted hair.' — Jaṭā-vat, ān, atī, at, wearing the Jaṭā, wearing knotted or clotted hair; (tī), f. = jaṭā-māṇsī. — Jaṭā-vallī, f., N. of two plants, = rudra-jaṭā and gandha-māṇsī. — Jaṭāsura (°ṭā-as°), as, m., N. of a Rakshas killed by Bhīma-sena; (ās), m. pl., N. of a people living in the north-east of Madhya-deśa. — Jaṭeśvara-tīrtha (°ṭā-īś°), am, n., N. of a Tīrtha.

Jaṭāyu, us, and jaṭāyus, us, m., N. of a fabulous bird, the king of the vultures (gṛidhra-rāja), son of Aruṇa and Śyenī (or according to the Rāmāyaṇa, son of Garuḍa), and younger brother of Sampāti. (It is related in Chap. XX of the Araṇya-kāṇḍa of the Rāmāyaṇa, that whilst Rāma was on his way to Pañćavaṭī he met Jaṭāyus, who declared his intention of aiding Rāma, out of regard for his father Daśaratha. Accordingly when Rāvaṇa carried off Sītā, the semi-divine bird attempted to rescue her, but was defeated and mortally wounded by Rāvaṇa; Chap. LVI); bdellium, see guggulu; N. of a mountain.

Jaṭāla, as, ā, am, wearing a coil of twisted or clotted hair; (as), m. bdellium; a kind of Curcuma (karćūra); the plant Bignonia Suaveolens; the Indian fig-tree or vaṭa; (ā), f. = jaṭā-māṇsī.

Jaṭālaka, as, ikā, am, wearing knotted or matted hair.

Jaṭi, is, f. clotted or twisted hair, an assemblage, multitude; the waved-leaf fig-tree, Ficus Venosa (= plaksha); [cf. jaṭī and dhurjaṭi.]

Jaṭika, as, ā, am, wearing twisted or braided hair (= jaṭin?).

Jaṭin, ī, inī, i, wearing the Jaṭā, having twisted hair; (ī), m. an epithet of Śiva; N. of one of the attendants of Skanda; an elephant sixty years old; waved-leaf fig-tree (= plaksha).

Jaṭila, as, ā, am, wearing the Jaṭā, having clotted or entangled hair; complicated, twisted together, intermixed, confused; (as), m. a lion; a goat with certain marks; N. of a man; (ā), f., N. of a woman with the patronymic Gautamī said to have had seven husbands, mother-in-law of Rādhikā; N. of several plants, = jaṭā-māṇsī; long pepper; also = uććaṭā; = vaćā, Acorus Calamus; = damanaka. — Jaṭila-sthala, am, n., N. of a place.

Jaṭilaka, as, m., N. of a man; (ās), m. pl. the descendants of this man; (ikā), f., N. of a woman.

Jaṭilī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to twist together, form into a clotted mass, to braid; to complicate, interweave, wrap round.

Jaṭilī-bhāva, as, m. the being twisted together, complication, confusion.

Jaṭī, f. the waved-leaf fig-tree [cf. jaṭi]; also = jaṭā-māṇsī.

जटाटीर jaṭāṭīra. See jaṭā-ćīra.

जटुल jaṭula, as, m. a freckle, a mark; [cf. jaḍula.]

जठर jaṭhara, as, ā, am (said to be fr. rt. jan), hard, firm; old; bound, tied (?); yellowish (?); (ās), m. pl., N. of a people in the south-east of Madhya-deśa; (as), m., N. of a mountain; (as, am), m. n. the stomach, belly, abdomen, viscera, bowels; the womb; a hole, cavity; the interior of anything; the bosom; certain morbid affections of the bowels; Ved. course (?); [cf. Goth. qvithrs, Them. qvithra; Lat. venter?]. — Jaṭhara-gada, as, m. a morbid affection of the abdomen or bowels, dropsy (?). — Jaṭhara-jvālā, f. belly-ache, colic, enteritis. — Jaṭhara-nud, t, m. the plant Cathartocarpus Fistula; [cf. āragbadha.] — Jaṭhara-yantraṇā or jaṭhara-yātanā, f. pain endured by the child in the womb before birth. — Jaṭhara-roga, as, m. = jaṭhara-gada above. — Jaṭhara-vyathā, f. stomach-ache, colic. — Jaṭhara-stha, as, ā, am, or jaṭhara-sthāyin, ī, inī, i, or jaṭhara-sthita, as, ā, am, being in the belly, being in the womb. — Jaṭharāgni (°ra-ag°), is, m. the digestive fire of the stomach, the gastric juice [cf. agni and jāṭhara]; a N. of Agastya in a former birth; [cf. dahrāgni.] — Jaṭharāmaya (°ra-ām°), as, m. dropsy, water in the abdomen.

Jaṭharin, ī, iṇī, i, having a large belly; abdominal, = udarin, q. v.

Jaṭharī-kṛita, as, ā, am, contained in the belly; concealed in the bosom.

Jaṭhala, as, am, m. n. (?), Ved. = jaṭhara; (Sāy.) the cavity or receptacle of waters, the ocean.

जड jaḍa, as, ā, am (perhaps corrupted fr. rt. jal, cf. jala), cold, frigid, chilly; stiff; stunned, paralyzed, motionless, apathetic, senseless, stupid, idiotic, irrational, dumb; stunning, stupefying; (as), m. 'the stupid one,' an epithet of Su-mati who, though intelligent, simulated stupidity; cold, frost, winter; idiocy, fatuity, stupidity; dulness, apathy, sluggishness of mind or body; (ā), f. the plant Mucuna Pruritus; also the plant Flacourtia Cataphracta [cf. jaṭā]; (am), n. water [cf. jala]; lead; [cf. Hib. fiod, fuar.] — Jaḍa-kriya, as, ā, am, working slowly or stupidly, dilatory. — Jaḍa-tā, f. or jaḍa-tva, am, n. coldness, chilliness, frigidness, apathy, stupidity, stupefaction, despair. — Jaḍa-dhī, īs, īs, i, stupid, idiotic. — Jaḍa-bharata, as, m. 'the stupid Bharata,' N. of a man simulating stupidity; an idiot in general.

Jaḍiman, ā, m. frigidity, stupefaction, insensibility, stupidity, dulness.

Jaḍī-kṛi, cl. 8. P. -karoti, -kartum, to stun, stupify, benumb, congeal. — Jaḍī-kṛita, as, ā, am, stunned, rendered cold or torpid or insensible, stupefied, confounded, paralyzed.

Jaḍī-bhū, cl. 1. P. -bhavati, -vitum, to become insensible or stupid or frozen or rigid. — Jaḍī-bhāva, as, m. frigidity, coldness, apathy, stupidity. — Jaḍī-bhūta, as, ā, am, become torpid, stunned, stupefied, paralyzed, infatuated.

जडुल jaḍula, as, m. a freckle, a mark; [cf. jaṭula and jatu-maṇi.]

जतु jatu, u, n. (said to be fr. rt. jan), lac, a red dye or pigment formed by an insect analogous to cochineal, a kind of gum; (ū, ūs), f. a bat. — Jatu-kārī, f. or jatu-kṛit, t, f. a kind of fragrant tree, = jatukā, ('making lac,' the lac insect forming its nest in this tree.) — Jatu-kṛishṇā, f. = parpaṭi. — Jatu-gṛiha, am, n. a house plastered with lac, resin, and other combustible substances, (such a house was built for the reception of the Pāṇḍava princes in Vāraṇāvata by Purоćana, at the instigation of Duryodhana, the object being to burn them alive when they were asleep after a festival. Warned, however, by Vidura, they discovered the dangerous character of their abode, and dug an underground passage by which to escape from the interior. Next having invited an outcaste woman with her five sons to a feast, they first stupefied them with wine, and then having burnt Purоćana in his own house, set fire to the house of lac and, leaving the charred bodies of the woman and her sons inside, escaped by the underground passage; see Mahā-bh. I. 5864.) — Jatu-

geha, am, n. = *jatu-griha.* — *Jatu-putraka, as,* m. a man at chess or backgammon &c. (coloured with lac). — *Jatu-maṇi, is,* m. a mole, a natural mark on the body. — *Jatu-mukha, as,* m. a kind of rice. — *Jatu-rasa, as,* m. lac, the dye. — *Jatu-veśmadāha, as,* m. the conflagration of the house of lac. — *Jatu-veśman, a,* n. = *jatu-griha,* q. v. — *Jatū-karṇa, as,* m., N. of a man; (a various reading for *jātūkarṇa.*) — *Jatv-aśmaka, am,* n. red arsenic; [cf. *śilā-jatu.*]

Jatuka, am, n. lac, see *jatu;* Asa Fœtida [cf. *jātukā*]; (*ā*), f. lac; a kind of fragrant plant or tree, = *jatu-kṛit, jatūkā, janī,* &c.; also = *parpaṭī;* a bat; [cf. *jatunī, jatūkā, aśma-jatuka.*]

Jatunī, f. a bat.

Jatūkā, f. a kind of fragrant plant; a bat.

जत्रु *jatru, us, u,* m. n. (said to be fr. rt. *jan;* in the earlier language m. and pl. only), the continuations of the vertebræ; (in later Sanskṛit) the collar-bone, clavicle; *ūrdhva-jatru,* the part of the body above the collar-bone.

Jatruka, am, n. the collar-bone, the clavicle.

जन् *jan,* cl. 1. 3. P. *janati, jajanti, jajāna, janishyati, janitum,* to generate, beget, (in these senses Ved.); cl. 4. Ā. *jāyate, jajñe, janishyate, ajanishṭa* and *ajani, janitum* (Ved. *janitos*), to be born or produced, to come into existence; to grow (as plants &c.); to be born again; to be, become, take place, happen; to be possible, applicable, suitable, &c.; to be born for or destined for anything (with acc., e. g. *tam lokam jāyate,* he is born for that world, Ved.): Caus. *janayati, -te, ajījanat, janayitum* (Ved. *janayitavai*), to generate, beget, bring forth, produce, create, cause, occasion; to cause to be born; to assign, procure: Desid. *jijanishati:* Intens. *jañjanyate* and *jājāyate, jañjanti, jājātī;* [cf. Gr. γίγνομαι; Lat. *gigno, genui,* (*g*)*nascor;* Hib. *genim,* 'I beget, generate;' Lith. *gemù;* Goth. *kin* in *keina, kain;* Germ. *Kind,* &c.]

Jana, as, m. a created being, a creature, a living being, man; a person or individual in general, (used collectively in sing. as well as in pl., e. g. *daivyo janaḥ* or *divyo janaḥ,* the gods collectively; often at the end of a compound, e. g. *preshya-jana,* a servant; *svajana-jana,* a relation; *dāsa-jana,* a slave; *sakhī-jana,* a female friend); people, race, tribe, subjects, nation (e. g. *pañća janāḥ,* the five races of men or nations; cf. *ćarshaṇi* and *krishṭi*); the person nearest to the speaker (hence *ayam janaḥ* = this person, these persons, often = I, I myself, we ourselves; cf. *hic homo*); a common person, one of the people; the world beyond the Mahar-loka, the heaven of deified mortals or the people living in it [cf. *jana-loka*]; N. of a man with the patronymic Śārkarākshya; (*ā*), f. birth, production; [cf. *antaḥpura-jana, itara-jana, kula-jana, guru-jana, tiro-jana,* &c.; cf. also Hib. *duine,* man either male or female; Goth. *qvinô;* Slav. *schena.*] — *Janaṃ-saha, as, ā, am,* Ved. subduing all creatures, epithet of Indra. — *Jana-kalpa, as, ā, am,* containing ceremonial ordinances for mankind, (*janakalpā ṛićaḥ,* applied to several verses of the Atharva-veda); similar to mankind. — *Janan-gama, as,* m. a Ćaṇḍāla, a man of a low or degraded tribe; [cf. *jalan-gama.*] — *Jana-ćakshus, us,* n. the eye of all creatures, the sun; [cf. *jagać-ćakshus.*] — *Jana-tā,* f. a number of men, an assemblage of people, a community; people, subjects; mankind, manhood; birth, generation. — *Jana-traya, am,* n. three persons. — *Jana-trā,* f. (for *jala-trā?*), an umbrella, a parasol. — *Jana-deva, as,* m. a king. — *Janan-tapa, as,* m., N. of a man. — *Jana-pada, as,* m. a community, nation, people (sing. or pl.); the people (as opposed to the sovereign); an empire, an inhabited country; man, mankind; [cf. *jānapada.*] — *Janapadādhipa* (°*da-adh*°), *as,* m. the ruler of a people or empire, a prince, a king. — *Janapadāyuta* (°*da-āy*°), *as, ā, am,* crowded with people, populous. — *Janapadin, ī,* m. the ruler of an empire, a prince, king. — *Janapadeśvara* (°*da-īś*°), *as,* m. the lord of a country. — *Jana-pravāda, as,* m. 'the talk of men,' rumour, report. — *Jana-priya, as, ā, am,* fond of mankind; philanthropic; (*as*), m. an epithet of Śiva; coriander-seed; the tree Morunga Hyperanthera, = *śobhāñjana.* — *Jana-bhaksha, as, ā, am,* Ved. devouring men; (Sāy.) loving men or to be loved by men. — *Jana-bhṛit, t, t, t,* Ved. supporting men. — *Jana-māraka, as,* m. 'men-killer,' an epidemic disease. — *Jana-maryādā,* f. popular observance, established usage. — *Janam-ejaya, as,* m. 'causing men to tremble,' N. of a celebrated king to whom Vaiśampāyana recited the Mahā-bhārata, (he was great-grandson to Arjuna, as being son and successor to Parikshit, who was son of Abhi-manyu, who was son of Arjuna); N. of a son of Kuru; of a son of Puru; of Purañ-jaya; of Soma-datta; of Su-mati; N. of a Nāga. — *Jana-mohin, ī, inī, i,* infatuating men. — *Jana-yopana, as, ā, am,* Ved. impeding or perplexing men, causing them to suffer; (Sāy.) gladdening men. — *Jana-rañjana, am,* n. gratifying the people, courting popular favour. — *Jana-rava, as,* m. rumour, report; calumny, scandal. — *Jana-rāj, ṭ,* or *jana-rājan, ā,* m., Ved. king of men, ruler of men. — *Jana-loka, as,* m. one of the seven Lokas or divisions of the universe, the fifth or next above Mahar-loka, where the sons of Brahmā and other pious men reside; [cf. *janas.*] — *Jana-vallabha, as, ā, am,* agreeable to men; a favourite with men, fond of men; (*as*), m., N. of a plant, = *śveta-rohita.* — *Jana-vāda, as,* m. 'the talk of men,' news, rumour, report, scandal; [cf. *jane-vāda* and *jano-vāda.*] — *Jana-vādin, ī,* m., Ved. a talker, newsmonger, gossip, tattler. — *Jana-vid, t, t, t,* possessing men. — *Jana-vyavahāra, as,* m. popular practice or usage. — *Jana-śrī, īs, īs, i,* Ved. coming or going to men; epithet of Pūshan. — *Jana-śruta, as, ā, am,* known among men; (*as*), m., N. of a man; (*ā*), f., N. of a woman. — *Jana-śruti, is,* f. rumour, news, tidings, intelligence. — *Jana-saṃsad, t,* f. an assembly of men. — *Jana-saṅkshaya, as,* m. destruction of men. — *Jana-sambādha, as, ā, am,* densely crowded with people (a place). — *Jana-stha, as, ā, am,* living or abiding among men. — *Jana-sthāna, am,* n. 'the resort of demons,' N. of a part of the Daṇḍaka forest in the Dakhin. — *Janasthāna-ruha, as, ā, am,* growing in Janasthāna. — *Janākīrṇa* (°*na-āk*°), *as, ā, am,* crowded with people. — *Janāćāra* (°*na-āć*°), *as,* m. popular usage or custom, propriety, decorum, good conduct. — *Janātiga* (°*na-at*°), *as, ā, am,* superhuman, superior. — *Janādhinātha* (°*na-adh*°), *as,* m. supreme lord of men, a king; an epithet of Vishṇu. — *Janādhipa* (°*na-adh*°), *as,* m. a ruler of men, a prince, a king. — *Janānta* (°*na-an*°), *as,* m. a place removed from men, an uninhabited place; a region; personal proximity; an epithet of Yama, the destroyer of men. — *Janāntika* (°*na-an*°), *am,* n. secret communication, whispering, speaking aside to another; (*am*), ind. (as a stage-direction) speaking aside, aside. — *Janāyana* (°*na-ay*°), *as, ā, am,* Ved. leading to men. — *Janārṇava* (°*na-ar*°), *as,* m. 'ocean of men,' a large concourse of people, a caravan. — *Janārtha-śabda* (°*na-ar*°), *as,* m. a family appellation, a gentile noun. — *Janārdana* (°*na-ar*°), *as,* m. an epithet of Vishṇu or Kṛishṇa (exciting or agitating men); N. of several men. — *Janārdana-vibudha, as,* m., N. of the author of a commentary called Bhāvārtha-dīpikā. — *Janāv* (°*na-av*), *aus,* m., Ved. a preserver or protector of mankind. — *Janāśana* (°*na-aś*°), *as,* m. 'man-eater,' a wolf. — *Janāśraya* (°*na-āś*°), *as,* m. an asylum or shelter for men, an inn, caravansary. — *Janā-shah* (in some forms *janā-sah*), *shāṭ, ṭ, ṭ,* Ved. subduing men. — *Janendra* (°*na-in*°), *as,* m. the prince or lord of men, a king. — *Jane-vāda, as,* m. rumour, report; [cf. *jana-vāda.*] — *Janeśa* or *janeśvara* (°*na-īś*°), *as,* m. lord of men, a king. — *Janeshṭa* (°*na-ish*°), *as, ā, am,* desired or praised by mankind; (*as*), m. a kind of jasmine (*mudgara*); (*ā*), f., N. of a fragrant plant, = *jatukā;* N. of a medicinal plant, = *vṛiddhi;* turmeric, = *haridrā;* the flower of Jasminum Grandiflorum, = *jātī-pushpa.* — *Janodāharaṇa* (°*na-ud*°), *am,* n. 'laudation of men,' glory, fame. — *Janau,* cf. *janāv.* — *Janaugha* (°*na-ogha*), *am,* n. a multitude of people, a crowd, a mob.

Janaka, as, ikā, am, generative, generating, begetting, producing, causing; (*as*), m. a father, a progenitor; N. of two kings of Videha or Mithilā, one a son of Mithi and father of Udāvasu, the other a son of Hrasva-roman and father of Rāma's wife Sītā, who is therefore called *Janaka-tanayā, Janaka-nandinī, Janaka-sutā,* and *Janakātmajā;* N. of a disciple of Bhagavat and of several others; (*ās*), m. pl. the descendants of Janaka; (*ikā*), f. a daughter-in-law [cf. *jani* and *janī*]; a mother. — *Janaka-kāṇa, as,* m. 'the one-eyed Janaka,' N. of a man. — *Janaka-ćandra, as,* m., N. of several persons. — *Janaka-tā,* f. or *janaka-tva, am,* n. generativeness, productiveness, paternity. — *Janaka-bhadra, as,* m., N. of a man. — *Janaka-rāja, as,* m., N. of a man. — *Janaka-saptarātra, as,* m., N. of a Saptāha. — *Janaka-siṅha, as,* m., N. of a man. — *Janakātmajā* (°*ka-āt*°), f., see above. — *Janakeśvara-tīrtha* (°*ka-īś*°), *am,* n., N. of a Tīrtha.

Janat, ind. a sacred exclamation used in religious ceremonies (like *om* &c.) without any definite meaning.

Janana, as, ī, am, generating, begetting, producing, causing; (*as*), m. a parent, progenitor, a creator; (*ī*), f. a mother; a queen-mother; a bat; lac; N. of several plants, = *janī, yūthikā, kaṭukā, mañjishṭhā;* tenderness, compassion; (*am*), n. birth, production, causation, coming into existence, life (e. g. *pūrve janane,* in a former birth, i. e. in a former life); race, lineage, family; [cf. *indra-janana* and *medhā-janana.*]

Janani, is, f. = *jananī,* a mother; birth; N. of a plant, = *janī.*

Jananīya, as, ā, am, to be produced, produced.

Janayat, an, antī, at, begetting, generating, engendering, producing.

Janayati, is, f., Ved. generation, engendering, production.

Janayanta, as, ā, am, generating, producing.

Janayitavya, as, ā, am, to be engendered, generated, produced.

Janayitṛi, tā, trī, tṛi, generating, begetting, producing, who or what produces; (*tā*), m. a progenitor, a father; (*trī*), f. a mother.

Janayishṇu, us, m. a progenitor.

Janar. See *janas* below.

Janas, as, n., Ved. race, class of beings; (Sāy.) generator, parent; (*as*) or *janar,* ind. (before soft letters generally *janar*), N. of one of the seven worlds or divisions of the universe; see *jana* and *jana-loka.* — *Jano-loka, as,* m. the world described above.

Jani, is, or *janī,* f. a woman, wife, mother; any female animal, (in the Veda perhaps metaphorically = the fingers, e. g. *janibhiḥ samiddha,* kindled by the fingers); the wife of a son or brother's son; birth, production; birthplace; a kind of fragrant plant; [cf. Hib. *gean,* 'a woman;' Goth. *qēns, qveins;* Eng. *queen.*] — *Jani-kāma, as, ā, am,* Ved. wishing for a wife. — 1. *jani-tva* or *jani-tvana, am,* n. the state of a wife, wedlock, conjugal state. — *Jani-dā, ās, ās, am,* Ved. giving a wife. — *Jani-nīlikā,* f., N. of a plant, = *mahā-nīlī.* — *Jani-mat* or *jani-vat, ān, atī, at,* Ved. having a wife, relating to women.

Janika, as, ā, am, producing, generating.

Janita, as, ā, am, engendered, begotten; produced, occasioned; occurring. — *Janita-svana, as, ā, am,* making a noise, sounding. — *Janitodyama* (°*ta-ud*°), *as, ā, am,* making exertion, energetic.

Janitavya, as, ā, am, to be born or produced.

Janitṛi, tā, m. a father, progenitor; (*trī*), f. a mother; [cf. Lat. *genitor;* Gr. γενέτωρ, γενετήρ; Hib. *genteoir,* 'a begetter, sower, planter;' Lat. *genitrix;* Gr. γενέτειρα.]

Janitra, am, n., Ved. a birthplace, place of origin, home; origin, generative or procreative matter; N. of a Sāman; (*āṇi*), n. pl. parents, relatives.

2. *janitra, as, ā, am,* = *janitavya,* to be born or produced; *(as),* m. father; *(ā),* f. mother; *(au),* m. du. father and mother, parents.

Janiman, a, n. (said to be also m.), Ved. birth, generation, engenderment, production; offspring, descendants; a creature, being; gender, sex, genus, kind, race; [cf. Hib. *geineamhuin,* 'birth, conception.']

Janishṭha, as, ā, am, Ved. a superl. fr. *janitṛi* (?).

Janishya, as, ā, am, to be born or produced.

Janīna, as, ā, am, suitable for men.

Janīya, nom. P., Ved. *janīyati* or *janiyati,* to wish for a wife.

Janu, us, and *janū, ūs,* f. birth; [cf. *janus.*]

Janus, us, n. (Ved. Nom. m. *janūs,* Acc. *janusham,* Inst. *janushā*), birth, production, descent; nativity; birthplace; a creature, being; creation; genus, class, kind; *janushā,* ind., Ved. by birth, from birth (e. g. *janushāndha,* blind from birth), by nature, naturally, originally, essentially, necessarily, &c.

Jantu, us, m. a creature, a living being, man, person; people, mankind; any animal, (usually beings of the lowest organization, such as worms, insects, &c.); N. of a son of Somaka; [cf. *kshiti-jantu, kshudra-j°, jala-j°.*] — *Jantu-kambu, u,* n. any animal living in a shell, as a snail; a snail's shell. — *Jantu-ghna, as, ī, am,* killing worms; N. of several vermifuge plants; *(as),* m. the citron; *(ī),* f., N. of a plant, = *viḍanga; (am),* n. = *viḍanga;* Asa Fœtida. — *Jantu-nāśana, as, ī, am,* destroying worms; *(am),* n. Asa Fœtida. — *Jantu-pādapa, as,* m., N. of a tree, = *kośāmra.* — *Jantu-phala, as,* m. the glomerous fig-tree, Ficus Glomerata; [cf. *udumbara.*] — *Jantu-mat, ān, atī, at,* containing worms or insects. — *Jantu-mārin, ī,* m. or *(ī),* f. 'destroying worms,' the citron. — *Jantu-hantrī,* f., N. of a vermifuge, = *viḍanga.*

Jantuka, as, m., N. of a man; *(ās),* m. pl. his descendants; *(ā),* f. lac, gum; a kind of Asa Fœtida; [cf. *jatukā.*]

Jantulā, f. the plant Saccharum Spontaneum.

Jantva, as, ā, am, Ved. to be born or produced.

Janma, am, n. = *janman,* birth.

Janman, a, n. birth, production, origin, (in comp.) born from (e. g. *śūdra-janman,* born from a Śūdra); existence, life (e. g. *dṛishṭādṛishṭa-janman,* present and future life); nativity; birthplace, home; a progenitor, father; natal star; (in astrology) N. of the first mansion or Nakshatra; a creature, being; people; the people of a household, kind, race (e. g. *ubhe janmanī* or *ubhayam janma,* both races or both kinds of living beings, i. e. gods and men or men and animals); nature, quality, custom, manner (e. g. *pratnena janmanā,* according to ancient custom); = *udaka,* water (?); [cf. *janiman, agra-janman, antya-j°, kaśmīra-j°, kāśmīra-j°, dri-j°,* &c.; cf. also Lat. *ger-men:* Hib. *geanamhuin,* 'engendering.'] — *Janma-kāla, as,* m. time or hour of birth. — *Janma-kīla, as,* m. 'pillar or stay of birth,' an epithet of Vishṇu. — *Janma-kṛit, t,* m. a progenitor, a father. — *Janma-kshetra, am,* n. birthplace. — *Janma-ćintāmaṇi, is,* m. title of a work on nativities. — *Janma-jyeshṭha, as, ā, am,* the eldest by birth, the first-born. — *Janma-tithi, is,* m. the lunar day on which a birth occurs, birthday. — *Janma-da, as,* m. 'a birth-giver,' a father, progenitor. — *Janma-dina, am,* n. or *janma-divasa, as,* m. a birthday. — *Janma-nakshatra, am,* n. the natal star, the constellation under which a person is born; [cf. *janma-rāśi* and *janmarksha.*] — *Janma-nāman, a,* n. the name received at birth (i. e. on the twelfth day after). — *Janma-pa, as,* m. the regent of a planet under which a person is born. — *Janma-pattra, am,* n. or *janma-pattrikā,* f. a horoscope, the paper or scroll on which are recorded the year, lunar day, configuration, and relative position of the planets &c., of the birth of a particular individual, a table of his fortunes throughout life. — *Janma-pādapa, as,* m. the tree under which a person is born, a family-tree. — *Janma-pratishṭhā,* f. birthplace; a mother. — *Janma-pradīpa, as,* m., N. of a work by Vi-budha. — *Janma-prabhṛiti,* ind. ever since birth. — *Janma-bhāj, k,* m. a creature, a living being (possessing birth). — *Janma-bhāshā,* f. mother-tongue. — *Janma-bhūmi, is,* f. birthplace, native country. — *Janma-bhṛit, t, t, t,* possessing birth, enjoying life. — *Janma-yoga, as,* m. a horoscope. — *Janma-rāśi, is,* m. or *janma-lagna, am,* n. the sign of the zodiac under which a person is born. — *Janma-rogin, ī, iṇī, i,* sickly from birth. — *Janmarksha* (°*ma-ṛik*°), *am,* n. the constellation under which a person is born; N. of the first Nakshatra. — *Janma-vat, ān, atī, at,* possessing birth, born, mortal, living. — *Janma-vartman, a,* n. 'the path of birth,' the vulva. — *Janma-vasudhā,* f. native country, home. — *Janma-vailakshaṇya, am,* n. acting in a manner contrary to or unbecoming one's birth. — *Janma-śayyā,* f. the bed on which a person is born. — *Janma-śodhana, am,* n. discharging the obligations derived from birth. — *Janma-sāphalya, am,* n. attainment of the object or end of existence. — *Janma-sthāna, am,* n. birthplace, native land, home; the womb. — *Janmādhipa* (°*ma-adh*°), *as,* m. lord of birth, an epithet of Śiva; the regent of a constellation under which a person is born; [cf. *janma-pa.*] — *Janmāntara* (°*ma-an*°), *am,* n. another birth, another life; the preceding life; the future life; regeneration; the other world. — *Janmāntara-kṛita, as, ā, am,* committed in another birth. — *Janmāntarīya, as, ā, am,* belonging to or done in another life. — *Janmāndha* (°*ma-an*°), *as, ā, am,* blind from birth, born blind. — *Janmāshṭamī* (°*ma-ash*°), f. the birthday of Kṛishṇa, the eighth day in the dark half of the month Śrāvaṇa or Bhādra, on which Kṛishṇa was born. — *Janmāspada* (°*ma-ās*°), *am,* n. birthplace; [cf. *bhavāspada.*] — *Janmeśa* (°*ma-īśa*), *as,* m. the regent of a constellation under which any one is born; [cf. *janma-pa.*]

Janmin, ī, m. a creature, a living being, a man, an animal.

Janmejaya. See *janam-ejaya* under *jana.*

Janya, as, ā, am, to be born or produced, producible; born, produced; (often at the end of a comp.) born from, arising or produced from, occasioned by; generating; *(as),* m. a father; *(am),* n. the body; a portent occurring at birth; *(as, ā, am),* belonging to a race or family; national; belonging to the same country; vulgar, common, belonging to or relating to men or to the people, fit for men; *(as),* m. the friend or attendant or companion of a bridegroom; a common man; *(ā),* f. the friend of a mother; the relation or companion of a bride, a bridesmaid; pleasure, happiness; affection; *(am),* n. people; a community, nation; fighting, war, combat; a market, a fair; rumour, report; censure, abuse. — *Janya-tā,* f. the state of anything that is to be born or produced.

Janyu, us, m. birth; a creature, an animal, a living and sentient being; fire; an epithet of Brahmā; N. of one of the seven sages of the fourth Manvantara.

Jāta, as, ā, am, born &c. See p. 344.

Jāyamāna, as, ā, am, being born, coming into life.

जनकरी *janakarī,* f. or *janakārin, ī,* m. a red substance called lac. See *alakta.*

जनमेजय *janam-ejaya.* See *jana,* p. 337.

जनान्तिक *janāntika.* See *jana,* p. 337.

जन्तु *jantu, janman.* See col. 1.

जप् *jap,* cl. 1. P. *japati, jajāpa, japishyati, ajapīt* and *ajāpīt, japitum,* to utter in a low voice or under-tone, to mutter, whisper, repeat internally, talk to one's self; to mutter prayers or incantations, whisper magical spells or charms; to pray to any one in a low voice (e. g. *Śivo japyate,* Śiva is addressed with muttered prayers); to invoke or call upon in a low voice: Caus. *jāpayati, -yitum, ajījapat:* Desid. *jijapishati:* Intens. *jañjapyate, jañjapīti;* [cf. *jalp.*]

Japa, as, ā, am, muttering, whispering, uttering in a low voice [cf. *karṇe-japa*]; *(as),* m. muttering prayers, repeating in a murmuring tone passages from scripture, charms, names of a deity, &c.; counting silently the beads of a rosary, &c.; a muttered prayer or spell; [cf. *jāpa.*] — *Japa-tā,* f. the state of a mutterer or of one who mutters prayers. — *Japa-parāyaṇa, as, ā, am,* devoted to repetition of prayers, engaged in muttering prayers. — *Japa-mālā,* f. a rosary used for counting muttered prayers. — *Japa-yajña, as,* m. muttering prayers as a religious rite or sacrifice. — *Japa-homa, as,* m. a sacrifice which consists in muttering prayers.

Japat, an, antī, at, muttering prayers in a low tone.

Japana, am, n. the muttering or whispering of prayers or spells.

Japanīya, as, ā, am, to be uttered in a low voice, to be whispered, to be muttered or repeated inaudibly, to be meditated on.

Japita, as, ā, am, muttered, whispered.

Japitvā, ind. having muttered or repeated in a low tone.

Japin, ī, inī, i, uttering prayers in a low voice, muttering.

Japtavya, as, ā, am, to be muttered or whispered.

Japtvā, ind. having muttered or repeated inaudibly.

Japya, as, ā, am, to be repeated in an under-tone, to be muttered or whispered; *(am, as),* n. m. a prayer to be uttered in a low voice, a muttered prayer; [cf. *jāpya, kiṅ-japya, dhyāna-japya.*] — *Japyeśvara-tīrtha* (°*ya-īś*°), *am,* n., N. of a Tīrtha.

Japyaka, as, m., N. of a man.

जपा *japā,* f. the China rose, either the flower or plant; [cf. *javā.*]

जपिल *japila, as* or *am,* m. or n. (?), N. of a place.

जबारु *jabāru, us, us, u* (fr. *java?*), Ved. hastening, speedy.

जबाल *jabāla, as,* m., N. of a man; *(ā),* f., N. of a woman.

जभ् 1. *jabh* or *jambh,* cl. 1. A. *jabhate* or *jambhate,* &c., to snap at, seize with the mouth: Caus. P. *jambhayati, -yitum,* to crush, destroy: Intens. *jañjabhyate, jañjabhīti,* to open the jaws wide, snap at.

Jabdhṛi, dhā, dhrī, dhṛi, snatching at, seizing with the mouth.

Jambha, as, m. the jaws (generally used in plur.); the mouth, a tooth, an eye-tooth, tusk; one who crushes or devours, as a demon; N. of several demons; a leader of the demons in the war against the gods under Indra; N. of a son of Pra-hrāda; of a son of Hiraṇya-kaśipu; N. of the father-in-law of Hiraṇya-kaśipu; N. of the father of Sunda; the citron tree, = *jambhīra, jambhala, jambīra;* eating, food; biting asunder, opening by biting, explanation, interpretation; a quiver; a part, a portion; *(ā),* f. opening of the mouth; [cf. *antar-jambha, ku-j°, tapur-j°, tigma-j°, tṛishṭa-j°,* &c.; cf. also Gr. γαμφηλαί.] — *Jambha-kuṇḍa, am,* n., N. of a Tīrtha. — *Jambha-dvish, ṭ,* m. the enemy of Jambha, an epithet of Indra. — *Jambha-bhedin, ī,* m. the destroyer of Jambha, a N. of Indra. — *Jambha-suta, as, ā, am,* Ved. pressed with the jaws, chewed. — *Jambhāri* (°*bha-ari*), *is,* m. 'the enemy of Jambha,' Indra; Indra's thunderbolt; fire.

Jambhaka, as, ā, am, crushing, devouring; killing, destroying; biting asunder; explaining, interpreting; opening, expanding; yawning; *(as),* m., N. of a demon or of a despised tribe of men; N. of several evil spirits supposed to reside in various magical weapons; N. of a verse addressed to them; N. of a demon conquered by Kṛishṇa; N. of an attendant of Śiva; a lime or citron; *(ā),* f. opening the mouth.

Jambhan = *jambha* in *tṛiṇa-jambhan,* &c.

1. *jambhana, as, ī, am,* Ved. crushing, destroying; one who crushes.

Jambhya, as, m., Ved. an incisor (tooth) or perhaps a grinder.

जभ् 2. *jabh* or *jambh*, cl. 1. P. *jabhati* or *jambhati*, a various reading for *yabh*, q.v. 2. *jambhana, am*, n. sexual intercourse.

जभ्य *jabhya, as*, m., Ved. a species of animal destructive to grain.

जम् 1. *jam*, cl. 1. P. *jamati, jajāma, jamitum*, to eat, consume; to go (?); to blaze (?); [cf. Hib. *dïamanu*, 'food, sustenance;' *gion*, 'the mouth:' Old Germ. *gouma, kouma*, 'food;' *gaumo*, 'the palate:' Mod. Germ. *Gaumen.*]

Jamat, an, antī, at, Ved. blazing.—*Jamad-agni, is*, m., N. of a Ṛishi often mentioned together with Viśvā-mitra as an adversary of Vasishṭha, and according to some a descendant of Bhṛigu; in epic poetry a son of Bhārgava Ṛićīka and father of Paraśu-rāma.

Jamana, am, n. eating; food, victuals.

जम् 2. *jam*, Ved. (used in Inst. *jmā* and Abl. Gen. *jmas*), the earth; *jmā*, on earth; [cf. *gam* and *ksham*.]

जमज *jama-ja, as, ā, am*, = *yama-ja*, q. v.

जमदग्नि *jamad-agni*. See *jamat* above.

जम्पती *jampatī* (fr. *dampatī?*, but according to some *jam* is fr. *jāyā*; cf. Hib. *gamh*; Gr. γάμος?), m. du. wife and husband.

जम्बाल *jambāla, as, am*, m. n. mud, clay; an aquatic plant, Vallisneria; (*as*), m. a fragrant plant, Pandanus Odoratissimus.

Jambālinī, f. a river.

जम्बिर *jambira, as*, m. = *jambīra*, the citron tree.

Jambīra, as, m. the citron tree or common lime; a plant called by some a sort of basil with small leaves, a kind of Ocimum, = *maruvaka* or *prastha-pushpa*; (*am*), n. a citron; [cf. *jambhīra, jambha, jambhala.*]

Jambīraka, as, m. a kind of Ocimum.

जम्बु *jambu, us*, or *jambū, ūs*, f. (said to be fr. rt. 1. *jam*), a fruit tree, the rose apple, Eugenia Jambolana, or another species of Eugenia; (*ūs, u*), f. n. its fruit; (*us, u*), m. n., N. of a Dvīpa [cf. *jambu-dvīpa*]; N. of a fabulous river, said to flow from the mountain Meru and to be formed by the juice of the fruits of an immense Jambu tree on that mountain; [cf. *āḍhaka-jambu, kāka-j°, goraksha-j°.*]—*Jambu-dvīpa* or *jambū-dvīpa, as*, m., N. of one of the seven continents or rather large islands surrounding the mountain Meru; it is so named either from the Jambu trees abounding in it, or from an enormous Jambu tree on Mount Meru visible like a standard to the whole continent, and implies (according to the Purāṇas) the central division of the world, or the known world, including India; with Buddhists it is confined to India; with Jainas it is one of the five divisions of India.—*Jambu-dhvaja, as*, m. another N. for Jambu-dvīpa ('having the Jambu tree as its standard'); N. of a Nāga. —*Jambu-parvata, as*, m. another N. for Jambu-dvīpa.—*Jambu-prastha, as*, m., N. of a town. —*Jambu-mat, ān*, m. a mountain; a monkey; (*tī*), f. an Apsaras or heavenly nymph; [cf. *jāmbavat* and *jambu-vat.*]—*Jambu-māla, as*, m., N. of a man.—*Jambu-mālin, ī*, m., N. of a Rakshas. —*Jambu-rudra, as*, m., N. of a serpent-king. —*Jambu-vana-ja, am*, n. the white flower of the China rose.—*Jambu-sara, as*, m., N. of a town in Gurjara (Jumbooseer between Cambay and Baroch). —*Jambū-khaṇḍa, as, am*, m. n. another N. for Jambu-dvīpa.—*Jambūkhaṇḍa-vinirmāṇa-parvan, a*, n. the first six Adhyāyas of the sixth book of the Mahā-bhārata.—*Jambūnada-prabha, as*, m., N. of a future Buddha.—*Jambū-nadī*, f., N. of one of the seven arms of the heavenly Gaṅgā.—*Jambū-mārga, as, am*, m. n., N. of a Tīrtha (the way leading to the sacred Jambu on Meru).—*Jambū-svāmin, ī*, m., N. of the last Arhat of the Jainas. —*Jambv-oshṭha* = *jāmbavaushṭha*, q. v.

जम्बुक *jambuka, as*, m. a jackal; a low man; N. of one of the attendants of Skanda; an epithet of Varuṇa; the plant Eugenia (commonly called *golāpa jāma*); or perhaps a kind of S'yonāka; (*ā*), f. a female jackal; [cf. *jambūka.*]—*Jambu-keśvara-tīrtha* (°*ka-īś*°), *am*, n., N. of a Tīrtha.

Jambūka, as, m. a jackal; a low man; N. of one of the attendants of Skanda; an epithet of Varuṇa; (*ā*), f. a kind of grape without stones, = *kākalī-drākshā*; [cf. *jambuka* and *gridhra-jambūka.*]

जम्बुल *jambula, as*, m. a kind of disease of the outer ear; the plant Eugenia Jambolana [cf. *jambu*]; another plant, Pandanus Odoratissimus; [cf. *ketaka*; cf. also *jambūla.*]

Jambūla, as, m. the plant Pandanus Odoratissimus; the plant Eugenia Jambolana [cf. *jambū*]; (*am*), n. jests addressed to the bridegroom by his female relatives and friends; [cf. the following.] —*Jambūla-mālikā*, f. a garland of Jambūla flowers; brightness of countenance in a bride and bridegroom; jesting compliments addressed to the bride and bridegroom by the female relatives of the bridegroom.

जम्भ *jambha*. See under 1. *jabh*, p. 338.

जम्भन *jambhana*. See under 1. and 2. *jabh*.

जम्भर *jambhara, as*, m. the lime or citron tree; [cf. the following.]

Jambhala, as, m. the lime or citron tree [cf. *jambīra*]; N. of a Jina or deified Jaina saint; N. of a man; (*ā*), f. a female Rākshasī, by meditating on whom women become pregnant.—*Jambhala-datta, as*, m., N. of the supposed author of the Vetāla-pañća-viṃśati.

Jambhin, ī, m. the lime or citron tree.

Jambhīra, as, m. the lime or citron tree, apparently of more than one species; a plant considered to be a kind of basil with small leaves; [cf. *jambīra.*]

जम्भलिका *jambhalikā*, f. a kind of song. (*Jambhālikā* appears to be incorrect.)

जम्व *jamva, as*, m. mud, mire.

जय *jaya, as, ā, am* (fr. rt. *ji*), conquering, winning, (used at the end of comp.; cf. *kṛitañ-jaya, dhanañ-j°, purañ-j°*, &c.); (*as*), m. conquest, victory, triumph, winning, being victorious (in battle, in playing with dice or in a lawsuit; *indriyāṇām jayaḥ*, victory over or restraint of the senses; *ātma-jaya*, self-restraint; *prāṇa-jaya*, victory over life, i. e. resigning it willingly; *rug-jaya*, healing of a disease); a verse or formula causing victory; the plant Premna Spinosa or Longifolia; a yellow variety of Phaseolus Mungo; N. of the third year of the sixth lustrum of the cycle of Jupiter; an epithet of the sun; a class of deities (pl.); N. of a son of Indra; of an attendant of Vishṇu; N. of a Nāga; of a Dānava; of a Ṛishi under the tenth Manu; of a son of Vatsara by Svar-vīthi; of a son of Viśvā-mitra; of a son of Purū-ravas and Urvaśī; N. of an ancient king; of the eleventh Ćakra-vartin in Bhārata; of a hero on the side of the Pāṇḍus; a N. assumed by Yudhi-shṭhira at the court of king Virāṭa; N. of several other persons; (*ā*), f., N. of several plants, viz. = *jayantī*, Sesbania Ægyptiaca, Premna Spinosa or Longifolia, Terminalia Chebula; also = *nīla-dūrvā, śāntā*, and *vi-jayā*; the third, eighth, or thirteenth lunar days of either half-month; a N. of Durgā; N. of a daughter of Daksha; of a wife of S'iva; of a confidential female attendant of Durgā and wife of Pushpa-danta; of a Buddhist deity; of the mother of the twelfth Arhat of the present Avasarpiṇī; of one of the seven kumārīs on the standard of Indra.—*Jaya-karaṇa, am*, n. obtaining a victory, conquering.—*Jaya-kāṅkshin, ī, iṇī, i*, desirous of victory.—*Jaya-kārin, ī, iṇī, i*, gaining a victory, victorious.—*Jaya-kṛit, t, t, t*, causing or granting victory.—*Jaya-kolāhala, as*, m. a shout of victory; a kind of dice; [cf. *jaya-putraka.*]—*Jaya-kshetra, am*, n., N. of a place.—*Jaya-gata, as, ā, am*, conquering, victorious.—*Jaya-garva, as*, m. pride of conquest, exultation.—*Jaya-gupta, as*, m., N. of a poet.—*Jaya-ghosha, as*, m. or *jaya-ghoshaṇa, am* or *ā*, n. f. a shouting to proclaim victory, a cry of victory.—*Jaya-ćandra, as*, m., N. of the author of the work Gośṛiṅga-svayambhū-ćaitya-bhaṭṭārakod-deśa; N. of a king of Gauḍa; of a king of Kānyakubja. —*Jaya-ćaryā*, f. a work on omens by Nara-hari. —*Jaya-ḍhakkā*, f. a large kettle-drum beaten as a sign of victory.—*Jaya-tīrtha, as*, m., N. of a scholiast.—*Jaya-da, as, ā, am*, granting victory; (*ā*), f., N. of a tutelary deity in the family of Vāma-deva.—*Jaya-datta, as*, m., N. of the son of Indra; of a Bodhi-sattva; of a certain king; of a minister of king Jayā-pīḍa; of a physician.—*Jaya-deva, as*, m., N. of the author of the Gīta-govinda; also of the Prasanna-rāghava-nāṭaka; also of the grammar entitled Īshat-tantra.—*Jaya-devaka, as*, m. = *jaya-deva*, N. of a Muhūrta.—*Jaya-dharman, ā*, m., N. of a hero on the side of the Kurus.—*Jaya-dhvaja, as*, m., N. of a son of Kārtavīrya Arjuna and father of Tāla-jaṅgha.—*Jaya-dhvani, is*, m. a shout or cry of victory.—*Jaya-nārāyaṇa, as*, m., N. of the author of the poem Kāśī-khaṇḍa.—*Jaya-nṛisiṅha, as*, m., N. of a deity.—*Jaya-pattra, am*, n. a written account of a victory, record of victory.—*Jaya-pāla, as*, m. 'guardian of victory,' an epithet of Brahmā, also of Vishṇu; a king; N. of several kings; the plant Croton Jamalgota.—*Jaya-putraka, as*, m. a kind of dice; [cf. *jaya-kolāhala* and *jatu-putraka.*]—*Jaya-pura, am*, n. 'town of victory,' N. of a fortress in Kaśmīra; also of a small state in Marwur.—*Jaya-prasthāna, am*, n. march to victory.—*Jaya-priya, as*, m., N. of a hero on the side of the Pāṇḍavas; (*ā*), f., N. of one of the Mātṛis in attendance on Skanda.—*Jaya-maṅgala, as*, m. a royal elephant; a remedy for fever, a febrifuge; N. of a commentator on the Bhaṭṭi-kāvya; (*ā*), f., N. of a commentary on the Bhaṭṭi-kāvya composed by Jaya-maṅgala; (*am*), n. a cheer of victory; [cf. *jayāśis.*]—*Jaya-mati, is*, m., N. of a Bodhi-sattva.—*Jaya-matī*, f., N. of several women; [cf. *jaya-vat.*]—*Jaya-mādhava, as*, m., N. of a poet.—*Jaya-yajña, as*, m. the Aśva-medha or sacrifice of a horse as a mark of dominion.—*Jaya-rāja, as*, m., N. of several men.—*Jaya-rāta, as*, m., N. of a warrior who took the side of the Kuru princes.—*Jaya-rāma, as*, m., N. of the author of the Nyāya-siddhānta-mālā; N. of several other men.—*Jaya-lakshmī, is*, f. victory, the goddess of victory; N. of a woman.—*Jaya-lekha, as*, m. record of victory; [cf. *jaya-pattra.*]—*Jaya-vat, ān, atī, at*, victorious, triumphant; [cf. *jaya-matī* and *jayā-vatī.*]—*Jaya-vardhana, as*, m., N. of a poet.—*Jaya-varma-deva, as*, m., N. of a king.—*Jaya-vaha, as, ā, am*, conferring victory, victorious.—*Jaya-vādya, am*, n. a drum or other instrument sounded to proclaim victory.—*Jaya-vārāha-tīrtha, am*, n., N. of a Tīrtha.—*Jaya-vāhinī*, f., N. of the wife of Indra.—*Jaya-śabda, as*, m. a shout or song of victory, or the exclamation Jaya, Jaya repeated like the *Io* of the Greeks as in *Jaya-jaya deva hare*, &c.—*Jaya-śarman, ā*, m., N. of a poet.—*Jaya-śīla, as, ā, am*, victorious, triumphant.—*Jaya-śṛiṅga, am*, n. a horn blown to announce a victory.—*Jaya-śrī, īs*, f. victory, glory; the goddess of victory.—*Jaya-siṅha, as*, m., N. of several men; N. of a king of Kaśmīra; [cf. *jayā-siṅha.*]—*Jaya-sena, as*, m., N. of a king of Magadha; also of a son of Adīna or Ahīna; of a son of Sārvabhauma; N. of the father of the Āvantyau; also of the son of Mahendra-varman; N. of a Buddhist; (*ā*), f., N. of a female door-keeper; [cf. *jayat-sena.*]—*Jaya-skandha, as*, m., N. of a minister of king Yudhi-shṭhira.—*Jaya-stambha, as*, m. a trophy; a column erected to commemorate a victory.—*Jaya-svāmin, ī*, m. the lord of victory;

an epithet of Śiva; N. of a scholiast on the Chandoga-sūtras and of the author of a commentary on the Āśvalāyana-Brāhmaṇa. — *Jayasvāmi-pura, am,* n., N. of a town founded by Jushka. — *Jayā-kara* (°*ya-āk*°), *as,* m. 'a mine of victory,' N. of a man. — *Jayāditya* (°*ya-ād*°), *as,* m., N. of a king; N. of the author of the Kāśikā-vṛitti. — *Jayā-devī,* f., N. of a Buddhist deity [cf. *jayā*]; N. of a woman. — *Jayānanda* (°*ya-ān*°), *as,* m., N. of a man. — *Jayānanda-vāra, as,* m., N. of a man. — *Jayānīka* (°*ya-ān*°), *as,* m., N. of a warrior on the side of the Pāṇḍavas. — *Jayāntarāya* (°*ya-an*°), *as,* m. an impediment or hindrance to victory. — *Jayāpīḍa* (°*ya-āp*°), *as,* m., N. of a king of Kaśmīra. — *Jayā-bhaṭṭārikā,* f., N. of a place. — *Jayārava* (°*ya-ār*°), *as,* m. song of victory; [cf. *jaya-śabda.*] — *Jayāvaghosha* (°*ya-av*°), *as,* m. proclamation of victory, cheering. — *Jayā-vatī,* f., N. of one of the Mātṛis attending on Skanda; [cf. *jaya-matī* and *jaya-vat.*] — *Jayāvaha* (°*ya-āv*°), *as, ā, am,* conferring victory, victorious; (*ā*), f. a kind of Croton; [cf. *bhadra-dantikā.*] — *Jayāśis* (°*ya-āś*°), *īs,* f. a prayer for victory; congratulations after a victory; cheer of victory. — *Jayāśraya* (°*ya-āś*°), *as, ā, am,* 'the asylum of victory,' favoured by victory; (*ā*), f. a kind of grass; [cf. *jaraḍī.*] — *Jayāśva* (°*ya-aś*°), *as,* m., N. of a hero on the side of the Pāṇḍavas. — *Jayā-siṉha, as,* m., N. of a man. — *Jayāhvā* (°*ya-āh*°), f. = *jayāvahā,* q. v. — *Jayendra* (°*ya-in*°), *as,* m., N. of a king of Kaśmīra; also of another person; a vihāra built by the latter is called Jayendra-vihāra. — *Jayeśvara* (°*ya-iś*°), *as,* m., N. of a sanctuary built by Jayā-devī. — *Jayoddhura* (°*ya-ud*°), *as, ā, am,* exulting in victory. — *Jayollāsa-nidhi* (°*ya-ul*°), *is,* m. title of a work.

Jayaka, as, ā, am, victorious; (*as*), m., N. of a man.

Jayat, an, antī, at, conquering, defeating; excelling. — *Jayat-sena, as,* m., N. of a king of Magadha; of a son of Sārvabhauma; of Nadīna; a N. assumed by the fourth (?) son of Pāṇḍu; (*ā*), f., N. of one of the Mātṛis attending on Skanda; [cf. *jaya-sena.*] — *Jayad-bala, as,* m. a N. assumed by one of the youngest Pāṇḍu princes at the court of king Virāṭa. — *Jayad-ratha, as,* m., N. of a king of the Sindhus and Sauvīras fighting on the side of the Kuru princes; a son of Vṛihan-manas; a son of Vṛihat-karman; of Vṛihat-kāya; of the tenth Manu.

Jayana, am, n. conquering, subduing; armour for cavalry, elephants, &c.; (*ī*), f., N. of a daughter of Indra; [cf. *jayantī.*] — *Jayana-yuj, k, k, k,* caparisoned (as a war horse), victorious.

Jayanta, as, m., N. of a son of Indra; an epithet of Śiva; N. of a Rudra; N. of a son of Dharma by Marutvatī (he was a part of Vāsudeva and = *upendra*); a class of deities (with Jainas) forming a subdivision of the Anuttaras; the moon; the assumed N. of Bhīma at the court of king Virāṭa; N. of a minister of Daśa-ratha; also of a Gandharva, the father of Vikramāditya; of a king of Gauḍa; of a Brāhman of Kaśmīra; of an author of a grammatical work; N. of a mountain; (*ī*), f. a flag, a banner; the plant Sesbania Ægyptiaca, = *jīvantī;* blades of barley planted at the commencement of the Daśaharā and gathered at its close; a particular combination in astronomy, or the rising of the asterism Rohiṇī at midnight, on the eighth of the dark half of Śrāvaṇa, or in fact on the birthday of Kṛishṇa, which is then particularly sacred; an epithet of Durgā; of Dākshāyaṇī (the wife of Śiva) in Hastinā-pura; N. of the tutelary deity of Vasūdreka; N. of the daughter of Indra; N. of the wife of Ṛishabha received by him from Indra; N. of a river; N. of a country. — *Jayanta-pattra, am,* n. 'leaf of victory or triumph;' (in law) the sealed and written award of the judge in favour of either party; (in historical tradition) the label on the forehead of a horse turned loose for the Aśva-medha sacrifice. — *Jayanta-pura, am,* n., N. of a town. — *Jayanta-svāmin, ī,* m., N. of the author of a small treatise on the Vedic accent. — *Jayantī-purī,* f., N. of a town.

Jayitṛi, tā, trī, tṛi, a victor, conqueror, victorious.

Jayin, ī, inī, i, conquering, victorious, a conqueror; gaining the victory, winning in a suit at law; granting victory.

Jayishṇu, us, us, u, habitually victorious, victorious.

Jayus, us, us, us, Ved. victorious.

Jayya, as, ā, am, to be conquered or gained, conquerable, vulnerable.

जर *jara, as, ā, am* (fr. rt. 1. *jṛī*), becoming old or worn out, old; wearing out; causing old age, producing decay, consuming; (*as*), m. wearing out, wasting; (*ā*), f. the becoming old, old age; old age personified as a daughter of Death; decrepitude, the general debility consequent upon old age; digestion; a kind of date tree, = *kshīrikā;* N. of a Rākshasī worshipped for having united the two halves into which Jarā-sandha (q. v.) was divided at his birth; [cf. *vi-jara.*] — *Jarātura* (°*rā-āt*°), *as, ā, am,* infirm, decrepit, debilitated, old. — *Jarā-pariṇata, as, ā, am,* stooping, bent down with age or infirmity. — *Jarā-pushṭa, as,* m. = *jarā-sandha.* — *Jarā-bhīru, us,* m. love or the deity Kāma ('afraid of old age'). — *Jarā-mṛityu, ū,* m. du. old age and death; (*us, us, u*), one who dies from old age. — *Jarā-vat, ān, atī, at,* aged, old. — *Jarāvasthā* (°*rā-av*°), f. state of old age, decrepitude. — *Jarā-sandha, as,* m., N. of a celebrated king and warrior, sovereign of Magadha and Ćedi, son of Bṛihad-ratha, father-in-law to Kaṉsa, and enemy of Kṛishṇa; he was slain in single combat by Bhīma; (according to a legend, he was born divided in two halves, which were put together by the Rākshasī Jarā, q. v.; he is also identified with the Dānava Vipraćitti, and mentioned among the hundred sons of Dhṛita-rāshṭra.) — *Jarāsandha-jit, t,* m. 'conqueror of Jarā-sandha,' N. of Bhīma-sena, the second of the Pāṇḍu princes.

Jaraṭha, as, ā, am, old, decayed, infirm; bent, bowed down, drooping; hard, solid; hard-hearted, harsh, cruel; pale, yellowish-white (the colour of old leaves); (*as*), m. decrepitude, old age; [cf. Germ. *hart;* Goth. *hardus.*]

Jaraṇa, as, ā, am, old, decayed, infirm; solvent, promoting digestion; (*as, am*), m. n. several medicinal plants or drugs used for promoting digestion, = *jīraka,* cumin-seed; *kṛishṇa-jīraka,* Nigella Indica; = *kāsa-marda* and = *kushṭhaushadhi;* Asa Fœtida; a sort of salt, Bit-lobon or Bit-lavana; (*ā*), f. old age; the plant Nigella Indica; (*am*), n. old age, becoming old and infirm; one of the ten ways in which an eclipse is supposed to end. — *Jaraṇa-druma, as,* m. the tree Vatica Robusta.

1. *jaraṇā.* See under *jaraṇa* above.

Jaraṇḍa, as, ā, am, decayed, old.

Jaraṇyā, f., Ved. decrepitude.

Jarat, an, antī (or *atī* ?), *at,* old, ancient, advanced in years, infirm, decayed; (*an*), m. an old man; (*tī*), f. an old woman; [cf. Gr. γέρων; Hib. *gearait,* 'a saint, a holy man;' Germ. *krank* ?]. — *Jarat-kāru, us, us,* m. f., N. of an ancient Ṛishi of the family of Yāyāvara, and of his wife who was a sister of the serpent-prince Vāsuki, both being the parents of Āstīka; (*us*), m. the Vyāsa of the twenty-seventh Dvāpara. — *Jaratkāru-priyā,* f. the wife of Jarat-kāru exercising a peculiar power over serpents, see the preceding. — *Jarad-ashṭi, is, is, i,* Ved. reaching to a great age, very old; (*is*), f. longevity. — *Jarad-gava, as,* m. an old bull or ox; N. of a vulture; (*ī*), f. an old cow; [cf. *go-jara.*] — *Jaradgava-vīthi, is,* f. 'the course of the old bull,' N. of a part of the moon's path occupied by the constellations Vi-śākhā, Anu-rādhā, and Jyeshṭhā. — *Jarad-yoshā,* f. an old woman. — *Jarad-vish, ṭ, ṭ, ṭ,* Ved. (Sāy.) seizing on and devouring dry (wood) or consuming water (applied to Agni).

Jaratikā, f. an old woman.

Jaratin, ī, m., N. of a man.

Jaranta, as, m. an old man; a buffalo.

Jarayitṛi, tā, trī, tṛi, consuming, devouring.

Jarayu, us, us, u, becoming old; [cf. *a-jarayu.*]

Jaras, ā, f. (only *jaras* before vowel-terminations, Gram. 171), the becoming old, decay, decrepitude, old age; (*ā*), m., N. of a son of Kṛishṇa by Turī; N. of the hunter who wounded Kṛishṇa; [cf. Gr. γῆρας.]

Jarasa at the end of an adv. comp. = *jaras;* [cf. *ā-jarasam.*]

Jarasāna, as, m. a man.

1. *jarā,* f. old age &c. See under *jara,* col. 2.

Jarāyaṇi, is, m. = *jarā-sandha.*

Jarāyu, us, us, u, withering, dying away; (*u*), n. the slough or cast-off skin of a serpent; the membrane which envelopes the fetus, the outer skin of the embryo or chorion, (the inner or amnion is called *ulva*); after-birth, secundines; (*us*), m., N. of a plant, = *agni-jāra;* also = *jaṭāyu;* (*us*), f., N. of one of the Mātṛis attending on Skanda; [cf. *jyotir-jarāya* and *nir-jarāyu.*] — *Jarāyu-ja, as, ā, am,* born from the womb, viviparous, born alive.

Jarita, as, ā, am, old, decayed; (*ā*), f., N. of a Śārṅgikā (or kind of bird), the mother of four sons at once by the Ṛishi Manda-pāla in the form of a male Śārṅgaka. — *Jaritāri* (°*ta-ari*), *is,* m., N. of the eldest son of Manda-pāla by Jaritā.

Jarin, ī, iṇī, i, old, ancient, infirm, decayed; (*ī*), m. an old man.

Jariman, ā, m., Ved. old age; decrepitude, death from old age.

1. *jarūtha, am,* n. skinniness, flesh flaccid with old age; flesh.

Jarjara, as, ā, am, old, infirm, decrepit, decayed; torn or broken in pieces, split up into small particles, divided in parts or pieces, broken; perforated, wounded, hurt; dull, hollow (as the sound of a broken vessel); (*am*), n. Indra's banner or emblem; = *śaivala,* an aquatic plant. — *Jarjara-tva, am,* n. the being old or decayed or perforated &c. — *Jarjarānanā* (°*ra-ān*°), f., N. of one of the Mātṛis attending on Skanda.

Jarjarita, as, ā, am, torn in pieces, worn out.

Jarjarīka, as, ā, am, old, decayed; ragged, perforated, full of holes.

Jarjarī-kṛita, as, ā, am, wounded, disabled.

Jarṇa, as, ā, am, old, decayed; (*as*), m. the (waning) moon; a tree.

जरडी *jaraḍī,* f. a kind of grass; [cf. *garmoṭikā, jayāśrayā, sunālā.*]

जरणा 2. *jaraṇā,* f. (fr. 3. *jṛī*), Ved. roaring, crackling, sounding; (Sāy.) invoking, praising; [cf. 1. *jaraṇa,* col. 2.]

Jaraṇi-prā, ās, ās, am, Ved. moving on with noise; (Sāy.) increasing the wealth of the praiser.

Jaraṇīya, as, ā, am, to be addressed with praise or invoked.

Jaraṇyu, us, us, u, Ved. invoking aloud; (Sāy.) desiring praise.

Jaramāṇa, as, m., N. of a man.

2. *jarā,* f., Ved. crackling, roaring; invoking, greeting; praise; [cf. 1. *jarā* above.] — *Jarā-bodha, as, ā, am,* Ved. attending to invocation or praise. — *Jarābodhīya, am,* n., N. of several Sāmans.

Jaritṛi, tā, m., Ved. an invoker, singer, praiser, worshipper.

2. *jarūtha, as,* m., Ved. one who roars or makes a noise; N. of a demon conquered by Agni; (Sāy.) speaking harshly or to be invoked.

जर्च् *jarć,* cl. 1. 6. P. *jarćati,* &c., to say, speak; to reprove, abuse, blame; to threaten.

जर्छ् *jarćh,* cl. 1. 6. P. *jarććhati,* &c., to say, speak; to blame; [cf. *ćarć.*]

जर्ज् *jarj,* cl. 1. 6. P. *jarjati,* &c., to say; to blame, reprove; to kill or hurt (?).

Jarjita, as, ā, am, torn to pieces, wounded; (perhaps a wrong form for *jarjarita.*)

जर्जर *jarjara.* See above.

जर्झ् *jarjh,* cl. 1. 6. P. *jarjhati,* to say or speak; to blame; to threaten; [cf. *jarć.*]

जर्त *jarta, as,* m. = *jartu,* q. v.

जर्तिक *jartika*, ās, m. pl. = bāhīka.

जर्तिल *jartila*, as, m. wild sesamum.

जर्तु *jartu*, us, m. (said to be fr. rt. jan), the vulva; an elephant.

जर्त्स् *jarts*, cl. 1. P. jartsati, &c., to say, speak; to blame, censure, abuse; to protect.

जर्भरि *jarbhari*, is, is, i (fr. rt. bhṛi?), Ved. supporting (?). According to Sāy. jarbharī = bhartārau, supporters (epithet of the Aśvins).

जर्य *jarya*, as, ā, am (fr. rt. 1. jṛī), becoming old; [cf. a-jarya.]

जर्वर *jarvara*, as, m., N. of a priest assisting at a sacrifice by which the serpent-race overcame death.

जर्हिल *jarhila*, as, m. wild sesamum; [cf. jartila.]

जल् *jal*, cl. 1. P. jalati, &c., to be rich or wealthy; to cover, hide, or veil; to cover as with a net, encompass; to be sharp; to be cold, stiff, dull, dumb; cl. 10. P. jālayati, -yitum, to cover; [cf. Lat. galea.]

1. jala, as, ā, am (said to be fr. the preceding rt.; perhaps connected with gal; cf. jaḍa), cold, stupid, apathetic, idiotic; (as), m., N. of a man with the patronymic Jātukarṇya; (ā), f., N. of a river; (am), n. water, any fluid; a kind of fragrant medicinal plant, = hrīvera; the embryo or uterus of a cow; frigidity (moral, mental, or physical); [cf. Lat. gelu; Goth. kalds; Lith. szala, szaltas; Russ. cholodnyi; Hib. gil.] — Jala-kaṇṭaka, as, m. a crocodile; 'water-thorn,' the plant Trapa Bispinosa. — Jala-kapi, is, m. the Gangetic porpoise, Delphinus Gangeticus ('water-monkey'). — Jala-kapota, as, m. 'water-pigeon,' N. of a particular species of bird. — Jala-kara, as, ī, am, making or pouring forth water; (as), m. rent or tax derived from water for fisheries &c. — Jala-karaṅka, as, m. a shell, a conch; a cocoa-nut; a cloud; a wave; a lotus. — Jala-kalka, as, m. 'water-sediment,' mud, mire. — Jala-kalmasha, as, m. the poison produced at the churning of the ocean. — Jala-kāka, as, m. 'a water-crow,' the diver bird. — Jala-kāṅksha, as, m. 'desirous of water,' an elephant; [cf. jalākāṅksha.] — Jala-kāṅkshin, ī, iṇī, i, desirous of water, fond of water; (ī), m. an elephant. — Jala-kānta, as, m. the wind ('the water-lover'). — Jala-kāntāra, as, m. a N. of Varuṇa ('whose grove or garden is water'). — Jala-kāmuka, as, m., N. of a plant, = kuṭumbinī. — Jala-kirāṭa, as, m. (kirāṭa for kirāta?), a shark or (according to some) a large alligator. — Jala-kukkuṭa, as, m. a water-fowl or other water-bird; (ī), f. the black-headed gull; [cf. gargāćilli.] — Jala-kukkubha, as, m. a species of aquatic bird, = koyashṭi. — Jala-kuntala, as, m. 'water-hair,' N. of an aquatic plant, Blyxa Octandra; [cf. jala-keśa.] — Jala-kubjaka, as, m., N. of an aquatic plant, Trapa Bispinosa. — Jala-kūpī, f. a spring, well; pond, pool; whirlpool. — Jala-kūrma, as, m. the Gangetic porpoise. — Jala-kṛit, t, t, t, causing rain. — Jala-ketu, us, m., N. of a particular comet. — Jala-keli, is, is, m. f. playing or gamboling in water, splashing one another with water. — Jalakeli-varṇana, am, n. title of the third chapter of Hari-nātha's poem Rāma-vilāsa-kāvya. — Jala-keśa, as, m. 'water-hair,' the plant Blyxa Octandra; [cf. jala-kuntala.] — Jala-kriyā, f. a funeral ceremony, offering libations, presenting water to the manes of the deceased. — Jala-krīḍā, f. sporting or gamboling in water, bathing for pleasure or amusement; [cf. jala-keli.] — Jala-khaga, as, m. an aquatic bird. — Jala-gandha, as, ā, am, making the water fragrant (?) or turbid (?). — Jala-gandhebha, as, m. 'a scented elephant frequenting water,' N. of a species of animal. — Jala-garbha, as, m., N. of a son of Jala-vāhana, = Ānanda in a former birth. — Jala-gulma, as, m. a turtle, tortoise; a quadrangular tank, a piece of water; a whirlpool. — Jalan-ga, as, ā, am, aquatic, frequenting water, going in water; (as), m. the colocynth (mahākāla). — Jalan-gama, as, m. a Ćaṇḍāla, an outcast; (a various reading for janan-gama.) — Jala-ćatvara, am, n. a square tank. — Jala-ćara, as, ī, am, going in water, aquatic, amphibious; (as), m. an aquatic animal. — Jalaćara-jīva, as, m. a fisherman; (ās), m. pl. the inhabitants of the east coast. — Jalaćarājīva (°ra-āj°), as, m. a fisherman. — Jala-ćārin, ī, iṇī, i, living in or near water, frequenting water; (ī), m. an aquatic animal, a fish. — Jala-ja, as, ā, am, produced or born in water, living or growing in water; coming from or peculiar to water; (as), m. an aquatic animal, a fish; sea-salt, = lonāra, a collective N. for several signs of the zodiac; (ā), f. a kind of plant, = klītaka; (as, am), m. n. a shell; the conch-shell used as a trumpet; (am), n. a pearl, a shell or other product of the sea; the lotus (Nelumbium); N. of several other plants, = hijjala, śaivala, vānīra, kupīlu. — Jalaja-kusuma, am, n. 'water-flower,' the lotus. — Jalaja-kusuma-yoni, is, m. 'born from a lotus-flower,' a N. of Brahmā. — Jalaja-dravya, am, n. a pearl, a shell or other product of the sea. — Jala-jantu, us, m. a fish or any marine or aquatic or amphibious animal. — Jala-jantukā, f. a leech. — Jala-janman, a, n. 'water-born,' the lotus (Nelumbium). — Jalajājīva (°ja-āj°), as, m. a fisherman; (ās), m. pl. the inhabitants of the eastern coast; [cf. jalaćara-jīva.] — Jalajāsana (°ja-ās°), as, m. a N. of Brahmā (sitting on the lotus). — Jala-jihva, as, m. a crocodile ('having a cold tongue?'). — Jala-jīvin, ī, m. a fisherman. — Jala-ḍimba, as, m. a bivalve shell. — Jala-taraṅga, as, m. a wave; a metal cup filled with water producing harmonic notes like a musical glass. — Jala-tā, f. the state of water. — Jala-tāḍana, am, n. beating water, any fruitless action. — Jala-tāpika, as, m. the Hilsa or sable fish, Clupanodon Ilisha (also called jala-tāpin); another kind of fish, commonly Caöuchhi, Cyprinus Cachius. — Jala-tāla, as, m. the Ilisha or Hilsa fish. — Jala-tiktikā, f. Boswellia Murifera. — Jala-turaga, as, m. 'water-horse,' hippopotamus (?). — Jala-trā, f. 'water-guard,' an umbrella. — Jala-trāsa, as, m. hydrophobia. — Jala-trāsin, ī, iṇī, i, having hydrophobia, hydrophobic. — Jala-da, as, ā, am, giving or pouring forth water; (as), m. a cloud; a fragrant grass, Cyperus Rotundus [cf. mustaka]; (ās), m. pl., N. of a school of the Atharva-veda; N. of a Varsha in Śāka-dvīpa. — Jalada-kshaya, as, m. disappearance of the clouds, autumn. — Jalada-paṅkti, is, f. a line or long succession of clouds. — Jala-dardura, as, m. a water-pipe, a kind of musical instrument. — Jalada-saṃhati, is, f. the gathering of clouds, cloudiness. — Jaladāgama (°da-āg°), as, m. the arrival or approach of clouds, the rainy season. — Jala-dāna, am, n. the giving of water. — Jaladābha (°da-ābha), as, ā, am, cloud-like, dark, black. — Jaladāśana (°da-aś°), as, m. the tree Shorea Robusta, = śāla. — Jala-deva, am, n., scil. bha or nakshatra, the constellation Ashāḍhā, having the water as its deity. — Jala-devatā, f. a water-goddess, naiad. — Jala-dravya, am, n. a pearl, a shell or other product of the sea; [cf. jalaja-dravya.] — Jala-droṇī, f. a bucket. — Jala-dvīpa, as, m., N. of an island. — Jala-dhara, as, ā, am, holding or carrying or having water; (as), m. a cloud; the ocean; a kind of grass, Cyperus Rotundus; the plant Dalbergia Ougeinensis; N. of a metre containing 4 x 32 syllabic instants. — Jaladhara-garjita-ghosha-susvara-nakshatra-rāja-saṅkusumitābhijña (°ta-abh°), as, m., N. of a Buddha (having a voice musical as the sound of the thunder of the clouds and conversant with the appearance of the regents of the Nakshatras). — Jaladhara-mālā, f. a row of clouds; a metre consisting of four lines of twelve syllables each. — Jala-dhāra, as, m., N. of a mountain; N. of a Varsha in Śāka-dvīpa; (ā), f. a stream of water. — Jaladhi, is, m. the ocean; a large number, 100 billions. — Jaladhi-gā, f. 'going to the ocean,' a river. — Jaladhi-jā, f. 'ocean-born,' N. of the goddess Lakshmī (as one of the fourteen precious things recovered at the churning of the ocean). — Jaladhi-rasana, as, ā, am, 'ocean-girt,' an epithet of the earth. — Jaladhi-sambhava, as, ā, am, produced from the ocean, marine. — Jala-nakula, as, m. an otter. — Jala-nara, as, m. 'water-man,' merman, N. of a particular animal. — Jala-nāḍī, f. a water-course. — Jala-nidhi, is, m. 'treasure of water,' the ocean, sea. — Jala-nirgama, as, m. a drain, a water-course, a pipe along a wall or building for carrying off water, a water-fall, the descent of a spring &c. into a river below. — Jala-niraha, as, m. a quantity of water. — Jala-nīlikā or jala-nīlī, f. the aquatic plant Blyxa Octandra. — Jalan-dhama, as, m., N. of one of the attendants of Skanda; also of a Dānava; (ā), f., N. of a daughter of Kṛishṇa by Satya-bhāmā. — Jalan-dhara, as, m. 'water-bearer,' N. of a man; N. of an Asura fabled to have been produced by the contact of a flash from Śiva's eye with the ocean and adopted by the god of the waters; he is so called as having on a particular occasion caught the water which flowed from Brahmā's eye. — Jalandhara-pura, am, n., N. of a town. — Jalandhara-vadha, as, m. title of a chapter of the Liṅga-Purāṇa. — Jala-pakshin, ī, m. a water-bird. — Jala-paṭala, am, n. a sheet of water, a cloud. — Jala-pati, is, m. 'lord of the waters,' i. e. Varuṇa or the Hindū Neptune; the ocean. — Jala-patha, as, m. a sea voyage. — Jala-paddhati, is, f. a water-course, gutter, drain. — Jala-pātra, am, n. a drinking-vessel. — Jala-pāda, as, m. (for jāla-pāda?), N. of a frog-king. — Jala-pāna, am, n. the drinking of water; (in Bengal = refreshment, luncheon.) — Jala-pārāvata, as, m. 'an aquatic pigeon,' N. of a particular bird. — Jala-pitta, am, n. fire ('the bile of water'). — Jala-pippalī, f. an aquatic plant, Commelina Salicifolia, and another species. — Jala-pippikā, f. a fish. — Jala-pushpa, am, n. an aquatic flower. — Jala-pūra, as, m. the full bed or stream of a river, a full stream. — Jala-prishṭhajā, f. the plant Blyxa Octandra, or Pistia Stratiotes. — Jala-prapāta, as, m. a water-fall. — Jala-pralaya, as, m. destruction by water. — Jala-prānta, as, m. 'the water's edge,' shore, bank of a river. — Jala-prāya, as, ā, am, abounding with water; (am), n. a country abounding with water. — Jala-priya as, ā, am, fond of water, frequenting water; (as), m. the bird Ćātaka, Cuculus Melanoleucus; a fish; (ā), f. an epithet of Dākshāyaṇī. — Jala-plava, as, m. an otter. — Jala-plāvana, am, n. immersion under water, an inundation, a deluge. — Jala-phala, as, m. the water-nut, Trapa Bispinosa. — Jala-bandhaka, as, m. 'water-barrier,' a dam, a dike, rocks or stones impeding a current. — Jala-bandhu, us, m. a fish ('friend of water'). — Jala-bālaka or jala-vālaka, as, m. an epithet of the Vindhya mountains; (ikā), f. lightning (surrounded by water, i. e. clouds?). — Jala-bimba, a kind of plant (?). — Jala-budbuda, as, am, m. n. a bubble of water. — Jala-brahmī, f. a kind of pot-herb, Hingcha Repens. — Jala-bhājana, am, n. a vessel for water, water-pot. — Jala-bhīti, is, f. hydrophobia. — Jala-bhū, ūs, ūs, u, aquatic, produced in or by water; (ūs), m. a cloud; N. of a plant, = kanćaṭa. — Jala-bhūshaṇa, as, m. wind ('decorating the water'). — Jala-bhṛit, t, m. a cloud ('water-bearing'). — Jala-makshikā, f. a water-insect. — Jala-magna, as, ā, am, immersed in water. — Jala-madgu, us, m. a kingfisher. — Jala-madhūka, as, m., N. of a plant, = kireshṭa, kshaudra-priya, &c. — Jala-mandira, am, n. = jala-yantra-gṛiha. — Jala-maya, as, ī, am, formed of water, consisting of water, watery. — Jala-masi, is, m. 'water-ink,' a dark cloud. — Jala-mātreṇa, ind. by mere water. — Jala-mārga, as, m. a water-course, a drain or canal leading from a pond &c. — Jala-mārjāra, as, m. 'water-cat,' an otter. — Jala-muć, k, k, k, shedding water; (k), m.

a cloud. — *Jala-mūrti, is,* m. Śiva, of whom one form is water, (implying his presence in all matter.) — *Jala-mūrtikā,* f. hail (a form of water). — *Jala-moda, am,* n. 'delighting in water,' the fragrant root of Andropogon Muricatus, = *uśīra.* — *Jalambala* (?), *am,* n. a stream; collyrium. — *Jala-yantra, am,* n. a water-engine, a machine for raising water &c., any contrivance connected with that element; a water-clock, a clepsydra. — *Jala-yantraka, am,* n. a machine for raising water &c. — *Jalayantra-gṛiha* or *jalayantra-niketana* or *jalayantra-mandira, am,* n. a house or fabric erected in the midst of water; subterranean apartments constructed in the bank of a river to serve as a retreat in the hot season, a summer-house &c. — *Jala-yātrā,* f. a voyage. — *Jala-yāna, am,* n. 'a water vehicle,' a ship. — *Jala-ranka, as,* m. or *jala-rañja, as,* m. a species of Vaka or crane (Ardea Nivea). — *Jala-ranku, us,* m. a kind of gallinule. — *Jala-raṇḍa, as,* m. a whirlpool; a drop, drizzle, thin sprinkling of water; a snake; [cf. *jala-ruṇḍa.*] — *Jala-rasa, as,* m. sea-salt. — *Jala-rākshasī,* f. 'the water Rākshasī,' also called Su-rasā, a female demon described in Rāmāyaṇa V. 6. as the mother of the Nāgas; she placed herself in the way of Hanumat in his flight across the straits between the continent and Ceylon, and in order to prevent his crossing attempted to swallow him bodily. He escaped by reducing himself to the size of a thumb, darting through her huge body and coming out at her right ear. — *Jala-rāśi, is,* m. a sheet of water, a quantity of water; the ocean. — *Jala-ruṇḍa, as,* m. = *jala-raṇḍa.* — *Jala-ruh, t,* m. 'growing in water,' a lotus (Nelumbium). — *Jala-ruha, as,* m. an aquatic animal; (*am*), n. the lotus (Nelumbium). — *Jala-rūpa, as,* m. the fish of Kāma-deva, = *makara.* — *Jala-latā,* f. 'water-creeper,' a wave, a billow. — *Jala-lava-muć, k, k, k,* discharging drops of water. — *Jala-lohita, as,* m. a Rākshasa (having water for blood). — *Jala-vat, ān, atī, at,* abounding in water. — *Jala-varaṇṭa, as,* m. a watery pustule. — *Jala-valkala, am,* n., N. of the aquatic plant Pistia Stratiotes. — *Jala-vallī,* f. the water-nut, Trapa Bispinosa. — *Jala-vādita, am,* n. water-music, a kind of music in which water is used. — *Jala-vādya, am,* n. a kind of musical instrument in which water is used. — *Jala-vāyasa, as,* m. 'a water-crow,' the diver bird. — *Jala-vālaka,* cf. *jala-bālaka.* — *Jala-vāsa, as,* m. residence in water; (*as, ā, am*), living or residing in water; (*as*), m. a kind of root, = *vishṇu-kanda;* (*am*), n. the root of Andropogon Muricatus, = *uśīra.* — *Jala-vāha, as, ā, am,* carrying water; (*as*), m. a water-bearer, a cloud. — *Jala-vāhaka, as,* m. a water-bearer or carrier. — *Jala-vāhana, as,* m. a water-carrier; N. of a physician, = Śākya-muni in a former birth; (*am*), n. flowing of water; (*ī*), f. a water-course, aqueduct. — *Jala-viḍāla, as,* m. an otter. — *Jala-vindu, us,* m. a drop of water; N. of a Tīrtha. — *Jalavindujā,* f. a kind of sugar. — *Jala-vilva, as,* m. the plant Pistia Stratiotes; a tortoise; a crab; a quadrangular pond. — *Jala-vishuva, am,* n. the autumnal equinox, the moment of the sun's entering Libra; a kind of circle or cycle. — *Jala-vihangama, as,* m. a water-fowl. — *Jala-vīrya, as,* m., N. of a son of Bharata. — *Jala-vṛiśćika, as,* m. 'water-scorpion,' a prawn or shrimp. — *Jala-vetasa, as,* m. a kind of cane, = *vānīra.* — *Jala-vyatha* or *jala-vyadha, as,* m. a kind of fish, Esox Cancila. — *Jala-vyāla, as,* m. a water-snake; a marine monster. — *Jala-śaya* or *jala-śayana, as,* or *jala-śāyin, ī,* m. an epithet of Vishṇu, who is supposed to sleep, reposing on his serpent-couch above the waters, during the four months of the periodical rains; also during the intervals of the submersion of the world; [cf. *jale-śaya.*] — *Jalaśāyi-tīrtha, am,* n., N. of a Tīrtha. — *Jala-śukti, is,* f. a bivalve shell. — *Jala-śući, is, is, i,* cleansed by water, bathed, washed. — *Jala-śūka, am,* n. the plant Blyxa Octandra, a green moss-like substance growing on the surface of stagnant water, duckweed. — *Jala-śūkara, as,* m. a crocodile ('water-hog'). — *Jala-śosha, as,* m. drying up of water, drought. — *Jala-saṃsarga, as,* m. mixing with water, dilution. — *Jala-sandha, as,* m., N. of a prince, a son of Dhṛita-rāshṭra. — *Jala-samudra, as,* m. the sea of fresh water. — *Jala-samparka, as,* m. mixture or dilution with water. — *Jala-sarpiṇī,* f. 'water-glider,' a leech. — *Jala-sāt,* ind. to the state of water (e. g. *jalasāt kṛi,* to reduce to water; *jalasāt sampadyate,* it is turned into water). — *Jala-sikta, as, ā, am,* sprinkled with water, wetted. — *Jala-sūći, is,* m. the Gangetic porpoise, Delphinus Gangeticus; a crow; a fish, a small sort of pike, Esox Cancila; a leech; a water-nut, Trapa Bispinosa. — *Jala-seka, as,* m. sprinkling with water. — *Jala-stha, as, ā, am,* standing or abiding or situated in water; (*ā*), f. a kind of grass, = *gaṇḍa-dūrvā.* — *Jala-sthāna, am,* n. or *jala-sthāya, as,* m. a reservoir, a pond, a lake. — *Jala-ha, am,* n. a small water (or summer) house; [cf. *jalayantra-gṛiha.*] — *Jala-haraṇa, am,* n. a metre consisting of 4 × 32 syllabic instants. — *Jala-hastin, ī,* m. a water-elephant; hippopotamus (?). — *Jala-hāra, as, ī,* m. f. a water-carrier. — *Jala-hāriṇī,* f. a water-course, drain, a channel for water. — *Jala-hāsa* or *jala-hāsaka, as,* m. cuttle-fish bone, considered as the indurated foam of the sea. — *Jala-hrada, as,* m., N. of a man. — *Jalākara* (°*la-āk*°), *as,* m. a source of water, a spring, a fountain. — *Jalākā,* f. = *jalaukā,* a leech. — *Jalākāṅksha* (°*la-āk*°), *as,* m. = *jala-kāṅksha,* an elephant. — *Jalākshī* (°*la-ak*°), f. an aquatic plant, Commelina Salicifolia. — *Jalākhu* (°*la-ākhu*), *us,* m. 'water-mole,' an otter. — *Jalāñćala* (°*la-añ*°), *am,* n. a spring, well; natural water-course; the plant Blyxa Octandra. — *Jalāñjali* (°*la-añ*°), *is,* f. a handful of water, or water held in the palms of the hand, as presented to the manes of a dead person &c. — *Jalāṭana* (°*la-aṭ*°), *as,* m. 'water-goer,' a heron; (*ī*), f. a leech. — *Jalāḍhya* (°*la-āḍh*°), *as, ā, am,* watery, marshy. — *Jalāṇuka* (°*la-aṇ*°), *am,* n. the fry of fish. — *Jalāṇṭaka, as,* m. a shark or (according to some) a large alligator &c. — *Jalāṇḍaka* (°*la-aṇ*°), *am,* n. the fry of fish. — *Jalātmikā* (°*la-āt*°), f. a leech; a well (in the latter sense a various reading for *jalāmbikā*). — *Jalātyaya* (°*la-at*°), *as,* m. the passing away of the water (or clouds), autumn. — *Jalādarśa* (°*la-ād*°), *as,* m. a watery mirror, water reflecting any object like a mirror. — *Jalādhāra* (°*la-ādh*°), *as,* m. a pond, a lake, a reservoir, any receptacle of water. — *Jalādhidaivata* (°*la-adh*°), *am,* n., scil. *bha* or *nakshatra,* the constellation Ashāḍhā (having the water as its deity; cf. *jala-deva*); (*as*), m. an epithet of Varuṇa (?). — *Jalādhipa* (°*la-adh*°), *as,* or *jalādhipati* (°*la-adh*°), *is,* or *jalādhyaksha* (°*la-adh*°), *as,* m. an epithet of Varuṇa, lord of the waters. — *Jalānusāra* (°*la-an*°), *as,* m. going or acting like water. — *Jalāntaka* (°*la-an*°), *as,* m., N. of a son of Kṛishṇa by Satya-bhāmā; (*as, ā, am*), having water in the interior (*anta*); containing water. — *Jalāpasparśana* (°*la-ap*°), *am,* n. touching water, use of water. — *Jalābhisheka* (°*la-abh*°), *as,* m. sprinkling with water. — *Jalāmbara* (°*la-am*°), *as,* m., N. of a man, = Rāhala-bhadra in a former birth. — *Jalāmbikā* (°*la-am*°), f. a well; [cf. *jalātmikā.*] — *Jalāmbu-garbhā* (°*la-am*°), f., N. of a woman, = Gopā in a former birth. — *Jalāyukā* (°*la-āyu*) or 1. *jalālukā* or *jalālokā* or *jalāvukā* or *jalāsukā,* f. a leech (living in water). — *Jalārka* (°*la-ar*°), *as,* m. the sun reflected in water. — *Jalārṇava* (°*la-ar*°), *as,* m. the rainy season; the sea of fresh water. — *Jalārthin* (°*la-ar*°), *ī, inī, i,* desirous of water, thirsty. — *Jalārdra* (°*la-ār*°), *as, ā, am,* wet, charged with aqueous moisture; (*as, ā*), m. f. wet cloth or clothes. — *Jalālu* (°*la-ālu*), *us,* m. a kind of bulbous plant. — *Jalāvatāra* (°*la-av*°), *as,* m. a landing-place at a river's side. — *Jalāvarta* (°*la-āv*°), *as,* m. 'the turning round of water,' an eddy, a whirlpool. — *Jalāvila* (°*la-āv*°), *as, ā, am,* stained or soiled with water. — *Jalāśaya* (°*la-āś*°), *as, ā, am,* resting or lying in water; stupid, dull, apathetic, cold; (*as*), m. a pond, a tank, a lake, a reservoir or any piece of water; a fish; the water-nut, Trapa Bispinosa; (*ā*), f. a kind of plant, = *guṇḍālā;* (*am*), n. the root of Andropogon Muricatus. — *Jalāśayāntara* (°*ya-an*°), *am,* n. another lake. — *Jalāśayotsarga-tattva* (°*ya-ut*°), *am,* n. a part of the Smṛiti-tattva. — *Jalāśayotsarga-vidhi, is,* m. title of a work by Kamalākara-bhaṭṭa. — *Jalāśāyin* (°*la-āś*°), *ī, inī, i,* lying or sleeping in water as a penance. — *Jalāśraya* (°*la-āś*°), *as,* m. a piece of water, a pond, a lake; a water-house; (*ā*), f. a kind of crane; a kind of grass. — *Jalā-shah* or *jalā-sah, -shāṭ, ṭ, ṭ,* subduing water. — *Jalāshṭhīlā* (°*la-ash*°) or *ī,* f. a large square pond. — *Jalā-sāha, as, ā, am,* = *jalā-shah.* — *Jalāsukā,* f., see *jalāyukā.* — *Jalāhvaya* (°*la-āh*°), *am,* n. a lotus (Nelumbium). — *Jale-ćara, as, ī, am,* living or going in water; (*as*), m. an aquatic animal; a fish; any kind of water-fowl. — *Jaleććhayā,* f. the plant Heliotropium Indicum; [cf. *hasti-śuṇḍā.*] — *Jale-jāta, am,* n. a lotus (Nelumbium). — *Jalendra* (°*la-in*°), *as,* m. 'chief of waters,' the sea; the ocean of fresh water; Varuṇa, the regent of the waters; N. of a Jina or Jaina saint. — *Jalendhana* (°*la-in*°), *am,* n. submarine fire. — *Jalebha* (°*la-ibha*), *as,* m. a water-elephant; [cf. *jala-hastin.*] — *Jale-ruha, as,* m., N. of a king of Orissa; (*ā*), f., N. of a plant, = *kuṭumbinī.* — *Jale-vāha, as,* m. a diver (by caste or business). — *Jaleśa* (°*la-īśa*), *as,* m. the sea, ocean; lord of the waters, i. e. Varuṇa. — *Jale-śaya, as, ā, am,* resting or abiding in water; (*as*), m. an epithet of Vishṇu; a fish. — *Jaleśvara* (°*la-īś*°), *as,* m. 'lord of waters,' the sea, the ocean; the deity of the waters, i. e. Varuṇa; N. of a sanctuary. — *Jaloka, as,* m., N. of a king of Kaśmīra; (*ā*), f. a leech; see *jalaukas.* — *Jalokikā,* f. a leech; see *jalaukas.* — *Jaloććhvāsa* (°*la-uć*°), *as,* m. a drain or channel made for carrying off an excess of water, or a similar channel made naturally by the overflow of a river &c. — *Jalodara* (°*la-ud*°), *am,* n. 'water-belly,' dropsy. — *Jaloddhata-gati* (°*la-ud*°), *is,* f., N. of a metre consisting of four lines of twelve syllables each. — *Jalodbhava* (°*la-ud*°), *as, ā, am,* born or produced in water, aquatic, marine; (*as*), m. 'origin of the waters,' N. of a place; an aquatic animal; N. of a water-demon slain by Kaśyapa; (*ā*), f., N. of a plant, = *laghu-brāhmī,* benzoin. — *Jalodbhūta* (°*la-ud*°), *as, ā, am,* born in or produced from water; (*ā*), f., N. of a plant, = *guṇḍālā.* — *Jalonnāda* (°*la-un*°), *as,* m., N. of one of the attendants of Śiva. — *Jaloragī* (°*la-ur*°), f. 'water-snake,' a leech. — *Jalauka, as,* m. a leech; (*ā*), f. a leech; [cf. the next.] — *Jalaukas* (°*la-ok*°), *ās, ās, as,* living in water, an inhabitant of the water, an aquatic animal; (*ās*), m., N. of a king of Kaśmīra; (*ās*), f. a leech (said to be used in plur. only). — *Jalaukasa, as, ā, am,* m. f. n. a leech. — *Jalaugha* (°*la-ogha*), *as,* m. a quantity of water.

2. *jala,* nom. P., Ved. *jalati,* to become water.

Jalaka, am, n. a conch, a shell.

Jalāya, nom. A. *-yate, -yitum,* to become water, appear as water.

2. *jalāluka, am,* n. a lotus root; [cf. *jalāyukā.*]

Jalikā or *jalukā* or *jalūkā,* f. a leech.

Jaleyu, us, m., N. of a son of Raudrāśva.

Jalelā, f., N. of one of the Mātṛis attending on Skanda; (or perhaps for two words *jalā ilā.*)

जलालदीनाहकबरसाह m. = *jalālu 'ddīn akbar shāh.*

जलाष *jalāsha, as, ā, am,* Ved. mitigating, pacifying, appeasing, healing, comforting; (*am*), n. water; happiness, comfort. — *Jalāsha-bheshaja, as, ā, am,* Ved. possessed of healing medicines, an epithet of Rudra.

जल्प् *jalp* [cf. *jap* and *lap*], cl. 1. P. (ep. also A.) *jalpati, -te, jajalpa, jalpishyati, jalpitum,* to speak inarticulately, murmur; chatter, prattle, babble, wrangle; to speak, say; to address a person, speak with; to speak of or about (with acc.); to praise: Caus. P. *jalpayati, -yitum,* to cause to speak; [cf. Lith. *kalbu,* 'to speak;' *kalba,* 'speech:' Hib. *gaill,* 'speech.']

Jalpa, as, m. talk, speech; prate, babble, gossip, chatter, discourse; debate, disputation, wrangling discussion, an argument in which a disputant tries to assert his own opinion and to refute that of his adversary by overbearing reply or wrangling rejoinder; [cf. *ćitra-jalpa.*]

Jalpaka, as, ikā, am, a talker, chatterer, talkative, one who talks much or idly, garrulous.

Jalpana, as, ā, am, speaking, saying, talking; (*am*), n. talking, saying; chattering, prattling, garrulity.

Jalpāka, as, ī, am, a chatterer, talking much and foolishly, or improperly; [cf. *jalpaka.*]

Jalpi, is, f., Ved. inarticulate speech, murmuring; speaking in a low voice.

Jalpita, as, ā, am, said, told, spoken; (*am*), n. talk, babbling, gossip; talking.

Jalpitṛi, tā, trī, tṛi, or *jalpin, ī, inī, i*, a talker, speaker, chatterer; saying, speaking.

जल्लालदीन्द्र *jallāladīndra, as*, m. = *jalālu'ddīn.*

जल्हु *jalhu, us, us, u* (related to *jaḍa?*), Ved. deprived of splendor or without sacrificial fire.

जव *java, as*, m. (fr. rt. *ju* or *jū*), speed, quickness, velocity, rapidity, swiftness; (*as, ā, am*), swift, expeditious; (*ā*), f. the China rose, Hibiscus Rosa Sinensis; [cf. *japā.*] — *Java-yukta, as, ā, am*, possessed of fleetness. — *Java-vat, ān, atī, at*, quick, swift, fleet. — *Javādhika* (°*va-adh*°), *as, ā, am*, very quick, extremely swift; (*as*), m. a fleet horse, a courser. — *Javānila* (°*va-an*°), *as*, m. a strong wind, gale, hurricane. — *Javā-pushpa, as*, m. the China rose, the plant or its flower.

1. *javana, as, ī, am*, causing to hasten; quick, swift, fleet; (*as*), m. a courser, a fleet horse; a kind of deer; N. of one of the attendants of Skanda; (*ī*), f. a screen surrounding a tent, a Kanāt; N. of a plant; (*am*), n. speed, velocity; [cf. *dhī-javana.*]

Javanikā, f. a wall or screen of cloth surrounding a tent, an outer tent, &c.; a curtain, a screen in general; the sail of a boat; [cf. *yavanikā.*]

Javaniman, ā, m. quickness, speed, velocity.

Javas, as, n., Ved. quickness, velocity; [cf. *a-javas.*]

Javin, ī, inī, i, quick, fleet, expeditious; (*ī*), m. a horse, a camel.

Javina, as, ā, am, rapid, quick; (*as*), m. = *ko-kaḍa.*

Javishṭha, as, ā, am, Ved. quickest, fleetest; (*as*), m., N. of a Dānava.

Javīyas, ān, asī, as, Ved. quicker, speedier.

जवन 2. *javana, as*, m., N. of a people whose country is by some thought to be identical with Ionia or Greece, = *yavana*, q. v.

जवनाल *javanāla, am*, n. a sort of grain, Andropogon Bicolor; [cf. *yavanāla.*]

जवस *javasa, as*, m. meadow or pasture grass; [cf. *yavasa.*]

जवादि *javādi, i*, n. a kind of perfume, = *kṛitrima, gandha-rāja.*

जवाल *javāla, as*, m., N. of a man.

जविपुला *ja-vipulā*, f. a kind of metre.

जष *jash*, cl. 1. P. A. *jashati, -te*, &c., to kill, wound, hurt, injure; [cf. Hib. *gus*, 'death.']

जष *jasha, as*, m., Ved. a kind of aquatic animal; [cf. *jhasha.*]

जस *jas*, cl. 1. A. P., cl. 4. P., Ved. *jasate, -ti, jasyati, jajāsa, jasitum*, to be exhausted or tired; cl. 4. P. to set free, release, liberate, let loose: Caus. P. *jāsayati, -yitum, ajījasat*, to exhaust, weaken, cause to expire; cl. 10. 1. P. *jāsayati, jasati*, &c., to hurt, injure; to strike, punish with blows; to slight or disregard, treat irreverently.

Jasu, us, f., Ved. exhaustion, weakness; a hiding-place, cover (?).

Jasuri, is, is, i, Ved. exhausted, weak; (*is*), m. Indra's thunderbolt.

Jasra, am, n. exhaustion, fatigue.

Jasvan, ā, arī, a, Ved. needy, poor, hungry; (Sāy.) causing to waste away, destroying; [cf. *a-jasra.*]

जस्सराज *jassa-rāja, as*, m., N. of a man.

जहक *jahaka, as, ā, am* (fr. rt. *hā*), abandoning, one who leaves or abandons; (*as*), m. time; a child; the slough of a snake; (*ā*), f. a kind of weasel or polecat.

Jahat, at, atī, at, leaving, quitting, foregoing. — *Jahat-svārthā*, f., scil. *lakshaṇā*, a particular figure of speech, a word losing its original meaning and taking a different sense; irony. — *Jahal-lakshaṇā*, f. = the preceding.

जहा *jahā*, f. a plant, commonly Muṇḍirī; also *kadamba-pushpī*, &c.

जहानक *jahānaka, as*, m. the period of the total destruction of the world; [cf. *jihānaka.*]

जहिजोड *jahi-joḍa, as, ā, am* (*jahi* impv. fr. rt. *han* and *joḍa*), one who is in the habit of hitting his chin.

Jahi-stambha, as, ā, am, one who is constantly striking against a post.

जहु *jahu, us*, m. a young animal; N. of a son of Pushpa-vat and descendant of Ṛishabha.

जह्नु *jahnu, us*, m., N. of an ancient king and sage who adopted the Gaṅgā as his daughter, (the river Ganges, when brought down from heaven by the austerities of Bhagīratha, was forced to flow over the earth and to follow him to the ocean, and thence to the lower regions, for the purpose of watering the ashes of Sagara's sons. In its course it inundated the sacrificial ground of Jahnu, who therefore drank up its waters, but consented at the prayer of Bhagīratha to discharge them from his ears. Hence the river is regarded as his daughter, and is called Jāhnavī); N. of a son of Aja-mīḍha, of a son of Su-hotra, of Kuru, and of Hotraka; N. of an ancestor of the Kuśikas; a N. of Vishṇu; (*avas*), m. pl. the descendants of Jahnu. — *Jahnu-kanyā*, f. or *jahnu-tanayā*, f. or *jahnu-sutā*, f. 'daughter of Jahnu,' N. of Gaṅgā or the Ganges.

Jahnāvī, f., Ved. the family of Jahnu.

जह्मन् *jahman, a*, n. water (?).

जह्ल *jahla, as*, m., N. of a man.

जा *jā, ās, ās, am* (fr. rt. *jan*, and used in Ved. for 2. *ja*, which appears rarely in the Veda), born, produced, &c. [cf. *agni-jā, agra-jā, adri-jā, indra-jā, go-jā*, &c.], see 2. *ja*; (*ās*), m. f., Ved. offspring, descendants; (*ā*), f. a race, tribe. — *Jās-pati, is*, m. (*jās* gen. fr. *jā*?), the father or head of a family or house. — *Jāspatya, am*, n., Ved. the state or condition of the father of a family.

जांहगिरि *jāṅhagiri, is*, m. = *jahāngīrī.*

जागत *jāgata, as, ī, am*, composed in the Jagatī metre, consisting of it, conforming to it; chiefly praised in the Jagatī metre (each deity having his own peculiar metre); (*am*), n. the Jagatī metre.

जागुड *jāguḍa, ās*, m. pl., N. of a people; (*as*), m., N. of their country, renowned for its saffron; (*am*), n. saffron.

जागृ *jāgṛi*, cl. 2. P. *jāgarti, jajāgāra* or *jāgarāñ-ćakāra, jāgarishyati, jāgaritum*, to be awake, to watch, be watchful, attentive, intent; to foresee, provide; to sit up during the night: Caus. *jāgarayati*, Aor. Ved. 2nd and 3rd sing. *ajīgar*, 2nd du. *jigṛitam*, 2nd pl. *jigṛita*, to awaken: Desid. *jijāgarishati*; [cf. Gr. ἐγείρω; Lat. *vigil, vigilo*; Old Germ. *wachar, wachem*; Goth. *waka.*]

Jāgara, as, ā, m. f. waking, wakefulness, vigilance; (*as, ā, am*), waking, awake; (*as*), m. a vision in a waking state; = *jagara*, mail, armour.

Jāgaraka, as, m. waking, awake.

Jāgaraṇa, as, ā, am, waking, remaining awake; (*am*), n. waking, watchfulness; keeping watch, sitting up at night as part of a religious ceremony.

Jāgarita, as, ā, am, one who has been long awake or is exhausted with sleeplessness; (*am*), n. waking.

Jāgaritṛi, tā, trī, tṛi, wakeful, awake, vigilant.

Jāgarin, ī, iṇī, i, wakeful, awake.

Jāgarishṇu, us, us, u, very wakeful or sleepless.

Jāgarūka, as, ā, am, wakeful, waking, sleepless, watchful.

Jāgartavya, as, ā, am, to be awake or awaked.

Jāgarti, is, f. waking, vigilance; keeping watch, watchfulness.

Jāgaryā, f. wakefulness, waking, watching.

Jāgritavya, as, ā, am, to be awake. See *jāgartavya.*

Jāgṛivi, is, is, i, Ved. watchful, attentive; awake; not extinguished, clear, bright (as fire); active, animating, exciting; (*is*), m. fire or its deity; a king.

Jāgrat, at, atī, at, watching, being awake. — *Jāgrat-svapna, au*, m. du. a state of waking and sleep; (*as*), m. Ved. dreaming in a waking state, day-dream, hallucination; (*as, ā, am*), occurring in a state of waking and sleep (?). — *Jāgrad-avasthā* or *jāgrad-daśā*, f. a state of wakefulness. — *Jāgrad-duḥshvapnya, am*, n., Ved. a disagreeable dream or vision while in a waking state.

Jāgriyā, f. waking, watching, wakefulness.

जाघनी *jāghanī*, f. (fr. *jaghana*), a tail; the thigh, leg.

जाङ्गल *jāṅgala, as, ī, am* (fr. *jaṅgala*), arid; sparingly grown with trees &c. but nevertheless fertile; rural, picturesque, diversified with hill, vale, wood, and water; found or existing in such a district; desert, covered with jungle; wild, not tame (as an animal &c.); savage, barbarous; (*as*), m. the francoline partridge; N. of a man; (*ās*), m. pl., N. of a people; (*ī*), f. the plant Mucuna Pruritus; (*am*), n. flesh; game, the flesh of deer &c.

Jāṅgali, is, m. a snake-catcher; [cf. *jāṅguli.*]

Jāṅgalika, as, m. a snake-charmer, = *jaṅgulika.*

Jāṅgula, am, n. poison, venom, = *jaṅgula*; the fruit of the Jālinī, a kind of cucumber; (*ī*), f. knowledge of poisons, the possession of charms or drugs and employment of them as antidotes; a pot-herb, Luffa Acutangula; an epithet of Durgā.

Jāṅguli, is, m. a snake-catcher, a dealer in antidotes, a conjuror.

Jāṅgulika, as, m. a snake-catcher, a snake-doctor, one who pretends by charms to cure the bite of snakes or other venomous animals, a dealer in antidotes &c.

जाङ्घनी *jāṅghanī*, f. (fr. *jaṅghā*), the thigh; (perhaps a wrong form for *jāghanī.*)

Jāṅghāprahatika or *jāṅghāprahṛitika, as, ī, am* (fr. *jaṅghā-prahata* or *-prahṛita*), produced by a blow with the leg.

Jāṅghālāyana, as, m. (fr. *jaṅghāla*), N. of a man.

Jāṅghi, a patronymic from Jaṅgha or metronymic from Jaṅghā.

Jāṅghika, as, ī, am (fr. *jaṅghā*), swift of foot, a courier; relating to or belonging to the leg; (*as*), m. a courier, a running footman, an express; a camel; a kind of antelope; [cf. *kapi-jāṅghikā.*]

जाजनाग *jājanāga, as*, m., N. of a man.

जाजमत् *jājamat, at, atī, at* (fr. Intens. of 1. *jam*, p. 339), excessively or repeatedly devouring.

जाजल *jājala, ās*, and *jājalin, inas*, m. pl., N. of a school of the Atharva-veda.

जाजलि *jājali, is*, m., N. of a preceptor.

जाजिन् *jājin, ī*, m. a warrior, a combatant; [cf. *jaj* and *jaja*.]

जाज्वल्यमान *jājvalyamāna, as, ā, am* (fr. Intens. of rt. *jval*), shining, flaming, blazing, resplendent, effulgent, dazzling.

जाटलि *jāṭali, is, ī*, m. f. the plant Bignonia Suaveolens; (other readings have *pāṭali* and *jhāṭali*.)

जाटालिका *jāṭālikā*, f. (fr. *jaṭāla* or *jaṭāluka*), N. of one of the Mātṛis attending on Skanda.

जाटिकायन *jāṭikāyana, as*, m. (fr. *jaṭika*), N. of the author of a hymn of the Atharva-veda.

जाठर *jāṭhara, as, ī, am* (fr. *jaṭhara*), stomachic, abdominal, visceral, being in the stomach or belly, relating to it, relating to the womb, e. g. *jāṭharo 'gniḥ*, the fire in the stomach, the digestive faculty, gastric juice, hunger; (*as*), m. 'offspring of the womb,' a child; N. of an attendant of Skanda.

Jāṭharya, am, n. morbid affection of the abdomen.

जाड्य *jāḍya, am*, n. (fr. *jaḍa*), coldness, frigidity; stiffness, inactivity, apathy, sluggishness, insensibility; absence of feeling in the tongue, tastelessness; dulness or coldness of intellect, stupidity, folly.—*Jāḍyāri* (°*ya-ari*), *is*, m. 'enemy of coldness,' the citron tree.

जात *jāta, as, ā, am* (fr. rt. *jan*), born, brought into existence, brought forth, engendered (e.g. *māsa-jāta*, born a month ago, one month old; *putro jātaḥ*, a son only by birth, not by qualities); grown, produced, arisen, caused, occasioned, appearing, appeared, apparent, manifest; happened; become, present; ready at hand, collected, stored up, possessed, felt, experienced, inspired with, affected by, (often at the beginning of an adjective compound, see examples below; also at the end of a comp., e. g. *putra-jāta*, having a son born; *śmaśru-jāta*, having a beard; *danta-jāta*, having teeth just growing); (*as*), m. male issue, a son; a living being (used of men and gods, but especially of the former); (*ās*), m. pl., N. of a race of the Haihayas; (*ā*), f. female offspring, a daughter; *jāte*, O daughter! (*am*), n. a living being, a creature; birth, production, origin; race, kind, sort, class, species; a multitude or collection of things forming a class (e. g. *karma-jātam*, the whole aggregate of actions; *sukha-jātam*, everything included under the name pleasure); individuality, specific condition; [cf. Gr. -γετος; Germ. *Kind*; Lith. *gentis*.]—*Jāta-karman, a*, n. a ceremony at the birth of a child when the navel string is divided, (it consists in touching the infant's tongue thrice with ghee after appropriate prayers); delivery of a new-born infant.—*Jāta-kalāpa, as, ā, am*, having a tail (as a peacock).—*Jāta-kāma, as, ā, am*, fallen in love.—*Jāta-kopa* or *jāta-krodha, as, ā, am*, enraged.—*Jāta-kautuka, as, ā, am*, delighted.—*Jāta-kautūhala, as, ā, am*, being eagerly desirous.—*Jāta-kshobha, as, ā, am*, agitated.—*Jāta-danta, as, ī, am*, (a child) that has a tooth or teeth growing; having teeth.—*Jāta-paksha, as, ā, am*, whose wings have grown, possessing wings.—*Jāta-pāśa, as, ā, am*, having fetters, fettered.—*Jāta-putrā*, f. a woman who has borne a son or sons.—*Jāta-pratyaya, as, ā, am*, inspired with confidence, confiding, believing.—*Jāta-bala, as, ā, am*, possessing strength, strong.—*Jāta-bhī, īs*, f. 'fearful,' N. of a woman.—*Jāta-manmatha, as, ā, am*, being in love, fallen in love, loving.—*Jāta-mātra, as, ā, am*, just born, merely born; (*am*), n. as soon as born, the instant of birth.—*Jāta-rajas, ās, ās, as*, having the catamenia.—*Jāta-rasa, as, ā, am*, having taste or flavour.—*Jāta-rūpa, as, ā, am*, embodied, having assumed a shape or form, beautiful, brilliant, golden (?); (*am*), n. the form in which a person is born, nakedness; gold; the thorn-apple.—*Jātarūpa-dhara, as, ā, am*, quite naked.—*Jātarūpa-parishkṛita, as, ā, am*, adorned with gold.—*Jātarūpa-maya, as, ī, am*, golden.—*Jātarūpa-śila, as*, m., N. of a golden mountain.—*Jāta-vat, ān, atī, at*, containing the word *jāta* or any other form derived from *jan*.—*Jāta-vāsa-gṛiha, am*, n. the room in which a child is born, the room of a lying-in woman.—*Jāta-vidyā*, f., Ved. a knowledge of what exists or of the origin and nature of all things.—*Jāta-vibhrama, as, ā, am*, flurried, precipitate.—*Jāta-viśvāsa, as, ā, am*, having the confidence excited.—*Jāta-vedas, ās*, m., Ved. an epithet of Agni; (the meaning is explained in five ways: 1. 'knowing all created beings;' 2. 'possessing all creatures or everything existent;' 3. 'known by created beings;' 4. 'possessing *vedas* = riches;' 5. 'possessing *vedas* = wisdom:' other derivations and explanations are found in the Brāhmaṇas, but the exact sense of this word seems to have been very early lost, and of the five explanations given above only the first two would seem to be admissible for the Vedic texts; in one passage a form *jāta-veda* seems to occur.)—*Jātavedasa, as, ī, am*, relating to Jāta-vedas; (*ī*), f. an epithet of Durgā.—*Jātavedasīya, as, ā, am*, belonging or relating to Jāta-vedas.—*Jāta-vepathu, us, us, u*, affected with tremor.—*Jāta-veśman, a*, n. the room in which a child is born, the room of a lying-in woman.—*Jāta-śmaśru, us, us, u*, one whose beard has grown.—*Jāta-śrama, as, ā, am*, wearied, exhausted.—*Jāta-samṛiddha, as, ā, am*, born and grown up.—*Jāta-saṅkalpa, as, ā, am*, feeling a desire or passion for.—*Jāta-sādhvasa, as, ā, am*, afraid.—*Jāta-sena, as*, m., N. of a man.—*Jātasenya, as*, m. a patronymic from the last.—*Jāta-sneha, as, ā, am*, enamoured, feeling love or affection for.—*Jāta-spṛiha, as, ā, am*, desirous, wishing for.—*Jāta-harsha, as, ā, am*, rejoiced, glad.—*Jāta-hārda, as, ī, am*, feeling affection, becoming attached.—*Jātāgas* (°*ta-āg*°), *ās, ās, as*, offending, sinning, committing fault; also *jātāparādha, jāta-dosha*, &c.—*Jātāpatyā* (°*ta-ap*°), f. a mother, a woman who has borne a child.—*Jātāmarsha* (°*ta-am*°), *as, ā, am*, having the anger roused, vexed, enraged, put in a passion.—*Jātāśru* (°*ta-aś*°), *us, us, u*, weeping, shedding tears.—*Jāteshṭi* (°*ta-ish*°), *is*, f. rites or sacrifice performed at the birth of a child.—*Jātoksha* (°*ta-uk*°), *as*, m. a young bullock, an ox.

Jātaka, as, ā, am, born, produced; (*as*), m. a new-born child; a mendicant; (*am*), n. = *jāta-karman*, a ceremony performed after the birth of a child; nativity, astrological calculation of a nativity; (with Buddhists) a former birth of Śākya-muni and its history; an aggregate or a collection of similar things; [cf. *ćatur-jātaka*.]—*Jātaka-dhvani, is*, m. a leech.—*Jātaka-paddhati, is*, f., N. of a work on nativities by Ananta; another work by Keśava.—*Jātaka-muktāvalī*, f. title of an astrological work by Śiva-dāsa.—*Jātakāmbhonidhi* (°*ka-am*°), *is*, m. title of an astrological work by Bhadra-bāhu.

Jātāyana, as, m. a patronymic from Jāta.

Jāti, is, f. birth, production; the form of existence, whether as a man or animal, which is fixed by birth; position assigned by birth; rank; family, race, lineage; kind, sort, genus, species, class, tribe, caste; the character or peculiarities of a species, the genuine or true state of anything; reduction of fractions to a common denominator; false generalization; a futile answer, a self-confuting reply; a particular figure of speech in rhetoric; a class of metres; a manner of singing; a fire-place; N. of several plants, = Jasminum Grandiflorum; Emblica Officinalis; mace, nutmeg; [cf. *antya-jāti, eka-jāti, dvi-jāti*; cf. also Lat. *gens*; Lith. *pri-gentis*.]—*Jāti-kośa* or *jāti-kosha* or *jātī-kośa, am*, n. a nutmeg; (*ī*), f. the outer skin of the nutmeg.—*Jāti-tva, am*, n. or *jāti-tā*, f. distinction or nature of caste or tribe; special or generic property.—*Jāti-dharma, as*, m. the duty of caste, the law or usage of caste (e. g. sacred study is the caste-duty of the Brāhman, fighting of the Kshatriya, &c.); generic or specific property.—*Jāti-dhvaṃsa, as*, m. the loss of caste or its privileges.—*Jātin-dhara, as*, m., N. of a physician, = Śuddhodana in a former birth.—*Jāti-pattrī* or *jātī-pattrī*, f. the outer skin of the nutmeg.—*Jāti-phala* or *jātī-phala, am*, n. a nutmeg; [cf. *kshudrajātī-phala*.]—*Jāti-brāhmaṇa, as*, m. a Brāhman by birth but not by knowledge.—*Jāti-bhraṃśa, as*, m. loss of rank or caste.—*Jāti-bhraṃśa-kara, as, ī, am*, causing loss of caste; forbidden, improper; (*am*), n. doing an act prohibited to a particular caste.—*Jāti-bhrashṭa, as, ā, am*, fallen from caste, outcast.—*Jāti-mat, ān, atī, at*, of high rank, obtaining a high position.—*Jāti-maha, as*, m. birthday-festival.—*Jāti-mātra, am*, n. mere birth, position in life obtained by mere birth; caste only, but not the performance of the especial duties; species, genus.—*Jātimātropajīvin* (°*ra-up*°), *ī, inī, i*, or *jātimātra-jīvin, ī, inī, i*, (a Brāhman) who lives only by his caste (without any sacerdotal acts).—*Jāti-mālā*, f. 'garland of the castes,' title of a work treating of the different castes.—*Jāti-lakshaṇa, am*, n. specific or generic distinction, characteristic, mark of tribe or caste.—*Jāti-vaćana, am*, n. the idea of species or genus.—*Jāti-vāćaka, as, ikā, am*, expressing genus, generic (as a name).—*Jāti-viveka, as*, m. title of a literary work.—*Jāti-vaira, am*, n. natural enmity, innate or instinctive hostility.—*Jāti-vailakshaṇya, am*, n. inconsistency, incompatibility, conduct or quality at variance with birth or tribe.—*Jāti-śabda, as*, m. a word expressing the idea of species or genus.—*Jāti-sampanna, as, ā, am*, sprung from a good family, belonging to a noble family.—*Jāti-sāra, as*, m. nutmeg.—*Jāti-smara, as, ā, am*, recollecting a former existence, remembering one's condition in a former life; N. of a Tīrtha.—*Jāti-smaraṇa, am*, n. recollection of a former existence.—*Jāti-svabhāva, as*, m. specific or generic character or nature.—*Jāti-hīna, as, ā, am*, of low birth or descent, void of caste, outcast, having a low position.—*Jātī-rasa, as*, m. gum myrrh.—*Jāty-andha, as, ā, am*, blind from birth, born blind.

Jātīya, as, ā, am (used at the end of a compound and by native grammarians considered as an affix), relating or belonging to any species, genus, tribe, order, family, race, &c. (e. g. *aśva-jātīya*, belonging to the horse-kind; *vṛiksha-jātīya*, belonging to trees); [cf. *vi-jātīya*.]

Jātīyaka, as, ā, am, = *jātīya*; (e. g. *evaṃ-jātīyaka*, of such a kind, of such a tribe or race.)

Jātya, as, ā, am, belonging to a family or caste; of the same family, related; sprung from a noble family, noble; well-born, legitimate, born of parents of the same caste, genuine (γνήσιος); best, excellent; pleasing, beautiful; (in mathematics) rectangular.

जातरूप *jāta-rūpa*. See col. 1.

जाति *jāti*. See col. 2.

जातु *jātu*, ind. (fr. *jan?*; cf. *janushā* under *janus*), at all, ever; possibly, perhaps; sometimes, some day, once, once upon a time (e. g. *kiṃ tena jātu jātena*, what is the use at all of him born?). *Jātu* is said to be used in connection with the potential in the sense of 'not allowing' (e. g. *jātu vṛishalaṃ yājayen na marshayāmi*, I suffer not that he should cause an outcast to sacrifice), or with a present indicative to express censure (e. g. *jātu yājayati vṛishalam*, ought he to cause an outcast to sacrifice?). In the Veda when *jātu* stands at the beginning of a sentence the verb which follows retains its accent. *Na jātu*, not at all, by no means, never; *api jātu*, perhaps, possibly; *jātu-ćit*, at some time or other, some day, one day.—*Jātāshṭhira, as, ā, am*, Ved. eminently strong; (Sāy.) always strong; or (*as*), m., N. of a man.

जातुक *jātuka*, the plant from which the Asa Fœtida is obtained; (*am*), n. Asa Fœtida; [cf. *jatuka*.]

जातुधान *jātudhāna, as*, m. = *yātu-dhāna*, a Rākshasa, an imp, ogre or goblin.

जातुष *jātusha, as, ī, am* (fr. *jatu*), made of lac or gum, covered with lac or with any artificial form or condition of it; sticky, adhesive.

जातू *jātū*, Ved. (Sāy.) = *aśani*, a thunderbolt. — *Jātū-bharman, ā, ā, a*, Ved. (Sāy.) armed with the thunderbolt or nourishing created beings; [cf. *jātū* and *jāta*.]

जातूकर्ण *jātūkarṇa, as*, m. (fr. *jatū-karṇa?*), N. of an ancient preceptor; N. of a physician; and of the author of a law-book; an epithet of Śiva.

Jātūkarṇya, as, m., N. of several preceptors and grammarians; N. of the author of a law-book.

जान *jāna, am*, n. (fr. rt. *jan*), Ved. production, birth, origin, birthplace; (*as*), m. a patronymic of Vṛiśa.

Jānaka, as, m. (fr. *janaka*), a patronymic of Kratu-vid; also of Āya-sthūṇa; (*ī*), f. a patronymic of Sītā, the wife of Rāma; N. of a metre consisting of four lines of twenty-four syllables each. — *Jānakī-nātha* or *jānakīśa* (°*kī-īśa*), *as*, m. the husband of Sītā, i. e. Rāma. — *Jānakīnātha-śarman, ā*, m., N. of a man. — *Jānakī-rāghava, am*, n. title of a play.

Jānaki, is, m. a patronymic of Kratu-jit; also of Āya-sthūṇa.

Jānantapi, is, m. (fr. *janan-tapa*), a patronymic of Aty-arāti.

Jānapada, as, m. (fr. *jana-pada*), one who belongs to a country, a subject; (*as, ī, am*), living in the country, an inhabitant of the country (opposed to *paura*, inhabiting a town); a peasant, rustic, belonging to or suited for the inhabitants of the country; (*ā*), f. a popular expression; N. of a place; N. of an Apsaras.

Jānapadika, as, ī, am, relating to a country or to the subjects of a country.

Jānarājya, am, n. (fr. *jana-rājan*), Ved. sovereignty, supremacy.

Jānavādika or *jānevādika* or *jānovādika, as, ī, am* (fr. *jana-vāda, jane-vāda*, and *jano-vāda*), knowing the popular report.

Jānaśruti, is, m. a patronymic from Jana-śruta.

Jānaśruteya, as, m. (fr. *jana-śrutā* or *jānaśruti*), a patronymic of Aupāvi.

Jānāyana, as, m. a patronymic from Jana.

Jānārdana, as, m. (fr. *janārdana*), a patronymic of Pra-dyumna.

1. *jānuka, as, ā, am* (fr. rt. *jan*), bringing forth. (For 2. *jānuka* see under *jānu* below.)

जानत् *jānat, an, atī, at* (fr. rt. 1. *jñā*), knowing, understanding, &c.

Jānanti, is, m., N. of a preceptor.

Jānāna, as, ā, am, knowing, understanding.

जानि *jāni* (at the end of an adj. comp. = *jani* or *jāna* for *jāyā*), a wife (e. g. *ananya-jāni*, having no other wife); [cf. *a-jāni, arundhatī-j*°, *dvi-j*°, &c.; cf. also Goth. *qvēns*.]

जानु *jānu, us, u*, m. n. (fr. rt. *jan?*), the knee; *jānubhyām avanīm gam*, to fall to the ground on one's knees; [cf. Lat. *genu;* Gr. *γόνυ*; Goth. *kniu;* Germ. *Knie;* Hib. *glun* (?); Slav. *koljeno;* Lith. *kēlis*.] — *Jānu-jangha, as*, m., N. of a king. — *Jānu-daghna, as, ī, am*, up to the knees. — *Jānuprahṛitika, as, ī, am*, produced by a blow with the knee; [cf. *jānghāprahṛitika*.] — *Jānu-phalaka* or *jānu-maṇḍala, am*, n. the knee-pan or patella. — *Jānu-vijānu, u*, n. contracting and extending the knees, a peculiar position in fighting. — *Jānu-sandhi, is*, m. the knee-joint.

2. *jānuka, as, ā, am*, at the end of an adj. comp. = *jānu*, the knee (e. g. *ūrdhva-jānuka*, having the knees raised).

जानेवादिक *jānevādika*. See *jānavādika*.

जान्धित *jāndhita, as, ā, am* (fr. *jana* and *dhita* = *hita?*), Ved. 'agreed upon by men,' customary, usual.

जान्य *jānya, as*, m. (fr. *jāni?*), N. of an ancient sage.

जाप *jāpa, as*, m. (fr. rt. *jap*), muttering, whispering, muttering prayers or telling beads, reciting passages of the Vedas &c. inaudibly; a prayer uttered in this manner; [cf. *karṇa-jāpa*.]

Jāpaka, as, ikā, am, muttering prayers, one who mutters prayers; relating to a muttered prayer; (*am*), n. a kind of fragrant wood; (a various reading has *jāyaka*.)

Jāpin, ī, inī, i, (at the end of an adj. comp.) reciting in a low voice.

Jāpya, as, ā, am, to be muttered, to be repeated in a low voice; (*am*), n. a prayer to be muttered inaudibly, the muttering of prayers &c.

जापन *jāpana, am*, n. (a Prākṛit form for *yāpana*), declining, rejection, dissent; dismissing, sending away; completing, finishing.

जाबाल 1. *jābāla, as*, m. (fr. *jabālā*), a metronymic of Mahā-śāla; also of Satya-kāma; the author of a law-book; also of a medicinal work; (*ās*), m. pl., N. of a school of the Yajur-veda. — *Jābālopanishad* (°*la-up*°), *t*, f., N. of an Upanishad belonging to the Atharva-veda.

Jābālāyana, as, m., N. of a preceptor.

Jābāli, is, m., N. of an ancient sage; also of the author of a law-book; N. of an infidel Brāhman who was one of the priests of king Daśa-ratha and after his death tried ineffectually to shake the resolution of Rāma and induce him to take the throne offered to him by his dutiful younger brother Bharata; (his speech, which is given in Rāmāyaṇa II. 108, contains doctrines very similar to those of the Cārvākas or materialists.)

Jābālin, inas, m. pl., N. of a school.

जाबाल 2. *jābāla, as*, m. (a corruption of *ajā-pāla*), a goat-herd.

जामदग्न *jāmadagna, as, ī, am* (fr. *jamad-agni*), derived from or produced by Jamad-agni; (*as*), m., N. of a Catur-aha ceremony.

Jāmadagniya and *jāmadagneya*, a patronymic from Jamad-agni.

Jāmadagnya, as, ā, am, belonging to Jamad-agni or to his son Jāmadagnya; a patronymic; (*as*), m., N. of a Catur-aha ceremony.

जामर्य *jāmarya, as, ā, am*, Ved. (Sāy.) from *jā-amarya*, making creatures immortal; but perhaps connected with a rt. *jam* for *cam* and used as an epithet of milk.

जामल *jāmala* = *yāmala* in *kṛishṇa-jāmala* &c.

जामा *jāmā*, f. (fr. rt. *jan*), a daughter-in-law.

Jā-mātṛi, tā, m. ('the maker of [new] offspring,' or perhaps related to *jāmi* below), a daughter's husband, a son-in-law; a husband, a lord or master; a friend; the sunflower, Heliantus Annuus; [cf. *yāmātṛi;* cf. also Lat. *gener* (?); Gr. *γαμβρός*.] — *Jāmātṛi-tva, am*, n. the relationship of a daughter's husband.

Jāmātṛika, as, ā, am, coming from or belonging to a daughter's husband; (*as*), m. a daughter's husband.

Jāmi, is, is, i, Ved. related by blood, consanguineous, (rarely applied to a brother but often to a sister either with or without the word *svasṛi*); related like brother and sister; (in Vedic language the fingers are sometimes called *jāmayaḥ* or 'the sisters;' the *sapta jāmayaḥ* or 'seven sisters' are the seven Dhītayas or acts of devotion in the Soma worship); related in general, belonging to, peculiar to, customary, usual; (*is*), f. a sister, a virtuous and respectable woman; (more properly) a female relative of the head of a family, a daughter-in-law; N. of a deity; N. of an Apsaras; (*i*), n. blood-relationship, consanguinity, the relation of brother and sister, relation in general, descent; (in grammar and in the sacrificial language) tautology, repetition; water; [cf. *a-jāmi* and *deva-j*°.] — *Jāmi-kṛit, t, t, t*, Ved. creating relationship. — *Jāmi-tva, am*, n., Ved. consanguinity, relationship. — *Jāmi-vat*, ind., Ved. like a sister or brother. — *Jāmi-śaṃsa, as*, m., Ved. the curse pronounced by a brother or relation.

Jāmeya, as, m. a sister's son.

जामित्र *jāmitra, am*, n. (fr. the Gr. *διάμετρον*, in astronomy) the seventh lunar mansion.

जाम्बव *jāmbava, as, ī, am*, coming from or belonging to the Jambū tree; (*as*), m. = *jāmbavat*, q. v.; (*ī*), f., N. of a plant, = *nāga-damanī;* (*am*), n. the fruit of the Jambū tree, the rose-apple; gold; N. of a town. — *Jāmbavaushṭha* (°*va-osh*°), *am*, n. a cauterizing needle or probe; also *jāmbavoshṭha, jāmboshṭha, jāmbaushṭha*, and *jambv-oshṭha*.

Jāmbavaka, as or *am* (?), m. or n. (?), N. of a place.

Jāmbavat, ān, m. (for *jāmbava-vat?*), N. of the chief of the bears who, with the monkeys, was an ally of Rāma and therefore sometimes called a monkey; he was a son of Pitāmaha and father of Jāmbavatī who was wife of Kṛishṇa and mother of Sāmba; (*tī*), f., N. of the daughter of Jāmbavat, wife of Kṛishṇa and mother of Sāmba; N. of a plant, = *jambū*.

Jāmbuvat, ān, m. = *jāmbavat;* (*tī*), f. = *jāmbavatī*.

जाम्बीर *jāmbīra, am*, n. (fr. *jambīra*), a citron.

जाम्बील *jāmbīla, as*, m., Ved. the knee-bone, knee-pan; (said by some to be so called from its similarity to a citron, by others considered as a corruption fr. *jānu* and *bila*.)

जाम्बुक *jāmbuka, as, ī, am* (fr. *jambuka*), coming from or belonging to a jackal; *jāmbukam vacas*, a jackal's cry.

जाम्बूनद *jāmbūnada, as, ī, am* (fr. *jambū-nadī*), coming from or belonging to the river Jambū, epithet of a kind of gold; made of the gold called Jāmbūnada, golden; (*as*), m., N. of a son of Janam-ejaya; N. of a mountain; (*ī*), f., N. of a river; (*am*), n. gold from the Jambū river, any gold, a golden ornament; N. of a lake; the thorn-apple. — *Jāmbūnada-maya, as, ī, am*, made of the gold called Jāmbūnada, golden.

जाम्भ *jāmbha, as*, m. a patronymic from Jambha.

जायक *jāyaka, am*, n. a kind of yellow fragrant wood; [cf. *jāpaka* and *jāshaka*.]

जायद्रथ *jāyadratha, as, ī, am* (fr. *jayad-ratha*), belonging to Jayad-ratha.

Jāyantī-putra, as, m., N. of a preceptor.

Jāyanteya, as, m. a metronymic from Jayantī.

जायमान *jāyamāna*. See p. 338, col. 2.

जाया *jāyā*, f. (fr. rt. *jan*, to bring forth; cf. Manu IX. 8), a wife, one wedded lawfully or according to the ritual, a consort; (in astronomy) N. of the seventh mansion. — *Jāyā-ghna, as, ī, am*, a wife-murderer; (*as*), m. a mole or mark on the body indicative of the death of a wife. — *Jāyājīva* (°*yā-āj*°), *as*, m. a dancer, an actor (who gets a livelihood by his wife). — *Jāyā-tva, am*, n. the character or attributes of a wife. — *Jāyānujīvin* (°*yā-an*°), *ī*, m. an actor, a dancer, a mime; the husband of a harlot; a needy man, a pauper; a kind of crane, the Vaka or Ardea Nivea. — *Jāyā-pati, ī*, m. du. husband and wife.

जायान्य *jāyānya, as*, m., Ved. a kind of disease; [cf. *jāyenya*.]

जायिन् *jāyin, ī, inī, i* (fr. rt. 1. *ji*), conquering, subduing; (*ī*), m. a stanza repeated, the burden of a song; [cf. *dhruvaka*.]

Jāyu, us, us, u, victorious, striving to conquer or gain; (*us*), m. a medicine, medicament; a physician.

जायेन्य *jāyenya, as*, m., Ved. a kind of disease; [cf. *jāyānya*.]

जार *jāra, jāraka*, &c. See p. 350, col. 3.

जारुधि *jārudhi, is*, m., N. of a mountain.

जारूथी *jārūthī*, f., N. of a river (?); [cf. *jarūtha*.]

जारूथ्य *jārūthya* or *jāruthya*. This word is generally found connected with *aśva-medha*, the horse sacrifice, but the meaning is doubtful.

Jāruttha, as, m. (is said to mean) a sacrifice in which three offerings are made, or in which the sun is thrice worshipped in his southern declination (?).

जार्तिक *jārtika, ās*, m. pl. a various reading for *jartika*.

जार्य *jārya, as, ā, am*, Ved. (according to Sāy.) 'to be praised' (as if fr. 3. *jṛī*); but perhaps rather (*am*), n. familiarity, intimacy, (fr. *jāra*.)

जार्यक *jāryaka, as*, m. a particular animal.

जाल *jāla, am*, n. (fr. rt. *jal* and connected with 1. *jala*), a net (for catching birds &c.); a web, a spider's web, cobweb, net-work, any reticulated or woven texture, a wire net, reticulated or chain-armour, a coat of mail, a helmet made of wire; a lattice, an eyelet or loophole, a window; a collection, multitude, assemblage; the membrane which unites the toes of many water-birds; the membrane between the fingers and toes of divine beings and godlike or heroic personages; a disease of the eyes in which the blood-vessels are filled with blood and look like net-work; an unblown flower; magic; conjuring, illusion, deception; pride, arrogance; (wrong reading for *jāta*), kind; (*as*), m. the tree Nauclea Cadamba, the young fruit of a gourd or cucumber; (*ī*), f. a small cucumber, Trichosanthes Diœca, any medicament or drug. — *Jāla-karman, a*, n. the occupation of catching fish, fishing. — *Jāla-kāraka, as*, m. a web-maker, a spider, a net-maker. — *Jāla-kīṭa, as*, m., N. of an Udīćya-grāma. — *Jāla-kshīrya, am*, n. a kind of plant containing a poisonous juice. — *Jāla-gardabha, as*, m. a kind of pimple or boil; [cf. *gardabha-gada*, &c.] — *Jāla-goṇikā*, f. a kind of churning-vessel. — *Jāla-daṇḍa, as*, m., Ved. the pole of a net. — *Jāla-padī*, f., N. of a place. — *Jāla-pād, t*, m. a goose ('web-foot'). — *Jāla-pāda, as, ī, am*, having a web-like membrane between the toes, web-footed; (*as*), m. a web-footed bird; N. of a frog; of a magician. — *Jāla-prāyā*, f. armour, iron net-work, chain-armour. — *Jāla-baddha, as, ā, am*, caught in a net, snared. — *Jāla-bhuja, as, ā, am*, having the rudiments of a web-like membrane between the fingers. — *Jāla-vat, ān, atī, at*, furnished with a net or net-like texture, reticulated; covered with iron net-work or retiform armour; (according to some) cunning, deceptive. — *Jāla-varvūraka, as*, m., N. of a plant, a kind of Varvūra. — *Jālāksha* (°*la-ak*°), *am*, n. (?) a loophole, eyelethole, window.

Jālaka, am, n. a net, woven texture, web; multitude, assemblage; a lattice; an eyelet or loophole; a nest; a collection or bundle of buds, a germ, an unblown flower; a plantain, the fruit; illusion; pride; (*as*), m. a window, a lattice, a loop or eyelethole; N. of a tree; (*ikā*), f. a net (for catching birds &c.); chain-armour, armour; a spider; a leech; a kind of cloth or raiment, woollen cloth; plantain; iron; a widow, (perhaps so called from the net or braid worn by widows.) — *Jālaka-mālin, ī, inī, i*, veiled.

Jālāya, nom. A. *jālāyate*, to be like a net, to form a net-like enclosure.

Jālika, as, ī, am, one who uses nets to gain a livelihood, a fisherman, a fowler, birdcatcher, any hunter using nets; (*as*), m. a spider; the president of a district, governor of a province; a cheat, a rogue, a vagabond, a conjurer or juggler.

Jālin, ī, inī, i, having a net; retiform; having a window; illusory, deceptive; (*inī*), f., scil. *piḍakā*, a term applied to certain boils or pustules which make their appearance in the disease called Pra-meha; a painted room or one ornamented with pictures; = *śveta-ghoshā, ghoshātakī, kośātakī*, a species of melon or gourd (the rind of which is reticulated like a net).

Jālya, as, ā, am, liable to be caught in a net.

जालकि *jālaki, ayas*, m. pl., N. of a subdivision of the Trigarta people.

Jālakīya, as, m. a prince of the above people.

जालकिनी *jālakinī*, f. a sheep, an ewe.

जालन्धर *jālandhara, as*, m. (fr. *jalandhara*), N. of a country situated in the north-west of India, apparently part of Lahore, and perhaps the modern Jallindhar or Julinder; (*ās*), m. pl. its inhabitants. — *Jālandharopākhyāna* (°*ra-up*°), *am*, n. title of an episode of the Padma-Purāṇa.

Jālandharāyaṇa, a patronymic from Jalan-dhara.

Jālandharāyaṇaka, as, ikā, am, inhabited by the Jālandharāyaṇas.

Jālandhari, is, m., N. of a physician.

Jālahrada, as, m. a patronymic from Jala-hrada.

जालमानि *jālamāni, is*, m. a patronymic; (*ayas*), m. pl., N. of a subdivision of the Trigarta people.

Jālamānīya, as, m. a prince of the above people.

जालवाल *jālavāla, as*, m. a kind of fish, = *vādāla*.

जालाष *jālāsha, am*, n. (fr. *jalāsha*), Ved. a particular drug or anodyne with soothing qualities.

·जालोर *jālora, as*, m., N. of an Agra-hāra.

जाल्म *jālma, as, ī, am*, cruel, harsh, severe; inconsiderate, rash, acting without thinking; (*as, ī*), m. f. a despised or contemptible person, a rogue; a wretch, a miscreant, a low man, one of a degraded tribe or occupation; one who reads or recites badly (Pāṇ. VI. 2, 158); [cf. Hib. *galmha*, 'hardness, hardihood, rigour, valour.']

Jālmaka, as, ikā, am, base, despised, contemptible, low.

जावड *jāvaḍa, as*, m., N. of a man; [cf. *bhāvaḍa*.]

जावत् *jā-vat, ān, atī, at*, Ved. possessing offspring, granting offspring; (Sāy.) received by praiseworthy persons (epithet of the Soma).

जावन्य *jāvanya, am*, n. (fr. *javana*), quickness, swiftness, rapidity.

जावालि *jāvāli*. See *jābāli*.

जाषक *jāshaka, am*, n. (a various reading for *jāyaka*), a kind of yellow fragrant wood.

जाष्कमद *jāshkamada, as*, m., Ved. a particular species of animal.

जासट *jāsaṭa, as*, m., N. of a man.

जास्पति *jās-pati, jāspatya*. See under *jā* at p. 343.

जाह *jāha, am*, n. (used at the end of a comp. and considered as an affix), the root or point of issue of certain parts of the body (e. g. *oshṭha-jāha*, the point of issue of the lips; cf. *akshi-j*°, *karṇa-j*°, *keśa-j*°, *nakha-j*°.)

जाहक *jāhaka, as*, m. a kind of animal; a polecat, a cat; Lemur Tardigradus; a leech; a bed, a cot.

·जाहुष *jāhusha, as*, m., Ved., N. of a man protected by the Aśvins.

जाह्नव *jāhnava, as*, m. (fr. *jahnu*), a patronymic of Viśvā-mitra; also of Su-ratha; N. of a Ćatur-aha ceremony; (*ī*), f. the daughter of Jahnu, an epithet of the river Gaṅgā or Ganges. — *Jāhnavī-phena-lekhā*, f. a streak of the foam of the Ganges.

Jāhnavīya, as, ā, am, belonging or relating to the river Gaṅgā.

जि 1. *ji*, cl. 1. P. A. *jayati, -te, jigāya, jigye, jeshyati, -te, ajaishīt, ajeshṭa, jetum* (Ved. Inf. *jetave* and *jishe*), to win or acquire by conquest (or in gambling), to conquer, defeat, vanquish, overcome; excel, surpass; to vanquish in a game or in a suit at law; to convict; to conquer the passions; overcome a disease &c.; to expel from (with abl.); to be victorious, to gain the upper hand: Pass. *jīyate*: Caus. *jāpayati, -yitum*; Aor. *ajījapat*, to cause to conquer or win: Pass. of Caus. *jāpyate*, to be made to conquer: Desid. *jigīshati*, to wish to win, obtain, conquer, vanquish or excel &c., to vie with, emulate; to seek for prey: Intens. *jejīyate, jejayīti, jejeti*; [cf. Lith. *galu, galybė*; Hib. *gar*, 'profit, advantage, gain, good.']

Jaya, as, ā, am, conquering; (*as*), m. conquest, see s. v. at p. 339.

2. *ji, is, is, i*, victorious, conquering, a victor; (*is*), m. a Piśāća, a demon.

Jigīshat, an, antī, at, wishing or striving to overcome, emulous, ambitious, a warrior.

Jigīshamāṇa, as, ā, am, striving to win.

Jigīshā, f. desire of gaining or obtaining; desire of conquering or vanquishing or overpowering; military ardour; wish to excel, emulation, rivalry; eminence; usage, profession or habit of life.

Jigīshu, us, us, u, wishing to gain or obtain, seeking for; striving to conquer or overcome, or to excel, vying or contending with; (*us*), m., N. of a man. — *Jigīshu-tā*, f. desire of conquering, emulation.

Jigyu, us, us, u, Ved. victorious, triumphant.

Jit, t, t, t, (at the end of a comp.) winning, vanquishing, conquering, removing (e. g. *śatru-jit*, vanquishing enemies); [cf. *ananta-jit, abhimāti-j*°, *aśva-j*°, *ugra-j*°.] — 1. *jit-tama, as, ā, am*, (at end of comp.) most victorious, first of conquerors; [cf. 2. *jittama*.]

Jita, as, ā, am, conquered, vanquished, subdued; surpassed, overcome, subject to, enslaved by (e. g. *kāma-jita*, under the dominion of lust); won, gained, obtained; (*as*), m. one of the attendants upon a Jina or Jaina saint; (a wrong form for *a-jita*.) — *Jita-kāśi, is*, m. the fist doubled. — *Jita-kāśin, ī, inī, i*, appearing victorious. — *Jita-kopa* or *jita-krodha, as, ā, am*, one who has subdued anger, imperturbable, not to be roused to wrath. — *Jita-klama, as, ā, am*, one who has overcome fatigue. — *Jita-nemi, is*, m. a staff made of the wood of the religious fig-tree (carried during the performance of certain vows). — *Jita-manyu, us, us, u*, one who has subdued his wrath; (*as*), m. an epithet of Vishṇu. — *Jita-loka, as, ā, am*, one who has conquered heaven, epithet of a class of manes. — *Jita-vatī*, f., N. of a daughter of Uśīnara. — *Jita-vrata, as*, m., N. of a son of Havir-dhāna. — *Jita-śatru, us, us, u*, one whose enemies are conquered, conquering foes, victorious, triumphant; (*us*), m., N. of a Buddha; the father of A-jita, the second Arhat of the present Ava-sarpiṇī. — *Jita-śrama, as*, m. one who has conquered toil, free from worldly cares, a stoic. — *Jita-svarga, as, ā, am*, one who has conquered or won heaven. — *Jitākshara* (°*ta-ak*°), *as, ā, am*, 'one who has mastered the letters,' reading well or readily. — *Jitātman* (°*ta-āt*°), *ā, ā, a*, self-subdued, void of passion; (*ā*), m., N. of one of the Viśve-devas. — *Jitāmitra* (°*ta-am*°), *as, ā, am*, one who has conquered an enemy, triumphant, victorious; (*as*), m. an epithet of Vishṇu. — *Jitāri* (°*ta-ari*), *is, is, i*, triumphant over an enemy; (*is*), m., N. of a son of Avikshit; a Buddha; N. of the father of Śam-bhava, the third Arhat of the present Ava-sarpiṇī. — *Jitāhara* (°*ta-āh*°), *as, ā, am*, one who has won a battle, victorious, triumphant. — *Jitāhāra* (°*ta-āh*°), *as, ā, am*, one who by abstraction is able to do without food. — *Jitendriya* (°*ta-in*°), *as, ā*,

am, one who has conquered his passions or subdued the senses, calm, impassive, unmoved; (*as*), m. an ascetic, a sage; N. of a man.—*Jitendriya-tva, am*, n. subjugation of the senses or passions.—*Jitendriyāhva* (°*ya-āh*°), *as*, m., N. of a plant, =*kāma-vṛiddhi*.

Jiti, is, f. gaining, obtaining, a victory, conquest.

Jitya, as, ā, am, conquerable, vincible; (*ā*), f. victory, acquisition, gain; a ploughshare; (*as*), m. a harrow.

Jitvan, ā, arī, a, victorious; (*ā*), m., N. of a man.

Jitvara, as, ī, am, victorious, triumphant; (*ī*), f. 'Victrix,' N. of the city Benares.

Jitvā, ind. having conquered or excelled.

Jetavya, as, ā, am, to be conquered or overcome, conquerable, vincible; to be surpassed.

Jeya, as, ā, am, =*jetavya* above.

जिकण *jikaṇa, as*, m., N. of a lawyer.

जिगत्नु *jigatnu, us, us, u* (reduplicated form fr. rt. *gam*), going quickly, fleet; (*us*), m. breath, life.

Jigamishat, an, antī, at (fr. Desid. of rt. *gam*), wishing or endeavouring to go.

Jigamishā, f. wish to go or move, intention to go.

Jigamishu, us, us, u, wishing to go, intending or purposing to go.

जिगरिषु *jigarishu, us, us, u* (fr. Desid. of rt. 2. *gṛī*), wishing to swallow or devour, desirous of seizing.

Jigarti, is, m., Ved. a swallower, devourer; swallowing.

जिगीषा *jigīshā*. See p. 346, col. 3.

जिघत्नु *jighatnu, us, us, u* (fr. rt. *han*), Ved. endeavouring to hurt.

Jighāṅsaka, as, ikā, am (fr. Desid. of rt. *han*), wishing or endeavouring to kill, revengeful.

Jighāṅsā, f. wish or intention to strike, slay, or destroy; malice, revenge.

Jighāṅsin, ī, inī, i, intending to kill.

Jighāṅsīyas, ān, asī, as (compar. of the last), more intent on slaughter, very desirous of killing.

Jighāṅsu, us, us, u, intending or seeking to kill or slay, desirous of destroying, malicious, murderous, revengeful; (*us*), m. an unrelenting foe, an enemy.

जिघत्सत् *jighatsat, an, antī, at* (fr. Desid. of rt. *ghas*), wishing to eat, hungry.

Jighatsā, f. desire of eating, hunger, voracity.

Jighatsu, us, us, u, hungry, voracious; (*us*), f. an epithet of evil demons.

जिघृक्षत् *jighṛikshat, an, antī, at*, or *jighṛikshamāṇa, as, ā, am* (fr. Desid. of rt. *grah*), wishing or intending to take or seize, greedy, avaricious.

Jighṛikshā, f. wish or intention to take or seize, greediness, covetousness.

Jighṛikshu, us, us, u, wishing or intending to take or seize, covetous, avaricious; wishing to rob or deprive of; wishing to take up (a fluid); wishing to gather; wishing to learn.

जिघ्र *jighra, as, ā, am* (fr. rt. *ghrā*), smelling, a smeller; observing, conjecturing.

Jighrat, an, antī, at, smelling, smelling at.

जिङ्गशल्य *jingaśalya, as*, m. the tree Mimosa Catechu; [cf. *jihma-śalya*.]

जिङ्गिनी *jinginī*, f., N. of a plant, =*jhinginī, jhingī, pra-modinī, suniryāsā*.

जिङ्गी *jingī*, f. the plant Rubia Munjista.

जिजीविषा *jijīvishā*, f. (fr. Desid. of rt. *jīv*), desire to live.

Jijīvishu, us, us, u, wishing to live, desirous of life.

जिज्ञापयिषु *jijñāpayishu, us, us, u* (fr. Desid. of Caus. of 1. *jñā*), wishing to make known, seeking to inform, communicative.

Jijñāsaka, as, ā, am (fr. Desid. of 1. *jñā*), wishing to know, =*jijñāsu*.

Jijñāsana, am, n. desire of knowing or becoming acquainted with, examining.

Jijñāsanīya, as, ā, am, =*jijñāsya* below.

Jijñāsamāna, as, ā, am, desirous of knowing, inquiring, testing, investigating, proving.

Jijñāsā, f. desire of knowing or becoming acquainted with, inquiring; inquisitiveness; search, investigation, examination, test.

Jijñāsita, as, ā, am, investigated, asked, inquired, sought.

Jijñāsu, us, us, u, desirous of knowing, wishing to become acquainted with, inquiring, inquisitive, curious, examining.

Jijñāsya, as, ā, am, deserving of being inquired into, desirable to be known, worthy of being investigated; an object for inquiry, to be investigated or examined.

Jijñu, us, us, u, =*jijñāsu* (?).

जिडधन *jiḍadhana, as*, m., N. of a son of Paramānanda.

जित *jita*, &c. See under rt. 1. *ji*.

जित्तम 2. *jittama* or *jituma* or *jitma, as*, m. (a word borrowed fr. the Gr. δίδυμοι), the sign of the zodiac Gemini.

जिन *jina, as, ā, am* (fr. rt. 1. *ji*), victorious, triumphant; (*as*), m. 'the overcomer of all things,' a generic term applied to a Buddha or chief saint of the Bauddha sect in the same manner as to a Jaina saint; a N. applied to an Arhat who is a kind of sovereign pontiff or saint of the Jainas and regarded by them as superior to the gods of other sects; (twenty-four Jinas are supposed to flourish in each of the three Ava-sarpiṇīs or Jaina ages, past, present, and to come, making seventy-two in all; they are all born in Āryāvarta); N. of a Bodhi-sattva; an epithet of Vishṇu; any very old man; [cf. *jīna* and *jīrṇa*.]—*Jina-trāta* or *jina-datta* or *jina-putra, as*, or *jina-bandhu, us*, m., N. of various persons mentioned in Buddhist writings.—*Jina-dharma, as*, m., N. of a Jaina work.—*Jina-bhakti-sūri, is*, m., N. of a preceptor of Jina-lābha-sūri.—*Jina-mitra, as*, m., N. of one of the translators of the Lalita-vistara.—*Jina-lābha-sūri, is*, m., N. of a pupil of Jina-bhakti-sūri and preceptor of Kshamā-kalyāṇa.—*Jina-vaktra, as*, m., N. of a Buddha.—*Jina-śrī, is*, m., N. of a king.—*Jina-sadman, a*, n. a Jaina temple or monastery.—*Jina-sena, as*, m., N. of the author of the work Trishashṭi-lakshaṇa-mahāpurāṇa-saṅgraha.—*Jinānkura* (°*na-an*°), *as*, m., N. of a Bodhi-sattva.—*Jinādhāra* (°*na-ādh*°), *as*, m., N. of a Bodhi-sattva.—*Jinendra* (°*na-in*°), *as*, m. a Jaina saint, a Buddha; N. of a grammarian.—*Jinendra-nyāsa, as*, m. title of the work of Jinendra-buddhi.—*Jinendra-buddhi* or *jinendra-bhūti, is*, m., N. of a writer on grammar.—*Jineśvara* (°*na-īś*°), *as*, m. an Arhat of the Jainas; N. of the twentieth Arhat of the past Ut-sarpiṇī.—*Jinottama* (°*na-ut*°), *as*, m. an Arhat of the Jainas.—*Jinorasa* (°*na-ur*°), *as*, m., N. of a Bodhi-sattva.

जिनयोनि *jina-yoni, is*, m. (for *ajina-yoni*, q. v.), a deer.

जिन्दुराज *jindu-rāja, as*, m., N. of a man.

जिन्व *jinv* (connected with *jīv* and *jū*?), cl. 1. P., Ved. *jinvati, jijinva, jinvishyati, jinvitum*, to move one's self, be active or lively; to urge on, cause to move quickly, impel, incite, excite; to refresh, animate; to promote, help, favour; to help any one (acc.) to anything (dat.), cause to obtain, grant, confer; to please, satisfy, gladden, gratify, make happy or contented; to receive favourably (a request &c.): cl. 10. P. *jinvayati*, a various reading for *juñć*.

Jinva, as, ā, am, in *dhiyañ-jinva*, q. v.

जिम *jim* [cf. *ćham, jam, jham*], cl. 1. P. *jemati*, &c., to eat.

Jemana, am, n. eating; food, victuals.

जिम्भ *jimbha*, perhaps for *jṛimbha* in *jimbha-jihva-tā*, swelling of the tongue.

जिरण *jiraṇa, as*, m. = *jaraṇa, jīraka, jīraṇa*, cumin.

जिरि *jiri*, cl. 5. P. *jiriṇoti*, &c., to hurt, injure, wound, kill; [cf. *ćiri*; cf. also Hib. *gearaim*, 'I sharpen, whet, cut, bite.']

जिल्लिक *jillika, ās*, m. pl., N. of a people.

जिवाजिव *jivājiva, as*, m. a pheasant; [cf. *jīvañ-jīva*.]

जिव्रि *jivri, is, is, i* (fr. 1. *jṛī*), Ved. old, worn out, decayed, decrepit; (*is*), m. time; a bird.

जिष *jish*, cl. 1. P. *jeshati*, &c., to sprinkle; [cf. *vish* and *mish*.]

जिष्णु *jishṇu, us, us, u* (fr. rt. 1. *ji*), victorious, triumphant, gaining, winning; (with acc. or at end of comp.) vanquishing, conquering, excelling; (*us*), m. the sun; an epithet of Indra, of Vishṇu, and of Arjuna; N. of a Vasu; N. of a son of Manu Bhautya, N. of the father of Brahma-gupta; [cf. *parā-jishṇu*.]

जिहान *jihāna, as, ā, am* (fr. rt. *hā, jihīte*), going, going to, attaining, obtaining.

Jihānaka, as, m. the destruction of the world; [cf. *jahānaka*.]

जिहासा *jihāsā*, f. (fr. Desid. of rt. *hā, jahāti*), desire of abandoning or giving up.

Jihāsu, us, us, u, desirous of abandoning or giving up.

जिहीर्षा *jihīrshā*, f. (fr. Desid. of rt. *hṛi*), desire of seizing, taking, or robbing; wish to take away or remove.

Jihīrshu, us, us, u, wishing to seize, desirous of taking or carrying or removing, wishing to rob or appropriate.

Jihīrshya, as, ā, am, desirable to be taken away or brought near.

जिह्म *jihma, as, ā, am* (perhaps related to rt. *hvṛi*; but said to be fr. rt. *hā, jahāti*, and to denote originally quitting the upright direction or leaning out of the perpendicular), sloping, oblique, transverse, diagonal, athwart, squinting (as the eye), crooked, awry, not straight (opposed to *ṛiju*), tortuous, going irregularly; (*jihmam i* or *gam*, to go crookedly, turn off from the right way); curved, bent; morally crooked, deceitful, deceptive, illusory, false, untrue, unfair, dishonest; slow, lazy; (*am*), n. falsehood, dishonesty; the plant Tabernæmontana Coronaria (*tagara*); [cf. Hib. *giomh*, 'a lock of hair, a fault.']—*Jihma-ga, as, ā, am*, going tortuously or crookedly, moving slowly; (*as*), m. a snake.—*Jihma-gati, is, is, i*, going tortuously.—*Jihma-tā*, f. or *jihma-tva, am*, n. crookedness, curvature; dishonesty, falsehood.—*Jihma-bāra, as, ā, am*, Ved. having an aperture on one side; (Sāy.) having an opening below; having its door closed.—*Jihma-mīna, as*, m. appearing in the deceptive shape of a fish.—*Jihma-mohana, as*, m. a frog.—*Jihma-yodhin, ī, inī, i*, fighting unfairly; (*ī*), m. epithet of Bhīma, who in his great battle with Dur-yodhana struck him an unfair blow with his club on the thighs; (see Salya-parva 3345.)—*Jihma-śalya, as*, m. the tree Acacia Catechu; [cf. *khadira*.]—*Jihma-śī, īs, īs, i*, Ved. lying crookedly or

diagonally (on the ground &c.). — *Jihmāksha* (°*ma-ak*°), *as, ī, am*, crooked-eyed, squinting. — *Jihmāśin* (°*ma-aś*°), *ī*, m. 'eating crookedly,' N. of a man; (perhaps a wrong reading for *jihvāśin*.)

Jihmāya, nom. P., Ved. *-yati, -yitum*, to go crookedly or in crooked ways.

Jihmita, as, ā, am, bent, bowed, curved; turned away.

Jihmī-kṛi, cl. 8. P. *-karoti, -kartum*, to make crooked, bend. — *Jihmī-kara, as, ā, am*, making crooked or oblique, causing to bend; (metaphorically) obscuring. — *Jihmī-kṛita, as, ā, am*, made crooked, bent, bowed down (with fear &c.).

जिह्व *jihva, as*, m. (said to be fr. rt. 1. *ji*, perhaps fr. rt. *hve*; cf. 1. *juhū*), the tongue; (*ā*), f. the tongue; the tongue or tongues of Agni, i. e. various forms of flame, (sometimes three are mentioned, sometimes seven, the names of which are given as follows: *kālī, karālī, mano-javā, su-lohitā, sudhūmra-varṇā, sphuliṅginī, viśva-rūpī*; or are identified with the seven winds, *pra-vaha, ā-vaha, ud-vaha, sam-vaha, vi-vaha, pari-vaha*, and *ni-vaha*. The horses of Agni or *vahnayaḥ* are said to be *sapta-jihvāḥ*, having seven tongues); the root of the plant Tabernæmontana Coronaria; [cf. *jihma*; cf. also Lat. *lingua*?; Goth. *tuggô*; Germ. *Zunge*; Hib. *teanga*?]. — *Jihvā-kātya, as*, m., N. of a man, the voracious Kātya. — *Jihvāgra* (°*vā-ag*°), *am*, n. the tip of the tongue. — *Jihvā-tala, am*, n. the surface of the tongue. — *Jihvā-nirlekhana* and *jihvā-nirlekhanika, am*, n. scraping the tongue; a tongue-scraper; [cf. *jihvollekhana*.] — *Jihvā-pa, as*, m. ('drinking with the tongue'), a dog; a cat; a tiger; a panther, the hunting leopard; a bear. — *Jihvā-prathana, am*, n. expansion or too great flattening of the tongue (a defect in pronunciation). — *Jihvā-mala, am*, n. the fur of the tongue. — *Jihvā-mūla, am*, n. the root of the tongue. — *Jihvāmūlīya, as, ā, am*, belonging to or uttered from the root of the tongue, a term applied to the vowels *ṛi, ḷri*, the Visarga before *k, kh*, and the guttural class of consonants, but especially to the Visarga before *k, kh*. — *Jihvā-rada, as*, m. 'having a tongue-like beak,' a bird. — *Jihvā-lih, ṭ*, m. 'licking with the tongue,' a dog. — *Jihvā-laulya, am*, n. greediness. — *Jihvā-vat, ān*, m., N. of a preceptor. — *Jihvā-śata, am*, n. a hundred tongues. — *Jihvā-śalya, as*, m. = *jihma-śalya*, q. v. — *Jihvā-śodhana, am*, n. cleaning of the tongue. — *Jihvāsvāda* (°*vā-ās*°), *as*, m. 'tasting with the tongue,' licking, lapping. — *Jihvollekhana* (°*vā-ul*°), *am*, n. scraping the tongue; (*ī* and *ikā*), f. a tongue-scraper made of a thin piece of wood of the Mimusops Kauki or other trees.

Jihvaka at the end of an adj. comp. in *a-jihvakā*, f. tongueless.

Jihvala, as, ā, am, voracious, greedy.

Jihvikā, f. a diminutive fr. *jihvā*; [cf. *adho-jihvikā, ali-j*°, *upa-j*°, *prati-j*°.]

जिह्नु *jihnu, us*, m., N. of a man.

जी *jī*, in *kṛishṇa-jī* and *keśava-jī-nanda-śarman*, = the Bengālī *jī* (fr. *jīva*, life, soul?), sir, master, madam, attached to names and titles as a mark of endearment or respect.

जीत *jīta*, &c. See rt. 1. *jyā*, p. 352.

Jīti, is, f. fading away. See *a-jīti*.

Jīna, as, ā, am, old, aged; a leather bag.

जीमूत *jīmūta, as*, m. (said to be fr. rt. 1. *ji*), a cloud; a mountain; N. of the sun; N. of Indra; a nourisher, a sustainer; the plant Lipeocercis Serrata; also Luffa Fœtida or a similar plant; a kind of Cyperus; a kind of metre; N. of an ancient sage; of a certain wrestler; of a son of Vyoman. — *Jīmūta-kuṭa, as*, m. a small hill near a mountain. — *Jīmūta-ketu, us*, m. an epithet of Śiva; N. of a prince of the Vidyā-dharas. — *Jīmūta-mūla, am*, n. Curcuma Amhaldi or Zerumbet. — *Jīmūta-vāhana, as*, m. an epithet of Indra; N. of a son of king Śāli-vāhana; N. of a son of Jīmūta-ketu; N. of a lawyer, author of the Dāya-bhāga. — *Jīmūta-vāhin, ī*, m. smoke. — *Jīmūta-svana-sannibha, as, ā, am*, like the sound of a cloud. — *Jīmūtāshṭamī* (°*ta-ash*°), f., N. of a festival in honour of Jīmūta-vāhana, son of Śāli-vāhana, on the eighth day in the dark half of month Āśvina.

Jīmūtaka, as, m. the plant Lipeocercis Serrata.

जीर *jīra, as, ā, am* (said to be fr. rt. *jinv*), Ved. quick, speedy, lively, active, busy; driving, exciting; *go-jīra*, exciting (the milk of) the cows; (*as*), m. quick motion or movement (especially of the Soma stones); a sword, a scymitar, a sacrificial knife; Panicum Miliaceum; cumin-seed, (in this latter sense said to be fr. rt. *ju* or 1. *jṛī*.) — *Jīra-dānu, us, us, u*, Ved. dropping, trickling, drizzling, sprinkling or scattering in small drops; causing to flow abundantly; (Sāy.) 'granting a victorious disposition' (as if fr. rt. 1. *ji*). — *Jīrādhvara* (°*ra-adh*°), *as, ā, am*, Ved. having animated or vigorous rites; (Sāy.) free from injury or molestation. — *Jīrāśva* (°*ra-aś*°), *as, ā, am*, Ved. having lively or fleet horses.

Jīraka or *jīraṇa, as*, m. cumin-seed.

Jīri, is, m. f., Ved. quick or flowing water.

Jīrikā, f., N. of a plant, = *jīrṇa-pattrikā*.

जीर्ण *jīrṇa*. See under rt. 1. *jṛī*.

जीर्वि *jīrvi, is*, m. (said to be fr. rt. 1. *jṛī*), an axe; a cart; the body; an animal.

जीव् *jīv*, cl. 1. P. (poet. also A.) *jīvati, -te, jijīva, jīvishyati, jīvitum*, to live, be alive; to revive, return to life; to make a livelihood, live by (with inst.): Caus. P. (ep. also A.) *jīvayati, -te, -yitum*, to make alive, restore to life, vivify; to support life, to keep alive; to nourish, nurture, bring up; (a Causal form *jīvāpayati* occasionally occurs, meaning 'to restore to life'): Desid. *jijīvishati* (Ved. *jujyūshati* or *jijyūshati*), to wish to live, to seek a livelihood, wish to live by (with inst.); [cf. Lith. *gywénu*, 'to live;' *gywas*, 'alive:' Slav. *schivû*, 'to live:' Goth. *qvivs*: Old Germ. *qveh*: Angl. Sax. *cvic*: Eng. *quick*: Lat. *vivo*.]

Jīva, as, ā, am, living, existing, a living being; causing to live, vivifying; (*as*), m. the principle of life, the vital breath, the living or personal soul incorporated in the body and imparting to it life, motion, and sensation, (hence also called *jīvātman*; it is distinguished from the *paramātman* or supreme soul, q. v.); livelihood, profession, specific occupation; a kind of plant; an epithet of Bṛihaspati as regent of the planet Jupiter; or as regent of the Nakshatra Tishya or Pushya; the third lustrum in the cycle of Jupiter which lasts sixty years; N. of one of the eight Maruts; an epithet of Karṇa; (*as, am*), m. n. life, existence; (*ā*), f. the living or life-giving element, i. e. water; the earth; a bow-string; (in geometry) the chord of an arc, the sine of an arc; the tinkling of metallic ornaments; N. of two plants, = *jīvantī* and *vacā*; [cf. Lith. *gywas*, 'alive;' Goth. *qvivs*; Lat. *vivus*; Gr. βίος; Hib. *beo*, 'living, alive.'] — *Jīva-gṛibh, -ghṛip, p, p*, Ved. taking alive, seizing beings alive. — *Jīva-graha, as*, m., Ved. filling (a cup) with the living Soma, i. e. with the plant in its unpressed state. — *Jīva-grāha, as*, m. a prisoner, one taken alive; *jīva-grāham grah*, to capture alive. — *Jīva-ghosha-svāmin, ī*, m., N. of a grammarian. — *Jīva-ja, as, ā, am*, born alive. — *Jīva-jīva* or *jīva-jīvaka, as*, m. a kind of bird; see the next. — *Jīvañ-jīva, as*, m. a kind of bird supposed to be a pheasant; the Chakor or Greek partridge; a kind of tree. — *Jīva-tokā*, f. a woman whose children are living. — *Jīva-tva, am*, n. the state of life or existence. — 1. *jīva-da, as, ā, am* (rt. *dā*), 'life-giving,' who or what gives life; (*as*), m. a physician, a practitioner of medicine. — 2. *jīva-da, as*, m. (rt. *do*), 'cutting off life,' an enemy. — *Jīva-daśā*, f. mortal existence. — *Jīva-dātrī*, f. 'life-giver,' a kind of medicinal plant, = *ṛiddhi*. — *Jīva-dāna, am*, n. 'giving life,' 'rescuing from sickness,' title of a manual of medicine composed by Cyavana. — *Jīva-dānu, us, us, u*, Ved. a wrong form for *jīra-dānu*, q. v. — *Jīva-dāman, ā*, m., N. of a prince. — *Jīva-dāyaka, as, ā, am*, 'life-giving.' — *Jīva-dhana, am*, n. 'living wealth,' property in living creatures, live stock, wealth in flocks and herds. — *Jīva-dhanya, as, ā, am*, 'supporting living beings;' (Sāy.) 'satiating living beings,' an epithet of Soma, and of Prajā-pati. — *Jīva-dhānī*, f. 'receptacle of living beings,' an epithet of the earth. — *Jīva-naś, k, k, k*, or *ṭ, ṭ, ṭ*, (a sacrifice &c.) where living beings are killed. — *Jīva-nātha, as*, m., N. of a writer on astronomy; N. of a physician. — *Jīva-nāya* or *jīva-nāyaka, as*, m., N. of a poet. — *Jīva-nāśam*, ind. with *naś*, to lose one's life, die, perish. — *Jīva-nikāya, as*, m. a being endowed with life. — *Jīva-netrī*, f., N. of a plant, = *saiṃhalī*. — *Jīva-pati, is*, m. a living husband.* — *Jīva-pattra, am*, n. a fresh leaf. — *Jīvapattra-pracāyikā*, f. gathering fresh leaves, a sort of game. — *Jīva-patnī*, f. a woman whose husband is alive. — *Jīva-pitṛi, tā, tṛī, tṛi*, or *jīva-pitṛika, as, ā, am*, a son or daughter whose father is still alive. — *Jīva-pīta-sarga, as, ā, am*, Ved. one whose rays are drunk by living beings; (Sāy.) one whose creation is enjoyed by all. — *Jīva-putra, as, ā* or *ī, am*, one whose sons or children are living; (*as*), m. a kind of plant. — *Jīva-putraka, as*, m. a tree, commonly Ingua; another plant bearing seeds used in rosaries, commonly Jiyaputa, Nageia Putranjiva. — *Jīvaputra-pracāyikā*, f. the gathering of the above plant, a sort of game. — *Jīva-purā*, f., Ved. the abode of living beings or men. — *Jīva-pushpa, am*, n. 'flower of life,' N. of a plant and metaphorically applied to the head; N. of two plants, = *damanaka* and *phaṇijjhaka*; (*ā*), f., N. of a plant, = *bṛihaj-jīvantī*. — *Jīva-priyā*, f. the tree Terminalia Chebula, = *harītakī*. — *Jīva-badha, as*, m. destruction of living beings. — *Jīva-barhis, is, is, is*, Ved. having a living, i. e. fresh bed of sacrificial grass. — *Jīva-bhadrā*, f. a kind of plant, = *jīvantī*; a kind of medicinal plant, = *vṛiddhi*. — *Jīva-bhūta, as, ā, am*, become alive, endowed with life. — *Jīva-bhojana, as, ā, am*, Ved. giving enjoyment to living beings; (*am*), n. the pleasure or enjoyment of living beings. — *Jīva-mandira, am*, n. 'the mansion of the soul,' the body. — *Jīva-maya, as, ī, am*, animated, endowed with life. — *Jīva-miśra, as*, m., N. of an author. — *Jīva-yāja, as*, m., Ved. the sacrifice of living beings. — *Jīva-yoni, is, is, i*, enclosing a soul (as a body or a sentient being). — *Jīva-rakta, am*, n. living blood, menstrual blood. — *Jīva-rahita, as, ā, am*, lifeless. — *Jīva-loka, as*, m. the world or habitation of living beings (opposed to the world of deceased ancestors), living beings, mankind. — *Jīva-laukika, as, ā, am*, peculiar to the world of living beings or to men. — *Jīva-vat, ān, atī, at*, animated, living. — *Jīva-vallī*, f., N. of a plant. — *Jīva-vicāra, as*, m. title of a Jaina work. — *Jīvavicāra-prakaraṇa, am*, n. title of a Jaina work by Śānti-sūri. — *Jīva-vṛitti, is*, f. breeding or keeping cattle. — *Jīva-śaṃsa, as*, m., Ved. rule over living beings: (Sāy.) to be praised by living beings. — *Jīva-śarman, ā*, m., N. of an astronomer. — *Jīva-śāka, as*, m. a kind of pot-herb growing in Mālava. — *Jīva-śuklā*, f. a kind of plant. — *Jīva-śesha, as, ā, am*, one to whom only life is left or who has escaped with his life and nothing more. — *Jīva-śoṇita, am*, n. living, i. e. healthy blood. — *Jīva-śreshṭhā*, f. a kind of medicinal plant. — *Jīva-saṅkramaṇa, am*, n. metempsychosis. — *Jīva-sañjña, as*, m., N. of a shrub, = *kāma-vṛiddhi*. — *Jīva-sādhana, am*, n. 'means of subsistence,' rice, grain. — *Jīva-sāphalya, am*, n. 'fruitfulness of life,' realisation of a life's wishes. — *Jīva-suta, as, ā, am*, one whose children are all alive. — *Jīva-sū, ūs*, f. the mother of living offspring. — *Jīva-sthāna, am*, n. a joint, an articulation. — *Jīvājīvādhāra* (°*va-ajīva-ādh*°), *as*, m. the world of organic beings and of inorganic matter. — *Jīvājīvādhāra-kshetra, am*, n. the material world, the

*having a living husband. Ṛig-patti 1.46.4

receptacle of inorganic beings and inorganic substances. — *Jīvātman* (°*va-āt*°), *ā*, m. the living or individual soul enshrined in the human body (distinguished from the *paramātman* or supreme soul), the vital principle or spirit, that principle of life which renders the body capable of motion or sensation; [cf. *jīva.*] — *Jīvādāna* (°*va-ād*°), *am*, n. abstracting living or healthy blood, bleeding. — *Jīvādhāna* (°*va-ādh*°), *am*, n. preservation of life. — *Jīvāntaka* (°*va-an*°), *as*, m. a fowler, a birdcatcher; a destroyer of life, a slayer, a murderer. — *Jīvābhigama-sūtra* (°*va-abh*°), *am*, n. title of a Jaina work. — *Jīvāśa* (°*va-āśa*), *as*, *ā*, *am*, hoping for life; (*ā*), f. hope of living. — *Jīvāstikāya* (°*va-as*°), *as*, m. (with Jainas) the category of 'soul.' — *Jīvendhana* (°*va-in*°), *am*, n. glowing fire-wood, burning wood. — *Jīvotsarga* (°*va-ut*°), *as*, m. abandonment of life, voluntary death. — *Jīvorṇā* (°*va-ūr*°), f. the wool of a living animal.

Jīvaka, *as*, *ā*, *am*, (at the end of a comp.) living, living by, making a livelihood by, causing to live, generating; one who lives a long time or for whom a long life is desired [cf. *āyush-mat*]; (*as*), m. a living being; a servant, slave, one who makes a livelihood by service; a mendicant, one who lives by begging; an usurer, one who lives by lending money at high interest; a snake-catcher, one whose business is to catch snakes and cure their bites &c.; a tree; N. of several plants, = Terminalia Tomentosa, Coccinia Grandis, a cucurbitaceous plant; a medicinal plant, commonly called by the same name Jīvaka and considered as one of the eight principal drugs classed together under the name Ashṭa-varga; N. of a man; (*ikā*), f. the living or life-giving element (i. e. water); living, means of living, livelihood; N. of a plant, = *jīvantī*; [cf. *aja-jīvaka.*]

Jīvat, *an*, *antī*, *at*, living, alive; *jīvann eva*, during life. — *Jīvat-tokā*, f. a woman whose children are living. — *Jīvat-pati*, *is*, or *jīvat-patnī*, f. a wife whose husband is alive. — *Jīvat-pitṛi*, *tā*, *trī*, *tṛi*, or *jīvat-pitṛika*, *as*, *ā*, *am*, a son or daughter whose father is alive; [cf. *jīva-pitṛi.*] — *Jīvatpitṛika-nirṇaya*, *as*, m. title of a work by Rāma-kṛishṇa. — *Jīvan-mukta*, *as*, m. a man purified by knowledge of Brahma and exonerated whilst living from future birth and all ritual ceremonies. — *Jīvan-mukti*, *is*, f. liberation in the present state of life. In the Vedānta system a secondary sort of liberation which conducts the soul after death to live with Brahma, not however divested of a subtile corporeal frame. — *Jīvanmukti-viveka*, *as*, m. title of a philosophical treatise. — *Jīvan-mṛita*, *as*, *ā*, *am*, at once alive and dead, dead while alive, (said of one whose character is lost or of a madman &c.)

Jīvatha, *as*, *ā*, *am*, long-lived; virtuous, pious; (*as*), m. life, existence, breath; a tortoise; a peacock; a cloud; virtue, piety.

Jīvana, *as*, *ī*, *am*, enlivening, vivifying, giving life; (*as*), m. a living being, an animal; wind; a son; a kind of drug, = *jīvaka*; N. of a plant, = *kshudra-phalaka*; N. of the author of the work Mānasa-nayana; (*ā*), f. a kind of medicinal plant; (*ī*), f., N. of several plants and drugs, = *jīvantī*, *kākolī*, a kind of jasmine &c.; (*am*), n. life, existence, living, livelihood, profession (often at the end of a comp., e. g. *mṛiga-jīvana*, living by hunting); enlivening, making alive; the life-giving element (water); butter made from new milk or milk one day old; marrow. — *Jīvana-tā*, f. life, mode of life. — *Jīvana-yoni*, *is*, m. source of life. — *Jīvana-vat*, *ān*, *atī*, *at*, possessed of or relating to life. — *Jīvana-viḍambana*, *am*, n. disappointment in life, living in vain. — *Jīvana-hetu*, *us*, m. object of life, cause of living. — *Jīvanāghāta* (°*na-āgh*°), *am*, n. 'that which destroys life,' poison. — *Jīvananta* (°*na-an*°), *as*, m. end of life, death. — *Jīvanāvāsa* (°*na-āv*°), *as*, m. Varuṇa, the regent of water. — *Jīvanopāya* (°*na-up*°), *as*, m. livelihood, means of subsistence. — *Jīvanaushadha* (°*na-aush*°), *am*, n. an invigorating or life-giving medicine, a drug for reviving the dead; elixir vitæ.

Jīvanaka, *as*, *ikā*, *am*, enlivening; (*am*), n. food; (*ikā*), f. the tree Terminalia Chebula, = *harītakī*.

Jīvanasyā, f., Ved. desire of life.

Jīvanīya, *as*, *ā*, *am*, to be lived; supporting life, N. of a particular class of drugs; (*ā*), f. a kind of plant, = *jīvantī*; (*am*), n. a form of milk, milk fresh from the cow; water.

Jīvanta, *as*, *ī*, *am*, living, existent, long-lived; (*as*), m. life, existence; a medicament, a drug; a kind of pot-herb (*jīva-śāka*); N. of a man; (*ī*), f. a kind of medicinal plant, also eaten as a vegetable, = Pæderia Fœtida (?); also = *guḍūcī*, Cocculus Cordifolius and = *randā*, a parasitical plant.

Jīvantika, *as*, m. a fowler, a birdcatcher; see *jīvāntaka*; (*ikā*), f. a parasitical plant, Epidendron Tesseloides, and other species; a plant Menispermum Glabrum; a kind of pot-herb.

Jīvamāna, *as*, *ā*, *am*, living, alive.

Jīvala, *as*, *ā*, *am*, full of life, animating; (*as*), m. a kind of plant; N. of a man; (*ā*), f. a kind of plant.

Jīvātu, *us*, f. life, existence; (*us*, *u*), m. n. victuals, food, boiled rice; a medicine for restoring life; [cf. Lat. *victus.*] — *Jīvātu-mat*, *ān*, *atī*, *at*, animated, living.

Jīvikā, see under *jīvaka*. — *Jīvikāpanna* (°*kā-āp*°), *as*, *ā*, *am*, having obtained subsistence. — *Jīvikā-prāpta*, *as*, *ā*, *am*, having obtained a livelihood.

Jīvita, *as*, *ā*, *am*, lived, lived through (as a period of time), living, alive, existent; revivified, returned to life; animated, enlivened; (*am*), n. a living being; living, life, existence; duration of life; livelihood, means of existence; [cf. Lith. *gywata*; Slav. *schivot*; Lat. *vita* for *vivita.*] — *Jīvita-kāla*, *as*, m. life-time, period or duration of life, a life. — *Jīvita-jñā*, f. an artery, a vessel of the body. — *Jīvita-nātha*, *as*, m. 'lord of life,' a husband. — *Jīvita-yopana*, *as*, *ā*, *am*, oppressing or molesting living beings. — *Jīvita-vyaya*, *as*, m. casting away life, sacrifice of life. — *Jīvita-saṃśaya*, *as*, m. risk of life, fear of death. — *Jīvita-hārin*, *ī*, *iṇī*, *i*, destroying life. — *Jīvitānta* (°*ta-an*°), *as*, m. end of life, death. — *Jīvitāntaka* (°*ta-an*°), *as*, m. putting an end to life, an epithet of Śiva. — *Jīvitāśā* (°*ta-āśā*), f. hope of life; love of life. — *Jīvitepsu* (°*ta-īp*°), *us*, *us*, *u*, seeking to save (one's) life. — *Jīviteśa* (°*ta-īśa*), *as*, *ā*, *am*, presiding over life; (*as*), m. 'the lord or master of existence,' a lover, a husband; an epithet of Yama the regent of death; the sun; the moon; a drug to revive the dead. — *Jīviteśvara* (°*ta-īś*°), *as*, m. 'lord of life,' an epithet of Śiva.

Jīvitavya, *as*, *ā*, *am*, to be lived, to be kept alive; (*am*), n. the possibility of living; possible return to life.

Jīvin, *ī*, *inī*, *i*, living, alive, animate; living upon or by; (*ī*), m. a living being. — *Jīvi-tva*, *am*, n. life, existence.

Jīvya, *am*, n. life; (*ā*), f. several plants, = *jīvantī*, *gokshura-dugdhā*; Terminalia Chebula, = *harītakī*. — *Jīvyopāya* (°*ya-up*°), *as*, m. means of existence, subsistence, livelihood.

जु *ju*, see 1. *jū*. The form of this root given in the Dhātu-pāṭha is *ju*, but the derivatives from it have the vowel long.

जुकुट *jukuṭa*, *as*, m. a dog [cf. *kukkuṭa*]; the Malaya range of mountains; (*am*), n. the egg-plant, Solanum Melongena; [cf. *jakuṭa.*]

जुगुपिषु *jugupishu*, *us*, *us*, *u* (fr. Desid. of rt. *gup*), intending or wishing to protect.

Jugupsana, *as*, *ā*, *am*, having a dislike, detesting; (*am*), n. censure, abuse, reproach, reviling, dislike, horror.

Jugupsā, f. censure; dislike, aversion, abhorrence, disgust.

Jugupsita, *as*, *ā*, *am*, reviled, blamed, censured, abused.

Jugupsu, *us*, *us*, *u*, having a dislike or disgust.

जुगुर्वणि *jugurvaṇi*, *is*, *is*, *i* (reduplicated form fr. rt. 1. *gṛī*), Ved. fond of praise, wishing to praise; (Sāy.) favouring the praiser.

जुङ्ग *juṅg*, cl. 1. P. *juṅgati*, &c., to quit, abandon; to except, exclude; [cf. *yuṅg* and *vuṅg.*]

Juṅga, *as*, *ā*, m. f. or *juṅgaka*, *as*, m. a kind of plant, Argyreia Speciosa or Argentea.

Juṅgita, *as*, *ā*, *am*, deserted, injured, abandoned, outcast; (*as*), m. a man of a degraded caste, a Cāṇḍāla &c.

जुञ्च *juñć* (?), cl. 1. 10. P. *juñćati*, *juñćayati*, &c., to speak.

जुट *juṭ*, cl. 6. P. *juṭati*, &c., a various reading for *juḍ*, to bind; [cf. *jaṭ.*]

Juṭaka, *am*, n. [cf. *jaṭā* and *jūṭaka*], a braid of hair, any knot or fillet of hair; (*ikā*), f. = *ćūḍā*, a tuft of hair on the top of the head; the matted hair of Śiva or of ascetics.

जुड *juḍ*, cl. 6. P. *juḍati*, &c., to bind, to join together; cl. 10. P. *joḍayati*, &c., to send, cast or throw, direct; to grind or pound.

जुत *jut*, cl. 1. A. *jotate*, to shine; [cf. *jyut*, *dyut*, *yut.*]

जुतुम *jutuma* and *juthuma*, two incorrect readings for *jituma*, q. v.

जुन *jun*, cl. 6. P. *junati*, &c., to go; (a various reading has *juḍ.*]

जुमर *jumara*, *as*, m., N. of a grammarian.

जुम्बक *jumbaka*, *as*, m., Ved., N. of Varuṇa.

जुर 1. *jur* (related to 1. *jṛī*), cl. 6. 4. P., Ved. *jurati*, *jūryati*, *jujora* (?), &c., to decay, become old or decrepit, to grow old, perish; also *jūr*, cl. 4. A. *jūryate*, to grow old.

2. *jur*, *ūr*, m. an old man; [cf. 2. *jū.*]

Jurya, *as*, *ā*, *am*, becoming old; [cf. *a-jurya* and *jūrya.*]

Jūrṇa, *as*, *ā*, *am*, decayed, old. — *Jūrṇākhya* (°*ṇa-ākh*°), *as*, m. the plant Saccharum Cylindricum, commonly Ulū. — *Jūrṇāhvaya* (°*ṇa-āh*°), *as*, m. the plant Andropogon Saccharatus.

Jūrṇī, f., Ved., N. of a snake.

Jūrya, *as*, *ā*, *am*, Ved. becoming old, aged, weak, an old man.

जुर्व् *jurv*. See *jūrv*.

जुल् *jul*, cl. 10. P. *jolayati*, &c., to reduce to powder, grind.

जुवस् *juvas*. See under rt. *jū*.

जुष 1. *jush*, cl. 6. A. (ep. also P.) *jushate*, -*ti*, *jujushe*, *joshishyate*, *ajoshishṭa*, *joshitum*, to be pleased or satisfied, to be propitiated or propitious; to be favourable; to like, be fond of, to have pleasure in, delight in (with acc. or gen.); to enjoy; to show one's self favourable towards (with acc.); to have pleasure in granting (with loc. of the person); to devote one's self to, practise, undergo, suffer; to delight in visiting, frequent, visit, inhabit, enter; happen to; to have pleasure in performing (with dat., e. g. *jushate karmaṇe*, he likes to engage in any act); to choose; to give pleasure to (with loc. of the person): Caus. *joshayati*, -*te*, -*yitum*, to like, be fond of, love, behave kindly towards (with acc.); fondle, cherish; to delight in, approve of, choose: Desid. *jujushishate* or *jujoshishate*: Intens. *jojushyate*, *jojoshṭi*; [cf. Zend *zaosha*, 'will, desire;' Hib. *gus*, 'a desire, inclination;' Goth. *kus*, 'to choose,' *kiusu*, *kaus*, *kusum*; Germ. *kiese*; Lat. *gus-tus*; Gr. γεύω, γεύομαι.]

2. *jush*, *ṭ*, *ṭ*, *ṭ*, liking, fond of, devoted to (with acc.); visiting, approaching; [cf. *sa-jush.*]

Jushāṇa, *as*, m., N. of a sacrificial formula containing the word *jushāṇa*, pres. part. of rt. 1. *jush*.

Jushṭa, *as*, *ā*, *am*, gratified, pleased, propitiated, propitious, favourable; liked, wished, loved, agreeable,

usual; frequented, visited; served, obliged, worshipped, gratified by service; practised; furnished with, possessed of; (*am*), n. the crumbs or remnants of a meal or its leavings.

Jushṭi, is, f., Ved. love, service, favour, satisfaction.

Jushya, as, ā, am, to be served or worshipped.

Josha, joshaṇa, &c. See p. 351, col. 2.

जुष 3. *jush*, cl. 1. 10. P. *joshati, joshayati*, &c., to reason, think, conceive, imagine, investigate, examine; to injure, hurt, kill.

जुष्क *jushka, as,* m., N. of one of the three Turushka kings in Kaśmīra. — *Jushka-pura, am,* n., N. of a town founded by Jushka.

जुष्कक *jushkaka, as,* m. = *yūsha*, the water of boiled pulse, pease-soup, porridge, &c.

जुहु *juhu* = 2. *juhū* below.

जुहुराण *juhurāṇa, as,* m. (a corrupt form, said to be fr. rt. *hurćh*; or fr. rt. *hvṛi*), the moon; [cf. *juhūrāṇa* below.]

जुहुवाण *juhuvāṇa, as,* m. (fr. rt. *hu*; a corrupt form), fire, (also spelt *juhūvāṇa*); a sacrificing priest.

Juhuvāna, as, m. (perf. part. fr. rt. *hu*), fire; a tree; a hard-hearted man.

Juhūrāṇa, as, m. (a corrupt form), fire; a sacrificing priest; the moon.

जुहू 1. *juhū, ūs,* f. (fr. rt. *hve*), a tongue; especially the tongue or tongues of Agni, the flames; *sapta juhvaḥ*, the seven tongues of Agni; see *jihvā*. *Juhū* personified is the wife of Brahmā and goddess of speech; [cf. *sarasvatī*.] — *Juhū-vat, ān,* m. fire or its deity Agni. — *Juhv-āsya, as, ā, am,* Ved. tongue-mouthed, whose mouth consists of tongues or is full of them, an epithet of Agni.

जुहू 2. *juhū, ūs,* f. (fr. rt. *hu*), a wooden ladle or vessel of the shape of a semicircle or crescent, used for pouring the sacrificial butter into the fire; that part of the frame enshrining the supreme spirit which faces the east.

जुहोति *juhoti, is,* m. (fr. rt. *hu*), a technical name for those sacrificial ceremonies to which the verb *juhoti* and not *yajati* is applied. — *Juhoty-ādi, ayas,* m. pl. the roots beginning with *hu*, to sacrifice, i. e. the roots of the third class.

Juhvat, at, atī, at, sacrificing, offering oblations.

जू 1. *jū* (or according to the Dhātu-pāṭha *ju*), cl. 1. P. A., 9. P. *javati, -te, junāti*, &c., to press forwards, hurry on, move on quickly, be quick; to impel quickly, urge or drive on, incite; to excite, promote, animate, inspire.

Juvas, as, n., Ved. quickness, speed, liveliness.

2. *jū, ūs, ūs, u,* Ved. quick, speedy; (according to Sāy. *jūḥ* may also be the Nom. c. of *jur*, old); inciting, pressing, driving; (*ūs*), f. speed, expedition, velocity, going, motion; the atmosphere; a female demon or goblin; an epithet of the goddess Sarasvatī; a spot or mark on the forehead of horses and oxen; [cf. *kaśo-jū* and *mano-jū*.]

Jūta, as, ā, am, moved quickly, impelled, urged, pressed, (at the end of comp. in *adri-jūta, indra-j°, deva-j°*, &c., q. v.)

Jūti, is, f. going on, proceeding, moving; quickness, speed, velocity; flowing without obstruction or interruption; impulse, incitement, instigation, animation; inclination, impulse, energy. — *Jūti-mat, ān, atī, at,* Ved. impetuous, speedy.

जूक *jūka* (a word borrowed fr. the Gr. ζυγόν), the sign of the zodiac Libra.

जूट *jūṭa, as,* m. the matted hair of Śiva, the twisted or clotted hair of an ascetic; [cf. *jaṭā* and *ćūḍa*.]

Jūṭaka, am, n. twisted or braided hair; [cf. *jaṭā*.]

जूतिका *jūtikā*, f. a kind of camphor.

जूमरनन्दिन् *jūmara-nandin, ī,* m., N. of the author of a commentary on the grammar entitled Saṁkshipta-sāra.

जूर् *jūr*, cl. 4. A. *jūryate*, &c., to hurt, injure, wound, kill; to be angry with (with dat.); to grow old. See rt. 1. *jur*, p. 349.

जूर्ण *jūrṇa, jūrya.* See rt. 1. *jur*, p. 349.

जूर्णि 1. *jūrṇi, is, is, i* (fr. *jur* = *gur*), Ved. skilfully praising, invoking.

जूर्व् *jūrv* (connected with rt. *jvar*), cl. 1. P., Ved. *jūrvati*, &c., to consume by heat, singe, burn; to hurt, kill; [cf. Hib. *gearbaim*, 'I grieve, hurt, wound;' cf. also rt. *jval*.]

2. *jūrṇi, is,* f., Ved. glowing fire, a blaze, a fiery weapon; anger [cf. *jūr*]; speed (perhaps for *jūti*); fever [cf. *jvara*]; disease, sickness; the body; the sun; Brahmā.

Jūrṇin, ī, inī, i, Ved. surrounded by glowing fire, glowing.

Jūrti, is, f. fever; feverish or morbid heat; [cf. Hib. *gurt*, 'pain, trouble, fierceness.']

जूष् *jūsh* (a various reading for *yūsh*), cl. 1. P. *jūshati*, &c., to kill, hurt.

Jūsha, am, n. the water of boiled pulse, pease-soup, porridge, &c.

Jūshaṇa, am, n. the plant Grislea Tomentosa, commonly Dhāiphula.

जृ *jṛi*, cl. 1. P. *jarati*, &c., to surpass, excel; make low, depress, humiliate; [cf. Germ. *kurz*; Scot. *gearr, goirid*, 'short.']

जृङ्गि *jṛiṅgi, ayas,* or *jṛiṅgin, iṇas,* m. pl., N. of a particular race or people.

जृभ् *jṛibh* or *jṛimbh*, cl. 1. A. (poet. also P.) *jṛimbhate, -ti,* or *jarbhate, jajṛimbhe, jṛimbhishyate, jṛimbhitum*, to open the mouth, yawn, gape; to gape open, open (as a flower), burst open; fly back or recoil (as a bow); to unfold, spread, extend, expand, occupy a larger circuit; to spread (as sound); to feel at ease: Caus. *jṛimbhayati, -yitum*, to cause to gape or yawn, cause to expand or unfold; [cf. Old Germ. *chliupu*, 'to split;' Germ. *klaffe, kluft*; Goth. *graba*; Germ. *grabe*; Gr. γράφω; Hib. *grabhaim, grafain, grafan*; cf. also 1. *jabh*.]

Jṛimbha, as, ā, am, m. f. n. gaping, yawning; bursting open; blossoming, swelling, blowing, being puffed up; expansion, stretching, expanding; (*as*), m. a particular animal. — *Jṛimbhā-vat, ān, atī, at,* yawning, gaping.

Jṛimbhaka, as, m. a yawner, a sort of demon or spirit; N. of certain magical formularies for exorcising the evil spirits supposed to possess weapons; (*ikā*), f. gaping, yawning; (*am*), n. swelling.

Jṛimbhaṇa, as, ā, am, causing to gape or yawn; (*am*), n. gaping, yawning; stretching the limbs; bursting or gaping open, blossoming, blooming.

Jṛimbhamāṇa, as, ā, am, gaping, yawning; opening, blossoming, blowing.

Jṛimbhita, as, ā, am, opened, expanded; opened (as a flower), blown; enlarged, increased; done, exerted; (*am*), n. gaping, yawning; bursting, opening, expansion, unfolding; developing, coming into view, swelling; exertion; wish, active search for; a kind of coitus.

Jṛimbhin, ī, iṇī, i, yawning, gaping; expanding, blossoming; (*iṇī*), f. the plant Mimosa Octandra, = *elāparṇī*.

जॄ 1. *jṝ*, cl. 4. 9. 1. P. *jīryati, jṛiṇāti, jarati, jajāra, jarishyati* and *jarīshyati, ajārīt* and *ajarat, jaritum* and *jarītum*, to grow old, become decrepit, decay, wear out, wither; to be consumed, perish; to break up or fall to pieces; to be dissolved or digested; (cl. 1. P.) to make old or decrepit; to cause to grow old; cl. 10. P. *jārayati, -yitum*, to become old: Caus. P. *jarayati, -yitum*, to make old, wear out, consume, cause to be consumed; to cause to be digested; to digest: Desid. *jijarishati, jijarīshati, jijīrshati*: Intens. *jejīryate, jājarti*; [cf. Hib. *crionaim*, 'I dry, wither;' *criona*, 'old, ancient:' Gr. γέρων, γεραιός, γραῦς, γῆρας: Lat. *grānum* for *gārnum*: Goth. *kaurn*: Germ. *Korn*: Lith. *girna*.]

Jara, jaratha, jaraṇa, jaras, &c. See p. 340.

Jāra, as, ā, am, Ved. becoming old; (*as*), m. a paramour, gallant, lover, (in the Veda applied to Agni or to the Sun as the paramour of the dawn); a confidential friend; (*ī*), f. a particular herb or medicament; a N. of Durgā; [cf. Goth. *hōrs*; Germ. *Hure*.] — *Jāra-garbha, as, ā, am,* pregnant by a paramour. — *Jāra-ja, as, ā, am,* a bastard, the child of a woman by her paramour. — *Jāra-jāta* or *jāra-jātaka, as, ā, am,* a bastard; (*as*), m. a plagiarist. — *Jāra-tā*, f. an intrigue, love-affair. — *Jāra-dvaya, am,* n. a couple of gallants. — *Jāra-bharā*, f. an adulteress.

Jāraka, as, ā, am, causing to decay; promoting digestion, digestive.

Jāraṇa, am, n. the act of causing to decay; promoting digestion; calcining or oxidizing metals; a condiment, a digester; (*ī*), f. a kind of cumin-seed.

Jāratineya, as, m. a metronymic from Jaratī; a patronymic from Jaratin.

Jāratkārava, as, m. a patronymic from Jaratkāru.

Jāradgava, as, ī, am (fr. *jarad-gava*), scil. *vīthi*, the path of the old ox, (according to Varāha-mihira the portion of the moon's path occupied by the constellations Śravaṇā, Dhanishṭhā, and Śata-bhishaj, or according to other authorities that occupied by Vi-śākhā, Anu-rādhā, and Jyeshṭhā.)

Jāramāṇya, as, m. a patronymic from Jaramāṇa.

Jārāsandhi, is, m. (fr. *jarā-sandha*), a patronymic of Saha-deva.

Jāriṇī, f., Ved. a woman who has a paramour, enamoured.

Jāruja, as, ā, am, = *jarāyu-ja*.

Jīrṇa, as, ā, am, old, ancient; worn out, wasted, withered, decayed, ruined, in ruins; digested; (*as*), m. an old man; a tree; cumin-seed; (*ā*), f. large cumin-seed; (*am*), n. decrepitude, old age; benjamin. — *Jīrṇa-jvara* or *jīrṇāmaya-jvara, as,* m. a lingering fever with diminishing intensity. — *Jīrṇa-jvarin, ī, iṇī, i,* affected with the above fever. — *Jīrṇa-ṭīkā*, f. 'the ancient commentary,' title of an astronomical work. — *Jīrṇa-tā*, f. or *jīrṇa-tva, am,* n. old age; infirmity, decay. — *Jīrṇa-dāru, us,* m. the plant Convolvulus Argenteus. — *Jīrṇa-pattrikā*, f. 'having withered leaves,' N. of a plant, = *vaṁśa-pattrī*. — *Jīrṇa-parṇa, as, am,* m. n. 'having withered leaves,' the plant Nauclea Cadamba. — *Jīrṇa-phañjī*, f. = *jīrṇa-dāru*. — *Jīrṇa-budhna, as,* m. a kind of Lodhra. — *Jīrṇa-budhnaka, am,* n. a kind of Cyperus. — *Jīrṇa-vajra, am,* n. a gem, said to be a sort of diamond. — *Jīrṇa-vat, ān, atī, at,* old, decayed. — *Jīrṇa-vastra, am,* n. old, worn or tattered raiment; (*as, ā, am*), wearing old clothes. — *Jīrṇa-vāṭikā*, f. a ruined house. — *Jīrṇa-vradhnaka, as,* m. a fragrant grass, Cyperus Rotundus. — *Jīrṇoddhāra* (°*ṇa-ud*°), *as,* m. the repairing of what is worn out, renewal, repairs. — *Jīrṇoddhṛita* (°*ṇa-ud*°), *as, ā, am,* rescued from decay, repaired. — *Jīrṇodyāna* (°*ṇa-ud*°), *am,* n. a neglected garden.

Jīrṇaka, as, ā, am, almost dried up or withered.

Jīrṇi, is, is, i, decrepit with age; (*is*), f. old age, infirmity, decay; digestion.

जॄ 2. *jṝ*, cl. 1. A., Ved. *jarate*, &c., to move, approach, come near.

जॄ 3. *jṝ*, cl. 1. A., Ved. *jarate*, to crackle (as fire); to roar; to call out to, address, invoke, praise.

Jaraṇā, jaritṛi, jarūtha, &c. See s. v.

जेतव्य *jetavya.* See p. 347, col. 1.

जेतृ *jetṛi, tā, trī, tṛi* (fr. rt. 1. *ji*), victorious,

triumphant; surpassing, excelling; gaining; (*tā*), m. a victor, conqueror; N. of a Vedic poet who was son of Madhu-ććhandas; N. of a prince who had a garden near S'rāvastī in which S'ākya-muni promulgated his doctrines.—*Jeta-vana, am*, n. (for *jetṛi + vana*), the wood of Jetṛi, N. of a grove or garden near S'rāvastī where S'ākya-muni or Buddha promulgated his doctrines.—*Jetavanīya, ās*, m. pl. N. of a Buddhist school.—*Jeta-sāhvaya, as, ā, am*, called after Jetṛi.—*Jetārāma, as*, m. (for *jetṛi + ār°*), = *jeta-vana*.

Jetva, as, ā, am, Ved. to be gained or conquered.

Jeman, ā, ā, a, Ved. surpassing, excelling; (*ā*), m. excellence.

Jesha, as, m., Ved. winning, gaining, obtaining.

जेन्ताक *jentāka, as*, m. a dry hot bath or heated chamber for inducing perspiration in rheumatism, &c.

जेन्य *jenya, as, ā, am* (fr. *jana*), Ved. of noble origin (γενναῖος); genuine, true.—*Jenyā-vasu, us, us, u*, Ved. having genuine or true wealth, an epithet of the As'vins; also of Indra and Agni; (Sāy.) having acquired wealth.

जेमन *jemana.* See under rt. *jim*, p. 347.

जेय *jeya.* See p. 347, col. 1.

जेलक *jelaka, as*, m., N. of a man.

जेष *jesh*, cl. 1. A. *jeshate*, &c., to move, go.

जेष *jesha.* See above.

जेह *jeh* (related to 1. *jabh* and *jṛibh*), cl. 1. A., Ved. *jehate, jijehe, jehishyate, jehitum*, to open the mouth, breathe heavily, gasp, gape, open wide, yawn; (Sāy.) to reach, go towards, strive after: Caus. *jehayati, ajijehat.*

Jehamāna, as, ā, am, gaping, opening wide; (Sāy.) going towards.

जै *jai*, cl. 1. P. *jāyati, jajau, jāsyati, jātum*, to wane, decline, fade away, perish; [cf. 1. *jyā*.]

जैगीषव्य *jaigīshavya, as*, m. (fr. *jigīshu*), N. of an ancient Ṛishi often named in connection with Asita Devala.—*Jaigīshavyes'vara* (°*ya-īs'*°), *am*, n., N. of a Liṅga in Vārāṇasī.

जैत्र *jaitra, as, ī, am* (fr. rt. 1. *ji*), victorious, triumphant, leading to victory, overcoming, surpassing, superior; (*as*), m. a conqueror, victor; N. of a son of Dhṛita-rāshṭra; (*ī*), f. the plant Sesbania Ægyptiaca; (*am*), n. victory, triumph, superiority.—*Jaitra-ratha, as, ā, am*, having a triumphant car; (*as*), m. a victor, a conqueror, a hero; a triumphant car.

Jaitrāyaṇi, is, m. a patronymic from Jaitra.

जैन *jaina, as, ī, am* (fr. *jina*), relating to the Jinas; (*as*), m. a Jaina, a teacher of heterodox notions, the chief of which are the supremacy of certain Jinas or great saints over the gods of the Hindūs, a denial of the divine authority of the Vedas, and a disregard of the distinction of castes; N. of a prince of Kas'mīra.—*Jaina-taraṅgiṇī*, f. a history of Kas'mīra by S'rīvara.—*Jainās'rama* (°*na-ās'*°), *as*, m. a Jaina monastery.—*Jainendra* (°*na-in*°), *as*, m., N. of a grammarian.

Jainya, as, ā, am, relating to the Jainas (?).

जैपाल *jaipāla, as*, m. (=*jaya-pāla*), a plant, Croton Tiglium.

जैमन्त *jaimanta, as*, m., N. of a man.

Jaimantāyana, as, m. a patronymic from Jaimanta.

जैमिनि *jaimini, is*, m., N. of a celebrated saint and philosopher, the pupil of Vyāsa and founder of the Pūrva (or Karma) Mīmāṃsā school. He is said to have acted as Udgātṛi at the sacrifice of Janamejaya (Mahā-bh. I. 2046), and to have received the Sāma-veda from Vyāsa.

Jaiminīya, as, ā, am, relating to Jaimini; (*ās*), m. pl., N. of a school of the Sāma-veda.

जैमूत *jaimūta, as, ī, am* (fr. *jīmūta*), relating to Jīmūta.

जैयट *jaiyaṭa, as*, m., N. of the father of Kaiyaṭa; (sometimes spelt *jaigaṭa*.)

Jaiyyaṭa, as, m., N. of a physician.

जैव *jaiva, as, ī, am* (fr. *jīva*), relating to Jupiter.

Jaivantāyana, as, m. or *jaivantāyani, is*, m. or *jaivanti, is*, m. a patronymic from Jīvanta.

Jaivali, is, m. (fr. *jīvala*), a patronymic of Pravāhaṇa.

Jaivātṛika, as, ī, am, long-lived, one for whom long life is desired; thin, lean; (*as*), m. the moon; camphor (as a synonym of the moon); a peasant; a drug, medicament; a son; [cf. *jīvātu*.]

Jaivi, is, m. or *jaiveya, as*, m. a patronymic from Jīva.

जैष्णव *jaishṇava, as, ī, am* (fr. *jishṇu*), relating to a conqueror, relating to Arjuna.

जैह्म्य *jaihmya, am*, n. (fr. *jihma*), crookedness (moral or physical), deceit, falsehood.

जैह्व *jaihva, as, ī, am* (fr. *jihvā*), belonging or relating to the tongue, lying on the tongue.

Jaihvākāta, as, ī, am, an adj. derived fr. *jihvākātya*.

Jaihvya, am, n. the pleasure of taste (derived from the tongue), pleasure.

जोगू *jogū, ūs, ūs, u* (fr. rt. *gu*), Ved. praising.

जोङ्ग *joṅga* or *joṅgaka, am*, n. aloe wood, Agallochum.

जोङ्गट *joṅgaṭa, as*, m. longing, earnest wish, eager desire, the longing of a pregnant woman.

जोटिङ्ग *joṭiṅga, as*, m. an epithet of S'iva; a devotee, an ascetic who subjects himself to the severest penances; the sacrificial cord (?).

जोड *joḍa*, the chin; [cf. *jahi-joḍa*.]

जोनराज *jona-rāja, as*, m., N. of the author of the Rāja-taraṅgiṇī.

जोन्नाला *jonnālā*, f. = *yavanāla*, the plant Andropogon Saccharatus; also *jontālā*.

जोल *jola*, N. of a mixed caste.

जोष *josha, as*, m. (fr. rt. 1. *jush*), satisfaction, approval, pleasure, enjoyment, felicity, happiness; (*josham ā*, Ved. to one's satisfaction, abundantly; *anu josham*, according to one's pleasure, willingly); (*am*), ind. according to one's wish or liking, happily, with ease, without effort; well; silently; *josham ās*, to remain quiet or silent; *josham āssva*, be thou quiet, keep thou silent; [cf. *a-josha*.]—*Josha-vāka, as*, m., Ved. unintelligible words, chattering nonsense; (Sāy.) words which ought to please but do not.

Joshaṇa, am, n. liking; satisfaction, approval; choosing; (*ā*), f. the expression of satisfaction by the word *jush*.

Joshayitavya, as, ā, am, to be made dear or agreeable, to be reflected upon or thought about, obscure, unintelligible (in words).

Joshayitṛi, tā, trī, tṛi, or *joshṭṛi, ṭā, ṭrī, ṭṛi*, loving, cherishing, fostering, taking care of; (Sāy.) serving.

Joshas in *vi-joshas, sa-joshas*, q. v.

Joshya, as, ā, am, Ved. delightful, agreeable, welcome, satisfactory.

जोषा *joshā*, f. = *yoshā*, a woman.

जोषिका *joshikā*, f. = *jālikā*, a cluster of young buds, a bud, a germ.

जोषित् *joshit* or *joshitā*, f. = *yoshit*, a woman.

जोहूत्र *johūtra, as, ā, am* (fr. *hve*), Ved. making a loud noise, neighing; calling out, challenging to battle, neighing (as a horse).

जौमर *jaumara, am*, n., scil. *vyā-karaṇa*, the grammar composed by Jumara.

जौलायनभक्त *jaulāyana-bhakta, am*, n. the district inhabited by the Jaulāyanas.

जौहोत्यादिक *jauhotyādika, as, ī, am* (fr. *juhoty-ādi*), belonging to the class of roots beginning with *hu*, i. e. to the third class.

ज्ञ 1. *jña* = *jñu* = *jānu*, the knee, in *ūrdhva-jña*. (For 2. *jña* see below.)

ज्ञा 1. *jñā*, cl. 9. P. A. *jānāti, jānīte, jajñau, jajñe, jñāsyati, -te, ajñāsīt, ajñāsta, jñātum*, [irreg. forms, *jānatha* for *jānītha* Mahā-bh. II. 842, *jānata* for *jānīta* II. 2397, *jijāhi* for *jājñāhi* = *jānīhi*, know thou, XIII. 4495, *abhy-anu-jānīthās* for *abhy-anv-ajānīthās* XIV. 1641, *jānamāna* pres. part.], to know, have knowledge, become acquainted with; to perceive, apprehend, understand, experience; to recognise; to ascertain, investigate; to know as, know or perceive that, regard or consider as (with acc. of the object and predicate, e. g. *tasya māṃ tanayāṃ jānīta*, know me to be his daughter); to be conversant or familiar with; to visit as a friend (Ved.); to acknowledge, approve, allow, permit; to recognise as one's own, take possession of; to act, engage in (with gen. of the instrument, e. g. *sarpisho* for *sarpishā jānīte*, he engages in sacrifice with clarified butter): Caus. *jñāpayati* or *jñapayati, -yitum*, Aor. *ajijñapat*, to make known, teach, make acquainted with, inform, announce, notify; to give information; A. to request, ask: Desid. A. *jijñāsate* (ep. also P.), to wish to know, &c.; to investigate, examine, wish to learn; to conjecture, suppose: Desid. of Caus. *jijñāpayishati* and *jijñapayishati* and *jñīpsati*, to wish to make known or inform: Pass. of Desid. of Caus. *jñīpsyate*, to be wished or intended to be informed: Intens. *jājñāyate, jājñāti, jājñeti*; [cf. Lat. *gna, gno*, in *gnārus*, (*g*)*nosco, cognosco, ignoro*; perhaps *gloria* for *gnoria*: Gr. γνω in γνῶθι, ἔγνων, γνωσις; (γ)νοέω, (γ)νοῦς; γιγνώσκω: Old Germ. *chna, chnāta, chnāt*: Eng. *know*: Goth. *kaun*: Old Germ. *chan*: Germ. *kann, kenne*: Lith. *zinnaù*, 'I know;' *zinne, sazinne*: Slav. *znajā*: Hib. *gnia*, 'knowledge;' *gnic*; *gno*, 'ingenious;' *gnas*, 'custom, use.']

2. *jña, as, ā, am*, who or what knows, a knower, knowing, familiar with (often in comp., e. g. *dharma-jña*, familiar with the law; *sarva-jña*, knowing everything); intelligent, wise; (*as*), m. a wise and learned man, especially one possessed of sacred learning or religious knowledge; the sentient soul; Budha who was first of the lunar line and regent of the planet Mercury; the planet Mars or its regent; an epithet of Brahmā; [cf. Lat. *beni-gnus, mali-gnus*.]—*Jña-tā*, f. (at the end of a comp.) knowledge of, familiarity with; intelligence.—*Jñammanya, as, ā, am*, thinking one's self wise.

Jñaka, as, akā or *ikā*, m. f. a diminutive fr. 2. *jña*.

Jñapita, as, ā, am, made known, informed, taught, expounded.

Jñapta, as, ā, am, made known, = *jñapita*.

Jñapti, is, f. understanding, apprehension, the exercise of the intellectual faculty; promulgating, making known.

2. *jñā, ās, ās, am*, (at the end of a comp.) knowing, familiar with [cf. *ṛita-jñā, pada-jñā*, and 2. *jña*]; (*ā*), f. in epic poetry sometimes a shortened form of *ā-jñā*, the initial vowel of the latter being

irregularly elided after a preceding final *e* and *o* (e.g. *te 'jñayā*, by thy order, Mahā-bh. I. 3168).

Jñāta, as, ā, am, known, ascertained, comprehended, perceived, understood; *ām jñātam*, Ah! I know (lit. it is known). — *Jñāta-nandana, as*, m. an epithet of Vīra, the twenty-fourth Arhat of the present Ava-sarpiṇī. — *Jñāta-mātre*, ind. on its being ascertained merely. — *Jñāta-siddhānta, as*, m. a man completely versed in any science or Śāstra. — *Jñātādharma-kathā* (°*ta-adh*° or °*tā-dha*°?), f. title of one of the twelve sacred books of the Jainas. — *Jñātānvaya* (°*ta-an*°), *as*, m. 'of known lineage,' a name of Vardhamāna, the last Jina or Jaina pontiff.

Jñātaka, as, ā, am, known, &c. See *jñāta*.

Jñātala, as, m., N. of a man.

Jñātaleya, as, m. a patronymic from the last.

Jñātavya, as, ā, am, to be known or understood, to be investigated or inquired after; perceptible, conceivable; to be considered as.

Jñāti, is, m. a paternal relation, a kinsman in general, a father, a brother; a distant kinsman, one who does not participate in the oblations offered to deceased ancestors; (*is*), f., N. of a woman; (according to the Schol. *jñāti* is a paternal, and *sam-bandhin* a maternal relation; the original meaning of *jñāti* may be 'intimately acquainted;' cf. Gr. γνωτός, γνωτή; Goth. *knôdi*.) — *Jñāti-karman, a*, n. or *jñāti-kārya, am*, n. the act or duty of a kinsman. — *Jñāti-tva, am*, n. relationship, consanguinity. — *Jñāti-dravya-vinākṛita, as, ā, am*, deprived of relations and wealth. — *Jñāti-putra, as*, m. the son of a relative; an epithet of Pūrṇa. — *Jñāti-bhāva, as*, m. the condition of a kinsman, relationship, kin. — *Jñāti-bheda, as*, m. dissension among relatives. — *Jñāti-mat, ān, atī, at*, one who has near relations. — *Jñāti-mukha, as, ā, am*, Ved. having the appearance or character of a relative. — *Jñāti-vid, t, t, t*, one who has or makes near relations.

Jñātṛi, tā, trī, tṛi, knowing, wise, intelligent, a knower; (*tā*), m. an acquaintance; a bail, a surety; [cf. Gr. γνωστήρ.] — *Jñātṛi-tva, am*, n. or *jñātṛi-tā*, f. knowledge, information.

Jñāteya, am, n. relationship, affinity.

Jñātra, am, n., Ved. the faculty of perception, intelligence, knowledge.

Jñātvā, ind. having known, having ascertained, &c.

Jñāna, am, n. knowing, understanding, becoming acquainted with, knowledge; sacred or religious knowledge, especially that which is derived from meditation on the higher truths of religion and philosophy and which teaches man his own nature and how he may be reunited to the supreme spirit; knowledge about anything, cognizance, consciousness (e.g. *tasya jñānāt*, with his knowledge; *a-jñānāt tasya*, without his knowledge or cognizance; *jñānād a-jñānād vā*, knowingly or ignorantly; *vigata-jñāna*, one who has lost consciousness); conscience; organ of intelligence, sense. — *Jñāna-kanda, as*, m., N. of a pupil of Śaṅkarāćārya. — *Jñāna-kāṇḍa, as, am*, m. n. that inner or esoteric portion of the Veda which relates to true spiritual knowledge or the knowledge of the supreme spirit as distinguished from the knowledge of ceremonies; [cf. *karma-kāṇḍa*.] — *Jñāna-kīrtti, is*, m., N. of a Buddhist preceptor. — *Jñāna-ketu, us*, m. a mark of intelligence; (*us, us, u*), furnished with marks of intelligence. — *Jñānaketu-dhvaja, as*, m., N. of a divine being. — *Jñāna-khaṇḍa*, title of a part of the Śiva-Purāṇa. — *Jñāna-gamya, as, ā, am*, attainable by the understanding. — *Jñāna-garbha, as*, m. 'filled with knowledge,' N. of a scholar; also of a Bodhi-sattva. — *Jñāna-ćakshus, us*, n. the eye of intelligence, inner eye, mind's eye, intellectual vision. — *Jñāna-tattva, am*, n. true knowledge, knowledge of God. — *Jñāna-tapas, as*, n. penance consisting in the cultivation of true knowledge. — *Jñāna-tas*, ind. knowingly, intuitively, designedly; *jñānato 'jñānato vā*, knowingly or unknowingly. — *Jñāna-da, as*, m. an imparter of knowledge. — *Jñāna-datta, as*, m. 'given by knowledge,' N. of a scholar. — *Jñāna-darpaṇa, as*, m. 'mirror of true knowledge,' a N. of Mañjuśrī. — *Jñāna-dīpa, as*, m. the lamp of knowledge, knowledge. — *Jñāna-durbala, as, ā, am*, deficient in knowledge, ignorant. — *Jñāna-niśćaya, as*, m. soundness of knowledge, certainty, ascertainment. — *Jñāna-nishṭha, as, ā, am*, engaged in cultivating true knowledge. — *Jñānapata, as, ī, am*, an adj. derived from the next. — *Jñāna-pati, is*, m. the lord of knowledge. — *Jñāna-para, as, ā, am*, versed in spiritual wisdom. — *Jñāna-pāvana, as, ā, am*, purifying knowledge, refining the understanding; (*am*), n., N. of a Tīrtha. — *Jñāna-pūrva, as, ā, am*, preceded by knowledge or wisdom. — *Jñāna-prakāśa, as*, m. title of a poem by Jagajjīvana-dāsa. — *Jñāna-pradīpa, as*, m. title of the second book of the Yoga-sāra-saṅgraha. — *Jñāna-prabha, as*, m., N. of a man; also of a Bodhi-sattva. — *Jñāna-pravāda, am*, n. title of one of the fourteen Pūrvas or older writings of the Jainas. — *Jñāna-prasthāna, am*, n. 'system or method of knowledge,' title of a Buddhist work. — *Jñāna-bodhinī*, f. 'awakening knowledge,' title of a philosophical treatise composed by Śaṅkara. — *Jñāna-bhāskara, as*, m. 'sun of knowledge,' title of a medical compilation. — *Jñāna-maṇḍapa, as, am*, m. n. 'temple of knowledge,' N. of a temple. — *Jñāna-maya, as, ī, am*, consisting of knowledge, containing knowledge. — *Jñāna-muktāvalī*, f. 'necklace of knowledge,' title of an astronomical work. — *Jñāna-mudra, as, ā, am*, having the impress of wisdom, wise. — *Jñāna-mūla, as, ā, am*, founded on spiritual knowledge. — *Jñāna-mera, us*, m., N. of a man. — *Jñāna-ratnāvalī*, f. title of a book. — *Jñāna-rāja, as*, m. 'king of knowledge,' N. of the author of the Siddhānta-sundara. — *Jñānarshi-bhāskarāćārya* (°*na-ṛish*°, °*ra-āć*°), *as*, m., N. of an author. — *Jñāna-lakshaṇa, am, ā*, n. f. indication, sign, means of knowing or inferring; (in logic) sign or proof or characteristic of knowledge; subsequent derived from antecedent knowledge. — *Jñāna-vajra, as*, m., N. of a Buddhist author. — *Jñāna-vat, ān, atī, at*, endowed with knowledge or science, knowing, familiar with, intelligent, wise, learned, having spiritual knowledge; (*ān*), m., N. of a Bodhi-sattva. — *Jñāna-varman, ā*, m., N. of a poet. — *Jñāna-vāpī*, f. 'pool of divine knowledge,' N. of a Tīrtha. — *Jñāna-vijñāna, am*, n. sacred and miscellaneous knowledge; the Vedas with the supplementary branches of knowledge, medicine, arms, &c. — *Jñāna-vibhūti-garbha, as*, m. 'filled with superhuman knowledge,' N. of a Bodhi-sattva. — *Jñāna-vilāsa-kārya, am*, n. title of a poem. — *Jñāna-śakti, is*, f. capacity of knowing. — *Jñāna-śāstra, am*, n. 'the science of knowing the future,' a manual of fortune-telling. — *Jñāna-śreshṭha, as, ā, am*, pre-eminent in wisdom. — *Jñāna-hastika, as*, m., N. of a man. — *Jñānākara* (°*na-āk*°), *as*, m. 'mine of knowledge,' N. of a son of Buddha Mahābhijñājñānābhibhū; N. of a Buddha. — *Jñānātman* (°*na-āt*°), *ā, ā, a*, all-wise. — *Jñānānanda* (°*na-ān*°), *as*, m. 'joy of knowledge,' N. of an author. — *Jñānānutpāda* (°*na-an*°), *as*, m. non-production of knowledge, folly, ignorance. — *Jñānāmṛita* (°*na-am*°), *am*, n. 'nectar of knowledge,' title of a grammar. — *Jñānārṇava* (°*na-ar*°), *as*, m. 'ocean of knowledge,' title of a manual of medicine composed by Yama-rāja; title of a prayer-book. — *Jñānāvaraṇīya* (°*na-āv*°), *as, ā, am*, to be covered or obstructed by knowledge, (an act which is considered) to be impeded by knowledge; also written *jñānavaraṇīya*. — *Jñānāvalokālankāra* (°*na-avaloka-al*°), *as*, m. title of a Buddhist work. — *Jñānāvasthita* (°*na-av*°), *as, ā, am*, engaged in cultivating wisdom. — *Jñānendra-sarasvatī* (°*na-in*°), m., N. of a scholiast on the Siddhānta-kaumudī. — *Jñānendriya* (°*na-in*°), *am*, n. an organ of perception or sensation, of which there are five, viz. the skin, tongue, eye, ear, and nose; see *indriya*. — *Jñānoda-tīrtha* (°*na-ud*°), *am*, n., N. of a Tīrtha; 'the Tīrtha of the waters of knowledge.' — *Jñānolkā* (°*na-ul*°), f. 'the meteor of knowledge,' N. of a Samādhi.

Jñānika, as, ā, am, at the end of comp. = *jñāna*.

Jñānin, ī, inī, i, endowed with knowledge or intelligence, intelligent, wise, a knower; (*ī*), f. an astrologer, a fortune-teller, a man prescient of future events; a sage, one possessing religious wisdom. — *Jñāni-tva, am*, n. prescience, fortune-telling.

Jñānīya, nom. P. *jñānīyati, -yitum*, to wish for knowledge.

Jñāpaka, as, ā, am, making or causing to know, teaching, designing, informing; (*as*), m. a teacher, an instructor; a commander, a master; a master of requests, an officer of the court of a Hindū prince; (*am*), n. a significant expression or one which gives some particular information, a precept, a rule, a name given to those rules of Pāṇini which imply or indicate some other grammatical laws than those which would follow from the mere words of the Jñāpaka rules themselves. — *Jñāpaka-samuććaya, as*, m. a work by Purushottama-deva giving a collection of the Jñāpaka rules contained in Pāṇini's grammar.

Jñāpana, am, n. making known, announcing, apprizing, informing, teaching, notification.

Jñāpanīya, as, ā, am, to be made known or announced.

Jñāpita, as, ā, am, made known, informed.

Jñāpti, is, f. making known, apprizing, informing.

Jñāpya, as, ā, am, to be made known or informed, to be told.

Jñās, m., Ved. a near relative; [cf. *jñāti*.]

Jñīpsyamāna, as, ā, am, being intended to be informed.

Jñeya, as, ā, am, cognizable, to be ascertained or investigated, to be learned or understood, to be perceived or inquired about; to be regarded as. — *Jñeya-jña, as, ā, am*, understanding what is to be understood; the mind. — *Jñeya-tā*, f. or *jñeya-tva, am*, n. perceptibility, intelligibleness.

ज्ञु *jñu* = *jānu*, the knee, in *abhi-jñu, ūrdhva-jñu*, &c. — *Jñu-bādh, -bhāt, t, t*, Ved. bending the knees; [cf. Gr. πρόχνυ.]

ज्मन् *jman* (fr. *jam* = *gam*), only occurring in the Ved. loc. *jman*, in (his) course or way; (Sāy.) in the sky; on the earth; [cf. *uru-jman* and *prithu-jman*.] — *Jma-yā, ās, ās, am*, Ved. going on or following a course; (Sāy.) on the earth (as if *jmayā*).

Jmāyat, an, antī, at (pres. part. of a nom. fr. *jman*), Ved. making a way or course; (Sāy.) going on or reaching the earth.

ज्या 1. *jyā*, cl. 9. P., 4. A. *jināti, jīyate, jijyau, jijye, jyāsyati, -te, ajyāsīt, jyātum*, to overpower, oppress, to deprive of property, &c., (in the Veda often connected with rt. *han*, e.g. *jīyate hanti*, 'he oppresses and kills;' and in the Brāhmaṇas applied to the oppressions of the Brāhmans and Vaiśyas by the Kshatriyas); (cl. 4. A.) to be oppressed, treated badly, deprived of property, &c.; (cl. 9. P.) to become old: Caus. *jyāpayati*, see *jyāpaya* below: Desid. P. *jijyāsati*, to wish to overpower or oppress: Intens. *jejīyate, jājyāti*; [cf. Gr. βιάω.]

Jīta or *jīna, as, ā, am*, oppressed, overpowered; become old. See also under *jīta*, p. 348, col. 1.

Jya, as, ā, am, (at the end of a comp.) oppressing.

2. *jyā*, f. overpowering force or strength (βία, cf. *parama-jyā*); excessive demand, importunity.

Jyāna, am, n., Ved. oppression, tyrannizing over.

Jyāni, is, f. oppression; deprivation, loss; decay, infirmity, old age; quitting, abandoning; a river, a stream.

Jyāpaya, nom. P. *jyāpayati, -yitum*, to make old, to call a person old, (supposed to be a nom. fr. *jya* substituted for *vriddha*.)

Jyāyas, ān, asī, as (considered by grammarians to be a compar. of *pra-śasya* and *vṛiddha*, for which *jya* is substituted), superior, more excellent, greater, larger, stronger; elder, senior, elder born (opposed to *kanīyas* and *aṇīyas*); a master; most excellent; (in law) one who is of age and answerable for his

own conduct. — *Jyāyas-vat, ān, atī, at,* Ved. having or acknowledging a senior or superior.

Jyāyasa, as, ī, am, Ved. greater in number (opposed to *kānīyasa*).

Jyāyishṭha, as, ā, am (irreg. superl.), the most excellent; noblest, first, best.

Jyeya, as, ā, am, to be oppressed, to be deprived of (property &c.); the most excellent, first, best.

Jyeshṭha, as, ā, am, the most excellent, noblest, pre-eminent; first, chief; best, greatest; eldest, very old, elder, senior, elder born; an elder brother; (*as*), m., N. of a month, for *jyaishṭha*, q. v.; N. of a man; (*ā*), f., N. of the sixteenth or (according to more modern reckoning) eighteenth lunar mansion sacred to Indra; the eighth year of a Jupiter cycle of twelve years; the middle finger; a small house-lizard; an epithet of the Gaṅgā; a kind of heroine; misfortune personified as a goddess and the elder sister of Lakshmī; (*ī*), f. a small house-lizard; (*am*), n. the most excellent, the first, the head; tin; (*am*), ind. most, extremely; [cf. Hib. *gast*, 'an old woman;' *giostaire*, 'an active old man;' *giostaireas*, 'old age.'] — *Jyeshṭha-ghnī,* f., Ved. = *jyeshṭhā*, the sixteenth lunar mansion. — *Jyeshṭha-tamn, as, ā, am,* Ved. best of all; first of all; oldest of all. — *Jyeshṭha-tara, as, ā, am,* elder, an elder one. — *Jyeshṭha-tas,* ind., Ved. according to seniority, (reckoning) from the eldest. — *Jyeshṭha-tā,* f. or *jyeshṭha-tva, am,* n. superiority; primogeniture, seniority. — *Jyeshṭha-tāta, as,* m. a father's elder brother. — *Jyeshṭha-tāti, is,* f., Ved. superiority; superior. — *Jyeshṭha-pāla, as,* m., N. of a man. — *Jyeshṭha-pushkara, am,* n., N. of a renowned place of pilgrimage. — *Jyeshṭha-balā,* f., N. of a plant, a kind of Balā, = *mahā-balā, saha-devī.* — *Jyeshṭha-bhāryā,* f. an elder brother's wife, the elder, senior or chief wife. — *Jyeshṭha-rāj, ṭ,* m., Ved. a sovereign. — *Jyeshṭha-lalitā,* f. a particular vow to be observed in the month Jyeshṭha (Jyaishṭha). — *Jyeshṭha-varṇa, as,* m. one of the first caste, a Brāhman. — *Jyeshṭha-vṛitti, is, is, i,* behaving like the first-born or eldest brother; (*is*), f. the duties of seniority. — *Jyeshṭha-śvaśrū, ūs,* f. a wife's elder sister. — *Jyeshṭha-sāman, a,* n., N. of a Sāman; (*ā, ā, a*), a chanter of the Jyeshṭha-Sāman. — *Jyeshṭha-sāmika, as, ā, am,* an adj. derived from the last. — *Jyeshṭha-stoma, as,* m., N. of an Ekāha ceremony. — *Jyeshṭha-sthāna, am,* n., N. of a place of pilgrimage. — *Jyeshṭhānśa* (°*ṭha-an*°), *as,* m. the eldest brother's share; the right of primogeniture or the right of the eldest son to a larger portion of the patrimonial property than his brothers,—a right formerly recognized but now obsolete; the best share. — *Jyeshṭhā-mūla* or *jyeshṭhā-mūlīya, as,* m. the month Jyaishṭha. — *Jyeshṭhāmbu* (°*ṭha-am*°), *us,* m. the scum of boiled rice or water in which grain has been washed. — *Jyeshṭhāśrama* (°*ṭha-āś*°), *as,* m. the most excellent order or period in the religious life of a Brāhman, viz. that of a householder; (*as, ā, am*), being in that period. — *Jyeshṭhāśramin, ī,* m. a Brāhman in the order of a householder. — *Jyeshṭheśvara* (°*ṭha-īś*°), *am,* n., N. of a Liṅga in Vārāṇasī.

Jyeshṭhilā, f., N. of a river.

Jyaishṭha, as, m., N. of a month (May–June), the month in which the full moon stands in the constellation Jyeshṭhā; (*ī*), f. the full moon in the month Jyaishṭha; a small house-lizard. — *Jyaishṭha-sāman,* a wrong form for *jyeshṭha-sāman,* q. v.

Jyaishṭhineya, as, ī, am, born from the elder or principal wife; *jyaishṭhineyo jyeshṭhaḥ,* the eldest son and at the same time the son of the father's first wife.

Jyaishṭhya, am, n. pre-eminence, sovereignty; precedence, priority of birth, primogeniture, seniority.

ज्या 3. *jyā,* f. (perhaps fr. rt. 1. *jyā*), the string of a bow, a bow-string; the chord of an arc, a sine in geometry; [cf. *adhi-jya, uj-jya,* &c.; cf. also Gr. βιός.] — *Jyā-kāra, as,* m., Ved. one who makes bow-strings. — *Jyā-ghosha, as,* m. the twang of a bow. — *Jyā-pāśa, as,* m. a bow-string. — *Jyā-piṇḍa* or *jyā-piṇḍaka,* a sine expressed in figures. — *Jyā-magha, as,* m., N. of the father of Vidarbha. — *Jyārdha* (*jyā-ar*°), *as,* m. the sine of an arc. — *Jyārdha-piṇḍa,* a sine expressed in figures. — *Jyā-vāja, as, ā, am,* Ved. having the elasticity of a bow-string; (Sāy.) a stout or strong bow (as if a substantive). — *Jyā-vāṇeya, ās,* m. pl., N. of a warrior-tribe; (*as*), m. a prince of this tribe. — *Jyā-hroḍa, as,* m. a peculiar kind of bow; (*au*), m. du., N. of a Sāman. — *Jyotpatti* (*jyā-ut*°), *is,* f. 'the calculation of the length of a chord,' derivation of (semi)-chords.

Jyakā, f. a bow-string; the chord of an arc in geometry.

Jyākā, f., Ved. a bow-string.

Jyāya, nom. A. *jyāyate,* to represent a bow-string.

ज्या 4. *jyā,* f. the earth; a mother.

ज्यु *jyu,* cl. 1. A. *jyavate,* &c., to go, approach.

ज्युत् *jyut* (for *dyut*), cl. 1. A. P. *jyotate, -ti,* to shine: Caus. P. *jyotayati, -yitum,* to shine upon, illuminate.

Jyuti, is, f. (for *dyuti*), light. — *Jyuti-mat, ān, atī, at,* shining, full of light.

Jyotā, f., Ved. 'the brilliant or shining one,' one of the mystical names of the cow.

Jyotisha, as, ī, am (fr. *jyotis*), relating to the heavenly bodies, astronomical, astrological; (*as*), m. an astronomer, astrologer; N. of certain magical formularies for exorcising the evil spirits supposed to possess weapons; (*am*), n. astronomy, astrology, the science of the course of the heavenly bodies and divisions of time resting thereon; N. of one of the six Vedāṅgas or of a short tract which gives only such a knowledge of the heavenly bodies as was required for fixing the days and hours of the Vedic sacrifices; (*ī*), f. a star, a planet, an asterism. — *Jyotisha-tattva, am,* n. or *jyotisha-ratnamālā,* f., N. of two works on astronomy. — *Jyotisha-vidyā,* f. astronomical science. — *Jyotisha-saṅgraha, as,* m. the whole science of astronomy. — *Jyotishī-mat, ān, atī, at,* Ved. shining, brilliant; (*ān*), m., N. of a particular sun or form of the sun.

Jyotishika, a wrong form for *jyautishika,* q. v.

Jyotishka, as, m. a luminary, a heavenly body; the luminaries regarded by the Jainas as a class of deities arranged under five heads, viz. sun, moon, the planets, fixed stars, and lunar mansions; the plant Premna Spinosa; the plant Plumbago Zeylanica; the seed of Trigonella Fœnum Græcum; N. of a Nāga; N. of a man; (*ā*), f., N. of a plant, = *jyotishmatī;* (*am*), n., N. of a luminous weapon with which Arjuna destroyed Tamas or darkness personified (see Mahā-bh. Droṇa-parva 1325); N. of the shining peak of the Meru.

Jyotis, is, n. light in various forms and under various aspects, as the light of the sun, of dawn, of fire, of lightning, &c.; brightness or clearness of the sky, daylight (opposed to Tamas); lightning; light appearing in three forms, viz. fire on the earth, ether or air in the intermediate region, and sun in the sky; a glance of the eye, the faculty of seeing, the eye; the heavenly bodies, the planets and stars (in this sense pl., e. g. *jyotishām ayanam,* the course of the heavenly bodies); sun and moon (in this sense du., e. g. *jyotishor upasargāḥ,* eclipses &c. of the sun and moon); the light of heaven, the celestial world; light as the divine principle of life or as the source of intelligence, intelligence; light as a type of freedom, of bliss and of victory, [cf. Lat. *lux* and Gr. φάος, φῶς]; N. of the Jyotishṭoma as applied to the first and sixth days of the Abhi-plava ceremony which lasts six days; N. of certain formularies containing the word *jyotis;* a kind of metre consisting of thirty-two short and sixteen long syllables; the science of the course of the heavenly bodies, &c., see *jyotisha;* a mystical term for the letter *r;* (*is*), m. fire; the sun; N. of the plant Trigonella Fœnum Græcum; N. of a son of Manu Svārocisha; also of Marut; [cf. *citra-jyotis* and *dakshiṇā-j*°.] — *Jyotiḥ-śāstra, am,* n. the science of astronomy; a work upon astronomy. — *Jyotiḥ-sāman, a,* n., N. of a Sāman. — *Jyotiḥ-siddhānta, as,* m. title of an astronomical work. — *Jyotir-agra, as, ā, am,* Ved. preceded by light or life. — *Jyotirathyā,* f., N. of a river; (a wrong form for *jyotī-rathā.*) — *Jyotir-anīka, as, ā, am,* Ved. having a shining face or appearance. — *Jyotir-iṅga* or *jyotir-iṅgaṇa, as,* m. 'moving light,' a fire-fly. — *Jyotir-īśa* or *jyotir-īśvara, as,* m., N. of the author of the Dhūrta-samāgama. — *Jyotir-gaṇa, as,* m. the heavenly bodies collectively. — *Jyotir-jarāyu, us, us, u,* Ved. surrounded by a brilliant covering; (Sāy.) brilliant (among the clouds) like an embryo. — *Jyotir-jña, as,* m. 'star-knower,' an astrologer, one versed in astronomy. — *Jyotir-jvalanārci-śrī-garbha* (°*na-ar*°), *as,* m., N. of a Bodhi-sattva. — *Jyotir-dhāman, ā,* m., N. of one of the seven sages in the Manv-antara of Tāmasa. — *Jyotir-bhāsamaṇi, is,* m. a kind of gem. — *Jyotir-bhāsin, ī, inī, i,* brilliant with light. — *Jyotir-maṇḍala, am,* n. the stellar sphere. — *Jyotir-maya, as, ī, am,* consisting of light, brilliant, abounding with stars, starry. — *Jyotirmālin, ī,* m. (for *-mālin?*), a fire-fly. — *Jyotir-mukha, as,* m., N. of one of the monkey-followers of Rāma. — *Jyotir-liṅga, am,* n., N. of several Liṅga temples. — *Jyotir-lekhāvalayin, ī, inī, i,* studded with rows of stars. — *Jyotir-loka, as,* m. the world of light. — *Jyotir-vid, t, t, t,* knowing the stars, an astronomer; creating light (in this sense rt. 3. *vid,* to find). — *Jyotir-vidyā,* f. the science of astronomy, astrology. — *Jyotir-vīja, am,* n. 'seed of light,' a fire-fly. — *Jyotir-hastā,* f. an epithet of Durgā. — *Jyotiś-cakra, am,* n. 'circle of the luminaries,' the zodiac. — *Jyotish-kaṇa, as,* m. a spark of fire. — *Jyotish-kara, as,* m. 'light-causer,' a kind of flower. — *Jyotish-kalpa, as, ā, am,* like flame or fire, blazing, radiant. — *Jyotishkalpa-latā,* f. title of an astrological work. — *Jyotish-kṛi,* cl. 8. P. *-karoti, -kartum,* to make light, illumine. — *Jyotish-kṛit, t, t, t,* Ved. creating light. — *Jyotish-ṭama, as, ā, am,* diffusing the most brilliant light. — *Jyotishṭoma, as,* m. (fr. *jyotis-stoma*), a Soma ceremony considered as the typical form of a whole class of ceremonies; it consists of either four or seven subdivisions, viz. the Agni-shṭoma, Ukthya, Shoḍaśin, Ati-rātra, or in addition to these the Atyagni-shṭoma, Vāja-peya, and Aptor-yāma. — *Jyotish-ṭva, am,* n. luminousness, illumination; the condition of light. — *Jyotish-paksha, as, ā, am,* having brilliant wings. — *Jyotish-prabha, as,* m. 'brilliant with light,' N. of a kind of flower; N. of a Buddha; also of a Bodhi-sattva. — *Jyotish-mat, ān, atī, at,* luminous, brilliant, shining, belonging to the world of light, heavenly, celestial; *jyotishmatī trishṭup,* a form of the Trishṭubh metre, containing three Pādas of twelve syllables each and one Pāda of eight syllables; (*ān*), m. the sun; N. of one of the seven suns appearing at the destruction of the world; N. of the third foot of Brahmā; N. of a son of Manu Svāyambhuva; also of Manu Sāvarṇa; N. of a king of Kuśa-dvīpa; also of a son of Priya-vrata; N. of a mountain; (*tī*), f. the night (as illumined by the stars), heart-pea, Cardiospermum Halicacabum. — *Jyotis-sāt,* ind. to flame, to fire or light; *jyotissāt kṛi,* to light, illumine, set on fire. — *Jyotī-ratha, as,* m., N. of a serpent-demon. — *Jyotī-ratha, as, ā, am,* whose chariot is light; (Sāy.) bearing fire or the oblation like a chariot; (*as*), m. the pole-star or in mythology Dhruva, son of Uttāna-pāda; a kind of serpent; (*ā*), f., N. of a river which joins the Soṇa or Sone. — *Jyotī-rasa, as,* m. a kind of gem. — *Jyotī-rūpa-svayambhū, ūs,* m. Svayambhū (Brahmā) in the form of light. — *Jyotī-rūpeśvara* (°*pa-īś*°), *am,* n., N. of a Liṅga.

Jyotsnā, f. a moonlight night; moonlight; light, splendor in general; N. of one of the bodies of Brahmā; N. of one of the sixteen Kalās of the moon; an epithet of Durgā; N. of two plants, =

jyotsnī and *ghoshātakī*. — *Jyotsnā-kālī*, f., N. of a daughter of the moon and wife of Pushkara who was a son of Varuṇa. — *Jyotsnā-priya, as*, m. 'a friend of the moonlight,' the bird Chakora or Greek partridge. — *Jyotsnā-vat, ān, atī, at*, illuminated by the moon, shining, brilliant. — *Jyotsnā-vṛiksha, as*, m. the tree or tripod of a lamp, a lamp-stand, candlestick. — *Jyotsneśa* (°*nā-īśa*), *as*, m. 'lord or husband of the moonlight,' the moon.

Jyotsnikā, f., N. of a plant, = *koshātakī*.

Jyotsnī, f. a moonlight night; a small cucumber, Trichosanthes Dioeca; a kind of perfume, = *reṇukā*; (a wrong form for *jyautsnī*.)

Jyautisha, am, n., N. of a Sāman.

Jyautishika, as, m. one who knows the Jyotisha, an astronomer, astrologer.

Jyautsna, as, ī, am, luminous especially with moonlight; (*as*), m. the time of moonlight, the light half of a month; (*ī*), f. a full moon night; N. of a plant, = *paṭolikā*.

Jyautsnikā, f. a moonlight night; (perhaps an incorrect form for *jyotsnikā*.)

ज्यो **jyo**, cl. 1. A. *jyavate*, &c., to advise, instruct, order; observe a vow or any religious obligation.

ज्योक् **jyok**, ind. long, for a long time, for a long while; *jyoktamām*, superl. ind. for the longest time, longest. — *Jyog-jīvātu, us*, f. long life; *jyok kṛi*, to be long about anything, delay.

ज्योडि **jyoḍi**, in names of plants. Cf. *kara-jyoḍi* and *hasta-j°*.

ज्योतयमानक **jyotayamānaka**, *as, ikā, am*, Ved. shining (?).

ज्योतिक **jyotika**, *as*, m., N. of a Nāga; (perhaps a wrong reading for *jyotishka*.)

ज्योतिस् **jyotis**, &c. See p. 353, col. 2.

ज्यौ **jyau**, *aus*, m. (a word borrowed fr. the Gr. Ζεύς), the planet Jupiter.

ज्रि 1. **jri**, cl. 1. P. *jrayati*, &c., to overpower, conquer; to go.

Jraya. Cf. *prithu-jraya*.

Jrayas, as, n., Ved. a plain, expanse, space; (Sāy.) speed; splendor; overpowering; [cf. Zend *zarajo*.]

Jrayasāna, as, ā, am, Ved. spreading, expanding, occupying space; (Sāy.) going.

2. *jri, is, is, i*, in *uru-jri*, q. v.

ज्रि 3. **jri** or **jrī** [cf. rt. 1. *jṛī*], cl. 1. 10. 9. P. *jrayati, jrāyayati, jriṇāti*, &c., to grow old, to be or become old or decayed.

ज्वर् **jvar**, cl. 1. P. *jvarati, jajvāra, jvarishyati, ajvārīt, jvaritum*, to be feverish, to be hot with fever or passion, to be diseased &c.: Caus. P. *jvarayati, -yitum*, to make feverish: Desid. *jijvarishati*: Intens. *jājvaryate, jājūrti*; [cf. Lat. *a-ger*; Hib. *gurt*, 'pain, trouble, fierceness;' Germ. *schwer*; Old Germ. *swâr, swâri*; Germ. *quälen?*].

Jūrṇa, as, ā, am. See rt. 1. *jur*, p. 349, col. 3.

Jvara, as, m. fever of different kinds (called after the different doshas or humors of the body which are supposed to be affected by them; fever is called the leader and king of all diseases); fever of the soul, mental pain, affliction, grief, trouble, sorrow, distress; (*ā*), f. fever; (*as, ā, am*), heated, raging (with fever, passion, &c.), excited, inflamed. — *Jvara-ghna, as, ī, am*, febrifuge, anti-febrile, dispelling fever or ague; (*as*), m. or according to some (*ī*), f. the plant Cocculus Cordifolius, = *guḍūćī*; the plant Chenopodium Album, = *vāstūka*. — *Jvara-ćikitsā*, f. medical treatment of fever. — *Jvara-nāśaka, as, ā, am*, febrifuge. — *Jvara-nirṇaya, as*, m., N. of a medical work. — *Jvara-pratīkāra, as*, m. cure of fever. — *Jvara-hantṛi, tā, trī, tṛi*, febrifuge; (*trī*), f. the plant Rubia Munjista. — *Jvarāgni* (°*ra-ag*°), *is*, m. feverish heat, the hot paroxysm in fever. — *Jvarāṅkuśa* (°*ra-aṅ*°), *as*, m. a febrifuge; the plant Andropogon Jvarancusa; title of a work on medicine. — *Jvarāṅgī* (°*ra-aṅ*°), f., N. of a plant, = *bhadra-dantikā*. — *Jvarāntaka* (°*ra-an*°), *as, ā, am*, febrifuge, dispelling fever; (*as*), m. the plant Cathartocarpus Fistula; a kind of Nimba growing in Nepal. — *Jvarānvita* (°*ra-an*°), *as, ā, am*, suffering from fever or ague. — *Jvarāpaha* (°*ra-ap*°), *as, ā, am*, febrifuge; (*ā*), f. a febrifuge, the plant Medicago Esculenta, = *villa-pattrī* (?).

Jvarita, as, ā, am, or *jvarin, ī, iṇī, i*, febrile, feverish, affected with fever.

Jvāra. See *nava-jvāra*.

ज्वल् **jval**, cl. 1. P. (ep. also A.) *jvalati, -te, jajvāla, jvalishyati, ajvālīt, jvalitum*, to burn brightly, blaze, flame, glow, shine; to burn (as a wound); to be ardent: Caus. P. *jvālayati* and *jvalayati, -yitum*, to set on fire, light, kindle, make radiant, illuminate: Desid. *jijvalishati*: Intens. *jājvalyate, jājvalti*, to flame violently, shine strongly, be brilliant; [cf. Hib. *gual-laim*, 'I blacken, burn;' *gual*, 'coal, coals, fire;' Germ. *Kohle*: Old Germ. *colo*: Eng. *coal*: Lith. *swelù*: Old Germ. *walla, walm, wâli*.]

Jvala, as, ā, am, flaming, blazing, shining, brilliant; (*as*), m. flame, blaze, light. — *Jvala-mukhī*, f., N. of a tutelary deity in the family of Lomaśa; [cf. *jvālā-mukhī*.] — *Jvalānana* (°*la-ān*°), *as, ā, am*, having the face flaming. — *Jvalā-rāsabhakā-maya, as*, m. = *jāla-gardabha*.

Jvalakā, f. a large flame or blaze.

Jvalat, an, antī, at, burning, blazing; shining, radiant, brilliant. — *Jvalan-maṇi, is, is, i*, blazing with jewels; (*is*), m. a brilliant gem.

Jvalana, as, ā, am, inflammable, combustible, flaming, shining; (*as*), m. fire; a N. of the numeral 3; corrosive alkali; the plant Plumbago Zeylanica; (*ā*), f., N. of a daughter of Takshaka and wife of Ṛićeyu [cf. *jvālā*]; (*am*), n. burning, blazing. — *Jvalanāśman* (°*na-aś*°), *ā*, m. the sun-stone; [cf. *sūrya-kānta*.]

Jvalanīya, as, ā, am, fit to be burnt, combustible.

Jvalayat, an, antī, at, kindling, burning, illumining, blazing, radiant.

Jvalita, as, ā, am, kindled, burnt, blazing, flaming; (*tṛiṇeshu jvalitam trayā*, you have lighted a fire in the grass, i. e. you have had easy work.) — *Jvalita-nayana, as, ā, am*, fiery-eyed, looking angrily or fiercely; also *jvalita-ćakshus, jvalita-netra*, &c. — *Jvalitānana* (°*ta-ān*°), *as, ā, am*, having the face flaming.

Jvalin, ī, inī, i, burning, flaming, shining; (*inī*), f. the plant Sanseviera Zeylanica, = *mūrvā*.

Jvāla, as, ī, am, burning, blazing; (*as*), m. light, flame, a torch; (*ā*), f. a blaze, flame, illumination; burnt rice; N. of a daughter of Takshaka and wife of Ṛiksha; [cf. Hib. *gual*, 'coal.'] — *Jvālā-khara-gada* and *jvālā-gardabhaka, as*, m. = *jāla-gardabha*. — *Jvālāgni* (°*la-ag*°), *is*, m. blazing fire, flame. — *Jvālā-jihva, as*, m. 'flame-tongued,' N. of fire; N. of an attendant of Skanda; of Śiva; of a Dānava. — *Jvālā-dhvaja, as*, m. 'flame-marked,' fire. — *Jvālā-mukha, as*, m. 'flame-mouthed,' a class of demons; (*ī*), f. a volcano; any place where subterranean fire or inflammable gas breaks forth, such places being held sacred by the Hindūs as indicating the presence of a form of Durgā; (a celebrated Jvālā-mukhī exists in the hills north-east of the Pañjāb to which pilgrimages are made; the soil abounds with carburetted hydrogen gas which takes fire upon coming in contact with the external air. According to the legend, the flame proceeds from the fire which the wife of Śiva created and in which she burned herself. Śiva finding that this flame was about to consume the world, buried it in the hollow of the mountain. According to another legend, the tongue of Pārvatī fell at this place. There is a similar volcanic region in Chinese Tartary where fire is produced by digging into the earth.) — *Jvālā-liṅga, am*, n. 'flame-linga,' N. of a temple of Śiva. — *Jvālā-vaktra, as*, m. 'flame-mouthed,' N. of an attendant of Śiva. — *Jvāleśvara* (°*la-īś*°), N. of a Tīrtha.

Jvālin, ī, inī, i, flaming, blazing; (*inī*), f. mystical name of the letter *v*.

झ

झ 1. **jha**, the ninth consonant of the Sanskṛit alphabet and the aspirate of the preceding letter. — *Jha-kāra, as*, m. the letter or sound *jh*.

झ 2. **jha**, *as, ā, am*, asleep, sleeping; lost, destroyed; (*as*), m. a peculiar sound; playing a tune, beating time; a sound like the splashing of water or the clashing of symbols, jingling, clanking, &c.; wind accompanied by rain; a stray, a thing lost or mislaid; a N. of a chief of the Daityas or demons; an epithet of Bṛihaspati, the preceptor of the gods; (*ā*), f. the descent of a cascade, a water-fall.

झगझगाय **jhagajhagāya**, nom. A. *jhagajhagāyate*, to sparkle, flash.

झङ्कार **jhaṅ-kāra**, *as*, m. or *jhaṅ-kārita, am*, n. (fr. the imitative word *jham*), a low murmuring sound, as the buzzing or humming of bees &c.

झञ्झन **jhañjhana**, *am*, n. (onomatopoetic), an indistinct noise like the jingling and clanking of metal ornaments, any ringing or rattling sound.

Jhañjhā, f. the noise of the wind or of falling rain; wind, wind and rain, a hurricane, a gale; a clang or sharp clanking sound, jingling; raining in large drops; a stray, anything lost. — *Jhañjhānila* (°*jhā-an*°), *as*, m. wind with rain, a high wind in the rainy season, a typhoon or the sort of tempest frequent during the south-west monsoon. — *Jhañjhā-vāta, as*, m. wind with rain, a storm, a squall.

झट् **jhaṭ**, cl. 1. P. *jhaṭati*, &c., to become matted together or entangled (as hair), to become confused or intermixed.

Jhaṭā, f. the plant Flacourtia Cataphracta.

Jhaṭi, is, m. a small tree, a shrub, a bush.

Jhāṭa, as, m. an arbour, bower, place overgrown with creepers; a wood, a thicket; cleaning sores or wounds; (*ā* or *ī*), f. jasmine, Jasmiunm Auriculatum.

Jhāṭala, as, m. the tree Bignonia Suaveolens.

Jhāṭikā or *jhāṭīkā*, f. = *jhāṭā* above.

झटिति **jhaṭiti**, ind. (fr. *jhaṭ*, an onomatopoetic word with *iti*; cf. *paṭiti*), quickly, speedily, instantly; at once; on the spot.

झणझण **jhaṇajhaṇa** or **jhaṇajhaṇā** (an onomatopoetic word), the jingling or tinkling of ornaments; [cf. *ćhanaććhan* and *jhalajjhalā*.] — *Jhaṇajhaṇī-bhūta, as, ā, am*, rattling.

Jhaṇajhaṇāya, nom. A. *-yate*, &c., to jingle, tinkle.

Jhaṇajhaṇāyita, am, n. jingling, tinkling.

झणत्कार **jhaṇat-kāra** or **jhanat-kāra**, *as*, m. (fr. the imitative sound *jhaṇat* and *kāra*), the jingling, tinkling, or clinking of metallic ornaments.

झनज्झना **jhanajjhanā**, flapping noise.

झम् **jham**, cl. 1. P. *jhamati*, &c. = *ćham* and *jam*, to eat, consume.

झम्प **jhampa**, *as, ā*, m. f. a spring, a jump, jumping, springing, plunging. — *Jhampāśin* (°*pa-āś*°), *ī*, m. a kingfisher.

Jhampāka, as, m. or *jhampāru, us*, m. a monkey, an ape.

Jhampin, ī, m. 'a leaper,' an ape, a monkey.

झर **jhara**, *as, ā* or *ī*, m. f. a cascade, a water-fall; (*ī*), f. a river; [cf. *nir-jhara*.]

Jharat, an, antī, at, flowing or falling down; [cf. *kshar*.]

झर्च् **jharć**, cl. 6. P. *jharćati*, or *jharćh*, cl. 6. P. *jharćhati*, or *jharjh*, cl. 6. P. *jharjhati*, to speak; to blame, menace; injure.

झर्झर **jharjhara**, *as, ī*, m. f. (said to be fr.

the last), a sort of drum; (*as*), m. the Kali-yuga, the present Yuga or age of the world; N. of a Daitya, a son of Hiraṇyāksha; N. of a river; (*ā*), f. a whore [cf. *ṛiććharā*]; (*am*), n. a sound as of splashing or dropping.
Jharjharaka, as, m. the fourth or present age of the world, the Kali-yuga.
Jharjharin, ī, iṇī, i, furnished with a drum; epithet of Śiva.

झर्झरीक *jharjharīka, as,* m. the body; a region, a country; a picture.

झलक्का *jhalakkā,* f. a large flame.

झलज्झला *jhalajjhalā,* f. an onomatopoetic word for the noise of falling drops, the flapping of an elephant's ears, or of flaccid breasts, &c.

झलरी *jhalarī,* f. = *jharjhara,* a sort of drum; a curl; [cf. *jhallarī.*]

झला *jhalā,* f. a girl, a daughter; sunshine, splendor, brilliant or glittering light; a cricket; [cf. *jhillī;* cf. also rt. *jval;* Hib. *gal,* 'heat;' *galla,* 'fairness, brightness, beauty;' *gallad,* 'a lass, a young girl.']

झलि *jhali, is,* f. the areca-nut.

झल्ल *jhalla, as,* m. a prize-fighter, a cudgel-player, a man of a tribe following the profession of a Jhalla; a designation of one of the degraded classes sprung from an outcast Kshatriya; (*ī*), f. a kind of drum.

झल्लक *jhallaka, am,* n. (fr. *jhalla,* imitative sound), cymbals; (*ī*), f. a kind of drum.

झल्लकण्ठ *jhallakaṇṭha, as,* m. a pigeon; [cf. *jhillī-kaṇṭha.*]

झल्लना *jhallanā,* f. a particular Prākṛit metre.

झल्लरी *jhallarī,* f. (fr. *jhalla,* imitative sound; cf. *jhalarī*), a kind of musical instrument, a sort of drum or cymbal; a curl, a lock of hair; moisture; purity; a ball &c. of perfumed substances used for cleaning the hair; [cf. *jhalarī* and *jhillarī.*]

झल्लिका *jhallikā,* f. a rag or cloth used for applying colour or perfumes; dirt rubbed off the body by the application of perfumes; light, splendor, lustre; [cf. *jhillikā.*]

झल्लीषक *jhallīshaka,* a sort of musical instrument.

झल्लोल *jhallola, as,* m. a ball or protuberance at the lower end of a spindle.

झष *jhash,* cl. 1. P. A. *jhashati, -te,* &c., to take; to put on, wear, cover; (only P.) to hurt or kill.
Jhasha, as, m. a large fish, a fish in general; the sign of the zodiac Pisces; a forest, a thicket; a forest overgrown with grass; heat, warmth; (*ā*), f. the plant Uraria Lagopodioides; (*am*), n. a desert. — *Jhasha-ketana* or *jhasha-dhvaja, as,* m. a N. of Kandarpa or the god of love; love. — *Jhashāṅka* (°*sha-an*°), *as,* m. an epithet of Aniruddha or the son of Kāma. — *Jhashāśana* (°*sha-aś*°), *as,* m. the Gangetic porpoise, Delphinus Gangeticus. — *Jhashodarī* (°*sha-ud*°), f. an epithet of Satyavatī, the wife of Śāntanu and mother of Vyāsa.

झाङ्कृत *jhāṅ-kṛita, am,* n. (fr. *jhām,* imitative sound, and rt. 1. *kṛi*), a tinkling ornament worn round the toes or feet.

झाट *jhāṭa.* See under rt. *jhaṭ.*

झाटामला *jhāṭāmalā,* f. = *jhāṭā,* Jasminum Auriculatum; (according to others two separate words, *jhāṭā* and *amalā.*)

झाटास्त्रक *jhāṭāstraka, as,* m. the water melon.

झाबुक *jhābuka, as,* m. the tree Tamarix Indica (?); [cf. *jhāvuka.*]

झामक *jhāmaka, am,* n. a burnt or vitrified brick.

झामर *jhāmara, as,* m. a small whetstone, used chiefly by housewives for sharpening their spindles, needles, &c.

झार्झर *jhārjhara* or *jhārjharika, as,* m. (fr. *jharjhara*), a tabor-player, a drummer.

झालरी *jhālarī* [cf. *jhalarī*], a kind of drum or tabor.

झाला *jhālā,* f. = *jhalā,* q. v.

झालि *jhāli, is,* f. a sort of sour or unripe mango fried with salt, mustard, and Asa Fœtida.

झावु *jhāvu, us,* m. the tree Tamarix Indica; also *jhāvuka, as,* m. and *jhāvū, ūs,* m.

झिङ्गाक *jhiṅgāka, as,* m. a sort of cucumber, Luffa Acutangula.

झिङ्गिनी *jhiṅginī,* f. a sort of cucumber, Luffa Acutangula; a torch, a firebrand.
Jhiṅgī, f. a sort of cucumber, Luffa Acutangula.

झिज्झी *jhijjī,* f. = *jhillī,* a cricket; [cf. *jhiñjhī.*]

झिञ्झिम *jhiñjhima, as,* m. a forest on fire.

झिञ्झिरा *jhiñjhirā* and *jhiñjhirishṭā,* f., N. of a shrub.

झिञ्झी *jhiñjhī,* f. = *jhillī,* a cricket.

झिण्टी *jhiṇṭī,* f. a shrub, Barleria Cristata; *nīlā jhiṇṭī,* Barleria Cærulea.

झिरिका *jhirikā* or *jhirī* or *jhirikā* or *jhirukā,* f. a cricket.

झिल्लरी *jhillarī,* f. = *jhallarī,* q. v.

झिल्लि *jhilli, is,* f. a cricket; a kind of musical instrument; membrane or parchment; [cf. *jhillī;* cf. also Lat. *gryllus;* Germ. *Grille.*]
Jhillikā, f. a cricket; a cricket's cry; the light of sunshine, strong light, splendor; the dirt which comes from the body in rubbing it with perfumes; a cloth or rag used for applying colour, unguents, &c.; a kind of skin or membrane, parchment. — *Jhillikā-gaṇa-nādita, as, ā, am,* resounding with a multitude of crickets.
Jhillī, f. a cricket; the wick of a lamp; a cloth or rag for applying unguents, colour, &c.; sunshine, light, lustre; rice burnt by cooking in a saucepan, &c.; a musical instrument, cymbals; parchment. — *Jhillī-kaṇṭha, as,* m. a domestic pigeon.
Jhillika, as, m. a cricket; (*ā*), f. a cricket; sunshine; dirt taken off the body in rubbing it with perfumes.
Jhīrikā and *jhīrukā,* f. a cricket.

झिल्लिन् *jhillin, ī,* m., N. of a Vṛishṇi.

झु *jhu,* cl. 1. A. *jhavate,* &c., to go or move.

झुण्ट *jhuṇṭa, as,* m. a shrub, a bush.

झुमरि *jhumari* or *jhumeri, is,* f. one of the Rāgiṇīs or modes of music personified.

झूणि *jhūṇi, is,* f. a kind of betel-nut; a voice or communication from heaven boding ill-luck, evil omen; a thicket &c. (= *kaṭhina.*)

झूष *jhūsh,* cl. 1. P. *jhūshati,* to hurt, kill; (a various reading for *yūsh.*)

झॄ *jhṝi* (another form of rt. 1. *jṝi*), cl. 4. 9. P. *jhīryati, jhṛiṇāti,* &c., to become old.

झोड *jhoḍa, as,* m. the betel-nut tree.

झौलिक *jhaulika,* a small bag for betel &c.

झ्यु *jhyu,* cl. 1. P. *jhyavati,* &c., to go or move.

ञ

ञ 1. *ña,* the nasal belonging to the palatal class of letters. It only really occurs in conjunction with palatal consonants; and when preceding *ć, ćh,* has much the sound of *n* in *inch;* when preceding *j, jh,* much the sound of *n* in *singe.* — *Ña-kāra, as,* m. the letter or sound *ñ.*

ञ 2. *ña, as,* m. a singer; any jingling or inarticulate sound; a heretic, an apostate; an ox; a N. of Śukra, regent of the planet Venus.

ट

ट 1. *ṭa,* the eleventh consonant of the Sanskrit alphabet and first of the third class or cerebrals; it has much the sound of *t* in *true,* but properly pronounced by keeping back the tip of the tongue and slightly turning it upwards. — *Ṭa-kāra, as,* m. the letter or sound *ṭ.* — *Ṭa-varga, as,* m. the cerebral consonants collectively. — *Ṭavargīya, as, ā, am,* belonging to the cerebral class of consonants.

ट 2. *ṭa, as,* m. sound or an imitative sound like the twang of a bow-string &c.; a dwarf; a quarter, a fourth; (*ā*), f. the earth; an oath, confirming an assertion by ordeal &c; (*am*), n. a hollowed cocoa-nut.

टक्कदेश *ṭakka-deśa, as,* m. the country of the Ṭakkas; [cf. *ṭakva.*]
Ṭakkadeśīya, as, m. a kind of pot-herb, Chenopodium Album; [cf. *vāstūka.*]

टक्कर *ṭakkara, as,* m. the clapping of cymbals or a drum (?), a blow, knock, rap (?).

टक्किबुद्ध *ṭakkibuddha, as,* m., N. of a man.

टक्व *ṭakva, ās,* m. pl. = *bāhīka;* [cf. *ṭakka-deśa.*]

टक्वर *ṭakvara, as,* m. an epithet of Śiva.

टगर *ṭagara, as, ā, am,* squint-eyed [cf. *kekara* and *ṭeraka*]; (*as*), m. borax; wanton play or sport; wandering of the mind, confusion, perplexity; an object of sense.

टङ्क् *ṭaṅk,* cl. 10. 1. P. *ṭaṅkayati, ṭaṅkati,* to bind, tie; cover.
Ṭaṅka, as, am, m. n. (according to some only m.; said to be fr. the preceding), a spade, hoe, hatchet, stone-cutter's chisel or similar instrument; a sword, scimitar, sacrificial hatchet or knife; a scabbard, the sheath of a sword (only m.); a peak or crag shaped like the edge of a hatchet, the edge or declivity of a hill, slope; a chasm, cleft; anger, wrath; pride, arrogance; a weight (of silver) equal to four Māshas or twenty-four Raktikās; the wood-apple or Feronia Elephantum, = *nīla-kapittha;* the fruit of the wood-apple (n. only); borax; a stamped coin; (*as, ā, am*), m. f. n. the leg. — *Ṭaṅka-ṭīka, as,* m. an epithet of Śiva. — *Ṭaṅka-pati, is,* m. the master of the mint. — *Ṭaṅka-vat, ān, atī, at,* having crags or declivities. — *Ṭaṅka-śālā,* f. a mint.
Ṭaṅkaka, as, m. a stamped coin especially of silver, silver money. — *Ṭaṅkaka-pati, is,* m. the master of a mint or superintendent of the silver coin. — *Ṭaṅkaka-śālā,* f. a mint.

टङ्कण *ṭaṅkaṇa, as,* m. borax; (*ās*), m. pl., N. of a people in the north-east of Madhya-deśa; (*am*), n. binding, tying. — *Ṭaṅkaṇa-kshāra, as,* m. borax.

टङ्कानक *ṭaṅkānaka, as*, m. the mulberry, Morus Indica.

टङ्कार *ṭaṅ-kāra, as*, m. (fr. *ṭam*, imitative sound, and 1. *kāra*), howling, a howl, a cry, a sound, a clang, the twang of a bow-string &c.; fame, notoriety; surprise, wonder, [cf. *ṭāṅ-kāra*]; (*ī*), f., N. of a shrub, commonly called Ṭekārī.
Ṭaṅkārita, am, n. humming; (a various reading for *jhaṅkārita*.)

टङ्ग *ṭaṅga, as, am*, m. n. (another form of *ṭaṅka* above), a spade, a hoe; a sword, a peculiar kind of sword; a leg; (*as*), m. borax; a weight of four Māshās.

टङ्गण *ṭaṅgaṇa, as, am*, m. n. borax; [cf. *ṭaṅkaṇa*.]

टङ्गिनी *ṭaṅginī*, f. the plant Clypea Hernandifolia, commonly Ākanādi.

टट्टनी *ṭaṭṭanī*, f. a small house-lizard.

टट्टरी *ṭaṭṭarī*, f. a kind of musical instrument; a kettle-drum; a joke, a jest; a lie.

टट्टर *ṭaṭṭura, as*, m. the sound of a drum; (a various reading for *dardura*.)

टण्डन *ṭaṇḍana, as*, m., N. of a prince.

टल् *ṭal*, cl. 1. P. *ṭalati, ṭaṭāla*, &c., to be confused, to be disturbed by fear or anxiety &c.
Ṭala or *ṭāla, as*, m. perturbation, confusion (?).
Ṭalana, am, n. anxiety, perturbation.

टाङ्क *ṭāṅka, am*, n. a spirituous liquor prepared from the fruit of the Feronia Elephantum or a similar tree.

टाङ्कर *ṭāṅkara, as*, m. a blackguard, a lecher, a libertine; [cf. *ṭāra*.]

टाङ्कार *ṭāṅ-kāra, as*, m. or *ṭāṅ-kṛita, am*, n. (fr. *ṭām*, imitative sound, and rt. 1. *kṛi*), a sound, a clang, a twang, &c.; [cf. *ṭaṅ-kāra* and *ḍāṅ-kṛiti*.]

टार *ṭāra, as*, m. a horse; a catamite.

टिक् *ṭik*, cl. 1. A. *ṭekate*, &c., to go or move; [cf. *ṭīk, tik, tīk*.]

टिका *ṭikā* in *svarga-grāma-ṭikā-viluṇṭhana*, the spoils of the poor villages of heaven (?).

टिक्क *ṭikka, as*, m., N. of a man.

टिटिभक *ṭiṭibhaka, as*, m. a bird, = *ṭiṭṭibha*.

टिटिल *ṭiṭila, am*, n. a large number, = 100 Nāga-balas.

टिट्टिभ *ṭiṭṭibha, as*, m. a kind of bird, Parra Jacana or Gœnsis; N. of a Daitya; also of a Dānava who was an enemy of Indra in the thirteenth Manvantara; (*ī*), f. the female of the bird Parra Jacana.
Ṭiṭṭibhaka, as, m. the bird Parra Jacana or Gœnsis.

टिण्टिणि *ṭiṇṭiṇi, is*, m., N. of a man.

टिण्टिणिका *ṭiṇṭiṇikā* or *ṭiṇṭiṇīkā*, f., N. of a plant.

टिण्डिश *ṭiṇḍiśa, as*, m. a kind of plant, = *tindiśa*, &c.

टिप् *ṭip*, cl. 10. P. *ṭepayati*, &c., to direct, send, throw, cast; (a various reading for *ḍip*.)
Ṭepana, am, n. sending, throwing.

टिप्पनी *ṭippanī*, f. (also spelt *ṭippaṇī*), a gloss, a comment, commentary.

टिरिटिरा *ṭiriṭirā*, f. (an onomatopoetic word), whispering.

टीक् *ṭīk* [cf. *ṭik*], cl. 1. A. *ṭīkate*, &c., to go or move; cl. 10. P. *ṭīkayati*, &c., to explain, make clear.
Ṭīkā, f. any commentary, but especially a commentary on another commentary (e. g. the commentary by Ānanda-giri on Śaṅkara's Upanishad-bhāshya is called *bhāshya-ṭīkā*.

टु *ṭu, us*, m. gold; one who changes his shape at will, a proteus; Kāma or the god of love.

टुण्टुक *ṭuṇṭuka, as, ā, am*, small, little, low, vile; cruel, harsh; (*as*), m. the tree Colosanthes Indica; the bird Sylvia Sutoria; (*ā*), f. a plant, commonly Aknidhi; [cf. *ṭaṅginī*.]

टुनाका *ṭunākā*, f. the plant Curculigo Orchioides.

टुल्ल *ṭulla, as*, m., N. of a man.

टेपन *ṭepana*. See rt. *ṭip*, last col.

टेर *ṭera, as, ā, am*, squinting. — *Ṭerāksha* (°*ra-ak*°), *as, ī, am*, squint-eyed.
Ṭeraka, as, ā, am, squinting.

टोटक *ṭoṭaka*, a kind of metre consisting of four lines of twelve syllables each.

टोडरक्ष्मापति *ṭoḍara-kshmāpati, is*, m. or *ṭoḍaramalla* or *ṭoḍarendra, as*, m., N. of a minister of Akbar Shāh and author of the Ṭoḍarānanda.

टोतला *ṭotalā*, f., N. of a deity.

टोदलतन्त्र *ṭodala-tantra, am*, n., N. of a Tantra.

टौक् *ṭauk*, cl. 1. A. *ṭaukate*, &c., to go, approach; (various reading for *ḍhauk*.)

ट्वल् *ṭval*, cl. 1. P. *ṭvalati*, &c., to be disturbed or confused.

ठ

ठ 1. *ṭha*, the twelfth consonant and aspirate of the preceding letter. — *Ṭha-kāra, as*, m. the letter or sound *ṭh*. — *Ṭhakāraya* (fr. the last), nom. P. *ṭhakārayati*: Desid. *ṭiṭhakārayishati*.

ठ 2. *ṭha, as*, m. a loud noise; an imitative sound as of a golden pitcher rolling down steps; the disk of the sun or moon, a circle, a globe; a cypher; a place frequented or held sacred by all; an object of sense; an idol, a deity; an epithet of Śiva.

ठक्कन *ṭhakkana, as*, m., N. of a prince; (various readings have *ḍhakkana* and *ṭhakkana*.)

ठक्कुर *ṭhakkura, as*, m. an idol, a deity, an object of reverence or worship; an honorific title after the name of a distinguished person; (sometimes written Thākur or popularly Tagore.)

ठठम् *ṭhaṭham*, ind. an imitative sound. See 2. *ṭha*.

ठार *ṭhāra, as*, m. rime, hoar-frost.

ठालिनी *ṭhālinī*, f. a girdle.

ठिण्ठा *ṭhiṇṭhā*, f., N. of a woman.

ड

ड 1. *ḍa*, the third letter of the cerebral class of consonants, having much the sound of *d* in *drum*, but properly pronounced by keeping back the tip of the tongue and slightly turning it upwards. In Bengal *ḍ* is often confounded in pronunciation with a hard *r*. — *Ḍa-kāra, as*, m. the letter or sound *ḍ*.

ड 2. *ḍa, as*, m. a sound; a kind of drum or tabor; fear; submarine fire; an epithet of Śiva; (*ā*), f. a Ḍākinī, i.e. a kind of female imp or goblin; a basket &c. carried by means of a sling.

डक्कारी *ḍakkārī*, f. the lute of the Cāṇḍālas.

डङ्गर *ḍaṅgara, as*, m. = *ḍiṅgara*, throwing, casting; (*ī*), f. a kind of gourd; (also *ḍaṅgārī*, &c.)

डप् *ḍap*, cl. 10. A. *ḍāpayate*, &c., to collect, accumulate, heap together.

डम् *ḍam*, cl. 1. P. *ḍamati*, &c., to sound.

डम *ḍama, as*, m. a despised mixed caste (commonly Ḍom), the son of a Cāṇḍālī and a Leṭa, employed to clear away filth &c.

डमर *ḍamara, as, ā*, m. f. a riot, tumult, affray, a conflict without weapons; terrifying an enemy by shouts and gestures; petty or predatory warfare carried on by detachments or between villages and not kings; (*am*), n. flight, rout, running away through fear; [cf. *ḍāmara*.]

डमरिन् *ḍamarin, ī*, m. (?) a sort of drum, = the next.
Ḍamaru, us, m. a musical instrument, a sort of small drum shaped like an hour-glass and held in one hand; anything surprising, any strange occurrence &c.
Ḍamaruka, am, n. a kind of drum.

डम्प् *ḍamp*, cl. 10. A. *ḍampayate*, &c. (a various reading for *ḍap*), to heap together.

डम्ब् *ḍamb*, cl. 10. P. *ḍambayati*, &c., to throw, cast, send; order.

डम्बर *ḍambara, as*, m., N. of one of the attendants of Skanda; an assemblage, collection, mass; (*as, ā, am*), famous, renowned.

डम्भ् *ḍambh*, cl. 10. A. *ḍambhayate*, &c. (various reading for *ḍap*), to collect.

डयन *ḍayana*. See rt. *ḍī*, p. 357, col. 1.

डलक *ḍalaka* or *ḍallaka, am*, n. a sling, a basket, a Ḍūlī carried on men's shoulders by means of a stick and ropes like the beam and strings of a balance, (presents of fruit, sweetmeats, &c., are usually sent in this manner); (*as*), m., N. of a man.

डल्लन *ḍalana* or *ḍallana, as*, m., N. of a scholiast on the medical work of Su-śruta.

डवित्थ *ḍavittha, as*, m., N. of a man; a wooden antelope (?); [cf. *ḍittha*.]

डहु *ḍahu, us*, or *ū, ūs*, m. the plant Artocarpus Lacucha.

डाकिनी *ḍākinī*, f. a kind of female imp or evil being attending Kālī and feeding on human flesh; N. of a place; [cf. *śākinī*.] — *Ḍākinī-tva, am*, n. the condition of a female demon.

डाङ्कृति *ḍāṅ-kṛiti, is*, f. (fr. *ḍām*, imitative sound, and 1. *kṛiti*), a sound, the clang of a bell, ding-dong, &c.; [cf. *ṭāṅ-kāra*.]

डाङ्गरी *ḍāṅgarī*, f. = *ḍaṅgarī*, q. v.

डामर *ḍāmara, as*, m. affray, riot, conflict without weapons &c. [cf. *ḍamara*]; rout, uproar, the bustle and confusion of festivity or strife; any surprising thing, sight, or occurrence; a N. common to six Tantras, viz. the Yoga-ḍāmara, Śiva-ḍ°, Durgā-ḍ°, Sārasvata-ḍ°, Brahma-ḍ°, and Gandharva-ḍ°; N. of one of the attendants of Śiva; N. of a race or mixed caste; (*as, ā, am*), riotous; [cf. *uḍ-ḍāmara*.] — *Ḍāmara-tva, am*, n. the state of one who excites awe.

डालिम *ḍālima, as*, m. = *dāḍima*, a pomegranate.

डाहल *ḍāhala, as*, m., N. of a people and their country.

डाहुक *ḍāhuka, as*, m. a gallinule; [cf. *dātyūha*.]

डिक्करी *ḍikkarī*, f. a young woman; (wrong form for *dikkarī*.)

डिङ्गर *ḍingara*, *as*, m. a servant, a slave; a rogue, a cheat; a low or depraved man; a fat man; throwing, flinging; invective, insult (?).

डिडका *ḍiḍakā*, f. perhaps a wrong form for *ḍimbhakā*.

डिडिम *ḍiḍima* or *ḍiḍimāṇaka*, a kind of bird; [cf. *ṭiṭṭibha*.]

डिण्डिक *ḍiṇḍika*, *as*, m., N. of a mouse whose story is told in the Mahā-bh. Udyoga-parva 5440.

डिण्डिम *ḍiṇḍima*, *as*, m. a musical instrument, a kind of small drum or tabor; a plant bearing a small fruit, Carissa Carandas. — *Ḍiṇḍimeśvara-tīrtha* (°*ma-īś*°), *am*, n., N. of a Tīrtha.

डिण्डिर *ḍiṇḍira*, *as*, m. cuttle-fish bone considered to be the foam of the sea; [cf. *hiṇḍira* and *ḍiṇḍīra*.] — *Ḍiṇḍira-modaka*, *am*, n. garlic.

डिण्डिश *ḍiṇḍiśa*, *as*, m. = *ṭiṇḍiśa* = *tindiśa*.

डिण्डीर *ḍiṇḍīra*, *as*, m. cuttle-fish bone held to be the foam of the sea; [cf. *ḍiṇḍira*.]

डित्थ *ḍittha*, *as*, m., N. of a man; a wooden elephant; a good-looking dark-coloured young man who is conversant with every branch of learning; [cf. *ḍavittha*.]

डिप् *ḍip* or *ḍimp* or *ḍimbh*, cl. 10. A. *ḍepayate* or *ḍimpayate* or *ḍimbhayate*, to collect, heap together; *ḍip*, cl. 4. 6. 10. P. *ḍipyati*, *ḍipati*, *ḍepayati*, to throw, cast, send or order; to direct; also *ḍimb*, cl. 10. A. *ḍimbayate*; [cf. rt. *ṭip*.]

डिम् *ḍim* (a Sautra root or one not occurring in the Dhātu-pāṭha), to hurt, injure.

डिम *ḍima*, *as*, m. a dramatic entertainment, dramatic exhibition of battle or siege, such as the Tripura-dāha, in which the destruction of the three cities of Tripura by Śiva is dramatised; a kind of mixed caste.

डिम्ब *ḍimba*, *as*, m. affray, riot, conflict without weapons, mutual defiance, petty and predatory war, &c. [cf. *ḍamara*]; sound or noise occasioned by terror; an egg; a chrysalis; the embryo in the first stage of its existence; a new-born child, any young animal; the bladder, the spleen, the lungs; the uterus; a globe or ball. — *Ḍimba-yuddha*, *am*, n. or *ḍimbāhava* (°*ba-āh*°), *as*, m. petty warfare, affray, skirmish, riot, &c.

डिम्बिका *ḍimbikā*, f. a libidinous woman; a bubble; a kind of water-fly; = *śoṇaka*, Calosanthes Indica.

डिम्भ् *ḍimbh* or *ḍimb*. See rt. *ḍip* above.

डिम्भ *ḍimbha*, *as*, m. a new-born child, any young animal; a fool, an idiot, a blockhead; (*ā*), f. an infant. — *Ḍimbha-ćakra*, *am*, n. a mystical circle; a diagram for telling fortunes.

Ḍimbhaka, *as*, *ikā*, m. f. a new-born child, young animal; (*as*), m., N. of a general of Jarā-sandha, younger brother of Haṃsa and son of Brahma-datta.

डी *ḍī*, cl. 1. 4. A. *ḍayate*, *ḍīyate*, *ḍiḍye*, *ḍayishyate*, *aḍayishṭa*, *ḍayitum*, to fly, pass through the air; to go: Caus. P. *ḍāyayati*, *-yitum*, *aḍīḍayat*: Desid. *ḍiḍayishate*: Intens. *ḍeḍīyate*, *ḍeḍayīti* or *ḍeḍeti*.

Ḍayana, *am*, n. flying in the air, the flight of a bird; a car or litter carried upon men's shoulders, a palanquin, a Dūlī.

Ḍayamāna, *as*, *ā*, *am*, flying, passing through the air.

Ḍītara, *as*, *ā*, *am*, Ved. following one another quickly.

Ḍīna, *as*, *ā*, *am*, flown, flying; (*am*), n. flying, the flight of a bird. — *Ḍīna-ḍīnaka*, *as*, m. flying reiteratedly. — *Ḍīnāvaḍīna* (°*na-av*°), *am*, n. flying up and down; flying badly.

डुडुभ *ḍuḍubha* or *ḍuḍuma*, *as*, m. or *ḍuṇḍu*, *us*, f. or *ḍuṇḍubha*, *as*, m. a kind of snake (Amphisbæna) or lizard.

Ḍauṇḍubha, *as*, *ī*, *am*, of or belonging to an Amphisbæna.

डुण्डुल *ḍuṇḍula*, *as*, m. a small owl.

डुन्दुक *ḍunduka*, *as*, m. a gallinule, = *ḍāhuka*.

डुलि *ḍuli*, *is*, f. a small turtle, a female turtle, = *duli*, *kamaṭhī*.

डुलिका *ḍulikā*, f. a kind of wagtail.

डुली *ḍulī*, f. a kind of pot-herb, = *ćillī*.

डोडी *ḍoḍī*, f. a sort of shrub, = *jīvantī*, *jīvanī*, &c.; [cf. *kshupaḍoḍa-mushṭi*.]

डोम *ḍoma*, *as*, m. a man of low caste, a Dom; [cf. *ḍama*, *ḍomba*; cf. also the N. for the Gypsies, *Rom*.]

डोम्ब *ḍomba*, *as*, m. a man of low caste obtaining a livelihood by singing and music &c.; N. of a man.

डोर *ḍora* or *ḍoraka*, *am*, n. a fillet of thread or cord tied round the arm or wrist; the string for tying a packet or parcel.

डोरडी *ḍoraḍī*, f. a kind of Solanum, = *vṛihatī*.

डौण्डुभ *ḍauṇḍubha* (scil. *rūpa*), the form of an Amphisbæna. See under *ḍuḍubha*.

ड्वल् *ḍval*, Caus. P. *ḍvālayati*, &c., to mix; [cf. rt. *ṭval*.]

ढ

ढ 1. *ḍha*, the aspirate of the preceding letter; its use as an initial letter is very limited, and several of the words in which it occurs can scarcely be regarded as pure Sanskṛit. — *Ḍha-kāra*, *as*, m. the letter or sound *ḍh*.

ढ 2. *ḍha*, *as*, m. an imitative sound; a large drum; a dog's tail; a dog; a serpent; void of qualities (?).

ढक्क *ḍhakka*, *as*, m., N. of a city or district (commonly *ḍhākā* or *ḍhakka*; the word is said also to signify a large sacred building); (*ā*), f. a large or double drum, a Ḍhāk; coveting; disappearance.

ढक्कन *ḍhakkana*, *as*, m., N. of a man; (also written *ṭakkana*, *ḍhakkama*, *ṭhakkana*.)

ढक्कारी *ḍhakkārī*, f. an epithet of the goddess Tāriṇī or Tārā, a Tāntrika form of Durgā.

ढङ्क *ḍhaṅka*, *as*, m., N. of a mountain.

ढण्ठी *ḍhaṇṭhī*, *is*, f. = *vākya-viśesha*.

ढामरा *ḍhāmarā*, f. a goose.

ढाल *ḍhāla*, *am*, n. a shield.

Ḍhālin, *ī*, m. a warrior armed with a shield, a shield-bearer.

ढुण्ढ् *ḍhuṇḍh*, *ḍhuṇḍhati* (properly a Sautra root not occurring in the Dhātu-pāṭha), to search, seek.

Ḍhuṇḍhana, *am*, n. seeking, investigating.

Ḍhuṇḍhi, *is*, m. an epithet of Gaṇeśa. — *Ḍhuṇḍhi-rāja*, *as*, m., N. of an author who was the father of Bāla-Kṛishṇa and uncle of Śaṅkara-dīkshita.

Ḍhuṇḍhita, *as*, *ā*, *am*, sought, inquired.

ढेङ्क *ḍheṅka*, *as*, m. a kind of bird.

ढोल *ḍhola*, *as*, m. a large drum or tabor.

ढौक् *ḍhauk*, cl. 1. A. *ḍhaukate*, *ḍuḍhauke*, *ḍhaukishyate*, *aḍhaukishṭa*, *ḍhaukitum*, to go, move, approach: Caus. *ḍhaukayati*, *-yitum*, *aḍuḍhaukat*, to bring near, cause to approach, offer: Desid. *ḍuḍhaukishate*: Intens. *ḍoḍhaukyate*.

Ḍhaukana, *am*, n. offering; a present, a bribe.

ण

ण 1. *ṇa*, the nasal *ṇ* belonging to the third or cerebral class of consonants. — *Ṇa-kāra*, *as*, m. the letter or sound *ṇ*.

ण 2. *ṇa*, *as*, m. knowledge; certainty, ascertainment; ornament; a water or summer-house; a bad man; a N. of Vindu-deva, said to be a Jaina deity; an epithet of Śiva; the sound of negation; gift, giving.

णद् *ṇad*, *ṇam*, *ṇaś*, &c. Many roots which really begin with the dental *n* are written in native grammars and the Dhātu-pāṭha with the cerebral *ṇ* to show that the nasal is liable to be cerebralized when preceded by prepositions like *pra*, *pari*, &c. These roots will be found in the present Dictionary under the dental *n*. See *nad*, *nam*, *naś*, &c.

ण्य *ṇya*, *as*, m., N. of an ocean in Brahma-loka.

त

त 1. *ta*, the first consonant of the fourth or dental class, the sound of which is more dental than the English *t*. — *Ta-kāra*, *as*, m. the letter or sound *t*. — *Ta-varga*, *as*, m. the dental class of letters. — *Tavargīya*, *as*, *ā*, *am*, belonging to the dental class.

त 2. *ta*, the base of the third personal pronoun in all the cases except the nom. sing. masc. and fem. See *tad*, p. 360.

त 3. *ta*, *as*, m. a tail; any tail except that of the Bos Gaurus; the tail of a jackal; the breast; the womb; the hip or flank; a warrior; a thief; a wicked man; an outcast, a barbarian or Mleććha; a Buddha; a jewel; nectar, the food of the immortals; (*ā*, *am*), f. n. passing, crossing; virtue, sanctity; (*ā*), f., N. of Lakshmī.

तंस् *taṃs*, cl. 1. A., Ved. *taṃsate*, *tatasre*, &c., to shake, move to and fro; to pour out (metaphorically a wish); to request: Caus. P. *taṃsayati*, *-yitum*, to move to and fro, shake; cl. 1. 10. P. *taṃsati*, *taṃsayati*, to decorate; [cf. Old Pruss. *teisint*, 'to honour;' *teisi*, 'honour.']

तंसु *taṃsu*, *us*, m., N. of a prince of the lunar race, a son of Matināra (or Rantināra); in some places he is called Taṃsu-rodha.

तक् *tak*, cl. 1. 2. P., Ved. *takati*, *takti*, *tatāka*, *takishyati*, *atakīt* and *atākīt*, *takitum*, to fly (as an arrow or bird), fly at, rush or pounce upon; to laugh at or deride; to bear.

Takavāna, *as*, *ā*, *am*, Ved. rushing, darting along, moving quickly; (Sāy.) shaking, moving with difficulty.

Taku, *us*, *us*, *u*, Ved. rushing, moving quickly; (Sāy.) approaching.

Takta, *as*, *ā*, *am*, Ved. rushing or darting along.

1. *takman*, *ā*, m., Ved. (especially in the Atharva-veda), a kind of disease, or probably a whole class of diseases, accompanied by eruptions of the skin. — *Takma-nāśana*, *as*, *ī*, *am*, Ved. removing the disease called Takman.

Takya, *as*, *ā*, *am*, to be borne or endured; laughable, ridiculous.

Takva, *as*, *ā*, *am*, Ved. quick (?).

Takvan, *ā*, *arī*, *a*, Ved. rushing, darting, pouncing on; (*ā*), m. a bird, especially a bird of prey; (Sāy.)

a fleet horse; a thief.—*Takva-vī, is,* m., Ved. a bird, bird of prey, or a particular bird.—*Takvavīya, as,* m., Ved. rapid flight, rush.

तक *taka, as, ā, at* (fr. *tad* with *ak* inserted after *t*), that.

तकरी *takarī*, f., Ved. a particular part of the pudenda of a woman.

तकिल *takila, as, ā, am,* fraudulent, crafty, a rogue or cheat; (*ā*), f. a medicament, drug; a kind of plant.

तक्कोल *takkola*, the tree Pimenta Acris, commonly called Kankola.

तक्मन् 2. *takman, a,* n.=*tokman*=*apatya,* offspring, a child; [cf. Gr. τέκνον; cf. also 1. *takman* under rt. *tak*, p. 357, col. 3.]

तक्र *takra, am,* n. (fr. rt. 1. *tañć*), buttermilk which is half water; (according to others) with a fourth or three parts of water.—*Takra-kūrćikā*, f. inspissated buttermilk.—*Takra-bhid, t,* n. (?) the fruit of Feronia Elephantum.—*Takra-māṅsa, am,* n. meat fried with ghee, turmeric, Asa Fœtida, &c., and eaten with buttermilk.—*Takra-sāra, am,* n. fresh butter.—*Takrāṭa* (°*ra-aṭa*), *as,* m. a churning-stick; [cf. *dadhi-ćāra.*]

तक्ष् 1. *taksh*, cl. 1. 5. P. (sometimes A.) *takshati, -te, takshṇoti, -ṇute, tatakshu, -kshe, takshishyati* or *takshyati, -te, atakshīt, takshitum* or *tashṭum*, to form by cutting, plane, chisel, pare, chip, chop, slice, split; to cut, wound; to make thin; to fashion, form (out of wood &c.), to make, create in general; to form in the mind, invent; to make one's own, appropriate; to cover; to skin, peel: Caus. *takshayati, -yitum, atatakshat*: Desid. *titakshishati* or *titakshati* (?): Intens. *tātakshyate, tātashṭi*; [cf. Lith. *taszau*: Russ. *tesatj*: Pol. *ćiesla*: Lat. *tignum*: Old Pruss. *tikint*, 'to make;' *tikinnimai, teikusna*: Gr. τίκτω, τέκνον, τεύχω, τάσσω.]

2. *taksh, ṭ, ṭ, ṭ,* (at the end of a comp.) paring, cutting, forming by cutting, working; [cf. *kāshṭha-taksh.*]

Taksha, as, ā, am, cutting off, cutting through; (*as*), m. (at the end of a comp.)=*takshan*, a carpenter [cf. *kauṭa-taksha* and *grāma-t*°]; N. of a serpent-demon; N. of a son of Bharata; N. of a son of Vṛika.

Takshaka, as, m. a cutter, one who cuts off, a wood-cutter, a carpenter; the divine architect or artist Viśva-karman; the Sūtra-dhāra or manager and chief actor in the prelude of a drama; one of the principal Nāgas or serpents of Pātāla; N. of a son of Prasena-jit and father of Bṛihad-bala; N. of a particular tree.

Takshakīyā, f., N. of a place.

Takshaṇa, am, n. cutting, paring, peeling, planing; (*ī*), f. a carpenter's adze or similar instrument for cutting, an axe &c; (*as*), m. a cutter, an abrader; (in mathem.) the divisor employed in certain computations.

Takshan, ā, m. (Ved. acc. *takshāṇam* or *takshaṇam*), a wood-cutter, a carpenter; N. of a preceptor; [cf. Gr. τέκτων.]—*Taksha-śilā*, f., N. of a city of the Gandhāras, the Τάξιλα of Ptolemy in the Pañjāb; (*ās*), m. pl. the inhabitants of this city.—*Taksha-śilā-vatī*, f., N. of a district.—*Takshāyaskāra* (°*sha-ay*°), *am,* n. a carpenter and a blacksmith.

Takshitṛi, tā, trī, tṛi, one who cuts, pares, &c.; a cutter.

Takshya, as, ā, am, to be formed or fashioned.

तगडवल्ली *tagaḍa-vallī*, f. (*tagaḍa*=*tagara*), the shrub Cassia Auriculata.

तगर *tagara, am,* n. the shrub Tabernæmontana Coronaria and a fragrant powder prepared from it; N. of a town; (*as*), m. a thorny shrub, Vangueria Spinosa; another plant, commonly Tagara-mūla; [cf. *kāla-parṇa, kaṭu-ććhada, madana-vṛiksha.*]—*Tagara-pādikā, am,* f. n. or *tagara-pādī*, f. the plant Tabernæmontana Coronaria and its powder.—*Tagara-śikhin, ī,* m., N. of a man.

Tagarika, as, ī, m. f. a seller of Tagara powder.

तङ्क् *taṅk*, cl. 1. P. *taṅkati, tataṅka, taṅkitum*, to live in distress, be in poverty or pain; to go (?); [cf. Hib. *teicheamh*, 'a going, passage;' *tochamhlaim*, 'I march;' *tochar*, 'a causeway, pavement;' *toichim*, 'going, departing:' Lith. *tekù*, 'I run;' *tákas*, 'a path;' *tekûnas*, 'a runner:' Slav. *takû*, 'I run.']

1. *taṅka, as,* m. grief produced by separation from a beloved object; fear, terror; [cf. *ā-taṅka, tapas-taṅka.*]

तङ्क 2. *ṭaṅka, as, am,* m. n. (for *ṭaṅka*), an axe, a stone-cutter's chisel.

तङ्ग् *taṅg*, cl. 1. P. *taṅgati*, &c., to go, move; to stumble; to shake, tremble; [cf. Hib. *tagaidh*, 'advance;' *tigim*, 'I come, go.']

तङ्गण *taṅgaṇa, ās,* m. pl., N. of a people in the upper part of the valley of the Sarayū.

तङ्गल्व *taṅgalva, as,* m., Ved., N. of an evil spirit.

तच्छील *taććhīla*. See *tad*, p. 360, col. 1.

तज्ज *taj-ja, taj-jaya*, &c. See *tad*, p. 360.

तज्वी *tajvī*, f.=*hiṅgu-pattrī*.

तञ्च् 1. *tañć* or *tañj*, cl. 7. P. *tanakti, tatañća, taṅkshyati* and *tañćishyati, atāṅkshīt* and *atañćīt, taṅktum* and *tañćitum*, to contract, shrink: Caus. *tañćayati, -yitum*: Desid. *titaṅkshati* or *titañćishati*: Intens. *tātaćyate, tātaṅkti*.

तञ्च् 2. *tañć*, cl. 1. P. *tañćati*, &c., to go.

तञ्ज् *tañj*, a various reading for 1. *tañć* above.

तट् *taṭ*, cl. 1. P. *taṭati*, &c., to rumble, groan; to be raised or elevated, rise; cl. 10. P. *tāṭayati*, to beat, strike; (a various reading for *taḍ*); [cf. Lith. *tesiu*, 'to raise.']

Taṭa, as, ā, m. f. a slope, an acclivity, declivity, precipice; the sky or horizon (as appearing to slope); (*as, ā* or *ī, am*), m. f. n. a shore or bank; a term applied to certain parts of the human body which have, as it were, sloping sides (e. g. *śroṇi-taṭa, stana-taṭa*, q. v.); (*am*), n. a field; [cf. *u-taṭa, ut-taṭa, pura-taṭī.*]—*Taṭa-stha, as, ā, am,* situated on a declivity, or on a bank or shore; standing near; indifferent, not partaking of or engaging in, alien, neuter; (*as*), m. an indifferent person, one neither a friend nor a foe; (*am*), n. that property which is distinct from the nature of anything and yet is the faculty by which it is known, spiritual essence unconnected with bodily wants or passions.

Taṭaka, am, n. a shore or bank.

Taṭāka, as, am, m. n. a pond deep enough for the lotus and other aquatic flowers.

Taṭinī, f. a river (as having a bank).—*Taṭinī-pati, is,* m. 'the lord of the rivers,' the ocean.

Taṭya, as, ā, am, living on hills or slopes, epithet of Śiva.

तटतट *taṭataṭa* (an onomatopoetic word to express a particular noise), rumbling, thundering, &c.

तड् *taḍ*, cl. 10. P. *tāḍayati, -yitum, atītaḍat* (redupl. perf. *tatāḍa*), to beat, strike, hit, knock; to strike with arrows, wound, punish; to strike a musical instrument; (in astronomy) to strike against, touch, partially obscure or eclipse; (in arithmetic) to multiply; to speak; to shine; [cf. Hib. *tuthaim*, 'I kill, destroy;' *tathog*, 'a clash, a slap.']

Taḍit, t, f., Ved. (in Ṛig-veda *taḷit*), lightning; *taḷit* or *taḷitas*, ind. closely, near, (as it were striking against.)—*Taḍit-kumāra, ās,* m. pl. (with Jainas) N. of a class of deities belonging to the Bhavana-patis.—*Taḍit-prabhā*, f., N. of one of the Mātṛis attendant on Skanda.—*Taḍit-vat, ān, atī, at,* having lightning, emitting lightning, flashing; (*ān*), m. a cloud, a kind of Cyperus,=*mustaka*.—*Taḍid-garbha, as,* m. a cloud, 'containing lightning.'—*Taḍin-maya, as, ī, am,* consisting of lightning, flashing like lightning.—*Taḍin-mālāvalambin* (°*lā-av*°), *ī, inī, i,* having garlands of lightning hanging down.—*Taḍil-latā*, f. forked lightning.—*Taḍil-lekhā*, f. a line or streak of lightning.

तडग *taḍaga, as,* m.=*taḍāga*, a pool, lake.

तडाक *taḍāka, as,* m. (said to be fr. rt. *taḍ*), =*taḍāga*, a pond or pool deep enough for the lotus; (*ā*), f. a blow; a bank, a shore; splendor, lightning (?); [cf. *taṭāka.*]

Taḍākin, ī, inī, i, having pools or lakes.

Taḍāga, as, am, m. n. a pond or pool deep enough for the growth of the lotus &c.; a tank; a trap for catching deer.—*Taḍāga-vat, ān, atī, at,* having pools or lakes; (*ān*), m., scil. *deśa*, a district.

तडाघात *taḍāghāta, as,* m. a blow from an elephant's uplifted trunk; probably a wrong form for *tāḍāghāta* (*tāḍa-āghāta*).

तडित् *taḍit*. See *taḍ*, col. 2.

तण्ड् *taṇḍ* (connected with *taḍ*), cl. 1. A. *taṇḍate*, &c., to beat.

तण्ड *taṇḍa, as,* m., N. of a man.

तण्डक *taṇḍaka, as, am,* m. n. complete performance or preparation; decoration; the upright post of a house; composition abounding in compound words; (*as*), m. a juggler, a cheat; the trunk of a tree; froth, foam; a wagtail; [cf. *tāṇḍaka.*]

तण्डि *taṇḍi, is,* m., N. of a man; also of a Ṛishi in the Kṛita-yuga who saw and praised Śiva.

तण्डिन् *taṇḍin, ī,* m., N. of the author of a work on prosody quoted by Piṅgala.

तण्डु *taṇḍu, us,* m., N. of one of Śiva's door-keepers and one of the original teachers of the arts of dancing and mimicry.

तण्डुरीण *taṇḍurīṇa, as,* m. one not a citizen, a barbarian; a fool, a blockhead; the water in which rice has been soaked or steeped.

तण्डुल *taṇḍula, as, am,* m. n. (said to be fr. *taḍ*, cf. *taṇḍ*), grain after threshing and winnowing, especially rice; rice used as a weight; (*as, ā*), m. f. a vermifuge plant or its seed [cf. *taṇḍulu, viḍaṅga*]; (*as*), m. a pot-herb, a sort of amaranth,=*taṇḍulīya*; (*ā*), f. a kind of plant,=*odanāhvayā, odanikā, mahā-samaṅgā*; a sort of Sida; (*ī*), f., N. of several plants,=*yava-tiktā, śaśāṇḍulī, taṇḍulīya*.—*Taṇḍula-kaṇa, as,* m. a grain of rice.—*Taṇḍula-deva, as,* m., N. of a poet of Kaśmīra.—*Taṇḍula-phalā*, f. long pepper.—*Taṇḍulāmbu* (°*la-am*°), *u,* n. rice-water or gruel.—*Taṇḍulottha* (°*la-ut*°), *am,* n. or *taṇḍulodaka* (°*la-ud*°), *am,* n. water in which rice has been boiled, rice-gruel.—*Taṇḍulaugha* (°*la-ogha*), *as,* m. a prickly sort of bamboo, Bambusa Spinosa; a heap of grain.

Taṇḍulika, as, m. a kind of pot-herb, Amaranthus Polygonoides.

Taṇḍulīya, as, m. a kind of pot-herb, Amaranthus Polygonoides; a vermifuge plant [cf. *viḍaṅga*]; a mineral, iron pyrites.

Taṇḍulīyaka, as, m. Amaranthus Polygonoides; a vermifuge seed; [cf. *viḍaṅga.*]

Taṇḍulu, us, m. a plant the seeds of which are used as a vermifuge; [cf. *viḍaṅga.*]

Taṇḍulera, as, m. Amaranthus Polygonoides.

तण्डूलिकाश्रम *taṇḍūlikāśrama* (°*ka-āś*°), *as,* m., N. of a hermitage, Mahā-bh. Vana-parva 4084.

तत् 1. *tat* for *tad*, that. See *tad*, p. 360.

तत् 2. *tat*, 2. *tata*. See rt. 3. *tan*, p. 361.

तत 1. *tata, as*, m. (connected with *tāta*, said to be fr. rt. 3. *tan*), Ved. father (a familiar expression corresponding to *nanā*, mother). — *Tata-tata, as*, m. father of fathers. — *Tatā-maha, as*, m., Ved. a grandfather; [cf. *pra-tatāmaha*.]

ततत्व *tatatva, am*, n. slow time in music; [cf. *tattva*.]

ततनुष्टि *tatanushṭi, is, is, i* (fr. rt. 3. *tan?*), Ved. fond of ornaments.

ततम *tatama, as, ā, at* (fr. *tad*), that one (of many).
Tatara, as, ā, at, that one (of two).

ततस् *tatas*, ind. (fr. the pronom. base 2. *ta*; correlative of *yatas*, and often used for the abl. cases *tasmāt, tasyāḥ*, &c., of the pronoun *tad*, but oftener as an adverb), from that place, thence; in that place, there, thither (e. g. *tata ā-yāhi*, come from that place); thereupon, then, after that, afterwards (e. g. *tataḥ kim*, what happened then?); from that, in consequence of that; for that reason, therefore, consequently; beyond that, besides that, further, moreover. *Tatas-tatas*, from that and that place, here and there, hither and thither, from all sides, to every place, everywhere. *Tatas tatas*, (in dramatic poetry) what then? what took place after that? *yato-yatas—tatas-tatas*, from whatever place—to that place; wherever—there; *itas-tatas*, from this place and that, here and there, hither and thither, see s. v.; *yatas-tatas*, from which place soever, from any one whatever; *tataḥ kshaṇāt*, immediately afterwards; *tataḥ param*, thereupon, afterwards; *tataḥ paśćāt*, after that; *tataḥ-prabhṛiti*, thenceforth, thenceforward, from that time forward; *tato 'nyatas*, to some other place, i. e. to another place than that; [cf. Gr. τότε, τόθεν; Slav. *ot-tŭdŭ*.] — *Tato-bhavat, ān*, m. His Highness from there, His Highness there, Your Honour there; [cf. *tatra-bhavat* and *atra-bhavat*.]
Tatastya, as, ā, am, coming from that, proceeding thence; of or belonging to that, &c.

तति 1. *tati* (fr. the pronom. base 2. *ta*), pl. (in nom. and acc. without termination), so many. (For 2. *tati* see p. 361, col. 2.)
Tatitha, as, ī, am (correlative of *yatitha*), so maniest, that one of a number; e. g. *tatithī samā*, that year (out of a number of years).
Tatidhā, ind., Ved. in so many parts, of such a number.

ततुरि *taturi, is, is, i* (fr. rt. *tṛī*), preserving, cherishing, conquering; an epithet of Agni and Indra.

ततृपि *tatṛipi* for *tātṛipi*, q. v.

तत्कर *tat-kara, tat-kāla, tat-kriya*, &c. These and other similar compounds will be found under *tad*, p. 360, col. 1.

तत्त्व *tattva, am*, n. (fr. *tad*), the state of being that, true state, real state, truth, reality, opposed to what is illusory or fallacious; essential nature; the real nature of the human soul as being one and the same with the supreme spirit pervading the universe; (in philosophy) truth, reality, a true principle, first principle, (the number of these first principles varies according to the different systems; the Sāṅkhya phil. has twenty-five Tattvas, viz. A-vyakta or 'the undiscrete;' Buddhi, 'intellect;' Ahaṅkāra, 'individuality;' the five Tan-mātras or 'subtile elements;' the five Mahā-bhūtas or 'gross elements;' the eleven organs, including Manas or 'mind;' and, lastly, Purusha or 'soul:' hence *tattva* is sometimes a term for 'twenty-five.' The Māheśvaras admit only five Tattvas, viz. the five elements. In the Vedānta phil. *tattva* is regarded as made up of *tad* and *tvam*, 'this—thou,' and called *mahā-vākya*, 'the great word,' by which the identity of the whole world with the one eternal Brahma is expressed); an element or elementary property; the essence or substance of anything, sum and substance; slow time in music, a musical instrument; (*ena*), ind. according to the true state or nature of anything, in truth, truly, really, accurately. — *Tattva-kaumudī*, f. 'moonlight of the Tattvas,' or *sāṅkhya-tattvakaumudī*, title of a commentary on the Sāṅkhya-kārikā. — *Tattva-ćandra, as*, m. 'the moon of truth,' title of a commentary on the grammar Prakriyā-kaumudī. — *Tattva-ćintāmaṇi, is*, m. title of a philosophical work by Gaṅgeśa. — *Tattva-jña, as, ā, am*, or *tattva-jñānin, ī, inī, i*, knowing the truth or true nature of anything; acquainted with the true principles of philosophy, understanding the principles of a science thoroughly; (*as*), m. a Brāhman. — *Tattva-jñāna, am*, n. knowledge of the truth; a thorough knowledge of the principles of a science, insight into the true principles of philosophy. — *Tattva-tas*, ind. truly, really, actually, accurately, according to the truth, fully. — *Tattva-tā*, f. truth, reality. — *Tattva-darśa, as*, m. 'perceiving truth,' N. of one of the seven Ṛishis under Manu Deva-sāvarṇi. — *Tattva-darśin, ī*, m. 'perceiving truth,' N. of one of the sons of Manu Raivata; N. of a Brāhman. — *Tattva-dīpana, am*, n. 'light of the Tattvas,' title of a work. — *Tattva-nikasha-grāvan, ā*, m. the touchstone of principle. — *Tattva-nyāsa, as*, m. 'the imposition of truth or of the true principles,' N. of a ceremony performed in honour of Vishṇu; it consists in the application of mystical letters and other marks to the different parts of the body while certain prayers are recited. — *Tattva-prakāśa, as*, m. 'light of the true principles,' title of a philosophical commentary. — *Tattva-bodhinī*, f. 'revealing truth,' title of a commentary on the Siddhānta-kaumudī by Jñānendra-sarasvatī. — *Tattva-bhāva, as*, m. true being or nature. — *Tattva-vat, ān, atī, at*, possessing truth or the reality of things. — *Tattva-vid, t, t, t*, knowing the truth or first principles, knowing things as they are. — *Tattva-vindu, us*, m. 'drop of truth,' title of a philosophical treatise. — *Tattva-vivitsā*, f. desire of knowing the truth or God. — *Tattva-viveka, as*, m. or *siddhānta-tattvaviveka*, 'sifting of established truths,' title of an astronomical work. — *Tattvaviveka-dīpana, am*, n. 'light of the investigation of truth,' title of a philosophical work. — *Tattva-sañćaya, as*, m. 'collection of truths,' title of a Buddhist work. — *Tattva-satya-śāstra, am*, n. title of a work by Guṇa-prabha. — *Tattva-samāsa, as*, m. 'compendium of the Tattvas or principles,' the title of the Sāṅkhya-sūtras ascribed to Kapila. — *Tattvābhiyoga* (°*va-abh*°), *as*, m. a positive charge or declaration. — *Tattvārtha* (°*va-ar*°), *as*, m. the exact truth, reality, truth. — *Tattvārtha-kaumudī* (°*va-ar*°), f. the title of a commentary by Govindānanda on the Prāyaśćitta-viveka. — *Tattvārtha-vid, t, t, t*, knowing the exact truth, knowing the reality. — *Tattvārtha-sūtra* (°*va-ar*°), *am*, n. title of a Jaina work. — *Tattvāvabodha* (°*va-av*°), *as*, m. perception of truth.

तत्र *tatra*, ind. (fr. the pronom. base 2. *ta*; correlative of *yatra*, and often used for the loc. cases *tasmin, tasyām*, &c., of the pronoun *tad*, but oftener as an adverb), in that place, there, yonder, thither, to that place; in that, therein; on that occasion, in that case, under those circumstances, then; therefore; *tatra tatra*, in that and that place, here and there, hither and thither, to every place; *yatra tatra*, indiscriminately; [cf. Goth. *thathrō*.] — *Tatra-bhavat, ān, atī, at*, 'Your Honour there,' venerable, respectable, reverend; a respectful title given in dramatic language to absent persons; [cf. *atra-bhavat*.] — *Tatra-stha, as, ā, am*, there standing, dwelling there, situated there, belonging to that place, a by-stander. — *Tatrāpi* (°*tra-api*), ind. there also, even there, nevertheless.
Tatratya, as, ā, am, produced there or in that place, relating to that place, of that place, being there.

तत्व *tatva*, a less correct form for *tattva*.

तथा *tathā*, ind. (fr. the pronom. base 2. *ta* and correlative of *yathā*), in that manner, so, thus, (the correlative standing in the preceding clause, e. g. *yathā priyaṃ tathā 'stu*, as is agreeable so let it be; or in the subsequent clause, e. g. *tathā prayatnaṃ ātishṭhed yathā na pīḍayed ātmānam*, he should so make effort as that he may not injure himself.) *Yathā-tathā*, in whatever way, in any way; by all means. *Yathā-yathā—tathā-tathā*, in whatever manner—in that manner; in whatever degree—in that degree; the more—the more, (*yathā yathā purushaḥ śāstraṃ samadhi-gaććhati tathā tathā vi-jānāti*, the more a man studies a book the more he understands it.)
Tathā followed by *iti* is also used as a particle of assent, agreement, or promise, to express 'so be it,' 'yes,' 'so it shall be,' &c. (e. g. *tathety uktvā*, having said, 'so be it' or 'yes;' *tatheti prati-jñāya*, having promised, 'so it shall be'); also in forms of adjuration (e. g. *yathā 'ham anyaṃ na ćintaye tathā 'yaṃ patatāṃ kshudraḥ parāsuḥ*, as surely as I do not think on any other man, so surely let this wretch fall dead).
Tathā is frequently used as a conjunction to express 'so also,' 'in like manner,' 'and also' (e. g. *sukhaṃ seved duḥkhaṃ tathā*, let him make use of prosperity and also adversity). *Tathā hi*, for so, for thus (it has been said), for instance; *tathā ća*, and likewise; and so it has been said; (this and the preceding are often used in introducing quotations.) *Tathāpi* (*tathā-api*), even thus, even so, nevertheless, yet, still, notwithstanding; *yadyapi—tathāpi*, even if—yet; although—nevertheless. *Tathaiva* (*tathā-eva*), even so, even thus, exactly so, in like manner. — *Tathā-kṛita, as, ā, am*, thus done or made. — *Tathā-kratu, us, us, u*, so intending, having such an aim. — *Tathā-gata, as, ā, am*, being in such a state or condition; of such a quality or nature; (*as*), m. a Buddha; a Jina; N. of a prince. — *Tathāgata-kūpa, as*, m. 'the well of the Tathā-gata,' N. of a well. — *Tathāgata-garbha, as*, m. title of a Buddhist Sūtra work; N. of a Bodhi-sattva. — *Tathāgata-guṇa-jñānāćintya-vishayāvatāra-nirdeśa* (°*na-aćintya-vishaya-av*°), *as*, m. title of a Buddhist Sūtra work; direction (*nir-deśa*) how to attain (*ava-tāra*) to the inconceivable subject (*aćintya-vishaya*) of the qualities (*guṇa*) and to the knowledge (*jñāna*) of a Tathā-gata. — *Tathāgata-gupta, as*, m., N. of a man; N. of a king. — *Tathāgata-guhyaka, am*, n. 'the mystery of a Tathā-gata,' title of one of the nine works highly revered by the Buddhists of Nepal. — *Tathāgata-bhadra, as*, m., N. of a pupil of Nāgārjuna. — *Tathā-guṇa, as, ā, am*, endowed with such qualities. — *Tathā-tā*, f. or *tathā-tva, am*, n. such a state of things, such a condition; true state of things, true nature; the being so; the case or circumstances being admitted to be as stated. — *Tathā-prabhāva, as, ā, am*, having such power. — *Tathā-bhāvin, ī, inī, i*, of such a nature; about to be so or of such a kind. — *Tathā-bhūta, as, ā, am*, of such qualities, of such a kind or nature. — *Tathā-mukha, as, ī, am*, 'so-facing,' turning the face in the same direction. — *Tathāyata* (°*thā-āy*°), *as, ā, am*, 'so-directed,' turned towards the same point. — *Tathā-rāja, as*, m. a Buddha or Jina; [cf. *tathā-gata*.] — *Tathā-rūpa, as, ā, am*, or *tathā-rūpin, ī, iṇī, i*, of such a form, thus shaped, so formed, looking thus. — *Tathā-vādin, ī, inī, i*, professing to be so and so. — *Tathā-vidha, as, ā, am*, of such a sort or kind, being in such a condition or state, of such qualities; (*am*), ind. thus, in this manner; likewise, equally. — *Tathā-vidheya, as, ā, am*, relating to such a sort or kind, being of such a kind or nature. — *Tathā-vrata, as, ā, am*, observing such conduct or practices, so acting. — *Tathā-śīla, as, ā, am*, behaving or conducting one's self thus. — *Tathāstu* (°*thā-as*°), ind. so be it. — *Tathā-svara, as, ā, am*, uttered with the same accent. — *Tatheti*, see *tathā* followed by *iti* above. — *Tathaiva* (°*thā-eva*), ind., see *tathā* above. — *Tathotsāha* (°*thā-ut*°), *as, ā, am*, making so great efforts.

Tathya, as, ā, am, 'being really so,' true, real, genuine; (*am*), n. truth, reality; *tathyena* or *tathyatas*, ind. according to truth. — *Tathya-vādin, ī, inī, i*, speaking the truth.

तथ्य *tathya.* See above.

तद् *tad, sas, sā, tad* or *tat*, (the actual base of this pronoun in all the cases except the nom. sing. m. and f. is *ta*, but the neut. *tad* represents the base in compounds and in the derivative *tadīya*. In the Veda the nom. and acc. du. m. may be *tā* as well as *tau*, the nom. plur. n. *tā* as well as *tāni*, and the inst. plur. m. or n. *tebhis* as well as *tais*), he, she, it, that, this, (often occurring as a correlative of the relative pronoun *ya*, 'who, which,' the relative generally standing in the preceding clause, e. g. *yasya buddhiḥ sa balavān*, of whom there is intellect he is strong, see Gram. 799.)

Tad is sometimes used, for the sake of emphasis, in connection with the first and second personal pronouns, with other demonstratives and with relatives like the Lat. *ille* (e. g. *so 'ham*, I that very person, I myself; *te vayam*, we those very persons; *tāv imau*, those very two; *tad etad*, that very thing; *yat tat kāraṇam*, that very reason which; *yā sā śrīḥ*, that very fortune which).

Tad is repeated in the sense of 'this and that,' 'this or that,' 'various,' 'different' (e. g. *taṃ taṃ deśaṃ jagāma*, he went to this and that place; *tāsu tāsu yonishu*, in different or various birth-places).

Tad is used in connection with a relative pronoun in the sense of 'whosoever,' 'whichsoever,' 'every' (e. g. *yasmins tasmin kule*, in any family whatever). Sometimes both the demonstrative and the relative are repeated (e. g. *yadyat karma para-vaśaṃ tattad varjayet*, whatever action depends on another, that he should avoid).

Tad, n., may be used to signify 'this world' [cf. *idam*]; also to denote 'the supreme spirit or Brahma' (opposed to *tvam*).

Tad, ind. there, thither, in that place, to that spot (e. g. *tamāṅsi yatra gaććhanti tat kravyādo ajīgamam*, where dark shades prevail there I caused the flesh-eaters to go); then, at that time, in that case (e. g. *yadi māṃ na vihātum iććhasi tat kim-artham panthāḥ samupa-diśyate*, if thou dost not wish to leave me why is the road pointed out?); thus, in this manner, with regard to that, in connection with that (often so used in the Brāhmaṇas, e. g. *tad etau ślokau bhavataḥ*, with reference to that there are these two verses); on that account, for that reason, therefore, consequently (in this sense commonly used in classical Sanskrit, e. g. *yad—tad* or *yena—tad*, because—therefore); now, so also, equally, in like manner (often connecting two sentences or clauses in the Brāhmaṇas). *Tad api*, and also, and equally; nevertheless, notwithstanding (*yady api—tad api*, even if—nevertheless); *tad yathā*, in such a manner as follows, as here follows, namely; *taććāpi*, and also, and likewise; [cf. Lith. *tas, ta*, 'this;' Goth. *tha* (the base of the article), masc. *sa*, fem. *sō*; Gr. ὁ, ἡ, τό; Slav. *t', ta, to*; Lat. *is-te, is-ta, is-tud, tam, tum, tunc*; Hib. *so* 'this,' *se* 'he,' *si* 'she.'] — *Taććhīla* (*tad-śī°*), *as, ā, am*, having an inclination for that, accustomed to that; [cf. *tāććhīlika* and *tāććhīlya*.] — *Taj-ja* (*tad-ja*), *as, ā, am*, 'produced at that moment,' immediate, instantaneous. — *Taj-jaya* (*tad-ja°*), *as*, m. the conquest of that. — *Taj-ja-lān* (*tad-ja-la-an*), *n, n, n*, produced, absorbed, and breathing in that. — *Taj-jña* (*tad-jña*), *as, ā, am*, knowing that, knowing, experienced in or familiar with; (*as*), m. a knowing or intelligent man, (in this and other compounds *tad* often loses its meaning and becomes redundant; cf. *tat-para, tad-bhāva*, &c.) — *Tat-kara, as, ā, am*, performing a particular work or service, serving, obeying, a servant. — *Tat-kartavya, as, ā, am*, proper or necessary to be done with reference to present circumstances; [cf. *iti-kartavya*.] — *Tat-kāla, as*, m. that time (opposed to *etat-kāla*, this time); present time, time being, the time referred to or spoken of, the same time, the time when an act occurs; (*am*), ind. at that time, at a certain time; directly, immediately; (*as, ā, am*), happening at the same time or immediately; [cf. *tātkālika*.] — *Tatkāla-dhī, īs, īs, i*, wise or intelligent for the time being, having presence of mind, &c. — *Tatkāla-lavaṇa, am*, n. a kind of salt prepared artificially, = *viḍ-lavaṇa*. — *Tatkālotpanna-dhī* (*°la-ut°*), *īs, īs, i*, possessed of presence of mind. — *Tat-kulīna, as, ā, am*, belonging to that family or caste. — *Tat-kriya, as, ā, am*, performing a particular work or service; working without hire or wages. — *Tat-kshaṇa, as*, m. time present, time being; the same moment; a measure of time, = 120 Kshaṇas, = $\frac{1}{60}$ Lava; (*am* or *āt*), ind. at the same moment, immediately, directly. — *Tatkshaṇa-bhaṅgura, as, ā, am*, vanishing immediately, transient. — *Tat-tṛitīya, as, ā, am*, doing that for the third time. — *Tat-pada, am*, n. the place or position of that; the word *tad*; (*as*), m. the tree Ficus Religiosa. — *Tat-para, as, ā, am*, following that or thereupon, coming after, inferior; having that as one's highest object or aim, totally devoted or addicted to anything, attending to anything closely, eagerly engaged in (with loc. or in composition); diligent; (*as*), m. the thirtieth part of the twinkling of the eye; (with reference to the redundant use of *tad* cf. *taj-jña, tad-gata, tad-bhāva, tātparya*.) — *Tatpara-tā*, f. or *tatpara-tva, am*, n. entire devotion or addiction to; the state of following after or behind, inferiority. — *Tat-parāyaṇa, as, ā, am*, attached or addicted to any particular thing or person. — *Tat-purusha, as*, m. the original or supreme spirit; the servant or attendant of him; a class of compounds in which the last member is defined or qualified by the first without losing its original independance, i. e. continues the principal member of the compound and preserves its original grammatical character whether as a noun, adjective, or participle, whereas in a Bahu-vrīhi compound the last member loses its independance as well as its original grammatical character and serves together with the first member only to qualify or define *another word*; the Karma-dhāraya and Dvigu compounds are considered as subdivisions of the Tat-purusha class. The word *tat-purusha*, 'his servant,' is itself an example of this class of compounds. The stock example is *divya-kusumam*, 'heavenly flower,' which belongs to the Karma-dhāraya subdivision. — *Tat-pūrva, as, ā, am*, occurring or happening for the first time; prior, former. — *Tatpūrva-saṅga, as, ā, am*, then first restrained. — *Tat-prakāra, as, ā, am*, of that kind, of that sort. — *Tat-prathama, as, ā, am*, doing that for the first time. — *Tat-prabhāte*, ind. early on the next morning. — *Tat-phala, as, ā, am*, having that as a fruit or reward; having as a result or consequence; (*as*), m. the white water-lily; a kind of medicinal plant (*kushṭha*); a kind of perfume (= *ćaura*). — *Tat-samanantaram*, ind. immediately upon that or afterwards; [cf. *tad-anantaram*.] — *Tat-sādhu-kārin, ī, iṇī, i*, accomplishing or performing that. — *Tat-stha, as, ā, am*, being on or in that, connected with that; (*as*), m. a particular mode of multiplication. — *Tad-atipāta, as, ā, am*, transgressing that, going beyond the bounds. — *Tad-anantara, as, ā, am*, nearest or next to that; (*am*), ind. immediately upon that, thereupon, then (*prāk—tad-anantaram*, first—afterwards; *prathamam—tad-anantaram—tṛitīyam—ataḥ param*, first—afterwards—thirdly—further; [cf. *tat-samanantaram*.] — *Tad-anu*, ind. after that, afterwards. — *Tad-anusaraṇa-krameṇa*, ind. in a manner conformably to that, subsequently to that. — *Tad-anta, as, ā, am*, coming to an end or perishing in that, ending thus, thus terminating. — *Tad-anna, as, ā, am*, Ved. accustomed to that food. — *Tad-anyat*, ind. other than that, different from that. — *Tad-apas, ās, ās, as*, Ved. doing that work, having that occupation, accustomed to do that; (*as*), ind. in the usual way. — *Tad-artha, as, ā, am*, destined or intended for that, on that account, with that object; having that meaning; (*am*), ind. on that account, with that object, for that end, therefore; [cf. *tādarthya*.] — *Tad-arthīya, as, ā, am*, destined or intended for that, undertaken for that end. — *Tad-arpaṇa, am*, n. delivery of that, delivering or returning any article. — *Tad-arha, as, ā, am*, meriting that. — *Tad-avadhi, is*, m. that limit, that period; (*i*), ind. so far, up to that period; from that time. — *Tad-avastha, as, ā, am*, so situated, thus circumstanced, in that condition. — *Tad-ākāra, as, ā, am*, having that appearance or aspect. — *Tad-āmukha, am*, n. commencement, beginning. — *Tad-id-artha, as, ā, am*, Ved. intent on that particular object. — *Tad-ekaćitta, as, ā, am*, having all the thoughts fixed on that (person or thing). — *Tadevopanishad* (*tad-eva-up°*), *t*, f. title of an Upanishad beginning with the words *tad eva*. — *Tad-okas, ās, ās, as*, Ved. rejoicing or delighting in that, at home in it; (Sāy.) having that as one's dwelling-place. — *Tad-ojas, ās, ās, as*, Ved. endowed with such strength. — *Tad-gata, as, ā, am*, gone to that, directed towards that, devoted to, intent on; (*as*), m.(?) the continued multiplication of four or more like quantities; [cf. *taj-jña, tat-para, tad-bhāva*.] — *Tad-guṇa, as*, m. the quality of that (person or thing), quality or virtue of anything; (*as, ā, am*), possessing these qualities; (*as*), m. a figure of speech in rhetoric, transferring the qualities of one thing to another. — *Tadguṇa-saṃvijñāna, as, ā, am*, a term applied to those Bahu-vrīhi compounds in which the qualities implied in the name are perceived along with the thing itself (e. g. *Dīrgha-karṇam ā-naya*, bring *Dīrgha-karṇa*, 'long-ear,' where the long ears accompany and mark the individual. An example of the *a-tadguṇa-saṃvijñāna* would be *dṛishṭa-sāgaram ā-naya*, bring the man who has seen the ocean). — *Tad-dina, am*, n. that day; (*am*), ind. during the day, every day, day by day, on a certain day. — *Tad-duḥkha, am*, n. that grief, grief for that or of that. — *Tad-dvitīya, as, ā, am*, doing that for the second time. — *Tad-dhana, as, ā, am*, miserly, niggardly. — *Tad-dharman, ā, ā, a*, having that business, accomplishing that business; [cf. *tāddharmya*.] — *Tad-dharmin, ī, iṇī, i*, obeying the laws of him or that. — *Tad-dhita, as, ā, am* (fr. *tad-hita*), good for that, salutary; (*am*), n. the welfare of any one; (*as*), m., scil. *pratyayaḥ*, an affix which forms nouns from other nouns, (whereas a Kṛit affix forms nouns from roots); a noun formed by a Taddhita affix, a derivative noun. — *Tad-bala, as, ā, m. f.* a kind of arrow. — *Tad-bhāva, as*, m. the becoming that, becoming (in general), e. g. *abhūta-tadbhāva*, the becoming what one was not formerly. — *Tad-bhinna, as, ā, am*, different or distinct from that. — *Tad-rasa, as*, m. the spirit thereof. — *Tad-rāja, as*, m., scil. *pratyayaḥ*, an affix added to a proper name to form from it the name of a king or chief (e. g. fr. *aṅga* is formed *āṅga*, 'king of the Aṅgas,' by the Tad-rāja affix *aṅ*). — *Tad-rūpa, as, ā, am*, thus shaped, so formed. — *Tadryańć, aṅ, drīćī, ak* (fr. *tad*, with *adri* substituted for *ad*, and rt. *ańć*), extending thither; [cf. *devadryańć*, &c.] — *Tad-vaćaḥ-pratīta, as, ā, am*, believing his words. — *Tad-vat, ān, atī, at*, having or containing that, possessed of that; (*vat*), ind. like that, in that manner, thus; in like manner, equally, likewise, also; (*yadvat—tadvat* or *yathā—tadvat*, as—so.) — *Tadvat-tā*, f. conformity, agreement. — *Tad-vaśa, as, ā, am*, Ved. longing for or desiring that. — *Tad-vāćaka, as, ikā, am*, signifying that. — *Tad-vid, t, t, t*, knowing that, familiar with that; knowing the truth, a knowing man. — *Tad-vidya, as, ā, am*, possessing a knowledge of that. — *Tad-vidha, as, ā, am*, of that kind, corresponding to that, conformable to that. — *Tadvidha-tva, am*, n. correspondence or conformity with that. — *Tad-vishaya* or *tad-vishayaka, as, ā, am*, having that for its object, attending to that business, relating to that. — *Tan-na*, ind. not that, not so. — *Tan-nāśa, as*, m. destruction of that. — *Tan-madhya-stha, as, ā, am*, situated in the midst of that. — *Tan-madhyāt*, ind. from the midst thereof,

from amongst them. — *Tan-maya, as, ī, am,* made up of that, having the nature of that, absorbed or contained in or identical with that, become one with. — *Tanmaya-tā,* f. or *tanmaya-tva, am,* n. the being contained in or identical with that. — *Tan-maraṇa, am,* n. his death. — *Tan-mātra, as, ā, am,* only so much or so little; consisting of rudimentary atoms or elementary matter; (*am*), n. merely that, only a trifle; that in which its own peculiar property resides without any change or variety, i. e. a subtile element or a rudiment of elementary matter, (of these there are five, viz. *śabda-t°, sparśa-t°, rūpa-t°, rasa-t°,* and *gandha-t°,* from which the five Mahā-bhūtas or grosser elements are produced. In this sense also according to some *tan-mātrā,* f.) — *Tanmātra-tā,* f. or *tanmātra-tva, am,* n. the state of a Tanmātra. — *Tanmātra-sarga, as,* m. (in the Sāṅkhya phil.) the rudimental creation. — *Tanmātrika, as, ā, am,* consisting of rudimentary atoms or elementary matter. — *Tan-mānin, ī, inī, i,* implying the doing of that which the base indicates (?), (e. g. the nominal *aghāya,* to act wickedly, is a *tan-mānin.*) — *Tal-lakshaṇa* (*tad-la°*), *am,* n. the mark of him, a particular high number.

Tadā, ind. at that time, then; in that case; (sometimes used rather redundantly in epic poetry, e. g. *tato 'ntarikshago vāćam vyā-jahāra Nalam tadā,* upon that the bird addressed words to Nala then); *yadā tadā,* at any time whatsoever; *tadā prabhṛiti,* from that time forward; *yad—tadā* or *yatra—tadā* or *yadā—tadā* or *yadi—tadā,* when—then; if—then, &c.; *yatas—tadā,* from the time when—then, i. e. ever since; *yarhy eva—tadaiva,* at what time—at that very time, i. e. at the very time when. — *Tadā-tva, am,* n. 'the state of then,' that time, present time, time being, present state or circumstances, (usually in connection with *āyati,* future time.)

Tadānīm, ind. at that time, then [cf. *idānīm*]; *yadā—tadānīm,* when—then. — *Tadānīn-tana, as, ī, am,* of that time, belonging to that time. — *Tadānīn-dugdha, as, ā, am,* Ved. milked at that time or at the time spoken of, just milked.

Tadīya, as, ā, am, belonging to him or her or that or them; his, hers, its, theirs; such (e. g. *ćintayā tadīyayā,* with a thought such as that). — *Tadīya-sanga, as,* m. meeting with her, union with her.

तन् 1. *tan* (= *stan*), cl. 4. P., Ved. *tanyati,* to resound, sound aloud, roar; [cf. Gr. τόνος; Lat. *tonare;* Angl. Sax. *thunor;* Eng. *thunder.*]

Tanayitnu, us, us, u, Ved. roaring, thundering; [cf. *stanayitnu, tanyatā, tanyatu, tanyu.*]

तन् 2. *tan,* cl. 1. and 10. P. *tanati* and *tānayati,* &c., to confide, believe or have faith in; to aid, assist; to be harmless; to pain or afflict with disease (?); [cf. rt. 1. *ćan* and *van.*]

तन् 3. *tan,* cl. 8. P. A. *tanoti, tanute, tatāna* (2nd sing. *tatantha* or *tenitha*), *tene, tanishyati, -te, atānīt* and *atanīt, atata* and *atanishṭa, tanitum,* to extend, stretch, spread, be diffused over, shine (as light), extend towards, reach to; protract, prolong, lengthen out, augment; to lengthen, be lengthened out, be protracted, continue, endure, last; to stretch (a cord), extend or bend (a bow), spread or spin out, weave; to emboss, chase; to prepare (a way for); direct one's way towards; to propagate, be propagated; to accomplish, perform (as a ceremony), to sacrifice; to compose (a literary work); to bestow, grant, cause, prepare: Pass. *tanyate* or *tāyate,* to be extended; to increase, &c.: Caus. *tānayati, -yitum, atītanat:* Desid. *titanishati, titaṃsati, titāṃsati:* Intens. *tantanyate, tantanīti, tantanti;* [cf. Gr. τάνυμαι, τείνω: Lat. *tendo, tenuis, tener:* Goth. *thanja:* Russ. *tonju:* Lith. *tempju:* Hib. *tana,* 'thin, slender, lean;' *tanaighim,* 'I make thin.'] — *Tan-ādi, ayas,* m. pl., scil. *dhātavas,* the roots beginning with *tan,* i. e. the eighth class of roots.

2. *tat, t, t, t,* at the end of a comp.; [cf. *parītat.*] (For 1. *tat* see p. 358, col. 3.)

2. *tata, as, ā, am* (for 1. see p. 359), extended, stretched, spread, diffused, expanded; spreading or reaching over, extending to; covered over, concealed; protracted, continued; bent (as a bow); spreading, wide, &c.; (*as*), m. wind, air; (*am*), n. any stringed musical instrument; a kind of metre consisting of four lines of twelve syllables each. — *Tata-ćihna, as, ā, am,* having marks drawn along, distinctly marked. — *Tata-pattrī,* f. the plantain tree, Musa Sapientum; [cf. *kadala.*]

2. *tati, is,* f. (for 1. see p. 359, col. 1), a series, a line, a row or range; a number, a crowd, a troop; a sacrificial act, a ceremony; [cf. *tanti.*]

4. *tan* (probably f., but occurring only in dat., inst., and abl.), Ved. continuation, diffusion, propagation, offspring, posterity, descendants; (*tanve tane ća,* for one's own person and one's children); *tanā* (inst. used as an adv.), in uninterrupted succession or series, one after another, continually.

Tana, as, m., Ved. a descendant; (*ā, am*), f. n. offspring, a descendant, posterity.

Tanaya, as, ā, am, Ved. propagating or extending a family, belonging to one's own family; (*tokam tanayam,* a child which propagates the family); (*as*), m. a male descendant, a son; N. of one of the seven sages in the eleventh Manv-antara with the patronymic Vāsishṭha; (in astrology) N. of the fifth lunar mansion; (*au*), m. du. a son and a daughter; (*ā*), f. a daughter; N. of a plant, = *ćakra-kulyā;* (*am*), n. posterity, family, race, offspring, child, descendant; (according to the scholiasts *tanaya* is a grandchild and *toka* a child); (*ās*), m. pl., N. of a people. — *Tanaya-bhavana, as,* m. (in astrology) N. of the fifth lunar mansion.

Tanayī-kṛita, as, ā, am, made a son.

Tanas, as, n., Ved. offspring, posterity.

Taniman, ā, m. (fr. *tanu* below), thinness, slenderness, minuteness; (*a*), n. the liver.

Tanishṭha, as, ā, am (superl. of *tanu*), thinnest, very thin, smallest, least; very minute or delicate.

Tanīyas, ān, asī, as (compar. of *tanu*), thinner, more minute, smaller, less, very thin, &c.

Tanu, us, us or *vī* or *ūs, u,* thin, slender, slim, attenuated, emaciated, small, minute; delicate, fine, having minute interstices (as a web); little, unimportant; shallow (as a river); spare; (*us*), m., N. of a certain Ṛishi with a very emaciated body [cf. *tānavya*]; (*us* or *tanū, ūs*), f. (the latter form only being used in the earlier language), the body, the person (applied also to gods); one's own person, self (often used in the Veda like a reflexive pronoun, e. g. *yajasva tanvam,* worship thy own person or thyself; cf. *ātman*); outward form or manifestation; nature, form, or character of anything; appearance; (*us*), f. the skin; N. of the first lunar mansion; (*vī*), f. a delicate or slender or graceful woman; N. of one of the wives of Krishṇa; a kind of plant [cf. *śāla-parṇī*]; a stanza of four lines and twenty-four syllables in each; [cf. Gr. ταvυ-; Lat. *tenuis;* Old Germ. *dunni;* Germ. *dünn;* Hib. *tana;* Eng. *thin.*] — *Tanu-kūpa, as,* m. a pore of the skin, (lit. well of the skin.) — *Tanu-kshīra, as,* m. the tree Spondias Magnifera; [cf. *āmrātaka.*] — *Tanu-gṛiha, am,* n. (in astrology) N. of the first lunar mansion. — *Tanu-ććhad, t, t, t,* or *tanu-ććhada, as, ā, am,* covering the body, protecting, clothing; (*t*), f. or (*das*), m. armour, attire. — *Tanu-ććhāya, as,* m. a kind of Acacia, = *jāla-varvūraka.* — *Tanu-ja, as,* m. a son; (*ā*), f. a daughter; [cf. *tanū-ja* and *ātma-ja.*] — *Tanuja-tva, am,* n. sonship. — *Tanu-tara, as, ā, am,* thinner, more minute; [cf. *tanīyas.*] — *Tanu-tā,* f. thinness, tenuity, extenuation, littleness, diminutiveness. — *Tanu-tyaj, k, k, k,* giving up one's person, dying; risking one's life, facing death with courage; [cf. *tanū-tyaj.*] — *Tanu-tyāga, as,* m. giving up one's own self, risking one's life; (*as, ā, am*), giving scantily, spending little, niggardly, sparing. — *Tanu-tra, am,* n. armour, mail ('protecting the body'). — *Tanutra-vat, ān, atī, at,* having armour, defended. — *Tanu-trāṇa, am,* n. ('protection for the body'), armour, mail. — *Tanu-tva, am,* n. thinness. — *Tanu-tvać, k,* n. (?) the cinnamon tree; the plant Cassia Senna. — *Tanu-tvaćā,* f. the plant Premna Spinosa; [cf. *kshudrāgni-mantha.*] — *Tanu-pattra, as,* m. the tree Terminalia Catappa [cf. *inguda*], commonly Hiṅgaṇabeṭa; leafy orpiment. — *Tanu-bhava, as,* m. a son; [cf. *tanū-ja* and *tanūdbhava.*] — *Tanu-bhastrā,* f. the nose ('the bellows of the body'). — *Tanu-bhāva, as,* m. thinness. — *Tanu-bhūmi, is,* f. 'the stage of personality,' one of the periods in the life of a Buddhist Srāvaka. — *Tanu-bhṛit, t,* m. any being furnished with a body, especially a human being. — *Tanu-mat, ān, atī, at,* embodied, corporeal. — *Tanu-madhya, as, ā, am,* having a slender or elegant waist; (*ā*), f., N. of a metre of four lines, each consisting of two short syllables between four long ones (– – ᴗ ᴗ – –); [cf. *tanu-śiras.*] — *Tanu-madhyama, as, ā, am,* slender-waisted. — *Tanu-rasa, as,* m. perspiration, sweat. — *Tanu-ruh, t,* or *tanu-ruha, am,* n. the hair or down of the body; [cf. *tanū-ruha.*] — *Tanu-vāta, as,* m. a very thin or rarefied atmosphere (constituting a kind of hell; opposed to *ghana-vāta,* q. v.); according to others, a peculiar division of hell. — *Tanu-vāra, am,* n. (fr. *tanu* and *vāra* fr. rt. *vri,* to cover, protect), armour, mail. — *Tanuvāra-bhasa, as,* m. (?) a man in armour, a warrior. — *Tanu-vija, as,* m. the jujube; [cf. *rāja-badara.*] — *Tanu-vraṇa, as,* m. a pimple, a pustule, a boil, elephantiasis. — *Tanu-śarīra, as, ā, am,* having a delicate body, delicately formed. — *Tanu-śiras, ās, ās, as,* 'having a small head,' N. of a subdivision of the Ushṇih metre, consisting of three Pādas of eleven, eleven, and six syllables; [cf. *tanu-madhyā.*] — *Tanu-sanćāriṇī,* f. a young woman, a girl, one ten years old ('moving the body coquettishly?'). — *Tanu-hrada, as,* m. the anus, the rectum; [cf. *tanū-hrada.*] — *Tanū-ja, as, ā, am,* produced or born on or from the body; belonging to the person; (*as*), m. a son; N. of a Sādhya; (*ā*), f. a daughter; [cf. *tanu-ja.*] — *Tanū-jani, is,* m. a son. — *Tanū-janman, ā,* m. a son. — *Tanūjāṅga* (°*ja-an*°), *am,* n. a wing, the feathers ('member produced on the body'); [cf. *tanū-ruha.*] — *Tanū-tala, as,* m. a measure of length equal to the arms extended, a fathom. — *Tanū-tyaj, k, k, k,* Ved. giving up one's person, risking one's life, rash, foolhardy. — *Tanū-dūshi, is, is, i,* Ved. destroying the person. — *Tanū-devatā,* f. a form of fire deified. — *Tanū-deśa, as,* m. a region or part of the body. — *Tanūdbhava* (°*nu-ud*°), *as,* m. a son; [cf. *tanu-bhava.*] — *Tanūna* (°*nu-ūna*), *as,* m. 'the bodiless one,' the wind. — *Tanū-napa, am,* n. clarified butter, ghee; (this word owes its existence to a wrong derivation of the following word from *tanūnapa-ad,* 'eating the clarified butter.') — *Tanū-napāt, t,* m. one of the sacred names of Fire, 'the son or descendant of himself,' so called because fire need not necessarily be derived from other fire, but is sometimes self-generated as in the lightning or by the attrition of the Araṇis, q. v.; (for a fanciful derivation see the preceding. Agni appears chiefly as Tanū-napāt in some verses of the Āprī hymns; see *ā-prī*); the plant Plumbago Zeylanica. — *Tanūnapāt-vat, ān, atī, at,* containing the word *tanū-napāt.* — *Tanū-naptṛi, tā,* m., Ved. = *tanū-napāt;* [cf. *tānūnaptra.*] — *Tanū-pā, ās, ās, am,* Ved. protecting the person, preserving the life. — *Tanū-pāna, as, ī, am,* Ved. protecting the person or life; (*am*), n. protection of the person. — *Tanū-pāvan, ā, arī, a,* Ved. protecting the person or life. — *Tanū-prishṭha, as,* m., N. of a Soma sacrifice. — *Tanū-bala, am,* n., Ved. the strength of the body, one's own strength. — *Tanū-ruć, k, k, k,* Ved. brilliant in person (as Agni); brilliant with arms (?). — *Tanū-ruha, as, am,* m. n. the hair of the body; the wing or feathers of a bird; (*as*), m. a son; [cf. *tanu-ruha, tana-ja, tanūjāṅga.*] — *Tanūrja* (°*nu-ūr*°), *as,* m., N. of a son of the third Manu. — *Tanū-vaśin, ī, inī, i,* Ved. having power over the body, an epithet of Agni. — *Tanū-*

śubhra, as, ā, am, Ved. decorating the person, adorning the body. — *Tanū-havis, is,* n., N. of three oblations offered to the three tanūs or forms (of Agni). — *Tanū-hrada, as,* m. the anus, the rectum; [cf. *tanu-hrada.*] — *Tanv-aṅga, as, ā, am,* having slender limbs, delicate, slim; (*ī*), f. a delicate or slender woman; (*as*), m., N. of a man.

Tanuka, as, ā, am, thin, small; (*as*), m., N. of several plants, Grislea Tomentosa, Terminalia Belerica; the cinnamon tree; (*ā*), f. the tree Diospyros Embryopteris.

Tanula, as, ā, am, spread, expanded.

Tanus, us, n. the body.

Tanū, ūs, f. the body. See *tanu*, p. 361, col. 2.

Tanū-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to make thin or fine, to attenuate, diminish, emaciate; to pare. — *Tanū-karaṇa, am,* n. making thin, attenuation, diminishing, weakening. — *Tanū-kṛit, t, t, t,* Ved. shaping or forming the person, preserving the life; (Sāy.) forming offspring, granting children. — *Tanū-kṛita, as, ā, am,* made delicate or thin, pared. — *Tanū-kṛitha, as* or *am,* m. or n. (?), Ved. preservation of the person; (Sāy.) on account of his son (in loc. case).

Tanti, is, f. a thread, cord, line, string; a series, a line, row; expansion, extension; N. of a woman; (*is*), m. a weaver. — *Tanti-pāla* or *tanti-pālaka, as,* m. 'a guardian of the rows (of calves),' a N. assumed by Saha-deva when living with king Virāṭa; (also applied to Nakula.)

Tantī, f. a leading cow (i. e. one going at the head of the Tantayas or lines of calves).

Tantu, us, m. a thread, cord, wire, string, line, the warp of a web; N. of the Supreme Being; a cobweb; a filament, fibre, sprig; a line of descendants, propagation of offspring, issue, race; a shark [cf. *tantuṇa* and *tantu-nāga*]; N. of a man; [cf. *kāshṭha-tantu, vara-t°, supta-t°.*] — *Tantu-kāshṭha, am,* n. a piece of fibrous wood, or a brush used by weavers for cleaning the threads of the woof; [cf. *tantra-kāshṭha.*] — *Tantu-kīṭa, as,* m. a silk-worm. — *Tantu-nāga, as,* m. a shark. — *Tantu-niryāsa, as,* m. the palmyra tree [cf. *tāla*]; (fr. *tantu*, a thread, and *nir-yāsa*, exudation, alluding to the stringy or adhesive nature of this tree.) — *Tantu-parvan, a,* n. 'the festival of the thread,' the anniversary of the day of full moon in the month Śrāvaṇa, when Kṛishṇa was invested with the Brāhmanical cord. — *Tantu-bha, as,* m. mustard-seed, Sinapis Dichotoma, also *tantuka;* a calf. — *Tantu-mat, ān,* m. an epithet of Agni, perhaps 'uninterrupted like a thread;' (*tī*), f., N. of the mother of Murāri. — *Tantu-vardhana, as,* m. 'increasing a race,' a N. of Vishṇu; also of Śiva. — *Tantu-vādya, am,* n. a stringed musical instrument in general. — *Tantu-vāna, am,* n. weaving. — *Tantu-vāpa, as,* m. a weaver; a loom; weaving. — *Tantu-vāya, as,* m. a weaver; a spider; weaving; [cf. *tantra-vāya.*] — *Tantuvāya-daṇḍa, as,* m. a loom. — *Tantu-vigrahā,* f. the banana or plantain, Musa Sapientum. — *Tantu-śālā,* f. a weaver's shop. — *Tantu-santata, as, ā, am,* woven, sewn; (*am*), n. wove cloth. — *Tantu-santati, is,* f. or *tantu-santāna, as,* m. sewing, weaving. — *Tantu-sāra* or *tantu-sāraka, as,* m. the areca or betel-nut tree (as having a fibrous pith). — *Tantv-agra, am,* n. the end of a thread.

Tantuka, as, m. (at the end of an adj. comp.), a thread, a rope; a kind of serpent; mustard-seed, Sinapis Dichotoma, = *tantu-bha;* (*ī*), f. a vein or any tubular vessel.

Tantuṇa, as, m. a shark.

Tantura or *tantula, am,* n. the filaments or fibrous root of a lotus; (*as*), m. = *taṇḍula.*

Tantra, am, n. an implement of weaving, a loom; a thread; the warp or threads extended lengthwise in a loom; an uninterrupted series (e. g. *deha-tantra*, assuming a series of bodies); posterity; the leading or principal action of a ceremony, characteristic or prevalent features, the regular order of ceremonies or rites, system, framework, ritual; chief or essential part, main point; principal doctrine, rule, theory; model, typical form, science; a scientific work; any scientific chapter of a work (especially the first section of a Jyotiḥ-śāstra or treatise on astronomy); a religious treatise teaching magical and mystical formularies for the worship of the deities, or the attainment of superhuman power; it is mostly in the form of a dialogue between Śiva and Durgā, who are the peculiar gods of the Tāntrikas, (these works are very numerous, and their authority, in many parts of India, seems to have superseded that of the Vedas: they are said to comprise five subjects, viz. 1. the creation, 2. the destruction of the world, 3. the worship of the gods, 4. the attainment of all objects, especially of six superhuman faculties, 5. the four modes of union with the supreme spirit by meditation; a variety of subjects are, however, introduced into many of them, whilst some are limited to a single topic, as the mode of breathing in certain rites, the language of birds, beasts, &c.); a cause which leads to two or more results; the cause of more than one effect; a medicament, a drug; a chief remedy or 'charm' considered as producing medicinal effects; a spell; oath or ordeal; raiment, vesture; supporting a family; necessary or indispensable act or provision; the right way of doing anything; royal retinue, a court, train; an army; providing for the security and prosperity of a kingdom; a realm, a country; subservience, service, dependance; decoration, hanging with trophies, garlands, &c.; heap, multitude; wealth; a house; happiness, felicity; (*as*), m. a weaver (?); (*tantrī, īs* or *ī*), f. any string, cord, or rope; a bow-string; the wire or string of a lute; (metaphorically) the strings of the heart; any tubular vessel of the body, a sinew; a tail; the plant Cocculus Cordifolius [cf. *tantrikā* and *tantraka*]; a young woman or girl with peculiar qualities; N. of a river. *Tantreṇa,* ind. in such a way as to hold good or remain. — *Tantra-kāshṭha, am,* n. a fibrous stick or brush used by weavers for cleaning the threads of the woof; [cf. *tantu-kāshṭha.*] — *Tantra-kaumudī,* f., *tantra-gandharva, tantra-garbha, tantra-cūḍāmaṇi,* titles of different Tantra works. — *Tantra-tā,* f. or *tantra-tva, am,* n. arranging into a system; dependance, subservience; the quality or character of a Tantra; comprehending several rites in one, performance of one ceremony, or penance in lieu of a number. — *Tantra-prakāśa, as,* m. title of a literary work. — *Tantra-pradīpa, as,* m. title of a commentary on the Dhātu-pāṭha. — *Tantra-bheda,* title of a Tantra. — *Tantra-ratna, am,* n. title of a work by Pārtha-sārathi. — *Tantra-rāja, as,* m. title of a work. — *Tantra-vāpa, as,* m. a weaver; (*as, am*), m. n. a loom, weaving; [cf. the next.] — *Tantra-vāya, as,* m. a weaver; a spider; [cf. *tantu-vāya.*] — *Tantra-vārttika* = *mīmānsā-tantra-vārttika.* — *Tantra-sāra, as,* m. 'the essence of the Tantras,' title of a compilation. — *Tantra-hṛidaya, am,* n. title of a Tantra work. — *Tantrī-mukha, as,* m. a peculiar position of the hand.

Tantraka, as, ikā, am, new and unbleached (as cloth), recently from the loom; (at the end of a comp.) = *tantra;* (*ikā*), f. the plant Cocculus Cordifolius; [cf. *tantrī.*]

Tantraṇa, am, n. (fr. *tantraya*), maintenance of order, discipline.

Tantraya (fr. *tantra*), nom. P. *tantrayati,* to perform or go through in order; to maintain by discipline, keep in order; A. *tantrayate,* to support a family.

Tantrāyin, ī, iṇī, i, Ved. drawing out a thread; going continuously (as the sun).

Tantrin, ī, iṇī, i, having threads, made of threads, spun, wove; chorded, having chords or wires (as an instrument); having a Tantra, following one; (*ī*), m. a musician; a soldier.

1. *tandra, am,* n., Ved. a series, a row.

Tanvat, an, atī, at, stretching, extending.

तनक *tanaka, as* or *am,* m. or n. (?), a reward; (perhaps a wrong reading for *vetanaka.*)

तनबाल *tanabāla, ās,* m. pl., N. of a people; [cf. *tālavana.*]

तनयित्नु *tanayitnu.* See 1. *tan*, p. 361.

तनु *tanu.* See p. 361, col. 2.

तनोनु *tanonu,* a kind of rice (= *shashṭika*).

तन्तस्य *tantasya,* nom. P. *tantasyati,* to grieve, be distressed; to afflict; [cf. rt. *tans.*]

तन्ति *tanti, tantu, tantra,* &c. See col. 1.

तन्त्रा *tantrā,* f. a wrong form for *tandrā.*

तन्त्रि *tantri, is,* f. another form for *tantrī,* see col. 2; (also a wrong form for *tandri.*) — *Tantri-pālaka, as,* m. an epithet of Jayad-ratha.

तन्त्रिज *tantrija, as,* m., N. of a son of Kanavaka; (another reading has *tandrija.*)

तन्त्रित *tantrita, tantri-tā,* wrong forms for *tandrita, tandri-tā.*

तन्त्रिपाल *tantripāla, as,* m. a N. assumed by Saha-deva [cf. *tanti-pāla*]; N. of a son of Kanavaka; (another reading has *tandripāla.*)

तन्त्रिल्लक *tantrillaka, as,* m., N. of a man.

तन्त्री *tantrī.* See col. 2.

तन्त्वग्र *tantv-agra.* See *tantu,* col. 1.

तन्द् *tand,* cl. 1. A., Ved. *tandate,* &c., to relax, give away, become relaxed, to grow fatigued; (Sāy.) to make languid or fatigued.

2. *tandra, as, ā, am,* tired, fatigued; lazy; (*ā*), f. lassitude, exhaustion, weariness, syncope; sleepiness, sluggishness. (For 1. *tandra* see col. 2.)

Tandraya (fr. the preceding), nom. A. *tandrayate,* to grow fatigued.

Tandrayu, us, us, u, Ved. fatigued, lazy.

Tandrāya, another form for *tandraya.*

Tandrālu, us, us, u, tired, wearied, sleepy, overcome with sleep or fatigue, slothful, sluggish.

Tandri, is (?) and *ī, īs* or *ī,* m. (?), f. sleepiness, drowsiness, fatigue, lassitude; fainting, exhaustion. — *Tandri-ja* or *tandri-pāla, as,* m., N. of a son of Kanavaka; [cf. *tantri-pāla.*]

Tandrikā, f. sloth, sleepiness.

Tandrita, only in *a-tandrita, as, ā, am,* indefatigable, unremitting; [cf. *a-tandra* and *tantrita.*]

Tandrin, ī, iṇī, i, weary, lazy. — *Tandri-tā,* f. lassitude, exhaustion, weariness, sleepiness.

तन्द्र् *tandr* (a Sautra root), to be disturbed in mind, become bewildered, be exhausted or fatigued.

तन्द्र 1. and 2. *tandra.* See above and col. 2.

तन्द्रवाय *tandravāya,* a wrong form for *tantra-vāya,* q. v.

तन्नी *tannī,* f. or *tanni, is* (?), f. the plant Hemionitis Cordifolia.

तन्मय *tan-maya.* See p. 361, col. 1.

तन्मात्र *tan-mātra.* See p. 361, col. 1.

तन्यता *tanyatā,* f., Ved. or *tanyatu, us,* m., Ved. (fr. rt. 1. *tan*), roaring, thundering, thunder; wind; night; a musical instrument (?).

Tanyu, us, us, u, Ved. making a roaring sound, epithet of the winds.

तन्लीक *tanlīka* (?), an areca seller, a designation of one of the inferior castes of Hindūs.

तन्व *tanva, as,* m., N. of a man; [cf. *tānva.*]

तन्वङ्ग *tanv-aṅga.* See col. 1.

तन्वत् *tanvat.* See col. 2.

तन्विन् *tanvin, ī,* m., N. of a son of Manu Tāmasa.

तप् 1. *tap* [cf. 2. *pat*], cl. 4. A. *tapyate*, &c., to rule, govern.

तप् 2. *tap*, cl. 1. P. (rarely A.) *tapati*, *-te*, *tatāpa*, *tapsyati* (ep. also *tapishyati*), *atāpsīt*, *taptum*, to give out heat, be hot; to shine; to heat, make hot or warm; to shine upon; to be burnt; to burn, to consume or destroy by heat; to suffer pain; to cause pain or distress; to injure, hurt, damage, spoil; to torment one's self, mortify the body, undergo penance, (often with *tapas*, e. g. *tapas tatāpa*, he performed penance); cl. 4. P. *tapyati* (rarely used), to warm one's self, become hot: Pass. *tapyate*, to be heated, to suffer or feel pain; to be injured or hurt; to suffer pain voluntarily, undergo severe penances, (often with *tapas*, e. g. *tapas tapyāmahe*, we undergo penance): Caus. P. A. *tāpayati*, *-te*, *-yitum*, to make warm or hot; to burn, consume by heat, cause pain, trouble, distress; to torment one's self, undergo penance: Desid. *titapsati*, *-te*: Intens. *tātapyate*, *tātapti*, to feel violent pain, suffer torment, be in great anxiety or distress; [cf. Lat. *tepeo*: Gr. *τέφρα*, rt. *ταφ*, *θάπτω*: Russ. *tepl*, 'warm;' *teplota*, 'warmth:' Hib. *tebhot*, 'intense heat:' Old Germ. *damf*: Lat. *tempus* ?].

3. *tap*, *p*, *p*, *p*, warming one's self; [cf. *agni-tap*.]

Tapa, *as*, *ā*, *am*, warming; burning, consuming by heat [cf. *lalāṭan-tapa*]; causing pain or trouble, distressing [cf. *janan-tapa* and *paran-tapa*]; (*as*), m. heat, warmth, fire [cf. *ā-tapa*]; the sun; the hot season; religious austerity, penance, mortification (= *tapas*); a peculiar form of fire which generated the seven mothers of Skanda; N. of one of the attendants of Śiva; (*ā*), f., N. of one of the eight deities of the Bodhi-druma; [cf. *a-tapa* and *tāpa*.] — *Tapa-ruj*, *k*, f. the pain of penance. — *Tapātmaka* (°*pa-āt*°), *as*, *ikā*, *am*, practising austerities. — *Tapātyaya* (°*pa-at*°), *as*, m. the end of the heat, the beginning of the rainy season. — *Tapānta* (°*pa-an*°), *as*, m. the end of the heat, the beginning of the rainy season.

Tapat, *an*, *antī*, *at*, heating or warming; performing penance &c. — *Tapatām-pati*, *is*, m. 'the chief of burners,' the sun.

Tapatī, f. 'the warming one,' N. of a daughter of the Sun and of his wife Ćhāyā, married to Saṃvaraṇa and mother of Kuru; N. of a river, commonly called Taptī; [cf. *tāpatya*.]

Tapana, *as*, *ā*, *am*, warming, burning, shining, an epithet of the sun; causing pain or distress; (*as*), m. the sun; N. of a divine being (perhaps the sun) who fights with Garuḍa; N. of one of the five fires in the Svāhā-kāra; N. of a Rakshas; a N. of Agastya; heat, burning, the hot season; N. of a burning hell; N. of several plants, viz. Semecarpus Anacardium [cf. *arush-kara*]; Calotropis Gigantea (*arka*), the white variety of it; Premna Spinosa (*kshudrāgni-mantha*); Cassia Senna; the sun-stone [cf. *sūrya-kānta*, *tapana-maṇi*, *tapanopala*]; (*ī*), f. heat; the root of Bignonia Suaveolens; N. of a river, = *tāpī* and *tapanātmajā*, according to some authorities = *godāvarī*; (*am*), n. the being hot, burning; pining, grieving, mental distress; [cf. *rāma-tapana*, 'the distress of Rāma,' N. of an Upanishad; *tripurā-t*°, *gopāla-t*°; cf. also *tāpana*.] — *Tapana-kara*, *as*, m. a ray, a sunbeam. — *Tapana-ććhada*, *as*, m. the sunflower, = *āditya-pattra*. — *Tapana-tanaya*, *as*, m. 'the son of the Sun,' a N. of Karṇa; (*ā*), f. 'the daughter of the Sun,' the Yamunā river; the Taptī river [cf. *tapanātmajā*]; N. of a tree; [cf. *śamī*.] — *Tapana-maṇi*, *is*, m. the sun-stone; [cf. *sūrya-kānta*.] — *Tapanāṃśu* (°*na-aṃ*°), *us*, m. a ray of the sun, a sunbeam. — *Tapanātmajā* (°*na-ātma-jā*), f. 'the daughter of the Sun,' N. of a river, = *tapanī* and *tāpī*, according to some authorities = *godāvarī* [cf. *tapanī* and *tapana*], and *yamunā*. — *Tapaneshṭa* (°*na-ish*°), *am*, n. copper ('loved by the rays of the sun,' i. e. easily heated or coloured by them). — *Tapanopala* (°*na-up*°), *as*, m. the sun-stone; [cf. *sūrya-kānta*.]

Tapanīya, *as*, *ā*, *am*, to be heated; to be suffered or practised as penance; (*am*), n. gold purified with fire, gold in general; a sort of rice. — *Tapanīya-maya*, *as*, *ī*, *am*, consisting of purified gold, golden.

Tapanīyaka, *am*, n. gold.

Tapantaka, *as*, m., N. of a man.

Tapas, *as*, n. warmth, heat, fire, (*pańća tapāṃsi*, the five fires to which an ascetic is exposed in the hot season, viz. four fires lighted in the several quarters and the sun burning from above); pain, suffering; religious austerity, penance, mortification, the practice of mental or personal self-denial or the infliction of bodily tortures; the meditation connected with such a practice; moral virtue, merit; special observance or duty of any particular caste (e. g. the Tapas of a Brāhman is sacred learning; of a Kshatriya, the protection of subjects; of a Vaiśya, giving alms to Brāhmans; of a Śūdra, service; and of a Ṛishi or saint, feeding upon herbs and roots); a particular month of the cold season intervening between winter and spring (= Māgha or January–February, the month of religious austerities; cf. *tapasya*); one of the seven worlds, the region above the Jana-loka, inhabited by saints or devotees after death [cf. *tapo-loka*]; (in astrology) the ninth lunar mansion, = *dharma*; N. of a long period of time, a Kalpa; (*ās*, *as*), m. n. the cold or dewy season (= *śiśira*); the winter (= *himartu*); the hot season. — *Tapaḥ-kara*, *as*, *ā*, *am*, undergoing religious austerities or penance &c.; (*as*), m. a kind of fish, Polynemus Risua or Paradiseus, (this fish is also called Tapasyā-matsya); [cf. *tapas-vin*.] — *Tapaḥ-kriśa*, *as*, *ā*, *am* emaciated by austerities. — *Tapaḥ-kleśa-saha*, *as*, *ā*, *am*, patient of austerities, enduring the pain of penance. — *Tapaḥ-prabhāva*, *as*, m. the efficacy of devotion. — *Tapaḥ-śīla*, *as*, *ā*, *am*, inclined to religious austerities. — *Tapaḥ-samādhi*, *is*, m. the practice of penance. — *Tapaḥ-sādhya*, *as*, *ā*, *am*, to be accomplished by penance. — *Tapaḥ-siddha*, *as*, *ā*, *am*, accomplished by penance. — *Tapaḥ-sthalī*, f. 'the seat of religious austerity or piety,' a N. of Benares. — *Tapaś-ćaraṇa*, *am*, n. or *tapaś-ćaryā*, f. the practice of penance. — *Tapaś-ćit*, *t*, *t*, *t*, accumulating religious merit by austerities; (*tas*), m. pl., N. of a class of deities; *tapaśćitām ayanam*, N. of a religious ceremony which lasts several days. — *Tapaso-mūrti*, *is*, m., N. of one of the seven sages in the twelfth Manv-antara; [cf. *tapo-mūrti*.] — *Tapas-taksha*, *as*, m. 'destroying religious penance,' an epithet of Indra as disturbing the austerities of ascetics lest they should acquire too great power; (other authorities explain the word 'emaciating himself by his devotions;' and others read *tapas-tanka*, 'afraid of austerities' or 'the axe of austerities.') — *Tapas-tīrtha*, *am*, n., N. of a place of pilgrimage. — *Tapas-pati*, *is*, m. the lord of penance. — *Tapas-vat*, *ān*, *atī*, *at*, Ved. burning, hot; ascetic, devout; [cf. *tapo-vat*.] — *Tapasvi-tā*, f. devout austerity, religious penance, bodily mortification. — *Tapas-vin*, *ī*, *inī*, *i*, distressed, wretched, poor, miserable, pitiable; practising austerities, devout; a mendicant, a pauper; an ascetic, a religious man engaged in the practice of rigorous and devout penance; (*ī*), m., N. of a son of Manu Ćākshusha and Naḍvalā; N. of one of the seven sages of the twelfth Manv-antara; an epithet of Nārada; the mango fish, Polynemus Risua [cf. *tapaḥ-kara*]; N. of a tree, a kind of Karańja (*ghṛita-karańja*); (*inī*), f. a female devotee, a woman leading a religious life; a poor wretched woman; spikenard, Valeriana Jaṭāmānsi; another plant, Helleborus Niger, = *kaṭu-rohiṇī*; also = *mahā-śrāvaṇikā*. — *Tapasvi-pattra*, *as*, m., N. of a plant, = *damanaka*; [cf. *tapo-dhana*.] — *Tapo-jā*, *ās*, *ās*, *am*, Ved. born from heat; one who practises religious austerities. — *Tapo-da*, *as*, *ā*, *am*, granting piety; (*am*), n., N. of a Tīrtha in Magadha. — *Tapo-dāna*, *am*, n., N. of a Tīrtha. — *Tapo-dhana*, *as*, *ā*, *am*, rich in religious penance; ascetic, pious; a very treasure of mortifications and austerities, a devotee, an ascetic, performing religious penance; consisting in religious penance; granting religious merit or piety; (*as*), m., N. of a son of Manu Tāmasa; N. of a plant, = *damanaka*, commonly *davanā*, Artemisia [cf. *tapasvi-pattra*]; (*ā*), f. the plant Sphæranthus Mollis, = *muṇḍīrī*, commonly *muṇḍī*. — *Tapo-dharma*, *as*, m., N. of a son of the thirteenth Manu. — *Tapo-dhāman*, *a*, n. 'the abode of penance,' N. of a place of pilgrimage. — *Tapo-dhṛiti*, *is*, m., N. of one of the seven sages of the twelfth Manv-antara. — *Tapo-nitya*, *as*, *ā*, *am*, devoting one's self uninterruptedly to religious austerities or penance; (*as*), m., N. of a man with the patronymic Paurusishṭi. — *Tapo-nidhi*, *is*, m. a treasury of religious austerities and penance, a very treasure of merit derived from self-mortification, an eminently pious man. — *Tapo-nishṭha*, *as*, *ā*, *am*, performing penance, practising austerities. — *Tapo-'nubhāva* (°*pas-an*°), *as*, m. the influence of religious penance. — *Tapo-bala*, *am*, n. the power acquired by religious austerities. — *Tapo-bhanga*, *as*, m. interruption of religious penance. — *Tapo-bhṛit*, *t*, *t*, *t*, undergoing penance, ascetic, pious; an ascetic, a pious man. — *Tapo-maya*, *as*, *ī*, *am*, consisting in religious penance, containing it; practising austerities, devout. — *Tapo-mūrti*, *is*, f. an incarnation of religious austerity or penance; an ascetic; (*is*), m., N. of one of the seven sages of the twelfth Manv-antara; [cf. *tapaso-mūrti*.] — *Tapo-mūla*, *as*, *ā*, *am*, founded on religious austerity or penance; (*as*), m., N. of a son of Manu Tāmasa. — *Tapo-yukta*, *as*, *ā*, *am*, employed in penitential exercises, ascetic, pious. — *Tapo-rati*, *is*, *is*, *i*, rejoicing in religious austerity; (*is*), m., N. of a son of Manu Tāmasa. — *Tapo-ravi*, *is*, m. 'the sun of the ascetics,' N. of one of the seven sages in the twelfth Manv-antara. — *Tapo-rāja*, *as*, m. 'king of penance,' the moon. — *Tapo-rāśi*, *is*, m. 'a heap of religious austerities;' an ascetic. — *Tapo-loka*, *as*, m. one of the seven worlds, that which is situated above the Jana-loka; [cf. *tapas*.] — *Tapo-vaṭa*, *as*, m. 'enclosure or district of religious penance,' a N. applied to Brahmāvarta, i. e. the holy land situated in central India. — *Tapo-vat*, *ān*, *atī*, *at*, ascetic, pious; [cf. *tapas-vat*.] — *Tapo-vana*, *as*, m. 'penance-grove,' a sacred grove in which ascetics perform their religious austerities. — *Tapo-vāsa*, *as*, m. a place of religious austerity. — *Tapo-viśesha*, *as*, m. excellence of devotion. — *Tapo-vṛiddha*, *as*, *ā*, *am*, rich in religious austerity or penance, very ascetic or pious. — *Tapo-vrāta*, *as*, m. a multitude of penances. — *Tapo-'śana* (°*pas-aś*°), *as*, *ā*, *am*, one whose food is religious austerity; (*as*), m., N. of one of the seven sages of the twelfth Manv-antara; also of a son of Manu Tāmasa.

Tapasīvan, *ā*, *arī*, *a*, causing pain (?).

1. *tapasya*, nom. P. *tapasyati*, to undergo religious austerities, do penance.

2. *tapasya*, *as*, *ā*, *am*, produced by heat; (*as*), m. the month Phālguna (February–March), the second month of the season intervening between winter and spring; a N. of Arjuna; N. of a son of Manu Tāmasa; (*ā*), f. devout austerity, religious penance; (*am*), n. devout austerity, mortification, religious penance; the flower of Jasminum Multiflorum or Pubescens (*kunda-pushpa*). — *Tapasyā-matsya*, the mango fish; [cf. under *tapaḥ-kara*.]

Tapita, *as*, *ā*, *am*, heated, burnt, refined.

Tapishṭha, *as*, *ā*, *am* (fr. 2. *tap* with the superl. affix), Ved. extremely hot, burning; [cf. *tapīyas*.]

Tapishṇu, *us*, *us*, *u*, warming, heating, burning.

Tapīyas, *ān*, *asī*, *as* (fr. 2. *tap* with the compar. affix), extremely ascetic, most devoted to religious austerities.

Tapu, *us*, *us*, *u*, Ved. burning hot.

Tapushi, *is*, *is*, *i*, Ved. burning.

Tapushī, f. the heat of anger or wrath.

Tapus, *us*, *us*, *us*, Ved. burning hot; (*us*), m. fire; the sun; an enemy (who causes pain); (*us*), n. heat, pain. — *Tapur-agra*, *as*, *ā*, *am*, Ved. having a burning point or extremity (as a spear). — *Tapur-jambha*, *as*, *ā*, *am*, Ved. having burning jaws, an epithet of Agni. — *Tapur-mūrdhan*, *ā*, *ā*, *a*, Ved.

having a burning head, an epithet of Agni; (*ā*), m., N. of an author of a hymn of the Ṛig-veda who was a son of Bṛihaspati. — *Tapur-vadha, as, ā, am,* Ved. having burning weapons. — *Tapush-pā, ās, ās, am,* Ved. (Sāy.) protecting from pain; (perhaps rather) drinking warm (beverages).

Tapta, as, ā, am, heated, inflamed, burnt; hot; red-hot; fused, melted, molten; burnished; scorched by pain or sorrow, distressed, afflicted; inflamed with anger, incensed; undergone or performed (as penance). — *Tapta-kumbha, as,* m. a heated or red-hot jar; N. of a particular hell; (*as, ā, am*), having hot jars. — *Tapta-kūpa,* 'hot-well,' N. of a hell; (perhaps a wrong reading for the preceding.) — *Tapta-kṛićchra, as, am,* m. n. a sort of penance which consists in drinking hot water, milk, and ghee for three days each, and inhaling hot air for three days. — *Tapta-tapas, ās,* m. one who has performed penance, an ascetic. — *Tapta-pāshāṇa-kuṇḍa, am,* n. 'a pit filled with burning stones,' N. of a hell. — *Tapta-bāluka, as, ā, am,* having hot or burning gravel; (*as*), m., N. of a hell. — *Tapta-rūpa* or *tapta-rūpaka, am,* n. silver. — *Tapta-lomaśa,* green vitriol. — *Tapta-loha, am,* n. 'glowing iron,' N. of a hell. — *Tapta-śūrmi* or *tapta-sūrmi, is,* f. 'a red-hot iron statue,' N. of a hell in which the wicked are made to embrace red-hot images. — *Taptaśūrmi-kuṇḍa, am,* n., N. of a hell. — *Tapta-surā-kuṇḍa, as,* m. 'a jar or hole filled with burning spirituous liquor,' N. of a hell. — *Tapta-hema-maya, as, ī, am,* like or consisting of melted gold. — *Taptānna* (°*ta-an*°), *am,* n. hot food, hot rice. — *Taptāyana* (°*ta-ay*°), *as, ī, am,* Ved. serving as a dwelling-place for the distressed (as the earth).

Taptavya, as, ā, am, to be performed as a religious penance.

Taptṛi, tā, trī, tṛi, making warm or hot, heating, a heater.

Taptvā, ind. having heated, having performed penance.

Tapya, as, ā, am, performing religious austerity, doing penance.

Tapyati, is, f., Ved. heat.

Tapyatu, us, us, u, Ved. hot, glowing.

Tapsyat, an, atī or *antī, at,* practising or intending to practise austerities.

तपश *tapaśa, as,* m. the moon; [cf. the following.]

तपस *tapasa, as,* m. (said to be fr. 2. *tap*), the moon; a bird; [cf. the preceding.]

तबलाकृति *tabalākṛiti, is,* f. (fr. *tabala?* and *ākṛiti*), N. of a kind of creeping plant.

तम् *tam,* cl. 4. P. (rarely A.) *tāmyati, tāmyate, tatāma, tamitum,* to gasp for breath (as one suffocating), choke, be suffocated, breathe with difficulty; to faint away; to be exhausted, perish; to be distressed in body or mind; to be disturbed or perplexed; to stop, become immovable or stiff; to wish, desire: Caus. *tamayati, -yitum,* to suffocate, deprive of breath; [cf. Lat. *temere, tabeo* (?); Old Germ. *damf;* Russ. *tomlju.*]

1. *tama, as,* m. darkness &c., = *tamas* in its various meanings; also = *tamāla;* (*ā*), f. night, = *tamāla,* Phyllanthus Emblica; (*am*), n. darkness, gloom; the point of the foot. — *Tamāhvaya* (°*ma-āh*°), a kind of plant, = *tālīśa-pattra.*

Tamaka, as, m. oppression (of the chest), a kind of asthma; [cf. *pra-tamaka.*]

Tamakā, f. = *tamā, tamālakā,* °*kī, tamālī, tamālinī,* Phyllanthus Emblica.

Tamata, as, ā, am, desirous, cupidinous, longing or hankering after; wished, desired.

Tamana, am, n. the becoming breathless.

Tamas, as, n. darkness, gloom; the darkness of hell, hell itself or a peculiar division of hell; the obscuration of the sun or moon in eclipses, darkness personified as Rāhu or the ascending node; mental darkness, illusion, error (constituting one of the five forms of *a-vidyā* in the Sāṅkhya phil.), sin, sorrow; (in the Sāṅkhya phil.) darkness or ignorance as one of the three qualities or constituents of everything in creation, the other two being *sattva* and *rajas,* see *guṇa;* as an inherent quality of nature *tamas* is heavy and obstructive, and predominates in earth and water, whence they fall and tend downwards; in living beings it is the cause of ignorance, illusion, lust, anger, pride, sorrow, dulness, and stolidity; (*as*), m., N. of a descendant of Gṛitsa-mada, a son of Śravas and father of Pra-kāśa; N. of a son of Pṛithu-śravas and father of Uśanas; [cf. Lith. *tamsa,* 'darkness;' *tamsus,* 'obscure:' Russ. *temnyi,* 'dark;' *temno-ta,* 'darkness:' Hib. *teim,* 'dark, obscure;' *teimhen,* 'darkness;' *teimheal,* 'an eclipse, darkness:' Old Germ. *demar:* Old Sax. *thim:* Angl. Sax. *dim:* Lat. *tenebræ* ?]. — *Tamaḥ-prabhā* or *tama-prabhā,* f., or *tama-prabha* or *tamaḥ-prabha, as,* m. a hell, one of the lowermost divisions of the infernal regions. — *Tamaḥ-praveśa, as,* m. groping in the dark; mental perplexity or aberration. — *Tamaḥ-sthita, am,* n. 'situated in darkness,' N. of a hell, one of the lowest divisions of hell. — *Tamasā-kṛita, as, ā, am,* or *tamas-kalpa, as, ā, am,* like darkness, black, gloomy. — *Tamas-kāṇḍa, as,* m. or *tamas-tati, is,* f. great or spreading darkness. — *Tamas-vat, ān, atī, at,* having darkness, dark, gloomy; (*tī*), f. night. — *Tamas-vin, ī, inī, i,* dark, gloomy; (*nī*), f. night; turmeric. — *Tamo-gā, ās, ās, am,* Ved. roaming in the darkness, concealing himself in darkness, an epithet of Śushṇa. — *Tamo-gu, us,* m. an epithet of Rāhu, the personified ascending node, the causer of darkness. — *Tamo-guṇa, as,* m. the quality of darkness or ignorance; see above under *tamas.* — *Tamoguṇin, ī, inī, i,* having the quality of *tamas* predominant in the temperament, irascible, ignorant, proud, &c. — *Tamo-ghna, as, ī, am,* destroying darkness; (*as*), m. the sun; the moon; fire; an epithet of Vishṇu; an epithet of Śiva; a Buddha. — *Tamo-jyotis, is,* m. 'light in darkness,' a fire-fly. — *Tamo-darśana,* bilious fever. — *Tamo-nud, t, t, t,* dispersing darkness; (*t*), m. a shining body; the sun; the moon; fire; a lamp; light. — *Tamo-nuda, as, ā, am,* dispersing darkness; (*as*), m. the sun; the moon. — *Tamo-'ntakṛit* (°*mas-an*°), *t, t, t,* making an end of darkness; (*t*), m., N. of one of the attendants of Skanda. — *Tamo-'ntya* (°*mas-an*°), *as,* m. one of the ten ways in which an eclipse may happen. — *Tamo-'paha* (°*mas-ap*°), *as, ā, am,* removing darkness physical or moral, illumining, enlightening; (*as*), m. the sun; the moon; fire; a Buddha. — *Tamo-bhid, t, t, t,* dispersing darkness; (*t*), m. a fire-fly. — *Tamo-bhūta, as, ā, am,* 'become darkness,' dark, covered with darkness; ignorant. — *Tamo-maṇi, is,* m. 'the jewel of darkness,' a kind of gem; a fire-fly. — *Tamo-maya, as, ī, am,* consisting or composed of darkness, derived from it, covered with it; (*as*), m. the mind enveloped with darkness, vexation, anger, one of the five forms of *a-vidyā* in the Sāṅkhya phil. — *Tamo-'ri* (°*mas-ari*), *is,* m. the enemy of darkness, the sun. — *Tamo-vat, ān, atī, at,* dark, gloomy; [cf. *tamas-vat.*] — *Tamo-vikāra, as,* m. disease, sickness, (as a modification of the Guṇa *tamas.*) — *Tamo-vṛita, as, ā, am,* obscured, clouded; overcome with or influenced by rage, fear, &c., or any of the effects of the property of darkness. — *Tamo-vṛidh, t, t, t,* Ved. rejoicing or delighting in darkness; (Sāy.) growing in the darkness, increasing by the darkness. — *Tamo-han, ā, -ghnī, a,* Ved. striking down or dispersing darkness. — *Tamo-hara, as, ā, am,* removing darkness, illuminating; (*as*), m. the moon.

Tamasa, as, ī, am, dark-coloured; (*as*), m. darkness; a well; (*ā*), f., N. of a river, the Tamasā or Tonse, falling into the Ganges below Pratishṭhāna; (*am*), n. darkness (at end of comp., cf. *andha-t*°, *ava-t*°, *vi-t*°, *san-t*°); a city.

Tamaska, as, ā, am, at the end of an adj. comp. = *tamas;* [cf. *nis-tamaska.*]

Tamāla, as, m., N. of a tree with a very dark bark (but white blossoms), Xanthochymus Pictorius; N. of various other plants, = *varuṇa* and *krishṇa-khadira;* (*as*), m. the sectarial mark made with sandal (or perhaps the juice of the Tamāla fruit) upon the forehead; a sword, a scymitar or large sacrificial knife; (*ī*), f., N. of several plants, = *tāmra-vallī;* Phyllanthus Emblica; also = *varuṇa;* (*as, am*), m. n. the bark of the bamboo; (*am*), n. the leaf of the Laurus Cassia, = *pattraka* = *tamāla-pattra.* — *Tamāla-pattra, am,* n. the leaf of the Xanthochymus Pictorius; the leaf of the Laurus Cassia, Malabathron; a sectarial mark on the forehead; the tree Xanthochymus Pictorius. — *Tamālapattra-ćandana-gandha, as,* m., N. of a Buddha.

Tamālaka, as, am, m. n. the tree Xanthochymus Pictorius; the bark of a bamboo; (*ikā*), f., N. of two plants, = *tāmra-vallī* and *bhūmy-āmalī,* Phyllanthus Emblica; N. of a place, = *tāma-lipta* [cf. *tamālinī*]; N. of a woman; (*am*), n. the leaf of the Laurus Cassia; a sort of pot-herb, Marsilea Dentata.

Tamālinī, f. a place overgrown with Tamāla trees; N. of a country, = *tāma-lipta;* N. of a plant, = *bhūmy-āmalī,* Phyllanthus Emblica.

Tamisra, am, n. darkness, a dark night; darkness of mind, illusion; anger, wrath; (*ā*), f. a dark night, or one during the wane of the moon; great or extensive darkness, the night of new moon, any night; (*as*), m. the dark half of the month, from the full to the change; [cf. *su-tamisra, tāmisra, tamishīći.*] — *Tamisra-paksha, as,* m. the fortnight of the moon's wane, the time from full moon to new moon.

तम 2. *tama* (for 1. see under rt. *tam,* col. 1), a Taddhita affix, the termination of the superlative degree, used also as an independent word in the sense of *ishṭa-tama,* most desired, and sometimes added adverbially in the form *tamām;* [cf. *tāra-tamya.*]

तमङ्ग *tamanga, as,* m. a platform, stage.

Tamangaka, as, m. the flat and projecting roof of a house, a sort of balcony or terrace.

तमर *tamara, am,* n. tin; lead (?).

तमराज *tamarāja, as,* m. a kind of sugar.

तमाल *tamāla.* See col. 2.

तमाह्वय *tamāhvaya.* See 1. *tama,* col. 1.

तमि *tami, is,* or *tamī,* f. the night; turmeric; [cf. 1. *tama* and *tamas.*]

तमिषीचि *tamishīći, is, is, i* (fr. rt. *tam?*), Ved. oppressing, stunning, afflicting, confusing, disturbing; (Sāy.) powerful, strong.

तमिस्र *tamisra.* See above.

तमुष्टुहीय *tamushṭuhīya, as, ā, am,* N. of a Sūkta beginning with the words *tam u shṭuhi.*

तमोलिप्ती *tamoliptī,* f., N. of a country, the district of Tumlook in Bengal, = *tāma-lipta,* commonly called *tamoluka.*

तम्पा *tampā,* f. a cow; [cf. *tambā.*]

तम्ब् *tamb,* cl. 1. P. *tambati,* &c., to go.

तम्बा *tambā,* f. a cow; [cf. *tampā.*]

तम्बीर *tambīra* or *tamvīra,* in astrology = تمویر, the fourteenth Yoga.

तम्र *tamra, as, ā, am* (fr. rt. *tam*), Ved. oppressing, darkening; (Sāy.) causing to languish.

तय् *tay,* cl. 1. A. *tayate, teye, tayitum,* to go, move; to guard, preserve.

Taya, as, ā, am, who or what protects; (*as*), m. protection.

तर 1. *tara,* a Taddhita affix, the termina-

tion of the comparative degree, sometimes added adverbially in the form *tarām*; [cf. *kashṭa-tara*, &c.]

तर 2. *tara*, *as*, *ī*, *am* (fr. rt. *tṛī*), who or what passes over or beyond, crossing; surpassing; conquering, overpowering; excelling; to be crossed, to be overcome [cf. *dus-tara* and *dush-ṭara*]; (*as*), m. passing over, crossing, passage; freight; a road (?); a ferry-boat, raft (?); a tree (?); a sort of magical spell against the evil spirits supposed to possess certain weapons; N. of a man; (for *tarī* see *tari* next col.) — *Tara-paṇya*, *am*, n. ferriage, freight, the price or fare paid at a ferry. — *Tara-paṇyika*, *as*, m. one who receives the ferriage or freight. — *Tara-sthāna*, *am*, n. a landing-place, a wharf or stairs.

1. *taraṅga*, *as*, m. (perhaps fr. *taram + ga*), a wave; a name given to sections of certain literary works (especially when the title contains such a word as 'sea,' 'river,' &c., e. g. of the Kathā-sarit-sāgara and Rāja-taraṅgiṇī); a jumping motion, a leap, a jump, the gallop of a horse, waving, moving to and fro; cloth or clothes; [cf. *ut-taraṅga* and *ćarma-taraṅga*.] — *Taraṅga-bhīru*, *us*, m., N. of a son of the fourteenth Manu. — *Taraṅgāpatrasta* (°*ga-ap*°), *as*, *ā*, *am*, a little afraid of waves (Pāṇ. II. 1, 38).

2. *taraṅga*, nom. P. *taraṅgati*, *-yitum*, to move like a billow, wave, move to and fro.

Taraṅgaka, *as*, m. a wave; [cf. *nārī-taraṅgaka*.]

Taraṅgita, *as*, *ā*, *am*, wavy, billowy, tossing with waves; overflowing; (*am*), n. waving, moving to and fro.

Taraṅgin, *ī*, *iṇī*, *i*, wavy, moving like a billow, moving restlessly to and fro, unsteady; (*iṇī*), f. a river; (sometimes at the end of the title of a literary work, e. g. *kshīra-taraṅgiṇī*, *rāja-t*°.)

Taraṇa, *as*, m. a raft, a boat; Svarga or paradise (the final landing-place); (*am*), n. crossing over, passing, going across, carrying over, transporting; conquering, overcoming; an oar; (for *taraṇī* see under *taraṇi* below; cf. also *su-taraṇa*.)

Taraṇi, *is*, *is* or *ī*, *i*, Ved. passing through, pervading (space &c., said of the sun); moving forwards, quick, untired, energetic; bringing or carrying over, saving, helping, benevolent; (*is*), m. the sun; the plant Calotropis Gigantea [cf. *arka*]; a ray of light; (*is* or *ī*), f. a float, a raft, a boat, ferry-boat; the plant Aloe Perfoliata or Hibiscus Mutabilis; (according to others = *taraṇī-vallī*), a kind of rose, Rosa Glandulifera; [cf. *go-taraṇi*.] — *Taraṇi-tva*, *am*, n., Ved. quickness, eagerness, zeal. — *Taraṇi-dhanya*, *as*, m. an epithet of Śiva. — *Taraṇi-peṭaka*, *as*, m. an oval bowl or bason of wood for baling a boat. — *Taraṇi-ratna*, *am*, n. a ruby ('a sun-jewel'). — *Taraṇī-vallī*, f. a kind of rose, Rosa Glandulifera.

Taraṇīya, *as*, *ā*, *am*, to be crossed or passed over.

Taraṇḍa, *as*, *ā* or *ī*, *am*, m. f. n. a boat, a vessel; (*as*, *am*), m. n. a raft or float made of bamboos &c. tied together and sometimes floated upon jars or hollow gourds inverted; the float of a fishing line; an oar; (*as*), m., N. of a country; [cf. the following.] — *Taraṇḍa-pādā*, f. a boat, a ship.

Taraṇḍaka, *am*, n., N. of a Tīrtha.

Taraṇya (fr. *taraṇa*), nom. P. *taraṇyati*, &c., to cross over.

Tarat, *an*, *antī*, *at*, crossing, passing over. — *Tarad-dveshas*, *ās*, *ās*, *as*, Ved. conquering or overpowering enemies, an epithet of Indra.

Taratsamandīya, *am*, n., scil. *sūktam*, the Sūkta beginning with the words *tarat sa mandī*.

Tarad, *t*, f. a raft, a float; a kind of duck.

Taranta, *as*, m. the ocean; a hard shower, a torrent of rain; a frog; N. of a man with the patronymic Vaidadaśvi; (*ī*), f. a boat, ship.

Tarantuka, *am*, n., N. of a Tīrtha; [cf. *taraṇḍaka*.]

Tarala, *as*, *ā*, *am*, moving to and fro, trembling, tremulous; fickle, splendid, glittering, sparkling, luminous; unsteady, vain; liquid, liquefied; libidinous, lecherous, wanton; hollow; (*as*), m. the central gem of a necklace; a necklace; iron; a level surface (= *tala*); bottom, depth, lower or under part; the thorn-apple; N. of a poet; (*ā*), f. rice-gruel; wine, vinous or spirituous liquor; a bee; (*ās*), m. pl., N. of a race. — *Tarala-tā*, f. or *tarala-tva*, *am*, n. tremulousness, unsteadiness, sprightliness. — *Tarala-nayanī*, f. a woman having tremulous or rolling eyes; N. of a metre consisting of four lines of twelve short syllables each. — *Tarala-lekhā*, f., N. of a woman. — *Tarala-loćanā*, f. a woman with tremulous eyes.

Taralaya, nom. P. *taralayati*, *-yitum*, to cause to tremble, impart a tremulous motion; to wave, flutter, move to and fro.

Taralāya, nom. A. *taralāyate*, &c., to tremble, move to and fro.

Taralāyita, *as*, *ā*, *am*, caused to tremble, made tremulous, agitated, waving to and fro, undulating; (*as*), m. a large wave, surf; (*as* or *am*), m. or n. (?), fickleness.

Taralikā, f., N. of a woman.

Taralita, *as*, *ā*, *am*, shaking, dangling, moving to and fro, undulating, trembling, tremulous. — *Taralita-hāra*, *as*, *ā*, *am*, having a tremulous garland.

Taras, *as*, n. rapid progress, speed, velocity; strength, energy, efficacy; a bank; a float, a raft; a ferry, a place of crossing: a symbolical N. of Stoma; (*ās*, *ās*, *as*), Ved. pervading, quick, energetic; *tarasā*, ind. speedily, quickly, directly, energetically. — *Taras-mat*, *ān*, m., N. of a son of the fourteenth Manu. — *Taras-vat*, *ān*, *atī*, *at*, Ved. quick, swift (e. g. *taras-vatyas*, 'the swift ones,' i. e. the rivers); valiant, energetic, an epithet of Indra. — *Taras-vin*, *ī*, *inī*, *i*, Ved. quick, swift, strong, violent, energetic, courageous, bold; (*ī*), m. a courier, an express, a runner; a hero; air, wind; an epithet of Garuḍa, the bird of Vishṇu.

Tarasa, *am*, n. meat, flesh. — *Tarasa-maya*, *as*, *ī*, *am*, consisting of meat.

Tarasāna, *as*, m. a boat.

Tarāndhu or *tarālu*, *us*, m. a large flat-bottomed boat.

Tari, *is*, f. a boat, ship; a clothes-basket; the end of a cloth; (*ī*, *īs* or *ī*), f. a boat; a clothes-basket; the hem of a garment; a small wooden baling-vessel; a club; smoke. — *Tari-ratha*, *as*, m. an oar, a paddle.

Tarika, *as*, m. a ferry-man; a float, a raft, a boat; (*ā*), f. a boat; cream.

Tarikin, *ī*, m. a ferry-man.

Taritavya or *tarītavya* or *tartavya*, *as*, *ā*, *am*, to be crossed or passed over, to be carried over or across.

Taritṛi or *tarītṛi*, *tā*, *trī*, *tṛi*, who or what crosses, passes or carries over; (*trī*), f. a boat, a raft.

Taritra, *am*, n. a boat, a ship.

Tarin, *ī*, *iṇī*, *i*, who or what crosses; crossing; (*iṇī*), f. a boat.

Tarīyas, *ān*, *asī*, *as*, Ved. easily passing through or pervading; (Sāy.) easy to be passed through.

Tarīsha, *as*, m. a raft, a float, a boat; the ocean; a fit or competent person; a fine shape or form; decorating, ornamenting; practice, business, profession; heaven or paradise; (*ī*), f., N. of a daughter of Indra.

Tarīshan (occurring only as a loc. or Vedic inf. *tarīshaṇi*), Ved. passing through, going across.

1. *taru*, *us*, *us*, *u*, = *taraṇi*, Ved. passing through; (Sāy.) rapid motion, velocity; a wooden ladle for taking up the Soma; [cf. 2. *taru* next col.]

Tarutṛi, *tā*, *trī*, *tṛi*, Ved. overcoming, conquering, a conqueror; impelling, causing to be quick; [cf. *tarītṛi*.]

Tarutra, *as*, *ā*, *am*, Ved. carrying across; overcoming, conquering.

Tarusha, *as*, m., Ved. a conqueror, overcomer; (*ī*), f. victory.

Tarushya (fr. the next), nom. P. *tarushyati*, &c., Ved. to attack, overcome, conquer.

Tarus, *us*, n., Ved. battle; superiority; (Sāy.) overcoming.

Tarūshas, *ās*, *ās*, *as*, Ved. (Sāy.) overcoming, conquering, saving, protecting; (*as*), n. rescue (?).

तरक्ष *taraksha*, *as*, m. or *tarakshu*, *us*, m. or *tarakshuka*, *as*, m. a hyena, or perhaps a tiger (?).

तरङ्ग *taraṅga*. See col. 1.

तरट *taraṭa*, a kind of medicinal plant, commonly *ṭām̐kalā*; [cf. *taraḍī*.]

तरत्सल *taratsala*, *as*, m. conflagration of chaff; (perhaps a wrong reading.)

तरडी *taraḍī*, f., N. of a thorny plant (= *tāraḍī*, *tīvrā*, *kharvurā*, *rakta-vījakā*; some read also *taraṭī* and *tāraṭī*).

तरन्तुक *tarantuka*. See col. 1.

तरबालिका *tarabālikā*, f. a kind of sword, = *karabālikā*; [cf. *taravāri*.]

तरम्बुज *tarambuja*, *am*, n. a water-melon, (most probably borrowed from the Persian تربز); [cf. also *kharvūja*.]

तरल *tarala*. See col. 1.

तरवट *taravaṭa*, the plant Cassia Auriculata.

तरवारि *taravāri*, *is*, m. a sword, a seymitar; [cf. *tarabālikā*.]

तरवी *taravī*, in astrology = تربيع, quadrature.

तरस् *taras*, *tarasā*, &c. See col. 2.

तरसन्ती *tarasantī*, f. (fr. rt. *tras*), Ved. the female of a deer.

तराम् *tarām*, an adverbial form of 1. *tara*.

तरिता *taritā*, f. (perhaps fr. rt. *tṛī*), the fore-finger; garlic, or perhaps hemp; a form of Durgā; [cf. *tāriṇī*.] — *Taritā-dhāraṇā-yantra* and *taritā-pūjā-yantra*, *am*, n. mystic diagrams given in the Tantra-sāra.

तरु 2. *taru*, *us*, m. (said to be fr. rt. *tṛī*; for 1. *taru* see col. 2), a tree; N. of a son of Manu Ćākshusha; (*taru* in the sense of 'tree' does not appear to occur in the Veda or Manu; it is perhaps a modern derivation fr. *dru*; but according to Sāy. it is used in Ṛig-veda V. 44, 5, in the sense of 'wooden ladle;' cf. 1. *taru*, col. 2); [cf. Lat. *termes*.] — *Taru-khaṇḍa*, *as*, *am*, m. n. an assemblage of trees; (also *taru-shaṇḍa*.) — *Taru-ććhāyā*, f. the shade of a tree. — *Taru-ja*, *as*, *ā*, *am*, produced by a tree (as a flower, fruit, &c.). — *Taru-jīvana*, *am*, n. the root of a tree, i. e. the vital organ of a tree. — *Taru-tala*, *as*, m. the part under the branches of a tree, the ground about its root, the foot of a tree. — *Taru-tā*, f. the state of a tree, the being a tree. — *Taru-tūlikā* or (according to another reading) *taru-dūlikā*, f. the flying fox (suspended like a balance from the branches of a tree); [cf. *rātuli*.] — *Taru-nakha*, *as*, m. a thorn, ('a tree-nail.') — *Taru-paṅkti*, *is*, f. a row of trees, an avenue. — *Taru-bhuj*, *k*, m. a kind of parasitical plant, Vanda Roxburghii; [cf. *taru-ruhā*, *taru-rohiṇī*, *taru-sthā*.] — *Taru-mahiman*, *ā*, m. a section in the Vṛikshāyur-veda which treats of the future rewards of those who plant trees. — *Taru-mṛiga*, *as*, m. 'a tree-animal,' a monkey, an ape. — *Taru-rāga*, *as* or *am*, m. or n. (?), a sprout; a bud, a blossom. — *Taru-rāja*, *as*, m. 'the king of trees,' the palmyra-tree; [cf. *tṛiṇa-rāja*.] — *Taru-rājan*, *ā*, m. 'the king of the trees,' an epithet of the Pārijāta. — *Taru-ruhā*, f. and *taru-rohiṇī*, f. 'growing on trees,' a parasitical plant, = *taru-bhuj*. — *Taru-vara*, *as*, m. an excellent tree, the best of trees, an epithet of the Pārijāta. — *Taru-vallī*, f. a kind of plant; [cf. *parpaṭī*.] — *Taru-viṭapa*, *as*, m. a branch or sprout. — *Taru-śāyin*, *ī*, m. a bird ('sleeping on trees') — *Taru-śreshṭha*, *as*, m. the best of

trees. — *Taru-shaṇḍa, as*, m. a group of trees. — *Taru-sāra, as*, m. 'essence of trees,' camphor. — *Taru-stha, as, ā, am*, staying or being in a tree; (*ā*), f. a parasitical plant.

Taruśa, as, ā, am, abounding in trees.

तरुकूणि *tarakūṇi, is*, m. a sort of bird, = *rāgguda*.

तरुक्ष *taraksha, as*, m., N. of a man; [cf. *tārukshāyaṇi, tārukshya, taluksha*.]

तरुण *taruṇa, as, ī, am* (said to be fr. rt. *tṛī*), young, tender, juvenile; new, fresh; a young man, one of the virile age; fresh, lively, vivid; risen only a short time ago (as the sun), not yet high in the sky; (*as*), m. the castor-oil plant, Ricinus Communis; large cumin seed, = *kubja-pushpa*, the blossom of Achyranthes Aspera; N. of one of the Saptarshayas in the eleventh Manv-antara; N. of a Gandharva; N. of a particular section in a mystical Tantra work treating of various stages in the life of the Tāntrika; (*ī*), f. a young woman, a girl from about sixteen years of age; N. of several plants; a kind of pot-herb, Aloe Perfoliata; also = *taraṇī*, Rosa Glandulifera; also = *dantī*, a kind of flower, = *sahā, kamārī, gandhāḍhyā, ćāru-keśarā*, &c.; a kind of perfume, commonly *ćiḍā*; (*am*), n. cartilage [cf. *taruṇāsthi* below]; a sprout; [cf. *taluna*; cf. also Gr. τέρην, τέρεινα; Old Germ. *diorna*, 'maiden;' Old Island. *therna*.] — *Taruṇa-jvara, as*, m. a fever that lasts a week. — *Taruṇa-dadhi, i*, n. coagulated milk five days old. — *Taruṇa-pītikā*, f. red arsenic. — *Taruṇābhāsa* (°*ṇa-ābh*°), *as*, m. a kind of cucumber. — *Taruṇāsthi* (°*ṇa-as*°), *i*, n. 'soft-bone;' cartilage, gristle. — *Taruṇī-kaṭāksha-māla, as*, m., N. of a plant, = *tilaka*. — *Taruṇī-gaṇa, as*, m. a number of young women. — *Taruṇī-jana, as*, m. a young woman.

Taruṇaka, as, m., N. of a serpent-demon; (*am*), n. a sprout.

Taruṇāya, nom. P. -*yati*, &c., to bring forth; A. *taruṇāyate*, &c., to become or remain young or fresh.

Taruṇiman, ā, m. youth, juvenility.

तरूट *tarūṭa, as*, m. the root of the lotus.

तरूणक *tarūṇaka, am*, n. (probably a wrong reading for *taruṇaka*), Ved. a sprout.

तर्क् *tark*, cl. 10. P. (ep. also A.) *tarkayati, -te, tarkayāmāsa, tarkayitum*, to suppose, conjecture, guess, suspect, make a guess, infer, express an opinion, try to discover or ascertain, reason, speculate about; to consider or regard as (with two acc.); to reflect, think of, recollect, have in one's mind, intend; to ascertain; to shine, to speak; [cf. Lat. *torqueo, torques, torcular, torvus*; Goth. *threihan*; Angl. Sax. *thringan*; Old Germ. *drayan*; Mod. Germ. *drehen*; Goth. *thaykyan*; Lith. *tikiu*?].

Tarka, as, m. supposition, conjecture; reasoning, speculation, inquiry, meditation, discussion; doubt; the science of logic, logic; a system of doctrine founded on speculation or free thinking, a philosophical system (especially one of the six, viz. Pūrva-mīmāṇsā, Uttara-mīmāṇsā, Nyāya, Vaiśeshika, Sāṅkhya, and Yoga); a name of the number six; (in logic) confutation, reduction to absurdity, a conclusion opposed to or disproving the premises; wish, desire; supplying an ellipsis; cause, motive; (*ā*), f. speculation, reasoning. — *Tarka-kārikā*, f., N. of a work setting forth the principles of the Vaiśeshika phil. by Jīva-rāja Dīkshita. — *Tarka-kaumudī*, f., N. of an elementary work on the Vaiśeshika system. — *Tarka-grantha, as*, m. a treatise on reasoning, manual of logic. — *Tarka-ćandrikā*, f., N. of an elementary exposition of the Nyāya philosophy. — *Tarka-jvālā*, f. 'the flame of speculation,' N. of a Buddhist work. — *Tarka-dīpikā*, f., N. of a commentary on the Tarka-saṅgraha. — *Tarka-prakāśa, as*, m. = *tarka-bhāshā-prakāśa*. — *Tarka-pradīpa, as*, m., N. of a manual of Vaiśeshika principles by Koṇḍa-bhaṭṭa. — *Tarka-bhāshā* or *tarkānubhāshā* (°*ka-an*°) or *tarka-paribhāshā*, f., N. of a manual of the Nyāya phil. — *Tarkabhāshā-prakāśa, as*, m. or *tarkabhāshā-prakāśikā*, f. or *tarkabhāshā-bhāva, as*, m. or *tarkabhāshā-sāra-mañjarī*, f., N. of certain commentaries on this work. — *Tarka-mañjarī*, f., N. of a commentary on the Tarka-kārikā by the author of the original work. — *Tarka-mudrā*, f. a particular position of the hand. — *Tarka-yukta, as, ā, am*, conjectured, suspected. — *Tarka-ratna, am*, n., N. of a Vaiśeshika disquisition by Koṇḍa-bhaṭṭa. — *Tarka-vāg-īśa, as*, m., N. of several writers on the Nyāya phil. — *Tarka-vidyā*, f. the science of reasoning or logic, a logical treatise. — *Tarka-śāstra, am*, n. the science of reasoning, logic; a philosophical work. — *Tarka-saṅgraha, as*, m., N. of a manual of the Vaiśeshika branch of the Nyāya phil. by Annam-bhaṭṭa. — *Tarkasaṅgraha-dīpikā*, f., N. of a commentary on the preceding by the same author. — *Tarkābhāsa* (°*ka-ābh*°), *as*, m. apparent reasoning, fallacy in drawing conclusions, incompatibility of conclusion and premises. — *Tarkāmṛita* (°*ka-am*°), *am*, n., N. of an elementary work on the Vaiśeshika doctrine by Jagad-īśa Tarkālaṅkāra Bhaṭṭāćārya. — *Tarkāmṛita-ćashaka*, N. of a commentary on the preceding work by Gaṅgārāma Jaḍī. — *Tarkāmṛita-taraṅgiṇī*, f., N. of a commentary on the Tarkāmṛita by Mukunda Bhaṭṭa Gāḍegila.

Tarkaka, as, ā, am, inquiring, inquisitive, investigating; (*as*), m. a suppliant, a petitioner, an asker, an inquirer; a logician.

Tarkaṇa, am, n. conjecturing, reasoning, speculating.

Tarkaṇīya, as, ā, am, to be suspected, to be an object of the suspicion of others (with gen.); causing suspicion.

Tarkayat, an, antī, at, conjecturing, expecting, anticipating, doubting, &c.

Tarkārī, f. the tree Sesbania Ægyptiaca, a kind of gourd.

Tarkiṇa or *tarkila, as*, m. the tree Cassia Tora, = *ćakra-marda*.

Tarkita, as, ā, am, investigated, examined, doubted, discussed, &c.; (*am*), n. conjecture, supposition.

Tarkin, ī, iṇī, i, conjecturing, supposing; reasoning, skilled in speculation or philosophy; (*ī*), m. a logician, disputant, reasoner.

Tarkuka, as, m. a suppliant, beggar; [cf. *tarkaka*.]

Tarkya, as, ā, am, to be imagined or supposed, capable of investigation or reasoning.

तर्कु *tarku, us, us*, m. f. (said to be fr. rt. *kṛit*, with transposition of the consonants), a spindle, an iron pin upon which the cotton is first drawn out and which serves as the distaff, the cotton being next transferred from it to the wheel; [cf. Gr. ἄ-τρακτος.] — *Tarku-piṇḍa, as*, m. a ball of clay &c. at the lower end of a spindle to assist in giving it a rotatory motion. — *Tarku-pīṭha, as, ī*, m. f. or *tarku-pāṭhī*, f. a ball at the lower end of a spindle. — *Tarku-lāsaka, as*, m. a concave shell or saucer which serves to hold the lower end of the spindle when whirled round. — *Tarka-śāṇa, as*, m. a small whetstone for sharpening spindles, &c.

Tarkuṭa, am, n. drawing out the cotton upon the distaff or upon the wheel; spinning; (*ī*), f. a spindle, a distaff.

तर्क्षु *tarkshu, us*, m. = *tarakshu*, a hyena.

तर्क्ष्य *tarkshya, as*, m. nitre, saltpetre.

तर्ज् *tarj*, cl. 1. P. (ep. also A.) *tarjati, -te, tatarja, tarjitum*, to threaten, menace; to blame, censure, reprove; Caus. P. (ep. also A.) *tarjayati, -te, -yitum*, to threaten; to scold, censure; to frighten, terrify; to deride, mock; [cf. Old Germ. *trug, druk, triugu, driuku*, 'to cheat:' Angl. Sax. *threagan*, 'to chide;' *thracian, thraec*: Old Germ. *dravyan*: Mod. Germ. *drohen*.]

Tarjana, am, n. threatening, blaming, censuring; pointing at in ridicule or contempt; putting to shame, surpassing; wrath, anger; (*ā*), f. threatening, censuring; (*ī*), f. the fore-finger (as used for threatening).

Tarjanīya, as, ā, am, to be threatened, reprehensible.

Tarjita, as, ā, am, threatened, blamed, reviled; shamed, disgraced; (*am*), n. threatening, menace.

तर्जिक *tarjika, ās*, m. pl., N. of a country or people, perhaps to the north-west of India or Bokhara, the country of the Tājiks; (also *tāyika* or *tājika*.)

तर्ण *tarṇa* or *tarṇaka, as*, m. (perhaps corrupted fr. *taruṇa*), a calf.

तर्णि *tarṇi, is*, m. (fr. rt. *tṛī*), a float, a raft; the sun.

तर्तरीक *tartarīka, as, ā, am* (fr. Intens. of rt. *tṛī*), being in the habit of passing or crossing over, a passenger; (*am*), n. a boat, a raft, a vessel.

Tartarya, as, ā, am. See *taritavya*, p. 365, col. 2.

तर्द् *tard* (connected with rt. *tṛid*), cl. 1. P. *tardati*, &c., to kill, injure, hurt; cut through; [cf. rt. *tṛid*.]

Tarda, as, m., Ved. a species of bird; [cf. Lat. *turdus*.]

Tardū, ūs, m. f.? (fr. rt. *tṛid*, but said to be fr. rt. *tṛī*), a wooden ladle.

Tardman, a, n., Ved. a hole, an opening, a cleft.

तर्पण *tarpaṇa, as, ī, am* (fr. rt. *tṛip*), satisfying, satiating, pleasing, refreshing [cf. *ghrāṇa-tarpaṇa*]; (*as, am*), m. n. a kind of plant; (*ī*), f., N. of a plant, = *guru-skandha, śleshmaṇā*; (*am*), n. the becoming satisfied or satiated, the act of satiating, refreshing, pleasing; satisfaction given or received; the state of being pleased; satiety, fulness; pleasure; a religious rite, libation, presenting libations of water to the manes of the deceased or to the Pitṛis collectively, also to the gods, either generally or individually; gladdening; satiating the eyes, i. e. filling them with oil &c.; food; fuel used on sacrificial occasions or for lighting a sacrificial fire; a kind of sweetmeat (?). — *Tarpaṇa-vidhi, is*, m. a chapter of the Smṛity-artha-sāra by Śrīdhara-svāmin on funeral ceremonies &c. — *Tarpaṇećchu* (°*ṇa-ić*°), *us, us, u*, desirous of satisfaction or of receiving after death the presentation of water called Tarpaṇa; (*us*), m. an epithet of Bhīshma.

Tarpaṇīya, as, ā, am, to be satiated or satisfied.

Tarpayitavya, as, ā, am, to be satiated or refreshed.

Tarpayitvā, ind. having satisfied.

Tarpita, as, ā, am, pleased, gratified, satisfied.

Tarpin, ī, iṇī, i, gratifying, giving pleasure or satisfaction; offering oblations to the manes, one who does so; (*iṇī*), f. the plant Hibiscus Mutabilis (*padma-ćāriṇī*).

तर्फितृ *tarphitṛi, tā, trī, tṛi* (fr. rt. *tṛiph*), a killer, injurer.

तर्ब् *tarb*, cl. 1. P. *tarbati*, &c., to go or move.

तर्बट *tarbaṭa, as*, m. a year; the plant Cassia Tora, = *ćakra-marda*.

तर्मन् *tarman, a*, n. (perhaps fr. rt. *tṛī*), the top or end of the sacrificial post; [cf. *su-tarman*; cf. also Gr. τέρμα; Lat. *terminus*.]

तर्य *tarya, as*, m. (fr. rt. *tṛī*), Ved. (Sāy.) N. of a man.

1. *tarsha, as*, m. a raft or float; the ocean; the sun; [cf. *taraṇi*.]

तर्ष 2. *tarsha, as*, m. (fr. rt. *tṛish*), thirst; wish, desire; Desire personified as a son of Arka (the sun) and Vāsanā.

Tarshaṇa, am, n. thirsting, thirst; desiring, wish, desire.

Tarsham, ind. thirsting, being thirsty.

Tarshita, as, ā, am, thirsting, athirst, thirsty; desiring, wishing for; [cf. *trishita.*]

Tarshula, as, ā, am, wishing, desiring; in *a-tarshula*, without desire.

Tarshyā-vat, ān, atī, at, Ved. thirsty.

तर्हण *tarhaṇa, as, ī, am* (fr. rt. *tṛih*), Ved. injuring, crushing, bruising; [cf. *dasyu-tarhaṇa.*]

तर्हि *tarhi*, ind. (fr. the pronom. base 2. *ta*), at that time, then, at that moment, in that case; in the mean time; (this word occurs in the Veda, but is rarely found in the earlier epic poetry); *yadā—tarhi*, when—then; *yadi—tarhi, yatra—tarhi, ćed—tarhi*, if—then; [cf. *etarhi, karhi, yarhi.*]

तल् *tal*, cl. 1. 10. P. *talati, tālayati*, &c., to be full or complete; to fix, found; to establish; to be fixed; to accomplish a vow; (according to others a Sautra root.)

तल *tala, as, am*, m. n. (perhaps fr. rt. *stṛi*), surface, a level surface, the flat roof of a house; (often used in composition with only a slight alteration of the sense of the word to which it is added, but explained by lexicographers to mean 'essential nature,' e. g. *mahī-tala*, the very earth, the surface of the earth, earth itself; *nabhas-tala*, the sky, heaven); the inner side or palm of the hand with extended fingers (in *pāṇi-tala*, &c.); the sole of the foot (in *pāda-tala*); the fore-arm; a span; a slap or clap with the hand, (*anyonyasya talān daduḥ*, they slapped each other with the palms of the hands); depth, lowness, inferiority of position, the under part, the part underneath, lower part, base, bottom; a hole, a pit, a chasm; *tale*, ind. at the bottom, under, beneath; (*am, ā*), n. f. a leathern fence worn by archers on the left arm [cf. *tala-tra* and *tala-trāṇa*]; (*as*), m. an epithet of Śiva [cf. *tāla* and *a-tala*]; the palmyra-tree, = *tāla*; the hilt or haft or handle of a sword &c.; pressing the strings of a lute with the left hand; a division of hell; (*am*), n. a wood; a pond; cause, origin, motive, the root or seed of events; [cf. *a-tala, jihvā-t°, dharaṇi-t°, ni-t°, pra-t°, mahā-t°, rasā-t°, vi-t°, su-t°*; cf. also Hib. *talamh*, 'the world, earth;' Lat. *tellus.*] — *Tala-ghāta, as*, m. a slap with the palm of the hand. — *Tala-tas*, ind. from the bottom. — *Tala-tāla, as*, m. clapping the hands; [cf. *tāla-śabda.*] — *Tala-tra* or *tala-trāṇa, am*, n. (hand or arm-guard), the leathern glove of an archer. — *Talatra-vat, ān, atī, at*, wearing a leathern glove (as an archer). — *Tala-prahāra, as*, m. a slap or blow with the palm of the hand or with a claw. — *Tala-mukha-hasta, as*, m. a particular position of the hand with the palm expanded. — *Tala-yukta, as, ā, am*, furnished with a handle or haft. — *Tala-yuddha, am*, n. a fight carried on with the palms of the hands, a fight. — *Tala-loka, as*, m. the lower regions, nether world; [cf. *talātala, rasātala, a-tala.*] — *Tala-sāraka, am*, n. a martingale, a strap passing between the fore-legs of a horse; a kind of trough or vessel from which horses are fed (?). — *Tala-stha* or *tala-sthita, as, ā, am*, remaining beneath. — *Tala-hṛidaya, am*, n. the centre of the sole of the foot. — *Talāṅgulī* (°*la-aṅ*°), *is*, f. a toe. — *Talāći*, f. (fr. *tala* and rt. *añć*), a mat, one made of reeds or bamboos. — *Talātala* (°*la-at*°), *am*, n. the fourth of the seven divisions of the infernal regions; [cf. *a-tala, mahā-t°, rasā-t°, vi-t°, su-t°.*] — *Talekshaṇa* (°*la-ik*°), *as*, m. a hog ('looking downwards'). — *Talottama* (°*la-ut*°), *as, am*, m. n. (?), cover, site (?). — *Talodara* (°*la-ud*°), *as, ā* or *ī, am*, having a protuberant belly or one that hangs down (?); (*ī*), f. a mistress or wife. — *Talodā* (°*la-ud*), f. a river ('whose water flows downwards').

Talaka, am, n. a large pond; [cf. *talla.*]

Talakoṭa, a kind of plant.

Talikā, f. a martingale; [cf. *tala-sāraka.*]

1. *talita, as, ā, am*, fixed, placed, having a bottom; [cf. 2. *talita* next col.]

Talin, ī, inī, i, wearing the leathern fence called Tala (as an archer).

तलमीन *tala-mīna*, a various reading for *nala-mīna*, q. v.

तलव *talava, am*, n., Ved. a musician. — *Talava-kāra, ās*, m. pl., N. of a school of the Sāma-veda. — *Talavakāropanishad* (°*ra-up*°), *t*, f. = *kenopanishad.*

तलवारण *talavāraṇa, am*, n. a sword; [cf. *taravāri*; Beng. *talvār*; Hind. تلوار.]

तलाशा *talāśā*, f., Ved. a kind of tree.

तलित 2. *talita, am*, n. fried meat. (For 1. *talita* see col. 1, under *tala.*)

तलिन *talina, as, ā, am* (said to be fr. rt. *tal*), thin, spare, meagre, delicate; small, little; clear, clean; separate, having spaces or interstices; below, situated under or beneath [cf. *tala*]; (*am*), n. a bed, a couch or cot; (a various reading for *talima.*)

तलिम *talima, am*, n. ground prepared for the site of a dwelling &c. (*kuṭṭima*); a bed, a couch or cot [cf. *talina* and *talpa*]; an awning; a scymitar, a large sacrificial sword or knife.

तलीद्य *talīdya*, Ved. a particular part of the body.

तलुक्ष *taluksha, as*, m., N. of a man; [cf. *taruksha.*]

तलुन *taluna, as, ī, am* (for *taruṇa*, q. v.), young; (*as*), m. a youth; air, wind; (*ī*), f. a girl, a young woman.

तल्क *talka, am*, n. a wood, a forest; [cf. *tala.*]

तल्प *talpa, as, am*, m. n. (in the earlier language m., in the later n.; perhaps fr. rt. *stṛi*, but according to others fr. rt. *tal* or fr. rt. *tṛip*), a couch, bed, sofa; a wife; the seat of a carriage; an upper story, a room on the top of a house, a turret, a tower or keep; (in the Atharva-veda XIII. 1, 17, *talpā* occurs.) — *Talpa-kīṭa, as*, m. 'a bed-insect,' a bug. — *Talpa-ga*, see under *guru.* — *Talpa-giri, is*, m., N. of a mountain. — *Talpa-ja, as, ā, am*, brought forth in or on a marriage-bed; born of a wife (as a son by an appointed substitute). — *Talpa-śīvan, ā, arī, a*, or *talpe-śaya, as, ā, am*, Ved. resting on a couch.

Talpaka, as, m. a maker of beds or sofas.

Talpana, am, n. (fr. a nom. formed fr. *talpa*), an elephant's back, the exterior muscles of the back.

Talpī-kṛita, as, ā, am, made into a bed or couch.

Talpya, as, ā, am, Ved. belonging to a bed; worthy of a couch or sofa; born in a marriage-bed.

तल्ल *talla, as*, m. a reservoir, a large pond, a tank or Talao; (*ī*), f. a young woman; N. of the wife of Varuṇa; a boat; (*am*), n. a pit, a hole; [cf. *tala* and *talaka.*]

तल्लक्षण *tal-lakshaṇa.* See under *tad*, p. 361.

तल्लज *tallaja, as*, m. excellence, happiness; (also attributively) excellent, happy; used in apposition as an epithet (e. g. *kumārī-tallaja*, an excellent maiden; *go-tallaja*, the best of cows.)

तल्लह *tallaha* (?), *as*, m. a dog.

तल्लिका *tallikā*, f. a key; [cf. *tālī.*]

तल्व *talva, am*, n. scent arising from the rubbing of fragrant substances.

तवक *tavaka, as, ā, am*, thine; (perhaps an incorrect form for *tāvaka.*)

तवक्षीर *tavakshīra* (a corruption of *tvakkshīra*), *am*, n. manna of bamboo (commonly Tabāshīr); a N. applied to a kind of extract of wheat, barley, rice, &c., (or, according to some, a kind of milk and water), = *payaḥ-kshīra, yava-ja, yavajodbhava* (commonly Toshākshīra); (*ī*), f. a kind of Curcuma (*gandha-pattrā*). — *Tavakshīry-ekapattrikā*, the single-leaved Tavakshīrī, turmeric, Curcuma Zedoaria.

तवर *tavara*, a particular high number.

तवराज *tavarāja, as*, m. a sort of sugar prepared from a species of Hedysarum (*yavāsa-śarkarā*). — *Tavarājodbhava-khaṇḍa* (°*ja-ud*°), *as*, m. a sort of hard sugar prepared from the preceding.

तवस् *tavas, ās, ās, as* (fr. rt. 2. *tu*), Ved. strong, powerful, courageous, efficacious, energetic; an epithet of Rudra, the Maruts, Indra, Parjanya, Agni, Pūshan; (*ās*), m. power, strength, courage; [cf. *pra-tavas.*] — *Tavas-vat, ān, atī, at*, Ved. powerful, strong, an epithet of Soma.

Tavasya, am, n., Ved. strength, efficacy; courage; (Sāy.) an oblation which increases the strength.

Tavāgā (fr. *tavā*, a derivative of rt. 2. *tu*, and *go*?), an epithet of a bull; (but in the Pada-pāṭha this word is not considered as a compound, and by Sāy. it is said to mean) of great strength.

Tavisha, as, ā, am, Ved. powerful, strong, energetic, efficacious; courageous; (*as*), m. the ocean, sea; heaven, paradise; (*ī*), f. power, strength, violence, courage, (inst. plur. *tavishībhis*, powerfully, violently); the earth; a river; N. of a daughter of Indra; (*am*), n. power, strength. — *Tavishī-mat, ān, atī, at*, Ved. powerful, violent, epithet of the winds. — *Tavishī-vat, ān, atī, at*, Ved. powerful, strong, an epithet of Indra.

Tavishīya, nom. P., Ved. *tavishīyati*, &c., to be strong or violent or courageous, to make effort; (Sāy.) to wish for power or strength; [cf. *tavishya.*]

Tavishīyu, us, us, u, Ved. spirited (as a horse); violent, epithet of the Maruts; (Sāy.) evincing strength.

Tavishya, nom. A., Ved. *tavishyate*, &c., to be strong or violent, have courage.

Tavishyā, f., Ved. violence, force.

Tavīyas or *tavyas, ān, asī, as* (compar. of *tavas*), stronger, very strong, powerful, rich; (generally found in the phrase *tavasas tavīyān*, stronger than the strong.)

Tavisha, as, m. the ocean; heaven; gold; (*ī*), f., N. of a daughter of Indra; [cf. *tavisha.*]

1. *tavya, as, ā, am*, Ved. powerful, strong, grown strong. (For 2. *tavya* see below.)

तवारिसाण *tavārisāṇa*, N. of a place.

तविपुला *ta-vipulā*, f. a particular metre.

तव्य 2. *tavya*, a *kṛit* affix by means of which the future passive participle is formed from roots.

तश्ली *taślī*, f. in astron., trigon. = تثليث.

तष्ट *tashṭa, as, ā, am* (fr. rt. *taksh*), pared, hewn, cut, chiseled, split, made thin; fashioned.

Tashṭṛi, ṭā, m. a carpenter, a builder, a builder of chariots; a N. of Viśva-karman, the architect of the gods; N. of one of the twelve Ādityas; [cf. *tvashṭṛi.*]

तस् *tas*, cl. 4. P. *tasyati*, &c., to fade away, become exhausted, perish, wane; to throw down; to cast upwards, reject, cast; [cf. rt. *tans* and Eng. *toss.*]

तसर *tasara, am, as*, n. m. (?), (fr. rt. *tans*?), Ved. a shuttle.

तसीर *tasīra*, in astron. = *tāsīra*, = تسيير.

तस्कर *taskara, as*, m. (said to be derived fr. *atas* and rt. *kṛi*; according to others fr. *tad* and rt. *kṛi*), a thief, a robber; (at the end of a comp.) anything bad or contemptible [cf. *ćaura*]; (in astron.) N. of certain Ketus; a kind of pot-herb, Trigonella Corniculata; a tree, Vangueria Spinosa [cf. *madana*]; the ear; (*ī*), f. a passionate woman; N. of several

plants, a sort of Mimosa, = *taskara-snāyu*, Leea Hirta, &c. — *Taskara-tā*, f. or *taskara-tva*, *am*, n. thievishness, thieving, theft; catching by means of the ear, hearing. — *Taskara-vat*, ind. like a thief. — *Taskara-snāyu*, *us*, m. the plant Leea Hirta.

तस्तुव *tastuva*, *am*, n., Ved. an antidote against poison (?).

तस्थु *tasthu*, *us*, *us*, *u* (fr. the weakest cases of *tasthivas*, perf. part. of rt. *sthā*), stationary, immovable, motionless.

तस्दी *tasdī*, in astron., hexagon, = تسديس.

तस्मात् *tasmāt*, ind. (abl. of the pronom. base 2. *ta*), from that, on that account, therefore, (correlative to *yasmāt* and *yad*.)

ताक्षक *tākshaka*, *as*, *ī*, *am* (fr. *takshakīyā*), relating or belonging to Takshakīyā.

Tākshanya, *as*, m. (fr. *takshan*), the son of a woodcutter or carpenter.

Tākshaśila, *as*, *ī*, *am*, coming or produced from Takshaśilā.

Tākshṇa, *as*, *ī*, *am* (fr. *takshan*), fit for a carpenter; (*as*), m. the son of a carpenter.

ताच्छब्द्य *tāććhabdya*, *am*, n. (fr. *taććhabda* [*tad* + *śabda*], having that name or the name of that), the being called or named after that.

ताच्छीलिक *tāććhīlika*, *as*, *ī*, *am* (fr. *taććhīla* or *tāććhīlya*), a N. given to an affix when it denotes 'having a particular inclination or custom.'

Tāććhīlya, *am*, n. the being accustomed to that, doing anything regularly, consuetude.

ताजक् *tājak*. See *tājat*.

ताजक *tājaka* and *tājika*, *am*, n., N. of certain astronomical books translated from the Arabic and Persian (e. g. *tājika-jyotir-maṇi*, *tājaka-paddhati*, *tājaka-śāstra*, *tājaka-sāra-sudhā-nidhi*, *viśvanātha-tājaka*, &c.).

ताजत् *tājat* or sometimes *tājak*, ind., Ved. suddenly, abruptly, (opposed to *ćiram*.) — *Tājad-bhaṅga*, *as*, m., Ved. a species of very fragile wood; [cf. *kovidāra*.]

ताजिक *tājika* or *tājīka*, N. of a district; also = *tājaka*, q. v.

ताटङ्क *tāṭaṅka*, *as*, m. an ornament for the ear, a large sort of ear-ring; [cf. *tāḍaṅka*.]

ताटस्थ्य *tāṭasthya*, *am*, n. (fr. *taṭa-stha*, a by-stander), proximity; indifference, disregard, exemption from attachment or aversion, neutrality.

ताड *tāḍa*, *as*, *ā*, *am* (fr. rt. *taḍ*), beating, striking; (*as*), m. a blow, thump, knock, beating, whipping, chastisement; sound, noise; a handful of grass, corn, &c., a sheaf; a mountain; a kind of grass, Andropogon Serratus, = *devatāḍa*; [cf. *tāḍi* next col.] — *Tāḍa-gha*, *as*, *ā*, *am*, beating with a whip or strokes of any kind; (*as*), m. a blacksmith (?). — *Tāḍa-ghāta*, *as*, m. an artificer who beats or hammers, a smith. — *Tāḍa-vakra*, N. of a district.

Tāḍakā, f., N. of a Yakshiṇī or female fiend, daughter of Su-ketu, wife of Sunda, and mother of Mārīća, (she was changed into a Rākshasī by Agastya, whose devotions she had disturbed, and was afterwards killed by Rāma, see Rāmāyaṇa I. 28); the large dark-green pumpkin. — *Tāḍakā-phala*, *am*, n. large cardamoms.

Tāḍakāyana, *as*, m., N. of a Ṛishi.

Tāḍana, *as*, *ā*, *am*, beating, whipping, striking, hitting, hurting; (*am*), n. the act of striking, beating, thumping, whipping, chastising, a stroke, blow; (in astron.) touching, partial eclipse; (*ā*), f. striking; (*ī*), f. a whip.

Tāḍanīya, *as*, *ā*, *am*, to be beaten, punishable.

Tāḍayitṛi, *tā*, *trī*, *tṛi*, a striker, beater, thumper, who or what beats or strikes.

Tāḍayitrā, ind. having beaten or struck.

Tāḍita, *as*, *ā*, *am*, struck, beaten, chastised.

Tāḍula, *as*, *ā*, *am*, beating, who or what beats or strikes, punishing with blows.

Tāḍya, *as*, *ā*, *am*, to be beaten or chastised or punished, punishable.

Tāḍyamāna, *as*, *ā*, *am*, being beaten or struck; suffering blows, undergoing a beating; (*as*), m. a musical instrument which is struck (as a drum &c.).

ताडङ्क *tāḍaṅka*, *as*, m. or *tāḍapattra*, *am*, n. a kind of ear-ring or ornament of the ear; [cf. *tāṭaṅka*.]

ताडाग *tāḍāga*, *as*, *ī*, *am* (fr. *taḍāga*), being in tanks, coming from ponds (as water &c.).

ताडि *tāḍi*, *is* or *ī*, f. (for *tāli*), a kind of palm, Corypha Taliera; (*ī*), f. a kind of ornament.

ताण्ड *tāṇḍa*, *as*, m. (fr. *taṇḍa* or *taṇḍū*), N. of an old sage; (*am*), n., N. of a Brāhmaṇa.

Tāṇḍaka, *am*, n., N. of a Brāhmaṇa.

ताण्डव *tāṇḍava*, *as*, *am*, m. n. dancing, especially with violent gesticulation, and particularly applied to the frantic dance of the god Śiva and his votaries; (in prosody) a tribrach or foot of three short syllables; a sort of grass, Saccharum Procerum. — *Tāṇḍava-tālika*, *as*, m. an epithet of Nandin the door-keeper of Śiva. — *Tāṇḍava-priya*, *as*, m. an epithet of Śiva ('fond of the Tāṇḍava dance'). — *Tāṇḍava-brāhmaṇa*, perhaps a wrong reading for *tāṇḍaka-brāhmaṇa*.

Tāṇḍavita, *as*, *ā*, *am*, moving round in a wild dance; dancing; fluttering; frowning.

Tāṇḍi, *i*, n., N. of a manual of the art of dancing; the science of dancing.

Tāṇḍin, *ī*, m., N. of a writer on prosody; (*inas*), m. pl., N. of a Vedic school founded by a pupil of Vaiśampāyana. — *Tāṇḍi-brāhmaṇa*, *am*, n., N. of a Brāhmaṇa belonging to this school.

Tāṇḍya, *as*, m., N. of a preceptor; (*am*), n., N. of a Brāhmaṇa belonging to the Sāma-veda, to which there is a commentary by Sāyaṇa.

Tāṇḍyāyanī, f. a patronymic from Tāṇḍya.

तात् *tāt*, ind. (an obsolete abl. fr. the pronom. base 2. *ta*), Ved. thus, in this way.

तात *tāta*, *as*, *ā*, *am* (said to be fr. rt. 3. *tan*), venerable, reverend, respectable, dear; (*as*), m. a father; a term of affection or endearment addressed to any person, but especially to a junior or inferior, as to a child or pupil (e. g. *he tāta*, O child!); any person for whom one feels pity; [cf. Lat. *tata*: Gr. τέττα: Boh. *tata*, 'father:' Lith. *tëta*, *tëtis*, 'daddy;' *teta*, 'aunt:' Old Germ. *toto*: Low Germ. *teite*, 'daddy, dad.'] — *Tāta-gu*, *us*, *us*, *u*, agreeable to a father, paternal, fatherly, relating or belonging to a father; (*us*), m. a paternal uncle. — *Tāta-janayitrī*, *tryau*, f. du. father and mother, parents. — *Tāta-tulya*, *as*, *ā*, *am*, like a father, paternal; (*as*), m. a paternal uncle or the most respectable of a man's male relations.

Tātala, *as*, m. a fatherly relative, one who may be considered as a father; an iron club or spike; sickness, disease; cooking or maturing; heat, physical or morbid; (*as*, *ā*, *am*), hot.

Tāti, *is*, m. offspring, a son.

Tātya, *as*, *ā*, *am*, Ved. paternal, fatherly.

तातन *tātana*, *as*, m. a wagtail.

तातृपि *tātṛipi*, *is*, *is*, *i* (fr. Intens. of rt. *tṛip*), Ved. satisfying, delighting much.

तातृषाण *tātṛishāṇa*, *as*, *ā*, *am* (perf. part. fr. rt. 1. *tṛish*), Ved. thirsting, very thirsty.

तात्कर्म्य *tātkarmya*, *am*, n. (fr. *tat-karman*), sameness of occupation.

तात्कालिक *tātkālika*, *as*, *ā* or *ī*, *am* (fr. *tat-kāla*), 'lasting that time,' lasting equally long, happening at that time, simultaneous, contemporary, instantly appearing; happening immediately or without delay; relating to any particular moment of time.

Tātkālya, *am*, n. simultaneousness.

तात्तलि *tāttali*, *is*, m., N. of a man.

तात्त्विक *tāttvika*, *as*, *ī*, *am* (fr. *tattva*), accordant with reality, real, true, essential.

तात्पर्य *tātparya*, *am*, n. (fr. *tat-para*), aim, reference to any object (with loc.), object, purpose, intent, design; meaning, scope, purport; explanation; *tātparyatas* or *tātparyeṇa*, ind. with this intention, with this aim or object. — *Tātparya-pariśuddhi*, *is*, f., N. of a work by Udayana. — *Tātparya-bodhinī*, f., N. of a commentary on a philosophical work called Ćitra-dīpa. — *Tātparyārtha* (*°ya-ar°*), *as*, m. the meaning or purpose of a sentence.

Tātparyaka, *as*, *ikā*, *am*, aiming at, intending, meaning.

तात्य *tātya*. See under *tāta*, col. 2.

तात्स्तोम्य *tātstomya*, *am*, n. (fr. *tat-stoma*), sameness of praise.

तात्स्थ्य *tātsthya*, *am*, n. (fr. *tat-stha*), the residing in that, the being contained in.

ताथाभाव्य *tāthābhāvya*, *as*, *ā*, *am* (fr. *tathā-bhāva*), a N. for the Svarita accent at the end of the first member of a compound when an Udātta syllable immediately follows, (the low-sounding vowel in such a position cannot strictly be called either Svarita or Anudātta-tara, and a new name is therefore given to it; this may often happen in the case of two separate words, but the vowel is then called Anudātta-tara.)

तादर्थिक *tādarthika*, *as*, *ī*, *am* (fr. *tad-artha* or *tādarthya*), destined or intended for that.

Tādarthya, *am*, n. the being destined or intended for that, the having that or the same object, identity of aim, object; relation to; sameness or precision of meaning.

तादात्म्य *tādātmya*, *am*, n. (fr. *tad-ātman*), sameness of nature or character, identity, unity.

तादीत्ना *tādītnā*, ind. (fr. *tadī* = *tadi*, a correlative of *yadi*, and affix *tna*?), Ved. at that time.

तादुरी *tādurī*, f., Ved. epithet of a frog (explained by Durga as either *taraṇa-śīlā*, able to swim, or *tāvad udaram*, consisting only of a belly; perhaps a wrong reading for *tāḍurī*, as if fr. rt. *taḍ*; cf. also *dardura*, 'a frog').

तादृक्ष *tā-dṛiksha*, *as*, *ī*, *am* (fr. the pronom. base 2. *ta* and *dṛiksha* fr. rt. *dṛiś*), such like, such a one, like that, like him, &c.

Tā-dṛiś, *k*, *k*, *k* (Ved. nom. m. f. *tādṛiṅ*), like that, such like, like him or it, &c.; (*k*), ind. in such a manner. — *Tādṛig-guṇa*, *as*, *ā*, *am*, of such qualities. — *Tādṛig-rūpa*, *as*, *ā*, *am*, of such a shape or form. — *Tādṛig-vidha*, *as*, *ā*, *am*, of such a kind, of such qualities, being in this situation.

Tā-dṛiśa, *as*, *ī*, *am*, such like, such a one; *yādṛiśas tādṛiśas*, anybody whosoever; [cf. Prāk. *tārisa*; Gr. τηλίκος; Dor. ταλίκος; Slav. *tolik*; Lat. *talis*.]

ताद्धर्म्य *tāddharmya*, *am*, n. (fr. *tad-dharman*), sameness of law, analogy.

ताद्धित *tāddhita*, *as*, *ī*, *am* (fr. *tad-dhita*), formed with a Taddhita affix.

ताद्रूप्य *tādrūpya*, *am*, n. (fr. *tad-rūpa*), oneness or sameness of form, figure, &c.

तान *tāna*, *as*, m. (fr. rt. 3. *tan*), a thread, a fibre; a tone, a protracted tone, the key-note (in music); a monotonous tone (in reciting, also called Eka-śruti); (*am*), n. expanse, extension; an object of sense; [cf. Gr. τόνος.] — *Tāna-karman*, *a*, n.

tuning the voice previously to singing; running over the notes to catch the key.

तानव *tānava, am*, n. (fr. *tanu*), thinness, spareness, meagreness, smallness. — *Tānava-kṛit, t, t, t*, diminishing, causing thinness.

Tānavya, as, m. a patronymic from Tanu; (the fem. is *tānavyāyanī*.)

तानूनपात *tānūnapāta, as, ī, am* (fr. *tanū-napāt*), relating to Tanū-napāt, addressed to that form of Agni.

Tānūnaptra, am, n. (fr. *tanū-naptṛi*), a ceremony in which Tanū-napāt is invoked and the oblation touched by the sacrificer and the priests as a form of adjuration; (*as, ī, am*), used or employed in this ceremony, (as clarified butter &c.)

तानूर *tānūra, as*, m. a whirlpool; [cf. *tālūra*.]

तान्त *tānta, as, ā, am* (fr. rt. *tam*), wearied, fatigued, distressed; languid, languishing; faded, withered, blighted; a mystical N. of the letter *d*. — *Tānta-nayana, as, ā, am*, having languid or languishing eyes.

तान्तव *tāntava, as, ī, am* (fr. *tantu*), made of thread; (*am*), n. spinning, weaving; a web; a woven cloth.

Tāntavya, as, m. a patronymic from Tantu; (the fem. is *tāntavyāyanī*.)

Tāntuvāyya, as, m. (fr. *tantu-vāya*), the son of a weaver.

तान्त्र *tāntra, as, ī, am* (fr. *tantra*; rt. 3. *tan*), stringed, having wires or strings (as a musical instrument); relating to the Tantras &c.; (*am*), n. the music of a stringed instrument.

Tāntrika, as, ī, am, completely versed in any science or system, a scholar; a philosopher; relating to the Tantras, taught or contained in them, following them, &c.; *tāntrikī sañjñā*, a technical name; (*as*), m. a follower of the Tantra doctrine or mystical system of the Tantras.

तान्दन *tāndana* (?), *as*, m. wind.

तान्व *tānva, as, ī, am* (fr. *tanū*), Ved. belonging to one's own body or person, personal; (*as*), m. a patronymic from Tanva; (*am*), n., N. of a Sāman called after Tanva; (*as, ā, am*), forming the warp of a web, woven, spun; (Sāy.) a cloth for filtering the Soma; (perhaps for *tanva* by a metrical lengthening of the first syllable.)

Tānvaṅga, as, m. a patronymic from Tanv-aṅga.

ताप *tāpa, as*, m. (fr. rt. 2. *tap*), heat, glow, burning, torment, pain (mental or physical); fever; sorrow, affliction, distress; (*ī*), f., N. of the Taptī or Surat river; N. of the Yamunā or Jumnā river; [cf. *paśćāt-tāpa*.] — *Tāpa-hara, as, ī, am*, removing heat; cooling; consoling, alleviating distress; (*ī*), f. a dish, a sort of soup of pulse and grain, first fried with ghee and turmeric and afterwards boiled with salt and sugar. — *Tāpī-ja* or *tāpī-samudbhava, as, ā, am*, produced near or occurring near the river Taptī; pyrites or another kind of mineral substance; a kind of gem. — *Tāpeśvara-tīrtha* (°*pa-īś*°), *am*, n., N. of a Tīrtha. — *Tāpy-uttha-sañjñaka, am*, n. = *tāpya* below.

Tāpaka, as, ā, am, heating, burning, inflaming; (*as*), m. fever, morbid heat.

Tāpatya, as, ā, am, relating to Tapatī (q. v.), treating of her; a metronymic from Tapatī, epithet of Kuru, also of Arjuna.

Tāpana, as, ī, am, burning, inflaming, heating, distressing [cf. *indra-t*° and *ćandra-t*°]; (*as*), m. the sun; the hot season; the sun-stone [cf. *sūrya-kānta*]; N. of one of the arrows of the god of love; (*am*), n. burning; distressing, chastising; a division of hell; gold; [cf. *tapana*.]

Tāpanīya, as, ā, am (fr. *tapanīya*), golden, made of gold; (*ās*), m. pl., N. of a school of the Vājasaneyi-saṃhitā or White Yajur-veda. — *Tāpanīyopanishad* (°*ya-up*°), *t*, f., N. of an Upanishad.

Tāpayāna, as, ā, am, warming, burning, illuminating.

Tāpayishṇu, us, us, u, Ved. heating, burning, causing pain.

Tāpaśćita, am, n. (fr. *tapaś-ćit*), N. of a sacrificial ceremony of long continuance; (*as, ī, am*), an epithet of the sacrificial fire used at this ceremony.

Tāpasa, as, ī, am (fr. *tapas*), performing penance, a practiser of austerities; devout; a hermit; a devotee, an ascetic; relating to religious penance or to an ascetic; (*as*), m., N. or epithet of a Hotṛi; a kind of crane, Ardea Nivea, = *vaka*; a kind of sugar-cane; a kind of plant, = *damanaka*; (*ī*), f., N. of two plants, viz. Curcuma Zedoaria and Jaṭāmāṃsī; (*am*), n. the leaf of the Laurus Cassia, = *tamāla-pattra*; [cf. *tāpasa-ja*.] — *Tāpasa-ja, am*, n. the leaf of the Laurus Cassia. — *Tāpasa-taru, us*, m. or *tāpasa-druma, as*, m. the tree of the ascetics, Terminalia Catappa [cf. *iṅguda*] or Putranjiva Roxburghii. — *Tāpasadruma-sannibhā*, f. a kind of plant, = *garbha-dātrī*. — *Tāpasa-pattrī*, f. the plant Artemisia Indica. — *Tāpasa-priya, as, ā, am*, dear to ascetics; (*as*), m. the tree Buchanania Latifolia, = *priyāla*; (*ā*), f. a kind of sugar-cane; a grape; Ganitrus Sphærica; Chironia Sapida, = *rudrāksha*. — *Tāpasa-vriksha, as*, m. = *tāpasa-taru*. — *Tāpasādhyushita* (°*sa-adh*°), *as, ā, am*, inhabited by hermits. — *Tāpasāraṇya* (°*sa-ar*°), *am*, n. a wood of hermits. — *Tāpaseshṭa* (°*sa-ish*°), *as*, m. the tree Buchanania Latifolia.

Tāpasya, am, n. asceticism, the condition of a devotee, penance.

Tāpāyana, ās, m. pl., N. of a school of the Vājasaneyi-saṃhitā or White Yajur-veda.

Tāpika in *jala-tāpika*, q. v.

Tāpita, as, ā, am, heated, inflamed, distressed, pained.

Tāpin, ī, inī, i, oppressed by heat, morbid, suffering from disease (moral or physical); anything heated or glowing; (*ī*), m. one of the deified saints of the Buddhists; (*inī*), f. a N. of the letter *v*; [cf. *jala-tāpika*.]

Tāpya, as, am, m. n. or *tāpyaka, am*, n. a mineral substance, sulphuret of iron.

तापिच्छ *tāpiććha* or *tāpiñćha, as*, m. the plant Xanthochymus Pictorius; [cf. *tamāla*.]

Tāpiñja, as, m. the plant Xanthochymus Pictorius; (*am*), n. = *tāpīja, tāpya*, sulphuret of iron.

तापिटट *tāpitaṭa* or *tāpītaṭa* or *tāpītaṭa-deśa, as*, m., N. of a country.

तापीमाहात्म्य *tāpī-māhātmya, am*, n., N. of a part of the Skanda-Purāṇa.

ताबरिसाणु *tābarisāṇu*, N. of a country.

ताबुव *tābuva, am*, n., Ved. an antidote against poison.

ताम *tāma, as*, m. (fr. rt. *tam*), an object of terror; fault, defect, vice; anxiety, distress, desire.

तामर *tāmara, am*, n. water; ghee or oiled butter.

तामरस *tāmarasa, am*, n. a red-coloured lotus; gold; copper [cf. *tāmra*]; a metre consisting of four lines of twelve syllables each; (*as*), m. a kind of crane, Ardea Sibirica; (*ī*), f. a lotus pond.

तामलकी *tāmalakī*, f. the tree Flacourtia Cataphracta.

तामलिप्त *tāmalipta, ās*, m. pl., N. of a people in the south of Bengal; (*am, ī*), n. f., N. of the city and district inhabited by this people, the modern Tumlook or Tamoluk in the district of Midnapore; (also called *tamoliptī, tāmralipta, dāmalipta*; cf. also *tamālikā* and *tamālinī*.)

तामस *tāmasa, as, ī, am* (fr. *tamas*), dark, of or belonging to darkness; affected by or appertaining to the third quality or that of darkness (vice, ignorance, &c.); ignorant, vicious, malignant; relating to Manu Tāmasa; (*as*), m. a malignant or mischievous person, a villain, an incendiary; a snake; an owl; N. of the fourth Manu; N. of one of the attendants of Śiva; (*ī*), f. night; sleep; an epithet of Durgā; N. of a river, = *jaṭāmāṃsī* (in this sense a wrong reading for *tāpasī*); (*am*), n. darkness [cf. *andha-tāmasa*]; *tāmasī tanus*, the form assumed by the Deity for the destruction of the world; *tāmasī śaktis*, the faculty of Tamas. — *Tāmasa-kīlaka, as*, m., N. of certain astronomical Ketus. — *Tāmasa-guṇa, as*, m. the quality of darkness; see *guṇa*. — *Tāmasa-līna, as, ā, am*, (in the Sāṅkhya phil.) one of the forms of *a-tushṭi*, dissatisfaction. — *Tāmasa-vana, am*, n. 'the dark wood,' N. of a forest.

Tāmasika, as, ī, am, dark, obscure, of or belonging to the quality of darkness, derived from it, teaching lessons so characterized, &c.

तामि *tāmi, is* or *ī*, f. (fr. rt. *tam*), restraining or keeping in the breath until it produces exhaustion; (also said to = *tamī*, night.)

तामिस्र *tāmisra* (fr. *tamisra*), scil. *paksha*, the dark half of the month, the time from full moon to new moon; (*as*), m. a Rākshasa (as going about in the dark); indignation at being disappointed or slighted, anger, one of the five forms of Avidyā in the Sāṅkhya system; a division of hell, that of deep gloom.

तामु *tāmu, us*, m., Ved. a praiser; (a various reading has *stāmu*.)

ताम्बली *tāmbalī*, f., N. of a kind of plant.

ताम्बूल *tāmbūla, am, ī*, n. f. (said to be fr. rt. *tam*), betel, Piper Betel, or rather its pungent and aromatic leaf, which together with the areca-nut and catechu and sometimes caustic lime and spices is eaten or chewed very generally by the natives of the east, acting as a carminative and antacid tonic. It is called Pān (fr. *parṇa*, 'a leaf,' the name betel being connected with *vīṭikā*, q. v.), and is presented to guests and visitors, and sometimes sent to relations and friends at family festivals, inclosed in gold or silver paper; (*am*), n. the areca-nut; (*as*), m. Bengal Śaṇa or Crotolaria Juncea. — *Tāmbūla-karaṅka, as*, m. the Pān-dān or betel-box, (this box generally resembling a Karaṅka or hollowed cocoa-nut.) — *Tāmbūla-da* or *tāmbūla-dāyaka* or *tāmbūla-dhara, as*, m. the betel-bearer (who attended on kings and great men). — *Tāmbūla-pattra, am*, n. betel-leaf; (*as*), m. the Dioscorea Globosa; [cf. *piṇḍālu*.] — *Tāmbūla-peṭikā*, f. a betel-box. — *Tāmbūla-bhakshaṇa, am*, n. the eating of betel-leaf. — *Tāmbūla-rāga, as*, m. a kind of pulse, Ervum lens. — *Tāmbūla-vallikā* or *tāmbūla-vallī*, f. the betel plant (Piper Betel) bearing a pungent leaf; see above. — *Tāmbūla-vāhaka, as*, m. or *tāmbūla-vāhin, ī*, m. a betel-bearer, a servant attached to men of rank to prepare the Pān and carry the betel-box. — *Tāmbūlākta* (°*la-ak*°), *as, ā, am*, smeared with the juice of chewed betel. — *Tāmbūlādhikāra* (°*la-adh*°), *as*, m. the office of carrying the betel-box for persons of rank.

Tāmbūlika, as, m. a seller of betel.

Tāmbūlin, ī, inī, i, relating or belonging to betel, having betel, giving it, &c.; (*ī*), m. the Pān-bearer, a servant who prepares and furnishes the Pān; a seller of betel.

ताम्य *tāmya, am*, n. (?) = *kloman*.

ताम्यत् *tāmyat, an, antī, at* (fr. rt. *tam*), distressing, afflicting, annoying.

ताम्र *tāmra, as, ā, am* (said to be fr. rt. *tam*), of a coppery red colour, (*tāmrā tvać*, the

fourth of the seven skins or membranes with which an embryo is covered); (*as*), m. a kind of leprosy with large red spots; N. of a man [cf. *tāmrāyaṇa*]; N. of an island [cf. *tāmra-dvīpa*]; (*ā*), f., N. of several plants, viz. = *mañjishṭhā*, Rubia Munjista, = *rakta-guñjā*, Abrus Precatorius, = *saiṇhalī*; N. of a daughter of Daksha, one of the wives of Kaśyapa, and mother of various birds; N. of a river; (*am*), n. a dark or coppery red; copper; a kind of sandal, represented as of a dark-red colour and smelling like a lotus; Ved. form, figure; (*as, ī, am*), made of copper; (*ī*), f. a copper or metallic cup of prescribed capacity and perforated by a small hole at the bottom, (when placed in a vessel of water it answers the purpose of a clepsydra, and the water gradually filling it marks the time that has elapsed); [cf. Hib. *umha*, 'copper.'] — *Tāmra-kaṇṭaka, as* or *am*, m. or n. (?), a kind of Acacia. — *Tāmra-karṇī*, f., N. of the female of one of the elephants of the quarters called Añjana; also of the elephant Śesha. — *Tāmra-kāra, as*, m. a brazier, a copper-smith. — *Tāmra-kili, is*, m. a small worm of a red colour; [cf. *tāmra-krimi*.] — *Tāmra-kuṭṭa, as, ī*, m. f. a brazier or copper-smith. — *Tāmra-kuṭṭaka, as*, m. = the last; tobacco(?). — *Tāmra-kuṇḍa, am*, n. a copper bason or other vessel; probably N. of a place. — *Tāmra-kūṭa, as, am*, m. n. a kind of plant, tobacco (?). — *Tāmra-krimi, is*, m. the lady-bird; cochineal. — *Tāmra-garbha, am*, n. blue vitriol or sulphate of copper. — *Tāmra-ćakshus, us*, m. a kind of pigeon. — *Tāmra-ćūḍa, as, ā, am*, red-crested; (*as*), m. a cock [cf. *tāmra-śikhin*]; a kind of plant (*kukkura-dru*); a particular position of the hand [cf. *tāmraćūḍaka*]; N. of a Pari-vrājaka; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Tāmraćūḍaka, as*, m. (scil. *hasta*), a kind of theatrical gesticulation or motion of the hands. — *Tāmraćūḍa-bhairava, as*, m. a peculiar form of Bhairava. — *Tāmraćūḍādi-kathana* (°*ḍa-ād*°), *am*, n. 'explanation of the Tāmra-ćūḍa gesticulation &c.,' N. of a section of the Mantra-mahodadhi by Mahī-dhara. — *Tāmrajāksha* (°*ja-ak*°), *as*, m., N. of a son of Krishṇa and Satya-bhāmā. — *Tāmra-tanu, us, us, u*, having a ruddy or fair complexion, copper-coloured. — *Tāmra-tuṇḍa, as*, m. a sort of monkey. — *Tāmra-trapuja*, brass. — *Tāmra-tva, am*, n dark-red or copper colour, redness. — *Tāmra-dugdhā*, f. a species of plant, = *goraksha-dugdhā*. — *Tāmra-dru, us*, m. red sandal-wood. — *Tāmra-dvīpa, as*, m. the island Ceylon. — *Tāmra-dhātu, us*, m. red chalk. — *Tāmra-dhūmra, as, ā, am*, Ved. dark-red, coppery red. — *Tāmra-dhvaja, as*, m., N. of a man. — *Tāmra-netra, as, ā, am*, red-eyed. — *Tāmra-pakshā*, f., N. of a daughter of Krishṇa. — *Tāmra-pakshin, ī*, m., N. of a son of Krishṇa. — *Tāmra-paṭṭa, as*, m. a copper plate on which Hindū grants of land &c. are frequently inscribed; [cf. *tāmra-śāsana*.] — *Tāmra-pattra, am*, n. a copper plate; (*as*), m. a kind of pot-herb, = *jīra-śāka*. — *Tāmra-pattraka*, N. of the two plants Bauhinia Tomentosa and Capparis Aphylla. — *Tāmra-parṇa, am*, n., N. of a district renowned for a temple of Śiva, the ancient Taprobane; Ceylon; (*ī*), f. the plant Rubia Munjista (*mañjishṭhā*); a kind of pond or lake; N. of a river rising in Malaya and of the district in its vicinity, (the river is celebrated for its pearls); N. of a town in Ceylon, after which the whole island is by some called Tāmra-parṇī; [cf. *tāmra-dvīpa*.] — *Tāmrapar-ṇiya, as*, m. (fr. the last), an inhabitant of Ceylon, especially a Buddhist. — *Tāmra-pallava, as*, m. the Aśoka tree. — *Tāmra-pākin, ī*, m. the tree Thespesia Populneoides and Hibiscus Populneoides. — *Tāmra-pātra, am*, n. a copper vessel. — *Tāmra-pādī*, f. a kind of plant related to the Mimosa Pudica, = *haṇsa-padī*. — *Tāmra-pushpa, am*, n. a copper-coloured or red flower; (*as*), m. the plant Bauhinia Variegata or a kind of ebony (*rakta-kāñćana*); another plant, Kæmpferia Rotunda (*bhūmi-ćampaka*); (*ī*), f., N. of several plants having red flowers, viz. Bignonia Suaveolens, Grislea Tomentosa, Ipomœa Turpethum (*tri-vṛit*); [cf. *tāmra-pushpikā*.] — *Tāmra-pushpaka, as*, m. Bauhinia Variegata or a kind of ebony; (*ikā*), f., N. of several plants, viz. = Bignonia Suaveolens, Grislea Tumentosa, also = Marāthī *rakta-niśottarā*. — *Tāmra-phala, as*, m. the tree Alangium Hexapetalum. — *Tāmra-phalaka, am*, n. a copper plate. — *Tāmra-maya, as, ī, am*, consisting of copper, coppery. — *Tāmra-māraṇa, am*, n. the decomposition of copper and its application as a remedy. — *Tāmra-mukha, as, ī, am*, copper-faced, fair-complexioned; (*as*), m. a European. — *Tāmra-mūlā* and *ī*, f., N. of several plants, Rubia Munjista, Alhagi Maurorum, Mimosa Pudica. — *Tāmra-mṛiga, as*, m. the red deer. — *Tāmra-rasāyanī*, f. a species of plant with a milky juice, = *tāmra-dugdhā*. — *Tāmra-lipta, ās*, m. pl., N. of a people near the western mouth of the Ganges; (*as*), m., N. of a Ṛishi; (*ā* or *ī*), f., N. of the capital of the Tāmra-liptas; [cf. *tāmalipti*.] — *Tāmraliptaka, ās*, m. pl., N. of a people near the western mouth of the Ganges; (*ikā*), f., N. of the capital of this people, = *tāmra-liptā*. — *Tāmra-varṇa, as, ī, am*, copper-coloured, dark-red; (*as*), m. a kind of grass, = *pallivāha*; N. of one of the nine divisions of Bhārata-varsha; (*ā*), f. the China rose; (*ī*), f. the blossom of sesamum. — *Tāmra-varṇaka, as*, m. = *tāmra-varṇa*. — *Tāmra-vallī*, f. the plant Rubia Munjista; a medicinal plant used as an emollient in affections of the mouth and fauces: also called *tamālī, tālī, sūkshma-vallī*, &c. — *Tāmra-vīja, as*, m. a kind of vetch, Dolichos Uniflorus (*kulattha*). — *Tāmra-vṛiksha, as*, m. the plant Dolichos Uniflorus; a red sort of sandal-wood. — *Tāmra-vṛinta, as*, m. the plant Dolichos Uniflorus; (*ā*), f. another kind of Dolichos. — *Tāmra-śāṭīya, ās*, m. pl. 'having red vestments,' N. of a Buddhist school. — *Tāmra-śāsana, am*, n. an edict or grant &c. inscribed on copper; [cf. *tāmra-paṭṭa*.] — *Tāmra-śikhin, ī*, m. 'having a red crest,' a cock; [cf. *tāmra-ćūḍa*.] — *Tāmra-sāgara, as*, m., N. of an ocean. — *Tāmra-sāra, am*, n. a red kind of sandal, Pterospermum Santolinum. — *Tāmra-sāraka, as*, m. a sort of Khadira with red flowers; (*am*), n. red sandal-wood. — *Tāmra-sena, as*, m., N. of a king. — *Tāmrāksha* (°*ra-ak*°), *as, ī, am*, red-eyed; (*as*), m. a crow; the Indian cuckoo. — *Tāmrākhya* (°*ra-ākh*°), *as, ā, am*, N. of a kind of pearl, so called either because reddish in colour or because found in the river Tāmra-parṇī. — *Tāmrābha* (°*ra-ābh*°), *am*, n. red saunders. — *Tāmrāri* (°*ra-ari*), *is*, m. 'the copper-coloured enemy,' N. of a hostile people. — *Tāmrāruṇa* (°*ra-ar*°), *as*, m. a coppery red dawn; (*ā*), f., N. of a river; (*am*), n., N. of a Tīrtha. — *Tāmrārdha* (°*ra-ar*°), *am*, n. mixed or bell-metal. — *Tāmrā-vatī*, f., N. of a river. — *Tāmropajīvin* (°*ra-up*°), *ī*, m. a copper-smith. — *Tāmroshṭha* and *tāmraushṭha* (°*ra-osh*°), *au*, m. du. red lips; (*as, ā, am*), having red lips; (*as*), m., N. of a Yaksha.

Tāmraka, am, n. copper; (*ikā*), f. = *tāmrī*, the plant Abrus Precatorius, = *guñjā*.

Tāmrāyaṇa, as, m., N. of a pupil of Yājñavalkya; (also read *tāmrāyaṇi*.)

Tāmrika, as, ī, am, coppery, made of copper, &c.; (*as*), m. a brazier, a copper-smith; (for *tāmrikā* see *tāmraka*.)

Tāmriman, ā, m. redness, dark-red, copper colour, the colour of copper.

Tāmrī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to die red or a dark-red or coppery.

Tāmrya, am, n. a dark-red colour, redness.

ताम्राकु *tāmrāku, us*, m., N. of an Upa-dvīpa.

ताय् *tāy* [cf. rt. 3. *tan, trai, tay*], cl. 1. A. *tāyate, tatāye, tāyishyate, atāyi* and *atāyishṭa, tāyitum*, to spread, extend, proceed in a continuous stream or line; to cherish, protect.

Tāyana, am, n. proceeding or succeeding well; increase, growth.

ताय *tāya*, ? in Gaṇa to Pāṇ. VI. 1, 203.

तायादर *tāyādara*, ? Atharva-veda VI. 72, 2.

तायिक *tāyika, ās*, m. pl., N. of a country; the inhabitants of this country, = *tarjika*.

तायु *tāyu, us*, m. [cf. *stāyu*; Gr. τητάω], Ved. a thief.

तार *tāra, as, ā, am* (fr. rt. *tṛī*, or in the senses 'shining,' 'star,' &c., for *stāra* fr. rt. *stṛī*, to scatter rays of light, or according to others fr. rt. 2. *as*, cf. *astra*), all-pervading, all-conquering, a protector; an epithet of Rudra and Vishṇu; high (as a note in music), soprano; loud, shrill; a loud or shrill note, a high tone or note (in music); shining, radiant, radiating; clean, clear; good, excellent, well flavoured, &c.; (*as*), m. descent to a river, a bank [cf. *tīra* and *tīrtha*]; crossing, passing over, &c.; the clearness or transparency of a pearl, a clear or beautiful pearl; the (saving) mystical syllable *om* (*praṇava*); a mystical monosyllable in the Tantras; N. of a Daitya slain by Vishṇu; N. of one of Rāma's monkey generals, who was a son of Bṛihas-pati, and whose wife is called Tārā; N. of Maṇi-rāma, a commentator on the Bhāminī-vilāsa; (*as, ā, am*), m. f. n. a star in general, a fixed star, asterism, &c. [cf. *tṛi* and *stṛī*]; (*ā*), f. a star, planet, a kind of meteor, perhaps a falling star; the pupil of the eye, (according to some also m. and n.); N. of one of the eight Siddhis in the Sāṅkhya phil.; a kind of perfume; N. of the wife of Bṛihas-pati who was carried off by Soma; of a form of Dākshāyaṇī worshipped on the mountain Kishkindha, protectress of the Gṛitsa-madas; of the wife of Buddha Amogha-siddha; of one of the Jaina Śaktis; of a female monkey in the Rāmāyaṇa, daughter of Su-sheṇa, wife of Bālin and mother of Aṅgada; N. of the wife of Tāra; (*am*), n. silver; (*as, am*), m. n. camphor; (*am, ā*), n. f. a pearl; [cf. Zend *stārĕ*; Gr. ἀστήρ, ἄστρον; Goth. *stairno*; Lat. *aster, astrum, stella* for *sterula*.] — *Tāra-ja, as* or *am*, m. or n. (?), a kind of mineral substance. — *Tāra-taṇḍula, as*, m. a kind of Sorghum (*dhavala-yāvanāla*). — *Tāra-tama, as, ā, am*, very loud. — *Tāra-tāra, am*, n., N. of one of the eight Siddhis in the Sāṅkhya phil.; [cf. *tāra* and *tārā*.] — *Tāra-nātha, as*, m. (for *tārā-n*°), N. of a renowned Tibetian who lived in the beginning of the seventeenth century and wrote a history of Buddhism. — *Tāra-nāda, as*, m. a loud or shrill sound or cry. — *Tāra-patana, am*, n. the falling of a meteor, a falling star. — *Tāra-pāla, as*, m., N. of a lexicographer. — *Tāra-pushpa, as*, m. jasmine. — *Tāra-mākshika, am*, n. a kind of mineral substance, = *tāra-ja*. — *Tāra-mūla* and *tāra-mūlaka, am*, n., N. of a place. — *Tāra-vimalā*, f. a sort of mineral said to be of the colour of silver. — *Tāra-śuddhi-kara, am*, n. ('what refines silver'), lead. — *Tāra-sāra, as*, m., N. of an Upanishad. — *Tāra-svara, as, ā, am*, having a loud or shrill sound. — *Tārā-kavaća, am*, n., N. of a chapter in the Tantra-sāra by Krishṇānanda; see *kavaća*. — *Tārā-kāruṇya, am*, n. 'the compassion of Tārā,' N. of a chapter in the Rāmāyaṇa. — *Tārāksha* (°*rā-ak*°), *as, ī, am*, star-eyed, one whose eyes are stars; (*as*), m., N. of a Daitya, = *tārakāksha*, uncle of Dhūmrāksha and king of the Nishadhas. — *Tārā-graha*, 'star-planet,' i. e. one of the five lesser planets exclusive of the sun and moon. — *Tārā-ćakra, am*, n., N. of a mystical circle. — *Tārā-ćandra, as*, m., N. of a scholiast and of a king. — *Tārā-ććhāya, as, ā, am*, reflecting the stars. — *Tārādhipa, as*, m. or *tārādhipati* (°*rā-adh*°), *is*, m. 'ruler of the stars,' the moon. — *Tārādhīśa* (°*rā-adh*°), *as*, m., N. of a prince. — *Tārā-pajjhaṭikā*, f., N. of a hymn written by Śaṅkarāćārya. — *Tārā-pati, is*, m. 'lord of the stars,' the moon; a N. of Bṛihas-pati as husband of Tārā; N. of Śiva; of the monkey Bālin; of a prince. — *Tārā-patha, as*, m. the path of the stars, the atmosphere, the firmament, heaven or sky; N. of a country. — *Tārāpaharaṇa* (°*rā-ap*°),

am, n., N. of a chapter in the Brahmavaivarta-Purāṇa. — *Tārāpīḍa* (°*rā-āp*°), *as*, m. the moon ('having a chaplet of stars'); N. of several princes. — *Tārā-pramāṇa, am*, n. sidereal measure, sidereal time. — *Tārābha* (°*ra* or °*rā-ābha*), *as*, m. quicksilver, ('looking like silver or bright as the stars.') — *Tārā-bhūshā*, f. 'decorated with stars,' an epithet of the night. — *Tārābhra* (°*rā-abh*°), *as*, m. camphor. — *Tārā-maṇḍala, am*, n. the starry region, the sphere of the stars, the zodiac; the pupil of the eye; (*as*), m. a Śiva temple of a particular form or decorated in a peculiar manner. — *Tārā-mantra, as*, m., N. of a chapter in the Mantra-mahodadhi. — *Tārā-maya, as, ī, am*, consisting of stars. — *Tārā-mṛiga, as*, m. the star-antelope, the Nakshatra Mṛiga-śīrsha. — *Tārāri* (°*ra-ari*), *is*, m. a pyritic ore of iron; see *viḍ-mākshika*. — *Tārā-rūpa, as, ā, am*, star-shaped, star-like. — *Tārā-vatī*, f., N. of a form of Durgā; of a daughter of Kakut-stha and Mano-māthinī, wife of king Candra-śekhara; of the wife of Dharma-dhvaja, who was a king of Kāñcana-pura. — *Tārā-varsha, am*, n. 'star-rain,' falling stars. — *Tārāvalī* (°*rā-āv*°), f., N. of a daughter of the Yaksha prince Maṇi-bhadra. — *Tārā-vākya, am*, n. 'the speech of Tārā,' N. of a chapter in the fourth book of the Rāmāyaṇa. — *Tārā-vilāpa, as*, m. 'the lamentation of Tārā,' N. of a chapter in the fourth book of the Rāmāyaṇa. — *Tārā-sthāna, am*, n. the place in the gamut for the treble notes, those of the higher octave. — *Tārendra* (°*rā-in*°), *as*, m. 'the prince of the stars,' N. of an author.

Tāraka, as, ikā, am, one who causes or enables to pass or go over, carrying over; rescuing; one who helps another through a difficulty &c.; a protector, a preserver (e. g. *tārakam brahma*, 'the saving prayer,' N. of a particular prayer which saves or liberates); belonging to the stars; (*as*), m. a pilot, a helmsman or steersman; a N. of Śiva; N. of a Daitya conquered by Indra with the assistance of Kārttikeya or Skanda; (Tāraka is also enumerated among the nine enemies of Vishṇu); N. of a friend of Sīmanta; (*ās*), m. pl. the children of Tāraka; (*as, am*), m. n. a float, a raft; (*akā*), f. a star; a meteor, a falling star, &c., (with Jainas constituting one of the five divisions of the Jyotishkas); a sort of colo-quintida; N. of a daughter of Sunda; of the wife of Bṛihas-pati, usually called Tārā; also = *laghu-vṛindāvana*; (*ikā*), f. the juice of palms, = *tāla-rasa*, commonly *tāḍī*; (*ā, am*), f. n. the pupil of the eye; the eye; (*am*), n., N. of a metre of four lines of thirteen syllables each. — *Tāraka-jaya, as*, m. 'conquest of Tāraka,' N. of a chapter in the Padma-Purāṇa. — *Tāraka-jit, t*, m. 'conqueror of Tāraka,' epithet of Skanda. — *Tāraka-tīrtha, am*, n., N. of a Tīrtha. — *Tāraka-vadha, as*, m. 'the killing of Tāraka,' N. of a chapter in the Śiva-Purāṇa. — *Tārakāksha* (°*kā-ak*°), *as, ī, am*, having stars for eyes; (*as*), m., N. of a Daitya, a son of Tāraka. — *Tārakākhya* (°*ka-ākh*°), *as*, m., N. of a Daitya, a son of Tāraka. — *Tārakāntaka* (°*ka-an*°), *as*, m. 'destroying Tāraka,' an epithet of Skanda. — *Tārakā-maya, as, ī, am* (*tārakā* = *tārā*), on account of Tārā, by reason of Tārā, (generally used as an epithet of either Saṅgrāma or Yuddha or Samara, i. e. the war waged by gods and demons for the rescue of Tārā, the wife of Bṛihas-pati, who had been carried off by Soma); a N. of Śiva, as taking part in that fight. — *Tārakā-māna, am*, n. sidereal measure, sidereal time. — *Tārakāri* (°*ka-ari*), *is*, m. 'the enemy of Tāraka,' an epithet of Skanda. — *Tārakopanishad* (°*ka-up*°), *t*, f. 'the saving or liberating Upanishad,' N. of an Upanishad.

Tārakāyaṇa, as, m. a patronymic from Tāraka.

Tārakita, as, ā, am, starry, star-spangled.

Tārakin, ī, iṇī, i, starry; (*iṇī*), f. night.

Tāraṇa, as, ī, am, who or what causes or enables to cross; helping over a difficulty &c.; liberating, saving; (*as*), m. a N. of Śiva and of Vishṇu; a raft, a float; (*am*), n. crossing, reaching the opposite shore, safe passage; conquering; carrying or conveying across, the act of saving or liberating; a sort of sacrificial vessel (?); N. of a Sāman; N. of the third year of the fourth Jupiter cycle.

Tāraṇi, is, f. = *taraṇi*, a boat, ship.

Tāraṇeya, as, m. a patronymic of Yāja and Upa-yāja.

Tārayitṛi, tā, trī, tṛi, a liberator, promoter, promoting, liberating.

Tārāyaṇa, as, m. the tree of salvation, the holy fig-tree.

Tārika, am, n. fare, freight, toll for passage.

Tārikā, f. See under *tāraka*, col. 1.

Tārita, as, ā, am, made to cross, conveyed across, saved.

Tārin, ī, iṇī, i, enabling or causing to get over or across, saving; (*iṇī*), f. a form of Durgā, = *dvitīyā śaktiḥ*; N. of a kind of goddess with Buddhists. — *Tāriṇī-tantra, am*, n., N. of a section of the Śakti-ratnākara.

Tāreya, as, m. a metronymic of the monkey Aṅgada; [cf. *tārā*.]

Tārya, as, ā, am, to be crossed, passable, to be carried across, to be ferried over, to be conquered or defeated; (*am*), n. fare, freight, toll.

तारक्षति *tārakshati, tārakshiti*, and *tirikshati*, N. of a district to the west of Madhya-deśa.

तारतम्य *tāratamya, am*, n. (an abstract noun from *tara* + *tama*, the affixes of the comparative and superlative degrees), gradation, proportion, the state or condition of more or less; dependance of larger numbers on smaller in a progressive series; (*ena*), ind. in different degrees, in various gradations.

तारदी *tāradī*, f. a kind of plant, = *taradī*; also read *tāraṭī* (*taraṭī*).

तारल *tārala, as, ī, am* (= *tarala*), unsteady; libidinous, dissipated, a lecher.

Táralya, am, n. tremulousness, unsteadiness, libidinousness, wantonness.

ताराज् *tā-rāj, ṭ*, f., N. of a kind of Virāj metre.

तारिक *tārika, tārin*. See under *tāra* above.

तारीष *tārīsha*, an incorrect form for *tārisha*, q. v.

तारुक्षायणि *tārukshāyaṇi*, a patronymic from Taruksha.

Tārukshya, as, m. a patronymic from Taruksha; (the fem. is *tārukshyāyaṇī*.)

तारुण *tāruṇa, as, ī, am* (fr. *taruṇa*), youthful, young, adolescent.

Tāruṇya, am, n. youth, youthfulness.

तार्कव *tārkava, as, ī, am* (fr. *tarku*), spun, woven, made with a spindle, belonging to a spindle.

तार्किक *tārkika, as, ī, am* (fr. *tarka*), related or belonging to the science of reasoning or logic, belonging to philosophy; (*as*), m. a dialectician, a logician, a philosopher, a sophist, a follower of one of the six schools of Hindū philosophy.

तार्क्ष *tārksha, as*, m. a kind of bird; a kind of plant; a N. of Kaśyapa; a wrong reading for *tārkshya*, i. e. Garuḍa; (*ī*), f. a sort of creeping plant, = *pātāla-garuḍī*. — *Tārksha-ja* = *tārkshya-ja*, q. v. — *Tārksha-putra* or *tārksha-suta, as*, m. 'the son of Tārksha or Kaśyapa,' i. e. Garuḍa.

Tārkshāka, a patronymic from Tṛikshāka.

Tārkshya, as, m. (a patronymic fr. *tṛiksha*), N. of a mythical being, described either as a horse or bird, and originally one of the personifications of the sun, which was represented under these forms; (the most ancient representation seems to have been that of the horse: in Mahā-bh. I. 2548, Tārkshya, Arishṭa-nemi, Garuḍa, Aruṇa, and Āruṇī are described as children of Kaśyapa and Vinatā; Tārkshya is also called Garuḍāgra-ja, the elder brother of Garuḍa: in Mahā-bh. III. 12660, mention is made of a Muni called Arishṭa-nemi Tārkshya, but in the epic and later literature Tārkshya is generally identified with Garuḍa, the bird and vehicle of Vishṇu and destroyer of the race of snakes); a N. of Garuḍa; a N. of Śiva; a Vedic hymn supposed to be composed by Arishṭa-nemi Tārkshya; a horse in general; a car, a chariot; a bird in general; N. of a race; a snake; the tree Vatica Robusta [cf. *tārkshya-prasava*]; a sort of antidote; gold; (*ī*), f. a wild creeper; (*am*), n. a kind of drug; a sort of collyrium. — *Tārkshya-ja* and *tārksha-ja, am*, n. a sort of collyrium. — *Tārkshya-dhvaja, as*, m. an epithet of Vishṇu (whose symbol is Garuḍa). — *Tārkshya-nāyaka, as*, m. 'the leader or chief of the birds,' an epithet of Garuḍa. — *Tārkshya-nāśaka, as*, m. 'destroyer of birds,' the bird Falco Calidus. — *Tārkshya-prasava, as*, m. the tree Vatica Robusta; [cf. *aśva-karṇa* and *tārkshya*.] — *Tārkshya-śaila, am*, n. a substance prepared from the calx of brass or from the Amomum Anthorrhiza, and used as a medical application to the eyes; [cf. *rasāñjana*.] — *Tārkshya-sāman, a*, n., N. of a Sāman.

Tārkshyāyaṇa, as, m. a patronymic from Tārkshya. — *Tārkshyāyaṇa-bhakta, am*, n. the district inhabited by the Tārkshyāyaṇas.

तार्ण *tārṇa, as, ī, am* (fr. *tṛiṇa*), made of grass; levied from grass (as a tax); (*as, ī*), m. f. a patronymic from Tṛiṇa.

Tārṇaka, as, ī, am, an adjective derived from Tṛiṇakīyā.

Tārṇakarṇa, a patronymic from Tṛiṇa-karṇa.

Tārṇavindavīya, as, ā, am, sacred to Tṛiṇa-vindu.

Tārṇāyana, a patronymic from Tṛiṇa.

तार्तीय *tārtīya, as, ā* or *ī* (?), *am* (fr. *tṛitīya*), belonging to the third; the third; (*am*), n. a third part. — *Tārtīyasavana* or *tārtīyasavanika, as, ī, am* (fr. *tṛitīya-savana*), belonging to the third Savana; [cf. *tri-shavaṇa*.] — *Tārtīyāhnika, as, ī, am* (fr. *tṛitīya* + *ahan*), belonging to the third day.

Tārtīyaka, belonging to the third, third.

Tārtīyīka, as, ā, am, the third.

तार्प्य *tārpya, am*, n., Ved. a garment made of a particular vegetable substance; (according to Sāy. derived fr. *tṛipā*, a kind of plant.)

तार्य *tārya*. See col. 2.

तार्ष्टघ *tārshṭagha, as*, m. (fr. *tṛishṭagha*?), a kind of tree; (*as, ī, am*), coming from or belonging to this tree.

ताल *tāla, as*, m. (fr. rt. *taḍ* or *tal*), the palmyra-tree or fan-palm, Borassus Flabelliformis, from the juice of which a sort of sugar or by fermentation a spirituous liquor is prepared; a measure of height (i. e. the palm-tree so considered, e. g. *prāsādo bahu-tāla-samutsedhaḥ*, a palace many palm-trees in height); a banner formed of the palm [cf. *tāla-ketu, tāla-dhvaja, tāla-bhṛit, tāla-lakshman, tālāṅka*]; slapping or clapping the hands together or against the opposite arm; clapping or flapping in general; the flapping of the ears of an elephant; beating time in music, musical time or measure; a musical instrument of bell-metal or brass, a sort of cymbal played with a stick; (in prosody) a trochee; an epithet of Śiva [cf. *tala*]; a short span, one measured by the thumb and middle finger; the open hand with the fingers extended, the palm; the hilt of a sword or sacrificial knife; a lock, a bolt; (*ās*), m. pl., N. of a people [cf. *apara-tāla* and *tāla-vana*]; (*as, am*), m. n. a division of hell [cf. *tala*]; = *haritāla*, yellow orpiment; (*ī*), f. the tree Corypha Taliera; a species of the mountain-palm; Corypha Umbraculifera; Flacourtia Cataphracta; Curculigo Orchioides; the spirituous juice of the palm, the common toddy; a fragrant earth, = *tuvarī*; a sort of key or instrument for opening a door, = *prati-tālī*; a sort of metre consisting of four lines of three long syllables each; (*am*), n. the fruit or nut of

the palmyra-palm; orpiment; the throne of Durgā [cf. *manas-tāla*]; (*as, ī, am*), made of the palmyra-tree or of the palm-wood; [cf. *ućća-tāla, ut-t°, eka-t°, kara-t°, kāma-t°, krośa-t°,* &c.] — *Tāla-ketu, us,* m. 'having the palm-tree as a banner,' an epithet of Bhīshma; N. of an adversary of Krishṇa, slain by the latter; N. of a Dānava who was a younger brother of Pātāla-ketu. — *Tāla-kshīra, am,* n. an extract, = *tavakshīra.* — *Tāla-kshīraka, am,* n. the exudation of the palm. — *Tāla-garbha, as* or *am,* m. or n. (?), the fermented exudation of the palm-tree. — *Tāla-ćara, ās,* m. pl., N. of a race. — *Tāla-jangha, as, ā, am,* having legs as long as a palm-tree; (*ās*), m. pl., N. of a warrior-tribe; (*as*), m. the prince of this tribe; N. of the ancestor of the Tāla-janghas who was a descendant of Śaryāti; N. of a son of Jaya-dhvaja; of a Rakshas; of a Daitya. — *Tāla-jaṭā,* f. the fibres of the palm-tree under the outer bark. — *Tāla-dhvaja, as,* m. 'having the palm-tree as a banner,' a N. of Bala-rāma [cf. *tāla-bhṛit, tāla-lakshman, tālāṅka*]; N. of a mountain; (*ā*), f., N. of a town; (*ī*), f., N. of a river. — *Tāla-navamī,* f. the ninth day of the light half of the month Bhādra, sacred to Durgā. — *Tāla-pattra, am,* n. the palm-leaf, an oblong piece of the leaf used to write on with an iron stile; Trigonella Fœnum Græcum; a hollow cylinder of gold (or a palm-leaf used as a substitute) with or without a ring attached and thrust through the lobe of the ear as an ornament; (*ī*), f., N. of several plants, = *raṇḍā,* Salvinia Cucullata; Anethum Graveolens; Curculigo Orchioides. — *Tāla-parṇa, am, ī,* n. f. a kind of vegetable perfume, see *murā*; (*ī*), f. a sort of anise, Anethum Graveolens (*madhurikā*). — *Tāla-push-paka, am,* n. a medicinal application to the eyes (= *pra-pauṇḍarīka*). — *Tāla-pralamba, am,* n. the fibres growing on the cocoa-nut and other palms under the outer rind, and from which a sort of cordage called coir is prepared, = *tāla-jaṭā.* — *Tāla-baddha* or *tāla-śuddha, as, ā, am,* measured, rhythmical, regulated by measure or musical time. — *Tāla-bhaṭa, as,* m., N. of a warrior. — *Tāla-bhṛit, t,* m. 'bearer of the palm-tree,' a N. of Bala-rāma; [cf. *tāla-dhvaja.*] — *Tāla-maya, as, ī, am,* made of the palm. — *Tāla-marduka, as,* m. a kind of musical instrument. — *Tāla-mardala, as,* m. a cymbal. — *Tāla-mātra, as, ā, am,* of the measure of a palm-tree, as big as a palm; (*am*), ind. only a moment, i. e. one beat. — *Tāla-mūlikā* or *tāla-mūlī,* f. Curculigo Orchioides. — *Tāla-yantra, am,* n. a particular surgical instrument, a small pair of pincers; a lock, a lock and key. — *Tāla-rećanaka, as,* m. a dancer, actor; (a various reading has *tāla-većanaka.*) — *Tāla-lakshman, ā,* m. a N. of Bala-rāma; [cf. *tāla-dhvaja.*] — *Tāla-vana, am,* n. a grove of palmyra-trees; (*ās*), m. pl., N. of a race. — *Tāla-vṛinta, am,* n. a palm-leaf used as a fan, a fan in general; (*as*), m. a kind of Soma plant. — *Tāla-vṛintaka, am,* n. a fan. — *Tālavṛinta-nivāsin, ī,* m., N. of a scholiast. — *Tāla-većanaka,* see *tāla-rećanaka.* — *Tāla-śabda, as,* m. the noise caused by the falling of the fruit of the palm; clapping the hands; [cf. *tala-tāla.*] — *Tālākhyā* (°*la-ākh*°), f. = *tāla-parṇī,* a sort of vegetable perfume (*murā*). — *Tālāṅka* (°*la-aṅ*°), *as,* m. a N. of Bala-rāma [cf. *tāla-dhvaja*]; a N. of Śiva [cf. *tālin*]; a man marked with every fortunate spot or sign &c.; the leaf of a palm used for writing, the leaf of a book; a book; a saw; a sort of vegetable. — *Tālādhyāya* (°*la-adh*°), *as,* m., N. of the sixth book of the Saṅgīta-darpaṇa, treating of musical instruments. — *Tālāvaćara* (°*la-av*°), *as,* m. a dancer, an actor; (also read *tālāvaćaraṇa* and, less correctly, *tālārdha-ćaraṇa.*) — *Tālī-pattra, am,* n. = *tālīśa-pattra.* — *Tālīśa* (°*lī-īśa*), *am,* n. or *tālīśa-pattra, am,* n. the tree Flacourtia Cataphracta, the leaves of which are used in medicine.

Tāluka, as, m. a kind of poisonous insect; N. of a teacher; of a prince; (*ikā*), f. the open palm of the hand [cf. *tālika*]; N. of two plants, = *tāla-mūlī* and *tāmra-vallī*; (*ī*), f. toddy or the fermented exudation of the palm; (*am*), n. = *tāla, hari-tāla,* yellow orpiment; a fragrant earth; a bolt, a latch, a kind of lock for fastening a door; a kind of ornament. — *Tālakābha* (°*ka-ābh*°), *as, ā, am,* ('like orpiment'), green; (*as*), m. green, the colour.

Tāli, is, f. Corypha Taliera; Flacourtia Cataphracta; [cf. *tāḍi,* and *tālī* under *tāla,* p. 371.]

Tālika, as, m. the open palm of the hand; clapping the hands; a tie, seal, string or cover for binding a letter, or parcel of papers, or the leaves of a manuscript; N. of a preceptor; [cf. *tālikā* under *tāluka.*]

Tālita, am, n. dyed or coloured cloth; a string, a tie; any musical instrument. — *Tālita-nagara, am,* n., N. of a town.

Tālin, ī, inī, i, 'furnished with cymbals,' an epithet of Śiva; (*inas*), m. pl. the pupils of Tala.

Tālī, compounded as a *gati* (q. v.) with the roots *as, bhū,* and *kṛi*; see also *tālī* under *tāla,* p. 371.

Tālīyaka, as or *am,* m. or n. (?), a cymbal.

तालकट *tālakaṭa* or *tālikaṭa* or *tālākaṭa, as,* m., N. of a country.

तालव्य *tālavya.* See under *tālu* below.

तालित *tālita.* See above.

तालिश *tāliśa, as,* m. a mountain.

तालीश *tālīśa, am,* n., N. of a tree or its leaf. — *Tālīśa-pattra, am,* n. the leaf of this tree; Flacourtia Cataphracta.

तालु *tālu, u,* n. (rarely used as masc.; said to be fr. rt. *tṛī*), the palate. — *Tālu-kaṇṭaka, as,* or *am,* m. or n. (?), a disease of the palate with children. — *Tālu-jihva, as,* m. a crocodile; the uvula. — *Tālu-pāka, as,* m. suppuration or abscess in the palate. — *Tālu-pāta* or *tālu-pīḍaka, as,* m. a particular disease of the palate with children. — *Tālu-puppuṭa, as,* m. an indolent swelling of the palate. — *Tālu-mūla, am,* n. the root or back part of the palate. — *Tālu-viśoshaṇa, am,* n. the drying of the palate (through much talking &c.). — *Tālu-śosha, as,* m. morbid dryness of the palate. — *Tālu-sthāna, as, ā, am,* palatal.

Tālavya, as, ā, am, relating to the palate, palatal; (the palatal letters are formed by the contact of the tongue and the palate; they are *i, e, ai, ć, ćh, j, jh, ñ, y,* and *ś.*) — *Tālavya-varṇa, as,* m. a palatal letter.

Tāluka, am, n. the palate; a disease of the palate; *tālukā, e,* f. du. the two arteries of the palate.

Tālukin. See *kāka-tālukin.*

Tālūshaka = *tālu,* the palate.

तालुक्ष्य *tālukshya, as,* m. a patronymic from Taluksha; (the fem. is *tālukshyāyaṇī.*)

तालुन *tāluna,* adj. formed fr. *taluna.*

तालूर *tālūra, as,* m. a whirlpool, an eddy; (also written *tālura*; cf. *tānūra.*)

ताल्प *tālpa, as, ī, am* (fr. *talpa*), = *talpya,* offspring of the marriage-bed.

तावक *tāvaka* (fr. *tava*), *as, ī, am,* thy, thine.

Tāvakīna, as, ā or *ī* (?), *am,* thine.

तावत् *tāvat, ān, atī, at* (fr. the pronom. base 2. *ta*; correlative of *yāvat*), so great, so large, so much, so far, so long, so many, such (e. g. *tāvantas taṇḍulāḥ,* so many rice-grains; *yāvatā kshaṇena tāvatā,* after what time, in that time; *yāvanti tasya dvīpasya vastūni tāvanty upanetavyāni,* whatever are the commodities of that island, so many are to be brought); *tāvatā,* ind. in the mean time, during that time; to that extent; *tāvat,* ind. so much, so greatly, to such an extent, in such a number, so far, so long, in that time (correlatively to *yāvat,* e. g. *yāvat—tāvat,* as long as—so long; when—then; *yāvat trayas te jīveyus tāvan nānyaṃ samāćaret,* as long as those three live, so long he must perform no other duty), meanwhile, in the mean time, (often connected with *yāvat* and a negative, e. g. *tāvać ćhobate mūrkho yāvat kińćin na bhāshate,* so long a fool shines as long as he says nothing; or with omission of the negative, e. g. *śoshayishyāmy ātmānaṃ tāvad yāvan me prāptam brāhmaṇyam,* so long I will emaciate myself as long as, i. e. until I have obtained the state of a Brāhman); at once, now, just, (often connected rather redundantly with an imperative or with a potential or the verb *arh,* e. g. *gaććha tāvat* or *gaććhes tāvat,* go now; *tat tāvad vākyaṃ kshantum arhasi,* deign now to pardon that speech); indeed, really, truly, well, (as an emphatic particle, or to express assent, e. g. *dṛiḍhas tāvad bandhaḥ,* the knot is tight I must admit; *gatā tāvat,* she is indeed gone; sometimes connected in this sense with the particle *eva,* e. g. *vikrayas tāvad eva saḥ,* it is really a sale.) *Na tāvat,* not at all; not yet (e. g. *na tāvad dṛiśyate sūryaḥ,* the sun is not yet visible); *itas tāvat,* away then! just come hither; *mā tāvat,* by no means, God forbid! *yāvat—dvis-tāvat,* as long—twice so long. According to the lexicographers *tāvat* may imply measure, limitation, totality, restriction, surprise, emphasis, &c.; [cf. Lat. *tantus* fr. *tavantus*; Gr. τόσος, τῆμος.] — *Tāvać-ćhata* (°*vat-śa*°), *as, ī, am,* a measure containing so many hundreds. — *Tāvać-ćhas* (*tāvat-śas*), ind., Ved. in so many ways, so manifoldly. — *Tāvat-kālam,* ind. for so long a period, for such a time. — *Tāvat-kṛitvas,* ind. so many times. — *Tāvat-phala, as, ā, am,* having such results. — *Tāvad-guṇa, as, ā, am,* having so many qualities. — *Tāvad-dvayasa, as, ī, am,* measuring so much, so long, &c. — *Tāvad-dhā,* ind. in that number, in such a number; so many times, so often. — *Tāvad-varsha, as, ā, am,* so many years old. — *Tāvad-vyakta,* (in alg.) a known number annexed to an unknown quantity. — *Tāvan-mātra, as, ī, am,* just so much, just so many. — *Tāvan-māna, as, ā, am,* measuring so much.

Tāvatika, as, ā, am, bought for so much, worth so much, of so great value; [cf. *tāvatka.*]

Tāvatitha, as, ī, am, the so manieth, such a one (of a number).

Tāvatka, as, ā, am, bought for so much, worth so much, of so much value, &c.; [cf. *tāvatika.*]

तावर *tāvara, am,* n. a bow-string.

ताविष *tāvisha, as, ī,* m. f. the ocean; heaven or paradise; gold; [cf. *tavisha.*]

Tāvisha, as, m. the ocean; heaven or paradise; gold; (*ī*), f. a river; the earth; N. of a daughter of Indra; N. of a daughter of the moon (?); [cf. *tavisha.*]

ताउुरि *tāvuri, is,* m. (borrowed fr. the Gr. ταῦρος), the sign of the Zodiac Taurus.

तासीर *tāsīra* = *tasīra,* q. v.

तास्कर्य *tāskarya, am,* n. (fr. *taskara*), theft, robbery, larceny.

तास्यन्द्र *tāsyandra* or *tāsvindra, am,* n., N. of a Sāman.

ति *ti* = *iti* in the Śatapatha-Brāhmaṇa.

तिक् *tik,* cl. 1. A. *tekate,* &c., to go or move [cf. rt. *tīk*]; cl. 5. P. *tiknoti,* &c., to go or move; to assail, assault; to wound; to seek to injure or kill; to challenge; [cf. rt. *tig* and *stigh.*]

तिक *tika, as,* m., N. of a man. — *Tika-kitava, ās,* m. pl. the descendants of Tika and Kitava.

Tikīya, as, ā, am, an adj. derived from Tika.

तिक्त *tikta.* See rt. *tij,* p. 373, col. 1.

तिग् *tig,* cl. 5. P. *tignoti,* &c., to go or move; to assail, assault; to seek to injure or kill; [cf. rt. *tik.*]

तिगल *tigala* (?), *as,* m., N. of a man.

तिग्म *tigma.* See next page, col. 2.

तिघ् *tigh*, cl. 5. P. *tighnoti*, &c., to strike; to hurt or kill.

तिङ्गुद *tinguda*, *as*, m. (a wrong reading for *tinduka*), N. of a plant.

तिज् *tij*, cl. 1. P. A., Ved. *tejati*, *-te*, Ved. Inf. *tejase*, to be or become sharp; to sharpen: Caus. P. *tejayati*, *-yitum*, to sharpen, whet; to stir up, excite, incite, urge on: Desid. A. *titikshate*, to desire to become sharp or firm, to resist, oppose, to bear with firmness, suffer with courage or patience, endure, bear: Intens. Ved. *tetikte*; [cf. Zend *tigh-ra*, 'pointed, peaked;' *tigh-ri*, 'an arrow:' Gr. στίζ-ω, στίγ-μα, στιγ-μή, στικ-τό-ς: Lat. *di-sting-u-o* (δια-στίζω), *in-stinc-tu-s*, *in-stiga-re*, *sti-mulu-s* for *stig-mulu-s*, *sti-lu-s* for *stig-lu-s*: Goth. *us-stiggan*, 'to sting;' *têka*, 'to touch;' *stiggqvan*, *stik-s*, *stak-s*: Old Germ. *sting-u*, *stihhu*, 'I sting;' *stachila*, 'a prickle;' *stihhil*, 'a stile:' Angl. Sax. *stician*, 'to sting:' Lith. *tekinu*, 'I whet;' *tekélis*, 'a large whetstone:' Russ. *tochu*, 'I whet;' *tocilo*, 'a whetstone;' Cambro-Brit. *teg*, 'clear, fair, beautiful, pretty, bland.']

Tikta, *as*, *ā*, *am*, bitter (as sharpening the appetite), pungent; fragrant; (*as*), m. a bitter taste; one of the six modifications of flavour (*rasa*); bitterness, pungency; fragrance, perfume; N. of several plants, viz. Wrightia Antidysenterica (= *kuṭaja*); Capparis Trifoliata (= *varuṇa*); Agathotes Chirayta (= *kirāta-tikta*); Melia Azadirachta; Terminalia Catappa (= *inguḍī*); a bitter sort of cucumber, Trichosanthes Cucumerina (?); a kind of salt; (*ā*), f., N. of several plants, viz. Helleborus Niger (= *kaṭu-rohiṇī*); Clypea Hernandifolia (= *pāṭhā*); Artemisia Sternutatoria; (*am*), n. a medicinal plant, Mollugo Pentaphylla.—*Tikta-kandakā*, f. Curcuma Zedoaria.—*Tikta-gandhā* or *tikta-gandhikā*, f. mustard, Lycopodium Imbricatum.—*Tikta-guñjā*, f. Pongamia Glabra, = *karañja*.—*Tikta-ghṛita*, *am*, n. a mixture of Ghṛita with bitter herbs &c.—*Tikta-taṇḍulā*, f. long pepper.—*Tikta-tuṇḍī*, f. = *kaṭu-tuṇḍī*.—*Tikta-tumbī*, f. = *kaṭu-tumbī*, a bitter gourd.—*Tikta-dugdhā*, f., N. of several plants, = *kshīriṇī*, *aja-śṛingī*, *svarṇa-kshīrī*.—*Tikta-dhātu*, *us*, m. bile.—*Tikta-pattra*, *as*, m. a cucurbitaceous plant, Momordica Mixta.—*Tikta-parvan*, *ā*, f., N. of several plants, viz. Cocculus Cordifolius; Hingcha (= *hilamoći*) Repens; Panicum Dactylon, = *madhu-yashṭi*; liquorice.—*Tikta-pushpā*, f. Clypea Hernandifolia; Bignonia Suaveolens.—*Tikta-phala*, *as*, m. Strychnos Potatorum [cf. *kataka*]; (*ā*), f., N. of several plants, = *yava-tiktā*, *vārtākī*, *shaḍ-bhujā*.—*Tikta-bhadraka*, *as*, m. a kind of cucumber, Trichosanthes Dioica.—*Tikta-marića*, *as*, m. Strychnos Potatorum; [cf. *kataka*.]—*Tikta-yavā*, f., N. of a plant, = *śankhinī*.—*Tikta-rohiṇikā* or *tikta-rohiṇī*, f. a medicinal plant, = *kaṭu-rohiṇī*.—*Tikta-vallī*, f. the plant Sanseviera Roxburghiana.—*Tikta-vījā*, f. a kind of cucumber, = *kaṭu-tumbī*.—*Tikta-śāka*, *as*, m. 'bitter herbs or greens,' N. of several plants, viz. Capparis Trifoliata; Acacia Catechu, a kind of Mimosa [cf. *khadira*]; = *pattra-sundara*.—*Tikta-sāra*, *as*, m. the plant Acacia Catechu; (*am*), n. a kind of fragrant grass.—*Tiktākhyā* (°*ta-ākh*°), f. the plant Tikta-tuṇḍī.—*Tiktāngā* (°*ta-an*°), f. a kind of creeper, = *pātāla-garuḍī*.—*Tiktāmṛitā* (°*ta-am*°), f. Menispermum Glabrum.—*Tiktāyana* (°*ta-ay*°), *as*, *ī*, *am*, Ved. possessing the heat or radiance of fire.

Tiktaka, *as*, *ā*, *am*, bitter; anything having a bitter flavour; (*as*), m., N. of several plants, viz. Trichosanthes Dioica; Agathotes Chirayta; a sort of Acacia Catechu; Terminalia Catappa [cf. *kirāta-tiktaka*]; (*ā*), f. a kind of gourd (*kaṭu-tumbī*); Cardiospermum Halicacabum, = *karañja-vallī*; (*ikā*), f. a kind of gourd (*kaṭu-tumbī*); [cf. *jala-tiktikā*.]

Tigita, *as*, *ā*, *am*, Ved. sharp, pointed.

Tigma, *as*, *ā*, *am*, sharp, pointed (as a weapon or as flame or a ray of light); violent; hot; pungent, acrid; scorching; fiery, passionate, hasty; (*as*), m., N. of a prince; (*am*), n. heat; a pungent or hot flavour, the heat of spices, pungency; [cf. *tikshṇa*; cf. also Hib. *time*, 'heat, warmth.']—*Tigma-kara*, *as*, m. 'hot-rayed,' the sun; [cf. *tigma-dīdhiti*, *tigma-raśmi*, *tigmānśu*.]—*Tigma-ketu*, *us*, m., N. of a son of Svar-vīthi and Vatsara.—*Tigma-ga*, *as*, *ā*, *am*, going or flying swiftly.—*Tigma-jambha*, *as*, *ā*, *am*, Ved. having sharp teeth, an epithet of Agni.—*Tigma-tā*, f. or *tigma-tva*, *am*, n. sharpness, pungency; heat; passion, petulance.—*Tigma-tejas*, *ās*, *ās*, *as*, Ved. sharp-edged, sharp-pointed; penetrating, pervading; of a violent character.—*Tigma-dīdhiti*, *is*, m. the sun; [cf. *tigma-kara*.]—*Tigma-bhṛishṭi*, *is*, *is*, *i*, Ved. sharp-pointed, a N. of Agni.—*Tigma-yātanā*, f. acute pain, agony, torment.—*Tigma-raśmi*, *is*, m. the sun; [cf. *tigma-kara*.]—*Tigma-ruć*, *k*, *k*, *k*, shining brightly, hot; (*k*), m. the sun.—*Tigma-vat*, *ān*, *atī*, *at*, Ved. containing the word *tigma*.—*Tigma-śṛinga*, *as*, *ā*, *am*, Ved. having sharp horns.—*Tigma-śoćis*, *is*, *is*, *is*, Ved. having sharp rays, epithet of Agni.—*Tigma-heti*, *is*, *is*, *i*, Ved. having sharp weapons (or flames); forming a sharp weapon (as the horns of Agni).—*Tigmānśu* (°*ma-an*°), *us*, *us*, *u*, having sharp rays or warm beams; (*us*), m. the sun; fire; an epithet of Śiva.—*Tigmātman* (°*ma-āt*°), *ā*, m., N. of a prince, son of Urva.—*Tigmānīka* (°*ma-an*°), *as*, *ā*, *am*, Ved. sharp-pointed; (Sāy.) sharp-mouthed.—*Tigmāyudha* (°*ma-āy*°), *as*, *ā*, *am*, Ved. having or casting or forming sharp weapons.—*Tigmeshu* (°*ma-ishu*), *us*, *us*, *u*, Ved. having sharp arrows.

Titiksha, *as*, m. (fr. Desid. of rt. *tij*), N. of a man; (*ā*), f. endurance, patience, resignation, suffering, forbearance; Patience personified as a daughter of Daksha and wife of Dharma and mother of Kshema.

Titikshita, *as*, *ā*, *am*, borne, endured, suffered.

Titikshu, *us*, *us*, *u*, bearing, enduring patiently, patient, resigned, forbearing; (*us*), m., N. of a son of Mahā-manas and descendant of Janam-ejaya.

तिजिल *tijila*, *as*, m. (said to be fr. rt. *tij*), the moon; a Rakshas.

तिटिभ *tiṭibha*, a particular high number; (also read *tiṭilambha*.)

तिणिस *tiṇisa*, *as*, m. = *tiniśa*, q. v.

तिण्टी *tiṇṭī*, f. a plant, commonly Teori, Convolvulus Turpethum (= *tri-vṛit*).

तितउ *tita-u*, *us*, *u*, m. n. (said to be fr. rt. 3. *tan* by a kind of reduplication, cf. τιταίνω; but perhaps fr. rt. *tuṇs*), a sieve, a cribble; a parasol; [cf. *ćālanī*.]

तितनिषु *titanishu*, *us*, *us*, *u* (fr. Desid. of rt. 3. *tan*), desirous of extending or enlarging.

तितिक्ष *titiksha*. See above.

तितिभ *titibha*, *as*, m. an insect, cochineal.

तितिरि *titiri*, *is*, m. = *tittiri*, a partridge.

तितिल *titila*, *am*, n. a sort of sweetmeat made of sesamum ground and baked with sugar; one of the seven Karaṇas or astronomical periods; a bowl or bucket, = *nandaka*.

तितीर्षा *titīrshā*, f. (fr. Desid. of rt. *tṛī*), desire of crossing over, wish to pass, wish to be freed from mundane existence, desire of final emancipation.

Titīrshu, *us*, *us*, *u*, desirous of crossing; wishing to attain; desirous of emancipation from existence.

तित्तिड *tittiḍa* and *tittiḍīka*, incorrect forms for *tintiḍa* and *tintiḍīka*.

तित्तिर *tittira*, *as*, m. = *tittiri*, col. 3; (*ās*), m. pl., N. of a race.

तित्तिरि *tittiri*, *is*, m. (said to be fr. rt. *tṛī*, but perhaps an onomatopoetic word fr. the cry *titti*), the francoline partridge; N. of a Muni, pupil of Yāska, and said to be the first teacher of the Taittirīya or Black Yajur-veda; (according to a legend the pupils of Vaiśampāyana became partridges in order to pick up the Veda which was vomited forth in a tangible shape by Yājñavalkya; cf. *taittirīya*); N. of a Nāga; [cf. Gr. τέτριξ, τέτραξ, τετράων, τετράζω; Old Island. *thid-r*, 'a kind of hen;' Lith. *teterva*, 'black grouse;' Boh. *tetrev*.]

Tittirika, *as*, m. the francoline partridge.

Tittirīka, *as*, *ā*, *am*, variegated like a partridge (*tittiri*) or made of Croton Tiglium (*tittirī-phala*).

Tittirī-phala (*tittirī* = *tittiri* ?), Croton Tiglium.

तिथ *titha*, *as*, m. (said to be fr. rt. *tij*), fire; love; time; autumn.

तिथि *tithi*, *is*, *ī*, m. f. (said to be fr. rt. *at*), a lunar day, the thirtieth part of a whole lunation, (the auspicious Tithis are Nandā, Bhadrā, Vi-jayā, Pūrṇā); the number 15; [cf. *janma-tithi*.]—*Tithi-kshaya*, *as*, m. the day of new moon; the day or space in which a Tithi begins or ends without one sunrising; the difference between the solar and lunar days in a Yuga.—*Tithi-tattva*, *am*, n., N. of the seventh section of the Smṛiti-tattva, treating of lunar holidays, by Raghu-nandana.—*Tithitattva-ṭīkā*, f., N. of the commentary on the preceding work by Kāśī-rāma.—*Tithi-dāna*, *am*, n., N. of a chapter of the second part of the Bhavishya-Purāṇa, treating of the observance of various ceremonies.—*Tithi-dvaita*, *am*, n., N. of a chapter of the Purāṇa-sarva-sva by Halāyudha.—*Tithi-niyama*, *as*, m., N. of a chapter of the Tantra-sāra, or compendium of Tantra doctrine, by Kṛishṇānanda.—*Tithi-nirṇaya* and *tithinirṇaya-sankshepa*, *as*, m., N. of two astronomical works.—*Tithi-pati*, *is*, m. = *tithīśa*.—*Tithi-pattrī*, f. an almanack.—*Tithi-pālana*, *am*, n. observance of the rites appointed for the several lunar days.—*Tithi-prakaraṇa*, *am*, n., N. of a chapter of the Cintā-maṇiḥ Sāraṇikā or Tithi-sāraṇikā, treating of astronomical periods and constellations, by Daśa-bala; N. of a chapter of the Jyotisha-ratna-mālā, an astronomical work by Śrī-pati.—*Tithi-praṇī*, *īs*, m. 'the leader of the lunar days,' the moon; [cf. *dina-praṇī*.]—*Tithi-vāra-yoga*, *ās*, m. pl., N. of a chapter of the Purāṇa-sarva-sva.—*Tithi-viveka*, *as*, m., N. of a chapter of the Saṃskāra-tattva by Raghu-nandana, treating of the Indian sacraments.—*Tithi-vriddhi*, *is*, f. that day or space in which a Tithi commences before or with one sunrise and ends after or at the next, thus completed under two suns.—*Tithīśa* (°*thi-īśa*), *as*, m. the regent of a lunar day.—*Tithy-anta-nirṇaya*, *as*, m., N. of a chapter of the Smṛity-artha-sāra by Śrī-dhara-svāmin, treating of the Indian ceremonies.—*Tithy-ardha*, *as*, *am*, m. n. half a Tithi, = *karaṇa*.

तिनाशक *tināśaka*, *as*, m. a tree, = *tiniśa*.

तिनिका *tinikā*, f. Holcus Sorghum.

तिनिश *tiniśa*, *as*, m. the tree Dalbergia Ougeinensis; [cf. *tiṇisa* and *timiśa*.]

तिन्तिड *tintiḍa*, *as*, m. the tamarind tree, Tamarindus Indica; acid seasoning, sour sauce, especially a sauce made of the fruit of the tamarind tree; an inauspicious period, the evil aspect of planets (?); (*ī*), f. the Indian tamarind tree; a sour sauce, especially one made of the fruit of the tamarind tree; Emblic Myrobalan.—*Tintiḍī-dyūta*, *am*, n. a kind of game, a sort of odd or even played with tamarind seeds.

Tintiḍikā, f. the tamarind tree.

Tintiḍīka, *as*, *ā*, *am*, m. f. n. the tamarind tree; (*am*), n. the fruit of the tamarind; a sour sauce, especially one made of the fruit of the tamarind tree.

Tintilī or tintilikā or tintilīkā, f. the tamarind tree.

तिन्दिश tindiśa, as, m. a kind of plant, = tiṇḍiśa.

तिन्दु tindu, us, m. a species of ebony, from the fruit of which is obtained a kind of resin used in India as pitch for caulking vessels &c., Diospyros Glutinosa; also Strychnos Nux Vomica.

Tinduka, as, m. the tree Diospyros Embryopteris or Diospyros Glutinosa; (ī), f. the resinous fruit of this tree; (am), n. the fruit of this tree; a Karsha, a kind of measure or weight (= the weight of the Tinduka fruit).

Tinduki, is, f. or tindula, as, m. the tree Diospyros Embryopteris.

Tindukinī, f. the senna plant, = āvartakī.

तिन्दुविल्व tinduvilva, am, n., N. of the birthplace of the Lyric poet Jaya-deva.

तिप् tip, cl. 1. P. tepati, &c., to sprinkle, to distil or drop, to ooze or leak.

तिम् tim, cl. 4. P. timyati, titema, &c., to be or become wet or damp &c.; to become pacified or quiet: Intens. tetimyate; [cf. rt. tīm and stim.]

Timita, as, ā, am, moistened, moist, wet, damp; quiet; unmoved, unshaken; steady, fixed.

तिमि timi, is, or sometimes tima, as, m. (said to be fr. rt. tam), a kind of whale or fabulous fish of an enormous size, said to be 100 Yojanas long; a fish in general; the figure of a fish produced by drawing two lines, one intersecting the other at right angles; the ocean; N. of a son of Dūrva and father of Bṛihad-ratha; (is, ī), f. a fish; N. of a daughter of Daksha who was the wife of Kaśyapa and mother of the sea-monsters. — Timi-kosha or timi-koshaka, as, m. the ocean ('the receptacle of great fish'). — Timiṅ-gila, as, m. 'swallowing even the Timi,' a large fabulous fish; (ās), m. pl., N. of a people in Dakshiṇā-patha; (as), m. a prince of this people. — Timiṅgila-gila, as, m. a large fabulous fish ('swallowing even the Timiṅ-gila'). — Timi-ja, as, ā, am, coming or derived from the Timi, a sort of pearl. — Timi-timiṅ-gila, as, m. a large fabulous fish. — Timi-dhvaja, as, ā, am, 'having a Timi depicted in his banner,' epithet of the Asura Śambara, prince of Vaijayanta; (as), m., N. of a man.

तिमित timita. See under rt. tim above.

तिमिर timira, as, ā, am (said to be fr. rt. tim, but rather related to tamas fr. rt. tam), dark, gloomy; (am), n. darkness; darkness of the eyes, blindness; a class of morbid affections of the eyes seated in the paṭala or coats of the eye; gutta serena, total blindness from affection of the optic nerve; iron-rust; a sort of aquatic plant [cf. timira and timisha]; (am, ā), n. f., N. of two towns. — Timira-nud, t, t, t, dispelling darkness; (t), m. the sun; the moon. — Timira-pratishedha, am, n., N. of a chapter of the Uttara-tantra or sixth book of the Ashṭāṅga-hṛidaya-saṃhitā by Vāg-bhaṭa, treating of medicine. — Timira-maya, as, ī, am, consisting of darkness; (as), m. an epithet of Rāhu (who creates darkness), or an eclipse in general. — Timira-ripu, us, m. 'the enemy of darkness,' the sun. — Timirāri (°ra-ari), is, m. 'the enemy of darkness,' the sun. — Timirodghāṭa (°ra-ud°), N. of a treatise in verse connected with the Śaiva dogmas.

Timiraya, nom. P. timirayati, -yitum, to obscure, darken, eclipse.

Timirāya, nom. A. timirāyate, &c., to appear dark, to darken.

Timirin, ī, m. the cochineal insect.

तिमिरि timiri, a kind of fish (not the timi).

तिमिर्घ timirgha, as, m., N. of a man with the patronymic Daureśruta.

तिमिश timiśa, probably a wrong reading for tiniśa.

तिमिष timisha, as, m. a kind of pumpkin-gourd, Benincasa Cerifera; a water-melon (nāṭāmra).

तिमीर timīra, as, m. a kind of tree; [cf. timira.]

तिरय tiraya. See next col.

तिरश्च् tiraść, &c. See under tiryañć.

तिरस् tiras, ind. (fr. rt. tṛī, the as being probably the ablative termination), through (with acc. in Ved., e. g. tiraḥ pavitram, through the strainer; tiras tamāṇsi darśataḥ, discernible through the darkness); across, beyond, over (e. g. nadīm tiras, across the river; rajāṇsi tiras, over the world; te nas tiro viśvāni duritā nayanti, they lead us over all difficulties); without (i. e. in such a manner as to pass by or leave on one side); apart from, on one side of, aside, secretly from, 'clam' (with acc., e. g. tiraś ćittāni, without the knowledge; tiro vaśam, against the will; or sometimes with abl., e. g. manushyebhyas tiras, on one side of the men); crookedly, obliquely, awry; transversely, indirectly, badly, secretly, covertly; [cf. Lat. trans: Goth. thairh: Germ. durch: Hib. tar, tair, 'beyond, over, across, through; bad;' tri, 'through, by:' Lith. tiēs: Zend tarō.] — Tiras-kara, as, ī, am, leaving on one side, passing by, surpassing, excelling. — Tiras-karin, ī, iṇī, m. f. a curtain, veil; an outer tent, kanāt, wall, or screen of cloth surrounding the principal tent; a kind of magical veil rendering the wearer invisible. — Tiras-kāra, as, m. placing aside, concealment, disappearance; disrespect, abuse, reproach, censure, disgrace, disdain. — Tiras-kāriṇī, f. a curtain, = tiras-kariṇī. — Tiras-kudya or tiras-prākāra, as, ā, am, looking through a wall. — Tiras-kṛi or tiraḥ kṛi, cl. 8. P. -karoti, -kartum, to put on one side, set aside, remove, cover, conceal; to pass by, surpass, excel, conquer; to blame, reproach, abuse, treat disrespectfully, contemn, despise; [according to Pāṇini I. IV. 71, 72, tiras must be a gati (q. v.), in the sense of 'covering,' 'concealing,' but an option is allowed in its connection with rt. 1. kṛi.] — Tiras-kṛita, as, ā, am, concealed, hidden, veiled, vanished, disappeared; censured, reviled, abused, reproached, scorned. — Tiras-kṛitya (or tiraḥ kṛitvā), ind. having concealed. — Tiras-kriyā, f. concealment, disappearance; disrespect, reproach, contempt. — Tiro-ahnya or tiro-'hnya, as, ā, am (the former form occurring in the Veda, the latter in the Brāhmaṇas and later writings), more than one day old, prepared the day before yesterday. — Tiro-gata, as, ā, am, disappeared, vanished, out of sight. — Tiro-janam, ind., Ved. apart from men. — 1. tiro-dhā or tiro dhā, cl. 3. P. A. dadhāti, dhatte, dhātum, to place on one side, set aside, remove out of the way, cover, conceal, hide; to hide one's self from (with abl.), disappear; to overpower, conquer: Pass. tiro-dhīyate or tiro dhīyate, to be hidden, to vanish, disappear. — 2. tiro-dhā, f., Ved. concealment, secrecy. — Tiro-dhātavya, as, ā, am, to be covered or concealed, to be closed. — Tiro-dhāna, am, n. disappearance, vanishing, the being hidden or the act of hiding, concealing, &c.; a covering, a sheath, a veil, a cloth or cloak, anything which conceals from sight. — Tiro-bhavitrī, tā, trī, tṛi, disappearing. — Tiro-bhāva, as, m. disappearance, (opposed to āvir-bhāva and prādur-bhāva.) — Tiro-bhū, cl. 1. P. tiro-bhavati, -vitum, to be set on one side, disappear, vanish, hide one's self: Caus. tiro-bhāvayati or tiro bhāvayati, -yitum, to cause to disappear, dispel. — Tiro-varsha, as, ā, am, protected from rain. — Tiro-hita, as, ā, am, covered, concealed, hidden, removed or withdrawn from sight. — Tirohita-tā, f. disappearance, the becoming invisible; tirohitatām gam, to disappear.

Tiraya, nom. P. tirayati, -yitum, to keep hidden or concealed, to prevent from appearing, hinder, stop, restrain; to conquer.

Tirasya, nom. P. tirasyati, &c., to disappear.

Tirohaya, nom. P. tirohayati, -yitum, to hide, conceal.

Tiro-'hnya. See tiro-ahnya, col. 2.

तिरस्कर tiras-kara, tiras-kṛi, &c. See under tiras, col. 2.

तिरिजिह्विक tirijihvika, as or am, m. or n. (?), Erythrina Crista Galli (?).

तिरिटि tiriṭi, is, or tiriṭa, as (?), m. the joint of the sugar-cane.

तिरिणीकण्ट tiriṇīkaṇṭa = tirijihvika.

तिरिन्दिर tirindira, as, m., Ved., N. of a man.

तिरिम tirima or tiriya, as, m. a sort of rice; [cf. tirya.]

तिरीट tirīṭa, am, n. (said to be fr. rt. tṛī, perhaps for tirī-tra, or a wrong form for kirīṭa), a kind of head-dress, a tiara, a diadem; gold; (as), m. the tree Symplocos Racemosa.

Tirīṭaka, as, m. a kind of bird.

Tirīṭin, ī, inī, i, Ved. furnished with a head-dress.

तिरो tiro for tiras. See under tiras.

तिरोहित tiro-hita. See under tiras.

तिर्पिरिक tirpirika, am, n. = tilpilika.

तिर्पिलि tirpili, is, m., N. of an author.

तिर्य tirya, as, ā, am, = tilya, Ved. prepared from the seeds of sesamum (?); [cf. tiriya.]

तिर्यग tiryaga for tiryag-ga. See tiryañć.

तिर्यञ्च् tiryañć or tiryać, an, tiraśćī, or according to Vopa-deva also tiryañćī, ak (fr. tiras and rt. añć), going or lying crosswise or transversely or obliquely, oblique, transverse (opposed to anv-añć), horizontal (opposed to ūrdhva, vertical); going across; crossing over, traversing; moving tortuously, going crookedly or awry; curved, crooked; meandering; lying in the middle or between; (an, ak), m. n. an animal (going horizontally, as opposed to man who walks erect), a brute, an amphibious animal; a bird; (with Jainas) plants, the organic world; (tiraśćī or tiryañćī), f. the female of an animal or of any beast or bird; (ak), ind., Ved. across, obliquely, transversely, horizontally, sideways; tiraśćā, ind. across, obliquely. — Tiraśći-rāji, is, is, i (tiraśći loc. case of tiryañć), Ved. striped across (as a serpent). — Tiryak-kāram or tiryak-kṛitya, ind. having laid aside (after the completion of any work), having placed on one side. — Tiryak-kshipta, as, ā, am, placed obliquely or across; a form of dislocation when a part of the joint is forced outwards. — Tiryak-tā, f. or tiryak-tva, am, n. the state of going across or obliquely; the state of a beast or animal, animal nature; measurement across, breadth. — Tiryak-pātana, am, n., N. of a part of the Ānanda-kanda, treating of medicine. — Tiryak-pramāṇa, am, n. measurement across, breadth; purastāt-tiryakpramāṇa, breadth in front; paśćāt-t°, breadth behind. — Tiryak-prekshaṇa, as, ā, am, looking obliquely or askance; (am), n. a squint, oblique glance, side look. — Tiryak-prekshin, ī, iṇī, i, looking obliquely or sideways. — Tiryak-sūtra, am, n. a cross-line. — Tiryak-srotas, as, n. 'the horizontal stream of life,' the animal creation; (ās), m. 'hurrying the stream of life horizontal,' i. e. the animal world; an animal, a beast or bird; [cf.

arvāk-srotas, avāk-srotas, ūrdhva-srotas.] — *Tiryag-antara, am,* n. intermediate space measured across, breadth. — *Tiryag-ayana, am,* n. the horizontal course, the annual revolution of the sun, (opposed to its diurnal revolution, in which it rises and sets vertically.) — *Tiryag-āgata, as, ā, am,* lying across (a particular position of the child at birth). — *Tiryag-īksha, as, ā, am,* looking obliquely; [cf. *tiryak-prekshaṇa.*] — *Tiryag-īśa, as,* m. 'the lord of the animals,' an epithet of Kṛishṇa. — *Tiryag-ga* (or sometimes *tirya-ga*), *as, ā, am,* going obliquely, going across or horizontally [cf. *pratīpa-ga, adho-mukha, ūrdhva-ga*]; an animal; going towards the north or south, (opposed to *pūrva-mukhī* and *paśćān-mukhī.*) — *Tiryag-gata, as, ā, am,* going horizontally, (opposed to man who walks erect.) — *Tiryag-gati, is,* f. the course of an animal, transmigration of animals. — *Tiryag-gama, as, ā, am,* going sideways or obliquely. — *Tiryag-gamana, am,* n. motion sideways or across, (opposed to *ūrdhva-g°* and *adho-g°.*) — *Tiryag-guṇana, am,* n. oblique multiplication. — *Tiryag-ja, as, ā, am,* born from an animal, having an animal as father or mother. — *Tiryag-jana, as,* m. an animal. — *Tiryag-jāti, is, is, i,* belonging to the race of animals or to the brute creation, born as an animal; (*is*), f. the brute kind. — *Tiryag-jyā,* f. an oblique chord. — *Tiryag-diś, k,* f. the region or part of the universe which lies horizontally, (opposed to *ūrdhva* and *adhas.*) — *Tiryag-dhāra, as, ā, am,* having curved or oblique edges. — *Tiryag-nāsa* or *tiryan-nāsa, as, ā, am,* crooked-nosed, wry-nosed. — *Tiryag-yavodara* (°*va-ud*°), *am,* n. a barleycorn. — *Tiryag-yāna, as,* m. 'going crookedly,' a crab. — *Tiryag-yona, as,* m. an animal (as a bird &c.); [cf. *tairyagyona.*] — *Tiryag-yoni, is, is, i,* born of or as an animal; (*is*), f. the womb of an animal, the animal creation or race, organic nature (including plants). — *Tiryagyony-anvaya, as, ā, am,* of the animal race; (*as*), m. the race of animals, birds, &c. — *Tiryag-viddha, as, ā, am,* pierced obliquely (as a vein in bleeding by an unskilful operator). — *Tiryan-niraya, as,* m. the hell of animals or animal nature as a punishment for evil deeds.

Tiraśća, am, n., Ved. the cross-board of a bedstead. — *Tiraśćāṅgirasa* (°*ća-āṅ*°), *as,* m. the Āṅgirasa Tiraśća; [cf. *tiraśći.*]

Tiraśćatā, ind., Ved. across, transversely, through.

Tiraśćathā, ind., Ved. aside, secretly.

Tiraśći, m., Ved., N. of a Ṛishi, descendant of Aṅgiras. — *Tiraśći-nidhana, am,* n., N. of a Sāman.

Tiraśćīna, as, ā, am, lying across, oblique, transverse, sideways, awry, horizontal; irregular; *ā-tiraśćīnam,* a little across. — *Tiraśćīna-nidhana, am,* n., Ved., N. of a Sāman. — *Tiraśćīna-pṛiśni, is, is, i,* Ved. spotted across. — *Tiraśćīna-vaṃśa, as,* m., Ved. a bee-hive.

तिल् 1. *til,* cl. 1. P. *telati,* &c., to go or move; [cf. rt. *till.*]

तिल् 2. *til* (probably an artificial rt. fr. *tila* below), cl. 6. 10. P. *tilati, telayati,* &c., to be unctuous or greasy; to oil or anoint.

Tila, as, m. the sesamum plant (Sesamum Indicum) which bears an oily seed; the seed of this plant (much used in Oriental cookery); a mole or spot compared to a seed of sesamum; a small particle or portion as much as a sesamum-seed [cf. *kṛishṇa-tila* and *ćarma-tila*]; (*ās*), m. pl., N. of a chapter of the Purāṇa-sarva-sva. — *Tila-kaṭa, am,* n. the farina of sesamum. — *Tila-kalka, as,* m. dough made of ground sesamum. — *Tilakalka-ja, as* or *am,* m. or n. (?), oil-cake made of the sediment of ground sesamum. — *Tila-kālaka, as,* m. a mole, a dark spot under the skin; a disease of the penis in which the fleshy parts become black and die off; (*as, ā, am*), having a mole or mark. — *Tila-kiṭṭa, am,* n. the caky sediment of sesamum after the oil is pressed out. — *Tila-khali, is* or *ī,* f. oil-cake made from sesamum. — *Tila-gañji-tīrtha, am,* n., N. of a place mentioned in the Rasika-ramaṇa by Raghu-nātha. — *Tila-grāma, as,* m., N. of a Grāma or township. — *Tila-ćitra-pattraka, as,* m. a kind of bulbous plant. — *Tila-ćūrṇa, am,* n. sesamum ground and pounded. — *Tila-taṇḍulaka, am,* n. an embrace (as agreeable as rice mixed with sesamum). — *Tila-tejā,* f. a kind of plant. — *Tila-taila, am,* n. sesamum-oil. — *Tiladeśvara-tīrtha* (°*da-īś*°), *am,* n., N. of a Tīrtha; [cf. *tilakeśvara-tīrtha.*] — *Tila-dvādaśī,* f. a festival occurring on the twelfth day of a particular month. — *Tila-dhenu, us,* f. sesamum made up in the shape of a cow for the purpose of being presented to Brāhmans &c. — *Tiladhenu-dāna, am,* n., N. of a chapter of the Vārāha-Purāṇa. — *Tilan-tuda, as, ā, am,* bruising sesamum-seed, a sesamum-grinder, one who extracts oil out of sesamum-seed; [cf. *tila-pīḍa.*] — *Tila-parṇa, as,* m. turpentine; (*ī*), f. the sandal tree, Pterocarpus Santalinus; frankincense; turpentine; (*am*), n. the leaf of the Tila tree; sandal-wood. — *Tila-parṇikā,* f. or *tila-parṇika* or *tila-parṇaka, am,* n. red sanders, sandal-wood. — *Tila-piććaṭa, am,* n. (*piććaṭa = pishṭaka*), a sort of sweetmeat made chiefly of ground sesamum. — *Tila-piñja, as,* m. barren sesamum, bearing no blossom or yielding a seed which gives no oil; white sesamum; [cf. *tila-peja, tilpiñja, taila-piñja.*] — *Tila-pīḍa, as,* m. = *tilan-tuda;* [cf. *taila-pīḍa.*] — *Tila-pushpaka,* Terminalia Bellerica (*vibhītaka*). — *Tila-peja, as,* m. barren sesamum; [cf. *tila-piñja.*] — *Tila-bhāra, ās,* m. pl., N. of a race. — *Tila-bhāvinī,* f. jasmine. — *Tila-bhṛishṭa, am,* n. fried sesamum-seed. — *Tila-maya, as, ī, am,* made of or prepared from sesamum, abounding with sesamum. — *Tila-mayūra, as,* m. a species of peacock. — *Tila-miśra, as, ā, am,* mixed with sesamum. — *Tila-rasa, as,* m. sesamum-oil. — *Tila-vatsa, as, ā, am,* Ved. having sesamum-seed (as it were) for children. — *Tila-vratin, ī, inī, i,* eating only sesamum-seeds in consequence of a vow. — *Tila-śas,* ind. in pieces as small as sesamum-seeds. — *Tila-sambaddha, as, ā, am,* mixed with sesamum-oil. — *Tila-sneha, as,* m. oil, especially of sesamum. — *Tila-homa, am,* n. burnt-offering of sesamum. — *Tilāṅkita-dala* (°*la-aṅ*°), *as,* m. a kind of bulbous plant, = *taila-kanda.* — *Tilāḍhaka ?* (°*la-āḍh*°), N. of a monastery; (also read *tilaṭaka, tilaḍhāka, tila-śākya.*) — *Tilānna* (°*la-an*°), *am,* n. rice with sesamum-seeds. — *Tilāpatyā* (°*la-ap*°), f. a plant bearing a small pungent seed, Nigella Indica. — *Tilāmbu* (°*la-am*°), *u,* n. water with sesamum. — *Tilottamā* (°*la-ut*°), f., N. of an Apsaras; a form of Dākshāyaṇī; N. of a woman. — *Tilodaka* (°*la-ud*°), *am,* n. sesamum-seeds and water (as an oblation). — *Tilaudana* (°*la-od*°), *am,* n. a dish of milk, rice, and sesamum.

Tilaka, as, m. a species of tree with beautiful flowers, (so called either because it is similar in some way to the sesamum plant, or because it is used as an ornament like the mark on the forehead); a plant growing near water; a freckle, a natural mark under the skin (compared to a seed of sesamum); a kind of eruption of the skin; (*as, am*), m. n. a mark or marks made with coloured earths, sandal-wood, or unguents, upon the forehead and between the eyebrows, either as an ornament or a sectarial distinction; the ornament of anything (used in comp. to express greatness or distinction, e. g. *trailokya-tilaka,* the ornament of the three worlds, i. e. a distinguished personage); (*as*), m. the burden of a song, = *dhruvaka;* a species of horse; N. of a son of Pra-dyota; N. of a prince of Kampanā; (*ā*), f. a kind of necklace; (*am*), n. the bladder; the lungs; black sochal salt, a factitious salt containing sulphur and iron &c.; a disease, the appearance of dark spots on the skin, unattended with inflammation; alliteration; a kind of metre consisting of four lines of six syllables each; [cf. *ūrdhva-tilakin, eṇa-tilaka, kha-t°, vasanta-t°.*] — *Tilaka-rāja, as,* m., N. of a man. — *Tilaka-vrata, am,* n., N. of a chapter of the second part of the Bhavishya-Purāṇa, treating of ceremonies. — *Tilaka-siṃha, as,* m., N. of a man. — *Tilakāśraya* (°*ka-āś*°), *as,* m. the forehead ('the receptacle of the Tilaka'). — *Tilakeśvara-tīrtha* (°*ka-īś*°), *am,* n., N. of a Tīrtha; [cf. *tiladeśvara-tīrtha.*]

Tilakaka, as, m., N. of a man.

Tilakāya, nom. A. *tilakāyate,* &c., to form the Tilaka mark on the forehead, to ornament.

Tilakita, as, ā, am, marked with the Tilaka, ornamented; freckled, spotted.

Tilakin, ī, inī, i, marked with the Tilaka; freckled, spotted.

Tilu, an adj. derived by Sāy. fr. *tila,* and meaning 'fertile,' 'rich;' [cf. *tilvila* below.]

Tilpiñja, as, m., Ved. = *tila-piñja,* q. v.

Tilya, as, ā, am, suited for the cultivation of sesamum, grown with sesamum; (*am*), n. a field of sesamum.

Tilva or *tilvaka, as,* m. the tree Symplocus Racemosa, = *iṅgudī,* Terminalia Catappa.

Tilvila, as, ā, am, Ved. having a fertile soil, prolific, rich; [cf. *ibhya-tilvila* and *dhānya-t°.*]

Tilvilāya, nom. A. *tilvilāyate,* &c., Ved. to be fertile or rich, to cause fertility of soil.

तिलकनिज *tilakanija, ās,* m. pl., N. of a race.

तिलिङ्ग *tilinga,* N. of a place mentioned in the Kāka-rudra-saṃvāda.

तिलिङ्गिल *tilingila, ās,* m. pl., N. of a people; (also *timingila, tilengala.*)

तिलित्स *tilitsa* or *tiliććha, as,* m. a large snake; (according to some = Gokhura; according to others = the Boa or Boa Constrictor.)

तिल्पिलिक *tilpilika, am,* n. = *tirpirika.*

तिल्ल् *till,* cl. 1. P. *tillati,* &c., to go or move; (a various reading for 1. *til.*)

तिर्य *tirya, as,* m., N. of a Brāhman.

तिष्ठत् *tishṭhat, an, antī, at* (pres. part. fr. rt. *sthā*), staying, remaining, abiding, standing, being, &c. — *Tishṭhad-gu,* ind. (*gu* fr. *go*), at milking-time (when the cows stand to be milked), after sunset. — *Tishṭhad-dhoma* (°*at-ho*°), *as, ā, am,* Ved. (a sacrifice) at which the oblation is offered standing, (opposed to *uparishṭa-homa.*)

तिष्य *tishya, as,* m., N. of a mythical being who like Kṛiśānu is a kind of heavenly archer; an asterism regarded as shaped like an arrow and containing three stars, of which δ Cancri is one, (it is the sixth Nakshatra of the old or eighth of the new order, and is also called Pushya and Sidhya); the month Pausha (December–January); a common N. of men, 'born under the asterism Tishya' [cf. *upa-tishya*]; (*ā*), f. Terminalia Tomentosa; Emblica Officinalis; Emblic Myrobalan; (*as, am*), m. n. the Kali-yuga, the fourth or present age; (*as, ā, am*), auspicious, fortunate, lucky (?). — *Tishya-ketu, us,* m. an epithet of Śiva. — *Tishya-punarvasīya, as, ā, am,* relating to the asterisms Tishya and Punar-vasu. — *Tishya-pushpā,* f. Emblic Myrobalan (*āmalakī*). — *Tishya-phalā,* f. Emblic Myrobalan. — *Tishya-rakshitā,* f., N. of the first wife of Aśoka.

Tishyaka, as, m. the month Pausha.

तिसृ *tisṛi, tisras,* f. pl. three; see *tri.* — *Tisṛi-dhanva, am,* n., Ved. a bow with three arrows.

Tisṛikā, f., N. of a Grāma.

Tisrā, f. the grass Andropogon Aciculatus.

तिहन् *tihan, ā,* m. sickness; a good disposition; rice; a bow.

तीक् *tīk,* cl. 1. A. *tīkate,* &c., to go or move; [cf. rt. *tik.*]

तीक्ष्ण *tīkshṇa, as, ā, am* (fr. rt. *tij;* cf. the similar word *tigma,* which is more used than

tīkshṇa in the older literature), sharp (in all senses), hot, pungent, warm, fiery; acid (= khara-ushṇa); virulent, harsh, rough, rude, cross; injurious, noxious, unfriendly, unpropitious, inauspicious (e. g. tīkshṇāni nakshatrāṇi, the inauspicious Nakshatras, viz. Mūla, Ārdrā, Jyeshṭhā, Ā-śleshā); sharp, keen; intelligent; zealous, vehement, active, eager, energetic, quick; devoted, self-abandoning; devout, ascetic, a devotee, zealot; (as), m. nitre; the resin of Boswellia Thurifera, = śveta-kuśa or śveta-darbha; long pepper; black pepper; black mustard; Moringa Pterygosperma, horse-radish tree; Dalbergia Sissoo (śinśapā), marjoram; Asa Fœtida; Galmei; N. of a Nāga; N. of a man; (ā), f., N. of several plants, = vaćā, = sarpa-kaṅkālikā (wrongly translated 'the cast skin of a snake'); Mucuna Pruritus, = mahā-jyotishmatī, = atyamla-parṇī; Cardiospermum Halicacabum; black mustard; a mystical name of the letter p; (am), n. iron; steel; any weapon; anything sharp (as sharp language, &c.); heat, pungency; haste; sea-salt, nitre; poison, = mushkaka; the tree Bignonia Suaveolens or (according to others) the scrotum or testicles; Piper Chaba; war, battle; plague, pestilence, epidemic destruction; death, dying; [cf. a-tīkshṇa and su-tīkshṇa.] — Tīkshṇa-kaṇṭaka, as, m., N. of several plants, viz. thorn-apple; Capparis Aphylla; Terminalia Catappa; Acacia Arabica; Euphorbia Tortilis; (ā), f. a kind of plant, = kanthārī. — Tīkshṇa-kanda, as, m. 'pungent root,' the onion. — Tīkshṇa-karma-kṛit, t, t, t, acting in a sharp or clever manner, active, energetic. — Tīkshṇa-karman, ā, ā, a, 'sharp in action,' active, energetic, zealous, brisk; (a), n. a clever work. — Tīkshṇa-kalka, as, m. coriander. — Tīkshṇa-kāntā, f. a form of Caṇḍikā. — Tīkshṇa-gandha, as, m. 'having a pungent smell,' N. of two plants, = śobhāñjana and phaṇijjhaka; the resin of the Boswellia Thurifera; (ā), f., N. of several plants, = śobhāñjana, rājikā, vaćā, śveta-vaćā, kanthārī, jīvantī; small cardamoms. — Tīkshṇa-gandhaka, as, m. = śobhāñjana. — Tīkshṇa-taṇḍulā, f. long pepper. — Tīkshṇa-tara, as, ā, am, sharper, &c. — Tīkshṇa-tā, f. or tīkshṇa-tva, am, n. warmth, heat, sharpness, pungency. — Tīkshṇa-tuṇḍa, as, ā, am, having a sharp beak (as a bird). — Tīkshṇa-taila, am, n. 'pungent oil,' the resin of the Shorea Robusta; the milky juice of the Euphorbia Lactea; spirituous or vinous liquor. — Tīkshṇa-danshṭra, as, ā, am, having sharp teeth or tusks; (as), m. a tiger. — Tīkshṇa-danshṭraka, as, m. a leopard. — Tīkshṇa-dhāra, as, ā, am, sharp-edged, sharp; (as), m. a sword. — Tīkshṇa-pattra, as, m. 'having pungent leaves,' coriander; the plant Terminalia Catappa; a species of sugar-cane. — Tīkshṇa-pushpa, am, n. 'pungent flower,' cloves; (ā), f. Pandanus Odoratissimus; the clove tree. — Tīkshṇa-priya = tīkshṇa-śūka, barley. — Tīkshṇa-phala, as, m. 'having pungent fruit,' coriander; black mustard. — Tīkshṇa-buddhi, is, is, i, sharp-witted, sagacious, acute. — Tīkshṇa-mañjarī, f. the betel plant. — Tīkshṇa-mukha, as, ī, am, sharp-mouthed. — Tīkshṇa-mūla, as, m. 'having a pungent root,' Moringa Pterygosperma; Alpinia Galanga. — Tīkshṇa-raśmi, is, is, i, having hot rays (as the sun). — Tīkshṇa-rasa, as, m. 'pungent liquid,' saltpetre. — Tīkshṇa-loha, as, m. 'sharp iron,' steel. — Tīkshṇa-visha, as, ā, am, having virulent poison. — Tīkshṇa-vṛishaṇa, as, m. 'having strong testicles,' N. of a bull. — Tīkshṇa-vega, as, ā, am, possessing great velocity; (as), m., N. of a Rakshas. — Tīkshṇa-śūka, as, m. 'having sharp awns,' barley. — Tīkshṇa-śṛiṅga, as, ā or ī, am, having sharp horns. — Tīkshṇa-sāra, as, m. Dalbergia Sissoo (= śinśapā); Bassia Latifolia; iron. — Tīkshṇānśu (°ṇa-an°), us, us, u, having hot rays; (as), m. the sun; fire. — Tīkshṇānśu-tanaya, as, m. 'the son of the sun,' the planet Saturn. — Tīkshṇāgni (°ṇa-ag°), is, m. 'acid gastric juice,' heartburn, dyspepsia. — Tīkshṇāgra (°ṇa-ag°), as, ā, am, sharp-pointed; (as), m. Zingiber Zerumbet. — Tīkshṇāyasa (°ṇa + ayasa for ayas, q. v.), am, n. 'sharp iron,' steel; (as, ī, am), made of steel, sharp. — Tīkshṇeshu (°ṇa-ishu), us, us, u, having sharp arrows. — Tīkshṇopāya (°ṇa-up°), as, m. forcible means, a strong measure.

Tīkshṇaka, as, m. = mushkaka, Bignonia Suaveolens or (according to others) the scrotum or testicles; black mustard; long pepper.

Tīkshṇishṭha, as, ā, am, sharpest, &c.

Tīkshṇīyas, ān, asī, as, sharper, &c.

तीम् tīm, cl. 4. P. tīmyati, &c., to be wet or moist; [cf. rt. tim.]

तीर् tīr, cl. 10. P., to accomplish, (better regarded as a nominal verb; see under tīra below.)

तीर tīra, am, n. (fr. rt. tṝi), a shore, a bank; margin, brink, edge; the brim of a vessel; a sort of arrow [cf. the Pers. تیر]; (as), m. tin [cf. tīvra]; (ī), f. a kind of arrow, three-fourths of which consists of reed and a fourth part of iron. — Tīra-graha, ās, m. pl., N. of a race. — Tīra-ja, as, ā, am, growing or standing near a shore; (as), m. a tree near a shore. — Tīra-bhukti, is, m., N. of a country, the modern Tirhut, a province in the east of central Hindūstan, lying to the north of Bahar (fr. tīra, a bank, and bhukti, here signifying a limit; being bounded on the east by Bhaugulpore, on the west by Samm, on the south by the Ganges, and on the north by the skirts of the Himālaya mountains); [cf. tri-bhukti.] — Tīra-ruha, as, ā, am, growing on a bank; (as), m. a tree growing on a bank. — Tīra-stha, as, ā, am, situated on a bank or shore. — Tīrāntara (°ra-an°), am, n. the opposite bank or shore.

Tīraya, nom. P. tīrayati, -yitum, to get through, cross over, to finish, accomplish, complete successfully.

Tīrita, as, ā, am, finished, settled, completed, adjudged, decided according to evidence; (am), n. completion of any act or affair; corrupt or improper non-infliction of a sentence.

तीरण tīraṇa, a kind of plant, = karañjikā.

तीराट tīrāṭa, as, m. = tirīṭa, Symplocos Racemosa.

तीरु tīru, perhaps a wrong reading for bhīru.

तीर्ण tīrṇa, as, ā, am. See under rt. tṝi.

तीर्त्वा tīrtvā, ind. See under rt. tṝi.

तीर्थ tīrtha, as, am, m. n. (fr. rt. tṝi, the masc. is only exceptionally used in epic poetry), a passage, way, road, ford; especially a Ghāt or the stairs of a landing-place, a descent into a river, a bathing-place, a holy place, a shrine or sacred place of pilgrimage, as Benares &c., especially particular spots along the course of sacred streams, as the Ganges &c., or in the vicinity of sacred springs; any piece of water; (in sacrificial language) the path to the altar between the Ćātvāla and Utkara; a channel, a canal, watercourse; the usual way, the usual or right manner (e. g. tīrthena or tīrthatas, in right order, in the usual way; a-tīrthena, in a wrong way); the right place, the right moment; a sacred place, a sacred moment, opportunity; a sacrifice; advice, instruction, counsel; a counsellor, an adviser; a sacred preceptor, a Guru; an opportunity, a means, an expedient; certain lines or parts of the hand sacred to the deities &c. (as the root of the two smaller fingers, to Prajāpati; the tops of the fingers, to the gods; the space between the thumb and finger, to the manes; the root of the thumb, to Brahma or to the Veda; saumyan tīrtham = the middle of the hand); an object of veneration, a sacred object; a worthy object or person, a fit recipient, (sometimes at the end of names, e. g. ānanda-tīrtha, jaya-t°, &c.); a Brāhman; a minister; a N. given to certain officers (eighteen or fifteen in number) who are in close attendance on a king; pudendum muliebre; menstrual courses of a woman; a school of philosophy (= darśana), a sect; ascertainment of disease; fire. — Tīrtha-kamaṇḍalu, us, u, m. n. a pot with water from a sacred bathing-place. — Tīrtha-kara, as, ā or ī, am, 'creating a passage (through life, or through the circuit of life);' (as), m. an epithet of Vishṇu; one of the synonyms of an Arhat or sanctified teacher of the Jaina sect; (with Buddhists) an ascetic ('bathing in holy waters'). — Tīrtha-kāka, as, m. a crow at a sacred bathing-place, i. e. one not in his own proper place. — Tīrtha-kāśikā, f., N. of a work by Gaṅgā-dhara. — Tīrtha-kīrtti, is, is, i, one whose mere fame makes holy. — Tīrtha-kṛit, t, m. = tīrtha-kara, a Jaina Arhat. — Tīrtha-gopāla, am, n., N. of a place of pilgrimage. — Tīrthan-kara, as, m. = tīrtha-kara, a Jaina Arhat. — Tīrtha-ćintā-maṇi, is, m. f., N. of a chapter of the Saṃskāra-tattva by Raghu-nandana, treating of the Indian sacraments. — Tīrtha-tama, am, n. (fr. tīrtha with the affix of the superl.), a more sacred place of pilgrimage; an object of the highest sanctity. — Tīrtha-deva, as, m. an epithet of Śiva. — Tīrtha-dhvāṅksha, as, m. 'a crow at a place of pilgrimage,' a contemptuous epithet; [cf. tīrtha-kāka.] — Tīrtha-pati, is, m., N. of the chief of a sect. — Tīrtha-pād, pāt, padī, pal, 'one whose feet are sacred or sanctify,' an epithet of Kṛishṇa. — Tīrtha-pādīya, as, m. an adherent of Kṛishṇa. — Tīrtha-bhūta, as, ā, am, rendered holy, sacred. — Tīrtha-mahā-hrada, as, m., N. of a shrine or place of pilgrimage. — Tīrtha-mahiman, ā, m., N. of a chapter of the Śūdra-dharma-tattva, treating of the duties of the Śūdras. — Tīrtha-māhātmya, am, n., N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. — Tīrtha-yātrā, f. a visit to any sacred shrine or bathing-place, a pilgrimage; N. of a chapter of the Śiva-Purāṇa. — Tīrthayātrā-tattva, am, n., N. of a part of the Smṛiti-tattva by Raghunandana. — Tīrthayātrā-parvan, a, n., N. of a section of the third book of the Mahā-bhārata (ch. 80–156). — Tīrtha-yātrin, ī, iṇī, i, going to a place of pilgrimage. — Tīrtha-rājī, f. 'a line of sacred bathing-places,' epithet of Benares. — Tīrtha-vat, ān, atī, at, having descents to the water, abounding in sacred bathing-places; (atī), f., N. of a river. — Tīrtha-vāka, as, m. the hair of the head. — Tīrtha-vāyasa, as, m. a crow at a Tīrtha; see tīrtha-kāka. — Tīrtha-vāsin, ī, inī, i, dwelling at a place of pilgrimage. — Tīrtha-vidhi, is, m. the rites observed at a place of pilgrimage. — Tīrtha-śilā, f. the stone steps leading to a bathing-place. — Tīrtha-śravas, ās, ās, as, one whose mere fame is sacred or sanctifies. — Tīrtha-śrāddha-prayoga, as, m., N. of a chapter of the Śrāddha-ćintā-maṇi by Śiva-rāma, treating of funeral ceremonies. — Tīrtha-seni, is, f., N. of one of the Mātṛis attending on Skanda. — Tīrtha-sevin, ī, inī, i, visiting shrines, a pilgrim; (ī), m. a kind of crane, Ardea Nivea. — Tīrtha-saukhya, am, n. title of a particular work or of a part of a work.

Tīrthaka, as, ā, am, holy, sacred, venerable; (as), m. an ascetic Brāhman; N. of a Nāga.

Tīrthika, as, m. an ascetic Brāhman (visiting holy shrines or bathing-places), a pilgrim.

Tīrthī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to make sacred. — Tīrthī-karaṇa, am, n. the act of rendering sacred; (as, ī, am), sanctifying.

Tīrthī-bhūta, as, ā, am, become sacred.

Tīrthya, as, ā, am, relating to a ford or to a sacred bathing-place, &c.; (as), m. an ascetic; [cf. tairthya.]

तीव् tīv, cl. 1. P. tīvati, &c., to be large or strong, to be fat or corpulent; [cf. rt. nīv.]

तीवर tīvara, as, m. (said to be fr. rt. tīr), the ocean; a hunter, the adulterine offspring of a Rājaputrī by a Kshatriya; one who lives by killing

and selling game; a fisherman (?); (ī), f. the wife of a hunter or of a fisherman.

तीव्र *tīvra, as, ā, am* (said to be fr. rt. *tij*; probably connected with rt. *tīv* and rt. 2. *tu*), strong, severe, violent, intense, fierce, ardent, impetuous, sharp, keen, acute, poignant, pungent, sour; hot, warm; flashing, pervading; much, exceeding, excessive, endless, unbounded, unlimited; horrible, dreadful; (*as*), m. sharpness, &c.; a hunter (?); an epithet of Śiva; (*ā*), f., N. of several plants, viz. Helleborus Niger; black mustard; a sort of Dūrvā or bent grass, = *gaṇḍa-dūrvā*; basil, = *taraḍī*, = *mahā-jyotishmatī*; N. of a river, the Padma-vatī, in the east of Bengal; (*am*), n. heat, pungency; a shore [cf. *tīra*]; tin [cf. *tīra*]; iron, steel [cf. *tīkshṇa*]; (*am*), ind. violently, impetuously, sharply, fiercely; much, excessively. — *Tīvra-kanda* or (according to a various reading) *tīvra-kaṇṭha, as*, m. a pungent kind of Arum. — *Tīvra-gati, is, is, i*, moving rapidly, quick, swift. — *Tīvra-gandhā*, f. cumin-seed or Ptychotis Ajowan. — *Tīvra-jvālā*, f. Grislea Tomentosa; [cf. *agni-jvālā* and *vahni-śikhā*.] — *Tīvra-tā*, f. violence, sharpness, heat, pungency. — *Tīvra-dāru, us*, m. a species of tree. — *Tīvra-paurusha, am*, n. daring heroism, such as the storming of a fortress. — *Tīvra-rosha-samāvishṭa, as, ā, am*, filled with fierce anger. — *Tīvra-vedanā*, f. excessive pain, agony, the pain of damnation. — *Tīvra-śoka-samāvishṭa, as, ā, am*, filled with excessive sorrow. — *Tīvra-śokārta* (°*ka-ār*°), *as, ā, am*, afflicted with poignant grief. — *Tīvra-sava, as*, m., N. of an Ekāha sacrifice. — *Tīvra-sut, t, t, t*, Ved. pressed out of a sour or fermenting substance; (Sāy. *tīvra-suta, as, ā, am*), whose expressed juice is sharp or pungent; (*t*), m., N. of an Ekāha sacrifice. — *Tīvrānanda* (°*ra-ān*°), *as*, m. 'having intense joy,' an epithet of Śiva. — *Tīvrānta* (°*ra-an*°), *as, ā, am*, Ved. becoming strong or sharp at the close (i. e. by a process of fermentation); having a sure or excessive result.

Tīvraya, nom. P. *-yati, -yitum*, to make sharp, strengthen.

तीसट *tīsaṭa, as*, m., N. of a writer on medicine.

तु 1. *tu*, the base of some of the cases of the 2nd personal pronoun; [cf. *tva*.]

तु 2. *tu*, cl. 2. P., Ved. *tavīti* and *tauti, tūtāva, totum* and *tavitum*, to have authority or power, to be strong; to attain; to thrive or increase, to fill, become full; to go or move; to injure, hurt, kill: Caus., Ved. (only used in aor. *tūtot*), to make strong or efficient, make valid, accomplish; [cf. Zend *tav*, 'to be able;' *tavan*, 'powerful:' Pers. توان *tuvân*, 'power;' توانم *tuvânam*, 'I can:' Gr. τύλος, τύλη, τυλόω, ταῦς: Lat. *tumor, tumere, tumidus, tumulus* (?), *tuber, tueri, totus*: Umbr. Osc. *tauta, tota, touta*, 'town;' *tut-icus*, 'townish:' Goth. *thiuda, thiuth, thiuthyan*: Angl. Sax. *thū-ma*, 'the thumb;' *theod*, 'people:' Old Germ. *dū-mo*, 'the thumb:' Slav. *ty-ti*, 'to grow fat;' *tu-kŭ*, 'fat:' Lith. *tau-ka-i*, 'fat;' *tunk-u*, 'I become fat:' Old Pruss. *tau-ta*, 'land, country:' Cambro-Brit. *tyv-u*, 'to increase.']

तु 3. *tu*, ind. (a particle, perhaps connected with the pronom. base 2. *ta*, or with the Vedic pronoun *tva*; never found at the beginning of a sentence or verse, and causing the verb with which it is constructed to retain its accent). As a particle implying 'earnest entreaty' or 'urgent request' it is often used in the Veda, like Lat. *dum*, with an imperative, and may be translated by 'pray!' 'I beg,' 'do' (e. g. *ā treta*, come here, do); or it may be rendered by 'well,' 'now then,' 'now,' 'just.' As an adversative particle it is equivalent to 'but,' 'on the contrary,' 'on the other hand' (e. g. *na ćhinati janayati tu*, he does not destroy but he produces). The sense 'but' is most common in later Sanskṛit. *Tu* is sometimes, however, used for *ća*, 'and' (e. g. *ā samudrāt pūrvād ā samudrāt tu paśćimāt*, to the eastern sea and to the western sea); and even for *vā*, 'or' (e. g. *ushṭra-yānaṃ samāruhya khara-yānaṃ tu*, having ascended a camel-carriage or one drawn by donkeys). Sometimes it appears to be incorrectly written for *nu* (e. g. *kin tu* for *kin nu*). Occasionally it seems to be used for *tadā* after *ćet* (e. g. *tāṃ ćed na ditseyam pramathyaināṃ hareyus tu*, if I were not willing to give her then they would take her by force). Not unfrequently *tu* is used as an expletive to fill out a verse or prevent the blending of vowels (e. g. *īrshyī ghṛiṇī tv a-santushṭah*, &c., an envious man, one over-compassionate, a discontented man, &c.). *Tu—tu*, although—yet; *api-tu*, moreover; *kin tu*, but, nevertheless, notwithstanding; *paran tu*, moreover, but, nevertheless; *na tv eva tu*, but by no means. According to lexicographers *tu* implies disjunction, mutual opposition, alternative, asseveration, emphasis, conjunction, &c.

तुःखार *tuḥkhāra, ās*, m. pl. (probably = *tukhāra*), N. of a race of people; (*as*), m. a man of this race.

तुक् *tuk*. See 1. *tuć* below.

तुकज्योतिर्विद् *tuka-jyotir-vid, t*, m., N. of an astronomer.

तुकाक्षीरी *tukākshīrī*, f. = *tugākshīrī*, the manna of bamboos.

तुक्क *tukka, as*, m., N. of a man.

तुखार *tukhāra, ās*, m. pl., N. of a non-Hindū people to the north-west of Madhya-deśa; (often written *tushāra*); [cf. *tuḥkhāra*.]

तुगा *tugā*, f. the so-called Tabāshīr (fr. *tvak-kshīrā*), a white secretion found sometimes in the joints of bamboos, the manna of bamboos. — *Tugā-kshīrī*, f. a peculiar kind of bamboo manna; [cf. *tukā-kshīrī*.]

तुग्र *tugra, as*, m., N. of the father of Bhujyu who was protected by the Aśvins; N. of an enemy of Indra, conquered by the latter.

Tugriya, Ved. = *tugrya*.

Tugrya, as, m., Ved. a patronymic of Bhujyu; N. of a man or of a race; (*ā*), f. water. — *Tugryā-vṛidh, t, t, t*, Ved. delighting in the Tugryas; epithet of Indra and of Soma; (Sāy.) increasing water, increasing with water.

तुग्वन् *tugvan, a*, n., Ved. = *tīrtha*, q. v.

तुङ्ग *tunga*. See under rt. 2. *tuj* next col.

तुच् 1. *tuć* or 1. *tuj, k*, f., Ved. offspring, children, propagation; [cf. *toka* and *tokman*.]

Tuji, is, f., Ved. propagation, begetting children; (*is*), m., Ved., N. of a man protected by Indra.

तुच् 2. *tuć* in *ā-tuć* (q. v.), growing dusk.

तुच्छ *tuććha, as, ā, am* (probably for *tusha*), empty, void, vain, light; small, little, trifling; abandoned, deserted; low, mean, insignificant, contemptible; miserable, poor; worthless; (*ā*), f. the Indigo plant, = *tutthā*; (*am*), n. chaff; [cf. Lith. *tuszćtas*, 'empty.'] — *Tuććha-tva, am*, n. emptiness, meanness, inanity, vanity. — *Tuććha-dru, us*, m. ('the sapless tree'), the castor-oil tree, Ricinus Communis. — *Tuććha-dhānya* or *tuććha-dhānyaka, am*, n. straw, chaff.

Tuććhaka, as, ā, am, void, empty, &c., = *tuććha*.

Tuććhaya, nom. P. *tuććhayati*, &c., to make empty or poor.

Tuććhī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to consider as vain or idle, to despise, contemn.

Tuććhya, as, ā, am, Ved. void, empty, vain.

तुज् 1. *tuj*. See 1. *tuć* above.

तुज् 2. *tuj* or *tuñj*, cl. 1. 6. P., Ved. *tojati, tujati, tutoja, tojitum*, or cl. 1. P. *tuñjati, tutuñja, tuñjitum*, Ved. Inf. *tujase*, to strike, hit; impel, push; to press out, emit; to stir up, urge on, instigate, incite; wave to and fro; to hasten; Ved. reach, extend, project; to kill or hurt; to guard, protect, to be strong; to clothe; to live: Pass. *tujyate*, &c., to be struck, to be vexed, &c.: Caus. *tujayati, -yitum*, Ved. to promote, instigate; to move quickly, spring, run [cf. *tūtujāna*]; *tuñjayati* or *tojayati, -yitum*, to hurt, to injure or kill; to be strong or vigorous; to give or take; to dwell, abide; to shine, speak; [cf. *tūtuji*.]

Tunga, us, ā, am, high, elevated, prominent, erect, lofty; long; vaulted; chief, principal; strong, passionate [cf. *ut-tunga*]; (*as*), m. an elevation, height, culmination, altitude; a mountain; top, highest point, peak, vertex; the superior apsis or aphelion of a planet; (metaphorically) a throne; a wise man; a rhinoceros; the planet Mercury; the tree Rottleria Tinctoria; the cocoa-nut; N. of a man; (*ā*), f., N. of a tree [cf. *śamī*]; also = *tugā*, bamboo manna; N. of a metre consisting of four lines of eight syllables each; N. of a river in the Mysore territory; (*ī*), f. a kind of Ocimum (*varvarā*); turmeric; night; (*am*), n. the stamina of the lotus blossom; [cf. Lith. *tunkū*, 'to grow fat:' Russ. *tućnyĭ*, 'fat:' Hib. *tonngo*, 'a billowy sea;' *tonnghail, tonnta*, 'waved.'] — *Tunga-kūṭa, as* or *am*, m. or n. (?), N. of a place of pilgrimage. — *Tunga-tā*, f. or *tunga-tva, am*, n. altitude, loftiness, height, passionateness. — *Tunga-dhanvan, ā*, m., N. of a king of Suhma. — *Tunga-nābha, as*, m. a particular species of poisonous insect. — *Tunga-nāsikā* or *ī*, f. a woman having a prominent nose. — *Tunga-prastha, as*, m., N. of a mountain. — *Tunga-bala, as*, m., N. of a warrior. — *Tunga-bha, am*, n. the lunar mansion in which a planet reaches its apsis, the apsis of a planet. — *Tunga-bhadra, as*, m. a restive elephant or one in rut; (*ā*), f., N. of a river in the Mysore territory, commonly called Tumbudra, formed by the junction of the Tunga and Bhadra rivers. — *Tunga-mukha, as*, m. a rhinoceros, ('having a prominent snout.') — *Tunga-vīja, as* or *am*, m. or n. (?), quicksilver, ('forming long seed-like balls.') — *Tunga-veṇā*, f., N. of a river in the Dekhan. — *Tunga-śekhara, as*, m. the top of a mountain. — *Tunga-śaila, as*, m. 'the high mountain,' N. of a mountain with a temple of Śiva. — *Tungī-nāsa, as*, m. a kind of poisonous insect. — *Tungī-pati, is*, m. the moon, ('lord of night.') — *Tungīśa* (°*gī-īś*°), *as*, m. the moon; the sun; an epithet of Śiva; N. of Kṛishṇa. — *Tungeśvara* (°*ga-īś*°), *as*, m. 'lord of the mountains,' an epithet of Śiva; a temple of Śiva; [cf. *giriśa* and *girīśa*.]

Tungaka, as, m. the tree Rottleria Tinctoria; (*am*), n., N. of a sacred forest.

Tungin, ī, inī, i, high, lofty; (*ī*), m. a planet at the apex of its orbit or of its position with regard to others considered astrologically; (*inī*), f., N. of a plant, = *mahā-śatāvarī*.

3. *tuj, k* (?), f., Ved. shock, impulse; pressure; assault; (*k, k, k*), pressing, urging on, impelling.

Tujya, as, ā, am, Ved. to be struck or pushed, to be impelled.

Tuñja, as, m., Ved. shock, assault; a Daitya, a demon; a thunderbolt; giving; (*as, ā, am*), noxious, mischievous.

तुजि *tuji*. See under 1. *tuć*, col. 2.

तुञ्जीन *tuñjīna, as*, m., N. of several kings of Kaśmīra.

तुट् *tuṭ*, cl. 6. P. *tuṭati, tutoṭa, tuṭitum*, to dispute, quarrel, wrangle; to hurt or injure: Caus. P. *toṭayati*, &c., a wrong reading for *troṭayati*.

तुटितुट *tuṭituṭa, as*, m. a N. of Śiva.

तुटुम *tuṭuma, as*, m. a mouse or rat.

तुड् *tuḍ*, cl. 1. 6. P. *toḍati, tuḍati, tutoḍa, toḍitum* or *tuḍitum*, to tear, split, break, cut, pull to pieces; to push; to injure, hurt or kill; to bring near.

तुड्ड् *tuḍḍ*, cl. 1. P. *tuḍḍati*, &c., to disrespect, disregard, contemn; [cf. rt. *tūḍ* and *toḍ*.]

तुण् *tuṇ*, cl. 6. P. *tuṇati, tutoṇa, toṇitum*, to curve, bend or make crooked; to be crooked or curved; to act fraudulently.

तुणि *tuṇi, is*, m. = *kuṇi* = *tunna*, the tree Cedula Toona.

तुणिक *tuṇika* (*tūṇika?*), *as*, m., N. of a tree, = *nandī-vṛiksha*.

तुण्ड् *tuṇḍ*, cl. 1. A. *tuṇḍate*, &c., = *tuḍ*.

Tuṇḍa, am, n. (according to some also *as*, m.), a beak, snout (of a hog &c.), trunk (of an elephant), mouth, face; the point of an instrument; (*as*), m. a N. of Śiva; of a Rakshas or demon; [cf. *asthi-t°, kanka-t°, kāka-t°*, &c.] — *Tuṇḍa-deva, as*, m., N. of a race or of a particular class of men. — *Tuṇḍa-deva-bhakta, am*, n. the district inhabited by the Tuṇḍa-devas.

Tuṇḍaka = *tuṇḍa* above.

Tuṇḍakerikā, f. = *tuṇḍikerī*, the cotton plant.

Tuṇḍakerī, f. a cucurbitaceous plant, Momordica Monadelpha.

Tuṇḍi, is, m. a beak, the mouth, the face; (*is*), f. the navel, a prominent navel [cf. *tundi*]; emphysema or distention of the navel (in infants); a kind of gourd or cucumber, = *īrvāru, kushmāṇḍa*; [cf. *tuṇḍī* in *kaṭu-tuṇḍī, tikta-t°*.]

Tuṇḍika, as, ā, am, furnished with a trunk or snout; (*ā*), f. the navel [cf. *tundikā*]; the plant Momordica Monadelpha; [cf. *kaṭu-tuṇḍikā* and *kāka-t°*.]

Tuṇḍikera, ās, m. pl., N. of a race; (*as*), m. the prince of this race; (*ī*), f. the cotton plant; a kind of cucumber, Momordica Monadelpha; a large boil or swelling on the palate.

Tuṇḍikerikā, f. Momordica Monadelpha.

Tuṇḍikerin, ī, m. a species of poisonous insect.

Tuṇḍikeśī, f. a sort of gourd, Momordica Monadelpha.

Tuṇḍicela, am, n. a particular kind of costly garment.

Tuṇḍibha, as, ā, am, having a prominent or elevated navel; [cf. *tundibha*.]

Tuṇḍila, as, ā, am, talkative; speaking harshly or severely; loquacious; having a prominent or elevated navel; [cf. *tundila*.]

तुण्डेल *tuṇḍela, as*, m., Ved., N. of a kind of evil spirit or goblin.

तुतात *tutāta, as*, m., N. of the founder of a philosophical system; [cf. *tautātika*.]

तुतुर्वणि *tuturvaṇi, is, is, i* (fr. rt. 1. *tur*), Ved. striving to bring near or obtain; (Sāy.) acting with alacrity, acting speedily; [cf. *jugurvaṇi* and *śuśukvani*.]

तुत्थ *tuttha, as*, m. (said to be fr. rt. 1. *tud*), fire; (*ā*), f. the Indigo plant; small cardamoms; (*am*), n. blue vitriol, sulphate of copper, especially considered as an ointment or medical application to the eyes; a collyrium extracted from the Amomum Zanthorrhiza; a stone, a rock. — *Tutthāñjana* (*'tha-añ'*), *am*, n. blue vitriol as an ointment or medicinal application to the eyes.

Tutthaka, am, n. blue vitriol.

Tutthaya (originally 'to cover with blue vitriol?'), nom. P. *tutthayati, -yitum*, to screen, veil, cover; to spread.

तुथ *tutha*, Ved. occurring in certain formularies, (explained in commentaries by *brahma-rūpa*, 'having the shape or form of Brahma.')

तुद् 1. *tud*, cl. 6. P. A. *tudati, -te, tutoda, tutude, totsyati, -te, atautsīt, atutta, tottum*, to strike, hit, push; to goad, prick; to bruise; to pain, wound, sting, vex, harass, tease, torture, torment: Caus. *todayati, -yitum, atūtudat*, to push &c.: Desid. *tututsati, -te*: Intens. *totudyate, tototti*; [cf. rt. *tund, tottra, toda*; Gr. Τυδ-εύ-ς, Τύδ-α-ς, Τυνδ-άρη-ς, Τυνδ-άρεο-ς, Τυνδ-άρεω-ς, Τυνδάρ-ιχο-ς; Lat. *tund-o, tud-es, tud-i-tare, dea Pertunda, tussis*; Goth. *staut-an*; Old Germ. *stoz-an*; Mod. Germ. *stoss-en*; Angl. Sax. *a-stintan*, 'to blunt:' the initial *s* is original, and dropped in Sanskṛit.]

2. *tud, t, t, t*, (at the end of a comp.) striking, pricking, goading.

Tuda, as, ā, am, (at the end of a comp.) striking, pricking, stinging, paining, tormenting [cf. *tilan-tuda* and *arun-tuda*, 'striking a wound']; (*as*), m., N. of a man. — *Tud-ādi*, the grammatical designation of the sixth class of roots or those of which *tud* is the first.

Tunna, as, ā, am, struck, hit; pricked; goaded, tormented, hurt, vexed, injured; cut, broken, cut down &c.; (*as*), m. the Toon or Tuna tree, the wood of which bears some resemblance to mahogany and is used for furniture &c.; Cedrela Toona. — *Tunna-vāya, as*, m. a tailor. — *Tunna-sevanī*, f. the suture of a wound (in surgery); a suture of the skull.

तुन *tuna, as, am*, m. n. (?), Ved. a various reading (in the Sāma-veda) for *tana*, posterity.

तुन्द् *tund*, cl. 1. P. *tundati*, &c., to be busy, active; to search, seek; [cf. rt. *trand*.]

तुन्द *tunda, am*, n. (said to be fr. rt. 1. *tud*), a protuberant belly, the belly, abdomen; (*as, ī*), m. f. the navel. — *Tunda-kūpikā* or *tunda-kūpī*, f. the cavity of the navel. — *Tunda-parimārja, as, ā, am*, one who is in the habit of stroking his belly (in the literal sense). — *Tunda-parimṛija, as, ā, am*, one who is in the habit of rubbing his belly (metaphorically), a lazy man, a sloth, a sluggard. — *Tunda-vat, ān, atī, at*, corpulent, fat.

Tundi, is, i, f. n. the belly; (*is*), f. the navel; (*is*), m., N. of a Gandharva.

Tundika, as, ā, am, having a large or prominent navel or belly, fat, corpulent; (*ā*), f. the navel.

Tundikara, as, m. the navel.

Tundita, as, ā, am, or *tundin, ī, inī, i*, or *tundibha* or *tundila, as, ā, am*, having a large or prominent belly or navel; gorbellied, corpulent. — *Tundila-phalā*, f. Cucumis Utilissimus.

तुन्न *tunna*. See under rt. 1. *tud* above.

तुप् *tup* or *tuph* or *tump* or *tumph*, cl. 1. 6. P. *topati, tupati, tophati, tuphati, tumpati, tumphati*, &c., (in the last two the form in cl. 1. will only differ from that in cl. 6. by the accent), to injure, hurt, wound; kill; *tump*, cl. 10. P. *tumpayati*, &c., a various reading for *tumb*, q. v.; [cf. Gr. τύπ-τ-ω, τύπο-ς, τυπή, τύμ-μα, τυπά(δ)ς, τύμπ-ανο-ν; Lat. *stupeo*; Old Germ. *stumpf, stumb-alon, stumph*; Old Island. *stūf-r*.]

तुबरी *tubarī*, f. = *tumbarī*, coriander; a bitch.

तुभ् *tubh*, cl. 1. A., 4. 9. P. *tobhate, tubhyati, tubhnāti, tutobha, tutubhe, tobhitum*, to push, to kill, hurt, injure in any manner; [cf. *stubh*; Goth. *thiubs*; Angl. Sax. *theof*.]

तुभ *tubha, as*, m. = *stubha*, a goat.

तुमल *tumala*, a various reading for *tumula*, q. v.

तुमिञ्ज *tumiñja, as*, m., N. of a man.

तुमुर *tumura, as, am*, m. n. mingled combat; [cf. *tumula*.]

तुमुल *tumula, as, ā, am*, tumultuous, noisy; excited, perplexed, confused; (*as, am*), m. n. uproar, tumult, tumultuous sound, clang, clatter, tumultuous or confused combat, melée, confusion; (*as*), m. Beleric Myrobalan, Terminalia Bellerica; (sometimes read *tumala* and *tumūla*); [cf. Lat. *tumultus*.] — *Tumula-yuddha, am*, n. a tumultuous conflict.

तुम्प् *tump* and *tumph*. See rt. *tup*.

तुम्ब् *tumb*, cl. 1. P. *tumbati*, &c., to distress, trouble, torment; to hurt, kill; cl. 10. P. *tumbayati*, &c., to trouble; or (according to a various reading) to be invisible.

तुम्ब *tumba, as*, m. a kind of long gourd, Lagenaria Vulgaris; (*ā*), f. Lagenaria Vulgaris; a milk-pail or vessel used in milking; a milch-cow; (*ī*), f. Lagenaria Vulgaris; Asteracantha Longifolia; (*am*), n. the fruit of Lagenaria Vulgaris; [cf. *kaṭu-tumbī, kumbha-t°, goraksha-t°*.] — *Tumba-vana, as* or *am*, m. n. (?), N. of a country. — *Tumba-vīṇa, as*, m. 'having a Tumba or gourd for a lute,' a N. of Śiva. — *Tumbī-pushpa, am*, n. the flower of the Lagenaria Vulgaris.

Tumbaka, as, m. the gourd Lagenaria Vulgaris; (*am*), n. the fruit of this gourd.

Tumbi, is, or *tumbikā*, f. a long white gourd, Lagenaria Vulgaris.

Tumbinī, f. = *kaṭu-tumbī*.

Tumbuka, as, m. the plant, and (*am*), n. the fruit, of Lagenaria Vulgaris.

तुम्बर *tumbara, as* or *am*, m. or n. (?), a kind of plant; (*ī*), f. = *tuvarī*, a sort of earth, = *tubarī*, a bitch.

तुम्बरु *tumbaru, us*, m., N. of a Gandharva; (perhaps a wrong reading for *tumburu*.)

तुम्बुम *tumbuma, ās*, m. pl., N. of a race or people; [cf. *tumbura*.]

तुम्बुर *tumbura, ās*, m. pl., N. of a race; (*ī*), f. coriander; a bitch; [cf. *tumbarī*.]

तुम्बुरु *tumburu, us*, m., N. of a pupil of Kalāpin; N. of a Gandharva; N. of the attendant of the fifth Arhat of the present Ava-sarpiṇī; (*u*), n. the fruit of Diospyros Embryopteris; coriander; (according to others *us, u*), m. n. the plant and seed of Diospyros Embryopteris.

तुम्र *tumra, as, ā, am* [cf. *tumura* above], Ved. big, strong, powerful; wild; (Sāy.) energetic (= *preraka*); destroying or defeating adversaries; see *tūtuma*; [cf. Lat. *tumidus*.]

तुर् 1. *tur* (connected with rts. *tṛī, trar*, and *tūr*), cl. 6. P. A., Ved. *turati, -te*, &c., to hurry, hasten, press forwards, run; overcome; injure; cl. 3. P., Ved. *tutorti*: Caus. *turayati, -yitum*, to run: Desid., Ved. *tūtūrshati*: Intens. A., Ved. in the part. *tarturāṇa*, running forwards; [cf. rt. *trar*; Gr. τύρ-βη, τύρ-βα, τυρβάζω, τυρβασία, Τυρ-μ-ίδαι; Lat. *turba, turbare, turb-idu-s, turma*; Angl. Sax. *thrym*, 'multitude, mass, troop;' Goth. *thaurp*; Old Germ. *dorf*, 'conference, assembly, meeting;' Old Island. *thyrpaz*, 'to congregate.']

2. *tur, tūr, tūr, tūr*, Ved. running a race, hastening, fighting, conquering, a warrior; [cf. *ap-tur, āji-tur*, &c.]

1. *tura, as, ā, am* (for 2. 3. *tura* see p. 379, col. 1), Ved. furthering, promoting, a promoter; quick, willing, prompt; (*am*), ind. quickly. — *Tura-ga, as*, m. 'going quickly,' a horse; the mind, thought; (*ī*), f. a mare, = *aśva-gandhā*, the plant Physalis Flexuosa; [cf. *turan-ga* and *turan-gama*.] — *Turaga-gandhā*, f. = *tura-gī*, Physalis Flexuosa; [cf. *turanga-gandhā*.] — *Turaga-dānava* or *turaga-daitya, as*, m. 'horse-

titan' or 'Dānava in the shape of a horse,' an epithet of Keśin. — *Turaga-nīla-tāla*, *as*, m. a kind of gesture with the hand. — *Turaga-priya*, *as* or *am*, m. or n. (?), barley, 'liked by horses;' [cf. *turanga-priya*.] — *Turaga-brahma-ćaryaka*, *am*, n. the sexual restraint of horses, i. e. compulsory celibacy, leading a life of continence, in consequence merely of being without female society. — *Turaga-medha*, *as*, m. a horse-sacrifice, = *aśva-medha*. — *Turaga-raksha*, *as*, m. 'horse-guardian,' a groom, an equery. — *Turaga-līlaka*, *as*, m. a particular time in music. — *Turaga-vadana* or *turagānana* (°*ga-ān*°), *ās*, m. pl. 'horse-faced,' N. of a race in the north of Madhya-deśa. — *Tura-gātu*, *us*, *us*, *u*, Ved. going quickly. — *Turagāroha* (°*ga-ār*°), *as*, m. 'one mounted on a horse,' a horseman. — *Turagin*, *ī*, *iṇī*, *i*, equestrian, riding, mounted or carried on a horse; (*ī*), m. a horseman, a cavalier. — *Turagīya*, an adj. derived fr. *tura-ga* in *khara-turagīya-sam-parka*, *as*, m. sexual intercourse between asses and horses. — *Turagopaćāraka* (°*ga-up*°), *as*, m. 'attending to horses,' a groom, an equery. — *Turanga*, *as*, m. 'going quickly,' a horse; a N. of the number seven (because of the seven horses of the sun); the mind considered as the seat of feeling as well as of intellect, the heart; (*ī*), f. a mare, = *tura-gī*, Physalis Flexuosa, = *ghoṭikā*, Cucumis Utilissimus; [cf. *tura-ga* and *turan-gama*.] — *Turangaka*, *as*, m. the plant Luffa Fœtida; (*ikā*), f. a kind of cucurbitaceous plant, = *deva-dāli*, the large dark-green pumpkin. — *Turanga-gandhā*, f. = *turaga-gandhā*. — *Turanga-dvishaṇī*, f. (for *-dve-shaṇī*), a she-buffalo. — *Turanga-nātha*, *as*, m., N. of the chief of a sect. — *Turanga-priya*, *as*, m. = *turaga-priya*, barley. — *Turan-gama*, *as*, m. a horse; (*ī*), f. a mare; [cf. *tura-ga* and *turan-ga*.] — *Turangama-śālā*, f. a horse-stable. — *Turangamedha*, *as*, m. a horse-sacrifice, = *aśva-medha*. — *Turanga-yāyin*, *ī*, *inī*, *i*, going on horseback. — *Turanga-vaktra* or *turanga-vadana*, *as*, m. 'horse-faced,' a Kinnara or chorister of Indra's heaven. — *Turanga-sādin*, *ī*, m. a horseman, a horse-soldier. — *Turanga-skandha*, *as*, m. a troop of horses. — *Turanga-sthāna*, *am*, n. a horse-stable. — *Turangāri* (°*ga-ari*), *is*, m. 'enemy of the horse,' a buffalo; fragrant oleander (*karavīra*). — *Turangārūḍha* (°*ga-ār*°), *as*, *ā*, *am*, mounted on horseback; (*as*), m. a horseman. — *Turangin*, *ī*, m. a horseman, a rider, a groom; [cf. *turagin*.] — *Tura-yā*, *ās*, *ās*, *am*, Ved. going quickly.

Turaṇa, *as*, *ā*, *am*, Ved. quick, swift, energetic; (*am*), n. haste.

Turaṇya, nom. P., Ved. *turaṇyati*, &c., to be quick or swift; to make haste, to accelerate.

Turaṇya-sad, *t*, *t*, *t*, Ved. dwelling among the quick or active.

Turaṇyu, *us*, *us*, *u*, Ved. quick, swift, energetic, zealous.

Turas-peya, *am*, n., Ved. anything drunk quickly (?).

1. *turī*, f., Ved. overpowering strength, superior power. (For 2. *turī* see col. 2.)

Turyā, f., Ved. overpowering or superior strength.

तुर 2. *tura*, *as*, *ā*, *am* (fr. rt. 2. *tu*; for 1. *tura* see p. 378, col. 3), Ved. strong, powerful, excelling, surpassing, overpowering; an epithet of Indra, of the Maruts, Ādityas, &c.; possessed of property; rich; abundant, abounding; (*as*), m., N. of a preceptor and priest with the patronymic Kāvasheya. — *Turā-shāh*, *-shāṭ*, *ṭ*, *ṭ*, overpowering the mighty or overpowering quickly, epithet of Indra and of Vishṇu; (*ṭ*), m. a N. of Indra.

Turāyaṇa, *as*, m. (a patronymic fr. 2. *tura*), N. of a man; (*am*), n., N. of a particular sacrifice or vow, = *paurṇamāsa-vikāra*, a modification of the full moon sacrifice; N. of a Sattra; (*as*, *ā*, *am*), m. f. n. attachment to any object or pursuit; attached to any object or pursuit (?); [cf. *parāyaṇa*.]

तुर 3. *tura*, *as*, *ā*, *am*, Ved. hurt, wounded; (according to Sāy. = *ā-tura*, q. v.)

तुरकिन् *turakin*, *ī*, *iṇī*, *i*, Turkish; [cf. *turushka*.]

तुरक्व *turakva*, N. of a people, 'the Turks;' [cf. *turushka*.]

तुरग *tura-ga*, *turanga*. See 1. *tura*, p. 378.

तुरष्क *turashka*, N. of a country and people mentioned in the Srī-shavāyaṇa or part of the Romaka-siddhānta.

तुराषाह् *turā-shāh*. See 2. *tura*, col. 1.

तुरी 2. *turī*, f. (or *turi*, *is*, in the first sense; cf. *tuli*), the fibrous stick used by weavers to clean and separate the threads of the woof; a painter's brush; a shuttle; N. of a wife of Krishṇa (or Vasu-deva) and mother of Jaras. (For 1. *turī* see col. 1.)

तुरीप *turīpa*, *am*, n., Ved. seminal fluid; (*as*), m. an epithet of Tvashṭri, 'spermatic.'

तुरीय 1. *turīya*, P., Ved. *turīyati*, &c., to go or move; [cf. rt. 1. *tur* and *turaṇya*.]

तुरीय 2. *turīya*, *as*, *ā*, *am*, Ved. fourth, a fourth; consisting of four parts; whose power extends on all four sides, mighty; (*am*), n. the fourth state of the soul (according to the Vedānta phil.), that state in which it has become one with Brahma or the universal spirit; (*as*, *ā*, *am*), (with a different accent), a fourth, constituting the fourth part; (*am*), n. a fourth part, a quarter; [cf. *turya* and *ćaturtha*.] — *Turīya-bhāga*, *as*, m. a fourth part or share. — *Turīya-bhāj*, *k*, *k*, *k*, a sharer of a fourth. — *Turīya-varṇa*, *as*, *ā*, *am*, belonging to the fourth caste; (*as*), m. the fourth caste or tribe, a Śūdra. — *Turīyāṇśa* (°*ya-aṇ*°), *as*, m. a fourth part or share, a quarter. — *Turīyātīta* (°*ya-at*°), N. of an Upanishad. — *Turīyārdha* (°*ya-ar*°), *am*, n. one half of a fourth, an eighth part.

Turīyaka, *as*, *ā*, *am*, a fourth (part).

Turya, *as*, *ā*, *am*, = 2. *turīya*, fourth, a fourth; (*am*), n. the fourth state of the soul, in which it becomes one with Brahma, a quarter; (*as*, *ā*, *am*), being in the above state; the fourth (part). — *Turya-vah* or *-vāh*, *ṭ*, f. *turyauhī*, Ved. an ox or cow four years old.

तुरुष्क *turushka*, *ās*, m. pl., N. of a race, the Indo-Scythian race or Turks; (*as*), m. the country of this race, Toran or Turkestan; a prince of this race; (*as*, *am*), m. n. olibanum, Indian incense, the resin of the Boswellia Serrata; the resin of the Pinus Longifolia; [cf. *yāvana*.]

तुर्फरि *turphari*, Ved. (fr. rt. *triph*), according to Yāska = *kshipra-hantri*, striking quickly; (according to Sāy., *turpharī*, du. = killers of the enemy.)

Turpharītu, *us*, *us*, *u*, Ved. according to Yāska = *hantri*, striking; (according to Sāy., *turpharītā*, du. = *tarphitārau* = *śatrūṇām hantārau*.)

तुर्य *turya*. See above under 2. *turīya*.

तुर्या *turyā*, f. See col. 1.

तुर्व् *turv* [cf. rt. 1. *tur*], cl. 1. P., Ved. *tūrvati*, *tutūrva*, *tūrvitum*, to overpower, overcome, excel; to cause to overpower or conquer, help to victory; to save; to strike, to hurt, kill, injure; [cf. *tūrvayāṇa* and *tūrvi*.]

Turvaṇi, *is*, *is*, *i* (fr. rt. 1. *tur*), Ved. overpowering, excelling, victorious; (Sāy.) acting quickly, serving quickly, moving quickly; injuring or destroying enemies.

Turvan, *a*, n., Ved. (only used in the dat. *turvaṇe*), conquering, defeating, injuring.

तुर्वश *turvaśa*, *as*, m. (also written *turvasu*), Ved., N. of a hero and ancestor of the Āryan race, often mentioned in the Rig-veda and probably related to the Kaṇvas; he is generally mentioned together with his brother Yadu; N. of a whole race; [cf. *turvasu* and *taurvaśa*.]

तुर्वसु *turvasu*, *us*, m. (a later form of *turvaśa*), N. of a son of Yayāti and Devayānī and brother of Yadu.

तुर्वीति *turvīti*, *is*, m., Ved., N. of a man or of a race.

तुल् *tul* [cf. rt. *tūl*], cl. 10. P. A. (according to Vopa-deva also cl. 1. P.) *tolayati* or *tulayati*, *-te*, (the form *tolayati* is rarely used in the metaphorical sense), *tolati*, *atūtulat*, *-yitum*, to lift up, raise; to determine the weight of anything by lifting it; to weigh, poise, measure; to compare by weighing and examining; to ponder, weigh in the mind, consider; to examine with distrust, suspect; to make equal in weight, to equal, compare one thing with another (with inst., e. g. *na brāhmaṇais tulaye bhūtam anyat*, I do not compare any other being with Brāhmans); to counterpoise, counterbalance, outweigh, weigh against, equal in weight, match, be equal to (with acc.); to possess in the same degree, to attain, reach; [cf. rt. *dul*: Old Lat. *tul-o*, *te-tul-i*: Lat. *tul-i*, *lātus* (for *tlātus*), *tollere*, *toll-o*, *tolleno*, *tolerare*, *tolūtim*: Gr. τλῆ-ναι, τάλα-ς, πολύ-τλα-ς, ταλα-ό-ς, τλή-μων, τάλ-αντο-ν, ἀ-τάλαντο-ς, τάλ-αρο-ς, τελα-μών, τόλ-μα, τολμά-ω, Τάν-ταλο-ς: Goth. *thul-an*, 'to tolerate;' *us-thul-ain-s*, 'patience:' Angl. Sax. *tholian*, *thyldian*, *athylgian*: Old Germ. *dol-un*: Germ. *duld-en*: Slav. *tul-ŭ*, 'a quiver.']

Tulana, *am*, n. lifting, raising; weighing, measuring; rating, assessing, taxing; a particular high number.

Tulayitvā, ind. having weighed, having counterpoised, having made equal or like, &c.

Tulā, f. a balance, especially a fine balance, the beam of a balance, goldsmith's or assay scales; a measure, a weight, (*tulayā dhri*, to hold in a balance, to weigh); the balance as an ordeal; weighing; resemblance, likeness, equality, similarity; the sign of the zodiac Libra; the seventh sign in a circle divided like a zodiac; a measure or weight of gold and silver = 100 Palas or about 145 ounces troy; a kind of vessel; sloping beams or timbers in the roof of a house; [cf. *bhāra-tulā* and *tulopatulā*.] — *Tulā-koṭi*, *is*, *ī*, m. f. an ornament on the feet or toes of women; a particular weight; a hundred millions, = *arbuda*. — *Tulā-kośa* or *tulā-kosha*, *as*, m. a place where a balance or pair of scales is kept; ordeal by weighing; see *tulā-parīkshā*. — *Tulākośa-rahasya*, *am*, n. a mystical rite which consists in weighing seeds and thence calculating the fertility of the soil. — *Tulā-dāna*, *am*, n. the gift to a Brāhman of as much gold, silver, &c., as equals the weight of the body. — *Tulā-dhaṭa*, *as*, m. the scale or cup of a balance; an oar, a paddle. — *Tulā-dhara*, *as*, m. 'holding a pair of scales,' the sign of the zodiac Libra, the sun. — *Tulā-dhāra*, *as*, *ā*, *am*, 'holding a pair of scales;' trading, trafficking, a trader, a dealer; (*as*), m. the string of a balance; the beam; the sign of the zodiac Libra; N. of a merchant. — *Tulā-paddhati*, N. of a book by Kamalākara-bhaṭṭa. — *Tulā-parīkshā*, f. ordeal by the balance, (the weight of the accused being first taken, certain prayers and ceremonies are performed, after which he is weighed again; if lighter, he is innocent; if heavier, or as at first, guilty.) — *Tulā-purusha*, *as*, m. 'a weighed man,' or gold, jewels, and other ornaments equal to a man's weight, an offering of such extent constituting one of the sixteen pious gifts; a kind of penance. — *Tulāpurusha-dāna*, *am*, n. gift of gold or valuables to an amount equivalent to the weight of the donor. — *Tulā-pragraha* or *tulā-pragrāha*, *as*, m. the string of a balance. — *Tulā-māna*, *am*, n. measure by weight. — *Tulā-yashṭi*, *is*, m. or f. (?), the beam of a balance. — *Tulā-vat*, *ān*, *atī*, *at*, furnished with or possessed of a balance. — *Tulā-vīja*, *am*, n. the Guñjā or berry of the Abrus Precatorius, from which the goldsmith's or jeweller's weight in India is taken; the berry weighs about $1\frac{5}{16}$ grain troy, the factitious weight about $2\frac{3}{16}$.

—*Tulā-sūtra*, *am*, n. the string of a balance. —*Tulopatulā* (°*lā-up*°), f. a supporting beam or prop in the roof of a house (?).

Tulita, *as*, *ā*, *am*, made equal or like, equalled, compared (with inst., e. g. *śaśāṅkena tulita*, compared with the moon); weighed, counterpoised.

Tulya, *as*, *ā*, *am*, equal to, of the same kind or class, well matched, similar, comparable, equally valuable or precious, like, resembling (with gen. or inst., e. g. *tulya etasya*, equal to him; *prāṇais tulyā*, a woman as dear as life; or with the crude form in comp., e. g. *amrita-tulya*, similar to the immortals or to nectar; *etat-tulya*, equal to this man); fit for (with inst.); even, same; indifferent; (*am*), ind. equally, similarly, in like manner; (*as*), m., N. of a Gandharva. —*Tulya-tā*, f. or *tulya-tva*, *am*, n. equality, likeness, sameness, resemblance (with inst., e. g. *vayasā tulyatā*, equality in age); equality of place, conjunction (in astronomy); *drik-tulyatā*, conformity with any observed place. —*Tulya-tejas*, *ās*, *ās*, *as*, equal in splendor. —*Tulya-darśana*, *as*, *ā*, *am*, regarding with equal or indifferent eyes. —*Tulya-pāna*, *am*, n. drinking together, compotation. —*Tulya-bala*, *as*, *ā*, *am*, of equal strength. —*Tulya-bhāraṇā*, f. (in arithm. or algebra) combination of like or analogous sets of magnitude. —*Tulya-mūlya*, *as*, *ā*, *am*, of equal value. —*Tulya-yogitā*, f. 'combination of equal actions or qualities,' a figure in rhetoric. —*Tulya-rūpa*, *as*, *ā* or *ī*, *am*, of like or equal form; like, similar, analogous. —*Tulya-lakshaṇā*, f. a particular figure in rhetoric. —*Tulya-vanśa*, *as*, *ā*, *am*, equal in race, of equal race. —*Tulya-vikrama*, *as*, *ā*, *am*, of equal prowess. —*Tulya-vīrya*, *as*, *ā*, *am*, of equal strength. —*Tulya-vritti*, *is*, *is*, *i*, following the same or similar occupation. —*Tulya-śas*, ind. in equal parts. —*Tulya-śuddhi*, *is*, f. equal subtraction, transposition (in arithmetic). —*Tulya-śodhana*, *am*, n. reducing an equation by removing the like magnitudes on both sides. —*Tulyākriti* (°*ya-āk*°), *is*, *is*, *i*, of the same form, alike. —*Tulyātulya*, *as*, *ā*, *am*, similar and dissimilar, like and unlike. —*Tulyānumāna* (°*ya-an*°), *am*, n. like inference, a parallel case. —*Tulyodyoga* (°*ya-ud*°), *as*, *ā*, *am*, equal in labours or exertions.

तुलकुचि *tulakuci*, *is*, m., N. of a prince.

तुलभ *tulabha*, *ās*, m. pl., N. of a warrior-tribe.

Tulabhīya, *as*, m. a prince of the above tribe.

तुलसारिणी *tulasāriṇī*, f. = *tūṇa*, a quiver.

तुलसी *tulasī* or *tulasikā*, f. holy basil, a small shrub said to have been produced from the hair of the goddess Tulasī and held in veneration by the worshippers of Vishṇu (Ocymum Sanctum); N. of a deity. —*Tulasī-dveshā*, f. a kind of plant, = *varvarī*. —*Tulasī-pattra*, *am*, n. a Tulasī leaf, hence a very small gift. —*Tulasī-vivāha*, *as*, m. the marriage of an image of Vishṇu with the holy basil, a festival on the twelfth day in the first half of the month Kārttika. —*Tulasī-vrindāvana*, *as*, m. a small altar, a square pedestal before the gate of a Hindū house on which the sacred basil is planted.

तुलि *tuli*, *is*, or *tulī*, f. a fibrous stick or brush used by weavers for cleaning the threads of the woof; a painter's brush used for that purpose; [cf. *tūlī*, *tūli*, *tūlikā*, *turī*.] —*Tuli-phalā*, f. the Simul or silk-cotton tree; [cf. *tūli-phalā*.]

Tulinī (= *tūlinī*), f. the Simul or silk-cotton tree.

तुलिका *tulikā*, f. a small bird said to resemble the wagtail.

तुल्य *tulya*. See above.

तुवर *tuvara*, *as*, *ā*, *am*, astringent; beardless; (*as*, *am*), m. n. an astringent taste; (*as*), m. a sort of grain, = *tuvara-yāvanāla*; (*ī*), f. = *āḍhakī*, a kind of lentil, Cajanus Indicus; a fragrant earth; alum; [cf. *tūvara*.] —*Tuvara-yāvanāla*, *as*, m. a sort of grain, = *kashāya-yāvanāla*, &c. —*Tuvarī-śimba*, *as*, m. a kind of plant, Cassia Tora, = *cakra-mardaka*.

Tuvaraka, *as*, m. a sort of grain (?); N. of a tree growing in the countries bordering on the western ocean; (*ikā*), f. Cajanus Indicus; a sort of earth; alum.

तुवि *tuvi* (fr. rt. 2. *tu*), = *bahu*, much, many, great, strong, excessive, very, (only used in the Ved. compounds enumerated below); (*is*), f. = *tumbī*, a long gourd. —*Tuvi-kūrmi*, *is*, *is*, *i*, or *tuvi-kūrmin*, *ī*, *iṇī*, *i*, Ved. powerful in working, efficacious; (Sāy.) doing many and various deeds; epithet of Indra. —*Tuvi-kratu*, *us*, *us*, *u*, Ved. of a strong will; (Sāy.) doing many deeds; having much knowledge; epithet of Indra. —*Tuvi-ksha*, *as*, *ā*, *am*, Ved. epithet of Indra's bow, (according to Sāy. and the Nirukta = *bahu-vikshepa* or *mahā-vikshepa*), 'throwing far,' perhaps 'very destructive,' (*ksha* being then fr. rt. 4. *kshi*.) —*Tuvi-kshatra*, *as*, *ā*, *am*, Ved. ruling powerfully, (according to Mahī-dhara) preserving from many injuries, epithet of Aditi. —*Tuvi-gra*, *as*, *ā*, *am*, Ved. swallowing much; (Sāy.) sounding loudly; going quickly. —*Tuvi-grābha*, *as*, *ā*, *am*, Ved. seizing powerfully. —*Tuvi-gri*, *is*, *is*, *i*, Ved. swallowing much or greedily; (Sāy.) having a full throat or to be praised by many. —*Tuvi-grīva*, *as*, *ā*, *am*, Ved. having a powerful or firm or erect neck, having many throats, swallowing or consuming much, all-embracing. —*Tuvi-jāta*, *as*, *ā*, *am*, Ved. of strong or powerful nature, powerful; born for many, born for the protection of many; (Sāy.) born with many (qualities), from whom many are born; epithet of the gods Indra, Varuṇa, Varuṇa-Mitra, &c. —*Tuvi-deshṇa*, *as*, *ā*, *am*, Ved. granting excellent gifts, epithet of Indra; (Sāy.) giving much. —*Tuvi-dyumna*, *as*, *ā*, *am*, Ved. very glorious, powerful, wealthy; epithet of Indra, and of the Maruts. —*Tuvi-nrimṇa*, *as*, *ā*, *am*, Ved. very manly or valiant or courageous; epithet of Indra. —*Tuvi-prati*, *is*, *is*, *i*, Ved. (Sāy.) visiting many, approaching many; withstanding many, (perhaps rather) resisting powerfully; [cf. *a-prati*.] —*Tuvi-bādha*, *as*, *ā*, *am*, Ved. killing many. —*Tuvi-brahman*, *ā*, *ā*, *a*, Ved. very devoted or pious. —*Tuvi-manyu*, *us*, *us*, *u*, Ved. very zealous, very furious. —*Tuvi-mātra*, *as*, *ā*, *am*, Ved. making or creating much, very efficacious, measuring many (?). —*Tuvi-mraksha*, *as*, *ā*, *am*, Ved. injuring greatly, destructive; (Sāy.) destroying much (timber). —*Tuvi-rādhas*, *ās*, *ās*, *as*, Ved. granting in abundance; (Sāy.) opulent, having great wealth. —*Tuvi-vāja*, *as*, *ā*, *am*, Ved. having much food or strength, strengthening, abounding with food. —*Tuvi-śagma*, *as*, *ā*, *am*, Ved. able to do much; (Sāy.) having much enjoyment or pleasure. —*Tuvi-śushma*, *as*, *ā*, *am*, Ved. high-spirited; (Sāy.) of great power, very strong, epithet of Indra and of Indra-Varuṇa. —*Tuvi-śravas*, *ās*, *ās*, *as*, Ved. highly renowned, having great fame. —*Tuviśravas-tama*, *as*, *ā*, *am*, having very great fame, an epithet of Agni. —*Tuvishṭama*, *as*, *ā*, *am*, Ved. strongest, most powerful, most valid. —*Tuvish-mat*, *ān*, *atī*, *at*, Ved. powerful, mighty, efficacious. —*Tuvi-shvaṇas* (°*vi-sv*°), *ās*, *ās*, *as*, or *tuvi-shvaṇi*, *is*, *is*, *i*, or *tuvi-shvan*, *ā*, *ā*, *a*, Ved. loud-sounding, roaring. —*Tuvī-magha*, *as*, *ā*, *am*, Ved. giving abundantly; (Sāy.) having great riches, epithet of Indra, and of the Maruts. —*Tuvī-rava*, *as*, *ā*, *am*, Ved. making a terrible noise (in battle &c.). —*Tuvī-ravat*, *ān*, *atī*, *at*, Ved. making a great noise (?); (Sāy.) possessed of many praisers, (either for *tuvīrava-vat*, or *ravān* may be an irregular nom. case of the part. *ravat*.) —*Tuvy-ojas*, *ās*, *ās*, *as*, Ved. very strong or powerful.

तुश 1. *tuś*, cl. 1. A., Ved. *tośate*, &c., to drip, trickle; sprinkle; (Sāy.) to be struck; to be pressed out or extracted; to be drunk; [cf. *tośa* and *tośas*.]

तुश 2. *tuś* (for *tush*?), cl. 1. A., Ved. *tośate*, &c., to quiet, pacify, appease, satisfy.

तुष *tush* [cf. rt. 1. *jush*], cl. 4. P. (ep. also A.) *tushyati*, *-te*, *tutosha*, *tokshyati*, *atushat*, *toshṭum*, to become tranquil or calm or quiet; to be contented or satisfied, to be pleased or delighted with anything or any person (with inst., gen., loc. or *prati* after the acc., e. g. *dattena tushyati*, he is satisfied with the gift; *tasya* or *tena* or *tasmin* or *tam prati tushyāmi*, I am pleased with him); to satisfy, please (with acc., e. g. *sā patim na tutosha*, she did not please her husband): Caus. P. *toshayati*, *-yitum*, to make satisfied, satisfy, please, gratify, gladden, quiet, calm, appease, pacify; to gratify any one with anything (with acc. of the person and inst. of the thing, e. g. *toshaya Haraṃ tapasā*, gratify Śiva with penance; *ātmānam toshayati*, he satisfies himself, he becomes satisfied): Desid. *tutukshati*: Intens. *totushyate*, *totoshṭi*; [cf. *tūshṇīm*; cf. also Lith. *tészju*, 'to recreate, to refresh;' Lat. *taceo*; Goth. *thahan*.]

Tushita, *ās*, m. pl. a class of subordinate deities, thirty-six in number (sometimes reckoned as twelve in number and identified with the twelve Ādityas); N. of twelve sons of Bhaga-vat; (*as*), m. a N. of Vishṇu (one of the Ādityas); (*ā*), f., N. of the wife of Veda-śiras and mother of the god Vibhu. —*Tushita-kāyika*, *as*, *ā*, *am*, belonging to the body or class of the Tushitas.

Tushṭa, *as*, *ā*, *am*, satisfied, contented, pleased, glad, &c. —*Tushṭa-dhī*, *dhīs*, *dhīs*, *dhi*, pleased in mind, satisfied.

Tushṭi, *is*, f. satisfaction, gratification, contentment, pleasure; acquiescence, indifference to everything but that possessed, (the Sāṅkhya phil. reckons nine kinds of Tushṭi); Contentment personified as a daughter of Daksha and mother of Santosha or Muda; N. of a daughter of Kaśyapa; of a deity sprung from the Kalās of Prakriti and wife of Ananta; of a Mātṛikā; of one of the Kalās of the moon. —*Tushṭi-kara*, *as*, *ā* or *ī*, *am*, causing satisfaction, pleasing, gratifying, satisfying. —*Tushṭi-janana*, *as*, *ī*, *am*, or *tushṭi-da*, *as*, *ā*, *am*, giving or producing satisfaction, affording pleasure, gratifying. —*Tushṭi-mat*, *ān*, *atī*, *at*, pleased, gratified; (*ān*), m., N. of a prince, a son of Ugra-sena.

Tushṭvā, ind. having pleased or satisfied.

Tushya, *as*, *ā*, *am*, to be satisfied or gratified, easily satisfied; an epithet of Śiva.

Tosha, *toshita*, &c. See s. v.

तुष *tusha*, *as*, m. (perhaps connected with *tvac*), the husk or chaff of grain, of corn, rice, &c. [cf. *a-tusha*, *ut-tusha*, *nis-tusha*, *tuccha*]; Beleric Myrobalan, Terminalia Bellerica. —*Tusha-graha*, *as*, m. Agni or fire ('seizing the husk'). —*Tusha-ja*, *as*, *ā*, *am*, produced from husk or chaff. —*Tushaja-ka*, *as*, m., N. of a Sūdra. —*Tusha-dhānya*, *am*, n. a leguminous plant; N. of a place. —*Tusha-vana*, *as* or *am*, m. or n. (?), N. of a place; (a various reading has *tumva-vana*.) —*Tusha-sāra*, *as*, m. (= *tusha-graha*), Agni or fire. —*Tushāgni* (°*sha-ag*°), *is*, m. or *tushānala* (°*sha-an*°), *as*, m. a conflagration of chaff or of the husk of corn; a capital punishment which consists in twisting dry straw &c. round the limbs of a criminal and setting it on fire. —*Tushāmbu* (°*sha-am*°), *u*, n. sour rice or barley-gruel. —*Tushottha* (°*sha-ut*°), *as*, m. or *tushodaka* (°*sha-ud*°), *am*, n. sour rice-gruel or barley-gruel, ('made from husk.')

तुषस्प *tushaspa*, *as*, m., N. of a man.

तुषार *tushāra*, *as*, *ā*, *am* (said to be fr. rt. *tush*), cold, frigid, frosty, dewy; (*as*), m. frost, cold; ice, snow, mist, dew, thin rain; N. of a place mentioned in the Śrī-shavāyana or part of the Romaka-siddhānta; (*ās*), m. pl., N. of a race; [cf. *tuhina*; cf. also Angl. Sax. *thystre*, *thystrian*, *theostre*, *theosterlic*.] —*Tushāra-kaṇa*, *as*, m. a

dew-drop, an icicle, hoar frost. — *Tushāra-kāla, as,* m. winter, the cold season. — *Tushāra-kiraṇa, as,* m. the moon (' having cold rays'). — *Tushāra-giri, is,* m. the snowy mountain, the Himālaya. — *Tushāra-gaura, as, ī, am,* white as snow, white with snow; camphor. — *Tushāra-raśmi, is,* m. the moon; [cf. *tushāra-kiraṇa.*] — *Tushārādri* (°*ra-ad*°), *is,* m. or *tushāra-parvata* or *tushāra-śaila, as,* m. the Himālaya mountain.

तुषित *tushita, tushṭi,* &c. See under rt. *tush.*

तुष्टु *tushṭu, us,* m. a jewel worn in the ears.

तुस् *tus,* cl. 1. P. *tosati,* &c., to sound.

तुस *tusa, as,* m. the husk of corn or rice, = *tusha,* q. v.

तुस्त *tusta, as, am,* m. n. dust; husk; (a various reading for *busta*); [cf. *tūsta;* Angl. Sax. and Eng. *dust.*]

तुह् *tuh,* cl. 1. P. *tohati,* &c., to hurt, pain, kill.

तुहर *tuhara, as,* m., N. of one of the attendants of Skanda; (also written *tuhūra.*)

तुहिन *tuhina, as, ā, am* (said to be fr. rt. *tuh*), cold, frigid, frosty; (*am*), n. mist, dew, snow, frost, cold; moonlight, moonshine; camphor; (*ā*), f., N. of a tree, = *śuka-nāsa;* [cf. *tushāra;* Hib. *deigh,* ' ice.'] — *Tuhina-kaṇa, as,* m. a dew-drop; snow-flake. — *Tuhina-kiraṇa, as,* m. ' cold-rayed,' the moon. — *Tuhinakiraṇa-putra, as,* m. the son of the moon, the planet Mercury. — *Tuhina-gu, us,* m. ' having cold rays,' the moon. — *Tuhina-dyuti, is,* m. or *tuhina-raśmi, is,* m. ' cold-rayed,' the moon. — *Tuhina-śarkarā,* f. a piece of ice, ice. — *Tuhina-śaila, as,* m. a snowy mountain, a snowy peak, the Himālaya. — *Tuhināṇśu* (°*na-aṇ*°), *us,* m. ' cold-rayed,' the moon; camphor. — *Tuhināṇśu-taila, am,* n. oil of camphor. — *Tuhinaćala* (°*na-ać*°), *as,* m. or *tuhinādri* (°*na-ad*°), *is,* m. a snow mountain, a snowy peak, the Himālaya.

तुहुण्ड *tuhuṇḍa, as,* m., N. of a Dānava; of a son of Dhṛita-rāshṭra.

तूख *tūkha, as,* m., N. of a man.

तूड् *tūḍ* (= *tuḍ*), cl. 1. P. *tūḍati,* &c., to split; to slight, disrespect.

तूण् *tūṇ* [cf. *kūṇ* and *ćūṇ*], cl. 10. P. *tūṇayati, -yitum,* to shrink, contract, close as the eyelids, wink; A. *tūṇayate,* to fill, fill up.

तूण *tūṇa, as, ī,* m. f. (this word appears to be connected with the preceding root, which may perhaps be formed from it), a quiver; (*ī*), f. an internal disease by which the anus and the bladder become painfully affected; the Indigo plant; [cf. Slav. *tūl,* ' quiver.'] — *Tūṇa-dhāra, as,* m. a quiver-bearer (a kind of officer). — *Tūṇa-mukha, am,* n. the mouth or opening of a quiver. — *Tūṇa-vat, ān, atī, at,* furnished with a quiver.

Tūṇi, is, m. a quiver [cf. *tūṇa* and *tūṇī*]; N. of a prince, father of Yugan-dhara.

Tūṇika or *tūṇīka, as,* m., N. of a tree, = *nandī-vriksha.*

Tūṇin, ī, inī, i, having a quiver, quivered; (*ī*), m., N. of a tree, = *nandī-vriksha.*

Tūṇīra, as, am, m. n. a quiver. — *Tūṇīra-vat, ān, atī, at,* provided with a quiver.

तूणक *tūṇaka, as,* m. a kind of metre consisting of four lines of fifteen syllables each.

तूणव *tūṇava, as,* m., Ved. a wind instrument, a flute (?). — *Tūṇava-dhma, as,* m., Ved. a flute-player (?).

तूणिक *tūṇika, tūṇīka.* See above.

तूतक *tūtaka, am,* n. = *tuttha,* blue vitriol.

तूतुजान *tūtujāna, as, ā, am* (fr. rt. 2. *tuj*), Ved. hastening, quick, eager, ardent.

Tūtuji, is, is, i, Ved. quick, swift; (a various reading has *tūtujit.*)

तूतुम *tūtuma, as, ā, um,* Ved. granting much (?); (Sāy.) quick, active; [cf. *tumra.*]

तूद *tūda, as,* m. = *tūla-vṛiksha,* the cotton tree; also = توت, the mulberry tree; Thespesia Populneoides; (*ī*), f., N. of a district.

तूपर *tūpara, as, ā, am,* Ved. hornless, (often applied to a goat, and sometimes used alone to denote ' a hornless goat.')

तूबर *tūbara,* see *tūvara; tūbarikā, tubarī,* and *tūbarīkā,* f. = *tubarikā,* a kind of earth.

तूय *tūya, as, ā, am* (fr. rt. 2. *tu*), Ved. strong, powerful; (Sāy.) quick, not delaying; (*am*), n. water; (*am*), ind. quickly, swiftly.

तूर् 1. *tūr* [cf. rt. 1. *tur* and *tvar*], cl. 4. A. *tūryate,* &c., to go quickly, make haste; to kill, hurt, injure.

तूर् 2. *tūr, r, r, r* (fr. *tvar*), hastening; a courier; (*r*), f. speed, swift motion, swiftness; [cf. 2. *tur.*]

तूर *tūra, am,* n. = 1. *tūrya,* any musical instrument; (*ī*), f. a thorn-apple; [cf. *ardha-tūra.*]

तूर्घ्न *tūrghna, am,* n., N. of the northern part of Kuru-kshetra.

तूर्ण *tūrṇa, as, ā, am* (fr. rt. *turv* and *tvar*), quick, expeditious; fleet; (*am*), n. rapidity, quickness; (*am*), ind. quick, swift, quickly, speedily, in haste; [cf. Hib. *tann,* ' quick.'] — *Tūrṇa-vani,* quickly honouring or serving, (a word made by Yāska to explain the etymology of *turvaṇi,* q. v.) — *Tūrṇodita* (°*ṇa-ud*°), *as, ā, am,* spoken quickly, uttered rapidly.

Tūrṇaka, as or *am,* m. or n. (?), a sort of rice which ripens quickly.

Tūrṇi, is, is, i, Ved. quick, swift, expeditious; clever, zealous; (*is*), m. f. speed, velocity, expedition; (*is*), m. the mind; a Śloka; dirt, excrement. — *Tūrṇy-artha, as, ā, am,* Ved. pursuing an object with zeal, eager to accomplish a purpose; (Sāy.) going quickly.

Tūrta, as, ā, am, Ved. quick, speedy.

तूर्णाश *tūrṇāśa, am,* n., Ved. water; a waterfall (?).

तूर्य 1. *tūrya, am,* n., Ved. an abstract noun of 2. *tur,* occurring at the end of comp. [cf. *ap-tūrya* under *apta,* &c.]; (*as, am*), m. n. a musical instrument, of which four kinds are sometimes reckoned, (wind instruments, stringed instruments, &c.); *sa-tūrya,* accompanied by music; *sa-tūryam,* with music; [cf. *maṅgala-t*°, *mṛityu-t*°, *yāma-t*°, *taurya.*] — *Tūrya-khaṇḍa, as,* m. a musical instrument, a sort of tabor. — *Tūrya-maya, as, ī, am,* representing music, musical. — *Tūryaugha* (°*ya-ogha*), *as,* m. a band of instruments.

तूर्य 2. *tūrya, as, ā, am* (for *turya*), a fourth, a quarter.

तूर्वयाण *tūrvayāṇa, as, ā, am* (fr. rt. *turv*), Ved. overpowering; (Sāy.) going quickly, having a rapid course (as if *tūrva-yāna*); (*as*), m., N. of a man.

Tūrvi, is, is, i, Ved. excelling, superior; (Sāy.) quick, rapid.

तूल् *tūl* [cf. *tul*], cl. 1. P. and according to some cl. 10. P. A. *tūlati, tūlayati, -te,* &c., to ascertain quantity or weight; to weigh, measure; to fill; [cf. rt. *tūṇ.*]

तूल *tūla, am,* n. a tuft of grass or reeds &c.; the panicle of a flower or plant; (*as, am*), m. n. cotton; (*am*), n. the mulberry, Morus Indica; the thorn-apple; the sky, air, atmosphere; (*ā*), f. the cotton tree; the wick of a lamp, cotton twisted into that form for applying unguents &c.; (*ī*), f. cotton; the wick of a lamp; a weaver's fibrous stick or brush, a painter's brush &c.; the Indigo plant; [cf. *indra-tūla* &c.] — *Tūla-kārmuka* or *tūla-ćāpa, am,* n. or *tūla-dhanus, us,* n. ' cotton-bow,' i. e. a bow or similarly shaped instrument used for cleaning cotton. — *Tūla-nālī* or *tūla-nālikā,* f. ' cotton-tube,' i. e. a thick roll of cotton which is drawn out in spinning. — *Tūla-piću, us,* m. = *tūla* or *piću,* cotton. — *Tūla-mūla,* N. of a district on the Candra-bhāgā. — *Tūla-vṛiksha, as,* m. the cotton tree. — *Tūla-śarkarā,* f. a pod or seed of the cotton plant, any seed yielding a similar substance. — *Tūla-sećana, am,* n. the act of spinning (' sprinkling or moistening the cotton').

Tūlaka, am, n. cotton.

Tūli, is, f. a painter's brush or pencil or a fibrous stick so used and for other purposes; [cf. *tūlī* under *tūla.*] — *Tūli-phalā,* f. the silk-cotton tree.

Tūlikā, f. a pencil, a brush, a painter's brush or stick with a fibrous extremity used as one; a wick or twist of cotton either for a lamp or for applying unguents, a whisk of any soft substance, &c.; a kind of probing-rod; a mattress or quilt filled with cotton, a bed, a down or cotton bed; an ingot mould.

Tūlinī, f. the silk-cotton tree; a kind of bulbous plant, = *lakshmaṇā-kanda.*

तूवर *tūvara, as, ā, am,* = *tuvara,* astringent; (*as*), m. an astringent taste; a bull without horns [cf. *tūpara*] though of an age to have them; a beardless man; a eunuch; (*ī*), f. a fragrant earth, = *tuvarī.*

Tūvaraka, as, ā, am, unmanly; a eunuch; (used as a taunt or abusive epithet.)

Tūvarikā, f. = *tuvarikā,* a kind of earth.

तूष् *tūsh* (= *tush*), cl. 1. P. *tūshati,* &c., to be satisfied or pleased; to satisfy.

तूष *tūsha, as, am,* m. n., Ved. a lappet, the border or fringe of a garment.

तूष्णीम् *tūshṇīm,* ind. (fr. rt. *tush* with the termination *nīm,* as in *idānīm, tadānīm,* &c.; cf. *josham* fr. rt. 1. *jush*), silent, in silence, silently, quietly, still, softly, without speaking, without noise. — *Tūshṇīm-śansa, as,* m., Ved. silent recitation, certain formulas or verses to be recited; [cf. Russ. *tishina,* ' silence, tranquillity:' Lith. *tylà,* ' silence;' *tylù,* ' to be silent:' Hib. *tosd,* ' silence, taciturnity;' *tosdadh,* ' silencing, confutation.'] — *Tūshṇīm-śīla, as, ā, am,* silent, taciturn. — *Tūshṇīn-gaṅgam,* ind. (a place) where the Ganges flows silently. — *Tūshṇīm-bhāva, as,* m. the being silent, silence, taciturnity; (rarely spelt *tushṇī-bhāva.*) — *Tūshṇīm-bhūta, as, ā, am,* being silent, silent. — *Tūshṇīm-bhūya, as, ā, am,* become silent. — *Tūshṇī-śīla* = *tūshṇīm-śīla,* (perhaps a wrong reading.)

Tūshṇīka, as, ā, am, silent, taciturn; (*am* or *ām*), ind. silently, quickly.

तूस्त *tūsta, am,* n. (said to be fr. rt. *tus*), a braid of hair, matted or clotted hair; dust; sin; an atom, any very minute or delicate substance.

तृ *tṛi, tā,* m. (for *stṛi*), Ved. a star; [cf. *tāra.*]

तृंह् *triṇh.* See rt. *tṛih,* p. 383, col. 2.

Triṇhaṇa, am, n. crushing, bruising, hurting, killing.

Triṇhaṇīya, as, ā, am, to be crushed, killed, &c.

Tṛiḍha, as, ā, am, crushed, bruised, hurt, injured, &c. See under rt. *tṛih,* p. 383.

तृक्वन् *tṛikvan, ā,* m., Ved. a thief; (also read *tṛikvan* and *ṛikvan.*)

तृक्ष् *tṛiksh,* cl. 1. P. *tṛikshati,* &c., to go, move or approach; [cf. rt. *stṛiksh:* Gr. τρέχω: Goth. *thragjan,* 'to run;' *treihan,* 'to urge:' Hib. *teilg,* 'to go;' *teilgin,* 'a shock.']

तृक्ष *tṛiksha, as,* m. or *tṛikshas, as,* n., Ved. strength (?), [cf. *trakshas*]; (*as*), m. a kind of tree (?); N. of a man.

तृक्षाक *tṛikshāka, as,* m., N. of a man.

तृक्षि *tṛikshi, is,* m., N. of a man with the patronymic Trāsadasyava.

तृख *tṛikha, am,* n. nutmeg.

तृच *tṛića* or *trića, as, am,* m. n. (fr. *tri-ṛić*), a strophe consisting of three verses; [cf. *try-ṛić.*] — *Tṛića-klṛipta, as, ā, am,* Ved. arranged in strophes of three verses each.

तृढ *tṛiḍha.* See above.

तृण् *tṛiṇ* (according to some, a rt. formed from the conjugational base of rt *tṛid*), cl. 8. P. A. *tṛiṇoti, -ṇute,* or *tarṇoti, -ṇute,* &c., to eat (especially grass), to graze; [cf. *tṛiṇa.*]

तृण *tṛiṇa, am,* n. (according to the lexicographers also *as,* m.; perhaps connected with the preceding rt. or fr. rt. *stṛi,* to spread, or rt. *tṛī,* to pierce, cf. *taru;* but according to native authorities fr. rt. *tṛih;* according to the conjecture of others, *tṛiṇa* is for *tṛinna* fr. rt. *tṛid*), grass, a herb or any gramineous plant, a blade of grass, a bamboo, a reed, (often a symbol of minuteness and worthlessness); straw, grass or reeds for roofing a house [cf. rt. *jval*]; (*as*), m., N. of a man; N. of a prince, a son of Uśīnara; [cf. Goth. *thaurnus;* Angl. Sax. *thorn;* Germ. *dorn;* Russ. *tern,* 'thorn;' Hib. *dreas, dris,* 'a briar, bramble.'] — *Tṛiṇa-karṇa, as,* m. N. of a man; (*ās*), m. pl. the descendants of this man. — *Tṛiṇa-kāṇḍa, am,* n. a heap or quantity of grass. — *Tṛiṇa-kuṅkuma, am,* n. a sort of perfume. — *Tṛiṇa-kuṭī,* f. or *tṛiṇa-kuṭīraka, am,* n. a hut of grass or straw. — *Tṛiṇa-kūṭa, as, am,* m. n. a heap of grass. — *Tṛiṇa-kūrma, as,* m. a long gourd, Cucurbita Lagenaria (= *tumbī*). — *Tṛiṇa-ketakī,* f. a kind of Tabāshīr (*tavakshīra*). — *Tṛiṇa-ketu, us,* or *tṛiṇa-ketuka, as,* m. a bamboo; [cf. *tṛiṇa-dhvaja.*] — *Tṛiṇa-gaḍa, as,* m. a sort of sea crab, = *uć-ćiṅgaṭa.* — *Tṛiṇa-gandhā,* f. Batatas Paniculata, = *vidārī;* [cf. *ikshu-gandhā.*] — *Tṛiṇa-godhā,* f. a kind of newt, a chameleon, a worm, = *ćitra-kola* and *kṛikalāsa.* — *Tṛiṇa-gaura, am,* n. a sort of perfume, = *tṛiṇa-kuṅkuma.* — *Tṛiṇa-granthi, is,* f., N. of a plant, = *svarṇa-jīvantī.* — *Tṛiṇa-grāhin, ī,* m. sapphire, = *nīla-maṇi;* another gem, commonly *kāphura-dānā,* amber, &c., or any gem which being rubbed becomes electrically attractive. — *Tṛiṇa-ćara, as* or *am,* m. or n. (?), a kind of gem, = *go-meda.* — *Tṛiṇa-jambhan, ā, ā, a,* grass-toothed, having teeth like grass, &c., graminivorous, feeding on grass. — *Tṛiṇa-jalāyukā* or *tṛiṇa-jalūkā,* f. a caterpillar. — *Tṛiṇa-jāti, is,* m. the vegetable kingdom. — *Tṛiṇa-jyotis,* a particular kind of shining plant. — 1. *tṛiṇa-tā,* f. or *tṛiṇa-tva, am,* n. the aggregate properties of grass or herbage, the state or condition of grass, gramineousness; (for 2. *tṛiṇatā* see col. 3.) — *Tṛiṇa-duh, -dhuk,* m. = *baḍavāgni.* — *Tṛiṇa-druma, as,* m. a palm-tree, any of the various species, as the palmyra, cocoa-nut, date, &c.; [cf. *tṛiṇa-vṛiksha.*] — *Tṛiṇa-dhānya, am,* n. grain growing wild or without cultivation; [cf. *tṛiṇānna.*] — *Tṛiṇa-dhvaja, as,* m. a bamboo; [cf. *tṛiṇa-ketu.*] — *Tṛiṇa-nimba, as,* m. a kind of Nimba growing in Nepal (*nepāla-nimba*); Agathotes Chirayta (*kirāta-tikta*). — *Tṛiṇa-pa, as,* m., N. of a Gandharva. — *Tṛiṇa-pańća-mūla, am,* n. an aggregate of five roots of gramineous plants, viz. of rice, sugar-cane, Darbha, Scirpus Kysoor (*kaśeru*), and a cane similar to Saccharum Sara (= *śara*). — *Tṛiṇa-pattrikā,* f. a kind of sugar-cane (*ikshu-darbhā*). — *Tṛiṇa-pattrī,* f. a kind of grass, = *gaṇḍāśinī.* — *Tṛiṇa-padī,* f. having legs as thin as blades of grass. — *Tṛiṇa-pāṇi, is,* m., N. of a Ṛishi. — *Tṛiṇa-pīḍa, am,* n. pressing as close as grass, hand to hand fighting, close quarters. — *Tṛiṇa-pushpa, am,* n. a kind of perfume, = *tṛiṇa-kuṅkuma;* (*ī*), f. a kind of plant, = *sindūra-pushpī.* — *Tṛiṇa-pūlaka* = *tṛiṇa-pūlī* (?). — *Tṛiṇa-pūlī,* f. a mat, a seat made of reeds or basket-work. — *Tṛiṇa-prāya, as, ā, am,* worth a straw, worthless. — *Tṛiṇa-maṇi, is,* m. 'straw-attracting gem,' a sort of gem, apparently amber; [cf. *tṛiṇa-grāhin.*] — *Tṛiṇa-maya, as, ī, am,* consisting or made of grass, grassy. — *Tṛiṇa-mushṭi, is,* f. a handful of grass. — *Tṛiṇa-rāj, ṭ,* m. 'the king of the grasses,' the vine-palm. — *Tṛiṇa-rāja, as,* m. 'the king of the grasses,' the palm or the palmyra-tree, Borassus Flabelliformis; the cocoa-nut tree; bamboo; sugar-cane. — *Tṛiṇa-rājan, ā,* m. 'the king of the grasses,' the vine-palm. — *Tṛiṇa-vat, ān, atī, at,* abounding in grass, grassy. — *Tṛiṇa-valva-ja, as* or *am,* m. or n. (?), Saccharum Cylindricum; (*ā*), f. = *valva-jā.* — *Tṛiṇa-vindu, us,* m., N. of an ancient sage and prince; [cf. *tārṇavindavīya.*] — *Tṛiṇavindu-saras, as,* m., N. of a lake. — *Tṛiṇa-vistara, as,* m. a heap of grass. — *Tṛiṇa-vīja* or *tṛiṇa-vījaka* or *tṛiṇavījottama* (°*ja-ut*°), *as,* m. a kind of grain, = *śyāmāka.* — *Tṛiṇa-vṛiksha, as,* m. the fan-palm; the date tree; the cocoa-nut tree; the areca-nut tree; Pandanus Odoratissimus; [cf. *tṛiṇa-druma.*] — *Tṛiṇa-śīta, am,* n. a kind of fragrant grass, Andropogon Serratus; (*ā*), f. a kind of aquatic plant, = *jala-pippalī.* — *Tṛiṇa-śūnya, as,* m. Jasminum Sambac; the fruit of Pandanus Odoratissimus. — *Tṛiṇa-śūlī,* f. a kind of plant. — *Tṛiṇa-śoṇita, am,* n. a kind of perfume, = *tṛiṇa-kuṅkuma;* [cf. *tṛiṇāsṛij.*] — *Tṛiṇa-śoshaka, as,* m. a kind of serpent. — *Tṛiṇa-śauṇḍikā,* f. a kind of Achyranthes. — *Tṛiṇa-shaṭpada, as,* m. a wasp ('an insect with six feet infesting grass'). — *Tṛiṇa-sārā,* f. the plantain or banana, Musa Sapientum. — *Tṛiṇa-siṅha, as,* m. an axe ('a reed lion'). — *Tṛiṇa-somāṅgiras* (°*ma-an*°), *ās,* m., N. of one of the seven sacrificial priests of Yama. — *Tṛiṇa-skanda, as,* m., Ved., N. of a man; (Sāy.) trembling or fading away like grass. — *Tṛiṇa-harmya, as,* m. a house or upper room of grass or straw. — *Tṛiṇāṅhripa* (°*ṇa-aṅ*°), *as,* m. a kind of grass, = *manthānaka-tṛiṇa;* (also read *tṛiṇāṅghripa.*) — *Tṛiṇāgni* (°*ṇa-ag*°), *is,* m. a grass fire, i. e. one quickly extinguished; conflagration of straw or chaff; burning a criminal wrapped up in straw. — *Tṛiṇāńjana* (°*ṇa-ań*°), *as,* m. a chameleon, a lizard. — *Tṛiṇāṭavī* (°*ṇa-aṭ*°), f. a forest abounding in grass. — *Tṛiṇāḍhya* (°*ṇa-āḍh*°), *as,* m. a kind of grass, = *parvata-tṛiṇa;* [cf. *pattrāḍhya.*] — *Tṛiṇānna* (°*ṇa-an*°), *am,* n. rice growing wild; [cf. *tṛiṇa-dhānya.*] — *Tṛiṇāmla* (°*ṇa-am*°), *am,* n. a kind of grass, = *lavaṇa-tṛiṇa.* — *Tṛiṇāri* (°*ṇa-ari*), *is,* m. a kind of Mollugo, (a common weed.) — *Tṛiṇāvarta* (°*ṇa-āv*°), *as,* m., N. of a man. — *Tṛiṇāvarta-vadha, as,* m., N. of a chapter of the Gaṇeśa-khaṇḍa or third part of the Brahmavaivarta-Purāṇa. — *Tṛiṇā-valli-tīrtha,* N. of a place mentioned in the Rasika-ramaṇa by Raghu-nātha. — *Tṛiṇāsṛij* (°*ṇa-as*°), *k,* n. a kind of perfume, = *tṛiṇa-kuṅkuma, tṛiṇa-śoṇita.* — *Tṛiṇekshu* (°*ṇa-ik*°), *us,* m. a kind of long grass, Saccharum Cylindricum. — *Tṛiṇendra* (°*ṇa-in*°), *as,* m. 'prince of the grasses,' the palmyra-palm (= *tāla*); [cf. *tṛiṇa-rāja.*] — *Tṛiṇottama* (°*ṇa-ut*°), *us,* m. 'best of grasses,' a kind of Andropogon (*ukhararala*). — *Tṛiṇottha* (°*ṇa-ut*°), *as,* m. a kind of perfume, = *tṛiṇa-kuṅkuma.* — *Tṛiṇodaka* (°*ṇa-ud*°), *am,* n. grass and water. — *Tṛiṇodbhava* (°*ṇa-ud*°), *as,* m. rice &c. growing wild or without cultivation; a kind of perfume, = *tṛiṇottha.* — *Tṛiṇolapa* (°*ṇa-ul*°), *am,* n. grass and shrubs. — *Tṛiṇolkā* (°*ṇa-ul*°), f. a torch of hay; a fire-brand made of a wisp of straw. — *Tṛiṇaukas* (°*ṇa-ok*°), *as,* n. a hut, a house of straw or mats. — *Tṛiṇaushadha* (°*ṇa-osh*°), *am,* n. the fragrant bark of Feronia Elephantum (= *elavāluka*).

Tṛiṇaka, am, n. grass, a worthless blade of grass; (*as*), m., N. of a man.

Tṛiṇakīyā, f. a grassy place.

Tṛiṇasa, as, ā, am, grassy, abounding in grass, &c.

Tṛiṇī-kṛi, cl. 8. P. *-karoti, -kartum,* to make straw of, to make light of. — *Tṛiṇī-kṛitya,* having esteemed as lightly as straw.

Tṛiṇiya, as, ā, am, relating to grass (?).

Tṛiṇyā, f. a heap or quantity of grass or straw.

तृणता 2. *tṛiṇatā,* f. (for 1. see under *tṛiṇa,* col. 1), a bow, = *tṛiṇatā.*

तृणमत्कृण *tṛiṇamatkṛiṇa* or *tṛiṇamatkuṇa, as,* m. a bail or surety, security, warranty; (the right reading may be *ṛiṇamatkuṇa.*)

तृणाङ्कु *tṛiṇāṅku, us,* m., N. of an ancient sage.

तृणामल्ल *tṛiṇāmalla,* N. of a temple; (also read *tṛiṇāmalla* and *trimalla* and *tṛiṇāvallī-tīrtha.*)

तृण्ण *tṛiṇṇa.* See under rt. *tṛid* below.

तृत *tṛita* = *trita,* q. v.

तृतीय *tṛitīya, as, ā, am* (fr. *tri*), the third; forming or constituting the third part; (*as*), m., scil. *varṇa,* the third consonant of a Varga (i. e. *g, j, ḍ, d, b*); (*ā*), f., scil. *tithi,* the third day in a half month; scil. *vibhakti,* the terminations of the third case, the third case, the instrumental; (*am*), n. a third part; (*am* or *ena*), ind. at or for the third time, thirdly; [cf. Zend *thri-tya;* Lith. *tré-ćia-s* of *trétias;* Lat. *ter-tius;* Gr. τρίτος; Goth. *thri-dya;* Slav. *tre-tiĭ;* Scot. *tri-teamh;* Hib. *triugha.*] — *Tṛitīya-tā,* f. 'thirdness,' the condition of the third consonant of a Varga. — *Tṛitīya-prakṛiti, is,* f. ('the third nature'), a eunuch; the neuter gender. — *Tṛitīya-savana, am,* n., Ved. the third Soma offering (in the evening). — *Tṛitīya-savanīya, as, ā, am,* belonging to the third Soma offering. — *Tṛitīya-svara, am,* n., N. of a Sāman. — *Tṛitīyāṅśa* (°*ya-aṅ*°), *as,* m. a third part; (*as, ā, am*), receiving a third as one's share. — *Tṛitīyā-prakṛiti, is,* f. a eunuch; a hermaphrodite; the neuter gender, = *tṛitīya-prakṛiti.* — *Tṛitīyā-samāsa, as,* m. a compound word (Tat-purusha), the former member of which would stand in the instrumental case, if separated from the latter.

Tṛitīyaka, as, ikā, am, recurring every third day, tertian (as fever &c.); occurring for the third time; the third; (*ikā*), f. = *tṛitīyā,* the third day in a half month. — *Tṛitīyaka-jvara, as,* m. tertian ague.

Tṛitīyā-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to plough for the third time. — *Tṛitīyā-kṛita, as, ā, am,* thrice ploughed (as a field).

Tṛitīyin, ī, inī, i, holding the third place or rank; having or receiving a third as one's share.

तृत्सु *tṛitsu, us,* m., *avas,* m. pl., Ved., N. of a Vedic race or family; (Sāy.) injurious, an enemy.

तृद् *tṛid* [cf. rt. *tard*], cl. 7. P. A. *tṛiṇatti, tṛintte* or *tṛinte, tatarda, tatṛide, tardishyati, -te,* and *tartsyati, -te, atṛidat* and *atardīt, atṛitta, tarditum,* to cleave; to split open; to pierce, cut through; to let out, set free; to kill, destroy, injure; to disregard; to eat (?); to give; cl. 1. P. *tardati,* to kill, injure: Caus. *tardayati, -yitum, atatardat* and *atītṛidat:* Desid. *titardishati, -te,* and *titṛitsati, -te:* Intens. *tarītṛidyate, tarītartti.*

Tṛiṇṇa, as, ā, am, split, pierced, cut, injured, &c.

Tṛidila, as, ā, am, Ved. having holes, porous; (Sāy.) splitting, cleaving.

तृप् 1. *trip*, cl. 4. 5. 6. P. *tripyati, tripnoti* (Ved. *tripnoti*), *tripati* or *trimpati, tatarpa; tarpishyati, tarpsyati, trapsyati; atripat, atarpīt, atārpsīt; tarptum, traptum, tarpitum;* to satisfy one's self, to become satiated or satisfied, to be pleased or satisfied or contented (with gen., inst., or loc., e. g. *nāgnis tripyati kāshṭhānām*, fire is not satisfied with wood; *tripyati phalaiḥ*, he is satisfied with fruits); to enjoy; to satisfy, satiate, please; cl. 1. P. *tarpati*, &c., to light up, kindle (i. e. satiate a fire with fuel): Caus. P. A. *tarpayati, -te, -yitum*, Aor. *atītripat* and *atatarpat*, to gladden, exhilarate; to satiate, refresh, satisfy; A. to become satiated or satisfied; P. to light, kindle: Desid. *titripsati, titarpishati*, to wish to satiate one's self, to desire to satisfy: Desid. of the Caus. *titarpayishati*, to wish to satiate or refresh or satisfy: Intens. *tarītripyate, tarītarpti* and *tarītrapti;* [cf. *trimp, triph, trimph:* Gr. τέρπω, τρέφω (?): Old Pruss. *en-terpo*, 'to be useful:' Lith. *tarpstu*, 'to increase, to prosper;' *tarpà*, 'increase:' Goth. *tharf*, 'to satisfy, to be useful:' Old Germ. *trôstyan:* Angl. Sax. *thearf:* Hib. *tropadh*, 'heavy, grave;' *tromaighim = tarpayāmi; tormach*, 'increase, augmentation;' *torp*, 'bulk;' *tormad*, 'pregnant, big.']

2. *trip*, at the end of a comp. in *a-sutrip* and *paśu-trip*.

Tripa. See *a-tripa*.

Tripat, ind., Ved. with pleasure or enjoyment, to one's satisfaction; (*t*), m. a parasol; the moon.

Tripala, as, ā, am (said by some to be fr. rt. *trap*), Ved. quick, restless, hasty, anxious; pleased, glad; (*ā*), f. a creeper or creeping plant; [cf. *tripra.*] — *Tripala-prabharman, ā, ā, a*, Ved. pressing quickly forwards, acting quickly.

Tripā, f. a kind of plant; [cf. *tārpya.*]

Tripāya (fr. *tripat*), nom. A. *tripāyate*, &c.

Tripta, as, ā, am, satiated, satisfied, contented; (*am*), n. the becoming satiated, satisfaction. — *Triptānśu* (°*ta-an*°), *us, us, u*, Ved. having well nourished shoots or members, epithet of the Soma plant. — *Triptātman* (°*ta-āt*°), *ā, ā, a*, having a contented mind, contented, satisfied, tranquil.

Triptāya, nom. A. *triptāyate*, &c., to be or become satiated or satisfied.

Tripti, is, f. satisfaction, contentment; satiety, disgust; hilarity, pleasure, gratification; Ved. water; [cf. *ati-tripti.*] — *Tripti-da, as, ā, am*, giving satisfaction, pleasing. — *Tripti-dīpa, as*, m., N. of a work. — *Tripti-mat, ān, atī, at*, satisfied, feeling satisfaction.

Triptin, ī, inī, i, satiated, satisfied.

Tripra, as, ā, am, restless, hasty, anxious; pleased, contented, (compar. *trapīyas*, superl. *trapishṭha*); (*as*), m. an oblation of ghee or boiled butter. — *Tripra-dansin, ī, inī, i*, Ved. biting hastily.

Triprālu, us, us, u, having ghee, but not liking it or not blending with it.

तृपु *tripu, us*, m., Ved. a thief; [cf. *tripu.*]

तृफ् *triph*, cl. 6. P. *triphati*, &c., = 1. *trip*, to satisfy, gratify, please; to be contented or pleased; to kill, hurt. See *tarphitri*.

तृफला *triphalā*, f. = *tri-phalā*, the three myrobalans.

तृफू *triphū, ūs*, f. a serpent in general, the serpent race.

तृमदण्डिक *trimadaṇḍika* (?), *as*, m., N. of a man.

तृम्प् *trimp* or *trimph*, cl. 6. P. *trimpati* or *trimphati*, &c., = 1. *trip*, to be pleased or satisfied; to content, please.

Trimphaṇa, um, n. pleasing.

Trimphaṇīya, as, ā, am, to be pleased, &c.

तृष् 1. *trish*, cl. 4. P. *trishyati, tatarsha* (Ved. 3rd pl. *tātrishus*, part. *tātrishāṇa*), *atarshat, tarshitum*, to be thirsty, to thirst; to thirst for (metaphorically), desire, long for: Caus. *tarshayati, -yitum*, to cause to thirst; [cf. Zend *tarshna*, 'thirst:' Goth. *thars*, 'to become dry;' *thairsa, thars, thaursum; thaursus*, 'dry;' *thaurstei*, 'thirst;' *thaursyan*, 'to thirst;' *ga-thaursan-s*, 'dry:' Angl. Sax. *thurst, thyrr:* Old Germ. *darran*, 'to become dry:' Germ. *durst:* Gr. τέρσ-ο-μαι, τερσαίνω, ταρσός, ταρσ-ιά, τρασ-ιά: Lat. *torreo* for *torseo, tos-tum* from *tors-tum, torris, torrens:* Lith. *trōksztu*, 'to thirst;' *trōszkulis*, 'thirst:' Hib. *tart* (*tar-t*), 'thirst, drought;' *tartmhar*, 'thirsty, dry.']

2. *trish, t*, f. thirst; thirst after (metaphorically), wish, strong desire; Desire personified as a daughter of the god of Love (Kāma).

Trishā, f. thirst; strong desire or wish; Desire personified as a daughter of Kāma; a poisonous plant, Methonica Superba (*lāngalikī*). — *Trishābhū, ūs*, f. the bladder (whence thirst exists or arises). — *Trishā-roga, as*, m. 'morbid thirst,' N. of a particular disease. — *Trishārta* (°*shā-ār*°), *as, ā, am*, suffering from thirst, thirsty; affected by desire. — *Trishā-ha, am*, n. water (destroying or quenching thirst); (*ā*), f. a kind of anise, = *madhurikā*.

Trishāṇa, as, ā, am, (Ved. part.) being thirsty.

Trishita, as, ā, am, thirsty, thirsting (physically or metaphorically); (*am*), n. thirst, desire. — *Trishitottarā* (°*ta-ut*°), f., N. of a plant, = *aśanaparṇī*.

Trishitvā or *tarshitvā*, ind. having become thirsty.

Trishu, us, us, u, Ved. greedy, libidinous, thirsting for, eagerly desirous; rushing violently, quick. — *Trishu-ćyavas, ās, ās, as*, Ved. moving rapidly or quickly. — *Trishu-ćyut, t, t, t*, Ved. quickly issuing, rapidly moving.

Trishṇaka, as, ā, am, said to = *trishṇaj*.

Trishṇaj, k, k, k, thirsty (physically or metaphorically), desiring, longing for, cupidinous; [cf. *a-trishṇaj.*]

Trishṇā, f. (in the Veda the accent is on the first syllable, in later Sanskrit on the last), thirst, strong wish, desire, avidity; (Trishṇā and Lobha are sometimes personified as the parents of Dambha; or Trishṇā is variously regarded as a daughter of Death, or of Pāpīyas, or as generated by Vedanā and generating Upādāna); [cf. *ati-trishṇa.*] — *Trishṇākshaya, as*, m. cessation of desire, tranquillity of mind, resignation, patience, content. — *Trishṇā-ghna, as, ī, am*, quenching the thirst. — *Trishṇāmaya* (°*ṇā-ām*°), *as, ā, am*, ill with thirst. — *Trishṇāmāra, as*, m., Ved. dying of thirst. — *Trishṇāri* (°*ṇā-ari*), *is*, m. 'enemy of thirst,' a kind of plant (= *parpaṭa*).

Trishṇālu, us, us, u, thirsting much, very thirsty.

Trishyat, an, antī, at, thirsting, athirst; desiring.

Trishyā, f., Ved. thirst. — *Trishyā-vat, ān, atī, at*, Ved. thirsty; [cf. *tarshyā-vat.*]

तृषम *trishama* = *trishama*, q. v.

तृष्ट *trishṭa, as, ā, am*, Ved. rough, harsh; pungent; rugged; hoarse. — *Trishṭa-jambha, as, ā, am*, Ved. having rough or uneven teeth. — *Trishṭa-danśman, ā, ā, a*, Ved. biting roughly. — *Trishṭa-dhūma, as, ā, am*, Ved. having pungent breath, epithet of a snake. — *Trishṭa-vandana, as, ā, am*, Ved. one whose praise is distasteful. — *Trishṭāmā* (°*ṭa-am*°), f., Ved., N. of a river.

Trishṭikā, f., Ved. rough, disagreeable, epithet of a woman.

तृह् *trih* or *triṇh*, cl. 6. 7. P. *trihati* or *triṇhati, triṇedhi, tatarha, tarhishyati* and *tarkshyati, atarhīt* and *atrikshat, tarhitum* and *tardhum*, to dash to pieces, crush, bruise; to hurt, injure, strike, kill: Caus. *tarhayati:* Desid. *titarhishati, titrikshati, titriṇhishati:* Intens. *tarītrihyate, tarītardhi:* [cf. perhaps Goth. *thrascan;* Angl. Sax. *therscan* old desid.]

Tridha, as, ā, am (Ved. *triḍha*), crushed, bruised, hurt, injured, wounded, killed.

Tridhvā or *tarhitvā*, ind. having killed, &c.

तॄ *trī*, cl. 1. P. (ep. also A., Ved. also cl. 6.) *tarati, -te, tatāra* (2nd sing. *teritha*, 3rd du. *teratus*, 3rd pl. *terus*), *tarishyati* or *tarīshyati, atārīt, taritum* or *tarītum* or *tartum;* [the following are Vedic forms, some of them occurring also in epic poetry; *tirati* when preceded by prep.; *titarti*, part. *titrat; tiryati, -te; turyāt, tuturyāt;* Aor. *tārishat, atārima, tarīt; tarushema* in Rig-veda VII. 48, 2, Pāṇ. III. 1, 85, *tarushanta, tarushante; titirus*, part. *titirvas;* gen. *tatarushas;* inf. *taradhyai*]; to pass across or over, cross over (a river), sail across, navigate; to float, swim; to move on rapidly; to get through, attain an end or aim; to pervade; to come to the end of; to live through (a definite period); to fulfil, accomplish, perform; to surpass, overcome, overpower, subdue, destroy, become master of; to acquire, gain; to escape (with acc.); to be saved or rescued; to escape from a danger (with abl.); to carry through or over, transport, save, liberate from; to strive or contend together, to compete: Caus. P. *tārayati, -yitum*, to carry or lead over or across; to cause to arrive at; to rescue, save, liberate [cf. rt. *trai*]: Desid. *titīrshati, titarishati, titarīshati*, to wish to cross: Intens. *tetīryate, tātarīti* or *tātarti* (Ved. pres. part. *tarītrat*), to pass completely through, make a way through, pervade; [cf. 1. *tar, tul, turv; tara* at p. 365: Zend *tarō*, 'over:' Gr. τερ-έ-ω, τέρ-ε-τρο-ν, τέρ-θρο-ν, τέρ-μα, τέρμων, τέρμιο-ς, τερμιό-ει-ς, τείρ-ω, τρύ-ω, τρί-βω, τρύ-χ-ω, τέρ-ην, τι-τρά-ω, τι-τραίν-ω, τέρ-α-ς, τορ-ό-ς, τόρ-ο-ς, τόρ-νο-ς, τορ-ύνη, τορ-εύ-ω, τρῦ-μα, τρῶ-μα, τρῆ-μα, τέλος, τέλλω ('to rise'), τηρέω (caus.), τρῡτάνη; perhaps also Τάρᾱς, Τρο-ία, Τραιζήν, τελέω, τέλειος, τελευτή, τᾶλις, θραύ-ω, τραῦ-μα, θλά-ω, θλίβ-ω: Lat. *ter-mo, ter-men, ter-minu-s, ter-o, ter-e(t)-s, ter-e-bra, trib-ula, tribulare, triti-cu-m, in-tra-re, peni-tra-re, ex-tra-re, trans:* Umbr. *termnu, traf = trans:* Osc. *teremenniù:* Sabin. *terentum, Terentius, tar-unda, tru-a*, 'a ladle;' *trāme(t)-s, Tras-im-enu-s*, 'the opposite, ulterior:' Goth. *thair-ko*, 'a hole;' *thairh:* Old Germ. *durh:* Eng. *through:* Old Island. *thrö-m*, 'margin:' Old Germ. *dru-m*, 'limit, border:' Angl. Sax. *thrā-v-an:* Old Germ. *drā-y-an*, 'to turn, whirl;' *thearl, thearm, thirel, thirlian, thole, tholian, thaelian, for-thyldian:* Slav. *trĕ-ti, try-ti*, 'to rub:' Lith. *trìn-ti*, 'to rub, file, polish, bore;' *til-tas*, 'a bridge;' *tolùs*, 'long, distant:' Hib. *toir*, 'a pursuit;' *tor*, 'a pursuer;' *toramh*, 'pursuit;' *toras*, 'a journey;' *teirin*, 'a descent;' *tearnadh*, 'descending;' *tarradh*, 'protection;' *tarthadoir*, 'a saviour.']

Tarūtri = *tarutri*, at p. 365, by Pāṇ. VII. 2, 34.

Tīrṇa, as, ā, am, crossed, passed over; spread, expanded; surpassed, excelled; (*ā*), f., N. of a metre consisting of four lines of four long syllables each. — *Tīrṇa-padī*, f. a species of plant, = *tāla-mūlī*.

Tīrtvā, ind. having passed, crossed over, &c.

तेग *tega, as*, m., Ved. only occurring in Vājasaneyi-saṃhitā XXV. 1, where the sense is doubtful.

तेज् *tej* (probably connected with rt. *tij*), cl. 1. P. *tejati*, &c., to guard, cherish, defend, protect.

तेज *teja, as*, m. (fr. rt. *tij*), sharpness, pungency; sharpness (of a weapon); brilliancy; spirit; N. of a man. — *Teja-pattra, as*, m. the leaf of Laurus Cassia. — *Teja-vat, ān, atī, at*, sharp, &c.; see *tejo-vat*. — *Teja-sinha, as*, m., N. of a king, a descendant of Paramāra, mentioned in the Rāja-taraṅgiṇī by Kalhaṇa.

Tejana, am, n. sharpening; kindling, inflammation;

enlightening, rendering bright, making splendid or polished; whetting; a point, the point of an arrow; a reed, a bamboo, the shaft of an arrow; the reed Saccharum Sara; (*ī*), f. a number of reeds, straw, &c., twisted or matted together, a mat; a tuft; a tuft of hair on the head (of a horse); N. of a plant, = *mūrvā*, Sanseviera Roxburghiana; also = *jyotish-matī*, Cardiospermum Halicacabum.

Tejanaka, as, m. a kind of reed, Saccharum Sara (= *śara*).

Tejala, as, m. the francoline partridge (= *ka-piñjala*).

Tejas, as, n. sharpness; the sharp edge (of a knife &c.); the point or top of a flame or of a ray &c.; glow, glare, fierce or scorching heat, radiance, splendor, brilliance, lustre, light, fire; clearness of the eyes; the clear or bright appearance of the human body (in health), beauty; the heating and strengthening faculty of the human frame seated in the *pitta*; the bile; bilious humor &c.; fiery energy, ardour, power, might, spirit, strength, efficacy, male energy, semen virile, vital power; the brain; marrow; the essential nature or value of anything, essence; violence, mettle, fierceness, severity, energetic opposition; impatience, inability to bear or put up with; spiritual or moral or magical power; virtue; influence, effect, consequence, majesty, fame, dignity, glory, authority; a brave man; a venerable or dignified person, a splendid object, a renowned person, a person of consequence; fresh butter; gold; [cf. *a-tejas*, *agni-t°*, *ugra-t°*, *tigma-t°*, &c.; cf. also Hib. *teas*, 'warmth, fervour.'] — *Tejaḥ-prabha, as, ā, am*, gleaming with lustre, flashing with brilliance (as a weapon). — *Tejaḥ-phala, as*, m. a kind of plant, = *bahu-phala*, &c. — *Tejaḥ-sambhava, as*, m. = *rasa*, lymph; [cf. *agni-sambhava.*] — *Tejaḥ-siṇha, as*, m., N. of an astronomer. — *Tejaḥ-sena, as*, m., N. of a man. — *Tejas-ka, as, ā, am*, splendid, radiant, glorious, famous. — *Tejas-kara, as, ā* or *ī, am*, irradiating, illuminating, granting strength or vital power. — *Tejas-kāma, as, ā, am*, longing for manly strength or vital power, desiring influence or authority or dignity. — *Tejas-timira, e*, n. du. light and darkness. — *Tejas-tejas, ās*, m. whose essence is light, who is light of lights. — *Tejas-tva, am*, n. the nature or essence of light, brightness, &c. — *Tejas-vat, ān, atī, at*, having a sharp edge (as a weapon); sharp, pungent; splendid, bright; energetic, spirited; (*tī*), f., N. of a princess; [cf. *tejo-vat.*] — *Tejasvi-tā*, f. or *tejasvi-tva, am*, n. energetic behaviour or nature, energy, brilliancy, splendor. — *Tejas-vin, ī, inī, i*, brilliant, splendid, bright; powerful, energetic, strong, sound, inspiring respect, dignified, noble; famous, glorious, illustrious, celebrated; violent; lawful; haughty; granting strength &c.; (*ī*), m., N. of a son of Indra; (*inī*), f. = *jyotish-matī*, Cardiospermum Halicacabum. — *Tejasvi-praśaṇsā*, f., N. of a chapter of Śārṅga-dhara's anthology called Śārṅga-dhara-paddhati. — *Tejo-nātha-tīrtha, am*, n. the Tīrtha of the lord of light (the Sun?). — *Tejo-nidhi, is, is, i*, 'a treasury of glory,' abounding in glory. — *Tejo-bala-samanvita* or *tejo-bala-samāyukta, as, ā, am*, endowed with spirit and strength. — *Tejo-bhaṅga, as*, m. destruction of dignity, disgrace. — *Tejo-maṇḍala, am*, n. a disk or halo of light. — *Tejo-mantha, as*, m. the tree Premna Spinosa, (the friction of the wood engendering flame); [cf. *agni-mantha.*] — *Tejo-maya, as, ī, am*, consisting of splendor or light, shining, brilliant, luminous, glorious; full of energy or ardour. — *Tejo-mūrti, is, is, i*, whose form is light, consisting totally of light. — *Tejo-rāśi, is*, m. a heap or mass of splendor, i. e. all splendor. — *Tejo-rūpa, as, ā, am*, whose form is light, consisting wholly of splendor; (*am*), n. Brahma, the supreme spirit; the nature of light. — *Tejo-vat, ān, atī, at*, sharp, pungent; bright, splendid; energetic; (*tī*), f. = *ćavya*, Piper Chaba; Scindapsus Officinalis, = *gaja-pippalī*, = *mahā-jyotishmatī*; a kind of medicinal root, commonly called Tejo-bala; N. of a princess; [cf. *tejas-vat.*] — *Tejo-vid, t, t, t*, Ved. possessing splendor or light. — *Tejo-vindūpanishad* (°*du-up*°), *t*, f. 'a drop or particle of light,' N. of an Upanishad. — *Tejo-vīja, am*, n. marrow. — *Tejo-vriksha, as*, m. = *kshudrāgni-mantha*. — *Tejo-vritta, am*, n. noble or dignified behaviour; superior brilliancy or power. — *Tejo-vriddhi, is*, f. increase of glory or dignity. — *Tejo-hrāsa, as*, m. loss of dignity or lustre. — *Tejohvā* (°*jas-āh*°?), f. = *tejasvinī*, = *tejinī*.

Tejasa, am, n. = *tejas*, power &c. (at the end of a compound).

Tejasya, as, ā, am, Ved. splendid, conspicuous.

Tejita, as, ā, am. sharpened, whetted, polished, burnished; excited, invigorated, stimulated.

Tejinī, f. a sort of medicinal plant, commonly called Tejo-bala; Sanseviera Zeylanica.

Tejishṭha, as, ā, am (superl. of *tigma* or *tīkshṇa*), Ved. very sharp or pointed, very bright, splendid, shining; vigorous, powerful, violent.

Tejīyas, ān, asī, as, Ved. very bright, radiant, splendid; very powerful or vigorous; a man of high dignity or influence.

Tejeyu, us, m., N. of a son of Raudrāśva.

तेजाउर *tejāura*, N. of a place mentioned in the poem Rasika-ramaṇa by Raghu-nātha.

तेदनी *tedanī*, f., Ved. blood or clotted blood.

तेन 1. *tena, as*, m. a note or cadence introductory to a song &c.

तेन 2. *tena*, ind. (Inst. sing. of the pronom. base 2. *ta*), in that direction, there (correlative to *yena*, in which direction, where); in that manner, thus, so (correlative to *yena*, in what manner); on that account, for that reason, therefore, in consequence of; so with regard to (with acc.); *tena hi*, therefore, now then.

तेप् *tep*, cl. 1. A. *tepate*, &c., to sprinkle, distil, ooze, drop; to shake, tremble; to shine.

तेम *tema, as*, m. (fr. rt. *tim*), the becoming wet, wet, damp, moisture; [cf. *stema.*]

Temana, am, n. wetting, moistening, moisture; a sauce, condiment; (*ī*), f. a sort of chimney, a fire-place.

तेर *tera* (?), *am*, n. the mouth.

तेल *tela, as*, m. a particular high number.

तेलु *telu, us*, m., N. of a race.

तेव् *tev*, cl. 1. A. *tevate*, &c., to play, sport; to weep, lament; [cf. *div* and *dev.*]

Tevana, am, n. play, sport, pastime; a garden, a pleasure-garden or play-ground.

तैकायन *taikāyana, as*, m. and *taikāyani, is*, m. two patronymics from Tika.

Taikāyanīya, as, m. a descendant or a pupil of Taikāyani.

तैक्ष्णायन *taikshṇāyana, as*, m. a patronymic from Tīkshṇa.

तैक्ष्ण्य *taikshṇya, am*, n. (fr. *tīkshṇa*), sharpness (of a knife &c.), acuteness, heat, pungency, acerbity, fierceness, severity, vehemence, violence, cruelty.

तैग्म्य *taigmya, am*, n. (fr. *tigma*), sharpness, pungency, &c.

तैजनित्वच् *taijanitvać, k*, f. (?), a sort of Vīṇā.

तैजस *taijasa, as, ī, am* (fr. *tejas*), bright, luminous, brilliant, consisting of light or fire, fiery, splendid; consisting of any shining substance such as metal, metallic; the gastric juice as coloured by digested food; passionate, energetic, vigorous, powerful, intense; (*as*), m. 'the bright one,' i. e. the highly refined or subtle essence (in the Vedānta phil.); (*ī*), f. Scindapsus Officinalis; (*am*), n. any metal; ghee or oiled butter; intensity; vigour, energy; N. of a Tīrtha. — *Taijasāvartanī* or *taijasāvartinī* (°*sa-āv*°), f. a crucible.

तैतल *taitala, as*, m., N. of a man.

Taitalāyani, is, m. a patronymic from Taitala.

तैतिक्ष *taitiksha, as, ī, am* (fr. *titikshā*), patient; (this word is also an adj. fr. *taitikshya.*)

Taitikshava, as, m. a patronymic from Titikshu.

Taitikshya, as, m. a patronymic from Titiksha.

तैतिर *taitira, as*, m. = *tittiri*, a partridge; (probably a wrong reading for *taittira.*)

तैतिल *taitila, as*, m. a rhinoceros; a god; = *kaliṅga*; (*am*), n., N. of the fourth astronomical period called Karaṇas.

Taitili, is, m., N. of a man.

तैत्तिर *taittira, as, ī, am* (fr. *tittiri*), produced or coming from a partridge; sprung from the sage Tittiri; (*as*), m. = *tittiri*, a partridge; a rhinoceros; (*am*), n. a flock of partridges.

Taittiri, is, m., N. of an ancient sage who was an elder brother of Vaiśampāyana; N. of a son of Kapota-roman and father of Punar-vasu.

Taittirika, as, m. one who catches partridges.

Taittirīya, ās, m. pl. the pupils of Tittiri, the followers of the Taittirīya school of the Yajur-veda; or the Yajur-veda itself, according to the version of this school; see *taittirīya-saṃhitā*. — *Taittirīya-ćaraṇa, as, am*, m. n. the school or sect of the Taittirīyas. — *Taittirīya-prātiśākhya, am*, n. the Prātiśākhya of the Taittirīyas. — *Taittirīya-brāhmaṇa, am*, n. a Brāhmaṇa of the Taittirīya Yajur-veda. — *Taittirīya-śikshā*, f. the pronunciation of letters, accents, &c., according to the Taittirīyas. — *Taittirīya-saṃhitā*, f. the collection of the hymns &c. of the dark or black Yajur-veda; (this, the more ancient version of the Yajur-veda, was called Taittirīya, as handed down by Tittiri, the pupil of Yāska, the pupil of Vaiśampāyana; the more modern or bright Yajur-veda being attributed to Yājñavalkya, of the family of the Vājasaneyins: the legend relates that the Yajus in its original form was first taught by the sage Vaiśampāyana to twenty-seven pupils, Yājñavalkya being deputed by him to teach it to others; subsequently the sage being offended with Yājñavalkya, bade him relinquish the Veda committed to him, which he instantly disgorged in a tangible form; whereupon the other disciples of Vaiśampāyana receiving his command to pick it up, assumed the form of partridges for that purpose, and swallowed the texts, which were soiled, and hence named 'black,' the other name *taittirīya* having reference to the partridges. Yājñavalkya then had recourse to the Sun, and from that deity received a new revelation of the Yajus, which is sometimes called 'white,' and sometimes from the patronymic of Yājñavalkya, Vājasaneyin.) — *Taittirīyāraṇyaka* (°*ya-ār*°), *am*, n. the Āraṇyaka of the Taittirīyas. — *Taittirīyopanishad* (°*ya-up*°), *t*, f. the Upanishad of the Taittirīyas.

Taittirīyaka, as, ā, am, belonging to the Taittirīya version of the Yajur-veda; (*ās*), m. pl. = *taittirīyās*, i. e. the followers of the Taittirīya school of the Yajur-veda. — *Taittirīyakopanishad* (°*ka-up*°), *t*, f. the Upanishad of the Taittirīyas mentioned in the Sarva-darśana-saṅgraha.

तैन्तिडीक *taintiḍīka, as, ī, am* (fr. *tintiḍīka*), prepared with a sour sauce of tamarinds.

तैन्दुक *tainduka, as, ī, am* (fr. *tinduka*), derived from or belonging to the tree Diospyros Embryopteris.

तैभ *taibha, am*, n., N. of a Sāman.

तैमात *taimāta, as,* m., Ved. a kind of serpent.

तैमिर *taimira, as,* m. (fr. *timira*), scil. *roga,* darkness or dimness of the eyes, a disease of the eyes; [cf. *timira.*]

Taimirika, as, ī, am, affected by this disease.

तैर *taira, as,* m. or *tairaṇa, as,* m. or *tairaṇī,* f., N. of a plant, = *ku-nilī, rāga-da.*

तैरभुक्त *tairabhukta, as, ī, am,* derived from or a native of Tīra-bhukti.

तैरश्च *tairaśća, as, ī, am,* derived from or composed by Tiraśćī (as a Sāman or Sūkta).

Tairaśćya, am, n., N. of a Sāman.

तैरोविराम *tairovirāma, as,* m. (fr. *tiras* + *virāma*), 'extending beyond a pause' or 'having a pause between,' i. e. the dependent Svarita in a compound when the Udātta upon which it depends stands on the last syllable of the first member of the compound.

तैरोव्यञ्जन *tairovyañjana, as,* m. (fr. *tiras* + *vy°*), 'extending beyond the consonant' or 'having a consonant between,' the dependent Svarita when separated from the Udātta syllable of the same word by one or more consonants, i. e. a circumflex accent between which and the preceding acute vowel one or more consonants intervene.

तैरोऽह्न्य *tairo'hnya* = *tiro-'hnya,* q. v.

तैर्थ *tairtha, as, ī, am* (fr. *tīrtha*), relating to a sacred bathing-place or shrine, coming from it, &c.

Tairthaka, as, &c., an adj. fr. *tīrtha.*

Tairthika, as, ī, am, coming or derived from a holy place of pilgrimage; visiting the holy shrines or bathing-places; sacred, holy; *(am),* n. water from a sacred bathing-place, holy water; *(as),* m. an ascetic; [cf. *tīrthika.*]

Tairthya, am, n. abstract noun fr. *tīrtha.*

तैर्यगयनिक *lairyagayanika, as, ī, am* (fr. *tiryag-ayana*), measured by the revolution of the sun, as a year, (opposed to *sāvanaḥ saṃvatsaraḥ.*)

तैर्यग्योन *tairyagyona, as, ī, am,* or *tairyagyoni, is, is, i,* or *tairyagyonya, as, ā, am* (fr. *tiryag-yoni*), of animal origin, relating to the animals, an animal, &c.

तैल *taila, am,* n. (fr. *tila*), oil expressed from sesamum, mustard, &c.; oil in general, (often compounded with the name of the plant from which the oil is extracted); storax, gum benzoin, incense; [cf. *tīkshṇa-taila.*] — *Taila-kanda, as,* m. a kind of bulbous plant. — *Taila-kalka-ja, as,* m. oil-cake; [cf. *tilakalka-ja.*] — *Taila-kalpanā,* f., N. of a chapter in the Śārṅga-dhara-saṃhitā or medical work by Śārṅga-dhara, son of Dāmodara. — *Taila-kāra, as,* m. an oil manufacturer. — *Taila-kiṭṭa, am,* n. oil-cake, a cake made of oily seed; [cf. *tila-kiṭṭa.*] — *Taila-kīṭa, as,* m. a kind of insect, = *tailinī, dadru-nāśinī,* &c. — *Taila-ćaurikā,* f. a cock-roach ('stealing oil'). — *Taila-tva, am,* n. oiliness, oily state. — *Taila-droṇī,* f. a tub or bath filled with oil. — *Taila-paka, as,* m. (*paka* fr. *pa,* drinking), a kind of bird; an 'oil-drinking' beetle, a cock-roach; [cf. *taila-pā.*] — *Taila-parṇaka, am,* n. a kind of fragrant grass, = *granthi-parṇa;* sandal-wood. — *Tailaparṇika, as,* m. a kind of sandal-wood. — *Taila-parṇī,* f. sandal; turpentine; incense; [cf. *tila-parṇa* and *tila-parṇī.*] — *Taila-pā* or *taila-pāyikā,* f. a kind of beetle or cock-roach; [cf. *taila-paka.*] — *Taila-pāyin, ī,* m. a kind of cock-roach; a sword ('drinking oil,' i. e. anointed with oil?); *(inī),* f. a kind of cock-roach. — *Taila-piñja* = *tila-piñja,* white sesamum. — *Taila-pipīlikā,* f. the small red ant. — *Taila-pīta, as, ā, am,* = *pīta-taila,* one who has drunk oil. — *Taila-phala, as,* m. the sesamum plant; Terminalia Catappa (= *iṅgudī*); Terminalia Bellerica. — *Taila-bhāvinī,* f. = *tila-bhāvinī,* jasmine. — *Taila-mālī,* f. a wick, the cotton of a lamp. — *Tailam-pātā,* f. the pouring of sesamum-seeds into fire [cf. *śyainam-pātā*]; oblation to fire; *(as, ā, am),* mixed with oil &c. — *Taila-yantra, am,* n. an oil-mill. — *Taila-vallī,* f. a kind of plant, = *laghu-śatāvarī* (Asparagus). — *Taila-vīja,* Semecarpus Anacardium. — *Taila-sādhana, am,* n. a fragrant substance or perfume, civet? (= *kakkolaka*). — *Taila-spandā,* f., N. of several plants, = *śveta-gokarṇī; kākolī;* Cucurbita Pepo. — *Taila-sphaṭika, as,* m. a sort of gem, amber(?). — *Tailākara (°la-āk°), as,* m. seeds &c. from which oil is expressed. — *Tailāguru (°la-ag°), u,* n. a sort of Agallochum. — *Tailāṭī (°la-aṭī),* f. a wasp. — *Tailābhyaṅga (°la-abh°), as,* m. anointing the body with oil. — *Tailāmbukā (°la-am°),* f. = *taila-pāyikā,* a sort of cock-roach.

Tailaka, am, n. a small quantity of oil.

Tailika, as, m. an oilman, an oil manufacturer.

Tailin, ī, inī, i, relating or belonging to oil, oily, &c.; *(ī),* m. an oilman, an oil-grinder or preparer; *(inī),* f. the wick or cotton of a lamp; a kind of insect found in oil (= *taila-kīṭa*). — *Taili-śālā,* f. an oil-mill.

Tailīna, as, ā, am, grown with sesamum; *(am),* n. a field of sesamum.

तैलक्य *tailakya, am,* n. (fr. *tilaka*), putting the Tilaka-mark on the forehead (?).

तैलङ्ग *tailaṅga, as,* m. the country along the coast south of Orissa as far as Madras, the modern Carnatic.

तैलवक *tailavaka, as,* &c., inhabited by the Telus.

तैल्वक *tailvaka, as,* &c. (fr. *tilvaka*), coming from or made of the Tilvaka tree, the plant Symplocos Racemosa.

तैव्रक *taivraka, as,* &c., inhabited by the Tīvras.

तैव्रदारव *taivradārava, as, ī, am,* made of or coming from the tree Tīvra-dāru.

तैष *taisha, as, ī, am* (fr. *tishya*), relating to the asterism Tishya; *(as),* m., N. of a month (December–January), the month in which the full moon stands in the asterism Tishya, = *pausha* and *sahasya;* *(ī),* f., scil. *tithi* or *rātri,* the day of full moon in month Taisha.

तोक *toka, am,* n. (connected with 1. *tuć* and 1. *tuj,* and said by some to be fr. rt. 2. *tu*), offspring, children, race, male or female offspring, a child, (in the Ṛig-veda *toka* is never used in pl.; it is often joined with *tanaya*); a new-born child; the offspring of any animal (in comp., e. g. *varāha-toka,* a young boar); [cf. *tvaksh, stoka, taksh;* Gr. τέκνον, τίκτω, ἔτεκον, τοκός; Angl. Sax. *thegn, thegen;* Old Germ. *degan,* 'servant.'] — *Toka-vat, ān, atī, at,* Ved. connected with offspring, having children. — *Toka-sāti, is,* f., Ved. the acquisition of offspring.

Tokma, as, m. and (in the earlier language) *tokman, a,* n. a young green blade of corn, especially of barley, green or unripe barley; *(as),* m. green colour; *(am),* n. the wax of the ear; a cloud.

तोटक *toṭaka, as,* m. a kind of poisonous insect; N. of a pupil of Śaṅkarāćārya; *(am),* n. a particular metre (each line of the stanza containing twelve syllables); according to some also a kind of drama, (probably a Prākṛit form for *troṭaka.*)

तोड् *toḍ,* cl. 1. A. *toḍate,* &c., to treat with disrespect; to despise; [cf. *tuḍḍ, tūḍ, rauḍ.*]

तोडन *toḍana, am,* n. (fr. rt. *tuḍ*), splitting (?).

तोडलतन्त्र *toḍala-tantra, am,* n., N. of a Tantra.

तोतल *totala, as,* m., N. of a writer on medicine; *(ā),* f., N. of a goddess; [cf. *trotala.*]

तोतस् *totas,* ind., Ved. (according to Mahī-dhara), a wife; or = *tvayi.*

तोत्तायन *tottāyana, ās,* m. pl., N. of a branch of the Atharva-veda, (also read *tottāyanīya, tauta,* and *tauttāyana.*)

तोत्त्र *tottra* or *totra, am,* n. (fr. rt. 1. *tud*), a stick or bamboo with a sharp iron head used for guiding an elephant; a goad or pike for driving cattle. — *Totra-vetra, am,* n. a rod or wand borne by Vishṇu.

Toda, as, m. guiding or driving (horses &c.); 'the instigator and exciter' (of all nature), an epithet of the Sun; sharp, shooting or pricking pain; pain, anguish, vexation, torture, disease, uneasiness either of body or mind; *(as),* m., Ved. a sacrificer; *gotamasya todaḥ,* N. of a Sāman. — *Toda-parṇī,* f. 'prick-leaf,' N. of a plant enumerated among the Ku-dhānyas.

Todana, am, n. a stick used for guiding or driving cattle &c., a goad; stinging; pain, affliction from disease &c.; *(as, am),* m. n., N. of a tree and its fruit, (in Marāṭhī *laghukāṅkaḍa.*)

तोमर *tomara, as, am,* m. n. an iron club or crow; a lance, a javelin; a kind of metre consisting of four lines of nine syllables each; N. of a man; *(ās),* m. pl., N. of a race. — *Tomara-graha, as,* m. a warrior armed with a club or lance; throwing a lance. — *Tomara-dhara, as,* m. a warrior armed with a club or lance; fire.

तोमराण *tomarāṇa, as,* m., N. of a man; [cf. *toramāṇa.*]

तोमरिका *tomarikā,* f. = *tuvarikā,* a fragrant earth.

तोय *toya, am,* n. (perhaps fr. rt. 2. *tu*), water; the regent of the Nakshatra Āshāḍhā; (*toyaṃ kṛi,* to make an offering of water to a deceased person, with gen.); *(ā),* f., N. of a river; [cf. Slav. *tayati,* 'to melt.'] — *Toya-karman, a,* n. a religious ceremony performed with water, ablutions of various parts of the body, oblations of water offered to a deceased person. — *Toya-kāma, as, ā, am,* fond of water; *(as),* m. a sort of cane growing in or near water, Calamus Fasciculatus. — *Toya-kumbha,* Blyxa Saivala. — *Toya-kṛićchra, as, am,* m. n. a sort of penance, drinking nothing but water for a fixed period. — *Toya-kṛit, t, t, t,* causing water or rain. — *Toya-krīḍā,* f. sport or pastime in water, splashing about in water or besprinkling one another; [cf. *jala-krīḍā.*] — *Toya-garbha,* the cocoa-nut ('containing water'). — *Toya-ćara, as, ā, am,* moving in water; *(as),* m. an aquatic animal. — *Toya-ja, as ā, am,* born or living in water. — *Toya-ḍimba* or *-ḍimbha* or *-ḍimbhaka, as,* m. hail. — *Toya-da, as, ā, am,* giving water; *(as),* m. a cloud; a kind of Cyperus, = *mustaka;* *(am),* n. ghee or oiled butter. — *Toyadātyaya (°da-at°), as,* m. the departure of the clouds, the autumn. — *Toya-dāna, am,* n. a kind of gesticulation mentioned in the Purāṇa-sarva-sva by Halāyudha. — *Toya-dhara, as, ā* or *ī, am,* bearing or containing water; *(as),* m. a cloud; a kind of medicinal plant, = *su-nishaṇṇa;* a kind of Cyperus, = *mustā.* — *Toya-dhāra, as, ā, am,* bearing or containing water; *(as),* m. a stream of water. — *Toya-dhi, is,* m. 'the receptacle of waters,' the ocean. — *Toyadhi-priya, am,* n. cloves, ('fond of the sea,' i. e. produced in maritime countries.) — *Toya-nidhi, is,* m. 'a treasure-house of water,' the ocean. — *Toya-nīvī,* f. 'girdled by

the ocean,' an epithet of the earth. — *Toya-pāshāṇa-ja-mala, am,* n. calamine, oxide of zinc. — *Toya-pippalī,* f. the plant Jussiæa Repens. — *Toya-pushpī* or *toya-prasḥṭhā,* f. trumpet-flower, Bignonia Suaveolens. — *Toya-prasādana, as, ā, am,* purifying water; (*am*), n. the tree or the nut of the tree Strychnos Potatorum, the clearing-nut, (this nut being rubbed upon the inside of a water-jar occasions the precipitation of the impurities of the water poured into it.) — *Toyaprasādana-phala, am,* n. the nut of the tree Strychnos Potatorum; [cf. the preceding.] — *Toya-phalā,* f. Cucumis Utilissimus (= *irvāru*). — *Toya-maya, as, ī, am,* formed or consisting of water. — *Toya-mala, am,* n. sea foam. — *Toya-muć, k,* m. a cloud ('discharging water'). — *Toya-yantra, am,* n. a water-clock, a clepsydra; [cf. *jala-yantra.*] — *Toya-rasa, as,* m. water, moisture. — *Toya-rāj, ṭ,* m. 'the king of the waters,' an epithet of the ocean. — *Toya-rāśi, is,* m. 'a heap of water,' a pond, a lake. — *Toya-vat, ān, atī, at,* 'having water,' surrounded by water; (*atī*), f., N. of a plant, = *amṛita-vallī,* Cocculus Cordifolius. — *Toya-vallikā,* f. Cocculus Cordifolius. — *Toya-valli,* f. a kind of gourd, Momordica Charantia; [cf. *kāravella.*] — *Toya-vṛiksha, as,* m. the plant Blyxa Saivala. — *Toya-vṛitti* = *toyāpāmārga.* — *Toya-velā,* f. the margin of the water, the water's edge, the shore. — *Toya-vyatikara, as,* m. blending or union of the waters (of two rivers). — *Toya-śuktikā,* f. a bivalve shell, an oyster. — *Toya-śūka,* Blyxa Saivala. — *Toya-sarpikā,* f. a frog. — *Toya-sūćaka, as,* m. a frog. — *Toyādhāra* (°*ya-ādh*°), *as,* m. a water reservoir, a lake. — *Toyādhi-vāsinī* (°*ya-adh*°), f. trumpet-flower, Bignonia Suaveolens; [cf. *ambu-vāsinī* and *ambu-vāsī.*] — *Toyāpāmārga* (°*ya-ap*°), *as,* m. Achyranthes Aquatica. — *Toyālaya* (°*ya-āl*°), *as,* m. ocean, sea; N. of a constellation. — *Toyāśaya* (°*ya-āś*°), *as,* m. a water reservoir, a cistern, a lake, a river. — *Toyotsarga* (°*ya-ut*°), *as,* m. the pouring out or discharge of water, raining. — *Toyotsarga-stanita-mukhara, as, ā, am,* noisy with rain and thunder. — *Toyodbhavā* (°*ya-ud*°), f. Achyranthes Aquatica.

तोरण *toraṇa, as, am,* m. n. (perhaps fr. rt. 1. *tur,* to press forwards, i. e. through a passage), an arch, a gate, an arched doorway, a portal, the ornamented arch of a door or gateway; any temporary and ornamental arch; decoration of the gate-post (with boughs of trees, garlands, &c.); an outer door; a mound or elevated place near a bathing-place; a triangle supporting a large balance; (*am*), n. the neck, the throat; (*as*), m. an epithet of Śiva. — *Toraṇa-māla, as* or *am,* m. or n. (?), N. of a place of pilgrimage. — *Toraṇa-vat, ān, atī, at,* arched, having ornamental arches.

तोरमाण *toramāṇa, as,* m., N. of a prince; [cf. *tomarāṇa.*]

तोरश्रवस् *tora-śravas, ās,* m., N. of a Ṛishi with the patronymic Āṅgirasa; [cf. *taura-śravasa.*]

तोल *tola, as, ā, am* (fr. rt. *tul*), poising one's self, e. g. *ghana-tola,* (a bird) poising itself in the clouds; (*as, am*), m. n. weighing, weight or quantity measured by the balance; a Tola, a weight of gold or silver, (reckoned in books at 16 Māshas or 5 Rettis or 6½ grains each, and weighing therefore 105 grains troy: in practice it is calculated at 12 Māshas, jeweller's weight, and weighs nearly double or 210 grains; but actually it is of the same weight as the Sicca or 179⅜ grains.)

Tolaka, as, am, m. n. a kind of weight, = *tola.*

Tolana, am, n. raising, lifting up, weighing.

Tolayitvā, ind. having lifted up, having weighed.

Tolya, as, ā, am, to be raised, to be weighed.

तोश *tośa, as, ā, am,* or *tośas, ās, ās, as* (fr. rt. 1. *tuś*), Ved. distilling, trickling, granting.

तोष *tosha, as,* m. (fr. rt. *tush*), satisfaction, gratification, contentment, pleasure, joy, happiness; Contentment personified as a son of Bhaga-vat and one of the twelve Tushitas.

Toshaka, as, ikā, am, gratifying, causing pleasure or happiness.

Toshaṇa, as, ī, am, satisfying, gratifying, making contented, appeasing, pleasing; (*am*), n. the act of satisfying, satisfaction, gratification, pleasing, delighting; (*ī*), f. an epithet of Durgā.

Toshaṇīya or *toshayitavya, as, ā, am,* to be satisfied or gratified or made contented, to be pleased.

Toshita, as, ā, am, pleased, satisfied, gratified, appeased.

Toshin, ī, iṇī, i, (at the end of a comp.) satisfied or contented with, pleased with, liking; gladdening, satisfying, making contented.

Toshya, as, ā, am, to be made satisfied or contented, to be pleased or delighted.

तोषल *toshala* or *tosala, ās,* m. pl., N. of a race (?).

तौक्षायण *taukshāyaṇa,* adj. from Tuksha.

तौक्षिक *taukshika, as,* m. (a word borrowed fr. the Gr. τοξότης), the sign of the zodiac Sagittarius.

तौग्र्य *taugrya, as,* m., Ved. the son of Tugra, a patronymic of Bhujyu.

तौच्छ्य *tauććhya, am,* n. (abstract noun fr. *tuććha*), emptiness, meanness, worthlessness.

तौण्डिकेर *tauṇḍikera, ās,* m. pl., N. of a race; [cf. *tuṇḍikera.*]

तौत *tauta,* another form for *tattāyana.*

तौतातिक *tautātika, as, ī, am,* composed by Tutāta, (according to a scholiast) = Kaumārilam Śāstram.

तौतिक *tautika, as,* m. the pearl-oyster; (*am*), n. a pearl.

तौत्तायन *tauttāyana,* another form for *tottāyana.*

तौद *tauda, am,* n. (fr. *tuda* or *toda*), N. of a Sāman; (*ī*), f., Ved., N. of a plant (?).

तौदादिक *taudādika, as, ī, am* (fr. *tud* + *ādi*), belonging to the class of roots which begins with *tud,* i. e. to the sixth class.

1. *taudeya, as,* m. a patronymic from Tuda.

तौदिय *taudiya, as,* m., N. of a Brāhman.

तौदेय 2. *taudeya, as, ī, am,* produced in or coming from the district called Tūdī, q. v.

तौम्बुरविन् *taumburavin, iṇas,* m. pl. the pupils of Tumburu.

तौर *taura, as, ī, am,* relating to Tura; (*am*), n., scil. *ayana,* N. of a Sat-tra ceremony.

तौरयाण *taurayāṇa, as, ā, am,* Ved. = *tūrṇayāna,* hastening.

तौरश्रवस *tauraśravasa, am,* n. (fr. *tora-śravas*), N. of two Sāmans.

तौरायणिक *taurāyaṇika, as, ī, am,* performing the sacrifice or vow Turāyaṇa.

तौर्य *taurya, am,* n. (fr. *tūrya*), the sound of musical instruments, music, harmony, &c. — *Taurya-trika, am,* n. triple symphony or harmony, i. e. union of song, dance, and instrumental music.

तौर्वश *taurvaśa, as, ī, am* (fr. *turvaśa*), epithet of a peculiar species of horse.

तौल *taula, am,* n. a balance, = *tulā.*

1. *taulika* in *daśa-taulika,* having the weight of 10 Tulās.

Taulin, ī, m. (fr. *tulā*), one who holds a balance, a weigher; the sign of the zodiac Libra.

Taulya, am, n. weight; equality, similarity, likeness.

तौलिक 2. *taulika, as,* m. (fr. *tūlikā*), a painter; [cf. the next.]

Taulikika, as, m. a painter.

तौल्वलि *taulvali, is,* m. (fr. *tulvala?*), N. of a preceptor; *ajā-taulvali,* Taulvali fond of goats.

Taulvalāyana, as, m. a patronymic from Taulvali.

तौवरक *tauvaraka, as, ī, am,* derived or coming from the plant Tuvaraka.

तौविलिका *tauvilikā,* f., Ved. a kind of animal (?).

तौषार *taushāra, as, ī, am* (fr. *tushāra*), snowy, dewy; (*am*), n. snow, cold.

त्मन् *tman, ā,* m. = *ātman* (acc. *tmanam* and *tmānam,* dat. *tmane,* loc. *tmani;* the initial *ā* is also rarely dropped in epic poetry after *e* or *o*), Ved. the vital breath; one's own person, self. *Tman* is also used in Ved. for *tmanā* at the end of a Pāda.

Tmanā, ind., Ved. Although according to the unanimous interpretation of the native scholiasts and grammarians (cf. Pāṇ. VI. 4, 141) this word stands for *ātmanā,* 'by itself, myself, himself, one's self,' &c., yet it has evidently in many cases lost its original meaning and is used as an emphatic particle in the same way as the Greek μέν and μήν; it may then be translated by 'yet,' 'really,' 'indeed,' 'even,' 'at least,' 'certainly,' 'also;' (*tmanā* usually lays stress on a preceding and more rarely on a following word); *uta tmanā, tmanā ća,* and also, and certainly; *iva tmanā* or *na tmanā,* just as; *adha tmanā,* then certainly, even.

Tmanyā, ind., Ved. (in certain Āprī hymns) = *tmanā.*

त्मूत *tmūta, as, ā, am* (perhaps for *tyūta* fr. rt. *tiv*), Ved. soaked with fat.

त्य *tya.* See *tyad.*

त्यगल *tyagala, as,* m., N. of an author; (also read *tigala.*)

त्यग्नायि *tyagnāyi,* Ved., N. of a Sāman.

त्यज् 1. *tyaj,* cl. 1. P. *tyajati, tatyāja* (Ved. *titvāja*), *tyakshyati* (rarely *tyajishyati*), *atyākshīt, tyaktum,* to leave, abandon, quit; to leave a place, go away from; to let go, dismiss, discharge; to shoot off; to give up, surrender, resign, part from, renounce (e. g. *tanum* or *deham* or *kalevaram tyaj,* to abandon the body, die; *prāṇān* or *śvāsam* or *jīvitam tyaj,* to give up breath or life, die, risk one's life); to shun, avoid; to get rid of, free one's self from, lose; to distribute, give away, give, offer (as a sacrifice or oblation to a deity); to set aside, leave unnoticed, disregard; to except: Pass. *tyajyate,* to be abandoned by, to become deprived of, lose, get rid of (with inst., e. g. *dhanena tyajyate,* he loses his riches): Caus. *tyājayati, -yitum,* Aor. *atityajat,* to cause to leave or abandon or quit, to deprive a person of anything (with two acc., e. g. *tyājayati mām gṛiham,* he causes me to quit the house; or with acc. and inst., e. g. *atityajat tam prāṇaiḥ,* he caused him to lose his life); to expel, turn out; to quit; to cause anything not to be noticed: Desid. *tityakshati:* Intens. *tātyajyate, tātyakti;* [cf. Hib. *treigim,* 'I leave, forsake;' *treigthe,* 'forsaken,' = *tyakta; treigean,* 'leaving, forsaking, abandonment,' = *tyajana; treigtheoir,* 'a deserter, forsaker,' = *tyaktṛi.*]

Tyakta, as, ā, am, left, resigned, forsaken, abandoned, deserted, left alone, &c. — *Tyakta-jīvita* or

tyakta-prāṇa, as, ā, am, ready to abandon life; willing to run all hazards, having relinquished all expectation of life as men on the forlorn hope. — *Tyakta-lajja, as, ā, am,* abandoning shame, shameless. — *Tyakta-vat, ān, atī, at,* having left, leaving, abandoning, &c. — *Tyakta-vidhi, is, is, i,* transgressing rules. — *Tyakta-śrī, īs, īs, i,* abandoned by fortune. — *Tyaktāgni* (°*ta-ag*°), *is,* m. a Brāhman who has given up his household fire, one who neglects essential ceremonies.

Tyaktavya, as, ā, am, to be left or abandoned or released, to be left to one's fate; to be removed or kept back; to be given up or sacrificed.

Tyaktu-kāma, as, ā, am, wishing to leave.

Tyaktṛi, tā, trī, tṛi, resigning, leaving, abandoning, giving up, sacrificing; an abandoner, forsaker.

Tyaktvā, ind. having left, abandoned, surrendered, &c.; leaving aside, disregarding, with exception of.

2. *tyaj, k, k, k,* (at the end of a comp.) leaving, abandoning, giving up, dying, risking one's life; [cf. *tanu-t*°.]

Tyajana, am, n. leaving, quitting, abandoning; giving; excepting, exclusion.

Tyajanīya, as, ā, am, to be left or abandoned, to be avoided, to be excepted, &c.

Tyajas, as, n., Ved. abandonment; difficulty, danger; alienation, estrangement, dislike, anger, aversion, envy; (Sāy.) a weapon or instrument causing abandonment; (*ās, ās, as*), m. f. n., Ved. offspring, a descendant.

Tyāga, as, m. leaving, letting go, abandoning, forsaking, parting from, deserting, renouncing, separation; discharging; dismissing; giving up, resigning; gift, donation, distribution; sacrificing one's life; liberality, generosity, prodigality; secretion, excretion; a sage, one who separates himself from the world; [cf. *ātma-t*°, *tanu-t*°, *deha-t*°.] — *Tyāga-pattra, am,* n. a bill of divorcement. — *Tyāga-maya, as, ī, am,* consisting only in giving or in donation. — *Tyāga-yuta, as, ā, am,* liberal. — *Tyāga-śīla, as, ā, am,* disposed to give away, generous, liberal. — *Tyāgaśīla-tā,* f. or *tyāgaśīla-tva, am,* n. generosity.

Tyāgin, ī, inī, i, leaving, abandoning, renouncing; giving up, resigning; sacrificing; liberal; (*ī*), m. an abandoner, (often applied to the religious ascetic who abandons terrestrial objects, thoughts, &c.); a giver, a donor; a hero. — *Tyāgi-tā,* f. or *tyāgi-tva, am,* n. liberality, generosity.

Tyāgima, as, ā, am, left, abandoned.

Tyājaka, as, ikā, am, one who leaves, abandons, expels; leaving, abandoning, &c.

Tyājita, as, ā, am, made to quit or abandon; caused to be disregarded.

Tyājya, as, ā, am, to be left or abandoned or quitted, to be avoided or shunned, to be expelled, to be removed; to be given up or relinquished or abstained from; to be sacrificed; to be excepted; (*am*), n. part of an asterism or its duration considered as unlucky.

त्यद् **tyad,** *syas, syā, tyad* (a pronoun composed of the base of the demonstrative pron. *ta* and the relative *ya*, and not found in the later language), Ved. that, that person or thing, (often used like the article in other languages, e. g. *tyad vasu Paṇīnām vidas,* thou didst find that wealth, i. e. the wealth of the Paṇis); it is sometimes strengthened by *ćid* and often occurs in connection with other demonstratives; (*tyad*), ind., Ved. indeed, namely, as it is known, (always preceded by the particle *ha*, e. g. *tvam ha tyad Indra Kutsam āvas,* thou indeed, O Indra, didst help Kutsa); [cf. Old Germ. *dër* fr. *diar*, f. *diu*, acc. *dia* = *tyām*, nom. pl. m. *die* = *tye*, f. *dio* = *tyās*, n. *diu* = *tyāni* : to *syā* belongs Old Germ. *siu*, acc. *sia* : Lith. and Slav. *szis, sy,* = *syas* ; *szi, si,* = *syā*.]

Tyatra, ind., Ved. at that place, there.

Tyatratya, as, ā, am, Ved. existing or being there.

Tyada, as, m. a son of that person; (*am*), ind. (at the end of an adv. comp.) = *tyad*.

Tyadāyani, is, m. a son of that person.

Tyā-dṛiś, k, k, k, and *tyā-dṛiśa, as, ī, am,* such a one as that.

त्र 1. **tra,** *as, ā, am* (fr. rt. *trai*), protecting (in comp.; see *aṉsa-t*°, *anguli-t*°, *ātapa-t*°, *kaṭi-t*°, &c.).

त्र 2. **tra** = *tri*, three, in *dvi-tra*, q. v.

त्रंस् **traṉs,** cl. 1. 10. P. *traṉsati, traṉsayati,* &c., to speak or shine.

त्रख् **trakh,** cl. 1. P. *trakhati,* &c., to go, move.

त्रङ्क् **trank,** cl. 1. A. *trankate,* &c., to go, move.

त्रङ्ख् **trankh** or **trang,** cl. 1. P. *trankhati* or *trangati,* &c., to go or move, (a various reading for *tvang*); [cf. Hib. *tairgim*, 'I escape;' *tairgeadh*, 'going, passing.']

त्रङ्ग **tranga,** *as, ā,* m. f. a kind of town or N. of a town; the city of Hari-śćandra supposed to be suspended in the air; [cf. *dranka, dranga,* &c.]

त्रद **trada,** *as,* m. (fr. rt. *tṛid*), Ved. splitting, one who cleaves or opens; a creator; (Sāy.) = *tardayitṛi*, a killer or injurer (of enemies).

त्रन्द् **trand,** cl. 1. P. *trandati,* &c., to act, perform functions; to endeavour, strive; to be busy.

त्रप् **trap,** cl. 1. A. *trapate, trepe, trapishyate* and *trapsyate, atrapishṭa* and *atrapta, trapitum* and *traptum,* to become perplexed or embarrassed, to be ashamed, be modest: Caus. *trapayati* and *trāpayati, -yitum,* to make perplexed or ashamed: Desid. *titrapishate* and *titrapsate*: Intens. *tātrapyate, tātrapti*; [cf. Gr. τρέπω, ἐν-τρέπω; Lat. *tarpis*, probably also *trepidus*, = Ved. *tṛipra*, 'hastening;' Lith. *trôpiyu*, 'to throw;' Slav. *trepet*, 'trembling;' probably Goth. *dreiban*; Angl. Sax. *drif-an, dref-an*.]

Trapa, as, ā, m. f. (more commonly *ā*, f.), perplexity, embarrassment, bashfulness, shame, modesty; (*ā*), f. an unchaste woman (a shame to her family); family, race; fame, celebrity; [cf. Gr. ἐν-τροπή.] — *Trapā-nirasta, as, ā, am,* shameless, impudent. — *Trapānvita* (°*pā-an*°), *as, ā, am,* modest, bashful, ashamed. — *Trapā-bhara, as, ā, am,* overcome with shame. — *Trapā-yukta, as, ā, am,* bashful, modest. — *Trapā-raṇḍā,* f. a harlot. — *Trapā-vat, ān, atī, at,* modest, ashamed. — *Trapā-hīna, as, ā, am,* shameless, immodest, impudent.

Trapamāṇa, as, ā, am, being ashamed.

Trapita, as, ā, am, modest, bashful, ashamed.

Trapu, u, n. tin; lead; (tin is said to be called *trapu* from its contracting just before melting; cf. *lajjālu*, as a N. of the sensitive plant.) — *Trapu-karkaṭī,* f. a kind of cucumber, = *trapusī*. — *Trapu-karṇin, ī, inī, i,* having tin ear-ornaments; (*ī*), m. an epithet of Bhava-nandin.

Trapula, am, n. tin, lead.

Trapusha, as, m., N. of a merchant; a cucumber or melon; (*ī*), f. = *trapusī*; (*am*), n. cucumber, the fruit of the Trapushī; tin.

Trapus, us, n. tin; [cf. *trāpusha*.]

Trapusa, am, n. cucumber, the fruit of the Trapusī; tin; (*ī*), f. coloquintida and other sorts of cucumber, = *mahendra-vāruṇī, karkaṭī, pīta-pushpā*.

त्रपाक **trapāka,** *as,* m., N. of a barbarous tribe.

त्रपिष्ठ **trapishṭha,** *as, ā, am* (superl. of *tṛipra*), highly satisfied, much pleased or contented.

Trapiyas, ān, asī, as (compar. of *tṛipra*), more satisfied, highly pleased.

त्रपुटी **trapuṭī,** f. small cardamoms; [cf. also *tri-puṭā* and *tri-puṭī*.]

त्रपुस् **trapus.** See under rt. *trap* above.

त्रप्र **trapra,** *am,* n. (a various reading for *vapra*), lead.

त्रप्स्य **trapsya,** *am,* n. (said to be fr. rt. *tṛip*), thin or diluted curds; (according to some authorities written *drapsya* and *drapsa*.)

त्रय **traya,** *as, ī, am* (fr. *tri*), triple, threefold, consisting of three, divided into three parts, of three kinds, treble; (*ī*), f., scil. *vidyā*, the threefold knowledge, the triple science (i. e. sacred revelation in its threefold form of hymn, sacrificial formula, and song, afterwards represented by the Ṛig, Yajur, and Sāma Vedas), the three Vedas collectively (omitting the Atharvan, which is not of equal authority); a triad, three collectively, a triplet, three, (e. g. *śata-trayī*, 300); a matron, a married woman whose husband and children are living; intellect, understanding; N. of a plant (Conyza Serratula), = *soma-rājin*; (*am*), n. a triad, three collectively, three, τριάς. — *Trayī-tanu, us,* m. an epithet of the Sun (having the three Vedas for a body, either as celebrated in the Vedas or because the Sāma-veda and portions of the other Vedas are said to have proceeded from the Sun); an epithet of Śiva. — *Trayī-dharma, as,* m. the duty enjoined by the Vedas (i. e. the forms of sacrifice &c. prescribed by them). — *Trayī-maya, as, ī, am,* consisting of the three Vedas, containing them, resting on them, &c. — *Trayī-mukha, as,* m. a Brāhman ('having the three Vedas in his mouth'). — *Trayī-vida, as, ā, am,* Ved. knowing the triple science; [cf. *trayī* and *traivida*.]

Trayas, nom. pl. of *tri*, three, (used in comp. with a following decad, except *aśīti* which takes *tri*. The other decads, except ten, twenty, and thirty, may also take *tri* for + 3.) — *Trayaḥ-panćāśat, t,* f. fifty-three; [cf. *tri-panćāśat*.] — *Trayaḥ-shashṭi, is,* f. sixty-three; [cf. *tri-shashṭi*.] — *Trayaḥ-saptati, is,* f. seventy-three; [cf. *tri-saptati*.] — *Trayaś-ćatvāriṉśa, as, ī, am,* the forty-third. — *Trayaś-ćatvāriṉśat, t,* f. forty-three; [cf. *tri-ćatvāriṉśat*.] — *Trayas-triṉśa, as, ī, am,* the thirty-third; joined with thirty-three (e. g. *trayastriṉśam śatam*, 133); consisting of thirty-three; celebrated with the Stoma which consists of thirty-three parts or syllables, containing that Stoma, &c. — *Trayas-triṉśat, t,* f. thirty-three. — *Trayas-triṉśati, is,* f., Ved. thirty-three. — *Trayastriṉśa-pati, is,* m. the chief of the thirty-three gods, an epithet of Indra. — *Trayastriṉśa-stoma, as, ā, am,* Ved. containing the Trayastriṉśa-stoma. — *Trayas-triṉśin, ī, inī, i,* containing thirty-three. — *Trayo-daśa, as, ī, am,* the thirteenth; joined with thirteen or having thirteen added (e. g. *trayodaśam śatam*, 113); consisting of thirteen; (*ī*), f. the thirteenth day of the lunar fortnight; a kind of gesticulation mentioned in the Purāṇa-sarva-sva. — *Trayodaśaka,* consisting of thirteen; (*am*), n. the number thirteen. — *Trayodaśa-dhā,* ind. into or in thirteen parts. — *Trayo-daśan, a,* m. f. n. pl. thirteen; [Gr. τρισ-καί-δεκα for τρεῖς-°; cf. Lat. *tredecim* for *tres-decem*; Lith. *trylika* fr. *trydika*.] — *Trayo-daśama, as, ī, am,* the thirteenth. — *Trayodaśa-vidha, as, ā, am,* of thirteen kinds. — *Trayo-daśika,* happening on the thirteenth day of the half-moon. — *Trayo-daśin, ī, inī, i,* Ved. containing thirteen. — *Trayo-navati, is,* f. ninety-three; [cf. *tri-navati*.] — *Trayoviṉśa, as, ī, am,* the twenty-third; consisting of twenty-three. — *Trayo-viṉśati, is,* f. twenty-three. — *Trayo-viṉśatika, as, ī, am,* consisting of twenty-three. — *Trayoviṉśati-tama, as, ī, am,* the twenty-third. — *Trayoviṉśati-dhā,* ind. in twenty-three parts, in twenty-three ways, &c.

त्रययाय्य **trayayāyya,** *as, ā, am,* Ved. (according to Sāy.) = *trātavya*, to be protected.

त्रयोदशन् **trayo-daśan.** See *trayas* above.

त्रय्यारुण **trayyāruṇa,** *as,* m., N. of a prince, a son of Tri-dhanvan; a son of Uru-kshaya; N. of the Vyāsa in the fifteenth Dvāpara.

त्रवाडिलघु *travāḍi-laghu, us,* m., N. of the father of Mahī-dhara.

त्रस 1. *tras*, cl. 10. P. *trāsayati, -yitum,* to take, seize; to hold; to oppose, prevent, forbid.

त्रस 2. *tras*, cl. 1. and 4. P. (ep. also A.) *trasati, trasyati, tatrāsa* (3rd pl. *tatrasus* and *tresus*), *trasishyati, atrāsīt* and *atrasīt, trasitum,* to tremble, quiver, quake, or start with fear; to be agitated, be afraid of; to fear, dread (with abl. or gen. and more rarely with inst., e. g. *tasmāt* or *tasya trasyati,* he fears that or is afraid of him); to run away, run: Caus. *trāsayati, -yitum,* to cause to tremble, terrify, to frighten, scare, agitate, set in motion: Desid. *titrasishati*: Intens. *tātrasyate, tātrasti*; [cf. Zend *tareś, tars-ti*: Gr. τρέω for τρεσιω, ταρταρίζω, τρήρων for τρεσρων, τρέ-μω, τάρβος, ταράσσω, θάλασσα, ὀ-τρηρός, ὀ-τραλέος: Lat. *tristis = trasta*; *tremo*; *terreo* fr. *terseo* for *treseo* = Caus. *trāsayāmi*: Goth. *thlahsyan*: Russ. *tryasu*, 'to shake;' *tryasu-sy*, 'I tremble:' Lett. *trisseht*, 'to tremble:' Hib. *tor*, 'fear, dread.']

Trasa, as, ā, am, movable, moving, locomotive; (*am*), n. the collective body of moving or living beings; animals; animals and men, (opposed to *sthāvara*, cf. *jagat*; under *trasa* are sometimes reckoned gods, men, and the inhabitants of the lower regions); (*as*), m. the heart ('the quivering one'); (*am*), n. a forest, a wood. — *Trasa-dasyu, us,* m. 'before whom evil beings tremble,' N. of a prince, (celebrated for his liberality and favoured by the gods; he bears the patronymic Paurukutsya or Paurukutsi or Paurukutsa, and is supposed to be the author of certain Ṛig-veda hymns; in the Bhāgavata-Purāṇa *Trasad-dasyu*, which is probably the original form, is identified with Mām-dhātṛi and regarded as the father of Puru-kutsa; the meaning of the name may be 'frightening evil beings;' cf. *jamad-agni, tarad-dveshas, bharad-vāja,* &c.) — *Trasa-reṇu, us,* m.f. an atom, the mote or atom of dust which is seen moving in a sun-beam, especially considered as an ideal weight either of the lowest denomination or equal to three or (according to some) thirty invisible atoms; (*us*), f., N. of one of the wives of the Sun.

Trasana, am, n. in *hasti-trasanāni*, the moving ornaments of an elephant (?).

Trasara, as, m. a shuttle; weaving; = *tasara*.

Trasura, as, ā, am, trembling, timid, fearful.

Trasta, as, ā, am, frighted, alarmed; timid, trembling, fearful; quick. — *Trasta-rūpa, as, ā, am,* terrified, fearful.

Trasnu, us, us, u, fearful, timid, timorous.

Trasyat, an, antī, at, fearing, apprehending.

Trāsa, as, ā, am, moving, movable, locomotive; frightening; (*as*), m. fear, terror, anxiety; terrifying, frightening, causing alarm, (often in comp., e. g. *trāsārtham*, ind. in order to frighten); a flaw or defect in a jewel. — *Trāsa-kara, as, ī, am,* causing fear, fearful, alarming. — *Trāsa-dāyin, ī, inī, i,* causing alarm, fear-exciting.

Trāsadasyava, as, m. a patronymic from Trasad-dasyu; (*am*), n., N. of a Sāman.

Trāsana, as, ī, am, terrifying, alarming, frightening (with gen.), making anxious; (*as*), m. epithet of Śiva; (*am*), n. the act of frightening or alarming; a means of frightening, cause of alarm, fright.

Trāsanīya, as, ā, am, to be dreaded, frightened, &c.

Trāsita, as, ā, am, frightened, scared, alarmed.

Trāsin, ī, inī, i, fearful, timid, afraid.

त्रा 1. *trā* (by native authorities written *trai*, q. v.), cl. 1. A. *trāyate*, &c., to protect, &c. See rt. *trai*, p. 394.

2. *trā, ās,* m., Ved. a protector, a defender; [cf. 1. *tra*.]

Trāṇa, as, ā, am, preserved, saved, guarded, protected; (*am*), n. protecting, preserving; protection, a preservative, defence; shelter, help, (often in comp., e. g. *ārta-trāṇāya*, for the protection of the distressed; *ātma-trāṇa*, self-defence); protection for the body, armour; (*ā*), f., N. of a plant, = *trāyamāṇā*; [cf. Hib. *troiath*, 'a helmet.'] — *Trāṇa-kartṛi, tā,* or *trāṇa-kārin, ī,* m. a preserver, protector, saviour, deliverer.

Trāta, as, ā, am, preserved, rescued, guarded, protected; (*as*), m., N. of a man; (*am*), n. preserving, protection.

Trātavya, as, ā, am, to be guarded or protected.

Trātṛi, tā, trī, tṛi, a protector, saviour, guardian, defender; protecting, defending.

Trātra, am, n. defence, protection.

Trātvā, ind. having preserved or rescued.

Trāman, a, n., Ved. protection; [cf. *su-trāman*.]

Trāyat, an, antī, at, preserving, defending, protecting; (*antī*), f. a protectress; a medicinal plant; [cf. *trāyamāṇā*.]

Trāyantikā, f. a medicinal plant.

Trāyamāṇa, as, ā, am, preserving, defending, a preserver; (*ā*), f., N. of a medicinal plant; also *trāyamāṇikā*, f.; [cf. *kṛita-trā*.]

Trāhi (2nd sing. impv. of rt. *trai*), save! deliver! to the rescue!

त्रापुष *trāpusha, as, ī, am* (fr. *trapu*), made of tin [cf. *jātusha*]; silver (produced from tin).

त्रापुस *trāpusa, as, ī, am,* sprung or coming from the plant Trapusī.

त्रायोदश *trāyodaśa, as, ī, am* (fr. *trayodaśī*), relating &c. to the thirteenth day of a half-moon.

त्रि *tri, trayas* m. pl., *tisras* f. pl., *trīṇi* n. pl. (said to be fr. rt. *tṛī*; in Ved. *trī* occurs for *trīṇi* and *trīṇām* for *trayāṇām*), three; [cf. Gr. τρεῖς, τρί-α, τρί-το-ς, τρί-ς, τρισσό-ς: Zend *thri, thri-tya, thris*: Lat. *tres, tri-a, ter-tiu-s, ter*: Goth. *threis, thriya, thri-dya*: Angl. Sax. *threo, thry, thri*: Slav. *triye, tre-tii*, 'third:' Lith. *trys*, 'three;' *tré-čza-s*, 'third:' to *tisras* belong Old Hib. *teora*, Cambro-Brit. f. *tair*, Armor. *teir*.] — *Tri-kakud, t, t, t,* having three peaks or points or horns &c.; (*t*), m., N. of a mountain in the Himālaya [cf. *tri-kūṭa* and *su-vela*]; an epithet of Kṛishṇa or Vishṇu; N. of a son of Śuci and father of Dharma-sārathi; a kind of ritual observance; the highest, chief. — *Tri-kakuda, as, ā, am,* having three peaks or humps &c. — *Tri-kakubh, p, p, p,* Ved. having three peaks or points; an epithet of Indra's thunderbolt or of Indra himself; (*p*), m., N. of a mountain; a kind of ritual observance; [cf. *tri-kakud*.] — *Tri-kaṭa, as,* m., N. of a plant (Ruellia Longifolia), = *go-kshuraka*; [cf. *tri-kaṇṭa*.] — *Tri-kaṭu, u,* n. or *tri-kaṭuka, am,* n. the aggregate of three spices, viz. black and long pepper and dry ginger; [cf. *kaṭu-traya*.] — *Tri-kaṇṭa, am,* n. the three thorny plants, a collective N. of three kinds of Solanum, viz. *bṛihatī, agni-damanī,* and *duh-sparśā*; (*as, ā, am*), having three thorns; (*as*), m., N. of a plant, = *go-kshuraka* or *pattra-gupta*; a kind of fish. — *Tri-kaṇṭaka, as,* m., N. of a plant, = *go-kshuraka*; a kind of poisonous insect; a kind of fish (Silurus); a kind of weapon. — *Tri-kadruka, ās,* m. pl., Ved. probably a N. of three peculiar Soma-vessels [cf. *kadru*], or perhaps a N. of an oblation consisting of three offerings of the Soma (which is of a dark-brown colour); the first three days of the Abhi-plava festival which lasts six days, (respectively called Jyotis, Go, and Āyus.) — *Trikadrukīya, as, ā, am,* containing the word *tri-kadruka*. — *Tri-karṇa, as, ī, am,* having three ears. — *Tri-karman,* (at the beginning of a comp.) the three chief duties of a Brāhman, viz. sacrifice, study of the Vedas, and liberality (e. g. *tri-karma-kṛit*, performing these three duties); (*ā, ā, a*), engaging in these three actions. — *Tri-karsha, am,* n. = *tri-kārshika*. — *Tri-kalā,* f., N. of a female deity produced by the union of three gods for the destruction of Andhaka. — *Tri-kāṇḍa, as, ā, am,* consisting of three parts or divisions; forty-eight cubits long; (*as* or *am*), m. or n. (?), a work consisting of three parts, especially the dictionary of Amara-siṃha, also called Amara-kosha. — *Trikāṇḍa-cintā-maṇi, is,* m. or *trikāṇḍa-viveka, as,* m., N. of commentaries on this work. — *Trikāṇḍa-maṇḍana,* N. of a work. — *Trikāṇḍa-śesha, as,* m. a vocabulary in three chapters supplementary to the Amara-kosha by Purushottama. — *Tri-kāya, as, ā, am,* having three bodies; (*as*), m., N. of Buddha or of a Buddha. — *Tri-kārshika, am,* n. the three contracting (*kārshika* fr. rt. *kṛish*) substances, dry ginger, Ativishā, and Mustā; [cf. *tri-karsha, danta-karshaṇa*.] — *Tri-kāla, am,* n. the three times, viz. past, present, and future time; morning, noon, and evening; the present, past, and future tenses of a verb; (*am*), ind. three times, thrice; (*as, ā, am*), connected with or relating to the three times (past, present, and future). — *Trikāla-jña, as, ā, am,* knowing the three times, omniscient; (*as*), m. a divine sage; a deity; a N. of Buddha, the founder of the Buddhist religion. — *Trikāla-darśin, ī, inī, i,* seeing (or knowing) the past, present, and future, omniscient; (*ī*), m. a Ṛishi or divine sage; N. of Buddha. — *Trikāla-vid, t, t, t,* knowing the three times; (*t*), m. a Buddha; (with Jainas) an Arhat. — *Tri-kuṇḍīśvara* (°*ḍa-īś*°?), *am,* n., N. of a Tantra. — *Tri-kūṭa, as, ā, am,* having three peaks or humps or elevations &c.; (*as*), m., N. of several mountains, = *tri-kakud* and *su-vela*; a mountain in Ceylon on the top of which Laṅkā, the capital of Rāvaṇa, was situated; (*am*), n. sea-salt prepared by evaporation. — *Trikūṭa-lavaṇa, am,* n. a peculiar kind of salt (= *droṇi-lavaṇa*). — *Trikūṭa-vat, ān,* m., N. of a mountain. — *Tri-kūrcaka, am,* n. a sort of knife with three edges. — *Trikaika* (°*ka-eka*), Ved., N. of an Ekāha; [cf. *eka-trika*.] — *Tri-koṇa, as, ā, am* (borrowed fr. the Gr. τρίγωνον), triangular, forming a triangle; (*as, ā*), m. f. Trapa Bispinosa; (*am*), n. (in astron.) N. of the fifth and ninth mansion [cf. *tri-koṇa-bhavana* and *tri-trikoṇa*]; the vulva; [cf. *tri-bhuj*.] — *Trikoṇa-kuṇḍa, am,* n., N. of a mystical vessel in the form of a diagram. — *Trikoṇa-phala, am,* n. Trapa Bispinosa. — *Trikoṇa-bhavana, am,* n. (in astron.) N. of the fifth and ninth mansion. — *Tri-krama, as,* m. (according to the Prātiśākhyas) a Krama word composed of three words or members, the middle one of which is a single vowel. — *Tri-kshāra, am,* n. the three burning or acrid substances, viz. natron, saltpetre, and borax. — *Tri-kshura,* N. of a plant, = *kokilāksha*. — *Tri-kha, am,* n. a cucumber ('having three cavities'). — *Tri-khaṭva, am, ī,* n. f. three beds collectively. — *Tri-khaṇḍa,* the earth as divided into three portions. — *Tri-kharva, ās,* m. pl., Ved., N. of a particular school of theologians. — *Tri-gaṅga, am,* n., N. of a Tīrtha; [cf. *sapta-gaṅga*.] — *Tri-gaṇa, as,* m. the aggregate of the three objects of existence, viz. virtue (*dharma*), pleasure or the 'dulce' (*kāma*), and wealth or the 'utile' (*artha*); [cf. *tri-varga*.] — *Tri-gata, as, ā, am,* tripled; gone or done in three ways; (*am*), n. the expression of different senses by the same word. — *Tri-gandhaka, am,* n. = *tri-jātaka*. — *Tri-gambhīra,* see under *gabhīra*. — *Tri-garta, ās,* m. pl., N. of a people inhabiting the modern Lahore; (*as*), m. a prince of the Tri-gartas; the country of the Tri-gartas; a particular method of calculation; (*ā*), f. a lascivious woman, a wanton; a woman in general; a kind of cricket (= *ghurguri, ghurgurikā*); a pearl. — *Trigartaka, ās,* m. pl. = *tri-garta*. — *Trigarta-rāja, as,* and *trigarta-rājan, ā,* m. king of Tri-garta. — *Tri-gartika, as,* m. the country of the Tri-gartas. — *Tri-guṇa, ās,* m. pl. the three qualities or constituents of nature and every existing thing, i. e. *sattva, rajas,* and *tamas*; (*as, ā, am*), consisting of three threads or strings; threefold, three times repeated, thrice, triple, treble (e. g. *sapta triguṇāni dināni*, three times seven days); containing the three Guṇas or properties; (*am*), ind. in three ways, three times, thrice. — *Triguṇā-karṇa, as, ī, am,* whose ears

have two slits dividing them into three parts (as a mark of distinction). — *Triguṇā-kṛita, as, ā, am,* thrice ploughed (a field &c.). — *Tri-grāmī,* f. an assemblage of three villages, N. of a place. — *Tri-grāhin, ī, iṇī, i,* extending to the length of three (padyās). — *Tri-ćakshus, us,* m. 'triocular,' 'three-eyed,' an epithet of Krishṇa (more properly of Śiva). — *Tri-ćatuh-karṇa,* the third and fourth hypotenuses. — *Tri-ćatura, ās, ās, āṇi,* pl. three or four. — *Tri-ćaturdaśa, au,* &c., du. the thirteenth and fourteenth. — *Tri-ćatvāriṇśa, as, ī, am* (fr. the next), the forty-third. — *Tri-ćatvāriṇśat, t,* f. forty-three. — *Tri-ćaritra* (?), *am,* n. three kinds of characters, (perhaps a wrong reading for *strī-ćaritra;* cf. *tri-gūḍha.*) — *Tri-ćit, t, t, t,* consisting of three layers or seats of sacrificial grass. — *Tri-ćīvara, am,* n. the three vestments of the Buddhist ascetic. — *Trijagaj-jananī,* f. the mother of the three worlds, an epithet of Pārvatī. — *Tri-jagat, t,* n. or *tri-jagatī,* f. the triple world, i. e. heaven, the intermediate region, and earth, or heaven, earth, and the lower world. — *Trijagan-mohinī,* f. confounding the minds of the (inhabitants of the) three worlds, a form of Durgā (?). — *Tri-jaṭa, as, ā, am,* wearing three braids of hair; (*as*), m. an epithet of Śiva; N. of a Brāhman; (*ā*), f., N. of a Rākshasī who was friendly to Sītā; N. of a tree, = *vilva,* Ægle Marmelos. — *Trijaṭā-svapna-darśana, am,* n. 'the dream of Tri-jaṭā,' N. of a chapter in the fifth book of the Rāmāyaṇa. — *Tri-jāta* or *tri-jātaka, am,* n. three spices collectively, viz. mace, cardamoms, and Laurus Cassia (cinnamon). — *Tri-jīvā,* f. the sine of three signs or ninety degrees, a radius. — *Tri-jyā,* f. = the preceding. — *Tri-ṇata, as, ā, am* (fr. *tri-nata*), bent in three places, epithet of a bow; (*ā*), f. a bow; [cf. *triṇatā.*] — *Tri-ṇayana, as,* m. [cf. *tri-nayana*], 'three-eyed,' an epithet of Śiva. — *Tri-ṇavan* or *tri-ṇava* (fr. *tri + navan*), consisting of three times nine or twenty-seven parts, connected with the Tri-ṇava Stoma; three times nine, i. e. twenty-seven; *triṇava-sāhasra,* twenty-seven thousand; [cf. *tri-saptan.*] — *Tri-ṇāćiketa, as, ā, am,* one who has thrice kindled the fire called Nāćiketa; (*as*), m. an epithet of Nārāyaṇa (perhaps as worshipped with this fire); (according to Kullūka Bhaṭṭa on Manu III. 185, *tri-ṇāćiketa* means either 'a part of the Adhvaryu or Yajur-veda,' or 'a vow connected with it,' or 'one who performs this vow.') — *Tri-ṇāman, ā, ā, a,* Ved. having three names, epithet of a deity, perhaps of Agni. — *Tri-ṇītā,* f. a wife, ('thrice married,' according to the belief that a girl belongs to Soma, Gandharva and Agni, before she obtains a human husband.) — *Tri-taksha, am, ī,* n. f. (fr. *tri-takshan*), an association of three carpenters. — *Tri-tas,* ind. on three sides, from every side. — *Tri-tā,* f. or *tri-tva, am,* n. a triad, a trinity, an assemblage of three. — *Tri-trikoṇa, am,* n. (in astronomy) N. of the ninth mansion; [cf. *tri-koṇa* and *trikoṇa-bhavana.*] — *Tri-daṇḍa, am,* n. the three staves of a mendicant Brāhman who has resigned the world, (these staves are tied together so as to form one); triple subjection of words, thoughts, and acts; the state of a religious ascetic; (*ī*), f., N. of a literary work. — *Tri-daṇḍaka, am,* n. the three staves of a mendicant Brāhman described above. — *Tridaṇḍa-dhāraṇa, am,* n. carrying three staves tied together. — *Tri-daṇḍin, ī,* m. a wandering mendicant or devotee who has resigned worldly pursuits and carries three long bamboo staves tied together in his right hand; the religious man who has obtained a command over his words, thoughts, and actions, or mind, body, and speech; [cf. *eka-daṇḍin.*] — *Tri-dat, an, atī, at,* having three teeth. — *Tri-dalā,* f. a creeping plant, Cissus Pedata. — *Tri-dalikā* or (according to some) *tri-dālikā,* f., N. of a plant, = *ćarma-kashā.* — *Tri-daśa, ās,* m. pl. (fr. *tri-daśan*), three times ten, i. e. thirty; the three times ten or thirty deities, i. e. in round numbers a N. for the thirty-three deities, not including Brahmā, Vishṇu, and Śiva, viz. the twelve Ādityas, eight Vasus, eleven Rudras, and two Aśvins; (*as, ā, am*), divine; (*as*), m. a god, a deity, an immortal; (*am*), n. the residence of the thirty-three deities, i. e. heaven. — *Tridaśa-guru, us,* m. 'the preceptor of the gods,' i. e. Brihas-pati, regent of the planet Jupiter. — *Tridaśa-gopa* or *tridaśa-gopaka, as,* m. a fire-fly, = *indra-gopa,* q. v. — *Tridaśa-tva, am,* n. the state or condition of a god, divinity, divine nature. — *Tridaśa-dīrghikā,* f. 'the heavenly lake,' epithet of the Gaṅgā. — *Tridaśa-nadī,* f. the heavenly river, the Gaṅgā. — *Tridaśa-pati, is,* m. the chief of the gods, Indra. — *Tridaśapati-śastra, am,* n. Indra's weapon, the thunderbolt. — *Tridaśa-pratipaksha, as,* m. an adversary of the gods. — *Tridaśa-mañjarī,* f. = *tulasī,* basil. — *Tridaśa-vadhū, ūs,* f. or *tridaśa-vanitā,* f. a nymph of Indra's heaven, an Apsaras, a goddess. — *Tridaśa-śreshṭha, as,* m. 'the best of the thirty-three deities,' a N. of Agni; of Brahmā. — *Tridaśa-sarshapa, as,* m. = *deva-sarshapa.* — *Tridaśāṅkuśa* (°*śa-aṅ*°), *as,* m. the thunderbolt ('divine goad'). — *Tridaśāćārya* (°*śa-āć*°), *as,* m. = *tridaśa-guru* above. — *Tridaśādhipati* (°*śa-adh*°), *is,* m. 'lord of the thirty-three deities,' a N. of Śiva. — *Tridaśāyana* (°*śa-ay*°), *as,* m. 'the refuge of the deities,' i. e. to whom the deities resort, an epithet of Nārāyaṇa; [cf. *brahmāyaṇa* and *lokāyana.*] — *Tridaśāyudha* (°*śa-āy*°), *am,* n. 'the divine bow,' the rainbow; a thunderbolt. — *Tridaśāri* (°*śa-ari*), *is,* m. 'enemy of the gods,' an Asura, a demon, a Titan. — *Tridaśāri-rājan, ā,* m. 'king of the demons,' a N. of Rāvaṇa. — *Tridaśālaya* (°*śa-āl*°), *as,* m. the residence of the gods, Svarga, Indra's heaven or paradise, the mountain Su-meru; an inhabitant of the divine world, a god. — *Tridaśāvāsa* (°*śa-āv*°), *as,* m. the residence of the gods, heaven. — *Tridaśāhāra* (°*śa-āh*°), *as,* m. the food of the gods, i. e. Amrita or ambrosia. — *Tridaśī-bhūta, as, ā, am,* become divine or immortal. — *Tridaśendra* (°*śa-in*°) or *tridaśeśa* (°*śa-īś*°), *as,* m. 'the chief of the thirty-three deities,' epithet of Indra; of Śiva; of Brahmā, &c. — *Tridaśeśa-dvish, ṭ,* m. epithet of Rāvaṇa or any demon. — *Tridaśeśvara* (°*śa-īś*°) = *tridaśendra;* (*ī*), f., N. of Durgā. — *Tridaśeśvara-dvish* = *tridaśeśa-dvish.* — *Tri-dālikā,* f. for *tri-dalikā,* q. v. — *Tri-dina, am,* n. three days collectively. — *Tridina-spriś, k,* m. conjunction or concurrence of three lunations with one solar day. — *Tri-diva, am,* n. the space within the third sky, i. e. the innermost or most sacred part of the sky, heaven; the sky, atmosphere; paradise; (*ā*), f., N. of a river; cardamoms. — *Tridivādhīśa* (°*va-adh*°) or *tridiveśa* (°*va-īś*°) or *tridiveśvara* (°*va-īś*°), *as,* m. 'the lord of Tri-diva or heaven,' an epithet of Indra; a god, a deity. — *Tridivodbhavā* (°*va-ud*°), f. small cardamoms. — *Tridivaukas* (°*va-ok*°), *ās,* m. an inhabitant of Tri-diva, a celestial, a god. — *Tri-driś, k,* m. 'triocular,' 'three-eyed,' an epithet of Śiva. — *Tri-dosha, am,* n. disorder of the three humors of the body, vitiation of the bile, blood, and phlegm. — *Tridosha-ghna, as, ī, am,* correcting the vitiated state of the three humors. — *Tridosha-ja, as,* m. disease &c. proceeding from disorder of the three humors of the body. — *Tri-dhanvan, ā,* m., N. of a prince or father of Trayyāruṇa. — *Tri-dhā,* ind. adv. in three ways, in three parts, in three places, triply, trebly; *tridhā-kṛi,* to do in three ways, to make threefold. — *Tri-dhātu, us, us, u,* consisting of three elements or ingredients, triple, threefold, thrice repeated (used like *triplex* in Lat. to denote excessive), tripartite; (Sāy.) causing the well-being of the three humors; (*us*), m. a N. of Gaṇeśa; (*u*), n. the aggregate of three minerals or of the three humors; the triple world. — *Tridhātu-śriṅga, as,* m., Ved. having a tripartite horn, having horns or flames of three colours, red, white, and black (with smoke), an epithet of Agni. — *Tridhā-tva, am,* n. the state of being threefold or in three parts, tripartition. — *Tri-dhāman, a,* n. probably = *tri-diva;* (*ā, ā, a*), belonging or relating to the three worlds or regions; having three residences, &c.; (*ā*), m. an epithet of Vishṇu; N. of Vyāsa (= Vishṇu) in the tenth Dvāpara; an epithet of Śiva; Agni or fire; death. — *Tridhā-mūrti, is,* f. a girl three years of age representing the deity Durgā at her festivals. — *Tri-dhāraka, as,* m. 'having three edges,' the plants Scirpus Kysoor and Euphorbia Antiquorum. — *Tri-dhāra-snuhī,* f., N. of a plant, = *dhārā-snuhī, try-aśra.* — *Tri-nagarī,* f. the three cities. — *Tri-nayana, as, ā, am,* triocular, three-eyed; (*as*), m. an epithet of Rudra-Śiva; (*ā*), f. epithet of Durgā; [cf. *tri-ṇayana.*] — *Tri-navata, as, ī, am* (fr. *tri-navati*), the ninety-third. — *Tri-navati, is,* f. ninety-three. — *Trinavati-tama, as, ī, am,* the ninety-third. — *Tri-nāka, am,* n., Ved. = *tri-diva.* — *Tri-nābha, as, ā, am,* having three navels or centres or central points; whose navel supports the three worlds. — *Tri-nābhi, is, is, i,* = *tri-nābha.* — *Tri-nidhana, am,* n., N. of a Sāman (generally in connection with the names *āgneyam, āyasyam,* and *tvāshṭrī-sāma*). — *Tri-nishka, as, ā, am,* = *tri-naishkika,* worth three Nishkas. — *Tri-netra, as, ī, am,* triocular; (*as*), m. an epithet of Rudra-Śiva; N. of a prince; (*ī*), f. = *vārāhī-kanda,* the root of Yam (Dioscorea). — *Trinetra-ćūḍā-maṇi, is,* m. 'the crest of the three-eyed,' i. e. the moon (worn by Śiva as his crest). — *Tri-paksha, am,* n. a period of three fortnights or six weeks. — *Tri-paććhas,* ind. adv. (*tri + pad + śas*), by three Pādas. — *Tripañćāśa, as, ī, am* (fr. *tri-pañćāśat*), the fifty-third; containing or consisting of fifty-three. — *Tri-pañćāśat, t,* f. fifty-three; [cf. *trayah-pañćāśat* under *trayas.*] — *Tripañćāśat-tama, as, ī, am,* the fifty-third. — *Tri-paṭu, u,* n. the three saline substances, stone-salt (= *saindhava*), Viḍ-lavaṇa, and black salt (= *kāća*). — *Tri-patāka, as, ā, am,* (with *hasta*) the hand with three fingers stretched out or erect; (with *lalāṭa*) the forehead marked naturally with three horizontal lines or wrinkles. — *Tri-patī,* f., N. of a place of pilgrimage. — *Tri-pattra, as,* m. three-leaved, trifoliate, the plant Ægle Marmelos (= *vilva*); (*am*), n. = *ćaṇḍāla-kanda,* a kind of bulbous plant. — *Tri-pattraka, as,* m. the Kiṇśuka tree, Butea Frondosa. — *Tri-patha, am,* n. the three paths or ways, viz. the sky, atmosphere, and earth, or the sky, earth, and lower world; a place where three roads meet; (*ā*), f. epithet of Mathurā. — *Tripatha-gā* or *tripatha-gāminī,* f. 'flowing through heaven, earth, and the lower regions,' an epithet of the Gaṅgā. — *Tri-pad* or *tri-pād, -pāt, -pāt* or *-padī, -pat,* Ved. 'three-footed,' 'tripod,' epithet of Vishṇu (as pacing the universe in three steps; cf. *tri-vikrama*); epithet of Fever personified as a demon or evil spirit and represented with three feet and three hands, (probably symbolizing the cold, hot, and sweating stages of fever); having three steps; containing three Pādas; trinomial; (*t*), m., N. of a Daitya; (*-padī*), f. the girth of an elephant; the plant Cissus Pedata (= *godhā-padhī*); a kind of metre in Prākrit; (according to Pāṇ. IV. 1, 9, the f. must be *tri-padā* when agreeing with *ṛić,* e. g. *tripadā ṛik,* a verse containing three Pādas, cf. the next.) — *Tri-pada, as, ā, am,* three-footed; having three divisions (as a stanza); containing a measure of three feet; containing three words; (*ā*), f., N. of a plant, = *haṇsa-padī;* (*am*), n. a tripod; three words. — *Tri-padikā,* f. a stand with three feet. — *Tri-panna, as,* m., N. of one of the ten horses of the moon. — *Tri-parikrānta, as, ā, am,* one who walks thrice round the sacred fire or who circumambulates the three sacred fires. — *Tri-parṇa, as, ī, am,* three-leaved, trefoil; (*as*), m. Butea Frondosa; (*ā*), f. wild hemp; (*ī*), f., N. of several plants, Desmodium Gangeticum, = *śāla-parṇī,* wild cotton, wild hemp, = *priśni-parṇī-bheda* and *vana-kārpāsī,* Sanseviera Ceylanica; a kind of bulbous plant, = *tri-parṇikā.* — *Tri-parṇikā,* f., N. of several plants, a kind of bulbous plant (= *brihat-pattrā,* &c.); Carpopogon Pruriens; Alhagi Maurorum. — *Tri-paryāya, as, ā, am,* Ved. having three folds or plaits. — *Tri-paśu, us, us, u,* having three victims. — *Tri-pastya, as,* m., Ved. 'having

three dwellings,' an epithet of Agni. — *Tri-pājasya, as, ā, am,* Ved. having three flanks or sides; (Sāy.) having three breasts (or seasons). — *Tri-pāṭa, as,* m. intersection of a prolonged side and perpendicular (in a quadrangular figure); the figure formed by such intersection. — *Tripāṭhin, ī, inī, i* (fr. *tri-pāṭha*), familiar with the three Pāṭhas, (probably with the *saṃhitā, pada,* and *krama-pāṭha,* q. v.) — *Tri-pāṇa, as, ī, am* (probably a Prākṛit form for *tri-parṇa* or *traiparṇa*), made of the plant Tri-parṇī. — *Tri-pād,* see *tri-pad.* — *Tri-pāda, as,* m. a constellation or asterism of which three-fourths are included under one sign of the zodiac; a stand with three feet?; (*ī*), f. a kind of Mimosa. — *Tri-pādaka, as, ikā, am,* three-footed; (*ikā*), f., N. of a plant, = *haṃsa-padī,* a kind of Mimosa. — *Tri-piṭaka, am,* n. the three baskets or collections of writings, a collective N. for the three classes of Buddhist writings, viz. Sūtra-piṭaka, Vinaya-piṭaka, and Abhidharma-piṭaka. — *Tri-piṇḍī,* f. the three sacrificial cakes (mentioned in Manu III. 215). — *Tri-piba, as, ā, am,* drinking with three members of the body (as with the two pendent ears and tongue); (*as*), m. a long-eared goat. — *Tri-pishṭapa, am,* n. = *tri-diva,* the residence of the thirty-three gods, Indra's heaven; paradise; the sky, ether; [cf. *tri-vishṭapa.*] — *Tri-pishṭapa-sad, t,* m. an inhabitant of heaven, a deity. — *Tri-puṭa, as, ī, am,* triangular; (*as*), m. pulse, pease of three kinds; a kind of vetch, Cicer Arietinum; the palm of the hand; a measure, = *hasta-bheda,* a cubit; a bank or shore; (*ā*), f. Convolvulus Turpethum; Arabian jasmine; small cardamoms; a form of Durgā; (*ī*), f. Convolvulus Turpethum; small cardamoms; [cf. *karāla-tri-puṭā.*] — *Tripuṭaka, as, ā, am,* triangular; (*as*), m. a triangle; a species of pulse. — *Tripuṭā-pūjā-yantra, am,* n., N. of a kind of mystical diagram described in the Tantra-sāra by Krishṇānanda. — *Tri-puṭā-mantra, ās,* m. pl., N. of a chapter of the Tantra-sāra. — *Tripuṭā-stotra, am,* n., N. of a chapter of the Tantra-sāra. — *Tripuṭin, ī,* m. or *tripuṭi-phala, as,* m. the castor-oil plant, Ricinus Communis. — *Tri-puṇḍra* or *tri-puṇḍhra* or *tri-puṇḍraka, am,* n. a mark consisting of three lines on the forehead, the back, heart, and shoulders, or three curved horizontal marks made across the forehead with cow-dung, ashes, &c., which are worn especially by the followers of Śiva or Śakti, and are indispensable in proceeding to worship the former; (*as, ā, am*), having three horizontal marks. — *Tri-pur,* f. (in pl. *tri-puras*) = *tri-pura.* — *Tri-pura, am,* n. three strong cities collectively, a triple fortification; (in epic poetry) three strong cities of gold, silver, and iron, in the sky, air, and earth, built by Maya for a celebrated Asura or demon, and burnt by Śiva; (*as*), m., N. of the above Asura and king of Tri-pura; a form of Śiva; (*ā*), f., N. of a town; a form of Durgā (= *tri-puṭā?*); (*ī*), f., N. of a town, = *ćedi-nagarī*: N. of a country to the south-east of Madhya-deśa, the modern Tipparah; (*ā* or *ī?*), N. of an Upanishad. — *Tripura-kumāra, as,* m., N. of a pupil of Saṅkarāćārya mentioned in the Saṅkara-vijaya by Anantānanda-giri. — *Tripura-ghna, as,* or *tripura-jit, t,* or *tripura-dahana,* or *tripura-dāha, as,* m., N. of Śiva as destroyer of Tri-pura. — *Tripura-dāha, as,* m. 'burning of Tri-pura,' N. of the 3rd chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Tripura-bhairavī,* f. a form of Durgā. — *Tripura-mallikā,* f. a medicinal plant, apparently a kind of jasmine; [cf. *tri-puṭā.*] — *Tripura-vadha, as,* m. 'slaughter of Tri-pura,' N. of the 7th chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa. — *Tripura-vijaya, as,* m. 'conquest of Tri-pura,' N. of the 70th chapter of the Liṅga-Purāṇa. — *Tripura-hara, as,* m., N. of the 71st chapter of the Liṅga-Purāṇa. — *Tripurādhāraṇa-yantra* (°*ṇa-ādh*°), *am,* n., N. of a mystical diagram given in the Tantra-sāra. — *Tripurādhipati* (°*ra-adh*°), *is,* m., N. of Maya, builder of the city of Tri-pura. — *Tripurāntaka* or *tripurānta-kara* (°*ra-an*°), *as,* m., N. of Śiva as destroyer of Tri-pura. — *Tripurā-nyāsa, as,* m., N. of a chapter of the Tantra-sāra. — *Tripurā-bhairavī,* f. a form of Durgā. — *Tripurābhairavī-pūjā-yantra, am,* n., N. of a mystical diagram given in the Tantra-sāra. — *Tripurāri* (°*ra-ar*°), *is,* m. 'the enemy of Tri-pura,' a N. of Śiva. — *Tripurārṇava* (°*ra-ar*°), *as,* m., N. of a literary work. — *Tripurārdana* (°*ra-ar*°), *as,* m. = *tripurāntaka.* — *Tripurī-prakaraṇa, am,* n., N. of a work, probably by Saṅkara, containing the elements of the Vedānta phil. — *Tri-purusha, as, ā, am,* having the length of three men; having three assistants; (*am*), ind. through three males, i. e. through three generations of men, or father, grandfather, and great-grandfather. — *Tri-purushāgata* (°*sha-āg*°), *as, ā, am,* inherited through three generations. — *Tripureśa* (°*ra-īś*°), *as,* m. 'lord of Tri-pura,' N. of Śiva. — *Tripureśādri* (°*śa-ad*°), *is,* m., N. of a mountain. — *Tripureśvara* (°*ra-īś*°), N. of a town or district, or of a sacred place. — *Tripuropākhyāna* (°*rā-up*°), *am,* n. 'the story of Tri-pura,' N. of the 52–54th chapters of the Jñāna-khaṇḍa or second part of the Śiva-Purāṇa. — *Tri-pushā,* f. Convolvulus Turpethum, = *krishṇa-tri-vṛit*; [cf. *tri-puṭā.*] — *Tri-pushkara, ās,* m. pl. 'the three lakes,' N. of certain holy bathing-places; (*as, ā, am*), decorated with three lotus flowers. — *Tri-prishṭha, as,* m. (with Jainas) N. of the first of the black Vāsu-devas; a N. of Vishṇu, as 'living above the three worlds,' or as 'existing independently of the three qualities of nature;' epithet of the Soma, as having three elevations or surfaces, found in three places (?), having three hymns (?), having three vessels (?), having three waters (used in its preparation?), having three oblations (?), having three filtering cloths (?), or press, filter, and vessel for holding the Soma (?). (The above are the conjectures of various scholars, but according to Sāy. the word means) 'mixed with cream, thickened with milk,' &c.; (*am*), n. the highest part of the three heavens, the highest heaven. — *Tri-paurusha, as, ī, am,* extending or belonging to three persons or three generations of men; offered to three (as the funeral cake &c.), inherited from three (as an estate &c.); [cf. *trai-purusha.*] — *Tri-prasruta, as, ā, am,* epithet of a rutting elephant, i. e. 'having three streams of fluid flowing from the forehead.' — *Tri-plaksha, ās,* m. pl. 'the three fig-trees,' a place near the Yamunā in the neighbourhood of which the Drishad-vatī disappears. — *Tri-phala, as, ā, am,* having three fruits; (*ā*), f. the three myrobalans, the fruits of Terminalia Chebula, T. Bellerica, and Phyllanthus Emblica; the three fragrant fruits, nutmeg, areca-nut, and cloves; the three sweet fruits, grape, pomegranate, and date. — *Triphalādi-varga* (°*la-ād*°), *as,* m., N. of a chapter of the Śabda-ćandrikā or medical lexicon by Ćakra-pāṇi-datta. — *Tri-bandhana, as,* m., N. of the son of Aruṇa and father of Tri-śaṅku. — *Tri-bandhu, us,* m. the friend of the three worlds or regions; (Sāy.) binding together or supporting the three worlds, (said of Indra.) — *Tri-bandhura, as, ā, am,* Ved. having three uneven poles or seats, (said of the chariot of the Aśvins.) — *Tri-barhis, is, is, is,* Ved. having three seats of sacrificial grass. — *Tri-balī,* f. three folds of skin or corrugations over the navel (of a woman; this peculiarity is regarded as a beauty); the anus. — *Tri-balika, as,* m., N. of Rāma, 'having three folds in the neck;' (*am*), n. the anus. — *Tri-bāhu, us, us, u,* 'three-armed,' epithet of a kind of spirit or demon; (*us*), m. a technical term in fighting. — *Tri-bulīka, am,* n. the anus. — *Tri-bha, am,* n. three signs of the zodiac, the quadrant of a circle, ninety degrees; (*as, ā, am*), containing three signs of the zodiac. — *Tri-bhanga, as, ā, am,* having three curves or bends (as have many images of Krishṇa); (*ī*), f., N. of a metre consisting of 4 × 32 syllabic instants. — *Tribha-jīvā,* f. and *tribha-jyā,* f. = *tri-jīvā* and *tri-jyā.* — *Tri-bhaṇḍī,* f. Convolvulus Turpethum. — *Tri-bhadra, am,* n. copulation, cohabitation. — *Tribha-maurvikā,* f. = *tri-jyā.* — *Tri-bhāga, as,* m. the third part; the third part of a sign of the zodiac. — *Tri-bhānu, us,* m., N. of a descendant of Yayāti and father of Karan-dhama. — *Tri-bhāshya-ratna, am,* n., N. of a commentary on the Taittirīya-Prātiśākhya. — *Tri-bhukti* = *tīra-bhukti* (?). — *Tri-bhuj, k, k, k,* Ved. threefold. — *Tri-bhuja, as, ā, am,* having three arms, triangular; (*as*), m. a triangle. — *Tri-bhuvana, am,* n. the three worlds, i. e. sky, atmosphere, and earth, or heaven, earth, and the lower region; (*as*), m., N. of a prince. — *Tribhuvana-guru, us,* m. 'master of the three worlds,' epithet of Śiva. — *Tribhuvana-pati, is,* m. 'lord of the three worlds,' epithet of Vishṇu. — *Tribhuvaneśvara* (°*na-īś*°), *as,* m. 'lord of the three worlds,' epithet of Indra. — *Tribhuvaneśvara-linga, am,* n., N. of a Linga temple. — *Tribhona-lagna* (°*bha-ūn*°), *am,* n. that part of the ecliptic which does not reach the eastern point by three signs or ninety degrees, i. e. the highest point of the ecliptic above the horizon. — *Tri-maṇḍalā,* f., scil. *lūtā,* a kind of poisonous spider. — *Tri-mada, as, am,* m. n. (?) the three narcotic plants, Mustā, Ćitraka, Viḍaṅga; the threefold illusion. — *Tri-madhu, u,* n. the three sweet substances, sugar, honey, and ghee; (*us*), m. one who knows or recites the three verses of Ṛig-veda I. 90, 6–8, which begin with *madhu.* — *Tri-madhura, am,* n. the three sweet substances, sugar, honey, and ghee. — *Tri-malla,* N. of a place of pilgrimage. — *Tri-mātṛi, tā,* m., Ved. 'having three mothers;' (Sāy.) the maker or creator of the three worlds. — *Tri-mārga,* (at the beginning of a comp.) the three paths; (*ī*), f. three ways or paths; the meeting of three roads; [cf. *tri-patha.*] — *Trimārga-gā,* f. flowing by three ways; [cf. *tripatha-gā.*] — *Tri-mukuṭa, as,* m. a mountain with three peaks; N. of a mountain, = *tri-kūṭa.* — *Tri-mukha, as, ī, am,* three-faced, having three faces, having three mouths; (*as*), m., N. of the third Arhat of the present Avasarpiṇī; (*ā*), f. an epithet of Māyā or the mother of Śākya-muni. — *Tri-muni,* ind. produced by the three Munis or sages, (as the grammar of Pāṇini, Kātyāyana, and Patañjali.) — *Tri-mūrti, is, is, i,* having or assuming three forms or shapes, (as Brahmā, Vishṇu, and Śiva); (*is*), m. a Buddha, a Jina; (*is*), f. (?) the Hindū triad, the united form of the above three gods. — *Tri-mūrdha, as, ā, am,* three-headed. — *Tri-mūrdhan, ā,* m. 'three-headed,' N. of a Rākshasa. — *Triy-ambaka, as,* m. = *try-ambaka,* 'triocular,' 'three-eyed,' N. of Śiva. — *Tri-yava, as, ā, am,* containing or weighing three barleycorns; (*am*), n. a retti (= *raktikā*) or weight of three barleycorns, = *krishṇala.* — *Triy-avi* = *try-avi.* — *Tri-yashṭi, is,* m. a species of plant, = *kshetra-parpaṭī.* — *Tri-yāna, am,* n. (with Buddhists) the three vehicles (leading to welfare). — *Tri-yāma, as, ā, am,* containing (as the night) three Yāmas or watches, i. e. about nine hours; (*ā*), f. night, (*ahas-triyāmam,* day and night); turmeric; a convolvulus with dark flowers; the Indigo plant; the river Yamunā. — *Tri-yāmaka, am,* n. sin ('the impeder of the three objects of life?'). — *Tri-yuga, am,* n. a space of time containing three periods or ages; (*as*), m. 'appearing in the three Yugas,' epithet of Krishṇa. — *Tri-yoni, is,* f. a lawsuit in which a person engages from anger, covetousness, or infatuation. — *Triyyṛića* = *try-ṛića* = *tṛića,* a strophe consisting of three verses. — *Tri-ratna, am,* n. the three gems, viz. Buddha, the law, and the congregation. — *Tri-rasaka, am,* n. a spirituous liquor ('having a triple flavour'). — *Tri-rātra, am,* n. three nights collectively, or the duration of three nights or days; (*am*), ind. for three nights or days, during three days; (*āt* or *eṇa*), ind. after three days; (*as, ā, am*), lasting three days; (*as*), m. a festival which lasts three days; [cf. *try-aha.*] — *Tri-rāśi-pa, as, ā, am,* governing three signs of the zodiac. — *Tri-rūpa, as, ā, am,* of three colours. — *Tri-rekha, as,* m. 'having three lines,' a conch, a muscle-shell, a shell marked with three lines. — *Tri-lavaṇa, am,* n. the three salts, = *tri-paṭu,* q. v. — *Tri-linga, as, ā, am,* possessing the three Guṇas; having three genders,

(often = 'an adjective'); the Sanskṛit form for Telinga (called so fr. three Lingas). — Tri-lingaka, as, &c., having three genders, an adjective. — Tri-lingī, f. the three grammatical genders. — Tri-loka, am, n. the three worlds, i. e. sky, atmosphere, and earth, or heaven, earth, and the lower region; (as), m. an inhabitant of the three worlds; (ī), f. the universe, the aggregate of the three worlds. — Triloka-nātha, as, m. 'lord of the three worlds,' an epithet of Indra. — Triloka-rakshin, ī, m. guardian of the three worlds. — Trilokātman (°ka-āt°), ā, m. 'soul of the three worlds,' epithet of Śiva. — Trilokī-nātha, as, m. an epithet of Vishṇu. — Trilokeśa (°ka-īś°), as, m. 'lord of the three worlds,' an epithet of the Sun. — Tri-locana, as, ā or ī, am, 'tri-ocular,' 'three-eyed,' epithet of Śiva; (as), m., N. of a poet; of a grammarian; of a prince &c.; (ā), f. a disloyal wife, unchaste woman; (with Buddhists) N. of a deity; (ī), f. an epithet of Durgā. — Trilocana-tīrtha, am, n., N. of a Tīrtha. — Trilocana-dāsa, as, m., N. of a grammarian. — Trilocaneśvara-tīrtha (°na-īś°), am, n., N. of a Tīrtha. — Tri-lohaka, am, n. the three metals, i. e. gold, silver, and copper. — Tri-lauha, as, ī, am, made of the above three metals. — Tri-vat, ān, atī, at, containing the word tri. — Tri-vatsa, as, ā, am, Ved. three years old (as an ox or cow). — Tri-vandhura, see tri-bandhura. — Tri-varga, as, m. an aggregate of three things or substances &c.; the three objects or pursuits of life, viz. religion or virtue (dharma), pleasure (kāma), and wealth (artha); the three conditions of a king or kingdom, viz. progress (vṛiddhi), remaining stationary (sthāna), and decline (kshaya); the three qualities of nature, viz. sat-tva, rajas, and tamas, see under guṇa; the three higher castes or tribes; the three myrobalans; the three spices &c.; propriety, good behaviour. — Trivarga-cintana, am, n., N. of a chapter of the Purāṇa-sarva-sva. — Trivarga-pāriṇa, as, ā, am, having passed through the three conditions or attained the three objects of life. — Tri-varṇa, am, n. three colours; (as, ā, am), three-coloured (Ved.). — Tri-varṇaka, am, n. a kind of plant, = go-kshuraka; the three myrobalans [cf. tri-phalā]; the three spices; [cf. tri-kaṭu.] — Trivarṇa-kṛit, t, m. the chameleon. — Tri-vartu, us, us, u, Ved. threefold; [cf. tri-vṛit.] — Trivartma-gā, f. 'flowing by three paths,' an epithet of the Gaṅgā; [cf. tripatha-gā.] — Tri-vartman, a, n. three paths; (ā, ā, a), going by three paths (Ved.). — Tri-varsha, am, n. a period of three years; (as, ā, am), three years old. — Tri-varshikā, f. a three-year-old heifer. — Tri-varshīya, as, ā, am, triennial, lasting for three years, used for three years. — Tri-vali, ī, n. f. the three folds or wrinkles across the belly; [cf. tri-balī.] — Tri-vāra, as, m., N. of a son of Garuḍa; (am), ind. three times, thrice. — Tri-vikrama, am, n. the three steps (of Vishṇu), three strides; (as), m. 'one who makes three steps or strides,' an epithet of Vishṇu, who paced the three worlds in three steps in his Vāmana or dwarf Avatār, see bali; N. of a Brāhman; of an astronomer; of a jurist; of a medical author. — Trivikrama-tīrtha, am, n., N. of a Tīrtha. — Trivikrama-deva, as, m., N. of an author. — Trivikrama-bhaṭṭa, as, m., N. of the author of the Damayantī-kathā. — Trivikramācārya (°ma-āc°), as, m., N. of an astronomer. — Tri-vidya, as, m. an epithet of Śiva, 'familiar with or containing the three Vedas;' (ā), f. three branches of knowledge, especially that of the three Vedas. — Tri-vidha, as, ā, am, of three kinds, threefold, triple, in three ways. — Tri-vidhā, ind. (?), in three parts, triply (?). — Tri-vinata, as, ā, am, bowing in the presence of three, viz. gods, Brāhmans, and preceptors; bent in three places, curved in three parts of the body (?). — Tri-vishṭapa, am, n. = tri-pishṭapa, the world of Indra, i. e. heaven or paradise; the three worlds. — Trivishṭapa-sad, t, m. an inhabitant of heaven, a deity. — Tri-vista, as, ā, am, = tri-vaistika, worth three Vistas. — Tri-vīja, as, m. a kind of grain; [cf. śyāmāka.] — Tri-vṛit, t, t, t, threefold, triple, tri-form; consisting of three parts or folds &c.; (with stoma) a threefold hymn of praise, (i. e. a particular recitation, in which first the first three Ṛiks of each Tṛica of the eleventh hymn of the ninth Maṇḍala of the Ṛig-veda are sung together, then the second Ṛiks, and lastly the third; hence this Stoma consists of 3 × 3 or 9 verses); connected with the Trivṛit-stoma; (t), m. a triple cord consisting of three strings; a girdle &c. of three strings; an amulet of three strings; (t), f. a plant of valuable purgative properties, commonly called Teori, and distinguished into two species, white and black (Convolvulus Turpethum); also called tri-vṛitā; [cf. try-āvṛit.] — Tri-vṛitā, f.; see the preceding. — Trivṛit-karaṇa, as, ī, am, combining three things; (am), n. making a combination of three things; combining earth, water, and fire, in the proportion of half of one with a quarter of each of the others. — Tri-vṛitti, is, f. truth (?); [cf. try-akshara.] — Trivṛit-parṇī, f., N. of a pot-herb, Hincha Repens; [cf. hila-mocī.] — Tri-vṛinta, as, m. (?) the plant Butea Frondosa. — Trivṛintikā, f. the plant Ipomœa Turpethum. — Tri-vṛisha, as, m., N. of a Muni; [cf. the next.] — Tri-vṛishan, ā, m., N. of the father of Try-aruṇa [cf. trai-vṛishṇa]; N. of the Vyāsa of the twelfth Dvāpara. — Tri-veṇī, f. 'triple-braid,' the place (now called Allahabad) where the Gaṅgā joins with the Yamunā or Jumnā and is supposed to receive underground the Sarasvatī; N. of the Gaṅgā. — Tri-veṇu, us, m. a particular part of a carriage; (us, us, u), epithet of a carriage, (according to some) furnished with three banners. — Tri-veda, (at the beginning of a comp.) the three Vedas, viz. Ṛig, Yajus, and Sāman; (as, ā, am), familiar with the three Vedas. — Tri-vedin, ī, inī, i, familiar or acquainted with the three Vedas. — Tri-vedī, f. the three Vedas collectively. — Tri-velā, f. the plant Ipomœa Turpethum. — Tri-śakti, is, f., N. of a female deity, = tri-kalā. — Tri-śaṅku, us, m., N. of a sage; N. of a prince of the solar race, king of Ayodhyā, (according to the Rāmāyaṇa he was a son of Pṛithu, and was a pious prince who aspired to celebrate a great sacrifice whereby to ascend to heaven in his mortal body; he first requested the sage Vasishṭha to officiate for him, but being refused he then applied to the sage's hundred sons, by whom he was cursed and degraded to the condition of a Caṇḍāla; in this emergency he had recourse to Viśvā-mitra, who undertook the sacrifice and invited all the gods to be present; they, however, declined, upon which the enraged Viśvā-mitra, by his own power, transported Tri-śaṅku to the skies, whither he had no sooner arrived than he was hurled down again headforemost by the gods; but, being arrested in his downward course by Viśvā-mitra, remained suspended with his head towards the earth, forming a constellation in the southern hemisphere: according to the Hari-vaṇśa and Vāyu-Purāṇa he was a son of Trayyāruṇa: according to the Bhāgavata-Purāṇa, a son of Tri-bandhana: and he is sometimes described as a wicked prince, guilty of three Saṅkus or heinous crimes); a cat, the civet-cat; a bird, the Cātaka, Cuculus Melanoleucos; a grasshopper; a fire-fly. — Triśaṅku-ja, as, m. 'the son of Tri-śaṅku,' epithet of Hari-ścandra. — Triśaṅku-yājin, ī, m. 'sacrificing for Tri-śaṅku,' epithet of Viśvā-mitra. — Tri-śata, am, n., 103, 300; (as, ī, am), the 300th; consisting of 300; (ās), m. pl., 300. — Tri-śataka, as, ikā, am, consisting of 300. — Triśata-tama, as, ī, am, the 300th; the 103rd. — Tri-śatī, f. the aggregate of 300 (e. g. paśūnām tri-śatī, 300 cattle). — Tri-śaraṇa, am, n. (with Buddhists) the three places of refuge, Buddha, the Law, and the Assembly; (as), m. a Buddha. — Tri-śarkarā, f. three kinds of sugar, viz. guḍotpannā, himotthā, and madhurā; [cf. tri-sitā.] — Tri-śalā, f., N. of the mother of the twenty-fourth Arhat of the present Avasarpiṇī. — Triśalākā-purusha-carita, am, n., N. of a work by Hema-candra. — Tri-śas, ind. by threes, by three at a time. — Tri-śākha, as, ī, am, having three branches. — Triśākha-pattra, as, m. the plant Ægle Marmelos. — Tri-śāṇa, as, ī, am, worth three Śāṇas. — Tri-śānu, us, m. a various reading for tri-bhānu. — Tri-śāla, as, ā, am, or tri-śālaka, as, ā, am, consisting of three halls or rooms; (am), n. a house with three halls. — Tri-śikha, as, ā, am, three-crested, three-headed, having the shape of a trident; (as), m. the plant Ægle Marmelos; the son of Rāvaṇa, a demon with three heads; N. of Indra in the Manv-antara of Tāmasa; (ī), f., N. of an Upanishad; (am), n. a trident, a three-pronged spear; a crest, a tiara with three points. — Tri-śikhara, as, ā, am, having three tops or peaks; (as), m. (with śaila) N. of a mountain. — Triśikhi-dalā, f. a kind of bulbous plant. — Tri-śikhin, ī, inī, i, three-crested, three-headed. — Tri-śira, as, ā, am, having three points; (as), m., N. of a Rākshasa; (ā), f. the root of Bignonia Suaveolens. — Tri-śiras, ās, ās, as, three-headed, having three points or tops; (ās), m. epithet of Tvashṭra Viśva-rūpa; Fever personified as a demon with three heads [cf. tri-pad and tri-pād]; N. of an Asura killed by Vishṇu; N. of a Rākshasa killed by Rāma; an epithet of Kuvera. — Tri-śīrsha, as, ā, am, 'three-headed,' an epithet of Śiva. — Tri-śīrshaka, as, ā, am, three-headed; (am), n. a trident, a three-pointed or three-pronged spear. — Tri-śīrshan, ā, ā, a, Ved. three-headed. — Tri-śukra, as, ā, am, Ved. white or bright in three places. — Tri-śukriya, as, ā, am, Ved. triply illuminated. — Tri-śuc, k, k, k, Ved. triply shining or splendid, shining in three ways. — Tri-śūla, am, n. a trident, a three-pointed pike or spear, especially the weapon of Śiva; (as, ā, am), 'bearing the trident,' epithet of Śiva; N. of a mountain. — Triśūla-khāta, am, n., N. of a Tīrtha, ('digged with the trident.') — Triśūla-gaṅgā, f., N. of a river. — Triśūlāṅka (°la-aṅ°), as, m. 'trident-marked,' a N. of Śiva; of a teacher. — Tri-śūlin, ī, inī, i, 'armed with the trident;' (ī), m. epithet of Śiva; (inī), f. epithet of Durgā. — Tri-śṛiṅga, as, ā, am, having three horns or peaks; (as), m. a hill with three peaks; N. of a mountain; a triangle. — Triśṛiṅgin, ī, iṇī, i, having three horns; (ī), m. a sort of fish, commonly Rohi, Cyprinus Rohita. — Tri-śoka, as, ā, am, Ved. = tri-śuc (?); (as), m., N. of a Ṛishi. — Tri-shaṃyukta, as, ā, am (for tri-saṃ°), triply connected. — Tri-shaṃvatsara, as, ā, am (for tri-saṃ°), lasting three years. — Tri-shatya, as, ā, am (for tri-satya), Ved. trebly true (in thought, word, and deed). — Tri-shadhastha, as, ā, am, Ved. being in three places. — Tri-shandhi, is, is, i (for tri-san°), Ved. composed of three parts or members; (is), m., N. of a demon in the Atharva-veda, generally associated with Arbudi; (i), n., N. of a Sāman. — Tri-shapta or tri-sapta (fr. tri + saptan), Ved. three times seven, twenty-one; an indefinite number. — Tri-shaptīya, as, m. adj., N. of the first verse of the Atharva-veda, beginning with the words ye tri-shaptās, &c. — Tri-shavaṇa or tri-savana, as, ā, am, containing three oblations; (as), m., N. of an ancient sage; tri-shavaṇam or trishavaṇa-snānam, the three ablutions to be performed daily, i. e. at dawn, noon, and sunset. — Trishavaṇa-snāyin, ī, m. a man performing regularly the prescribed ablutions morning, noon, and evening. — Trishashṭa, as, ī, am, the sixty-third. — Tri-shashṭi, is, m. sixty-three; [cf. trayaḥ-shashṭi.] — Trishashṭi-tama, as, ī, am, the sixty-third. — Trishashṭi-dhā, ind. in sixty-three parts, sixty-three-fold. — Trishashṭi-śalākāpurusha-carita, am, n., N. of a work. — Trishṭup-chandas, ās, ās, as, Ved. having the metre Tri-shṭubh. — Tri-shṭubh, p, f. (for tri-stubh fr. tri + stubh, to praise; or possibly the word may come fr. stubh, to stop, because the voice is obliged to pause three times; according to Yāska, the prefix tri may be fr. rt. tṛī, to denote the rapidity of the metre, cf. jagatī; or fr. tri, three, + stubh, to praise, because the metre is in praise of the vajra or thunderbolt, which has three edges); N. of a Vedic metre consisting of four Pādas of eleven

syllables each; (in the later metrical system) N. of every metre consisting of four times eleven syllables (e. g. the Indra-vajrā and Upendra-vajrā metres); [cf. *traishṭubha.*] — *Tri-shṭoma, as, ā, am* (for *tri-stoma*), Ved. containing three Stomas; (*as*), m., N. of an Ekāha. — *Tri-shṭha, as, ā, am* (for *tri-stha*), Ved. standing on three (wheels), situated in three places; (*as*), m., N. of a man. — *Tri-shṭhin, ī, inī, i* (for *tri-sthin*), Ved. standing on triply divided ground. — *Tri-saṃvatsara*, see under *tri-shaṃvatsara*. — *Tri-satya*, see under *tri-shatya*. — *Tri-sandhi, is, is, i*, see *tri-shandhi*; (*is*), f. a kind of mallow. — *Tri-sandhika, as, ā, am*, occurring or happening at the three periods or divisions of the day, (probably a wrong reading for *trisandhyika*.) — *Tri-sandhya, am*, n. the three periods or divisions of the day, viz. dawn, noon, and evening or sunset; (*ā*), f., N. of a goddess; a form of Durgā; a kind of mallow; (*ā* or *ī*), f. the three periods of the day; (*am*), ind. at the time of the three Sandhyās; (*as, ā, am*), relating to the three periods of the day. — *Tri-sandhya-kusumā*, f. a kind of mallow. — *Tri-saptata, as, ī, am* (fr. the following), the seventy-third. — *Tri-saptati, is*, f. seventy-three; [cf. *trayaḥ-saptati.*] — *Trisaptati-tama, as, ī, am*, the seventy-third. — *Tri-saptan* or *tri-sapta*, three times seven, twenty-one [cf. *tri-shapta*]; *trisapta-kṛitvas*, ind. twenty-one times. — *Tri-sama, as, ā, am*, (in geom.) having three equal sides; (*am*), n. an aggregate of equal parts of three substances, viz. yellow myrobalan, ginger, and molasses; *trisama-ćaturaśra, am*, n. a quadrangle having three equal sides. — *Tri-sara, as, am*, m. n. a dish of sesamum, rice, &c., = *kṛiśara* or *kṛisara*. — *Tri-sarga, as*, m. the triple product of the three qualities of nature. — *Tri-savana* = *tri-shavaṇa*, q. v. — *Tri-sādhana, as, ā, am*, triply composed, having three component parts. — *Tri-sāman, ā, ā, a*, singing three Sāmans or the Sāman called Triḥ-sāman. — *Tri-sāmā*, f., N. of a river. — *Tri-sāmya, am*, n. equilibrium of the three (qualities). — *Tri-sāhasra, as, ī, am*, Ved. consisting of 3000. — *Tri-sitā*, f. = *tri-śarkarā*, three kinds of white sugar, viz. *guḍot-pannā, madhu-jā*, and *himotthā*. — *Tri-sītya, as, ā, am*, thrice ploughed (as a field &c.). — *Tri-sugandhi* or *tri-sugandhika, am*, n. = *tri-jāta*, the three fragrant substances or spices. — *Tri-suparṇa, as*, m. a N. of certain hymns of the Ṛig and Yajur Vedas; (*as, ā, am*), or *tri-suparṇaka, as, ikā, am*, familiar or conversant with the above hymns of the Veda; [cf. *tri-sauparṇa*.] — *Tri-suvarćaka, as, ā, am*, having a threefold excellent splendor. — *Tri-saugandhya, am*, n. = *tri-sugandhi*. — *Tri-sauparṇa, as, ī, am*, relating to the part of the Vedas called Tri-suparṇa; N. of a particular religious vow or observance. — *Tri-sauvarṇa, am*, n. perhaps a wrong reading for *tri-suparṇa*. — *Tri-skandhaka*, N. of a Sūtra work. — *Tri-stana, as, ā* or *ī, am*, milked from three nipples (Ved.); having three breasts. — *Tri-stobha-yukta, as, ā, am*, having three pauses or three rhythms or three divisions (?). — *Tri-sthalī*, f. the three (sacred) places. — *Tristhalī-setu*, N. of a work. — *Tri-sthāna, am*, n. a sacred spot celebrated for a junction of three streams of the Ganges; (*as, ā, am*), reaching through the three worlds. — *Tri-srotas, ās, ās, as*, having three streams; (*ās*), f. an epithet of the Ganges [cf. *tri-patha-gā, tri-mārga-gā, tri-vartma-gā*]; N. of another river. — *Tri-srotasī*, f., N. of a river. — *Tri-halya, as, ā, am*, thrice ploughed (as a field &c.). — *Tri-hāyaṇa, as, ī, am*, three years old; appearing in three ages of the world; (*ī*), f. a three-year-old heifer. — *Trīshu* (*tri-ish°*), *us, us, u*, or *trīshuka, as, ā, am*, furnished with three arrows. — *Trīshṭaka* (*tri-ish°*), *as, ā, am*, Ved. furnished with three Ishṭakās or sacrificial bricks. — *Try-anśa, as, am*, m. or n. (?), three shares or portions, three-fourths; a third part, the third part of a sign of the zodiac (= *dṛikkāṇa*, q. v.). — *Tryanśa-nātha, as*, m. the regent of a Drikkāṇa. — *Try-aksha, as, ī, am*, triocular; (*as*), m. an epithet of Rudra-Śiva; also of a Daitya or Dānava. — *Tryakshaka, as*, m. an epithet of Śiva. — *Try-akshan, ā, ā, a*, triocular; (*ā*), m. epithet of Rudra. — *Tryaksha-patnī*, f. an epithet of Pārvatī. — *Try-akshara, as, ā, am*, consisting of three sounds or letters or syllables, triliteral; (*am*), n. a word or song consisting of three letters or syllables (e. g. *satyam* or *sa + ti + am*); (*as*), m. a genealogist; the Ghaṭaka or matchmaker; [cf. *ghaṭaka* and *khaṭaka*.] — *Try-aṅkaṭa, am*, n. or *try-aṅgaṭa, as*, m. a sling or three strings like those of a balance suspended to either end of a pole for carrying burdens; a sort of collyrium; (*as*), m. a N. of Śiva. — *Try-aṅga, āṇi*, n. pl., Ved. three portions of the sacrificial victim supposed to belong to the Sv-ishṭa-kṛit, q. v., viz. the upper part of the right fore-foot, a part of the left thigh, and a part of the bowels. — *Try-aṅgula, as, ā, am*, Ved. three fingers long or broad or deep &c. — *Tryaṅgya, as, ā, am*, Ved. belonging to the Try-aṅgas. — *Try-añjana, am*, n. the three kinds of collyrium, or Kālāñjana, Push-pāñjana, and Rasāñjana. — *Try-añjala, am*, n. and *try-añjali, i*, n. three handfuls. — *Try-adhipati, is*, m. 'the lord of the three qualities,' (i. e. *sat-tva, rajas*, and *tamas*; cf. *guṇa*), an epithet of Kṛishṇa or Vishṇu. — *Try-adhishṭhāna, as, ā, am*, having three stations, situated in three places. — *Try-adhīśa, as*, m. = *try-adhipati*, q. v. — *Try-adhva-gā*, f. a N. of the Ganges, 'going or flowing through the three worlds.' — *Try-anīka, as, ā, am*, Ved. having three faces, followed by three hosts; (Sāy.) having the three properties of heat, rain, and cold. — *Try-anta, am*, n., N. of a Sāman. — *Try-abda, am*, n. a period of three years; (*am*), ind. during three years; (*as, ā, am*), three years old. — *Try-ambaka, as*, m. a N. of Śiva (Rudra) as triocular or uttering the three (Vedas) or uttering the three mystical letters (?), or as having three wives or sisters (as if fr. *tri + ambā*); N. of one of the eleven Rudras; the sacrificial ceremony in which the Try-ambakās or cakes sacred to Rudra Try-ambaka are offered; N. of a mountain; (*ā*), f. an epithet of Pārvatī; (*am*), n., N. of a Liṅga. — *Tryambaka-māhātmya, am*, n. 'the glory of Try-ambaka,' N. of a part of the Padma-Purāṇa. — *Tryambaka-sakha, as*, m. 'the friend of Try-ambaka,' an epithet of Kuvera, the god of wealth. — *Try-aruṇa, as*, m., N. of a man with the patronymic Traivṛishṇa. — *Try-arusha, as, ī, am*, Ved. marked red in three places. — *Try-avara, as, ā, am*, having three who are inferior, three at the least; (*am*), ind. at least three times, (see Manu XI. 80.) — *Try-avi, is, ī*, m. f., Ved. a calf eighteen months old. — *Tryaśita, as, ī, am* (fr. *try-aśīti*), the eighty-third. — *Try-aśīti, is*, f. eighty-three. — *Tryaśīti-tama, as, ī, am*, the eighty-third. — *Try-aśra, as, ā, am*, triangular; (*as*), m., N. of a plant, = *tridhāra-snuhī*; (*am*), n. a triangle. — *Tryaśra-kuṇḍa, am*, n., N. of a mystical diagram. — *Try-ashṭaka, as, ā, am*, containing three Ashṭakās; (*am*), n. a kind of vessel. — *Try-ashṭan* or *try-ashṭa*, three times eight, twenty-four; *try-ashṭa-varsha*, twenty-four years old. — *Try-asra*, see *try-aśra*. — *Try-aha, am*, n. a period of three days; *try-aham*, ind. during three days; *try-ahāt* or *try-ahena*, ind. after three days; (*as, ā, am*), lasting three days; (*as*), m., Ved. a festival lasting three days. — *Tryaha-sparśa, as*, m. or *tryaha-spṛiśa, am*, n. the meeting of part of three lunar days in one solar day, (the first lunar day ending just after midnight and the third beginning a little before the next midnight.) — *Tryahīna, as, ā, am*, Ved. lasting three days. — *Tryahaihika* (*°ha-aih°*), *as, ī, am*, having provision sufficient for three days, providing for three days. — *Try-ahna, as, ā, am*, happening or occurring after three days. — *Tryākshāyaṇa, as*, m. (fr. *try-aksha*), a worshipper of Śiva (?). — *Tryākshāyaṇa-bhakta, am*, n. a district inhabited by worshippers of Śiva. — *Try-āyusha, am*, n., Ved. threefold vital power or period of life; (according to Mahī-dhara) the threefold period of life, consisting of childhood, youth, and old age. — *Tryāruṇi, is*, m. (fr. *try-aruṇa*), N. of the Vyāsa in the fifteenth Dvāpara; N. of a mountain. — *Try-ārsheya, as, ī, am*, containing three lines or families of Ṛishis; (*ās*), m. pl. an aggregate of three persons, viz. blind, deaf, and dumb. — *Try-ālikhita, as, ā, am*, Ved. scratched or marked in three places. — *Tryālikhita-vat, ān, atī, at*, consisting of bricks marked in three places. — *Try-āvṛit, t, t, t*, Ved. carried on in three periods, consisting of three series. — *Try-āśir, īr*, m., Ved. mixed with three products of milk; (according to Sāy.) mixed with Dadhi, Saktu, and Payas, (said of the Soma.) — *Tryāhika, as, ī, am* (fr. *try-aha*), produced or performed &c. in three days; tertian; returning after the third day, quartan (as a fever); having provisions for three days. — *Try-uttarī-bhāva, as*, m. progression by three. — *Try-udāya, am*, n., Ved. the threefold going to the altar, i. e. in the three daily oblations; (Sāy.) having three goings to the altar (as the Soma). — *Try-udhan, ā*, m., Ved. three-uddered, (according to Sāy.) said of the year as having three seasons. — *Try-ushaṇa* or *try-ūshaṇa, am*, n. the three spices collectively, i. e. black pepper, long pepper, and dry ginger. — *Try-ṛića, am*, n. = *tṛića*, a strophe consisting of three verses. — *Try-eta, as*, m., *tryeṇī* or *tryenī*, f., *am*, n., Ved. variegated or spotted in three places.

Triṇśa, as, ī, am (fr. *triṇśat*), the thirtieth, constituting the thirtieth part; joined with thirty (e. g. *triṇśaṃ śatam*, 130); consisting of thirty (as a Stoma); connected with the Triṇśa-stoma; $\frac{1}{30}$ of a sign of the zodiac, a degree. — *Triṇśāṇśa* or *triṇśāṇśaka* (*°śa-aṇ°*), *as*, m. a thirtieth part, $\frac{1}{30}$ of a sign of the zodiac, a degree.

Triṇśaka, as, ā, am, = *triṇśa*, consisting of thirty parts, divided into thirty; bought for thirty, worth thirty; (*am*), n. a collection or aggregate of thirty.

Triṇśat, t, f. (fr. *tri* and *śat* = *daśat*), thirty, the number thirty. — *Triṇśać-ćhata, am*, n., 130.

Triṇśati, is, f. = *triṇśat*, thirty; [cf. *trayas-triṇśati, pañća-t°, sapta-t°*.]

Triṇśatka, am, n. an aggregate or collection of thirty.

Triṇśat-tama, as, ī, am, the thirtieth.

Triṇśat-pattra, am, n. the white esculent water-lily, Nymphæa Esculenta.

Triṇśad-vinśa, ās, m. pl. about twenty or thirty, between twenty and thirty.

Triṇśin, ī, inī, i, containing thirty, consisting of thirty.

Trika, as, ā, am, triple, threefold; trine, forming a triad; trebly repeated, happening the third time; (with or without *śata*) three out of every hundred, three per cent; (*as*), m., N. of two plants, = *go-kshuraka* and Trapa Bispinosa [cf. *tri-kaṇṭaka*]; (*ā*), f. a triangular frame or bar across the mouth of a well over which passes the rope of the bucket; a wooden frame at the mouth of a well, or the upper part of the well; a frame at the bottom of a well on which the masonry rests; the cover or lid of a well; (*am*), n. the aggregate of three, a triad [cf. *taurya-trika*]; a place where three roads meet; the lower part of the spine or regio sacra; the part about the hips; the part between the shoulder-blades; the three mystical words pronounced before the Gāyatrī [cf. *vyāhṛiti*]; the three spices, three myrobalans &c. collectively. — *Trika-sthāna, am*, n. the region at the lower part of the spine. — *Trikāgni-kāla* (*°ka-ag°*), *as*, m. an epithet of Rudra.

Trita, as, m., Ved. (in the Atharva-veda also *trita*), N. of a Vedic deity; (he is generally associated with the Maruts, Vāyu, and Indra; and fights like the latter with Tvāshṭra, Vṛitra, and other demons: he is also called Āptya, q. v., either as produced in water by Agni, whence he is sometimes called 'a son of the water,' or as son of the Ṛishi Āpta. In some passages of the Taittirīya-Saṃhitā he is regarded as bestowing long life; while elsewhere he is supposed to reside in the remotest regions of the world, whence the idea of wishing to remove calamity to Trita or to the remotest place possible; cf. Ṛig-veda VIII. 47, 14. In some passages of the

Veda, Indian commentators explain Trita by *tri-sthāna*, 'reaching through the triple world,' as an epithet of Indra or Vāyu. In later myths Trita is described as a Ṛishi, by whom several hymns of the Ṛig-veda were composed. Sāyaṇa in his introduction to Ṛig-veda I. 105, relates that there were three Ṛishis, named Ekata, Dvita, and Trita, who lived in a desert country; being parched with thirst, they looked about for a well, and having found one, Trita entered it to draw water, when the other two, desirous of obtaining his property, threw him into the well and closed up the mouth with a wheel; shut up in the well, Trita composed a hymn to the gods, and managed, in a marvellous manner, to perform the Soma sacrifice, that he might drink the Soma himself before death, or offer it to the deities in the hope of being extricated by them: his preparation of the Soma is described in the Mahā-bh. Salya-parva 2095, and he is elsewhere celebrated as an offerer of the Soma. In various other epic legends, Ekata, Dvita, and Trita are described as three brothers, sons of Gautama or of Prajā-pati, = Brahmā. According to the Bhāgavata-Purāṇa, Trita is one of the twelve sons of Manu and Naḍvalā. Some identify the Vedic *Trita* with the Vedic *Traitana*, and with *Thraetana* the Zend form of *Feridun*. His connection with water points to a comparison with the Gr. Τρίτων, τριτο-γενής, Τριτωνίς, Τριτο-πάτορες, &c.) (*Trita* seems also to mean) a class of deities, 'the third ones,' i. e. those who live in the sky (?); the priest who prepares the Soma.

Tritaya, as, ā, am, consisting of three parts; (*am*), n. a collection of three, τριάς.

Tris, ind. thrice, three times, at three places; (followed by gutturals and palatals there may be the optional substitution of *sh* for Visarga, e. g. *trish karoti* or *triḥ karoti*, he does thrice.) — *Triḥ-plaksha* = *tri-plaksha*, q. v. — *Triḥ-sāman, a,* n., N. of a Sāman. — *Triḥ-snāna, am,* n. bathing thrice every day. — *Trir-aśri, is, is, i,* Ved. having three edges, three-cornered. — *Tris-tāvā,* f. (fr. *tris-tāvat*), three times the usual size, (only used with *vedi.*)

त्रिगूढ *trigūḍha, am,* n. the dancing or acting of a man in female attire, (evidently a wrong form for *strī-gāḍha*); [cf. *tri-ćaritra.*]

त्रिङ्ख् *trinkh,* cl. 1. P. *trinkhati,* &c., to go, move.

त्रिचरित्र *tricaritra,* a wrong reading for *strī-ćaritra;* [cf. *trigūḍha.*]

त्रिण *triṇa, am,* n. = *tṛiṇa,* grass.

त्रिणाक *tri-ṇāka* = *tri-nāka,* p. 389, col. 3.

त्रिपु *tripu, us,* m., Ved. a thief.

त्रिभुक्ति *tribhukti* (?) for *tīra-bhukti,* q. v.

त्रियूह *triyūha, as,* m. (probably a foreign word), a chesnut-coloured horse; [cf. *ukanāha, urāha, kiyāha, kokāha,* &c.]

त्रिल्लक *trillaka* and *trillasena, as,* m., N. of two men.

त्रिषम *trishama,* Ved. = *hrasva,* short (?).

त्रिस् *tris.* See above.

त्रीणि *trīṇi,* n. pl. three. See *tri.*

त्रीशट *trīśaṭa, as,* m. [cf. *tīsaṭa*], N. of the author of a medical work.

त्रुट् *truṭ,* cl. 6. 4. P. *truṭati, truṭyati, tutroṭa, truṭitum,* to be torn or split, to tear, break, burst, snap, fall asunder: Caus. P. A. *troṭayati, -te, -yitum,* to tear, break, cut, divide.

Truṭi, is, f. (or *truṭī,* f.?), cutting, breaking, a tear, split; a small part, an atom or a visible atom composed of three subtler elementary particles; a very minute space of time, a moment, equal to $\frac{1}{2}$ Lava, = $\frac{1}{4}$ Kshaṇa, = $\frac{1}{20}$ Kāshṭhā, = $\frac{1}{400}$ Kalā, = $\frac{1}{4000}$ Nālikā, = $\frac{1}{8000}$ Muhūrta, (or = $\frac{1}{100}$ Vedha, = $\frac{1}{300}$ Lava, = $\frac{1}{900}$ Nimesha, = $\frac{1}{2700}$ Kshaṇa, = $\frac{1}{13500}$ Kāshṭhā, = $\frac{1}{202500}$ Laghu, = $\frac{1}{3037500}$ Nāḍikā, = $\frac{1}{6075000}$ Muhūrta); small cardamoms (Alpinia Cardamomum), cardamoms from Guzerat; a sort of tree; doubt, uncertainty; breaking (a promise); loss, destruction; N. of one of the Mātṛis attending on Skanda. — *Truṭi-vīja, as,* m. Arum Colocasia (= *kaću*), an esculent root. — *Truṭi-śas,* ind. in short spaces of time. — *Truṭy-avayava, as,* m. one half of a Truṭi.

Truṭita, as, ā, am, cut, broken, divided, hurt, wounded, chapped, chafed. — *Truṭita-vat, ān, atī, at,* having cut or broken, &c.

Troṭi, is, f. the beak or bill of a bird; the mouth of a fish; a kind of bird; a kind of pike (Esox Kankila); a medicinal plant. — *Troṭi-hasta, as,* m. a bird ('having a beak for hands').

त्रुड् *truḍ,* Ved. = *truṭ,* q. v.

त्रुप् *trup* or *truph* or *trump* or *trumph,* cl. 1. P. *tropati* or *trophati* or *trumpati* or *trumphati,* &c., to hurt, injure, kill; [cf. Gr. θρύπτω, τρύφος: Lith. *truppù,* 'to be worn away by friction;' *trumpas,* 'short;' *trumpinu,* 'to shorten.']

त्रेता *tretā,* f. (fr. *traya,* which is fr. *tri,* p. 388), a triad, a collection or assemblage of three, a triplet; the three sacred fires collectively (i. e. the southern, household, and sacrificial fires; often called *agni-tretā,* see *agni-traya*); trey, i. e. a throw at dice or the side of a die marked with three spots or points; (with or without *yuga*) the second Yuga or silver age of the Hindūs which consists of 1,296,000 years. — *Tretāgni* (°*tā-ag*°), *is,* m. one who has preserved the three sacred fires; the three fires collectively (= *agni-tretā*).

Tretinī, f., Ved. the threefold flame of the three fires of the altar.

Tre-dhā, ind. = *tri-dhā,* triply, in three parts, in three ways, in three places. — *Tredhā-vihita,* divided into three parts. — *Tredhā-sthita, as, ā, am,* existing in three states.

Traiṇśa, am, n. (fr. *triṇśat*), scil. *brāhmaṇa,* the Brāhmaṇa consisting of thirty Adhyāyas.

Traiṇśika, as, ā, am, consisting of thirty.

Traikakuda, as, ī, am, Ved. coming from the mountain Tri-kakud.

Traikakubha, am, n. (fr. *tri-kakubh*), N. of a Sāman.

Traikaṇṭaka, as, ī, am, coming from or made of the plant Tri-kaṇṭaka.

Traikāla-jña, probably a wrong reading for *traikālya-jña;* [cf. *tri-kāla-jña.*]

Traikālika, as, ī, am (fr. *tri-kāla*), relating to the three times, i. e. past, present, and future.

Traikālya, am, n. the three times; past, present, and future time; sunrise, noon, and sunset; tripartition; an aggregate of three, a triad.

Traikuntaka, am, n.? (fr. *tri-kunta*), a kind of ornament.

Traigarta, as, ī, am, belonging to the Trigartas; (*as*), m. a prince of the Trigartas; (*ī*), f. a princess of the Trigartas; (*ās*), m. pl. the Trigartas.

Traigartaka, belonging to the Trigartas.

Traiguṇika, as, ī, am (fr. *tri-guṇa*), relating or belonging to three qualities, repeated three times, triple, relating to thrice, threefold, &c.

Traiguṇya, am, n. the state of consisting of three threads, qualities, &c.; triplicity, tripleness, a triad, the triad of qualities, the three Guṇas or properties collectively (i. e. Sat-tva, Rajas, and Tamas; cf. *guṇa*).

Traićīvarika, as, ī, am (fr. *tri-ćīvara*), possessing three mendicant garments.

Traita, am, n. (fr. *tretā*), Ved. a triad, a collection of three, the aggregate of three, triplicity; (fr. *trita*), N. of a Sāman.

Traitana, as, m., Ved., N. of a Vedic deity or supernatural being, thought by some to be connected with Trita, q. v.; (according to Sāy.) N. of a Dāsa.

Traidaśika, as, ī, am (fr. *tridaśa*), relating to the thirty-three gods; sacred to the gods, belonging to them, divine; (*am*), n. the part of the hand sacred to the gods.

Traidha, as, ī, am (fr. *tri-dhā* or *tre-dhā*), threefold, triple; (*am*), ind. = *tri-dhā* or *tre-dhā,* triply, in a triple manner, in three ways.

Traidhātavī, f. (scil. *ishṭi*), N. of a particular closing ceremony, (fr. *tri-dhātu.*)

Traidhātavīya, am, n. (scil. *karman*), N. of a particular closing rite.

Traidhātuka, am, n. the three worlds.

Traidhātva, as, m. a patronymic of Try-aruṇa.

Trainishkika, as, ī, am, three Nishkas worth.

Traipatha, am, n. (fr. *tri-patha*), a peculiar manner of sitting (generally with *āsana*).

Traipada, am, n. (fr. *tri-pada*), three quarters (of a Yojana).

Traipārāyaṇika, as, ī, am, performing the Pārāyaṇa three times.

Traipishṭapa, as, ī, am, relating to Tri-pishṭapa, q. v.

Traipura, as, ī, am, relating to Tri-pura; (*ās*), m. pl. the inhabitants of the three cities of the Asura named Tri-pura, q. v.; the inhabitants of Tri-purā or Tri-purī or the Cedis; (*as*), m. a prince of Tri-pura.

Traipurīya, N. of an Upanishad.

Traipurusha, as, ī, am (fr. *tri-purusha*), extending through three male generations, or father, grandfather, and great-grandfather.

Traiphala, as, ī, am (fr. *tri-phalā*), coming from or belonging to the three myrobalans &c.

Traibali, is, m. (fr. *tri-bali* or *tri-balī*), N. of a man.

Traibhāvya, am, n. (fr. *tri-bhāva*), threefold nature or manner.

Traimātura, as, ī, am (fr. *tri-mātṛi*), having three mothers.

Traimāsika, as, ī, am (fr. *tri-māsa*), three months old, lasting three months, occurring every three months, quarterly.

Traimāsya, am, n. a period of three months.

Traiyambaka, as, ī, am, relating or belonging to Try-ambaka (e. g. *apūpa,* cake sacred to Try-ambaka). — *Traiyambaka-mantra, am,* n., N. of the twenty-third chapter of the Sāradā-tilaka by Lakshmaṇa.

Traiyāruṇa, as, m., N. of a Muni.

Trairāśika, as, ā or *ī, am* (fr. *tri-rāśi*), relating to three numbers or to the three signs of the zodiac; *trairāśikam* or *trairāśika-gaṇitam,* the rule of three in arithmetic, (this is of two kinds, viz. *krama-trairāśika,* rule of three direct; *vyasta-* or *viloma-trairāśika,* rule of three inverse.)

Trairūpya, am, n. (fr. *tri-rūpa*), tripleness of form, threefold change of form; three forms or ways.

Trailāṭa (fr. *tri-lāṭa* ?), a sort of horse-fly.

Trailinga, as, ī, am (fr. *tri-linga*), having three genders.

Trailoka, as, m. (fr. *tri-loka*), 'the ruler of the three worlds,' epithet of Indra.

Trailokya, am, n. the three worlds, see *tri-loka;* (*as*), m., N. of a man. — *Trailokya-kartṛi, tā,* m. 'creator of the three worlds,' epithet of Siva. — *Trailokya-ḍambara,* N. of a medical work. — *Trailokya-dīpikā,* f., N. of a Jaina work. — *Trailokya-devī,* f., N. of the wife of king Yaśas-kara. — *Trailokya-nātha, as,* m. 'lord of the three worlds,' epithet of Rāma as an incarnation of Vishṇu. — *Trailokya-prakāśa, as,* m., N. of an astronomical work. — *Trailokya-prabhava, as,* m., N. of Vishṇu. — *Trailokya-bhaya-kāraka, as, ā, am,* causing fear to the three worlds. — *Trailokya-rāja, as,* m. 'king of the three worlds,' N. of a powerful man. — *Trailokya-rājya, am,* n. the sovereignty of the three worlds. — *Trailokya-vikramin, ī,* m., N. of a Bodhi-sattva (striding through the three worlds). — *Trailokya-vijayā,* f. a sort of hemp from

which an intoxicating infusion &c. is prepared. – *Trailokya-sāgara, as,* m., N. of a work. – *Trailokya-sāra, am,* n., N. of a work. – *Trailoćana, as, ī, am* (fr. *tri-loćana*), relating to Śiva.

Traivaṇi, is, m., N. of a teacher.

Traivargika, as, ī, am (fr. *tri-varga*), relating to the three objects of life [cf. *tri-varga*], directed towards or devoted to them.

Traivargya, as, ā, am, belonging to the Tri-varga. See *traivargika* above.

Traivarṇika, as, ī, am (fr. *tri-varṇa*), relating or belonging to the first three castes; (*as*), m. a member of the first three castes.

Traivarshika, as, ī, am (fr. *tri-varsha*), triennial, three years old, lasting three years, &c.

Traivārshika, as, ī, am, sufficient for three years, lasting three years.

Traivikrama, as, &c. (fr. *tri-vikrama*), belonging to Vishṇu; (*am*), n. the three strides or steps (of Vishṇu).

Traivida, a various reading for *trayī-vida,* q. v.

Traividya, am, n. (fr. *tri-vidyā* and *tri-vidya*), the three sciences; the three Vedas (Ṛig, Yajus, and Sāman); study or knowledge of the three Vedas; the three duties of teaching the Veda, sacrificing, and donation; a particular Vrata or religious observance; a collection or assembly of Brāhmans who are familiar with the three Vedas; (*as, ā, am*), familiar with the three Vedas.

Traividhya, am, n. (fr. *tri-vidha*), the state of being of three kinds, threefoldness, triplicity, tripleness, three ways or kinds.

Traivishṭapa or *traivishṭapeya, as,* m. an inhabitant of Tri-vishṭapa, a god.

Traivṛita, as, ī, am (fr. *tri-vṛit*), coming from the plant Ipomœa Turpethum.

Trairṛishṇa, as, m. a patronymic of Try-aruṇa.

Traivedika, as, ī, am (fr. *tri-veda*), relating to the three Vedas.

Traiśankava, as, m. (fr. *tri-śanku*), a patronymic of Hari-śćandra.

Traiśāṇa, as, ī, am, = *triśāṇa,* worth three Śāṇas.

Traiśāmba, as, m., N. of the father of Karandhama; (various readings have *tribhānu, triśānu, triśāri, traiśānu.*)

Traiśīrsha, as, ā, am (fr. *tri-śīrshan*), relating to the three-headed Viśva-rūpa.

Traiśoka, am, n. (fr. *tri-śoka*), N. of a Sāman.

Traishṭubha, as, ī, am, relating to or written in the metre Tri-shṭubh; (*am*), n. the Tri-shṭubh stanza or metre; (Sāy.) the atmosphere or intermediate region consisting of rain, clouds, and lightning. (In the Brāhmaṇas the three chief metres Gāyatrī, Tri-shṭubh, and Jagatī are often identified with the sky, atmosphere, and earth.)

Traisānu, us, m., N. of the father of Karandhama.

Traisrotasa, as, ī, am (fr. *tri-srotas*), belonging to the Ganges.

Traisvarya, am, n. (fr. *tri-svara*), the three accents collectively.

Traihāyaṇa, am, n. (fr. *tri-hāyaṇa*), Ved. a period or age of three years.

त्रै *trai* (by some modern scholars written *trā,* q. v.), cl. 1. A. *trāyate* (3rd sing. Pres. ep. *trāti;* 2nd sing. Impv. Ved. *trāsva,* ep. *trāhi, trātu*), *tatre, trāsyate* (ep. *trāsyati*), *atrāsta, trātum,* to protect, preserve, cherish, defend, rescue from, (in the earlier language with abl. and gen., in the later only with abl.)

Trāṇa, trāta, &c. For these and other derivatives of the rt. *trai* see 1. *trā,* p. 388, col. 1.

त्रैगुण्य *traiguṇya, am,* n. See p. 393, col. 2.

त्रोटक *troṭaka, as,* m. [cf. *toṭaka*], a kind of poisonous insect; N. of a pupil of Śankarāćārya; (*ī*), f. a Rāgiṇī or one of the female personifications of music; (*am*), n. a minor drama, such as the Vikramorvaśī; angry speech.

त्रोटि *troṭi.* See p. 393, col. 2.

त्रोतल *trotala, am,* n. f., N. of a Tantra. – *Trotalottara* (°*la-ut*°), *am,* n., N. of a Tantra.

त्रोत्र *trotra, am,* n. (said to be fr. rt. *trai* above), a weapon, a goad; a kind of disease.

त्रौक् *trauk,* cl. 1. A. *traukate,* &c., to go, move.

त्र्यंश *try-anśa.* For compounds with *try* for *tri* see under *tri.*

त्व 1. *tva,* base of some cases of the second personal pronoun (in some of the cases the base is *ta,* Nom. sing. *tvam,* Acc. *tvā* and *tvām,* Abl. *tvat* or *tvad;* in Ved. *tvā* occurs for *tvayā, tubhya* for *tubhyam, tve* for *tvayi;* at the beginning of a compound *tvat* or *tvad,* and in the Vedas *tvā* is used), thou, you; [cf. Lat. *tu;* Lith. *tù;* Hib. *tu;* Goth. *thu;* Slav. *ty;* Gr. τούν, τύ, σύ.] – *Tvan-kāra, as,* m. the expression 'thou,' addressing with 'thou' (disrespectfully). – *Tvan-kṛi,* cl. 8. P. *-karoti, -kurute, -kartum,* to address with 'thou.' – *Tvat-ka, as, ā, am* (a familiar diminutive), thine, your. – *Tvat-kṛita, as, ā, am,* made or composed by thee; made like you. – *Tvat-tana,* 'your sphere or department,' you. – *Tvat-sangama, as,* m. union with thee. – *Tvad-anya, as, ā, at,* other than thee. – *Tvad-artham* or *tvad-arthe,* ind. on thy account, about thee, respecting thee. – *Tvad-gṛiha, am,* n. thy house. – *Tvad-bhaya, am,* n. dread of thee. – *Tvad-bhū,* cl. 1. P. *-bhavati, -vitum,* to become thou, to become like you. – *Tvad-yoni, is, is, i,* Ved. produced or proceeding from thee. – *Tvad-vidha, as, ā, am,* similar to thee, like thee, of thy kind. – *Tvad-viyoga, as,* m. separation from thee. – *Tvan-maya, as, ī, am,* produced from thee, consisting of thee. – *Tva-yata, as, ā, am,* Ved. given by thee. – *Tvān-kāma, as, ā, am,* Ved. longing for thee. – *Tvā-datta* or *tvā-dāta, as, ā, am,* Ved. given by thee; (Sāy. *tvā-dāta,* purified by thee.) – *Tvā-dūta, as, ā, am,* Ved. having thee as a messenger. – *Tvā-dṛiś, k, k, k,* or *tvā-dṛiśa, as, ī, am,* similar to thee, one of thy kind. – *Tvā-nid, t, t, t,* Ved. blaming thee. – *Tvā-vat, ān, atī, at,* Ved. similar to thee; as rich, mighty, great, &c., as you; worthy of thee. – *Tvā-vasu, us, us, u,* Ved. having thee as a possession; (Sāy.) having thee as a pervading attribute. – *Tvā-vṛidha, as, ā, am,* Ved. having thee as patron, favoured by thee. – *Tveshita, as, ā, am* (*tva* or *tvā* + *ishita*), Ved. sent by thee. – *Tvota, as, ā, am* (*tva* or *tvā* + *ūta*), Ved. helped or protected or loved by thee. – *Tvoti, is, is, i* (*tva* or *tvā* + *ūti*), Ved. enjoying thy protection or help or love.

2. *tva, as, ā,* m. f. thy, your, yours.

Tvakat, a familiar diminutive from *tvad,* e. g. in *tvakat-pitṛika;* [cf. *tvat-ka* above.]

Tvadīya, as, ā, am, thine, your, yours.

Tvadrik, ind. towards thee, directed towards thee; (Sāy. = *tvad-abhimukha.*)

Tvāyat, an, antī, at (part. fr. a nom. derived fr. 1. *tva*), Ved. longing for thee, seeking thee, loving thee.

Tvāyā (fr. the same nom.; used as an inst.), Ved., out of love towards thee, for thee.

Tvāyu, us, us, u, Ved. longing for thee, loving thee.

त्व 3. *tva, as, ā, at,* Ved. pron. one, several, other, different; *tva—tva,* one—the other; *tvad,* ind. partly; *tvad—tvad,* partly—partly.

त्वक्ष् *tvaksh,* cl. 1. P. *tvakshati, tatvaksha, tvakshitum* and *tvashṭum,* to create, produce, generate, effect, to work (Ved.); to pare, make thin, peel, skin; to cover; [cf. rt. *taksh, takman, toka:* Zend *thwakhsh, tash,* 'to cut;' *tasha,* 'a hatchet;' *tas-ta,* 'a cup, bowl;' *tuć,* 'to produce, create:' Gr. τεκ, ἔ-τεκ-ον, τίκ-τ-ω, τοκεύ-ς, τόκ-ος, τέκ-μαρ, τεκμήρ-ιο-ν, Τέκμησσα, τόξο-ν, τόσσαις, τέχ-νη, τέκ-τ-ων, τυκ, τυχ, τυγχάν-ω, ἔ-τυχ-ο-ν, τύχ-η, τεύχ-ω, τε-τύκ-οντο, τύκ-ο-ς, Τεῦκ-ρο-ς: Lat. *tig-nu-m, tē-lu-m, tē-mo, tex-o, tex-tor, tex-tura, tē-la:* Goth. *theik-an,* 'to thrive:' Old Sax. *thigg-yu:* Old Germ. *dig-yu,* 'I obtain;' *deh-s-a,* 'a mattock, trowel;' *dehsen,* 'to break flax;' *dihsel,* 'a shaft:' Lith. *tekỳ-s,* 'a ram;' *tenk-ù,* 'to fall to one's share;' *tink-ù,* 'to be fit;' *tinka-s,* 'it happens;' *tik-ra-s,* 'right, orderly;' *tikỳ-ti,* 'to take aim;' *taszý-ti,* 'to cut timber;' *taisy-ti,* 'to prepare:' Slav. *tŭk-ña-ti,* 'to fix;' *tŭk-a-ti,* 'to weave;' *tes-a-ti,* 'to cut;' *tĕz-a-ti,* 'to obtain:' Boh. *tesar,* 'a smith.']

Tvakshas, as, n., Ved. efficiency, energy, vigour; (Sāy.) foe-destroying might.

Tvakshiyas, ān, asī, as, Ved. very vigorous, very invigorating; [cf. Zend *thwakhshista.*]

Tvashṭa, as, ā, am, pared, peeled, made thin.

Tvashṭi, is, f. carpentry, the profession of a carpenter.

Tvashṭṛi, ṭā, m. a carpenter, builder, workman, maker of carriages, &c. [cf. *tashṭṛi*]; N. of a god, sometimes identified with the later deity Viśvakarman, (he is the builder and architect κατ' ἐξοχήν and the Vulcan of the Hindūs; hence in the Veda he has the epithets *su-pāṇi, su-gabhasti, sv-apas, su-kṛit, viśva-rūpa, puru-rūpa,* &c.: he makes the various implements of the gods, especially the thunderbolt of Indra, and is said to have taught the Ṛibhus who are also skilful workmen: he is sometimes regarded as the creator himself, and as forming the bodies of men and animals is invoked for the sake of offspring, especially in the Āprī hymns; elsewhere he is associated with other similar deities, e. g. Dhātṛi, Savitṛi, Prajā-pati, and Pūshan; as Indra is accompanied by the Vasus, Rudra by the Rudras, so Tvashṭṛi is surrounded by the divine females called Gnās, Janayas, Devānām Patnyaḥ, who may be regarded as the recipients of his generative energy; he has a son Viśva-rūpa or Tri-śiras, a daughter Saraṇyū (or Sureṇu, Svareṇu, Sañjñā), wife of Vivasvat, the children of whom are the Aśvins, and Vāyu is called his son-in-law: Indra overpowers Tvashṭṛi and recovers the Soma, which, according to the Brāhmaṇas, was concealed by the latter because Indra had killed his son Viśva-rūpa: Tvashṭṛi is the deity of the Nakshatra Ćitrā, regent of the fifth Yuga or of the fifth cycle of Jupiter; and is also a form of the sun, the N. being derived by Yāska in Nirukta VIII. 13. fr. the rt. *tvish,* 'to shine,' and being applied in Ṛig-veda I. 84, 15, to one of the Ādityas; it is also in the sense 'shining,' 'brilliant,' applied to Agni and to Vāyu as well as to the Rudras); N. of a prince, a son of Manasyu (Bhauvana). – *Tvashṭṛi-mat* or *tvashṭī-mat, ān, atī, at,* Ved. connected with or accompanied by Tvashṭṛi.

Tvāshṭī, f. (? for *tvāshṭrī*), N. of Durgā.

Tvāshṭra, as, ī, am, belonging to or coming from Tvashṭṛi; (with *yuga*) the fifth Jupiter cycle, the regent of which is Tvashṭṛi; (with *putra*) the son of Tvashṭṛi; (*as*), m. the son of Tvashṭṛi, i. e. Viśva-rūpa (also identified with Vṛitra), and Ābhūti; (*ī*), f. the daughter of Tvashṭṛi, patronymic of Saraṇyū (or Sureṇu, Svareṇu, Sañjñā), who was wife of Vivasvat; the asterism Ćitrā, the regent of which is Tvashṭṛi; a small car; *tvāshṭryas,* f. pl. the daughters of Tvashṭrī, certain divine female beings; (*am*), n. the power or energy of Tvashṭṛi, creative power; (with *bha* or *nakshatra*) the asterism Ćitrā [cf. *tvashṭṛi*]; a kind of eclipse.

त्वगेल *tvagela, am,* n. probably = *elavālu,* the bark of Feronia Elephantum.

त्वङ्ग् *tvang,* cl. 1. P. *tvangati,* &c., to go, move, tremble, wave; to jump, leap, gallop.

त्वच् 1. *tvać,* cl. 6. P. *tvaćati,* &c., to cover, (a root artificially formed to furnish an etymology for 2. *tvać*); [cf. Lat. *tego;* Old Germ. *dekiu,* 'to cover;' Lith. *dengiù.*]

Tvakka at end of adj. comp., e. g. *sāndra-tvakka,* covered with thick armour-like skin.

2. tvać, k, f. skin (as of men, serpents, &c.); hide (as of a goat, cow, &c.); a cow's hide (used in pressing out the Soma); bark, rind, peel; any surface or covering (as turf of the earth); a cover, horse-cloth; (Ved.) the black cover, = darkness; a protecting cover or guard, mail, a shield; a leather bag; Cassia bark; cinnamon, the cinnamon tree; mystical N. of the letter *ya*. — *Tvak-kaṇḍura, as*, m. skin-wound, a sore. — *Tvak-kshīrā, ī*, f. manna of bamboo (commonly Tabāshīr); [cf. *tavakshīra*.] — *Tvak-ćhada, as*, m. the grass Lipeocercis Serrata. — *Tvak-ćheda, as*, m. a skin-wound, flesh-wound, cut, scratch; circumcision. — *Tvak-ćhedana, am*, n. cutting the skin; see *tvak-ćheda*. — *Tvak-taraṅgaka, as*, m. 'skin-wave,' a wrinkle. — *Tvak-tra, am*, n. 'protection for the skin,' armour. — *Tvak-pattra, am*, n. Cassia (the plant and bark); (*ī*), f. = *kāravī, hingu-pattrī*, the leaf of the Asa Fœtida (?), = *tamāla-pattra*, the leaf of the Laurus Cassia, Malabathron. — *Tvak-paripuṭana, am*, n. peeling of the skin, desquamation. — *Tvak-pāka, as*, m. inflammation of the skin, N. of a particular disease. — *Tvak-pārushya, am*, n. roughness of the skin. — *Tvak-pushpa, am*, n. 'skin-sprout,' erection of the hairs of the skin, horripilation; (*am, ī*), n. f. blotch, scab, cutaneous eruption, &c. — *Tvak-pushpikā*, f. scab, blotch. — *Tvak-sāra, as, ā, am*, having an excellent or sound skin; (*as*), m. a bamboo; Cassia (the plant and the bark); Bignonia Indica; (*ā*), f. Tabāshīr; [cf. *tvak-kshīrā*.] — *Tvak-sāra-bhedinī*, f. a kind of plant, = *kshudra-ćańću*. — *Tvak-sugandha, as*, m. an orange ('having fragrant peel'); (*ā*), f. the fragrant bark of Feronia Elephantum (= *elavālaka*). — *Tvak-svādvī*, f. a kind of cinnamon ('having sweet bark'). — *Tvag-aṅkura, as*, m. = *tvak-pushpa* above. — *Tvag-asthi-mātra-śesha, as, ā, am*, with mere skin and bone left, reduced to a skeleton. — *Tvagā-kshīrī*, f. = *tugā-kshīrī*, = *tvak-kshīrā, ī*. — *Tvag-indriya, am*, n. the sense or organ of touch. — *Tvag-gandha, as*, m. an orange; [cf. *tvak-sugandha*.] — *Tvag-ja, as, ā, am*, produced on or issuing from the skin; (*am*), n. the hairs on the body; blood. — *Tvag-dosha, as*, m. disease of the skin, leprosy. — *Tvag-doshāpahā* (°*sha-apahā*), f. Vernonia Anthelminthica ('destroying leprosy'). — *Tvag-doshāri* (°*sha-ari*), *is*, m. a kind of bulbous plant ('the enemy of leprosy'), = *hasti-kanda*. — *Tvagdoshin, ī, iṇī, i*, affected with skin disease or with leprosy. — *Tvag-bheda, as*, m. 'breaking of the skin,' a flesh-wound, a scratch. — *Tvag-bhedaka, as*, m. one who cuts the skin, a stabber, scratcher, one who draws blood from the skin. — *Tvag-roga, as*, m. any cutaneous disease; leprosy &c. — *Tvag-vat, ān, atī, at*, furnished with skin or bark. — *Tvan-maya, as, ī, am*, made of bark or skin. — *Tvan-mala, am*, n. the hairs of the body. — *Tvaći-sāra, as*, m. (*tvaći* loc. of 2. *tvać*), = *tvak-sāra*, a bamboo. — *Tvaći-sugandhā*, f. small cardamoms.

Tvaća at the end of a comp. = 2. *tvać*; cf. *sa-t*°, *sūrya-t*°, *hiranya-t*°; (*am*), n. skin; bark, rind; cinnamon, the cinnamon tree, Cassia bark; (*ā*), f. skin; [cf. *guḍa-tvaća* and *tanu-tvaćā*.] — *Tvaćā-pattra, am*, n. = *tvak-pattra*, Cassia bark.

Tvaćana, am, n. covering with a skin or hide; skinning.

Tvaćaya, nom. P. *tvaćayati*, &c., to cover with a skin or hide; to tear off the skin, to skin.

Tvaćasya, as, ā, am, Ved. being in the skin.

Tvaćishṭha, as, ā, am (superl. of *tvag-vat*, Pāṇ. V. 3, 65), having the best skin, having an excellent skin; bark &c.

Tvaći-sāra. See under 2. *tvać* above.

Tvaćīyas, ān, asī, as (compar. of *tvag-vat*, Pāṇ. V. 3, 65), having a more excellent or an excellent skin; bark &c.; [cf. *tvaćishṭha*.]

Tvaćya, as, ā, am, conducive to the healthiness of the skin.

Tvāća, as, ī, am, cuticular, relating to the skin, contagious, derived from touch. — *Tvāća-pratyaksha, am*, n. ascertainment of objects by contact.

त्वञ्च् *tvańć* = *tańć*, cl. 1. P. *tvańćati*, &c., to go, move; cl. 7. P. *tvanakti*, &c., to contract.

त्वत् *tvat* or (according to the proper form of the base) *tvad*. See 1. *tva*, p. 394.

त्वर् *tvar*, cl. 1. A. *tvarate* (ep. also P. *tvarati*), *tatvare*, *tvaritum*, to hurry, make haste, go or move with speed, do anything quickly or precipitately: Caus. *tvarayati, -yitum*, Aor. *atatvarat*, to cause to hasten, quicken, urge forward, accelerate: Desid. *titvarishate*: Intens. *tātvaryate*, *totūrti*; [cf. *tur, trī*: Gr. θόρνυμι, θοῦρος, θρύσκω; perhaps ἀ-θύρω, τύρβη, θόρυβος: Lat. *turba*: perhaps Angl. Sax. *a-thwerian*, 'to move, shake:' Hib. *tuairim*, 'to go round, move in a circle.']

Tūrṇa = *tvarita*. See p. 381, col. 2.

Tvaraṇa, as, ā, am, making haste; (*am*), n. making haste, speed, velocity.

Tvaraṇīya, as, ā, am, to be hastened or accelerated.

Tvarā, f. haste, speed, velocity. — *Tvarānvita* (°*rā-an*°), *as, ā, am*, possessed of haste, swift, quick. — *Tvarā-yukta, as, ā, am*, hasty, impetuous, quick, expeditious. — *Tvarāroha* (°*rā-ār*°), *as*, m. a pigeon ('ascending quickly'). — *Tvarā-vat, ān, atī, at*, quick, expeditious.

Tvarāyasya, nom. P. *tvarāyasyati*, &c., to make haste.

Tvari, is, f. haste, speed.

Tvarita, as, ā, am, hastening, quick, swift, speedy, expeditious; (*am*), n. despatch, haste; (*am*), ind. quickly, swiftly; hastily, in haste, fast, speedily; (*ā*), f. a form of Durgā; a magical formula called after her. — *Tvarita-gati, is*, f. swift motion; a species of the Paṅkti metre. — *Tvarita-prayoga, as*, m., N. of a chapter of the Tantra-sāra. — *Tvaritā-mantra, as*, m., N. of a chapter of the S'āradā-tilaka. — *Tvaritā-yantra, am*, n., N. of a mystical diagram. — *Tvaritodita* (°*ta-ud*°), *as, ā, am*, spoken quickly, uttered rapidly, hurried.

Tvaritaka, as, ā, m. f. a sort of rice ripening before the usual time.

त्वरायण *tvarāyaṇa, as, ā, am*, m. f. n. (a various reading for *parāyaṇa*), adherence, attachment; (according to some only *am*, n.)

त्वष्ट *tvashṭa*, *tvashṭṛi*, &c. See under rt. *taksh*, p. 394.

त्वाच *tvāća*. See col. 1.

त्वादृश् *tvā-driś*. See 1. *tva*, p. 394.

त्वायत् *tvāyat*. See under 1. *tva*, p. 394.

त्विष् 1. *tvish*, cl. 1. P. A. *tveshati, -te*, *titvesha, titvishe* (part. *titvishāṇa*), *tvekshyati, -te, atvikshat, atvikshata* (Ved. forms *atvishus, atvishanta, atitvishanta*), *tveshṭum*, Ved. inf. *tvishe*, to be violently agitated or moved; to be excited; to be troubled or perplexed; to excite, instigate; to shine, glitter, sparkle; to be brilliant, to blaze: Caus. *tveshayati, -yitum*, Aor. *atitvishat*: Desid. *titvikshati, -te*: Intens. *tetvishyate, tetveshṭi*.

2. *tvish, ṭ*, f. violent agitation or quivering motion of any kind, vehemence, violence, fury, perplexity; light, brilliance, glitter, any shining colour, splendor, beauty; authority, weight, consideration; speech; wish, desire; custom, practice, usage; [cf. *aćala-t*° and *vāta-t*°.]

Tvishā, f. light, splendor; N. of a daughter of Kaśyapa. — *Tvishām-īśa, as*, or *tvishām-pati, is*, m. 'the lord of rays,' the sun.

Tvishi, is, f., Ved. vehemence, impetuousity, energy, internal power; (Sāy.) splendor, light, ray, brilliancy, beauty. — *Tvishi-mat* and (Ved.) *tvishī-mat, ān, atī, at*, vehemently excited, vehement, energetic; brilliant, beautiful, N. of Rudra.

Tvesha, as, ī, am, Ved. vehement, impetuous; inspiring awe, causing fear, awful; (Sāy.) brilliant, bright, glittering, epithet of Rudra and the Maruts, shining. — *Tvesha-dyumna, as, ā, am*, Ved. having vehement energy, impetuous; (Sāy.) possessed of brilliant reputation. — *Tvesha-nṛimṇa, as, ā, am*, Ved. having impetuous energy or courage; (Sāy.) of brilliant power. — *Tvesha-pratīka, as, ā, am*, Ved. having a brilliant appearance, having an awful aspect, having the aspect of great power; (Sāy.) bright-pointed (as a shaft). — *Tvesha-yāma, as, ā, am*, Ved. impetuous in course, rushing impetuously; (Sāy.) 'having a brilliant course,' epithet of the Maruts. — *Tvesha-ratha, as, ā, am*, Ved. having rushing chariots; (Sāy.) having brilliant chariots. — *Tvesha-saṇdriś, k, k, k*, Ved. of a splendid aspect, similar to flame; 'looking awful,' epithet of the Maruts, of Indra, &c.

Tveshatha, as, m., Ved. fury, violence; (Sāy.) radiance.

Tveshas, as, n., Ved. force, energy, impulse; (Sāy.) brilliant energy.

Tveshya, as, ā, am, agitating, terrifying, awful, inspiring awe, any terrible object; (Sāy.) shining, brilliant, epithet of Rudra.

Tvaishīrathi, is, m. a patronymic of Kuśika.

त्वोत *tvota, tvoti*. See 1. *tva*, p. 394.

त्सर् *tsar*, cl. 1. P. *tsarati, tatsāra, tsarishyati, atsārīt* and *atsār, tsaritum*, Ved. to go or approach stealthily, to creep, crawl, creep on, steal upon, sneak, to obtain by sneaking; to proceed crookedly or fraudulently.

Tsaru, us, m. any creeping or crawling animal or a particular animal of this kind; the stalk of a leaf &c.; the hilt or handle of a sword and similar weapons. — *Tsaru-mārga, as*, m. sword-exercise, sword-fight.

Tsārin, ī, iṇī, i, Ved. creeping, sneaking, approaching stealthily or secretly; crooked; (Sāy.) very fearful, very much alarmed.

Tsāruka, as, ā, am, skilful in handling a sword, skilled in sword-exercise.

थ

थ 1. *tha*, the second consonant of the dental class and the aspirate of the preceding letter, having much the sound of *th* in *ant-hill*, but more dental. — *Tha-kāra, as*, m. the letter or sound *th*.

2. *tha, as*, m. a mountain; a protector, preserver; a sign of danger; a kind of disease; eating; (*am*), n. preserving, preservation; fear, terror; auspiciousness; a prayer for the welfare of another.

थक्कन *thakkana, as*, m., N. of a man; (also read *ḍhakkana* and *ḍhakkama*.)

थक्कियक *thakkiyaka, as*, m., N. of a man.

थक्रिय *thakriya, as*, m., N. of a man.

थर्व् *tharv* (said to be = rt. *ćar*), cl. 1. P. *tharvati*, &c., to go, move.

थल्योरक *thalyoraka, as*, m., N. of a village.

थुड् *thuḍ*, cl. 6. P. *thuḍati*, &c., to cover, screen; to clothe; to hide; [cf. rt. *sthuḍ*.]

Thoḍana, am, n. covering, clothing, wrapping up.

थुत्कार *thut-kāra, as*, m. the making of the sound *thut*, the sound made in spitting.

थुत्थु *thutthu* (an onomatopoetic word), the sound heard in eating.

Thuthu-krit, t, m. the making the imitative sound *thuthu*; a kind of bird (= Marāṭhī *holā*).

थुर्व् *thurv*, cl. 1. P. *thūrvati, tuthūrva*, &c., to hurt, injure; [cf. rt. *turv*.]

थूत्कार *thūt-kāra, as*, m. the making of

the sound *thūt*, the sound made in spitting; [cf. *thut-kāra.*] — *Thūt-kṛita, am,* n. the sound *thūt* made in spitting.

थूथू *thūthū*, imitative sound of spitting; (according to others *thuthu.*)

थैथै *thaithai*, imitative sound of a musical instrument.

द

द 1. *da*, the eighteenth consonant of the alphabet and the third letter of the fourth or dental class, the sound of which is more dental than the English *d*. — *Da-kāra, as,* m. the letter or sound *d*.

द 2. *da, as, ā, am* (fr. rt. 1. *dā*, to give), giving, a giver, donor; presenting, favouring with, granting, a granter; causing, (often at the end of comp., e.g. *vāri-da*, giving water; *anna-da*, granting food &c.; exceptionally compounded with the receiver of the gift, e.g. *pitṛi-da*, giving to the father); (*as*), m. a gift, anything given; (*am, ā*), n. f. a gift, donation.

द 3. *da, as, ā, am* (fr. rt. 3. *dā* for *do*, to cut), cutting off, destroying, breaking, &c., (generally at the end of comp.); (*as, ā*), m. f. the act of cutting off, dividing.

द 4. *da, as, ā, am* (fr. rt. 4. *dā*, to bind), binding, (generally at the end of comp.; cf. *ṛiśya-da.*)

द 5. *da, as, ā, am* (fr. rt. 7. *dā*, to purify), cleaning, cleansing.

द 6. *da, as,* m. a mountain; (*ā*), f. heat, pain, repentance; (*am*), n. a wife; [cf. *dam-pati.*]

दंश् 1. *daṅś*, cl. 1. 10. P. *daṅśati, daṅśayati*, &c., to speak or shine.

दंश् 2. *daṅś*, cl. 1. P. (ep. also A.) *daśati, -te, dadaṅśa, daṅkshyati* (ep. also *daṅśishyati*), *adāṅkshīt, daṅshṭum*, to bite, sting; to see [? cf. rt. *daṅs*]: Caus. P. *daṅśayati, -yitum*, Aor. *adadaṅkshat*, to cause to bite; to bite: Desid. *didaṅkshati*: Intens. *dandaśyate, dandaṅshṭi, dandashṭi*: Caus. of Intens. *dandaśayati*, to cause to bite violently; [cf. Gr. δάκνω, δάκος, ὀδαγμός, ὀδάζω, ὀδακτάζω, ὀδαξέω, &c., δάκρυ; Lat. *lacruma*, perhaps *lacero*; Goth. *tahyan*, 'dilacerate,' *tagr*; Angl. Sax. *taeher, tux, tusk, tang*; Old Germ. *zanga, zangar*; Cambro-Brit. *danhezu*, 'to bite;' Hib. *dan-t*, 'a morsel, portion, share;' Russ. *desnà*, 'ginger.']

Daṅśa, as, m. biting, stinging; cutting, dividing, tearing; the sting of a snake; a bite, the spot bitten; pungency; fault, defect (in a jewel &c.); a tooth; a gad-fly; armour, a coat of mail; a joint, limb; N. of an Asura; (*ī*), f. a small gad-fly; [cf. *kshamā-d°* and *vṛisha-d°.*] — *Daṅśa-nāśinī*, f. ('healing irritation of the skin?'), a kind of insect, = *taila-kīṭa*; [cf. *dardru-nāśinī.*] — *Daṅśa-bhīru, as,* m. or *daṅśa-bhīruka, as,* m. 'afraid of the gad-fly,' a buffalo. — *Daṅśa-mūla, as,* m. 'having a pungent root,' the plant Hyperanthera Moringa or a sort of horse-radish, = *śigru*. — *Daṅśa-vadana, as,* m. 'having a sharp beak,' a heron.

Daṅśaka, as, ā or *ikā, am*, biting, stinging; (*as*), m. a dog; gad-fly, common fly; N. of a prince of Kampana; (*ikā*), f. a kind of gad-fly.

Daṅśana, am, n. the act of biting, stinging; armour, mail.

Daṅśita, as, ā, am, bitten, stung; (fr. *daṅśa*), armed, mailed; protected; fitting closely (like armour), standing closely together, crowded; (*am*), n. a bite; [cf. *pari-daṅśita.*]

Daṅśin, ī, inī, i, biting, stinging [cf. *tripra-daṅśin*]; (*ī*), m. a dog; a gad-fly, a wasp.

Daṅśuka, as, ā, am, Ved. biting, stinging.

Daṅśera, as, ā, am (more correctly *daśera*, q. v.), biting, mordacious; noxious, mischievous.

Daṅśman, a, n., Ved. a bite; the place bitten.

Daṅshṭṛi, ṭā, ṭrī, ṭṛi, Ved. a biter, biting, stinging.

Daṅshṭra, as, ā, m. f. (in the later language usually f.), a large tooth, tusk, fang, (often at the end of comp.; cf. *ayo-d°, ashṭa-d°, tikshṇa-d°*, &c.) — *Daṅshṭrā-karāla, as, ā, am*, having terrible tusks. — *Daṅshṭrā-nivāsin, ī,* m., N. of a Yakshas. — *Daṅshṭrāyudha* (°*rā-āy*°), *as, ā, am*, using tusks as weapons; (*as*), m. a wild boar. — *Daṅshṭrā-sena, as,* m., N. of a Buddhist scholar.

Daṅshṭrāla, as, ā, am, tusked, having large tusks; (*as*), m., N. of a Rākshasa.

Daṅshṭrika, as, ā, am, tusked, having tusks; (*ā*), f. = *dāḍhikā*, a beard (?); a kind of plant; [cf. *nakuleshṭā.*]

Daṅshṭrin, ī, iṇī, i, tusked, having tusks or large teeth; biting or wounding with the teeth; carnivorous; (*ī*), m. any animal with tusks; a wild boar; a hyena; a snake.

Daṅshṭrā, ind. having bitten.

Dashṭa, as, ā, am, bitten, &c. See p. 406, col. 1.

दंस् *daṅs* (connected with rt. *das*, q. v.; perhaps only a various reading for rt. 1. and 2. *daṅś*, col. 1, or a Prākrit form of rt. 1. *dṛiś*), cl. 1. P. 10. A. *daṅsati, daṅsayate* or *dāsayate*, &c., to bite; to destroy, overpower; to see, (*daṅsati*?); cl. 10. P. *daṅsayati*, &c., to speak or to shine.

Daṅsana, am, ā, n. f. (Ved. inst. *daṅsanā*), a surprising or wonderful deed or operation, marvellous power; an action, work, deed; armour, mail, (in the latter meaning only a various reading for *daṅśana*); [cf. *dasma* and *dasra.*] — *Daṅsanā-vat, ān, atī, at*, Ved. having wonderful power; (Sāy.) abounding in marvellous deeds.

Daṅsayitṛi, tā, m. a destroyer, (a word formed to explain *dasra.*)

Daṅsas, as, n., Ved. = *daṅsana*, a surprising action or deed (applied especially to the wonderful actions of the Aśvins, by which these deities protected their human friends); [cf. *puru-d°* and *su-d°.*]

Daṅsi, is, m. f. (?), Ved. = *karman*, act, deed.

Daṅsishṭha, as, ā, am (superl. of *daṅsu* or *dasra*), Ved. of very wonderful strength, performing marvellous deeds, eminent in action, epithet of the Aśvins and of Indra.

Daṅsu, us, us, u, Ved. of wonderful strength; (according to Sāy., loc. of *dam* = *daṅseshu* or *karma-vatsu*); (*u*), ind. in a wonderful way, wonderfully. — *Daṅsu-jūta, as, ā, am*, Ved. wonderfully quick; (Sāy.) borne along by well-trained horses (as if fr. rt. 1. *dam*). — *Daṅsu-patnī*, f., Ved. having a powerful lord or master; (Sāy.) having the Asuras as good masters (as if fr. *dam* + *su* + *patnī*, *su* = *sushṭhu*); in Ṛig-veda VI. 3, 7, *dam* is regarded as a separate word.

दंह् *daṅh*, cl. 10. P. *daṅhayati*, &c., to shine, burn; [cf. rt. 1. *dah.*]

दक *daka, am,* n. = *udaka* (the initial vowel being dropped), water. — *Daka-lāvaṇika, as, ī, am* (fr. *daka* + *lavaṇa*), prepared with water and salt. — *Dakodara* (°*ka-ud*°), *am,* n. (instead of *udakodara*, cf. *udakodarin*), a watery or dropsical belly.

दक्ष् *daksh*, cl. 1. P. A. *dakshati, -te, dadaksha, dakshitum*, Ved. to act to the satisfaction of another (with dat. in P.); to be competent, be able, be strong or powerful (A.); to grow, increase; to do or act quickly, go, move; to hurt, kill: Caus. P. *dakshayati, -yitum*, Aor. *adadakshat*, to make able or strong.

Daksha, as, ā, am, able, fit, competent, suitable, adroit, expert, clever, judicious, dexterous [cf. Gr. δεξιός]; intelligent, upright, honest; (*as*), m. epithet of Soma (as heightening or strengthening the intellectual faculties; according to Sāy. = *vṛiddha*); epithet of Śiva; epithet of the Ganges (as satisfying or suiting all); ability, power, fitness; capacity, intellectual ability, mental power, talent; strength of will, energy, will, disposition; (in the Veda *daksha* and *kratu*, i. e. energy and intelligence, are often joined together as the chief two faculties of the mind, cf. *kratu*); bad disposition, evil design; N. of an Āditya; a creative power associated with Aditi, and therefore sometimes identified with Prajāpati; (his daughter is called Kṛittikā: in the Post-vedic literature Daksha is the subject of numerous legends, which relate his history differently; he is there generally called the son of Brahmā, and placed among the Prajā-patis or at their head as 'the lord of all creatures,' being born from Brahmā's right thumb, as his wife was from the left, see Manu IX. 128: in other legends he is said to be the son of the ten Pra-ćetasas or of Pra-ćetas alone, whence his patronymic Prāćetasa; he is variously stated to have had fifty, sixty, forty-four, and a less number of daughters, of whom twenty-seven became the wives of the Moon, forming the lunar asterisms, and thirteen or, according to others, seventeen or only eight the wives of Kaśyapa, becoming by this latter the mothers of gods, demons, men, and animals: Daksha on one occasion celebrated a great sacrifice to obtain a son, but omitted to invite Śiva who, according to one legend, was his son-in-law, (Śiva's wife being Satī, a form of Durgā, daughter of Daksha); this irritated the god, who interrupted the sacrifice and decapitated his father-in-law, see *dakshādhvara-dhvaṅsa-kṛit*: Daksha is sometimes regarded as an Avatār of Brahmā himself, and is even in one legend identified with Vishṇu); N. of a son of Garuḍa; N. of a man with the patronymic Pārvati; of a Muni and legislator; of a prince or a son of Uśīnara; of one of the five Brāhmans of Kānya-kubja, from whom the Brāhmans of Bengal are said to have sprung; (according to the lexicographers also) the bull of Śiva; a cock; a kind of plant; a name of Agni or fire; a general lover, one attached to many mistresses; (*ā*), f. the earth; [cf. *atūrta-daksha, dīna-d°*, &c.: cf. also *dakshiṇa*; Gr. δεξιός, δεξιτερός; Lat. *dex-ter, dextimus*; Goth. *taihsvs*; Angl. Sax. *teso*; Old Germ. *zeso*; Hib. *deas*, 'right, southern.'] — *Daksha-kanyā*, f. 'daughter of Daksha,' (especially) epithet of Durgā, the wife of Śiva. — *Daksha-kratu, us, us, u*, Ved. having a strong will or intelligence, having a clear understanding. — *Daksha-jā*, f. 'daughter of Daksha,' the goddess Durgā; a lunar asterism; [cf. *dakshā.*] — *Dakshajā-pati, is,* m. 'the husband of the daughters of Daksha,' an epithet of the Moon; also of Śiva. — *Daksha-tā*, f. or *daksha-tva, am,* n. dexterity, cleverness, ability. — *Daksha-tāti, is,* f., Ved. mental power or capacity. — *Daksha-nidhana, am,* n., N. of a Sāman. — *Daksha-pati, is,* m., Ved. lord of the faculties, lord of power or might; protector of the sacrifice. — *Daksha-pitṛi, tā, trī, tṛi*, Ved. having Daksha as father or progenitor, (the m. pl. may be either *daksha-pitaras* or *-pitāras*); preserving, possessing or granting abilities. — *Daksha-makha-mathana, am,* n. 'destruction of Daksha's sacrifice,' N. of the ninety-seventh and ninety-eighth chapters of the Liṅga-Purāṇa. — *Daksha-yajña, as,* m. the sacrifice celebrated by Daksha. — *Daksha-yajña-bhaṅga, as,* m. the interruption of Daksha's sacrifice. — *Dakshayajña-vidhvaṅsa, as,* m. 'destruction of Daksha's sacrifice,' N. of the fifteenth chapter of the Kūrma-Purāṇa. — *Dakshayajña-vidhvaṅsana, am,* n., N. of the fifth chapter of the Sṛishṭi-khaṇḍa of the Padma-Purāṇa. — *Dakshayajña-vināśinī*, f. 'destroyer of the sacrifice of Daksha,' an epithet of Durgā. — *Daksha-vihitā*, f. (scil. *gāthā*), a hymn or song arranged by Daksha. — *Daksha-vṛidh, t, t, t*, Ved. rejoicing in power or energy &c. — *Daksha-śāpa, as,* m. 'the curse of Daksha,' N. of the thirty-third chapter of the Svarga-khaṇḍa or third part of the Padma-Purāṇa. — *Daksha-sādhana, as, ā, am*, Ved. effective of energy, inspiring courage. — *Daksha-sāvarṇi, is,* m., N. of the ninth Manu. — *Daksha-suta, as,* m. the son of Daksha (?); (*ā*), f. a daughter of Daksha, a lunar asterism or one of the wives of the Moon. — *Dakshādhvara-dhvaṅsa-kṛit*

(°*ksha-adh*°), *ī*, m. 'disturber of the sacrifice of Daksha,' a N. of Śiva; (Daksha having instituted a sacrifice to which he invited all the gods except his son-in-law Śiva and his wife Satī, the latter went unbid, and being received contemptuously, threw herself into the fire; upon which an emanation or incarnation of Śiva was produced, named Vīra-bhadra, who attacked Daksha, and a general affray ensued in which the gods and Ṛishis took the part of Daksha, but were wounded and dispersed: Daksha himself was decapitated, but was restored to life by Śiva at the prayer of the gods; the decapitated head, however, was not to be found, and the head of a ram had therefore to be substituted for the one lost.) — *Daksheśvara-linga* (°*ksha-īś*°), *am*, n., N. of a Linga.

Dakshas, *ās*, *ās*, *as*, Ved. = *daksha*, able, strong, dexterous, &c.

Dakshāyya, *as*, *ā*, *am*, Ved. to be satisfied or pleased; (Sāy.) increaser of all; to be honoured, to be augmented (by oblations); (*as*), m. a vulture; an epithet of Garuḍa or the bird of Vishṇu.

Dakshiṇa, *as*, *ā*, *am* (according to Pāṇ. I. 1, 34, and VII. 1, 16, can only be declined as a pronominal when it denotes relative position, i. e. 'situated on the right hand' or 'southern,' and even in this sense can be optionally declined like *śiva* in abl. loc. sing. m. n. and nom. voc. pl. m.; but *dakshiṇāyām diśi*, for the loc. f. in Hari-vaṇśa 12390, is against the rule), able, competent, clever, skilful, dexterous [cf. *daksha*]; right (not left; probably applied to the right hand, foot, &c., as the cleverest or most skilful), situated on the right side, (opposed to *savya*, *vāma*; *dakshiṇam parī*, to walk round a person with the right side towards him; *dakshiṇam kṛi*, to place on the right side, to turn the right side towards a person as a mark of respect); south, southern (as being on the right side of a person looking towards the east), situated to the south, turned or directed southward, (*dakshiṇā diś*, the south, the southern quarter or point of the compass; *dakshiṇasyām diśi*, in the southern quarter; *dakshiṇa āmnāyas*, the southern sacred text, one of the holy texts of the Tāntrikas); straightforward, candid, sincere, upright, honest, impartial; pleasing, amiable, compliant; submissive, dependent, subject; (*as*), m. the right (hand or arm); the right hand horse, the horse on the right side of the pole of a carriage; an epithet of Śiva; (*as*, *am*), m. n. the right side; *savyam dakshiṇam eva ća*, to the left and to the right; the south, the country of the south, the Dekhan; (*ā*), f., scil. *go*, a prolific cow, 'able to calve and give milk,' a good milch-cow; a present to Brāhmans or young virgins (consisting originally of a cow, and given upon solemn or sacrificial occasions); property so acquired [cf. Manu VIII. 349]; Donation to Brāhmans personified as a goddess, (generally mentioned together with Brahmaṇas-pati, Soma, Indra, &c., and said to be the authoress of Ṛig-veda X. 107; sometimes regarded as a daughter of Prajā-pati, or as the wife of Sacrifice personified, or as born from Kṛishṇa's right side, or as the wife of Rući); wages or remuneration in general; a fee, gift, donation (e. g. *prāṇa-dakshiṇā*, the gift of life); offering, oblation in general; completion of any rite, fixing or establishing any act or place; scil. *diś*, the south; the southern quarter, the southern point of the compass, the Dekhan; a form or figure of Durgā, in which the right side is said to be advanced; (*am*), n. the right hand or highest doctrine of the Śāktas; *dakshiṇā* or *dakshiṇena*, ind. on the right, on the right side of (with acc. and gen.); on the south, southward; *dakshiṇena kṛi*, to place on the right, to leave on the right; *dakshiṇāt*, ind. on the right, from the south, southward; *dakshiṇe*, ind. on the right, on the south, southward; [cf. Lith. *dészinê*, f. 'the right hand,' = perhaps Russ. *yug*, 'south;' *yushnyĭ*, 'southern.'] — *Dakshiṇa-kālikā*, f. a form of Durgā worshipped by the Tāntrikas. — *Dakshiṇa-tas*, ind. from the right, to the right hand; from the south, southward, southerly; *dakshiṇataḥ kṛi*, to turn the right side towards a person (as a mark of respect); to stand on the right side of any one and so assist him; *dakshiṇataḥ purastāt* or *dakshiṇataḥ puraḥ*, to the south-east, on the south-east. — *Dakshiṇatas-kaparda* or *dakshiṇā-kaparda*, *ās*, m. pl., Ved. 'wearing the hair knotted or braided on the right side of the head,' epithet of the Vasishṭhas. — *Dakshiṇa-trā*, ind., Ved. on the right side. — *Dakshiṇa-tva*, *am*, n. uprightness, honesty. — *Dakshiṇa-dhariṇa*, *as*, *ā*, *am*, harnessed on the right side of the pole of a carriage. — *Dakshiṇa-patha*, a wrong reading for *dakshiṇā-patha*, q. v. — *Dakshiṇa-paśćāt*, ind. to the south-west, on the south-west. — *Dakshiṇa-paśćārdha* (°*ća-ar*°), *as*, m. the south-western side. — *Dakshiṇa-paśćima*, *as*, *ā*, *am*, south-western. — *Dakshiṇa-pāñćālaka*, *as*, *ikā*, *am*, relating to the southern Pañćālas. — *Dakshiṇa-pūrva*, *as*, *ā*, *am*, south-eastern; (*ā*), f., scil. *diś*, the south-east quarter; (*eṇa*), ind. to the south-east of (with acc.). — *Dakshiṇa-prāñć*, *ān*, *āćī*, *āk*, south-eastern; *dakshiṇa-prāćī*, f. the south-east quarter. — *Dakshiṇa-bhāga*, *as*, m. the southern hemisphere. — *Dakshiṇa-mānasa*, N. of a place of pilgrimage. — *Dakshiṇa-māruta*, *as*, m. the south wind. — *Dakshiṇa-sad* or *dakshiṇā-sad*, *t*, *t*, *t*, sitting or remaining seated on the right or southern side. — *Dakshiṇa-stha*, *as*, *ā*, *am*, standing upon the right, to the south, &c.; (*as*), m. a charioteer (as standing on the right of his master; cf. *savye-shṭha*). — *Dakshiṇā-kaparda*, see *dakshiṇatas-kaparda*. — *Dakshiṇā-kāla*, *as*, m. the time of (receiving) the sacrificial gift or fee. — *Dakshiṇāgni* (°*ṇa-ag*°), *is*, m. the southern fire of the altar, a sacred fire placed towards the south, (in the Brāhmaṇas generally called Anvāhārya-paćana.) — *Dakshiṇāgra* (°*ṇā-agra*), *as*, *ā*, *am*, pointing to the south, having the head or point turned towards the south. — *Dakshiṇāćala* (°*ṇa-ać*°), *as*, m. the southern mountain, the Malaya range. — *Dakshiṇāćāra* (°*ṇa-āć*°), *as*, *ā*, *am*, honest or upright in conduct, well-behaved; a worshipper of Śakti according to the purer or right hand ritual. — *Dakshiṇāćārin*, *ī*, *iṇī*, *i*, a worshipper of Śakti according to the purer or right hand ritual; a follower of the right hand Śākta system. — *Dakshiṇā-jyotis*, *is*, *is*, *is*, Ved. brilliant by the sacrificial gift. — *Dakshiṇāñć* (°*ṇa-añć*), *ān*, *āćī*, *āk*, turned to the south, southward. — *Dakshiṇātyaya* (°*ṇa-at*°), *as*, m. one who goes beyond the south, as, a dweller in the south. — *Dakshiṇā-dvāra*, *as*, *ā*, *am*, having the door on the south. — *Dakshiṇāntikā* (°*ṇa-an*°), f. a kind of metre. — *Dakshiṇā-patha*, *as*, m. the path or road of the Dakshiṇā, i. e. of the cow constituting the sacrificial fee (situated between the Śālā and the Sadas); the southern region or country, the Dekhan. — *Dakshiṇāpatha-gāmin*, *ī*, *inī*, *i*, going to the south, living in the south. — *Dakshiṇāpatha-janman*, *ā*, m. born in the south, a southern; (*-janmānas*), m. pl., N. of the Andhakas, Guhas, Pulindas, Savaras, Ćućukas, and Madrapas, all outcast or barbarous tribes. — *Dakshiṇā-pathika*, *as*, *ā*, *am*, belonging to the southern region. — *Dakshiṇāpara* (°*ṇa-ap*°), *as*, *ā*, *am*, south-western. — *Dakshiṇā-pravaṇa*, *as*, *ā*, *am*, shelving or inclining to the south. — *Dakshiṇā-prashṭi*, *is*, m., Ved. the horse harnessed on the right side of the yoke-horses (*yugya*); [cf. Gr. δεξιόσειρος.] — *Dakshiṇā-bandha*, *as*, m. (in the Sāṅkhya phil.) N. of one of the three states of bondage, the bondage of ritual observance; [cf. *dākshiṇa* and *dākshiṇika*.] — *Dakshiṇābhimukha* (°*ṇā-abh*°), *as*, *ā*, *am*, facing southwards, directed southwards, flowing southwards. — *Dakshiṇābhimukha-sthita*, *as*, *ā*, *am*, standing with the face southwards. — *Dakshiṇā-mukha*, *as*, *ī*, *am*, turning the face to the right or to the south, facing south. — *Dakshiṇāmūrti*, *is*, m. one of the forms of Śiva with the Tāntrikas; N. of an author. — *Dakshiṇāmūrti-prayoga*, *as*, m., N. of a chapter of the Tantra-sāra. — *Dakshiṇāmūrti-mantra*, *as*, m., N. of a chapter of the Śāradātilaka by Lakshmaṇa. — *Dakshiṇāmūrti-saṃhitā*, f., N. of a chapter of the Tantra-sāra. — *Dakshiṇāmūrty-upanishad*, *t*, f., N. of an Upanishad. — *Dakshiṇāyana* (°*ṇa-ay*°), *am*, n. the sun's progress south of the equator, the winter's solstice, the half-year in which the sun moves from north to south; *dakshiṇāyanam anuyā*, to follow the southward way, to go to Yama's quarter, i. e. to die; (*as*, *ā*, *am*), situated in the sun's course from north to south (said of certain asterisms). — *Dakshiṇā-yugya*, *as*, m. the right yoke-horse. — *Dakshiṇāraṇya* (°*ṇa-ar*°), *am*, n. the southern forest, N. of a particular forest (probably in the Dekhan). — *Dakshiṇārus* (°*ṇa-ar*°), *us*, *us*, *us*, wounded on the right side. — *Dakshiṇārdha* (°*ṇa-ar*°), *as*, m. the right side, the southern side. — *Dakshiṇārdhya*, *as*, *ā*, *am* (fr. the preceding), Ved. situated on the right, being on the southern side. — *Dakshiṇārha* (°*ṇā-ar*°), *as*, *ā*, *am*, deserving a fee, meriting a reward, worthy of a gift. — *Dakshiṇā-vat*, *ān*, *atī*, *at* (fr. *dakshiṇa* with lengthening of the final), Ved. able, competent, strong, fit, effective; (fr. *dakshiṇā*), giving sacrificial presents, offering large remuneration, abounding in presents, possessed of a gift, having ample rewards, piously disposed. — *Dakshiṇāvarta* (°*ṇā-āv*°), *as*, *ā*, *am*, turning to the right, turned towards the south; *dakshiṇāvarta ādityas*, the sun in his course from the north to the south; (*as*), m. the southern country, the Dekhan, a conch-shell with the valve opening to the right. — *Dakshiṇāvartaka* (°*ṇā-āv*°), *as*, *ikā*, *am*, turning to the right, turned towards the south; (*akī*), f., N. of a plant or shrub (= *vṛiśći-kālī*); a line of bees. — *Dakshiṇā-vah*, *-vāṭ*, Ved. 'being borne to the right or to the south of the (Āhavanīya) fire,' epithet of the sacrificial ladle. — *Dakshiṇāvṛit* (°*ṇā-āv*°), *t*, *t*, *t*, Ved. turned towards the right, going round on the right. — *Dakshiṇāśā* (°*ṇa-āśā*), f. the southern quarter, the south. — *Dakshiṇāśā-pati*, *is*, m. 'the lord of the south,' epithet of Yama. — *Dakshiṇāśā-rati*, *is*, m. (? *rati* for *pati*), an epithet of Agastya. — *Dakshiṇā-sad*, see *dakshiṇa-sad*. — *Dakshiṇetara* (°*ṇa-it*°), different from the right, other than the right, the left. — *Dakshiṇerman* (°*ṇa-irman* = 2. *irma*), *ā*, *ā*, *a*, wounded on the right side or right fore leg (as a deer). (In any other sense this compound takes the form *dakshiṇerma*, *as*, *ā*, *am*, e. g. *dakshiṇermam śakaṭam*, a cart broken on the right side.) — *Dakshiṇottara* (°*ṇa-ut*°), *as*, *ā*, *am*, situated on the right and left, lying to the south and north, turned to the south and north. — *Dakshiṇottara-vṛitta*, the meridian line. — *Dakshiṇottarin* (°*ṇa-ut*°), *ī*, *iṇī*, *i*, Ved. being above on the right side, overhanging on the right side.

Dakshiṇā, *dakshiṇena*, *dakshiṇe*. See col. 1, under *dakshiṇa*.

Dakshiṇāhi, ind. far on the right, far in the south (with abl.).

Dakshiṇit, *t*, ind., Ved. on the right hand, to the right; [cf. *pra-dakshiṇit*.]

Dakshiṇī-kṛi, cl. 5. P. A. *-karoti*, *-kurute*, *-kartum*, to place on the right hand, to turn the right side towards any one (acc.), to walk round a person with the right side turned towards him (as a mark of respect). — *Dakshiṇī-kṛitya*, ind. having walked round in the above manner.

Dakshiṇīya, *as*, *ā*, *am*, worthy of the sacrificial fee, meriting a reward, fit for a sacrificial donation, worthy to be honoured with presents; [cf. *ā-dakshiṇīya* and *dakshiṇya*.]

Dakshiṇya, *as*, *ā*, *am*, Ved. = *dakshiṇīya*, meriting a sacrificial reward &c.; [cf. *dākshiṇya*.]

दक्षि *dakshi* or *dakshin* (fr. 1. *dah*), Ved. burning, blazing; (according to Sāy. = *dhakshi*), thou burnest. (In Ṛig-veda I. 141, 8, *dakshi* = *dahati*.)

दक्षिण *dakshiṇa*. See col. 1.

दगार्गल *dagārgala*, *am*, n. (fr. *da* = *uda* + 2. *ga* + *argala*), examining the soil in searching for wells or rules for doing so.

दगु *dagu, us,* m., N. of a man; [cf. *dāga-ryāyaṇi.*]

दग्ध *dagdha, as, ā, am* (fr. rt. 1. *dah*), burnt, scorched, consumed by fire; (metaphorically) tormented, tortured, pained, consumed by grief, distressed; burnt by the fire of the gastric juice (as the stomach; cf. *jaṭharāgni*), famished; dry; tasteless, insipid; inauspicious; cunning (= *vi-dagdha*); (*ā*), f. the quarter where the sun remains overhead (?); a lunar day or Tithi on which it is unlucky to do anything and religious rites are prohibited; a species of plant, = *dagdhikā, dagdha-ruhā;* (*am*), n. burning, cauterizing (e. g. *agni-dagdha,* actual cautery; *kshāra-dagdha,* potential cautery, in surgery; *tvag-dagdha,* cauterizing of the skin); a species of fragrant grass, = *rohisha.* — *Dagdha-kāka, as,* m. 'a black or inauspicious crow,' a raven, or perhaps the carrion crow. — *Dagdha-tithi,* N. of a chapter of the Purāṇa-sarva-sva. — *Dagdha-mandira-sāra, as, ā, am,* one who has burned the best of mansions. — *Dagdha-maraṇa, as,* m., N. of an author. — *Dagdha-yoni, is, is, i,* having its source or origin destroyed. — *Dagdha-ratha, as,* m. = *ćitra-ratha,* N. of the chief of the Gandharvas. — *Dagdha-ruha, as,* m. 'growing in ashes,' N. of a tree, = *tilaka;* (*ā*), f., N. of a plant, = *dagdhā, dagdhikā, bhasma-rohā,* &c. — *Dagdha-varṇaka,* 'black-coloured (?),' a species of grass, = *dagdha, rohisha.* — *Dagdhākshara* (°*dha-ak*°), N. of certain letters regarded as inauspicious in poems. — *Dagdheshṭakā* (°*dha-ish*°), f. a burnt or vitrified brick. — *Dagdhodara* (°*dha-ud*°), *as, ā, am,* 'having a burnt or starving stomach,' starving; (*am*), n. 'a burnt stomach,' i. e. an empty or craving stomach.

Dagdhavya, as, ā, am, to be burnt or consumed by fire, inflammable.

Dagdhikā, f. scorched rice; N. of a plant, = *dagdhā.*

Dagdhṛi, dhā, dhrī, dhṛi, a burner, consuming by fire, one who burns, a consumer.

Dagdhvā, ind. having burnt, having consumed.

दघ् *dagh,* cl. 4. P. *daghyati,* &c., Ved. to move, go, flow, reach, attain; to go away; (with *paśćā* or *paśćāt*) to lag behind, fall short of [cf. *a-paśćā-daghvan*]; cl. 5. P. *dagh-noti,* &c., to hurt, kill; to go, to leap; to protect; [cf. rt. *daṅgh* below; cf. also Gr. ταχύς, δέχομαι; Goth. *tekan,* 'to take;' Angl. Sax. *taengan,* 'to hasten;' Lat. *tango.*]

Daghna, as, ī, am (at the end of a comp.; regarded by native grammarians as an affix), reaching to, as high as; [cf. *ā-daghna, upastha-daghna, ūru-daghna, jānu-daghna,* &c.]

Dagh-van in *apaśćā-daghvan,* q. v.

दंक्ष्णु *daṅkshṇu, us, us, u* (fr. rt. 2. *daṃś*), Ved. biting, mordaceous.

दङ्घ् *daṅgh,* cl. 1. P. *daṅghati,* &c., to quit, abandon; to cherish, protect; [cf. rt. *dagh* above.]

दच्छद *dać-ćhada.* See under *dat,* p. 399.

दण्ड् *daṇḍ,* cl. 10. P. *daṇḍayati, -yitum,* to punish, &c. (rather to be regarded as a nom. fr. *daṇḍa* below).

Daṇḍa, as, am, m.n. (fr. rt. 1. *dam,* but connected with the preceding; the neut. is rare), a stick, staff, rod, pole, cudgel, mace, club or club-shaped weapon; a sceptre; a blow with a stick, &c.; the staff given to a twice-born man at initiation or at investiture with the sacred thread, (this staff was of different lengths, the longest belonging to the Brāhmans, see Manu II. 45–47); the penis; the trunk of an elephant; an arm or leg (generally in comp. with a word signifying 'arm,' &c.; see *dor-daṇḍa, bāhu-daṇḍa*); a stalk, the stem of a tree [cf. *ud-d*° and *khara-d*°]; the handle of anything (as of a ladle, sauce-pan, fly-flap, parasol, &c.), the staff or pole of a banner or of a tent; the beam of a plough; the oar of a boat; the cross-bar or bridge of a lute or other stringed instrument which holds the strings; a churning-stick (said to be neut. only, cf. *daṇḍāhata*); a pole as a measure of length, = 4 Hastas, = 96 finger-breadths; a particular measure of time, = 60 Vi-kalās, = 360 breaths, = $\frac{1}{60}$ part of the day and night, = 24 minutes [cf. *nāḍikā*]; the stick with which an instrument is played; a particular appearance in the sky similar to a staff or rod; a particular planet, = *graha-bheda;* a particular constellation; a form of military array, a long line or column of troops [cf. *daṇḍa-vyūha*]; an uninterrupted row or series, a line [cf. *daṇḍa-pāta* and *daṇḍaka*]; a staff or sceptre as a symbol of power and sovereignty; application of power or physical force (e. g. *rājā nityam udyata-daṇḍaḥ syāt,* a king should always hold his sceptre erect, i. e. prepared to use his power; *daṇḍodyama,* raising the sceptre, exertion of power; *nyasta-daṇḍa,* laying aside the sceptre, resigning power); assault, attack, violence, (in this sense *daṇḍa* is one of the four Upāyas; *sāman,* 'negotiation,' *dāna,* 'bribery,' and *bheda,* 'sowing dissension,' constituting the other three, see *upāya*); power over, control, restraint (e. g. *mano-d*°, *vāg-d*°, *kāya-d*°, restraint of thoughts, words, and bodily actions, see Manu XII. 10; cf. *tri-daṇḍin*); power or physical force embodied, an army (e. g. *kosha-daṇḍau,* du. treasure and army); the rod as a symbol of judicial authority and punishment; punishment in general; corporal chastisement; fine, mulct, amercement; imprisonment; capital punishment, putting to death; reprimand; (Punishment personified is a son of Dharma and Kriyā; sometimes = Yama or = Śiva); standing upright or erect; N. of one of the attendants of the sun; N. of a man; N. of a prince slain by Arjuna (brother of Daṇḍa-dhara and identified with the Asura Krodha-hantṛi); N. of a son of Ikshvāku; (according to lexicographers *daṇḍa* also means) pride; a horse, a corner, an angle (?); (*ā*), f. Hedysarum Lagopodioides, = *nāga-balā;* [cf. *ćarma-d*°, *jāla-d*°, &c.] — *Daṇḍa-kandaka, as,* m. a species of bulbous plant, = *dharaṇī-kanda.* — *Daṇḍa-kartṛi, tā,* m. a punisher, chastiser. — *Daṇḍa-karman, a,* n. 'application of the rod,' infliction of punishment, chastisement. — *Daṇḍa-kala,* a kind of metre. — *Daṇḍa-kāka, as,* m. a raven; (perhaps for *dagdha-kāka,* q. v.) — *Daṇḍa-kāshṭha, am,* n. a wooden staff or pole. — *Daṇḍa-kuśa, ās,* m. pl. a various reading for the next. — *Daṇḍa-kūla, ās,* m. pl., N. of a people. — *Daṇḍa-ketu, us,* m., N. of a man. — *Daṇḍa-gaurī,* f., N. of an Apsaras. — *Daṇḍa-grahaṇa, am,* n. assumption of the (pilgrim's) staff, becoming a mendicant or ascetic. — *Daṇḍa-grāha, as,* m. a staff-bearer, (probably) N. of a man. — *Daṇḍa-ghna, as, ī, am,* striking with a stick, one who commits an assault. — *Daṇḍa-ćakra, as,* m. 'the discus of punishment,' N. of a mythical weapon; a division of an army; [cf. *daṇḍānīka.*] — *Daṇḍa-ććhadana, am,* n. a room in which utensils of various kinds are kept. — *Daṇḍa-jita, as, ā, am,* subdued by punishment. — *Daṇḍa-ḍhakkā,* f. a sort of kettle-drum, upon which the hours are struck. — *Daṇḍa-tāmrī,* f. = *tāmrī,* p. 370, col. 1. — *Daṇḍa-tva, am,* n. the state of a staff, stick, &c. — *Daṇḍa-dāsa, as,* m. 'a slave from a fine not paid,' i. e. one who has become a slave from non-payment of a debt. — *Daṇḍa-deva-kula, am,* n. 'temple of punishment,' a court of justice. — *Daṇḍa-dhara, as, ā, am,* a staff-bearer, having or carrying a staff or sceptre, having oars (as a ship); exercising judicial power, chastising, punishing, having authority to punish; (*as*), m. a king; a magistrate, judge, the supreme judge; a N. of Yama; a mendicant carrying a staff; a potter. — *Daṇḍadharādhipa* (°*ra-adh*°), *as,* m. 'the prince of sceptre-bearers,' a plenipotentiary, a king. — *Daṇḍa-dhāra, as, ā, am,* bearing the sceptre, exercising judicial power; (*as*), m. a king; a judge; an epithet of Yama; N. of a prince slain by Arjuna (brother of Daṇḍa and identified with the Asura Krodha-vardhana, enumerated among the sons of Dhṛita-rāshṭra in Mahā-bh. I. 2738); (*ās*), m. pl., N. of a barbarous people. — *Daṇḍa-dhāraṇa, am,* n. the carrying a staff (as by the Brahma-ćārin); following the order of a mendicant; chastising, punishment. — *Daṇḍa-dhārin, ī, iṇī, i,* carrying the rod, chastening, punishing. — *Daṇḍa-dhṛish, k, k, k,* carrying the staff or rod, exercising authority. — *Daṇḍa-nāyaka, as,* m. 'one who applies the rod,' a judge, magistrate, a head police-officer; a leader of a column, leader of an army, general, commander-in-chief; N. of one of the attendants of the sun. — *Daṇḍanāyaka-purusha, as,* m. a policeman, police-officer, constable, beadle. — *Daṇḍa-nipātana, am,* n. applying the rod, chastising, punishing; [cf. *daṇḍa-pātana.*] — *Daṇḍa-nīti, is,* f. application of the rod, administration of justice, judicature, the doctrine of the right administration of justice; the rule of inflicting punishment, the system of civil and military administration taught by Ćāṇakya and others, polity, ethics, system of morals; an epithet of Durgā. — *Daṇḍanīti-mat, ān, atī, at,* familiar with the administration of justice. — *Daṇḍa-netṛi, tā,* m. 'one who applies the rod,' a punisher, an inflicter of punishment, a judge; *adhi-daṇḍanetṛi,* the supreme chastiser, i. e. Yama. — *Daṇḍanetṛi-tva, am,* n. the office of a judge, administration of justice. — *Daṇḍa-pa, as,* m., N. of a man. — *Daṇḍa-pakshaka, as,* m. a particular gesture or motion of the hands. — *Daṇḍa-pāṃśula* (?), *as,* m. a porter, a warder or door-keeper. — *Daṇḍa-pāṇi, is, is, i,* staff-handed, bearing a staff or rod; (*is*), m. an epithet of Yama; N. of a leader of two of the troops of the god Śiva in Kāśī (identified with the Yaksha Hari-keśa); N. of the father of Go-pā, the wife of Śākya-muni; N. of a prince, grandfather of Kshemaka; [cf. *khaṇḍa-pāṇi.*] — *Daṇḍa-pāṇi-vara-pradāna, am,* n., N. of the forty-fourth chapter of the Jñāna-khaṇḍa or second part of the Skanda-Purāṇa. — *Daṇḍa-pāta, as,* m. 'the falling of the stick' [cf. *dāṇḍa-pātā*]; dropping one line in a manuscript. — *Daṇḍa-pātana, am,* n. applying the rod, punishing, punishment; [cf. *daṇḍa-nipātana.*] — *Daṇḍa-pātin, ī, inī, i,* 'letting fall the stick or rod,' punishing, chastising, fining, mulcting. — *Daṇḍa-pārushya, am,* n. 'stick-assault,' actual violence, assault and battery (as a title of jurisprudence); cruel or harsh infliction of punishment, (one of the seven vices of kings and rulers.) — *Daṇḍa-pāla* or *daṇḍa-pālaka, as,* m. 'superintendent of punishment or of the administration of justice,' a head magistrate or judge; a door-keeper, a porter; a kind of fish (= *ardha-śaphara, śakula;* commonly *dāṇḍikā*). — *Daṇḍapāla-tā,* f. the administration of justice. — *Daṇḍa-pāśaka* or *daṇḍa-pāśika, as,* m. 'holding the fetters or noose of punishment,' a head police-officer, policeman; a hangman, an executioner. — *Daṇḍa-pāsika* (?) = *paurika,* q. v. — *Daṇḍa-piṅgalaka, ās,* m., N. of a people to the north of Madhya-deśa. — *Daṇḍa-poṇa, am,* n. (*poṇa* = *pavana*), a strainer or filtering machine with a handle. — *Daṇḍa-praṇayana, am,* n. 'infliction of punishment,' N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. — *Daṇḍa-praṇāma, as,* m. a stiff bow, bowing without bending the body like a stick. — *Daṇḍa-badha, as,* m. 'death by punishment,' capital punishment. — *Daṇḍa-bāladhi, is,* m. an elephant ('having a tail like a stick'). — *Daṇḍa-bāhu, us, us, u,* 'stick-armed,' carrying a stick or staff; (*us*), m., N. of one of the attendants of Skanda. — *Daṇḍa-bhaṅga, as,* m. 'omission of punishment,' non-execution of a sentence, reprieve, escape. — *Daṇḍa-bhaya, am,* n. fear of the rod. — *Daṇḍa-bhīti, is,* f. dread of punishment. — *Daṇḍa-bhṛit, t, t, t,* carrying a staff or stick; (*t*), m. a potter. — *Daṇḍa-māṇava* or *daṇḍa-mānava, as,* m. 'a staff-man,' a staff-bearer, an ascetic, one who bears a staff; a chief or leader. — *Daṇḍa-mālaṅga,* Tabernæmontana Coronaria (= *piṇḍa-tagara*). — *Daṇḍa-mukha, as,* m. the leader of an army, a general, a commander-in-chief; [cf. *daṇḍa-nāyaka.*] — *Daṇḍa-yātrā,* f. a solemn or festive procession, moving in state or with

attendants, especially a bridal procession; warlike expedition, subjection or conquest of a region or quarter (= *dig-vijaya*). — *Daṇḍa-yāma, as*, m. a day; an epithet of Yama; of Agastya; (also written *daṇḍā-yāma*.) — *Daṇḍa-yoga, as*, m. infliction of punishment. — *Daṇḍa-leśa, am*, n. a small fine. — 1. *daṇḍa-vat, ān, atī, at*, having a stick, carrying a staff; furnished with a handle; having a large army. — 2. *daṇḍa-vat*, ind. like a stick, erect or upright as a stick; prostrate, falling or lying prostrate; *daṇḍa-vat praṇamya*, bowing like a stick; [cf. *daṇḍa-praṇāma*.] — *Daṇḍa-vādin, ī, inī, i*, uttering a reprimand, rebuking, censuring, threatening with punishment or castigation; (*ī*), m. a door-keeper, warder; [cf. *daṇḍa-vāsin*.] — *Daṇḍa-vārksha, am*, n. a particular posture, a mode of sitting. — *Daṇḍa-vāsika, as*, m. a door-keeper. — *Daṇḍa-vāsin, ī*, m. a door-keeper, warder, chamberlain; the magistrate or head of a village. — *Daṇḍa-vāhin, ī*, m. a police-officer. — *Daṇḍa-vikalpa, as*, m. 'alternative of punishment,' discretionary punishment or fine. — *Daṇḍa-vidhi, is*, m. criminal law; rule or mode of punishment. — *Daṇḍa-viśesha, as*, m. kind or degree of punishment. — *Daṇḍa-vishkambha, as*, m. a post or a stake to which is fastened the string that works the churning-stick. — *Daṇḍa-vīrya, as*, m., N. of a prince. — *Daṇḍa-vṛikshaka, as*, m. the plant Tithymalus Antiquorum (= *snuhī*). — *Daṇḍa-vyūha, as*, m. drawing up or arraying an army in long lines or columns. — *Daṇḍa-vrata-dhara, as, ā, am*, exercising judicial power, decreeing punishment, punishing. — *Daṇḍa-śarman, ā*, m., N. of a prince; (also read *datta-śarman*.) — *Daṇḍa-śāstra, am*, n. the criminal law. — *Daṇḍa-saṅkhyā*, f., N. of a chapter of the Purāṇa-sarva-sva. — *Daṇḍa-sena, as*, m., N. of a prince, son of Vishvak-sena. — *Daṇḍa-hasta, as*, m. 'staff-handed,' 'a staff-bearer;' epithet of the god of death; a door-keeper, warder; (*as, ā* or *ī*), m. f. the plant Tabernæmontana Coronaria; (*am*), n. the flower of this plant. — *Daṇḍākhya* (°*ḍa-ākh*°), *as, ā, am*, called after a staff; having the name Daṇḍa; (*am*), n., N. of a place of pilgrimage; a hall with two wings, one of which faces towards the north, the other towards the east. — *Daṇḍāghāta* (°*ḍa-āgh*°), *as*, m. a blow with a stick or staff. — *Daṇḍājina* (°*ḍa-aj*°), *am*, n. 'staff and skin' (as mere outer signs of devotion); hypocrisy, deceit, fraud, cheating, roguery; [cf. *dāṇḍājinika*.] — *Daṇḍājñā* (°*ḍa-āj*°), f. judicial sentence. — *Daṇḍā-daṇḍi*, ind. 'stick against stick' in fighting, single-stick, cudgelling, fighting with sticks and staves. — *Daṇḍādhipa, as*, or *daṇḍādhipati* (°*ḍa-adh*°), *is*, m. a superior judge, supreme magistrate. — *Daṇḍānīka* (°*ḍa-an*°), *am*, n. a division of an army, a detachment; [cf. *daṇḍa-ćakra*.] — *Daṇḍāpatānaka* (°*ḍa-ap*°), *as*, m. tetanus, lock-jaw, spasm. — *Daṇḍāmitrā* (°*ḍa-am*°), f., N. of a place; [cf. *dattāmitra* or *dattāmitrā*.] — *Daṇḍā-yāma* = *daṇḍa-yāma*. — *Daṇḍārta* (°*ḍa-ār*°), N. of a sacred bathing-place. — *Daṇḍārha* (°*ḍa-ar*°), *as, ā, am*, deserving punishment. — *Daṇḍālasikā* (°*ḍa-al*°), f. the cholera. — *Daṇḍāśrama* (°*ḍa-āś*°), *as*, m. the order of the staff, condition of a pilgrim. — *Daṇḍāśramin* (°*ḍa-āś*°), *ī*, m. assuming the pilgrim's staff, a devotee. — *Daṇḍāsana* (°*ḍa-as*° or -*ās*°), *am*, n. a sort of arrow. — *Daṇḍāstra* (°*ḍa-as*°), *am*, n. the stick-weapon or 'the weapon of punishment,' N. of a fabulous weapon. — *Daṇḍāhata* (°*ḍa-āh*°), *am*, n. 'struck with the churning-stick,' buttermilk. — *Daṇḍotpala* (°*ḍa-ut*°), *am*, n. a species of plant (commonly Ḍānipolā and Ḍānakuni) with yellow, red, and white flowers; (according to some, the one with white flowers is called Daṇḍotpalā.)

Daṇḍaka, as, am, m. n. a stick, staff, handle, staff of a banner &c., see *daṇḍa*; a species of plant; a line, row, uninterrupted series; a sort of metre the stanza of which may extend from 27 × 4 to 999 × 4 syllables; N. of a work; (*as, ā, am*), m. f. n., N. of a district in the Dekhan between the Nermadā and Godavarī rivers, which in the time of Rāma-ćandra was a forest and celebrated as a place of pilgrimage; (*ās*), m. pl. the above district and its inhabitants; (*as*), m., N. of a prince who was son of Ikshvāku and connected with the Daṇḍaka district; N. of a man; (*ikā*), f. a stick, a staff; a row, line, series; a rope; a string of pearls; [cf. *yashṭi*.] — *Daṇḍakāraṇya* (°*ka-ar*°), *am*, n. the Daṇḍaka forest, see above; N. of a part of the Skanda-Purāṇa. — *Daṇḍakāraṇya-prasthāna, am*, n., N. of a part of the Abhirāma-maṇi-nāṭaka. — *Daṇḍakālasaka* (°*ka-al*°), *as*, m., N. of a man.

Daṇḍana, as, m., Ved. a cane?; (*am*), n. beating, punishing, chastising, inflicting punishment (e. g. *adharma-daṇḍana*, unjust punishment).

Daṇḍanīya, as, ā, am, punishable, to be chastised, deserving punishment, liable to a fine.

Daṇḍaya, nom. P. *daṇḍayati, -yitum*, to punish, chastise, to fine, amerce (with acc. of the person and of the punishment inflicted).

Daṇḍāya, nom. A. *daṇḍāyate*, &c., (common in Bengālī for) to stand erect.

Daṇḍāyamāna, as, ā, am, (common in Bengālī for) standing erect.

Daṇḍika, as, ā, am, carrying a stick, punishing, one who chastises; (*as*), m. a staff-bearer, mace-bearer [cf. *dāṇḍika*]; a fish, Cyprinus Dankena, commonly called Ḍānikaṇā Māća; (*ā*), f., see *daṇḍaka*.

Daṇḍita, as, ā, am, punished, chastised, amerced, sentenced, mulcted, fined.

Daṇḍin, ī, inī, i, having or bearing a staff or stick [cf. *tri-daṇḍin*]; (*ī*), m. a Brāhman of the fourth order or in the fourth stage of his life; a religious mendicant or Bhikshu carrying a staff; N. of a particular order of mendicants deriving their origin from Śaṅkarāćārya; a Jaina ascetic; a door-keeper, warder, porter; an oarsman, boatman; a N. of Yama; of Mañju-śrī; of a son of Dhṛita-rāshṭra; of the author of the Kāvyādarśa; of the author of the Daśa-kumāra-ćarita; a species of plant; [cf. *damanaka*.] — *Daṇḍi-mat, ān, atī, at*, possessing staff-bearers, having club-bearers. — *Daṇḍi-muṇḍa, as*, m. 'carrying a staff and having the head shaved,' epithet of Śiva. — *Daṇḍimuṇḍīśvara* (? for *daṇḍimuṇḍeśvara*), a form of Śiva; N. of a Muni.

Daṇḍiman, ā, m. (abstract noun fr. *daṇḍa*), the state or condition of a staff, rod, &c.

Daṇḍya, as, ā, am, to be punished, punishable, deserving punishment, to be fined (with acc. of the punishment inflicted, or in comp., e. g. *sarva-sva-daṇḍya*, to be fined in all one's property).

दण्डरी *daṇḍarī*, f. = *ḍaṅgarī*, a species of cucumber.

दण्डार *daṇḍāra, as*, m. a carriage, vehicle; a raft, boat; a potter's wheel; a bow or any other instrument for shooting arrows or darts; an elephant in rut, a furious or intoxicated elephant.

दत् *dat* (perhaps fr. rt. *ad*, to eat, the initial being dropped, as in *khādana*, a tooth, fr. rt. *khād* and φαγόνες fr. φαγ; or according to others fr. rt. 3. *dā*, to cut), optionally substituted for *danta*, a tooth, in the acc. pl. and remaining weak and middle cases (Pāṇ. VI. 1, 63; Vopa-deva III. 39); the form *dat* occurs frequently at the end of compounds, the nom. case ending in *an* as in pres. participles; [cf. *ubhayato-dat, su-dat, a-dat*, &c.] — *Dać-ćhada, as*, m. 'the covering of the teeth,' the lip, (chiefly in comp., see *dashṭa-daććhada*); [cf. *danta-ććhada*.] — *Dat-vat, ān, atī, at*, Ved. furnished with teeth, biting; *dat-vatī rajjuḥ*, 'a rope with teeth,' = a serpent or snake.

Datka in *adatka*, q. v.

दत्त 1. *datta, as, ā, am* (fr. rt. 1. *dā*, to give; cf. 1. *dad*), given, granted, presented, made over, assigned; placed, extended, stretched forth; (*as*), m. a given son, i. e. a son given away by his natural parents to persons engaging to adopt him [cf. *dattaka* and *datrima*]; a common N. or title of a man of the Vaiśya or third tribe, (generally in comp. with a preceding word, e. g. *vasu-datta, deva-datta*, &c., but *datta* sometimes stands alone, at present the title is common to the Kāyastha or writer class); N. of a man, brother of Dur-vāsas; of a son of Atri, = *dattātreya*; (with Jainas) N. of a son of Agni-siṇha and the seventh black Vāsu-deva; of a son of Rājādhideya Śūra; one of the seven sages in the second Manv-antara; (*ā*), f., N. of several women; (*am*), n. a gift, a donation. — *Datta-tīrtha-kṛit, t*, m., N. of the eighth Arhat of the past Ut-sarpiṇī. — *Datta-nṛityopahāra* (°*ya-up*°), *as, ā, am*, complimented with a dance. — *Datta-prāṇa, as, ā, am*, one who has given up or sacrificed life. — *Datta-bhujaṅga-stotra, am*, n. and *datta-mahiman, ā*, m., N. of two works of Śaṅkarāćārya. — *Datta-mārga, as, ā, am*, given way to, having the road ceded. — *Datta-vat, ān, atī, at*, one who has given. — *Datta-vara, as, ā, am*, allowed to choose a boon; granted as a boon. — *Datta-śatru, us*, or *datta-śarman, ā*, m., N. of a son of Rājādhideya Śūra. — *Datta-śulkā*, f. a bride for whom a sum of money or dowry has been paid. — *Datta-hasta, as, ā, am*, having a hand given for support, supported. — *Dattātman* (°*ta-āt*°), *ā, ā, a*, one who has given himself, self-given; (with *putra*) an orphan or a son deserted by his parents who gives himself to persons disposed to adopt him as their child; (*ā*), m., N. of one of the Viśve Devās. — *Dattātreya* (°*ta-āt*°), *as*, m., N. of a sage, son of Atri and Anasūyā, who favoured Arjuna Kārtavīrya, (see Mahā-bh. Śānti-parva 1751; according to one legend, Atri performed a very severe penance by which the three gods Brahmā, Vishṇu, and Śiva were propitiated and became in portions of themselves severally his sons Soma, Datta, and Dur-vāsas); N. of an author mentioned in the Ānanda-laharī or Saundarya-laharī by Śaṅkara. — *Dattātreyāshṭottara-śata-nāma-stotra, am*, n., N. of a chapter of the Brahmāṇḍa-Purāṇa. — *Dattātreyīya, am*, n. the story of Dattātreya. — *Dattādatta* (°*ta-ad*°), *as, ā, am*, given and received. — *Dattādara* (°*ta-ād*°), *as, ā, am*, showing respect, respectful; treated with respect. — *Dattānapakarman* (°*ta-an*°), *a*, n. non-resumption of gifts. — *Dattāpahṛita* (°*ta-ap*°), *as, ā, am*, given and taken again. — *Dattāpradānika* (°*ta-a-pr*°), *as, ā, am*, relating to the non-delivery of a gift; (*am*), n. non-delivery or resumption of gifts, one of the eighteen titles of law. — *Dattāmitra* (°*ta-am*°), *as*, m., N. of a prince of the Sauvīras; (*as, ā*), m. f., N. of a district; [cf. *daṇḍāmitrā*.] — *Dattāvadhāna* (°*ta-av*°), *as, ā, am*, attentive. — *Dattāsana* (°*ta-ās*°), *as, ā, am*, having a seat given, requested to sit. — *Dattairaṇḍa-pallaka* (°*ta-er*°), N. of a district in the Dekhan. — *Dattopanishad* (°*ta-up*°), *t*, f., N. of an Upanishad; (also written *śrīmad-dattopanishad*, q. v.)

Dattaka, as, m. (scil. *putra*), a son given away by his natural parents to persons engaging to adopt him; one of the twelve heirs acknowledged by the old Hindū law; N. of the father of Māgha; N. of the author of the Vaiśikādhikaraṇa; a familiar diminutive of the names of persons ending with *datta*. — *Dattaka-ćandrikā* and *dattaka-mīmāṃsā*, f., N. of two legal works.

Datti, is, f. a gift, donation, offering.

Dattika, dattiya, and *dattila, as*, m. familiar diminutives of the names of persons ending in *datta*.

Datteya, as, m., N. of Indra.

दत्त 2. *datta, as, ā, am* (fr. 5. *dā*), preserved, guarded, protected.

दत्तोलि *dattoli, is*, m., N. of a son of Pulastya, one of the seven sages in the second Manv-antara.

दत्र *datra*. See below under rt. 1. *dad*.

दद् 1. *dad*, a reduplicated form substituted for rt. 1. *dā*, to give, before certain affixes and

terminations (Pāṇ. VI. 4, 126; VII. 4, 46; VIII. 2, 38), and by some grammarians given as a separate rt.; cl. 1. A. *dadate*, &c., to give, (see rt. 1. *dā*.)

Datra, am, n. (perhaps more correctly *dattra*), Ved. gift, donation; [cf. *a-datrayā* and *go-datra*.] — *Datra-vat, ān, atī, at*, Ved. rich in gifts, giving abundantly.

Datrima, as, ā, am, received by gift, produced or effected by gifts; (*as*), m. a slave or a son received by gift; (see Manu VIII. 415; IX. 141.)

2. *dad*, giving, in *āyur-dad*.

Dada, as, ā, am, giving; [cf. *abhayan-dada*.]

Dadat, at, atī, at (pres. part. of rt. 1. *dā*), giving, presenting.

Dadana, am, n. gift, giving, donation.

Dadi, is, is, i, Ved. giving, bestowing, distributing (with acc.); [cf. Pāṇ. II. 3, 69.]

Dadiṭri, tā, trī, tṛi, Ved. a giver, giving; (according to others) a preserver, preserving; a possessor; [cf. 5. *dā*.]

Dadivas, vān, dushī, vas, who or what has given.

ददद् *dadada*, an onomatopoetic word for the roaring of thunder.

ददरि *dadari*, N. of a river. — *Dadari-saṅgama*, N. of a place mentioned in the Rasika-ramaṇa by Raghu-nātha.

ददाश्वस् *dadāśvas, vān, ushī, vas* (perf. part. fr. rt. 1. *dāś*), worshipping, serving the gods, giving, having given or bestowed.

ददृक्षेण्य *dadṛikshenya, as, ā, am* (fr. rt. 1. *dṛiś*), Ved. worth seeing, worthy to be seen, (Pāṇ. III. 4, 14; according to some *didṛikshenya*, q. v., is the only correct form.)

Dadṛiśāna-pavi, is, m., Ved. having the track of the wheels visible; epithet of Agni; (Sāy.) having a thunderbolt or weapon visible.

Dadṛiśivas or *dadṛiśvas, vān, ushī, vas*, having seen, having looked at.

ददृत् *dadṛit, t, t, t* (reduplicated form fr. rt. *dṛī*), tearing, splitting, bursting out.

Dadru, us, or *ū, ūs*, m. f. [cf. *dardru*], a cutaneous eruption or rash, herpes; a kind of leprosy, (or according to others) a ringworm; a tortoise. — *Dadru-ghna* or *dadrū-ghna, as, ī, am*, destroying or removing cutaneous eruptions; (*as*), m. ringworm-shrub, Cassia Tora or Alata; Psoralea Corylifolia, (commonly Hākuć; the seeds are used as a remedy for cutaneous diseases.)

Dadruka, as, m. cutaneous eruption or scab, leprosy.

Dadruṇa or *dadrūṇa, as, ā, am*, or *dadru-rogin, ī, iṇī, i*, herpetic, afflicted with cutaneous diseases or ringworm; [cf. *dardru-rogin*.]

दध् *dadh* (reduplicated form substituted for rt. 1. *dhā* before certain affixes and terminations; also given as a distinct rt.), cl. 1. A. *dadhate*, &c., to hold, possess, retain; to give, present, assign, make over; (see rt. 1. *dhā*.)

Dadha, as, ā, am, holding, having, possessing, giving; [cf. *ilā-d°*.]

Dadhat, at, atī, at (pres. part. of rt. 1. *dhā*), having, holding, possessing.

Dadhāna, as, ā, am (pres. part.), having, holding, possessing.

1. *dadhi, is, is, i*, Ved. presenting, giving; preserving, keeping (with acc.); holding, having, possessing, bearing; (*i*), n. a house, an abode.

दधन् *dadhan*, substituted for 2. *dadhi* below, in the weakest cases (e. g. inst. *dadhnā*, dat. *dadhne*, abl. gen. *dadhnas*, loc. *dadhni* or *dadhani*). — *Dadhan-vat, ān, atī, at*, Ved. containing coagulated milk.

दधि 2. *dadhi, i*, n. (perhaps a reduplicated form fr. rt. *dhe*, to drink; cf. *dadhan* above), milk thickened or coagulated spontaneously by heat, thick sour milk, commonly called *dahī*, (it is a general article of food in high estimation among the Hindūs, and regarded as a remedy or preventive of many disorders; it differs from curds in not having the whey separated from it); turpentine, the resin of the Shorea Robusta; [cf. Goth. *daddyan*, 'to suckle.'] — *Dadhi-karṇa, as*, m., N. of a Nāga; N. of a cat in the Pañća-tantra. — *Dadhi-kulyā*, f. a stream of coagulated milk. — *Dadhi-kūrćikā*, f. a mixture of boiled and coagulated milk; see *kūrćaka*. — *Dadhi-kra, as*, m., N. of a man; [cf. the following.] — *Dadhi-krā, ās*, m., Ved., N. of a mythical being often mentioned in the Veda, and the actual subject of Ṛig-veda IV. 38, 39, 40; VII. 44; (he is described as a kind of divine horse, and probably, like Tārkshya, is a personification of the morning Sun; sometimes he is considered as a creation of heaven and earth, sometimes of Mitra-Varuṇa, and is invoked in the morning, together with Agni, Ushas, and the Aśvins; the N. is probably derived fr. 2. *dadhi* and rt. 1. *kṛī*, to scatter, in allusion to the rising sun spreading dew and hoar frost like milk, but Mahī-dhara and Yāska explain it as if fr. 1. *dadhi* and rt. *kram*, i. e. one who bears his rider and advances, see Nirukta II. 27: in Nigh. I. 14, *dadhi-krā* is given as one of the synonyms of *aśva*, a horse.) — *Dadhi-krāvan, ā*, m., Ved. = *dadhi-krā*. — *Dadhi-gharma, as*, m., Ved. a warm beverage made of inspissated milk. — *Dadhi-ćāra, as*, m. the churning-stick. — *Dadhi-ja, as, ā, am*, produced from thickened or coagulated milk; (*am*), n. fresh butter. — *Dadhi-drapsa, as*, m., Ved. a drop or globule of thickened milk. — *Dadhi-dhenu, us*, f. a quantity of thickened milk representing or equivalent to a cow given as an offering to the priests at a sacrifice; N. of the 105th chapter of the Vārāha-Purāṇa. — *Dadhidhenu-vidhi, is*, m., N. of the 168th chapter of the second part of the Bhavishya-Purāṇa. — *Dadhi-nadī*, f., N. of a river. — *Dadhi-parṇa, as*, m., N. of a saint. — *Dadhi-puććha, as*, m., N. of a jackal. — *Dadhi-pushpikā*, f. the plant Clitoria Ternatea, = *aparājitā*. — *Dadhi-pushpī*, f., N. of a plant, = *kolaśimbī*. — *Dadhi-pūraṇa, as*, m., N. of a Nāga. — *Dadhi-pūrva-mukha, as*, m. = *dadhi-mukha*, N. of a monkey, ('in whose name the word *mukha* is preceded by *dadhi*.') — *Dadhi-phala, as*, m. the elephant or wood-apple, Feronia Elephantum, (the fruit having the acid taste of coagulated milk.) — *Dadhi-bhāṇḍa, am*, n. a vessel for holding coagulated milk, a pail. — *Dadhi-maṇḍa, as*, m. the liquid part of curdled milk, whey. — *Dadhi-maṇḍoda* (°*ḍa-uda*), *as*, m. the sea of whey. — *Dadhi-manthana, am*, n. the churning of coagulated milk. — *Dadhi-mukha, as*, m. a kind of serpent, N. of a Nāga; N. of a monkey, brother-in-law of Su-grīva; N. of a Yaksha. — *Dadhimukha-śrāva, as*, m., N. of the fifty-seventh chapter of the Sundara-kāṇḍa of the Rāmāyaṇa. — *Dadhi-raktra, as*, m., N. of a monkey, brother-in-law of Su-grīva. — *Dadhi-vat, ān, atī, at*, Ved. having coagulated milk, prepared with thick sour milk. — *Dadhi-varga, as*, m., N. of a chapter in the medical work called Bhāva-prakāśa. — *Dadhi-vāmana-prayoga, as*, m., N. of a chapter of the Tantra-sāra. — *Dadhivāmana-mantra, ās*, m. pl., N. of a chapter of the Tantra-sāra. — *Dadhi-vārī, is, is, i*, containing coagulated milk for water (as a sea). — *Dadhi-vāhana, as*, m., N. of a prince, son of Aṅga and father of Divi-ratha. — *Dadhi-vidarbha, ās*, m. pl., N. of a people; (various reading for *daśi-vidarbha*.) — *Dadhi-śoṇa, as*, m. a monkey. — *Dadhi-saktu, avas*, m. pl. barley-meal mixed with thickened milk. — *Dadhi-sambhava, as, ā, am*, prepared or produced from thickened milk. — *Dadhi-sara, as*, m. the skim of coagulated milk. — *Dadhi-sāra, as*, m. fresh butter. — *Dadhi-skanda, as*, m., N. of a Tīrtha. — *Dadhi-sneha, as*, m. the oily skim of coagulated milk. — *Dadhi-sveda, as*, m. buttermilk. — *Dadhy-añć, an*, m. (acc. *dadhyañćam*, inst. *dadhīćā*, &c.), Ved., N. of a Ṛishi or of a mythical being, called in Ṛig-veda I. 80, 16, and 117, 22, son of Atharvan; (the N. properly denotes 'sprinkling or bestowing thick milk' [cf. *ghṛitāćī*]; and the legends concerning him were probably originally connected with those of Dadhi-krā; he is described as having the head of a horse given to him by the Aśvins, with which he taught them the Madhu-vidyā and revealed to them where the Soma of Tvashṭri was concealed; according to Ṛig-veda I. 84, 13, Indra slew ninety times nine Vṛitras with his bones converted into a thunderbolt; a portion of the latter part of the Yajur-veda is ascribed to Dadhy-añć, and he and his father are regarded as the first founders of sacrifice.) — *Dadhy-anna, am*, n. rice prepared with *dadhi*. — *Dadhy-ākara, as*, m. the sea of inspissated milk. — *Dadhy-āśir, īr, īr, īr*, Ved. mixed with coagulated milk (as Soma). — *Dadhy-āhva* or *dadhy-āhvaya, as*, m. the resin of the Pinus Longifolia. — *Dadhy-uttara* or *dadhyuttaraka, am*, n. the skim of curdled milk, whey. — *Dadhy-uda, as, ā, am*, = *dadhi-vārī* above. — *Dadhy-odana, as*, m. boiled rice mixed with coagulated milk.

Dadhika (at the end of adj. comp.) = *dadhi*.

Dadhittha, as, m. the wood-apple, Feronia Elephantum, the wood of which is not allowed to be used in sacrifices; [cf. *dadhi-phala, kapittha, dādittha*.] — *Dadhittha-rasa, as*, m. or *dadhitthākhya* (°*tha-ākh*°), *as, am*, m. n. the resin of the above tree.

Dadhishāyya, as, m. clarified butter; [cf. *didhishāyya*.]

Dadhisya, nom. P. *dadhisyati*, &c., to wish for thick milk; [cf. *dadhīya* and *dadhyasya* below.]

Dadhīća, as, m. (a later and corrupt form of *dadhy-añć*, col. 2), the N. of a Ṛishi or sage celebrated for having devoted himself to death that the gods might be armed with his bones, (his story is told in Mahā-bh. III. 8695; the gods being oppressed by the Kālakeya Asuras, solicited from the sage his bones, and with them Tvashṭri fabricated the thunderbolt with which Indra slew Vṛitra and routed the Asuras; the Saras-vatī receives his generative energy, from which springs Sāras-vata.) — *Dadhīća-kshupa-saṃvāda, as*, m., N. of the thirty-fifth chapter of the Liṅga-Purāṇa.

Dadhīći, is, m. = *dadhīća*. — *Dadhīćy-asthi*, n. Dadhīći's bones, the thunderbolt; the diamond, (the latter being regarded as similar in nature to the thunderbolt.)

Dadhīya, nom. P. *dadhīyati*, &c., to like sour curds.

Dadhyasya, nom. P. *dadhyasyati*, &c., to long for thick or coagulated milk; [cf. *dadhisya* and *dadhīya*.]

Dadhyānī, f., N. of a medicinal plant, = *sudarśanā*.

दधृष् *dadhṛish, k, k, k*, m. f. n. (reduplicated form of rt. *dhṛish*), Ved. firm, strong, bold. — *Dadhṛik*, ind. firmly, strongly, boldly; (according to some, this word is to be referred to rt. *dṛiṃh*.)

Dadhṛisha, as, ā, am, Ved. courageous, bold, fighting bravely.

Dadhṛishvaṇi, is, is, i, = *dadhṛisha*.

दध्न *dadhna, as*, m. an epithet of Yama.

दध्यञ्च् *dadhy-añć*, &c. See bottom of col. 2.

दन् 1. *dan*, Ved., explained by Sāyaṇa as a participle fr. rt. 1. *dā* = *dadat* or *dātṛi*, giving, bestowing; modern scholars connect this word with *pati* and explain *patir-dan* as a transposition of *dam-pati*, q. v.

दन् 2. *dan*, considered by some as a Vedic root, from which they derive the Desid. *didāṅsate* (referred by Pāṇ. III. 1, 6, to rt. *dān*, q. v.) and other forms; the meaning is said to be straight, to straighten; to correct. (In Ṛig-veda I. 174, 2,

danas is said by Yāska to = *dāna-manasas*, liberal-minded, disposed to give, see Nirukta VI. 31; but according to Sāy., *danas* = *adamayas*, thou hast humbled, or by transposition of the letters *ana-das*.)

दनायुस् *danāyus, us,* f., N. of one of the daughters of Daksha, married to Kaśyapa: (*ūs*), m. (?), N. of the supposed father (?) of the Dānavas; [cf. *danu*.]

दनीध्वंस *danīdhvaṇsa,* an adj. formed fr. Intens. of rt. *dhvaṇs*.

दनु *danu, us,* f., N. of one of the daughters of Daksha, wife of Kaśyapa, and mother of the demons called Dānavas, the Titans of Hindū mythology; the number of these Dānavas is stated to be 40 in Mahā-bh. I. 252, but 100 &c. are reckoned in other places; (*us*), m., N. of a son of Śrī, also called Dānava; (he was originally very handsome, but having offended Indra, was changed by him into a deformed monster; see *kabandha*.) — *Danu-ja, as,* or *danu-sambhava, as,* or *danu-sūnu, us,* m. a son of Danu, a Dānava. — *Danuja-dvish, ṭ,* or *danujāri* (°*ja-ari*), *is,* m. an enemy of the Dānavas, a god, a deity.

Danusha, as, m. (?) a Rākshasa.

दन्त *danta, as,* m. (for etym. see *dat*, p. 399, col. 2), a tooth, tusk, fang; an elephant's tusk, ivory; the point of an arrow; the peak of a mountain, the side or ridge of a mountain; (*ī*), f. a medicinal plant yielding a pungent oil, commonly Danti, Croton Polyandrum or Croton Tiglium [cf. *danta-mūlikā* and *dantinī*]; at the end of an adj. comp. the fem. of *danta* may end in *ā* or *ī*; [cf. *ibha-dantā, kudmala-dantī, krūra-dantī,* &c.: cf. also Zend *dañt-an*, 'tooth;' Gr. ὀ-δούς, ὀ-δοντ, Æol. pl. ἔδοντες; Lat. *dens;* Lith. *dant-i-s;* Goth. *tunth-u-s;* Angl. Sax. *todh;* Old Germ. *zant, zand, zan;* Cambro-Brit. *dant;* Hib. *dead.*] — *Danta-karshaṇa, as, ī, am,* contracting the teeth, i. e. setting them on edge; (*as*), m. the common lime, Citrus Acida. — *Danta-kāra, as,* m. an artist who works in ivory. — *Danta-kāshṭha, am,* n. a piece of stick or small twig of particular trees used as a tooth-brush or chewed to cleanse the teeth; cleaning the teeth in this manner; (*as*), m., N. of various trees, the wood of which is used for cleaning the teeth; Flacourtia Sapida (= *vi-kaṅkata*); Asclepias Gigantea; Ficus Indica (= *vaṭa*); Acacia Catechu; Pongamia Glabra; Terminalia Alata; [cf. *danta-dhāvana*.] — *Danta-kāshṭhaka, as,* m. the shrub Tabernæmontana Coronaria (= *āhulya*). — *Dantakāshṭhā-bhakshaṇa* (°*ṭha-a-bh*°), *am,* n., N. of the 128th chapter of the Vārāha-Purāṇa. — *Danta-kumāra, as,* m., N. of a man. — *Danta-krūram,* ind. cruelly or fearfully on the teeth, fearfully with or by the teeth (e. g. to seize or strike a person in this manner). — *Dantagrāhi-tā,* f. the state of causing injury to the teeth. — *Danta-grāhin, ī, iṇī, i,* injuring the teeth, causing them to decay &c. — *Danta-gharsha, as,* m. chattering or grinding of the teeth; [cf. *danta-sangharsha* and *danta-harsha*.] — *Danta-ghāta, as,* m. 'a blow with the teeth,' a bite [cf. *danta-vighāta*]; N. of a man. — *Danta-ćāla, as,* m. looseness of the teeth. — *Danta-ććhada, as,* m. 'the covering of the teeth,' a lip [cf. *dać-ćhada* and *daśana-ććhada*]; (*ā*), f. Momordica Monadelpha. — *Dantaććhadopamā* (°*da-up*°), f. Momordica Monadelpha, (to the red fruit of which the lips are often compared.) — *Danta-jāta* = *jāta-danta, as, ā, am,* 'having teeth,' a child who is teething or whose teeth are just appearing; (*a-dantajāta,* having no teeth.) — *Danta-jāha, am,* n. the root of a tooth. — *Danta-darśana, am,* n. showing the teeth (as a dog does). — *Danta-dhāvana, am,* n. cleaning or washing the teeth; a tooth-brush or fibrous stick for cleaning the teeth, or a piece of wood chewed for that purpose [cf. *danta-kāshṭha*]; (*as*), m., N. of various trees, the wood of which is used for cleaning the teeth, Acacia Catechu, Mimusops Elengi (= *vakula*); N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. — *Dantadhāvanaka, as,* m. a species of tree. — *Dantadhāvana-prakaraṇa, am,* n., N. of a chapter of the Parāśara-smṛiti-vyākhyā by Mādhava. — *Dantadhāvana-vidhi, is,* m., N. of a chapter of the Smṛiti-kaumudī. — *Danta-pattra, am,* n. a kind of ear-ring. — *Danta-pattraka, am,* n. a kind of jasmine (= *kunda*), Jasminum Pubescens, (the petals or leaves of the flower resembling teeth in colour and shape, and are often so compared in poetry.) — *Danta-pavana, am,* n. a dentifrice, or a small piece of wood taken to clean the teeth; [cf. *danta-kāshṭha* and *danta-dhāvana*.] — *Danta-pāta, as,* m. the falling out of the teeth. — *Danta-pālī,* f. the gum. — *Danta-puppuṭa* or *danta-puppuṭaka, as,* m. gum-boil. — *Danta-pura, am,* n. 'the town of Buddha's tooth,' N. of the capital of the Kaliṅgas. — *Danta-pushpa, as,* m. the plant Strychnos Potatorum, the flower of which is compared to a tooth; (*am*), n. the fruit of the above plant. — *Danta-prakshālana, am,* n. cleaning the teeth; any instrument or means for cleaning the teeth; [cf. *danta-kāshṭha, danta-dhāvana, danta-pavana*.] — *Danta-phala, as,* m. Feronia Elephantum, = *kapittha* [cf. *dadhi-phala*]; (*ā*), f. long pepper; (*am*), n. = *danta-pushpa,* q. v. — *Danta-bhaṅga, as,* m. fracture of the teeth. — *Danta-bhāga, as,* m. the fore part of an elephant's head (where the tusks appear); part of a tooth. — *Danta-maya, as, ī, am,* made of ivory. — *Danta-mala, am,* n. the tartar of the teeth, any impurity of the teeth. — *Danta-māṇsa, am,* n. the gums. — *Danta-mūla, am,* n. the root of a tooth, the gums; a gum-boil. — *Danta-mūlikā,* f. = *dantī,* Croton Polyandrum or Croton Tiglium. — *Dantamūlīya, as, ā, am,* belonging to the root of the teeth, as the dental letters; *dantamūlīyas ta-kāra-vargas,* the class of letters beginning with *ta* which are uttered from the root of the teeth. — *Danta-rajas, as,* n. the tartar of the teeth, impurity of the teeth. — *Danta-roga, as,* m. disease of the teeth, tooth-ache. — *Dantarogin, ī, iṇī, i,* affected with tooth-ache. — *Danta-lekhaka, as,* m. one who makes a livelihood by painting or marking the teeth. — *Danta-loka, as,* m., N. of a mountain in Gāndhāra. — *Danta-vaktra, as,* m., N. of a prince of the Karūshas (described as a Dānava or Asura; more correctly *danta-vakra*). — *Danta-vat, ān, atī, at,* having teeth, toothed. — *Danta-valka, am,* n. the enamel of the teeth. — *Danta-vastra, am,* n. (according to some also *as,* m.), 'teeth-covering,' i. e. the lip. — *Danta-vāsas, ās* (?), *as,* m. (?) n. the lip; see the preceding. — *Danta-vighāta, as,* m. = *danta-ghāta,* a bite. — *Danta-vīja, as, ā,* m. f. and *danta-vījaka, as,* m. pomegranate; (*ā*), f. a kind of cucumber. — *Danta-vīṇā,* f. 'a tooth-guitar,' a kind of jew's-harp; (*danta-vīṇāṃ vādayat,* playing this instrument; in Pañća-tantra 94, 4, = making a chattering with the teeth.) — *Danta-veshṭa, as,* m. the gums; (*au*), m. du. the gums of the upper and lower jaw; a ring round the tusk of an elephant (?); tumor of the gums; see the next. — *Danta-veshṭaka, as,* m. tumor of the gums (internal abscess accompanied with loosening of the teeth), gum-boil. — *Danta-vaidarbha, as,* m. loosening of the teeth through external injury. — *Danta-vyasana, am,* n. fracture or decay of the teeth or of a tusk. — *Danta-śaṅku, u,* n. a pair of forceps or pincers for drawing teeth. — *Danta-śaṭa, as,* m. a wrong form for *danta-śaṭha*. — *Danta-śaṭha, as, ā, am,* 'bad for the teeth,' acid; (*as*), m. sourness, acidity; N. of several trees with acid fruits; common lime (Citrus Acida), elephant or wood-apple, Feronia Elephantum, Averrhoa Carambola (Acida), Citrus Aurantium; (*ā*), f. wood-sorrel, Oxalis Pusilla, = *kshudrāmlikā;* (*am*), n. the fruits of the above trees. — *Danta-śarkarā,* f. tartar or concretion of the teeth. — *Danta-śāṇa, am,* n. a dentifrice composed chiefly of the powdered fruit of the myrobalan and green sulphate of iron. — *Danta-śirā,* f. a back or double tooth (= *māḍhi*); the gum. — *Danta-śuddhi, is,* f. cleaning the teeth. — *Danta-śūla, as, am,* m. n. tooth-ache. — *Danta-śodhanī,* f. 'tooth-cleanser,' a tooth-pick. — *Danta-śopha, as,* m. swelling of the gum. — *Danta-śli-shṭa* or *danta-sakta, as, ā, am,* entangled in or between the teeth. — *Danta-sangharsha, as,* m. rubbing the teeth together, gnashing the teeth; [cf. *danta-gharsha* and *danta-harsha*.] — *Danta-harsha, as,* m. morbid sensitiveness of the teeth, intolerance of any rough or acid substances; chattering of the teeth; [cf. *danta-gharsha* and *danta-sangharsha*.] — *Danta-harshaka* or *danta-harshaṇa, as,* m. 'making the teeth sensitive, setting them on edge,' the lime tree, Citrus Acida. — *Danta-hīna, as, ā, am,* toothless. — *Dantāgra* (°*ta-ag*°), *am,* n. the top or point of a tooth. — *Dantāghāta* (°*ta-āgh*°), *as,* m. 'tooth-blow' or 'tooth-wound,' a bite; the citron or lime tree. — *Dantāghātin, ī, inī, i,* struck with the teeth, bitten, remaining between the teeth. — *Dantāda* (°*ta-ad*°), *as, ā, am,* corroding the teeth. — *Dantā-danti,* ind. tooth against tooth, i. e. biting one another. — *Dantāntara* (°*ta-an*°), *am,* n. the space between the teeth. — *Dantāntarādhishṭhita* (°*ra-adh*°), *as, ā, am,* sticking between the teeth. — *Dantāyudha* (°*ta-āy*°), *as,* m. a wild boar, a hog ('having tusks for weapons'). — *Dantārbuda* (°*ta-ar*°), *as, am,* m. n. gum-boil, ulceration of the gums. — *Dantālaya* (°*ta-āl*°), *as,* m. 'the abode of the teeth,' i. e. the mouth. — *Dantālikā* or *dantāli* (°*ta-āl*°), f. a horse's bridle or bit; [cf. 1. *āli*.] — *Dantoććhishṭa* (°*ta-uć*°), *am,* n. the remains of food lodged between the teeth. — *Dantodbheda* (°*ta-ud*°), *as,* m. appearance of the teeth, dentition. — *Dantolūkhalika, as, ā, am,* or *dantolūkhalin* (°*ta-ul*°), *ī, inī, i,* 'one who uses his teeth as a mortar,' one who grinds his grain between the teeth, i. e. eats it before being ground, an anchorite. — *Dantoshṭhaka* (°*ta-osh*°), *as, ā, am,* one who attends to or takes care of his teeth and lips.

Dantaka = *danta,* a tooth &c. (at the end of a comp., cf. *a-dantaka, krimi-d*°, *śyāva-d*°); (*as*), m. a jagged peak or projection in a rock or mountain; a bracket, a pin or shelf projecting from a wall; (*as, ā, am*), paying attention to one's teeth.

Dantāvala or *dantābala, as,* m. an elephant (? for *danta-vala* = *dantin*).

Danti, is, m. (probably) an epithet of Gaṇeśa; [cf. *eka-danta*.]

Dantikā or *dantijā* = *dantī* below; [cf. *gućcha-dantikā*.]

Dantin, ī, inī, i, having teeth, toothed, tusked; (*ī*), m. an elephant; a mountain; (*inī*), f. = *dantī* below. — *Danti-danta, as,* m. an elephant's tusk, ivory. — *Dantidanta-maya, as, ī, am,* made of ivory. — *Danti-mada, as,* m. the juice flowing from the temples of a rutting elephant.

Dantila, as, m., N. of a man.

Dantī, f. the plant Croton Polyandrum; see above under *danta;* [cf. *dantikā* and *dantijā*.] — *Dantī-vīja, am,* n. a strongly purgative nut, the fruit of the Croton.

Dantura, as, ā, am, having long or projecting teeth; jagged, notched, serrated, uneven; waving, undulatory; rising (as hair), bristling. — *Dantura-ććhada, as,* m. the lime tree ('having prickly leaves').

Danturaka, as, ā, am, having prominent teeth; (*ās*), m. pl., N. of a people living to the east of Madhya-deśa.

Danturita, as, ā, am, having prominent teeth, toothed, notched, bristling.

Dantūla, as, ā, am, having teeth, furnished with teeth.

Dantya, as, ā, am, dental, of or belonging to the teeth, produced on the teeth; suitable to the teeth; [cf. *a-d*°.] — *Dantyoshṭhya* or *dantyaushṭhya* (°*ya-osh*°), *as, ā, am,* denti-labial.

दन्तकूर *dantakūra,* N. of a place.

दन्दश dandaśa, as, m. (fr. Intens. of rt. 2. danś), a tooth.

Dandaśūka, as, ā, am, mordacious, biting, mischievous, malignant, venomous; (as), m. a snake, serpent; a particular kind of serpent; N. of a hell infested by serpents: a Rākshasa, a demon or goblin.

दन्द्रम dandrama, as, ā, am (fr. Intens. of rt. dram), going tortuously or slowly (?).

Dandramaṇa, am, n. the act of going tortuously; (as, ā, am), who or what goes tortuously.

दन्व danv, cl. 1. P. danvati, &c., to go or move; [cf. 1. du, dhanv, dhāv; Gr. δονέω = Caus. danvayāmi.]

दफारबाह्लीक daphārabāhlīka, N. of a place mentioned in the Romaka-siddhānta.

दभ dabh (connected with rt. dambh, q. v.), cl. 1. 5. P. dabhati, dabhnoti, &c., to hurt, injure, destroy; to go; cl. 10. P. dābhayati or dambhayati, &c., to send, impel, order, command; [cf. Gr. θάμβος, ἔταφον, τέθηπα; Old Germ. tepyan or depyan.]

Dabdhi, is, f., Ved. injury, hurt, damage.

Dabha, as, ā, am, Ved. injuring, hurting; (as), m. deception, deceiving, (only occurring in dat. case, dabhāya used for inf.; cf. a-dabha, dambha, dūḍabha.)

Dabhīti, is, is, i, Ved. injuring, an enemy; (is), m., N. of a being protected by the Aśvins and especially by Indra.

Dabhya, as, ā, am, Ved. to be hurt or injured, to be deceived.

Dabhra, as, ā, am, little, small, deficient; (as), m. the sea, ocean; (am), ind. a little, slightly. — Dabhra-ćetas, ās, ās, as, or dabhra-buddhi, is, is, i, little-minded, weak-minded.

दम 1. dam, cl. 4. P. dāmyati, dadāma, damitum, to be tamed or subdued; to be tranquillized; to tame, subdue, conquer, subject, control, restrain; to quiet, pacify: Pass. damyate (Aor. adami): Caus. P. A. damayati, -te, &c., to subdue, overpower, conquer; [cf. Gr. δάμνημι, δαμνάω, δαμνάζω, δάμ-αρ, δαμάλη-ς, δμώς, δαμάω = Caus. damayāmi; Lat. domare, damnum, damnare; Goth. tamyan, 'to tame,' ga-timan; Angl. Sax. tam, tamyan; Old Germ. zami, zam; Mod. Germ. zahm, zemen.]

2. dam (in comp.) = dama, a house. — Dam-pati, is, m., Ved. the master or lord of the house, a master or lord in general; (ī), du. wife and husband; (in this case the compound is by modern scholars explained as = 'the two masters;' but according to Sāy. and others dam is here = jāyā, a wife; cf. Gr. δεσπότης.)

Dama, as, am, m. n., Ved. house, home, (properly 'domain,' the place of the husband's dominion); the inmates of a house [cf. Gr. δόμος, δέμω; Lat. domus; Goth. timryan; Angl. Sax. timber, timbrian]; (as, ā, am), (at the end of comp.) taming, subduing, see arin-dama; (as), m., N. of several men; of a Maharshi; of one of the three sons of Bhīma, king of Vidarbha; taming, subduing; self-command, self-restraint, self-control, endurance of painful austerities, temperance, subduing the passions; punishing, punishment, chastisement, fine, mulct, a N. of Prajā-pati (?); mud, mire (?). — Dama-kartṛi, tā, m. a ruler. — Damaghosha, as, m. a prince of the lunar race, king of Cedi, father of Śiśu-pāla. — Damaghosha-suta, as, m., N. of Śiśu-pāla, the enemy of Kṛishṇa. — Damamaya, as, ī, am, consisting of self-control. — Damasvasṛi, ā, f. 'the sister of Dama,' a N. of Damayantī.

Damaka, as, ā, am, taming, a tamer, subduer.

Damatha, as, am, m. n. self-restraint, self-control, taming, subduing, endurance of rigorous austerities, subduing the senses, suppressing the passions; punishment, punishing, chastising.

Damathu, us, m. self-restraint, self-subjugation; self-denial, subjection; punishment, punishing.

Damana, as, ī, am, taming, subduing, overpowering, (at the end of a comp., e. g. śatru-d°); tranquil, passionless, a philosopher; (as), m. a subduer, a tamer of horses, a charioteer; N. of a son of Vasu-deva and Rohiṇī; of a Brahmarshi; of a son of Bharad-vāja; of an old king; of a son of Bhīma, king of Vidarbha; the flower Artemisia Indica, commonly called Donā; (ī), f., N. of a plant, = agni-damanī, Solanum Jacquini; (am), n. taming, subduing, subjugation, restraining, chastising, punishing, self-restraint.

Damanaka, as, m., N. of a man; N. of a jackal; Artemisia Indica, = damana; N. of a metre consisting of four lines of six short syllables each; N. of another metre of four lines of ten short syllables and one long.

Damanīya, as, ā, am, tamable, to be restrained or subdued.

Damanya, Nom. P. damanyati, &c., Ved. to subdue, overpower, conquer.

Damayat, an, antī, at, subduing, taming, restraining, chastising.

Damayantikā, f., N. of a woman.

Damayantī, f. ('subduing men'), N. of a beautiful woman who was the daughter of Bhīma, king of Vidarbha, and wife of Nala, whose story forms the subject of a celebrated episode of the Mahā-bhārata; (according to some) = Śākya-muni in a former birth; a kind of cucumber, see bhadra-mallikā. — Damayantī-kathā, f. 'the story of Damayantī,' N. of a song. — Damayantī-kāvya, am, n. 'poem of Damayantī,' N. of a work.

Damayitṛi, tā, trī, tṛi, a tamer, subduer, subduing; a punisher, chastiser; epithet of Vishṇu and of Śiva.

Damāya, Nom. P. damāyati, &c., Ved. to restrain or control one's self; to subdue, overpower.

Damita, as, ā, am (or dānta, q. v.), tamed, subdued, patient of every suffering or exaction or privation.

Damitṛi, tā, trī, tṛi, Ved. a tamer, subduer.

Damitvā or dāntvā, ind. having subdued or tamed.

Damin, ī, inī, i, tamed, subdued, subduing the passions; taming, subduing, a tamer; (i), n., N. of a Tīrtha.

Damunas, ās, m., N. of Agni, the god of fire.

Damūnas, ās, ās, as, Ved. belonging to the house or family, devoted to the house or family; a friend of the house; epithet of Agni, Savitṛi, Indra, &c.; (Sāy.) of subdued mind, docile. In Ṛig-veda V. 42, 12, the pl. is regarded by Sāy. as an epithet of the Ṛibhus.

1. damya, as, ā, am (fut. pass. part.), to be tamed, tamable, to be subjected or controlled; to be punished, punishable; (as), m. a young bullock; a steer that has to be tamed. — Damya-sārathi, is, m. 'the guide of those who have to be restrained,' an epithet of Buddha.

2. damya, as, ā, am (fr. dama), Ved. being in a house, being at home, homely.

दमावन्दु damāvandu, N. of a place mentioned in the Romaka-siddhānta.

दम्पति dam-pati. See under 2. dam, col. 1.

दम्भ dambh (connected with rt. dabh, q. v.), cl. 1. 5. P. dabhati, dabhnoti, dadambha or dadābha or debha (pl. dadambhus or debhus), dambhishyati, adambhīt, dambhitum, Ved. inf. ā-dabhe, to seek to injure, to hurt, injure, cause damage; to act deceitfully, cheat, impose upon, trick, deceive: Caus. P. A. dambhayati, -te, -yitum, Aor. adadambhat, to destroy, strike down; A. to collect, gather, arrange, string: Desid. didambhishati, dhipsati, dhīpsati, Ved. dipsati or dīpsati, to wish to hurt or injure, desire to destroy; to have the power to deceive or destroy: Intens. dādabhyate, dādambdhi.

Dambha, as, m. deceit, fraud, cheating, trickery, feigning hypocrisy, sanctimony; arrogance, ostentation, pride; sin, wickedness; Deceit personified as a son of A-dharma and Mṛishā; an epithet of Śiva; Indra's thunderbolt. — Dambha-ćaryā, f. deceit, hypocrisy. — Dambhodbhava (°bha-ud°), as, m., N. of a king whose story is told in Mahā-bh. Udyoga-parva 3473, (he fought with two hermits but was worsted.)

Dambhaka, as, ikā, am, (at the end of comp.) cheating, deceiving, deluding; [cf. kāma-d°.]

Dambhana, as, ā, am, (at the end of comp.) injuring, damaging, subduing [cf. amitra-dambhana, sapatna-d°]; (as), m. cheating, deceiving, deceit.

Dambhin, ī, inī, i, acting deceitfully, hypocritical, wicked, proud; (ī), m. a hypocrite, a deceiver, an impostor.

Dambholi, is, m. Indra's thunderbolt.

दम्य damya. See col. 2.

दय day [cf. rt. 3. dā], cl. 1. A. dayate, dayāñ-ćakre, dayitum, to divide, impart, allot, grant, give, (according to Pāṇ. II. 3, 52, requiring the gen. case); to partake, possess; to divide asunder, destroy, kill, hurt; to take part in, be interested in, sympathise with, have pity on, love, protect (with acc. or gen.); to repent; to go, move: Intens. dandayyate and dādayyate; [cf. Gr. δαίομαι, δαίνυμι, δαΐς: Hib. deidh, f. 'desire, longing;' deidh, m. 'a protector, defender;' deide, 'obedience, submission.']

Dayamāna, as, ā, am, dividing, having pity on, preserving, protecting.

Dayā, f. taking interest in, sympathy, compassion, pity, mercy, tenderness, love, clemency, pity for (with loc. or gen., e. g. mayi or mama dayāṃ kuru, take pity on me); Pity personified as a daughter of Daksha, wife of Dharma, and mother of Abhaya. (According to some, the form daya, as, m. occurs; and according to others, daya may be used as an adj. meaning 'compassionate;' cf. a-daya, nir-d°, sa-d°.) — Dayā-kara, as, ā or ī, am, showing pity or compassion, sympathising, kind; (as), m. an epithet of Śiva. — Dayā-kūrća, as, m. a Buddha or a form of Buddha, the founder of the Buddhist religion. — Dayā-kṛit, t, t, t, pitiful, compassionate. — Dayā-nidhi, is, m. a treasure of mercy, a very compassionate person. — Dayānvita (°yā-an°) or dayā-yukta, as, ā, am, full of pity, pitiful, compassionate, benevolent. — Dayā-rāma, as, m., N. of several men. — Dayā-vat, ān, atī, at, pitiful, merciful, tender, compassionate, taking pity on (with loc. or gen.). — Dayā-vīra, as, m. a hero in compassion, a very merciful man. — Dayā-śankara, as, m., N. of a man. — Dayā-śīla, as, ā, am, tender-hearted, compassionate. — Dayormi (°yā-ūr°), is, is, i, having compassion for (its) waves.

Dayālu, us, us, u, or dayāluka, as, ā, am, pitiful, merciful, compassionate, kind, tender, taking pity on (with loc.). — Dayālu-tā, f. or dayālu-tva, am, n. pitifulness, tenderness, compassionateness, pity for (with loc.).

Dayita, as, ā, am, desired, cherished, beloved, dear; (as), m. 'the loved one,' a husband, a lover; (ā), f. a wife or mistress, a woman. — Dayitādhīna (°tā-adh°), as, ā, am, subject to a wife, hen-pecked.

Dayitnu, us, us, u, Ved. pitiful, compassionate.

दर dara, as, ā, am (fr. rt. dṛī; at the end of comp.) cleaving, rending, splitting, cutting open, opening, breaking [cf. puran-d°]; (as, am), m. f. n. a hole in the ground, a cave, cavity; a conch-shell; (ī), f. a natural or artificial excavation in a mountain, a cave, a cavern, a grotto, &c.; a valley; (as), m. a stream [cf. asṛig-d°]; fear, terror, dread, despair; (as, ā, am), little, small; (am), ind. a little. — Dara-kaṇṭikā, f. the plant Asparagus Racemosa (= śatāvarī). — Dara-timira, am, n. the

darkness of fear. — *Dara-manthara, as, ā, am,* a little slow. — *Dara-mukulita, as, ā, am,* a little budded. — *Dara-vidalita, as, ā, am,* slightly burst or opened. — *Dara-vriḍā,* f. slight shame. — *Dara-ślatha, as, ā, am,* a little loose. — *Darī-bhū, ūs,* f. a cavern, a hollow. — *Darī-bhṛit, t,* m. 'having caves,' a mountain. — *Darī-mukha, am,* n. a mouth like a cave; a cave like a mouth; the opening of a cave; (*as, ī, am*), having a mouth as large as a cave; (*as*), m., N. of a monkey. — *Darī-vat, ān, atī, at,* containiog caves, cavernous, abounding in caves. — *Darendra* (°*ra-in*°), *as,* m. Vishṇu's conch.

Daraṇa, am, n. the act of cleaving, rending, splitting, tearing, breaking; breaking off, falling away.

Daraṇi, is, is, m. f. breaking; an eddy; a current; breakers, surf.

Daratha, as, m. a cavity, cave; running away, taking flight; spreading over the country for forage.

Darad, t, m., N. of a people; (*t*), f. the heart; a bank, mound; a mountain; a precipice; terror, fear.

Darada, ās, m. pl. a country bordering on Kaśmīr, the mountains about Kaśmīr and above Peshāwar; the inhabitants of this country; (*as*), m. the king or chief of the Daradas; (*as*), m. fear, terror; (*am*), n. red lead.

Dari, is, is, i, splitting, rending, opening [cf. *go-d*°]; (*is*), m., N. of a Nāga; (*is*), f. a cave. (For *darī* see under *dara.*)

Darita, as, ā, am, frightened, terrified, timid; torn, rent, divided.

Dartṛi, tā, trī, tṛi, or *dartnu, us, us, u,* Ved. a breaker, render, splitting, breaking, one who splits, breaks, or opens.

Dardara, as, ā, am, cracked, broken, burst, flawed, slightly broken; (*as*), m. a mountain ('containing caves'); N. of a mountain (also *dardura*); a kind of drum. — *Dardarāmra* (°*ra-ām*°), *as,* m. a sort of sauce or condiment (= *mināmṛiga*).

Dardarīka, as, m. a frog; a cloud; a kind of musical instrument; (*am*), n. any musical instrument; [cf. *darvarīka.*]

Dardura, as, m. (perhaps an onomatopoetic word), a frog [cf. *dārdura* and *dārdurika*]; a sort of musical instrument, a pipe or flute; the sound of a drum; a cloud; a sort of rice; a mountain; N. of a mountain in the south (sometimes associated with the mountain Malaya); N. of a man; of a gamester; (*ā* or *ī*), f. a N. of Durgā; (*am*), n. an assemblage of villages, a district, a province. — *Dardura-ćchadā,* f. or *dardura-parṇī,* f., N. of a plant, = *brāhmī.* — *Dardura-puṭa, as,* m. the mouth or extremity of a pipe.

Darduraka, as, m., N. of a gamester; [cf. *darodara* and *durodara.*]

Dardū, ūs, or *dardru, us,* or *dardrū, ūs,* m. (according to some fr. *daridrā*), = *dadru,* cutaneous and herpetic eruptions, especially a kind of leprosy. — *Dardru-ghna, as,* m. = *dadru-ghna,* the shrub Cassia Tora; Psoralea Corylifolia. — *Dardru-nāśinī,* f. a kind of insect, = *tailinī.* — *Dardru-rogin* or *dardrū-rogin, ī, iṇī, i,* afflicted with cutaneous eruptions, herpetic.

Dardruṇa or *dardrūṇa, as, ā, am,* having cutaneous eruptions, herpetic.

दरिद्रा *daridrā* (reduplicated form of rt. 1. *drā;* according to some, an old Intens. form; perhaps connected with rt. *dṛī*), cl. 2. P. *daridrāti* (*daridrivas, daridritas,* 3rd pl. *daridrati*), *daridrāń-ćakāra* or *dadaridrau, daridrishyati, adaridrīt* and *adaridrāsīt, daridritum,* to be poor or needy, to be in distress.

Daridra, as, ā, am, poor, needy, indigent, distressed, a poor person, beggar; (Ved.) unsteady, roving, strolling. — *Daridra-tā,* f. or *daridra-tva, am,* n. poverty, indigence, penury. — *Daridra-nindā,* f., N. of the twenty-fifth chapter of the Sārṅgadhara-paddhati.

Daridrāṇa, am, n. the state of being poor, poverty.

Daridrāyaka, as, ā or *ikā, am,* poor, needy.

Daridrita, as, ā, am, impoverished, distressed.

Daridritṛi, tā, trī, tṛi, poor, distressed, needy.

दरोदर *darodara, as,* m. = *durodara,* a gamester [cf. *dardura* and *darduraka*]; a stake at play; (*am*), n. gambling, playing at dice; a die, dice.

दर्दर *dardara, dardarīka, dardura.* See last col.

दर्प *darpa, as,* m. (fr. rt. 3. *dṛip* or 2. *dṛip;* according to some, also *am,* n.), pride, arrogance, haughtiness, insolence, rashness, temerity; vanity, conceit; sullenness, sulkiness; Pride &c. personified as a son of Śrī, or of A-dharma and Śrī, or of Dharma and Lakshmī, or of Unnati; heat; musk; [cf. *ati-d*° and *sa-d*°.] — *Darpa-ćchid, t, t, t,* destroying pride, humbling. — *Darpa-da, as,* m., N. of Śiva. — *Darpa-dhmāta, as, ā, am,* puffed up or swelling with pride. — *Darpa-nārāyaṇa, as,* m., N. of a king. — *Darpa-pattraka, as,* m. a kind of grass; [cf. *darbha-pattra.*] — *Darpa-pūrṇa, as, ā, am,* full of pride. — *Darpa-sāra, as,* m., N. of a man. — *Darpa-ha* or *darpa-hara, as, ā, am,* pride-destroying, humbling, humiliating. — *Darpa-han, ā,* m., N. of Śiva. — *Darpārambha* (°*pa-ār*°), *as,* m. beginning of pride, incipient pride, conceit. — *Darpopaśānti* (°*pa-up*°), *is,* f. allaying pride, conciliating or subduing arrogance.

Darpaka, as, ā, am, making proud, inflaming, exciting, an inflamer; (*as*), m. a N. of Kāma-deva, god of love.

Darpaṇa, as, m. 'causing vanity or pride,' a looking-glass, mirror, (sometimes occurring at the end of comp. or titles of books, e. g. *karṇa-d*°, *jñāna-d*°, *sāhitya-d*°, q. v.); a N. of Śiva [cf. *darpa-da*]; N. of a mountain inhabited by Kuvera and of a river rising there; (*am*), n. the eye; kindling, inflaming.

Darpita, as, ā, am, made proud, arrogant; inflamed. — *Darpita-pura, am,* n., N. of a town.

Darpin, ī, iṇī, i, proud, arrogant, insolent.

दर्भ *darbha, as,* m. (fr. rt. 1. *dṛibh;* said to be fr. rt. *dṛī*), a bundle of grass, tuft or bunch of grass; N. of various kinds of grass used at sacrificial ceremonies, especially of the Kuśa grass, Poa Cynosuroides; Saccharum Spontaneum; Saccharum Cylindricum; (the first kind or Kuśa grass was held very sacred; it was used to strew the ground in preparing for a sacrifice, the officiating Brāhmans being purified by sitting on it; under the name Darbha it was even addressed as a deity; its various sanctifying qualities are described in Manu II. 43, III. 208, IV. 36, &c.; cf. *kuśa, kāśa, muñja, valva-ja, śara*); N. of a man; [cf. Old Germ. *zurba, zurft;* Mod. Germ. *torf;* Eng. *turf.*] — *Darbha-kusuma, as,* m. a kind of insect (= *darbha-pushpa*). — *Darbha-ćīra, am,* n. a dress of Kuśa grass. — *Darbha-taruṇaka, am,* n., Ved. a young shoot of Kuśa grass. — *Darbha-pattra, as,* m. a kind of grass, Saccharum Spontaneum (= *kāśa*). — *Darbha-puñjīla* = *darbha-piñjūla, am,* n., Ved. a bunch or bundle of Kuśa grass. — *Darbha-pushpa, as,* m. a kind of serpent; a kind of insect, 'similar to the Darbha flower;' [cf. *darbha-kusuma.*] — *Darbha-maya, as, ī, am,* made of Kuśa or Darbha grass. — *Darbha-mushṭi, is,* m. f. a handful of Kuśa grass. — *Darbha-saṃstara, as,* m. a bed of Darbha grass. — *Darbha-stamba, as,* m. a cluster or bunch of Kuśa grass. — *Darbhāhvaya* (°*bha-āh*°), *as,* m. a kind of grass; [cf. *muñja.*]

Darbhara, as, m. (?), a kind of bird, = *lāvā,* Perdix Chinensis.

Darbhi, is, m. or *darbhin, ī,* m., N. of a man.

दर्भट *darbhaṭa, am,* n. a private apartment or house, a retired room; [cf. *dārvaṭa.*]

Darvaṭa, as, m. a door-keeper, warder, village constable, police officer; [cf. *garvāṭa.*]

दर्म *darma, as,* or *darman, ā,* m. (fr. rt. *dṛī*), Ved. a destroyer, demolisher; a tearer.

दर्यक *daryaka, as,* m., N. of a man.

दर्व *darva, as,* m. (said to be fr. rt. *dṛī*), a ladle, spoon (at the end of comp., e. g. *pūrṇa-d*°, q. v.); the hood of a snake [cf. *darvi* below]; a Rākshasa, an imp, goblin; a mischievous man, a rapacious animal, &c.; (*ās*), m. pl., N. of a people [cf. *dārva*]; (*ā*), f., N. of a wife of Uśīnara; (sometimes written *darbā;* cf. *dārvan.*)

Darvi or *darbi, is,* f. (in later Sanskṛit also *darvī* or *darbī,* f.; acc. in Ved. *darvyam* or *darvim*), a ladle, spoon; the expanded hood of a snake; (*ī*), f., N. of a country. — *Darvi-homa* or *darvī-homa, as,* m. an oblation made with a ladle; [cf. *dārvī-haumika.*] — *Darvihomin,* relating to the preceding oblation. — *Darvī-kara, as,* m. (scil. *sarpa*), a class of snakes with expanded hoods, of which twenty-six species are enumerated. — *Darvī-saṅkramaṇa, am,* n., N. of a Tīrtha.

Darvika or *darbika, as, ā,* m. f. a ladle, a spoon; (*ā*), f. a pot-herb; a kind of collyrium; [cf. *dārvikā.*]

दर्वट *darvaṭa.* See above.

दर्वरीक *darvarīka, as,* m. a kind of musical instrument; air, wind; an epithet of Indra; [cf. *dardarīka.*]

दर्वि *darvi* or *darvī.* See above.

दर्विदा *darvidā,* f., Ved. a species of bird, (according to Mahī-dhara) = *kāshṭha-kuṭṭa,* a sort of woodpecker; (perhaps corrupted fr. *dāru-vidha;* cf. *dārvāghāṭa.*)

दर्श *darśa, as, ā, am* (fr. rt. 1. *dṛiś*), looking at, viewing, seeing, perceiving, showing, having a view, (generally at the end of comp., see *arasāna-d*°, *ādīnava-d*°, *ātma-d*°, *tattva-d*°); (*as*), m. sight, view, seeing, appearance, (generally at the end of comp., see *priya-d*°, *dur-d*°); the moon when only just becoming visible, the new moon; day of new moon; the festival of new moon; half monthly sacrifice (performed at the change of the moon by persons maintaining a perpetual fire); New Moon or Day of New Moon, personified as a son of Dhātṛi and Sinīvalī. — *Darśa-pa, as, ā, am,* drinking the new moon oblation. — *Darśa-pūrṇa-māsau,* m. du. new and full moon, the days and the ceremonies which precede all other ceremonies. — *Darśa-yāga, as,* m. a sacrifice or ceremony on the day of new moon. — *Darśa-yāminī,* f. the night of new moon on which it rises hardly visible. — *Darśa-vipad, t,* m. the moon ('as having the misfortune to be hardly visible when new').

Darśaka, as, ā or *ikā, am,* seeing, looking at, a spectator; examining, searching; who or what shows or displays or explains or makes clear; (*as*), m. a door-keeper, a warder; a shower, exhibiter, discoverer, one who points out; a skilful man, one conversant with any science or art; (*ās*), m. pl., N. of a people.

Darśata, as, ā, am, Ved. visible, striking the eye, beautiful; conspicuous; (*as*), m. the sun; the moon. — *Darśata-śrī, īs, īs, i,* Ved. of conspicuous beauty.

Darśana, as, ā, am, seeing, looking, (at the end of comp., e. g. *tulya-d*°, *deva-d*°, *dharma-d*°); showing, exhibiting, demonstrating, teaching; (*ī*), f. epithet of Durgā, 'as showing the way or leading;' (*am*), n. seeing, observing, looking; sight, vision, observation; inspection, examination; perception; the being or becoming visible; the act of showing [cf. *danta-d*]; exhibition; appearance, aspect, semblance, colour; visiting, visiting a sacred shrine, worshipping in the presence of an image; going into the presence of (e. g. *darśanaṃ kṛi,* to visit, to go into any

one's presence; cf. *puṇya-darśana*); a view or theory prescribed in a system or book (e. g. *Śāstra-darśanāt*, in the manner prescribed in the Śāstras); experiencing; seeing in the mind, mental or spiritual vision, foreseeing, divining; contemplating; a vision, a dream; apprehension, judgment; discernment, understanding, intellect; knowledge, religious knowledge; opinion; intention; doctrine, demonstration, a Śāstra, a N. applied to the six recognized systems of philosophy (viz. 1. Pūrva-mīmāṃsā, usually called Mīmāṃsā by Jaimini; 2. Uttara-mīmāṃsā, usually called Vedānta by Vyāsa or Bādarāyaṇa; 3. Nyāya by Gotama; 4. Vaiśeshika by Kaṇāda; 5. Sāṅkhya by Kapila; 6. Yoga by Patañjali; cf. *tarka*); virtue, moral merit; the eye; a mirror [cf. *ā-d°*]; a sacrifice, oblation [cf. *danta-d°*]; (*ī*), f. a kind of insect (= *taila-kīṭa*). — *Darśana-patha*, *as*, m. 'the path of the sight,' the range of sight or view, horizon. — *Darśana-pāla*, *as*, m., N. of a man. — *Darśana-pratibhū*, *ūs*, m. bail or surety for appearance. — *Darśana-prātibhāvya*, *am*, n. surety for appearance, bail. — *Darśana-bhūmi*, *is*, f. the region or range of perception; (with Buddhists) one of the periods in the life of a Śrāvaka. — *Darśana-lālasa*, *as*, *ā*, *am*, longing to see, ardently desirous of beholding. — *Darśanepsu* (°*na-īp*°), *us*, *us*, *u*, anxious to see. — *Darśanojjvalā* (°*na-uj*°), f. 'of brilliant aspect,' great white jasmine. — *Darśanopanishad* (°*na-up*°), *t*, f., N. of an Upanishad.

Darśanīya, *as*, *ā*, *am*, visible, to be seen; observable, perceptible, conspicuous; worthy of being seen, good-looking, beautiful, agreeable, handsome; to be made to appear before a court of justice, to be produced in court; (*as*), m. Asclepias Gigantea. — *Darśanīya-tama*, *as*, *ā*, *am*, most worthy of being seen, very beautiful. — *Darśanīya-mānin*, *ī*, *inī*, *i*, thinking one's self good-looking, vain, conceited.

Darśayitu-kāma, *as*, *ā*, *am*, wishing to show.

Darśayitṛi, *tā*, *trī*, *tṛi*, showing, exhibiting, displaying, a shower, exhibiter, director, instructor, showman, guide; (*tā*), m. a warder, usher, door-keeper.

Darśayitvā, ind. having shown or exhibited, having made manifest.

Darśayishyat, *an*, *antī*, *at*, intending or proposing to show or explain.

Darśita, *as*, *ā*, *am*, shown, displayed, exhibited, exposed to view; explained; seen, understood; visible, apparent. — *Darśita-vat*, *ān*, *atī*, *at*, having shown or explained or taught.

Darśin, *ī*, *inī*, *i*, (at the end of comp.) seeing, a spectator, looking, looking at, inspecting, observing, examining, perceiving, apprehending; knowing, understanding; seeing or knowing (the hymns of the Veda); experiencing, looking, appearing, having an aspect; causing to see, showing, exhibiting, teaching, causing to experience or suffer; [cf. *anīći-d°*, *amogha-d°*, *kshema-d°*, *pāpa-d°*, &c.] — *Darśitra*, *am*, n. the state of seeing &c.

Darśivas, *ān*, m. (perf. part. fr. rt. 1. *dṛiś* without reduplication; always at the end of comp., and usually at the end of a verse), a seer, one who has seen, one who sees or knows or understands (e. g. *Arjuna-darśivān*, one who has seen Arjuna; cf. *dirgha-d°*.)

Darśya, *as*, *ā*, *am*, Ved. worthy of being shown or exhibited; worthy of being seen, conspicuous.

दल् dal (connected with rt. *dṛī*), cl. 1. P. *dalati*, *dadāla*, *adālīt*, *dalitum*, to burst open, split, crack, to be divided, to fly open, open in chinks, open (as a bud or blossom), expand, blossom: Caus. *dalayati* and *dālayati*, *-yitum*, to cause to burst, to split or tear or open, tear asunder; to cut, divide, split, pierce; to wither; [cf. Lith. *dalis*, 'a part;' *dallykas*, 'a fragment;' *daliyu*, 'to divide:' Goth. *dails*, 'a part:' Old Germ. *tail*, *teil*; *tilōn*, *tīligōn* = Caus. *dalayāmi*: Lat. *dolo*: Hib. *dail*, 'a share;' *dailim*, 'I deal out;' *duil*, 'partition;' *duillean*, 'a spear.']

Dala, *am*, n. (according to lexicographers also *as*, m.), a piece torn or split off; a part, a portion, a fragment, a rent, side [cf. *ashṭa-dala*]; a degree; a half, the half (e. g. *ahar-dala*, mid-day); a sheath, scabbard; a small shoot, blade, petal, leaf (i. e. what unfolds itself; often occurring at the end of names of plants, the fem. being *dalā*; cf. *udumbara-d°*, *karkaśa-d°*, *kāma-khadga-d°*, *kshāra-d°*); the blade of anything (as of a knife &c.); a clump, lump, heap, quantity; a detachment, body of men; dividing, tearing, cutting, splitting, &c.; an adulteration or alloy; (*as*), m., N. of a prince; (*ī*), f., see *dali* below; [cf. Hib. *duille*, 'a leaf.'] — *Dala-kapāṭa*, *as*, m. a folded petal or leaf. — *Dala-komala* = *kamala*, the lotus (Nelumbium). — *Dala-kosha*, *as*, m. 'having young shoots incased in sheaths,' a sort of jasmine (J. Pubescens). — *Dala-ja*, *am*, n. 'produced by small bees' or 'produced from young shoots,' a kind of honey; [cf. *dāla*.] — *Dala-taru*, *us*, m. = *tāḍī*, a kind of palm, Corypha Taliera — *Dala-nirmoka*, *as*, m. a kind of birch (lit. 'leaf-shedding'), the bark of which is used for hookahs &c. (= *bhūrja-pattra*). — *Dala-pati*, *is*, m., N. of a prince. — *Dala-pushpā*, *ī*, f. a fragrant plant, the leaves of which surround the flower, Pandanus Odoratissimus (= *ketakī*). — *Dala-mālinī*, f. a kind of cabbage. — *Dalaśas*, ind. in pieces or fragments (e. g. *dalaśo yā*, to go or fall to pieces). — *Dala-śālinī*, f. a species of pot-herb (= *kaṅćuka-śāka*). — *Dala-sāyasī* (?), f. white basil. — *Dala-sāriṇī*, f. = *kemuka*, a species of pot-herb, (probably) = *dala-śālinī*. — *Dala-sūći*, *is*, m. a thorn. — *Dala-snasā*, f. the fibre or vein of a leaf. — *Dalākhya* (°*la-ākh*°), *as*, m., N. of a particular constellation (subdivisions of which are Ahi and Mālā). — *Dalāgra-lohita*, *as* or *am*, m. or n. (?), a sort of spinage. — *Dalāḍhaka* (°*la-āḍh*°), *as*, m., N. of several plants, Pistia Stratiotes (= *pṛiśnī*); a kind of jasmine (= *kunda*); wild sesamum; Mesua Ferrea (commonly Nageśar); Acacia Sirissa (= *śirīsha*); red chalk (= *gairika*); foam (= *phena*); cuttle-fish bone; a moat, a ditch; a Śūdra; the head man of a village (?), the driver of an elephant (?); an elephant's ear; a hurricane, a high wind. — *Dalāḍhya* (°*la-āḍh*°), *as*, m. mud, especially on the banks of a river; [cf. *dalāḍhaka*.] — *Dalāmala* (°*la-am*°), *am*, n., N. of several plants, = *damanaka* and *maruvaka*; Vangueria Spinosa and Artemisia. — *Dalāmla* (°*la-am*°), *am*, n. sorrel. — *Dalī-kṛita*, *as*, *ā*, *am*, divided, bisected, halved. — *Dale-gandhi*, *is*, m. ('fragrance in the leaf'), N. of a plant, Echites Scholaris; [cf. *sapta-parṇa*.] — *Dalodbhava* (°*la-ud*°), *am*, n. a kind of honey; [cf. *dala-ja* and *dāla*.]

Dalat, *an*, *antī*, *at*, splitting, bursting open, rending; being torn or cut. — *Dalad-dhṛidaya*, *as*, *ā*, *am* (*dalat* + *hṛidaya*), broken-hearted, cut to the heart, &c.

Dalana, *as*, *ī*, *am*, splitting, tearing asunder or in two, breaking to pieces, cutting, dividing; (*ī*), f. a clod of earth [cf. *dali*]; (*am*), n. bursting; tearing, rending, breaking, crushing, cutting to pieces, grinding.

Dalanīya, *as*, *ā*, *am*, to be broken or destroyed or trodden down.

Dali, *is*, f. (according to some also *dalī*), a clod of clay or earth; [cf. *dalanī* and *dalana*.]

Dalika, *am*, n. timber, a piece of wood.

Dalita, *as*, *ā*, *am*, burst, split, broken, torn, rent; torn asunder, cut to pieces, wounded; opened, unfolded, expanded, blown, full blown; divided in two, bisected, halved; divided into degrees, distributed; driven asunder, scattered; trodden down; crushed; destroyed; manifested.

Dalin, *ī*, *inī*, *i*, having pieces, leaves, &c.

Dalmi, *is*, m. Indra's thunderbolt; an epithet of Indra; [cf. *darma*, *darmin*, *dālmi*.] — *Dalmimat*, *ān*, *atī*, *at*, having a thunderbolt.

दलप dalapa, *as*, m. a weapon; a sacred or religious book (= *śāstra* for *śastra*); gold.

दल्भ dalbha, *as*, m. a wheel; fraud, dishonesty, sin; N. of a Ṛishi; [cf. Hib. *dalbh*, 'falsehood.']

Dalbhya, *as*, m., N. of an ancient preceptor.

दव dava, *as*, m. (fr. rt. 2. *du*), fire, burning, heat; fever, pain; a wood on fire, a forest conflagration; a wood, a forest; [cf. *dāva*; cf. also Cambro-Brit. *dair*, 'burning.'] — *Dava-dagdhaka*, *as* or *am*, m. or n. (?), a kind of grass (= *rohisha*). — *Dava-dahana*, *as*, m. the fire in a burning forest. — *Davāgni* (°*va-ag*°), *is*, or *davānala* (°*va-an*°), *as*, m. a wood on fire, a forest conflagration; [cf. *dāvāgni*.]

Davathu, *us*, m. fire, heat; pain, anxiety, vexation, distress; inflammation of the eye.

दवय davaya (fr. *dava*, substituted for *dūra* in the same manner as in *davīyas*, *davishṭha*), Nom. P. *davayati*, *-yitum*, to make distant, remove.

Davayat, *an*, *antī*, *at*, removing, making distant, distancing, placing at a distance.

Davishṭha, *as*, *ā*, *am* (superl. fr. *dūra*), very remote, very distant.

Davīyas, *ān*, *asī*, *as* (compar. fr. *dūra*), more or very remote, more distant.

दश् daś. See 2. daṃś, p. 396, col. 1.

दशन् daśan, *a*, m. f. n. pl. (said to be fr. rt. 2. *daṃś*), ten; [cf. Gr. δέκα; Lat. *decem*; Goth. *taihun* for *tihun*; Armor. *dek*; Hib. *deagh*, *deich*; Lith. *deszimtis*, *deszim-ts*, *deszim-t*; Slav. *desya-ty*.] — *Daśa-kaṇṭha* or *daśa-kandhara*, *as*, *ā*, *am*, ten-necked; (*as*), m. an epithet of Rāvaṇa. — *Daśa-kaṇṭha-jit*, *t*, m. or *daśakaṇṭhāri* (°*ṭha-ari*), *is*, m. an epithet of Rāma. — *Daśa-kanyā-tīrtha*, *am*, n. 'the Tīrtha of the ten virgins,' N. of a Tīrtha. — *Daśa-karman*, *āṇi*, n. pl. the ten ceremonies prescribed to the three twice-born classes. — *Daśa-karma-paddhati*, *is*, f., N. of a work on the ten ceremonies. — *Daśa-kāma-ja-vyasana*, *am*, n. ten vices (see Manu VII. 47) arising from love of pleasure, viz. hunting, gambling, sleeping by day, fault-finding, lust, drunkenness, dancing, singing, playing, and useless travel. — *Daśa-kumāra-ćarita*, *am*, n. 'the adventures of the ten princes,' N. of a book of stories by Daṇḍin. — *Daśa-kshiti-garbha*, *as* or *am*, m. or n. (?), N. of a Buddhist Sūtra work. — *Daśa-kshīra*, *as*, *ā*, *am*, mixed with ten parts of milk; (*am*), n. a compound of ten parts of milk mixed with one part of some other substance. — *Daśa-gaṇī*, f. ten classes collectively. — *Daśa-gītikā*, f., N. of an astronomical work, i. e. 'the ten poems of Ārya-bhaṭṭa.' — *Daśa-guṇa*, *as*, *ā*, *am*, ten-fold, ten times larger, ten times more; (*am*), ind. ten times, ten-fold. — *Daśa-grāma*, *am*, n. a district or collection of ten villages. — *Daśagrāma-pati*, *is*, m. a magistrate or chief of ten villages. — *Daśagrāmin*, *ī*, m. the head man of ten villages. — *Daśa-grāmī*, f. a collection of ten villages; a municipality or corporation of ten villages. — *Daśa-grīva*, *as*, *ā*, *am*, ten-necked; (*as*), m., N. of a demon; of an enemy of Vṛisha, who is the Indra of the eleventh Manv-antara; an epithet of Rāvaṇa; N. of a son of Dama-ghosha. — *Daśa-gva*, *as*, *ā*, *am*, Ved. going in ten ways, one who observes a ten-days rite or conducts sacrifices for ten months; going to completion in ten months; a N. applied to the Maruts; also to the family of the Aṅgirasas. — *Daśa-gvin*, *ī*, *inī*, *i*, ten-fold, going ten ways; (Sāy.) going for ten (leagues). — *Daśa-jyoti* and *daśa-jyotis*, *is*, m., N. of a son of Su-bhrāj. — *Daśa-daśin* or *daśan-daśin* or *daśā-daśin*, *ī*, *inī*, *i*, Ved. consisting of repeated decads — *Daśa-diś*, *k*, f. the ten quarters of the heavens (including that overhead and underneath). — *Daśa-dyu*, *us*, m., Ved. (according to Sāy.) N. of a person. — *Daśa-dhanus*, *us*, m., N. of one of the ancestors of Śākya-muni. — *Daśadhā*, ind. in ten parts, into ten parts, ten-fold, in ten ways. — *Daśa-pa*, *as*, m. a chief of ten villages; [cf. *daśagrāma-pati*.] — *Daśa-paśu*, *us*, *us*, *u*, Ved. prepared or intended for ten oxen. — *Daśa-pādī*, f., N. of a grammatical work. — *Daśa-pāra-mitā-dhara*, *as*, *ā*, *am*, possessing the ten Pāramitās or perfections; (*as*), m. a Buddha or Buddhist saint. — *Daśa-pārśva*, *ās*, m. pl., N. of a people.

— *Daśa-piṇḍa-śrāddha, am,* n. a funereal ceremony in which a Piṇḍa or ball of rice is offered by the next of kin to a person deceased, increasing the number daily for ten successive days until they amount to ten. — *Daśa-pura, am,* n. a district or part of Malwa or Bandelkhand; (perhaps) N. of a town, Decapolis; a fragrant grass, a species of Cyperus Rotundus. — *Daśa-purusham,* ind. for ten persons or male progenitors, i. e. through a series of ten ancestors. — *Daśapurusham-rājya, am,* n. a kingdom inherited through a series of ten ancestors. — *Daśa-pūra, am,* n. a fragrant grass (= *daśa-pura*). — *Daśa-pūrusham* = *daśa-purusham* above. — *Daśa-pūrva-ratha, as,* m. a periphrasis for the name Daśa-ratha (‘*ratha* preceded by *daśa*’). — *Daśa-pūrvin, ī,* m., N. of seven saints of the Jainas. — *Daśa-peya, as,* m., Ved. ‘to be quaffed by ten,’ N. of a Soma oblation forming part of the Rāja-sūya. — *Daśa-pramati, is, is, i* (?), Ved. receiving excessive honour in the ten regions or spreading over the ten regions. — *Daśa-bandha, as,* m. a tenth part, a fine equivalent to the tenth part. — *Daśa-bala, as, ā, am,* possessing ten powers; (*as*), m. an epithet of Buddha. — *Daśabala-kāśyapa, as,* m., N. of one of the first five pupils of Śākya-muni. — *Daśa-bāhu, us, us, u,* ten-armed; (*us*), m. an epithet of Śiva. — *Daśabhakti-pañća-stuti, is,* f., N. of a collection of Jaina prayers. — *Daśa-bhujā,* f. ‘the ten-armed,’ a form of Durgā. — *Daśa-bhūmi-ga, as, ā, am,* traversing the ten worlds; (*as*), m. Buddha, the founder of the Buddhist religion, a Buddha or the generic name of the sanctified teachers of that religion. — *Daśa-bhūmīśa* (°*mi-īśa*), *as,* m. ‘lord of the ten worlds,’ a N. of Buddha or a Buddha. — *Daśabhūmīśvara* (°*mi-īś*°), N. of a Buddhist Sūtra work. — *Daśa-mahā-vidyā,* f. an epithet of Durgā (‘possessing the ten great sciences’). — *Daśa-māla, am, ī,* n. f. a collection of ten garlands. — *Daśa-mālika, ās,* m. pl., N. of a people. — *Daśa-māsya, as, ā, am,* ten months old, as the child in the womb just before birth; (with *aśva*), a horse let loose for ten months. — *Daśa-mukha, āni,* n. pl. ten mouths or faces; (*as, ī, am*), having ten faces; (*as*), m. an epithet of Rāvaṇa. — *Daśamukha-ripu, us,* or *daśamukhān-taka* (°*kha-an*°), *as,* m. ‘the enemy of Rāvaṇa,’ an epithet of Rāma. — *Daśa-mūtraka, am,* n. the urine of ten (i. e. of the elephant, buffalo, camel, cow, goat, sheep, horse, donkey, man, and woman). — *Daśa-mūla, am,* n. a tonic medicine prepared from the roots of ten plants, viz. Tri-kaṇṭaka, the two Vṛihatīs, Pṛithak-parṇī, Vidāri-gandhā, Vilva, Agni-mantha, Ṭuṇṭuka, Pāṭalā, and Kāśmarī; [cf. *dvipañća-mūla.*] — *Daśa-yojana-vistīrṇa, as, ā, am,* ten Yojanas broad. — *Daśa-ratha, as, ā, am,* having ten chariots; (*as*), m., N. of several princes, among whom the most renowned is the father of Rāma, (he was a descendant of Ikshvāku and sovereign of Ayodhyā or Oude); N. of an older Daśaratha, son of Mūlaka, and ancestor of the above, (also written *śata-ratha*); N. of a son of Navaratha and father of Śakuni; N. of a son of Su-yaśas and father of Saṅgata; N. of an ancestor of Buddha; (*am*), n. the body (?). — *Daśaratha-tattva, am,* n., N. of a work. — *Daśaratha-yajñārambha* (°*ña-ār*°), *as,* m., N. of the fourteenth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Daśaratha-vijaya, as,* m., N. of the twelfth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Daśa-raśmi-śata, as,* m. ‘possessed of a thousand rays,’ an epithet of the sun; [cf. *daśaśata-raśmi.*] — *Daśa-rātra, as,* m. a period of ten days and nights; (*as, ā, am*), Ved. lasting ten days; (*as*), m., Ved. any ceremony that lasts ten days; a particular ceremony lasting ten days (forming the chief part of the Dvādaśāha). — *Daśarātra-parvan, a,* n., N. of a Sāman. — *Daśa-rūpaka, am,* n., N. of a rhetorical work. — *Daśarūpaka-ṭīkā,* f., N. of a commentary on the preceding work by Pāṇi. — *Daśa-rūpa-bhṛit, t, t, t,* taking ten forms, appearing in ten shapes; (*t*), m. an epithet of Vishṇu (with reference to his ten Avatāras). — *Daśarća* (°*śa-ṛića*), *as,* m., Ved. a strophe of ten verses. — *Daśarshabha* (°*śa-ṛish*°), *as, ā, am,* Ved. consisting of ten bulls. — *Daśa-lakshaṇa, am,* n. ten marks or attributes. — *Daśa-lakshaṇaka, as, ikā, am,* having ten forms or characteristics, ten-fold. — *Daśa-vaktra, as, ā, am,* having ten mouths; (*as*), m. a particular magical formula against the evil spirits supposed to possess certain weapons. — *Daśa-vadana, as,* m. ‘the ten-faced,’ an epithet of Rāvaṇa. — *Daśa-varman, ā,* m., N. of a prince. — *Daśa-varsha, as, ā, am,* ten years old. — *Daśa-vājin, ī,* m. the moon ‘whose car is drawn by ten horses.’ — *Daśa-vārshika, as, ī, am,* happening after ten years. — *Daśa-vidha, as, ā, am,* of ten kinds, ten-fold. — *Daśa-vīra, as, ā, am,* Ved. granting ten men. — *Daśa-vṛiksha, as,* m., Ved. a species of tree. — *Daśa-vraja, as,* m., N. of a man. — *Daśa-śata, am,* n. ten hundred, a thousand; one hundred and ten; (*ī*), f. a thousand; (*as, ī, am*), Ved. containing ten hundred. — *Daśa-śata-kara-dhārin, ī,* m. ‘having a thousand rays,’ the sun. — *Daśaśata-tama, as, ī, am,* the one hundred and tenth. — *Daśaśata-nayana, as, ā* or *ī, am,* having a thousand eyes; (*as*), m. an epithet of Indra. — *Daśaśata-raśmi, is, is, i,* having a thousand rays; (*is*), m. the sun; [cf. *daśa-raśmi-śata.*] — *Daśaśatāksha* (°*ta-ak*°), *as, ī, am,* having a thousand eyes; (*as*), m. an epithet of Indra. — *Daśaśatāṅghri* (°*ta-aṅ*°), *is, is, i,* having a thousand feet; (*is*), f. a species of plant, = *śatāvarī.* — *Daśa-śipra, as,* m., N. of a man. — *Daśa-śiras, ās, ās, as,* ten-headed; (*ās*), m. an epithet of Rāvaṇa; N. of a mountain. — *Daśa-śīrsha, as, ā, am,* ten-headed; (*as*), m. an epithet of Rāvaṇa; a kind of magical formula against the evil spirits supposed to possess weapons. — *Daśa-ślokī,* f. ‘a collection of ten Ślokas,’ N. of a summary of the Vedānta system by Śaṅkarāćārya; also of another similar summary by Nimbārka. — *Daśa-saptā,* f., Ved., N. of a Vishṭuti of the Saptadaśa-stoma (in which the verses of a Tṛića are repeated in the following order, 11123, 12223, 1222333). — *Daśa-sāhasra, am,* n., 10,000; (*as, ī, am*), consisting of 10,000, forming 10,000. — *Daśa-sāhasrika, as, ī, am,* consisting of 10,000. — *Daśa-stobha, am,* n., N. of a Sāman. — *Daśa-harā,* f. an epithet of Gaṅgā or the Ganges, ‘as taking away ten sins;’ a festival in honour of Gaṅgā (vulgarly called Dusrah) on the tenth day of the month Jyaishṭha, but now held in honour of Durgā in the month Āśvin. — *Daśa-hotṛi, tā,* m., Ved. a particular Mantra in which the ten sacrificial vessels are mentioned; (*tā, trī, tṛi*), connected with the Mantra Daśa-hotṛi. — *Daśāṇśa* (°*śa-aṇśa*), *as* or *am,* m. or n. (?), ten parts, the tenth part, ten-fold amount of anything (?). — *Daśāksha* (°*śa-ak*°), *as, ī, am,* ten-eyed; (*as*), m. a kind of magical formula against the evil spirits supposed to possess weapons. — *Daśākshara* (°*śa-ak*°), *as, ā, am,* Ved. containing ten syllables. — *Daśāṅgula* (°*śa-aṅ*°), *as,* &c., ten fingers long; (*am*), n. a water-melon. — *Daśādhipati* (°*śa-adh*°), *is,* m. a decurion or commander of ten men. — *Daśānana* (°*śa-ān*°), *as, ā* or *ī, am,* ten-faced; (*as*), m. an epithet of Rāvaṇa. — *Daśānugāna* (°*śa-an*°), *am,* n., N. of a Sāman. — *Daśārdha* (°*śa-ar*°), *ās, ās, āni,* pl. half of ten, five. — *Daśārdha-saṅkhya, as, ā, am,* five in number. — *Daśārha* (°*śa-ar*°), *as,* m. ‘worthy of ten (?),’ an epithet applied to a Buddha; an epithet of Kṛishṇa; (*ās*), or *daśārhakās,* m. pl., N. of a warrior-tribe descended from Daśārha of the family of Yadu; (*ī*), f. a princess of the Daśārhas. — *Daśāvatāra* (°*śa-av*°), *as,* m. an epithet of Vishṇu (the deity, of whom there are ten descents from heaven); N. of the fifty-sixth chapter of the Bhavishya-Purāṇa. — *Daśāvara* (°*śa-av*°), *as, ā, am,* consisting of ten at least; (*as*), m., N. of an evil spirit. — *Daśāśva* (°*śa-aś*°), *as, ā, am,* possessing ten horses, driving ten horses; (*as*), m. the moon; N. of a son of Ikshvāku. — *Daśāśvamedha* (°*śa-aś*°), *am,* n., N. of a Tīrtha, the Tīrtha of the ten horse-sacrifices. — *Daśāsya* (°*śa-ās*°), *as, ā, am,* having ten mouths, ten-faced; (*as*), m. an epithet of Rāvaṇa. — *Daśāsya-jit, t,* m. ‘conqueror of the ten-faced,’ an epithet of Rāma. — *Daśāha* (°*śa-aha*), *as, ā, am,* lasting ten days; (*as*), m. a period of ten days; a kind of ceremonial observance; [cf. *daśa-rātra.*] — *Daśendra* (°*śa-in*°), *as,* &c., having the ten Indrāṇīs as a deity (schol. to Pāṇ. I. 2, 49). — *Daśendriya* (°*śa-in*°), *āṇi,* n. pl. the ten organs of perception and action, viz. the skin, eye, tongue, nose, ear, larynx, hand, foot, anus, and pudendum; see *indriya.* — *Daśeśa* (°*śa-īś*°), *as,* m. a superintendent of ten villages. — *Daśaikādaśika* (°*śa-ek*°), *as, ī, am,* one who lends ten and receives eleven in return, i. e. one who lends money for ten per cent. — *Daśoṇi* (°*śa-oṇi*), *is,* m., N. of a person protected by Indra; of an Asura; (Sāy.) offering many oblations; (according to some) an oblation giving ten-fold reward. — *Daśoṇya, as,* m., N. of a man. — *Daśopanishad-bhāshya* (°*śa-up*°), *am,* n., N. of a commentary by Ānanda Tīrtha.

Daśa (at the end of comp.) = *daśan* above; [cf. *tri-daśa, dvi-daśa, nir-daśa.*] *Daśa* (at the end of comp.) may also stand for *daśā,* p. 406, col. 1.

Daśaka, as, ā, am, consisting of ten, having ten, having ten parts, ten-fold; (with *śata*), ten in a hundred, ten from a hundred, ten per cent; (*am*), n. an aggregate of ten, a decad. — *Daśaka-māsika, as, ā, am,* hired for ten months.

Daśat, t, f. a collection or aggregate of ten, a decad; (m. f. n.?), consisting of ten, divided into ten parts; [cf. *dāśat* and *pañćat.*]

Daśataya, as, ī, am, consisting of ten parts, ten-fold; (*yyas*), f. pl., scil. *śākhās* or *ṛićas,* the texts of the ten-fold Ṛig-veda, i. e. of the Ṛig-veda divided into ten Maṇḍalas; (*ī*), f., N. of a commentary; [cf. *dāśataya.*]

Daśati, is, f. (probably for original *daśatī*), a collection or aggregate of ten, a decad; N. of the subdivisions of a Prapāṭhaka of the first part of the Sāma-veda, usually containing ten verses, (in this sense the crude form *daśati* without Visarga is used, probably as a weakened form of *daśatī*); = a hundred in connection with *daśan* (e. g. *daśatīr daśa* in Mahā-bh. I. 1081).

Daśama, as, ī, am, the tenth, the tenth part, the tenth day, N. of an Ekāha, the last day of the Daśa-rātra belonging to the Dvādaśāha; (*ī*), f., scil. *tithi,* the tenth day of the half moon; the tenth decad or last stage of human life, the last ten years of a century; (*am*), n. a tenth part; (*am*), ind. at or for the tenth time; [cf. Lat. *decimus;* Scot. *deicheamh;* Hib. *deachmad.*] — *Daśama-bhāva, as,* m. the culminating point, or that point in which the meridian crosses a given circle. — *Daśamīn-gata* or *daśamī-stha, as, ā, am,* arrived at the tenth decad of life, above ninety years old.

Daśamin, ī, inī, i, between ninety and one hundred years, very old or aged.

Daśin, ī, inī, i, having ten, divided into ten parts; (*inī*), f. a decad; (*ī*), m. a superintendent of ten villages.

दशन *daśana, as, am,* m. n. (fr. rt. *daś* or 2. *daṇś*), a tooth; biting; (*as*), m. the peak of a mountain; (*am*), n. armour, mail; [cf. *daṇśana.*] — *Daśana-ćchada, as,* m. ‘teeth-covering,’ the lip. — *Daśana-pada, am,* n. ‘teeth-mark,’ a bite. — *Daśana-vāsas, as,* n. ‘the covering of the teeth,’ the lip. — *Daśana-vīja, am,* n. (?) the pomegranate. — *Daśanāṇśu* (°*na-aṇ*°), *us,* m. whiteness or brightness of the teeth. — *Daśanāṅka* (°*na-aṅ*°), *as,* m. ‘teeth-mark,’ a bite. — *Daśanāḍhyā* (°*na-āḍh*°), f. a kind of sorrel (= *ćukrikā*). — *Daśanoććhishṭa* (°*na-uć*°), *as,* m. ‘remainder or leavings of the teeth,’ a kiss; a sigh; a lip.

Daśera, as, ā, am, biting, mordacious, injuring; hurtful, attacking or killing any one when asleep; (*as*), m. a mischievous or venomous animal, a beast of prey, &c.

Daśeraka or *daseraka, ās,* m. pl., N. of a people, = *maru;* a young camel; [cf. *dāśera, dāśeraka, dāsera, dāseraka.*]

Dashṭa, as, ā, am, bitten, stung; pressed together. — *Dashṭa-dacchada, as, ā, am*, biting the lips.

दशमान *daśamāna* or *daśamānika, ās*, m. pl., N. of a people; (also written *deśamānika*.)

दशस्य *daśasya* (fr. *daśas*, probably an old form for *yaśas*, = Lat. *decus*; cf. rt. 1. *dāś*), Nom. P. *daśasyati*, &c., Ved. to render service, serve, worship, favour, oblige, aid (with acc.); to do service or favour to any one (with dat.); to grant, accord; [cf. *namasya*; *dāsaspatya*.]

Daśasyā, f. occurring only in Ved. inst. *daśasyā*, at the pleasure of, according to the liking, in order to please; (Sāy.) by desire of giving or granting.

दशा *daśā*, f. (said to be fr. rt. *daś* or 2. *daṇś*), the threads or fringe projecting at the end of a piece of woven cloth, the fringe of a garment (e. g. *apadaśam vāsas*, a fringeless garment), the loose ends of any piece of cloth or garment, the skirt or edge or hem of a garment, (according to some in these senses also m. pl., but in most passages where the pl. *daśās* occurs the gender may be f.); the wick of a lamp; 'the wick of life,' state or condition of life; age, period or time of life (as youth, manhood, &c.); period in general; state, condition, circumstances; state or condition of mind; the result of actions, fate; (in astrology) the aspect or position of the planets (at birth &c.), the fate of men as depending on the position of the planets; the mind, understanding. — *Daśākarsha, as*, or *daśākarshin* (°*śā-āk*° or °*śā-ka*°), *ī*, m. 'wick-drawing,' a lamp. — *Daśānta* (°*śā-an*°), *as*, m. the end of a wick, the end of life. — *Daśāpanna* (°*śā-āp*°), *as, ā, am*, being in a particular state or condition. — *Daśā-pavitra, am*, n. a fringed filtering cloth for straining the Soma. — *Daśā-pāka, as*, m. the fulfilment of fate. — *Daśā-phala, am*, n. result of circumstances or of condition of life. — *Daśāruhā* (°*śā-ār*°), f., N. of a particular species of plant, = *kaivurtikā*, (probably so called as sticking or attaching itself to clothes.) — *Daśā-lakshaṇa, am*, n., N. of a chapter of the Purāṇa-sarva-sva. — *Daśā-viśesha, as*, m. any particular state or condition, existing circumstances. — *Daśendhana* (°*śā-in*°), *as*, m. 'wick-kindling,' a lamp.

दशानिक *daśānika, as*, m. = *dantī*, Croton Polyandrum or Croton Tiglium.

दशामय *daśāmaya, as*, m. (fr. *daśā* or *daśan* + *āmaya*?), an epithet of Śiva.

दशार्ण *daśārṇa, ās*, m. pl. (said to be fr. *daśan* + *ṛṇa*, 'having ten forts'), N. of a people living south-east of Madhya-deśa in the centre of Hindūstān; (*as*), m. the king of the Daśārṇas; the region of the Daśārṇas; (*ā*), f., N. of a river rising in the Vindhya hills, the ancient Dosarene (?).

Daśārṇaka, a wrong form for *dāśārṇaka*, q. v.

Daśārṇeyu, us, m., N. of a son of Raudrāśva.

दशार्ह *daśārha*. See p. 405, col. 2.

दशीविदर्भ *daśīvidarbha, ās*, m. pl., N. of a people; [cf. *dadhi-vidarbha*.]

दशेर *daśera*. See *daśana*, p. 405, col. 3.

दशोनसि *daśonasi, is*, m., Ved. a kind of serpent.

दष्ट *dashṭa*. See above at top of this col.

दस *das* (connected with rt. *daṇs*, p. 396, col. 2), cl. 4. P. *dasyati, dadāsa*, &c., Ved. to suffer want, to waste away, perish, become exhausted, to be ruined; to throw up, toss [cf. rt. *tas*; Eng. *toss*]; cl. 1. 10. P. *daṇsati, daṇsayati*, &c. (see rt. *daṇs*), to bite, destroy, overpower; to see; to shine: Caus. P. *dasayati, dāsayati, -yitum*, to cause to waste away, exhaust.

Dasa, as, m., Ved. = *dasyu*, q. v.

Dasana, am, n. wasting, perishing, destroying; throwing, tossing; dismissing.

Dasamāna, as, ā, am, Ved. wasting away, becoming exhausted.

Dasta, as, ā, am, wasted, lost, destroyed; thrown, tossed; sent away, dismissed.

Dasma, as, ā, am, destroying, destructive, overcoming enemies, worthy to be seen, beautiful, accomplishing wonderful deeds, wonderful, extraordinary; (*as*), m. an epithet of Agni; of Indra; of Pūshan; of Varuṇa; (*ās*), m. pl. an epithet of the Maruts; of the horses of Agni. According to the lexicographers *dasma, as*, m., may also mean 'a sacrificer' or 'institutor of a sacrifice;' 'fire;' 'a thief,' 'a rogue;' [cf. *daṇsana*.] — *Dasma-varćas, ās, ās, as*, Ved. of wonderful appearance; (Sāy.) whose glory is worthy of being seen or whose power is destructive; (*ās*), m. an epithet of Indra; of Pūshan; (*asas*), m. pl. an epithet of the Maruts.

Dasmat, ān, atī, at, Ved. wonderful, extraordinary; (Sāy.) worthy of being seen, desirable, acceptable. According to Sāy. on Ṛig-veda I. 74, 4, the form *dasmat* is for *dasmam*.

Dasmya, as, ā, am, Ved. wonderful, extraordinary; (Sāy.) beautiful.

Dasyu, us, m. (probably connected with *dāsa*), 'destroyer (of the good),' N. of a class of evil beings or demons, enemies of god and men, and especially of Indra and Agni; (many of the demons defeated by Indra have the general name Dasyu, e. g. Vṛitra, Śambara, Sushṇa, Ćumuri, &c.; and these Dasyus are not only spirits of darkness like the Rākshasas, but have other characteristics which bring them into closer relationship to men living in the world: sometimes a general distinction is drawn between man, i. e. *manu, āyu, nṛi*, and the Dasyus, the latter being called *a-mānusha*, or the Dasyu is contrasted as an *an-ārya* with the pious and respectable man or *ārya*; or rarely *dasyu* means 'a barbarian or savage,' as contrasted with 'a civilized man'); any cruel or mischievous man, an enemy, thief, robber, oppressor, bandit, ruffian, violator, perpetrator of injustice; (according to Manu) a barbarian, an outcast or a Hindū who has become so by neglect of the essential rites. — *Dasyu-jīvin, ī, inī, i*, living the life of a robber or barbarian. — *Dasyu-jūta, as, ā, am*, Ved. instigated by Dasyus or by wicked men. — *Dasyu-tarhaṇa, as, ī, am*, Ved. crushing the Dasyus; killing or injuring the Dasyus. — *Dasyu-sāt*, ind. into the hands of the Dasyus, a prey to robbers. — *Dasyu-hatya, am*, n., Ved. a fight with the Dasyus or with wicked men. — *Dasyu-han, ā, ghnī, a*, Ved. destroying the Dasyus or the wicked; (*ā*), m. an epithet of Indra; of Agni; of Manyu. — *Dasyuhan-tama, as*, m. (superl. of the preceding), an epithet of Budha, who was son of Tārā and Soma.

Dasra, as, ā, am, Ved. destroying, destructive, overcoming enemies, accomplishing wonderful deeds, giving marvellous aid; worthy to be seen, handsome, beautiful; (*as*), m., N. of Pūshan; N. of one of the two Aśvins (the other being called Nāsatya); an ass; a robber, thief, &c., see *dasyu*; (*au*, Ved. *ā*), m. du., N. or epithet of the Aśvins, said to be so called as 'destroying diseases or enemies,' (occurring usually in the nom. and voc.); a N. of Indra-Vishṇu; the numeral two; (*ās*), m. pl. an epithet of the Maruts; (*am*), n. the cold season, hoar frost. In Sūrya-siddhānta VIII. 9, *dasrādīnām* must be translated 'of the Nakshatra Aśvinī, &c.,' see *dasra-devatā*; [cf. *daṇsana, daṇsas, daṇsa, daṇsishṭha*.] — *Dasra-devatā*, f. the lunar constellation Aśvinī. — *Dasra-sū, ūs*, f. 'the mother of the Aśvins,' N. of Sañjñā or the wife of the Sun.

Dāsita, as, ā, am, = *dasta* above.

दसाराम *dasārāma, as*, m., N. of a man.

दह 1. *dah* (the original form of this rt. was probably *dagh*), cl. 1. P. *dahati* (ep. *dahate*), *dadāha, dhakshyati* (ep. *dahishyati*), *dhakshyate, daydhum* (Ved. inf. *dagdhos*; other Vedic forms are *dakshi, adhāk, dhāk*; part. *dhakshat* or *dakshat*), to burn, consume by fire, scorch, roast; (in surgery) to cauterize; to consume, destroy completely; to torment, torture, pain, distress, disturb, grieve: Pass. *dahyate* (ep. also *dahyati*), to be burnt, to burn, to be in flames; to be consumed by fire; to be inflamed; to be consumed by internal heat or by grief, to suffer pain, be distressed, be vexed; to be destroyed &c.; (also transitive) to burn: Caus. *dāhayati, -yitum*, Aor. *adīdahat*, to cause to burn or to be burned &c.; to cause to roast or to be cooked: Desid. *didhakshati* (ep. *-te*), to wish to burn, to be about to consume or destroy, &c. [cf. *didhakshā* and *didhakshu*]: Caus. of Desid. *didhakshayati, -yitum*, to cause to desire to burn or to be about to burn: Intens. *dandahīti, dandahyate, dandaydhi* (also 2nd sing. impv.), to burn completely, destroy completely; (A.) to be burnt completely, be entirely consumed by fire or grief; [cf. Hib. *daghaim; daighim, daghte*, 'burnt,' = *dagdha*; *daighir*, 'flame:' Lith. *degù*, 'I am hot;' *deginù*, 'I burn:' Old Germ. *tāh-t* or *dāh-t*, 'a wick,' fr. Caus.: Goth. *dag-s*, 'the day:' Angl. Sax. *daeg*: Mod. Germ. *tag*: Eng. *day*: perhaps Gr. τήγανον: Lat. *lig-nu-m* for *dig-nu-m*.]

2. *dah, dhak, k, k*, burning (at the end of comp.; cf. *uśa-dhak*).

Dahat, an, antī, at, burning, scorching.

Dahati, is, m., N. of one of the attendants on Skanda.

Dahadahā, f., N. of one of the Mātṛis attending on Skanda.

Dahana, as, ī, am, burning, consuming by fire, scorching, destroying [cf. *tripura-d*°]; destructive, injurious, mischievous; (*as*), m. fire, a N. of Agni the god of fire; the numeral three; one of the five forms of fire in the Svāhā-kāra; N. of one of the eleven Rudras; of one of the attendants of Skanda; a bad man; a pigeon; lead-wort, Plumbago Zeylanica (= *ćitraka*); the marking-nut, Anacardium Officinarum (= *bhallātaka*); (*ī*), f. fire; (*am*), n. burning, cauterizing, consuming by fire; sour gruel. — *Dahana-ketana, as*, m. 'the mark of burning,' smoke. — *Dahana-priyā*, f. 'the beloved of fire,' N. of Svāhā or the wife of Agni. — *Dahanarksha* (°*na-ṛiksha*), *am*, n. 'the burning constellation,' the constellation Kṛittikā. — *Dahanāguru* (°*na-ag*°), *us*, m., N. of a species of the plant Agallochum. — *Dahanārāti* (°*na-ar*°), *is*, m. 'enemy of fire,' water. — *Dahanopakaraṇa* (°*na-up*°), *am*, n. the means for cauterizing. — *Dahanopala* (°*na-up*°), *as*, m. 'fire-stone,' the sun-gem, a crystal lens; (also read *dahanopama*; cf. *sūrya-kānta*.) — *Dahanolkā* (°*na-ul*°), f. a firebrand.

Dahanīya, as, ā, am, to be burnt, burnable, combustible. — *Dahanīya-tā*, f. or *dahanīya-tva, am*, n. combustibility.

Dahyamāna, as, ā, am, being burnt.

दहर *dahara, as, ā, am* (said to be fr. rt. 1. *dah*, probably another form of *dahra*, which is for *dabhra*; see *dahra* below), small, fine, thin, subtile, short; young in age, (opposed to *vriddha*); the cavity of the heart, the heart; (*as*), m. a child, infant; a younger brother; a young animal; a rat, mouse. — *Dahara-prishṭha, am*, n., N. of a section of the Taittirīya-saṃhitā; [cf. *mahā-prishṭha*.] — *Dahara-sūtra, am*, n., N. of a Buddhist Sūtra work.

Daharaka = *dahara* above.

Dahra, as, ā, am, small, fine, thin; the cavity of the heart; the heart itself; (*as*), m. fire; a forest conflagration, a wood on fire. — *Dahra-tas*, ind. from the cavity of the heart. — *Dahrāgni* (°*ra-ag*°), *is*, m., N. of Agastya in a former birth.

दहियक *dahiyaka, as*, m. (?), N. of a particular kind of bird.

दह्र *dahra*. See above under *dahara*.

दा 1. *dā* (many of the forms of this rt. are to be referred to the base *dad*, which is sometimes regarded as a separate rt.; cf. 1. *dad*), cl. 3. P. A. *dadāti, datte*, 1st pl. *dadmas*, 2nd pl. *dattha*,

3rd pl. *dadati* (3rd pl. A. *dadate*); Impf. *adadāt, adatta* (3rd du. *adattām*, 3rd pl. *adadus*, A. *adadata*); Pot. *dadyāt, dadīta* (1st pl. A. *dadīmahi*, 3rd pl. *dadīran*); Impv. *dadātu, dattām* (2nd sing. *dehi*, A. *datsva*, 3rd du. *dattām*, 2nd pl. *datta*, 3rd pl. *dadatu*): Perf. *dadau, dade* (2nd sing. *daditha* or *dadātha*, 2nd du. *dadathus*, 2nd pl. *dada*, 3rd pl. *dadus*, 3rd du. A. *dadāte*, part. *dadivas*, gen. *dadushas*); Fut. *dātā, dāsyati, -te;* Aor. *adāt, adita* (3rd pl. P. *adus*, 1st sing. A. *adishi*, 3rd pl. *adishata*); Prec. *deyāt, dāsīshṭa;* (Ved. forms are Pres. 3rd sing. *dāti*, 1st pl. *dadmasi;* Impf. 2nd pl. *adadāta, adattana*, 2nd sing. *dadās*, 3rd sing. *dadāt*, and pl. *dadāta;* Impv. *dātu*, 2nd sing. *daddhi;* Perf. 3rd pl. A. with *pra, dadrire*, part. *dadāvat, dadvat;* Aor. *dāt*, 3rd du. *dātām*, 2nd pl. *dāta*, 3rd pl. *dus*, 3rd sing. A. *adadishṭa, adedishṭa*, 2nd sing. Let *dadas*. Ep. forms fr. 1. *dad* are 1st sing. Pres. *dadmi*, 3rd sing. *dadati, -te*, 3rd pl. *dadanti, -te;* Impf. 3rd sing. *adadat;* Impv. 2nd sing. *dada*, A. *dadasva;* Perf. 3rd sing. *dadade*, 3rd du. *dadadāte*, 3rd pl. *dadadire*); *dātum*, Ved. inf. *dātave, dātavai, dātos, dai* in *parā-dai;* to give, bestow, grant, yield, impart, present, offer (usually with acc. of the thing and dat. gen. or loc. of the person, e. g. *tat tasmai* or *tasya* or *tasmin dehi*, give that to him); to deliver over, hand over; to give back, restore, return; to pay (e. g. *ṛiṇam dā*, to pay a debt; *daṇḍam dā*, to pay a fine); to give away, give up, cede, sacrifice, devote, surrender (e. g. *prāṇān* or *jīvitam dā*, to give one's life; *ātmānam dā*, to sacrifice one's self; *ātmānam khedāya dā*, to give one's self up to grief); to give in marriage (with or without *bhāryām*, e. g. *dadau kanyām tasmai bhāryām*, he gave the maiden to him as wife; *yasmai pitā tām dadyāt*, to whomsoever a father may marry her); to communicate knowledge or advice, to teach (e. g. *vidyām dā*, to impart knowledge); to sell (with inst. of the price, e. g. *gavām sahasreṇa dā*, to sell for a thousand cows); to permit, allow (e. g. *vāshpo na dadāti tām drashṭum*, tears do not allow her to see); to place, put, apply (e. g. *padam bhasma-ćaye dadau*, he placed his foot on a heap of ashes). The root *dā* may sometimes yield senses equivalent to 'to do,' 'make,' 'cause,' 'perform,' 'bring about,' 'accomplish;' and the meanings of this root may be variously modified according to the nouns with which it is connected, as in the following examples: *śokam dā*, to cause grief; *vratam dā*, to accomplish a vow; *śrāddham dā*, to perform the Śrāddha; *sañjñām dā*, to make a sign; *panthānam* or *mārgam dā*, to give up the road, stand out of the way, allow to pass; *avakāśam dā*, to give room or space, allow to enter; *yuddham* or *saṅgrāmam dā*, to give battle, fight with; *ājñām* or *ādeśam dā*, to give an order, to command; *sandeśam dā*, to give information; *varam dā*, to grant a boon; *āśisho dā*, to grant or utter blessings; *prati-vaćas* or *prati-vaćanam* or *praty-uttaram dā*, to give an answer; *śabdam dā*, to make a noise, call out; *vāćam dā* (with dat.), to address a speech to; *satyam vaćo dā*, to speak the truth; *samayam dā*, to propose an agreement; *śāpam dā*, to utter a curse or oath; *āliṅganam dā*, to embrace; *jhampam dā*, to give a spring, to jump; *anuyātrām dā*, to accompany; *talam* or *talān dā*, to slap with the palms of the hands, to shake hands; *tala-prahāram dā*, to strike with the palm &c.; *tālam dā*, to beat time with the hands; *saṅketakam dā*, to make an appointment with any one; *prayogam dā*, to give a dramatic representation; *vṛitim dā*, to inclose or fence in; *darśanam* or *dṛishṭim dā*, to show one's self, become visible, appear; *dṛishṭim* or *dṛiśam* or *akshi* or *ćakshur dā* (with loc.), to fix the eyes on, look at; *nigaḍāni dā*, to put on fetters; *pāvakam dā*, to set on fire; *śāram dā*, to move a chess-man; *argalam dā*, to draw a bolt, to bar; *padam dā*, to direct the steps; *karṇam dā*, to give ear, listen; *mano dā*, to direct the mind to anything, think upon. In some passages of the Veda the base *dad* (A. *dadate*) yields senses equivalent to 'to receive,' 'carry,' 'convey,' 'bear,' 'hold,' 'keep,' 'preserve,' to which some refer the part. *datta*, preserved; [cf. 5. *dā*.] Caus. P. *dāpayati, -yitum, adīdapat*, to cause to give or to be given, to cause to bestow, present, &c. (with two acc.); to cause to be offered; to oblige to pay, make pay; to force to restore or return, to make surrender or deliver; to procure; to cause to do or perform or accomplish; to cause to put or apply, cause to be put on; to cause to speak or utter: Desid. P. A. *ditsati, -te*, (Ved.) *didāsati*, to wish to give &c., to be ready to bestow &c.: Intens. *dediyate, dādāti;* [cf. rts. *dās, rā, lā:* Zend *dā*, 'to give;' *dā-tar, dā-ta*, 'giver;' *dā-na, dā-thra*, 'present:' Gr. δίδωμι = *dadāmi*, δο-τήρ, δω-τήρ, δῶ-τι-ς, δό-τι-ς, δῶ-ρο-ν, δάνος, δαπάνη from the Caus. *dāpayati:* Lat. *dă-re, dă-tor, dō-s, dō-nu-m:* Slav. *da-mĭ* = *dad-mi;* *da-rŭ*, 'present;' *da-nĭ*, 'tax:' Lith. *dů-mi* = *dad-mi, dů-ti-s, dů-ni-s*, 'a gift:' Hib. *daighim* or *dailim* fr. *daidim*, 'I give:' Cambro-Brit. *dodi*, 'to give:' Angl. Sax. *tidhe, tidhian*.]

2. *dā, ās*, m., Ved. a giver; (at the end of comp.) giving, granting; [cf. *an-aśva-dā, aśva-dā, āyur-dā*, &c.]

Dāka, as, m. a giver, donor, one who makes presents, especially to Brāhmans; the institutor of a sacrifice who employs and pays the officiating priests.

1. *dāta*, Ved., said by some to = *datta*, 'given,' in *trā-dāta*, q. v.; but the form *dāta* according to native authorities can only belong to 3. *dā* or 7. *dā*.

Dātavya, as, ā, am, to be given or bestowed; to be paid, payable; to be restored or returned; to be communicated or taught; to be given in marriage; to be placed upon or applied.

1. *dāti, is*, f. giving. See *dāti-vāra* under 2. *dāti*, p. 408, col. 1.

Dātu-kāma, as, ā, am (fr. *dātum* inf. of 1. *dā* + *kāma*), wishing to bestow, desirous of giving.

1. *dātṛi, tā, trī, tṛi*, giving, bestowing, imparting, communicating, liberal; a giver, donor, imparter, lender, creditor, payer; teacher; [cf. *kanyā-d°, brahma-d°, ṛiṇa-d°;* Gr. δωτήρ, δοτήρ; Lat. *dator*.] — *Dātṛi-tā*, f. or *dātṛi-tva, am*, n. the state of being a giver, liberality. — *Dātṛi-nirūpaṇa, am*, n., N. of a chapter of the Purāṇa-sarva-sva. — *Dātṛi-pura, am*, n., N. of a town.

Dātva, as, m. a giver, donor; (*am*), n. a sacrificial ceremony; the performance of a sacrifice.

Dāda, as, m. (fr. base *dad*), a gift, donation, oblation, giving. — *Dāda-da, as*, m. a donor, giver of a gift.

Dādin, ī, inī, i, giving, a giver.

1. *dāna, as*, m., Ved. a giver, giving; an offering, (according to Sāy. = *datta* or *deya-bhūta*, but thought by modern scholars to be the epithet of a horse); (*am*), n. giving, presenting; giving in marriage (e. g. *kanyā-d°*, q. v.); giving up, sacrificing (e. g. *prāṇa-d°*, q. v.); delivering, distributing; communicating, imparting, teaching, giving instruction (e. g. *brahma-d°*, q. v.); a gift, present, donation (e. g. *dānam dā*, to offer a gift; cf. Lat. *donum*); special gift, oblation (e. g. *udaka-d°*, q. v.); adding, addition; liberality; bribery (one of the four means by which a king overpowers his enemies; cf. *upāya*); the fragrant fluid that flows from the temples of an elephant in rut (more probably connected with rt. 3. *dā;* see 2. *dāna*, p. 408, col. 1); a kind of honey, (perhaps for *dāla*.) — *Dāna-kalpa-taru, us*, m., N. of a work mentioned in the Saṃskāra-tattva by Raghunandana. — *Dāna-kāma, as, ā, am*, Ved. fond of giving, liberal. — *Dāna-kulyā*, f. the flow of fluid from an elephant's temples. — *Dāna-kusumāñjali* (°*ma-añ*°), N. of a poem. — *Dāna-kaumudī*, f., N. of the second part of the Kriyā-kaumudī. — *Dāna-ćyuta, as*, m., N. of a man. — *Dāna-tas*, ind. through gifts, by liberality. — *Dāna-darpaṇa*, N. of a work mentioned in the Saṃskāra-tattva. — *Dāna-dharma, as*, m. alms-giving, charitable acts, charity; the rules or practice of alms-giving. — *Dānadharma-vidhi, is*, m. 'the rules for alms-giving &c.,' N. of a chapter of the Skanda-Purāṇa. — *Dāna-pati, is*, m. 'a master of liberality,' an exceedingly liberal or munificent man; an epithet of A-krūra, who was kinsman of Kṛishṇa; N. of a Daitya. — *Dāna-pattra, am*, n. a deed of gift or conveyance. — *Dāna-paddhati, is*, f., N. of a work on the sixteen chief oblations. — *Dāna-pātra, am*, n. 'an object of charity, one who deserves a gift,' N. of a chapter of the Purāṇa-sarva-sva. — *Dāna-pratibhāvya, am*, n. security for payment of a debt &c. — *Dāna-bhinna, as, ā, am*, divided or made hostile by bribes. — *Dāna-yogya, as, ā, am*, worthy of a gift, meriting a donation. — *Dāna-vajra, as*, &c., 'whose thunderbolt is liberality,' an epithet of the Vaiśyas or men of the third tribe. — *Dāna-vat, ān, atī, at*, having gifts, presenting gifts, liberal. — *Dāna-vidhi, is*, m., N. of a chapter of the Skanda-Purāṇa. — *Dāna-vīra, as*, m. 'a hero in liberality,' an exceedingly liberal man. — *Dāna-vyatyāsa, as*, m. 'perversion of gifts,' gift under error, giving to the wrong person. — *Dāna-vrata, as, ā, am*, devoted to liberality or benevolence; (*ās*), m. pl. the inhabitants of Śāka-dvīpa. — *Dāna-śīla, as, ā, am*, liberally disposed, liberal, generous, charitable, munificent; (*as*), m., N. of one of the translators of the Lalita-vistara in Tibetian. — *Dāna-śūra, as*, m. 'a hero in liberality,' N. of a Bodhi-sattva (= Śākya-muni in a former birth; cf. *dāna-vīra*). — *Dāna-śauṇḍa, as, ī, am*, 'intoxicated with giving,' exceedingly liberal. — *Dāna-sāgara, as*, m. 'the ocean of gifts,' N. of a work by Malamāsa mentioned in the Saṃskāra-tattva by Raghu-nandana. — *Dāna-stuti, is*, f. 'praise of liberality,' N. of a kind of hymn. — *Dāna-hīna, as, ā, am*, deprived of gifts. — *Dāna-hemādri* (°*ma-ad*°), N. of a work on oblations written under the patronage of Hemādri. — *Dānādhikāra* (°*na-adh*°), *as*, m., N. of a short Buddhist work on alms-giving.

Dānaka, am, n. a mean, paltry, or miserable gift.

Dānika, (at the end of comp.) relating or referring to a gift, liberality, giving instruction, &c. (e. g. *adhyayana-d°*, consisting in the giving of instruction or in reading; cf. *vara-d°* and *udaka-d°*).

Dānin, ī, inī, i, giving, liberal, benevolent; having gifts; [cf. *agra-d°*.]

Dānīya, as, ā, am, due, bestowable, worthy or fit to be given; receiving gifts or oblations; (*am*), n. a thing to be given, gift, donation.

1. *dānu, us, us, u*, Ved. liberal; a donor, giver; prosperity, contentment; air, wind.

Dāpana, am, n. (fr. the Caus.), forcing or obliging to give or pay, causing to restore.

Dāpanīya, as, ā, am, to be made to give or pay, liable to be amerced, subject to the payment of a fine (with acc. of the sum paid); to be caused to be given.

Dāpayitavya, as, ā, am, to be forced or obliged to give or pay.

Dāpayitvā, ind. having caused or compelled to give or pay, having fined.

1. *dāpita, as, ā, am*, caused to be given, condemned to pay, fined; adjudged, to be paid by way of fine; assigned, awarded, entitled to receive a fine, any one to whom a fine is to be paid.

Dāpya, as, ā, am, = *dāpanīya* above.

1. *dāman, ā*, m. (for 2. and 3. *dāman* see p. 408, col. 2), Ved. a giver, donor; (*a*), n. giving, a gift; [cf. *a-d°* and *su-d°*.] — 1. *dāman-vat, ān, atī, at*, furnished with gifts; [cf. 2. *dāman-vat* under 3. *dāman*, p. 408, col. 2.]

1. *dāya, as, ā, am* [cf. 2. *dāya*, p. 408, col. 2], giving, presenting [cf. *śata-d°*]; (*as*), m. a gift, present, donation; a special gift, a nuptial present, that which a bride and bridegroom receive on their marriage; alms to a student at his initiation &c.; delivering, delivery, handing over; (for other meanings given by some under 1. *dāya* see 2. *dāya*, p. 408, col. 2.)

1. *dāyaka, as, ikā, am*, giving, bestowing, presenting, granting; effecting; a giver, donor (e. g. *visha-d°*, *uttara-d°*, *manoratha-d°*, *kānti-d°*,

jīva-d°, q. v.); placing upon, arranging. — Dāyaka-tā, f. the state of a giver, giving.

Dāyita, as, ā, am, probably a wrong reading for dāpita, q. v.

1. dāyitṛi, incorrect form for 1. dātṛi, p. 407, col. 2.

Dāyin, ī, inī, i, (at the end of comp.) giving, presenting, granting, paying, owing; communicating; causing, effecting; [cf. a-d°, udaka-d°, ṛishabha-d°.]

1. dāru, us, us, u (for 2. dāru see p. 410, col. 1), liberal, munificent, giving, communicating, compassionate; a giver, donor; an artist (in this sense perhaps to be referred to rt. dṛī).

Dāvan, Ved., occurring only in dat. dāvane, for the giving, in order to give or present; in order to receive; (ā, ā, a), giving, granting, (usually at the end of comp.; cf. aśva-d° and śata-d°.)

दा 3. dā, cl. 2. 4. P. dāti, dyati, dātum, to cut, divide; [according to native authorities the proper form of this rt. is do, q. v.; cf. rts. dāy, dal: Gr. δαί-ο-μαι, δαί(τ)-ς, δαιτύ-ς, δαί-τη, δαι-τρό-ς, δαί-νυ-μι, δαί-νυ-μαι, δαι-τυ-μών, δαΐζω, δατέ-ο-μαι, δα-σ-μό-ς, δάπτω (Caus.), δεῖπνον; Lat. daps: Cambro-Brit. de, 'to part;' dead, 'a parting.']

2. dāta, as, ā, am, cut, divided; reaped; (see Pāṇ. VIII. 4, 46.)

2. dāti, is, f. cutting, destroying; distribution. — Dāti-vāra, as, ā, am, Ved. (Sāy.) splitting the clouds or yielding water or giving strength or giving riches, (as if fr. 1. dā; see 1. dāti, p. 407, col. 2.)

Dātu, u, n., Ved. a part, division, allotted portion or task; (at the end of an adj. comp. after a numeral = fold, e. g. sahasra-dātu, thousand-fold.)

2. dātṛi, tā, trī, tṛi (for 1. dātṛi see p. 407, col. 2), Ved. cutting off, mowing; cropping (grass); a cutter.

Dātra, am, n., Ved. anything allotted or fallen to one's share, share, possession; an instrument for cutting or chopping wood &c., a sort of sickle or large knife, a bill-hook or hatchet with a curved point, commonly called a Dā.

2. dāna, as, m. (for 1. dāna see p. 407, col. 2), Ved. distribution (especially of food); a meal; a sacrificial meal; distributing, communicating, liberality; part, share, possession; a distributer; (am), n. cutting off, dividing; pasture; the fluid flowing from an elephant's temples when in rut; [cf. 1. dāna.] — Dānāpnas (°na-ap°), ās, ās, as, Ved. having abundant shares (or gifts, fr. 1. dāna). — Dānaukas (°na-ok°), ās, m., Ved. delighting in the sacrificial meal; (Sāy.) 'the abode of liberality, munificent,' epithet of Indra, (as if fr. 1. dāna.)

Dānava, as, ī, m. f. a class of demons, a giant, a Titan; (according to a later conception the Dānavas, who are implacable enemies of the Devas, are children of Danu and Kaśyapa, see danu, p. 401; the Daityas and Dānavas are often identified, and both of them are called Asuras); (as, ī, am), belonging to the Dānavas, peculiar to the Dānavas, &c. — Dānava-guru, us, m. 'the preceptor of the Dānavas,' N. of the regent of the planet Venus. — Dānava-pati, is, m. the king of the Dānavas. — Dānava-pūjita, as, ā, am, worshipped by the Dānavas; (as), m. the regent of the planet Venus. — Dānava-priyā, f. the betel plant. — Dānava-sūdana, as, ā, am, destroying the Dānavas. — Dānavāri (°va-ari), is, m. an enemy of the Dānavas; an epithet of Indra; of Śiva; (ayas), m. pl. the gods. — Dānavendra (°va-in°), as, m. the chief of the Dānavas.

Dānaveya, as, m. a Dānava or demon.

2. dānu, us, us, u (for 1. see p. 407, col. 3), valiant; a victor, conqueror, destroyer; (us), m. a class of demons; (u), n. a fluid, a drop, dew; [cf. ārdra-d°, jīra-d°.] — Dānu-citra, as, ā, am, Ved. shining with dew, brilliant with moisture; (Sāy.) wonderfully destructive, wonderfully liberal, marvellous by gifts, (as if fr. 1. dā) — Dānu-da, as, ā, am, Ved. giving drops, trickling. — Dānunas-pati, m. du. (fr. the gen. sing. of 2. dānu), Ved. 'the lords of dew,' epithet of Mitra-varuṇa and of the Aśvins; (Sāy.) lords of munificence, (as if fr. 1. dā.) — Dānu-pinva, as, &c., Ved. swelling with drops. — Dānu-mat, ān, atī, at, Ved. having many oblations; liquid, fluid, trickling; (Sāy.) malignant, injurious; having gifts, liberal, suited to a giver, (as if fr. 1. dā.)

2. dāman, ā, ā, m. f. (for 1. dāman see p. 407, col. 3; for 3. dāman see below), an allotment, share.

2. dāya, as, m. [cf. 1. dāya, p. 407, col. 3], share, portion, separate property, inheritance, patrimony (e. g. dāyād upāgata, fallen to one's share by inheritance); a part (in śata-d°, q. v.); distributing, dividing, breaking; loss, destruction; irony; place, site, (some of the meanings here given as connected with rt. 3. dā may perhaps be referred to rt. 1. dā; cf. 1. dāya.) — Dāya-kāla, as, m. the time of dividing an inheritance. — Dāya-krama-saṅgraha, as, m., N. of a work on the law of inheritance. — Dāya-tattva, am, n., N. of a part of the Smṛiti-tattva. — Dāyatattva-kṛit, t, m., N. of an author mentioned in the Mitrodaya by Mitra-miśra. — Dāya-bandhu, us, m. 'a friend or partner in the inheritance,' a brother. — Dāya-bhāga, as, m. partition or portioning of inheritance, division of property among heirs, apportioning, inheritance; N. of a work on the law of inheritance. — Dāyabhāga-ṭīkā, f., N. of a commentary on the Dāya-bhāga by Kṛishṇa. — Dāyabhāga-tattva, am, n., N. of a work by Raghu-nandana. — Dāya-vibhāga, as, m. portioning of inheritance, division of property amongst heirs, portion. — Dāyāda (°ya-āda), as, m. 'the receiver of a portion or heritage,' an heir, claimant, candidate, pretender (with gen. or loc. of thing); a son, a kinsman near or remote, a distant descendant; (ā, ī), f. an heiress, daughter. — Dāyāda-vat, ān, atī, at, having an heir. — Dāyādya, am, n. inheritance. — Dāyādya-tā, f. the state of being an inheritor or near relation, near relationship, affinity. — Dāyāpavartana (°ya-ap°), am, n. forfeiture of property, privation. — Dāyārha (°ya-ar°), as, ā, am, claimable or claiming inheritance.

2. dāyaka, as, m. a heir, inheritor, kinsman.

Dāyādava, as, m. an inheritor, heir, kinsman (?).

1. dita, as, ā, am, cut, torn, divided.

1. dina, as, ā, am (for 2. dina see p. 412, col. 3), cut, split, destroyed.

दा 4. dā, cl. 4. P. dyati, dātum, to bind; (this root does not occur separately, and is not given in the Dhātu-pāṭha); [cf. Gr. δέ-ω, δί-δη-μι, δέ-σι-ς, δε-τή, δε-σ-μό-ς, διά-δη-μα; Angl. Sax. ti-an, 'to tie.']

Dāma (at the end of comp.) = 3. dāman below; [cf. ud-d° and srag-d°.]

3. dāman, a, n. (said to be also ā, f.), a string, cord, thread, rope, fetter, fillet; a girdle; a chaplet, wreath or garland for the forehead; a large bandage; a particular constellation. The word dāman may be used at the end of an adj. comp., e. g. uru-dāman, having a large garland; and according to Pāṇini IV. 1, 27, when a numeral precedes, the fem. must end in ī, e. g. dvi-dāmnī, having two cords: it also occurs at the end of proper names, e. g. āśā-d°, q. v.; [cf. Gr. κρή-δεμνον.] — Dāma-kaṇṭha, as, ā or ī, am, having a rope round the neck; (as), m., N. of a man; (ās), m. pl. the descendants of this man. — Dāma-granthi, is, m. a name assumed by Nakula; [cf. granthika.] — Dāma-candra, as, m., N. of a man. — Dāma-jāla-śrī, is, m., N. of a prince (occurring only on coins). — 2. dāman-vat, ān, atī, at (for 1. see p. 407, col. 3), furnished with cords &c. — Dāma-siṅha, as, m., N. of a prince. — Dāmāñcana (°ma-añ°), am, n. a foot-rope for horses &c.; (also dāmāñcala, am, n.) — Dāmādy-upākhyāna (°ma-ād°), am, n., N. of the fourteenth chapter of the Vāsishṭha-rāmāyaṇa, commonly called Yoga-vāsishṭha. — Dāmodara (°ma-ud°), as, m., N. of Kṛishṇa or Vishṇu ('having a cord round the belly,' Yaśodā his foster-mother having in vain passed a rope round his body, whilst a child, to keep him in confinement); N. of the twelfth month; of the ninth Arhat of the past Ut-sarpiṇī; of two kings of Kaśmīra; of a poet in the Bhoja-prabandha by Ballāla; of the editor of the drama called Mahā-nāṭaka; of the author of a medical work; of the father of Malhaṇa and of several other men; of a river. — Dāmodara-gupta, as, m., N. of a poet. — Dāmodara-datta, as, m., N. of the father of Padma-nātha-datta. — Dāmodara-deva, as, m., N. of a poet. — Dāmodara-paddhati, is, f., N. of an astronomical work. — Dāmodarāraṇya (°ra-ar°), am, n. 'Kṛishṇa's wood,' N. of a forest. — Dāmoshṇīsha (°ma-ush°), as, m., N. of an old sage; (also read dāmoshṇiva and dāmoshṇīśa.) — Dāmoshṇīshi, is, m. a patronymic from Dāmoshṇīsha. — Dāmoshṇīshya, as, m. a patronymic from Dāmoshṇīshi.

Dāmanī, f. [cf. dāmana, p. 409, col. 3], a multitude of ropes or strings for tying cattle (especially calves).

Dāmanīka, as, ā, am, at the end of an adj. comp. = dāmanī above.

Dāmā, f. a string, cord, &c., = 3. dāman, col. 2.

2. dita, as, ā, am, bound; [cf. saṃ-dita.]

दा 5. dā, cl. 1. A. dayate, dātum, to protect, defend, guard; (according to native authorities the proper form of this rt. is de, q. v.)

Datta, as, ā, am, protected, defended.

6. dā, ās, f. protection, defence.

दा 7. dā, cl. 1. P. dāyati, dātum, to clean, purify; (according to native authorities the proper form of this rt. is dai, q. v.)

8. dā, ās, f. cleansing, purifying.

3. dāta, as, ā, am [cf. ava-dāta], cleansed, cleaned, washed, purified; (see Pāṇ. VII. 4, 46.)

3. dāna, am, n. purification; [cf. 1. ava-dāna.]

दाक dāka. See under. rt. 1. dā.

दाक्ष dāksha, as, ī, am (fr. daksha), relating to Daksha; relating to Dākshi; (as), m. or (am), n. the south; dākshasyāyanam (°ya-ay°) = dakshiṇāyanam, the progress of the sun towards the south; the winter solstice; the sacrifice performed at this time; (ās), m. pl., N. of the disciples of a particular school.

Dākshaka, as, &c., inhabited by the Dākshis; (am), n. a multitude of the descendants of Daksha.

Dākshāyaṇa, as, ī, am, coming from the Daksha family, of or relating to Daksha; (as), m. a son or distant descendant of Daksha; a particular kind of sacrifice [cf. dākshāyaṇa-yajña]; (ī), f., N. of any of the daughters of Daksha; of Aditi; of Diti; of Kadrū; of Vi-natā; of the nymph and asterism Rohiṇī; of Su-rasā, mother of the Nāgas; of Jayā and Vi-jayā; of Svadhā; of Durgā, wife of Śiva; of the wife of Dharma, mentioned in the Vāmana-Purāṇa; N. of the plant Croton Polyandrum, = dantī; (nyas), f. pl. the twenty-seven lunar mansions considered mythologically as the daughters of Daksha and wives of the Moon; (am), n. the posterity of Daksha; gold or a gold ornament (as an ear-ring &c.); = dākshasyāyanam, the winter solstice; the sacrifice performed at this time. — Dākshāyaṇa-bhakta, am, n. the district inhabited by the Dākshas. — Dākshāyaṇa-yajña, as, m., N. of a kind of sacrifice said to be a modification of the Darśapaurṇamāsa (extending through fifteen instead of thirty years). — Dākshāyaṇayajñika, as, ā, am, or dākshāyaṇayajñin, ī, inī, i, belonging to the Dākshāyaṇa sacrifice. — Dākshāyaṇī-pa, as, or dākshāyaṇī-pati, is, m. 'husband of Dākshāyaṇī,' epithet of the Moon; of Śiva. — Dākshāyaṇī-ramaṇa, as, m. 'delighting in Dākshāyaṇī,' epithet of the Moon. — Dākshāyaṇy-agni-praveśa, as, m., N. of the tenth chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa.

Dākshāyaṇin, ī, inī, i, having gold, wearing golden ornaments; (ī), m. a Brāhman student wearing golden ear-rings.

Dākshāyaṇya, as, m. the son of the Dākshāyaṇī Aditi, the sun.

Dākshāyiṇī, f. wrong form for dākshāyaṇī above.

Dākshi, is, m. a son of Daksha; (ī), f. a daughter

of Daksha. — *Dākshi-kanthā*, f., N. of a village in the north of India in the country of the Vāhlikas or Balkh. — *Dākshikanthīya*, *as*, *ā*, *am*, produced or born in Dākshi-kanthā, relating to Dākshi-kanthā. — *Dākshi-karsha*, *as*, m., N. of a village. — *Dākshikārshuka*, *as*, *ī*, *am*, coming from or relating to Dākshi-karsha. — *Dākshi-kūla*, *am*, n., N. of a village. — *Dākshi-grāma*, *as*, m., N. of a village. — *Dākshigrāmīya*, *as*, *ā*, *am*, coming from or relating to Dākshi-grāma. — *Dākshi-nagara*, *am*, n., N. of a town. — *Dākshi-palada* and *dākshi-prastha*, *as*, m., N. of places. — *Dākshi-hrada*, *as*, m., N. of a lake. — *Dākshihradīya*, *as*, *ā*, *am*, relating to the above lake. — *Dākshī-putra*, *as*, m. 'the son of Dākshī,' Pāṇini.

Dāksheya, *as*, m. 'the son of Dākshī,' a metronymic of Pāṇini; (*ī*), f. 'the daughter of Dākshī (?).'

Dākshya, *am*, n. cleverness, dexterity, skill, ability, capability, fitness; probity, integrity.

दाक्षाय्य *dākshāyya*, *as*, m. a vulture; [cf. *dakshāyya*.]

दाक्षिण *dākshiṇa*, *as*, *ī*, *am* (fr. *dakshiṇā*), belonging or relating to a sacrificial gift or to a gift in general; relating or belonging to the south; (*am*), n. a collection of sacrificial gifts; (*āni*), n. pl., N. of a Kāṇḍa in the Taittirīya-saṃhitā. — *Dākshiṇaśāla*, *as*, &c. (fr. *dakshiṇa* + *śālā*), relating to a hall or room situated to the south.

Dākshiṇātya, *as*, *ā*, *am* (fr. *dakshiṇā*, ind.), southerly, southern, belonging to or produced in the south; belonging to or living in the Dekhan, situated in the Dekhan; *dākshiṇātyā bhāshā*, the language spoken in the south; (*as*), m., N. of a preceptor mentioned in the Ānanda-laharī; the cocoa-nut; (*as*, *am*), m. or n. (?), the south; (*ās*), m. pl. the inhabitants of the Dekhan; N. of several preceptors mentioned in the Kāma-sūtra by Vātsyāyana.

Dākshiṇika, *as*, *ī*, *am* (fr. *dakshiṇā*), connected with a sacrificial gift.

Dākshiṇīya = *dakshiṇīya*.

1. *dākshiṇya*, *as*, &c. (fr. *dakshiṇā*), belonging or relating to a sacrificial gift; meriting a sacrificial gift or reward.

2. *dākshiṇya*, *am*, n. (fr. *dakshiṇa*), civility, courtesy, politeness, conciliatory conduct, propitiation, kindness, obsequiousness, concord, harmony, agreement; honesty, sincerity, candour; cleverness, talent; (probably) the ritual of the right-hand Śāktas (?); N. of a Tantra.

दागव्यायनि *dāgavyāyani*, a patronymic from Dagu.

दाडक *dāḍaka*, *as*, m. a tooth, tusk; [cf. *dāḍhā*.]

दाडिम *dāḍima*, *as*, *ī*, *am*, m. f. n. (said to be fr. rt. *dal*), the pomegranate tree, (according to some the m. f. applies to the tree, and the n. to the fruit); small cardamoms; (*as*, *ī*, *am*), being on the pomegranate tree. — *Dāḍima-pattraka*, *as*, m. or *dāḍima-pushpa* or *dāḍima-pushpaka*, *as*, m. the plant Soymida Febrifuga or Amoora Rohitaka (= *rohitaka*). — *Dāḍima-priya*, *as*, m. 'fond of pomegranates,' a parrot. — *Dāḍima-bhakshaṇa*, *as*, m. 'eating pomegranates,' a parrot. — *Dāḍimī-vat*, *ān*, *atī*, *at*, planted with pomegranate trees. — *Dāḍimī-sāra*, *as*, m. = *dāḍima*, the pomegranate tree.

Dāḍimba, *as*, m. = *dāḍima*, the pomegranate tree.

दाडी *dāḍī*, f. a kind of plant and its fruit; [cf. *doḍī* and *dāli*.]

दाढा *dāḍhā*, f. = *daṃshṭrā*, a large tooth, tusk; wish, desire; a number, multitude.

Dāḍhikā, f. = *daṃshṭrikā*, the beard, the whiskers; (Manu VIII. 283.)

दाण्ड *dāṇḍa*, *as*, *ī*, *am*, relating to a stick or staff, relating to punishment, &c.; (*ā*), f. a particular game with sticks. — *Dāṇḍagrāhika*, *as*, m. a patronymic from Daṇḍa-graha. — *Dāṇḍapātā*, f. (fr. *daṇḍa-pāta*), scil. *tithi*, a particular festival, the day of full moon in the month Phālguna, on which sticks are thrown; [cf. *tailampātā* and *śyainampātā*.] — *Dāṇḍapāyana*, *as*, m. a patronymic from Daṇḍa-pa. — *Dāṇḍamāthika*, *as*, *ī*, *am* (fr. *daṇḍa-mātha*), churning with a straight stick or staff. — *Dāṇḍājinika*, *as*, *ī*, *am* (fr. *daṇḍājina*), carrying a staff and hide as mere outward signs of religion; (*as*), m. a cheat, rogue, an hypocrite.

Dāṇḍaki, *is*, m. a patronymic from Daṇḍaka; (*ayas*), m. pl., N. of a race belonging to the Tri-gartas.

Dāṇḍakīya, *as*, m. a prince of the Dāṇḍakis.

Dāṇḍāyana, *as*, m. a patronymic from Daṇḍa (?). — *Dāṇḍāyanasthalaka*, *as*, *ī*, *am*, relating to or coming from Dāṇḍāyana-sthalī. — *Dāṇḍāyanasthalī*, f., N. of a village.

Dāṇḍika, *as*, *ī*, *am*, inflicting punishment, punishing; (*as*), m. a chastiser, punisher.

Dāṇḍikya, *am*, n. punishing, the state of being a punisher (?).

Dāṇḍin, *inas*, m. pl., N. of the disciples of the school of Daṇḍa.

Dāṇḍināyana, *as*, m. a patronymic from Daṇḍin.

दाल *dāla*, *ās*, m. pl., N. of a school of the Atharva-veda.

दातृ *dātṛi*. See p. 407, col. 2; p. 408, col. 1.

दात्तामित्रीय *dāttāmitrīya*, *as*, *ā*, *am*, relating to or coming from Dattāmitra or Dattāmitrā.

Dātteya, *as*, m. a metronymic from Dattā, q. v.

दात्यूह *dātyūha*, *as*, m. a gallinule; the Cātaka, a sort of cuckoo, Cuculus Melanoleucus; a cloud (the water of which the Cātaka is said to drink).

Dātyūhaka, *as*, m. a familiar diminutive of *dātyūha*, a little gallinule.

Dātyauha, *as*, m. (according to Pāṇ. VII. 3, 1, fr. *ditya-vāh*), a gallinule; (*as*, *ī*, *am*), relating to or produced in the vehicle of a demon (?).

दाद *dāda*, *dādin*, &c. See p. 407, col. 2.

दादाभाइ *dādābhāi*, N. of the author of the Kiraṇāvalī (a commentary on the Indian astronomical work Sūrya-siddhānta).

दाधिक *dādhika*, *as*, *ī*, *am* (fr. *dadhi*), made of or from Dadhi or coagulated milk; mixed with it, sprinkled with it; carrying about or selling coagulated milk; eating anything with coagulated milk; (*am*), n. a kind of broth or gruel made of coagulated milk mixed with other substances.

Dādhikra, *as*, *ī*, *am*, Ved. relating to Dadhi-krā.

दाधित्थ *dādhittha*, *as*, *ī*, *am* (fr. *dadhittha*), coming from or belonging to the Feronia Elephantum; (*am*), n. the resin of this tree.

दाधीच *dādhīća*, *as*, m. (fr. *dadhyañć*), Ved. a patronymic of Cyavana.

दाधृवि *dādhṛivi*, *is*, *is*, *i* (fr. rt. *dhṛi*), Ved. holding, bearing.

दाधृषि *dādhṛishi*, *is*, *is*, *i* (fr. the Intens. of rt. *dhṛish*), Ved. courageous, bold; overbearing, overpowering.

दान् *dān*, cl. 1. P. A. or cl. 10. P. *dānayati*, &c., to cut off: Desid. P. A. *dīdāṃsati*, *-te*, to straighten, make straight; to be straight; (this verb is by some regarded as a nominal fr. 2. *dāna*; cf. 2. *dan*.)

दान *dāna*, &c. See under rts. 1. and 3. *dā*.

दानव *dānava*. See ~~*dānu*~~. *dānu*

दान्त 1. *dānta*, *as*, *ā*, *am* (fr. rt. 1. *dam*), tamed, broken in, subdued, daunted, bridled, restrained; tame, mild; patient of privations or austerity, &c.; resigned; liberal (fr. rt. 1. *dā*?); (*as*), m. a tamed ox or steer; a donor, giver (fr. rt. 1. *dā*); N. of a plant, = *damanaka*, = *vaḍa*, = *vaṭa*, Ficus Indica; N. of a son of Bhīma, king of Vidarbha; (*ās*), m. pl., N. of a school of the Atharva-veda; (*ā*), f., N. of an Apsaras.

Dānti, *is*, f. self-restraint; the patient endurance of religious austerities or privations; subjection, humiliation.

Dāntvā, ind. having subdued, tamed, &c.

दान्त 2. *dānta*, *as*, *ī*, *am* (fr. *danta*), dental, made of ivory; 'completed by Danta (?),' epithet of a well situated on the northern or southern bank of the river Vipāśā; (see Pāṇ. IV. 2, 74, Schol.)

Dāntika, *as*, *ī*, *am*, made of ivory.

दाभी *dābhī*, f. (fr. rt. *dabh*?), Ved. hurting, injuring (?).

Dābhya, *as*, *ā*, *am*, to be disturbed or obstructed; to be governed or ruled.

दामचरित *dāma-ćarita* or *śrī-dāma-ćarita* or *-ćaritra*, *am*, n. 'the adventures of Śrī-dāman' (or Śrī-dāma?), N. of a drama in five acts.

दामन *dāmana*, *as*, *ī*, *am* (fr. *damana*), relating to the Dona or Artemisia flower. — *Dāmana-parvan*, *a*, n. the fourteenth of the light half of the month Caitra, a festival on which Artemisia flowers are gathered.

Dāmani, *is*, m. a patronymic from Damana; (*ayas*), m. pl., N. of a warrior-tribe.

Dāmanīya, *as*, m. (fr. *dāmani*), a prince of the Dāmanis.

दामलिप्त *dāmalipta*, *am*, n., N. of a town or country, the modern district of Tumlook, = *tāmalipta*; [cf. *tāmralipta*.]

दामोद *dāmoda*, *ās*, m. pl., N. of a school of the Atharva-veda.

दाम्पत्य *dāmpatya*, *am*, n. (fr. *dam-pati*), matrimony, the marriage-state, the matrimonial or conjugal relation.

दाम्भिक *dāmbhika*, *as*, *ī*, *am* (fr. *dambha*, q. v.), deceitful, hypocritical; proud, imperious, ostentatious; sanctimonious; (*as*), m. a cheat; a hypocrite; a kind of crane, Ardea Nivea.

दाय् *dāy* (a form of rt. 1. *dā*, given by some grammarians; cf. *ā-dāyamāna* under 1. *ā-dā*), cl. 1. A. *dāyate*, &c., to give.

दाय *dāya*. See under rts. 1. *dā* at p. 407, col. 3, and 3. *dā* at p. 408, col. 2.

दार *dāra*, *as*, m. (fr. rt. *dṛī*), a rent, cleft, gap, hole; a ploughed field; a wife, (usually occurring in the m. pl. *ās* or in comp.: an exceptional form *dārā*, f. sing., occurs in one or two passages; and in Pañćatantra I. 450, the neut. pl. *dārāṇi*); *dārān kṛi*, to take a wife, marry; [cf. *kṛita-d°*.] — *Dāra-karman*, *a*, n. or *dāra-kriyā*, f. taking a wife, marrying, marriage; [cf. *dāra-parigraha*.] — *Dāra-gava*, *am*, n. wife and cows. — *Dāra-grahaṇa*, *am*, n. 'taking a wife,' marriage. — *Dāra-parigraha*, *as*, m. 'taking a wife,' marriage. — *Dāraparigrahin*, *ī*, *iṇī*, *i*, 'taking a wife,' marrying. — *Dāra-lakshaṇa*, *am*, n. a characteristic sign or decisive mark of wife-hood. — *Dāra-saṅgraha*, *as*, m. 'taking a wife,' marrying, marriage. — *Dārānukramaṇa* (°*ra-an*°), *am*, n., N. of a chapter of the Purāṇa-sarva-sva. — *Dārādhīna* (°*ra-adh*°), *as*, *ā*, *am*, dependent on a wife, in the power of a wife. — *Dāropasaṅgraha* (°*ra-up*°), *as*, m. 'taking a wife,' marrying, marriage.

Dāraka, *as*, *ikā*, *am*, breaking, tearing, splitting; (*as*), m. a boy, son, child, infant; a young animal; a village hog; the charioteer of Kṛishṇa; (*ikā*), f. a rent, cleft, gap, chap; a daughter; a harlot; (*au*), m. du. a boy and a girl. — *Dārakāćārya* (°*ka-āć*°), *as*, m. 'a preceptor of boys,' a schoolmaster. — *Dārikā-dāna*, *am*, n. the gift of a daughter in marriage.

Dāraṇa, *as*, *ī*, *am*, tearing, splitting, tearing asunder; (*ī*), f. an epithet of Durgā; (*am*), n. the act of tearing, rending, dividing; opening, bursting,

flying open; a means of opening: the clearing-nut plant, Strychnos Potatorum; [cf. *kataka.*]

Dārava, as, ī, am (fr. 2. *dāru* below), wooden, made of wood, coming from or relating to wood.

Dāri, is, is, i, tearing, causing to burst, splitting [cf. *reṇu-d°*]; (*is*), f. cutting, tearing, dividing.

Dārita, as, ā, am, torn, rent, divided.

Dārin, ī, iṇī, i, tearing, splitting; (*ī*), m. (fr. *dāra*), a husband; a polygamist.

Dārī, f. a cleft, gap; a chap.

2. *dāru, us, us* or *vī, u* (for 1. *dāru* see p. 408, col. 1), tearing, rending; a tearer, breaker, destroyer; (*us*), m., Ved. 'the destroyer of cities,' an epithet of Indra; (*us, u*), m. n. (usually n.), a piece of wood, wood, timber; a block; a lever; a bolt; (*u*), n. a sort of pine, Pinus Devadāru; ore, metal in its natural state; [cf. *taru, dru;* Zend *dāuru,* 'wood;' Gr. δόρυ, δούρατα for δόρϝατα, δορήϊος, δούρ-ειο-ς, δουράτ-εο-ς; Goth. *triu,* 'tree;' Old Sax. *trio,* 'timber;' Eng. *tree;* Slav. *drěvo,* 'tree;' Russ. *dérevo, drova;* Lith. *dervà;* Hib. *doireach,* 'woody.'] — *Dāru-kaććha, as, am,* m. n. (?), N. of a district. — *Dārukaććhaka,* relating to the above district. — *Dāru-kadalī,* f. a wild uneatable plantain (= *vana-kadalī*). — *Dāru-karṇin, ī,* m. 'having wooden ear-rings,' a N. of Bhavila. — *Dāru-gandhā,* f. a kind of perfume (commonly *ćīḍā*). — *Dāru-garbhā,* f. a wooden puppet, a doll. — *Dāru-ja, as, ā, am,* produced from wood, made of wood, wooden; (*as*), m. a kind of drum. — *Dāru-tīrtha, am,* n., N. of a Tīrtha. — *Dāru-niśā,* f. Curcuma Zanthorrhizon (= *dārvī*). — *Dāru-pattrī,* f. a plant, = *hiṅgu-pattrī.* — *Dāru-pātra, am,* n. a wooden vessel. — *Dāru-pītā,* f. a plant, = *dārvī.* — *Dāru-putrikā* or *dāru-putrī,* f. a wooden doll or puppet. — *Dāru-phala, as, am,* m. n. (?), Pistachio (tree and nut). — *Dāru-maya, as, ī, am,* wooden, made of wood (e. g. *dāru-mayī yoshā* or *strī* or *nārī,* 'a wooden woman,' a doll). — *Dāru-mukhyāhvayā* or *dāru-mukhyāhvā* (*°ya-āh°*), f. a lizard. — *Dāru-yantra, am,* n. a wooden puppet moved by strings. — *Dāru-varman, ā,* m., N. of a man. — *Dāru-vaha, as, ā, am,* bearing or carrying timber. — *Dāru-sitā,* f. cinnamon in sticks. — *Dāru-strī,* f. a wooden doll; [cf. *dāru-maya.*] — *Dāru-haridrā,* f. a species of Curcuma, = *dārvī.* — *Dāru-hastaka, as,* m. a wooden spoon or ladle. — *Dārv-āghāṭa, as,* m. or *dārv-āghāta, as,* m. the woodpecker. — *Dārv-āhāra, as,* m. a collector of wood.

Dāruka, as, m., N. of Krishṇa's charioteer, who was son of Satyaka; N. of an incarnation of Śiva; (*ā*), f. a wooden figure; a doll, puppet; (*am*), n. a sort of pine, Pinus Devadāru. — *Dārukā-vana, am,* n., N. of a wood containing a famous Liṅga. — *Dārukeśvara-tīrtha* (*°ka* or *°kā-īś°*), *am,* n., N. of a Tīrtha.

Dāruki, is, m., N. of Pra-dyumna's charioteer, who was son of Dāruka.

Dāruṇa, as, ā or rarely *ī, am* (perhaps not directly fr. rt. *dṛī,* but rather fr. 2. *dāru* above), hard, harsh (opposed to *mṛidu*), rough, sharp, severe (as speech); cruel, pitiless, heart-rending; terrible, terrific, frightful, dreadful, fearful, grievous; shocking, atrocious, dire; agonising, painful; intense, violent, severe, great; (*as, am*), m. n. harshness, severity, hard-heartedness, cruelty, horror, horribleness; (*as*), m., N. of the plant Plumbago Zeylanica (= *ćitraka*). *Dāruṇa* at the beginning of comp. or before a verb expresses excellence or superiority; [cf. *kāshṭha* and see *dāruṇādhyāpaka* below.] — *Dāruṇa-karman, a,* n. violent treatment (as of diseases). — *Dāruṇa-tā,* f. harshness, roughness, frightfulness, direness, severity, intensity. — *Dāruṇa-vapus, us, us, us,* of frightful shape. — *Dāruṇā-kṛiti* (*°ṇa-āk°*), *is, is, i,* of terrible or dreadful form. — *Dāruṇātman* (*°ṇa-āt°*), *ā, ā, a,* hard-hearted, cruel. — *Dāruṇādhyāpaka* (*°ṇa-adh°*), *as,* m. an energetic or indefatigable teacher; [cf. *dāruṇa* above.]

Dāruṇaka, am, n. 'harshness,' N. of a particular disease affecting the roots of the hair.

Dāruṇāya, Nom. A. *dāruṇāyate,* &c., to act harshly or cruelly, to be unmerciful.

Dāruṇya, am, n. harshness (as of a sound &c.); cruelty, dreadfulness, direness, severity, &c.

Dārva, as, ī, am, wooden, made of wood; (*ās*), m. pl., N. of a people to the north-east of Madhya-deśa, generally associated with the Abhi-sāras; (*ī*), f., N. of several plants, = *dāru-haridrā, dāru-niśā,* Curcuma Aromatica or Curcuma Xanthorrhiza; a particular species of collyrium extracted from an infusion of the Curcuma Xanthorrhiza; a species of pine, = *deva-dāru;* turmeric; a species of pot-herb, Go-jihvā. — *Dārvī-pattrikā,* f., N. of a plant, = *go-jihvā.* — *Dārvī-kvāthodbhava* (*°tha-ud°*), *am,* n. a particular kind of collyrium prepared from an infusion of Curcuma Aromatica or Curcuma Xanthorrhiza.

Dārvaka, as, ī, am, relating to or coming from Dārva.

Dārvikā, f. a sort of collyrium prepared from an infusion of Curcuma Aromatica; N. of a plant, = *go-jihvā.*

दारक *dāraka, dāraṇa,* &c. See p. 409, col. 3.

दारद *dārada, as, ī, am,* coming from the country of the Darads, (a various reading has *darada*); (*ās*), m. pl., N. of a people, (probably only a wrong form for *darada*); (*as*), m. a kind of poison brought from the above country; quicksilver; the ocean; (*as, am*), m. n. vermilion.

दारबलिभुज् *dāra-bali-bhuj,* incorrect form for *dvāra-bali-bhuj,* q. v.

दारित *dārita,* &c. See col. 1.

दारिद्र *dāridra, am,* n. (fr. *daridra*), poverty, indigence, (perhaps a wrong form for *dāridrya* below.)

Dāridrya, am, n. poverty, indigence.

दारु *dāru.* See col. 1. and p. 408, col. 1.

दारुण *dāruṇa.* See col. 1.

दारोदर *dārodara, as, ī, am* (fr. *darodara*), connected with gambling.

दार्घसत्त्र *dārghasattra, as, ī, am* (fr. *dīrgha-sattra*), connected with a long continued sacrifice, performing such a sacrifice.

दार्ढच्युत *dārḍhaćyuta, as,* m. (fr. *dṛiḍha-ćyuta*), a patronymic, (also read *dauryāćyuta*); (*am*), n., N. of a Sāman.

दार्ढ्य *dārḍhya, am,* n. (fr. *dṛiḍha*), hardness, fixedness, tightness, stability; strength, energy; confirmation, corroboration.

दार्तेय *dārteya, as, ī, am,* leathern, made of leather; (*as*), m. a patronymic from Dṛiti, q. v.

दार्दुर *dārdura, as, ī, am* (fr. *dardura*), relating to a cloud, frog, &c.; (*am*), n. a conch-shell or muscle, the valve of which opens to the right; lac; water.

Dārdurika, as, ā, am, belonging to a frog, &c.

दार्भ *dārbha, as, ī, am* (fr. *darbha*), made of Darbha grass.

Dārbhāyaṇa, as, m. a patronymic from Darbha; (see Pāṇ. IV. 1, 102.)

Dārbhi, is, m. a patronymic from Darbha; (see Pāṇ. IV. 1, 102.)

Dārbhya, as, m., Ved. a patronymic from Darbha, applied to Syāvāśva; [cf. *dālbhya.*]

दार्व *dārva.* See above.

दार्वट *dārvaṭa, am,* n. (fr. the Pers. دربار), a court or council-house; [cf. *darbhaṭa.*]

दार्वण्ड *dārvaṇḍa, as,* m. a peacock.

दार्वन् *dārvan, ā,* m., N. of a son of Uśī-nara; [cf. *darvā.*]

दार्वाघाट *dārv-āghāṭa.* See 2. *dāru,* col. 1.

दार्वीहौमिक *dārvīhaumika, as, ī, am* (fr. *darvī-homa*), relating to an oblation made with a ladle.

दार्श *dārśa, as, ī, am* (fr. *darśa*), relating to the new moon or the new moon sacrifice; (*as*), m., scil. *yajña,* the new moon sacrifice.

Dārśanika, as, ī, am (fr. *darśana*), seeing far; familiar with the Darśanas or philosophical systems.

Dārśapaurṇamāsika, as, ī, am (fr. *darśa-pūrṇa-māsa*), belonging to the Darśa-pūrṇa-māsa sacrifice.

Dārśika, as, ī, am, or *dārśya, as, ā, am,* relating to the new moon or the new moon sacrifice.

दार्षद *dārshada, as, ī, am* (fr. *dṛishad*), ground on a flat stone (as meal &c.); stony, of stone, mineral.

दार्षद्वत *dārshadvata, am,* n. (fr. *dṛishad-vatī*), N. of a Sattra.

दार्ष्टान्त *dārshṭānta, as, ī, am* (fr. *dṛishṭānta*), explained by an example or simile or case in point; illustrated by metaphor or figure.

Dārshṭāntika, as, ī, am, explained by an illustration or simile; illustrated, any thing which is the subject of an illustration or simile; suitable to be used in illustration; one who uses an example or simile as a proof.

दाल *dāla, am,* n. a sort of wild or unprepared honey, (according to some produced by a peculiar kind of small bee; see *dala-ja*); (*ā*), f. = *dālikā, deva-dālikā,* colocynth; (*ī*), f. a kind of plant, = *deva-dālī;* (*as*), m. a sort of grain, = Paspalum Frumentaceum.

दालकि *dālaki, is,* m., N. of a pupil of Śaka-pūrṇi.

दालन *dālana, am,* n. (fr. rt. *dal*), crumbling or decay (of the teeth), tooth-ache.

दालभ्य *dālabhya,* a wrong form for Dālbhya, q. v.

दालव *dālava, as,* m. a sort of poison.

दालिका *dālikā,* f. = *dālā, deva-dālikā,* colocynth.

दालिम *dālima, as,* m. the pomegranate; [cf. *dāḍima.*]

दाल्भ *dālbha, as, ī, am* (fr. *dālbhya* below), relating to or coming from Dālbhya.

Dālbhi, is, m. (fr. *dalbha*), a patronymic of Vaka.

Dālbhya, as, m. (fr. *dalbha*), a patronymic of Keśin; of Ćaikitāyana; N. of a grammarian. — *Dālbhya-ghosha, as,* m., N. of an ancient sage. — *Dālbhya-pariśishṭa, am,* n., N. of a poetical work.

Dālbhyaka, as, m., N. of an ancient sage.

दाल्मायणि *dālmāyaṇi,* probably a wrong form for *dālbhāyani* or *dārbhāyaṇi.*

दाल्मि *dālmi, is,* m., N. of Indra; [cf. *dalmi.*]

दाव *dāva, as,* m. (fr. rt. 2. *du*), a forest conflagration, a forest on fire; fire in general, heat; a forest; [cf. *antar-d°* and *dava.*] — *Dāva-dahana-jvālā-kalāpa,* the mass or sheet of flame arising from the conflagration of a forest. — *Dāvadahanajvālā-kalāpāya,* Nom. A. *-yate,* &c., to resemble the sheet of flame of a burning forest. — *Dāva-pa, as,* m., Ved. one who keeps watch over a forest on fire. — *Dāva-latā,* f. a creeper in a burning wood. — *Dāva-vivarjita, as, ā, am,* free from fire. — *Dāva-su, as,* m., N. of an Āṅgirasa. — *Dāvasu-nidhana, am,* n., N. of a Sāman. — *Dāvāgni* (*°va-ag°*), *is,* or *dāvānala* (*°va-an°*), *as,* m. a forest on fire, a forest conflagration, fire in a wood; [cf. *davāgni.*]

दाविक *dāvika*, as, &c. (fr. devikā), coming from the river Devikā; (Pāṇ. VII. 3, 1.)

Dāvikakūla (fr. devikā-kūla), see Pāṇ. VII. 3, 1.

दाश् 1. *dāś* (apparently occurring only in Ṛig-veda), cl. 1. P. A. dāśati, -te, (rarely cl. 2. 5. P.) dāshṭi, dāśnoti, (according to Vopa-deva also) cl. 10. A. dāśayate, dadāśa, (Ved. forms are dadāśati, dadāśat, part. dāśivas and dāśvas, dat. sing. dāśushe or dadāśushe), dāśitum, Ved. to honour or serve a god (dat. or acc.) with any offering (inst.); to offer any thing (acc.), make an oblation; to grant, give, bestow [cf. rt. dās]; cl. 5. dāśnoti, &c., to hurt, injure, kill [cf. rts. dās and das]: Caus. P. dāśayati, -yitum, Aor. adadāśat, to offer: Desid. didāśishati, -te: Intens. dādāśyate, dādāshṭi.

2. dāś, worshipping, making oblations (?); [cf. dū-ḍāś.]

Dāśa, as, m. [cf. dāsa with which daśa is interchanged], Ved. presenting oblations, honouring the gods with offerings [cf. puro-dāśa]; a fisherman, ferryman, boatman, mariner; the son of a Nishāda by a woman of the Āyogava caste; a servant, = 1. dāsa, col. 2; (ī), f. a fisherwoman; a female slave. — Dāśa-nandinī or dāsa-nandinī, f. 'the fisherman's daughter,' epithet of Satya-vatī, who was the mother of the poet Vyāsa.

Dāśaka, (probably) a fisherman, (occurring only in dāśaka-putra.)

Dāśu, us, us, u, giving, &c.; see a-d°. — Dāśv-adhvara, Ved. presenting oblations, honouring the gods with sacrifices; (Sāy.) the oblation of the giver of the sacrifice.

Dāśuri, is, is, i, Ved. making oblations or offerings.

Dāśeya or dāseya, as, m. (fr. dāśī), the son of a fisherman's wife; (ī), f. 'the daughter of a fisherman's wife,' epithet of Satya-vatī, mother of Vyāsa.

Dāśera, as, m. a fisherman; a camel.

Dāśeraka, as, m. a fisherman; (ās), m. pl., N. of a people, = maru-bhū; [cf. daśeraka.]

Dāśva, as, ā, am (corrupted fr. dāśvas), liberal, giving, a giver, donor.

Dāśvas (rarely dāśivas), vān, ushī, vas, Ved. honouring or serving the gods with offerings, bestowing, offering, giving, granting (with acc. or compounded with the thing given). In the Ṛig-veda dāśvas is often a general expression for a faithful worshipper of the gods or a religious and pious man, especially when connected with marta, martya, and jana.

दाशत् *dāśat*, wrong form for daśat.

दाशतय *dāśataya*, as, ī, am (fr. daśataya), belonging to the Ṛig-veda which consists of ten divisions or Maṇḍalas.

दाशपुर *dāśapura*, as, ī, am (fr. daśa-pura), coming from Daśa-pura; (am), n. a fragrant grass related to the Cyperus Rotundus; (also dāśapūra.)

Dāśaphalī, f. (fr. daśa-phala), N. of a plant.

Dāśaratha, as, ī, am (fr. daśa-ratha), belonging to Daśa-ratha, coming from Daśa-ratha, a descendant of Daśa-ratha; (as), m. a patronymic of Rāma.

Dāśarathi, is, m. 'descendant of Daśa-ratha,' a patronymic of Rāma; of Lakshmaṇa, the younger brother of Rāma; of Catur-aṅga; (with Jainas) N. of the eighth Black Vāsu-deva; (ī), m. du. Rāma and Lakshmaṇa.

Dāśarājña, am, n. (fr. daśan + rājan), Ved. 'the fight with ten kings,' a famous battle fought by Su-dās.

Dāśarūpya (fr. daśan + rūpa), N. of a Grāma.

Dāśavāja, am, n. (fr. daśan + vāja); in kautsam dāśavājam, N. of a Sāman; [cf. pāñćavāja.]

Dāśaśiras, n. (perhaps for dāśaśīrasa fr. daśa-śiras), N. of a Sāman.

Dāśārṇa, as, ī, am (fr. daśārṇa), containing the word Daśārṇa, treating of it (as an anu-vāka or adhyāya); (as), m. a prince of the Daśārṇas; (ās), m. pl. = daśārṇa, N. of a people. — Dāśārṇa-rāja, as, m. or dāśārṇeśa (°ṇa-īśa), as, m. a king of the Daśārṇas.

Dāśārṇaka, as, ikā, am, coming from or relating to or belonging to the Daśārṇas.

Dāśārha, as, ī, am (fr. daśārha, q. v.), containing the word Daśārha, treating of it (as an adhyāya or anu-vāka); belonging to Daśārha, i. e. to Krishṇa; (as), m. a prince of the Daśārhas; an epithet of Krishṇa; a Daśārha king of Mathurā; (ī), f. a princess of the Daśārhas; (ās), m. pl. = the Daśārhas.

Dāśārhaka, ās, m. pl. = daśārhās above.

Dāśāśvamedha, ās, m. pl. (perhaps a wrong reading for daśāśvamedhās), ten horse-sacrifices.

Dāśaudanika, as, ī, am (fr. daśan + odana), N. of a particular sacrificial rite; (ī), f. the offering made to the priests at this rite; [cf. pañćaudanika.]

दाशमेय *dāśameya*. See dāsameya.

दाशर्म *dāśarma*, as, m., N. of a man.

दाशस्पत्य *dāśaspatya*, am, n. (fr. daśas or dāśas? + pati; cf. daśasya and rt. 1. dāś), N. of a Sāman, (perhaps 'the lord of pious oblations.')

दाशिवस् *dāśivas, dāśvas*. See col. 1.

दाशुर *dāśura* or *dāśūra*, as, m., N. of a man.

दाशेय *dāśeya, dāśera*. See col. 1.

दास् *dās* (generally occurring in connection with the prep. abhi, connected with rts. 1. dāś, das, daṅś, daṇs), cl. 1. P. A. dāsati, -te, dadāsa, -se, dāsitā, &c., to give; cl. 5. P. dāsnoti, &c., Ved. to hurt, injure, wound, kill; [cf. perhaps Gr. ληΐη, ληΐς, λεΐζομαι, ληϊστής, the d being changed into l, as in rt. lā fr. rt. dā; probably also Gr. λά-τρα-ν, λά-τρις; Lat. la-tro.]

1. dāsa, as, m. a general N. applied in the Veda to certain evil beings or demons, hostile to the human race and to Indra, (those defeated by Indra have also special names, e. g. Namući, Pipru, Śambara, Varćin, &c.); a savage, a barbarian, (opposed in the Veda to ārya, &c.; cf. dasyu); a slave, servant, (in this sense occurring at the end of the names of Sūdras and Kāya-sthas; cf. also kāli-dāsa); one to whom gifts may be made; = dāśa, a fisherman, boatman; (ī), f. a female servant or slave, servant-maid; whore, harlot, (in this sense having the accent on the first syllable); N. of a plant, = nīlā jhiṇṭī, = kāka-jaṅghā, = nīlāmlāna; an altar; N. of a river; (as, ī, am), belonging to the Dāsas, i. e. to demons, barbarians, &c.; consisting of the Dāsas, &c.; [cf. Gr. δοῦλος derived in a similar manner from δοῦν, 'to give or serve.'] — Dāsa-jana, as, m. a slave; = dāsī, a female servant. — Dāsa-jīvana, am, n. 'slave-life,' the work or business of a slave. — Dāsa-tā, f. or dāsa-tva, am, n. the condition of a slave, slavery, servitude. — Dāsa-dāsī, f. the female slave of a slave. — Dāsa-nandinī = dāśa-nandinī, q. v. — Dāsa-patnī, f., Ved. having the demons as masters, being in the power of the demons; (Sāy.) having Dāsa, i. e. the destroyer, or Vṛitra as husband; [cf. Gr. δέσποινα.] — Dāsa-pravarga, as, ā, am, Ved. (according to Sāy.) having a multitude of servants, having a large number of slaves; [cf. pra-varga.] — Dāsa-bhārya, am, n. servants and wives. — Dāsa-bhāva, as, m. the condition of a slave, slavery, servitude. — Dāsa-mitra, as, m. 'friend of a slave,' N. of a man. — Dāsamitrāyaṇa, as, or dāsamitri, is, m. a patronymic from Dāsa-mitra. — Dāsamitrāyaṇa-bhakta or dāsamitri-bhakta, am, n., N. of the district inhabited by the Dāsamitrāyaṇas or Dāsamitris. — Dāsamitrika, as, ā or ī, am, relating to or coming from Dāsa-mitra. — Dāsa-mithuna, am, n., Ved. a couple of slaves or servants. — Dāsa-varga, as, m. the whole collection of slaves, all the servants. — Dāsa-veśa, as, m., Ved. (according to Sāy.) the destruction of the demons. — Dāsa-śarman, ā, m., N. of a scholiast on the Srauta-sūtras of Sāṅkhāyana. — Dāsasya-kula, am, n. (see Pāṇ. VI. 3, 21), the common people, low people, the mob. — Dāsānudāsa (°sa-an°), as, m. a slave of a slave, a servant of servants; (sometimes applied by a humble speaker to himself.) — Dāsī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to make any one a slave or a female slave; to enslave. — Dāsī-kṛita, as, ā, am, made a slave. — Dāsī-tva, am, n. the state of a female slave. — Dāsī-dāna-vidhi, is, m. 'the rules for giving female slaves,' N. of the 146th chapter of the Bhavishyottara-Purāṇa or second part of the Bhavishya-Purāṇa. — Dāsī-dāsa, am, n. female slaves and slaves, female servants and servants. — Dāsī-putra, as, m. 'the son of a female slave' (used as an abusive expression), = a low wretch, a miscreant. — Dāsī-māṇavaka, am, n. female slaves and boys. — Dāsī-śrotriya, as, m. a Brāhman (conversant with the Vedas) who goes after a female slave. — Dāsī-sabha, am, n. an assembly of female slaves or servants. — Dāsī-suta, as, m. the son of a female slave. — Dāsyāḥ-putra, as, m. the son of a female slave; (ī), f. the daughter of a female slave; [cf. dāsī-putra.] — Dāsyāḥ-sadṛiśī, f. behaving like a female slave. — Dāsyāḥ-suta, as, m. = dāsī-suta, q. v.

Dāsaka, as, m., N. of a man; of a son of Bhajamāna.

Dāsakāyana, as, m. a patronymic from Dāsaka.

Dāsanu, us, m., Ved., N. of a semi-divine being associated with Kṛiśānu.

Dāsāya, Nom. P. A. dāsāyati, -te, &c., to become a slave.

Dāsāyana, as, m. the son of a slave or of a man called Dāsa.

Dāsikā, f. a female slave or servant.

Dāsī, f. See under 1. dāsa, col. 2.

Dāsīka for dāsī, at the end of comp. (e. g. triṇśad-dāsīka, having thirty female slaves).

1. dāseya, as, m. (fr. dāsī), the son of a female slave, a slave, servant, = dāśeya, q. v.; (as, ī, am), born of a slave.

Dāsera, as, m. (fr. dāsī), the son of a female slave, a slave, servant, = dāśera, q. v.

Dāseraka, as, m. = dāsera; (ās), m. pl., N. of a people to the north of Madhya-deśa, = daśeraka, q. v.

Dāsya, am, n. servitude, slavery, service. — Dāsya-yoga, as, m. servitude, slavery. — Dāsya-vṛitti, is, f. the business of a slave or servant.

Dāsvat, ān, atī, at, Ved. disposed to give, giving, liberal.

दास 2. *dāsa*, as, m. (said to be fr. rt. daṇs, q. v.), a knowing man; a knower of the universal spirit.

दास 3. *dāsa*, as, m. = dāśa, a fisherman, &c.

दासनीय *dāsanīya* for dāsamīya, q. v.

दासपूर *dāsapūra*, am, n. = dāśapūra, q. v.

दासमीय *dāsamīya*, ās, m. pl., N. of a people; [cf. dāsameya.]

दासमेय *dāsameya*, ās, m. pl., N. of a people to the north of Madhya-deśa; (also written dāśameya; cf. dāsamīya.)

दाससरस् *dāsasaras*, as, n., N. of a Sāman; (also read dāśaśiras.)

दासित *dāsita*. See under rt. das.

दाह *dāha*, as, m. (fr. rt. 1. dah), burning, combustion, conflagration; glowing redness (as of the sky; cf. dig-dāha); cauterizing, cautery (in surgery); the sensation of burning, internal heat; the heat of a fever, feverish or morbid heat [cf. antar-d°, griha-d°, geha-d°]; (ās), m. pl., N. of a people; (a various reading for vaideha, q. v.) — Dāha-kāshṭha, am, n. a kind of Agallochum used as a perfume; [cf. dāhāgura.] — Dāha-jvara, as, m. inflammatory fever. — Dāha-maya, as, ī, am, consisting in burning or heat. — Dāhamaya-tva, am,

n. the state of consisting in burning, &c. — *Dāha-vat, ān, atī, at*, burning, heated, on fire. — *Dāha-sara, as*, m. or *dāha-saras, as*, n. or *dāha-sthala, am*, n. a place where dead bodies are burnt. — *Dāha-haraṇa, as, ā* or *ī, am*, removing heat; (*am*), n. the root of Andropogon Muricatus, (a fragrant grass, the root of which when woven into screens and kept wet tempers the hot winds, = *vīraṇa-mūla*.) — *Dāhāguru* (°*ha-ag*°), *u*, n. = *dāha-kāshṭha*, q. v. — *Dāhātmaka* (°*ha-āt*°), *as, ikā, am*, of an inflammable nature, easily kindled or burning, combustible. — *Dāhādhikāra* (°*ha-adh*°), *as*, m., N. of a chapter of a medical work by Vṛinda on cauterizing, &c.

Dāhaka, as, ikā, am, burning, kindling, setting on fire; causing heat or combustion; incendiary, inflammatory; cauterizing, caustic; (*as*), m. the plant Plumbago Zeylanica (= *ćitraka* = *rakta-ćitraka*).

Dāhana, am, n. (fr. the Caus.), causing to burn, burning, inflaming, reducing to ashes; cauterizing. — *Dāhanāgaru* for *dahanāguru*, q. v.

Dāhanīya, as, ā, am, to be burnt, combustible.

Dāhin, ī, inī, i, burning, setting on fire, burning hot; tormenting, paining; [cf. *gehe-d*°.]

Dāhuka, as, ā, am, burning, inflaming.

Dāhya, as, ā, am, to be burnt, inflammable, combustible.

दिकम् *dikam*, ind. given by some as an indeclinable under the Gaṇa *ćādi*.

दिक्क *dikka, as*, m. = *karabha*, a young elephant?; (also read *ḍhikka* and *vikka*.)

दिक्कन्या *dik-kanyā*, 2. *dik-kara, dik-karikā, dik-karin*, &c. See under the compounds of 2. *diś*.

दिक्कर 1. *dikkara, as*, m. (for 2. see p. 414, col. 3), a youth; (*ī*), f. a young woman; [cf. *dikkarī*.]

दिगन्त *dig-anta, dig-antara, dig-ambara*. See under the compounds of 2. *diś*.

दिग्ध *digdha, as, ā, am* (fr. rt. 1. *dih*), smeared, anointed, plastered; soiled, polluted, defiled; (*as*), m. oil, ointment, unguent, oily substance; a name of fire; a poisoned arrow; a tale true or false. — *Digdha-saha-śaya, as, ā, am*, lying in the midst of mud (?). — *Digdha-hasta, as, ā, am*, having the hands smeared or soiled. — *Digdhāṅga* (°*dha-aṅ*°), *as, ī, am*, having the limbs anointed.

दिङ्क *diṅka, as*, m. a nit, the egg of a louse or bug (= *utkuṇa-ḍimbha*).

दिङ्नाग *diṅ-nāga, diṅ-maṇḍala, diṅ-mātaṅga*. See under the compounds of 2. *diś*.

दिण्डि *diṇḍi, is*, m. or *diṇḍan, ā*, m., N. of one of the attendants of Skanda; [cf. *ḍhuṇḍhi*.]

दिण्डीय *diṇḍīya, as*, m., N. of a man.

दिण्डीर *diṇḍīra, as*, m. cuttle-fish bone held to be indurated sea-foam; (also read *hiṇḍīra*; cf. *ḍiṇḍīra*.)

दित *dita*. See under rt. 3. *dā* at p. 408, col. 2, and 4. *dā* at p. 408, col. 3.

दिति *diti, is*, f. (fr. rt. 3. *dā* or *do*), cutting, splitting, dividing; distributing, liberality, (in this sense also fr. rt. 1. *dā*); Liberality personified; (*is*), f., N. of a divine female, (probably a N. formed to answer to A-diti, as Sura to A-sura, and without any distinct character: in epic poetry Diti is a daughter of Daksha and wife of Kaśyapa; the race of Daityas or implacable enemies of the gods are described as her progeny or derived from her through her son Hiraṇya-kaśipu; but the Vishṇu-Purāṇa I. 21, describes Indra as dividing the embryo in the womb of Diti, through fear of his future enemies, and forming the forty-nine Maruts from the divided pieces); (*is*), m., N. of a king; a king. — *Diti-ja, as*, m. 'a son of Diti,' a Daitya, an enemy of the gods. — *Ditijārāti* (°*ja-ar*°), *is*, m. 'the enemy of the Daityas,' an epithet of Vishṇu. — *Diti-tanaya* or *diti-nandana* or *diti-suta, as*, m. 'a son of Diti,' a Daitya. — *Diti-rūpa-rākshasī-vadha, as*, m., N. of the twenty-first chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Diti-śoka-praśamana, as*, m., N. of the sixth chapter of the Bhūmi-khaṇḍa or second part of the Padma-Purāṇa. — *Diti-sambodhana, am*, n., N. of the ninth chapter of the Bhūmi-khaṇḍa.

Ditya, as, m. 'a son of Diti,' a Daitya; (a wrong form for *daitya*.)

दित्यवह् *ditya-vah* or *ditya-vāh, -vāṭ*, m. (inst. *dityauhā*), *dityauhī*, f. (*ditya* probably a corruption of *dvitīya*), Ved. a two-year-old steer or cow; [cf. *turya-vah* and *dātyauha*.]

Dityauhī. See above under *ditya-vah*.

दित्सा *ditsā*, f. (fr. the Desid. of rt. 1. *dā*), desire or intention of giving.

Ditsu, us, us, u, ready or wishing to give, willing to grant (with acc.); ready to perform (e. g. *śrāddham*, the funeral ceremony; cf. *a-ditsu*).

Ditsya, as, ā, am, what one is willing to give or ready to grant.

Diditsu, us, us, u, = *ditsu*, ready or wishing to give away; (an irregular form with double reduplication.)

दिदम्भिषु *didambhishu, us, us, u* (fr. the Desid. of rt. *dambh*), intending or wishing to deceive; [cf. *dhipsu* and *dipsu*.]

दिदिवि *didivi, is, i*, m. n. heaven, the sky. See *didivi*.

दिदीवि *didīvi, is*, m. boiled rice.

दिदृक्षमाण *didṛikshamāṇa, as, ā, am* (fr. the Desid. of rt. 1. *dṛiś*), wishing to see.

Didṛikshā, f. desire of seeing, wish to see. — *Didṛikshā-vat, ān, atī, at*, having a desire to see.

Didṛikshu, us, us, u, desirous of seeing (with acc.); wishing or desiring to examine, desirous of inspecting.

Didṛikshenya or *didṛiksheya, as, ā, am*, Ved. what one likes or wishes to see, conspicuous, attracting.

दिदेविषत् *didevishat, an, antī, at* (fr. the Desid. of rt. 2. *div*), wishing to play or sport.

दिद्दा *diddā*, f., N. of a princess of Kaśmīra. — *Diddā-kshema, as*, m. 'having affection for Diddā,' an epithet of Kshema-gupta. — *Diddā-pāla, as*, m., N. of a man. — *Diddā-pura, am*, n., N. of a town built by Diddā. — *Diddā-svāmin, ī*, m., N. of a temple built by Diddā.

दिद्यु *didyu, us*, m. (fr. 2. *div* or 2. *dī* or 1. *dyu*?), Ved. a missile weapon, arrow; (Sāy.) a shining weapon; the sky, heaven.

Didyut, t, f., Ved. an arrow, a missile (especially the missiles of the gods and the thunderbolt of Indra); N. of an Apsaras; (*t, t, t*), shining, blazing, bright, (in this last sense derived by some fr. rt. 3. *dyut*.)

दिद्योतिषु *didyotishu, us, us, u* (fr. the Desid. of rt. 3. *dyut*), wishing to shine.

दिधक्ष् *didhaksh, k, k, k* (fr. the Desid. of rt. 1. *dah*), wishing or intending to burn.

Didhakshamāṇa, as, ā, am, wishing to burn.

Didhakshayat, an, antī, at, desiring to burn.

Didhakshā, f. desire or wish to burn or consume by fire.

Didhakshu, us, us, u, intending to burn or destroy, desirous of burning.

दिधि *didhi, is*, f. (fr. rt. 1. *dhā*), firmness, stability, fixed state of mind or being; (probably a wrong form.)

दिधिक्ष् *didhiksh, k, k, k* (fr. the Desid. of rt. 1. *dih*), intending to smear.

दिधिषाय्य *didhishāyya, as*, m. (fr. the Desid. of rt. 1. *dhā*), 'to be tried to be gained,' an epithet of Agni; (Sāy.) a supporter; (*as*), m. a pretended friend (?); [cf. *dadhishāyya*, which is by some considered as another reading.]

Didhishu, us, us, u, Ved. wishing or trying to gain or obtain; (*us*), m. a suitor; a husband; the second husband of a woman twice married; (*us* or *didhishū, ūs*), f. a virgin widow remarried; an elder sister unmarried having a younger married sister; [cf. *agre-d*° and *edidhishuḥ-pati*.] — *Didhishū-pati, is*, m. the husband of a woman remarried.

Didhīshū, f. = *didhishū*.

दिन 1. *dina*. See rt. 3. *dā*, p. 408, col. 2.

दिन 2. *dina, as, am*, m. n. (probably for *divana* and related to 3. *div* fr. rt. 2. *div*, said to be fr. rt. *do*), a day; [cf. *dur-d*°, *puru-d*°, *madhyan-d*°, *su-d*°; cf. also Lith. *diēna*, f. 'a day;' Slav. *deny*, 'a day;' Lat. *peren-dinus, peren-dinatio, peren* = *para*; perhaps Goth. *sin-teins*, 'daily,' *sin* = *sam*.] — *Dina-kara, as, ī, am*, making day or light; (*ī*), f., scil. *ṭīkā*, N. of a commentary on the Bhāshā-pariććheda; (*as*), m. the sun; N. of the author of the work Candrārkī. — *Dinakara-tanaya, as*, m. 'the son of the Sun,' the planet Saturn. — *Dinakara-deva, as*, m., N. of a poet. — *Dinakarātmajā* (°*ra-āt*°), f. 'the daughter of the Sun,' an epithet of the Yamunā or Jumnā river. — *Dina-kartṛi, tā*, m. or *dina-kṛit, t*, m. 'the day-maker,' the sun. — *Dina-keśara* or *dina-kesara* or *dina-keśava, as*, m. 'the hair of the day,' the darkness. — *Dina-kshaya, as*, m. 'the decline of day,' the evening, = *tithi-kshaya*; N. of a chapter in the Purāṇa-sarva-sva. — *Dina-jyotis, is*, n. 'day-light,' sunshine. — *Dina-duḥkhita, as, ā, am*, afflicted by day, sorrowing by day; (*as*), m. the bird Cakra-vāka, the ruddy goose. — *Dina-nakta, am*, n. day and night. — *Dina-pati, is*, m. 'the lord of the day,' the sun. — *Dina-praṇī, īs*, m. 'the bringer of day,' the sun; [cf. *tithi-praṇī*.] — *Dina-bandhu, us*, m. 'the friend of the day,' the sun. — *Dina-bala, as*, m. 'the strength of the day,' N. of the fifth, sixth, seventh, eighth, eleventh, and twelfth signs of the zodiac collectively. — *Dina-maṇi, is*, m. 'the jewel of day,' the sun. — *Dina-mala, am*, n. 'day-refuse (?),' a month. — *Dina-mūrdhan, ā*, m. 'the head of the day,' the eastern mountain behind which the sun is supposed to rise; [cf. *udaya*.] — *Dina-ratna, am*, n. 'the jewel of the day,' the sun. — *Dina-rāśi, is*, m. 'the sum or collective amount of days,' i. e. the number of solar days which have elapsed from one given point of time to another. — *Dina-vyāsa-dala, am*, n. 'half-diameter or radius of the sky,' i. e. the radius of a circle made by an asterism in its daily revolution. — *Dināṅśa* (°*na-aṅśa*), *as*, m. 'any portion of a day,' i. e. a watch, an hour, morning, forenoon, afternoon, &c. — *Dināgama* (°*na-āg*°), *as*, m. day-break. — *Dināṇḍa* (°*na-aṇḍa*?), *am*, n. 'day-egg,' i. e. darkness, (the egg or embryo whence day proceeds.) — *Dinātyaya* (°*na-at*°), *as*, m. 'the decline of day,' evening. — *Dinādi* (°*na-ādi*), *is*, m. 'day-break,' dawn. — *Dinādhīśa* (°*na-adh*°), *as*, m. 'the lord of day,' the sun. — *Dinānta* (°*na-an*°), *as*, m. 'end of day,' sun-set, evening. — *Dināntaka* (°*na-an*°), *as*, m. 'day-destroyer,' darkness. — *Dinārambha* (°*na-ār*°), *as*, m. 'day-break,' morning. — *Dinārdha* (°*na-ar*°), *as*, m. 'the half of the day,' noon. — *Dinārasāna* (°*na-av*°), *am*, n. 'close of day,' evening. — *Dināstra* (°*na-as*°), *am*, n. 'day-missile,' N. of a magical formula. — *Dinī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to reduce to days. — *Dineśa* (°*na-īśa*), *as*, m. 'the lord of day,' the sun; the regent of a day. — *Dineśātmaja* (°*śa-āt*°), *as*, m. 'the son of the Sun,' the planet Mercury. — *Dineśvara* (°*na-īś*°), *as*, m. 'the lord of the day,' the sun. — *Dinaika* (°*na-eka*), *as*, m. one day.

Dinikā, f. a day's wages, hire for a day or by the day.

दिन्नाग्राम *dinnā-grāma, as*, m., N. of a village of the Khāśakas.

दिन्व् *dinv*, cl. 1. P. *dinvati*, &c., to be glad, to gladden; to please, to be pleased; [cf. *dhinv* and *jinv*.]

दिप् *dip*, cl. 1. A. *depate*, &c., to drop; (various reading for *tip*.)

दिप्सु *dipsu, us, us, u* (fr. the Desid. of rt. *dabh*), Ved. intending to hurt or injure; [cf. *dhipsu* and *didambhishu*.]

दिम्प् *dimp*, cl. 10. A. *dimpayate*, &c., to accumulate, order, direct; [cf. *dip*.]

दिम्भ् *dimbh*, cl. 10. A. *dimbhayate*, &c., to accumulate; P. *dimbhayati*, &c., to order, command, direct; to incite.

दिय *diya, as, ā, am*, Ved. to be given, deserving of a gift, (according to Durga on Nirukta III. 15 = *deya* or *dānārha*.)

दिर् *dir* (fr. rt. *dṛī*), 'a fracture' in *kalaśa-dir*, q. v.

दिरिपक *diripaka, as, am*, m. or n. (?), a ball for playing with.

दिलीप *dilī-pa, as*, m. (said to be fr. *dilī*, a name for the ancient Hāstina-pura or modern Delhi, + *pa*, a protector), N. of a king and ancestor of Rāma, son of Anśu-mat and father of Bhagīratha; [cf. *dailīpi*.] — *Dilīpa-ćarita, am*, n., N. of the fifth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Dilīpa-rāj, ṭ*, m. the king of Dilīpa. — *Dilīpa-vara-lābha, as*, m., N. of the sixth chapter of the Pātāla-khaṇḍa.

दिलीर *dilīra, as*, m. = *śilīndhraka*, a mushroom.

दिल्ह *dilha, as*, m., N. of a man; [cf. *dihlā*.]

दिव् 1. *div*, cl. 1. P. *devati*, cl. 10. P. *devayati, -yitum*, to cause to lament, to pain, vex; to ask, beseech, beg; A. (*-te*), to suffer pain, lament, wail, mourn audibly.

दिव् 2. *div*, cl. 4. P. *dīvyati, dideva* (2nd sing. *didevitha*, part. *didivas*, or according to Vopa-deva *dudyūvas*), *devishyati, adevīt, devitum* (Ind. part. *devitvā* or *dyūtvā*), to shine (perhaps originally to shoot forth as a ray of light), to be bright or splendid [cf. 3. *div*, 2. *dī, dīp, dev*, 1. *dyut*]; to cast, throw; to cast dice, play with dice, gamble (with inst., e. g. *akshair dīvyati*, he plays with dice: but with gen. of the stake played for, e. g. *śatasya dīvyati*, he plays for a hundred; or sometimes with inst., e. g. *tena dhanena dīvyāmi tvayā*, I will play with thee for this money; or even with dat. or in the Brāhmaṇas with acc., e. g. *gām dīvyeyus*, they may play for a cow); to lay a wager, make a bet (with dat. of the thing betted upon); to play, sport, joke; to trifle with, make sport of, play upon, rally (with acc.); to play with, squander, make light of (as property &c. with gen.); to sell; to buy (?); to have free play or scope; to praise (e. g. *Brāhmaṇam dīvyati*, he praises the Brāhman; cf. *paṇate*, he bets; *paṇāyati*, he praises); to be glad, rejoice; to be mad or drunk with pride, passion, &c.; to be sleepy; to wish for, desire to gain; to go; [cf. rt. 1. *dyu*]: Caus. *devayati, -yitum, adīdivat*, to cause to play with dice: Desid. *didevishati* and *dudyūshati*: Caus. of the Desid. *dudyūshayati*, &c., to cause any one to wish to play: Intens. *dedivīti, dedeti, dedīvyate*; [cf. *dyūta*, 'play:' probably Lat. *ludo, jocus*; *Jupiter, Jovis*, for *Dyupiter, Dyovis*: Lith. *yūkas*, 'joke;' *yūkoyu*, 'I joke:' perhaps also Lith. *zibu*, 'I shine.']

3. *div, dyaus*, m. f. (in the Veda usually m., rarely f., but in later Sanskrit only f. In the Veda the acc. sing. is *dyām* and *divam*; inst. *divā*; dat. *dyave*, Mahā-bh. I. 3934, and *dive*; abl. and gen. *dyos* and *divas*; loc. *dyavi* and *divi*: nom., acc., voc. du. *dyāvā*, and in Ṛig-veda IV. 56, 5, *dyavī*, cf. *dyāvā-pṛithivī*, heaven and earth: nom. pl. *dyāvas*; acc. *dyūn*; inst. *dyubhis*. According to native grammarians the base of this noun is both *div* and *dyo*, the nom. and voc. sing. being formed from *dyo* as *gaus* fr. *go*, the base *div* remaining before vowel terminations, and the form *dyu* being used before terminations beginning with consonants and at the beginning of a comp., see 3. *dyu*; Vopa-deva gives the acc. *dyām* as well as *divam*. In Mahā-bh. VIII. 4658, the base *dyo* occurs in the comp. *dyo-salileshu*; cf. *dyo*); heaven, the sky, air, atmosphere (e. g. *dyaur bhūmir āpaśća*, air, earth, and water); the place where the Soma is produced (apparently used in this sense in the Sāma-veda); day, the day (generally in pl., see 3. *dyu*, except in such forms as *divā*, by day; *dive dive, dyavi dyavi*, daily, every day; *ahar-dive*, &c.); daylight, light, brightness, brilliancy, glow (generally in inst. pl., e. g. *pari-bhūshati dyubhis*, he adorns with splendor); fire, the glow of fire; [in the Veda 'the Sky' is generally regarded as a masculine deity, being called in certain passages *dyaush-pitṛi* or the universal father, the Earth being regarded as 'the mother;' while the daughter of 'the Sky' is Ushas or the dawn. In Vedic cosmology there are three Skies, an upper, a middle, and a lower. As a feminine personification, Dyaus is the daughter of Prajā-pati. The inst. c. *divā*, 'by day,' 'the day,' is often used in comp. or as a subst.; so also *divam* acc., *divas* gen., and *divi* loc. are used in comp. as in the examples given below; cf. *eka-dyu*; cf. also *dyo, di-na, a-dya, deva*: Zend *dīv*, 'to shine;' *daēva*, 'demon:' Gr. Ζεύς = *dyaus*; Διός = *divas*; ἔν-δι-ο-ς, εὐ-δί-α, δία-λος, δέελο-ς, δῆλος, Διώνη, πρωΐ-ζος, χθι-ζός, ἦδη, δέ-α-το, δο-ά-σσα-το: Lat. *Diov-i-s, Jovis, Ju-piter, deu-s, dīvu-s, sub-dio, Diana, die-s, bi-du-u-m, nū-diu-s, inter-diū, nun-dinæ, jam, dum, dudum*: Old Iceland. *tīvar*, 'gods, heroes:' Old Germ. *Zio*: Lith. *deva-s*, 'god;' *dënà*, 'day:' Slav. *dĭ-nă*, 'day.'] — *Divaḥ-śyenī*, f. epithet of particular sacrifices or oblations. — *Divan-gama, as, ā, am*, going or rising or leading to heaven. — *Divas-pati, is*, m. 'the lord of heaven,' epithet of Indra; also of Nahusha and of Vishṇu; N. of the Indra of the thirteenth Manv-antara. — *Divā-kara, as*, m. 'the day-maker,' the sun; N. of one of the sons of Garuḍa, (often mentioned with Niśā-kara, who is another son of Garuḍa); a crow [cf. *divāṭana*]; a flower, the sun-flower, Calotropis Gigantea [cf. *arka*]; N. of a prince, (also read *divārka*); of the founder of the Sūrya-bhakta sect; of a poet; of a pupil of Śankarāćārya, and of several other men. — *Divākara-vatsa, as*, m., N. of the author of the Kakshyā-stotra hymn. — *Divākara-suta, as*, m. 'the son of the Sun,' the planet Saturn; (*ā*), f. 'the daughter of the Sun,' an epithet of the river Yamunā. — *Divā-kīrtti, is*, m. a man of low or impure caste, a Ćaṇḍāla; a barber; an owl; (the barber not being allowed to operate at night; or *divākīrtti* may be fr. *divā + akīrtti*, the Ćaṇḍāla and owl only coming abroad by night.) — *Divā-kīrtya, as, ā, am*, to be recited or pronounced at day-time; (*am*), n., N. of certain recitations and songs; furnished with a recitation which must be performed at day-time; (*as*), m. a Ćaṇḍāla; [cf. the preceding.] — *Divā-kṛita, as, ā, am*, done by day. — *Divā-ćara, as, ā, am*, or *divā-ćārin, ī, iṇī, i*, going about by day (as certain animals). — *Divāṭana* (°*vā-aṭ*°), *as, ā, am*, wandering about by day; (*as*), m. a crow. — *Divā-tana, as, ī, am*, or *divā-tara, as, ā, am*, Ved. daily, diurnal, of or belonging to the day. — *Divā-niśam*, ind. day and night. — *Divāndha* (°*vā-an*°), *as, ā, am*, blind by day; (*as*), m. an owl: (*ā*), f. a kind of bird (= *valgulā*). — *Divāndhakī*, f. the musk-rat. — *Divā-pushṭa, as*, m. the sun ('nourished by the day,' appearing in its full splendor in day-time). — *Divā-pradīpa, as*, m. 'a lamp by day,' i. e. an obscure man. — *Divā-bhīta, as, ā, am*, timid by day; (*as*), m. an owl; a thief or house-breaker; the white lotus, or perhaps any such flower (the petals of which open at night and close in the day-time). — *Divā-bhīti, is*, m. 'having fear by day,' an owl. — *Divā-bhūta, as, ā, am*, turned into day, become bright as the day. — *Divā-maṇi, is*, m. 'the jewel of the day,' the sun. — *Divā-madhya, am*, n. midday, noon. — *Divā-manya, as, ā, am*, thinking one's self the day. — *Divā-maithunin, ī, inī, i*, cohabiting by day. — *Divā-rātram*, ind. day and night. — *Divā-rātri, is*, f. day or night. — *Divārka* (°*vā-ar*°), *as*, m., N. of a prince. — *Divāvasāna* (°*va-av*°), *am*, n. the end of day, close of day. — *Divā-vasu, us, us, u*, Ved. eminent or excellent by day; (Sāy.) having splendid oblations. — *Divā-śaya, as, ā, am*, sleeping by day. — *Divāśaya-tā*, f. sleeping in the day-time. — *Divā-sanćara, as, ā, am*, = *divā-ćara*, walking about by day. — *Divā-supta, as, ā, am*, asleep by day. — *Divā-svapana, am*, n. sleeping by day. — *Divā-svapna, as*, m. sleep by day (considered as noxious). — *Divā-svāpa, as*, m. sleep by day; (*as, ā, am*), sleeping by day; (*ā*), f. a kind of bird (= *valgulā*). — *Divi-kshaya, as, ā, am*, living in the sky. — *Divi-kshit, t, t, t*, Ved. living in the sky or in heaven. — *Divi-gata, as, ā, am*, being in the sky or in heaven. — *Divi-ćara, as, ā, am*, or *divi-ćārin, ī, iṇī, i*, moving in the sky, celestial, an inhabitant of the sky. — *Divi-ja, as, ā, am*, born in heaven, of heavenly origin, heavenly, celestial; (*as*), m. 'an inhabitant of the sky,' a deity, a god. — *Divi-jā, ās, ās, am*, Ved. born or produced in the sky. — *Divi-jāta, as, ā, am*, born or produced in the sky or heaven; (*as*), m., N. of a son of Purū-ravas. — *Div-it, t, t, t*, Ved. going to the sky. — *Divit-mat, ān, atī, at*, Ved. going in or to the sky, heavenly; (Sāy.) = *dīpti-mat*, shining; (*-matā*), ind. turned towards heaven; [cf. *it-van*.] — *Divi-yaj, ṭ, ṭ, ṭ*, Ved. offering oblation or worship to heaven. — *Divi-yoni, is, is, i*, born in the sky, Ved. having origin in heaven. — *Divi-ratha, as*, m., N. of a son of Bhumanyu; also of Dadhivāhana; also of Khanapāna (who like Dadhi-vāhana is the grandfather of Dharma-ratha; cf. *diva-ratha*). — *Divi-śrit, t, t, t* (rt. *śri*), Ved. taking up one's abode in heaven. — *Divi-shad, t, t, t*, Ved. living in the sky; (*t*), m. an inhabitant of the sky, a deity. — *Divi-shṭambha, as, ā, am*, Ved. resting on the sky. — *Div-ishṭi, is*, f., Ved. 'eagerness or ardour for heaven,' devotion, practising devotion, any religious rite, sacrifice; [cf. *gavishṭi*.] — *Divi-shṭha, as, ā, am*, situated or dwelling in heaven, heavenly, celestial. — *Divi-sad* and *divi-stha*, see *divi-shad* and *divi-shṭha*. — *Divi-spṛiś, k, k, k*, or *divi-spṛiśat, an, atī* or *antī, at*, touching or reaching the sky or heaven, pervading the sky; [cf. *diva-spṛiś*.] — *Divo-jā, ās, ās, am*, produced in heaven. — *Divo-dāsa, as*, m. 'slave of heaven,' N. of a man with the surname Bharad-vāja (celebrated in the Ṛig-veda for his liberality, and the assistance rendered to him by Indra and the Aśvins against Śambara; his father is called in the Veda Vadhryaśva, but in the later literature Bhadhrasva or Badhryāśva or Bahvaśva &c., and his son is Mitrayu or Mitrāyu); N. of the father of Su-dās; N. of a king of Kāśi or Benares with the surname Dhanvantari, founder of the Indian school of medicine &c.; N. of several other men; [cf. *daivodāsi*.] — *Divodāseśvara-linga* (°*sa-īś*°), *am*, n., N. of a Linga mentioned in the Skanda-Purāṇa. — *Divodāsopākhyāna* (°*sa-up*°), *am*, n. 'the episode of Divo-dāsa,' N. of the twenty-third chapter of the Svarga-khaṇḍa or third part of the Padma-Purāṇa. — *Divo-duh, dhuk, k, k*, Ved. milking from the sky. — *Divo-ruć, k, k, k*, Ved. shining from heaven.

Diva, am, n. = 3. *div*, heaven, sky, atmosphere; paradise; a day; a wood, thicket; (often at the end of comp.; cf. *ahar-d*°, *tri-d*°, *naktan-d*°; cf.

also Lat. *divum, sub-divo.*) — *Diva-kshas, ās, ās, as* (*kshas* fr. rt. 2. *kshi*), Ved. living in heaven, heavenly; (*ās*), m. epithet of Indra; [cf. *dyu-ksha.*] — *Diva-darśa, ās,* m. pl., N. of a school of the Atharva-veda. — *Diva-ratha,* wrong reading for *divi-ratha,* q. v. — *Divas-prithivyau,* f. du. heaven and earth. — *Diva-spriś, k, k, k,* Ved. touching or reaching the sky, pervading the sky; (*k*), m. an epithet of Krishṇa. — *Divokas, ās,* m. an inhabitant of heaven, a deity; the Cātaka; [cf. *divaukas.*] — *Divodbhava* (°*va-ud*°), *as, ā, am,* born or produced in heaven or the sky, of heavenly origin; (*ā*), f. cardamoms. — *Divolkā* (°*va-ul*°), f. 'firebrand in the sky,' a meteor; [cf. *divyolkā.*] — *Divaukas* (°*va-ok*°), *ās,* m. an inhabitant of heaven, a deity; the Cātaka, Cuculus Melanoleucus; a deer; a bee; an elephant; [cf. *divokas.*] — *Divaukasa, as,* m. an inhabitant of heaven, a deity.

Divan, ā, m. a day; [cf. *prati-d°.*]

Divasa, as, am, m. n. the sky, heaven; a day (generally *as,* m.); [cf. Lat. *dies;* Old Germ. *zies-tac;* Angl. Sax. *tiwes-daeg;* Eng. *tues-day;* perhaps also Cambro-Brit. *diev* and Hib. *dia,* 'day.'] — *Divasa-kara, as,* m. or *divasa-krit, t,* m. 'the day-maker,' the sun. — *Divasa-ćara, as, ā, am,* going about in the day-time, (opposed to *niśā-ćara.*) — *Divasa-nātha, as,* m. 'the lord of day,' the sun. — *Divasa-bhartri, tā,* m. 'the supporter of day,' the sun. — *Divasa-mukha, am,* n. 'the beginning of day,' day-break, dawn. — *Divasa-mudrā,* f. 'day's coin,' a day's wages. — *Divasa-vigama, as,* m. the departure of day. — *Divasātyaya* (°*sa-at*°), *as,* m. 'the passing away of day,' evening. — *Divasāntara* (°*sa-an*°), *as, ā, am,* only one day old. — *Divasāvasāna* (°*sa-av*°), *am,* n. 'the close of day,' evening. — *Divaseśvara* (°*sa-īś*°), *as,* m. 'the lord of day,' the sun.

Divā, ind. by day, see 3. *div,* p. 413, col. 2; *a-divā,* not by day.

Divi, is, m. the blue jay, = *kikīdivi.*

Divi, f. a species of insect, = *upa-jihvā, upadikā.*

1. *divya,* Nom. P. *divyati,* &c., to long for heaven.

2. *divya, as, ā, am,* divine, heavenly, celestial, (opposed to *pārthiva, kshamya, bhauma,* &c.); supernatural, wonderful, brilliant (as heaven); charming, beautiful, agreeable; (*as*), m. barley; a fragrant resin, bdellium; a kind of animal (= *dhanvina*); N. of a prince; (*ā*), f., N. of several plants, Emblica Officinalis (= *harītakī*), Terminalia Chebula, Asparagus Racemosus (= *śatāvarī*); cumin-seed (= *mahā-medā, brāhmī, sthūla-jīraka*); a kind of perfume (= *śveta-dūrvā, surā*); N. of an Apsaras; (*am*), n. divine or celestial nature, divinity; the celestial regions, the sky, heaven; an ordeal, (of which ten kinds are enumerated, viz. 1. Tulā, cf. *tulā-parīkshā;* 2. Agni, 'touching fire;' 3. Jala, 'immersion in water;' 4. Visha, 'poison;' 5. Kośa, q. v.; 6. Taṇḍula, 'chewing rice-grains and ejecting them,' if they appear dry or blood-stained, they are a proof of guilt; 7. Tapta-māsha, 'taking a Māsha weight of gold out of heated oil;' 8. Phāla, 'holding a hot plough-share;' 9. Dharmādharma, 'drawing concealed images of Virtue and Vice out of a vessel filled with earth;' 10. Tulasī, 'holding the leaves of holy basil and after repeating a form of oath swallowing them'); an oath, adjuration, solemn declaration or promise; cloves; a sort of sandal; N. of a grammar. — *Divya-kaṭa, am,* n., N. of a town. — *Divya-kānana-darśana, as, ā, am,* in aspect like to a celestial grove. — *Divya-kārin, ī,* m. undergoing an ordeal, taking an oath. — *Divya-kuṇḍa, am,* n. 'the heavenly lake,' N. of a lake on the mountain Kshobhaka in Kāma-rūpa. — *Divya-gandha, as, ā, am,* having a divine odour; (*as*), m. sulphur; (*ā*), f. large cardamoms; a kind of vegetable, = *mahā-ćañćū;* (*am*), n. cloves. — *Divya-gāyana, as,* m. a divine songster, a Gandharva or heavenly minstrel. — *Divya-ćakshus, us,* n. a divine eye, prophetic or supernatural vision, the faculty of seeing what is invisible by the human eye; (*us, us, us*), having divine or prophetic visions, heavenly-eyed; blind, i. e. using the mental instead of the physical eye; (*us*), m. a monkey; a kind of perfume. — *Divya-jñāna, am,* n. supernatural knowledge. — *Divya-tattva, am,* n. 'heavenly truth,' N. of a work. — *Divya-tā,* f. heavenliness, heavenly or divine nature. — *Divya-tejas, ās,* f. 'having heavenly splendor,' a kind of plant; [cf. *brāhmī.*] — *Divya-darśana-viśruta, as, ā, am,* renowned for a divine aspect. — *Divya-darśin, ī, inī, i,* having a divine vision. — *Divya-driś, k, k, k,* 'seeing heavenly things,' observing heavenly phenomena; (*k*), m. an astrologer. — *Divya-deha, as,* m. a celestial body. — *Divya-dohada, am,* n. divine desire, the object of a deity's desire; (*as, ā, am*), fit for an offering or oblation. — *Divya-dharmin, ī, iṇī, i,* having a divine nature. — *Divya-nadī,* f. a heavenly stream. — *Divya-nārī,* f. a divine female, an Apsaras. — *Divya-pañćāmrita* (°*ća-am*°), *am,* n. 'the five divine ambrosias,' viz. ghee, milk, coagulated milk, honey, and sugar. — *Divya-pāṭala,* 'having a heavenly pale-red colour,' a kind of plant. — *Divya-pushpa, as,* m. fragrant oleander, = *karavīra;* (*ā*), f. a kind of plant (= *mahā-droṇā*). — *Divyapushpikā,* f. a kind of Calotropis (= *lohita-varṇārka-vriksha*). — *Divya-prabhāva, as, ā, am,* having celestial power. — *Divya-praśna, as,* m. inquiry into celestial phenomena, augury. — *Divya-māna, as,* m. measuring the time according to the days and years of the gods. — *Divya-mānusha, as,* m. a demi-god, a being half divine and half human, a semi-divine being; (*as, ā, am*), divine and human. — *Divya-yamunā,* f. 'the heavenly Jumnā,' N. of a river in Kāma-rūpa. — *Divya-ratna, am,* n. 'the heavenly gem,' the fabulous gem Ćintā-maṇi. — *Divya-ratha, as,* m. 'a heavenly car,' the car or vehicle of any deity. — *Divya-rasa, as,* m. 'the divine fluid,' quicksilver. — *Divya-latā,* f. 'the divine creeper,' N. of the plant Sanseviera Zeylanica (= *mūrvā*). — *Divya-vastra, as, ā, am,* 'having heavenly clothes,' clothed in celestial raiment, divinely dressed; (*as*), m. a plant, commonly Sūrya-śobhā, a sort of sun-flower. — *Divya-vākya, am,* n. a celestial voice. — *Divya-śrotra, am,* n. 'a heavenly ear,' an ear which hears everything. — *Divya-sānu, us,* m. 'divine eminence,' N. of one of the Viśve-Devās. — *Divya-sāra, as,* m. 'having divine juice or resin,' N. of the tree Shorea Robusta. — *Divya-strī,* f. a divine female, an Apsaras. — *Divyāṅśu* (°*ya-aṅśu*), *us,* m. the sun, 'having heavenly rays.' — *Divyāṅganā* (°*ya-aṅ*°), f. a divine woman. — *Divyādivya* (°*ya-a-div*°), *as, ā, am,* divine and not divine, partly human, partly divine; (*ā*), f. a demi-goddess (as Sītā, heroine of the Rāmāyaṇa). — *Divyāvadāna* (°*ya-av*°), *am,* n. 'heavenly achievements,' N. of a Buddhist collection of legends. — *Divyodaka* (°*ya-ud*°), *am,* n. 'heavenly water,' rain-water, dew, &c. — *Divyopapāduka* (°*ya-up*°), *as, ī, am,* divinely born, of heavenly birth or origin, celestial, divine. — *Divyaugha* (°*ya-ogha*), *as,* m. 'having divine energy,' N. of particular forms of Śiva (worshipped by the Tāntrikas).

Divyaka, as, m. a kind of serpent; another species of animal, = *dhanvina;* [cf. 2. *divya.*]

Divyeluka, as, m. a kind of serpent (= *divyaka?*).

Div (acc. *dyuvam,* dat. *dive* and *dyuve*), Ved. gambling, gaming, playing with dice.

Divana, am, n. gambling, playing with dice; [cf. *devana.*]

Divi, is, m. the blue jay; [cf. *divi,* col. 1.]

Divyat, an, antī, at, playing, sporting, gambling.

Divyamāna, as, ā, am, playing, sporting; throwing, darting, shooting.

दिविर *divira, as,* m., N. of a man. — *Divira-kiśora, as,* m., N. of a poet.

दिश् 1. *diś,* cl. 3. and in later Sanskrit cl. 6. P. (rarely A.) *dideshṭi, diśati, -te, dideśa, didiśe, dekshyati, -te, adikshat, adikshata* (Ved. *adishṭa*), *deshṭum,* to point out, show, exhibit, produce, bring forward (as a witness in a court of justice); to assign; to bestow upon (with gen.); grant, give, deliver; to pay (tribute); to direct, order, command (with inf.); to point to, denote: Pass. *diśyate:* Caus. *deśayati, -yitum, adīdiśat,* to show, point out, assign; to teach, communicate, tell, inform; to direct, order, command, govern; to confer: Desid. *didikshati, -te,* to wish to show, &c.: Intens. *dediśyate, dedeshṭi,* (A.) to exhibit exceedingly, show, show one's self, &c.; (P.) to order or direct urgently; [cf. Zend *diś;* Gr. δείκ-νυ-μι, δείκελος, δεῖξ-ις, δεῖγμα, δίκ-η, δικ-εῖν, δίκτυον, δειδίσκομαι, δίσκος; Lat. *in-dic-are, ju-dex, causi-dic-us, dic-ere;* Goth. *teih-an, taikns, taiknyan;* Angl. Sax. *tihian, tihhan, taecan, tācn, tācen, tier* for *tihher, tiid, tid;* Old Germ. *zeig-ōn, zit* for *zig-ti, zeinyan;* probably also Lith. *żénklas,* 'a sign.']

2. *diś, k,* f. direction pointed at, point of the compass, quarter of the sky, cardinal point, quarter, region, place, space, part (e. g. *diśi diśi,* in all directions, in every quarter; *digbhyas,* from all regions or quarters; *diśodiśas,* hither and thither: the four chief quarters or cardinal points are *prāćī,* east; *dakshiṇā,* south; *pratīćī,* west; and *udīćī,* north: sometimes five are enumerated, i. e. the preceding four with *dhruvā,* q. v.: sometimes six or seven are given, but oftener eight, i. e. the four cardinal and the four intermediate quarters, S.E., S.W., N.W., and N.E., cf. *upa-diś:* or sometimes ten, viz. the preceding eight with *tiryak,* horizontally, and *ūrdhvam,* perpendicularly, or *adhas,* underneath, and *ūrdhvam,* overhead: *diśo daśa,* towards the ten quarters, i. e. in all directions; *diśām patis,* 'the lord of the quarters,' is a N. of Soma and Rudra in the Veda, cf. *dik-pati* below; in Vishṇu-Purāṇa I. VIII. the collective *diśas,* 'the regions or quarters,' is mentioned as one of the wives of the eight manifestations of Rudra); the numeral ten; side, party, people; a foreign or distant quarter or region, cf. *dig-āgata;* a hint, reference; precept, order, manner; manner of thinking, point of view, method of considering a subject; the mark of a bite; N. of a river. — *Dik-kanyā,* f. a region of the sky considered as a virgin or mistress. — 2. *dik-kara, as,* m. = *aruṇa,* q. v. = *śambhu,* q. v.; (*as, ī, am*), juvenile, youthful; [cf. 1. *dikkara* at p. 412, col. 1.] — *Dik-kara-vāsinī,* f., N. of a goddess; [cf. *dik-kāminī* and *dik-sundarī.*] — *Dikkarikā,* f. (fr. the next), N. of a river. — *Dik-karin, ī,* m. 'elephant of the quarter,' an elephant of one of the eight quarters or points, i. e. a mythical elephant standing in one of the four or eight regions of the sky and supporting with the others the earth; [cf. *dig-ibha, dig-gaja, dig-dantin, dig-vāraṇa, diṅ-nāga, diṅ-mātaṅga, diśā-gaja.*] — *Dik-kāntā,* f. or *dik-kāminī,* f. = *dik-kanyā.* — *Dik-kumāra, ās,* m. pl. the youths of the quarters; (with Jainas) a class of deities belonging to the Bhavanādhīśas. — *Dik-ćakra, am,* n. the circuit of the quarters of the compass, the horizon; the compass, the whole world; [cf. *diṅ-maṇḍala.*] — *Dik-taṭa, as,* m. the horizon, the line of the horizon. — *Dik-tas,* ind. from the regions of the sky. — *Dik-pati, is,* or *dik-pāla, as,* m. the regent or guardian of a quarter of the world, (the guardian of the eight points are Indra of the east, Agni of the south-east, Yama of the south, Nirṛiti of the south-west, Varuṇa of the west, Vāyu or Marut of the north-west, Kuvera of the north, Īśāna or Śiva of the north-east; these are generally regarded as identical with the regents of the quarters, but other lists substitute Sūrya 'the sun' and Ćandra or Soma 'the moon' for Nirṛiti and Īśāna, and others again give the sun and moon and the six planets; cf. Manu V. 96, VII. 303.) — *Dik-patha, as,* m. 'the path of the horizon,' the surrounding region or quarter. — *Dik-pravibhāga, as,* m. a point, direction, quarter; [cf. *dig-bhāga* and *dig-vibhāga.*] — *Dik-śūla, am,* n. 'stake of the sky,' any inauspicious planetary conjunction as for the sun and Venus to be in the west, &c.; N. of particular days on which it is not allowed to travel in certain directions. — *Dikśūla-lakshaṇa, āni,* n. pl., N. of a chapter of the

Purāṇa-sarva-sva. — *Dik-sama, as, ā, am,* having the same direction. — *Dik-sundarī,* f. = *dik-kanyā.* — *Dik-srakti, is, is, i,* having the angles or corners towards the four cardinal points. — *Dik-svāmin, ī,* m. = *dik-pati.* — *Dig-anta, as,* m. the end of the horizon or of space, remote distance; (*as, ā, am*), being at the end of the horizon or in the remote distance. — *Dig-antara, am,* n. another region, a distant quarter, a foreign country; space, the atmosphere. — *Dig-ambara, as, ā, am,* 'sky-clothed,' having only the sky or atmosphere for raiment, clad by the regions of space, unclad, unclothed, stark naked; (*as*), m. a naked mendicant (especially of the Jaina or Bauddha sect; cf. 1. *kshapaṇa*); a mendicant or ascetic in general; an epithet of Śiva; also of Skanda; darkness; (*ī*), f. an epithet of Durgā; [cf. *dig-vastra* and *dig-vāsas.*] — *Dig-ambaraka, as,* m. a naked mendicant (especially of the Jaina sect). — *Digambara-tva, am,* n. entire nakedness. — *Dig-āgata, as, ā, am,* come from a distant region or country. — *Dig-ibha, as,* m. = *dik-karin,* q. v. — *Dig-īśvara, as,* m. = *dik-pati,* q. v. — *Dig-gaja, as,* m. = *dik-karin,* q. v. — *Dig-grahaṇa, am,* n. observation of and fixing the quarters of the compass. — *Dig-jaya, as,* m. the conquest of various countries in all directions; [cf. *dig-vijaya.*] — *Dig-dantin, ī,* m. = *dik-karin,* q. v. — *Dig-darśana, am,* n. the act of looking to every side, a general survey. — *Dig-darśin, ī, inī, i,* looking round on all sides, taking a general view. — *Dig-dāha, as,* m. preternatural redness of the horizon, as if on fire; (also called *diśāṃ dāhas.*) — *Dig-devatā,* f. the deity of a quarter, = *dik-pati,* q. v. — *Dig-deśa, as,* m. the country in various directions, various regions, distant countries. — *Dig-daivata, am,* n. = *dig-devatā,* q. v. — *Dig-nāga,* see *diṅ-nāga.* — *Dig-bhāga, as,* m. a point, direction, quarter; *dig-bhāgeshu,* loc. pl. in all directions; [cf. *dik-pravibhāga* and *dig-vibhāga.*] — *Dig-bhrama, as,* m. or *dig-bhramaṇa, am,* n. a wandering about in every direction. — *Dig-maṇḍala,* see *diṅ-maṇḍala.* — *Dig-lābha, as,* m. profit or gain in a distant region. — *Dig-vastra, as, ā, am,* or *dig-vāsas, ās, ās, as,* = *dig-ambara.* — *Dig-vāraṇa, as,* m. = *dik-karin.* — *Dig-vijaya, as,* m. 'the subjugation of various countries in all directions,' N. of a part of the Mahā-bhārata (Sabhā-parva 983, describing the victories of the four younger Pāṇḍavas and the subjugation of all the neighbouring princes of India under their eldest brother Yudhi-shṭhira, which led to his performance of the Rāja-sūya sacrifice); N. of a work by Śaṅkarācārya showing the superiority of the Vedānta over the other systems of philosophy. — *Digvijaya-krama, as,* m. invasion of various countries, going forth to conquer the whole world. — *Dig-vidik-stha, as, ā, am,* situated towards the cardinal and intermediate points, encompassing. — *Dig-vidhāna, am,* n., N. of a chapter of the Tantra-sāra. — *Dig-vibhāga, as,* m. = *dig-bhāga,* q. v. — *Dig-vibhāvita, as, ā, am,* celebrated or known in all quarters. — *Dig-vilokana, am,* n. looking vacantly towards the sky, gazing vacantly in the air. — *Dig-vyāpin, ī, inī, i,* spreading through all space or every quarter. — *Diṅ-nāga, as,* m. = *dik-karin;* N. of a Buddhist author; (also read *dig-nāga.*) — *Diṅ-maṇḍala, am,* n. the circle of the quarters of the compass, the horizon, the compass, all regions or quarters; [cf. *dik-cakra;* also read *dig-m°.*] — *Diṅ-mātaṅga, as,* m. = *dik-karin,* q. v. — *Diṅ-mārga, as,* m. a country road, a road to a distant country. — *Diṅ-mukha, as, ī, am,* facing any point or quarter; (*am*), n. 'face of the sky,' any quarter or part of the heavens, (*diṅ-mukheshu,* loc. pl. in all regions); a place. — *Diṅ-mūḍha, as, ā, am,* confused about the quarters of the compass, not able to find out the bearings of any place; anything or place about the direction of which one is doubtful. — *Diṅ-moha, as,* m. perplexity about the quarters of the compass or the exact situation and bearings of any place, mistaking the way or direction. — *Diśo-daṇḍa, as,* m. (*diśo* for *diśas,* gen. case), 'the staff of a quarter of the sky,' a particular appearance in the sky; [cf. *daṇḍa.*] — *Diśo-bhāga, as, ā, am,* one who runs away or takes to his heels.

Diśa, am, ind. = 2. *diś,* at the end of adv. comp. (Pāṇ. V. 4, 107).

Diśas, ās, f. a region, quarter, &c.; [cf. 2. *diś.*]

Diśā, f. direction, region, quarter or point of the compass; N. of a wife of Rudra; [cf. *antara-d°* and *avāntara-d°.*] — *Diśā-gaja, as,* m. = *dik-karin,* q. v. — *Diśā-cakshus, us,* m. 'sky-vision,' N. of a son of Garuḍa. — *Diśā-pāla, as,* m. 'the guardian of a quarter,' the elephant of a quarter; [cf. *dik-pāla* and *dik-karin.*]

Diśya, as, ā, am, relating or belonging to the quarters of the sky or to the horizon; situated towards any particular point, lying in a particular tract or quarter, bearing in a particular direction or towards a particular point of the compass [cf. *pūrva-d°*]; N. of a particular kind of brick used in constructing an altar.

Dishṭa, as, ā, am, shown, pointed out, appointed, assigned (e. g. *dishṭā gatis,* 'the assigned way,' i. e. death); delineated, described, referred to; directed, ordered, prescribed, advised, enjoined; fixed, settled; resigned to destiny or fate; (*am*), n. allotment, assignment, appointment, decree; assigned place or portion, fate, destiny, good or ill luck; direction, order, command, aim, object; (*as*), m. time; a sort of Curcuma [cf. *dāru-haridrā*]; N. of one of the sons of Manu Vaivasvata. — *Dishṭānta* (°*ṭa-an*°), *as,* m. 'the appointed end' or 'the end of one's appointed life,' death, dying.

Dishṭi, is, f. pointing out, assigning, allotting, prescribing, assignment, direction, injunction, instruction, precept, order, command; auspicious juncture, good fortune, happiness; a sort of measure of length; (*tyā*), ind. an expression of joy or congratulation, thank heaven! how fortunate! mayest thou be fortunate! hail! I congratulate you! bravo! auspiciously, fortunately, luckily; [cf. *ku-d°.*]

दिष्णु *dishṇu, us, us, u* (for *deshṇu* fr. rt. 1. *dā*), giving, one who gives, a giver, donor.

दिह् 1. *dih,* cl. 2. P. A. *degdhi, digdhe, dideha, didihe, dhekshyati, -te, adhikshat, adhikshata, adigdha, degdhum,* to anoint, smear, plaster, spread over; to soil; pollute, defile; to increase, augment, accumulate: Caus. *dehayati, -yitum,* Aor. *adīdihat:* Desid. *didhikshati, -te,* Ved. *dhikshate,* to wish to anoint or to anoint one's self: Intens. *dedihyate, dedegdhi:* [cf. Gr. τεῖχος, τοῖχος, θιγγάνω; Lat. *tingere,* probably *fingere, figulus;* Goth. *deigan, ga-dikis, daigs;* Angl. Sax. *dic, deag, tigel, tigal;* Old Germ. *ziugal, zehom* = Caus. *dehayāmi.*]

2. *dih, dhik,* f. smearing, anointing, soiling, pollution.

दिह्ला *dihlā,* f., N. of a woman; [cf. *dilha.*]

दी 1. *dī* [cf. rt. *ḍī*], cl. 4. P. *dīyati,* &c., Ved. to poise one's self in the air, soar, fly, (also used of the motions of deities, especially of the Aśvins and their vehicle): Intens. *dedīyate,* Ved. inf. of Intens. *dedīyitavai,* to hasten or fly away; [cf. Gr. δίνη, δινέω; perhaps δίω, δίεμαι.]

दी 2. *dī* (an anomalous reduplicated rt. sometimes given in the form *dīdī* or *dīdi;* cf. rt. 1. *dhī* and *dīdhī*), cl. 3. P. 3rd pl. *dīdyati, adīdet,* 2nd impv. *dīdihi* or *didīhi, dīdiyus, dīdāya, dīdayati, dīdayat,* Ved. to shine, be bright (especially used of fire), to shine forth, excel; to shine upon, bestow by shining; to seem or appear good or eminent, to please, be admired; [cf. 2. *div, dīp:* Gr. δέαται, δέατο; perhaps δῆλος.]

Dīti, is, f. splendor, brightness; [cf. *su-d°.*]

Dīdi, is, is, i, or *dīdī, is, is, i,* shining. — *Dīdy-agnī,* m. du., Ved. (according to Sāy.) 'having bright fires,' 'bright with sacrificial fires,' epithet of the Aśvins.

Dīditi, is, f. splendor, brightness; [cf. *su-d°.*]

Dīdivi, is, is, i (said to be fr. rt. 2. *div*), shining; risen, ascended (as a star); (*is*), m. epithet of Agni; of Bṛihas-pati, the planet Jupiter; heaven [cf. *didivi*]; (*is, ī*), m. n. or (*is, is*), m. f. boiled rice, food; final emancipation.

दी 3. *dī,* cl. 4. A. *dīyate, didīye, dāsyate, adāsta, dātum,* to decay, waste away, be ruined; to waste, diminish: Caus. *dāpayati, -yitum:* Desid. *didīshate, didāsate.*

4. *dī, īs,* f. decay, ruin, wasting, destruction. — *Dīda, as, ā, am,* causing destruction, destroying.

Dīna, as, ā, am, scarce, scanty (Ved.); poor, indigent, needy, afflicted, distressed, ruined, miserable, wretched, dejected, downcast, melancholy; frightened, afraid, timid [cf. *pari-d°*]; (*am*), n. distress, wretchedness [cf. *dainya*]; the plant Tabernæmontana Coronaria; (*am*), ind. miserably; (*ā*), f. the female of a mouse or shrew. — *Dīna-cetana, as, ā, am,* 'distressed or dejected in mind,' distressed, dejected. — *Dīna-tā,* f. scarcity, rarity (Ved.); wretchedness, distress, weakness. — *Dīna-daksha, as, ā, am,* of weak understanding. — *Dīna-dāsa, as,* m. a name applied to a Śūdra. — *Dīna-dhī, īs, īs, i,* 'having melancholy thoughts,' dejected, helpless. — *Dīna-manas, ās, ās, as,* or *dīna-mānasa, as, ā, am,* 'afflicted in mind,' distressed, dejected, downcast. — *Dīna-mukha, as, ī, am,* 'having a dejected countenance,' of melancholy aspect. — *Dīna-locana, as,* m. a cat. — *Dīna-vatsala, as, ā, am,* kind to the poor. — *Dīna-vadana* = *dīna-mukha.* — *Dīna-varṇa, as, ā, am,* 'having a bad colour,' discoloured. — *Dīnānukampana* (°*na-an*°), *as, ā, am,* 'compassionating the poor,' kind to the poor.

Dīnaka, as, ā, am, wretched, distressed; (*am*), ind. in a wretched manner, miserably.

दीक्ष् *dīksh* (a rt. formed fr. the Desid. of rt. *daksh,* and signifying originally 'to wish to make one's self fit or competent'), cl. 1. A. *dīkshate, didīkshe, dīkshishyate, dīkshitum,* to prepare or consecrate one's self for the performance of a sacred rite, especially of the Soma offering; to dedicate one's self; to sacrifice, perform a sacrifice; to shave one's head, to be shaved; to introduce or initiate a pupil, invest with the sacred thread; to instruct in the rules or principles of religious observances; to practise self-restraint, to announce the performance of a vow: Caus. *dīkshayati* or *dīkshāpayati,* &c., to prepare, make ready, consecrate, initiate; to determine: Desid. *didīkshishate.*

Dīkshaka, as, m. a priest, a spiritual guide.

Dīkshaṇa, am, n. preparing or consecrating one's self, consecration; initiating; causing one's self to be consecrated.

Dīkshaṇīya, as, ā, am, to be consecrated or initiated; (fr. *dīkshaṇa*) relating or belonging to Dīkshaṇa or initiation, &c.; (*ā*), f. a particular rite or sacrifice, that preceded by the Dīkshā; [cf. *dīkshaṇīyeshṭi* and *adhvara-dīkshaṇīyā.*] — *Dīkshaṇīyeshṭi* (°*ya-ish*°), *is,* f. the sacrifice of consecration or initiation, = *dīkshaṇīyā.*

Dīkshayitṛi, tā, trī, tṛi, consecrating, a consecrator, one who initiates.

Dīkshā, f. preparation or consecration for a religious ceremony; a ceremony preliminary to a sacrifice, initiation, dedication; receiving the initiatory Mantra; undertaking religious observances for the attainment of a certain object, religious rites for a special purpose; sacrificing, offering oblations, dedicating one's self to a particular object (as to battle) or to a person (as to a god), self-devotion; Initiation personified as the wife of Soma or of Rudra Ugra (one of the eight manifestations of Rudra) or of Rudra Vāma-deva. — *Dīkshā-krama-ratna, am,* n. 'the jewel of the regular order of initiation,' N. of a work treating of initiation. — *Dīkshā-tattva, am,* n. 'the essence of initiation,' N. of another work on consecration or initiation. — *Dīkshānta* (°*shā-an*°), *as,* m. 'the end of a Dīkshā,' = *ava-bhṛitha,* a supplementary sacrifice made to atone for any defects in a preceding one. — *Dīkshā-pati, is,* m., Ved. 'the lord of

consecration,' i. e. the Soma. — *Dīkshā-pāla, as,* m., Ved. 'guardian of initiation,' epithet of Agni and Vishṇu. — *Dīkshā-phala, am,* n. 'the fruit of initiation,' N. of a chapter of the Purāṇa-sarva-sva. — *Dīkshā-maya, as, ī, am,* consisting in initiation.

Dīkshita, as, ā, am, initiated, consecrated; prepared for a sacrifice; one who has received initiation or by whom the preparatory ceremonies have been observed; performed (as the Dīkshā ceremony); prepared for, made ready for, ready, &c.; *dīkshitam kṛi,* to initiate a person, instruct any one in rules or principles; (*as*), m. a priest engaged in a Dīkshā or in a particular sacrifice; a pupil, (often at the end of a name, especially of a Brāhman, after the name of another person, to denote his initiation by that person or his being a pupil of that person, e. g. *bhaṭṭoji-d°, bhānuji-d°, appaya-d°,* &c., and the preceding name is sometimes omitted, leaving Dīkshita to stand alone.) — *Dīkshita-vasana, am,* n., Ved. the garment of an initiated person. — *Dīkshita-vimita, am,* n. a temporary dwelling erected for a person about to be initiated; [cf. *prāćīna-vanśa.*] — *Dīkshita-vrata, am,* n. the vow of an initiated person.

Dīkshitāyanī, f., N. of the wife of Dīkshita Yajña-datta.

Dīkshitṛi, tā, m. a consecrator, a spiritual father, one who initiates, the communicator of the initiatory Mantra or prayer.

Dīkshin, ī, inī, i, (at the end of a comp.) being initiated, one who has been initiated; [cf. *yaṇa-d°.*]

दीदी *dīdī* or *dīdi.* See rt. 2. *dī,* p. 415.

दीधी 1. *dīdhī* (connected with rt. 2. *dī*), cl. 2. A. *dīdhīte* (3rd pl. *dīdhyate*), &c., Caus. *dīdhayati,* &c., to shine, to be bright, to seem, appear.

1. *dīdhiti, is,* f. brightness, splendor, light; a ray [cf. *amṛita-d°*]; a finger, (connected by Vedic commentators with rt. 1. *dhā* or 3. *dhī*); N. of a commentary on the Tattva-ćintā-maṇi by Śiromaṇi treating of the Nyāya doctrines. — *Dīdhitimat, ān, atī, at,* having splendor, shining, brilliant; (*ān*), m. the sun.

Dīdhyāna, as, ā, am, shining, brilliant.

दीधी 2. *dīdhī* (a reduplicated form of 1. *dhī* and connected with rt. *dhyai*), cl. 2. A. *dīdhīte,* &c., to perceive, think, reflect upon, be intent upon; wish, desire.

2. *dīdhiti, is,* f., Ved. religious reflection, devotion; divine inspiration; prayer; religious rites; (Sāy.) a son-in-law (= *dhartṛi, jāmātṛi,* connected with 1. *dhā*).

दीन *dīna, as, ā, am.* See p. 415, col. 3.

दीनार *dīnāra, as,* m. (fr. the Gr. δηνάριον, = *denarius,* said to be fr. rt. 3. *dī*), a coin, a gold coin; a weight of gold (variously stated as 2 Kāshṭhas, 1 Pala of 32 Rettis or the large Pala of 108 Su-varṇas); a gold ornament; a seal.

दीप् *dīp,* cl. 4. A. (ep. also P.) *dīpyate, -ti, didīpe, dīpishyate, adīpi* or *adīpishṭa, dīpitum,* to blaze, burn with a bright flame, shine, be bright or luminous; to burn, glow, be inflamed or excited (as with anger); to be illustrious; Caus. *dīpayati, -yitum,* Aor. *adīdīpat* or *adidīpat,* to kindle, set on fire, inflame; illuminate, irradiate, make bright, make illustrious; excite, raise: Desid. *didīpishate:* Intens. *dedīpyate, dedīpti,* to be very bright, to shine intensely; to blaze fiercely, be all on fire or in flames; [cf. *tap, div,* 2. *dī,* 1. *dīdhī;* Lith. *žibbu,* 'to shine;' Lat. *limpidus?*].

Dīpa, as, m. a light, lamp, lantern; [cf. *jagad-d°.*] — *Dīpa-kiṭṭa, am,* n. 'the sediment of a lamp,' lamp-black, soot. — *Dīpa-kūpī,* f. 'lamp-well,' the wick of a lamp. — *Dīpa-khaṭvā,* f. a bedstead upon which the sun shines, (perhaps for *dīpta-kh°.*) — *Dīpa-kharī,* f. the wick of a lamp. — *Dīpan-kara, as,* m. 'light-maker,' N. of a Buddha. — *Dīpankara-jñāna, as,* m. 'having the knowledge of a Buddha,' N. of a man. — *Dīpa-dāna, am,* n. 'giving light,' N. of a chapter of the Purāṇa-sarva-sva. — *Dīpa-dāna-vidhi, is,* m., N. of the 115th chapter of the Bhavishyottara-Purāṇa or second part of the Bhavishya-Purāṇa. — *Dīpa-dhvaja, as, am,* m. n. 'lamp-sign,' lamp-black, the condensed smoke or soot of a lamp. — *Dīpa-nirvāṇa-gandha, as,* m. the smell of an extinguished lamp. — *Dīpa-pādapa, as,* m. 'a lamp-tree,' a candlestick, lamp-stand; [cf. *dīpa-vṛiksha.*] — *Dīpa-pushpa, as,* m. 'lamp-flower,' N. of the plant Michelia Champaka (= *ćampaka*). — *Dīpa-bhājana, am,* n. 'vessel of light,' a lamp. — *Dīpa-mālā,* f. a row of lamps; an illumination; [cf. *dīpālī* and *dīpāvali.*] — *Dīpamālikotsava* (°*ka-ut*°), *as,* m. 'the feast of illumination,' N. of the 125th chapter of the Bhavishyottara-Purāṇa; [cf. *dīpālī.*] — *Dīpa-māhātmya, am,* n. 'the glory of the Dīpa,' N. of a chapter of the Bhavishya-Purāṇa. — *Dīpa-vat, ān, atī, at,* 'containing lights,' illuminating, making bright; (*atī*), f., N. of a river in Kāmākhyā. — *Dīpa-vṛiksha, as,* m. 'lamp-tree,' the stand or stem of a lamp, a candlestick; a light; a lantern; Pinus Longifolia or Deodora (= *devadāru*). — *Dīpa-śatru, us,* m. 'the enemy of a lamp,' a moth. — *Dīpa-śikhā,* f. the flame of a lamp; lamp-black (especially as used for darkening the eyelashes, &c.). — *Dīpa-śṛinkhalā,* f. a row or string of lamps. — *Dīpānvita* (°*pa-an*°), *ā,* f., scil. *tithi,* 'furnished with lamps,' N. of the Diwālī festival; (see the next.) — *Dīpārādhana* (°*pa-ār*°), *am,* n. worshipping an idol by waving a light before it. — *Dīpālī* (°*pa-ālī*), f. 'a row of lamps,' the day of new moon in the month Āśvina or Kārttika (September–October), on which day there is a festival with nocturnal illuminations in honour of Kārttikeya; (this festival or feast of lights is commonly called Diwālī.) — *Dīpāvali* (°*pa-āv*°), *is,* f. 'a row of lamps,' a nocturnal illumination, the Diwālī festival; (see the preceding.) — *Dīpotsava* (°*pa-ut*°), *as,* m. the festival of lights; (see the preceding.)

Dīpaka, as, ā or *ikā, am,* kindling, inflaming; illuminating, making bright or luminous, illustrating, beautifying, making illustrious; exciting, rendering intense (as a feeling &c.); stimulating, tonic, exciting appetite, digestive; skilful in managing a lamp; (*as*), m. a light, lamp; N. of two plants promoting digestion, Ptychotis Ajowan (= *yavānī*) and Celosia Cristata [cf. *dīpya*]; a bird of prey, falcon; N. of a Rāga; an epithet of Kāma ('the inflamer'); N. of a son of Garuḍa; of a man; of a poet; (*ikā*), f. a light, lamp, lantern; moonlight; the plant Ptychotis Ajowan; the root of Calmus; N. of one of the Rāgiṇīs or female personifications of the musical modes; 'the illustrator,' in which sense often at the end of the titles of books, see *gūḍhārtha-d°, trailokya-d°;* (*am*), n. saffron; a figure of rhetoric (dilating upon an idea or accumulating expressions to strengthen it; various kinds of this figure are given, as *kāraka-dīpaka, mālā-dīpaka,* &c.); a kind of metre containing 4 × 10 syllabic instants. — *Dīpikā-taila, am,* n. the oil of the plant Ptychotis Ajowan. — *Dīpikā-prakāśa, as,* m. (also called Nīla-kanṭhī), 'the illuminator of the illustrator,' N. of a commentary on the Tarka-dīpikā by Nīla-kaṇṭha. — *Dīpikā-vivaraṇa, am,* n. 'explanation of the Dīpikā,' N. of a lost commentary on the Pūrva-mīmāṅsārtha-saṅgraha by Nṛi-siṅha.

Dīpana, as, ī, am, kindling, inflaming, setting on fire, burning, causing light or heat; digestive, tonic, stimulating [cf. *agni-d°* and *anala-d°*]; N. of several plants with digestive properties, = *mayūra-śikhā,* = *śāliñća-śāka;* Cassia Sophora (= *kāsamarda*); an onion; (*ī*), f., N. of several plants, = Ptychotis Ajowan, = *pāṭhā,* = *methikā;* N. of a chapter of the Tantra-sāra or of a mystical formula therein described; (*am*), n. the act of kindling or setting on fire, inflaming; lighting, illuminating, making bright [cf. *tattva-d°*]; kindling the digestive fire, promoting digestion; a digestive, stimulant, tonic; saffron; the root of the plant Tabernæmontana Coronaria.

Dīpanīya, as, ā, am, to be lighted or set on fire; inflammable; to be excited or stimulated; relating to tonic medicines, serving to promote digestion; (*as*), m. an aromatic seed, Ptychotis Ajowan; (*am*), n. a stimulating drug, a digestive.

Dīpayat, an, antī, at, setting on fire, inflaming; illuminating.

Dīpita, as, ā, am, set on fire, inflamed; excited; illuminated, irradiated; manifested.

Dīpitṛi, tā, trī, tṛi, an illuminator, enlightener; irradiating, shining.

Dīpin, ī, inī, i, kindling, setting on fire, inflaming; illuminating, shining.

Dīpta, as, ā, am, blazing, flaming, being in flames, flashing, radiant, illuminated, luminous, bright, glittering; glowing, hot; burning, burnt; (as a term of augury) irradiated by the sun, exposed to the glare of sunshine, (this is considered inauspicious, the opposite expression being *śānta,* q. v.); situated on the inauspicious side, inauspicious in general; clear, shrill? (opposed to *pūrṇa,* q. v., as a term of augury); (*as*), m. a lion (from its bright colour); a lime, a citron tree (from its golden colour); a particular disease, inflammation of the nose; (*ā*), f., N. of several plants with bright red flowers, Methonica Superba, Cardiospermum Halicacabum (= *jyotishmatī*), = *śātalā;* red arsenic; (*am*), n. Asa Fœtida; gold. — *Dīpta-kiraṇa, as, ā, am,* 'having glowing rays,' epithet of the Sun. — *Dīpta-kīrtti, is,* m. 'of splendid renown,' epithet of Skanda. — *Dīpta-ketu, us,* m. 'bright-bannered,' N. of a king; of a son of Manu Dakshasāvarṇi. — *Dīpta-jihvā,* f. 'red-tongued,' a fox. — *Dīpta-tapas, ās, ās, as,* fervent in devotion, of glowing piety. — *Dīpta-tejas, ās, ās, as,* brilliant or radiant with glory. — *Dīpta-piṅgala, as,* m. 'bright and yellowish,' a lion. — *Dīpta-pushpā,* f. 'having bright flowers,' the plant Tragia Involucrata (the flowers of which are of a bright greenish colour). — *Dīpta-rasa, as,* m. 'having a yellow liquid,' an earth-worm. — *Dīpta-roman, ā,* m. 'red-haired,' N. of one of the Viśve-Devās. — *Dīpta-loćana, as,* m. 'bright-eyed,' 'having glittering eyes,' a cat. — *Dīpta-loha, as,* m. 'the shining metal,' brass, bell-metal. — *Dīpta-varṇa, as,* m. 'red-coloured,' epithet of Skanda. — *Dīpta-śakti, is,* m. 'having a glittering spear,' epithet of Skanda. — *Dīptānśu* (°*ta-an*°), *us, us, u,* having burning rays; (*us*), m. the sun. — *Dīptāksha* (°*ta-ak*°), *as, ī, am,* having glittering eyes, bright-eyed; (*as*), m. a cat; a peacock; N. of a minister of the king of the owls, Ari-mardana; (*ās*), m. pl., N. of a people. — *Dīptāgni* (°*ta-ag*°), *is,* m. blazing fire; (*is, is, i*), set on fire, kindled (as fire); having the gastric fire well kindled, i. e. digesting well; (*is*), m. an epithet of Agastya; [cf. *dahrāgni* and *satyāgni.*] — *Dīptāgni-tā,* f. goodness of digestion; [cf. the preceding.] — *Dīptāṅga* (°*ta-aṅ*°), *as,* m. 'having a brilliant body,' a peacock. — *Dīptātman* (°*ta-āt*°), *ā, ā, a,* having a flaming or fiery nature. — *Dīptānala-dyuti* (°*ta-an*°), *is, is, i,* having the brilliancy of glowing fire. — *Dīptoda* (°*ta-uda*), *am,* n. 'having brilliant water,' N. of a Tīrtha. — *Dīptopala* (°*ta-up*°), *as,* m. 'the flaming stone,' the sun gem (= *sūrya-kānta*); a crystalline lens. — *Dīptaujas* (°*ta-oj*°), *ās, ās, as,* glowing with energy.

Dīptaka, as, m. a kind of disease of the nose [cf. *dīpta*]; (*am*), n. gold.

Dīpti, is, f. brightness, brilliancy, splendor, light, glow, lustre; clearness, brilliancy of beauty (in a woman), extreme loveliness; the flash-like flight of an arrow; lac; brass, bell-metal; (*is*), m. (?), N. of one of the Viśve-Devās. — *Dīpti-kara, as, ā* or *ī, am,* irradiating, illuminating. — *Dīpti-mat, ān, atī, at,* having brightness, splendid, brilliant, lustrous, radiant, shining, blazing, flaming; (*ān*), m., N. of a son of Kṛishṇa.

Dīptika, as, m. a species of plant; [cf. *dugdha-pashāṇa.*] — *Dīptikeśvara-tīrtha* (°*ka* or °*kā-īś*°),

am, n. 'the Tīrtha of the lord of Dīptika or Dīptikā (?),' N. of a Tīrtha mentioned in the Śiva-Purāṇa.

Dīpya, as, ā, am, to be kindled or inflamed, inflammable; to be stimulated; promoting digestion, digestive; (*as*), m. the plants Celosia Cristata, Ptychotis Ajowan; cumin-seed; (*am*), n. white cumin-seed.

Dīpyaka, as, am, m. n. (?), N. of several plants, cumin, Ptychotis Ajowan, Celosia Cristata, Apium Involucratum; (*as*), m. a figure of rhetoric; [cf. *dīpaka.*]

Dīpyamāna, as, ā, am, shining, blazing, glowing, radiant.

Dīpra, as, ā, am, shining, brilliant, radiant, luminous, irradiating; (*as*), m. fire. — *Dīprāstra-dhara* (°*ra-as*°), *as, ā, am*, armed with shining weapons, well accoutred.

दीर्घ *dīrgha, as, ā, am* (fr. rt. *dṛih*, originally *dargh*; compar. *drāghīyas* or *dīrgha-tara*; superl. *drāghishṭha* or *dīrgha-tama*), long (as space or time), reaching far, lasting long; long (as the quantity of a vowel); lofty, high, tall; deep; (*as*), m. a long vowel; a camel; N. of several plants, = Saccharum Sara (= *śara*) or a similar kind of grass (= *utkaṭa*), = *rāma-śara*; Shorea Robusta (= *latā-śāla*); the fifth, sixth, seventh, and eighth sign of the zodiac; a mystical N. of the letter *a*; N. of a prince of Magadha; (*ā*), f. a long lake or oblong tank [cf. *dīrghikā*]; a plant related to the Hemionitis Cordifolia (= *dīrgha-pattrā*); a mystical N. of the letter *n*; (*am*), n., N. of a Sāman; (*am*), ind. for a long time, long; far; deeply; [cf. Zend *darĕgha*: Gr. δολιχός, ἐν-δελεχής: Russ. *dolog*, 'long;' *dolga* = *dīrghā*: Lith. *ilga-s*, *d* being dropped; *isz-ilrykens*, *isz-ilrykēlis*, 'grown long:' perhaps Lat. *longus*; Germ. *lang*.] — *Dīrgha-kaṇā*, f. white cumin. — *Dīrgha-kaṇṭaka* or *dīrgha-kaṇṭa, as*, m. 'long-thorned,' N. of a plant (= *varvūra*). — *Dīrgha-kaṇṭha, as*, m. 'long-necked,' N. of a Dānava; (variously read *dīrgha-bāhu*.) — *Dīrghakaṇṭhaka, as*, m. 'long-necked,' a sort of crane, the Vaka, Ardea Nivea. — *Dīrgha-kandaka, am*, n. 'having long bulbs,' a kind of radish (= *mūlaka*); (*ikā*), f. Curculigo Orchioides (= *mushali*). — *Dīrgha-kandhara, as*, m. 'long-necked,' a sort of crane, Ardea Nivea. — *Dīrgha-karṇa, as*, m. 'long-ear,' N. of a cat. — *Dīrgha-kāṇḍa, as*, m. 'having long joints,' N. of a kind of grass, Scirpus Kysoor (= *kaśeru*); (*ā*), f. a parasitical plant (= *pātāla-garuḍī*). — *Dīrgha-kāya, as, ā, am*, having a long body, tall. — *Dīrgha-kāla, am*, n. a long time, a long period. — *Dīrghakāla-jīvin, ī, inī, i*, long-lived. — *Dīrgha-kāshṭha, am*, n. a long piece of timber, a spar, a beam. — *Dīrgha-kīla, as*, m. or *dīrghakīlaka, as*, m. 'having a long stem,' the tree Alangium Hexapetalum (= *ankoṭa*). — *Dīrgha-kūraka, am*, n. 'long rice,' a kind of rice (= *rājānna*). — *Dīrgha-keśa, as, ā, am*, long-haired; (*as*), m. a bear; (*ās*), m. pl., N. of a people to the north-east of Madhya-deśa. — *Dīrgha-kośā* or *dīrgha-koshī* or *dīrgha-koshikā* or *dīrgha-kośikā*, f. a kind of muscle shell, a cockle. — *Dīrgha-gati, is*, m. 'making long journeys,' a camel. — *Dīrgha-gāmin, ī, inī, i*, going far, flying far (as an arrow). — *Dīrgha-granthi, is*, m. 'having long knots or joints,' Scindapsus Officinalis (= *gaja-pippalī*). — *Dīrgha-grīva, as, ā, am*, long-necked; (*as*), m. a camel; a kind of curlew (= *nīla-krauñća*); (*ās*), m. pl., N. of a people in the north-east of Madhya-deśa. — *Dīrgha-ghāṭika, as*, m. 'long-necked,' a camel. — *Dīrgha-ćañću, us*, m. 'long-beaked,' a kind of bird, = Marāṭhī *rukhauḍā*; [cf. *dīrgha-śira*.] — *Dīrgha-ćaturaśra, as, ā, am*, shaped like an oblong square or parallelogram. — *Dīrgha-ććhada, as, ā, am*, long-leaved; (*as*), m. the tree Tectona Grandis; sugar-cane. — *Dīrgha-jaṅgala, as*, m. a kind of fish (commonly *bhangāna*). — *Dīrgha-jaṅgha, as, ā, am*, long-legged, spindle-shanked; (*as*), m. a camel; a crane, Ardea Nivea; N. of a Yaksha. — *Dīrgha-jānuka, as*, m. 'long-kneed,' Ardea Sibirica. — *Dīrgha-jihva, as, ā, am*, long-tongued; (*as*), m. a snake; N. of a Dānava; (*ā*), f., N. of a Rākshasī; one of the Mātṛis attending on Skanda; (*ī*), f., Ved., N. of an evil spirit. — *Dīrgha-jihvya, as, ā, am*, Ved. long-tongued. — *Dīrgha-jīva, as*, m. long life. — *Dīrghajīvi-tā*, f. longevity. — *Dīrgha-jīvin, ī, inī, i*, long-lived, living long. — *Dīrgha-tanu, us, vī, u*, 'having a long body,' tall, long; (*vī*), f. 'long and narrow,' N. of a plant. — *Dīrgha-tantu, us, us, u*, Ved. forming a long thread or row. — *Dīrghatapa-ākhyāna, am*, n. 'the story of the long penance,' N. of a chapter of the Śiva-Purāṇa. — *Dīrghatapaḥ-svarga-gamana, am*, n. 'going to heaven by long penance,' N. of a chapter of the Śiva-Purāṇa. — *Dīrgha-tapas, ās, ās, as*, performing long penances; (*ās*), m., N. of a son of Kāśya and grandfather or father of Dhanvantari; also of a Muni in Kāmpilya, epithet of the sage Gautama. — *Dīrgha-tama, as, ā, am*, the longest, farthest; (*am*), ind. for the longest time. — *Dīrgha-tamas, ās*, m., N. of a Ṛishi with the patronymic Aućathya and metronymic Māmateya, author of some hymns of the Ṛig-veda; (he was the father of Kakshī-vat, and was born blind through a curse pronounced on him by Bṛihas-pati; in some Purāṇas he is described as the father of Dhanvantari, and has by Su-deshṇā, wife of Bali, five sons, viz. Aṅga, Baṅga, Kaliṅga, Puṇḍra, and Suhma); *dīrghatamaso 'rkaḥ* or *vratam*, N. of a Sāman; (*asas*), m. pl. the descendants of Dīrghatamas; [cf. *dīrgha-tapas* and *dairghatamasa*.] — *Dīrgha-tara, as, ā, am*, longer, farther. — *Dīrgha-taru, us*, m. 'the high tree,' the Tāl or palm tree. — *Dīrgha-tā*, f. or *dīrgha-tva, am*, n. length, longness. — *Dīrgha-timishā*, f. a kind of cucumber, Cucumis Utilissimus; [cf. *timisha*.] — *Dīrgha-tuṇḍā*, f. 'long-snouted,' the musk-rat. — *Dīrgha-tṛiṇa, as*, m. 'long grass,' a species of grass (= *pallivāha*). — *Dīrgha-daṇḍa, as*, m. 'having a long stem,' the palm tree; the castor-oil tree, Ricinus Communis; (*ī*), f. a kind of small shrub (= *go-rakshī*). — *Dīrghadaṇḍaka, as*, m. = *dīrgha-daṇḍa*, Ricinus Communis. — *Dīrghadarśi-tā*, f. or *dīrgha-darśi-tva, am*, n. the faculty of seeing far, long-sightedness, far-sightedness, providence. — *Dīrgha-darśin, ī, inī, i*, far-seeing, long-sighted, fore-casting, provident, sagacious, wise; (*ī*), m. a bear; a vulture; N. of a monkey; [cf. *dūra-darśin*.] — *Dīrghadarśi-vas, vān*, m. a far-seeing man, one who is long-sighted. — *Dīrgha-dṛishṭi, is, is, i*, far-seeing, far-sighted, provident, shrewd, deep; (*is*), m. a sagacious or penetrating man. — *Dīrgha-dru, us*, m. 'the high tree,' the palm tree. — *Dīrgha-druma, as*, m. 'lofty-tree,' Bombax Heptaphyllum (= *śālmali*). — *Dīrgha-dveshin, ī, iṇī, i*, cherishing long hatred or an old grudge, implacable. — *Dīrgha-nakha, as, ā, am*, having long nails; (*as*), m., N. of a man; (*ī*), f., N. of the tree Diospyros Embryopteris. — *Dīrgha-nāda, as, ā, am*, 'long-sounding,' sounding or crying to a long distance, making a long-continued noise; (*as*), m. a dog; a cock; a conch-shell. — *Dīrgha-nāla, as*, m. 'having a long stalk,' N. of several kinds of grass, = *vṛitta-guṇḍa* and *yāvanāla*; (*am*), n. = *dīrgha-rohishaka*. — *Dīrgha-nidrā*, f. long sleep; death. — *Dīrgha-niśvasya*, ind. sighing or having sighed deeply, having fetched a long drawn breath. — *Dīrgha-niśvāsa, as*, m. a long or deep drawn breath, a sigh. — *Dīrgha-nītha, as*, m., N. of a man. — *Dīrgha-paksha, as*, m. 'long-winged,' the fork-tailed shrike. — *Dīrgha-paṭolikā*, f. a kind of cucurbitaceous plant ('having a long fruit'). — *Dīrgha-pattra, as, ā* or *ī, am*, long-leaved; (*as*), m. a kind of sugar-cane; the palm tree, = *rāja-palāṇḍu*, = *vishṇu-kanda*, = *hari-darbha*, = *kundara*, = *kupīlu*; (*ā*), f. a kind of plant related to the Hemionitis Cordifolia, = *hrasva-jambu*, = *gandha-pattrā*; Pandanus Odoratissimus, = *ḍoḍi*; (*ī*), f. = *palāśī*, = *mahā-ćañću*. — *Dīrghapattraka, as*, m., N. of several plants, = a kind of sugar-cane, a kind of garlic (= *rakta-laśuna*); Ricinus Communis, Barringtonia Acutangula (= *hijjala*); a kind of reed (= *vetasa*), = *karīra*, Capparis Aphylla, = *jalaja-madhūka*; (*ikā*), f. Desmodium Gangeticum (= *śāla-parṇī*); Aloe Indica (= *ghṛita-kumārī*), = *palāśī*. — *Dīrgha-pad* or *dīrgha-pād*, -*pāt*, -*padī*, -*pat*, long-footed, long-legged; (*t*), m. a heron. — *Dīrgha-parṇa, as, ā* or *ī, am*, long-leaved; (*ī*), f. a species of plant related to the Hemionitis Cordifolia. — *Dīrgha-parvan, ā*, m. 'having long knots or joints,' sugar-cane. — *Dīrgha-pallava, as, ā* or *ī, am*, having long shoots or tendrils; (*as*), m. Crotolaria Juncea (= *śaṇa*). — *Dīrgha-pavana, as, ā, am*, long-winded; (*as*), m. an elephant; [cf. *dīrgha-māruta*.] — *Dīrgha-pāṭha, as*, m. 'the long reading,' a peculiar manner of reading or writing the Vājasaneyi-saṃhitā in which the letters are often doubled. — *Dīrgha-pāda, as, ā, am*, long-footed, long-legged; (*as*), m. a heron; [cf. *dīrgha-pad*.] — *Dīrgha-pādapa, as*, m. 'the lofty tree,' the cocoa-nut tree; the areca-nut tree. — *Dīrgha-pṛishṭha, as, ā, am*, long-backed; (*as*), m. a snake. — *Dīrgha-prajña, as, ā, am*, having a far-seeing mind; (*as*), m., N. of a king. — *Dīrgha-prayajyu, us, us, u*, Ved. persevering in offerings and sacrifices; (*ū*), m. du. epithet of Vishṇu-Varuṇa as receiving constant offerings. — *Dīrgha-prayatna, as*, m. persevering effort. — *Dīrgha-prasadman, ā, ā, a*, Ved. inhabiting an extensive district; (Sāy.) having extensive sacrificial halls, epithet of the earth. — *Dīrgha-phala, as, ā, am*, having long fruit; (*as*), m., N. of several plants, Cathartocarpus (Cassia) Fistula; Butea Frondosa; Asclepias Gigantea; (*ā*), f. = *jatukā*, a vine with reddish grapes, = *mesha-śṛiṅgī*, a kind of cucumber. — *Dīrghaphalaka, as*, m., N. of a plant, = *agastya*. — *Dīrgha-bālā*, f. 'long-tailed,' the bos grunniens; [cf. *ćamara* and *ćāmara*.] — *Dīrgha-bāhu, us, us, u*, long-armed; (*us*), m., N. of one of the attendants on Śiva; of a Dānava, (also read *dīrgha-kaṇṭha*); of a son of Dhṛita-rāshṭra; of a son of Dilīpa and father of Raghu; of a grandson of Dilīpa. — *Dīrgha-bāhu-garvita, as, ā, am*, proud of having long arms; (*as*), m., N. of a demon. — *Dīrgha-bhuja, as, ā, am*, long-armed; (*as*), m., N. of one of the attendants on Śiva. — *Dīrgha-māruta, as, ī, am*, long-winded; (*as*), m. an elephant; [cf. *dīrgha-pavana*.] — *Dīrgha-mukha, as, ī, am*, long-mouthed, long-beaked, long-faced; (*as*), m., N. of a Yaksha (?); (*ī*), f. the musk-rat. — *Dīrgha-mūla, am*, n. 'long-root,' the root of Andropogon Muricatus; (*as, ā, am*), having long roots; (*as*), m., N. of several plants, = *moraṭa*, a kind of Vilva tree; (*ā*), f. Desmodium Gangeticum; Ichnocarpus Frutescens; (*ī*), f. Alhagi Maurorum; Leea Hirta; Solanum Indicum. — *Dīrghamūlaka, am*, n. a kind of radish; (*ikā*), f. Desmodium Gangeticum. — *Dīrgha-yajña, as, ā, am*, performing a long sacrifice; (*as*), m., N. of a king of Ayodhyā. — *Dīrgha-yaśas, ās, ās, as*, Ved. renowned far and wide; having abundant food. — *Dīrgha-yātha, as*, m. (?), Ved. a long course or journey; (*as, ā, am*), having a long course. — *Dīrgha-yāma, as, ā, am*, having long watches (as the night). — *Dīrgha-raṅgā*, f. 'having a lasting colour,' turmeric. — *Dīrgha-rata, as*, m. 'long in copulation,' a dog; [cf. *dīrgha-surata*.] — *Dīrgha-rada, as*, m. 'long-tusked,' a hog. — *Dīrgha-rasana, as*, m. 'long-tongued,' a serpent. — *Dīrgha-rāgā*, f. = *dīrgha-raṅgā*. — *Dīrgha-rātram*, ind. (*rātra* for *rātri*, see Gram. 778), for a long night, for a long time or period. — *Dīrgha-rāva, as, ī, am*, making a long-continued noise, yelling, howling, = *dīrgha-nāda*; (*as*), m., N. of a jackal. — *Dīrgha-rūpa, as, ā, am*, having a long form, having the form of a long vowel. — *Dīrgha-rogin, ī, iṇī, i*, long ill, long sick. — *Dīrgha-roma, as*, m., N. of a son of Dhṛita-rāshṭra. — *Dīrgha-roman, ā, ā, a*, long-haired; (*ā*), m. a bear; N. of one of the attendants on Śiva. — *Dīrgha-rohishaka, am*, n. a kind of fragrant grass. — *Dīrgha-loćana, as, ā, am*, long-eyed; (*as*), m., N. of a son of Dhṛita-rāshṭra. — *Dīrgha-lohita-yashṭikā*, f. 'having a long red stem,' red sugar-cane.

— *Dīrgha-vaṇśa, as, ā, am,* having a long reed; having a long lineage, being of an ancient family; (*as*), m. a kind of sugar-cane; [cf. *nala.*] — *Dīrgha-vaktra, as,* m. 'long-faced,' an elephant. — *Dīrgha-vaććhikā* or *dīrgha-varćhikā,* f. (*vaććhikā* probably = *vatsa,* a young animal), an alligator, a kind of crocodile. — *Dīrgha-vat,* ind. like a long vowel. — *Dīrgha-varṇa, as,* m. a long vowel. — *Dīrgha-vartman, a,* n. a long road, a long journey. — *Dīrgha-varshābhū, ūs,* f., N. of a plant, = *śveta-punar-navā.* — *Dīrgha-vṛiksha, as,* m. 'the lofty tree,' the palm tree. — *Dīrgha-vṛinta, as,* m. 'long-stalked,' the tree Calosanthes Indica; (*ā*), f., N. of a plant, = *indra-ćirbhiṭī.* — *Dīrgha-vṛintaka, as,* m. 'long-stalked,' Calosanthes Indica; a variety of it; (*ikā*), f. Mimosa Octandra. — *Dīrgha-śara, as,* m. 'having a long reed,' Andropogon Bicolor. — *Dīrgha-śākha, as, ā, am,* having long branches; (*as*), m. Shorea Robusta; a sort of hemp. — *Dīrghaśākhikā,* f., N. of a shrub, = *nīlāmlī.* — *Dīrgha-śimbika, as,* m. 'having a long pod,' a kind of plant, = *kshava.* — *Dīrgha-śira, as,* m. (*śira* = *śiras*), 'having a long head or beak,' a kind of bird, = Marāṭhī *rukhauḍā;* [cf. *dīrgha-ćañću.*] — *Dīrgha-śūkaka, am,* n. 'having long awns or beards,' a sort of rice. — *Dīrgha-śmaśru, us, us, u,* Ved. long-bearded. — *Dīrgha-śravas, ās, ās, as,* Ved. renowned far and wide; (*ās*), m., N. of a son of Dīrgha-tamas; of another man. — *Dīrgha-śrut, t, t, t,* Ved. 'long-hearing,' hearing from afar; audible or perceptible from afar or at a long distance; renowned far and wide, heard of everywhere. — *Dīrghaśrut-tama, as, ā, am,* Ved. being audible at a long distance. — *Dīrgha-saktha, as, ā, am* (*saktha* for *sakthi;* see Gram. 778), long-thighed, spindle-legged. — *Dīrgha-sattra, am,* n. 'a long-continued Soma sacrifice,' N. of a place of pilgrimage. — *Dīrghasattrin, ī, iṇī, i,* occupied with a long-continued Soma rite. — *Dīrgha-sandhya, as, ā, am,* performing long prayers or rites at the different twilights. — *Dīrghasandhya-tva, am,* n. long-continued observance of the twilight rites, the continued repetition of the twilight prayer. — *Dīrgha-sasya, as,* m. 'having long fruits,' the tree Diospyros Embryopteris. — *Dīrgha-surata, as,* m. = *dīrgha-rata.* — *Dīrgha-sūtra, as, ā, am,* 'spinning a long yarn,' working slowly, procrastinating, slow, dilatory, tedious. — *Dīrghasūtra-tā,* f. or *dīrghasūtra-tva, am,* n. procrastination, dilatoriness, irresolution, tediousness. — *Dīrghasūtrin, ī, iṇī, i,* = *dīrgha-sūtra,* dilatory, irresolute, procrastinating. — *Dīrgha-skandha, as,* m. 'long-stemmed,' the palm tree. — *Dīrgha-svara, as,* m. a long vowel; a long note, a minim or semibreve. — *Dīrghākāra* (°*gha-āk*°), *as, ā, am,* long-formed, oblong. — *Dīrghāgama* (°*gha-āg*°), *as,* m., N. of a Buddhist work. — *Dīrghāṅghri* (°*gha-an*°), *is,* m. 'having long roots,' Desmodium Gangeticum. — *Dīrghā-dhī, īs, īs, i,* Ved. having a far-seeing mind; (Sāy.) making long prayers or oblations. — *Dīrghādhva* (°*gha-adh*°), *as,* m. (?), a long way, a long journey. — *Dīrghādhva-ga, as, ā, am,* going long journeys; (*as*), m. a camel; a letter-carrier, messenger, courier or express. — *Dīrghāpāṅga* (°*gha-ap*°), *as, ā, am,* having long outer corners (of the eyes). — *Dīrghāpekshin* (°*gha-ap*°), *ī, iṇī, i,* regarding from afar, very regardful or considerate. — *Dīrghāpsas* (°*gha-ap*°), *ās, ās, as,* Ved. long-shaped, having a long fore part (as a waggon). — *Dīrghāmaya* (°*gha-ām*°), *as, ā, am,* long ill, long sick, affected with a chronic disease. — *Dīrghāyu* (°*gha-āy*°), *us, us, u,* long-lived, wished to be long-lived. — *Dīrghāyu-tva, am,* n. long-livedness; [cf. *dīrghāyush-ṭva.*] — *Dīrghāyudha* (°*gha-āy*°), *as,* m. (?), a long weapon, spear, a javelin; (*as, ā, am*), having long weapons; (*as*), m. a hog. — *Dīrghāyu-śoćis, is, is, i,* Ved. having a long-lived splendor, i. e. one which lasts through a long life. — *Dīrghāyush-ṭva, am,* n. long-livedness, a long life; [cf. *dīrghāyu-tva.*] — *Dīrghāyushya, as,* m., N. of a tree, = *śveta-mandāraka;* (*am*), n. long-livedness. — *Dīrghāyus* (°*gha-āy*°), *us, us, us,* long-lived [cf. *āyush-mat*]; (*us*), m. a crow; N. of two trees, = *jīvaka* and *śālmali,* Bombax Heptaphyllum; an epithet of Mārkaṇḍeya; [cf. *dīrghāyu.*] — *Dīrghāraṇya* (°*gha-ar*°), *am,* n., Ved. a long tract of wild or desert country. — *Dīrghālarka* (°*gha-al*°), *as,* m., N. of a tree, = *śveta-mandāraka.* — *Dīrghāsya* (°*gha-ās*°), *as, ā, am,* long-faced; (*ās*), m., N. of a people to the north-east of Madhya-deśa. — *Dīrghāhan* (°*gha-ah*°), *ā, hnī, a,* having long days. — *Dīrghī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to lengthen, prolong; to lead away to a distant place. — *Dīrghī-bhāva, as,* m. the becoming long, the lengthening (of a vowel). — *Dīrghī-bhū,* cl. 1. P. *-bhavati,* &c., to become long, lengthen. — *Dīrghī-bhūta, as, ā, am,* become long, lengthened. — *Dīrgherváru* (°*gha-ir*°), *us,* m. a kind of cucumber (= *ḍaṅgarī*). — *Dīrghoććhvāsa* (°*gha-uć*°), *am,* n. 'having a long breath,' epithet of the body.

Dīrghikā, f. a long or oblong lake or pond; [cf. *tridaśa-d*°.]

दीर्ण *dīrṇa, as, ā, am* (fr. rt. *dṛī*), torn, rent, sundered; frightened, afraid.

दीव् *dīv, dīvi, dīvyat,* &c. See under rt. 2. *div* at p. 414, col. 2.

दु 1. *du* (the original form of this rt. was probably *dū*), cl. 1. P. *davati, dudāva* (and sing. *dudavitha,* 1st du. *duduvira*), *dotā, doshyati, adāvit, adaushit, dotum,* to go, move: Caus. *dāvayati,* &c., to cause to go; [cf. rt. 1. *dru.*]

Dūta. See p. 426, col. 2.

1. *dūna, as, ā, am,* gone; going, moving. — *Dūna-vat, ān, atī, at,* having gone.

दु 2. *du* (also written *dū,* see 1. *dū*), cl. 5. P. 4. A. *dunoti, dūyate* (ep. also *dūyati*), *dudāva, doshyati, adaushit, dotum,* to be burnt, be consumed with internal heat, be consumed by pain or sorrow, to be agitated or disturbed, to be distressed; (cl. 5. P.) to burn, consume with fire; to cause pain by internal heat or fever; to cause anxiety or sorrow or distress; to afflict: Caus. P. *dāvayati, -yitum,* Aor. *adūdavat,* to burn, cause pain: Desid. *dudūshati:* Intens. *dodūyate, dodoti;* [cf. Lith. *dowyu,* 'I vex,' = Caus. *dāvayāmi;* Gr. ὀ-δύνη, ὀ-δυνάω, δαύω, δεδαυμένος, δαυλός, probably δυή; Lat. *doleo* fr. *doveo;* Angl. Sax. *tynan;* Hib. *leirim,* 'I pain,' probably = Caus. *dāvayāmi.*]

Dut, t, f. pain, anxiety, uneasiness. — *Dud-da, as, ā, am,* or *dud-dādin, ī, inī, i,* giving or causing pain, cruel, wicked.

Duta, as, ā, am (?), pained, afflicted.

Dunvat, ān, atī, at, afflicting, causing pain or sorrow, injuring.

2. *dūna.* See under 1. *dū,* p. 426, col. 1.

दुः *duḥ,* euphonically substituted for *dus* in *duḥkha* (see the next) and in comps. like *duḥ-prajña, duḥ-śaṇsa,* &c. See under *dus* at p. 424.

दुःख *duḥkha, am,* n. (more properly written *dush-kha,* and said to be fr. *dus* + *kha,* q. v.; cf. *duḥ* above and *su-kha;* the word *duḥkha* does not occur in the earliest literature), uneasiness, unhappiness, pain, sorrow, affliction, distress, misery, anguish, agony; difficulty, trouble; (*as*), m. Unhappiness or Pain personified as son of Naraka and Vedanā; (*as, ā, am*), painful, disagreeable, unpleasant, uncomfortable, uneasy, difficult; (*am*), ind. difficultly, scarcely, hardly; (*ena*), ind. with difficulty; difficultly; (*āt*), ind. with difficulty, hardly; [cf. Hib. *duaic,* 'pain, sorrow, grief;' perhaps *doilghe,* 'sore, hard;' *doilgheas,* 'sorrow.'] — *Duḥkha-kara, as, ī, am,* causing pain; afflicting, occasioning sorrow or trouble. — *Duḥkha-ćārin, ī, iṇī, i,* going with pain, distressed. — *Duḥkha-ććhinna, as, ā, am,* cut with difficulty, tough, hard; pierced by sorrow, pained, distressed. — *Duḥkha-ććhedya, as, ā, am,* to be cut with difficulty, hard to be divided, tough, hard; to be conquered or overcome with difficulty; to be pierced or pained by affliction, &c. — *Duḥkha-jāta, as, ā, am,* suffering pain, feeling pain, distressed. — *Duḥkha-jīvin, ī, inī, i,* living in pain or distress. — *Duḥkha-tara, am,* n. greater pain, a greater evil; a very great evil; (*as, ā, am*), more painful or disagreeable; (*am*), ind. more painfully or disagreeably. — *Duḥkha-tā,* f. unhappiness, misery, pain, discomfort, painful state. — *Duḥkha-dagdha, as, ā, am,* burnt or tormented by affliction, pained, distressed. — *Duḥkha-duḥkhena,* ind. with great difficulty. — *Duḥkha-dohyā,* f. (a cow) difficult to be milked. — *Duḥkha-nirvaha, as, ā, am,* difficult to be borne. — *Duḥkha-paritāṅga* (°*ta-aṅ*°), *as, ā, am,* whose limbs are surrounded or filled with pain. — *Duḥkha-paritātman* (°*ta-āt*°), *ā, ā, a,* whose soul is affected with anguish. — *Duḥkha-prāya* or *duḥkha-bahula, as, ā, am,* full of trouble, suffering excessively, abounding with distress or trouble, &c. — *Duḥkha-bhāgin, ī, inī, i,* having pain as one's portion, suffering pain, unhappy. — *Duḥkha-maya, as, ī, am,* consisting in suffering, one whose nature is made up of suffering. — *Duḥkhamaya-tva, am,* n. a condition made up of suffering. — *Duḥkha-moksha, as,* m. deliverance from pain. — *Duḥkha-yoga, as,* m. occurrence or presence of trouble or pain, &c. — *Duḥkha-labdhikā,* f. 'gained with difficulty,' N. of a princess. — *Duḥkha-labhya, as, ā, am,* to be obtained or effected with difficulty, hardly procurable. — *Duḥkha-loka, as,* m. 'the world of pain,' = *saṃsāra* or the world as a scene of constant suffering and transmigration. — *Duḥkha-vyābhāshita, as, ā, am,* pronounced with difficulty. — *Duḥkha-śīla, as, ā, am,* of a difficult temper, i. e. hard to manage, bad-tempered, irritable. — *Duḥkha-śīla-tva, am,* n. irritability of temper. — *Duḥkha-śoka-samanvita, as, ā, am,* filled with pain and sorrow. — *Duḥkha-saṃyoga, as,* m. occurrence or presence of pain, distress, &c. — *Duḥkha-saṃvardhita, as, ā, am,* reared with difficulty. — *Duḥkha-saṃsthiti, is, is, i,* in a wretched condition, poor, miserable. — *Duḥkha-saṃsparśa, as, ā, am,* = *duḥkha-sparśa.* — *Duḥkha-sañćāra, as, ā, am,* passing unhappily (as time). — *Duḥkha-samāyukta, as, ā, am,* accompanied with pain, affected by anguish. — *Duḥkha-sāgara, as,* m. 'an ocean of trouble or pain,' great sorrow; the world. — *Duḥkha-sparśa, as, ā, am,* unpleasant or hard to the touch. — *Duḥkha-han, ā, ghnī, a,* removing pain. — *Duḥkhā-kara, as, ā* or *ī, am,* causing pain, afflicting. — *Duḥkhā-kṛi,* cl. 8. P. *-karoti, -kartum,* to cause pain to any one (with acc.); to distress. — *Duḥkhāćāra* (°*kha-āć*°), *as, ā, am,* of a difficult temper or disposition; hard to manage. — *Duḥkhātīta* (°*kha-at*°), *as, ā, am,* freed or escaped from pain. — *Duḥkhānta* (°*kha-an*°), *as,* m. 'the end of pain or trouble' (with the Māheśvaras), final emancipation or the acquisition of superhuman powers and freedom of will. — *Duḥkhānvita* (°*kha-an*°), *as, ā, am,* accompanied with pain, filled with grief, pained, afflicted, distressed. — *Duḥkhārta* (°*kha-ār*°), *as, ā, am,* afflicted by pain, pained, distressed. — *Duḥkhālīḍha* (°*kha-āl*°), *as, ā, am,* consumed with grief. — *Duḥkhopeta* (°*kha-up*°), *as, ā, am,* affected by pain, suffering distress, &c.

Duḥkhaya, Nom. P. *duḥkhayati, -yitum,* to pain, cause pain, afflict, distress; (also given as a rt. of the 10th cl. and even cl. 1. *duḥkhati,* &c.)

Duḥkhāya, Nom. A. *duḥkhāyate,* &c., to feel pain, be distressed.

Duḥkhita, as, ā, am, pained, suffering pain, distressed, afflicted, unhappy, poor, indigent; (*am*), n. pain, distress, trouble. — *Duḥkhita-ćitta, as, ā, am,* afflicted at heart, grieved in mind.

Duḥkhin, ī, inī, i, having pain, pained, sorrowing, afflicted, grieved; difficult, painful.

Duḥkhīya, Nom. P. *duḥkhīyati,* &c., to feel pain, be distressed.

Duḥkhya, Nom. P. *duḥkhyati,* &c., to cause pain.

दुःप° *duḥ-pa°, duḥ-pra°, duḥ-prū°, duḥ-pre°*, &c. See the comp. under *dus* at p. 424.

दुःफालिकुत्थ *duḥphālikuttha* (a word said to be borrowed fr. the Arabic), N. of the twelfth Yoga (in astrology).

दुःश° *duḥ-śa°, duḥ-sha°, duḥ-sa°*. See the comp. under *dus* at p. 424.

दुःसाधिन् *duḥ-sādhin*. See 1. *dur*, col. 3.

दुकूल *dukūla, as*, m. (said to be fr. rt. 2. *du*), a species of plant; (*am*), n. woven silk, very fine cloth or raiment made of the inner bark of this plant, (opposed to *valkala*; also read *dugūla*.)

दुग्ध *dugdha, as, ā, am* (fr. rt. 2. *duh*), milked; milked out, extracted, sucked out so as to be impoverished; milked together, collected, filled, full; (*am*), n. milk, the milky juice of plants, sap [cf. *go-raksha-d°*]; milking, (in *dugdha-bandhaka*); (*ī*), f. a medicinal plant, a kind of Asclepias, = *kshīrāvikā*, = *dugdha-pāshāṇa*. — *Dugdha-kūpīkā*, f. a sort of cake made of ground rice and mixed with milk &c. ('having a milk-well?'). — *Dugdha-tā*, f. or *dugdha-tva, am*, n. milkiness, milky nature. — *Dugdha-tālīya, am*, n. (fr. *dugdha* and *tāla?*), the froth of milk, syllabub; the skim of milk or cream; milk and mangoes, mango fool. — *Dugdha-dā*, f. giving milk, milk-giver, milch. — *Dugdha-pāćana, am*, n. a kind of salt (= *vajraka*); a vessel for boiling milk. — *Dugdha-pātra, am*, n. a milk-pan. — *Dugdha-pāyin, ī, inī, i*, drinking milk. — *Dugdha-pāshāṇa, as*, m. a species of plant, = *dugdha-pāshāṇaka, dugdhāśman, dugdhī; kshīrin, kshīra-kshava, gomedha-sannibha, dīptikā, vajrābha*. — *Dugdha-puććhī*, f. a kind of plant, = *niśā, bhangā, sevakālu*, commonly *dugdha-peyā*. — *Dugdha-poshya, as, ā, am*, a suckling, a child &c. living on its mother's milk. — *Dugdha-phena, as*, m. the froth or skim of milk, syllabub, cream; (*ī*), f. a small medicinal shrub, = *gojā-parṇī, payaḥ-phenī, payasvinī, phena-dugdhā, lūtāri*. — *Dugdha-bandhaka, as* or *am*, m. or n. (?), the post to which a cow is fastened before being milked. — *Dugdha-vatī*, f. giving milk. — *Dugdha-vījā*, f. rice mixed with milk. — *Dugdha-samudra, as*, m. the sea of milk. — *Dugdhāksha* (°*dha-ak*°), *as*, m. 'having milk-white eyes,' a particular kind of precious stone (opal?). — *Dugdhāgra* (°*dha-ag*°), *am*, n. the upper part, surface or skim of milk, cream. — *Dugdhābdhi* (°*dha-ab*°), *is*, m. the sea of milk. — *Dugdhābdhi-tanayā*, f. 'the daughter of the sea of milk,' epithet of the goddess Lakshmī. — *Dugdhāmbudhi* (°*dha-am*°), *is*, m. the sea of milk. — *Dugdhāmra* (°*dha-am*°) = *dugdha-tālīya*, q.v. — *Dugdhāśman* (°*dha-aś*°), *ā*, m. = *dugdha-pāshāṇa*, q.v.

Dugdhikā, f. a sort of Asclepias, A. Rosea, = *kshīrāvī*, = *uttamā*; (the Hindī derivative Dūdhi is also applied to Euphorbia Hirta and Thymifolia.)

Dugdhin, ī, inī, i, having milk, milky, milch.

Dugdhinīkā, f. a species of plant, = *raktāpāmārga* or a red kind of Achyranthes Aspera.

Dugdhvā, ind. having milked; having pressed or squeezed out.

Dugha, as, ā, am, (at the end of a comp.) milking; yielding, granting; (*ā*), f. a milch-cow; [cf. *kāma-d°, gharma-d°, droṇa-d°*.]

दुच्छक *dućchaka, as*, m. a kind of perfume, = *gandha-kuṭī*, = *vihārādyavakāśaka* (?).

दुच्छुना *dućchunā*, f. (fr. *dus*+*śuna?*), Ved. misfortune, calamity; injury, evil, often personified as a malicious being or evil spirit; [cf. *a-dućchuna*.]

Dućchunāya, Nom. A. *dućchunāyate*, &c., Ved. to wish to injure or hurt, to be evil disposed.

दुडि *duḍi, is*, f. = *duli*, a small tortoise; a female tortoise.

दुण्डुक *duṇḍuka, as, ā, am*, fraudulent, dishonest, bad-hearted.

दुण्डुभ *duṇḍubha, as, ā, am*, = *ḍuṇḍubha*, a kind of lizard without feet; a kind of snake described as not venomous, = *rājila*; [cf. *dundubha*.]

Duṇḍubhi, is, m. f. a species of venomous animal; a kind of snake; [cf. *dundubhika*.]

दुत्थोत्थदवीर *dutthotthadavīra*, (in astrology) N. of the thirteenth Yoga.

दुद *duda, as*, m., N. of a mountain.

दुदुह *duduha, as*, m. (fr. rt. 2. *duh?*), N. of a prince, father of Pra-ćetas.

दुद्द *dud-da*. See *dut*, rt. 2. *du*, p. 418.

दुद्यूषु *dudyūshu, us, us, u* (fr. the Desid. of rt. 2. *div*), wishing to play, wishing to brandish.

दुद्रुम *dudruma, as*, m. (said to be fr. *du* = *dus* + *druma*), a green onion; [cf. *dur-druma*.]

दुधि *dudhi, is, is, i* (fr. rt. 1. *dhū?*), Ved. violent, impetuous, injurious; [cf. *dudhita* and *dudhra*.]

Dudhita, as, ā, am, Ved. troubled, perplexed, turbid.

Dudhūshat, an, atī, at (fr. the Desid.), trying, wishing or endeavouring to shake.

Dudhra, as, ā, am, Ved. = *dudhi*, powerful, violent, impetuous, terrible; (Sāy.) restraining wicked enemies. — *Dudhra-kṛit, t, t, t*, Ved. doing dreadful acts, rendering excited, exciting, impetuous, boisterous; (*ās*), m. pl. epithet of the Maruts. — *Dudhra-vāć, k, k, k*, Ved. speaking in an excited or oncontrolled manner.

दुधुक्षु *dudhukshu, us, us, u* (fr. the Desid. of rt. 2. *duh*), wishing or intending to milk.

दुन्दम *dundama, as*, m. a sort of drum, = *dundubhi* below.

दुन्दु *dundu, us*, m. (an onomatopoetic word), a sort of drum; an epithet of Vasu-deva who was the father of Kṛishṇa; [cf. *ānaka-d°*.]

दुन्दुभ *dundubha, as*, m. a species of water-snake described as not venomous [cf. *duṇḍubha* and *duṇḍubhi*]; an epithet of Śiva; (*ās*), m. pl., N. of a Vedic school, = *dundubhi*, a kind of drum (occurring in the comp. *anaka-d°*).

दुन्दुभि *dundubhi, is*, m. (fr. *dundu*, imitative sound), a sort of large kettle-drum; a sort of poison; N. of the fifty-sixth year in the Jupiter cycle of sixty years; an epithet of Varuṇa; Kṛishṇa; N. of an Asura; of a Rakshas; of a son of Andhaka and grandson of Anu; of a man considered as a son of Śiva; (*is*), f. a drum; a particular throw of the dice in gambling; twice three dots or spots on a die or a pair of dice with three spots on each; (*ī*), f. 'a kettle-drum,' N. of a Gandharvī; [cf. *karṇa-d°*.] — *Dundubhi-grīva, as, ā, am*, having a neck like a kettle-drum (an ox). — *Dundubhi-nirhrāda, as*, m. 'having the sound of a kettle-drum,' N. of a Dānava. — *Dundubhi-vadha, as*, m., N. of the eighty-ninth chapter of the Gaṇeśa-Purāṇa. — *Dundubhi-svana, as*, m. 'emitting the sound of a kettle-drum,' a kind of magical formula or spell against the evil spirits supposed to possess weapons. — *Dundubhi-svara, as*, m. 'sounding like a kettle-drum,' N. of a man. — *Dundubhisvara-rāja, as*, m., N. of several Buddhas. — *Dundubhīśvara* (°*bhi-iś*°), *as*, m., N. of a Buddha.

Dundubhika, as, m. a kind of venomous insect.

Dundubhya, only in the comp. *ćakra-dundubhya* (scil. *mantra*), Ved. 'relating to Ćakra and Dundubhi.'

दुन्दुमा *dundumā*, f. (an onomatopoetic word), a particular sound, sound in general.

Dundumāya, Nom. A. *dundumāyate, -yitum*, to sound.

Dundumāyita, as, ā, am, sounded; (*am*), n. a particular sound, sound.

दुन्दुमार *dundumāra, as*, m. a sort of red worm; the smoke of a house; a cat, = *dhundhumāra*.

दुन्वत् *dunvat*. See rt. 2. *du*, p. 418, col. 2.

दुफार *duphāra*, N. of a place mentioned in the Romaka-siddhānta.

दुमेल *dumela, am*, n. a particular high number.

दुम्मदुमाक *dummadumāka, as*, m., N. of a Grāma.

दुर् 1. *dur*, f., Ved. (occurring only in nom. and acc. pl. *duras*), = *dvār*, a door; (at the end of a comp. the form *dura* is used, see 2. *dura*.) — *Duḥ-sādhin, ī*, m. a door-keeper.

दुर् 2. *dur*, ind. a prefix substituted for *dus*, q. v., at the beginning of a compound before vowels and soft consonants; (for the comps. beginning *duḥ, duś, dush, dus*, see under *dus*.) — *Dur-aksha, as*, m. (fr. 2. *aksha*), a loaded or fraudulent die or dice; (*as, ī, am*), (fr. 4. *aksha*), weak-eyed. — *Dur-atikrama, as, ā, am*, difficult to be surpassed or overcome, difficult to be conquered, unconquerable; difficult of performance or accomplishment, insurmountable; difficult to be escaped from, inevitable; (*as*), m., N. of a Brāhman regarded as a son of Śiva. — *Dur-atyaya, as, ā, am*, difficult to be passed or surpassed, hard to be overcome; difficult to be escaped from; difficult to be attained; difficult to be passed through or fathomed. — *Dur-atyayānukramaṇa* (°*ya-an*°), *as, ā, am*, whose ways are past finding out (God). — *Dur-atyetu, us, us, u*, Ved. difficult to be overcome &c., = the preceding. — *Dur-adṛishṭa, am*, n. bad luck, ill fate, misfortune. — *Dur-admani*, f., Ved. bad or noxious food. — *Dur-adhiga, as, ā, am*, difficult to be attained &c., see the next. — *Dur-adhigama, as, ā, am*, difficult to be attained or reached, unattainable, hard to be traversed; not to be overcome, insurmountable; difficult to be read through or studied. — *Dur-adhishṭhita, as, ā, am*, badly managed or executed; (*am*), n. improper residence at a place. — *Dur-adhīta, as, ā, am*, badly read or learnt, studied with difficulty. — *Dur-adhyaya, as, ā, am*, difficult of attainment; difficult of perusal, hard to be studied. — *Dur-adhyayana, am*, n. reading or studying badly or with difficulty. — *Dur-adhyavasāya, as*, m. a bad or foolish undertaking; (wrongly read *durādhyavasāya*.) — *Dur-adhva, as*, m. a bad road. — *Dur-anupālana, as, ā, am*, difficult to be kept or preserved. — *Dur-anubodha, as, ā, am*, difficult to be recollected. — *Dur-anushṭhita, as, ā, am*, badly done or performed. — *Dur-anushṭheya, as, ā, am*, difficult to be accomplished. — *Dur-anta, as, ā, am*, whose end is difficult to be reached, having no end, infinite; ending ill, ending in misery, having a bad end, miserable, unhappy. — *Dur-antaka* = the preceding; (*as*), m. epithet of Śiva. — *Duranta-kṛit, t, t, t*, doing what is endless, (perhaps) suffering endless pains. — *Duranta-moha, as, ā, am*, whose infatuation has a bad ending or has no end. — *Duranta-vīrya, as, ā, am*, possessed of endless energy. — *Duranta-śakti, is, is, i*, having endless power. — *Dur-anvaya, as, ā, am*, difficult to be passed along (as a road &c.), difficult to be followed; difficult to be carried out, hard to be comprehended or attained; (*as*), m. a false concord (in gram.); a consequence wrongly deduced from given premises. — *Dur-anveshya, as, ā, am*, difficult to be searched. — *Dur-apaćāra, as, ā, am*, difficult

to be displeased or offended. — *Dur-abhigraha, as, ā, am,* difficult to be laid hold of; (*as*), m. Achyranthes Aspera [cf. *apāmārga*]; (*ā*), f. Mucuna Pruritus; Alhagi Maurorum. — *Dur-abhimānin, ī, inī, i,* badly or disagreeably proud. — *Dur-avagama, as, ā, am,* difficult to be understood, incomprehensible. — *Dur-avagraha, as, ā, am,* difficult to be kept back or restrained; disagreeable. — *Duravagraha-vādin, ī, inī, i,* speaking disagreeably. — *Dur-avagrāhya, as, ā, am,* difficult to be apprehended or reached. — *Dur-avabodha, as, ā, am,* difficult to be understood, unintelligible. — *Duravabodha-tā,* f. unintelligibleness. — *Dur-avaroha, as, ā, am,* difficult to be descended. — *Dur-avavada, am,* adj. n. difficult to be spoken against or censured. — *Dur-avasita, as, ā, am,* difficult to be conceived (?). — *Dur-avastha, as, ā, am,* badly situated, poorly circumstanced; (*ā*), f. bad situation, miserable condition, evil case. — *Dur-avāpa, as, ā, am,* difficult to be reached, gained, attained or obtained; difficult to be acquired; difficult to be fulfilled. — *Dur-avekshita, am,* n. an improper look, a forbidden glance. — *Dur-ahna, as,* m. a bad day; [cf. *dur-dina.*] — *Dur-ākriti, is, is, i,* badly formed; deformed, disfigured, misshapen. — *Dur-ākranda, am,* ind. crying miserably; [cf. *dur-ākrośa.*] — *Dur-ākrama, as, ā, am,* difficult to be ascended or passed; hard to be approached, attacked or assailed; invincible. — *Dur-ākramaṇa, am,* n. unfair attack; difficult approach. — *Dur-ākrānta, as, ā, am,* unjustly attacked; difficult of access. — *Dur-ākrośa, as,* m. a miserable cry; (*am*), ind. crying miserably; [cf. *dur-ākranda.*] — *Dur-āgata, as, ā, am,* badly come, arrived with difficulty, unhappily arrived; (*as*), m., N. of a man. — *Dur-āgama, as,* m. bad income, improper gain, illegal accession (of property &c.). — *Dur-āgraha, as, ā, am,* obstinate retention of an opinion, wicked or foolish obstinacy, pertinacity, head-strongness. — *Dur-āćara, as, ā, am,* difficult to be practised, hard to be performed; difficult to be treated or cured, incurable. — *Dur-āćarita, am,* n. bad practice or performance, bad treatment. — *Dur-āćāra, as,* m. bad behaviour, ill conduct, bad manners, wickedness; (*as, ā, am*), difficult to be practised or managed; ill-conducted, badly behaved; addicted to evil practices, wicked, depraved, profligate. — *Dur-āḍhya, as, ā, am,* not rich or opulent, not abounding. — *Dur-āḍhyankara, as, ī, am,* difficult to be made rich. — *Dur-āḍhyambhava, as, ā, am,* difficult to become rich; (*am*), n. becoming rich with difficulty. — *Durātma-tā,* f. (fr. the following), mean-spiritedness, baseness, wickedness. — *Dur-ātman, ā, ā, a,* bad-hearted, evil-natured, mean-spirited, ill-conditioned, low, vile, wicked, bad; (*ā*), m. a rascal, scoundrel, villain, wretch. — *Durātma-vat, ān, atī, at,* = the preceding. — *Dur-ādāna, as, ā, am,* Ved. difficult to be laid hold of or apprehended. — *Dur-ādeya, as, ā, am,* difficult to be taken away or seized. — *Dur-ādhana, as,* m., N. of one of the 100 sons of Dhṛita-rāshṭra; (probably a wrong form for *dur-ādhara.*) — *Dur-ādhara, as, ā, am,* difficult to be withstood, not to be restrained, irresistible; difficult to be subdued or overpowered; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra; [cf. the preceding.] — *Dur-ādharsha, as, ā, am,* difficult to be attacked, not to be assailed, unassailable, hard to be approached or attacked; not to be assaulted or molested with impunity, dangerous; intractable, haughty; (*as*), m. white mustard; (*ā*), f. a kind of plant (= *kuṭumbinī*); [cf. *dur-dharsha* and *dush-pradharsha.*] — *Dur-ādhāra, as,* m. 'not to be confined, illimitable,' epithet of Śiva. — *Dur-ādhi, is, is, i,* painful, distressing. — *Dur-ādhī, is, is, i* (rt. *dhyai*), Ved. intending or meditating evil, malignant. — *Dur-ānama, as, ā, am,* difficult to be bent, hard to bend (as a bow). — *Dur-āpa, as, ā, am,* difficult to be obtained, difficult of attainment; difficult to be approached; hard to be overcome; (*as*), m., N. of a Dānava. — *Dur-āpana, as, ā, am,* Ved. difficult to be attained, difficult to be overtaken. — *Dur-āpādana, as, ā, am,* difficult to be accomplished, hard to be brought about. — *Dur-āpūra, as, ā, am,* difficult to be filled or fulfilled or satisfied. — *Dur-ābādha, as, ā, am,* not to be molested, not to be assaulted with impunity; (*as*), m. epithet of Śiva. — *Dur-āmnāya, as, ā, am,* difficult to be handed down. — *Dur-āyya, as, ā, am,* Ved. difficult to be attained; (probably for *dur-āpya.*) — *Dur-ārakshya, as, ā, am,* difficult to be protected; [cf. *ā-rakshya.*] — *Dur-ārādhya, as, ā, am,* difficult to be won over or propitiated, hard to be conciliated, difficult to be worshipped. — *Dur-āri-han, ā,* m. (fr. *dur-ari-han*), 'killing wicked enemies,' epithet of Vishṇu. — *Dur-āruha, as, ā, am,* difficult to be ascended or mounted; (*as*), m. a cocoa-nut tree; Ægle Marmelos (= *vilva*); (*ā*), f. Phœnix Sylvestris (= *kharjūrī*). — *Dur-ārūḍha, as, ā, am,* ascended with difficulty. — *Dur-āroha, as, ā, am,* difficult of ascent; (*as*), m. the palm tree, the date tree; (*ā*), f. the silk-cotton tree (= *śālmalī;* = *śrī-vallī*). — *Dur-ārohaṇīya, as, ā, am,* difficult to be ascended. — *Dur-ālakshya, as, ā, am,* difficult to be observed or perceived; [cf. 1. *ā-lakshya.*] — *Durālakshya-tama, as, ā, am,* most difficult to be perceived. — *Dur-ālabha* or *dur-ālamba, as, ā, am,* difficult to be laid hold of or handled, unfit to be touched; difficult of attainment; (*ā*), f. the prickly Alhagi Maurorum; [cf. *kshudra-d°.*] — *Dur-ālāpa, as,* m. a curse; imprecation; abuse, scurrilous or abusive language. — *Dur-āloka, as, ā, am,* difficult to be perceived; not to be looked at, painfully bright, dazzling; (*as*), m. dazzling splendor. — *Dur-āvarta, as, ā, am,* difficult to be turned (from an opinion &c.). — *Dur-āvaha, as, ā, am,* difficult to be brought, difficult to be led towards. — *Dur-āvāra, as, ā, am,* difficult to be covered or surrounded; difficult to be shut in or kept together; hard to be filled up; difficult to be restrained or stopped or kept back. — *Dur-āvya, as, ā, am* (perhaps for *dur-avya* fr. rt. *av*), Ved. displeasing. — 1. *dur-āśa, as,* m., N. of an Ekāha; [cf. *dur-ṇaśa, dū-ṇaśa, dū-ṇāśa.*] — 2. *dur-āśa, as, ā, am,* having bad expectations; (*ā*), f. bad hope or expectation. — *Dur-āśaya, as,* m. a bad resting-place or asylum; (*as, ā, am*), having a bad place of rest or refuge, having a difficult shelter or asylum; having evil thoughts or designs, evil-minded, malicious. — *Dur-āśir, īr, ir, īr,* Ved. badly mixed (as Soma). — *Dur-āsa, as, ā, am,* difficult to be driven out or expelled. — *Dur-āsada, as, ā, am,* difficult of access or attainment, difficult to be approached; difficult to be met with or found; hard to be borne; unequaled, unparalleled, unrivaled; (*as*), m. epithet of Śiva; mystical N. of a sword. — *Durāsada-jaya, as,* m., N. of the forty-second chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Durāsadopākhyāna* (°*da-up*°), *am,* n., N. of the fortieth chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dur-āsaha, as, ā, am,* difficult to be accomplished. — *Dur-āsita, am,* n. bad or unbecoming manner of sitting. — *Dur-āhā,* ind. (opposed to and formed like *sv-āhā*), Ved. ill luck, misfortune. — *Dur-i,* cl. 1. A. *dur-ayate* or *dul-ayate,* &c., to go badly, to go wrong? (this verb is given by grammarians, but seems only to occur in its derivatives). — *Dur-ita, am,* n. bad course, difficulty, danger, damage; evil ways, evil, sin, Evil or Sin personified; (*as, ā, am*), difficult, bad; sinful, wicked; [cf. *dur-iti, dur-gata, dur-gati.*] — *Durita-kshaya, as,* m., N. of a son of Mahā-vīrya and father of Trayyāruṇi. — *Durita-damanī,* f., N. of a tree. — *Duritāri* (°*ta-ari*), *is,* f. 'the enemy of sin,' N. of a female deity of the Jainas (accompanying the third Arhat of the present Ava-sarpiṇī). — *Dur-iti, is,* f., Ved. bad course; difficulty, distress, trouble; [cf. *dur-ita* and *dur-gati.*] — 1. *dur-ishṭa, am,* n. (*ishṭa* fr. rt. 3. *ish*), 'bad wish,' curse, malediction, imprecation, a spell for the injury of another person; [cf. *dur-ishaṇā.*] — 2. *dur-ishṭa, as, ā, am* (*ishṭa* fr. rt. *yaj*), badly sacrificed, defective in a sacrifice, (opposed to *sv-ishṭa.*) — *Durishṭa-kṛit, t, t, t,* performing a magic spell to injure another. — *Dur-ishṭi, is,* f., Ved. defect or failure in a sacrifice. — *Durishṭha, as, ā, am* (superl. fr. 2. *dur*), very bad, very wicked; (*am*), n. great crime, extreme wickedness. — *Dur-īśa, as,* m. a bad master. — *Dur-ishaṇā,* f. (*ishaṇā* being a wrong form for *eshaṇā*), 'bad wish,' curse, cursing, imprecation; an evil eye; [cf. 1. *dur-ishṭa.*] — *Dur-ukta, as, ā, am,* badly spoken, uttered wrongly, harshly or injuriously spoken, harshly addressed; (*am*), n. injurious speech, reproach, hard or harsh words, rough or offensive words. — *Dur-ukti, is,* f. harsh or injurious speech, offensive speech; personified as a daughter of Krodha and Hiṇsā and sister and wife of Kali, (their children are Bhaya and Mṛityu.) — *Dur-uććheda, as, ā, am,* difficult to be extirpated or destroyed. — 1. *dur-uttara, as, ā, am* (see 1. *ut-tara,* p. 149), unanswerable. — 2. *dur-uttara, as, ā, am* (see *ut-tṛī,* p. 150), difficult to be crossed, hard to pass, difficult to be come out of or escaped from. — *Dur-utsaha* or *dur-utsāha, as, ā, am,* difficult to be borne; difficult to be resisted, irresistible. — *Dur-udaya, as, ā, am,* rising into view or appearing with difficulty, not easily manifested. — *Dur-udāhara, as, ā, am,* difficult to be articulated or pronounced. — *Dur-udvaha, as, ā, am,* difficult to be borne or suffered; unbearable, burthensome. — *Dur-upakrama, as, ā, am,* difficult of access or approach; difficult of cure. — *Dur-upaćāra, as, ā, am,* difficult of approach; unmanageable; difficult of cure. — *Dur-upalaksha, as, ā, am,* difficult to be perceived. — *Dur-upasarpin, ī, iṇī, i,* approaching incautiously. — *Dur-upasthāna, as, ā, am,* difficult of approach, unapproachable, unattainable. — *Dur-upāya, as,* m. a bad expedient. — *Dur-ūha, as, ā, am,* difficult to be inferred or perceived or understood; abstruse. — *Durūha-tā,* f. abstruseness. — *Dur-eva, as, ā, am,* Ved. evil-affected, ill-disposed, malignant; (Sāy.) going badly, having evil ways; difficult to be approached, unassailable; (*as*), m. a wicked person, a criminal. — *Dur-okam,* ind., Ved. unwillingly, reluctantly. — *Dur-osha, as, ā, am,* Ved. slow, lazy [cf. *osham*]; (Sāy.) difficult to be burnt; dwelling in houses; [cf. Zend *dūraosha.*] — *Dur-oshas, ās, ās, as,* Ved. slow, lazy; whose anger is difficult to be overcome. — *Dur-ga, as, ā, am,* difficult of access or approach, almost impassable or inaccessible, impervious, impermeable; difficult of attainment, unattainable; difficult to be understood; (*as*), m. bdellium; N. of an Asura (supposed to have been slain by the goddess Durgā, according to some she received her name from him); N. of a man; of a grammarian and lexicographer and commentator on Yāska's Nirukta; an abridged form for *durgādāsa, durga-gupta, durga-siṇha,* &c.; (*ā*), f., N. of two rivers; 'the inaccessible goddess,' N. of the daughter of Hima-vat and wife of Śiva, (also called Umā, Pārvatī, &c., and mother of Kārttikeya and Gaṇeśa; in her character of Durgā she is a goddess of terrific form and irascible temper, particularly worshipped at the Durgā-pūjā held in Bengal in the month of Aśvin or about October); N. of a princess; the indigo plant; a creeping shrub, Clitoria Ternatea; a singing bird, = *śyāmā;* (*am*), n. a difficult or narrow passage over a stream or a mountain or through a wood &c., a defile, narrow pass, gorge; a place difficult of access, a citadel, fort, fortress, stronghold, castle, crag, Droog or hill-fort, (in the sense of 'an inaccessible place' often at the end of a compound after a word indicating that by which the difficulty is caused, see *giri-d°, dhanva-d°, vāri-d°*); rough ground, roughness; difficulty, adversity, distress, danger. — *Durga-karman, a,* n. fortification; difficult work. — *Durga-kāraka, as, ikā, am,* building a fort; making difficult or impassable; (*as*), m. the Bhojpatra or birch tree. — *Durga-gupta, as,* m. (for *durgā-g°*), N. of a grammarian. — *Durga-ghāta, as* or *am,* m. or n. (?), N. of a fort. — *Durga-ghnā,* f. 'remover of difficulties,' epithet of Durgā. — *Durga-ṭīkā,* f. 'Durga's commentary' on Yāska's Nirukta &c.; (according to some authorities

Durga = Durga-gupta; according to others = Durga-siṇha.) — *Dur-gata, as, ā, am,* 'one whose affairs go badly,' unfortunate, in bad circumstances, poor, indigent, in trouble; distressed; suffering pain or affliction; [cf. *dur-ita.*] — *Durgata-tā,* f. ill luck, bad circumstances, distress, poverty, misery. — *Durga-taraṇī,* f. 'conveying over difficulties,' an epithet of Sāvitrī. — *Durga-tā,* f. impassableness, difficulty of being crossed. — *Dur-gati, is,* f. bad circumstances, misfortune, poverty, straits, indigence, want; a difficult path or situation; hell. — *Durgati-nāśinī,* f. 'removing distress,' an epithet of Durgā. — *Durga-nivāsin, ī, inī, i,* dwelling in a fortress or stronghold. — *Dur-gandha, as,* m. a bad smell, bad odour, stink; *(as, ā, am),* ill-smelling, ill-scented; *(as),* m. any ill-smelling substance; the mango tree (= *āmra*), an onion; *(am),* n. sochal-salt. — *Durgandha-tā,* f. badness of smell, stink. — *Durgandhi, is, is, i,* or *durgandhin, ī, inī, i,* ill-smelling, stinking. — *Durga-pati, is,* m. or *durga-pāla, as,* m. the commandant or governor of a fortress. — *Durga-pura, am,* n. a fortified town, citadel. — *Durga-pushpī,* f., N. of a plant (commonly *keśa-pushṭā*). — *Dur-gama, as, ā, am,* difficult to be traversed or travelled over, difficult of access or approach, impassable, inaccessible, impervious, unattainable, difficult of attainment, difficult to be understood; *(as, am),* m. n. a difficult situation; *(as),* m., N. of a son of Vasu-deva and Pauravī; also of Dhṛita. — *Dur-gamanīya, as, ā, am,* difficult to be traversed, hard to be passed, impassable. — *Durga-mārga, as,* m. a difficult pass or way, a defile. — *Durgamāśu-bodhinī* (°*ma-āś*°), f., N. of a commentary by Mālāṅka on the Mālatī-mādhava. — *Dur-gala, as,* m., N. of a people. — *Durga-laṅghana, as, ī, am,* making one's way through difficult places, surmounting or overcoming difficulties; *(as),* m. a camel. — *Durga-vākya-prabodha, as,* m. 'knowledge of difficult words,' N. of a grammatical work. — *Durga-vyasana, am,* n. defect in a fortress (e. g. its being ill-guarded &c.). — *Durga-śaila, as,* m. 'an inaccessible mountain,' N. of a mountain. — *Durga-saṅćara* or *durga-saṅćāra, as,* m. difficult passage, defile passing through an almost impervious or inaccessible place; a bridge, pontoon, or contrivance for passing a river, defile, &c. — *Durga-sampad, t,* f. excellence or perfection of a fortress. — *Durga-siṇha, as,* m. (for *durgā-s*°), N. of a king; of a grammarian; of an astronomer; *(ī),* f., N. of Durga-siṇha's commentary on the Kātantra; [cf. *durga-ṭīkā.*] — *Durga-sena, as,* m., N. of an author. — *Dur-gaha, as, ā, am* (rt. *gāh*), Ved. difficult to be entered or passed through or fathomed; *(āni),* n. pl. impassable or dangerous places, intolerable evils, dangers; *(as),* m., N. of a man; [cf. *daurgaha.*] — *Durgākramaṇa* (°*ga-āk*°), *am,* n. the taking of a fort. — *Dur-gāḍha, as, ā, am,* difficult to be fathomed or investigated; [cf. *dur-gādha* and *dur-gāhya.*] — *Durgā-datta, as,* m., N. of the author of the Vṛitta-muktāvalī (a modern work on Prākrit prosody). — *Durgā-dāsa, as,* m., N. of a commentator on the grammar and collection of roots by Vopa-deva (this commentary is called the Dhātu-dīpikā); N. of a physician; of a prince. — *Dur-gādha, as, ā, am,* unfathomable. — *Durgādhikārin* (°*ga-adh*°), *ī,* m. or *durgādhyaksha* (°*ga-adh*°), *as,* m. the governor of a fortress. — *Durgā-navamī,* f. the ninth day of the light half of the month Kārttika (sacred to Durgā and the first day of the Tretā-yuga). — *Durgāntarātithi* (°*ra-at*°), *is, is, i,* guest of the interior of a stronghold, a prisoner. — *Durgā-pūjā,* f. the festival in honour of the goddess Durgā, held in Bengal in the month Āśvin or about October; N. of a chapter of the Purāṇa-sarva-sva. — *Durgāpūjā-prakaraṇa, am,* n., N. of a chapter of the Purāṇa-sarva-sva. — *Durgā-prayoga, as,* m., N. of a chapter of the Tantra-sāra. — *Durgā-bhakti-taraṅgiṇī,* f., N. of a work on the worship of Durgā. — *Durgā-manu, us,* m., N. of the eleventh chapter of the Śāradātilaka by Lakshmaṇa. — *Durgā-mahattva, am,* n. 'the greatness of Durgā,' N. of a work. — *Durgā-māhātmya, am,* n. = *devī-māhātmya.* — *Durgā-yantra, am,* n., N. of a mystical diagram in the Tantra-sāra. — *Durgārādhana-māhātmya* (°*gā-ār*°), *am,* n., N. of the fourteenth chapter of the Śakti-ratnākara treating of the mystical worship of Durgā. — *Durgārohaṇa* (°*ga-ār*°), *as, ā, am,* difficult to be ascended. — *Durgāvarodha* (°*ga-av*°), *as,* m. investing or besieging a fortress. — *Durgā-vākya, am,* n., N. of the 118th chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Durgā-vilāsa, as,* m., N. of a poem. — *Durgāśrayaṇa* (°*ga-āś*°), *am,* n. taking refuge in a fortress. — *Durgā-stuti, is,* f. 'praise of Durgā,' N. of a chapter of the Purāṇa-sarva-sva. — *Durgā-stotra, am,* n., N. of the sixty-third chapter of the Prakṛiti-khaṇḍa or second part of the Brahma-vaivarta-Purāṇa. — *Dur-gāhya, as, ā, am,* difficult to be fathomed or forded, unfathomable; [cf. *dur-gāḍha.*] — *Durgāhya-tva, am,* n. unfathomableness. — *Durgāhva* (°*ga-āh*°), *as,* m. bdellium. — *Durgi, is,* f. = *durgā.* — *Dur-gṛibhi, is, is, i,* Ved. difficult to be seized or laid hold of. — *Dur-gṛibhi-śvan, ā,* m. (Sāy.) whose pervasion of space is difficult to be apprehended. — *Durgṛibhīya* (fr. the preceding), Nom. A. *durgṛibhīyate,* &c., Ved. to be difficult to seize or lay hold of. — *Durgotsava* (°*gā-ut*°), *as,* m. 'festival of Durgā,' N. of a treatise; N. of a chapter of the Tithi-tattva-ṭīkā by Kāśī-rāma. — *Durgotsava-tattva, am,* n., N. of a work by Raghu-nandana. — *Dur-goshṭhī,* f. evil association, secret alliance, conspiracy. — *Dur-graha, as,* m. seizing badly; a spasm, cramp; an evil demon (causing diseases); *(as, ā, am),* difficult to be conquered or gained; difficult to be obtained or accomplished; hard to be understood. — *Dur-grāhya, as, ā, am,* difficult to be seized, hard to be caught or laid hold of; difficult to be imprisoned; difficult to be gained or obtained; difficult to be understood or investigated. — *Durgrāhya-tva, am,* n. the state of being difficult to be seized, &c. — *Durgrāhya-hṛidaya, as, ā, am,* whose heart is difficult to be gained. — *Dur-ghaṭa, as, ā, am,* difficult to be accomplished, difficult, impossible, unattainable; *(as* or *am),* m. or n. (?), N. of a work. — *Durghaṭa-ghāṭana,* 'removing difficulties,' N. of a commentary on the Saṅkshipta-sāra. — *Durghaṭa-tva, am,* n. the state of being difficult to be accomplished. — *Durghaṭa-vṛitti, is,* f., N. of a commentary. — *Dur-ghaṇa, as, ā, am,* too crowded or closely packed. — *Dur-ghosha, as, ā, am,* uttering a harsh or disagreeable sound, harsh-sounding, roaring, bellowing; *(as),* m. a harsh or disagreeable cry; a bear. — *Dur-jana, as,* m. a bad man, a wicked wretch, a mischievous person, a scoundrel, a villain; *(as, ā, am),* bad, wicked, vile; malicious, mischief-making. — *Durjana-tā,* f. or *durjana-tva, am,* n. wickedness, villainy. — *Durjana-dūshita-manas, ās, ās, as,* having a mind corrupted by the wicked. — *Durjana-nindā,* f. 'censure of the wicked,' N. of the twenty-second chapter of the Śārṅgadhara-paddhati. — *Durjana-mukha-ćapeṭikā,* f. 'a box on the ear for perverse men,' N. of a controversial work. — *Durjanāya,* Nom. A. *durjanāyate,* &c., to become a wicked man, to become wicked. — *Dur-jaya, as, ā, am,* difficult to be subdued or overcome, hard to win or conquer, invincible; difficult to be obtained; *(as),* m., N. of a Dānava; of an assemblage of Dānavas; of a Rakshas; of several heroes; *(ā),* f., N. of a place. — *Dur-jayanta, as,* m., N. of a mountain. — *Dur-jara, as, ā, am,* difficult to be made old, ever youthful; difficult of digestion, indigestible, hard; difficult to be enjoyed; *(as* or *am),* m. or n. (?), N. of a place. — *Dur-jāta, as, ā, am,* badly or inauspiciously born or produced, wretched, unhappy; bad-natured, bad; of a bad kind; not genuine, false; *(am),* n. misfortune, calamity; disparity, impropriety. — *Dur-jāti, is,* f. misfortune; ill condition; *(is, is, i),* bad-natured, vile, wicked; low, outcast. — *Dur-jātīya, as, ā, am,* bad-natured, vile. — *Dur-jīva, as, ā, am,* difficult to live; *(am),* n. a difficult life. — *Dur-jñāna, as, ā, am,* difficult to be known. — *Durjñāna-tva, am,* n. the state of being difficult to be known. — *Dur-jñeya, as, ā, am,* difficult to be known or understood, hard to be discovered; *(as),* m. an epithet of Śiva. — *Dur-ṇaya, as,* m. bad conduct, impropriety, impolicy, &c. (see *dur-naya*). — *Dur-ṇaśa, as, ā, am,* Ved. unattainable, inaccessible; [cf. *dū-ṇaśa* and *dū-ṇāśa.*] — *Dur-ṇashṭa, as, ā, am,* unattained. — *Durṇāma-ćātana, as, ā, am,* Ved. driving away or averting the demons called Dur-ṇāman. — *Dur-ṇāman, ā, mnī, a,* having a bad name; *(ā),* m., N. of certain demons hostile to man and causing diseases &c.; (according to a scholiast) N. of a worm; [cf. *dur-nāman.*] — *Durṇāma-han, ā, ghnī, a,* Ved. destroying the demons called Dur-ṇāman. — *Dur-ṇihitaishin* (°*ta-esh*°), *ī, iṇī, i,* tracing out what is badly kept. — *Dur-ṇīta, as, ā, am,* ill-behaved, ill-governed; impolitic; untoward, froward; *(am),* n. misconduct, impolicy; [cf. *dur-nīta.*] — *Dur-ṇīti, is,* f. bad policy, misconduct, injustice, maladministration; [cf. *dur-nīti.*] — *Dur-datta, as, ā, am,* badly given. — *Dur-dama, as, ā, am,* difficult to be subdued; *(as),* m., N. of a son of Vasu-deva and Rohiṇī; of a prince, son of Bhadra-śreṇya; of a Brāhman. — *Dur-damana, as, ā, am,* difficult to be subdued; *(as),* m., N. of a prince, son of Śatānīka. — *Dur-damya, as, ā, am,* difficult to be subdued, untamable, indomitable, obstinate. — *Dur-darśa, as, ā, am,* difficult to be seen; disagreeable or painful to the sight, dazzling; [cf. *dur-dṛiśa.*] — *Durdarśa-tā,* f. the state of being disagreeable to the sight, loathsomeness. — *Durdarśatāya,* Nom. A. *durdarśatāyate,* &c., to have a bad or disgusting appearance. — *Dur-darśana, as, ā, am,* difficult to be seen; disagreeable to the sight, looking badly. — *Dur-daśā,* f. a bad situation, misfortune, calamity. — *Dur-dānta, as, ā, am,* badly tamed, untamable, intractable, difficult or hard to be restrained or disciplined; *(as),* m. a calf; strife, quarrel. — *Dur-dina, am,* n. a rainy or cloudy day, a wet day, bad weather, rainy weather, a cloud, a shower; *(as, ā, am),* cloudy, rainy, clouded, overcast, lowering, dark. — *Durdina-grasta-bhāskara, as, ā, am,* having the sun obscured by dark clouds. — *Durdināya,* Nom. A. *durdināyate,* &c., to become covered with clouds, to be cloudy. — *Dur-divasa, as,* m. a dark or rainy day; [cf. *dur-dina.*] — *Dur-duhā,* f. difficult to be milked (a cow). — *Dur-dṛiś, k, k, k,* seeing badly. — *Dur-dṛiśa, as, ā, am,* difficult to be seen or looked at or met with; disagreeable to the sight, disgusting; [cf. *dur-darśa.*] — *Dur-dṛiśīka, as, ā, am,* Ved. having a bad aspect, looking bad or ill. — *Dur-dṛishṭa, as, ā, am,* ill-seen (literally or figuratively), ill-examined, imperfectly investigated; looked at with an evil eye. — *Dur-daiva, am,* n. hard fate, bad luck, unlucky destiny, misfortune. — *Durdaiva-vat, ān, atī, at,* unlucky, pursued or overtaken by misfortune, unhappy. — *Dur-dyūta, am,* n. a bad or unfair game. — *Dur-dyūta-devin, ī, inī, i,* playing a bad or unfair game. — *Dur-druma, as,* m. a green onion. — *Dur-dhara, as, ā, am,* difficult to be carried, borne, or suffered; irresistible, hard to be obstructed or restrained; difficult to be accomplished [cf. *aṅkuśa-d*°]; difficult to be kept in mind or recollected; *(as),* m. quicksilver; N. of two plants, = *ṛishabha* and *bhallātaka;* a kind of hell; N. of a son of Dhṛita-rāshṭra [cf. *dur-dharsha*]; of one of Śambara's generals; N. of Mahisha. — *Durdharā-yogādhyāya* (°*ga-adh*°), *as,* m., N. of a chapter of the Mīna-rāja-jātaka, an astrological work attributed to Yavaneśvara. — *Dur-dharītu* or *dur-dhartu, us, us, u,* Ved. irresistible, unrestrainable. — *Dur-dharma, as, ā, am,* having or obeying bad laws. — *Dur-dharsha, as, ā, am,* difficult to be laid hold of or assaulted, secure from assault, not to be touched or violated, inviolable, difficult of attainment or approach, difficult to be mastered or overpowered; inaccessible; dangerous; haughty, distant; fearful, dreadful, awful; *(as),* m., N. of a son of Dhṛita-rāshṭra [cf. *dur-dhara*]; of a mountain in Kuśa-dvīpa; *(ā),* f., N. of two plants, = *nāga-damanī,* = *kanthārī;* [cf.

dur-ādharsha and *dush-pradarsha.*] — *Durdharsha-kumāra-bhūta, as,* m. 'who has become a youth of inviolable (sanctity),' N. of a Bodhi-sattva. — *Dur-dharshaṇa* = *dur-dharsha,* q. v. — *Durdharsha-tā,* f. or *durdharsha-tva, am,* n. difficulty of being touched or of being conquered, intangibility, inviolability. — *Dur-dhā, ās,* f. bad order, derangement; [cf. *dur-dhita.*] — *Dur-dhārya, as, ā, am,* difficult to be borne or suffered; (with *manasā,* difficult to be kept in mind or recollection.) — *Dur-dhita, as, ā, am,* Ved. badly placed or arranged, loosely arranged, not in order, untidy. — *Dur-dhī, īs, īs, i,* weak-minded, stupid, silly; [cf. *dūḍhī.*] — *Dur-dhur, ūr, ūr, ūr,* Ved. unfitted for drawing vehicles; (Sāy.) difficult to be restrained. — *Dur-naya, as,* m. bad conduct, imprudent or impolitic behaviour, injustice; (often incorrectly written *durṇaya,* but cf. *dur-ṇāman* and *durṇihitaishin.*) — *Dur-nāmaka, am,* n. 'having a bad name,' hemorrhoids, piles. — *Dur-nāman, ā,* m., N. of a Yaksha; N. of a chapter of the Brahma-Purāṇa; (*ā* and *mnī*), f. a cockle, scollop, kind of muscle; (*a*), n. piles or hemorrhoids; [cf. *dur-ṇāman.*] — *Durnāmāri* (°*ma-ari*), *is,* m. 'enemy of hemorrhoids, i. e. destroying them,' the bulbous root of Amorphophallus Campanulatus. — *Dur-nigraha, as, ā, am,* difficult of restraint, irrepressible, ungovernable. — *Dur-nimita, as, ā, am,* badly or carelessly put to the ground (as the feet). — *Dur-nimitta, am,* n. a bad omen; a bad pretext. — *Dur-niyantu, us, us, u,* Ved. difficult to be checked or held back; (Sāy. in one passage) bad restrainer (as if gen. c. of *niyantṛi*). — *Dur-nirīksha, as, ā, am,* difficult to be looked at or seen. — *Dur-nirīkshya, as, ā, am,* difficult or hard to be looked at, scarcely visible. — *Dur-nivartya, as, ā, am,* difficult to be turned back (as a flying army). — *Dur-nivāra* or *dur-nivārya, as, ā, am,* unrestrainable, difficult to be kept back, stopped, checked, hindered or contradicted, difficult to suppress, irrepressible; invincible, unconquerable. — *Durnivāra-tva, am,* n. irrepressibleness, unrestrainableness. — *Dur-nivṛitta, as, ā, am,* difficult to be returned from. — *Dur-nishkramaṇa* or *dur-nishprapatana* or *dur-niḥsaraṇa, am,* n. coming out or escaping with difficulty, difficult escape. — *Dur-nīta, as, ā, am,* badly managed, ill-conducted, ill-governed, improperly or unjustly decided, wrong; (*am*), n. a bad act, misconduct, imprudent conduct, impolicy; ill luck; [cf. *dur-naya* and *dush-praṇīta.*] — *Durnīta-bhāva, as,* m. bad behaviour, misconduct, imprudent conduct. — *Dur-nīti, is,* f. maladministration, impolicy, &c.; see *dur-ṇīti.* — *Dur-nṛipa, as,* m. a bad king. — *Dur-baddha, as, ā, am,* badly fastened. — *Dur-bala, as, ā, am,* of little strength, weak, feeble, thin, emaciated, impotent, scanty; (*as*), m. circumcised, having the glans penis void of prepuce, (also written *dur-vala*); a kind of bird, = *bhāṇḍika,* (also written *dur-vala;* cf. *durbalika*); (*ā*), f. a species of plant (= *ambu-śirishikā*). — *Durbala-tā,* f. weakness, feebleness, thinness. — *Durbalāgni* (°*la-ag*°), *is, is, i,* having a weak digestion. — *Durbalāgni-tā,* f. weakness of digestion. — *Durbalāyāsa* (°*la-āy*°), *as, ā, am,* 'weak of effort,' ineffective. — *Durbalika* or *durvalika, as,* m. a kind of bird, = *dur-bala.* — *Durbalīyas, ān, asī, as,* weaker, feeble. — *Durbalendriya* (°*la-in*°), *as, ā, am,* having feeble (i. e. unrestrained) organs of sense. — *Dur-bāla, as, ā, am,* bald-headed, red-haired; void of prepuce; (various reading for *dur-bala.*) — *Dur-biriṇa, as, ā, am,* Ved. bristly, rough (as a beard). — *Dur-buddhi, is,* f. weak-mindedness, silliness; (*is, is, i*), weak-minded, silly, foolish; perverse, evil-minded, badly disposed; ignorant. — *Dur-budha, as, ā, am,* little-minded, weak-minded, silly. — *Dur-bodha, as, ā, am,* difficult to be understood, unintelligible, unfathomable. — *Dur-brāhmaṇa, as,* m. a bad Brāhman. — *Dur-bhaksha* or *dur-bhakshya, as, ā, am,* to be eaten with difficulty. — *Dur-bhaga, as, ā, am,* difficult to be gained or obtained; unfortunate, unlucky; (*ā*), f. a wife disliked by her husband; a bad or ill-tempered woman, a shrew; (personified) = Old Age, daughter of Time; [cf. *daurbhāgya* and *daurbhagineya.*] — *Durbhaga-tva, am,* n. the being unlucky or unfortunate, ill luck, ill fortune. — *Dur-bhagna, as, ā, am,* badly broken. — *Dur-bhaṅga, as, ā, am,* difficult to be broken, difficult to be loosened. — *Dur-bhara, as, ā, am,* difficult to be borne, insupportable, burdensome, troublesome; hard to be maintained or supported. — *Dur-bhāgya, as, ā, am,* unfortunate, unlucky; (*am*), n. ill luck. — *Dur-bhāvanā,* f. an evil thought; bad inclination. — *Dur-bhārya, as, ā, am,* difficult to be kept in the memory or to be imagined. — *Dur-bhāshita, as, ā, am,* badly spoken or uttered. — *Dur-bhāshin, ī, iṇī, i,* speaking ill, abusing, insulting. — *Dur-bhiksha, am,* n. scarcity of provisions, dearth, famine; want in general; (also wrongly read *dur-bhikshya.*) — *Dur-bhiksha-tva, am,* n. a state of famine, scarcity of food. — *Durbhiksha-vyasana, am,* n. the horrors of famine. — *Durbhikshavyasanin, ī, inī, i,* afflicted by famine. — *Dur-bhida, as, ā, am,* difficult to be broken or torn asunder or destroyed. — *Dur-bhishajya, am,* n., Ved. difficult cure. — *Dur-bhūta, am,* n., Ved. ill luck, bad fortune; damage. — *Dur-bhṛiti, is,* f., Ved. scanty maintenance or subsistence. — *Dur-bheda* or *dur-bhedya, as, ā, am,* difficult to be broken or divided or torn asunder, not easily disunited or separated, firm. — *Dur-bhrātṛi, tā,* m. a bad brother; [cf. *daurbhrātra.*] — *Dur-makha,* see *a-durmakha.* — *Dur-maṅgala, as, ā, am,* inauspicious. — *Dur-mati, is,* f., Ved. bad disposition of mind, evil intention, envy, hatred; (*is, is, i*), weak-minded, silly, ignorant, simple; a blockhead; evil-minded, malicious, wicked; (*is*), m., N. of a demon; N. of the fifty-fifth year of the cycle of Jupiter which lasts sixty years. — *Durmati-kṛita, as, ā, am,* done unadvisedly or through bad advice. — *Dur-mada, as,* m. a mad conception or imagination or illusion; (*as, ā, am*), drunken, fierce, ferocious, seized by a mad illusion, infatuated; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra; of a son of Dhṛita and father of Pra-ćetas; of a son of Bhadra-sena and father of Dhanaka; N. of a son of Vasu-deva and Rohiṇī or Pauravī. — *Durmada-vīra-mānin, ī, inī, i,* fancying (one's self) a hero in (one's) foolish pride. — *Durmadāndha* (°*da-an*°), *as, ā, am,* 'blinded by mad illusion,' besotted. — *Dur-manas, as,* n. bad disposition or perversity of mind, evil intention; (*ās, ās, as*), distressed or troubled in mind, depressed in spirit, discouraged, sad, melancholy, meditating sorrowfully; [cf. Zend *dus-manaṅh;* Gr. δυσ-μενής.] — *Durmanāya,* Nom. A. *durmanāyate,* &c., to be or become troubled in mind or sad, to meditate sorrowfully. — *Dur-manushya, as,* m. a wicked man, a bad or mischievous man. — *Dur-mantu, us, us, u,* Ved. difficult to be understood. — *Dur-mantra, as,* m. or *dur-mantraṇā,* f. bad advice, evil or bad counsel. — *Dur-mantrita, as, ā, am,* imprudently advised; (*am*), n. an imprudent advice. — *Dur-mantrin, ī,* m. an evil adviser, a bad counsellor or minister; an unlucky minister; (*ī, iṇī, i*), having bad counsellors or ministers. — *Dur-manman, ā, ā, a,* Ved. badly disposed, evil-minded. — *Dur-mara, as, ā, am,* not easily dying, dying hardly, tenacious of life; (*am*), n. difficult death, dying with difficulty, a hard death; (*ā*), f. a kind of grass, = *dūrvā,* = *śveta-dūrvā.* — *Dur-maraṇa, am,* n. any violent or unnatural death. — *Durmara-tva, am,* n. the state of dying with difficulty, a hard death. — *Dur-marāyu, us, us, u,* Ved. not to be killed or made to die easily, not easy to be destroyed. — *Dur-maryāda, as, ā, am,* having evil ways or courses, wicked. — *Durmaryāda-tā,* f. misconduct, wickedness. — *Dur-marsha, as, ā, am,* Ved. unbearable, insopportable, not to be suffered; not to be forgotten; obstinate, angry, hostile; (*as*), m. an epithet of the Asura Bali. — *Dur-marshaṇa, as, ā, am,* difficult to be endured or borne, hard to be managed; (*as*), m. an epithet of Vishṇu; N. of one of the 100 sons of Dhṛita-rāshṭra; of a son of Sṛiñjaya. — *Dur-marshita, as, ā, am,* instigated to enmity, made hostile, stirred up. — *Dur-mallikā* or *dur-mallī,* f. a minor drama, a comedy, a farce. — *Dur-mātsarya, am,* n. evil envy. — *Dur-māyin, ī, inī, i,* or *dur-māyu, us, us, u,* Ved. using bad arts; (Sāy.) using bad weapons. — *Dur-mitra, as, ā, am,* Ved. unfriendly; (*as*), m., N. of an author of a Ṛig-veda hymn; of a prince; (*ā*), f., N. of a woman. — *Dur-mitriya, as, ā, am,* Ved. unfriendly. — *Dur-milā,* f., N. of two kinds of metre, one consisting of 4 × 32 syllabic instants, the other consisting of 4 × 8 anapests. — *Durmilikā,* f., N. of a metre consisting of 4 × 32 syllabic instants. — *Dur-mukha, as, ī, am,* having a bad countenance or an ugly face, hideous; foul-mouthed, abusive, scurrilous; (*as*), m. a horse; N. of a prince of the Pañćālas; of one of the 100 sons of Dhṛita-rāshṭra; of an astronomer; of an ascetic; of a Rakshas; of one of the principal Nāgas or serpents; N. of a Yaksha; of a monkey; of a general of the Asura Mahisha; N. of the twenty-ninth year of the cycle of Jupiter which consists of sixty years; [cf. *daurmukhi.*] — *Dur-muhūrta, as, am,* m. n. an inauspicious hour or moment. — *Dur-mūlya, as, ā, am,* high-priced, dear; (*am*), n. anything of high price or value. — *Dur-medha, as, ā, am,* or more correctly *dur-medhas, ās, ās, as,* dull-witted, simple-minded, silly, stupid, ignorant, uninformed. — *Dur-medha-tva, am,* n. dulness or weakness of intellect, foolishness, stupidity. — *Dur-medhāvin, ī, inī, i,* = *dur-medha* above. — *Dur-maitra, as,* &c., unfriendly, hostile, an enemy. — *Dur-moća, as, ā, am,* hard to unloose. — *Dur-moha, as* or *ā,* m. or f., N. of a tree, = *kāka-tuṇḍī.* — *Dur-yavana, am,* ind. the bad Yavanas. — *Dur-yaśas, as,* n. ill repute, dishonour, disgrace. — *Dur-yāman, ā,* m. 'going badly,' N. of a prince; (also read *dur-dama.*) — *Dur-yuj, k, k, k,* Ved. difficult to be yoked. — *Dur-yoga, as,* m. bad contrivance, clumsy artifice, bad or inauspicious conjunction. — *Dur-yodha, as, ā, am,* difficult to be conquered. — *Dur-yodhana, as, ā, am,* difficult to be conquered, invincible; (*as*), m., N. of the eldest of the Kuru princes and leader in the war against his cousins the Pāṇḍavas and Kṛishṇa, described in the Mahā-bhārata; N. of a son of Su-durjaya; [cf. *su-yodhana.*] — *Duryodhana-tā,* f. the state of being difficult to be conquered, invincibility, difficulty of being attacked. — *Duryodhana-vīrya-jñāna-mudrā,* f. 'the mark of the knowledge of invincible heroism,' a peculiar position of the hands. — *Dur-yoni, is, is, i,* of low or impure origin. — *Dur-lakshaṇa, as, ā, am,* badly marked. — *Dur-lakshya, as, ā, am,* difficult to be observed, hardly visible. — *Dur-laṅghana* or *dur-laṅghya, as, ā, am,* difficult to be surmounted or transgressed, insurmountable, not to be overcome. — *Durlaṅghana-śakti, is,* f. of insurmountable power. — *Dur-labha, as, ā, am,* difficult to be obtained, hard to be attained, difficult of attainment or accomplishment, difficult to be found or met with, scarce, rare; excellent, eminent; dear, beloved; difficult (with an inf., e. g. *ratho durlabhaḥ samārodhum,* a chariot difficult to be mounted); (*as*), m. a kind of plant, = Curcuma Amhaldi or Zerumbet, = *karbura, kaććhura;* N. of a man; (*ā*), f., N. of two plants, = *śveta-kaṇṭa-kārī* and *dur-ālabhā.* — *Durlabhaka, as,* m., N. of a king of Kaśmīra, also called Pratāpāditya. — *Durlabha-tara, as, ā, am,* extremely difficult of attainment, more hard to be obtained. — *Durlabha-tva, am,* n. difficulty of attainment, scarceness, rarity. — *Durlabha-vardhana, as,* m., N. of a king of Kaśmīra. — *Durlabha-svāmin, ī,* m., N. of a temple built by Durlabha-vardhana. — *Dur-lalita* or *durlalitaka, as, ā, am,* ill-bred, ill-mannered, uncivil; spoilt, wayward, naughty; (*am*), n. ill-breeding, waywardness, rudeness. — *Dur-lasita, as, ā, am,* ill-mannered; (various reading for *dur-lalita;* cf. *dur-vilasita.*) — *Dur-lābha, as, ā, am,* difficult to be obtained, = *dur-labha.* — *Dur-lekhya, am,* n. a false or forged document. — *Dur-vaća, as, ā, am,* difficult to be uttered, hard to be spoken, difficult

to be explained, not to be spoken about; anything about which it is difficult or disagreeable to speak; speaking ill or improperly, abusing; (*am*), n. abuse, censure; evil or unlucky speech. — *Dur-vaćana, am*, n. a harsh expression, abusive language. — *Dur-vaćas, as*, n. evil speech, bad language, insult, abuse; (*ās, ās, as*), using bad or abusive language; difficult to be explained or answered; [cf. *dur-vaća*.] — *Durvaćas-tva, am*, n. bad or abusive language; difficulty of being answered. — *Dur-vadaka, as, ā, am*, speaking or uttering badly or indistinctly, uttering incoherently, stammering. — *Dur-varāha, as*, m., Ved. a wild hog (?). — *Dur-varṇa, as, ā, am*, of a bad or inferior colour, bad-coloured; of a bad or low species or class; (*am*), n. silver, (opposed to *su-varṇa*, gold); the fragrant bark of Feronia Elephantum (commonly Elabāluka). — *Dur-varṇaka, am*, n. silver. — *Dur-vartu, us, us, u*, Ved. difficult to be kept back or restrained, irresistible. — *Dur-vala*, see *dur-bala*. — *Dur-vasa, as, ā, am*, difficult to be inhabited or resided in; difficult to be passed or spent (as time). — *Dur-vasati, is*, f. a difficult dwelling, painful residence. — *Dur-vaha, as, ā, am*, difficult to be borne or supported. — *Dur-vākya, am*, n. harsh or abusive language. — *Durvāg-bhava, as*, m. the being abusive, abusiveness, the use of bad language. — *Dur-vāć, k*, f. evil speech, bad words, abuse; inelegant language or utterance; (*k, k, k*), having a bad voice, speaking ill, using bad language. — *Dur-vāćya, as, ā, am*, difficult to be uttered or spoken; abusive, harsh (as words); (*am*), n. any harsh or bad or ill-omened speech, inauspicious news; censure, abuse. — *Dur-vāda, as*, m. calumnious report, slander, defamation, calumny; (*as, ā, am*), one who speaks badly or incorrectly or ungrammatically, one who utters abusive or unbecoming language. — *Dur-vānta, as, ā, am*, one who has vomited badly or on whom an emetic has not had the desired effect. — *Dur-vāra* or *dur-vāraṇa* or *dur-vāraṇīya, as, ā, am*, difficult to be restrained or stopped, not to be repressed or checked, irresistible. — *Durvāra-tva, am*, n. irrepressibleness, unrestrainableness. — *Dur-vārita, as, ā, am*, badly restrained or obstructed. — *Dur-vārttā*, f. bad news, sad intelligence. — *Dur-vārya = dur-vāra* above. — *Durvārya-tā*, f. unrestrainableness, irrepressibleness. — *Dur-vāsanā*, f. bad inclination, evil propensity; a chimera. — *Dur-vāsas, ās, ās, as*, badly clad, ill-dressed, unclothed, denuded, naked; (*ās*), m., N. of a Ṛishi or saint (who was a son of Atri by Anasūyā and an incarnation of a portion of Śiva; he became notorious for his irascible temperament). — *Durvāseśvara-liṅga* (°*sa-iś*°), *am*, n., N. of a Liṅga; N. of the eighty-fifth chapter of the Kāśī-khaṇḍa of the Skanda-Purāṇa. — *Durvāso-darpa-bhaṅga, as*, m. 'the humbling of the pride of Dur-vāsas,' N. of the fiftieth chapter of the Krishṇa-khaṇḍa of the Brahma-vaivarta-Purāṇa. — *Durvāsopanishad* (°*sa-up*°), *t*, f. 'the mystical doctrine of Dur-vāsa (?),' N. of the thirty-fourth to the forty-first chapters of the Jñāna-khaṇḍa of the Śiva-Purāṇa. — *Durvāso-mata-tantra, am*, n., N. of a work mentioned in the commentary to the Ānanda-laharī or 'wave of pleasure' by Gaurī-kānta-sārva-bhauma. — *Durvāso-vākya, am*, n., N. of the ninety-ninth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Durvāso-śāpa-kathana, am*, n. 'the tale of the curse of Dur-vāsas,' N. of the thirty-eighth chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Dur-vāhita, am*, n. a heavy load or burden. — *Dur-vikatthana, as, ā, am*, boasting in an arrogant or offensive manner. — *Dur-vigāha, as, ā, am*, difficult to be fathomed or penetrated or reached, unfathomable; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dur-vigāhya, as, ā, am, = dur-vigāha* above. — *Dur-vićintya, as, ā, am*, difficult to be imagined, inconceivable, inscrutable. — *Dur-vićeshṭa, as, ā, am*, behaving badly, ill-behaved, misconducted. — *Dur-vijñāna, am*, n. comprehending or understanding with difficulty; (*as, ā, am*), difficult to be understood or comprehended; having an evil mind. — *Dur-vijñeya, as, ā, am*, difficult to be understood or perceived, unintelligible. — *Dur-vitarka* or *durvitarkya, as, ā, am*, difficult to be reasoned about or discussed, difficult to be understood. — *Dur-vida, as, ā, am*, difficult to be known or discovered. — *Dur-vidagdha, as, ā, am*, 'badly burned,' i. e. imperfectly skilled, unskilled, raw, scantily versed, stupid, silly; wholly ignorant; foolishly puffed up. — *Dur-vidatra, as, ā, am*, Ved. ill-disposed, envious, ungracious. — *Dur-vidya, as, ā, am*, uninformed, uneducated. — *Dur-vidvas, vān, dushī, vas*, Ved. evil-minded, ill-disposed, malignant. — *Dur-vidha, as, ā, am* ('acting badly,' 'of a bad nature'), mean, low, base; wicked, malevolent; poor, badly circumstanced, pauper, indigent; stupid, foolish, silly, (? for *dur-vidya*.) — *Dur-vidhi, is*, m. 'bad fate,' bad luck, misfortune. — *Dur-vinaya, as*, m. imprudent conduct, bad behaviour. — *Dur-vinīta, as, ā, am*, ill-conducted, badly behaved, badly educated, ill-mannered, unrefined, mean, wicked; stubborn, obstinate, restive (as a horse); (*as*), m. a wicked wretch, reprobate, ruffian; N. of a sage (associated with Dur-vāsas, Kaṇva, Kātyāyana). — *Durvinītaka = dur-vinīta*. — *Dur-vipāka, as*, m. a bad end or result, evil consequences of acts done either in this or a former birth. — *Dur-vibhāga, ās*, m. pl. 'difficult to be disunited,' N. of a people. — *Dur-vibhāvya, as, ā, am*, difficult to be conceived, incomprehensible, inconceivable. — *Dur-vibhāsha, as, ā, am*, difficult to be pronounced or uttered; (*am*), n. harsh or offensive words, abuse. — *Dur-vimoćana, as, ā, am*, difficult to be set free or liberated; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dur-viroćana, as*, m. 'shining badly (?),' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dur-vilasita, am*, n. a rude or ill-mannered trick, rudeness, naughtiness, a wayward act; [cf. *dur-lasita*.] — *Dur-vivaktṛi, tā, trī, tṛi*, declaring badly, answering wrongly. — *Dur-vivāha, as*, m. a bad marriage, mesalliance. — *Dur-viśa, as, ā, am*, hard to be entered, difficult to be trod or walked upon. — *Dur-visha, as, ā, am*, bad-tempered (?); ill-natured, malignant; (*as*), m. an epithet of Śiva. — *Dur-vishaha, as, ā, am*, difficult to be borne or supported, intolerable, insupportable, difficult to be subdued or overcome, irresistible; difficult to be performed; (*as*), m. an epithet of Śiva; N. of one of the 100 sons of Dhṛita-rāshṭra; (also read *dur-visaha*; cf. *duḥ-shaha, duḥ-saha, dush-prasaha*.) — *Dur-vishahya, as, ā, am, = dur-vishaha*. — *Dur-vṛitta, am*, n. bad conduct, misconduct, ill-behaviour, mean practices; (*as, ā, am*), behaving badly, misbehaved, vile, wicked, criminal, leading a low or infamous life, following disreputable habits or business, cheating, roguish, a cheat, rogue, blackguard. — *Dur-vṛitti, is*, f. bad circumstances, distress, misery, want, indigence; disreputable conduct, bad practices; fraud. — *Dur-vṛishṭi, is*, f. insufficient rain, drought, dryness, aridity. — 1. *dur-veda, as, ā, am* (rt. 1. *vid*), having bad or little knowledge, unlearned; difficult to be known. — 2. *dur-veda, as, ā, am* (rt. 3. *vid*), difficult to be found. — *Dur-vyavasthāpaka, as, ā, am*, deciding badly, giving a bad or unfavourable judgment. — *Dur-vyavahāra, as*, m. a wrong judgment (in law). — *Dur-vyāhṛita, as, ā, am*, spoken badly or ill; (*am*), n. a bad or unfit expression. — *Dur-vrajita, as*, m. a bad or improper gait, bad manner of going. — *Dur-vrata, as, ā, am*, disobedient, not conforming to rules; [cf. *daurvratya*.] — *Dur-haṇa* or *dur-hana, as, ā, am*, Ved. difficult to be killed, difficult to be destroyed or overcome, hard to be overpowered, irresistible; (*ṇā*), f., Ved. ill luck, misfortune. — *Durhaṇāyat, an, antī, at*, or *durhaṇāyu, us, us, u*, Ved. seeking to destroy, intending injury, meditating evil or damage. — *Durhaṇā-vat, ān, atī, at*, Ved. fatal, pernicious. — *Dur-hanu, us, us, u*, Ved. having deformed jaws. — *Dur-hana*, see *dur-haṇa*. — *Dur-hārd, t, t, t*, Ved. ill-disposed; [cf. *dur-hṛid* and *daurhārda*.] — *Dur-hita, as, ā, am*, Ved. unfriendly, hostile, troublesome. — *Dur-huta, am*, n. a badly offered sacrifice. — *Dur-hṛiṇāyat, an, antī, at*, or *durhṛiṇāyu, us, us, u*, Ved. whose fury is difficult to restrain or be borne. — *Dur-hṛid, t, t, t*, bad-hearted, hard-hearted, ill-disposed, inimical; (*t*), m. an enemy; [cf. *dur-hārd* and *daurhārda*.] — *Dur-hṛidaya, as, ā, am*, evil-minded, bad-hearted; [cf. *daurhṛidaya*.] — *Dur-hṛishīka, as, ā, am*, having defective organs of sense, badly restraining the senses; [cf. *durbalendriya* and *dur-bala*.]

Durasya (probably connected with 2. *dur*), Nom. P. *durasyati*, &c., Ved. to wish to hurt, desire to injure.

Durasyu, us, us, u, Ved. wishing to do harm, desirous of inflicting injury.

दुर 1. *dura, as, ā, am*, Ved. (according to Sāy. fr. rt. 1. *dā*), a giver, granter; (perhaps rather to be derived fr. rt. *dṛī*, one who opens, unlocks.)

दुर 2. *dura* = 1. *dur* (occurring only in *śata-dura*, q. v.). — *Dura-dabhna, as, ā, am*, Ved. deceiving or illuding doors, i. e. not to be kept in or restrained by bolts and bars.

Duroṇa, am, n., Ved. residence, dwelling, home. — *Duroṇa-sad, t, t, t*, Ved. residing in a house.

Duroṇāyu, us, us, u, Ved. fond of the house; (Sāy.) frequenting the sacrificial hall.

Durya, as, ā, am, Ved. belonging to the door or house; (*ās*), m. or f. pl. a residence; (perhaps 'the posts of the door;' cf. Lat. *fores*.)

Duryoṇa, am, n., Ved. a residence, dwelling-place, = *duroṇa* (?); Sāy. = *saṅgrāma*, battle, or (*dus* + *yoni*) = *Duryoni*, N. of a king.

दुराक *durāka, as*, m., N. of a barbarous tribe.

दुरु *duru, us*, m., N. of a mountain.

दुरुःफ *duruḥpha*, (in astrology) N. of the fifteenth Yoga; (also read *durapha* and *durupha*.)

दुरुधरा *durudharā*, f. (a word borrowed fr. the Gr. δορυφορία), a peculiar position of the moon.

दुरोदर *durodara, as*, m. (probably for *darodara*, q. v., and connected with rt. *dṛī*; according to others perhaps fr. *duras*, acc. pl. of 1. *dur*, q. v., + *dara*, piercing or breaking the doors; cf. *dura-dabhna* under 2. *dura*), one who plays at dice, a gamester; a dice-box; a stake; (*am*), n. (according to a commentator also *as*, m.), playing, gaming, a game at dice.

Durdara, as, ā, am (probably for *dardara*, q. v.), tearing; distressing; a kind of drug, = *ṛishabha*; [cf. *dardra* and *dur-dhara*.]

दुर्ग *dur-ga, dur-gā*, &c. See p. 420, col. 3.

दुर्गि *durgi* = *dur-gā*, q. v.

दुर्दुरूट *durdurūṭa* or *durduruṭa, as*, m. (said to be fr. 2. *dur*, 'vile,' repeated), an expression of reproach; an atheist, = *karaṭa*.

Durdhurūṭa or *durdhuruṭa, as*, m. a pupil who does not obey his teacher without exercising his own judgment.

दुर्द्रिता *durdritā*, f. a kind of creeping plant.

दुर्व् *durv*, cl. 1. P. *dūrvati*, &c., to hurt, injure, kill; [cf. rt. *dhurv*.]

दुर्वारि *durvāri, ayas*, m. pl., N. of a tribe of the Kāmbojas.

दुर्वासस् *dur-vāsas*. See col. 1.

दुल् *dul*, cl. 10. P. *dolayati*, &c., to swing, heave upwards, raise, throw up, whirl, shake to and fro, cause to oscillate or vibrate, excite; [cf. *tul, dola, dolāyā*.]

Dulā, f., Ved. 'shaking,' N. of an Ishṭakā or sacrificial brick.

दुलयते dul-ayate = dur-ayate. See dur-i, p. 420, col. 2.

दुलि duli, is, m., N. of a Muni or saint; (is, ī), f. a small or female tortoise; [cf. dauleya.]

दुलिदुह duliduha, as, m., N. of a prince; of a son of An-amitra and father of Dilīpa.

दुवन्य duvanya (perhaps fr. rt. 1. du), Ved. worshipping. — Duvanya-sad, t, t, t, Ved. (Sāy.) dwelling among worshippers, abiding with the devout; [cf. duvas below.]

Duvas, as, n., Ved. worship, honour, reverence; (Sāy.) wealth; (ās, ās, as), active, moving restlessly. — Duvas-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to worship. — Duvas-vat, ān, atī, at, Ved. worshipping; enjoying or receiving worship. — Duvo-dhā, cl. 3. P. A. -dadhāti, -dhatte, -dhātum, to worship.

Duvasana, as, ā, am, active, moving; (Sāy.) adorable, worthy of worship.

1. duvasya, Nom. P. duvasyati, &c., Ved. to honour, worship, celebrate, acknowledge, reward; to present with, give as a reward.

2. duvasya, as, ā, am, Ved. (according to Sāy.) worthy of worship or honour.

Duvasyu, us, us, u, Ved. honouring, worshipping, respectful.

Duvoyā, f., Ved. worship; (only occurring in inst. duvoyā, in worship.)

Duvoyu, us, us, u, Ved. honouring, worshipping; (u), ind. reverently; out of acknowledgment.

दुश् duś, euphonically substituted for dus in comp. like duś-ćakshas. See bottom of col. 3.

दुश्चिक्य duśćikya, am, n. (in astrology) N. of the third lunar mansion.

दुष् 1. dush, euphonically substituted for dus in dush-kara &c. See p. 425, col. 1.

दुष् 2. dush, cl. 4. P. (ep. also A.) dushyati, -te, dudosha, dokshyati, adushat (according to Vopa-deva also adukshat), doshṭum, to become bad or corrupted, to be ruined, to perish, suffer damage, to be soiled; to be or become depraved or defiled or impure, to be violated (as a woman), to be contaminated by a crime, to sin, to commit a mistake, to be wrong; to be faithless or unchaste (as a wife): Caus. dūshayati (ep. also -te), -yitum, to corrupt, spoil, make bad, cause to perish, hurt, destroy, lay waste, to make unclean or impure, to soil, defile, contaminate, vitiate, taint; to dishonour or violate (as a girl or the wife of another); to cause evil or misfortune (in astrology); to corrupt the morals, deprave, demoralize; to adulterate; to falsify; to rescind, abrogate, annul, retract; to object, refute, disprove; to find fault with, speak ill of, accuse, blame, abuse, contemn; (it is to be observed that dūshyate, Pass. of the Caus., may often more correctly be read where dushyate is given in the printed editions of epic poems, the sense of dūshyate being the same; according to Pāṇ. VI. 4, 91, another form of the Caus., viz. doshayati, &c., is optionally used in speaking of moral corruption, e. g. kāmo dūshayati or doshayati ćittam, lust corrupts the mind.)

Dushṭa, as, ā, am, become bad, spoiled, corrupted, reduced to a bad state, injured, damaged, ruined, spoiled, vitiated, contaminated, diseased, tainted, infected, degraded; depraved; violated; corrupt, vicious, wicked; bad, evil; faulty, guilty, convicted, culpable; having evil intentions, ill-affected; roguish, low, vile; worthless; painful; (ā), f. a bad woman, a harlot, an unchaste woman; (am), n. sin, an offence, crime, guilt; a kind of Costus, Costus Speciosus, = kushṭha. — Dushṭa-gaja, as, m. a vicious elephant. — Dushṭa-ćaritra, as, ā, am, ill-conducted. — Dushṭa-ćārin, ī, iṇī, i, practising evil deeds, wicked, criminal. — Dushṭa-ćetas, ās, ās, as, evil-minded, malevolent, bad-hearted. — Dushṭa-tā, f. or dushṭa-tva, am, n. badness, wickedness; perversity, falsehood; contamination, defilement, violation. — Dushṭa-dhī, is, īs, i, or dushṭa-buddhi, is, is, i, having bad thoughts, evil-minded, evil-affected. — Dushṭa-bhāva, as, ā, am, evil-natured, of a wicked or depraved nature, innately bad or wicked. — Dushṭabhāva-tā, f. wickedness, innate depravity. — Dushṭa-mati, is, is, i, evil-minded, wicked, depraved. — Dushṭa-mānasa, as, ī, am, evil-minded, depraved in mind. — Dushṭa-vāć, k, k, k, speaking evil, uttering bad language. — Dushṭa-vṛisha, as, m. a bad or vicious ox, a strong but stubborn ox which refuses to draw. — Dushṭa-vraṇa, as, m. a dull boil or sore, an obstinate tumor; a sinus. — Dushṭātman (°ṭa-āt°), ā, ā, a, of a bad nature, evil-minded, wicked. — Dushṭānvita (°ṭa-an°), as, ā, am, defiled, rendered impure.

Dushṭi, is, f. corruption, corruptness, depravity.

Dushṭīya, Nom. P. dushṭīyati, &c., to become bad or corrupted (?).

दुष्ट dushṭa. See col. 1.

दुष्ठु dushṭhu. See p. 425, col. 2.

दुष्यन्त dushyanta. See p. 425, col. 3.

दुस् dus, ind. (related to rt. 2. dush, and reckoned by Pāṇini among the Upa-sargas), a particle and prefix to nouns and rarely to verbs, implying evil, bad, badly, wicked, wickedly, difficult, hard, with difficulty, slight, inferior, &c., and sometimes equivalent to the English prefix in- or un-; [cf. rt. 2. dush; rt. 1. dvish: Zend dush, dus-mananh, dush-i-ti: Gr. δυς, e. g. δυσ-μενής: Goth. tus in tuz-veryan: Old Germ. zur-: Hib. do, do-dhail, 'bad luck;' do-dhuine, 'a bad man;' do-dheanta, 'hard to be done;' do-bhasuighte, 'immortal.'] Dus becomes dur, q. v., before vowels and soft consonants; becomes dū, q. v., before r; remains unchanged before t, th (not however in the earlier language where s becomes sh and the following t, th are changed to ṭ, ṭh); becomes dush and rarely duḥ before k, kh [cf. duḥ-kha], p, ph; becomes duḥ and rarely dus, duś, dush before s, ś, and sh. Those compounds in which dus becomes dur and dū will be found under dur and dū respectively. The other compounds formed with dus are as follow. — Duḥ-paća, duḥ-patana, duḥ-pattra, duḥ-prajña, &c., see dush-paća, &c., p. 425, col. 2. — Duḥ-śaṅsa, as, ā, am, Ved. wishing evil, malevolent, malicious, wicked. — Duḥ-śaka or duḥ-śakta, as, ā, am, or duḥ-śakti, is, is, i, having no power, possessed of little power, powerless. — Duḥ-śala, as, m., N. of one of the 100 sons of Dhṛita-rāshṭra; (ā), f., N. of the only daughter of Dhṛita-rāshṭra, (she was the wife of king Jayad-ratha.) — Duḥ-śasta, as, ā, am, badly recited; (am), n. a bad recitation. — Duḥ-śāka, am, ind. the luckless Śākas (see Pāṇ. II. 1, 6). — Duḥ-śāsa, as, ā, am, difficult to be controlled. — Duḥ-śāsana, as, ā, am, difficult to be governed, intractable, difficult to be managed; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra. — Duḥ-śāsu, us, us, u, Ved. wishing evil, malevolent. — Duḥ-śīma, as, ā, am, Ved. = dush-prāpa, difficult to be attained; (as), m., N. of a man?; [cf. su-śīma.] — Duḥ-śīla, as, ā, am, badly disposed, ill-behaved, reprobate, abandoned. — Duḥśīla-tā, f. bad behaviour, badness of disposition. — Duḥ-śṛiṅgī, f. a disloyal wife. — Duḥ-śeva, as, ā, am, Ved. 'badly propitious,' envious; (Sāy.) difficult to serve (as if seva); delighting in evil. — Duḥ-śodha, as, ā, am, difficult to be cleaned. — Duḥ-śosha, as, ā, am, difficult to be dried. — Duḥ-śruta, as, ā, am, badly or wrongly heard. — Duḥ-shanta, as, m., N. of the father of Bharata; [cf. dauḥshanti; later forms are dush-manta, dushyanta, dushranta, duḥshranta.] — Duḥ-shama, as, ā, am, unlike, uneven; adverse, unlucky, unfortunate; wrong; (am), ind. unevenly, improperly; at a wrong time; (ā), f. (with Jainas) N. of two spokes in the wheel of time, viz. the fifth in the Ava-sarpiṇī, and the second in the Ut-sarpiṇī; [cf. duḥ-sama.] — Duḥshama-sushamā, f. 'both unfortunate and fortunate' (but with a preponderance of misfortune), N. of two spokes in the Jaina wheel of time, viz. the fourth in the Ava-sarpiṇī, and the third in the Ut-sarpiṇī. — Duḥ-shaha, as, ā, am, Ved. difficult to be borne, irresistible; [cf. duḥ-saha.] — Duḥ-shupta, as, ā, am, sleeping badly, having bad dreams. — Duḥ-shṭuta and duḥ-shṭuti, see du-shṭuta, du-shṭuti, p. 425, col. 2. — Duḥ-shvapnya, am, n., Ved. 'causing bad dreams,' evil dream, pain; (Sāy.) poverty; [cf. jāgra-d°, svapna-d°, dauḥ-shvapnya, duḥ-svapna.] — Duḥ-saṃlakshya, as, ā, am, difficult to be observed or recognised. — Duḥ-saṃskāra, as, m. a bad custom or practice. — Duḥ-saktha, as, ā, am, or duḥ-sakthi, is, is, i, having deformed thighs. — Duḥ-saṅga, as, m. bad inclination, evil attachment. — Duḥ-sańćāra, as, ā, am, difficult to be passed. — Duḥ-sańćintya, as, ā, am, difficult to be conceived or imagined. — Duḥ-sattva, am, n. an evil being, noxious creature, ferocious animal. — Duḥsattva-vat, ān, atī, at, filled with or infested by evil beings or ferocious animals. — Duḥ-santushṭa, as, ā, am, unsatisfied, discontented. — Duḥ-sandhāna or duḥ-sandheya, as, ā, am, difficult to be joined together or united or reconciled. — Duḥ-sama, as, ā, am, unequal, uneven, unlucky, unfit, improper, evil, bad, unseasonable; [cf. duḥ-shama.] — Duḥ-samatikrama, as, ā, am, difficult to be surmounted, insurmountable. — Duḥ-samīkshya, as, ā, am, difficult to be observed or perceived. — Duḥ-sampāda or duḥ-sampādya, as, ā, am, difficult to be reached or attained. — Duḥ-saha, as, ā, am, difficult to be borne, unbearable, irresistible; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra; of a son of Puru-kutsa and father of Sam-bhūti; of an evil demon; (ā), f. an epithet of Śrī; N. of a shrub (= nāga-damanī); [cf. duḥ-shaha, dur-vishaha, dush-prasaha.] — Duḥ-sahāya, as, ā, am, having evil companions or associates. — Duḥ-sākshin, ī, m. a false witness. — Duḥ-sādhya, as, ā, am, difficult to be accomplished; difficult to be managed; difficult to be cured; difficult to be conquered. — Duḥ-sevya, as, ā, am, difficult to be used or dealt with, hard to be managed, intractable. — Duḥ-strī, f. a bad woman. — Duḥ-stha, as, ā, am, 'standing badly,' badly fixed, unsteady, disquieted; badly circumstanced, suffering pain or affliction, distressed, unhappy; unwell, ill, badly situated, ill-conditioned, poor, miserable; ignorant, unwise, a fool; (am), ind. badly, ill, unwell; in bad circumstances. — Duḥ-sthita, as, ā, am, = duḥ-stha above; (am), n. an improper manner of standing. — Duḥ-sthiti, is, f. instability, unsteadiness; ill condition, bad fortune, unhappiness. — Duḥ-stheya, as, ā, am, difficult to be stood; (am), n. difficult standing or position. — Duḥ-snāna, am, n. defective or inauspicious ablution. — Duḥ-sparśa, as, ā, am, difficult or unfit to be touched or laid hold of, unpleasant to the touch; (as), m. the prickly plant Alhagi Maurorum (= latā-karañja); (ā), f., N. of several plants, Solanum Jacquini [cf. kshudra-d°]; Alhagi Maurorum, Mucuna Pruritus, Cassyta Filiformis. — Duḥ-spriśa, as, ā, am, difficult to be touched; [cf. duḥ-sparśa.] — Duḥ-sprishṭa or du-sprishṭa, am, n. slight contact, the slight action of the tongue which produces the sounds y, r, l, v; (as), m. a sound produced by this slight motion of the tongue. — Duḥ-sphoṭa, as, m. 'difficult to be burst,' a sort of weapon. — Duḥ-svana, as, ā, am, sounding badly, cacophonous. — Duḥ-svapna, as, m. a bad dream. — Duḥsvapna-darśana, as, ā, am, seeing a bad dream. — Duḥsvapna-nāśa, as, m. the removal of bad dreams. — Duḥsvapna-nāśana, as, ā, am, removing bad dreams. — Duḥsvapna-pratibodhana, as, ā, am, difficult to be awakened from sleep. — Duḥsvapnopaśānti (°na-up°), is, f. the cessation of a bad dream. — Duś-ćakshas, ās, ās, as, Ved. evil-eyed. — Duś-ćar, cl. 1. P. -ćarati, -ritum, to act wrongly or badly towards (with acc. of person), to behave badly. — Duś-ćara, as,

ā, am, difficult to be gone to or approached, unattainable, inaccessible, difficult to be passed or spent (as time); difficult to be performed or accomplished; going with trouble or difficulty; acting ill, behaving wickedly; (as), m. a bear (as moving slowly); a bivalve shell. — Duśćara-ćārin, ī, iṇī, i, practising very difficult penance. — Duśćara-tva, am, n. inaccessibility, difficulty of being approached or practised. — Duś-ćarita, as, ā, am, misbehaving, wicked, abandoned; (am), n. misbehaviour, misdoing, ill-conduct, wickedness; (āni), n. pl. (with Buddhists) the ten chief sins, viz. murder, theft, adultery, lying, calumny, lewdness, evil speech, covetousness, envy, heresy. — Duśćaritin, ī, inī, i, performing wicked actions. — Duś-ćarman, ā, ā, a, affected with disease of the skin, leprous; a circumcised man, one whose prepuce is naturally or artificially wanting; [cf. dauśćarmya.] — Duś-ćāritra, as, ā, am, or duś-ćārin, ī, iṇī, i, badly conducted, misbehaving. — Duś-ćikitsa, as, ā, am, difficult to be cured, incurable. — Duś-ćikitsā, f. (in medic.) wrong treatment. — Duś-ćikitsita or duś-ćikitsya, as, ā, am, difficult to be cured. — Duśćikitsya-tama, as, ā, am, most difficult to be cured. — Duśćikitsya-tva, am, n. difficulty of being cured, incurableness. — Duś-ćit, t, t, t, Ved. thinking evil. — Duś-ćintya, as, ā, am, difficult to be thought about or understood. — Duś-ćeshṭita, as, ā, am, misbehaving, doing or designing evil; (am), n. evil purpose or action, misconduct, error. — Duś-ćyavana or duś-ćyāra or duś-ćyārana, as, ā, am, difficult to be felled or brought to the ground, unshaken, unmovable; (as), m. an epithet of Indra; (another etymology for the latter meaning is based upon the legend, that Indra having raised his arm to hurl his thunderbolt at Cyavana, had it fixed in that position by the curse of the saint.) — Duś-ćhada, as, ā, am, 'covering badly,' forming a bad garment; difficult to be clothed, hardly covered, tattered. — Duś-ćhid, t, t, t, difficult to be cut or destroyed. — Duś-ćhinna, as, ā, am, badly cut or separated, badly extracted. — Dush-kara, as, ā or ī, am, difficult or hard to be done or performed or accomplished; difficult to be reached or attained; difficult, arduous (with inf., e.g. dushkaram kartum, difficult to perform); difficult to be borne or supported; doing badly or with difficulty, acting badly, wicked, bad; (am), n. difficult or painful act, a difficult task, a difficulty; atmosphere, ether; the tree of plenty?; (am), ind. hardly, scarcely (with following yadi). — Dushkarakāri-tā, f. the state of experiencing difficulties. — Dushkara-kārin, ī, iṇī, i, experiencing difficulties, suffering what is hard to be borne. — Dushkara-ćaryā, f. 'the performance of difficulties,' N. of the seventeenth chapter of the Lalita-vistara which describes Śākya-muni as the performer of difficult tasks. — Dush-karaṇa, am, n. anything difficult to be done or performed, a difficult task. — Dush-karṇa, as, m., N. of one of the 100 sons of Dhṛita-rāshṭra; (also read duḥ-karṇa.) — Dush-karman, a, n. evil act, crime, wickedness, sin; any difficult or painful act; (ā, ā, a), acting wickedly, wicked, criminal. — Dush-kalevara, as, am, m. n. 'the bad or miserable body,' i.e. the body considered as the seat of diseases &c. — Dush-kāyastha-kula, am, n. the miserable writer-caste. — Dush-kāla, as, m. 'bad or all-destroying time,' an epithet of Śiva. — Dush-kīrtti, is, is, i, dishonourable. — Dush-kula, am, n. a low family or race; (as, ā, am), of a low family, low-born; [cf. daushkula, daushkuleya, daushkulya.] — Dushkula-tā, f. lowness of origin, meanness of birth or family. — Dushkulīna, as, ā, am, of a low or degraded family or race, low-born; (as), m. a sort of perfume, commonly called Chora. — Dush-kṛit, t, t, t, Ved. an evil-doer, offender, wicked, criminal. — Dush-kṛita, as, ā, am, done wrongly or wickedly, done with difficulty or pain, badly organized, badly applied (e.g. dushkṛitā pūjā, badly applied worship); (am), n. evil action, misdeed, sin, crime, guilt. — Dushkṛita-karman, ā, ā, a, acting wickedly, wicked, reprobate, a criminal; (a), n. a wicked deed, wickedness. — Dushkṛita-vahishkṛita, as, ā, am, free from sin. — Dushkṛitātman (°ta-āt°), ā, ā, a, evil-minded, wicked, base. — Dush-kṛiti, is, is, i, or dushkṛitin, ī, inī, i, acting wickedly, an evil-doer. — Dush-kṛishṭa, as, ā, am, Ved. badly ploughed, ill-cultivated. — Dush-krama, as, ā, am, difficult of access; going ill; ill-arranged, unmethodical. — Dush-kriyā, f. evil act, a misdemeanour. — Dush-krīta, as, ā, am, badly purchased, bought too dearly. — Dush-kha, see duḥkha at p. 418, col. 2. — Dush-khadira, as, m. a tree related to the Acacia Catechu (= khadira). — Dush-ṭanu, us, vī, u, Ved. having an ugly body, having an odious form. — Dush-ṭara, as, ā, am, Ved. difficult to be crossed or passed, hard to be overcome, unconquerable, invincible, irresistible; not to be subdued; not to be surpassed or excelled; difficult to be endured; [cf. the later form dus-tara.] — Dush-ṭarītu, us, us, u, Ved. = dush-ṭara; (us), m. epithet of Indra; N. of a man. — Du-shṭula, am, n. (for duḥ-shṭula), Ved. faulty recitation of the Stotra. — Du-shṭuti, is, f. (for duḥ-shṭuti), Ved. a faulty or bad hymn. — Dushṭhu, us, us, u (for duḥ-sthu), 'standing badly,' ill-behaved, depraved; (u), ind. ill, bad; improperly, incorrectly; [cf. daushṭhava and su-shṭhu.] — Dush-paća, as, ā, am, difficult to be digested. — Dush-patana, am, n. falling badly, (formed to explain apa-bhranśa.) — Dush-pattra, as, m. a kind of perfume, commonly called Chora; (also read duḥ-pattra.) — Dush-pada, as, ā, am, Ved. (according to Sāy. = dush-prapadana), not to be reached or overtaken. — Dush-parājaya, as, ā, am, difficult to be conquered; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra. — Dush-parigraha, as, ā, am, difficult to be seized or kept. — Dush-pariṇāma, as, ā, am, difficult to be finished or ended. — Dush-parihantu, us, us, u, Ved. difficult to be destroyed or disturbed. — Dush-parīkshya, as, ā, am, difficult to be investigated or examined. — Dushparśa, see duḥ-sparśa. — Dush-pāna, as, ā, am, difficult to be drunk. — Dush-pāra, as, ā, am, difficult to be crossed or passed over; difficult to be accomplished or performed. — Dush-pārshṇigraha, as, ā, am, having a dangerous enemy in the rear; (also read duḥ-pārshṇigrāha.) — Dush-pīta, as, ā, am, badly drunk. — Dush-putra, as, m. a bad son. — Dush-purusha, as, m. a bad man; (also read duḥ-purusha; cf. daushpurushya.) — Dush-pūra, as, ā, am, difficult to be filled or satiated or satisfied. — Dush-prakampa or dush-prakampya, as, ā, am, difficult to be shaken or agitated, immovable. — Dush-prakāśa, as, ā, am, 'lighting badly,' obscure, dark. — Dush-prakṛiti, is, is, i, evil-natured, bad-tempered. — Dush-prajas, ās, ās, as (prajas = prajā), having bad offspring. — Dush-prajña, as, ā, am, having a weak intellect, weak-minded, stupid; [cf. duḥprajña.] — Dushprajña-tva, am, n. stupidity. — Dush-prajñāna, am, n. want of understanding, weak intellect; (as, ā, am), Ved. weak in intellect, stupid. — Dush-praṇīta, as, ā, am, badly led, badly conducted or trained, ill-managed; (am), n. imprudent or impolitic conduct; ill luck, evil fortune; [cf. dur-nīta.] — Dush-pratara, as, ā, am, difficult to be passed over or crossed. — Dush-pratigraha, as, ā, am, difficult to be taken or laid hold of. — Dush-prativāraṇa, as, ā, am, difficult to be warded off or averted. — Dush-prativīkshaṇīya or dush-prativīkshya, as, ā, am, difficult to be looked at, one whose glance is unbearable. — Dush-pradharsha, as, ā, am, not to be assailed or meddled with; difficult to be attacked; secure from assaults, intangible, not to be touched; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra; (ā), f., N. of two prickly plants which cannot be touched, = kharjūrī, Phœnix Sylvestris; = dur-ālabhā, Albagi Maurorum; [cf. dur-ādharsha and dur-dharsha.] — Dush-pradharshaṇa, as, ī, am, = dush-pradharsha; (as), m., N. of one of the 100 sons of Dhṛita-rāshṭra; (ī), f., N. of the plant Melongena Incurva; [cf. vārtākī.] — Dush-pradharshiṇī, f. (wrong form for dush-pradharshaṇī, according to some) = kaṇṭakārī, = bṛihatī. — Dush-pradhṛishya, as, ā, am, = dush-pradharsha. — Dush-prapadana, as, ā, am, difficult to be overtaken or attained. — Dush-pramaya, as, ā, am, difficult to be measured, immeasurable. — Dush-pralambha, as, ā, am, difficult to be deceived; (according to others) difficult of attainment. — Dush-pravāda, as, m. calumnious report, slander, defamation. — Dush-pravṛitti, is, f. bad news, sad intelligence. — Dush-praveśa, as, ā, am, difficult to be entered; (ā), f. a kind of tree, = kanthārī. — Dush-prasaha, as, ā, am, difficult to be borne or supported or suffered, hard to endure or resist, irresistible; terrible, frightful; (as), m., N. of a Jaina teacher; [cf. dush-prasāha, dur-vishaha, duḥ-saha, duḥ-shaha.] — Dush-prasāda or dush-prasādana, as, ā, am, difficult to be propitiated or conciliated or appeased. — Dush-prasādhana (perhaps wrongly read for dush-prasādana) or dush-prasādhya, as, ā, am, difficult to be managed or dealt with (as a bad-tempered man). — Dush-prasāha, as, ā, am, = dush-prasaha. — Dush-praharsha, as, m. 'bad rejoicing,' N. of one of the 100 sons of Dhṛita-rāshṭra. — Dush-prāpa or dush-prāpaṇa or dush-prāpya, as, ā, am, difficult of attainment, hard to attain, difficult to be reached, unattainable, remote. — Dush-prāvī, īs, īs, i, Ved. difficult of access, unfavourable, unfriendly. — Dush-prīti, is, f. displeasure. — Dush-preksha or dush-prekshaṇīya or dush-prekshya, as, ā, am, difficult to be looked at, disagreeable to the sight. — Dushmanta, as, m. another form for dushyanta below; [cf. daushmanta, daushmanti, sushmanta.] — Dushyanta, as, m. (a later form for duḥ-shanta, q. v.), N. of a prince of the lunar line or descendant of Puru, husband of Śakuntalā and father of Bharata; [cf. daushyanta and daushyanti.] — Dushvanta, as, m. another form for dushyanta, q.v.; [cf. daushvanti and duḥ-shvanta.] — Dushvapnya, as, ā, am, Ved. = duḥ-shvapnya, q.v. — Dus-tapa, as, ā, am, difficult to be endured (as a penance). — Dus-tara, as, ā, am, or dus-taraṇa, as, ī, am, or dus-taraṇīya, or dus-tāra, as, ā, am, or dus-tīrṇa, as, ā, am, difficult to be crossed or passed over, hard to be traversed, impassable, hard to be subdued, invincible; [cf. the older form dush-ṭara.] — Dus-tarka, as, m. false reasoning, bad reasoning, wrong argument. — Dustarka-mūla, as, ā, am, founded on false or wrong reasoning. — Dus-tarkya, as, ā, am, difficult to be supposed or reasoned about. — Dus-tosha, as, ā, am, difficult to be satisfied. — Dus-tyaja or dus-tyājya, as, ā, am, difficult to be relinquished or quitted. — Dustha, dusthita, dusprishṭa, see duḥ-stha, duḥ-sprishṭa.

दुस्सथ dussatha, as, m. a cock; a dog; (perhaps for duḥ-saktha.)

दुस्सनि dussani, is, m., N. of a man.

दुह् 1. duh (connected with rt. tuh), cl. 1. P. dohati, dudoha, aduhat, and adohit, to hurt, pain, give pain, distress, torment.

दुह् 2. duh (the original form of this rt. was probably dugh, cf. dugha), cl. 2. P. A. dogdhi, dugdhe (2nd sing. dhokshi, dhukshe); Impf. P. adhok (1st du. aduhva); Impv. P. dogdhu (2nd sing. dugdhi, A. dhukshva), dudoha, duduhe (3rd pl. P. duduhus; Bhāg.-Purāṇa V. 15, 9, dudūhus), dhokshyati, -te, adhukshat, adhukshata, and adugdha; (Vedic and irregular forms are, dogdhe; dhukshasva; duhām; 3rd sing. duhe; 3rd pl. duhre, duhate, and duhrate; aduhran; dohat; duhus; dhukshan, dhukshata; duhīyat; part. duhāna and dughāna); Inf. dogdhum, Ved. dogdhos, dohase, to milk; to milk out, squeeze out; to extract (as the juice of the Soma); to draw anything out of another thing (with two acc., e.g. prāṇān duhann ivātmānam, as it were drawing the life out

of himself); to make a profit or extract gain out of anything (with acc.); to enjoy; to give milk (A., in this sense also cl. 4. *duhyati, -te*); to yield milk or any desired object (A.), to grant desires (A.): Pass. *duhyate*, Aor. *adohi*, to be milked, to be drawn or extracted from: Caus. P. *dohayati* (rarely *-te*), *-yitum*, Aor. *adūduhat*, to cause to milk or to be milked, to cause to yield milk or any desired object; to milk, milk out from, extract: Desid. *dudhukshati, -te*, to wish to milk, to wish to milk out or enjoy [cf. *dudhukshu*]: Intens. *dodhuyate, dodogdhi*; [cf. Goth. *tiuhan*; Them. *tuh, tiuha, tauh, tuhum*, 'to draw:' Angl. Sax. *tucian, teon, teoge*: Old Germ. *ziuhan, ziug (gaziug), zaugyan*: Mod. Germ. *ziehen*: Lat. *duc-ere*: Hib. *diugaim*, 'I drink off;' *diughailfaim*, 'sucking:' Scot. *deoghail*, 'to suckle.']

3. *duh, dhuk, k, k*, (at the end of a comp.) milking, yielding milk; yielding, granting (e.g. *kāma-d°, go-d°, gharma-d°, ghrita-d°*, q.v.).

Duha, as, ā, am, (at the end of a comp.) milking; yielding, granting (e.g. *kāma-d°, go-d°*; cf. *dur-duhā*).

Duhat, an, atī, at, milking; yielding, granting, parting with.

Duhitri, tā, f. a daughter (either as drawing milk from the mother or as milking the cows, 'the milk-maid of the family'); [cf. Zend *dugh-dhar*; Gr. θυγ-ά-τηρ; Goth. *dauh-tar*; Old Germ. *tohtar*; Slav. *dush-ti*; Lith. *duk-tė* for *dukter*; the original form must have been *dhugh-atar*.] — *Duhituh-pati, is*, m. a daughter's husband, son-in-law. — *Duhitri-tva, am*, n. the state of being a daughter, the condition of a daughter. — *Duhitri-pati, is*, m. a daughter's husband. — *Duhitri-mat, ān, atī, at*, having a daughter, possessing a daughter.

Duhya, as, ā, am, to be milked, milkable.

दुह्यु *duhyu*, a wrong form for *druhyu*.

दू 1. *dū*, generally written *du*. See 2. *du*, p. 418, col. 2.

Dū, ūs, ūs, u, burning with eagerness (?) in *a-dū*; (*ūs*), f. pain, distress. — *Dū-da, as, ā, am*, giving pain, afflicting, harassing.

1. *dūtaka, as*, m. a N. of Agni in the form of a forest conflagration; [cf. *dava* and *dāva*.]

2. *dūna, as, ā, am* (for 1. *dūna* see under rt. 1. *du* at p. 418), burnt, inflamed; pained, afflicted, distressed, fatigued; agitated. — *Dūna-mānasa, as, ā, am*, distressed in mind.

दू 2. *dū* at the beginning of some comps. = *dur* for *dus*, as in the following examples. — *Dū-dabha* or *dū-ḍabha, as, ā, am* (fr. *dur* for *dus* + *dabha*), difficult to be deceived, not to be deceived. — *Dū-ḍāś, ṭ, ṭ, ṭ* (fr. *dur* for *dus* + *dāś*), not offering oblations, not worshipping. — *Dū-ḍāśa, as, ā, am*, Ved. = the preceding. — *Dū-ḍhī, īs, īs, i* (fr. *dur* for *dus* + *dhī*), Ved. of an evil disposition. — *Dū-ḍhya, as, ā, am*, incorrect form for the preceding. — *Dū-ṇaśa, as, ā, am* (fr. *dus* + *naś*), Ved. unattainable, inaccessible; [cf. *dur-āśa, dur-ṇaśa, dū-ṇāśa*.] — *Dū-ṇāśa, as, ā, am* (fr. *dus* + *nāśa*, attainment), Ved. unattainable, inaccessible [cf. *dur-ṇaśa*]; (*as*), m., N. of an Ekāha; (*as, ā, am*), (fr. *nāśa*, destruction), imperishable, not to be destroyed, not ceasing, perpetual. — *Dū-rakta, as, ā, am*, badly coloured or dyed. — *Dū-rakshya, as, ā, am*, difficult to be guarded or preserved. — *Dū-rādha, as, ā, am*, difficult to be accomplished. — *Dū-rūḍha, as, ā, am*, badly grown; badly or imperfectly cicatrized. — *Dūrūḍha-tva, am*, n. the state of being badly grown; bad or imperfect cicatrization. — *Dū-roha, as, ā, am*, ascending or climbing with difficulty. — *Dū-rohaṇa, as, ā, am*, difficult to be ascended; (*am*), n., N. of a difficult ritual recitation in which a verse is recited in seven ways, (first only one Pāda, then one half of the verse, then three Pādas, then the whole verse, then three Pādas again, then one half of the verse, and then one Pāda again.) — *Dūrohaṇīya, as, ā, am*, recited or recitable in the manner described above.

दूत *dūta, as*, m. (probably fr. rt. 1. *du*, to go; cf. *dūra*), a messenger, carrier of intelligence, envoy, ambassador, go-between, negotiator, cf. *agni-d°, tvā-d°, yama-d°*; (*ī* or *dūti, is*), f. a female messenger, confidante, procuress, go-between, &c. [cf. *kāma-d°*]; a kind of bird; [cf. *sārikā*.] — *Dūta-karman, a*, n. business or duty of a messenger. — *Dūta-ghnī*, f. 'the killer of messengers,' a plant resembling the Kadamba, = *kadamba-pushpī*. — *Dūta-tva, am*, n. the office of an ambassador, condition of an envoy. — *Dūta-mukha, as, ī, am*, 'having an ambassador as mouth,' speaking by an ambassador. — *Dūta-mocana, am*, n. 'the liberating of a messenger,' N. of the fifty-sixth chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dūta-lakshaṇa, am*, n. 'the characteristic mark of a messenger,' N. of a chapter of the Purāṇa-sarva-sva. — *Dūtāṅgada* (*°ta-an°*), *am*, n. 'Aṅgada as messenger,' N. of a play. — *Dūtī-tva, am*, n. the office of a confidante, condition or function of a procuress. — *Dūtī-lakshaṇa, am*, n. 'the characteristic of go-betweens,' N. of a chapter of the Purāṇa-sarva-sva. — *Dūty-upahāsa, as*, m. 'the joking of go-betweens,' N. of the 109th chapter of the Sārṅgadhara-paddhati.

2. *dūtaka, as*, m. (for 1. see col. 1. under rt. 1. *dū*), a messenger, ambassador [cf. *deva-d°*]; (*ikā*), f. a female messenger, go-between, &c.; a gadding, gossiping, mischief-making woman; [cf. *kāma-d°*.]

Dūtikā, f. = *dūtikā* under 2. *dūtaka* above.

Dūtya, am, n. the rank or employment or office of an ambassador; an embassy, a message; [cf. *dautya*.]

दून *dūna*. See col. 1. and rt. 1. *du* at p. 418.

दूप्र *dūpra, as, ā, am*, strong.

दूर् *dūr*, N. of the Prāṇa or vital breath regarded as a deity.

दूर *dūra, as, ā, am* (probably connected with *dūta* and rt. 1. *du*, but said to be fr. rt. *i* with prefix *dur* and affix *ra*, the rt. being then dropped, see Uṇ.-sūt. II. 20; compar. *davīyas*, superl. *daviṣhṭha*, q.v.), distant, far from (with abl. or gen.); remote, long (e.g. *gatvā dūram adhvānam*, having gone a long journey), a long way off; (*am*), n. distance, farness, remoteness, a long way, a long distance. The various cases of *dūra* are used adverbially, as follow: (*am*), ind. far, to a distance, far away, far or distant from (with abl. or gen., e.g. *grāmāt* or *grāmasya dūram*, far from the village), to a great height, aloft, high above; to a great depth below, far below, deeply; highly, in a high degree; *dūram kri*, to make distant, distance, surpass, exceed; (*eṇa*), ind. far, in a distant place, from afar, by far, by a long way; (*āt*), ind. from a distance, from afar, far from (with abl., e.g. *dūrād āvasathāt*, far from the fire-temple), afar, in a remote degree; a long way back, from a remote period; (*e*), ind. in a distant place, far, far away. — *Dūra-ādiś, k, k, k* (for *dūre-ādiś*), Ved. announcing or proclaiming to a distance. — *Dūra-ādhī, īs, īs, i* (for *dūre-ādhī*), whose thoughts are in the distance or far away. — *Dūra-upabdas* (for *dūre-up°*), Ved. sounding to a distance; (perhaps ind.) — *Dūra-ga, as, ā, am*, going far or to a distance, receding, being far, remote. — *Dūra-gata, as, ā, am*, gone far away. — *Dūra-gāmin, ī, inī, i*, going far; (*ī*), m. an arrow. — *Dūra-griha, as, ā, am*, whose house is distant. — *Dūra-grahaṇa, am*, n. seizing or perceiving objects from afar (a supernatural faculty). — *Dūran-karaṇa, as, ī, am*, making far, making distant, removing. — *Dūran-gata, as, ā, am*, gone to a distance, far removed, distant. — *Dūran-gama, as, ā, am*, going far away or to a distance; (*ā*), f., scil. *bhūmi*, one of the ten stages in the life of a Śrāvaka. — *Dūra-cara, as, ā, am*, going to a distance, walking far off. — *Dūra-ja, as, ā, am*, born in a distant place, a native of a distant place. — *Dūra-tara, as, ā, am*, farther; (*e*), ind. at some distance from, far from (with abl.). — *Dūra-tas*, ind. from afar, from a distance, at a distance from, aloof from, far off, afar, far, at a distance; [cf. *a-d°*.] — *Dūra-tā*, f. or *dūra-tva, am*, n. remoteness, distance, farness. — *Dūra-darśana, as, ā, am*, far-seeing; to be seen only from afar; (*am*), n. long-sightedness; foresight; (*as*), m. a vulture. — *Dūra-darśin, ī, inī, i*, far-seeing, long-sighted; (*ī*), m. a vulture, N. of a vulture who was prime-minister of Citra-varṇa; a Pandit, learned man, doctor, teacher; a prophet, seer, sage; [cf. *dīrgha-d°*.] — *Dūra-driś, k, k, k*, far-seeing, long-sighted; (*k*), m. a vulture; a learned man. — *Dūra-drishṭi, is*, f. far-sightedness, long-sightedness; foresight, discernment. — *Dūra-pāta, as*, m. a long flight; falling from a great height; (*as, ā, am*), shooting from afar, discharging (missiles) from a distance; [cf. *dūrāp°*.] — *Dūra-pātana, am*, n. the act of shooting to a distance, discharging (missiles) from afar. — *Dūrapāti-tā*, f. or *dūrapāti-tva, am*, n. state or property of taking a long flight. — *Dūra-pātin, ī, inī, i*, flying far, having a long flight, flying a long way; one whose (arrows) fly far, discharging (missiles) to a distance; [cf. *dūrāp°* and *dūreshu-p°*.] — *Dūra-pātra, as, ā, am*, having a wide channel or bed (as a river). — *Dūra-pāra, as, ā, am*, having the opposite shore far off (as a river); very broad; difficult to be crossed, hard of attainment; (*as*), m. a broad river which is difficult to be crossed; (*ā*), f. epithet of the Ganges; [cf. *dush-pāra*.] — *Dūra-bandhu, us, us, u*, having one's kinsmen distant, banished from wife and kindred. — *Dūra-bhāj, k, k, k*, possessing distance, distant. — *Dūra-bhāva, as*, m. farness, remoteness, distance. — *Dūra-bhinna, as, ā, am*, struck or wounded from a distance; wounded deeply. — *Dūra-bheda, as*, m. striking from a distance. — *Dūra-mūla, as*, m. a kind of grass, Saccharum Munjia (= *muñja*). — *Dūram-bhavishṇu, us, us, u*, and *dūram-bhāvuka, as, ā, am*, being far away, proceeding to a distance. — *Dūra-yāyin, ī, inī, i*, going far. — *Dūra-vartin, ī, inī, i*, being in the distance, far removed. — *Dūra-vastraka, as, ā, am*, having the clothes removed, naked. — *Dūra-vāsin, ī, inī, i*, residing in a distant land, outlandish. — *Dūra-vidāritānana* (*°ta-ān°*), *as, ā, am*, having the mouth stretched widely open. — *Dūra-vibhinna, as, ā, am*, 'far-separated,' unconnected by the ties of nature. — *Dūra-vilambin, ī, inī, i*, hanging far down. — *Dūra-vedhin, ī, inī, i*, piercing or striking from afar, missile, projectile (as weapons &c.). — *Dūra-saṃstha, as, ā, am*, being in the distance, remote, distant. — *Dūra-saṃsthāna, am*, n. residing or residence at a distance. — *Dūra-sūrya, as, ā, am*, having the sun distant. — *Dūra-stha, as, ā, am*, or *dūra-sthita, as, ā, am*, or *dūra-sthāyin, ī, inī, i*, situated at a distance, standing afar off, remote, far off. — *Dūrastha-tva, am*, n. the state of being remote. — *Dūra-svarga, as, ā, am*, having heaven distant. — *Dūrād-āgata, as, ā, am*, come from a distance. — *Dūrāntara* (*°ra-an°*), *am*, n. a wide space, a long interval. — *Dūrāntarita* (*°ra-an°*), *as, ā, am*, separated by a wide space. — *Dūrāpāta* (*°ra-āp°*), *as*, m. shooting from afar, discharging from a distance; [cf. *dūra-p°*.] — *Dūrāpātin* (*°ra-āp°*), *ī, inī, i*, shooting or discharging (missiles) from afar; [cf. *dūra-p°*.] — *Dūrāplāva* (*°ra-āp°*), *as, ā, am*, jumping or leaping far. — *Dūrārūḍha* (*°ra-ār°*), *as, ā, am*, mounted high, advanced or reaching far, intense. — *Dūrārtha* (*°ra-ar°*), *as*, m. remote or recondite object. — *Dūrāvasthita* (*°ra-av°*), *as, ā, am*, standing or being afar off. — *Dūrī-karaṇa, am*, n. the act of making distant, removing, placing at a distance. — *Dūrī-kri*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make distant, remove to a distance, expel, banish, distance, exceed, excel. — *Dūrī-krita, as, ā, am*, made distant, removed, placed to a distance or afar off. — *Dūrī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to become distant, move away, retire,

go back. — *Dūrī-bhūta, as, ā, am,* become distant, removed, remote, far off. — *Dūre-anta, as, ā, am,* Ved. ending in the remote distance, boundless; (*e*), f. du. epithet of heaven and earth. — *Dūre-amitra, as, ā, am,* Ved. whose enemies are far away. — *Dūre-artha, as, ā, am,* Ved. whose aim is far off; (Sāy.) going far or widely sought. — *Dūre-gavyūti, is, is, i,* Ved. whose range or sphere reaches to a distance or is in the distance. — *Dūre-ćara, as, ā, am,* going or travelling far, being far away, distant, remote. — *Dūre-tya, as, ā, am* (fr. *dūre* with affix *tya,* Pāṇ. IV. 2. 104), being far off, being distant, come from afar. — *Dūre-dṛiś, k, k, k,* Ved. visible in remote places, far-seeing. — *Dūre-bhā, ās, ās, am,* Ved. shining to a distance. — *Dūre-yama, as, ā, am,* one from whom Yama the god of death is distant, one from whom he is far removed. — *Dūreritekshaṇa* (°*ra-īrita-īksh*°), *as, ā, am,* 'one who sends his glances far apart,' squinting, squint-eyed. — *Dūre-vadha, as, ā, am,* Ved. far-striking, hitting at a distance. — *Dūre-śravas, ās, ās, as,* far-renowned; (*ās*), m., see *daureśravasa.* — *Dūre-śruta,* see *daureśruta.* — *Dūreshupātin* (°*ra-ish*°), *ī, inī, i,* discharging or shooting arrows to a distance; [cf. *dūra-pātin.*] — *Dūre-heti, is, is, i,* whose arrows or missile weapons fly to a distance. — *Dūronnamita* (°*ra-un*°), *as, ā, am,* raised aloft, stretched far out.

Dūraka, as, ā, am, remote, distant, &c., = *dūra.*

दूरक्त *dū-rakta, dū-rakshya, dū-roha,* &c. See 2. *dū,* p. 426, col. 1.

दूर्य *dūrya, am,* n. feces, ordure; a kind of Curcuma (= *śaṭī*).

दूर्व *dūrva, as,* m., N. of a prince who was son of Nṛipañ-jaya and father of Timi.

दूर्वा *dūrvā,* f. (said to be fr. rt. *durv*), bent grass, panic grass, commonly Panicum Dactylon; [cf. *ali-d*°, *gaṇḍa-d*°, *granthi-d*°.] — *Dūrvā-kāṇḍa, am,* n. a quantity or heap of Dūrvā grass. — *Dūrvākshī* (°*vā-ak*°), f., N. of the wife of Vṛika. — *Dūrvā-vaṇa* or *dūrvā-vana, am,* n. a thicket of Dūrvā grass. — *Dūrvā-vat, ān, atī, at,* intertwined or joined with Dūrvā grass. — *Dūrvāshṭamī* (°*vā-ash*°), f., N. of a festival on the eighth day of the light half of the month Bhādra on which the Dūrvā is worshipped as a deity. — *Dūrvā-soma, as,* m. a species of Soma plant. — *Dūrveshṭakā* (°*vā-ish*°), f. Dūrvā grass used like bricks in erecting an altar.

दूर्श *dūrśa, am,* n., Ved. a kind of woven cloth or vesture; [cf. *dūśya* and *dūshya.*]

दूलास *dūlāsa, as,* m.(?), a bow.

दूलिका *dūlikā* and *dūlī,* f. the indigo plant; [cf. *tūlī, dolā, taru-dūlikā.*]

दूश्य *dūśya, am,* n. = *dūshya,* a tent.

दूष *dūsha, as, ā, am* (fr. the Caus. of rt. 2. *dush*), defiling, polluting, contaminating, corrupting, (generally at the end of comp.; cf. *kora-d*° and *pankti-d*°.)

Dūshaka, as, ikā, am, making bad, corrupting, polluting, contaminating, vitiating, spoiling, violating, dishonouring, disgracing, seducing, making mischief, hurting [cf. *ćarma-dūshikā*]; committing an offence against, offending, trespassing; disfiguring; acting against a command or precept; an offender, a seducer, corrupter, any infamous or wicked person; sinful, wicked (as an action); *Vedānām dūshakas,* one who vitiates or is a disparager of the Vedas; (*ikā*), f. a pencil or paint-brush; impurity or secretion of the eyes, rheum of the eyes [cf. *dūshīkā*]; a kind of rice.

Dūshaṇa, as, ī, am, corrupting, spoiling, ruining, destroying, vitiating, contaminating, dishonouring, violating; offending against; counteracting [cf. *arāti-d*°, *kṛityā-d*°, *khara-d*°, *visha-d*°]; (*as*), m., N. of a Rakshas or Rākshasa who was one of the generals of Rāvaṇa; of a Daitya slain by Śiva; (*ā*), f., N. of a deity, the wife of Bhauvana and mother of Tvashṭṛi; (*am*), n. the act of spoiling or corrupting, ruining, vitiating, contaminating, hurting; violating (a contract), breaking (an agreement), dishonouring or violating a woman; slighting, speaking ill of any one, abusing, finding fault, censuring, disparaging, blaming, detracting, throwing doubts upon, criticising, objecting, refuting, rendering suspected; objection, adverse argument; fault, defect, offence, guilt, sin, blame; [cf. *artha-d*° and *dosha.*] — *Dūshaṇāri* (°*ṇa-ari*), *is,* m. 'the enemy of Dūshaṇa,' epithet of Rāma. — *Dūshaṇāvaha* (°*ṇa-āv*°), *as, ā, am,* occasioning guilt.

Dūshaṇīya, as, ā, am, corruptible, liable to be vitiated, &c., = *dūshya.*

Dūshayat, an, antī, at, making bad, corrupting, defiling, &c.

Dūshayāṇa, as, ā, am, vitiating, defiling, spoiling.

Dūshayitṛi, tā, trī, tṛi, or *dūshayitnu, us, us, u,* a corrupter, one who dishonours or deflowers or violates (a girl).

Dūshi, is, is, i, (at the end of comp.) corrupting, ruining, destroying [cf. *arāti-d*°, *ātma-d*°, *kṛityā-d*°]; (*is*), f., Ved. a poisonous substance; (*is, ī*), f. = *dūshikā, dūshīkā,* the rheum of the eyes. — *Dūshī-visha, am,* n. a vegetable poison that ceases to act because it has become old or decomposed (*dūshita*). — *Dūshīvishāri* (°*sha-ari*), *is,* m. a kind of antidote. — *Dūshy-udara, am,* n. a disease of the abdomen caused by poisonous substances. — *Dūshyudarin, ī, iṇī, i,* affected with the above disease.

Dūshita, as, ā, am, corrupted, spoiled, contaminated; violated, hurt, injured; demoralized; disgraced; blamed, censured; calumniated, falsely accused, often at the end of comp., see *manyu-d*°, *śatrūpajāpa-d*°; (*ā*), f. a girl who has been violated or deflowered.

Dūshin, ī, iṇī, i, corrupting, contaminating, violating.

Dūshīkā, f. the secretion or rheum of the eyes; [cf. *dūshikā* under *dūshaka, dūshī.*]

Dūshya, as, ā, am, corruptible, liable to be corrupted or defiled or contaminated; liable to be ruined, to be seduced or dishonoured, deserving censure, condemnable; reprehensible, culpable, contemptible, vile, bad; (*as*), m. a wicked man; (*am*), n. matter, pus, poison; (*am*), n. clothes or a kind of cloth; cotton, calico; a tent (in this sense perhaps for *dūśya;* cf. *dūrśa*); (*ā*), f. an elephant's leathern girth; [cf. *ćūshā* and *kakshyā.*] — *Dūshya-yukta, as, ā, am,* associated with a vile rascal.

Dūshyat, an, antī, at, offending, insulting (for *dūshayat?*).

दूस *dūsa, am,* n. (considered as an affix), milk, (occurring in *avi-dūsa,* q. v.)

दृ *dṛi,* cl. 6. A. *driyate,* &c., to honour, worship, (only occurring with prep. *ā;* cf. *ā-dṛi* at p. 120, col. 1.)

Dṛita, respected, honoured; (*ā*), f. cumin.

दृंह *dṛiṅh* (connected and sometimes identified with rt. *dṛih*), cl. 1. P. *dṛiṅhati, dadṛiṅha, dṛiṅhitum,* to make firm, fix, strengthen, confirm; to make fast, fasten; to fortify; cl. 1. A. *dṛiṅhate,* to be firm or fixed; to grow, increase: Caus. *dṛiṅhayati, -yitum:* Desid. *didṛiṅhishati:* Intens. *darīdṛiṅhyate.*

Dṛiṅha in *bhūmi-dṛiṅha,* q. v.

Dṛiṅhaṇa, am, n., Ved. making firm or fast, strengthening, fastening, fortifying; means of strengthening; [cf. *keśa-d*°.]

Dṛiṅhita, as, ā, am, made firm or fast, fixed, strengthened, fortified; grown, increased.

Dṛiṅhitṛi, tā, trī, tṛi, Ved. one who makes firm, a strengthener.

Dṛiḍha or Ved. *dṛiḷha, as, ā, am,* fixed, firm, hard, strong, solid, massive; firmly fastened, shut fast; tough; difficult to be bent (as a bow), compact; tight, close, dense, without interstices, (opposed to *bhinna*); durable; confirmed, established; not giving way, stubborn; certain, sure, not subject to vacillations; secure; reliable; steady, persevering; great, intense, excessive, severe, violent, mighty, powerful, important; (in mathematics) reduced to the last term or smallest number by a common divisor; (*as*), m. a term in music; N. of a son of the thirteenth Manu; of one of the sons of Dhṛita-rāshṭra; (*ā*), f., N. of a Buddhist goddess, 'the goddess of the earth;' (*am*), n. anything fixed or firm or solid; a stronghold, fortress; iron; (*am*), ind. firmly, fast, much, in a high degree, excessively; thoroughly, very well. — *Dṛiḍha-kaṇṭaka, as,* m. 'having hard thorns,' a kind of plant, = *kshudra-phalaka,* commonly *dhalānkaṭā;* (*ā*), f. the wild date tree, Phœnix Sylvestris. — *Dṛiḍha-kāṇḍa, as,* m. 'having a strong stem,' a bamboo; (*ā*), f. a kind of creeping plant, = *pātāla-garuḍī;* (*am*), n. a kind of fragrant grass (= *dīrgha-rohishaka*). — *Dṛiḍha-kārin, ī, iṇī, i,* 'acting firmly,' resolute, persevering, determined. — *Dṛiḍha-krodha, as, ā, am,* having violent anger. — *Dṛiḍha-kshatra, as,* m. 'having strong prowess,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dṛiḍha-kshurā,* f. 'having hard blades,' a kind of grass, = *valva-jā.* — *Dṛiḍha-gātrikā,* f. 'having hard particles,' granulated sugar. — *Dṛiḍha-granthi, is,* m. 'having hard knots,' a bamboo. — *Dṛiḍha-grāhin, ī, iṇī, i,* seizing firmly, i. e. pursuing an object with untiring energy. — *Dṛiḍha-ććhada, as,* m. 'having hard leaves,' a kind of fragrant grass, = *dīrgha-rohishaka.* — *Dṛiḍha-ćyuta* or *dṛiḷha-ćyuta* or *dṛiḍhāćyuta, as,* m., N. of a son of Agastya or author of a hymn of the Ṛig-veda; [cf. *dārḍha-ćyuta.*] — *Dṛiḍha-jñāna, am,* n. certain knowledge, firm conviction. — *Dṛiḍha-tara, as, ā, am,* firmer, harder. — *Dṛiḍha-taru, us,* m. 'the strong tree,' Grislea Tomentosa (= *dhava*). — *Dṛiḍha-tā,* f. or *dṛiḍha-tva, am,* n. firmness, hardness, solidity, strength; steadiness, perseverance. — *Dṛiḍha-tṛiṇa, as,* m. 'the strong grass,' a kind of grass, Saccharum Munjia; (*ā*), f. a kind of grass, = *valva-jā.* — *Dṛiḍha-toraṇārgala, as, ā, am,* having the bars of the gates firmly fastened. — *Dṛiḍha-tvać, k,* m. 'having tough bark,' a kind of reed, = *yāvanālaśara.* — *Dṛiḍha-daṇśaka, as,* m. 'having strong teeth or a hard biter,' a shark. — *Dṛiḍha-dasyu, us,* m., N. of an old sage, also named Idhma-vāha, (son of Dṛiḍha-ćyuta: cf. *dṛiḍhasyu.*) — *Dṛiḍha-dvāra, as, ā, am,* having strong gates, having the gates well-secured. — *Dṛiḍha-dhana, as,* m. 'having secure wealth,' an epithet of Śākya-muni. — *Dṛiḍha-dhanus, us,* m. 'having a strong bow,' N. of a prince who was an ancestor of Śākya-muni; (also read *dṛiḍha-hanu, dṛiḍhāśva.*) — *Dṛiḍha-dhanvan, ā, ā, a,* having a strong bow; (*ā*), m. a good archer; (perhaps) N. of a man. — *Dṛiḍha-dhanvin, ī, inī, i,* having a strong bow, a strong or sure archer; (perhaps) furnished with strong archers. — *Dṛiḍha-dhur, ūr, ūr, ūr,* having a strong pole or beam; able to bear a weight or load. — *Dṛiḍha-nābha, as,* m., N. of a spell or formula for restraining magical weapons. — *Dṛiḍha-niśćaya, as, ā, am,* 'having a fixed determination,' certain, confirmed, corroborated, undoubted. — *Dṛiḍha-nīra, as,* m. 'having strong juice,' the cocoa-nut tree. — *Dṛiḍha-netra, as,* m. 'strong-eyed,' N. of one of the sons of Viśvā-mitra. — *Dṛiḍha-nemi, is,* m. 'having a strong circle or wheel (?),' N. of a prince who was a son of Satya-dhṛiti. — *Dṛiḍha-pattra, as,* m. 'having strong leaves,' a bamboo; (*ī*), f. a kind of grass, = *valva-jā.* — *Dṛiḍha-pāda, as,* m. 'firm on the feet,' epithet of Brahmā; (*ā*), f. a kind of plant, = *yava-tiktā;* (*ī*), f. Flacourtia Cataphracta. — *Dṛiḍha-pratijña, as, ā, am,* keeping a promise, firm to a promise, faithful to an agreement. — *Dṛiḍha-pratyaya, as,* m. firm confidence. — *Dṛiḍha-praroha, as,* m. 'growing strongly,' the holy fig-tree (= *plaksha*). — *Dṛiḍhaprahāri-tā,* f. hard striking &c. — *Dṛiḍha-prahārin, ī, iṇī, i,*

striking hard, hitting strongly or firmly, shooting surely. — *Dṛiḍha-phala, as*, m. 'having a hard fruit,' the cocoa-nut. — *Dṛiḍha-baddha, as, ā, am*, firmly bound, tied tightly. — *Dṛiḍha-bandhana-baddha, as, ā, am*, caught fast in a snare. — *Dṛiḍha-bandhinī*, f. 'winding closely round a tree or stem,' a kind of creeper, Echites Frutescens (= *śyāmā*). — *Dṛiḍha-bala, as*, m., N. of a medical author. — *Dṛiḍha-bhakti, is, is, i*, 'firm in devotion,' faithful, devoted. — *Dṛiḍha-mati, is, is, i*, firm-minded, strong-willed, firm, devoted. — *Dṛiḍha-manyu, us, us, u*, violent in anger or grief. — *Dṛiḍha-mushṭi, is, is, i*, 'having a hard fist,' close-fisted, one whose hand is difficult to be opened; one who does not open his hand, miserly, niggardly; (*is*), m. a sword, any weapon furnished with a hilt or handle; [cf. *gāḍha-mushṭi*.] — *Dṛiḍhamushṭi-tā*, f. firmness or tightness of grasp. — *Dṛiḍha-mūla, as*, m. 'having a hard root,' the cocoa-nut; a kind of grass, Saccharum Munjia (= *muñja*); another kind of grass (= *manthānaka*). — *Dṛiḍha-rangā*, f. 'having a fast colour,' a sort of white substance, = *sphaṭī*, commonly *phaṭkirī* (sulphate of alumine?). — *Dṛiḍha-ratha, as*, m. 'having a strong chariot,' N. of one of the 100 sons of Dhṛita-rāshṭra; of a son of Jayad-ratha and father of the tenth Arhat of the present Ava-sarpiṇī. — *Dṛiḍharathāśraya* (°*tha-āś*°), *as*, m. 'having a firm chariot-seat,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dṛiḍha-rući*, 'of great glory,' N. of a Varsha. — *Dṛiḍha-latā*, f. 'having strong branches,' a kind of plant, = *pātāla-garuḍī*. — *Dṛiḍha-loman, ā, ā, a*, coarse-haired, having coarse bristles; (*ā*), m. a wild hog; coarse hair, bristles. — *Dṛiḍha-vajra, as*, m. 'having a strong thunderbolt,' N. of a king of the Asuras. — *Dṛiḍha-varman, ā*, m. 'having strong armour,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dṛiḍha-valkala, as*, m. 'having a hard bark,' Artocarpus Locucha (= *lakuća*); the areca-palm (= *pūga*). — *Dṛiḍha-valkā*, f. 'hard-barked,' a kind of plant, = *amba-shṭhā*. — *Dṛiḍha-vikrama, as, ā, am*, having great fortitude. — *Dṛiḍha-vīja, as*, m. 'having hard seeds,' Cassia Tora (= *ćakra-marda*); Zizyphus Jujuba, = *varvūra*, a kind of plant. — *Dṛiḍha-vṛiksha, as*, m. 'the firm tree,' the cocoa-nut. — *Dṛiḍha-vedhana, am*, n. piercing strongly, striking firmly. — *Dṛiḍha-vairin, ī*, m. a relentless foe. — *Dṛiḍha-vrata, as, ā, am*, 'having firm vows,' strictly observing religious vows or obligations, firm in religious austerity, having a firm resolution, persevering, persistent, strict, firm, faithful, (sometimes used in comp., e. g. *bhartṛi-dṛiḍha-vratā*, q. v.) — *Dṛiḍha-śaktika, as, ā, am*, of great power or great strength of will. — *Dṛiḍha-sandha, as*, m. 'firm or faithful to engagements,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dṛiḍha-sandhi, is, is, i*, firmly united, closely joined or allied; strong-knit, thick-set; close, compact, without interstices, well fixed. — *Dṛiḍha-sūtrikā*, f. 'having strong fibres,' a plant from the fibres of which bow-strings are made, Sanseviera Zeylanica; [cf. *mūrvā*.] — *Dṛiḍha-sena, as*, m. 'possessing a strong army,' N. of a prince. — *Dṛiḍha-sauhṛida, as, ī, am*, firm in friendship, constant. — *Dṛiḍha-skandha, as*, m. 'strong-stemmed,' a plant, a sort of Mimosops (= *kshīrikā*). — *Dṛiḍha-sthūṇa, as, ā, am*, having firm posts or columns. — *Dṛiḍha-hanu, us*, m. 'possessing strong jaws,' N. of a prince; [cf. *dṛiḍha-dhanus*.] — *Dṛiḍha-hasta, as*, m. 'strong-handed,' N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dṛiḍhāksha* (°*ḍha-ak*°), *as*, m. 'strong-eyed,' N. of a prince. — *Dṛiḍhānga* (°*ḍha-an*°), *as, ā, am*, firm-bodied, hard-limbed, stout, stalwart; (*am*), n. a diamond. — *Dṛiḍhānutāpa, as, ā, am*, deeply penitent. — *Dṛiḍhāyu* or *dṛiḍhāyus* (°*ḍha-āy*°), *us*, m. 'having a firm life,' N. of a prince; of a son of Purū-ravas and Urvaśī; N. of one of the seven sages of the south; of a son of the third Manu Sāvarṇa. — *Dṛiḍhāyudha* (°*ḍha-āy*°), *as, ā, am*, having strong weapons; (*as*), m. epithet of Śiva; N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dṛiḍhārti* (°*ḍha-ar*°), *is*, f. the strong end of a bow; great pain. — *Dṛiḍhāśva* (°*ḍha-aś*°), *as*, m. 'having a strong horse,' N. of a son of Dhundhu-māra; of a son of Kāśya. — *Dṛiḍhī-karaṇa, am*, n. or *dṛiḍhī-kāra, as*, m. making strong or firm, fixing firmly, corroboration, confirmation. — *Dṛiḍhī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make firm or fast; to fix, fasten, make strong, strengthen; to fasten tightly together; to corroborate, confirm. — *Dṛiḍhī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to become strong or fixed. — *Dṛiḍheshudhi* (°*ḍha-ish*°), *is*, m. 'having a strong quiver,' N. of a prince.

Dṛiḍhaya, Nom. P. *dṛiḍhayati, -yitum*, to make firm, to fasten, confirm, strengthen, fortify, intensify; [cf. *draḍhaya*.]

Dṛiḍhavya, as, m., N. of a Ṛishi; (a wrong form for *dṛiḍhāyu*, q. v.)

Dṛiḍhasyu, us, m., N. of an ancient sage, also called Idhma-vāha; [cf. *dṛiḍha-dasyu*.]

Dṛiḍheyu, us, m., N. of one of the seven sages of the west.

दृक **dṛika**, *am*, n. a hole, opening.

दृकाण **dṛikāṇa** or **dṛikkāṇa** or **drekkāṇa** or *dreshkāṇa, as*, m. (fr. the Gr. δέκανος), the third part of a sign of the zodiac or a demi-god presiding over it.

दृक्कर्ण **dṛik-karṇa, dṛik-karma**, &c. See under 2. *dṛiś*, p. 429, col. 1.

दृक्ष **dṛiksha**, *as, ī, am*, looking, appearing, having any aspect or appearance; (occurring in comp. with certain pronominal bases, see *amū-d*°, *ī-d*°, *kī-d*°, *tā-d*°; cf. 2. *dṛiś* and *dṛiśa*.)

दृगध्यक्ष **dṛig-adhyaksha**. See under 2. *dṛiś*, p. 429, col. 1.

दृग्भू **dṛigbhū**, *ūs*, f. a thunderbolt; the sun, a serpent; [cf. *dṛinbhū, dṛimbhū, dṛinphū, dṛimphū*.]

दृङ्नीरज **dṛin-nīraja, dṛin-maṇḍala**. See under 2. *dṛiś*, p. 429, col. 1.

दृडक **dṛiḍaka**, *as*, m. a fire-place or hole made in the ground for cooking (?).

दृढ **dṛiḍha**. See under rt. *dṛinh* at p. 427.

दृति **dṛiti**, *is*, m. (said to be fr. rt. *dṛī*; cf. *kṛitti* fr. rt. 2. *kṛit*), a skin of leather, a leather bag for holding water and other fluids; a cloud (Ved.); skin, hide; a pair of bellows; a fish; N. of a man with the patronymic Aindroti or Aindrota; [cf. *dārteya*; cf. also rt. *dṛī*; Gr. δέρ-ω, δείρ-ω, δέρ-μα; Angl. Sax. *teld*, 'a tent;' Old Germ. *gi-zelt* = Mod. Germ. *zelt*, 'a tent.'] — *Dṛiti-dhāraka, as*, m. a kind of plant, = *ānandī*, commonly *ākanapātā*. — *Dṛiti-hari, is, is, i*, carrying a leather skin or leather bags (as cattle); (*is*), m. a dog. — *Dṛiti-hāra, as, ā, am*, carrying a leather skin or bag; (*as*), m. a carrier of skins or bags, a water-carrier, &c.

दृध्र **dṛidhra**, *as, ā, am* (fr. rt. *dhṛi*), Ved. seizing or fastening tightly.

दृन् **dṛin**, ind. an interjection; (probably an artificial word made to explain *dṛinbhū*, q. v.)

दृन्फू **dṛinphū** or **dṛinbhū**, *ūs*, m. (said to be fr. rt. *dṛimph* or *dṛimp*, q. v.), a thunderbolt; the sun; f. a snake in general; a wheel; [cf. *dṛigbhū, dṛimphū, dṛimbhū*, and see Gram. 126. *c*.]

दृप् 1. **dṛip** or **dṛiph** (connected with rt. *dṛimp* next col.), cl. 6. P. *dṛipati, dṛiphati, dṛimphati*, &c., to pain, inflict pain, torture.

दृप् 2. **dṛip**, cl. 1. 10. P. *darpati* and *darpayati*, &c., to light, kindle, inflame.

दृप् 3. **dṛip**, cl. 4. P. *dṛipyati, dadarpa, darpitā, darptā, draptā, drapsyati, adṛipat, adrāpsīt* or *adārpsīt, adarpīt, darpitum, darptum* and *draptum*, to be mad; to be foolish; to be extravagant or wild; to be arrogant or insolent; to be vain or proud; to be wildly delighted: Caus. *darpayati, -yitum*, to make mad or proud or arrogant; [cf. rt. *tṛip*; Gr. δόρπος.]

Dṛipta, as, ā, am, mad, wild, proud, arrogant. — *Dṛipta-bālāki, is*, m., Ved., N. of a man with the patronymic Gārgya.

Dṛipyat, an, antī, at, being proud or arrogant.

Dṛipra, as, ā, am, proud, arrogant; strong, powerful.

दृभ् 1. **dṛibh**, cl. 6. 1. 10. P. *dṛibhati, darbhati, darbhayati, dadarbha*, &c., to string together, arrange, tie, fasten.

Darbha, as, m. See p. 403, col. 2.

1. *dṛibdha, as, ā, am*, strung, tied, connected.

Dṛibdhi, is, f. stringing together, arranging.

दृभ् 2. **dṛibh**, cl. 1. 10. P. *darbhati* and *darbhayati*, &c., to fear, be afraid.

2. *dṛibdha, as, ā, am*, afraid, frightened.

दृभीक **dṛibhīka**, *as*, m. (fancifully derived by Sāyaṇa fr. rt. *dṛī* with 2. *bhī*, 'fear,' and 1. *kṛi*), Ved., N. of a demon slain by Indra.

दृमिचण्डेश्वर **dṛimićaṇḍeśvara**, N. of a Linga; (said to be a various reading for *kṛimićaṇḍeśvara*.)

दृम्प् **dṛimp** or **dṛimph** or **dṛinph**, cl. 6. P. *dṛimpati* or *dṛimphati*, to pain, inflict pain, torture.

Dṛimphū or *dṛimbhū, ūs*, f. (said to be fr. the preceding rt.), a snake in general; [cf. *dṛinphū, dṛinbhū, dṛigbhū*.]

दृळ्ह **dṛiḷha**. See *dṛiḍha*, p. 427, col. 2.

दृवन् **dṛivan**, *ā*, &c., or *as, ā, am* (according to Mahī-dh. fr. rt. *dṛī*), Ved. piercing (as an arrow).

दृश् 1. **dṛiś** (this rt. forms the Pres., Impf., Pot., and Impv. fr. a rt. *paś*, said to be a weakened form of rt. *spaś*), cl. 1. P. *paśyati, dadarśa* (rarely *dadṛiśe*, 2nd sing. P. *dadarśitha* or *dadrashṭha*, Ved. *dadṛikshe*, part. *dadṛiśvas* or *dadṛiśivas* or *darśivas*, q. v.), *drashṭā, drakshyati, adarśat, adrākshīt* (Vedic forms *adrāk, adṛikshata, adṛiśram*), *drashṭum*, Ved. inf. *dṛiśe, dṛiśaye*, to see, look at, view, behold, be a spectator; regard, consider; to perceive; visit, wait upon; to see with the mind, learn, know, understand; to notice, inspect; to discover, examine, search, investigate, decide; to see by divine intuition (as the hymns of the Veda, which were said to be 'seen' by the Ṛishis); to look on while anything occurs which cannot be prevented: Pass. *dṛiśyate* (rarely with P. terminations *dṛiśyati*), to be seen, to become visible, appear in sight, be manifested; to appear like, look like, look; to be found, to occur (as in a book); to be regarded or considered: Caus. P. A. *darśayati, -te, -yitum*, Aor. *adīdṛiśat, adadarśat*, to cause any one (acc. or gen. or dat. or also according to grammarians inst.) to see anything (acc.); to show; to point out, prove, demonstrate; to make visible; to produce (as in a court of justice); to pay; (A.) to show one's self, appear, show one's self to any one (acc. or gen. or inst.), show anything belonging to one's self: Desid. A. *didṛikshate*, &c., to wish to see, desire to see: Intens. *darīdṛiśyate, dardarshṭi*; [cf. Gr. δέρκ-ω, ἔ-δρακ-ο-ν, δέ-δορκ-α, δράκος, ὑπό-δραξ, ὑπό-δρα, δράκων: Goth. *ga-tarh-yan*: Angl. Sax. *torht*: Old Germ. *zorht-yan*, 'to manifest:' Hib. *dearcaim*, 'I see;' *dreach*, 'form, looking-glass:' Lith. *zerkolas*, 'a mirror:' Russ. *zerkolo*: Old Pruss. *en-deirit*, 'to consider.']

2. *dṛiś, k, k, k*, (at the end of comp.) one who

sees or views; seeing, viewing; a seer, overseer, superintendent; seeing with the mind, discerning, knowing, looking like [cf. ī-d°, tā-d°, kī-d°]; (k), f. seeing, viewing, perceiving; sight, view, the eye; the aspect of a planet, the place in which a planet is observed; [cf. *drishṭi*, *a-d°*, *ahar-d°*, *tri-d°*, &c.] — *Dṛik-karṇa*, *as*, m. 'whose eyes are his ears,' a snake, (in the opinion of the Hindūs the snake has no visible external ear); [cf. *dṛik-śruti*.] — *Dṛik-karman*, *a*, n. an operation by which any planet of a certain latitude (*vi-kshepa*) is referred to a point on the ecliptic, the operation for apparent longitude. — *Dṛik-krodha*, *as*, m. the wrathfulness of the aspect (of a planet &c.). — *Dṛik-kshaya*, *as*, m. decay of sight, growing dim-sighted. — *Dṛik-kshepa*, *as*, m. the sine of the zenith-distance of the highest or central point of the ecliptic at a given time. — *Dṛik-tulya*, *as*, *ā*, *am*, according or coincident with an observed spot (in astron.). — *Dṛiktulya-tā*, f. coincidence or accordance (of a planet) with its observed place. — *Dṛik-patha*, *as*, m. 'the path of the sight,' the range of the sight; *dṛik-patham i*, to appear, become visible. — *Dṛik-pāta*, *as*, m. the letting fall a glance, a look; a downward glance. — *Dṛik-prasādā*, f. a blue stone used for a collyrium and the collyrium prepared from it (= *kulatthā*, *kulatthāñjana*). — *Dṛik-priyā*, f. 'delight of the sight,' beauty, splendor. — *Dṛik-śakti*, *is*, f. the power of sight, the faculty of perception (comprehending, according to the Māheśvaras, *darśana*, *śravaṇa*, *manana*, *vi-jñāna*, and *sarva-jña-tva*). — *Dṛik-śruti*, *is*, m. 'hearing with the eyes,' a snake. — *Dṛig-adhyaksha*, *as*, m. 'ruler of the sight,' the sun. — *Dṛig-gati*, *is*, or *dṛiggati-jyā* or *dṛig-gati-jīvā*, f. the cosine of the zenith-distance or the sine of the highest or central point of the ecliptic at a given time. — *Dṛig-goćara*, *as*, m. the range of sight. — *Dṛig-gola*, *as*, m. = *dṛin-maṇḍala*. — *Dṛig-jala*, *am*, n. 'eye-water,' tears. — *Dṛig-jyā*, f. the sine of the zenith-distance or the cosine of the altitude. — *Dṛig-bhakti*, *is*, f. a look of love, an amorous glance. — *Dṛig-ruj*, *k*, f. disease of the eye. — *Dṛig-lambana*, *am*, n. vertical parallax. — *Dṛig-visha*, *as*, *ā*, *am*, having poison in the eyes, poisoning by the mere look; (*as*), m. a Nāga or serpent; [cf. *dṛishṭi-visha*.] — *Dṛig-vṛitta*, *am*, n. a vertical circle. — *Dṛin-nīraja*, *as*, *ā*, *am*, one whose eyes are like the lotus. — *Dṛin-maṇḍala*, *am*, n. a small circle on the axis of the earth within the greater circles of the armillary sphere, accompanying each planetary circle or orbit.

Dṛiśa, *as*, m. seeing, looking [cf. *ī-d°*, *kī-d°*, *tā-d°*, &c.]; (*ā*), f. the eye; (*am*), ind. = 2. *dṛiś*, at the end of adv. comp. — *Dṛiśākāṅkshya* (°*śā-āk°*), *am*, n. 'the desire of the eye,' a lotus, a species of Nelumbium. — *Dṛiśopama* (°*śā-up°*), *am*, n. 'resembling the eye,' the white lotus, Nelumbium Speciosum.

Dṛiśati, *is*, f., Ved. looking.

Dṛiśāna, *as*, *ā*, *am*, Ved. seeing; (*as*), m. a ruler, a Loka-pāla or protector of the world, a god presiding over one of the quarters; N. of a Ṛishi with the patronymic Bhārgava; a spiritual teacher; a Brāhman; N. of a demon, also called Vi-roćana; (*am*), n. light, brightness.

Dṛiśālū (?), *us*, m. the sun.

Dṛiśi, *is*, f. seeing, viewing; (the dat. *dṛiśaye* being used in the Veda as an infinitive; cf. 1. *dṛiś*); (*is*, *ī*), f. the eye; a Śāstra.

Dṛiśīka, *as*, *ā*, *am*, Ved. worthy of regard, conspicuous; (*am*), n. the becoming manifest, appearance; (*ā*), f. appearance; [cf. *ćitra-d°* and *dur-d°*.]

Dṛiśenya, *as*, *ā*, *am*, Ved. visible, conspicuous.

1. *dṛiśya*, *as*, *ā*, *am*, to be seen, visible; to be looked at; to be looked at with pleasure, beautiful, pleasing; (*as*), m. (in arithmetic) a given or known quantity or number; (*am*), n., N. of a town; [cf. *a-d°*.] — *Dṛiśya-tā*, f. or *dṛiśya-tva*, *am*, n. visibility, vision, sight. — *Dṛiśya-pura*, N. of a town, = 1. *dṛiśya*, q. v. — *Dṛiśya-sthāpita*, *as*, *ā*, *am*, anything placed so as to be visible. — *Dṛiśyādṛiśya* (°*ya-ad°*), *as*, *ā*, *am*, visible and invisible; (*ā*), f. an epithet of Sinīvālī.

2. *dṛiśya*, ind. (ep. for *dṛishṭvā*), having seen.

Dṛiśvan, *ā*, *varī*, *a*, (at the end of comp.) seeing, a seer; conversant with.

Dṛishṭa, *as*, *ā*, *am*, seen, looked at, beheld, perceived, viewed, observed, noticed; visible, apparent, observable; considered, regarded; treated of; appearing, manifested; occurring, found; experienced, suffered, endured; seen in the mind, devised, imagined, learned, known; understood; foreseen; allotted, destined; declared, fixed, determined, decided, approved of, acknowledged, valid; *dṛishṭam bhayam*, a really seen or obvious danger or calamity; (*am*), n. perception, observation. — *Dṛishṭa-karman*, *ā*, *ā*, *a*, one whose actions are seen or proved, tried by practice. — *Dṛishṭa-kashṭa*, *as*, *ā*, *am*, one who has experienced calamity or suffered misery. — *Dṛishṭa-kūṭa*, *am*, n. a riddle, an enigma. — *Dṛishṭa-tva*, *am*, n. the state of having been looked at or examined or read (e. g. *Śāstra-dṛishṭatvāt*, because the Śāstras have been examined). — *Dṛishṭa-duḥkha*, *as*, *ā*, *am*, having seen or experienced misfortune. — *Dṛishṭa-dosha*, *as*, *ā*, *am*, found out or detected in a fault, one whose faults are apparent or manifest, regarded as guilty; found out, exposed, detected. — *Dṛishṭa-nashṭa*, *as*, *ā*, *am*, seen and (immediately afterwards) lost to view, appeared and disappeared. — *Dṛishṭa-pūrva*, *as*, *ā*, *am*, seen before. — *Dṛishṭa-pratyaya*, *as*, *ā*, *am*, having confidence manifested. — *Dṛishṭa-bhakti*, *is*, *is*, *i*, whose service has been beheld. — *Dṛishṭa-rajas*, *ās*, f. a girl arrived at puberty ('who has experienced the menstrual discharges;' cf. *rajas*). — *Dṛishṭa-vat*, *ān*, *atī*, *at*, having seen or beheld. — *Dṛishṭa-vīrya* or *dṛishṭa-sāra*, *as*, *ā*, *am*, one whose strength has been proved or experienced. — *Dṛishṭa-vyalīkara*, *as*, *ā*, *am*, one who has seen or experienced a misfortune, one who foresees evil. — *Dṛishṭādṛishṭa* (°*ṭa-ad°*), *as*, *ā*, *am*, one who has seen what has not been seen, seen for the first time; seen and not seen. — *Dṛishṭānta* (°*ṭa-an°*), *as*, *am*, m. n. 'the end or aim of what is seen,' or 'of what is in view,' an example, comparison, illustration, parable, allegory, type; a Śāstra; science; a particular high number; death, dying; [cf. *dishṭānta*.] — *Dṛishṭānta-śataka*, *am*, n. a hundred examples. — *Dṛishṭāntita*, *as*, *ā*, *am* (fr. *dṛishṭānta*), adduced as an example or comparison, chosen as an illustration. — *Dṛishṭārtha* (°*ṭa-ar°*), *as*, *ā*, *am*, having the aim or object apparent, having the scope or meaning obvious, practical, (opposed to *a-dṛishṭārtha*, 'speculative,' and applied to the Upa-vedas which are practical sciences); one who discerns the meaning of anything or has a clear idea about it; one who sees the state of the case. — *Dṛishṭārtha-tattva-jña*, *as*, *ā*, *am*, knowing the true state or circumstances of a case.

Dṛishṭi, *is*, f. seeing, viewing; seeing with the mental eye; knowing; sight, the faculty of seeing; the eye, look, the sight of the eye, the pupil; (in astrol.) aspect of the stars (e. g. *śubha-d°*, q. v.); the mind's eye, intellect, wisdom, knowledge; consideration, regard; view, notion; (with Buddhists generally) 'a wrong view.' — *Dṛishṭi-kṛit*, *t*, or *dṛishṭi-kṛita*, *am*, n. 'suitable to the faculty of seeing,' the plant Hibiscus Mutabilis. — *Dṛishṭi-kshepa*, *as*, m. 'throwing the sight,' a glance, look. — *Dṛishṭi-guṇa*, *am*, n. 'an object for the sight,' a mark for archers &c., a target, butt. — *Dṛishṭi-guru*, *us*, m. 'the lord or master of sight,' an epithet of Śiva. — *Dṛishṭi-goćara*, *as*, m. the range or compass of the sight; (*as*, *ā*, *am*), within the range of sight, in sight, visible. — *Dṛishṭi-nipāta*, *as*, m. 'falling of the sight,' looking at or on, a look, a glance. — *Dṛishṭi-pa*, *as*, *ā*, *am*, drinking with the eyes. — *Dṛishṭi-patha*, *as*, or *dṛishṭi-pathin*, *-panthās*, m. the path or range of sight. — *Dṛishṭi-pāta*, *as*, m. 'falling of the sight,' a look, a glance. — *Dṛishṭi-pūta*, *as*, *ā*, *am*, purified or kept pure by the sight, i. e. watched that no impropriety is committed or impurity contracted. — *Dṛishṭi-prasāda*, *as*, m. the favour of a look. — *Dṛishṭi-phala*, *am*, n. 'the results or consequences of the aspect of the planets,' N. of the seventeenth or eighteenth Adhyāya in Varāha-mihira's Bṛihat-saṃhitā. — *Dṛishṭi-bandhu*, *us*, m. 'the friend of sight,' a fire-fly. — *Dṛishṭi-maṇḍala*, *am*, n. the circle or circuit of the sight. — *Dṛishṭi-mat*, *ān*, *atī*, *at*, having eyes or intellect, wise, a connaisseur. — *Dṛishṭi-vāṇa*, *as*, m. 'eye-arrow,' a glance, leer. — *Dṛishṭi-vāda*, *as*, m., N. of the last of the twelve sacred writings of the Jainas. — *Dṛishṭi-vikshepa*, *as*, m. 'casting the eye obliquely,' an oblique look, a side glance, leer. — *Dṛishṭi-vidyā*, f. the science of vision, optics. — *Dṛishṭi-vibhrama*, *as*, m. 'the wandering of the eye,' a coquettish or amorous glance. — *Dṛishṭi-visha*, *as*, *ā*, *am*, 'having poison in the eyes,' poisoning by the mere look; (*as*), m. a snake.

Dṛishṭin, *ī*, *inī*, *i*, having an insight into or familiar with anything; having the looks or thoughts directed upon anything.

Dṛishṭvā, ind. having seen, having beheld.

दृशद् *dṛiśad*, *dṛiśad-vatī*, = *dṛishad*, *dṛishad-vatī* below.

दृषद् *dṛishad*, *t*, f. (said to be fr. rt. *dṛī*), a rock, large stone, mill-stone, flat stone for grinding condiments upon, the lower mill-stone on which the upper or Upalā rests [cf. *upalā*]; a sacrificial vessel. — *Dṛishad-māshaka*, *as*, m. (with the eastern people) a tax raised from mill-stones. — *Dṛishad-upala*, *am*, n. a grindstone for grinding condiments. — *Dṛishad-vat*, *ān*, *atī*, *at*, having stones or rocks, stony, rocky; (*ān*), m., N. of the father of Varāṅgī who was the wife of Saṃyāti; (*atī*), f., N. of a river which flows into the Saras-vatī, forming the eastern boundary of the Āryāvarta or holy land of the Hindūs, and running to the north-east of Delhi, (also read *dṛiśad-vatī*); N. of several women, (also written *dṛiśad-vatī*); the mother of Ashṭaka and wife of Viśvā-mitra; the mother of Pratardana and wife of Divodāsa; the mother of Śivi Auśīnara and wife of Nṛipa; the mother of Prasena-jit with the epithet Haimavatī (probably as N. of a river); an epithet of Durgā.

Dṛishada = *dṛishad* in comp. (as in *dṛishadolūkhala* (°*da-ul°*), Hari-v. 6509).

Dṛishadya, Nom. A. *dṛishadyate*, *dṛishadyitā*, *dṛishadlitā*, to be stony (?), Schol. to Pāṇ. VI. 4, 50.

दृष्काण *dṛishkāṇa* (?) = *dṛikāṇa*.

दृष्ट *dṛishṭa*. See col. 2.

दृष्या *dṛishyā*, f. = *dūshyā*, the girdle of an elephant.

दृह् *dṛih* (connected with rt. *dṛiṅh*), cl. 1. P. *darhati*, *dṛiṅhati*, *dadarha*, *darhishyati*, *darhitum*, to fix, fasten, make firm or strong, make immovable; (A.) to be fixed or fastened; to be firm; to grow, increase, prosper: Caus. *dṛiṅhayati*, &c., to make firm, to fix; to keep, hold fast; to become fixed or strong, be firm.

Dṛihita or *dṛiṅhita*, *as*, *ā*, *am*, grown, increased.

दृ *dṛī*, cl. 9. P. *dṛiṇāti*, *dadāra* (3rd du. *dadaratus* or *dadratus*, 3rd pl. *dadarus* or *dadrus*), *dartā*, *darishyati* and *darīshyati*, *adārīt*, *daritum* or *darītum*, to burst, break or burst asunder, split open; to cause to burst, tear, rend, divide, sunder, pull to pieces: Pass. *dīryate* (ep. also *dīryati*), to be split, burst, break open; to separate, be dispersed or scattered (as soldiers in a battle); to be afraid, to fear: Caus. P. *darayati*, *-yitum*, to split, tear, pull to pieces, break open; (in the later language) *dārayati*, *-te*, &c., to tear asunder, divide by splitting or digging; cause to run away, disperse, scatter: Desid. *didīrshati*, *didarishati*, *didarīshati*: Intens. *dedīryate*, *dardariti* (1st sing. *dardarīmi*, 2nd *dardarshi*), 2nd sing. Impv. P. *dardṛihi* (according to Sāy. also *dādṛihi*), 3rd sing. *dardartu*; 2nd sing. Aor. *adardar*, *dardar*, *dard*, 2nd du. *adardṛitam*, 3rd pl. *adardirus*, to rend or tear in pieces, split, &c.

दे *de* [cf. rt. 5. *dā*], cl. 1. A. *dayate, digye, dāsyate, adita, dātum*, to preserve, protect; to cherish, take compassion on: Pass. *dīyate*: Caus. *dāpayati*, &c.: Desid. *ditsate*: Intens. *dedīyate, dādeti*.

देउलिय *deüliya*, N. of a Grāma.

देङ्गपाल *denga-pāla, as*, m., N. of a man.

देदीप्यमान *dedīpyamāna, as, ā, am* (fr. the Intens. of rt. *dīp*), shining intensely, glowing, blazing.

देय *deya, as, ā, am* (fr. rt. 1. *dā*), to be given or presented, to be granted or allowed; fit or proper for a gift; to be shown; to be given in matrimony; to be delivered; to be returned; to be paid (as a debt, wages, taxes, &c.); to be placed, put, applied, laid; (*am*), n. a gift, oblation; water (?); [cf. *a-d°* and *bala-d°*.] — *Deya-dharma, as*, m. 'the duty of giving,' charity, beneficence.

देव *dev* (related to rt. 1. *div*), cl. 1. A. *devate, dideve, devitum*, to throw, cast; to sport, play, gamble; to lament; to shine.

1. *devana, am*, n. (fr. the above rt. or fr. rt. 1. *div*), lamentation, wailing, grief, sorrow. (For 2. *devana* see p. 433, col. 3.)

देव *deva, as, ī, am* (fr. rt. 2. *div*), divine, celestial, heavenly, (applied in the Veda to devotion, prayer, the human mind, &c., as standing in some relationship to the supernatural world or as being of high excellence, but in the later language occurring rarely as an adjective); (*as*), m. an inhabitant of heaven, a deity, god, (sometimes applied even to evil beings if superhuman; the gods are often reckoned as thirty-three in number, or eleven for each of the three worlds, cf. *tri-daśa;* in the Brāhmaṇas they are distributed under three heads, viz. eight Vasus, eleven Rudras, and twelve Ādityas, to which the two Aśvins must be added to make up the number thirty-three; the expression *viśve devās*, which meant originally 'all the gods,' became the name of a peculiar class of deities, to which the third oblation had to be offered; the Jainas divide the gods into four classes, viz. Bhavanādhīśa, Vyantara, Jyotishka, and Vaimānika); a N. of Indra, the giver of rain; a cloud; the twenty-second Arhat of the future Jaina Ut-sarpiṇī; one occupied with divine things, a god on the earth, a divine man, a Brāhman, a priest; a god among men, a king, prince [cf. *kshiti-deva*]; a title of honour, 'His Majesty,' 'His Honour,' &c.; a husband's brother, cf. *devṛi* and *devara;* a familiar abbreviation of the name Deva-datta. *Deva* is often found at the end of names of Brāhmans, and at the end of a comp. it may mean 'having as one's deity' (e. g. *Purushottama-deva*, having Vishṇu as one's deity); at the beginning of a comp. it may mean 'divine.' According to some lexicographers, *deva* is said to have the following additional meanings, —a fool, a dolt; a child; a man following any particular line or business; a spear-man, a lancer; emulation, wish to excel or overcome; sport, play; (*ā*), f., N. of two plants, Hibiscus Mutabilis (= *padma-ćāriṇī*) and Marsilea Quadrifolia (= *aśana-parṇī*); (*ī*), f. a female deity, goddess; a N. of Sarasvatī; of Durgā [cf. *mahā-deva*]; of Sāvitrī; of Ushas; of the nymph Urvaśī; of a nymph beloved by the Sun; of the mother of the eighteenth Arhat of the present Ava-sarpiṇī; a queen, one who has been consecrated as well as the king (in theatrical language chiefly); the daughter of a king, a princess; a respectful epithet or title applied to a lady of the first rank; a kind of bird [cf. *śyāmā*]; N. of several plants, Sanseviera Roxburghiana, Medicago Esculenta, Trigonella Corniculata, = *linginī*, = *bandhyā*, = *karkoṭakī*, = *śālī-parṇī*, = *mahā-droṇī*, = *pāṭhā*, = *nāgara-mustā*, = *mṛigervāru*, = *harītakī*, = *atasī*; (*am*), n. an organ of sense; [cf. Old Pruss. *deiwas;* Lith. *diewas*, 'a god;' Lat. *deus;* Gr. θεός; Hib. *dia*, 'a god.'] — *Deva-ṛishabha, as*, m. 'a bull among the gods,' N. of a son of Dharma and Bhānu. — *Deva-ṛishi, is*, m. 'a Ṛishi among the gods, a divine saint,' an epithet of Nārada; [cf. *devarshi* and *deva-brahman*.] — *Deva-kanyakā* or *deva-kanyā*, f. a celestial or divine maiden, a nymph. — *Deva-kardama, as*, m. 'divine paste,' a fragrant paste of sandal, agallochum, camphor, and safflower. — *Devakarma-kṛit, t, t, t*, doing religious acts, offering oblations or worship to the gods. — *Deva-karman, a*, n. a religious act or rite or oblation to the gods, worship of the gods; [cf. *deva-kārya* and *deva-kṛitya*.] — *Deva-kalaśa, as*, m., N. of a man. — *Deva-kavaća, as, am*, m. n. divine armour. — *Deva-kāńćana, as*, m. (?), 'divine gold,' the tree Bauhinia Purpurea. — *Devakātmajā* (°*ka-āt*°), f. 'the daughter of Devaka,' i. e. the mother of Krishṇa. — *Deva-kāma, as, ā, am*, Ved. loving the gods, pious. — *Deva-kārya, am*, n. = *deva-karman*, worship of or oblation to the gods, a religious rite in general, anything relating to or coming from the gods, a divine command. — *Deva-kāshṭha, am*, n. 'divine wood,' a kind of pine, Pinus Devadāru. — *Deva-kirī*, f. (fr. rt. 2. *kṛī*), N. of a Rāgiṇī regarded as wife of Megha-rāga; [cf. *deva-giri, deśa-karī, goṇḍa-kirī*.] — *Deva-kilvisha, as*, m., Ved. an offence against the gods. — *Deva-kīrtti, is*, m., N. of an astronomer. — *Deva-kuta, am*, n. 'the house of the gods,' a temple. — *Deva-kuṇḍa, am*, n. a natural spring. — *Deva-kuru, avas*, m. pl., N. of a people and the district inhabited by them, (usually associated with the name Uttara-kuru.) — *Deva-kurumbā*, f., N. of a plant, = *mahā-droṇā*. — *Deva-kula, am*, n. = *prāsāda*, a temple; [cf. *daṇḍa-d°*.] — *Deva-kulyā*, f. 'the river of the gods,' personified as a daughter of Pūrṇiman and grand-daughter of Marīći; N. of the wife of Ud-gītha. — *Deva-kusuma, am*, n. 'the flower of the gods,' cloves. — *Deva-kūṭa*, 'the divine peak,' N. of a mountain; N. of Adam's Peak. — *Deva-kṛita, as, ā, am*, Ved. made or done or performed by the gods. — *Deva-kṛitya, am*, n. a religious act directed to the gods; anything relating to the gods, a divine command. — *Deva-kośa, as*, m., Ved. divine cask or receptacle. — *Deva-kshatra, am*, n. divine dominion; (*as, ā, am*), Ved. under the dominion of the gods; (*as*), m., N. of a prince who was a son of Deva-rāta. — *Deva-kshetra, am*, n., Ved. the domain of the gods. — *Deva-kshema, as*, m., N. of the author of the Vijñāna-kāya; [cf. *deva-śarman*.] — *Deva-khāta, as, ā, am*, 'dug by the gods,' i. e. hollow by nature; (*am*), n. a cave or natural hollow among mountains; a natural pond or reservoir. — *Devakhātaka, am*, n. a natural pond or one in front of a temple; a natural cavern, a grotto. — *Devakhāta-vila, am*, n. 'a chasm dug by the gods,' a cavern, a chasm, a natural receptacle of water or reservoir. — *Deva-gaṇa, as*, m. a troop or class of gods. — *Devagaṇa-deva, as*, m., N. of a poet. — *Deva-gaṇikā*, f. 'a divine courtezan,' an Apsaras. — *Devagaṇeśvara* (°*ṇa-īś*°), *as*, m. 'lord of the troop of gods,' an epithet of Indra. — *Deva-gandharva, ās*, m. pl. the divine Gandharvas (superior to the human Gandharvas; cf. *manushya-gandharva*); (*as*), m. an epithet of Nārada; (*am*), n. a mode of singing; [cf. *ćhālikya* and *deva-gāndhāra*.] — *Deva-gandhā*, f. 'having divine fragrance,' a kind of fragrant medicinal plant (= *mahā-medā*). — *Deva-garjana, am*, n. 'celestial roaring,' thunder. — *Deva-garbha, as*, m. a divine child, the offspring of a god [cf. *deva-śiśu*]; (*ā*), f., N. of a river in Kuśa-dvīpa. — *Deva-gāndhāra, as* or *am*, m. or n. a peculiar mode of singing, a kind of song [cf. *ćhālikya*]; (*ī*), f. one of the Rāgiṇīs or female personifications of the modes of music, who was wife of Śrī-rāga. — *Deva-gāyana, as*, m. 'a songster of the gods,' a celestial chorister, a Gandharva. — *Deva-giri, is*, m. 'the divine hill,' N. of a mountain, (periphrastically expressed in Meghadūta 43. as *deva-pūrvo giris*, and according to a commentator so called because thought to be the domicile of Kārttikeya); N. of the town Daulatābād which is situated between mountains. — *Deva-girī*, f. (*girī* fr. rt. 1. *gṛī*), N. of a Rāgiṇī or one of the female personifications of the modes of music; (according to some) the wife of Vasanta-rāga; (according to others) the wife of Nāga-dhvani who was a son of Hinḍola-rāga; (according to others) the wife of Naṭa-kalyāṇa; [cf. *deva-kirī*.] — *Deva-gupta, as, ā, am*, guarded or protected by a god or by gods; (*as*), m., N. of a man. — *Deva-guru, us*, m. 'the father of the gods,' an epithet of Kaśyapa; 'the preceptor of the gods,' an epithet of Bṛihas-pati. — *Deva-guhī*, f., N. of a place on the river Sarasvatī. — *Deva-guhya, am*, n. a secret only known by the gods; [cf. *deva-rahasya*.] — *Deva-gṛiha, am*, n. 'the house of the gods,' a celestial or planetary sphere; a temple, chapel, oratory; the palace of a king. — *Deva-gopā, ās, ās, am*, Ved. 'having the gods for guardians,' guarded by the gods; (*ā*), f. a divine protectress. — *Deva-graha, as*, m. a class of demons who cause harmless madness. — *Devaṅ-gama, as, ā, am*, Ved. going to the gods. — *Deva-ćakra, as*, m. a divine wheel, a circle of the gods; a peculiar kind of magical circle. — *Deva-ćarita, am*, n. the course of action or practices of the gods. — *Deva-ćaryā*, f. worship or service of the gods. — *Devaćaryopaśobhita* (°*yā-up*°), *as, ā, am*, beautified by the service of the gods (as an hermitage). — *Deva-ćikitsaka, as*, m. a divine physician; (*au*), m. du. the two Aśvins or sons of Aśvinī who were considered physicians of heaven; see *aśvin*. — *Deva-ććhanda, as*, m. a garland or necklace of pearls &c. (composed of 100 or 103 or 81 or 108 strings). — *Deva-ćchanda-prāsāda, as*, m. a temple consecrated to a god. — *Deva-ćchandas, as*, n. or *deva-ćchandasa, am*, n. a divine metre. — *Deva-ja, as, ā, am*, god-born, born or produced by gods [cf. *deva-jā*]; (*as*), m., N. of a prince who was a son of Saṃyama. — *Deva-jagdha* or *devajagdhaka, am*, n. a kind of fragrant grass, = *kat-tṛiṇa*. — *Deva-jana, as*, m., Ved. the gods collectively, a troop or collection of deities, any collection of superhuman beings (as of serpents; cf. *daivajana* and *itara-jana*). — *Deva-jā, ās, ās, am*, Ved. born or produced by gods; [cf. *deva-ja*.] — *Deva-jāta, as, ā, am*, Ved. = *deva-jā;* (*am*), n. a class or race of gods. — *Deva-jāmi, is, is, i*, Ved. peculiar to the gods; (*is*), f. a sister of the gods. — *Deva-jushṭa, as, ā, am*, Ved. agreeable to the gods. — *Deva-jūta, as, ā, am*, Ved. incited by the gods, inspired; gained by the gods. — *Deva-tara, as*, m., N. of a man; [cf. *deva-taras*.] — *Deva-taratha, as*, m., N. of a teacher. — *Deva-taras, ās*, m., N. of a teacher (with the patronymic Śāvasāyana); [cf. *daivatarasa*.] — *Deva-taru, us*, m. 'the tree of the gods,' the divine tree, the holy fig-tree; one of the trees of Svarga or paradise, the tree of plenty, (a general N. for the five trees *mandāra, pārijātaka, santāna, kalpa-vṛiksha*, and *hari-ćandana*); the old tree of a village, held sacred by the villagers and usually the place of their assembling; [cf. 2. *ćaitya* and *dyu-taru*.] — *Deva-tā*, f. the state or nature of a deity, divine dignity or power, divinity; a deity or divine being, a god; the image of a deity; an idol; an organ of sense; (*ā*), ind., Ved. in the nature of a god; among the gods, to the gods; [cf. *a-d°* and *gṛiha-d°*.] — *Devatāgāra* (°*tā-āg*°) or *devatā-gṛiha, am*, n. 'the house of the gods,' a temple, chapel. — *Devatā-jit, t*, m. 'the conqueror of a deity,' N. of a son of Sumati and grandson of Bharata. — *Deva-tāḍa, as*, m. a kind of grass, Lipeocercis Serrata, (also *deva-tāḍī*, f. and *deva-tāḍaka, as*, m.); (*as*), m. = *ghoshaka*, Luffa Fœtida or a similar plant; fire; an epithet of Rāhu; [cf. *lāḍa* and *deva-dālī*.] — *Deva-tāt*, f. (occurring only in dat. and loc.), Ved. divine service. — *Deva-tāti, is*, f., Ved. = *deva-tāt*, divine service; divinity, the gods collectively. — *Devatātmā* (°*tā-āt*°), f. the mother of the gods; [cf. *devātmā*.] — *Devatādhipa* (°*tā-adh*°), *as*, m. 'the ruler or chief of the gods,' an epithet of Indra. — *Devatādhyāya* (°*tā-adh*°), *am*, n., scil. *brāhmaṇa*, N. of a Brāhmaṇa. — *Devatānukrama* (°*tā-an*°), *as*, m. or *devatānukramaṇī*, f. an index of the deities to which the hymns of the Vedas are

addressed. — *Devatā-pratimā*, f. the image of a god, an idol. — *Devatābhyarćana* (°*tā-abh*°), *am*, n. the act of worshipping an idol, worship of a deity. — *Devatābhyarćana-para*, *as*, *ā*, *am*, devoted to the worship of a deity. — *Devatā-maya*, *as*, *ī*, *am*, containing all the gods, made up of all the deities. — *Devatā-mithuna*, *am*, n. the cohabitation of deities. — *Devatāyatana* (°*tā-āy*°), *am*, n. or *devatālaya* (°*tā-āl*°), *as*, m. or *devatā-veśman*, *a*, n. the dwelling or sanctuary of a god, a temple, chapel. — *Devatā-snāna*, *am*, n. the ablution of an idol. — *Deva-tīrtha*, *am*, n. 'the Tīrtha of the gods,' N. of a bathing-place; the right moment for the (worship of the) gods; the part of the hands sacred to the gods, i. e. the tips of the fingers. — *Deva-tta*, *as*, *ā*, *am* (*tta* = *datta*, Gram. 533. *a*), Ved. given by the gods. — *Deva-trā*, ind., Ved. among the gods, to the gods. — *Deva-tva*, *am*, n. the state of a deity, divinity, the abstract attribute of divine being, divine dignity; identification with a deity, deification. — *Deva-datta*, *as*, *ā*, *am*, given by the gods, god-given, granted by the gods; (*as*), m., N. of the conch-shell of Arjuna; one of the vital airs, that which is exhaled in yawning; a common N. for men, (often used in grammatical and other examples and then equivalent to 'any one,' 'a certain person, &c.'); N. of a cousin of Śākya-muni; of a son of Uru-śravas and father of Agniveśya; of a son of the Brāhman Govinda-datta; of a son of Hari-datta; of a son of the king Jaya-datta; of the author of a commentary; of a Nāga; of a Grāma of the Bāhīkas; (*ā*), f., N. of the mother of Deva-datta who was the cousin of Śākya-muni. — *Devadattaka*, *ās*, m. pl. the band led by Deva-datta. — *Devadattāgraja* (°*ta-ag*°), *as*, m. 'the elder brother of Deva-datta,' an epithet of Śākya-muni. — *Deva-dattīya*, *ās*, m. pl. the pupils of Deva-datta. — *Deva-dantin*, *ī*, m. an epithet of Śiva? (see Kathā-sarit-s. III. 5). — *Deva-darśa*, *as*, m., N. of a teacher of the Atharva-veda. — *Deva-darśana*, *as*, *ā*, *am*, seeing the gods, visiting them, familiar with them; (*as*), m. an epithet of Nārada. — *Deva-darśin*, *ī*, *inī*, *i*, seeing the gods, having intercourse with them; (*inas*), m. pl., N. of a school of the Atharva-veda. — *Deva-dānī*, f. a species of creeper, = *ghoshakākṛiti*. — *Deva-dāru*, *us*, m. a species of pine, Pinus Deodora or Deodar; (in Bengal it is usually applied to the Uvaria Longifolia, and in the peninsula to another tree, Erythrosylon Sideroxyloides.) — *Devadāru-maya*, *as*, *ī*, *am*, made of the wood of the Deva-dāru tree. — *Deva-dālikā* or *deva-dālī*, f. a kind of cucurbitaceous plant; [cf. *dālikā* and *mahā-kāla*.] — *Deva-dāsa*, *as*, m. a servant of a god or of the gods (especially slaves or servants who serve in a temple or Buddhist monastery); N. of the son of a merchant who was the brother of Śārṅga-dhara's mother; N. of the son of a Kāli-dāsa; (*ī*), f. a courtezan (especially one employed as a dancer &c. in a temple); the wild citron tree (= *vana-vīja-pūraka*; cf. *deva-dūtī*). — *Deva-dāsa-deva*, *as*, m., N. of a poet, (perhaps the brother of Śārṅga-dhara's mother.) — *Deva-dīpa*, *as*, m. 'the lamp of the gods,' 'the divine light,' the eye; [cf. *daiva-dīpa* and *deha-dīpa*.] — *Deva-dundubhi*, *is*, m. a divine or celestial drum; holy basil with red flowers; an epithet of Indra. — *Deva-dūta* or *deva-dūtaka*, *as*, m. a messenger of the gods, a divine envoy, an angel; (*ī*), f. a female messenger of the gods, the wild citron tree. — *Deva-deva*, *as*, m. ('the god of the gods'), 'the chief of the gods,' epithet of Brahmā; of Rudra or Śiva; of Kṛishṇa or Vishṇu; of Gaṇeśa; (*ās*), m. pl. epithet of the Brāhmans. — *Devadeveśa* (°*va-īś*°), *as*, m. 'the lord among the chiefs of the gods,' epithet of Śiva; [cf. *deveśa*.] — *Deva-dyumna*, *as*, m., N. of a son of Devatā-jit and father of Parameshṭhin. — *Deva-droṇī*, f. an idol procession, a procession with idols, (originally perhaps 'the ablution of idols;' cf. *droṇī*.) — *Devadryańć* (fr. *deva* and rt. *ańć*), *aṅ*, *drīćī*, *ak*, 'turned towards or approaching the gods,' adoring a deity. — *Deva-dharma*, *as*, m. a religious duty or office. — *Deva-dhānī*, f. 'the residence of the gods,' N. of Indra's city on the Mānasottara, to the east of Meru. — *Deva-dhānya*, *am*, n. 'god's grain,' a sort of grain cultivated in many parts of Hindūstān, Andropogon Saccharatus, Andropogon or Holcus Sorghum (commonly *dedhān*, *jo-ār*). — *Deva-dhūpa*, *as*, m. a fragrant resin or bdellium used for incense. — *Deva-nakshatra*, *as*, m., N. of a prince, (a various reading for *deva-kshatra*); (*am*), n., N. of the first fourteen Nakshatras on the southern quarter, (opposed to the Yama-nakshatras on the northern.) — *Deva-nadī*, f. 'the divine river,' epithet of several sacred rivers. — *Deva-nandin*, *ī*, m., N. of one of Indra's door-keepers. — *Deva-nala*, *as*, m. a kind of reed, Arundo Bengalensis; [cf. *deva-nāla*.] — *Deva-nāgarī*, f. 'the divine city writing,' N. of the character in which Sanskrit is usually written, (probably from its having originated in some city.) — *Deva-nātha*, *as*, m. 'the lord of the gods,' an epithet of Śiva. — *Deva-nābha*, *as*, m., N. of a man. — *Deva-nāma*, *a*, n. the N. of a god. — *Deva-nāman*, *ā*, m. 'having divine names,' N. of the seven Varshas in Kuśa-dvīpa. — *Deva-nāyaka*, *as*, m., N. of a man. — *Deva-nāla*, *as*, m. = *deva-nala*, q. v. — *Deva-nikāya*, *as*, *ā*, *am*, living with the gods or in heaven; (*as*), m. the residence of a divinity, a paradise, heaven. — *Deva-nid*, *t*, *t*, *t*, Ved. hating the gods, a god-hater. — *Deva-nindaka*, *as*, m. a reviler of the gods, a heretic, an unbeliever, atheism. — *Deva-nindā*, f. reviling the gods, infidelity, heresy, atheism. — *Deva-nirmita*, *as*, *ā*, *am*, 'god-made,' god-created, natural. — *Deva-nītha*, *as*, m. a formula consisting of seventeen Pādas. — *Deva-pańćarātra*, *as*, m., N. of a Pańćāha. — *Deva-pati*, *is*, m. 'the lord of the gods,' an epithet of Indra; (*ayas*), m. pl. the most excellent of the gods. — *Devapati-mantrin*, *ī*, m. 'Indra's counsellor,' an epithet of Bṛihas-pati, the planet Jupiter. — *Deva-patnī*, f. having a god as husband; (*ī*), f. the wife of a deity; sweet potato (= *madhv-āluka*). — *Deva-patha*, *as*, m. the way of the gods, the celestial path or way, heaven, the firmament; N. of a place of pilgrimage. — *Devapatha-tīrtha*, *am*, n. 'the Tīrtha of the way to heaven,' N. of a particular Tīrtha. — *Devapathīya*, *as*, *ā*, *am*, relating to or coming from Deva-patha above. — *Deva-pada* or *deva-pāda*, *am*, n. the foot of a god or king, the royal presence, a honorific term for a king, = 'His Majesty.' — *Deva-parishad*, *t*, f. an assembly of deities. — *Deva-parṇa*, *am*, n. 'the divine leaf,' N. of a medicinal plant (= *sura-parṇa*). — *Deva-pallī-paṭṭana*, *as* or *am*, m. or n. (?), N. of a place. — *Deva-paśu*, *us*, m. any animal consecrated to a deity. — *Deva-pātra*, *am*, n. 'cup of the gods,' a divine drink. — *Deva-pāda*, see *deva-pada*. — *Deva-pāna*, *as*, *ā*, *am*, Ved. constituting the beverage of the gods, drunk by the gods. — *Deva-pāla*, *as*, m. 'god-defender,' N. of several princes; N. of a mountain. — *Deva-pālita*, *as*, m. 'god-protected,' N. of a man. — *Deva-pīyu*, *us*, *us*, *u*, Ved. reviling or despising the gods. — *Deva-putra*, *as*, m. the son of a god; (*ī* or *ikā*), f. a kind of plant, = *prikkā*; (*as*, *ā*, *am*), having gods as children. — *Devaputra-māra*, *as*, m., N. of one of the four Buddhist Māras. — *Deva-pur*, *ūr*, f., Ved. 'the city of the gods,' a divine fortress, the residence of Indra. — *Deva-pura*, *am*, n. 'the city of the gods,' the residence of Indra (= *amara-vatī*). — *Deva-purā*, f., Ved. a divine fortress, a stronghold of the gods. — *Deva-pūjaka*, *as*, m. a worshipper of the gods. — *Deva-pūjā*, f. worship of the gods. — *Deva-pūjya*, *as*, m. 'to be honoured by the gods,' an epithet of Bṛihas-pati, the planet Jupiter. — *Deva-pratikṛiti*, *is*, f. or *deva-pratimā*, f. the image of a deity, an idol. — *Deva-pratishṭhā-tattva*, *am*, n., N. of a work. — *Deva-prayāga*, *as*, m. 'the divine place of sacrifice,' N. of a sacred bathing-place. — *Deva-praśna*, *as*, m. enquiring of the gods, consulting the deities, fortune-telling, astrology; [cf. *daiva-praśna*.] — *Deva-prasāda*, *as*, m. 'having the divine favour,' N. of a man. — *Deva-prasūta*, *as*, *ā*, *am*, Ved. produced by the gods. — *Deva-prastha*, *as*, m., N. of the city of Sena-vindu. — *Deva-priya*, *as*, *ā*, *am*, 'dear to the gods,' an epithet of Śiva; (*as*), m., N. of two plants, = *pīta-bhṛiṅga-rāja* and *vaka-pushpa*. — *Deva-psarastama*, *as*, *ā*, *am*, Ved. very pleasing to the gods or propitiatory of the gods. — *Deva-badhū*, *ūs*, f. the wife of a god. — *Deva-bandhu*, *us*, *us*, *u*, Ved. related to the gods; (*us*), m., N. of a Ṛishi. — *Deva-balā*, f. 'having divine strength,' N. of a plant, a kind of Balā, = *mahā-balā*, *jyeshṭha-balā*, *saha-devī*. — *Deva-bali*, *is*, m. an oblation to the gods; (also read *deva-vali*, q. v.) — *Deva-bāhu*, *us*, m. 'the arm of the gods,' N. of an ancient Ṛishi; of a son of Hṛidika. — *Deva-bodha*, *as*, m. 'having the knowledge of the gods,' N. of a commentator on the Mahā-bhārata. — *Deva-bodhi*, *is*, m. 'god-inspired,' N. of a poet. — *Devabodhi-sattva*, *as*, m., N. of a Buddhist saint. — *Deva-brahman*, *ā*, m. 'a Brāhman among the gods,' an epithet of Nārada; [cf. *deva-rishi*.] — *Deva-brāhmaṇa*, *as*, m. a Brāhman esteemed by the gods, a venerable Brāhman. — *Devabrāhmaṇa-nindaka*, *as*, m. a despiser of the gods and Brāhmans. — *Deva-bhakta*, *as*, *ā*, *am*, Ved. distributed by the gods. — *Deva-bhakti*, *is*, f. the service of the gods, religion, piety. — *Deva-bhavana*, *am*, n. 'the residence of the gods,' heaven, paradise; a temple; the holy fig-tree (= *aśvattha*). — *Deva-bhāga*, *as*, m. 'the portion or allotment of the gods,' the northern hemisphere, (opposed to *asura-bhāga*, the southern hemisphere); N. of a teacher with the epithet Śrauta or Śrautarsha; N. of a son of Śūra and brother of Vasu-deva. — *Deva-bhīti*, *is*, f. fear of the gods. — *Deva-bhū*, *ūs*, m. a divine being, a god, a deity; Svarga or paradise. — *Deva-bhūta*, *as*, *ā*, *am*, become a god. — *Deva-bhūti*, *is*, m., N. of the last prince of the Śuṅga dynasty; (*is*), f. the Gaṅgā of the sky. — *Deva-bhūmi*, *is*, m. 'having a divine domain,' = *deva-bhūti*. — *Deva-bhūya*, *am*, n. divinity, godhead; inferior deification or identification with a deity. — *Deva-bhojya*, *am*, n. 'the food of the gods,' Amṛita, nectar. — *Deva-bhrāj*, *t*, m. 'shining like a god,' N. of a son of Mahya, son of Vivas-vat (i. e. of the Sun). — *Deva-mańjara*, *am*, n. the jewel of Vishṇu or Kṛishṇa suspended on his breast; [cf. *kaustubha*.] — *Deva-maṇi*, *is*, m., Ved. a divine amulet; the jewel on Kṛishṇa's breast; a twist of hair on a horse's neck; N. of a drug belonging to the Ashṭa-varga (= *mahā-medā*); an epithet of Śiva. — *Deva-mata*, *as*, m. 'god-approved,' N. of a Ṛishi; [cf. *daivamati*.] — *Deva-maya*, *as*, *ī*, *am*, containing the gods, made up of all the gods. — *Deva-malimluć*, *k*, m., N. of an Asura. — *Deva-mala*, *as*, m., N. of a man. — *Deva-mātṛi*, *tā*, f. 'the mother of the gods,' an epithet of Aditi (= *dākshāyaṇī*). — *Deva-mātṛika*, *as*, *ā*, *am*, fostered or watered by the clouds (or by Indra, the giver of rain), as corn, land, &c., deprived of every other kind of water ('having the clouds as foster-mother;' cf. *nadī-mātṛika*.) — *Deva-mādana*, *as*, *ā*, *am*, Ved. 'gladdening or inspiring the gods,' an epithet of Soma. — *Deva-māna*, *am*, n. the residence of the gods, dwelling of the gods. — *Deva-mānaka*, *as*, m. = *deva-maṇi*. — *Deva-māyā*, f. an illusion created by a god or gods. — *Deva-mārga*, *as*, m. 'the way of the gods,' (according to commentators a facetious expression for the penis or anus.) — *Deva-māsa*, *as*, m. 'the divine month or month of the gods,' the eighth month of pregnancy. — *Deva-mitra*, *as*, *ā*, *am*, having the gods as friends; (*as*), m., N. of an ancient preceptor with the epithet Śākalya; of the father of Vishṇu-putra of the family of Vatsa [cf. *daivamitri*]; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Deva-mithuna*, *am*, n., Ved. cohabitation of the gods. — *Deva-miśra*, *as*, m., N. of a man. — *Deva-mīḍha*, *as*, m., N. of a Yādava, grandfather of Vasu-deva; of a descendant of Nimi and Jaraka. — *Deva-mīḍhusha*, *as*, m. the grandfather of Vasu-deva. — *Deva-muni*, *is*, m. a heavenly or divine Muni; N. of a son of Irammada and author of a hymn of the Ṛig-veda. — *Deva-yaj*, *k*, *k*, *k*,

or *t, t, t* (?), making oblations or sacrifices to the gods, a worshipper of the gods. — *Deva-yajana, as, ī, am,* Ved. worshipping the gods, making oblations to them; serving for an oblation or constituting an oblation to the gods; (*am*), n. the place where a sacrifice is performed. — *Deva-yaji, is, is,* f. worshipping the gods, making oblations or sacrificing to them; (*is*), m. a worshipper of the gods; a Muni. — *Deva-yajña, as,* m. a sacrifice to the superior gods performed by oblations to Fire or through Fire to the other gods; the Homa or burnt sacrifice (one of the five great sacrifices mentioned in Manu III. 84, 85); N. of a man. — *Deva-yajya, am,* n. or *deva-yajyā,* f. (inst. *-yajyā*), Ved. worshipping the gods, a sacrifice. — *Deva-yā, ās, ās, am,* Ved. going to the gods, desirous of them, honouring them. — *Deva-yājin, ī, inī, i,* making sacrifices to the gods; (*ī*), m., N. of one of the attendants of Skanda; N. of a Dānava. — *Deva-yājñika, as,* m., N. of an author, = *yājñika-deva.* — *Deva-yātu, us,* m. 'a heavenly Yātu,' N. of a class of Yātus; (also read *deva-yāta;* cf. *daiva-yātuka* and *daivayātavaka.*) — *Deva-yātrā,* f. an idol procession, any sacred festival when the images of gods are carried in procession. — *Devayātrin, ī,* m., N. of a Dānava; [cf. *deva-yājin.*] — *Deva-yāna, as, ī, am,* Ved. going to the gods, following them; serving as a way to the gods (especially applied to the paths by which the gods descend from heaven, and sacrifices ascend to them), the ways leading to the gods; (*am*), n. the car or vehicle of a god; (*ī*), f., N. of a daughter of Uśanas or wife of Yayāti and mother of Yadu and Turvasu. — *Deva-yāvan, ā, varī, a,* Ved. going to the gods. — *Deva-yukta, as, ā, am,* Ved. yoked by the gods (as horses). — *Deva-yuga, am,* n. 'the age of the gods,' the first age of the world; any age or period of the gods comprising the four ages of mankind, (two of these ages or Yogas form a day and night of Brahmā; cf. *krita-yuga.*) — *Deva-yoni, is,* m. f. the place of origin of a god, a divine birth-place; epithet of the wood used for kindling fire; (*is, is, i*), of divine origin; (*is*), m. a being of divine origin; a superhuman being, a demi-god or demon — *Deva-yoshā,* f. the wife of a god. — *Deva-rakshita, as, ā, am,* guarded by a god or by the gods; (*as*), m., N. of a son of Devaka; of a prince of the Kośalas; (*ā*), f., N. of a daughter of Devaka and one of the wives of Vasu-deva. — *Deva-rata, as, ā, am,* Ved. delighting in the gods, pious. — *Deva-ratha, as,* m. the car or vehicle of a deity, a car for carrying the images of the gods in a procession [cf. *daivarathya*]; N. of a man. — *Devarathāhnya, am,* n. a day's journey for the chariot of a god (of the Sun). — *Deva-rahasya, am,* n. a secret of the gods, divine mystery; [cf. *deva-guhya.*] — *Deva-rāj, t,* m. 'the king of the gods,' an epithet of Indra; of Nahusha. — *Deva-rāja, as,* m. a divine ruler; king of the gods; an epithet of Indra; of a king; of a Ṛishi; of a Buddha; of a commentator on the Naighaṇṭuka; (the full name is *devarāja-yajvan,* q. v.; cf. *daivarājaka* and *daivarājika.*) — *Deva-rājan, ā,* m. a prince of a Brāhmanical family. — *Devarāja-yajvan, ā,* m., N. of a commentator on the three chapters of Vedic synonyms, usually called the Naighaṇṭuka portion of the Nighaṇṭus, incompletely explained by Yāska; N. of the grandfather of this commentator. — *Devarāja-samadyuti, is, is, i,* equal in glory to the king of the gods. — *Deva-rājya, am,* n. sovereignty over the gods; [cf. *daivarājya.*] — *Deva-rāta, as, ā, am,* 'god-given;' (*as*), m. the N. given to Sunaḥ-śepha after being received into the family of Viśvā-mitra; (*ās*), m. pl. the descendants of Sunaḥ-śepha; N. of a king who was the son of Su-ketu and descendant of Nimi; N. of a king who was the son of Karambhi; an epithet of Parikshit [cf. *daivarāti*]; a sort of crane. — *Deva-rāshṭra, am,* n. the empire of the gods; N. of an empire in the Dekhan. — *Deva-rūpin, ī, iṇī, i* (fr. *deva-rūpa*), of divine form, godlike. — *Devarshi* (*deva-ṛishi*), *is,* m. a Ṛishi, a saint of the celestial class, as Nārada, Atri, Marīći, Bharad-vāja, Pulastya, Pulaha, Kratu, Bhṛigu, Vasishṭha, Pra-ćetas, Bharata, Kaṇāda, and others. — *Devarshi-tva, am,* n. state or rank of a divine Ṛishi. — *Devarshi-varya, as,* m. chief of sages. — *Deva-latā,* f. double jasmine (= *nava-mallikā*). — *Deva-lāṅgulikā,* f., N. of a plant; [cf. *vṛiśćikālī.*] — *Deva-liṅga, am,* n. the image or statue of a deity. — *Deva-lekhā,* f., N. of a princess. — *Deva-loka, as,* m. the particular sphere or heaven of any divinity; heaven or paradise; any one of the seven superior worlds (from the earth to the highest or Satya-loka, in opposition to those below the earth; *deva-loke gata,* gone to the world of the gods, one who has died). — *Deva-vaktra, am,* n. 'the mouth of the gods,' an epithet of fire or its deity Agni (as eating or consuming the oblations made to the gods). — 1. *deva-vat, ān, atī, at,* guarded by the gods, surrounded by them, (also read *devā-vat*); (*ān*), m., N. of the grandfather of Su-dās; of a son of A-krūra; of Devaka who was a son of Āhuka; of the twelfth Manu; [cf. *deva-vāyu.*] — 2. *deva-vat,* ind. like a god. — *Deva-vadha, as,* m., Ved. a weapon of the gods. — *Deva-vadhū, ūs,* f. the wife of a god. — *Deva-vanda, as, ā, am,* Ved. praising the gods. — *Deva-vara, as,* m. a superior or supreme deity; (*am*), n. a divine boon or blessing. — *Deva-vartman, a,* n. 'the path of the gods,' the atmosphere. — *Deva-vardhaki, is,* m. 'the builder or architect of the gods,' an epithet of Viśva-karman or of Tvashṭṛi the carpenter of the gods. — *Deva-vardhana, as,* m., N. of a son of Devaka. — *Deva-varman, a,* n. the armour of the gods, divine armour. — *Deva-varsha, as* or *am,* m. or n. (?), N. of a Varsha in the Dvīpa Sālmala. — *Deva-vallabha, as,* m. the tree Rottlera Tinctoria. — *Deva-vāṇī,* f. a divine voice, a voice from heaven. — *Deva-vāta, as, ā, am,* Ved. agreeable to the gods; (*as*), m., N. of a Bhārata; [cf. *daivavāta.*] — *Deva-vāyu, us,* m., N. of the son of the twelfth Manu; [cf. 1. *deva-vat.*] — *Deva-vāhana, as, ā, am,* Ved. carrying the gods (as a horse). — *Deva-vid, t, t, t,* knowing the gods. — *Deva-vidyā,* f. the doctrine or science of the gods, divine science; (according to a commentator = *nirukta,* q. v.) — *Deva-vibhāga, as,* m. the division or quarter of the gods, the northern hemisphere; [cf. *deva-bhāga.*] — *Deva-viś, t,* or *deva-viśā,* f., Ved. a divine person, a deity, the gods collectively. — *Deva-vī, īs, īs, i,* Ved. gratifying the gods. — *Devavī-tama, as, ā, am,* Ved. very much liked by the gods. — *Deva-vīti, is,* f., Ved. a feast or meal or enjoyment prepared for the gods; N. of one of the nine daughters of Meru and wife of one of the nine sons of Agnīdhra. — *Deva-vṛiksha, as,* m. 'the divine tree,' a common N. of the Mandāra and other fabulous trees of heaven or paradise; the tree Alstonia Scholaris; a plant yielding a fragrant resin, bdellium (= *guggulu*). — *Deva-vṛitti, is,* m. the commentary of Deva (= *Purushottama-deva*) on the Uṇādi-sūtras. — *Deva-vyaćas, ās, ās, as,* Ved. affording space for the gods, receiving the gods. — *Deva-vrata, am,* n. a religious observance; any religious obligation or vow; the favourite food of the gods; (*as, ā, am*), devoted to the gods, religious; (*as*), m. an epithet of Bhīshma; of Kārttikeya. — *Deva-vratin, ī, inī, i,* obeying the divine commands, serving the gods. — *Deva-śakti, is,* m. 'having the power of a god,' 'having divine strength,' N. of a king. — *Devaśata-bhāshya, am,* n., N. of a work mentioned in the Sūdra-dharma-tattva by Kamalākara. — *Deva-śatru, us,* m. an enemy of the gods; an Asura; a Rakshas; (*us, us, u*), Ved. having the gods as enemies. — *Deva-śarman, ā,* m., N. of several persons; of an old sage; of a Buddhist author, (wrongly written *deva-sarman*); of a minister of Jayāpīḍa who was king of Kāśmīra; [cf. *daiva-śarmi.*] — *Deva-śas,* ind., Ved. deity after deity. — *Deva-śilpin, ī,* m. 'the artist of the gods,' an epithet of Tvashṭṛi. — *Deva-śiśu, us,* m. the child of a god; [cf. *deva-garbha.*] — *Deva-śishṭa, as, ā, am,* Ved. taught or directed by the gods. — *Deva-śunī,* f., Ved. 'the divine female dog,' an epithet of Saramā. — *Deva-śūra, as,* m. 'the divine hero,' N. of a man. — *Deva-śekhara, as,* m. 'the diadem of the gods,' a kind of plant, = *damanaka.* — *Deva-śesha, am,* n. the remnants of a sacrifice offered to the gods. — *Deva-śravas, ās,* m., N. of a Bhārata; of a son of Yama and author of hymns of the Ṛig-veda. — *Deva-śrī, īs, īs, i,* Ved. approaching the gods, worshipping. — *Devaśrī-garbha, as,* m., N. of a Bodhi-sattva. — *Deva-śrut, t, t, t,* Ved. audible to the gods, heard by the gods. — *Deva-śruta, as,* m. (with Jainas) N. of the sixth Arhat of the future Ut-sarpiṇī; a god (= *īśvara*); N. of Nārada; a sacred treatise or branch of scripture. — *Deva-śrū, ūs, ūs, u,* Ved. known to the gods. — *Deva-śreṇī,* f. the plant Sanseviera Zeylanica (= *mūrvā*). — *Deva-śreshṭha, as,* m., N. of a son of the twelfth Manu. — *Deva-sakha, as,* m., Ved. a friend or companion of the gods. — *Deva-saṅgīta-yonin, ī, inī, i,* 'furnishing sources of amusement or entertainment to the gods,' N. of the Nāradas who appear as messengers. — *Deva-sattra, am,* n. a festival or sacrifice of long continuance in honour of the gods. — *Deva-sattva, as, ā, am,* having the nature of a god, godlike. — *Deva-sad, t, t, t,* Ved. living among the gods. — *Deva-sadana, as, ā, am,* Ved. serving as a seat or residence for the gods. — *Deva-sadman, a,* n. the seat or residence of a god. — *Deva-sandha, as, ā, am,* connected with the gods, divine. — *Deva-sannidhi, is,* m. presence of the gods. — *Deva-sabhā,* f. an assembly of the gods; a gambling-house; [cf. the next.] — *Devasabhya, as,* m. the keeper of a gambling-house; a gambler; a frequenter of gambling-houses or clubs; an attendant on a deity. — *Deva-sarasa, am,* n. 'the pool of the gods,' N. of a place. — *Deva-sarshapa, as,* m. 'divine mustard,' a kind of mustard. — *Deva-saha, as,* m. 'the strength of the gods,' N. of a mountain; (*ā*), f. a kind of plant, = *saha-devī, daṇḍotpalā,* = *bhikshā-sūtra* (or *bhikshu-sūtra?*). — *Deva-sāt,* ind. to a god or gods, to the nature of a deity; *devasād-bhū,* to become changed into a god. — *Deva-sāyujya, am,* n. conjunction with the gods, reception among the gods, absorption into or identification with a deity; inferior deification, the state or being of the inferior gods. — *Deva-sāvarṇi, is,* m., N. of the thirteenth Manu. — *Deva-siṇha, as,* m. 'the lion of the gods,' an epithet of Śiva. — *Deva-sunda, as,* m., N. of a lake. — *Deva-sumati, is,* f. the favour of the gods. — *Deva-sumanas,* 'divine flower,' a species of flower. — *Deva-sushi, is,* m. a tube or cavity which leads to the gods; (the heart has five, viz. *prāṇa, vyāna, apāna, samāna,* and *udāna.*) — *Deva-sū, ūs, ūs, u,* Ved. an epithet applied to eight deities, viz. Agni griha-pati, Soma vanas-pati, Savitṛi satya-prasava, Rudra paśu-pati, Bṛihas-pati vāćas-pati, Indra jyeshṭha, Mitra satya, and Varuṇa dharma-pati. — *Deva-sūda, am,* n., N. of a village. — *Deva-sūri, is,* m., N. of a preceptor. — *Deva-sṛishṭa, as, ā, am,* let go or discharged by a god; caused or created by the gods; (*ā*), f. an intoxicating drink, a kind of spirituous liquor. — *Deva-sena, as,* m., N. of a king of Srāvastī; of Pauṇḍra-vardhana; of a Buddhist Arhat; (*ā*), f. an army or host of celestials; N. of a daughter of Prajā-pati or niece of Indra and wife of Skanda who is the leader of the hosts of heaven, (she is worshipped by the race of Jātukarṇya); N. of a daughter of Indra. — *Deva-senā-pati, is,* m. 'the commander of the hosts of heaven,' an epithet of Skanda. — *Devasenā-priya, as,* m. 'the beloved of Deva-senā,' epithet of Skanda. — *Deva-stut, t, t, t,* Ved. praising the gods. — *Deva-strī,* f. the wife of a deity. — *Deva-sthāna, as,* m., N. of an ancient Ṛishi [cf. *daivasthāni*]; (*am*), n., N. of a Sāman. — *Devasyatvaka, as, ā, am,* containing the words *devasya tvā* (as an Adhyāya or Anu-vāka). — *Deva-sva, am,* n. the property of the gods, property applicable to religious purposes or endowments &c. — *Devasvāpaharaṇa* (°*sva-ap*°), *am,* n. 'plunder of sacred property,' sacrilege. — *Deva-svāmin, ī,* m. 'the lord of the

gods,' N. of several Brāhmans; N. of an astrologer; of a commentator on the Āpastamba. — *Deva-havis, is,* n., Ved. an oblation to the gods. — *Deva-harya, am,* n. an oblation to the gods; (*as*), m., N. of an ancient Ṛishi. — *Deva-hiṉsaka, as,* m. an enemy of the gods. — *Deva-hita, as, ā, am,* Ved. arranged or appointed or settled by the gods. — *Deva-hiti, is,* f., Ved. divine ordinance or arrangement. — *Deva-hū, ūs, ūs, u,* Ved. invoking the gods, devoted to the gods; (*ūs*), m., N. of a man; (*ūs*), f., scil. *dvār,* N. of the northern aperture of the human body, i. e. of the left ear (which is turned northwards if the face is directed towards the east; cf. *pitṛi-hū*). — *Deva-hū-tama, as, ā, am,* most devoted to the gods; very pious. — *Deva-hūti, is* or *ī,* f., Ved. invocation of the gods; N. of a magical formula with which the gods are invoked; N. of a daughter of Manu Svayam-bhū and wife of Kardama. — *Deva-hūya, am,* n., Ved. = *deva-hūti,* invocation of the gods. — *Deva-heḍana* or *deva-heḷana, am,* n., Ved. disregarding the gods, an offence against them. — *Deva-heti, is,* f., Ved. the weapon of a god, a divine weapon. — *Deva-hotra, as,* m., N. of the father of Yogeśvara, a partial incarnation (*anśa*) of Hari. — *Deva-hrada, am,* n. 'the divine lake,' N. of a sacred bathing-place. — *Devānśa* (°*va-an*°), *am,* n. a portion of a god, a partial incarnation of a god. — *Devākrīḍa* (°*va-āk*°), *as,* m. the playing-place or pleasure-grove of the gods. — *Devāgāra* (°*va-ag*° or -*āg*°), *as, am,* m. n. 'the dwelling of a god,' a temple. — *Devāṅga* (°*va-an*°), *as,* m., N. of an emanation from the body of the god Sadāśiva, (said to be the inventor of the art of weaving.) — *Devāṅga-ćaritra, am,* n. 'the adventures or story of Devāṅga,' N. of a book. — *Devāṅganā* (°*va-an*°), f. a divine female, courtezan of Svarga. — *Devājīva, as,* m. or *devājīvin* (°*va-āj*°), *ī,* m. an attendant upon an idol, a low Brāhman, subsisting by attendance upon an image and upon the offerings made to it. — *Devāńć* (°*va-ańć*), *āṅ, āćī, āk,* Ved. approaching the gods; directed towards them; worshipping them. — *Devāñjana* (°*va-añ*°), *am,* n., Ved. divine unguent or ointment. — *Devāṭa* (°*va-aṭa* or -*āṭa*), *as,* m., N. of a sacred bathing-place; [cf. *patuyāṭa.*] — *Devātithi* (°*va-at*°), *is,* m. 'the guest of the gods,' N. of a descendant of Kaṇva and author of a hymn of the Ṛig-veda; of a prince or son of A-krodhana or Krodhana by Karambhā; (also read *deva-tithi.*) — *Devātideva* (°*va-at*°), *as,* m., a god surpassing or excelling all other gods; epithet of Vishṇu; of Śākya-muni. — *Devātman* (°*va-āt*°), *ā,* m. the divine soul; the holy fig-tree or Ficus Religiosa; (*ā, ā, a*), being of divine nature, containing a divinity; one with or identified with a deity; belonging to a deity, consecrated, sacred. — *Devātma-śakti, is,* f. the power of the divine soul. — *Devātmā* (°*va-āt*°), f. the mother of the gods; [cf. *devatātmā.*] — *Devādhideva* (°*va-adh*°), *as,* m. a god over all other gods, an Arhat of the Jainas. — *Devādhipa* (°*va-adh*°), *as,* m. 'the king of the gods,' an epithet of Indra; N. of a king identified with the Asura Nikumbha. — *Devānām-priya, as, ā, am,* 'the beloved of the gods,' simple, foolish; (*as*), m. a fool, an idiot; a goat; an ascetic, one who relinquishes or abandons the world; [cf. the Prākṛit N. of a Buddhist king, *Devānam-piyatissa.*] — *Devānīka* (°*va-an*°), *am,* n. an army of celestials; (*as*), m., N. of a prince who was the son of Kshema-dhanvan; of a son of the eleventh Manu; of a mountain. — *Devānukrama, as,* m. 'the series of the gods, enumeration of the gods in order,' N. of a work supposed to be written by Śaunaka, (serving as an index to the deities to whom hymns are addressed.) — *Devānućara, as,* or *devānuyāyin* (°*va-an*°), *ī,* m. a follower or attendant of a god. — *Devānta* (°*va-an*°), *as,* m., N. of a son of Hṛidika. — *Devāntaka* (°*va-an*°), *as,* m., N. of a Rakshas; of a Daitya. — *Devāntaka-vadha, as,* m. 'the destruction of Devāntaka,' N. of the seventy-first chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Devāndhas* (°*va-an*°), *as,* n. divine food, ambrosia. — *Devānna* (°*va-an*°), *am,* n. divine food, ambrosia; rice or food that has been first presented to an idol. — *Devāpi* (°*va-āpi*), *is,* m. 'the friend of the gods,' N. of a Ṛishi who was son of Ṛishṭi-sheṇa; (according to a later legend he is a son of king Pratīpa, resigns his kingdom, retires to the woods, becomes a Brāhman, and is supposed to be still alive near the Su-meru mountain; cf. *daivāpa.*) — *Devābhishṭa* (°*va-abh*°), *as, ā, am,* desired by the gods, sacred or dedicated to a deity; (*ā*), f. betel, piper betel (= *tāmbūlī*). — *Devāyatana* (°*va-āy*°), *am,* n. 'the dwelling of a god,' a temple; [cf. *devatāyatana.*] — *Devāyudha* (°*va-āy*°), *am,* n. 'the weapon of a god,' a divine weapon, Indra's bow, the rainbow. — *Devāyusha* (°*va-āy*°), *am,* n. the life-time of a god. — *Devāraṇya* (°*va-ar*°), *am,* n. a divine grove, the forest of the gods. — *Devārādhana* (°*va-ār*°), *am,* n. or *devārādhanā,* f. worship of the gods. — *Devāri* (°*va-ari*), *is,* m. 'an enemy of the gods,' an Asura. — *Devārćaka* (°*va-ar*°), *as,* m. a worshipper of the gods. — *Devārćana* (°*va-ar*°), *am,* n. or *devārćanā,* f. the worship of the gods; idolatry. — *Devārpaṇa* (°*va-ar*°), *as, ā, am,* received among the gods, considered as a god. — *Devārya* (°*va-ār*°), *as,* m., N. of the last Arhat of the present Ava-sarpiṇī. — *Devārha* (°*va-ar*°), *as, ā, am,* worthy of the gods, divine; (*as*), m. a kind of medicinal plant; (*ā*), f. a species of plant, = *deva-balā,* = *saha-devī.* — *Devālaya* (°*va-āl*°), *as,* m. 'the residence of the gods,' heaven; a temple. — *Devā-vat, ān, atī, at,* = *deva-vat,* q. v. — *Devāvatāra* (°*va-av*°), *as,* m. 'the place of descent of a god (?),' N. of a place. — *Devāvasatha* (°*va-āv*°), *as,* m. 'the habitation of a deity,' a temple. — *Devāvāsa* (°*va-āv*°), *as,* m. 'the residence of a god or gods,' a temple; an epithet of the tree Ficus Religiosa. — *Devāvī* (°*va-avī*), *īs, īs, i,* Ved. gladdening or satisfying the gods, agreeable to the gods. — *Devā-vṛidh, t, t, t,* Ved. gladdening or satisfying the gods; (*t*), m., N. of a mountain; (also read *devā-vṛidha.*) — *Devā-vṛidha, as,* m., N. of a prince who was father of Babhru [cf. *daivāvṛidha*]; of a mountain; [cf. *devā-vṛidh.*] — *Devāśva* (°*va-aś*°), *as,* m. the horse of a god, a divine horse; Indra's horse Uććaiḥ-śravas. — *Devāsura* (°*va-as*°), *ās,* m. pl. the gods and the Asuras; [cf. *daivāsura.*] — *Devāsura-guru, us,* m. 'the preceptor of the gods and Asuras,' epithet of Śiva. — *Devāsura-namaskṛita, as,* m. 'worshipped by the gods and Asuras,' epithet of Śiva. — *Devāsura-mahāmātra, as,* m. 'the chief of the gods and Asuras,' epithet of Śiva. — *Devāsura-mahāśraya* (°*hā-āś*°), *as,* m. 'the great refuge of the gods and Asuras,' epithet of Śiva. — *Devāsura-maheśvara* (°*hā-īś*°), *as,* m. 'the great lord of the gods and Asuras,' epithet of Śiva. — *Devāsura-yuddha, am,* n. the battle between the gods and Asuras. — *Devāsura-vara-prada, as,* m. 'conferring boons on the gods and Asuras,' epithet of Śiva. — *Devāsura-saṅgrāma, as,* m. the war between the gods and Asuras. — *Devāsureśvara* (°*ra-īś*°), *as,* m. 'the lord of the gods and Asuras,' epithet of Śiva. — *Devāhāra* (°*va-āh*°), *as,* m. 'food of the gods,' divine food, ambrosia. — *Devāhvaya* (°*va-āh*°), *as,* m. 'called Deva,' N. of a prince. — *Devi-dāsa, as,* m. (for *devī-d*°), 'the slave of the goddess,' N. of a man; N. of a commentator on the Mugdha-bodha. — *Devī-koṭa, as,* m. = *śoṇita-pura,* N. of a town (the city of Vāṇa, probably Devicotta on the Coromandel coast). — *Devī-garbha-gṛiha, as,* m. 'a house containing an image of the goddess Durgā,' a shrine of the goddess Durgā. — *Devī-gṛiha, am,* n. a temple of the goddess (Durgā); the apartment of a queen. — *Devī-tantra, am,* n. 'the Tantra of the goddess (Durgā),' N. of a Tantra. — *Devī-tva, am,* n. 'the state of being a goddess,' the rank of a goddess; the rank of a queen. — *Devī-datta, as,* m., N. of the father of Rāma-sevaka and grandfather of Kṛishṇa-mitra. — *Devīn-dhiyaka, as, ā, am,* containing the words *devīm dhiyā* (as an Anu-vāka or Adhyāya). — *Devī-pāda-dvaya, am,* n. 'the two feet of the goddess, i. e. of Durgā,' N. of a holy bathing-place. — *Devī-purāṇa, am,* n., N. of an Upa-Purāṇa. — *Devī-bhavana, am,* n. the temple of the goddess (Durgā). — *Devī-bhāgavata-purāṇa, am,* n., N. of a Purāṇa. — *Devī-mahādeva, am,* n., N. of a play. — *Devī-mahiman, ā,* m., N. of a work, (perhaps = the following.) — *Devī-māhātmya, am,* n. 'the majesty of Durgā,' N. of a section of the Mārkaṇḍeya-Purāṇa. — *Devīr-āpasaka, as, ā, am,* containing the words *devīr āpaḥ* (as an Anu-vāka or Adhyāya). — *Devī-sūkta, am,* n. 'the hymn of the goddess,' N. of a hymn to Durgā. — *Devej* (°*va-ij*), *ṭ, ṭ, ṭ,* sacrificing to the gods, worshipping them. — *Devejya* (°*va-ij*°), *as,* m. 'the preceptor of the gods,' an epithet of Bṛihaspati, the planet Jupiter. — *Deveddha* (°*va-iddha*), *as, ā, am,* Ved. kindled by the gods. — *Devendra* (°*va-in*°), *as,* m. 'the chief of the gods,' an epithet of Indra; of Śiva; N. of a man. — *Devendra-buddhi, is,* m. 'having the intellect of the chief of the gods,' N. of a learned Buddhist. — *Devendra-samaya, as,* m., N. of a Buddhist work; of a part of the Suvarṇa-prabhāsa. — *Deveśa* (°*va-īśa*), *as,* m. 'the chief of the gods,' an epithet of Brahmā; of Vishṇu; of Śiva; of Indra; (*ī*), f. 'the queen of the gods,' epithet of Durgā; of Devakī who was mother of Kṛishṇa. — *Deveśa-tīrtha, am,* n. 'the Tīrtha of the chief of the gods,' N. of a Tīrtha. — *Deve-śaya, as, ā, am,* 'resting or reposing on a god,' epithet of Vishṇu. — *Deveśvara* (°*va-īś*°), *as,* m. 'the sovereign of the gods,' an epithet of Śiva; N. of an author. — *Deveśvara-paṇḍita, as,* m., N. of a poet. — *Deveshita* (°*va-ish*°), *as, ā, am,* Ved. sent or impelled by the gods. — *Deveshṭa* (°*va-ish*°), *as, ā, am,* wished by the gods, acceptable to the gods; (*as, ā*), m. f. a sort of drug (reckoned among the Ashṭa-varga, = *mahā-medā*); bdellium; (*ā*), f. the wild lime tree (= *vana-vijapūraka*). — *Devainasa* (°*va-en*°), *am,* n., Ved. the curse of the gods. — *Devodyāna* (°*va-ud*°), *am,* n. 'the grove of the gods,' a sacred grove, a garden near a temple or consecrated to a deity. — *Devopāsaka* (°*va-up*°), *as,* m. a worshipper of the gods. — *Devaukas* (°*va-ok*°), *as,* n. 'the residence of the gods,' the mountain Meru. — *Devy-āgama, as,* m. 'the arrival of the goddess,' N. of a work. — *Devy-upanishad, t,* f., N. of an Upanishad.

Devaka, as, ikā, am, who or what sports or plays; divine, celestial, godlike, &c.; (*as*), m. a god, deity, (at the end of an adj. comp.); N. of a man; of a Gandharva; of a prince, son of Āhuka and father of Devakī who was mother of Kṛishṇa; of a son of Yudhi-shṭhira and Yaudheyī or Pauravī [cf. *devikā*]; a familiar diminutive for Deva-datta, q. v.; (*ās*), m. pl., N. of the inhabitants of a Varsha in Krauńća-dvīpa; (*ikā*), f. a diminutive of Devī; N. of a class of goddesses of an inferior order; (*ās*), f. pl. the oblations made to the aforesaid goddesses (viz. to Anu-matī, Rākā, Sinīvālī, Kuhū, and to Dhātṛi); N. of the wife of Yudhi-shṭhira and mother of Yaudheya; of a river; of a country [? cf. *dārika*]; the thorn-apple (= *dhastūrā*); (*akā*), f. a familiar diminutive for Deva-dattā, q. v.; (*akī*), f., N. of a daughter of Devaka, (she was the wife of Vasu-deva and mother of Kṛishṇa); N. of Aditi; of Dākshāyaṇī. — *Devakī-nandana* or *devakī-nandana* or *devakī-putra, as,* m. or *devakī-sūnu, us,* m. 'the son of Devakī,' an epithet of Kṛishṇa. — *Devakī-mātṛi, tā,* f. the mother of Devakī.

Devakīya, as, ā, am, divine, godlike, belonging or relating to a divinity; [cf. *devakya.*]

Devakya, as, ā, am, divine, godlike; corresponding to the number of the gods; (*ā*), f. epithet of the metre Anushṭubh; [cf. *devakīya.*]

Devatya, as, ā, am, (at the end of an adj. comp.) having as one's deity; sacred to a deity [cf. *eka-d*°, *kim-d*°, *daivatya*]; (*ā*), f., Ved. (perhaps) N. of a particular species of animal.

Devan, ā, m. a husband's brother; [cf. *devṛi.*]

2. *devana, as,* m. (for 1. see rt. *dev,* p. 430, col. 1), a die, dice for gambling; (*ā*), f. sport, wanton sport or pastime; service; (*am*), n. shining, splendor,

lustre, beauty; gaming, gambling, a game at dice; sport, play, pastime; a play or pleasure-ground, a garden; a lotus; praise; emulation, desire to excel or overcome; affair, business, profession; going, motion.

Devayat, an, antī, at (from a Nom. *devaya*), Ved. following the gods, serving the gods, religious; desirous of divinity (?); shining (?); [cf. *a-d°* and *devāyat*.]

Devayu, us, ū, u, Ved. loving the gods, devoted to the gods, pious, virtuous, righteous; frequenting sacred festivals; (*us*), m. a deity; [cf. *a-d°*.]

Devara or *devaraka, as*, m. a husband's brother, especially his younger brother; a beloved person; a husband; [cf. Lith. *dëweris*; Gr. δαήρ; Lat. *levir* for *devir*; Slav. *dever*; Angl. Sax. *tacur, tacor*; Old Germ. *zeihur*.]

Devala, as, m. an attendant upon an idol; a Brāhman of an inferior order who subsists upon the offerings made to the idols he attends, and who conducts various ceremonies for hire; a holy or virtuous man; N. of a descendant of Kaśyapa, author of the hymns of the ninth Maṇḍala of the Ṛig-veda; an epithet of Asita, (according to other authorities a son of Asita); N. of an astronomer; of a legislator; of the son of Pratyūsha; of the elder brother of Dhaumya; of the husband of Eka-parṇā; of the father of Sannati who was wife of Brahma-datta; of the grandfather of Pāṇini; of a son of Kṛiśāśva by Dhishaṇā, wrongly identified with Nārada, with whom Asita Devala is sometimes associated.

Devalaka, as, m. the attendant on an idol. See the preceding.

Devāyat = *devayat* above.

Devālā, f. one of the female personifications of music.

Devika, as, ī, am, appertaining to or derived from a deity, divine; (*as*), m. a familiar diminutive of Deva-datta; (*ā*), f., see under *devaka*.

Devitṛi, tā, m. a dice-player, gamester, dicer.

Devitvā, ind. having played.

Devin, ī, inī, i, gambling, a gambler, gamester.

Deviya, as, m. a familiar diminutive of Deva-datta.

Devila, as, ā, am, appertaining to a deity, divine; virtuous, pious, just; (*as*), m. a familiar diminutive of Deva-datta.

Devīka for *devī*, a queen &c. (at the end of an adj. comp.; cf. *sa-d°*.) — *Devīka-vaća, am*, n. 'the prayer of Durgā,' N. of a mystical book treating of the worship of Durgā.

Devṛi, ā, m. a husband's brother, especially his younger brother; the husband of a woman previously married. — *Devṛi-kāma, as, ā, am*, loving the brother of one's husband.

Devya, am, n., Ved. divine dignity or power, rank, godhead.

देवकड *devakaḍa, as* or *am*, m. or n. (?), N. of a Grāma.

देवट *devaṭa, as*, m. (said to be fr. rt. *dev*, q. v.), an artist, artisan.

देवट्टी *devaṭṭī*, f. a sort of gull, Larus Ridibundus (= *gangāćillī*).

देश *deśa, as*, m. (fr. rt. 1. *diś*), any place or spot shown or pointed out; place or spot in general, region, country (whether inhabited or uninhabited, e. g. *deśam āvas* or *niviś*, to settle in a place; *ātmīya-deśa*, one's own country); a province, part, department, side, portion; an institute, ordinance; *deśa* occurs at the end of some comps., the fem. ending in *ā*; [cf. *a-d°*, *eka-d°*, *vi-d°*, &c.] — *Deśa-kāla, au*, m. du. place and time. — *Deśa-kālajña, as, ā, am*, knowing the (proper) place and time. — *Deśa-kāla-vid, t, t, t*, knowing place and time. — *Deśa-kāla-vibhāga, as*, m. apportioning of place and time. — *Deśa-kāla-vyavasthita, as, ā, am*, regulated by place and time. — *Deśa-ja* or *deśa-jāta, as, ā, am*, 'country-born,' native, indigenous; born in the right place; produced in the right country (as a horse, elephant, &c.); of genuine descent; genuine; [cf. *deśya*.] — *Deśa-jña, as, ā, am*, knowing the district, familiar with places. — *Deśa-drishṭa, as, ā, am*, seen or experienced in a country; customary in a country; considered locally, judged as to place. — *Deśa-dharma, as*, m. local law, local rights or customs, the law or usage of any country. — *Deśa-nirṇaya, as*, m. 'description of countries,' N. of a work. — *Deśa-bhāshā*, f. the dialect of a country. — *Deśa-bhramaṇa, am*, n. wandering about, peregrination, tour. — *Deśa-rāja-ćarita, am*, n. 'history of native princes,' N. of a work. — *Deśa-rūpa, am*, n. 'the being in the right place,' conformity with place, propriety, fitness. — *Deśa-vāsin, ī, inī, i*, residing in a country. — *Deśa-vṛitta, am*, n. a circle depending upon its relative position with regard to the spot from which it is observed. — *Deśa-vyavahāra, as*, m. local usage, custom of the country. — *Deśa-stha, as, ā, am*, situated or living in a country. — *Deśāćāra* (°*śa-āć°*), *as*, m. local usage or custom. — *Deśātithi* (°*śa-at°*), *is*, m. 'a guest in a country,' a foreigner. — *Deśāntara* (°*śa-an°*), *am*, n. another country, abroad, foreign parts; longitude or difference of longitude; the distance from the chief meridian. — *Deśāntara-phala, am*, n. the equation for difference of meridian. — *Deśāntara-bhāṇḍānayana* (°*ḍa-ān°*), *am*, n. importing wares from foreign countries. — *Deśāntarin, ī, iṇī, i*, belonging to another country, foreign, a foreigner. — *Deśāpeksha* (°*śa-ap°*), *as, ā, am*, spying or inspecting a land.

Deśaka, as, ikā, am, who or what shows, points out, describes, directs, teaches, &c.; a shower, indicator; (*as*), m. a ruler, governor; a guide, instructor.

Deśanā, f. direction, command, instruction, doctrine.

Deśika, as, ā, am, familiar with a place, a guide; (*as*), m. a Guru or spiritual teacher; a traveller, stranger, sojourner; [cf. *daiśika*.]

Deśita, as, ā, am, directed, commanded; shown, pointed out; advised, instructed.

Deśin, ī, inī, i, showing, pointing out, instructing, guiding; of or belonging to a country; (*inī*), f. the index or fore-finger.

Deśī, f., scil. *bhāshā*, the dialect of a country; N. of a Rāgiṇī, (according to Hanu-mat) wife of the Rāga Dīpaka. — *Deśī-kosha, as*, m. a vocabulary of the dialect of a country.

Deśīya, as, ā, am, peculiar or belonging to a country or province, provincial, native; (at the end of a comp.) inhabiting any country (e. g. *Māgadha-deśīyas*, an inhabitant of Māgadha); bordering upon, contiguous, not very distant from, almost (in this sense regarded by Indian grammarians as an affix, see *pańća-varshuka-d°*, *paṭu-d°*, &c.). — *Deśīya-bhāshā*, f. the dialect of a country, native dialect. — *Deśīya-varāḍī*, N. of a Rāga?; (also read *deśī-varāḍī*.)

Deśya, as, ā, am, to be pointed out, to be ordered or proved; being in a place or on the spot, present at any transaction (and so witnessing it); belonging to or being in a country, local, provincial, inhabiting or coming from a country, (often at the end of a comp., e. g. *nānā-d°*, coming from various countries; *tad-d°*, inhabiting the same country); born in or belonging to one's own country, native; born at the right place or in the right country, of genuine descent; genuine [cf. *deśa-ja*]; contiguous, not far from, almost [cf. *deśīya* above, and see *vitasti-d°*, *śiśu-d°*, *paṭu-d°*, &c.]; (*as*), m. an eye-witness of anything, one who was on the spot; the inhabitant of a country; (*am*), n. the proposition, the statement or exhibition of a question or argument; the fact or thing to be proved or substantiated; [cf. *a-d°*.] — *Deśya-bhikshu, us*, m. a native mendicant.

Deshṭavya, as, ā, am, to be pointed out or shown or declared.

Deshṭṛi, tā, trī, tṛi, one who shows or directs or points out, an indicator; (*trī*), f., N. of a divine female (= *dharmādy-upadeśa-kartrī*).

Deshṭra, am, n., Ved. direction, order; promise.

देशकारी *deśakārī*, f., N. of a Rāgiṇī or musical mode, (according to Hanu-mat) the wife of the Rāga Megha; [cf. *deva-kirī*.]

देशाख *deśākha* and *deśāga, as*, m., N. of a Rāga; (*ī*), f., N. of a Rāgiṇī.

देष्ठ *deshṭha, as, ā, am* (superl. fr. 1. *dā*), Ved. giving the most, most liberal, greatest giver.

Deshṇa, am, n., Ved. giving, a gift; [cf. *kumāra-d°*, *ćāru-d°*, *tuvi-d°*.]

1. *deshṇu, us, us, u*, liberal, giving, a donor.

देष्णु 2. *deshṇu, us, us, u* (fr. 3. *dā* or 4. *dā?*), difficult of subjection, intractable, ungovernable.

देष्णु 3. *deshṇu, us*, m. (fr. rt. 7. *dā*), a washerman.

देह *deha, as, am*, m. n. (fr. rt. 1. *dih*, because it defiles or perhaps rather because it envelopes the soul), the body; (*ī*), f. a mound, bank, rampart, surrounding wall; [cf. Goth. *leik*, 'dead body;' Old Germ. *līh*; Mod. Germ. *leiche*.] — *Deha-kara, as*, m. 'the former of the body,' a father. — *Deha-kartṛi, tā*, m. 'creating the bodies, i. e. body and life,' an epithet of the Sun; a father. — *Deha-kṛit, t, t, t*, forming the body; (*t*), m. a father; epithet of Śiva. — *Deha-kosha, as*, m. the covering of the body; skin, epidermis; a feather, wing; [cf. *deha-dhi*.] — *Deha-kshaya, as*, m. decay of the body, sickness, disease. — *Deha-gata, as, ā, am*, 'gone into a body,' incarnate. — *Deha-grahaṇa, am*, n. assuming a body or visible form. — *Deha-ćyuta, as, ā, am*, separated or detached from the body (as excrement or the spirit). — *Deha-ja, as*, m. 'born of the body,' a son. — *Deha-tantra, as, ā, am*, see *tantra*, p. 362, col. 1. — *Deha-tyāga, as*, m. resigning or relinquishing the body, dying; death in general, voluntary death. — *Deha-da, as*, m. 'what gives a body or life (?),' quicksilver (= *pāra-da*). — *Deha-dīpa, as*, m. 'lamp of the body,' the eye. — *Deha-dharma, as*, m. the function or law of the body. — *Deha-dhāraka, am*, n. 'supporter of the body,' a bone. — *Deha-dhāraṇa, am*, n. 'supporting the body,' living, life (e. g. *pūrvasmin deha-dhāraṇe*, in a former life or existence). — *Deha-dhi, is*, m. 'sustaining the body,' a wing; [cf. *deha-kosha*.] — *Deha-dhṛish, k*, m. 'carrying or sustaining the body,' air, wind; (*dhṛik* is by some derived fr. rt. *dhṛi* or *dṛih*.) — *Deha-bhāj, k, k, k*, possessed of a body, corporeal; (*k*), m. a being possessed of a body or of life, especially a man. — *Deha-bhuj, k*, m. 'possessed of a body,' an epithet of Śiva. — *Deha-bhṛit, t, t, t*, 'carrying a body,' embodied, corporeal; (*t*), m. a living being, especially a man; an epithet of Śiva; life, vitality. — *Deha-mātrāvaśeshita* (°*tra-av°*), *as, ā, am*, destitute of all except the body, having merely the body left. — *Deha-mānin, ī, inī, i*, proud of the body. — *Deham-bhara, as, ā, am*, intent upon nourishing the body, minding only one's own body, an epicure, gluttonous. — *Deha-yātrā*, f. 'departure of the body,' dying, death; nourishment, food, prolonging bodily life. — *Deha-lakshaṇa, am*, n. a mole, spot or mark upon the body. — *Deha-vat, ān, atī, at*, furnished with a body, embodied; (*ān*), m. a living being, a man; the soul. — *Deha-vāyu, us*, m. an air of the body, a vital air; [cf. *apāna, udāna, prāṇa, vyāna, samāna*.] — *Deha-visarjana, am*, n. quitting the body, death. — *Deha-śanku, us*, m. (according to a commentator) a column or pillar of stone. — *Deha-sańćāriṇī*, f. a daughter. — *Deha-sāra, as*, m. 'essence of the body,' marrow. — *Deha-svabhāva, as*, m. bodily temperament. — *Dehātma-vāda, as*, m. materialism; see the next. — *Dehātma-vādin* (°*ha-āt°*), *ī, inī, i*, one who asserts that the body and soul are one, a materialist, a Ćārvāka. — *Dehāntara* (°*ha-an°*), *am*, n. another body, another embodied state (in the doctrine of metempsychosis). — *Dehāntara-prāpti, is*, f. 'obtaining another body,' transmigration. — *Dehāvaraṇa* (°*ha-āv°*), *am*, n. 'screen for the body,' armour; dress. — *Deheśvara* (°*ha-īś°*), *as*, m. 'lord of the body,' the soul. — *Dehod-*

bhava or dehodbhūta (°ha-ud°), as, ā, am, born in the body, innate.

Dehalā, f. spirituous liquor.

Dehalī, is, or dehalī, f. the threshold of a door, the sill or lower part of the wooden frame of a door or a raised terrace in front of it. — Dehalī-mukta-pushpa, am, n. a flower dropped on the threshold.

Dehikā, f. a sort of ant or insect which throws up the earth; [cf. ud-dehikā.]

Dehin, ī, inī, i, having a body, corporeal, embodied; (ī), m. living, a living being, especially a man; the spirit, soul (enveloped in the body); (inī), f. the earth.

दै dai, cl. 1. P. dāyati, &c., to purify, cleanse; to protect; [cf. rts. 5. dā and de.]

दैक्ष daiksha, as, ī, am (fr. dīkshā), relating to initiation, inauguration, &c.

दैतेय daiteya, as, m. (fr. diti), a son of Diti, an Asura, an enemy of the gods, (especially) epithet of Rāhu; (as, ī, am), proceeding from or belonging to the Daiteyas.

Daitya, as, m. a son of Diti, a demon; (as, ā, am), belonging or relating to the Daityas; (ā), f. a kind of fragrant plant (= murā); a perfume; a drug (= ćaṇḍaushadhi); spirituous liquor. — Daitya-guru, us, m. 'the preceptor of the Daityas,' an epithet of Śukra, the regent of the planet Venus. — Daitya-dānava-mardana, as, m. 'subduer or crusher of Daityas and Dānavas,' a title of Indra. — Daitya-deva, as, m. 'the god of the Daityas,' an epithet of Varuṇa, deity of the waters; Air or Wind personified. — Daitya-dvīpa, as, m. 'refuge or protector of the Daityas (?),' N. of a son of Garuḍa. — Daitya-nisūdana, as, m. 'the destroyer of the Daityas,' an epithet of Vishṇu. — Daitya-pa, as, or daitya-pati, is, m. 'the prince of the Daityas,' epithet of Bali. — Daitya-purodhas, ās, or daitya-purohita, or daitya-pūjya, as, m. 'family priest of the Daityas, to be honoured by them,' epithet of Śukra, regent of Venus. — Daitya-mātṛi, tā, f. 'mother of the Daityas,' epithet of Diti. — Daitya-medaja, as, m. 'produced from the marrow of a Daitya,' a kind of bdellium (= bhūmija-guggulu); (ā), f. the earth (supposed to be produced from the Meda or marrow of the Daityas Madhu and Kaiṭabha). — Daitya-yuga, am, n. an age of the demons (consisting of 12000 divine years or the sum of the four Yugas or ages of man). — Daitya-senā, f., N. of a daughter of Prajā-pati and sister of Deva-senā. — Daityāri (°ya-ari), is, m. 'enemy of the Daityas,' an epithet of Vishṇu; a god in general. — Daityāhorātra (°ya-ah°), as, m. a day and night of the demons (being a year of mortals). — Daityejya (°ya-ij°), as, m. 'preceptor of the Daityas,' an epithet of Śukra who is the regent of Venus; [cf. daitya-guru.] — Daityendra (°ya-in°), as, m. 'a prince of the Daityas,' an epithet of Pātāla-ketu. — Daityendra-pūjya, as, m. 'to be honoured by the chief of the Daityas,' an epithet of Śukra, regent of Venus.

दैधिषव्य daidhishavya, as, m. (fr. didhishū), the son of a woman by her second husband (?).

दैन 1. daina, as, ī, am (fr. dina), relating to a day, diurnal, daily.

Dainandina, as, ī, am, happening daily, diurnal, quotidian. — Dainandina-pralaya, as, n. destruction of the world after the lapse of fifteen years of Brahmā's age.

Dainika, as, ī, am, diurnal, relating daily to a day; (ī), f. a day's hire or wages.

दैन 2. daina or dainya, am, n. (fr. dīna), wretchedness, feebleness, weakness, affliction, sorrow, grief, depression, low-spiritedness; poverty, humbleness, a poor and pitiable state, miserable state; meanness, covetousness.

दैनार daināra, as, ī, am (fr. dīnāra), bought with a Dīnār, of the value of a Dīnār.

दैप daipa, as, ī, am (fr. dīpa), relating or belonging to a lamp.

दैयांपाति daiyāmpāti, is, m., Ved. a patronymic from Dyāmpāta, q. v.

दैर्घ dairgha, am, n. (fr. dīrgha), length. — Dairghatama, as, m. (fr. dīrgha-tama), a patronymic of Dhanvantari. — Dairghatamasa, as, ī, am, relating to Dīrgha-tamas; (as), m. a patronymic from Dīrgha-tamas. — Dairghavaratra, as, m. (fr. dīrgha-varatrā), scil. kūpa, a well in which a long rope is used. — Dairgha-śravasa, as, ī, am, relating to Dīrgha-śravas.

Dairghya, am, n. length, longness. — Dairghya-saṃyuta, as, ā, am, possessing length, lengthy.

दैलीपि dailīpi, is, m. a patronymic from Dilīpa, q. v.

दैव daiva, as, ī, am (fr. deva; only the fem. daivī occurs in the Ṛig-veda), of or belonging to a deity or divinity, coming from the gods, divine, celestial; royal; (as), m. (with or without vivāha), one of the forms of marriage, the gift of a daughter at a sacrifice to the officiating priest; a patronymic of Atharvan; (am), n. a deity [cf. kula-d°]; a religious offering or rite, an oblation to the gods; divine power, destiny, fortune, chance, fate, accident (e. g. daivāt, ind. by chance, accidentally); the part of the hands sacred to the gods, i. e. the tips of the fingers [cf. tīrtha]; (ī), f. a division of medicine, the medical use of charms, prayers, &c.; [cf. a-d°.] — Daiva-karman, a, n. offering oblations to the gods, worship of the gods, a religious rite. — Daiva-kṛita, as, ā, am, caused by destiny, fated; formed by nature, natural. — Daiva-kovida, as, ā, am, acquainted with the destinies of men; (as, ā), m. f. a fatalist, astrologer, fortune-teller. — Daiva-gati, is, f. course of destiny, fortune. — Daiva-ćintaka, as, ā, am, 'reflecting on fate or the destiny of men,' an epithet of Śiva; (as), m. an astrologer, a fatalist. — Daiva-ćintana, am, n. or daiva-ćintā, f. fatalism, reliance on fate; foretelling fate by astrology (?). — Daiva-jña, as, ā, am, acquainted with fate, knowing the destinies of men, foretelling, prophetic; (as), m. an astrologer; (ā), f. a female fortune-teller. — Daivajña-tva, am, n. fatalism, astrology. — Daivajña-vilāsa, as, m., N. of a work. — Daivajña-sanmuni, is, m., N. of an astrologer. — Daiva-tantra, as, ā, am, subject to fate. — Daiva-tas, ind. by fate or destiny, through fortune, by chance. — 1. daiva-datta, as, ā, am, granted by fate or fortune; (for 2. see col. 3.) — Daiva-dīpa, as, m. 'the heavenly lamp,' the eye; [cf. deva-dīpa and deha-dīpa.] — Daiva-dur-vipāka, as, m. 'the hard or cruel ripening of destiny,' hardness of fortune, unpropitiousness of fate. — Daiva-dosha, as, m. the fault or evil result of destiny; badness of fate. — Daiva-para, as, ā, am, trusting to fate, believing in predestination, a fatalist; fated, willed, predestined. — Daiva-praśna, as, m. inquiring of fate, fortune-telling, astrology; (according to the lexicographers) a supernatural and prophetic voice heard at night; [cf. upa-śruti and deva-praśna.] — Daiva-yuga, as, m. an age of the gods or immortals; [cf. daitya-yuga.] — Daiva-yoga, as, m. a fortuitous combination, the occurrence of any unforeseen event, the intervention of destiny, fortune, chance; (ena) or (āt), ind. through the influence of fortune, by chance, accidentally. — Daiva-rakshita, as, ā, am, guarded by destiny. — Daiva-ratha, as, m. a divine chariot: (perhaps wrongly for deva-ratha.) — Daiva-rājya, am, n. dominion over the gods; [cf. deva-rājya.] — Daiva-lekhaka, as, m. a fortune-teller, an astrologer. — Daiva-laukika, as, ī, am, celestial and worldly. — Daiva-vaśa, as, am, m. n. the will or power of destiny; daiva-vaśāt, by chance, by accident, fatally. — Daiva-vāṇī, f. a voice from heaven. — Daiva-vid, t, t, t, knowing the destiny of man, acquainted with astrology, an astrologer. — Daiva-sampanna, as, ā, am, favoured by destiny. — Daivasampanna-tā, f. the state of being favoured by destiny. — Daiva-hata, as, ā, am, stricken by destiny, fate-stricken. — Daiva-hataka, as, ā, am, beaten or struck by destiny; (am), n. a blow of destiny; [cf. daivopahataka.] — Daivātyaya (°va-at°), as, m. danger or evil resulting from unusual natural phenomena. — Daivādhīna (°va-adh°), as, ā, am, depending on fate, subject to fate. — Daivānurodhin (°va-an°), ī, inī, i, subject or obedient to the gods. — Daivāyatta (°va-āy°), as, ā, am, dependant upon destiny. — Daivāhorātra (°va-ah°), as, m. a day of the gods, the human year; [cf. daityāhorātra.] — Daivoḍhā (°va-ūḍhā), f. a woman married according to the Daiva ritual; [cf. above.] — Daivodyāna (°va-ud°), am, n. a divine grove, a grove or garden of the gods. — Daivopahata or daivopahataka (°va-up°), as, ā, am, struck by fate, ill-fated, unfortunate, unlucky.

Daivaka (at the end of an adj. comp.) = daiva, a deity, &c.; (ī), f. = devakī, N. of the mother of Kṛishṇa. — Daivakī-nandana, as, m. 'the son of Daivakī' or 'Devakī's joy,' epithet of Kṛishṇa; (also read devakī-nandana.)

Daivata, as, ī, am (fr. devatā), of or relating to a god or to the gods, especially relating to the peculiar deity honoured by any religious rite or a hymn &c., belonging to such a deity, divine; (as, am), m. n. (usually n.), a god, a deity, (often collectively) the deities, especially as celebrated in any hymn, a number of gods; an idol; (at the end of an adj. comp.) having as one's deity, worshipping as one's deity. — Daivata-kāṇḍa or daivata, am, n. that part (books 7–12) of Yāska's Nirukta in which the names or epithets of deities collected in the fifth Adhyāya of the Nighaṇṭus are explained. — Daivata-pati, is, m. 'the prince of the gods,' an epithet of Indra. — Daivata-para, as, ā, am, a worshipper of the gods. — Daivata-pratimā, f. the image of a deity.

Daivatya, as, ā, am (fr. devatā), having as one's deity, addressed to some deity, sacred to a deity; [cf. devatya.]

Daivalaka, as, m. the servant or worshipper of an evil spirit, an attendant on an idol (?); [cf. devalaka.]

Daivāt, ind. by chance, by accident, fatally. See daiva.

Daivātitha, as, ī, am (fr. devātithi), relating to Devātithi.

Daivika, as, ī, am, peculiar to the gods, relating to the deities, divine, deific; performed in honour of the gods; (am), n. an inevitable accident.

Daivin, ī, m. an astrologer.

Daivya, as, vī or vyā, am, divine; (am), n. divine power or effect; fortune, fate.

दैवजन daivajana, as, ī, am (fr. deva-jana), Ved. belonging to the gods collectively.

दैवदत्त 2. daivadatta, as, ī, am (fr. deva-datta; for 1. see under daiva, col. 2), being in the village Deva-datta; (ās), m. pl. the disciples of Deva-datta.

Daivadattika, as, ā or ī, am, relating to Deva-datta.

दैवदर्शनिन् daivadarśanin, inas, m. pl. the adherents or disciples of Deva-darśana.

दैवदारव daivadārava, as, ī, am (fr. deva-dāru), made of the tree Deva-dāru, being upon it.

दैवयातक daivayātaka, as, ī, am (fr. deva-yātu), inhabited by the Deva-yātas.

दैवयातवक daivayātavaka, as, ī, am (fr. deva-yātu), inhabited by the Deva-yātus.

दैवयानेय daivayāneya, as, m. (fr. deva-yānī), a patronymic from Deva-yānī.

दैवराति daivarāti, is, m. (fr. deva-rāta), a descendant of Deva-rāta; a patronymic of Janaka; a N. of Yājñavalkya.

दैववात daivavāta, as, ī, am (fr. deva-vāta), relating to Deva-vāta; (as), m. an epithet of Sṛiñjaya.

दैवाकरि *daivākari, is,* m. (fr. *divākara*), 'the son of the Sun,' a patronymic of Yama and Śani or the planet Saturn; (*ī*), f. 'the daughter of the Sun,' an epithet of Yamunā or the river Jumnā.

दैवादिक *daivādika, as, ī, am* (fr. *div-ādi*), belonging to the class of roots which begins with *div*, i. e. to the fourth class.

दैवावृध *daivāvṛidha, as,* m. (fr. *devā-vṛidha*), a patronymic of Babhru.

दैवासुर *daivāsura, as, ī, am* (fr. *deva-asura*), relating to the gods and Asuras; (with *vaira*) the natural enmity perpetually subsisting between the gods and Asuras; containing the word *devāsura* (as an Adhyāya or Anu-vāka; cf. *devāsura*).

दैवोदास *daivodāsa, as, ī, am,* relating to Divo-dāsa; (*as*), m. a patronymic from Divo-dāsa. — *Daivodāsi, is,* m. a patronymic of Pratardana, and of Paruććhepa.

दैशिक *daiśika, as, ī, am* (fr. *deśa*), belonging or relating to a place, local, provincial; relating or having reference to space; belonging to a country, national; produced in any place or country; acquainted with any place or country; teaching, directing, showing, pointing out [cf. *deśika* and *deśya*]; (*as*), m. a guide; a teacher.

दैष्टिक *daishṭika, as, ī, am* (fr. *dishṭa*), fated, predestined; (*as*), m. a predestinarian, a fatalist. — *Daishṭika-tā,* f. or *daishṭika-tva, am,* n. fatalism, predestinarianism.

दैहिक *daihika, as, ī, am* (fr. *deha*), corporeal, bodily.

Daihya, as, ā, am, being in the body; (*as*), m. the soul (enclosed by the body).

दो *do* (sometimes written *dā*, see 3. *dā*, p. 408, col. 1), cl. 4. 2. P. *dyati, dāti, dadau, dāsyati, adāsīt* and *adāt, dātum,* to cut, divide; to reap, mow; to untie, loosen; Pass. *dīyate* and *dāyate,* Aor. 3rd sing. *adāyi:* Desid. *ditsati* and *didāsati:* Intens. *dedīyate* and *dādāyate.*

दोग *doga, as,* m. a bull (?).

दोग्धव्य *dogdhavya, as, ā, am* (fr. rt. 2. *duh*), to be milked.

Dogdhu-kāma, as, ā, am (fr. the inf. *dogdhum* + *kāma*), wishing to milk.

Dogdhṛi, dhā, dhrī, dhṛi, a milker, who or what milks; one who performs anything from interested motives or who makes profit out of (with acc.); yielding milk or desirable objects of any kind; (*dhā*), m. a cowherd; a calf; a poet, panegyrist, one who writes verses for hire or reward; (*dhrī*), f. a cow which yields milk; a wet-nurse who has much milk; a female who yields or grants anything (with acc.).

Dogha, as, ā, am, Ved. milking; (*as*), m. milking.

दोडी *doḍī,* f. a species of plant and its fruit; [cf. *ḍoḍī* and *ḍāḍī.*]

दोदुल्यमान *dodulyamāna, as, ā, am* (fr. the Intens. of rt. *dul*), swinging backwards and forwards, being swung repeatedly or violently.

दोध *dodha, as,* m. (fr. *dogdhṛi?*), a calf.

दोधक *dodhaka* or *dodhaka-vṛitta, am,* n. a kind of metre consisting of four lines of eleven syllables each.

दोधूयमान *dodhūyamāna, as, ā, am* (fr. the Intens. of rt. 1. *dhū*), shaking or trembling violently.

दोमन् *doman, a,* n. (fr. rt. 2. *du*), pain, inconvenience, (occurring only in *a-doma-da,* q. v.)

दोरक *doraka, as, ikā,* m. f. a string for fastening the wires of a lute.

दोल *dola, as,* m. (fr. rt. *dul*), swinging, rocking, oscillating; a festival on the fourteenth of the month Phālguna (February-March) when figures of the juvenile Kṛishṇa are swung in an ornamental swing; a swing, litter; a peculiar position of the closed hand; (*ā*), f. a litter, a swinging cradle or cot or hammock, a dooly, palanquin, sedan, a swing, swinging; fluctuation, incertitude, doubt; the indigo plant. — *Dolākula-dhī* (°*lā-āk*°), *īs, īs, i,* or *dolā-ćala-ćittavṛitti, is, is, i,* whose mind is agitated like a swing. — *Dolādhirūḍha* (°*lā-adh*°), *as, ā, am,* mounted on a swing; restless, disquieted. — *Dolā-yātrā,* f. 'the swing festival,' N. of a festival in honour of Kṛishṇa when figures of him and his consort Rādhā are carried about in a litter or swung in an ornamental swing.

Dolāya, Nom. A. *dolāyate,* &c., to swing, rock about like a swing, shake, toss, move to and fro, fluctuate, oscillate, be unsteady.

Dolāyamāna, as, ā, am, oscillating, swinging, rocking, tossing, being swung backwards and forwards; vacillating, wavering; perplexed, doubting. — *Dolāyamāna-mati, is, is, i,* wavering in mind, with a wavering mind.

Dolāyita, as, ā, am, swinging about, oscillating, moving to and fro, rocking. — *Dolāyita-śravaṇa-kuṇḍala, as, ā, am,* whose ear-rings swing to and fro.

Dolikā, f. a litter, swing; a cradle.

Dolita, as, ā, am, swung, shaken, rocked, tossed backwards and forwards.

दोष *dosha, as,* m. (fr. rt. 1. *dush*), fault, vice, defect, deficiency, want, blemish, blame, accusation, reproach (with rt. *gam,* to accuse, e. g. *dosheṇa mām gaććhati,* he accuses me); a bad or noxious quality; badness, wickedness, sinfulness; offence, transgression, sin, guilt, crime; damage, harm, detriment; bad consequence, detrimental effect (e. g. *mātṛi-doshāt,* q. v.); morbid affection, morbid element, disease; disorder of the three humors of the human body, defect in the functions of *vāyu* or wind, *pitta* or bile, and *śleshman* or phlegm (e. g. *tridosha-kṛit,* causing disorder of the three humors); a N. applied to the three fluid elements or humors themselves (as causing diseases when in a state of derangement); evening, dusk, darkness, Evening personified as one of the eight Vasus and husband of Night; refutation; a calf; (1. *doshā*), f. evening, darkness, night; Night personified (regarded with Prabhā as wife of Pushpārṇa and mother of Pradosha or Evening, Niśītha or Midnight, and Vyushṭa or Day-break); *doshām,* ind. in the evening; *doshā,* old inst. in the evening, at dusk, at night; [cf. *anna-d*°, *trag-d*°, *doshas, pra-dosha, prati-dosham.*] — *Dosha-kara, as, ī, am,* or *dosha-kārin, ī, iṇī, i,* or *dosha-kṛit, t, t, t,* causing evil or harm, hurtful. — *Dosha-kalpana, am,* n. attributing blame, reprehending, condemning. — *Dosha-grasta, as, ā, am,* involved in guilt, convicted, guilty. — *Dosha-grāhin, ī, iṇī, i,* fault-finding, censorious, vituperative, malicious, malignant; [cf. *guṇa-grāhin.*] — *Dosha-ghna, as, ī, am,* removing vitiation or disease of the humors. — *Dosha-jña, as, ā, am,* acquainted with what is noxious or dangerous, discerning sins, understanding diseases, knowing faults, &c.; (*as*), m. a physician; a Pandit, teacher, discerning man. — *Dosha-tas,* ind. from a fault or defect; *doshato brū,* to accuse of a fault. — *Dosha-traya, am,* n. vitiation of the three humors, or wind, bile, and phlegm; any combination of three defects. — *Doshatraya-hara, as, ā, am,* removing vitiation of the three humors. — *Dosha-tva, am,* n. faultiness, deficiency. — *Dosha-drishṭi, is,* f. looking at faults, fault-finding. — *Dosha-prasaṅga, as,* m. attaching blame, attribution of blame, censure, condemnation. — *Dosha-bala-pravṛitta, as, ā, am,* proceeding from the influence of bad humors (a disease). — *Dosha-bhāj, k, k, k,* possessing faults, wrong, faulty, doing wrong, being defective or to blame. — *Dosha-bhīti, is,* f. fear of offence. — *Dosha-bheda, as,* m. a peculiar modification of disease of the three humors. — *Dosha-vat, ān, atī, at,* having faults, faulty, defective, blemished, deficient; guilty of an offence; detrimental, connected with crime or guilt, sinful, wicked; noxious, dangerous. — *Dosha-śamana, as, ā, am,* allaying disorder of the humors. — *Dosha-sthāna, am,* n. the seat of disorder of the humors. — *Dosha-hara, as, ā, am,* removing disease of the humors. — *Doshākara* (°*sha-āk*°), *as, ā* or *ī, am,* 'a mine of faults,' full of defects, faulty; (°*shā-ka*°), *as,* m. 'the night-maker,' epithet of the Moon. — *Doshā-kleśī,* f. 'fading in the evening,' a kind of plant (= *vana-varvarikā*). — *Doshākshara* (°*sha-ak*°), *as,* m. 'a word of blame,' accusation, censure. — *Doshā-tana, as, ī, am* (fr. *doshā,* ind.), nocturnal, at evening, nightly. — *Doshā-tilaka, as,* m. 'the ornament of the night,' a lamp. — *Doshānuvāda* (°*sha-an*°), *as,* m. talking over faults, tale-bearing. — *Doshā-bhūta, as, ā, am,* having become night, turned into night. — *Doshā-manya, as, ā, am,* considering one's self as night, regarding as night; [cf. *divā-manya.*] — *Doshāropa* (°*sha-ār*°), *as,* m. imputing fault, accusation. — *Doshā-vastṛi, tā,* m. (generally occurring in loc. *doshā-vastar*), Ved. 'illuminating the darkness or shining in the evening,' an epithet of Agni; (Sāy.) by night and day. — *Doshāsya* (°*shā-ās*°), *as,* m. 'the face of the night,' a lamp. — *Doshaikadṛiś* (°*sha-ek*°), *k, k, k,* seeing only defects, fault-finding, censorious, malevolent. — *Doshoććhrāya* (°*sha-uć*°), or *doshopaćaya* (°*sha-up*°), *as,* m. the rise or undue accumulation of vitiated humors.

Doshaka, as, m. a calf.

Doshaṇa, am, n. imputation of a crime, accusation.

Doshala, as, ā, am, of a faulty nature, defective, corrupt.

Doshas, as, n. evening, darkness.

Doshika, as, ī, am, faulty, defective, bad; (*as*), m. sickness, disease.

Doshin, ī, iṇī, i, becoming defiled or impure or contaminated; faulty, defective; criminal, wicked, bad.

दोषन् *doshan,* m. n. (defective; substituted for *dos,* q. v., in certain cases), the fore-arm, the lower part of the fore-foot of an animal, the arm in general. — *Doshaṇi-śrish, ṭ, ṭ, ṭ,* leaning or hanging on the arm.

Doshaṇya, as, ā, am, Ved. belonging to the arm, seated in the arm (as a disease).

2. *doshā,* f. the arm. (For 1. *doshā* see col. 2.)

Dos, s, m. n. (nom. sing. *dos,* du. m. *doshau,* n. *doshī,* acc. pl. *doshas* or *doshṇas,* inst. sing. *doshā* or *doshṇā,* du. *dorbhyām,* loc. pl. *doḥshu,* Gram. 166. *d*), the fore-arm, the arm; the part of an arc defining its sine; the side of a triangle or square, [cf. *bāhu* and *bhuja.*] — *Doḥ-sahasra-bhṛit, t,* m. 'thousand-armed,' N. of a king also called Kārtavīrya. — *Dor-āndolana, am,* n. swinging the arm. — *Dor-gaḍu, us, us, u,* having a crippled arm, crooked-armed. — *Dor-graha, as, ā, am,* 'seizing with the arms,' strong, powerful; (*as*), m. pain in the arm. — *Dor-jyā,* f. the sine of the base. — *Dor-daṇḍa, as,* m. the arm; [cf. *daṇḍa.*] — *Dor-nikartana, am,* n. amputation of the arm. — *Dor-madhya, am,* n. the middle of the arm. — *Dor-mūla, am,* n. 'the root of the arm,' the armpit. — *Dosh-mat, ān, atī, at,* having arms. — *Do-stha* (for *doḥ-stha*), placed on the arm; (*as*), m. 'standing near the arm,' a servant [cf. *pārśva-stha*]; service; a player, one who plays or sports; play, sport.

दोह *doha, as,* m. (fr. rt. 2. *duh*), milking; milk; a milk-pail; making profit out of anything, satisfaction, success. — *Doha-kāma, as, ā, am,* Ved. desirous of being milked. — *Doha-ja, am,* n. 'produced by milking,' milk. — *Dohadohīya, am,* n. (fr. *doha-doha*), N. of a Sāman. — *Dohāpanaya* (°*ha-ap*°), *as,* m. milk.

Dohana, as, ā, am, milking, a milker; giving or yielding milk or other desirable objects; (*ī*), f. a milk-vessel, milk-pail; (*am*), n. milking, the result of milking; a milk-pail; [cf. *go-d*°.]

Dohanīya, as, ā, am, proper to be milked.

Dohas, as, n., Ved. milking; (the dat. *dohase* is used as an inf. of rt. 2. *duh.*)

Dohita, as, ā, am, made to yield milk, milked.
Dohin, ī, inī, i, milking; giving milk, granting or yielding desirable objects; a milker.
Dohīyas, ān, asī, as, giving much milk, yielding abundance of milk.
Dohya, as, ā, am, to be milked, milkable; *(as),* m. (?) a cow; [cf. *duhya, duḥkha-d°, sukha-d°.*]

दोहडिका *dohaḍikā,* f. a kind of Prākrit metre consisting of thirty-five syllables, (commonly called *dohā.*)

दोहद *dohada, as, am,* m. n. (a Prākrit form for *daurhṛida;* cf. *dauhṛida*), the longing of a pregnant woman, that craving after particular objects which is regarded as a sign of impregnation; (sometimes) the desired object itself; pregnancy; the desire of plants at budding time to be touched by the foot of a beautiful girl, (poetically imagined to cause the production of blossoms); violent or morbid desire, desire in general, wish; a kind of incense used as a manure. — *Dohada-lakshaṇa, am,* n. 'having longing desire as its mark,' the fetus, the embryo, (sometimes confounded with the womb itself); the period of passing from one season of life to another (as from childhood to youth, from youth to manhood). — *Dohada-vatī,* f. or *dohadānvitā* (°*da-an*°), f. 'possessing the desire of a pregnant woman,' a pregnant woman longing for anything; [cf. *dohala* and *dīrya-dohada.*]
Dohadin, ī, inī, i, eagerly longing for, desirous of, craving after.
Dohala, as, m. = *dohada,* longing, wish, desire, craving after; *(ī),* f. the Aśoka tree. — *Dohala-vatī* = *dohada-vatī.*

दौःशलेय *dauḥśaleya, as,* m. probably a metronymic from Duḥ-śalā.

दौःशासनि *dauḥśāsani, is,* m. (fr. *duḥ-śāsana*), a patronymic from Duḥ-śāsana.

दौःशील्य *dauḥśīlya, am,* n. (fr. *duḥ-śīla*), bad inclination or custom, bad character, badness of disposition, wickedness.

दौःष्वप्न्य *dauḥshvapnya, am,* n. (fr. *dush-svapna*), Ved. evil dreams; [cf. *duḥ-shrapnya.*]

दौःसाधिक *dauḥsādhika, as,* m. (the first syllable fr. *dvār?*), a door-keeper, a warder, a porter; a beadle; the superintendent of a village; [cf. *duḥ-sādhin.*]

दौःस्त्र *dauḥstra, am,* n. (fr. *duḥ-strī*), discord or wrangling contention between women.

दौकूल *daukūla* or *daukūlaka, as, ī, am* (fr. *dukūla*), covered with fine silk, see *dukūla; (am),* n. cloth made of Dukūla, silk cloth.
Daugūla = *daukūla* above.

दौत्य *dautya, am,* n. (fr. *dūta*), the state of a messenger, an embassy or message, mission; the office of a messenger; function of an ambassador.

दौरात्म्य *daurātmya, am,* n. (fr. *dur-ātman*), evil-mindedness, badness of soul, wickedness, depravity, mischievousness.

दौरित *daurita, am,* n. (fr. *dur-ita*), mischief.

दौरुधर *daurudhara, as, ī, am,* relating to the lunar mansion called Durudhara, q. v.

दौरेश्रवस *daureśravasa, as,* m. (fr. *dūre-śravas*), a patronymic of the priest of the serpents called Pṛithu-śravas.
Daureśruta, as, m. (fr. *dūre-śruta*), a patronymic of the serpent-priest Timirgha.

दौर्ग *daurga, as, ī, am* (fr. *dur-ga*), relating to Durga or Durgā.
Daurgasiṇha, as, ī, am, belonging to or composed by Durga-siṇha.
Daurgāyaṇa, as, m. a patronymic from Durga.
Daurgya, am, n. difficulty, inaccessibility.

दौर्गत्य *daurgatya, am,* n. (fr. *dur-gata*), misfortune, bad circumstances, want, wretchedness, distress.

दौर्गन्धि *daurgandhi, is,* m. or *daurgandhya, am,* n. (fr. *dur-gandha*), bad or disagreeable smell, badness of smell, fetor.

दौर्जन *daurjana, as, ī, am* (fr. *dur-jana*), consisting of wicked men.
Daurjanya, am, n. wickedness, maliciousness, depravity, vileness.

दौर्जीवित्य *daurjīvitya, am,* n. (fr. *dur-jīvita*), a miserable life, a wretched state of existence.

दौर्बल *daurbala* or *daurbalya, am,* n. (fr. *dur-bala*), impotency, feebleness, weakness, debility.

दौर्भागिणेय *daurbhāgiṇeya, as,* m. (fr. *dur-bhagā*), the son of a woman disliked by her husband; *(ī),* f. the daughter of such a woman.
Daurbhāgya, am, n. ill luck, misfortune, bad condition; the unhappiness of a woman resulting from the dislike of her husband.

दौर्भ्रात्र *daurbhrātra, am,* n. (fr. *dur-bhrātṛi*), a bad understanding between brothers.

दौर्मद्य *daurmadya, am,* n. (fr. *dur-mada*), a drunken brawl, a fight, battle.

दौर्मनस्य *daurmanasya, am,* n. (fr. *dur-manas*), evil-mindedness, evil disposition; mental pain, discomposure of mind, affliction, distress; despair.

दौर्मन्त्र्य *daurmantrya, am,* n. (fr. *dur-mantra*), bad consultation or counsel, evil advice.

दौर्मित्रि *daurmitri, is,* f. a metronymic from Dur-mitrā, q. v.

दौर्मुखि *daurmukhi, is,* m. a patronymic from Dur-mukha.

दौर्योधन *dauryodhana, as, ī, am* (fr. *dur-yodhana*), belonging or relating to Dur-yodhana &c.
Dauryodhani, is, m. a patronymic from Dur-yodhana, q. v.

दौर्लभ्य *daurlabhya, am,* n. (fr. *dur-labha*), difficulty of attainment, rarity, scarceness.

दौर्वचस्य *daurvaćasya, am,* n. (fr. *dur-vaćas*), evil speech, bad language.

दौर्वास *daurvāsa* or *daurvāsasa, as, ī, am* (fr. *dur-vāsas*), belonging to or composed by Dur-vāsas; *(am),* n., scil. *purāṇam,* N. of an Upa-Purāṇa.

दौर्वीण *daurvīṇa, am,* n. (fr. *dūrvā*), the sap or juice of bent grass; a clean leaf.

दौर्व्रत्य *daurvratya, am,* n. (fr. *dur-vrata*), Ved. disobedience, ill conduct.

दौर्हार्द *daurhārda, am,* n. (fr. *dur-hṛid*), badness of heart; hard-heartedness; evil disposition of mind, enmity.
Daurhṛida, am, n. evil disposition of mind, enmity; the longing of pregnant women, (perhaps originally the disgust felt by pregnant women for certain things); longing, desire.
Daurhṛidaya, am, n. evil disposition of mind, enmity.

दौलेय *dauleya, as,* m. (fr. *duli*), a turtle or tortoise.

दौल्मि *daulmi, is,* m. an epithet of Indra; [cf. *dalmi* and *dālmi.*]

दौवारिक *dauvārika, as,* m. (fr. *dvār* or *dvāra*), a door-keeper, warder, porter; the door-keeper of paradise (?).

दौवालिक *dauvālika, ās,* m. pl., N. of a people.

दौश्चर्म्य *dauśćarmya, am,* n. (fr. *duś-ćarman*), a disease of the skin, a defect in the generative organs (supposed to be a disease of the prepuce or paraphimosis).

दौश्चर्य *dauśćarya, am,* n. (fr. *duś-ćara*), acting wickedly, evil conduct, wickedness; a bad deed.

दौष्क *daushka, as, ī, am* (fr. *dos*), one who swims or crosses a stream by the help of his arms.

दौष्कुल *daushkula* or *daushkuleya, as, ī, am* (fr. *dush-kula*), sprung from a bad or low or contemptible family or race.
Daushkulya, as, ā, am, sprung from a bad or low family; *(am),* n. lowness of origin, low extraction.

दौष्कृत्य *daushkṛitya, am,* n. (fr. *dush-kṛita*), bad conduct, badness of conduct, wickedness.

दौष्ट्य *daushṭya, am,* n. (fr. *dushṭa*), depravity, badness, wickedness.

दौष्ठव *daushṭhava, am,* n. (fr. *du-shṭhu*), badness, wickedness.

दौष्मन्त *daushmanta, as,* or *daushmanti, is,* m. (fr. *dush-manta*), 'the son of Dush-manta,' a patronymic of Bharata, the first sole monarch of India.
Daushyanta, as, ī, am, relating to Dushyanta.
Daushyanti or *daushvanti* or *dauḥshanti, is,* m. a patronymic of Bharata.

दौहित्र *dauhitra, as,* m. (fr. *duhitṛi*), a daughter's son; a term applied to a rhinoceros; *(ī),* f. a daughter's daughter; *(am),* n. sesamum-seed; ghee from a brownish cow (?). — *Dauhitra-vat, ān, atī, at,* having or possessing a daughter's son.
Dauhitraka, as, ī, am, relating to a daughter's son.
Dauhitrāyaṇa, as, m. the son of a daughter's son.

दौहृद *dauhṛida, am,* n. (see *daurhṛida*), the longing or desire of pregnant women for certain things, pregnancy; [cf. *dohada.*]
Dauhṛidinī, f. a woman who has the longing which attends pregnancy, a pregnant woman.

द्य *dya.* See *a-dya.*

द्यस् *dyas.* See *sa-dyas.*

द्या *dyā,* f. = *jyā,* the sinew of a bow, a bow-string; (in Śatapatha-Br. XIV. 6, 8, 2, *u-dya* = *uj-jya.*)

द्याम्पात *dyāmpāta, as,* m. (fr. *dyām,* acc. sing. of *dyo,* + *pāta*), N. of a man; [cf. *dayāmpāti.*]

द्यावा *dyāvā* (according to Sāy., Ṛig-veda VII. 65, 2) = *dyāvā-pṛithivī,* du. heaven and earth. — *Dyāvā-kshame* or *dyāvā-kshāmā* or *dyāvā-pṛithivī* or *dyāvā-pṛithivyau* or *dyāvā-bhūmī* or *dyāvā-bhūmyau,* f. du. (the comp. consisting of two Vedic duals which may even be separated by intermediate words), heaven and earth. — *Dyāvā-pṛithivī-vat, ān, atī, at,* Ved. connected with heaven and earth.
Dyāvāpṛithivīya or *dyāvāpṛithivya, as, ā, am,* relating to heaven and earth, sacred to them.

द्यु 1. *dyu,* cl. 2. P. *dyauti, dudyūva, dyoshyati, adyaushīt, dyotum,* to advance towards or against, approach, assail, attack; [cf. *didyu,* rt. 2. *div.*]
1. *dyut, t, t, t,* (at the end of a comp.) advancing against, assaulting.

द्यु 2. *dyu,* sharpness, in *a-dyu,* q. v.

द्यु 3. *dyu, us,* m. (connected with 3. *dir,* q. v.), a N. of Agni or fire; *(u),* n. a day, brightness; heaven, sky, ether, paradise; *dyu* is the form of 3. *div,* used before terminations beginning with

consonants and in comp., see 3. *div; dyubhis = upa-dyubhis,* in the course of days, in the course of time; [cf. Lat. *nu-diu-s;* Hib. *an-diu,* 'to-day.'] — *Dyu-ksha, as, ā, am* (fr. *dyu* and *ksha* = 3. *kshi?*), Ved. heavenly, celestial; light, brilliant; (*as*), m. epithet of Varuṇa; of Aryaman; of Indra; of Agni; of Soma. — *Dyuksha-vaćas, ās, ās, as,* Ved. uttering heavenly words. — *Dyu-ga, as,* m. 'going in the sky,' a bird; [cf. *khe-ćara.*] — *Dyu-gaṇa, as,* m. a given term of days (as a month &c.). — *Dyu-gat,* ind. (*gat* fr. rt. *gam*), Ved. pervading the sky, going through the sky; (according to Naigh. II. 15), quickly. — *Dyu-ćara, as, ā, am,* 'going or moving in heaven,' an inhabitant of heaven. — *Dyu-jaya, as,* m. conquering or gaining heaven; attainment of heaven. — *Dyu-taru, us,* m. the tree of heaven; [cf. *deva-taru.*] — *Dyu-dala, as* or *am,* m. or n. (?), 'dividing of the sky,' noon. — *Dyu-dhuni, is,* f. 'the river of heaven,' the Ganges. — *Dyu-nadī,* f. 'the river of heaven,' the Ganges. — *Dyunadī-sangama, as,* m. 'the confluence of the river of the sky,' N. of a place of pilgrimage mentioned in the Rasika-ramaṇa by Raghu-nātha. — *Dyu-nivāsa, as,* m. 'heavenly abode,' heaven; an inhabitant of heaven, a deity. — *Dyunivāsa-bhūya, am,* n. the becoming a deity. — *Dyu-nivāsin, ī,* m. 'an inhabitant of heaven,' a deity; a pious person. — *Dyu-niś, au,* f. du. or *dyu-niśa, am,* n. or *dyu-niśe,* n. du. day and night; *dyu-niśam* or *dyu-niśi,* for a day and night, by day and night. — *Dyu-pati, is,* m. 'the lord of heaven,' the sun; an epithet of Indra. — *Dyu-patha, as,* m. 'the path of heaven,' the upper part of the sky. — *Dyu-maṇi, is,* m. 'the jewel of the sky,' the sun; an epithet of Śiva. — *Dyu-mat, ān, atī, at,* Ved. bright, light, brilliant; clear, loud, heard from afar; serene; brisk, energetic, strong; excellent, conspicuous; (*ān*), m. an epithet of Agni; of Soma; of Brahmā; of the chariot of the gods; N. of a son of Vasishṭha; of Divo-dāsa (= Pra-tardana); of Manu Svāroćisha; (*at*), ind. clearly, brightly. — *Dyumat-sena, as,* m., N. of a prince of Śālva, father of Satyavat. — *Dyumad-gāman, ā,* m., Ved. one who sings distinctly (rt. *gai*) or one who walks (rt. *gam*) within the sacred enclosure. — *Dyu-maya, as, ī, am,* light, clear; (*ī*), f., N. of a daughter of Tvashṭṛi and wife of the Sun. — *Dyu-mārga, as,* m. the path of the sky or air. — *Dyu-yoshit, t,* f. 'a heavenly woman,' an Apsaras. — *Dyu-loka, as,* m. the heavenly world; [cf. *prithivī-loka, antariksha-loka, dyaur-loka.*] — *Dyu-shad, t,* m. (fr. *dyu-sad*), an inhabitant of heaven, a god, deity; a planet. — *Dyu-sad = dyu-shad.* — *Dyu-sadman, ā,* m. 'an inhabitant of heaven,' a god. — *Dyu-saras,* n. the lake of heaven. — *Dyu-sarit, t,* f. or *dyu-sindhu, us,* f. 'the river of heaven,' the Ganges.

Dyumna, am, n. splendor, glory, majesty; clearness or serenity of mind, enthusiasm, inspiration; energy, ability, strength, power; wealth, property, substance; N. of a Sāman; (Sāy.) sacrificial offering, oblation; (*as*), m., N. of an author of a Ṛig-veda hymn; of a son of Manu and Naḍvalā; [cf. *abhishṭi-d°, indra-d°, ṛita-d°, turi-d°.*] — *Dyumna-vat, ān, atī, at,* Ved. inspired, sounding clearly; having wealth, rich, powerful; (Sāy.) accompanied by oblations. — *Dyumna-vardhana, as, ā, am,* Ved. increasing strength. — *Dyumna-śravas, ās, ās, as,* Ved. producing a strong or clear sound; (Sāy.) having splendid food or offerings. — *Dyumna-sah* or *dyumna-sāh, ṭ, ṭ, ṭ,* Ved. bearing or bringing strength; (Sāy.) carrying off or taking away wealth. — *Dyumna-sāti, is,* f., Ved. receiving inspiration or power; (Sāy.) obtaining food or glory. — *Dyumna-hūti, is,* f., Ved. inspired invocation; (Sāy.) invocation characterized by oblations or accompanied by offerings. — *Dyumnodā, ās, ās, am* (fr. *dyumnas = dyumna?* and *dā*), Ved. granting splendor.

Dyumnin, ī, inī, i, Ved. majestic; strong, spiritual; inspired, courageous; (Sāy.) having wealth, having food or oblations; (*ī*), m., N. of a son of Vasishṭha and author of a hymn of the Ṛig-veda.

Dyuvan, ā, m. the sun; heaven.

Dyus, a contraction of *divas,* the gen. sing. of 3. *div,* day; [cf. *adhare-dyus, anyatare-d°, apare-d°.*]

Dyo, aus, f. (considered by native grammarians as another form of the base 3. *div,* forming in the nom. *dyaus,* as *gaus* fr. *go,* and used in a few comp.), the sky, heaven, paradise, &c.; see 3. *div.* — *Dyo-kāra, as,* m. 'a maker of brightness,' a goldsmith (?), a N. applied to some sort of handicraft. — *Dyo-bhūmi, is,* m. 'moving between heaven and earth (?),' a bird; (*ī*), f. du. heaven and earth. — *Dyo-shad, t,* m. (fr. *dyo + sad*), 'sitting in heaven,' a deity, a celestial. — *Dyaur-dā, ās, ās, am* (*dyaur* for *dyaus,* nom. of *dyo*), giving heaven. — *Dyaur-loka, as,* m. (*dyaur* for *dyaus,* nom. of *dyo*), the heavenly world. — *Dyau-saṃśita, as, ā, am,* Ved. impelled or incited by heaven.

द्युक *dyuka, as,* m. an owl. — *Dyukāri* (°*ka-ari*), *is,* m. 'the owl's enemy,' a crow; (wrong forms for *dyūka* and *dyūkāri.*)

द्युत् 1. *dyut,* occurring in the Atharva-veda, and said to mean 'to be broken, to break;' it occurs IV. 12, 2, XII. 3, 22, in the past part. *dyutta, as, ā, am,* broken: Caus. *dyotayati, -yitum,* to break.

द्युत् 2. *dyut,* cl. 1. A. *dyotate, didyute* (Pāṇ. VII. 4, 67; part. *didyutāna*), *dyotishyate, adyotishṭa* and *adyutat* (Ved. *adyaut, adidyutat*), *dyotitum,* to shine, to be bright or brilliant: Caus. P. *dyotayati,* &c., Aor. *adidyutat,* to make bright or brilliant, illuminate, irradiate; to cause to appear or become manifest, to enlighten, cause to understand; to express, mean: Desid. *didyutishate* and *didyotishate:* Intens. *dedyutyate, dedyotti,* Ved. Intens. *davidyotti, davidyot,* 3rd pl. *davidyutati,* part. *davidyutat;* [cf. rt. *jyut,* which is probably derived fr. *dyut* with change of *d* to *j.*]

3. *dyut, t,* f., Ved. shining, splendor, a ray of light.

Dyutad-yāman, ā, ā, a, Ved. having a shining or brilliant path.

Dyutāna, as, m., N. of a Ṛishi with the patronymic Māruta or Māruti, who is author of a hymn of the Ṛig-veda; N. of the hymn ascribed to him.

Dyuti, is, f. splendor, brightness, brilliancy, lustre, beauty; light, a ray of light; majesty, dignity; Splendor personified as a deity; (*is*), m., N. of one of the Saptarshis under the reign of Manu Meru-sāvarṇa IV; of a son of Manu Tāmasa. — *Dyuti-kara, as, ī, am,* producing splendor, illuminating, shining, handsome; (*as*), m. the polar star or (in mythology) the divine sage Dhruva. — *Dyuti-mat, ān, atī, at,* resplendent, bright, brilliant; majestic, dignified; (*ān*), m., N. of a prince of the Madras and father-in-law of Saha-deva; of a prince of the Śālvas and father of Ṛićīka; of a son of Madirāśva and father of Su-vīra; of a son of Priya-vrata and king of Krauńća-dvīpa; of a son of Prāṇa (or Pāṇḍu); of one of the seven sages under the first Manu Meru-sāvarṇa or under Manu Dākshasāvarṇi; N. of a son of Manu Svayam-bhuva; N. of a mountain. — *Dyuti-mati, is, is, i,* of brilliant understanding, clear-minded.

Dyutita, as, ā, am, illuminated, enlightened, shining; [cf. *dyotita.*]

Dyutitvā or *dyotitvā,* ind. (Pāṇ. I. 2, 26), having become bright or brilliant.

Dyutilā, f. the plant Hemionitis Cordifolia.

Dyota, as, m. light, lustre, brilliance; sunshine; heat; [cf. *kha-d°* and *ćintya-d°.*]

Dyotaka, as, ā, am, shining; illuminating [cf. *kha-d°*]; making clear, explaining; meaning, significant, expressing, expressive of. — *Dyotaka-tva, am,* n. the power or faculty of expressing, expressiveness.

Dyotana, as, ā or *ī, am,* shining, bright, brilliant; illuminating, enlightening [cf. *kha-d°*]; explaining, meaning; (*as*), m. a lamp; N. of a prince; (*am*), n. shining; illumination; making manifest, explaining, showing; sight, seeing.

Dyotanaka, as, ikā, am, making manifest, explaining; (*ikā*), f. explanation.

Dyotani, is, f., Ved. splendor, brightness.

Dyotamāna, as, ā, am, shining, being bright, brilliant.

Dyotayamāna, as, ā, am, illuminating, enlightening, irradiating.

Dyotita, as, ā, am, shone upon, illustrated, illuminated, &c., = *dyutita,* q. v. — *Dyotita-prabha, as, ā, am,* resplendent.

Dyotin, ī, inī, i, shining, brilliant, splendid.

Dyotis, is, n. light, brightness; a star. — *Dyotir-ingaṇa, as,* m. a shining insect, fire-fly. — *Dyotish-patha, as,* m. 'the path of the stars,' the upper part of the sky; (also read *jyotish-patha.*)

Dyotya, as, ā, am, to be made clear or expressed or explained.

Dyauta, am, n., N. of a Sāman.

Dyautāna, am, n. (fr. *dyutāna*), N. of a Sāman.

Dyauttra, am, n. light, splendor; forked lightning.

द्युत *dyuta, am,* n. (in astrology) N. of the seventh mansion; (also read *dyuna* or *dyūna,* q. v.)

द्युन *dyuna* = *dyuta* and 2 *dyūna.*

द्यू *dyū, ūs, ūs, u* (fr. rt. 2. *div*), playing, sporting with, delighting in, (used at the end of a comp., see *aksha-d°, eka-d°, kama-d°*); going after, (explained by some native commentators as derived fr. 1. *dyu.*)

Dyūta, as, am (past part. pass. of 2. *div*), gambled; (*as, am*), m. n. play, gaming, gambling, playing with dice or any inanimate object; (figuratively) a battle or fight (the end of a battle being as uncertain as that of a game); the prize won, that which is gained in battle; [cf. *aksha-d°.*] — *Dyūta-kara, as,* m. a gambler. — *Dyūta-kāra* or *dyūta-kāraka, as,* m. the keeper of a gaming-house; a gambler. — *Dyūta-krit, t,* m. a gambler. — *Dyūta-krīḍā,* f. playing at dice, gambling. — *Dyūta-tā,* f. gambling, gaming, playing with dice. — *Dyūta-parvan, a,* n., N. of a section of the Sabhā-parva of the Mahā-bhārata, comprising Adhyāyas 45–69. — *Dyūta-pūrṇimā,* f. or *dyūta-paurṇamī* (or more correctly *-paurṇimī*), f. the day of full moon in the month Kārttika (October–November), the night of which is spent in games of chance in honour of Lakshmī, goddess of fortune. — *Dyūta-pratipad, t,* f. the first day of the bright half of the month Kārttika kept as a festival and celebrated by gambling. — *Dyūta-priya, as, ā, am,* fond of gambling. — *Dyūta-bhūmi, is,* f. gambling-ground, playing-place. — *Dyūta-viśesha, ās,* m. pl. 'the different sorts of play,' N. of a chapter in the Kāma-sūtra by Vātsyāyana. — *Dyūta-vīja, am,* n. a cowrie, a small shell used as a coin and in playing. — *Dyūta-vṛitti, is,* m. a gambler by profession or the keeper of a gaming-house. — *Dyūta-vaitaṇsika, as,* m. one who lives by exhibiting fights between animals (?). — *Dyūta-sabhā,* f. a gaming-house, assembly of gamblers. — *Dyūta-samāja, as,* m. an assembly of gamblers, a gaming-house. — *Dyūta-samāhvaya-prakaraṇa, am,* n. 'a treatise on the lawsuits arising from gambling,' N. of a chapter of the legal work Su-bodhinī by Viśveśvara. — *Dyūtādhikārin* (°*ta-adh°*), *ī,* m. the keeper of a gaming-house.

Dyūtvā, ind. having played or gambled.

द्यून 1. *dyūna, as, ā, am* (past part. pass. of 1. *div* or of 2. *div,* but not in the sense 'to gamble'), lamenting, sorrowful; playing (but not with dice); [cf. *pari-dyūna.*]

द्यून 2. *dyūna, am,* n. the seventh mansion or sign of the zodiac reckoning from that which the sun enters; [also *dyūnaka* in comp.; cf. *dyuta* and *dyuna.*]

द्यै 1. *dyai,* cl. 1. P. *dyāyati, dadyau,* &c., to despise, reprove, treat with contempt; to disfigure.

2. *dyai,* ind. fie! for shame!

द्यो *dyo.* See p. 438, col. 2.

द्योत *dyota, dyotita,* &c. See p. 438, cols. 2, 3.

द्यौष्पितृ *dyaush-pitṛi.* See 3. *div*, p. 413.

द्रकट *drakaṭa* or *dragaḍa, as,* m. a kettle-drum with which sleepers are awakened.

द्रङ्क्षण *drankshaṇa, am,* n. a measure or weight, = *tolaka.*

द्रङ्ग *dranga, as, ā,* m. f. a town, city; [cf. *udranga* and *tranga.*]

द्रढय *draḍhaya* (fr. *dṛiḍha*), Nom. P. *draḍhayati, -yitum,* to make firm, fasten, tighten; confirm, corroborate, affirm, assert; [cf. *dṛiḍhaya.*]

Draḍhika, as, m., N. of a man.

Draḍhiman, ā, m. firmness, hardness; heaviness; affirmation, assertion.

Draḍhishṭha, as, ā, am, (superl.) very hard, hardest, firmest, tightest.

Draḍhīyas, ān, asī, as, (compar.) harder, firmer, hardest.

द्रधस् *dradhas, as,* n., Ved. a garment (?).

द्रप्स *drapsa, as, ā, am* (fr. rt. 2. *dru* or rt. 2. *drā*?), dripping, falling in drops, flowing as liquid; (*as*), m. (according to some only used as a subst.), a drop (as of Soma &c.); a drop of fire, i. e. a spark, (the moon is considered in the Veda as a bright drop; cf. *indu*); diluted sour milk, thin coagulated milk, diluted curds; [cf. *trapsya;* Angl. Sax. *dropa;* Old Germ. *trofo, trauf, traufi.*] — *Drapsa-vat, ān, atī, at,* Ved. sprinkled with drops, besprinkled.

Drapsin, ī, inī, i, Ved. dripping, falling in drops, flowing thickly; distilling; gushing (as rain &c.).

Drapsya, am, n. thin coagulated milk, diluted sour milk, diluted curds.

द्रबुद्ध *drabuddha, as* or *am,* m. or n. (?), a particular high number.

द्रम् *dram,* cl. 1. P. *dramati, dadrāma, dramishyati, dramitum,* to run, go, move, run about: Caus. *dramayati, -yitum:* Desid. *didramishati:* Intens. *dandramyate* or *dandranti,* to run to and fro; [cf. rt. 2. *dru;* Gr. δρέμ-ω, ἔ-δραμ-ο-ν, δέ-δρομ-α, δρόμος.]

द्रमिट *dramiṭa* or *dramita, as,* m., N. of a serpent-king.

द्रमिल *dramila, as,* m., N. of a country; of a lexicographer [cf. *drimila*]; (*ās*), m. pl., N. of a school.

द्रम्म *dramma* (fr. Gr. δραχμή), a drachma.

द्रव *drava, as, ā, am* (fr. rt. 2. *dru*), running (as a horse); flowing, fluid; dropping, dripping, distilling, oozing; liquid; fused, liquefied, melted; (*as*), m. going, motion, quick motion, walking about; flight, retreat; play, sport, amusement; the act of dropping, distilling, trickling, exudation; fusion, fluid condition of a substance, liquefaction, fluidity; a liquid substance; juice, essence; decoction. — *Drava-ja, as,* m. a treacle. — *Drava-tā,* f. or *drava-tva,* or *dravatvaka, am,* n. fluidity, fusibility, fusion, natural or artificial fluid condition of a substance, wetness, distillation; ductility. — *Drava-dravya, am,* n. a fluid substance. — *Drava-rasā,* f. 'having fluid essence,' lac; gum; extract. — *Dravādhāra* (°*va-ādh*°), *as,* m. 'fluid-holder,' a small vessel or receiver. — *Dravī-karaṇa, am,* n. liquefying, melting. — *Dravī-kṛi,* cl. 8. P. *-karoti, -kartum,* to liquefy, dissolve, melt. — *Dravī-kṛita, as, ā, am,* liquefied, melted. — *Dravī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become fluid. — *Dravī-bhūta, as, ā, am,* become fluid, liquefied, melted, fused. — *Dravetara* (°*va-it*°), *as, ā, am,* other than fluid, hard, solid, congealed. — *Dravottara* (°*va-ut*°), *as, ā, am,* chiefly fluid, very fluid.

Dravaka, as, ā, am, running.

Dravaṇa, as, ā, am, running, going; flowing, dropping, exuding; heat.

Dravat, an, antī, at, running, flowing, going; trickling, oozing; (*antī*), f. a river in general; the plant Anthericum Tuberosum; (*at*), ind. quickly, speedily. — *Dravać-ćakra, as, ā, am* (for *dravat-ćakra*), having rapid wheels. — *Dravat-pattrī,* f. a kind of plant (= *śimriḍī*). — *Dravat-pāṇi, ayas,* m. pl., Ved. 'swift of foot,' epithet of the horses of the Aśvins; (*ī*), m. du. 'possessed of quick-footed horses,' (Sāy.) 'having nimble hands (to seize the oblation),' epithet of the Aśvins. — *Dravad-aśva, as, ā, am,* Ved. drawn by swift horses (as a carriage).

Dravatya, Nom. P. *dravatyati,* &c., to become fluid.

Dravamāṇa, as, ā, am, flowing, fluid, melted.

Dravara, as, ā, am, Ved. running quickly.

Dravasya (fr. an unused *dravas*), Nom. P. *dravasyati, -yitum,* to harass one's self, take great pains; to attend upon or serve any person.

Dravi, is, m., Ved. a smelter, one who melts metal.

Draviṇa, am, n. (thought by some to be connected with 4. *dru*), any valuable possession, property, substance, goods, wealth, gold, money; thing, matter, material; that of which anything consists; substantiality; strength, power; N. of a Sāman; (*as*), m., N. of a son of Vasu Dhara (or Dhava); of a son of Pṛithu; of a mountain; (*ās*), m. pl. wealth (in Bhāg.-Purāṇa V. 14, 12); the inhabitants of a Varsha in Krauńća-dvīpa. — *Draviṇa-nāśana, as,* m. 'destroying vigour,' the plant Hyperanthera Moringa (= *śobhāñjana*). — *Draviṇa-vat, ān, atī, at,* possessing goods or property, rich; strong, powerful. — *Draviṇādhipati* (°*ṇa-adh*°), *is,* m. or *draviṇeśvara* (°*ṇa-īś*°), *as,* m. 'lord of wealth,' an epithet of Kuvera.

Draviṇaka, as, m., N. of a son of Vasu Agni; [cf. *draviṇa.*]

Draviṇas, as, n., Ved. property, possession, goods, substance; (*ās*), m., N. of a son of Pṛithu; (according to Sāy. on Ṛig-veda III. 7, 10, *draviṇas* is for *draviṇa,* and means 'moving, ever moving,' as applied to Agni.) — *Draviṇas-vat, ān, atī, at,* Ved. possessed of goods or wealth, procuring wealth. — *Draviṇo-da, as, ā, am,* or *draviṇo-dā, ās, ās, am,* or *draviṇo-das,* granting wealth or any desired good; (*as* or *ās*), m. an epithet of Agni; of Tvashṭṛi. — *Draviṇo-vid, t, t, t,* Ved. = *draviṇo-da.*

Draviṇasyu, us, us, u, Ved. desiring goods or wealth; (Sāy.) desiring sacrificial offerings; (*us*), m. an epithet of Agni.

Dravitṛi, tā, trī, tṛi, Ved. a runner, running.

Dravitnu, us, us, u, Ved. running, making haste.

1. *dravya, am,* n. (thought by some to be connected with 4. *dru*), a substance, thing, object; the ingredients or materials of anything; medicinal substance or drug; the receptacle or substratum of properties &c., elementary substance (nine kinds of which are reckoned in the Nyāya philosophy, viz. *pṛithivī,* earth; *ap,* water; *tejas,* fire; *vāyu,* air; *ākāśa,* ether; *kāla,* time; *diś,* space; *ātman,* soul; and *manas,* mind: the Jainas recognize only six, viz. *jīva, dharma, a-dharma, pudgala, kāla,* and *ākāśa*); an object possessed, a possession, wealth, property, goods, wares, chattels, money; a fit object; (according to lexicographers *dravya* may also mean) bell-metal, brass; ointment; anointing, plastering; spirituous liquor; modesty, propriety; a stake, wager. — *Dravya-gaṇa, as,* m. a class of similar substances (in medicine &c.). — *Dravya-guṇa, as,* m. 'the quality of medicinal substances,' N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. — *Dravya-tas,* ind. in substance, according to substance, &c. — *Dravya-tva, am,* n. substantiality, substance. — *Dravya-dvaita, am,* n. duality of substance, instrumental cause (?). — *Dravya-niśćaya, as,* m. 'enquiry into the (elementary) substances,' N. of a chapter of Bhaṭṭotpala's commentary to Varāha-mihira's Bṛihat-saṃhitā. — *Dravya-parigraha, as,* m. the possession of property or wealth. — *Dravya-pūjā,* f. 'adoration of substance,' N. of a chapter of the Purāṇa-sarva-sva. — *Dravya-prakarsha, as,* m. the excellence of a matter. — *Dravya-prakṛiti, is,* f. the nature of a matter. — *Dravya-prayojana, am,* n. use or employment of any article. — *Dravya-maya, as, ī, am,* material, substantial; having or holding any substance; consisting of wealth. — *Dravya-yajña, as,* m. offering oblations, material sacrifice, &c. — *Dravya-vat, ān, atī, at,* having property, possessed of substance, rich, wealthy; inherent in the substance. — *Dravya-vardhana, as,* m. 'wealth-increaser,' N. of an author of a work on augury. — *Dravya-vāćaka,* a substantive. — *Dravya-vṛiddhi, is,* f. increase of wealth. — *Dravya-śuddhi, is,* f. cleansing of soiled or defiled articles, purification of inanimate objects; N. of a work. — *Dravyaśuddhi-dīpikā,* f., N. of a commentary on the Dravya-śuddhi by Purushottama. — *Dravya-saṃskāra, as,* m. consecration of articles for sacrifice, purification or cleansing of soiled or defiled articles. — *Dravya-sańćaya, as,* m. accumulation of property, a store of worldly goods. — *Dravya-sāra-sangraha, as,* m. 'collection of the essence of substances,' N. of a philosophical work. — *Dravya-siddhi, is,* f. acquirement of property or wealth; effecting an object by means of wealth. — *Dravya-hasta, as, ā, am,* holding anything in the hand. — *Dravyātmaka* (°*ya-āt*°), *as, ā, am,* substantial, containing a substance. — *Dravyātma-kāryasiddhi, is,* f. effecting one's object by means of wealth. — *Dravyāntara* (°*ya-an*°), *am,* n. another thing. — *Dravyārjana* (°*ya-ar*°), *am,* n. acquiring property, gain or acquisition of wealth. — *Dravyaugha* (°*ya-ogha*), *as,* m. a stream of wealth, abundance of property.

Dravyaka, as, m. = *dravya-vāhaka,* a carrier or taker of anything.

द्रविड *draviḍa, as,* m., N. of a people and district on the east coast of the Dekhan, (the people are regarded as degraded Kshatriyas; the name is said to be derived from Draviḍa son of Vṛishabha-svāmin); (*ī*), f., N. of a Rāgiṇī.

द्रव्य 2. *dravya, as, ā, am* (fr. 4. *dru*), derived from or relating to a tree: (*am*), n. lac, the animal dye; extract, gum, resin. (For 1. *dravya* see col. 2.)

द्रष्टव्य *drashṭavya, as, ā, am* (fr. rt. 1. *dṛiś*), to be seen, visible, apparent; to be perceived or recognized, perceptible; to be understood; to be examined or investigated; to be regarded or considered as.

Drashṭu-kāma, as, ā, am (*drashṭu* for *drashṭum,* inf. of rt. 1. *dṛiś*), wishing to see, desirous of seeing.

Drashṭu-manas, ās, ās, as, having a mind to see, wishing to see.

Drashṭu-śakya, as, ā, am, able to be seen.

Drashṭṛi, ṭā, ṭrī, ṭṛi, a seer, spectator; one who examines or investigates or decides in a court of law, a judge; appearing, any person or thing that appears. — *Drashṭṛi-tva, am,* n. the faculty of seeing.

द्रह *draha, as,* m. a deep lake.

द्रह्यत् *drahyat* (fr. rt. *dṛih*), ind., Ved. firmly, strongly.

द्रा 1. *drā* or *drai,* q. v., cl. 4. 2. P. *drāyati, drāti,* &c., to sleep.

द्रा 2. *drā* (connected with rts. 2. *dru* and *dram*), cl. 2. P. *drāti, dadrau, drāsyati, drātum,* to run, make haste; run away, fly; to be ashamed or spoiled: Caus. P. *drāpayati, -yitum, adidrapat,* to cause to run: Intens. *dādrāyate, dādrāti, dādreti;* Old Intens. *daridrāti,* see *daridrā;* [cf. rt. 2. *dru,* rt. *dram:* Gr. ἀπο-δρᾶ-ναι, δι-δρά-σκ-ω, δρα-σ-μό-ς, ἄ-δρα-σ-το-ς; δρᾱ-π-έτη-ς fr. Caus. *drā-p-aya-ti.*]

Drāk, ind. (fr. rt. 2. *drā* + *ańć*), quickly, speedily, instantly, immediately, shortly, soon. — *Drāg-bhṛitaka, am,* n. water just drawn from the well.

Drāṇa, as, ā, am, flown, run away.

द्राक्षा *drākshā,* f. a vine, grape; (*as, ī,*

am), made of grapes; [cf. Hib. *dearc,* 'a berry;' perhaps Old Germ. *drûbo;* Mod. Germ. *traube;* Lat. *racemus* with dropped *d.*] — *Drākshā-prastha, as,* m., N. of a town. — *Drākshā-mat, ān, atī, at,* furnished with grapes. — *Drākshā-rasa, as,* m. grape-juice, wine. — *Drākshā-latā,* f. a vine, vine-tendril.

द्राख् *drākh,* cl. 1. P. *drākhati,* &c., to become dry or arid; to be able or competent or sufficient; to adorn; to prohibit or prevent; [cf. rts. *dhrākh* and 1. *trish;* Old Germ. *truk-an;* Angl. Sax. *drig, dryg, drī;* Old Iceland. *thurka,* 'to dry.']

द्राघ् *drāgh,* cl. 1. A. *drāghate,* &c. (probably a Nom. fr. *dīrgha,* but regarded as a separate rt.), to be able or competent; to stretch, lengthen; to exert one's self; to be tired or fatigued; to tire, vex, torment; to roam about, stroll.

Drāghaya (fr. *dīrgha*), Nom. P. *drāghayati,* &c., to lengthen, extend, stretch; to tarry, delay, to be slow or dilatory.

Drāghita, as, ā, am, lengthened, made long.

Drāghiman, ā, m. length; a degree of longitude. — *Drāghima-vat, ān, atī, at,* long, lengthy.

Drāghishṭha, as, ā, am (superl. fr. *dīrgha*), longest, very long.

Drāghīyas, ān, asī, as (compar. fr. *dīrgha*), longer, very or exceedingly long.

Drāghman, ā, m., Ved. = *drāghiman.*

द्राङ्क्ष् *drāṅksh,* cl. 1. P. *drāṅkshati,* &c., to utter a discordant sound; to croak, to caw &c. (as a bird); to desire, wish, long for; [cf. *dhrāṅksh.*]

द्राङ्गवध *drāṅgavadha, as,* m., N. of a man.

द्राड् *drāḍ,* cl. 1. A. *drāḍate,* &c., to divide, split, pierce, pull to pieces, &c.; to go to pieces; [cf. *dhrāḍ.*]

द्राप *drāpa, as,* m. mud, mire; heaven, sky; a fool, blockhead, an idiot; a N. of Śiva with his hair twisted or matted; a small shell, Cypræa Moneta.

द्रापि 1. *drāpi, is,* m., Ved. a mantle, garment.

द्रापि 2. *drāpi, is,* m. (according to Mahīdhara fr. the Caus. of rt. 2. *drā*), Ved. 'one who causes to run,' epithet of Rudra.

द्रामिल *drāmila, as,* m. (fr. *dramila*), 'born in Dramila,' N. of the Muni Ćāṇakya; (also *dromiṇa.*)

द्रायुध *drāyudha* (?), a peculiar species of horse.

द्राव *drāva, as,* m. (fr. 2. *dru*), flight, retreat; speed, going quickly; running, flowing; fusing, liquefaction; heat. — *Drāva-kara, am,* n. a kind of borax, a flux.

Drāvaka, as, ā, am (fr. the Caus.), causing to run; solvent; captivating, enchanting; cunning; (*as*), m. a flux to assist the fusion of metals; a kind of stone, a loadstone; a thief; a wit, wag, sharp or clever man; a libertine, a lecher; a kind of Rasa or sentiment; (*ikā*), f. saliva (as 'flowing'); (*am*), n. bee's wax (as 'melting'); a drug employed in diseases of the spleen. — *Drāvaka-kanda, as,* m. a kind of bulbous plant (= *taila-kanda*).

Drāvaṇa, as, ā, am, putting to flight, causing to run or retreat; fusing; (*am*), n. the act of causing to fly or retreat, putting to flight; fusing, distilling; the fruit of Strychnos Potatorum, used for purifying water; the clearing-nut.

Drāvayat-sakha, as, ā, am, Ved. causing a companion to go quickly; carrying a rider quickly away.

Drāvayāṇa, as, ā, am (part. fr. the Caus.), putting to flight, causing to run.

Drāvayitnu, us, us, u, Ved. causing to run or to make haste.

Drāvita, as, ā, am, made to run or fly, put to flight, chased, driven away; melted, liquefied; softened.

Drāvya, as, ā, am, to be made to run, to be set in motion, to be put to flight; fusible, liquefiable, to be made fluid.

द्राविड *drāviḍa, as, ī, am,* Drāviḍian, belonging to the Draviḍas, a Draviḍa; (*ās*), m. pl. the Draviḍa people and their country (properly the coast of Coromandel from Madras to Cape Comorin, or the country in which Tamul is spoken); (*as*), m. a Brāhman of Drāviḍa or rather of the south, (the name is applied to a class of Brāhmanical tribes called the five Drāviḍa Brāhmans, comprehending all those of the peninsula, i. e. Drāviḍa, Karṇāta, Gujerāta, Mahārāshṭra or Marāṭha, and Telinga); a patronymic from Draviḍa; N. of a scholiast of the Amara-kosha; a particular number; Curcuma Zedoaria (= *vedha-mukhya,* = *karćūra*); (*ī*), f. cardamoms.

Drāviḍaka, as, m. zedoary, Curcuma Zedoaria; (*am*), n. black salt (= *viḍ-lavaṇa*). — *Drāviḍa-bhūtika, as,* m. Curcuma Zedoaria.

द्राविणोदस *drāviṇodasa, as, ī, am* (fr. *draviṇo-das*), Ved. coming from or belonging to those who present gifts, i. e. from sacrificers; relating to Draviṇo-das, i. e. Agni.

द्रावित *drāvita.* See under *drāva,* col. 1.

द्राह् *drāh,* cl. 1. A. *drāhate,* &c., to wake; to deposit, pledge, put or cast down.

द्राह्यायण *drāhyāyaṇa, as,* m., N. of an author of certain Kalpa-sūtras. — *Drāhyāyaṇa-sūtra, am,* n. the Sūtras of Drāhyāyaṇa. — *Drāhyāyaṇa-sūtra-bhāshya, am,* n., N. of a commentary on the preceding work by Dhanvin.

Drāhyāyaṇaka, am, n. the Sūtras of Drāhyāyaṇa.

Drāhyāyaṇi, is, m. a patronymic from Drāhyāyaṇa.

Drāhyāyaṇīya, as, ā, am, relating to Drāhyāyaṇa, composed by him.

द्रिमिल *drimila, as,* m., N. of a lexicographer; (various reading for *dramila,* q. v.)

द्रु 1. *dru,* cl. 5. P. *druṇoti,* &c., to hurt, injure, wound or kill; to repent; to go; [cf. Old Germ. *drug, ga-driuzit, ar-driuzit.*]

द्रु 2. *dru* (connected with rts. 1. *drā* and *dram*), cl. 1. P. (in the poetry of the later language also A.) *dravati, -te, dudrāva, dudruve, droshyati, -te, adudruvat* (Ved. *adudrot, dudravat*), *drotum,* to run, make haste, run away, retreat, fly; to run up to, rush, attack, assault quickly (with acc.); to move, go; to become fluid, dissolve, melt; to distil or ooze; to drop: Caus. P. (ep. also A.) *drāvayati* (*-te*), Aor. *adudravat* or *adidravat,* &c., to cause to run or flow; to cause to run away, put to flight; to make fluid, melt; Ved. A. *dravayate,* &c., to run, flow: Desid. *dudrūshati;* Desid. of Caus. *dudrāvayishati* or *didrāvayishati:* Intens. *dodrūyate, dodroti;* [cf. Goth. *drib,* 'to drive,' fr. *drāvayati:* Angl. Sax. *driopan, dropa:* Old Germ. *trofo, trauf, traufi, triufan:* Lith. *drebo,* 'I tremble;' *drimba,* 'it drops;' *pa-dribbà,* 'running of the eyes:' Hib. *driogaim,* 'I trickle;' *drabh,* 'a chariot:' probably Germ. *tau,* 'dew,' from original *trau,* 'the river Drau:' probably also Lat. *gruere* in *in-gruere* and *ruere.*]

3. *dru, us, us, u,* at the end of a comp., cf. *mita-d°, raghu-d°, śata-d°;* (*us*), f. going, motion.

Druta, as, ā, am, quick, speedy, swift; quickly pronounced and therefore indistinct; flown, escaped, run or running away; scattered, diffused; liquid, dissolved, melted, fluid; (*as*), m. a scorpion; a tree [cf. *druṇa* and *druma*]; (*am*), ind. quickly, rapidly, instantly, immediately, without delay. — *Druta-tara, as, ā, am,* quicker, swifter; (*am*), ind. very quickly, as quickly as possible. — *Drutatara-gati, is, is, i,* having a very swift course, quicker in motion. — *Druta-tva, am,* n. melting, fusion. — *Druta-pada, as, ā, am,* quick of step, going quickly; (*am*), ind. a quick pace or step, quickly; (*am*), n. a kind of metre consisting of four lines of twelve syllables each. — *Druta-bodha, as,* m. 'quick understanding,' N. of a grammar. — *Drutabodhikā,* f., N. of a modern commentary on the Raghu-vaṃśa. — *Druta-madhyā,* f. 'quick in the middle,' a kind of metre consisting of two lines of twenty-three syllables each. — *Druta-varāha-kula, am,* n. a herd of flying boars. — *Druta-vikrama, as, ā, am,* having a quick step. — *Druta-vilambita, as, ā, am,* quick and slow alternately; (*am*), n. or *druta-vilambitaka, am,* n. a kind of metre consisting of four lines of twelve syllables each.

Druti, is, f., N. of the wife of Nakta and mother of Gaya.

द्रु 4. *dru, us, u,* m. n. = *dāru* (said to be fr. rt. *dṛī*), wood, any implement made of wood, as a cup or an oar; (*us*), m. (said to be fr. rt. 2. *dru,* to go or grow), a tree; a branch; [cf. 2. *dāru;* Zend *dru, dāuru,* 'wood, spear;' Gr. δρῦ-ς, δρῦ-μά, δρυ-μό-ς, δρυ-τόμο-ς, δέν-δρε-ο-ν, δρία, δόρυ, δούρειος, δουράτ-εο-ς, δρύτη, δροίτη; Goth. *triu, triv-ein-s,* 'wooden;' Old Sax. *trio,* 'wood, tree;' Eng. *tree;* Slav. *drĕvo,* 'tree;' Lith. *derva.*] — *Dru-kilima, am,* n. a tree, a sort of pine, Pinus Deva-dāru; [cf. *kilima.*] — *Dru-ghaṇa* or *dru-ghana, as,* m. a wooden mace, mallet, hammer; an iron weapon made like a carpenter's hammer; an axe, a hatchet; a kind of plant [cf. *bhūmi-ćampaka*]; an epithet of Brahmā. — *Dru-ghnī,* f. a hatchet for cutting wood. — *Dru-ṇasa, as, ī, am,* 'having a nose like a tree,' large-nosed. — *Dru-ṇaha* or *dru-naha, as,* m. a scabbard, the sheath of a sword. — *Dru-pada, am,* n., Ved. a pillar or post of wood, a pillar in general; (*as*), m., N. of a king of the Pāñćālas, he was the son of Pṛishata and was father of Dhṛishṭa-dyumna, of Śikhaṇḍin, of Śikhaṇḍinī, and of Kṛishṇā the wife of the Pāṇḍu princes, hence called Draupadī; (*ā*), f., N. of a Ṛić; (*ī*), f. having large feet. — *Drupadātmajā* (°*da-āt*°), f. 'daughter of Dru-pada,' an epithet of Kṛishṇā or Draupadī, sometimes identified with Umā. — *Drupadāditya* (°*da-ād*°), *as,* m. a form of the Sun. — *Dru-padī,* f. a splay-footed female. — *Dru-mat, ān, atī, at,* furnished with wood. — *Dru-shad, t, t, t,* or *dru-shadvan, ā, varī, a* (fr. *dru-sad*), Ved. sitting in or on a piece of wood or a tree. — *Dru-sallaka, as,* m. a kind of tree. — *Drv-anna, as, ā, am,* Ved. one whose food is wood.

Druma, as, m. (said by some to be for *druhma* fr. rt. *druh*), a tree in general; a tree of Svarga or paradise; N. of a prince of the Kim-purushas; a prince of the Yakshas; (*ā*), f., N. of a river. — *Druma-kinnara-prabha, as,* m., N. of a prince of the Gandharvas. — *Druma-kinnara-rāja, as,* m., N. of Druma who was king of the Kin-naras. — *Druma-kinnararāja-paripṛiććhā,* f. 'the questioning of Druma, king of the Kin-naras,' N. of a Buddhist work. — *Druma-nakha, as,* m. 'tree-nail,' a thorn. — *Druma-maya, as, ī, am,* made of wood, wooden. — *Druma-ratna-śākhā-prabha, as,* m., N. of a prince of the Kin-naras. — *Druma-vat, ān, atī, at,* overgrown with trees, woody. — *Druma-valka, as* or *am,* m. or n. (?), the bark of a tree. — *Druma-vyādhi, is,* m. 'tree-disease,' lac, resin. — *Druma-śirsha, am,* n. 'tree-head,' a sort of decoration on the upper part of a building or wall. — *Druma-śreshṭha, as,* m. 'the best of trees,' epithet of the palm tree (= *tāla*). — *Druma-shaṇḍa, am,* n. an assemblage of trees; [cf. *taru-shaṇḍa* and *taru-khaṇḍa.*] — *Druma-sena, as,* m., N. of a king (identified with the Asura Gavishṭha). — *Drumāmaya* (°*ma-ām*°), *as,* m. 'tree-disease,' lac, the animal dye, resin; [cf. *druma-vyādhi.*] — *Drumāri* (°*ma-ari*), *is,* m. 'the enemy of trees,' an epithet of the elephant. — *Drumālaya* (°*ma-āl*°), *as,* m. a place of shelter or dwelling in trees. — *Drumāśraya* (°*ma-āś*°), *as, ā, am,* seeking shelter or dwelling in trees; (*as*), m. a lizard, chameleon. — *Drumeśvara* (°*ma-īś*°), *as,* m. 'the king of trees,' an epithet of the Pārijāta; the palm tree; an epithet of the Moon. — *Drumotpala* (°*ma-ut*°), *as,* m. the tree Pterospermum Acerifolium (= *karṇi-kāra*).

Drumara, as, m. a thorn.
Drumāya, Nom. A. drumāyate, &c., to pass or be counted or considered as a tree.
Druminī, f. (fr. drumin derived fr. druma), an assemblage of trees, a forest.
Drumila, as, m., N. of a Dānava who was prince of Saubha &c.; [cf. dramila and drimila.]
Druvaya, as, m., Ved. a wooden vessel, the wooden part of a drum; (as, am), m. n. a measure.

द्रुड् **druḍ**, cl. 1. and 6. P. droḍati and druḍati, &c., to sink, perish; [cf. rt. drūḍ.]

द्रुण् **druṇ**, cl. 6. P. druṇati, &c., to make crooked or curved, to bend; to go, move, approach; to hurt, injure, kill.
Druṇa, as, m. a scorpion; a bee; a rogue, cheat; (ī), f. a small or female tortoise; an oval vessel or basin of wood &c. (shaped like a boat and used for pouring or baling out water; cf. droṇa and droṇī); a bucket, a basket; a centipede; (ā), f. a bow-string; (am), n. a bow; a sword, scimitar; [cf. dru-ṇaha.]
Druṇi, is, f. = druṇī, droṇī, an oval water-basin of wood or stone &c.; a bucket, basket.

द्रुम्म् **drumm**, cl. 1. P. drummati, &c., Ved. to go.

द्रुह् 1. **druh**, cl. 4. P. (ep. also A.) druhyati, dudroha, drohishyati, dhrokshyati, adruhat, drohitum, drogdhum and droḍhum, to hurt, seek to hurt or injure or grieve, seek to do harm, to plot revengefully or maliciously, to contrive, machinate or meditate mischief (with dat., but also with gen., loc., acc.); to bear malice or hatred: Caus. drohayati, -yitum: Desid. dudrohishati, dudruhishati, dudhrukshati; [cf. rt. 1. drū: Goth. driugan, dulgs: Angl. Sax. treogan: Old Germ. triugan, drawgan: Lett. druudeht, 'to menace:' Lat. trux, atrox: Hib. driuch, 'anger;' droch, 'evil.']
Drugdha, as, ā, am, injured, plotted against; an injurer; (am), n. offence, injury.
2. *druh*, dhruk, or (according to the grammarians) dhruṭ, (at the end of a comp.) injuring, having injured, hurting, acting as an enemy against; (in the older language often also in its uncompounded state) one who hurts or injures, an evil or hostile being or spirit; (k), f. injury, damage. — Druhan-tara, as, ā, am, Ved. conquering one who injures or an evil spirit.
Druhā, f., Ved. (according to Sāy. inst. sing. of 2. druh), injury, damage.
Druhu, us, us, u, Ved. = 2. druh, injuring, hurting.
Druhya, as, m., N. of a man; (ās), m. pl. his descendants.
Druhyat, an, antī, at, injuring, hurting, attacking, assailing, defying; tyrannizing over, oppressing.
Druhyu, avas, m. pl., N. of a people; (in epic poetry Druhyu is with Yadu a son of Yayāti, sometimes wrongly written duhyu.)
Druhvan, ā, varī, a, Ved. hurting, injuring; [cf. a-d°.]
Drogdhavya, as, ā, am, to be injured or hurt.
Drogdhṛi, dhā, dhrī, dhṛi, an injurer, one who seeks to hurt, malevolent.
Drogha, as, m. injury, damage; [cf. a-d°.] — Drogha-mitra, as, m., Ved. a mischievous friend. — Drogha-vaćas, ās, ās, as, or drogha-vāć, k, k, k, Ved. using injurious or malicious words; [cf. a-d.]
Droha, as, m. injury, insidious wounding, hostile action, mischief, malice, perfidy, treachery, trespass; wrong, offence; rebellion; [cf. a-d°.] — Droha-ćintana, am, n. injurious design, malice prepense; the wish or thought or attempt to injure. — Droha-buddhi, is, is, i, maliciously minded, malevolent, one whose mind is set on mischief. — Droha-vṛitti, is, is, i, malicious, wicked; [cf. a-d°.] — Drohāṭa (°ha-aṭa or -āṭa), as, m. a false man; a religious impostor, an impostor; a hunter, deer-killer; a sort of metre, the Doha or stanza of Hindī poetry.
Drohita, as, ā, am (adj. fr. droha above), hostile, maliciously inclined.
Drohin, ī, iṇī, i, hurting, harming, injuring, endeavouring to hurt, malignant, malicious; rebellious.

द्रुह **druha**, as, m. a son; a lake [cf. draha]; (ī), f. a daughter.

द्रुहण **druhaṇa** or **druhiṇa**, as, m. (said to be either fr. rt. 1. druh or = dru-ghaṇa), an epithet of Brahmā; of Śiva.

द्रू 1. **drū**, cl. 9. P. drūṇāti, &c., to raise the arm or hand in order to strike, &c.; cl. 5. P. drūṇoti, &c., to hurt, injure, wound, kill; to go, move.

द्रू 2. **drū**, ūs, m. f.? (said to be fr. rt. 2. dru), gold; taking any shape at will.

द्रूघण **drū-ghaṇa**, as, m. = dru-ghana, a sort of hatchet, an iron club; an epithet of Brahmā.

द्रूण **drūṇa**, as, m. = druṇa, a scorpion; (am), n. a bow.

द्रूड् **drūḍ** or **drūḷ**, cl. 1. P. drūḷati, &c., Ved. to go; [cf. rt. druḍ.]

द्रेक् **drek** [cf. rt. dhrek], cl. 1. A. drekate, &c., to sound; to manifest joy or high spirits by noise; to grow, increase.

द्रेक्क **drekka** or **drekkāṇa** or **dreshkāṇa** = drikāṇa, q. v. — Dreshkāṇādhyāya (°ṇa-adh°), as, m. 'the chapter on the Drikāṇas,' N. of a chapter of the Bṛihaj-jātaka by Varāha-mihira.

द्रेश्य **dreśya**, as, ā, am (probably fr. a form driś for rt. 1. dṛiś), visible, = dṛiśya.

द्रै **drai**, cl. 1. P. drāyati, &c., to sleep; [cf. 1. drā; cf. also Gr. δαρθ-άν-ω, ἔ-δραθ-ο-ν; Lat. dor-mi-o; Slav. drě-m-a-ti, 'to sleep;' Old Sax. drom; Eng. dream; Mod. Germ. traum.]

द्रोण **droṇa**, am, n. (said to be fr. rt. 2. dru), a wooden vessel or cup, a bucket, a tub; a trough; a Soma vessel; (as, am), m. n. a measure of capacity, = 4 Āḍhakas, = 16 Pushkalas, = 128 Kuńćis, = 1024 Mushṭis, or = 200 Palas, = $\frac{1}{20}$ Kumbha, or = $\frac{1}{16}$ Khārī, = 4 Āḍhakas, or = 2 Āḍhakas, = $\frac{1}{2}$ Śūrpa, = 64 Śeras, or = 32 Śeras; a measure for measuring fields, as much land as is sown with a droṇa of corn; (as), m. a lake or large piece of water of 400 poles length; a cloud abounding in water; a peculiar kind of cloud (from which the rain streams forth as from a bucket); a raven, or perhaps the carrion-crow [cf. droṇa-kāka]; a scorpion [cf. druṇa]; a small tree bearing white flowers, commonly Ghalaghasiyā and Halakasiyā; N. of a man; N. of a Brāhman said to have been generated by Bharad-vāja in a bucket or wooden vessel, (he was called Droṇāćārya as military preceptor of both the Kuru and Pāṇḍu princes; afterwards he became king of a part of Pāńćāla and general of the Kurus against the Pāṇḍu princes; he was husband of Kṛipī and father of Aśvatthāman); N. of one of the four sons of Maṇḍa-pāla and Jaritā (who were born as birds); N. of one of the eight Vasus (whose children by Abhi-mati were Harsha, Śoka, and Bhaya); N. of a Brāhman; N. of a mountain; (ā), f. a kind of shrub [cf. droṇa-pushpī]; N. of a daughter of Siṃha-hanu; (ī), f. any oval vessel made of wood &c. (shaped like a boat and used for holding or pouring out water, as a bathing-tub, a baling-vessel, a basin, bucket, a watering-pot, &c.); a trough or trough-like rack for feeding cattle; a measure of capacity, = 2 Śūrpas, = 128 Śeras; the hollow of two mountains, the valley or chasm between them; N. of two plants, the indigo plant and a sort of coloquintida (= indra-ćirbhiṭī); N. of a country; of a river; a kind of salt brought from Droṇī; [cf. droṇī-lavaṇa, droṇīja, droṇeya; cf. also Zend draona.] — Droṇa-kalaśa, as, m. a large wooden vessel for the Soma. — Droṇa-kāka or droṇa-kākala, as, m. a raven; [cf. droṇa.] — Droṇa-kshīrā, f. a cow yielding a droṇa of milk. — Droṇa-gandhikā, f. a kind of plant. — Droṇa-ghā, f. (corrupted fr. droṇa-dughā), = droṇa-dughā, a cow yielding a droṇa of milk. — Droṇa-ćit, t, t, t, Ved. arranged in the form of a droṇa. — Droṇa-dugdhā or droṇa-dughā, f. a cow yielding a droṇa, i. e. much milk. — Droṇa-padī, f. having feet like a droṇa (oval-shaped?). — Droṇa-parṇī, f. the tree Musa Sapientum. — Droṇa-parvan, a, n. 'the Droṇa section,' N. of the seventh book of the Mahā-bhārata. — Droṇa-pushpī, f. a kind of small shrub (= kumbha-yoni, kurumbā, kurumbikā, kharva-pattrā, ćitra-pattrikā, ćitrākshupa, su-pushpā, commonly gūmā); another plant (= go-śīrshaka, commonly ghalaghasiyā). — Droṇa-maya, as, ī, am, full of droṇas, consisting only of a droṇa. — Droṇa-mānā, f. = droṇa-dugdhā, q. v. — Droṇa-mukha, am, n. the capital of a district, the chief of 400 villages; the end of a valley; (also read droṇī-mukha.) — Droṇa-megha, as, m. a peculiar kind of cloud from which the rain streams forth as from a watering-pot; [cf. droṇa.] — Droṇam-paća, as, ā, am, 'one who cooks a droṇa,' i. e. liberal in entertaining. — Droṇa-vṛishṭi, is, f. a peculiar kind of rain streaming forth from a cloud as from a droṇa; [cf. droṇa and droṇa-megha.] — Droṇa-śarma-pada, am, n., N. of a Tīrtha. — Droṇa-sāć, k, k, k, Ved. fixed on or belonging to a droṇa. — Droṇa-siṃha, as, m., N. of a prince of the Vallabhī dynasty. — Droṇa-stūpa, as, m., N. of a Stūpa (said to be so called as containing a droṇa holding certain relics of Śākya-muni). — Droṇāćārya (°ṇa-āć°), as, m., N. of Droṇa, son of Bharad-vāja, as Āćārya or teacher of the Kuru and Pāṇḍu princes. — Droṇāsa (°ṇa-āsa), as, m. 'whose mouth is shaped like a droṇa (?),' N. of a demon who causes diseases; (āsa = āsan?, perhaps = dīrgha-nāsa; cf. dru-ṇasa.) — Droṇāhāva (°ṇa-āh°), as, ā, am, Ved. using the box of a chariot for a droṇa. — Droṇī-ja, am, n. = droṇī-lavaṇa. — Droṇī-dala, as, m. Pandanus Odoratissimus. — Droṇī-padī, f. = droṇa-padī. — Droṇī-mukha, as, m. = droṇa-mukha. — Droṇī-lavaṇa, am, n. a kind of salt coming from Droṇī. — Droṇodana (°ṇa-od°), as, m., N. of a son of Siṃha-hanu and uncle of Śākya-muni. — Droṇy-aśva, as, ā, am, Ved. having clouds (droṇī) for horses; (Sāy.) quickly pervading. — Droṇy-āmaya, as, m. a disease of the interior of the body, (the body being compared to a hollow droṇī.)
Droṇaka, ās, m. pl. 'the inhabitants of a valley,' N. of a people.
Droṇi, is, f. [cf. droṇī under droṇa above], any oval vessel made of wood &c. in the shape of a boat and used for holding and pouring out water, as a tub, bucket, baling-vessel, watering-pot, &c.; N. of a country.
Droṇikā, f. a tub, bucket, trough, &c.; (metaphorically) the tongue bent in the form of a droṇa (by which the sound sh is produced); the indigo plant.
Droṇeya, am, n. = droṇī-lavaṇa.
Droṇya, as, ā, am, Ved. belonging to a bucket, tub, trough, rack, &c.
Drauṇa, as, ī, am, containing a droṇa.
Drauṇāyana, as, m. or drauṇāyani, is, m. a patronymic of Aśvatthāman son of Droṇa.
Drauṇi, is, m. a patronymic of Aśvatthāman; of Vyāsa in a future Dvāpara.
Drauṇika, as, ī, am, containing a droṇa; sown with a droṇa of grain (as a field); (ī), f. a vessel holding a droṇa by measure.
Drauṇī, f. (a wrong form for droṇī), a trough, tub, &c.

द्रोमिण **dromiṇa**, as, m. = drāmila, q. v.

द्रौघण **draughaṇa**, as, ī, am, an adj. formed fr. dru-ghaṇa, q. v.

द्रौपद **draupada**, as, m. (fr. dru-pada), in draupadāditya, a form of the Sun; (ī), f. a patronymic of Krishṇā, wife of the Pāṇḍu princes. — Draupadī-ja, as, m. (for draupadī-ja), a son of Draupadī. — Draupadī-pramātha, as, m. the forcible abduc-

tion of Draupadī; [cf. *draupadī-haraṇa.*] — *Draupadī-vastrāharaṇa* (°*ra-āh*°), *am*, n. 'the seizure of Draupadī's garments,' N. of a poem by an unknown author on the story told in Sabhā-p. 2186. — *Draupadī-haraṇa, am*, n. 'forcible abduction of Draupadī,' N. of a section of the Mahā-bh. Vana-p. 15492.

Draupadeya, as, m. a patronymic of any of the five sons of the five Pāṇḍu princes, viz. of Prativindhya, son of Yudhi-shṭhira: of Suta-soma, son of Bhīma; of Śruta-kīrtti or Śruta-karman, son of Arjuna; of Śatānīka, son of Nakula; and of Śruta-sena, son of Saha-deva.

द्रौह्य *drauhya, as*, m. (fr. *druhya*), a patronymic from Druhya.

Drauhyava, as, m. a patronymic from Druhyu.

द्व *dva*. See *dvā* and *dvi*.

Dvaka, au, du. (fem. *dvake* or *dvike*), Ved. two and two, two by two.

द्वन्द *dvanda, am*, n. (fr. *dvandva*), a pair, a couple; (*as*), m. a clock or plate on which the hours are struck.

द्वन्द्व *dvandva, am*, n. (a reduplicated form fr. *dva*), a pair, brace, couple; a couple of animals of different sexes, male and female; any two things taken together, any pair of qualities or conditions which are the opposite of one another (e. g. heat and cold, happiness and misery, &c.); strife, contention, bickering, dispute, quarrel, contest, fight; a fight between two persons, a duel; doubt, uncertainty; a stronghold, fortress; a secret; using sacrificial vessels? (*as*), m. (rarely n.) a form of compound or grammatical combination (*samāsa*) uniting two or more words which if uncompounded would be in the same case and connected by the conjunction 'and,' (this form of compound was called *dvandva* as originally combining couples or pairs of things, e. g. *Rāma-lakshmaṇau*, Rāma and Lakshmaṇa; *pāṇi-pādam*, hand and foot); (*as*), m., N. of several Ekāhas; the sign of the zodiac Gemini; a species of disease, a complication of two disorders, a compound affection of two humors [cf. *nir-d*°]; (*am* or *ena*), ind. two by two. — *Dvandva-ćara, as, ā, am*, going about or living in couples; (*as*), m. the ruddy goose, Anas Casarca. — *Dvandva-ćārin, ī, iṇī, i*, living in couples; (*ī*), m. the ruddy goose. — *Dvandva-ja, as, ā, am*, produced or proceeding from morbid affection of two humors; proceeding from a pair &c.; arising from a quarrel, occasioned by a dispute. — *Dvandva-duḥkha, am*, n. pain arising from alternations (as of heat and cold, pleasure and pain, &c.). — *Dvandva-bhāva, as*, m. antagonism, discord. — *Dvandva-bhinna, am*, n. separation of the sexes. — *Dvandva-bhūta, as, ā, am*, become doubtful, hesitating, irresolute. — *Dvandva-moha, as*, m. trouble excited by doubt. — *Dvandva-yuddha, am*, n. a duel, single combat. — *Dvandvayuddha-varṇana, am*, n. 'description of the single combat,' N. of the forty-first chapter of the Kriḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dvandva-yodhin, ī, inī, i*, fighting in couples or by single combat. — *Dvandva-śas*, ind. two by two, in couples. — *Dvandva-sahishṇu-tva, am*, n. ability of supporting opposites (as happiness and misery &c.). — *Dvandvātīta* (°*va-at*°), *as, ā, am*, gone beyond or freed from pairs of opposite worldly affections. — *Dvandvī-bhūta, as, ā, am*, engaged in single combat or close fighting.

Dvandvin, ī, inī, i, forming a couple; opposed to one another; contradictory, quarrelsome, antagonistic.

द्वय *dvaya, as, ī, am* (fr. *dva*; in Śiśupāla-b. III. 57. *dvaye* nom. pl. m. occurs), twofold, double, of two kinds or sorts; (*ī*), f. a pair; (*am*), n. a pair, couple, two things, both, a brace (chiefly used at end of comps., e. g. *go-dvayam*, a couple of oxen); the masc. and fem. gender (in grammar); twofold nature, untruthfulness. — *Dvaya-vādin, ī, inī, i*, double-tongued, insincere. — *Dvaya-hīna, as, ā, am*, destitute of both (masc. and fem.) genders, i. e. neuter. — *Dvayāgni* (°*ya-ag*°), *is*, m. a kind of tree, = *pāṭhin, hrasvāgni*, commonly *rāṅćitā*, Plumbago Zeylanica. — *Dvayātiga* (°*ya-at*°), *as, ā, am*, one who has passed beyond or overcome the two bad qualities, passion and ignorance, or who has surmounted the several pairs of affection which disturb the mind; (*as*), m. a saint, a holy or virtuous man. — *Dvayātmaka* (°*ya-āt*°), *as, ā, am*, having a twofold nature, appearing in a twofold manner.

Dvayat, dvayas. See *a-d*°.

Dvayāvin, ī, inī, i, Ved. false, dishonest.

Dvayu, us, us, u, Ved. false, dishonest; [cf. *a-d*°.]

द्वर *dvara, as, ā, am*, or *dvari, is, is, i*, or *dvarin, ī, iṇī, i* (fr. rt. *dvṛi*), Ved. obstructing.

द्वा *dvā*, old nom. du. m. fr. *dva* = *dvi*, two (in comp. before other numerals and before *ja* and *para*). — *Dvāćatvāriṇśa, as, ī, am*, the 42nd. — *Dvā-ćatvāriṇśat, t*, or *dvā-ćatvāriṇśati, is*, f., 42. — *Dvā-ja, as*, m. a son of two fathers, (formed to explain one derivation of *bhara-dvāja*, which is however more properly deduced from *bharat* and *vāja*.) — *Dvātriṇśa, as, ī, am*, the 32nd; consisting of 32. — *Dvā-triṇśat, t*, f., 32. — *Dvātriṇśad-aksharin, ī*, m. a book or composition written in Ślokas (consisting of 32 syllables). — *Dvātriṇśad-rātra, am*, n., scil. *sattram*, a sacrifice lasting 32 days. — *Dvātriṇśal-lakshaṇopeta* (°*ṇa-up*°), *as, ā, am*, 'having 32 auspicious marks or spots upon the body,' illustrious, great. — *Dvātriṇśikā*, f. occurring in the compound *Bharaṭaka-dvātriṇśikā*, q. v. — *Dvādaśa, as, ī, am*, the 12th (e. g. *dvādaśo bhāgaḥ*, the 12th part); consisting of 12, divided into 12 parts; accompanied by or increased by 12; (*ī*), f., scil. *rātri* or *tithi*, the 12th day of the half month; (*am*), n. a collection or aggregate of 12; [cf. Gr. δώ-δεκα; Lat. *duo-decim*; Hib. *da-deug*; Hindūst. *bā-rah* through change of *d* into *r*; Lith. *dwy-lika* through change of *d* into *l*; Goth. *tva-lif* through change of the guttural into the labial; Eng. *twelve*; Mod. Germ. *zwö-lf*.] — *Dvādaśaka, as, ī, am*, the 12th; containing 12, consisting of 12, amounting to 12; (*am*), n. the aggregate of 12. — *Dvādaśa-kapāla, as, ī, am*, having 12 skulls. — *Dvādaśa-kara, as, ā, am*, possessed of 12 hands or rays; (*as*), m. an epithet of Kārttikeya; of Bṛihas-pati. — *Dvādaśa-gava, as, ī, am*, having 12 oxen or cows. — *Dvādaśa-tā*, f. or *dvādaśa-tva, am*, n. the aggregate of 12. — *Dvādaśa-dhā*, ind. into or in 12 parts or ways, twelvefold. — *Dvādaśan, a*, m. f. n. pl., 12. — *Dvādaśa-pattraka, am*, n., N. of a Yoga or particular religious observance in which the 12 syllables *om namo bhagavate vāsudevāya* are connected with the 12 signs of the zodiac and with the 12 months. — *Dvādaśa-bhuja, as, ā, am*, having 12 arms; (*as*), m., N. of one of Skanda's attendants. — *Dvādaśama, as, ī, am*, the 12th; [cf. *dvādaśa*.] — *Dvādaśa-mahā-vākya-vivaraṇa, am*, n. 'the explanation of the 12 great words,' N. of a philosophical work by Vaikuṇṭha-purī. — *Dvādaśa-mūla, as*, m. 'having 12 roots or sources (?),' an epithet of Vishṇu. — *Dvādaśa-rātra, am*, n. a period of 12 nights (or days); (*as, ā, am*), lasting 12 nights (or days). — *Dvādaśarća* (°*śa-ṛića*), *as, ā, am*, containing 12 verses (Ṛićs). — *Dvādaśa-lingodbhava* (°*ga-ud*°), *am*, n. 'the origin of the 12 Lingas,' N. of a chapter of the Vrata-prakāśa by Viśva-nātha. — *Dvādaśa-loćana, as, ā, am*, twelve-eyed; (*as*), m. an epithet of Kārttikeya. — *Dvādaśa-vārshika, as, ī, am*, 12 years old or lasting 12 years. — *Dvādaśavārshika-vrata, am*, n. a vow for 12 years. — *Dvādaśa-vidha, as, ā, am*, twelvefold. — *Dvādaśa-śata, am*, n., 112. — *Dvādaśaśata-tama, as, ī, am*, the 112th. — *Dvādaśa-sāhasra, as, ī, am*, consisting of 12000 (years). — *Dvādaśāṇśu* (°*śa-aṇ*°), *us, us, u*, having 12 rays; (*us*), m. an epithet of Bṛihaspati; the planet Jupiter over which Bṛihas-pati presides; [cf. *dvādaśa-kara* and *dvā-daśārćis*.] — *Dvādaśākṛiti* (°*śa-āk*°), *is, is, i*, having 12 shapes. — *Dvādaśāksha* (°*śa-ak*°), *as, ī, am*, twelve-eyed; (*as*), m. an epithet of Kārttikeya; N. of one of the attendants of Kārttikeya; a Buddha; [cf. *dvādaśākhya*.] — *Dvādaśākshara* (°*śa-aksh*°), *as, ā, am*, containing 12 syllables; [cf. *dvādaśa-pattraka*.] — *Dvādaśākshara-mantra, am*, n. a prayer of 12 syllables addressed to Vishṇu (viz. *om namo bhagavate vāsudevāya*). — *Dvādaśākhya* (°*śa-ākh*°), *as*, m. a Buddha; [cf. *dvādaśāksha*.] — *Dvādaśāṅgī* (°*śa-aṅ*°), f. the collective sacred writings of the Jainas (consisting of 12 parts). — *Dvādaśāṅgula* (°*śa-aṅ*°), *as*, m. a measure of 12 fingers. — *Dvādaśātman* (°*śa-āt*°), *ā, ā, a*, appearing in 12 forms; (*ā*), m. or *dvādaśātmaka, as*, m. the sun (as identified with the 12 Ādityas or the sun in each month of the year). — *Dvādaśāditya-tīrtha* (°*śa-ād*°), *am*, n., N. of a sacred bathing-place. — *Dvādaśādityāśrama* (°*śa-āditya-āś*°), *as*, m., N. of a sacred hermitage. — *Dvādaśādhyāyī* (°*śa-adh*°), f., N. of Jaimini's Mīmāṇsā consisting of 12 Adhyāyas. — *Dvādaśānyika* (°*śa-an*°), *as, ā, am*, one who has made 12 mistakes in reading. — *Dvādaśāyus* (°*śa-āy*°), *us*, m. 'whose life lasts 12 years,' a dog. — *Dvādaśāra* (°*śa-ara*), *as, ā, am*, Ved. having 12 spokes (as the wheel or cycle of the year). — *Dvādaśāratni* (°*śa-ar*°), *is, is, i*, being 12 cubits long. — *Dvādaśārćis* (°*śa-ar*°), *is, is, is*, containing 12 rays; (*is*), m. an epithet of Bṛihaspati or the planet Jupiter; [cf. *dvādaśa-kara* and *dvādaśāṇśu*.] — *Dvādaśāśra* or (less correctly) *dvādaśāsra, am*, n. or *dvādaśāśri, is*, f. or *dvādaśāśrī* (°*śa-aś*°), f. a dodecagon, a dodecagonal figure. — *Dvādaśāha* (°*śa-aha*), *as*, m. a period of 12 days; (*as, ā, am*), lasting 12 days; (*as*), m. a particular ceremony lasting 12 days; [cf. *bharata-d*°.] — *Dvādaśāhika, as, ī, am* (fr. *dvādaśan* + *ahan*), relating to or coming from a period of 12 days. — *Dvādaśika*, taking place or happening on the 12th day or on the 12th day of a half month. — *Dvādaśin, ī, inī, i*, consisting of 12, divided into 12. — *Dvādaśī-tīrtha, am*, n., N. of a sacred bathing-place mentioned in the Śiva-Purāṇa. — *Dvādaśī-vrata, am*, n. a peculiar religious observance on the 12th day of a half month. — *Dvānavata, as, ī, am*, the 92nd. — *Dvā-navati, is*, f. = *dvi-navati*, 92. — *Dvāpańćāśa, as, ī, am*, the 52nd; accompanied by 52, increased by 52. — *Dvā-pańćāśat, t*, f., 52. — *Dvāpara, as, am*, m. n. that die or side of a die which is marked with two spots or points; the Die personified; 'the age with the number two,' N. of the third of the four Yugas or ages of the world, comprising 2400 years, (the Yuga itself = 2000, each twilight = 200 years); the Age personified as a god; doubt, uncertainty. — *Dvāviṇśa, as, ī, am*, the 22nd; consisting of 22. — *Dvā-viṇśati, is*, f., 22. — *Dvāviṇśati-tama, as, ī, am*, the 22nd. — *Dvāviṇśati-dhā*, in 22 parts or ways, twenty-two-fold. — *Dvāviṇśati-śata, am*, n., 122. — *Dvāviṇśatiśata-tama, as, ī, am*, the 122nd. — *Dvāshashṭa, as, ī, am*, the 62nd; accompanied by or joined with 62; [cf. *dvi-shashṭi*.] — *Dvā-shashṭi, is*, f., 62. — *Dvāshashṭi-tama, as, ī, am*, the 62nd. — *Dvāsaptata, as, ī, am*, the 72nd. — *Dvāsaptati, is*, f., 72; [cf. *dvi-s*°.]

द्वादशन् *dvā-daśan*. See *dvā*, col. 2.

द्वार् *dvār, r*, f. (said to be fr. rt. *dvṛi*), Ved. a gate, door, entrance; access, way; expedient, means, opportunity; *dvārā*, inst. c., at the end of a comp. = by means of, by; [cf. 1. *dur*, 2. *dura*; Zend *dvara-m*, 'gate, palace;' Gr. θύρα, θύρ-ε-τρο-ν, θύρασι, θυρί-ς, θυρ-εό-ς, θαιρό-ς; Lat. *for-ē-s, foris, foras*; Umbr. *vero*, 'gate,' for *dvero*; perhaps also πύλη and *porta*, *d* being dropped and *v* changed into *p*, as in Zend *aspa* = ἵππος from Sanskrit *aśva*; Goth. *daur*; Angl. Sax. *duru, dyr*; Old Germ. *tor*; Slav. *dverĭ*, 'gate, door;' Lith. *dùr-ys*, 'door;' Hib. *dor, doras*, 'a door, gate.'] — *Dvāḥ-stha* or *dvā-stha* or *dvāḥ-sthita* or *dvā-sthita, as, ā, am*, standing at the gate or door; (*as*), m. a door-keeper, porter, warder. — *Dvār-vat, ān, atī, at*, having many doors; (*atī*), f. = *dvāra-vatī*, q. v.

Dvāra, am, n. a door, gate, gateway, passage, entrance, opening (cf. *vaktra-dvāra* and *sahasra-d°;* the body is sometimes called *nava-dvāram puram,* a city with nine gates or openings); a way, means, medium, vehicle, (the Māheśvaras hold that there are six Dvāras or means of obtaining a wished-for object); (*eṇa*), ind. by means of, by; with regard to, according to; (*ī*), f. a door; [cf. *a-d°.*] — *Dvāra-kaṇṭaka, as,* m. 'door-thorn,' the bolt of a door; a door, gate. — *Dvāra-kapāṭa, as* or *am,* m. or n. (?), the leaf or fold of a door, the panel of a door. — *Dvāra-tā,* f. a gate, door, an entrance, way, access. — *Dvāra-darśin, ī,* m. 'watching the door,' a door-keeper. — *Dvāra-dātu* (?), *us,* m. a species of tree, = *vara-dātu, bhūmi-saha.* — *Dvāra-dāru, us,* m. (?), 'having wood fit for a door,' the tree Tectona Grandis, teak. — *Dvāra-nāyaka, as,* m. or *dvāra-pa, as,* m. a door-keeper, porter, warder. — *Dvāra-paṭṭa, as,* m. the panel or surface of a door; the curtain of a door. — *Dvāra-pati, is,* m. a door-keeper, warder; N. of a kingdom (?). — *Dvāra-pāla, as,* m. a door-keeper, warder; an epithet of various Yakshas and of sacred places connected with them. — *Dvāra-pālaka, as,* m. a door-keeper; (*ikā*), f. a metronymic from Dvāra-pālī. — *Dvāra-piṇḍī,* f. the threshold of a door. — *Dvāra-pidhāna* or *dvārāpidhāna* (°*ra-ap*°), *as,* m. the bolt of a door. — *Dvāra-bali-bhuj, k,* m. 'eating the offering (of food) scattered before the door,' the bird Ardea Nivea; a crow; a sparrow. — *Dvāra-bāhu, us,* m. 'door-arm,' a door-post, jamb. — *Dvāra-mahima-varṇana, am,* n. 'description of the glory of the dvāra,' N. of the 127th chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Dvāra-yantra, am,* n. 'door-implement or door-restrainer,' a lock, bolt. — *Dvāra-vat, ān, atī, at,* having many doors; (*atī*), f., N. of the capital of Krishṇa; [cf. *dvārakā* and *dvār-vatī.*] — *Dvāravatī-nirmāṇa, am,* n. 'the construction of Dvāra-vatī,' N. of the 116th Adhyāya of the Varāha-Purāṇa. — *Dvāra-vartman, a,* n. a gateway. — *Dvāra-vṛitta, am,* n. black pepper. — *Dvāra-śākhā,* f. the leaf of a door, division of a door. — *Dvāra-stambha, as,* m. a door-post. — *Dvāra-stha, as, ā, am,* standing at the door; (*as*), m. a door-keeper, porter. — *Dvārādhipa* or *dvārādhyaksha* (°*ra-adh*°), *as,* m. 'superintendent of the door,' a door-keeper, porter, warder, chamberlain. — *Dvārābhimānin* (°*ra-abh*°), *ī, inī, i,* assuming the character of the (sacrificial) doors. — *Dvārā-vatī,* f. = *dvāra-vatī,* q. v.

Dvāraka = *dvāra* above; (*ā* or *ikā*), f. 'the city with many gates,' N. of the capital of Krishṇa (on the western point of Guzerāt, supposed to have been submerged by the sea). — *Dvārakā-dāsa, as,* m. 'slave of Dvārakā,' N. of a man. — *Dvārakā-praveśa, as,* m. 'the entrance into Dvārakā,' N. of the 103rd chapter of the Krishṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Dvārakā-māhātmya, am,* n. 'the glory of Dvārakā,' N. of a part of the Skanda-Purāṇa. — *Dvārakārambha* (°*kā-ār*°), *as,* m. 'the commencement of Dvārakā,' N. of the 102nd chapter of the Krishṇa-khaṇḍa of the Brahma-vaivarta-Purāṇa. — *Dvārakeśa* (°*kā-īśa*), *as,* m. 'the lord of Dvārakā,' an epithet of Krishṇa.

Dvārika, as, m. a door-keeper, warder: N. of one of the eighteen attendants of the Sun; (*ikā*), f., see *dvāraka.*

Dvārin, ī, m. a door-keeper, porter, warder.

Dvārya, as, ā, am, belonging to a door, being at a door; (*ā*), f., scil. *sthūṇā,* a door-post.

द्वि **dvi,** *dvau,* m. du., *dve,* f. n. du. (the old dual form is *dvā,* q. v., from the original base *dva*), two, both. In native lexicons *dvayos* = 'in two genders,' i. e. in the masc. and fem. gender; [the original form was *dva,* as shown in nom. du. *dvau:* Zend *dva,* 'two;' *bi-* in comp., e. g. *bi-tya,* 'the second:' Gr. δύο, δύω, δυάκις, δοιοί, δί-πυλος, δίς for δϝίς, 'twice;' δεύ-τερο-ς from *dva-tara-s;* δοιή, 'doubt;' δί-α, δίζω, δισσός, 'double;' δώ-δεκα: Lat. *duo, bis* for *dvis; bi-* in comp., e. g. *bi-farius; ve-* in comp., e. g. *ve-sanus; dis-* in comp., e. g. *dis-plicere; bi-ni, du-plex, du-b-ius, du-ellum, be-l-lum:* Umbr. *du-r,* 'two:' Goth. *tvai, tvos,* f., *tva,* n., *tweiflyan, tvi-standan, dis-dailyan:* Angl. Sax. *twa, twi, tweogan:* Old Germ. *zer* or *zar* in comp.: Slav. *dŭva:* Lith. *dù, dvi,* f. 'two:' Hib. *da, do, di.*] — *Dvi-ka, as, ā, am,* having two *k*s in one's name; (*as*), m. a crow (= *kāka*); the ruddy goose, Anas Casarca (= *koka, ćakra-vāka*). — *Dvikakāra, as,* m. the bird with the two *k*s in its name, the crow (= *kāka*). — *Dvi-kakud, t,* or *dvika-prishṭha, as,* m. the camel ('two-humped,' 'two-backed'). — *Dvi-kara, as, ā* or *ī, am,* doing two things, making two or twofold. — *Dvi-kāṇḍa, as, ī, am,* consisting of two parts, (but the fem. is in *ā* if measure is denoted, Pāṇ. IV. 1. 23.) — *Dvi-kārshāpaṇa* or *dvi-kārshāpaṇika, as, ī, am,* worth two Kārshāpaṇas. — *Dvi-kubja, as, ā, am,* having two humps. — *Dvi-khaṇḍikā,* f. a couplet. — *Dvi-khārika, as, ā, am,* worth two Khārīs. — *Dvi-khura, as, ā, am,* cloven-hoofed, cloven-footed. — *Dvi-gat, t,* m., N. of a Bhārgava. — *Dvi-gu, us,* m., scil. *samāsa,* a compound word in which the first member of the compound is a numeral; (the word *dvi-gu,* 'having two cows or worth two cows,' is itself an example of this class of compounds, a single example often serving in native grammatical terminology as the name for the whole class.) — *Dvi-guṇa, as, ā, am,* double, twofold, of two kinds, twice as much or as large; multiplied by two, doubled. — *Dviguṇa-tva, am,* n. the state of being twofold, duplication. — *Dviguṇā-karṇa, as, ā, am,* having an ear divided into two parts by a slit (as a mark to distinguish cattle). — *Dviguṇā-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to plough twice. — *Dviguṇā-krita, as, ā, am,* twice ploughed; (also read *dviguṇī-krita.*) — *Dviguṇita, as, ā, am,* doubled, double, multiplied by two; folded, invested, enveloped. — *Dviguṇī-krita, as, ā, am,* doubled, increased. — *Dviguṇī-bhūta, as, ā, am,* doubled, augmented. — *Dvi-ćakra, as,* m., N. of a Dānava. — *Dvi-ćaturaśraka* or *-aśraka, as,* m., N. of a particular gesture or posture. — *Dvi-ćatur-ghna, as, ī, am,* multiplied by two and four. — *Dvićatvāriṇśa, as, ī, am,* the 42nd. — *Dvi-ćatvāriṇśat, t,* f., 42; [cf. *dvā-ćatvāriṇśat.*] — *Dvićatvāriṇśika, as,* &c., consisting of 42. — *Dvi-ćaraṇa, as, ā, am,* two-legged, having two legs, bipedal. — *Dvi-ććhinna, as, ā, am,* cut into two, bisected. — *Dvi-ja, as, ā, am,* twice-born; (*as*), m. a man of any one of the first three classes, a Brāhman, Kshatriya, or Vaiśya (whose investiture with the Yajñopavīta or sacrificial cord at the age of puberty constitutes religiously and metaphorically their second birth, see *upa-naya,* p. 164, col. 3); a Brāhman; any oviparous animal (as a bird, a snake, a fish, &c., born first in the shell and next produced from it); a tooth (which falls out and grows again); coriander seed (= *tumburu*); (*ā*), f. a kind of fragrant plant, = *reṇukā;* Clerodendrum Siphonanthus (= *bhārgī*); kundur or gum olibanum (= *pālaṅkī*); [cf. *dvi-jā.*] — *Dvija-kutsita, as,* m. 'the tree despised by the Brāhmans,' Cordia Latifolia and Myxa (= *śleshmāntaka*). — *Dvija-ketu, us,* m. a kind of citron. — *Dvija-ććhattra, am,* n., N. of a place. — *Dvija-jetrī, tā,* m., N. of a Brāhman. — *Dvija-tva, am,* n. 'the state of being twice-born,' the condition or rank of a Brāhman. — *Dvija-dāsa, as,* m. 'the slave of the twice-born,' a servant of the first three classes, a Śūdra. — *Dvija-deva, as,* m. 'a god among the twice-born,' a Brāhman. — *Dvijadeva-deva, as,* m. 'a god among the Brāhmans,' a very pious or excellent Brāhman. — *Dvija-nishevita, as, ā, am,* inhabited by birds. — *Dvi-janman, ā, ā, a,* having a double birth or birthplace, having two natures; regenerate; oviparous; (*ā*), m. a member of the first three classes, especially a Brāhman; a bird, any oviparous animal; a tooth; [cf. *dvi-ja* and *dvi-jāti.*] — *Dvija-pati, is,* m. 'lord of the twice-born' (i. e. according to some 'lord of the Brāhmans;' but according to others the moon is said to be 'the chief of the twice-born,' as produced in the first instance from the eye of Atri and again from the ocean of milk at its churning by the gods and demons); the moon; [cf. *dvija-rāja, dvijeśa, dvijeśvara.*] — *Dvija-prapā,* f. the trench round the foot of a tree into which water is poured; a trough near a well for watering birds, cattle, &c. — *Dvija-priya, as, ā, am,* dear to a man of the first three classes, especially to a Brāhman; (*ā*), f. the Soma plant, Asclepias Acida. — *Dvija-bandhu, us,* m. 'a mere twice-born man,' i. e. a member of the first three classes not invested with the sacred string, or one merely called a Dvi-ja, but not so in fact; [cf. *kshatra-bandhu.*] — *Dvija-bruva, as,* m. 'merely called twice-born,' i. e. a Brāhman merely by name or by birth and not by observance of spiritual duties. — *Dvija-malla, as,* m., N. of a man. — *Dvija-mukhya, as,* m. 'the most excellent among the twice-born,' a Brāhman. — *Dvija-rāja, as,* m. 'the king of the twice-born,' the moon [cf. *dvija-pati*]; 'the king of the birds,' an epithet of Garuḍa; 'the king of the serpents,' an epithet of Ananta (as a synonym of the moon); camphor. — *Dvijarshabha* (°*ja-rish*°), *as,* m. 'the bull among the twice-born,' i. e. the best of the twice-born, a Brāhman. — *Dvija-liṅgin, ī, inī, i,* wearing the insignia of a Brāhman; (*ī*), m. a Kshatriya or man of the military tribe; an impostor, a pretended Brāhman who wears the distinguishing badge of that tribe without belonging to it. — *Dvija-vara, as,* m. 'the best among the twice-born,' a Brāhman. — *Dvija-varya, as,* m. an excellent or superior Brāhman. — *Dvija-vāhana, as,* m. 'whose vehicle is the bird (Garuḍa),' epithet of Krishṇa or Vishṇu. — *Dvija-vraṇa, as,* m. gum-boil, tooth-ache (= *dantārbuda*). — *Dvija-śapta, as,* m. 'the pulse cursed by the Brāhmans,' i. e. prohibited on some occasions, Dolichos Catjang (= *rāja-māsha*); (also read *dvija-sapta.*) — *Dvija-śuśrūshā,* f. service of the twice-born, service done to the first three classes, especially to the Brāhmans by the fourth or Śūdras. — *Dvija-śreshṭha* or *dvija-sattama, as,* m. 'the best of the twice-born,' a Brāhman. — *Dvija-sevaka, as,* m. 'a servant of the twice-born,' a servant of the first three classes, a Śūdra or man of the fourth and servile class; [cf. *dvijopāsaka.*] — *Dvija-sevā,* f. 'the service of the twice-born,' service of the first three classes, especially of the Brāhmans by the fourth or Śūdras. — *Dvija-sneha, as,* m. 'the favourite of Brāhmans,' N. of the Butea Frondosa. — *Dvi-jā, ās, ās, am,* Ved. twice-born, doubly born; [cf. *dvi-ja.*] — *Dvijāgrya* (°*ja-ag*°), *as,* m. 'chief of the twice-born,' a Brāhman. — *Dvijāṅgikā* and *dvijāṅgī* (°*ja-aṅ*°), f. a kind of medicinal plant, = *kaṭukā.* — *Dvi-jāti, is, is, i,* twice-born; (*is*), m. a man of either of the first three classes, especially a Brāhman; any oviparous animal (as a bird, snake, &c.); [cf. *dvi-ja* and *dvi-janman.*] — *Dvijāti-jana-vatsala, as, ā, am,* friendly to the Brāhman race. — *Dvijāti-mukhya, as,* m. 'the chief among the twice-born,' a Brāhman. — *Dvijāti-sāt,* ind. as a present for Brāhmans. — *Dvijātīya, as, ā, am,* relating to the first three or twice-born classes; of twofold nature, of mixed origin or breed, mongrel; (*as*), m. a mule. — *Dvi-jāni, is, is, i,* Ved. having two wives. — *Dvijānuloma* (°*ja-an*°), *am,* n. the regular order or series of the first three twice-born classes. — *Dvijāyanī,* f. the thread or cord worn over the shoulder and marking the first three twice-born classes. — *Dvijālaya* (°*ja-āl*°), *as,* m. 'the residence of birds,' the hollow trunk of a tree; the residence of Brāhmans. — *Dvi-jihva, as, ā, am,* two-tongued, double-tongued (literally or figuratively), insincere; (*as*), m. a peculiar disease of the tongue; a snake; an informer, a rogue, scoundrel, bad man; a thief; N. of a Rakshas; (also read *dvi-jihba.*) — *Dvijihva-tā,* f. 'the state of having two tongues,' insincerity, dishonesty. — *Dvijendraka* (°*ja-in*°), *as,* m. = *dvija-ketu,* q. v. — *Dvijeśa* (°*ja-īś*°), *as,* m. 'lord of the twice-born,' the moon; [cf. *dvija-pati, dvija-rāja, dvijeśvara.*] — *Dvijeśvara* (°*ja-iś*°), *as,* m. 'the lord of the twice-born,' epithet of the Moon, see

dvija-pati; of Śiva. — Dvijottama (°ja-ut°), as, m. 'servant of the twice-born,' best of the twice-born, a Brāhman. — Dvijopāsaka (°ja-up°), as, m. 'servant of the twice-born,' a servant of the first three classes, a Śūdra; [cf. dvija-sevaka.] — Dvi-jyā, f. the sine or chord of an arc. — Dvijyā-mārga, am, n. a horizontal line. — Dvi-ṭha, as, m., N. of the symbol Visarga (as having two points); N. of Svāhā, wife of Agni. — 1. dvi-tā, f. = dvi-tva below; [cf. p. 445, col. 3.] — Dvi-tra, ās, ās, āṇi, pl. two or three. — Dvi-tri-ćatura, as, &c., happening two or three or four times; (am), ind. twice or thrice or four times. — Dvi-tva, am, n. doubleness, the number two, a pair, couple; duality; the dual; reduplication (of a letter or word). — Dvidaṇḍi, ind. (fr. dvi-daṇḍa), with two sticks, stick against stick, single-stick, quarter-staff. — Dvidaṇḍin, ī, m. 'carrying two staves,' a kind of mendicant. — Dvi-dat, an, atī, at, having two teeth (as a mark of age); [cf. Lat. bi-dens.] — Dvi-danta, as, ī, am, having two teeth. — Dvi-dala, as, ā, am, 'having two parts,' split in two, two-leafed; (ā), f. Bauhinia Tomentosa. — Dvi-daśa, ās, m. pl. twenty, two tens. — Dvi-dāmnī, f. (a cow) tied with two ropes. — Dvi-diva, as, ā, am, lasting two days; (as), m. a ceremony or festival that lasts two days. — Dvi-devata, as, ā, am, belonging to or sacred to two deities; (am), n. the constellation Viśākhā; (also read dvi-daivatyā.) — Dvi-devatya, as, ā, am, relating or belonging to two deities. — Dvi-deha, as, m. 'two-bodied, double-bodied,' epithet of the god Gaṇeśa (having the head of an elephant with the figure of a man; cf. dvi-śarīra and dvi-dhātu). — Dvi-daivatyā, f. the constellation Viśākhā (Indra and Agni jointly presiding over this asterism; cf. dvi-devata). — Dvi-dha, as, ā, am, divided in two, split asunder. — Dvi-dhā, ind. in a twofold manner, in two parts, of two kinds or sorts, in two ways, in two directions, divided; [cf. Gr. δίχα, διχθά, δισσός.] — Dvidhā-karaṇa, am, n. the act of making twofold, dividing into two parts, splitting, arranging in two ways, &c. — Dvidhākāra (°dhā-āk°), as, ā, am, of a twofold form, in a twofold manner. — Dvidhā-gati, is, m. 'going in two ways or by water and land,' a crab; a crocodile. — Dvi-dhātu, us, us, u, having two natures or two roots &c.; (as), m. an epithet of Gaṇeśa; [cf. dvi-deha.] — Dvidhātmaka (°dhā-āt°), am, n. a nutmeg (as being of two kinds?). — Dvidhā-lekhya, as, ā, am, to be written in two ways; (as), m. the tree Phœnix Paludosa (= hintāla), the marshy date tree. — Dvi-nagnaka, as, m. a circumcised man, one having no prepuce. — Dvinavata, as, ī, am (fr. the following), the 92nd. — Dvi-navati, is, f., 92. — Dvinavati-tama, as, ī, am, the 92nd. — Dvi-nāman, ā, mnī, a, having two names. — Dvi-nidhana, am, n., N. of a Sāman. — Dvi-nishka, as, ā, am, or dvinaishkika, as, ī, am, bought &c. with two Nishkas. — Dvi-pa, as, m. 'drinking twice,' an elephant, (the elephant imbibing fluids by his trunk and thence conveying them into his mouth); the tree Mesua Ferrea; [cf. gandha-d° and dvi-pāyin.] — Dvipañćamūli, f. = daśa-mūla, q. v. — Dvipañćāśa, as, ī, am (fr. dvi-pañćāśat), the 52nd. — Dvi-pañćāśat, t, f., 52. — Dvipañćāśat-tama, as, ī, am, the 52nd. — Dvi-paṇya, as, ā, am, worth two Paṇas. — Dvi-pattraka, as or am, m. or n. (?), a kind of bulbous plant (= ćaṇḍāla-kanda). — Dvi-patha, am, n. a cross-way, a place where two roads meet; (ā), f. a kind of metre. — Dvi-pad or dvi-pād, -pāt, -pāt or -padī, -pat, two-footed, bipedal; (pāt), m. a biped, a man; a god; a demon; a bird; (pat), n. men collectively; (t, t, t), consisting of two Padas; m. a metre of two Padas; (padī), f. a kind of Prākrit metre; [cf. Lat. bi-pes; Gr. δί-πους.] (According to Pāṇ. IV. 1, 9, the fem. must be dvi-padā when agreeing with ṛić, e. g. dvi-padā ṛik, 'a verse containing two Pādas,' but dvi-padī strī, 'a woman with two feet.') — Dvi-pada, as, ā, am, two-footed, bipedal; containing two Padas; (as), m. a biped, (contemptuously) a man; (ā), f., scil. ṛić, a verse consisting of two Padas; a kind of Prākrit metre; (in mathem.) binomial; containing two words; a peculiar sign of the zodiac; (ā), f. a kind of jasmine [cf. dvi-puṭī]; (am), n. a combination of two words. — Dvipada-pati, is, m. 'the lord of bipeds,' a king, prince. — Dvipada-rāśi, is, f. any one of the signs Gemini, Libra, Aquarius, Virgo, and half of Sagittarius. — Dvipadāntara or dvipadābhyāsa (°da-an°, °da-abh°), am, n., N. of a Sāman. — Dvi-padikā, f. double amount (?); a kind of Prākrit metre (= dvi-padī); a peculiar manner of singing. — Dvipa-mada, as, m. the juice exuding from the elephant's temples. — Dvi-parṇa, as, ī, am, two-leaved, opposite-leaved; (ī), f. wild jew's thorn (= vana-kolī). — Dvipāt-tva, am, n. or dvipāt-tā, f. two-footedness, the state of a biped; bipartiteness. — Dvi-pātra, am, n. a couple of vessels. — Dvi-pād, see dvi-pad. — Dvi-pāda, as, ī, am, two-footed, bipedal, a biped. — Dvi-pādya, as, ā, am, worth double; bought &c. with two quarters, double; (as, am), m. n. a double penalty, an amercement of twice the common amount. — Dvi-pāyin, ī, m. 'drinking twice,' an elephant; [cf. dvi-pa.] — Dvipāsya (°pa-ās°), as, m. 'having the face of an elephant,' an epithet of Gaṇeśa. — Dvi-puṭa, as, ī, am, folded double, having two folds; (ī), f. a kind of jasmine. — Dvi-purusha, as, ā or ī, am, having the length of two men; (as, ā, am), worth two men, Pāṇ. IV. 1, 24; (am), ind. through two generations. — Dvi-prishṭha, as, m. (with Jainas) the second black Vāsu-deva. — Dvipendra (°pa-in°), as, m. 'prince of elephants,' a large elephant. — Dvipendra-dāna, am, n. or dvipendra-mada, as, m. the liquor flowing from the temples of a large elephant in rut. — Dvi-pratika, as, ī, am, bought &c. with two Kārshāpaṇas. — Dvi-bandhu, us, m. 'having two friends (?),' Ved., N. of a man. — Dvi-barha-jman, ā, m., Ved. having a double course; (Sāy.) whose course is spread through two. — Dvi-barhas, ās, m., Ved. doubly close or thick, strong; doubled (as opposed to single); (Sāy.) mighty in two places, mightily expanded in the two worlds; (the form dvi-barhās appears also as neut. and as an adverb.) — Dvi-bāhu, us, us, u, two-armed. — Dvi-bāhuka, as, m. 'the two-armed one,' N. of one of the attendants of Śiva. — Dvi-bhuja, as, ā, am, two-armed; (as), m. an angle. — Dvi-bhūma, as, ā, am, having two floors. — Dvi-maya, as, ī, am, made or consisting of two (parts). — Dvi-mātṛi, tā, trī, tṛi, Ved. having two mothers; (Sāy.) the measurer of the two worlds. — Dvimātṛi-ja, as, ā, am, having two mothers, born from two mothers, born in two ways, having different mothers (thus Gaṇeśa was the son of Pārvatī, but according to one legend was formed of the scurf and impurities of her body; cf. dvaimātura). — Dvi-mātra or dvimātrika, as, ā, am, containing two syllabic instants (as a long vowel). — Dvi-mārgī, f. a cross-way, a place where two roads meet. — Dvi-māshya, as, ā, am, worth two Māshas. — Dvi-miḍha, as, m., N. of a son of Hastin (Bṛihat) and grandson of Su-hotra. — Dvi-mukha, as, ā, am, two-faced, having two mouths; (as), m. a sort of snake; (as), m. a kind of serpent, Amphisbœna, a kind of worm (= kṛimi); (ā), f. a leech; a small water-jar with two mouths (= karkarī). — Dvimukhāhi (°kha-ahi), is, m. 'a snake with two mouths,' a peculiar kind of serpent (= ahiraṇī). — Dvimukhoraga (°kha-ur°), as, m. a kind of serpent; see above. — Dvi-muni, ind. produced by two sages; [cf. tri-muni.] — Dvi-musali or dvi-mushali, ind. with two clubs or maces, club against club (in fighting). — Dvi-mūrdha, as, ī, am, two-headed. — Dvi-mūrdhan, ā, ā, a, two-headed, bicipital; (ā), m., N. of an Asura. — Dvi-yamunam, ind., N. of a place. — Dvi-yodha, as, m. 'fighting with two,' epithet of the charioteer of Kṛishṇa; (ī), f. a kind of metre consisting of four lines of six syllables each. — Dvi-ra, as, m. a bee; [cf. dvi-repha.] — Dvi-rada, as, ā, am, two-toothed, two-tusked; (as), m. an elephant. — Dvirada-karāgra (°ra-ag°), am, n. the tip of an elephant's trunk. — Dviradāntaka (°da-an°), as, m. 'destroyer of the elephant,' the lion. — Dviradārāti (°da-ar°), is, m. 'enemy of the elephant,' N. of the fabulous animal Śarabha. — Dviradāśana (°da-aś°), as, m. 'food of the elephant,' epithet of the Ficus Religiosa. — Dvi-rasana, as, ā, am, double-tongued, having a forked tongue; (as), m. a snake in general. — Dvi-rāja, am, n., Ved. the battle between the two kings. — Dvi-rātra, as, ā, am, lasting two nights; (as), m. a period of two nights or days. — Dvirātrīṇa, as, ā, am, lasting two nights; to be accomplished in two nights. — Dvi-rūpa, as, ā, am, biform, of two forms, twofold; bicolour; bipartite; having a different shape; spelt or written in two ways; (as), m. variety of interpretation or reading; a word that may be correctly spelt in two ways. — Dvirūpa-kosha, 'the treasury of words written in two ways,' a dictionary of words spelt in two ways. — Dvirūpa-tā, f. doubleness of form, a double form or manner of expression. — Dvi-retas, ās, ās, as, doubly impregnating (as the male ass which impregnates the she-ass and mare); receiving double impregnation (as a mare which is impregnated by the horse and male ass). — Dvi-repha, as, m. the insect with two rs in its name (= bhramara), a large black bee. — Dvirepha-gaṇa-sammitā, f. 'resembling a multitude of bees,' a kind of rose. — Dvirepha-mālā, f. or dvirepha-vṛinda, as, m. a flight or swarm of bees. — Dvi-lakshaṇa, as, ā, am, twofold, of two kinds. — Dvi-laya, 'double-time (?),' a term in music. — Dvi-vaktra, as, ā, am, having two mouths, two-faced; (as), m., N. of a Dānava. — Dvi-vaćana, am, n. or dvi-vaćas, as, n. the dual, the terminations of the dual. — Dvivaćanānta (°na-an°), as, m. a dual termination. — Dvi-vajraka, as, m. a column with sixteen angles or sides. — Dvi-varṇa, as, ā, am, two-coloured, bicolour; (am), n. doubling of a consonant. — Dvivarṇa-ratha, as, m. 'having a bicolour chariot,' N. of one of the ancestors of Śākya-muni. — Dvi-varsha, as, ā, am, two years old &c.; (ā), f. a cow two years old. — Dvi-varshaka, as, ikā, am, or dvivarshīṇa, or dvi-vārshika, as, ī, am, biennial, two years old, of two years standing. — Dvi-vāhikā, f. a swing, a swinging cot, a litter. — Dvi-vinśatikīna, as, ā, am, worth twice twenty. — Dvi-vida, as, m., N. of a monkey (slain by Vishṇu, or Vishṇu in the form of Kṛishṇa or of Bala-rāma; but according to other legends an ally of Rāma and, like Mainda, a son of the Aśvins). — Dvividāri (°da-ari), is, m. 'the enemy of Dvivida,' an epithet of Vishṇu. — Dvi-vidha, as, ā, am, of two sorts, biform, of two kinds or ways, bipartite. — Dvi-vindu, us, m. 'consisting of two points,' the symbol Visarga. — Dvi-vista, as, ā, am, or dvi-vaistika, as, ī, am, worth two Vistas. — Dvi-veda, as, ā, am, or dvivedin, ī, inī, i, studying two Vedas, familiar with two Vedas. — Dviveda-gaṅga, as, m., N. of a commentator. — Dvi-vesarā, f. a kind of light carriage drawn by mules. — Dvi-śata, am, n., 200; 102; (as, ī, am), the 200th; consisting of 200, containing 200. — Dviśataka, worth 200, bought for 200. — Dviśata-tama, as, ī, am, the 200th. — Dvi-śatikā, f. an aggregate or amount of 200. — Dviśatya, as, ā, am, = dviśataka. — Dvi-śapha, as, ā, am, cloven-footed, bisulcous; (as), m. any cloven-footed animal. — Dvi-śarīra, as, m. 'two-bodied, double-bodied,' epithet of Gaṇeśa; [cf. dvi-deha.] — Dvi-śaras, ās, ās, as, Ved. having twofold strength. — Dvi-śas, ind. two by two, in couples, by pairs. — Dvi-śāṇa or dvi-śāṇya, as, ā, am, worth two Śāṇas; [cf. draiśāṇa.] — Dvi-śāla, as, ā, am, containing two rooms (as a house). — Dvi-śīrsha or dvi-śīrshaka, as, ā, am, two-headed, bicipital; (as), m. an epithet of Agni. — Dvi-śūrpa or dviśaurpika, as, ī, am, worth two Śūrpas or winnowing baskets. — Dvi-śṛiṅgikā, f., N. of a plant, = medhra-valli. — Dvi-śṛiṅgin, ī, iṇī, i, two-horned; (ī), f. a sort of fish, commonly called Marmaka. — Dvi-shaṃhita, as, ā, am (fr. dvi + saṃh°), twice folded (as a skin). — Dvi-shandhi or dvi-sandhi, is, is, i, admitting a twofold Sandhi. — Dvi-shash, ṭ, m. f. n. pl. twice six, twelve. — Dvi-shashṭa, as, ī, am, the 62nd.

— *Dvi-shashṭi, is,* f., 62; [cf. *dvā-shashṭi.*] — *Dvi-shashṭi-tama, as, ī, am,* the 62nd. — *Dvi-shāshṭika, as, ī, am,* consisting of 62; worth 62, &c. — *Dvi-shāhasra, as, ī, am,* Ved. = *dvi-sāhasra,* q. v. — *Dvi-shūkta, as, ā, am,* having two Sūktas. — *Dvi-shṭha, as, ā, am,* staying in two places. — *Dvishṭha-tā,* f. the state of staying in two places. — *Dvi-sandhi,* see *dvi-shandhi.* — *Dvisaptata, as, ī, am,* the 72nd. — *Dvi-saptati, is,* f., 72; [cf. *dvā-saptati.*] — *Dvisaptati-tama, as, ī, am,* the 72nd. — *Dvisapta-dhā,* ind. into or in 14 parts, in 14 ways. — *Dvisaptāha* (°*ta-aha*), *as,* m. a fortnight. — *Dvi-sama, as, ā, am,* consisting of two equal portions, having two equal sides. — *Dvisama-tribhuja, as,* m. an isosceles triangle. — *Dvi-sahasra, am,* n., 2000; (*as,* &c.), worth 2000. — *Dvisahasrāksha* (°*ra-ak*°), *as, ī, am,* having 2000 eyes; (*as*), m. 'the two-thousand-eyed one,' the great serpent Śesha who is regarded as sovereign of the serpent-race and who formed the couch of Vishṇu. — *Dvi-sāṃvatsarika, as, ī, am,* lasting two years or intended for two years. — *Dvisāptatika, as, ī, am,* having the value of 72. — *Dvi-sāhasra* or *dvi-shāhasra, as, ī, am,* having the value of 2000, consisting of 2000. — *Dvi-sītya, as, ā, am,* twice furrowed, twice ploughed (first lengthways and then across). — *Dvi-suvarṇa* or *dvisauvarṇika, as,* &c., worth two Su-varṇas. — *Dvi-stana, as, ā, am,* two-breasted, two-uddered. — *Dvi-svabhāva, as, ā, am,* having a double nature, of two characters. — *Dvi-han, ā,* m. 'striking twice or with tusks and teeth,' an elephant. — *Dvi-halya, as, ā, am,* twice ploughed; [cf. *dvi-sītya.*] — *Dvi-hāyana, as, ī, am,* two years old; (*ī*), f. a cow two years old. — *Dvi-hinkāra, am,* n., N. of a Sāman. — *Dvi-hīna, as, ā, am,* destitute of both genders (i. e. of the masc. and fem.), neuter; (*am*), n. the neuter gender. — *Dvi-hṛidaya, ā,* f. 'having two hearts,' a pregnant woman. — *Dvi-hotṛi, tā,* m. 'a double Hotṛi,' epithet of Agni. — *Dviḍa* (*dvi-iḍa*), *am,* n., N. of a Sāman. — *Dvīndriya* (*dvi-in*°), *am,* n. two organs of sense; (*as, ā, am*), having two organs of sense (touch and taste). — *Dvīndriya-grāhya, as, ā, am,* perceptible by two senses (by sight and touch &c.). — *Dvīpa,* see col. 3. — *Dvy-anśa, as* or *am,* m. or n. (?), two parts. — *Dvy-aksha, as, ī, am,* two-eyed, binocular. — *Dvy-akshara, as, ā, am,* two-syllabled, dissyllabic; (*am*), n. a dissyllable, a word of two syllables. — *Dvy-agra, as, ā, am,* two-pointed, ending in two extremities. — *Dvy-angula, am,* n. two fingers' length; (*as, ā, am*), measuring two fingers. — *Dvy-añjala, am,* n. or *dvy-añjali,* n. two Añjalis or handfuls; (*as, ī, am*), measuring &c. two Añjalis or handfuls. — *Dvy-aṇuka, am,* n. the aggregation or combination of two atoms, (the first step in the formation of substances when they become perceptible.) — *Dvy-anya, as, ā, am,* accompanied &c. by two others; (*am*), n. two others collectively. — *Dvy-artha, as, ā, am,* having two senses or interpretations, ambiguous, equivocal; having two objects; (*as*), m. double meaning, double entendre. — *Dvy-aśīta, as, ī, am,* the 82nd. — *Dvy-aśīti, is,* f., 82. — *Dvyaśīti-tama, as, ī, am,* the 82nd. — *Dvy-ashṭa, am,* n. copper. — *Dvyashṭa-sahasra, am,* n., 16000. — *Dvy-aha, as,* m. a period of two days (loc. *dvy-ahni*); (*as, ā, am*), lasting two days; (*as*), m. a ceremony or festival lasting two days. — *Dvyahīna, as, ā, am,* of or belonging to two days, relating to a ceremony which lasts two days. — *Dvy-ātmaka, as, ā, am,* having a double nature, comprising two, being two; (*ās*), m. pl. the signs of the zodiac Gemini, Virgo, Sagittarius, and Pisces. — *Dvy-āmushyāyaṇa, as,* m. descended from two persons, standing in the relationship of an Āmushyāyaṇa to two people; a son of two fathers, a boy who remains heir to his father though adopted by another. — *Dvy-āyusha, am,* n. a double life, two lives. — *Dvyāhika, as, ī, am* (fr. *dvy-aha*), returning the third day, produced &c. in two days. — *Dvy-udātta, as, ā, am,* doubly accented; (*am*), n. a word so accented. — *Dvy-ṛića, as,* m., Ved. a strophe consisting of two verses. — *Dvy-ekāntara* (°*ka-an*°), *as, ā, am,* having two or one between, separated by one or two, one or two off. — *Dvyoga, as, ā, am* (for *dvi-yoga*), drawn by two pairs (as a carriage). — *Dvy-opaśa, as, ā, am,* having two superfluous (syllables &c.); having two appendages.

Dvika, as, ā, am, consisting of two, twofold, a pair; the second; happening the second time; increased by two (e. g. *dvikam śatam,* 102, i. e. two per cent).

Dvita, as, m., N. of an Āptya (supposed to be the author of a Ṛig-veda hymn; in epic poetry, Ekata, Dvita, and Trita are children of Gautama or of Brahmā or Prajā-pati); N. of a descendant of Atri; [cf. *trita.*] — *Dvita-vana, as,* m., N. of a man; [cf. *dvaitavana.*]

Dvitaya, as, ā, am, consisting of two, divided into two parts, twofold, double; *dvitaye* or *dvitayās,* m. pl. two, both (e. g. *te dvitaye,* these two or these two classes of things); (*am*), n. a pair, two.

Dvitīya, as, ā, am, second, the second; forming the half or second part of anything; (*as*), m. the second person, the second in a family, i. e. a son; a companion, fellow, partner (e. g. *Kṛishṇa-dvitīya,* accompanied by Kṛishṇa; cf. *a-dv*°, *dhanur-dv*°, *ćhāyā-dv*°); the second letter (in a class), the hard or aspirated consonant in each of the five classes; (*ā*), f. a female companion, a wife ('a second self'); the second day of a half month; (scil. *vibhakti*) the second case, the accusative, the terminations of this case, a word standing in this case; (with *bhāga*) the second half; (*am*), n. the half; (*am*), ind. for the second time, a second time, again. — *Dvitīya-tā,* f. or *dvitīya-tva, am,* n. the state of being second, the condition or quality or rank of a second. — *Dvitīya-triphalā,* f. the second set of three fruits, viz. the grape, the date, and the gambhārī. — *Dvitīya-vat, ān, atī, at,* having as a second or companion. — *Dvitīya-vayas, ās, ās, as,* having arrived at the second period of life. — *Dvitīya-svara, am,* n., N. of a Sāman. — *Dvitīyā-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to plough twice. — *Dvitīyā-kṛita, as, ā, am,* twice ploughed (as a field). — *Dvitīyābhā* (°*ya-ābhā*), f. a scitamineous plant, Curcuma Xanthorrhiza (= *dāru-haridrā*).

Dvitīyaka, as, ā or *ikā* (?), *am,* the second, happening the second time; returning every second day; [cf. *draitīyaka.*]

Dvitīyika, as, ā, am, second.

Dvitīyin, ī, inī, i, standing in the second place or rank; [cf. *tritīyin.*]

Dvis, ind. twice; [cf. Gr. δίς; Zend *bis;* Lat. *bis, dis-* in *dis-cedo* &c.; probably also Goth. prefix *mis-* and *missa-* in *missa-dēths, missaleiks.*] — *Dviḥ-svara, as, ā, am,* doubly accented. — *Dvir-anśaka, as, ā, am,* having two shoulders. — *Dvir-abhyasta, as, ā, am,* twice repeated. — *Dvir-abhyāsākūpāra* (°*sa-āk*°), *am,* n., N. of a Sāman. — *Dvir-aśana, am,* n. eating twice a day. — *Dvir-āgamana, am,* n. 'twice coming,' the ceremony of the second entrance or approach of the bride to her husband's house after a visit to that of her father. — *Dvir-āpa, as,* m. 'drinking twice, i. e. with trunk and mouth,' the elephant; [cf. *dvipa.*] — *Dvir-āvṛitti, is,* f. repetition of an act. — *Dvir-āshāḍha, as,* m. an intercalary Āshāḍha month. — *Dvir-iḍa, as, ā, am,* containing the word *iḍa* twice. — *Dvir-ukta, as, ā, am,* twice spoken, twice said, repeated, doubled, reduplicated; said or told in two ways; (*am*), n. repetition. — *Dvir-ukti, is,* f. saying twice, repetition, tautology; (in grammar) repetition of a syllable; twofold way of expression or of spelling a word; variety of narration, telling anything in two ways. — *Dvirukti-prakriyā,* f., N. of a chapter of the Madhya-siddhānta-kaumudī by Varada-rāja. — *Dvir-udātta, as, ā, am,* doubly accented. — *Dvir-ūḍhā,* f. a woman who has been twice married. — *Dvir-bhāva, as,* m. doubling, reduplication. — *Dvir-vaćana, am,* n. repetition, reduplication. — *Dvis-tāvā,* f. (fr. *dvis* + *tāvat*), exceeding twice the usual measure; (only used with *vedi;* cf. *tris-tāvā.*)

Dve-dhā (fr. *dvaya;* cf. *tre-dhā*) = *dvi-dhā,* in two parts, into two parts, in a twofold way, twice; [cf. *dvaidha* and *dvaidham.*]

द्विता 2. *dvitā,* ind. (a particle of affirmation or emphasis = the Greek δή, δῆτα, and occurring only in the Ṛig-veda), Ved. indeed, certainly, exactly, really, precisely, surely, especially; (native commentators derive the word from *dvi* and translate it 'in two ways, twofold,' &c.; cf. 1. *dvi-tā,* p. 444, col. 1.)

द्विष् 1. *dvish,* cl. 2. P. A. *dveshṭi, dvishṭe, didvesha, dvekshyati, dveshṭum* (Ved. *dveshṭos*), to hate, show hatred against (with acc., dat., or gen.), to dislike, be hostile or unfriendly: Pass. *dvishyate:* Caus. *dveshayati, -yitum,* Aor. *adidvishat:* Desid. *didvikshati, -te:* Intens. *dedvishyate, dedveshṭi, dedvishīti;* [cf. rt. 2. *dush, dus; dvis,* implying division: Zend *ḍbish,* 'to hate:' Gr. base ὀδυς, ὀδ-ώδυσ-ται, ὠδυσ-ά-μην, ὀδυσσά-μενο-ς, ὠδυσίη, 'Οδυσ-εύ-ς; perhaps also μισέω = Caus. *dveshayāmi, d* being dropped and *v* changed to *m.*]

2. *dvish, ṭ, ṭ, ṭ,* hostile, hating, disliking; (*ṭ*), m. an enemy, a foe; (*ṭ*), f., Ved. hostility, dislike, hatred. — *Dviṭ-sevā,* f. service of a foe, secret agreement with an enemy; treachery. — *Dviṭsevin, ī, inī, i,* serving an enemy, having a secret understanding with an enemy, traitor.

Dvisha, as, ā, am, (at the end of a comp.) hostile, hating; (*as*), m. an enemy; [cf. *anṛita-d*°, *ṛishi-d*°, *brahma-d*°.] — *Dvisha-tā,* f. hostility, enmity, hostile behaviour, hating. — *Dvishan-tapa, as, ā, am,* punishing or harassing an enemy, revenging, retaliating.

Dvishat, an, atī, at, hating or detesting, hostile, inimical, unfriendly; (*an*), m. an enemy, foe. — *Dvishatī-tāpa, as, ā, am* (?), vexing or harassing an enemy.

1. *dvishṭa, as, ā, am* (for 2. see below), hated, disliked, odious; hostile.

Dvesha, as, m. (opposed to *rāga, kāma, ićchā*), hatred, hate, dislike, abhorrence; repugnance; malignity, enmity; [cf. *a-d*° and *tulasī-d*°.]

Dveshaṇa, as, ā, am, hating, disliking, inimical, hostile; (*as*), m. an enemy; (*am*), n. hate, hatred against (with gen.), enmity, dislike.

Dveshaṇīya, as, ā, am, to be hated.

Dveshas, as, n., Ved. dislike, hatred, hostility; a mischievous man, an enemy; [cf. *a-d*°, *tarad-d*°, *rakshas.*] — *Dvesho-yut, t, t, t,* Ved. removing hostility, remover of sin; (Sāy.) filled with hatred.

Dveshin, ī, iṇī, i, hating, disliking, hostile, inimical; (*ī*), m. a hater, foe, an enemy; [cf. *kriyā-d*° and *gajāsura-d*°.] — *Dveshi-dvesha-para, as, ā, am,* filled with hatred towards enemies.

Dveshṭṛi, ṭā, ṭrī, ṭṛi, one who hates, a hater, disliking, hating, inimical, an enemy, foe. — *Dveshṭṛi-tva, am,* n. hatred, hostility.

Dveshya, as, ā, am, to be hated; disagreeable, hateful, odious, detestable; (*as*), m. an enemy, a foe. — *Dveshya-tā,* f. aversion, dislike, disfavour; odiousness, detestableness.

द्विषण्डिक *dvishaṇḍika, as,* m. a garment which protects from wind and cold; (the right reading is perhaps *dvikhaṇḍika* fr. *dvi-khaṇḍa.*)

द्विषदा *dvishadā,* f. Polianthes Tuberosa.

द्विषा *dvishā,* f. cardamoms.

द्विष्ट 2. *dvishṭa, am,* n. (for *dvy-ashṭa*), copper. (For 1. *dvishṭa* see above.)

द्वीप *dvīpa, as, am,* m. n. (fr. *dvi* + *ap,* water), an island, peninsula, any land surrounded by water, a sandbank; a place of refuge, shelter, protection, a protector; a division of the terrestrial world (of which according to different authorities there are seven or four or nine or thirteen and which are situated round the mountain Meru like the leaves

encircling a lotus flower; each Dvīpa is separated from the next by a distinct circumambient ocean: the seven Dvīpas, reckoning from the central one, are Jambu, Plaksha or Go-medaka, S'ālmalī, Kuśa, Krauñća, S'āka, and Pushkara: according to Mahā-bhārata, Bhīshma-parva 208, there are four Dvīpas, viz. Bhadrāśva, Ketu-māla, Jambu-dvīpa, and Uttarāḥ kuravas. In Vishṇu-Purāṇa II. 3. nine Dvīpas are enumerated, which are sometimes joined with the above-named four, so as to make thirteen in all); a tiger's skin?; (according to some) cubebs; [cf. *dvīpa-sambhava.*] — *Dvīpa-karpūraka* or *dvīpa-karpūraja* (?), *as*, m. camphor from China. — *Dvīpa-kumāra, ās*, m. pl. (with Jainas) N. of a class of deities belonging to the Bhavana-patis. — *Dvīpa-kharjūra* or *dvīpa-ja, am*, n. a kind of fruit tree, = *mahā-pārevata.* — *Dvīpa-ćhandtra*, N. of a place mentioned in the Tarka-bhāshā-prakāśikā by Cinna-bhaṭṭa. — *Dvīpa-vat, ān, atī, at*, abounding in islands; (*ān*), m. the ocean; a river; (*tī*), f. a river; the earth. — *Dvīpa-śatru, us*, m. Asparagus Racemosus (= *śatāvarī*; cf. the right form *dvīpī-śatru* and *dvīpikā*). — *Dvīpa-śreshṭha, as, am*, m. n. best of islands. — *Dvīpa-sambhava, as*, m. the largest sort of raisin [cf. *dvīpya*]; Vernonia Anthelminthica; (*ā*), f. a kind of date.

Dvīpikā, f. Asparagus Racemosus; [cf. *dvīpa-śatru* and *dvīpya.*]

Dvīpin, ī, inī, i, having islands; having spots like islands; (*ī*), m. a tiger, an ounce or panther, leopard; (*inī*), f. a kind of plant, = *vaṭa-pattrī.* — *Dvīpi-karṇi, is*, m. 'having the ear of a tiger,' N. of a king; [cf. *manda-karṇi.*] — *Dvīpi-nakha, as*, m. a kind of perfume; [cf. *vyāghra-nakha* and *vyāla-nakha.*] — *Dvīpi-śatru, us*, m. the plant Asparagus Racemosus.

Dvīpya, as, ā, am, living on an island, an islander; (*as*), m. the largest sort of raisin, cubebs; a sort of crow; N. of Vyāsa [cf. *dvaipāyana*]; (*ā*), f. Asparagus Racemosus; [cf. *dvīpikā* and *dvīpi-śatra.*]

द्वृ *dvṛi*, cl. 1. P. *dvarati*, &c., to obstruct; to cover; to disregard; to appropriate.

द्वेधा *dve-dhā*. See p. 445, col. 3.

द्वेष *dvesha*. See p. 445, col. 3.

द्वेसत *dvesata, as, ā, am*, having the same length above and below the navel; (also read *dva-yasata.*)

द्वैगत *dvaigata, am*, n. (fr. *dvi-gat*), Ved., N. of a Sāman.

द्वैगुणिक *dvaiguṇika, as, ī, am* (fr. *dvi-guṇa*), one who requires the double or cent per cent interest; (*as*), m. an usurer, money-lender.

Dvaiguṇya, am, n. the double, double amount, double value or measure, double the amount; duality; doubling; the possession of two out of the three qualities.

द्वैजात *dvaijāta, as, ī, am* (fr. *dvi-jāti*), belonging to the twice-born, consisting of twice-born men, belonging to one of the three higher classes.

द्वैत *dvaita, am*, n. (fr. 1. *dvi-tā*), duality, the state of being doubled, duplicity, dualism in philosophy, the assertion of two principles (as of spirit and matter, God and the universe, &c.); doubt. — *Dvaita-nirṇaya, as*, m. 'the decision or discussion of duality,' N. of a philosophical work by Vāćaspati-miśra. — *Dvaita-pariśishṭa, am*, n. 'the remainder of discussions on duality,' N. of a work by Keśava. — *Dvaita-bhṛita, ās*, m. pl., N. of a philosophical school. — *Dvaita-vādin, ī*, m. 'an assertor of dualism,' a philosopher who asserts the two principles or the existence of the soul as separate from the Supreme Being. — *Dvaita-viveka, as*, m. 'discrimination of duality,' N. of a part of the Pańćadaśī by Bhāratī-tīrtha. — *Dvaita-vaitathyopanishad* (*ya-up*°), *t*, f., N. of an Upanishad.

Dvaitavana, as, m. (fr. *dvita-vana*), Ved. a patronymic of the king Dhvasan; (*as, ī, am*), belonging or relating to Dhvasan Dvaitavana.

Dvaitīyaka, as, ī, am, returning every second day, second; [cf. *dvitīyaka.*]

द्वैध *dvaidha, as, ī, am* (fr. *dvi-dhā*), twofold, double; (*am*), n. duality, duplicity, double existence or nature, twofold form or state, a double resource, secondary array or reserve; division or separation into two parts; disunion, diversity, difference, variance, contest, conflict, a duel; doubt, uncertainty; a dilemma; contradiction, dispute; (*am*), ind. in two parts, into two portions; in two ways, doubly. — *Dvaidhā-karaṇa, am*, n. making into two, separating into two parts, disuniting. — *Dvaidhī-kṛita, as, ā, am*, separated, made twofold, divided into two, sundered; brought into a dilemma. — *Dvaidhī-bhāva, as*, m. twofold form or state, a double state, duality, duplicity, double nature, the nature or property of being two or distinct; separation into two, difference; contest, dispute, doubt, dilemma, uncertainty; sowing dissension or causing the separation of allies, dividing an army into two detachments, making peace with one and waging war with another (one of the six kinds of military tactics); falsehood. — *Dvaidhī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to become separated or divided into two parts, to be disunited. — *Dvaidhī-bhūta, as, ā, am*, separated into two, divided, disunited.

Dvaidhya, am, n. 'the state of being twofold,' double nature, duplicity; diversity, variance, discrepancy; falsehood.

द्वैप *dvaipa, as, ī, am* (fr. *dvīpa*), being or living on an island, an islander; occurring on an island; (fr. *dvīpin*), belonging to a tiger or panther, made of a tiger's skin, covered with it; (*as*), m. a car covered or hung with a tiger's skin.

Dvaipaka, as, ī, am, living on an island, an islander.

Dvaipāyana, as, m. (fr. *dvīpa*), 'the island-born,' N. of Vyāsa, author or compiler of the Vedas and Purāṇas, (the place of his nativity being a small island in the Ganges); (*as, ī, am*), relating to Dvaipāyana.

Dvaipya, as, ā or *-pī, am* (fr. *dvīpa*), of or relating to an island or peninsula, the inhabitant of an island or of the coast, an islander.

द्वैपक्ष *dvaipaksha, am*, n. (fr. *dvi-paksha*), two factions or parties.

द्वैपद *dvaipada, as*, m. (fr. *dvi-pada*), a combination or compound of two words. — *Dvaipada-śas*, ind. in a compound or combination of two words.

Dvaipadika, as, ī, am (fr. *dvi-padā*), familiar with the Dvi-padā.

द्वैपराक *dvaiparāka, as*, m. (fr. *dvi-parāka*), N. of a Tri-rātra.

द्वैपारायणिक *dvaipārāyaṇika, as, ī, am*, one who performs the Pārāyaṇa twice.

द्वैभाव्य *dvaibhāvya, am*, n. double nature, division or separation into two.

द्वैमातुर *dvaimātura, as, ī, am* (fr. *dvi-mātṛi*), having two mothers, i. e. a natural mother and a step-mother; having another mother, having two different mothers (as two brothers); (*as*), m. an epithet of Gaṇeśa [cf. *dvimātṛi-ja*]; of Jarāsandha.

Dvaimātṛika, as, ī, am, nourished by rain and rivers (as a country; cf. *devamātṛika* and *nadīmātṛika*).

द्वैमित्रि *dvaimitri, is, is, i* (fr. *dvi-mitra*), born of two friends.

द्वैयह्निक *dvaiyahnika, as, ī, am* (fr. *dvi-ahan*), of or belonging to two days.

द्वैयोग्य *dvaiyogya, am*, n. (fr. *dvi-yoga*), a combination of two.

द्वैरथ *dvairatha, am*, n. (fr. *dvi-ratha*), 'chariot-duel,' a single combat in chariots, single combat in general; (*as, ī, am*), relating to a single combat in chariots; (*as*), m. an adversary.

द्वैराज्य *dvairājya, am*, n. (fr. *dvi-rājan*), a dominion divided between two princes.

द्वैरात्रिक *dvairātrika, as, ī, am* (fr. *dvi-rātra*), of or belonging to a period of two nights.

द्वैवर्षिक *dvaivarshika, as, ī, am* (fr. *dvi-varsha*), biennial, happening after two years.

द्वैविध्य *dvaividhya, am*, n. (fr. *dvi-vidha*), the state of being twofold, duality, twofold manner or character, duplicity, diversity, variance.

द्वैशाण *dvaiśāṇa, as, ī, am*, worth two S'āṇas; [cf. *dvi-śāṇa* and *dviśāṇya.*]

द्वैषणीया *dvaishaṇīyā*, f. (fr. *dveshaṇīya*), a sort of betel pepper.

द्वैसमिक *dvaisamika, as, ī, am* (fr. *dvi-samā*), two years old.

द्वैहायन *dvaihāyana, am*, n. (fr. *dvi-hāyana*), the age of two years, the state of being two years old.

द्व्यंश *dvy-aṇśa*, for this and other comps. beginning with *dvy* see under *dvi*, p. 445, col. 1.

ध

ध 1. *dha*, the nineteenth consonant of the alphabet and the fourth of the fourth or dental class, being the aspirate of *d* and pronounced like *dh* in *madhouse.* — *Dha-kāra, as*, m. the letter or sound *dh.*

ध 2. *dha, as, ā, am* (fr. rt. 1. *dhā*), placing, putting; holding, containing, possessing, having; causing, &c.; (*as*), m. an epithet of Brahmā; epithet of Kuvera; virtue, moral merit; (*ā*), f., N. of the residence of Kṛishṇa; (*am*), n. wealth, property.

धक् 1. *dhak*, ind. (probably fr. rt. 1. *dah*), an exclamation of wrath.

धक् 2. *dhak*, see *uśa-dhak*; cf. 2. *dah.*

धकित् *dhakit*, ind. = *dhik*, q. v.

धक्क् *dhakk*, cl. 10. P. *dhakkayati*, &c., to destroy or annihilate.

धट *dhaṭa, as*, m. (probably a Prākṛit form of *dhartṛi*, derived from the nom. sing. *dhartā* and rt. *dhṛi*, like *bhaṭ, bhāṭa, bhāṭaka, bhāṭi* fr. rt. *bhṛi*; cf. *tulā-dhaṭa* and *tulayā dhṛi* under *tulā*), a balance, the scale of a balance, a pair of scales; the sign of the zodiac Libra; ordeal by the balance; (*ī*), f. old cloth or raiment; a piece of cloth worn over the privities. — *Dhaṭī-dāna, am*, n. giving old cloth to a woman after impregnation.

धटक *dhaṭaka, as*, m. a kind of weight equal to 14 Vallas or 42 Raktikās.

धटिन् *dhaṭin, ī*, m. an epithet of S'iva, (perhaps a wrong reading for *ghaṭin*; cf. *ghaṇṭa, ghaṇṭin, ghaṭighaṭa*); (*inī*), f. a cotton cloth or string fastened round the loins; [cf. *dhaṭī* under *dhaṭa.*]

धटोत्कच *dhaṭotkaća, as*, m., N. of a man; (probably for *ghaṭotkaća.*)

धडि *dhaḍi*, m., N. of a man.

धण् *dhaṇ*, cl. 1. P. *dhaṇati*, &c., to sound; [cf. rt. 1. *dhan, dhvaṇ*, 2. *dhvan, dhraṇ.*]

धत्तूर *dhattūra, as*, m. or *dhattūraka, as, ā*, m. f. the white thorn-apple, Datura Alba; [cf. *dhustūra*.]

धन् 1. *dhan*, cl. 1. P. *dhanati*, &c., to sound; [cf. rt. 2. *dhvan* and *dhaṇ*.]

धन् 2. *dhan* (related to rt. *dhanv*), cl. 3. P. *dadhanti*, &c., Ved. to cause to move or run, to put in motion; to bear fruit, produce crops of grain, &c.: Caus. P. A. *dhanayati, -te, -yitum*, to cause to move or run, to put in motion; to move, run.

Dhana, am, n. (connected with 2. *dhan*, but said to be fr. rt. 1. *dhā*), the reward given to a victor in a combat, spoil taken from an enemy, booty, prey; a gift; the prize or thing won in a game, (*dhanam bhṛi*, to carry off the prize, to carry off booty); a contest or struggle for any prize, a match; anything valuable; property of any description, wealth, treasure, riches, money, gold, chattels, wealth in cattle or herds, abounding in anything, possessions in general [cf. *strī-dh°, dhānya-dh°, vidyā-dh°*]; a valued object, an object of affection or endearment, capital (opposed to *vṛiddhi*, interest); surplus, residue, the affirmative quantity or plus (in arithmetic, opposed to *ṛiṇa, kshaya, vyaya, hāni*); (in astrology) N. of the second mansion; [cf. probably Gr. εὐ-θενής.] — *Dhana-kāma* or *dhana-kāmya, as, ā, am*, desirous of money, avaricious, covetous. — *Dhana-keli, is, is, i*, sporting with riches or treasures; (*as*), m. an epithet of Kuvera. — *Dhana-krītī* (according to some also *dhana-kritā*), f. a woman bought with money. — *Dhana-kshaya, as*, m. loss of money or property; 'one who has lost his money,' N. of a man. — *Dhana-garva, as*, m. 'one who has pride in riches, purse-proud,' N. of a man. — *Dhana-garvita, as, ā, am*, proud of riches, purse-proud. — *Dhana-gupta, as, ā, am* (for *gupta-dhana*), one who guards his property carefully; (*as*), m., N. of a merchant's son. — *Dhanagupta-tā*, f. careful guarding of property. — *Dhana-ćchū, ūs*, m. the numidian crane (said to = *kareṭavyā*, but the name suggests an analogy to the Dhaneśa of the spoken dialects or the Indian Buceros). — *Dhana-ćyuta, as, ā, am*, fallen from affluence, reduced to poverty, poor. — *Dhana-jāta, as, ā, am*, arising from wealth, produced by wealth; (*āni*), n. pl. all kinds of valuable objects or possessions. — *Dhana-jit, t, t, t*, Ved. conquering booty, victorious in a fight; acquiring treasures; (*t*), m., N. of an Ekāha. — *Dhanañjaya, as, ā, am*, Ved. conquering booty, victorious in battle; wealth-acquiring; (*as*), m. an epithet of Soma; a N. of fire; a particular vital air which is supposed to nourish the body; the plant Plumbago Zeylanica; N. of a Brāhman; an epithet of Arjuna, third son of Pāṇḍu; the plant Terminalia Arjuna; N. of a serpent-demon; of a Vyāsa; of a king of Kaliṅga; of a king of Kausthala-pura; of a merchant; of a lexicographer; of the author of the Dharma-pradīpa; (*ās*), m. pl. the descendants of the Brāhman Dhanañ-jaya. — *Dhanañjaya-nighaṇṭu, us*, m. 'the vocabulary of Dhanañ-jaya,' N. of a dictionary mentioned in the commentary Prauḍha-manoramā by Bhaṭṭojī-dīkshita. — *Dhanañjaya-vijaya, as*, m. 'the victory of Dhanañ-jaya (or Arjuna),' N. of a drama. — *Dhanañjaya-saṅgraha, as*, m., N. of a work mentioned in the Saṃskāra-tattva by Raghunandana. — *Dhana-tama, am*, n., scil. *dāyam*, an exceedingly rich donation. — *Dhana-tṛishṇā*, f. thirst for riches, covetousness. — *Dhana-tyaj, k, k, k*, resigning wealth. — *Dhana-da, as, ā, am*, giving money or property, granting wealth, munificent, wealth-yielding, liberal, tributary; (*as*), m. an epithet of Kuvera, god of riches; N. of a Guhyaka or a being attending on Kuvera; N. of a mountain; the plant Barringtonia Acutangula (= *hijjala*); (*ā*), f., N. of one of the Mātṛis attending on Skanda; of a Tantra deity; [cf. *dhana-dā*.] — *Dhana-daṇḍa, as*, m. fine, amercement. — *Dhanada-tīrtha, am*, n., N. of a Tīrtha mentioned in the Revā-māhātmya. — *Dhana-datta, as*, m. 'wealth-given,' N. of several persons. — *Dhanada-deva, as*, m. = *dhana-deva*, N. of a poet. — *Dhana-darpa, as*, m. pride of wealth. — *Dhanada-stotra, am*, n. 'praise of the liberal,' N. of a small work. — *Dhana-dā, ās, ās, am*, Ved. giving rewards, granting spoil; granting riches or treasures; [cf. *dhana-da*.] — *Dhanadākshī* (°*da-akshi*), f. a kind of tree, = *kuverākshī, latā-karañja*. — *Dhanadānuja* (°*da-an*°), *as*, m. the younger brother of Kuvera, an epithet of Rāvaṇa. — *Dhanadā-pūjā-yantra, am*, n., N. of a mystical diagram given in the Tantra-sāra. — *Dhanadā-mantra, ās*, m. pl., N. of a particular prayer mentioned in the Tantra-sāra. — *Dhana-dāyin, ī, inī, i*, granting treasures; (*ī*), m. an epithet of Agni. — *Dhanadāvāsa* (°*da-āv*°), *as*, m. the residence of Kuvera, epithet of the mountain Kailāsa. — *Dhana-deva, as*, m., N. of a man, = *dhanada-deva*, N. of a poet. — *Dhanadeśvara* (°*da-īś*°), *as*, m. 'lord of wealth-givers,' an epithet of Kuvera. — *Dhanadeśvara-tīrtha, am*, n., N. of a place of pilgrimage. — *Dhana-dhānī*, f. a receptacle for valuable articles, a treasury, storehouse. — *Dhana-dhānya, am*, n., N. of a spell for restraining certain magical weapons. — *Dhanadhānyādhika* (°*ya-adh*°), *as, ā, am*, rich in money and grain. — *Dhanan-dadā*, f. 'granting treasures,' one of the Śaktis or female personifications of divine power peculiar to the Buddhas. — *Dhana-pati, is*, m. 'the lord of riches or treasures,' epithet of Indra, and especially of Kuvera. — *Dhana-pāla, as*, m., Ved. a guardian of treasure, a treasurer; N. of a merchant; of a poet; of a lexicographer. — *Dhana-piśāćikā* or *dhana-piśāćī*, f. avarice, thirst for wealth. — *Dhana-priya, as, ā, am*, fond of wealth; (*ā*), f. the plant Ardisia Solanacea (= *kāka-jambū*). — *Dhana-bhaksha, as*, m., Ved. enjoying a reward, enjoyment of booty or wealth; (Sāy.) desirous of distributing wealth or possessing wealth (in cattle &c.). — *Dhana-mada, as, ā, am*, proud, inflated with the pride of wealth, purse-proud; (*as*), m. pride or intoxication of wealth. — *Dhana-mitra, as*, m. 'having wealth as a friend,' N. of a merchant. — *Dhana-mūla, am*, n. principal, capital; (*as, ā, am*), proceeding from wealth, founded on wealth. — *Dhana-mohana, as*, m., N. of a merchant's son. — *Dhanarća* (°*na-ṛića*?), *as, ā, am*, Ved. perhaps incorrectly for *dhanarja* (°*na-ṛija*), striving after a reward (?). — *Dhanarṇa* (°*na-ṛiṇa*), *am*, n. positive and negative quantities (in mathematics). — *Dhana-lubdha, as, ā, am*, or *dhana-lobhin, ī, inī, i*, 'greedy of wealth,' avaricious, covetous, miserly, mercenary. — *Dhana-lobha, as*, m. 'desire of wealth,' covetousness, avarice. — *Dhana-vat, ān, atī, at*, wealthy, opulent, rich; (*atī*), f. the constellation Dhanishṭhā; N. of a merchant's daughter; [cf. probably Lat. *dives*.] — *Dhana-vibhāga, as*, m. distribution of property. — *Dhana-vṛiddhi, is*, f. increase of property. — *Dhana-vyaya, as*, m. 'the spending of money,' expenditure, extravagance. — *Dhana-sañćaya, as*, m. collection of riches. — *Dhanasañćayin, ī, inī, i*, rich; one who has amassed wealth; (*ī*), m. a rich man. — *Dhana-sani, is, is, i*, Ved. granting a reward, giving riches. — *Dhana-sampatti, is*, f. accumulation of wealth. — *Dhana-sā, ās, ās, am*, Ved. granting a reward, distributing gifts or treasures; acquiring or conquering booty. — *Dhana-sāti, is*, f., Ved. acquisition of wealth or treasure. — *Dhana-sū, ūs*, m. 'producing wealth,' the fork-tailed shrike. — *Dhana-stha, as, ā, am*, 'living in wealth,' rich, wealthy. — *Dhana-sthāna, am*, n. a receptacle for riches, a treasury. — *Dhanasthānādhikārin* (°*na-adh*°), *ī*, m. the superintendant of a treasury, a treasurer. — *Dhana-spṛit, t*, m., Ved. carrying away or conquering booty; (Sāy.) gratifying with wealth; epithet of Agni; of Indra. — *Dhana-hara, as, ā* or *ī, am*, carrying off wealth, stealing property, a thief; receiving property, inheriting, an heir; (*ī*), f. a kind of perfume commonly called Chora. — *Dhana-harin* or *dhana-hārin, ī, iṇī, i*, stealing property, a thief; inheriting property, an heir. — *Dhana-hīna, as, ā, am*, deprived of wealth; reduced to poverty, poor. — *Dhana-hṛit, t, t, t*, a stealer of property, a thief; (*t*), m. f. n. (?), a kind of bulbous plant (= *ćaṇḍāla-kanda*). — *Dhanāgama* (°*na-āg*°), *as*, m. accession of wealth, gain. — *Dhanāḍhya* (°*na-āḍh*°), *as, ā, am*, opulent, wealthy. — *Dhanādāna* (°*na-ād*°), *am*, n. acceptance of money. — *Dhanādhana-nibandhana* (°*na-adh*°), *as, ā, am*, contingent on the possession or non-possession of wealth. — *Dhanādhāra* (°*na-ādh*°), *as*, m. a treasury, storehouse. — *Dhanādhikāra* (°*na-adh*°), *as*, m. title or right to property. — *Dhanādhikārin* (°*na-adh*°), *ī, iṇī*, m. f. an heir, an heiress, one who has a right or title to property; (*ī*), m. a treasurer; a collector. — *Dhanādhikṛita* (°*na-adh*°), *as*, m. 'any one placed over treasures,' a treasurer. — *Dhanādhigoptṛi* (°*na-adh*°), *tā*, m. 'the guardian of treasure,' an epithet of Kuvera. — *Dhanādhipa, as*, or *dhanādhipati* (°*na-adh*°), *is*, m. 'the lord of treasure,' an epithet of Kuvera; a treasurer. — *Dhanādhipatya* (°*na-adh*°), *am*, n. the dominion or superintendance over treasure. — *Dhanādhyaksha* (°*na-adh*°), *as*, m. an overseer of treasure, a treasurer; an epithet of Kuvera; of Śiva; [cf. *koshādhyaksha*.] — *Dhanāndha* (°*na-an*°), *as, ā, am*, blinded by riches. — *Dhanāpahāra* (°*na-ap*°), *as*, m. 'taking away of property,' fine, amercement; plunder. — *Dhanāyus* (°*na-āy*°), *us*, m., N. of a son of Dṛidhāyus. — *Dhanārgha* (°*na-ar*°), *as, ā, am*, Ved. deserving a reward, worthy of wealth. — *Dhanārćita* (°*na-ar*°), *as, ā, am*, wealthy, opulent. — *Dhanārjana* (°*na-ar*°), *am*, n. acquisition of property or of wealth. — *Dhanārthin* (°*na-ar*°), *ī, inī, i*, desiring wealth, wealth-seeking, a seeker of riches, covetous, miserly. — *Dhanāśā* (°*na-āśā*), f. longing after wealth, desire of riches. — *Dhaneśa* (°*na-īśa*), *as*, m. the lord of treasure, a rich man; an epithet of Kuvera; N. of the teacher of Vopa-deva. — *Dhaneśvara* (°*na-īś*°), *as*, m. 'lord of treasure,' an epithet of Kuvera; N. of a Brāhman; of a teacher of Vopa-deva; (*ī*), f. a female possessor of riches; the wife of Kuvera. — *Dhanaiśvarya* (°*na-aiś*°), *am*, n. the dominion over treasure. — *Dhanaishin* (°*na-esh*°), *ī, iṇī, i*, longing for riches, wishing or claiming property; (*ī*), m. a creditor who claims his money. — *Dhanopaćaya* (°*na-up*°), *as*, m. accumulation of wealth. — *Dhanoshman* (°*na-ush*° or *-ūsh*°), *ā*, m. burning desire for wealth or treasure.

Dhanaka, as, m. avarice, covetousness, desire for riches; N. of a Yādava, son of Dur-dama or Durmada; of another man.

Dhanāya, Nom. P. *dhanāyati*, &c., to wish for wealth, long for riches, be desirous of anything (with gen.).

Dhanāyā, f. the desire of obtaining riches, covetousness.

Dhanika, as, ā, am, rich, wealthy, opulent; pious, virtuous, excellent; (*as*), m. a wealthy man; a money-lender, a creditor, owner; a husband; coriander; N. of a poet; (*ikā*), f. a virtuous or excellent woman; a wife, young woman; a tree, see *priyaṅgu*.

Dhanin, ī, inī, i, possessing wealth or treasures, opulent, wealthy, rich, well off; (*ī*), m. a rich man; a creditor; the possessor of anything; N. of a messenger of the Kapas, Mahā-bh. Anuśāsana-p. 7333.

Dhanishṭha, as, ā, am, very rich; (superl. of 2. *dhan*), Ved. very swift; (*ā*), f. the more modern N. of the Nakshatra Śravishṭhā or twenty-third lunar mansion, (it comprises four stars, apparently α, β, γ, and δ Delphini, and is figured by a drum or tabor.)

Dhanīkā, f. = *dhanikā*, f. a young woman.

Dhanīya, Nom. P. *dhanīyati*, &c., to wish for riches.

Dhanīyaka or *dhaneyaka, am*, n. coriander seed, = *dhanyāka*.

1. *dhanū, ūs*, m. a store of grain. (For 2. *dhanū* see p. 448, col. 1.)

Dhaneyu, us, m., N. of a son of Raudrāśva.

Dhanya, as, ā, am, bringing wealth, bestowing

opulence (Ved.); opulent, wealthy, rich; fortunate, happy, blest, lucky, auspicious; good; virtuous; (*as*), m. a fortunate or virtuous man; an infidel, atheist; N. of a spell for using or restraining magical weapons; N. of a man; (*ā*), f. a nurse; Emblic Myrobalan; coriander; (*am*), n. treasure, wealth; coriander. — *Dhanya-tā*, f. or *dhanya-tva*, *am*, n. good fortune, fortunate condition, good luck; opulence. — *Dhanyam-manya*, *as*, *ā*, *am*, considering one's self happy, thinking one's self fortunate. — *Dhanya-vāda*, *as*, m. thanksgiving, thankfulness, thanks, praise, applause. — *Dhanya-stotra*, *am*, n. 'the praise of the blessed,' N. of a short philosophical poem ascribed to Śaṅkarāćārya.

Dhanyaka, *as*, m., N. of a man.

Dhanyāka, *am*, n. a plant bearing a small pungent seed used by the Hindūs as a condiment, Coriandrum Sativum.

धनस्यक *dhanasyaka*, *as*, m. the plant Asteracantha Longifolia (= *go-kshura*).

धनाश्री *dhanāśrī*, *is*(?), f., N. of a Rāgiṇī; (according to Hanu-mat, the third wife of Śrī-rāga.)

धनु *dhanu*, *us*, m. or 2. *dhanū*, *ūs*, f. (fr. *dhan* = rt. *han*, to kill, or according to some fr. rt. *tan*, to stretch; the full form is *dhanus* below), a bow; a measure of four Hastas or cubits; the sign of the zodiac Sagittarius; a kind of tree, = *piyāla*, Semecarpus Anacardium; (*us*), f. a dry sandbank, a sandy shore; [cf. *dhanus*, *dhanvan*; Gr. θίς, θινός.] — *Dhanu-ketakī*, f. a kind of flower. — *Dhanu-gupta*, *as*, m., N. of a tree. — *Dhanu-rāja*, *as*, m., N. of one of the ancestors of Śākya-muni. — 1. *dhanv-antara*, *am*, n. (for 2. see under *dhanvan*, col. 2), an extent or distance of a Dhanu or four Hastas.

Dhanusha, *as*, m., N. of a Ṛishi.

Dhanushka (at the end of an adj. comp.) = *dhanus*, a bow [cf. *sa-dh*°]; (*am*), n. a small bow.

Dhanus, *us*, m. n. (generally n.), a bow; a measure of length equal to four Hastas or = $\frac{1}{2000}$ Gavyūti; (*us*), n. an arc or part of a circle; an arc or quadrant for obtaining by observation the altitude of the sun and the zenith-distance; the sign of the zodiac Sagittarius; a kind of tree, = *piyāla*; a desert, arid land; (*us*, *us*, *us*), armed with a bow; (*us*), m. a N. of Śiva. — *Dhanuḥ-kāṇḍa*, *am*, n. a bow and arrow. — *Dhanuḥ-khaṇḍa*, *am*, n. a portion of a bow; the stick or any other part of a bow. — *Dhanuḥ-paṭa*, *as*, m. the Piyal tree, Buchanania Latifolia; (also read *dhanush-paṭa*.) — *Dhanuḥ-śata*, *am*, n., 100 Dhanus or 400 Hastas or cubits. — *Dhanuḥ-śākhā*, f. = *dhanur-guṇa*, q. v. — *Dhanuḥ-śālā*, f. the place where bows are kept, bow-room. — *Dhanuḥ-śreṇī*, f., N. of two plants, = *dhanur-guṇā* or *dhanu-śreṇī* and *mahendra-vāruṇī*. — *Dhanuḥ-stambha*, *as*, m. (?), a kind of spasmodic contraction of the body. — *Dhanur-ākāra*, *as*, *ā*, *am*, or *dhanur-ākṛiti*, *is*, *is*, *i*, bow-shaped, formed like a bow, curved, bent. — *Dhanur-guṇa*, *as*, m. a bow-string; (*ā*), f. a plant from the leaves of which a tough thread is extracted of which bow-strings were formerly made; Sanseviera Zeylanica, S. Roxburghiana. — *Dhanur-graha*, *as*, *ā*, *am*, bearing a bow, an archer; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra [cf. *dhanur-dhara*]; the art of managing a bow. — *Dhanur-grāha*, *as*, *ā*, *am*, 'bearing a bow,' an archer. — *Dhanur-jyā*, f. a bow-string. — *Dhanurjyā-tala-śabda*, *as*, m. the mere twanging noise of the bow-string. — *Dhanur-durga* = *dhanva-durga* under *dhanvan*, col. 2. — *Dhanur-druma*, *as*, m. the bamboo used for bows. — *Dhanur-dvitiya*, *as*, *ā*, *am*, furnished with a bow. — *Dhanur-dhara*, *as*, *ā*, *am*, bearing a bow, armed with a bow, an archer, a bowyer; (*as*), m. the sign of the zodiac Sagittarius; N. of one of the 100 sons of Dhṛita-rāshṭra. — *Dhanur-dhārin*, *ī*, m. or *dhanur-bhṛit*, *t*, m. an archer, a bowyer. — *Dhanur-madhya*, *am*, n. the middle part of a bow (= *lastaka*). — *Dhanur-maha*, *as*, m. a festival or ceremony performed at the consecration of a bow; (a various reading has *dhanur-makha*.) — *Dhanur-mārga*, *as*, m. a line curved like a bow, a curve. — *Dhanur-mālā*, f. a plant from the leaves of which bow-strings were made; [cf. *dhanur-guṇā*.] — *Dhanur-yāsa*, *as*, m. the plant Hedysarum Alhagi (= *dhanvayāsa*). — *Dhanur-latā*, f. the moon-plant (= *soma-vallī*). — *Dhanur-vaktra*, *as*, m., N. of one of Skanda's attendants; (probably a wrong form for *dhanur-vakra*.) — *Dhanur-vāta*, *as*, m. a kind of disease. — *Dhanur-vidyā*, f. the science of archery, skill in archery. — *Dhanur-vṛiksha*, *as*, m., N. of several plants used for making bows, as the bamboo, Ficus Religiosa, Semecarpus Anacardium; a measure of four cubits; an arc, a portion of the circumference of a circle; [cf. *dhanu* and *dhanus*.] — *Dhanur-veda*, *as*, m. 'knowledge of archery, the science of archery,' N. of a treatise on archery (regarded as an Upa-veda connected with the Yajur-veda and ascribed to Viśvā-mitra or according to others to Bhṛigu). — *Dhanurveda-para* or *dhanurveda-parāyaṇa*, *as*, *ā*, *am*, devoted to the science of archery. — *Dhanur-vedin*, *ī*, *inī*, *i*, versed in the Dhanur-veda; (*ī*), m. epithet of Śiva. — *Dhanur-hasta*, *as*, *ā*, *am*, bow in hand, bearing a bow. — *Dhanushāksha* (°*shā-ak*°), *as*, m. (*dhanushā* probably inst. c. of *dhanus*), N. of a Ṛishi. — *Dhanush-kara*, *as*, m. a bow-maker; (*as*, *ā*, *am*), carrying a bow in the hand, armed with a bow, an archer, bowyer; (*ī*), f. a kind of plant; (also read *dhānush-kari*.) — *Dhanush-kāra*, *as*, or *dhanush-kṛit*, *t*, m. a bow-maker. — *Dhanush-paṭa*, *as*, m. a kind of tree, = *piyāla*. — *Dhanush-pāṇi*, *is*, *is*, *i*, 'bow-handed,' armed with a bow, an archer. — *Dhanush-mat*, *ān*, *atī*, *at*, furnished or armed with a bow, bearing a bow, an archer, bowman, bowyer; (*ān*), m., N. of a mountain to the north of Madhya-deśa; (*atī*), f., N. of the tutelary deity in the family of Vyāghra-pād. — *Dhanushmat-tā*, f. archery.

धन्य *dhanya*. See p. 447, col. 3.

धन्व् *dhanv*, cl. 1. P. A. (allied to rts. *dhav* and *dhāv* and 2. *dhan*), Ved. *dhanvati*, *-te*, *dadhanve*, &c., to run; to flow; to cause to run or flow.

Dhanutṛi, *tā*, *trī*, *tṛi* (fr. rt. *dhanv* or 2. *dhan*), Ved. running, flowing, flowing quickly; (Sāy.) enriching by crops of grain; causing to flow.

धन्व *dhanva*, *am*, n. (a curtailed form of *dhanvan* below; said to be fr. rt. *dhanv*), a bow, (in the classical language almost always at the end of an adj. comp.; cf. *priya-dh*°); (*as*), m., N. of a man. — *Dhanva-dhi*, *is*, m. a bow-case, anything in which a bow is kept.

Dhanvan, *a*, n. a bow, (in the later language generally at the end of a comp.: cf. *aratata-dh*°, *asthi-dh*°, *ugra-dh*°, *kṛita-dh*°, *kshipra-dh*°, *kshema-dh*°, &c.); (*ā*, *a*), m. n. (in the earlier language n. only), a dry soil, a country scantily supplied with water, a desert, a waste; a firm spot, land, ground, shore; the plant Alhagi Maurorum which grows in a dry soil; (Sāy.) the sky, rain-water; [cf. Gr. θέναρ: Old Germ. *ten-ar*: Angl. Sax. *denu*, 'valley:' Mod. Germ. *tenne*, 'thrashing-floor;' *duene*, 'down.'] — *Dhanva-ćara*, *as*, *ā*, *am*, Ved. going in a desert land; (Sāy.) going like an archer or warrior armed with a bow. — *Dhanva-ćyut*, *t*, *t*, *t*, Ved. agitating or moving the soil; (Sāy.) flowing with rain-water. — *Dhanva-ja*, *as*, *ā*, *am*, growing on dry soil, produced on waste or barren land. — *Dhanva-taru*, *us*, m. a kind of Soma plant. — *Dhanva-durga*, *am*, n. inaccessible by reason of a surrounding desert. — 2. *dhanvan-tara*, *as*, m. (for 1. see col. 1) = *dhanvan-tari*, a N. of Śiva. — *Dhanvan-tari*, *is*, m. (for *dhanvani-tari*), 'moving in a curve,' N. of a form of the Sun; of a deity to whom oblations were offered in the north-east quarter, (the deity Dhanvantari was honoured with morning and evening oblations along with Soma, Vanas-pati, Agni-Soma, Indra-Agni, Heaven and Earth, Indra, the Viśve-devās, and Brahmā); the physician of the gods (who was produced at the churning of the ocean, holding a cup of Amṛita in his hands; author of the Āyur-veda); a celebrated physician also called Divo-dāsa, king of Kāśi, (said to be the same as the preceding in another existence, and considered to be the founder of the Hindū school of medicine; also read *dhānvantari*); N. of the author of a medical dictionary (perhaps the same as the Dhanvantari mentioned among the nine gems of the court of Vikramāditya). — *Dhanvantari-grastā*, f. 'the plant eaten by Dhanvantari,' Helleborus Niger, a medicinal plant; [cf. *kaṭukī*.] — *Dhanvantari-darpa-bhaṅga*, *as*, m. 'the breaking of Dhanvantari's pride,' N. of the fifty-second chapter of the Kṛishṇa-khaṇḍa of the Brahma-vaivarta-Purāṇa. — *Dhanvantari-nighaṇṭu*, *us*, m. the vocabulary of Dhanvantari. — *Dhanvantari-yajña*, *as*, m. the sacrifice of Dhanvantari. — *Dhanvantarīya*, *as*, *ā*, *am*, composed by Dhanvantari; (also read *dhānvantarīya*.) — *Dhanva-yavāsa* or *dhanvayavāsaka* or *dhanva-yāsa*, *as*, m. Alhagi Maurorum. — *Dhanvā-sah* or *dhanvā-sāh*, *ṭ*, *ṭ*, *ṭ*, Ved. skilled in archery.

Dhanvanya, *as*, *ā*, *am*, Ved. being in dry soil or barren land.

Dhanvāyana, bearing bows (?), in *bhīma-dhanvāyanī*. See *bhīma-dhanvāyana*.

Dhanvāyin or *dhanvāvin*, *ī*, *inī*, *i*, Ved. carrying or bearing a bow.

Dhanvin, *ī*, *inī*, *i*, armed with a bow, an archer, a bowman, (at the end of comp., e.g. *ishu-dh*°, furnished with arrow and bow); cunning, shrewd, a wag, wit, sharp or shrewd fellow; (*ī*), m. the sign of the zodiac Sagittarius; an epithet of Śiva; of Vishṇu; of Arjuna; N. of a son of Manu Tāmasa; N. of a commentator on the Drāhyāyaṇa-sūtras; several plants, Terminalia Arjuna, Mimusops Elengi (= *vakula*); Alhagi Maurorum. — *Dhanvi-bhāshya*, *am*, n. the commentary of Dhanvin.

धन्वङ्ग *dhanvaṅga* or *dhanvana*, *as*, m. a fruit tree called in the modern languages of India 'Dhāmanī, Dhāmana, Dhāminī, and Dhunin;' (*am*), n. the fruit of this tree. — *Dhanvana-ććhada*, *as*, m. the tree Grewia Asiatica; (also read *dhanvaga*; cf. *dhānvana*.)

धन्वन्तरि *dhanvan-tari*. See col. 2.

धन्विन *dhanvina*, *as*, m. a kind of animal.

धम *dhama*, *as*, *ā* or *ī*, *am* (fr. rt. *dhmā*), blowing (fire, a trumpet, tube, &c.); smelting, fusing, melting, (generally at the end of a comp.; cf. *karan-dh*°, *jalan-dh*°, *ghaṭin-dh*°); (*as*), m. the moon; an epithet of Kṛishṇa; of Yama; of Brahma, the supreme spirit.

Dhamaka, *as*, m. 'a blower,' a blacksmith (as blowing the forge).

Dhamadhama, *as*, m. (fr. *dhmā* with reduplication), 'the blower,' N. of a demon that causes disease; N. of one of the attendants of Śiva; (*ā*), f., N. of one of the Mātṛis attending on Skanda; (*ā*), ind. blowing repeatedly or the sort of sound made by blowing with a bellows or a trumpet.

Dhamana, *as*, *ā*, *am*, blowing (a bellows or wind instrument, trumpet, &c.); cruel; (*as*), m. a kind of reed, Arundo Tibialis or Karka (= *naḍa*, *nala*); a particular high number.

Dhamani, *is*, and in the later language also *dhamanī*, f. a reed, a pipe, (perhaps also) the act of blowing (a wind instrument); a tube or canal of the human body; any tubular vessel, as a vein, nerve, &c., (in the Hindū medical system there are twenty-four chief tubular vessels, which starting from the heart carry the *rasa* or chyle through the body; according to another system the starting-point of these vessels is the navel, whence they branch out and perform various functions); the throat, neck; (*ī*), f. a sort of perfume (= *haṭṭa-vilāsinī* and *nalikā*); turmeric (= *haridrā*); another plant, = *pṛiśni-parṇī*;

(*is*), f., N. of the mother of Vātāpi and Ilvala, and wife of Hrāda.

Dhamanila, as, ā, am, full-veined, large-veined, having prominent veins.

Dhamara or *dhamātra* (also read *dhemātra*), a particular high number.

Dhami, is, is, i, blowing, puffing; (*is*), f. the act of blowing.

Dhamita, as, ā, am, Ved. blown, kindled.

Dhamyat, an, antī, at, or *dhamyamāna, as, ā, am*, being blown; being melted.

धम्मट *dhammaṭa, as*, m., N. of a man.

धम्मल *dhammala, as*, m. the breast ornamented with gold or jewels; [cf. *dhammilla.*]

धम्मिका *dhammikā*, f., N. of a woman.

धम्मिल्ल *dhammilla, as*, m. the braided and ornamented hair of a woman tied round the head and intermixed with flowers, pearls, &c.

Dhammillaka = *dhammilla* at end of comp. (e. g. *srasta-dhammillakā vadhūs*, a woman with loosened braided hair).

धय *dhaya, as, ā* or *ī, am* (fr. rt. *dhe*), drinking, sipping, sucking, (often at the end of a comp., e. g. *āsyan-dhaya, ghaṭin-dh°, stanan-dh°*, &c.); (*ā*), f. a little girl (?).

धर *dhara, as, ā* or *ī, am* (fr. rt. *dhṛi*), holding, bearing, carrying; wearing; possessing, having, possessed of, containing, keeping, sustaining, preserving, observing, (often compounded with its object; cf. *anśu-dh°, aksha-dh°, aśruti-dh°, asṛig-dh°, kaksha-dh°*, &c.); (*as*), m. a mountain [cf. *kshiti-dh°, bhū-dh°, mahī-dh°*]; a flock of cotton; a frivolous or dissolute man (= *viṭa*), N. of one of the Vasus; of a hero on the side of the Pāṇḍavas; of the king of the tortoises; of the father of Padma-prabha, the sixth Arhat of the present Ava-sarpiṇī; (*ā*), f. 'the bearer, supporter,' the earth, the ground; the uterus or womb; a vein or tubular vessel of the body; marrow; a mass of gold or heap of valuables (representing the earth and given to Brāhmans); N. of one of the wives of Kaśyapa, mother of the land and water-birds, (probably = the Earth.) — *Dhara-paṭṭa* or *dhara-sena, as*, m., N. of a prince of the Ballabhī or Vallabhī dynasty. — *Dhara-saṃstha, as, ā, am*, equal to a mountain, huge as a mountain, &c. — *Dharā-kadamba, as*, m. the Kadamba tree, Nauclea Cadamba; [cf. *dhārā-kadamba.*] — *Dharātmaja* (°*rā-āt*°), *as*, m. 'son of the earth,' the planet Mars or its regent. — *Dharā-dhara, as, ā, am*, 'bearing or sustaining the earth, prop of the earth,' an epithet of Vishṇu or Kṛishṇa; (*as*), m. a mountain. — *Dharādhārā* (°*rā-ādh*°?), f. the earth. — *Dharādhipa* (°*rā-adh*°), *as*, m. 'sovereign of the earth,' a king. — *Dharāntara-ćara, as, ā, am*, walking in the interior of the earth; (probably a wrong reading for *dhārāntara-ćara*, q. v.) — *Dharā-pati, is*, m. 'lord of the earth,' an epithet of Vishṇu. — *Dharā-putra, as*, m. 'son of the earth,' the planet Mars. — *Dharā-bhaj, k*, m. 'enjoying or possessing the earth,' a king. — *Dharā-bhṛit, t*, m. 'sustaining the earth,' a mountain. — *Dharāmara* (°*rā-am*°), *as*, m. 'a god or immortal on the earth,' a Brāhman. — *Dharā-śaya, as, ī, am*, sleeping on the earth, lying on the ground. — *Dharā-sūnu, us*, m. 'son of the earth,' the planet Mars. — *Dharoddhāra* (°*rā-ud*°), *as*, m. deliverance of the world. — *Dharopastha* (°*rā-up*°), *as*, m. surface of the earth.

Dharaṇa, as, ī, am, bearing, holding; preserving; (*as*), m. a dike, a bank, a ridge of land answering the purpose of a bridge &c., the side of a mountain; the world; the sun; the female breast; rice, corn; the Himālaya considered as king of mountains; N. of a king of the Nāgas; (*ī* or *dharaṇi, is*), f. the earth, the soil, the ground, the Earth personified as the wife of Dhruva; a tubular vessel of the body, a vein; a kind of bulbous plant, an esculent root. = *dhāraṇīyā, dhīra-pattrī, kandālu, kandāḍhya, daṇḍa-kandaka, vana-kanda, su-kandaka*; the silk-cotton tree, = *śālmali*; a beam or rafter for a roof; N. of a dictionary (generally called *dharaṇi* or *dharaṇi-kośa*); (*am*), n. the act of holding, seizing, possessing, keeping, bearing, supporting, support; bringing, procuring; a support, fastening, prop, stay; security; a sort of weight variously reckoned as = 10 Palas, = 16 silver Māshakas, = 1 silver Purāṇa, = $\frac{1}{10}$ Śatamāna, = 19 Nishpāvas, = $\frac{2}{5}$ Karsha, = $\frac{1}{10}$ Pala, = 24 Raktikās; a particular high number. — *Dharaṇa-priyā*, f., N. of the goddess executing the commands of the nineteenth Arhat. — *Dharaṇi-goṇiga, as*, m., N. of a man. — *Dharaṇi-ja, as*, m. 'the son of the earth,' an epithet of Aṅgiras or the planet Mars. — *Dharaṇi-dhara, as*, m. 'the bearer of the earth,' an epithet of Vishṇu; [cf. *dharaṇī-dhara.*] — *Dharaṇi-maṇḍa*, N. of a place. — *Dharaṇi-stha, as, ā, am*, being or staying on earth. — *Dharaṇī-kanda, as*, m. an esculent root or bulb (= *dharaṇī*). — *Dharaṇī-kīlaka, as*, m. a mountain. — *Dharaṇī-tala, am*, n. the surface of the earth. — *Dharaṇī-talaśrī, īs*, m., N. of a king of the Kin-naras. — *Dharaṇī-dhara, as, ī, am*, 'bearing or sustaining the earth,' epithet of the mythical elephants which are fabled to support the earth; (*as*), m. epithet of Śesha; of Vishṇu or Kṛishṇa; of Śiva; a mountain; a tortoise; a king; N. of several persons; of a man of the family of Maunin and son of Maheśvara; of the father of Śaśi-dhara; of the father of Vāsu-deva and grandfather of the author Hari-nātha; of the father of Dayā-śaṅkara; of a scholiast on Manu; of a Bodhi-sattva; (sometimes read *dharaṇi-dhara* or *dharaṇin-dhara.*) — *Dharaṇī-dhṛit, t*, m. 'supporting the earth,' an epithet of Śesha. — *Dharaṇī-pati, is*, m. 'lord of the earth,' a king. — *Dharaṇī-pūra, as*, m. the ocean (as 'surrounding the earth'). — *Dharaṇī-plava, as*, m. the ocean ('in which the earth floats'). — *Dharaṇī-bhṛit, t, t, t*, bearing or supporting the earth; (*t*), m. a mountain; a king; (also read *dharaṇi-bhṛit.*) — *Dharaṇī-maṇḍala, am*, n. 'the sphere of the earth,' the globe. — *Dharaṇī-ruha, as*, m. 'growing on the earth,' a tree; [cf. *kshiti-ruh* and *kshiti-ruha.*] — *Dharaṇīśvara* (°*ṇi-īś*°), *as*, m. 'lord of the earth,' an epithet of Śiva. — *Dharaṇīśvara-rāja, as*, m. 'king of the lords of the earth,' N. of a Bodhi-sattva. — *Dharaṇī-suta, as*, m. 'son of the earth,' an epithet of Aṅgiras or the planet Mars; (*ā*), f. 'the daughter of the earth,' an epithet of Sītā, wife of Rāma (as produced from the soil by Janaka when he was ploughing a spot to prepare it for a sacrifice).

Dharaṇi, is. See above under *dharaṇa*.

Dharaṇīya, as, ā, am, to be held or kept, to be borne or carried; supportable.

Dhariṇi, is, m. (?), N. of an Agastya.

Dharitrī, f. a female bearer, supporter; the earth.

Dhariman, ā, m. a balance, a pair of scales, a weight; form, figure, semblance; [cf. *dhariman.*] — *Dharima-meya, as, ā, am*, measurable by weight.

Dhariman = *dharman* (only occurring in the loc. *dharimaṇi*), Ved. according to custom or law or precept; (Sāy.) containing the essence of the earth (as an altar); a vessel for holding anything.

1. *dharuṇa, as, ā, am* (for 2. see p. 451, col. 3), Ved. carrying, holding, supporting, one who supports or keeps; (*as*), m. the supposed author of a hymn of the Ṛig-veda; an epithet of Brahmā; heaven, paradise; water; opinion, conception; (*as, ī, am*), containing in one's self, spacious; a place where anything is preserved or kept; (*am*), n. a basis, foundation, support, prop, stay; the firm soil of the earth; anything that is undermost or innermost; a receptacle, reservoir; water. — *Dharuṇa-hvara, as, ā, am*, Ved. trembling in its innermost foundations?; (Sāy.) obstructing the flow of waters.

Dharṇasa, as, ā, am, or *dharṇasi* or *dharṇi, is, is, i*, Ved. bearing, supporting, sustaining; a supporter; strong, energetic, powerful, able; full of spirit (as Soma); firm, durable; (*dharṇasi* in Naigh. II. 9. is one of the synonyms of *bala*, strength.)

Dhartavya, as, ā, am, to be upheld or supported; to be held, had or possessed; to be placed or fixed.

Dhartṛi, tā, trī, tṛi, holding, bearing, supporting; (*tā*), m. a bearer, supporter, preserver.

Dhartra, am, n. a prop, a stay; a house; a sacrifice; virtue, moral merit.

1. *dharma, as, am*, m. n. (rarely n.; the older form which occurs in the Ṛig-veda is *dharman*, q. v.; for 2. *dharma* see p. 451, col. 3), that which is to be held fast or kept, ordinance, statute, law, usage, practice, custom, the customary observances of caste, sect, &c.; religion, piety; prescribed course of conduct, duty, (thus 'giving alms' &c. is the *dharma* of the householder, 'administering justice' of a king, 'piety' of a Brāhman, 'courage' of a Kshatriya); right, justice, equity, anything right, proper, or just; virtue, morality, morals, merit, good works; nature, character, the peculiar state or condition of anything; an essential or characteristic quality, mark, peculiarity; manner, resemblance; any sacrifice; a peculiar kind of sacrifice; an Upanishad; religious abstraction, devotion (= *yoga*); associating with the virtuous; a bow; a drinker of Soma juice; Right, Justice, Law, or Virtue personified (as born from the right breast of Brahmā, and having Śama, Kāma, and Harsha as his offspring); or personified as a Bull; or personified as a Dove; a N. of Yama (the Hindū Pluto, ruler of the lower regions, god of justice, and judge of the dead); one of the attendants of the god of the Sun; Justice or Virtue identified with Vishṇu; also identified with Prajā-pati, and said to be son-in-law of Daksha; N. of the fifteenth Arhat of the present Ava-sarpiṇī, descended from Ikshvāku, son of Bhānu and Su-vratā; N. of a son of Anu and father of Ghṛita; of a son of Gāndhāra and father of Dhṛita; of a son of Haihaya and father of Netra; of a son of Pṛithu-śravas and father of Uśanas; of a son of Su-vrata; of a son of Dīrgha-tapas; of a prince of Kaśmīra; of a lexicographer; (in astrology) N. of the ninth mansion; *dharmāt* or *dharmeṇa*, ind. according to right, rightly, justly, according to rule, according to the nature of anything. — *Dharma-kathaka, as*, m. a propounder of the law. — *Dharma-kathā*, f. a discourse upon law, &c. — *Dharma-karman, a*, n. a work of duty or piety; any virtuous or pious action. — *Dharma-kāma, as, ā, am*, loving justice, observing right or duty; (*as*), m., N. of a son of the demon Pāpīyas; of a god of the Bodhi tree. — *Dharma-kāmārtha-sambaddha* (°*ma-ar*°), *as, ā, am*, joined with or containing virtue, pleasure, and wealth. — *Dharma-kāya, as*, m. 'the body of law or of abstract existence,' epithet of one of the three bodies of a Buddha; (*as*), m. a Buddha; a Jina or Jaina saint; an epithet of Avalokiteśvara. — *Dharma-kāra, as*, m. a doer or observer of the law; N. of a person. — *Dharma-kāraṇa, am*, n. cause of virtue. — *Dharma-kārya, am*, n. any act of duty or religion (as digging a well, building a temple, &c.); pious act, good work, virtuous conduct. — *Dharma-kīrtti, is*, m. 'glory of religion,' N. of a poet; of a logician; of a king mentioned in the twenty-first chapter of the Vṛihan-nāradīya-Purāṇa. — *Dharma-kīla, as*, m. royal edict or order, decree, grant. — *Dharma-kīlaka, as*, m. the command of a Brāhman. — *Dharma-kūpa, as*, m. 'the holy well,' N. of a Tīrtha. — 1. *dharma-kṛit, t, t, t* (for 2. see under *dharman*), fulfilling duty, one who acts justly or practises virtue. — *Dharma-kṛitya, am*, n. fulfilment of duty, virtue; any moral or religious observance. — *Dharma-ketu, us*, m. 'having justice for a banner or symbol,' N. of a son of Su-ketu and father of Satya-ketu; N. of a Buddha; of a Jaina deified saint. — *Dharma-kośa* or *dharma-kosha, as*, m. the treasury of law or duties; the collective body of laws or duties. — *Dharmakośa-vyākhyā*, f. 'the explanation of the treasury of law,' N. of a Buddhist work. — *Dharma-kriyā*, f. observance of duties, acting according to law, righteous conduct, any religious act or pious work. — *Dharma-kshetra, am*, n. the department or province of the law; a plain in the north-west of India near Delhi (the scene of the

great battle between the Kurus and Pāṇḍus, commonly called Kuru-kshetra); (*as*), m. a man of piety and virtue. – *Dharma-gañja, as,* m. 'treasury of law or religion,' N. of a library. – *Dharma-gavesha, as,* m. 'seeking virtue &c.,' N. of a man. – *Dharma-gahanābhyudgata-rāja* (°*na-abh*°), *as,* m. 'a prince who has threaded the labyrinth of the law,' N. of a Buddha. – *Dharma-gupta, as,* m. 'protected by the law,' N. of several persons; (*ās*), m. pl., N. of a Buddhist school. – *Dharmagupta-miśra, as,* m., N. of an author mentioned in the San-kshepa-śan-kara-jaya by Mādhava. – *Dharma-grantha, as,* m. book of the law, sacred scriptures. – *Dharma-grahaṇa, am,* n. observance of moral or religious precepts, accepting or following the law. – *Dharma-ghaṭa, as,* m. a jar of fragrant water offered daily in the month Vaiśākha. – *Dharma-ghna, as, ī, am,* 'destroying law or right,' contrary to law or duty, immoral, unlawful; (*as*), m. (?), the plant Terminalia Bellerica (so called because the seeds are used as dice). – *Dharma-ćakra, am,* n. 'the wheel or circle of religion or law,' (an expression used to denote the vast range of Dharma); a kind of mythical weapon; (*as*), m. 'having the wheel of Dharma,' a Buddha. – *Dharmaćakra-bhṛit, t,* m. 'holding the wheel of Dharma,' a Buddha or Jaina. – *Dharma-ćaraṇa, am,* n. or *dharma-ćaryā,* f. observance of the law, performance of duty. – *Dharma-ćārin, ī, iṇī, i,* observing the law, fulfilling one's duties, practising virtue, virtuous, dutiful, moral; (*ī*), m., N. of a Buddhist deity; epithet of Śiva; (*iṇī*), f. a female helpmate in the fulfilment of duties, especially a wife, an honest wife, a virtuous woman. – *Dharma-ćintaka, as, ā, am,* reflecting on the law, studying duty, familiar with it. – *Dharma-ćintana, am,* n. or *dharma-ćintā,* f. pondering on the law or duty, study of virtue, consideration of moral duties, virtuous reflection. – *Dharma-ćinti, is, is, i,* reflecting on the law or duty; an epithet of Śākya-muni; (perhaps wrongly for *dharma-ćintin.*) – *Dharma-ja, as, ā, am,* produced by a sense of duty; (*as*), m. 'son of Dharma, judge of the dead,' an epithet of Yudhi-shṭhira. – *Dharma-jijñāsā,* f. 'inquiry into the law,' N. of a Pariśishṭa ascribed to Kātyāyana. – *Dharma-jīvana, as, ā, am,* living by fulfilment of prescribed duties, a Brāhman who lives according to the rules of his class, one who practises the outward acts of the law. – *Dharma-jña, as, ā, am,* knowing the law or what is right, knowing one's duty, conversant with virtue. – *Dharma-jñāna, am,* n. knowledge of moral, legal, and religious duty. – *Dharma-tattva, am,* n., N. of a Mīmāṃsā work by Kamalākara. – *Dharmatattva-vid, t, t, t,* knowing the truths of law or religion. – *Dharma-tas,* ind. according to law or to rule, rightly, justly, religiously, righteously, virtuously; from a virtuous motive. – *Dharma-tīrtha, am,* n. 'the holy Tīrtha,' N. of a sacred place of pilgrimage. – *Dharma-tyāga, as,* m. abandonment of religion, apostacy. – *Dharma-trāta, as,* m. 'protected by the law,' N. of a Buddhist author. – *Dharma-tva, am,* n. religion, virtue, righteousness, morality, piety; inherent nature, peculiar property. – *Dharma-da, as, ā, am,* giving or granting virtue; (*as*), m., N. of one of the attendants of Skanda. – *Dharma-datta, as,* m. 'given by religion,' N. of a writer on rhetoric. – *Dharma-darśana, am,* n. seeing or knowing duty or the law. – *Dharma-dāna, am,* n. a gift made from a sense of duty (without regard to self-interest). – *Dharma-dāra, ās,* m. pl. a lawful wife; [cf. *dharma-patnī.*] – *Dharma-dāsa, as,* m. 'the slave of duty,' N. of a poet, author of the Vidagdha-mukha-maṇḍana. – *Dharma-dinnā,* f. 'given by religion,' (*dinna* in Pāli = *datta*), N. of a female. – *Dharma-dīpikā,* f., N. of a work. – *Dharma-dughā,* f. a cow milked for the fulfilment of religious duty. – *Dharma-dṛiḍhābhedya-sunilambha* (°*ḍha-abh*°), *as,* m., N. of a king of the Garuḍas. – *Dharma-dṛiś, k, k, k,* seeing the right, regarding piety. – *Dharma-dravī,* f. 'having law or virtue for its waters,' the Ganges. – *Dharma-drohin, ī, iṇī, i,* violating the law or right; (*ī*), m. a Rākshasa. – *Dharma-dveshin, ī,* m. the plant Terminalia Bellerica; see *dharma-ghna.* – *Dharma-dhara, as,* m. 'supporter of the law,' N. of a king of the Kin-naras. – *Dharma-dhātu, us,* m. 'the element of law or of existence,' one of the eighteen Dhātus of the Buddhists; a Buddha ('whose Dhātu is Dharma'). – *Dharmadhātu-vāg-īśvara, as,* m., N. of a deity. – *Dharma-dhṛit, t, t, t,* Ved. observing the law. – *Dharma-dhṛish, k,* m. (*dhṛik* is also referred to rt. *dhṛi* or to rt. *dṛih*), 'supporter of the law or right,' N. of a son of Śva-phalka; [cf. *dharma-bhṛit.*] – *Dharma-dhvaja, as, ā, am,* 'whose banner is virtue,' one who hangs out the flag of religion for selfish purposes, one who makes a livelihood by assumed devotion, a religious hypocrite or impostor; (*as*), m., N. of the Sun; of a king of Mithilā, son of Kuśa-dhvaja and father of Amita-dhvaja and Kṛita-dhvaja; N. of a brother of Kuśa-dhvaja; of a king of Kān-kana-pura. – *Dharma-dhvajin, ī, inī, i,* 'hoisting the flag or colours of religion,' a religious hypocrite or impostor, one who makes a livelihood by assumed devotion. – *Dharma-nada, am,* n., N. of a sacred lake; (according to a legend, a metamorphosis of the god Dharma.) – *Dharma-nandana, as,* m. 'Dharma's joy, a son of the god Dharma,' properly an epithet of Yudhi-shṭhira, but applied in Bhāg.-Purāṇa I. 9, 12, to all the sons of Pāṇḍu; [cf. *dharma-ja, dharma-putra, dharma-suta.*] – *Dharma-nandin, ī,* m., N. of a Buddhist who translated certain sacred writings into Chinese. – *Dharma-nātha, as,* m. legal protector, rightful lord. – *Dharma-nābha, as,* m. 'the centre of the law,' an epithet of Vishṇu; N. of a king. – *Dharma-nibandha, as,* m. attachment to virtue or religion, piety, virtue. – *Dharma-nibandhin, ī, inī, i,* pious, attached to virtue, engaged in religious duties, holy. – *Dharma-niveśa, as,* m. religious devotion. – *Dharma-nishpatti, is,* f. fulfilment or discharge of duty, moral or religious observance. – *Dharma-netra, as,* m. 'law-eyed,' N. of a grandson of Dhṛita-rāshṭra; of a son of Taṃsu and father of Dush-manta (Dushyanta). – *Dharma-paṭṭa, as,* m. the band of law or duty. – *Dharma-pati, is,* m., Ved. the lord or guardian of order and law. – *Dharma-pattana, am,* n. 'the city of the law,' epithet of the city of Śrāvantī [cf. *dharma-paṭṭana*]; pepper. – *Dharma-pattra, am,* n. the plant Ficus Glomerata. – *Dharma-patnī,* f. a lawful wife, a man's first wife, a wife of the same caste with her husband and married conformably to the established law. – *Dharma-patha, as,* m. the way of duty or virtue, virtuous course; N. of a merchant. – *Dharma-pathin, -panthās,* m. the way of duty or virtue. – *Dharma-para, as, ā, am,* intent on virtue, devoted to duty; pious, righteous. – *Dharma-pāṭhaka, as,* m. a teacher of law, a lawyer. – *Dharma-pāla, as,* m. 'protector or guardian of the law,' metaphorical expression for 'punishment' or for 'a sword;' N. of a minister of king Daśa-ratha; of a learned Buddhist; of a prince. – *Dharma-pālaka, as, ikā, am,* observing the law, dutiful. – *Dharma-pāśa, as,* m. 'the noose of the god of justice,' N. of a mythical weapon. – *Dharma-pīṭha,* 'the seat of law,' N. of a place in Vārāṇasī. – *Dharma-pīḍā,* f. an offence against the law, transgressing the law or right. – *Dharma-putra, as,* m. a lawful son, a son begot from a sense of duty (not from sensual pleasure); 'son of the god Dharma,' epithet of Yudhi-shṭhira; (*au*), m. du. epithet of the Ṛishis Nara and Nārāyaṇa. – *Dharma-pura, am,* n. 'the city of the law,' N. of a town situated on the Narmadā river. – *Dharma-purāṇa, am,* n. 'the Purāṇa of law,' N. of a work. – *Dharma-praćāra, as,* m. 'the course of law or right,' metaphorical expression for 'a sword.' – *Dharma-pradīpa, as,* m. 'light of the law,' N. of a work composed by Dhanañ-jaya. – *Dharmapradīpa-vyākhyāna, am,* n. 'the explanation of the lamp of law,' N. of a commentary to the preceding work. – *Dharma-pradhāna, as, ā, am,* eminent in piety. – *Dharma-prabhāsa, as,* m. 'illuminator of the law,' N. of a Buddha. – *Dharma-pravaktṛi, tā,* m. a teacher or expounder of the law. – *Dharma-pravaćana, am,* n. enunciation of the law, the act of propounding the law. – *Dharma-prastha, as,* m. 'the table-land of the god Dharma,' N. of a place. – *Dharma-priya, as,* m. 'a friend of the law,' N. of a Buddhist scholar. – *Dharma-bala, as,* m. 'the strength of law,' N. of a man. – *Dharma-bāṇijika, as,* m. one who tries to make a profit out of his virtue like a merchant. – *Dharma-buddhi, is, is, i,* virtuously-minded, virtuous; (*is*), m., N. of a king. – *Dharma-bhaginī,* f. a lawful sister, a female that has the rights of a sister; 'a sister in respect of religion,' i. e. as belonging to the same religion; [cf. *dharma-bhrātṛi.*] – *Dharma-bhāgin, ī, inī, i,* possessed of religion or virtue; (*inī*), f. a virtuous wife. – *Dharma-bhāṇaka, as,* m. 'an expounder of the law;' a lecturer, a public reader of the Mahā-bhārata and other sacred works which are read aloud and explained to large assemblies of Hindūs at particular seasons. – *Dharma-bhikshuka, as,* m. a mendicant from virtuous motives. – *Dharma-bhīruka, as, ā, am,* tremblingly alive to duty. – *Dharma-bhṛit, t,* m. 'a supporter of law, a maintainer of justice,' (often an epithet of a king); a virtuous person; N. of a son of Śva-phalka. – *Dharma-bhṛita, as,* m., N. of one of the sons of the thirteenth Manu. – *Dharma-bhrātṛi, tā,* m. 'a brother in respect of religion,' a fellow religious student, any one regarded as a brother from discharging the same religious duties; [cf. *dharma-bhaginī.*] – *Dharma-mati, is,* m. 'virtuous-minded,' N. of a prince; of a god; of the Bodhi tree. – *Dharma-maya, as, ī, am,* consisting of law or virtue, made up or replete with virtue, moral, righteous. – *Dharma-mahāmātra, as,* m. a minister in matters of religion. – *Dharma-mātra, as, ā, am,* depending only on custom. – *Dharma-mārga, as,* m. the path of virtue. – *Dharma-mitra, as,* m., N. of a Buddhist. – *Dharma-mīmāṃsā-saṅgraha, as,* m. 'an abridgment of the inquiry into Dharma,' N. of a Mīmāṃsā work by Krishṇa-deva. – *Dharma-mūla, am,* n. the foundation of Hindū law and religion; the Vedas. – *Dharma-meghā,* f., N. of one of the ten Bhūmis with Buddhists. – *Dharma-yuga, am,* n. 'the age of religion,' the Kṛita-yuga. – *Dharma-yuj, k, k, k,* righteous, pious, just. – *Dharma-rakshitā,* f., N. of a female. – *Dharma-rati, is, is, i,* 'delighting in justice or virtue,' N. of one of the sons of the demon Pāpīyas. – *Dharma-ratna, am,* n. 'gem of the law,' N. of a work. – *Dharma-ratha, as,* m. 'whose chariot is dharma,' N. of a son of Sagara; of Divi-ratha. – *Dharma-rāj, ṭ,* m. 'the king of justice,' epithet of Yama; of Yudhi-shṭhira; of a king of the herons, son of Kaśyapa and an Apsaras. – *Dharma-rāja, as,* m. 'king of justice,' an epithet of Yama; an epithet of Yudhi-shṭhira; a king in general; a Buddha. – *Dharmarāja-tā,* f. the rank or title of Dharma-rāja. – *Dharmarāja-dīkshita, as,* m., N. of the author of the Vedānta-paribhāshā. – *Dharma-rājan, ā,* m. 'king of justice,' epithet of Yudhi-shṭhira. – *Dharmarāja-purogama, as, ā, am,* having Yudhi-shṭhira for a leader; headed by Yudhi-shṭhira. – *Dharma-rājikā,* f. a Stūpa. – *Dharma-rući, is,* m., N. of a god of the Bodhi tree; N. of a man. – *Dharma-rodhin, ī, inī, i,* opposed to law or virtue, illegal, immoral. – *Dharma-lakshaṇa, am,* n. an essential mark or characteristic of ethics or law, as place, time, &c. – *Dharma-lopa, as,* m. irreligion. – *Dharma-vat, ān, atī, at,* endowed with virtue, virtuous, pious, upright, just, lawful; accompanied by Dharma; (*atī*), f., N. of a Mudrā; N. of a queen. – *Dharma-vatsala, as, ā, am,* tenderly alive to duty, loving piety. – *Dharma-vartin, ī, inī, i,* 'abiding in duty,' righteous. – *Dharma-vardhana, as, ā, am,* 'increasing right or virtue,' an epithet of Śiva; (*as*), m., N. of a king of Śrāvastī; of a poet; (*am*), n., N. of a town. – *Dharma-varman, a,* n. 'shield or armour of justice or virtue,' epithet of Krishṇa. – *Dharma-vāda, as,* m. discussion or argument about law or duty.

—*Dharma-vādin, ī, inī, i,* discussing the law or duty. —*Dharma-vāsara, as,* m. 'day of religious duties,' the day of full moon, peculiar sacrifices being performed on this day. —*Dharma-vāhana, as,* m. 'whose vehicle is the bull, considered as a personification of virtue,' an epithet of Śiva. —*Dharma-vāhya, as, ā, am,* 'outside the law,' contrary to what is right. —*Dharma-vićāra-saṅgraha, as,* m., N. of an abridgment of the Mīmāṅsā-sūtras by the Muni Jaimini. —*Dharma-vid, t, t, t,* acquainted with the law, duty-knowing, endued with a sense of justice, virtuous, pious, moral. —*Dharma-vidyā,* f. knowledge of the law or right; [cf. *dhārmavidya.*] —*Dharma-vidhi, is,* m. legal precept or injunction. —*Dharma-viplava, as,* m. 'confusion or violation of duty,' immorality, wickedness. —*Dharma-vivardhana, as,* m. 'promoter of law or right,' epithet of a son of Aśoka, =*kunāla.* —*Dharma-viveka, as,* m. investigation of right or virtue. —*Dharma-viveka-vākya, am,* n., N. of a short poem ascribed to Halāyudha. —*Dharma-vivećana, am,* n. judicial investigation. —*Dharma-vṛitti, is,* f. 'explanation of the law,' N. of a chapter of the Śārṅgadhara-paddhati. —*Dharma-vṛiddha, as,* m. 'advanced in virtue,' N. of a son of Śva-phalka; [cf. *dharma-dhṛish* and *dharma-bhṛit.*] —*Dharma-vaitaṅsika, as,* m. one who gives away money unlawfully acquired in the hope of appearing generous. —*Dharma-vyādha, as,* m. 'the hunter versed in law,' N. of a Brāhman changed into a hunter in consequence of a curse; of a Brāhman-killer (born as a hunter from the body of Vasu, king of Kaśmīra). —*Dharma-śarīra, am,* n. 'religious or sacred relic,' a term applied to certain small Buddhist Stūpas. —*Dharma-śarman, ā,* m., N. of a preceptor. —*Dharma-śālā,* f. a court of justice, a tribunal; a charitable institution, a hospital. —*Dharma-śāsana* or *dharma-śāstra, am,* n. 'a law-book,' a code of laws, the body or code of Hindū law, jurisprudence, any work on the subject. —*Dharma-śīla, as, ā, am,* of a virtuous disposition, virtuous, just, pious; (*ā*), f., N. of a female. —*Dharma-śreshṭhin, ī,* m., N. of a Buddhist Arhat. —*Dharma-saṃśrita, as, ā, am,* 'following or seeking virtue,' virtuous, just, pious. —*Dharma-saṃhitā,* f. a code or collection of law, especially the work of some saint or divine person (as Manu, Yājñavalkya, &c.). —*Dharma-saṅga, as,* m. addiction to justice or virtue; hypocrisy. —*Dharma-saṅgīti, is,* f. a discussion about the law; (with Buddhists) a council; N. of a work. —*Dharma-saṅgraha, as,* m. 'collection of laws, legal compilation,' N. of a Buddhist work on law. —*Dharma-santāna-sū, ūs, ūs, u,* producing virtuous offspring or actions. —*Dharma-sabhā,* f. a court of justice, tribunal. —*Dharma-sahāya, as,* m. a companion in the fulfilment of religious duties. —*Dharma-sādhana, am,* n. 'means of performing duty,' any act or virtue essential to a system of duties. —*Dharma-sārathi, is,* m., N. of a son of Tri-kakud. —*Dharma-sāvarṇi, is,* m., N. of the eleventh Manu. —*Dharma-siṅha, as,* m., N. of a man. —*Dharma-suta, as,* m. 'the son of the god Dharma,' an epithet of Yudhi-shṭhira. —*Dharma-sū, ūs, ūs, u,* Ved. promoting order or justice; (*ūs*), m. the fork-tailed shrike. —*Dharma-sūtra, am,* n. a Sūtra work treating on law and custom; (*as*), m., N. of a son of Su-vrata. —*Dharma-setu, us,* m. 'barrier of justice,' epithet of Śiva; N. of a son of Āryaka. —*Dharma-sena, as,* m., N. of a king. —*Dharma-skandha, as,* m. 'collection of laws,' N. of a work by Śāriputra and Maudgalyāyana. —*Dharma-stha, as,* m. 'abiding in the law,' a judge. —*Dharma-sthala, am,* n. 'the place of justice,' N. of a town. —*Dharma-sthavira, as,* m. 'firm in law,' N. of a man. —*Dharma-svāmin, ī,* m. 'the lord of law and right,' epithet of Buddha; N. of a sanctuary built by Dharma, king of Kaśmīra. —*Dharma-hantṛi, tā, trī, tṛi,* transgressing the law or justice. —*Dharmākara* (°*ma-āk*°), *as,* m. 'mine of virtue or law,' N. of a disciple of Buddha Lokeśvara-rāja; of the ninety-ninth Buddha; of a Buddhist translator. —*Dharmāgama* (°*ma-āg*°), *as,* m. a law-book. —*Dharmāṅgada* (°*ma-an*°), *as,* m., N. of a man; of a prince, son of Priyaṅ-kara. —*Dharmāṅgā* (°*ma-an*°), f. a heron. —*Dharmāćārya* (°*ma-āć*°), *as,* m. a teacher of law or of customs. —*Dharmāćārya-stuti, is,* f. 'praise of the teacher of the law,' N. of a work. —*Dharmātmaja* (°*ma-āt*°), *as,* m. 'the son of Dharma,' an epithet of Yudhi-shṭhira. —*Dharmātma-tā,* f. pious-mindedness, justice, virtue. —*Dharmātman* (°*ma-āt*°), *ā, ā, a,* just, virtuous, pious-minded, virtuously-minded, of a virtuous disposition, pious, fulfilling duties; (*ā*), m. a saint, a pious or virtuous person; an epithet of Kumāra-pāla. —*Dharmāditya* (°*ma-ād*°), *as,* m., N. of a Buddhist king. —*Dharmādharma* (°*ma-adh*°), *au,* m. du. right and wrong, justice and injustice. —*Dharmādharma-parīkshā,* f. or *-parīkshaṇa, am,* n. 'test of right and wrong,' a kind of ordeal by drawing lots or slips of black and white paper. —*Dharmādharma-senā-hanana, am,* n., N. of the 120th chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. —*Dharmādhikaraṇa* (°*ma-adh*°), *am,* n. administration of the laws; a court of justice; (*as*), m. a judge, magistrate. —*Dharmādhikaraṇa-sthāna, am,* n. a court of justice. —*Dharmādhikaraṇika, as,* m. or *dharmādhikaraṇin, ī,* m. 'presiding over justice,' a judge, an administrator of the law. —*Dharmādhikāra* (°*ma-adh*°), *as,* m. administration of justice, the office of a judge; N. of a work. —*Dharmādhikārin, ī,* m. or *dharmādhikṛita, as,* m. a chief officer of justice, an administrator of the law, lord-chief-justice, magistrate, a judge. —*Dharmādhishṭhāna* (°*ma-adh*°), *am,* n. a court of justice. —*Dharmādhyaksha* (°*ma-adh*°), *as,* m. 'overseer of justice,' minister of justice, a magistrate, a judge. —*Dharmādhvan* (°*ma-adh*°), *ā,* m. the way of justice or virtue. —*Dharmānushṭhāna* (°*ma-an*°), *am,* n. virtuous or moral conduct, acting according to law. —*Dharmānusāra* (°*ma-an*°), *as,* m. conformity to law or virtue, course or practice of duty. —*Dharmānusmṛity-upasthāna, am,* n., N. of a Buddhist Āgama. —*Dharmāndhu* (°*ma-an*°), *us,* m. 'the well of Dharma, the holy well,' N. of a Tīrtha. —*Dharmāpeta* (°*ma-ap*°), *as, ā, am,* departing from virtue, wicked, immoral, unrighteous; (*am*), n. injustice, immorality, vice. —*Dharmābhimanas* (°*ma-abh*°), *ās, ās, as,* directing the mind to virtue or religion, virtuous. —*Dharmābhisheka-kriyā* (°*ma-abh*°), f. any ablution prescribed as a religious duty. —*Dharmāmbhodhi* (°*ma-am*°), *is,* m. 'the ocean of laws,' N. of a work. —*Dharmāyatana* (°*ma-āy*°), *am,* n. knowledge of *dharma* by means of *manas* (?). —*Dharmāraṇya* (°*ma-ar*°), *am,* n. 'grove of religion,' a sacred grove, a wood inhabited by hermits or ascetics; N. of a sacred forest in Madhya-deśa, into which Dharma is said to have retired; N. of a town founded by Amūrta-rajas. —*Dharmārtha-kāma-moksha* (°*ma-ar*°), *ās,* m. pl. religious merit, wealth, pleasure, and final emancipation, (the four ends or objects of existence.) —*Dharmārtha-darśin, ī, inī, i,* having an eye to duty and interest or to religion and wealth. —*Dharmārtha-pratibaddha-tā,* f. attachment to duty and interest or to religion and wealth. —*Dharmārtham,* ind. for religious purposes; according to right or duty, in a just manner, according to prescript. —*Dharmārthīya, as, ā, am* (fr. *dharma-artha*), relating to law or duty. —*Dharmālīka* (°*ma-al*°), *as, ā, am,* having a false character. —*Dharmāloka-mukha* (°*ma-āl*°), *am,* n. introduction to the understanding of the *dharma* of Śākya-muni. —*Dharmāśoka* (°*ma-aś*°), *as,* m. the Aśoka of justice,' epithet of king Aśoka, grandson of Ćandra-gupta, (after he had adopted the Buddhist faith.) —*Dharmāśrita* (°*ma-āś*°), *as, ā, am,* seeking virtue, just, virtuous. —*Dharmāsana* (°*ma-ās*°), *am,* n. the throne of justice, judgment-seat, the bench. —*Dharmāsana-gata, as, ā, am,* seated on the judgment-seat. —*Dharmāstikāya* (°*ma-as*°), *as,* m. (with Jainas) the category or predicament of virtue. —*Dharmendra* (°*ma-in*°), *as,* m. 'lord of justice,' epithet of Yama. —*Dharmepsu* (°*ma-īp*°), *us, us, u,* wishing to acquire religious merit. —*Dharmeśa* (°*ma-īśa*), *as,* m. 'lord of justice,' epithet of Yama. —*Dharmeśvara* (°*ma-īś*°), *as,* m. 'lord of justice,' epithet of Yama; N. of a Buddhist deity; of a commentator on Yājñavalkya. —*Dharmeśvara-tīrtha, am,* n. 'the Tīrtha of the lord of justice,' N. of a place of pilgrimage. —*Dharmeśvara-liṅga, am,* n. 'the Liṅga of the lord of justice,' N. of a place of pilgrimage. —*Dharmoććaya* (°*ma-uć*°), *as,* m. 'collection of law,' N. of a place (in which Śākya-muni is said to have instructed the deities called Tushitas). —*Dharmottara* (°*ma-ut*°), *as,* m. 'chiefly characterized by virtue,' N. of a Buddhist teacher. —*Dharmottarīya, ās,* m. pl. the disciples of Dharmottara. —*Dharmopadeśa* (°*ma-up*°), *as,* m. instruction in law or duty, a discourse on religion, moral or religious instruction; the laws, the collective body of laws. —*Dharmopadeśaka* (°*ma-up*°), *as,* m. a teacher of the law, a Guru or spiritual preceptor. —*Dharmopadeśanā* (°*ma-up*°), f. instruction in the law, advice relating to it. —*Dharmopadha* (°*ma-up*°), *as, ā, am,* making a pretence of religion, hypocritical. —*Dharmopeta* (°*ma-up*°), *as, ā, am,* endowed with virtues, virtuous, moral.

2. *dharma,* Nom. P. *dharmati,* &c., to become law. (For 1. *dharma* see p. 449, col. 3.)

Dharmaka (at the end of an adj. comp.) = 1. *dharma;* (*as*), m., N. of a man.

Dharman, ā, m., Ved. bearer, maintainer, supporter, arranger; N. of a son of Bṛihad-rāja and father of Kṛitañ-jaya; (*a*), n. (the older form for the later *dharma;* and even in the later language used as a substitute for *dharma* at the end of adj. comps.), support, prop; (Sāy.) religious rite (Ved.); law, order, custom; religion, duty; mode, manner; quality, characteristic mark, natural order [cf. *kshatra-dh*°, *kshema-dh*°, *jaya-dh*°, &c.]; *dharmaṇā,* inst. sing. or *dharmabhis,* inst. pl., Ved. in order, according to rule, regularly, naturally. —2. *dharma-kṛit, t,* m., Ved. 'a maintainer of order or a performer of religious rites,' epithet of Indra; (for 1. see p. 449, col. 3.)

Dharmayu, us, us, u, righteous, virtuous.

Dharmāya, Nom. P. A. *dharmāyati, -te,* &c., to become law.

Dharmin, ī, iṇī, i, virtuous, religious, pious, just; obeying the law, knowing one's duties, having duties; endowed with any peculiar property or faculty; (often at the end of comp.) subject to particular laws (e. g. *vināśa-dh*°, q. v.); having the peculiar qualities or properties or nature of anything, having anything as a characteristic mark [cf. *eka-dh*°]; following the habits of any person; (*ī*), m., N. of the fourteenth Vyāsa; (*ṇī*), f. a kind of perfume; [cf. *dhārmiṇeya.*] —*Dharmi-tva, am,* n. virtuousness, justice, devotion to one's duties, virtue.

Dharmishṭha, as, ā, am (superl. of *dharmin*), very pious or virtuous; completely according to law, completely harmonizing or agreeing with law or virtue, lawful. —*Dharmishṭha-tā,* f. great virtuousness, righteousness.

Dharmīyas, ān, asī, as (compar. of *dharmin*), more virtuous &c.; very pious or moral &c.

Dharmeyu, us, m., N. of a son of Raudrāśva.

Dharmya, as, ā, am, lawful, legal, conformable to justice or law or custom or morality, consistent with duty; usual; just, righteous; legitimate; endowed with particular qualities (e. g. *tad-dharmya,* endowed with those qualities); suitable to any person or thing (with gen.). —*Dharmya-vivāha, as,* m. legal marriage (of which there are various kinds described in Manu III. 22).

धरुण 2. *dharuṇa, as,* m. (fr. rt. *dhe?*), Ved. a sucking calf; (for 1. *dharuṇa* see p. 449, col. 2; cf. *dhāru.*)

धर्कट *dharkaṭa, as,* m., N. of a teacher.

धर्बक *dharbaka, as,* m., N. of a son of Ajāta-śatru.

धर्म *dharma.* See p. 449, col. 3; p. 451, col. 3.

धर्मण *dharmaṇa, as,* m. a kind of snake; a kind of tree.

धर्मीपुत्र *dharmīputra, as,* m. an actor, a player; (also read *dhātrī-putra.*)

धर्ष *dharsha, as,* m. (fr. rt. *dhṛish*), boldness, insolence, overbearing conduct, daringness, impudence, licentiousness, pride, arrogance; impatience; violation (of a woman); injury, wrong, insult; restraint; a eunuch; [cf. *dharsha-vara.*] — *Dharsha-kāriṇī,* f. a violated virgin. — *Dharsha-vara, as,* m. a eunuch superintending the women's apartments; (probably wrong reading for *varsha-dhara.*)

Dharshaka, as, ā, am, attacking, assailing, assaulting, violating, overbearing; seducing; *(as),* m. a seducer, adulterer; a dancer, actor; mime, mummer.

Dharshaṇa, as, ā, am, offending, hurting, injuring, assaulting; *(am, ā),* n. f. assault, affront, insult, outrage; offence; violation, rape, seduction; bad treatment; overbearingness; contempt, disrespect, contumely, abuse; arrogance; copulation; (ī), f. or *(is),* f. a wanton or unchaste woman, a harlot.

Dharshaṇīya, as, ā, am, liable to be attacked or assaulted, easily assailable or conquerable, violable.

Dharshita, as, ā, am, violated; overpowered, overcome, smitten, ill-treated; *(am),* n. contumely, pride, insolence; copulation, cohabitation; *(ā),* f. an unchaste woman.

Dharshin, ī, iṇī, i, attacking, assaulting, ill-treating, treating badly; audacious, overbearing; proud, arrogant; cohabiting; *(iṇī),* f. a disloyal or unchaste woman, a harlot; [cf. *dharshaṇī.*]

धलण्ड *dhalaṇḍa, as,* m. a kind of small thorny tree, commonly called Dhala-āṅkaḍā.

धलिल *dhalila,* N. of a valley in which the capital of Udyāna is said to have been situated.

धव् *dhav* (connected with rts. 1. *dhāv* and *dhanv*), cl. 1. A. *dhavate,* &c., Ved. to run, flow; [cf. Gr. θέ-ω, θεύσομαι, θοός, βοη-θέ-ω, νω-θής.]

धव 1. *dhava, as,* m. the plant Grislea Tomentosa (= *madhura-tvaća*).

धव 2. *dhava, as,* m. (said by some to be fr. rt. 1. *dhā?*), a man; a husband [cf. *sa-dhavā* and *vi-dhavā*]; a possessor, master, lord; a rogue, a cheat; N. of a Vasu (probably incorrect for *dhara*).

धवनी *dhavanī,* f. a kind of plant, Desmodium Gangeticum or a similar species.

धवर *dhavara, am,* n. a particular high number.

धवल *dhavala, as, ā, am* (said to be fr. rt. 2. *dhāv*), white, dazzling white, of a shining white colour; handsome, beautiful; *(as),* m. white (the colour); an old bull, an excellent ox; a kind of camphor (= *ćīna-karpūra*); the plant Grislea Tomentosa (= *dhava*); N. of one of the elephants of the quarters; N. of a Rāga or mode of music, (according to Bharata, the eighth son of Hindola-rāga); *(ā* or ī), f. a white cow; (ī), f. a kind of disease (perhaps only whiteness of the hair); N. of a river; *(am),* n. white pepper; a kind of metre consisting of 4 × 18 short syllables and 1 long (= *dhavalāṅka;* cf. *udaya-dh°*). — *Dhavala-giri, is,* m. 'the white or snowy mountain' (commonly *dhoula-giri* or *dola-gir*), N. of one of the highest peaks of the great snowy range of the Himālayas, lat. 29. 11, long. 82. 59. — *Dhavala-gṛiha, am,* n. a house whitened with chunam or stucco, a palace. — *Dhavala-tva, am,* n. whiteness. — *Dhavala-paksha, as,* m. 'white-winged,' a goose; the light half of the month, the fortnight of the moon's increase. — *Dhavala-purāṇa-samuććaya, as,* m., N. of a work. — *Dhavala-mṛittikā,* f. 'white earth,' chalk. — *Dhavala-yāvanāla, as,* m. white Yāvanāla. — *Dhavalāṅka* (°*la-aṅ*°), *am,* n. = *dhavala,* a species of the Ati-dhṛiti metre. — *Dhavalī-kṛita, as, ā, am,* made white, whitened, whited. — *Dhavalī-bhūta, as, ā, am,* become white. — *Dhavalotpala* (°*la-ut*°), *am,* n. the white esculent water-lily.

Dhavalita, as, ā, am, made dazzling white, whitened, white.

Dhavaliman, ā, m. whiteness, white colour, white.

धवाणक *dhavāṇaka, as,* m. (fr. rt. 1. *dhū*), air, wind.

Dhavitavya, as, ā, am, Ved. to be fanned.

Dhavitra, am, n. a Paṅkhā or fan (made of antelope's skin or leather, and used especially for blowing a sacrificial fire).

धा 1. *dhā,* cl. 3. P. A. *dadhāti, dhatte* (1st pl. *dadhmas,* 2nd *dhattha,* 3rd *dadhati;* 1st sing. A. *dadhe,* 2nd *dhatse,* 3rd *dhatte,* 2nd du. *dadhāthe,* 3rd du. *dadhāte,* 3rd pl. *dadhate*); Impf. *adadhāt, adhatta* (2nd du. P. *adhattam,* 2nd pl. *adhatta,* 3rd pl. *adadhus;* 2nd sing. A. *adhatthās,* 3rd pl. *adadhata*); Pot. *dadhyāt, dadhīta;* Impv. *dadhātu, dhattām* (2nd sing. *dhehi,* 2nd du. *dhattam,* 3rd du. *dhattām,* 2nd pl. *dhatta,* 3rd pl. *dadhatu;* 2nd sing. A. *dhatsva,* 2nd pl. *dhaddhvam,* 3rd pl. *dadhatām*); Perf. *dadhau, dadhe* (2nd sing. *dadhitha* or *dadhātha,* 1st pl. *dadhima,* 2nd pl. *dadha,* 3rd pl. *dadhus;* 3rd pl. A. *dadhire*); Fut. *dhātā; dhāsyati, -te;* Aor. *adhāt, adhita* (3rd pl. A. *adhishata*); Prec. *dheyāt, dhāsīshṭa;* (Ved. forms are, Pres. 1st pl. P. *dadhmasi,* 3rd pl. *dadhanti,* 2nd sing. A. *dadhase,* 3rd sing. *dadhe* or *dadhate,* 3rd du. *dadhete,* 2nd pl. *dadhidhve;* Impf. 2nd sing. P. *dadhas,* 3rd sing. *dadhat, dadhāt,* 1st pl. *dadhāma,* 3rd pl. *dadhan;* Leṭ, Impf. 2nd du. P. *dadhathas;* Pot. 1st sing. *dheyām,* 2nd sing. *dhāyis,* 1st pl. *dhema,* 2nd pl. *dhetana;* Impv. 3rd sing. *dhātu,* 2nd pl. *dhāta, dhattana, dadhāta, dadhātana,* 3rd pl. *dhāntu, dadhantu,* 2nd sing. A. *dhishva;* Perf. 2nd sing. A. *dhishe,* 3rd pl. *dadhre, dhire;* Aor. 1st sing. P. *dhām,* 2nd sing. *dhās,* 3rd sing. *dhāt,* with *prati* also *dhat,* 3rd pl. *dhus;* 1st pl. A. *adhīmahi, dhīmahi,* see under 1. *dhī;* Leṭ, Aor. 3rd sing. P. *dhāti,* 2nd du. P. *dhāsathas,* A. *dhethe, dhaithe,* 1st pl. A. *dhāmahe,* 2nd pl. P. *dhāsatha,* 3rd pl. *dhāsus*); *dhātum* (Ved. inf. *dhātave, dhātavai, dhātos, dhai* in *vayo-dhai, dhām* in *prati-dhām, dhiyadhyai*), to put, place, set, lay; put in, lay on or upon (with loc., e. g. *teshu daṇḍam dadhāti,* he lays the stick on them, i. e. punishes them); to place in any state or condition; to bring, convey, lead towards (Ved.); to cause to obtain, cause (Ved.); to fix upon, direct towards (with dat. or loc.), fix or direct the mind (*manas* or *matim*), fix the thoughts or attention (*samādhim*) on (dat. or loc.), make up the mind to do anything (dat., loc., or inf.), to resolve upon; to bestow anything (acc.) upon a person (loc., dat., gen.), grant, confer, present, give; to put in possession; to appoint, fix, constitute; to make, render, produce, generate; to cause, create; to perform, do, undertake; to hold, take hold of, seize; to keep, preserve; to bear, wear, put on (clothes); to sustain, support, maintain; to accept, take, receive, obtain, get; to conceive (in the womb); to take possession of, assume, have, possess; to show, exhibit (A.); to incur, undergo: Pass. *dhīyate,* to be put or placed or laid; to be arranged; to be contained in; to be fixed (as the thoughts), to resolve (e. g. *me dhīyate matis,* my opinion or resolution is): Caus. *dhāpayati, -yitum,* Aor. *adīdhipat,* generally with prepositions [cf. *antar-dhā, api-dhā, abhi-dhā, ava-dhā,* &c.]: Desid. *dhitsati, -te* (Ved. *didhishati*), to wish to give or present (Ved.); to wish to place or put; to wish to obtain, strive to gain, &c.: Intens. *dedhīyate, dādhāti;* [cf. Zend *dā,* 'to put, make;' *dā-ta-m,* 'law;' *dā-man,* 'creature:' Gr. τί-θη-μι, θέ-μα, θέ-σι-ς, θε-σ-μό-ς, θέ-μι-ς, θεμός, θε-μέ-λιο-ν, θέ-με-θλο-ν, θής, θῆσσα, θή-κη, θῶκος, θᾶκος: Lat. *fămulus, familia, -do* in *ab-do, con-do, per-do, ven-do, pessum-do, cre-do* = *śrad-dadhāmi:* Osc. *faa-ma,* 'house (?),' *famel* = *familia:* Goth. *ga-dêd-s, dê-ths,* 'deed,' in *missa-dêths,* 'a crime;' *dôm-s,* 'judgment:' Angl. Sax. *don,* 'to do;' *dema,* 'a judge;' *dom,* 'judgment:' Old Sax. *dō-m,* 'I do,' = *dadhāmi:* Old Germ. *tō-m,* 'I do:' Old Eng. *-de* in *ask-e-de* = 'ask-did:' Mod. Germ. *-te* in *sach-te:* Lith. *de-mi, de-du,* 'I put:' Slav. *de-yun,* 'I do;' *de-lo,* 'work:' Hib. *deanaim,* 'I do;' *dan,* 'work.']

2. *dhā, ās, ās, am,* (at the end of an adj. comp.) placing; holding; containing, having; causing, &c., see *kiye-dhā, ćano-dhā, dhāma-dhā, dhiyan-dhā,* &c.; *(ās),* m. a placer; a holder, container, possessor, &c.; a N. of Brahmā; of Bṛihas-pati; *(ās),* f. the act of placing or holding, &c., (at the end of comp., cf. *tiro-dhā* and *dur-dhā.*) The affix *dhā* after numerals is thought by some to be an old inst. from this *dhā;* [cf. the use of 1. *dhātu* after numerals.]

Dhāka, as, m. an ox; a receptacle, reservoir (= *ā-dhāra* or according to another reading *ā-hāra*); food, boiled rice; a post.

1. *dhātu, us,* m. (for 2. *dhātu* see p. 453, col. 3), that which is placed or laid, a deposit, layer (Ved.); a constituent or essential part, an ingredient, (thus *guṇa,* string, is the *dhātu* of a rope made of several strings); part, portion, (sometimes used at the end of an adj. comp. like the English 'fold,' see *tri-dhātu, sapta-dh°*); an element, primary or elementary substance, primitive matter (of which five are usually reckoned or with Brahma six, thus enumerated by Yājñavalkya III. 145: 1. *Brahma,* the eternal spirit; 2. *kha* or *ākāśa,* ether; 3. *anila,* air; 4. *tejas,* fire; 5. *jala,* water; 6. *bhū,* earth: the Buddhists substitute *Vijñāna* for *Brahma:* the eighteen elements or *dhātu-lokas* of the southern Buddhists are the five organs of sense with *manas,* the six qualities observed by these, and six ideas produced by these six qualities); constituent element or essential ingredient of the body, primary or essential fluid or juice, a secretion, (the number of which is variously given as seven or ten; these Dhātus are distinct from the five elements of which the body also consists, and are sometimes regarded as Rasas, i. e. secretions or fluids; they are chyle, blood, flesh, fat, bone, marrow, and semen, to which must be added hair, skin, and sinews, if ten are reckoned); a humor or affection of the body (viz. phlegm, wind, and bile); a bone; (according to some) any one of the five organs of sense; any one of the five properties or qualities of the elements observed by the organs of sense (viz. sound, tangibility, colour, flavour, smell, see under *guṇa*); a primary element of the earth or of mountains, a mineral, fossil, metal, ore; a fluid mineral of a red colour; the primary element of words, a verbal root; [cf. *upa-dh°, kāma-dh°, giri-dh°,* &c.] — *Dhātu-kāya, as,* m. 'body of elements,' N. of a Buddhist work by Pūrṇa. — *Dhātu-kāśīśa* or *dhātu-kāsīsa, am,* n. red sulphate of iron. — *Dhātu-kuśala, as, ā, am,* skilled in metals, a metallurgist, mineralogist. — *Dhātu-kriyā,* f. metallurgy, mineralogy. — *Dhātu-kshaya, as,* m. waste of the bodily humors, any mortal disease. — *Dhātukshaya-kāsa, as,* m. a consumptive cough. — *Dhātu-garbha, as,* m. a receptacle for Buddhist relics, a dagop, (according to some *da-gop* = *dhātu-gopa.*) — *Dhātu-grāhin, ī,* m. calamine. — *Dhātu-ghoshā,* f., N. of a work on the verbal roots. — *Dhātu-ghna, am,* n. sour gruel prepared from the fermentation of rice-water. — *Dhātu-ćandrikā,* f. 'elucidation of roots,' N. of a grammatical work by Kavi-ćandra. — *Dhātu-ja* = *dhātuka,* bitumen. — *Dhātu-dīpikā,* f. 'elucidation of roots,' N. of a commentary by Durgā-dāsa on Vopa-deva's collection of roots. — *Dhātu-drāvaka,* 'dissolving metals,' borax, tinkal. — *Dhātu-nāśana, am,* n. 'destroying the humors,' sour gruel; [cf. *dhātu-ghna.*] — *Dhātu-nyāya-mañjūshā,* f., N. of

a work on the radicals. — *Dhātu-pa, as,* m. the alimentary juice or chyle, the chief of the seven elementary ingredients of the body. — *Dhātu-pāṭha, as,* m. 'recital of roots,' a list or collection of roots compiled and arranged according to Pāṇini's system, (the most important and well-known Dhātu-pāṭha is ascribed to Pāṇini himself.) — *Dhātu-pārāyaṇa* or *dhātu-pārāyaṇīya, am,* n., N. of a work on verbal roots. — *Dhātu-pushṭi, is,* f. nutrition of the bodily humors. — *Dhātu-pushpī* and *dhātu-pushpikā,* f. a plant, = *dhātri-pushpī.* — *Dhātu-pradīpa, as,* m., N. of a commentary by Maitreya-rakshita on the Dhātu-pāṭha. — *Dhātupradīpa-ṭīkā* or *dhātupradīpa-ṭīkā,* f., N. of a commentary on the preceding work. — *Dhātu-bhṛit, t,* m. 'bearing metals,' a mountain; (*t, t, t*), promoting the elementary juices or secretions, robust. — *Dhātu-mañjarī,* f., N. of a commentary by Kāśī-nātha on the Dhātu-pāṭha. — *Dhātu-mat, ān, atī, at,* containing or possessing elements or elementary substances, abounding in minerals or metals. — *Dhātu-mat-tā,* f. richness in metals &c. — *Dhātu-maya, as, ī, am,* consisting of or abounding in metals, metallic. — *Dhātu-mala, am,* n. impure excretion from the essential fluids of the body; lead (the most impure of metals). — *Dhātu-mākshika, am,* n. a mineral substance, sulphuret of iron. — *Dhātu-mārin, ī,* m. 'dissolving metals,' sulphur; (*iṇī*), f. borax. — *Dhātu-ratna-mālā,* f., N. of a medical work by Deva-datta. — *Dhātu-ratnāvalī,* f. 'a necklace or string of roots,' N. of a metrical collection of roots by Rādhā-kṛishṇa. — *Dhātu-rājaka, am,* n. 'the chief of the essential fluids of the body,' semen, the seminal fluid. — *Dhātu-lakshaṇa, am,* n., N. of a work. — *Dhātu-vallabha, am,* n. 'friend of metals,' borax (used as a flux). — *Dhātu-vāda, as,* m. metallurgy, mineralogy. — *Dhātuvādin, ī,* m. an assayer, miner, mineralogist, metallurgist. — *Dhātu-vikāra, as,* m. = *dhātu-kshaya.* — *Dhātu-vish, t,* f. = *dhātu-mala,* lead. — *Dhātu-vṛitti, is,* f. a commentary on the roots. — *Dhātu-vairin, ī,* m. 'enemy of metals,' sulphur. — *Dhātu-śekhara, am,* n. 'chief of minerals,' green sulphate of iron or green vitriol. — *Dhātu-śodhana* or *dhātu-sambhava,* lead. — *Dhātu-sāmya, am,* n. equilibrium of the bodily humors, good health. — *Dhātu-han,* 'killing metals,' sulphur. — *Dhātūpala* (°*tu-up*°), *as,* m. 'the stone among metals,' chalk. — *Dhātv-artha, as,* m. 'having the sense of a root,' i. e. a verb.

Dhātuka (at the end of comp.) = *dhātu;* bitumen.

Dhātṛi, tā, m. one who places or lays, a founder [cf. Lat. *con-ditor*], maker, creator, originator, author; orderer, arranger; bearer, supporter, maintainer, preserver; N. of a divine being who is the creator, arranger, maintainer, and manager of all things, (strictly perhaps without any distinct and definite place in the Hindū mythological system, but rather the personification of the various ideas and functions inherent in the rt. 1. *dhā;* he is not mentioned in the older hymns of the Ṛig-veda, but is invoked in the tenth Maṇḍala, and agrees in many points with Tvashṭṛi and Prajā-pati; he is described as promoting generation, presiding over matrimony and domestic life, preserving health, curing diseases and broken limbs, granting riches, ordering times and seasons, &c.; not only is he associated with Tvashṭṛi and Prajā-pati, but with Savitṛi and Bṛihas-pati; sometimes with Mitra, Vishṇu, and Aryaman, and occasionally identified with Prajā-pati: in one Brāhmaṇa Dhātṛi and Aryaman are declared to be the first-born children of Aditi: in epic poetry Dhātṛi is one of the twelve Ādityas, and in post-vedic mythology the name Dhātṛi is applicable to Prajā-pati and to Brahmā as 'creator and maintainer of the world;' in the Bhagavad-gītā it is applied to Kṛishṇa in the same sense; elsewhere Dhātṛi and Vidhātṛi are associated as sons of Brahmā, the goddess Lakshmī being then their sister, and in another place as children of Bhṛigu and Khyāti); one of the seven sages of the fourth Manv-antara; one of the forty-nine winds; the paramour of a married woman, an adulterer; N. of the forty-fourth year in the cycle of Jupiter. — *Dhātṛi-putra, as,* m. 'Brahmā's son,' especially an epithet of Sanat-kumāra. — *Dhātṛi-pushpikā* or *dhātri-pushpī,* f. Grislea Tomentosa. — *Dhātṛi-bharaṇa, am,* n. Brahmā's heaven.

Dhātra, am, n. a vessel for holding anything, a receptacle; (*as, ī, am*), belonging to Dhātṛi.

Dhātrī, f. See under 2. *dhātu,* col. 3.

Dhāna, as, ā, am (at the end of comp.), containing [cf. *uda-dh*°]; (*am*), n. a receptacle, reservoir, seat, (at the end of comp., see *agni-dh*°, *atla-dh*°, &c.); (*ī*), f. a receptacle, anything which holds or contains, a place where anything is kept, seat, (at the end of comp., see *angāra-dh*°, *khale-dh*°, *jīva-dh*°, *matsya-dh*°, &c.); the site of a habitation, N. of a tree (= *pīlu*); coriander; N. of a river; (*ās*), f. pl. corn, grain; fried barley or rice; grain fried and reduced to powder; coriander, Coriandrum Sativum (= *dhanyāka*); a bud, shoot. — *Dhānā-ćūrṇa, am,* n. the meal or flour of fried barley or rice &c. — *Dhānāntarvat* (°*nā-an*°), *ān,* m., N. of a Gandharva. — *Dhānā-pūpa, as,* m. a cake of fried barley &c. — *Dhānā-bharjana, am,* n. the frying or parching of grain. — *Dhānā-mushṭi, is,* f. a handful of grain. — *Dhānā-vat, ān, atī, at,* Ved. accompanied by grain (as the Soma). — *Dhānā-soma, as,* m., Ved. Soma with grain.

Dhānaka, am, n. = *dhanyāka,* coriander.

Dhānākā, ās, f. pl. grain, corn; fried barley or parched rice; (*am*), n., N. of a Sāman.

Dhānī, f. See under *dhāna* above.

Dhāneya or *dhāneyaka, am,* n. = *dhanyāka, dhānyāka,* coriander; Coriandrum Sativum.

Dhānya, as, ā, am, consisting of grain or corn, made of grain, &c.; (*am*), n. grain, corn in general, rice (Oryza Sativa); a measure equal to four sesamum-seeds; coriander; Cyperus Rotundus (= *paripela*); (*ā*), f. coriander. — *Dhānya-kartana, am,* n. 'the cutting of corn,' N. of a chapter of the Purāṇa-sarva-sva. — *Dhānya-kalka, am,* n. bran; chaff; straw. — *Dhānya-kosha, as,* m. a granary, storehouse of corn or rice. — *Dhānya-koshṭhaka, am,* n. a granary, a basket or cupboard or small shed of matting &c. for keeping rice, &c. — *Dhānya-kshetra, am,* n. a corn-field, rice-field. — *Dhānya-ćamasa, as,* m. rice flattened by threshing after it has been steeped and fried in the husk. — *Dhānya-tilvila, as, ā, am,* Ved. abounding in corn. — *Dhānya-tvać, k,* f. the husk of corn or rice. — *Dhānya-da, as, ā, am,* giving or distributing rice. — *Dhānya-dhana, am,* n. property in grain; *dhānya-dhanatas,* on account of possessing grain &c. — *Dhānya-dhenu, us,* f. a heap of rice (like a cow) to be presented to Brāhmans. — *Dhānya-parvata-dāna-vidhi, is,* m. 'rules for giving heaps of grain,' N. of the 156th chapter of the Bhavishyottara-Purāṇa. — *Dhānya-maya, as, ī, am,* abounding with rice, made of grain. — *Dhānya-mātṛi, tā,* m. a measurer of corn. — *Dhānya-māya, as,* m. a corn-chandler, corn-dealer, &c. — *Dhānya-rāja, as,* m. 'the prince of grains,' barley. — *Dhānya-ropaṇa, am,* n. 'the planting of corn or rice,' N. of a chapter of the Purāṇa-sarva-sva. — *Dhānya-vat, ān, atī, at,* abounding in grain, rich in corn. — *Dhānya-vani*(?), a heap of grain. — *Dhānya-vapana, am,* n. 'the sowing of corn or rice,' N. of a chapter of the Purāṇa-sarva-sva. — *Dhānya-vardhana, am,* n. lending grain at interest, usury with grain, receiving an usurious return for a load of seed-corn supplied to peasants. — *Dhānya-vīja, am,* n. coriander. — *Dhānya-vīra, as,* m. 'the chief of grain,' a sort of pulse, Phaseolus Max. (= *māsha*). — *Dhānya-śīrshaka, am,* n. the ear or spike of corn. — *Dhānya-śūka, am,* n. the awn or beard of corn. — *Dhānya-śaila-dāna, am,* n. 'the giving of a heap of corn or rice,' N. of the eighty-second chapter of the Matsya-Purāṇa. — *Dhānya-sangraha, as,* m. a store or magazine of grain. — *Dhānya-sāra, as,* m. 'the essence of grain,' threshed corn. — *Dhānyā-kṛit, t, t, t,* Ved. preparing corn; (Sāy.) a cultivator of grain. — *Dhānyāćala* (°*ya-ać*°), *as,* m. a pile of grain for presentation to Brāhmans. — *Dhānyāda* (°*ya-ada*), *as, ā, am,* eating corn, feeding on corn. — *Dhānyāmla* (°*ya-am*°), *am,* n. sour gruel made of the fermentation of rice-water. — *Dhānyāri* (°*ya-ari*), *is,* m. 'enemy of corn,' a mouse, rat. — *Dhānyārtha* (°*ya-ar*°), *as,* m. wealth in rice or grain. — *Dhānyāsthi* (°*ya-as*°), *i,* n. 'the kernel of grain,' threshed corn. — *Dhānyottama* (°*ya-ut*°), *as,* m. the best of grain, rice.

Dhānyaka (at the end of an adj. comp. for *dhānya*), grain, corn; (*as*), m., N. of a man; (*am*), n. = *dhānya, dhānyāka, dhanyāka,* coriander.

Dhānyāka, am, n. = *dhānyaka,* coriander.

Dhāma, am, n. = *dhāman,* abode, &c.; (*ās*), m., N. of a class of superhuman beings.

Dhāman, a, n. a dwelling-place, house, abode, home, residence; domain; site, especially the site of the sacred fire and the Soma; (in the sacrificial formulas and in the Brāhmaṇas generally with *priya,* e. g. *priyaṃ dhāma,* favourite residence, also = any favourite thing or person); the inmates of a house, the members of a family, domestics; a class; a troop, host, race; the body; law, rule (Ved.); state or condition; manner, fashion, mode, form, tone (Ved.); effect, power, strength, ability, faculty; majesty, dignity, glory, light, splendor, radiance, brilliancy [cf. *dhyāman*]; (Sāy.) property, wealth; a band, fetter, (wrong reading for 3. *dāman*); (*ā*), m., N. of one of the Saptarshis in the fourth Manv-antara; [cf. Gr. θέ-μα; Lat. *do-mu-s;* Osc. *faa-ma;* Hib. *dai-m,* 'a house, church, people;' Old Germ. *do-m;* Angl. Sax. and Eng. *dom* = Mod. Germ. *thum* as affix of abstract nouns; Slav. *do-mŭ.*] — *Dhāma-keśin, ī, inī, i,* 'having rays for hair,' epithet of the Sun. — *Dhāma-ććhad, t,* m., Ved. 'covering his residence or changing his abode,' epithet of Agni as giver of rain, (also applied to the Vashat-kāra); N. of a verse in the Vājasaneyi-saṃhitā containing the word *dhāma-ććhad* (18. 76). — *Dhāma-dhā, ās,* m., Ved. the causer of order, a creator; (Sāy.) a bearer, supporter. — *Dhāma-nidhi, is,* m. 'treasure of splendor,' the sun. — *Dhāma-bhāj, k, k, k,* Ved. possessing sites or seats. — *Dhāma-vat, ān, atī, at,* splendid, luminous, eminent, exalted, illustrious, heroic. — *Dhāma-śas,* ind., Ved. according to (their) several abodes, in (their) several places, according to order. — *Dhāma-sāć, k, k, k,* attached to or keeping a particular place; (Sāy.) possessing splendor or riches.

Dhāya, as, ā, am, or *dhāyaka, as, ikā, am,* having, possessing, holding, &c.

1. *dhāyas, as,* n. sustaining, supporting, bearing. (For 2. *dhāyas* see p. 454, col. 1.)

1. *dhāyu, us, us, u,* Ved. liberal; (Sāy.) possessing power, supporting. (For 2. *dhāyu* see p. 454, col. 1.)

Dhāyya, as, m., Ved. a Puro-hita or family priest? (*ā*), f., scil. *ṛić,* an additional verse inserted in certain hymns.

1. *dhāsi, is,* f., Ved. a dwelling-place, seat, home; (Sāy.) a holder, bearer, maintainer; food.

धाटी *dhāṭī,* f. assault, assaulting or confronting an enemy.

धाणक *dhāṇaka, as,* m. (said to be fr. rt. 1. *dhā*), a weight of gold, a gold coin, part of a Dīnāra [cf. *dhānaka*]; (*ikā*), f., Ved. pudendum muliebre (?).

धातकि *dhātaki, is,* m., N. of one of the two sons of Vītihotra Praiyavrata, king of a Varsha of Pushkara-dvīpa; (*ī*), f. the plant Grislea Tomentosa.

धातु 2. *dhātu, us, us, u* (fr. rt. *dhe;* for 1. *dhātu* see p. 452, col. 3), Ved. to be drunk or sucked in?; (Sāy.) sustainer, supporter, (fr. rt. 1. *dhā*); (*us*), m. anything to be drunk or sucked, milk, &c.; (*us*), f. a milch cow.

Dhātrikā, f. the plant Emblica Officinalis.

Dhātrī, f. a wet-nurse, foster-mother, nurse, mother; the earth; Emblica Myrobalan, Emblica Officinalis. — *Dhātrī-putra, as,* m. the son of a nurse, a foster-brother; an actor; (a various reading for *dharmī-putra.*) — *Dhātrī-phala, am,* n. the fruit of the Emblic Myrobalan.

Dhātreyikā, f. a foster-sister, (sometimes employed as a sort of confidante); a nurse, foster-mother, wet-nurse (according to some).

Dhātreyī, f. the daughter of a nurse, a foster-sister, (sometimes employed as a sort of confidante); a wet-nurse (according to some).

2. *dhāyas, ās, ās, as* (for 1. *dhāyas* see p. 453, col. 3), Ved. nourishing, fostering, sustaining, (often in comp., e. g. *ari-dh°, kāru-dh°, go-dh°, bhūri-dh°*, &c.); drinking, sipping; the act of fostering, nourishing, satiating, (used only in dat. *dhāyase* in the sense of an infinitive.)

2. *dhāyu, us, us, u* (for 1. *dhāyu* see p. 453, col. 3), Ved. feeding, eating, fond of eating; (Sāy.) holding, supporting, (as if fr. rt. 1. *dhā*.)

Dhāru, us, us, u, Ved. drinking, sucking, a drinker, sucker.

2. *dhāsi, is*, m. (for 1. *dhāsi* see p. 453, col. 3), Ved. a milk-beverage, a drink; nourishment in general.

Dhāsyu, us, us, u, Ved. desirous of drinking or of eating.

धातृ *dhātṛi*. See p. 453, col. 1.

धात्री *dhātrī*. See 2. *dhātu*, p. 453, col. 3.

धानक *dhānaka*, a copper coin worth about twopence.

धानद *dhānada, as, ī, am* (fr. *dhana-da*), relating to Dhana-da, i. e. Kuvera, 'giver of riches.'

धानुर्दण्डिक *dhānurdaṇḍika, as, ī, am* (fr. *dhanus* and *daṇḍa*), living by bow and club.

धानुष्क *dhānushka, as, ī, am* (fr. *dhanus*), armed with a bow, one who carries a bow, a bowyer, bowman, archer; (*ā*), f. the plant Achyranthes Aspera (= *apāmārga*).

Dhānushkarī, N. of a plant; (probably a wrong reading for *dhanushkarī*.)

Dhānushya, as, m. 'suitable for bows,' a bamboo.

धान्त *dhānta* (or *dhvānta?*), a mystical name of the letter *n*.

धान्धा *dhāndhā*, f. small cardamoms.

धान्व *dhānva, as*, m. (probably fr. *dhanvan*), a patronymic of Asita, chief of the Asuras; (also read *dhānvana*.)

धान्वन 1. *dhānvana, as, ī, am* (fr. *dhanvan*), situated in a desert.

धान्वन 2. *dhānvana, as, ī, am* (fr. *dhanvana*), made of the wood of the tree Dhanvana (as bows).

धान्वन्तर *dhānvantara, as, ī, am*, or *dhānvantarīya*, or *dhānvantarya*, &c. (fr. *dhanvantari*), relating to or proceeding from Dhanvantari; sacred to the sun.

धान्वपत *dhānvapata, as, ī, am* (fr. *dhanva-pati*), relating to or proceeding from Dhanva-pati.

धामक *dhāmaka, as*, m. a sort of weight (= *māshaka*).

धामन् *dhāman*. See p. 453, col. 3.

धामनिका *dhāmanikā*, f. (fr. *dhamanī*), the plant Solanum Jacquini.

धामनी *dhāmanī*, f. the plant Hemionitis Cordifolia; any tubular vessel of the body; [cf. *dhamanī*.]

धामार्गव *dhāmārgava, as*, m. a sort of plant (= *ghoshaka*) with white flowers, Luffa Fœtida or a similar plant; Achyranthes Aspera.

धार *dhāra, as, ā, am* (fr. rt. *dhṛi*, but in some of its senses apparently connected with rt. 1. *dhāv*), holding, bearing, supporting, containing, (at the end of a comp., see *asrig-dh°, karṇa-dh°, jala-dh°, tulā-dh°*); continuing, streaming down in a continuous line, raining hard, flowing, dripping, (in these senses said to be connected with rt. 1. *dhāv*); (*as*), m. 'a supporter, holder,' epithet of Vishṇu; a sudden and violent shower of rain; snow, hail; frost (?); a deep place, depth; debt; a boundary, limit, line; a sort of stone; (*ā*), f. the flowing or dropping of any fluid, (said to be connected with rt. 1. *dhāv*); a stream or current of water, a line of descending fluid; a water-course, a torrent, a flood, a hard shower falling in large drops or in hail, a shower, the dripping of any liquid, a drop, (often at the end of a comp., cf. *asrig-dh°*); a leak, a hole in a pitcher &c. letting out the water; the pace of a horse (of which five are enumerated, cf. *dhorita, valgita, pluta, ut-tejita, ut-terita*); the margin or border of anything, the sharp edge of a sword or any cutting instrument, the edge of anything, (often at the end of a comp.; cf. *ardha-dh°, asi-dh°, kshura-dh°, khaṇḍa-dh°, khara-dh°*); the edge of a mountain or precipice; the circumference or periphery of a wheel; a garden-wall, fence, hedge; any continuous line or series, the line of a family; the van or front line of an army [cf. *dhārāṅkura*]; the tip of the ear, ear-lap; the highest point, excellence, pre-eminence; a multitude; fame; night; turmeric; likeness; custom, usage (?); N. of a town; of a sacred bathing-place; (*am*), n. rain-water (?). — *Dhāra-pūta, as, ā, am*, Ved. purified with streams of water; clear as water (?). — *Dhāra-vāka, as, ā, am*, Ved. (Sāy.) sustaining or reciting praises. — *Dhārā-kadamba* or *dhārā-kadambaka, as*, m. a kind of Kadamba tree; N. of a poet. — *Dhārā-griha, am*, n. a bath-room with flowing water, shower-bath. — *Dhārāgra* (°*rā-ag*°), *am*, n. the broad-edged head of an arrow. — *Dhārāṅkura* (°*rā-an*°), *as*, m. a drop of rain; hail; advancing before the line of an army to defy the enemy. — *Dhārāṅga* (°*rā-an*°), *as*, m. a sacred bathing-place; a sword, scimitar. — *Dhārāṭa* (°*rā-aṭa*), *as*, m. the Ćātaka bird; a horse; a cloud; a furious elephant or one in rut (when juice exudes from his temples). — *Dhārā-dhara, as*, m. 'containing showers,' a cloud; 'having an edge,' a sword. — *Dhārādhirūḍha* (°*rā-adh*°), *as, ā, am*, elevated to the highest point, raised to the highest pitch. — *Dhārā-dhvani, is*, m. the sound of falling rain or flowing water. — *Dhārā-nipāta* or *dhārā-pāta, as*, m. a fall of rain, pelting shower; a stream of water. — *Dhārāntara-ćara* (°*rā-an*°), *as, ā, am*, moving among the showers; flying amid the clouds (as the Ćātaka bird). — *Dhārā-phala, as*, m., N. of a tree with prickly fruits (= *madana*). — *Dhārā-yantra, am*, n. 'machine for sprinkling water,' a fountain; a watering-can, a sprinkling vase or ewer, a sort of censer. — *Dhārā-vat, ān, atī, at*, having an edge, edged; (*atī*), f., N. of a town. — *Dhārā-vani, is*, m. wind, air. — *Dhārā-vara, ās*, m. pl. 'fond of showers,' epithet of the Maruts; (Sāy.) covering (the sky) with showers or preventing the stability of stationary objects, i. e. moving them. — *Dhārā-varsha, as, am*, m. n. a stream or torrent of rain, a hard shower. — *Dhārā-visha, as*, m. 'having a poisoned edge,' a crooked sword, a scimitar, sabre. — *Dhārāśru* (°*rā-aś*°), *u*, n. a flood of tears. — *Dhārā-sampāta, as*, m. a hard shower, a heavy fall of rain. — *Dhārāsāra* (°*rā-ās*°), *as*, m. a heavy downfall of rain, a hard shower. — *Dhārā-snuhī*, f., N. of a plant (= *tridhāra-snuhī*). — *Dhāroshṇa* (°*rā-ush*°), *as, ā, am*, warm from the cow (as milk).

Dhāraka, as, ā, am, holding, containing, possessing, bearing, carrying, (at the end of a comp., see *kula-dh°, deha-dh°, nāma-dh°*); (*as*), m. a receptacle or vessel of any kind, a trunk or box (for holding clothes &c.), a water-pot; (*ā*), f. the vulva of a female.

Dhāraṇa, as, ī, am, holding, bearing, carrying, keeping, sustaining, preserving, maintaining, protecting; possessing, having, assuming; keeping in remembrance; (*as*), m., N. of a son of Kaśyapa; of a prince of the Ćandra-vatsas; (*au*), m. du. the two female breasts; (*ā*), f. the act of holding, supporting, bearing, maintaining, preserving, keeping, holding fast, keeping back; keeping in remembrance, retaining in the mind, a good memory; memory; keeping the mind collected, holding the breath suspended and all the natural wants restrained; steady or immovable abstraction of mind; fortitude, firmness, steadiness, resolution; continuance in rectitude, keeping in the right way; fixed precept or injunction, a settled rule, certainty, conclusion; understanding, intellect; conviction; (*ās*), f. pl. the four days following the eighth day in the light half of month Jyaishṭha; (*ī*), f. any tubular vessel of the body; a mystical verse or charm or collection of such verses among the Buddhists; a row or line, (wrong reading for *dhoraṇī*); N. of a daughter of Svadhā [cf. *dhāriṇī*]; (*am*), n. the act of holding, bearing, upholding, supporting, sustaining; possessing, possession; containing; keeping, maintaining; observing, holding fast; keeping in the memory; immovable abstraction of the mind; restraining; (in grammar) keeping back, i. e. pronouncing imperfectly; [cf. *anka-dh°, asu-dh°, garbha-dh°, ćhattra-dh°, daṇḍa-dh°, deha-dh°*, &c.] — *Dhāraṇa-pātra, am*, n. a receptacle for the sieve (?) of a Buddhist mendicant; a vessel for holding anything. — *Dhāraṇa-yantra, am*, n., N. of certain amulets. — *Dhāraṇā-maya, as, ī, am*, depending on or connected with abstraction of the mind. — *Dhāraṇā-yoga, as*, m. deep devotion. — *Dhāraṇā-vat, ān, atī, at*, possessing memory, connected with memory. — *Dhāraṇī-mati, is*, m. (?), N. of a Samādhi. — *Dhāraṇī-mukha-sarva-jagat-praṇidhi-sandhāraṇa-garbha, as*, m., N. of a Bodhi-sattva. — *Dhāraṇī-rāja, as*, m., N. of a Buddhist work.

Dhāraṇaka, as, ā, am, holding, containing; (*as*), m. a debtor.

Dhāraṇīya, as, ā, am, to be held or retained, to be maintained, borne, sustained, possessed, &c.; to be adhered to; (*ā*), f. = *dharaṇī-kanda*, q. v.

Dhāraya, as, ā, am, holding, possessing, having, keeping.

Dhārayat, an, antī, at, having, possessing; holding as doctrine, believing, maintaining, asserting, professing; acquainted with, versed in. — *Dhārayat-kavi, is, is, i*, Ved. supporting or cherishing sages; (Sāy.) supporting or bearing water. — *Dhārayat-kshiti, is, is, i*, Ved. bearing or sustaining creatures; (Sāy.) one who has prepared ground (for an altar). — *Dhārayad-vat, ān, atī, at*, Ved. 'possessing the quality of sustaining or supporting,' an epithet of the Ādityas.

Dhārayāṇa, as, ā, am, bearing, holding, supporting, containing, &c.

Dhārayitavya, as, ā, am, to be borne, to be kept or retained; to be perceived or understood.

Dhārayitṛi, tā, trī, tṛi, a holder, bearer; holding, keeping, keeping back, restraining; (*ī*), f. = *dharitrī*, the earth.

Dhārayishṇu, us, us, u, capable of holding, bearing, maintaining, sustaining. — *Dhārayishṇu-tā*, f. capability of bearing or supporting, patience.

Dhārayu, us, us, u, Ved. flowing, streaming, dropping.

Dhārā, f. See under *dhāra*, col. 1.

Dhāri, is, is, i, holding, maintaining, carrying, bearing.

Dhārikā, f. a division of time, = 6 Kshaṇas, = ½ Muhūrta.

Dhārita, as, ā, am (fr. the Caus.), borne, supported, maintained; (*am*), n. a horse's trot; (wrong reading for *dhorita, dhauritaka*.)

Dhārin, ī, iṇī, i, carrying, bearing, wearing, having, holding, keeping, possessing; sustaining, maintaining, preserving, keeping in one's memory, observing [cf. *jaṭā-dh°, daṇḍa-dh°, dhanur-dh°*]; having an edge, edged; (*ī*), m., N. of a tree [cf. *pīlu*]; (*iṇī*), f. the earth; Bombax Heptaphyllum (= *śālmali*); N. of a daughter of Svadhā [cf. *dhāraṇī*]; (*iṇyas*), f. pl. a collective N. of the seventy-four wives of the gods; (with Jainas) N. of a deity who executes the commands of the eighteenth Arhat of the present Ava-sarpiṇī; N. of the wife of Agni-mitra.

Dhārya, as, ā, am, to be held or maintained,

to be borne or carried, bearable; to be imposed (as a punishment); to be worn; to be suffered, supportable; to be upheld or preserved; to be contained; to be kept or detained; to be kept in the memory; to be directed steadily towards; to be kept back or restrained [cf. *a-dhārya* and *dur-dh°*]; (*as* or *am*), m. or n. (?), Ved. water; (*am*), n. clothes, garments. — *Dhārya-tva, am,* n. the being held or borne or worn; capability or fitness for the same.

Dhāryamāṇa, as, ā, am, being held, borne, maintained, &c. — *Dhāryamāṇa-tva, am,* n. possessions, property.

धार्तराष्ट्र *dhārtarāshṭra, as, ī, am,* belonging to Dhṛita-rāshṭra; (*as*), m. a son of Dhṛita-rāshṭra, especially a patronymic of Dur-yodhana who was his eldest son; a kind of snake [cf. *dhṛita-rāshṭra*]; (fr. *dhṛita-rāshṭrī*), a sort of goose with black legs and bill. — *Dhārtarāshṭra-padī,* f., N. of a plant.

Dhārtarāshṭri, is, m. a patronymic from Dhṛita-rāshṭra.

धार्तेय *dhārteya, ās,* m. pl. (perhaps fr. *dhṛita*), N. of a warlike tribe; (*as*), m. a prince of this tribe.

धार्म *dhārma, as, ī, am* (fr. *dharma*), relating to justice or virtue, belonging to Dharma or the god of justice.

Dhārmapata, as, ī, am, relating to Dharma-pati.

Dhārmapattana, am, n. (fr. *dharma-pattana*), black pepper.

Dhārmavidya, as, ā, am (fr. *dharma-vidyā*), knowing the law, familiar with it, a lawyer, a jurist.

Dhārmika, as, ī, am, righteous, just, fulfilling or performing duties, virtuous, religious, pious; resting on right, conformable to justice. — *Dhārmika-tā,* f. or *dhārmika-tva* or *dhārmikya, am,* n. righteousness, justice, virtuousness.

Dhārmiṇa, am, n. an assemblage of virtuous men.

Dhārmiṇeya, as, m. a metronymic from Dharmiṇī.

Dhārmyāyaṇa, as, m. a patronymic from Dharmya.

धार्ष्ट *dhārshṭa, as, ī, am,* or *dhārshṭika, as, ī, am* (fr. *dhṛishṭa,* rt. *dhṛish*), proceeding or descended from Dhṛishṭa.

Dhārshṭadyumna, as, m. or *dhārshṭadyumni, is,* m. a patronymic from Dhṛishṭa-dyumna.

Dhārshṭya, am, n. violence, boldness, daringness, audacity, arrogance, impudence, rudeness.

Dhārshṇaka, as, ī, am (fr. *dhṛishṇu*), descended from Dhṛishṇu; (the more correct form would be *dhārshṇava*.)

धाव् 1. *dhāv* (connected with rts. *dhav* and *dhanv*), cl. 1. P. and sometimes A. *dhāvati, -te, dadhāva, -e, dhāvishyati, -te, adhāvīt, adhāvishṭa, dhāvitam,* to flow, stream or flow forth, flow towards; to give milk (as a cow); to run, proceed quickly, advance, run away, run towards, advance against; to rush against, assault; run a race; run away, flee; to go, move, glide: Caus. *dhāvayati,* &c., Aor. *adīdhavat,* to cause to run, make run, drive, impel, push on; *dhāvayati rathena,* he drives in a chariot: Desid. *didhāvishati, -te:* Intens. *dādhāvyate:* [cf. Gr. θέ-ω, θεύσομαι, θο-ό-ς, θοάζ-ω, βοη-θό-ος; Hib. *deifir,* 'haste.']

1. *dhāvaka, as, ā, am,* running, flowing, going quickly, running in advance, expeditious; (*as*), m., N. of an author in the pay of king Śrī-harsha; (also read *Bhāsaka;* he is said to have composed the Ratnāvalī for Śrī-harsha.)

Dhāvat, an, antī, at, running, going quickly, running away.

1. *dhāvana, am,* n. running, galloping, flowing, moving; attack, assault; (*as*), m., N. of a spell for using or restraining magical weapons.

Dhāvamāna, as, ā, am, running, going quickly.

1. *dhāvita, as, ā, am,* running, running off or away; running towards, advanced against.

Dhāvitṛi, tā, m. a runner; running.

Dhāvin, ī, inī, i, running, going quickly.

धाव् 2. *dhāv,* cl. 1. P. A. *dhāvati, -te, dadhāva, -e, dhāvishyati, -te, adhāvīt, adhāvishṭa, dhāvitum,* to rub, rub off, cleanse, clean, wash, purify, polish, brighten, make pure or bright; A. to rub one's self with anything, to rub into one's person: Caus. *dhāvayati,* &c., Aor. *adīdhavat,* to cleanse, wash: Desid. *didhāvishati, -te:* Intens. *dādhāvyate;* [cf. probably Goth. *daupya* = Old Sax. *dopyu* = Mod. Germ. *taufe,* 'I baptize,' = Caus. *dhāvayāmi.*]

Dhāva, as, ā, am, cleansing, washing, making bright, polishing, (at the end of an adj. comp.; cf. *ćaila-dh°* and *asi-dh°.*)

Dhāvaka, as, ā, am, washing, cleansing; (*as*), m. a washerman, a dhobī.

2. *dhāvana, am,* n. rubbing off, washing off, cleansing, purifying; rubbing with anything, (in comp., e. g. *mīna-dhāvana-toya, manaḥśilā-ćandana-dh°,* q. v.)

Dhāvani, is, ī, f. a sort of creeping plant, Hedysarum Lagopodioides.

Dhāvanikā, f. a kind of prickly nightshade, = *kaṇṭa-kārikā.*

2. *dhāvita, as, ā, am,* purified, cleansed, clean.

Dhauta, as, ā, am, cleansed, &c. See p. 460, col. 2.

धावल्य *dhāvalya, am,* n. (fr. *dhavala*), whiteness, white (the colour).

धासस् *dhāsas, ās,* m., Ved. a mountain.

धि 1. *dhi* (allied to rt. 1. *dhā*), cl. 6. P. *dhiyati, didhāya, dheshyati, adhaishīt, dhetum,* to have, hold, keep, possess.

2. *dhi, is,* m. (fr. rt. 1. *dhā*), what holds, contains or preserves; any receptacle, (only at the end of a comp., e. g. *ambu-dhi, ambho-dhi, ishu-dhi, utsa-dhi, uda-dhi, jala-dhi,* &c.)

1. *dhita, as, ā, am* (earlier form of *hita* fr. rt. 1. *dhā*), put, placed, arranged, given, caused; resolved; [cf. *dur-dh°* and *nema-dh°.*]

Dhitāvan, ā, m., Ved. abounding in gifts (?). (According to Sāy. Ṛig-veda III. 27, 2, *dhitāvānam* = *dhita-vānam* = *nihita-dhanam,* laying up or granting wealth; III. 40, 3, = *nihita-havishkam,* [a sacrifice] in which oblations are offered.)

Dhiti in *nema-dh°, mitra-dh°,* &c., q. v.

धि 3. *dhi* or *dhinv,* cl. 5. P. *dhinoti, didhinva, dhinvitum,* to satisfy (Ved.); to delight, please.

2. *dhita, as, ā, am,* satisfied, pleased.

धि 4. *dhi* sometimes = 2. *adhi,* as *pi* = *api* and *va* = *ava.*

धिक् *dhik,* ind. (said to be connected with rt. 1. *dih*), an interjection of reproach, menace or displeasure, = fie! shame! out upon! what a pity! &c.; (generally followed by the acc., sometimes by the nom. or voc., and rarely by the gen., e. g. *dhik tvām,* shame upon thee! *dhig iyam daridratā,* shame upon this poverty!) — *Dhik-pārushya, am,* n. abuse, reproach, excessive reviling. — *Dhig-daṇḍa, as,* m. reprimand, censure.

Dhik-kṛi, cl. 8. P. *-karoti, -kartum,* to reproach, censure, reprimand, curse (with acc.). — *Dhik-kāra, as,* m. or *dhik-kriyā,* f. reproach, contempt, censure, disrespect. — *Dhik-kṛita, as, ā, am,* reproached, reviled, censured, condemned, cursed; (*am*), n. a reproach, contempt, curse.

धिक्ष् *dhiksh* (perhaps a Desid. form of rt. 1. *dah,* cf. rt. *dhuksh*), cl. 1. A. *dhikshate,* &c., to kindle; to live; to be weary or harassed.

धिग्वण *dhigvaṇa, as,* m. (perhaps a Prākrit form of *dhik-varṇa*), a man of a low or mixed caste, sprung from a Brāhman and a female of the tribe called Āyogava.

Dhitsya, as, ā, am, to be wished to be placed, &c.; desirable to be given or created, &c.

धित 1. and 2. *dhita.* See col. 2.

धिन्व् *dhinv.* See rt. 3. *dhi,* col. 2.

धिप्सु *dhipsu, us, us, u* (fr. Desid. of rt. *dambh*), wishing to trick or deceive, deceptive.

धियञ्जिन्व *dhiyañ-jinva, dhiyāya, dhiyāvasu.* See p. 456, col. 1.

धिष् 1. *dhish* (thought by some to be an abbreviated form of a Vedic Desid. *didhish* derived fr. rt. 1. *dhā;* connected with rt. 1. *dhī*), cl. 3. P. *didheshṭi,* &c., to sound, emit a sound; to praise, celebrate by hymns (?).

2. *dhish,* f. (only occurring in inst. *dhishā* and probably connected with rt. 1. *dhī*), fixing the mind, attention (?), intelligence (?), devotion; (Sāy.) = *dhishaṇā,* knowledge, understanding; action; praise, hymn.

Dhishaṇa, as, m. (said to be fr. *dhish* substituted for rt. *dhṛish*), 'the intelligent one,' N. of Bṛihas-pati, preceptor of the gods and regent of the planet Jupiter, the planet Jupiter itself [cf. *dhishaṇādhipa* and *dhī-mat*]; any Guru or spiritual preceptor; epithet of a Nārāyaṇa; N. of an astronomer; of an evil spirit or demon; (*ā*), f. a sort of Soma-vessel, a cup, goblet, bowl; a Soma press; (according to some commentators) the Soma juice itself and its effects; (metaphorically *dhishaṇe,* f. du. the two cups or bowls, i. e. the two worlds or heaven and earth; and *dhishaṇās,* f. pl. the three worlds or heaven, earth, and the intermediate atmosphere); a female divinity presiding over prosperity and gain, (sometimes reckoned among the wives of the gods); = *vāć,* speech, praise, hymn; = 2. *dhī,* intelligence, intellect, understanding, knowledge; N. of the wife of Havir-dhāna, daughter of Agni; of the wife of Kṛiśāśva and mother of Veda-śira, Devala, Vayuna, and Manu; (*am*), n. a dwelling-place, abode, seat, site, resting-place [cf. *dhishṇya*]; understanding, intellect. — *Dhishaṇādhipa, as,* m. 'lord of the planet Jupiter,' epithet of Bṛihas-pati.

Dhishaṇya, an adj. formed by Yāska (Nir. VIII. 3) to explain *dhishṇya.*

Dhishaṇyat, an, antī, at (fr. a Nom. *dhishaṇya* which only occurs in the part.), attentive, devout (?); (Sāy.) desiring to praise.

Dhishṭya, as, ā, am, placed on a fire-altar (?); (wrong reading for *dhishṇya,* q. v.)

Dhishṭhya, am, n. site, seat, place, (wrong reading for *dhishṇya,* q. v.); (*as*), m. fire; the planet Venus (?). — *Dhishṭhya-pa, as,* m. world-protector.

Dhishṇiya for *dhishṇya,* q. v.

Dhishṇiya, as, ā, am, Ved. intended for or belonging to the Dhishṇyas, i. e. certain receptacles or places for fire.

Dhishṇya, as, ā, am, Ved. only perceptible by the mind; (Sāy. = *dhārshṭya-yukta*), endowed with fortitude; intelligent, thoughtful, devout, pious; (Sāy.) to be praised or meditated upon; worthy of a high station; placed upon the heaps of earth used for side-altars; see below. In Ṛig-veda III. 22, 3, Sāy. explains *dhishṇyā* by *prāṇās* = the divinities presiding over the vital airs; (*as*), m. a place for the sacrificial fire, a sort of inferior or side-altar, (generally a heap of earth covered with sand on which the fire is placed, and of which eight are enumerated, cf. *āgnīdhrīya, mārjālīya,* &c.); an epithet of Uśanas, the planet Venus; power, strength; (*am*), n. a site, seat, place, abode, spot, region, house; a star, asterism, (looking like the fire on the side-altars): a meteor.

धी 1. *dhī* (sometimes given in the reduplicated form *dīdhī;* the later forms of *dhī* are 1. *dhā, dhyā, dhyai,* q. v., with which such Vedic forms as *dhīmahi* are connected by native

commentators), cl. 2. A. *dīdhīte*, &c., to shine, appear (see *dīdhi*); cl. 1. P. (fr. rt. *dhyai*), *dhyāyati*, &c. (see *dhyai*), to perceive, think, reflect; to wish, desire. (A root *dhī*, cl. 4. A. *dhīyate*, &c., which is properly Pass. of rt. 1. *dhā*, is given in the Dhātu-pāṭha and is said to have the following senses,—to contain, hold; to slight, disregard; to accomplish; to propitiate.)

Dhiyasāna, *as*, *ā*, *am*, reflecting, meditating upon, fixing the mind upon.

Dhiyāya (fr. 2. *dhī*), Nom. A. *dhiyāyate*, &c., Ved. to fix the mind upon; to be devout, practise devotion; (Sāy.) to wish for praise.

Dhiyāyu, *us*, *us*, *u* (fr. the preceding), Ved. reflecting, devout, pious; (Sāy.) wishing to understand.

2. *dhī*, *īs*, f. thought, idea, notion, intention; understanding, wisdom, intellect, intelligence, intellectual power, mind; knowledge, science, art; religious reflection, devotion, prayer; a religious rite, sacrifice; Intelligence personified (as the wife of Rudra in the form Manyu); (in astrology) the fifth house from the Lagna; (*iyas*), f. pl. Holy Thoughts personified; [cf. *itthā-dhī*, *udāra-dhī*, *dur-dhī*, *dū-ḍhī*, *su-dhī*, &c.] — *Dhiyan-jinva*, *as*, *ā*, *am*, Ved. exciting pious reflection or promoting devotion; (Sāy.) to be propitiated by pious rites; (*ā*), m. du. epithet of the Aśvins. — *Dhiyan-dhā*, *ās*, *ās*, *am*, Ved. reflecting, devout, pious, wise; (Sāy.) celebrating sacred rites. — *Dhiyā-jur*, *ūr*, *ūr*, *ūr*, Ved. worn out or grown old in the performance of religious duties. — *Dhiyām-pati*, *is*, m. 'lord of the thoughts,' the soul; an epithet of Mañju-ghosha. — *Dhiyā-vasu*, *us*, *us*, *u*, Ved. abounding in devotion, very devout; (Sāy.) recompensing religious rites by wealth. — *Dhī-javana*, *as*, *ā*, *am*, or *dhī-jū*, *ūs*, *ūs*, *u*, Ved. infusing spirit, inspiring; (Sāy.) rapid as thought. — *Dhīndriya* (*dhī-in°*), *as*, m. an organ of perception (= *buddhīndriya* and opposed to *karmendriya*, see *indriya*). — *Dhī-mat*, *ān*, *atī*, *at*, possessed of understanding, endowed with intelligence, intellectual, intelligent, wise, learned, sensible; (*ān*), m. an epithet of Bṛihas-pati, preceptor of the gods; N. of a son of Virāj; of a son of Purū-ravas. — *Dhī-mantrin*, *ī*, m. a minister for counsel (as distinguished fr. *karma-mantrin*, a minister for action). — *Dhī-maraṇa*, *as*, m. (with preceding *miśra*), N. of a man. — *Dhī-raṇa*, *as*, *ā*, *am*, Ved. delighting in devotion; (Sāy.) whose speech is with praise, a devout worshipper. — *Dhī-rāja*, *as*, m., N. of one of the attendants of Śiva. — *Dhī-vat*, *ān*, *atī*, *at*, Ved. intelligent, pious, religious. — *Dhī-śakti*, *is*, f. power of the mind, mental or intellectual faculty (as attention, comprehension, &c.). — *Dhī-sakha*, *as*, m. a wise counsellor, an adviser, mentor, minister; a tutor or friendly adviser. — *Dhī-saciva*, *as*, m. a minister for counsel, a counsellor, minister; a wise or prudent adviser. — *Dhī-harā*, f. a kind of sweet gourd.

1. *dhīta*, *as*, *ā*, *am*, reflected on, thought about.

1. *dhīti*, *is*, f. (for 2. *dhīti* see col. 2), Ved. thought, notion, reflection, idea; devotion, prayer; (*ayas*), f. pl. understanding, wisdom; (Sāy.) the fingers.

Dhītika, *as*, m., N. of a Buddhist patriarch.

1. *dhīdā*, f. (for 2. *dhīdā* see col. 2), understanding, intellect.

Dhīvan, *ā*, *varī*, *a*, Ved. clever, skilful; (*ā*), m. an artizan, artificer, a worker in brass; a fisherman; [cf. the next.]

Dhīvara, *as*, m. a fisherman, fisher; (*ī*), f. a fisherman's wife; a sort of harpoon for catching fish; a receptacle for fish, a fish-basket; (*am*), n. iron; [cf. *tīvra*.]

Dhīvaraka, *as*, m. a fisherman, fisher.

धीक्ष *dhīksh* (perhaps Desid. of rt. 1. *dih*), cl. 1. A. *dhīkshate*, &c., Ved. to wish to anoint.

धीत 2. *dhīta*, *as*, *ā*, *am* (fr. rt. *dhe*), drunk, sucked, sucked in, sucked out. — *Dhīta-rasa*, *as*, *ā*, *am*, having the juice sucked out or extracted.

2. *dhīti*, *is*, f. (for 1. *dhīti* see col. 1), drinking; (according to the commentators), thirst.

धीदा 2. *dhīdā*, f. (probably a Prākṛit form for *duhitā*), a daughter, a virgin, a maiden. (For 1. *dhīdā* see col. 1.)

धीन *dhīna*, *am*, n. iron (?).

धीर *dhīra*, *as*, *ā*, *am* (fr. rt. *dhṛi*, but said to be fr. rt. 1. *dhā* and certainly connected with this latter rt.), steady, holding firmly, steadfast, enduring, durable, lasting, constant, continual; firm, determined, resolute, persevering, persistent; strong, energetic, courageous; brave, bold, daring, head-strong, self-controlled, strong-minded, self-possessed, composed, calm, collected; sedate, grave, solemn, sober; deep, grave, hollow, low, dull (as sound); emitting a long or prolonged sound; lazy, dull, slow; gentle, soft (as a breeze); well-conducted, well-behaved, well-bred; (fr. 1. *dhā* = 1. *dhī*), intelligent, wise, prudent; sensible, learned, skilful, clever, shrewd; (*as*), m. the ocean, sea; 'the wise one,' epithet of a Buddha; of Bali; of several men; a species of medicinal plant, = *ṛishabha*; (*ā*), f. a woman who, although jealous of a husband or lover, suppresses all expression of resentment in his presence; an intoxicating beverage; N. of several medicinal plants, = *kākolī*, = *mahā-jyotishmatī*, = *kshīra-kākolī*, *śveta-vacā*, *medā*, Rosa Glandulifera; (*am*), n. saffron; (*am*), ind. firmly, steadily, resolutely, steadfastly. — *Dhīra-govinda-śarman*, *ā*, m., N. of the author of the modern work Ātharvaṇa-rahasya. — *Dhīra-cetas*, *ās*, *ās*, *as*, strong-minded, self-possessed, courageous. — *Dhīra-tā*, f. or *dhīra-tva*, *am*, n. firmness, fortitude, energy, courage; suppression; the female property of suppressing violent expression of jealousy; refusal. — *Dhīra-dhvani*, *is*, m. a deep sound. — *Dhīra-pattrī*, f. a kind of bulbous plant (= *dharaṇī-kanda*). — *Dhīra-praśaṅsā*, f. 'the praise of the firm or of the wise,' N. of the thirteenth chapter of the Śārṅgadhara-paddhati. — *Dhīra-praśānta*, *as*, m. the hero of a poem or play who is both brave and calm or mild (?). — *Dhīra-lalita*, *as*, m. the hero of a poem or play who is firm and brave but reckless and sportive at the same time; (*ā*), f., N. of a metre consisting of four lines of sixteen syllables each. — *Dhīra-skandha*, *as*, m. 'strong-shouldered,' a buffalo. — *Dhīrādhīrā* (°*ra-adh*°), f. a mistress or wife who having cause for jealousy pursues a middle course between suppression and expression of resentment, a jealous woman who alternately expresses and conceals her jealousy. — *Dhīreśa-miśra* (°*ra-īśa-m*°), *as*, m., N. of a man. — *Dhīreśvara* (°*ra-īś*°), *as*, m., N. of the father of Jyotir-īśvara, author of the Dhūrta-samāgama. — *Dhīrodātta* (°*ra-ud*°), *as*, m. the hero of a poem or play who is brave and noble-minded. — *Dhīroddhata* (°*ra-ud*°), *as*, m. the hero of a poem or play who is brave but haughty. — *Dhīroshṇin* (°*ra-ush*°), *ī*, m., N. of one of the Viśve-devās.

Dhīrāvī, f., N. of a plant (= *pītaśinśapā*).

Dhīrya, *as*, *ā*, *am* (fr. 1. *dhā* = 1. *dhī*), Ved. intelligent, wise, clever; (*am*), n. intelligence, prudence.

धीलटी *dhīlaṭī*, f. (probably a Prākṛit form for *duhitṛi*), a daughter.

धीवर *dhīvara*. See col. 1.

धु 1. *dhu* = rt. 1. *dhū*, to shake, q. v.

2. *dhu*, *us*, f. shaking, trembling.

Dhuta, *as*, *ā*, *am*, shaken, agitated, moved quickly to and fro; abandoned, deserted, left. — *Dhuta-pāpa*, *as*, *ā*, *am*, purified from sin.

Dhuna, *as*, *ā*, *am*, shaking. See col. 3.

Dhunana, *am*, n. shaking, agitation.

Dhunāna, *as*, *ā*, *am*, shaking, agitating.

Dhuni, *is*, *is*, *i*. See col. 3.

Dhunvat, *an*, *atī*, *at*, shaking, agitating.

Dhunvāna, *as*, *ā*, *am*, shaking, agitating.

Dhuvana, *as*, m., Ved. fire; (*am*), n. shaking, agitation; place of execution.

Dhuvitra, *am*, n. a sort of fan (made of deer-skin and especially used to kindle or excite a sacrificial fire); [cf. *dhavitra*.]

धुक *dhuka*, *as*, *ā*, m. f. a kind of plant (commonly Bhuyabora or Rānabora, *bora* = *badara*).

धुक्ष *dhuksh*, cl. 1. A. *dhukshate*, &c., to kindle; to be weary; to live.

धुङ्क्षा *dhuṅkshā*, f., Ved. a kind of bird.

धुन *dhuna*, *as*, *ā*, *am* (variously derived fr. rt. 2. *dhvan* or rt. 1. *dhu*), Ved. sounding, roaring; shaking, agitating, (only in comp.) — *Dhuneti* (°*na-iti*), *is*, *is*, *i*, having a roaring or blustering course; having an agitating or destructive course.

Dhunaya (fr. *dhuni* below), Nom. P. A. *dhunayati*, -*te*, &c., Ved. to sound, roar, to flow with a roaring noise; to flow.

Dhuni, *is*, *is*, *i*, Ved. sounding, roaring, blustering; (Sāy.) shaking, agitating, causing to tremble, (fr. rt. 1. *dhu*); (*is*), m. epithet of the Soma; N. of a demon slain by Indra; (*is* or *dhunī*), f. a river [cf. *nadī*]; (*ayas*), m. pl. 'the agitators,' an epithet of the Maruts. — *Dhuni-mat*, *ān*, *atī*, *at*, Ved. roaring, sounding; (Sāy.) agitated, trembling. — *Dhuni-vrata*, *as*, *ā*, *am*, Ved. habitually roaring or blustering; (Sāy.) whose function is the agitation or shaking (of trees &c.). — *Dhunī-nātha*, *as*, m. 'lord of the rivers,' the ocean.

धुन्धु *dhundhu*, *us*, m., N. of an Asura slain by Kuvalāśva (or Kuvalayāśva), father of Sunda; (a various reading for *Cuñcu* who was a descendant of Tri-śaṅku.) — *Dhundhu-māra*, *as*, m. 'the slayer of Dhundhu,' epithet of Kuvalāśva (Kuvalayāśva), a son of Tri-śaṅku and father of Yuvanāśva; a house-lizard (? = *gṛihālikā*); an insect, coccinella (= *indra-gopa*, *śakra-gopa*); a kind of plant (= *gṛiha-dhūma*); the smoke of a house (?), cf. *dundu-māra*. — *Dhundhumāropākhyāna* (°*ra-up*°), *am*, n. 'the episode of Dhundhu-māra,' N. of the seventeenth chapter of the Svarga-khaṇḍa or third part of the Padma-Purāṇa.

धुर् *dhur*, *ūr*, f. (fr. rt. *dhṛi*?, in Mahā-bh. Anuśāsana-p. 2876. *dhur* is masc.), that part of a yoke which rests on the shoulder; a yoke; a burden, load (literally and metaphorically); the peg or pin at both ends of an axle for fastening the nave of the wheel; the foremost part of the pole, where the yoke is fixed; the pole itself, the shaft, the foremost or highest place, the top, the place of honour; a finger; N. of six verses of the Bahish-pavamāna which are to be sung in a peculiar manner; (some lexicographers add the following meanings) agitation, trembling; reflection, recollection; a spark of fire; a part, a portion; wealth; a N. of the Ganges; *dhuri*, ind. at the head of, = *agre*; [cf. *dhūr*, *dur-dhur*, *dṛiḍha-dhur*.] — *Dhuran-dhara*, *as*, *ī*, *am*, bearing the yoke, bearing a burden, fit to be harnessed; bearing a burden with patience, (figuratively) laden with good qualities or with weighty duties, &c.; (*as*), m. a beast of burden; a man of business; a chief, leader; an epithet of Śiva; (*ās*), m. pl., N. of a people; N. of a Rakshas; the tree Grislea Tomentosa. — *Dhur-gata*, *dhur-vaha*, *dhur-vodhṛi*, incorrect forms for *dhūr-gata*, *dhūr-vaha*, *dhūr-voḍhṛi*; see under 2. *dhūr*, p. 458, col. 2.

Dhura, *as*, m. at end of comp. = *dhur*, a yoke, pole; burden; pin at the end of an axle &c.; (1. *dhurā*), f. a burden, load. — *Dhurā-vaha*, *as*, *ā*, *am*, bearing a burden (= *dhūr-vaha*).

Dhurīṇa, *as*, *ā*, *am*, fit to be harnessed; bearing a burden or able to bear one, laden with, abounding with (qualities, duties, &c.); (*as*), m. a beast of burden; a man of business; a leader, chief; [cf. *uttara-dh*°, *eka-dh*°, *dakshiṇa-dh*°, *sarva-dh*°.]

Dhurīya, *as*, *ā*, *am*, able to bear a burden, fit

for a load, suited to a burden; charged with important duties; (*as*), m. a beast of burden; a man of business or one entrusted with weighty affairs.

Dhurya or (sometimes wrongly spelt) *dhūrya, as, ā, am,* fit to be harnessed, fit for a burden, able to bear one, &c.; standing at the head, holding the first place, foremost, best; a leader; (*as*), m. a beast of burden, a horse or bullock attached to the shaft, shafter; a leader, chief (e.g. *kula-dhurya,* the chief or leader of a family); a minister, a chargé d'affaires; a kind of medicinal plant, = *ṛishabha;* (*am*), n. the fore-part of the pole.

धुरा 2. *dhurā,* ind. (for 1. see *dhura,* p. 456, col. 3), violently, hurtfully, (perhaps fr. rt. *dhurv* or *dhūrv.*)

धुर्व् *dhurv* [cf. rt. *dhūrv*], cl. 1. P. *dhurvati,* &c., to hurt, kill.

धुवका *dhuvakā,* f. the introductory stanza of a song, forming afterwards the burden of each verse; [cf. *dhruvakā.*]

धुशुल्या *dhuśulyā* (?), f., N. of a river.

धुस्तुर *dhustura* or *dhustūra, as,* m. the thorn-apple, Datura Fastuosa; [cf. *dhattūra.*]

धू 1. *dhū,* cl. 5. P. A. *dhūnoti, dhūnute,* (in the later language also) *dhunoti, dhunute;* cl. 6. P. *dhuvati;* cl. 9. P. A. *dhunāti, dhunīte, dudhūva, dudhuve, dhoshyati* and *dhavishyati, -te, adhāvīt* and *adhaushīt,* (cl. 6. Aor. *adhuvīt*), *adhoshṭa* and *adhavishṭa, dhotum* and *dhavitum,* to shake, shake off, remove; to agitate, cause to tremble; to treat (a person) roughly, hurt, injure; to blow away, destroy; to kindle, excite, fan (a fire &c.); to shake off from one's self, liberate one's self from (A.); to strive against, resist: Pass. *dhūyate:* Caus. *dhāvayati* and *dhūnayati, -yitum,* to shake: Desid. *dudhūshati, -te:* Intens. *dodhūyate, dodhoti, dodhavīti,* to shake or agitate violently, shake in a threatening manner, shake out, shake down from; to be shaken violently, totter exceedingly (A.); [cf. Zend *dun-man,* 'mist, fog:' Gr. *θύ-ω, θύ-ν-ω, θυά-ω, θυά-ζω, θῦ-νο-s, θύ-ελλα, θυά-(δ)-s, θυι-ά-s, θυ-μό-s, θῦ-μα, θυ-σία, θύ-ος, θυή-εις, θύ-μο-ν:* Lat. *fū-mu-s, sub-fī-o, sub-fīmen:* Goth. *daun-s,* 'smell:' Old Iceland. *du-s-t* = Eng. *dust:* Old Germ. *tun-s-t,* 'storm;' *tou-m,* 'smoke:' Slav. *du-na-ti,* 'to breathe;' *dy-mŭ,* 'smoke;' *du-chŭ,* 'breath;' *du-sha,* 'soul:' Lith. *dū-mai,* 'smoke;' *du-ma-s, dū-mà,* 'thought, mind.']

2. *dhū, ūs,* f. shaking, agitating.

Dhūka, as, m. air or wind; a rogue, cheat; time; a kind of plant (= *vakula*).

Dhūta, as, ā, am, shaken, shaken off, removed, agitated; fanned, rinsed, cleansed (in this sense said to be an old form for *dhauta,* q. v.); deserted, abandoned; reproached, reviled; judged, discriminated; (*am*), n. (?), good behaviour; (*ā*), f. a wife. — *Dhūta-kalmasha, as, ā, am,* one whose sins are shaken off, free from sin, pure. — *Dhūta-pāpa, as, ā, am,* one who has shaken off his sins; removing or destroying sin; (*ā*), f., N. of a river; of the daughter of the ascetic Veda-śiras. — *Dhūtapāpa-tīrtha, am,* n., N. of a Tīrtha. — *Dhūtapāpeśvara-tīrtha* (°*pa-īś*°), *am,* n., N. of a sacred bathing-place. — *Dhūta-pāpman, ā, ā, a,* = *dhūta-pāpa,* q. v.

Dhūti, is, m., Ved. 'a shaker, agitator,' N. of an Āditya; (*is*), f. shaking, moving to and fro, fanning; (*ayas*), m. pl. epithet of the Maruts.

Dhūtvā, ind. having shaken or shaken off; having agitated.

Dhūna, as, ā, am, shaken, agitated; distressed by heat or thirst.

Dhūnana, as, m. wind; (*am*), n. the act of shaking, agitation.

Dhūnaya (fr. *dhūna*), Nom. P. A. *dhūnayati, -te,* &c. (generally considered as the Caus. of rt. 1. *dhū*), to shake, agitate, move to and fro.

Dhūni, is, f. shaking, agitating.

Dhūpa, as, m. (by native authorities derived fr. a rt. *dhūp,* q. v.), incense, frankincense, perfume, aromatic vapour or smoke, the vapour proceeding from fragrant gum or resin, (often in pl. *dhūpās*); fragrant powder; [cf. *kṛitrima-dh*°, *kḷipta-dh*°, *kha-dh*°, &c.] — *Dhūpa-dāna, am,* n. 'the giving of incense,' N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. — *Dhūpa-dhūpita, as, ā, am,* made fragrant or fumigated with incense. — *Dhūpa-pātra, am,* n. a vessel for incense, censer; a perfume box. — *Dhūpa-vṛiksha* or *dhūpavṛikshaka, as,* m. 'incense-tree,' a species of pine, Pinus Longifolia. — *Dhūpāguru* (°*pa-ag*°), *u,* n. a kind of Agallochum used for incense. — *Dhūpāṅga* (°*pa-aṅ*°), *as,* m. turpentine. — *Dhūpārha* (°*pa-ar*°), *am,* n. a black kind of Agallochum used or fit for incense.

Dhūpaka, as, m. = *dhūpa* in *kṛitrima-dh*° and other adj. comp.; a preparer of perfumes or incense, a perfumer [cf. *dhūpika*].

Dhūpana, am, n. (fr. *dhūpaya*), incensing, fumigation, perfuming; perfume, incense, the aromatic vapour produced from gums or resins. — *Dhūpanāṅga* (°*na-aṅ*°), *as,* m. = *dhūpāṅga,* turpentine (?).

Dhūpaya (fr. *dhūpa,* but native authorities recognise a rt. *dhūp,* q. v.), Nom. P. *dhūpayati, -yitum,* to fumigate, perfume, incense, make fragrant; (in astron.) to obscure with mist, to be about to eclipse; to speak; to shine; [cf. Gr. *τύφ-ω, τῦφ-ο-s, τυφών, τυφώς, τυφεδών, Τυμφρηστός* (?), *τυφλό-s, τυφεδανός, τυφεδών:* Old Germ. *dimpf-en,* 'to smoke:' Lith. *dump-iù,* 'I fan or blow a fire;' *dùmp-les,* 'bellows.']

Dhūpāya (fr. *dhūpa,* but native authorities give a rt. *dhūp,* q. v.), Nom. P. *dhūpāyati, -yitum,* to fumigate, perfume with incense; [cf. *dhūpaya.*]

Dhūpāyita, as, ā, am, incensed, perfumed, fumigated, scented with incense; vexed, pained.

Dhūpi, is, m., Ved., N. of a class of divine beings presiding over rain (?).

Dhūpika, as, m. a preparer of perfumes or incense, a perfumer; [cf. *dhūpaka.*]

Dhūpita, as, ā, am, scented, perfumed, incensed; suffering pain or fatigue.

Dhūpya, am, n. (?), the claw of a particular animal which when burned emits a fragrant perfume; [cf. Pers. *nākhuni khwush.*]

Dhūma, as, m. (connected by some with rt. 1. *dhmā*), smoke, vapour, incense; mist, haze; breath (Ved.); a cloud; (in medic.) smoke as a sternutatory in five forms; = *go-dhūma,* = *śilārasa,* a kind of incense; a place prepared for the building of a house; N. of a man; (*ā*), f. a kind of plant (= *dhūrāvī*); [cf. *go-dh*°, *ćarishṇu-dh*°, *tṛishṭa-dh*°: cf. also rt. 1. *dhmā;* Gr. *θῦ-μό-s;* Lat. *fū-mu-s;* Old Germ. *daum, toum,* 'fume;' Lith. *dū-mai,* 'smoke;' Slav. *dü-mŭ,* 'smoke;' Hib. *dluimh,* 'cloud, darkness.'] — *Dhūma-ketana, as, ā, am,* 'smoke-marked,' whose ensign or mark is smoke; (*as*), m. fire or its deity; a meteor, a comet; Ketu or the personified descending node. — *Dhūma-ketu, us, us, u,* Ved. 'whose sign is smoke,' known or to be known from smoke; (*us*), m. fire; a comet or falling star, the personified descending node; N. of a son of Kṛiśāśva by Arćis; of Tṛiṇa-vindu by Alambushā. — *Dhūma-gandhi, is, is, i,* Ved. smelling of smoke. — *Dhūma-gandhika, am,* n. a kind of grass (= *rohisha-tṛiṇa*). — *Dhūma-jāṅgaja* (*dhūma-ja-aṅ*°), *am,* n. ammoniac. — *Dhūma-jāla, am,* n. a multitude or mass of clouds or smoke. — *Dhūma-darśin, ī, inī, i,* Ved. seeing smoke or vapour (as a person affected with a peculiar disease of the eye). — *Dhūma-dhvaja, as,* m. 'whose banner or symbol is smoke,' fire. — *Dhūma-pa, as, ā, am,* drinking or inhaling only smoke; [cf. *dhūma-prāśa.*] — *Dhūma-patha, as,* m. 'the way of smoke,' sacrifice; seeking salvation by works; [cf. *dhūma-vartman.*] — *Dhūma-pāna, am,* n. inhaling smoke or vapour; smoking tobacco. — *Dhūmapāna-vidhi, is,* m. 'the rule of inhaling smoke,' N. of the twenty-eighth chapter of the Śārṅgadhara-saṃhitā. — *Dhūma-prabhā,* f., N. of one of the seventeen divisions of hell where smoke takes the place of light. — *Dhūma-prāśa, as, ā, am,* 'smoke-eating,' feeding only on smoke, as a hermit; [cf. *dhūma-pa.*] — *Dhūma-maṅgaja,* various reading for *dhūma-jāṅgaja,* q. v. — *Dhūma-maya, as, ī, am,* consisting of smoke or vapour, smoky. — *Dhūma-mahishī,* f. fog, mist. — *Dhūma-yoni, is,* m. 'engendered from smoke or vapour,' a cloud. — *Dhūma-vat, ān, atī, at,* smoky; smoking, steaming; containing the word *dhūma.* — *Dhūmavat-tva, am,* n. smokiness. — *Dhūma-varćas, ās,* m., N. of a man. — *Dhūma-varṇa, as,* m. 'smoke-coloured,' N. of a king of the serpents. — *Dhūma-vartman, a,* n. 'the path of smoke,' sacrifice; seeking salvation by works. — *Dhūma-śikha, as, ā, am,* 'smoke-crested' (said of flame or a tongue of fire). — *Dhūma-saṃhati, is,* f. a quantity of smoke, a mass or cloud of smoke. — *Dhūmākāra* (°*ma-āk*°), *as, ā, am,* having the form or appearance of smoke. — *Dhūmāksha* (°*ma-ak*°), *as, ī, am,* Ved. having dim, dark or troubled (?) eyes. — *Dhūmāṅga* (°*ma-aṅ*°) = *śiṃśapā.* — *Dhūmābha* (°*ma-ābha*), *as, ā, am,* of a smoky appearance or colour, of a purple colour; (*as*), m. purple. — *Dhūmā-vatī,* f., N. of a place of pilgrimage. — *Dhūmāvatī-mantra, as,* m. or *dhūmāvatī-manu, us,* m., N. of certain magical formulas. — *Dhūmāvali* (°*ma-āv*°), *is,* f. a wreath or cloud of smoke. — *Dhūmottha* (°*ma-ut*°), *am,* n. = *vajra-kshāra,* ammoniac; [cf. *dhūma-jāṅgaja.*] — *Dhūmodgāra* (°*ma-ud*°), *as,* m. 'the issuing of smoke or vapour,' N. of a kind of disease. — *Dhūmopahata* (°*ma-up*°), *as, ā, am,* 'smoke-struck,' suffocated with smoke. — *Dhūmorṇā* (°*ma-ūr*°), f., N. of the wife of Yama; of the wife of Mārkaṇḍeya; [cf. *dhūmrorṇā.*] — *Dhūmorṇā-pati, is,* m. 'husband of Dhūmorṇā,' epithet of Yama, ruler of the dead.

Dhūmaka, as, ā, am, = *dhūma* at the end of a comp.; (*ikā*), f. smoke, vapour, fog. — *Dhūmaka-pushpā,* f. a species of plant (compared to smoke).

Dhūmaya (fr. *dhūma*), Nom. P. *dhūmayati,* &c., to cover with smoke, obscure with mist: Pass. *dhūmyate,* &c., to be obscured with vapour or mist; to be about to be eclipsed, to be darkened; [cf. *dhūmāya.*]

Dhūmala, as, ā, am, smoke-coloured, of a smoky hue, brownish red, of a purple colour; (*as*), m. a colour compounded of black and red, purple; a kind of musical instrument.

Dhūmasa, as, m. the plant Tectona Grandis; (*ī*), f. a sort of cake made of pulse steeped in water and dried in the sun.

Dhūmāya (fr. *dhūma*), Nom. P. A. *dhūmāyati, -te, -yitum,* to smoke, be covered or obscured with smoke, to steam: Caus. P. *dhūmāyayati, -yitum,* to cause to smoke or to be covered with smoke, mist, vapour, &c.

Dhūmāyana, am, n. smoking, steaming; (in medic.) heat, fever, feverishness.

Dhūmāyita, am, n. the act of smoking.

Dhūmikā. See *dhūmaka.*

Dhūmita, as, ā, am, obscured with smoke, mist, &c., darkened; (*ā*), f., scil. *diś,* that quarter towards which the sun turns first.

Dhūmin, ī, inī, i, smoking, steaming; (*inī*), f., N. of one of the seven tongues of Agni; of the wife of Aja-mīḍha; of another woman.

Dhūmyamāna, as, ā, am, being obscured with mist &c., being obscured.

Dhūmyā, f. thick smoke, a volume or cloud of smoke. — *Dhūmyāṭa* (°*yā-aṭa*), *as,* m. the fork-tailed shrike.

Dhūmra, as, ā, am, smoky, smoke-coloured, grey; (according to the lexicographers) dark-red or the colour of fire seen through smoke; of a deep purple colour, purple; (metaphorically) dark, lurid, obscured; (*as*), m. a mixture of red and black; purple (the colour); incense (= *turushka*); N. of one of Skanda's attendants; of a Dānava; of a Muni; of a monkey or bear [cf. *dhūmrāyaṇa* and *dhaumrāyaṇa*]; an epithet of Śiva; of Parāśara; (in

astrology) N. of the twenty-eighth Yoga; (*ā*), f. a kind of gourd (= *śaśāṇḍulī*); epithet of Durgā; of the mother of Vasu-dhara; (*am*), n. sin, vice, wickedness; [cf. *tāmra-dh°*.] — *Dhūmra-ketu, us*, m. 'grey-bannered,' N. of a son of Bharata; of Tṛiṇa-vindu. — *Dhūmra-keśa, as*, m. 'dark-haired,' N. of a son of Pṛithu and Arćis; of a son of Kṛiśāśva and Arćis [cf. *dhūma-ketu*]; of a son of Danu. — *Dhūmra-giri, is*, m. 'the smoky mountain,' N. of a mountain. — *Dhūmra-dhī, īs, īs, i*, 'whose intellect is dim' or 'whose devotion is obscured,' devoted to works. — *Dhūmra-nikāśa, as, ā, am*, Ved. of a deep dark-red colour. — *Dhūmra-pattrā*, f. 'having grey or dark-red leaves,' N. of a shrub (= *dhūmrāhvā, su-labhā, svayam-bhuvā, gṛidhra-pattrā, gṛidhrāṇī, kṛimi-ghnī, śrīma-lāpahā*). — *Dhūmra-mūlikā*, f. 'having a grey or dark-red root,' a kind of grass (= *śūlī*). — *Dhūmra-ruć, k, k, k*, of a purple hue, of a deep-red colour. — *Dhūmra-rohita, as, ā, am*, Ved. dark-red, deep purple. — *Dhūmra-loćana, as*, m. 'dark-eyed,' a pigeon; N. of a general of the Asura Śumbha. — *Dhūmra-lohita, as, ā, am*, dark-red, deep purple. — *Dhūmra-varṇa, as, ā, am*, smoky-coloured, dark-red, deep purple; (*as*), m. incense; N. of a son of Aja-mīḍha and Dhūminī; N. of a mountain; (*ā*), f., N. of one of the seven tongues of Fire; flame. — *Dhūmra-varṇaka, as*, m. 'the dark-coloured one,' a kind of animal living in caves, a fox; [cf. *kokuḍa*.] — *Dhūmravarṇā-manu*, N. of a magical formula. — *Dhūmra-śūka, as*, m. 'having grey bristles,' a camel; (also read *dhūmra-śūla*.) — *Dhūmra-saṃrakta-loćana, as, ā, am*, having dark-red or greyish-red eyes. — *Dhūmrāksha* (°*ra-ak*°), *as, ī, am*, grey-eyed; (*as*), m., N. of a Rakshas; of a son of Hema-ćandra, grandson of Tṛiṇa-vindu [cf. *dhūmrāśva*]; of a king of the Nishadhas. — *Dhūmrākshi* (°*ra-ak*°), *is*, m. a pearl of a bad colour. — *Dhūmrāṭa* (°*ra-aṭa*), *as*, m. the fork-tailed shrike; [cf. *dhūmyāṭa*.] — *Dhūmrānīka* (°*ra-an*°), *as*, m., N. of one of the seven sons of Medhātithi and a Varsha called after him. — *Dhūmrābha* (°*ra-ābha*), *as*, m. air, wind, atmosphere (sometimes of a smoky or dark-red hue?). — *Dhūmrāśva* (°*ra-aś*°), *as*, m. 'having dark horses,' N. of a son of Su-ćandra (son of Hema-ćandra) and father of Sṛiñjaya; [cf. *dhūmrāksha*.] — *Dhūmrāhvā* (°*ra-āh*°), f. = *dhūmra-pattrā*. — *Dhūmrorṇā* (°*ra-ūr*°), f. = *dhūmorṇā* (?).

Dhūmraka, as, m. 'the grey animal,' a camel; (*ikā*), f. the plant Dalbergia Sissoo (= *śiṅśapā*).

Dhūmrāyaṇa, as, m. (fr. *dhūmra*), a patronymic from Dhūmra; [cf. *dhaumrāyaṇa*.]

Dhūmriman, ā, m., Ved. dark-red (the colour), darkness of colour; obscurity.

Dhūyamāna, as, ā, am, being shaken or agitated or fanned.

Dhūli, is, m. f. or *dhūlī*, f. (perhaps connected with rt. *dhvas* or *dhvaṅs*, cf. *dhūsara*), dust; powder; [cf. *gandha-dh°, go-dh°*]; a particular number. — *Dhūli-kuṭṭima, am*, n. or *dhūli-kedāra, as*, m. a mound, rampart of earth. — *Dhūli-guććhaka, as*, m. the red fragrant vegetable powder thrown about at the spring festival called the Holi. — *Dhūli-dhūmra, as, ā, am*, dark-red or dark with dust. — *Dhūli-dhvaja, as*, m. 'dust-marked,' 'whose sign is dust,' air or wind. — *Dhūli-pushpikā*, f. the plant Pandanus Odoratissimus; [cf. *ketakī*.] — *Dhūli-maya, as, ī, am*, covered with dust. — *Dhūli-mushṭi, is*, m. f. a handful of dust. — *Dhūlimushṭi-prakshepa, as*, m. the throwing of handfuls of dust. — *Dhūlī-kadamba* or *dhūlī-kadambaka* or *dhūli-kadamba* or *dhūli-kadambaka, as*, m. the plant Dalbergia Ougeinensis (= *tiniśa*); a species of the Kadamba tree, Nauclea Cordifolia (= *nīpa*); Capparis Trifoliata (= *varaṇa*). — *Dhūli-paṭala, as*, m. a cloud of dust.

Dhūlikā, f. fog, mist, (from its dust-like appearance.)

धूण *dhūṇa, as* or *am*, m. or n. (?), the resin of the Shorea Robusta; [cf. *dhūnaka*.]

Dhūnaka, as, m. the resin of the Shorea Robusta or resin in general; [cf. *dhūrṇa* and *dhūṇa*.]

धूप् *dhūp*, cl. 1. P. *dhūpāyati*, &c., cl. 10. P. *dhūpayati*, &c. See *dhūpaya* and *dhūpāya*, p. 457, col. 2.

Dhūpa. See p. 457, col. 2.

धूम *dhūma, dhūmra*. See p. 457, cols. 2, 3.

धूर् 1. *dhūr* (connected with rt. *dhūrv*), cl. 4. A. *dhūryate*, &c., to hurt or kill; to move or approach.

धूर् 2. *dhūr* for *dhur* (q. v.) at the beginning of a comp. — *Dhūr-gata, as, ā, am*, standing on or going along the pole or fore-part of a chariot; standing at the head, taking the first place, preceding, foremost. — *Dhūr-jaṭi, is*, m., in one place also *dhūr-jaṭin, ī*, m. (fr. *dhur* and *jaṭi* = *jaṭā*), 'whose matted locks are like a burden,' an epithet of Rudra-Śiva; N. of a medical author. — *Dhūr-dhara, as, ā, am*, bearing a load or burden, managing affairs; (*as*), m. a beast of burden; [cf. *dhuran-dhara*.] — *Dhūr-vat, ān, atī, at*, having a load, laden. — *Dhūr-vaha, as, ā, am*, bearing a load, carrying a burden; managing affairs; (*as*), m. a beast of burden. — *Dhūr-vodhṛi, ḍhā, ḍhrī, ḍhṛi*, bearing a load, the carrier of a burden. — *Dhūr-shad, t, t, t*, Ved. standing under the yoke, drawing a load; resting on the yoke; moving, promoting. — *Dhūr-shāh, ṭ, ṭ, ṭ*, Ved. bearing the yoke.

Dhūrya, as, ā, am, for *dhurya*, q. v.

धूर्ण *dhūrṇa* = *dhūṇa* = *dhūnaka*.

धूर्त *dhūrta*. See under rt. *dhūrv* below.

धूर्व् *dhūrv* (connected with rts. *dhurv, dhvṛi, dhūr, hvṛi*), cl. 1. P. *dhūrvati, dudhūrva, dhūrvishyati, adhūrvīt, dhūrvitum*, Ved. to bend, cause to fall, hurt, injure: Desid. *dudhūrshati*, to wish to hurt.

Dhūrta, as, ā, am, cunning, crafty, dishonest, knavish, fraudulent, subtle; mischievous, injurious; (*as*), m. a rogue, cheat, swindler; a gamester; (in amatory language) a gay deceiver, a lover or gallant; the thorn-apple, Datura [cf. *kitava* and *krūra-dhūrta*]; a kind of perfume [cf. *ćoraka*]; (*ā*), f. a sort of nightshade; (*am*), n. rust or iron-filings; black salt (= *khaṇḍa-lavaṇa*; cf. *kshema-dhūrta*). — *Dhūrta-kitava, as*, m. a gamester. — *Dhūrta-kṛit, t*, m. = *dhūrta*, dishonest, a knave, rogue, cheat; (*t*), m. thorn-apple. — *Dhūrta-ćarita, am*, n. 'the actions of rogues,' N. of a work. — *Dhūrta-jantu, us*, m. 'the cunning creature,' man. — *Dhūrta-tā*, f. or *dhūrta-tva, am*, n. knavery, craftiness, roguery, knavishness, shrewdness. — *Dhūrta-traya, am*, n. three rogues, a trio of swindlers. — *Dhūrta-nartaka, am*, n. 'rogues as actors,' N. of a comedy by Sāma-rāja. — *Dhūrta-pralāpa, as*, m. the talk or confabulation of rogues. — *Dhūrta-maṇḍala, as*, m. a party of rogues or gamblers. — *Dhūrta-mānushā*, f., N. of a plant (= *rāsnā*). — *Dhūrta-raćanā*, f. a cunning plot, roguery. — *Dhūrta-rāja, as*, m. the chief of rogues. — *Dhūrta-samāgama, am*, n. 'assemblage of rogues,' N. of a comedy by Jyotir-īśvara. — *Dhūrta-svāmin, ī*, m. 'lord of the rogues,' N. of a commentator on Āpastamba.

Dhūrtaka, as, ā, am, cunning, a cheat, a rogue; (*as*), m. a jackal; N. of a Nāga.

Dhūrti, is, f., Ved. injury, damage.

Dhūrtila in *aksha-dh°*, q. v.

Dhūrvan, a, n., Ved. causing to fall, bending.

धूर्वा *dhūrvā*, f., Ved. = *dūrvā*, q. v.

धूर्वी *dhūrvī*, f. the fore-part or pole of a carriage, = *dhur*, q. v.

धूलक *dhūlaka, am*, n. poison.

धूलि *dhūli*. See col. 1.

धूश् *dhūś* or *dhūsh* or *dhūs* (perhaps a Prākṛit form of *dhṛish* for *hṛish*), cl. 10. P. *dhūśayati, dhūshayati, dhūsayati*, &c., to make splendid or elegant; to embellish.

धूषर *dhūshara*, a wrong spelling for *dhūsara* below.

धूसर *dhūsara, as, ā, am* (fr. rt. *dhvas* for *dhvaṅs*, cf. *dhvasira*; but said to be fr. rt. 1. *dhū* and connected with *dhūli*, q. v.), of a dusty or greyish or dusty-white colour, grey; (*as*), m. grey (the colour); a jackass, a donkey; a camel; a pigeon; an oilman; anything of a grey tint; (*ā*), f., N. of a small shrub, = *pāṇḍura-phalī*; (*ī*), f., N. of a Kinnarī or female chorister of heaven. — *Dhūsara-ćhadā*, f. a kind of plant, = *śveta-vuhnā*. — *Dhūsara-tva, am*, n. grey colour, paleness; (also read *dhūshara-tva*.) — *Dhūsara-pattrikā*, f. the plant Tragia Involucrata [cf. *ushṭra-dhūsara, puććhikā*]; a kind of Heliotropium (= *hasti-śuṇḍī*).

Dhūsaraka, as, m., N. of a jackal.

Dhūsarita, as, ā, am, made grey, greyish.

धूस्तूर *dhūstūra, as*, m. = *dhustūra*, the thorn-apple, Datura Metel and Fastuosa.

धृ *dhṛi* (allied to rt. *bhṛi*, which is probably the more ancient form), cl. 1. P. A. *dharati, -te, dadhāra* (Ved. *dādhāra*), *dadhre* (part. *dadhrāṇa*), *dharishyati, -te, adhārshīt, adhṛita, dhartum*, and more commonly cl. 10. (identical with Caus. but with the same senses as cl. 1.) *dhārayati, -te*, Pot. *dhārayet, -ta* (Mahā-bh. Anuśāsana-p. 5007. *dhārayita*), *dhārayāmāsa, dhārayishyati, -te, adīdharat, -ta* (Vedic forms *dīdharat, didhṛitam, didhṛita, ni-dīdhar*), *dhārayitum*, to hold, bear, carry; hold up, support, sustain, maintain; carry on; to hold in, hold back, keep back, restrain, stop, detain, curb, resist; to hold in one's possession, keep, possess, have; to keep, retain (in one's service); to hold fast, preserve; to hold, contain; to lay hold of, seize, recover; to hold, observe, practise; to wear, use (as clothes &c.); to bear, undergo, suffer; to hold out, hold on, endure, continue, continue to live; (A.) to hold one's place, stand firm, remain; to fix, place, deposit; to destine for, assign or present anything (acc.) to any person (dat.); to allot, assign, confer; (A.) to destine a person (acc.) to anything (dat.); (cl. 10.) to owe anything (acc.) to any person (dat. or gen.); to weigh in a balance; to prolong (in pronunciation); to cite, quote. The above meanings of *dhṛi* (cl. 1. or more frequently cl. 10. identified with Caus.) may be variously extended by connecting it with various nouns, e. g. *garbhaṃ dhṛi*, to conceive, to become pregnant, (in this sense the older language uses rt. *bhṛi*); *daṇḍam dhṛi*, to carry a stick, use force, chastise (with loc. of the pers.); *damaṃ dhṛi*, to punish (with loc. of the pers.); *ātmānaṃ* or *jīvitaṃ* or *prāṇān* or *śarīraṃ* or *gātraṃ* or *dehaṃ dhṛi*, to maintain the soul, preserve the vital spirits, body, &c., to continue to live, survive; *mano* or *mānasaṃ* or *matiṃ* or *ćittaṃ* or *buddhiṃ dhṛi*, to fix the mind, direct the thoughts or attention upon, resolve; *vrataṃ dhṛi*, to observe or keep a vow, &c. [cf. *dhṛita-vrata*]; *tapo dhṛi*, to undergo or perform penance; *dhāraṇāṃ dhṛi*, to practise self-control; *tulayā dhṛi* (or without *tulayā*), to hold in a balance, weigh, measure; *śirasā* or *mūrdhni dhṛi*, to bear on the head, honour highly; *manasā dhṛi* (or without *manasā*), to bear in mind, recollect, remember; *samaye dhṛi*, to bring to an agreement, cause to make a compact; *uttare dhṛi*, to deposit anything as surety, to give bail, to pledge: Pass. or cl. 6. A. *dhriyate* (ep. also *dhriyati*), to be firm or fixed, to be supported or maintained, to be preserved; to exist, live, continue to live, remain alive, survive; to remain, continue; to undertake, resolve upon (with dat. or acc. of the thing or with inf.): Caus. *dhārayati, -te* (with the meanings of cl. 1. and cl. 10.): Pass. of Caus. *dhāryate*, to be held or

supported, to be maintained or preserved; to continue to live (with inst., e. g. *tena na dhāryate*, it is not lived by him): Desid. *didhīrshati, -te, didharishate, didhārayishati*, to wish to hold or keep, to try to support or maintain, &c.: Intens. *dedhrīyate, dardharti* (Ved. *dādharti*), to hold very fast, lay hold of firmly, bear firmly, &c.; [cf. 1. *dharma, dhīra, dhruva, dhur, dhurya;* Zend *dar*, 'to hold;' Gr. θρή-σα-σθαι, θρᾶ-ν-ος, θρῆν-υ-ς, θρόνο-ς, θέρ-μα, θέλ-ω, ἐ-θέλ-ω; Lat. *frē-tu-s, frē-nu-m, fir-mu-s, for-ma;* Angl. Sax. *drag-an, dreog-an;* Old Germ. *trag-an;* Mod. Germ. *trag-en.*]

Dhṛik (at end of comp., and only occurring in nom. sing. *dhṛik*, and more probably to be referred to rt. *dhṛish* or to rt. *dṛih*), bearing, carrying, supporting, sustaining, suffering, wearing, possessing, having, &c.; [cf. *kāla-rūpa-dh°, śakti-dh°, śarīra-dh°.*]

Dhṛit, t, t, t (at end of comp.), a holder, bearer, possessor; bearing, carrying, possessing, having, observing, &c.; [cf. *ćarshaṇī-dh°, dharaṇī-dh°, dharma-dh°, nitya-dh°.*]

Dhṛita, as, ā, am, held, borne, carried, maintained, supported; contained; possessed; kept, retained, detained; laid hold of, seized, grasped, griped; worn, used; observed, practised; weighed; placed, deposited; holding, bearing, continuing, enduring, existing, standing; intent upon, i. e. resolved or determined to do anything (with dat. or loc., e. g. *jaye dhṛitas*, resolved on victory); firm, prepared, ready; (*as*), m., N. of a son of the thirteenth Manu; of a descendant of Druhyu and son of Dharma [cf. *dhārteya*]; (*am*), n. a peculiar manner of fighting; (*am*), ind. firmly, slowly, solemnly. — *Dhṛita-kanaka-māla, as, ā, am*, wearing a golden collar or wreath. — *Dhṛita-kārmukeshu* (°*ka-ishu*), *us, us, u*, armed with bow and arrows. — *Dhṛita-daksha, as, ā, am*, Ved. of enduring intelligence; (Sāy.) of enduring strength, possessing vigour. — *Dhṛita-daṇḍa, as, ā, am*, carrying the stick, inflicting punishment; one on whom punishment has been inflicted. — *Dhṛita-dīdhiti, is*, m. 'constant in splendor,' fire; [cf. *ghṛita-dīdhiti.*] — *Dhṛita-devā*, f., N. of a daughter of Devaka. — *Dhṛita-paṭa, as, ā, am*, covered or overspread with a cloth &c. — *Dhṛita-matī*, f., N. of a river; (wrong form for *dhṛiti-matī.*) — *Dhṛita-rājan, ā*, m., N. of a man; [cf. *dhārtarajña.*] — *Dhṛita-rāshṭra, as, ā, am*, whose empire is firm or who holds the kingdom; (*as*), m. a good king; N. of a Nāga, also called Airāvata; of a Deva-gandharva, sometimes identified with king Dhṛita-rāshṭra; of a son of the Daitya Bali; of a king of Kāśī; (according to the Mahā-bhārata) N. of the eldest son of Vyāsa by the widow of Vićitra-vīrya, (he was brother of Pāṇḍu and Vidura, and as the first-born was entitled to the throne of Hāstinapura, but being born blind, he at first renounced the sovereignty in favour of Pāṇḍu; afterwards, on the retirement of Pāṇḍu to the woods, Dhṛita-rāshṭra was called to undertake the government, which he did with the assistance of Bhīshma as his regent; he was husband of Gāndhārī and father of 100 sons, the eldest of whom was named Dur-yodhana; he is sometimes identified with Dhṛita-rāshṭra and with Haṇsa, two chiefs of the Gandharvas); N. of a son of Janam-ejaya; a kind of bird, perhaps a sort of goose; (*ās*), m. pl. the sons of Dhṛita-rāshṭra, whose names are enumerated in Mahā-bh. Ādi-p. 4540; (*ī*), f., N. of a daughter of Tāmrā, mother of the geese and other water-birds, = *haṇsa-patnī*, = *haṇsa-padī;* [cf. *dhārtarāshṭra* and *dhārtarāshṭrī.*] — *Dhṛita-rāshṭra-ja, as*, m. 'sprung from Dhṛita-rāshṭra,' epithet of any son of Dhṛita-rāshṭra. — *Dhṛita-varman, ā*, m. 'bearing armour or mail, mailed,' N. of a warrior on the side of the Kurus. — *Dhṛita-vrata, as, ā, am*, Ved. of fixed law or order; keeping vows or engagements, devoted, attached, faithful; (Sāy.) accepting pious acts, performing religious rites; (*as*), m. epithet of Varuṇa; of Indra; of Rudra; of Savitṛi; of Agni; of a son of Dhṛiti; (*ās*), m. pl. epithet of the Ādityas. — *Dhṛita-śarīra, as, ā, am*, continuing to live or exist, existing. — *Dhṛita-śrī, īs*, f., N. of a metre consisting of four lines of twenty-one syllables each. — *Dhṛita-sandhi, is*, m. 'keeping agreements or compacts,' N. of a son of Su-sandhi and father of Bharata. — *Dhṛita-siṇha, as*, m. a various reading for *dhṛiti-siṇha*, q. v. — *Dhṛita-heti, is, is, i*, 'bearing weapons,' armed. — *Dhṛitātman* (°*ta-āt*°), *ā, ā, a*, firm-minded, self-possessed, steady, calm, collected. — *Dhṛitāmbhas* (°*ta-am*°), *ās, ās, as*, containing water. — *Dhṛiteshudhi* (°*ta-ish*°), *is, is, i*, carrying a quiver.

Dhṛitaka, as, m., N. of a Buddhist patriarch.

Dhṛita-vat, ān, atī, at, having taken or conveyed or held or resolved; (*atī*), f., N. of a river.

Dhṛiti, is, f. holding, holding fast, laying hold of, seizing, having, possessing; supporting, maintaining; firmness (e. g. *dhṛitim kṛi*, to show firmness, stand firm); constancy, steadiness, steadfastness, fortitude, energy, resolution; strong will, self-command; will, command (Ved.); satisfaction, happiness, pleasure, contentment; N. of certain evening oblations offered at the Aśva-medha; a sacrifice, offering; N. of a Vedic metre of seventy-two syllables; (in the later language) any metre consisting of 4 × 18 syllables; a metre composed of the Upendra-vajrā and Indra-vajrā; N. of one of the astrological Yogas; Resolution or Satisfaction personified as a daughter of Daksha and wife of Dharma, (regarded as one of the Vasu-patnīs or as a form of Dākshāyaṇī in Piṇḍāraka); N. of one of the sixteen Kalās of the Moon; N. of a goddess, daughter of a Kalā of Prakṛiti and wife of Kapila; N. of the wife of Rudra-manu; N. of the thirteenth of the sixteen Mātṛikās; (*is*), m., N. of one of the Viśve-Devās; of a preceptor, Dhṛiti Aindrota; of a son of Vi-jaya and father of Dhṛita-vrata; of a son of Vīta-havya and father of Bahulāśva; of a son of Babhru; [cf. *a-dh°* and *kshmā-dh°.*] — *Dhṛiti-paripūrṇa, as*, m., N. of a Bodhi-sattva. — *Dhṛiti-mat, ān, atī, at*, steadfast, firm, steady, calm, determined, resolute; satisfied, content; (*ān*), m., N. of a form of Agni; of a son of Manu Raivata; of Manu Sāvarṇa; of one of the Saptarshis in the thirteenth Manv-antara; of a son of Kīrtti-mat, son of Aṅgiras; of a son of Yavīnara; of a Brāhman; (*atī*), f., N. of a river, also read *dhṛita-vatī;* (*at*), n., N. of a Varsha in Kuśa-dvīpa. — *Dhṛitimat-tā*, f. steadfastness, steadiness, calmness, &c. — *Dhṛiti-maya, as, ī, am*, consisting of steadfastness or constancy; consisting of contentment. — *Dhṛiti-mush, ṭ, ṭ, ṭ*, 'fortitude-stealing,' who or what robs one of one's steadfastness, discomposing, agitating. — *Dhṛiti-siṇha, as*, m., N. of a man said to have assisted Purushottama in composing the Hārāvalī; (also read *dhṛita-siṇha.*)

Dhṛitvan, ā, m. an epithet of Vishṇu; of Brahmā; a clever man; virtue, morality; the sea; the sky [cf. *kshema-dh°*]; (*arī*), f. the earth.

Dhṛitvā, ind. having held, having laid hold of or seized; having taken, &c.

धृज् *dhṛij* or *dhṛiñj* (connected with rts. *dhraj* and *dhrij*), cl. 1. P. *dharjati, dhriñjati*, &c., to go, move.

धृष् *dhṛish*, cl. 1. 5. P. *dharshati, dhṛishṇoti, dadharsha* (part. *dadhṛishvas*), *dharshishyati, adharshit* (Vedic forms *dadharshit, dadharshat, dadharshati*), *dharshitum*, to be bold or courageous; to be confident or presumptuous, to be proud or overbearing; to be impudent or impatient; to have courage to do anything, to dare, venture (with inf., e. g. *dhṛishṇumaḥ prashṭum*, we dare to ask); to dare to attack, &c. (with acc. of the person); to insult, overbear, treat with indignity: Pass. *dhṛishyate*, to be attacked or insulted, to be subdued or overpowered: Caus. *dharshayati, -yitum*, Aor. *adadharshat* or *adīdhṛishat*, to dare to attack, to overbear, insult, treat with indignity, violate (a woman); offend, injure; assail, overpower, overcome, conquer, destroy; (A.) to surpass (?): Desid. *didharshishati:* Intens. *darīdhṛishyate, darīdharshṭi;* [cf. Zend *daresh*, 'to dare;' *darshi*, 'strong:' Gr. θρασ-ύ-ς, θράσ-ος, θάρσ-ος, θαρσ-έ-ω, θαῤῥέω, θαρσ-ύνω, Θερσ-ίτη-ς: Lat. *fortis:* Goth. *ga-daurs-an*, 'to dare:' Slav. *drĭz-a-ti, drĭz-na-li*, 'to dare:' Lith. *dras-ù-s*, 'courageous;' *dras-à*, 'courage:' Hib. *das-achd*, 'fierceness.']

Dhṛishaj, k, k, k (?), Ved. assailing, attacking, destroying.

Dhṛishat, an, atī or *antī, at*, pres. part., Ved. bold, daring, courageous, confident; (*atā*), ind. boldly, courageously. — *Dhṛishad-varṇa, as, ā, am*, Ved. of a brave race, heroic. — *Dhṛishad-vin, ī, inī, i*, Ved. bold, courageous. — *Dhṛishan-manas, ās, ās, as*, Ved. brave-hearted.

Dhṛishita, as, ā, am, bold, courageous, brave, daring.

Dhṛishu, us, us, u, bold, proud; clever; (*us*), m. a heap, multitude.

Dhṛishṭa, as, ā, am, bold, daring, courageous, confident; insolent, impudent, rude, saucy, shameless; forward, intrusive, presumptuous; profligate, abandoned; obtained?; (*as*), m. a faithless husband; N. of a son of Manu Vaivasvata, (also read *dhṛishṇu;* cf. *dhārshṭa*); of a son of Kuntī; of a son of Bhajamāna; (*as*), m., N. of a spell for using or restraining magical weapons; (*ā*), f. a disloyal or unchaste woman; (*am*), ind. boldly, courageously, fearlessly; (it is said that *dhṛishṭa* may be used at the end of a comp. to give a bad sense to the word with which it is compounded); [cf. Angl. Sax. *thriste;* Swed. *dristig;* Old Iceland. *dreiss;* Mod. Germ. *dreist.*] — *Dhṛishṭa-ketu, us*, m., N. of a king of Ćedi; of a king of Videhā or Mithilā, son of Sudhṛiti; of a son of Satya-dhṛiti; of a son of Sukumāra; of the father of Su-kumāra; of a son of Dhṛishṭa-dyumna; of a king of the Kaikayas; of a son of Manu. — *Dhṛishṭa-tama, as, ā, am*, very bold or daring, most confident or courageous. — *Dhṛishṭa-tā*, f. or *dhṛishṭa-tva, am*, n. boldness, courage, impudence. — *Dhṛishṭa-dyumna, as*, m., N. of a son of Dru-pada (killed by Aśvatthāman while asleep). — *Dhṛishṭa-dhī, īs*, or *dhṛishṭa-buddhi, is*, m. 'bold-minded,' N. of a man. — *Dhṛishṭa-parākrama, as, ā, am*, of daring valour. — *Dhṛishṭa-mānin, ī, inī, i*, having a high opinion of one's self. — *Dhṛishṭa-ratha, as*, m., N. of a prince. — *Dhṛishṭa-śarman, ā*, m., N. of a son of Śvaphalka. — *Dhṛishṭokta* (°*ṭa-uk*°), *as*, m., N. of a son of Arjuna Kārttavīrya; (also read *dhṛishṇokta.*)

Dhṛishṭaka, as, m., N. of a prince.

Dhṛishṭi, is, is, i, Ved. (according to Mahīdhara) bold; (*is*), m. a pair of tongs; N. of a son of Hiraṇya-kaśipu; of a minister of king Daśa-ratha; (*is*), f. boldness.

Dhṛishṇa, as, &c., a wrong reading for *dhṛishṭa*, q. v. — *Dhṛishṇokta* (°*ṇa-uk*°), *as*, &c., a wrong reading for *dhṛishṭokta*, q. v.

Dhṛishṇaj, k, k, k, bold, confident; impudent, shameless.

Dhṛishṇi, is, m. a ray of light.

Dhṛishṇu, us, us, u, courageous, bold, confident, valiant; impudent, shameless; strong, powerful, (applied in the Veda to Indra, Soma, the Maruts, and the horses of Indra); (*u*), ind. in a bold or confident or powerful way; firmly, strongly; with force [cf. *dadhṛik*]; (*us*), m., N. of a son of Manu Vaivasvata [cf. *dhṛishṭa*]; of a son of Manu Sāvarṇa; of a son of Kavi; of a son of Kukura; *Kaśyapasya dhṛishṇu*, N. of a Sāman. — *Dhṛishṇu-tva, am*, n. boldness, confidence. — *Dhṛishṇu-sheṇa, as, ā, am*, Ved. having an overpowering weapon; (Sāy.) having a conquering or overpowering host, leading a valiant army (as a drum). — *Dhṛishṇv-ojas, ās, ās, as*, Ved. of overpowering strength, endowed with resistless might, (applied to Indra and the Maruts.)

Dhṛishṇuka, as, m., N. of a prince; [cf. *dhṛishṭaka.*]

Dhṛishṇuyā, ind., Ved. in a bold or powerful manner, firmly.

Dhṛishya, as, ā, am, assailable, to be attacked; conquerable.

धृषद् *dhṛishad*, Ved. = *dṛishad*, q. v.

धृ *dhṛī*, cl. 9. P. *dhṛiṇāti*, &c., to be old, grow old; (various reading for rt. 1. *jṛī*.)

धे *dhe*, cl. 1. P. *dhayati, dadhau, dhāsyati, adhāt, adhāsīt, adadhat*, Prec. *dheyāt, dhātum*, to suck, drink, to suck in, drink in, absorb; appropriate; to suck out, draw away, take away: Caus. *dhāpayati, -yitum*, to give suck, suckle, nourish: Desid. *dhitsati*, to wish to suck; [cf. *dadhi, dhātrī*, 2. *dhāyas, dhāru*, 2. *dhāsī*: Zend *daēnu*, 'female:' Gr. θῆ-σθαι, θη-λή, θη-λώ, θηλα-μών, τήθη, τι-θή-νη, τί-τθη, τί-τθο-ς, θῆ-λυ-ς, γαλα-θη-νό-ς, Τη-θύ-ς, Θέ-τι-ς: Lat. *fi-liu-s, fi-li-a, fē-lā-re, fē-mina*: Umbr. *fe-liu* = *filius*: Goth. *dadd-ya* = Old Germ. *tā-u*, 'I suck;' *tila*, 'female breast;' *tuta, tutta* = Eng. *teat*: Slav. *do-ya*, 'to suck;' *doilica*, 'nurse;' *dě-te*, 'child;' *dě-va*, 'virgin:' Hib. *daif*, 'drink.']

Dhena, as, m. the ocean, a male river; (*ā*), f., Ved. a milch cow; a mare (?); a river; speech; voice; N. of the wife of Bṛihas-pati; (*ās*), f. pl. any beverage made of milk; [cf. *dhenu, go*.] (In Ṛig-veda I. 2, 3, *dhenā* may possibly be an epithet of the horses of Vāyu.)

Dhenu, us, f. a milch cow, a cow that has lately calved, (sometimes compounded with the names of other animals to denote the female of a species, see *khaḍga-dh°, go-dh°, vaḍava-dh°*); the earth [cf. *go*]; a gift, offering, present to Brāhmans, (properly a milch cow so presented, but applied also to) any gift supposed to be formed in the shape of a cow or to be offered in its stead, (in this sense *dhenu* is generally at the end of a compound, e. g. *ghṛita-dh°*, an offering of ghee; *jala-dh°*, an oblation of water; cf. *lavaṇa-dh°, ratna-dh°, suvarṇa-dh°*: occasionally it is uncompounded, e. g. *tilānām dhenuḥ*, an offering of sesamum-seeds); (*avas*), f. pl. any beverage made of milk; (*u*), n., N. of a Sāman. (*Dhenu* at the end of a comp. may form a diminutive, the female being weaker than the male; cf. *asi-dh°, khaḍga-dh°, putrī, putrikā*.) — *Dhenu-go-duha, am*, n. cow and milker. — *Dhenu-dugdha, am*, n. cow's milk; a kind of gourd, = *cirbhiṭa*. — *Dhenudugdha-kara, as*, m. carrot, Daucus Carota. — *Dhenu-makshikā*, f. a horse-fly, gad-fly. — *Dhenu-mat, ān, atī, at*, Ved. possessing cows, rich in cattle; containing or giving nourishing beverage; containing the word *dhenu*; (*atī*), f., N. of the wife of Deva-dyumna. — *Dhenum-bharyā*, f. (probably) about to become a milch cow.

Dhenuka, as, m., N. of an Asura or demon in the shape of a donkey (killed by Krishṇa or according to other authorities by Rāma); a kind of coitus [cf. *dhainuka*]; (*ā*), f. a milch cow; a gift, offering, see *dhenu* above; a female animal in general (as a she-elephant, a woman, &c., see *dhenu* above); also used like *dhenu* at the end of comps. to form diminutives (e. g. *asi-dh°*, a knife, from *asi*, a sword); a vein which when cut bleeds only at intervals; N. of the wife of Kīrtti-mat who was a son of Aṅgiras; (*am*), n., N. of a place of pilgrimage. — *Dhenuka-vadha, as*, m. 'the killing of Dhenuka,' N. of the twenty-third chapter of the Krishṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Dhenuka-sūdana, as*, m. 'the slayer of Dhenuka,' an epithet of Krishṇa. — *Dhenukā-dugdha, am*, n. cow's milk; N. of a plant, = *dhenu-dugdha*. — *Dhenukāri* (°*ka-ari*), *is*, m. 'enemy of Dhenuka,' an epithet of Krishṇa; a kind of small tree, = Nagesar.

Dhenushṭarī, f. (fr. *dhenus*, nom. case of *dhenu*, with the comparative affix), a milch cow ceasing to give milk.

Dhenushyā, f. a cow whose milk has been pledged; a cow tied up to be milked (?).

Dhenushyita, as, ā, am, (probably) one who has pledged the milk of his cows and therefore cannot make use of it himself.

Dhenūka in *bahu-dh°*, q. v.

Dhainuka, am, n. a herd of cows; a kind of coitus.

धेमात्र *dhemātra*, a particular high number; (a various reading for *dhamātra*.)

धेय *dheya, as, ā, am* (fr. rt. 1. *dhā*), to be held or taken &c.; to be created; what is created or produced; (at the end of comps. the neut. is considered as an affix, Pāṇ. V. 4, 36, vārt.; cf. *nāma-dheya, bhāga-dh°, mitra-dh°, rūpa-dh°*.)

Dheshṭha, as, ā, am, Ved. giving the most; (Sāy.) the best supporter, firmest stay.

धैर्य 1. *dhairya, am*, n. (fr. *dhīra*), firmness, durability, steadiness, stability, strength, consistency, constancy; calmness; gravity; patience; fortitude, courage; inflexibility; precision of diction; (Ved.) intelligence, forethought. — *Dhairya-kalita, as, ā, am*, assuming firmness or composure, endowed with calmness. — *Dhairya-dhvaṅsa, as*, m. failure of courage. — *Dhairya-mitra, as*, m., N. of a poet. — *Dhairya-vat, ān, atī, at*, possessed of firmness or patience, firm, steady. — *Dhairya-vṛitti, is, is, i*, of steady conduct, steadily behaved.

धैवत *dhaivata, as*, m. the sixth note of the gamut.

धैवत्य *dhaivatya, am*, n. (fr. *dhīvan*, Pāṇ. VI. 4, 174), cleverness, skilfulness (?).

धैवर *dhaivara, as, ī, am* (fr. *dhīvara*), belonging or relating to a fisherman.

धोईकवि *dhoī-kavi, is*, m., N. of a poet mentioned in the Sārṅgadhara-paddhati; [cf. *dhoyin*.]

धोड *dhoḍa, as*, m. a sort of snake, commonly Dhora, a kind of water-snake.

धोयिन् *dhoyin, ī*, m. or *dhoyī, īs*, m., N. of a poet.

धोर् *dhor*, cl. 1. P. *dhorati, dudhora, dhoritum*, to run well, to trot, to be quick or alert, to have good paces: Caus. *dhorayati, -yitum*, Aor. *adudhorat*.

Dhoraṇa, am, n. a vehicle in general, any means of conveyance (as a horse, an elephant, a car, &c.); a horse's trot; going well or quickly; (*ī*), f. or (*dhoraṇi, is*), f. an uninterrupted series; tradition.

Dhorita or *dhoritaka, am*, n. a horse's trot; [cf. *dhauritaka*.]

धौत *dhauta, as, ā, am* (fr. rt. 2. *dhāv*), washed, cleansed, cleaned, purified, washed off; polished, brightened, whetted; white, bright, silvered, shining; (*am*), n. silver. — *Dhauta-kaṭa, as*, m. a bag of coarse cloth, a sack made of a kind of matting. — *Dhauta-kośaja* or *dhauta-kausheya* or *dhauta-kauśeya, am*, n. bleached or purified silk (= *pattrorṇa*). — *Dhauta-khaṇḍī*, f. sugar-candy. — *Dhauta-balī*, f. = *dhautāñjalī*, (probably rather *dhautāñjanī*, q. v.) — *Dhauta-mūlaka, as*, m., N. of a prince of the Cīnas. — *Dhauta-śila, am*, n. 'bright stone,' crystal, rock-crystal. — *Dhautāñjanī*, f. a sort of collyrium, = *tryaṅkaṭa* or *tryaṅgaṭa*. — *Dhautāpāṅga, as, ā, am*, having the corners of the eyes brightened.

धौतय *dhautaya, as* or *am*, m. or n. (?), a kind of salt (= *saindhava*).

धौतरी *dhautarī*, f. (fr. rt. 1. *dhū*), Ved. (according to Sāy.) shaking, agitating, causing to tremble.

धौति *dhauti, is*, f. (fr. rt. 1. *dhāv*), Ved. a spring, well; river, rivulet.

धौन्धुमार *dhaundhumāra, as, ī, am*, treating of Dhundhu-māra (as an episode).

Dhaundhumāri, is, m. a patronymic from Dhundhu-māra.

धौमक *dhaumaka, as*, m. (fr. *dhūma*), N. of a district.

Dhaumala, myrrh.

Dhaumatāyana, as, m. a patronymic (?).

Dhaumatāyanaka, as, m. a patronymic from Dhaumatāyana.

Dhaumāyana, as, m. a patronymic from Dhūma.

Dhaumīya, as, ī, am, smoky.

Dhaumya, as, m. a patronymic from Dhūma; N. of an ancient Ṛishi; a son of Vyāghra-pāda; a younger brother of Devala and family priest of the Pāṇḍavas; a pupil of Vālmīki. — *Dhaumya-śikshā*, f. 'the science of Dhaumya,' N. of a chapter of the Purāṇa-sarva-sva.

Dhaumra, as, m., N. of an ancient Ṛishi; N. of a class of demons; (*am*), n. grey (the colour), greyness; a place for building prepared in a peculiar way; [cf. *dhūma*.]

Dhaumrāyaṇa, as, m. a patronymic from Dhūmra; [cf. *dhūmrāyaṇa*.]

धौर *dhaura, as*, m. Grislea Tomentosa. — *Dhaurāditya-tīrtha* (°*ra-ād*°), *am*, n., N. of a Tīrtha.

धौरितक *dhauritaka, am*, n. a horse's trot; [cf. *dhorita* and *dhoritaka*.]

धौरेय *dhaureya* or ***dhaureyaka, as, ī, am*** (fr. *dhur*), fit to be harnessed, fit for a burden, capable of drawing or bearing a load (either a vehicle or beast, &c.); (*as*), m. a beast of burden; a horse.

धौर्तक *dhaurtaka, am*, n. (fr. *dhūrta*), roguery, knavery, fraud.

Dhaurtika, as, ī, am, cheating, dishonest, roguish, knavish, fraudulent, &c.; (*am*), n. fraud, dishonesty.

Dhaurteya, ās, m. pl., N. of a warlike tribe; (*as*), m. a prince of this tribe.

Dhaurtya, am, n. fraud, dishonesty.

धौर्य *dhaurya, am*, n. a horse's trot, = *dhorita*, &c.

धौवकि *dhauvaki, is*, m. (fr. *dhuvakā*), a metronymic from Dhuvakā.

ध्मा 1. *dhmā*, cl. 1. P. *dhamati, dadhmau, dhmāsyati* (ep. *dhamishyati*), *adhmāsīt, dhmātum*, to blow (as wind or breath), breathe out, exhale; to blow (a conch-shell, trumpet, or any wind instrument), to produce sound by blowing; to blow a fire, excite fire by blowing; to excite sparks; to manufacture by blowing, melt, smelt; to blow away from one's self, cast, throw: Pass. *dhmāyate*, ep. and Ved. *dhamyate, dhmāyati*, to be blown, to be melted, &c.: Caus. *dhmāpayati*, &c., to cause to blow or melt, to consume by fire, burn: Desid. *didhmāsati*: Intens. *dedhmīyate, dādhmāti* (*dādhmāyate*), to be blown violently; [cf. Lat. *fla-re*; Old Germ. *blayan, blāhan, blāsan*, 'blow;' Gr. σμώ-νη, σμώ-ς?].

Dhma, as, ā, am, blowing; [cf. *tūṇava-dh°* and *śaṅkha-dh°*.]

2. *dhmā, ās*, m. (?), blowing. — *Dhmā-kāra, as*, m. a blacksmith, a smith.

Dhmāta, as, ā, am, blown (as a wind instrument), blown into, blown up, inflated, blown by a bellows (a fire &c.), inflamed, puffed, excited.

Dhmātarya, as, ā, am, to be blown, to be excited or kindled.

Dhmātṛi, tā, m., Ved. a blower, smelter (of metal); (*tṛi*), n. a contrivance for blowing or melting.

Dhmāna, am, n. blowing, puffing, swelling.

Dhmāpita, as, ā, am (fr. the Caus.), reduced to ashes, burnt to cinder.

Dhmāyat, an, antī, at, or *dhmāyamāna, as, ā, am*, being blown; being melted, &c.

ध्माङ्क्ष् *dhmāṅksh* (various reading for *dhvāṅksh*), cl. 1. P. *dhmāṅkshati*, &c., to crow or caw; to desire; [cf. *dhrāksh*.]

Dhmāṅksha, as, m. a crow, &c.; (wrong form for *dhvāṅksha*, q. v.)

ध्मामन् *dhmāman, ā*, m. wrong reading for *dhyāman*, col. 2.

ध्या *dhyā, dhyāta, dhyāna.* See under rt. *dhyai* below.

ध्याम *dhyāma, as, ā, am*, dark-coloured, black; (*am*), n. a fragrant grass in general or a particular kind of it; the plant Artemisia Indica (= *damanaka*). — *Dhyāmī-karaṇa, am*, n. making dark-coloured, blackening. — *Dhyāmī-kṛita, as, ā, am*, made dark-coloured, blackened.

Dhyāmaka, am, n. a particular kind of grass (= *rohisha*).

ध्युषिताश्व *dhyushitāśva, as*, m., N. of a prince; (a various reading for *vyushitāśva*.)

ध्यै *dhyai* [cf. the older form 1. *dhī*], cl. 1. P. (ep. also A.) *dhyāyati* (ep. also *dhyāti*, 2nd sing. Impv. *dhyāhi*), Pot. *dhyāyet, dadhyau, dhyātā, dhyāsyati, adhyāsīt, dhyātum*, to think of, have in mind, imagine, contemplate, ponder, meditate, think on, meditate on, reflect upon (with or without *manasā* or *manasi* or *ćetasā* or *dhiyā*), to call to mind, recollect: Caus. *dhyāpayati, -yitum*: Desid. *didhyāsati*: Intens. *dādhyāyate, dādhyāti, dādhyeti*; [cf. Gr. θέα, θεά-ο-μαι, related to *dhyai*, as Lat. *vid-ere* to Sanskrit *vid*, 'to know;' or as Zend *buḍh*, 'to see,' to Sanskrit *budh*, 'to know.']

Dhyā, ās, f. thinking, thought, meditation.

Dhyāta, as, ā, am, thought of, meditated on.

Dhyātavya, as, ā, am, to be thought of or reflected upon.

Dhyātṛi, tā, trī, tṛi, one who reflects upon or meditates; a thinker, reflector.

Dhyātra, am, n. thought, reflection.

Dhyātvā, ind. having thought of or reflected, having pondered or recollected, &c.

Dhyāna, am, n. meditation, thought, reflection, especially profound and abstract religious contemplation; divine intuition or discernment; mental representation of the personal attributes of a deity; (*as*), m., N. of the eleventh day in the light half in Brahmā's month. — *Dhyāna-gamya, as, ā, am*, attainable by meditation or reflection. — *Dhyāna-goćara, as*, m., N. of a class of Buddhist deities; [cf. *dhyānāvaćara*.] — *Dhyāna-japya, ās*, m. pl., N. of a race. — *Dhyāna-tatpara, as, ā, am*, lost in thought, absorbed in meditation, reflecting, meditative. — *Dhyāna-dīpa, as*, m. 'the lamp of meditation,' N. of a work. — *Dhyāna-dyuti, is*, m., N. of a man. — *Dhyāna-nishṭha, as, ā, am*, engaged in meditation, contemplative, lost in thought. — *Dhyāna-para, as, ā, am*, = *dhyāna-tatpara*. — *Dhyāna-pāramitā*, f., see *pāramitā*. — *Dhyāna-phala, am*, n. 'the fruit of meditation,' N. of a chapter of the Purāṇa-sarva-sva by Halāyudha. — *Dhyāna-bhaṅga, as*, m. interruption of thought or meditation. — *Dhyāna-maya, as, ī, am*, consisting of reflection or meditation. — *Dhyāna-mātra, am*, n. mere reflection, thought alone. — *Dhyāna-mudrā*, f. the prescribed attitude in which to meditate on the deity. — *Dhyāna-yoga, as*, m. profound meditation, the performance of religious abstraction, (also explained as a Dvandva, meditation and abstraction); N. of a kind of magic mentioned in the Yoga-ratna-mālā, 'destroying one's enemies by images formed in the mind.' — *Dhyāna-lakshaṇa, am*, n. 'the mark of meditation,' N. of a chapter of the Purāṇa-sarva-sva. — *Dhyāna-vat, ān, atī, at*, occupied in or intent on religious meditation. — *Dhyāna-vindūpanishad* (°*du-up*°), *t*, f., N. of an Upanishad belonging to the Atharva-veda. — *Dhyāna-stha, as, ā, am*, absorbed in meditation; lost in thought. — *Dhyānāvaćara* (°*na-av*°), *ās*, m. pl., N. of a class of Buddhist deities; [cf. *dhyāna-goćara*.]

Dhyānika, as, ā, am, proceeding from religious meditation, sought or obtained by pious contemplation.

Dhyānin, ī, inī, i, contemplative, engaged in religious meditation, meditating.

Dhyāni-buddha, as, m. (probably fr. *dhyāni*, patronymic fr. *dhyāna*; cf. *mānushi-buddha*), a spiritual or mental Buddha, an incorporeal Buddha resulting from meditation, (their number is given as five or six or ten or more.)

Dhyānī-bodhi-sattva, as, m. (with Buddhists) an incorporeal son of a Dhyāni-buddha.

Dhyānīya, as, ā, am (according to Vopa-deva 26. 25, fut. pass. part.), to be meditated upon.

Dhyāman, ā, m. measure; light; (*a*), n. meditation.

Dhyāyat, an, antī, at, thinking of, considering, reflecting, meditating upon; supposing, imagining.

Dhyāyamāna, as, ā, am, being reflected on, being meditated upon.

Dhyeya, as, ā, am, to be meditated upon, to be pondered or contemplated; fit for meditation; to be imagined.

ध्र *dhra, as, ī, am* (fr. rt. *dhṛi*), = *dhara* (at the end of some comps., e. g. *aṇsa-dhrī, mahī-dhra*, q. v.).

ध्रज *dhraj* or *dhrañj*, cl. 1. P. *dhrajati* or *dhrañjati* or *dhriñjati*, &c., Ved. to move, go, glide (as a bird &c.); [cf. rt. *dhṛij, dhrij, dhraj, dhvañj*.]

Dhrajas, as, n. (?), Ved. = *dhraji* below.

Dhraji, is, f., Ved. the gliding course or motion of the wind, &c. — *Dhraji-mat, ān, atī, at*, Ved. gliding, moving.

Dhrāji, is, f., Ved. the gliding course of the wind, &c.; impulse; whirlwind, gale.

ध्रण *dhraṇ*, cl. 1. P. *dhraṇati*, &c., to sound (as a drum or other instrument); [cf. rt. *dhaṇ*, 2. *dhvan*, 3. *dhārā*; Gr. θρέ-ο-μαι, θρό-ο-ς, θρῆ-νο-ς, θρῦ-λο-ς, θρύλλος, θόρυ-βο-ς, τεν-θρη-δών, ἀν-θρη-δών, τον-θρύ-ς, τον-θορύζω; Goth. *drun-yu-s*, 'voice;' Angl. Sax. *dran*, 'a drone;' Mod. Germ. *drönen*.]

ध्रस *dhras*, cl. 9. and 10. P. *dhrasnāti, dhrāsayati, -yitum*, to glean; to throw or toss up, cast upward; [cf. *uḍhras*.]

ध्रा *dhrā*, cl. 2. and 1. P. *dhrāti* or *dhrati, dhrayati*, &c., Ved. to go, (Naigh. II. 14.)

ध्राख *dhrākh*, cl. 1. P. *dhrākhati*, &c., to be dry or arid, &c., = rt. *drākh*.

ध्राघ *dhrāgh*, cl. 1. A. *dhrāghate*, &c., to be able or competent, &c., = rt. *drāgh*.

ध्राङ्क्ष *dhrāṅksh* [cf. rt. *dhmāṅksh, dhvāṅksh, drāṅksh*], cl. 1. P. *dhrāṅkshati*, &c., to utter the sound of birds, to crow, caw, &c.; to desire.

ध्राड *dhrāḍ*, cl. 1. A. *dhrāḍate*, &c., to divide, split, &c., = rt. *drāḍ*.

Dhrāḍi, is, m. gathering or plucking flowers.

ध्रि *dhri* (fr. rt. *dhṛi*) in *a-dhri*, q. v.

Dhriyamāṇa, as, ā, am, being held or sustained; being withheld or checked or suppressed, &c.

ध्रिज *dhrij*, cl. 1. P. *dhrejati*, &c., to go or move, &c., = rt. *dhraj*.

Dhrija in *a-dhrija, as, ā, am*, unrestrainable.

ध्रु 1. *dhru* (connected with rt. *dhṛi*), cl. 1. 6. P. *dhravati, dhruvati, dudhrāva*, &c., to be firm or fixed, to stand firm; to go, move; to ascertain, know with certainty; to kill: Caus. *dhrāvayati*: Desid. *dudhrūshati, dudhruvishati*: Intens. *dodhrūyate*; [cf. Lith. *drūtas*, 'firm;' Goth. *trauan*, 'I trust,' = Caus.]

Dhruti, is, f., Ved. (Sāy.) fixed destiny, settled course of fate; (according to modern scholars) misleading, leading astray, corrupting, seduction, (fr. rt. *dhvṛi*.)

Dhruva, as, ā, am, fixed, firm, remaining fixed in one place, firmly fixed, fast, immovable, stable, enduring, constant, lasting, permanent, continual, perpetual, eternal, invariable, unchangeable, inevitable; certain, sure, well-ascertained; firm, strong, fixed, settled (as a day); fixed (in astrology, as a *karaṇa*, q. v.; the fixed Karaṇas are four, viz. Śakuni, Nāga, Ćatushpada, and Kiṇstughna or Kintu-ghna (?): the seven A-dhruvāṇi are given under *karaṇa*: some of the Nakshatras are also called Dhruvāṇi, see *nakshatra*); fixed (in anatomy, as certain members or organs of the body which cannot be severed without causing death, those which are separable being called *a-dhruva*, q. v.); tenacious, retentive (e. g. *dhruvā smṛitiḥ*, a retentive memory); (*as*), m. the polar star or the north pole itself (personified in mythology as son of Uttāna-pāda and grandson of the first Manu); the pole of any great circle (especially either of the celestial poles); polar longitude, the distance of a planet from the beginning of the sidereal zodiac; a constant arc; N. of one of the twenty-seven astronomical Yogas or the Yoga star of the twelfth lunar asterism (supposed to = β Leonis?); a knot (?); the trunk of a lopped tree or pollard, a post, stake; the Indian fig-tree; the tip or point of the nose (?); a sort of bird, = *śarāri*, (perhaps incorrectly for *smarāri*, meaning Śiva); the introductory stanza of a poem or song ('the constantly recurring verse,' which is repeated as a kind of burden or chorus); time, epoch, era, any fixed period from which dates are computed; an epithet of Brahmā; of Vishṇu [cf. *dhruvākshara*]; of Śiva; N. of one of the serpents supporting the earth; N. of one of the Vasus; of a son of Vasu-deva and Rohiṇī; of an Āṅgirasa, supposed to be the author of a Ṛig-veda hymn (Ṛig-veda X. 173); of a son of Nahusha; of a hero on the side of the Pāṇḍus; of a son of Ranti-nāra (or Ranti-bhāra); (*ā*), f. the largest of the three sacrificial ladles (made in the shape of the Indian fig-leaf and of the wood of the Flacourtia Sapida?); the plant Desmodium Gangeticum; the plant Sanseviera Zeylanica, a small tree from the fibres of which bowstrings are made (= *mūrvā*); a virtuous woman; a cow which stands quiet when milked; scil. *diś*, the point of the heavens directly under the feet, the point of the lower hemisphere directly opposite to the zenith; (*am*), n. 'the enduring sound,' a sound heard or supposed to be heard after the Abhinidhāna, probably the mere prolongation of the preceding sound; heaven, sky, atmosphere; (*am*), ind. certainly, surely, assuredly; eternally; (*āya*), ind. for ever. (According to grammarians, *dhruva* at the end of a comp. may give a bad sense to the word with which it is compounded, Pāṇ. II. 1, 53); [cf. Hib. *dearbh*, 'sure, true;' Goth. *triggvs*; Angl. Sax. *treowe, for-truwyan*; Old Germ. *triu, triuwi, ga-triu, ga-triuwi, ga-triwi*, = Mod. Germ. *treu, treue, ge-treu*, = Eng. *true, trusty*.] — *Dhruva-ketu, us*, m. a kind of meteor. — *Dhruva-kshit, t, t, t*, Ved. resting firmly, abiding fixedly; abiding in the fixed (sacrifice). — *Dhruva-kshiti, is, is, i*, Ved. having a firm position or abode. — *Dhruva-kshema, as, ā, am*, Ved. abiding in fixed habitations, having enduring mansions; firmly fixed. — *Dhruva-gati, is*, f. a firm position; (*is, is, i*), going firmly. — *Dhruva-ćarita, am*, n., N. of the twelfth and thirteenth chapters of the Svarga-khaṇḍa or third part of the Padma-Purāṇa; N. of the sixty-second chapter of the Liṅga-Purāṇa; of a chapter of the Purāṇa-sarva-sva. — *Dhruva-ćyut, t, t, t*, Ved. causing to fall or shaking the immovable (mountains). — *Dhruva-tārā*, f. or *dhruva-tāraka, am*, n. the polar star. — *Dhruva-paṭu, us*, m., N. of a king of Vallabhī or Ballabhī; [cf. *dhruva-sena*.] — *Dhruva-yoni, is, is, i*, Ved. having a firm resting-place. — *Dhruva-ratnā*, f., N. of one of the Mātṛis attending on Skanda. — *Dhruva-lakshaṇa, am*, n. 'the mark of recurring stanzas,' N. of a chapter of the Purāṇa-sarva-sva. — *Dhruva-sad, t, t, t*, Ved. resting on firm ground, abiding in a firm place. — *Dhruva-sandhi, is*, m., N. of a prince, son of Su-sandhi or Su-shandhi and father of Bharata. — *Dhruva-siddhi, is*, m. 'through whom conva-

lescence is sure,' N. of a physician at the court of Agni-mitra. — *Dhruva-sena, as,* m., N. of two Balabhī princes; [cf. *dhruva-paṭu.*] — *Dhruvākshara* (°*va-ak*°), *as,* m. 'fixed and eternal,' epithet of Vishṇu. — *Dhruvāvarta* (°*va-āv*°), *as,* m. the point on the crown of the head from which the hairs radiate. — *Dhruvāśva* (°*va-aś*°), *as,* m., N. of a prince.

Dhruvaka, as, m. polar longitude; the trunk of a lopped tree; a post, pale, stake; the introductory or recurring stanza of a song, see *dhruva;* N. of one of the attendants of Skanda; (*ā*), f. the introductory stanza and burden of a song [cf. *dhuvakā*]; N. of a woman.

Dhruvase (an infinitive form from *dhruvas* which may be derived from *dhruva*), Ved. in order to rest; (Sāy.) for a firm seat.

Dhruvi, is, is, i, Ved. firmly fixed, firm.

Dhrauva, as, ī, am, belonging to Dhruva or the polar star; being in the ladle called Dhruvā.

Dhrauvya, am, n. fixedness, firmness, immovableness, uninterrupted rest; duration; certainty, necessity; (*as,* &c.), conferring duration or fixedness.

ध्रु 2. *dhru* (said to be fr. rt. *dhvṛi*) in *a-smṛita-dhru,* not disappointing desire; (Sāy.) not remembering injury.

Dhrut in *varuṇa-dhrut,* q. v.

ध्रुव् *dhruv,* cl. 6. P. *dhruvati,* &c., to stand firm; to go, move; (various reading for rt. 1. *dhru.*)

ध्रू *dhrū,* cl. 6. P. *dhruvati,* &c., = rt. 1. *dhru* and *dhruv.*

ध्रेक् *dhrek,* cl. 1. A. *dhrekate,* &c., to sound; to grow or increase; to be exhilarated or elevated with joy; to manifest elevation or hilarity by noise; [cf. *drek.*]

ध्रै *dhrai,* cl. 1. P. *dhrāyati,* &c., to be satisfied or pleased; [cf. probably Gr. τρέφ-ω = Caus. *dhrāpayāmi,* θρέψις, τρόφις, ταρφύς.]

ध्वंस् *dhvaṇs* (sometimes written *dhvas*), cl. 1. A. *dhvaṇsate* (ep. also *-ti*), *dadhvaṇse, dhvaṇsishyate, adhvaṇsishṭa, adhvasat, dhvaṇsitum,* to fall down, fall to pieces, fall to dust, be reduced to powder, decay, to be ruined; perish; to become eclipsed; to scatter or sprinkle over, cover with; to be covered or sprinkled with dust; (the imperative *dhvaṇsa, dhvaṇsata,* = 'be gone,' 'away with you,' 'vanish'): Pass. *dhvasyate,* to be destroyed, perish, &c.: Caus. *dhvaṇsayati,* to cause to fall, fell, throw down, cause to perish, destroy; to interrupt; *dhvasayati,* &c., Ved. to scatter, disperse (darkness &c.): Desid. *didhvaṇsishate:* Intens. *danīdhvasyate* and *danīdhvaṇsti, danīdhvaṇsīti;* [cf. Goth. *drus,* 'to fall;' *drausya* = 'I fall,' = Caus. *dhvaṇsayāmi:* Old Germ. *troryu,* 'I gush.']

Dhvaṇsa, as, m. falling down, perishing, destruction, demolition; vanishing, ceasing to exist, loss, ruin; (*ī*), f. a mote in a sun-beam.

Dhvaṇsaka, as, ā, am (at the end of a comp.), destroying, causing to fall or perish, removing.

Dhvaṇsana, as, ā, am, causing to fall, destroying, demolishing, ruining; scattering, dispersing; sprinkling; (*am*), n. perishing, dying; loss, destruction, ruin; falling; going.

Dhvaṇsanīya, as, ā, am, liable to destruction, capable of being ruined.

Dhvaṇsayitvā, ind. having destroyed; having interrupted.

Dhvaṇsi, is, m. $\frac{1}{100}$ part of a Muhūrta.

Dhvaṇsita, as, ā, am, caused to fall, destroyed, demolished, ruined, lost.

Dhvaṇsin, ī, inī, i, falling, perishing, being destroyed, decaying; causing to fall, destroying, destructive; (*ī*), m. a Pīlu tree (said to grow in mountainous districts).

ध्वज् 1. *dhvaj* or *dhvañj,* cl. 1. P. *dhvajati, dhvañjati,* &c., to go, move; [cf. perhaps Lat. *vagus, vagari.*]

2. *dhvaj* = *dhvaja* in *kṛita-dh*°, Ṛig-veda VII. 83, 2.

Dhvaja, as, rarely *am,* n. (connected with rt. 1. *dhvaj* and perhaps with rt. 1. *dhū*), a banner, standard, flag-staff, flag, ensign, pennon; (metaphorically) a distinguished or eminent personage (e. g. *kula-dhvaja,* the head or ornament of a family); a mark, emblem, sign, symbol, characteristic mark [cf. *kajjala-dh*°, *dharma-dh*°, *dhūma-dh*°, *dhūli-dh*°, *vṛishabha-dh*°, &c.]; the attribute of a deity; the sign of any trade; the sign of a distillery or of a tavern [cf. *surā-dh*°]; the business there carried on; the penis &c., the organ of generation (of any animal, male or female); a skull carried on a staff as a mark of ascetics and Yogis; a house situated to the east of any object; a place prepared in a peculiar way for building; (in prosody) an iambic; (in Vedic grammar) N. of a peculiar kind of Krama-pāṭha; (in astronomy) N. of a Yoga; N. of a Grāma situated towards the north; (*as*), m. one who prepares or sells spirituous liquors; (according to some) pride, hypocrisy. — *Dhvaja-gṛiha, am,* n. a room in which banners are kept or from which flags wave. — *Dhvaja-grīva, as,* m. 'having a neck erect as a banner,' N. of a Rakshas. — *Dhvaja-druma, as,* m. the palm tree (used for making flag-staffs, = *tāla*). — *Dhvaja-navamī,* f., N. of a particular festival. — *Dhvaja-paṭa, as,* m. 'banner-cloth,' the cloth of the flag, a flag. — *Dhvaja-praharaṇa, as,* m. 'striking banners or flags,' air, wind, gale. — *Dhvaja-bhaṅga* or *dhvaja-pāta, as,* m. 'fall or impotence of the male organ,' inability to procreate children; fracture or fall of a banner. — *Dhvaja-yantra, am,* n. 'banner-instrument,' any contrivance to which a flag-staff is fastened. — *Dhvaja-yashṭi, is,* f. a flag-staff. — *Dhvaja-rājin, ī, inī, i,* displaying flags or ensigns. — *Dhvaja-vat, ān, atī, at,* decorated or adorned with flags; having a mark or sign, bearing the mark of a criminal, branded; (*ān*), m. an ensign, a standard-bearer; a distiller, a vendor of spirituous liquors; a Brāhman who having slain another carries the skull of the murdered man with him to places of pilgrimage by way of penance; (*atī*), f., N. of a divine female; N. of a divine attendant of a Bodhi-sattva. — *Dhvaja-stambha, as,* m. a flag-staff. — *Dhvajāṇśuka* (°*ja-aṇ*°), *am,* n. 'banner-cloth,' a flag. — *Dhvajāgra-keyūra* (°*ja-ag*°), *am,* n. 'the ring on the top of a standard,' N. of a kind of abstract contemplation (among Buddhists). — *Dhvajāgra-niśā-maṇi* (°*ja-ag*°), *is,* m. 'the moon (night-jewel) of the standard-top,' N. for a peculiar method of numeration. — *Dhvajāgra-vatī* (°*ja-ag*°), f. 'furnished with a standard-top,' N. for a mode of reckoning. — *Dhvajāroha,* probably a wrong reading for *gajāroha,* q. v. — *Dhvajāhṛita* (°*ja-āh*°), *as, ā, am,* robbed or taken possession of at the standard, i. e. on the battle-field. — *Dhvajī-karaṇa, am,* n. raising a standard, hoisting a flag; making anything a plea, setting up as a claim or right. — *Dhvajī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to set up a standard, hoist a flag; to use as a mark, sign, or pretext. — *Dhvajī-kṛitya,* ind. having raised a standard; having made a plea or pretext. — *Dhvajoččhrāya* (°*ja-uč*°), *as,* m. erecting a banner; erection of the male organ. — *Dhvajotthāna* (°*ja-ut*°), *am,* n. 'erection of a flag,' a festival in honour of Indra, the twelfth day of the light half of the month Bhādra.

Dhvajika in *dharma-dhvajika,* a hypocrite who only makes a pretence of religion; [cf. *dharma-dhvaja.*]

Dhvajin, ī, inī, i, furnished with or bearing a flag, carrying a flag or standard, hoisting an ensign; (at end of comp.) having as a mark or sign; (*ī*), m. a standard-bearer; one having an emblem or sign; a distiller or vendor of spirituous liquors; a car, chariot, carriage; a mountain; a snake; a peacock; a horse; a Brāhman; (*inī*), f. 'a bannered host,' an army. — *Dhvajinī-pati, is,* m. the leader of an army.

ध्वञ्ज् *dhvañj.* See rt. 1. *dhvaj,* col. 1.

ध्वण् *dhvaṇ* (connected with rt. 2. *dhvan*), cl. 1. P. *dhvaṇati,* &c., to sound.

ध्वन् 1. *dhvan* (related to rt. *dhvaṇs*), Ved. to become covered or shut up, cover one's self, &c.: Caus. *dhvanayati, -yitum,* to envelope, wrap up.

1. *dhvānta, as, ā, am* (for 2. see under 2. *dhvan* below), covered, enveloped, dark; (*am*), n. darkness, night. — *Dhvānta-čitta, as,* m. 'perceived in the dark(?),' a fire-fly; (also read *dhvānta-vitta.*) — *Dhvānta-jāla, am,* n. 'the net of darkness or the cover of night,' a veil(?). — *Dhvānta-śātrava, as,* m. 'enemy of darkness,' N. of the tree Cassia Fistula; the sun or any luminary. — *Dhvāntārāti* (°*ta-ar*°), *is,* m. 'enemy of darkness,' the sun or any luminary. — *Dhvāntonmesha* (°*ta-un*°), *as,* m. 'flashing or twinkling in the darkness,' a fire-fly.

ध्वन् 2. *dhvan* (connected with rts. *dhvaṇ* and *dhraṇ*), cl. 1. P. *dhvanati, dadhvāna, dhvanitum,* to sound, produce a sound, utter sounds, buzz, roar, echo, reverberate: Caus. P. *dhvanayati* and *dhvānayati,* &c., to sound, cause to sound; [cf. Goth. *drun-yu-s,* 'sound;' Angl. Sax. *dyn-an, dyne.*]

Dhvana, as, m., N. of a wind; sound, tune; N. of a man. — *Dhvana-modin, ī,* m. 'delighting by its sound,' the humble-bee.

Dhvanat, an, antī, at, sounding, making a noise.

Dhvanana, am, n. sounding; hinting at.

Dhvanayat, an, antī, at, causing to sound or resound, resounding, echoing with; (*an*), m., N. of a wind.

Dhvani, is, m. sound, echo, noise; tone, tune; thunder; the sound of a drum; an inarticulate sound, a mere empty sound without reality; a word; allusion, hint, figurative allusion, implied meaning, poetical style; N. of a work. — *Dhvani-kāra, as,* or *dhvani-kṛit, t,* m. the author of the work called Dhvani. — *Dhvani-graha, as,* m. 'apprehending sounds,' the ear; hearing. — *Dhvani-tva, am,* n. figurative allusion, poetical style. — *Dhvani-nātha, as,* m., N. of a man. — *Dhvani-nālā,* f., N. of several musical instruments, = *kāhalā,* a sort of trumpet; the Vīṇā or lute; a pipe, fife. — *Dhvani-bodhaka* or *dhvani-bodhana, as* or *am,* m. or n. (?), N. of the grass Rohisha. — *Dhvani-vikāra, as,* m. a change of voice (caused by fright or grief, &c.). — *Dhvany-artha, as,* m. the meaning or truth implied.

Dhvanita, as, ā, am, sounded, making a noise (as a drum); alluded to, implied, figuratively or rhetorically expressed; (*am*), n. sound, thunder.

Dhvanya, as, m., Ved., N. of a man.

Dhvāna, as, m. humming, murmuring, one of the seven kinds of speech or *vāčaḥ sthānāni,* (a degree louder than *upāṇśu,* q. v.); sound or tone in general.

Dhvānita, as, ā, am, caused to sound, made resonant.

2. *dhvānta, as,* m., Ved., N. of a wind. (For 1. *dhvānta* see under 1. *dhvan* above.)

ध्वस् *dhvas.* See rt. *dhvaṇs,* col. 1.

Dhvas, dhvat (fr. rt. *dhvaṇs*), (at the end of certain comps.) causing to fall, throwing down.

Dhvasan, ā, m., Ved., N. of a king of the Matsyas.

Dhvasani, is, m., Ved. the sprinkler; sprinkling, scattering (as a cloud).

Dhvasanti, is, m., N. of a man.

Dhvasira, as, ā, am, Ved. sprinkled, spattered, covered; (Sāy.) destroyed; [cf. *dhūsara.*]

Dhvasta, as, ā, am, fallen; destroyed, perished, hurt, lost; covered, eclipsed, disappeared. — *Dhvastāksha* (°*ta-aksha*), *as, ī, am,* having the eyes sunk (as in death).

Dhvasti, is, f. ceasing, destruction, cessation (of all the consequences of actions), one of the four states to which the Yogin attains.

Dhvasman, *ā*, m., Ved. polluting, darkening; (Sāy.) destroying, destructive; causing destruction. — *Dhvasman-vat*, *ān*, *atī*, *at*, Ved. covered?; (Sāy.) whose faults or imperfections are destroyed; (*at*), n. (according to Yāska) water.

Dhvasra, *as*, *ā*, *am*, Ved. sprinkling, spattering; scattering, liberal; (Sāy.) destructive; (*as*), m., N. of a king.

ध्वाक्षा *dhvākshā*, f., N. of a plant and its fruit.

ध्वाङ्क्ष् *dhvānksh* [cf. rts. *dhmānksh* and *dhrānksh*], cl. 1. P. *dhvānkshati*, &c., to utter the cry of birds, to caw, croak, crow, &c.; to desire.

Dhvānksha, *as*, m. a crow; (according to some) any aquatic bird, as a crane, gull, &c., feeding on fish, = Ardea Nivea; (sometimes used at the end of a comp. to express contempt, e. g. *tīrtha-dhvānksha*, a crow at a sacred bathing-place, i. e. a man in the wrong place); a beggar (on account of his insatiableness); an impudent fellow; N. of one of the Nāgas (= *takshaka*); a house?; (in astronomy) N. of a Yoga; (*ī*), f. a kind of plant, = *kākolī*, *kakkolikā*, *laghu-kāvalī*; [cf. Hib. *duis*, 'a crow.'] — *Dhvānksha-janghā*, f., N. of a plant, = *kāka-janghā*. — *Dhvānksha-jambū*, *ūs*, f. = *kāka-jambū*. — *Dhvānksha-tuṇḍa-phala*, a kind of plant the fruit of which resembles the beak of a crow, (commonly called Thora-śvetakāvalī.) — *Dhvānksha-tuṇḍā*, *ī*, f. = *dhvānksha-tuṇḍa-phala*; (*ī*), f. = *kāka-nāsā*. — *Dhvānksha-dantī* or *dhvānksha-nakhī*, f. = *kāka-tuṇḍī*. — *Dhvānksha-nāman*, *ā* or *a*, m. or n. (?), a dark species of Udumbara; (*nāmnī*), f. = *kākodumbarikā*. — *Dhvānksha-nāśinī*, f. = *hapushā* (?). — *Dhvānksha-nāsā*, f. and *dhvānksha-nāsikā*, f. = *kāka-nāsā*. — *Dhvānksha-pushṭa*, *as*, m. the Kokila or Indian cuckoo, = *kāka-pushṭa*. — *Dhvānksha-māćī*, f. = *kāka-māćī*, = *laghu-kāvalī*. — *Dhvānksha-rāvin*, *ī*, *iṇī*, *i*, cawing like a crow, having a voice like a crow. — *Dhvānksha-vallī*, f. = *kāka-nāsā*, = *dhvānksha-dantī*, = *karañja*. — *Dhvānkshādanī* (°*sha-ad*°), f. = *dhvānksha-dantī*. — *Dhvānksharāti* (°*sha-ar*°), *is*, m. 'enemy of crows,' an owl.

Dhvānkshikā, f. = *kākolī*.

Dhvānksholikā or *dhvānksholī*, f. a medicinal plant, = *kākolī*.

ध्वान्त *dhvānta*. For 1. and 2. *dhvānta* see p. 462, col. 3.

ध्वृ *dhvṛi* (connected with rts. *hvṛi* and *dhūrv*), cl. 1. P. *dhvarati*, *dadhvāra*, *dhvarishyati*, *adhvārshīt* (3rd du. Aor. A. *adhvarishātām* or *adhvṛishātām*); Prec. *dhvarishīshṭa* or *dhvṛishīshṭa*, *dhvartum*, to bend, make crooked, cause to fall, fell; to kill: Caus. *dhvārayati*, *-yitum*: Desid. *dudhvūrshati*, *didhvarishati*: Intens. *dādhvaryate*; [cf. *a-dhvara*, 2. *dhru*; probably Angl. Sax. *thwer*, *thweorh*, *thwir*, *thwur*, *dwelian*, *dol*, *dweorg*, *for-dwilman*; Old Germ. *dwer-an*, *ga-dwor*, *twar-ōn*, *dwerh*; Goth. *dvals*; Gr. θόλο-ς, θάλ-α-μο-ς.]

Dhvaras, *ās*, m. f., Ved. 'destructive, hurtful, injurious,' N. of certain female demons or noxious beings.

Dhvarya, *as*, *ā*, *am*, to be bent, made crooked, &c.

Dhvṛit, *t*, *t*, *t* (at the end of a comp.), causing to fall, felling, killing.

ध्वृण् *dhvraṇ*, cl. 1. P. *dhvraṇati*, &c., to sound; (a various reading for *dhraṇ*.)

न

न 1. *na*, the twentieth consonant of the alphabet, and the fifth letter of the fourth or dental class, having much the sound of the English *n* in *tenth*. — *Na-kāra*, *as*, m. the letter or sound *na*.

न 2. *na*, ind. a particle of negation equivalent to 'not,' 'no,' 'nor,' 'neither' [cf. *no*, *na-nu*, *na-hi*, *na-tarām*], and in the Veda a particle of comparison; it is used as a negative particle in wishing, requesting, and commanding (e. g. *na mā garan nadyaḥ*, let not the waters swallow me; *nāvamanyeta kañćana*, let him not despise any one), but not in prohibition before an imperative, and not before the aorist when it has lost its augment and stands for an imperative (in both which cases *mā*, q. v., is used). When joined with the potential, *na* may often have the sense of 'that not,' 'lest,' 'for fear lest' (e. g. *na tvāṃ śapet*, lest he should curse thee). In argumentative writings *na* often comes at the end of a hypothetical argument in the sense 'not so' (e. g. *nanu na kiñćin mānam iti ćen na*, now if it be said that there is no proof, not so). Two *nas* are not unfrequently used in the same sentence to intensify an affirmation (e. g. *na khalu na tat karishyāmi*, I will most certainly do that; *na tu jātu na*, most assuredly), or any other negative particle may be joined with *na* with the same effect (e. g. *nādaṇḍyo 'sti*, he is not to go unpunished, i. e. he must certainly be punished). When a negation has to be repeated in successive clauses of a sentence or in successive sentences, *na* may be simply repeated or may be strengthened by one of the particles *uta*, *ća*, *api*, *ćāpi*, *vā*, *athavā* (e. g. *nāham asyāraṇyasya devatā na ćāpy asya gireḥ*, I am not the deity of this forest nor of this mountain), or the negative is not expressed in the second clause but represented by *vā* or *api vā* or *ća* standing alone (e. g. *na hṛishyati glāyati vā*, he neither rejoices nor desponds), or two clauses may have the negative particle and not a third (e. g. *na deveshu na Yaksheshu mānusheshv api ćānyeshu tādṛig rūpavatī dṛishṭa-pūrvā*, neither among gods nor Yakshas nor other mortals has so beautiful a female been before seen). *Na* is sometimes placed before round or collective numbers to denote a deficiency, the deficient number being prefixed in the inst. or abl. case (e. g. *ekayā* or *ekena na viṃśatiḥ*, not twenty by one, i. e. nineteen; *pañćabhir na ćatvāri śatāni*, 395). When *na* is the negative of the simple idea expressed by a word, it may be regarded as compounded with it, and is then identical with 3. *a*, q. v. (e. g. *na-vidvas*, unwise; *nādhīta*, unread; *na-kiñćana*, q. v.) *Na* is often joined with other particles, e. g. *na ća*, *na ćāpi*, *nāpi*, *nota*, *na vā*, *naiva*, *na ćaiva*, *nāpi ća*, *na tu*, *na tveva*, *na tveva tu*, *na ćet* (see *ćed*), *na khalu*, *na ha* (after this last a verb is said to retain its accent if used in the future with an imperative sense, Pāṇ. VIII. 1, 31). *Na* is frequently used in early Vedic composition as a particle of comparison = 'like,' 'as,' 'as it were' (e. g. *tvā nāvaṃ na dhīmahi*, we meditate on thee like a boat; cf. 3. *a*, which also in a few instances = 'like'); it is also found in this sense in the later artificial poems; [cf. Lat. *ne*, *non*; Gr. νη in νη-κερδής, νη-κηδής; Lith. *ne*; Slav. *ne*; Goth. *ni*, *ne*, *nei*; Angl. Sax. *na*; Old Germ. *ni*; Hib. *ni*.]

न 3. *na*, *as*, m. a N. of Buddha; binding, tying, a band; one who is praised; a N. of Gaṇeśa (= *dvi-raṇḍa?*); a jewel, pearl; war; giving, a gift; welfare, prosperity; (*ā*), f. the navel; a musical instrument; knowledge; (*as*, *ā*, *am*), thin, spare; vacant, empty; identical, same, like; unvexed, unwearied; undivided, unbroken.

न 4. *na*, (in prosody) a tribrach or foot of three short syllables.

नंश् *naṃś*, the base of many forms of rt. 2. *naś*, q. v.

Naṃśa, *as*, m. (?), Ved. (according to Sāy.) = *nāśana*, removal, removing, destruction; (but perhaps fr. rt. 1. *naś*), acquisition.

Naṃśana, *am*, n. (?), destruction, in *svapna-n*°, q. v.

Naṃśuka, *as*, *ī*, *am*, injurious, destructive; going astray, being lost; small, minute.

Naṃshṭavya, *as*, *ā*, *am*, destructible, to be injured or killed.

Naṃshṭṛi, *ṭā*, *ṭrī*, *ṭṛi*, a destroyer, destructive; perishing, being lost.

नःक्षुद्र *naḥ-kshudra*. See under 3. *nas*.

नक् *nak*, ind. (probably fr. rt. 2. *naś*), Ved. night; [cf. 1. *nakta*, 2. *niś*, *niśā*.]

1. *nakta*, *am*, n., *ā*, f. (in the Veda *naktā* is regarded as f. du.), night; eating only at night as a sort of penance; a species of poisonous plant, = *kalikāru*; (*as*), m., N. of a son of Pṛithu; of Pṛithu-sheṇa and Ākūtī; (*am*), ind. by night, at night; [cf. 2. *niś*, *niśā*; Zend *nakhturu* or *nakhtru*, 'nocturnal;' Gr. νύξ, νύκτωρ, νύκτερο-ς, νυκτερ-ινό-ς, νύχιο-ς, νυκτερί-ς; Lat. *nox*, *noctu*, *nocturnu-s*, *noctua*; Goth. *nahts*; Angl. Sax. *naht*, *niht*; Mod. Germ. *nacht*; Eng. *night*; Slav. *noshti*; Russ. *noćyi*; Lith. *nakti-s*; Hib. *nochd*.] — *Nakta-ćārin*, *ī*, *iṇī*, *i*, going or moving about at night; (*ī*), m. an owl; a cat; a thief; a goblin, a Rakshas; (also read *naktañ-ćārin*, which is the better form.) — *Naktañ-ćara*, *as*, *ī*, *am*, going or walking about at night; (*as*), m. any creature or animal that goes about at night; a nocturnal fiend, a goblin, demon, evil spirit, Rakshas; a thief; the bdellium tree, see *guggula*; (*ī*), f. a female demon. — *Naktañćareśvara* (°*ra-īś*°), *as*, m. the lord of the night-rovers or goblins. — *Naktañ-ćaryā*, f. walking or moving about at night, wandering by night. — *Naktañ-ćārin*, *ī*, *iṇī*, *i*, walking about at night, (opposed to *divā-ćārin*, *divā-ćara*); (*ī*), m. a cat; [cf. *nakta-ćārin*.] — *Naktañ-jāta*, *as*, *ā*, *am*, Ved. grown or produced at night. — *Naktan-dina*, *am*, n. night and day; (*am*), ind. by night and day. — *Naktan-divam*, ind. by night and day. — *Nakta-bhojana*, *am*, n. 'eating at night,' supper. — *Nakta-mukhā*, f. evening, night; (a wrong reading for *nakta-mushā*.) — *Naktam-prabhava*, *as*, *ā*, *am*, produced at night; (also read *nakta-prabhava*.) — *Nakta-vrata*, *am*, n. fasting by day and eating at night; any religious rite or obligation observed at night. — *Naktāndha* (°*ta-an*°), *as*, *ā*, *am*, blind at night. — *Naktāndhya* (°*ta-an*°), *am*, n. blindness at night. — *Naktoshāsā* (°*ta-ush*°), f. du., Ved. night and morning.

Naktan, *a*, n., Ved. night.

Naktam, ind. by night, at night. See under 1. *nakta* above.

Naktayā, ind., Ved. at night.

Nakti, *is*, f., Ved. night; [cf. Lith. *nakti-s*, 'night.']

नक *naka*, *as*, m., N. of a son of Dāruka; (*am*), n. in *Bharad-vājasya nakam*, N. of a Sāman.

नकिञ्चन *na-kiñćana*, *as*, *ā*, *am*, having nothing, very poor, beggarly; [cf. *a-kiñćana*.]

Na-kim, ind. not, not at all; [cf. *na-kīm* and *mā-kīm*.]

Na-kis, ind. (*kis* is said to be an old nom. sing. m. of *ki*, see *kim* and cf. Lat. *quis*), Ved. not, not at all, never, (a little stronger than in the simple *na*); no one, nobody; (also written *na-kir*.)

Na-kīm, ind., Ved. not, not at all, never; [cf. *na-kim* and *mā-kīm*.]

नकुच *nakuća*, *as*, m. a various reading for *lakuća*, q. v.

नकुट *nakuṭa*, *am*, n. the nose; [cf. *nar-kuṭaka*.]

नकुल *nakula*, *as*, *ā*, *am* (fr. *na-kula*, without a family?), rejected from a family or race (?), disgraced (?), coloured like the ichneumon?; (*as*), m. the Bengal mungoose or Viverra Ichneumon (similar to the pole-cat and hostile to mice and serpents, from the poison of which it protects itself by a medicinal plant, cf. *gandha-n*° and *jala-n*°); a son; N. of a Vedic poet with the patronymic Vāma-deva or Vāma-devya

or Vaiśvāmitra; N. of a Sāman (*Nakulasya Vāmadevasya preṅkhas*); N. of a son of Pāṇḍu or rather of the Aśvins by Pāṇḍu's wife Mādrī, he was twin-brother of Saha-deva, and fourth of the five Pāṇḍu princes; N. of a physician mentioned in the Brahma-vaivarta-Purāṇa, author of a work on horses; an epithet of Śiva; (ī), f. a female ichneumon; several plants, Salmalia Malabarica, = *kukkuṭī; Nardostachys Jatamansi, = jaṭāmāṇsī;* saffron, = *śaṅkhinī;* a mystical N. of the letter *h* [cf. *nakulīśa*]; (ā), f. an epithet of the wife of Śiva; (also read *a-kulā*, q. v.) — *Nakula-tva, am,* n. the state or condition of an ichneumon. — *Nakulāḍhyā* (°*la-āḍh*°), f. a plant (= *gandha-nākulī*). — *Nakulāndha-tā* (°*la-an*°), f. or *nakulāndhya, am,* n. a kind of disease of the eye in which the eye becomes like that of an ichneumon and all objects have a variegated appearance; [cf. *nākulāndhya*.] — *Nakulīśa* (°*li-īśa*), *as,* or (according to others) *nakuleśa* (°*la-īśa*), *as,* m. a form of Bhairava regarded as an attendant on or emanation from Śiva; the letter *h* used mystically in the Tantras; [cf. *nakulī*.] — *Nakulīśa-yoga-pārāyaṇa, am,* n., N. of a Yoga work. — *Nakuleshṭā* or *nakuleshṭakā* (°*la-ish*°), f. 'liked by the ichneumon,' a plant, = *nākulī, gandha-nākulī,* (the mungoose if wounded in a conflict with a poisonous snake is supposed to prevent the effects of the venom by the use of this plant.)

Nakulaka, as or *am,* m. or n. (?), an ornament shaped like an ichneumon.

नक्क *nakk,* cl. 10. P. *nakkayati,* &c., to destroy, kill, annihilate.

नक्त 2. *nakta* or *nakla* (?), *am,* n. (for 1. *nakta* see p. 463, col. 3), = نقل, N. of the fifth Yoga (in astronomy).

नक्तक *naktaka, as,* m. dirty or ragged cloth; a rag, wiper, handkerchief, &c.; (a various reading for *laktaka*.)

नक्तमाल *naktamāla* or *naktamālaka, as,* m. the tree Pongamia Glabra or Dalbergia Arborea or Galeduba Arborea.

नक्र *nakra, as,* m. (derived in Pāṇ. VI. 3, 75, fr. *na-kra*), a crocodile, an alligator [cf. *nākra*]; the sign of the zodiac Scorpio; (*am, ā*), n. f. the nose; (according to others) a peculiar disease of the nose (= *nāsā-jvara, āhaka-jvara*); (*am*), n. the upper timber of a door-frame; (*ā*), f. a swarm of bees or wasps. — *Nakra-rāj, ṭ,* or *nakra-rāja, as,* or *nakra-hāraka, as,* m. 'king of the Nakras, seizer of the Nakras,' a shark or any other large sea animal.

नक्ष *naksh* (connected with rt. 1. *naś,* cf. *inaksh*), cl. 1. P. A. *nakshati, -te,* &c., Ved. to come near, come to, approach, visit, meet with, attain, gain, obtain; [cf. Lat. *nanciscor, nactum*.]

Nakshat, an, antī, at, approaching. — *Nakshad-dābha, as, ā, am,* Ved. striking down any one that approaches; (*as*), m. an epithet of Indra.

Nakshatra, am, n. (fr. the above rt. in the sense of 'coming or ascending;' derived by some fr. *naksha* = *nakta* + *tra,* i. e. guarding the night, but this would not apply to the sun; also by some fr. *na* + *kshatra,* decaying?), a star in general (also applied to the sun), a constellation, an asterism in the moon's path, a lunar mansion, of which, according to the earlier reckoning, twenty-seven are enumerated, but in the later astrology more usually twenty-eight, distinct in name, figure, and number of stars, (the usual names are as follow: 1. Śravishṭhā or Dhanishṭhā; 2. Śata-bhishaj; 3. Pūrva-Bhādrapadā; 4. Uttara-Bhādrapadā; 5. Revatī; 6. Aśvinī; 7. Bharaṇī; 8. Kṛittikā; 9. Rohiṇī or Brāhmī; 10. Mṛiga-śiras or Āgrahāyaṇī; 11. Ārdrā; 12. Punar-vasū or Yāmakau; 13. Pushya or Sidhya; 14. Āśleshā; 15. Maghā; 16. Pūrva-Phalgunī; 17. Uttara-Phalgunī; 18. Hasta; 19. Citrā; 20. Svātī; 21. Viśākhā or Rādhā; 22. Anurādhā; 23. Jyeshṭhā; 24. Mūla; 25. Pūrvā Ashāḍhā; 26. Uttarā Ashāḍhā; 27. Abhijit; 28. Śravaṇa. In the Taittirīya-Brāhmaṇa, Śravishṭhās is given for 1; Pūrve Proshṭha-padās for 3; Uttare Proshṭha-padās for 4; Aśva-yujau for 6; Apabharaṇīs or Bharaṇīs for 7; Kṛittikās for 8; Invakās or Mṛiga-śīrsham for 10; Bāhū and Ārdrā for 11; Tishyas for 13; Āśleshās or Āśreshās for 14; Maghās for 15; Pūrve Phalgunī or Phalgunīs for 16; Uttare Phalgunī for 17; Nishṭyā or in the Taittirīya-Saṃhitā also Svātī for 20; Viśākhe for 21; Anurādhās for 22; Rohiṇī or Jyeshṭha-ghnī or Jyeshṭhā for 23; Mūla-barhaṇī or in the Taittirīya-Saṃhitā also Vićṛitau for 24; Pūrvā Ashāḍhās for 25; Uttarā Ashāḍhās or Abhijit for 26; Śroṇā for 27: the names of the months Māgha, Phālguna, Caitra, Vaiśākha, Jyeshṭha, Āshāḍha, Śrāvaṇa, Bhādra, Āśvina, Kārttika, Mārgaśīrsha, and Pausha were derived from the names of the corresponding twelve lunar mansions; according to some, certain Nakshatras are called *dhruvāṇi,* fixed, viz. Rohiṇī and the three double asterisms Uttara-Phalgunī, Uttarā Ashāḍhā, and Uttara-Bhādrapadā. In the Vedas the asterisms are considered to be the abodes of the gods or the visible forms of pious persons after death, see Sāyaṇa on Ṛig-veda I. 50, 2; in the later mythology the lunar mansions are regarded as the wives of the moon and daughters of Daksha; according to the Jainas, the sun, moon, Grahas or planets, Nakshatras, and Tārās or stars form the Jyotishkas); a pearl; [cf. *deva-n*° and *yama-n*°.] — *Nakshatra-kalpa, as,* m., N. of a Pari-śishṭa belonging to the Atharva-veda and treating of the lunar mansions. — *Nakshatra-kānti-vistāra, as,* m. 'spreading brilliance (like that) of the Nakshatras or constellations,' the white Yāvanāla flower. — *Nakshatra-kūrma-ćāra, as,* m., N. of a chapter of Bhaṭṭotpala's commentary to Varāha-mihira's Bṛihat-Saṃhitā. — *Nakshatrakūrma-vibhāga, as,* m. distribution of countries supposed to be under the dominion of the different lunar mansions. — *Nakshatra-graha-yuty-adhikāra, as,* m. 'the chapter of the conjunction of asterisms and planets,' N. of a chapter of the Sūrya-siddhānta. — *Nakshatra-ćakra, am,* n. a particular diagram for astrological calculations; the sphere of the fixed stars; the lunar asterisms collectively. — *Nakshatra-ćintāmaṇi, is,* m. 'Nakshatra gem' (see *ćintāmaṇi*), N. of a work on lunar mansions. — *Nakshatra-jā, ās,* m., Ved. 'star-born,' son of the stars. — *Nakshatra-tārā-rājāditya* (°*ja-ād*°), *as,* m. the sun as king of the stars and lunar asterisms; (with Buddhists) N. of a particular kind of religious meditation. — *Nakshatra-darśa, as,* m., Ved. 'star-gazer,' one who looks at the stars. — *Nakshatra-dāna-vidhi, is,* m. 'rules about the Nakshatra offering,' N. of the 153rd chapter of the Bhavishyottara-Purāṇa. — *Nakshatra-dohada-śāntika, am,* n., N. of a chapter of the Purāṇa-sarva-sva. — *Nakshatra-nātha, as,* m. 'lord of the lunar mansions,' the moon. — *Nakshatra-nirṇaya, as,* m. 'determination of the Nakshatras,' N. of a chapter of the Tantra-sāra; N. of a chapter of the Purāṇa-sarva-sva. — *Nakshatra-nemi, is,* m. the pole star; the moon; an epithet of Vishṇu; (*is*), f. the last of the asterisms, Revatī, containing thirty-two stars. — *Nakshatra-nyāsa, as,* m., N. of a chapter of the Purāṇa-sarva-sva. — *Nakshatra-pa, as,* m. 'protector or lord of the lunar asterisms,' the moon. — *Nakshatra-patha, as,* m. 'the path of the Nakshatras or stars,' the starry sky. — *Nakshatra-pāṭhaka, as,* m. 'reader of the stars,' an astrologer. — *Nakshatra-purusha, as,* m. (In astrology) the figure of a man's body on the limbs of which the various lunar asterisms are distributed (e. g. Mūla on the feet, Jyeshṭhā on the neck, &c., cf. *kāla-purusha*; in this sense also written *nakshatra-purushaka*); a ceremony in which such a figure is worshipped; N. of the eightieth chapter of the Vāmana-Purāṇa. — *Nakshatrapurusha-vrata, am,* n. 'the vow Nakshatrapurusha,' N. of the fifty-third chapter of the Matsya-Purāṇa. — *Nakshatra-pūjita, as, ā, am,* 'star-honoured,' favoured by the constellations. — *Nakshatra-prakaraṇa, am,* n. 'the Nakshatra chapter,' N. of the second chapter of the Ćintā-maṇi Sāraṇikā by Daśa-bala. — *Nakshatra-phala, am,* n. 'the result obtained from the observation or influence of the lunar mansions,' N. of a work on the lunar mansions. — *Nakshatra-bhakti, is,* f. 'distribution of the Nakshatras or explanation of the relation in which they stand to each other,' N. of the fifteenth Adhyāya of Varāha-mihira's Bṛihat-Saṃhitā; [cf. *nakshatra-vyūha*.] — *Nakshatra-mārga, as,* m. the path of the Nakshatras. — *Nakshatra-mālā,* f. a ring or group of stars; the table of the asterisms in the moon's path, the asterisms collectively; a necklace containing twenty-seven pearls; a kind of dance. — *Nakshatra-yājaka, as, ā, am,* offering oblations to the lunar mansions; [cf. *graha-yajña*.] — *Nakshatra-yoga, as,* m. the conjunction of the moon with the lunar mansions. — *Nakshatra-yogin, ī, inī, i,* connected with the lunar mansions; (*inyas*), f. pl. the chief stars in the lunar asterisms. — *Nakshatra-rāja, as,* m. 'the king of the asterisms,' the moon; N. of a Bodhi-sattva. — *Nakshatrarāja-vikrīḍita, am,* n. 'moon-sport,' N. of a particular kind of abstract contemplation. — *Nakshatra-loka, as,* m. the starry region, the firmament; (*ās*), m. pl. the world of the Nakshatras. — *Nakshatra-vartman, a,* n. 'the path of the Nakshatras,' the sky. — *Nakshatra-vidyā,* f. 'star-knowledge,' astronomy. — *Nakshatra-vīthī,* f. the path of the Nakshatras. — *Nakshatra-vṛishṭi, is,* f. 'star-shower,' falling or shooting stars. — *Nakshatra-vyūha, as,* m. = *nakshatra-bhakti,* q. v. — *Nakshatra-śavas, ās, ās, as,* Ved. equal to the Nakshatras in number?; (Sāy.) going to the gods. — *Nakshatra-śuddhi-prakaraṇa, am,* n., N. of the first chapter of the Vivāha-vṛindāvana by Keśavārka, a work on the different lunar mansions regarded as favourable or unfavourable to marriage. — *Nakshatra-samuććaya, as,* m. 'the assemblage of the Nakshatras,' N. of an astrological work by Lalla-vārāha-suta. — *Nakshatra-sūćaka, as,* m. 'star-indicator,' an astrologer. — *Nakshatreśa* (°*ra-īśa*), *as,* m. 'lord of the Nakshatras,' the moon. — *Nakshatreshṭakā* (°*ra-ish*°), f., Ved., N. of certain sacrificial bricks. — *Nakshatreshṭi* (°*ra-ish*°), *is,* f. a sacrifice or oblation to the asterisms.

Nakshatrin, ī, m. 'bearing the stars (?),' an epithet of Vishṇu.

Nakshatriya, as, ā, am, belonging or relating to the Nakshatras or to the stars in general, containing a number equal to that of the Nakshatras, i. e. twenty-seven.

Nakshya, as, ā, am, to be approached or attained.

नख् *nakh* or *naṅkh,* cl. 4. and 1. P. *nakhyati, nakhati* and *naṅkhati,* &c., Ved. to move, go.

नख *nakha, as, am,* m. n. (said to be fr. rt. 1. *nah,* perhaps fr. *nagh* for rt. *angh* = *ank,* to move in a curve; in Pāṇ. VI. 3, 75, derived fr. *na* + *kha*), a nail of a finger or of a toe, a claw, talon, the spur of a cock; an expression for the number twenty; (*as*), m. a part, portion; (*am, ī*), n. f. a particular perfume, a dried substance of a brown colour and of the shape of a nail, apparently a dried shell-fish (= *śukti*) used as a perfume, see *dhūpya*; (*ī*), f. a vegetable perfume different from the above though known by the same name, *nakhī*; [cf. Lith. *naga-s,* 'nail;' Slav. *nogŭ-tĭ* = Russ. *nogotĭ*; Gr. ὄ-νυξ; Lat. *unguis, ungula*; Old Germ. *nagal*; Angl. Sax. *naegel*; Hib. *ionga,* perhaps for *nionga*.] — *Nakha-kuṭṭa, as,* m. 'a nail-cutter,' a barber. — *Nakha-khādin, ī, inī, i,* 'eating the nails,' biting the nails. — *Nakha-guććha-phalā,* f. = *nakha-nishpāva*. — *Nakha-ćheda, as,* m. nail-paring, nail-cutting. — *Nakha-jāha, am,* n. the root of a nail. — *Nakha-dāraṇa, as,* m. 'tearing with the nails,' a falcon, a hawk. — *Nakha-nikṛintana, as* or *am,*

m. or n. (?), a pair of nail-scissors. — *Nakha-nishpāva, as,* m. or *nakha-nishpāvikā* or *nakha-nishpāvī,* f. a kind of pulse. — *Nakha-pada, am,* n. the mark of a finger-nail, a scratch. — *Nakha-parṇī,* f. a species of plant (= *vṛiśćikā*). — *Nakha-puñja-phalā,* f. = *nakha-nishpāva.* — *Nakha-pushpī,* f. a species of grass (= *pṛikkā*). — *Nakha-pūrvikā* or *nakha-phalinī,* f. = *nakha-nishpāva.* — *Nakha-bhinna, as, ā, am,* 'nail-divided,' scratched or torn off with a nail. — *Nakha-muća, as,* m. 'nail-looser,' a bow. — *Nakham-paća, as, ā, am,* nail-scalding, nail-scorching. — *Nakha-rajanī,* f. a species of plant and its fruit. — *Nakha-rañjanī,* f. a nail-parer. — *Nakha-lekhaka, as,* m. a nail-painter. — *Nakha-lekhā,* f. a scratch; nail-painting. — *Nakha-vilekha, as,* m. a scratch; nail-painting (?). — *Nakha-visha, as, ā, am,* having venom in the nails or claws. — *Nakha-vishkira, as, ā, am,* tearing or rending with the claws; (*as*), m. a bird of prey. — *Nakha-vṛiksha, as,* m. a species of plant (= *nīla-vṛiksha*). — *Nakha-vraṇa, am,* n. 'nail-wound,' a scratch. — *Nakha-śankha, as,* m. a small shell. — *Nakhāṇśu* (°*kha-aṇ*°), *us,* m. elegance or brightness of the finger-nails. — *Nakhānka* (°*kha-an*°), *am,* n. 'nail-mark,' a scratch; a sort of perfume (= *vyāghra-nakhī*). — *Nakhānga* (°*kha-an*°), *am,* n. a kind of perfume (= *nalī*). — *Nakhā-nakhi,* ind. nail against nail, (a fight with) mutual scratching, scratching one another. — *Nakhāyudha* (°*kha-āy*°), *as, ā, am,* 'claw-armed,' using the nails or claws as weapons; (*as*), m. an animal which uses its claws as weapons, any beast or bird having talons; a tiger; a lion; a cock; a monkey, &c. — *Nakhāyudha-tva, am,* n. the state of being claw-armed or of using claws as weapons. — *Nakhāri* (°*kha-ari*), *is,* m., N. of one of the attendants of Śiva. — *Nakhāli, is,* m. or *nakhālikā* (°*kha-āl*°), f. a small shell; [cf. *nakha-śankha.*] — *Nakhāśin* (°*kha-āś*°), *ī,* m. 'eating with claws,' an owl (as using its claws in feeding).

Nakhaka, as, m., N. of a Nāga-rāja.

Nakhara, as, ā, am, shaped like a claw, any pointed and curved instrument (as a knife, sword, &c.); (*as, ā, am*), m. f. n. a finger-nail, claw; (*ī*), f. a kind of perfume (= *nakhī, = kshudra-nakhī*). — *Nakharāyudha* (°*ra-āy*°), *as, ā, am,* 'claw-armed,' using claws as weapons; (*as*), m. a lion, tiger, any beast of prey; a cock. — *Nakharāhva* (°*ra-ah*°), *as,* m. fragrant oleander (= *kara-vīra*).

Nakhāla, us, m. = *nakha-vṛiksha,* q. v.

Nakhin, ī, inī, i, having nails, armed with claws or talons, clawed; thorny, prickly; (*ī*), m. an animal or a beast with claws, especially the lion.

नग *na-ga, as,* m. (fr. *na-ga,* not moving, or said to be fr. rt. 1. *dah* through change of *d* into *n,* Uṇādi-s. V. 61), a mountain; a symbolical expression for the number seven (because of the seven principal mountains; cf. *kula-parvata*); a tree; a plant in general; a serpent; the sun; (*as, ā, am*), not moving, immovable; [cf. *a-ga.*] — *Naga-ja, as, ā, am,* mountain, mountaineer; (*as*), m. 'mountain-born,' an elephant; (*ā*), f. a species of plant (= *kshudra-pāshāṇa-bhedā*). — *Naga-nadī,* f. 'mountain-river,' N. of a river. — *Naga-nandinī,* f. an epithet of the goddess Durgā ('daughter of the mountain,' Durgā being in one of her characters the daughter of the personified Himālaya). — *Naga-pati, is,* m. 'chief of mountains,' the Himālaya range of mountains. — *Naga-bhid, t,* m. 'rock-splitter' or 'tree-splitter,' a species of plant (= *pāshāṇa-bheda-na*), Plectanthrus Scutellaroides; an axe; a crow; Indra. — *Naga-bhū, ūs, ūs, u,* 'mountain-born,' mountain, mountaineer; (*ūs*), m. a species of plant, = *kshudra-pāshāṇa-bhedā,* (more probably fem. like *naga-jā.*) — *Naga-mūrdhan, ā,* m. the crest or brow of a mountain. — *Naga-randhra-kara, as,* m. 'rending the mountains,' an epithet of Kārttikeya. — *Naga-vat, ān, atī, at,* possessing mountains, abounding in trees. — *Naga-vāhana, as,* m. 'whose vehicle is a mountain, mountain-borne,' an epithet of Śiva. — *Naga-svarūpiṇī,* f. a kind of metre consisting of four lines of eight syllables each. — *Nagāgra* (°*ga-ag*°), *am,* n. the summit or top of a mountain. — *Nagāṭana* (°*ga-aṭ*°), *as,* m. 'moving about on trees,' a monkey. — *Nagādhipa* (°*ga-adh*°), *as,* m. 'chief of mountains,' the Himālaya. — *Nagādhirāja* (°*ga-adh*°), *as,* m. = the preceding. — *Nagāri* (°*ga-ari*), *is,* m., N. of a man. — *Nagāvāsa* (°*ga-āv*°), *as,* m. 'living on trees,' a peacock. — *Nagāśraya* (°*ga-āś*°), *as, ā, am,* living in or frequenting mountains; (*as*), m. a species of bulbous plant growing on mountains (= *hasti-kanda*). — *Nagāhvaya* (°*ga-āh*°), *as,* m., N. of a man. — *Nagendra* (°*ga-in*°), *as,* m. 'chief of mountains,' the Himālaya, Kailāsa. — *Nageśa* (°*ga-īśa*), *as,* m. 'chief of mountains,' N. of a particular mountain. — *Nagoććhrāya* (°*ga-uć*°), *as,* m. heighth or elevation of a mountain. — *Nagaukas* (°*ga-ok*°), *ās,* m. 'inhabiting a mountain or tree;' a lion; the fabulous animal Sarabha; a bird in general; a crow; [cf. *agaukas.*]

नगणा *nagaṇā,* f. a plant, Cardiospermum Halicacabum; (also read *nagnā.*)

नगर *nagara, am, ī* (fr. *na-ga?*), n. f. a town, city, (often appended to the names of cities in India or standing alone as a name.) According to Pāṇ. VIII. 4, 39, the initial *n* cannot be cerebralized [cf. *giri-nagara*]; at the end of adj. comps. the fem. may end in *ā* (e. g. *sa-grāma-nagarā medinī,* the earth with its villages and cities). — *Nagara-kāka, as,* m. 'a crow in a town,' an expression of contempt; [cf. *nagara-vāyasa.*] — *Nagara-koṭi,* N. of a place; N. of a town at the foot of the Himālaya, Nagar-kot. — *Nagara-ghāta, as, ā, am,* town-destroying; (*as*), m. an elephant. — *Nagara-ghātaka, as,* m. the destroyer of a city. — *Nagara-jana, as,* m. towns-folk; a citizen. — *Nagara-dvāra, am,* n. the gate of a town, city-gate. — *Nagara-dhana-vihāra, as,* m., N. of a Buddhist monastery. — *Nagara-pati, is,* m. the chief of a town. — *Nagara-pura, am,* n., N. of a town. — *Nagara-pradakshiṇā,* f. carrying an idol round a city in procession; [cf. *pradakshiṇā.*] — *Nagara-prānta, as,* m. the outskirts of a town. — *Nagara-mardin, ī,* m. 'town-crusher,' N. of a man. — *Nagara-mālin, ī, inī, i,* garlanded with cities. — *Nagara-mustā,* f. = *nagarotthā*; [cf. *nāgara-mustā.*] — *Nagara-rakshā,* f. superintendence or government of a town. — *Nagararakshādhikṛita* (°*kshā-adh*°), *as, ā, am,* appointed to the government of a town. — *Nagara-rakshin, ī,* m. the governor or superintendent of a town, civic-guard, town-watchman. — *Nagara-vāyasa, as,* m. = *nagara-kāka.* — *Nagara-vāsin, ī, inī, i,* inhabiting towns, dwelling in cities, citizen. — *Nagara-vāhya, as, ā, am,* situated without the town. — *Nagara-sammita, as, ā, am,* equal to a town. — *Nagara-stha, as, ā, am,* city-dwelling; a resident in a city, a townsman, citizen, burgess. — *Nagara-svarūpiṇī,* f. a species of the Anu-shṭubh metre. — *Nagara-hāra, as* or *am,* m. or n. (?), 'town-taking,' N. of a kingdom. — *Nagarādhikṛita* (°*ra-adh*°), *as,* m. the superintendent or governor of a town. — *Nagarādhipa* (°*ra-adh*°), *as,* m. or *nagarādhipati, is,* m. the chief magistrate of a town, head police-officer. — *Nagarādhyaksha* (°*ra-adh*°), *as,* m. the overseer or superintendent of a town. — *Nagarābhyāśa* (°*ra-abh*°), *as,* m. the neighbourhood of a city. — *Nagarī-niradha, as,* m., N. of the sixty-third chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Nagarī-yukti, is,* f., N. of a chapter of the Yukti-kalpa-taru ascribed to king Bhoja. — *Nagarī-rakshin, ī,* m. = *nagara-rakshin.* — *Nagarī-vaka, as,* m. 'town-crane,' a crow. — *Nagarotthā* (°*ra-utthā*), f. a species of plant, = *nagara-mustā*; [cf. *nāgarotthā.*] — *Nagaropānta* (°*ra-up*°), *am,* n. suburb, skirts of a town. — *Nagaraukas* (°*ra-ok*°), *ās,* m. the inhabitant of a town, townsman. — *Nagaraushadhi* (°*ra-osh*°), *is,* f. the plantain, Musa Sapientum (= *kadalī*).

Nagarāya, Nom. P. *nagarāyate,* &c., to have the appearance of a town, look like a town.

Nagarin, ī, m., N. of a man.

Nagarīya, as, ā, am, belonging to a town, civic, city, urban.

नग्न *nagna.* See under rt. *naj* below.

नग्नहु *nagnahu, us,* m. or *nagnahū, ūs,* m. ferment, a drug used for fermenting spirituous liquor.

नग्ना 1. *nagnā,* f. (for 2. *nagnā* see *nagna* below), Ved. speech; (a various reading for *nanā,* q. v.)

नघमार *nagha-māra, as,* m. (fr. *nagha,* a disease? and *māra*), Ved. an expression for the plant *kushṭha.*

Naghā-risha, as, ā, am, Ved. an epithet of plants.

नघुष *naghusha, as,* m. = *nahusha,* q. v.

नङ्ख् *nankh.* See rt. *nakh,* p. 464, col. 3.

नङ्ग *nanga, as,* m. a lover, paramour.

नचिकेतस् *na-ćiketas, ās,* or *na-ćiketa, as,* m., N. of a son of Vājaśravasa; [cf. *nāćiketa.*]

नचिर *na-ćira, as, ā, am,* not long (in time), not of long duration; (*am*), ind. not long, for a short time; (*eṇa* or *āt* or *āya*), ind. in no long time, in a short time, quickly, speedily, shortly, soon; [cf. *a-ćira* and *māćiram.*]

नच्युत *na-ćyuta* = *a-ćyuta,* q. v.

नज् *naj* (allied to rt. *laj* = *lajj,* of which it appears to be another form only found in the past pass. part. *nagna* below), cl. 1. A. *najate,* &c., to be ashamed, be modest or bashful.

Nagna, as, ā, am, naked, nude, bare; uncultivated, uninhabited, desolate; (*as*), m. a naked mendicant; a N. of Śiva; a hypocrite (whose nakedness is a mere pretence); a Buddhist mendicant, = *kshapaṇaka*; a bard accompanying an army; (2. *nagnā*), f. a naked, wanton woman; a girl before menstruation (and therefore allowed to go naked; cf. *nagnikā*); the plant Cardiospermum Halicacabum; [cf. *nagaṇā,* 1. *nagnā* above; Lith. *nŏga-s,* 'naked;' Russ. *nagiĭ*; Slav. *nago-ta,* 'nakedness;' Goth. *naqvaths*; Old Iceland. *nakt-r*; Angl. Sax. *nacud, nacod, genacyan*; Old Germ. *nachat*; Mod. Germ. *nackt*; Hib. *nochd*; Lat. *nudus.*] — *Nagnan-karaṇa, as, ī, am,* making naked. — *Nagna-jit, t,* m., N. of a prince of the Gandhāras, father of one of Kṛishṇa's wives; N. of an author of a work on architecture; of a poet. — *Nagna-tā,* f. or *nagna-tva, am,* n. nakedness, nudity. — *Nagnam-bhavishṇu, us, us, u,* or *nagnam-bhāvuka, as, ā, am,* becoming naked, uncovering one's self in a shameless manner. — *Nagna-vṛitti, is,* f. 'the mendicant's commentary,' N. of a commentary on the Uṇādi-sūtras. — *Nagna-vrata-dhara, as,* m. 'observing the vow of a naked mendicant,' epithet of Śiva. — *Nagnāṭa* or *nagnāṭaka* (°*na-aṭ*°), *as,* m. a man who wanders about naked, especially a Buddhist or Jaina religious mendicant. — *Nagnī-karaṇa, am,* n. making naked, undressing, stripping. — *Nagnī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to render naked, to convert into a naked mendicant. — *Nagnī-kṛita, as, ā, am,* made naked, undressed, stripped; converted into a naked mendicant.

Nagnaka, as, ikā, am, naked, wanton; (*as*), m. a naked mendicant, especially a Buddhist or Jaina ascetic; a bard; (*ikā*), f. a naked or wanton woman; a girl before menstruation.

Nagnikā, f. a naked woman; a girl before menstruation or about ten years old.

नञ् *nañ,* ind. (in grammar) the technical term for the negative particle *na,* q. v., negation. — *Nañ-artha-nirṇaya, as,* m. 'inquiry into the meaning of the negative particle,' N. of a chapter of the grammatical work Vaiyākaraṇa-bhūshaṇa-sāra by Koṇḍa-bhaṭṭa. — *Nañ-vāda-ṭippaṇī,* f. 'commentary

to the chapter of negation,' N. of a grammatical work by Raghu-deva.

नट् *naṭ* (a corrupted form of the original rt. *nṛit*), cl. 1. P. *naṭati, nanāṭa, naṭishyati*, &c., to dance, to dance or perform as an actor, to act; to injure by any deceptive trick; cl. 10. P. *nāṭayati*, &c., to represent anything (acc.) dramatically or by pantomime; to act; to drop or fall; to injure; to speak or shine.

Naṭa, as, m. (said to be fr. rt. *nam*, Uṇādi-s. IV. 104), a dancer, mime, actor, &c.; (in modern times) N. for a particular caste, the son of a degraded Kshatriya by a woman of the second caste; the tree Calosanthes Indica [cf. *kuṭannaṭa*]; Jonesia Asoka (= *aśoka*); a sort of reed, Arundo Tibialis, or latterly called Arundo Karka (= *kishku-parvan*); a subordinate mode of music; N. of a man who with his brother Bhaṭa built a Vihāra; (*ā*), f. a species of shrub, Cæsalpina Banducella; (*ī*), f. an actress, a dancer, a Nauch girl; a courtezan, harlot; a species of fragrant plant (= *nalī*); red arsenic; N. of a Rāgiṇī. — *Naṭa-gati, is,* f. a kind of metre consisting of four times fourteen syllables. — *Naṭa-caryā*, f. the performance of an actor. — *Naṭa-tā*, f. the office or state of a player, condition of an actor. — *Naṭa-nārāyaṇa, as,* m. a Rāga or mode of music, (according to some) the sixth, (or according to others) a subdivision of that called Dīpaka or of Megha. — *Naṭa-pattrikā*, f. Solanum Melongena. — *Naṭa-parṇa, am,* n. the skin (?). — *Naṭa-bhaṭika-vihāra, as,* m. 'the temple of Naṭa and Bhaṭa,' N. of a temple on the mountain Uru-muṇḍa. — *Naṭa-bhūshaṇa, am,* n. 'actor's ornament or pigment,' orpiment. — *Naṭa-maṇḍana, am,* n. 'actor's ornament,' yellow orpiment. — *Naṭa-raṅga, as,* m. 'actor's stage, a theatrical stage,' a metaphorical N. for anything illusory. — *Naṭa-vaṭu, us,* m. (*vaṭu* said to be fr. rt. *vaṭ*), the son of an actor, a young actor. — *Naṭa-vara, as,* m. a chief dancer or actor. — *Naṭa-śreshṭha, as,* m. a chief or excellent dancer or actor. — *Naṭa-sañjñaka, as,* m. yellow orpiment; an actor, a dancer, &c.; [cf. *naṭa-bhūshaṇa* and *naṭa-maṇḍana*.] — *Naṭa-sūtra, am,* n. rules or directions for actors. — *Naṭāntikā* (°*ṭa-an*°), f. shame, modesty; (also read *naṭāndhikā*.) — *Naṭī-suta, as,* m. the son of a dancing girl. — *Naṭeśvara* (°*ṭa-īś*°), *as,* m. 'the lord of dancers,' an epithet of Śiva.

Naṭaka, as, m. an actor. — *Naṭaka-melaka, am,* n. 'the company of actors,' N. of a comedy.

Naṭana, am, n. (derived fr. *nartana*), the act of dancing or representing dramatically, pantomime, &c.; a dance.

Naṭita, am, n. acting, representation.

Naṭī, f. an actress, &c. See under *naṭa* above.

Naṭyā, f. a company of actors.

नट्टपट्टग्राम *naṭṭa-paṭṭa-grāma, as,* m., N. of a village.

नड् *naḍ* (connected with rt. *naṭ* = *nṛit*), cl. 10. P. *nāḍayati*, &c., to fall.

Naḍa, as, am, m. n. (the n. does not seem to occur), a species of reed, Arundo Tibialis or Karka; (Ved. written *naḷa*; cf. *nala*); (*as*), m. a particular tribe whose employment is making a sort of glass bracelets; N. of a prince with the patronymic Naishidha; (according to the commentator) = Nala Naishadha; N. of a Nāga; [cf. Lith. *néndrė*, 'a reed.'] — *Naḍa-prāya, as, ā, am,* abounding in reeds. — *Naḍa-bhakta, am,* n. a place abounding in reeds. — *Naḍa-maya, as, ī, am,* consisting of reeds, made of reeds. — *Naḍa-mīna, as,* m. a small fish, a species of sprat frequenting reedy places (= *naḍa-mīna*). — *Naḍa-vana, am,* n. a thicket of reeds; N. of a place. — *Naḍa-saṃhati, is,* f. a collection or quantity of reeds. — *Naḍāgāra* (°*ḍa-āg*°), *am,* n. a hut of reeds. — *Naḍā-giri, is,* m., N. of an elephant.

Naḍaka, as, am, m. n. (?), the hollow of a bone.

Naḍakīya, as, ā, am, abounding in reeds (as a field &c.).

Naḍaśa, as, ī, am, covered with reeds.

Naḍinī, f. a quantity of reeds, a reed bed.

Naḍila, as, ā, am, reedy, covered with reeds.

Naḍyā, f. a quantity of reeds, a bed of reeds.

Naḍvat, ān, atī, at (*naḍ* for *naḍa*), covered with reeds, abounding in reeds.

Naḍvala, as, ā, am (*naḍ* for *naḍa*), abounding in reeds, reedy; (*am*), n. a quantity of reeds, a reed bed; (*ā*), f. a quantity of reeds; N. of the wife of Manu Cākshusha; (also written *navalā*; cf. *nāḍvaleya*.)

Naḍvā-bhū, ūs, f. a house or hut of reeds (?).

नडह *naḍaha, as, ā, am,* lovely, beautiful, desirable.

नत् *nat, t, t, t* (fr. rt. *nam*), bowing, bowing one's self, (at the end of comp.)

Nata, as, ā, am, bent, bowed, inclined, inclining; depressed, sunk; crooked, curved; (*am*), n. the zenith-distance at meridian transit; hour-angle or the distance of any planet from the meridian; (*as*), m. the plant Tabernæmontana Coronaria (= *tagara, tagara-pādī*). — *Nata-kandhara, as, ā, am,* 'bowing the neck,' bowing. — *Nata-jyā*, f. the sign of the hour-angle. — *Nata-druma, as,* m. = *latā-śāla* (?). — *Nata-nāḍī* or *nata-nāḍikā*, f. hour-angle or the distance in time of any planet from the meridian; any hour of birth after noon or before midnight. — *Nata-nāsika, as, ā, am,* having a depressed or flattened nose, flat-nosed. — *Nata-bhāga, as,* m. (in astronomy) zenith-distance. — *Nata-bhrū, ūs, ūs, u,* bending the brow, frowning. — *Nata-mukha, as, ī, am,* bending down the face, looking down. — *Nata-mūrdhan, ā, ā, a,* bending or hanging down the head. — *Natāṃśa* (°*ta-aṃ*°), *as,* m. (in astronomy) zenith-distance. — *Natāṅga* (°*ta-aṅ*°), *as, ī, am,* bowing the limbs, bending the body, bent, curved, bowed, stooping; (*ī*), f. a woman. — *Natonnata-bhrū* (°*ta-un*°), *ūs, ūs, u,* depressing and elevating the eyebrows, frowning.

Nati, is, f. bending, bowing, stooping; curvature, crookedness; a bow, a courtesy, modest behaviour; (in grammar) the change of a dental letter to a cerebral; parallax in latitude.

नतमंहस् *na-tam-aṇhas*, the beginning of a particular holy text.

नतराम् *natarām*, ind. (fr. *na* with the affix of the compar.), Ved. a strong negative particle equivalent to 'not at all,' 'never.'

नद् *nad* (allied to rt. *nard*), cl. 1. P. (ep. rarely A.) *nadati* (*-te*), *nanāda, nadishyati, anadīt* and *anādīt, naditum*, to vibrate; to sound, resound, thunder (as a cloud); to roar, shout, cry, speak (often with the acc. of words denoting sound, e. g. *śabdam, svanam, nādam, nādān, ravān*, &c., thus *nadanto bhairavān nādān*, uttering frightful cries): Caus. P. *nadayati, -yitum*, to cause to vibrate or shake (Ved.); *nādayati, -te*, &c., to cause to sound or resound, fill with noise, make resonant: Intens. *nānadīti, nānadyate*, to vibrate or shake violently (Ved.); to make a tremulous sound, to cry, roar (especially used of the lion), howl; to sound violently; [cf. rts. *rad, nard*; Cambro-Brit. *nadu*, 'to cry.']

Nada, as, m., Ved. who or what sounds or makes a noise; a horse; a cloud (which thunders); a praiser; N. of a verse of the Ṛig-veda beginning with *nadam* (Ṛig-veda VIII. 58, 2); a river (the personification of which is male, as the Brahma-putra, Sone, Indus, &c.); any flowing water; (*ī*), f. a torrent, a river (the common personification of rivers being female); a kind of metre consisting of four lines of fourteen syllables each; (in grammar) a N. for crude bases ending in *ī* or *ū*, if like *nadī* they are invariably feminine (and not like *grāma-ṇī* which is both masc. and fem., see Pāṇini I. 4, 3). At the end of an adverbial compound *nada* becomes *nadam* and *nadī* becomes *nadi* [cf. *upa-nadam, upa-nadi*, and see Pāṇini V. 4. 110]. — *Nada-nadī-pati, is,* m. 'lord of the male and female (personified) rivers,' the ocean, sea. — *Nada-rāja, as,* m. 'king of the rivers,' the Sindhu, father of Śrī. — *Nadī-kadamba, as,* m., N. of a plant. — *Nadī-kānta, as,* m. 'lover of the rivers,' the ocean; a small tree, Vitex Negundo; another sort of tree, Barringtonia Acutangula; (*ā*), f. 'beloved by rivers,' the rose-apple, Eugenia Jambolana; a shrub, Leea Hirta; a species of creeper. — *Nadī-kāśyapa, as,* m., N. of a contemporary of Śākya-muni. — *Nadī-kūla, am,* n. the bank or shore of a river. — *Nadīkūla-priya, as,* m. 'fond of river-banks,' a species of reed, Calamus Rotang. — *Nadī-ja, as, ā, am,* river-born, water-born, aquatic; (*as*), m. 'son of the river,' an epithet of Bhīshma; several plants, Terminalia Arjuna; a species of reed (= *yāvanāla-śara*); Baringtonia Acutangula; a species of grain (= *nadī-nishpāva*); antimony; (*ā*), f. Premna Spinosa or Longifolia; (*am*), n. a lotos. — *Nadī-jña, as, ā, am,* knowing the course of rivers. — *Nadī-tara, as, ī, am,* crossing a river. — *Nadītara-sthāna* or *nadītara-sthala, am,* n. 'a place for crossing a river,' a landing-place, ferry, Ghāt. — *Nadī-tīra, am,* n. the bank of a river. — *Nadī-datta, as,* m., N. of a Bodhi-sattva. — *Nadī-doha, as,* m. a river-toll or tribute. — *Nadī-dhara, as, ā, am,* 'bearing the river Ganges,' an epithet of Śiva. — *Nadīna* (°*dī-ina*), *as,* m. 'lord of the rivers,' the ocean; Varuṇa, the god of the ocean; N. of a son of Saha-deva and father of Jagat-sena. — *Nadī-nishpāva, as,* m. a species of grain (= *kaṭu-nishpāva*). — *Nadī-paṅka, as, am,* m. n. 'river-mud,' the marshy bank of a river. — *Nadī-pati, is,* m. 'lord of the rivers,' an epithet of the ocean; (metaphorically) the water of the ocean, sea-water (Ved.). — *Nadī-pūra, as,* m. a river which has overflown its banks. — *Nadī-bhava, am,* n. river-salt. — *Nadī-mātṛika, as, ā, am,* nourished or watered by rivers (as land, rice, &c.); well-irrigated, possessing rivers. — *Nadī-mukha, am,* n. the mouth of a river; a kind of grain; [cf. *nandī-mukha*.] — *Nadī-raya, as,* m. the stream or current of a river. — *Nadī-vaṅka, as,* m. the bend or arm of a river. — *Nadī-vaṭa, as,* m. a species of tree (= *vaṭi*). — *Nadī-vṛit, t, t, t,* Ved. stream-obstructing. — *Nadī-vega, as,* m. the stream or flow of a river. — *Nadī-velā*, f. the current or tide of a river. — *Nadīśa* (°*dī-īśa*), *as,* m. 'lord of the rivers,' the ocean. — *Nadī-shṇa, as, ā, am* (fr. *nadī* + *sna*), bathing &c. in rivers; knowing the dangerous spots in rivers or their depth, course, &c.; (hence) versed in, experienced, clever in general. — *Nadī-sarja, as,* m. the tree Terminalia Arjuna. — *Nady-ambu-jīvana, as, ā, am,* deriving its sustenance from river-water. — *Nady-āmra, as,* m. a species of plant (= *samashṭhilā*).

Nadat, an, antī, at, sounding, resounding, making a noise or cry, roaring.

Nadathu, us, m. noise, sound; roaring; crying; din.

Nadana, as, ā, am (formed by Yāska to explain *nada*), sounding (as water).

Nadanīman, ā (?), m., Ved. sounding, humming, murmuring.

Nadanu, us, m., Ved. noise, roaring, sounding; the sound of approbation; thunder (?); a cloud; a lion; (according to the Naighaṇṭuka) = *saṅgrāma*, war, battle; (Sāy.) = *na-danu*, not giving. — *Nadanu-mat, ān, atī, at,* Ved. possessed of sound, loud-sounding, roaring.

Nadi, is, m., Ved. a crier, caller, one who calls out; (Sāy.) praise.

Nadikā, f. in *ku-nadikā*, an insignificant rivulet.

Nadeyī, f. the plant Premna Herbacea; (wrong form for *nādeyī* ?).

Nadya, as, ā, am, connected with a river.

नदाल *nadāla, am,* n. a potsherd, the fragment of a broken pitcher, &c.

नदी *nadī*. See rt. *nad*, p. 466, col. 2.

नदृश्य *na-dṛiśya*, *as*, *ā*, *am*, not to be seen, invisible. — *Nadṛiśya-tva*, *am*, n. invisibility.

नद्ध *naddha*, *as*, *ā*, *am* (fr. rt. 1. *nah*), bound, tied, bound on, bound round, put on, fastened, joined, connected; covered, inlaid, embroidered, interwoven; (*am*), n. a tie, fastening, band, bond, knot. — *Naddha-vimoksha*, *as*, m. deliverance from fastenings or fetters.

Naddhi, *is*, f. binding, fastening; [cf. *barsa-n°*.]
Naddhrī, f. a strip of leather, a leather thong.

ननन्दृ *nanandṛi* or *nanāndṛi*, *ā*, f. (said to be fr. rt. *nand*), a husband's sister, a sister-in-law. — *Nanāndṛi-pati* or *nanāndul-pati*, *is*, m. the husband of a husband's sister.

नना *nanā*, f., Ved. a familiar expression for 'mother,' corresponding to *tata*, q. v.; (according to the Naighaṇṭuka I. 11) = *vāć*, speech.

ननु *na-nu*, ind. (fr. 2. *na* + *nu*), a strong negative particle = 'not at all' (Ved.); a particle of interrogation = the Latin *nonne*, 'not?' 'is not?' 'are not?' 'does he not?' often a particle of affirmation = 'is it not so?' i. e. 'it certainly must be so,' hence = 'certainly,' 'assuredly,' or with an imperative = 'pray,' 'do,' 'just,' 'well,' 'do now,' &c., or sometimes with an interrogative pronoun (e. g. *nanu ko bhavān*, pray who art thou?); in argumentative writings often a mere inceptive particle = 'now then,' 'but then,' 'but' (e. g. *nanu na kinćin mānam iti ćen na*, now if it be said that there is no proof, not so); *nanu astu tathāpi*, 'well, be it so, nevertheless;' *nanu ća*, 'and (is it) not so?' 'is not then?' 'there can be no doubt.' According to native lexicographers *nanu* is also a vocative particle = 'ho,' 'hallo;' a particle implying kindness, conciliation, &c., = 'pray,' 'good friend;' a responsive particle; a particle of reproach, perplexity, &c.

नन्तृ *nantṛi*, *tā*, *trī*, *tṛi* (fr. rt. *nam*), bending, bowing, stooping; (in grammar) Ved. changing a dental to a cerebral.

Nantarya, *as*, *ā*, *am*, to be bent or bowed, to be saluted, to be revered or honoured.

Nantva, *as*, *ā*, *am*, Ved. to be bent or bowed, to be humbled.

नन्द् *nand* (thought by some to be for *nanad*, a reduplicated form of rt. *nad*, to utter sounds of approbation; the initial *n* is never cerebralized), cl. 1. P. (ep. also A.) *nandati* (*-te*), *nananda*, *nandishyati*, *anandīt*, *nanditum*, to be pleased or satisfied with, to be contented with, be glad of anything (with inst., rarely abl.): Caus. *nandayati*, *-yitum*, Aor. *ananandat*, to make glad, gladden: Desid. *ninandishati*: Intens. *nānandyate*, *nānanti*.

Nanda, *as*, m. happiness, pleasure, joy, felicity, prosperity; a flute eleven inches long; N. of one of the two drums of Yudhi-shṭhira; of one of the nine inestimable gems or treasures of Kuvera; an epithet of Vishṇu; N. of one of Skanda's attendants; of a Buddhist deity, (also read *nandana*); of a Nāga [cf. *nandaka*]; of a Nāga-rāja; of an attendant on Daksha; of a son of king Dhṛita-rāshṭra [cf. *nandaka*]; of a brother of Śākya-muni [cf. *nandaka*]; of a son of Vasu-deva; of a cowherd who was the foster-father of Kṛishṇa and apparently also of Durgā; of a leader of the Sātvatas; of a king of Pāṭali-putra, cut off by the machinations of Ćandra-gupta's minister Ćāṇakya, and founder of the Nanda dynasty; of a Buddhist writer on law [cf. *nanda-paṇḍita*]; of a mountain [cf. *nandi-giri*]; (*ā*), f. Delight, Felicity (personified as the wife of Harsha, cf. *nandi*), prosperity, happiness, joy; a small earthen water-jar [cf. *nandikā*]; a husband's sister [cf. *nanāndṛi*]; N. of one of the seven or five small Kumārīs or staffs of Indra's standard, (according to a commentator *nandā* and *upa-nandā*); the first, sixth, or eleventh day of the fortnight, considered as three auspicious Tithis [cf. *nandikā*]; an epithet of Gaurī; a form of Dākshāyaṇī; N. of an Apsaras, (also read *kāmyā*); of the eldest daughter of Vibhīshaṇa; N. of a girl connected with Śākya-muni, (also read *nandī*); of the mother of the tenth Arhat of the present Ava-sarpiṇī; N. of a wife of Gopāla-varman; of a river flowing near Kuvera's city Alakā, (often mentioned with *apara-nandā*; cf. *nandā-tīrtha*); (*ī*), f. the tree Cedrela Toona [cf. *nandī-vṛiksha*]; an epithet of Durgā; N. of Indra's residence, = *amarā-vatī*; [cf. *ā-n°*, *alaka-n°*, *go-n°*.] — *Nanda-kiśora*, *as*, m., N. of the author of a supplement to Vopa-deva's Mugdha-bodha. — *Nanda-gopa*, *as*, m. the cowherd Nanda. — *Nandagopa-kumāra*, *as*, m. 'son of the cowherd Nanda,' epithet of Kṛishṇa. — *Nanda-gopitā*, f., N. of a plant, see *rāsnā*. — *Nanda-nandana*, *as*, m. 'the foster-son of the cowherd Nanda,' epithet of Kṛishṇa. — *Nanda-nandanī*, f. 'daughter of the cowherd Nanda,' epithet of Durgā. — *Nanda-paṇḍita*, *as*, m., N. of a writer on jurisprudence. — *Nanda-padra*, N. of a town. — *Nanda-pāla*, *as*, m. 'guardian of the treasure Nanda,' epithet of Varuṇa. — *Nanda-putrī*, f. 'daughter of the cowherd Nanda,' epithet of Durgā. — *Nanda-putrotsava* (°*ra-ut*°), *as*, m., N. of the ninth chapter of the Kṛishṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Nanda-prayāga*, *as*, m., N. of a place mentioned in the Rasika-ramaṇa by Raghu-nātha (at the confluence of two rivers containing the word *nanda* in their names). — *Nanda-balā*, f., N. of a girl connected with Śākya-muni. — *Nanda-mitra*, *as*, m., N. of a man. — *Nanda-vardhana*, *as*, m. 'joy-increaser,' N. of a poet mentioned in the Śārṅgadhara-paddhati. — *Nanda-śarman*, *ā*, m., N. of an author. — *Nandā-tīrtha*, *am*, n., N. of a Tīrtha (the river Nandā?). — *Nandātmaja* (°*da-āt*°), *as*, m. 'son of the cowherd Nanda,' epithet of Kṛishṇa; (*ā*), f. 'daughter of the cowherd Nanda,' epithet of Durgā. — *Nandā-purāṇa*, *am*, n. 'the Purāṇa treating of Nandā,' N. of an Upa-Purāṇa. — *Nandā-prāćī-māhātmya*, *am*, n., N. of the eighteenth chapter of the Sṛishṭi-khaṇḍa or first part of the Padma-Purāṇa. — *Nandāśrama* (°*da-āś*°), *as*, m., N. of a hermitage. — *Nandā-hrada-tīrtha*, *am*, n., N. of a sacred bathing-place. — *Nandī-pura*, *am*, n., N. of a town mentioned in the Kathārṇava. — *Nandī-vṛiksha*, *as*, m., N. of several plants, = *nandi-vṛiksha*, Cedrela Toona; = *mesha-śṛingī*, Thespesia Populneoides; = *sthālī*. — *Nandī-saras*, *as*, n., N. of Indra's lake.

Nandaka, *as*, *ā*, *am*, rejoicing, making happy or glad, causing pleasure, gladdening; rejoicing or delighting in; rejoicing a family; joyful; (*as*), m. a frog (= *nandana*); N. of Kṛishṇa's sword; of a Nāga [cf. *nanda*]; of one of Skanda's attendants; of a son of king Dhṛita-rāshṭra [cf. *nanda*]; of a Śākya [cf. *nanda*]; of a bull; of a village; (according to some also) happiness, pleasure (= *ānanda*); N. of the foster-father of Kṛishṇa, = *nanda*; (*ikā*), f. a small water-jar [cf. *nandā*]; N. of three auspicious Tithis, the first, sixth, and eleventh, (according to the Tithi-tattva) the sixth Tithi [cf. *nandā*]; N. of Indra's pleasure-ground.

Nandaki, *is*, m. (fr. *nand*?), long pepper.

Nandakin, *ī*, m. 'the possessor of Nandaka,' an epithet of Kṛishṇa-Vishṇu.

Nandathu, *us*, m. happiness, joy, felicity, prosperity.

Nandana, *as*, *ā*, *am*, delighting, rejoicing, gladdening, pleasing, making glad or happy; (*as*), m. 'rejoicing (a father),' a son; 'the rejoicer,' an epithet of Vishṇu; an epithet of Śiva; a frog [cf. *nandaka*]; a species of plant with a poisonous fruit, (according to commentators also f.); N. of one of Skanda's attendants; of a Siddha; of a Buddhist deity, (also read *nanda*); of the seventh of the nine white Jaina Balas; of a mountain; of the twenty-sixth year in a Jupiter cycle of sixty years; of a particular form of temple; (*ā*), f. 'rejoicing (a mother),' a daughter; (*am*), n. a grove or garden frequented by the gods, especially Indra's pleasure-ground or elysium [cf. *nāndana*]; N. of a sword (= *asi-ratna*, cf. *nandaka*); N. of a species of the Dhṛiti metre (four times eighteen syllables); rejoicing, gladdening; joy, felicity; [cf. Hib. *naoidhin*, 'an infant.'] — *Nandana-kānana*, *am*, n. 'the divine pleasure-grove,' N. of a wood mentioned in the Rasika-ramaṇa by Raghu-nātha. — *Nandana-ja*, *am*, n. 'produced in elysium,' yellow sandal-wood. — *Nandana-mālā*, f. 'joy-causing garland,' N. of a garland worn by Kṛishṇa. — *Nandana-vana*, *am*, n. the pleasure-grove of the gods; [cf. *nandana*, n.]

Nandanaka, *as*, m. (at the end of a comp.) a son.

Nandanta, *as*, *ī*, *am*, delighting, making happy; (*as*), m. a son; a friend; a king, a prince; (*ī*), f. a daughter; [cf. *nandayanta*.]

Nandayat, *an*, *antī*, *at*, rejoicing, delighting, making glad.

Nandayanta, *as*, *ī*, *am*, making happy, rejoicing, delighting; (also read *nandanta*.)

Nandāyanīya, *as*, m., N. of a pupil of Bāshkali.

Nandi, *is*, m. (for *nandī* see under *nanda*), 'the happy one,' epithet of Vishṇu; of Śiva; N. of an attendant of Śiva [cf. *nandin* and *nandikeśvara*]; N. of a man; of a Gandharva; (according to some also) the speaker of the prologue or prelude to a drama or one who pronounces the benediction, see *nāndī*, *nāndin*; (*is*, *i*), m. n. gambling, gaming; (*is*), f. joy, delight, pleasure, happiness, prosperity, welfare, (in these senses said to be also m. n.); Joy personified as a daughter of Heaven or as the wife of Kāma and mother of Harsha. — *Nandi-kuṇḍa*, *as*, *am*, m. n., N. of a sacred bathing-place. — *Nandi-kshetra*, *am*, n., N. of a district frequented by the gods. — *Nandi-giri*, *is*, m., N. of a mountain; [cf. *nandi-devī*.] — *Nandigiri-māhātmya*, *am*, n. 'the glory of Nandi-giri,' N. of a work. — *Nandi-gupta*, *as*, m., N. of a prince of Kaśmīra. — *Nandi-grāma*, *as*, m., N. of a village (near the modern Daulatābād, where Bharata resided during Rāma's banishment). — *Nandigrāma-darśana*, *am*, n. 'description of the village Nandi-grāma,' the twenty-ninth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Nandi-ghosha*, *as*, m. cry of joy (= *nandī-ghosha*); the proclamation of a panegyrist or herald; the chariot of Arjuna. — *Nandi-taru*, *us*, m. = *dhava*, the tree Grislea Tomentosa. — *Nandi-tūrya*, *am*, n. a musical instrument played on joyful occasions. — *Nandi-deva*, *as*, m., N. of a man; (*ī*), ? the common N. of one of the loftiest Himalayan peaks. — *Nandi-purāṇa*, *am*, n. 'the Purāṇa of Nandi,' N. of part of the Kedāra-kalpa. — *Nandi-mukha* = *nandī-mukha*, a species of rice [cf. *nadī-mukha*]; N. of a man. — *Nandimukha-sughosha*, *as*, m., N. of a man. — *Nandimukhasughoshāvadāna* (°*sha-av*°), N. of a Buddhist work. — *Nandi-rudra*, *as*, m., N. of Śiva in a joyful or serene form. — *Nandi-vardhana*, *as*, *ā*, *am*, increasing pleasure, promoting happiness; (*as*), m. an epithet of Śiva; a son [cf. *nandana*]; a friend; the end of a half month, i. e. the day of full moon or new moon; N. of a particular form of temple (= *nandin*); N. of a prince, son of Udāvasu or of Janaka, (in this sense also read *nandi-vardha*); N. of a place. — *Nandi-vāralaka*, *as*, m. a species of fish. — *Nandi-vṛiksha* or *nandi-vṛikshaka*, *as*, m. the tree Cedrela Toona; [cf. *nandī-vṛiksha*.] — *Nandi-vega*, *ās*, m. pl., N. of a people. — *Nandi-sheṇa* or *nandi-sena*, *as*, m., N. of one of Skanda's attendants. — *Nandisheṇeśvara* (°*ṇa-īś*°), *am*, n., N. of a Liṅga. — *Nandī-mukha*, *as*, m. (*nandī* for *nandi*?), 'having joy on the face,' an epithet of Śiva; a species of aquatic bird; a species of rice [cf. *nandi-mukha*, *nadī-mukha*, *nāndī-mukhī*]; (*ās*), m. pl. a class of manes or deceased ancestors who are worshipped on festival occasions [cf. *nāndī-mukha*]; (*ī*), f. sleep (in which the face shows joy), drowsiness; a species of the Ati-śakvarī metre; (more correctly *nāndī-mukha*.) — *Nandīśa* (°*di-īśa*), *as*, m., N. of one of Śiva's

attendants [cf. nandi, nandin]; N. of Śiva; a kind of time in music (= nandīśvara). — Nandīśvara (°di-īś°), as, m. 'lord of joy,' an epithet of Śiva; N. of Nandin, the leader of Śiva's attendants; N. of one of Kuvera's attendants; N. of a place held sacred by the Jainas; a kind of time in music (= nandīśa). — Nandīśvara-purāṇa = nandi-purāṇa. — Nandīśvara-yogopākhyāna (°ga-up°), am, n., N. of the thirty-first and thirty-second chapters of the Uttara-khaṇḍa of the Śiva-Purāṇa. — Nandīśvarotpatti (°di-īś°, °ra-ut°), is, f. 'the birth of Śiva,' N. of the forty-second chapter of the Liṅga-Purāṇa. — Nandy-āvarta, as, m. a particular kind of diagram [cf. nandikāvarta]; a sort of palace or temple built in the shape of the above diagram or in the form of a quadrangle without a western gate, (in this sense also am, n.); a species of large fish; a kind of tree; the shrub Tabernæmontana Coronaria (= tagara, = bhagavad-druma), probably the sacred fig-tree; a species of shell called so because of its convolutions (āvarta). — Nandy-upapurāṇa, am, n. = nandi-purāṇa. — Nandy-upākhyāna, am, n. 'the episode of Nandi,' N. of the forty-fifth to the fiftieth chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa.

Nandika, as, m. the Tūn tree (Cedrela Toona), the wood of which resembles mahogany and is used for furniture &c. [cf. nandī, nandi-vṛiksha]; N. of one of Śiva's attendants; N. of a pupil of Śākya-muni, chief of the village Uru-vilvā. — Nandikācārya-tantra (°ka-āc°), N. of a medical work. — Nandikāvarta (°ka-āv°), as, m. a kind of diagram (= nandy-āvarta); a species of plant. — Nandikeśa (°ka-īśa), as, m., N. of a temple or holy place. — Nandikeśa-liṅga, am, n., N. of the thirty-ninth chapter of the Śiva-Purāṇa. — Nandikeśvara (°ka-īś°), as, m., N. of one of Śiva's chief attendants [cf. nandin, nandi]; N. of an author. — Nandikeśvara-kāśikā, f., N. of a Vedānta work by Nandikeśvara treating of the first of Pāṇini's grammatical aphorisms as containing the dogmas of the Vedānta belief. — Nandikeśvara-tīrtha, am, n., N. of a sacred bathing-place mentioned in the Śiva-Purāṇa. — Nandikeśvara-purāṇa, am, n., N. of an Upa-Purāṇa. — Nandikeśvara-saṃhitā, f., N. of a work mentioned in the Tantra-sāra. — Nandikeśvarābhisheka (°ra-abh°), as, m., N. of the forty-third and forty-fourth chapters of the Liṅga-Purāṇa. — Nandikeśvarotpatti (°ra-ut°), is, f., N. of the twenty-first chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa.

Nandin, ī, inī, i (at the end of a comp.), rejoicing, gladdening; happy, delighted; delighting in, liking; making happy, gladdening; (ī), m. 'rejoicing (a father),' a son; the speaker of the prelude or benediction at the opening of a drama [cf. nāndin]; N. of several plants, the Indian fig-tree, Thespesia Populneoides, Phaseolus Radiatus; N. of a particular form of temple [cf. nandi-vardhana]; N. of a being attending on Śiva and (commonly) of the bull on which he rides [cf. nandi, nandīśa, nandikeśvara]; N. of a Buddhist saint and teacher; (inī), f. 'rejoicing (a mother),' a daughter; a husband's sister (= nanāndṛi); holy basil (= tulasī); Nardostachys Jatamansi (= jaṭāmāṇsī); a kind of perfume (= reṇukā); a fabulous cow, daughter of Surabhi, related to the cow of plenty, and the property of the sage Vasishṭha; an epithet or a form of Durgā; an epithet of Gaṅgā or the Ganges; N. of one of the Mātṛis attending on Skanda; of a place; of a river (also called Vala-jā). — Nandinī-tanaya or nandinī-suta, as, m. 'son of Nandinī,' epithet of Vyāḍi. — Nandinī-tīrtha, am, n., N. of a sacred bathing-place.

Nandi, f. See under nanda and nandi.

Nandya (fr. nanda), Nom. P. nandyati, &c., to be glad, to rejoice.

नन्दलाल *nandalāla, as,* m., N. of a man.

नन्दीक *nandīka, as,* m. (?), a cock.

नन्दीट *nandīṭa, as,* m. a bald-headed man.

नन्नम *nannama* (fr. rt. *nam*) in *ku-n°*, q. v.

Nannamyamāna, as, ā, am (fr. the Intens.), bending or bowing very low.

नपराजित् *na-parājit, t,* m. 'having no conquerer,' 'not overpowered (?),' an epithet of Śiva.

नपात् *napāt* and *naptṛi, tā,* m. (in Uṇādi-s. II. 96. derived fr. na + rt. pat, 'to fall;' in Pāṇini VI. 3, 75, fr. na + pāt fr. rt. 3. pā, 'to protect,' according to which latter derivation napāt, naptṛi are for na-pātṛi, 'not the protector,' allied to na-pitṛi, 'not the father;' but a more probable derivation is fr. rt. 1. nabh, an older form of rt. 1. nah, 'to connect,' a descendant being 'the connecting relative;' in the earlier Vedic language the strong cases are formed fr. napāt, the weak fr. naptṛi, e. g. acc. sing. napātam, dat. sing. naptre; in the later Sanskṛit all the cases come fr. naptṛi), a descendant, offspring in general, a son, &c. (Ved.); a grandson, a son's son, (in the later language restricted to this meaning); N. of one of the Viśve-devās; (according to Mahī-dhara on Vājasaneyi-saṃhitā XIX. 56. napātaḥ = deva-yāna-pathaḥ, the path of the gods; according to Sāyaṇa on Ṛig-veda X. 15, 3, napātaḥ = vināśābhāvaḥ); (tī), f., Ved. a daughter; a granddaughter, (in Atharva-veda IX. 1, 3, napti); naptī and naptyā, f. du. = (in Sāma-veda) 'the two pieces of wood for pressing out the Soma,' or = 'heaven and earth;' or in Ṛig-veda IX. 9, 1, = 'the hands;' naptyaḥ, f. pl. in Ṛig-veda I. 50, 9, = 'the female horses of the chariot,' i. e. 'the daughters of the chariot,' (according to Sāy. so called 'because with them the chariot does not fall'); in Ṛig-veda IX. 14, 5, naptyaḥ is said to = 'rays' or 'fingers;' horses as 'granddaughters of the chariot;' the fingers, the hands; (trī), f. a granddaughter, (naptrī, f., and not naptī, is the only form used in classical Sanskṛit); [cf. tanū-napāt, pra-napāt: Zend naptar, napat, 'descendant;' napt-i, 'kindred;' naptya, 'a family:' Gr. ἀ-νεψιό-ς for ἀ-νεπτιό-ς, quasi con-nepot-iu-s, νέπ-ο-δες: Lat. nepō(t)-s, f. nept-i-s: Old Iceland. nefi, 'brother;' nift, 'sister:' Old Germ. nefo, 'grandson, cousin;' niftila, 'female cousin:' Goth. nithyi-s, m. 'cousin;' nith-yō, f. 'a female cousin:' Slav. netii, 'a brother's son:' Boh. neti, base neter, 'a female cousin.']

Napātka, as, ā, am, relating or belonging to a grandson; (applied to a particular sacrificial fire, = tṛitīyo 'gniḥ.)

Naptṛikā, f. a species of bird.

नपुंस् *na-puṇs, -pumān,* m. not a man, a eunuch.

Na-puṇsa, as, m. not a male, a eunuch.

Na-puṇsaka, as, am, m. n. neither man nor woman, a hermaphrodite; a eunuch, an impotent or imbecile man, a coward; (am), n. a word in the neuter gender; the neuter gender. — Napuṇsaka-pāda, as, m., N. of the eighth chapter of Durgā-dāsa's commentary on Vopa-deva's Mugdha-bodha, called Su-bodhā. — Napuṇsaka-liṅga-saṅgraha, as, m., N. of a chapter of the grammatical work Nāma-liṅgānuśāsana by Amara-siṃha.

नप्तृ *naptṛi, naptī, naptrī.* See *napāt* above.

नभ् 1. *nabh,* cl. 1. A. *nabhate,* &c., Ved. to burst, to be torn or rent asunder; to hurt, injure, destroy, (nebhe occurs in Bhaṭṭi-kāvya XIV. 33); cl. 4. 9. P. nabhyati, nabhnāti, &c., to hurt, injure: Caus. P. nabhayati, -yitum, to cause to burst, tear open.

2. nabh, p, f., Ved. (according to Sāy.) hurt, injury, destruction.

Nabhanu, us, m. and ū, ūs, f., Ved. a spring, river, (water which bursts forth.)

1. nabhanya, as, ā, am (fr. nabhanu), Ved. bursting out, breaking or coming forth (as a hymn or as a horse). According to Sāy. = 'being in the sky,' 'ethereal;' 'injuring,' 'destroying;' 'a hymn.' (For 2. nabhanya see under nabha below.)

Nabhanva, as, m., Ved. a river; (according to modern scholars the form is nabhanu.)

नभ *nabha, as,* m. (said to be fr. rt. 1. *nah* with affix bha, but rather fr. nabh an older form of 1. nah, 'to bind,' 'connect,' as 'connecting heaven and earth;' according to others fr. rt. 1. nabh, 'to rend asunder or be broken up into clouds'), = nabhas, the sky, atmosphere; the month Śrāvaṇa (July–August); N. of a son of Manu Svāroćisha or of the third Manu (mentioned together with Nabhasya); N. of one of the seven sages of the sixth Manvantara; N. of a demon, son of Vipra-ćitti by Siṃhikā; N. of a son of Nala (Nishadha) and father of Puṇḍarīka [cf. nabhas]; (ā), f. a spitting-pot (for nabhās?); N. of the city of the Sun; [cf. Zend nap-ta, 'moist, wet;' Gr. νέφ-ος, νεφ-έλη, ξυν-νέ-νοφε, νεφό-ω, probably δνόφος, ἰο-δνεφής, γνόφος: Lat. nūb-ē-s, nūbilu-s, nĕbula, probably Nep-tū-nu-s, nimbu-s for nembu-s; Old Iceland. nifl-heim-r; Old Germ. nib-ul; Mod. Germ. neb-el; Angl. Sax. ge-nip, 'a cloud;' Slav. neb-o, base neb-es, 'sky;' Lith. debes-i-s, 'a cloud,' through change of n into d, as in dewyni, 'nine;' Hib. neamh, 'heaven;' Cambro-Brit. nev, 'heaven.'] — Nabha-ga, as, m. 'going on the sky,' N. of a son of Manu Vaivasvata; [cf. nabhāga, nābhāga.]

2. nabhanya, as, ā, am, Ved. (according to Sāy.) being in the sky, ethereal, heavenly; (see col. 2.)

Nabhas, as, n. fog, vapour; a cloud; sky, atmosphere, ether or heaven; ether as one of the five elements; N. of a month in the rainy season (= śrāvaṇa) or July–August, (according to lexicographers in this sense m.); period of life, age; the vapour or fluidity of the Soma (Ved.); water (Ved.); the sun (according to Nir. II. 14); (ās), m. a cloud, the rains or the rainy season; the nose, smell; the fibres in the root of a lotus or a rope made of lotus fibres; a spitting-pot; N. of a prince, son of Nala and father of Puṇḍarīka; (asī), n. du. both worlds, heaven and earth. — Nabhaḥ-ketana, am, n. 'sky-banner,' the sun. — Nabhaḥ-krānta, as, or nabhaḥ-krāntin, ī, m. 'going in the sky' (from the lion-like shape of certain clouds), a lion. — Nabhaḥ-pāntha, as, m. 'sky-traveller,' the sun. — Nabhaḥ-prabheda, as, m., N. of a descendant of Vi-rūpa and author of a Ṛig-veda hymn (X. 112). — Nabhaḥ-prāṇa, as, m. 'sky-breath,' air, wind; [cf. kha-śvāsa, nabhaḥ-śvāsa.] — Nabhaḥ-śrit, t, t, t, reaching to the sky, attaining heaven. — Nabhaḥ-śvāsa, as, m. 'sky-breath,' air, wind; [cf. nabhaḥ-prāṇa.] — Nabhaḥ-sad, t, m. 'inhabiting the sky,' a god; a star. — Nabhaḥ-saras, as, n. 'sky-lake,' the clouds. — Nabhaḥ-sarit, f. 'sky-river,' the milky-way (= deva-patha); the celestial Ganges. — Nabhaḥ-stha, as, ā, am, 'situated in heaven,' celestial, aerial, heavenly, ethereal. — Nabhaḥ-sthala, as, m. 'whose residence is the sky,' an epithet of Śiva; (ī), f. the sky. — Nabhaḥ-sthita, as, ā, am, abiding in heaven or in the sky; (as), m. a division of the infernal regions, a hell. — Nabhaḥ-spṛiś, k, k, k, or nabhaḥ-spṛiśa, as, ā, am, Ved. 'sky-touching,' reaching to the sky. — Nabhaś-cakshus, us, m. 'eye of the sky,' the sun. — Nabhaś-ćamasa, as, m. 'drinking vessel of heaven,' the moon; a variegated cake (= ćitra-pūpa); magic, conjuring. — Nabhaś-ćara, as, ī, am, 'sky-going,' going in the air; (as), m. an inhabitant of heaven, a god; a Vidyā-dhara or demi-god so called. — Nabhas-tala, am, n. 'the bottom of the clouds,' the lower region of the sky, nether sky; the sky, atmosphere; (in astronomy) N. of the tenth solar mansion. — Nabhas-maya, as, ī, am, Ved. vaporous, vapory, filled with vapour, exhaling vapour, misty, hazy; (Sāy.) bright as the sun. — 1. nabhas-vat, ān, atī, at, vaporous, filled with vapour, misty, cloudy; young; (ān), m. air, wind; (atī), f., N. of the wife of Antar-dhāna and mother of Havir-dhāna. — 2. nabhas-vat, ind. like vapour. — Nabho-ga, as, am, m. n. (?), a star; (as), m.,

N. of one of the seven sages of the tenth Manvantara.—*Nabho-gaja*, *as*, m. 'an elephant in the sky,' a cloud.—*Nabho-gati*, *is*, f. going through the sky, going in the air, soaring, flying.—*Nabho-jā*, *ās*, *ās*, *am*, Ved. produced from vapour.—*Nabho-jū*, *ūs*, *ūs*, *u*, Ved. impelling the clouds; (Sāy.) pervading or traversing the sky.—*Nabho-da*, *as*, m., N. of one of the Viśve-devās.—*Nabho-duha*, 'milking the sky;' or *nabho-dvīpa*, 'sky-island;' or *nabho-dhūma*, 'sky-smoke;' or *nabho-dhvaja*, *as*, m. 'sky-banner,' a cloud.—*Nabho-drishṭi*, *is*, *is*, *i*, blind; looking up to heaven.—*Nabho-nadī*, f. 'sky-river,' the celestial Ganges.—*Nabho-maṇi*, *is*, m. 'sky-jewel,' the sun.—*Nabho-maṇḍala*, *am*, n. 'sky-circle,' the firmament; the atmosphere.—*Nabhomaṇḍala-dīpa*, *as*, m. 'light of the sky,' the moon.—*Nabho 'mbu-pa*, *as*, m. 'drinking the water of the sky or rain-water,' the bird Cātaka, Cuculus Melanoleucus.—*Nabho-yoni*, *is*, m. 'whose birthplace is the sky,' epithet of Śiva.—*Nabho-rajas*, *as*, n. 'sky-dust (?),' darkness.—*Nabho-rūpa*, *as*, *ā*, *am*, Ved. having the form or colour of the clouds, dark-coloured.—*Nabho-reṇu*, *us*, f. fog, mist, vapour.—*Nabho-laya*, *as*, m. 'having its abode in the sky,' smoke.—*Nabho-lih*, *ṭ*, *ṭ*, *ṭ*, 'sky-licking,' lofty, towering, rising to the clouds.—*Nabho-vaṭa*, *us*, m. 'the expanse of the sky,' the atmosphere.—*Nabho-vid*, *t*, *t*, *t*, knowing or possessing heaven or the sky.—*Nabho-vīthī*, f. 'sky-road,' the path of the sun.—*Nabhaukas* (*nabha* for *nabhas* + *okas*), inhabiting the atmosphere or heaven.

Nabhasa, *as*, *ā*, *am*, Ved. vapourish, vapoury, filled with vapour, misty; (*as*), m. heaven, air, atmosphere; the rainy season; the ocean; N. of one of the seven sages in the tenth Manv-antara; of a Dānava; (also read *rabhasa*.)—*Nabhasan-gama*, *as*, m. 'sky-goer,' a bird.

Nabhasya, *as*, *ā*, *am*, vapoury, filled with vapour, misty, foggy; (*as*), m., N. of a month of the rainy season (= Bhādra, August–September); N. of a son of Manu Svārocisha or of the third Manu [cf. *nabha*]; epithet of Śiva.

Nabhāka, *as*, m., N. of a Vedic Ṛishi by whom three hymns of the Ṛig-veda (VIII. 39–41) are supposed to have been composed, see *nābhāka*; (*am*), n. (said to be = *nabhas* and to be derived fr. 2. *na* + rt. 1. *bhā* + aff. *āka*), darkness; a cloud; the sky.—*Nabhāka-vat* in Ṛig-veda VIII. 40 = the hymn of Nabhāka.

1. *nabhya*, *as*, *ā*, *am*, foggy, misty, cloudy.

नभाग *nabhāga*, *as*, m., N. of a son of Manu Vaivasvata; [cf. *nabha-ga*, *nābhāga*.]

नभि *nabhi*, *is*, m. (?), a wheel.

नभीत *na-bhīta*, *as*, *ā*, *am*, not afraid, undaunted, dauntless.—*Nabhīta-vat*, ind. in a fearless manner, fearlessly.

नभ्य 2. *nabhya*, *am*, n. (said to be fr. *nabha* for *nābhi*), Ved. the centre part of a wheel, the nave; the middle.—*Nabhya-stha*, *as*, *ā*, *am*, standing in the middle; belonging to the nave of a wheel, fit for a nave; *nabhyaṃ tailam*, oil for greasing the nave of a wheel.

नभ्राज् *na-bhrāj*, *ṭ*, m. 'not shining,' a dark cloud.

नम् *nam*, cl. 1. P. A. *namati*, *-te* (the Ātmane-pada being generally used in the intransitive sense), *nanāma*, *neme* (2nd sing. *nemitha* or *nanantha*, ep. 3rd pl. A. *ava-nanāmire*, Ved. 1st sing. P. *nānāma*), *nantā*, *naṃsyati*, *namishyati*, *anaṃsīt*, *anaṃsta* (Ved., Aor. 3rd sing. *anān*; Leṭ, 1st sing. *naṃsai*, Ṛig-veda III. 33, 10), *nantum* (Ved. inf. *ni-name*), to bow to, make or pay obeisance to (with dat., gen., and acc.); to bow, bow down, subject or submit one's self; to bend; to be bent or curved; to sink; (in grammar) to change a dental letter into a cerebral; to sound: Pass. *namyate*: Caus. *namayati* and (with prep.) *nāmayati*, *-yitum*, Aor. *anīnamat*, to cause to bow, bend, curve, make curved, (with *dhanus* or *cāpam*) to bend a bow; to cause to sink or decline; to ward off; to turn away from; (in grammar) to change a dental into a cerebral: Desid. *ninaṃsati*: Intens. *nannamīti*, *nannanti*, *nannamyate*, to bow, be bent, bend very low; [cf. Zend *nemanh* = *namas*, *nim-ata*, 'grass:' Gr. νέμ-ω, νέμ-ο-μαι, νωμά-ω, νομ-ή, νέμ-η-σι-ς, νεμ-έ-τωρ, νομ-εύ-ς, νέμ-ε-σι-ς, νόμο-ς, νομίζ-ω, νόμισ-μα, νέμ-ος, Νε-μέα, νομ-ό-ς: Lat. *Nŭma*, *Nŭm-i-tor*, *nŭm-e-ru-s*, *Numerius*, *nĕm-us*: Goth. and Angl. Sax. *nim-an*, 'to take,' originally 'to subdue:' Old Germ. *nām-a*, 'prey:' Lith. *náma-s*, 'a house;' *nŭm-a-s*, 'gain:' Lett. *nom-a*, 'interest:' probably Hib. *naomh*, 'a saint, sacred;' *naomhachd*, 'holiness.']

Namat, *an*, *antī*, *at*, bending, bowing, stooping.

Namata, *as*, *ā*, *am*, bent, bowed, crooked, curved; (*as*), m. a master, lord (?); an actor, mime; smoke; a cloud; (*am*), n. felt, woollen stuff; [cf. *nāmatika*, 1. *navata*.]

Namana, *as*, m. one who causes to bend or bow; (*am*), n. bowing down, sinking; [cf. *gṛiha-n°*.]

Namanīya, *as*, *ā*, *am*, to be bowed down to, one to whom one must pay obeisance, venerable.

Namayat, *an*, *antī*, *at*, bending, causing to bow down, inclining.

Namayishṇu, *us*, *us*, *u*, Ved. bowing, bending.

Namas, *as*, n. (often treated as an indeclinable interjection or exclamation), bowing, bending, making a bow, a bow, salutation, reverential salutation, paying honour (in gesture or words); adoration, obeisance (performed by joining the palms and inclining the head; often used in connection with the N. of a deity in the dat., e. g. *Rāmāya namas*, salutation or glory or reverence to Rāma); food (Ved.); giving, presenting, a gift, present; a thunderbolt (Ved.); an inarticulate cry (said to be m.?).—*Nama-ukti*, *is*, f., Ved. uttering a salutation, paying homage or obeisance.—*Namas-kartṛi*, *tā*, *trī*, *tṛi*, worshipping or adoring (the gods); a worshipper, pious.—*Namas-kāra*, *as*, m. uttering the interjection or exclamation *namas*, bowing, respectful or reverential address or salutation, adoration, obeisance; a sort of poison; (*ī*), f. a sensitive plant.—*Namaskāra-vat*, *ān*, *atī*, *at*, Ved. containing the Namas-kāra.—*Namas-kārya*, *as*, *ā*, *am*, to be bowed down to, one to whom one must pay obeisance, before whom one must say *namas*; to be worshipped.—*Namas-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to utter the exclamation *namas* (sometimes with dat., loc., and acc.).—*Namas-kṛita*, *as*, *ā*, *am*, worshipped, reverenced, adored.—*Namas-kṛitya* or *namas-kṛitvā*, ind. having saluted reverentially.—*Namas-kriyā*, f. reverential salutation, bowing, worshipping, adoration.—*Namas-vat*, *ān*, *atī*, *at*, Ved. paying adoration or homage, worshipping, adoring; inspiring veneration; (Sāy.) abounding in food.—*Namas-vin*, *ī*, *inī*, *i*, paying homage, worshipping, reverential, respectful.—*Namo-guru*, *us*, m. a spiritual teacher.—*Namo-vāka*, *as*, m., Ved. uttering the *namas* or obeisance in general.—*Namo-vṛikti*, *is*, f., Ved. reverential cleansing (of the Barhis).—*Namo-vṛidh*, *t*, *t*, *t*, Ved. honoured by adoration; (Sāy.) food-augmenting, increasing food; (*ā*), m. du. 'delighting in adoration,' epithet of Mitra-Varuṇa.

Namasa, *as*, *ā*, *am*, favourable, kindly disposed; (*as*), m. agreement (?).

Namasāna, *as*, *ā*, *am*, Ved. paying obeisance, worshipping.

Namasita, *as*, *ā*, *am* (probably corrupted from *namasyita*), reverenced, respected, worshipped.

1. *namasya* (fr. *namas*), Nom. P. (ep. also A.) *namasyati* (*-te*), &c., to pay homage, make obeisance, worship (with acc.); to act humbly or deferentially.

2. *namasya*, *as*, *ā*, *am*, to be worshipped or adored, one to whom obeisance must be made, venerable, respectable, entitled to salutation or civility; reverential, respectful, humble; (*ā*), f. reverence, respect, worship, adoration.

3. *namasya*, ind. having paid homage, having worshipped.

Namasyat, *an*, *antī*, *at*, saluting reverentially, making obeisance, bowing to, paying adoration.

Namasyita, *as*, *ā*, *am*, reverenced, respected, worshipped; [cf. *namasita*.]

Namasyu, *us*, *us*, *u*, Ved. paying homage, making obeisance, worshipping; (*us*), m., N. of a son of Pravīra, descendant of Puru.

Namita, *as*, *ā*, *am*, bowed, bent down, making salutation or obeisance.

Namya, *as*, *ā*, *am*, to be bowed down to, venerable; changeable to a cerebral letter; (*ā*), f. the night (Ved.).

Namra, *as*, *ā*, *am*, bowing, bowing down, inclining, (*mūrdhnā namraḥ*, bowing the head, lit. with the head); bent, bowed, inclined; curved, crooked; hanging down; sunk; making obeisance; lowly, submissive, reverential, humble; worshipping, adoring; devoted to; (*ā*), m. du., Ved. epithet of two verses addressed to Agni.—*Namra-tā*, f. or *namra-tva*, *am*, n. the state of being bowed or bent, bowing, bowing or hanging down, obeisance, adoration, respect, devotion; submissiveness, humbleness, humility, meekness; condescension.—*Namra-prakṛiti*, *is*, *is*, *i*, of a gentle or submissive disposition.—*Namra-mukha*, *as*, *ī*, *am*, having the face bent down, looking down.—*Namra-mūrti*, *is*, *is*, *i*, having the form bent, stooping, bowed.—*Namrāṅga* (°*ra-aṅ*°), *as*, *ī*, *am*, bowing or bending the body, bowed, bent, stooping.—*Namrī-kṛita*, *as*, *ā*, *am*, bowed down, bent down, humbled.

Namraka, *as*, *ā*, *am*, bowed down, bent, stooping; (*as*), m. a species of reed (= *vetasa*).

Namrita, *as*, *ā*, *am*, bent down, bowed down, made to sink.

नमात्र *na-mātra*, *as*, *am*, m. n. (?), a particular high number; [cf. *nahi-mātra*.]

नमि *nami* = *nemi*, q. v.

नमी *namī*, m., Ved., N. of a Ṛishi; (according to Sāy. on Ṛig-veda I. 53, 7), foe-prostrating (applied to the thunderbolt).

नमुच *namuca*, *as*, m., N. of an ancient sage; (also read *unmuca*, *pramuca*, *muca*, *unmuca*, *vimuca*.)

नमुचि *na-muci*, *is*, m. 'not loosing the heavenly waters' (i. e. confining the clouds and preventing the flow of rain), N. of a demon vanquished and slain by Indra and the Aśvins; N. of the god of love.—*Namuci-dvish*, *ṭ*, 'enemy of Namuci;' or *Namuci-sūdana*, *as*, 'destroyer of Namuci;' or *Namuci-han*, *ā*, m. 'killer of Namuci,' epithets of Indra.

नमुर *na-mura*, *as*, *am*, m. n. (?), Ved. not dying (?).

नमेरु *nameru*, *us*, m. the tree Eleocarpus Ganitrus (= *rudrāksha*, = *sura-punnāga*).

नमैय *namaiya*, *as*, m., N. of a poet.

नम्ब् *namb*, cl. 1. P. *nambati*, &c., to go, move.

नम्र *namra*. See above.

नय् 1. *nay*, cl. 1. A. *nayate*, *neye*, *nayitum*, to go, move; to protect; [cf. rt. 1. *nī*.]

नय *naya*, *as*, m. (fr. rt. 1. *nī*), guiding, leading, directing, managing; manner of conducting one's self, behaviour, conduct, course of conduct, way of life, management; prudent conduct or behaviour, good management; prudence, reason; polity, policy, political wisdom, state-policy, political economy, statesmanship, civil administration, government; any work on policy or political economy; Prudence or Policy personified as a son of Dharma and Kriyā; plan, design; leading thought, maxim, principle; opinion, system, course, method; philosophical

system; the philosophical part of the Veda (?); a kind of game; a sort of dice or men for playing this game [cf. *naya-pīṭhī*]; a move in this game (?); N. of a son of the thirteenth Manu; (*as, ā, am*), = *netṛi*, leading, guiding, conducting; a leader, guide; = *nyāya*, fit, right, proper. — *Naya-kovida, as, ā, am*, skilled in policy, prudent. — *Naya-ga, as, ā, am*, following a system. — *Naya-ćakshus, us, us, us*, having political foresight, wise, prudent. — *Naya-jā*, f., N. of the wife of king Brahma-dāsa, father of Nārāyaṇa, who composed the Praśnārṇava. — *Naya-jña, as, ā, am*, knowing polity, prudent; knowing any system, a follower of any system. — *Naya-netṛi, tā*, m. a master in policy or politics. — *Naya-pāla, as*, m. 'protector of policy,' N. of a man; of a king. — *Naya-pīṭhī*, f. the board or cloth on which dice or men are moved in play. — *Naya-prayoga, as*, m. policy, political wisdom or address. — *Naya-loćana, am*, n. 'the eye of policy,' N. of a work. — *Naya-vat, ān, atī, at*, familiar with policy, versed in polity, prudent; containing any form of rt. 1. *nī* (as a Ṛik). — *Naya-vid, t, t, t*, or *naya-viśārada, as, ā, am*, m. knowing polity, skilled in policy, a politician, statesman. — *Naya-śālin, ī, inī, i*, possessing political wisdom, endowed with prudence. — *Naya-śāstra, am*, n. any work on policy or political economy, the doctrine of polity. — *Naya-sāra, as*, m. 'essence of polity,' N. of a treatise. — *Naya-siddhi, is*, f. political success, accomplishing anything by good management.

Nayaka, as, ā, am, a skilful manager, clever in policy or political administration.

Nayat, an, antī, at, leading, guiding; tending or conducing to; informing, certifying, giving evidence, obtaining.

Nayana, as, m., N. of a man; (*ā* or *ī*), f. the pupil of the eye; (*am*), n. leading, guiding, conducting, managing; governing, directing, ruling; leading or bringing to, drawing; (with *kālasya*), passing or spending (time); attaining, obtaining; 'the guiding or leading organ,' the eye. — *Nayana-goćara, as, ā, am*, perceptible by the eye, within the range of vision, visible, apparent. — *Nayana-ććhada, as*, m. 'eye-covering,' an eyelid. — *Nayana-jala, am*, n. 'eye-water,' tears. — *Nayana-patha, as*, m. range or field of sight. — *Nayana-puṭa, as, am*, m. n. (?), the eyelid. — *Nayana-vāri, i*, n. 'eye-water,' tears. — *Nayana-vishaya, as*, m. 'field of vision, range of sight,' the horizon. — *Nayana-salila, am*, n. 'eye-water,' tears. — *Nayanāñjana* (°*na-añ*°), *am*, n. any ointment for the eye. — *Nayanānanda* (°*na-ān*°) or *nayanānanda-śarman, ā*, m., N. of a commentator on the Amara-kosha. — *Nayanāmoshin* (°*na-ām*°), *ī, inī, i*, 'sight-stealing,' blinding. — *Nayanotsava* (°*na-ut*°), *as, ā, am*, 'eye-festival,' any lovely or desired object; a lamp. — *Nayanoda* (°*na-uda*), *am*, n. eye-water; [cf. *nayana-salila*.] — *Nayanopānta* (°*na-up*°), *as*, m. the outer angle or corner of the eye, the canthus. — *Nayanaushadha* (°*na-osh*°), *am*, n. 'eye-medicament,' green sulphate of iron or that salt in a state of partial decomposition by exposure to the atmosphere (used as a collyrium).

Nayitavya, as, ā, am, to be conducted or brought.

Nayishṭha, as, ā, am, Ved. leading in the best manner.

नयुत *nayuta, as, am*, m. n. (?), 100,000 millions.

नय्यग्रोध *nayyagrodha, as, ī, am* (fr. *nyagrodha*), Ved. relating to or produced from the sacred fig-tree; (also read *naiyagrodha*.)

नर *nara, as*, m. (for etymology see the simple form *nṛi*), a man, a male, a person; a man or piece at chess, draughts, &c.; the pin or gnomon of a sun-dial; (in grammar) person, personal termination [cf. *purusha*]; a sort of measure, a man's length; the original or eternal Man, the divine imperishable spirit pervading the universe (always associated with Nārāyaṇa which as a patronymic from Nara = 'son of the original Man;' in Manu Nara is apparently identified with Nārāyaṇa, see I. 10, where the waters are called Nārā as produced from Nara or the eternal spirit [according to Kullūka = Paramātman, Brahman], which spirit is thence also called Nārāyaṇa as 'having his first place of motion on the waters;' but in the more systematic mythology Nara and Nārāyaṇa are distinct, the former being regarded as a sage or patriarch, 'the best of men' or 'chief man,' while the latter is a god; in epic poetry they are the sons of Dharma by Mūrti or A-hiṃsā and are emanations of Vishṇu, Arjuna being identified with Nara, and Kṛishṇa with Nārāyaṇa; in some places Nara and Nārāyaṇa are called *devau*, 'the two gods,' or *pūrva-devau*, 'the two original gods,' or *ṛishī*, 'the two sages,' or *purāṇau ṛishi-sattamau*, 'the two most ancient and best of sages,' or *tāpasau*, 'the two ascetics,' or *mahā-munī*, 'the two great Munis'); (*ās*), m. pl., N. of certain mythical beings allied to the Gandharvas and Kin-naras, qq. vv. (thought by some to be a kind of centaur, half horse, half man); N. of one of the ten horses of the moon; N. of a son of Manu Tāmasa; of a son of Viśvā-mitra; N. of a son of Gaya and father of Virāj; of a son of Sudhṛiti and father of Kevala; N. of a son of Bhavan-manyu (Manyu) and father of Saṅkṛiti; N. of two kings of Kaśmīra; (*ī*), f. a woman, = *nārī*; (*am*), n. a kind of fragrant grass, = *rāma-karpūra*; [cf. Gr. ἀνήρ; Lat. *Nero, Neriene*; probably Hib. *naoi*, 'a man,' but see *nṛi*.] — *Nara-kapāla, as, am*, m. n. a man's skull. — *Nara-kīlaka, as*, m. the murderer of his spiritual preceptor. — *Nara-kesarin, ī*, m. 'man-lion,' 'half man, half lion,' Vishṇu in his fourth Ava-tāra; [cf. *nara-siṃha*.] — *Nara-grāha, as*, m. 'man-crocodile,' 'half man, half crocodile,' N. of a kind of Kirāta. — *Nara-tā*, f. or *nara-tva, am*, n. humanity, manhood, human condition. — *Nara-troṭakāćārya* (°*ka-āć*°), *as*, m., N. of a man. — *Nara-datta, as*, m., N. of a Brāhman, a nephew of the Ṛishi Asita; (*ā*), f., N. of a goddess executing the commands of the twentieth Arhat of the present Ava-sarpiṇī; one of the sixteen Vidyā-devīs. — *Nara-deva, as*, m. 'a god among men,' a sovereign, king. — *Naradeva-tva, am*, n. kingship, royalty, kingly rank. — *Naradeva-deva, as*, m. a god among the gods of men or kings. — *Naradeva-putra, as*, m. the son of a man and a god. — *Nara-drish, ṭ*, m. 'enemy of men,' a Rakshas. — *Nara-nagara, am*, n., N. of a town. — *Nara-nātha, as*, m. 'protector of men,' a king, a prince. — *Naranātha-mārga, as*, m. 'king's road, royal road,' the chief road, high street. — *Naranāthāsana* (°*tha-ās*°), *am*, n. the throne or dignity of a king. — *Nara-nāyaka, as*, m. 'leader of men,' a king, a prince. — *Nara-nārāyaṇa, as*, m. an epithet of Kṛishṇa; (*au*), m. du. Kṛishṇa and Arjuna, see *nara* above. — *Naran-dhi, is*, m. 'man-containing,' the world, (a word given by Mahī-dhara to explain the etymology of *naran-dhisha* below.) — *Naran-dhisha, as*, m., Ved. 'observing men (?),' an epithet of Vishṇu; of Pūshan; (according to Mahī-dhara on Vājasaneyi-s. VIII. 55. this comp. is either *narandhi-sha*, 'destroying the world,' see *naran-dhi* above, or *na-randhisha*, 'not injuring,' i. e. 'a protector;' in XXII. 20. he explains *naran-dhisha* by 'man-praising.') — *Nara-pati, is*, m. 'lord of men,' a king, sovereign; N. of one of the four mythical kings of Jambu-dvīpa. — *Narapati-jaya-ćaryā*, f., N. of a work. — *Narapati-patha, as*, m. 'king's road,' the chief road, high street. — *Narapati-vijaya, as*, m., N. of a work. — *Nara-paśu, us*, m. 'man-beast,' a brute in human form, a beast-like man. — *Nara-pāla, as*, m. 'protector of men,' a king, a prince. — *Nara-puṅgava, as*, m. an excellent hero. — *Nara-priya, as, ā, am*, favourable or friendly to mankind; (*as*), m. a species of tree (= *nīla-vṛiksha*). — *Nara-bali, is*, m. a human sacrifice; [cf. *nara-medha, purusha-medha*.] — *Nara-brahma-deva, as*, m., N. of a king. — *Nara-bhuj, k, k, k*, man-eating, cannibal. — *Nara-bhū, ūs*, f. or *nara-bhūmi, is*, f. 'the land of men, birthplace of men,' Bhārata-varsha, i. e. India or the central part of the known continent. — *Nara-māṇikā* or *nara-māṇiaī*, f. a man-like woman, a woman with a beard; [cf. *nara-mālinī*.] — *Nara-mālā*, f. a string or girdle of skulls. — *Nara-mālinī*, f. = *nara-māṇinī* (of which it is probably a corruption). — *Nara-mūrćhana, am*, n., N. of the eighty-ninth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Nara-medha, as*, m. a human sacrifice, the sacrifice of a man; [cf. *nṛi-bali, purusha-medha*.] — *Naram-manya, as, ā, am*, considered as a man, passing for a man. — *Nara-yantra, am*, n. 'instrument with a gnomon,' a sun-dial. — *Nara-yāna, am*, n. a carriage drawn by men; (in Pañća-tantra III. 248. *nara-yāṇa* with cerebral *ṇ* = 'a man-vehicle, a man serving as a vehicle for carrying another.') — *Nara-ratha, as*, m. a wrong form for *nava-ratha*. — *Nara-rāja, as*, m. 'king of men,' a king. — *Nararājya, am*, n. 'empire over men,' kingship, royalty, kingdom. — *Nara-rūpa, as, ī, am*, formed like a man, man-like; (*am*), n. the form of a man, human form. — *Nara-rūpin, ī, iṇī, i*, having the human form. — *Nararshabha* (°*ra-ṛish*°), *as*, m. 'man-bull,' chief of men, a prince. — *Nara-loka, as*, m. the world of men, the earth; mortals, men. — *Naraloka-pāla, as*, m. 'protector of men,' a king. — *Naraloka-vīra, as*, m. 'a hero among men,' a human hero. — *Nara-vat*, ind. like a man. — *Nara-vara, as*, m. an excellent or illustrious man. — *Naravara-vṛishabha, as*, m. an excellent hero (like a bull). — *Naravarottama* (°*ra-ut*°), *as*, m. the best of excellent men. — *Nara-varman, ā*, m., N. of a prince of Mālava in the twelfth century. — *Nara-vāhana, as, ā, am*, borne or carried by men, drawn by men; (*as*), m. an epithet of Kuvera; N. of a prince, successor of Śāli-vāhana; of a prince of the Dārvābhisāras; of a minister of king Kshema-gupta. — *Naravāhana-janana, am*, n., N. of the fourth section of the Kathā-sarit-sāgara by Soma-deva. — *Naravāhana-datta, as*, m., N. of a son of king Udayana. — *Nara-vāhin, ī, inī, i*, carried or drawn by men (as a vehicle). — *Nara-vishvaṇa, as*, m. 'man-devourer,' a Rakshas, an imp or goblin. — *Nara-vīra, as*, m. 'a hero of a man,' an heroic man, a hero or brave man. — *Naravīra-loka, as*, m. the bravest of men; mankind in general. — *Nara-vyāghra* or *nara-śārdūla, as*, m. 'man-tiger,' an eminent man; the most illustrious of men. — *Nara-śṛiṅga, am*, n. 'man's horn,' i. e. anything chimerical or impossible. — *Nara-śreshṭha, as*, m. the best of men. — *Nara-saṃsarga, as*, m. intercourse of men, human society. — *Nara-sakha, as*, m. 'friend of Nara,' an epithet of Nārāyaṇa. — *Nara-saṅghārāma* (°*gha-ār*°), *as*, m. (?), N. of a Buddhist monastery. — *Nara-sāra, as*, m. a particular substance or article of commerce, sal ammoniac (?). — *Nara-siṃha, as*, m. 'man-lion,' a lion among men, a great warrior, a man of eminence or power, a chief; 'the lion-headed man' or Vishṇu in his fourth Ava-tāra when he descended to fight with Hiraṇya-kaśipu; N. of the father of king Bhairava; of several authors and princes; [cf. *nāra-siṃha, ari-siṃha, nara-hari*.] — *Narasiṃha-deva, as*, m. 'a god among the men-lions,' N. of several princes. — *Narasiṃha-dvādaśī-vrata, am*, n., N. of a particular ceremony performed in the month Phālguna; N. of the forty-second chapter of the Vārāha-Purāṇa. — *Narasiṃha-paṇḍita, as*, m., N. of an author. — *Narasiṃha-pārijāta*, N. of a work by Narasiṃha. — *Narasiṃha-purāṇa, am*, n., N. of a Purāṇa. — *Narasiṃha-manu*, N. of the sixteenth chapter of the Śāradā-tilaka by Lakshmaṇa. — *Narasiṃha-yantra, am*, n., N. of a mystical diagram described in the Tantra-sāra. — *Narasiṃha-sarasvatī*, m., N. of a commentator on the Vedānta-sāra. — *Narasiṃha-sahasra-nāmāni*, n. pl. 'the thousand names of the man-lion,' i. e. of Vishṇu, N. of a work. — *Nara-skandha, as*, m. a multitude or body of men. — *Nara-haya, am*, n. (with *yuddha*), a fight between man and horse; [cf. *devāsura*.] — *Nara-hari, is*, m. Vishṇu as 'the man-lion'

in his fourth Ava-tāra [cf. *nara-sinha*]; N. of a man. — *Narahari-deva, as,* m., N. of a prince. — *Narāṅga* (°*ra-an*°), *as, am,* m. n. 'male-member,' the penis; (*as*), m. eruption on the face. — *Narāći* (°*ra* + *āći* fr. *anć*), f., Ved. a species of plant (?); N. of a wife of Kṛishṇa; a kind of metre, (see under *nārāća.*) — *Narādhama* (°*ra-adh*°), *as,* m. a low or vile man, a wretch. — *Narādhāra* (°*ra-ādh*°), *as,* m. 'asylum or receptacle of men,' an epithet of Śiva; (*ā*), f. the earth. — *Narādhipa* (°*ra-adh*°), *as,* m. 'lord of men,' a prince, king, monarch: the tree Cathartocarpus Fistula; [cf. *rāja-vṛiksha.*] — *Narādhipati* (°*ra-adh*°), *is,* m. 'lord of men,' a king, a prince. — *Narānta* (°*ra-an*°), *as,* m., N. of a son of Hṛidīka. — *Narāntaka* (°*ra-an*°), *as,* m. 'man-destroyer,' death; N. of a Rākshasa, son of Rāvaṇa. — *Narāntaka-nigraha-varṇana, am,* n. 'description of the subjugation of Narāntaka,' N. of the fifty-ninth chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Narāntaka-nirgamana, as,* m. 'the coming forth of Narāntaka,' N. of the fifty-seventh chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Narāyaṇa* (°*ra-ay*°), *as,* m. = *nārāyaṇa,* a N. of Vishṇu, &c. — *Narāśa* (°*ra-āśa*), *as,* m. 'man-eater,' a Rakshas, an imp or demon. — *Narāśaṇsa* (°*ra-āś*°), *as,* m., Ved. 'the desire of men, desired of men (?),' a mystical N. of Agni (invoked in the Āprī hymns with Tanū-napāt, another mystical epithet of Fire, or taking the place of Tanū-napāt in these hymns, see *ā-prī*). — *Narāśana* (°*ra-aś*°), *as,* m. 'man-eater,' a Rakshas or demon. — *Naretara* (°*ra-it*°), *as,* m. a being differing from men; a higher being than a man; a lower being, an animal, a beast-like man. — *Narendra* (°*ra-in*°), *as,* m. 'lord of men,' a king, a prince, an anointed sovereign; a physician, a dealer in antidotes; a juggler (?); a conveyer of news or intelligence (?); N. of a man; a species of tree (= *narādhipa*); a kind of metre consisting of four lines of twenty-one syllables each. — *Narendra-tva, am,* n. kingship, royalty. — *Narendra-druma, as,* m. the tree Narendra. — *Narendra-putra, as,* m. a prince. — *Narendra-mārga, as,* m. the king's high-road, a royal or main road, high street. — *Narendra-svāmin, ī,* m., N. of a temple or holy place built by and called after Narendrāditya. — *Narendrāćārya* (°*ra-āć*°), *as,* m., N. of a grammarian. — *Narendrāditya* (°*ra-ād*°), *as,* m., N. of two princes of Kaśmīra. — *Narendrāhva* (°*ra-āh*°), *as, am,* m. n. (?), a kind of Aloë (= *kāshṭhā-guru*). — *Nareśa* or *nareśvara* (°*ra-īś*°), *as,* m. 'lord of men,' a king, a prince. — *Nareśvara-viveka, as,* m., N. of a Śaiva work by Parameshṭhin. — *Nareshṭhā, ās, ās, am,* Ved. serving as a standing-place for men?; (Sāy.) resting on conducting (wheels). — *Narottama* (°*ra-ut*°), *as,* m. 'best of men,' an epithet of Vishṇu; of Buddha; N. of a scholiast of the Adhyātma-rāmāyaṇa.

Narya, as, ā, am, Ved. manly, human, (often with *apas,* a manly deed, a heroic deed); strong, powerful; suitable or agreeable to men (as food); (*as*), m. a man, a person; an epithet of Indra; of Agni Gārhapatya; N. of a man; (*ā*), m. du., scil. *ubhā śaṇsā,* the two objects of desire, i. e. heaven and earth [cf. *narāśaṇsa*]; (*ās*), m. pl. epithet of the Maruts; (*am*), n. a manly act, manly deed; a gift for men. — *Naryāpas* (°*ya-ap*°), *ās, ās, as,* Ved. performing manly deeds; (Sāy.) performing deeds agreeable or suitable to men.

नरक *naraka, as, am,* m. n. (said to be fr. rt. *nṛī*), hell, the place of torment (distinguished fr. *pātāla,* the lower regions, q. v.), including a number of places of torture of various descriptions, generally said to be twenty-one in number [cf. *nāraka*]; (Hell is sometimes personified as a son of Anṛita and Nirṛiti or Nikṛiti); (*as*), m., N. of a demon, a son of Bhūmi or Earth (therefore called Bhauma, haunting Prāg-jyotisha and slain there by Kṛishṇa); N. of a man; N. of a district; of a place of pilgrimage. — *Naraka-kuṇḍa, am,* n. a pit or abyss in hell wherein the wicked are tormented, (eighty-six such are enumerated). — *Naraka-jit, t,* m. 'vanquisher of the demon Naraka,' epithet of Vishṇu-Kṛishṇa. — *Naraka-devatā,* f. 'the deity of hell,' Nirṛiti; Misfortune personified as a goddess. — *Naraka-bhūmi, is,* f. a division of hell, (of which seven are enumerated.) — *Naraka-rūpin, ī, iṇī, i,* 'hell-formed,' hellish. — *Naraka-varga, as,* m. 'the hell chapter,' N. of a chapter of Amara-siṇha's Nāma-liṅgānuśāsana. — *Naraka-varṇana, am,* n. 'description of hell,' N. of a chapter of the Revā-māhātmya. — *Naraka-stha, as, ā, am,* living or being in hell; (*ā*), f. the river of hell, Vaitaraṇī. — *Naraka-svarga-prāpti-prakāra-varṇana, am,* n. 'description of the mode of obtaining heaven and hell,' N. of the eighth chapter of the Māgha-māhātmya. — *Narakāntaka* (°*ka-an*°), *as,* m. 'destroyer of the demon Naraka,' an epithet of Kṛishṇa-Vishṇu. — *Narakāmaya* (°*ka-ām*°), *as,* m. the soul after death; a ghost or spirit. — *Narakāri* (°*ka-ari*), *is,* m. 'enemy of the demon Naraka,' an epithet of Kṛishṇa-Vishṇu. — *Narakāvāsa* (°*ka-āv*°), *as,* m. 'one whose abode is hell,' an inhabitant of hell. — *Narakaukas* (°*ka-ok*°), *ās,* m. an inhabitant of hell.

Narakāya, Nom. A. *narakāyate,* &c., to represent a hell; to resemble or be similar to hell.

नरङ्ग *naraṅga, as,* m. pimples on the face (= *varaṇḍaka*); (*am*), n. the penis; (wrong form for *narāṅga,* see col. 1.)

नरद *narada, as* or *am,* m. or n. (?), a particular substance or article of commerce, a kind of perfume? [cf. *nalada*]; (*as*), m., N. of a Brāhman.

Naradika, as, ī, am, dealing in the substance called Narada.

नरायण *narāyaṇa, narendra.* See col. 1.

नरिष्टा *narishṭā,* f., Ved. joking, chattering; sport, pastime; [cf. *narma, narman.*]

नरिष्यत् *na-rishyat, an,* m., N. of a son of Manu Vaivasvata.

Narishyanta, as, m., N. of a son of Marutta.

नरीय *narīya, as,* m., N. of a son of Bhaṅga-kāra; (also read *nāreya.*)

नरुण *naruṇa, as,* m. (fr. rt. *nṛī*), Ved. (according to a commentator) a leader.

नर्कुटक *narkuṭaka, am,* n. a nose [cf. *nakuṭa*]; a kind of metre consisting of four lines of seventeen syllables each; [cf. *nardaṭaka.*]

नर्त *narta, as, ā, am* (fr. rt. *nṛit,* the initial *n* of which is not liable to become *ṇ*), dancing; (*as*), m. dancing, dance.

Nartaka, as, m. a dancer, a player of any description; an actor, gesticulator, mime, mummer; a bard, herald; an elephant; a peacock; a species of reed [cf. *poṭagala*]; (*ī*), f. a female dancer, actress, singing girl; a female elephant; a peahen; a kind of perfume (= *nalikā*; cf. *naṭī*); (*as, ā, am,* fr. the Caus.), causing to dance; (*as*), m. a dancing-master.

Nartana, as, m. a dancer; (*am*), n. the act of dancing, gesticulating, acting, performing on the stage; [cf. *nartanā-gṛiha.*] — *Nartana-priya, as, ā, am,* fond of dancing; (*as*), m. a peacock. — *Nartana-śālā,* f. or *nartanāgāra* (°*na-ag*° or -*āg*°), *am,* n. or *nartanā-gṛiha, am,* n. a dancing-room. — *Nartana-sthāna, am,* n. a dancing-place.

Nartayitṛi, tā, m. 'one who causes to dance,' a dancing-master.

Nartita, as, ā, am, danced; made to dance; dandled; dancing.

Nartin, ī, inī, i, dancing; [cf. *raṇśa-n*°.]

Nartū, ūs, f. a female dancer or actress.

नर्द् *nard* (connected with rt. *nad*), cl. 1. P. (ep. also A.) *nardati* (-*te*), *nanarda, narditā, nardishyati, anardīt, narditum,* to bellow, roar, shriek, sound; to go, move; [cf. probably Hib. *nuail-im,* 'I roar, howl;' *nuail,* 'roaring, howling.']

Narda, as, ā, am, bellowing, roaring, sounding; [cf. *go-n*°.]

Nardat, an, antī, at, roaring, sounding; praising aloud; proclaiming.

Nardana, as, m. 'one who roars,' N. of a Nāga-rāja; (*am*), n. sounding, roaring, making a noise; celebrating, praising aloud.

Nardanīya, as, ā, am, to be sounded; to be celebrated or praised aloud.

Nardamāna, as, ā, am, shouting, roaring.

Nardita, as, ā, am, roared, sounded, bellowed; celebrated, loudly praised; (*am*), n. sound, roar, bellow, bellowing; (*as*), m. a kind of die or a throw at dice, the chief die, (commonly *nādī* or *nāndī,* perhaps 'an ace,' cf. *vṛisha,* a N. for the chief die in Nala VII. 6.)

Nardin, ī, inī, i, sounding, roaring, making a noise; [cf. *gehe-n*°.]

नर्दटक *nardaṭaka, am,* n. a kind of metre consisting of four lines of seventeen syllables each; (wrongly written *nardhaṭaka*; cf. *narkuṭaka.*)

नर्दबुद *nardabuda* or *nardavuda, as,* m., Ved. an epithet of Indra.

नर्धटक *nardhaṭaka,* wrong form for *nardaṭaka.*

नर्ब् *narb,* cl. 1. P. *narbati,* &c., to go, move; [cf. rt. *namb.*]

नर्म *narma, as,* m., Ved. sport, pastime; [cf. *narishṭā.*]

Narmaṭha, as, m. a jester; a rake, lecher, libertine; sport, amusement; coition; the nipple; the chin.

Narman, a, n. sport, play, amusement, pastime; diversion; jest, joke, (*narmāṇi kṛi,* to joke); wit, humour; (*aṇā*), ind. in jest, by way of jest. — *Narma-kīla, as,* m. a husband. — *Narma-garbha, as,* m. a secret lover. — *Narma-da, as, ā, am,* delighting, making happy, giving or causing pleasure; (*as*), m. a jester; the associate or companion of a person's sports or amusements; N. of the son of Lāḍana; (*ā*), f. the Narma-dā or modern Nerbudda river, which, rising in the Vindhya mountains, runs westward to the gulf of Cambay, (personified as the wife of Puru-kutsa and mother of Trasa-dasyu); a sister of the Uragas or serpents; a daughter of the Somapas; a species of plant (see *pṛikkā*). — *Narmadā-taṭa-deśa, as,* m., N. of a district mentioned in the Ratna-kosha. — *Narmadā-tīra-gamana, am,* n., N. of the seventeenth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Narmadā-tīrtha, am,* n. a sacred bathing-place on the Narma-dā; [cf. *nārmada.*] — *Narmadā-māhātmya, am,* n. 'the glory of Narma-dā,' N. of the 173rd-181st chapter of the Matsya-Purāṇa. — *Narmadeśvara* (°*dā-īś*°), *as,* m. a form of Śiva. — *Narmadeśvara-tīrtha, am,* n., N. of several sacred bathing-places. — *Narmadeśvara-māhātmya, am,* n. 'the glory of Śiva,' N. of a chapter of the Śiva-Purāṇa. — *Narmadeśvara-liṅga, am,* n., N. of the ninety-second chapter of the Skanda-Purāṇa. — *Narma-dyuti, is, is, i,* bright with joy, cheerful, happy, merry; (*is*), f. enjoyment of a joke or any amusement. — *Narma-vatī,* f., N. of a comedy. — *Narma-saćiva, as,* m. 'amusement-companion,' an associate or promoter of the amusements of a prince or man of rank. — *Narma-sāćivya, am,* n. superintendence of a prince's amusements. — *Narma-suhṛid, t,* m. = *narma-saćiva.* — *Narma-sphūrja, as,* m. happiness or amusement ending in alarm (?). — *Narma-sphoṭa, as,* m. slight or inferior amusement (?).

Narmaya, Nom. P. *narmayati,* &c., to make happy or gladden by jests or sports, exhilarate by jesting and wit.

नर्मट *narmaṭa, as,* m. a potsherd; the sun.

नर्मरा *narmarā,* f. a cavity, a valley; a

bellows; an old woman past menstruation; a species of plant (= *saralā*).

नर्य *narya.* See p. 471, col. 1.

नल् *nal*, cl. 1. P. *nalati*, &c., to smell; to pain (?); to bind (?); cl. 10. P. *nālayati*, &c., to speak or shine; to bind or confine, (the two meanings 'smelling' and 'binding' have probably arisen from a confusion between *gandhe* and *bandhe* in the Dhātu-pāṭha.)

नल *nala, as*, m. (for *naḍa*, q. v.), a species of reed, Amphidonax Karka, eight to twelve feet high [cf. *naḍa, nāla, deva-nala*]; N. of a king of the Nishadhas or of the country called Nishadha, son of Vīra-sena and husband of Damayantī and hero of the celebrated tale called Nala and Damayantī; a son of Nishadha and father of Nabha or Nabhas; a descendant of the latter Nala, son of Su-dhanvan and father of Uktha [cf. *naḍa*]; N. of a son of Yadu; N. of a monkey-chief, son of Tvashṭṛi or Viśva-karman, who made a bridge for Rāma from the continent to Laṅkā; N. of a Daitya; N. of a medical author; (in astrology) N. of a particular form of constellation in which all the planets or stars are grouped in double mansions; a deified progenitor, wrongly written for *nalva*; (*ī*), f. a kind of fragrant substance, a perfume (= *naṭī*); red arsenic, = *manaḥ-śilā, kunaṭī*; (*am*), n. the blossom of Nelumbium Speciosum (?); smell, odour; [cf. rt. *nal*.] — *Nala-kānana, ās*, m. pl., N. of a people, (this word may perhaps be separated into *nalaka-ānana*; also read *nala-kālaka, nabha-kānana*.) — *Nala-kīla, as*, m. the knee. — *Nala-kūbara* and *nala-kūvara, as*, m., N. of a son of Kuvera. — *Nala-ćampū, ūs*, f., N. of a work by Tri-vikrama-bhaṭṭa, also called Damayantī-kathā, describing the fortunes of Nala and Damayantī in a highly artificial mixed style, half prose, half verse; [cf. *ćampū*.] — *Nala-da, am, ā*, n. f. Indian spikenard, Nardostachys Jatamansi (= *jaṭāmāṅsī*); (*am*), n. the root of Andropogon Muricatus (= *uśīra*); the honey or nectar of a flower; (*ā*), f., N. of a daughter of Raudrāśva. — *Nala-paṭṭikā*, f. a sort of mat made with reeds, a coarse mat. — *Nala-pura, am*, n., N. of a town. — *Nala-mīna, as*, m. a species of sprat or (according to some) a shrimp or prawn; (also read *tala-mīna*.) — *Nala-setu, us*, m. 'Nala's bridge,' the causeway constructed by the monkey Nala, (a name given to the rocks between Ramisseram and Ceylon, commonly called Adam's bridge.) — *Naleśvara-tīrtha* (°*la-iś*°), *am*, n., N. of a sacred bathing-place. — *Nalottama* (°*la-ut*°), *as*, m. a species of reed (= *deva-nala*). — *Nalodaya* (°*la-ud*°), *as*, m. 'Nala's rise,' N. of an artificial poem ascribed to Kāli-dāsa and describing the restoration of the fallen Nala to prosperity and power. — *Nalopakhyāna* (°*la-up*°), *am*, n. 'the story of Nala (and Damayantī),' N. of a celebrated episode of the Mahā-bhārata.

Nalaka, am, n. a bone (hollow like a reed), any long bone of the body; the tibia; the radius of the arm; (*ikā*), f. a kind of fragrant substance (= *nalī*, commonly *pavārī* or *panṭhārī*); the leguminous plant Dolichos Lablab; the plant Polianthes Tuberosa; Dæmia Extensa.

Nalakinī, f. (fr. an unused *nalakin*), the knee-cap or knee-pan; the leg.

Naladika, as, ī, am, dealing in Indian spikenard.

Nalita, as, m. a species of vegetable, (commonly *nālitā*.)

Nalina, am, n. (connected with *nala*, its stalk being hollow like that of a reed), a lotus flower or water-lily, Nelumbium Speciosum or Nymphæa Nelumbo; the indigo plant; water; (*ī*), f. a lotus, Nelumbium Speciosum, the flexible stalk of the water-lily; an assemblage of the Nelumbium Speciosum or of lotus flowers; a pond in which the lotus grows or may grow, a place abounding in lotuses, (*nalinī* is to *nalina* as *abjinī* to *abja, paṅkajinī* to *paṅkaja*, and *padminī* to *padma*); the Ganges of heaven or rather an arm of it; a mystical N. of one of the nostrils (= *nalikā*); a kind of fragrant substance; the fermented and intoxicating juice of the cocoa-nut; N. of the wife of Aja-mīḍha and mother of Nīla; (*as*), m. the Indian crane (as a synonym of *push-kara*); a species of shrub (= *krishṇa-pāka-phala*). — *Nalina-dala, am*, n. a leaf of the lotus flower; [cf. *nalinī-dala, nava-nalina-dalāya*.] — *Nalinī-khaṇḍa, am*, n. an assemblage of the Nelumbium Speciosum. — *Nalinī-dala, am*, n. a leaf of the lotus plant; [cf. *nalina-dala*.] — *Nalinī-nandana, am*, n. 'the divine garden near the Nalinī (?),' N. of a garden of Kuvera. — *Nalinī-padma-kosha, as*, m., N. of a particular position of the hands in dancing. — *Nalinī-ruha, as, ā, am*, what comes forth or has come forth from a Nelumbium Speciosum; (*as*), m. an epithet of Brahmā; (*am*), n. the fibres of the stalk of Nelumbium Speciosum. — *Naline-śaya, as*, m. (*naline*, loc. sing.), 'reclining on a lotus,' an epithet of Vishṇu.

Nalinika at the end of comp. = *nalinī*, q. v.

नल्ल *nalla*, wrongly for *nalva*.

नल्व *nalva, as*, m. a furlong, a measure of distance = 400 or 104 (?) cubits; (wrongly read *nalla, nala*.) — *Nalva-vartmaga, as, ā, am*, going the distance of a Nalva; (*ā*), f. a spreading plant; the orange tree (= *kākāṅgī* for *nāraṅga*?).

नव 1. *nava, as, ā, am* (probably connected with the particle 1. *nu*, q. v., or less probably with *nu* for prep. *anu*, or by some derived fr. rt. 4. *nu*, to praise), new, fresh, recent, young, modern; (*as*), m. a crow; a species of plant (= *rakta-punar-navā*); N. of a son of Uśīnara and Navā; (*ā*), f., N. of a wife of Uśīnara and mother of Nava; (*am*), ind. recently, newly, lately, a short time ago, not long since, just, (the crude *nava* is prefixed to a past pass. part. in this sense, see *nava-baddha*); [for 2. *nava* see p. 473, col. 1; cf. Zend *nava*; Gr. *νέο-ς* for *νεϝο-ς, νεός, νειός, νε-αρό-ς, νε-άν, νεᾱν-ία-ς, νέ-ᾱξ, νε-οσσό-ς, νε-οττ-ία, νε-οχ-μό-ς, νε-βρό-ς, νέ-ατο-ς, νεί-αιρα, νει-ρό-ν*: Lat. *novu-s, Novia-s, nov-īciu-s, nov-āli-s, nov-ellu-s, nov-āre, nov-er-ca, nū-nt-iu-s, de-nuo, nū-per*: Osk. *Nuv-la, Nuceria*: Goth. *niu-yi-s*, 'new;' *niuyi-tha*, 'newness:' Angl. Sax. *niwe, neow, niwa*: Lith. *naú-ye-s*, 'new;' *nauyó-ka-s*, 'a novice:' Slav. *nov-ŭ*, 'new:' Hib. *nua, nuadh*.] — *Nava-kārikā*, f. a bride, a woman newly married, (probably wrong reading for *nava-varikā*); a new Kārikā or comment. — *Nava-kālikā*, f. (fem. of *nava-kālaka*), a young woman, either one recently married or one in whom menstruation has lately commenced. — *Nava-krit*, wrongly for *nava-yat*. — *Nava-yat, t, t, t*, Ved. first-born (?). — 1. *nava-graha, as, ā, am* (for 2. see under *navan*), lately caught; [cf. *nava-baddha*.] — *Nava-ćchāttra, as*, m. a new scholar, a student, novice. — *Nava-ja, as, ā, am*, recently born, lately produced, new, young (e. g. *nava-jaḥ śaśī*, the new moon or the moon just becoming visible). — *Nava-jā, ās, ās, am*, Ved. lately produced, new, young. — *Nava-jāta, as, ā, am*, Ved. born anew, new-born, fresh, new. — *Nava-tara, as, ā, am* (compar.), newer, younger, fresher, &c.; [cf. *navīyas*.] — *Nava-tā*, f. or *nava-tva, am*, n. freshness, novelty. — *Nava-dala, am*, n. the fresh leaf of a lotus flower, any young leaf. — *Nava-dvīpa, as*, m. 'the new island,' N. of a place now called Nuddea, sixty miles from Calcutta, in the district of Burdwan on the right bank of the Bhāgīrathī or great western branch of the Ganges at the point where it is joined by the Jellinghee. — *Nava-nagara, am*, n. 'the new town,' N. of a town. — *Nava-nalina-dalāya* (fr. *nava-nalina-dala*), Nom. A. *nava-nalina-dalāyate*, &c., to resemble the leaf of a fresh lotus blossom. — *Navanalinadalāyamāna, as, ā, am*, resembling the leaf of a fresh lotus flower. — *Nava-nī, is*, f. or *nava-nīta, am*, n. fresh butter. — *Navanītaka, am*, n. clarified butter. — *Navanīta-dhenu, us*, f. a quantity of butter presented to Brāhmans, see *dhenu*. — *Nava-parṇādi-bhakshaṇa, am*, n. 'eating of new leaves &c.,' N. of a chapter of the Purāṇa-sarva-sva. — *Nava-pallava, am*, n. a new shoot, young sprout. — *Nava-prasūtā*, f. a woman who has lately brought forth (a child). — *Nava-prāśana, as*, m. eating of new rice or new barley. — *Nava-phalikā*, f. a bride, a newly-married woman; a girl in whom menstruation has recently begun. — *Nava-baddha, as, ā, am*, lately caught, recently bound. — *Nava-mallikā*, f. Arabian jasmine, Jasminum Sambac; (also read *nava-mālikā*.) — *Nava-mālikā*, f. many-flowered Nykanthes, Jasminum Sambac (= *nava-mallikā*); N. of a daughter of Dharma-vardhana, king of Śrāvasti. — *Nava-mālinī*, f. a kind of metre consisting of four lines of twelve syllables each. — *Nava-megha, as*, m. a new cloud or one just appearing. — *Nava-yajña, as*, m. sacrifice or oblation of the first-fruits of the harvest; [cf. *nāvayajñika, navaśasyeshṭi, nava-śasya*.] — *Nava-yauvana, am*, n. fresh or incipient youth, bloom of youth, prime; (*as, ā, am*), being in the bloom of youth; (*ā*), f. a young woman. — *Navayauvana-vat, ān, atī, at*, blooming with the freshness of youth. — *Nava-raktaka, am*, n. a newly-dyed garment. — *Nava-rajas, ās*, f. a girl who has only recently menstruated. — *Nava-vadhū, ūs*, f. a bride, a newly-married woman; a daughter-in-law. — *Nava-varikā*, f. a newly-married woman; [cf. *nava-kārikā*.] — *Nava-vastra, am*, n. new cloth. — *Nava-vāstva, as*, m., Ved., N. of a man or of an evil spirit. — *Nava-śaśi-bhṛit, t*, m. 'bearing the new moon (on his brow),' an epithet of Śiva. — *Nava-śasya, am*, n. the first-fruits of the year's harvest, the grain first matured. — *Navaśasyeshṭi* (°*ya-ish*°), *is*, f. 'sacrifice of first-fruits,' a sacrifice performed on eating the first matured rice or grain of the year; (wrongly written *navasasyeshṭi*; cf. *nava-yajña*.) — *Nava-śrāddha, am*, n. the first series of Śrāddhas collectively, or funeral offerings on the first, third, fifth, seventh, ninth, and eleventh days after a person's demise. — *Nava-saṅghārāma* (°*gha-ār*°), *as*, m., N. of a monastery. — *Nava-sū, ūs*, f., Ved. a cow that has recently calved. — *Nava-sūtikā*, f. a milch cow; a woman recently delivered. — *Navāṅkura* (°*va-aṅ*°), N. of a work. — *Navānna* (°*va-an*°), *am*, n. new rice, new grain, the first-fruits; the grain first ripened, rice or grain recently matured; a ceremony observed on first eating the new rice, &c. — *Navānna-bhakshaṇa, am*, n. 'eating of new grain,' N. of a chapter of the Purāṇa-sarva-sva. — *Navānna-sthālī-pākamantra, ās*, m. pl., N. of a work. — *Navānneshṭi* (°*na-ish*°), *is*, f. sacrifice of the first-fruits, see *navaśasyeshṭi*. — *Navāmbara* (°*va-am*°), *am*, n. new and unbleached cloth. — *Navāmbu* (°*va-am*°), n. fresh water. — *Navārṇa* (°*va-ar*°), *am*, n., N. of a place. — *Navāha* (°*va-aha*), *as*, m. a new day, the first day of a fortnight. — *Navī-karaṇa, am*, n. making new, doing anew, renewing. — *Navī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make new, renew, restaurate, revive. — *Navī-kṛita, as, ā, am*, done or made anew, renewed, revived. — *Navī-bhāva, as*, m. becoming young or new, renovation. — *Navī-bhūta, as, ā, am*, become new, renewed, revived. — *Navetara* (°*va-it*°), *as, ā, am*, 'other than new,' old. — *Navoḍhā* (°*va-ūḍhā*), f. a newly-married woman, a bride. — *Navoddhṛita* (°*va-ud*°), *am*, n. fresh butter; [cf. *nava-nīta*.]

1. *navaka, as, ikā, am*, = 1. *nava*, col. 2.

Navishṭha, as, ā, am, Ved. the newest, youngest, last; (*am*), ind.(?), at last.

Navīna, as, ā, am, = 1. *nava*, new, fresh, recent, modern. — *Navīna-ćandra, as*, m. the new moon. — *Navīna-mata-vićāra, as*, m. 'inquiring into new opinions,' N. of a philosophical work by Hari-rāma. — *Navīna-vedāntin, ī*, m. a modern Vedānta philosopher.

Navīyas or *navyas, ān, asī, as* (compar. of 1. *nava*), Ved. new, fresh, young, recent, who has done anything or shown himself recently; very new; (*as*), ind. recently, lately; (*ase* or *asā*), ind. anew.

1. *navya, as, ā, am*, Ved. new, fresh, young; (*as*), m. a species of plant, = *rakta-punar-navā*;

[cf. Lith. *nauya-s;* Goth. *niuyi-s.*] — *Navya-mata-vićāra, as,* m. = *navīna-mata-vićāra.* — *Navya-vat,* ind. like new, ever new (?).

Navyas. See *navīyas,* p. 472, col. 3.

नव 2. *nava, as,* m. (fr. rt. 4. *nu*), praise; panegyric, celebration. (For 1. *nava* see p. 472, col. 2.)

Navana, am, n. the act of praising, laudation.

Navishṭi, is, f., Ved. a song of praise, hymn; (Sāy.) a new sacrifice or oblation, (as if fr. 1. *nava.*)

2. *navya, as, ā, am,* Ved. to be praised, praiseworthy, laudable, deserving of praise. — *Navya-vardhamāna, as,* m., N. of an author.

नवत 1. *navata, as,* m. (for 2. see col. 2), an elephant's painted or variegated housings; woollen cloth; a cover, blanket, wrapper.

नवन् *navan,* m. f. n. pl. (said to be fr. rt. 4. *nu*), nine; [cf. Zend *navan,* 'nine:' Gr. ἐννέα, ἔνα-το-ς, ἔννα-το-ς, εἴνατο-ς, ἐννά-κις, ἐνάκις, εἰνάκις, ἐνα-κόσιοι, ἐννα-κόσιοι, ἐνενή-κοντα, ἐννή-κοντα: Lat. *novem, nōnu-s, nov-iens, nōnā-ginta, non-genti:* Goth. *niun,* 'nine;' *niun-da,* 'the ninth:' Angl. Sax. *nigan,* 'nine:' Old Germ. *niun:* Mod. Germ. *neun:* Old Pruss. *nevīn-ts,* 'the ninth:' Slav. *devan-tĭ,* 'nine:' Lith. *deryn-i,* 'nine,' *n* changed into *d* as in *debes-i-s,* 'a cloud,' from Sanskṛit *nabhas; devīn-ta-s,* 'the ninth:' Hib. *naoi,* 'nine:' Cambro-Brit. *naw,* 'nine.'] — *Navakāṇḍikā-bhāshya, am,* n. 'commentary of nine sections,' N. of a commentary on Kātyāyana's Śrāddha-sūtras by Nīlāsura. — *Nava-kṛitvas,* ind., 9 times. — 2. *nava-graha, ās,* m. pl. the 9 planets, or sun, moon, five planets, and the ascending and descending nodes. — *Navagraha-mantra, ās,* m. pl. 'hymns or prayers to the 9 planets (?),' N. of a work. — *Navagraha-śānti, is,* f. propitiation of the 9 planets. — *Nava-gva, as, ā, am,* Ved. ninefold, consisting of 9; (*ās*), m. pl., N. of a mythological family often associated with that of Aṅgiras and described as sharing in Indra's battles, regulating the worship of the gods, &c.; (*as*), m. one of the family called Nava-gvas; [cf. *daśa-gva, daśagvin.*] — *Navaćatvāriṅśa, as, ī, am* (fr. the following), the 49th. — *Nava-ćatvāriṅśat, t,* f., 49. — *Nava-tantu, us,* m., N. of a son of Viśvā-mitra. — *Navatriṅśa, as, ī, am* (fr. the following), the 39th. — *Nava-triṅśat, t,* f., 39. — *Nava-daśa, as, ī, am* (fr. the following), the 19th; consisting of 19. — *Nava-daśan, a,* m. f. n. pl., 19. — *Nava-dīdhiti, is,* m. 'nine-rayed,' Mars, the planet or its deified regent; [cf. *navārćis.*] — *Nava-durgā,* f. Durgā in her 9 forms (viz. *kumārikā, tri-mūrti, kalyāṇī, rohiṇī, kālī, ćaṇḍikā, śāmbhavī, durgā, bhadrā*). — *Nava-dolā,* f. a litter borne by 9 men. — *Nava-dvāra, as, ā, am,* 'nine-doored,' having 9 gates; an epithet of the body, which has 9 apertures or outlets, as the nostrils, ears, mouth, &c.; [cf. *nava-mukha.*] — *Nava-dhā,* ind. divided into 9 parts, ninefold, in 9 ways, 9 times. — *Nava-navati, is,* f., 99; (in the Veda the number 99 is used for any large number.) — *Navanavati-tama, as, ī, am,* the 99th. — *Nava-pañćāśa, as, ī, am* (fr. the following), the 59th. — *Nava-pañćāśat, t,* f., 59. — *Nava-pad, -pāt, -padī, -pat,* Ved. having 9 feet, consisting of 9 feet. — *Nava-bhāga, as,* m. the 9th part, especially of an asterism or of a lunar mansion; [cf. *navāṅśa.*] — *Nava-mukha, as, ī, am,* having 9 apertures or openings; [cf. *nava-dvāra.*] — *Nava-ranga, am,* n. gift to five and acceptance by four persons of the best Kāyastha families (?). — *Navaranga-kula, as, ā, am,* having the privilege of marrying into 9 distinct families (?). — *Nava-ratna, am,* n., 9 precious gems, viz. a pearl, ruby, topaz, diamond, emerald, lapis lazuli, coral, sapphire, and one called Go-meda, (these 9 jewels are supposed to be related to the 9 planets); the 9 jewels, i. e. the 9 men of letters at the court of Vikramāditya were Dhanvantari, Kshapaṇaka, Amara-siṅha, Śaṅku, Vetāla-bhaṭṭa, Ghaṭa-karpara, Kāli-dāsa, Vararući, and Varāha-mihira; N. of a collection of 9 verses. — *Nava-ratha, as,* m., N. of a son of Bhīma-ratha and father of Daśa-ratha. — *Nava-rātra, as,* m. or *navarātrika, am,* n. a period of 9 days; a Soma sacrifice with 9 Sutyā days; 9 days in the middle of the Gavām-ayana; (*am*), n. the period of 9 days from the first of the light half of month Āśvina to the 9th, devoted to the worship of Durgā. — *Nava-rāśika,* the rule of proportion with 9 terms comprising four proportions. — *Navarća* (°*va-ṛića*), *as, ā, am,* Ved. consisting of 9 verses. — *Navaviṅśa, as, ī, am* (fr. the following), the 29th. — *Nava-viṅśati, is,* f., 29. — *Nava-vidha, as, ā, am,* ninefold, consisting of 9 parts. — *Nava-vyūha, as,* m. an epithet of Vishṇu; [cf. *ćatur-vyūha.*] — *Nava-śakti, is,* m. 'having 9 faculties,' an epithet of Śiva or Vishṇu. — *Nava-śata, am,* n., 109. — *Navaśata-tama, as, ī, am,* the 109th. — *Nava-śas,* ind., 9 by 9, by nines. — *Nava-śāyaka, as,* m. a N. given to any of 9 inferior classes, viz. cowherd, gardener, oilman, weaver, confectioner, water-carrier, potter, blacksmith, and barber. — *Nava-shaṭka, as, ā, am,* consisting of 9 × 6 (strings &c.). — *Nava-shashṭi, is,* f., 69. — *Navashashṭi-tama, as, ī, am,* the 69th. — *Nava-saptati, is,* f., 79. — *Navasaptati-tama, as, ī, am,* the 79th. — *Nava-saptadaśa, as,* m., N. of an Atirātra ('containing 9 Saptadaśa-stotras'). — *Nava-sāhasāṅka-ćarita, am,* n. 'the 9 or the new (fr. 1. *nava*) deeds of king Sāhasāṅka,' N. of a Ćampū composed by Śrī-harsha. — *Navāṅśa* or *navāṅśaka* (°*va-aṅ*°), *as,* m. a 9th, a 9th part, especially of an asterism or lunar mansion; [cf. *nava-bhāga.*] — *Navāṅśaka-pa, as,* m. the regent of a Navāṅśaka. — *Navāṅśa-nātha, as,* m. the regent of a Navāṅśa. — *Navāṅgā* (°*va-aṅ*°), f. a species of plant (= *karkaṭa-śṛiṅgī*). — *Navāyasa* (°*va-āy*°), *am,* n. a medicinal preparation of iron, containing 9 parts of iron. — *Navārćis* (°*va-ar*°), *is,* m. 'nine-rayed,' the planet Mars or its deified personification. — *Navāśīti* (°*va-aś*°), *is,* f., 89. — *Navāśīti-tama, as, ī, am,* the 89th. — *Navāha* (°*va-aha*), *as,* m. a period of 9 days; a Soma sacrifice with 9 Sutyā days; 9 days in the middle of the Gavām-ayana; [cf. *nava-rātra.*]

3. *nava* = *navan,* nine, in *tri-nava,* q. v.

2. *navaka, as, ā, am,* consisting of 9; (*am*), n. the aggregate of nine, nine.

2. *navata, as, ī, am,* the 90th; [cf. *eka-n*°, *ćatur-n*°, *ćatur-n*°, *tri-n*°, *dvā-n*°, *dvi-n*°.]

Navati, is (according to lexicographers also *navatī*), f., 90. — *Navati-tama, as, ī, am,* the 90th. — *Navati-dhanus, us,* m., N. of an ancestor of Śākya-muni. — *Navati-dhā,* ind. ninetyfold. — *Navati-ratha, as,* m., N. of an ancestor of Śākya-muni. — *Navati-śas,* ind. by nineties, ninety by ninety.

Navatika, f. (fr. *navati*), a paint-brush containing 90 hairs.

Navama, as, ī, am, the 9th; (*ā*), f., scil. *tithi,* the 9th day of a lunar half month. — *Navamāṅśa* (°*ma-aṅ*°), *as,* m. = *navāṅśa,* q. v.

Navamaka, as, ikā, am, the 9th.

Navin, ī, inī, i, consisting of 9, composed of 9.

नवपत्त्रिका *nava-pattrikā,* f. (fr. 1. or 2. *nava*?), a particular sport described in the Kāma-sūtra by Vātsyāyana.

नवर *navara,* a particular number.

नवरम् *navaram,* ind. only.

नविपुला *na-vipulā,* f. a kind of metre.

नवेदस् *navedas, ās, ās, as,* Ved. cognizant, observing, perceiving; appreciating; an observer; appreciator (with gen. of the object); [cf. *ko-vida.*]

नव्य 1. and 2. *navya.* See p. 472, col. 3; and col. 1. of this page.

नश् 1. *naś* (related to rt. *naksh;* cf. rt. 1. *aś*), cl. 1. P. A. *naśati, -te,* Aor. *ānaṭ* or *ānak,* &c. (Pāṇ. VI. 4, 73, but these forms may be referred to rt. 1. *aś*), Ved. to reach, attain, obtain; to meet with, find: Caus. *naśayati,* &c., to cause to obtain or meet with; [cf. Lat. *nanciscor.*]

1. *naśa* in *dū-ṇaśa, dur-ṇaśa,* q. v.; [cf. 1. *nāśa.*]

नश् 2. *naś,* cl. 1. 4. (more usually cl. 4.) P. *naśati, naśyati* (ep. also *-te*), *nanāśa* (3rd pl. *neśus*), *naśitā, nanshṭā* (according to Vopa-deva also *nangdhā*), *naśishyati, nankshyati, anaśat, aneśat, naśitum, nanshṭum,* to be lost, disappear, to become invisible, to vanish; to perish, be destroyed, wane; to escape, run away; to come to nothing, be frustrated, be unsuccessful: Caus. *nāśayati* (ep. also A. *nāśayate*), *-yitum,* Aor. *anīnaśat,* to cause to disappear, make invisible; to cause to perish, suffer to perish, destroy, efface; to violate, deflower; to cause to be lost, to lose; to forget; to extinguish (as a fire); to drive away, cause to fly away; to disappear (in *mā vyāghrā nīnaśur vanāt,* let not the tigers disappear from the forest, Mahā-bh. Udyoga-p. 862): Desid. *ninaśishati, ninankshati:* Intens. *nānaśyate, nānanshṭi;* [cf. Zend *naśu,* 'a corpse;' *naś-ista,* 'very destructive:' Gr. νέκ-υ-ς, νέκυ-ια, νεκ-ρό-ς, probably νόσο-ς, νοῦσο-ς for νοξο-ς, like συν for ξυν: Lat. *nex, necare, noc-ēre, noxa, per-nicies, ve-ne-nu-m* for *ve-nec-nu-m:* Goth. *nau-s, navi-s,* 'a corpse,' for *nag-u-s* or *nah-u-s.*]

3. *naś, k, k, k,* or *ṭ, ṭ, ṭ,* disappearing; perishing; [cf. *jīva-n*°.]

2. *naśa, as,* m. destruction; perishing; [cf. 2. *nāśa.*]

Naśana, am, n. disappearing, vanishing; perishing; escaping.

Naśitṛi, tā, tri, tṛi, one who disappears; perishing, being lost; destroying, a destroyer; [cf. *nanshṭṛi.*]

Naśyat, an, antī, at, perishing, decaying, being destroyed; waning, wasting. — *Naśyat-prasūti, is, is, i,* whose offspring perishes; (*is*), f. a woman who brings forth a dead child. — *Naśyatprasūtikā,* f. a female bearing a dead child.

Naśvara, as, ī, am, perishing, perishable; destructible; transitory, evanescent, subject to decay; destructive, mischievous. — *Naśvara-tva, am,* n. perishableness, transitoriness; destructiveness.

Nashṭa, as, ā, am, lost, disappeared, disappearing; vanished, invisible, lost sight of; perished, destroyed, ruined, spoiled, wasted, annihilated, dead; run away, fled; depraved, debauched; deprived of (at the beginning of a comp.). — *Nashṭa-ćandra, as,* m., N. of the fourth day in both halves of the month Bhādra. — *Nashṭa-ćetana, as, ā, am,* one who has lost consciousness, unconscious, fainted, insensible, swooning away, losing one's senses. — *Nashṭa-ćeshṭa, as, ā, am,* one who has lost the power of motion; unconscious, fainted, insensible. — *Nashṭaćeshṭa-tā,* f. unconsciousness, insensibility, fainting, swooning. — *Nashṭa-janman, a,* n. 'the lost nativity,' subsequent calculation or casting of a lost nativity. — *Nashṭa-jātaka, am,* n. = *nashṭa-janman;* N. of the thirteenth Adhyāya in Varāha-mihira's Laghu-jātaka. — *Nashṭa-dṛishṭi, is, is, i,* one who has lost his sight, blind. — *Nashṭa-mati, is, is, i,* one who has lost his intellects. — *Nashṭa-mārgaṇa, am,* n. seeking any lost object. — *Nashṭa-rājya, am,* n., N. of a district to the north-east of Madhya-deśa. — *Nashṭa-rūpa, as, ā, am,* one whose form is lost or no more seen; (*ā*), f., scil. *anu-shṭubh,* a variety of the Anu-shṭubh. — *Nashṭa-visha, as, ā, am,* Ved. (a snake &c.) that has lost (its) venom. — *Nashṭa-rija, as, ā, am,* destitute of the seminal secretion, without the power of procreating, impotent. — *Nashṭa-vedana, as, ī, am,* finding a lost object. — *Nashṭa-saṃsmṛiti, is, is, i,* one who has lost his memory, unmindful, forgetful. — *Nashṭa-sañjña, as, ā, am,* one who has lost his consciousness. — *Nashṭa-smṛiti, is, is, i,* one who has lost his memory, forgetful. — *Nashṭāgni* (°*ṭa-ag*°), *is,* m. a Brāhman or householder whose fire has been extinguished or who has lost his consecrated fire. — *Nashṭātankam* (°*ṭa-āt*°), ind. without

anxiety or fear. — *Nashṭātman* (°ṭa-āt°), *ā*, *ā*, *a*, deprived of mind or sense. — *Nashṭāpti-sūtra* (°ṭa-āp°), *am*, n. booty, plunder. — *Nashṭārtha* (°ṭa-ar°), *as*, *ā*, *am*, one who has lost his property, reduced to poverty. — *Nashṭāśaṅka* (°ṭa-āś°), *as*, *ā*, *am*, destitute of fear, fearless, dauntless. — *Nashṭāsu* (°ṭa-asu), *us*, *us*, *u*, Ved. one whose vital spirits have disappeared. — *Nashṭendu-kalā* (°ṭa-in°), f. the day of new moon when it rises invisible. — *Nashṭendriya* (°ṭa-in°), *as*, *ā*, *am*, one who has lost his organs of sense, deprived of one's senses. — *Nashṭaishin* (°ṭa-esh°), *ī*, *iṇī*, *i*, seeking any lost object. — *Nashṭaishya*, *am*, n. the act of seeking what has been lost.

Nashṭi, *is*, f. loss, destruction, ruin.

नशाक *naśāka*, *as*, m. a species of crow.

नष्ट *nashṭa*. See p. 473, col. 3.

नस् 1. *nas* (the alternative form for *asmān* acc. pl., for *asmabhyam* dat. pl., and for *asmākam* gen. pl. of the first personal pronoun *asmad*, q. v.); us, to us, of us; (*nas* is an enclitic and has no accent.)

नस् 2. *nas*, cl. 1. A. *nasate*, *nese*, *nasitā*, &c., Ved. to approach, to go towards, to join; to copulate (especially as husband and wife); (said to mean also) to be crooked or curved; to bend; to be fraudulent; [cf. Gr. νέ-ο-μαι, νίσ-σ-ο-μαι, νόσ-το-ς, probably also ναίω for νασ-y-ω, ἔ-νασ-σα, ἐ-νάσ-θη-ν.]

नस् 3. *nas*, f. (probably fr. rt. *snā*, to bathe, or *snu*, to flow, the initial *s* being dropped; cf. *nau*; *nas* is defective in nom. voc. sing. du. and pl., acc. sing. du., but may be optionally substituted for *nāsikā*, q. v., in the acc. pl. and remaining cases, e. g. *nasas* or *nāsikās*, *nasā* or *nāsikayā*, *nobhyām* or *nāsikābhyām*; only the weak cases *nasā*, *nasi*, *nasos*, however, appear to occur), the nose; [cf. *nāsā*, *nāsikā*; Lat. *nasus*, *naris*.] — *Naḥ-kshudra*, *as*, *ā*, *am*, small-nosed. — *Nastaḥ-karman*, *a*, n. 'the putting into the nose,' taking snuff. — *Nas-tas*, ind. from the nose, into the nose. — *Nasy-ota*, *as*, *ā*, *am* (fr. *nasi* loc. sing. + *ota*), led by a string through the septum of the nose, fastened by the nose, furnished with a nose-ring; an ox or other animal led by a string through the septum of the nose. — *Nas-vat*, *ān*, *atī*, *at*, Ved. having a nose.

Nasa (at the end of an adj. comp.) = 3. *nas*, the nose, see *un-n°*, *urū-ṇ°*, *kumbhī-n°*, *khara-ṇ°*, *go-n°*, *dru-ṇ°*, &c.; (*ā*), f. the nose.

Nasi, the nose (?), in *kumbhī-n°*, q. v.

Nasta, *as*, m. the nose; (*ā*), f. a hole bored in the septum of the nose, cf. *nastaka*, *nastita*; (*am*), n. a sternutatory, snuff. — *Nastakaraṇa*, *am*, n. a kind of instrument used by the Bhikshus for injecting the nose. — *Nasta-tas*, ind. (perhaps only = *nas-tas* with reduplicated affix *tas*), from the nose, out of the nose. — *Nastota* (°*ta-ota*), *as*, m. an ox led by a string through his nose; (also read *nasy-ota*; see under 3. *nas*.)

Nastaka, *as*, m. a hole bored in the septum or bridge of the nose of cattle for draught.

Nastita, *as*, *ā*, *am*, nozzled, having a hole bored in the septum of the nose, an ox or any other draught animal with a string through its nose, (the sort of rein usually employed in India.)

Nasya, *as*, *ā*, *am*, belonging or relating to the nose, nasal, in the nose; (*ā*), f. the nose; the string through the nose of an animal [cf. *nāsya*]; (*am*), n. the hairs in the nose; a sternutatory, snuff. — *Nasya-vidhi*, *is*, m. 'rules about sternutatories,' N. of the twenty-seventh chapter of the medical work Śārṅgadhara-saṃhitā.

नसंविद् *na-saṃvid*, *t*, f. unconsciousness; forgetfulness.

नसुकर *na-sukara*, *as*, *ā* or *ī*, *am*, not easy to be done.

नह् 1. *nah*, cl. 4. P. A. *nahyati*, *-te*, *nanāha*, *nehe*, *naddhā*, *natsyati*, *-te*, *anātsīt*, *anaddha*, *naddhum*, to bind, tie, bind on, bind round, put on, gird round, bind together; A. to put on one's self, dress, put on armour, arm one's self: Caus. *nāhayati*, *-yitum*, Aor. *anīnahat*, to cause to bind or tie together, to cause to put on: Desid. *ninatsati*, *-te*: Intens. *nānahyate*, *nānaddhi*; [cf. Gr. νέ-ω, νή-θ-ω, νῆ-μα, νῆ-σι-ς, νή-τρο-ν, νέ-ω, Intens. νη-νέ-ω, νη-έ-ω: Lat. *ne-o*, *ne-men*, *ne-tu-s*, *nec-t-o*, *nexu-s*: Old Germ. *nā-an*, *nāw-an*, *nāh-an*, 'to sew;' *nā-dal*, 'needle;' *nah*, 'near:' Goth. *nethla*, 'a needle;' *nēhva*, 'near:' Angl. Sax. *naedl*, 'needle;' *neah*, *neh-st*, *nearra*: Eng. *nigh*: Mod. Germ. *näh-en*, *nad-el*, *nah*, *nach*, *ge-nug*: Hib. *nasgaim*, 'I bind;' *nas*, 'a tie.']

2. *nah*, *t*, f., Ved. a bond, tie; [cf. *akshā-n°*.]

Naha in *dru-ṇaha*, q. v.

Nahana, *am*, n., Ved. a bolt, a nail or connecting beam in a wall.

Nahyamāna, *as*, *ā*, *am*, being bound, tied, or fettered.

नहि *na-hi*, ind. for not, surely not, certainly not, by no means, not at all; *na-nahi*, certainly not; (*nahi* is sometimes strengthened in the Veda by other particles, e. g. *nahy aṅga*, *nahi nu*, *nahi sma*.) — *Nahi-mātra*, *as* or *am*, m. or n. (?), a particular high number; [cf. *na-mātra*.]

नहुस् *nahus*, *us*, m. a man, one who does not belong to one's own immediate community, a neighbour [cf. *nābhi*; Mod. Germ. *nahe*]; (collectively) the neighbourhood.

Nahusha, *as*, m., Ved. = *nahus*, a man; N. of a son of Manu and author of a Ṛig-veda hymn; N. of an ancient king, one of the lunar race, son of Āyus and grandson of Purū-ravas, father of Yayāti, who took possession of Indra's throne in heaven for a time, but was afterwards deposed and changed into a serpent; (according to others) a son of Ambarīsha, father of Nābhāga; N. of a serpent-demon; N. of a Marut; an epithet of Krishṇa-Vishṇu; [cf. *naghusha*, *nāhusha*, *nāhushi*.] — *Nahusha-ćarita*, *am*, n. 'the life of Nahusha,' N. of the 112th chapter of the Bhūmi-khaṇḍa of the Padma-Purāṇa. — *Nahushākhya* (°*sha-ākh°*), *am*, n. the plant Tabernæmontana Coronaria (= *tagara-pushpa*). — *Nahushātmaja* (°*sha-āt°*), *as*, m., N. of a king, the son of Nahusha, also called Yayāti.

Nahushṭara, *as*, *ā*, *am*, Ved. nearer (?), nearer than a neighbour.

Nahushya, *as*, *ā*, *am*, Ved. belonging to a descendant of Nahus, belonging to a man in general, human; (*as*), m. a man.

ना *nā*, ind. = *na*, no, not.

नाक *nāka*, *as*, m. (said to be fr. *na* + *a-ka*, where there is no unhappiness), heaven, the vault or ceiling of heaven, the upper sky, the firmament, sky, atmosphere, ether, paradise, (often in the Veda with *divo*, gen. of 3. *div*, or with *uttama* or *tṛitīya*; cf. *tri-nāka*, *tri-diva*: in Vājasaneyi-saṃhitā XVII. 67, the scale upwards is given as follows, 1. *Pṛithivī*, earth; 2. *Antarīksha*, atmosphere; 3. *Div*, sky; 4. *Divo-nāka*, upper sky; 5. *Svar-jyotis*, heaven of light or sphere of the luminaries); the sun (?); N. of a Maudgalya; N. of a mythical weapon of Arjuna; (*as*, *ā*, *am*), 'painless (?),' N. of a dynasty. — *Nāka-ćara*, *as*, *ū*, *am*, walking in the sky (as the Pitṛis). — *Nāka-nātha*, *as*, m. or *nāka-nāthaka*, *as*, m. 'guardian of the sky,' an epithet of Indra. — *Nāka-nāyaka*, *as*, m. 'chief of the sky,' an epithet of Indra. — *Nākanāyaka-purohita*, *as*, m. 'Indra's chief priest,' an epithet of Bṛihas-pati. — *Nāka-pāla*, *as*, m. guardian or lord of the sky. — *Nāka-prishṭha*, *am*, n. 'sky-ceiling,' the upper sky, the uppermost heaven. — *Nāka-prishṭhya*, *as*, *ā*, *am*, being in the highest heaven. — *Nāka-loka*, *as*, m. the heavenly world. — *Nāka-vanitā*, f. 'a nymph of heaven,' an Apsaras. — *Nāka-sad*, *t*, *t*, *t*, resting in the firmament, inhabiting the sky; (*t*), m. an inhabitant of heaven, a deity; (*as*), m. pl., N. of nine Ekāhas; (*t*), f., N. of an Ishṭakā. — *Nākāpagā* (°*ka-āp°*), f. the river of heaven, the heavenly Gaṅgā. — *Nākeśa* (°*ka-īśa*), *as*, m. 'the lord of the sky,' an epithet of Indra. — *Nākeśvara* (°*ka-īś°*), *as*, m. 'the lord of heaven,' a god. — *Nākaukas* (°*ka-ok°*), *ās*, m. 'whose dwelling is the sky,' an inhabitant of heaven, a god.

Nākin, *ī*, m. a deity, god (as dwelling in Nāka). — *Nākī-nātha*, *as*, m. 'chief of the gods,' an epithet of Indra.

नाकु *nāku*, *us*, m. (said to be fr. rt. *nam*), an ant-hill or mole-hill, a burrow; a mountain; N. of a Muni or saint. — *Nāku-sadman*, *ā*, m. a snake.

नाकुल *nākula*, *as*, *ī*, *am* (fr. *nakula*), relating or belonging to an ichneumon, ichneumon-like, similar to an ichneumon; (*as*), m. a patronymic from Nakula [cf. *nākuli*]; (*ās*), m. pl., N. of a people; (*ī*), f. the ichneumon plant, a particular plant supposed to furnish the ichneumon or mungoose with an antidote when bitten in a conflict with a snake [cf. *gandha-nākulī*, *nakuleshṭā*]; a sort of pepper, Piper Chaba (= *ćavya*); the root of the Seemul tree (= *kukkuṭī-kanda*) and several other plants, as *yava-tiktā*, *śveta-kanṭa-kārī*, *sarpa-gandhā*. — *Nākulāndhya* (°*la-an°*), *am*, n. 'ichneumon blindness,' a kind of weakness of sight.

Nākuli, *is*, m. a descendant of Nakula, a patronymic of Śatānīka.

नाक्र *nākra*, *as*, m., Ved. an aquatic animal; [cf. *nakra*.]

नाक्षत्र *nākshatra*, *as*, *ī*, *am* (fr. *nakshatra*), belonging to the constellations or lunar asterisms, starry, sidereal; (*am*), n. a month computed by the moon's passage through the twenty-seven mansions, or one of thirty days of sixty Ghaṭis each.

Nākshatrika, *as*, *ī*, *am*, relating or belonging to the lunar asterisms, sidereal; (*as*), m. a month of twenty-seven days, each day being the period of the moon's passage through a lunar asterism; (*ī*), f. the state or condition to which a person is subjected agreeably to the asterism presiding over his nativity.

नाग *nāga*, *as*, m. (perhaps for original *snāga*; Angl. Sax. *snaca*; Eng. *snake*; or connected with *naga*, a mountain, or *nagna*, naked; said to be fr. rt. 1. *dah* through change of *d* into *n*), a snake in general, especially the spectacle-snake or cobra capella, Coluber; a Nāga or fabulous serpent-demon so called, having a human face with the tail of a serpent, (the race of these beings is said to have sprung from Kadrū, wife of Kaśyapa [or from Su-rasā], in order to people Pātāla, one of the regions below the earth, their city is called Bhoga-vatī); an elephant; a shark (= *tantu-nāga*); a cruel or tyrannical person; (at the end of a comp.) 'an elephant of a man,' any great or pre-eminent person; N. of several plants, the small tree with fragrant blossoms, Mesua Roxburghii [cf. *nāga-keśara*]; Rottlera Tinctoria (= *pun-nāga*); a Cyperus (= *mustaka*); Piper Betel; a poisonous plant (see *nāga-stokaka*); a cloud; a peg or nail projecting from a wall to hang anything upon; one of the five airs of the body, that which is expelled by eructation; N. of the number seven, (probably to be referred to seven mythical serpents, but eight principal Nāgas are mentioned); N. of a Sādhya; of a Buddhist teacher; of a king of Āryāvarta, contemporary of Samudragupta; N. of a dynasty consisting of nine or seven princes; N. of several men; N. of a mountain; of a district; (*ī*), f. a female Nāga; a female elephant; (*am*), n. tin; lead; one of the astronomical periods called Karaṇas, (it is one of those termed *dhruva*, q. v., or invariable, and corresponds to the last half of Amāvāsya or new moon); the effects of that period on anything done or happening during it; (*as*, *ī*, *am*), formed or consisting of snakes, serpentine, snaky; relating to serpents or serpent-demons;

elephantine, belonging to or resembling an elephant; (*ā*), f., N. of a woman; [cf. *kshiti-n°*.] — *Nāga-kanda, as,* m. a kind of bulbous plant (= *hasti-kanda*). — *Nāga-kanyakā,* f. a serpent-virgin. — *Nāga-karṇa, as,* m. a kind of Ricinus (= *rakta-airaṇḍa, hasti-karṇa*). — *Nāga-kiñjalka, am,* n. the blossom of Mesua Roxburghii. — *Nāga-kumāra, as,* m. a prince of the serpent-demons; N. of a class of deities among the Bhavanādhīśas guarding the treasures of Kuvera. — *Nāga-keśa, as,* m., N. of a minister of king Nageśa. — *Nāga-keśara* or *nāga-kesara, as,* m. a small tree with fragrant blossoms (commonly Nageśar), Mesua Roxburghii or Ferrea; (*am*), n. the blossom of this tree. — *Nāga-khaṇḍa,* N. of one of the nine divisions of Bhārata-varsha. — *Nāga-gandhā,* f. a species of bulbous plant (= *nākulī* or *sarpa-gandhā*). — *Nāga-garbha, am,* n. red lead. — *Nāga-ćūḍa, as,* m. 'snake-crested' or 'whose top-knot consists of snakes,' an epithet of Śiva. — *Nāga-ćhattrā,* f. a kind of plant, Tiaridium Indicum. — *Nāga-ja, as, ā, am,* produced by or born from a Nāga, &c.; (*am*), n. red lead; tin. — *Nāga-jihvā,* f. 'snake-tongue,' a species of plant, Asclepias Pseudosarsa; (see *śārivā*.) — *Nāga-jihvikā,* f. red arsenic. — *Nāga-jīvana, am,* n. tin. — *Nāgajīvana-śatru, us,* m. 'enemy of tin,' orpiment. — *Nāga-tīrtha, am,* n., N. of a Tīrtha. — *Nāga-datta, as, ā, am,* given by Nāgas or serpents; (*as*), m., N. of one of the 100 sons of Dhṛita-rāshṭra; N. of a man related to Śākya-muni; of a king of Āryāvarta, contemporary of Samudra-gupta. — *Nāga-danta, as,* m. elephant's tusk or ivory, the tooth or tusk of an elephant; a shelf, peg, or bracket projecting from a wall and used to hang things upon; (*ā*), f., N. of an Apsaras; (*ī*), f. a species of sun-flower, Heliotropium Indicum; a harlot. — *Nāgadantaka, as,* m. ivory; a wooden peg or bracket projecting from a wall, a shelf; (*ikā*), f. a plant, commonly called Rāma-dūti, Tragia Involucrata. — *Nāga-damanī,* f. a particular plant (= *jambū, jāmbavatī, vṛikkā*). — *Nāga-dalopama* (*°la-up°*), *am,* n. the tree Xylocarpus Granatum. — *Nāga-dāśaka, as,* m., N. of a prince. — *Nāga-deṇṭikā,* f. the betel plant. — *Nāga-deva, as,* m., N. of an author. — *Nāga-dru, us,* m. a species of Euphorbia used in offerings to the snake-goddess Manasā (= *samanta-dugdha*). — *Nāga-dvīpa, as,* m., N. of a Dvīpa in Jambū-khaṇḍa or Bhārata-varsha. — *Nāga-nakshatra, am,* n., N. of the three asterisms forming the Nāga-vīthi (?). — *Nāga-nātha, as,* m. the king of the serpents, a serpent-chief; (*am*), n., N. of a Liṅga sacred to Śiva; (also called *nāganāthesa-liṅga*.) — *Nāga-nābha, as,* m., N. of a man. — *Nāga-nāmaka, am,* n. tin. — *Nāga-nāman, ā,* m. holy basil (= *tulasī*). — *Nāga-nāyaka, as,* m. the leader or chief of the Nāgas or snakes. — *Nāga-nāsā,* f. the trunk or proboscis of an elephant. — *Nāganāsorū* (*°sā-ūrū*), *ūs,* f. a woman whose thighs taper like the trunk of an elephant; [cf. *karabhorū,* p. 205, col. 2.] — *Nāga-niryūha, as,* m. = *niryūha* and *nāga-danta,* a large pin or bracket projecting from a wall like a shelf. — *Nāga-pañćamī,* f. a particular festival, the fifth day in the light half of month Śrāvaṇa; the fifth day in the dark half of month Āshāḍhā. — *Nāga-pati, is,* m. a serpent-chief. — *Nāga-pattrā,* f. = *nāga-damanī*. — *Nāga-pattrī,* f. a species of plant (= *lakshmaṇā*). — *Nāga-pada, as,* m. a kind of coitus. — *Nāga-parṇī,* f. the betel plant. — *Nāga-pāla, as,* m., N. of a man; a prince of Śāśikya. — *Nāga-pāśa, as,* m. a sort of magical noose or lasso used in battle to entangle an enemy; 'the serpent-noose,' an epithet of the weapon of Varuṇa, regent of the waters; a kind of coitus. — *Nāga-pāśaka, as,* m. a kind of coitus. — *Nāga-pura, as,* m. 'elephant's town,' ancient Delhi (= *gaja-pura, hāstina-pura*). — *Nāga-pushpa, as,* m. several plants, = Rottlera Tinctoria (= *punnāga*); Mesua Roxburghii (= *nāga-kesara*); Michelia Champaka (= *ćampaka*); (*am*), n. the blossom of this plant; (*ī*), f. = *nāga-damanī*. — *Nāgapushpa-phalā,* f. the plant Benincasa Cerifera (= *kush-māṇḍī*). — *Nāga-pushpikā,* f. yellow jasmine (= *svarṇa-yūthī*). — *Nāga-phala, as,* m. the plant Trichosanthes Diœca; (*ā*), f. a various reading for *nāga-balā*. — *Nāga-badhū, ūs,* f. a female elephant. — *Nāga-bandhaka, as,* m. an elephant-catcher. — *Nāga-bandhu, us,* m. 'elephant-friend, liked by elephants,' the holy fig-tree, Ficus Religiosa (= *aśvattha*). — *Nāga-bala, as,* m. 'having the strength of an elephant,' an epithet of Bhīma; (*ā*), f. the plant Uraria Lagopodioides; (*am*), n. a particular high number. — *Nāga-buddha, as,* m. or *nāga-bodhi, is,* m., N. of a Buddhist teacher. — *Nāga-buddhi, is,* m., N. of a medical author. — *Nāga-bodha, as,* m., N. of an author. — *Nāga-bhaginī,* f. 'serpent's sister,' N. of the goddess Manasā; [cf. *nāga-mātṛi*.] — *Nāga-bhid, t,* m. 'elephant-destroyer,' a species of snake, Amphisbæna; (also written *nāga-bhṛit,* = *ḍuṇḍu*.) — *Nāga-bhūshaṇa, as, ā, am,* 'decorated with serpents,' an epithet of Śiva; [cf. *nāga-ćūḍa*.] — *Nāga-bhoga, as,* m. a species of serpent. — *Nāga-maṇḍalika, as,* m. a snake-keeper; a snake-catcher. — *Nāga-mati,* f. the plant Ocimum Sanctum. — *Nāga-maya, as, ī, am,* consisting of or in elephants. — *Nāga-malla, as,* m. 'an athlete among the elephants,' an epithet of Indra's elephant Airāvata. — *Nāga-mātṛi, tā,* f. 'mother of serpent-demons,' an epithet of Su-rasā; an epithet of the goddess Manasā (supposed to preside over snakes); red arsenic. — *Nāga-māra, as,* m. a species of pot-herb, also Keśa-rāja. — *Nāga-mudra, as,* m., N. of a Buddhist Sthavira (= *nāga-sena*). — *Nāga-yashṭi, is,* f. or *nāga-yashṭikā,* f. a graduated pole or post for showing the depth of water in a newly dug pond, a boring-rod or stick driven into the earth. — *Nāga-rakta, am,* n. red lead. — *Nāga-raṅga, as,* m. the orange, (usually applied to the Silhet orange, Citrus Aurantium.) — *Nāga-raṭṭa, as,* m. a various reading for *nāga-vaṭṭa,* q. v. — *Nāga-rāj, ṭ,* m. a serpent-king, a chief of the Nāgas. — *Nāga-rāja, as,* m. 'king of the serpents,' an epithet of Ananta or of Vāsuki, chief of the serpents; a king among the elephants, a large elephant. — *Nāgarāja-kara, as,* m. the trunk of the king of elephants. — *Nāga-rājan, ā,* m. a serpent-king. — *Nāga-ruka, as,* m. = *nāga-raṅga,* the orange-tree. — *Nāga-reṇu, us,* m. red lead. — *Nāga-latā,* f. the penis; N. of a woman. — *Nāga-lekhā,* f., N. of a woman. — *Nāga-loka, as,* m. the Nāga world or one of the regions below the earth, otherwise called Pātāla, the world of the serpent-demons, the abode of serpents or the race of serpents collectively. — *Nāga-vaṭṭa, as,* m., N. of a man; [cf. *nāga-raṭṭa*.] — *Nāga-vat, ān, atī, at,* consisting of snakes; possessed of elephants. — *Nāga-vadhū,* see *nāga-badhū*. — *Nāga-vana, am,* n. 'serpent-wood,' N. of a place. — *Nāga-vartman, ā,* m., N. of a Tīrtha. — *Nāga-vallarī* or *nāga-valli, is, ī,* or *nāga-vallikā,* f. Piper Betel, the betel plant. — *Nāga-vārika, as,* m. a royal elephant; an elephant-driver or keeper; a peacock; an epithet of Garuḍa, the bird of Vishṇu; the chief person in a court or assembly. — *Nāga-vāsa, as,* m. 'abode of snakes,' N. of a lake supposed to have been formed originally by the valley of Nepal. — *Nāga-vīthi,* f. a row of serpents; the serpents' path, that part of the moon's path which contains the asterisms Svāti or (according to others) Aśvinī, Bharaṇī, and Kṛittikā; N. of a daughter of Yāmī who was the daughter of Daksha and wife of Dharma; of a daughter of Kaśyapa by Yāminī. — *Nāga-vṛiksha, as,* m. a species of tree. — *Nāga-śatu, as,* m., N. of a mountain. — *Nāga-śrī, is,* f., N. of a queen. — *Nāga-sambhava, am,* n. minium or red lead. — *Nāga-sambhūta,* 'produced from serpents,' epithet of a sort of pearl. — *Nāga-sāhvaya, as, ā, am,* called after elephants, (generally with *nagara* = 'elephant's town,' i. e. Hāstina-pura.) — *Nāga-sugandhā,* f. the ichneumon plant (= *su-gandhā, sarpa-sugandhā, bhujaṅgākshī*; cf. *nākulī*). — *Nāga-sena, as,* m., N. of a Buddhist Sthavira; a king of Āryāvarta and contemporary of Samudra-gupta. — *Nāga-stokaka, am,* n. a species of poisonous plant. — *Nāga-sthala,* N. of a village near Mathurā. — *Nāga-sphotā* or rather *nāga-sphoṭā,* f. two plants (= *danti* and *nāga-danti*). — *Nāga-svarūpiṇī,* f. a kind of metre consisting of four lines of eight syllables each. — *Nāga-hanu, us,* m. a kind of perfume (= *nakha*). — *Nāga-hantrī,* f. a species of plant (= *bandhyā-karkoṭakī*; cf. *nāgārāti*). — *Nāga-hrada, am,* n. a lake inhabited by snakes or serpent-demons. — *Nāgākhya* (*°ga-ākh°*), *as,* m. = *nāga-kesara,* Mesua Roxburghii. — *Nāgāṅga, am,* n. Hāstina-pura. — *Nāgāṅganā* (*°ga-an°*), f. a female elephant; the proboscis of an elephant; [cf. *nāgāñjanā*.] — *Nāgāñćalā* (*°ga-añ°*), f. = *nāga-yashṭi,* q. v. — *Nāgāñjanā,* f. the female of an elephant (= *nāga-yashṭi,* q. v.). — *Nāgādhipa* (*°ga-adh°*), *as,* m. 'the serpent-prince,' an epithet of Śesha. — *Nāgādhipati* (*°ga-adh°*), *is,* m. 'serpent-chief,' an epithet of Virūḍhaka. — *Nāgādhirāja* (*°ga-adh°*), *as,* m. the king or chief of the elephants. — *Nāgānanda* (*°ga-ān°*), *as* or *am,* m. n. (?), or *nāgānanda-nāṭaka, am,* n., N. of a play ascribed to king Harsha. — *Nāgāntaka* (*°ga-an°*), *as,* m. 'destroyer of serpents,' an epithet of Garuḍa, the bird of Vishṇu. — *Nāgābhībhu, us,* or *-bhū* (*°ga-abh°*), *ūs,* m., N. of a Buddha. — *Nāgārāti* (*°ga-ar°*), *is,* m. a species of plant (= *bandhyā-karkoṭakī*; cf. *nāga-hantrī*). — *Nāgāri* (*°ga-ari*), *is,* m. 'enemy of serpents,' epithet of Garuḍa. — *Nāgārūḍha* (*°ga-ār°*), *as, ā, am,* mounted or riding upon an elephant. — *Nāgārjuna* (*°ga-ar°*), *as,* m., N. of an ancient Buddhist teacher of the rank of a Bodhi-sattva, said to be the author of the Yoga-ratna-mālā or Āśćarya-ratna-mālā; (*ī*), f., N. of a rock-cavern. — *Nāgālābu* (*°ga-al°*), *us,* f. a species of gourd (= *kumbha-tumbī*). — *Nāgāśana* (*°ga-aś°*), *as,* m. 'snake-eater,' a peacock; an epithet of Garuḍa. — *Nāgāhva* (*°ga-āh°*), *am,* n. 'the town called after elephants,' Hāstina-pura; (*ā*), f. a species of bulbous plant (= *lakshmaṇā*; cf. *nāga-pattrī*). — *Nāgāhvaya* (*°ga-āh°*), *as,* m. a species of plant; an epithet of Tathāgata-bhadra. — *Nāgendra* (*°ga-in°*), *as,* m. a serpent-prince, serpent-chief; (*ī*), f., N. of a river. — *Nāgeśa* (*°ga-īśa*), *as,* m., N. of a prince; an epithet of Patañjali; *Nāgeśa* or *Nāgeśa-bhaṭṭa,* N. of a grammarian, see *Nāgojī*; (*am*), n., N. of a Liṅga in Dārukā-vana. — *Nāgeśvara* (*°ga-īś°*), *as,* m., N. of a man; (*ī*), f., N. of the deity Manasā; (*am*), n., N. of a Liṅga. — *Nāgeśvara-tīrtha, am,* n., N. of several sacred bathing-places. — *Nāgodara* (*°ga-ud°*), *as,* m., N. of a medical author; (*am*), n. a medical term for a peculiar disease of pregnancy, dissolution of the fetus in the womb; a breast-plate, a cuirass. — *Nāgodbheda* (*°ga-ud°*), *as,* m., N. of a sacred spot where the river Saras-vatī re-appears.

Nāgaka, as, m., N. of a man.

Nāgin, ī, inī, i, having serpents, covered with or surrounded by serpents; snaky.

Nāgoda, am, n. armour for the front of the body; [cf. *nāgodara* above.]

नागपैय *nāgapaiya, as,* m., N. of a poet mentioned in the Śārṅgadhara-paddhati.

नागम्मा *nāgammā,* f., N. of a female poet.

नागर *nāgara, as, ī, am* (fr. *nagara*), town-born, town-bred, city, citizen; relating or belonging to a town, civic; spoken in a town or city; polite, civil; clever, sharp, knowing; bad, vile; nameless; (*as*), m. a citizen; = *paura,* a term for a prince engaged in war under certain circumstances and (in astrology) applied to a planet in a circumstance of opposition to other planets; a husband's brother; an orange; a lecturer; denial of knowledge; hardship, toil, fatigue; desire of final beatitude; (*ī*), f. the Nāgarī or Deva-nāgarī (q. v.) character in which Sanskṛit is commonly written; a species of Euphorbia (= *snuhī*); a clever or crafty or intriguing woman; (*am*), n. dry ginger; the root of Cyperus Pertenuis; a sort of coitus. — *Nāgara-khaṇḍa, as,* m., N. of a section of the Skanda-Purāṇa. — *Nāgara-ghana, as,* m. or *nāgara-mustā,*

f. a species of grass, Cyperus. — *Nāgarāhva* (°*ra-āh*°), *am*, n. dry ginger. — *Nāgarotthā* (°*ra-ut*°), f. = *nāgara-mustā*, q. v.

Nāgaraka, *as*, *ī*, *am*, living in a town, (opposed to *āraṇyaka*); clever, cunning; (*as*), m. a citizen; the chief of the police or of a town; an artist; a thief, (a various reading for *nāgarika*); (*am*), n. dry ginger; [cf. *nāgara*.]

Nāgarika, *as*, *ī*, *am*, town-born, town-bred; living in or inhabiting a town; produced from a town; polite; clever, cunning; (*as*), m. a citizen, the chief of a town, superintendant of police; (*am*), n. the toll raised from a town. — *Nāgarika-pura*, *am*, n., N. of a town. — *Nāgarika-bala*, *am*, n. the guard of a police-officer.

Nāgareyaka, *as*, *ī*, *am*, city, citizen.

Nāgarya, *am*, n. town-life, shrewdness.

नागरमर्दि *nāgaramardi*, *is*, m. (fr. *nagara-mardin*), a patronymic from Nagara-mardin.

नागरीट *nāgarīṭa*, *as*, m. a libertine, rake, blackguard; (probably for *nāgavīṭa* below.)

Nāgavīṭa, *as*, m. a rake; intriguer, match-maker.

नागशुण्डी *nāgaśuṇḍī*, f. a species of gourd; (also read *nāmaśuṇḍī*.)

नागुली *nāgulī*, f., N. of a town.

नागोजी *nāgojī* or *nāgoji* or *nāgoji-bhaṭṭa*, *as*, m., N. of a modern grammarian, also called *nāgeśa-bhaṭṭa*, author of a Vivaraṇa or interpretation of Kaiyaṭa's commentary on Patañjali, of a grammar called Paribhāshendu-śekhara, &c.

नाग्नजित *nāgnajita*, *as*, m. (fr. *nagna-jit*), a descendant of Nagna-jit; (*ī*), f., N. of one of the wives of Kṛishṇa; (wrongly spelt *nagnajitī*.)

नाचिक *nāčika*, *as*, m., N. of a son of Viśvā-mitra.

नाचिकेत *nāčiketa*, *as*, *ī*, *am* (fr. *na-čiketa*, q. v.), relating to Na-čiketa or Na-čiketas; (*as*), m. a synonym of fire, (wrongly written *nāčiketu*); N. of an ancient sage, son of Uddālaki; [cf. *na-čiketa*, *tri-ṇāčiketa*.]

नाचीन *nāčīna*, *ās*, m. pl., N. of a people.

नाज्जक *nājjaka*, *as*, m., N. of a man.

नाट *nāṭa*, *as*, *am*, m. n. (fr. rt. *naṭ*), dancing, acting, a dance; (*as*), m., N. of a Nāga-rāja; (*ās*), m. pl., N. of a people, = *karṇāṭaka*, the Carnatic; (*ī*), f., scil. *bhāshā*, the language spoken by the Nāṭas. — *Nāṭāmra* (°*ṭa-am*°), *as*, m. the water-melon, Cucurbita Citrullus.

Nāṭaka, *as*, *ī*, *am*, dancing, acting; (*am*), n. a play, drama; the first of the ten pieces of dramatic compositions of the first order; (*as*), m. an actor, dancer, mime; N. of a mountain in Kāmākhyā; (*ikā*), f. a kind of play, see below; (*akī*), f. the court of Indra. — *Nāṭaka-prapañča*, *as*, m. course or arrangement of a drama. — *Nāṭaka-ratna-kosha*, *as*, m. 'treasure of jewels of plays,' N. of a work. — *Nāṭaka-vidhi*, *is*, m. mimic art, dramatic action. — *Nāṭakāvatāra* (°*ka-av*°), *as*, m., N. of a work.

Nāṭakīya, *as*, *ā*, *am*, dramatic.

Nāṭakeya, *ās*, m. pl., N. of a people.

Nāṭāra, *as*, m. (fr. *naṭī*), the son of an actress; [cf. *nāṭera*, *nāṭeya*.]

Nāṭikā, f. a short or light comedy, the first of the Upa-rūpakas or dramas of the second order.

Nāṭṭaka, *am*, n. a mimic representation, a gesture.

Nāṭeya, *as*, m. the son of an actress or dancing-girl.

Nāṭera, *as*, m. = *nāṭeya*; [cf. *nāṭāra*.]

Nāṭya, *am*, n. dancing, mimic or dramatic representation, a play; action on the stage, the science or art of dancing or acting, scenic art, the union of song, pantomime dance and instrumental music; the costume of an actor; (*as*), m. an actor, mime. — *Nāṭya-darpaṇa*, *am*, n. 'mirror of acting,' N. of a work. — *Nāṭya-dharmikā* or *nāṭya-dharmī*, f. the rules of dramatic representation. — *Nāṭya-priya*, *as*, m. 'fond of dancing,' an epithet of Śiva. — *Nāṭya-ločana-kāra*, *as*, m., N. of a work on acting. — *Nāṭya-varga*, *as*, m., N. of a chapter of the Nāma-liṅgānuśāsana by Amara-siṅha. — *Nāṭya-śālā*, f. a room or building for dramatic exhibitions, a theatre, a dancing-room, (according to some it should be built near the gate of a palace.) — *Nāṭya-śāstra*, *am*, n. any book on dancing or dramatic representation. — *Nāṭyāčārya* (°*ya-āč*°), *as*, m. a dancing-master. — *Nāṭyokti* (°*ya-uk*°), *is*, f. dramatic phraseology.

नाड *nāḍa*, *am*, n. = *nāla*.

नाडपित् *nāḍapit*, Ved., N. of a place.

नाडायन *nāḍāyana*, *as*, m. (fr. *naḍa*), a patronymic from Naḍa.

Nāḍāyanaka, relating to Nāḍāyana.

नाडि *nāḍi*, *is*, or *nāḍī*, f. (fr. *naḍa*, q. v.), the tubular stalk or culm of any plant; the hollow stalk of a lotus, &c.; any tubular organ of the body (as an artery, vein, intestine, &c.); any pipe or tube, a flute; a fistulous sore, fistula, sinus [cf. *nāḍī-vraṇa*]; the pulse either at the hand or feet, &c.; a measure of time = $\frac{1}{60}$ of a sidereal day or $\frac{1}{2}$ Muhūrta; a period or hour of twenty-four minutes; the box of a wheel (Ved.); a sort of bent grass; a juggling trick, deception. — *Nāḍi-čīra*, *am*, n. a small reed or tube round which the woof is wound, (it is then used as a shuttle.) — *Nāḍin-dhama*, *as*, *ā*, *am*, causing movement of the intestines (as fright), terrifying; (*as*), m. a goldsmith; (also read *nāḍin-dhama*.) — *Nāḍin-dhaya*, *as*, *ī*, *am*, drinking or sucking through a tube. — *Nāḍi-pattra*, *am*, n. an esculent root, Arum Colocasia. — *Nāḍi-maṇḍala*, *am*, n. the celestial equator. — *Nāḍī-kalāpaka*, *as*, m. a species of plant (= *gaṇḍinī* in Hindī). — *Nāḍī-čaraṇa*, *as*, m. 'whose feet or legs are like stalks,' a bird. — *Nāḍī-jaṅgha*, *as*, m. 'having stalk-like legs,' a crow; N. of a fabulous crane; N. of a holy teacher or saint; [cf. *nāli-jaṅgha*.] — *Nāḍī-taraṅga*, *as*, m. = *kākola*; a sort of poison; an astrologer; a ravisher, debaucher (= *rata-hiṇḍaka*; cf. *nārī-taraṅgaka*). — *Nāḍī-tikta*, *as*, m. a species of Nimba growing in Nepal (= *nepāla-nimba*). — *Nāḍī-datta*, *as*, m. = *nāḍikā-datta*, q. v. — *Nāḍī-deha*, *as*, m. 'thin-bodied like a tube or stalk,' N. of one of the attendants of Śiva (= *bhṛiṅgin*; cf. *nāḍī-vigraha*). — *Nāḍī-nakshatra*, *am*, n. the planet of a person's nativity (= *janma-nakshatra*). — *Nāḍīn-dhama* = *nāḍin-dhama*, q. v. — *Nāḍī-parīkshā*, f. feeling the pulse; N. of a medical work. — *Nāḍī-prakāśa*, *as*, m., N. of a pharmaceutical work commented on by Śaṅkara-sena. — *Nāḍī-maya*, *as*, *ī*, *am*, abounding with blood-vessels. — *Nāḍī-yantra*, *am*, n. any tubular instrument. — *Nāḍī-vigraha*, *as*, m., N. of Bhṛiṅgin, one of Śiva's chief attendants; [cf. *nāḍī-deha*.] — *Nāḍī-vraṇa*, *as*, m. an ulcer, a fistula, fistulous sore, sinus. — *Nāḍī-śāka*, *as*, m. a species of vegetable (= *nāḍīka*). — *Nāḍī-śuddhi*, *is*, f., N. of a Yoga work. — *Nāḍī-saṅkhyā*, f., N. of a chapter of the Purāṇa-sarva-sva. — *Nāḍī-sañčāra*, *as*, m., N. of the forty-second chapter of the Jñāna-khaṇḍa of the Śiva-Purāṇa. — *Nāḍī-sneha*, *as*, m. a N. of Bhṛiṅgin; see *nāḍī-vigraha*. — *Nāḍī-hiṅgu*, *u*, n. = *hiṅgu-nāḍikā*, the resin of the plant Gardenia Gummifera?; (*us*), m. a plant (= *vaṅśa-pattrī*).

Nāḍika, *am*, n. the plant Ocimum Sanctum (= *kāla-śāka*); (*ā*), f. a hollow stalk or stalk in general; any tubular organ of the body (as an artery, vein, intestine, &c.); a fistulous sore; a ray of the sun (supposed to be hollow); an Indian hour or twenty-four minutes = $\frac{1}{60}$ of a sidereal day = $\frac{1}{2}$ Muhūrta; a measure of length = $\frac{1}{2}$ Daṇḍa, (also read *nārikā*); a piece of metal on which the hours are struck, an Indian clock, a gong. — *Nāḍikā-datta*, *as*, m., N. of an author mentioned in the Saṃskāra-tattva by Raghu-nandana; [cf. *nāḍī-datta*.]

Nāḍīka, *as*, m. a species of pot-herb (= commonly *pāṭśāk*); Corchorus Olitorius; (*ā*), f. the wind-pipe or throat.

नाडिकेल *nāḍikela* or *nāḍīkela*, *as*, m. = *nārikela*, the cocoa-nut palm.

नाडीच *nāḍīča*, *as*, m. an esculent root, Colocasia Antiquorum.

नाड्वलेय *nāḍvaleya*, *as*, m. a metronymic from Naḍvalā.

नाणक *nāṇaka*, *am*, n. a coin or anything stamped with an impression. — *Nāṇaka-parīkshā*, f. 'the testing of coin,' assaying. — *Nāṇaka-parīkshin*, *ī*, m. 'coin-tester,' an assayer, assay-master.

नातिचिर *nāti-čira*, *as*, *ā*, *am*, not very long (in time), of no long duration; (*āt* or *e*), ind. in no very long time, soon.

नातिदूर *nāti-dūra* (*na-ati-d*°), *as*, *ā*, *am*, not very distant; (*e*), ind. not far from (with abl. or gen.); (*am*), ind. not very far, no great distance, not far away. — *Nātidūra-nirīkshin*, *ī*, *iṇī*, *i*, not seeing very far, not far-sighted.

नातिभिन्न *nāti-bhinna* (*na-ati-bh*°), *as*, *ā*, *am*, not very different from (with abl.).

नातिवाद *nātivāda* (*na-at*°), *as*, m. avoiding opprobrious or abusive language, abstaining from reproof.

नात्र *nātra*, *am*, n. (for *nāntra*), praise, eulogium; surprise, wonder; (*as*), m. Śiva; a sage.

नाथ् *nāth* (allied to rt. *nādh* and generally identified with it), cl. 1. P. *nāthati*, *nanātha*, *nāthitā*, *nāthishyati*, *anāthīt*, *nāthitum*, to ask, solicit, beg for anything (with dat. or gen. of the object or with two acc.); to have power; to be master; to harass, destroy (?); to be sick or ill (?); (in the Veda only the part. *nāthita* and *nādhamāna* fr. *nādh* appear to occur); [cf. rt. *nādh*; Old Germ. *nōt*, 'necessity;' Mod. Germ. *noth*; Angl. Sax. *nead*, *neod* = Eng. *need*; Goth. *nauthyan*, 'to force.']

Nātha, *am*, n. refuge, help; (*as*), m. a protector, patron, master, leader, ruler, lord, (often at the end of a comp., see *jīvita-n*°, *parjanya-n*°, *ku-n*°; and often used at the end of names of gods and men, see *govinda-n*°, *jagan-n*°, *trailokya-n*°); a husband [cf. *a-n*°]; a possessor [cf. *sa-nātha*, possessed of]; a rope passed through the nose of a draft ox [cf. *nātha-hari*]; N. of an author; [cf. *a-n*°, *ku-n*°, *govinda-n*°.] — *Nātha-kāma*, *as*, *ā*, *am*, Ved. seeking for help or protection, seeking a refuge. — *Nātha-kumāra*, *as*, m., N. of a poet mentioned in the Śārṅgadhara-paddhati. — *Nātha-tva*, *am*, n. the office or dignity of a protector or patron, protectorship, patronage. — *Nātha-vat*, *ān*, *atī*, *at*, having a patron or protector, having a master, dependant, subservient, subject; (*atī*), f. having a husband. — *Nātha-vid*, *t*, *t*, *t*, or *nātha-vinda*, *us*, *us*, *u*, Ved. possessing or granting protection. — *Nātha-hari*, *is*, *is*, *i*, carrying a master, any animal bridled by the nose. — *Nātha-hāra*, *as*, *ī*, *am*, taking or carrying a master, &c.

Nāthamāna, *as*, *ā*, *am*, Ved. seeking help, asking, begging.

Nāthaya, Nom. P. *nāthayati*, *-yitum*, to become a protector or patron, to grant a request.

Nāthita, *as*, *ā*, *am*, one who needs help, needy, oppressed.

Nāthin, *ī*, *inī*, *i*, having a protector or master.

नाद *nāda*, *as*, m. (fr. rt. *nad*), a loud sound, cry, sounding, roaring, bellowing, crying, a sound or tone in general, (sometimes at the end of an adj. comp., e. g. *dāruṇa-nāda*, *as*, *ā*, *am*, sounding dreadfully); (in the Yoga) the nasal sound represented by a semicircle and used as an abbreviation or hieroglyphic in mystical words; one who praises. — *Nāda-tā*, f. the quality of sounding.

—*Nāda-purāṇa*, *am*, n., N. of a Purāṇa treating of musical sounds.—*Nāda-vat*, *ān*, *atī*, *at*, pronounced with sound (as letters), sonant.—*Nāda-vindūpanishad* (°*du-up*°), *t*, f., N. of an Upanishad.

Nādi, *is*, *is*, *i*, sounding, roaring.

Nādin, *ī*, *inī*, *i*, who or what sounds, sounding, resonant, sounding aloud, pronounced with sound (as a letter); roaring, bellowing, braying, (often at the end of a comp.; cf. *khara-n*°, *gardabha-n*°); (*ī*), m., N. of a Dānava; of a Brāhman metamorphosed into an antelope.

नादर *nādara* (*na-ād*°), *as*, m. disrespect, disregard, inattention.

नादिक *nādika*, N. of a country.

नादिग *nādiga*, *as*, m., N. of a man.

नादेय 1. *nādeya*, *as*, *ī*, *am* (fr. *nadī*), coming from or belonging to a river, river-born, fluvial, fluviatic, aquatic, marine; (*as*), m. the reed Saccharum Spontaneum (=*kāśa*); Calamus Rotang (=*vānīra*); (*ī*), f. several plants, a species of reed growing usually near water, Calamus Fasciculatus (=*ambu-vetasa*,=*jala-vānīra*); the orange-tree (=*bhūmi-jambūka*, *bhūmi-jambū*, or *bhū-jambū*); Sesbania Ægyptiaca (=*jayā*); the China rose (=*japā*, *javā*,=*vyangushṭha*,=*agni-mantha*, *kāka-jambū*); (*am*), n. rock-salt (=*saindhava*); antimony (=*sauvīrāñjana*).

Nādya, *as*, *ā*, *am*, coming from a river, fluvial, river-born.

नादेय 2. *nādeya* (for *na ādeya*), not to be taken, &c.

नाध् *nādh* (=*nāth*, q. v.), cl. 1. A. *nādhate*, *nanādhe*, *nādhishyate*, *nādhitum*, to ask, beg for, crave, &c. See rt. *nāth*.

Nādhamāna, *as*, *ā*, *am*, Ved. seeking help, asking, begging.

Nādhas, *as*, n. (probably=*nātha*), Ved. refuge, help.

नान *nāna*, *as*, m., N. of a man.

नानद *nānada*, *am*, n. (fr. rt. *nad*), N. of a Sāman; [cf. *nānanda*.]

नानन्द *nānanda*, *am*, n. (fr. rt. *nand*), scil. *indrasya*, N. of a Sāman; [cf. *nānada*.]

नानर्दमान *nānardamāna*, *as*, *ā*, *am* (fr. the Intens. of rt. *nard*), sounding loudly, roaring lustily.

नाना *nānā*, ind. (probably a reduplication of the negative particle *na* or of the pronominal affix *na* in *a-na* &c.), in different or various ways, in different places, manifoldly, differently, variously; distinctly, separately; (when used as an adj. at the beginning of a comp.=) of different kinds, of different classes, various, sundry, different, manifold, diverse; (according to Pāṇ. II. 3, 32)=*vinā*, without (with gen., abl., inst.).—*Nānā-kanda*, *as*, m. a species of bulbous plant (=*piṇḍālu*).—*Nānākāra* (°*nā-āk*°), *as*, *ā*, *am*, of different forms or manifold kinds, multiform, various.—*Nānā-kāram*, ind. having done variously.—*Nānā-graha*, *as*, m. taking separately, (used to explain *ava-graha*.)—*Nānā-jātīya*, *as*, *ā*, *am*, of various kinds or sorts, belonging to different classes, &c.—*Nānātma-vādin*, *ī*, *inī*, *i*, maintaining the Sāṅkhya doctrine that each individual being has a soul distinct from the universal spirit.—*Nānātyaya* (°*nā-at*°), *as*, *ā*, *am*, of different kinds, manifold.—*Nānā-tva*, *am*, n. variety, diversity, difference, manifoldness, (opposed to *eka-tva*, *aikya*.)—*Nānā-dānāni*, n. pl. 'various presents,' N. of a chapter of the Purāṇa-sarva-sva.—*Nānā-deśya*, *as*, *ā*, *am*, belonging to or coming from different districts or countries.—*Nānā-dharman*, *ā*, *ā*, *a*, Ved. having different customs or characteristics.—*Nānā-dhātu-śata*, *am*, n. a hundred various minerals.—*Nānādhātu-samākīrṇa*, *as*, *ā*, *am*, filled with various minerals.—*Nānā-dhī*, *īs*, *īs*, *i*, Ved. having different intentions.—*Nānā-dhvani*, *is*, m. a musical instrument of more than one tone.—*Nānā-nāma-nirūpaṇa*, *am*, n., N. of the tenth chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa.—*Nānā-pakshi-gaṇākīrṇa* (°*ṇa-āk*°), *as*, *ā*, *am*, filled with flocks of various birds.—*Nānāpakshi-nishevita*, *as*, *ā*, *am*, frequented by various birds.—*Nānā-pada*, *am*, n., Ved. a different or separate or independent word.—*Nānāpada-stha*, *as*, m., Ved. (an accent) standing on distinct words or on a separate word (?).—*Nānā-prabhṛiti*, *is*, *is*, *i*, Ved. beginning differently, (opposed to *nānodarka*.)—*Nānā-bhaṭṭa*, *as*, m., N. of the great-grandfather of Raṅga-nātha, a commentator on Kāli-dāsa's Vikramorvaśī.—*Nānā-mṛiga-gaṇa*, *ās*, m. pl. flocks of various animals.—*Nānā-ratham*, ind., Ved. in many chariots, in various cars.—*Nānā-rasa*, *as*, *ā*, *am*, of different flavours, variously flavoured.—*Nānā-rāga*, *as*, *ā*, *am*, variegated, of many colours.—*Nānā-rūpa*, *āṇi*, n. pl. various forms, different shapes; (*as*, *ā*, *am*), of different forms or shapes, of various kinds, multiform, various.—*Nānārūpa-tā*, f., Ved. multiformity, diversity of form, variousness.—*Nānārtha* (°*nā-ar*°), *as*, *ā*, *am*, having a different aim or object, containing something else (as a new sentence or thing); having different meanings (as a word).—*Nānārtha-kosha*, *as*, m. a dictionary which contains words with different meanings.—*Nānārtha-dhvani-mañjarī*, f. 'a cluster or nosegay of words with different meanings,' N. of a dictionary by an anonymous author.—*Nānārtha-ratna-tilaka*, N. of a dictionary,=*anekārtha-tilaka*.—*Nānārtharatna-mālā*, f. 'necklace of words of different meanings,' N. of a glossary.—*Nānārtha-saṅgraha*, *as*, m. 'collection of words with different meanings,' N. of a dictionary by Ajaya-pāla.—*Nānā-varṇa*, *ās*, m. pl. different colours; (*as*, *ā*, *am*), many-coloured, variegated.—*Nānā-vidha*, *as*, *ā*, *am*, of various sorts, of sundry kinds, in various ways, multiform, manifold.—*Nānā-vīrya*, *as*, *ā*, *am*, having different effects, having manifold efficacy.—*Nānāvīrya-tā*, f., Ved. the state of having manifold efficacy.—*Nānā-sūrya*, *as*, *ā*, *am*, Ved. illuminated by different suns.

Nānānam, ind., Ved.=*nānā*, differently, separately, &c.

नानान्द्र *nānāndra*, *as*, m. (fr. *nanāndṛi*), a husband's sister's son, a sister-in-law's son.

नानुष्ठेय *nānushṭheya* (*na-an*°), *as*, *ā*, *am*, not to be performed, improper, unusual, not right.

नानू *nānū*, *ūs*, m., N. of a man.

नान्त *nānta* (*na-an*°), *as*, *ā*, *am*,=*an-anta*, endless.

नान्तरीयक *nāntarīyaka* (*na-an*°), *as*, *ā*, *am*, inseparable, invariably connected.

नान्त्र *nāntra*, *am*, n. (fr. rt. *nam*), praise, eulogy; [cf. *nātra*.]

नान्द *nānda*, *as*, *ī*, *am* (fr. *nanda*), relating to Nanda.

नान्दन *nāndana*, *am*, n. (fr. rt. *nand* or *nandana*), Ved. a pleasure-garden, a paradise, elysium; [cf. *nandana*.]

नान्दिन् *nāndin*, *ī*, m. the speaker of the benediction before the commencement of a play.

नान्दी *nāndī*, f. (fr. rt. *nand*), joy, satisfaction; prosperity; eulogium or praise of a deity, or a prayer recited in benedictory verses at the opening of a religious ceremony or of a drama, (generally a kind of blessing pronounced as a prologue to a Nāṭaka or play; cf. *nandi*.)—*Nāndī-kara*, *as*, m. the speaker of the benediction at the opening of a drama; (also with the vowel *ī* made short, *nāndi-kara*.)—*Nāndī-ninada*, *as*, m. a shout of joy.—*Nāndī-paṭa*, *as*, m.=*nāndī-mukha*, the lid or cover of a well.—*Nāndī-pura*, *am*, n., N. of a town in the East.—*Nāndīpuraka*, *as*, &c., coming from or relating to the town Nāndī-pura.—*Nāndī-mukha*, *as*, *ī*, *am*, (with *pitaras* or *pitṛi-gaṇas*) the class of manes of deceased progenitors to whom the Nāndī-mukha Srāddha is offered; (*am*), n. (with or without *śrāddha*) a Srāddha or commemorative offering to the manes preliminary to any joyous occasion, as initiation, marriage, &c., in which nine balls of meat are offered to the deceased father, paternal grandfather, and great-grandfather; to the maternal grandfather, great-grandfather, and great-great-grandfather; and to the mother, paternal grandmother, and paternal great-grandmother; (*as*), m.=*nāndī-paṭa*, the lid or cover of a well; (*ī*), f. a female ancestor sharing in the above Srāddha; a kind of grain reckoned among the Ku-dhānyas; a kind of metre consisting of four lines of fourteen syllables each; [cf. *nandī-mukha*.]—*Nāndī-rava*, *as*, m. a cry of joy.—*Nāndī-vādin*, *ī*, m. the speaker of the prologue or introduction to a drama; a drummer, one who beats a drum at festivals.—*Nāndī-śrāddha*, *am*, n.=*nāndī-mukham śrāddham*, q. v.

Nāndīka, *as*, m. a post in a door-way set up for good luck; (also read as du. *nāndīkau*.)

नान्दुक *nānduka*, *as*, m., N. of a man.

नापि *nāpi* (*na-api*), ind. not even. See *na*.

नापित *nāpita*, *as*, m. (according to some a corruption of *snāpitṛi*, one who bathes), a barber, a shaver; (*ī*), f. the wife of a barber; [cf. *vaptṛi*.]—*Nāpita-vāstu*, *u*, n. a barber's dwelling.—*Nāpitavāstuka*, *as*, *ī*, *am*, belonging to or coming from the dwelling of a barber.—*Nāpita-śālā* or *nāpita-śālikā*, f. a barber's shop.

Nāpitāyani, *is*, m. the son or offspring of a barber.

Nāpitya, *as*, m. the son of a barber; (*am*), n. the trade or business of a barber.

नाभ् *nābh*, *p*, f. (fr. rt. 1. *nabh*), Ved. an opening, aperture, mouth (?); a rent (?); (Sāy.) destructive, obstructing.

नाभ *nābha*. See p. 478, col. 1.

नाभक *nābhaka*, *as*, m. a myrobalan, Terminalia Chebula.

नाभस *nābhasa*, *as*, *ī*, *am* (fr. *nabhas*), celestial, heavenly, appearing in the sky; (with *yoga*) N. of certain constellations, (according to Bhaṭṭotpala there are thirty-two, divided into four classes, viz. three Āśraya-yogas, two Dala-yogas, twenty Ākriti-yogas, and seven Saṅkhyā-yogas.)—*Nābhasa-yogādhyāya* (°*ga-adh*°), *as*, m., N. of the twelfth chapter of the Bṛihaj-jātaka, an astrological work by Varāha-mihira.

नाभाक *nābhāka*, *as*, *ī*, *am* (fr. *nabhāka*), belonging to or composed by Nabhāka; (*as*), m. (like *nabhāka*), Ved., N. of a Ṛishi of the Kaṇva family.

नाभाग *nābhāga*, *as*, m. (fr. *nabha-ga*), N. of a son of Manu Vaivasvata; a patronymic of Ambarīsha [cf. *nābhāgi*]; a son of Manu and father of Ambarīsha, &c.; a son of Nabha-ga or Nabhāga and father of Ambarīsha; a son of Sruta and father of Ambarīsha; of a son of Nedishṭha or Arishṭa or Dishṭa and father of Bhalandana; of a son of Yayāti, grandson of Ambarīsha, and father of Aja; [cf. *nabhāga*, *nābhā-nedishṭha*.]—*Nābhāga-dishṭa*, *as*, m., N. of a son of Manu Vaivasvata; [cf. *nābhā-nedishṭha*, *nābhāga*, *dishṭa*.]—*Nābhāga-dheya*, perhaps=*nābhāga-bhāgadheya*, one who has the same lot or destiny as Nābhāga.—*Nābhāga-nedishṭha*, *as*, m. and *nābhāgārishṭa* (°*ga-ar*°), *as*, m., N. of a son of Manu Vaivasvata; [cf. *nābhāga*, *arishṭa*.]

Nābhāgi, *is*, m. a patronymic of Ambarīsha.

नाभि *nābhi*, *is*, or *nābhī*, f. (according to

lexicographers also m.; probably fr. *nabh*, an older form of rt. 1. *nah*, to bind, connect), the navel; any navel-like cavity; the nave of a wheel (e. g. *tri-nābhi ćakram*, a three-naved wheel, a wheel with a triple nave or centre, Ṛig-veda I. 164, 2); the centre, focus, central point, middle, point of junction or that which holds the parts of anything together, point of concentration, chief point, chief, head, (hence *nābhir nṛipa-maṇḍalasya* in Raghu-v. XVIII. 19 = the chief of the circle of kings); the close connection of relations, near relationship, community of race or family; home; a near relation; musk (= *mṛiga-nābhi*); (*is*), m. a sovereign, a lord paramount; a chief; a Kshatriya or Hindū of the regal and military tribe; N. of a grandson of Priya-vrata [cf. *nābhi-gupta*, *nābhi-varsha*], son of Agnīdhra and father of Ṛishabha; of the father of Ṛishabha, first Arhat of the present Ava-sarpiṇī; [cf. *nābha*, 2. *nabhya*, *anya-n°*, *ghana-n°*, &c.: cf. also Gr. ὀμφ-αλό-ς, ὄμφαξ: Lat. *umb-il-icu-s*, *umbo*: Old Germ. *nab-a*, 'nave;' *nabulo*, 'navel:' Angl. Sax. *nafu*, *nafela*: Mod. Germ. *nabe*, *nabel*: Lett. *nabba*, 'navel:' Lith. *nambu*, 'navel.'] — *Nābhā-nedishṭha*, *as*, m. (*nābhā* loc. sing. for *nābhau*), N. of a son of Manu Vaivasvata and author of two Ṛig-veda hymns, (Ṛig-veda X. 61, 62.) — *Nābhānedishṭha*, *as*, *ī*, *am*, or *nābhānedishṭhīya*, *as*, *ā*, *am*, relating to or composed by Nābhā-nedishṭha; (*am*), n., scil. *sūktam*, N. of a Vedic hymn. — *Nābhi-kaṇṭaka*, *as*, m. ruptured or protruded navel (= commonly *goṇḍa*). — *Nābhi-gudaka*, *as*, m. a protruding or ruptured navel. — *Nābhi-gupta*, *as*, m. (?), 'protected by Nābhi,' N. of a Varsha in Kuśa-dvīpa, (the king of Kuśa-dvīpa was Hiraṇya-retas, a son of Priya-vrata, who divided the seven Varshas of his Dvīpa among his seven sons; Nābhi was probably the N. of one of these seven sons; cf. *nābhi-varsha*.) — *Nābhi-golaka*, *as*, m. a protruding or ruptured navel (= *nābhi-gudaka*). — *Nābhi-ććhedana*, *am*, n. cutting or separating the umbilical cord. — *Nābhi-ja*, *as*, m. or *nābhi-janman*, *ā*, m. an epithet of Brahmā, (this deity appearing on the lotus which sprang from the navel of Vishṇu.) — *Nābhi-dvāra*, *am*, n. the aperture of the navel. — *Nābhi-nāḍī*, f. or *nābhi-nālā*, f. or *nābhi-nāla*, *am*, n. the umbilical cord; [cf. *garbha-nāḍī*.] — *Nābhi-bhū*, *ūs*, m. 'born from the navel,' an epithet of Brahmā; [cf. *nābhi-ja*.] — *Nābhi-mūla*, *am*, n. the part of the body immediately under the navel. — *Nābhi-vardhana*, *am*, n. division of the umbilical cord; rupture of the navel, umbilical hernia; corpulency. — *Nābhi-varsha*, *as*, *am*, m. n. the Varsha governed by Nābhi, son of Āgnīdhra (= *Bhārata-varsha*). — *Nābhy-āvarta*, *as*, m. the cavity of the navel.

Nābha (substituted for *nābhi* at the end of an adj. comp.), the navel (e. g. *abja-nābha*, *as*, m. 'lotus-naveled,' an epithet of Vishṇu; cf. *un-n°*, *ūrṇa-n°*, *kañja-n°*, *kāla-n°*); the nave of a wheel; the centre or central point of anything; (*as*), m. an epithet of Śiva; N. of a son of Śruta and father of Sindhu-dvīpa.

Nābhika, *as*, *ā*, *am*, (at the end of an adj. comp.) = *nābhi* (e. g. *shaṇ-nābhika*, having six naves); (*ā*), f. a cavity shaped like a navel; a species of plant, Achyranthes Atropurpurea (= *kaṭabhī*). — *Nābhika-pura*, *am*, n., N. of a town of the Uttara-kurus.

Nābhila, *as*, *ā*, *am*, relating to or coming from a navel; [cf. *nābhila*.]

Nābhila, *am*, n. the groin of a woman; a prominent or ruptured navel; the cavity of the navel; pain.

Nābheya, *as*, m. a patronymic of Ṛishabha, first Arhat of the Jainas.

Nābhya, *as*, *ā*, *am*, proceeding from the navel, being in the navel, umbilical, of or relating to the navel; (*as*), m. an epithet of Śiva; [cf. *nābha*.]

नाभिजात *nābhijāta* (*na-abhijāta*), *as*, *ā*, *am*, not well-born, not noble, low-bred, ignoble.

नाभिमान *nābhimāna* (*na-abh°*), *as*, m. absence of pride, humbleness.

नाम *nāma*, ind. See under *nāman* below.

नामतिक *nāmatika*, *as*, *ī*, *am* (fr. *namata*), dressed in woollen cloth.

नामधेय *nāma-dheya*. See under *nāman*.

नामन् *nāman*, *a*, n. (fr. rt. 1. *jñā*, the initial *j* being lost; said to be fr. rt. *mnā*), a mark by which anything is known, sign, token (Ved.); form, manner, mode, character, personal character, nature, species (Ved.); name, appellation, (especially a personal name, as opposed to *gotra*, a family name); merely the name (as opposed to the reality); (in grammar) appellative, common name for a class of objects, noun, word (e. g. *megha-nāman*, [every] noun or word denoting cloud); substance, essence, (in the Mīmāṃsā phil. opposed to *guṇa*, accidental quality); water (according to Naigh. I. 11); *nāmnā vać* or *nāma grah*, to address by name, mention or call upon by name; *nāma kṛi* or *nāma dā* or *nāma dhā* or *nāmnā kṛi* or *nāmnā vi-dhā*, to give a name, to name, call (e.g. *Sāvitrīti nāmāsyāś ćakruḥ*, they called her name Sāvitrī; *Lakshmaṇam iti nāma kṛitavān*, he named him Lakshmaṇa; *tāṃ Duḥkha-labdhikāṃ nāmnā ćakāra*, he called her Duḥkha-labdhikā). *Nāman* often occurs at the end of an adj. comp., in which case the fem. is generally *nāmnī* (e. g. *Vishṇu-śarma-nāmā paṇḍitaḥ*, a sage named Vishṇu-śarman; *nadī-nāmnī kanyā*, a girl with the name of a river); but the fem. may be also *nāmā* from *nāman* and *nāmā* from a base *nāma*, which is rarely substituted for *nāman* at the end of a comp. (*Nāma*, acc. sing. used as an adverb =) namely, by name (e. g. *Mādhavo nāma Brāhmaṇaḥ*, a Brāhman, Mādhava by name); indeed, certainly, forsooth, really, of course, even, probably, possibly, perhaps, agreed, granted, granting (e. g. *astu nāma su dhanī me kiñćid dadhāti*, granting [which I doubt] that this rich man will offer me something). *Nāma* as an emphatic particle may have some of the above senses, but is often untranslatable by any single equivalent English word. It is frequently placed after interrogative pronouns (e. g. *kiṃ nāma*, *kathaṃ nāma*, *kadā nāma*, *ko nāma*), when it may be translated by 'then,' 'indeed,' &c.; *api nāma* at the beginning of a sentence = perhaps, probably, would that! oh that! of course; *mā nāma* = may it not be that, perhaps, but I hope not; *nanu nāma*, certainly, evidently; after an imperative *nāma* = I care not, no matter, if you like, &c. According to native lexicographers *nāma* implies certainty, possibility, anger, reproach, consent, promise, recollection, surprise, pretence, &c.; [cf. Zend *nāman*: Gr. ὄνομα(τ), ἀν-ώνυ-μο-ς, νώνυμν-ο-ς, ὀνομαίνω, ὀνομάζω: Lat. *co-gnō-men*, *i-gnō-min-ia*, *nō-men*, *nōmin-ā-re*, *nam*, *quis-nam*, *quem-nam* = Sanskṛit *kaṃ nāma*, *nem-pe* = Sanskṛit *nāma api*: Umbr. *nume*, *nome*, dat. sing. *nomn-e*: Goth. *namō*, gen. sing. *namin-s*, *namn-jan*, *ga-namn-jan*, 'to name:' Mod. Germ. *nāmen*, *nāme*: Angl. Sax. *nāma*, *nemn-an*: Eng. *name*: Slav. *i-man*, 'name;' *imen-ova-ti*, 'to name:' Scot. *ainm*, 'name:' Cambro-Brit. *enw*, 'name.'] — *Nāma-karaṇa*, *as*, m. a nominal affix; (*am*), n. giving a name, naming a child after birth. — *Nāma-karman*, *a*, n. the ceremony of naming a child after birth. — *Nāma-graha*, *as*, m. or *nāma-grahaṇa*, *am*, n. or (Ved.) *nāma-grāha*, *as*, m. addressing or mentioning by name. — *Nāma-grāham*, ind., Ved. by mentioning the name, by naming. — *Nāma-tas*, ind., see col. 3. — *Nāma-deva*, *as*, m., N. of a man. — *Nāma-dvādaśī*, f. a religious ceremony, worshipping Durgā daily under one of her twelve appellations (Gaurī, Kālī, Umā, Bhadrā, Durgā, Kānti, Sarasvatī, Maṅgalā, Vaishṇavī, Lakshmī, Śivā, and Nārāyaṇī). — *Nāma-dha*, *as*, or *nāma-dhā*, *ās*, m., Ved. one who gives a name, a name-giver. — *Nāma-dhātu*, *us*, m. a verbal base derived from a noun, a nominal verb. — *Nāma-dhāraka*, *as*, *ā*, *am*, bearing only the name, being anything only by name (e. g. *purusho nāma-dhārakaḥ*, one who is a man only in name). — *Nāma-dheya*, *am*, n. a name, a title, an appellation, (sometimes at the end of a comp., e. g. *kiṃ-n°*, see under *kim*; *puṃ-n°*, see under *puṃs*); the ceremony of giving a name to a child. — *Nāmadheya-karaṇa*, *am*, n. giving a name, naming. — *Nāmadheya-tas*, ind. by name. — *Nāma-nāmika*, *as*, m. an epithet of Vishṇu. — *Nāma-nidhāna*, *am*, n. 'a collection of nouns,' N. of a glossary. — *Nāma-niyata-praveśa*, *as*, m., N. of a Samādhi. — *Nāma-nirdeśa*, *as*, m. pointing out by name. — *Nāma-pārāyaṇa*, *am*, n. 'a complete collection of nouns,' N. of a glossary. — *Nāma-mātra*, *am*, n. the mere name, a mere name; (*as*, *ā*, *am*), having only the name; (*eṇa*), ind. by the mere name, merely, nominally. — *Nāmamātrāvaśeshita* (°*ra-av°*), *as*, *ā*, *am*, having only the name left. — *Nāma-mālā*, f. a vocabulary, nomenclature; N. of a Prākṛit glossary of synonyms. — *Nāma-mudrā*, f. a seal-ring, signet-ring with a name (engraved on it). — *Nāma-yajña*, *as*, m. a sacrifice only in name. — *Nāma-liṅga*, *am*, n. 'the gender of nouns,' N. of a work treating thereof. — *Nāmaliṅgānuśāsana* (°*ga-an°*), *am*, n. the rules of gender or lessons on the gender of nouns. — *Nāma-varjita*, *as*, *ā*, *am*, destitute of name, nameless, stupid. — *Nāma-vāćaka*, *as*, *ikā*, *am*, expressing a name; (in grammar) a proper name. — *Nāma-vidhi*, *is*, m. 'name-rule,' N. of the twenty-third chapter of the Jñāna-khaṇḍa of the Śiva-Purāṇa. — *Nāma-vismṛiti*, *is*, f. forgetting the name (of any one). — *Nāma-śesha*, *as*, *ā*, *am*, having only the name left, deceased, dead; (*as*), m. name as the only thing left, dying, death; [cf. *ālekhya-śesha*, *kīrtti-śesha*.] — *Nāma-saṅkīrtana*, *am*, n. 'name-glorification,' N. of the fourteenth chapter of the Jñāna-khaṇḍa of the Śiva-Purāṇa. — *Nāma-saṅgraha*, *as*, m. a collection of words (exclusive of verbs). — *Nāma-sāroddhāra* (°*ra-ud°*), *as*, m., N. of a commentary on Hema-ćandra's Abhidhāna-ćintā-maṇi. — *Nāmākhyātika* (°*ma-ākh°*), *as*, *ā*, *am*, relating to nouns and verbs. — *Nāmāṅka* (°*ma-aṅ°*), *as*, *ā*, *am*, marked with a name. — *Nāmāṅka-śobhita* (°*ma-aṅ°*), *as*, *ā*, *am*, adorned with the mark of the name or with name and cipher. — *Nāmādeśam* (°*ma-ād°*), ind. by announcing one's name. — *Nāmānuśāsana* (°*ma-an°*), *am*, n. 'the rules about nouns,' N. of a lexicographical work. — *Nāmāparādha* (°*ma-ap°*), *as*, m. abusing (a respectable person) by name, calling names. — *Nāmārtha-nirṇaya* (°*ma-ar°*), *as*, m. 'inquiry into the bases of nouns,' N. of a chapter of the Vaiyākaraṇa-bhūshaṇa-sāra by Koṇḍa-bhaṭṭa. — *Nāmāvali* (°*ma-āv°*), *is*, f. a list of names (especially of a god). — *Nāmāshṭamī-vidhāna* (°*ma-ash°*), *am*, n., N. of the twenty-fourth chapter of the Jñāna-khaṇḍa of the Śiva-Purāṇa.

Nāmaka, *as*, *ikā*, *am*, (at the end of an adj. comp.) = *nāman*, e. g. *kṛita-nāmaka*, one to whom a name has been given, having a name, named; [cf. *a-n°*, *añjana-n°*.]

Nāma-tas, ind. by name, namely, with the name, with respect to the name; (in Bhāgavata-Purāṇa V. 12, 8, used for the abl. c. of *nāman*); *nāmatas* is sometimes redundantly joined with *nāma* (e. g. *Bāhuko nāma nāmataḥ*, namely Bāhuka by name); *nāmataḥ kṛi*, to give a name, to name, call.

Nāma-thā, ind., Ved. by name.

Nāmika, *as*, *ā*, *am*, relating to a name or to a noun.

नामि *nāmi*, *is*, m. an epithet of Vishṇu.

नामित *nāmita*, *as*, *ā*, *am* (fr. rt. *nam*), bent, bent down, bowed.

Nāmin, *ī*, *inī*, *i*, bending; (in grammar) changing a dental to a cerebral, a N. given to all the vowels except *a* and *ā*; [cf. *bhāvin*.]

Nāmya, *as*, *ā*, *am*, to be bent (as a bow &c.), bendable, pliable, pliant.

नाम्ब *nāmba, as,* m., Ved. a species of grain, (also read *āmba*); (*as, ī, am*), consisting of Nāmba.

नाय *nāya, as,* m. (fr. rt. 1. *nī*), a leader, guide, driver (e. g. in *aśva-n°, go-n°*); perhaps N. of a man; = *naya*, guiding, directing (morally or physically); policy; means, expedient.

Nāyaka, as, ikā, am, guiding, leading, conducting; (*as*), m. a guide, leader, conductor [cf. *ku-n°*]; a chief, lord, head; pre-eminent, principal; (with or without *sainyasya*) a general, a commander; (in erotic or dramatic poetry) the lover or hero in a drama &c., a husband; the central gem of a necklace; a paradigm or example (in grammar); an epithet of Sākya-muni; N. of a Brāhman; (*ikā*), f. a mistress; a wife; the heroine in a drama &c., a noble lady; an inferior form or Sakti of Durgā, (of which there are eight, viz. Ugra-ćaṇḍā, Pra-ćaṇḍā, Caṇḍogrā, Caṇḍa-nāyikā, Ati-ćaṇḍā, Cāmuṇḍā, Caṇḍā, and Caṇḍā-vatī; cf. *kula-n°.*) — *Nāyaka-tva, am,* n. leadership, headship, chieftainship. — *Nāyaka-ratna, am,* n., N. of a commentary on Pārtha-sārathi's Nyāya-ratna-mālā by Rāmānuja. — *Nāyakādhipa* (*°ka-adh°*), *as,* m. the chief of leaders, a king, sovereign, prince.

Nāyin, ī, inī, i, leading, conducting; [cf. *ayuta-n°.*]

नार *nāra, as, ī, am* (fr. *nara*), proceeding from men, relating or belonging to men, human, mortal; spiritual (?); (*as*), m. a man (?); a calf; (*as* or, according to some, *am, ā*), m. n. f. water, (probably only a form invented to explain *nārāyaṇa;* cf. *nīra, νάω, νηρός, Νηρεύς*); (*am*), n. a multitude or assemblage of men; dry ginger; (*ī*), f. a woman, a wife, (in the older language also with short *i, nāri*); a female or any object regarded as feminine; a kind of metre consisting of four lines of three long syllables each; N. of a daughter of Meru; (*yas*), f. pl. a sacrifice, oblation (Ved.). — *Nāra-kīṭa, as,* m. a species of worm (= *aśma-kīṭa*); a deceiver, one who disappoints expectations excited by himself. — *Nāra-jīvana, am,* n. gold. — *Nārī-kavaća, as,* m. 'having women for armour,' an epithet of Mūlaka, king of the solar line and son of Aśmaka. — *Nārī-tīrtha, āni,* n. pl. 'bathing-places of women,' N. of five sacred bathing-places. — *Nārī-dūshaṇa, am,* n. a woman's vice, any great fault in women, (six are usually reckoned, viz. drinking spirits, keeping bad company, quitting a husband, rambling abroad, sleeping and dwelling in a strange house.) — *Nārī-nātha, as, ā, am,* having a woman for possessor or owner (e. g. *nārī-nātham gṛiham*, a house having a woman for its possessor). — *Nārī-parāyaṇa, as, ā, am,* devoted to women. — *Nārī-prasaṅga, as,* m. libertinism, lechery. — *Nārī-maya, as, ī, am,* consisting of women. — *Nārī-mukha, as,* m., N. of a people to the south-east of Madhya-deśa. — *Nārī-yāna, am,* n. a woman's conveyance, a litter, &c. — *Nārī-ratna, am,* n. a jewel of a woman, an excellent woman. — *Nārī-vākya, am,* n. the word of a wife. — *Nārīshṭā* (*°rī-ish°*), f. 'dear to women,' Arabian jasmine. — *Nārī-shṭha, as, ā, am,* accompanying women (?), fond of them (?).

Nārāyaṇa, as, m. (fr. *nara*, q. v.; sometimes derived fr. *nāra + ayana*), 'son of Nara or the original man,' patronymic of the personified Purusha or first living being, author of the Purusha hymn; he is often associated with Nara or the original man, and identified with Brahmā (in Manu I. 9, 11) and with Vishṇu or Kṛishṇa; in Hari-vaṇśa 4601 Urvaśī is described as springing from his thigh; elsewhere he is regarded as a Kāśyapa or Āṅgirasa [cf. *mahā-n°, ardha-n°*]; chief of the Sādhyas; the eighth of the nine black Vāsu-devas (with Jainas); the Purusha hymn, composed by Nārāyaṇa (Ṛig-veda X. 90); N. of the second month, reckoning from Mārgaśīrsha; N. of a son of Ajāmila; of Bhūmi-mitra; of Nara-hari; N. of several men, authors and commentators; a mystical N. of the letter *ā;* (*as, ī, am*), relating or belonging to Nārāyaṇa or Kṛishṇa, (the warriors in Kṛishṇa's army are called Nārāyaṇāḥ in Udyoga-parva 147); (with *kshetra*) a term applied to the ground on the banks of the Ganges for a distance of four Hastas or cubits from the water; (with *taila*) a sort of oil to which efficacy is ascribed in medicine; (*ī*), f. epithet of Lakshmī, the goddess of prosperity and wife of Vishṇu; epithet of Durgā; epithet and patronymic of Indra-senā, wife of Mudgala; epithet of the Ganges or of the Gaṇḍakī (?); the plant Asparagus Racemosus. — *Nārāyaṇa-kaṇṭha, as,* m., N. of an author. — *Nārāyaṇa-kalpa, as,* m., N. of a work. — *Nārāyaṇa-kshetra, am,* n. four cubits on either side of the Ganges; see above. — *Nārāyaṇa-gītā,* f., N. of a work containing the principles of the sect founded by Rāmānanda. — *Nārāyaṇa-gupta, as,* m., N. of a Gupta prince. — *Nārāyaṇa-ćakravartin, ī,* m., N. of a grammarian. — *Nārāyaṇa-tāra, as,* m., N. of an author; (also read *nārāyaṇa-tārā.*) — *Nārāyaṇa-tīrtha, as,* m., N. of an author; (*am*), n., N. of a bathing-place. — *Nārāyaṇa-taila, am,* n. an oil expressed from various plants of great reputed efficacy in many complaints. — *Nārāyaṇa-dāsa-siddha, as,* m., N. of an author. — *Nārāyaṇa-deva, as,* m. the god Nārāyaṇa; N. of an author. — *Nārāyaṇa-daiva-vid, t,* m., N. of a man. — *Nārāyaṇa-paṇḍita, as,* m., N. of a learned man. — *Nārāyaṇa-priya, as,* m. 'the friend of Nārāyaṇa,' an epithet of Siva; yellow sandal-wood (= *pīta-ćandana*). — *Nārāyaṇa-bali, is,* m. 'an oblation to Nārāyaṇa,' N. of a peculiar funeral ceremony. — *Nārāyaṇa-bhaṭṭa, as,* m., N. of an author. — *Nārāyaṇa-maya, as, ī, am,* consisting of or in Nārāyaṇa. — *Nārāyaṇa-varman, a,* n. 'armour of Nārāyaṇa,' N. of a poem in praise of Kṛishṇa, forming part of the sixth book of the Bhāgavata-Purāṇa. — *Nārāyaṇa-śrī-garbha, as,* m., N. of a Bodhisattva. — *Nārāyaṇa-saras, as,* n. Nārāyaṇa's lake. — *Nārāyaṇa-sarasvatī, is,* m., N. of a commentator. — *Nārāyaṇa-sūri, is,* m., N. of a man. — *Nārāyaṇāśrama* (*°ṇa-āś°*), *as,* m. Nārāyaṇa's hermitage; N. of the author of the commentary Bheda-dhikkāra-satkriyā. — *Nārāyaṇāstra* (*°ṇa-as°*), *am,* n. 'weapon of Nārāyaṇa,' a mystical weapon. — *Nārāyaṇendra* (*°ṇa-in°*), *as,* m., N. of a commentator. — *Nārāyaṇopanishad* (*°ṇa-up°*), *t,* f. the Upanishad treating of Nārāyaṇa. — *Nārāyaṇopādhyāya* (*°ṇa-up°*), *as,* m., N. of an author.

Nārāyaṇi, is, m., N. of a son of Viśvā-mitra.

Nārāyaṇīya, as, ā, am, referring or relating to Nārāyaṇa, treating of him; (*ā*), f., scil. *upanishad,* N. of an Upanishad. — *Nārāyaṇīya-tantra, am,* n., N. of a Tantra.

Nārika, as, ī, am, watery, aqueous; spiritual; (*nārikā* wrong reading for *nāḍikā.*)

Nārīka at the end of an adj. comp. = *nārī;* (*am*), n. (in the Sāṅkhya phil.) one of the nine kinds of Tushṭi.

Nāreya, as, m. (fr. *nārī*), N. of a son of Bhaṅga-kāra.

नारक *nāraka, as, ī, am* (fr. *naraka*), relating to hell, happening in hell, being or abiding in hell, hellish, infernal, (*nārakī nirvṛitiḥ*, the death suffered in hell); (*as*), m. an inhabitant of the infernal regions; hell or the infernal regions.

Nārakika, as, ī, am, hellish, infernal; (*as*), m. an inhabitant of hell.

Nārakin, ī, iṇī, i, hellish, infernal, being in hell, condemned to or deserving hell; (*ī*), m. an inhabitant of hell.

Nārakīya, as, ā, am, hellish; (*as*), m. an inhabitant of hell.

नारङ्ग *nāraṅga, as,* m. (said to be fr. rt. *nṛi*, but probably a corruption of *nāga-raṅga,* q. v.), the orange-tree; the juice of the pepper plant; a libertine, a catamite; a living being, an animal; a twin, one of twins; (*am*), n. a carrot, Daucus Carota (= *garjara*). — *Nāraṅga-pattraka, as,* m. yellow carrot.

नारद *nārada, as,* m. (etymology uncertain), N. of a Ṛishi or rather Devarshi (i. e. Ṛishi among the gods) regarded in the Veda as a descendant of Kaṇva and author of certain hymns of the Ṛig-veda (VIII. 13, IX. 104, 105), often associated in the later mythology with Parvata, (he appears on the earth, like Mercury, as a messenger from the gods to men or vice versâ, and is reckoned among the ten Prajā-patis as a son of Brahmā (Manu I. 35), from whose forehead he is said to have been produced; in the modern mythology he is a friend of Kṛishṇa and is regarded as inventor of the Vīṇā or lute; in epic poetry he is occasionally called a Deva-gandharva, 'divine Gandharva,' or a Gandharva-rājan, 'king of the Gandharvas,' or simply Gandharva); N. of a son of Viśvā-mitra; of an author; of a mountain; (*ā*), f. a species of sugar-cane, = *ikshu-mūla;* (*as, ī, am*), relating to Nārada, composed by him, &c. — *Nārada-pańća-rātra, am,* n., N. of a work. — *Nārada-purāṇa, am,* n., N. of a Purāṇa. — *Nāradapurāṇa-sūćana, am,* n., N. of the sixty-fifth chapter of the Vārāha-Purāṇa. — *Nārada-prakaraṇa, am,* n. 'Nārada chapter,' N. of the 129th chapter of the Kṛishṇa-khaṇḍa or fourth section of the Brahma-vaivarta-Purāṇa. — *Nārada-vākya, am,* n. 'speech of Nārada,' N. of the sixty-seventh chapter of the Uttara-kāṇḍa or seventh section of the Rāmāyaṇa. — *Nārada-saṃhitā,* f., N. of a musical work. — *Nārada-sanatkumāra-vāda, as,* m. 'discourse of Nārada and Sanatkumāra,' N. of the 103rd chapter of the Uttara-khaṇḍa of the Padma-Purāṇa. — *Nārada-samāgama, as,* m. 'arrival of Nārada,' N. of the twenty-first chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Nāradeśvara-tīrtha* (*°da-īś°*), *am,* n., N. of a sacred bathing-place. — *Nāradopadeśa* (*°da-up°*), *as,* m. 'the advice of Nārada,' N. of the first chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa.

Nāradin, ī, m., N. of a son of Viśvā-mitra.

Nāradīya, as, ā, am, relating to Nārada, composed by Nārada, &c.; (*am*), n. (with or without *purāṇa*), N. of a Purāṇa. — *Nāradīya-mahā-sthāna, am,* n., N. of a place. — *Nāradīyopapurāṇa* (*°ya-up°*), *am,* n., N. of an Upa-Purāṇa.

Nāradīyaka, as, ī, am, relating to or proceeding from Nārada; (*am*), n., N. of a Purāṇa.

नारद्वसव *nāradvasava* (?), *am,* n., N. of a Sāman.

नारसिंह *nārasiṇha, as, ī, am* (fr. *nara-siṇha*), referring or belonging to Vishṇu in his man-lion Ava-tāra or incarnation; (*as*), m., N. of Vishṇu; of a man; of a town. — *Nārasiṇha-tantra, am,* n., N. of a Tantra. — *Nārasiṇha-purāṇa, am,* n., N. of a Purāṇa. — *Nārasiṇhopapurāṇa* (*°ha-up°*), *am,* n., N. of an Upa-Purāṇa.

नाराच *nārāća, as,* m. an iron arrow, an arrow in general; a water-elephant (= *jalebha, ambu-hastin*); a bad or cloudy day (?); a species of the Dhṛiti metre, also called Narāća, consisting of 4 times 8 Iambics; (*nārāćī* or *nārāćikā*), f. a goldsmith's scales, a fine or assay balance.

नारायण *nārāyaṇa.* See col. 1.

नाराशंस *nārāśaṇsa, as, ī, am* (fr. *narāśaṇsa*), Ved. laudatory or eulogistic praise of a man or men, (hence a tale or legend which eulogizes a liberal patron is called Nārāśaṇsī or Nārāśaṇsam); sacred to or belonging to Agni-narāśaṇsa, relating to him, containing him, (applied to certain Soma libations, at which Narāśaṇsa's name is mentioned; applied also to the Pitṛis because reference is made to them at these libations.)

नाराशर्य *nārāśarya, as,* m., N. of a man; (also read *pārāśarya.*)

नारिकेर *nārikera* or *nārikela, as,* m. or *nārikelī, is* and *ī,* f. the cocoa-nut tree, the cocoa-nut. — *Nārikela-dvīpa, as,* m., N. of an island.

नारिङ्गकन्द *nāriṅga-kanda, as* or *am,* m. or n.(?), the yellow carrot; [cf. *nāraṅga-pattraka.*]

नारी *nārī,* f. See *nāra,* p. 479, col. 1.

नारीकेल *nārīkela, as, ī,* m. f. the cocoa-nut; (*ī*), f. fermented liquor made from the water or milk of the cocoa-nut.

नारीच *nārīća, am,* n. an esculent root (= commonly *nālitā*), Corchorus Capsularis; [cf. *nāḍikā.*]

नारीतरङ्गक *nārī-taraṅgaka, as,* m. a libertine, a catamite; [cf. *nāḍī-taraṅga.*]

नारुन्तुद *nāruntuda* (*na-ar°*), *as, ā, am,* not causing wounds, not hurting.

नार्तिक *nārtika, as, ī, am* (fr. *narta*), relating to or connected with dancing (?).

नार्पत्य *nārpatya, as, ā, am* (fr. *nṛi-pati*), kingly, relating to royalty.

नार्मत *nārmata, as,* m. (fr. *nṛi-mat*), a patronymic.

नार्मद *nārmada, as,* m. (fr. *narma-dā*), a metronymic from Narma-dā.

नार्मर *nārmara, as,* m. (fr. *nṛi-mara*), Ved. 'man-slayer,' N. of a demon.

नार्मिण *nārmiṇa, as, ī, am* (perhaps fr. *narmin* or *narmiṇa,* which may be a N. derived fr. *narma* or *narman*), Ved. (Sāy.) delightful, joyful (= *narma-vat*).

नार्मेध *nārmedha, am,* n. (fr. *nṛi-medha*), Ved., N. of a Sāman.

नार्य *nārya, as,* m. (fr. *narya*), Ved. probably N. of a person.

नार्यङ्ग *nāryaṅga, as,* m. = *nāraṅga,* the orange-tree.

नार्यतिक्त *nārya-tikta* = *anārya-tikta,* Agathotes Chirayta (= *kirāta-tikta*).

नार्षद *nārshada, as,* m. (fr. *nṛi-shad*), Ved. a patronymic of Kaṇva; N. of a demon (?).

नाल *nāla, as, ā, am* (fr. *nala*), consisting of reeds, made of a reed or reeds; (*ā* or *ī, am*), f. n. a hollow or tubular stalk, especially the stalk of the lotus [cf. *khara-n°*], of a pot-herb, &c.; (*am*), n. any pipe or tube or tubular vessel of the body, the windpipe, urethra, &c.; a handle; = *tāla, āla,* yellow orpiment; (*ā*), f., N. of a river; (*ī*), f. an instrument for perforating an elephant's ear; a piece of metal on which the hours are struck (= *ghaṭī*); a period of twenty-four minutes; a lotus flower. —*Nāla-vaṅśa, as,* m. = *nala,* a reed.

Nālaka for *nāla* in *ćaru-nālaka,* q. v.

Nālakinī = *nālīkinī,* q. v.

Nālāyita, as, ā, am (fr. an unused Nom. *nālāya*), representing the handle (of an axe).

Nāli, is, f. = *nāḍi,* any tubular vessel of the body.

Nālika, as, m. a buffalo; (*ā*), f. a stalk, the stalk of a lotus, a tube, see *gandha-n°, kapāla-n°;* a species of pot-herb (= *nālitā*); a species of plant (= *ćarma-kashā*); an instrument for piercing an elephant's ear; = *nāḍī,* a period of twenty-four minutes; (*am*), n. a lotus flower [cf. *nālīka*]; myrrh; a kind of wind instrument, (perhaps) a flute; a peculiar manner of sitting.

Nālinī, f. (fr. an unused form *nālin,* which is derived fr. *nāla*), a mystical N. of one nostril.

Nālīka, as, m. an arrow (= *nārāća,* but in the epic poetry different from it); a dart, a javelin, a pike; body, limb (?); a lotus; the fibrous stalk of the lotus; (*am*), n. an assemblage of lotus flowers.

Nālīkinī, f. (fr. an unused form *nālīkin,* which is derived fr. *nālīka*), a multitude or assemblage of lotus flowers, a lotus lake.

नालन्द *nālanda,* N. of a village near Rāja-griha containing a celebrated Buddhist monastery.

Nālandara, N. of a Buddhist monastery.

नालिकेर *nālikera, as,* m. the cocoa-nut tree, the cocoa-nut; N. of a district to the south-east of Madhya-deśa.

Nālikela, am, n. the cocoa-nut; (various reading for *nālikera.*)

नालिजङ्घ *nāli-jaṅgha, as,* m. a raven or the carrion-crow; [cf. *nāḍi-jaṅgha.*]

नालिता *nālitā,* f. an esculent root, Arum Colocasia.

नालीप *nālīpa, as,* m. = *kadambaka;* perhaps for *kadambaka,* the stalk of a pot-herb.

नालीव्रण *nālī-vraṇa, as,* m. a fistulous or sinous sore (= *nāḍī-vraṇa*).

नाव 1. *nāva, as,* m. (fr. rt. 4. *nu*), Ved. a shout of joy or triumph.

नाव 2. *nāva* = 2. *nau,* q. v., a boat, a ship, in Dvigu comps. after numerals and *ardha* (e. g. *dvi-nāram,* two boats; *ardha-n°,* q. v., Pāṇ. V. 4. 99, 100). —*Nāvāja* (*°va-aja*), *as,* m., Ved. the steerer of a boat, a sailor. —*Nāvopajīvana* (*°va-up°*), *as,* m. a sailor.

Nāvika, as, ī, am, belonging to a vessel, ship, boat, &c.; (*as*), m. (said to be fr. rt. *nud*), the helmsman of a vessel, the steersman, pilot; a passenger on board ship, a navigator, a sailor; (*am*), n., N. of a Sāman.

Nāvin, ī, m. a boatman, shipman, sailor.

1. *nāvya,* Nom. P. *nāvyati,* &c., to wish for a ship.

2. *nāvya, as, ā, am,* navigable; belonging to a boat; attainable or accessible by a boat or ship; (*ā*), f., Ved. a navigable river.

नावनीत *nāvanīta, as, ī, am* (fr. *nava-nīta*), mild.

नावमिक *nāvamika, as, ī, am* (fr. *navama*), the ninth.

नावयज्ञिक *nāvayajñika* (fr. *nava-yajña*), with *kāla,* the time of offering the first-fruits &c. of the harvest.

नावाकार *nāvākāra, nāvāroha.* See 2. *nau.*

नाव्य 3. *nāvya, am,* n. (fr. 1. *nava*), newness, novelty.

नाश 1. *nāśa, as,* m. (fr. rt. 1. *naś*), Ved. attainment, obtaining; [cf. *dū-ṇāśa.*]

नाश 2. *nāśa, as,* m. (fr. rt. 2. *naś*), disappearance; destruction, annihilation, ruin, loss; death; misfortune; abandonment, desertion; flight, retreat; (in arithmetic) elimination; [cf. *karma-n°, graha-n°, ćitta-n°, dū-ṇāśa.*] —*Nāśa-tas,* ind. = *nāśāt,* from death.

Nāśaka, as, ā, am, destroying, destructive, annihilating, causing to perish; [cf. *ku-n°, kṛita-n°.*]

Nāśana, as, ī, am, destroying, annihilating, causing to be lost, causing to perish, removing, (commonly in comp. with the object; cf. *duḥsvapna-n°*); (*am*), n. destruction, removing, removal, expulsion; ruin, perishing; forgetting.

Nāśanīya, as, ā, am, liable to be destroyed, destructible.

Nāśayat, an, antī, at, destroying, annihilating, removing.

Nāśayitṛi, tā, trī, tṛi, Ved. a destroyer, removing, a remover.

Nāśita, as, ā, am, destroyed, ruined, suffered to perish, lost.

Nāśin, ī, inī, i, destructive, destroying, a destroyer; removing; perishing, perishable, being lost or destroyed; [cf. *anartha-n°, kushṭha-n°, ksha-ya-n°.*]

Nāśī, f., N. of a river near Benares.

Nāśuka, as, ā, am, Ved. disappearing, perishing, being lost.

Nāśya, as, ā, am, liable to be destroyed, destructible.

Nāshṭika, as, ī, am (fr. *nashṭa*), belonging or relating to anything lost; (*as*), m. the owner of anything lost, the former owner of a lost chattel.

Nāshṭrā, f., Ved. danger, destruction; an evil spirit, a demon.

नास् 1. *nās,* cl. 1. A. *nāsate, nanāse, nāsitum,* to sound.

नास् 2. *nās,* Ved. the nose, in *nāsā,* du. (Ṛig-veda II. 39, 6); [cf. 3. *nas.*]

Nāsā, f. (said by some to be fr. rt. *snā* = rt. *snu*), the nose, (originally perhaps *nāsā,* sing. = a nostril; *nāse,* du. = the two nostrils or the nose); a proboscis, the trunk of an elephant [cf. *gaja-n°*]; a piece of wood over a door projecting like a nose, the upper timber of a door [cf. *nakra*]; the plant Gendarussa Vulgaris (= *vāsaka*); [cf. Lat. *nāsus, nāris* for *nāsis;* Old Germ. *nāsa;* Angl. Sax. *nāse;* Mod. Germ. *näse;* Slav. *nosŭ;* Lith. *nósis;* Gr. *νῆσος;* Hib. *neas,* 'a promontory,' *ness* in Dunge-ness.] —*Nāsāgra* (*°sā-ag°*), *as,* m. the point or tip of the nose. —*Nāsā-ćhidra, am,* n. a nostril. —*Nāsā-ćhinnī,* f. a species of bird with a divided beak (= *pūrṇikā*). —*Nāsā-jvara, as,* m. a kind of disease of the nose (= *nakra*). —*Nāsā-dakshiṇāvarta* (*°ṇa-āv°*), *as,* m. wearing the nose-ring in the right nostril by rich women who have children (?). —*Nāsā-dāru,* n. = *nāsā,* a piece of wood over a door projecting like a nose; the upper timber of a door-frame. —*Nāsā-nāha, as,* m. thickening of the membrane of the nose, stoppage of the nostrils. —*Nāsāntika, as, ā, am* (fr. *nāsā-anta*), reaching to the nose; [cf. *keśāntika.*] —*Nāsā-pariśosha, as,* m. heat and dryness of the nose. —*Nāsā-parisrāva, as,* m. 'nose-flow,' running at the nose, a running cold. —*Nāsā-pāka, as,* m. a kind of disease of the nose attended with inflammation. —*Nāsā-puṭa, as,* m. 'nose-cup,' the outside of the nostril, the nostril. —*Nāsāpuṭa-maryādā,* f. the septum of the nose. —*Nāsā-pratīnāha, as,* m. = *nāsā-nāha,* thickening of the membrane of the nose, stoppage of the nostrils. —*Nāsā-rakta-pitta, am,* n. bleeding of the nose. —*Nāsā-randhra, am,* n. 'nose-aperture,' the nostril. —*Nāsārśas* (*°sā-ar°*), *ās,* m. polypus of the nose. —*Nāsā-vaṅśa, as,* m. the bridge of the nose. —*Nāsā-vāmāvarta* (*°ma-āv°*), *as,* m. wearing the nose-ring in the left nostril, a mark of sorrow or distress. —*Nāsā-vivara, as,* m. 'nose-cavity,' a nostril. —*Nāsā-śosha, as,* m. dryness of the nostrils. —*Nāsā-saṃvedana, as,* m. Momordica Charantia (= *kāṇḍīra-latā*). —*Nāsā-srāva, as,* m. = *nāsā-parisrāva,* 'nose-flow,' running at the nose, a running cold.

Nāsālu, us, m. a tree, commonly Kāyaphal. See *katphala,* p. 196, col. 1.

Nāsikā, f. the nose, (originally *nāsikā,* sing. = a nostril; *nāsike,* du. = the two nostrils or the nose); the trunk of an elephant; a proboscis; any nose-shaped object [cf. *ćarma-n°*]; a projection, the upper timber of a door; an epithet of the nymph Aśvinī; [cf. *a-nāsika, kāka-nāsikā, ćarma-n°.*] —*Nāsika-tryambaka-tīrtha, am,* n., N. of a sacred bathing-place mentioned in the Rasika-ramaṇa. —*Nāsikan-dhama, as, ā, am* (*nāsikam* for acc. sing. *nāsikām*), blowing or breathing through the nose, snoring, &c. —*Nāsikan-dhaya, as, ī, am* (*nāsikam* for acc. sing. *nāsikām*), drinking through the nose. —*Nāsika-vat, ān, atī, at* (for *nāsikā-vat*), Ved. having a nose. —*Nāsikāgra* (*°ka-ag°*), *am,* n. the tip of the nose. —*Nāsikā-pāka, as,* m. = *nāsā-pāka,* a kind of disease or inflammation of the nose. —*Nāsikā-puṭa, as,* m. = *nāsā-puṭa,* 'nose-cup,' the outside of the nostril, the nostril. —*Nāsikā-mala, am,* n. the mucus of the nose, snot.

Nāsikya, as, ā, am, being in the nose; uttered through the nose, nasal; (*as*), m. any nasal sound; a peculiar nasal sound related to the so-called Yamas; (*ās*), m. pl., N. of a people in Dakshiṇā-patha; (*au*), du. = *nāsatyau*, the two sons of Aśvinī, the Aśvins; (*am*), n. the nose; N. of a town.

Nāsikyaka, am, n. the nose.

Nāsya, am, n. a nose-cord, the rein of a draught-ox passed through the septum of the nostrils; (perhaps collectively) noses, a multitude of noses (?); [cf. *nasya*.]

नासत्य *nāsatya, as*, m. (derived by native commentators fr. *na* + *a-satya*, 'not untrue,' or fr. *nāsā* + affix *tya*, or still more improbably fr. *nā*, nom. of *nṛi* = *netṛi* + *satya*), N. of one of the Aśvins, the other being then called Dasra; (*au*), m. du. the common N. of the two Aśvins, see *aśvinau*; (*ā*), f. the constellation Aśvinī; (*as, ā, am*), referring or relating to the Nāsatyas; [cf. Zend *nāonhaitya*.]

नासमौजस *nāsamaujasa* (*na-as°*), *as*, m., N. of the brother of Asamaujas and son of Kambala-barhisha.

नासिका *nāsikā*. See p. 480, col. 3.

नासीर *nāsīra, am*, n. advancing or skirmishing in front of an army, leaving the line and defying or challenging the enemy by shouts and gestures; (*as*), m. the van or a champion who advances before the line; (also read *nāśira*.)

नास्ति *nāsti* (*na-asti*), ind. non-existence, not so, it is not. — *Nāsti-tā*, f. or *nāsti-tva, am*, n. non-existence. — *Nāsti-vāda, as*, m. "assertion of 'it is not' or of non-existence," infidelity.

Nāstika, as, ī, am, atheistical, unbelieving, infidel, an unbeliever, applied by the orthodox Hindūs to any one who denies the divine authority of the Vedas and a future life, or doubts the legends of the Purāṇas; [cf. *āstika*.] — *Nāstika-tā*, f. or *nāstika-tva, am*, n. or *nāstikya, am*, n. infidelity, disbelief, atheism, denial of the deity, of a future state, of the authority of the Vedas, &c.; Buddhism, heresy, &c. — *Nāstika-mata, am*, n. an atheistical opinion.

नास्तिद *nāstida* or (according to others) *nāstitada, as*, m. the mango tree (= *āmra*).

नाह *nāha, as*, m. (fr. rt. 1. *nah*), binding, confinement; a trap, a snare for catching deer &c.; obstruction in any organ or secretion of the body, as costiveness &c.

नाहल *nāhala, as*, m. a man of a barbarous or outcast tribe; (*ās*), m. pl., N. of a non-Āryan people (= *mleććha*).

नाहुष 1. *nāhusha, as, ī, am* (fr. *nahus*), Ved. neighbouring, being in the vicinity, neighbourly?; (Sāy.) human, belonging to men; (*as*), m. a neighbour.

नाहुष 2. *nāhusha, as*, m. (fr. *nahusha*), a patronymic of Yayāti; N. of a serpent-demon; [cf. *nahusha*.]

Nāhushi, is, m. a patronymic of Yayāti.

नि *ni* (an indeclinable prefix to verbs and nouns, used as a preposition except in one passage in Atharva-veda X. 8, 7, where it stands alone as an adverb), in, into, within; down, under, back; on, upon. As a prefix to nouns *ni* appears sometimes to be a curtailed form of *nis* in its sense of 'without,' 'deprived of' (e.g. in *ni-kilvisha, ni-khila*, q.v.), but the idea of negation in such compounds may possibly be derived from the meanings 'down,' 'downwards,' 'back,' which properly belong to *ni*; occasionally, however, *ni* is inaccurately written for *niḥ* (= *nis*), as in *ni-śabda* for *niḥ-śabda*; according to native lexicographers the senses in which *ni* may be used are expressed by the following Sanskrit words, *kshepa, bhṛiśārtha, nityārtha, dāna, san-ni-dhāna, upa-rama, saṃ-śraya, ā-śraya, rāśi, moksha, antar-bhāra, adho-bhāra, bandhana, kauśala, ni-veśa, vi-ny-āsa*; [*ni* is thought by some to be for primitive *ani*; cf. *an-tar, an-tarā*; Gr. ἐν, ἐνί, εἰν, εἰς, ἐς for ἐν-ς, ἐν-τό-ς, ἔν-δο-ν, ἔσ-ω, ἔνερθε, ἔνερ-θε, ὑπ-ένερ-θε, ἐνέρ-τερο-ς, ἔν-τερο-ν; Lat. *en-do, in-du, in, in-ter, in-trā, in-ter-ior, in-tumu-s, in-tus*; Umbr. *en, an-der*; Osk. *an-ter*; Goth. *in, inna, innuma, innathrō, un-dar*; Mod. Germ. *nieder*; Angl. Sax. *in, nidhan*.]

निंस *niṉs* (thought by some to be a contraction of *ninaṉs*, old Desid. of rt. *nam*), cl. 2. A. *niṉste* (2nd sing. *niṉsse*, 2nd sing. Impv. *niṉssva*), *niniṉse, niṉsitum*, &c., Ved. to touch, kiss, salute. (After *pra* the initial *n* is optionally cerebralized, cf. *pra-ṇiṉsitarya, pra-ṇiṉsitavya, pari-ṇiṉsaka*; cf. also rt. *niksh*.)

निः *niḥ*, euphonically substituted for *nis*, q.v., before *ś, sh, s*, and rarely before *k, kh, p, ph*.

निःक° *niḥ-ka°, niḥ-kā°*, &c. See under *nish-ka°, nish-kā°*, &c.

निःक्षत्र *niḥ-kshatra* or *niḥ-kshatriya, as, ā, am*, destitute of the military tribe, having no warrior-caste.

निःक्षिप् *niḥ-kship*, probably for *ni-kship*, q.v.

Niḥ-kshipta, as, ā, am, thrown or sent away; spent (as time), passed.

Niḥ-kshipya, ind. having thrown or sent away; having spent (as time); having wiped away (as tears).

Niḥ-kshepa, as, m. throwing, sending, putting away; spending, passing (time); wiping away (as tears).

निःप° *niḥ-pa°* and *niḥ-pha°*. See under *nish-pa°* and *nish-pha°*.

निःशंसय *niḥ-śaṉsaya*, wrongly spelt for *niḥ-saṃśaya*.

निःशङ्क *niḥ-śanka, as, ā, am*, free from fear, fearless, without misgiving or apprehension, having no cares, free from risk; (*am*), ind. fearlessly, without fear or care, without anxiety. — *Niḥśanka-supta, as, ā, am*, sleeping without care, sleeping calmly and securely.

Niḥ-śankita, as, ā, am, free from fear or care, free from risk, secure.

निःशब्द *niḥ-śabda, as, ā, am*, noiseless, soundless, not making a noise; (*as, am*), m. n. (?), soundlessness, silence, a calm; (*am*), ind. without noise, noiselessly; [cf. *ni-śabda*.]

निःशम *niḥ-śama, as*, m. uneasiness, discomposure, anxiety.

निःशयान *niḥ-śayāna, as, ā, am*, not sleeping, not lying down.

निःशरण *niḥ-śaraṇa, as, ā, am*, without protection or refuge, defenceless, unprotected.

निःशर्कर *niḥ-śarkara, as, ā, am*, free from stones or pebbles (as a bathing-place).

निःशलाक *niḥ-śalāka, as, ā, am*, free from talking birds (as parrots, jays, or crows); solitary, private.

निःशल्य *niḥ-śalya, as, ā, am*, freed from an arrow; free from spikes or thorns; (*am*), ind. without an arrow; unthorny; without pain or difficulty; without reluctance, willingly.

निःशस् *niḥ-śas*, f., Ved. refusing, declining; (Sāy.) disinclination, absence of wish or desire, dislike (= *niḥ-śaṉsana*).

निःशस्त्र *niḥ-śastra, as, ā, am*, without arms, unarmed, weaponless.

निःशास् *niḥ-śās* (*nis-ś°*), cl. 2. P. *-śāsti, -śāsitum*, Ved. to order off or away; to expel.

निःशिष् *niḥ-śish* (*nis-ś°*), Caus. *-śeshayati, -yitum*, to take away or destroy completely, consume entirely, annihilate; (also regarded as a Nom. fr. *niḥ-śesha*.)

Niḥ-śesha, as, ā, am, having no remainder, without remainder, completely spent, complete, entire, whole, (often in the sense of an adverb at the beginning of a comp. before a participle, e.g. *niḥ-śesha-bhagna*, completely broken); (*am* or *eṇa*), ind. completely, totally; *niḥśesham kṛi*, to destroy or consume completely; [cf. *a-śesha*.] — *Niḥśesha-tas*, ind. without remainder, completely, totally. — *Niḥśesha-tā*, f. complete destruction.

Niḥ-śeshaṇa, as, ā, am, = *niḥ-śesha*.

Niḥ-śeshita, as, ā, am, having nothing left, completely consumed or finished, destroyed, annihilated; (wrongly read *ni-śeshita*.)

निःशुक्र *niḥ-śukra, as, ā, am*, Ved. without brilliancy; without virile energy, impotent.

निःशूक *niḥ-śūka, as*, m. beardless rice without any awn.

निःशेष *niḥ-śesha*. See *niḥ-śish* above.

निःशोक *niḥ-śoka, as, ā, am*, free from sorrow or care.

निःशोध्य *niḥ-śodhya, as, ā, am*, not to be purified, not requiring cleansing; clean, pure.

निःश्मश्रु *niḥ-śmaśru, us, us, u*, beardless; (wrongly read *ni-śmaśru*.)

निःश्रम *niḥ-śrama*. See *ni-śrama*.

निःश्रयणी *niḥ-śrayaṇī* or *niḥ-śrayiṇī*, f. a ladder, a staircase, steps, &c.; [cf. *ni-śrayaṇī, ni-śrayiṇī*.]

Niḥ-śreṇi, is, ī, f. a ladder or staircase, a flight of stairs or steps; the wild date tree.

Niḥśreṇikā, f. a species of grass.

निःश्री *niḥ-śrī, īs, īs, i*, deprived of happiness or prosperity, unfortunate. — *Niḥśrī-kṛita, as, ā, am*, made unfortunate, rendered unhappy.

Niḥśrīka, as, ā, am, deprived of beauty (as a dead body), deprived of happiness, &c.; one whose happiness is destroyed, unhappy, inglorious; (also read *ni-śrīka*.) — *Niḥśrīka-tā*, f. absence of good fortune, want of good luck.

निःश्रेणि *niḥ-śreṇi*. See above.

निःश्रेयस *niḥ-śreyasa, as, ī, am*, having nothing better or superior, the best, most excellent; (*as*), m. an epithet of Śiva; (*am*), n. final beatitude, ultimate bliss or supreme felicity in the life to come, happiness, welfare; knowledge which brings deliverance, learning; belief, faith, devotedness; apprehension, conception.

निःश्वस् *niḥ-śvas*, cl. 2. P. *-śvasiti, -śvasitum*, to breathe out, expire, sigh.

Niḥ-śvasana, am, n. breathing out, sighing.

Niḥ-śvasita, as, ā, am, breathed out, sighed; sighing, breathing out; (*am*), n. sighing, expiration, a sigh.

Niḥ-śvasya, ind. having sighed, sighing, breathing out.

Niḥ-śvāsa, as, m. breathing out, expiration; breath, sighing, a sigh; (often read *ni-śvāsa*.) — *Niḥśvāsa-parama, as, ā, am*, chiefly engaged in sighing, melancholy, sorrowful. — *Niḥśvāsa-saṃhitā*, f., N. of a code of laws supposed to have been revealed by Rudra-Śiva.

निःषमम् *niḥ-shamam*, ind. (fr. *nis* + *samam*), at the wrong time, unseasonably.

निःषिध् *niḥ-shidh, t*, f. (fr. *nis* + *sidh* = *sādh*), granting, bestowing; grant, oblation, gift, donation; (Sāy.) hindrance, obstruction; destroying, destructive, adverse.

Niḥ-shidhvan, ā, arī, a (fr. *nis* + *sidhvan*),

Ved. granting, presenting; (Sāy.) coming to complete perfection.

निःसंशय *niḥ-saṃśaya, as, ā, am,* undoubted, infallible, unerring, certain; not doubting, not doubtful; (*am*), ind. without doubt, doubtless, infallibly, certainly, surely.

निःसङ्कक्ष *niḥ-saṅkaksha, as, ā, am,* not perplexed, not confused; (also written *ni-saṅkaksha.*)

निःसङ्ख्य *niḥ-saṅkhya, as, ā, am,* innumerable, numberless.

निःसङ्ग *niḥ-saṅga, as, ā, am,* unattached, unobstructed; not attached, not devoted, regardless, indifferent to (with loc.); free from worldly attachment or selfish desires, unselfish, disinterested; unconnected, separated; (*ena* or *am*), ind. without attachment, without interest, unselfishly, without further reflection; (also written *niḥ-shaṅga;* cf. *a-saṅga.*) — *Niḥsaṅga-tā,* f. or *niḥsaṅga-tva, am,* n. absence of attachment, unselfishness, disinterestedness, indifference.

निःसञ्चार *niḥ-sañćāra, as, ā, am,* not moving, not walking about, not leaving one's home.

निःसञ्ज्ञ *niḥ-sañjña, as, ā, am,* senseless, insensible, unconscious.

निःसत्त्व *niḥ-sattva, as, ā, am,* without courage or strength, unenergetic, weak, impotent; insignificant, low, mean; non-existent, unsubstantial; deprived of living beings; (*am*), n. absence of power, want of energy; insignificance; non-existence.

निःसत्य *niḥ-satya, as, ā, am,* untrue, false. — *Niḥsatya-tā,* f. insincerity, falsehood, untruth.

निःसन्तति *niḥ-santati, is, is, i,* destitute of offspring, childless.

Niḥ-santāna, as, ā, am, destitute of posterity, childless.

निःसन्दिग्ध *niḥ-sandigdha, as, ā, am,* undoubted, not doubtful, certain; (*am*), ind. without any doubt, certainly.

Niḥ-sandeha, as, ā, am, free from uncertainty, doubtless, undoubted, certain; (*am*), ind. without any doubt, certainly.

निःसन्धि *niḥ-sandhi, is, is, i,* having no joints, having no joints perceptible, well knit, compact, close, firm.

निःसपत्न *niḥ-sapatna, as, ā, am,* having no rival, not sharing the possession of anything with another; not claimed by another, belonging exclusively to one possessor; having no enemies.

निःसम्पात *niḥ-sampāta, as, ā, am,* affording no passage, blocked up; (*as*), m. thick darkness, midnight.

निःसम्बन्ध *niḥ-sambandha, as, ā, am,* without relatives.

निःसम्बाध *niḥ-sambādha, as, ā, am,* not contracted, large, spacious.

निःसम्भ्रम *niḥ-sambhrama, as, ā, am,* not perplexed or flurried, unembarrassed.

निःसरण *niḥ-saraṇa.* See under *niḥ-sṛi,* col. 2.

निःसलिल *niḥ-salila, as, ā, am,* waterless, having no water.

निःसह *niḥ-saha, as, ā, am,* unable to bear or support or resist, impatient; powerless, weak; intolerable, unbearable, irresistible. — *Niḥsaha-tā,* f. or *niḥsaha-tva, am,* n. inability to bear or support; impatience, unendurance.

निःसहाय *niḥ-sahāya, as, ā, am,* without helpers or associates, unassisted.

निःसाध्वस *niḥ-sādhvasa, as, ā, am,* fearless, bold; (*am*), ind. fearlessly, boldly. — *Niḥsādhvasa-tva, am,* n. fearlessness, boldness.

निःसामर्थ्य *niḥ-sāmarthya, as, ā, am,* unfit, unsuitable.

निःसामान्य *niḥ-sāmānya, as, ā, am,* extraordinary, uncommon, unusual, special.

निःसार 1. *niḥ-sāra, as, ā, am* (for 2. *niḥ-sāra* see under *niḥ-sṛi* below), sapless, pithless, worthless, vain, vapid, unsubstantial; (*as*), m. the plant Trophis Aspera; a kind of time in music; (*ā*), f. the pisang, Musa Sapientum (= *kadalī*). — *Niḥsāra-tā,* f. saplessness, worthlessness, vanity.

निःसाल *niḥ-sāla, as, ā, am,* Ved. being out of the house.

निःसीमन् *niḥ-sīman, ā, ā, a,* immeasurable, having no boundaries or limits.

निःसुख *niḥ-sukha, as, ā, am,* joyless, sad, unhappy; disagreeable, distressing.

निःसृ *niḥ-sṛi* (*nis-s°*), cl. 1. P. *-sarati, -sartum,* to go out, come forth, issue, slip out, depart, withdraw: Caus. *-sārayati, -yitum,* to cause to go out or away, turn out, expel.

Niḥ-sara, as, ā, am, issuing out. — *Niḥsara-tva, am,* n. = *pitta-roga.*

Niḥ-saraṇa, am, n. going forth or out, coming forth, exit; the egress or outlet from a house, market-place, town, &c., the gate, the gate-way; a means or expedient, a remedy; departure, dying, death; final beatitude.

2. *niḥ-sāra, as,* m. (for 1. *niḥ-sāra* see above), going forth or out.

Niḥ-sāraṇa, am, n. driving out, expelling, turning out; the egress or outlet from a building, town, &c., a passage, road of ingress or egress.

Niḥ-sārita, as, ā, am, turned out, made to come out, expelled, dismissed.

Niḥ-sārya, as, ā, am, to be turned out, to be excluded or expelled.

Niḥ-sṛita, as, ā, am, gone forth or out, broken forth; having departed (with abl.).

निःस्तम्भ *niḥ-stambha, as, ā, am,* without posts or columns, having no pillars.

निःस्तुति *niḥ-stuti, is, is, i* (also read *ni-stuti*), praising nothing, without praising (anything).

निःस्नेह *niḥ-sneha, as, ā, am,* without unction, not greasy or unctuous, dry; without love or affection, insensible, cold, unfeeling; not longing for, indifferent; not loved, uncared for, hated; (*ā*), f. linseed, Linum Usitatissimum. — *Niḥsneha-phalā,* f. a species of Solanum with white flowers.

निःस्पन्द *niḥ-spanda, as, ā, am,* motionless.

निःस्पृह *niḥ-spṛiha, as, ā, am* (often written *ni-spṛiha*), free from desire; disregarding, indifferent to (with abl.); content, unenvious.

निःस्यन्द *niḥ-syanda.* See *ni-syanda.*

निःस्रु *niḥ-sru* (*nis-s°*), Caus. *-srāvayati, -yitum,* to cause to flow out or off, to empty.

Niḥ-srava, as, m. remainder, surplus, overplus (with abl.).

Niḥ-srāva, as, m. causing to flow out, expending, expense; the moisture or water of boiled rice; [cf. *ni-srāva.*]

निःस्व *niḥ-sva, as, ā, am,* deprived of one's own, having no property, indigent, poor. — *Niḥsva-tā,* f. poverty. — *Niḥsvī-kṛita* or *niḥsvī-bhūta, as, ā, am,* deprived of one's property, impoverished.

निःस्वन *niḥ-svana, as,* m. (fr. *svan* with *nis*), sound, noise, voice; [cf. *ni-svana.*]

निःस्वभाव *niḥ-svabhāva, as, ā, am,* void of peculiarities, without peculiar properties.

निःस्वादु *niḥ-svādu, us, us* or *dvī, u,* tasteless, void of flavour, insipid, unsavoury.

निःस्वाध्याय *niḥ-svādhyāya, as, ā, am,* not muttering prayers, not repeating texts. — *Niḥsvādhyāya-vashaṭkāra, as, ā, am,* neither repeating holy texts nor sacrificing.

निकक्ष *ni-kaksha, as,* m., Ved. the armpit.

निकट *ni-kaṭa, as, ā, am,* situated at the side, near, proximate, close by; without neighbours, kinless?; (*as, am*), m. n. proximity; (*e*), ind. in the neighbourhood, at hand. — *Nikaṭī-bhūta, as, ā, am,* approached.

निकथित *ni-kathita, as, ā, am,* told, related (?).

Nikathitin, ī, inī, i, one who has told.

निकम् *ni-kam,* cl. 10. A. *-kāmayate, -ća-kame,* &c., to long for, wish for, have a desire for, lust after (with acc.).

Ni-kāma, as, ā, am, Ved. desirous of, longing for, vehemently desiring, (often at the beginning of a comp. in the sense of *ni-kāmam,* ind.); (*as*), m. desire, wish; (*am*), ind. according to wish or desire, willingly, according to pleasure or to one's satisfaction, to one's heart's content; *yadā nikāmam,* if you please, if you like. — *Nikāma-kāma, as, ā, am,* covetous. — *Nikāma-varshin, ī, iṇī, i,* raining according to wish.

Ni-kāman, ā, ā, a, Ved. desirous of, longing for.

Ni-kāmana, am, n. desire, longing after.

Ni-kāmayamāna, as, ā, am, longing for, wishing for.

निकर *ni-kara, as,* m. (fr. rt. 1. *kṛi* with *ni*), a heap, pile; a flock or multitude; a bundle; pith, sap, essence; suitable gift, a honorarium; a treasure, the best of anything, a treasure belonging to Kuvera.

1. *ni-kāra, as,* m. piling up or winnowing corn; tossing or lifting up.

निकष *ni-kasha, as,* m. (fr. rt. *kash* for *karsh* = *kṛish* with *ni*), the touchstone, the streak of gold or test made on it [cf. *ni-kāsha*]; (*ā*), f., N. of the mother of Rāvaṇa or of the mother of the Piśitāśana fiends or imps in general. — *Nikashātmaja* (*°shā-āt°*), *as,* m. a Rākshasa, a sort of demon; [cf. *kashā-putra.*]

Ni-kashaṇa, am, n. (?), the touchstone.

Ni-kashā, ind. near to (with acc.), proximate; in the middle, betwixt, between (with acc.).

Nikashāya, Nom. A. *nikashāyate,* &c., to be used or serve as a touchstone.

निकस *ni-kasa, nikasātmaja* = *ni-kasha* and *nikashātmaja,* q. v.

निकाणम् *ni-kāṇam,* ind. (fr. rt. *kaṇ* with *ni*), having closed the eyes; *nikāṇam akshi jalpati* or *akshi-nikāṇam jalpati,* he speaks with closed eyes.

निकाय *ni-kāya, as,* m. (fr. rt. 1. *ći* with *ni*), a heap, an assemblage, a group, class, association or set of persons who perform like duties; a congregation, a school; a flock, multitude in general; a house, dwelling-place, habitation, hiding-place; the body; (according to Mahī-dhara) the air, wind (Ved.); a butt, aim, mark; the universal Soul, Supreme Being. — *Nikāyāntarīya* (*°ya-an°*), *as, ā, am,* belonging to another assemblage or school.

Ni-kāyin, ī, inī, i, an epithet of particular oblations or sacrifices.

Ni-kāyya, as, am, m. n. (?), a dwelling, house.

निकार 1. and 2. *ni-kāra.* For 1. see above; for 2. see under *ni-kṛi,* p. 483, col. 1.

निकारिन् *ni-kārin.* See p. 483, col. 1.

निकावल्या *nikāvalyā,* f., N. of a woman, (perhaps rather two names, *nikā* and *valyā.*)

निकाश *ni-kāśa, as,* m. (fr. rt. *kāś* with *ni*),

the horizon; appearance, sight; (at the end of an adj. comp.) having the appearance of, similar, like; [cf. *ni-kāśa*.]

निकाषम् ni-kāsham, ind. having pounded or mixed together.

निकास ni-kāsa = *ni-kāśa, nī-kāśa*.

निकिल्बिष ni-kilbisha, *am*, n., Ved. freeing from sin, deliverance from evil.

निकुचिति ni-kuċiti, *is*, f. (fr. rt. *kuṅć* with *ni*), contraction?; [cf. Pāṇ. I. 2, 18.]

Nikuċya-karṇi, ind. with the ears hanging down.

Ni-kuṅċaka, *as*, m. a measure of capacity equal to ¼ of a Kuḍava; a species of reed (= *vānīra*).

Ni-kuṅċita, *as*, *ā*, *am*, contracted.

निकुञ्ज ni-kuñja, *as*, *am*, m. n. = *kuñja*, an arbour, a bower, a place overgrown with shrubs and creepers, a thicket.

Nikañjikāmlā (°*kā-am*°), f. a species of plant (= *kuñjikā, kuñja-vallarī*).

निकुम्भ ni-kumbha, *as*, m. the plant Croton Polyandrum; N. of a Dānava who, like Kumbha, was son of Pra-hlāda, (he was father of Sunda and Upa-sunda); N. of a Rakshas; of a son of Kumbha-karṇa; of an attendant of Śiva; of one of Skanda's attendants; N. of one of the Viśve Devāḥ, (also read *viskumbhu*); N. of a hero on the side of the Kurus; N. of a king of Ayodhyā, son of Hary-aśva and father of Saṃhatāśva; (*ī*), f. the plant Croton Polyandrum. — *Nikumbhākhya-jīva* (°*bha-ākh*°), *am*, n. a plant, Croton Jamalgota (= *jaya-pāla*).

Ni-kumbhita, *am*, n. a kind of time in music.

Ni-kumbhilā, f. (fr. *kumbha*, a jar?), a place where oblations are offered; a grove at the western gate of Laṅkā for the performance of sacrificial rites; (according to another commentator) an image of Bhadra-kālī on the west side of Laṅkā; (also, according to some, *ni-kumbhilas*, m., and *ni-kumbhilam*, n.)

निकुरुम्ब ni-kurumba or *ni-kurumbaka*, *am*, n. a flock, mass, multitude; (also read *ni-kuramba, ni-kurūmba, ni-kurumbha*.)

निकुलीनिका ni-kulīnikā, f. a family art or one inherited by birth, any skill or skilful act peculiar to a race.

निकूल ni-kūla, *as*, *ā*, *am*, going down hill, (opposed to *ut-kūla*); standing on a declivity or bank.

निकृ ni-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, Ved. to put down, bring down, lower, humiliate, subdue, overcome, overpower, depreciate, debase; to act in a low or base manner, to treat ill; (in the post-Vedic literature only occurring in the past part. *ni-kṛita*, q. v.): Desid. *ni-ċikīrshati*, to wish to subdue.

Ni-kartavya, *as*, *ā*, *am*, to be acted badly or basely, to be injured; (*asmākam tair nikartavyam*, a wrong is to be done us by them.)

2. *ni-kāra*, *as*, m. putting down, bringing down, humiliation, subjugation; injury, insult, wrong, offence; wickedness, malice, abuse, reproach, disrespect; opposition, contradiction.

Ni-kāraṇa, *am*, n. killing, slaughter.

Ni-kārin, *ī*, m., Ved. an injurer, oppressor.

Ni-kṛita, *as*, *ā*, *am*, brought down, lowered, cast down, humbled, humiliated; insulted, offended; afflicted; injured; tricked, cheated, deceived; removed, set aside, dismissed; dishonest, wicked, perverse; low, base, vile; (*am*), n. lowering, humbling, humiliation; (also read *ni-kṛiti*.) — *Nikṛita-prajña*, *as*, *ā*, *am*, evil-minded. — *Nikṛita-mati*, *is*, *is*, *i*, depraved in mind.

Ni-kṛiti, *is*, f. low conduct, baseness, wickedness, dishonest practice, dishonesty, fraud, deception, deceit, cheating; offence, insult; abuse, reproach; rejection, removal; poverty, indigence; wickedness, a wicked person (personified as a daughter of A-dharma and Hiṃsā, or Nirṛiti); (*is*, *is*, *i*), base, low, dishonest, wicked; (*is*), m., N. of one of the eight Vasus. — *Nikṛiti-prajña*, *as*, *ā*, *am*, versed in dishonesty, well acquainted with vice.

Nikṛitin, *ī*, *inī*, *i* (fr. *ni-kṛita*), = *ni-kṛiti*, dishonest, low, base, wicked.

Ni-kṛityā, f. wickedness, dishonesty, fraud, &c., = *ni-kṛiti*.

Ni-kṛitvan, *ā*, *arī*, *a*, Ved. acting basely, deceitful.

निकृत् ni-kṛit, cl. 6. P. *-kṛintati, -kartitum*, to cut down, hew down, cut away, cut or chop off, cut through, cut asunder, cut to pieces, massacre; tear off, tear away, wear away; A. (*-te*), to cut oneself (or one's nails &c.); to cut down &c.: Caus. *-kartayati*, &c., to cause to cut or cut down.

Ni-kartana, *am*, n. cutting down, cutting to pieces, cutting off.

Ni-kṛitta, *as*, *ā*, *am*, cut off, cut up. — *Nikṛitta-mūla*, *as*, *ā*, *am*, cut up by the roots.

Ni-kṛintana, *as*, *ī*, *am*, cutting down, cutting off, destroying; (*as*), m., N. of a hell; (*am*), n. massacring, cutting, cutting off, destruction; an instrument for cutting.

निकृष् ni-kṛish, cl. 1. 6. P. *-karshati, -kṛishati, -karshṭum* or *-krashṭum*, to draw down, drag down; to tear asunder (?). In Mahā-bh. I. 3616. *ni-kṛishyate* may mean 'is drawn down by the stream of a river.'

Ni-karshaṇa, *am*, n. an open space for recreation, a sort of play-ground in or near a town; a court at the entrance of a house; a neighbourhood.

Ni-kṛishṭa, *as*, *ā*, *am*, debased, low, base, vile, vulgar; despised, outcast; near; (*am*), n. vicinity, proximity. — *Nikṛishṭāśaya* (°*ṭa-āś*°), *as*, *ā*, *am*, having base intentions. — *Nikṛishṭāśaya-tā*, f. the state of one who has base intentions, base disposition of mind; jealousy. — *Nikṛishṭopādhi-tā* (°*ṭa-up*°), f. a state of base or low deception.

निकेचाय ni-keċāya, *as*, m. (fr. rt. 1. *ċi* with *ni*), piling or collecting repeatedly.

निकेत ni-keta or *ni-ketaka*, *as*, m. = *ketana*, a house, mansion, habitation; a mark, countersign.

निकेतन ni-ketana, *as*, m. an onion; (*am*), n. = *ni-keta*, a house, mansion, abode, habitation, temple.

निकोचक ni-koċaka, *as*, m. (fr. rt. *kuṅć* with *ni*), the tree Alangium Decapetalum; (*am*), n. the fruit of this tree.

Ni-koċana, *am*, n. contracting, contraction, compression.

निकोठक ni-koṭhaka, *as*, m. = *ni-koċaka* above.

निकोथक ni-kothaka, *as*, m. (fr. rt. *kuth* with *ni*), N. of a teacher with the epithet Bhāyajātya.

निकोश्य ni-kośya, *as* or *am*, m. or n. (?), Ved. a particular part of the entrails of sacrificial animals; [cf. *kośya*.]

निक्तहस्त nikta-hasta. See rt. *nij*, p. 485.

निक्रन्द् ni-krand, cl. 1. P. *-krandati, -kranditum*, Ved. to utter a cry in a direction downwards (as a bird on a tree): Caus. *-krandayati, -yitum*, Ved. to cause to roar &c.

निक्रम् ni-kram, cl. 1. P. *-krāmati, -kramitum*, to set the foot on the ground, put down the feet; to enter; to tread down (with acc.).

Ni-kramaṇa, *am*, n., Ved. putting down the feet, treading down; the place where the foot is put, foot-step, foot-fall.

निक्रीड् ni-krīḍ, Caus. *-krīḍayati*, &c., to play, sport.

Ni-krīḍa, *as*, m. play, sport; *marutām nikrīḍah*, N. of a Sāman.

निक्वण ni-kvaṇa or *ni-kvāṇa*, *as*, m. a musical tone or sound; any sound.

निक्ष् niksh, cl. 1. P. *nikshati*, &c., to pierce (Ved.); to kiss.

Nikshaṇa, *am*, n. kissing.

निक्षा nikshā, f. a nit; (a wrong form for *likshā*.)

निक्षिप् ni-kship, cl. 6. P. A. *-kshipati, -te, -ksheptum*, to throw down, cast or put down, throw upon, put or lay down; put in, pour in; to deliver anything (acc.) to a person (loc.); to give or hand over, grant; to deposit, commit, deliver to any one's charge, intrust; to install, appoint, establish; to lay aside, give up, leave off, cast off, repel; to encamp: Caus. *-kshepayati*, &c., to cause to put down, to cause to be set down in writing.

Ni-kshipat, *an*, *antī* or *atī*, *at*, throwing down or on, placing in or upon.

Ni-kshipta, *as*, *ā*, *am*, thrown down or upon, put down, laid down or on, placed into, thrust into; deposited, pawned, pledged; rejected, abandoned, foregone, given or thrown away; sent, sent off or away. — *Nikshipta-vāda*, *as*, *ā*, *am*, one who has ceased talking or left off boasting.

Ni-kshipya, ind. having placed or laid down or upon; having given in charge, having intrusted or deposited in a place of safety.

Ni-kshepa, *as*, m. throwing upon, casting on (with loc.); a deposit, pledge, trust, anything deposited without a seal in trust or as a compensation, anything pawned; abandoning, parting with, throwing away; sending or putting away; wiping, drying; in *nikshepa-lipi* probably N. of a country; [cf. *ut-kshepa, pra-kshepa, vi-kshepa*.]

Ni-kshepaṇa, *am*, n. putting down (the feet); a means by which or place in which anything is kept.

Ni-kshepita, *as*, *ā*, *am*, caused to be put down or set down in writing, committed to writing, inscribed.

Ni-ksheptṛi, *tā*, *trī*, *tṛi*, who or what places or deposits, delivers to one's care; (*tā*), m. a depositor, a pawner or pledger.

Ni-kshepya, *as*, *ā*, *am*, to be deposited, to be thrust into.

निक्षुभा ni-kshubhā, f. (fr. rt. *kshubh* with *ni*), N. of the mother of Maga.

निखन् ni-khan, cl. 1. P. A. *-khanati, -te, -khanitum*, to dig into (the ground), bury; to dig in or up, root up; to infix, pierce (with an arrow &c.), to fix, implant.

Ni-khanana, *am*, n. digging in, burying.

Ni-khāta, *as*, *ā*, *am*, dug in, buried; dug up, excavated; fixed in the ground as a stake.

Ni-khānita, *as*, *ā*, *am* (fr. the Caus.), infixed, dug in, fixed.

निखर्ब ni-kharba or *ni-kharva*, *as*, *ā*, *am*, dwarfish, a dwarf; (*am*), n. a billion; [cf. *kharva*.]

Ni-kharvaka, *am*, n., 1000 millions.

Ni-kharvaṭa, *as*, m., N. of a Rakshas.

निखिद् ni-khid, cl. 6. P., Ved. *-khidati, -khettum*, to press down; (Sāy.) to cut off, remove.

निखिल ni-khila, *as*, *ā*, *am* (probably for *niḥ-khila*), complete, all, whole, entire; (*ena*), ind. completely, totally; [cf. *khila, a-kh*°.]

निखुर्यप nikhurya-pa (?), *as*, m., Ved. an epithet of Vishṇu.

निगड ni-gaḍa, *as*, *am*, m. n. (probably fr. rt. *gaḍ* = rt. *gal*; cf. *ni-gala*), an iron chain for the feet, a fetter, especially the chain used to secure the hind feet of an elephant or a noose for catching the feet and throwing an animal down, a fetter or shackle in general, gyves.

Ni-gaḍana, am, n. putting in irons or fetters, binding, fettering.

Nigaḍaya, Nom. P. *nigaḍayati,* &c., to put in irons or fetters, to bind, fetter.

Nigaḍayitvā, ind. having fettered.

Ni-gaḍita, as, ā, am, chained, bound, tied, &c.

निगण *ni-gaṇa, as,* m. the smoke of a burnt offering or sacrificial fire; [cf. *ni-garaṇa.*]

निगद् *ni-gad,* cl. 1. P. *-gadati,* &c., to recite, proclaim, declare, communicate, tell, speak, say, shout out; to speak to, address any one (with acc.), to tell anything to any one (with two acc.); to enumerate; to call: Pass. *-gadyate,* &c., to be recited, to be named or called: Caus. *-gādayati,* &c., to cause to recite, tell, &c.

Ni-gada or *ni-gāda, as,* m. reciting, audible recitation of prayers or charms; a prayer or sacrificial formula recited aloud; mention, mentioning; speech, speaking, discourse; N. of a teacher with the epithet Pārṇavalki.

Ni-gadat, an, antī, at, reciting, addressing, speaking, saying, speaking to.

Ni-gadita, as, ā, am, recited, told, said, spoken; *(am),* n. speech.—*Nigadita-vat, ān, atī, at,* one who has spoken, having spoken.

Ni-gadya, ind. having told, having declared.

Ni-gāda, as, m. speech, discourse, recitation, &c.

Ni-gādin, ī, inī, i, reciting, telling, speaking, &c.

निगम् *ni-gam,* cl. 1. P. *-gaććhati, -gantum,* to settle down upon (Ved.); to enter (acc. or loc.); inire feminam (Ved.); to go to any place or state, to undergo, become (e.g. *śāntim ni-gam,* to become pacified); to be inserted: Caus. *-gamayati,* to cause to go in, to insert.

Ni-gama, as, m. insertion, especially of the name of a deity into a liturgical formula; the place or passage in a book where a word occurs, especially a passage of the Vedas or the actual word quoted from such a passage; the Veda or the Vedic text; the root (as the source from which a word comes); a sacred precept, the words of a god or holy man; certainty, assurance; a town, a city; a market, a fair; a road, a market road; trade, traffic; a camp or caravan of itinerant merchants, a merchant; = *luṇḍī; (am),* n. a particular number.

Ni-gamana, am, n. insertion, quotation of words (from the Veda &c.) or the word &c. quoted; the conclusion in a syllogism, the deduction; going in or into.

Nigamin, ī, inī, i, familiar with or versed in the Vedas or in holy writ.

निगर *ni-gara, ni-garaṇa,* &c. See *ni-gṝ.*

निगर्ह् *ni-garh,* cl. 10. P. *-garhayati, -yitum,* to disdain, despise.

निगल् *ni-gal,* cl. 1. P. *-galati,* &c., to fall down (?).

Ni-gala, as, am, m. n. = *ni-gaḍa,* q. v.

निगा *ni-gā,* cl. 3. P. *-jigāti,* &c., to go into, enter, attach one's self to; to come or get into any state &c.; to nestle.

निगु *ni-gu, us,* m. = *manas,* the mind, the faculty of feeling and reasoning; (according to others) dirt, excrement [cf. rt. 4. *gu*]; a root; painting; *(us, us, u),* pleasing, charming.

निगुत् *ni-gut, t,* m. (probably fr. rt. 3. *gu* with *ni*), Ved. (according to Sāy.) an enemy; [cf. *naiguta.*]

निगुह् *ni-guh,* cl. 1. P. A. *-gūhati, -te, -gūhitum,* to cover, conceal, hide: Caus. *-gūhayati, -yitum,* to cause to cover or hide.

Ni-gūḍha, as, ā, am, hidden, concealed; profound, recondite, mysterious, obscure; *(am),* ind. privately, secretly.—*Nigūḍha-kārya, as, ā, am,* secret in operation.—*Nigūḍha-tara, as, ā, am,* well concealed or hidden.—*Nigūḍha-niśćaya, as, ā, am,* whose resolve or determination is concealed.—*Nigūḍha-roman, ā, ā, a,* having concealed hair.—*Nigūḍhārtha* (°*ḍha-ar*°), *as, ā, am,* having a hidden sense or purpose, difficult to be understood, abstruse, occult.

Ni-gūḍhaka, as, m. a species of wild bean; [cf. *vana-mudga.*]

Ni-gūhaka, as, ā, am, hiding, concealing.

Ni-gūhana, am, n. hiding, concealing.

Ni-gūhanīya, as, ā, am, to be hidden or concealed; to be covered or protected or defended.

निगृहीत *ni-gṛihīta.* See *ni-grah* below.

निगॄ *ni-gṝ,* cl. 6. P. *-girati* and *-gilati,* &c., to swallow, swallow up, swallow down, ingurgitate, devour: Caus. Pass. *-gāryate* and *-gālyate:* Intens., Ved. *-jegilyate, -galgalīti,* to swallow with a gurgling sound.

Ni-gara, as, m. swallowing, devouring.

Ni-garaṇa, am, n. swallowing, devouring, deglutition; *(as),* m. the throat, the gullet, esophagus; the smoke of a burnt offering; [cf. *ni-gaṇa.*]

Ni-galana = *ni-garaṇa.*

Ni-gāra, as, m. swallowing, swallowing down, devouring.

Ni-gāraka, as, ikā, am, = *ni-gālaka,* swallowing.

Ni-gāla, as, m. the throat or neck of a horse; [cf. *gala, ni-garaṇa.*]—*Nigāla-vat, ān,* m. a horse.

Ni-gālaka, as, ā, am, swallowing, devouring.

Ni-gīrṇa, as, ā, am, swallowed; (metaphorically) left out, omitted, not expressed; (*a-nigīrṇa,* expressed.)

Ni-gīryamāṇa, as, ā, am, being swallowed down; (with act. sense?), swallowing, devouring.

निगै *ni-gai,* cl. 1. P. *-gāyati, -gātum,* to accompany with song; to sing, chant; to proclaim, announce.

Ni-gīta, as, ā, am, sung, chanted; said.

निग्रन्थ् *ni-granth,* cl. 9. P. *-grathnāti,* &c., to intertwine, interweave.

Ni-granthana, am, n. (probably a corruption of *ni-kranthana;* cf. *krath, krathana*), killing, destroying, slaughter; [cf. *nir-granthana.*]

निग्रह् *ni-grah,* in the older language *ni-grabh,* cl. 9. P. A. *-gṛibhṇāti, -ṇīte, -gṛihṇāti, -ṇīte, -grahītum,* to hold down, keep down, depress, keep under, keep in check; to keep back, hold back, stop, obstruct, restrain, suppress, confine; to seize, catch, apprehend, hold, hold fast; to oppress, overpower, subdue, conquer; to chastise, punish, tame; to draw together, contract, close (as the eyes): Caus. *-grāhayati,* to cause to be apprehended or seized: Caus. of the Desid. *-jighṛikshayati,* to cause any one to desire to keep under or suppress.

Ni-gṛihīta, as, ā, am, seized, arrested; held back, restrained, confined, subdued, checked; harassed, assailed, attacked.

Ni-gṛihīti, is, f. restraint, check; overpowering.

Ni-gṛihītṛi, wrong form for *ni-grahītṛi,* q. v.

Ni-gṛihṇat, an, atī, at, seizing, taking; keeping, suppressing, restraining.

1. *ni-gṛihya, as, ā, am,* to be held back; to be punished, punishable; deserving chastisement or reproof.

2. *ni-gṛihya,* ind. having taken; having arrested or confined; having restrained or suppressed.

Ni-graha, as, m. keeping down, holding down, keeping under, keeping back, keeping in check, coercion, restraining, binding, restraint, subjugation, subduing, restraint of the appetite &c., abstinence; obstruction, suppression, putting down; seizing, catching, confinement, capture, arrest; the arresting or suppressing of disease, cure; taking down, humbling, punishing, punishment, chastisement, rebuke, rebuff, reprimand, blame; aversion, dislike, disgust; (in the Nyāya phil.) putting down in argument, fault in a syllogism, flaw in an argument, failure in proof; any place for catching hold of, a handle; a boundary, a limit; N. of Śiva and of Vishṇu or Kṛishṇa.—*Nigraha-sthāna, am,* n. the predicament of rebuke for failure in argument.

Ni-grahaṇa, as, ā, am, holding down, holding back, suppressing; *(am),* n. subduing, suppression; capture, confinement, prison; defeat, punishment.

Ni-grahītavya, as, ā, am, to be chastised or punished, punishable.

Ni-grahītṛi, tā, trī, tṛi, one who seizes or lays hold of; one who keeps back or prevents; seizing, restraining, binding.

Ni-grābha, as, m., Ved. pressing down; N. of a verse recited when the Soma plants are pressed.

Ni-grābhya, as, ā, am, Ved., with *āpas,* the water with which the Soma plants are sprinkled before they are pressed.

Ni-grāha, as, m. punishment, chastisement, (used in imprecations, e.g. *nigrāhas te bhūyāt,* confusion seize thee, &c.)

Ni-grāhya, as, ā, am, to be suppressed or punished, punishable.

निघ *ni-gha, as, ā, am* (fr. rt. *han* with *ni*), as high as broad; (anything) whose height and circumference are equal; a round or circle, a ball; sin.—*Nighānigha* (°*gha-an*°), *as, ā, am,* of different forms or sizes.

निघण्ट *ni-ghaṇṭa* (said to be fr. rt. *gam* or *han* or *hṛi* with *ni;* gender doubtful), a word; a glossary or collection of words or names, (in this sense properly pl.); often the collection of Vedic words explained in the Nirukta, see *ni-ghaṇṭu* below.

Ni-ghaṇṭi, probably only a wrong form for *ni-ghaṇṭa* or *ni-ghaṇṭu.*

Ni-ghaṇṭikā, f. a species of bulbous plant (= *gulanća-kanda*).

Ni-ghaṇṭu, us, m. (or *ni-ghaṇṭuka*), any vocabulary or collection of words or names, but especially a N. of the Vedic glossary explained by Yāska in his Nirukta, (in this sense usually pl. *nighaṇṭavas* as embracing five chapters.)—*Nighaṇṭu-bhāshya, am,* n. 'commentary on part of the Nighaṇṭus,' N. of a work by Deva-rāja on the three chapters of synonyms incompletely treated by Yāska.—*Nighaṇṭu-rāja, as,* m. 'king of glossaries,' N. of a medical lexicon commonly called Abhidhāna-ćūḍā-maṇi.

निघर्ष *ni-gharsha.* See *ni-ghṛish* below.

निघस *ni-ghasa, as,* m. (fr. rt. *ghas* with *ni*), eating; food, victuals.

निघात *ni-ghāta, as,* m. (fr. the Caus. of rt. *han* with *ni*), a blow, stroke; suppression of accent, absence of accent.

Ni-ghātam, ind. having struck.

Ni-ghāti, is, f. an iron club or mace or hammer (?).

Ni-ghātin, ī, inī, i, striking down, killing, destroying.

निघुष् *ni-ghush* (rt. 2. *ghush* = *ghṛish* with *ni*), Caus. P. *-ghoshayati, -yitum,* to tread down, trample under foot, crush, pound, grind.

निघुष्ट *ni-ghushṭa, am,* n. (fr. rt. 1. *ghush* with *ni*), sound, noise.

निघृष् *ni-ghṛish,* cl. 1. P. *-gharshati,* &c., to rub into, rub down, rub, pound, grind, triturate; graze, chafe, abrade, wear away by rubbing, excoriate.

Ni-gharsha, as, m. rubbing, friction, pounding, crushing.

Ni-gharshaṇa, am, n. rubbing, friction, grinding, trituration; [cf. *nir-gharshaṇa.*]

Ni-ghṛishṭa, as, ā, am, rubbed, ground; chafed, worn, grazed, abraded, excoriated; subdued.

Ni-ghṛishva, as, ā, am, rubbed off, abraded, excoriated; small, insignificant; *(as),* m. a hoof; wind; an ass or a mule; a boar; a road; *(am),* n. the mark of a hoof (?).

निघ्न *ni-ghna, as, ā, am* (fr. *ni-han*), dependant, subservient, docile; dependant on a substantive

(as an adjective); (after a numeral) multiplied with; (*as*), m., N. of a son of An-araṇya and father of An-amitra; of a son of An-amitra.

Nighna-ka, as, ā, am, = *ni-ghna*, dependant.

Ni-ghnat, an, atī, at, smiting, slaying, killing, destroying, overcoming.

Ni-ghnāna, as, ā, am, slaying, killing.

निचक्र *ni-ćakra, as,* m., N. of a prince.

निचङ्कुण *ni-ćankuṇa* for *ni-ćunkuṇa*, q. v.

निचन्द्र *ni-ćandra, as,* m., N. of a Dānava.

निचमन *ni-ćamana, am,* n. (fr. rt. *ćam* with *ni*), sipping, taking liquid into the mouth.

निचय *ni-ćaya.* See under 1. *ni-ći* below.

निचाङ्कुण *ni-ćāṅkuṇa* for *ni-ćuṅkuṇa*, q. v.

निचाय् *ni-ćāy,* cl. 1. P. *-ćāyati,* &c. (occurring only in the form *ni-ćāyya*), Ved. to regard with reverence, honour, worship; to see; [cf. rt. 4. *ći*.]

Ni-ćāyya, ind. having seen, having observed.

निचि 1. *ni-ći,* cl. 5. P. A. *-ćinoti, -ćinute, -ćetum,* to pile up, heap up.

Ni-ćaya, as, m. piling up, heaping up; collection, heap, multitude, quantity, store, stock, provisions (e. g. *shaṇ-māsa-nićaya*, provisioned for six months); assemblage, assemblage or collection of parts constituting a whole (e. g. *śarīra-nićaya*, the assemblage of parts of which the body consists; *vadhū-nićaya*, a collection of women); certainty, ascertainment (in this sense for *niś-ćaya*, q. v.).

Ni-ćayin, ī, inī, i, heaped up, containing a quantity, full of, abounding in.

Ni-ćāya, as, m. a heap (as a measure).

Ni-ćita, as, ā, am, piled up, heaped up, full of, filled; covered, overspread; raised up; (*ās*), m. pl., N. of a warrior-tribe [cf. *naićitya*]; (*ā*), f., N. of a river.

Ni-ćekāya, as, m. (fr. the Intens.), continual or repeated piling up.

Ni-ćeya, as, ā, am, to be piled or heaped up.

निचि 2. *ni-ći,* cl. 3. P. *-ćiketi, -ćikāya,* &c., Ved. to observe, perceive, recognise: Desid., Ved. *-ćikishate*, to observe, watch, guard.

Ni-ćira, as, ā, am, Ved. attentive, observant, vigilant; (*ā*), m. du. epithet of Mitra-Varuṇa; (Sāy.) excessively ancient (= *nitarām ćirantanau*).

Ni-ćetṛi, tā, trī, tṛi, Ved. an observer; observing, paying attention.

निचिकी *nićikī,* f. an excellent cow (= *naićikī*, q. v.).

निचिर *ni-ćira.* See under 2. *ni-ći* above.

निचुङ्कुण *ni-ćunkuṇa, as, ā, am* (fr. Intens. of rt. *kuṇ?*), Ved. roaring, murmuring; (*as*), m., N. of a Vāruṇi; (often read *ni-ćankuṇa* or *ni-ćāṅkuṇa*.)

निचुम्पुण *ni-ćumpuṇa, as, ā, am* (rt. *ćup?*), Ved. an epithet of Soma (because, according to Yāska, *nićamanena prīṇāti*); of the Ava-bhṛitha; of the sea (because, according to Yāska, *nićamanena pūryate*); moving about?; (*as*), m., N. of a Śaunahśepha.

निचुल *ni-ćula, as,* m. (fr. rt. *ćul* with *ni*), the tree Barringtonia Acutangula, commonly called Hijjal, = *vetasa*; = *ni-ćola*, an upper garment, overcoat; (also read *ni-ćūla*.)

Ni-ćulaka, am, n. an outer garment; a breast-plate, a cuirass.

Ni-ćola, as, m. a cover, wrapper, veil, surtout.

Ni-ćolaka, as, m. a sort of jacket, bodice, mantle, but especially a soldier's jacket serving as a cuirass or breast-plate; (*am*), n. = *ni-ćulaka*.

निचृत् 1. *ni-ćṛit,* cl. 6. P. *-ćṛitati, -ćartitum,* to insert, infix, fix into.

2. *ni-ćṛit, t,* f. a defective metre; [cf. *ati-n°*, *ni-vṛit*.]

निचेरु *ni-ćeru, us, us, u* (fr. rt. *ćar* with *ni*), Ved. gliding; creeping; an epithet of the Ava-bhṛitha.

निच्छवि *niććhavi, is,* f., N. of a district (= *tīra-bhukti*), the modern Tirhut; [cf. *liććhavi*.]

निच्छिद्र *ni-ćchidra* for *niś-ćhidra*, q. v.

निच्छिवि *niććhivi, is,* m., N. of one of the degraded castes sprung from the outcast or Vrātya Kshatriyas (see Manu X. 22; their occupation appears to have been the public exhibition of gymnastic performances &c., as they are classed with the Jhallas, Mallas, and others).

निच्छेद *ni-ććheda, as,* m. (fr. rt. *ćhid* with *ni*), cutting off; (in arithmetic) leaving no common measure, reduced by the common divisor to the least term so as not to allow of further reduction (in this sense for *niś-ćheda*).

निज् *nij,* cl. 3. P. A. *nenekti* (3rd pl. *nenijati*), *nenikte, nineja, ninije, nektā, nekshyati, -te, anijat, anaikshīt, anikta, nektum,* to wash, clean, cleanse, purify; A. to wash or clean one's self; to nourish: Pass. *nijyate*, &c., to be washed: Caus. *nejayati, -yitum*, Aor. *anīnijat:* Desid. *ninikshati, -te:* Intens. *nenijyate, nenijīti, nenekti;* [cf. rt. *niñj:* Zend *śnizh*, 'to snow:' Gr. νίζ-ω, νίπ-τ-ω, χέρ-νιβ-α (acc.), νίπ-τρο-ν, νίφ-α (acc.), νιφ-ά(δ)-ς, νῑφ-ετό-ς, νίφει: Lat. *Nep-tūnu-s* = νιπτόμενο-ς, 'bathing;' *ningu-i-t, ningu-i-t, ningu-i-s, nix*, base *niv* for *nigv:* Goth. *snaivs*, 'snow:' Old Germ. *sneo*, 'snow;' *sniwit*, 'it snows:' Lith. *snig-ti, sning-ti*, 'to snow;' *snēg-a-s*, 'snow;' *snaig-alà*, 'a flake of snow:' Slav. *snĕg-ŭ*, 'snow:' Hib. *nigh-im*, 'I wash;' *nigh-te*, 'washed,' = Sanskṛit *nikta*.]

Nikta, as, ā, am, washed, cleaned, cleansed, rinsed; sprinkled. — *Nikta-hasta, as, ā, am,* Ved. clean-handed, having clean hands.

निज *ni-ja, as, ā, am* (fr. rt. *jan* with *ni*), innate, native, congenital, indigenous; own, of one's own party or country; proper, peculiar; continual, perpetual; (*ās*), m. pl. one's own people. *Ni-ja* is used in later Sanskṛit as a reflexive possessive pronoun, like *sva*, for 'my own,' 'his own,' 'our own,' &c.; and frequently for simple 'my,' 'his,' 'our,' &c. — *Nija-karman, a,* n. one's own work, any duty pertaining to one's self. — *Nija-karma-bandhana, as, ā, am,* fettered by one's own works. — *Nija-ghāsa, as,* m. 'devouring his own,' N. of a demon. — *Nija-dhṛiti, is,* f., N. of a river in Śāka-dvīpa. — *Nija-mukta, as, ā, am,* (according to the commentators) = *svabhāva-mukta*, liberated in own nature, essentially liberated (?). — *Nija-lābha-pūrṇa, as, ā, am,* engrossed in self-interest, self-satisfied. — *Nija-sva, am,* n. own property. — *Nijārtham* (°*ja-ar*°), ind. for one's own sake, for one's self.

निजघ्नि *ni-jaghni, is, is, i* (fr. *ni-han*), Ved. striking down, overpowering; [cf. *jaghni*.]

निजानुका *ni-jānukā,* f. (fr. *ni-jānu*), Ved. shaking or trembling of the knees (?).

निजिघृक्षयत् *ni-jighṛikshayat, an, antī, at* (Caus. of Desid. of rt. *grah* with *ni*), causing to be desirous of overpowering or excelling.

निजुर्व् *ni-jurv* or *ni-jūrv,* cl. 1. P. *-jūrvati,* &c., to consume by fire; (Sāy.) to destroy, kill.

Ni-jur, ūr, f., Ved. killing, destroying.

निजुह्नूषु *ni-juhnūshu, us, us, u* (fr. Desid. of rt. *hnu* with *ni*), wishing to conceal or deny.

निञ्ज् *niñj,* cl. 2. A. *nikte,* &c., = rt. *nij,* q. v.

निटल *ni-ṭala* or *ni-ṭāla, am,* n. the forehead. — *Niṭalāksha* (°*la-aksha*), *as,* m. 'having an eye on the forehead,' an epithet of Śiva; (incorrectly spelt *niṭilāksha*.)

निडी *ni-ḍī,* cl. 1. 4. A. *-ḍayate* and *-ḍīyate,* &c., to fly down.

Ni-ḍīna, am, n. the downward flight or swoop of a bird or a peculiar mode of flying.

निणिज् *ni-ṇij, k* (according to Sāy. fr. *ni-nij*, to purify), milk; (according to modern scholars this word may be an adverb related to *ni-ṇya*.)

निण्डिका *niṇḍikā,* f. a species of convolvulus, = *tiṇḍī;* (probably wrongly for *tiṇḍikā*.)

निण्य *ni-ṇya, as, ā, am* (fr. *ni*), Ved. interior, hidden, concealed, secret, mysterious, (in Ṛig-veda I. 32, 10, = *nir-nāmadheya*, nameless, according to Sāy.); (*am*), n. a secret, a mystery; (*am*), ind. secretly, mysteriously.

नितततपम् *nitatatapam,* ind., Ved. an onomatopoetic word to denote the speech of a stutterer.

नितन् *ni-tan,* cl. 8. P. A. *-tanoti, -nute, -tanitum,* Ved. to pervade, penetrate, pierce; to cause to grow downwards (as a shoot, root, &c.).

Ni-tatnī, f., Ved. a species of plant; N. of an Ishṭakā; N. of one of the seven stars of the asterism Kṛittikā.

Ni-tāna, as, m., Ved. the shoot of a plant which grows downwards; N. of a man with the patronymic Māruta.

नितप् *ni-tap,* cl. 1. P. *-tapati, -taptum,* Ved. to emit heat downwards; to consume.

नितम् *ni-tam,* Caus. P. *-tamayati,* &c., Ved. to choke, suffocate.

Ni-tānta, as, ā, am, extraordinary, excessive, exceeding, much, considerable; (*am*), ind. exceedingly, excessively, very, much, in a high degree. — *Nitāntāvṛiksha* (°*ta-av*°), *as, ā, am,* excessively treeless.

नितम्ब *ni-tamba, as,* m. (said to be fr. rt. *tamb*, probably connected with rt. *stambh*), the buttocks or posteriors, especially of a woman, (in this sense generally *nitambau*, m. du.); the circumference of the hip and loins; the ridge or side or protuberant flank or swell of a mountain [cf. *giri-nitamba*]; a precipice; the sloping bank or shore of a river; the shoulder; a particular position of the hands in dancing; (*ā*), f. a form of Durgā. — *Nitamba-tā*, f. the state of having large hips. — *Nitamba-vat, ān, atī, at,* having beautiful buttocks or hips, καλλίπυγος; (*tī*), f. a woman. — *Nitamba-vimba, as, ā, am,* having Vimba-like hips.

Nitambin, ī, inī, i (at the end of a comp.), having buttocks; having beautiful hips; having graceful slopes, having beautiful sides (as a mountain); (*inī*), f. a woman with large and handsome hips.

नितम्भू *nitambhū, ūs,* m., N. of a person mentioned in Mahā-bh. Anuśāsana-p. 1765; (perhaps for *nityam-bhū*.)

नितराम् *ni-tarām,* ind. (fr. *ni* with the comparative affix), downwards, towards the lower part (Ved.); in a low tone (Ved.); completely, wholly, entirely; much, extremely, excessively, in a high degree; in an especial manner, always, continually, eternally; at all events; certainly; [cf. Angl. Sax. *nidher;* Old Germ. *nidar*.]

नितल *ni-tala, am,* n. one of the seven divisions of the lower regions. See *pātāla*.

नितान्त *ni-tānta.* See *ni-tam* above.

नितिक्त *ni-tikta, as, ā, am* (fr. rt. *tij* with *ni*), Ved. excited, roused up.

Ni-tikti, is, f., Ved. excitement, haste, speed; (*i*), ind. quickly, speedily; (Sāy.) = 3rd sing. Pres. of rt. *tij* = *tīkshṇī-karoti*, he sharpens.

नितुद् *ni-tud*, cl. 6. P. A. *-tudati, -te, -tot-tum*, Ved. to pierce, penetrate, pierce into; to goad; (Sāy.) to incite or pain vehemently, or to issue forth (= *nitarām vyathayati* or *nir-gaććhati*).

Ni-toda, as, m. piercing, a prick, puncture, hole.

Ni-todin, ī, inī, i, Ved. piercing, penetrating.

नितृद् *ni-tṛid*, cl. 7. P. A. *-tṛiṇatti, -tṛintte, -tarditum*, Ved. to pierce, penetrate, cleave in two.

नितॄ *ni-tṝ*, cl. 6. P. *-tirati, -taritum, -ta-rītum*, Ved. to dispel, subdue, overpower, obstruct.

नितोशन *ni-tośana, as, ā, am* (fr. rt. *tuś* with *ni*), Ved. sprinkling, distributing, granting; (*as*), m. a distributer, granter.

नित्य *nitya, as, ā, am* (fr. *ni*), own (Ved.); continual, perpetual, regularly repeated, constant, uninterrupted, endless, eternal, everlasting; invariable, regular, fixed, regularly prescribed, inevitable, not optional, (opposed to *kāmya* &c.); necessary, obligatory, essential; ordinary, usual, (opposed to *naimittika*, unusual, produced by an unusual cause); constantly dwelling in, perpetually engaged in, (often at the end of a comp., e. g. *araṇya-nitya*, constantly dwelling in a forest; *tapo-nitya*, engaged in constant penance); (with *samāsa*) a necessary compound which cannot be resolved without losing its meaning, because the separate ideas have merged in one, as in *Jamad-agni*; (with *svarita*) = *jātya*, the primary or independent Svarita, as opposed to the secondary or dependent; (*as*), m. the ocean; (*ā*), f. an epithet of Durgā; a S'akti or form of Durgā; an epithet of the goddess Manasā; (*am*), n. constant and indispensable rite or act; (*am*), ind. always, ever, daily, constantly, continually, perpetually, everlastingly, eternally; *na nityam*, not always, never, (in Manu VI. 8. *nityam an-ādātā* = never a receiver.) — *Nitya-karman, a*, n. or *nitya-kriyā*, f. constant act or duty, as observance of the five great sacrifices or any daily and necessary rite. — *Nitya-kṛitya, am*, n. regular and necessary act or ceremony; daily or regular act or routine. — *Nitya-gati, is, is, i*, moving continually; (*is*), m. air or wind, the god of wind. — *Nitya-jāta, as, ā, am*, constantly born. — *Nitya-tā*, f. perpetuity, eternity, continuance, continual repetition, (as *maithuna-nityatā*, continually repeated coitus); perseverance; necessity. — *Nitya-tva, am*, n. invariableness, perpetuity, eternity; endurance; inevitableness, necessity. — *Nitya-dā*, ind. always, ever, perpetually, constantly, eternally, at all times. — *Nitya-dāna, am*, n. daily alms-giving. — *Nitya-dhṛit, t, t, t*, constantly bearing or maintaining, observing daily duties (?). — *Nitya-dhṛita, as, ā, am*, constantly maintained or kept up. — *Nitya-nātha-siddha, as*, m., N. of an author. — *Nitya-niyama, as*, m. fixed rule, constant observance. — *Nitya-naimittika, am*, or *nitya-naimittikam karma*, n. any regularly recurring occasional act or ceremony or any rite constantly performed to accomplish some object, as S'rāddhas at fixed lunar periods. — *Nitya-parivṛita, as*, m., N. of a Buddha. — *Nitya-parīkshaṇa, am*, n. constant investigation or inspection. — *Nitya-pūjā-yantra, am*, n. a kind of amulet. — *Nitya-pralaya, as*, m. the constant dissolution of living beings. — *Nitya-bhāva, as*, m. the state of being eternal, eternity. — *Nitya-maya, as, ī, am*, formed of or consisting of anything eternal, eternal. — *Nitya-yukta, as, ā, am*, always busy, ever engaged in. — *Nitya-yauvana, am*, n. perpetual youth; (*as, ī, am*), ever or always young; (*ā*), f. an epithet of Draupadī. — *Nityartu* (°*ya-ṛi*), *us, us, u*, regularly recurring at the seasons, annual. — *Nitya-vatsa, as, ā, am*, Ved. always possessing a calf; (*ā*), f. a particular form of Sāma supplication; (*am*), n., N. of several Sāmans. — *Nitya-vitrasta, as*, m. 'constantly scared,' N. of an antelope. — *Nitya-vaikuṇṭha, as*, m., N. of a particular residence of Vishṇu, the heaven of Vishṇu. — *Nitya-vyaya, as, ā, am*, always expending, constantly disbursing; (*ā*), f. always expending, ever laying out. — *Nitya-śaṅkita, as, ā, am*, perpetually alarmed, always suspicious. — *Nitya-śaya, as, ā, am*, always sleeping or reclining. — *Nitya-śas*, ind. always, continually, constantly, eternally. — *Nitya-saṃhṛishṭa, as, ā, am*, always exulting or triumphant; always rivalling one another, (in this sense *saṃhṛishṭa* = *saṅghṛishṭa*.) — *Nitya-sama, as*, m. the assertion that all things remain the same (?). — *Nitya-samāsa*, see *nitya*. — *Nitya-siddha, as, ā, am*, 'ever perfect,' a Jaina predicate of the soul. — *Nitya-stotra, as, ā, am*, Ved. receiving perpetual praise, constantly lauded. — *Nitya-snāyin, ī, inī, i*, constantly bathing or making ablutions. — *Nityāna-dhyāya* (°*ya-an*°), *as*, m. invariable suspension of repetition of the Vedas, (a term applied to periods when the perusal of the Vedas is invariably prohibited, as the day of full moon, new moon, the eighth and fourteenth days of the half month.) — *Nityānanda* (°*ya-ān*°), *as*, m. eternal happiness. — *Nityānanda-rasodadhi* (°*sa-ud*°), *is*, m. 'ocean of the essence of eternal joy,' God. — *Nityānandāśrama* (°*da-āś*°), *as*, m., N. of a commentator. — *Nityānitya* (°*ya-an*°), *as, ā, am*, eternal and perishable, permanent and temporary. — *Nityāyukta* (°*ya-āy*°), *as*, m., N. of a Bodhi-sattva; (also read *nityoyukta*; cf. *nityo-dyukta*.) — *Nityāritra* (°*ya-ar*°), *as, ā, am*, Ved. having (its) own oars, ever fitted with oars (i. e. according to Sāy. with priests). — *Nityotkshipta-hasta* (°*ya-ut*°), *as*, m. 'who always raises his hand,' N. of a Bodhi-sattva. — *Nityodita* (°*ya-ud*°), *as*, m., N. of a man. — *Nityodyukta* (°*ya-ud*°), *as*, m., N. of a Bodhi-sattva; [cf. *nityāyukta*.]

नित्यज् *ni-tyaj*, cl. 1. P. *-tyajati, -tyaktum*, Ved. to scare or drive away.

निद् 1. *nid*, cl. 1. P. A. *nedati, nedate, nineda, ninide* or *ninede, neditā*, &c., to be near [cf. rt. *ned, nedīyas, nedishṭha*]; to ridicule, blame, reproach, censure, &c., (in this sense properly a separate rt., the form of which is usually *nind*, q. v.): Desid., Ved. *ninitsati*, to wish to reproach or depreciate; [cf. rt. *nind*; Gr. ὀ-νειδ-ο-ς, probably λοίδ-ο-ρο-ς; Goth. *ga-nait-yan, nai-teins*, probably *neith*; Old Germ. *neiz-yan*; Angl. Sax. *naet-an, naet-ing, nidh, ge-nidhe*, 'hatred;' Mod. Germ. *neid*, 'envy.']

2. *nid, t*, f., Ved. mocking, ridiculing, despising, censure, contempt; (*t*), m. one who ridicules or contemns, a blamer, an enemy.

1. *nidā*, f., Ved. blame, contempt.

1. *nidāna, as, ā, am*, Ved. (= *nidyamāna*), reproached, ridiculed. (For 2. see 3. *ni-dā*, col. 3.)

Nidyamāna, as, ā, am, being reproached, &c.

निद *ni-da, am*, n. (said to be fr. *ni-do*), poison, venom.

निदण्ड *ni-daṇḍa, as*, m., according to a commentator = *nihita-daṇḍa*, a stick put aside or laid down; (*as, ā, am*), one who has put down a stick (i. e. not using force), one who has laid down a staff.

निदत्त *ni-datta*. See 2. *ni-dā* below.

निदद्रु *nida-dru, us*, m. (said to be fr. *nida* + *dru*), a man.

निदर्शन *ni-darśana*. See *ni-dṛiś*, col. 3.

निदह् *ni-dah*, cl. 1. P. *-dahati, -dagdhum*, to burn down, consume by fire.

Ni-dāgha, as, m. (according to native lexicographers also *am*, n.), heat, warmth; the hot season (May and June), summer; internal heat, sweat, perspiration; N. of a man; N. of a son of Pulastya; (*ās*), m. pl. the descendants of the former person. — *Nidāgha-kara, as*, m. 'heat causer' or 'hot-rayed,' the sun. — *Nidāgha-kāla, as*, m. 'the time of heat,' the hot season, two months previous to the rains, about May and June. — *Nidāgha-sindhu, us*, m. a river in hot weather, one nearly dry.

निदा 2. *ni-dā* (rt. 1. *dā*), cl. 3. P. *-dadāti*, &c., Ved. to give. (For 1. *nidā* see above.)

Ni-datta, as, ā, am, given, given absolutely; [cf. *nītta*.]

निदा 3. *ni-dā* (rt. 4. *dā*, to bind), cl. 4. P. *-dyati*, &c., Ved. to fasten.

Ni-dātṛi, tā, tṛī, tṛi, Ved. one who fastens or ties up; (Sāy.) a restrainer, obstructer, (as if fr. rt. 3. *dā*.)

2. *ni-dāna, am*, n. (for 1. *nidāna* see col. 2), a band, a rope, a halter; a rope for tying up a calf &c.; a first or original cause, a primary or remote cause [cf. *ni-bandhana*]; original form, essence, (*nidānena*, ind. originally, essentially, properly); the cause of a disease, inquiry into the causes of disease, pathology, i. e. study of the symptoms with a view to trace the remote or proximate causes, (regarded as a department of medical science; the sixteen Nidānas being the title of the sixteen divisions into which it is divided; cf. *nidāna-sthāna*); N. of a work on metres and Vedic Stomas (see *nidāna-sūtra*); end, termination, cessation; purification, purity, correctness; claiming the reward of penitential acts. — *Nidāna-vat, ān, atī, at*, Ved. founded on a cause, essential. — *Nidāna-sūtra, am*, n. a work in ten Prapāṭhakas on metres and Vedic Stomas. — *Nidāna-sthāna, am*, n. one of the five departments of medical science, inquiry into the causes of diseases, pathology.

Ni-dita, as, ā, am, Ved. preserved, concealed; (Sāy.) completely bound or fettered (= *nitarām baddha*).

निदाघ *ni-dāgha*. See *ni-dah*, col. 2.

निदिग्ध *ni-digdha, as, ā, am* (fr. rt. *dih* with *ni*), smeared, anointed, plastered; clinging to; (*ā*), f. small cardamoms.

Nidigdhikā, f. = *kaṇṭa-kārikā*, a species of prickly nightshade, Solanum Jacquini [cf. *nir-digdhikā, nir-dagdhikā*]; cardamoms.

निदिध्यासन *ni-didhyāsana, am*, n. (fr. the Desid. of rt. *dhyai*), profound and repeated meditation.

Ni-didhyāsu, us, us, u, desiring to meditate upon.

Ni-didhyeya, as, ā, am, to be deeply meditated upon.

निदिश् *ni-diś*, cl. 6. P. *-diśati, -deshṭum*, to order, point out, &c.; (perhaps for *nir-diś* and apparently only used in the derivatives below.)

Ni-dishṭa, as, ā, am, ordered, directed; advised, enjoined; explained, pointed out.

Ni-deśa, as, m. order, command, direction, instruction; speech, speaking, narration, conversation; vicinity, proximity, neighbourhood; = *bhājana*, a vessel, vase; (*e*), ind. in the vicinity, near. — *Nideśa-kārin, ī, iṇī, i*, executing orders, obedient, servile.

Ni-deśin, ī, inī, i, showing, directing, ordering, pointing out; (*inī*), f. a region, quarter, point of the compass.

Ni-deśya, as, ā, am, to be ordered, to be told.

Ni-deshṭṛi, ṭā, ṭrī, ṭṛi, who or what points out or orders; explaining, advising, commanding.

निदी *ni-dī*, cl. 3. P. (see rt. 2. *dī*), Ved. to shine down upon; (Sāy. = *nitarām pra-kāś*, to shine exceedingly.)

निदुश *niduśa, as*, m. a fish.

निदृश् *ni-dṛiś*, Caus. *-darśayati, -yitum*, to cause to see, to show, point, to point out; to introduce, cause to enter; to impart knowledge, communicate, teach; advise; to appear (in a vision) to any person (acc.).

Ni-darśaka, as, ā, am, seeing into, perceiving; seeing; pointing out, proclaiming, announcing.

Ni-darśana, as, ī, am, pointing to, showing, foreshowing, prognosticating, indicating; proclaiming, announcing, teaching; suiting, pleasing?; (*ā*), f. a simile, a comparison; (*am*), n. seeing, looking into, view, insight, sight, vision (e. g. *svapna-nidarśana*, a vision in sleep); pointing to; showing; evidence; an example or illustration; a designation

of the third member of a complete syllogism (usually called *ud-āharaṇa*, q. v.); a foreboding, prognostic, sign, mark, omen; a scheme, system; injunction, precept, ordinance, scriptural authority; authority, text.

Ni-darśita, as, ā, am, illustrated, exemplified.

Ni-darśin, ī, inī, i, seeing, viewing, having an insight into, familiar with, knowing.

निदेश *ni-deśa.* See *ni-diś*, p. 486, col. 3.

निद्रा 1. *ni-drā* or *ni-drai*, cl. 1. 2. P. A. *-drāyati, -te, -drāti*, &c., to fall asleep, sleep.

2. *ni-drā*, f. (said to be fr. rt. *nind* + affix *ra*), sleep, slumber, sleepiness, sloth; (in flowers the budding state is considered as sleep, hence *nidrām tyaj* = to bloom); a mystical N. of the letter *bh*. — *Nidrā-daridra, as,* m., N. of a poet. — *Nidrāndha* (°*rā-an*°), *as, ā, am,* blind with sleep. — *Nidrā-bhaṅga, as,* m. rousing from sleep, awaking; [cf. *bhagna-nidra.*] — *Nidrā-maya, as, ī, am,* consisting in sleep. — *Nidrā-yoga, as,* m. sleep and deep meditation; [cf. *yoga-nidrā.*] — *Nidrālasa* (°*rā-al*°), *as, ā, am,* slothful from drowsiness, fast asleep, sleepy. — *Nidrā-vṛiksha, as,* m. darkness. — *Nidrā-sañjanana, am,* n. 'producing drowsiness,' phlegm, the phlegmatic humor.

Ni-drāṇa, as, ā, am, sleeping, asleep, sleepy, drowsy; shut up, closed (as a bud or blossom).

Ni-drāt, ān, ātī or *āntī, āt,* sleeping.

Ni-drāyamāṇa, as, ā, am, sleeping, asleep.

Ni-drālu, us, us, u, sleeping, sleepy, drowsy, slothful; (*us*), m. an epithet of Vishṇu; (*us*), f. the plant Solanum Melongena; another plant (= *vanavarvarikā*); a kind of perfume (= *nalī*). — *Nidrālu-tva, am,* n. sleepiness, drowsiness.

Nidrita, as, ā, am, sleeping, asleep. — *Nidrita-vat, ān, atī, at,* having slept.

निधन *ni-dhana, am,* n. (in some senses apparently fr. 1. *ni-dhā* below, but in others more probably fr. *dhan* = rt. *han*, to kill, with *ni*; cf. *pra-dhana*), settling down in a residence, residence, place of residence, domicile, resting-place, receptacle (Ved.); race, family; conclusion, end; dying, death, destruction, loss, disappearance, annihilation, (in these senses also rarely *ni-dhanas*, m., see Harivaṃśa 4846); the concluding passage or words at the end of a Sāman which is sung in chorus, (several words are used for this purpose, e. g. *svar-jyotiḥ, vashaṭ, vratam, īm, nām*, &c.); the finale in music; (*am*), n., N. of the eighth mansion; (*as*), m. the head of a family; (*as, ā, am*), without money, poor, (in this sense for *nir-dhana*); [cf. rt. *han*; Gr. θάν-α-το-ς; Hib. *nidh, nith*, 'manslaughter, battle.'] — *Nidhana-kāma, am,* n., Ved., N. of several Sāmans. — *Nidhana-kārin, ī, iṇī, i,* causing death, destroying, destructive. — *Nidhana-kriyā*, f. a funeral ceremony. — *Nidhana-tā*, f. poverty, indigence. — *Nidhana-pati, is,* m., Ved. lord of the end or of destruction. — *Nidhana-bhūta, as, ā, am,* Ved. become final or like a finale in music. — *Nidhana-vat, ān, atī, at,* Ved. having a finale in music.

निधा 1. *ni-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to put down, lay down, put or lay into, fix in, deposit, lodge, bury; (with *manas*) to fix or direct the thoughts upon or towards (dat.); resolve, determine; (with *kriyām*) to direct one's labours, use efforts; to appoint; to lay aside, put away, remove, relinquish; lay up, treasure up, put into a safe place; to preserve for one's self (A.); to deliver, intrust, commit, present; (with *hṛidaye* or *manasi*) to keep in mind, bear in mind, remember, lay to heart, keep close; to keep down, keep back, restrain; to end, close; to place in any state, render: Pass. *-dhīyate*, to be placed on or in, to be deposited, be situated in or on, be absorbed into, to rest in: Caus. *-dhāpayati*, &c., to cause to be put or laid on or into, to cause to be deposited or preserved; to appoint: Intens. (?), Ved. 3rd sing. *-dedhyat*.

2. *ni-dhā*, f., Ved. laying snares; a net; a collection of snares, a snare. — *Nidhā-pati, is,* m. the possessor or bearer of snares.

Ni-dhātavya, as, ā, am, to be put down or deposited; to be delivered; to be directed towards; to be concealed.

Ni-dhātṛi, tā, trī, tṛi, Ved. a depositor, one who deposits, keeps, conceals, &c.

Ni-dhāna, am, n. putting down, laying down, depositing, (*daṇḍa-nidhāna*, putting down or laying aside the stick, i. e. not using force, = mildness, clemency); keeping, preserving; a place where anything is laid, a vessel in which anything is deposited, a receptacle; a place of cessation or rest; anything laid up, a treasure, a divine treasure (especially belonging to Kuvera, god of wealth); store, hoard, property, possessions, wealth. — *Nidhāneśa* (°*na-īśa*), *as,* m. 'lord of treasure,' a Yaksha.

Ni-dhānya, as, ā, am, Ved. fit for being laid or put down.

Ni-dhāpaka, as, m. one who causes to be put down or deposited; a weapon (?); burnt timber (?), charcoal (?); the castor-oil plant (?).

Ni-dhāpya, ind. having caused to be placed or fixed in, having installed or appointed.

Ni-dhāya, ind. having fixed or placed in or on, (*manasi nidhāya*, fixing or laying up in the mind, reflecting.)

Ni-dhi, is, m. setting down or serving up food &c. (Ved.); the lower part or bottom of the Ukhā (Ved.); a place where anything is laid or deposited, a receptacle, (*apāṃ nidhiḥ*, the receptacle of waters, the ocean, sea; also N. of a Sāman; sometimes *nidhi* alone stands for 'the ocean'); a place for storing up, a storehouse, treasury, granary, a nest, &c.; (figuratively) a treasure-house of good qualities, a man endowed with many good qualities; a treasure, store, hoard, any collection of wealth or valuables; a divine treasure belonging to Kuvera, (nine of which are enumerated, viz. the Padma, Mahā-padma, Saṅkha, Makara, Kaććhapa, Mukunda, Nanda, Nīla, and Kharba; their nature is not exactly defined, though some of them appear to be precious gems; according to the Tāntrika system they are personified and worshipped as demi-gods, attendant either upon Kuvera who is sometimes called *Nidhīnām adhipaḥ*, 'lord of the Nidhis,' or upon Lakshmī, the goddess of prosperity); N. of a particular medicinal plant, commonly Jīvikā; a kind of perfume (= *nalikā*); *daivo nidhiḥ*, 'the divine treasure,' N. of a particular philosophical doctrine. — *Nidhi-gopa, as,* m. guardian of treasure. — *Nidhi-nātha, as,* m. or *nidhi-prabhu, us,* m. or *nidhīśvara* (°*dhi-īś*°), *as,* m. 'lord of treasures,' an epithet of Kuvera. — *Nidhi-pa, as,* m. guardian of treasure; [cf. *nidhi-pā.*] — *Nidhi-pati, is,* m. 'lord of treasures,' an epithet of Kuvera; N. of a rich merchant. — *Nidhipati-datta, as,* m., N. of a merchant. — *Nidhi-pā, ās,* Ved., or *nidhi-pāla, as,* m. guardian of treasure. — *Nidhi-pālita, as,* m., N. of a merchant. — *Nidhi-mat, ān, atī, at,* Ved. possessing treasure, forming a store. — *Nidhīśa* or *nidhīśvara* (°*dhi-īś*°), *as,* m. 'lord of treasures,' an epithet of Kuvera. — *Nidhy-arthin, ī, inī, i,* treasure seeking.

Ni-dhīyamāna, as, ā, am, being laid down or deposited, &c.

Ni-dheya, as, ā, am, to be placed in or on, to be deposited.

Ni-hita, as, ā, am, put down, deposited, &c. See s. v.

निधि *ni-dhi.* See above.

निधू *ni-dhū*, cl. 5. 6. P. A. *-dhūnoti, -dhūnute* (in the later language also *-dhunoti, -dhunute*), *-dhuvati, -dhotum, -dhavitum*, to throw down, give or deliver over (Ved.); shake to and fro, agitate.

Ni-dhuvana, am, n. shaking about, agitation, trembling; coition, sexual intercourse; pleasure, enjoyment; sport, play, pastime.

निधृ *ni-dhṛi*, cl. 10. P. *-dhārayati, -yitum* (Ved. *-dīdhar*), to place down or in, deposit in; determine; establish; render (Ved.); to keep, preserve; (Sāy.) to establish firmly; to conceive in the womb: Pass. *-dhāryate* (Ved. *-dadhre*), to be placed in or deposited; to bend down, to stoop (Ved.).

Ni-dhāraya, as, ā, am, Ved. placing in or on, depositing.

Ni-dhārayat, an, antī, at, (Sāy.) abiding in.

Ni-dhṛiti, is, m., N. of a prince, a son of Vṛishṇi; [cf. *nir-vṛiti, ni-vṛitti.*]

निध्यै *ni-dhyai*, cl. 1. P. *-dhyāyati, -dhyātum*, to observe, perceive (Ved.); to meditate on, be absorbed in meditation; to think of, reflect on; remember: Desid. *-didhyāsati, -te*, to wish to meditate on; think of attentively (Ved.).

Ni-didhyāsana, am, n. profound meditation, deep and repeated consideration, thinking of or recalling repeatedly.

Ni-didhyāsitavya, as, ā, am, to be reflected or meditated upon.

Ni-didhyāsu, us, us, u, desirous of meditating on.

Ni-dhyāta, as, ā, am, meditated on, thought on, imagined.

Ni-dhyāna, am, n. intuition, looking at, seeing, beholding, sight.

निध्रुव *ni-dhruva, as,* m., N. of a man; (*ās*), m. pl. his descendants; [cf. *naidhruva, naidhruvi.*]

निध्रुवि *ni-dhruvi, is, is, i,* Ved. constant, persevering, faithful; (*is*), m., N. of a Kāśyapa and author of a Ṛig-veda hymn (IX. 63).

निध्वान *ni-dhvāna, as,* m. (fr. rt. 2. *dhvan* with *ni*), sound.

निनङ्क्षु *ninaṅkshu, us, us, u* (fr. Desid. of rt. 2. *naś*), wishing or expecting to perish or die.

निनद् *ni-nad*, cl. 1. P. *-nadati*, &c., to sound, make a sound, cry out; to resound: Caus. P. *-nādayati, -yitum*, to cause to sound or resound, fill with noise, cries, &c.

Ni-nada or *ni-nāda, as,* m. sound, noise, cry, buzzing, humming, crying.

Ni-nādita, as, ā, am, made to sound, filled with noise or cries; (*am*), n. a sound.

Ni-nādin, ī, inī, i, sounding, resounding, ringing, crying; causing to sound, playing (as a musical instrument).

निनयन *ni-nayana.* See *ni-nī* below.

निनर्तशत्रु *ninarta-śatru, us,* m., N. of a son of An-ādhṛishṭi.

निनर्द् *ni-nard*, cl. 1. P. *-nardati, -narditum*, to sound; prolong a note in chanting; [cf. *ava-nard.*]

Ni-narda, as, m. prolonging a note in chanting, trilling.

Ni-nardat, an, antī, at, sounding; prolonging a cadence

निनह् *ni-nah*, cl. 4. P. A. *-nahyati, -te, -naddhum*, Ved. to fasten, tie; [cf. *nīnāha.*]

Ni-naddha, as, ā, am, fastened, tied fast.

Ni-nāhya, as, m., Ved. a water-jar; (according to the commentaries) a water-jar put into the ground.

निनित्सु *ninitsu, us, us, u* (fr. Desid. of rt. *nid*), Ved. wishing to censure or blame.

निनी *ni-nī*, cl. 1. P. A. *-nayati, -te, -netum*, to lead to, carry or bring towards, bring near, bring, fetch; to incline, bend; to pour on or into (Ved.); to carry out, perform, accomplish, cause; to spend (time).

Ni-nayana, am, n. carrying out, performing, accomplishing; performance; pouring down.

निनीषा *ninīshā*, f. (fr. Desid. of rt. 1. *nī*), wishing to bring, desire or intention of carrying or taking or leading away.

Ninīshu, us, us, u, desirous to take or lead, wishing to bring; wishing to spend (as time).

निनृत्त *ni-nṛitta, as, ā, am,* repeated (as a portion of a verse or syllable; lit. danced again). — *Ninṛitta-vat, ān, atī, at,* having repetition (as above).

Ni-nṛitti, is, f. repetition.

निन्द् *nind* (sometimes written *nid*, q.v.), cl. 1. P. *nindati* (rarely A. *-te*), *nininda, nindishyati, anindīt, ninditum,* to blame, censure, reprimand, contemn, despise, ridicule.

Ninda in *ninda-tala, as, ī, am,* = *nindita-hasta,* having a maimed or defective hand; (sometimes read *nimna-tala.*)

Nindaka, as, ā, am, blaming, defaming, reproachful, abusive, scurrilous, censorious; one who ridicules or blames, a scorner.

Nindat, an, antī, at, blaming, censuring, abusing, ridiculing.

Nindana, am, n. reproach, censure, blame.

Nindanīya, as, ā, am, blamable, liable to reproof or censure or blame, reprehensible; [cf. *a-n°.*]

Nindā, f. blame, censure, reproach, reproof, abuse, defamation, scorn, reviling; injury, injuring, wickedness; [cf. *nidā.*] — *Nindā-stuti, is,* f. praise which involves reproof, ironical praise, irony.

Nindita, as, ā, am, blamed, abused, reviled, reproved, despised, rejected; low, despicable, worthy of being reviled; prohibited, forbidden.

Ninditṛi, tā, trī, tṛi, Ved. one who ridicules or blames or despises.

Nindin, ī, inī, i, blaming, censuring, reproaching.

Nindu, us, f. a woman bearing a dead child.

Nindya, as, ā, am, blamable, to be censured or reproached, despicable, reprehensible, bad, vile; forbidden, prohibited; [cf. *a-n.*] — *Nindya-tā,* f. or *nindya-tva, am,* n. blamableness, infamy, contemptibleness.

निन्व् *ninv* (or according to some *sinv*), cl. 1. P. *ninvati,* &c., to wet or sprinkle; or to attend, wait on, worship? (the two meanings have probably arisen from a confusion between *sećane* and *sevane.*)

निप *ni-pa.* See under 2. *ni-pā,* col. 2.

निपक्षति *ni-pakshati, is,* f., Ved. the second rib.

निपठ *ni-paṭha, as,* m. or *nipaṭhana, am,* n. (fr. rt. *paṭh* with *ni*), reading, recitation, studying.

Ni-paṭhita, as, ā, am, read, recited, studied, (hence *nipaṭhitin,* Pāṇ. V. 2, 88.)

Ni-paṭhiti, is, f. reading, recitation, study.

Ni-pāṭha, as, m. = *ni-paṭha,* reading, study of the sacred books or public perusal of popular poems.

निपत् *ni-pat,* cl. 1. P. *-patati, -patitum,* to fly down, fall down, tumble down, settle down, fall, descend, alight, throw one's self down; to fall upon, throw one's self upon, assault, assail, fall into, rush into, rush in, flow in, disembogue into, discharge into; fall into ruin; to fall into (any state or condition); to fall into (a place), enter, insert one's self, become fixed in; to befall, happen, take place; to fall to the share of (with loc.): Caus. *-pātayati, -apīpatat, -yitum,* to cause to fall down, throw down, fell, cast down, cause to fall on (e. g. to cause a stick to fall on any one = strike with a stick); to hurl down; to cast, throw, hurl, throw into; to let in, inlay, emboss; to direct (the eyes &c.) upon; to spit on, spit out; to ruin, kill, destroy (with abl.); to raise or levy a tribute from (with *karān* and abl. c., in Mahā-bh. Śānti-p. 3313); (in grammar) to put down as a special or irregular form, to give as an irregularity, consider as anomalous or irregular; (*nipātyate* is put down or mentioned as a special rule or irregular form.)

Ni-patat, an, antī, at, flying down, falling down, falling, descending, alighting, prostrating one's self, &c.

Ni-patana, am, n. flying down, falling down, falling, descending; alighting, flying.

Ni-patita, as, ā, am, fallen down, fallen; descended, alighted.

Ni-patya, ind. having fallen down, having prostrated one's self, having descended or alighted. — *Nipatya-rohiṇī,* f. falling and ascending (?).

Ni-patyā, f. any slippery ground; a field of battle.

Ni-pāta, as, m. falling down, falling, descending, coming down, alighting; falling upon, attacking; casting, hurling; death, dying; accidental occurrence or mention; putting down as irregular or exceptional, irregular form, irregularity (e. g. *pūrva-nipāta,* irregular occurrence of a word at the beginning instead of at the end of a compound; *para-nipāta,* irregular placing of a word at the end instead of beginning); the opposite extremity, the lower end; (in grammar) a particle, the term for all adverbs including conjunctions and interjections, (called *nipāta* as falling into the sentence in various senses, i. e. taking their place after other words to modify the sense in various ways.) — *Nipāta-tva, am,* n. the state of being a particle. — *Nipāta-pratīkāra, as,* m. the repelling of assaults.

Ni-pātaka, as, am, m. n. = *pātaka,* a bad deed, a sin.

Ni-pātana, as, ā, am, throwing down, overthrowing, killing, destroying; (*am*), n. causing to descend or fall, throwing down, overthrowing; beating, knocking down; putting on; touching with; killing, destroying; (in grammar) putting down as an irregularity, accidental mention or use of a word; a form which by its rare occurrence shows itself to be irregular; irregularity, exception; falling down, hurrying down, flying down.

Ni-pātanīya, as, ā, am, to be cast down or overthrown, caused to fall (e. g. *daṇḍo nipātanīyas,* the stick must be caused to fall, punishment must be inflicted).

Ni-pātita, as, ā, am, made to fall or descend; beaten down; killed; irregular, excepted.

Ni-pātin, ī, inī, i, falling down, flying down or on, alighting; striking down, destroying, a destroyer.

Ni-pātya, as, ā, am, to be cast down or overthrown; to be put down or mentioned as an irregularity.

Ni-pātyamāna, as, ā, am, being thrown down, being precipitated.

निपलाशम् *ni-palāśam,* ind., Ved. (Sāy.) without speaking, i. e. like a tree without foliage (or as a leafless tree moves without rustling).

निपा 1. *ni-pā,* cl. 2. P. *-pāti, -pātum,* &c., to guard, protect, defend; observe, watch over: Caus. *-pālayati, -yitum,* to protect, guard, govern.

निपा 2. *ni-pā,* cl. 1. and 2. P. *-pibati* or *-pivati, -pātum,* to drink in, imbibe, suck in; to absorb, dry up: Caus. P. *-pāyayati, -yitum,* to cause to imbibe or suck in.

Ni-pa, as, am, m. n. a water-jar; (*as*), m. the Kadamba tree, Nauclea Cadamba (= *kadamba*).

Ni-pāna or *nipānaka, am,* n. drinking, imbibing; any reservoir of water, any place or trough near a well for watering cattle; a well, pool; a milk-pail. — *Nipāna-vat, ān, atī, at,* having reservoirs or ponds, abounding in pools, &c.

Ni-pīta, as, ā, am, drunk in, drunk up, absorbed, imbibed, dried up.

Ni-pīti, is, f. drinking.

Ni-pīyamāna, as, ā, am, being drunk in or imbibed.

निपाक *ni-pāka, as,* m. (fr. rt. *pać* with *ni*), cooking, maturing, ripening.

निपाठ *ni-pāṭha.* See *ni-paṭha,* col. 1.

निपात *ni-pāta.* See above.

निपाद *ni-pāda, as,* m., Ved. low ground, a valley; (Sāy.) high and low ground.

निपिष् *ni-pish,* cl. 7. P., Ved. *-pinashṭi, -peshṭum,* to crush.

निपीड् *ni-pīḍ,* cl. 10. P. *-pīḍayati, -yitum,* to press close to or against, press together, squeeze; to embrace; to impress; to cause pain, afflict, plague, trouble; (in astronomy) to eclipse.

Ni-pīḍana, am, n. squeezing, pressing; hurting, giving pain; (*ā*), f. oppression.

Ni-pīḍayat, an, antī, at, pressing, pressing together; (*dantān dantair nipīḍayan,* gnashing the teeth.)

Ni-pīḍita, as, ā, am, squeezed, pressed, embraced; pained, hurt. — *Nipīḍitālaktaka-vat* (°*ta-al*°), ind. like pressed lac.

Ni-pīḍya, ind. having pressed; having pressed against or upon; having embraced; having hurt.

निपीय् *ni-pīy,* cl. 1. P., Ved. *-pīyati, -yitum,* to revile, abuse, treat with contempt.

निपु *nipu, us,* m., N. of a man.

निपुण *ni-puṇa, as, ā, am* (said to be fr. rt. *puṇ* with *ni;* perhaps fr. rt. *push* + affix *na,* through which dialectically *puṇṇa* = *puṇa*), clever, adroit, skilful, skilled in, conversant with (loc. and gen.); experienced; kind or friendly towards (with loc. or with *prati*); sharp, acute, fine, delicate; complete, perfect, accurate; (*am* or *ena*), ind. skilfully, cleverly, sharply; completely, perfectly, totally, exactly, carefully; in a delicate manner. — *Nipuṇa-tara, as, ā, am,* more clever, perfect, &c.; (*am*), ind. cleverly; perfectly. — *Nipuṇa-tas,* ind. cleverly, skilfully; completely. — *Nipuṇa-tā,* f. skilfulness, cleverness, conversancy, adroitness, versatility; carefulness, accuracy. — *Nipuṇa-dṛiś, k, k, k,* sharp-sighted, clever, knowing.

Nipuṇikā, f. 'the clever one,' N. of a waiting-maid in the Vikramorvaśī.

निपुथ् *ni-puth,* Caus. *-pothayati, -yitum,* to dash down.

निपुर् *ni-pur, ūr,* f., Ved. (according to Mahī-dhara) = *sūkshma-deha,* the subtle body.

निपूत *ni-pūta, as, ā, am,* Ved. strained, filtered, purified.

निप्रहन् *ni-pra-han,* cl. 2. P. *-hanti, -hantum,* to kill (with gen. of the object).

निप्रियाय *nipriyāya* (fr. *ni-priya*), Nom. A. *nipriyāyate,* &c., Ved. to keep in one's possession, not to be willing to give up.

निफला *ni-phalā,* f. the plant Cardiospermum Halicacabum (= *jyotishmatī*).

निफालन *ni-phālana, am,* n. (probably incorrect for *ni-bhālana*), seeing, sight.

निफेन *ni-phena, am,* n. = *a-phena,* opium.

निबद्ध *ni-baddha.* See under *ni-bandh.*

निबन्ध् *ni-bandh,* cl. 9. P. *-badhnāti, -banddhum,* to bind on, bind, tie, fasten, tie together; to fetter, enchain, imprison, ensnare; to attach, to join, unite, connect; compose (in writing), record, write; to construct; to draw together, contract (e. g. *bhru-kuṭīm,* the brow); to fix, hold fast, confine, restrain, obstruct, stop, close up, restrict; to fix on, place or put upon, impose; to put together, form, acquire; (with *padam*) to put the foot upon, i. e. to undertake anything; to fix or direct upon; to appoint, commission, charge; to place, locate; to destroy, (Mahā-bh. Virāṭa-p. 982; cf. rt. *vadh.*)

Ni-baddha, as, ā, am, bound in or on, bound; fastened, tied, connected, bound or sewed together, fastened to; caught (as in a net), fettered, enchained, chained to, dependant on; connected, coherent; shut up, closed, stopped, obstructed; confined, costive; checked, restrained, restricted to; bound over or

called as a witness (Manu VIII. 76); composed, written; fixed in, inlaid (as with gold or jewels), enchased, set, inserted; committed, intrusted; enveloped, enclosed, involved, covered with; constructed of, formed of, consisting of; accompanied by, furnished or endowed with; relating to, contained or involved in.

Ni-banddhṛi, dhā, dhṛi, dhṛi, who or what ties or binds, a binder, fastener; (*dhā*), m. a composer, writer, author; a commentator; (also written *ni-bandhṛi*.)

Ni-bandha, as, m. binding on, binding, fastening, tying, attachment, attachment to, intentness on; composing, writing down, recording; restraint, obstruction, confinement, constipation, suppression of urine, strangury; a band, bond, fetter; fixed property, not movable or fluctuating; a grant of property, an assignment of cattle or money for support; foundation, origin, root, cause, reason; any literary composition or treatise; a commentary or explanation of technical rules [cf. *grantha*]; N. of a particular work; the plant Azadirachta Indica; (*am*), n. song, singing. — *Nibandha-dāna, am*, n. grant of property, assignment or gift of a corrody. — *Nibandha-saṅgraha, as*, m., N. of a commentary on Su-śruta's medical work.

Ni-bandhana, as, ī, am, binding, fastening, fettering; (*ī*), f. band, bond, fetter; (*am*), n. the act of fastening to, binding together, ligation; constructing, building (as a bridge &c.); checking, restraining, confining; band, fetter; that to which anything is fastened or on which it rests; a receptacle; the part of a lute where the strings are fastened, the tie or peg of a lute; cause, origin, reason, motive, condition; (in grammar) syntax; a composition; a commentary; a grant, an assignment.

Ni-bandhika. See *aśva-n°*.

Ni-bandhita, as, ā, am, bound, fastened, confined, tied.

Ni-bandhin, ī, inī, i, binding, confining; joined or connected by or with, hanging together, cohering; causing, being a cause or having a reason.

निबर्हण *ni-barhaṇa*. See *ni-bṛih* below.

निबल *nibala, as* or *am*, m. or n. (?), a particular number.

निबाध् *ni-bādh*, cl. 1. A. *-bādhate, -bādhitum*, Ved. to press down or together, force in; to cramp, contract, confine, obstruct; to oppress.

Ni-bādha, as, m. obstruction, in *a-n°*, q. v.

निबाळ्ह *ni-bāḷha, as, ā, am* (according to some fr. rt. *baṇh*, according to Sāy. fr. rt. *bāh* = *vāh*, to endeavour), Ved. forced down, thrown into.

निबुध् *ni-budh*, cl. 1. P. A. *-bodhati, -te, -bodhitum*, to learn or hear anything (acc.) from any one (gen. or with *sakāśāt*); to attend to, listen to, (often occurring in the impv. *ni-bodha*); to know, consider: Caus. *-bodhayati*, &c., to cause to know or learn, to inform, give to understand.

Ni-boddhavya, as, ā, am, to be learnt; to be considered or regarded.

निबृह् *ni-bṛih* (also written *ni-vṛih*, q. v.), cl. 1. P. *-barhati, -barhitum, -barhayati, -yitum*, Ved. to throw down, destroy, annihilate, extirpate, eradicate.

Ni-barhaṇa, as, ā, am, destroying, &c.; (*am*), n. destruction, annihilation, &c. See *ni-varhaṇa*.

निभ *ni-bha, as, ā, am* (fr. rt. 1. *bhā* with *ni*), like, resembling, similar, (only at the end of a comp.; sometimes pleonastically after adjectives, e. g. *ćāru-nibhānana*, handsome-faced; and occasionally with another word meaning 'like,' e. g. *naga-nibhopama*, like a mountain); (*as, am*), m. n. appearance, light, manifestation; pretence, pretext, fraud, sham, trick, disguise. — *Nibha-tā*, f. similarity, likeness.

निभञ्ज् *ni-bhañj*, cl. 7. P. *-bhanakti, -bhaṅktum*, to break or dash to pieces, break asunder.

निभर्त्सन *ni-bhartsana*, wrong reading for *nir-bhartsana*.

निभल् *ni-bhal*, cl. 10. P. A. *-bhālayati, -te, -yitum*, to perceive, see.

Ni-bhālana, am, n. seeing, sight, perception; [cf. *ni-phālana*.]

निभसद् *ni-bhasad* (?), having the hinder parts directed downwards (?). See *bhasad*.

निभिद् *ni-bhid*, cl. 7. P. A. *-bhinatti, -bhintte, -bhettum*, to break or divide asunder: Pass. *-bhidyate*, to be opened, to open.

निभीम *ni-bhīma, as, ā, am*, terrible, frightful. — *Nibhīma-vikrama, as, ā, am*, of terrible valour, of formidable prowess.

निभूत *ni-bhūta, as, ā, am*, past, gone.

निभूयप *nibhūyapa, as*, m., Ved. epithet of Vishṇu, (meaning unknown.)

निभृ *ni-bhṛi*, cl. 1. P. *-bharati, -bhartum*, &c., to bear or put down, (apparently only used in the part. *ni-bhṛita* below.)

Ni-bhṛita, as, ā, am, borne or placed down, deposited in a low place, lowered; concealed, hidden, secret, occult, unperceived, imperceptible; modest, humble, unassuming; mild, gentle; lonely, solitary; still, silent; firm, unmoved, immovable; resolute, decided, firmly attached, faithful; filled with, full of, (Bhāgavata-Purāṇa X. 32, 20, = *pūrṇa, vyāpta*); (*am*), n. humility, modesty, meekness [cf. *naibhṛitya*]; (*am*), ind. covertly, secretly, privately, apart, unobservedly, imperceptibly, in a corner, out of sight. — *Nibhṛitāgata* (°*ta-āg*°), *as, ā, am*, secretly arrived. — *Nibhṛitātman* (°*ta-āt*°), *ā, ā, a*, resolute-minded, resolute. — *Nibhṛitārtha* (°*ta-ar*°), *as, ā, am*, having a secret meaning, occult.

निभ्रंश् *ni-bhraṃś*, Caus. *-bhrāśayati, -yitum*, Ved. to cause to fall off, to strike or break off.

निम *nima, as*, m. a pin, stake (?).

निमज्ज् *ni-majj*, cl. 6. P. *-majjati, -maṅktum*, to sink into, sink down, dive, plunge into, immerse one's self, bathe, be immersed or submerged (e. g. *akshi nimajjati*, the eye sinks; *ćiram nimamajja*, he remained long under the water); to be drowned; to penetrate into; to disappear, perish; to immerse or submerge in water, cause to sink (e. g. into hell, Mahā-bh. Ādi-p. 4156): Caus. P. *-majjayati, -yitum*, to cause to dive, immerse, dip, plunge (anything) into water, submerge, drown; (figuratively) to cause to plunge or penetrate into a battle, lead into the thick of a fight.

Ni-magna, as, ā, am, plunged or immersed in, dipped into, fallen into (water &c.), submerged, sunk; gone down, set (as the sun); forcibly entered into or penetrated; (with *para-lokāya*) entered into the other world; sunk in, depressed, not prominent; overwhelmed, covered. — *Nimagna-nābhi, is, is, i*, having a depressed navel. — *Nimagna-madhyā*, f. a woman having a depressed (and therefore slender) waist.

Ni-magnaka, as, ā, am, hiding one's self, lurking.

Ni-majjat, an, atī or *antī, at*, bathing, diving, plunging in, sinking.

Ni-majjathu, us, m. the act of diving or entering into, plunging; (with *talpe*) going to bed, sleeping.

Ni-majjana, as, ī, am, causing to enter or plunge into (with gen.), immersing, absorbing; (*am*), n. bathing, diving, immersion, sinking.

Ni-majjamāna, as, ā, am, sinking, plunging into; immersed; being drowned.

Ni-majjita, as, ā, am, plunged into the water, drowned.

निमद् *ni-mad*, Caus. P. *-mādayati, -yitum*, to pronounce distinctly but slowly.

Ni-mada, as, m. pronunciation which is distinct but slow, one of the seven degrees of pronunciation (*vāćaḥ sthānāni*).

निमन्त्र् *ni-mantr*, cl. 10. A. *-mantrayate, -yitum*, to invite, summon, call (to a feast), entertain.

Ni-mantraka, as, m. one who summons or invites, an inviter.

Ni-mantraṇa, am, n. inviting, invitation; summoning, calling; a summons. — *Nimantraṇa-pattra, am*, n. a written summons, a note of invitation.

Ni-mantrita, as, ā, am, invited, summoned, convoked; bidden to a feast, entertained.

Ni-mantrya, as, ā, am, to be invited, to be called.

निमन्यु *ni-manyu, us, us, u*, Ved. not angry, unresentful, appeased.

निमय *ni-maya*. See *ni-me*, p. 490, col. 2.

निमा *ni-mā* [cf. *ni-me*], cl. 2. 3. P. A. *-māti, -mimīte, -mātum*, to measure; to adjust.

1. *ni-mātavya, as, ā, am*, to be measured, &c.; [the *ni-mātavya* which occurs in Manu X. 94. is to be referred to *ni-me*, q. v.]

Ni-māna, am, n. measure. See *a-n°*.

1. *ni-mita, as, ā, am*, measured out. See *dur-n°*.

1. *ni-meya, as, ā, am* (for 2. see *ni-me*), to be measured, measurable, anything the measure or value of which can be fixed.

निमि 1. *nimi, is*, m., N. of several kings of Videha; of a son of Dattātreya; of a son of Ikshvāku, (this Nimi lost his body through the curse of Vaśishṭha, and when the gods were willing to restore it, requested that instead of receiving his former shape he might occupy the eyes of all living creatures; the request was granted, and in consequence of the presence of Nimi, men's eyelids are ever opening and shutting; cf. *ni-misha*, and see Vishṇu-Purāṇa IV. 5); N. of the twenty-first Jaina Arhat of the present Ava-sarpiṇī; of a son of Bhajamāna; of Daṇḍa-pāṇi; of a Dānava; closing or winking of the eyes, twinkling. — *Nimin-dhara, as*, m. (fr. *nimim* acc. sing. + *dhara*), N. of a prince.

निमि 2. *ni-mi*, cl. 5. P. A. *-minoti, -minute*, &c., to fix in, dig in; to fix, erect.

2. *ni-mita, as, ā, am*, fixed in, fixed, erected.

निमित्त *ni-mitta, am*, n. (probably connected with *ni-mā* above), a mark, an aim; an archer's butt, target; sign, token; prognostic, presage, omen [cf. *dur-n°*]; cause, motive, reason, instrumental or efficient cause, (opposed to *upā-dāna*, the material cause); *nimitta* is used at the end of a comp. in the sense 'having as a motive or cause,' 'caused or produced by,' 'occasioned by,' e. g. *visha-nimittā pīḍā*, pain caused by poison; (*am* acc., *ena* inst., *āya* dat., *āt* abl., *asya* gen., *e* loc.), because of, on account of, for the sake of, for the purpose of, through. — *Nimitta-kāraṇa, am*, n. an instrumental or efficient cause, (especially the Deity considered as the agent in creation.) — *Nimitta-kāraṇa-tā*, f. the state of being the efficient cause. — *Nimitta-kāla, as*, m. the period or moment of time which may be regarded as causing any event; any given or specific time. — *Nimitta-kṛit, t*, m. 'omen-maker,' a crow, raven. — *Nimitta-jña, as, ā, am*, acquainted with omens. — *Nimitta-jñāna, am*, n. 'knowledge of causes or signs,' N. of the fifty-eighth chapter of the Kāma-sūtra by Vātsyāyana. — *Nimitta-tas*, ind. by or from a special cause or reason. — *Nimitta-tā*, f. or *nimitta-tva, am*, n. the state of being a cause, causality, instrumentality. — *Nimitta-dharma, as*, m. expiation; any occasional or special penance, rite, or obligation. — *Nimitta-nidāna, am*, n., N. of a work. — *Nimitta-bhūta, as, ā, am*, become a cause or reason, being a cause or means. — *Nimitta-mātra, am*, n. the mere efficient cause or instrument. — *Nimitta-vid, t*, m. 'omen-knower,' an astrologer. — *Nimitta-vedhin, ī, inī, i*, hitting an aim, piercing the mark. — *Nimitta-hetu, us*, m. an efficient cause. — *Nimittahetu-tva, am*, n. the being an instrumental

or efficient cause.—*Nimittārtha* (°*ta-ar*°), *as*, m. the infinitive mood (in grammar).—*Nimittārvritti* (°*ta-ār*°), *is*, f. dependance upon a special cause or occasion.—*Nimittī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make anything a cause, to use as a cause or means.—*Nimittī-bhū*, cl. 1. P. -*bhavati*, -*vitum*, to become a cause or reason for (with loc.).

Ni-mittaka, *as*, *ā*, *am* (at the end of an adj. comp.), caused or occasioned or produced by; (*am*), n. kissing, a kiss.

Nimittāyamāna, *as*, *ā*, *am* (fr. an unused Nominal verb *nimittāya*), causing, producing.

Nimittin, *ī*, *inī*, *i*, operated on or influenced by a cause, having a cause or reason.

निमिश्ल *ni-miśla*, *as*, *ā*, *am*, Ved. devoted to, attached to (with loc.); (Sāy.) commixed, commingling, mixing with, being mixed.—*Nimiślatama*, *as*, *ā*, *am*, Ved. most attached to (with loc.).

निमिष् 1. *ni-mish*, cl. 6. P. -*mishati*, -*meshitum*, to shut the eyelids, wink, twinkle, blink.

2. *ni-mish*, *t*, f., Ved. winking or twinkling of the eye; shutting the eyes, falling asleep [cf. *nimi*]; *a-nimish*, *t*, *t*, *t*, never closing or winking the eyes; (*t*), m. a god; [cf. Nala V. 24.]

Ni-misha, *as*, m. twinkling, winking, shutting the eye; the twinkling of an eye considered as a measure of time, a moment; morbid twinkling of the eyes; N. of a son of Garuḍa (Mahā-bh. Udyoga-parva 3595); an epithet of Vishṇu, (also *a-nimisha*.)—*Nimishāntara* (°*sha-an*°), *am*, n. the interval of a moment; (*eṇa*), ind. in a twinkling, in the interval of a moment.

Ni-mishat, *an*, *atī* or *antī*, *at*, winking, blinking, closing the eyes.

Ni-mesha, *as*, *am*, m. n. twinkling of the eyes, (opposed to *un-mesha*); a momentary space of time, a moment, a twinkling of the eye considered as a measure of time; morbid twinkling of the eye, morbid closing of the eyelid; N. of a mythical being; *nimesham nimesham*, every moment.—*Nimesha-kṛit*, *t*, f. 'twinkler,' lightning.—*Nimeshatas*, ind., Ved. with regard to the shutting of the eyes, (according to Mahī-dhara gen. sing. of the pres. part.)—*Nimesha-dyut*, *t*, or *nimesha-ruć*, *k*, m. a fire-fly.—*Nimesha-mātra*, *am*, n. only a twinkling, merely an instant; (*eṇa*), ind. in a twinkling, in an instant of time, in barely a moment.—*Nimeshārdhāt* (°*sha-ar*°), ind. in half a twinkling of the eye, i. e. in less than an instant.

Ni-meshaka, *as*, m. twinkling of the eye; a fire-fly.

Ni-meshaṇa, *as*, *ī*, *am*, causing twinkling &c.

निमिह् *ni-mih*, cl. 1. P. -*mehati*, &c., to urine, sprinkle down urine.

निमील् *ni-mīl*, cl. 1. P. -*mīlati*, -*mīlitum*, to shut or close the eyes, fall asleep, sleep; to close (as flowers); to die, disappear: Caus. -*mīlayati*, -*yitum*, to cause (one) to shut the eyes, to close; to kill.

Ni-mīlat, *an*, *antī*, *at*, closing the eyes, winking the eyelids, twinkling.

Ni-mīlana, *am*, n. shutting the eyelids, winking or twinkling of the eyes, winking; closing the eyes in death; (figuratively) dying, death; (in astronomy) immersion, complete obscuration, a total eclipse.

Ni-mīlā, f. shutting the eyes.

Ni-mīlikā, f. shutting the eyes, winking, twinkling, blinking, conniving at anything; fraud, trick.

Ni-mīlita, *as*, *ā*, *am*, closed, shut (as the eye), winked, blinked; blinded, darkened, obscured; [cf. *rajo-nimīlita*.]—*Nimīlitāksha* (°*ta-ak*°), *as*, *ī*, *am*, having the eyes closed.

Ni-mīlin, *ī*, *inī*, *i*, closing the eyes, having the eyelids shut.

निमीव् *ni-mīv*, cl. 1. P. -*mīvati*, &c., to press on, press down.

निमीश्वर *nimīśvara*, *as*, m. (with Jainas) N. of the sixteenth Arhat of the present Ut-sarpiṇī.

निमूलम् *ni-mūlam*, ind. down to the root.

निमृज् *ni-mṛij*, cl. 2. P. -*mārshṭi* (cl. 6. Ved. -*mṛijati*, -*te*), -*mārjitum*, -*mārshṭum*, to rub in, rub upon, wipe, wipe off, wipe away, to cleanse one's self (A.); to lead to, attach to: Intens., Ved. -*māmṛije*, to wipe away, cleanse; to destroy: Desid., Ved. -*mimṛikshati*, (in Ṛig-veda I. 64. 4. Sāy. considers *ni-mimṛikshuḥ* as a Vedic reduplicated perf. = *ni-mṛishṭāḥ sthitā babhūvuḥ*; according to some the meaning is 'to flash down.')

Ni-mṛigra, *as*, *ā*, *am*, Ved. devoted, attached to; (Sāy.) excessively purifying or cleansing.

निमृण् *ni-mṛiṇ*, cl. 6. P. -*mṛiṇati*, &c., to dash down, strike down.

निमृद् *ni-mṛid*, cl. 9. P. -*mṛidnāti*, -*marditum*, to crush, dash to pieces; to rub off.

निमे *ni-me* [cf. *ni-mā*], cl. 1. A. -*mayate*, -*mātum*, to change, exchange for (with inst.), barter.

Ni-maya, *as*, m. barter, change, exchange.

2. *ni-mātavya*, *as*, *ā*, *am* (for 1. see *ni-mā*), to be exchanged or bartered.

2. *ni-meya*, *as*, *ā*, *am* (for 1. see *ni-mā*), to be exchanged; (*as*), m. barter, exchange; [cf. *naimeya*.]

निमेष *ni-mesha*. See under 1. *ni-mish*, col. 1.

निम्न *nimna*, *am*, n. (fr. *ni* or perhaps rather fr. rt. *nam* with *ni* or according to others fr. rt. *man* or rt. *mnā* with *ni*), depth, low ground, lowland; a slope, declivity; gap, chasm or cavity in the ground; a depression, deepening; (*as*, *ā*, *am*), deep, profound (literally or figuratively); low (as ground), depressed, sunk; (*as*), m., N. of a prince.—*Nimnaga*, *as*, *ā*, *am*, going low or deep, going downwards, descending; (*ā*), f. a river, mountain-stream; [cf. *giri-n*°.]—*Nimna-gata*, *as*, *ā*, *am*, going in deep or low places; (*am*), n. a low place.—*Nimna-tala*, see under *ninda-tala*.—*Nimna-tā*, f. or *nimnatva*, *am*, n. depth, lowness, profundity.—*Nimnadeśa*, *as*, m. or *nimna-bhāga*, *as*, m. a low or deep place.—*Nimnonnata* (°*na-un*°), *as*, *ā*, *am*, low and high, depressed and elevated, up and down.

Nimnais, ind., Ved. in deep places, low, downwards; [cf. *uććais*, *nīćais*.]

निम्ब *nimba* or *nimbaka*, *as*, m. (said to be fr. rt. *nī*), a tree with bitter fruits, Azadirachta Indica, the Nimb or Neemb tree, (the leaves of this tree are chewed at funeral ceremonies); [cf. *giri-n*°, *tṛiṇa-n*°.]—*Nimba-taru*, *us*, m. the tree Erythrina Fulgens or (according to others) Melia Sempervirens, (it is considered as one of the trees of paradise.)—*Nimba-rajas*, *as*, n. a particular high number; [cf. *mahā-n*°.]—*Nimba-vati*, f., N. of a woman.—*Nimba-vīja*, *as*, m. a tree (= *rājādanī*).—*Nimbārka-karavīrārćana-vrata* (°*ba-ar*°,°*ra-ar*°), *am*, n., N. of a particular vow; N. of the seventy-seventh chapter of the Bhavishya-Purāṇa.

निम्बूक *nimbūka*, *as*, m. the common lime, Citrus Acida; (also read *nisbū*.)

निम्लुच् *ni-mluć* (Ved. *ni-mruć*), cl. 1. P. -*mloćati*, &c., to set, disappear (as the sun).

Ni-mrukti, Ved., or in later Sanskṛit *ni-mlukti*, *is*, f. sunset, setting of the sun, disappearance.

Ni-mruć, *k*, f., Ved. sunset, setting of the sun, evening; (*k*, *k*, *k*), slack, loose.

Ni-mloća, *as*, m. setting of the sun, sunset.

Ni-mloćanī, f. (fr. an unused form *ni-mloćana*), N. of the city of Varuṇa situated on the mountain Mānasottara towards the west.

Ni-mloći, *is*, m., N. of a prince, son of Bhajamāna.

नियत *ni-yata*. See col. 3.

नियन्त्र् *ni-yantr*, cl. 10. P. -*yantrayati*, &c., to restrain, [apparently only used in the derivatives.]

Ni-yantraṇa, *am*, n. the act of restraining, restraint, checking; governing, guiding; defining, definition.

Ni-yantrita, *as*, *ā*, *am*, restrained, curbed, checked; governed, guided.

नियम् *ni-yam*, cl. 1. P. -*yaććhati*, -*yantum*, to check, curb, restrain, hold back, suppress, stop; to hold in (as the breath &c.); govern, control, rule, direct, regulate; to punish; to restrict; to bind, confine, fasten; to conceal; to attain, obtain; to assume; to present, offer; to place or fix upon: Caus. -*yamayati*, -*yitum*, to restrain, curb, check.

Ni-yata, *as*, *ā*, *am*, checked, curbed, restrained, held in; governed, controlled, subdued, submissive, self-governed; abstemious, self-denying, temperate; attentive, intent upon; fixed, constant, steady, permanent, incessant; ascertained, certain, destined, settled, sure; inevitable; positive, definite; permeable, what may be spread through or over?; (*am*), n. elementary or crude matter, the recipient of attributes or properties; (*am*), ind. always, constantly, decidedly, positively, surely, certainly, inevitably; forcibly.—*Niyata-mānasa*, *as*, *ā*, *am*, of subdued mind or spirit.—*Niyata-vishaya-vartin*, *ī*, *inī*, *i*, steadily abiding in one's own sphere.—*Niyatātman* (°*ta-āt*°), *ā*, *ā*, *a*, self-regulated, self-controlled, self-restrained.—*Niyatāhāra* (°*ta-āh*°), *as*, *ā*, *am*, abstemious in food, temperate.—*Niyatendriya* (°*ta-in*°), *as*, *ā*, *am*, having the passions subdued or restrained.

Ni-yati, *is*, f. restraint, restriction; the fixed order of things, necessity, destiny, fate, luck, good or bad fortune; a religious duty or obligation; self-command, self-restraint; (*Niyati* is sometimes personified as a goddess, she and Āyati being regarded as daughters of Meru and wives of Dhātṛi and Vidhātṛi); (*ī*), f. an epithet of Durgā.

Ni-yantavya, *as*, *ā*, *am*, to be restrained, checked, controlled, tamed; to be forced.

Ni-yantu in *dur-n*°, q. v.

Ni-yantṛi, *tā*, *trī*, *tṛi*, who or what holds in, restrains, curbs, governs, guides, tames, &c.; restraining; (*tā*), m. a restrainer, charioteer, driver, coachman; a ruler, governor, master; a punisher.—*Niyantṛi-tva*, *am*, n. restraint, government, ability to rule, power of restraining, controlling faculty.

Ni-yama, *as*, m. restraining, holding back, checking, keeping back; taming, subduing, preventing, confining; restraint, restriction, restriction to (with loc.); limitation; fixing, defining, definition; keeping down, lowering (as the tone of the voice); fixed rule or law, necessity, obligation; rule, precept (e.g. *strīṇām Prākṛita-bhāshaṇam eva niyamaḥ*, the usage of women is to speak only Prākṛit); certainty, ascertainment; agreement, contract, engagement, assent, promise, vow; any self-imposed restraint or religious observance voluntarily practised, as fasting, watching, pilgrimage, praying, &c.; voluntary penance, meritorious or supererogatory piety; a lesser vow, minor observance (as opposed to *yama*, a greater vow which must always be observed); (in rhetoric) a common-place in poetry, any conventional expression or usual comparison (as notice of the birch in describing the Himālaya, of the sandal tree in describing the Malaya mountains, of the peacock's cry in the rains, of the koïl in spring, &c.); Necessity or Fixed Law personified as a son of Dharma by Dhṛiti; (*ena* or *āt*), ind. by a fixed rule, necessarily, surely, certainly.—*Niyama-nishṭhā*, f. rigid observance of prescribed rites.—*Niyama-pattra*, *am*, n. a written agreement or stipulation.—*Niyama-para*, *as*, *ā*, *am*, observing fixed rules; relating to or corroborative of a rule.—*Niyama-pāla*, *as*, m. 'observer of vows,' N. of a sage from whom the Nepalese derive the name of their country, (properly Nipāl.)—*Niyama-bhaṅga*, *as*, m. breach of a stipulation or contract.—*Niyama-vat*, *ān*, *atī*, *at*, practising or observing religious observances; (*atī*), f. (a woman) having the monthly courses.—*Niyama-sthiti*, *is*, f. a state of self-restraint, steady observance of religious obligations, asceticism.

Ni-yamana, *as*, *ī*, *am*, regulating, controlling, subduing, taming, overpowering; (*am*), n. subduing, checking, restraining; humiliation, coercion; binding; restriction, limitation; precept, fixed practice or rule.

Ni-yamita, as, ā, am, checked, restrained, suppressed, bound, confined; governed, guided; fixed, regulated, prescribed, stipulated, agreed upon.

1. *ni-yamya, as, ā, am,* to be checked or restrained, restrainable, tamable.

2. *ni-yamya,* ind. having restrained, having guided, &c.

Ni-yāma, as, m. = *ni-yama,* restraint; religious vow, penance, fasting, &c., especially if an act of supererogation; = *ni-yāmaka,* a boatman, sailor; [cf. *nir-yāma.*]

Ni-yāmaka, as, ā, am, restraining, checking, controlling, subduing, suppressing, overpowering; restrictive, limiting; defining more closely; guiding, governing, who or what regulates or restrains; a restrainer, ruler, master; *(as),* m. a charioteer; a boatman, a sailor, but variously applied to one who rows or steers, a pilot, a helmsman; [cf. *nir-yāma.*] — *Niyāmaka-tā,* f. controllership, power of restraining, restraint; exact definition, explanation.

Ni-yāmana, am, n. taming, checking, restraining; (probably incorrectly for *ni-yamana.*)

नियायिन् *ni-yayin, ī, inī, i* (fr. rt. *yā* with *ni*), Ved. driving over, passing over (as a carriage).

Ni-yāna, am, n., Ved. way, access.

नियव *ni-yava.* See under 2. *ni-yu* below.

नियातन *ni-yātana, am,* n. causing to fall or descend; (wrong reading for *ni-pātana,* q. v.)

नियु 1. *ni-yu,* cl. 3. P. *-yuyati,* &c., Ved. to repel, keep off.

नियु 2. *ni-yu,* cl. 2. P. *-yauti,* cl. 9. P. A. *-yunāti, -nīte, -yavitum,* to join, yoke, harness; to mix; to bestow.

Ni-yava, as, m. compact order, continuous line or series; (Sāy.) mixing, mixture.

Ni-yut, t, f., Ved. series, line, row; (Sāy.) a horse, steed (as harnessed to a car), especially one of the horses of Vāyu called Niyuts; praise, a praiser; *(as),* f. pl. series of words [cf. *grantha, ni-bandhana*], verses, a poem; (Sāy.) a team of horses, especially the Niyuts or horses of Vāyu; N. of a wife of Rudra in one of his different forms. — *Niyut-vat, ān, atī, at,* Ved. forming a series; flowing continuously, as the Soma; drawn by a line of horses, as Vāyu or Indra, or the Maruts; (Sāy.) possessing the Niyut steeds, possessing horses; containing the word *niyut* or *niyut-vat* (as a verse or hymn). — *Niyud-ratha, as, ā, am,* Ved. one whose car is drawn by a line or team of horses; (Sāy.) having a harnessed chariot.

Ni-yuta, am, n. (according to some lexicographers also m.), a million; a hundred thousand; 100 Ayutas = 10,000 Koṭis.

Ni-yutvatīya, as, ā, am, Ved. belonging to Niyut-vat (Vāyu).

नियुज् *ni-yuj,* cl. 7. P. A. *-yunakti, -yuṅkte, -yoktum,* to join to, attach or fasten to; to put to (horses), yoke, harness; to place over, appoint, elect or depute any one to any office or duty (with acc. of the person and loc. of the thing or business); to give authority, authorize; to assign, employ, engage; to commit, intrust, commission; to enjoin, order, command; to constrain, urge, coerce, compel; to harass: Caus. (or cl. 10.) *-yojayati, -yitum,* to cause to be attached, cause to be placed or put, to fasten; to appoint, commission, charge, employ; to order, command, direct, prescribe; to urge, instigate, coerce; to perform, make, place in any state (e. g. *sandehe,* in jeopardy); to offer, present with, endow.

Ni-yukta, as, ā, am, fastened to; engaged in, attached to; directed, enjoined, commanded; authorized, appointed; ascertained; *(as),* m. a functionary, official.

Ni-yuktaka, as, ā, am, appointed, elected, placed in authority.

Ni-yukti, is, f. injunction, order, command; appointment, commission, charge, office.

Ni-yujya, ind. having joined or attached; having put to or harnessed; having appointed, &c.

Ni-yujyamāna, as, ā, am, being appointed, being engaged or employed.

Ni-yuñjāna, as, ā, am, appointing, authorizing, enjoining, constituting, appointing to an office.

Ni-yoktavya, as, ā, am, to be appointed or authorized, to be employed, ordered, &c.

Ni-yoktṛi, tā, trī, tṛi, one who joins or fastens or attaches; *(tā),* m. a ruler, lord, master.

Ni-yoga, as, m. attaching or fastening to; application, use, employment, appointment, injunction, direction, order, command, commission, charge, precept; any trust or appointed task or duty, any business or function committed to one's charge; effort, exertion; certainty, ascertainment; necessity; *(āt* or *ena),* ind. according to order or command, necessarily, certainly, surely. — *Niyoga-karaṇa, am,* n. making a command, commanding. — *Niyoga-tas,* ind. according to order or command. — *Niyoga-pāśa, as,* m. a fastening, (probably) a halter. — *Niyoga-prayojana, am,* n. the object or business of any appointment, authorized act or duty. — *Niyoga-vidhi, is,* m. the form or rule of appointing to any act or duty. — *Niyogārtha* (°*ga-ar*°), *as,* m. the object of an authorized act or appointment.

Ni-yogin, ī, inī, i, appointed, authorized, invested with authority, employed, engaged in any duty, attached to any business; *(ī),* m. a functionary, an official, officer, man in office, a minister, a deputy, an agent, &c. — *Niyogy-artha-grahopāya* (°*ha-up*°), *as,* m. the resource of confiscating the property of men in office.

Ni-yogya, as, ā, am, to be enjoined or prescribed; fit to be appointed or authorized, able or qualified for a duty [cf. *ni-yojya*]; *(as),* m. (according to Vopadeva) a master.

Ni-yojana, am, n. tying or fastening (as an animal to the Yūpa or sacrificial post); uniting, attaching to; that with which anything is fastened or tied (Ved.); ordering, prescribing, commanding, directing; urging, impelling; appointing (e. g. *kriyāsu,* to affairs); *(ī),* f. a halter.

Ni-yojanīya, as, ā, am, to be attached or joined to, to be appointed or authorized.

Ni-yojayitavya, as, ā, am (fr. the Caus.), to be appointed, to be commanded or urged or directed.

Ni-yojita, as, ā, am, joined or attached to, connected with, adapted to; appointed, authorized, commissioned; directed, ordered; impelled, urged, instigated.

Ni-yojya, as, ā, am, to be fastened or attached to; fit to be appointed or employed in; to be ordered, commanded, directed, instigated; proper to be enjoined; *(as),* m. a functionary, official, employé, servant.

नियुत *ni-yuta.* See under 2. *ni-yu,* col. 1.

नियुत्सा *ni-yutsā,* f. (fr. Desid. of rt. *yudh* with *ni* without reduplication), N. of the wife of Pra-stāva and mother of Vi-bhu.

Ni-yuddha, am, n. (fr. rt. *yudh* with *ni*), fighting, especially fighting on foot, close fight or combat, personal struggle. — *Niyuddha-bhū, ūs,* f. a battle-field, a place where close fighting has taken place.

Ni-yoddhṛi, dhā, m. a combatant, a wrestler, a boxer; a cock.

Ni-yodhaka, as, m. a fighter, combatant, wrestler, pugilist.

नियोग *ni-yoga.* See under *ni-yuj* above.

निर् *nir* euphonically substituted for *nis,* q. v., before vowels and soft consonants.

निरंश *nir-aṇśa, as, ā, am,* having no part or fraction remaining, whole. — *Niraṇśa-tva, am,* n. the state of having no part or fraction over, wholeness, completeness.

निरंशु *nir-aṇśu, us, us, u,* having no rays, rayless.

निरक्ष *nir-aksha, as, ā, am,* having no dice; having no latitude; *(as),* m. (in astronomy) the place of no latitude, i. e. the terrestrial equator. — *Niraksha-deśa, as,* m. a first meridian, as Laṅkā; a place where the sun is always vertical and the days and nights are equal; the equatorial region.

निरग्नि *nir-agni, is, is, i,* or *niragnika, as, ā, am,* having no fire, having lost or neglected the consecrated fire.

निरघ *nir-agha, as, ā, am,* sinless, blameless, free from fault or imperfection.

निरङ्कुश *nir-aṅkuśa, as, ā, am,* unchecked (lit. not held by a hook), uncontrolled, unruly, self-willed, unfettered, independant, completely free; *(am),* ind. freely. — *Niraṅkuśa-tā,* f. or *niraṅkuśa-tva, am,* n. unruliness, independance, self-will, wilfulness.

निरङ्ग *nir-aṅga, as, ā, am,* having no resources, deprived of expedients.

निरज् *nir-aj,* cl. 1. P. *-ajati, -ajitum* (Ved. inf. *-aje*), Ved. to drive or bring out, extricate, remove; to issue out.

निरजिन *nir-ajina, as, ā, am,* without a skin or hide, skinless.

निरञ्छन *ni-rañćhana, am,* n. (fr. *rañćh* = *lañćh* with *ni*), a mark or knot in a measuring line.

निरञ्जन 1. *nir-añjana, as, ā, am,* without collyrium or ointment, unstained, untinged, unblackened, unpainted; free from falsehood; artless; *(as),* m. an epithet of Śiva; N. of one of the attendants of Śiva; *(ā),* f. an epithet of Durgā; the day of full moon.

निरञ्जन 2. *ni-rañjana, as, ā, am,* void of passion or emotion, (applied to the Supreme Being.)

निरण् *ni-raṇ,* cl. 1. P. *-raṇati, -raṇitum,* Ved. to rejoice, delight in.

निरत *ni-rata.* See *ni-ram,* p. 492, col. 2.

निरतिशय *nir-atiśaya, as, ā, am,* unsurpassed. — *Niratiśaya-tva, am,* n. the state of being unsurpassed, unsurpassedness.

निरत्यय *nir-atyaya, as, ā, am,* free from danger, dangerless, secure, infallible, completely successful, faultless, unblamable.

निरधिष्ठान *nir-adhishṭhāna, as, ā, am,* having no fixed resting-place, having no solid basis.

निरध्व *nir-adhva, as, ā, am,* (probably) one who has lost his way.

निरनुक्रोश *nir-anukrośa, as,* m. absence of compassion, hard-heartedness, unmercifulness; *(as, ā, am),* uncompassionate, without pity, pitiless, merciless; hard-hearted towards any person or thing (with loc.). — *Niranukrośa-kārin, ī, iṇī, i,* acting without compassion or pitilessly. — *Niranukrośa-tā,* f. pitilessness, unmercifulness; hard-heartedness, cruelty. — *Niranukrośa-yukta, as, ā, am,* uncompassionate, ruthless, hard-hearted.

निरनुग *nir-anuga, as, ā, am,* unattended, without retinue or followers.

निरनुग्रह *nir-anugraha, as, ā, am,* unfavourable, unkind, ungracious.

निरनुनासिक *nir-anunāsika, as, ā, am,* not marked with the nasal symbol called Anunāsika (Gram. 7), not nasal.

निरनुमान *nir-anumāna, as, ā, am,* without inference, not binding one's self to conclusions or consequences.

निरनुरोध *nir-anurodha, as, ā, am,* unfavourable, unfriendly, unkind, ungracious, unamiable.

निरन्तर *nir-antara, as, ā, am,* without any intermediate space, having no intervening space, granting no room or free space, having no interval, closely contiguous, close; closely connected, continuous; uninterrupted, continual, constant; without interstices, completely filled, compact, dense, coarse, gross; persevering, faithful, true (as a friend); unconcealed, not hidden from view; not other or different, similar, identical; (*am*), ind. without intervening space, without interval, without interruption, constantly, incessantly, continually; closely, tightly, firmly; immediately.—*Nirantarābhyāsa* (°*ra-abh*°), *as,* m. constant repetition or study, continual reading to one's self; diligent and uninterrupted exercise or practice.

निरन्तराल *nir-antarāla, as, ā, am,* without an intervening space, without intervals or interstices; close, contracted, narrow.—*Nirantarāla-tā,* f. close contiguity, closeness, compactness, narrowness.

निरन्धस् *nir-andhas, ās, ās, as,* foodless, without food, hungry.

निरन्न *nir-anna, as, ā, am,* foodless, wanting food, hungry, starving; giving no food.

निरन्वय *nir-anvaya, as, ā, am,* having no offspring or descendants, childless; unconnected with, unrelated; not agreeing with the context (of a sentence); without logical connection, without regular order or sequence, unmethodical; without being seen or observed, out of sight, not visibly committed (Manu VIII. 332).

निरप *nir-apa, as, ā, am,* waterless, destitute of water.

निरपत्रप *nir-apatrapa, as, ā, am,* shameless, impudent; bold, confident.

निरपराध *nir-aparādha, as,* m. faultlessness, innocence; (*as, ā, am*), unoffending, inoffensive, innocent, faultless, guiltless, blameless.—*Nir-aparādha-tā,* f. faultlessness, innocence.—*Nirapa-rādha-vat, ān, atī, at,* faultless, innocent.

निरपवर्त *nir-apavarta, as, ā, am,* not returning or turning back; (in arithmetic) leaving no common measure, not to be divided by a common divisor, reduced to the lowest terms.

निरपवाद *nir-apavāda, as, ā, am,* free from censure, without reproof, blameless.

निरपाय *nir-apāya, as, ā, am,* free from destruction or decay, imperishable, eternal, free from detriment or loss, free from harm or evil; infallible.

निरपेक्ष *nir-apeksha, as, ā, am,* disregarding, not taking notice of (with loc.); careless, negligent, without desire, indifferent; not expecting anything from another; independant of, unconnected or unconcerned with; (often without any object) regardless, indifferent (to praise or blame); without purpose or hope; (*ā*), f. indifference; disregard, the absence of expectation; (*am*), n. without regard, regardlessly, accidentally.—*Nirapeksha-tā,* f. or *nirapeksha-tva, am,* n. disregard, indifference; independance; relationlessness.

Nir-apekshita, as, ā, am, disregarded; regardless.

Nir-apekshin, ī, iṇī, i, disregarding, indifferent, not expecting anything.

Nir-apekshya, as, ā, am, not to be regarded.

निरभिभव *nir-abhibhava, as, ā, am,* not subject to defeat or humiliation, not disgraced; not to be surpassed.

निरभिमान *nir-abhimāna* or *nir-abhimāna, as, ā, am,* exempt from pride, free from self-conceit, devoid of egotism; unconscious.

निरभिलाष *nir-abhilāsha, as, ā, am,* having no desire for, not intent upon, indifferent.

निरभ्र *nir-abhra, as, ā, am,* cloudless; (*e*), ind. in a cloudless sky, when the sky is unclouded.

निरम् *ni-ram,* cl. 1. A. *-ramate, -rantum,* Ved. to delight in, be delighted; to rest, repose, desist: Caus. *-rāmayati, -yitum,* Aor. *-arīramat,* Ved. to gladden; to cause to rest or abide.

Ni-rata, as, ā, am, engaged or interested in; attached or devoted to; pleased, delighted; rested, ceased.

Ni-rati, is, f. delighting in; attachment to.

Ni-ramaṇa, am, n. delighting in; resting; (in Sata-patha-Brāhmaṇa XIII. 4, 2, 5, *ni-ramaṇa* is by some separated into *nir-amaṇa* and explained to mean 'exhausted,' 'worn out.')

निरमर्ष *nir-amarsha, as, ā, am,* not impatient; patient, apathetic, devoid of energy.

निरमित्र *nir-amitra, as, ā, am,* without foes, free from enemies; (*as*), m., N. of several persons; of a son of Nakula; of a king of Tri-garta; of a son of Khaṇḍa-pāṇi or Daṇḍa-pāṇi, (also *nir-āmitra*); of a son of Ayutāyus; of a sage, considered as a son of Śiva, (also *nir-āmitra.*)

निरम्बर *nir-ambara, as, ā, am,* undressed, naked.

निरम्बु *nir-ambu, us, us, u,* abstaining from water, not drinking; waterless, destitute of water.

निरय *nir-aya, as,* m. 'without happiness,' hell [cf. *tiryan-niraya*]; Niraya or Hell personified as a child of fear and death; (according to some *nir-aya,* in the sense of 'hell,' is fr. *nir-i* and means 'exit,' 'egress from life.')

Nir-ayaṇa, am, n., Ved. egression.

निरर्गल *nir-argala, as, ā, am,* unbarred, without a bolt or hindrance, unobstructed, unrestrained, unimpeded; irresistible; (*am*), ind. without bolt or bar; without restraint or constraint, freely.

निरर्थ *nir-artha, as,* m. loss, detriment; nonsense; (*as, ā, am*), destitute of wealth, poor; useless; meaningless, unmeaning, nonsensical, purposeless, vain; (a consonant is called *nir-artha,* not fulfilling its purpose if it is not followed by a vowel.)—*Nirartha-tā,* f. senselessness, nonsense.

Nir-arthaka, as, ā or *ikā* or *akī* (?), *am,* not fulfilling one's aim or object, purposeless, useless, vain, unprofitable; having no reasonable sense, unmeaning, nonsensical; a consonant which is not followed by a vowel; (*am*), ind. without a purpose, uselessly, in vain.—*Nirarthaka-tva, am,* n. uselessness, vanity.

निरर्द् *nir-ard,* cl. 1. P. *-ardati, -arditum,* Ved. to stream forth, flow out.

निरर्बुद *nir-arbuda, as,* m.? (with Buddhists) N. of a hell in which the wicked are punished by excessive cold.

निरव *nir-ava, as, ā, am?* (occurring only in the gen. sing. *nir-avasya,* which might be the ind. part. of rt. *so* with preps. *nir* and *ava;* said by others to be = *ni* = *nis* + *rava, as,* m. loss of voice; but according to Sāy.) Ved. having no protector or uttering praise.

निरवकाश *nir-avakāśa, as, ā, am,* without free space; having no room for moving freely, wanting an opportunity, without leisure.

निरवग्रह *nir-avagraha, as, ā, am,* without obstruction or obstacle, unrestrained, unchecked, uncontrolled; irresistible; free, independant; self-willed, unmanageable, headstrong.

निरवत्त *nir-ava-tta, nir-ava-tti.* See under *nir-ava-do,* col. 3.

निरवदय् *nir-ava-day,* cl. 1. A. *-dayate,* Ved. to distribute, allot a share or shares.

निरवदो *nir-ava-do* [cf. 3. *dā*], cl. 2. 4. P., Ved. *-dāti* and *-dyati, -dātum,* to distribute, allot a share, give any one his share, to satisfy a claim; to divide completely among.

Nir-ava-tta, as, ā, am, distributed, completely divided or allotted.

Nir-ava-tti, is, f., Ved. allotment or distribution of shares.

निरवद्य *nir-avadya, as, ā, am,* unblamable, blameless, faultless, unobjectionable, unexceptionable; (*am*), n. (or *ā?*), f. unblamableness, blamelessness, faultlessness; (*as* or *am*), m. or n. (?), a particular high number.—*Niravadya-tva, am,* n. blamelessness, unblamableness, excellence.—*Niravadya-vat, ān, atī, at,* unblamable, blameless.

निरवधि *nir-avadhi, is, is, i,* without bounds or boundaries, unlimited.

निरवयव *nir-avayava, as, ā, am,* without limbs or members, without component parts, not consisting of parts, indivisible.—*Niravayava-tva, am,* n. indivisibility.

निरवरोध *nir-avarodha, as, ā, am,* unrestrained, unobstructed, unopposed.

निरवलम्ब *nir-avalamba, as, ā, am,* having no prop or stay; unsupported; not affording support; not depending or relying on.

Nir-avalambana, am, n. want of a prop, want of reliance, want of a person or thing to depend upon.

निरवशेष *nir-avaśesha, as, ā, am,* without a residue, complete, whole; (*eṇa*), ind. completely, totally, fully, particularly, circumstantially.—*Nir-avaśesha-tas,* ind. completely, &c. (= *niravaśe-sheṇa*).

निरवसाद *nir-avasāda, as, ā, am,* not cast down, cheerful, good-humoured.

निरवस्कृत *nir-avaskṛita, as, ā, am,* cleansed, clean?; [cf. *avas-kara, an-avaskara.*]

निरवस्तार *nir-avastāra, as, ā, am,* without a bed or coverlet; not strewn (with leaves &c.), bare.

निरवहालिका *nir-avahālikā,* f. a fence, a hedge, an outer wall; [cf. *avahālikā.*]

निरविन्द *niravinda, as,* m., N. of a mountain.

निरवेक्ष *nir-aveksh* (*-ava-īksh*), cl. 1. A. *-īkshate, -īkshitum,* to perceive.

Nir-avekshya, ind. having perceived or observed.

निरव्यय *nir-avyaya, as, ā, am,* undecaying, eternal.

निरश् *nir-aś,* cl. 9. P. *-aśnāti,* &c., Ved. to eat up, consume entirely.

Nir-aśita, as, ā, am, eaten up, completely consumed.

निरशन *nir-aśana, as, ā, am,* abstaining from food; (*am*), n. going without food, fasting.

निरष्ट *nir-ashṭa, as, ā, am* (fr. rt. 1. *aś* or *aksh* with *nis*), Ved. deprived of vigour, exhausted; (Sāy.) = *nir-ākṛita,* driven away, scattered, dispersed.

निरस् *nir-as,* cl. 4. P. *-asyati, -asitum,* to cast out, throw away, drive away, banish, expel, evict, drive back, send back; to keep off; to turn out (of doors); to reject, repudiate, decline, refuse; to remove; to tear out, strip off; to stretch out (e. g. *hastau nirasyati* or *-te,* he stretches out the hands); to annihilate, destroy, subdue.

Nir-asana, as, ī, am, expelling, removing, rejecting; vomiting, spitting out; (*am*), n. expelling, ejecting; expulsion, removal, rejection, denial, contradiction, refusal, disallowance; vomiting forth, spitting out; suppressing, checking; killing, destroying, destruction, extermination.

Nir-asanīya, as, ā, am, to be thrown out, to be driven away or expelled.

Nir-asta, *as*, *ā*, *am*, cast out or away, expelled; thrown out or away, cast off; thrown off (as from a horse); driven away, expelled, banished; rejected, repudiated, abandoned, deserted; disallowed; refuted; sent forth, sent away; deprived of, removed; shot off, discharged (as an arrow); spit out; uttered hurriedly or rapidly (as a speech or word); torn out or away; destroyed; broken (as an agreement); suppressed, checked; (*am*), n. rejecting; dropping or leaving out, not pronouncing (regarded as a fault in pronunciation). — *Nirasta-bheda*, *as*, *ā*, *am*, having all difference removed, identical. — *Nirasta-rāga*, *as*, *ā*, *am*, one who has abandoned worldly desires or has devoted himself to religious penance.

1. *nir-asya*, *as*, *ā*, *am*, to be expelled or driven out.

2. *nirasya*, ind. having cast out, thrown out or ejected, having expelled.

Nir-asyat, *an*, *antī*, *at*, ejecting, throwing out; expelling; abandoning, neglecting, scattering, destroying, &c.

Nir-asyamāna, *as*, *ā*, *am*, being thrown out or expelled; being abandoned; being suppressed, &c.

Nir-āsa, *as*, m. throwing out, casting out, ejection, expulsion, removal, abandonment; dropping (a sound or letter &c.); vomiting; opposing, contradiction, refutation. — *Nirāsa-guṭikā*, f. a pill to produce vomiting; (also written *nirāśa-guṭikā*.)

Nir-āsana, *am*, n. = *nir-asana*, p. 492, col. 3.

निरस *ni-rasa*, *as*, *ā*, *am*, = *nī-rasa*, without flavour, tasteless, insipid, dry; (*as*), m. want of flavour, insipidity; want of juice, dryness; want of passion or feeling; (*ā*), f. a species of grass (= *niḥ-śreṇikā*).

निरस्त्र *nir-astra*, *as*, *ā*, *am*, weaponless, unarmed; (fought) without weapons (as a battle).

निरस्थि *nir-asthi*, *is*, *is*, *i*, having no bones, boneless.

निरह् *nir-ah*, only in perf. *nir-āha*, Ved. to utter, pronounce, express.

निरहङ्कार *nir-ahankāra*, *as*, *ā*, *am*, free from egotism, devoid of selfishness, free from pride, humble, lowly.

Nir-ahankṛita, *as*, *ā*, *am*, having no self-consciousness, without individuality or personality; unselfish.

Nir-ahankṛiti, *is*, *is*, *i*, free from egotism or selfishness.

Nir-ahankriya, *as*, *ā*, *am*, having no individuality or personality, without self-consciousness.

Nir-ahankriyā, f. absence of egotism or selfishness.

निरहम् *nir-aham* or *nir-ahammati*, *is*, *is*, *i*, devoid of self-conceit, free from selfishness.

निराक *nirāka*, *as*, m. cooking; sweat; the recompense of a bad action; (wrong reading for *ni-pāka*.)

निराकरण *nir-ākaraṇa*. See under *nir-ā-kṛi*, col. 2.

निराकाङ्क्ष *nir-ākānksha*, *as*, *ā*, *am*, expecting nothing, wishing nothing, free from desire; wanting nothing to fill up or make complete (as the sense of a sentence or word).

Nirākānkshin, *ī*, *iṇī*, *i*, expecting nothing, wishing or wanting nothing.

निराकार 1. *nir-ākāra*, *as*, *ā*, *am* (for 2. see *nir-ā-kṛi*, col. 2), devoid of form, deprived of one's natural form; without external appearance; formless, shapeless, deformed; disguised; unassuming; not claiming anything for one's self, modest; (*as*), m. heaven, Vishṇu; Śiva; the universal Spirit, God.

1. *nir-ākṛiti*, *is*, *is*, *i*, formless, shapeless, deformed, ugly; (*is*), m. a person who has not duly gone through a course of study, (especially applied however to the religious student who has not duly read the Vedas); one who neglects the five great religious obligations, who does not worship the gods, &c.; a Brāhman who neglects the duties of his caste (*ākṛiti*) by not going through a regular course of study.

निराकाश *nir-ākāśa*, *as*, *ā*, *am*, having no free space, leaving no room, completely filled.

निराकुल *nir-ākula*, *as*, *ā*, *am*, unconfused, not disordered; unperplexed; unbewildered; clear; steady, calm; perspicuous; (*am*), n. calmness, perspicuity, clearness.

निराकृ *nir-ā-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to separate or divide off (Ved.); to push away, turn or drive away, repudiate, keep away, keep off, banish, expel, eject, remove, reject; to refuse; to oppose, obstruct, contradict; to disallow; to omit, intermit; to frustrate; to contemn, spurn.

Nir-ākaraṇa, *am*, n. repudiating, expelling, turning out, turning away, throwing off; removing, banishing; repudiation, obstruction, opposition, contradiction, rejection; refutation, reply; contempt, disesteem; forgetting; neglecting the chief sacrificial or religious duties.

Nir-ākarishṇu, *us*, *us*, *u*, expelling, repudiating, a repudiator; obstructive, obstructing, hindering from (with abl.); spurning, disdaining, despising; seeking to remove from (with abl.), envying any person anything (abl.); forgetful. — *Nirākarishṇu-tā*, f. the state of being a repudiator; envy, malevolence.

Nir-ākartṛi, *tā*, *trī*, *tṛi*, a repudiator, repudiating; a despiser, contemner (as of the gods).

2. *nir-ākāra*, *as*, m. rebuke, reproach, censure, blame. (For 1. *nir-ākāra* see col. 1.)

Nir-ākṛita, *as*, *ā*, *am*, pushed away, driven away, repudiated, expelled, banished, ejected, rejected, removed, set aside, turned away, turned out; thrown off; divorced; refused, denied; refuted, replied to; contemned, despised, spurned, made light of; deprived of. — *Nirākṛitānyottara* (°*ta-anya-ut*°), *as*, *ā*, *am*, refuting every answer, irrefutable, irrefragable. — *Nirākṛitānyottara-tva*, *am*, n. irrefutableness, irrefragableness.

2. *nir-ākṛiti*, *is*, f. repudiation, rejection; refusal, disallowance; obstruction, obstacle, impediment, interruption; contradiction, opposition; (*is*, *is*, *i*), impeding, obstructing; annihilating, destroying; (*is*), m., N. of a son of the first Manu Sāvarṇi.

Nir-ākṛitin, *ī*, *inī*, *i*, (probably) repudiating, impeding, obstructing; avoiding; making no exertion either to do or avoid.

Nir-ākriyā, f. repudiation, expulsion, removal; contradiction, denial, refutation.

निराकृति 1. and 2. *nir-ākṛiti*. See under 1. *nir-ākāra*, col. 1, and under *nir-ā-kṛi* above.

निराक्रन्द *nir-ākranda*, *as*, *ā*, *am*, not complaining; a place where no sound can be heard.

निराक्रम् *nir-ā-kram*, cl. 1. P. A. *-krāmati*, *-kramate*, *-krāntum* and *-kramitum*, to come forth, to go out of.

निराक्रिया *nir-ākriyā*. See *nir-ā-kṛi* above.

निराक्रोश *nir-ākrośa*, *as*, *ā*, *am*, unaccused, unreviled.

निराग *ni-rāga*, *as*, *ā*, *am*, passionless, dispassionate.

निरागम *nir-āgama*, *as*, *ā*, *am*, not founded on revelation, not resting on scripture.

निरागस् *nir-āgas*, *ās*, *ās*, *as*, sinless, faultless, innocent.

निराग्रह *nir-āgraha*, *as*, *ā*, *am*, not insisting upon, not peremptory or obstinate.

निराचार *nir-āċāra*, *as*, *ā*, *am*, without approved usages or customs, lawless, barbarian, (especially applied to those people who have not the ordinances of the Vedas or distinction of castes.)

निराजीव्य *nir-ājīvya*, *as*, *ā*, *am*, not yielding subsistence, not granting a livelihood.

निराडम्बर *nir-āḍambara*, *as*, *ā*, *am*, without drums. — *Nirāḍambara-sundara*, *as*, *ā* or *ī*, *am*, (perhaps) beautiful in itself, not requiring a drum to attract attention or not requiring ornaments.

निरातङ्क *nir-ātanka*, *as*, *ā*, *am*, not feeling pain or uneasiness, without ailment, well, comfortable; not causing pain or ailment or disagreeable feelings; (*as*), m. an epithet of Śiva.

निरातप *nir-ātapa*, *as*, *ā*, *am*, not penetrated by the sun's rays, shady; (*ā*), f. the night.

निरात्मक *nir-ātmaka*, *as*, *ā*, *am*, or *nir-ātman*, *ā*, *ā*, *a*, or *nirātma-vat*, *ān*, *atī*, *at*, having no separate soul or no individual existence.

निरादर *nir-ādara*, *as*, *ā*, *am*, showing no respect, disrespectful.

निरादान *nir-ādāna*, *as*, *ā*, *am*, taking nothing, not taking, one from whom nothing is taken; an epithet of Buddha.

निरादिष्ट *nir-ādishṭa*, *as*, *ā*, *am*, paid off (as a debt).

Nir-ādeśa, *as*, m. complete payment or discharge of a debt.

निराधा *nir-ā-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, &c., Ved. to take out of, take away.

निराधान *nir-ādhāna*, *as*, *ā*, *am*, without a receptacle.

निराधार *nir-ādhāra*, *as*, *ā*, *am*, without a receptacle; without a fulcrum or support.

निराधि *nir-ādhi*, *is*, *is*, *i*, free from anxiety, undisturbed by care.

निरानन्द *nir-ānanda*, *as*, *ā*, *am*, joyless, sad, sorrowful; not delighting. — *Nir-ānanda-kara*, *as*, *ī*, *am*, causing no pleasure, causing care or sorrow.

निरान्त्र *nir-āntra*, *as*, *ā*, *am*, Ved. eviscerated, disembowelled; having the entrails hanging out.

निरापद् *nir-āpad*, *t*, f. freedom from misfortune or calamity, a prosperous condition, security; (*t*, *t*, *t*), free from calamity or misfortune, prosperous, fortunate.

निराबाध *nir-ābādha*, *as*, *ā*, *am*, undisturbed, unmolested, unvexed, secure from disturbance; unobstructed; not disturbing, not molesting, not injuring, not paining; frivolously or not really vexatious. — *Nir-ābādha-kara*, *as*, *ā*, *am*, not causing injury or pain.

निरामय *nir-āmaya*, *as*, *am*, m. n. freedom from illness, health, happiness, welfare; (*as*, *ā*, *am*), free from illness, healthy, well, hale, recovered from sickness, free from disease; free from taint, pure; guileless; free from defects or failings; infallible; not liable to failure or miscarriage; complete, full; (*as*), m. a wild goat; a hog, a boar; N. of a king.

निरामर्द *nir-āmarda*, *as*, m. 'not oppressing,' N. of a king.

निरामालु *nir-āmālu*, *us*, m. (fr. *nirāma-ālu?*), the wood apple, Feronia Elephantum; [cf. *kapittha*.]

निरामित्र *nir-āmitra*. See *nir-amitra*.

निरामिन् *ni-rāmin*, *ī*, *iṇī*, *i*, Ved. remaining, staying in; (Sāy.) delighting in.

निरामिष *nir-āmisha*, *as*, *ā*, *am*, fleshless, without meat or prey; not receiving wages; having no sensual desires, free from covetousness. — *Nirāmishāśin* (°*sha-āś*°), *ī*, *inī*, *i*, not feeding on meat; living without meat; free from sensual desires.

निराय *nir-āya, as, ā, am,* having no income or revenue, profitless, yielding no income or profit. — *Nir-āya-vyaya-vat, ān,* m. having neither income nor expenditure, an idler who lives by clandestine means.

निरायत 1. *nir-āyata, as, ā, am* (fr. rt. *yam* with *ā* and *nis*), stretched out, extended.

निरायत 2. *nir-āyata, as, ā, am,* unextended, contracted, compact.

निरायास *nir-āyāsa, as, ā, am,* not causing trouble, not requiring efforts, not fatiguing; easily attainable, easy.

निरायुध *nir-āyudha, as, ā, am,* weaponless, disarmed, unarmed, defenceless.

निरारम्भ *nir-ārambha, as, ā, am,* not undertaking enterprises, not enterprising, abstaining from all work.

निरालक *nirālaka, as,* m. a species of fish.

निरालम्ब *nir-ālamba, as, ā, am,* having no prop or support, not resting or depending on another, independent, self-supported, not relying on another, standing alone, friendless; (*as*), m., N. of a man mentioned in the Śaṅkara-vijaya; (*ā*), f. spikenard, = *ākāśa-māṅsī;* (*am*), ind. without support, independently. — *Nirālambopanishad* (°*ba-up*°), *t,* f., N. of an Upanishad.

Nir-ālambana, as, ā, am, having no prop, without support, not resting on another.

निरालस्य *nir-ālasya, as, ā, am,* not slothful.

निरालोक *nir-āloka, as, ā, am,* not looking about, not moving the eye, without moving the eyes; deprived of light, dark; invisible, uninvestigable (?); an epithet of Śiva.

निरावर्ष *nir-āvarsha, as, ā, am,* unpenetrated by rain, protecting from rain.

निराश *nir-āśa, as, ā, am* (fr. *nis* + 1. *ā-śā;* cf. *ā-śaṅs*), without hope, hopeless, despairing of (with loc., dat., or with *prati* and acc., e. g. *sva-jīvite* or *sva-jīvitāya* or *sva-jīvitam prati nir-āśaḥ,* despairing of one's own life); depriving of all hope; [cf. *nairāśya.*] — *Nirāśa-tva, am,* n. hopelessness, despair. — *Nirāśi-bhāva, as,* m. hopelessness, despair. — *Nirāśi-bhūta, as, ā, am,* become hopeless; despairing.

Nir-āśaka, as, ā, am, desponding, despairing of (with abl.).

Nir-āśin, ī, inī, i, hopeless. — *Nirāśi-tva, am,* n. = *nirāśa-tva,* hopelessness.

निराशङ्क *nir-āśaṅka, as, ā, am,* fearless; (*am*), ind. fearlessly, without fear or hesitation.

निराशिस् *nir-āśis, īs, īs, is* (see *ā-śās*), having no wishes or hopes; without a blessing.

निराश्रम *nir-āśrama, as, ā, am,* or *nir-āśramin, ī, iṇī, i,* not being in one of the four periods or orders of a Brāhman's life.

निराश्रय *nir-āśraya, as, ā, am,* supportless, without prop or stay, not resting or depending on, unsupported, self-supported, without shelter or refuge, unprotected, destitute; not deep (as a wound?).

निरास *nir-āsa, as,* m. See under *nir-as* at p. 493, col. 1.

निरासित्व *nirāsi-tva* incorrect reading for *nirāśi-tva.*

निरास्पद *nir-āspada, as, ā, am,* restless, having no place of rest, homeless; portionless.

निरास्वाद *nir-āsvāda, as, ā, am,* tasteless, flavourless, unsavoury, yielding no enjoyment.

Nir-āsvādya, as, ā, am, unsavoury, giving no enjoyment. — *Nirāsvādya-tama, as, ā, am,* most unsavoury.

निराहार *nir-āhāra, as,* m. want of food, not eating, fasting; (*as, ā, am*), foodless, fasting, abstaining from food, without food, having nothing to eat. — *Nirāhāra-tā,* f. foodlessness, fasting.

निराह्वावत् *nir-āhvā-vat, ān, atī, at,* for *nir-āhāva-vat,* without invocation.

निरि *nir-i,* cl. 2. P. *-eti,* &c., *-etum,* to go out, come forth, go off, depart.

निरिङ्ग *nir-iṅga, as, ā, am,* immovable, not moving to and fro, not flickering.

निरिङ्गिनी *niriṅginī,* f. a veil.

निरिच्छ *nir-iććha, as, ā, am,* without wish or desire, indifferent.

निरिन्द्रिय *nir-indriya, as, ā, am,* Ved. impotent, destitute of manly vigour or of strength (in general); barren; having lost the use of a limb; imperfect, mutilated, maimed, infirm, weak, frail; (in Manu IX. 18) without evidence or means of certain knowledge (according to Kullūka = *pramāṇa-rahita*).

निरिन्धन *nir-indhana, as, ā, am,* destitute of fuel.

निरी *ni-rī,* cl. 9. P. *-riṇāti, -retum,* Ved. to attack.

निरीक्ष *nir-īksh,* cl. 1. A. *-īkshate, -īkshitum,* to look at, look towards, behold, gaze at, look about, regard, observe, view, contemplate, perceive.

Nir-īkshaka, as, ā, am, looking at, seeing, viewing, observing, visiting.

Nir-īkshaṇa, as, ā, am, looking at, regarding; (*am*), n. look; looking at, regarding, seeing; expecting; the aspect of the planets.

Nir-īkshat, an, antī, at, or *nir-īkshamāṇa, as, ā, am,* looking at, regarding, expecting, hoping.

Nir-īkshā, f. looking at, regarding; consideration; hope, expectation; (*ayā*), ind. in respect of, in relation to, as to (e. g. *balābala-nirīkshayā,* in respect of strength and weakness; cf. *dur-nirīksha*).

Nir-īkshin, ī, iṇī, i, seeing, looking, viewing; [cf. *nātidūra-n*°.]

1. *nir-īkshya, as, ā, am,* to be looked at or regarded; to be considered; [cf. *dur-n*°.]

2. *nir-īkshya,* ind. having looked at or viewed or scanned.

Nir-īkshyamāṇa, as, ā, am, being looked at or regarded; looking, (Mahā-bh. Ādi-p. 7694.)

निरीति *nir-īti, is, is, i,* free from calamities or afflictions, painless.

Nir-ītika, as, ā, am, not inauspicious, not prognosticating calamity, auspicious.

निरीश *nir-īśa* = *nir-īsha,* q. v.

निरीश्वर *nir-īśvara, as, ā, am,* godless, atheistic. — *Nirīśvara-vāda, as,* m. godlessness, atheism. — *Nirīśvara-vādin, ī, inī, i,* atheistical.

निरीष *nir-īsha, am,* n. the body of a plough (without the pole and ploughshare; also read *nir-īśa*).

निरीह *nir-īha, as, ā, am,* inactive, effortless; desireless, not wishful, indifferent, unanxious. — *Nirīha-tā,* f. or *nirīha-tva, am,* n. or *nir-īhā,* f. indifference, absence of desire or effort. — *Nirīhāvasthā* (°*hā-av*°), f. a state of indifference.

निरुक्त *nir-ukta, as, ā, am* (fr. rt. *vać* with *nis*), uttered, pronounced, expressed, explained, defined; loud, distinct; (*am*), n. explanation or etymological interpretation of a word; N. of one of the six Vedāṅgas or works considered as connected with the Vedas; glossarial explanation of obscure terms, (especially those occurring in the Vedas); N. of a well-known commentary on the Nighaṇṭus by Yāska; [cf. *nairukta, nairuktika.*] — *Nirukta-kāra, as,* m. 'Nirukta-composer,' N. or epithet of a commentator on Kāli-dāsa's Megha-dūta. — *Nirukta-krit, t,* m. epithet of a pupil of Śāka-pūrṇi. — *Nirukta-ja, as,* m., N. of a class of sons enumerated in Mahā-bh. Anuśāsana-p. 2615. — *Nirukta-pariśishṭa, am,* n., N. of a work supplementary to the Nirukta. — *Nirukta-vat, ān,* m. 'possessing the Nirukta, author of the Nirukta,' an epithet of Yāska. — *Nirukta-vritti, is,* f. 'commentary on the Nirukta,' N. of a commentary on Yāska's Nirukta by Durgāćārya.

Nir-ukti, is, f. explanation, etymological interpretation of words; (in rhetoric) an artificial or poetical explanation of the derivation of a word (e. g. deriving *doshā-kara,* 'the moon,' from *doshā* + *ākara* instead of *doshā* + *kara*); = *nir-ukta,* Yāska's commentary on the Nighaṇṭus.

Nir-ućyamāna, as, ā, am, being uttered or expressed.

निरुक्ष *nir-uksh,* cl. 6. P. *-ukshati,* &c., Ved. to remove by sprinkling.

निरुच्छ्वास *nir-uććhvāsa, as,* m. absence of breath, not breathing; (*as, ā, am*), without breathing, not breathing, breathless; narrow, contracted, crowded; (*am*), n. (?) a particular hell where the wicked cannot breathe. — *Niruććhvāsa-nipīḍita, as, ā, am,* pained by not breathing (?).

निरुज *ni-ruja, as, ā, am,* for *nī-ruja,* healthy, q. v.

निरुत्तर *nir-uttara, as, ā, am,* having no superior; answerless, without a reply, unable to answer, silenced, posed; (*am*), n., N. of a Tantra. — *Niruttara-tantra, am,* n., N. of a Tantra.

निरुत्पात *nir-utpāta, as, ā, am,* free from portents.

निरुत्सव *nir-utsava, as, ā, am,* without festivals, having no festivities.

निरुत्साह *nir-utsāha, as,* m. absence of exertion, want of energy, indolence, pusillanimity; (*as, ā, am*), without energy, devoid of energy, undertaking nothing, without courage, indolent, indifferent. — *Nirutsāha-tā,* f. want of energy, cowardice.

निरुत्सुक *nir-utsuka, as, ā, am,* careless, indifferent, unconcerned; calm, tranquil, unanxious, unregretful, having no vehement desire for; (*as*), m., N. of a son of Manu Raivata; one of the Saptarshis under the thirteenth Manu.

निरुदक *nir-udaka, as, ā, am,* waterless, devoid of water.

निरुद्यम *nir-udyama, as, ā, am,* effortless, inactive, lazy, at rest.

निरुद्योग *nir-udyoga, as, ā, am,* making no efforts, lazy, listless, idle; disheartened; causeless (?).

निरुद्विग्न *nir-udvigna* or *nir-udvega, as, ā, am,* unexcited, undisturbed, free from perturbation, fearless, sedate, calm. — *Nirudvigna-manas, ās, ās, as,* undisturbed in mind.

निरुध् *ni-rudh,* cl. 7. P. A. *-ruṇaddhi, -runddhe, -roddhum,* to shut in, shut, obstruct, stop, hinder, prevent, restrain, check; to confine; to keep off, remove; to accomplish (?): Caus. *-rodhayati, -yitum,* to cause to be shut or obstructed.

Ni-ruddha, as, ā, am, stopped, obstructed, restrained, checked, hindered, opposed; confined, imprisoned; (*as*), m., N. of a prince. — *Niruddha-kaṇṭha, as, ā, am,* having the breath obstructed, suffocated. — *Niruddha-guda, as,* m. contraction or obstruction of the rectum. — *Niruddha-prakaśa, as,* m. stricture of the urethra. — *Niruddha-śama-vritti, is, is, i,* 'whose state of repose is interrupted,' wearied, tired.

Ni-rundhat, an, atī, at, checking, hindering, suppressing, &c.

Ni-rundhāna, as, ā, am, obstructing, opposing, hindering, preventing; depriving of, &c.

Ni-roddhavya, as, ā, am, to be shut in or confined, to be fenced, to be enclosed with a fence or hedge.

Ni-rodha, as, m. shutting in, confinement, locking up, imprisonment; enclosing, covering up; check, restraint, coercion, suppression, hindrance, prevention, obstruction, opposition; annihilation, destruction; (in dramatic language) disappointment, frustration of hope; hurting, injuring (=*ni-graha*); aversion, disfavour, dislike; (with Buddhists) suppression or annihilation of pain (one of the four principles); N. of a man.

Ni-rodhaka, as, ā, am, obstructive, obstructing, confining, hindering.

Ni-rodhana, as, ī, am, confining, obstructing; (*as*), m. (with *avaṭa*) N. of a hell; (*am*), n. confinement, imprisonment; keeping back, restraining, keeping down, coercion; denying; (in dramatic language) disappointment, frustration of hope.

Ni-rodhin, ī, inī, i, obstructing, hindering.

निरुपक्रम *nir-upakrama, as, ā, am,* having no beginning, without a commencement.

निरुपद्रव *nir-upadrava, as, ā, am,* free from hostile attacks, free from ravages, not visited by calamity or affliction, free from adversity or danger, lucky, happy, undisturbed, unharmed, unmolested; free from national distress, free from tyranny; causing no affliction or adversity; peaceful, secure; not inauspicious (as a star). — *Nirupadrava-tā,* f. absence of calamity or danger, security.

Nir-upadruta, as, ā, am, not visited by calamities; not boding evil (as a star).

निरुपधि *nir-upadhi, is, is, i,* without guile, guileless, honest, secure.

निरुपपत्ति *nir-upapatti, is, is, i,* unfit, unsuitable. — *Nirupapatti-tva, am,* n. unfitness, unsuitableness.

निरुपपद *nir-upapada, as, ā, am,* not connected with a subordinate word; [cf. *upa-pada.*]

निरुपप्लव *nir-upaplava, as, ā, am,* free from calamity or disturbance, free from trouble or alarm; unharmed; not causing adversity; an epithet of Śiva.

निरुपभोग *nir-upabhoga, as, ā, am,* not enjoying, destitute of enjoyment.

निरुपम *nir-upama, as, ā, am,* peerless, matchless, without a compeer or equal, unequalled, incomparable; (*as*), m. a species of poisonous animal (=*gaudheraka*).

निरुपल *nir-upala, as, ā, am,* stoneless, free from stones.

निरुपलेप *nir-upalepa, as, ā, am,* unsmeared, free from ointment.

निरुपसर्ग *nir-upasarga, as, ā, am,* free from portents, not portentous.

निरुपस्कृत *nir-upaskṛita, as, ā, am,* uncorrupted, inartificial, pure.

निरुपहत *nir-upahata, as, ā, am,* unhurt, uninjured, not afflicted; auspicious.

निरुपाख्य *nir-upākhya, as, ā, am,* not perceptible by the eyes, invisible, immaterial; unreal, false, non-existent.

निरुपाधिक *nir-upādhika, as, ā, am,* without attributes or qualities.

निरुपाय *nir-upāya, as, ā, am,* without expedients, remediless, helpless; unsuccessful.

निरुपेक्ष *nir-upeksha, as, ā, am,* not neglectful; free from trick or fraud.

निरुप्ति *nir-upti, is,* f. (fr. rt. *vap* with *nis*), = 1. *nir-vāpa,* q. v.

Nir-upya, as, ā, am, to be scattered or sprinkled.

निरुब्ज् *nir-ubj,* cl. 6. P. *-ubjati,* &c., Ved. to press down, cause to flow down, send down, let loose.

निरुष्णीष *nir-ushṇīsha, as, ā, am,* without a turban or head-dress, bare-headed.

निरुष्मन् *nir-ushman, ā, ā, a,* devoid of heat, cold. — *Nirushma-tva, am,* n. absence of heat, coldness.

निरूढ 1. *ni-rūḍha, as, ā, am* (fr. *ni-ruh*), inherent, conventional, accepted (as the familiar meaning of words in opposition to their etymological sense); (*as*), m. (in rhetoric) the force or application of words according to their natural or received meanings; (in logic) the inherence of any property in the term implying it (as of redness in the word red &c.).

निरूढ 2. *nir-ūḍha, ā,* f. (fr. rt. *vah* with *nis*), unmarried.

निरूप् *ni-rūp,* cl. 10. P. *-rūpayati, -yitum,* to perform; to represent, enact, act dramatically; to see, perceive, look at, look into; to observe, consider, reflect upon; to investigate, examine, look out for, discover, search; to ascertain; to select, choose, appoint; to resolve, determine.

Ni-rūpaṇa, as, ī, am, defining, determining; (*am*), n. form, shape; sight, seeing; looking for, searching; looking into, investigation, determination, definition; ascertaining, defining, (in these senses also *ni-rūpaṇā.*)

Ni-rūpaṇīya, as, ā, am, to be looked for; to be searched into or examined, to be investigated.

Ni-rūpayat, an, antī, at, looking for, investigating, considering.

Ni-rūpita, as, ā, am, seen, beheld; discovered, found; appointed, elected, chosen, deputed; considered, weighed; ascertained, determined, resolved.

Ni-rūpiti, is, f. definition (of an idea), ascertainment.

1. *ni-rūpya, as, ā, am,* to be seen or defined or ascertained.

2. *ni-rūpya,* ind. having seen or considered. — *Nirūpya-tā,* f. or *nirūpya-tva, am,* n. ascertaining, determining.

निरूष्मन् *nir-ūshman.* See *nir-ushman.*

निरूह् *nir-ūh* [cf. rt. 1. *ūh*], cl. 1. P. A. *-ūhati, -te,* &c., Ved. inf. *nir-ūhitavai,* to push out, draw out, remove: Caus. *-ūhayati, -yitum,* to cause to draw out or purge.

3. *nir-ūḍha, as, ā, am,* drawn out, purged, eviscerated; (for 2. *nir-ūḍha* see above.) — *Nirūḍha-paśu-prayoga, as,* m., N. of a treatise on particular sacrifices, (see the next.) — *Nirūḍha-paśu-bandha, as,* m. 'the offering or oblation of an eviscerated animal,' N. of one of the regular Havir-yajñas.

Nir-ūḍhi, is, f. (also to be referred to rt. *vah* with *nis*), fame, celebrity, renown.

1. *nir-ūha, as,* m. a purging clyster; an enema not of an oily kind, = *ni-graha?*; (for 2. *nir-ūha* see below.) — *Nirūha-vasti-vidhi, is,* m., N. of the twenty-fifth chapter of the Śārṅga-dhara-saṃhitā, a medical work by Śārṅga-dhara. — *Nirūhādhikāra* (°*ha-adh*°), *as,* m., N. of a chapter of a medical work by Vṛinda.

1. *nir-ūhaṇa, am,* n. causing to purge with a clyster; administering enemas not of an oily kind. (For 2. *nir-ūhaṇa* see below.)

Nir-ūhita, as, ā, am, purged.

निरूह 2. *nir-ūha, as,* m. (fr. rt. 2. *ūh* with *nis*), logic, disputation; certainty, ascertainment. (For 1. *nir-ūha* see above; for 3. see next col.)

2. *nir-ūhaṇa, am,* n. ascertainment.

निरूह 3. *nir-ūha, as,* m. (for 1. and 2. see col. 2), a sentence having no ellipsis, a complete sentence.

निरृ *nir-ṛi,* cl. 3. P. *-iyarti,* &c., Ved. to go out from, depart from, liberate one's self from (with abl.); to be excluded, to become deprived of (with abl.): Caus. *nir-arpayati, -yitum,* to cause to go to pieces or decay, to dissolve.

Nir-ṛita, as, ā, am, dissolved, decaying; debilitated; (*as*), m., N. of a Rudra.

Nir-ṛiti, is, f. decay, dissolution, destruction, annihilation, calamity, evil, adversity; imprecation, curse; Decay or Destruction personified (goddess of death and corruption; she is described as binding mortals with her cords, and is often associated with Mṛityu, A-rāti, and similar beings; she is variously regarded as the wife of A-dharma, mother of Bhaya, Mahā-bhaya, and Mṛityu, or as a daughter of A-dharma and Hiṇsā and mother of Naraka and Bhaya; she is regent of the south-west or south-western quarter and of the asterism Mūla); (*is*), f. the bottom or lower depths of the earth (perhaps regarded as the seat of putrefaction; cf. *nairṛita*); (*is, is, i*), free from adversity, (in this sense *nir* is a privative.)

Nir-ṛitha, as, m. destruction, the Destroyer (i. e. Nirṛitha personified); an epithet of a particular Agni; (according to some) the Sāma-veda.

निरृछ् *nir-ṛiċh,* cl. 6. P. *-ṛiċċhati,* &c., Ved. to go out from, fall from, be excluded from (with abl.); to go or cleave asunder.

निरे *nir-e* (*nir-ā-i*), cl. 2. P. *nir-aiti,* Ved. to come forth from, to go off, depart, make way for.

निरेक *ni-reka, as,* m. (fr. rt. *riċ* with *ni*), Ved. a lasting possession (?), wealth, property; (*e*), ind. lastingly, for ever; (Sāy.) in poverty or want; in donation or gifts; (according to Mahī-dhara) not empty.

निरेभ *ni-rebha, as, ā, am,* soundless, noiseless.

निरोद्धव्य *ni-roddhavya, ni-rodha,* &c. See col. 1.

निर्गत *nir-gata.* See *nir-gam* below.

निर्गन्ध *nir-gandha, as, ā, am,* inodorous, scentless, unfragrant, void of smell. — *Nirgandha-tā,* f. absence of smell, want of fragrance, scentlessness. — *Nirgandha-pushpī,* f. the silk-cotton tree (= *śālmali*), Bombax Heptaphyllum.

निर्गन्धन *nirgandhana, am,* n. = *nirgranthana,* killing, slaughter.

निर्गम् *nir-gam,* cl. 1. P. *-gaċċhati, -gantum,* to go out, come forth, depart from (with abl.), set out; to come out or appear (as a bud); to go away, disappear; to be freed from (with abl.); to enter into any state, undergo (with acc.): Desid. *-jigamishati,* to wish to go out.

Nir-ga, as, m. country, region; place or province.

Nir-gata, as, ā, am, gone out, come forth, come out, appeared; gone away, departed; disappeared, extinct; freed from. — *Nirgata-viśaṅka, as, ā, am,* freed from fear, fearless.

Nir-gama, as, m. going forth or out, setting out, going away, receding; departure, vanishing; exit, issue, outlet; a door; [cf. *jala-n*°.]

Nir-gamana, am, n. going out or forth.

निर्गर्व *nir-garva, as, ā, am,* free from pride, humble, lowly.

निर्गल् *nir-gal,* cl. 1. P. *-galati,* &c., to trickle or flow out; to dissolve, melt. — *Nir-galita, as, ā, am,* flowed out, poured forth; dissolved, melted.

निर्गवाक्ष *nir-gavāksha, as, ā, am,* windowless, without windows.

निर्गा *nir-gā*, cl. 3. P. *-jigāti* (or *-jagāti*), *-gātum*, Ved. to go out, come forth.

निर्गुण *nir-guṇa*, *as*, *ā*, *am*, stringless (as a bow); devoid of all qualities or properties; without attributes; having no epithet; devoid of good qualities or virtues, bad, worthless, vicious; (*as*), m. the Supreme Being (as without qualities of any kind). – *Nirguṇa-tā*, f. or *nirguṇa-tva*, *am*, n. absence of qualities, want of properties, freedom from all qualities (as an attribute of the Supreme Being); absence or want of good qualities, wickedness, viciousness, baseness. – *Nirguṇātmaka* (°*ṇa-āt*°), *as*, *ā*, *am*, having no qualities.

निर्गुण्टी *nirguṇṭī* or *nirguṇḍī* or *nirguṇḍi*, *is*, f. the shrub Vitex Negundo; another plant (= *nīla-śephālikā*); the root of a lotus.

निर्गुप् *nir-gup*, cl. 1. P. *-gopāyati*, &c., to guard, protect.

निर्गुल्म *nir-gulma*, *as*, *ā*, *am*, free from bushes, destitute of shrubs.

निर्गूढ *nir-gūḍha*, *as*, m. (fr. rt. *guh* with *nis*), the hollow of a tree.

निर्गृह *nir-gṛiha*, *as*, *ā*, *am*, houseless, homeless.

निर्गॄ *nir-gṝ*, cl. 6. P. *-girati* or *-gilati*, &c., to vomit forth. – *Nir-gīrṇa*, *as*, *ā*, *am*, vomited forth.

निर्गौरव *nir-gaurava*, *as*, *ā*, *am*, destitute of respect; without dignity, undignified, affable; (*am*), ind. without pride, condescendingly, affably.

निर्ग्रन्थ *nir-grantha*, *as*, *ā*, *am*, freed from all ties or hindrances; a saint, a devotee who has withdrawn from the world and lives either as a hermit or a beggar wandering about naked; possessionless, poor, a pauper, beggar [cf. *grantha*, said to mean 'riches']; (*as*), m. an idiot; a fool; a gambler; N. of a man, son of Jñāti. – *Nirgrantha-śāstra*, *am*, n., N. of a work.

Nir-granthaka, *as*, *ā*, *am*, unattended, unaccompanied; abandoned, deserted; fruitless; clever, expert, conversant; (*as*), m. a religious mendicant; a naked devotee; a gambler; (*as*, *am*), m. n. (?), Buddhism (because the Buddhists appeared as religious mendicants, especially as ascetics).

Nir-granthi, *is*, *is*, *i*, free from knots, knotless.

Nir-granthika, *as*, m. a naked mendicant, an ascetic; (*as*, *ā*, *am*), clever, conversant; = *hīna*, destitute (?).

निर्ग्रन्थन *nir-granthana*, *am*, n. killing, slaughter; [cf. *ni-granthana*, *ni-gandhana*.]

निर्ग्राह्य *nir-grāhya*, *as*, *ā*, *am*, to be traced or found out, perceivable.

निर्घट *nir-ghaṭa*, *am*, n. a fair or crowded market, a free market, a wharf or ghaut where no toll is levied, a place where there is no quay or stairs, (in this sense *nir* is a privative.)

निर्घण्ट *nir-ghaṇṭa* or *nir-ghaṇṭaka*, *as*, *am*, m. n. a vocabulary, a collection of words, = *ni-ghaṇṭu*, (perhaps for *nir-granthaka*, 'singling out the words of a sentence and writing them down in their independent form.')

निर्घात *nir-ghāta*, *as*, m. (fr. rt. *han* with *nis*), destruction; a violent gust of wind, hurricane, whirlwind; the noise of contending vapours in the sky; an earthquake; a thunder-stroke; any severe stroke.

Nir-ghātana, *am*, n. forcing out, bringing out.

Nir-ghātya, *as*, *ā*, *am*, to be forced or brought out.

निर्घुष्ट *nir-ghushṭa*, *as*, *ā*, *am* (fr. rt. *ghush* with *nis*), sounded, resounded.

Nir-ghosha, *as*, m. sound in general, noise, a loud noise, rattling, trampling; (*as*, *ā*, *am*), soundless, noiseless, (in this sense *nir* is a privative.) – *Nirghoshākshara-vimukta* (°*sha-aksh*°), *as*, m., N. of a Samādhi.

निर्घूरिणी *nir-ghūriṇī*, f. a river, (perhaps a wrong reading for *nir-jhariṇī*.)

निर्घृण *nir-ghṛiṇa*, *as*, *ā*, *am*, unmerciful, pitiless, cruel; shameless, immodest; (*am*), ind. without pity, pitilessly. – *Nirghṛiṇa-tā*, f. or *nir-ghṛiṇa-tva*, *am*, n. pitilessness, unmercifulness, hard-heartedness, cruelty.

Nir-ghṛiṇā, f. unmercifulness, cruelty.

निर्घृष् *nir-ghṛish*, cl. 1. P. *-gharshati*, &c., to rub against or on (with loc.).

Nir-gharshaṇa, *am*, n. rubbing, friction.

Nirgharshaṇaka, *as*, *ā*, *am*, who or what rubs, a rubber, rubbing, a rubbing, a dentifrice fit for cleaning the teeth.

Nir-ghṛishya, ind. having rubbed, having rubbed on.

निर्घोष *nir-ghosha*. See *nir-ghushṭa* above.

निर्जन *nir-jana*, *as*, *ā*, *am*, unpeopled, depopulated, uninhabited, unfrequented, lonely, deserted, desolate; (*am*), n. a solitude, desert. – *Nir-jana-tā*, f. or *nirjana-tva*, *am*, n. depopulation, the state of being unpeopled or deserted. – *Nirjana-vana*, *am*, n. a lonely or unfrequented forest.

निर्जर 1. *nir-jara*, *as*, *ā*, *am* (for 2. see *nir-jṝ*, col. 3), not becoming old, young, fresh; imperishable, immortal, undecaying; (*as*), m. an immortal, a deity, god; (*ā*), f. the plant Cocculus Cordifolius; Anethum Graveolens, = *tattva-bhid*; (*am*), n. ambrosia, the food of the gods. – *Nir-jara-sarshapa*, *as*, m. a species of mustard (= *deva-sarshapa*).

Nir-jaras, optionally substituted for 1. *nir-jara* in certain cases. (See Pāṇ. VII. 2, 101.)

निर्जरायु *nir-jarāyu*, *us*, *us*, *u*, Ved. skinless (as a snake which has cast its skin).

निर्जर्जल्प *nir-jarjalpa*, *as*, *ā*, *am*, Ved. (according to Mahī-dhara, probably because of its similarity to *jarjara*, =) ragged, tattered; (another reading has *nir-jālmaka*.)

निर्जल *nir-jala*, *as*, *ā*, *am*, waterless, destitute of water, dry, desert; not mixed with water (as buttermilk); (*as*), m. a desert, waste. – *Nirjala-toyadābha* (°*da-ābhā*), *as*, *ā*, *am*, of the colour of a waterless cloud, i. e. white, of a fair complexion. – *Nirjalaikādaśī* (°*la-ek*°), f., N. of the eleventh day in the light half of month Jyaishṭha, on which even the drinking of water is forbidden.

निर्जात *nir-jāta*, *as*, *ā*, *am*, come forth, appeared, visible.

निर्जाल्मक *nir-jālmaka*. See *nir-jarjalpa*.

निर्जि *nir-ji*, cl. 1. P. A. *-jayati*, *-te*, *-jetum*, to conquer, win, gain, acquire, subdue, vanquish; to overcome in play.

Nir-jaya, *as*, m. conquest, complete victory, vanquishing, subduing; [cf. *manyu-n*°.]

Nir-jita, *as*, *ā*, *am*, conquered, completely vanquished, thoroughly subdued, overcome; won, acquired, gained; claimed; unconquered. – *Nirjita-varman*, *ā*, m., N. of a man. – *Nirjitāri-gaṇas* (°*ta-ar*°), *as*, *ā*, *am*, one who has conquered hosts of enemies. – *Nirjitendriya* (°*ta-in*°), *as*, *ā*, *am*, of subdued passions or feelings. – *Nirjitendriya-grāma*, *as*, m. 'one who has subdued the whole assemblage of his organs,' a Muni, a saint.

Nir-jiti, *is*, f. conquest, complete victory, subduing, subjugation.

Nir-jitya, ind. having conquered or won or gained.

Nir-jetṛi, *tā*, m. a conquerer, vanquisher.

निर्जिह्व *nir-jihva*, *as*, *ā*, *am*, tongueless, without a tongue.

निर्जीव *nir-jīva*, *as*, m. lifelessness, death; (*as*, *ā*, *am*), lifeless, inanimate, dead. – *Nirjīva-kāraṇa*, *am*, n. a cause of death, a fatal blow.

Nir-jīvita, *as*, *ā*, *am*, lifeless, dead, inanimate.

निर्जुष्ट *nir-jushṭa*, *as*, *ā*, *am* (fr. rt. 1. *jush* with prep. *nis*), frequented, inhabited.

निर्जॄ *nir-jṝ*, Caus. *-jarayati*, *-yitum*, to wear down, wear away, rub to pieces, crush.

2. *nir-jara*, *as*, *ā*, *am*, completely wearing down or destroying. (For 1. *nir-jara* see col. 2.)

निर्ज्ञाति *nir-jñāti*, *is*, *is*, *i*, destitute of relations; having no kinsfolk.

निर्ज्वर *nir-jvara*, *as*, *ā*, *am*, feverless, healthy.

निर्झर *nir-jhara*, *as*, *ī*, *am*, m. f. n. (perhaps fr. *jhar* for rt. *kshar* with *nis*), a waterfall, cataract, cascade, mountain-torrent, the precipitous descent of water from mountains, &c. [cf. *jhara*]; (*as*), m. burning chaff; an elephant; a horse of the Sun [cf. *nir-ṇara*]; (*ī*), f. a river [cf. *nir-jhariṇī*; cf. also *nilimpa-n*°.]

Nir-jharin, *ī*, m. a mountain; (*iṇī*), f. a torrent, river.

निर्णय *nir-ṇaya*. See under *nir-ṇī* below.

निर्णर *nir-ṇara*, *as*, m. one of the horses of the Sun; [cf. *nir-jhara*.]

निर्णाम *nirṇāma*, *as*, m., Ved. the joint of a wing.

निर्णिज् 1. *nir-ṇij*, cl. 3. P. A. *-ṇenekti*, *-ṇe-nikte*, Ved. inf. *nir-ṇije*, *nir-ṇijam*, &c., to wash off, wash, cleanse (A.); to wash one's self; to dress one's self.

Nir-ṇikta, *as*, *ā*, *am*, washed, purified, cleaned, cleansed.

2. *nir-ṇij*, *k*, f., Ved. a shining dress or ornament, any bright garment [cf. *adhi-n*°, *aśva-n*°, *ghṛita-n*°]; purification, cleansing; (Sāy.) a form, shape; well nourished (m. f. n.).

Nir-ṇeka, *as*, m. washing, cleansing, cleaning; ablution; expiation, atonement.

Nir-ṇejaka, *as*, m. a washerman, washer.

Nir-ṇejana, *am*, n. ablution; expiation, atonement for an offence.

निर्णी *nir-ṇī*, cl. 1. P. A. *-ṇayati*, *-te*, *-ṇe-tum*, to lead or take away, carry away, carry off; to trace out, investigate, find out, ascertain, educe, elicit, to settle, come to a decision, decide.

Nir-ṇaya, *as*, m. removing, removal; deciding, rendering certain, complete ascertainment, decision, certainty, determination, proof, affirmation, precise definition, settlement; (in logic) deduction, inference, conclusion, demonstration; application of a conclusive argument; (in law) sentence, verdict; (in rhetoric) narration of events; discussion, consideration, investigation. – *Nirṇaya-kamalākara* (°*la-āk*°), *as*, m. 'a lotus-bed of conclusions,' N. of a Mīmāṃsā work. – *Nirṇaya-darpaṇa*, *am*, n. 'mirror of certainty,' N. of a Vedānta work. – *Nirṇaya-dīpa*, 'lamp of certainty,' N. of a work mentioned in the Śūdra-dharma-tattva by Kamalākara-bhaṭṭa. – *Nirṇaya-dīpikā*, f., N. of a work written about the middle of the seventeenth century. – *Nirṇaya-pāda*, *as*, m. a sentence, decree, verdict in law. – *Nirṇaya-sindhu*, N. of a Mīmāṃsā work by Kamalākara-bhaṭṭa; (also read *nirṇeya-sindhu*.) – *Nirṇayā-mṛita* (°*ya-am*°), *am*, n. 'nectar of certainty,' N. of a work.

Nir-ṇayat, *an*, *antī*, *at*, concluding, deciding, ascertaining.

Nir-ṇayana, am, n. ascertainment, certainty; positive conclusion.

Nir-ṇāyaka, as, ā, am, causing or leading to certainty, conclusive.

Nir-ṇāyana, am, n. rendering certain; the outer angle of the elephant's eye.

Nir-ṇīta, as, ā, am, deduced, traced out, brought to a conclusion, ascertained, settled, decided, proved.

Nir-ṇetṛi, tā, trī, tṛi, decisive, certifying, verifying, leading to certainty, demonstrating, proving; (*tā*), m. one who pronounces a sentence, a judge; a voucher; a guide. — *Nirṇetṛi-tva, am,* n. proof, verification.

Nir-ṇeya, as, ā, am, to be ascertained, to be decided or determined.

निर्णुद् *nir-ṇud,* cl. 6. P. A. (sometimes wrongly *nir-nud*), *-ṇudati, -te, -ṇottum,* to push or drive out; to drive away, expel, reject, remove; to repudiate.

Nir-ṇoda, as, m. removal, banishment.

निर्दंश् *nir-daṇś,* cl. 1. P. *-daśati* or *-daṇśati, -daṇshṭum,* to bite through, bite; (with *dantān*) to gnash the teeth, grind the teeth.

Nir-daṇśin, ī, inī, i, biting through; not biting, (Ved., in this sense *nir* is a privative.)

Nir-daśat, an, antī, at, biting, biting through; consuming.

Nir-daśamāna, as, ā, am, biting through, biting; gnashing or grinding (the teeth).

Nir-daśya, ind. having bitten, biting through.

निर्दग्ध *nir-dagdha.* See *nir-dah* below.

निर्दड *nir-daḍa, as, ā, am,* unkind, unfeeling, unmerciful; devoid of pity or charity, rejoicing over the faults of others; envious, slanderous, abusive; useless, unnecessary; mad, intoxicated; violent; (sometimes spelt *nir-laṭa;* cf. *nir-daya.*)

निर्दण्ड *nir-daṇḍa, as, ā, am,* not punishing.

निर्दय *nir-daya, as, ā, am,* pitiless, unmerciful, unkind, cruel, hard-hearted; passionate; excessive, violent; unpitied by any; (*am*), n. without pity, unmercifully; passionately, violently, excessively, much. — *Nirdaya-tva, am,* n. unmercifulness, cruelty.

निर्दर *nir-dara, as,* or *nir-dari, is,* m. = *dara* or *dari,* a cave, cavern; [according to some *nir-dara, as, ā, am,* = *nir-daya,* pitiless, hard; shameless; also *nir-daram,* ind. = excessively, and *nir-dara, am,* n. = pith, essence.] — *Nirdari-vāsin, ī, inī, i,* inhabiting a cave.

निर्दलन *nir-dalana, am,* n. splitting, cleaving asunder, breaking.

निर्दश *nir-daśa, as, ā, am,* more than ten days old, what happened more than ten days ago; [cf. *a-n°, nairdaśya.*] — *Nirdaśāha* (*°śa-aha*), see *a-n°.*

निर्दशत् *nir-daśat,* &c. See *nir-daṇś* above.

निर्दशन *nir-daśana, as, ā, am,* toothless. — *Nirdaśanākshi-jihva* (*°na-aksh°*), *as, ā, am,* deprived of teeth, eyes, and tongue.

निर्दस्यु *nir-dasyu, us, us, u,* free from robbers or bandits.

निर्दह् *nir-dah,* cl. 1. P. *-dahati, -dagdhum,* to burn out, burn up, consume by fire, destroy completely: Caus. *-dāhayati, -yitum,* to cause to burn up or set on fire.

Nir-dagdha, as, ā, am, burnt, burnt up; unburnt, (in this sense *nir* is a privative.)

Nir-dagdhikā, f. = *ni-digdhikā.*

Nir-dahana, as, ī, am, burning, burning up, consuming; (*as*), m. the plant Semecarpus Anacardium; (*ī*), f. the plant Sanseviera Roxburghiana; (*am*), n. burning.

Nir-dāha, as, ā, am, or *nir-dāhuka, as, ā, am,* Ved. burning, consuming by fire.

निर्दातृ *nir-dātṛi, tā,* m. (fr. rt. 3. *dā* or *do* with *nis*), a weeder, digger up of weeds; a reaper, husbandman; [cf. *nir-yātṛi.*]

निर्दारित *nir-dārita.* See *nir-dṛī* below.

निर्दिग्ध *nir-digdha, as, ā, am* (fr. rt. *dih* with *nis*), anointed, smeared; well fed, corpulent, stout, lusty.

Nir-digdhikā, f. a various reading for *nir-dagdhikā* or *ni-digdhikā.*

निर्दिश् *nir-diś,* cl. 6. P. *-diśati, -deshṭum,* to point to, point out, show, direct, declare, announce, tell, enjoin, order; to denote, indicate, mark; to assign, destine; to enumerate, specify, particularize, name; to foretel; to define, determine; to describe; to recommend, advise, suggest; to denounce: Desid. *-didikshati,* to wish to point out or to define more closely.

Nir-diśya, ind. having pointed out, having shown, explained, enjoined, &c.

Nir-dishṭa, as, ā, am, pointed out, shown, specified, particularized; described, depicted; assigned; ordered, directed; asserted, declared; ascertained, determined.

Nir-deśa, as, m. pointing out, directing, ordering, order, command, direction; instruction; saying, telling, declaring; description, designation; depicting, specifying, particularizing, giving particulars or details, specification, special mention; certainty, ascertainment; vicinity, proximity; a particular number; [cf. *ni-deśa.*] — *Nirdeśa-kārin, ī, iṇī, i,* executing orders, obedient.

Nir-deśaka, as, ikā, am, pointing out, showing, describing; ordering.

Nir-deśanīya or *nir-deśya, as, ā, am,* to be pointed out; assignable; to be determined; to be arranged; to be described, to be defined or particularized; to be proclaimed or foretold.

Nir-deshṭṛi, ṭā, ṭrī, ṭṛi, who or what shows, explains, points out, defines, &c.; (*ṭā*), m. an authority, a guide.

निर्दी *nir-dī,* cl. 4. P. *-dīyati,* &c., Ved. to fly away.

निर्दुःख *nir-duḥkha, as, ā, am,* free from pain, painless, not suffering pain; not causing pain. — *Nirduḥkha-tva, am,* n. absence of pain; painlessness.

निर्दुह् *nir-duh,* cl. 2. P. A. *-dogdhi, -dugdhe, -dogdhum,* to milk out, extract, draw out, produce; to withdraw.

Nir-dugdha, as, ā, am, milked out, drawn out, extracted.

निर्दॄ *nir-dṛī,* cl. 9. P. *-dṛiṇāti, -daritum, -darītum,* to tear or rend asunder, tear in pieces, split asunder: Caus. *-dārayati, -yitum,* to tear or split asunder; to root up, cause to be dug up.

Nir-dārita, as, ā, am, torn asunder, rent; split open, opened, unclosed; starting open.

निर्देव *nir-deva, as, ā, am,* Ved. abandoned by the gods, without the gods.

निर्दैन्य *nir-dainya, as, ā, am,* free from misery or wretchedness, happy, comfortable, at ease.

निर्दोष *nir-dosha, as, ā, am,* faultless, without defect or blemish; guiltless, innocent.

Nirdoshi-kṛita, as, ā, am, cleared from guilt.

निर्द्रव्य *nir-dravya, as, ā, am,* immaterial; without property, poor.

निर्द्रु *nir-dru,* cl. 1. P. *-dravati, -drotum,* Ved. to run out, run away.

निर्द्रोह *nir-droha, as, ā, am,* not malevolent, not hostile, friendly; well-disposed; innocent.

निर्द्वन्द्व *nir-dvandva, as, ā, am,* free from either of two alternatives or indifferent in regard to opposite pairs of feelings (as pleasure and pain), neither glad nor sorry, &c.; not standing in mutual relation, not dependant upon another, independant; not striving together, free from envy or jealousy; not causing disputes, uncontested, undisputed; not double; not acknowledging two principles.

निर्धन *nir-dhana, as, ā, am,* without property or money; poor, indigent; (*as*), m. an old ox. — *Nirdhana-tā,* f. or *nirdhana-tva, am,* n. absence of property, poverty, indigence.

निर्धर्म *nir-dharma, as,* m. unrighteousness; (*as, ā, am*), unjust, unrighteous, impious, immoral, void of law, irreligious.

निर्धा *nir-dhā,* cl. 3. P. *-dadhāti, -dhātum,* Ved. to free from; to find out (?).

निर्धार *nir-dhāra,* &c. See *nir-dhṛi* below.

निर्धार्तराष्ट्र *nir-dhārtarāshṭra, as, ā, am,* having no descendants of Dhṛita-rāshṭra, free from them.

निर्धाव् 1. *nir-dhāv,* cl. 1. P. A. *-dhāvati, -te, -dhāvitum,* to stream forth from, spring from; to run out, escape from.

निर्धाव् 2. *nir-dhāv,* cl. 1. P. A. *-dhāvati, -te, -dhāvitum,* to wash off, wash away, cleanse.

Nir-dhauta, as, ā, am, washed off, cleansed, polished, bright.

निर्धू *nir-dhū,* cl. 5. P. A. *-dhūnoti, -dhūnute* (in later language also *-dhunoti, -dhunute*), *-dhotum* and *-dhavitum,* to shake out, shake off, remove; to drive away, expel, banish, repudiate, disown; to shake, agitate, brandish, move about; to harass, distress, torment, pain.

Nir-dhūta or *nir-dhuta, as, ā, am,* shaken off, shaken out, thrown out or off; removed; avoided; departed; deserted, rejected; broken, divided; refuted, destroyed; deprived of, bereft; suffered, undergone; (*as*), m. a man abandoned by his relatives or friends. — *Nirdhūta-pāpa, as, ā, am,* one whose sins are wholly shaken off or removed.

निर्धूम *nir-dhūma, as, ā, am,* smokeless. — *Nirdhūma-tva, am,* n. smokelessness.

निर्धृ *nir-dhṛi,* cl. 1. P. A. *-dharati, -te,* cl. 10. or Caus. *-dhārayati, -yitum,* to take out from; to separate one out of many, particularize; to determine, define, state accurately; to ascertain.

Nir-dhāra, as, m. or *nir-dhāraṇa, am,* n. taking out from, separating or specifying one out of many, particularizing individuals according to their degree of merit; determining, defining, settling; certainty, ascertainment.

Nir-dhāraṇīya or *nir-dhāritavya, as, ā, am,* to be ascertained; irresistible, (in this sense *nir* is a privative.)

Nir-dhārita, as, ā, am, determined, ascertained, settled.

Nir-dhārya, as, ā, am, to be ascertained or determined, ascertainable; not to be restrained, acting resolutely or fearlessly, active, energetic, (in this sense *nir* is a privative.)

Nir-dhāryamāṇa, as, ā, am, being particularized; being determined.

निर्धे *nir-dhe,* cl. 1. P. *-dhayati, -dhātum,* Ved. to drink up, suck up, absorb.

निर्धौत *nir-dhauta.* See 2. *nir-dhāv* above.

निर्ध्मा *nir-dhmā,* cl. 1. P. *-dhamati, -dhmātum,* to blow away, blow out of.

Nir-dhmāpana, am, n. blowing away.

निर्ध्यै *nir-dhyai,* cl. 1. P. *-dhyāyati, -dhyātum,* to think of, reflect upon, meditate about.

Nir-dhyāta, as, ā, am, thought of, reflected upon, meditated.
Nir-dhyāya, ind. having thought of, having reflected.

निर्नमस्कार *nir-namaskāra, as, ā, am,* not respecting any one, uncourteous; unrespected, respected by no one, despised by all.

निर्नर *nir-nara, as, ā, am,* abandoned by men, deserted, desolate.

निर्नाथ *nir-nātha, as, ā, am,* protectorless, without a guardian or master or superior. — *Nirnātha-tā,* f. the being without a master or guardian or protector, want of protection; widowhood; orphanage.

निर्नाभि *nir-nābhi, is, is, i,* without the navel, not reaching to the navel.

निर्नाशन *nir-nāśana, am,* n. (fr. rt. *naś* with *nis*), removing, expelling, banishing.
Nir-nāśin, ī, inī, i (from an unused *nir-nāśa*), removing, expelling, banishing.

निर्निद्र *nir-nidra, as, ā, am,* sleepless. — *Nirnidra-tā,* f. sleeplessness.

निर्निमित्त *nir-nimitta, as, ā, am,* without reason or motive, causeless, groundless; (*am*), n. causelessly, without cause. — *Nirnimitta-kṛita, as, ā, am,* produced without a cause, whose cause is invisible.

निर्निमेष *nir-nimesha, as, ā, am,* not twinkling.

निर्निरोध *nir-nirodha, as, ā, am,* unobstructed.

निर्नीड *nir-nīḍa, as, ā, am,* having no nest.

निर्बद्ध *nir-baddha.* See *nir-bandh* below.

निर्बन्ध् *nir-bandh,* cl. 9. P. *-badhnāti, -banddhum,* to fix or fasten upon, attach one's self to, cling to, to insist upon, persist in; press upon; to urge, importune.
Nir-baddha, as, ā, am, fixed upon, fastened upon; directed on; clung to; pressed hard, urged.
Nir-bandha, as, m. insisting upon (with loc.), persistence, perseverance, pertinacity, intentness; obstinacy; importunity, urgency, pressing or urging anything, (*nirbandham kṛi,* to urge); accusing, accusation; contest, dispute; caprice, fancy?; [cf. *ni-bandha.*] — *Nirbandha-prishṭa, as, ā, am,* urgently asked, importuned.
Nir-bandhanīya, am, n. (perhaps) contest, dispute.
Nir-bandhin, ī, inī, i, insisting upon (with loc.), urgent, persisting in, intent upon.

निर्बन्धु *nir-bandhu, us, us, u,* without relations, without kindred, friendless.

निर्बर्हण *nir-barhaṇa, am,* n. = *ni-varhaṇa,* slaughter, killing, destroying, annihilation.

निर्बल *nir-bala, as, ā, am,* powerless, without strength, impotent, weak, feeble.

निर्बाध् *nir-bādh,* cl. 1. A. *-bādhate, -bādhitum,* Ved. to keep off, ward off, hold back.
Nir-bādha, as, m., Ved. a knob, prominence; (*nirbādhe kṛi* is perhaps a proverbial expression meaning 'to put on one side, set aside, remove.')
Nirbādhin, ī, inī, i, Ved. furnished with knobs or prominences.

निर्बुद्धि *nir-buddhi, is, is, i,* senseless, witless, unwise, ignorant, stupid, out of one's wits.

निर्बुसीकृत *nirbusī-kṛita, as, ā, am,* freed from chaff, husked.

निर्ब्रू *nir-brū,* cl. 2. P. *-bravīti,* &c., Ved. to speak out, pronounce (loud or clearly); to interpret, explain.

निर्भक्त *nir-bhakta.* See *nir-bhaj* below.

निर्भग्न *nir-bhagna.* See *nir-bhañj* below.

निर्भज् *nir-bhaj,* cl. 1. P. A. *-bhajati, -te, -bhaktum,* Ved. to exclude from participation or coparceny (with abl.): Caus. *-bhājayati, -yitum,* to exclude from sharing in, to disinherit.
Nir-bhakta, as, ā, am, excluded from participation in; taken without eating (as medicine; in this sense *nir* is a privative).
Nir-bhājya, as, ā, am, to be excluded from participation in, to be debarred from sharing in.

निर्भञ्ज् *nir-bhañj,* cl. 7. P. *-bhanakti, -bhanktum,* to break asunder, split asunder; to defeat.
Nir-bhagna, as, ā, am, broken in pieces; broken down; bent. — *Nir-bhajyamāna, as, ā, am,* being broken in pieces.

निर्भट *nir-bhaṭa, as, ā, am,* hard, firm, compact; (perhaps a wrong reading.)

निर्भय *nir-bhaya, as, ā, am,* fearless, undaunted; free from danger, secure; (*as*), m., N. of a son of the thirteenth Manu; (*am*), ind. fearlessly, without danger.

निर्भर *nir-bhara, as, ā, am* [cf. *bhara*], excessive, exceeding, vehement, violent; deep, sound (as sleep); ardent; beyond measure, much; (at the end of a comp.) full of, filled with; (*as, am*), m. n. essence?; (*am*), ind. excessively, exceedingly, very much; soundly, deeply.

निर्भर्त्स् *nir-bharts,* cl. 10. P. A. *-bhartsayati, -te, -yitum,* to threaten, menace, abuse, rebuke, reprimand, chide, blame, deride.
Nir-bhartsana, am, ā, n. f. threatening, threat, menace; abuse, reviling, reproach, blame; malignity; red paint, lac. — *Nirbhartsana-daṇḍa-mohita, as, ā, am,* bewildered by the threat of punishment.
Nir-bhartsita, as, ā, am, threatened, menaced; reviled, abused.
Nir-bhartsya, ind. having threatened; having reviled or reproached.

निर्भस् *nir-bhas,* cl. 3. P. *-babhasti, -bapsati,* &c., Ved. to bite off, chew.

निर्भा *nir-bhā,* cl. 2. P. *-bhāti, -bhātum,* to shine forth, appear, arise, proceed.
Nir-bhāta, as, ā, am, shone forth, shining forth, appeared, arisen.

निर्भाग्य *nir-bhāgya, as, ā, am,* unlucky, unfortunate.

निर्भाज्य *nir-bhājya.* See *nir-bhaj* above.

निर्भास् *nir-bhās,* Caus. *-bhāsayati, -yitum,* to illuminate.
Nir-bhāsita, as, ā, am, illuminated, illumined.

निर्भिद् *nir-bhid,* cl. 7. P. A. *-bhinatti, -bhintte, -bhettum,* to cleave or split asunder, break in two, rend, divide, separate, open; to break through, pierce, penetrate, wound; to put out (the eyes); to break down, destroy; to divulge, betray; to find out, detect, discover; to excavate: Pass. *-bhidyate,* to be broken asunder, to cleave or split open (intrans.); to burst asunder.
Nir-bhidya, ind. having broken through, having pierced or penetrated.
Nir-bhinna, as, ā, am, broken asunder, pierced, divided. — *Nirbhinna-tanu, us, us, u,* having the body pierced through or transfixed.
Nir-bheda, as, m. breaking or splitting asunder, bursting, dividing, a split, rent; the bed or channel of a river; the issue or termination of an affair, event.
Nir-bhedin, ī, inī, i, splitting asunder, piercing.
Nir-bhedya, as, ā, am, to be split asunder; having no rent; missing an aim; disappointed; (in the last three senses *nir* is a privative.)

निर्भीत *nir-bhīta, as, ā, am,* fearless, not afraid.

निर्भुज् *nir-bhuj,* cl. 6. P. *-bhujati, -bhoktum,* to bend on one side, bend awry, distort; (*oshṭhau nirbhujati,* he distorts his lips, makes a wry face.)
Nir-bhugna, as, ā, am, bent awry, distorted; not bent, straight, (in this sense *nir* is a privative.)
Nir-bhuja, as, ā, am, a term applied to a kind of Sandhi (or Saṃhitā).

निर्भू *nir-bhū,* cl. 1. P. *-bhavati, -bhavitum,* Ved. to come out, move out, move.
Nir-bhūti, is, f., Ved. disappearing, passing away.

निर्भृ *nir-bhṛi,* cl. 1. 3. P. *-bharati, -bibharti, -bhartum,* to take out, draw out.
Nir-bhṛita, probably a wrong reading for *ni-bhṛita.*

निर्भृति *nir-bhṛiti, is, is, i,* without wages, hireless.

निर्भेद *nir-bheda, nir-bhedya.* See *nir-bhid.*

निर्भोग *nir-bhoga, as, ā, am,* not devoted to pleasure or enjoyment.

निर्मक्षिक *nir-makshika, as, ā, am,* free from flies, free from tormentors, untroubled; (*am*), n. the being free from flies; (*am*), ind. without flies.

निर्मज् *nir-maj,* Ved. (according to Sāy.) completely pure (as cows).

निर्मज्ज् *nir-majj,* cl. 1. P. *-majjati,* &c., to sink under, sink into; to inundate, deluge.
Nir-magna, as, ā, am, sunk, sunk into, sunk under, (opposed to *un-magna.*)

निर्मज्ज *nir-majja, as, ā, am,* fatless, marrowless, meagre.

निर्मण्डूक *nir-maṇḍūka, as, ā, am,* frogless, destitute of frogs.

निर्मत्सर *nir-matsara, as, ā, am,* without envy, unenvious, free from envy or passion.

निर्मत्स्य *nir-matsya, as, ā, am,* fishless, destitute of fish. — *Nirmatsya-tā,* f. absence of fish, the having no fish.

निर्मथ *nir-matha, nir-mathana.* See under *nir-manth* below.

निर्मद *nir-mada, as, ā, am,* unintoxicated, sober, quiet; not proud, humble; not in rut (as an elephant).

निर्मध्य *nir-madhya, as, ā, am,* having no middle; (*ā*), f. = *nalikā,* a fragrant substance; [cf. *nir-mathyā* below.]

निर्मनस्क *nir-manaska, as, ā, am,* mindless, having no Manas. — *Nirmanaska-tā,* f. the having no Manas.

निर्मनुज *nir-manuja, as, ā, am,* abandoned by men (as a forest), desolate, uninhabited.

निर्मनुष्य *nir-manushya, as, ā, am,* unpeopled, uninhabited, deserted by men, without a man; (*mātaṅgo nirmanushyas,* an elephant without riders.)

निर्मन्त्र *nir-mantra, as, ā, am,* unaccompanied by holy texts or the recitation of sacred verses (as the Gandharva marriage).

निर्मन्थ् *nir-manth* or *nir-math,* cl. 1. 9. P. *-mathati, -manthati, -mathnāti,* &c., to stir about, agitate, churn, shake about, toss about roughly or violently; to rub, elicit fire by rubbing; to strike,

beat violently, thresh, bruise, crush, stamp to pieces, grind, break in pieces, destroy.
Nir-matha, *as*, m. stirring, rubbing. — *Nirmatha-dāru* = *nirmantha-dāru*.
Nir-mathana, *am*, n. stirring, churning, rubbing, rubbing two pieces of wood together to light a fire.
Nir-mathita, *as*, *ā*, *am*, stirred about, agitated, churned.
1. *nir-mathya*, *as*, *ā*, *am*, to be stirred about or rubbed; (*ā*), f. a kind of fragrant substance, = *nalikā*; [cf. *nir-madhyā* above.]
2. *nir-mathya*, ind. having churned; having ground; having discriminated or particularized.
Nir-mathyamāna, *as*, *ā*, *am*, being shaken or tossed about roughly.
Nir-mantha, *as*, m. rubbing. — *Nirmantha-dāru*, *us*, *u*, m. n. or *nirmantha-kāshṭha*, *am*, n. the wood used for kindling fire by friction; a churning-stick.
Nir-manthana, *am*, n. rubbing, churning; separating, distinguishing, discriminating.
Nir-manthya, *as*, *ā*, *am*, to be stirred, to be churned; to be excited by friction (as fire); to be distinguished or discriminated.
Nir-māthin, *ī*, *inī*, *i*, crushing or stamping to pieces, churning, rubbing.

निर्मन्यु *nir-manyu*, *us*, *us*, *u*, free from anger or resentment; (*us*), m., N. of a hunter.

निर्मम *nir-mama*, *as*, *ā*, *am*, unselfish, disinterested; regardless, indifferent to (with loc.); free from all connection with the outer world; an epithet of Śiva; (*as*), m. (with Jainas) N. of the fifteenth Arhat of the future Ut-sarpiṇī. — *Nirmama-tā*, f. or 1. *nirmama-tva*, *am*, n. unselfishness, disregard of worldly interests, indifference towards (with loc.).
2. *nir-mamatva*, *as*, *ā*, *am*, free from selfishness, indifferent.

निर्मर्याद *nir-maryāda*, *as*, *ā*, *am*, boundless, having no limits, immeasurable, innumerable; transgressing the boundaries of right, unrestrained, unruly, wicked, criminal, sinful, impious; confused; (*am*), n. confusion, disturbance of boundaries or rules; N. of a kind of fight; (*am*), ind. confusedly, topsy-turvy.

निर्मल *nir-mala*, *as*, *ā*, *am*, spotless, free from spots or dirt or impurities, stainless, unsullied, clear, clean, pure, limpid; shining, splendent, bright; virtuous; (*am*), n. talc; the remains of an offering made to a deity. — *Nirmala-gada*, *as*, *ā*, *am*, having a bright mace. — *Nirmala-tā*, f. or *nirmala-tva*, *am*, n. stainlessness, purity, cleanness (physical or moral). — *Nirmalī-kṛita*, *as*, *ā*, *am*, freed from impurity, cleansed, cleared. — *Nirmalopala* (°*la-up*°), *as*, m. crystal.
Nir-mālya, *as*, *ā*, *am*, stainless, clean, &c., = *nir-mala*; (*ā*), f. a species of medicinal plant, see *prikkā*; (*am*), n. stainlessness, purity, cleanness, clearness; the remains of an offering to a deity, flowers left at a sacrificial ceremony; remains in general. — *Nirmālya-tā*, f. = *nirmala-tā*.

निर्मशक *nir-maśaka*, *as*, *ā*, *am*, free from gnats or musquitoes.

निर्मा 1. *nir-mā*, cl. 2. P., 3. and 4. A., *-māti*, *-mimīte*, *-māyate*, *-mātum*, to build, make, form, fabricate; to produce, create; to compose; to cause: Caus. *-māpayati*, *-yitum*, to cause to be made or built.
2. *nir-mā*, f. value, measure, equivalent.
Nir-māṇa, *am*, n. measuring or meting out, measure; reach, extent, (*eka-nirmāṇa*, *as*, *ā*, *am*, of the same measure; *kakudodagra-nirmāṇa*, as high as the top of a mountain; *avyakta-nirmāṇo bālas*, a boy who has not yet reached his full growth, not yet full grown); forming, making, producing, creating, production, fabrication, manufacture, formation, creation, building; composing, composition, work; a building; a part; (with Buddhists) transformation; the best of anything, pith, marrow, essence; (*ā*), f. propriety, decorum, fitness. — *Nirmāṇa-rata*, *ās*, m. pl. 'delighting in creating or building,' N. of a particular class of gods. — *Nirmāṇa-rati*, *is*, *is*, *i*, delighting in creating; (*ayas*), m. pl., N. of a class of deities in the eleventh Manvantara; (with Buddhists) delighting in transformation; [cf. *nirvāṇa-ruci*.]
Nir-mātṛi, *tā*, *trī*, *tṛi*, a maker, builder, creator, former, producer; building, fabricating, forming, &c. — *Nirmātṛi-tva*, *am*, n. creatorship, the condition of a maker or builder or producer.
Nir-mita, *as*, *ā*, *am*, constructed, manufactured, produced, built, fashioned, fabricated, formed, made; artificial; meted out; (*ās*), m. pl. (with Buddhists) N. of a class of deities, 'the transformed.'
Nir-miti, *is*, f. formation, production, creation, fabrication, manufacture, artificial production; making.

निर्मांस *nir-māṇsa*, *as*, *ā*, *am*, fleshless, emaciated.

निर्माख्य *nir-mākhya*, *as*, m., N. of a man; (probably a wrong form, also read *tigmātman* and *nirmād*.)

निर्माथिन् *nir-māthin*. See col. 1.

निर्मान *nir-māna*, *as*, *ā*, *am*, without self-confidence, free from pride.

निर्मानुष *nir-mānusha*, *as*, *ā*, *am*, unpeopled, uninhabited, abandoned by men, desolate; (*e*), ind. in a solitary place.

निर्मार्ग 1. *nir-mārga*, *as*, *ā*, *am*, roadless, pathless. (For 2. *nir-mārga* see under *nir-mṛij*.)

निर्माली *nir-mālī*, f. = *nir-mālyā*.

निर्माल्य *nir-mālya*. See under *nir-mala*, col. 1.

निर्मुच् *nir-muć*, cl. 6. P. A. *-muñćati*, *-te*, *-moktum*, to loosen, free from, liberate.
Nir-mukta, *as*, *ā*, *am*, loosed, set free, liberated, disjoined, sundered, separated, &c.; (*as*), m. a snake which has lately cast his skin.
Nir-mukti, *is*, f. liberation, deliverance; [cf. *śāpa-n*°.]
Nir-moka, *as*, m. setting loose or free, liberating; a hide or skin, especially the cast off skin or slough of a snake [cf. *sarpa-n*°]; armour, mail; sky, heaven, atmosphere; N. of a son of the eighth Manu; of one of the Saptarshis under the thirteenth Manu; [cf. *nir-moha*.]
Nir-moktṛi, *tā*, *trī*, *tṛi*, one who solves or liberates, a liberator, looser, solver (of doubts).
Nir-moćana, *am*, n. liberation, deliverance.

निर्मुट *nir-muṭa*, *as*, m. a tree bearing large blossoms (= *vanas-pati*); the sun; a rogue; (*as*, *am*), m. n. a large and free market or fair.

निर्मूल *nir-mūla*, *as*, *ā*, *am*, rootless, deprived of roots (as a tree); baseless, without origin, unfounded; eradicated. — *Nirmūla-tā*, f. rootlessness, baselessness.
Nir-mūlana, *am*, n. uprooting, eradicating, extirpating.
Nir-mūlaya, Nom. P. *nirmūlayati*, *-yitum*, to uproot, eradicate, extirpate, annihilate.

निर्मृज् *nir-mṛij*, cl. 2. P. *-mārshṭi*, *-mārjitum* and *-mārshṭum*, to wipe off, wipe out, rub out, sweep out, strip off.
2. *nir-mārga*, *as*, m. (for 1. see above), rubbing or stripping off, wiping off; that which is stripped or wiped off, refuse.
Nir-mārguka, *as*, *ā*, *am*, Ved. drawing off, withdrawing, separating.
Nir-mārjana, *am*, n. wiping off, sweeping, cleaning.
Nir-mṛishṭa, *as*, *ā*, *am*, rubbed out, wiped off or out, swept.

निर्मेघ *nir-megha*, *as*, *ā*, *am*, cloudless. — *Nirmeghāśrama* (°*gha-āś*°), *as*, m., N. of a man.

निर्मेध *nir-medha*, *as*, *ā*, *am*, without understanding, stupid, dull. — *Nirmedhāśrama* (°*dha-āś*°), *as*, m., N. of a man.

निर्मोक *nir-moka*, *nir-moktṛi*, &c. See under *nir-muć*, col. 2.

निर्मोक्ष *nir-moksha*, *as*, m. (rt. *moksh*), liberation from, deliverance.

निर्मोह *nir-moha*, *as*, *ā*, *am*, 'free from illusion,' an epithet of Śiva; (*as*), m., N. of a son of the fifth Manu; of one of the Saptarshis under the thirteenth Manu; [cf. *nir-moka*.]

निर्म्रेतुक *nir-mretuka*, *as*, *ā*, *am* (perhaps fr. *mrai* = *mlai* with *nis*), Ved. fading away, withering; (also read *nir-metuka*, *nir-mṛituka*.)

निर्म्लुक्ति *nir-mlukti*. See *ni-mlukti*, p. 490.

निर्यत् 1. *nir-yat*, *an*, *atī*, *at* (fr. *nir-i*), going forth, coming out, issuing.

निर्यत् 2. *nir-yat*, cl. 10. P. *-yātayati*, &c., to give back, restore, make restitution; to forgive, pardon, set free.
Nir-yātaka, *as*, *ā*, *am*, bearing away, carrying away, removing.
Nir-yātana, *am*, n. giving back, returning, delivering, restitution, delivery of a deposit, replacing anything lost; gift, donation; payment of a debt; requital, revenge; killing, slaughter.
Nir-yātita, *as*, *ā*, *am*, restored, given back, retaliated, requited; taken away.
Nir-yātya, *as*, *ā*, *am*, to be given back or restored or delivered (as a deposit &c.).

निर्यत्न *nir-yatna*, *as*, *ā*, *am*, inactive, lazy, listless. — *Niryatna-tā*, f. inactivity.

निर्यन्त्रण *nir-yantraṇa*, *as*, *ā*, *am*, without restraint, unrestrained, unobstructed, uncontrolled, unconfined, unrestricted, self-willed, independant; (*am*), n. absence of restraint, independance; (*am*), ind. without restraint, unrestrainedly. — *Niryantraṇa-pradeśāvasthita* (°*śa-av*°), *as*, *ā*, *am*, being at a place where no restraint is needed.
Nir-yantrita, *as*, *ā*, *am*, uncontrolled, unrestrained, self-willed.

निर्यशस्क *nir-yaśaska*, *as*, *ā*, *am*, without fame or reputation, inglorious.

निर्या 1. *nir-yā*, f., Ved. any disturbance of the regular course of a rite, any defect.

निर्या 2. *nir-yā*, cl. 2. P. *-yāti*, *-yātum*, to go out, issue, set out: Caus. *-yāpayati*, *-yitum*, to cause to go out.
Nir-yāṇa, *am*, n. going forth or out, exit, issue, setting out, departure; vanishing, disappearance; departure from life, dying, death; eternal emancipation, final beatitude, (probably confounded with 1. *nir-vāṇa*, q. v.); the outer corner of an elephant's eye [cf. *nir-ṇāyana*]; iron; a rope for tying cattle or for binding a calf's feet, a foot-rope.
Nir-yāta, *as*, *ā*, *am*, gone out, gone forth, issued, departed.
Nir-yāti, *is*, f. going out, exit, departing, dying.
Nir-yāpaṇa, *am*, n. (fr. the Caus.), expelling, expulsion, banishing.
Nir-yāya, ind. having gone out or departed.
Nir-yiyāsu, *us*, *us*, *u* (fr. the Desid.), trying or wishing to go out.

निर्यातृ *nir-yātṛi*, *tā*, *trī*, *tṛi*, a husbandman, reaper, weeder; (wrong reading for *nir-dātṛi*, q. v.)

निर्यादव *nir-yādava, as, ā, am,* freed from the Yādavas, without the Yādavas.

निर्याम *niryāma, as,* m. a sailor, pilot, boatman (= *niyāmaka*).

निर्यास *nir-yāsa, as, am,* m. n. (fr. rt. *yas* with *nis*), exudation of trees or plants, juice, gum, resin, milk, &c.; extract, decoction, infusion; any thick fluid substance; [cf. *agni-n°, tantu-n°.*]

निर्युक्ति *nir-yukti, is,* f. disunion; want of connection or government (in grammar); unfitness, inappropriateness, impropriety.

Nir-yuktika, as, ā, am, detached, disunited; unconnected, unmeaning, illogical, not founded on sound reasoning; inappropriate, improper. — *Nir-yuktika-tva, am,* n. inappropriateness; illogicalness.

निर्यूथ *nir-yūtha, as, ā, am,* separated from the herd (as an elephant &c.), strayed from the flock.

निर्यूष *nir-yūsha, as,* m. extract, juice, &c., = *nir-yāsa* = *nir-yūha.*

निर्यूह *nir-yūha, as,* m. (probably for *nir-ryūha*), a prominence, projection (also *am,* n.), perhaps a kind of turret-like ornament on columns or gates, a pinnacle, turret; a chaplet, crest, head-ornament, the crest of a helmet; a peg or bracket projecting from a wall to hang or place anything upon [cf. *nāga-niryūha*]; wood placed in a wall for doves to build their nests upon; a door, gate (also n.); extract, juice, decoction, &c.; [cf. *nir-yāsa, nir-yūsha.*]

निर्योग *nir-yoga, as,* m. (perhaps) a decoration, ornament.

निर्योगक्षेम *nir-yogakshema, as, ā, am,* free from care or anxiety about property.

निर्लक्षण *nir-lakshaṇa, as, ā, am,* having no special marks, undistinguished, unimportant, insignificant; unmarked, unspotted.

निर्लक्ष्य *nir-lakshya, as, ā, am,* not to be observed or perceived, unobservable.

निर्लज्ज *nir-lajja, as, ā, am,* shameless, immodest, impudent, brazen. — *Nirlajja-tā,* f. shamelessness, impudence.

निर्लिङ्ग *nir-linga, as, ā, am,* having no characteristic or distinguishing marks, not to be defined (as *ātman, brahman*).

निर्लिप्त *nir-lipta, as, ā, am* (fr. rt. *lip* with *nis*), unsmeared, unanointed; undefiled, uncontaminated; (*as*), m., N. of Kṛishṇa; a sage.

Nir-lepa, as, ā, am, unanointed, unsmeared, free from fatty substances; stainless, spotless, sinless; (*as*), m. a sage.

निर्लुञ्चन *nir-luñčana, am,* n. (fr. rt. *luñč* with *nis*), pulling out or off, tearing off, peeling.

निर्लुण्ठन *nir-luṇṭhana, am,* n. (fr. rt. *luṇṭh* with *nis*), robbing, plundering; pulling out, tearing off, (in the latter sense a wrong reading for *nir-luñčana,* q. v.)

निर्लेखन *nir-lekhana, am,* n. (fr. rt. *likh* with *nis*), a scraper, instrument for scraping; [cf. *jihvā-n°.*]

निर्लोभ *nir-lobha, as, ā, am,* free from desire, unavaricious.

निर्लोम *nir-loma, as, ā, am,* devoid of hair, hairless, smooth.

निर्ल्वयनी *nir-lvayanī,* f. the cast off skin of a snake; (wrong reading for *nir-vlayanī,* q. v.)

निर्वंश *nir-vaṇśa, as, ā, am,* without lineage or posterity, childless.

निर्वक्तव्य *nir-vaktavya, as, ā, am* (fr. rt. *vač* with *nis*), to be interpreted or explained.

1. *nir-vačana, am,* n. (for 2. see below), pronunciation; a proverbial expression, proverb; interpretation, etymological explanation, etymology; vocabulary, index; [cf. 1. *ni-vačana.*]

Nir-vačanīya, as, ā, am, to be defined more closely, to be interpreted or explained, to be described or related.

1. *nir-vāčya, as, ā, am,* = *nir-vačanīya.* (For 2. see under *nir-vākya,* p. 501, col. 1.)

निर्वचन 2. *nir-vačana, as, ā, am* (for 1. see above), not speaking, silent; unobjectionable, unblamable, blameless; (*am*), ind. silently; [cf. 2. *ni-vačana.*]

निर्वण *nir-vaṇa* or *nir-vana, as, ā, am,* being out of a wood, ranging in the open country; free from woods; bare, open, (in this sense *nir* is a privative.)

निर्वत्सशिशुपुङ्गव *nir-vatsa-śiśupungava, as, ā, am,* deprived of calves and young bulls.

निर्वद् *nir-vad,* cl. 1. P. A. *-vadati, -te, -vaditum,* to speak out, to blame; to deny.

1. *nir-vāda, as,* m. (for 2. *nir-vāda* see p. 501, col. 1), obloquy, censure, blame, reproach; rumour, report; asseveration, affirmation, decision of a controversy.

निर्वन *nir-vana.* See *nir-vaṇa* above.

निर्वप् *nir-vap,* cl. 1. P. A. *-vapati, -te, -vaptum,* to pour out, sprinkle, drop, scatter; to offer sacrificial food, present funeral oblations or libations to the Manes of deceased ancestors; to present, deliver; to perform.

Nir-vapaṇa, am, n. pouring out, sprinkling, offering, especially the presentation of funeral offerings to the Manes, libation, oblation; spending, bestowing presents; gift, donation, alms; a ladle or vessel for pouring; (*as, ī, am*), relating to libations; scattering, pouring out, bestowing.

1. *nir-vāpa, as,* m. (for 2. see p. 501, col. 1), scattering, strewing, pouring out; offering, giving, bestowing; offering oblations, especially funeral oblations in honour of a deceased ancestor; gift, alms.

1. *nir-vāpaṇa, am,* n. (for 2. see p. 501, col. 1), scattering, throwing or pouring out, casting in, sowing; offering, presenting funeral oblations; gift, giving.

1. *nir-vāpita, as, ā, am* (for 2. see p. 501, col. 1), offered in oblation, scattered, poured out.

1. *nir-vāpya, as, ā, am* (for 3. see p. 501, col. 1), to be scattered or offered.

2. *nir-vāpya,* ind. having offered funeral cakes.

निर्वयनी *nir-vayanī,* f. the cast off skin of a snake; (a various reading for *nir-vlayanī;* cf. *nir-lvayanī.*)

निर्वर *nir-vara,* a various reading for *nir-dara.*

निर्वरुणता *nirvaruṇa-tā,* f. or *nirvaruṇa-tva, am,* n. deliverance from Varuṇa's power.

निर्वर्ण् *nir-varṇ,* cl. 10. P. *-varṇayati, -yitum,* to look at, contemplate.

Nir-varṇana, am, n. looking at, regarding, sight, seeing.

Nir-varṇanīya, as, ā, am, to be looked at or regarded.

Nir-varṇya, ind. having looked at, having regarded.

निर्वर्तक *nir-vartaka, nir-vartana,* &c. See under *nir-vṛit,* p. 502, col. 1.

निर्वस् *nir-vas,* cl. 1. P. *-vasati, -vastum,* to dwell, finish dwelling; to dwell abroad: Caus. *-vāsayati, -yitum,* to expel from home, banish.

Nir-vāsa, as, m. leaving or abandoning one's home, residing far from one's native place; expulsion, banishment; killing.

1. *nir-vāsana, am,* n. (for 2. *nir-vāsana* see p. 501, col. 1), expelling or driving from home, banishing, banishment, expulsion; hurting, injuring, killing, slaughter, annihilation; [cf. *ud-vāsana, pra-vāsana.*]

Nir-vāsanīya or *nir-vāsya, as, ā, am,* to be expelled or banished.

Nir-vāsita, as, ā, am, expelled, banished, driven from home.

निर्वसु *nir-vasu, us, us, u,* destitute of wealth or property, poor. — *Nirvasu-tva, am,* n. poverty, destitution.

निर्वह् *nir-vah,* cl. 1. P. A. *-vahati, -te, -voḍhum,* to bring or carry out, bring one's self out of, extricate one's self: Caus. P. *-vāhayati, -yitum,* to carry out, carry on, perform, accomplish, effect, fulfil, settle; to pass, spend (time &c.).

Nir-vahaṇa, am, n. end, issue, completion; the closing scene or catastrophe of a drama, the conclusion; carrying on, (for *nir-vāhaṇa.*)

Nir-vahitṛi, tā, trī, tṛi, separating, dividing.

Nir-vāha, as, m. carrying on, accomplishing, performing, managing, accomplishment, management; completion, end; narrating, describing; supporting, maintaining; subsisting on; sufficiency, adequacy, competent provision or means of living; steadfastness; [cf. *nairvāhika.*]

Nir-vāhaka, as, ikā, am, accomplishing, performing, effecting; (*am*), n. application or connection of cause and effect (?).

Nir-vāhaṇa, as, ā, am, carrying out, effecting; carrying away, removing; (*am*), n. accomplishment, completion; the catastrophe or closing scene of a drama (= *nir-vahaṇa*).

Nir-vāhin, ī, iṇī, i, leading out, carrying out; discharging (as a wound).

Nir-vāhya, as, ā, am, to be carried on or accomplished or performed.

निर्वा *nir-vā,* cl. 2. P. *-vāti, -vātum,* to cease to blow; (cl. 4. *-vāyati,* &c.), to be extinguished; to be refreshed: Caus. *-vāpayati, -yitum,* to extinguish, put out; to refresh, cool, allay, make happy, delight.

1. *nir-vāṇa, as, ā, am* (for 2. *nir-vāṇa* see p. 501, col. 1), blown out, gone out, put out, extinguished (as a fire); lost, disappeared; liberated from existence (lit. having the fire of life extinguished); dead, deceased, defunct; set (as a planet); calmed, quieted, (*a-nirvāṇa,* an elephant not yet tamed or one just caught and wild); immersed, plunged; (*am*), n. blowing out, extinguishing, extinction, (in this and some of the following senses *nir-vāṇam* is not the neut. of the pass. part. but formed fr. *nir-vā* with affix *ana*), becoming extinguished, disappearance, setting, vanishing from sight, (*nirvāṇam kṛi,* to act as if nothing had happened, not to keep one's promise); extinction of the flame of life, dissolution, liberation, eternal bliss, final emancipation from matter and reunion with the deity, union with the Supreme Spirit; (with Buddhists and Jainas) absolute extinction or annihilation, complete extinction of individual existence; perfect and perpetual calm, repose; complete satisfaction or pleasure, highest felicity; desisting, leaving off, cessation; vacuity, vacuum; union, association, blending, confluence; offering oblations, (perhaps wrongly for 1. *nir-vāpaṇa*); bathing of an elephant (because he draws in water with his trunk and then blows it out over his body); instructing in sciences; 'Deliverance,' N. of an Upanishad; [cf. *apa-n°, pari-n°.*] — *Nirvāṇa-purāṇa, am,* n. offering oblations to the dead. — *Nirvāṇa-prakaraṇa, am,* n., N. of the fourth chapter of the Vāsishṭha-rāmāyaṇa, commonly called Yoga-vāsishṭha. — *Nirvāṇa-bhūyishṭha, as, ā, am,* almost all vanished or departed. — *Nirvāṇa-maṇḍapa,* N. of a temple. — *Nirvāṇa-mantra, am,* n., N. of a mystical formula. — *Nirvāṇa-mastaka, as,* m. liberation, deliverance. — *Nirvāṇa-ruči, ayas,* m. pl. 'delighting in final beatitude,' N. of a class of

deities under the eleventh Manu; [cf. nirmāṇa-rati.] — Nirvāṇa-lakshaṇa, as, ā, am, having complete felicity as its characteristic mark. — Nirvāṇa-sūtra, am, n., N. of certain Buddhist Sūtras.

Nir-vāṇin, ī, m. (with Jainas) N. of the second Arhat of the past Ut-sarpiṇī.

1. nir-vāta, as, ā, am (for 2. see below), ceased to blow.

2. nir-vāpa, as, m. (for 1. see under nir-vap, p. 500, col. 2), putting out, extinguishing (as a fire).

2. nir-vāpaṇa, am, n. (for 1. see under nir-vap, p. 500, col. 2), putting out (as a fire or light), extinguishing, quenching; extinction, annihilation; slaughter, killing; (in medicine) refrigerant; cooling, refreshing.

Nir-vāpayitṛi, tā, trī, tṛi, extinguishing, refrigerant, one who allays.

2. nir-vāpita, as, ā, am (for 1. see under nir-vap, p. 500, col. 2), extinguished, put out, quenched; allayed, cooled; killed.

3. nir-vāpya, ind. (for 1. and 2. see under nir-vap, p. 500, col. 2), having extinguished or quenched; having refreshed or delighted.

निर्वाक nirvāka, as, m. in karṇa-nirvāka, as, m., N. of a man.

निर्वाक्य nir-vākya, as, ā, am, speechless.

Nir-vāć, k, k, k, silent, mute, dumb.

2. nir-vāćya, as, ā, am (for 1. see under nir-vaktavya, p. 500, col. 2), improper to be said; unobjectionable, blameless, not to be found fault with or censured.

निर्वाच् nirvāñć, āṅ, āćī, āk (according to the commentator fr. nir-ava-añć), outward, exterior.

निर्वाण 2. nir-vāṇa, as, ā, am (for 1. see under nir-vā, p. 500, col. 3), having no arrows.

निर्वाणी nir-vāṇī, f. (with Jainas) N. of a deity who executes the commands of the sixteenth Arhat of the present Ava-sarpiṇī.

निर्वात 2. nir-vāta, as, ā, am (for 1. see above), free from wind, sheltered from wind, not windy, calm, still; (as), m. a calm, a place sheltered from wind. — Nirvāta-stha, as, ā, am, standing sheltered from the wind.

निर्वाद 2. nir-vāda, as, m. (for 1. nir-vāda see under nir-vad, p. 500, col. 2), absence of dispute or railing.

निर्वानर nir-vānara, as, ā, am, free from monkeys.

निर्वाप 1. and 2. nir-vāpa. See p. 500, col. 2, and above.

निर्वायस nir-vāyasa, as, ā, am, free from crows.

निर्वार्य nir-vārya, as, ā, am, irresistible, not to be opposed or resisted; acting fearlessly or determinedly.

निर्वासन 2. nir-vāsana, as, ā, am (fr. nis + vāsanā; for 1. nir-vāsana see under nir-vas, p. 500, col. 2), without fancy or imagination.

निर्वाह nir-vāha, nir-vāhaṇa. See nir-vah.

निर्विकल्प nir-vikalpa, as, ā, am, not admitting an alternative; recognising no such distinctions as that of subject and object; being without determination; (am), ind. without hesitation or vacillation, without wavering, without reflection.

Nir-vikalpaka or nir-vikalpana, as, ā, am, not admitting an alternative, free from differences, having no mutual dependence; not capable of mutual relation; undeliberative; conditioned; (am), n. knowledge not depending upon or derived from the senses.

निर्विकार nir-vikāra, as, ā, am, or nir-vikāra-vat, ān, atī, at, unchanged, unaltered, unchangeable, immutable, uniform. — Nirvikāra-tā, f. unchangeableness, uniformity.

निर्विकास nir-vikāsa, as, ā, am, not yet opened or expanded (as a blossom), unblown. — Nirvikāsa-tva, am, n. the being not yet opened or expanded.

निर्विक्रम् nir-vi-kram, cl. 1. P. A. -krāmati, -kramate, -kramitum, to go out of, come out of.

निर्विघ्न nir-vighna, as, ā, am, unobstructed, uninterrupted, untroubled, secure from impediments; (am), n. absence of obstruction or impediment; (am or ena), ind. unobstructedly, freely, securely.

निर्विचार nir-vićāra, as, ā, am, not reflecting or considering; (am), ind. without reflection, without consideration, inconsiderately.

निर्विचिकित्स nir-vićikitsa, as, ā, am, without reflecting much; (am), ind. without much or long reflection.

निर्विचेष्ट nir-vićeshṭa, as, ā, am, motionless, insensible, unresisting.

निर्वितर्क nir-vitarka, as, ā, am, unreflecting, inconsiderate.

निर्विद् nir-vid, cl. 4. A. -vidyate, &c., to be disgusted with one's self, to disparage or despise one's self, be ashamed of one's self, to be disgusted, to be despondent.

Nir-viṇṇa, as, ā, am, despondent, depressed; disgusted with anything (gen.); loathing; self-disparaged, overcome with fear or sorrow; emaciated with grief; decayed, impaired; abused, degraded; humble; known, certain. — Nirviṇṇa-ćetas, ās, ās, as, depressed in mind, broken in spirit, humble-minded, meek, resigned, desponding.

1. nir-veda, as, m. disgust, loathing, feeling disgust for (with gen. or loc., e. g. jīvite nirvedaḥ, disgust for life); satiety, loathsomeness; despondency, self-disparagement; humility; grief; complete indifference, disregard of worldly objects; despair, desperation; shame. — Nirveda-vat, ān, atī, at, disgusted (with worldly concerns); full of despondency; indifferent.

निर्विद्य nir-vidya, as, ā, am, unlearned, destitute of knowledge, uneducated.

निर्विधित्स nir-vidhitsa, as, ā, am, not wishing to do, having no designs, free from desire.

निर्विनोद nir-vinoda, as, ā, am, without amusement, without pastime, void of solace or diversion.

निर्विन्ध्य nir-vindhya, as, ā, am, living on the outside or other side of the Vindhyas; (ā), f., N. of a river rising in the Vindhya hills or of one rising in the Ṛiksha mountains.

निर्विभास् nir-vi-bhās, Caus. -bhāsayati, -yitum, to illuminate, enlighten.

निर्विमर्श nir-vimarśa, as, ā, am, not considering, unreflecting, devoid of reflection; (also written nir-vimarsha.)

निर्विवर nir-vivara, as, ā, am, having no opening or rent, without interval or interstice, close, contiguous. — Nirvivara-tā, f. want of interstice, contiguousness (as of the female breasts); want of enmity; agreement, understanding.

निर्विवह् nir-vi-vah, cl. 1. P. A. -vahati, -te, -vodhum, to carry out, export; to expel.

निर्विवाद nir-vivāda, as, ā, am, not contending or disagreeing, agreeing with each other; (am), n. absence of contention or controversy. — Nirvivādī-kṛita, as, ā, am, made to agree.

निर्विवित्सु nir-vivitsu, us, us, u (fr. the Desid. of rt. vid with nis), desirous to find (?).

निर्विवेक nir-viveka, as, ā, am, indiscreet, undiscriminating, wanting discrimination or judgment, foolish. — Nirviveka-tva, am, n. want of discrimination or judgment, indiscretion.

निर्विश् nir-viś, cl. 6. P. -viśati, -veshṭum, to enter into, to meet with, enjoy (with acc., e. g. madhum nirviviśuḥ, they enjoyed wine); to experience; to embellish; to reward.

Nir-viśat, an, atī or antī, at, entering in or into; attaining, obtaining; engaging in; marrying.

Nir-vishṭa, as, ā, am, attained, arrived at, met with; obtained, gained, experienced, earned, received; engaged in, occupied by, staying in; married.

Nir-veśa, as, m. entering into, gaining, obtaining; wages, hire, employment; payment, returning payment [cf. ni-veśya]; expiation, atonement, (a-nirveśa, one who has not expiated his sins); enjoyment, eating; fainting, swooning, syncope.

Nir-veśanīya, as, ā, am, to be gained or enjoyed.

Nir-veshṭavya, as, ā, am, to be entered into; to be rewarded, to be paid; to be embellished.

निर्विशङ्क nir-viśaṅka, as, ā, am, or nir-viśaṅkita, as, ā, am, fearless, undaunted, confident.

निर्विशेष nir-viśesha, as, m. absence of difference, no difference; (as, ā, am), showing no difference, making no difference, not differing, without distinction; undiscriminating; indiscriminate; same, like, (at the end of an adj. comp.; cf. nilotpala-n°); (am or eṇa), ind. without difference, indifferently, indiscriminately, without distinction, equally, (sva-gṛiha-nirviśesheṇa, just the same as in one's own house.) — Nirviśesha-tva, am, n. absence of difference, want of distinction, indiscriminateness. — Nirviśesha-vat, ān, atī, at, showing no difference, undistinguished, indiscriminate. — Nirviśeshā-kṛiti (°sha-āk°), is, is, i, whose forms are precisely alike.

Nir-viśeshaṇa, as, ā, am, having no attributes.

निर्विष nir-visha, as, ā, am, without venom, poisonless (as serpents); (ā and ī), f. a species of grass, Kyllingia Monocephala, used as an antidote.

निर्विषङ्ग nir-vishaṅga, as, ā, am, not attached to anything, indifferent.

निर्विषय nir-vishaya, as, m. no residence; any place not deserving the name of a residence; (as, ā, am), expelled or driven away from one's residence or home, banished; having no sphere of action, not attached to any object, objectless; separated from sensual objects, not attached to them (as mind). — Nirvishaya-tva, am, n. non-attachment to any object. — Nirvishayākāra (°ya-āk°), as, ā, am, not deserving the name of a dwelling-place. — Nirvishayī-kṛita, as, ā, am, expelled from one's place of residence. — Nirvishayoparāga (°ya-up°), as, ā, am, unharmed by objects of sense.

निर्विषाण nir-vishāṇa, as, ā, am, destitute of horns or tusks, tuskless (as an elephant).

निर्विहङ्ग nir-vihaṅga, as, ā, am, without birds, free from birds.

निर्विहार nir-vihāra, as, ā, am, having no pleasure, deprived of pleasure.

निर्वीज nir-vīja, as, ā, am, seedless; impotent; (ā), f. a sort of grape without seeds or stones (= kākalī-drākshā, commonly called kishmish). — Nirvīja-tva, am, n. seedlessness, impotence.

निर्वीर nir-vīra, as, ā, am, deprived of men or heroes; unheroic, cowardly; (ā), f. a woman whose husband and children are dead, a childless widow; N. of a river; (am), n., N. of a place of pilgrimage.

निर्वीरुध् nir-vīrudh, t, t, t, deprived of plants.

निर्वीर्य nir-vīrya, as, ā, am, powerless,

unmanly, without manly courage, spiritless, tame, feeble, impotent. — *Nirvīrya-tā*, f. unmanliness, powerlessness.

निर्वृ *nir-vṛi*, apparently only occurring in the derivatives below.

Nir-vṛita, as, ā, am, satisfied, contented, happy, pleased, enraptured, tranquil, at ease, secure, free from cares, free from anxiety and troubles, free from occupation or interest, emancipated; ended, terminated, ceased.

Nir-vṛiti, is, f. complete satisfaction, contentment, tranquillity, bliss, happiness, gladness, pleasure; final emancipation or liberation from existence; freedom; rest, repose; setting, disappearance, death, destruction; completion, accomplishment (for *nir-vṛitti*); ceasing, abstaining from (for *ni-vṛitti*); incivility, impropriety (for *nir-vṛitti*); (*is*), m., N. of a man; of a son of Vrishṇi; (the forms *nir-vṛiti, nir-vṛitti*, and *ni-vṛitti* are often incorrectly confounded together.)

निर्वृक्ष *nir-vṛiksha, as, ā, am*, treeless.

निर्वृत् *nir-vṛit*, cl. 1. A. (also P. in Fut. Cond. and Aor.) *-vartate, -vartitum*, to be completed or accomplished, to be effected; to draw back, recede, desist, cease, not to be done, not to take place, (in these senses probably for *ni-vṛit*, q. v.): Caus. *-vartayati, -yitum*, to complete, accomplish, finish, perform, produce, create.

Nir-vartaka, as, ikā, am (fr. the Caus.), completing, accomplishing, performing, finishing, ending, executing; desisting; [cf. *ni-vartaka*.]

Nir-vartana, am, n. accomplishment, completion, execution; desisting (for *ni-vartana*).

Nir-vartanīya, as, ā, am, to be completed or accomplished.

Nir-vartin, ī, inī, i, accomplishing, performing, executing; behaving rudely or uncivilly, uncivil.

1. *nir-vartya, as, ā, am*, to be accomplished, performable, to be pronounced or uttered, pronounceable. — *Nirvartya-tva, am*, n. performableness; pronounceableness.

2. *nir-vartya*, ind. having accomplished, having performed or finished; having ceased, (for *ni-vartya*.)

Nir-vṛitta, as, ā, am, finished, completely done, accomplished. — *Nirvṛitta-śatru, us*, m., N. of a prince of the Kaliṅgas; (probably wrongly for *ni-vṛitta-śatru*; cf. *ninarta-śatru*.)

Nir-vṛitti, is, f. completion, termination, conclusion; (in grammar) cessation of the influence of one rule over another; result, fruit, reward; impropriety, incivility [cf. *nir-vartin* above]; final beatitude (for *nir-vṛiti*); abstaining from action, inactivity (for *ni-vṛitti*); (*is, is, i*), having no occupation, destitute, (in this sense *nir* is a privative.)

निर्वृत *nir-vṛita, nir-vṛiti*. See under *nir-vṛi* above.

निर्वृष् *nir-vṛish*, cl. 1. P. *-varshati, -varshitum*, to cease to rain.

Nir-vṛishṭi, is, f. cessation of rain, want of rain.

निर्वृष *nir-vṛisha, as, ā, am*, deprived of bulls.

निर्वेग *nir-vega, as, ā, am*, without violent motion or impetuosity, not waving, quiet, calm.

निर्वेतन *nir-vetana, as, ā, am*, not receiving wages, unsalaried.

निर्वेद 2. *nir-veda, as, ā, am* (for 1. *nir-veda* see under *nir-vid*, p. 501, col. 2), not having the Vedas, infidel, unscriptural.

निर्वेधिम *nir-vedhima* (fr. *vyadh* with *nis*), with *karṇa*, a peculiar deformity of the ear.

निर्वेपन *nir-vepana, as, ā, am*, not trembling, not flickering (as the flame of a lamp).

निर्वेश *nir-veśa*. See under *nir-viś*, p. 501, col. 3.

निर्वेष्टन *nir-veshṭana, am*, n. (fr. rt. *veshṭ* with *nis*), a small reed used as a shuttle, a weaver's shuttle.

निर्वैर *nir-vaira, am*, n. absence of enmity; (*as, ā, am*), free from enmity, without enmity, living in peace, peaceable; (*as*), m., N. of a hunter; (*am*), ind. peaceably, without enmity. — *Nirvaira-tā*, f. freedom from enmity, peaceableness, concord.

Nir-vairiṇa, am, n. absence of enmity, concord.

निर्वोढृ *nir-voḍhṛi, ḍhā, ḍhrī, ḍhṛi*, carrying or leading away, who or what carries away; separating, dividing; [cf. *nir-vahitṛi*.]

निर्व्यञ्जन *nir-vyañjana, as, ā, am*, without condiment; straightforward; (*e*), ind. in a straightforward or downright manner; plainly, without verbosity; silently (?).

निर्व्यथ *nir-vyatha, as, ā, am*, free from pain; quiet, unmoved, calm.

Nir-vyathana, am, n. a hole, chasm (a place of rest); freedom from pain; paining, afflicting, (in this sense *nir* is a prep.)

निर्व्यपेक्ष *nir-vyapeksha, as, ā, am*, disregarding, indifferent to (with loc.).

निर्व्यलीक *nir-vyalīka, as, ā, am*, not causing pain, not hurting, not offending; not feeling pain, without pain, pleased, doing willingly or sincerely, sincere, genuine, undissembling; (*am*), ind. sincerely, readily. — *Nirvyalīka-tas*, ind. sincerely.

निर्व्याकुल *nir-vyākula, as, ā, am*, not troubled or disquieted, not excited, calm. — *Nirvyākula-tā*, f. freedom from trouble, calmness; (*tayā*), ind. with complete calmness, quite calmly.

निर्व्याघ्र *nir-vyāghra, as, ā, am*, free from tigers, not infested by tigers.

निर्व्याज *nir-vyāja, as, ā, am*, without deceit, candid, upright, straightforward, honest, plain, exact; (*am*), ind. honestly, exactly, plainly. — *Nirvyāja-tā*, f. honesty, plainness, candour. — *Nirvyājī-kṛita, as, ā, am*, made plain, freed from deceit or illusion.

निर्व्याधि *nir-vyādhi, is, is, i*, free from sickness, healthy, strong.

निर्व्यापार *nir-vyāpāra, as, ā, am*, without employment or business, free from occupation, unoccupied, not busy, at leisure.

निर्व्यूह् *nir-vy-ūh*, cl. 1. P. A. *-ūhati, -te*, &c., to push out, carry out, lead or bring away, remove; to arrange, put in order, perform, accomplish.

Nir-vyūḍha, as, ā, am, finished, completed; abandoned, left, deserted; (*am*), n. various reading for *nir-vāha*, completion.

Nir-vyūḍhi, is, f. end, completion; the top, highest point or degree.

Nir-vyūha, as, m. a turret; a helmet or its ornament, a crest; a pinnacle (?); a door, gate; a pin or peg in a wall to hang things upon; decoction; [cf. *nir-yūha*.]

निर्व्रण *nir-vraṇa, as, ā, am*, without wounds, unhurt; undamaged; without notches or rents.

निर्व्रत *nir-vrata, as, ā, am*, neglecting religious observances, not observing vows.

निर्व्रस्क *nir-vraska, as, ā, am* (fr. rt. *vraśc* with *nis*), uprooted, extirpated.

निर्व्लयनी *nir-vlayanī*, f. (fr. rt. *vlī* with *nis*). See *nir-trayanī*, p. 500, col. 1.

निर्हन् *nir-han*, cl. 2. P. *-hanti, -hantum*, Ved. to strike out, expel.

निर्हस्त *nir-hasta, as, ā, am*, Ved. handless, without hands; [cf. *nairhasta*.]

निर्हाद *nir-hāda, as*, m. (fr. rt. *had* with *nis*), evacuation, voiding excrement; [cf. *nir-hāra*.]

निर्हार *nir-hāra*. See under *nir-hṛi* below.

निर्हिम *nir-hima, am*, n. cessation of winter.

निर्हृ *nir-hṛi*, cl. 1. P. A. *-harati, -te, -hartum*, to draw out from, extract, tear out, pull out, root up; to carry out (a dead body), to carry or take away; to export (goods); to change or mix together (clothes &c.).

Nir-haraṇa, am, n. taking forth or out, drawing out, extracting, rooting up, taking away, removing, removal; setting aside, carrying away, carrying out dead bodies to be burnt, carrying a corpse to the funeral pyre.

Nir-haraṇīya or *nir-hartavya, as, ā, am*, to be taken away or removed; to be drawn out, &c.

Nir-hāra, as, m. extracting, drawing out, rooting up, destroying, destruction; putting forth or out; carrying away, carrying out a corpse or dead body to the funeral pile to be burnt; taking away, removing, abstracting; setting aside; accumulation of a private store of wealth, a hoard; evacuation of any of the natural excrements of the body, (opposed to *ā-hāra*; cf. *nir-hāda, nī-hāra*); giving away (?); diffusive fragrance; completion.

Nir-hāraka, as, ikā, am, carrying out (a dead body to the funeral pile), one who carries out or extracts or removes.

Nir-hāraṇa, am, n. (fr. the Caus.), causing (a dead body) to be carried out.

Nir-hārin, ī, iṇī, i, taking forth or out, carrying out; diffusively fragrant, spreading wide (as odour); having wealth.

Nir-hṛita, as, ā, am, extracted, drawn out, taken or carried forth or out.

Nir-hṛiti, is, f. bringing away, taking out of one's way, removal.

1. *nir-hṛitya, as, ā, am*, Ved. to be taken out; to be left out or omitted.

2. *nir-hṛitya*, ind. having taken forth or out, having extracted.

निर्हेति *nir-heti, is, is, i*, weaponless, unarmed.

निर्हेतु *nir-hetu, us, us, u*, causeless, reasonless, having no cause or reason. — *Nirhetu-tva, am*, n. causelessness.

निर्ह्राद *nir-hrāda* or *ni-hrāda, as*, m. (fr. rt. *hrād* with *nis*), a sound in general. — *Nirhrāda-bhīta, as, ā, am*, terrified by a sound or noise.

Nir-hrādin, ī, inī, i, sounding, resounding, roaring.

निर्ह्रास *nir-hrāsa, as*, m. abbreviation, shortening (of a vowel).

निर्ह्रीक *nir-hrīka, as, ā, am* (fr. *nis* + *hrī*), not shy, without shame, bold, daring.

निल् *nil*, cl. 6. P. *nilati*, &c., to understand with difficulty, to be impassable or impenetrable; [cf. *ni-lī* below.]

निलय् *nil-ay* (= *nir-ay*), cl. 1. A. *-ayate, -yitum*, to go out; [cf. rt. *i* and rt. *ay*.]

1. *nil-ayana, am*, n. (for 2. see under *ni-lī* below), the act of going out.

निलिम्प *ni-limpa, as*, m. (fr. rt. *lip* with *ni*), Ved., N. of a particular class of supernatural beings; a troop of Maruts; a god in general; (*ā*), f. a cow. — *Nilimpa-nirjharī*, f. the river of the gods, the Gaṅgā.

Nilimpikā, f. a cow.

निली *ni-lī*, cl. 4. A. *-līyate, -letum* and *-lātum*, to lie down, settle down, alight; to hide

one's self, disappear, conceal one's self from (with abl.); to sink down, perish, (*ni-lilyire*, they perished, Mahā-bh. Sauptika-p. 399.)

Ni-laya, as, m. hiding one's self; a hiding-place; the lair or den of animals, a nest; dwelling, abode, residence, house, habitation; (often at the end of a comp. in the sense of) having one's residence, living, residing in (e.g. *Kailāsa-nilaya*, residing in Kailāsa).

2. *ni-layana, am,* n. (for 1. see p. 502, col. 3), settling in a place, alighting; place of refuge, dwelling-place, dwelling, habitation.

Nilāyi-tā, f. dwelling, residing in, the being domesticated.

Ni-lāyin, ī, inī, i, dwelling in, inhabiting.

Ni-līna, as, ā, am, fused in or into; involved, encompassed, surrounded, shut or wrapt up, embraced, destroyed, perished; transformed, changed; full.

Nilīnaka, as, am, m. n. (?), N. of a village in the north country; [cf. *nailīnaka.*]

Ni-līyamāna, as, ā, am, hiding, lying concealed.

निवक्षस् *ni-vakshas, ās, ās, as,* Ved. (probably) an epithet of the sacrificial animal (implying some peculiarity of colour &c.).

निवचन 1. *ni-vaćana, am,* n. (fr. rt. *vać* with *ni*), Ved. expression, address; a proverbial expression; [cf. 1. *nir-vaćana.*]

निवचन 2. *ni-vaćana, as, ā, am* (*ni* = *nis*), (Pāṇ. I. 4, 76), not speaking; [cf. 2. *nir-vaćana.*] — *Nivaćane-kṛi,* cl. 8. P. *-karoti, -kartum,* to obstruct the speech, to cease to speak. — *Nivaćane-kṛitya* or *nivaćane-kṛitvā,* ind. having ceased to speak.

निवत् *ni-vat, t,* f. (fr. *ni*), Ved. a steep place, a valley; (*tā*), ind. downhill, downwards.

निवध् *ni-vadh,* a defective verb (see *vadh*), to kill.

निवना *ni-vanā,* ind., Ved. downwards, downhill; [cf. *ni-vatā.*]

निवप् *ni-vap,* cl. 1. P. A. *-vapati, -te, -vaptum,* to scatter seed, sow; to offer, make offerings of cakes &c. to the Manes; to kill.

Ni-vapana, am, n. pouring out, scattering or throwing down; sowing; oblations or gifts in honour of deceased ancestors, an offering to the Manes; [cf. *nir-vapaṇa.*]

Ni-vāpa, as, m. seed, grain, seed corn; an oblation or offering to the Manes of deceased parents or relatives, a libation or offering of water &c. at the Śrāddha; gift, offering in general.

Ni-vāpaka, as, m. a sower.

Nivāpin, ī, inī, i, pouring out, throwing or scattering down, sowing.

Ny-upta, ny-upya. See s.v.

निवर *ni-vara.* See *ni-vṛi,* p. 504, col. 1.

निवर्त *ni-varta, ni-vartana,* &c. See *ni-vṛit,* p. 504, col. 1.

निवर्हण *ni-varhaṇa.* See *ni-vṛih,* p. 504.

निवस् 1. *ni-vas,* cl. 1. P. *-vasati, -vastum,* to dwell, inhabit, reside, lodge, live in (with loc.); to sojourn, pass time, pass the night; to roost.

Ni-vasat, an, antī, at, dwelling in, inhabiting.

Ni-vasati, is, f. a habitation, abiding, abode, house, residence.

Ni-vasatha, as, f. a village.

1. *ni-vasana, am,* n. a dwelling, house, a habitation. (For 2. see under 2. *ni-vas,* col. 2.)

Ni-vastavya, as, ā, am, to be lived; to be spent.

1. *ni-vāsa, as,* m. (for 2. see under 2. *ni-vas,* col. 2), living, dwelling, residing; passing the night; a place of residence, dwelling-place, abode, house; night-quarters. — *Nivāsa-bhūmi, is,* f. place of residence. — *Nivāsa-bhūya, am,* n. habitation; inhabiting. — *Nivāsa-rājan, ā,* m. the king of the country in which one dwells.

1. *ni-vāsana, am,* n. (for 2. see under 2. *ni-vas* below), living, residing [cf. *jagan-n°*]; sojourn; passing or spending time.

1. *ni-vāsin, ī, inī, i,* dwelling, abiding in, inhabiting, an inhabitant, resident.

निवस् 2. *ni-vas,* cl. 2. A. *-vaste, -vasitum,* to put on or wear (clothes), dress; to change one's clothes: Caus. or cl. 10. P. *-vāsayati, -yitum,* to put on (a garment?).

2. *ni-vasana, am,* n. (for 1. see under 1. *ni-vas,* col. 1), putting on (a garment), cloth, clothes, raiment; an under garment.

2. *ni-vāsa, as,* m. (for 1. see under 1. *ni-vas,* col. 1), dress (e.g. in *ćarma-nivāsa*, dressed in a skin).

2. *ni-vāsana, am,* n. (for 1. see under 1. *ni-vas,* above), (with Buddhists) a kind of raiment.

Ni-vāsaya (fr. 2. *ni-vāsa*), Nom. P. *nivāsayati,* &c., to put on (a garment), to cover.

2. *ni-vāsin, ī, inī, i* (at the end of a comp.), dressed in, wearing, clothed, covered.

निवह् *ni-vah,* cl. 1. P. A. *-vahati, -te, -voḍhum,* to bring or lead near; to carry, to support.

Ni-vaha, as, m. a multitude, quantity, heap, (in this sense also *ās,* m. pl.); N. of one of the seven winds; one of the seven tongues of fire.

Ni-vāha, as, m., Ved. leading down, (opposed to *abhy-avaroha.*)

निवात 1. *ni-vāta, as, ā, am* (*ni* = *nis*), protected against or sheltered from the wind, not reached by the wind, not windy, calm [cf. 2. *nir-vāta*]; (*am*), n. a place sheltered from or inaccessible to the wind, a sheltered spot, (sometimes used at the end of a comp. of which the first member expresses the sheltering object, see Pāṇ. VI. 2, 8); a calm.

निवात 2. *ni-vāta, as, ā, am* (*ni* + *vāta* fr. *van*), unimpeded, unhurt, uninjured; secure, safe (as in an asylum); well armed, accoutred in strong mail; (*as*), m. an asylum, a refuge, a dwelling, &c.; an impenetrable coat of mail; (*am*), n. security, a secure spot; strong armour. — *Nivāta-kavaća, as, ā, am,* whose armour or mail is impenetrable, wearing an impenetrable coat of mail; (*as*), m., N. of a demon, the grandson of Hiraṇya-kaśipu; (*ās*), m. pl., N. of a class of Dānavas or Daityas.

निवाप *ni-vāpa,* &c. See *ni-vap,* col. 1.

निवार *ni-vāra.* See *ni-vṛi,* p. 504, col. 1.

निवाश *ni-vāśa, as, ā, am* (fr. rt. *vāś* with *ni*), Ved. bellowing, roaring, sounding.

निविड *ni-viḍa, as, ā, am* (fr. *viḍa* = *vila,* a hole, with *ni* = *nis*), without spaces or interstices, close, contiguous, coarse, large, bulky; gross, thick, impervious, impenetrable, dense, firm; crooked-nosed; (*as*), m., N. of a mountain.

Niviḍaya, Nom. P. *niviḍayati,* &c., to make tight.

Ni-viḍīsa, as, ā, am, compact, close; coarse, gross; crooked-nosed (?).

Ni-virīsa or *ni-virīśa* = *ni-viḍa.*

निविद् 1. *ni-vid,* cl. 2. P. *-vetti, -veda, -veditum,* to tell, communicate, proclaim: Caus. *-vedayati, -yitum,* to make known, tell, communicate, report, represent, betray, relate (with dat., loc., or gen. of the person); to present, offer, give, deliver.

2. *ni-vid, t,* f., Ved. instruction, information, direction, communication, precept, doctrine; invocation; N. of certain sentences or short formularies inserted in a liturgy and containing epithets or short invocations of the gods (e.g. *Agniḥ sushamit, hotā deva-vṛitaḥ*); (Sāy.) speech, a short text of the Veda. — *Nivid-dhāna, as, ā, am,* Ved. containing the Nivids; (*am*), n. (according to Sāy.) inserting the Nivids. — *Nividdhānīya, as, ā, am,* Ved. containing the Nivids.

Ni-vedaka, as, ā, am, communicating, relating.

Ni-vedana, as, ā, am, proclaiming, announcing; (*as*), m. an epithet of Śiva; (*am*), n. making known, proclaiming, apprizing, publishing, relating, communicating, announcement, communication; information; representation; delivering, giving, entrusting; an offering, oblation; dedication.

Ni-vedayishu, us, us, u (fr. the Desid. of the Caus. without reduplication), wishing to make known or report, intending to relate about.

Ni-vedita, as, ā, am, made known, announced, reported, communicated, stated, told; represented; delivered, addressed, entrusted, presented, given.

Ni-vedin, ī, inī, i, communicating, reporting, relating, proclaiming.

1. *ni-vedya, as, ā, am,* to be communicated or related; fit to be reported; (*am*), n. an oblation, offering food to an idol, (probably for *naivedya.*)

2. *ni-vedya,* ind. having respectfully announced or made known.

निविरीस *ni-virīsa.* See *ni-viḍa,* col. 1.

निविवृत्सत् *ni-vivṛitsat, ni-vivṛitsu.* See p. 504, col. 2.

निविश् *ni-viś,* cl. 6. A. *-viśate* (ep. also P. *-viśati*), *-veshṭum,* to enter; to alight, descend; to sit down, take a seat; to lie down; to settle down, to encamp; to settle, take a wife; to be fixed or intent on (with loc.): Caus. *-veśayati, -yitum,* to cause to enter, introduce, place in or on; to cause to sit down; to cause to settle or dwell, cause to lie down or encamp; to cause to marry; to put or place down; to found (a city); to enter (in writing), mark down (letters, lines, &c.), inscribe (on a tablet), depict; (with *manas*) to apply the mind to, fix the mind on (with loc.).

Ni-vishṭa, as, ā, am, entered, gone in or into; seated, sitting upon; situated or placed in or on, fixed on, intent upon; arranged.

Ni-vishṭi, is, f., Ved. entering (a female), copulation.

Ni-veśa, as, m. entering, entrance; settling in a place, encamping, halting; dwelling-place, habitation; halting-place, place of lying, camp, palace, the residence of a king or general, (*niveśam kṛi,* to take up one's residence, settle, encamp); depositing, delivering; founding (a household), settling, marrying, marriage; founding (a town); impression, mark, copy; military array; ornament, dress, decoration. — *Niveśa-deśa, as,* m. a dwelling-place. — *Niveśa-vat, ān, atī, at* (at the end of a comp.), lying in or on, resting on.

Ni-veśana, as, ī, am, entering; placing or laying down, lodging, providing with a resting-place; (*as*), m., N. of a Vṛishṇi; (*am*), n. entering, entrance; sitting down, encamping, settling, putting or laying down, (*niveśanam kṛi,* to settle, encamp); entering (in writing), inscribing; founding (a household), marrying, marriage; resting-place, habitation, dwelling-place, abode, dwelling, house; a nest; a camp; a town or city; [cf. *a-n°.*]

Ni-veśanīya, as, ā, am, to be entered; to be fixed; to be engaged in.

Ni-veśayat, an, antī, at, causing to enter, introducing, sending in or into.

Ni-veśita, as, ā, am, made to enter, introduced; placed in or upon; turned to or towards, fixed upon, directed on; sent into, entered into, engaged in.

Ni-veśin, ī, inī, i, resting in, being in, situated on, lying near; resting on.

1. *ni-veśya, as, ā, am,* to be founded (as a town); to be married (as a man); to be returned or paid.

2. *ni-veśya,* ind. having placed in or on, having made to remain or dwell.

Ni-veshṭavya, as, ā, am, to be married (applied to a man); (*am*), n. to be married, (used impersonally, e.g. *mahākule niveshṭavyaṃ sadṛiśe vā,* one should marry into a high family or an equal).

निविशेष *ni-viśesha, as, ā, am,* not different, alike; (*as*), m. want of difference.

निवीत *ni-vīta, as, ā, am* (fr. rt. *vye* with *ni*), having the sacred Brāhmanical thread suspended round the neck; (*am*), n. wearing the Brāhmanical thread round the neck; the Brāhmanical thread so worn; (*as, ā, am*), m. f. n. a veil, mantle, a wrapper (=*ni-vṛita*).

Nivītin, ī, inī, i, wearing the sacred thread suspended round the neck; (*ī*), m. a Brāhman with the cord so suspended.

निवीर्य *ni-vīrya, as, ā, am*, impotent (= *nir-vīrya*, q. v.).

निवृ *ni-vṛi*, cl. 5. 9. 1. P. A. *-vṛiṇoti, -ṇute, -vṛiṇāti, -ṇīte, -varati, -te, -varitum, -varītum*, to surround, defend, restrain: Caus. *-vārayati, -yitum*, to surround, protect; to keep off, ward off, prohibit, hinder, prevent, hold back from, stop, withhold, forbid, interdict, exclude, obstruct, oppose: Caus. Pass. *-vāryate*, to be interdicted, to be withheld.

Ni-vara, as, m., Ved. covering, protection, a protector; (Sāy.) a preventer, obstructer; (*ā*), f. a virgin, an unmarried girl, (in this sense probably fr. *ni*, 'not,' + *vara*, 'a husband.')

Ni-vāra, as, m. keeping off, warding off, defending, preventing, hindering, opposition, impediment; (*ā*), f., N. of a river.

Ni-vāraka, as, ā, am, keeping off, defending, able to keep off.

Ni-vāraṇa, as, ā, am, keeping off, preventing, defending; (*am*), n. keeping back or off, preventing, defending, hindering, opposing; prohibition, an impediment; contemning (?).

Ni-vāraṇīya, as, ā, am, to be kept off or defended, to be checked or hindered, &c.

Ni-vārayat, an, antī, at, preventing, opposing, hindering.

Ni-vārita, as, ā, am, hindered, forbidden, prevented, checked, opposed.

1. *ni-vārya*=*ni-vāraṇīya*.

2. *ni-vārya*, ind. having suppressed, having forbidden.

Ni-vāryamāṇa, as, ā, am, being prevented or hindered.

Ni-vṛita, as, ā, am, surrounded, enclosed, encompassed; (*as, ā, am*), m. f. n. (=*ni-vīta*), a veil, a mantle, a wrapper.

Ni-vṛiti, is, f. covering, enclosing.

निवृज् *ni-vṛij*, cl. 7. 1. P. *-vṛiṇakti, -varjati, -varjitum*, Ved. to immerse, drown; to overthrow; to pour out; to extirpate.

निवृत् 1. *ni-vṛit*, cl. 1. A. (also P. in Fut. Cond. and Aor.) *-vartate, -vartitum*, to turn back, return, retreat, retire, go back, turn back or away from (with abl.); to recoil; to escape from (with abl.), run away; to cease from, desist from, abstain or refrain from (with abl.); to refuse, decline; to cease; to come to an end, be accomplished; to be finished, stop, set (as the sun); not to occur; to be withheld; to be forbidden; to be reversed: to be occupied or engaged in: Caus. *-vartayati, -yitum*, to cause to return; to bring back; to turn away, keep back from, restrain; to cause to desist; to drive back, repel; to accomplish, perform, bring to an end, (for *nir-vṛit*.)

Ni-varta, as, ā, am, Ved. causing to return or turn back.

Ni-vartaka, as, ikā, am, returning, turning or coming back, flying; desisting from, stopping, ceasing; bringing back, causing to cease, abolishing, expelling, removing. — *Nivartaka-tva, am*, n. the state of one who turns back, &c.

Ni-vartana, as, ā, am, turning back, ceasing, ceasing to exist, disappearing; causing to return; (*am*), n. returning, turning or coming back, return; ceasing, not happening, not occurring; desisting or abstaining from (with abl.); desisting from work, inactivity, (opposed to *pra-vartana*); repenting, reforming; causing to come back, bringing back; turning back (the hair); a means of returning (Ved.); keeping back from (with abl.); a measure of land, 20 rods or 200 cubits or 40,000 Hastas square. — *Nivartana-stūpa, as*, m., N. of a Stūpa erected at the spot where the charioteer of Buddha returned.

Ni-vartanīya, as, ā, am, to be brought back; to be made to turn back, to be kept back or diverted or hindered.

Ni-vartamāna, as, ā, am, turning back, returning.

Ni-vartayitavya, as, ā, am, to be kept back, to be restrained, to be diverted.

Ni-vartita, as, ā, am, turned back or away, brought back, made to desist. — *Nivartita-pūrva, as, ā, am*, one who has turned away before.

Ni-vartitavya, as, ā, am, to be brought back.

Ni-vartin, ī, inī, i, turning back, returning, flying, (*saṅgrāmād a-nivartin*, not turning back from the fight, i. e. not flying); leaving off, abstaining from; allowing to return, causing to turn back.

Ni-vartya, ind. having turned or brought back, having induced to desist; having desisted or refrained from; having repented; having repaid; [cf. *dur-n°*.]

Ni-vivṛitsat, an, antī, at (fr. the Desid.), wishing to return or desist.

Ni-vivṛitsu, us, us, u, desirous of turning back, wishing to desist.

2. *ni-vṛit*, f.=*ni-ćṛit*, q. v.; [cf. *ati-n°, pāda-n°, atipāda-n°*.]

Ni-vṛitta, as, ā, am, returned, returning, turned back; gone, departed; vanished; ceased, refrained from, abstained, stopped, desisted, prohibited; abstaining from worldly acts, &c.; abstaining, abstracted or abstained from or independent of worldly acts or motives, abstracted from this world, quiet; desisting from or repenting of any improper conduct; finished, completed, whole; (*am*), n. return; [cf. *dur-n°*.] — *Nivṛitta-kāraṇa, as, ā, am*, without further cause or motive; (*as*), m. a virtuous man, one uninfluenced by worldly desires. — *Nivṛitta-kṛishi-goraksha, as, ā, am*, ceasing from agriculture and the tending of cattle. — *Nivṛitta-deva-kārya, as, ā, am*, ceasing from sacrificial rites or offerings to the gods. — *Nivṛitta-māṉsa, as, ā, am*, one who abstains from eating meat. — *Nivṛitta-yajña-svādhyāya, as, ā, am*, ceasing from sacrifices and the repetition of prayers. — *Nivṛitta-rāga, as, ā, am*, of subdued appetites or passions. — *Nivṛitta-vṛitti, is, is, i*, quitting any practice or occupation. — *Nivṛitta-hṛidaya, as, ā, am*, with relenting heart. — *Nivṛittātman* (°*ta-āt*°), *ā*, m. 'one whose spirit is abstracted,' a sage; an epithet of Vishṇu.

Ni-vṛitti, is, f. returning, return; disappearing, disappearance, ceasing, cessation, suspension, abstaining from action, inactivity, (opposed to *pra-vṛitti*); ceasing to be active, ceasing to be valid or binding (as a rule); leaving off, desisting from (with abl.); resigning, discontinuance of worldly acts, cessation of emotions, separation from the world, abstinence; repose, rest; felicity, bliss, beatitude, (wrongly for *nir-vṛitti*); denial, refusal; abolition, prevention; completion; (*is*), m., N. of a son of Vṛishṇi; of a son of Dharma, king of Magadha; [cf. *nir-vṛitti, ni-dhṛiti*.]

निवृह् *ni-vṛih* [cf. *ni-bṛih*], Caus. *-varhayati, -yitum*, to throw down; to annihilate; to extirpate.

Ni-varhaṇa, as, ā, am, destroying, extirpating, annihilating, removing; (*am*), n. destruction, eradication, annihilation, killing, removing; [cf. *ni-barhaṇa*.]

Ni-varhita, as, ā, am, destroyed, annihilated, eradicated.

निवेदक *ni-vedaka, ni-vedana*, &c. See under 1. *ni-vid*, p. 503, cols. 2, 3.

निवेष्ट *ni-veshṭa, as*, m. (fr. rt. *veshṭ* with *ni*), a cover, envelope; *Vasishṭhasya niveshṭas*, N. of a Sāman.

Ni-veshṭana, am, n. covering, enveloping, clothing.

निवेष्य *ni-veshya, as*, m. (fr. rt. *vish* with *ni*), Ved. a whirlpool, a water-spout; a whirlwind or any similar phenomenon [cf. *stanayitnu*]; a part of the upper or fore-part of an animal, the vertebra?; (according to Mahī-dhara) eddy or hoar-frost; (*as, ā, am*), whirling, belonging to a whirlpool or eddy.

निव्याध *ni-vyādha, as*, m. (fr. rt. *vyadh* with *ni*), Ved. an opening, aperture, a window.

Ni-vyādhin, ī, inī, i, Ved. piercing, opening.

निव्यूढ *ni-vyūḍha, am*, n. perseverance, resolution.

निश् 1. *niś*, euphonically substituted for *nis* before *ć, ćh*, &c.

निश् 2. *niś*, cl. 1. P. *-neśati*, &c., to meditate upon, meditate profoundly, to be absorbed in meditation.

निश् 3. *niś*, f. (perhaps connected with *nak* fr. rt. 2. *naś*, or merely a curtailed form of *niśā* below, which may be connected with *ni-śītha* and so derived fr. rt. *śī* with *ni*; the form *niś* is defective in nom. voc. sing. du. and pl., acc. sing. du., but may be optionally substituted for *niśā* in acc. pl. and remaining cases, e. g. *niśas* or *niśās*, *niśā* or *niśayā*, *niḍbhyām* [according to some also *nijbhyām*] or *niśābhyām*, &c.), night; *niśi niśi*, every night; *mahā-niśi*, at midnight.

Niśa, am, n. (at the end of a comp.)=*niśā*, night (e. g. *ahar-niśam*, ind. day and night; *divā-niśam*, ind. day and night; cf. also *a-niśa*.)

Niśā, f. night; a vision, dream; turmeric, Curcuma (of two species, =*haridrā* and *dāru-haridrā*, probably C. Zedoaria and C. Longa; a collective N. of the asterisms Aries, Taurus, Gemini, Cancer, Sagittarius, and Capricorn; cf. *niśā-bala*.) — *Niśā-kara, as*, m. 'the night-maker,' the moon, (regarded with *Divā-kara* as a son of Garuḍa); a symbolical expression for the numeral one; a cock. — *Niśā-kara-kalā-mauli, is*, m. 'bearing a crescent as diadem,' an epithet of Śiva. — *Niśā-kāla, as*, m. the time of night. — *Niśā-ketu, us*, m. 'night-sign,' the moon. — *Niśā-kshaya, as*, m. the close of night. — *Niśā-gaṇa, as*, m. a number of nights. — *Niśā-gama* (°*śā-āg*°), *as*, m. the coming on or commencement of night. — *Niśā-gṛiha, as*, m. a bed-room, sleeping-room. — *Niśā-ćara, as, ā* or *ī, am*, going or moving about by night, nocturnal, night-walking; (*as*), m. a Rākshasa, a fiend, an imp or goblin; an epithet of Śiva [cf. *niśāćara-pati*]; a jackal; an owl; a snake; the ruddy goose, Cakravāka; a thief; a ghost, an evil spirit; (*ī*), f. a she-devil, a female fiend; a woman who goes to an assignation, a harlot, whore; a sort of perfume, (see *keśinī*.) — *Niśāćara-pati, is*, m. 'lord of night-walkers,' an epithet of Śiva. — *Niśāćareśa* (°*ra-īśa*), *as*, m. 'lord of the Rākshasas,' an epithet of Rāvaṇa. — *Niśā-ćarman, a*, n. 'the skin of night,' darkness. — *Niśā-ćhada, as*, m. a species of plant. — *Niśā-jala, am*, n. 'the water of night,' hoar-frost, frost, dew. — *Niśāṭa* (°*śā-aṭa*), *as*, m. 'roving by night,' an owl; a demon, a ghost. — *Niśāṭaka, as*, m. bdellium (=*guggulu*, connected with *niśāṭa*, an owl; cf. *kauśika*, =owl and bdellium, *ulūkhala, ulūkhalaka*). — *Niśāṭana* (°*śā-aṭ*°), *as*, m. 'night-rover,' an owl; (*ī*), f. a species of moth. — *Niśātikrama* (°*śā-at*°), *as*, m. the passing away of night. — *Niśātyaya* (°*śā-at*°), *as*, m. the close of night, day-break. — *Niśā-darśin, ī*, m. 'seeing at night,' an owl. — *Niśādi* (°*śā-ādi*), *is*, f. the beginning of night, evening, twilight. — *Niśādhīśa* (°*śā-adh*°), *as*, m. 'lord of night,' the moon. — *Niśā-nātha, as*, m. 'lord of night,' the moon. — *Niśā-nārāyaṇa, as*, m., N. of a poet. — *Niśā-niśam*, ind. night by night, every night, always. — 1. *ni-śānta* (°*śā-an*°), *as, am*, m. n. (for 2. *ni-śānta* see under *ni-śam*, p. 505, col. 1), the end of night, break of day. — *Niśāndha* (°*śā-an*°),

as, ā, am, blind at night; (*ā*), f. a species of creeper (=*jatukā*). — *Niśā-pati, is*, m. 'husband of the night,' the moon; camphor. — *Niśā-putra, ās*, m. pl. 'the sons of night,' N. of certain demons. — *Niśā-pushpa, as*, m. 'the flower of night,' the white water-lily; hoar-frost, dew. — *Niśā-prāneśvara, as*, m. 'husband of night,' the moon. — *Niśā-bala, as*, m. a collective N. of the signs of the zodiac Aries, Taurus, Gemini, Cancer, Sagittarius, and Capricorn. — *Niśā-bhaṅgā*, f. a species of plant (=*dugdha-puććhī*). — *Niśā-maṇi, is*, m. 'jewel of the night,' the moon; [cf. *dhvajāgra-niśāmaṇi*.] — *Niśā-mukha, am*, n. the beginning of night. — *Niśā-mṛiga, as*, m. 'night-animal,' a jackal. — 1. *niśā-raṇa, am*, n. a nocturnal battle; (for 2. see *ni-śaraṇa* below.) — *Niśā-ratna, am*, n. (or, according to some, *as*, m.), 'the jewel of the night,' the moon. — *Niśārdhakāla* (°*śā-ardha-k*°), *as*, m. the first part of the night (opposed to the following). — *Niśāvasāna* (°*śā-av*°), *am*, n. the close or end of night, the second part of the night (opposed to the preceding). — *Niśā-vihāra, as*, m. a night-walker, a nocturnal imp or goblin, a Rākshasa. — *Niśā-vṛinda, am*, n. a number of nights. — *Niśā-vedin, ī*, m. 'knowing the night,' a cock. — *Niśā-hasa, as*, m. 'night-smiler,' the white water-lily which opens its petals at night. — *Niśāhvā* (°*śā-āh*°), f. turmeric. — *Niśi-pāla, as*, m. a kind of metre consisting of four lines of fifteen syllables each. — *Niśi-pushpā* or *niśi-pushpī* or *niśipushpikā*, f. the tree Nyctanthes Arbor Tristis. — *Niśeśa* (°*śa-īśa*), *as*, m. 'lord of night,' the moon. — *Niśaita* (°*śa-eta*), *as*, m. 'shining at night,' the crane, Ardea Nivea. — *Niśotsarga* (°*śā-ut*°), *as*, m. the end of night, day-break. — *Niśopaśāya* (°*śā-up*°), *as*, m. resting at night.

निशठ *ni-śaṭha, as, ā, am*, not false, candid, honest; (*as*), m., N. of a Vṛishṇi, a son of Bala-rāma by Revatī; (also written *ni-shaṭha, nisaṭha, ni-satha*.)

निशद् *ni-śad*, Caus. *-śātayati, -yitum*, Ved. to kill.

निशब्द *ni-śabda, as, ā, am*, speechless, silent; [cf. *niḥ-śabda*.]

निशम् *ni-śam*, cl. 4. P. *-śāmyati, -śamitum*, to observe, see; to hear, listen: Caus. *-śāmayati, -yitum*, to observe, perceive, see; to hear, listen.

Ni-śamana, am, n. looking at; seeing, sight; hearing; becoming aware of.

Ni-śamya, ind. having perceived, having heard, hearing.

2. *ni-śānta, as, ā, am* (for 1. *niśānta* see under *niśā*, p. 504, col. 3), tranquillized, quiet, tranquil, patient; (*am*), n. a house, dwelling, habitation. — *Niśānta-nārī*, f. a house-wife.

Niśāntīya, as, ā, am, belonging or relating to a house (?).

Ni-śāma, as, m. observing, perceiving.

Ni-śāmana, am, n. sight, seeing; looking at, beholding; looking at repeatedly; observing, hearing; a shadow, reflection.

Ni-śāmayat, an, antī, at, perceiving, hearing.

Ni-śāmya, ind. having seen; having heard; having tranquillized; having put out (as a light).

निशरण *ni-śaraṇa, am*, n. (fr. rt. *śṛī* with *ni*), killing, slaughter.

2. *ni-śāraṇa, am*, n. (fr. *śṛī* with *ni*), killing, slaughter, slaying.

Ni-śāruka, as, m. a kind of Rūpaka (see under *dṛiḍha*); (*am*), n. an air, a sort of musical composition played as an accompaniment to dancing.

निशात *ni-śāta*. See under *ni-śo*, col. 2.

निशाद *ni-śāda, as*, m. a man of low caste; (see *nishāda*.) — *Niśāda-tva, am*, n. the state or condition of a man of low caste. — *Niśādā-putra, as*, m. (?), a pestle. — *Niśādā-śilā*, f. a mortar, a slab for grinding.

निशामय *ni-śāmaya* = *śṛiṇu*, listen, (impv. of Caus. of *ni-śam*, col. 1.)

निशायिन् *ni-śāyin, ī, inī, i* (fr. rt. *śī* with *ni*), lying down in, sleeping in (?).

निशावन *niśāvana, as*, m. hemp. See *śaṇa*.

निशि *ni-śi* [cf. *ni-śo*], cl. 5. P. A. *-śinoti, -nute, -śetum*, to sharpen; to stimulate, excite; to kill.

Ni-śita, as, ā, am, sharpened, whetted, pointed, stimulated; (*am*), n. iron.

Ni-śiti, is, f., Ved. excitement, stimulation, encouragement.

निशिता *ni-śitā*, f., Ved. night; [cf. *niśītha*.]

निशिथ *ni-śitha, as*, m. (for *ni-śītha*), N. of one of the three sons of Doshā (Night); (some read this word in Bhāgavata-Purāṇa IV. 13, 14, *ni-śītha*.)

निशीथ *ni-śītha, as*, m. (fr. rt. *śī* with *ni*), midnight, the time of sleep, night in general.

Ni-śīthinī, f. night. — *Niśīthinī-nātha, as*, m. 'husband of night,' the moon.

Ni-śīthyā, f. night.

निशुम्भ *ni-śumbha, as*, m. (fr. rt. *śumbh* with *ni*), killing, slaughter; N. of a Dānava, brother of Sumbha, slain by Durgā; (also written *nisumbha*.) — *Niśumbha-mathanī*, f. or *niśumbha-mardinī*, f. 'destroyer of Niśumbha,' an epithet of Durgā.

Ni-śumbhana, am, n. killing, slaying, slaughter.

Ni-śumbhin, ī, m. an epithet of Vajra-ṭīka; an inferior deity of the Buddhists.

निशुष्म *ni-śushma, as, ā, am*, Ved. not sparkling (as fire), not coruscating, (opposed to *uć-ćhushma*.)

निशृम्भ *ni-śṛimbha, as, ā, am* (fr. rt. *śṛambh* with *ni*), Ved. stepping firmly?; (Sāy.) fastened to (a car), harnessed.

निशैत *niśaita*. See under *niśā*, col. 1.

निशो *ni-śo* [cf. *ni-śi*], cl. 4. P. *-śyati, -śātum*, to sharpen, whet, polish.

Ni-śāta, as, ā, am, sharpened, whetted, sharp; polished, burnished, varnished.

Ni-śāna, am, n. sharpening; (also read *ni-śāṇa*.)

निश्चक्षुस् *niś-ćakshus, us, us, us*, eyeless, blind.

निश्चत् *niś-ćat* (*nis-ćat*), Caus. A. *-ćātayate, -yitum*, Ved. to scare or drive away.

निश्चत्वारिंश *niś-ćatvāriṃśa, as, ī, am*, without forty.

निश्चप्रच *niśća-praća*, (perhaps) backwards and forwards; [cf. *āća-parāća* under 2. *āća*.]

निश्चर् *niś-ćar* (*nis-ćar*), cl. 1. P. *-ćarati, -ćaritum*, to come forth, issue, go out, arise, proceed, appear, be produced; to rise (as sounds): Caus. *-ćārayati, -yitum*, to cause to issue or come forth.

Niś-ćara, as, m., N. of one of the Saptarshis in the eleventh Manv-antara.

Niś-ćāraka, am, n. evacuation by stool; air, wind; obstinacy, wilfulness.

निश्चल *niś-ćala, as, ā, am*, immovable, not moving, stock-still, still, fixed, steady; not subject to motion or fluctuation, invariable, unchangeable; (*ā*), f. the earth; Desmodium Gangeticum (=*śāla-parṇī*). — *Niśćala-mati, is, is, i*, steady-minded, of unshaken mind. — *Niśćalāṅga* (°*la-aṅ*°), *as, ā* or *ī, am*, having immovable limbs, firm-bodied, firm; (*as*), m. a species of crane, Ardea Nivea; a rock, mountain.

निश्चि *niś-ći* (*nis-ći*, see rt. 2. *ći*), cl. 3. P. *-ćiketi*, cl. 5. P. A. *-ćinoti, -nute, -ćetum*, Ved. to ascertain, investigate, know thoroughly, arrive at a certain decision, decide, regard as decided, to fix upon, determine, resolve.

Niś-ćaya, as, m. ascertainment, investigation, inquiry, a fixed opinion, a firm conviction, accurate or certain knowledge, certainty, positiveness, positive conclusion, determination, resolution, resolve, decision; settled purpose, fixed intention, design, purpose, aim, (*iti niśćayaḥ*, this is a fixed opinion or established conclusion; *niśćayam jñātum*, to ascertain the certainty; *niśćayaṃ kṛi*, to decide, come to a determination; cf. *pāpa-n*°, *maraṇa-n*°, *eka-n*°); 'removal of fallacy or deception,' N. of a figure in rhetoric; (*ena* or *āt*), ind. certainly. — *Niśćaya-datta, as*, m., N. of a merchant. — *Niśćaya-rūpa, as, ā, am*, having (only) the appearance of certainty, uncertain, wrong.

Niś-ćayin, ī, inī, i, decided, determined, resolved.

Niś-ćāyaka, as, ā, am, who or what ascertains or determines, one who is certain about anything, determining, decisive.

Niś-ćita, as, ā, am, ascertained, determined, settled, concluded, decided, established, certain, one who has come to a conclusion or formed a fixed opinion; sentenced, pronounced; (*am*), n. certainty, decision, conclusion; (*am*), ind. decidedly, positively; (*ā*), f., N. of a river.

Niś-ćiti, is, f. ascertainment, fixing, determining, settling.

Niś-ćitya, ind. having ascertained, having concluded or decided, having made out for certain, having settled or come to a final decision, feeling assured or convinced.

Niś-ćīyamāna, as, ā, am, being in the course of ascertainment, being under investigation, being concluded.

निश्चित्त *niś-ćitta, as*, m., N. of a Samādhi.

निश्चिन्त *niś-ćinta, as, ā, am*, unthinking, thoughtless, inconsiderate, void of reflection, careless, unconcerned; [cf. *naiśćintya*.]

निश्चुक्कण *niś-ćukkaṇa, am*, n. (said to be fr. rt. *ćukk*), a sort of tooth-powder prepared from sulphate of iron &c. which destroys the tartar but blackens the teeth; (also written *niś-ćukraṇa*.)

निश्चृत् *niś-ćṛit*, cl. 6. P. *-ćṛitati, -ćartitum*, Ved. to loosen, untie.

निश्चेतन *niś-ćetana, as, ā, am*, without consciousness, unconscious, unreasonable.

निश्चेतस् *niś-ćetas, ās, ās, as*, out of one's mind, not in one's right senses.

निश्चेष्ट *niś-ćeshṭa, as, ā, am*, motionless, powerless, helpless; incapable of motion or effort; (*am*), ind. without motion.

Niś-ćeshṭā, f. motionlessness. — *Niśćeshṭā-karaṇa, as, ā, am*, causing motionlessness; epithet of one of the arrows of the god of love.

निश्चौर *niś-ćaura, as, ā, am*, free from robbers.

निश्च्यवन *niś-ćyavana, as*, m. 'unperishing,' a form of fire; N. of one of the Saptarshis in the second Manv-antara.

निश्छन्दस् *niś-ćhandas, ās, ās, as*, not studying holy writ; *niśćhandaḥ kulam*, a family in which the Vedas are not studied.

निश्छिद्र *niś-ćhidra, as, ā, am*, having no rent or openings, without holes, having no holes, without weak points or defects, having no weak side; unhurt, uninterrupted.

Niś-ćheda, as, ā, am, indivisible, without division.

निश्रथ्य *ni-śrathya,* ind. having fastened or harnessed.

निश्रम *ni-śrama, as,* m. (fr. rt. *śram* with *ni*), labour bestowed upon anything, continued practice.

निश्रयणी *ni-śrayaṇī,* f. (fr. rt. *śri* with *ni*), a ladder, staircase; (also written *niḥ-śrayaṇī, niḥ-śrayiṇī,* q. v.)

Ni-śreṇi, f. a ladder, staircase; (other forms of the word are *ni-śreṇī,* f., *niḥ-śreṇī,* and *niḥ-śreṇi,* q.v.)

निश्रीक *ni-śrīka* for *niḥ-śrīka,* q. v.

निश्वस् *ni-śvas,* cl. 2. P. *-śvasiti, -śvasitum,* to draw in the breath, inspire; to sigh.

Ni-śvasya, ind. having drawn in the breath, having sighed.

Ni-śvāsa, as, m. inspiration, inhaling, sighing. — *Niśvāsa-praśvāsa, au,* m. du. inspiration and expiration, respiration.

निष् 1. *nish,* euphonically substituted for *nis* before *k, kh, ṭ,* &c.

निष् 2. *nish* [cf. rt. *niksh*], cl. 1. P. *neshati,* &c., to moisten, sprinkle.

निषङ्ग *ni-shanga, as,* m. (fr. rt. *sañj* with *ni*), clinging to, attachment; union, meeting, association; a quiver; a sword (?).

Ni-shangathi, is, is, i, embracing; (*is*), m. embracing, an embrace [cf. *svañj*]; a bowman; a charioteer; a car; grass; the shoulder. — *Nishanga-dhi, is,* m., Ved. (according to commentators) the sheath of a sword, a scabbard.

Nishangin, ī, inī, i, having a quiver: (*ī*), m. an archer, bowman; N. of one of the hundred sons of Dhṛita-rāshṭra.

निषञ्ज *ni-shañja* in *ku-n°,* q. v.

निषठ *ni-shaṭha.* See *ni-śaṭha,* p. 505.

निषद् 1. *ni-shad* (*ni-sad*), cl. 1. 6. P. *-shīdati, -shattum,* to sit down, lie down, recline; to settle down, sink down; to dwell; to be afflicted, suffer pain: Caus. *-shādayati, -yitum,* to cause to sit down.

Ni-shaṇṇa, as, ā, am, seated, sitting, perched, placed in or on, rested, reclined, resting or leaning on, reclining; supported; sunk down, afflicted, distressed; gone to.

Ni-shaṇṇaka, as, ā, am, sitting, seated; (*am*), n. a seat; a species of pot-herb, Marsilea Dentata.

Ni-shatti, is, f., Ved. sitting down idly, remaining inactive or indifferent, indolence.

Ni-shatsnu, us, us, u, Ved. sitting fast, firmly settled or fixed.

2. *ni-shad, t, t, t,* Ved. sitting inactive; (*t*), f. sitting, especially near the altar at a sacrificial rite; N. of a kind of composition mentioned with Upanishad in Mahā-bh. Śānti-p. 1613.

Ni-shada, as, m., N. of an ancient king, (probably a wrong reading for *nishadha*); = *ni-shāda,* a musical note.

Ni-shadana, am, n., Ved. sitting down, reclining; dwelling, residing; a seat.

Ni-shadyā, f. a small bed or couch; the hall of a merchant; a market-place.

Ni-shadvara, as, ā, am, Ved. seated (near the altar), sitting lazily; (*as*), m. mud, mire (in which one sinks); the god of love; (*ī*), f. 'the time of rest,' night.

Ni-shāda, as, m., N. of certain wild aboriginal tribes in India not belonging to the Āryan race, and described as hunters, fishermen, robbers, &c.; (according to Mahī-dhara) a N. of the Bhillas (a wild mountain tribe whose progenitor is said by a legend to have sprung from the thigh of Vena); a man of a degraded tribe in general, an outcast (especially the son of a Brāhman by a Śūdra woman); the first of the seven musical notes or more properly the last or highest of the scale, corresponding to B of our scale; N. of a Kalpa; [cf. *naishādu, naishādaka, naishādikā, naishādi.*] — *Nishāda-karshu, us,* m., N. of a district; [cf. *naishāda-karshuka.*] — *Nishāda-vat, n.,* N. of a musical note, = B of our scale.

Ni-shādita, as, ā, am (fr. the Caus.), made to sit down; afflicted.

Ni-shādin, ī, inī, i, sitting down, lying down, reclining, resting; (*ī*), m. an elephant-keeper or driver.

Ni-shīdat, an, antī, at, sitting down, sitting on; settling or sinking down; resting in or on.

Ni-shedivas, vān, dushī, vat, seated in or upon, reclined.

निषध *nishadha, as,* m., N. of a mountain or chain of mountains forming one of the principal ranges of the earth, and described as lying immediately south of Ilāvṛita and north of the Himālaya; (*ās*), m. pl., N. of a people and their country governed by Nala; the sovereign of the Nishadhas; N. of a son of Janam-ejaya; of Kuśa the father of Nala; a peculiar position of the closed hand; a musical note [cf. *ni-shāda*]; (*as, ā, am*), hard, solid; (*ā*), f., N. of Nala's capital, the city of the Nishadhas; N. of a river rising in the Vindhya mountains. — *Nishadha-vaṃśa, as,* m. the race of Nishadha. — *Nishadhādhipa* (°*dha-adh*°), *as,* m. or *nishadhādhipati* (°*dha-adh*°), *is,* m. or *nishadheśvara* (°*dha-īś*°), *as,* m. 'lord of Nishadha,' epithet of Nala; [cf. *naishadha, naishadhya.*] — *Nishadhāśva* (°*dha-aś*°), *as,* m., N. of a son of Kuru. — *Nishadhendra-kārya, am,* n. 'the poem of the prince of the Nishadhas,' N. of a poem.

निषमम् *ni-shamam,* ind. (fr. *ni* + *sama*), see Pāṇ. VI. 2, 121, Schol.

निषर्ग *ni-sharga, as,* m. a various reading for *ni-shanga,* q. v.

निषाद *ni-shāda.* See 1. *ni-shad,* col. 1.

निषिच् *ni-shić* (*ni-sić*), cl. 6. P. A. *-shińćati, -te, -sheklum,* to sprinkle, pour upon or into, infuse, instil, irrigate: Caus. *-shećayati, -yitum,* to cause to sprinkle or irrigate.

Ni-shikta, as, ā, am, sprinkled upon, poured into, infused, instilled, irrigated. — *Nishikta-pā, ās, ās, am,* Ved. protecting the infused (semen).

Ni-sheka, as, m. sprinkling, infusion, aspersion; distilling; effusion; seminal infusion, impregnation; the ceremony performed upon impregnation; irrigation; water for washing, (but according to others) seminal impurity; what is poured upon the ground, dirty water, swill.

Ni-sheklavya, as, ā, am, to be sprinkled or poured into, to be watered.

Ni-shećana, am, n., Ved. pouring out, sprinkling, watering, irrigation.

Ni-shećitṛi, tā, trī, tṛi, one who sprinkles or pours into, an instiller, infuser.

निषिध् *ni-shidh* (*ni-sidh*), cl. 1. P. *-shedhati, -sheddhum, -shedhitum,* to prohibit, forbid, restrain, keep off, ward off, keep back, prevent, remove: Caus. *-shedhayati, -yitum,* to prohibit, keep off.

Ni-shiddha, as, ā, am, prohibited, forbidden, kept back, restrained, warded off, prevented.

Ni-shiddhi, is, f. prohibition, warding off, keeping off, defence.

Ni-sheddhavya, as, ā, am, to be kept back or obstructed.

Ni-sheddhṛi, dhā, dhrī, dhṛi, keeping back, obstructing, who or what restrains or prevents or prohibits.

Ni-sheddhra, as, ā, am, in *a-nisheddhra,* having no impeder or subduer.

Ni-shedha, as, m. warding off, keeping off, hindering, stopping, obstructing, prevention, prohibition; negation, denial; discontinuance, contrariety to or deviation from rule, exception; N. of several Sāmans.

Ni-shedhaka, as, ā, am, keeping back, obstructing, preventing, prohibiting, forbidding.

Ni-shedhana, am, n. the act of warding off or defending, prevention.

Ni-shedhin, ī, inī, i, defending, keeping back; excelling, surpassing.

Ni-shedhya, as, ā, am, to be kept back or prohibited or hindered.

निषिध *ni-shidha, ās,* m. pl., N. of a people; (various reading for *nishadha;* cf. *naishidha.*)

निषूद् *ni-shūd* (*ni-sūd*), Caus. *-shūdayati, -yitum,* to kill, slay.

Ni-shūdana, am, n. killing, slaughter; [cf. *ni-sūdana.*]

निषेव् *ni-shev* (*ni-sev*), cl. 1. A. *-shevate, -shevitum,* to wait upon, serve, attend, follow; attach or devote one's self to; to honour, worship, adore; to pursue, practise, perform, observe, cultivate; to frequent, inhabit, visit; to enjoy; to employ.

Ni-sheva, as, ā, am, practising, exercising, following, devoted to [cf. *hrī-n°*]; (*ā*), f. exercising, practice, service; worship, adoration.

Ni-shevaka, as, ā, am, practising, following, devoted to; frequenting, inhabiting; enjoying.

Ni-shevaṇa, am, n. waiting on, serving, service, attaching one's self to, worshipping, worship, adoration; practice, performance, adherence to; living in, inhabiting, enjoying, using, use, familiarity with.

Ni-shevaṇīya, as, ā, am, to be served or attended to, to be followed or observed; to be obeyed.

Ni-shevita, as, ā, am, visited, frequented; observed, practised; served, honoured, obeyed.

Ni-shevitavya, as, ā, am, to be practised or observed; to be used or enjoyed; (also read *ni-sevitavya.*)

Ni-shevitṛi, tā, trī, tṛi, one who attaches or devotes himself to anything, an observer, practiser, cultivator, &c.

Ni-shevin, ī, iṇī, i, practising, observing, enjoying.

Ni-shevya, as, ā, am, to be observed, to be honoured, to be visited or frequented; to be enjoyed.

निष्क् *nishk* (probably a Nominal verb artificially formed fr. *nishka* below), cl. 10. A. *nishkayate,* &c., to measure, weigh.

Nishka, as, am, m. n. (said to be fr. rt. *sad* with preposition *ni* and affix *ka*), a golden ornament for the neck or breast; a golden ornament of a certain weight, used as money; a weight of gold varying in value at different times, = 1 Dīnāra of 32 small or 16 large Rettis, = 1 Karsha or Su-varṇa of 16 Māshas, = 1 Pāla of 4 or 5 Su-varṇas, = 1 larger Pāla or Dīnāra variously reckoned at 108 or 150 Su-varṇas, = 4 Māshas, = 16 Drammas; a weight of silver of 4 Su-varṇas; gold in general, a golden vessel; (*as*), m. a Cāṇḍāla; (*ā*), f. a measure of length; [cf. *naishkika, naishkaśatika, naishka-sahasrika.*] — *Nishka-kaṇṭha, as, ī, am,* wearing a golden ornament round the neck; (*am*), n. a golden ornament of the neck. — *Nishka-grīva, as, ā, am,* Ved. wearing a gold ornament round the neck.

Nishkin, ī, iṇī, i, Ved. having an ornament round the neck.

निष्कण्टक *nish-kaṇṭaka, as, ā, am,* = *a-kaṇṭaka,* thornless, free from thorns or enemies; free from danger or trouble.

निष्कण्ठ *nish-kaṇṭha, as,* m. a species of tree, Capparis Trifoliata.

निष्कनिष्ठ *nish-kanishṭha, as, ā, am,* or *nishkanishṭhaka, as, ā, am,* having the little finger stretched out.

निष्कन्द *nish-kanda, as, ā, am,* without edible or esculent roots, having no bulbous roots.

निष्कपट *nish-kapaṭa, as, ā, am,* guileless, free from deceit or fraud.

निष्कम्प *nish-kampa, as, ā, am,* not shaking, not tremulous, motionless, immovable. — *Nishkampa-tā,* f. motionlessness, immovableness.

निष्कम्भ *ni-shkambha* in *vajra-nishkambha, as,* m., N. of one of the sons of Garuḍa.

Ni-shkambhu, us, m., N. of a particular divine being (= Viśva).

निष्करुण *nish-karuṇa, as, ā, am,* pitiless, unmerciful, merciless, cruel. — *Nishkaruṇī-kṛita, as, ā, am,* rendered pitiless, made or become heartless or cruel.

निष्करूष *nish-karūsha, as, ā, am,* not dirty, free from dirt.

निष्कर्तृ *nish-kartṛi, tā,* m., Ved. = *ish-kartṛi,* p. 143, col. 1.

निष्कर्मन् *nish-karman, ā, ā, a,* inactive; exempt from or neglecting religious or worldly acts, &c.

निष्कर्ष *nish-karsha,* &c. See under *nish-kṛish,* col. 3.

निष्कल *nish-kala, as, ā, am,* without parts, undivided, indivisible; waned, diminished, decayed; impotent, seedless, barren; maimed, infirm; (*as*), m. a receptacle; pudendum muliebre; N. of Brahmā; a fancied personification of Brahmā for religious ceremonies; (*ā* or *ī*), f. an elderly woman past childbearing or in whom menstruation has ceased. — *Nishkala-tva, am,* n. undividedness, indivisibility, the state of the absolute Brahma.

निष्कलङ्क *nish-kalanka, as, ā, am,* stainless, spotless, sinless, immaculate, unblemished. — *Nishkalanka-tīrtha, am,* n., N. of a sacred bathing-place.

निष्कल्मष *nish-kalmasha, as, ā, am,* spotless, sinless. — *Nishkalmashī-bhūta, as, ā, am,* become spotless or sinless.

निष्कषाय *nish-kashāya, as, ā, am,* free from dirt or impure passions; (*as*), m., N. of the thirteenth Arhat of the future Ut-sarpiṇī.

निष्कस् *nish-kas* (*nis-kas;* sometimes incorrectly spelt *nish-kaś*), Caus. *-kāsayati, -yitum,* to drive out, expel, turn out.

Nish-kāsa, as, m. exit, egress; a portico, veranda, (wrongly spelt *nish-kāśa*); the day-break; waning, disappearance; (also a wrong reading for *nish-kāsha,* q. v.)

Nish-kāsita, as, ā, am, expelled, dismissed, turned out; gone forth or out, issued; placed, deposited; placed over, appointed, stationed; reviled, reproached; opened out, blown, expanded.

Nish-kāsin, ī, inī, i, who or what expels; (*inī*), f. a female slave not restrained by her master.

निष्काम *nish-kāma, as, ā, am,* desireless, free from wish or desire, disinterested, unselfish; (*am*), ind. without wish or desire; unwillingly. — *Nishkāma-ćārin, ī, iṇī, i,* acting disinterestedly or without desire, unselfish in one's conduct.

निष्कारण *nish-kāraṇa, as, ā, am,* causeless, needless, unnecessary; free from motive, disinterested, groundless, without a reason, not proceeding from any cause; (*am*), ind. without any special motive, without a reason, causelessly, without any secondary view; [cf. *ni-kāraṇa.*] — *Nishkāraṇa-vairin, ī, iṇī, i,* groundlessly hostile.

निष्कारुष *nish-kārusha, as, ā, am,* of a noble race, not degraded (?).

निष्कालक *nish-kālaka, as,* m. a penitent shaven and smeared with ghee or clarified butter.

निष्कालन *nish-kālana, as,* m. (fr. *kal* with *nis*), driving away (cattle).

निष्कालिक *nish-kālika, as, ā, am,* one who has no more time (to live), one whose time is over or whose term of life is elapsed; (*am*), ind. without delay.

निष्काश *nish-kāśa, as,* m. issue, egress; a portico, veranda; [cf. *nish-kāsa.*]

Nish-kāśita, as, ā, am. See *nish-kāsita,* col. 1.

निष्काष *nish-kāsha, as,* m. (fr. rt. *kash* with *nis*), Ved. the scrapings from a caldron or pan; (also written *nish-kāsa.*)

निष्किञ्चन *nish-kiñćana, as, ā, am,* having nothing, very poor. — *Nishkiñćana-tva, am,* n. poverty, indigence.

निष्किरीय *nish-kirīya, ās,* m. pl. (fr. *nish-kira,* which is fr. rt. 1. *kṛī* with *nis*), N. of a race.

निष्किल्विष *nish-kilvisha, as, ā, am,* sinless, faultless; [cf. *ni-kilbisha.*]

निष्कुट *nish-kuṭa, as,* m. a pleasure-grove near a house, (in this sense also *am,* n.); a field; the hollow of a tree [cf. *nish-kuha*]; a door; the female apartments, Zenana; N. of a country (?); (*am*), n., N. of a hole of a peculiar form in the frame of a bedstead; (also read *niḥ-kuha.*)

Nish-kuṭi, is, ī, f. large cardamoms; [cf. *nis-truṭi.*]

Nishkuṭikā, f., N. of one of the Mātṛis attending on Śiva.

निष्कुतूहल *nish-kutūhala, as, ā, am,* having no curiosity, incurious.

निष्कुम्भ *nish-kumbha, as,* m. = *ni-kumbha,* Croton Polyandrum; (*ā*), f., N. of the mother of the Magas.

निष्कुल *nish-kula, as, ā, am,* having no family or kindred, left alone in the world; *nish-kulaṃ kṛi,* to make (any one) without family, cut off entirely, exterminate. — *Nishkula-tā,* f. loss of family, dying out, perishing. — *Nishkulā-kṛi* or *nishkuli-kṛi,* cl. 8. P. *-karoti, -kartum,* to extirminate one's family; to strip off the husk, to husk, shell. — *Nishkulā-kṛitya,* ind. having stripped off the husk; (also read *niḥkulā-kṛitya.*) — *Nishkulī-kṛitya,* ind. having husked or shelled; (also read *niḥkuli-kṛitya.*)

Nish-kulīna, as, ā, am, of low family, plebeian.

निष्कुष् *nish-kush* (*nis-kush*), cl. 9. P. *-kushṇāti, -koshitum* and *-koshṭum,* to pull off or out, strip off, tear off or out, extract; to injure or hurt by tearing; to husk, shell.

Nish-kushita, as, ā, am, torn off, stripped off, extracted, forced or drawn out, torn, lacerated; expelled; (*as*), m., N. of a Marut; (also read *nish-karshin.*)

Nish-kosha, as, m. tearing out, stripping off the husk, shelling.

Nish-koshaṇa, am, n. tearing off or out, stripping off, drawing out, extracting, extirpating; taking away, husking, shelling.

Nish-koshaṇaka, as, ā, am, fit for picking, used as a picker, serving for a tooth-pick.

Nish-koshitavya, as, ā, am, to be stripped off or extracted, to be forced or drawn out; to be taken away; to be expelled.

निष्कुह *nish-kuha, as,* m. = *nish-kuṭa,* the hollow of a tree.

निष्कूज *nish-kūja, as, ā, am,* noiseless, soundless.

निष्कूट *nish-kūṭa, as, ā, am,* free from deceit or fraud, guileless.

निष्कृ *nish-kṛi* (*nis-kṛi*), cl. 8. P. A. *-karoti, -kurute, -kartum,* to bring out, extract (Ved.); to take away, do away, remove, expel, exclude, drive away; to break in pieces, destroy; to prepare, equip, arrange, accomplish, finish; to absolve, acquit; to restore, cure.

Nish-kāraṇa, am, n. removing, taking away, doing away; killing, slaughter.

Nish-kṛita, as, ā, am, done away, taken away, removed, expelled; absolved, pardoned, acquitted; disregarded; (*am*), n. expiation, atonement; a fixed place, place of rendezvous.

Nish-kṛiti, is, f. expiation, atonement; absolution, pardon; acquittance, compensation, discharge of a debt or obligation; removal, doing away; restoration, cure; escaping from, avoiding; disregarding, neglecting; (Nishkṛiti personified is a sister of Lobha and daughter of Dambha by Māyā); bad conduct, roguery, (various reading for *ni-kṛiti*); (*is*), m. a form of Agni.

निष्कृत् *nish-kṛit* (*nis-kṛit*), cl. 6. P. *-kṛintati, -kartitum,* to cut off, to cut out; to divide, separate; to cut through, hew asunder, massacre; to loosen.

निष्कृप *nish-kṛipa, as, ā, am,* pitiless, merciless, cruel.

निष्कृष् *nish-kṛish* (*nis-kṛish*), cl. 1. P. *-karshati, -karshṭum* and *-krashṭum,* to draw out, extract; to tear out, tear in pieces, rend asunder: Caus. *-karshayati, -yitum,* to tear in pieces, destroy, annihilate.

Nish-karsha, as, m. drawing out, extracting; the essence of anything, chief point, main point; measuring; certainty, ascertainment; (*āt*), ind. succinctly.

Nish-karshaṇa, am, n. drawing out, extracting; pulling off, drawing off, taking off; deducting.

Nish-karshin, ī, m., N. of one of the Maruts.

Nish-kṛishṭa, as, ā, am, drawn forth, pulled out, extracted.

निष्केवल *nish-kevala, as, ā, am,* belonging exclusively.

Nish-kevalya, as, ā, am, belonging exclusively; N. of a particular Uktha (q. v.) connected with the midday oblation and belonging to Indra exclusively.

Nishkaivalya, as, ā, am, mere, pure, absolute.

निष्कौरव *nish-kaurava, as, ā, am,* deprived of or freed from the Kauravas.

निष्कौशाम्बि *nish-kauśāmbi, is, is, i,* one who has left Kauśāmbī.

निष्क्रम् *nish-kram* (*nis-kram*), cl. 1. P. A. *-krāmati, -kramate, -kramitum* or *-krāmitum,* to go out, come forth, go from home, depart; to make an exit from the stage: Caus. *-krāmayati, -yitum,* to cause to go out or depart, to drive out, expel, to deliver.

Nish-krama, as, m. going out, coming forth; departing from (with abl.); exit; degradation, loss of caste, inferiority of tribe, family, &c.; any intellectual faculty (as intelligence, attention, comprehension, &c.).

Nish-kramaṇa, am, n. going forth or out; taking a child for the first time out of the house in the fourth month after birth to see the sun, (considered as an essential ceremony, Manu II. 34.)

Nish-kramaṇikā, f. the ceremony of taking a child out of the house for the first time in its fourth month to see the sun.

Nish-kramaṇita, as, ā, am, a child taken out for the first time in the fourth month after birth.

Nish-kramya, ind. having gone out, going forth.

Nish-krānta, as, ā, am, gone out, departed, come forth; (in dramatic language) exit, exeunt.

निष्क्रय *nish-kraya.* See *nish-krī,* p. 508.

निष्क्रिय *nish-kriya, as, ā, am,* inactive; abstaining from ceremonial rites, not performing religious ceremonies; (*am*), n. a term for Brahma or the Supreme Spirit. — *Nishkriya-tā,* f. inactivity,

idleness, negligence.—*Nishkriyātma-tā* (°*ya-āt*°), f. non-performance of appointed acts, habitual neglect of prescribed duties, inactivity, laziness, idleness.

निष्क्री *nish-krī* (*nis-krī*), cl. 9. P. A. *-krīṇāti, -ṇīte, -kretum,* P. to buy off, to redeem or ransom from (with abl.); A. to redeem or ransom one's self.

Nish-kraya, as, m. redemption, ransom; reward; price, hire, wages; acquittance.

Nish-krayaṇa, as, ī, am, redeeming, ransoming; (*am*), n. redemption, ransom.

Nish-krīti, is, f., Ved. redeeming, redemption.

निष्क्रोध *nish-krodha, as, ā, am,* free from wrath, not angry, not angry with (with gen.).

निष्क्लेश *nish-kleśa, as, ā, am,* (with Buddhists) free from (ten) moral faults.—*Nishkleśa-leśa, as, ā, am,* not suffering the least pain, quite happy.

निष्क्वथ् *nish-kvath* (*nis-kvath*), Caus. *-kvāthayati, -yitum,* to boil down, thicken by boiling.

Nish-kvātha, as, m. a decoction, broth, soup.

निष्खन् *nish-khan* (*nis-khan*), cl. 1. P. A. *-khanati, -te, -khanitum,* to dig out.

निष्खिदम् *nish-khidam,* Ved. probably for *ni-khidam,* an inf. form of *ni-khid.*

निष्टक्वन् *nish-ṭakvan, ā, arī, a* (fr. rt. *tak* with *nis*), Ved. escaping (?).

निष्टप् *nish-ṭap* (*nis-tap*), cl. 1. P. *-ṭapati, -ṭaptum,* to singe, scorch; to heat thoroughly, anneal, to purify by heat, free from impurities; to roast; to fry; to toast.

Nish-ṭapana, am, n. burning.

Nish-ṭapta, as, ā, am, burnished, made bright; well cooked, well dressed or done.

निष्टर्क्य *nish-ṭarkya, as, ā, am* (fr. rt. *tark* with *nis*), Ved. to be opened by unscrewing, to be loosened by untwisting.

निष्टवैश्य *nishṭa-vaiśya, as,* m., N. of a man.

निष्टानक *ni-shṭānaka, as,* m. (fr. rt. *stan* with *ni* = *nis*), roar, murmur, murmuring, rustling; (*as, ā, am*), speaking loud; causing to cry.

निष्टिग्री *nishṭigrī,* f., Ved., N. of the mother of Indra.

निष्टुर् *nish-ṭur, ūr, ūr, ūr* (fr. rt. *tṛī* with *nis*), Ved. one who has no conqueror, unconquered; (Sāy.) an overcomer of enemies.

निष्ट्य *nishṭya, as, ā, am* (fr. *nis*), Ved. external, foreign, strange; exotic, coming from abroad; (*as*), m. a man of one of the outcast or barbarous tribes, a Cāṇḍāla, a Mleććha; (*ā*), f. a particular Nakshatra also called Svātī.

निष्ठ *ni-shṭha, as, ā, am* (fr. rt. *sthā* with *ni* or in some senses with *nis*), staying or being in or on, situated on, grounded on; depending on, resting on, referring to, relating to; intent on, devoted to, attached to, practising; versed in, skilled in; believing in; (1. *ni-shṭhā*), f. position, condition, state, stand-point, basis, foundation; devotion or attachment to, uniform practice or profession; excelling in, conversancy with, skill, eminence, excellence, perfection; believing in, faith; conclusion, end, termination, (sometimes at the end of adj. comp., e.g. *apabhranśa-nishṭha, as, ā, am,* ending in a fall); the end or catastrophe of a drama, conclusion of a fable, accomplishment, completion; culminating point; disappearance, destruction, death, fixed time of life; fixed or certain knowledge, ascertainment, certainty; a technical term for the past participle affixes *ta* and *tavat* (or with their indicatory letters *kta* and *ktavatu*); asking, begging; suffering, trouble, distress, anxiety.—*Nishṭhā-gata, as, ā, am,* gone to perfection, attaining perfection, (a term applied to a class of Buddhist deities.)—*Nishṭhānta* (°*ṭhā-an*°), *as,* m. end, conclusion.—*Nishṭhā-vat, ān, atī, at,* possessed of complete knowledge, perfect, complete, consummate, fulfilling all religious duties.

2. *ni-shṭhā, ās, ās, am* (*ni* for *nis*), Ved. excelling, eminent, leading; staying or being in (= *ni-shṭha*); (*ās*), m. a leader, guide; (Sāy.) station, position.

Ni-shṭhāna, am, n. sauce, condiment.

Nishṭhānaka, as, m., N. of a Nāga.

Ni-shṭhāva, as, ā, am (*ni* for *nis*), Ved. concluding, deciding.

Ni-shṭhita, as, ā, am (*ni* may be for *nis*), staying in, being in or on; engaged in, attached to, devoted to; versed in, skilled in, conversant with; firm, fixed; certain, ascertained.

निष्ठिव् *ni-shṭhiv* or *-shṭhīv,* cl. 1. and 4. P. *-shṭhīvati, -shṭhīvyati, -shṭhevitum,* to spit, spit out, eject from the mouth.

Ni-shṭhīva, as, am, m. n. spitting, spitting out.

Ni-shṭhīvana or *ni-shṭhīvita, am,* n. spitting, spitting out, ejecting anything from the mouth.—*Nishṭhīvana-śarāva, as, am,* m. n. a spitting-box, spittoon.

Ni-shṭheva, as, ā, am, m. f. n. or *nishṭhevana, am,* n. spitting, spitting out, ejecting anything from the mouth.

Ni-shṭhyūta, as, ā, am, spit out, ejected from the mouth, cast or thrown out; uttered; directed, despatched (?).

Ni-shṭhyūti, is, f. spitting, spitting out; (less correctly written *ni-shṭhūti.*)

निष्ठुर *ni-shṭhura, as, ā, am* (said to be fr. rt. *sthā*), hard, rough, rugged; harsh, coarse, gruff, cruel, severe, austere; contumelious (as speech).—*Nishṭhura-tā,* f. or *nishṭhura-tva, am,* n. harshness of speech, coarseness, reviling, abuse.

Nishṭhuraka, as, m., N. of a man.

Nishṭhurika, as, m., N. of a Nāga.

Nishṭhūrin, ī, iṇī, i, rough, coarse; [cf. *sthūrin, sthūla.*]

निष्ठ्यूति *ni-shṭhyūti.* See above.

निष्ण *ni-shṇa, as, ā, am* (fr. rt. *snā* with *ni*), clever, skilful, experienced; [cf. *ni-śna, nadi-shṇa.*]

Ni-shṇāta, as, ā, am, deeply versed in, skilful, clever, conversant, learned; perfect, superior; (in law) agreed upon.

निष्पक्व *nish-pakva, as, ā, am* (fr. rt. *pać* with *nis*), decocted, infused, boiled.

निष्पङ्क *nish-panka, as, ā, am,* free from mud or filth, pure.

निष्पत् *nish-pat,* cl. 1. P. *-patati, -patitum,* to fly out of (with abl.), rush out, jump out, hasten out, come forth, issue, depart; to fall out; to fly away; to spring from: Caus. *-pātayati,* &c., to cause to fall out or fly out; to ruin; to destroy.

Nish-patat, an, antī, at, issuing, going forth or out.

Nish-patana, am, n. going quickly forth, rushing out; issuing quickly.

Nish-patishṇu, us, us, u, rushing or running out, hastening out.

निष्पताक *nish-patāka, as, ā, am,* having no flag or banner.—*Nishpatāka-dhvaja, as,* m. a flag-staff without a banner.

निष्पतिसुता *nish-pati-sutā,* f. having no husband and no sons.

निष्पत्ति *nish-patti.* See 2. *nish-pad,* col. 3.

निष्पत्त्र *nish-pattra, as, ā, am,* having no leaves, leafless; without feathers, unfeathered; [cf. *a-nishpattram*]; (*as, am*), m. n. (?), the clove tree.

Nish-pattraka, as, ā, am, leafless; (*ikā*), f. the plant Capparis Aphylla (see *karīra*).

Nish-pattraya, Nom. P. *-pattrayati,* &c., to deprive of leaves, make leafless.

Nishpattrā-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to pierce with an arrow so that the feathers come through on the other side.—*Nishpattrā-kṛiti, is,* f. causing excessive bodily pain.

निष्पद् 1. *nish-pad* or *nishpād, -pāt, -padī, -pāt,* footless, having no feet.

Nish-pada, as, ā, am, having no feet.—*Nish-pada-yāna, am,* n. a vehicle moving without feet (as a ship &c.).

निष्पद् 2. *nish-pad,* cl. 4. A. *-padyate, -pattum,* to come forth from, issue, spring from, spring up, arise, be produced, be accomplished, be brought about or effected; to be prepared; to become ripe, ripen: Caus. *-pādayati, -yitum,* to produce, bring about, accomplish, effect, perform; to make ripe, cause to ripen.

Nish-patti, is, f. going forth or out, birth, production; completion, conclusion, termination, consummation.

3. *nish-pad, t,* f., Ved. excrement; (according to Sāy. = *nir-gaććhat.*)

Nish-panna, as, ā, am, gone forth or out, sprung up, arisen, born, descended, produced, brought about, effected, completed, concluded, accomplished, done, finished, ready.

Nish-pādaka, as, ikā, am, performing, accomplishing, effective.—*Nishpādaka-tva, am,* n. effectiveness, power of achieving.

Nish-pādana, am, n. doing, effecting, accomplishing; concluding; producing, causing, engendering.

Nish-pādita, as, ā, am, done, effected, made, produced, prepared, achieved.

Nish-pādya or *nish-pādanīya* or *nish-pāditavya, as, ā, am,* to be effected or accomplished, capable of being performed, achievable.

Nish-pādyamāna, as, ā, am, being effected or done, being in the course of accomplishment or completion.

निष्पन्द *ni-shpanda, as, ā, am* (*ni* for *nis* + *spanda*), motionless, immovable.

निष्पराक्रम *nish-parākrama, as, ā, am,* destitute of power or prowess, powerless, weak.

निष्परिकर *nish-parikara, as, ā, am,* without preparations.

निष्परिग्रह *nish-parigraha, as, ā, am,* without property, having no property; (*as*), m. an ascetic without family or dependants.

निष्परिच्छद *nish-pariććhada, as, ā, am,* having no retinue or train, without a court.

निष्परिदाह *nish-paridāha, as, ā, am,* not liable to be burnt, incombustible.

निष्परीक्ष *nish-parīksha, as, ā, am,* not examining or testing accurately.

निष्परीहार *nish-parihāra, as, ā, am,* not avoiding; not observing caution; (*am*), ind. not so as to avoid.

निष्पर्यन्त *nish-paryanta, as, ā, am,* having no limits, boundless, unbounded.

निष्पवण *nish-pavaṇa.* See *nish-pū,* p. 509.

निष्पा 1. *nish-pā* (*nis-pā,* see rt. 1. *pā*), cl. 1. 2. P. *-pibati* or *-pivati, -pāti, -pātum,* Ved. to drink out, drink up, drink from (with abl.), to empty by drinking, exhaust.

Nish-pāna, am, n. drinking out, drinking up.

Nish-pīta, as, ā, am, drunk up, dried up, sucked up, exhausted.

निष्पा 2. *nish-pā* (*nis-pā,* see rt. 3. *pā*), cl. 2. P. *-pāti, -pātum,* to defend from (with abl.).

निष्पादक *nish-pādaka*, &c. See under 2. *nish-pad*, p. 508, col. 3.

निष्पाप *nish-pāpa, as, ā, am*, free from sin, sinless, guiltless.

निष्पार *nish-pāra, as, ā, am*, without boundaries, boundless, unlimited.

निष्पालक *nish-pālaka, as, ā, am*, without protector or guardian, unprotected.

निष्पिश् *nish-piś* (*nis-piś*), cl. 6. P. A. *-pinśati, -te, -peśitum*, Ved. to tear the flesh of an animal from the skin.

निष्पिष् *nish-pish* (*nis-pish*), cl. 7. P. *-pinashṭi, -peshṭum*, to grind, crush, pound, bruise, triturate; to rub, rub the hands; to gnash the teeth: Caus. *-peshayati, -yitum*, to destroy.

Nish-pishṭa, as, ā, am, ground, pounded, pulverized, bruised, crushed, reduced to dust or powder; beaten, oppressed.

Nish-pesha, as, m. or *nish-peshaṇa, am*, n. rubbing together, grinding, pulverizing, bruising; striking, clashing, hitting or throwing against; the noise or sound produced by striking or clashing; [cf. *naishpeshika*.]

निष्पीड *nish-pīḍa, as, ā, am*, pressed out? (probably incorrect for *nish-pīta*), sucked out.

निष्पीत *nish-pīta*. See 1. *nish-pā*, p. 508.

निष्पुद्गल *nish-pudgala* or *nish-pungala, as, ā, am*, without personality (?); [cf. *pungala, pudgala*.]

निष्पुत्र *nish-putra, as, ā, am*, sonless, childless.

निष्पुराण *nish-purāṇa, as, ā, am*, not existing before, new.

निष्पुरुष *nish-purusha, as, ā, am*, deprived of men, without males, unpeopled, desolate; not having produced male children; not male, feminine, neuter; (*as*), m. a eunuch or impotent man; a coward; [cf. *naishpurushya*.]

निष्पुलाक *nish-pulāka, as, ā, am*, free from chaff or rather from bad or useless grain; (*as*), m., N. of the fourteenth Arhat of the future Utsarpiṇī. — *Nishpulākī-kṛita, as, ā, am*, freed from chaff.

निष्पू *nish-pū* (*nis-pū*), cl. 9. P. A. *-punāti, -punīte, -pavitum*, to cleanse, purify; to winnow, fan.

Nish-pavana, am, n. winnowing, fanning.

Nish-pāva, as, m. fanning, winnowing, cleaning corn, &c.; the wind caused by the winnowing sieve or basket; wind, air; straw, chaff (?) = *kaḍangaka* or *kaḍanga*; a legume, a pod; a species of pulse, Phaseolus Radiatus; Dolichos Sinensis or a similar kind, = *rāja-māsha*, = *valla*, = *sitaśimbika*, = *śimbikā*, = *śveta-śimbī*, = *bola*, = *śimī*, i. e. *śimbī*; (*ī* or *is*), f. a species of pulse, commonly *rāḍā*, of which there are two kinds, a green and a white one; (*as, ā, am*), indubitable, certain.

Nish-pāvaka, as, m. a species of pulse, = *valla* or *śveta-śimbī*; (*ikā*), f., cf. *nakha-n°*, *vṛitta-n°*.

Nish-pāvala, an adj. formed fr. *nish-pāva*, Pāṇini V. 2, 97.

निष्पॄ *nish-pṝ* or *nish-pṛi* (*nis-pṝ*), cl. 3. 9. P. *-piparti, -pṛiṇāti, -paritum* or *-parītum*, to bring out, help out, extricate; to fill: Caus. *-pārayati, -yitum*, to lead or bring out, help out, extricate.

Nish-pūrta, as, ā, am, poured out; filled.

निष्पौरुष *nish-paurusha, as, ā, am*, devoid of manhood, unmanly; (also written *niḥ-paurusha*.)

निष्प्रकम्प *nish-prakampa, as, ā, am*, immovable, motionless; (*as*), m., N. of one of the Saptarshis in the thirteenth Manv-antara.

निष्प्रकारक *nish-prakāraka, as, ā, am*, without distinction of species or kind, without specification.

निष्प्रकाश *nish-prakāśa, as, ā, am*, not transparent, not clear, lightless, dark.

निष्प्रचार *nish-praćāra, as, ā, am*, not going or moving away, remaining in one's place; concentrated or fixed upon one point (as mind).

निष्प्रणय *nish-praṇaya, as, ā, am*, without affection, cold.

निष्प्रताप *nish-pratāpa, as, ā, am*, void of dignity, mean, base.

निष्प्रतिकार *nish-pratikāra*. See *nish-pratīkāra* below.

निष्प्रतिक्रिय *nish-pratikriya, as, ā, am*, incurable, irremediable, what cannot be remedied.

निष्प्रतिग्रह *nish-pratigraha, as, ā, am*, not accepting gifts. — *Nishpratigraha-tā*, f. the state of not accepting gifts, not taking presents.

निष्प्रतिघ *nish-pratigha, as, ā, am*, not impeded by obstacles, unhindered, unimpeded.

निष्प्रतिद्वन्द्व *nish-pratidvandva, as, ā, am*, without adversaries or enemies, unopposed; having no match, matchless, unequalled.

निष्प्रतिपक्ष *nish-pratipaksha, as, ā, am*, having no adversary, without an opponent. — *Nishpratipaksha-tā*, f. the state of having no adversary.

निष्प्रतिभ *nish-pratibha, as, ā, am*, having no splendor, deprived of splendor; stupid, frigid, dull, apathetic, ignorant.

निष्प्रतिभान *nish-pratibhāna, as, ā, am*, not bold, cowardly, pusillanimous.

निष्प्रतीकार *nish-pratīkāra, as, ā, am*, without obstacles, unobstructed, uninterrupted; (*am*), ind. unobstructedly, uninterruptedly.

निष्प्रतीप *nish-pratīpa, as, ā, am*, not turned backwards, directed forwards, looking straightforwards; *nishpratīpaṃ darśanam*, an untroubled or unconcerned look.

निष्प्रत्यूह *nish-pratyūha, as, ā, am*, unobstructed, unimpeded, irremediable; (*am*), ind. without hindrance or obstacle, freely.

निष्प्रधान *nish-pradhāna, as, ā, am*, deprived of a chief, destitute of leaders.

निष्प्रपञ्च *nish-prapanća, as, ā, am*, without extension or diffusion; without deceit, pure, honest. — *Nishprapanćātman* (°*ća-āt*°), *ā*, m. an epithet of Śiva.

निष्प्रपतन *nish-prapatana* in *dur-n°*, q. v.

निष्प्रभ *nish-prabha, as, ā, am*, deprived of light or radiance, lustreless; gloomy, dark, obscure; (*as*), m., N. of a Dānava. — *Nishprabha-tā*, f. or *nishprabha-tva, am*, n. obscurity, gloominess, darkness.

निष्प्रभाव *nish-prabhāva, as, ā, am*, powerless. — *Nishprabhāva-tā*, f. or *nishprabhāva-tva, am*, n. powerlessness.

निष्प्रमाणक *nish-pramāṇaka, as, ikā, am*, wanting authority, without authority.

निष्प्रयत्न *nish-prayatna, as, ā, am*, abstaining from exertion or effort, inactive, inert.

निष्प्रयोजन *nish-prayojana, as, ā, am*, without motives, not influenced by any motive; causeless, groundless, reasonless; useless, without an object; needless, unnecessary, uncalled for; (*am*), ind. causelessly, unnecessarily, without reason; (also written *niḥ-prayojana*.) — *Nishprayojana-tā*, f. or *nishprayojana-tva, am*, n. uselessness.

निष्प्रवणि *nish-pravaṇi, is, is, i*, or *nish-pravāṇi, is, is, i*, or *nish-pravāṇa, as, ī, am*, fresh from the loom, quite new and unbleached (as cloth or linen).

निष्प्राण *nish-prāṇa, as, ā, am*, one whose breath has departed, breathless, lifeless, dead, quite exhausted. — *Nishprāṇa-tā*, f. lifelessness.

निष्प्रीति *nish-prīti, is, is, i*, joyless, feeling no pleasure.

निष्प्लाव *nish-plāva* in *kaṭu-n°*, incorrectly for *nish-pāva* under *nish-pū*, col. 1.

निष्फल *nish-phala, as, ā, am*, bearing no fruit, fruitless, unfruitful, barren, useless, unprofitable, vain; meaningless; unproductive, seedless, impotent; (*ā* or *ī*), f. a woman past childbearing or in whom menstruation has ceased, (also read *nishkalā*); (*ā*), f. a species of Momordica. — *Nishphala-tva, am*, n. unfruitfulness, unproductiveness. — *Nishphalī-kṛitya*, ind. having made unfruitful.

Nish-phalaya, Nom. P. *nishphalayati*, &c., to make unfruitful, to render fruitless.

निष्फेन *nish-phena, as, ā, am*, foamless, without foam; (also written *niḥ-phena*.)

निष्यन्द *ni-shyanda, ni-shyandin*. See *ni-syanda, ni-syandin*, p. 510, col. 3.

निष्यूत *ni-shyūta, as, ā, am* (fr. rt. *siv* with *ni*), sewn on.

निष्षपिन् *nishshapin, ī, iṇī, i* (according to the Nirukta fr. *nis* + *sapa* = *pasa*), Ved. libidinous, lustful.

निष्षह् *nish-shah* or *nish-shāh, ṭ, ṭ, ṭ*, Ved. overpowering, expelling; (Sāy. = *niḥsārayitṛī*.)

निस् *nis*, ind. (as a preposition or prefix to verbs and their derivative nouns, expressing) out, forth, outward, out of, out from, away, away from; (*nis* is used as an independent and separable adverb in Atharva-veda VI. 18, 3; VII. 115, 3; XVI. 2, 1.) *Nis* is also prefixed to nouns, not immediately connected with verbs, in the sense 'out of,' 'away from' [cf. *nir-vana*], but more commonly in the sense of a privative or negative adverb = 3. *a*, 'no,' 'not,' 'without.' In this latter signification it may form either negative substantives (e. g. fr. *artha*, advantage, *nir-artha*, disadvantage) or more frequently adjectives (e. g. fr. *mala*, a stain, *nir-mala*, stainless). *Nis* is liable to be euphonically changed to *nir, niḥ, niś, nish* or *nī* [cf. *nī-rasa*, &c.] according to the letter which follows it.

निसङ्कक्ष *ni-sankaksha*. See *niḥ-sankaksha*.

निसञ्ज्ञ *ni-sanjña* for *niḥ-sanjña*, q. v.

निसम्पात *ni-sampāta, as*, m. midnight; (also *niḥ-sampāta*.)

निसर *ni-sara, as*, m., Ved. (according to Mahī-dhara) a noun of agency fr. rt. *sṛi* with *ni*.

निसर्ग *ni-sarga*. See under *ni-sṛij*, p. 510.

निसर्प *ni-sarpa, as*, m. (fr. rt. *sṛip* with *ni*). See *naisarpa*, p. 518, col. 2.

निसिन्धु *ni-sindhu, us*, or *nisindhuka, as*, m. a species of shrub, Vitex Negundo (= *nirguṇḍī*); [cf. *sindhu, sindhuka, sindhu-vāra*.]

निसुन्द *ni-sunda, as*, m., N. of an Asura slain by Kṛishṇa; [cf. *sunda, upa-sunda*.]

निसुम्भ *ni-sumbha*. See *ni-śumbha*, p. 505.

निसुसूष् *ni-susūsh, ūs, ūs, ūs* (fr. the Desid. of rt. *su* with *ni*). See Pāṇini VIII. 3, 117, and cf. *abhi-susūsh*.

निसूदक *ni-sūdaka, as, ā, am* (fr. rt. *sūd* with *ni*), one who kills, a killer, destroyer.

Ni-sūdana, as, ā, am, killing, destroying, a destroyer, (at the end of a comp.); (*am*), n. killing, destroying, slaughter; (often incorrectly *ni-shūdana*.)

निसृ *ni-sṛi,* cl. 1. P. *-sarati, -sartum,* to go forth, (apparently only occurring in the derivative below.)

Ni-sṛita, as, ā, am,=*niḥ-sṛita,* q. v., gone forth, gone away, disappeared; (*ā*), f. the plant Ipomœa Turpethum (=*tri-vṛitā*); N. of a river; (a various reading for *niś-ćitā*.)

निसृज् *ni-sṛij,* cl. 6. P. *-sṛijati, -srashṭum,* to let go, set free, dismiss, (apparently only used in the derivatives below.)

Ni-sarga, as, m. evacuation, voiding excrement; giving away, presenting, bestowing, granting, showing a favour; a grant; relinquishment, abandoning, setting free; creation; the natural state, nature, natural character, natural condition or form; exchange, barter; *nisargeṇa* or *nisargāt* or *nisarga-tas,* by nature, naturally, from one's natural state or condition. — *Nisarga-ja, as, ā, am,* innate; inborn, produced at creation, natural. — *Nisarga-bhinna, as, ā, am,* naturally distinct. — *Nisarga-vinīta, as, ā, am,* naturally discreet. — *Nisarga-siddha, as, ā, am,* effected by nature, natural.

Ni-sṛishṭa, as, ā, am, dismissed, delivered, deposited, given, bestowed, emancipated; allowed, permitted; central, middle. — *Nisṛishṭārtha* (°*ṭa-ar*°), *as, ā, am,* any one to whom the management of an affair is intrusted; (*as*), m. a chargé d'affaires, envoy, ambassador; messenger, agent, manager.

निसेवितव्य *ni-sevitavya* for *ni-shevitavya,* q. v.

निस्तक्ष् *nis-taksh,* cl. 1. P. *-takshati,* &c., to form, create.

निस्तत्त्व *nis-tattva, as, ā, am,* not comprehended in the twenty-four Tattvas or principles, (see *tattva*.)

निस्तनी *ni-stanī,* f. (according to some fr. *ni*+*stanī,* a small breast), a pill, bolus, a sort of force-meat ball.

निस्तन्तु *nis-tantu, us, us, u,* having no offspring, childless.

निस्तन्द्र *nis-tandra, as, ā, am,* or *nis-tandri, is, is, i,* not lazy or listless, fresh, healthy.

निस्तब्ध *ni-stabdha, as, ā, am,* paralyzed, numbed, stiffened; stopped, fixed.

Ni-stambha. See *niḥ-stambha,* p. 482, col. 2.

निस्तमस्क *nis-tamaska, as, ā, am,* free from darkness, not gloomy, light.

निस्तरण *nis-taraṇa, nis-tāra,* &c. See under *nis-tṛī,* col. 2.

निस्तर्क्य *nis-tarkya, as, ā, am,* unimaginable, inconceivable.

निस्तर्हण *nis-tarhaṇa, am,* n. (fr. rt. *tṛih* with *nis*), crushing, destroying, killing, slaughter.

निस्तल *nis-tala, as, ā, am,* not flat, round, globular; trembling, shaking, moving; down, below.

निस्तिमिर *nis-timira, as, ā, am,* free from darkness, clear, light.

निस्तुति *ni-stuti.* See under *niḥ-stuti,* p. 482.

निस्तुद् *nis-tud,* cl. 6. P. A. *-tudati, -te, -tottum,* to pierce, prick, sting.

Nis-toda, as, m. or *nistodana, am,* n. pricking, piercing, stinging.

निस्तुष *nis-tusha, as, ā, am,* freed from chaff or husk; (metaphorically) purified, cleansed; simplified. — *Nistusha-kshīra, as,* m. wheat. — *Nistusha-ratna, am,* n. crystal.

Nis-tushita, as, ā, am, skinned, peeled, shelled, husked, made thin, pared; left, abandoned, deserted.

निस्तृणकण्टक *nis-tṛiṇa-kaṇṭaka, as, ā, am,* cleared or freed from grass and thorns.

निस्तॄ *nis-tṛī,* cl. 1. P. *-tarati, -taritum, -tarītum,** to come forth from, to rescue or free one's self from, get out of, get clear of, escape, be saved; to pass over, pass, cross; to pass through; to pass or spend time; to accomplish, perform, fulfil, settle; to overcome, overpower, master; to expiate; *abhiyogam nis-tṛī,* to clear one's self from an accusation: Caus. *-tārayati, -yitum,* to cause to pass over; to rescue, save, release, deliver, liberate; to overcome, overpower: Desid. *-titīrshati, -titarishati, -titarīshati,* to wish to cross or pass over. * also nistartum. R.V. 2.595

Nis-taraṇa, am, n. going out or forth, coming out (of danger); crossing over or passing; rescue, releasing, deliverance, getting rid of or free from; means of success or rescue, an expedient, a plan.

Nis-tartavya, as, ā, am, to be overcome or conquered or overpowered.

Nis-tāra, as, m. crossing or passing over or across, getting rid of or away from, release, escape, rescue, preservation; final emancipation, salvation; means, expedient; payment, discharge of a debt, acquittance, requital. — *Nistāra-vīja, am,* n. a means of crossing (the ocean of life), a cause of final liberation.

Nis-tāraka, as, ikā, am, rescuing, delivering; a saviour.

Nis-tāraṇa, am, n. passing or transporting over or across, overcoming, conquering; liberating.

Nis-titīrshat, an, antī, at, desirous or anxious to cross (the ocean of life); wishing for salvation or liberation.

Nis-tīrṇa, as, ā, am, rescued, delivered, saved.

निस्तेजस् *nis-tejas, ās, ās, as,* deprived of strength or energy, destitute of fire or heat, powerless, impotent; spiritless, dull; obscure.

निस्तोय *nis-toya, as, ā, am,* deprived or destitute of water, waterless.

निस्त्यज् *nis-tyaj,* cl. 1. P. *-tyajati, -tyaktum,* to drive away, expel.

निस्त्रंश *nis-traṇśa, as, ā, am,* fearless; (probably incorrect for *nis-triṇśa* below.)

निस्त्रप *nis-trapa, as, ā, am,* shameless.

निस्त्रिंश *nis-triṇśa, as, ā, am* (fr. *nis*+*triṇśat*), more than thirty; merciless, unfeeling, unpitying, cruel (as a sword); (*as*), m. a sword, a scimitar, falchion, a sacrificial knife, (so called because more than thirty fingers in length.) — *Nistriṇśa-dhārin, ī,* m. a sword-bearer, a swordsman or soldier armed with a sword. — *Nistriṇśa-pattraka, as, ikā,* m. f. a thorny species of Euphorbia, (Antiquorum or Tortilis). — *Nistriṇśa-bhṛit, t, t, t,* a sword-bearer.

Nistriṇśin, ī, inī, i, bearing a sword, armed with a sword.

निस्त्रुटी *nis-truṭī,* f. cardamoms; [cf. *truṭi, nish-kuṭi.*]

निस्त्रैगुण्य *nis-traiguṇya, as, ā, am,* destitute of the three qualities (viz. *sattva, rajas,* and *tamas;* see *guṇa*).

निस्त्रैणपुष्पक *nistraiṇapushpaka, as,* m. (fr. *nis*+*straiṇa*+*pushpa?*), a species of thorn-apple.

निस्नाव *ni-snāva, as,* m. (fr. *ni-snu?*), residue of articles &c. after a sale or market.

निस्नेहफला *nisneha-phalā.* See *niḥsneha-phalā* under *niḥ-sneha,* p. 482, col. 2.

निस्पन्द 1. *ni-spanda, as,* m. (fr. rt. *spand* with *ni*), throbbing, trembling motion.

निस्पन्द 2. *ni-spanda, as, ā, am* (fr. *ni* for *nis*+*spanda*), immovable, still, steady; [cf. *ni-shpanda.*] — *Nispanda-tva, am,* n. immovableness.

निस्पृश् *ni-spṛiś, k, k, k,* Ved. confiding; caressing, fondling.

निस्पृह *ni-spṛiha.* See *niḥ-spṛiha,* p. 482.

निस्यन्द *ni-syanda* or *ni-shyanda, as, ā, am* (fr. rt. *syand* with *ni,* or *ni* for *nis*), flowing or trickling down, dripping, dropping; (*as*), m. a trickling or flowing down, oozing, issuing, streaming, dropping, distilling; a discharge (of any fluid), a flux; a stream, any fluid that trickles down or drops; trickling forth from, flowing out, flowing from; necessary consequence or result; uttering.

Ni-syandamāna, as, ā, am, trickling, flowing, oozing, issuing.

Ni-syandin, ī, inī, i, flowing or streaming or trickling down or out.

निस्रव *ni-srava, as,* m. (fr. rt. *sru* with *ni*), flowing down, a stream, torrent; (perhaps for *niḥ-srava,* flowing forth, streaming out.)

Ni-srāva, as, m. flowing down, a stream, torrent; the scum of boiled rice; [cf. *niḥ-srāva.*]

Ni-srāvin, ī, iṇī, i, flowing down.

निस्वन 1. *ni-svana, as, ā, am,* Ved., various reading for *ni-svara,* q. v.

निस्वन 2. *ni-svana, as,* m. (fr. rt. *svan* with *ni*), noise, sound, voice, (often at the end of comps. when the fem. is *nisvanā;* cf. *ratha-n*°, *uddhatārṇava-n*°); (*am*), ind. with noise or sound; [cf. *niḥ-svana.*]

Ni-svanita, am, n. a noise, sound, crying, a cry.

Ni-svāna, as, m. noise, sound; the whistling sound of an arrow.

निस्वर *ni-svara, as, ā, am,* Ved. soundless, noiseless; (*as*), m. an epithet of Agni.

निह् *nih,* Ved. = *ni-hantṛi* (according to Mahī-dhara).

निहन् 1. *ni-han,* cl. 2. P. *-hanti, -hantum,* to strike down, strike, kill, destroy; to strike in, fix in, infix; to disregard, neglect: Caus. *-ghātayati, -yitum,* to kill, destroy.

Ni-hata, as, ā, am, struck down, stricken, smitten, killed, slain, overcome; struck into, infixed; attached, devoted. — *Nihata-bhūyishṭha, as, ā, am,* having the greater number killed. — *Nihata-sena, as, ā, am,* having (their) armies smitten or destroyed. — *Nihatoshṭra* (°*ta-ush*°), *as, ā, am,* having the camels killed, whose camels have been slain.

2. *ni-han, ā,* m. a killer, destroyer.

Ni-hanana, am, n. killing, slaughter, murder.

Ni-hantavya, as, ā, am, to be struck down, to be killed or destroyed.

Ni-hantṛi, tā, trī, tṛi, who or what kills or destroys, a killer; destructive, murderous; one who removes or dispels or hinders.

Ni-hanyamāna, as, ā, am, being struck down or killed.

निहव *ni-hava.* See *ni-hve,* p. 511, col. 1.

निहा *ni-hā,* Pass. *-hīyate,* &c., to be deprived of.

Nihākā, f., Ved. a storm, whirlwind, &c.; (Sāy.) an iguana, the Gangetic alligator.

Ni-hīna, as, ā, am, low, vile, of low origin; (*as*), m. a low man, an outcast.

निहिंसन *ni-hiṇsana, am,* n. killing, slaughter.

निहित *ni-hita, as, ā, am* (fr. 1. *ni-dhā*),

placed, laid, fixed, lodged, situated, deposited, delivered, given, intrusted; inserted, infixed, attached; applied to; bestowed upon; treasured up; held; laid (as dust by rain); uttered in a deep tone. — *Nihita-daṇḍa, as, ā, am,* one who lays aside the rod, one who shows clemency. — *Nihita-nayana, as, ā, am,* having the eyes fixed or directed upon (with loc.).

निहीन *ni-hīna.* See under *ni-hā*, p. 510, col. 3.

निहृ *ni-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* Ved. to offer, give.
Ni-hāra, as, m. = *nī-hāra,* q. v.
Ni-hārin. See *nir-hārin* under *nir-hṛi,* p. 502, col. 3.

निह्नु *ni-hnu,* cl. 2. A. *-hnute, -hnotum,* to disown, deny, dissimulate, conceal, evade.
Ni-hnava, as, m. denial, concealment, hushing up, dissimulation; concealment in general, secrecy; mistrust, doubt, suspicion; a secret; wickedness; atonement, expiation; excuse, exculpation, deprecation; N. of a ceremony; N. of a Sāman. — *Nihnava-vādin, ī,* m. a defendant or witness who prevaricates or tries to hide the truth. — *Nihnavottara* (°*va-ut*°), *am,* n. an evasive reply or defence.
Ni-hnuta, as, ā, am, denied, disowned, evaded; concealed, secreted.
Ni-hnuti, is, f. denial or concealment of knowledge; dissimulation, reserve, secrecy; hiding, concealment.
Ni-hnuvana, am, n. denial or concealment of knowledge; excuse, exculpation.
Ni-hnuvāna, as, ā, am, dissimulating, prevaricating, insinuating, using double entendre.

निह्राद *ni-hrāda, as,* m. (fr. rt. *hrād* with *ni*), sound; (also read *nir-hrāda.*) — *Nihrāda-vat, ān, atī, at,* sounding, making a noise.
Ni-hrādin, ī, inī, i, sounding, pealing.

निह्वे *ni-hve,* cl. 1. P. A. *-hvayati, -te, -hvātum,* to invoke, call.
Ni-hava, as, m. invocation, calling, summoning, calling near; N. of a Sāman, (*vasishṭhasya nihavas* or *vasishṭha-nihavas.*)

नी 1. *nī,* cl. 1. P. A. *nayati, -te, anayat* (ep. also *anayīt*), *nayeta* (ep. also *nayīta*), *nināya* (3rd pl. *ninyus,* anomalous form of Perf. *nayāmāsa*), *ninye, netā* (ep. also *nayitā*), *neshyati, -te* (ep. also *nayishyati*), *anaishīt, aneshṭa* (Ved. forms *neshat, neshati, neshi, naishṭa, neshṭa*), *netum* (ep. also *nayitum*), to lead, guide, conduct, (*vyavahāraṃ nī,* to conduct a process); to direct, govern; to lead or bring away, carry away, to lead or bring away to (with acc., dat., or loc.); to carry off for one's self (A.); to marry; to bring a person (acc.) into any state or condition (acc. or loc., e. g. *nṛipatīn vaśam anayat,* he brought the kings into subjection; *tām duhitṛitve nayati,* he brings her into the state of a daughter: sometimes used with a substantive in the same way as 1. *kṛi,* q. v., e. g. *vināśaṃ nī,* to destroy; *paritoshaṃ nī,* to gratify; *vikrayaṃ nī,* to sell; *duḥkhaṃ nī,* to pain; *sākshyaṃ nī,* to admit as a witness; *ādhānaṃ nī,* to give in pledge; *Śūdratāṃ nī,* to reduce to a Śūdra: or with an adverb ending in *sāt,* e. g. *bhasmasād nī,* to reduce to ashes); to lead away from, exclude from; to draw (a line &c.); to trace, track; to ascertain, investigate; to settle; to pass or spend (time); to carry, bear; (with *daṇḍam*) to bear the rod, inflict punishment; to guide in learning, instruct (A.): Pass. *nīyate,* to be led. &c.: Caus. *nāyayati,* &c., to cause to lead, &c.; to cause to be carried away: Desid. *ninīshati, -te* (Ved. *nineshati*), to wish to lead, &c.; to wish to take away; to wish to bring to a state; to wish to exclude from (with abl.); to wish to trace or ascertain, investigate [cf. *ninīshā, ninīshu*]: Intens. *nenīyate,* to lead as a captive, have in one's power, rule; [cf. Gr. νέ-ο-μαι, νίσσομαι, νίσομαι; Lith. *neshù;* Slav. *nesun,* 'I bear.']
2. *nī, īs,* m. a leader, a guide, (used at the end of a comp.; cf. *agra-ṇī, agre-ṇī, ṛita-nī, gāthā-nī, grāma-ṇī, pada-nī,* &c.)
Nīka, as, m. a species of tree; (*ā*), f. a channel for irrigation.
1. *nīta, as, ā, am,* led, guided, conducted; brought, reduced; gained, obtained; well-behaved, correct, modest; (*am*), n. wealth; corn, grain; [cf. *asu-n*°, *dur-n*°, &c.]
Nīti, is, f. guiding, guidance, directing, direction, management; manner of conducting one's self, conduct, propriety; right or moral or prudent behaviour, prudent counsel, policy, political wisdom or science, political economy, state policy, statesmanship, the administration of government; moral philosophy, ethics, precepts for prudent and moral behaviour, prudence, Prudence or Polity personified [cf. *naya*]; leading or bringing to, obtaining, acquirement, acquisition; presenting, offering; relation, support; [cf. *agra-ṇīti, adabdha-n*°, *asu-n*°, *ṛiju-n*°, &c.] — *Nīti-kathā,* f. any work on moral or political science, a discourse on political economy. — *Nīti-kuśala, as, ā, am,* conversant with political science, skilful in human affairs, a good statesman. — *Nīti-ghosha, as,* m., N. of the car of Bṛihas-pati. — *Nīti-jña, as, ā, am,* knowing what is right especially in government, sagacious, politic, prudent; (*as*), m. a prudent statesman or soldier, a politician. — *Nīti-dosha, as,* m. error of conduct, mistake in policy. — *Nīti-nishṇa, as, ā, am,* versed in political or moral science. — *Nīti-pradīpa, as,* m. 'the light of prudent behaviour,' N. of a collection of verses attributed to Vetāla-bhaṭṭa. — *Nīti-mañjarī,* f., N. of a work on morality or right behaviour. — *Nīti-mat, ān, atī, at,* knowing the rules of moral or prudent behaviour, moral, prudent, eminent for political wisdom. — *Nīti-ratna, am,* n. 'the jewel of morality,' N. of a collection of verses attributed to Vararuci. — *Nīti-vākyāmṛita* (°*ya-am*°), *am,* n. 'nectar of discourse on morality or prudent behaviour,' N. of a work. — *Nīti-vid, t,* m. a politician, any one versed in political science, a statesman. — *Nīti-vidyā,* f. moral or political science, political economy; [cf. *nīti-śāstra.*] — *Nīti-vishaya, as,* m. the sphere of morality or prudent conduct. — *Nīti-vīja, am,* n. a germ or source of intrigue. — *Nīti-vedin, ī, inī, i,* knowing policy, a politician. — *Nīti-vyatikrama, as,* m. error of conduct, transgression of the rules of moral or political science. — *Nīti-śataka, am,* n. the hundred verses on morality by Bhartṛi-hari. — *Nīti-śāstra, am,* n. the science of ethics or politics, any work on political ethics or morals. — *Nīti-sankalana, am,* n. 'collection of rules for moral conduct or prudent behaviour,' N. of a modern work. — *Nīti-sāra, as,* m. or *am,* n. the essence of political or moral science; (*am*), n. a special work on this subject by Ghaṭa-karpara.
Nītvā, ind. having led or conducted or guided; having taken; having passed or spent (as time).
Nītha, as, m. (Ved. also n.) leading, guiding; a leader, a guider; N. of a man; (*ā*), f., Ved. way, trick; evasion, subterfuge; a mode in music; water; [cf. *dīrgha-n*°, *deva-n*°.] — *Nīthā-vid, t, t, t,* Ved. knowing ways, knowing the musical modes, skilled in sacred song.
Nīthya. See *grāmaṇīthya,* p. 304, col. 2.
Nīyamāna, as, ā, am, being led or conducted or conveyed, being carried or brought, being taken or taken away; being traced or sought or obtained.
Netavya, as, ā, am, to be led or guided or conducted, to be led away, to be taken, to be carried.
Netṛi, tā, trī, tṛi, leading, conducting, guiding, one who brings or leads to; (*tā*), m. a leader, guide, conductor; a chief, master, owner; (with *daṇḍasya*) an inflicter of punishment [cf. *daṇḍa-n*°]; the hero of a drama or play; the plant Azadirachta Indica (= *nimba*); the numeral two; (*trī*), f. a female leader; a river; a vein; an epithet of Lakshmī. — *Netṛi-tva, am,* n. the office or business of a leader &c., leadership. — *Netṛi-mat, ān, atī, at,* containing the word *netṛi.*
Netra, as, ī, am, one who guides or leads, a leader, guide; a substitute for *netṛi* at the end of a comp. (e. g. *bhavan-netra,* having thee as commander); (*as*), m., N. of a son of Dharma and father of Kunti; also a son of Su-mati; (*am*), n. leading, conducting; the eye (as the instrument of leading or guiding); symbolic expression for the number two; the string with which a churning-stick is whirled round; an enema-pipe; the root of a tree; bleached or wove silk; a carriage. — *Netra-kanīnikā,* f. the pupil of the eye. — *Netra-kosha, as,* m. the eyeball; the bud of a flower. — *Netra-gocara, as, ā, am,* within the range of the sight, visible. — *Netra-cchada, as,* m. the eyelid. — *Netra-ja, as, ā, am,* 'eye-born,' coming from the eyes; (*am*), n. a tear. — *Netra-jala, am,* n. 'eye-water,' tears. — *Netra-tā,* f. the state of being an eye; *netratām yā,* to become an eye. — *Netra-tribhāga-brahma-yaśasvin, ī,* m., N. of an author. — *Netra-paryanta, as, ā, am,* as far as to the eye, up to the eye; (*as*), m. the outer angle of the eye. — *Netra-piṇḍa, as,* m. a cat ('having full eyes'); the eyeball. — *Netra-pushkarā,* f. a species of plant; [cf. *rudra-jaṭā.*] — *Netra-manaḥ-svabhāvās,* m. pl. eyes, mind, and soul. — *Netra-mīnā,* f. a species of plant (= *yava-tiktā*). — *Netra-mush, ṭ, ṭ, ṭ,* stealing or captivating the eye. — *Netra-yoni, is,* m. an epithet of Indra (as covered with marks resembling the female organ, through the curse of Gautama, whose wife Ahalyā he had attempted to seduce; the sage afterwards relenting, changed these disgraceful marks on the body of the deity to as many eyes); the moon (as produced from the eye of Atri). — *Netra-rañjana, am,* n. 'eye-colouring,' collyrium. — *Netra-ruj, k,* f. disease of the eyes. — *Netra-roga, as,* m. disease of the eyes, ophthalmia; (*as, ā, am*), afflicted with disease of the eyes. — *Netraroga-tā,* f. disease of the eyes. — *Netraroga-han, ā,* m. a particular plant used for diseases of the eyes, Tragia Involucrata. — *Netra-roman, a,* n. the eyelash. — *Netra-vasti, is,* m. f. a clyster-pipe with a bag. — *Netra-vastra, am,* n. a veil over the eye. — *Netra-vāri,* n. 'eye-water,' tears. — *Netra-vish, ṭ,* f. excretion of the eyes. — *Netra-visha, as, ā, am,* having poison in the eyes. — *Netra-stambha, as,* m. rigidity of the eyes. — *Netrāñjana* (°*ra-añ*°), *am,* n. 'eye-ointment,' collyrium. — *Netrānta* (°*ra-an*°), *as,* m. the outer corner of the eye. — *Netrābhishyanda* (°*ra-abh*°), *as,* m. running of the eyes. — *Netrāmaya* (°*ra-ām*°), *as,* m. ophthalmia. — *Netrāmbu* (°*ra-am*°) or *netrāmbhas* (°*ra-am*°), *as,* n. 'eye-water,' tears. — *Netrāri* (°*ra-ari*), *is,* m. a species of plant (= *sihuṇḍa*). — *Netrotsava* (°*ra-ut*°), *am,* n. 'eye-feast,' any pleasing or beautiful object. — *Netropama* (°*ra-up*°), *am,* n. the almond fruit (as resembling eyes). — *Netropama-phala, as,* m. the almond tree. — *Netraushadha* (°*ra-aush*°), *am,* n. medicine for the eyes, collyrium, green sulphate of iron used as collyrium; (*ī*), f. Odina Pinnata (= *ajaśṛiṅgī*).
Netrika, am, n. a pipe, a clyster-pipe; a ladle.
Neya, as, ā, am, to be guided or led; to be governed; to be passed or spent (as time); to be led away; to be inflicted (e. g. *neyo daṇḍas,* punishment must be inflicted). — *Neya-pāla, as,* m., N. of a prince.

नी 3. *nī* (*ni i*), cl. 2. P. *ny-eti, ny-etum,* Ved. to go into, enter, come or fall into, change to; [cf. *ny-āya.*]
2. *nīta, as, ā, am,* entered, gone to; (Sāy.) = *nitarām prāpta.*

नीकर्षिन् *nī-karshin, ī, iṇī, i* (fr. rt. *kṛish* with *ni*), spreading the tail (as a peacock?).

नीकार *nī-kāra, as,* m. (fr. rt. 1. *kṛi* with *ni*), disrespect, contempt, vilifying, degrading.

नीकाश *nī-kāśa, as,* m. (fr. rt. *kāś* with *ni*),

appearance, look, air, mien; certainty, ascertainment; (*as, ā, am*), like, resembling, (at the end of comps.)

नीकुलक *nīkulaka, as,* m., N. of a man.

नीक्लेद *nī-kleda, as,* m. (fr. rt. *klid* with *ni*), moistening, bedewing (?), Pāṇ. VI. 3, 122, Schol.

नीक्षण *nīkshaṇa, am,* n. (fr. rt. *īksh* with *ni* or rt. *niksh*?), Ved. a stick for stirring up a caldron, a kind of ladle, (Sāy. = *pāka-parīkshā-sādhanam kāshṭham*); [cf. *nekshaṇa*.]

नीच *nīća, as, ā, am* (fr. *ni + añć*, cf. *ućća*; said to be fr. rt. *ći* with *ni*), low, not high, short, little, small, dwarfish; deep, lowered (as the voice), pronounced without an accent; situated below, being in a low position; low, vile, insignificant, inferior, base, mean (as a man or action); (*as*), m. a kind of perfume (= *ćoraka*); (*am*), n. (in astrology) the lowest point of a planet (= ταπείνωμα), the seventh house from the highest point; (*āt*), ind. from below, from beneath; [cf. *nīćais, ućća-nīća, ny-añć*.] — *Nīća-kadamba, as,* m., N. of a plant (= *maṇḍiri*). — *Nīća-kula, am,* n. a low family. — *Nīća-ga, as, ā, am,* going low or downwards, descending (as a river); being in or belonging to a low man or to a low class of men; low, vile, base; (*ā*), f. a river; (*am*), n. water. — *Nīća-gata, as, ā, am* being at the lowest point (as a planet). — *Nīća-gṛiha, am,* n. (in astrology) the house or station of the heavens in which a planet stands at its lowest point. — *Nīća-jāti, is, is, i,* of low birth. — *Nīća-tā,* f. or *nīća-tva, am,* n. (opposed to *ućća-tā*), lowness, meanness, vileness, baseness, humbleness, inferiority, a low situation. — *Nīća-bhojya, as,* m. 'the food of low men,' an onion. — *Nīća-meḍhra, as, ā, am,* Ved. one whose penis hangs low. — *Nīća-yonin, ī, inī, i,* being of low origin, low-born. — *Nīća-rata, as, ā, am,* delighting in mean things. — *Nīćarksha* (°*ća-ṛik*°), *am,* n. (?) = *nīća-gṛiha,* q. v. — *Nīća-vajra, am,* n. an inferior diamond, a sort of gem (= *vaikrānta*). — *Nīćā-vayas, ās, ās, as,* Ved. one whose strength has failed; (Sāy.) bending down the body. — *Nīćokti* (°*ća-uk*°), *is,* f. a low or vulgar expression. — *Nīćoćća-vṛitta* (°*ća-uć*°), *am,* n. an epicycle. — *Nīćopagata* (°*ća-up*°), *as, ā, am,* situated low in the sky.

Nīćaka, as, ikā, am, low, short, dwarfish; (low as the voice), soft; vile, mean; (*akā*), f. an excellent cow; (*akī*), f. the head of an ox.

Nīćakin, ī, m. the head or top of anything, the head of an ox; the owner of a good cow; [cf. *naićika*.]

Nīćakais, ind. (diminutive of *nīćais*), low, below, little, &c.

Nīćā, ind. low, below, down, downwards, (this word may be regarded as the inst. c. of *ny-añć,* q. v.)

Nīćāt, ind. from below. See *nīća.*

Nīćāyamāna, as, ā, am, Ved. descending, flying down (as a falcon).

Nīćī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to lower, to pronounce without an accent.

Nīćīna, as, ā, am, Ved. being low or below, low, directed downwards or underneath, hanging down, flowing down, cast down. — *Nīćīna-bāra, as, ā, am,* Ved. having its opening below (as a cloud).

Nīćais, ind. low, below, down, downwards, underneath, beneath, deeply, deep, in the depths, in a bent or inclined position, bowing low, humbly, modestly; with a low or depressed or deep tone of voice, in a low tone (i. e. *an-udātta,* q. v.), softly; short, small, little, dwarfish; N. of a mountain, also called *Vāmana-giri* and *Kharva* (Dwarfish); [cf. *uććais, nimnais, śanais*.] — *Nīćaiḥ-kara, as, ā* or *ī, am,* causing a low or deep tone, giving depth of voice. — *Nīćair-mukha, as, ī, am,* with downcast countenance. — *Nīćais-tarām,* ind. in a low tone, softly.

1. *nīćya, as, ā, am,* living below; Ved. an epithet of some nations in the West.

2. *nīćya,* Nom. P. *nīćyati,* &c., to be in a low situation, be a slave.

नीड *nīḍa* (Ved. *nīḷa*), *as, am,* m. n. (perhaps fr. rt. *sad* with *ni,* whence *ni-shada = nishḍa = niḍḍa = nīḍa,* or fr. rt. *il* with *ni*), a resting-place, a place for lying down, a bird's nest; a bed, conch; a lair, den; the interior or seat of a carriage or chariot; a place, abode in general; [cf. Lat. *nīdus;* Hib. *nead;* Cambro-Brit. *nyth;* Germ. and Angl. Sax. *nest*.] — *Nīḍa-ja, as,* m. 'nest-born,' a bird. — *Nīḍajendra* (°*ja-in*°), *as,* m. 'chief of the birds,' an epithet of Garuḍa. — *Nīḍodbhava* (°*ḍa-ud*°), *as,* m. 'nest-born,' a bird.

Nīḍaka, as or *am,* m. or n. (?), the nest of a bird.

Nīḍaya or *nīḷaya,* Nom. P. *nīḍayati* or *nīḷayati, -yitum,* Ved. (according to Sāy.) to bring together, join together, cause to come to close fighting; to bring to rest (?).

Nīḍi or *nīḷi, is,* m., Ved. one who lives in the same house (?).

नीत *nīta, nīti,* &c. See p. 511, col. 2.

नीतमिश्र *nīta-miśra, as, ā, am* (*nīta = nava-nīta*), Ved. not yet become butter, (said of *dadhi*.)

नीत्त *nī-tta, as, ā, am* (for *ni-datta* fr. rt. 1. *dā* with *ni*), Ved. given.

नीध्र *nīdhra, am,* n. the edge of thatch, edge of a roof; a wood; the circumference of a wheel; the moon; the constellation Revatī; (considered by some as a various reading for *nīvra,* q. v.)

नीनाह *nīnāha, as,* m., Ved. anything which encircles another (?).

नीप *nīpa, as, ā, am* (fr. *ni-ap,* but said to be fr. rt. 1. *nī*), situated low, deep; (*as*), m. the foot of a mountain; N. of a son of Kṛitin; the tree Nauclea Cadamba (= *kadamba = dhārā-kadambaka = dhārā-kadamba = dhūli-kadamba*); the plant Ixora Bandhuca (= *bandhūka*); a species of Aśoka (= *nīlāśoka*); (*am*), n. the fruit of the above plants; (*ās*), m. pl., N. of a regal family descended from Nīpa, son of Pāra. — *Nīpa-rāja, am,* n. (?), the fruit (?) of the Nīpa. — *Nīpātithi* (°*pa-at*°), *is,* m., N. of a descendant of Kaṇva and author of a hymn of the Ṛig-veda (VIII. 34).

Nīpya, as, ā, am, Ved. being low or on the ground.

नीमानुय *nīmānuya, as,* m., N. of a Vaishṇava teacher.

नीयमान *nīyamāna.* See p. 511, col. 2.

नीर् *nīr* (*ni-īr*), Caus. P. *nīrayati, -yitum,* to drive or impel into, urge forwards (to an aim); to send forth, appoint (to a business).

नीर *nīra, am,* n. (said to be fr. rt. 1. *nī*), water; juice, liquor, (sometimes written for *nīḍa, nīḷa,* q. v.); (*as*), m., N. of a prince; [cf. *kshīra-nīra, nāra;* Gr. νηρός, Νηρεύς.] — *Nīra-graha, as,* m. taking up water in a ladle; see under *graha.* — 1. *nīra-ja, as, ā, am* (for 2. see below), 'water-born,' being in water, aquatic; (*as*), m. an otter; a species of grass, = *uśīri;* (*as, am*), m. n. (according to the lexicographers only n.), a lotus in general, the water-lily; (*am*), n. a species of Costus, Costus Speciosus (= *kushṭha*); a pearl. — *Nīra-jāta, as, ā, am,* ('water-born,' produced from water, aquatic. — 1. *nīra-da, as,* m. (for 2. see col. 3), 'giving water,' a cloud; a species of Cyperus. — *Nīradin, ī, inī, i,* cloudy. — *Nīra-dhi* or *nīra-nidhi, is,* m. 'the receptacle of waters,' the ocean; [cf. *ab-dhi, toya-dhi,* &c.] — *Nīra-priya, as,* m. a species of reed (*jala-vetasa*). — *Nīra-ruha, am,* n. the water-lily, lotus. — *Nīrākhu* (°*ra-ākhu*), *us,* m. 'water-rat,' an otter.

नीरक्त *nī-rakta, as, ā, am* (fr. *nis + rakta*), colourless, faded, having the colour gone.

नीरज 2. *nī-raja, as, ā, am* (fr. *nis + raja* for *rajas*), free from dust; devoid of passion; (with *vi-raja*) an epithet of Śiva. (For 1. *nīra-ja* see under *nīra,* col. 2.)

Nī-rajas, ās, ās, as (fr. *nis + rajas*), free from dust, having no pollen (as a flower); free from passion; (*ās*), f. a woman not menstruating. — *Nī-rajas-tamasā,* f. absence of passion and darkness.

Nī-rajaska, as, ā, am, free from dust, not accompanied by dust (as wind); free from passion, pure.

Nī-rajasva, as, ā, am, free from dust.

Nīrajī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to make free from dust. — *Nīrajī-kārita, as, ā, am,* made free from dust, cleansed.

नीरत *nī-rata, as, ā, am* (fr. *nis + rata*), not delighting in, not attached to, indifferent.

नीरद 2. *nī-rada, as, ā, am* (fr. *nis + rada*), toothless. (For 1. *nīra-da* see under *nīra,* col. 2.)

नीरन्ध्र *nī-randhra, as, ā, am* (fr. *nis + randhra*), having no holes or openings, without apertures or interstices, imperforate, close, uninterrupted; coarse, thick, gross. — *Nīrandhra-tva, am,* n. closeness, close connection.

नीरव *nī-rava, as, ā, am* (fr. *nis + rava*), soundless.

नीरस *nī-rasa, as, ā, am* (fr. *nis + rasa*), without juice, sapless, dried up, withered; flavourless, unsavoury, tasteless, devoid of taste, flat, dry; insipid; vain; (*as*), m. the pomegranate. — *Nīrasa-tā,* f. the state of being devoid of taste, tastelessness.

नीरसन *nī-rasana, as, ā, am* (fr. *nis + rasanā*), having no girdle.

नीराजन *nī-rājana, am, ā,* n. f. (fr. rt. *rāj* with *ni*), lustration of arms (*lustratio exercitus*), a military and religious ceremony held by kings or generals on the nineteenth of Aśvin before taking the field, (it consists in purifying the Puro-hita or chaplain, the king's ministers, and various component parts of the army during the recitation of sacred texts); waving lights before an idol as an act of adoration, (this may also be performed with a lotus, clean cloth, or the leaves of various sacred plants; prostration is considered as a fifth kind of adoration.)

नीरिन्दु *nīrindu, us,* m. a species of plant (= *aśva-śākhoṭa*), Trophis Aspera.

नीरुच् *nī-ruć, k, k, k* (fr. *nis + ruć*), lustreless, dull, dim, faded.

नीरुज् *nī-ruj, k, k, k* (fr. *nis + ruj*), free from sickness; convalescent, well, in health; painless.

Nī-ruja, as, ā, am, = *nī-ruj,* healthy, in health, well, (sometimes written *ni-ruja*); (*am*), n. a species of Costus, Costus Speciosus (= *kushṭha*).

नीरूप *nī-rūpa, as, ā, am* (fr. *nis + rūpa*), formless, shapeless, mis-shapen; (*as*), m. air, wind; a god; (*am*), n. heaven, ether.

नीरेणुक *nī-reṇuka, as, ā, am* (fr. *nis + reṇu*), dustless, free from dust.

नीरोग *nī-roga, as, ā, am* (fr. *nis + roga*), free from sickness, healthy, well. — *Nīroga-tā,* f. health.

Nīrogya-tā, f. health, freedom from sickness, (perhaps an error for *nīroga-tā*.)

नीरोह *nī-roha, as,* m. (fr. *nis + ruh*), Ved. shooting out, growing.

नील् *nīl* (rather a Nom. derived fr. *nīla* below), cl. 1. P. *nīlati,* &c., to be of a dark colour; to dye dark, make or dye blue.

Nīla, as, ā or *ī, am* (probably fr. *niś + la = niśla = nilla = nīla;* according to Pāṇ. IV. 1, 42, the fem. form *nīlā* is used in relation to clothes &c., and *nīlī* in relation to plants, animals, &c.; in proper names either form is allowed), of a dark colour,

(especially dark-blue or black); dyed with indigo; (as), m. dark-blue or black (the colour); a gem, the sapphire; the Indian fig-tree (= vaṭa); a species of bird, the blue or hill Maina; an ox or bull of a dark colour; one of the nine Nidhis or divine treasures of Kuvera; N. of a man, the prince of Māhishmatī; of a son of Yadu; of a historian of Kaśmīra; an epithet of Mañju-śrī; N. of a Nāga; of one of the monkey-chiefs attending on Rāma, (said to be a son of Agni); the blue mountain, one of the principal ranges of mountains dividing the world into nine portions and lying immediately north of Ilāvṛita or the central division [cf. nīlādri]; (ā), f. the indigo plant, Indigofera Tinctoria [cf. nīlī]; a species of Boerhavia with blue blossoms (= nīla-punar-navā); a species of blue fly [cf. nīlī]; the two arteries in front of the neck, (in this sense nīle, f. du.); a black and blue mark on the skin (either from a bruise or a disease?); a Rāgiṇī or mode of music, personified as the wife of Rāga Mallāra; (ī), f. the indigo plant; another plant, Blyxa Saivala (= śaivala; cf. jala-nīlī); a species of blue fly; a kind of disease (= nīlī-roga, nīlikā); N. of the wife of Aja-mīḍha [cf. nīlinī, nalinī]; (am), n. darkness (Ved.); indigo, the dye; black salt (= kāća-lavaṇa); blue vitriol (= tuttha); antimony (= sauvīrāñjana); poison (= tālīśa-pattra); a peculiar position in dancing; a kind of metre consisting of four times sixteen syllables; [cf. Lat. niger for nigro = niś-ra.] — Nīla-kaṇā, f. a species of cumin. — Nīla-kaṇṭha, as, ā, am, blue-necked; (as), m. a peacock; a species of gallinule or water-hen (= dātyūha); a wag-tail; a sparrow; a blue-necked jay; the plant Hyperanthera Moringa (= pīta-sāra); an epithet of Śiva (as having a black throat, so stained by the acrimony of the poison which he swallowed on its production at the churning of the ocean); N. of several authors and commentators; (am), n. a radish; [cf. kāla-kaṇṭha.] — Nīlakaṇṭha-ćampū, ūs, f., N. of a work by Nīlakaṇṭha Dikshita. — Nīlakaṇṭha-tīrtha, am, n. 'the bathing-place of Śiva,' N. of a sacred Tīrtha. — Nīlakaṇṭha-bhāratī, m., N. of an author mentioned in the Sarva-darśana-saṅgraha of Mādhavāćārya. — Nīlakaṇṭha-stava, as, m. 'the praise of Śiva,' N. of the fifty-first chapter of the Jñāna-khaṇḍa of the Śiva-Purāṇa. — Nīlakaṇṭhāksha (°ṭha-ak°), am, n. the berry or seed of Elæocarpus Ganitrus. — Nīla-kanda, as, m. a species of bulbous plant (= mahisha-kanda-bheda). — Nīla-kamala, am, n. the blue water-lily. — Nīla-kāyika, ās, m. pl. (with Buddhists) 'blue-bodied' or 'dark-bodied,' epithet of a class of deities. — Nīla-kuntalā, f., N. of a female friend of Durgā. — Nīla-kuraṇṭaka, as, m. or nīla-kusumā, f. or nīla-kuruṇṭaka, a species of Barleria with blue blossoms (B. Cœrulea, = nīla-jhiṇṭī). — Nīla-keśī, f. the indigo plant. — Nīla-krāntā, f. a species of plant (= vishṇu-krāntā). — Nīla-krauńća, as, m. a species of curlew or heron. — Nīla-gaṅgā, f., N. of a river. — Nīla-gaṇeśa, as, m. the blue Gaṇeśa. — Nīla-garbha, a young blue water-lily (?). — Nīla-giri-karṇikā, f. a blue variety of Clitoria Ternatea. — Nīla-grīva, as, ā, am, blue-necked; (as), m. an epithet of Rudra-Śiva or Mahā-deva, (see nīla-kaṇṭha); N. of a king. — Nīla-ghora, a various reading for nīla-pora, q. v. — Nīla-ćarman, a, n. the tree Xylocarpus Granatum. — Nīla-ććhada, as, m. 'dark-leaved,' the date tree; 'blue-winged,' an epithet of Garuḍa. — Nīla-ććharī, a species of bird (= kuku; the right form is probably nīla-ććharin, ī, m.). — Nīla-ja, as, ā, am, produced in the blue mountains; (am), n. blue steel; (ā), f. the river Vitastā. — Nīla-jhiṇṭī, f. blue Barleria (= nīla-kuraṇṭaka). — Nīla-tantra, am, n., N. of a Tantra. — Nīla-taru, us, m. the cocoa-nut tree. — Nīla-tā, f. blueness, blackness, a blue or dark colour. — Nīla-tāla, as, m. Xanthochymus Pictorius; Phœnix Paludosa. — Nīla-dūrvā, f. a species of plant (= haritā). — Nīla-druma, as, m. a species of tree (= nīlāsana). — Nīla-dhvaja, as, m. Xanthochymus Pictorius; N. of a prince of Māhishmatī. — Nīla-nakha, as, ā, am, Ved. black-clawed, having black claws. — Nīla-nirguṇḍī, f. a species of Nirguṇḍī with blue blossoms. — Nīla-niryāsaka, as, m. a species of tree (= nīlāsana). — Nīla-nīraja, am, n. the blue water-lily. — Nīla-pakshman, ā, ā, a, having black eyelashes. — Nīla-paṅka, am, n. darkness; (as, am), m. n. black mud. — Nīla-paṭala, am, n. a sort of dark film or membrane over the eye of a blind person; a dark mass, a black coating or covering. — Nīla-pattra, as, ā, am, dark-leaved, having black or dark-blue leaves; (as), m., N. of several plants, Scirpus Kysoor; the pomegranate tree; (ā), f. Premna Herbacea; (am), n. the blue water-lily. — Nīla-padma, am, n. the blue water-lily. — Nīla-parṇa, as, m. Grevia Orientalis; (ī), f. Vanda (= vandā) Roxburghii. — Nīla-pāćana, am, n. steeping or maceration of indigo. — Nīlapāćana-bhāṇḍa, am, n. a vessel for steeping indigo, an indigo vat. — Nīla-piṅgala, as, ā, am, of a dark-brown colour. — Nīla-piććha, as, m. 'black-tailed,' a falcon. — Nīla-piṭa, as, m. (with Buddhists) a collection of annals and royal edicts. — Nīla-pishṭoḍī, f. a species of shrub (= nīlāmlī). — Nīla-punar-navā, f. a species of Punar-navā with blue blossoms. — Nīla-pura, am, n., N. of a town. — Nīla-purāṇa, am, n., N. of a Purāṇa. — Nīla-pushpa, as, m. a species of Verbesina with blue flowers; (ā), f. a plant (= vishṇu-krāntā); (ī), f. a plant (= nīla-vuhnā); (am), n. a species of fragrant plant (= granthi-parṇa). — Nīla-pushpikā, f. the indigo plant; linseed, Linum Usitatissimum. — Nīla-prishṭha, as, ā, am, Ved. 'black-backed,' epithet of Agni; (as), m. a species of fish, commonly called Rohi, Cyprinus Denticulatus. — Nīla-pora, as, m. a species of sugar-cane. — Nīla-bha, as, m. 'having a bluish or dark appearance,' the moon; a cloud; a bee; [cf. nīlābha.] — Nīla-bhū, ūs, f., N. of a river. — Nīla-bhṛiṅgarāja, as, m. a species of Verbesina with blue blossoms. — Nīla-makshā, f. a species of blue fly or bee. — Nīla-maṇi, is, m. a blue gem, the sapphire. — Nīla-mata, am, n., N. of a poem in the Pauranic style, celebrating the sacred places of Kaśmīra, and said to have been inspired by Nīla the serpent-king. — Nīla-mallikā, f. Ægle Marmelos. — Nīla-mādhava, as, m. an epithet of Vishṇu or Kṛishṇa (as being of a dark colour). — Nīla-māsha, as, m. Dolichos Catjang. — Nīla-mīlika, as, m. a fire-fly. — Nīla-mṛittikā, f. iron pyrites; black earth or mould. — Nīla-mehin, ī, inī, i, voiding dark or bluish urine. — Nīla-yashṭikā, f. a species of dark sugar-cane. — Nīla-ratna, am, n. the sapphire. — Nīla-rāji, is, f. a dark line, dark row, dark mass. — Nīla-rudropanishad (°ru-up°), t, f., N. of an Upanishad. — Nīla-rūpaka, as, m. Thespesia Populneoides. — Nīla-loha, am, n. blue steel. — Nīla-lohita, as, ā, am, dark-blue mixed with red, purple, of a purple colour, dark-red; (as), m., N. of Rudra-Śiva; N. of a Kalpa; a mixture of blue and red, a purple colour; (ā), f. a species of vegetable (= bhūmi-jambu); N. of a goddess, the wife of Śiva. — Nīla-vat, ān, atī, at, Ved. blackish, dark; (ān), m., N. of a mountain. — Nīla-varṇa, as, ā, am, blue-coloured, blue, of a blue colour; (as or am), m. n. Grevia Orientalis; radish. — Nīlavarṇa-śṛigāla-vat, ind. like the blue jackal. — Nīla-vallī, f. Vanda Roxburghii. — Nīla-vasana, as, ā, am, wearing dark-blue or black garments; (as), m. the planet Saturn. — Nīla-vastra, am, n. a blue or dark garment, dark-coloured cloth; (as, ā, am), dressed in dark or blue garments; (as), m. an epithet of Bala-rāma; (ā), f. an epithet of Durgā. — Nīla-vānara, as, m. 'the blue monkey,' a species of monkey. — Nīla-vāsas, ās, ās, as, dressed in dark-blue clothes; (ās), m. the planet Saturn. — Nīla-vīja, as, m. a species of tree (= nīlāsana). — Nīla-vuhnā, f. Convolvulus Argenteus. — Nīla-vṛiksha, as, m. a species of plant (= vātāri). — Nīla-vṛinta, as, m. (?), a fan. — Nīlavṛintaka, am, n. cotton. — Nīla-vṛisha, as, m. a dark-coloured bull; (ā), f. Solanum Melongena. — Nīla-vrata, am, n., N. of a kind of religious ceremony. — Nīla-śikhaṇḍa, as, ā, am, having black tufts or locks of hair. — Nīla-śigru, us, m. Hyperanthera Moringa. — Nīla-shaṇḍa, as, m. a dark-coloured bull at liberty. — Nīla-sandhyā, f. = nīla-giri-karṇikā, q. v. — Nīla-sarasvatī, f., N. of a goddess (= tārā). — Nīlasarasvatī-mantra, N. of an incantation or magical formula. — Nīla-sinduvāra, as, m. Vitex Negundo. — Nīla-skandā or nīla-skandhā or nīla-spandā, f. the dark Gokarṇī. — Nīla-svarūpa, as or am, m. or n. (?), N. of a metre consisting of four lines of eleven syllables each. — Nīlāksha (°la-aksha), as, m. 'blue-eyed,' a goose. — Nīlāṅkita-dala (°la-aṅ°), as or am, m. or n. (?), a species of bulbous plant (= laila-kanda). — Nīlāṅga (°la-aṅ°), as, ā, am, dark-bodied, having a dark-coloured or dark-blue body; (as), m. the Indian crane; the blue jay, Coracias Indica. — Nīlāñjana (°la-añ°), am, n. antimony; blue vitriol; (ā), f. lightning; (ī), f. a species of shrub (= kālāñjanī). — Nīlāñjasā (°la-añ°), f. lightning [cf. nīlāñjanā]; N. of an Apsaras or courtezan of Svarga; N. of a river. — Nīlādri (°la-ad°), is, m. the mountain Nīla. — Nīlādri-karṇikā, f. or nīlāparājitā (°la-ap°), f. = nīla-giri-karṇikā. — Nīlābja (°la-ab°), am, n. the blue water-lily, a blue lotus. — Nīlābha (°la-ābhā), as, ā, am, blue-looking, blue; (as), m. a cloud; [cf. nīla-bha.] — Nīlābhra (°la-abh°), as, m. a dark cloud. — Nīlābhra-samvṛita (°la-abh°), as, ā, am, obscured or concealed by dark clouds. — Nīlāmbara (°la-am°), as, ā, am, dressed in dark-blue cloth, wearing a blue garment; (as), m. a demon, a goblin; the planet Saturn; an epithet of Bala-rāma; (am), n. black or dark-blue raiment. — Nīlāmbujanman (°la-am°), a, n. the blue lotus. — Nīlāmlāna (°la-am°), as, m. a species of plant (in Hindī kālākorāṭhā) = dāsī = ćhādana. — Nīlāmlī (°la-am°), f. a species of shrub. — Nīlāruṇa (°la-ar°), as, m. 'the dark-red' or first dawn of day. — Nīlāli-kula-saṅkula (°la-al°), 'full of swarms of blue bees,' the plant Rosa Glandulifera. — Nīlālu (°la-ālu), us, m. a species of bulbous plant (= asitālu). — Nīlāśī, f. the plant Vitex Negundo. — Nīlāśoka (°la-aś°), as, m. an Aśoka with blue blossoms. — Nīlāśman (°la-aś°), ā, m. a blue stone, a sapphire. — Nīlāśra (°la-aś°), as, m., N. of a district. — Nīlāsana (°la-as°), as, m. a species of tree (= nīla-druma, nīla-niryāsaka, &c.). — Nīlāsura (°la-as°), as, m., N. of the author of the commentary Nava-kaṇḍikā-bhāshya on Kātyāyana's Śrāddha-sūtras. — Nīlī-rāga, as, m. an affection which is unchangeable as the colour of indigo, unalterable attachment; (as, ā, am), having the colour of the indigo plant; 'as unchangeable as the indigo colour,' constant in affection; (as), m. a firm and constant friend. — Nīlī-sandhāna, am, n. fermentation or maceration of indigo. — Nīlīsandhāna-bhāṇḍa, am, n. a vessel for steeping indigo, an indigo vat. — Nīleśvara (°la-iś°), N. of a town on the Malabar shore (Νελκύνδα). — Nīlotpala (°la-ut°), am, n. a blue lotus, the blue water-lily, Nymphæa Cyanea. — Nīlotpala-maya, us, ī, am, formed or consisting of blue lotuses. — Nīlotpalin, ī, m. an epithet of Mañju-śrī, one of the Jaina saints or teachers. — Nīloda (°la-uda), as, m., N. of an ocean or river with blue water. — Nīlopala (°la-up°), am, n. a blue stone, lapis lazuli.

Nīlaka, as, ā, am, blue, especially an epithet of the third unknown quantity or of its square; (as), m. the tree Terminalia Tomentosa (= asana); a species of bee (?); a species of antelope, A. Picta; a dark-coloured horse; (ikā), f. a species of rank-growing aquatic plant; = śephālikā, Nyctanthes Arbor Tristis; = nīlī, the indigo plant; = nīla-sinduvāra, a species of medicinal plant; a slight malady, black and blue marks on the body from bruises &c.; = nīlikā-kāća; N. of a river; (am), n. black salt (= kāća-lavaṇa); blue steel; blue vitriol; [cf. kaṇṭha-n°, jina-nīlikā.]

Nīlaṅgu, us, m. (said to be fr. rt. lag, to go,

with *ni*), = *nilāṅgu*, a species of worm growing in the inside of animals; an insect in general; a large bee; a species of fly (= *bhramarālī* or *bhambharālī*); a jackal; = *pra-sūna* or *pra-sūta*, a bud (?).

Nīlāṅgu, us, m. = *nilaṅgu*.

Nīlāya, Nom. P. A. *nīlāyati, -te*, &c., to become blue or dark-coloured.

Nīlikā, see under *nīlaka*, p. 513, col. 3. — *Nīlikā-kāća, as*, m. a disease of the lens or crystalline humor of the eye.

Nīlinī, f. the indigo plant, Indigofera Tinctoria; a species with blue blossoms; N. of the wife of Aja-mīḍha.

Nīliman, ā, m. blueness, blackness, darkness.

नीव् nīv [cf. rts. *tīv, pīv, mīv*], cl. 1. P. *nīvati, nīvitum*, to become fat or corpulent.

नीव nīva, *as*, m. a species of tree; [cf. *nīpa*.]

नीवन् nīvan, *ā*, m., N. of one of the ten horses of the Moon.

नीवर nīvara, *as*, m. (said to be fr. rt. 1. *nī*), trade, traffic; a trader; a religious mendicant; a place suitable for the site of a habitation; mud; (*am*), n. water.

नीवाक nīvāka, *as*, m. (fr. *ni-vać*), the increased demand for grain in times of dearth; dearth, scarcity.

नीवार nīvāra, *as*, m. rice growing wild or without cultivation; (*ās*), m. pl. grains of wild rice; (*ā*), f., N. of a river.

Nīvāraka, as, m. rice growing wild or without cultivation.

नीवि nīvi, *is* and *ī*, f. (probably fr. rt. *vye* with *ni*), a cloth worn round a woman's waist or the ends of the cloth passed round the loins so as to hold the whole together; a petticoat; the tie or encircling band of a woman's drawers; the outer tie of a packet in which the offerings of a Śūdra at funeral obsequies are presented; capital, principal, stock; a stake at play, stake, wager. — *Nīvi-bhārya, as, ā, am*, Ved. to be worn in an apron, &c.

नीवृत nī-vṛit, *t, t, t*, m. f. n. (fr. *vṛit* with *ni*), any inhabited country, a realm.

नीव्र nīvra, *am*, n. the edge of a thatch, the edge or side of a sloping roof; a thatch, a roof; a wood; the circumference of a wheel; the constellation Revatī; the moon; [cf. *nīdhra*.]

नीशार nī-śāra, *as*, m. (fr. *śṛī* with *ni*), a warm cloth or outer garment, a blanket; curtains, musquito curtains; an outer tent or screen.

नीषह् nī-shah, *āṭ, āṭ, āṭ* (fr. *sah* with *ni*), Ved. overpowering.

नीहार nī-hāra, *as*, m. (fr. rt. *hṛi* with *ni*?), fog, mist; frost, hoar-frost, heavy dew; evacuation. — *Nīhāra-kara, as*, m. 'dew-maker' or 'cold-rayed,' the moon.

Nīhārāya, Nom. A. *nīhārāyate*, &c., to make frost.

नु 1. nu, ind. (perhaps related to 1. *nava*; cf. *nūtana*), written *nū* in Ved. at the beginning of a verse and frequently in other places. (As an adverb of time in Ved.), now, still (e. g. *nū-ća purā-ća*, both now and heretofore: *asti svin nu vīryam tat te*, hast thou still that power?). (As an inferential particle in Ved. often beginning the last sentence of a hymn), now therefore, now then, therefore, then (e. g. *nū no rāsva*, do thou therefore give us): (as an introductory particle, or in encouraging, invoking, inviting, summoning), now, then, pray, come then (e. g. *abhi nu mā ćakshamīthāḥ*, pray now [Sāy. quickly] have compassion upon me). *Nu* is often employed in questions, both in Vedic and classical Sanskṛit, to strengthen an interrogative pronoun or adverb (e. g. *kadā nu*, when indeed? *katham nu*, how indeed? *kva nu*, where indeed? *kam nu pṛićchāmi*, whom can I possibly ask? *kiṃ nu syāt*, what can that possibly be? *kiṃ nu khalu*, why in the world?). *Nu* is also used interrogatively in classical Sanskṛit, without an interrogative pronoun, in sentences of two or more clauses (e. g. *svapno nu māyā nu mati-bhramo nu*, was it a dream? or an illusion of magic? or a mental delusion?). *Nu* also serves as a particle of affirmation, to express 'indeed,' 'certainly,' 'surely' (e. g. *ahaṃ nu akārsham*, Yes, I certainly did so), and often gives emphasis to the word it follows without being itself translateable, in which way it is frequently connected in the Veda with other particles (e. g. with *ćid* in *ćin nu*; with *id* in *in nu*; with *adha* in *adha nu*; with *gha* in *ghā nu*, &c.); but in the Veda *nu* sometimes means 'never' (especially in the construction *nū ćit* = never, nevermore; in other passages it is said to = 'from this time forward,' 'for ever'). In classical Sanskṛit *nu* is sometimes found in connection with *vā*, 'or;' and in Rāmāyaṇa II. 72, 27, *nu—nu* may be translated 'either'—'or.' According to native commentators on the Veda *nu* often = *kshipram*, quickly. According to native lexicographers *nu* is used in the following senses: *pṛićchā, vikalpa, vitarka, anunaya, atīta, apamāna, hetu, apadeśa*; [cf. *nū-nam, nū-tana*; Zend *nū*, 'just now;' Gr. νύ, νῦ-ν, νῦν; Lat. *num, nun-c*; Goth. *nu-h*; Old Germ. *nu*; Slav. *nyne*, 'at present.']

नु 2. nu, *us*, m. a weapon; time; a boat; (probably only at the end of a comp.; cf. *nau*.)

नु 3. nu, cl. 1. A. *navate*, &c., to go: Caus. *nāvayati*, &c., (probably) to move from a place, remove; (according to a Schol.) to make new.

नु 4. nu, cl. 2, or *nū*, cl. 6. P. *nauti, nuvati, nunāva, navishyati, nuvishyati, anāvīt, anuvīt, navitum, nuvitum*, to roar, cry, low, bray, &c.; to sound; to shout; to exult; to praise, commend (with acc.): Caus. *nāvayati, anūnavat*: Desid. *nunūshati*: Intens. *nonūyate, nonoti*, to sound loudly, roar, be tumultuous.

5. *nu, us*, f. praise, eulogium.

Nuta, as, ā, am, praised, commended.

Nuti, is, f. praise, laudation, eulogium, panegyric; worship, reverence.

1. *nūta, as, ā, am*, praised, eulogized, lauded, hymned.

नुड् nuḍ, cl. 6. P. *nuḍati*, &c., to hurt, strike, kill.

नुद् 1. nud, cl. 6. P. A. *nudati, -te, nunoda, nunude, notsyati, -te, anautsīt, anutta, nottum*, to push, push on, impel, incite, propel, urge on, push away, drive away, repel, banish; to move, remove; to throw, shoot, cast, send; to raise, lift up (Ved.): Caus. *nodayati, -yitum*, to push on, incite, excite: Intens. *nonudyate, nonotti*, to push or impel or drive away repeatedly; [cf. Angl. Sax. *nyd-ian*, 'to compel;' *a-nydan*, 'to repel;' *niot-an*: Goth. *niut-an*: perhaps Gr. νύσσω.]

Nutta, as, ā, am, pushed away, despatched, sent, ordered; (*as*), m. a plant, see *lakuća*.

2. *nud, t, t, t* (at the end of a comp.), driving away, removing, rejecting, repelling.

Nuda, as, ā, am (at the end of a comp.), pushing, impelling, driving away, removing.

Nudat, an, atī or *antī, at*, urging forward.

Nudita, as, ā, am, (ep.) = *nutta, nunna*.

Nunutsu, us, us, u, desirous of impelling or inciting or removing.

Nunna, as, ā, am, pushed, propelled; pushed away; thrown, cast; dismissed, sent, despatched.

2. *nūta, as, ā, am*, = *nutta* or *nunna*.

नूतन nūtana, *as, ā, am* (fr. 1. *nu* and connected with 1. *nava*, q. v.), new, novel, recent, modern, fresh, young, (opposed to *pūrva, purāṇa*, &c.); present; instantaneous, sudden; curious, strange. — *Nūtana-tā*, f. or *nūtana-tva, am*, n. newness, novelty.

Nūtanaya, Nom. P. *nūtanayati*, &c., to make new, renew.

Nūtna, as, ā, am, new, fresh, young, recent. — *Nūtna-vayas, ās, ās, as*, in the bloom of youth, in the spring of life.

नूद nūda, *as*, m. the mulberry tree, Morus Indica.

नूनम् nūnam, ind. (fr. 1. *nu*), now, at present (Ved.); just now, just, exactly (Ved.); immediately (Ved.); from this time forward, for the future (Ved.); now then, therefore (Ved.); probably, in all probability, perhaps; without doubt, certainly, assuredly, surely, indeed. — *Nūna-bhāva, as*, m. probability; (*āt*), ind. in all probability, probably, indeed.

नूपुर nūpura, *as, am*, m. n. an ornament for the toes or ancles or feet, an anklet; (*as*), m., N. of a descendant of Ikshvāku. — *Nūpura-vat, ān, atī, at*, adorned with anklets or foot-ornaments.

नृ nṛi, *nā*, m. (said to be fr. rt. 1. *nī*, cf. rt. *nṛī*, see Gram. 128. *b*; the gen. pl. may be *narām* or *nṛiṇām* in Ved., but generally *nṛīṇām* in classical Sanskṛit), a leader (said of gods), a man, person, mankind, people (generally pl.); a piece at chess, &c.; the pin or gnomon of a sun-dial; (in grammar) a masculine word; a horse (Ved.); [cf. *nara*: Zend *nar, nara*, 'a man;' *nairya*, 'manly:' Gr. ἀνήρ, ἠνορ-έη, ἀγ-ήνωρ, ἄνθρ-ωπο-ς, 'man's face:' Sabin. *nero*, 'brave;' *ner-io*, 'fortitude:' Hib. *nearth* = Welsh *nerth*, 'virtue.'] — *Nṛi-kukkura, as*, m. 'man-dog,' a dog of a man. — *Nṛi-keśarin* or *nṛi-kesarin, ī*, m. a being, half man and half lion; Vishṇu in his fourth Ava-tāra as man-lion. — *Nṛi-ga, as*, m., N. of several persons; an old king; a grandson of Oghavat; a son of Uśīnara by Nṛigā (he was ancestor of the Yaudheyas); a son of Manu; the father of Sumati; (*ā*), f., N. of the wife of Uśīnara and mother of Nṛiga. — *Nṛiga-śāpa, as*, m. 'the curse of Nṛiga,' N. of the fiftieth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Nṛigākhyāna* (°*ga-ākh*°), *am*, n. 'the tale of Nṛiga,' an episode of the Mahā-bh. Anuśāsana-p. 3452; N. of the twenty-fourth chapter of the Pārtha Itihāsa-samuććaya. — *Nṛigopākhyāna* (°*ga-up*°), *am*, n. 'the episode of Nṛiga,' N. of the forty-ninth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Nṛi-ćakshas, ās, ās, as*, Ved. seeing or observing men, (an epithet of the Sun, Savitṛi, Soma, Agni, &c.); leading or guiding men; living among men; (Sāy.) seeing men or injuring men; (*ās*), m. 'waiting for men,' a demon, a Rākshasa, a goblin. — *Nṛi-ćakshus, us, us, us*, seeing with human eyes; (*us*), m., N. of a prince, a grandson or son of Su-nītha. — *Nṛi-ćandra, as*, m. 'man-moon,' N. of a prince, son of Rantināra. — *Nṛi-jagdha, as*, m. 'man-eater,' a cannibal, a Rākshasa. — *Nṛi-jala, am*, n. human urine. — *Nṛi-jāti, is*, f. the human race. — *Nṛi-jit, t, t, t*, Ved. conquering men; (Sāy.) conquering leaders; (*t*), m., N. of an Ekāha. — *Nṛi-tama, as, ā, am*, most manly. — *Nṛi-deva, as*, m. 'man-god,' a god among men, a king. — *Nṛi-dharman, ā, ā, a*, acting as a man, doing a man's duty; (*ā*), m. a N. of Kuvera; (*a*), n. manly quality or duty. — *Nṛi-dhūta, as, ā, am*, Ved. shaken about or stirred by men (as the Soma). — *Nṛi-namana, am*, n. the bending or bowing of men (?). — *Nṛi-pa, as*, m. a protector of men, a warrior, a prince, king, sovereign. — *Nṛipa-kanda, as*, m. a species of onion (= *rāja-palāṇḍu*). — *Nṛipa-kriyā*, f. 'king's act,' government, dominion. — *Nṛipa-gṛiha, am*, n. 'king's house,' the habitation of a prince, a palace. — *Nṛipañ-jaya, as*, m., N. of two princes, a son of Su-vīra and a son of Medhāvin. — *Nṛi-pati, is*, m. 'lord of men,' a king, prince, sovereign, (also applied to gods); an epithet of Kuvera. — *Nṛipati-patha, as*, m. (?),

'king's road,' royal road, chief street. —Nṛipati-vallabha, as, m. 'king's favourite,' a species of medicinal plant. —Nṛipati-śāsana, am, n. a king's order, edict. —Nṛi-patnī, f., Ved. a king's wife, queen. —Nṛipa-tva, am, n. royalty, sovereignty, dominion; nṛipatvam kṛi, to reign. —Nṛipa-dīpa, as, m. 'king-lamp,' a king who is like a lamp. —Nṛipa-druma, as, m. the plant Cathartocarpus (Cassia) Fistula; a species of tree (= rājādanī). —Nṛipa-dvish, ṭ, ṭ, ṭ, king-hating. —Nṛipa-nīti, is, f. royal policy, king-craft. —Nṛipa-priya, as, m. a thorny species of bamboo, Bambusa Spinosa; a variety of Saccharum Sara; rice; a species of onion; the mango tree; (ā), f. the tree Pandanus Odoratissimus; a species of date tree. —Nṛipapriya-phalā, f. Solanum Melongena. —Nṛipa-badara, as, m. a species of jujube; (am), n. its fruit. —Nṛipa-mandira, am, n. a king's residence, a royal palace. —Nṛipa-māṅgalyaka, am, n. Tabernæmontana Coronaria. —Nṛipa-māna, as, m. (?), music played before kings when eating or feasting; [cf. nṛipābhīra.] —Nṛipa-lakshman, a, n. a mark or symbol of a king, any one of the royal insignia, especially the white umbrella. —Nṛipa-liṅga, am, n. an emblem or mark of royalty. —Nṛipaliṅga-dhara, as, ā, am, assuming the insignia of sovereignty; taking (fraudulently) the emblem or marks of the royal or military caste. —Nṛipa-vallabha, as, ā, am, dear to a king; (as), m. the friend or favourite of a king; a species of mango; (ā), f. a king's wife, a queen; a species of plant. —Nṛipa-vṛiksha, as, m. = rāja-vṛiksha. —Nṛipa-śāsana, am, n. a royal edict. —Nṛi-paśu, us, m. 'man-beast,' a brute of a man; a man serving as a sacrificial victim. —Nṛipa-śreshṭha, as, m. the best of kings. —Nṛipa-saṃśraya, as, m. seeking the protection of kings, service of princes. —Nṛipa-sabha, am, n. an assembly of princes; a royal palace. —Nṛipa-suta, as, m. a king's son, a prince; (ā), f. 'a king's daughter,' the musk-rat. —Nṛipa-snushā, f. the daughter-in-law of a king. —Nṛipāṅśa (°pa-aṅ°), as, m. king's share, royal portion (i. e. a sixth, eighth, or twelfth of grain, a sixth of fruit, a fiftieth of merchandise &c.), royal revenue. —Nṛipākrishṭa (°pa-āk°), a particular favourable position of the pieces in the game Catur-aṅga (a kind of chess). —Nṛipāṅgaṇa and nṛipāṅgana (°pa-aṅ°), am, n. a royal court. —Nṛi-pāṇa, as, ā, am, Ved. giving drink to men. —Nṛi-pātṛi, tā, m., Ved. the protector of men. —Nṛipātmaja (°pa-āt°), as, ā, am, of royal birth; (as), m. a king's son, a prince; (ā), f. a king's daughter, a princess; a bitter gourd. —Nṛipādhama (°pa-adh°), as, m. a bad king. —Nṛipādhvara (°pa-adh°), as, m. a sort of sacrifice (the Rāja-sūya) held by a lord paramount in which all the offices are performed by tributary princes. —Nṛipānućara (°pa-an°), as, m. a king's attendant, a minister. —Nṛipānna (°pa-an°), am, n. 'royal rice,' a sort of rice. —Nṛipānyatva (°pa-an°), am, n. change of government. —Nṛipābhīra (°pa-ābh°), am, n. music played at the royal meals. —Nṛipāmaya (°pa-ām°), as, m. 'king's disease or evil,' consumption. —Nṛi-pāyya, as, ā, am, Ved. protecting men; (Sāy.) to be drunk by the leaders or gods, or to be protected by the leaders of the sacrifice. —Nṛi-pāla, as, m. 'protector of men,' a king. —Nṛipālaya (°pa-āl°), as, m. a king's residence, a palace. —Nṛipāvarta (°pa-āv°), am, n. a kind of gem (= rājāvarta). —Nṛipāsana (°pa-ās°), am, n. the seat of a king, a throne, a chair of state. —Nṛipāspada (°pa-ās°), am, n. a king's residence, a palace. —Nṛipāhvaya (°pa-āh°), as, m. a species of onion (= rāja-palāṇḍu). —Nṛi-pīti, is, f., Ved. the protection of men. —Nṛipećchā (°pa-ić°), f. the royal pleasure. —Nṛi-peśas, ās, ās, as, Ved. (according to Sāy. f.), 'man-shaped,' having the form of men; (probably) formed or decorated by men. —Nṛipoćita (°pa-uć°), as, ā, am, suited to a king, kingly, princely; (as), m. a species of bean (= rāja-māsha). —Nṛi-bāhu, us, m., Ved. a man's arm. —Nṛi-bhartṛi, tā, m. 'lord of men,' a prince, sovereign. —Nṛi-maṇas, ās, ās, as, Ved. propitious or well-disposed towards men, honoured by men; epithet of Indra; (Sāy.) having the mind turned towards men. —Nṛimaṇasya, Nom. A. nṛimaṇasyate, Ved. to be friendly or propitious to men. —Nṛi-maṇi, is, m., N. of a demon said to seize on children; [cf. graha.] —Nṛi-mat, ān, atī, at, abounding in men; (ān), m., N. of a man. —Nṛi-mara, as, ā, am, 'man-destroying,' killing men. —Nṛi-māṅsa, am, n. the flesh of men. —Nṛi-mādana, as, ā, am, Ved. exhilarating or gladdening men. —Nṛi-mithuna, am, n. the sign of the zodiac Gemini. —Nṛi-megha, as, m. 'man-cloud,' a man compared to a cloud or who has qualities like that of a cloud yielding rain. —Nṛi-medha, as, m. 'man-sacrifice' [cf. nṛi-yajña], N. of a man, an Āṅgirasa and author of two hymns of the Ṛig-veda. —Nṛi-yajña, as, m. 'man-offering,' the sacrifice to be offered to men, i. e. hospitality. —Nṛi-yugma, am, n. the sign of the zodiac Gemini. —Nṛi-loka, as, m. the world of men, the earth. —1. nṛi-vat, ān, atī, at, Ved. having men, manly, belonging to men, fit for men, consisting of men, accompanied by men. —2. nṛi-vat, ind., Ved. like a man, in a manly way, strongly, powerfully, bravely; in abundance. —Nṛivat-sakhi, is, is, i, Ved. having manly companions. —Nṛi-varāha, as, m. 'man-boar,' Vishṇu in his boar incarnation (with the figure of a man and the head of the wild boar). —Nṛi-vāhana, as, ā, am, or nṛi-vāhas, ās, ās, as, Ved. carrying or bearing men; (Sāy.) conveying leaders or chiefs (i. e. the Aśvins). —Nṛi-vīra, as, m. 'man-hero,' a hero of a man, a hero among men. —Nṛi-veshṭana, as, ā, am, encircled with (the bones of) men; (as), m. an epithet of Śiva. —Nṛi-śaṅsa, as, ā, am, to be desired or praised by men (Ved.); hurting or injuring men, malicious, noxious, cruel, wicked, hurtful, injurious to mankind, mischievous, base, destructive; [cf. Zend nairya śaṅgho.] —Nṛiśaṅsa-tā, f. mischievousness, maliciousness, vileness, baseness. —Nṛiśaṅsa-vat, ān, atī, at, malicious, vile. —Nṛiśaṅsa-vṛitta, as, ā, am, practising mischief. —Nṛiśaṅsya, as, ā, am, malicious, mischievous, vile; (am), n. injury to man, maliciousness, mischievousness, vileness. —Nṛi-śṛiṅga, am, n. 'man's horn,' any chimerical or impossible thing. —Nṛi-shad, t, t, t, Ved. dwelling among men, (in some passages applied to ćaitanya, consciousness, or buddhi, understanding); (t), m., N. of the father of Kaṇva; [cf. nārshada.] —Nṛi-shadana, am, n., Ved. an assemblage of men, residence of men; (Sāy.) the hall of sacrifice, the receptacle of oblations, the house of the sacrificing priest. —Nṛi-shadvan, ā, arī, a, or nṛi-shadman, ā, ā, a, Ved. sitting or living among men. —Nṛi-shah or nṛi-shāh, ṭ, ṭ, ṭ, Ved. overpowering or overcoming men. —Nṛi-shahya or nṛi-shāhya, as, ā, am, Ved. overpowering men; (Sāy.) to be borne by men; (am), n. the overpowering of men; battle (as to be borne by men). —Nṛi-shā, ās, ās, am (fr. nṛi + sā = san), Ved. granting or procuring men. —Nṛi-shāć, k, k, k, Ved. serving men, friendly or benevolent to men; an epithet of the Maruts. —Nṛi-shāti, is, f., Ved. 'capturing or making spoil of men,' i. e. battle, (in Ṛig-veda VII. 27, 1, nṛi-shātā is Ved. loc., but according to Sāy. it is nom. c. of nṛi-shātṛi, benefactor of men.) —Nṛi-shūta, as, ā, am, Ved. impelled or incited by men. —Nṛi-sinha, as, m. 'man-lion,' a lion among men, a chief, a noble, a great or illustrious man; Vishṇu in his fourth Ava-tāra or incarnation in the shape of a man with the head and claws of a lion [cf. nara-sinha]; a kind of coitus; N. of several men. —Nṛisinha-kavaća, am, n., N. of a chapter of the Tantra-sāra. —Nṛisinha-ćaturdaśī, f. the fourteenth day in the light half of the month Vaiśākha (a festival). —Nṛisinha-ćampū, ūs, f., N. of a work. —Nṛisinha-tāpanīya, as or am, m. or n. (?), N. of an Upanishad. —Nṛisinhatāpanīyopanishad-bhāshya, am, n., N. of a commentary on the preceding Upanishad by Śaṅkarāćārya. —Nṛi-sinha-purāṇa, am, n., N. of an Upa-Purāṇa. —Nṛisinha-prasāda, as, m., N. of an author mentioned in the Śūdra-dharma-tattva. —Nṛisinha-prādurbhāva, as, m. 'the manifestation of the man-lion,' N. of the thirty-ninth to the forty-third chapter of the Narasinha-Purāṇa. —Nṛisinha-bhaṭṭa, as, m., N. of a man. —Nṛisinha-vana, as, m., N. of a district in the north-west of Madhya-deśa. —Nṛisinha-sarasvatī, m., N. of a commentator on the Vedānta-sāra. —Nṛisinhāćārya (°ha-āć°), as, m., N. of an author. —Nṛisinhāśrama (°ha-āś°), as, m., N. of the author of the Prayoga-ratna. —Nṛisinhīya, as, ā, am, relating to Nṛi-sinha; N. of a book. —Nṛi-sena, am, ā, n. f. an army of men. —Nṛi-soma, as, m. 'man-moon,' any illustrious or great man, a prince or chief. —Nṛi-han, ā, ghnī, a, Ved. killing men. —Nṛi-hari, is, m. Vishṇu in his fourth Ava-tāra as the man-lion [cf. nara-sinha]; N. of a man. —Nṛ-asthi-mālin, ī, inī, i, decorated with a garland of human bones; (ī), m. an epithet of Śiva.

Nṛimṇa, am, n., Ved. manhood (virtus), power, strength, wealth, ability, courage; (as, ā, am), making happy; (as), m. 'giving happiness,' an epithet of Krishṇa. —Nṛimṇa-vardhana, as, ā, am, Ved. enhancing courage.

नृत् 1. nṛit, cl. 4. P. nṛityati (ep. also -te), nanarta, nartsyati and nartishyati, anartīt, nartitum, to dance; to act on the stage; represent (as an actor), gesticulate, play: Caus. nartayati, -yitum, to cause to dance: Desid. ninṛitsati and ninartishati: Intens. narnartti, narnṛitīti, narinartti, narinṛitīti, narīnartti, narīnṛitīti, narīnṛityate, to dance about, dance with vehement gesticulations; (P.) to cause to dance about or to and fro.

2. nṛit, t, f., Ved. dancing, gesticulation, gesture.

Nṛiti, is, f. dancing, acting, playing; (perhaps in Ved.) lovely or grand appearance.

Nṛitu, us, us, u, Ved. dancing, gesticulating, lively, active, (generally as an epithet of Indra); (nṛitū, ūs), m. a dancer, an actor, a mime; the earth; a worm; length.

Nṛitta, am, n. dancing, acting, gesticulation. —Nṛitta-maya, as, ī, am, consisting in dance.

Nṛitya, am, n. dancing, acting, dance, gesticulation, pantomime. —Nṛitya-gīta-vādya, āni, n. pl. dancing, singing, and instrumental music. —Nṛitya-priya, as, ā, am, fond of dancing; (as), m. a peacock; (ā), f., N. of one of the Mātṛis attending on Skanda. —Nṛitya-śālā, f. a dancing-room. —Nṛitya-sarvasva, am, n. 'the whole essence of dancing,' N. of a work. —Nṛitya-sthāna, am, n. a place for dancing, a dancing-room.

Nṛityat, an, antī, at, dancing.

नृपीट nṛipīṭa, am, n., Ved. a various reading (in the Nighaṇṭus) for kṛipīṭa, q. v.

नृमणा nṛimaṇā, f., N. of a river.

नॄ nṝ, cl. 9. P. nṛiṇāti, nanāra, &c., to lead: Caus. narayati, nārayati, &c.

नेक्षण nekshaṇa, am, n., Ved. a sharp stick, a spear, a fork or similar cooking implement; [cf. nīkshaṇa, mekshaṇa.]

नेग nega, ās, m. pl., N. of a school of the Sāma-veda; [cf. naigeya.]

नेजक nejaka, as, m. (fr. rt. nij), a washerman.

Nejana, am, n. washing, cleansing.

नेजमेष nejamesha, as, m., N. of a demon hurtful to children.

नेतव्य netavya, netṛi, &c. See p. 511, col. 2.

नेत्र netra, netrika, &c. See p. 511, col. 3.

नेद् 1. ned or net, ind. (fr. na + id, and regarded in the Pada-pāṭha as two words), Ved. not,

not indeed (Sāy. = naiva); that not; (see Pāṇ. VIII. 1, 30; cf. Zend noiḍ, 'not.')

नेद् 2. ned [cf. rt. 1. nid], cl. 1. P. nedati, &c., to censure, blame; to be near; to go.

Nedaya (fr. neda, see nedishṭha), Nom. P. nedayati, &c., to bring near.

Nedayat, an, antī, at, bringing near, approximating.

Nedishṭha, as, ā, am (superl. of neda which is substituted for antika, near; probably allied to nad-dha fr. rt. 1. nah), the nearest, next, very near; (am), ind. very nearly, next, in the first place; (āt), ind. from the neighbourhood; (as), m. Alangium Hexapetalum; N. of a son of Manu; [cf. Zend nazdista.] — Nedishṭha-tama, as, ā, am, Ved. the nearest of all.

Nedishṭhin, ī, inī, i, very near, very nearly related.

Nedīyas, ān, asī, as (compar. of neda which is substituted for antika), nearer, very near, as near as possible.

नेन्य nenya, as, ā, am (fr. Intens. of rt. 1. nī), taking or obtaining frequently (?).

नेप nepa, as, m. (said to be fr. rt. 1. nī), a family priest; (am), n. water.

नेपथ्य nepathya, am, n. (for nar-pathya, i.e. nṛi-pathya? cf. velana for vartana), an ornament, embellishment, decoration, the costume of an actor, attire, (in this sense said to be also m.); the part of a stage behind the scenes (or rather behind the curtain which was stretched across the stage and served for scenes), the space behind the curtain or scenes where the decorations were kept and where the actors attired themselves; the postscenium; the tiring-room; nepathye, loc. sing. (a voice) in the postscenium or behind the scenes, (used in the plays as a stage-direction, where anything is to be said by an actor behind the scenes.)

नेपाल nepāla, as, m. (said to be contracted fr. niyama-pāla, q. v., the N. of a sage); N. of a country, Nepal; a species of sugar-cane; (ās), m. pl., N. of the people inhabiting Nepal; (ī), f. red arsenic; the wild date tree or its fruit; (am), n. copper. — Nepāla-jā, f. or nepāla-jātā, f. red arsenic. — Nepāla-nimba, as, m. 'the Nepal Nimba,' a species of tree. — Nepāla-mūlaka, am, n. a radish.

Nepālaka, am, n. copper; (ikā), f. red arsenic.

Naipāla, as, ī, am, produced &c. in Nepal; (as), m. a species of sugar-cane; the Nepal Nimba, a species of tree; (ī), f. red arsenic; a species of plant, Arabian jasmine, Jasminum Zambac and Nyctanthes Arbor Tristis; the indigo plant.

Naipālika, as, ī, am, produced in or brought from Nepal; (am), n. copper.

Naipālīya, as, ī, am, produced in or brought from Nepal. — Naipālīya-devatā-kalyāṇa-pañća-viṅśatikā, f., N. of a Buddhist work.

नेम nema, as, ā, am (fr. rt. nam with e instead of reduplication, but said to be fr. rt. 1. nī; nema is one of the sarvādi or pronominals according to Pāṇ. I. 1, 27, but the nom. pl. m. is either neme or nemās), Ved. some, a few, several, (according to Sāy. nema = alpa, katipaya; neme = kećane, also = ete, these); the one, the other; half; (as), m. a part, portion; time, period, season; term, boundary, limit; a fence, enclosure, a boundary wall or hedge; the foundation of a wall; a hole, a chasm; fraud, deceit; acting, dancing; evening; a root; food (Ved.); upper part, above; (am), n. a particular number; [cf. Zend naima.] — Nema-ćandra, as, m. 'the half moon,' N. of a prince of Bengal. — Nema-dhita, as, ā, am, Ved. divided, set at variance; (ās), m. pl., scil. saṅgrāmāḥ, battles in which only some are engaged; (as), m., scil. Indraḥ, the sharer of half the oblation, the other half going to all the gods; (see Sāy. on Ṛig-veda I. 72, 4.) — Nema-dhiti, is, f., Ved. battle, conflict, dispute. — Nema-nātha, as, m., N. of a man who is also called Nitya-nātha. — Nema-sāha, as, m., N. of a man. — Nemāditya (°ma-ād°), as, m., N. of a man, father of Trivikrama-bhaṭṭa, the author of the Damayantī-kathā.

Nemi, is, ī, f. the circumference or ring or felly or outer rim of a wheel; edge, rim; a windlass or framework for the rope of a well; a thunderbolt, a circle or circumference in general, the earth; (is), m. the plant Dalbergia Ougeinensis; N. of a Daitya; (with Jainas) N. of the twenty-second Arhat of the present Ut-sarpiṇī; N. of a Ćakra-vartin; a sacred place, as Mathurā (?). — Nemi-ćakra, as, m. a prince descended from Parikshit, who is said to have removed the capital of India to Kauśāmbī after the inundation of Hāstina-pura. — Nemin-dhara, as, m., N. of a mountain.

Nemin, ī, m. the tree Dalbergia Ougeinensis; (with Jainas) N. of the twenty-second Arhat of the present Ut-sarpiṇī.

नेमन्निष् nemann-ish, ṭ, ṭ, ṭ, Ved. (perhaps) following guidance? (according to Sāy. on Ṛig-veda I. 56, 2), moving reverentially or bearing oblations.

नेय neya. See p. 511, col. 3.

नेल nela, as, or nelu, us, or nevala, as, m. a particular number.

नेष् nesh, cl. 1. A. neshate, nineshe, &c., to go, move.

नेष nesha (fr. rt. 1. nī), forming a superlative nesha-tama, occurring in the inst. pl. nesha-tamais, used adverbially in Ṛig-veda I. 141, 12, = with the best guidance, by the most effective means; (Sāy.) most conducive.

Neshan, ā or *a,* m. or n. (?), Ved. leading, conducting; (Sāy.) neshaṇi = netarye vishaye.

Neshṭri, ṭā, m. one of the chief officiating priests at a Soma sacrifice, he who leads forward the wife of the sacrificer and prepares the Surā. In Ṛig-veda I. 15, 3, Neshṭri is said to be another name of Tvashṭri from his having assumed upon some occasion the function of the Neshṭri priest.

Neshṭra, am, n. the Soma vessel of the Neshṭri; the office of the Neshṭri.

Neshṭrīya, as, ā, am, belonging to the Neshṭri priest, relating to him.

नेष्ट neshṭa, as, ā, am (fr. na + ishṭa), not wished for, undesired, disagreeable, unfavourable.

नैःश्रेयस naiḥśreyasa, as, ī, am (fr. niḥ-śreyasa), leading to happiness or future beatitude; (am), n., N. of a wood in the world of Vishṇu; N. of a fabulous forest.

Naiḥśreyasika, as, ī, am, leading to happiness, conducive to future beatitude.

नैःस्नेह्य naiḥsnehya, am, n. (fr. niḥ-sneha), absence of love, want of affection, coldness.

नैःस्व्य naiḥsvya, am, n. (fr. niḥ-sva), absence of property, destitution, poverty.

नैक naika, as, ā, am (fr. na + eka), not one, more than one, several, manifold, various, numerous, many. — Naika-ćara, as, ā or ī, am, going about in troops or flocks, gregarious, living in society, not living alone. — Naika-duḥkha-dā, ās, ās, am, causing many sorrows. — Naika-dṛiś, k, m., N. of one of the sons of Viśvā-mitra. — Naika-prishṭha, ās, m. pl., N. of a people. — Naika-bhāvāśraya (°va-āś°), as, ā, am, 'not abiding in one condition,' changeable, fickle, unsteady. — Naika-bheda, as, ā, am, of many kinds, various, multiform, manifold. — Naika-rūpa, as, ā, am, multiform, of various kinds, various. — Naika-varṇa, as, ā, am, many coloured, of various colours. — Naika-śastra-maya, as, ī, am, consisting of a multitude of arrows or of various missiles. — Naikātman (°ka-āt°), ā, ā, a, of manifold nature; (ā), m. an epithet of Śiva.

Naikadhā, ind. in many ways, in various ways, manifoldly, in many parts, in many directions, on various sides.

Naikaśas, ind. in great numbers, repeatedly, several times, often.

नैकटिक naikaṭika, as, ī, am (fr. ni-kaṭa), near, contiguous, neighbouring, living in the neighbourhood.

Naikaṭya, am, n. nearness, proximity, neighbourhood, vicinage.

नैकती naikatī, f., N. of a village in the North of India.

नैकषेय naikasheya, as, m. a child of Nikashā, a Rākshasa, fiend, goblin; N. of a race of Rākshasas; (also read naikaseya.)

नैकृतिक naikṛitika, as, ī, am (fr. ni-kṛiti), dishonest, wicked, low, vile, morose, harsh spoken; fallacious, (Manu IV. 196.)

नैखान्य naikhānya, as, ā, am (fr. ni-khāna, see ni-khan), liable to be buried.

नैगम naigama, as, ī, am (fr. ni-gama), relating to Vedic quotations or Vedic words, relating or belonging to the Veda or holy writ, occurring in it, Vedic; (as), m. an interpreter of the sacred writings; an Upanishad or portion of the Vedas; a way, road (?); a means, an expedient; prudent conduct; a citizen, a townsman; a trader, a merchant; N. of an ancient teacher. — Naigama-kāṇḍa, N. of the second part of the Nirukta, or of the fourth, fifth, and sixth books of that work, where Yāska explains the Nigamas or Vedic words collected in the fourth Adhyāya of the Nighaṇṭus, (also called Aikapadika.)

Naigamika, as, ī, am, connected with or peculiar to the Vedas.

नैगमेय naigameya, as, m. a form of Skanda, (considered also as his son and play-fellow; cf. naigamesha.)

नैगमेष naigamesha, as, m., N. of a demon with the head of a ram, (supposed to seize or injure children.)

नैगुत naiguta, as, ī, am (fr. nigut), Ved. destroying enemies.

नैगेय naigeya, ās, m. pl., N. of a school of the Sāma-veda.

नैघण्टुक naighaṇṭuka, as, ī, am (fr. nighaṇṭu, q. v.), mentioned by the way; (am), n. 'a collection of words,' N. of the whole five chapters of the Vedic glossary commented upon by Yāska, but especially of the first three chapters treating of synonyms.

नैचाशाख naićāśākha, as, ī, am (fr. nīćā + śākhā), Ved. belonging to the low branches of the community, i. e. belonging to the lower orders or common people; (am), n. (perhaps) low or common people; (Sāy.) N. of a town.

नैचिक naićika, am, n. the head of an ox; (ī), f. an excellent cow, a cow exhibiting excellent marks on her head.

नैचित्य naićitya, as, m. a prince of the Nićitas.

नैचुल naićula, as, ī, am (fr. ni-ćula), belonging to or produced by the Barringtonia Acutangula.

नैज naija, as, ī, am (fr. ni-ja), own, one's own.

नैतन्धव naitandhava, as, m., N. of a place on the Sarasvatī.

नैतोश naitośa, as, ī, am (fr. ni-tośa), Ved. (perhaps) granting, giving.

नैत्य naitya, as, ā (?), am (fr. nitya), continual, perpetual, constant, regularly repeated; (am), n. eternity, perpetuity.

Naityaka, as, ī, am, to be done always or regularly and not only on certain occasions, (opposed to *naimittika*); regularly recurring, constantly repeated; constant, indispensable, obligatory.
Naityika, as, ī, am, invariable, constant, perpetual, indispensable.

नैदाघ *naidāgha, as, ī, am* (fr. *ni-dāgha*), Ved. peculiar or belonging to the hot season, summer-like, scorching; (*as*), m. summer time.
Naidāghika or *naidāghīya, as, ī, am,* peculiar to the summer, summer-like.

नैदान *naidāna, as,* m. (fr. *ni-dāna*), an etymologist (who investigates the sources of words).
Naidānika, as, m. a pathologist (who inquires into the causes of diseases).

नैदेशिक *naideśika, as, ī, am* (fr. *ni-deśa*), executing orders, a servant.

नैद्र *naidra, as, ī, am* (fr. *ni-drā*), sleepy, soporific, somniferous, relating to or occurring in sleep.

नैधन *naidhana, as, ī, am* (fr. *ni-dhana*), subject to death, liable to decay, perishable, relating to death, causing death; (in astrology with or without *griha*) the eighth house, the house of death.

नैधान *naidhāna, as, ī, am,* relating to a treasure, to a nest, &c.; (*ī*), f. a boundary where articles of value are buried and dug up (?).

नैध्रुवि *naidhruvi, is,* m. (patronymic fr. *ni-dhruva*), an epithet of Kāśyapa.

नैप *naipa, as, ī, am* (fr. *nīpa*), belonging or relating &c. to the Nauclea Cadamba.

नैपातिक *naipātika, as, ī, am* (fr. *ni-pāta*), only mentioned incidentally or by the way.

नैपातिथ *naipātitha, am,* n. (fr. *nīpātithi*), N. of a Sāman.

नैपाल *naipāla.* See under *nepāla,* p. 516.

नैपुण *naipuṇa* or *naipuṇya, am,* n. (fr. *ni-puṇa*), dexterity, cleverness, skill; artfulness; experience, exactness, strictness; anything which requires skill, a delicate matter; totality, completeness, completion.

नैबुक *naibuka,* N. of certain rites to be performed at full moon.

नैभृत्य *naibhṛitya, am,* n. (fr. *ni-bhṛita*), modesty, humility.

नैमन्त्रणक *naimantraṇaka, am,* n. (fr. *ni-mantraṇa*), a banquet, feast.

नैमय *naimaya, as,* m. (fr. *ni-maya*), a trader, a merchant.

नैमित्त *naimitta, as, ī, am* (fr. *ni-mitta*), relating to or explanatory of signs, tokens, marks, prognostics, &c.
Naimittika, as, ī, am, produced by any cause; connected with any particular cause, dependent on an external cause; (opposed to *nitya*), produced by some cause or by particular and unusual circumstances, unusual, occasional, accidental; (*as*), m. an astrologer, a prophet; (*am*), n. an effect; occasional or periodical act or rite.—*Naimittika-karman, a,* n. or *naimittika-kriyā,* f. an occasional ceremony (as observed on the birth of a child &c.).

नैमिष *naimisha, as, ī, am* (fr. *ni-misha*), momentary, transient, lasting for a twinkling; (*am*), n., N. of a forest and sacred Tīrtha celebrated as the residence of certain Ṛishis to whom Sauti related the Mahā-bhārata (Mahā-bh. Ādi-p. 7275, Vana-p. 6079; the district was so called because in it the sage Gaura-mukha destroyed an army of Asuras in a twinkling); (*ās*), m. pl. the inhabitants of the Naimisha wood.—*Naimisha-kānana, am,* n. the Naimisha wood.—*Naimishāraṇya* (°*sha-ar*°), *am,* n. the Naimisha forest.—*Naimishāraṇya-tīrtha, am,* n., N. of a sacred bathing-place.
Naimishāyana, as, ī, am, living in the Naimisha forest.
Naimishīya, ās, m. pl. the inhabitants of the Naimisha forest; (*as, ā, am*), relating to the Naimisha forest.
Naimisheya, as, ī, am, living in the Naimisha forest.

नैमेय *naimeya, as,* m. barter, exchange (= *ni-maya* under *ni-me*).

नैम्ब *naimba, as, ī, am* (fr. *nimba*), relating to the Azadirachta Indica.

नैयग्रोध *naiyagrodha* or *naiyyagrodha, as, ī, am* (fr. *nyag-rodha*), belonging to or made of the Ficus Indica or Indian fig-tree; (*am*), n. the fruit of the Indian fig-tree.

नैयङ्कव *naiyankava, as, ī, am* (fr. *ny-anku*), belonging to or coming from the antelope called Nyanku, made of its skin, &c.

नैयत्य *naiyatya, am,* n. (fr. *ni-yata*), restraint, self-command, self-government.

नैयमिक *naiyamika, as, ī, am* (fr. *ni-yama*), according to rule, conformable to precept, regular, enjoined; (*am*), n. regularity.

नैयाय *naiyāya, as, ī, am* (fr. *ny-āya*), treating of the Nyāya philosophy (q. v.), explaining it, &c.
Naiyāyika, as, ī, am, knowing the Nyāya philosophy, knowing the laws of logic; (*as*), m. a dialectician, logician (especially a follower of the Nyāya philosophy).

नैरञ्जना *nairañjanā,* f. (fr. *nir-añjana*), N. of a river falling into the Gaṅgā in Magadha (now called Niladyan).

नैरन्तर्य *nairantarya, am,* n. (fr. *nir-antara*), absence of interruption or interval, uninterruptedness, close succession, continuousness, contiguity, closeness, compactness; (*eṇa*), ind. without interval or interruption, constantly, incessantly, uninterruptedly.

नैरपेक्ष्य *nairapekshya, am,* n. (fr. *nir-apeksha*), disregard, indifference.

नैरयिक *nairayika, as,* m. (fr. *nir-aya*), an inhabitant of hell.

नैरर्थ्य *nairarthya, am,* n. meaninglessness, senselessness, nonsense.

नैराश्य *nairāśya, am,* n. (fr. *nir-āśa*), hopelessness, despair; the absence of wish or expectation, non-expectancy.

नैरास्य *nairāsya, as,* m. (fr. *nir-āsa*), N. of a magical formula pronounced over weapons.

नैरुक्त *nairukta, as, ī, am* (fr. *nir-ukta*), relating to the Nirukta (q. v.), explaining it; resting on etymology, explained etymologically; (*as*), m. one who knows the etymology or true derivation of words.
Nairuktika, as, ī, am, one who knows the etymology or radical meaning of words, an etymologist.

नैरुज्य *nairujya, am,* n. (fr. *nī-ruja*), health.

नैरूहिक *nairūhika, as, ī, am* (fr. 1. *nir-ūha*), purging, cleaning out.

नैर्ऋत *nairṛita, as, ī, am* (fr. *nir-ṛiti*), belonging &c. to Nir-ṛiti; south-western; belonging to the Rākshasas; relating to the lunar mansion Nairṛita (Mūla); (*as*), m., N. of the ruler of the south-west quarter; a child or offspring of Nir-ṛiti, a demon, imp, goblin, Rākshasa; N. of a Rudra; (*ās*), m. pl., N. of a people; (*ī*), f. an epithet of Durgā; (with or without *diś*) the south-west quarter; (*am*), n. the lunar mansion Mūla.
Nairṛiti, is, m., N. of a demon, a Rākshasa.
Nairṛiteya, as, ī, am, descended from Nir-ṛiti, belonging to or connected with Nir-ṛiti.
Nairṛitya, as, ī, am, relating to Nir-ṛiti; south-western; a sacrifice offered to Nir-ṛiti.

नैर्गन्ध्य *nairgandhya, am,* n. (fr. *nir-gandha*), absence of smell or odour, inodorousness.

नैर्गुण्य *nairguṇya, am,* n. (fr. *nir-guṇa*), absence of qualities or properties; freedom from qualities; want of excellencies; absence of good qualities; (*as, ī, am*), having no connection with qualities.

नैर्घृण्य *nairghṛiṇya, am,* n. (fr. *nir-ghṛiṇa*), pitilessness, unmercifulness, cruelty.

नैर्दश्य *nairdaśya, am,* n. (fr. *nir-daśa*), getting over the critical period of the first ten days (of a new-born child), surmounting any dangerous time or bad influence.

नैर्देशिक *nairdeśika, as, ī, am,* servant, servile.

नैर्बाध्य *nairbādhya* (fr. *nir-bādha*), Ved. (with *havis*) a sort of oblation.

नैर्मल्य *nairmalya, am,* n. (fr. *nir-mala*), stainlessness, spotlessness (physical and moral), cleanness, purity.

नैर्लज्ज्य *nairlajjya, am,* n. (fr. *nir-lajja*), shamelessness, impudence.

नैर्वाहिक *nairvāhika, as, ī, am* (fr. *nir-vāha*), conducting or leading out, carrying (water &c.) out; (with *dvāra*) a sluice.

नैर्हस्त *nairhasta* (fr. *nir-hasta*), Ved. 'intended for handless demons,' N. of a particular magical missile weapon.

नैल्य *nailya, am,* n. (fr. *nīla*), blueness, darkness of colour, blackness, dark-blue (the colour).

नैवसंज्ञानासंज्ञायतन *naivasañjñānāsañjñāyatana, am,* n. a place (*āyatana*) where there is no (*na-eva*) thinking (*sañjñāna*) and no (*na*) not-thinking (*a-sañjñā*).
Naiva-sañjñā-samādhi, is, m. meditation in which there is no reflection.

नैवार *naivāra, as, ī, am* (fr. *nīvāra*), consisting in or made of wild rice.

नैविड्य *naiviḍya, am,* n. (fr. *ni-viḍa*), closeness, denseness, compactness, thickness; substance; a prolonged note or continuous sound.

नैविद *naivida, as, ī, am,* having a Nivid (q. v.).

नैवेद्य *naivedya, am,* n. (fr. *ni-vedya*), an offering of eatables presented to a deity or idol (which may afterwards be distributed to his ministers or worshippers, especially if presented to any form of Vishṇu).

नैवेशिक *naiveśika, am,* n. (fr. *ni-veśa*), any vessel or implement belonging to the furniture of a house; a present to a Brāhman householder, a girl so given, or ornaments with her, &c.

नैश *naiśa, as, ī, am* (fr. *niśā*), nocturnal, nightly, relating to the night; a person &c. doing anything by night; done at night; to be observed by night.
Naiśākara, as, ī, am (fr. *niśā-kara*), caused by or belonging to the moon, &c.
Naiśika, as, ī, am, nocturnal, happening at night, obtained in one night, &c.

नैश्चल्य *naiśćalya, am,* n. fixedness, fixity, immovableness.

नैश्चित्य *naiśćitya, am,* n. (fr. *niś-ćita*), determination, certainty; a fixed ceremony or festival (as a birth, investiture, marriage, &c.).

नैश्चिन्त्य *naiśćintya, am,* n. (fr. *niś-ćinta*), freedom from anxiety, absence of care.

नैषदिक *naishadika, as, ī, am* (fr. *ni-shad*), sitting, (not lying down.)

नैषध *naishadha, as, ī, am,* relating to Nishadha; (*as*), m. a prince of the Nishadhas, especially an epithet of Nala; (*ās*), m. pl., N. of the people of Nishadha; a species of plant used as food; (*am*), n. or *naishadha-ćarita, am,* n., N. of an artificial epic poem by Śrī-harsha, treating of Nala's adventures. — *Naishadhaćarita-bhāva-dyotanikā,* f. 'an explanation of the meaning of the Naishadha-ćarita,' N. of a commentary on the preceding poem. — *Naishadhānveshaṇa* (°*dha-an*°), *am,* n. the seeking or searching for Naishadha, i. e. Nala.

Naishadhīya, as, ī, am, relating to Nala Naishadha; (*am*), n. (with or without *ćarita*) N. of an artificial epic poem on Nala's adventures by Śrī-harsha.

Naishadhya, as, ī, am, peculiar or belonging to the Nishadhas; (*as*), m. a prince of the Nishadhas.

Naishidha, as, m. an epithet of Naḍa, (an earlier form of *naishadha* above.)

नैषाद *naishāda, as, ī, am,* belonging to the Nishādas; (*as*), m. a Nishāda; (*ās*), m. pl. the Nishāda people.

Naishādi, is, m. a prince of the Nishādas.

नैष्कर्म्य *naishkarmya, am,* n. (fr. *nish-karman*), idleness, inactivity; abstinence or exemption from acts or their consequences; the salvation obtained by abstraction in opposition to that obtained by works.

नैष्कशतिक *naishkaśatika, as, ī, am* (fr. *nishka-śata*), worth a hundred Nishkas, bought with them, &c.

Naishkasahasrika, as, ī, am (fr. *nishka-sahasra*), worth a thousand Nishkas, bought with them, &c.

Naishkika, as, ī, am (fr. *nishka*), bought with a Nishka, made of a Nishka, &c.; (*as*), m. a Mint-master, superintendent of a Mint.

नैष्किञ्चन्य *naishkiñćanya, am,* n. (fr. *nish-kiñćana*), absence of property, poverty, destitution.

नैष्कृतिक *naishkṛitika, as, ī, am,* acting wickedly, wicked, malignant, (probably incorrect for *naikṛitika*); free from occupation, disengaged.

नैष्क्रमण *naishkramaṇa, as, ī, am* (fr. *nish-kramaṇa*), any oblation offered or rite performed when a new-born child is taken out of the house for the first time.

नैष्ठिक *naishṭhika, as, ī, am* (fr. *ni-shṭhā*), forming the end or conclusion, final, last; conclusive, definitive, decided, accomplished, fixed, firm, constant; highest, perfect, complete; completely versed in or familiar with, conversant; vowing perpetual abstinence and chastity; belonging to the character or office of a perpetual student; (*as*), m. a perpetual religious student or Brāhman who continues with his spiritual preceptor even after the prescribed term of study is expired and observes the vow of chastity.

Naishṭhya, am, n. constancy, steady adherence to rule, firm belief.

नैष्ठुर्य *naishṭhurya, am,* n. (fr. *ni-shṭhura*), severity, cruelty, coarseness, harshness.

नैष्णिह्य *naishṇihya, am,* n. (apparently fr. a form *ni-shṇih* = *niḥ-snih*), getting rid of, freeing one's self from anything.

नैष्फल्य *naishphalya, am,* n. (fr. *nish-phala*), unfruitfulness, fruitlessness, absence of fruit or effect, barrenness, unprofitableness.

नैसर्गिक *naisargika, as, ī, am* (fr. *ni-sarga*), natural, innate, inherent, constitutional, original; (with Buddhists) cast off, put off.

नैसर्प *naisarpa, as,* m. (fr. an unused form *ni-sarpa*), N. of one of the nine treasures (with Jainas).

नैस्त्रिंशिक *naistriṃśika, as,* m. (fr. *nis-triṃśa*), a swordsman, a soldier armed with a sword.

नो *no,* ind. (fr. *na-u*), and not (Ved.); not, no (for *na*, but in epic poetry and later literature *no* is generally only used for *na* to suit the verse). *No ćet,* if not; otherwise, else, unless; *no vā,* or not.

नोत् *not* or *nod,* ind., Ved. almost, nearly.

नोदन *nodana, am,* n. (fr. rt. 1. *nud*), pushing, impelling, driving away, removing.

Nodin, ī, inī, i, impelling, driving away, removing.

Nodya, as, ā, am, to be impelled or driven away or removed.

नोधस् *nodhas, ās,* m. (said to be fr. rt. 4. *nu*), N. of a Ṛishi with the epithet Gautama.

नोधा *nodhā,* ind. (contracted fr. *nava-dhā*), ninefold, in nine parts.

नोपस्थातृ *nopasthātṛi* (*na-up*°), *tā, trī, tṛi,* not at hand, absent, remote, far off.

नौ 1. *nau,* the alternative form for the acc., dat., and gen. of the 1st pers. pron., see *asmad*. *Nau* is an enclitic in the Veda.

नौ 2. *nau, naus,* f. (fr. rt. 4. *nu*), Ved. speech; [cf. *navishṭi*.]

नौ 3. *nau, naus,* f. (probably fr. rt. *snu,* but said to be fr. rt. 1. *nud;* in Ṛig-veda I. 97, 8, *nāvayā* is Vedic inst. for *nāvā*), a ship, a boat, a vessel; (in astrology) N. of a peculiar appearance on the moon; N. of a constellation; [cf. Gr. ναῦς, ναύ-τη-ς, ναυ-τίλο-ς, ναυ-τίλλο-μαι, ναῦ-λο-ν, ναῦ-σθ-λο-ν, ναυ-τία, ναυ-σία, ναυ-τιά-ω, ναυ-σιά-ω; Lat. *nāvis, nau-ta, nāvita, nāv-igare, nav-ig-iu-m;* Old Germ. *nacho;* Angl.Sax. *naca;* Bavarian *naue,* 'a ship;' Old Iceland. *nau-st,* 'a ship station,' *Nōa-tūn;* Hib. *naoi, noi.*] — *Nāv-ākāra, as, ā, am,* boat-shaped, cymbiform. — *Nār-āroha, as,* m. a passenger on board ship, a sailor. — *Nau-karṇadhāra, as,* m. the steersman of a ship, a helmsman, pilot. — *Nau-karṇī,* f., N. of one of the Mātṛis attending on Skanda. — *Nau-karman, a,* n. 'boat-business,' the occupation or business of a sailor. — *Nau-ćara, as, ā, am,* going in a ship, a sailor. — *Nau-jīvika, as,* m. 'living in ships or boats,' a sailor, boatman. — *Nau-tārya, as, ā, am,* 'passable in a boat,' navigable, to be traversed in a vessel. — *Nau-daṇḍa, as,* m. 'boat-pole,' an oar. — *Nau-bandhana, am,* n. 'ship-binding,' N. of the highest peak of the Himālayas to which in the great flood Manu fastened his ship. — *Nau-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to be a ship, to have been made a ship. — *Nau-yāna, am,* n. going in a ship, navigation. — *Nau-yāyin, ī, inī, i,* going in a boat or vessel, a passenger; freight. — *Nau-vāha, as,* m. 'ship-conductor,' a steersman, pilot, captain. — *Nau-vyasana, am,* n. ship-wreck, naufrage.

Nauka (at the end of an adj. comp.) = 3. *nau;* (*ā*), f. a small boat or ship; N. of a commentary on the Mantra-mahodadhi by Mahī-dhara. — *Naukākṛishṭa* (°*kā-āk*°), *am,* n., N. of a favourable position of the pieces in the game Ćatur-aṅga; [cf. *nṛipākṛishṭa*.] — *Naukā-daṇḍa, as,* m. 'boat-pole,' an oar, a paddle.

नौधस *naudhasa, am,* n., N. of a Sāman.

न्यक् *nyak, ny-aksha.* See col. 3.

न्यग्रोध *nyag-rodha.* See under 2. *ny-añć,* col. 3.

न्यच्छ *nyaććha, am,* n. a mole or spot upon the body.

न्यञ्च् 1. *ny-añć,* cl. 1. P. A. *-aćati* or *-añćati, -añćitum,* Ved. to bend down, curve down.

Nyak-kṛi, cl. 8. P. *-karoti,* &c., to make low, lower, humble, humiliate, degrade, treat with disrespect or contempt, slight. — *Nyak-karaṇa, am,* n. the act of lowering or degrading, treating with disrespect or contempt. — *Nyak-kāra, as,* m. making low, humiliation, humbling, contempt, disregard, disrespect. — *Nyak-kṛita, as, ā, am,* humbled, treated with contempt or contumely.

Ny-akna, as, ā, am, Ved. bent down. — *Nyak-nāṅguli* (°*na-an*°), *is, is, i,* Ved. having the fingers bent.

Ny-aksha, as, ā, am [cf. rt. *aksh,* which may be connected with rt. *ać* = *añć*], low, inferior; whole, entire; (*as*), m. a buffalo; an epithet of Paraśu-rāma; (*am*), n. the whole; grass.

Nyag-bhū, cl. 1. P. *-bhavati,* &c., to become low or humble, to humble one's self: Caus. *nyag-bhāvayati,* to cause to become low, humiliate, treat with disrespect. — *Nyag-bhāva, as,* m. humiliation, degradation, debasement, contempt. — *Nyag-bhāvana, am,* n. humbling, degrading, treating with contempt, defiling. — *Nyag-bhāvayitṛi, tā, trī, tṛi,* one who lowers or humbles; humbling.

Ny-aṅka, as, m. a particular part of a carriage.

Ny-aṅku, us, m. a deer, an antelope; N. of a Muni; of a Ćakra-vartin. — *Nyaṅku-bhūruha, as,* m. the tree Calosanthes Indica. — *Nyaṅku-śiras,* scil. *kakubh,* a sort of metre consisting of 11 + 12 + 4 syllables. — *Nyaṅku-sāriṇī,* f., scil. *bṛihatī,* f. a sort of metre, also called *uro-bṛihatī,* consisting of 8 + 12 + 8 + 8 syllables.

2. *ny-añć, nyañ, nīćī, nyak* [cf. *nīća,* p. 512], going downwards, turned or directed downwards, bent down; lying on the face; low, vile, contemptible, base; whole, entire; slow, lazy; *nīćā,* inst. c. on the ground, (see p. 512, col. 1); (*nyak*), ind. downwards, down, humbly. — *Nyag-jāti, is, is, i,* of a low or inferior race, low born. — *Nyag-rodha, as,* m. (= *nyak-roha,* growing downwards), the Indian fig-tree, Ficus Indica; another tree [cf. *śamī*]; a fathom, measured by the arms extended; N. of a son of Ugra-sena; of a Brāhman, of a monastery, of a village; (*ī* or *ā*), f. Salvinia Cucculata; a medicinal plant (commonly Mohānā). — *Nyagrodha-parimaṇḍala, as, ā, am,* being a fathom in circumference; (*ā*), f. an elegant woman. — *Nyagrodha-pāda, as,* m., N. of a man.

Ny-añćana, as, ī, am, Ved. taking on one's lap; (*ī*), f. the lap; (*am*), n. a curve; a hollow, recess; a hiding-place.

Ny-añćita, as, ā, am, thrown or cast down, bent down.

न्यञ्ज् *ny-añj,* cl. 7. P. *-anakti* (Ved. also A. *-aṅkte*), *-añjitum* or *-aṅktum,* to anoint, besmear; (A.) to creep in, to conceal or hide one's self.

Ny-akta, as, ā, am, anointed, smeared; mixed up.

Ny-aṅga, as, m. a mark, sign; sort, kind (e. g. *Avabhṛitha-nyaṅga,* a sort of Avabhṛitha); (*am*), n. low abuse (?).

न्यञ्जलिका *ny-añjalikā,* f. an Añjali which is directed downwards.

न्यन्त *ny-anta,* m. n. (?), proximity; (*ena*), ind., Ved. near, near to.

न्यय *ny-aya, as,* m. (fr. 3. *nī,* i. e. rt. 5. *i* with *ni*), destruction, loss, waste.

Ny-ayana, am, n., Ved. entrance or receptacle.

न्यर्ण *ny-arṇa, as, ā, am* (fr. rt. *ard* or rt. 4. *ṛi* with *ni*), dissolved (Ved.); injured; asked, solicited (?); gone (?).

न्यर्थ *ny-artha, am,* n. (fr. rt. 4. *ṛi* with *ni*), Ved. destruction, annihilation; (Sāy. on Ṛig-veda VII. 18, 9) not going in the usual course.

न्यर्पय *ny-arpaya*, Caus. of *ny-ṛi*, q. v.

न्यर्बुद *ny-arbuda, am*, n., Ved. one hundred millions.

न्यर्बुदि *ny-arbudi, is*, m., N. of a divine being described as taking an active part in war.

न्यवग्रह *ny-avagraha, as*, m. the accentless vowel at the end of a Pūrva-pada.

न्यवचर् *ny-ava-ćar*, cl. 1. P. *-ćarati, -ćaritum*, to enter into, penetrate.

न्यस् *ny-as*, cl. 4. P. *-asyati, -asitum*, to throw down, cast down, lay down, set or put down (with loc., e. g. *bhūmau*, on the ground); to lay down, resign, give up (e. g. *jīvitam ny-as*, to lay down one's life); to bring forward, adduce, propound (as an argument &c.); to lay or put down or place upon anything (with loc., e. g. *ćitre ny-as*, to place in a picture, paint, depict; *pathi ny-as*, to lay down on the road, give up an occupation, &c.; *śirasy ājñām ny-as*, to place a command on one's head, i. e. receive a command with due reverence; *śāpam mayi nyasyati*, he lays a curse upon me); to put in, place within (with loc.), to deposit with any one (loc.); to give into any one's keeping, make a deposit, intrust, deliver, consign, commit; to settle, fix, appoint; to support: Caus. *ny-āsayati*, to cause to put or lay down, &c.

Ny-asana, am, n. casting or laying down, depositing; delivering, giving up.

Ny-asta, as, ā, am, thrown or cast down, laid down, placed in or upon, put in, inserted, applied; delivered, deposited, consigned; depicted (e. g. *ćitra-nyasta*, committed to a picture, painted); rested on, leaning, resting; given up, resigned, set aside. — *Nyasta-daṇḍa, as, ā, am*, 'laying down the rod,' giving up all means of punishment. — *Nyasta-deha, as, ā, am*, one who has laid down the body, dead. — *Nyasta-śastra, as, ā, am*, one who has laid down or resigned his weapons, laying down arms; unarmed, defenceless; harmless; epithet of the Manes or deified progenitors.

1. *ny-asya, as, ā, am*, to be deposited; to be appointed to any office (with loc.); to be delivered.

2. *ny-asya*, ind. having put down, having laid down, having deposited, having given up, &c.

Ny-āsa, as, m. putting down, placing, settling, planting or putting down (the feet), stepping, a step; depositing; a deposit, pledge; delivering, intrusting, committing, delivery; putting on colour &c., painting; writing down, writing, impress, stamp, mark; giving up, putting off or away, laying aside; deserting, abandoning; lowering the tone of the voice; bringing forward, adducing; striking or digging in (the claws &c.), seizing (with the claws); consigning or intrusting anything to the mind; mental appropriation or assignment of various parts of the body to tutelary divinities (accompanied with certain prayers and gesticulations); N. of a commentary on the Kāśikā-vṛitti by Jinendra. — *Nyāsa-dhārin, ī*, m. the holder of a deposit, a mortgagee. — *Nyāsāpahnava* (°*sa-ap*°), *as*, m. repudiation of a deposit. — *Nyāsī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make a deposit, deposit anything with a person. — *Nyāsoddyota* (°*sa-ud*°), *as*, m., N. of a grammatical work.

Ny-āsin, ī, inī, i, one who has abandoned all worldly concerns; (*ī*), m. a Sannyāsī.

न्यह्न *ny-ahna* (?), Ved. the closing day.

न्याकृ *ny-ā-kṛi*, cl. 8. P. *-karoti, -kartum*, Ved. to keep back, hold back.

न्याक्य *nyākya, am*, n. fried rice.

न्याग्रोधमूल *nyāgrodhamūla, as, ī, am* (fr. *nyagrodha-mūla*), being or situated at the roots of the Ficus Indica.

न्याद *nyāda, as*, m. (fr. rt. *ad* with *ni*), eating, feeding.

न्याधा *ny-ā-dhā*, cl. 3. P. *-dadhāti, -dhātum*, to fix in, place in, appoint; to put down.

न्याय *ny-āya, as*, m. (fr. 3. *nī*, i. e. rt. 5. *i* with *ni*), method, way, rule (lit. that to which anything goes back or in which anything goes), model, manner, system, plan, doctrine, right or fit or suitable manner, that which is fitting, fitness, propriety, right, justice, virtue, equity, law, a lawful act; (in gram.) a general or universal rule, an axiom which precedes and must be kept in view in the explanation of special rules; a lawsuit, policy, good government; decision in a lawsuit, judicial sentence, judgment; a celebrated system of Hindū philosophy delivered by Gautama or Gotama in a set of aphorisms divided into five lectures; the proper way of stating an argument, logic, logical philosophy; a logical argument, a complete argument or syllogism (consisting of five members with the Naiyāyikas, viz. *pratijñā, hetu, udāharaṇa, upanaya, nigamana*, and of three members with the Vedāntins); likeness, analogy, apposite illustration; *nyāyena*, in the way of, after the manner of (e. g. *līlā-nyāyena*, by way of sport, as if in sport; cf. *nyāya-tas* below). Placed after a finite verb *nyāyam* is said by Pāṇini (VIII. 1, 27, 57) to express either censure or repetition. — *Nyāya-kalpalatikā*, f., N. of a commentary. — *Nyāya-kusumāñjali, is*, m., N. of the aphorisms of Udayana; [cf. *kusumāñjali*.] — *Nyāya-kokila* (?), *as*, m., N. of a Buddhist teacher. — *Nyāya-kaustubha, am*, n., N. of a general work on the Nyāya philosophy. — *Nyāya-ćūḍā-maṇi*, N. of a confutation of the Nyāya system of philosophy in favour of the Vedānta by Mādhava Sarasvatī. — *Nyāya-ćūḍāmaṇi-prabhā*, f., N. of a commentary on the preceding work by Caṇḍīśvara. — *Nyāya-tas*, ind. in a fitting manner, as is fitting; suitably, justly, fitly, according to right or justice. — *Nyāya-tā*, f. or *nyāya-tva, am*, n. fitness, propriety. — *Nyāya-dvāra-tāraka-śāstra, am*, n., N. of a Buddhist work. — *Nyāya-pañćānana, as*, m. an epithet of Jaya-rāma; [cf. *pañćānana*.] — *Nyāya-bindu*, N. of a commentary on the Mīmāṃsā-sūtras by Vaidya-nātha. — *Nyāya-bodhinī*, f., N. of a commentary on the Tarka-saṃgraha by Go-vardhana Miśra. — *Nyāya-bhāshya, am*, n., N. of a commentary on the Nyāya-sūtras by the Ṛishi Vātsyāyana. — *Nyāya-bhāskara*, N. of a philosophical work. — *Nyāya-bhūshaṇa, am*, n., N. of a work. — *Nyāya-makaranda*, N. of a work on the Nyāya system controverted from the standpoint of the Vedānta. — *Nyāya-mālā-vistara, as*, m., N. of an introduction to the study of the Mīmāṃsā philosophy. — *Nyāya-ratnamālā*, f., N. of a work on the Mīmāṃsā. — *Nyāya-līlāvatī*, N. of an elementary treatise on the Nyāya philosophy. — *Nyāya-vat, ān, atī, at*, acting rightly, behaving properly. — *Nyāya-vartin, ī, inī, i*, well behaved, acting with propriety. — *Nyāya-vāgīśa, as*, m. an epithet of Śrī-kṛishṇa; of Dīkshita-śrī-kaṇṭha-śarman. — *Nyāya-vihita, as, ā, am*, prescribed by rule. — *Nyāya-śāstra, am*, n. the philosophical system of the Nyāya school; logic (as connected with this school). — *Nyāya-saṅkshepa, as*, m. or *nyāya-saṃgraha, as*, m. or *nyāya-sāra, as* or *am*, m. or n., N. of certain compendious works on the Nyāya philosophy. — *Nyāya-sāriṇī*, f. right or fit behaviour; a woman acting or judging rightly. — *Nyāya-siddhānta-pañćānana, as*, m. an epithet of Viśvanātha. — *Nyāyasiddhānta-mañjarī*, f., N. of a work. — *Nyāya-sūtra, am*, n. the aphorisms of the Nyāya philosophy by Gautama. — *Nyāyāćāra* (°*ya-āć*°), *as, ā, am*, acting justly, virtuous. — *Nyāyādhāra* (°*ya-ādh*°), *as*, m. 'receptacle of justice,' a term applied to any one who is a model of virtue or propriety. — *Nyāyānusāra-śāstra* (°*ya-an*°), *am*, n., N. of a Buddhist work. — *Nyāyāmṛita* (°*ya-am*°), *am*, n. 'nectar of Nyāya,' N. of a Vedānta work by Vyāsa Tīrtha Bindu. — *Nyāyāmṛita-taraṅgiṇī*, f., N. of a commentary on the Nyāyāmṛita by Rāma Āćārya. — *Nyāyārjita* (°*ya-ar*°), *as, ā, am*, obtained in a regular way. — *Nyāyālaṅkāra-bhaṭṭa* (°*ya-al*°), *as*, m. an epithet of Śrī-govinda; also of Śrī-maheśvara. — *Nyāyāvali-dīdhiti* (°*ya-āv*°), *is*, f., N. of a commentary on Jaimini. — *Nyāyopeta* (°*ya-up*°), *as, ā, am*, according to rule, right, admitted.

Nyāyin, ī, inī, i, right, fit; logical, rational.

Nyāyya, as, ā, am, regular, proper, just, right, equitable, fit, suitable, adapted, (sometimes giving a passive sense to the infin.); usual, customary. — *Nyāyya-tva, am*, n. fitness, suitableness, propriety.

न्याव्यध् *ny-ā-vyadh*, cl. 4. P. *-vidhyati, -vyaddhum*, to cause to burst forth, let loose, set free.

न्यास *ny-āsa*. See under *ny-as*, col. 1.

न्युङ्ख *nyuṅkha, as*, m. a kind of Sāman, the sixfold repetition of the triliteral name of God or *Om*, [cf. *nyūṅkha*]; (*as, ā, am*), proper, right; pleasing, agreeable.

न्युच् *ny-uć*, cl. 4. P. *-ućyati*, &c., Ved. to rejoice in, delight in, take pleasure in; (Sāy.) to assent to, agree to.

Ny-oćanī, f., Ved. (probably) a kind of woman's ornament; (Sāy.) a female servant or slave.

Ny-oćara, as, ā, am, Ved. (perhaps) belonging to or fit for a place.

न्युत्त *ny-utta, as, ā, am* (fr. rt. 2. *ud* or *und* with *ni*), dipped in, sprinkled.

न्युप्त *ny-upta, as, ā, am* (fr. *ni-vap*, q. v.), offered, presented (to the Manes of deceased ancestors).

Ny-upya, ind. having offered, having presented (cakes &c. to the Manes).

न्युब्ज् *ny-ubj*, cl. 6. P. *-ubjati*, &c., to bend down, press down, throw down.

Ny-ubja, as, ā, am, turned or bent downwards, lying on the face or with the face downwards; looking downwards; bent, crooked; hump-backed, crooked-backed (as the result of disease); convex; (*as*), m. the Nyag-rodha tree; a sort of ladle made of Kuśa grass; (*am*), n. the fruit of the Averrhoa Carambola; a vessel used at Śrāddhas. — *Nyubja-khaḍga, as*, m. a crooked sword, a sabre.

न्युष् *ny-ush* [cf. rt. 1. *ush*], cl. 1. P. *-oshati*, &c., Ved. to burn down; (Sāy.) to consume utterly.

न्यूङ्ख *nyūṅkha, as*, m. the insertion of the sound o in different places with variety of prosodial length and accentuation in the recitation of hymns, (this sound may be repeated any number of times in the recitation of Mantras, or may be made long, short, or prolated, or may have different accents.)

Nyūṅkhaya, Nom. P. *nyūṅkhayati, -yitum*, to insert the Nyūṅkha, (occurring in fut. pass. part. *nyūṅkhanīya* and *nyūṅkhya*); (A. *-te*), to make a peculiar sound, to growl.

न्यून *ny-ūna, as, ā, am* (see *ūna*), lessened, diminished, shortened, made smaller, less, inferior, deficient, defective, wanting, destitute, deprived of (e. g. *artha-nyūna*, deprived of property, destitute of wealth); imperfect or defective in some organ (e. g. *pāda-nyūna*, having a defect in the feet); low, vile, wicked, despicable, blamable; (*am*), ind. less; (*am*), n. an euphemistic expression for the vulva. — *Nyūna-tā*, f. or *nyūna-tva, am*, n. inferiority, deficiency, incompleteness. — *Nyūna-dhī, īs, īs, i*, deficient in intellect, ignorant, foolish. — *Nyūna-pañćāśad-bhāva, as*, n. 'having but forty-nine properties of human nature,' an idiot. — *Nyūnākshara* (°*na-ak*°), *as, ā, am*, defective in letters or syllables. — *Nyūnāṅga* (°*na-aṅ*°), *as, ī, am*, defective in a limb or organ, maimed, mutilated, imperfect. — *Nyūnādhika* (°*na-adh*°), *as, ā, am*, less or more, unequal. — *Nyūnādhika-vibhāga, as*, m. unequal partition. — *Nyūnendriya* (°*na-in*°), *as, ā, am*, wanting some organ or sense, deficient, imperfect (as blind, deaf, &c.).

Nyūnaya, Nom. P. *nyūnayati, -yitum*, or *nyūnī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to lessen, diminish, make less.

न्यूह् *ny-ūh* [cf. rt. 2. *ūh*], cl. 1. A. *-ohate* or *-ūhate*, Ved. to attend to, observe; (Sāy.) to bear up or support completely, (as if fr. rt. 1. *ūh*.)

न्यृ *ny-ṛi* [cf. rt. 4. *ṛi*], cl. 5. P. *-ṛiṇoti* or *-ṛiṇvati*, &c., Ved. to put or place in; to infuse: Caus. *ny-arpayati*, *-yitum*, to throw down, cast down, overthrow.

न्यृञ्ज् *ny-ṛiñj* [cf. rt. 2. *ṛiñj*], cl. 6. A. *-ṛiñjate*, &c., Ved. to reach, attain, gain, obtain, win; (Sāy.) to propitiate, befriend.

न्यृष् *ny-ṛish* [cf. rt. 2. *ṛish*], cl. 6. P. *-ṛishati*, &c., Ved. to press down or under, suppress, hide, cover; to put in; (Sāy.) to attain to.

Ny-ṛishṭa, *as*, *ā*, *am*, pressed under; (Sāy.) attained to, gained, endowed.

न्ये *ny-e* (= *ny-ā-i*), cl. 2. P. *ny-aiti*, &c., Ved. to come or fall into.

न्योकस् *ny-okas*, *ās*, *ās*, *as*, Ved. belonging to home or one's native country, domestic, home-bred; (Sāy.) dwelling in an eternal mansion, having an eternal abode.

न्योचनी *ny-oćanī*, *ny-oćara*. See *ny-uć*.

न्योजस् *ny-ojas*, *ās*, *ās*, *as*, powerful.

नृस्थिमालिन् *nr-asthi-mālin*. See p. 515, col. 3.

न्वै *nvai* for *nu-vai*, ind., Ved. indeed, really, certainly.

प

प 1. *pa*, the twenty-first consonant of the Nāgarī alphabet and the first letter of the fifth or labial class, having the sound of the English *p*. — *Pa-kāra*, *as*, m. the letter or sound *pa*. — *Pa-varga*, *as*, m. 'the *p* series,' the labial series of consonants.

प 2. *pa*, *as*, *ā*, *am* (fr. rt. 1. *pā*), (at the end of a comp.), drinking; [cf. *aneka-pa*, *ājya-pa*, *kshīra-pa*, &c.]

प 3. *pa*, *as*, *ā*, *am* (fr. rt. 3. *pā*), (at the end of a comp.), guarding, protecting, ruling; (*ā*), f. guarding, protection.

प 4. *pa*, *as*, m. air, wind; a leaf; an egg.

पंश् *paṇś* or *paṇs*, cl. 1. and 10. P. *paṇśati*, *paṇsati*, *paṇśayati*, *paṇsayati*, &c., to destroy.

पकथ *pakatha*, *as*, m., N. of a man with the patronymic Saubhara.

पक्कटी *pakkaṭī*, f. the tree Thespesia Populnea.

पक्कण *pakkaṇa*, *as*, m. the hut of a Cāṇḍāla or of any outcast, the abode of a savage or barbarian; (incorrectly read *pakraṇa*; cf. *pakvaśa*.)

पक्तपौड *paktapauḍa*, *as*, m. a species of plant (= *pańća-kṛitya*, *pańća-rakshaka*, *vardhana*; in Hindī = *pakhauḍā*).

पक्तव्य *paktavya*. See rt. 2. *pać*, p. 521.

पक्ति *pakti*, *pakva*. See rt. 2. *pać*, p. 521.

पक्वश *pakvaśa*, *as*, m., N. of a barbarous tribe; a Cāṇḍāla; [cf. *pukkaśa*, *pukvasa*, *pakkaṇa*.]

पक्वापक्वा *pakvāpakvā*, an onomatopoetic word imitative of the cry of birds.

पक्ष् *paksh* [cf. rt. 2. *paś*], cl. 1. 10. P. *pakshati*, *pakshayati*, &c., to take, seize, accept; to take a part or side; [cf. Zend *paś*, 'to bind:' Gr. πήγ-νυ-μι, ἐ-πάγ-η-ν, πῆγ-μα, πηγ-ό-ς, πάγ-ο-ς, πάχ-νη, πάγ-η, πάσσ-αλο-ς: Lat. *pac-i-sc-or*, *pāx*, *pac-i-o*, *pang-o*, *pig-nus*, *pā-lu-s*: Goth. *fah-an*, 'to catch:' Mod. Germ. *fang-en*: Old Germ. *fuog-a*, *ga-fuogi*, 'apt;' *gafag-yan*, 'to satisfy;' *fah*, 'a shelf:' Bohem. *pás*, 'a girdle;' *pas-mo*, 'yarn.']

Paksha, *as*, m. (probably connected with the preceding, but by some regarded as an unreduplicated Desid. form of an unused rt. *paj*, fr. which *pājas*, 'strength,' may be derived; in Uṇādi-s. III. 69. *paksha* is derived fr. rt. 1. *paṇ*), a wing, pinion, (in this sense also *am*, n.); symbolical expression for the number two; a feather, the feathers on both sides of an arrow; the flank or side (of a man &c.), the shoulder; the side of anything (as of a house, carriage, the head, hair, &c.); the wing or flank of an army, &c.; the half of anything; the half of a lunar month, a fortnight comprising fifteen days, (the half from new moon to full moon was called *pūrva* or *āpūryamāṇa*, later *śukla* or *śuddha*; the other half was called *apara* or *apa-kshīyamāṇa*, later *kṛishṇa* or *tāmisra*; and every half month is divided into fifteen Tithis, named *prathamā*, *dvitīyā*, &c.); a side, party, faction, a partisan, adherent, follower; a class, multitude, host, set, troop, number of adherents or friends (e. g. *śatru-paksha*, the enemy's side or [as an adj.] being on the enemy's side; *mahā-paksha*, one who has many adherents; *deva-paksha-varāḥ*, the most distinguished adherents of the gods; *paksha-sammata*, approved by a certain set of people); one of two cases, one side of an argument, an alternative, (*pakshe*, on the other alternative, on the other hand); a case in general, a supposition, (*pakshāntare*, in the other case, on the other supposition); a thesis, a point under investigation or discussion, a position advanced or argument to be maintained; (in logic) the subject of a syllogism or conclusion or inference; place, position; supposition, view, notion, idea, opinion (e. g. *mukhyaḥ pakshaḥ*, an excellent idea); state, condition; (in algebra) a primary division or the side of an equation in a primary division. According to the lexicographers the word has also the following meanings: the wall of a house; a wall; an army; favour; contradiction, opposition, rejoinder, reply; the ash-pit of a fire-place, a royal elephant; a limb or member of the body; the feathers of the tail of a peacock, a tail; proximity, neighbourhood; a bracelet; purity, perfection. In composition with words signifying 'hair,' *paksha* is said to mean 'quantity;' see *keśa-paksha*; [cf. *pūrva-p°*, *uttara-p°*, *eka-p°*, *kāka-p°*, *kṛishṇa-p°*, &c.: cf. probably Gr. παξ in ἄ-παξ; Goth. *fug-ls*, 'a bird;' Mod. Germ. *Vogel*; Lith. *pauksh-tis*; perhaps Lat. *passer* for *paxer*.] — *Paksha-gama*, *as*, *ā*, *am*, moving with or by means of wings, flying. — *Paksha-gupta*, *as*, m. 'wing-protected,' a species of bird. — *Paksha-grahaṇa*, *am*, n. choosing a party. — *Paksha-grāha*, *as*, *ā*, *am*, or *paksha-grāhin*, *ī*, *iṇī*, *i*, one who chooses a party. — *Paksha-ghāta* = *pakshāghāta*, q. v. — *Paksha-ghna*, *as*, *ī*, *am*, a Tri-śālaka having no hall towards the west. — *Pakshaṅ-gama*, *as*, *ā*, *am*, moving by means of wings, flying. — *Paksha-ćara*, *as*, m. an elephant strayed from the herd; the moon; an attendant, a constant companion. — *Paksha-ćchid*, *t*, m. 'cutter of the wings' (of the mountains), an epithet of Indra. — *Paksha-ja*, *as*, *ā*, *am*, or *paksha-janman*, *ā*, *ā*, *a*, produced in a fortnight; (*as* or *ā*), m. the moon. — *Paksha-tā*, f. or *paksha-tva*, *am*, n. partisanship, alliance; adherence to a party; the being a part of; the taking up a side or argument; maintaining or defending a thesis; the essential nature of a proposition; the being the subject of a syllogism. — *Paksha-dvaya*, *am*, n. both sides of an argument, &c.; a month (two fortnights). — *Paksha-dvāra*, *am*, n. a side door, an inner or back door, a private entrance. — *Paksha-dhara*, *as*, *ā*, *am*, having a side or wing, winged; taking the side or adhering to the party of any one (gen.); belonging to any party or faction, siding with any one (gen.); (*as*), m. a bird; a partisan, adherent; the moon; an elephant that has strayed from the herd. — *Paksha-nāḍī*, f. a quill. — *Paksha-pāta*, *as*, m. 'falling of the feathers,' the moulting of birds (considered to proceed from fever); the act of taking the side or adhering to the party of any one (gen.); siding with any one (gen.); adopting a side or argument whether right or wrong, attachment to a party, partisanship, partiality for (with loc. or gen.); a partisan, adherent. — *Pakshapāta-kṛita-sneha*, *as*, *ā*, *am*, manifesting party attachment, sympathising. — *Pakshapāti-tā*, f. or *pakshapāti-tva*, *am*, n. partisanship, adherence to a side or party, partiality, friendship, fellowship, faction, factiousness. — *Paksha-pātin*, *ī*, *inī*, *i*, taking the side or adhering to the party (of any one), siding with, favouring a party; (*ī*), m. a partisan, friend, adherent, follower. — *Paksha-pāli*, *is*, m. a private or back door. — *Paksha-puṭa*, *as*, m. a wing. — *Paksha-poshaṇa*, *as*, *ī*, *am*, fostering or favouring a party, factious. — *Paksha-pradyota*, *am*, n., N. of a peculiar position of the hands in dancing. — *Paksha-bala*, *am*, n. strength of wing. — *Paksha-bhāga*, *as*, m. the side or flank, especially the flank of an elephant. — *Paksha-bhakti*, *is*, f. the course traversed by the sun in a fortnight. — *Paksha-bheda*, *as*, m. distinction between two sides of an argument; the difference between the two halves of a lunar month. — *Paksha-mūla*, *am*, n. the root or articulation of a wing. — *Paksha-raćanā*, f. forming a party or faction. — *Paksha-vańćitaka*, *as*, m. a peculiar position of the hands in dancing. — *Paksha-vat*, *ān*, *atī*, *at*, winged; having flanks; having a side or party, firmly adhering to or having a predilection for any one; belonging to a good family, of good extraction (?). — *Paksha-vāda*, *as*, m. expression of opinion, stating a case; ex parte statement. — *Paksha-vāhana*, *as*, m. 'whose vehicles are wings,' a bird. — *Paksha-vindu*, *us*, m. 'wing-spot,' a heron. — *Paksha-vyāpin*, *ī*, *inī*, *i*, embracing the whole of an argument or thesis. — *Paksha-śas*, ind. by or for half months or fortnights. — *Paksha-sundara*, *as*, m. a species of tree; [cf. *lodhra*.] — *Paksha-hata*, *as*, *ā*, *am*, paralysed on one side. — *Paksha-hara*, *as*, m. a bird; (perhaps a wrong reading for *paksha-dhara*, 'possessing wings.') — *Paksha-homa*, *as*, m. (probably) an oblation to be offered every half month. — *Pakshākāra* (°*sha-āk*°), *as*, *ā*, *am*, wing-shaped. — *Pakshāghāta* (°*sha-āgh*°), *as*, m. 'side-stroke,' paralysis or palsy of one side, hemiplegia; refutation of an argument or view. — *Pakshānta* (°*sha-an*°), *as*, m. the fifteenth and last day of either half month, new or full moon; the end of the wings of an army arranged in the shape of a bird. — *Pakshāntara* (°*sha-an*°), *am*, n. another side or part, another or different view of an argument, another supposition. — *Pakshābhāsa* (°*sha-ābh*°), *as*, m. a seeming or fallacious argument, a fallacy, a false plaint. — *Pakshāvasara* (°*sha-av*°), *as*, m. the last day of either half month, day of new or full moon. — *Pakshāhati* (°*sha-āh*°), *is*, f. a stroke with the wings. — *Pakshāhāra* (°*sha-āh*°), *as*, *ā*, *am*, one who eats food only once in a half month. — *Pakshī-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make anything the subject of an argument or syllogism. — *Pakshod-grāhin* (°*sha-ud*°), *ī*, *iṇī*, *i*, showing partiality, taking a side or adopting a party.

Pakshaka, *as*, m. a side door, a private or back door; a side; a sidesman; an associate, a confederate or partisan, (at the end of comps. used for *paksha*.)

Pakshati, *is*, f. the root or insertion of a wing, the pit of a bird's wing; the first day of the half month.

Pakshas, *as*, n. (said to be fr. rt. 1. *pać*), a wing; the side part of a carriage; the leaf of a door; the wing of an army; a half, a division; a half month; the side or shore of a river; a side.

Pakshālikā, f., N. of one of the Mātṛis attending on Skanda.

Pakshālu, *us*, m. a bird.

Pakshi, *is*, m. (curtailed form for *pakshin*), a bird.

Pakshin, *ī*, *iṇī*, *i*, winged, (figuratively) furnished with wings; taking the side or adhering to the party (of any one); siding with; (*ī*), m. a day with the two nights enclosing it; the bird Garuḍa

as one of the eighteen attendants of the Sun; an arrow; an epithet of Śiva; (ī, iṇī), m. f. a bird; (iṇī), f. (with or without rātri) a night with the two days enclosing it; the day of full moon; N. of a Śākinī; [cf. Lith. pauksh-tis, 'a bird;' Goth. fug-ls, 'a bird;' Angl. Sax. fug-ul; Mod. Germ. Vogel; probably Lat. passer for paxer.] — Pakshi-kīṭa, as, m. 'bird-insect,' an insect-like bird, an insignificant species of bird. — Pakshi-tīrtha, am, n., N. of a sacred bathing-place. — Pakshi-pati, is, m. 'the prince of birds,' an epithet of Sampāti. — Pakshipānīya-śālikā, f. a trough or reservoir for watering birds, cattle, &c. — Pakshi-puṅgava, as, m. 'a bull among the birds,' an epithet of Jaṭāyu. — Pakshi-pravara, as, m. 'the most excellent among the birds,' an epithet of Garuḍa. — Pakshi-bālaka, as, m. a young bird. — Pakshi-mṛiga-tā, f. (fr. pakshin and mṛiga), the form or condition of a bird or of a beast. — Pakshi-rāj, ṭ, or pakshi-rāja, as, m. 'king of the birds,' an epithet of Garuḍa or of Jaṭāyu. — Pakshi-rājya, am, n. the sovereignty of the feathered tribes. — Pakshi-śālā, f. 'bird-house,' an aviary, a nest. — Pakshi-śāvaka, as, m. a young bird. — Pakshi-siṇha, as, m. 'lion among the birds,' an epithet of Garuḍa, the bird and vehicle of Vishṇu. — Pakshi-svāmin, ī, m. 'lord or master of the birds,' an epithet of Garuḍa. — Pakshīndra (°shi-in°), as, m. 'prince of the birds,' an epithet of Garuḍa.

Pakshila, as, m. (with svāmin) an epithet of the saint Vātsyāyana. — Pakshila-svāmin, ī, m. an epithet of Vātsyāyana who is identified with Ćāṇakya.

Pakshīya, as, ā, am (at the end of a comp.), belonging to a side, siding with, taking the side or adhering to the party of any one.

Pakshman, a, n. an eyelash; the filament of a flower; the point of a thread, a thin thread; the leaf of a flower; a wing; a whisker. — Pakshma-kopa or pakshma-prakopa, as, m. irritation produced in the eye by the eyelashes turning inwards (Entropium). — Pakshmāksha (°ma-aksha), as, ī, am, having an eyelash or eyelashes in the eye (suffering from Entropium).

Pakshmala, as, ā, am, having strong or long eyelashes; having long or thick hair, hairy, shaggy.

Pakshya, as, ā, am, Ved. descended from Paksha (i.e. according to Sāy. the Sun); changing every half month; produced or occurring in a fortnight; belonging to a side, siding with, taking part with; lateral.

पक्ष्णु pakshṇu. See p. 522, col. 1.

पक्ष्मन् pakshman. See above.

पङ्क paṅka, as, am, m. n. (said to be fr. rt. 1. pać or pańć), mud, mire, dirt, clay; a slough, a quagmire; ointment, unguent; moral impurity, sin; [cf. nish-paṅka, nīla-p°.] — Paṅka-karvaṭa, as, m. soft mud, especially such as is left by the retiring of floods or on the banks of a river, alluvium, a marsh, a quagmire. — Paṅka-kīra, as, m. an aquatic bird, a lap-wing. — Paṅka-krīḍa, as, ā, am, wallowing or sporting in mud; (as), m. a pig; (also paṅka-krīḍanaka, as, m.) — Paṅka-gaḍaka, as, m. or paṅka-gati, is, f. a small fish, Macrognathus Pancalus. — Paṅka-grāha, as, m. the marine monster Makara, q.v. — Paṅka-ććhid, t, m. 'mud-destroyer,' Strychnos Potatorum (the fruit of which is used for purifying foul water). — Paṅka-ja, am, n. 'mud-born,' a species of lotus, Nelumbium Speciosum (or rather its flower which closes in the evening); (as), m. an epithet of Brahmā, (incorrect for paṅkaja-ja, 'lotus-born'); (ā), f. an epithet of Durgā. — Paṅkaja-janman, ā, m. 'sprung from a lotus,' an epithet of Brahmā. — Paṅkaja-nābha, as, ā, am, 'having a lotus springing from his navel,' an epithet of Vishṇu. — Paṅka-janman, a, n. = paṅka-ja. — Paṅkaja-pattra, am, n. the leaf of a lotus. — Paṅkajapattra-netra, as, ā, am, having eyes like lotus-leaves. — Paṅkajāvali (°ja-āv°), f. a particular metre; [cf. paṅkāvali.] — Paṅka-jit, t, m., N. of a son of Garuḍa. — Paṅkajinī, f. (fr. paṅkajin which is fr. paṅka-ja), Nelumbium Speciosum (the plant itself), a group of such lotuses, a lotus pool, a pool or pond where the lotus grows or a place abounding with that flower; the flexible stalk of a water-lily. — Paṅka-tā, f. the nature or property of mud, muddiness. — Paṅka-digdha, as, ā, am, besmeared with mud, soiled with dirt. — Paṅkadigdha-śarīra, as, m. 'having a mud-smeared body,' N. of a Dānava; (also read as if two names, paṅka-digdha and śarīra.) — Paṅkadigdhāṅga (°dha-aṅ°), as, m. 'having mud-smeared limbs,' N. of a being attending on Skanda. — Paṅka-prabhā, f. (with Jainas) N. of one of the seven divisions of hell (where mud or mire takes the place of light). — Paṅka-bhāj, k, k, k, sunk in the mire. — Paṅka-bhāraka, as, ā, am, laden with mud, muddy. — Paṅka-majjana, am, n. immersion in mud. — Paṅka-maṇḍuka, as, m. a bivalve conch; (also wrongly read -maṇḍūka.) — Paṅka-maya, as, ī, am, full of mud or mire, muddy. — Paṅka-ruh, ṭ, or paṅka-ruha, am, n. 'mud-growing,' a lotus. — Paṅka-vat, ān, atī, at, muddy, covered with mud. — Paṅka-vāsa, as, m. 'dwelling in mud,' a crab. — Paṅka-śukti, is, f. 'mud-shell,' a particular species of muscle or cockle (the stair-case shell, spinnet shell). — Paṅka-śūraṇa, as, m. 'mud-root,' the fibrous edible root of a lotus; (also written paṅka-sūraṇa, paṅka-shūraṇa.) — Paṅke-ja, am, n. 'born in the mud,' a lotus. — Paṅke-ruha, am, n. 'growing in mud,' a lotus; (as), m. the Indian crane (as a synonym of pushkara). — Paṅke-śaya, as, ā, am, resting or dwelling in mud.

Paṅkāra, as, m. the aquatic plant Blyxa Octandra or Vallisneria (= śaivala); the aquatic plant Trapa Bispinosa (= jala-kubjaka); a dam, dike, or raised bank forming a path amidst inundated fields; stairs, steps, a ladder.

Paṅkāvali, f. = paṅkajāvalī (of which it may be a contraction).

Paṅkin, ī, inī, i (at the end of a comp.), muddy, filled or covered with mud; [cf. mala-p°.]

Paṅkila, as, ā, am, muddy, dirty, clayey; (as), m. a boat, canoe.

पङ्कण paṅkaṇa, wrong form for pakkaṇa, q. v.

पङ्कवारि paṅka-vāri. See pakva-vāri.

पङ्क्ति paṅkti, is, ī, f. (connected with pańćan), a row or line or set of five, a collection of five, the number five; a sort of fivefold metre consisting of five Pādas of eight syllables each; (in the later literature) any stanza of four times ten syllables (or of four lines, each line consisting of ten syllables); the number ten, (sometimes in comp., cf. Rāvaṇa-śiraḥ-p°, paṅkti-grīva, paṅkti-ratha); a line, range, row, series; a group, flock, troop; a heap; a row of people sitting down to a meal, a company, society, assembly, party; a company of persons of the same caste; the living generation; the earth; cooking, maturing, (incorrectly for pakti); fame, celebrity (for pakti); [cf. akshara-p°, āstāra-p°, pada-p°, prastāra-p°.] — Paṅkti-kaṇṭaka, 'having rows of thorns (?),' a white-flowering Achyranthes. — Paṅkti-grīva, as, m. 'ten-necked,' an epithet of Rāvaṇa; [cf. paṅkti-ratha.] — Paṅkti-ćara, as, m. 'going in lines,' an osprey. — Paṅkti-dūsha or -dūshaka, as, ā, am, defiling or contaminating any society or company of persons; (as), m. an improper person with whom to associate, (opposed to paṅkti-pāvana.) — Paṅkti-dosha, as, m. a bane of society, anything which defiles or contaminates a company, what spoils a society. — Paṅkti-pāvana, as, ā, am, purifying a society or company of persons, (opposed to paṅkti-dūsha); (as), m. a respectable or eminent person. — Paṅkti-ratha, as, m. 'having ten chariots,' a N. of Daśa-ratha, the father of Rāmaćandra. — Paṅkti-rādhas, ās, ās, as, Ved. (a sacrifice) containing fivefold gifts; (Sāy.) abounding in properly presented oblations. — Paṅkti-vīja, as, m. a species of plant (= varvūra). — Paṅkti-kṛita, as, ā, am, associated in groups. — Paṅkty-uttara, as, ā, am, having a Paṅkti at the end.

Paṅktikā, f. a row, line, (in akshara-paṅktikā, a row of letters.)

पङ्गु paṅgu, us, ūs or vī, u (perhaps fr. apa-aṅga, said to be connected with rt. 1. khañj), lame, crippled, halt, one who has lost his legs, &c.; (us), m. the planet Saturn (as moving slowly); an epithet of Nirjita-varman. — Paṅgu-grāha, as, m. the sea-monster Makara, q. v. [cf. paṅka-grāha]; one of the signs of the zodiac, see makara. — Paṅgu-tā, f. or paṅgu-tva, am, n. lameness, deformity, mutilation. — Paṅgutva-hāriṇī, f. a species of shrub (= śimṛiḍī).

Paṅguka, as, ā, am, = paṅgu, lame.

Paṅgula, as, ā, am, lame, crippled; (as), m. a horse of a glassy or silvery white colour; (am?), n. lameness (?).

पच 1. pać or pańć, cl. 1. P. A. paćati, -te, pańćati, -te, &c., to make clear or evident: Caus. pańćayati, &c., to explain or state fully, amplify; to spread.

Pańćā, f. spreading.

पच 2. pać, cl. 1. P. A. paćati, -te, papāća (papaktha or pećitha), peće (perf. part. pećivas, f. pećushī), pakshyati, -te, apākshīt, apakta (Vedic forms pakshat, apećiran, pećiran), paktum (Ved. paktave), to cook, dress food, bake, roast, boil; to melt (metals &c.); to bake or burn (bricks); to digest; to ripen, mature, bring to maturity; (figuratively) to bring to perfection or completion; to develop anything (acc.) into another state (acc.); to cook for one's self (A.): Pass. paćyate, to be cooked; to become ripe or mature, to ripen; to arrive at completion or perfection (Mahā-bh. Anuśāsana-p. 6205); to be developed; to be inflamed: Caus. pāćayati, -yitum, Aor. apīpaćat, to cause to be cooked, to have cooked, have dressed (as food), to cook; to cause to ripen, to bring to maturity or perfection, bring to completion, bring to an end; to cure, heal; (A. -te), to cause to cook for one's self: Pass. of Caus. pāćyate, to be cooked: Desid. pipakshati: Intens. pāpaćyate, pāpaćīti, to be much cooked, to cook very much, burn excessively; (figuratively) to be much afflicted: Desid. of the Intens. pāpaćishati, -te; [cf. Zend pać, 'to cook:' Gr. πέπ-ων, πεπ-τό-ς, πέψι-ς, πέπ-τω, πέμ-μα, πόπ-ανο-ν, ἕψ-ω for πέψ-ω, ὄψ-ο-ν, ὀπ-τό-ς for ποπ-τό-ς, ὀπτάω, ἀρτο-κόπος, ἀρτο-πόπος, δρυ-πεπής, δρύ-πεψ: Lat. coqu-o, coquu-s, cū-līna, co-quina = pop-īna: Slav. pek-a, 'I cook;' pesh-ti, 'a stove:' Lith. kep-ti, 'to bake.']

Paktavya, as, ā, am, to be cooked or dressed, to be baked; to be matured; to be digested.

Pakti, is, f. cooking, preparing food; food or any dish of cooked food (Ved.); digesting, digestion; the place of digestion; becoming ripe, ripening; development; respectability, dignity, fame. — Pakti-śūla, am, n. violent pain or inflammation of the bowels proceeding from indigestion, colic. — Pakti-sthāna, am, n. the place of digestion.

Paktṛi, tā, trī, tṛi, who or what cooks, cooking, a cook; digestive, promoting digestion; who or what ripens, ripening.

Paktra, am, n. the state of a householder who possesses a sacred fire; the sacred fire perpetually maintained by the householder.

Paktrima, as, ā, am, prepared by cooking, cooked; obtained by boiling (as salt); ripe, ripened, matured.

Paktvā, ind. having cooked or dressed; having matured, &c.

Paktha, as, m., Ved. (according to Sāy.) one who cooks the oblation; N. of a man protected by the Aśvins; (ās), m. pl., N. of a people.

Pakthin, ī, inī, i, Ved. (according to Sāy.) cooking the oblation.

Pakva, as, ā, am (past pass. part.), cooked,

roasted, boiled, prepared on the fire, (opposed to *āma*); warmed, (*dvi-pakva*, warmed up again); baked or burnt (as bricks, porcelain, &c.); digested; mature, ripe, ripened, matured (as fruits or corn or as the milk in an udder); ready to discharge matter or suppurate; ripe (as a boil); grey (as the hair); come to perfection, accomplished, perfect, fully developed (as the understanding, character, &c.), shrewd, experienced; ripe for destruction; on the eve of decay, near to death, perishing, decaying; (*am*), n. cooked food; [cf. *nish-p°*, *pari-p°*, &c.; cf. also Gr. πέπ-ων, πεπ-ανό-ς, πέπ-ειρο-ς.] — *Pakva-kashāya*, *as*, *ā*, *am*, having passion destroyed. — *Pakva-kṛit*, *t*, *t*, *t*, cooking, maturing, dressing food; (*t*), m. the tree Azadirachta Indica (= *nimba*), the leaves of which are applied to certain swellings to induce suppuration. — *Pakva-keśa*, *as*, *ī*, *am*, grey-haired. — *Pakva-tā*, f. ripeness, maturity, greyness (of the hair). — *Pakva-rasa*, *as*, m. wine or any intoxicating liquor. — *Pakva-vat*, *ān*, *atī*, *at*, one who has cooked, &c. — *Pakva-vāri*, n. sour rice-gruel, the water of boiled rice (= *kāñjika*); boiling water; distilled water; (also read *panka-vāri*.) — *Pakva-sasyopamonnati* (°*sya-upama-un*°) = *rāja-kadamba*. — *Pakvātisāra* (°*va-at*°), *as*, m. chronic dysentery. — *Pakvādhāna* (°*va-ādh*°), *am*, n. or *pakvāśaya* (°*va-āś*°), *as*, m. the receptacle for digested food, the place of digestion, the stomach, belly, abdomen; [cf. *āmāśaya*.] — *Pakvānna* (°*va-an*°), *am*, n. cooked or dressed food. — *Pakveshṭaka-ćita*, *am*, n. (a building) constructed with burnt bricks, (Pāṇ. VI. 3, 65.) — *Pakveshṭakā* (°*va-ish*°), f. a burnt or baked brick.

Pakshṇa, *us*, *us*, *u*, who or what cooks or matures, cooking, maturing.

3. *pać*, *k*, *k*, *k* (at the end of a comp.), cooking, baking.

Paća, *as*, *ā*, *am*, cooking, baking, roasting; digesting [cf. *alpam-paća*, *ishṭi-p°*, *kim-p°*, *dush-p°*, &c.]; (*as*, *ā*), m. f. cooking, maturing, &c.

Paćaka, *as*, m. a cook, cooking, baking.

Paćat, *an*, *antī*, *at*, cooking, boiling, roasting, ripening, &c. — *Paćat-puṭa*, *as*, m. the tree Hibiscus Phœniceus.

Paćata, *as*, *ā*, *am*, cooked, dressed, boiled, ripe, mature; (*as*), m. the sun; fire; a N. of Indra; (*am*), n. cooked food. — *Paćata-bhṛijjatā*, f. continual baking and roasting.

Paćati-kalpa, *as*, *ā*, *am*, or (*am*), ind. almost cooked or ripened, (also in a similar sense *paćati-deśya* and *paćati-deśīya*.)

Paćatya, *as*, *ā*, *am*, Ved. cooked, dressed (as food), ripe.

Paćana, *as*, *ā*, *am*, cooking, roasting, maturing [cf. *eṇī-p°*]; (*as*), m. fire; (*ā*), f. becoming ripe, ripening; (*ī*), f. the wild citron tree, = *vana-vīja-pūraka*; (*am*), n. the act of cooking, a means or instrument for cooking, fuel, a cooking utensil, a vessel, a frying-pan, &c.; cooking, dressing, boiling; ripening, maturing; becoming cooked, becoming ripe.

Paćanikā (gender doubtful), a pan.

Paća-paća, *as*, *ā*, *am*, (probably) 'continually bringing to maturity,' an epithet of Śiva.

Paća-prakūṭā, see Gaṇa Mayūra-vyaṃsakādi to Pāṇ. II. 1, 72.

Paćamāna, *as*, *ā*, *am*, cooking, in the act of cooking or ripening.

Paćam-paćā, f. (reduplicated form fr. rt. 2. *pać*), a species of Curcuma, C. Aromatica or C. Xanthorrhiza.

Paća-lavaṇā, f. constant boiling of salt, (*paća* is 2nd sing. impv., and the comp. belongs to the Gaṇa Mayūra-vyaṃsakādi.)

Paćāna, *as*, *ā*, *am* (anomalous form of the pres. part. A.), cooking, preparing food, (see Mahā-bh. Vana-p. 13239, and cf. *kim-p°*.)

Paći, *is*, m. fire; cooking, maturing.

Paćelima, *as*, *ā*, *am*, being soon cooked, cooking or ripening quickly; fit to cook or ripen, fit to be matured; (*as*), m. Phaseolus Mungo or a similar species of bean; fire; the sun.

Paćeluka, *as*, m. a cook.

Paćya, *as*, *ā*, *am*, becoming ripe, ripening, (see *kṛishṭa-p°* and cf. *pākya*.)

Paćyamāna, *as*, *ā*, *am*, being cooked, being in the act of ripening, being baked, being melted, being under digestion, being matured.

Pāćyamāna, *as*, *ā*, *am*, being cooked.

पच्छब्द *pać-ćhabda*, *paj-ja*, &c. See under 3. *pad*, p. 529, col. 3.

पज्झटिका *pajjhaṭikā*, f. a kind of metre; a small bell.

पज्र *pajra*, *as*, *ā*, *am*, Ved. (perhaps) stout, fat, corpulent, in good condition, in good plight; wealthy, rich; (Sāy.) powerful, strong, rich in food; *pajrāyā garbhaḥ*, 'the son or child of the fat one,' = the Soma; (*ās*), m. pl. (according to Sāy.) an epithet of the Aṅgirasas or of the family of Kakshīvat; (*am*), n., N. of a Sāman. — *Pajra-hoshin*, *ī*, *iṇī*, *i*, Ved. (perhaps) having rich oblations; (Sāy.) for whom the acclamation of praise (*ghosha*) is prepared.

Pajriya, *as*, m. an epithet of Kakshīvat.

पञ्च् *pańć*. See rt. 1. *pać*, p. 521, col. 3.

पञ्चन् *pańćan*, *a*, m. f. n. pl. (said to be fr. rt. *pańć*; originally the spreading out of the hand to represent the number by the five fingers), five. In the Veda *pańća svasāraḥ*, the five sisters = the fingers; *dviḥ pańća svasāraḥ* = the ten fingers; *pańća kshitīnām*, the five classes of dwellers on the earth = the four castes and the Nishādas, Ṛig-veda I. 7, 9; [cf. 1. *kshiti*, *ćarshaṇi*, *kṛishṭi*, *jana*; cf. also Ved. *pańća-tha* = Zend *pukh-dha* = Gr. πέμπ-το-ς; Zend *pańćan*; Gr. πέντε, Æol. πέμπε; Lat. *quinque*, *quinc-tu-s* or *quin-tu-s*, *Quinct-ili-s*; Goth. *fimf*; Mod. Germ. *fünf*; Lith. *pen-ti*; Hib. *caig*; Cambro-Brit. *pump*.] — *Pańća-kapāla*, *as*, *ī*, *am*, Ved. prepared or offered in five cups or bowls, a particular ceremony in which ghee is offered in five cups. — *Pańća-karṇa*, *as*, *ā*, *am*, (perhaps) branded in the ear with the number five (as cattle), see Pāṇ. VI. 3, 115. — *Pańća-karpaṭa*, *ās*, m. pl., N. of a people. — *Pańća-karman*, *a*, n. (in medicine) five kinds of treatment, viz. giving emetics, purging, giving sternutatories, and administering enemas of two kinds, oily and not oily. — *Pańća-kashāya*, *as*, m. (?), a decoction from the fruits of five plants, the Jambu, Śālmali, Vāṭyāla, Vakula, and Badara; (for the five Kashāyas of the Buddhists see under *kashāya*.) — *Pańćakashāya-ja* or *pańća-kashāyottha* (°*ya-ut*°), *as*, *ā*, *am*, produced from the above decoction. — *Pańća-kāpittha*, *as*, *ī*, *am*, prepared with the five products of the Kapittha tree or Feronia Elephantum, (perhaps leaves, blossom, fruit, gum, and bark.) — *Pańća-kṛitya*, *as*, m. a species of plant (= *pakta-paṇḍa*). — *Pańća-kṛitvas*, ind. five times. — *Pańća-kṛishṇa*, *as*, m. 'having five black spots,' a species of poisonous insect. — *Pańća-kṛishṇalaka*, *as*, *ā*, *am*, comprising five Kṛishṇalas. — *Pańća-koṇa*, *as*, m. 'having five angles,' a pentagon. — *Pańća-kola*, *am*, n. the five spices, viz. long pepper (*kaṇā*), its root (*kaṇā-mūla*), Chai or Piper Chaba (*ćavya*), plumbago (*agni*), and dry ginger (*nāgara*). — *Pańća-kosha*, *ās*, m. pl. the five sheaths or cases supposed to invest the soul; see under *kośa*. — *Pańća-krama*, N. of a work ascribed to Nāgārjuna. — *Pańća-krośa-māhātmya*, *am*, n., N. of a poem. — *Pańća-krośī*, f. (probably) a distance of five Krośas. — *Pańća-kshāra*, *am*, n. = *pańća-lavaṇa*. — *Pańća-khaṭva*, *am*, *ī*, n. f. a collection of five bedsteads. — *Pańća-gaṅga*, *ās*, m. pl., N. of a place (Mahā-bh. Droṇa-p. 2095). — *Pańća-gaṇa-yoga*, *as*, m. a collective name of the five plants Vidārī-gandhā, Bṛihatī, Pṛiśni-parṇī, Nidigdhikā, and Sva-daṃshṭrā. — *Pańća-gata*, *as*, *ā*, *am*, (in algebra) raised to the fifth power, (lit. arrived at five.) — *Pańća-gava*, *am*, *ī*, n. f. a collection of five cows. — *Pańćagava-dhana*, *as*, *ā*, *am*, whose property consists of five cows. — *Pańća-gavya*, *am*, n. five products of the cow, viz. milk, coagulated or sour milk, butter, urine, and cow-dung. — *Pańća-gu*, *us*, *us*, *u*, bought with five cows. — *Pańća-guṇa*, *as*, *ā*, *am*, five times, fivefold. — *Pańća-gupta*, *as*, *ā*, *am*, covered or protected in a fivefold manner, having five members covered or concealed; (*as*), m. a tortoise, turtle (as drawing in its four feet and head under its shell; cf. *pańćāṅga-gupta*); the materialistic system of the Ćārvākas. — *Pańća-gupti-rasā*, f. a species of vegetable, Medicago Esculenta (Trigonella Corniculata). — *Pańća-gṛihīta*, *as*, *ā*, *am*, Ved. taken or taken up five times. — *Pańća-goṇi*, *is*, *is*, *i*, containing five Droṇas (?), see Pāṇ. I. 2, 50. — *Pańća-grāmī*, f. a collection of five villages. — *Pańća-ćatvāriṃśa*, *as*, *ī*, *am*, the 45th. — *Pańća-ćatvāriṃśat*, *t*, f., 45. — *Pańća-ćandra*, *as*, m., N. of a man. — *Pańća-ćāmara*, *am*, n., N. of a metre consisting of four lines of sixteen syllables each; of another metre of four lines each containing nineteen syllables. — *Pańća-ćitika*, *as*, *ā*, *am*, Ved. piled up in five tiers or layers. — *Pańća-ćira*, *as*, m. a Buddhist saint and legislator, also named Mañju-śrī, apparently the teacher of Buddhism in Nepal. — *Pańća-ćūḍa*, *as*, *ā*, *am*, 'five-crested,' having five tufts of hair; (*ā*), f., N. of an Apsaras or nymph of heaven. — *Pańća-ćola*, N. of a part of the Himālaya range. — *Pańća-jana*, *ās*, m. pl. the five kinds or classes of beings, viz. gods, men, Gandharvas and Apsarasas, serpents, and Pitṛis; man, mankind; N. of a demon who lived in the sea in the form of a conch shell which was formed of his bones, (he was slain by Kṛishṇa, who took the conch shell, thence called Pāńćajanya, and used it as his horn, see Vishṇu-Purāṇa V. 21); N. of a son of Saṃhrāda by Kṛiti; of a Prajā-pati; of a son of Sagara by Keśinī; of a son of Sṛińjaya and father of Soma-datta; (*ī*), f. an assemblage or aggregate of five persons; N. of a daughter of Viśva-rūpa and wife of Bharata. — *Pańćajanāluya* (°*na-āl*°), *as*, *ā*, *am*, an epithet of the Ābhīras, (perhaps so called as living where the demon Pańća-jana lived.) — *Pańćajanīna*, *as*, *ā*, *am*, devoted to the five races; (*as*), m. an actor, a mimic, a buffoon; the chief of five men. — *Pańća-janīya*, *as*, *ā*, *am*, consecrated to or intended for the five classes of beings. — *Pańća-jñāna*, *as*, m. 'possessing the five kinds of knowledge,' a Buddha or Buddhist sanctified teacher. — *Pańća-taksha*, *am*, *ī*, n. f. a collection of five carpenters. — *Pańća-tattva*, *am*, n. the five elements collectively, see under *tattva*; (in the Tantras) the five essentials (all beginning with *ma*, cf. *pańća-ma-kāra*), viz. wine (*madya*), meat (*māṃsa*), fish (*matsya*), mystic intertwining of the fingers (*mudrā*), and sexual intercourse (*maithuna*). — *Pańća-tantra*, *am*, n., N. of a well-known collection of moral stories and fables in five books or chapters (*tantra*) from which the author of the Hitopadeśa drew a large portion of his materials. — *Pańćatantraka*, *am*, n., N. of a work consisting of five sections, (see the preceding.) — *Pańća-tanmātra*, *am*, n. the five subtile rudiments of the five elements; see *tan-mātra*. — *Pańća-tapas*, *ās*, m. an ascetic who in the hot weather sits between four fires placed towards the four quarters with the burning sun above (Manu VI. 23). — *Pańća-tā*, f. or *pańća-tva*, *am*, n. fivefoldness, fivefold state; the aggregate of five, a collection of five things; the five elements collectively (viz. earth, air, fire, water, and ākāśa); separation into the five elements of which the body consists, death, dissolution. — *Pańća-tāra*, *as*, *ā*, *am*, five-starred. — *Pańća-tikta*, *am*, n. five bitter things (viz. Nimba, Amṛitā, Vṛisha, Paṭola, and Nidigdhikā). — *Pańća-tīrthī*, f. any five principal places of pilgrimage (especially Viśrānti, Saukara, Naimisha, Prayāga, and Pushkara); N. of a sacred bathing-place; bathing on the day of the equinox (?). — *Pańća-triṃśa*, *as*, *ī*, *am*, the 35th. — *Pańća-triṃśat*, *t*, f. or *pańća-triṃśati*, *is*, f., 35. — *Pańća-tva*, see *pańća-tā* above. — *Pańća-daka*, *ās*, m. pl., N. of a people. — *Pańća-daśa*, *as*, *ī*, *am*, the 15th; consisting of 15; joined with or increased by 15 (e. g.

pañća-daśam sahasram, 1015); containing or representing the Pañća-daśa Stoma or connected with it; (*ī*), f., scil. *tithi,* the 15th day of a half month, the day of full or new moon; N. of a book (belonging to the Uttara-mīmāṅsā) consisting of 15 chapters. — *Pañćadaśa-kṛitvas,* ind., 15 times. — *Pañćadaśa-dhā,* ind. in or into 15 parts or ways. — *Pañća-daśan, a,* m. f. n. pl., 15. — *Pañćadaśama, as, ī, am,* the 15th. — *Pañćadaśa-vat, ān, atī, at,* possessing the Pañća-daśa Stoma. — *Pañćadaśāha* (°*śa-aha*), *as,* m. a period of 15 days. — *Pañćadaśāhika, as, ī, am,* lasting 15 days. — *Pañćadaśin, ī, inī, i,* consisting of 15, or of 15 parts. — *Pañćadaśī-samāsa, as,* m., N. of a work by Rāma-krishṇa. — *Pañća-dāman, ā, mnī, a,* Ved. having five cords. — *Pañća-dīrgha, am,* n. the five long parts of the body (viz. the arms, eyes, belly [according to the Buddhists, the knees], nose, and breast). — *Pañća-dhā,* ind. in five ways, in five parts, fivefold. — *Pañća-nakha, as, ā, am,* five-clawed, having five nails; (*as*), m. any animal having five claws or toes; an elephant; a tiger; a tortoise. — *Pañća-nada, am,* n. (according to Pāṇ. II. 1, 20, an Avyayī-bhāva comp.), the Pañjāb or country of five rivers, viz. the Śata-dru (Sutluj), Vipāśā (Beas), Irā-vatī (Ravee), Ćandra-bhāgā (Chenab), and Vitastā (Jhelum or Behut); N. of a river produced by the junction of the five rivers of the Pañjāb and which falls into the Sindhu; N. of a Tīrtha near the spot where the Kiraṇā and Dhūta-pāpa fall into the Ganges after the union of the latter river with the Yamunā and Sarasvatī; (*as*), m. a prince of Pañća-nada; N. of an Asura; N. of a preceptor; (*ās*), m. pl. the inhabitants of Pañća-nada. — *Pañća-nada-tīrtha, am,* n., N. of a sacred bathing-place. — *Pañćanavata, as, ī, am,* the 95th. — *Pañća-navati, is,* f., 95. — *Pañćanavati-tama, as, ī, am,* the 95th. — *Pañća-nāman, ā, mnī, a,* having five names. — *Pañća-nidhana, am,* n., N. of a Sāman. — *Pañća-nimba, am,* n. the five products of the Azadirachta Indica (viz. the flowers, fruit, leaves, bark, and root). — *Pañća-nīrājana, am,* n. waving four things (viz. a lamp, lotus, cloth, mango or betel leaf) before an idol and then falling prostrate. — *Pañća-pakshin, ī,* m., N. of a small book ascribed to Śiva containing prophecies, in which the five vowels *a, i, u, e, o* are connected with five birds; (also °*pakshi* or °*pakshin,* n.) — *Pañća-pañća-nakha, as,* m. five species of animals allowed to be killed and eaten, the hare, porcupine, alligator, rhinoceros, and tortoise. — *Pañća-pañćāśa, as, ī, am,* the 55th. — *Pañća-pañćāśat, t,* f., 55. — *Pañća-pañćin, ī, inī, i,* Ved. having five parts, fivefold. — *Pañća-pattra, as,* m. 'five-leaved,' a species of Caṇḍāla-kanda. — *Pañća-pad* or *pañća-pād, pāt, pāt* or *padī, pāt,* consisting of five feet, steps, or parts; (*padī*), f., N. of a river in Śāka-dvīpa. — *Pañća-pada, as, ā, am,* Ved. containing five Padas; (*ī*), f. 'only five steps,' a term expressive of a cold unfriendly relationship, (opposed to *sāpta-padīna,* q. v.); the five strong cases (viz. the nom. voc. and acc. sing., the nom. voc. and acc. du., and the nom. and voc. pl.). — *Pañća-parṇikā* or *pañća-parṇī,* f. a species of small shrub (= *go-rakshī*). — *Pañća-parvata, am,* n. 'the five mountains,' N. of five peaks of the Himālayas. — *Pañća-pallava, am,* n. the aggregate of five sprigs or young shoots of the Āmra, Jambū, Kapittha, Vīja-pūraka, and Vilva; (according to others, of the Āmra, Aśvattha, Vaṭa, Parkaṭī, and Yajñodumbara; or of the Panasa, Āmra, Aśvattha, Vaṭa, and Vakula); Bel or Marmelos, citron, and wood-apple. — *Pañća-pātra, am,* n. five cups or vessels collectively; a Śrāddha in which offerings are made in five vessels. — *Pañća-pāda, as, ā, am,* consisting of or containing five feet. — *Pañća-pādikā* or *pañća-pādī,* f., N. of a treatise on the Uṇādi affixes consisting of five sections; N. of a philosophical work by Sa-nandana treating of the first four Brahma-sūtras. — *Pañćapādikā-vivaraṇa, am,* n. a commentary by Prakāśātman on Sa-nandana's Pañća-pādī. — *Pañća-pitta, am,* n. the gall or bile of five animals (viz. the boar, goat, buffalo, fish, and peacock). — *Pañća-pura, am,* n., N. of a city. — *Pañćapushpa-maya, as, ī, am,* formed of five flowers. — *Pañća-prastha, as, ā, am,* having five elevations or rising grounds (as a forest; perhaps N. of a forest). — *Pañća-prāṇa, ās,* m. pl. the five vital airs, the five airs supposed to be in the body. — *Pañća-prāsāda, as,* m. a temple with four pinnacles and a steeple. — *Pañća-bandha, as,* m. a fine equal to the fifth part of anything lost or stolen. — *Pañća-balā,* f. the five plants called Balā (viz. Balā, Nāga-b°, Mahā-b°, Ati-b°, and Rāja-b°). — *Pañća-bāṇa* or *pañća-vāṇa, as,* m. 'having five arrows,' epithet of the god of love. — *Pañća-bāhu, us,* m. 'five-armed,' N. of one of the attendants of Śiva. — *Pañća-brahma, am,* n., N. of an Upanishad. — *Pañća-bhadra, as, ā, am,* having five good qualities; consisting of five good ingredients (as a sauce or a decoction); having five auspicious marks or spotted on the chest, back, face, and flanks (as a horse); vicious. — *Pañća-bhuja, as, ā, am,* five-armed, pentagonal; (*as*), m. a pentagon. — *Pañća-bhūta, am,* n. the five elements, earth, air, fire, water, and ākāśa. — *Pañća-bhūta-parityakta, as, ā, am,* deserted by the five elements (as a dead body). — *Pañćabhūtātman* (°*ta-āt*°), *ā, ā, a,* consisting of the five elements, formed of the five primary elements (as the body). — *Pañća-bhṛiṅga,* epithet of the five plants Deva-dālī, Śamī, Bhaṅgā, Nirguṇḍī, and Tamāla-pattra. — *Pañća-bhautika* incorrect reading for *pāñća-bhautika,* q. v. — *Pañća-ma-kāra, am,* n. the five essentials of the left-hand Tantra ritual, the words for which begin with the letter *m;* see *pañća-tattva.* — *Pañća-maya, as, ī, am,* consisting or formed of five, made up or consisting of the five (elements). — *Pañća-mahāpātakin, ī, inī, i,* guilty of the five great sins; see *mahā-pātaka.* — *Pañća-mahāyajña, ās,* m. pl. the five great sacrifices of the Hindūs; (see *mahā-yajña.*) — *Pañća-mahisha, am,* n. the five products of the buffalo cow; [cf. *pañća-gavya.*] — *Pañća-māshika* or *pañća-māshaka, as,* &c., consisting of five Māshas, amounting to five Māshas (as a fine &c.). — 1. *pañća-māsya, as, ā, am* (for 2. see under *pañćama*), happening every five months, containing five months; (*as*), m. the Koïl or Indian cuckoo. — *Pañća-mukha, as, ī, am,* five-faced or five-headed, (sometimes applied in the Upanishads to Prajā-pati); (*as*), m. an epithet of Śiva; a lion; an arrow with five points; (*ī*), f. a species of plant, Gendarussa Vulgaris; [cf. *pañća-śikha, pañća-vaktra, pañćānana, pañćāsya.*] — *Pañća-mudrā,* f. five gestures to be made in presenting offerings to an idol. — *Pañća-mushṭi, is, ī,* f. the plant Trigonella Corniculata. — *Pañća-mūtra, am,* n. the urine of five female animals (viz. the cow, goat, sheep, buffalo, and ass). — *Pañća-mūla, am,* n. or *pañća-mūlī,* f. a collection or group of five roots or plants with tuberous roots (e. g. Vilva, Agni-mantha, Ṭuṇṭuka, Pāṭala, and Kāśmarī; or Tri-kaṇṭaka, the two Bṛihatīs, Pṛithak-parṇī, and Vidāri-gandha; the first is considered the larger collection, the second the smaller; other groups are also enumerated). — *Pañća-yakshā,* f., N. of a Tīrtha. — *Pañća-yajña, ās,* m. pl. the five rites or sacrifices of a house-keeper; [cf. *pañća-mahāyajña.*] — *Pañćayajña-paribhrashṭa, as,* m. a Brahman who omits to perform the five great sacrifices. — *Pañća-yāma, as,* m., N. of a son of Ātapa (Sun-shine). — *Pañća-yuga, am,* n. a cycle of five years, a lustrum. — *Pañća-raksha,* N. of two Prajñā-pāramitās (q. v.) connected with each other. — *Pañća-rakshaka, as,* m. a species of plant (= *pakta-pauḍa*). — *Pañća-ratna, am,* n. a collection of five jewels or precious things, viz. gold, the diamond, sapphire, ruby, and pearl, or (according to Gauḍa) gold, silver, coral, pearl, and Rāga-paṭṭa; N. of a collection of five verses on ethical subjects; (*āni*), n. pl. the five gems or five most admired episodes of the Mahā-bhārata. — *Pañća-rasā,* f. the Emblic Myrobalan tree (= *āmalakī*). — *Pañća-rātra, as, ā, am,* lasting five nights or days; (*am*), n. a period of five nights, N. of an Ahīna (q. v.) which lasts five days; a general term for the sacred books of various Vaishṇava sects; see *pāñćarātra.* — *Pañća-rātraka, as, ā, am,* lasting five nights (i. e. days). — *Pañćarātra-dīpikā,* f. (probably) N. of a treatise on the fabrication and right dimensions and decoration of idols. — *Pañća-rāśika, as, ā, am,* relating to the five ratios or proportions of numbers; (*am*), n. the rule of five, the rule of proportion with five terms, double rule of three (?). — *Pañćarća* (°*ća-ṛića*), *am,* n., Ved. a stanza consisting of five verses. — *Pañća-lakshaṇa, as, ā, am,* possessing five characteristics (said of the Purāṇas, which ought strictly to comprehend five topics, viz. the creation of the universe, its destruction and renovation, the genealogy of gods and patriarchs, the reigns of the Manus, and the history of the solar and lunar races; but few Purāṇas, except the Vishṇu, conform to this description, and even the Vishṇu-Purāṇa diverges into other topics). — *Pañća-lambaka, am,* n., N. of the fourteenth Lambaka in the Kathā-sarit-sāgara. — *Pañća-lavaṇa, am,* n. five kinds of salt (viz. Kāća, Saindhava, Sāmudra, Viḍa, and Sauvarćala). — *Pañća-lāṅgalaka, am,* n. a gift of as much land as can be cultivated with five ploughs. — *Pañća-loha, am,* n. a metallic alloy containing five metals (viz. copper, brass, tin, lead, and iron). — *Pañća-lohaka, am,* n. the five metals (viz. gold, silver, copper, tin, and lead). — *Pañća-vaktra, as, ā, am,* five-faced; (*as*), m. epithet of Śiva; N. of one of the attendants of Skanda; a lion; (*ā*), f. epithet of Durgā; [cf. *pañća-mukha.*] — *Pañća-vaṭa, as,* m. 'five-threaded,' the Brāhmanical or sacrificial cord worn across the breast or over the shoulder [cf. *pañća-vaṭa*]; N. of a man; (*ī*), f. the five fig-trees (viz. Aśvattha, Vilva, Vaṭa, Dhātrī, and Aśoka); N. of a part of the great southern forest where the Godāvarī rises and where Rāma resided for a long period of his banishment; (in Rāmāyaṇa I. 3, 18, *pañća-vaṭa, am,* n. occurs.) — *Pañća-varga, as,* m. a class or group or series of five; the five essential ingredients or constituent elements of the body, (see 1. *dhātu*); the five organs of sense; the five sacrifices, &c., (according to some also *pañća-vargī,* which may mean 'five classes'); (*as, ā, am*), Ved. proceeding in five lines or at five times. — *Pañća-varṇa, as, ā, am,* five-coloured; (*as*), m., N. of a mountain; (*am*), n., N. of a forest. — *Pañća-vardhana, as,* m. = *pañća-rakshaka.* — *Pañća-varshaka-deśīya, as, ā, am,* nearly five years old. — *Pañća-varshīya, as, ā, am,* five years old. — *Pañća-valkala, am,* n. a collection of the bark of five kinds of trees, viz. the Indian, glomerous, holy and waved-leaf fig-tree, and Calamus Rotang, a sort of reed, (i. e. Nyag-rodha, Udumbara, Aśvattha, Plaksha, and Vetasa: but other trees are sometimes substituted.) — *Pañća-vāṇa, as,* m. 'five-arrowed,' a N. of Kāma-deva, the Indian Cupid. — *Pañća-vātīya, am,* n., N. of an oblation offered to the five winds at the Rāja-sūya. — *Pañća-vārshika, as, ī, am,* recurring every five years. — *Pañća-vāhin, ī, inī, i,* yoked with five, drawn by five (as a carriage &c.). — *Pañća-viṅśa, as, ī, am,* the 25th; consisting of 25, containing 25; presenting the Pañća-viṅśa Stoma, belonging to it, celebrated with it; (*as*), m. an epithet of Vishṇu regarded as the 25th Tattva. — *Pañća-viṅśaka, as, ī, am,* the 25th; 25 years old (*vayasā pañća-viṅśakaḥ*); consisting of 25. — *Pañća-viṅśati, is,* f., 25. — *Pañćaviṅśatikā,* f. a collection of 25 stanzas or tales, &c.; [cf. *vetāla-p*°.] — *Pañćaviṅśati-tama* or *pañćaviṅśatima, as, ī, am,* the 25th. — *Pañća-vidha* or *pañćavidheya, as, ā, am,* of five kinds, fivefold. — *Pañća-vidhāna-sūtra, am,* n., N. of a work belonging to the Sāma-veda. — *Pañća-vindu-prasṛita, am,* n., N. of a particular movement in dancing. — *Pañća-vīja, am,* n. a collection of five kinds of seeds (viz. of Cardiospermum Halicacabum, Trigonella Fœnum Græcum, Asteracantha Longifolia, Ligusticum Ajowan, and cumin-seed;

or of Trapusa, Karkaṭī, Dāḍima, Padma, and Vānarī; or of Sinapis Racemosa, Ligusticum Ajowan, cumin-seed, sesamum from Chorasan, and poppy). — *Pañća-vīra-goshṭha, am,* n. (perhaps) an assembly-room named 'The Five Heroes,' i. e. the five sons of Pāṇḍu. — *Pañća-vṛit* or *pañća-vṛitam,* ind. fivefold, five times. — *Pañća-śata, am,* n., 105; 500; (*as, ī, am*), amounting to 500 (as a fine); fined 500 (paṇas). — *Pañćaśata-tama, as, ī, am,* the 105th. — *Pañća-śara, as, ā, am,* 'five-arrowed,' armed with five arrows; (*as*), m., N. of Kāma-deva, the god of love. — *Pañća-śas,* ind. by fives, five by five. — *Pañća-śasya, am,* n. (or more correctly *pañća-sasya*), five species of grain, viz. Dhānya, Mudga, Tila, Yava, and S'veta-sarshapa (or Māsha). — *Pañća-śākha, as,* m. 'five-branched,' the hand (πέντοζον). — *Pañća-śāradīya, as,* m., N. of a Pañćāha representing five years. — *Pañća-śikha, as, ā, am,* 'five-crested,' having five tufts of hair on the head; (*as*), m. a lion; N. of a Sāṁkhya teacher (a pupil of Āsuri); N. of an attendant of S'iva; N. of a Gandharva. — *Pañća-śīrsha, as, ā, am,* five-headed; (*as*), m., N. of a mountain. — *Pañća-śukla, as, ā, am,* having five white (spots); (*as*), m. a species of venomous insect. — *Pañća-śūraṇa, am,* n. the five S'ūraṇas (S'ūraṇa = the bulbous root of Amorphophallus Campanulatus), a collective name of five bulbous plants; (this word may also be used as an adj.) — *Pañća-śairīshaka, am,* n. the five products of the Acacia Sirīsha, leaf, flower, fruit, bark, root. — *Pañća-śaila, as,* m., N. of a mountain. — *Pañćasha, ās, ās, āni,* pl. (fr. *pañćan + shash*), five or six. — *Pañća-shashṭa, as, ī, am,* the 65th. — *Pañća-shashṭi, is,* f., 65. — *Pañćashashṭi-tama, as, ī, am,* the 65th. — *Pañća-saṭa, as, ā, am,* five-tailed (as a badge of slavery?). — *Pañća-sattra,* N. of a place. — *Pañća-saptata, as, ī, am,* the 75th. — *Pañća-saptati, is,* f., 75. — *Pañćasaptati-tama, as, ī, am,* the 75th. — *Pañća-saptan, a,* m. f. n. pl. five times seven or 35. — *Pañća-sāyaka,* N. of a work. — *Pañća-siddhāntikā,* f., N. of an astronomical work by Varāha-mihira, founded on the five older astronomical works, and called by Varāha-mihira himself Karaṇa. — *Pañća-siddhaushadhika* (°*dha-osh*°), *as, ā, am,* consisting of five kinds of medicinal plants. — *Pañća-sugandhaka, am,* n. a collection of five kinds of aromatic vegetable substances, cloves (*lavaṅga*), nutmeg (*jāti-phala*), camphor (*karpūra*), aloe wood (*a-guru*), and kakkola (q. v.). — *Pañća-sūtrī,* f. the five Sūtras. — *Pañća-sūnā, ās,* m. pl. the five things in a house by which animal life may be accidentally destroyed, the fire-place, the slab on which condiments are ground, the broom, the pestle and mortar, and the water-pot. — *Pañća-skandhaka,* N. of a work. — *Pañća-srotas,* five streams (probably = *pañća-nada*). — *Pañća-svarā,* f., N. of an astrological work in seven chapters on fortune-telling and the averting of good or bad luck by Prajāpati-dāsa-vaidya. — *Pañća-svarodaya* (°*ra-ud*°), *as,* m., N. of an astronomical work ascribed to Rudra. — *Pañća-svastyayana,* N. of a Vedic work accentuated in an unusual manner and resembling a Brāhmaṇa in its subject-matter. — *Pañća-hasta,* N. of a place. — *Pañća-hāyana, as, ā, am,* five years old. — *Pañća-hotra, as,* m., N. of a son of Manu Rohita. — *Pañća-hrada-tīrtha, am,* n., N. of a place of pilgrimage. — *Pañćāṁśa* (°*ća-aṁ*°), *as,* m. the fifth part, a fifth. — *Pañćākshara* (°*ća-ak*°), *as, ā, am,* consisting of five syllables, five-syllabled. — *Pañćākhyāna* (°*ća-ākh*°), *as, ā, am,* consisting of five tales; (*am*), n. another name of the Pañća-tantra. — *Pañćāgni* (°*ća-ag*°), *i,* n. a collection of five fires, the five sacred fires (viz. Anvāhārya-paćana, Gārhapatya, Āhavanīya, Sabhya, and Āvasathya, generally in comp.); five mystic fires supposed to be present in the body; (*is*), m. a householder who maintains the five sacred fires, one who keeps the five fires constantly burning (= *agni-hotrī,* see Manu III. 185); one who is acquainted with the doctrine of the five mystic fires. — *Pañćāgni-tva, am,* n. a collection or aggregate of five fires or of five passions (which inflame men's minds), &c. — *Pañćāgni-vidyā-prakaraṇa, am,* n., N. of a sacred work of the Vājasaneyins. — *Pañćāṅga, as, ī, am,* five-limbed, five-membered, having five parts or subdivisions, consisting of five members or parts, &c.; *pañćāṅgaḥ praṇāmaḥ,* obeisance made with the arms, knees, head, voice, and look; (*as*), m. a tortoise or turtle [cf. *pañćāṅga-gupta*]; a horse with five spots in various parts of his body (= *pañća-bhadra*); (*ī*), f. a bit for horses; a kind of bandage; (*am*), n. five parts of a tree (viz. root, bark, leaf, flower, and fruit); five limbs or members of the body (in comp.); five modes of devotion, (said to be silent prayer, burnt offerings, libations, bathing idols, and feeding Brāhmans); any aggregate of five parts; a calendar or almanac treating of five things, viz. solar days, lunar days, asterisms, Yogas, and Karaṇas. — *Pañćāṅga-gupta, as,* m. a tortoise or turtle (= *pañća-gupta,* q. v.). — *Pañćāṅga-pattra, am,* n. a calendar or almanac, (see above.) — *Pañćāṅga-śuddhi, is,* f. the propitious or favourable state of five important points, the solar day, lunar day, Nakshatra, Yoga, and Karaṇa. — *Pañćāṅgika* (°*ća-aṅ*°), *as, ā, am,* five-limbed, five-membered. — *Pañćāṅgurī* (°*ća-aṅ*°), *is, is, i,* Ved. five-fingered, having five fingers. — *Pañćāṅgula* (°*ća-aṅ*°), *as, ā* or *ī, am,* five fingers long, measuring five fingers; (*as*), m. the castor-oil plant, Ricinus Communis; (*ī*), f. a species of shrub. — *Pañćāṅguli* (°*ća-aṅ*°), *is, is, i,* five-fingered, having five fingers or finger-like divisions. — *Pañćāja* (°*ća-aja*), *am,* n. the five products of the goat; [cf. *pañća-gavya.*] — *Pañćātapā* (°*ća-āt*°), f. doing penance with five fires or with four fires and the sun, (see under *tapas.*) — *Pañćātmaka* (°*ća-āt*°), *as, ā, am,* consisting of the five elements, (said of the body.) — *Pañćādhikā* (according to the Ṛig-veda Anukramaṇī) = 25 (i. e. 20 + 5). — *Pañćānana* (°*ća-ān*°), *as, ī, am,* five-faced, (hence = *aty-ugra,* very fierce, very passionate, &c.); (*as*), m. an epithet of S'iva; a lion; (often at the end of names of learned men to express respect, e. g. *Nyāya-pañćānana, Nyāya-siddhānta-p*°, &c.); (*ī*), f. an epithet of Durgā. — *Pañćānanda-māhātmya, am,* n., N. of a work. — *Pañćānugāna* (°*ća-an*°), *am,* n., N. of a Sāman. — *Pañćāpsaras* (°*ća-ap*°), *as,* n., N. of a lake or pool supposed to have been produced by an ascetic named Mandakarṇi (Sātakarṇi) through the power of his penance, (so called because under it Mandakarṇi formed a secret chamber for five Apsarasas who had seduced him from his devotions, see Rāmāyaṇa III. 15, 11; Raghu-v. XIII. 38.) — *Pañćābja-maṇḍala* (°*ća-ab*°), *am,* n., N. of a mystical circle. — *Pañćāmṛita* (°*ća-am*°), *am,* n. the five kinds of divine food (viz. milk, coagulated or sour milk, butter, honey, and sugar); the aggregate of any five drugs of supposed efficacy; (*as, ā, am*), consisting of five ingredients (as a medicine); (*am*), n., N. of a Tantra. — *Pañćāmnāya* (°*ća-ām*°), *ās,* m. pl. five S'āstras supposed to have proceeded from the five mouths of S'iva, constituting the basis of the Tantra ritual. — *Pañćāmla* (°*ća-ām*°), *am,* n. the aggregate of five acid plants, the jujube, pomegranate, sorrel, spondias, and citron. — *Pañćārćis* (°*ća-ar*°), *is,* m. the planet Mercury. — *Pañćārtha-bhāshya-dīpikā,* f., N. of a chapter of the Sarva-darśana-saṁgraha by Mādhavāćārya. — *Pañćā-vaṭa, as,* m. the sacrificial cord as worn crossed upon the breast with the ends hanging over the shoulders; [cf. *pañća-vaṭa.*] — *Pañćāratta* (°*ća-av*°), *as, ā, am,* Ved. divided into five parts. — *Pañćāratta-tā,* f. or *pañćāratta-tva, am,* n. fivefold division. — *Pañćāvattin, ī, inī, i,* Ved. that which is divided into five parts or has a fivefold division; that which divides into five parts. — *Pañćāvattīya, as, ā, am,* Ved. divided into five portions, offered in five portions. — *Pañćāvayava, as, ā, am,* five-limbed, five-membered; *pañćāvayavam vākyam,* a five-membered argument, a syllogism. — *Pañćāvastha* (°*ća-av*°), *as,* m. a corpse (resolved into the five elements). — *Pañćāvi* (°*ća-avi*), *is, ī, i,* Ved. reckoning five lambing times, i. e. five times six months. — *Pañćāvika* (°*ća-āv*°), *am,* n. the five products of the sheep; [cf. *pañća-gavya, pañćāja.*] — *Pañćāśīta* (°*ća-aś*°), *as, ī, am,* the 85th. — *Pañćāśīti* (°*ća-aś*°), *is,* f., 85. — *Pañćāśīti-tama, as, ī, am,* the 85th. — *Pañćāsya* (°*ća-ās*°), *as, ā, am,* five-faced, five-headed; five-pointed (as an arrow); (*as*), m. a lion. — *Pañćāha* (°*ća-aha*), *as,* m. a period of five days; (*as, ā, am*), lasting five days; (*as*), m. a Soma oblation with five Sutyā days. — *Pañćāhika, as, ā, am,* containing five feast days or festivals. — *Pañći-karaṇa-vārttika, am,* n., N. of a philosophical work by Sureśvara. — *Pañći-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to render fivefold &c., cause anything to contain all the five elements. — *Pañćedhmīya* (°*ća-idh*°), *as, ā, am,* (a nocturnal rite) in which five torches &c. are used. — *Pañćendra* (°*ća-in*°), *as,* m. one who has the five Indrāṇīs as his deity. — *Pañćendra-kalpa, as, ā, am,* like five Indras. — *Pañćendriya* (°*ća-in*°), *am,* n. the five organs of sense (viz. the eye, ear, nose, tongue, and skin) or the five organs of action (viz. hands, feet, larynx, and organs of generation and excretion); (*as, ā, am*), having five organs of sense. — *Pañćeshu* (°*ća-ish*°), *us,* m. 'five-arrowed,' N. of Kāma-deva, the Hindū Cupid. — *Pañćonā* (according to the Ṛig-veda Anukramaṇī) = 15 (i. e. 20 – 5). — *Pañćoshman* (°*ća-ush*°), *āṇas,* m. pl. the five digestive fires supposed to be in the body. — *Pañćaudana* (°*ća-od*°), *as, ā, am,* Ved. prepared with fivefold pulp of mashed grain, &c.

Pañćaka, as, ā, am, consisting of five, relating to five, made of five, bought with five &c., taking five per cent; (*as*), m. any collection or aggregate of five; N. of one of the attendants of Skanda; (*ikā*), f., N. of each book of the Aitareya-Brāhmaṇa (as consisting of five Adhyāyas); N. of a game played with five shells; (*am*), n. an aggregate of five, πεντάς; a field of battle.

Pañćat, t, f. an aggregate of five, πεντάς.

Pañćataya, as, ī, am, fivefold, having five parts or limbs, five.

Pañćatha, as, ā, am, Ved. the fifth.

Pañćathu, us, m. time; the Koïl or Indian cuckoo.

Pañća-dhā, ind. See p. 523, col. 1.

Pañćanī, f. a chequered cloth for playing at draughts, &c.; [cf. *pañćamī, pañćārī, pañćālī.*]

Pañćama, as, ī, am, the fifth; forming the fifth part, constituting a fifth part, beautiful, brilliant, pleasing; dexterous, clever; (*as*), m. the fifth or in later times the seventh note of the Hindū musical scale, (so called because, according to the Hindūs, its tone is produced by air drawn from five parts of the body, the navel, breast, throat, heart, and forehead); one of the Rāgas or musical modes; N. of the twenty-first Kalpa (called after the musical note); the fifth consonant of a Varga, i. e. a nasal; (*ī*), f., scil. *tithi,* the fifth day of the half month; the termination of the fifth or ablative case, a word in the ablative; an epithet of Draupadī, the wife of the five Pāṇḍu princes [cf. *pāñćālī*]; a chequered cloth for playing at draughts &c., a chess-board (= *śāri-śṛiṅkhalā*); N. of a river; (*am*), n. a fifth, the fifth part; copulation as the fifth of the Tattvas of the Tāntrikas, see under *pañća-tattva;* (*am*), ind. for the fifth time, fifthly. — *Pañćama-bhāgīya, as, ā, am,* belonging to the fifth part. — *Pañćama-vat, ān, atī, at,* having the fifth (of anything). — *Pañćama-sāra-saṁhitā,* f., N. of a musical work. — *Pañćamāra* (°*ma-ara*), *as,* m. the fifth spoke in the wheel of time (with Jainas); N. of a son of Bala-deva. — 2. *pañćamāsya* (°*ma-ās*°), *as,* m. (for 1. see p. 523, col. 2), the Indian cuckoo or Koïl (as producing the fifth note of the scale with its mouth or throat).

Pañćamaka, as, ā or *ī* (?), *am,* fifth, the fifth.

Pañćamin, ī, inī, i, being in the fifth year of one's age.

Pañćārī, f. a chequered cloth for playing at draughts; [cf. *pañćanī, pañćamī, pañćālī.*]

Pañćāśa, as, ī, am, the 50th; having 50 added (e.g. *pañćāśam śatam,* 150; *pañćāśam sahasram,* 1050).

Pañćāśaka, as, ikā, am, 50; (*ikā*), f. a collection or aggregate of 50; [cf. *śloka-pañćāśikā.*]

Pañćāśat, t, f., 50; (*ardha-pañćāśat,* 25; *ekona-pañćāśat,* 49; cf. Gr. πεντήκοντα; Lat. *quinquaginta;* Hib. *caogat.*) — *Pañćāśać-ćhas,* ind. (*pañćāśat* + *śas*), by fifties, fifty by fifty. — *Pañćāśad-bhāga, as,* m. the 50th part.

Pañćāśati, is, f., 50.

Pañćāśatka, as, ā, am, 50 years old.

Pañćāśat-tama, as, ī, am, the 50th.

Pañćāśad-dhā, ind. in 50 parts; *ekona-pañćāśaddhā,* in 49 parts.

Pañćikā, f. a game played with five dice.

Pañćin, ī, inī, i, Ved. divided into five, consisting of five, fivefold.

पञ्चाल *pañćāla, ās,* m. pl. (said to be fr. rt. 1. *pać* or *pañć*), N. of a warrior-tribe and their country in the north of India; (*as*), m. a prince of the Pañćālas; N. of a man brought by Viśvak-sena to the childless Gaṇḍūsha; N. of a Nāga-rāja; a particular venomous insect; (*as, am*), m. n., N. of a metre consisting of twelve syllables; (*ī*), f. a doll, puppet; a style of singing; a chequered cloth for playing at draughts &c. — *Pañćāla-ćaṇḍa, as,* m., N. of a teacher. — *Pañćāla-pada-vṛitti, is,* f., N. of a particular rhythm. — *Pañćāla-rāja, as,* or *pañćāla-rājan, ā,* m. a king of Pañćāla.

Pañćālaka, as, ā, am, relating to the Pañćālas; (*ās*), m. pl. the Pañćālas; (*as*), m. a species of venomous insect; (*ikā*), f. a doll, a puppet; a kind of song.

पञ्चीहिल *pañćhīhila, as,* m., N. of a man.

पञ्ज *pañj,* a Sautra root occurring in grammatical Sūtras only, but not in the Dhātu-pāṭha, said to have the sense of 'enclosing,' and artificially formed on account of *pañjara* below.

Pañjara, am, n. (probably connected with *paj* in Ved. *pajra, pājas*), a cage, an aviary, a dove-cot, &c.; (*as, am*), m. n. a skeleton; the ribs; (*as*), m. the body; the Kali-yuga; a purificatory ceremony performed on cows; (*am*), n. certain prayers and formularies with which a deity is, as it were, caught and confined; [cf. *pāñjarya;* Gr. πήγνυμι, πάγη; Lat. *pango.*] — *Pañjara-śuka, as,* m. a parrot in a cage, a caged parrot. — *Pañjarākheṭa* (°*ra-ākh*°), *as,* m. a sort of basket or wicker trap in which fish are caught.

Pañjaraka, as, am, m. n. a cage, an aviary; (*ikā*), f. peculiar prayers and formularies, (see under *pañjara.*)

पञ्जक *pañjaka, as,* m., N. of a man.

पञ्जल *pañjala, as,* m. a species of bulbous plant (= *kola-kanda*).

पञ्जि *pañji, is, ī,* f. the ball or roll of cotton from which the thread is spun; an almanac, calendar; a journal; (perhaps) a register. — *Pañji-kara, as,* m. a Kāyastha or scribe; an almanac-maker.

Pañjikā, f. the ball or roll of cotton from which the thread is spun; a perpetual commentary which explains and analyses every word; a calendar, an almanac; a journal, a book in which receipts and expenditure are entered; the register or record of human actions kept by Yama (the judge of the dead). — *Pañjikā-kāraka, as,* m. a writer, a man of the Kāyastha tribe; an almanac-maker.

पट् *paṭ,* cl. 1. P. *paṭati, paṭitum,* to go, move: Caus. or cl. 10. P. *pāṭayati, -yitum,* to split, cleave, tear, tear up, tear asunder, tear open, divide, pierce, penetrate; to break, to eradicate, remove; to pluck out; to cause to be torn up; to speak; to shine; *paṭayati, -yitum,* to string; to surround, encircle, encompass, clothe; to distribute (?): Pass. of the Caus. *pāṭyate,* to be split open, cleave asunder (intransitively).

Paṭa, as, am, m. n. (perhaps connected with *pattra,* and usually *paṭas,* m. in the sense of 'cloth,' &c.), woven cloth, cloth, a piece of cloth, a garment, raiment; fine cloth; a veil or screen; a piece of cloth or tablet or plate on which anything may be written or painted [cf. *paṭṭa,* col. 3]; (*as*), m. a species of tree, (see *piyāla*); a species of bird; anything well made or polished, = *puras-kṛita;* (*ī*), f. cloth, a particular sort of cloth, coarse thick cloth, canvas; the curtain of a stage; a screen of cloth surrounding a tent, an outer tent; a coloured or chintz garment (?); (*am*), n. a thatch, a roof (= *paṭala*). — *Paṭa-kāra, as,* m. a weaver; a painter. — *Paṭa-kuṭi,* f. a tent; a tent of woollen cloth. — *Paṭa-ćaura, as,* m. a cloth-stealer, a shop-lifter. — *Paṭa-maṇḍapa, as,* m. 'canvas house,' a tent. — *Paṭa-maya, as, ī, am,* made of cloth; (*am*), n. a tent, a canvas house; a petticoat (?). — *Paṭa-vāpa, as,* m. a tent, (for *paṭa-vāsa.*) — *Paṭa-vāsa, as,* m. a tent; a petticoat; perfumed powder. — *Paṭa-vāsaka, as,* m. perfumed powder. — *Paṭa-veśman, a,* n. a tent. — *Paṭākshepa* (°*ṭa-ak*°), *as,* m. not tossing the stage curtain, not pushing it aside, (probably the correct reading would be *a-paṭī-kshepa.*) — *Paṭī-kshepa, as,* m. tossing aside the stage curtain, (denoting in theatrical language a hurried entrance on the stage.) — *Paṭotaja* (°*ṭa-ut*°), *am,* n. a tent; sunshine (?).

Paṭaka, as, m. cotton cloth; a camp, encampment; the half of a village, (for *pāṭaka.*)

Paṭara, as, am, m. n. (Ved.) a ray (of sunlight); (*as*), m., N. of the third of the seven suns, (see Vishṇu-Purāṇa VI. 2, where the names of the seven suns are given as Ārāga, Bhrāja, Paṭala, Pataṅga, Svamābhāk, Jyotishmat, and Sa-vibhāsa); an epithet of Varuṇa.

Paṭaraka, as, m. a species of plant (= *gundra*).

Paṭala, am, n. a roof, thatch, (in this sense the fem. form *paṭalī* is also given); a cover, covering, veil, coating, an enclosing or surrounding skin or membrane (especially over the eyes), a film over the eyes; a basket; a heap, mass, number, quantity or multitude, (often at the end of a comp. with words denoting 'cloud,' e.g. *jalada-paṭala,* a mass of clouds; the fem. forms *paṭalī* and *paṭalā* are also given); train, retinue; a mark on the forehead or other parts of the body with sandal-wood (either as an ornament or sectarian mark); a spot, circle, district (?); (*as*), m. 'cataract of the eye,' N. of one of the seven suns at the end of the world; (*as, am*), m. n. a section, chapter, or portion of a book (especially of the Ṛig-veda Prātiśākhya); (*as, ī*), m. f. a tree; a stalk; a book (?); (in law) the filing of suits, (gender doubtful.) — *Paṭala-prānta, as,* m. the edge of a thatch.

Paṭalaka (gender doubtful), a heap, &c. See *paṭala* above.

Paṭi, is, f. (for *paṭī,* cf. *paṭa*), a kind of cloth; a species of aquatic plant (= *kumbhikā*).

Paṭikā, f. woven cloth.

पटच्चर *paṭaććara, as,* m. (probably fr. *paṭat* + *ćara, paṭ* being an imitative sound, perhaps of creeping stealthily), a thief, a robber [cf. *pāṭaććara*]; (*ās*), m. pl., N. of a people; (*am*), n. old or ragged clothes.

पटत् *paṭat,* ind. the sound *paṭat.*

पटत्कन्थ *paṭatka-kantha, am,* n., N. of a town, (Pāṇ. VI. 2, 125.)

पटपटा *paṭa-paṭā,* ind. an imitative sound.

पटभाक्ष *paṭabhāksha, as,* m. an instrument for looking (at any object), an optical instrument.

पटह *paṭaha, as, am,* m. n. (but commonly m.; probably fr. *paṭa* + *ha,* rt. *han*), a kettle-drum, drum, war-drum, tabor; (*as*), m. beginning, undertaking; hurting, injuring, killing. — *Paṭaha-ghoshaka, as,* m. a crier who beats a drum before making a proclamation. — *Paṭaha-tā,* f. the noise or function of a drum. — *Paṭaha-dhvani, is,* m. the sound of a drum; (*is, is, i*), sounding like a drum. — *Paṭaha-bhramaṇa, am,* n. going about with a drum to call people together.

पटाक *paṭāka, as,* m. a bird [cf. *paiṭāka*]; (*ā*), f. a flag, banner (= *patākā*).

पटालुका *paṭālukā,* f. a leech; [cf. *jalukā.*]

पटि *paṭi.* See col. 2.

पटिष्ठ *paṭishṭha, paṭīyas.* See *paṭu* below.

पटिस *paṭisa, as,* m. (incorrect for *paṭṭiśa?*), a sort of weapon.

पटीर *paṭīra, as,* m. (said to be fr. rt. *paṭ*), a ball for playing with; the god of love; sandal-wood; (*am*), n. Catechu (= *khadira*); the belly; anything that can be carried off or taken away (= *haraṇīya*); a sieve; height; a radish; a field; a cloud; bamboo manna; rheumatism; catarrh.

पटु *paṭu, us, us* or *vī, u* (said to be fr. rt. *paṭ*), sharp, pointed (as a ray of light); clear, shrill, ringing, sharp-sounding, clear-sounding, crackling, rustling (said of sound); pungent, acid, hot; sharp, clever, smart, dexterous, skilful, crafty, sly, cunning; sensible, intellectual; busy, active, violent, strong, intense; harsh, hard, rough, fierce; hale, healthy; cruel, unmerciful, unfeeling; contumelious (as speech &c.); eloquent, loquacious, talkative [cf. *vāk-paṭu*]; blown, expanded; apt, disposed; (*us*), m. the tree Trichosanthes Diœca; the leaf of the Trichosanthes Diœca; the plant Momordica Charantia; a kind of perfume (= *ćoraka*); N. of a man; (*avas*), m. pl., N. of a people; (*us, u*), m. n. a mushroom; (*u*), n. salt. — *Paṭu-kalpa, as, ā, am,* tolerably clever, pretty skilful. — *Paṭu-jātīya, as, ā, am,* of a clever sort, pretty clever or skilful. — *Paṭu-tara, as, ā, am,* more sharp, sharper, keener, clearer; more clever, &c. — *Paṭu-tā,* f. cleverness; eloquence; [cf. *vāk-p*°.] — *Paṭu-tṛiṇaka, am,* n. a species of pungent grass. — *Paṭu-tva, am,* n. sharpness, keenness (as of sight), cleverness, skilfulness, eloquence. — *Paṭu-deśīya* or *paṭu-deśya, as, ā, am,* tolerably sharp, almost clever, cleverish. — *Paṭu-pattrikā,* f. a species of shrub (= *kshudra-ćañću*). — *Paṭu-parṇikā,* f. a species of plant (= *kshīriṇī*). — *Paṭu-parṇī,* f. Bryonia Grandis, a species of cucurbitaceous plant. — *Paṭu-mat, ān,* m., N. of a prince. — *Paṭu-mitra, as,* m., N. of a prince. — *Paṭu-rūpa, as, ā, am,* very clever.

Paṭiman, ā, m. sharpness, &c. (Pāṇ. V. 1, 122, VI. 4, 155.)

Paṭishṭha, as, ā, am, very sharp or clever, sharpest, &c.

Paṭīyas, ān, asī, as, sharper, more clever.

Paṭuka, as, m. Trichosanthes Diœca.

पटुश *paṭuśa, as,* m., N. of a Rākshasa.

पटुस *paṭusa, as,* m., N. of a prince.

पटोल *paṭola, as,* m. (said to be fr. rt. *paṭ*), a species of cucumber, commonly Palwal, Trichosanthes Diœca, = *paṭu;* (*am*), n. the fruit of the above; a sort of cloth, a kind of chintz [cf. *paṭa*]; (*ī*), f. a small cucumber, either the same as above or another species, Luffa Acutangula (= *kośātakī*).

Paṭolaka, as, m. a muscle or oyster (= *śukti*) compared to the shape of the Trichosanthes; (*ikā*), f. = *paṭolī,* a species of cucumber.

पटौर *paṭaura, as,* m., Ved. (according to the Pada-pāṭha = *paṭa* + *ūra*), a particular member of the body (?).

पट्ट *paṭṭa, as,* m. (probably for *pattra*), a slab [cf. *śilā-p*°], tablet (for painting), plate (of metal for inscription or engraving royal edicts, grants, &c.); a patent, document, royal grant or order

(written on copper, stone, &c. = *nṛipa-śāsana*); a stone for grinding with, a muller (?); = *paṭa*, cloth, coloured cloth, fine cloth, woven silk (= *kausheya*); a strip (e.g. *nirmoka-paṭṭās*, strips of cast off skin); a bandage, ligature, swath, cloth bound round a sore, &c.; a frontlet, fillet or cloth worn round the head, turban, (of which five kinds are enumerated, viz. those of the king, queen, prince, general, and the prasāda-paṭṭa or turban of honour worn as a token of royal favour); a coloured silk turban; a diadem; an upper or outer garment; a plant commonly called Pāt (Corchorus Olitorius) from the fibres of which or jute a coarse sackcloth and cordage are prepared (?); a place where four roads meet (= *ćatush-patha*); a shield (?); a chair, stool (?); N. of various men; (*ī*), f. an ornament of the forehead; a martingale, horse's girth (= *tala-sāraka*); N. of a certain species of the Lodhra or Lodh plant (= *kramuka, rodhra, lodhra, paṭṭikā-lodhra*); red Lodh, Symplocos Racemosa; (*am*), n. a city, town, village, (probably the Pattah of the South: cf. *paṭṭana, pattana;* cf. also *anśu-p°*.) — *Paṭṭa-ja, am*, n. a sort of cloth, probably a kind of canvas or sackcloth. — *Paṭṭa-devī*, f. a queen (decorated with the tiara), the principal wife of a king. — *Paṭṭa-bandha, as*, m. or *paṭṭa-bandhana, am*, n. binding or crowning the head with a fillet or tiara. — *Paṭṭa-mahishī*, f. the principal wife of a king; [cf. *paṭṭa-devī*.] — *Paṭṭa-raṅga, am*, n. a plant used in dying, Cæsalpina Sappan. — *Paṭṭa-rañjana* or *paṭṭa-rañjanaka, am*, n. Cæsalpina Sappan. — *Paṭṭa-rājñī*, f. the principal queen. — *Paṭṭa-vastra, as, ā, am*, or *paṭṭa-vāsas, ās, ās, as*, attired in coloured cloth or wove silk. — *Paṭṭa-śāka, as, am*, m. n. a species of pot-herb, commonly also Nālita or Lalita, Corchorus Capsularis. — *Paṭṭa-sūtra-kāra, as*, m. a silk-weaver, (designation of a class of Hindūs who are feeders of silk-worms and silk-twisters.) — *Paṭṭābhisheka* (°*ṭa-abh*°), *as*, m. the consecration of the tiara. — *Paṭṭārhā* (°*ṭa-ar*°), f. 'worthy of the turban,' the principal queen. — *Paṭṭopādhyāya* (°*ṭa-up*°), *as*, m. the writer of royal grants or patents and other similar documents.

Paṭṭaka, as, m. a plate of metal (usually copper) for inscription or engraving royal edicts; a cloth, bandage; a document (said to be also *am*, n.); (*ikā*), f. a tablet, plate; a document; a bandage, frontlet, ribbon, a piece of cloth; a piece of wove silk, cloth used for a turban; a species of tree (= *paṭṭikākhya, paṭṭī*); N. of a woman. — *Paṭṭikākhya* (°*kā-ākh*°), *as*, m. a species of tree (= *paṭṭī*). — *Paṭṭikā-lodhra, as*, m. a species of Lodhra (= *paṭṭī, kramuka*). — *Paṭṭikā-vāyaka, as*, m. a silk-weaver, ribbon-weaver.

Paṭṭi-kāra, as, ī, m. f. a silk-weaver (?).

Paṭṭin, ī, m. red Lodh.

Paṭṭila, as, m. a species of plant (= *pūtika-raja*), Cæsalpina Bonducella.

Paṭṭi-lodhra or *paṭṭi-lodhraka, as*, m. a species of tree, the bark of which is used as an astringent; the red species of Lodh, Symplocos Racemosa.

Paṭṭolikā, f. a title deed, a Paṭṭa, a lease, &c.; a written legal opinion.

पट्टन *paṭṭana, am* and *ī*, n. f. a city; [cf. *pattana;* cf. also *deva-pallī-p°, dharma-p°*.]

पट्टला *paṭṭalā*, f. a district, a community.

पट्टव *paṭṭava* (probably for *paṭṭa-ja*), a kind of cloth.

पट्टार *paṭṭāra*, N. of a district.

पट्टि *paṭṭi, ayas*, m. pl., N. of a people; (also spelt *patti*.)

पट्टिका *paṭṭikā*. See under *paṭṭaka* above.

पट्टिश *paṭṭiśa, as*, m. a sort of weapon, a kind of axe; a spear with a sharp edge.

Paṭṭiśin, ī, inī, i, armed with a Paṭṭiśa.

Paṭṭisa, as, m. a kind of weapon with three points.

Paṭṭīśa, as, m. (probably for *paṭṭiśa*), a kind of weapon used by Śiva; (in Hari-vanśa 10658, Śiva is called Triśūla-paṭṭīśa-dhara.)

पट्टेरक *paṭṭeraka*, the plant Cyperus Hexastachyus Communis.

पठ *paṭh*, cl. 1. P. (Ved. and ep. also A.) *paṭhati, -te, papāṭha, paṭhishyati, apāṭhīt* or *apaṭhīt, paṭhitum*, to read or repeat aloud, recite in a clear voice, rehearse, speak distinctly, declaim; to repeat or pronounce the name of a god, to invoke (with acc.), to read or recite to one's self, to peruse, study; to teach; to mention (in a book), cite, quote; to express, describe, denote, declare; to learn from (with abl.): Caus. *pāṭhayati, -yitum*, Aor. *apīpaṭhat, apīpaṭhata*, to cause to read; to teach to read or to pronounce; to teach, instruct: Intens. *pāpaṭhyate, pāpaṭhīti*, to recite often or repeatedly, to read diligently, study assiduously.

Paṭhaka, as, m. a reader, reciter.

Paṭhat, an, antī, at, reciting, reading.

Paṭhana, am, n. the act of reciting or reading, mentioning.

Paṭhanīya, as, ā, am, fit to be read or studied, legible, readable.

Paṭha-mañjarī or *paṭha-samañjarī*, f., N. of a Rāginī, one of the wives of Śrī-rāga.

Paṭhi, is, f. reading, reciting, perusal.

Paṭhita, as, ā, am, recited, repeated; read, perused, studied. — *Paṭhitāṅga* (°*ta-an*°), N. of a kind of girdle.

Paṭhitavya, as, ā, am, to be read, what may or ought to be read.

Paṭhiti, is, f., N. of a particular figure of speech.

Paṭhitṛi, tā, trī, tṛi, reciting, reading, a reader.

Paṭhyamāna, as, ā, am, being recited or read.

पठर्वन् *paṭharvan, ā*, m., Ved., N. of a man, (Ṛig-veda I. 112, 17.)

पड् *paḍ* = *pad*, foot, in the inst. pl. *paḍbhis;* and in *paḍ-gṛibhi, is*, m., N. of a demon or of a man. — *Paḍ-bīśa* or *paḍ-vīśa* or *paḍ-vinśa, am*, n., Ved. a fetter (especially for the foot of a horse); the place of fettering.

पण 1. *paṇ* (connected with rt. *pan*, q.v.), cl. 1. A. and 10. P. A. *paṇate, paṇāyati, -te, peṇe* or *paṇāyāñ-ćakre, apaṇit, apaṇishṭa* or *apaṇāyishṭa*, to honour, praise.

Paṇasya, Nom. P. *paṇasyati, -yitum*, to honour; [cf. *panasya*.]

Paṇāyita or *paṇita, as, ā, am*, praised.

Paṇitavya, as, ā, am, to be praised.

Paṇya, as, ā, am, to be honoured or praised.

पण 2. *paṇ* (probably for original *parṇ* fr. rt. *par* or *pṛī*), cl. 1. A. (ep. also P.) *paṇate, -ti, peṇe, paṇishyate, apaṇishṭa, paṇitum*, to deal in, barter, purchase, buy; to negotiate, bargain, transact business (Ved.); to bet or stake at play (with gen. of the thing staked, e.g. *śatasya paṇate*, he stakes a hundred); to play for (with gen.); to stake anything or any person (acc.) on a game; to risk or hazard (a battle &c.); to win anything (inst.) from any one (acc.) at play; [cf. *baṇij:* Gr. πέρνημι: Lith. *pantas:* Old Germ. *feil; phant.*]

Paṇa, as, m. play, gaming, playing with dice, playing for a stake; a game played for a stake, a bet, a wager, (*paṇam kṛi*, to make a bet); the thing staked or deposited; a sum played for; a compact, contract, agreement; stipulation, treaty; wages, hire; reward; expense of an expedition; a sum (reckoned in coins or shells); a weight of copper (Manu VII. 126); a particular coin (= twenty Māshas = four Kākinīs); a particular measure; a handful of anything; a commodity for sale; price; wealth, property; business; a publican or distiller; a house, dwelling (?). — *Paṇa-kāla, as*, m. gaming-time, time for playing. — *Paṇa-granthi, is*, m. a fair, market. — *Paṇa-tā*, f. or *paṇa-tva, am*, n. the state or condition of a pledge or stake; price, value. — *Paṇa-bandha, as*, m. making a treaty, making peace, pacification. — *Paṇa-strī*, f. or *paṇāṅganā* (°*ṇa-an*°), f. a venal woman, a prostitute, harlot. — *Paṇārpaṇa* (°*ṇa-ar*°), *am*, n. making an agreement, engagement, contract. — *Paṇārha* (°*ṇa ar*°), *as, ā, am*, fit to be laid as a wager. — *Paṇāsthi* (°*ṇa-as*°), *i*, n. Cypræa Moneta, the small shell used as a die and as a coin, a cowrie.

Paṇana, am, n. the act of bartering, purchasing; traffic; sale, selling; betting.

Paṇanīya, as, ā, am, to be laid as a wager, negotiable.

Paṇasa, as, m. a commodity, an article of sale or commerce (= *panasa*, q. v.).

Paṇāyā, f. (probably an incorrect form), business, affair, transaction, buying and selling, &c.; profits and receipts of trade; a market-place.

Paṇi, is, m. (lit. 'a negotiator or tradesman, one who barters and traffics'), a miser, a niggard; one who is sparing of sacrificial oblations; an impious man who gives nothing to the gods, a Śūdra sacrificing priest; N. of a class of envious demons watching over treasures, (they are defeated by the gods and the Aṅgirasas; sometimes the word *paṇi* is only an epithet of the Asuras who are supposed to steal cows and hide them in mountain-caverns.)

Paṇika, as, ā, am, at the end of an adj. comp. (e.g. *pañćāśat-paṇika*, [a fine] consisting of fifty Paṇas).

Paṇita, as, ā, am, transacted as business; betted; (*am*), n. a bet, wager, stake.

Paṇitavya, as, ā, am, to be bought, vendible, fit or intended for sale; to be transacted, negotiable.

Paṇitṛi, tā, trī, tṛi, one who transacts business or traffics or sells; (*tā*), m. a trader, dealer.

Paṇya, as, ā, am, to be sold, saleable, vendible; to be transacted as business; (*am*), n. an article of trade, a ware, commodity; trade, traffic, business; (*ā*), f. heart-pea, Cardiospermum Halicacabum; [cf. *piṇyā*.] — *Paṇya-tā*, f. saleableness, the being an article of trade. — *Paṇyan-dha* or *paṇyan-dhā*, a species of grass, Panicum Verticillatum. — *Paṇya-pati, is*, m. a possessor of many wares, a great merchant, large trader. — *Paṇyapati-tva, am*, n. the state or condition of a great merchant. — *Paṇya-phala-tva, am*, n. prosperity or profit in trade. — *Paṇya-bhūmi, is*, f. a place where goods are stored, a warehouse. — *Paṇya-mūlya, am*, n. the price of a commodity. — *Paṇya-yoshit, t*, f. a venal woman, prostitute, wanton woman, courtezan, harlot, whore. — *Paṇya-vikraya-śālā*, f. a place for buying and selling, a market-place, bazar. — *Paṇya-vikrayin, ī*, m. a seller of goods, a trader, merchant. — *Paṇya-vilāsinī*, f. a venal woman, a harlot; a kind of fragrant substance, the claw of an animal or something similar. — *Paṇya-vīthikā*, f. or *paṇya-vīthī*, f. a place of sale, market; a stall, shop. — *Paṇya-śālā*, f. a market, bazar, shop, a warehouse. — *Paṇya-strī*, f. or *paṇyāṅganā* (°*ya-an*°), f. a venal woman, harlot, courtezan, prostitute. — *Paṇyājira* (°*ya-aj*°), *am*, n. a market. — *Paṇyājīva* (°*ya-āj*°), *as*, m. a trader, tradesman; (*am*), n. a market, fair (?). — *Paṇyājīvaka* (°*ya-āj*°), *am*, n. a market; (also, according to some, *paṇya-jīvaka*.) — *Paṇyān-dhā*, f. = *paṇyan-dhā*, q. v. — *Paṇyārha* (°*ya-ar*°), *as, ā, am*, fit for sale, saleable, vendible.

पणफर *paṇaphara, am*, n. (fr. ἐπαναφορά), the house following upon a Kendra, q. v. (in astrol.).

पणव *paṇava, as*, m. (probably for *praṇava*), a sort of musical instrument, a small drum or tabor or a kind of cymbal, one used to accompany singing; also (*ā*), f. a kind of metre consisting of four lines of ten or five syllables each.

Paṇavin, ī, inī, i, possessing a drum; (*ī*), m. an epithet of Śiva.

पण्ड् *paṇḍ*, cl. 1. A. *paṇḍate*, to go, move; cl. 10. P. *paṇḍayati*, &c., to

collect, heap together, pile up; cl. 1. P. *paṇḍati;* cl. 10. P. *paṇḍayati*, to destroy, annihilate.

Paṇḍa, as, or *paṇḍu, us,* m. (said to be fr. rt. 2. *pan*), a eunuch, impotent man [cf. *paṇḍra, shaṇḍa*]; (*ā*), f. wisdom, intelligence, understanding; science, learning. — *Paṇḍāpūrva* (°*ḍa-ap*°), *am,* n. non-occurrence of the results of fate or destiny (?).

Paṇḍaka or *paṇḍaga, as,* m. (probably fr. *paṇḍraka*), a eunuch; N. of one of the sons of the third Manu Sāvarṇa.

Paṇḍita, as, ā, am [cf. *paṇḍā*], learned, wise; shrewd, skilled, clever, educated; (*as*), m. a scholar, learned or wise man, learned Brāhman, teacher, philosopher, Pandit; an adept, proficient; N. of a man; incense. — *Paṇḍita-jātīya, as, ā, am,* somewhat clever, rather learned. — *Paṇḍita-tā,* f. or *paṇḍita-tva, am,* n. learning, knowledge, wisdom, skilfulness, cleverness. — *Paṇḍita-buddhi, is, is, i,* philosophically minded. — *Paṇḍita-maṇḍala, am,* n. an assembly or circle of learned men. — *Paṇḍita-mānika, as, ā, am,* or *paṇḍita-mānin, ī, inī, i,* or *paṇḍitam-manya, as, ā, am,* fancying one's self learned or clever; an ignorant and conceited person, a pedant who thinks himself a Pandit. — *Paṇḍitam-manyamāna, as, ā, am,* Ved. fancying one's self learned. — *Paṇḍita-rāja, as,* m. 'the prince of the learned,' an epithet of a great scholar. — *Paṇḍita-vādin, ī, inī, i,* pretending to be wise. — *Paṇḍita-sabhā,* f. an assembly of Pandits or literati.

Paṇḍitaka, as, ā, am, wise, learned; (*as*), m. a learned man; N. of one of the sons of Dhṛita-rāshṭra.

Paṇḍitāya, Nom. A. *paṇḍitāyate,* &c., to become learned or wise.

Paṇḍitāyamāna, as, ā, am, becoming wise or learned.

Paṇḍitiman, ā, m. wisdom, learning, scholarship.

पण्ड्र *paṇḍra* or *paṇḍraka, as,* m. a eunuch.

पत् 1. *pat,* cl. 4. A. *patyate,* &c., Ved. to share in, partake of (with loc.); to be master of; to rule, control, possess, be in possession of (with acc. or inst.); to be fit for, serve for (with dat.); [cf. Lat. *potior.*]

पत् 2. *pat,* cl. 1. P. (ep. also A.) *patati, -te, papāta* (1st pl. *petima,* Ved. *paptima;* 3rd pl. *petus,* Ved. *paptus;* part. *petivas,* Ved. *paptivas;* fem. *petushī*), *patitā, patishyati, apaptat, patitum,* to fly, soar or move rapidly through the air; to go, move, move downwards, alight, sink down, throw one's self down, to throw or cast one's self at (rarely with acc. for loc., e. g. *papāta ćaraṇau tasyāḥ,* he threw himself at her feet); to sink or set (as the sun); to fall, fall down, fall off, fall away; come down, descend (with loc. or acc., e. g. *papāta narendrāṇām madhye,* he descended in the midst of the princes; *pata bhūmim avāk-śirāḥ,* fall headlong to the earth, Rāmāyaṇa I. 60, 17); to go down into hell (e. g. *narake patanty ete juhvataḥ,* such sacrificers go down into hell, Manu XI. 37); to fall (in a moral sense), lose one's caste, forfeit rank or position (e. g. *para-dharmeṇa jīvan sadyaḥ patati jāti-taḥ,* he who lives by the duties of another class immediately loses caste, Manu X. 97); to fall on, be directed to, light upon (e. g. *prasāda-saumyāni satām suhṛij-jane patanti ćakshūṇshi,* the eyes of the good soft with kindness are directed on a friendly person, Śakuntalā, verse 161); to fall upon, fall or devolve to one's lot or share; to fall in or into, be in, (see *patita*); to fall out, happen, occur, come to pass: Caus. P. *patayati,* &c., Ved. to fly or hasten away; A. *patayate,* &c., Ved. to put to flight, throw down; P. A. *pātayati, -te,* &c., to let fly, fling, hurl; to cause to fall, to fell, cause to sink down or alight, let fall, drop, throw or strike down (e. g. *daṇḍam daṇḍyeshu pātayet,* let him cause punishment to fall on those who deserve it, i. e. let him inflict punishment on the guilty; *vāyuḥ pātayan mahā-drumān,* a wind which throws down lofty trees); to overthrow, ruin; to pour out, shed; to dash out, knock out, strike out; to hew down, lay low (e. g. *pātayishyāmi Rākshasam,* I will lay the Rākshasa low); to throw in, put in or into, cause to enter; to cause to fall (morally), cause to lose caste, cause to sin; (with *pāvakam*) to set on fire; (with *ćakshus, dṛishṭim,* &c.) to cast or direct the eyes, look or glance upon; (with *śāpa, a-yaśas,* &c.) to lay a curse or reproach upon; (with *sthānāt*) to cause any one to lose his rank or position, cause to fall, bring into misfortune; (with *argha-tas*) to depreciate, lower the value of anything; (with or without *ātmānam*) to throw one's self; (in arithmetic) to subtract; to set in motion, set on foot (? see Rāja-taraṅgiṇī V. 173): Desid. *pipatishati, pitsati,* to wish or expect to fall, be about to fall (e. g. *kūlam pipatishati,* the bank is about to fall in): Intens. *panīpatyate, panīpatīti,* see Pāṇ. VII. 4, 84; [cf. Gr. πέτ-ο-μαι, ὠκυ-πέτ-ης, ποτά-ο-μαι, πτε-ρό-ν, πτέρυξ, πτ-ίλο-ν, πί-πτ-ω, πιτ-νέ-ω, πτῶ-μα, πτῶ-σι-ς, πότ-μο-ς, πέτα-λον, ποτή, ἵπταμαι: Lat. *pet-o, im-pet-u-s, penna, acci-pit-er:* Old Germ. *fedara, fedah* or *fetah,* 'wing;' *find-an* = Goth. *finth-an:* Slav. *put-i-ca,* 'a bird;' *pe-ro,* 'a feather:' Hib. *faolh, faodh,* 'a fall:' Cambro-Brit. *pyd-u,* 'to fall.']

3. *pat, t, t, t,* flying, falling; [cf. *akshi-p*°.]

Pata, as, m. flying, flight; going, falling, alighting. — *Pata-ga, as,* m. a winged or flying animal, a bird; N. of one of the five fires in the Svadhākāra. — *Pataṅ-ga, as, ā, am,* flying; (*as*), m. a bird; (according to Naigh. I. 14) a horse; a flying insect, a grasshopper, a butterfly or moth (especially one attracted by a light), a bee; the sun; N. of one of the seven suns; a ball for playing with; (according to Sāy.) a spark; (according to Mahīdhara) a Piśāća; a species of rice; quicksilver; 'the Flier,' a N. of Kṛishṇa; N. of a son of Prajā-pati; N. of a mountain; N. of a village, also called Pataṅga-grāma; (*ās*), m. pl., N. of a caste in Plaksha-dvīpa; (*ī*), f., N. of one of the wives of Tārksha, and mother of the Patagas or flying animals; (*am*), n. quicksilver; a species of sandal-wood. — *Pataṅ-gama, as,* m. a small grasshopper; a butterfly; a bird. — *Pataṅgara, as, ā, am,* Ved. bird-like, like a bird. — *Pataṅga-vat,* ind. like a bird. — *Pataṅgikā,* f. a small bird; a kind of small bee. — *Pataṅgin, ī, inī,* m. f. a bird.

Pataka, as, ā, am, who or what falls or descends, &c.; (*as*), m. an astronomical table.

Patat, an, antī, at, flying, alighting, descending, coming down, falling, &c.; (*an*), m. a bird. — *Patad-graha, as,* m. 'receiving what falls,' a spittoon; the reserve of an army. — *Patad-grāha, as,* m. a spittoon, spitting-pot. — *Patad-bhīru, us,* m. 'terrible to birds,' a hawk, falcon.

Patatra, am, n. a wing, pinion; a feather; a vehicle; [cf. *pattra.*]

Patatri, is, m. (fr. *patatrin*), a bird; (Ved.) N. of a particular fire; N. of a warrior on the side of the Kurus. — *Patatri-ketana, as,* m. 'characterized by a bird,' Vishṇu. — *Patatri-rāja, as,* m. the king of the birds, Vishṇu's bird Garuḍa.

Patatrin, ī, iṇī, i, winged, feathered, flying; (Ved.) an epithet of a particular form of fire, of the vehicle of the Aśvins, &c.; (*ī*), m. a bird; a horse; the horse in the Aśva-medha sacrifice (Rāmāyaṇa I. 13); an arrow; (*iṇī*), n. du., Ved. day and night; [cf. *pātatriṇa.*]

Patana, as, ā, am, who or what flies, falls, goes down, descends; falling, alighting, &c.; (*as*), m., N. of a Rākshasa; (*am*), n. the act of flying down, falling, alighting, descending, falling down, throwing one's self down or into; setting (as the sun), going down (to hell), slackening, hanging down, becoming flaccid (said of the breasts); falling from dignity, virtue, &c.; neglect of the duties of caste, apostasy; ruin; death; (with *garbhasya*) miscarriage; (in arithmetic) subtraction; the latitude of a planet. — *Patana-dharmin, ī, iṇī, i,* having the quality of or subject to the law of falling.

Patanīya, as, ā, am (fr. *patana*), leading to a fall, causing the loss of caste; (*am*), n. a degrading crime, a crime which causes loss of caste.

Patantaka, as, ā, am, epithet of a kind of Aśva-medha performed in a hurried manner.

Patama, as, m. a bird; a grasshopper; the moon; [cf. *patasa.*]

Patayālu, us, ū, u, flying, falling, liable to fall.

Patayishṇu, us, us, u, or *patayishṇuka, as, ā, am,* Ved. flying.

Patara, as, ā, am, or *pataru, us, us, u,* Ved. flying, fugitive.

Patasa, as, m. a bird; a grasshopper; the moon.

Patāka, as, m. ('flying'), a flag or banner, (perhaps incorrect for *patākā*); a particular position of the hand or of the fingers of the hand; (*ā*), f. a flag, pennant, pennon, banner; a flag-staff; an emblem carried as an ensign or banner, a symbol, sign, mark; a particular high number; an episode or episodical incident in a drama; good fortune, auspiciousness. — *Patāka-dhvaja-mālin, ī, inī, i,* garlanded with flags and banners. — *Patākāṇśuka* (°*kā-aṇ*°), *am,* n. a flag. — *Patākā-sthānaka, am,* n. (in dramatic language) intimation of an episodical incident.

Patākika, as, ā, am, having a flag or banner, carrying a banner.

Patākin, ī, inī, i, having a flag or banner, bearing a flag, adorned with flags; (*ī*), m. an ensign, a standard-bearer, colour-bearer; a figure used in divination, a scheme for casting a nativity; a flag; N. of a warrior on the side of the Kurus; (*inī*), f. an army; N. of a particular divinity.

Patāpata, as, ā, am, going to fall, inclined to fall; going much or frequently.

Patita, as, ā, am, fallen, alighted; dropped, prostrate, sprung from; fallen (in a moral sense), wicked, abandoned, one who has committed a heinous sin; fallen in battle, defeated, overthrown; degraded, outcast; gone; fallen into, occurring in, being in (e. g. *avaṇśa-patita,* being in a low family; *madhya-patita,* being between); (*am*), n. flying. — *Patita-sāvitrika, as,* m. a man of the first three classes whose investiture with the thread or initiation into sacred knowledge (*upa-nayana*) has not been duly performed or not performed at all, (this can happen to a Brāhman after his sixteenth, to a Kshatriya after his twenty-second, and to a Vaiśya after his twenty-fourth year.) — *Patita-sthita, as, ā, am,* lying on the ground. — *Patitekshita* (°*ta-iksh*°), *as, ā, am,* looked at by an outcast. — *Patitotpanna* (°*ta-ut*°), *as, ā, am,* sprung from an outcast.

Patitavya, am, n. going down to hell.

Patitrā, ind. having flown; having fallen or fallen down or alighted.

Patishṭha, as, ā, am, Ved. flying most or best.

Patīyas, ind. (originally the neut. of a comparative of *pat*), quickly, speedily.

Patera, as, ā, am, flying, falling; going, moving; (*as*), m. a bird; a hole, pit; a particular measure (= *āḍhaka*).

Pattra (sometimes spelt *patra*), *am,* n. (according to some also *as,* m.), the wing of a bird, pinion, feather, the feather of an arrow; a vehicle in general [cf. *patatra*], a chariot, car, cart, horse, camel, &c. (perhaps in these senses connected with 2. *pad*); the leaf of a tree (regarded as its plumage), the leaf of a flower, the leaf of a particular fragrant plant or of a species of plant with fragrant leaves (= *gandha-pattra*); the leaf of the Cassia (= *teja-pattra*); a leaf prepared for writing on, a leaf written on, paper (e. g. *tat pattram āropayati,* he commits that to paper); a letter, any written document, (in the latter sense also *pattrī,* f.); the leaf of a book; gold-leaf, &c., any thin leaf or plate of metal or gold-leaf [cf. *paṭṭa*]; the blade of a sword, knife, &c. [cf. *asi-p*°]; staining the person as a decoration, lines and figures painted on the face by means of musk and other fragrant substances; a knife, dagger; [cf. *aććhinna-p*°, *uktha-p*°, &c.: cf. also Gr. πτε-ρό-ν, πτέρυξ, πτ-ίλο-ν; Old Germ. *fedara, fedah,* 'a wing;' Angl. Sax.

feher; Mod. Germ. *feder;* Eng. *feather.*] — *Pattra-kāhalā,* f. the noise made by the flapping of wings or rustling of leaves. — *Pattra-kṛiććhra, as,* m. a sort of penance, drinking an infusion of the leaves of various plants and Kuśa grass for a given time; [cf. *parṇa-kṛiććhra.*] — *Pattra-gupta, as,* m. a kind of bird [cf. *paksha-gupta*]; a species of plant (= *tri-kaṇṭa*). — *Pattra-ghanā,* f. a species of plant with full leaves, Acacia Rugata (= *sātalā*). — *Pattra-ććhedaka, as,* m. a leaf-cutter, a particular trade. — *Pattra-ććhedya, am,* n. (perhaps) plucked feathers. — *Pattra-jhaṅkāra, as,* m. the current of a river (or the rustling of leaves?); other authorities read *pura-saṇskāra* and *pattra-saṇskāra.* — *Pattra-taṇḍulā,* f. a woman; a species of barley; (*ī*), f. a species of plant (= *taṇḍulī* and *yava-tiktā*). — *Pattra-taru, us,* m. a species of tree (= *dush-khadira*). — *Pattra-dāraka, as,* m. 'leaf-divider,' a saw. — *Pattra-nāḍikā,* f. the fibre or vein of a leaf. — *Pattra-paraśu* or *pattra-parśu, us,* m. a fine file or saw used by silversmiths, &c. — *Pattra-pāṭha, as,* m. the perusal of a writing. — *Pattra-pāla, as,* m. a large knife, a long dagger; (*ī*), f. the feathered part of an arrow. — *Pattra-pāśyā,* f. an ornament on the forehead, a piece of gold-leaf or a painted mark on the forehead. — *Pattra-piśāćikā,* f. a sort of cap or cover for the head made of leaves (used as a protection against rain). — *Pattra-pushpa, as,* m. a species of plant, a red sort of Tulasī or basil, Ocymum Pilosum; (*ā*), f. holy basil, Ocymum Sanctum; holy basil with small leaves. — *Pattra-pushpaka, as,* m. a species of birch; [cf. *bhūrja-pattra.*] — *Pattra-prakāśa, as,* m. a title given to certain astronomical tables. — *Pattra-bandha, as,* m. adorning with leaves, flowers, &c., decorating with nosegays or garlands. — *Pattra-bāla, as,* m. an oar, especially a large one used as a rudder. — *Pattra-bhaṅga, as,* m. or *pattra-bhaṅgi, is,* f. or *pattra-bhaṅgī,* f. drawing lines or figures on the face and person with fragrant pigments of sandal, musk, &c., as an ornament. — *Pattra-mañjarī,* f. = *pattra-bhaṅga.* — *Pattra-māla, as,* m. the plant Calamus Rotang (= *vetasa*). — *Pattra-mūlaka, as, ā, am,* resembling leaves and roots. — *Pattra-yauvana, am,* n. a young leaf, sprout. — *Pattra-rañjana, am,* n. embellishing a page, illuminating, gilding. — *Pattra-ratha, as,* m. 'using wings as a vehicle,' a bird. — *Pattraratha-śreshṭha* or *pattrarathendra* (°*tha-in*°), *as,* m. 'chief of birds,' a N. of Garuḍa or the bird of Vishṇu. — *Pattrarathendra-ketu, us,* m. 'characterized by the chief of birds,' an epithet of Vishṇu. — *Pattra-rekhā,* f. = *pattra-lekhā,* q. v. — *Pattra-latā,* f. = *pattra-bhaṅga,* q. v.; a long knife or poniard. — *Pattra-lavaṇa, am,* n. 'leaf-salt,' a kind of drug made of certain leaves mixed with salt. — *Pattra-lekhā,* f. drawing lines or figures on the face or person by means of fragrant pigments consisting of sandal, saffron, musk, &c.; N. of a woman. — *Pattra-vallarī,* f. = *pattra-bhaṅga,* q. v. — *Pattra-valli, is* and *ī,* f. = *pattra-bhaṅga,* q. v.; (*ī*), f., N. of two plants (= *rudra-jaṭā* and *palāśī*). — *Pattra-vāja, as, ā, am,* feathered, furnished with feathers (as an arrow). — *Pattra-vāha, as,* m. 'feather-bearing,' an arrow; a bird ('wing-bearing'); a letter-carrier, postman. — *Pattra-viśeshaka* = *pattra-bhaṅga,* q. v. — *Pattra-vṛiśćika, as,* m. a species of venomous reptile. — *Pattra-veshṭa, as,* m. an ornament for the ear, a kind of ear-ring (= *tāṭaṅka*). — *Pattra-śavara, as,* m. a Śavara who decorates himself with feathers, a barbarian or mountaineer who wears peacock feathers as a decoration. — *Pattra-śāka, as,* m. a species of vegetable consisting chiefly of leaves; (*am*), n. leaves and vegetables. — *Pattra-śirā,* f. the vein or fibre of a leaf. — *Pattra-śṛiṅgī,* f. or *pattra-śreṇī,* f. the plant Anthericum Tuberosum. — *Pattra-śreshṭha, as,* m. the tree Ægle Marmelos (= *vilva*). — *Pattra-saṇskāra, as,* m. the current of a river; [cf. *pattra-jhaṅkāra.*] — *Pattra-sundara,* a species of plant (= *tikta-śāka*). — *Pattra-sūći, is,* f. 'leaf-needle,' a thorn. — *Pattra-hima, am,* n. cold, wintry or snowy weather. — *Pattrākhya* (°*ra-ākh*°), *am,* n. Cassia leaf; the leaf of the Flacourtia Cataphracta. — *Pattrāṅga* (°*ra-aṅ*°), *am,* n. (sometimes written *pattraṅga*), red sanders, Pterocarpus Santolinus; red or sappan wood; a species of birch (= *bhūrja*); another plant (= *padmaka*). — *Pattrāṅguli* (°*ra-aṅ*°), *is,* f. drawing lines or figures with the finger on the forehead, throat, neck &c. with coloured sandal, saffron, or any other substance. — *Pattrāñjana* (°*ra-añ*°), *am,* n. ink; blacking. — *Pattrāḍhya* (°*ra-āḍh*°), *am,* n. the root of long pepper; a species of grass. — *Pattrāmlā* (°*ra-am*°), f. a species of sorrel (= *ćukrikā*). — *Pattrālī* (°*ra-ālī*), f. = *pattra-bhaṅga, pattrāvali,* q. v. — *Pattrālu* (°*ra-ālu*), *us,* m. a species of bulbous plant, = *kāsālu;* a species of sugar-cane (= *ikshu-darbha*). — *Pattrāvali* (°*ra-āv*°), *is,* f. red chalk, a row of leaves; decorating the person with lines of paint, &c.; (*ī*), f. a row or number of leaves; drawing lines or figures on the face or person with coloured and fragrant pigments, as with saffron, sandal, &c.; a mixture of young Aśvattha leaves with barley and honey. — *Pattrāhāra* (°*ra-āh*°), *as,* m. feeding on leaves. — *Pattreśvara-tīrtha* (°*ra-īś*°), *am,* n., N. of a sacred bathing-place. — *Pattropaskara* (°*ra-up*°), *as,* m. the plant Cassia Sophora (= *kāsa-marda*). — *Pattrorṇa* (°*ra-ūr*°), *as,* m. the tree Calosanthes Indica; (*ās*), m. pl., N. of a people; (*am*), n. wove silk, cloth, or a garment made of it; (perhaps also) cotton. — *Pattrollāsa* (°*ra-ul*°), *us,* m. the bud or eye of a plant.

Pattraka, as, m. the plant Achyranthes Triandra the leaves of which are eaten as a vegetable; (*ikā*), f. a leaf for writing upon, a leaf on which anything has been written; a letter, document, &c.; (*am*), n. a leaf; the leaf of the Laurus Cassia; painting lines or figures on the body by way of decoration; (at the end of a comp.) leaf, wing; [cf. *ajina-pattrikā, ali-p*°.] — *Pattrikākhya* (°*kā-ākh*°), *as,* m. a species of camphor. — *Pattrikā-praveśa, as,* m. a festival on the seventh day of the month Āśvina.

Pattraṇā, f. feathering an arrow, putting feathers on an arrow, &c.

Pattraya, Nom. P. *pattrayati,* &c., to feather.

Pattrin, ī, iṇī, i, winged, feathered, having pages or leaves; (*ī*), m. an arrow; a bird, falcon; a mountain; possessing a carriage or driving in one; a chariot; a tree; N. of various plants, the wine-palm (= *gaṅgā-pattrī,* = *śveta-kiṇihi*); (*iṇī*), f. a sprout, shoot. — *Pattri-vāha, as,* m. a bird; [cf. *pattra-vāha.*]

Patman, a, n., Ved. flight.

Patya, (at the end of a comp.) falling.

Patvan, ā, arī, a, Ved. flying; (*a*), n. flying, flight; [cf. *āśu-p*°, *raghu-p*°.]

Patsala, as, m. a way, road.

पत *pata, as, ā, am,* cherished, well fed, protected, (said to = *pushṭa.*)

पतञ्चल *patañćala, as,* m., N. of a man.

पतञ्चिका *patañćikā,* f. a bow-string.

पतञ्जल *patañjala, as,* m., N. of a man; (*ās*), m. pl., N. of his descendants.

पतञ्जलि *patañjali, is,* m. (said to be derived fr. *pata,* falling, and *añjali,* the joined hands; Patañjali, according to a legend, having fallen from heaven in the shape of a small snake into the hands of the saint Pāṇini as he was joining his hands in reverence); N. of a saint or Muni teacher of the Yoga philosophy, (thence called Pātañjala); N. of the celebrated author of the Mahā-bhāshya or great commentary on Pāṇini; a N. of the poet Vara-rući.

पति *pati, is,* m. (said to be fr. rt. 3. *pā,* to protect, but connected with rt. 1. *pat* and probably for original *pātan*), a master, owner, possessor, proprietor, lord, ruler, governor, sovereign; one who presides over, (often applied to tutelary deities or regents, e. g. *oshadhīnām patiḥ,* the Moon as guardian or lord of medicinal plants; *saritām patiḥ,* the Ocean as lord of the rivers; *vaćasām patiḥ,* Bṛihas-pati as lord of speech; sometimes at the end of a comp., cf. *oshadhi-p*°, *bṛihas-p*°, *vāćas-p*°, *vanas-p*°); a husband; a root; going, motion, flight? (in these senses probably connected with rt. 2. *pat*); (*is*), f. a female possessor, mistress (e. g. *grāmasya patiḥ,* the mistress of a village); a wife (at the end of a non-adj. comp., e. g. *vṛiddha-pati* = *vṛiddha-patnī,* the wife of an old man, Pāṇ. IV. 1, 34); [cf. *aṇśu-p*°, *dam-patī, dvāra-p*°, *nṛi-p*°, *pṛithivī-p*°, *prajā-p*°: cf. also Gr. πόσι-ς for πότι-ς, δεσπότη-ς, δεσ-πόσ-υνο-ς, δεσ-πόζ-ω: Lat. *com-po(t)-s, im-po(t)-s, pot-is, possum* for *potis-sum, pot-es-tā(t)-s:* Lith. *pat-s,* 'husband;' *vësz-pat-s,* 'lord, ruler:' Slav. *gos-podjṳ,* 'lord:' Russ. *gos-podin,* 'lord:' Goth. *fath-s,* 'lord;' *bruth-fath-s,* 'bridegroom.'] — *Patiṃ-vara, ā,* f. a woman who chooses her husband for herself, a young woman who has the privilege of choosing her husband [cf. *svayaṃ-vara*]; the plant Nigella Indica. — *Pati-kāma, as, ā, am,* Ved. wishing for a husband. — *Pati-gaṇita-ṭikā,* f., N. of a commentary on the Līlāvatī. — *Pati-ghātinī,* f., Ved. a woman who murders her husband. — *Pati-ghna, as, ī, am,* killing a husband or surviving him; (*ī*), f. a woman who murders her husband, a husband-killer; a line on the hand indicating that a woman will be faithless or treacherous to her husband. — *Patighnī-lakshaṇa, am,* n. the mark of a husband-killer. — *Pati-tva* or Ved. *pati-tvana, am,* n. mastership, lordship; the conjugal or marital state, wedlock, matrimony, marriage. — *Pati-darśana-lālasa, as, ā, am,* longing to see one's husband. — *Pati-devatā* or *pati-devā,* f. regarding a husband as a divinity, honouring a husband above all others. — *Pati-dvish, ṭ, ṭ, ṭ,* Ved. hating a husband. — *Pati-dharma, as,* m. duty towards a husband. — *Patidharma-vatī,* f. fulfilling duties towards a husband, fulfilling the duties of a wife, faithfully devoted to a husband. — *Pati-prāṇā,* f. a faithful wife ('whose husband is her life'). — *Pati-yāna, as, ā, am,* leading to a husband. — *Pati-rājya-vinākṛita, as, ā, am,* excluded from a husband's kingdom. — *Pati-rip, p, p, p,* Ved. hostile to or hating a husband. — *Pati-laṅghana, am,* n. injuring a husband; disregarding a former husband by marrying another. — *Pati-lālasa, as, ā, am,* longing for a husband. — *Pati-loka, as,* m. 'husband's world,' the sphere of a husband in a future life. — *Pati-vatī,* f., Ved. a woman who possesses a husband, a married woman. — *Pati-vatnī,* f. a woman who possesses a husband, a married woman, a wife whose husband is living. — *Pati-vidya, am,* n., Ved. finding or procuring a husband. — *Pati-vedana, as, ā, am,* Ved. finding or procuring a husband; (*as*), m. an epithet of Aryaman; (*au*), m. du. a particular part of the body ('attracting a husband?'); (*am*), n. procuring a husband (by means of magical arts). — *Pati-vrata, am,* n. loyalty or fidelity to a husband; (*ā*), f. a devoted and virtuous wife (faithful to her husband). — *Pati-vratā-tva, am,* n. loyalty or fidelity to a husband. — *Pati-śokākula* (°*ka-āk*°), *as, ā, am,* agitated or confounded with grief for a husband. — *Pati-sevā,* f. devotion to a husband.

Patiya, Nom. P. *patiyati,* &c., to wish for a husband; (perhaps also) to become strong.

Patīyantī, f. a woman wishing or fit for a husband.

Patnī, f. (sometimes for the sake of the metre and in a few comps. shortened to *patni*), a female possessor, a mistress (Ved.); a wife (even applied in one or two instances to the female of an animal, as in Ṛig-veda I. 140, 6, to a cow, but according to Sāy. *patnī* here = *pālayitrī*); (in astrology) N. of the seventh house. Adjective comps. ending in *pati* may remain unchanged in the fem. or may

substitute *patnī* by Vārt. to Pāṇ. IV. 1, 34 (e. g. *vriddha-patnī* or *vriddha-pati*, a woman who has an old husband); but the form *patnī* only is allowed in such comps. as *sa-patnī*, a woman who has the same husband with another; *eka-patnī*, a woman who is faithful to one husband; [cf. *jīva-p°;* Gr. πότ-νια, δέσ-ποινα.] — *Patnī-tva, am,* n. wifehood, the condition of a wife, matrimony; (*patnītve grah,* to take as a wife.) — *Patnī-vat, ān, atī, at,* Ved. having a wife or accompanied by wives. — *Patnī-śālā,* f. a hut, tent, or room erected near the place of sacrifice for the wives and domestic use of the sacrificer. — *Patnī-saṃyāja, ās,* m. pl., Ved. the four Ājya oblations offered to Soma, Tvashṭṛi, the wives of the gods, and Agni-gṛihapati. — *Patnī-saṃyājana, am,* n. performing the Patnīsaṃyāja. — *Patnī-sannahana, am,* n. girding a wife; the girdle of a wife. — *Patny-āṭa, as,* m. a gynæceum, the private or women's apartments.

Patnīka, a substitute for *patnī* at the end of a comp.; [cf. *a-p°, bahu-p°, su-p°.*]

पत्काषिन् *pat-kāshin.* See 3. *pad,* col. 3.

पत्तङ्ग *pattanga, as, am,* m. n. (probably a corruption of *pattrānga*), red sandal or sanders; (*am*), n. Cæsalpina Sappan.

पत्तन *pattana, am,* n. (said to be fr. rt. 1. *pat*), a town, city; [cf. Lat. *op-pidum.*] — *Pattana-baṇij, k,* m. a town-tradesman, one who carries on his business in a town. — *Pattanādhipati* (°*na-adh°*), *is,* m. 'governor of a city,' N. of a prince.

पत्तरङ्ग *patta-ranga* = *paṭṭa-ranga,* q. v.

पत्तला *pattalā,* f. a circuit, district.

पत्तस् *pat-tas,* ind. See 3. *pad,* col. 3.

पत्ति *patti.* See under rt. 2. *pad,* col. 2.

पत्तूर *pattūra, as,* m. a kind of vegetable, Achyranthes Triandra; (*am*), n. red sandal or sanders.

पत्त्र *pattra,* &c. See p. 527, col. 3.

पत्त्राङ्ग *pattranga.* See *pattrānga,* p. 528.

पत्त्रल *pattrala, am,* n. thin or skim milk.

पत्नि *patni, is,* f., for *patnī.* See p. 528, col. 3.

पत्मन् *patman, patsala.* See p. 528, col. 2.

पत्सङ्गिन् *pat-sangin, pat-sukha,* &c. See under 3. *pad,* col. 3.

पथ् *path* (connected with rt. *panth,* q. v.), cl. 1. P. *pathati, papātha, apathīt, pathitum,* to go, move; cl. 10. P. *pāthayati,* &c., to throw, cast, send.

Patha, as, m. (said to be fr. rt. 1. *pat;* generally only at the end of a comp.), a path, way, road, course, reach; [cf. *a-patha, aja-p°, adarśana-p°,* &c.; cf. also Zend *pathan,* 'way;' Gr. πάτο-ς, πατέ-ω, πόντο-ς; Lat. *pon(t)-s, ponti-fex;* Slav. *patĭ,* 'way;' Old Germ. *pad, fad, phat;* Angl. Sax. *padh, päd;* Hib. *fath,* 'a district, field.'] — *Patha-kalpanā,* f. juggling tricks, conjuring. — *Patha-darśaka, as,* m. 'way-shower,' a guide, conductor. — *Pathātithi* (°*tha-at°*), *is,* m. a traveller, wayfarer. — *Pathe-shṭhā, ās, ās, am,* Ved. standing in the way or on the road.

Pathaka, as, ā, am, knowing the way, a guide.

Pathat, an, antī, at, going, travelling; (*an*), m. a road.

Pathika, as, ā or *ī, am,* knowing the way, going on a road; (*as*), m. a traveller, wayfarer; a guide, one who knows the way. — *Pathika-santati* or *pathika-saṃhati, is,* f. or *pathika-sārtha, as,* m. a collection or company of travellers, a caravan. — *Pathikāśraya* (°*ka-āś°*), *as,* m. an asylum for travellers, an inn.

Pathikā, f. a kind of vine with red grapes.

Pathin, panthās, m. (nom. voc. sing. *panthās* fr. a base *panthas,* the other strong cases fr. *panthan,* acc. pl. and other weak cases fr. *path,* middle cases fr. *pathin,* see Gram. 162; Ved. acc. sing. is *panthām* for *panthānam,* nom. pl. *panthās* or *panthāsas* or *pathayas* for *panthānas*), a path, way, road, course; a path in morals or religion, sect, doctrine; a division of hell (Manu IV. 90); *panthānaḥ santu te śivāḥ,* may thy ways be happy! a happy journey to thee! *pathi ny-as,* see under *ny-as*). — *Pathan-vat, ān, atī, at,* Ved. containing the word *pathin.* — *Pathi-kāra, as,* m. 'road-maker,' N. of a man (?). — *Pathi-krit, t, t, t,* Ved. making a road, constructing a path, preparing a way or ways; guiding, a guide; (*t*), m. an epithet of Agni. — *Pathi-deya, am,* n. a toll levied on public roads. — *Pathi-druma, as,* m. the tree Acacia Catechu. — *Pathi-prajña, as, ā, am,* acquainted with roads. — *Pathi-mat, ān, atī, at,* containing the word *pathin.* — *Pathi-madhye,* ind. in the middle of the road. — *Pathi-rakshi, is, is, i,* Ved. or *pathi-rakshas, ās, ās, as,* Ved. protecting ways or roads. — *Pathi-vāhaka, as,* m. a fowler, bird-catcher; a porter, burden-bearer; (*as, ā, am*), cruel, hard. — *Pathi-shad, t, t, t,* Ved. sitting in the way; an epithet of Rudra; of the dogs of Yama. — *Pathi-shṭhā, ās, ās, am,* Ved. standing in the way or on the road. — *Pathi-stha, as, ā, am,* being on the way, going.

Pathila, as, m. a traveller, wayfarer.

Pathya, as, ā, am (lit. belonging to a road, suitable for the way or course of anything), proper, fit, suitable, salutary, wholesome, agreeing with, (often said in a medical sense of diet, regimen, &c.); according to rule, containing elements or leading forms; (*as*), m. Terminalia Chebula or Citrina; N. of a teacher of the Atharva-veda; (*ā*), f. a path, way, road, (*pathyā revatī,* f., Ved. 'the rich path,' personified as a deity of happiness and welfare); the tree Terminalia Chebula or Citrina; other plants (= *mṛigervāru, ćirbhiṭā, bandhyā, karkoṭakī*); N. of several metres, a sort of Bṛihatī; a kind of Paṅkti; a kind of Āryā; a kind of Vaktra; (*am*), n. a species of salt; [cf. *a-pathya.*] — *Pathya-śāka, as,* m. a species of vegetable. — *Pathyāpathya* (°*ya-ap°*), *am,* n. 'wholesome and unwholesome,' the class of things that are considered beneficial or hurtful in disease. — *Pathyāśin* (°*ya-āś°*), *ī, inī, i,* eating or an eater of wholesome diet.

पद् 1. *pad,* cl. 1. P. *padati,* &c., various reading for rt. *bad,* to stand fast or fixed.

पद् 2. *pad,* cl. 4. A. (ep. also P.) *padyate, pede, patsyate, apādi, pattum,* to fall (Ved.); to fall down or drop with fatigue (Ved.); to perish (Ved.); to fall out (Ved.); to go, to go to (with acc.); to attain, obtain, participate in, gain; to turn one's self towards, observe: Caus. P. A. *pādayati, -te,* to cause to fall (Ved.); to cause to go, &c.; *padayate,* to go: Desid. *pitsate:* Intens. *panīpadyate, panīpadīti;* [cf. Zend *pad,* 'to go;' *padh-a,* 'a foot:' Gr. πέδ-ο-ν, πεδ-ίο-ν, πέδ-η, πέδ-ιλο-ν, πεζό-ς, πέζ-α, πού-ς, base ποδ-, πηδά-ω, ὀ-παδό-ς: Lat. *Ped-u-m, ped-ica, compe(d)-s, ped-ūle, pe(d)-s, ped-e(t)-s, ped-es-ter, tri-pod-are, tri-pud-iu-m:* Old Iceland. *fet-ill,* 'fetter:' Goth. *fōt-u-s,* 'foot:' Old Germ. *fezz-il,* 'fetter;' *fuoz,* 'foot:' Mod. Germ. *fuss:* Eng. *foot:* Lith. *pád-a-s,* 'a sole;' *ped-à,* 'a foot-mark:' Hib. *faoidh-im,* 'I go;' *faidh,* 'departure.']

Patti, is, m. (fr. rt. 2. *pad* or fr. 3. *pad,* col. 3), a footman, foot-soldier, infantry; a pedestrian; a hero; (*ayas*), m. pl., N. of a people [cf. *paṭṭi*]; (*is*), f. the smallest division of an army (= ⅓ of a *senā-mukha*) or a company consisting of one chariot, one elephant, three horsemen and five foot-soldiers, (according to others = *senā-mukha* = fifty-five foot-soldiers); going, moving, walking. — *Patti-karman, a,* n. the business or operations of infantry. — *Patti-kāya, as,* m. infantry. — *Patti-gaṇaka, as,* m. an officer whose business is to number or muster the infantry. — *Patti-pankti, is,* f. a line of infantry. — *Patti-saṃhati, is,* f. a body of infantry, an assemblage of foot-soldiers; infantry.

Pattika, as, ā, am, going on foot, pedestrian.

Pattin, ī, m. a foot-soldier, footman.

3. *pad* or *pād, pāt,* m. a foot; a step; a fourth part, quarter; [cf. *pāda.*] — *Paććhabda, as,* m. (*pad* + *śabda*), the noise of feet or of footsteps. — *Paććhas,* ind. (*pad* + affix *śas*), Pāda by Pāda, stanza by stanza, foot by foot. — *Paććhauća, am,* n. (*pad* + *śauća*), cleansing or purifying the feet. — *Paj-ja, as,* m. (*pad* + *ja*), 'born from the feet (of Brahmā),' a Śūdra. — *Pat-kāshin, ī, iṇī, i,* rubbing the feet, scratching the feet; going on foot, pedestrian; (*ī*), m. a footman, foot-soldier. — *Pat-tas,* ind., Ved. from the feet; on foot. — *Pat-sangin, ī, inī, i,* Ved. sticking or adhering to the feet. — *Pat-sukha, as, ā, am,* pleasant to the feet. — *Patsutaḥ-śī, īs, īs, i,* Ved. lying at the feet. — *Patsu-tas,* ind. (fr. loc. pl. of 3. *pad* + *tas*), Ved. at the feet. — *Pad-anushanga, as,* m., Ved. anything added or appended to a Pada or quarter of a verse; [cf. *padānushanga.*] — *Padi-baddha, as, ā, am* (fr. loc. sing. of rt. 3. *pad* + *baddha*), tied or bound by the feet. — *Pad-ga, as, ā, am,* going on foot, pedestrian; (*as*), m. a foot-soldier. — *Pad-ghosha, as,* m., Ved. the sound of footsteps. — *Pad-dhati, is, ī,* f. (*pad* + *hati*), a way, path, road; a line, row, range; N. of a class of writings, (described as guide-books or commentaries or a kind of manual detailing the mode of performing certain rites and ceremonies and collecting the texts relating to them); a family name, a surname, title, or perhaps more accurately the characteristic word denoting caste or occupation in comps. which are used as proper names (as *gupta* at the end of Vaiśya names, and *dāsa* at the end of Śūdra names). — *Paddhati-ćintāmaṇi, is,* m. or *paddhati-bhūshaṇa, am,* n., N. of a work on astronomy. — *Pad-dhima, am,* n. (*pad* + *hima*), coldness of the feet. — *Pad-ratha, as,* m. a footman, foot-soldier. — *Pad-vat, ān, atī, at,* having feet; running; (*at*), n. an animal that uses its feet for locomotion. — *Pan-naddhā* or *pan-naddhrī,* f. a shoe, boot. — *Pan-nishka, as,* m. one quarter of a Nishka. — *Pan-nejanī, nyas,* f. pl. (with *āpas*) a bath for the feet. — *Pan-miśra* = *pāda-miśra,* Pāṇ. VI. 3, 56.

Pada, am, n. a step, pace, stride (e. g. *padāt padaṃ ćalitum,* to move on a step from any position; *pade pade,* at every step, everywhere, on every occasion; *madhyamaṃ Vaishṇavaṃ padam,* Vishṇu's middle stride, i. e. the air); a footstep, footprint, footmark, trace, track, vestige, mark (e. g. *Vishṇos trīṇi padāni,* the three footprints of Vishṇu, said to mean the space between the eye-brows, but probably the N. of a constellation; *Vishṇoḥ padam,* 'Vishṇu's footprint,' N. of a place; *kararuha-pada,* the mark of finger-nails, cf. *nakha-p°, daśana-p°; padam anuvidheyam mahatām,* the footsteps of the great are to be followed); a sign, token, characteristic; a particular measure of length (= 12 or 15 fingers' breadth, or ½ or ⅓ or ⅖ of a Pra-krama); a footing, stand-point, standing-place, position, station, site (e. g. *bhrāmayitvā padāt padam,* having caused to wander from place to place; *padam ā-tan,* to spread or extend one's position); an abode, home; a place, post, office, rank, degree, dignity (e. g. *ślāghya-padam prāpya,* having obtained an honourable position); a business, affair, matter, (*padaṃ kri,* to have dealings with any one, with loc. or acc. of the person or with *prati*); an object, thing; occasion, cause, subject (e. g. *sandeha-padeshu vastushu,* in matters which are subjects of doubt; *ashṭādaśa vyavahāra-padāni,* eighteen titles of law or occasions of litigation); pretext (= *upa-deśa*); a part, portion, division [cf. *tri-pada*]; a plot of ground; a square on a chess-board; a foot, (according to Hemaćandra in this sense also *as,* m.; *padena,* on foot; *padaṃ kri,* to set foot in or on; *karishyasi padam punar āśrame,* thou shalt again set foot

in the hermitage; *mūrdhni padam kṛi*, to set the foot upon the head of any one, i. e. to conquer or overcome; *hṛidaye* or *ćitte padam kṛi*, to take possession of any one's heart or mind; *padam kṛi* may also mean 'to put confidence in'); a portion of a verse, quarter or line of a stanza, (*Vasishṭhasya padam*, N. of a Sāman); a word; (according to Pāṇini) a complete word, i. e. an inflected word or a *prātipadika*, q. v., with the case-terminations added, (also in Pāṇini's system) the base of a noun before all case-terminations beginning with consonants except those of the strong cases, and before all the Taddhita affixes beginning with consonants except *y;* a mode of writing the Vedas in which the several words are detached from one another [cf. *pada-pāṭha*]; (in arithmetic) any one in a set of numbers the sum of which is required; the last of a series, a period in an arithmetical progression; a square root; a quadrant; protection; (*as*), m. a ray of light. At the end of comps. the fem. form is *padā;* [cf. *a-p°*, *anu-p°*, *dush-p°*, *nish-p°*.] — *Pada-kāra*, *as*, m. the author of the Pada-pāṭha; one who divides or separates compound words. — *Pada-kāla*, *as*, m. = *pada-pāṭha*. — *Pada-kṛit*, *t*, m. = *pada-kāra*. — *Pada-kṛitya*, N. of a commentary on the Tarka-saṅgraha by Ćandraja-siṇha. — *Pada-krama*, *as*, m. a series of steps, pace, walking [cf. *ćitra-pada-kramam*]; a series of quarters of verses; a particular method of reading or writing the Vedas, see *krama;* (*ās*), m. pl. the Pada-pāṭha and the different Krama-pāṭhas. — *Padakramaka*, *am*, n. the Pada-pāṭha and Krama-pāṭha. — *Pada-ga*, *as*, *ā*, *am*, going on foot or with the feet; (*as*), m. a footman, a foot-soldier, &c. — *Pada-gata*, *as*, *ā*, *am*, gone on foot, described or recorded in a line or stanza. — *Pada-gati*, *is*, f. going on foot, manner of going, gait. — *Pada-gotra*, *am*, n. a family supposed to preside over a particular class of words. — *Pada-ćatur-ūrdhva*, *am*, n. a kind of metre in which every Pada is four syllables longer than the preceding. — *Pada-ćandrikā*, f. 'elucidation of words' [cf. *ćandrikā*]; N. of a commentary by Rāja-mokuṭa on the Amara-kosha. — *Pada-ćihna*, *am*, n. a footmark, footprint, footstep. — *Pada-ććheda*, *as*, m. separation of words (in speaking), resolving a sentence into its elementary parts; parsing. — *Pada-ćyuta*, *as*, *ā*, *am*, fallen from a position or office, dismissed from a place or official station. — *Pada-jāta*, *am*, n. a class of words. — *Pada-jña*, *as*, *ā*, *am*, Ved. knowing places, knowing the footmarks (of the cows), knowing degrees. — *Pada-jyotis*, n., N. of a work. — *Pada-tā*, f. the original form of a word. — *Pada-tva*, *am*, n. the state of a word. — *Pada-dārḍhya*, *am*, n. fixedness or security of text. — *Pada-devatā*, f. a deity supposed to preside over a particular class of words. — *Pada-nidhana*, *as*, *ā*, *am*, Ved. having the Nidhana at the end of every quarter of a verse (as a Sāman). — *Pada-nī*, *īs*, *is*, *i*, Ved. one who guides the steps of another, a guide. — *Pada-nyāsa*, *as*, m. putting down the feet, stepping, step, footfall, tread; pace, footmark; position of the feet in a particular attitude; conduct, procedure (?); writing down verses or quarters of verses; the plant Asteracantha Longifolia Nees (= *go-kshura*). — *Pada-paṅkti*, *is*, f. a series or row of footsteps or footmarks; a kind of metre consisting of five Padas of five syllables each; an Ishṭakā or sacred brick called after this metre; a series of words. — *Pada-paddhati*, *is*, f. a series of footsteps or footmarks. — *Pada-pāṭha*, *as*, m. a particular method of reading and writing the text of the Vedas, by which each word is written and pronounced in its original form, separately and independently, i. e. without regard to its connection with the following or preceding word and without regard to the rules of Sandhi. — *Pada-pāta*, *as*, m. foot-fall, tread, step, pace. — *Pada-pūraṇa*, *as*, *ā*, *am*, filling out a verse, serving to complete a verse. — *Pada-bandha*, *as*, m. a footstep, step. — *Pada-bhañjana*, *am*, n. separating the words of a line or sentence, analysing words, explanation of obscure or obsolete words, etymology. — *Pada-bhañjikā*, f. a commentary which separates the words from each other and analyses the compounds into their parts; a register, a journal, a calendar or almanac. — *Pada-bhraṇśa*, *as*, m. dismissal from an office. — *Pada-mañjarī*, f., N. of a commentary by Haradatta-miśra on the Kāśikā vṛitti; N. of Loka-nātha's commentary on the Amara-kosha. — *Pada-mālā*, f. 'word-wreath,' a form of magical words, a magical formula, an incantation. — *Pada-yopana*, *as*, *ī*, *am*, Ved. stopping or obstructing the steps; (*am*), n. a fetter for the feet. — *Pada-vākya-ratnākara* (°*na-āk*°), *as*, m., N. of a grammatical work by Gokula-nātha. — *Pada-vāya*, *as*, m., Ved. a leader, &c.; [cf. *padavī*.] — *Pada-vikshepa*, *as*, m. step, pace, walking; a horse's paces. — *Pada-vigraha* or *pada-vićcheda*, *as*, m. separation of words, dividing words. — *Pada-vid*, *t*, *t*, *t*, Ved. knowing places; familiar with anything. — *Pada-vishṭambha*, *as*, m. tread, step, stamp with the foot. — *Pada-vī*, *īs*, m., Ved. a leader, guide, one who precedes another; (*pada-vī* or according to some also *padavī*, *is*), f. a road, path, way, track (e. g. *moksha-padavī*, the way to final beatitude; *payasaḥ padavī*, a water-course, canal; *artha-padavīm gam*, to go the way of profit, to consult one's interest; *smaraṇa-padavīṃ gata*, gone to the way of memory, i. e. living only in the memory, dead; *hāsya-padavīṃ gam*, to go the way of laughter, i. e. to become a subject of ridicule); station, situation, degree, rank, post, office; place, site. — *Padavīya*, *am*, n., Ved. seeking for the track or traces of anything. — *Pada-vṛitti*, *is*, f. the hiatus between two words in a sentence. — *Pada-vṛiddhi*, *is*, f. increase of rank or station. — *Pada-vyākhyāna*, *am*, n. the interpretation of words. — *Pada-śas*, ind. step by step, gradually, by degrees. — *Pada-śreṇi*, *is*, f. a series of steps. — *Pada-shṭhīva*, *am*, n. the feet and knees. — *Pada-saṃhitā*, f. = *pada-pāṭha*, q. v. — *Pada-saṅghāṭa* or *pada-saṅghāta*, *as*, m. connecting those words together which in the Saṃhitā are separated by a kind of refrain; a writer, an annotator, one who collects or classifies words. — *Pada-sadhātu*, *u*, n. a manner of singing. — *Pada-sandhi*, *is*, m. the euphonic combination of words. — *Pada-samūha*, *as*, m. a series of words or parts of verses; = *pada-pāṭha*, q. v. — *Pada-stobha*, N. of a work. — *Pada-stha*, *as*, *ā*, *am*, standing on one's feet, going on foot; being in an official position, having rank, fixed in a station or office. — *Pada-sthāna*, *am*, n. footprint, footmark. — *Pada-sthita*, *as*, *ā*, *am*, standing on one's feet, going on foot. — *Padāṅka* (°*da-aṅ*°), *as*, m. footmark, footprint. — *Padāṅka-dūta*, 'the messenger of the footmark (Kṛishṇa),' N. of a poem. — *Padāṅgī* (°*da-aṅ*°), f. a species of plant (= *haṇsa-padī*). — *Padāṅgushṭha* (°*da-aṅ*°), *as*, m. the great toe; [cf. *pādāṅgushṭha*.] — *Padāji* (°*da-āji*), *is*, m. a footman, foot-soldier. — *Padādi* (°*da-ādi*), *is*, m. the beginning of the line of a stanza; the beginning or first letter of a word. — *Padādyavid*, *t*, m. (either *padādi-avid*, one who does not know the beginning of verses, or *padādya-vid*, one who knows only the first parts of a verse or of a word), a bad student. — *Padādhyayana* (°*da-adh*°), *am*, n. the study of the Vedas according to the Pada-pāṭha. — *Padānuga* (°*da-an*°), *as*, *ā*, *am*, following at one's heels, following closely after (with gen.); suitable, agreeable to; (*as*), m. a companion, follower. — *Padānurāga* (°*da-an*°), *as*, m. a servant; an army. — *Padānuśāsana* (°*da-an*°), *am*, n. the science of words, grammar. — *Padānushaṅga* (°*da-an*°), *as*, m. anything added or appended to a Pada; [cf. *pad-anushaṅga*.] — *Padānusvāra* (°*da-an*°), *am*, n., Ved., N. of a Sāman (?). — *Padānta* (°*da-an*°), *as*, m. the end of a line in a stanza; the end of a word; (*as*, *ā*, *am*), having the word Pada at the end, ending in the word Pada. — *Padāntara* (°*da-an*°), *am*, n. an interval of one step (e. g. *padāntare sthitvā*, stopping after taking one step; *a-padāntara*, not having an interval of one step, closely connected; *a-padāntaram*, ind. without any interval, immediately upon, closely, without a pause). — *Padānta-śuddhāśuddhīya* (°*dha-aś*°), *am*, n., N. of a Sāman. — *Padāntīya* or *padāntya*, *as*, *ā*, *am*, being at the end of a word, final. — *Padābhilāshin* (°*da-abh*°), *ī*, *iṇī*, *i*, wishing for an office. — *Padāmbhoja* (°*da-am*°), *am*, n. 'lotus-foot,' the foot of a mistress or divinity; (there are many similar compounds, as *padāravinda*, q. v.) — *Padāyatā* (°*da-āy*°), f. a shoe; [cf. *pan-naddhā*.] — *Padāravinda* (°*da-ar*°), *am*, n. 'lotus-foot,' the foot of a mistress, of a divinity, &c. — *Padārtha* (°*da-ar*°), *as*, m. the meaning of a word, the thing corresponding to a word, a thing, object; a head or topic (of which sixteen are enumerated by the Naiyāyikas, viz. proof, that which is to be known and proven, doubt, motive, example, dogmatic truth, the member of a regular argument or syllogism, reasoning by reductio ad absurdum, ascertainment, disquisition, controversy, cavil, fallacious reason, perversion, futility, and occasion for rebuke); category or predicament in logic (of which seven are enumerated by the Vaiśeshikas, viz. *dravya*, substance; *guṇa*, quality; *karman*, action; *sāmānya*, genus; *viśesha*, difference; *samavāya*, co-inherence; *a-bhāva*, non-existence); the sense of another word which is not expressed but has to be supplied, (see Pāṇ. I. 4, 96.) — *Padārtha-kaumudī*, f., N. of a commentary on the Amara-kosha. — *Padārtha-dīpikā*, f., N. of an introduction to the study of logic by Koṇḍa-bhaṭṭa. — *Padārtha-dharma-saṅgraha*, *as*, m., N. of a work. — *Padārtha-prakāśa*, *as*, m. = *padārtha-mālā*, q. v. — *Padārtha-bodha*, *as*, m., N. of a work on the Nyāya philosophy. — *Padārtha-mālā*, f., N. of an elementary treatise on the Nyāya philosophy. — *Padārthamālā-dīpikā*, f., N. of a Nyāya work. — *Padārtha-viveka*, *as*, m., N. of a work on the categories of the Vaiśeshikas. — *Padāvalī* (°*da-āv*°), f. a series of lines in stanzas, a series of words; N. of a grammar. — *Padāvṛitti* (°*da-āv*°), *is*, f. the repetition of a word. — *Padāsana* (°*da-ās*°), *am*, n. a footstool. — *Padāhata* (°*da-āh*°), *as*, *ā*, *am*, kicked. — *Padodāharaṇa* (°*da-ud*°), *am*, n. an example taken from the Pada-pāṭha. — *Padopahata* (°*da-up*°), see Pāṇ. VI. 3, 52.

Padaka, *am*, n. a step; a position; an office; (*as*), m. a Nishka or weight of gold; an ornament of the neck; (*as*, *ā*, *am*), familiar with the Pada-pāṭha.

Padana, *as*, *ā*, *am*, who or what goes or moves.

Padanīya, *as*, *ā*, *am*, Ved. to be investigated.

Padāta, *as*, m. (properly *pada + āta*), a footman, pedestrian.

Padāti, *is*, *is*, *i* (properly *pada + āti*), going or being on foot; (*is*), m. a pedestrian, footman, foot-soldier, peon; N. of a son of Janam-ejaya. — *Padāti-jana*, *as*, m. a footman, pedestrian. — *Padātijana-saṅkula*, *as*, *ā*, *am*, mingled with footmen or pedestrians. — *Padāti-mātra*, *as*, m. only a foot-soldier. — *Padāty-adhyaksha*, *as*, m. the commander-in-chief of the infantry.

Padātika, *as*, m. a footman, foot-soldier, peon.

Padātin, *ī*, *inī*, *i*, having foot-soldiers; going on foot, being on foot; (*ī*), m. a foot-soldier.

Padātīya, *as*, m. a foot-soldier, footman, pedestrian.

Padāra, *as*, m. the dust of the feet; a boat (= *pādālinda*).

Padāsa, *am*, n. (said to be fr. *pada* + 1. *āsa*), with *Vasishṭhasya*, N. of a Sāman.

Padi, *is*, m. (according to the Nirukta = *gantu*), Ved. an animal which uses its feet for locomotion; a bird; a particular kind of animal (?).

Padika, *as*, *ā*, *am*, going on foot, pedestrian; one Pada long; containing only one division; (*as*), m. a footman, foot-soldier; (*am*), n. the point of the foot.

Padeka, *as*, m. a hawk, falcon.

Pade-kṛitya (or *pade kṛitvā*), ind. having placed in a position, (Pāṇ. I. 4, 76.)

Padvan, *ā*, m. a road, path, way.

Panna, as, ā, am, fallen, gone down or downwards, sunk, descended; gone; *(as),* m. downward motion, falling, descent, fall; creeping on the ground. — *Panna-ga, as,* m. 'creeping along the ground,' a snake, serpent, serpent-demon or Nāga; a species of plant (= *padma-kāshṭha*); *(ā),* f. a female serpent, a female serpent-demon; *(ī),* f. a species of shrub (= *sarpiṇī*). — *Pannaga-keśara, as,* m. Mesua Roxburghii. — *Pannaga-nāśana, as,* m. 'serpent-destroyer,' an epithet of Garuḍa, the bird and vehicle of Vishṇu. — *Pannaga-maya, as, ī, am,* formed or consisting of serpents. — *Pannagāri* (°*ga-ari*), *is,* m. 'enemy of serpents,' an epithet of Garuḍa; N. of a teacher; (also read *pannagāni.*) — *Pannagāśana* (°*ga-as*°), *as,* m. 'serpent-devourer,' an epithet of Garuḍa. — *Pannāgāra* (°*na-ag*° or *āg*°), *as,* m., N. of a man; *(ās),* m. pl., N. of his descendants.

पदवी *pada-vī.* See p. 530, col. 2.

पद्धति *pad-dhati.* See 3. *pad*, p. 529, col. 3.

पद्म *padma, as, am,* m. n. (perhaps for an original *pad-mat,* rich in stalks, but said to be fr. rt. 2. *pad*), a lotus, lotus-flower, especially the Nelumbium Speciosum (not the plant itself, but the flower which closes towards the evening; often confounded with the water-lily or Nymphæa Alba); a lotus-like ornament; the form or figure of a lotus; a N. given by the Tāntrikas to the six divisions of the upper part of the body called Ćakras, (see *ćakra*); a particular mark or mole on the human body; a spot; red or coloured marks on the face and trunk of an elephant; N. of a particular part of a column or pillar; an army arrayed in the form of a lotus; a particular posture of the body in religious meditation; one of the personified treasures of Kuvera as worshipped by the Tāntrikas; a particular high number, 1000 billions; N. of a constellation; (with Buddhists) N. of a particular hell (characterized by coldness); a species of fragrant plant (= *padma-kāshṭha*); the root of the Nelumbium Speciosum; a species of bdellium; a particular fragrant substance; lead; *(as),* m. a kind of temple; a kind of coitus; one of the eight treasures connected with the magical art called Padminī; a species of plant; an elephant; a species of serpent; a Nāga; N. of one of the attendants of Skanda; (with Jainas) N. of the ninth Ćakra-vartin in Bhārata; an epithet of Rāma (the son of Daśa-ratha by his wife Kauśalyā); N. of a prince of Kaśmīra (founder of Padma-pura and of a temple, see *padma-svāmin*); of a man; of a Brāhman; of a mythical elephant [cf. *mahā-padma*]; of a monkey; of a mountain; *(ā),* f. 'the lotus-hued one,' an epithet of Śrī, the goddess of fortune and wife of Vishṇu [cf. *padma-śrī*]; N. of two plants, Clerodendrum Siphonanthus and Hibiscus Mutabilis; cloves; the flower of Carthamus Tinctoria; N. of the mother of Muni-suvrata, the twentieth Arhat of the present Ava-sarpiṇī; N. of a female serpent-demon (= the goddess Manasā, wife of the sage Jarat-kāru; cf. *padma-priyā*); N. of a daughter of king Bṛihad-ratha and wife of Kalki; *(as, ā, am),* lotus-hued, being of the colour of a lotus. — *Padma-kara, as,* m. a lotus-like hand, a hand like a lotus; *(as, ā, am),* having a lotus in the hand, holding a lotus; *(ā),* f. an epithet of Śrī; *(as),* m., N. of the sun. — *Padma-karṇika* (perhaps incorrect for *padma-karṇikā*), the capsule or pericarp of a lotus or the central part of an army arrayed in that form. — *Padma-kalikā,* f. an unblown lotus. — *Padma-kāshṭha, am,* n. a fragrant wood used in medicine and described as cooling and tonic (= *kedāra-ja, padma-vṛiksha,* &c.). — *Padma-kīṭa, as,* m. a species of venomous insect. — *Padma-kūṭa, am,* n. 'lotus-peak,' N. of the palace of Su-bhīmā. — *Padma-ketana, as,* m. 'characterized by a lotus,' N. of a son of Garuḍa. — *Padma-ketu, us,* m., N. of a Ketu. — *Padma-keśara, as, am,* m. n. the filament of a lotus. — *Padma-kośa* or *padma-kosha, as,* m. the calyx of a lotus; a particular position of the fingers resembling the calyx of a lotus. — *Padma-kshetra, am,* n., N. of one of four districts in Orissa held especially sacred. — *Padma-khaṇḍa, am,* n. a quantity of lotuses, a spot abounding with them. — *Padma-gandha, as, ā, am,* or *padma-gandhi, is, is, i,* lotus-scented, smelling like a lotus, fragrant as a lotus. — *Padma-garbha, as, ā, am,* 'lotus-born,' sprung from a lotus; *(as),* m. an epithet of Brahmā; of Vishṇu; of Śiva; the sun; N. of a man; of a Bodhi-sattva; of a Brāhman who was changed into a swan. — *Padma-gṛihā,* f. 'lotus-housed,' 'living in a lotus,' an epithet of Lakshmī. — *Padma-ćāriṇī,* f. a small tree, Hibiscus Mutabilis. — *Padma-ja, as,* m. 'lotus-born,' an epithet of Brahmā. — *Padma-tantu, us,* m. the fibrous stalk of a lotus or the fibre of a lotus-stalk. — *Padma-darśana, as, ā, am,* looking like a lotus; *(as),* m. the resin of the Pinus Longifolia; N. of a man. — *Padma-nandin, ī,* m., N. of an author. — *Padma-nābha,* having a lotus springing from his navel; *(as),* m. an epithet of Vishṇu (so called because the lotus containing Brahmā, the future creator, sprang from his navel); N. of the eleventh month (reckoned from Mārgaśīrsha); N. of a Nāga; of one of the 100 sons of Dhṛita-rāshṭra; of the first Arhat of the future Utsarpiṇī; of various other men; of a magical formula pronounced over weapons. — *Padmanābha-datta, as,* m., N. of a grammarian and lexicographer, father of Vijñāneśvara. — *Padmanābha-bīja, am,* n. the algebra of Padma-nābha. — *Padmanābha-bhaṭṭa, as,* m., N. of the father of the commentator Vijñāneśvara. — *Padma-nābhi, is,* m. an epithet of Vishṇu, (see *padma-nābha.*) — *Padma-nāla, am,* n. a lotus-stalk. — *Padma-nibhekshaṇa* (°*bha-īksh*°), *as, ā, am,* having lotus-like eyes, whose eyes are like a lotus. — *Padma-nimīlana, am,* n. the closing of a lotus. — *Padma-netra, as,* m. 'lotus-eyed,' N. of a future Buddha. — *Padma-pattra, am,* n. a lotus-leaf, the petal of a lotus; Costus Speciosus. — *Padmapattra-nibhekshaṇa* (°*bha-iksh*°), *as, ā, am,* having eyes like lotus-leaves. — *Padma-pada* or *padma-pāda, as,* m., N. of an author, the pupil of Śaṅkara. — *Padma-parṇa, am,* n. Costus Speciosus. — *Padma-pāṇi, is,* m. 'lotus-handed,' 'holding a lotus in his hand,' an epithet of Brahmā; of Vishṇu; the sun; N. of a particular Buddha; epithet of the Bodhi-sattva Avalokiteśvara. — *Padma-pādāćārya* (°*da-āć*°), *as,* m., N. of a preceptor. — *Padma-pura, am,* n., N. of a city founded by Padma. — *Padma-purāṇa, am,* n. 'Lotus-purāṇa,' N. of a Purāṇa describing the period during which the world was a lotus. — *Padma-pushpa, as,* m. the plant Pterospermum Acerifolium; a species of small bird (= *pikāṅga*). — *Padma-prabha, as,* m., N. of a future Buddha; of a divine being; (with Jainas) of the sixth Arhat of the present Ava-sarpiṇī. — *Padma-priyā,* f. an epithet of the goddess Manasā, wife of Jarat-kāru. — *Padma-bandha, as,* m. an artificial arrangement of the words of a verse in a figure representing a lotus-flower, (the several syllables being distributed on the eight petals of the flower and a syllable to be repeated before each group of syllables being written on the part representing the pericarp.) — *Padma-bandhu, us,* m. 'friend of the lotus,' an epithet of the Sun; a bee. — *Padma-bīja, am,* n. a lotus-seed, the seed of a lotus. — *Padmabījābha* (°*ja-ābh*°), *am,* n. 'resembling the lotus-seed,' the seed of Euryala Ferox. — *Padma-bhava, as, ā, am,* 'lotus-born,' 'produced from a lotus,' an epithet of Brahmā. — *Padma-bhāsa, as,* m. 'brilliant with a lotus,' or 'bright as a lotus,' an epithet of Vishṇu; [cf. *padma-hāsa.*] — *Padma-bhū, ūs,* m. 'lotus-born,' an epithet of Brahmā. — *Padma-maya, as, ī, am,* made or consisting of lotus-flowers. — *Padma-mālin, ī, inī, i,* 'lotus-garlanded,' wearing a garland of lotuses; *(ī),* m., N. of a Rakshas; *(inī),* f. an epithet of Śrī. — *Padma-mihira, as,* m., N. of the writer of a history of Kaśmīra. — *Padma-mukhī,* f. a species of prickly nightshade, Alhagi Maurorum. — *Padma-yoni, is,* or *padma-yonin, ī,* m. 'lotus-born,' 'sprung from a lotus,' an epithet of Brahmā; N. of a man. — *Padma-ratha, as,* m., N. of two princes. — *Padma-rāga, as, ā, am,* lotus-hued, of the colour of a lotus; *(as),* m. a ruby; *(ī),* f., N. of one of the tongues of Fire. — *Padmarāga-maya, as, ī, am,* made or consisting of rubies. — *Padma-rāja, as,* m., N. of two persons. — *Padma-rūpā, ā,* f. 'lotus-hued,' an epithet of Śrī. — *Padma-rekhā,* f. a line in the palm of the hand indicating the acquisition of great wealth. — *Padma-lāñćhana, as,* m. 'marked or symbolized by a lotus,' a king; an epithet of Brahmā; an epithet of Kuvera; the sun; *(ā),* f. an epithet of the goddess Śrī; an epithet of Sarasvatī; an epithet of Tārā. — *Padma-lekhā,* f., N. of a woman. — *Padma-loćana, as, ā, am,* lotus-eyed. — *Padma-vat, ān, atī, at,* full of lotuses, abounding in lotus-flowers; *(atī),* f., N. of a wife of A-śoka. — *Padma-varṇa, as, ā, am,* lotus-hued, lotus-coloured; *(as),* m., N. of a son of Yadu. — *Padmavarṇaka, am,* n. Costus Speciosus. — *Padma-vāsā,* f. 'dwelling in a lotus,' an epithet of Śrī (as having dwelt at the creation within the petals of a lotus). — *Padma-vāhinī,* f., N. of a work. — *Padma-vishaya, as,* m., N. of a country. — *Padma-vṛiksha, am,* n. = *padma-kāshṭha,* q. v. — *Padma-vṛishabha-vikrāmin, ī,* m., N. of a future Buddha. — *Padma-vyūha, as,* m., N. of a Sam-ādhi. — *Padma-śas,* ind. by thousands of billions. — *Padma-śrī, īs,* m., N. of a Bodhi-sattva; *(īs),* f., N. of two princesses. — *Padmaśrī-garbha, as,* m., N. of a Bodhi-sattva. — *Padma-shaṇḍa, am,* n. a quantity or multitude of lotuses; [cf. *padma-khaṇḍa.*] — *Padma-saṅkāśa, as, ā, am,* lotus-like, resembling a lotus. — *Padma-samāsana, as,* m. 'having a seat like a lotus,' an epithet of Brahmā. — *Padma-sambhava, as,* m. 'sprung from a lotus,' an epithet of Brahmā; N. of a Buddhist scholar. — *Padma-saras, as,* n. 'lotus-lake,' N. of various lakes. — *Padma-sūtra, am,* n. a garland of lotuses. — *Padma-sena, as,* m., N. of a man. — *Padma-saugandhika, as, ī, am,* fragrant as a lotus. — *Padma-snushā,* f. 'daughter-in-law of a lotus,' an epithet of Gaṅgā; of Śrī; of Durgā. — *Padma-svastika, as, am,* m. n. a mystical mark consisting of lotus-flowers; (according to the scholiast) a four-cornered sort of painting. — *Padma-svāmin, ī,* m., N. of a sacred edifice built by Padma. — *Padma-hāsa, as,* m. 'smiling like a lotus or with a lotus,' an epithet of Vishṇu; [cf. *padma-bhāsa.*] — *Padmākara* (°*ma-āk*°), *as,* m. a lotus-pool; a large deep tank or pond abounding in lotuses. — *Padmākara-bhaṭṭa, as,* m., N. of a scholar. — *Padmākāra* (°*ma-āk*°), *as, ā, am,* lotus-shaped, shaped like a lotus. — *Padmāksha* (°*ma-aksha*), *as, ī, am,* lotus-eyed, having eyes like a lotus; *(as),* m. an epithet of Vishṇu; N. of a man; *(am),* n. the seed of the lotus. — *Padmāṭa* (°*ma-āṭa*), *as,* m. Cassia Tora. — *Padmāntara* (°*ma-an*°), *as,* m. a lotus-leaf, the petal of a lotus. — *Padmālaya* (°*ma-āl*°), *as,* m. 'dwelling in a lotus,' an epithet of Brahmā; *(ā),* f. an epithet of Śrī. — *Padmāsana* (°*ma-ās*°), *am,* n. a lotus-seat, a seat or throne in the shape of a lotus, especially one on which idols are placed; a particular posture in religious meditation, sitting with the thighs crossed with one hand resting on the left thigh, the other held up with the thumb upon the heart, and the eyes directed to the tip of the nose; a kind of coitus; *(as, ā, am),* 'sitting in a lotus,' an epithet of Brahmā; of Śiva; of the goddess Manasā; sitting in the position called Padmāsana; *(as),* m. the sun. — *Padmāhvā* (°*ma-āh*°), f. = *padma-ćāriṇī,* q. v. — *Padme-śaya, as, ā, am,* reclining or sleeping on a lotus; *(as),* m. an epithet of Vishṇu. — *Padmottama* (°*ma-ut*°), *as,* m., N. of a future Buddha. — *Padmottara* (°*ma-ut*°), *as,* m. the plant Carthamus Tinctorius; N. of a man; of a Buddha. — *Padmottarātma-ja* (°*ra-āt*°), *as,* m. 'son of Padmottara,' (with Jainas) epithet of the ninth Ćakra-vartin in Bhārata. — *Padmodbhava* (°*ma-ud*°), *as, ā, am,* 'sprung from a lotus,' an epithet

of Brahmā, of the goddess Manasā; (*as*), m., N. of a man; origin of the lotus (?). — *Padmodbhava-prādurbhāva* (°*ma-ud*°), *as*, m. 'the manifestation of Brahmā on the lotus,' N. of the ninth chapter of the first part of the Kūrma-purāṇa.

Padmaka, as, m. an army arrayed in the form of a lotus-flower; N. of several men; (*as, am*), m. n. red or coloured spots on the skin of an elephant; Costus Speciosus or Arabicus; (*am*), n. a particular posture in sitting; a species of tree and its wood which is used for various purposes (=*padmakāshṭha*=*kushṭha*, Costus Speciosus or Arabicus). — *Padmakāmalaka-plaksha-kadambodumbarāvṛita* (°*ka-ām*°, °*ba-ud*°, °*ra-āv*°), *as, ā, am*, filled with lotuses, Emblic Myrobalans, fig-trees, Nauclea Kadambas and Uḍumbaras (a kind of fig-tree).

Padmakin, ī, m. the Indian birch tree (= *bhūrja*), the bark of which is used for writing upon, &c.

Padmāvata, as, m., N. of a kingdom founded by Padma-varṇa.

Padmāvatī, f. Hibiscus Mutabilis; a kind of Prākrit metre; an epithet of Lakshmī; N. of one of the Mātṛis attending on Skanda; an epithet of the goddess Manasā; N. of a divine being executing the orders of the twenty-third Arhat of the present Ava-sarpiṇī; N. of a wife of king S'ṛigāla; of a wife of Yudhi-shṭhira, king of Kaśmīra; of the wife of Jaya-deva; of a poetess; of a wife of king Vīra-bāhu; of king Naya-pāla; of a city; of a river; of the seventeenth Lambaka of the Kathā-sarit-sāgara. — *Padmāvatī-priya, as*, m. 'husband of Padmāvatī,' an epithet of Jarat-kāru.

Padmin, ī, inī, i, possessing lotuses; spotted or having coloured marks (as an elephant); (*ī*), m. an elephant; (*inī*), f. a lotus, Nelumbium Speciosum, (the whole plant, whereas *padma* is properly only the flower; the same difference exists between *abja* and *abjinī*, *nalina* and *nalinī*, &c.); a multitude of lotuses or lake abounding in them; a lotus-pool, a pool or pond (especially one deep enough for the growth of the lotus); the fibrous stalk of a lotus; a female elephant; a particular magical art; a woman of the first and most excellent of the four classes into which the sex is distinguished; N. of a woman. — *Padminī-kaṇṭaka, as*, m., N. of a kind of leprosy. — *Padminī-kānta, as*, m. 'beloved of the lotuses,' an epithet of the Sun, (so called because the Nelumbium Speciosum closes towards the evening.) — *Padminī-khaṇḍa, am*, n. a multitude of lotuses, a place abounding in lotuses or district in which they grow. — *Padminī-vallabha, as*, m. 'friend of the lotuses,' an epithet of the Sun. — *Padminīśa* (°*ni-īśa*), *as*, m. 'lord of the lotuses,' the Sun.

पद्य *padya, as, ā, am* (fr. 3. *pad* or *pada*), relating to or belonging to the foot; paining or hurting or coming in contact with the feet; bearing traces of the feet, marked with footprints, measuring a Pada in length, (at the end of a comp. with a preceding numeral, e. g. *daśa-padya*, ten Padas long); consisting of Padas, formed of parts of verses; consisting of one Pada; belonging to a word; final; (*as*), m. a S'ūdra (as sprung from the feet of Brahmā); a part of a word, a verbal element; (*ā*), f. a way, path, road; (*ās*), f. pl., Ved. footsteps, paces; (*am*), n. a verse, metre, poetry. — *Padya-maya, as, ī, am*, consisting of verses. — *Padya-veṇī*, f., N. of a collection of poems by Veṇī-datta. — *Padya-saṅgraha, as*, m. a collection of verses, N. of a collection of twenty verses ascribed to Kavi-bhaṭṭa.

पद्र *padra, as*, m. (said to be fr. rt. 2. *pad*), a village; the entrance into a village; the earth; a particular district.

पद्व *padva, as*, m. (said to be fr. rt. 2. *pad*), the abode or world of human beings; a road; a car; (*nisarga-padva, as, ī, am*, naturally inclined to, feeling attracted towards.)

पद्वन् *padvan.* See p. 530, col. 3.

पन् *pan*, cl. 1. P. A. *panāyati, -te* (Ved. *panayati, -te*), *pene, panitā* or *panāyitā, panitum* or *panāyitum* (mostly Ved.), to be worthy of admiration; to admire; to regard with surprise or wonder; to praise; to acknowledge, recognise; (A.) to rejoice at, be glad of, congratulate one's self upon (with gen.).

Panayāyya, as, ā, am, Ved. worthy of admiration, admirable; astonishing, surprising.

Panasya, Nom. A. *panasyate*, &c., Ved. to show one's self worthy of admiration, be admirable.

Panasyu, us, us, u, Ved. showing one's self worthy of admiration, boasting; an epithet of the Maruts, of Indra, &c.

Panāyita, as, ā, am, praised.

Panāyya, as, ā, am, Ved. worthy of admiration, admirable, surprising.

Panita, as, ā, am, admired, praised.

Panitṛi, tā, trī, tṛi, acknowledging with praise, praising.

Panipnat, at, atī, at (pres. part. of the Intens.), Ved. showing one's self worthy of admiration or praise.

Panishṭama, as, ā, am (perhaps for *panishṭhatama*, cf. *nedishṭha-tama*), Ved. highly praised; (but Sāy. takes it for 1st pers. pl. = *stumaḥ.*)

Panishṭi, is, f., Ved. (perhaps) admiration, praise.

Panishṭha, as, ā, am, Ved. very wonderful, exceedingly glorious or praiseworthy.

Panīyas, ān, asī, as, Ved. more wonderful or praiseworthy, very wonderful.

Panu, us, or *panū, ūs*, Ved. admiration, praise.

Panya, as, ā, am, Ved. praiseworthy; astonishing.

Panyas, ān, asī, as, Ved. = *panīyas*, more wonderful, very wonderful.

पनस *panasa, as*, m. (said to be fr. rt. *pan*), the bread-fruit or Jaka tree, Artocarpus Integrifolia; a thorn; a species of serpent; N. of a monkey; (*ā* or *ī*), f. a malady, pustular and phlegmonoid inflammation of the skin or external organs; a female monkey; a female demon; (*am*), n. the bread-fruit, fruit of the Jaka tree. — *Panasa-tālikā* or (according to some) *panasa-nālikā*, f. the bread-fruit tree.

Panasikā, f. a kind of disease, pustules on the ears and neck.

पनिष्पद *panishpada, as, ā, am* (fr. Intens. of *spand*), Ved. quivering, palpitating.

पन्थ् *panth*, cl. 1. and 10. P. *panthati, panthayati*, &c., to go, move.

पन्थक *panthaka, as, ā, am*, produced in or on the way; (*as*), m., N. of a Brāhman.

पन्दर *pandara, as*, m., N. of a mountain.

पन्न *panna.* See p. 531, col. 1.

पन्नद्धा *pan-naddhā.* See p. 529, col. 3.

पपि *papi, is, is, i* (fr. rt. 1. *pā*), drinking, who or what drinks; (*is*), m. the moon.

Papiti, is, f. (fr. Intens. of rt. 1. *pā*), mutual or reciprocal drinking, drinking alike or together.

पपी *papī, īs*, m. (fr. rt. 3. *pā*, to cherish), the sun; the moon.

Papu, us, m. a fosterer, protector; (*us*), f. a nurse, foster-mother.

पपुरि *papuri, is, is, i* (fr. rt. *pṛī*), Ved. liberal, giving, granting; abundant.

पपृक्षेण्य *papṛikshenya, as, ā, am* (fr. rt. *praćh*), Ved. to be wished or longed for, desirable.

पप्रि 1. *papri, is, is, i* (fr. rt. 1. *pṛi*), leading over, delivering, saving.

पप्रि 2. *papri, is, is, i* (fr. rt. 2. *pṛi*), Ved. giving, granting.

पफक *paphaka, as*, m., N. of a man. — *Paphaka-naraka, ās*, m. pl. the descendants of Paphaka and Naraka.

पब्बेक *pabbeka, as*, m., N. of the father of Kedāra who composed the Vṛitta-ratnākara.

पमरा *pamarā*, f. a kind of fragrant substance.

पम्पस्य *pampasya* (probably fr. an unused *pampas*, grief), Nom. P. *pampasyati*, to feel pain.

पम्पा *pampā*, f. (said to be fr. rt. 3. *pā*), N. of a river in the south of India; (according to a Scholiast) N. of a lake.

पम्ब् *pamb*, cl. 1. P. *pambati*, &c., to go, move; [cf. rt. *kamp, bamb, mamb, namb, khamb, gamb, ghamb, ćamb, tamb.*]

पय् *pay*, cl. 1. A. *payate*, &c., to go, move.

पयस् *payas, as*, n. (fr. rt. 1. *pī* or rt. *pinv*; but said to be fr. rt. 1. *pā*, to drink), juice, fluid, vital spirit, power, strength (Ved.); water, rain; milk; semen virile; N. of a Sāman; N. of a Virāj; night (Ved.). — *Payaḥ-kandā*, f. Batatas Paniculata (=*kshīra-vidārī*). — *Payaḥ-payoshṇī*, f. = *payoshṇī*, q. v. — *Payaḥ-pāna, am*, n. drinking milk, a draught of milk. — *Payaḥ-pūra, as*, m. a pool, lake. — *Payaḥ-pheṇī*, f. a species of small shrub (=*dugdha-pheṇī*). — *Payaś-ćaya, as*, m. a reservoir, piece of water, lake. — *Payas-pa, as*, m. 'milk-drinker,' a cat; night. — *Payas-pā, ās, ās, am*, Ved. milk-drinking, drinking milk. — *Payas-vat, ān, atī, at*, Ved. full of sap or juice, succulent, juicy, liquid; full of strength or of milk, milky, containing water or milk or semen; (*vatyas*), f. pl. rivers (Ved.). — *Payas-vala, as, ā, am*, rich in milk, yielding milk abundantly; (*as*), m. a goat. — *Payas-vin, ī, inī, i*, abounding in sap or milk, juicy, succulent, milky; (*inī*), f. a milch cow; a she-goat; a river; N. of a river; the night; N. of various plants containing milky juice (=*kākolī, kshīra-kākolī, dugdha-pheṇī, kshīra-vidārī*); N. of a deity. — *Payo-gaḍa, as*, m. 'water-drop (?),' hail; (*as* or *am*), m. n. an island. — *Payo-graha, as*, m., Ved. an oblation of milk. — *Payo-ghana, as*, m. 'water-lump,' hail. — *Payo-janman, ā*, m. 'birthplace of water,' a cloud. — *Payo-da, as, ā, am*, yielding milk; (*as*), m. 'water-giver,' a cloud; N. of a son of Yadu; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Payoda-suhṛid, t*, m. 'friend of the clouds,' the peacock. — *Payo-duh, dhuk, k, k*, Ved. milking; giving semen (?). — *Payo-dhara, as*, m. 'water-holder,' a cloud; 'containing milk,' a woman's breast; an udder; the root of Scirpus Kysoor; a species of sugar-cane (= *kosha-kāra*); the cocoa-nut; a species of Cyperus; (in prosody) an amphibrach. — *Payo-dhas, ās*, m. a rain-cloud; a piece of water, pond, lake; the ocean. — *Payo-dhā, ās, ās, am*, Ved. sucking milk (as a calf). — *Payo-dhārā*, f. a stream of water; N. of a river. — *Payodhārā-gṛiha, am*, n. = *dhārā-gṛiha*, a bath-room with flowing water, shower-bath. — *Payo-dhi, is*, m. 'receptacle of waters,' the ocean. — *Payodhika, am*, n. 'sea-foam,' cuttle-fish bone. — *Payo-nidhana, am*, n., N. of a Sāman. — *Payo-nidhi, is*, m. 'receptacle of waters,' the ocean. — *Payo-mukha, as, ā, am*, having milk on the surface, milk-faced. — *Payo-muć, k, k, k*, yielding or giving milk; (*k*), m. 'water-discharging,' a cloud. — *Payo-'mṛita-tīrtha, am*, n., N. of a Tīrtha. — *Payo-rāśi, is*, m. a piece of water, the ocean. — *Payo-latā*, f. the plant Batatas Paniculata. — *Payo-vāha, as*, m. 'water-bearer,' a cloud. — *Payo-vṛidh, t, t, t*, Ved. full of sap, superabounding with water, overflowing. — *Payo-vrata, am*, n. the act of subsisting on mere milk in consequence of a vow, (regarded as an expiation for receiving an unsuitable present, if continued for a month with prayer and residence in a cow-house); offering milk to Vishṇu and subsisting upon it for twelve days; also for one or for three days as a religious act; (*as, ā, am*), one who subsists upon mere milk in consequence of

a vow. — *Payoshṇi-jātā*, f. an epithet of the river Sarasvatī. — *Payoshṇī*, f. (fr. *payas* and *ushṇa*), 'warm as milk,' N. of a river that rises in the Vindhya mountain.

Payasa, as, ā, am, Ved. full of juice or sap; (*am*), n. water; milk.

1. *payasya*, Nom. P. A. *payasyati, -te*, &c., to flow, be fluid.

2. *payasya, as, ā, am*, made of milk (curds, butter, cheese, &c.), milky; watery; (*as*), m. a cat; N. of one of the sons of Aṅgiras; (*ā*), f. coagulated milk, curds (made by mixing sour with hot sweet milk); a shrub, Asclepias Rosea; N. of various plants (= *dugdhikā, kākolī, kshīri-kākolī, svarṇa-kshīrī, arka-pushpikā*, and *kuṭumbinī-kshupa*); any plant yielding a milky sap, as the Euphorbia, the Asclepias, &c.

Payōya, Nom. A. *payāyate*, &c., to be fluid.

Payora, as, m. = *khadira*, Acacia Catechu.

पर *para, as, ā, am* (fr. rt. 1. *pṛi*, or perhaps fr. *apa + ra*; declined optionally as a pronominal in abl. loc. sing. m. n. and nom. voc. pl. m., when it denotes relative position, e. g. abl. *parasmāt* and *parāt*, loc. *parasmin* and *pare*, nom. pl. m. *pare* and *parās*, Ved. *parāsas*, see Gram. 238. *a*), distant, remote, removed; opposite, ulterior, beyond, further, on the other side of (with abl. or rarely with gen., e. g. *Sarayvāḥ pare tīre*, on the opposite or further bank of the Sarayū); past, antecedent, earlier, previous, former (Ved.); long past, ancient; subsequent, succeeding, following, future, next, after (with abl.); added; (at the end of a comp.) having as a following letter or sound (e. g. *ta-para*, having *t* as a following letter, followed by *t*); exceeding, left, remaining; very high or excellent, distinguished, pre-eminent, highest, greatest, longest, most excellent, best, supreme, principal, chief, most complete, utmost (= Lat. *summus*, e. g. *param Brahman*, the Supreme Spirit); highest, latest (e. g. *paraḥ kālaḥ*, the highest or latest times; *param āyuḥ*, the highest or last stage of human life; used at the end of comps. to denote having anything as the highest object, completely devoted to or occupied with or engaged or engrossed in or intent upon, e. g. *ćintā-para*, occupied with reflection; *dhyāna-para*, engaged in meditation, whose highest object is meditation; *sukha-para*, extremely glad or happy; *śoka-para*, filled with grief, whose principal occupation is grief); strange, a stranger, other, another, different, varying, foreign, alien, inimical, hostile, estranged, adverse; exceeding, having a remainder or surplus (e. g. *param śatam*, more than a hundred); left over, left as a remainder; concerned or anxious for (with loc.); (*as*), m. an enemy, foe, adversary; (sc. *graha*) a subsidiary Soma-graha (Ved.); N. of a king of Kośala with the patronymic Āṭṇāra (Ved.); N. of a prince; (sc. *prāsāda* or *vāsa*) N. of the palace of Mitra-vindā; (*as, am*), m. n. the Supreme, Supreme Spirit, soul of the universe, the Absolute; (*ā*), f., N. of a plant (= *bandhyā-karkoṭakī*); N. of a river; (*am*), n. the highest or culminating point, acme, highest degree; final beatitude; the secondary or more remote meaning of a word; (in logic) one species of common property, that which comprehends many objects, genus; existence (regarded as the common property of all things); (*am*), ind. beyond, over (with abl., e. g. *param vijñānāt*, beyond human knowledge); after (with abl., e. g. *astamayāt param*, after sunset; *mattaḥ param*, after me; *ataḥ param*, after this, after that, farther from hence, farther from here, farther on, hereupon, hereafter, next; *nāsmāt param*, no more of this, enough; *tataḥ param*, after that, thereupon); thereupon, thereafter (without an abl.); but, however; otherwise; rather; in a high degree, excessively, exceedingly, beyond measure, completely; most willingly; at the most, at the utmost; only; *yadi param*, if at all, perhaps, at any rate; (*eṇa*), ind. farther, beyond (with acc., e. g. *pareṇāsmān pa-raihi*, pass by us); on the other side, thereupon; afterwards; after (with abl. or gen.); (*pare*), ind. afterwards, in future, farther; thereupon; [cf. *pāra, parā*; Zend *para*, 'before;' Gr. πέρā, πέρας, πέρāν, περαίνω, περαῖο-ς, περά-τη, Πειραιεύ-ς, πεῖ-ραρ, ἀ-πεpεισ-ιο-ς; Lat. *peren-die, per-egre, per-per-a-m*; Goth. *fairra*, 'far;' Angl. Sax. *far*; Slav. *pol-ŭ*, 'the opposite border.'] — *Para-karman, a*, n. another's work, service for others. — *Parakarma-nirata, as*, m. engaged in service for another, a servant. — *Para-kalatra, am*, n. another's wife. — *Parakalatrābhigamana* (°*ra-abh*°), *am*, n. approaching the wife of another, intriguing with another man's wife, adultery. — *Para-kārya, am*, n. another's business, the affair of another. — *Para-kriti, is*, f. the action or history of another. — *Para-krama, as*, m. Krama of the subsequent or second letter of a conjunction of consonants, (see *krama*.) — *Para-krāthin, ī*, m., N. of a hero in the Mahā-bhārata who fought on the side of the Kurus. — *Para-krānti, is*, f. the greatest declination, inclination of the ecliptic. — *Para-kshudrās*, f. pl. (probably) those verses of the Veda which are the shortest or excessively short. — *Para-kshetra, am*, n. another's field; another man's wife; another's body. — *Para-gata, as, ā, am*, being with another, present with another, relating to another. — *Para-gāmin, ī, inī, i*, belonging or relating to another, beneficial to another. — *Para-guṇa, as, ā, am*, advantageous or beneficial to another or to an enemy. — *Para-griha-vāsa, as*, m. dwelling in the house of another. — *Para-granthi, is*, m. 'the extreme point of a limb,' an articulation, a joint. — *Para-glāni, is*, f. reduction or subjugation of an enemy. — *Para-ćakra, am*, n. the army of an enemy; a hostile prince. — *Para-ćitta-jñāna, am*, n. knowing the thoughts of another. — *Para-ććhanda, as*, m. the will of another; dependance; (*as, ā, am*), depending upon or subject to the will of another, dependant, subjected, subservient. — *Paraććhanda-vat, ān, atī, at*, dependant on the will of another, subjected, subservient. — *Para-ććhidra, am*, n. a fault or flaw or defect in another. — *Para-ja, as, ā, am*, 'born of another,' strange, a stranger, (see *para-jāta*.) — *Para-jana, as*, m. another person, a stranger, (opposed to *sva-jana*.) — *Para-janman, a*, n. a future birth. — *Parajanmika, as, ā, am*, relating to a future birth or life. — *Para-jāta, as, ā, am*, born of another, nourished or maintained by a stranger, dependant on others for sustenance, adopted, fostered by strangers; dependant, servile, subjected; (*as*), m. a servant. — *Para-jita, as, ā, am*, conquered or subdued by another; nourished by a stranger, (for *para-jāta*, q. v.) — *Parañ-ja, as*, m. an oil-press; froth, foam; the blade of a sword or knife, (in these three senses also read *parāñja*, q. v.); a sword or scymitar; (*ā*), f. the sound of instruments at a festival; (*am*), n. Indra's sword. — *Parañ-jana, as*, m. an epithet of Varuṇa, 'regent of the waters.' — *Parañ-jaya, as, ā, am*, foe-conquering; (*as*), m. an epithet of Varuṇa. — *Parataḥ-posha, as, ā, am*, receiving food from another, nourished by another. — *Para-taṅgaṇa, ās*, m. pl., N. of a people. — *Para-tantra, am*, n. a rule, ritual or formula for another rite; (*as, ā, am*), dependant upon another, dependant, subject to another, subservient, obedient. — *Para-tama, as, ā, am*, highest, greatest, most excellent; farthest, &c. — *Para-tara, as, ā, am*, greater, higher, more; farther, &c. — *Para-tas*, ind. through or from another, (often taking the place of the abl. of *para*, e. g. *parato 'pi paraśćāsi*, and thou art greater than the greatest or higher than the highest; *svakāt parato vā grihāt*, from his own house or that of another); farther, afterwards, behind, (often used in native grammars after locatives with the omission of the substantive verb, e. g. *śasādau parataḥ* [*sati*], when the termination beginning with *śas* follows); after, over, beyond (with abl.); otherwise, differently. — *Para-tā*, f. comprehensiveness, absoluteness; highest degree. — *Para-tāpana, as*, m. 'paining enemies,' N. of a Marut. — *Para-tīrthika, as*, m., N. of a Brāhman. — *Para-tra*, ind. elsewhere, in another place, in a future state, in another world, in the other or next world; hereafter, in futurity; farther on, in the sequel (of a book). — *Paratra-bhīru, us*, m. 'one who stands in awe of futurity,' a pious or religious man. — *Para-tva, am*, n. the being distant or remote; the state of being consequent, consequence, the following (as of another letter in grammar), posteriority; separateness, difference, distinction; hostility; the being more excellent; (in logic) the nature of common or generic property; priority of place or time, proximity. — *Para-dāra, ās*, m. pl. another's wife. — *Para-dāra-gamana* or *paradārābhigamana* (°*ra-abh*°), *am*, n. approaching the wife of another, adultery, adulterous intercourse or intrigue. — *Paradārābhimarsha* (°*ra-abh*°), *as*, m. contact with the wife of another, intriguing with another's wife. — *Para-dārin, ī*, m. committing adultery with another man's wife, an adulterer. — *Paradāropasevana, am*, n. or *paradāropasevā* (°*ra-up*°), f. intriguing with another's wife. — *Para-duḥkha, am*, n. the pain or sorrow of another. — *Para-devatā*, f. the supreme or highest deity. — *Para-deśa, as*, m. a foreign country, the country of an enemy, (opposed to *sva-deśa*.) — *Paradeśa-sevin, ī, inī, i*, frequenting foreign countries, living abroad, travelling, a traveller. — *Paradeśin, ī, inī, i*, foreign, exotic; (*ī*), m. a foreigner; one residing abroad. — *Para-dosha-kīrtana, am*, n. the proclaiming of others' faults, scandal, calumny, censoriousness. — *Para-dravya, am*, n. another's property, the goods of another. — *Paradravyāpahāraka* (°*ya-ap*°), *as*, m. one who carries off the property of another, a thief, robber. — *Para-droha-karma-dhī, īs, īs, i*, injuring another in deed or thought. — *Para-drohin, ī, iṇī, i*, tyrannizing over another or over others; tyrannical. — *Para-dveshin, ī, iṇī, i*, hating others, hostile to another, inimical, adverse. — *Para-dhana, am*, n. another's wealth. — *Paradhanāsvādana-sukha* (°*na-ās*°), *am*, n. feeding luxuriously at another's expense. — *Para-dharma, as*, m. another's duty or business, the duties of another caste. — *Para-dhyāna, am*, n. intent meditation, absorption or abstraction in contemplation. — *Para-nindā*, f. reviling others. — *Para-nipāta, as*, m. (in gram.) the irregular posteriority of a word in a compound; [cf. *pūrva-nipāta*.] — *Para-nirmita-vaśa-vartin, ī*, m. 'obedient to the will of those who are transformed by others,' an epithet of a class of Buddhist deities. — *Paran-tapa, as, ā, am*, paining enemies, vexing or annoying others, subduing a foe, (said of heroes); (*as*), m. a conqueror; N. of one of the sons of Manu Tāmasa; of a prince of Magadha. — *Para-paksha, as*, m. the side or party of an enemy or adversary, &c.; (*as*), m., N. of a son of Anu. — *Para-patnī*, f. the wife of another or of a stranger. — *Para-pada, am*, n. high station, eminence; final emancipation. — *Para-parigraha, as*, m. 'another's retinue,' the family or dependants of another. — *Para-pāka, as*, m. anything cooked by another, another's food, the meal of a stranger. — *Parapāka-nivritta, as*, m. one who cooks his own food without observing the expiatory sacrifice for the five Sūnās or places of destruction of animal life. — *Parapāka-rata, as*, m. 'constant at another's meals,' one who lives upon others but observes the due ceremonies before cooking. — *Parapāka-rući, is*, m. a constant guest at others' tables. — *Para-piṇḍa, am*, n. another's cake, food given by another. — *Parapiṇḍāda* (°*ḍa-āda*), *as, ā, am*, 'taking another's food,' feeding at another's cost or upon another's food; (*as*), m. a servant. — *Para-purañ-jaya, as, ā, am*, 'conquering an enemy's city or cities,' an epithet of heroes. — *Para-purusha, as*, m. 'the Supreme Spirit,' an epithet of Vishṇu; another man, a stranger, the husband of another woman. — *Para-pushṭa, as, ā, am*, fostered or nourished by a stranger; (*as*), m. the Kokila or Indian cuckoo; (*ā*), f. a female cuckoo; a harlot, a whore;

a parasitical plant; N. of a daughter of a king of Kauśāmbī. — *Parapushṭa-mahotsava, as,* m. 'great feast or joy of the cuckoo,' the mango tree. — *Para-pūrvā,* f. a woman who has had a former husband. — *Parapūrvā-pati, is,* m. the husband of a woman who has had a previous husband. — *Para-pauravatantava, as,* m., N. of a son of Viśvāmitra. — *Para-prayojana, as, ā, am,* for the use of others. — *Para-preshya-tva, am,* n. service of another, servitude, slavery. — *Para-brahman, a,* n. the Supreme Spirit or Brahma; N. of an Upanishad. — *Para-bhāga, as,* m. superior merit; good fortune, prosperity; excellence, supremacy; the last part, residue, remainder. — *Parabhāga-tā,* f. superior excellence, supremacy. — *Para-bhāgya, am,* n. another's wealth or prosperity. — *Parabhāgyopajīvin* (°ya-up°), *ī, inī, i,* living upon another's fortune. — *Para-bhāshā,* f. a foreign language. — *Para-bhukta, as, ā, am,* possessed or enjoyed by another. — *Para-bhūta, as, ā, am,* following or subsequent, (said of words.) — *Para-bhūmi, is,* f. a foreign or hostile country. — *Parabhūmi-shṭha, as, ā, am,* living or being in a foreign or hostile country. — *Para-bhūshaṇa, am,* n. another's ornament; (*as*), m., scil. *sandhi,* peace purchased by ceding the entire produce of a country; (also a wrong reading for *pari-bhāshaṇa.*) — *Para-bhṛit, t, t, t,* nourishing another; (*t*), m. a crow, (said to nourish the Indian cuckoo.) — *Para-bhṛita, as, ā, am,* cherished or nourished by a stranger, fostered, adopted; (*as*), m. the Indian cuckoo, (supposed to leave its eggs in the nest of the crow to be hatched.) — *Para-bhṛitya, as, ā, am,* to be nourished or supported by another. — *Para-bheduka, as, ā, am,* 'foe-breaker,' destroying or subduing a foe. — *Para-maṇi, is,* m., N. of a prince. — *Para-mata, am,* n. another's opinion, different opinion or doctrine, heterodoxy, heresy. — *Paramata-kālānala* (°la-an°), *as,* m., N. of a pupil of Śaṅkara. — *Param-adbhuta, as, ā, am,* very wonderful. — *Para-manyu, us,* m., N. of a son of Kaksheya; (also read *para-manthu.*) — *Para-marma-jña, as, ā, am,* knowing the secret plans or intentions of another, knowing another's character or disposition, able to dive into the recesses of another's heart. — *Para-mātra,* (with Buddhists) a particular high number; (also read *para-mantra.*) — *Para-mṛityu, us,* m. a crow, (probably a corrupt word; cf. *para-bhṛit.*) — *Param-pada, am,* n. final or eternal felicity; a high station; the abode of Vishṇu. — *Param-para, as, ā, am,* one following the other, proceeding from one to another (as from father to son &c.); successive, repeated; (*am*), ind. one after the other, successively, in continuous succession; (*as*), m. a great great-grandson, a great-grandson or one of his descendants; a species of deer; (*ā*), f. an uninterrupted series, a row, regular series, succession, continuous arrangement, order, method; race, progeny, lineage; mediate or indirect condition; injury, killing, hurting. — *Parampara-tas,* ind. successively, in continuous succession, mutually. — *Param-parāka, am,* n. immolating an animal at a sacrifice. — *Parampara-prāpta, as, ā, am,* received by tradition. — *Param-pariṇa, as, ā, am,* hereditary, obtained by inheritance or descent; traditional. — *Para-ramaṇa, as,* m. 'a strange lover,' a married woman's gallant, a paramour. — *Para-rūpa, am,* n. the following sound, the sound which comes last or in the second place. — *Para-loka, as,* m. the next world, the other world, paradise. — *Paraloka-gama, as,* m. or *paraloka-yāna, am,* n. going to the other world, death, dying. — *Paraloka-bādha, ā,* f. loss of paradise. — *Para-lokārthin* (°ka-ar°), *ī, inī, i,* seeking a future state, a candidate for immortality. — 1. *para-vat, ān, atī, at,* dependant upon another, being under the command of another, ready or willing to obey or serve (with inst. or loc., e. g. *bhrātrā* or *bhrātari paravān,* one who obeys his brother); subject to another; deprived of strength; devoted to. — 2. *para-vat,* ind. like a stranger. — *Paravat-tā,* f. submissiveness, obedience. — *Para-vaśa, as, ā, am,* subject to another, depending on the will of another, dependant, subservient, subject; deceived. — *Para-vaśya, as, ā, am,* subject to the will of another, dependant, subservient, subject. — *Paravaśya-tā,* f. dependance on another. — *Para-vāćya, as, ā, am,* blamable by others; (*am*), n. fault, defect. — *Paravāćya-tā,* f. condition of being an object of censure to another. — *Para-vāṇi, is,* m. a judge, ruler; a year; N. of the peacock on which the god Kārttikeya rides. — *Para-vāda, as,* m. 'other's talk,' the statement or speech of others, popular rumour or report, slander; an adverse reason, objection, refutation, controversy. — *Para-vādin, ī,* m. one who makes an adverse statement or raises an objection, a controversialist. — *Para-vīra-han, ā, ghnī, a,* killing hostile heroes, the slayer of the warriors or champions of the enemy, an epithet of brave warriors. — *Para-veśman, a,* n. the dwelling of the Supreme. — *Para-vyūha-vināśana, as,* m. the destroyer of an enemy's ranks. — *Para-vrata, as,* m. an epithet of Dhṛita-rāshṭra. — *Para-śāsana, am,* n. the order of another. — *Para-śući, is,* m., N. of a son of Manu Auttama. — *Para-śvas,* ind. the day after to-morrow; (incorrectly for *paraḥ-śvas;* see *paras.*) — *Para-saṃyuta, as, ā, am,* associated with another or with others; fighting or engaged with another. — *Para-sañćāraka, ās,* m. pl., N. of a people. — *Para-sañjñaka, as,* m. 'called supreme,' the soul. — *Para-sambandha, as,* m. relation or connection with another. — *Para-sambandhin, ī, inī, i,* related to another; belonging to another. — *Para-savarṇa* or *para-sasthāna, as, ā, am,* homogeneous with a following letter. — *Para-sāt,* ind. into the hands of another. — *Parasāt-kṛitā,* f. a woman just given away in marriage. — *Para-sevā,* f. service of another. — *Para-strī,* f. the wife of another, an unmarried woman depending upon another (as upon her father &c.). — *Para-sthāna, am,* n. another or a strange place. — *Paras-para* (sing. only, but without nom. sing.), one another, each other, (often at the beginning of a comp., e. g. *paraspara-sthitau,* m. du. standing opposite to one another); mutual, mutually interchanged or interchangeable; (in Mahā-bh. Śānti-p. 2420. the nom. pl. *parasparās,* like one another, occurs); (*am, eṇa, āt, asya*), ind. one another, each other, with one another, from each other, against one another, to one after another, one after the other, mutually, reciprocally; (*tas*), ind. one another, one after another, mutually, reciprocally. — *Paraspara-jña, as,* m. knowing one another, a friend, an intimate. — *Paraspara-sukhaishin* (°kha-esh°), *ī, iṇī, i,* seeking one another's happiness. — *Paraspara-hata, as, ā, am,* killed by one another. — *Parasparānumati* (°ra-an°), *is,* f. mutual concurrence or assent. — *Parasparam,* ind. one another, one after another, mutually. — *Parasparopakāra* (°ra-up°), *as,* m. mutual assistance or benefit, offensive and defensive alliance. — *Parasparopakārin, ī,* m. 'mutually assisting,' an ally; an associate, a helper. — *Parasmai-pada, am,* n. 'word to another' or 'word for another,' the form of a word which relates to another, (a term applied to the terminations of the active verb); the active or transitive verb; [cf. *ātmane-pada.*] — *Parasmaipadin, ī, inī, i,* taking the active terminations. — *Parasmai-bhāshā,* f. = *parasmai-pada,* q. v. — *Para-sva, am,* n. another's property. — *Parasva-tva, am,* n. another's right. — *Parasvatvāpādana* (°va-āp°), *am,* n. conferring a right upon another as by gift &c. — *Parasva-haraṇa, am,* n. seizing another's property. — *Parasvādāyin* (°va-ād°), *ī, inī, i,* taking or seizing another's property, extortionary, an extortioner. — *Parasvopajīvika* (°va-up°), *as, ā, am,* or *parasvopajīvin, ī, inī, i,* living upon the property of others, dependant. — *Para-haṃsa, as,* m. = *parama-haṃsa,* q. v. — *Para-han, ā, ghnī, a,* killing enemies; (*ā*), m., N. of a prince. — *Para-hita, as, ā, am,* friendly to others, benevolent; good or profitable for another; (*am*), n. the welfare of another. — *Parahita-rakshita, as,* m., N. of a commentator on the Pañća-krama. — *Parāgama* (°ra-āg°), *as,* m. the arrival or attack of an enemy. — *Parāṅga* (°ra-an°), *am,* n. the hinder or back part of the body. — *Parāṅgada, as,* m. (fr. *para-aṅga-da,* giving form to another, Śiva forming with Durgā a deity, half male and half female, or according to others restoring the body of an enemy, i. e. Kāma-deva, to shape, after having reduced it to ashes in a rage), a N. of Śiva. — *Parāćita* (°ra-āć°), *as, ā, am,* cherished or fostered by another or by a stranger; (*as*), m. a slave, servant. — *Parāt-para, as, ā, am,* superior to the best. — *Parātman* (°ra-āt°), *ā,* m. the Supreme Spirit; (*ā, ā, a*), one who has directed his mind towards the Supreme; (perhaps) one who considers himself the Supreme. — *Parātma-bhūta, as, ā, am,* fixed on the supreme good. — *Parādhikāra* (°ra-adh°), *as,* m. another's office or post. — *Parādhikāra-ćarćā,* f. interference with another's concerns, officiousness. — *Parādhīna* (°ra-ādh°), *as, ā, am,* depending on another, dependant, subject, subservient. — *Parādhīna-tā,* f. or *parādhīna-tva, am,* n. dependance upon another, subjection. — *Parānta* (°ra-an°), *as,* m. the most extreme or remote end, final death; (*ās*), m. pl. 'living at the greatest distance,' N. of a people. — *Parānna* (°ra-an°), *am,* n. the food of another, food supplied by or belonging to another; (*as, ā, am*), eating the food of another, living at another's expense, sponging; a servant. — *Parānna-paripushṭa, as, ā, am,* nourished by the food of another. — *Parānnaparipushṭa-tā,* f. living on the food of another. — *Parānna-bhojin, ī, inī, i,* eating the food of another, living at another's cost. — *Parāpara* (°ra-ap°), *as, ā, am,* the more distant and near, far and near, remote and proximate, prior and posterior, before and behind, earlier and later (as cause and effect), higher and lower, best and worst; (*as*), m. a Guru of an intermediate class, a term applied in the Tantras to the goddess Durgā; (*am*), n. (in logic) community of property intermediate between the greatest and smallest numbers, species (as being between genus and individual); a species of plant (= *parūshaka*). — *Parāpara-guru, us,* m. a particular Guru; [cf. the preceding.] — *Parāpara-tā,* f. or *parāpara-tva, am,* n. higher and lower degree, absolute and relative state; priority and posteriority; the state of the better and the worse; the state of comprising and not comprising; the condition of being both a genus and a species. — *Parāparaitṛi* (°ra-et°), *tā, trī, tṛi,* Ved. going after another, going in a line (to the next world). — 1. *parāmṛita* (°ra-am°), *am,* n. rain; (for 2. see s. v. at p. 537, col. 2.) — *Parāyatta* (°ra-āy°), *as, ā, am,* dependant upon another, subject to another, subservient. — *Parāyus* (°ra-āy°), *us, us, us,* one who has reached the highest age or 100 years; (*us*), m. an epithet of Brahmā. — *Parārtha* (°ra-ar°), *as,* m. the highest advantage or interest; the chief meaning or importance; the highest object (euphemistic expression for sexual intercourse); the profit or interest of another; (*am* or *e*), ind. for the sake of another, for the good of another; (*as, ā, am*), having another object or meaning; designed for another, done for another. — *Parārtha-nishṭha, as, ā, am,* fixed on the supreme good. — *Parārtha-vādin, ī, inī, i,* talking of the affairs of others, officious, intermeddling. — *Parārdha* (°ra-ar°), *as,* m. the more remote or opposite or other side or half, the ulterior part, the other part; (*as, am*), m. n. the highest number, the number 100,000,000,000,000,000 or a hundred thousand billions; (according to others) a lac of lac of krores or a number equal to half the term of Brahmā's life or as many mortal days as are equal to fifty of his years; (*as, ā, am*), the most excellent, (in this sense incorrectly for *parārdhya.*) — *Parārdhya, as, ā, am,* being on the more remote or opposite or other side, being on the farther side or half, being on the following side or half; most remote, the most distant in number, of the highest possible number or value, highest in rank

or quality, most highly esteemed, most costly, most excellent, most beautiful, finest, best; more excellent than (with abl.); (am), n. a maximum; an immense or infinite number; (at the end of a comp.) amounting to an infinite number, amounting at the most to. — *Parārbuda* (°*ra-ar*°), *as*, m. a species of fire-fly. — *Parāvajñā* (°*ra-av*°), f. insulting another, indignity offered to another. — *Parāvara* (°*ra-av*°), *as*, *ā*, *am*, far and near, distant and near, remote and proximate, earlier and later, prior and subsequent, higher and lower, highest and lowest; handed down from earlier to later times, traditional, each successive or every succeeding (one); all-inclusive, all-including; (*ās*), m. pl. ancestors and descendants; (*am*), n. the remote and near, the far and near, the earlier and later, cause and effect, motive and consequence; the whole extent of an idea; totality; the universe. — *Parāvara-tva*, *am*, n. state of being higher and lower or superior and inferior. — *Parāvara-dṛiś*, *k*, *k*, *k*, knowing both the past and the future. — *Parāvasatha-śāyin* (°*ra-av*°), *ī*, *inī*, *i*, sleeping in another's house. — *Parāviddha* (°*ra-āv*°), *as*, m. 'pierced or wounded by another,' 'frightened by another' (?), an epithet of Vishṇu; of Kuvera; (perhaps rather *parā-viddha* fr. *parā-vyadh*.) — *Parāśraya* (°*ra-āś*°), *as*, m. dependance upon another; the retreat of enemies; (*as*, *ā*, *am*), dependant or relying upon another; (*ā*), f. a parasitical plant. — *Parāśrita* (°*ra-āś*°), *as*, *ā*, *am*, dependant, subject. — *Parāsaṅga* (°*ra-ās*°), *as*, m. dependance on another or on something else, dependance. — *Parāskandin* (°*ra-ās*°), *ī*, m. 'assailing another,' a thief, robber. — *Parāha* (°*ra-aha*), *as*, m. the next day. — *Parāhata* (°*ra-āh*°), *as*, *ā*, *am*, struck by another, assailed, attacked. — *Parāhṇa* (°*ra-ah*°), *as*, m. the afternoon, the latter part of the day; (the word is also spelt *parāhna*.) — *Paretara* (°*ra-it*°), *as*, *ā*, *am*, other than hostile, faithful, friendly. — *Pare-dyavi* or *pare-dyus*, ind. on the next day, to-morrow. — *Pare-prāṇa*, *as*, *ā*, *am*, of higher value than life, more precious than life. — *Pareśa* (°*ra-īśa*), *as*, m. 'the supreme or highest lord,' an epithet of Brahmā; of Vishṇu. — *Pareshṭi* (°*ra-ish*°), *is*, m. 'having the highest worship (?),' an epithet of Brahmā. — *Paraidhita* (°*ra-edh*°), *as*, *ā*, *am*, nourished by a stranger, maintained by others; (*as*), m. a servant; the Koil or Indian cuckoo. — *Parodhā* (°*ra-ūḍhā*), f. the wife of another. — *Parotkarsha* (°*ra-ut*°), *as*, m. another's superiority. — *Parodita* (°*ra-ud*°), *as*, *ā*, *am*, uttered by an enemy, &c.; (*am*), n. clamour, menace. — *Paropakāra* (°*ra-up*°), *as*, m. the assisting others, doing good to another, beneficence, benevolence, charity. — *Paropakārin* (°*ra-up*°), *ī*, *iṇī*, *i*, assisting others, supporting others, beneficent, charitable, kind to others. — *Paropakāraikarasa* (°*ra-ek*°), *as*, *ā*, *am*, wholly devoted to the service of another; (*ā*), f. a wife wholly devoted to her husband. — *Paropakṛita* (°*ra-up*°), *as*, *ā*, *am*, helped or befriended by another; brought by another. — *Paropajāpa* (°*ra-up*°), *as*, m. the dissension of enemies, causing dissension among enemies. — *Paropadeśa* (°*ra-up*°), *as*, m. giving advice to others, counselling others, admonishing or instructing another, the instruction of others. — *Paroparuddha* (°*ra-up*°), *as*, *ā*, *am*, besieged by an enemy, blockaded, invested.

Paraka, *as*, *ā*, *am*, = *para*, at the end of an adj. comp. (e. g. *iti-śabda-paraka*, followed by the word *iti*).

Parakīya, *as*, *ā*, *am*, belonging to another or to a stranger, another, strange, hostile; (*ā*), f. the mistress or wife of another, i. e. one of the three objects of love, according to the Śṛiṅgāra or amatory doctrine.

Parama, *as*, *ā*, *am* (superlative of *para*), most distant, last; highest, first, most excellent or distinguished, best, greatest, chief, primary, principal, superior; exceeding; extreme; worst; more excellent (with abl., *Śivāt paramaḥ*, more excellent than Śiva); adequate, sufficient; (*am*), n. the utmost or highest; the chief part, the most prominent part; (at the end of an adj. comp.) amounting at the highest to, consisting chiefly or principally of, occupied only with; (*am*), ind. (a particle of assent, affirmation, or agreement) yes, very well, well; (in a comp. before an adj. or part.) excessively, extremely, very, much, in the highest degree, to a great degree, excellently; [cf. Lith. *pirma*, 'the first;' probably Lat. *primu-s*, but cf. *pra*; Goth. *fruma*, 'first.'] — *Parama-krānti*, *is*, f. = *para-krānti*. — *Paramakrānti-jyā*, f. the sine of the greatest declination. — *Parama-krodhin*, *ī*, *inī*, *i*, extremely angry; (*ī*), m., N. of one of the Viśve-devas. — *Parama-gati*, *is*, f. any chief object or refuge (as a god, a protector); final beatitude. — *Parama-gava*, *as*, m. an excellent bull or cow. — *Parama-gahana*, *as*, *ā*, *am*, very mysterious or profound. — *Parama-ćetas*, *as*, n. the entire heart, all the heart. — *Parama-jā*, f., Ved. (according to the Scholiast) = *pra-kṛiti*, (probably for *parāvataḥ*?). — *Parama-jyā*, *ās*, *ās*, *am*, Ved. 'holding supreme power,' an epithet of Indra. — *Parama-tas*, ind. in the highest degree, excessively; still worse. — *Parama-tā*, f. the highest position or rank; highest end or aim. — *Parama-dāruṇa*, *as*, *ā*, *am*, very dreadful. — *Parama-duḥkhita*, *as*, *ā*, *am*, deeply afflicted. — *Parama-durmedhas*, *ās*, *ās*, *as*, exceedingly stupid. — *Parama-dru*, *us*, m. Amyris Agallocha. — *Parama-nanda*, *as*, m., N. of a teacher; (perhaps a wrong reading for *paramānanda*.) — *Parama-pada*, *am*, n. the highest rank, high station, excellence; final beatitude. — *Parama-parama*, *as*, *ā*, *am*, highest or most excellent of all. — *Parama-purusha*, *as*, m. the Supreme Spirit. — *Paramapurusha-prārthanā-mañjarī*, f., N. of a collection of prayers addressed to Vishṇu and other deities. — *Parama-brahma-ćāriṇī*, f. an epithet of Durgā. — *Parama-brahman*, *a*, n. the Supreme Spirit. — *Parama-bhāsvara*, *as*, *ā*, *am*, excessively radiant. — *Parama-manyu-mat*, *ān*, *atī*, *at*, deeply distressed. — *Parama-mahat*, *ān*, *atī*, *at*, infinitely great. — *Parama-rasa*, *as*, m. 'most excellent beverage,' buttermilk mixed with water. — *Parama-rāja*, *as*, m. a supreme monarch. — *Paramarshi* (°*ma-ṛi*°), *is*, m. 'greatest sage,' a Ṛishi or divine sage of a peculiar order or division. — *Parama-vismita*, *as*, *ā*, *am*, greatly surprized or amazed. — *Parama-śobhana*, *as*, *ā*, *am*, exceedingly brilliant or beautiful. — *Parama-saṃhṛishṭa*, *as*, *ā*, *am*, exceedingly rejoiced. — *Parama-svadharman*, *ā*, *ā*, *a*, most exact in the observance of the duties of one's own (caste or tribe). — *Parama-haṃsa*, *as*, m. an ascetic of the highest order, a religious man who has subdued all his senses by abstract meditation. — *Paramahaṃsa-priyā*, f., N. of a work ascribed to Vopa-deva. — *Paramahaṃsopanishad*, *t*, f., N. of an Upanishad. — *Paramākhya* (°*ma-ākh*°), *as*, *ā*, *am*, called supreme, considered as the highest. — *Paramāṅganā* (°*ma-an*°), f. an excellent woman, a beautiful woman. — *Paramāṇu* (°*ma-aṇ*°), *us*, m. an infinitesimal particle, an atom, the invisible base of all aggregate bodies, (of which thirty are said to form a mote in a sun-beam); the sun's passage past an atom of matter, an infinitesimal division of time; (*u*), n. the eighth part of a Mātrā. — *Paramāṇu-tā*, f. infinite minuteness, the state of an atom. — *Paramāṇv-aṅgaka*, *as*, m. 'subtle-bodied,' an epithet of Vishṇu (as being smaller than the smallest as well as greater than the greatest). — *Paramātmaka* (°*ma-āt*°), *as*, *ikā*, *am*, of the highest nature, the highest, greatest (= *summus*). — *Paramātman* (°*ma-āt*°), *ā*, m. the Supreme Spirit, soul of the universe. — *Paramādvaita* (°*ma-ad*°), *as*, m. 'the highest without a duplicate,' 'peerless,' an epithet of Vishṇu; (*am*), n. pure unitarianism. — *Paramānanda* (°*ma-ān*°), *as*, m. supreme felicity, the Supreme Spirit, soul of the universe; N. of the reputed author of the Ćaitanya-ćandrodaya, (also called Kari-karṇa-pūra or Purī-dāsa.) — *Paramānna* (°*ma-an*°), *am*, n. 'best food,' rice boiled in milk with sugar (offered to gods or to the Manes). — *Paramāpakrama* (°*ma-ap*°), *as*, m. = *para-krānti*. — *Paramāpad* (°*ma-āp*°), *t*, f. the greatest misfortune. — *Paramāpama* (°*ma-ap*°), *as*, m. 'greatest declination,' the inclination of a planet's orbit to the ecliptic; the sine of the sun's greatest declination. — *Paramāyuska* (°*ma-āy*°), *as*, m. the plant Terminalia Tomentosa. — *Paramāyus* (°*ma-āy*°), *us*, *us*, *us*, reaching or attaining to a very advanced age (Ved.); the longest period of life either in men or animals. — *Paramārtha* (°*ma-ar*°), *as*, m. the highest or most sublime truth, the whole truth, real truth, reality, truth; spiritual knowledge; any excellent or important aim or object; the best sense; the best kind of wealth; (*āt* or *ena*), ind. in reality. — *Paramārtha-tas*, ind. in reality, in the true sense of the word. — *Paramārtha-tā*, f. the highest truth, reality. — *Paramārtha-dharma-vijaya*, *as*, m., N. of a Buddhist work. — *Paramārtha-nirvṛiti-satya-nirdeśa*, *as*, m., N. of a Buddhist work. — *Paramārtha-prapā*, f., N. of a commentary by Sūrya-paṇḍita on the Bhagavad-gītā. — *Paramārtha-matsya*, *as*, m. a real fish, really a fish. — *Paramārtha-vid*, *t*, f. one who knows the highest truth, a philosopher. — *Paramārtha-vinda*, *as*, *ā*, *am*, acquiring knowledge of truth, obtaining the best kind of wealth, &c. — *Paramārtha-satya*, *am*, n. the real truth, the entire or whole truth. — *Paramārtha-sāra*, *as*, m., N. of a book. — *Paramārtha-supta*, *as*, *ā*, *am*, really asleep. — *Paramārhata* (°*ma-ār*°), *as*, m. 'the most excellent follower of Jina,' an epithet of Kumāra-pāla. — *Paramāvaṭika* (°*ma-āv*°), *ās*, m. pl., N. of a school. — *Paramāvadhi* (°*ma-av*°), *is*, m. utmost term or limit. — *Paramāha* (°*ma-aha*), *as*, m. an excellent day. — *Paramekshu* (°*ma-ikshu*), *us*, m., N. of a son of Anu. — *Parameśa* (°*ma-īśa*), *as*, m. 'supreme lord,' an epithet of Vishṇu. — *Parameśvara* (°*ma-īś*°), *as*, m. 'supreme lord,' (said of rich or illustrious men and of princes and of gods); an epithet of Vishṇu; of Indra; of a Jina; (most frequently) of Śiva; the Supreme Being; (*ī*), f. an epithet of Durgā; (*am*), n., scil. *liṅga*, N. of a Liṅga sacred to Śiva. — *Parameśvara-tantra*, *am*, n., N. of a work. — *Parameshu* (°*ma-ishu*?), *us*, m., N. of a son of Anu. — *Parame-shṭha*, *as*, *ā*, *am*, standing at the top, supreme, superior; (*as*), m. an epithet of Brahmā; a deity. — *Parame-shṭhi*, *is*, m. (connected with *parame-shṭhin*), 'standing at the head,' a superior, a chief god of the Jainas. — *Parameshṭhi-tā*, f. supremacy, superiority. — *Parame-shṭhin*, *ī*, *inī*, *i*, standing at the head or top, highest, chief, principal; (*ī*), m. an epithet of Agni or of any supreme deity; a N. of Prajā-pati; of a son of Prajā-pati; of Brahmā; of Śiva; of Vishṇu; of Garuḍa; of Manu Ćakshus; (with Jainas) an Arhat or superior deity; a Guru or spiritual teacher; N. of a son of Aja-mīḍha; of a son of Indra-dyumna (or of Deva-dyumna); a kind of Virāj; a kind of Śālagrāma stone; (*inau*), m. du. an epithet of Vishṇu and Śrī; (*inī*), f. a species of culinary plant (= *brāhmī*; cf. *pārameshṭhya*.) — *Parameshṭhina*, *as*, *ā*, *am*, Ved. = *parame-shṭhin*. — *Paramaiśvarya* (°*ma-aiś*°), *am*, n. supremacy.

Paramaka, *as*, *ikā*, *am*, the most excellent, highest, best, greatest, extreme.

Paramika, *as*, *ā*, *am*, = *parama*, col. 1.

Paras, ind., Ved. beyond, further, (opposed to *avrāk*), on the other or opposite side, further on, far away, away, at a distance; in future, hereafter, afterwards, after; (with acc.) on the other side, beyond, over against, more than; (with inst.) beyond, away from, higher or more than; (with inst.) without; (with abl.) beyond, on the other side of; without, exclusive of, with the exception of, except. — *Para-uru*, *us*, *vī*, *u*, Ved. broad on the outside, broad above or at the top. — *Para-ṛik-śata-gātha*, *as*, *ā*, *am*, Ved. containing in addition 100 verses of the Veda as well as Gāthās. — *Paraḥ-kṛishṇa*, *as*, *ā*, *am*, more than black or dark, extremely

dark. — *Paraḥ-puṇsā*, f., Ved. a woman who is not satisfied with her husband. — *Paraḥ-purusha, as, ā, am*, higher than a man. — *Paraḥ-śata, as, ā, am*, more than 100; containing more than 100 verses, &c. — *Paraḥ-śvas*, ind. the day after to-morrow. — *Paraḥ-shashṭa, as, ā, am*, Ved. more than 60. — *Paraḥ-sahasra, as, ā, am*, more than 1000. — *Paraḥ-sāman, ā, ā, a*, Ved. 'having superfluous or surplus Sāmans,' N. of certain sacrificial days. — *Paraś-ćatvāriṇśa, as, ā, am*, Ved. more than 40. — *Paras-taram* or *paras-tarām*, ind., Ved. further away, further. — *Paras-tāt*, ind. (with gen.) on the other side, beyond, further on, towards, (opposed to *avas-tāt, arvāk*); higher than; from afar off, from above, from before or behind (Ved.); aside, apart; under (Ved.); hereafter, afterwards, later, (opposed to *pūrvam*.) — *Paras-pa, as, ā, am*, Ved. protecting; (*am*), n. protection. — *Paraspa-tva, am*, n. protection. — *Paras-pā, ās*, m. a protector, protecting. — *Paro'ṇhu* (°*as-aṇ*°), *us, vī, u*, Ved. narrow on the outside or at the top. — *Paro'ksha*, see s. v.

Parāri, ind. the year before last.

Parāritna, as, ā or *ī* (?), *am*, belonging to the year before last.

परण *paraṇa, as, ā, am* (fr. rt. 1. *pṛi*), Ved. crossing [cf. *aritra-paraṇa*]; (*am*), n. reading, (a wrong form for *pāraṇa*); N. of a town.

परतर्कुक *paratarkuka* or *paratarkaka, as*, m., Ved. a beggar; [cf. *tarkuka*.]

परमार *paramāra, as*, m., N. of a son of the Ṛishi Śaunaka (ancestor of Bhoja-deva).

पररु *pararu, us*, m. a species of pot-herb, Eclipta Prostrata; (another reading has *pavaru*.)

परश *paraśa, am*, n. a species of gem.

परशु *para-śu, us*, m. (fr. rt. *śo* and *para*, but said to be fr. rt. *śṛi* and *para*, hurting another), a hatchet, the axe of a wood-cutter, a battle-axe; a thunderbolt; N. of a prince; [cf. *parśu;* Gr. πέλεκυ-ς, πέλεκ-ρα, πέλεκκο-ν, πέλεκκο-ς, πελεκ-ᾶς.] — *Paraśu-dhara, as*, m. a soldier armed with an axe; N. of Gaṇeśa; of Paraśu-rāma. — *Paraśu-pāṇi, is, is, i*, 'axe in hand,' armed with an axe. — *Paraśu-mat, ān, atī, at*, Ved. having an axe. — *Paraśu-rāma, as*, m. 'Rāma with the axe,' an epithet of Rāma, son of the saint Jamad-agni, (the first of the three Rāmas and the sixth Avatāra or descent of the deity Vishṇu who appeared in the world for the purpose of repressing the tyranny and punishing the violence of the Kshatriya or military caste; he seems to typify the tribe of Brāhmans and their contests with the Kshatriyas); N. of a modern prince by whose orders the Paraśurāma-prakāśa was composed. — *Paraśurāma-pratāpa, as*, m., N. of a book mentioned in the Śūdra-dharma-tattva. — *Paraśurāma-prādurbhāva, as*, m. 'the manifestation of Paraśu-rāma,' N. of the forty-fifth chapter of the Narasiṇha-Purāṇa. — *Paraśurāmāvatāra* (°*ma-av*°), *as*, m. 'the descent of Paraśu-rāma,' i. e. the incarnation of Vishṇu in the form of Paraśu-rāma, N. of a chapter of the Khaṇḍa-praśasti (a poem ascribed to Hanu-mat). — *Paraśurāmāvatāra-kathana, am*, n. 'story of the descent of Paraśu-rāma,' N. of the fiftieth chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Paraśu-vana, am*, n. 'forest of axes,' N. of a hell (containing a forest the leaves of which are axes).

Paraśarya, as, ā, am, fit or proper for a hatchet or axe; [cf. *pāraśarya*.]

Paraśvadha, as, m. an axe, a hatchet; [cf. *pāraśvadha, pāraśvadhika*.] — *Paraśvadhāyu-dha* (°*dha-āy*°), *as, ā, am*, armed with an axe.

Paraśvadhin, ī, inī, i, provided or furnished with an axe.

परश्वध *paraśvadha* or *parasvadha.* See above.

परस्वत् *parasvat, ān*, m., Ved. a species of animal, (perhaps) the wild ass; [cf. *pārasvata*.]

परा *parā* (connected with *para, paras*, and *pra*, probably an old inst. sing. of *para*, and used as an indeclinable and inseparable prefix to verbs and nouns in the sense of) away, off; back, backward; inverted order; aside; to, towards; over, on. According to native lexicographers the senses in which *parā* may be used are expressed by the following Sanskṛit words: *ābhimukhya, prātilomya, gati, vi-krama, dharshaṇa, hiṇsā* (*vadha*), *vi-moksha, bhṛiśam, pratyā-vṛitti, bhanga, an-ādara*, and *nyag-bhāva;* [cf. *pareṇa, para-tas, pare:* Zend *para:* Gr. παρά, παραί, πάρ, πάλιν: Lat. *per, perco=parā-i, perdo=parā-dā:* Osc. *perum*, 'without:' Goth. *fra-, fair:* Angl. Sax. *for:* Old Germ. *far-, fer:* Mod. Germ. *ver-:* Lith. *par-*, 'back, again;' *per*, 'through:' Hib. *frea, far-*, 'back, again.']

Parā-taram, ind., Ved. further away.

पराक *parāka.* See under *parāñć*, col. 3.

पराकाश *parā-kāśa, as*, m., Ved. distant view, remote expectation.

पराकृ *parā-kṛi*, cl. 8. P. *-karoti, -kartum*, to set aside, reject, disregard.

Parā-karaṇa, am, n. the act of setting aside, rejection, disregarding, disdaining.

Parā-kurvat, an, atī, at, setting aside, throwing off, rejecting, disdaining.

Parā-kṛita, as, ā, am, set aside, rejected, thrown off, disdained.

पराकृष् *parā-kṛish*, cl. 1. P. *-karshati, -karshṭum, -krashṭum*, to draw or drag away; to draw down; to censure, revile.

पराकॄ *parā-kṝi*, cl. 6. P. *-kirati, -karitum, -karītum*, to throw away, lose.

Parā-kīrya, ind. having thrown away; having forfeited.

पराक्रम् *parā-kram*, cl. 1. P. A. *-kramati* (ep. for *-krāmati*), *-kramate, -kramitum, -krāntum*, to march forward, advance; to march against, attack; to turn back; to display courage or spirit, display strength or heroism; show zeal, excel, distinguish one's self.

Parā-krama, as, m. marching or going forth, advancing against, attacking, attack; heroism, prowess, valour, courage, power, strength, forcible means; exertion; attempt, endeavour, effort, enterprise; a N. of Vishṇu; N. of a warrior on the side of the Kurus; of a Vidyā-dhara prince, (associated with Ā-krama, Vi-krama, and San-krama.) — *Parākrama-keśarin, ī*, m., N. of a prince, son of Vikrama-keśarin. — *Parākrama-jña, as, ā, am*, knowing the strength (of an enemy). — *Parākrama-vat, ān, atī, at*, valorous, spirited, heroic, courageous, possessed of power or strength.

Parā-kramin, ī, iṇī, i, spirited, showing or displaying courage or strength, exerting power.

Parā-krānta, as, ā, am, turned back (e. g. *palāyane*, in flight); advanced; valorous, strong, powerful, vigorous, bold, valiant, active, energetic.

Parā-krāntṛi, tā, trī, tṛi, displaying valour, showing courage or strength, exerting power, heroic, a hero.

पराक्षिप् *parā-kship*, cl. 6. P. A. *-kshipati, -te, -ksheptum*, to tear away from, to wrest away, to throw over, upset.

Parā-kshipta, as, ā, am, upset, thrown upside down; wrested away. — *Parākshipta-manas, ās, ās, as*, having the mind carried away or enraptured.

पराख्या *parā-khyā*, cl. 2. P. *-khyāti, -khyātum*, Ved. to see afar off.

पराग *parāga, as*, m. the pollen or farina of a flower; dust in general; fragrant powder used after bathing; sandal; an eclipse of the sun or moon; fame, celebrity; independance, following one's own inclinations; N. of a mountain. — *Parāga-vat, ān, atī, at*, or *parāgin, ī, iṇī, i*, laden with pollen.

परागम् *parā-gam*, cl. 1. P. *-gaććhati, -gantum*, Ved. to go away, pass away, depart; to die.

Parā-gata, as, ā, am, departed, dead; spread, expanded; covered with, filled with, full of.

परागा *parā-gā*, cl. 2. 3. P. *-gāti, -jigāti, -gātum*, Ved. to go away, pass by or on one side, to escape.

पराङ्गव *parāngava, as*, m. the ocean.

पराङ्मुख *parāṅ-mukha.* See under *parāñć*.

पराचर् *parā-ćar*, cl. 1. P. *-ćarati, -ćaritum*, Ved. to go away, depart, retreat, retire.

पराजि *parā-ji*, cl. 1. P. A. *-jayati, -te, -jetum*, to conquer, win, vanquish, overthrow; to defeat in a lawsuit; to lose anything (acc.), be deprived of; to be conquered; to succumb, submit; to be overcome by (with abl., see Pāṇ. I. 4. 26).

Parā-jaya, as, m. conquest, victory, mastering, conquering, overpowering; defeat, being overcome by (with abl.); loss, losing (at play or in a lawsuit); deprivation; turning away from, desertion.

Parā-jayamāna, as, ā, am, overcoming, surpassing, defeating; being deprived of, losing.

Parā-jit, t, m., N. of a son of Rukma-kavaća.

Parā-jita, as, ā, am, conquered, defeated, overcome; overthrown, overpowered, defeated (at play), cast (in a lawsuit), condemned by law.

Parā-jishṇu, us, us, u, victorious; being conquered, defeated.

पराञ्च् *parāñć* or *parāć, ān, āćī, āk* (fr. rt. 1. *añć* with *parā*, opposed to *arvāñć* or *arvāć* and *praty-añć*), directed towards (Ved.); turned away, averted; turning the back upon, having any one behind, standing behind; departing or retiring from (e. g. *parāñćaḥ pitaraḥ*, the departed Manes); not returning, irrevocable, (in these senses generally Ved.); situated beyond or on the other side (e. g. *amushmāt parāñćo lokāḥ*, the worlds situated beyond that); distant; directed outwards or towards the outer world (e. g. *parāñći khāni*, the senses directed outwards); (*āk* or Ved. *ān*), ind. away, away from, in vain, to no purpose; outwards, towards the outer world. — *Parāk-tva, am*, n., Ved. not turning back; non-recurrence. — *Parāk-pushpī*, f. Achyranthes Aspera (= *apāmārga;* cf. *pratya-pushpī*). — *Parāg-dṛiś, k, k, k*, having the eye turned towards the outer world. — *Parāṅ-manas, ās, ās, as*, having the mind or thoughts directed backwards. — *Parāṅ-mukha, as, ī, am*, having the face turned away or averted, turning the back upon; averted, turned away; turning away from, averse from (with loc.); disinclined towards, not caring about, regardless of (with loc. gen. or acc. with *prati*); avoiding, shunning; (*as*), m. a spell or magical formula pronounced over weapons. — *Parāṅmukha-tā*, f. or *parāṅmukha-tva, am*, n. turning away or averting the face; disinclination, repugnance, dislike, aversion, disgust. — *Parāṅmukhaya*, Nom. P. *parāṅmukhayati*, to turn round, turn back or away. — *Parāṅmukhī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to cause any one to turn back or avert the face, cause to retreat, put to flight. — *Parāṅmukhī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to turn away the face, turn the back upon, take to flight, retreat.

Parāka, distance from, (generally in loc. *parāke*, at a distance, or abl. *parākāt*, from a distance or at a distance); (*as*), m., N. of a Tri-rātra; N. of a sort of penance or religious vow of an expiatory kind, (said to consist in fasting for twelve days and nights and keeping the mind attentive and organs subdued); a sacrificial sword or scimitar; a kind of disease; a species of animal; (*as, ā, am*), small. — *Parākāt-tāt*, ind. from a distance.

Parāćīna, as, ā, am, turned away, turned in an opposite direction, averted, averse from, disinclined

to, not minding, not caring about; being on the opposite side, situated on the other side, being beyond; (*am*), ind. away from, beyond, after; more than.

Parāćais, ind., Ved. away, aside, at the side of.

Parāñćana, am, n. turning away from, bending aside.

Parāñćin, ī, inī, i, Ved. not returning, not recurring.

पराञ्ज *parāñja, as*, m. an oil-mill; froth or foam; the blade of a sword or knife; [cf. *parañ-ja.*]

पराण *parāṇa, am*, n., in *vāyaḥ parāṇam*, N. of a Sāman.

पराणी *parā-ṇī* (*parā-nī*), cl. 1. P. A. *-ṇayati, -te, -ṇetum*, to lead back.

पराणुत्ति *parā-ṇutti, is*, f. (fr. rt. *nud* with *parā*), Ved. driving away, expulsion, expelling, removing.

परातंस *parā-taṇsa, as*, m. (fr. rt. *taṇs* with *parā*), the being thrust or pushed aside.

परातरम् *parā-taram*. See *parā*, p. 536.

परात्रस् *parā-tras*, Caus. *-trāsayati, -yitum*, Ved. to scare away, drive away.

परादन *parādana, as*, m. a horse of the Persian breed.

परादा *parā-dā*, cl. 3. P. *-dadāti, -dātum*, Ved. to give up, give over, deliver, surrender, hand over; to give away, throw away, squander; to give away or exchange for (with dat.); to exclude from, (Bhāgavata-Purāṇa IV. 6, 5.)

Parātta, as, ā, am, given over, &c. (See Schol. on Pāṇ. VII. 4, 47.)

Parādadi, is, is, i, Ved. giving up, giving over, delivering over.

Parā-dāna, am, n., Ved. giving up, surrendering, giving away.

परादिश् *parā-diś*, cl. 3. P. *-dideshṭi, -deshṭum*, Ved. to order off or command (anything), to be removed.

परादृश् *parā-dṛiś*, cl. 1. P. *-paśyati, -drashṭum*, Ved. to perceive, observe, behold.

पराद्रु *parā-dru*, cl. 1. P. *-dravati, -drotum*, to run away from, flee away, escape.

पराधि *parādhi, is*, m. hunting, the chase.

पराध्मा *parā-dhmā*, cl. 1. P. *-dhamati, -dhmātum*, Ved. to blow away.

परानसा *parānasā*, f. the practice of medicine, administering remedies, medical treatment.

पराप *parāpa, as, ā, am*, m. f. n. (fr. *parā* + *ap*), a place &c. whence water has retired; (*am*), n., see Schol. on Pāṇ. VI. 3, 97.

परापत् *parā-pat*, cl. 1. P. *-patati, -patitum*, to fly away, escape; to depart; to fall out; to fail: Caus. *-pātayati*, to chase or drive away.

Parā-patat, an, antī, at, flying away; coming back quickly.

Parā-pātuka, as, ā, am, Ved. miscarrying, abortive.

परापुर् *parā-pur, ūr*, f., Ved. (according to the Commentator) a great body.

परापू *parā-pū*, cl. 9. P. A. *-punāti, -punīte, -pavitum*, Ved. to purify, cleanse away, lustrate.

पराप्रासादमन्त्र *parāprāsāda-mantra, as*, m. = *prāsāda-parāmantra*, N. of a kind of mystical prayer.

पराबब *parābaba, am*, n., N. of a Sāman.

पराभिक्ष *parā-bhiksha, as, ā, am* (probably a wrong reading for *para-bhiksha*), living upon alms received from others.

पराभिद् *parā-bhid*, cl. 7. P. A. *-bhinatti, -bhintte, -bhettum*, to pierce, wound.

पराभू *parā-bhū*, cl. 1. P. *-bhavati, -bhavitum* (Ved. inf. *parā-bhuve*), to pass away, vanish, disappear; to perish, be lost, succumb, yield; to overcome, conquer; to harm, hurt, injure (with acc.): Caus. *-bhāvayati, -yitum*, to overthrow, conquer, subdue, destroy; (A.) to vanish, perish, sustain a loss.

Parā-bhava, as, m. passing away, vanishing, disappearance, coming to an end, dissolution, separation; defeat, discomfiture, overthrow, mortification, humiliation, vexation, injury, contempt, disrespect, disregard; destruction; N. of the fortieth (or fourteenth) year in Jupiter's cycle of sixty years. — *Parābhava-pada, am*, n. an object of contempt.

Parā-bhāva, as, m. defeat, overthrow, discomfiture.

Parā-bhāvuka, as, ā, am, approaching decline or destruction, about to pass away.

Parā-bhūta, as, ā, am, defeated, discomfited, overcome; degraded, humbled, treated with contempt.

Parā-bhūti, is, f. defeat, overthrow, humiliation; injury.

पराभृ *parā-bhṛi*, cl. 3. P. A., Ved. *-bibharti, -bibhṛite*, &c., occurring only in the past pass. part. *parā-bhṛita, as, ā, am*, taken off, put aside, hidden, concealed.

परामृत 2. *parā-mṛita, as, ā, am*, Ved. one who has overcome death or is no longer subject to death. (For 1. *parāmṛita* see p. 534, col. 3.)

परामृश् *parā-mṛiś* (sometimes incorrectly spelt *parā-mṛish*), cl. 6. P. *-mṛiśati, -marshṭum, -mrashṭum*, to stroke, rub, touch, take hold of, grasp, clutch, seize, take; to handle roughly, violate (a woman), ravish, seduce; to have reference, point to: Pass. *-mṛiśyate*, to be touched; to be referred to, to be meant.

Parā-marśa, as, m. (sometimes incorrectly spelt *parā-marsha*), seizing, dragging, pulling (e. g. *keśa-p°*, dragging by the hair); bending or drawing a bow; injuring, any act of violence, violation, assault, attack; affection (by disease &c.); remembering, recollection; reflection, consideration, thought; discrimination, judgment; (in logic) inference, conclusion; drawing conclusions from analogy or experience, knowledge of the minor premiss in its connection with the major.

Parā-marśana, am, n. recollection, remembering; reflection, consideration.

Parā-marśin, ī, inī, i, calling or bringing to mind, reminding, referring to.

Parā-mṛishṭa, as, ā, am, touched, handled, seized, grasped, roughly treated, violated; afflicted by (disease &c.); weighed, considered, judged; connected with, referred to; endured.

परायण *parāyaṇa, am*, n. (fr. rt. 5. *i* with *parā*, or in some senses fr. *para* + *ayana*), going away, departure (Ved.); way of departure, exit (Ved.); final end or aim, last resort or refuge; principal object, chief aim or purport; essence, sum, summary; *parāyaṇam kṛi*, to do one's utmost, to do all one can; (often at the end of a comp. with fem. *ā*, in the sense of) making anything one's chief object, wholly devoted to, zealously engaged in, wholly occupied with, intent on, affected by, wholly possessed by; (according to some authorities *parāyaṇam*, n., has also the sense of a religious order or division); (*as*), m., N. of a pupil of Yājñavalkya; (*as, ā, am*), principal, being the chief or final end or aim, attached to, adhering to (with acc.); connected with; dependant on, subject to; leading to, conducive to. — *Parāyaṇa-vat, ān, ati, at*, occupying the principal or highest point, most elevated.

परायत्त *parāyatta*. See p. 534, col. 3.

परारु *parāru, us*, m. a species of gourd, Momordica Charantia; [cf. *kāravella.*]

परारुक *parāruka, as*, m. a stone or rock; (another reading has *pavāruka.*)

परार्थ *parārtha, parārdha, parārdhya*. See p. 534, col. 3.

परावच् *parā-vać*, cl. 2. P. *-vakti, -vaktum*, Ved. to contradict.

Parā-vāka, as, m., Ved. contradiction.

Parokta (°*rā-uk*°), *as, ā, am*, Ved. contradicted.

Parоćya, as, ā, am, Ved. to be contradicted.

परावत् *parā-vat, t*, f., Ved. distance; (opposed to *arvā-vat.*)

परावत *parāvata, am*, n. a species of plant (= *parūshaka*).

परावर *parāvara*. See p. 535, col. 1.

परावर्त *parā-varta*. See 1. *parā-vṛit*.

परावसु *parā-vasu, us, us, u*, Ved. keeping off wealth; (*us*), m., N. of the fortieth year in Jupiter's cycle of sixty years [cf. *parā-bhava*]; N. of a Gandharva (associated with Viśvā-vasu); also of a son of Raibhya (associated with Arvā-vasu).

परावह *parā-vaha, as*, m. (fr. rt. *vah* with *parā*), N. of one of the seven winds, (the other six being called *ā-vaha, ud-vaha, pari-vaha, pra-vaha, vi-vaha*, and *saṃ-vaha.*)

परावाक *parā-vāka*. See *parā-vać* above.

परावृज् 1. *parā-vṛij*, cl. 7. 1. P. *-vṛiṇakti, -varjati, -varjitum*, to lose; to depart, depart from life.

2. *parā-vṛij, k*, m., Ved. banished (from society), humbled, miserable, an outcast (?); (according to the Scholiast) N. of a person.

परावृत् 1. *parā-vṛit*, cl. 1. A. (P. in Fut., Cond., and Aor.) *-vartate, -vartitum*, to turn back, return, to turn round.

Parā-varta, as, m. turning back, turning round; retreat; reversal of a sentence; exchange, barter; restoration.

Parā-vartana, am, n. turning back, turning round.

Parā-vartin, ī, inī, i, turning back, turning round, taking to flight (in battle).

Parā-vartya, as, ā, am, to be turned back, to be exchanged; to be reversed (as a sentence); to be given back or restored. — *Parāvartya-vyavahāra, as*, m. appeal (in law).

2. *parā-vṛit, t*, m., N. of a son of Rukma-kavaća.

Parā-vṛitta, as, ā, am, turned back, returned, fled, retreated; turned round, revolved; exchanged; reversed (as a judgment); given back, restored.

Parā-vṛitti, is, f. turning back, turning round, revolving; returning, retreating, return; exchange, barter; reversion of a sentence or judgment; restoration of property; recoiling; not taking effect.

परावेदी *parāvedī*, f. = *bṛihatī*, q. v.

पराव्याध *parā-vyādha, as*, m. (fr. rt. *vyadh* with *parā*), a stone's throw, the range of any missile.

पराशर *parā-śara*. See *parā-śṛī* below.

पराशस् *parā-śas, as*, f. (fr. rt. *śaṇs* with *parā*), Ved. (perhaps) calumny, defamation.

पराशॄ *parā-śṛī*, cl. 9. P. *-śṛiṇāti, -śaritum, -śarītum*, to kill, destroy; to repel.

Parā-śara, as, m., Ved. a destroyer; N. of a Nāga; N. of a son of Vasishṭha or of a son of Śakti and grandson of Vasishṭha; (according to the epic poems) the father of Vyāsa, (he was author of certain hymns in the Ṛig-veda [I. 65-73 and part of IX. 97] and is also described as a law-giver.)

— *Parāśara-darśana, am,* n., N. of the 134th chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Parāśara-purāṇa, am,* n., N. of a work. — *Parāśara-bhaṭṭa, as,* m., N. of a poet, author of the Guṇa-ratna-kośa-stotra. — *Parāśara-bhāshya, am,* n., N. of a work mentioned in the Śūdra-dharma-tattva. — *Parāśara-smṛiti, is,* f., N. of a law-book. — *Parāśarasmṛiti-vyākhyā,* f., N. of a commentary on the preceding law-book by Mādhava. — *Parāśareśvara* (°ra-īś°), *as,* m., N. of a Liṅga. — *Parāśareśvara-tīrtha, am,* n., N. of a sacred bathing-place mentioned in the Śiva-Purāṇa.

Parāśarin, ī, m. a beggar, a wandering mendicant; [cf. *pārāśarin.*]

पराश्वस् *parā-śvas,* cl. 2. P. *-śvasiti, -śvasitum,* to put trust in, confide in (with loc.).

Parā-śvasya, ind. having put trust or confidence in (with loc.).

परास् *parās* (*parā-as*), cl. 4. P. *parāsyati, parāsitum,* to throw away, cast aside (Ved.); expose (a new-born child, Ved.); to expel; to abandon, leave; to throw back, reject, repudiate.

Parāsa, as, m. the range or distance of anything thrown; (*am*), n. tin.

Parāsana, am, n. killing, slaughter, massacre.

Parāsin, ī, inī, i, throwing, measuring the distance of anything thrown.

Parāsisishu, us, us, u, desirous to throw or cast or send; wishing to overcome.

Parāsta, as, ā, am, thrown; expelled; defeated.

Parāsya, as, ā, am, to be thrown or cast away.

परासु *parāsu* (*parā-asu*), *us, us, u,* one whose vital spirit is departing or departed, dying, at the point of death, expiring, lifeless, dead. — *Parāsu-karaṇa, as, ā, am,* causing death, killing. — *Parāsu-tā,* f. or *parāsu-tva, am,* n. death, extinction; apathy, want of spirit, spiritlessness.

परास्कन्दिन् *parāskandin, ī, inī, i* (fr. *parā* + *āskandin*), a robber, thief.

परास्तोत्र *parā-stotra,* N. of a work.

पराहन् *parā-han,* cl. 2. P. *-hanti, -hantum,* to overthrow, strike down, throw away, cast away, drive away, drive on, impel.

Parā-hata, as, ā, am, struck down or back; driven back, repelled, repulsed; struck, assailed; driven on; (*am*), n. a stroke.

परि *pari* (an indeclinable particle and prefix to verbs and their derivative nouns; often *parī* in composition; allied to *para, parā, pra*), round, around, about, round about; further, in addition to; against, opposite to, in the way; much, excessively.

(As a separable preposition, especially in the Veda), around, about (with acc., e. g. *madhyan-dinam pari,* about midday); against, opposite to, towards, to (with acc., e. g. *vṛiksham pari,* in the direction of a tree; *tvā pari,* against thee); to the share of (with acc., e. g. *yan mām pari syāt,* what may fall to my lot); beyond, more than (with acc., e. g. *daivīm pari vāk,* a voice more than divine); after, successively, severally (with acc. distributively, e. g. *vṛiksham vṛiksham pari siñcati,* he waters tree after tree); from, away from, out of (with abl. after verbs of motion, e. g. *samudrād uta vā divaḥ pari,* out of sea or sky); outside of, except, with exception of (with abl., e. g. *pari Trigartebhyaḥ,* round about or outside Tri-garta); after the lapse or expiration of (with abl., e. g. *pari saṃvatsarāt,* after the lapse of a full year); in consequence of, on account of, for the sake of (with abl., e. g. *Rakshasaḥ pari,* on account of the Rakshas); according to, in accordance with (with abl., e. g. *dharmaṇaḥ pari,* according to the ordinance); above, over (Ved. according to the Scholiast = *adhi, upari*).

(As an adverbial prefix to nouns not immediately connected with verbs), very, excessively (e. g. *pary-aśru,* very tearful; *pari-durbala,* excessively weak).

At the beginning of an adverbial comp. *pari* implies outside, without, except, exclusive of (e. g. *pari-trigartam,* outside Trigarta, Pāṇ. II. 1, 12, VI. 2, 33; and according to Pāṇ. II. 1, 10, it may be used in this sense at the end of an adverbial comp., but only after *aksha, śalākā,* and a numeral). At the beginning of an adjective comp., according to Pāṇ. (II. 2, 18, Vārt. 7), *pari* may be used in the sense of *pari-glāna,* exhausted, (but *pary-adhyayana* is said to mean 'one to whom study is repugnant.') Native lexicographers explain the senses of *pari* by the following Sanskrit words: *ā-liṅgana, doshākhyāna* (*dosha-kīrtana*), *nir-asana* (*nivasana*), *pūjā, bhūshaṇa, vyādhi, vy-āpti, uparama, śoka, śesha, ati-śaya, tyāga, ni-yama;* [cf. Zend *pairi;* Gr. περί, πέριξ, περι-σσό-ς, -περ; Lat. *per-* in adj., e. g. *per-idoneus:* probably Old Germ. *furi;* Old Iceland. *fyri;* Mod. Germ. *für;* Hib. *faoi,* 'about, round.']

परिकथा *pari-kathā,* f. a work of fiction, tale, story, the history or adventures of any fabulous person.

परिकम्प *pari-kampa, as,* m. trembling violently, great fear or terror.

Pari-kampin, ī, inī, i, trembling violently.

परिकर *pari-kara, pari-karman.* See under *pari-kṛi* below.

परिकर्तन *pari-kartana.* See 1. *pari-kṛit.*

परिकर्ष *pari-karsha.* See 1. *pari-kṛish.*

परिकल् 1. *pari-kal* (see rt. 2. *kal*), cl. 10. P. *-kālayati,* &c., to drive about, chase, persecute.

परिकल् 2. *pari-kal* (see rt. 3. *kal*), cl. 10. P. *-kalayati,* &c., to see, observe; to consider as, regard as.

परिकल्कन *pari-kalkana, am,* n. deceit, cheating; [cf. *kalkana.*]

परिकाङ्क्षित *pari-kāṅkshita, as,* m. a devotee, a religious ascetic.

परिकायन *parikāyana* (?), *ās,* m. pl., N. of a school.

परिकीर्ण *pari-kīrṇa.* See *pari-kṝ,* col. 3.

परिकीर्तन *pari-kīrtana.* See *pari-kṛīt.*

परिकुप् *pari-kup,* cl. 4. P. A. *-kupyati, -te,* &c., to become greatly moved or excited, to suffer violent emotion, to be in a rage, be very angry: Caus. *-kopayati, -yitum,* to excite violently; to make very angry.

Pari-kopa, as, m. great or violent anger.

परिकूट *pari-kūṭa, am,* n. a barrier, a trench before the gate of a town forming a sort of covered way; (*as*), m., N. of a Nāga-rāja.

परिकृ *pari-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to surround; [cf. *pari-sh-kṛi.*]

Pari-kara, as, ī, am, who or what helps or assists, a helper; (*as*), m. attendants, dependants, retinue, train, followers (in these senses also *ās,* m. pl.); a multitude, crowd; preparation (*parikaram bandh* or *kṛi,* to make preparations); beginning, commencement, effort; a girdle for confining a loose garment, a girth, zone, sash, a cloth worn round the loins; (in dramatic language) covert or indirect intimation of coming events in the plot of a drama, the germ of the Vīja; (in rhetoric) a particular figure, the employment of allusive epithets; discrimination, judgment.

Pari-kartṛi, tā, m. a priest who performs the marriage ceremony for a younger brother whose elder brother is not yet married.

Pari-karman, ā, m. a servant, an assistant, a slave; (*a*), n. the act of surrounding or attending on (any one), worship, adoration; personal decoration, dressing, painting, or perfuming the body; perfuming the person after bathing; cleansing, purifying; a means of purification; preparation; arithmetical computation or operation. — *Parikarmāshṭaka* (°ma-ash°), *am,* n. the eight fundamental rules of arithmetic, viz. addition, subtraction, multiplication, division, finding the square, extracting the square root, finding the cube and extracting the cube root.

Pari-karmaya, Nom. P. *parikarmayati,* &c., to anoint, decorate, adorn.

Pari-karmin, ī, iṇī, i, adorning, decorating, &c.; (*ī, iṇī*), m. f. an assistant, a servant, slave.

Pari-kṛita, as, ā, am, surrounded, (Mahā-bh. Anuśāsana-p. 5044.)

Pari-kriyā, f. surrounding, inclosing, inclosing with a fence or ditch, intrenching; attending to (a sacred fire &c.), attention; (in dramatic language) allusion to future action, = *pari-kara.*

परिकृत् 1. *pari-kṛit,* cl. 6. P. *-kṛintati, -kartitum,* to cut round, clip, cut off; to exclude from.

Pari-kartana, as, ā, am, cutting up, cutting to pieces; (*am*), n. cutting, cutting off or round, a circular incision; cutting out, shelling; a shooting pain.

Pari-kartikā, f. sharp shooting pain, especially in the rectum.

परिकृत् 2. *pari-kṛit,* cl. 7. P. *-kṛiṇatti, -kartitum,* to wind round.

परिकृश *pari-kṛiśa, as, ā, am,* very thin, emaciated, wasted.

परिकृष् 1. *pari-kṛish,* cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw or drag about, to carry about with one; to lead (an army); to ponder, reflect constantly upon; cl. 6. P. A. *-kṛishati, -te,* (Ved.) to draw or make furrows, to plough: Caus. *-karshayati, -yitum,* to drag to and fro, torment, harass, vex, trouble.

Pari-karsha, as, m. or *pari-karshaṇa, am,* n. dragging about.

Pari-karshita, as, ā, am, dragged about; harassed, tortured (e. g. *kāma-p°,* tortured with love).

Pari-karshin, ī, iṇī, i, dragging away, carrying off, carrying about (to every place).

Pari-kṛishṭa, as, m., N. of a teacher.

परिकॄ *pari-kṝ,* cl. 6. P. *-kirati, -karitum, -karītum,* to scatter or strew about, scatter round, besprinkle; to surround; to deliver over.

Pari-kīrṇa, as, ā, am, spread, diffused, scattered around or about; surrounded, crowded about.

परिकॄत् *pari-kṝt,* cl. 10. P. *-kīrtayati, -yitam,* to proclaim on all sides, announce, relate, communicate; to celebrate, praise, glorify; to propound; to declare, pronounce; to account; to call, name: Pass. *-kīrtyate,* to be called.

Pari-kīrtana, am, n. proclaiming aloud, proclaiming, stating, saying, telling, talking of; boasting; naming.

Pari-kīrtita, as, ā, am, proclaimed, promulgated, announced; vaunted, boasted of; said, declared, called.

परिकॢप् *pari-kḷip,* cl. 1. A. *-kalpate, -kalpitum, -kalptum* (the simple verb appears only to occur in the part.): Caus. *-kalpayati, -yitum,* to fix, settle, decide, determine; to destine for; to perform, execute, effect, accomplish, make, form, invent; to contrive, arrange; to distribute; to invite.

Pari-kalpana, am, n. deciding, fixing, settling, agreeing upon; making, inventing, forming, contriving, performing; furnishing, providing, dividing, distributing; (*ā*), f. making, forming, assuming a form or shape; contrivance; reckoning.

Pari-kalpita, as, ā, am, settled, decided, agreed upon; made, invented; contrived, arranged; distributed, divided; provided with, furnished with.

Pari-kalpya, as, ā, am, to be settled, to be calculated.

Pari-klṛipta, as, ā, am, existing or occurring here and there, distributed.

परिक्रन्द् *pari-krand,* Caus. P. *-krandayati, -yitum,* Ved. to cry or make a noise round about.

परिक्रम् *pari-kram,* cl. 1. P. *-krāmati, -kramitum, -krāntum,* to step or walk round or about, circumambulate, go round, roam about for pleasure, roam over, walk through, visit (with acc.); to outstrip, overtake: Intens. *-ćankramīti,* to move or walk about continually, turn round perpetually.

Pari-krama, as, m. walking round or about, walking for pleasure, circumambulating, going about, going over, passing over, roaming, walking, going; pervading, penetrating; succession; series, order. — *Parikrama-saha, as,* m. 'one who bears running about,' a goat.

Pari-kramaṇa, am, n., Ved. walking about, going or roaming about.

Pari-kramat, an, antī, at, moving or wandering about.

Pari-kramya, ind. having walked round or about.

Pari-krānta, as, ā, am, walked round, stepped upon; *(am),* n. the place or spot on which any one has walked about or stepped, foot-steps, foot-prints, traces.

Pari-krānti, is, f. moving round, revolution, circumrotation.

Pari-krāmat, an, antī, at, going or moving round or about.

Pari-krāmam, ind., Ved. going about, [cf. *a-parikrāmam.*]

परिक्रिया *pari-kriyā,* f. See *pari-kṛi,* p. 538.

परिक्री 1. *pari-krī,* cl. 9. P. *-krīṇāti, -kretum,* to purchase, buy, give in exchange, acquire, gain (with inst. or dat. of the price, e. g. *śatena* or *śatāya pari-krī,* to buy for a hundred); to hire, engage for hire or for stipulated wages; A. *-krīṇīte, -kretum,* to recompense, reward.

Pari-kraya, as, m. hire, wages; redemption, purchasing or purchasing back, buying off; a particular kind of treaty, a peace purchased with money.

Pari-krayaṇa, am, n. engaging for hire, hiring.

2. *pari-krī,* Ved., N. of the second Sādyaskra.

Pari-krīṇāna, as, ā, am, purchasing, buying.

Pari-krīta, as, ā, am, purchased, bought; hired.

परिक्रीड् *pari-krīḍ,* cl. 1. P. A. *-krīḍati, -te, -krīḍitum,* to play about.

परिक्रुध् *pari-krudh,* cl. 4. P. *-krudhyati, -kroddhum,* to fly into a rage or passion, to become enraged.

परिक्रुश् *pari-kruś,* cl. 1. P. *-krośati, -kroshṭum,* to go about crying, to wail, lament.

परिक्लम् *pari-klam,* cl. 4. P. *-klāmyati, -klamitum,* to be tired out or exhausted.

Pari-klānta, as, ā, am, very tired, tired out, exhausted.

परिक्लिद् *pari-klid,* cl. 4. P. *-klidyati, -kleditum, -klettum,* to be very wet or damp.

Pari-klinna, as, ā, am, very wet, excessively moist or humid.

Pari-kleda, as, m. humidity, wetness, dampness.

Pari-kledin, ī, inī, i, wetting, moistening; wet.

परिक्लिश् *pari-kliś,* cl. 9. P. *-kliśnāti, -kleśitum, -kleshṭum,* to pain, torment, harass, vex; cl. 4. P. A. *-kliśyati, -te,* to suffer, feel pain; to be vexed or troubled or harassed.

Pari-kliśa, as, m. (?), vexation, trouble.

Pari-klishṭa, as, ā, am, much vexed or annoyed, sorely troubled, pained, harassed, exhausted, fatigued; *(am),* n. pain, suffering, vexation; *(am),* ind. with a feeling of uneasiness or reluctance, unwillingly.

Pari-kleśa, as, m. hardship, fatigue.

Pari-kleshṭṛi, tā, trī, tṛi, causing pain or trouble, a tormentor, torturer.

परिक्वणन *pari-kvaṇana, as, ū, am* (fr. rt. *kvaṇ* with *pari*), loud-sounding, loud.

परिक्षन् *pari-kshan* or *pari-kshaṇ,* cl. 8. P. A. *-kshaṇoti, -kshaṇute, -kshaṇitum,* to wound, hurt, injure.

Pari-kshata, as, ā, am, wounded, hurt, injured, abraded, cut, scratched; killed.

Pari-kshati, is, f. wounding, injury, lesion.

परिक्षय *pari-kshaya.* See *pari-kshi* below.

परिक्षर् *pari-kshar,* cl. 1. P. *-ksharati, -ksharitum,* to stream or flow round, flow or stream towards.

परिक्षल् *pari-kshal,* cl. 10. P. *-kshālayati, -yitum,* to wash out, rinse, wash off.

Pari-kshālana, am, n. water for washing.

परिक्षव *pari-kshava, as,* m. (fr. rt. *kshu* with *pari*), Ved. (ill-omened) sneezing.

परिक्षा *pari-kshā,* f. (fr. rt. *kshai* with *pari?*), clay, mud, dirt.

Pari-kshāṇa, am, n., Ved. that which is charred or burnt to a cinder.

परिक्षाम *pari-kshāma, as, ā, am* (said to be fr. rt. *kshai* with *pari*), excessively emaciated or wasted away, dried up, fallen away.

परिक्षि *pari-kshi* (see rt. 4. *kshi*), cl. 5. 9. P. *-kshiṇoti, -kshiṇāti, -kshetum,* to destroy, put an end to: Pass. *-kshīyate,* to waste away, decay, become exhausted; to be brought low; to become poor.

Pari-kshaya, as, m. disappearing, ceasing, failure, ruin; dissolution, decay, waste, destruction.

Pari-kshīṇa, as, ā, am, vanished, disappeared; quite decayed, wasted, emaciated, worn away; exhausted; brought low; entirely ruined; diminished, decreased; lost, destroyed; (in law) insolvent.

परिक्षित् *pari-kshit* or *parī-kshit* (see rt. 2. *kshi*), Ved. spreading round or about, extending; ('living about or among mankind'), an epithet of Agni; *(au),* du. an epithet of heaven and earth; *(t),* m., N. of an ancient king, a son of Abhi-manyu and father of Janam-ejaya; of a son of Kuru and father of another Janam-ejaya; of a son of A-vikshit and brother of Janam-ejaya; of a king of A-yodhyā.

परिक्षिप् *pari-kship,* cl. 6. P. A. *-kshipati, -te, -ksheptum,* to throw over or beyond; to put or lay or wind round; to throw about, surround, encircle, embrace; to overlay; to fetter; to throw or put into.

Pari-kshipta, as, ā, am, thrown about, scattered, diffused; surrounded, encircled, intrenched; overspread, overlaid; struck; left, abandoned.

Pari-kshepa, as, m. throwing about, moving to and fro; scattering, spreading, diffusion; surrounding, encircling, circumfluence; an encircling belt or boundary, that by which anything is surrounded; being surrounded; abandoning, leaving.

Pari-kshepaka, as, ā, am, who or what scatters or disperses or surrounds.

Pari-kshepin, ī, iṇī, i, who or what throws about, scatters, or distributes, &c.

परिक्षीव *pari-kshīva, as, ā, am,* drunk, quite intoxicated.

परिखण्डय *pari-khaṇḍaya,* Nom. P. *-khaṇḍayati, -yitum,* to make small, humiliate, conquer.

परिखन् *pari-khan,* cl. 1. P. A. *-khanati, -te, -khanitum,* to dig round, dig up.

Pari-khā, f. a moat, ditch, trench or fosse round a town or fort; N. of a village in the North country. — *Parikhā-sthita, as, ā, am,* secure, impregnable.

Pari-khāta, as, ā, am, dug round; *(as),* m. a furrow, rut.

परिखिद् *pari-khid,* cl. 4. P. *-khidyati, -khettum,* to be depressed, to feel uneasy or disturbed, to be afflicted: Caus. *-khedayati, -yitum,* to trouble, afflict, injure, destroy.

Pari-khinna, as, ā, am, depressed, afflicted, exhausted.

Pari-kheda, as, m. lassitude, fatigue, sleepiness, exhaustion, being worn out.

परिख्या *pari-khyā,* cl. 2. P. (in the non-conjugational tenses also A.) *-khyāti, -khyātum,* to look round or about, look at, perceive (Ved.); to observe, regard, consider; to overlook, disregard (Ved.).

Pari-khyāta, as, ā, am, regarded as; called, named; celebrated, famous.

Pari-khyāti, is, f. reputation, fame, celebrity.

परिगण *pari-gaṇa, as* or *am,* m. or n. (?), a house.

परिगणय *pari-gaṇaya,* Nom. P. *-gaṇayati, -yitum,* to count over, reckon up completely, enumerate one by one; to calculate, reckon, consider, reflect.

Pari-gaṇana, am, n. or *pari-gaṇanā,* f. complete or accurate enumeration, accurate calculation or statement.

Pari-gaṇanīya, as, ā, am, to be enumerated completely, to be stated accurately.

Pari-gaṇita, as, ā, am, enumerated, calculated, reckoned; *a-parigaṇita, as, ā, am,* not counted, innumerable; *a-parigaṇita-tva, am,* n. the state of not being enumerated, innumerableness.

Pari-gaṇya, as, ā, am, calculable, to be calculated or enumerated, to be stated with accuracy.

परिगम् *pari-gam,* cl. 1. P. *-gaćchati, -gantum,* to go round, walk or step round; to wander over; to encircle, surround, embrace, inclose; to spread on all sides, extend everywhere, extend towards; to go away, depart, die; to come to or attain any state or condition (e. g. *śāntim parigam,* to become appeased): Caus. *-gamayati, -yitum,* to cause to go round, to pass or spend (time).

Pari-ga, as, ā, am, going round, surrounding.

Pari-gata, as, ā, am, gone round, encircled, surrounded, encompassed; diffused, spread; overwhelmed, distressed, overcome; filled, possessed of, affected by, afflicted with; known, understood; obtained, gained; performed; forgotten; obstructed.

Pari-gama, as, m. or *pari-gamana, am,* n. going round, surrounding; spreading, extending; knowing, ascertaining; obtaining.

Pari-gamita, as, ā, am, brought, conducted, driven.

परिगर्ज् *pari-garj,* cl. 1. P. *-garjati, -garjitum,* to roar, cry.

परिगर्वित *pari-garvita, as, ā, am,* very proud.

परिगर्ह् *pari-garh,* cl. 1. P. A., cl. 10. P. *-garhati, -te, -garhayati, -garhitum, -garhayitum,* to blame greatly, censure, despise, abuse.

Pari-garhaṇa, am, n. excessive blame, censure.

परिगल् *pari-gal,* cl. 1. P. *-galati, -galitum,* to fall down or drop on all sides; to sink down.

Pari-galita, as, ā, am, tumbled down; sunk; flowing, fluid; melted.

परिगा *pari-gā,* cl. 2. 3. P. *-gāti, -jigāti, -gātum,* to go round, go round in a circle; to spread everywhere or in all directions, permeate, pervade, overspread; to come near, approach, reach, come upon; to go out of the way; to disregard; to investigate, ascertain, obtain knowledge of.

परिगुणय *pari-guṇaya,* Nom. P. *-guṇayati, -yitum,* to repeat, reiterate.

परिगुप् *pari-gup,* cl. 1. P. *-gopāyati, -goptum,* to protect: Desid. A. *-jugupsate,* to beware of, be on one's guard against (with abl.).

परिगै *pari-gai*, cl. 1. P. *-gāyati*, *-gātum*, to go about or walk round singing, to sing or celebrate everywhere, proclaim to all the world.

Pari-gīti, is, f. a kind of metre.

परिग्रह् *pari-grah* (Ved. *pari-grabh*), cl. 9. P. A. *-gṛihṇāti*, *-ṇīte* (Ved. *-gṛibhṇāti*, *-ṇīte*), *-grahītum*, to take hold of, lay hold of on both sides; embrace, surround, encircle, enfold, envelop; fence round, hedge round; to wrap round, put round; to put on (as a dress or ornament), to dress; to seize, clutch, hold, grasp, catch, take or carry along with one; to support; to take possession of, master, overpower, overturn; to take (in war); to accept, receive; to conceive, comprehend; to take (food); to take upon one's self, undertake, undergo; to receive (hospitably or kindly); to take (a wife), marry; to take (by the hand), assist; to have regard to, conform to, follow, adopt; to surpass, excel; (in Ved. gram.) to enclose (*iti*) between a word twice repeated, (see under *pari-graha*.)

Pari-gṛihīta, as, ā, am, taken hold of on both sides, grasped, clutched; embraced, surrounded; taken, accepted; admitted, consented to, assented to; followed, obeyed; opposed, checked.

Pari-gṛihīti, is, f., Ved. grasping, comprehension; summing up.

Pari-gṛihītṛi, incorrect form for *pari-grahītṛi*.

1. *pari-gṛihya, as, ā, am*, to be taken or accepted, to be regarded, &c.; (*ā*), f. a woman.

2. *pari-gṛihya*, ind. having taken or seized; in company with, together with, along with, along; considering, regarding. — *Parigṛihya-vat, ān, atī, at*, Ved. containing the word *pari-gṛihya*.

Pari-graha, as, m. laying hold of, seizing, grasping; surrounding, encircling; embracing, spanning; enclosing, fencing round (the Vedi or sacrificial altar by means of three lines or furrows); wrapping round, putting on (a dress &c.); assuming (a form or shape); comprehension; taking together, summing up, sum, totality; taking, accepting, receiving, acceptance [cf. *a-parigraha*]; anything received, a present; assenting to, assent; taking possession of, attaining, obtaining; possession, property (e. g. *artha-p°*, possession of wealth; *prāṇa-p°*, possession of vital spirit or life; *parigraham pari-tyajya*, having given up all one's property); choosing, selecting; claiming, claim; admitting or receiving any one (into one's house), entertaining; an entertainer; taking the hand, assisting, assistance; taking a wife (lit. taking her by the hand), marrying, marriage; a wife; a husband; honouring, favouring; reverence, homage; grace, favour, patronage, (*tvat-parigrahāt*, by thy favour); apprehending, understanding, comprehension, conception; undertaking, performing; subjugation, making subservient; dominion; chastising, punishing, punishment; connection, concern, relation; adherents, dependants, attendants, train, retinue, family, suite, the seraglio of a prince, household; a house, an abode; taking away, removing; an eclipse of the sun; root, origin; a curse, imprecation, oath; the rear or reserve of an army, (various reading for *prati-graha*); (in Ved. gram.) the double mention of a word both before and after *iti*; the form which precedes the word *iti*. — *Parigraha-tva, am*, n. state of a wife, condition of being a wife, marriage. — *Parigraha-dvitīya, as, ā, am*, accompanied by one's wife or family. — *Parigraha-maya, as, ī, am*, consisting of a family. — *Parigraha-vat, ān, atī, at*, possessed of wealth, having property.

Pari-grahaka, as, ā, am, grasping, taking hold of; undertaking.

Pari-grahaṇa, am, n. wrapping round, putting on.

Pari-grahin, ī, iṇī, i, possessing, attached to worldly possessions or property.

Pari-grahītṛi, tā, trī, tṛi, taking hold of; one who assists, an assister, assisting; one who receives (another into his house), an adoptive father; (*tā*), m. a husband.

Pari-grāha, as, m. the fencing round (of the Vedi or sacrificial altar with three lines or furrows; if of the northern altar, called *uttara-parigrāha*; if of the eastern, *pūrva-parigrāha*).

Pari-grāhya, as, ā, am, to be treated kindly or hospitably, to be addressed with kind words.

परिग्लै *pari-glai*, cl. 1. P. (ep. also A.) *-glāyati* (*-te*), *-glātum*, to be wearied out, be exhausted; to feel repugnance to or aversion from (with dat.).

Pari-glāna, as, ā, am, wearied out, languid, exhausted; averse from.

परिघ *pari-gha, as*, m. (fr. rt. *han* with *pari*), an iron beam or bar used for locking or shutting a gate [cf. *argala*]; a bar, obstacle, hindrance (figuratively); an iron bludgeon or stick studded with iron, an iron club; a child which assumes a peculiar cross-position in birth; a line of clouds crossing the sun at sun-rise or sun-set; the gate of a palace, of a town, of a house; (in astron.) N. of the nineteenth Yoga; killing, striking, destroying, a blow; a pitcher, water-jar; a glass pitcher; N. of one of Skanda's attendants; N. of a Cāṇḍāla; of a certain virtuous man; (*au*), m. du. two birds flying one on each side of a traveller (regarded as an omen). — *Parigha-prāṃśu-bāhu, us*, m. one whose arm is as long as an iron beam. — *Parigha-bāhu, us*, m. one whose brawny arm resembles a knotty club. — *Parighopama* (°*gha-up*°), *as, ā, am*, resembling an iron club.

Pari-ghāta, as, m. killing, striking; removing out of the way, getting rid of; a club, an iron bludgeon.

Pari-ghātana, am, n. striking, hurting, killing; a club or bludgeon armed with iron.

Pari-ghātin, ī, inī, i, destroying, annihilating; setting at nought; transgressing (e. g. in *nṛipājñā-parighātin*, transgressing the commands of a king).

परिघट् *pari-ghaṭ*, Caus. P. *-ghāṭayati*, *-yitum*, to strike, sound; to cause to vibrate (as the strings of a musical instrument).

परिघट्ट् *pari-ghaṭṭ*, cl. 10. P. *-ghaṭṭayati*, *-yitum*, to stir round or about; to press or touch on all sides; to rub; to stir up; to open.

Pari-ghaṭṭana, am, n. stirring round, stirring up.

Pari-ghaṭṭita, as, ā, am, stirred about, touched or rubbed repeatedly.

परिघर्घर *pari-gharghara* (?), a low murmuring sound.

परिघर्म्य *pari-gharmya, as*, m. a vessel for preparing the hot sacrificial beverage.

परिघात *pari-ghāta*. See under *pari-gha*.

परिघूर्ण् *pari-ghūrṇ*, cl. 1. P. A. *-ghūrṇati*, *-te*, *-ghūrṇitum*, to whirl about, shake to and fro, flutter, tremble.

परिघृष् *pari-ghṛish*, cl. 1. P. *-gharshati*, *-gharshitum*, to rub or pound to pieces.

Pari-ghṛishṭika, as, ā, am, (perhaps) one who eats only what is pounded (?).

परिघोष *pari-ghosha, as*, m. (fr. rt. *ghush* with *pari*), sound, noise; thunder; improper speech.

परिघ्रा *pari-ghrā*, cl. 1. A. *-jighrate*, *-ghrātum*, to kiss passionately, cover with kisses.

Pari-jighramāṇa, as, ā, am (Mahā-bh. Strī-p. 616), kissing passionately.

परिचक्र *pari-ćakra, as*, m., N. of a section of the Dvā-viṃśaty-avadānaka; (*ā*), f., N. of a town.

परिचक्ष् *pari-ćaksh*, cl. 2. A. *-ćashṭe* (see rt. *ćaksh*), to overlook, pass over, despise; to reject; to declare (guilty), report, proclaim; to speak of, mention, relate; to admit, own, acknowledge; to call, name; to address (with acc.); to answer.

Pari-ćakshā, f., Ved. rejection, disapproval, disapprobation.

Pari-ćakshya, as, ā, am, Ved. to be despised or disapproved.

परिचतुर्दश *pari-ćaturdaśa, as*, m. or *pari-ćaturdaśan, a*, m. f. n. pl. fully fourteen.

परिचपल *pari-ćapala, as, ā, am*, always moving about, very volatile.

परिचर् *pari-ćar*, cl. 1. P. (ep. also A.) *-ćarati* (*-te*), *-ćaritum* (ep. *-ćartum*), to move or walk about, roam about, go round (with acc.); to attend upon, attend to, wait upon, serve, honour (with acc.): Caus. P. *-ćārayati*, *-yitum*, to surround; A. *-ćārayate*, to beset; to be served or waited upon.

Pari-ćara, as, ā, am, roaming about; moving, flowing; movable (as certain verses which may be put at the beginning, middle, or end of a hymn); an attendant, companion, servant, assistant; a guard, patrol, city watchman, body-guard; a commander-in-chief (?); attendance, homage, service.

Pari-ćaraṇa, as, m. an assistant, a servant; (*am*), n. going about; serving, attending upon, attention to.

Pari-ćaraṇīya, as, ā, am, to be served or attended on; belonging to attendance, &c.

Pari-ćaritavya, as, ā, am, to be attended on or served or worshipped.

Pari-ćaritṛi, tā, trī, tṛi, one who serves or attends upon, an attendant, servant.

Pari-ćarya, as, ā, am, to be attended upon or served or honoured; (*ā*), f. waiting upon, attendance, service, dependance; devotion, veneration, adoration, worship. — *Parićaryā-vat, ān, atī, at*, attended upon, waited upon, honoured, respected.

Pari-ćāra, as, m. attendance, service, homage; a place for walking; an attendant, assistant, a servant.

Pari-ćāraka, as, ikā, am, attending; (*as*), m. an assistant, a servant, attendant, guard; (*ikā*), f. a female attendant, waiting-maid.

Pari-ćāraṇa, am, n. attending upon, attendance, serving.

Pari-ćārika, as, m. an attendant, assistant, a servant; (*ās*), m. pl. fried grain; (*ikā*), f. a female attendant or servant, a waiting-maid.

Pari-ćārin, ī, iṇī, i, going about in all directions, moving about, movable; attending on, serving, paying homage to; (*ī*), m. an attendant, a servant.

Pari-ćārya, as, ā, am, to be served or obeyed, to be worshipped.

परिचर्तन *pari-ćartana*. See *pari-ćṛit*, p. 541, col. 1.

परिचर्मण्य *parićarmaṇya, am*, n. (fr. *pari-ćarman*), a strip of leather.

परिचल् *pari-ćal*, cl. 1. P. *-ćalati*, *-ćalitum*, to move, stir: Caus. *-ćālayati*, *-yitum*, to cause to move round, turn round.

परिचि 1. *pari-ći*, cl. 5. P. A. *-ćinoti*, *-nute*, *-ćetum*, to pile up, heap up, accumulate; to collect; to augment, increase; to gather in, acquire, obtain; to fill with: Pass. *-ćīyate*, to be increased or augmented, to grow.

1. *pari-ćaya, as*, m. (for 2. see under 2. *pari-ći*, p. 541, col. 1), heaping up, accumulation. — 1. *parićaya-vat, ān, atī, at*, accumulated, collected; complete, finished.

1. *pari-ćayanīya, as, ā, am*, to be collected or accumulated.

Pari-ćāyya, as, m., scil. *agni*, a sacrificial fire arranged in a circle; raising the rent or revenue of land (?).

Pari-ćit, t, t, t, Ved. piling up or arranging all around.

1. *pari-ćita, as, ā, am*, heaped, accumulated, filled with.

रिजनादानमूलशापाः परिग्रहाः॥ Amaru

1. *pari-ćetavya, as, ā, am,* to be collected together or accumulated.

1. *pari-ćeya, as, ā, am,* to be collected all round or from every side.

परिचि 2. *pari-ći,* cl. 3. P. *-ćiketi, -ćetum,* Ved. to examine, investigate, search; to familiarize one's self with, accustom one's self to, exercise one's self in, practise; to become acquainted with: Caus. A. *-ćāyayate, -yitum,* to search, seek for.

2. *pari-ćaya, as,* m. (for 1. see under 1. *pari-ći,* p. 540, col. 3), acquaintance, familiarity, familiar intercourse, conversancy, intimacy; knowledge; recognition; meeting with a friend; trial, practice, repetition, frequent repetition. — *Parićaya-vat, ān, atī, at,* intimately acquainted, accurately known.

2. *pari-ćayanīya, as, ā, am,* to be known.

2. *pari-ćita, as, ā, am,* known, acquainted or familiar with. — *Parićita-bhū, ūs, ūs, u,* having (its) place well known.

Pari-ćiti, is, f. acquaintance, familiarity.

2. *pari-ćetavya, as, ā, am,* to be known, fit or proper to be known.

2. *pari-ćeya, as, ā, am,* to be known; to be investigated or searched.

परिचिन्त् *pari-ćint,* cl. 10. P. *-ćintayati, -yitum,* to think about, meditate on, reflect, consider well; to call to mind, recollect, remember; to think out, invent, devise.

Pari-ćintaka, as, ā, am, reflecting about, meditating on (with gen.).

परिचिह्नय *pari-ćihnaya,* Nom. P. *-ćihnayati, -yitum,* to mark, sign, subscribe.

Pari-ćihnita, as, ā, am, marked, subscribed.

परिचुद् *pari-ćud,* Caus. P. *-ćodayati, -yitum,* to set in motion, wield, brandish; to drive, impel, urge, incite; to promote, further; to exhort.

Pari-ćodita, as, ā, am, wielded, brandished; impelled, incited.

परिचुम्ब् *pari-ćumb,* cl. 1. P. *-ćumbati, -ćumbitum,* to kiss heartily or passionately, cover with kisses.

Pari-ćumbana, am, n. the act of kissing heartily or passionately.

परिचृत् *pari-ćṛit,* cl. 6. P. *-ćṛitati, -ćartitum,* to wind round; to tie or fasten together.

Pari-ćartana, am, n., Ved. the part of a horse's harness from the girth to the breast and the tail.

परिच्छद् 1. *pari-ćhad* (*pari-ćhad*), cl. 10. P. *-ćchādayati, -yitum,* to envelop, wrap round, cover, cover up, clothe; to conceal, disguise; to surround with.

2. *pari-ćchad, t,* f. retinue, train, attendants; paraphernalia; (at the end of a comp.) surrounded by, provided with (see *senā-p°*).

Pari-ćchada, as, m. a cover, covering, garment, dress, clothes; surroundings, domestic utensils or implements, goods and chattels, personal property, furniture; court, retinue, train, attendants, family, dependants; necessaries for travelling; paraphernalia, baggage; (at the end of a comp.) furnished or provided with (e. g. *anna-pāna-parićchada,* provided with food and drink); adorned with.

Pari-ćchanda, as, m. retinue, train, suite, attendants.

Pari-ćchanna, as, ā, am, invested, enveloped, covered, covered over, clothed, clad; overlaid; concealed, disguised; surrounded with (a retinue &c.).

परिच्छिद् *pari-ćchid* (*pari-ćhid*), cl. 7. P. A. *-ćchinatti, -ćchintte, -ćchettum,* to cut on both sides, clip round, cut through, cut off, cut to pieces; to wound, mutilate; to separate, divide, part; to limit on all sides, define or fix accurately, define, discriminate, decide, determine; to form a just estimate of, weigh duly, assure one's self; to avert, obviate.

Pari-ćchitti, is, f. accurate definition, limiting, limit, measure; partition, separation.

Pari-ćchidya, ind. having cut off; having fixed or defined; having decided.

Pari-ćchinna, as, ā, am, cut off, divided, detached; reaped; confined, limited, small; obviated, remedied.

Pari-ćcheda, as, m. cutting, severing, parting, division, separation, discrimination (of false from true), accurate distinction or definition; distinguishing between the good and the bad, the right and the wrong, the expedient and inexpedient; discernment, discretion; exact discrimination, determination, decision; judgment, limit, boundary, moderation; the division of a book, a section or chapter; a segment; obviating, remedying. — *Parićcheda-kara, as,* m., N. of a Sam-ādhi.

Pari-ćchedaka, as, ā, am, separating, defining, determining; (*am*), n. limitation, limit, measure.

Pari-ćchedana, am, n. dividing, division; discriminating; the division of a book; joyful laughter (?).

Pari-ćchedya, as, ā, am, to be accurately defined or limited, definable; to be estimated; to be weighed, to be measured.

परिच्यु *pari-ćyu,* cl. 1. A. *-ćyavate, -ćyotum,* to fly off from (as arrows from a bow); to depart or deviate from, to swerve from or transgress (with abl.); to be displaced or ejected from (with abl.); to be removed from, deprived of, lose, forfeit; to be released or freed from, to escape; to descend or come down; to stream round.

Pari-ćyuta, as, ā, am, fallen from, swerved from; deprived of, lost; ruined; streaming with, surrounded by streams (as of blood).

Pari-ćyuti, is, f. falling down.

परिजन *pari-jana, as,* m. a surrounding company of people, attendants, servants, followers, family; suite, train, court, retinue (especially of females); a single servant.

परिजन्मन् *pari-janman, ā,* m. the moon; fire; [cf. *pari-jman.*]

परिजप् *pari-jap,* cl. 1. P. *-japati, -japitum,* to whisper to, to whisper or mutter (prayers) in a low voice, talk about.

Pari-japita, as, ā, am, muttered, whispered, prayed over in a low voice.

परिजल्प् *pari-jalp,* cl. 1. P. *-jalpati, -jalpitum,* to chatter; prate about, talk about, speak of (with acc.).

Pari-jalpita, am, n. the covert reproaches of a mistress neglected or ill used by her lover.

परिजा *pari-jā,* f. (fr. rt. *jan* with *pari*), Ved. place of origin, source.

परिजाड्य *pari-jāḍya, as, ā, am,* (perhaps) completely rigid or motionless.

परिजातक *pari-jātaka, am,* n., N. of a work on domestic rites.

परिजि *pari-ji,* cl. 1. P. A. *-jayati, -te, -jetum,* to conquer, overpower.

Pari-jayya, as, ā, am, to be conquered, to be mastered.

परिजॄ *pari-jṝ,* cl. 4. P. A. *-jīryati, -te, -jaritum, -jarītum,* to become worn out or old, to wear out; to become withered, to fade; to be digested.

Pari-jīrṇa, as, ā, am, worn out, old; withered.

परिज्ञा 1. *pari-jñā,* cl. 9. P. A. *-jānāti, -jānīte, -jñātum,* to notice, observe, perceive, recognise; to learn, become acquainted with, ascertain, make sure of, know thoroughly, know exactly or accurately, comprehend.

Pari-jñapti, is, f. conversation, discourse; recognition.

2. *pari-jñā,* f. knowledge, accurate ascertainment.

Pari-jñāta, as, ā, am, thoroughly known, ascertained, learnt.

Pari-jñātṛi, tā, trī, tṛi, one who knows or perceives, an observer, knower; wise, intelligent.

Pari-jñāna, am, n. perception, thorough knowledge, learning, complete acquaintance, ascertainment, experience, discrimination.

Pari-jñāya, ind. having fully known or ascertained, having become aware of.

Pari-jñeya, as, ā, am, to be recognised or ascertained; comprehensible; (*a-parijñeya,* incomprehensible.)

परिज्मन् *pari-jman, ā, ā, a* (probably fr. rt. *gam* with *pari*), Ved. running or walking or driving round (said of the sun, of the chariot of the Aśvins, and of the Aśvins themselves, but according to the commentator applied to the wind); (*ā*), m. the moon; fire; (*an*), ind. (Ved. loc. used as adv.), on all sides, round about, everywhere.

परिज्रि *pari-jri, is, is, i,* Ved. running round, hastening about, spreading everywhere.

परिज्वन् *pari-jvan, ā,* m. the moon; a sacrificer; a servant; fire; [? cf. *pari-jman.*]

परिडी *pari-ḍī,* cl. 1. A. *-ḍayate, -ḍīyate, -ḍayitum,* to fly round.

Pari-ḍīna or *pari-ḍīnaka, am,* n. the flight of a bird in circles, flying round.

परिणम् *pari-ṇam,* cl. 1. P. A. *-ṇamati, -te, -ṇantum,* to stoop (as an elephant about to strike), bend down, bend aside; to change into, be transformed into (with inst.); to become ripe or mature, ripen; to be digested; to become old, grow old; to set (as the sun); to elapse (as time): Caus. *-ṇamayati* or *-ṇāmayati,* to make ripe, ripen, mature; to bring to an end, pass (as the night); to bend one's self down, stoop, bend to one side: Pass. of Caus. *-ṇāmyate,* to become ripe, ripen.

Pari-ṇata, as, ā, am, bent down, bowed down, curved, deflected; stooping; changed or transformed into (with inst.); ripened, ripe, mature; digested; full grown, advanced in age, perfected; set (as the sun); elapsed; (*as*), m. an elephant stooping to strike with his tusks or that gives a side blow with the tusks; (*am*), n. capital, wealth accumulated for the sake of profit (?). — *Pariṇata-śarad, t,* f. the latter part of the autumn.

Pari-ṇati, is, f. bending down, bowing; change, alteration, transformation, transmutation; the becoming ripe, ripening, ripeness, maturity; consequence, result, issue, effect; end, close, the last stage or conclusion of anything; fulfilment.

Pari-ṇamana, am, n. change, transformation, changing into (with inst.).

Pari-ṇamayitṛi, tā, trī, tṛi, causing to bend or bow, bending; causing to ripen, bringing to maturity.

Pari-ṇāma, as, m. change, alteration, transformation; alteration of food, digestion; result, consequence, issue, effect, event; end, close, termination, last stage or state, conclusion [cf. *dush-p°*]; advance in age, growing old; lapse (of time); a particular figure of speech by which the properties of any object are transferred to that with which it is compared; (*e*), ind. finally, lastly, in the end, afterwards; at the close of life. — *Pariṇāma-darśin, ī, inī, i,* looking forward to the issue or consequences (of any act or event), prepared for a change, provident; prudent. — *Pariṇāma-drishṭi, is,* f. foresight, providence. — *Pariṇāma-nirodha, as,* m. obstruction (of felicity caused) by human vicissitude, as birth, growth, death, &c. — *Pariṇāma-pathya, as, ā, am,* suited to a future state or condition. — *Pariṇāma-śūla, as,* m. pain resulting from the changes of the food in indigestion, violent and painful indigestion, flatulence with pain, colic.

Pari-ṇāmaka, as, ikā, am, effecting a change, causing vicissitudes (as time).

Pariṇāmika, as, ā, am, resulting from change, produced by alteration.

Pari-ṇāmin, ī, inī, i, changing, altering, subject

to transformation, changeable. — *Pariṇāmi-tva, am,* n. liability to change, mutability.

Pari-ṇinaṇsu, us, us, u, about to stoop, about to make a side thrust (with the tusks, as an elephant).

परिणह् *pari-ṇah,* cl. 4. P. A. *-ṇahyati, -te, -ṇaddhum,* to bind round, tie round, gird, wrap round; to encircle, span, embrace, surround.

Pari-ṇaddha, as, ā, am, bound round, wrapped round; of great span or compass, broad, large.

Pari-ṇahana, am, n. binding round, girding on, wrapping round.

Pari-ṇāha, as, m. compass, circumference, extent, width, breadth, circumference of a circle, periphery; (sometimes spelt *parī-ṇāha,* q. v.) — *Pariṇāha-vat, ān, atī, at,* having a wide compass or circumference, round, large, big.

Pari-ṇāhin, ī, inī, i, having a wide compass or circumference, big, large; (at the end of a comp.) having the circumference of (e. g. *mattebha-kumbha-p°,* q. v.).

Parī-ṇah, t, f., Ved. encompassing, pervading, spreading over; a trunk or chest on a carriage; N. of a place on the Saras-vatī.

Parī-ṇāha, as, m. = *pari-ṇāha* above; a piece of common land encircling a village or city; an epithet of Śiva.

परिणिंसक *pari-ṇiṇsaka, as, ā, am* (fr. rt. *niṇs* with *pari*), tasting, eating; kissing; an eater (= *bhakshayitṛi*).

Pariṇiṇsā, f. tasting, eating; kissing.

परिणिधा *pari-ṇi-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* Ved. to place or lay round.

परिणिनंसु *pari-ṇinaṇsu.* See above.

परिणिमा *pari-ṇi-mā* (rt. 2. or 4. *mā?*), cl. 3. A. *-mimīte, -mātum,* see Scholiast on Pāṇ. VIII. 4, 17.

परिणिमे *pari-ṇi-me,* cl. 1. A. *-mayate, -mātum,* see Scholiast on Pāṇ. VIII. 4, 17.

परिणिर्मा *pari-ṇir-mā* (rt. 4. *mā*), cl. 2. P., 3. 4. A. *-māti, -mimīte, -māyate, -mātum,* to mark off, to limit; to settle, determine.

परिणिष्ठा *pari-ṇishṭhā,* f. perfect skill or conversancy.

परिणिहन् *pari-ṇi-han,* cl. 2. P. *-hanti, -hantum,* to strike.

Pari-ṇighnat, an, atī, at, striking.

परिणी *pari-ṇī,* cl. 1. P. A. *-ṇayati, -te* (anom. perf. in epic poetry, *pariṇayām-āsa*), *-ṇetum,* to lead about, to lead or conduct round, bear or carry round; (especially) to lead a bride and bridegroom or a bride round the sacrificial fire (with two acc.); to marry, (said of a bridegroom); to lead forward; to trace out, discover, investigate: Caus. *-ṇāyayati, -yitum,* to pass or spend (time).

Pari-ṇaya, as, m. leading round, (especially) leading the bride round the sacred fire, marriage, (*nava-pariṇayā,* a newly married woman.)

Pari-ṇayana, am, n. the act of leading round, (especially) leading round the sacred fire; marrying, marriage.

Pari-ṇāya, as, m. leading round; moving a piece at chess, draughts, &c.; a move (at chess).

Pari-ṇāyaka, as, m. a leader, guide, (*a-pariṇāyaka,* being without a guide); a husband.

Pari-ṇīta, as, ā, am, led round; married; (in Mahā-bh. Vana-p. 13739, probably) completed, finished, executed.

Pari-ṇetṛi, tā, m. 'one who leads round,' a husband.

Pari-ṇeya, as, ā, am, to be led round; (*ā*), f. to be led round the fire (as a bride), to be married.

परितकन *pari-takana, am,* n. (fr. rt. *tak* with *pari*), running round or about.

Pari-takmya, as, ā, am, Ved. causing anxiety or uneasiness, insecure, unsafe, perilous, dangerous; (*ā*), f. error; night, darkness.

परितड् *pari-taḍ,* cl. 10. P. *-tāḍayati, -yitum,* to touch, strike against, strike.

परितन् *pari-tan* (see rt. 3. *tan*), cl. 5. P. A. *-tanoti, -tanute, -tanitum,* Ved. to stretch round, clasp round, embrace, surround.

Pari-tatnu, us, us, u, Ved. stretching round, embracing, clasping round, surrounding.

Pari-tat, t, t, t, spread all around, extended in every direction.

परितप् *pari-tap,* cl. 1. P. *-tapati, -taptum,* to burn or scorch all round, burn excessively, set on fire, kindle; to feel or suffer pain; to mortify the body, undergo penance, practise austerities: Pass. *-tapyate* (rarely *-tapyati*), to feel or suffer pain; to undergo penance, mortify the flesh: Caus. *-tāpayati, -yitum,* to scorch; to cause great pain, torment, torture.

Pari-tapta, as, ā, am, surrounded with heat, heated, scorched, burnt; tormented.

Pari-tapti, is, f. great pain or sorrow, anguish, torture.

Pari-tāpa, as, m. glow, heat, scorching heat; pain, anguish, grief, sorrow, affliction; fear, trembling; N. of a particular hell.

Pari-tāpin, ī, inī, i, burning hot, very hot; causing much pain or sorrow, causing anguish, torturing, tormenting.

परितम् *pari-tam,* cl. 4. P. *-tāmyati, -tamitum,* to gasp for breath, to be oppressed.

परितर्क् *pari-tark,* cl. 10. P. (ep. also A.) *-tarkayati, -te, -yitum,* to think about, reflect about, ponder upon; to reflect, consider; to examine (judicially).

Pari-tarkaṇa, am, n. consideration, reflection; pondering upon (with gen.).

Pari-tarkita, as, ā, am, thought about; examined; (*a-paritarkita,* not examined, unexpected.)

परितर्ज् *pari-tarj,* cl. 1. P. (ep. also A.) *-tarjati, -te,* &c., to threaten, menace.

परितस् *pari-tas,* ind. (fr. *pari*), around, round about, all around, on all sides, on every side, to all sides, everywhere, in every direction, from all parts; round (as a prep. with acc. or gen.).

परिताप *pari-tāpa.* See *pari-tap* above.

परितारणीय *pari-tāraṇīya, as, ā, am* (fr. rt. *tṛī* with *pari*), to be delivered or liberated, to be saved or redeemed.

परितिक्त *pari-tikta, as, ā, am,* extremely bitter; (*as, am*), m. or n. (?), Melia Azedarach.

परितुद् *pari-tud,* cl. 6. P. A. *-tudati, -te, -tottum,* to trample down, stamp upon, pound.

परितुष् *pari-tush,* cl. 4. P. (ep. also A.) *-tushyati, -te, -toshṭum,* to be quite satisfied with (with gen. or loc.); to feel complete satisfaction, be much pleased, be very glad: Caus. *-toshayati, -yitum,* to satisfy completely, to please much or gratify; to appease; to flatter.

Pari-tushṭa, as, ā, am, completely satisfied, much pleased, delighted, very glad. — *Paritushṭātman* (°*ṭa-āt°*), *ā, ā, a,* contented in mind.

Pari-tushṭi, is, f. complete satisfaction, contentment, delight.

Pari-tosha (rarely *parī-tosha*), *as,* m. complete satisfaction, gratification, contentment, pleasure, delight, glee; delight in (with loc. or gen., e. g. *guṇini paritoshaḥ,* delight in a virtuous person). — *Paritosha-vat, ān, atī, at,* satisfied, contented, glad.

Pari-toshaṇa, as, ā, am, satisfying, gratifying, who or what satisfies or makes content; (*am*), n. satisfying, satisfaction, gratification.

Pari-toshayitṛi, tā, trī, tṛi, one who satisfies completely, who or what gratifies, pleasing or making very glad.

Pari-toshin, ī, iṇī, i, completely satisfied, contented.

परितृद् *pari-tṛid,* cl. 7. P. A. *-tṛiṇatti, -tṛintte, -tarditum,* Ved. to pierce through, pierce (with a spear), thrust through.

परितृप् *pari-tṛip,* cl. 4. P. (ep. also A.) *-tṛipyati, -te, -tarpitum, -tarptum, -traptum,* to be completely satisfied or contented: Caus. *-tarpayati, -yitum,* to satiate or satisfy completely, sate; to relish; to refresh.

Pari-tarpaṇa, as, ā, am, satisfying, sating, contenting; (*am*), n. the act of satisfying, gratification.

Pari-tarpita, as, ā, am, satisfied completely, sated; refreshed.

परित्यज् *pari-tyaj,* cl. 1. P. *-tyajati, -tyaktum,* to abandon, forsake, desert, leave, discard, dismiss, repudiate, disown, reject; to quit (a place); to give up, give away, surrender, abdicate, renounce, resign; (with *deham*) to forsake the body, die; (with *prāṇān*) to resign the breath, give up the ghost; (with *nāvam*) to disembark; to shake off (as sleep); to leave over, leave a remainder; to leave a space or interval; to let go; to leave out; to put aside, neglect, disregard: Pass. *-tyajyate,* to be deprived of, bereft of (with inst.); to lose: Caus. *-tyājayati, -yitum,* to deprive a person (acc.) of anything (acc.); to rob, take away anything from any one (with two acc.).

Pari-tyakta, as, ā, am, left, quitted, deserted, abandoned; bereft of, deprived of, robbed of (with inst.); left, wanting; let go; let fly or discharged (as an arrow).

Pari-tyaktṛi, tā, trī, tṛi, one who abandons or deserts, leaving, abandoning, a forsaker.

Pari-tyaj, k, k, k, forsaking, deserting, abandoning; giving up, resigning; a forsaker.

Pari-tyajana, am, n. the act of abandoning, giving away, distributing.

1. *pari-tyajya, as, ā, am,* to be abandoned or forsaken or deserted; to be given up or resigned.

2. *pari-tyajya,* ind. having abandoned, &c.; leaving a space, at a distance from (with acc.); with the exception of, excepting.

Pari-tyāga, as, m. abandoning, abandonment, leaving, quitting, desertion, repudiation, divorce, rejection; discarding, resigning, renouncing, renunciation, abdication, letting go, giving up, giving away, liberality; sacrificing, sacrifice; neglecting, neglect, omission; loss, privation; separation from. — *Parityāga-sena, as,* m., N. of a prince.

Parityāgin, ī, inī, i, abandoning, quitting, forsaking, resigning, renouncing.

Pari-tyājana, am, n. causing to abandon or give up.

Pari-tyājya, as, ā, am, to be abandoned or forsaken, to be left or deserted; to be given up or resigned, to be renounced; to be omitted.

परित्रस्त *pari-trasta, as, ā, am* (fr. rt. 2. *tras* with *pari*), terrified, frightened, afraid, much alarmed.

Pari-trāsa, as, m. terror, fright, fear.

परित्रै *pari-trai* (by some written *pari-trā*), cl. 1. A. *-trāyate, -trātum,* to rescue, save, protect, defend; *paritrāyatām* or *paritrāyadhvam,* help! to the rescue!

Pari-trāṇa, am, n. protecting, protection, preserving, rescuing, rescue, deliverance, preservation, defence, means of defence or protection; self-defence; abstaining from; the hair of the body (?).

Pari-trāta, as, ā, am, protected; rescued, saved, preserved.

Pari-trātavya, as, ā, am, to be rescued or preserved, to be protected or defended.

Pari-trātṛi, tā, trī, tṛi, a protector, defender, rescuer.

परित्वर् *pari-tvar*, cl. 1. A. *-tvarate, -tvaritum*, to hasten towards.

परिदंशित *pari-danśita, as, ā, am*, completely armed, covered with mail, armed cap-a-pie.

परिदर *pari-dara*. See col. 2.

परिदष्ट *pari-dashṭa, as, ā, am*, bitten to pieces, bitten.—*Paridashṭa-daććhada, as, ā, am*, biting the lips.

परिदह् *pari-dah*, cl. 1. P. *-dahati, -dagdhum*, to burn round, scorch round, burn entirely, consume by fire, to dry up: Pass. *-dahyate*, to be burnt or wholly consumed, to burn.

Pari-dagdha, as, ā, am, burnt, scorched.

Pari-dahana, am, n. burning, scorching.

Pari-dāha, as, m. burning, combustion; mental anguish, pain, sorrow.

Pari-dāhin, ī, inī, i, burning, scorching, hot.

परिदा 1. *pari-dā*, cl. 3. P. A. *-dadāti, -datte, -dātum*, to give, give away entirely, surrender, deliver up; to intrust, deposit with (with gen., dat., or loc. of the person); to present; to lend: Caus. *-dāpayati, -yitum*, to cause to be delivered or given up.

2. *pari-dā*, f., Ved. giving one's self up to the favour or protection of another; surrender; devotion.

Pari-dāna, am, n. devotion; barter, exchange; restitution of a deposit.

Pari-dāya, ind. having given up or surrendered.

Pari-dāyin, ī, m. a father (or another relation) who marries his daughter or ward to a man whose elder brother is not yet married.

1. *parī-tta, as, ā, am* (for *pari-datta*), given, given up; entirely given away, delivered up. (For 2. *parī-tta* see *pari-do*, col. 2.)

परिदा 3. *pari-dā*. See *pari-do*, col. 2.

परिदिव् *pari-div* or *pari-dev* (see rts. 1. *div* and *dev*), cl. 1. 10. P. *-devati, -devayati* (rarely A. *-te*), *-yitum*, to wail, lament, cry; to bewail, bemoan, weep for (with acc.).

Pari-deva, as, m. lamentation, wailing, crying.

Pari-devaka, as, ikā, am, lamenting, who or what laments or complains.

Pari-devana, am, ā, n. f. lamentation, bewailing, complaint.

Pari-devita, as, ā, am, lamented, bewailed; plaintive, lamenting, miserable; (*am*), n. lamentation, wailing, complaint.

Pari-devin, ī, inī, i, lamenting, bewailing.

Pari-dyūna, as, ā, am, sorrowful, sad, miserable.

परिदिश् *pari-diś*, cl. 3. 6. P. *-dideshṭi, -diśati, -deshṭum*, to announce, make known; to signify (the existence of anything).

Pari-dishṭa, as, ā, am, made known, known.

परिदिह् *pari-dih*, cl. 2. P. A. *-degdhi, -digdhe, -degdhum*, Ved. to coat or cover over, smear over.

परिदीन *pari-dīna, as, ā, am*, excessively dejected or downcast, much afflicted.—*Paridīna-sattva, as, ā, am*, distressed in mind.

परिदुर्बल *pari-durbala, as, ā, am*, extremely weak or decrepit.

परिदृश् *pari-dṛiś*, cl. 1. P. *-paśyati, -drashṭum*, to look at, see, view, look upon, behold, regard, perceive; to regard mentally, consider, investigate, search, find out; to know; to frequent: Pass. *-dṛiśyate*, to be observed or perceived; to appear, become visible: Caus. *-darśayati, -yitum*, to show; to set forth, expound, explain.

Pari-drashṭṛi, ṭā, ṭrī, ṭṛi, a spectator, looker on; perceiver.

परिदृ *pari-dṝ*, cl. 9. P. A. *-dṛiṇāti, -ṇīte*, &c., Ved. to rend or destroy on all sides: Pass. *-dīryate*, to peel or drop off on all sides, to become dropsical (the skin swelling and appearing ready to drop off).

Pari-dara, as, m. a disease of the gums in which the skin peels off and bleeds.

Pari-dīrṇa, as, ā, am, rent on all sides.

परिदेव् *pari-dev*. See *pari-div*, col. 1.

परिदो *pari-do* or 3. *pari-dā*, cl. 2. P. *-dāti, -dātum*, to cut or clip round.

2. *parī-tta, as, ā, am*, clipped or cut round, incomplete, limited, confined, &c.; see p. 552, col. 1. (For 1. *parī-tta* see under 1. *pari-dā*, col. 1.)

परिद्यून *pari-dyūna*. See *pari-div*, col. 1.

परिद्रु *pari-dru*, cl. 1. P. *-dravati, -drotum*, Ved. to run round.

परिद्वीप *pari-dvīpa, as*, m., N. of one of the sons of Garuḍa.

परिद्वेषस् *pari-dveshas, ās, ās, as*, Ved. hating, completely hostile.

परिधर्षण *pari-dharshaṇa, am*, n. (fr. rt. *dhṛish* with *pari*), assault, attack, injury, abuse, ill-treatment, rough usage.

परिधा *pari-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to lay or put round, place or set round; to put round one's self, wrap round, put on, put on (a garment), dress (without a following acc.); to clothe; to surround, envelop, encompass; to cast (the eyes) round, turn the glance upon; (Ved.) to conclude or close (the recitation of a hymn): Caus. *-dhāpayati, -yitum*, to cause to put or wrap round, cause to put on, clothe with (with inst.); clothe any one in (with two acc.): Desid. *-dhitsate*, &c., to be about to put on, to wish to clothe one's self.

Pari-dhāna or *parī-dhāna, am*, n. putting round, laying round (Ved.); wrapping round; putting on (a garment), dressing, clothing; that which is put on, a garment, (especially) an under garment, clothes, vesture, (*gagana-paridhāna*, stark naked; cf. *dig-ambara*); closing or concluding (the recitation of a hymn).—*Paridhāna-valkala, am*, n. bark for clothing.

Paridhānīya, as, ā, am, Ved. forming the close or conclusion; (*ā*), f., scil. *ṛić*, a concluding or final verse; (*am*), n. an under garment.

Pari-dhāpana, am, n. causing to put on (a garment).

Pari-dhāpanīya, as, ā, am, relating to investiture or the causing any one to put on (a garment &c.).

Pari-dhāya, as, m. train, retinue, attendants; the hinder parts, posteriors; a receptacle for water, reservoir.

Pari-dhāyaka, as, m. a hedge, fence, enclosure.

Pari-dhi, is, m. that by which anything is surrounded or enclosed (said of the ocean as surrounding the earth), a fence, hedge, wall; a misty halo or circle round the sun or moon; a circle or disk of light, a glory; the horizon; circumference, compass; the circumference of a circle; the periphery of a wheel; a circle surrounding the globe, a great circle; epicycle; a frame of wood laid round a sacrificial fire to keep it together, (commonly in three pieces, called *madhyama, dakshiṇa, uttara*); a covering; the branch of the tree to which the victim at a sacrifice is tied (?); N. of a man.—*Paridhi-stha, as, ā, am*, situated on the horizon; (*as*), m. a number of sentinels posted in a circle; a guard, body-guard; an aide-de-camp, an officer attendant on a king or general.—*Paridhī-pati-khećara, as*, m. an epithet of Śiva, (perhaps 'the bird presiding over the horizon,' *paridhī* for *paridhi*?).

Pari-dheya, as, ā, am, to be put round, wearable; (*am*), n. an under garment (?).

Pari-hita, as, ā, am, stationed round; placed round, invested, put on, clothed, covered.

परिधारण *pari-dhāraṇa*. See under *pari-dhṛi* below.

परिधाव् *pari-dhāv*, cl. 1. P. (rarely A.) *-dhāvati, -te, -dhāvitum*, to flow or stream round, to run round or about; go about; (*mṛigayām pari-dhāv*, to go or move about hunting, to hunt); to drive about; to stream through, run through; to run or move round anything (with acc.); to run towards or after, to pursue: Caus. *-dhāvayati, -yitum*, to surround, encompass, encircle.

Pari-dhāvin, ī, inī, i, running round; (*ī*), m., N. of the 46th (or 20th) of the 60 years' cycle of Jupiter.

परिधीर *pari-dhīra, as, ā, am*, very deep (as a tone or sound).

परिधूपित *pari-dhūpita, as, ā, am*, richly perfumed or scented.

परिधूसर *pari-dhūsara, as, ā, am*, quite grey.

परिधृ *pari-dhṛi*, cl. 10. P. *-dhārayati, -yitum*, to carry about; to support, bear, suffer, endure.

Pari-dhāraṇa, am, n. carrying about, supporting, suffering, enduring.

Pari-dhārya, as, ā, am, to be preserved or maintained.

परिध्वंस् *pari-dhvaṇs*, cl. 1. A. *-dhvaṇsate, -dhvaṇsitum*, to fall to pieces, fall away, decay; to be destroyed.

Pari-dhvaṇsa, as, m. distress, disaster, ruin, trouble, toil; failing, failure; injury, destruction; leaving one's caste, loss of caste, mixture of castes.

Pari-dhvaṇsin, ī, inī, i, falling away, falling off; destroying, ruining.

Pari-dhvasta, as, ā, am, destroyed, ruined; covered.

परिनिन्दा *pari-nindā*, f. strong censure, severe blame.

परिनिम्न *pari-nimna, as, ā, am*, much depressed, deeply hollowed.

परिनिर्जि *pari-nir-ji*, cl. 1. P. A. *-jayati, -te, -jetum*, to conquer, overpower thoroughly.

परिनिर्वपण *pari-nirvapaṇa, am*, n. (fr. rt. *vap* with *pari-nis*), distributing, dispensing, giving.

Pari-nirvivapsā, f. (fr. the Desid.), desire of giving, a disposition to distribute, liberality.

Pari-nirvivapsu, us, us, u, intending to give much, desirous of giving.

परिनिर्वाण *pari-nirvāṇa, as, ā, am*, quite extinguished, quite brought to an end; (*am*), n. the final extinction of the individual; N. of a place where Buddha disappeared.

परिनिर्वृति *pari-nirvṛiti, is*, f. final liberation; complete emancipation of the soul from the body and exemption from future transmigration.

परिनिश्चय *pari-niśćaya, as*, m. fixed opinion or resolution.

परिनिषद् *pari-ni-shad*, cl. 1. 6. P. (Ved. also A.) *-shīdati, -shattum*, to sit round.

परिनिष्ठा *pari-nishṭhā* (fr. rt. *sthā* with *pari* and *ni* or *nis*, see *ni-shṭha*), extreme limit, highest point; complete accomplishment; complete knowledge or acquaintance, familiarity with anything.

Pari-nishṭhita, as, ā, am, completely skilled in or acquainted with.

Pari-naishṭhika, as, ī, am, the highest, utmost, most perfect.

परिन्यस् *pari-ny-as*, cl. 4. P. *-asyati, -asitum*, to stretch out, extend.

Pari-nyasta, as, ā, am, stretched out, extended.

Pari-nyāsa, as, m. completing the sense of a

passage; (in dramatic language) alluding to the development of the so-called seed or origin of the dramatic plot, [cf. *vīja*.]

परिपक्व *pari-pakva, as, ā, am* (fr. rt. 2. *pać* with *pari*), completely cooked or dressed; finally baked; completely burnt (as a brick); digested; quite ripe, mature; highly cultivated or educated, very knowing or shrewd; near death or decay, approaching the end, about to pass away, decaying. — *Paripakva-tā*, f. the state of being completely cooked; digestion; full maturity, perfection; shrewdness.

Pari-pāka, as, m. being completely cooked or dressed; digestion; ripening, maturity, perfection; the fruit or consequence of an action, consequence; cleverness, shrewdness, experience.

Pari-pākin, ī, inī, i, ripening, bringing to maturity; cooking; digesting; (*inī*), f. the plant Ipomœa Turpethum.

Pari-pāćana, as, ā, am, or *pari-pāćayitṛi, tā, trī, tṛi*, cooking, bringing to maturity.

परिपठ् *pari-paṭh*, cl. 1. P. *-paṭhati, -paṭhitum*, to enumerate completely, detail, describe, mention, name, represent.

Pari-pāṭha, as, m. complete enumeration, detail; (*ena*), ind. in detail, completely.

Pari-pāṭhaka, as, ā, am, enumerating in detail, describing the contents.

परिपण *pari-paṇa, am*, n. (fr. rt. 2. *paṇ* with *pari*), capital, principal, stock.

Pari-paṇita, as, ā, am, pledged, plighted, agreed, promised.

परिपत् *pari-pat*, cl. 1. P. *-patati, -patitum*, to fly round or about, to run round or about, run in all directions; to leap down, fall, throw one's self upon, attack: Caus. *-pātayati, -yitum*, to cause to fall down, shoot down, shoot off, throw into.

Pari-patana, am, n. flying round or about.

परिपति *pari-pati, is*, m., Ved. the lord of all around; (Sāy.) a protector; (according to Mahīdhara) flying about.

परिपद् *pari-pad, t*, f., Ved. a snare, trap; walking about; a creature, living being; (Sāy.) a bird (as flying about).

परिपदिन् *paripadin, ī*, m. an enemy; (probably only a wrong reading for *pari-parin*.)

परिपन्थक *pari-panthaka, as*, m. one who obstructs the way, an antagonist, opponent, adversary, enemy.

Pari-pantham, ind. by the way, in the way.

Pari-panthaya, Nom. P. *-panthayati, -yitum*, to obstruct the way, oppose, resist (with acc.).

Pari-panthika, as, m. an adversary, enemy.

Pari-panthin, ī, m. an antagonist, opponent, enemy; a robber, highwayman, bandit. — *Paripanthi-tva, am*, n. obstructing the way.

परिपर *pari-para* (probably fr. *pari* repeated), a tortuous course, roundabout way; [cf. *a-paripara*.]

परिपरिन् *pari-parin, ī*, m. (probably fr. *pari-pari*), Ved. an antagonist, opponent, adversary.

परिपवन *pari-pavana*. See *pari-pū*, col. 3.

परिपशव्य *pari-paśavya, as, ā, am* (fr. *pari-paśu*), Ved. relating to the victim at a sacrifice.

परिपा 1. *pari-pā*, cl. 1. P. *-pibati, -pātum*, to drink before and after any one (Ved.); to drink up, sip up.

Pari-pāna, am, n., Ved. a drink, beverage.

Pari-pīta, as, ā, am, drunk up, sipped up, drunk together with (anything).

परिपा 2. *pari-pā*, cl. 2. P. *-pāti, -pātum*, to protect or defend on every side, to guard, maintain: Caus. *-pālayati*, &c., to protect, guard, govern; to keep, maintain; to wait, expect.

Pari-pāṇa, as, am, m. n., Ved. protection, defence, covert.

Pari-pālaka, as, ikā, am (fr. the Caus.), guarding, protecting, defending, maintaining, supporting, sustaining; taking care of one's property.

Pari-pālana, am, n. protecting, cherishing, defending, maintaining, sustaining, keeping; protection, nurture.

Pari-pālayitṛi, tā, trī, tṛi, a protector, defender.

Pari-pālita, as, ā, am, protected, cherished.

Pari-pālya, as, ā, am, to be protected or defended, to be maintained or observed; to be governed.

Pari-pipālayishā, f. (fr. the Desid. of Caus.), desire of protecting or maintaining or sustaining.

परिपाक *pari-pāka, pari-pākin, pari-pāćana*. See *pari-pakva*, col. 1.

परिपाटल *pari-pāṭala, as, ā, am*, of a pale red colour, pale red.

परिपाटी *pari-pāṭī*, f. succession, order, method, arrangement; arithmetic.

परिपाठ *pari-pāṭha*. See *pari-paṭh*, col. 1.

परिपाण्डु *pari-pāṇḍu, us, us, u*, very light or pale.

परिपाद *pari-pāda*. See Gaṇa to Pāṇ. VI. 2, 184.

परिपार्श्व *pari-pārśva, as, ā, am*, being at or by one's side, at the side, near; [cf. *pāripārśvika*.] — *Paripārśva-ćara, as, ī, am*, going at or by one's side. — *Paripārśva-tas*, ind. at or by the side, at both sides of (with gen.). — *Paripārśva-vartin, ī, inī, i*, being at the side, standing at or close to one's side.

परिपिञ्जर *pari-piñjara, as, ā, am*, of a brownish red colour.

परिपिष् *pari-pish*, cl. 7. P. *-pinashṭi, -peshṭum*, to crush, trample; to beat, strike.

Pari-pishṭa, as, ā, am, crushed, trampled down.

Pari-pishṭaka, am, n. lead.

परिपीड् *pari-pīḍ*, cl. 10. P. *-pīḍayati, -yitum*, to press all round, press together, compress, squeeze; to hug, embrace; to torment greatly, torture, harass, vex; (in augury) to cover, cover up.

Pari-pīḍana, am, n. squeezing or pressing out, expressing; injuring, prejudicing.

Pari-pīḍā, f. pressing; vexing, torturing, tormenting.

Pari-pīḍita, as, ā, am, pressed; embraced; tormented.

परिपीत *pari-pīta*. See 1. *pari-pā*, col. 1.

परिपुच्छय *pari-pućchaya*, Nom. A. *pari-pućchayate*, &c., to wag the tail.

परिपुट् *pari-puṭ*, Pass. *-puṭyate*, &c., to peel off, lose the bark or skin.

Pari-puṭana, am, n. removing the peel or bark, peeling, desquamation, peeling off; losing the bark or skin. — *Pariputana-vat, ān, atī, at*, peeling off, dropping off.

Pari-poṭa, as, m. or *pari-poṭaka, as*, m. peeling off, a particular disease of the ear. — *Paripoṭa-vat, ān, atī, at*, peeling off, losing the skin.

Pari-poṭana, am, n. peeling off, desquamation, losing the bark or skin.

परिपुष् *pari-push*, cl. 10. P. *-poshayati, -yitum*, to cause to be cherished, to nourish, sustain, foster.

Pari-pushṭa, as, ā, am, nourished, cherished; amply provided with, abounding in. — *Paripushṭa-tā*, f. the being nourished or supported, receiving nourishment.

Pari-poshaka, as, ā, am, nourishing, confirming, encouraging, furthering.

Pari-poshaṇa, am, n. the act of nourishing, furthering, promoting.

Pari-poshaṇīya, as, ā, am, to be nourished, to be promoted.

परिपुष्करा *pari-pushkarā*, f. the plant Cucumis Maderaspattanus.

परिपू *pari-pū*, cl. 9. P. A. *-punāti, -nīte, -pavitum*, to purify completely, strain; to lustrate; to become completely purified.

Pari-pavana, am, n. cleaning, winnowing corn; a winnowing-basket.

Pari-pūta, as, ā, am, pure, purified; completely winnowed, threshed, freed from chaff.

परिपूज् *pari-pūj*, cl. 10. P. *-pūjayati, -yitum*, to honour greatly, adore, worship.

Pari-pūjana, am, n. or *pari-pūjā*, f. honouring highly, worshipping, adoring.

Pari-pūjita, as, ā, am, much honoured, served, worshipped, adored.

परिपूर्ण *pari-pūrṇa*. See *pari-pṛī* below.

परिपॄ *pari-pṛī*, Pass. *-pūryate*, &c., to fill (intransitively), become completely full: Caus. *-pūrayati, -yitum*, to fill completely (transitively), make full, fill out, completely cover, wholly occupy.

Pari-pūraka, as, ikā, am, filling, fulfilling; causing fulness or prosperity.

Pari-pūraṇa, am, n. the act of filling; perfecting, rendering complete.

Pari-pūrṇa, as, ā, am, quite full, entire, complete, completely filled; fully satisfied, self-satisfied, content. — *Paripūrṇa-ćandra-vimala-prabha, as*, m. 'having the spotless splendor of the full moon,' N. of a Sam-ādhi. — *Paripūrṇa-tā*, f. or *pari-pūrṇa-tva, am*, n. completion, completeness, entireness, fulness; satiety or satisfaction. — *Paripūrṇa-sahasra-ćandra-vatī*, f. 'possessing a thousand full moons,' an epithet of Indra's wife. — *Paripūrṇāmṛita-raśmi* (°*ṇa-am*°), *is*, m. 'having rays filled with nectar,' the moon. — *Paripūrṇārtha* (°*ṇa-ar*°), *as, ā, am*, full of meaning; (*am*), ind. with deep emotion, affectionately. — *Paripūrṇendu* (°*ṇa-in*°), *us*, m. the full moon.

Pari-pūrti, is, f. fulness, completion.

परिपेलव *pari-pelava, as, ā, am*, very fine or small, very delicate; (*am*), n. a fragrant grass, Cyperus Rotundus.

Pari-pela, am, n. = *pari-pelava*, a fragrant grass, Cyperus Rotundus.

परिपोट *pari-poṭa*. See *pari-puṭ*, col. 2.

परिप्रग्रह् *pari-pra-grah*, cl. 9. P. A. *-gṛihṇāti, -ṇīte, -grahītum*, Ved. to take round, to hand or pass round.

परिप्रछ् *pari-prać h*, cl. 6. P. *-pṛiććhati, -prashṭum*, to interrogate or ask any one about anything (with two acc. or with acc. of the thing and abl. of the person); to enquire about.

Pari-pṛiććhā, f. asking about, question, inquiry, asking for.

Pari-pṛićchya, ind. having inquired about (with two acc.).

Pari-praśna, as, m. question, interrogation, inquiry.

परिप्रमुच् *pari-pra-muć*, cl. 6. A. *-muñćate, -moktum*, Ved. to free one's self from.

परिप्राप्ति *pari-prāpti, is*, f. (fr. rt. *āp* with *pari* and *pra*), acquisition, obtaining.

Pari-prepsu, us, us, u (fr. the Desid.), wishing to reach, desirous of obtaining; wishing to defend; desiring, desirous, seeking.

परिप्रार्ध *pari-prārdha, am*, n., Ved. proximity, nearness.

परिप्री *pari-prī, īs, īs, i* (fr. rt. *prī* with *pari*), Ved. very dear or valued; (Sāy.) gratifying on all sides or in every way (= *paritaḥ prīṇayitṛi*).

परिप्रुष् *pari-prush, ṭ, ṭ, ṭ,* Ved. sprinkling, splashing.

परिप्रे *pari-pre* (fr. *pari-pra-i*), cl. 2. P. *-praiti, -praitum,* Ved. to go round, flow round.

परिप्रेष् *pari-presh* (*pari-pra-ish,* see rt. 1. *ish*), Caus. *-praishayati, -yitum,* to send forth, dispatch, send away.
Pari-preshaṇa, am, n. sending forth or away; banishing, abandoning.
Pari-preshita, as, ā, am, sent forth, sent away, dispatched; banished, abandoned.
Pari-preshya, as, m. a servant.

परिप्लु *pari-plu,* cl. 1. A. *-plavate, -plotum,* to swim about, float about, bathe; to flood, inundate; to overwhelm; to hover about, fly or soar through; to jump or spring about; to revolve, move in a circle; to move about, move restlessly; to go astray; to hasten forward: Caus. *-plāvayati, -yitum,* to flood, inundate, bathe, water.
Pari-plava, as, ā, am, swimming about; swaying or moving to and fro, running about, vibrating, oscillating, undulating, waving, shaking, trembling, movable, unsteady, restless; (*as*), m. inundation; bathing, wetting, immersing; a ship, boat; oppression, tyranny; N. of a prince, son of Sukhī-bala (Sukhī-vala, Sukhī-nala); (*ā*), f. a sort of spoon used at sacrifices.
Pari-plavamāna, as, ā, am, swimming about, floating, moving to and fro.
1. *pari-plāvya, as, ā, am,* swimming about, floating around, running (as water).
2. *pari-plāvya,* ind. having flooded or inundated, having bathed.
Pari-pluta, as, ā, am, flooded, inundated; overwhelmed; wetted, bathed, immersed; (*ā*), f. spirituous liquor; (*am*), n. a spring or jump, skipping about.

परिबन्ध् *pari-bandh,* cl. 9. A. *-badhnīte, -banddhum,* to bind together, connect, bind on, bind round one's self, put on (as a girdle); to encircle; to stop, interrupt: Caus. *-bandhayati, -yitum,* to tie round.
Pari-baddha, as, ā, am, bound round, obstructed.

परिबाध् 1. *pari-bādh,* cl. 1. A. *-bādhate, -bādhitum,* to ward off, keep off, to exclude, hinder, obstruct, drive away, (Ved. according to Sāy. = *parito han*); to protect from or defend against (with abl., Ved.); to vex, disturb, annoy, molest, harass, importune, pain: Desid. A. *-bibādhishate,* Ved. to strive to keep or ward off or keep at a distance.
2. *pari-bādh, t,* f., Ved. hindrance, obstruction, check; an obstructor, hinderer.
Pari-bādhā, f. trouble, vexation, worry, annoyance; fatigue, toil, hardship.

परिबृंह् *pari-bṛiṇh* or *pari-bṛih* (also written *pari-vṛiṇh* or *pari-vṛih,* q. v.), cl. 6. P. A. *-bṛiṇhati* or *-bṛihati, -bṛiṇhate* or *-bṛihate, -barhitum,* Ved. to embrace, encircle, surround, encompass; to make strong or compact, fortify, strengthen; to increase: Caus. *-bṛiṇhayati, -yitam,* to make strong, strengthen.
Pari-barha or *pari-varha, as,* m. 'that which surrounds or encompasses,' 'surroundings,' retinue, train, attendants, dependants; royal insignia; furniture, attire, trim; the necessaries of life; wealth, property, substance. — *Paribarha-vat* or *parivarha-vat, ān, atī, at,* having a suitable retinue, possessing a proper train of attendants, provided with suitable furniture, properly furnished.
Pari-barhaṇa or *pari-varhaṇa, am,* n. retinue, train; attire, trim; growth, aggrandizement; worship, adoration.
Pari-bṛiṇhaṇa or *pari-vṛiṇhaṇa, as, ī, am,* augmenting, increasing, enlarging; (*am*), n. prosperity, welfare; an additional work, appendix, supplement.
Pari-bṛiṇhita or *pari-bṛihita* or *pari-vṛiṇhita* or *pari-vṛihita, as, ā, am,* increased, augmented, grown, thriven; strengthened by, connected with, accompanied by, furnished with.
Pari-bṛiḍha or *pari-vṛiḍha, as, ā, am,* firm, fixed, dense, thick, solid, compact, ample, large; the lord of all around, a superior, proprietor, owner. — *Parivṛiḍha-tama, am,* n., Ved., scil. *Brahma,* the Supreme Spirit.

परिब्रू *pari-brū,* cl. 2. P. *-bravīti,* &c., Ved. to utter a spell or charm, lay under a spell, charm, enchant.

परिभक्ष् *pari-bhaksh,* cl. 10. P. *-bhakshayati, -yitum,* Ved. to drink off, drink up; to eat up (what belongs to another), devour, consume.
Pari-bhakshaṇa, am, n. eating up, consuming.
Pari-bhakshita, as, ā, am, drunk up, deprived of food (Ved.); devoured, consumed, gnawed; worn away.

परिभग्न *pari-bhagna, as, ā, am* (fr. rt. *bhañj* with *pari*), broken, interrupted, disturbed, stopped. — *Paribhagna-krama, as, ā, am,* stopped in one's course, checked in one's progress.
Pari-bhaṅga, as, m. breaking to pieces, shattering.

परिभज् *pari-bhaj,* cl. 1. P. *-bhajati, -bhaktum,* to divide.
Pari-bhajya, ind. having divided.

परिभय *pari-bhaya, as,* m. (fr. rt. 1. *bhī* with *pari*), Ved. apprehension, fear.

परिभर्त्स् *pari-bharts,* cl. 10. P. A. *-bhartsayati, -te, -yitum,* to threaten, menace, treat harshly, rate, scold, chide, reprimand.
Pari-bhartsat, an, antī, at, threatening, chiding; mocking, deriding.
Pari-bhartsana, am, n. threatening, menacing.
Pari-bhartsita, as, ā, am, threatened, chided.
Pari-bhartsyamāna, as, ā, am, being threatened.

परिभाष् *pari-bhāsh,* cl. 1. A. *-bhāshate, -bhāshitum,* to speak to, address, admonish; to declare, teach, explain, interpret, define; to persuade, exhort, encourage.
Pari-bhāshaṇa, as, ā, am, speaking much, declaring, explaining; (*am*), n. speaking, talking, addressing, conversing with, chatting, gossiping; speech, discourse; admonition, expression of censure or contempt, reproof, abuse; rule, precept; agreement (?).
Pari-bhāshaṇīya, as, ā, am, to be addressed or spoken to; reprehensible, liable to censure; deserving reproof.
Pari-bhāshā, f. speech; blame, censure, abuse; an explanation, definition; (in gram.) an explanatory Sūtra or rule mixed with the other rules of Pāṇini and teaching the method of applying them, (these Sūtras are a key to the system and are thought by some to have been interpolated in later times, but by others are ascribed to Pāṇini himself; there are other Paribhāshas by unknown authors); any general definition applicable throughout; a table or list of abbreviations or signs used in any work; (in medicine) prognosis. — *Paribhāshā-prakaraṇa, am,* n., N. of the second chapter of the Prauḍha-manoramā, q. v. — *Paribhāshendu-śekhara* (°*shā-in*°), *as,* m., N. of a grammatical work by Nāgeśa-bhaṭṭa (= *nāgoji-bhaṭṭa*).
Pari-bhāshita, as, ā, am, explained, said; formed or used technically.
Pari-bhāshin, ī, iṇī, i, speaking, explaining.

परिभास् *pari-bhās,* cl. 1. A. *-bhāsate, -bhāsitum,* to appear (Ved.): Caus. *-bhāsayati, -yitum,* to embellish, adorn.

परिभिद् *pari-bhid,* cl. 7. P. A. *-bhinatti, -bhintte, -bhettum,* to split asunder, cleave open, tear or dash to pieces, break through; to change, disfigure, deform.
Pari-bhinna, as, ā, am, split or cleft open, cracked, cut into small pieces; changed, disfigured, deformed.

परिभुज् 1. *pari-bhuj* (see rt. 1. *bhuj*), cl. 6. P. *-bhujati, -bhoktum,* Ved. to span, encompass, embrace.
Pari-bhugna, as, ā, am, bowed, bent.

परिभुज् 2. *pari-bhuj* (see rt. 3. *bhuj*), cl. 7. P. A. *-bhunakti, -bhuṅkte, -bhoktum,* to eat up, eat, devour; to feed upon; to use, enjoy; to neglect to feed: Caus. *-bhojayati, -yitum,* Ved. to possess, enjoy, govern.
Pari-bhukta, as, ā, am, eaten; enjoyed, possessed.
Pari-bhoktṛi, tā, trī, tṛi, eating, enjoying, possessing, an eater, enjoyer; one who lives at another's cost or uses another's property without his leave.
Pari-bhoga, as, m. enjoyment, especially sexual intercourse, possession, a means of enjoyment; living at another's cost, using another's property without his leave, illegal use of another's goods.

परिभू 1. *pari-bhū,* cl. 1. P. *-bhavati, -bhavitum* (Ved. inf. *-bhve*), to be round or about anything, encompass, surround, embrace, enclose, contain (Ved.); to circle round, go or fly round (Ved.); to accompany (Ved.); to take care of (Ved.); to guide, govern (Ved.); to be superior, surpass, overcome, subdue, conquer; to pass round, pay no attention to, treat with contempt or disrespect, despise; to disgrace; to injure; to grieve; to disappear (= *parā-bhū,* q. v.): Caus. *-bhāvayati, -yitum,* to cause to be surrounded or pervaded; to cause to be saturated or penetrated; to contain, include, comprehend; to conceive, think, reflect, meditate, know, recognise as; to make known.
Pari-bhava, as, m. or *pari-bhavana, am,* n. contumely, insult, injury, humiliation, degradation, disrespect, contempt, disgrace; defeat, discomfiture. — *Paribhava-pada, am,* n. an object or occasion of contempt, a disgraceful situation, disgrace. — *Paribhava-vidhi, is,* m. contumelious or insulting action, humiliation. — *Paribhavāspada* (°*va-ās*°), *am,* n. a position or situation of disgrace, object of contempt.
Pari-bhavanīya, as, ā, am, to be injured or insulted, liable to be humiliated or despised or disgraced.
Pari-bhaviṇ, ī, iṇī, i, injuring, humiliating, treating with contumely or disrespect, ridiculing; suffering disrespect.
Pari-bhāva, as, m. = *pari-bhava,* q. v.
Pari-bhāvana, am, n. cohesion, union; (*ā*), f. thought.
Pari-bhāvita, as, ā, am, contained, included; penetrated; pervaded; conceived. — *Paribhāvita-tva, am,* n. the state of being included, inclusion.
Pari-bhāvin, ī, inī, i, treating with contempt, slighting, despising; putting to shame, mocking, insulting, outvying, surpassing.
Pari-bhāvuka, as, ī, am, contemning, shaming, humbling.
Pari-bhāvya, ind. having caused to be surrounded; having reflected upon.
2. *pari-bhū, ūs, ūs, u,* Ved. surrounding, embracing, comprehending, pervading; overpowering; surpassing; guiding, governing.
Pari-bhūta, as, ā, am, treated with contempt or disrespect, disregarded, despised; overpowered, conquered. — *Paribhūta-gati-traya, as, ā, am,* surpassing three times the age of man.
Pari-bhūti, is, is, i, Ved. overcoming, overpowering; (*is*), f. superiority, superior power (Ved.); contempt, insult, contumely, humiliation, disrespect, injury.
Pari-bhūya, ind. having treated with contempt, having disgraced or despised; shaming, outvying; experiencing disgrace.

परिभूष् *pari-bhūsh,* cl. 1. 10. P. *-bhūshati, -bhūshayati,* &c., to wait upon, serve, attend; to honour, revere; to take care of; to follow, observe; to furnish, equip, fit out, prepare; to decorate; to be beautiful, to shine.

Pari-bhūshaṇa, as, m., scil. *sandhi,* peace obtained by the cession of the whole revenue of a land.
Pari-bhūshita, as, ā, am, decorated, adorned.

परिभृ *pari-bhṛi,* cl. 3. P. *-bibharti, -bhartum,* Ved. to pass beyond (Sāy. = *ati-kram*); to extend beyond, extend.

परिभेदक *pari-bhedaka, as, ā, am,* breaking through.

परिभ्रंश् *pari-bhraṇś,* cl. 4. P. A. *-bhraśyati, -te, -bhraṇśitum;* cl. 1. A. *-bhraṇśate, -bhraṇśitum,* to fall off, drop off; to fall, be cast down (metaphorically); to run away, escape; to vanish, disappear; to lose, be deprived of (with abl.); to neglect, omit.
Pari-bhraṇśa, as, m. falling from; escape, escaping.
Pari-bhraṇśana, am, n. falling from; losing, loss.
Pari-bhrashṭa, as, ā, am, fallen off, dropped off; fallen, cast down, degraded; escaped; vanished; deprived of, void or devoid of (with abl. or sometimes inst.); lost; neglecting, omitting. — *Pari-bhrashṭa-sukha, as, ā, am,* fallen from happiness.

परिभ्रज्ज् *pari-bhrajj,* cl. 6. P. *-bhṛijjati, -bhrashṭum, -bharshṭum,* to fry, roast: Caus. *-bharjayati, -yitum,* to fry, roast, parch.
Pari-bhṛishṭa, as, ā, am, fried, roasted, parched.

परिभ्रम् *pari-bhram,* cl. 1. 4. P. (ep. also A.) *-bhramati (-te), bhramyati* or *bhrāmyati, -bhramitum,* to walk round about, wander round, rove or roam about, ramble about, saunter; to fly round about, hover or flutter round; to wander through, rove or roam through, ramble through; to whirl round, wheel or circle round, revolve; to encircle, describe a circle round.
Pari-bhrama, as, ā, am, flying round or about [cf. *khe-p°*]; *(as),* m. wandering, going about; error; circumlocution, rambling discourse.
Pari-bhramaṇa, am, n. turning round, revolving (as of wheels); circumference.
Pari-bhramat, an, antī, at, roaming or wandering about, roving about; turning or whirling round, revolving; describing circles.
Pari-bhramya, ind. having roamed about, having gone to and fro.
Pari-bhrāmyat, an, antī, at, roaming about; flying or fluttering about.

परिभ्राज् *pari-bhrāj,* cl. 1. P. A. *-bhrājati, -te, -bhrājitum,* to shed brilliance all around, become resplendent.

परिमण्डल *pari-maṇḍala, as, ā, am,* round, circular, globular, spherical; *(as),* m., scil. *maśaka,* a venomous species of gnat; *(am),* n. a circle, circumference; a ball, globe, sphere, orb; orbit. — *Parimaṇḍala-tā,* f. or *parimaṇḍala-tva, am,* n. roundness, rotundity, circularity.
Pari-maṇḍalita, as, ā, am, rounded, made round or circular.

परिमण्डित *pari-maṇḍita, as, ā, am,* adorned or decorated all round.

परिमन् *pari-man,* cl. 8. A. *-manute, -manitum,* Ved. to despise, contemn, slight, neglect.

परिमन्त्र् *pari-mantr,* cl. 10. P. *-mantrayati, -yitum,* to charm or consecrate with sacred texts.
Pari-mantrita, as, ā, am, charmed, consecrated, enchanted.

परिमन्थर *pari-manthara, as, ā, am,* extremely slow or tardy.

परिमन्द *pari-manda, as, ā, am,* very dull or faint; very slow; very tired; very little; *(am),* ind. very little, a little, not much. — *Parimanda-tā,* f. fatigue, tiredness, tedium, ennui.

परिमन्यु *pari-manyu, us, us, u,* Ved. wrathful, angry, jealous (Sāy. = *kopa-parivṛita*).

परिमर *pari-mara, as, ā, am,* Ved. (fr. rt. *mṛi* with *pari*), decaying, becoming decrepit; *Brahmaṇaḥ pari-maraḥ,* 'destruction round the Brahman, i. e. the magician' (or, according to Colebrooke, 'around air'), a magical rite for the destruction of adversaries.

परिमर्द *pari-marda, pari-mardana.* See p. 547, col. 1.

परिमल *pari-mala, as,* m. (*mala* perhaps fr. a lost rt. *mal,* to rub), fragrance, perfume, (especially arising from the trituration of fragrant substances); the pounding or trituration of perfumes; a fragrant substance; a fragrant scent diffused during coitus; copulation; a meeting of learned men; soil, stain, dirt; N. of a poet; of a work; of a commentary by Amara-ćandra on the Kāvya-kalpa-latā-vṛitti; of a commentary by Apyāya-dīkshita on the Vedānta-kalpa-taru, (the complete title of which is Vedānta-kalpa-taru-parimala.) — *Parimala-bhṛit, t, t, t,* laden with perfumes, impregnated with sweet odours.
Pari-malita, as, ā, am, perfumed; soiled, despoiled of freshness or beauty.

परिमा *pari-mā* (see rt. 3. *mā*), cl. 2. P., 3. 4. A. *-māti, -mimite, -māyate, -mātum,* to measure round or about; to mete out; to fulfil (a period or course); to measure, estimate, determine.
Pari-māṇa, am, n. measuring, measure, duration, length of time; compass, weight, number, value (e. g. *pratigraha-parimāṇa,* the value of a gift received). — *Parimāṇa-tas,* ind. by measure; in weight. — *Parimāṇa-vat, ān, atī, at,* capable of being measured, measurable.
Parimāṇaka, am, n. compass, weight, quantity, duration.
Pari-māṇin, ī, inī, i, having measure, measured.
Pari-māṇīya or *pari-mātavya, as, ā, am,* measurable, fit to be measured; requiring to be ascertained as to quantity.
Pari-mita, as, ā, am, measured, meted; circumscribed, limited, adjusted; moderate, sparing; joined; regulated. — *Parimita-katha, as, ā, am,* of measured discourse, seldom speaking, saying little. — *Parimita-tva, am,* n. limitedness, moderation, limited condition. — *Parimita-bhuj, k, k, k,* eating sparingly, abstemious. — *Parimita-bhojana, am,* n. moderation in eating, abstemiousness. — *Parimitābharaṇa* (°*ta-ābh*°), *as, ā, am,* moderately adorned. — *Parimitāyus* (°*ta-āy*°), *us, us, u,* short-lived. — *Parimitāhāra* (°*ta-āh*°), *as, ā, am,* eating little food, eating moderately. — *Parimiteććha-tā* (°*ta-ić*°), f. moderation in desire.
Pari-miti, is, f. measure, quantity, limitation.
Pari-meya, as, ā, am, measurable, to be measured; calculable, capable of being counted, few; finite. — *Parimeya-tā,* f. measurableness, calculableness.

परिमाथिन् *pari-māthin, ī, inī, i* (rt. *math* or *manth* with *pari*), torturing.

परिमाद् *pari-mād, t,* f. or *pari-māda, as,* m. (fr. rt. *mad* with *pari*), Ved., N. of sixteen Sāmans which belong to the Mahā-vrata-stotra.

परिमार्ग् *pari-mārg,* cl. 1. 10. P. *-mārgati, -mārgitum, -mārgayati, -yitum,* to seek or search about, search for, search through, seek, pursue, trace, track, hunt about, investigate, grasp after, seek to gain, ask for, beg for.
1. *pari-mārga, as,* m. (for 2. see under *pari-mṛij*), searching or seeking about; searching for.
Pari-mārgaṇa, am, n. tracing, tracking, searching, seeking or looking for, seeking out.
Pari-mārgitavya, as, ā, am, to be sought after.
Pari-mārgin, ī, iṇī, i, tracing, tracking, seeking for, going after, pursuing, hunting.

परिमि *pari-mi* (see rt. 1. *mi*), cl. 5. P. A. *-minoti, -nute,* &c., Ved. to set or place round, lay round.
Pari-mit, t, f., Ved. the beam of a roof, a connecting beam or rafter (?).

परिमिलन *pari-milana, am,* n. touch, contact, combination.
Pari-milita, as, ā, am, mixed or combined with, pervaded by (with inst.); filled, penetrated.

परिमिह् *pari-mih,* cl. 1. P. *-mehati, -meḍhum,* Ved. to make water against.
Pari-mīḍha, as, ā, am, Ved. sprinkled with urine.
Pari-meha, as, m., Ved. a magical rite in which urine is sprinkled about.

परिमुखम् *pari-mukham,* ind. round or about the face, round, about (any person, &c.; Pāṇ. IV. 4, 29).

परिमुच् *pari-muć,* cl. 6. P. A. *-munćati, -te, -moktum,* to unloose, unfasten, set free, liberate; to let go, give up, get rid of; to discharge, emit: Pass. *-mućyate,* to loosen or free one's self; to let go, get rid of; to neglect (?).
Pari-mukta, as, ā, am, released, liberated. — *Parimukta-bandhana, as, ā, am,* released from bonds, unbound, unfettered.
Pari-mućya, ind. having released or liberated.

परिमुष् *pari-mush,* cl. 9. 6. P. *-mushṇāti, -mushati, -moshitum,* to steal anything, rob, plunder (with acc.).
Pari-mosha, as, m. stealing, theft, robbing.
Pari-moshaka, as, ā, am, stealing.
Pari-moshin, ī, iṇī, i, stealing; a thief, robber.

परिमुह् *pari-muh,* cl. 4. P. A. *-muhyati, -te, -mohitum, -modhum, -mogdhum,* to be bewildered or perplexed, to go astray, fail: Caus. A. *-mohayate* (Pāṇ. I. 3, 89); P. (ep.) *-mohayati, -yitum,* to bewilder, perplex; to fascinate.
Pari-mugdha, as, ā, am, lovely yet simple, fascinating yet foolish. — *Parimugdha-tā,* f. gracefulness or loveliness combined with simplicity.
Pari-mūḍha, as, ā, am, disturbed, perturbed, perplexed, bewildered, troubled. — *Parimūḍha-tā,* f. bewilderment, perplexity, trouble, error.
Pari-mohana, am, n. the act of bewildering, fascination, infatuation, beguiling.
Pari-mohita, as, ā, am, bewildered, deprived of consciousness or recollection.
Pari-mohin, ī, inī, i, perplexing, fascinating, bewitching; perplexed.

परिमूर्णी *pari-mūrṇī,* f. (perhaps fr. rt. *mṛī* with *pari*), Ved. worn out, decrepit (as a cow, according to the commentator = *vṛiddhā*).

परिमृ *pari-mṛi,* cl. 6. A. *-mriyate* (Perf. P. *-mamāra*), *-martum,* Ved. to die (in numbers) round (any one).

परिमृग् *pari-mṛig,* cl. 10. A. *-mṛigayate, -yitum,* to seek, search for, hunt about for.
Pari-mṛigyamāṇa, as, ā, am, being sought for.

परिमृज् 1. *pari-mṛij,* cl. 2. P. *-mārshṭi, -mārjitum, -mārshṭum,* to wipe all round, wipe away, wash, wash away, rinse (the mouth), clean, cleanse, purify; to rub, polish; to wipe off, remove by rubbing, efface, remove; to touch lightly, touch, stroke: Intens. *-marmṛijyate,* Ved. to sweep over; (Sāy. = *tejasā ćhad,* to cover with radiance.)
2. *pari-mārga, as,* m. (for 1. see under *pari-mārg,* col. 2), wiping off, cleaning; friction, touch.
Pari-mārgya, as, ā, am, to be cleaned or cleansed, to be rubbed.
Pari-mārja, as, ā, am, wiping off, cleaning, washing; stroking, rubbing.
Pari-mārjana, am, n. wiping off, cleaning; a dish of honey and oil.
2. *pari-mṛij, k, k, k,* or *pari-mṛija, as, ā, am,* wiping or washing off, cleaning.
1. *pari-mṛijya, as, ā, am,* to be wiped, to be cleansed; to be touched.
2. *pari-mṛijya,* ind. having wiped away, having washed the mouth; having polished; having stroked.
1. *pari-mṛishṭa, as, ā, am,* wiped away, washed,

cleaned, purified; rubbed, stroked. — *Parimṛishṭa-pariććhada, as, ā, am,* trim, neat, spruce.

परिमृद् *pari-mṛid,* cl. 9. P. *-mṛidnāti, -mar-ditum,* to tread or trample down, crush, rub, grind; to wear down, wear out; to rub off, wipe away (as tears); to rub, stroke; cl. 1. P. *-mardati, -mar-ditum,* to excel, surpass.

Pari-marda, as, m. crushing, grinding, wearing out; using up, consuming; destroying, destruction.

Pari-mardana, am, n. rubbing, grinding; trampling, destroying; embracing, pressing.

Pari-mṛidita, as, ā, am, trodden or trampled down; crushed, rubbed, ground; embraced, clasped.

Pari-mṛidnat, an, atī, at, trampling down, crushing; rubbing; wiping away.

परिमृश् *pari-mṛiś,* cl. 6. P. *-mṛiśati, -marsh-ṭum, -mrashṭum,* to touch, handle, stroke, caress; to grasp, seize; to examine, consider, reflect, ponder; to investigate, inquire into, question; to observe, discover: Intens. *-marmarshṭi,* Ved. to encompass, clasp, embrace.

Pari-marśa, as, m. friction; contact; consideration, reflection, examination.

Pari-mṛiśya, ind. having touched or handled; having grasped; having examined or pondered; having found or observed.

Pari-mṛiśyamāna, as, ā, am, being touched; being fanned (by the wind).

2. *pari-mṛishṭa, as, ā, am,* rubbed, touched; embraced, clasped; invested; spread; pervaded.

परिमृष् *pari-mṛish,* cl. 4. P. *-mṛishyati, -marshitum,* to be angry or incensed against (with dat.); to envy.

Pari-marsha, as, m. envy, dislike, anger.

Pari-mṛishyat, an, antī, at, angry, incensed, envying; (according to a Scholiast = *asūyat.*)

परिमोक्ष् *pari-moksh,* cl. 10. P. *-moksha-yati, -yitum,* to set free, liberate, let go, discharge.

Pari-moksha, as, m. setting free, liberating; liberation, deliverance; escape; emptying, evacuation.

Pari-mokshaṇa, am, n. liberation, deliverance from (with gen.); untying.

Pari-mokshya, ind. having let go or released.

परिमोटन *pari-moṭana, am,* n. (fr. rt. *muṭ* with *pari*), Ved. snapping, cracking; (according to a Scholiast = *ćaṭāćaṭā-śabda.*)

परिम्लै *pari-mlai,* cl. 1. P. A. *-mlāyati, -te, -mlātum,* to fade or wither away; to wane; to disappear; to faint.

Pari-mlāna, as, ā, am, faded, withered, fainted, fainting; languid; waned; diminished, impaired; soiled, stained; (*am*), n. change of countenance by fear or grief; soil, stain.

Pari-mlāyin, ī, inī, i, fading away; stained, spotted; (*ī*), m., scil. *liṅga-nāśa,* a kind of disease of the lens or pupil of the eye. — *Parimlāyi-tva, am,* n. fading away, sinking.

परियज्ञ *pari-yajña, as,* m., Ved. a secondary or accompanying rite, one which precedes or follows another in any ritual; (*as, ā, am*), Ved. constituting an accompanying or secondary rite.

परियत्त *pari-yatta, as, ā, am* (fr. rt. *yat* with *pari*), Ved. surrounded.

परियम् *pari-yam,* cl. 1. P. *-yaććhati, -yan-tum,* to restrain: Caus. *-yamayati, -yitum,* to serve.

परिया *pari-yā,* Caus. P. *-yāpayati, -yitum,* to go round, wait upon (?), circumambulate (as a mark of respect); to protect (Ved.).

परियोग्य *pari-yogya, ās,* m. pl., N. of a school.

परिरक्ष् *pari-raksh,* cl. 1. P. *-rakshati, -rakshitum,* to rescue, save, preserve; to guard well or completely, protect; to govern, restrain; to keep, conceal, keep secret.

Pari-rakshaka, as, ikā, am, guarding, protecting; a guardian, protector, keeper.

Pari-rakshaṇa, as, ī, am, guarding, protecting, a protector; (*am*), n. the act of guarding, defending, preserving, preservation, keeping, protecting, protection, deliverance; saving, rescuing; maintaining; care, caution.

Pari-rakshaṇīya, as, ā, am, to be completely protected or preserved.

Pari-rakshā, f. protection, preservation, keeping, guarding.

Pari-rakshita, as, ā, am, well guarded, well preserved, well kept.

Pari-rakshitavya, as, ā, am, to be protected or guarded, to be kept secret.

Pari-rakshitin, ī, inī, i, keeping, guarding, protecting (with loc., Gaṇa to Pāṇ. V. 2, 88).

Pari-rakshitṛi, tā, trī, tṛi, a protector, guardian; keeping; protecting, &c.

Pari-rakshin, ī, iṇī, i, guarding, protecting, defending; a defender.

Pari-rakshya, as, ā, am, to be guarded or preserved, to be protected, to be kept secret.

Pari-rakshyamāṇa, as, ā, am, being completely defended.

परिरटन *pari-raṭana, am,* n. (fr. rt. *raṭ* with *pari*), crying, crying aloud.

Pari-rāṭin, ī, inī, i, crying, crying aloud, screaming.

परिरथ्य *pari-rathya, am,* n., Ved. or *pari-rathyā,* f. a particular part of a chariot.

परिरन्धित *pari-randhita, as, ā, am,* injured, destroyed.

परिरभ् *pari-rabh,* cl. 1. A. *-rabhate, -rab-dhum,* to embrace, clasp: Desid. A. *-ripsate,* to wish or desire to embrace.

Pari-rabdha, as, ā, am, embraced, clasped, encircled.

Pari-rabhamāṇa, as, ā, am, embracing.

Pari-rabhyamāṇa, as, ā, am, being embraced.

Pari-rambha, as, m. embracing, an embrace.

Pari-rambhaṇa, am, n. embracing, clasping.

Pari-rambhin, ī, iṇī, i (at the end of a comp.), clasped, girded, girt.

Pari-ripsamāna, as, ā, am, wishing or trying to embrace.

परिरम् *pari-ram,* cl. 1. P. *-ramati, -rantum,* to be delighted.

परिराज् *pari-rāj,* cl. 1. P. A. *-rājati, -te, -rājitum,* to shine on all sides, be very resplendent.

परिराटिन् *pari-rāṭin.* See *pari-raṭana.*

परिराप् *pari-rāp, p, p, p* (fr. rt. *rap* with *pari*), Ved. crying or talking all round, a reviler (Sāy. = *pari-vadat, nindaka*); (*p*), m. epithet of a demon.

Pari-rāpin, ī, iṇī, i, Ved. whispering to, talking over, persuading.

परिरोध *pari-rodha, as,* m. (fr. rt. *rudh* with *pari*), obstructing, keeping back, resistance.

परिल *parila, as,* m., N. of a man; [cf. *pārila.*]

परिलघु *pari-laghu, us, us, u,* very light, easy to digest.

परिलङ्घ् *pari-laṅgh,* cl. 10. P. *-laṅghayati, -yitum,* to overleap, transgress, overstep.

Pari-laṅghana, am, n. jumping or leaping to and fro, jumping over.

परिलिह् *pari-lih,* cl. 2. P. A. *-leḍhi, -līḍhe, -leḍhum,* to lick all round, lick over, lick: Intens. *-lelihyate, -leleḍhi,* to lick all round, lick repeatedly.

Pari-līḍha, as, ā, am, licked all round, licked over.

Pari-lehin, ī, m. a particular disease of the ear.

परिलुप् *pari-lup,* cl. 6. P. A. *-lumpati, -te, -loptum,* to interrupt, break through, disturb; to suspend, diminish; to dispel.

Pari-lupta, as, ā, am, interrupted, disturbed, diminished, injured, lost. — *Parilupta-sañjña, as, ā, am,* one whose consciousness is suspended, unconscious, senseless.

Pari-lupyamāna, as, ā, am, being interrupted.

Pari-lopa, as, m. injury; neglect, omission.

परिलुभ् *pari-lubh,* Caus. A. *-lobhayate, -yitum,* to entice, allure.

परिलेख *pari-lekha, as,* m. (fr. rt. *likh* with *pari*), outline, delineation, sketch, figure, picture. — *Parilekhādhikāra* (°*kha-adh*°), *as,* m. 'section on delineation,' N. of the sixth chapter of the Sūrya-siddhānta.

Pari-lekhana, am, n., Ved. drawing lines round about.

परिवक्रा *pari-vakrā,* f., Ved. a circular pit; (according to a Scholiast) N. of a town.

परिवञ्च् *pari-vañć,* Caus. P. *-vañćayati, -yitum,* to deceive.

Pari-vañćita, as, ā, am, deceived.

परिवत्सक *pari-vatsaka, ās,* m. pl. (fr. *vatsa* with *pari*), N. of the descendants of Vatsa.

परिवत्सर *pari-vatsara, as,* m. a full year, a year; the second of a cycle of five years.

Pari-vatsarīṇa or *pari-vatsarīya, as, ā, am,* Ved. relating to a full year; lasting a whole year.

परिवद् *pari-vad,* cl. 1. P. A. *-vadati, -te, -vaditum,* to speak ill of, revile, calumniate, slander, accuse.

Pari-vadat, an, antī, at, speaking ill of, reviling, slandering.

Pari-vadana, am, n. reviling, accusing; crying out, clamouring, screaming.

Pari-vāda, as, m. abuse, reproach, reproof, censure, detraction; charge, accusation; an instrument with which the Indian lute is played.

Pari-vādaka, as, m. a complainant, accuser, plaintiff, calumniator; one who plays on the lute.

Pari-vādin, ī, inī, i, speaking ill of, reviling, abusing, slandering, blaming; an accuser; calling out, crying, screaming; censured, abused; (*ī*), m. an accuser, plaintiff, reprover; (*inī*), f. a Vīṇā or lute of seven strings.

परिवर्त *pari-varta.* See p. 548, col. 3.

परिवर्धित 1. *pari-vardhita, as, ā, am* (fr. rt. *vardh,* to cut, with *pari;* for 2. see under *pari-vṛidh,* p. 548, col. 3), cut, excavated.

परिवर्मन् *pari-varman, ā, ā, a,* wearing a coat of mail, clad in mail, armed.

परिवर्ह *pari-varha, pari-varhaṇa.* See *pari-barha, pari-barhaṇa,* p. 545, col. 1.

परिवस् *pari-vas* (see rt. 4. *vas*), cl. 10. P. *-vāsayati, -yitum,* Ved. to split, cut through.

Pari-vāsana, am, n., Ved. a shred, chip.

परिवसथ *pari-vasatha, as,* m. (fr. rt. 6. *vas* with *pari*), a village.

Pari-vāsa, as, m. abode, residence, stay, sojourn; [cf. *kāla-p*°.]

Pari-vāsita, as, ā, am, respectfully attentive to superiors (?).

परिवह् *pari-vah,* cl. 1. P. A. *-vahati, -te, -voḍhum,* to carry round, carry about.

Pari-vaha, as, m., N. of one of the seven winds; one of the seven tongues of fire.

Pari-vāha, as, m. the overflowing of a tank, an inundation, overflow natural or artificial; a water-course or drain to carry off excess of water; [cf. *pari-vāha.*] — *Parivāha-vat, ān,* m. 'having a channel,' a tank, pool.

Pari-vāhita, as, ā, am, drained.

Pari-vāhin, ī, inī, i, overflowing, swimming with.

परिवाप *pari-vāpa, as,* m. (fr. rt. *vap* with *pari*), fried grains of rice; coagulated or thick sour milk (= *dadhi*, Ved.); furniture; a train, retinue; sowing; a reservoir, pool, pond, piece of water; shaving, shearing.

Pari-vāpana, am, n. shaving, shearing.

Pari-vāpita, as, ā, am, shaven, shorn.

Pari-vāpya or *pari-vāpya, as, ā, am,* Ved. having or requiring or deserving fried grains of rice or thickened milk.

परिवार *pari-vāra, pari-vāraṇa.* See under *pari-vṛi,* col. 2.

परिवासस् *pari-vāsas, as,* n., Ved. (probably) an upper garment; *Angirasām abhivāsaḥ-parivāsasi,* N. of two Sāmans.

परिविंशत् *pari-vinśat, t,* f. quite twenty, full twenty, twenty at least.

परिविक्रयिन् *pari-vikrayin, ī, iṇī, i* (fr. rt. 1. *krī* with *pari-vi*), selling or trading in (with gen.).

परिविक्षत *pari-vikshata, as, ā, am* (fr. rt. *kshan* with *pari-vi*), sorely wounded, much hurt.

परिविक्षोभ *pari-vikshobha, as,* m. (fr. rt. 1. *kshubh* with *pari-vi*), shaking violently, destroying.

परिविचर् *pari-vi-ćar,* cl. 1. P. *-ćarati, -ćaritum,* Ved. to stream forth in all directions.

परिविद् *pari-vid,* cl. 2. P. *-vetti, -veda, -veditum,* Ved. to know thoroughly, understand fully; cl. 6. P. A. *-vindati, -te, -veditum, -vettum,* to marry before an elder brother.

Pari-vinna or *pari-vitta* or *pari-vitti, is,* m. an unmarried elder brother whose younger brother is married. — *Parivitti-tā,* f. the marrying of a younger brother before the elder.

Pari-vindaka, as, m. a younger brother married before the elder.

Pari-vindat, an, m. an unmarried elder brother.

Pari-vividāna, as, m., Ved. a married man whose elder brother is still unmarried.

Pari-vettṛi, tā, m. or *pari-vedaka, as,* m. a younger brother married before the elder.

Pari-veda, as, m. complete or accurate knowledge.

1. *pari-vedana, am,* n. (for 2. see p. 549, col. 1), complete or accurate knowledge; discussion; anguish, pain, misery; the marrying of a younger brother before the elder; marriage; laying the fire on the sacrificial fire-place; gain, acquisition; (*ā*), f. shrewdness, wit; foresight, prudence.

Pari-vedanīyā or *pari-vedinī,* f. the wife of a younger brother who has married before the elder.

Pari-vedin, ī, inī, i, knowing, shrewd.

परिविद्ध *pari-viddha, as,* m. (perhaps fr. *pari-vyadh*), an epithet of Kuvera; [cf. *para-viddha.*]

परिविश् *pari-viś* (often confounded with *pari-vish* below), Caus. *-veśayati, -yitum,* to provide; to offer, present, (probably for *pari-vish,* q. v.)

Pari-veśas, ās, m., Ved. a neighbour.

परिविश्वस् *pari-vi-śvas,* cl. 2. P. *-śvasiti, -śvasitum,* to confide completely, feel secure, be fearless: Caus. *-śvāsayati, -yitum,* to comfort, console.

Pari-śvasta, as, ā, am, feeling secure, confident.

परिविष् *pari-vish,* Caus. P. *-veshayati, -yitum,* to surround; to present, offer, offer food; to wait on; (sometimes erroneously written *pari-viś,* q. v.)

Pari-vishṭa, as, ā, am, surrounded, enclosed; offered, presented.

Pari-vishṭi, is, f., Ved. service, attendance.

Pari-vesha, as, m. (sometimes wrongly spelt *pari-veśa*), preparation (of food); attendance, waiting at meals, distributing food, serving up meals; a circle, circlet, wreath, crown; the circumference of a circle; the disk of the sun or moon; a halo round the sun or moon; anything surrounding or protecting (e. g. *kṛitāngaraksha-p°,* surrounded by a body-guard); putting on, clothing, dressing. — *Parivesha-vat, ān, atī, at,* having a halo, surrounded by a halo.

Pari-veshaka, as, m. (sometimes wrongly *pari-veśaka*), an attendant, waiter, one who serves up meals.

Pari-veshaṇa, am, n. attendance, waiting, serving up meals, distributing food; surrounding, enclosing; circumference; a halo round the sun or moon.

Pari-veshin, ī, iṇī, i, surrounded by a halo.

Pari-veshṭavya or *pari-veshya, as, ā, am,* to be served up; to be offered or presented.

Pari-veshṭṛi, ṭā, ṭrī, ṭṛi, a waiter; one who serves up meals.

परिविष्णु *pari-vishṇu,* ind. = *sarvato Vishṇuḥ.*

परिविहार *pari-vihāra, as,* m. walking or roaming about, walking for pleasure.

परिविह्वल *pari-vihvala, as, ā, am,* extremely agitated, bewildered, beside one's self. — *Parivihvala-tā,* f. bewilderment.

परिवी *pari-vī, pari-vīta.* See under *pari-vye,* p. 549, col. 1.

परिवृ *pari-vṛi,* cl. 5. 9. 1. P. A. *-vṛiṇoti, -ṇute, -vṛiṇāti, -ṇīte, -varati, -te, -varitum, -varītum,* to surround, conceal: Caus. *-vārayati, -yitum,* to surround, cover, clothe.

Pari-vāra, as, m. (also spelt *parī-vāra*), a cover, covering; surroundings, train, suite, retinue, attendants, dependants, subjects, followers; a sheath, scabbard. — *Parivāra-tā,* f. subjection, dependance. — *Parivāra-vat, ān, atī, at,* having a great retinue. — *Parivāra-śobhin, ī, inī, i,* rendered illustrious by a retinue.

Pari-vāraṇa, am, n. a cover, covering, envelope; a train, retinue; keeping or warding off.

Pari-vārita, as, ā, am, encompassed, surrounded, encircled, enclosed, begirt.

Pari-vārya, ind. having surrounded or encompassed.

Pari-vṛita, as, ā, am, encompassed, surrounded, encircled, attended, invested; concealed; overspread, pervaded; entirely gained or received; known; (*am*), n., Ved. a covered place or shed enclosed with walls used as a place of sacrifice.

Pari-vṛiti, is, f. surrounding, standing round.

परिवृंह् *pari-vṛinh* or *pari-vṛih,* also written *pari-brinh* or *pari-brih,* q. v., p. 545, col. 1.

Pari-vṛinhaṇa. See *pari-brinhaṇa,* p. 545.

Pari-vṛinhita or *pari-vṛihita.* See *pari-brinhita,* p. 545, col. 1.

Pari-vṛiḍha, as, m. a master, owner, &c. See *pari-briḍha,* p. 545, col. 2.

Pari-vraḍhiman, ā, m. mastery, superiority.

परिवृज् 1. *pari-vṛij,* cl. 7. 1. P. *-vṛiṇakti, -varjati, -varjitum,* to leave, forsake, abandon, shun, avoid, quit, cease, leave off: Caus. *-varjayati, -yitum,* to avoid, shun.

Pari-varga, as, m., Ved. shunning, avoiding, removing, discomfiting; *a-parivargam,* ind. without omission, without intermission, completely.

Pari-vargya, as, ā, am, Ved. to be avoided.

Pari-varjaka, as, ā, am, shunning, avoiding; giving up, resigning, abstaining from.

Pari-varjana, am, n. avoiding, shunning, giving up, resigning, quitting; abstaining from; killing, slaughter.

Pari-varjanīya, as, ā, am, avoidable, to be avoided.

Pari-varjita, as, ā, am, abandoned, shunned; deprived or devoid of.

Pari-vṛikta, as, ā, am, Ved. avoided, disliked, despised; (*ā* and *ī*), f. 'the disliked or despised one,' epithet of a wife lightly esteemed in comparison with the favourite wife (*mahishī, vāvātā*).

2. *pari-vṛij, k,* f., Ved. avoiding, removing, (Sāy. = *paritaḥ sva-sthāna-tyāga*); purification, expiation.

परिवृत् *pari-vṛit,* cl. 1. A. (also P. in Fut., Cond., and Aor.), to turn round, roll or wheel round, revolve; to be whirled; to hasten to and fro, roam or wander about; to change (e. g. *kshaṇena tat parivartate 'nyathā,* that changes or turns out to be different in a moment); to interchange; to become, to be: Caus. *-vartayati, -yitum,* to exchange.

Pari-varta, as, m. revolving, revolution (of a planet &c.); a period or lapse or expiration of time, especially of a Yuga (e. g. *lokānām parivarte,* at the end of the world); a year; going or turning back, flight, retreat, desertion; transmigration, repeated birth; change, exchange, barter (e. g. *anna-parivarta,* change of diet; *samudra-parivarta,* exchange of sealed goods); requital, return; a chapter, section, book, canto; an abode, spot, place; N. of one of the eight sons of Duḥ-saha (son of Mṛityu); N. of a king of the tortoises or the tortoise incarnation.

Pari-vartaka, as, ā, am, turning round, turning back; causing to turn round or flow back; causing to revolve; bringing to a close; requiting, exchanging; leaving off a thing begun for some other object; (*as*), m., N. of a son of Duḥ-saha.

Pari-vartana, as, ī, am, causing to turn round; (*ī*), f. epithet of a particular magical art; (*am*), n. cutting, clipping (the hair, Ved.); (according to a Scholiast) = *preraṇa* (Ved.); turning round, going round, turning back, returning; moving to and fro; whirling round, revolving; revolution, end of a period of time; inverting, taking or putting anything in a wrong direction; change, exchange, barter; requital, return.

Pari-vartanīya, as, ā, am, to be exchanged, capable of being exchanged.

Pari-vartikā, f. contraction of the prepuce, phimosis.

Pari-vartita, as, ā, am, turned round, revolved; returned, retreated; taken or put on in a wrong direction; exchanged.

Pari-vartin, ī, inī, i, moving round, going round, revolving; circling, going in a circle, being constantly renewed, ever recurring; changing, passing into; being or remaining or staying in a place or near a person (e. g. *Sugrīva-parivartin,* being about, i. e. in attendance on Su-grīva); flying, retreating; exchanging, requiting, recompensing; (*inī*), f., scil. *vishṭuti,* a hymn arranged according to the recurring form *abc, abc, abc.*

Pari-vartman, ā, ā, a, Ved. going or extending round.

Pari-vṛitta, as, ā, am, revolved, gone round; turned back, retreated, retired, returned; exchanged, bartered; finished, ended; (*am*), n. an embrace. — *Parivṛittārdha-mukha* (°*ta-ar*°), *as, ī, am,* having the face half turned round.

Pari-vṛitti, is, f. revolution, return; exchange, barter; end, termination; surrounding, encompassing; staying in a place, dwelling; contraction of the prepuce, phimosis; (*tyā*), ind. alternately; (sometimes *pari-vṛitti* is a wrong reading for *pari-vitti,* q. v.)

Pari-vṛitya, ind. having turned round, having revolved; having retreated or retired.

परिवृध् *pari-vṛidh* [cf. *pari-vṛinh*], cl. 1. A. (also P. in Fut., Cond., and Aor.) *-vardhate, -vardhitum,* to grow, grow up, increase: Caus. *-vardhayati, -yitum,* to increase, augment; to bring up, rear.

Pari-vardhana, am, n. increasing, augmenting, enlarging, multiplying; growing; rearing, breeding (as of cattle).

2. *pari-vardhita, as, ā, am,* increased, augmented.

Pari-vṛiddha, as, ā, am, grown, increased. — *Parivṛiddha-tā,* f. increase, extension.
Pari-vṛiddhi, is, f. growth, increase.

परिवृस्ति *pari-vṛisti, is,* m. a wrong reading for *pari-vitti,* q. v.

परिवेदन 2. *pari-vedana, am,* n. (probably a various reading for *pari-devana*), complaining, lamentation. (For 1. see p. 548, col. 1.)
Pari-vedita, as, ā, am (probably for *pari-devita*), lamented; (*am*), n. lamentation.

परिवेष *pari-vesha.* See p. 548, col. 2.

परिवेष्ट् *pari-veshṭ,* cl. 1. A. *-veshṭate, -veshṭitum,* to surround, encompass, encircle; to wrap up, cover, clothe: Caus. *-veshṭayati, -yitum,* to surround; to wrap up, clothe; to embrace.
Pari-veshṭana, am, n. surrounding, encompassing; circumference; a cover, covering; a ligature, bandage.
Pari-veshṭita, as, ā, am, surrounded, encompassed, enclosed; beset, beleaguered; bound round, covered, veiled, swathed.
Pari-veshṭitṛi, tā, trī, tṛi, Ved. one who surrounds or encompasses.

परिव्यक्त *pari-vyakta, as, ā, am,* very clear or distinct; (*am*), ind. very clearly or distinctly.

परिव्यध् *pari-vyadh,* cl. 4. P. *-vidhyati, -vyaddhum,* to hit, strike, smite, wound.
Pari-vyādha, as, m. a species of reed, Calamus Fasciculatus; a species of tree, Pterospermum Acerifolium; N. of an ancient sage.

परिव्यय *pari-vyaya, as,* m. (fr. rt. 5. *i* with *pari-vi*), expense, cost; condiment, spices.

परिव्ये *pari-vye,* cl. 1. P. A. *-vyayati, -te, -vyātum,* to surround, invest, wrap round, veil, cover, put on, wrap one's self up.
Pari-vī, īs, īs, i, Ved. wound round.
Pari-vīta, as, ā, am, surrounded, encompassed, invested; overspread, pervaded; (*am*), n. the bow of Brahmā.
Pari-vīya, ind. wrapping round.
Pari-vyayaṇa, am, n., Ved. winding round, covering.
Pari-vyayaṇīya, as, ā, am, Ved. relating to wrapping round or binding on (as a verse).

परिव्रज् *pari-vraj,* cl. 1. P. *-vrajati, -vrajitum,* to go or wander about, wander about as a mendicant, lead the life of a religious mendicant.
Pari-vrajya, as, ā, am, to be roamed about or walked for pleasure; (*ā*), f. strolling, wandering about from place to place; religious wandering, leading the life of a religious mendicant; ascetic devotion, religious austerity, abandonment of the world.
Pari-vrāj, ṭ, or *pari-vrāja, as,* m. a vagrant, wandering man, ascetic of the fourth and last religious order, a mendicant devotee.
Pari-vrājaka, as, ikā, m. f. a wandering religious mendicant.
Pari-vrāji, is, f. a species of plant, Sphæranthus Mollis; [cf. *tapo-dhanā, bhikshu.*]
Pari-vrājya, am, n. religious mendicancy.

परिव्रढिमन् *pari-vraḍhiman.* See under *pari-vṛiṇh,* p. 548, col. 2.

परिशङ्क् *pari-śaṅk,* cl. 1. A. *-śaṅkate, -śaṅkitum,* to suspect of (with inst.); to distrust.
Pari-śaṅkanīya, as, ā, am, to be doubted or distrusted; to be feared or apprehended; *pariśaṅkanīyam,* (used impersonally) distrust must be felt.
Pari-śaṅkin, ī, inī, i, fearing, apprehending, having apprehensions.

परिशप् *pari-śap,* cl. 1. 4. P. A. *-śapati, -te, -śapyati, -te, -śaptum,* to curse, execrate.
Pari-śāpa, as, m. cursing, reviling, anathema.

परिशम् *pari-śam,* Caus. P. *-śamayati, -yitum,* to allay, quench; to destroy.

Pari-śamita, as, ā, am, allayed, quenched; destroyed.

परिशाश्वत *pari-śāśvata, as, ī, am,* remaining or continuing for ever, perpetually the same.

परिशिष् *pari-śish,* Caus. P. *-śeshayati, -yitum,* to leave over, leave (as a remainder); to leave (a place), quit; with *na,* to destroy (e. g. *Meghanādasya dhanur na pary-aśeshayat,* he did not suffer to remain, i. e. he destroyed the bow of Megha-nāda).
Pari-śishṭa, as, ā, am, left, remaining; finished; (*am*), n. a supplement, appendix. — *Pariśishṭa-prakāśa, as,* m., N. of a work by Śrī-nātha-śarman.
Pari-śesha, as, ā, am, left over, remaining (Ved.); (*as, am*), m. n. remnant, remains, remainder, residue, rest; sequel, supplement; conclusion, completion, termination; (*eṇa*), ind. with the residue or conclusion; to the very end, completely, in full. — *Pariśesha-śāstra, am,* n. a supplementary work, an appendix.
Pari-śeshaṇa, am, n. remainder, residue.

परिशीलन *pari-śīlana, am,* n. (fr. rt. *śīl* with *pari*), frequent touch or contact, intercourse, correspondence, constant occupation, fond pursuit of or attachment to (a subject), study.

परिशुच् *pari-śuć,* cl. 1. P. (ep. also A.) *-śoćati (-te), -śoćitum,* to be deeply grieved, mourn, lament, bewail.

परिशुध् *pari-śudh,* Caus. P. *-śodhayati, -yitum,* to clear, clean, purify completely; to solve, explain, clear up.
Pari-śuddha, as, ā, am, completely cleansed, cleaned, purified; acquitted, discharged; cleared off, paid. — *Pariśuddha-bhāva, as,* m. cleansed; discharged, paid.
Pari-śuddhi, is, f. complete purification, becoming perfectly clean; justification, acquittal, proving innocent.
Pari-śodha, as, m. cleansing, purifying, correcting; discharging a debt or obligation, quittance.
Pari-śodhana, am, n. purification; justification; paying, discharging a debt.

परिशुश्रूषा *pari-śuśrūshā.* See under *pari-śru,* col. 3.

परिशुष् *pari-śush,* cl. 4. P. (ep. also A.) *-śushyati (-te), -śoshṭum,* to be thoroughly dried up, become quite dry; to shrivel, wither; to pine, waste away; to be afflicted: Caus. *-śoshayati, -yitum,* to emaciate.
Pari-śushka, as, ā, am, perfectly dried up, thoroughly dried, completely dry or parched; withered, shriveled, shrunk (as a vein); hollow (as the cheeks); *pariśushkam māṅsam,* meat fried in ghee, washed and spiced. — *Pariśushka-tālu, us, us, u,* having the palate dried up. — *Pariśushka-palāśa, as, ā, am,* having withered foliage.
Pari-śushyat, an, antī, at, drying up, evaporating.
Pari-śosha, as, m. becoming completely dried up, dryness, desiccation, evaporation.
Pari-śoshaṇa, as, ā, am, drying up, parching; (*am*), n. drying, parching, emaciating.
Pari-śoshin, ī, iṇī, i, drying up, shriveling up, becoming quite emaciated.

परिशून्य *pari-śūnya, as, ā, am,* quite empty, quite free from, totally devoid of.

परिशृत 1. *pari-śrita, as* or *am,* m. or n. (?), ardent spirits; [cf. *pari-srut, pari-srutā.*]

परिशॄ *pari-śṝ,* Pass. *-śīryate,* to be cleft or rent asunder, to be split.

परिश्रम *pari-śrama, as,* m. (fr. rt. *śram* with *pari*), fatigue, distress; fatiguing occupation, labour, exertion, trouble, pain. — *Pariśramāpaha* (°*ma-ap*°), *as, ā, am,* relieving weariness.

Pari-śrānta, as, ā, am, thoroughly fatigued, worn out, exhausted, wearied; one who has performed acts of religious austerity.
Pari-śrānti, is, f. fatigue, exhaustion; labour, trouble.
Pari-śrāma, as, m. fatigue, a fatiguing occupation, exertion, toiling after.

परिश्रय *pari-śraya, as,* m. (fr. rt. *śri* with *pari*), an enclosure, fence (Ved.); a refuge, asylum; an assembly, meeting.
Pari-śrayaṇa, am, n. encompassing, surrounding with a fence.
Pari-śrit, t, f., Ved. 'enclosure,' epithet of certain small stones laid round the hearth and other parts of the altar.
2. *pari-śrita, am,* n., Ved. = *pari-vritam,* q. v.

परिश्रु *pari-śru,* cl. 5. P. *-śriṇoti, -śrotum,* to hear.
Pari-śuśrūshā, f. complete or implicit obedience.
Pari-śruta, as, ā, am, heard; (*as*), m., N. of one of the attendants of Skanda.

परिश्लिष्ट *pari-ślishṭa, as, ā, am* (fr. rt. *ślish* with *pari*), embraced, clasped.
Pari-ślesha, as, m. embracing, an embrace.

परिषण्ड *pari-shaṇḍa,* a particular part of a house. — *Parishaṇḍa-vārika,* a servant.

परिषद् 1. *pari-shad* (*pari-sad*), cl. 1. 6. P. *-shīdati, -shattum,* Ved. to sit round.
2. *pari-shad, t, t, t,* Ved. surrounding, besetting; (*t*), f. an assembly, meeting, audience, congregation, council. — *Parishat-tva, am,* n. the state of constituting a legal assembly; a legal assemblage of councillors. — *Parishad-vala, as, ā, am,* surrounded by a council; convoking assemblies; (*as*), m. a member of an assembly, assessor, associate, spectator.
Pari-shada, as, m. (a various reading for *pārishada*), one of an assembly or congregation, a councillor, assessor, a spectator at a play.
Pari-shadya, as, ā, am, to be sought after laboriously (Ved.); to be worshipped (Ved.); to be avoided (Ved.); (according to Mahī-dhara) belonging to an assembly; (according to Sāy. on Ṛig-veda VII. 4, 7, = *pary-āpta*), sufficient, adequate, competent; (*as*), m. a member of an assembly, assessor, hearer, spectator, guest.
Pari-shadvan, ā, arī, a, Ved. surrounding, encompassing, besetting.

परिषह् *pari-shah* (*pari-sah*), cl. 1. A. *-shahate, -shahitum, -shoḍhum,* to sustain, bear up against.

परिषिच् *pari-shić* (*pari-sić*), cl. 1. P. A. *-shińćati, -te, -sheklum,* to sprinkle round, scatter about, diffuse: Caus. *-shećayati* (ep. *-shińćayati*), *-yitum,* to sprinkle round.
Pari-sheka, as, m. sprinkling over, moistening; a bath, bathing apparatus.
Pari-shećaka, as, ā, am, pouring over, sprinkling.
Pari-shećana, am, n. pouring over, sprinkling; water for watering trees.

परिषीवण *pari-shīvaṇa, am,* n. (fr. rt. *siv* with *pari*), Ved. sewing round, winding round.

परिषू *pari-shū* (*pari-sū,* see rt. 2. *sū*), cl. 6. P. *-shuvati, -shavitum,* Ved. to besiege, beleaguer.
Pari-shūta, as, ā, am, Ved. besieged, beleaguered.
Pari-shūti, is, f., Ved. oppression; (Sāy.) violence (= *paritaḥ preraka upadravaḥ*).

परिषोडश *pari-shoḍaśa, as, ī, am,* full sixteen, quite sixteen.

परिष्कन्द् *pari-shkand* or *pari-skand,* cl. 1. P. *-shkandati, -shkantum,* to leap about, spring round or about.
Pari-shkaṇṇa or *pari-shkanna, as,* m. a foster

or adopted child, one nourished by a stranger; the Koil or Indian cuckoo (?).

Pari-shkanda or *pari-skanda, as,* m. a foster child, one nourished by a stranger; a servant; (*au*), m. du. two servants running by the two sides of a carriage; (*am*), n. going round or about (?).

Pari-shkandat or *pari-skandat, an, antī, at,* leaping about, jumping round, going round or about; surrounding, circumambulating; wandering.

परिष्कृ *pari-sh-kṛi* (*pari-kṛi* with *s* inserted, cf. *pari-kṛi,* p. 538, col. 2), cl. 8. P. A. *-karoti, -kurute, -kartum,* Ved. to prepare, fit out, equip; to adorn, decorate; to polish, perfect; to cleanse.

Pari-sh-kara, as, m. ornament, decoration.

Pari-sh-kāra, as, m. surrounding (?); adorning, ornament, decoration, embellishment; finishing, polishing; cooking, dressing; cleansing, purification by essential rites, initiation; domestic utensils, furniture. — *Parishkāra-ćivara,* a kind of garment.

Pari-sh-kṛita, as, ā, am, surrounded, encompassed (?); prepared, equipped; adorned, decorated, embellished; highly finished, polished; cooked, dressed; cleansed, purified by initiatory rites. — *Parishkṛita-bhūmi, is,* f. an altar or ground prepared for a sacrifice or for the victim and sacrificial utensils.

Pari-sh-kṛiti, is, f. finishing, polishing; cleansing.

Pari-sh-kriyā, f. adorning, decorating; (*agni-p*° is a various reading for *agni-parikriyā,* q. v.)

परिष्टि *pari-shṭi, is,* f. (according to some fr. rt. 1. *as* with *pari,* but more probably fr. *pari-shṭhā* below; cf. *abhi-shṭi, upa-sti*), Ved. obstruction, impediment; distress, dilemma; (Sāy.) searching all round, (as if fr. rt. 3. *ish* with *pari.*)

परिष्टु *pari-shṭu* (*pari-stu*), cl. 2. P. *-stauti, -stotum,* to praise, (Pāṇ. VIII. 3, 70.)

Pari-shṭavanīya, as, ā, am, Ved. intended for the Pari-shṭavana.

Pari-shṭuti, is, f. (fr. *pari-stu*), Ved. praise.

Pari-shṭoma, as, m. an elephant's coloured housings; a coverlet; a cushion; [cf. *pari-stoma.*]

परिष्टुभ् *pari-shṭubh, p, p, p* (fr. rt. *stubh* with *pari*), Ved. uttering joyful cries or exulting on every side; (Sāy.) = *stutibhir yukta,* endowed or glorified with praises; (*p*), f. exultation, acclamation.

Pari-shṭobha, as, m., Ved. embellishing a Sāman with the so-called Stobhas.

परिष्ठल *pari-shṭhala, am,* n. surrounding place or site.

परिष्ठा *pari-shṭhā, ās, ās, am,* Ved. obstructing, hindering, an obstructor; (*ās*), f. obstruction, impediment.

परिष्यन्द *pari-shyanda* or *pari-syanda, as,* m. (fr. rt. *syand* with *pari*), a stream, river; wetness, moisture; a sand-bank, island (Ved.).

Pari-shyandin or *pari-syandin, ī, inī, i,* flowing, streaming.

परिष्वञ्ज् *pari-shvañj* (*pari-svañj*), cl. 1. A. *-shvajate* (rarely P. *-shvajati*), *-shvanktum,* to embrace.

Pari-shvakta, as, ā, am, embraced.

Pari-shvanga, as, m. embracing, an embrace; contact, touch.

Pari-shvajana, am, n. embracing, an embrace.

Pari-shvajāna, as, ā, am, embracing, (Rāmāyaṇa II. 83, 10.)

1. *pari-shvajya, as, ā, am,* to be embraced.

2. *pari-shvajya,* ind. having embraced.

Pari-shvañjana, am, n. embracing, an embrace.

Pari-shvañjalya, as or *am,* m. or n. (?), Ved. a particular domestic utensil.

Pari-shvañjīyas, ān, asī, as, Ved. clasping more firmly.

परिष्वष्कित *pari-shvashkita, am,* n. (fr. rt. *shvashk* with *pari,* probably) the act of leaping about.

परिसंलिह् *pari-saṃ-lih,* cl. 2. P. A. *-leḍhi, -līḍhe, -leḍhum,* to lick all round, lick over, lick.

परिसंवत्सर *pari-saṃvatsara, as,* m. a whole or full year; (*āt*), ind. after the expiration of a whole year; (*as, ā, am*), a whole year old; one who has waited a whole year; (in medicine) chronic.

परिसंस्तु *pari-saṃ-stu,* cl. 2. P. A. *-stauti, -stavīti, -stute, -stuvīte, -stotum,* to praise.

Pari-saṃstūyamāna, as, ā, am, being praised.

परिसंस्थित *pari-saṃ-sthita, as, ā, am* (fr. rt. *sthā* with *pari-sam*), standing together on every side.

परिसंस्पृश् *pari-saṃ-spṛiś,* cl. 6. P. *-spṛiśati, -sprashṭum, -sparshṭum,* to touch, stroke.

परिसंहा *pari-saṃ-hā,* cl. 3. A. *-jihīte, -hātum,* Ved. to lay aside, abandon (Sāy. = *pari-tyaj*).

परिसंहृष्ट *pari-saṃ-hṛishṭa, as, ā, am,* very glad, greatly rejoiced.

परिसख्य *pari-sakhya, as, ā, am,* Ved. being on friendly terms.

परिसङ्क्रीड् *pari-san-krīḍ,* cl. 1. P. *-krīḍati, -krīḍitum,* to play about, jest, amuse one's self.

Pari-saṅkrīḍat, an, antī, at, playing about, indulging in amusements.

परिसङ्क्षिप् *pari-san-kship,* cl. 6. P. A. *-kshipati, -te, -ksheptum,* to encompass, encircle.

परिसङ्ख्या 1. *pari-san-khyā,* cl. 2. P. *-khyāti, -khyātum,* to count over, count up, reckon up, calculate, add together; to enumerate.

2. *pari-sankhyā,* f. enumerating one by one, computation; sum; total, a number; an exhaustive enumeration, exclusive specification, limitation to that which is enumerated or expressly mentioned; recapitulation.

Pari-sankhyāta, as, ā, am, counted, reckoned up; enumerated, specified exclusively.

Pari-sankhyāna, am, n. enumeration; total; a number; exclusive specification; a correct judgment, proper estimate.

परिसङ्घुष् *pari-san-ghush,* cl. 1. P. *-ghoshati, -ghoshitum,* to make to resound on all sides, to fill with cries.

Pari-sanghushṭa, as, ā, am, resonant on all sides.

परिसञ्चक्ष् *pari-saṅ-ćaksh,* cl. 2. A. *-ćashṭe, -ćashṭum,* to enumerate; to avoid.

Pari-saṅćakshya, as, ā, am, to be avoided, avoidable.

परिसञ्चर *pari-saṅćara, as,* m. 'a very difficult pass or defile,' a critical period.

परिसञ्चि *pari-saṅ-ći,* cl. 5. P. A. *-ćinoti, -ćinute, -ćetum,* to collect, accumulate.

Pari-saṅćita, as, ā, am, collected, accumulated.

परिसन्तप् *pari-san-tap,* cl. 1. P. *-tapati, -taptum,* to be tormented or afflicted; to scorch, singe.

Pari-santapta, as, ā, am, scorched, singed.

Pari-santapya, ind. having been tormented; having scorched.

परिसन्तान *pari-santāna, as,* m. (fr. rt. 3. *tan* with *pari-sam*), Ved. a string, cord.

परिसभ्य *pari-sabhya, as,* m. (fr. *sabhā* with *pari*), a member of an assembly, an assessor.

परिसमन्त *pari-samanta, as* or *am,* m. or n. (?), circumference, circuit.

परिसमाप् *pari-sam-āp,* Pass. *-āpyate,* to be fully completed, arrive at completion.

Pari-samāpana, am, n. the act of finishing completely.

Pari-samāpta, as, ā, am, fully completed, entirely done or finished.

Pari-samāpti, is, f. entire completion, end, conclusion.

परिसमुत्सुक *pari-samutsuka, as, ā, am,* very anxious, greatly agitated or excited.

परिसमूह् *pari-sam-ūh,* cl. 1. P. A. *-ūhati, -te, -ūhitum,* Ved. to heap or sweep together.

Pari-samūhana, am, n. heaping up or sweeping together.

परिसम्भू *pari-sam-bhū,* cl. 1. P. *-bhavati, -bhavitum,* Ved. to arise, spring, be produced.

परिसर *pari-sara.* See *pari-sṛi* below.

परिसर्प *pari-sarpa.* See *pari-sṛip* below.

परिसहस्र *pari-sahasra, as, ā, am,* Ved. a full thousand, at least a thousand.

परिसाध् *pari-sādh,* Caus. P. *-sādhayati, -yitum,* to finish, complete, settle (a cause).

Pari-sādhana, am, n. accomplishing, effecting, finishing, bringing to a conclusion; arranging, settling; determining, ascertaining.

परिसान्त्वन *pari-sāntvana, am,* n. the act of consoling; conciliation.

परिसामन् *pari-sāman, a,* n., Ved. a Sāman which is occasionally inserted.

परिसिध् *pari-sidh,* cl. 1. P. *-sedhati, -sedhitum,* to go round, go about.

Pari-siddhikā, f. a kind of rice-gruel.

Pari-sedhat, an, antī, at, going round, going about.

परिसीमन् *pari-sīman, ā,* m. a boundary, border, extreme term or limit.

परिसीर्य *pari-sīrya, am,* n. (fr. *pari* + *sīra*), Ved. a leather thong on a plough.

परिसृ *pari-sṛi,* cl. 1. P. *-sarati, -sartum,* to go or flow round.

Pari-sara, as, m. standing-place, position, site; verge, border, proximity, neighbourhood, environs, ground on the border of a river or mountain or contiguous to a town, &c.; width, breadth; death, dying; rule, precept, prescribed mode; a god.

Pari-saraṇa, am, n. running or moving about. — *Parisaraṇa-śīla, as, ā, am,* of a restless disposition, constantly moving about.

Pari-saryā, f. running about, wandering or going about, perambulation, circumambulation; near approach; service.

Pari-sāra, as, m. going round or about, wandering about, perambulation.

Pari-sāraka, am, n., N. of a place near the Sarasvatī.

Pari-sārin, ī, iṇī, i, wandering or running about.

परिसृप् *pari-sṛip,* cl. 1. P. *-sarpati, -sarptum, -sraptum,* to go round, go to and fro.

Pari-sarpa, as, m. going or walking about, perambulation; going about in search of anything, following, pursuing, going after; surrounding, encircling; a species of serpent; a species of worm causing leprosy; N. of a mild form of leprosy.

Pari-sarpaṇa, am, n. creeping about, walking about, running to and fro, constantly changing one's place; a kind of disease (= *vi-sarpa*).

Pari-sarpin, ī, iṇī, i, going or moving or roaming about.

परिस्कन्द् *pari-skand, pari-skanda, pari-skandat, pari-skanna.* See *pari-shkand.*

परिस्तृ *pari-stṛi,* cl. 5. P. A. *-stṛiṇoti, -ṇute,* or *pari-stṛī,* cl. 9. P. A. *-stṛiṇāti, -ṇīte, -startum, -staritum, -starītum,* to spread, extend; to strew round; to arrange; to envelop, cover.

Pari-stara, as, m. strewing round or heaping together, strewing; a cover, covering (?).

Pari-staraṇa, am, n. strewing round, strewing, scattering about; a cover, covering (?).

Pari-stīrya, ind. having strewed around (sacred grass).

Pari-strita, as, ā, am, spread over, covered.

परिस्तोम *pari-stoma, as,* m. = *pari-shṭoma.*

परिस्था *pari-sthā,* cl. 1. P. A. *-tishṭhati, -te, -sthātum,* Ved. to stand round, encompass; to obstruct (Sāy. = *pari-vṛitya sthā*).

Pari-sthāna, am, n. or *pari-sthiti, is,* f. abode, dwelling, residence; fixedness, solidity; fortitude, firmness.

परिस्पन्द् *pari-spand,* cl. 1. P. A. *-spandati, -te, -spanditum,* to tremble, throb, quiver, vibrate, totter.

Pari-spanda, as, m. beating, throbbing, vibration; motion, movement; pressure, crush; maintenance, provision; train, retinue (in this sense also spelt *pari-syanda*); decoration of the hair.

Pari-spandat, an, antī, at, trembling, quivering, tottering.

Pari-spandana, am, n. beating, throbbing, vibration, moving about, motion.

Pari-spandamāna, as, ā, am, throbbing, beating; moving tremulously, gently agitated, shaking, trembling.

परिस्पर्धिन् *pari-spardhin, ī, inī, i* (fr. rt. *spardh* with *pari*), vying with, rivalling, emulating.

Pari-spṛidh, t, f., Ved. a rival.

परिस्पृश् *pari-spṛiś,* cl. 6. P. *-spṛiśati, -sparshṭum, -sprashṭum,* to touch.

परिस्फुट *pari-sphuṭa, as, ā, am,* very clear or manifest, quite evident or plain or distinct; fully developed.

परिस्फुर् *pari-sphur,* cl. 6. P. *-sphurati, -sphuritum,* to throb, quiver.

Pari-sphuraṇa, am, n. quivering, glancing, shooting; budding.

Pari-sphurat, an, atī or *antī, at,* quivering; darting, glancing, gleaming, moving quickly or suddenly; budding, expanding; bursting forth.

Pari-sphurita, as, ā, am, quivering, glancing, gleaming; opened, expanded; shot, glanced.

परिस्मापन *pari-smāpana, am,* n. (fr. Caus. of rt. *smi* with *pari*), causing wonder, surprising, outwitting.

परिस्यन्द *pari-syanda, as,* m. (also *pari-shyanda,* q. v.), flow, stream, river; oozing, dropping; train, retinue; decoration of the hair (= *pari-spanda*).

Pari-syandana, am, n. dropping, flowing, oozing.

परिस्रजिन् *pari-srajin, ī, inī, i,* Ved. wearing a garland.

परिस्रसा *pari-srasā,* f. (fr. rt. *sraṉs* with *pari*), Ved. rubbish, lumber.

परिस्रु *pari-sru,* cl. 1. P. *-sravati, -srutum,* to flow round, flow, stream, trickle; to ask (?).

Pari-srava, as, m. (erroneously written *pari-śrava*), flowing, streaming, stream; a river, torrent; birth (of a child); gliding down.

Pari-sravat, an, antī, at, flowing down.

Pari-srāva, as, m. 'flowing,' N. of a morbid state ascribed to the overflowing of the moistures of the body; efflux, effluxion. — *Parisrāva-kalpa,* a kind of straining or filtering vessel.

Pari-srāvaṇa, am, n. a straining or filtering vessel.

Pari-srāvin, ī, iṇī, i, flowing; (*ī*), m., scil. *bhagan-dara,* a form of fistula of the anus; (*i*), n., scil. *udara,* an incurable form of intumescence of the belly.

Pari-srut, t, t, t, Ved. streaming or flowing round or over, foaming, fermenting; (*t*), f. a kind of intoxicating liquor prepared from herbs; dropping, flowing. — *Parisrun-mat, ān, atī, at,* Ved. possessing Pari-srut.

Pari-sruta, as, ā, am, flowed, streamed round; trickled, oozed; (*ā*), f. a kind of intoxicating liquor.

परिस्वार *pari-svāra, as,* m., Ved. a particular kind of singing.

परिहत *pari-hata, as, ā, am* (fr. rt. *han* with *pari*), loosed, loosened.

परिहरण *pari-haraṇa.* See *pari-hṛi* below.

परिहव *pari-hava, as,* m., Ved. (fr. rt. *hve* with *pari*), crying or calling upon (?); invoking (?).

परिहस् *pari-has,* cl. 1. P. *-hasati, -hasitum,* to laugh at, ridicule, deride.

Pari-hasita, as, ā, am, laughed at, ridiculed.

Pari-hāsa, as, m. jesting, joking, mirth, merriment, a jest, joke; laughter; laughing at, deriding, ridiculing. — *Parihāsa-kathā,* f. an amusing story. — *Parihāsa-pura, am,* n., N. of a town. — *Parihāsa-vedin, ī,* m. a jester, a wag, wit. — *Parihāsa-śīla, as, ā, am,* of a gay or joyous disposition. — *Parihāsa-hari, is,* m., N. of a temple of Vishṇu; [cf. *parihāsa-keśava.*]

Pari-hāsya, as, ā, am, laughable, ridiculous.

परिहस्त *pari-hasta, as,* m., Ved. a ring for the hand, an amulet put round the hand to secure the birth of a child.

परिहा *pari-hā,* Pass. *-hīyate,* to wane, fail, waste away, decrease; to be wanting; to want or be deficient in or be destitute of (with abl.); to be deprived of or excluded from (with abl.); to be abandoned; to be avoided or omitted; (in Mahā-bh. Sabhā-p. 1460 the form *pari-hāsyati* occurs, said to mean 'will fail'): Caus. *-hāpayati, -yitum,* to abandon.

Pari-hāṇa, am, n., Ved. suffering loss, losing; coming short of, being deficient, diminution, decrease.

Pari-hāṇi, is, f. decrease, loss, deficiency.

Pari-hīṇa, as, ā, am, waned, faded, wasted; deserted by; deprived of, destitute of; wanting, deficient in (with abl.).

Pari-hīyamāna, as, ā, am, wasting away, diminishing, becoming emaciated.

परिहाटक *pari-hāṭaka, am,* n. a ring worn round the arm or leg, an armlet, anklet.

परिहार *pari-hāra.* See *pari-hṛi* below.

परिहास *pari-hāsa.* See *pari-has* above.

परिहि *pari-hi,* cl. 5. P. *-hinoti, -hetum,* Ved. to prepare.

परिहित *pari-hita.* See *pari-dhā,* p. 543.

परिहृ *pari-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to avoid, shun, pass by; to abandon, desert, leave; to refute; to conceal; to embrace.

Pari-haraṇa, am, n. moving, carrying or placing round or about (Ved.); avoiding; leaving, abandoning; seizing, taking; refuting, repelling; disappearing (?).

Pari-haraṇīya, as, ā, am, to be shunned or avoided, avoidable; to be taken away; to be repelled or refuted or confuted. — *Pariharaṇīya-tā,* f. avoidableness; disappearance, unattainableness; refutation (?).

Pari-harat, an, antī, at, shunning, avoiding, illuding; setting aside, taking away, humbling.

Pari-haramāṇa, as, ā, am, leaving, quitting; taking, seizing; confuting; concealing.

Pari-hartavya, as, ā, am, to be shunned or avoided, to be abstained from; to be taken away; to be confuted; (in Vedic grammar) to be constructed with the *pari-hāra,* q. v.

Pari-hāra, as, m. leading round; avoiding, shunning, leaving, deserting, abandoning, giving up, resigning; taking away, removing (e. g. *virodha-parihāra,* removing a contradiction); repelling (a charge), confutation; seizing, keeping back; omitting, concealing; reserve, concealment; omitting to mention, leaving out; an extraordinary grant, exemption from taxes, granting privileges, immunity; bounty, largess; a circuit of common land round a village or town; (in grammar) the repetition of a word before and after *iti* (= *pari-graha,* q. v.); contempt, disrespect; any objectionable thing or person; objection; remedying or atoning for any improper action. — *Parihāra-vat, ān, atī, at,* avoidable.

Pari-hāraka, as, ikā, am, repelling, refuting; (*as* or *am*), m. or n.? (a various reading has *pari-haraka*), an armlet; [cf. *pari-hāṭaka.*]

Pari-hārin, ī, iṇī, i, avoiding, shunning.

Pari-hārya, as, ā, am, to be shunned or avoided; to be left undone; to be escaped from; to be taken off or away; to be severed or separated; to be constructed with the *pari-hāra;* (*as*), m. a bracelet.

Pari-hṛita, as, ā, am, avoided, shunned; abandoned, quitted; set aside, removed, rejected; taken away, repelled, refuted; taken, seized.

Pari-hṛiti, is, f. shunning, avoiding, refuting.

Pari-hṛitya, as, ā, am, Ved. to be avoided, avoidable.

परिहृष् *pari-hṛish,* Caus. P. *-harshayati, -yitum,* to delight or gladden greatly, cause to rejoice.

Pari-harshaṇa, as, ī, am, greatly delighting.

परिह्रुत् *pari-hrut, t, t, t* (fr. rt. *hvṛi* with *pari*), Ved. causing to fall, destroying, injuring, ruining.

Pari-hvṛit, t, f., Ved. falling to the ground, falling down, ruined.

Pari-hvṛiti, is, f., Ved. damage, injury, ruin.

परी *parī* (*pari-i,* see rt. 5. *i*), cl. 2. P. *pary-eti, -etum,* to go about, move in a circle, go or flow round, walk round, circumambulate, roam about; to encompass, encircle, include, grasp, span; to run against; to reach, attain to; (with or without *manasā*) to perceive, ponder: Intens., Ved. *parīyate,* to revolve round, move round, move in a circle.

Parīta, as, ā, am, encircling, surrounding; past, elapsed, expired; departed; surrounded, encompassed; filled; taken possession of, seized. — *Parīta-tā,* f. the being surrounded or filled.

Parītin, ī, inī, i (at the end of a comp.), = *parīta,* filled with, seized by.

Parītya, ind. having passed round or circumambulated; having encompassed.

Parīyamāṇa, as, ā, am, being penetrated or pervaded by.

Pary-aya, as, m. revolution (of time), passing away, lapse, expiration (e. g. *kāla-paryayāt,* after the lapse of a certain time); waste or loss (of time); change, mutation, alteration [cf. *vāsa-p°*]; inversion, irregular or inverted order, confusion; contrariety, opposition; deviation from enjoined or customary observances, neglect of duty.

Pary-ayaṇa, am, n. going round, walking round, circumambulating, roving about; anything wound round (an arrow or other object); a horse's saddle or housings.

Pary-āya, as, m. going or turning round, revolving, winding round; revolution, passing away (of time), course, lapse, expiration; regular recurrence, repetition; succession, turn; regular order, arrangement, methodical disposition, method; a regularly recurring series or formula, especially in the Ati-rātra ceremony (Ved.); a strophe or clause of a hymn (Ved.); a convertible term, synonym; a list of synonyms; N. of a particular figure in rhetoric; way, manner, mode, method of proceeding (e. g. *anena paryāyeṇa,* in this manner); property, quality, generic or specific character; opportunity, occasion; formation, creation, manufacture, preparation, artificial production; comprehensiveness, aggregation; *paryāyeṇa,* in succession, in turn, by turns, by rotation, successively, alternately, (opposed to *yuga-pat.*) — *Paryāya-krama, as,* m. order of

succession, regular rotation or turn. — *Paryāya-ćyuta, as, ā, am,* one who has lost his turn, superseded, supplanted. — *Paryāya-ratna-mālā,* f. 'pearl-string of synonyms,' N. of a lexicon. — *Paryāya-vaćana, am,* n. a convertible term, synonym. — *Paryāya-vāćaka, as, ā, am,* expressing a corresponding notion. — *Paryāya-vritti, is,* f. alternate course or action. — *Paryāya-śabda, as,* m. a convertible term, synonym. — *Paryāya-śayana, am,* n. alternate sleeping and watching. — *Paryāya-śas,* ind. by phrases or sentences, &c. (Ved.); periodically; in succession, by rotation, by turns, seriatim. — *Paryāyānna* (°*ya-an*°), *am,* n. food intended for another, food that should have been given to some one else (as that of a Sūdra to a Brāhman). — *Paryāyārṇava* (°*ya-ar*°), *as,* m. 'ocean of synonyms,' N. of a lexicon. — *Paryāyokta* (°*ya-uk*°), *am,* n., N. of a particular figure in rhetoric.

Paryāyika, as, ā, am, Ved. composed in strophes.

Paryāyin, ī, inī, i, Ved. embracing, including; going round, encompassing (in a hostile manner); periodical.

परीक्ष *parīksh* (*pari-iksh*), cl. 1. A. *-īkshate, -īkshitum,* to look round, inspect carefully, examine, investigate, scrutinize; to observe, perceive: Caus. *-īkshayati, -yitum,* to cause to examine or investigate.

Parīkshaka, as, ā, am, trying, testing, examining; (*as*), m. a prover, examiner, experimenter, investigator, judge.

Parīkshaṇa, am, n. trying, testing, experiment, examination, putting to the test, trying, proving.

Parīkshaṇīya, as, ā, am, to be tried or investigated, fit to be brought to the test, to be submitted to ordeal.

Parīkshā, f. investigation, examination, test, trial, experiment, discrimination; trial by ordeal of various kinds; N. of a commentary on Piṅgala's Ćhandaḥ-śāstra.

1. *parīkshita, as, ā, am,* carefully inspected, tried, examined, tested, proved.

Parīkshitavya, as, ā, am, to be tried or tested, to be examined or proved.

Parīkshin, ī, iṇī, i, proving, testing, one who tries or examines, an examiner.

Parīkshya, as, ā, am, to be tried or tested; to be examined or proved.

परीक्षित् *parī-kshit, t,* m. (connected with and frequently written *pari-kshit*), N. of a son of Abhi-manyu and father of Janam-ejaya; of a son of Kuru; of a son of An-aśvan and father of Bhīma-sena; of a king of A-yodhyā.

2. *parī-kshita, as,* m. = *parī-kshit.*

परीज्या *parījyā* (for *pari-ijyā,* fr. rt. *yaj* with *pari*), Ved. an accompanying or secondary rite (= *pari-yajña*).

परीणस् *parīṇas, ās,* m. (probably fr. rt. *prī*), Ved. plenty, abundance, wealth; (according to Sāy.) = *parito naddha;* (*asā*), ind. = *bahu,* richly, abundantly.

Parīṇasa, am, n., Ved. plenty, abundance, wealth.

परीणह *parī-ṇah.* See *pari-ṇah,* p. 542.

Parī-ṇāha = *pari-ṇāha,* q. v.

परीणाम *parī-ṇāma* = *pari-ṇāma,* q. v.

परीणाय *parī-ṇāya* = *pari-ṇāya,* q. v.

परीत *parīta,* &c. See *parī,* p. 551, col. 3.

परीतत् *parī-tat.* See *pari-tan,* p. 542.

परीताप *parī-tāpa, parī-tosha,* = *pari-tāpa, pari-tosha,* q. v.

परीति *parīti* = *pushpāñjana,* q. v.

परीत्त 2. *parī-tta* (fr. *pari-do,* p. 543, col. 2, or identified by some with 1. *parī-tta,* p. 543, col. 1), cut round, incomplete, limited, circumscribed, not too much, little. — *Parītta-śubha, ās,* m. pl. (with Buddhists) N. of the gods of the thirteenth order. — *Parīttābha* (°*ta-ābha*), *ās,* m. pl. (with Buddhists) N. of the gods of the tenth order.

परीदाह *parī-dāha* = *pari-dāha,* q. v.

परीधान *parī-dhāna* = *pari-dhāna,* q. v.

परीधाविन् *parī-dhāvin.* See *pari-dhāvin.*

परीध्य *parīdhya, as, ā, am* (fr. rt. *indh* with *pari*), Ved. to be lighted or kindled.

परीपाक *parī-pāka* = *pari-pāka,* q. v.

परीप्सत् *parīpsat, an, antī, at* (pres. part. of Desid. of rt. *āp* with *pari*), wishing to obtain, striving to reach.

Parīpsamāna, as, ā, am, = *parīpsat.*

Parīpsā, f. the desire of obtaining; the wish to save or maintain or preserve; haste, hurry.

Parīpsu, us, us, u, desirous of obtaining, wishing to save, desirous of maintaining or preserving.

परीभाव *parī-bhāva* = *pari-bhāva,* q. v.

परीमन् *parīman, ā* or *a,* m. or n.? (fr. rt. *prī*), Ved. bounty, plenty, plenteousness.

परीमाण *parī-māṇa* = *pari-māṇa,* q. v.

परीयमाण *parīyamāṇa.* See *parī,* p. 551.

परीर *parīra, am,* n. (said to be fr. rt. *prī*), fruit.

परीरण *parīraṇa, as,* m. a tortoise; a stick or staff; = *paṭṭa-śāṭaka.*

परीरम्भ *parī-rambha, as,* m. an embrace, &c. See *pari-rambha.*

परीवर्त *parī-varta, as,* m. exchange, barter, &c. See *pari-varta.*

परीवाद *parī-vāda, as,* m. reproof, censure, abuse, &c. See *pari-vāda.*

परीवार *parī-vāra, as,* m. retinue, dependants, family, &c. See *pari-vāra.*

परीवाह *parī-vāha, as,* m. a drain, &c., see *pari-vāha;* a scabbard (?).

परीवेत्तृ *parī-vettṛi* = *pari-vettṛi,* q. v.

परीवेश *parī-veśa* = *pari-vesha,* q. v.

परीशास *parī-śāsa, as,* m. (fr. rt. 1. *śas* with *pari*), Ved. anything cut out, an excision; (*au*), m. du. a kind of tongs used for raising a kettle from the fire.

परीशेष *parī-śesha* = *pari-śesha,* q. v.

परीष् *parīsh* [cf. rt. 3. *ish*], cl. 6. P. *-iććhati, -eshitum, -eshṭum,* Ved. to seek or search about for.

Parishṭi, is, f. investigation, research, inquiry, (especially philosophical); service, attendance, reverence, respect, homage, worship; willingness, readiness, inclination.

परीषेक *parī-sheka* = *pari-sheka,* q. v.

परीसार *parī-sāra, as,* m. = *pari-sāra,* q. v.; near approach (?).

परीहार *parī-hāra* = *pari-hāra,* q. v.

परीहास *parī-hāsa* = *pari-hāsa,* q. v. — *Parīhāsa-keśava, as,* m., N. of a temple of Vishṇu.

परु *paru, us,* m. (said to be fr. rt. *prī*), a limb, member; a knot or joint in a reed; a mountain; the ocean; the sky, paradise.

Paru-śas or *paruś-śas,* Ved. limb by limb, member by member.

Parusha, as, ā, am (in the earlier language, f. *parushṇī*), containing knots, knotted (Ved.); spotted, variegated, party-coloured; dirty; rough, rugged, uneven, shaggy; keen, piercing (as the wind); harsh, discordant; unkind, cruel, stern, hard, severe, abusive, contumelious; coarse, gross; churlish, cruel, unkind; (*as*), m. a reed (Ved.); an arrow (Ved.); = *parūsha,* q. v.; (*ā*), f. a kind of riddle; (*shṇī*), f., Ved. 'much indented' or 'winding' or 'reedy,' N. of one of the rivers of the Pañjāb, in later times called Irā-vatī, and at the present day Rāvī; a cloud?; (*am*), n. harsh and contumelious speech, abuse; a species of Barleria with blue flowers; = *parūsha,* q. v.; (*āṇi*), n. pl. rough or harsh or stern words. — *Parusha-tva, am,* n. roughness, harshness. — *Parusha-vaćana, am,* n. harsh language, harsh or contumelious speech, reproach, abuse. — *Parusha-vāć, k, k, k,* harsh-spoken; (*k*), f. harsh or contumelious speech. — *Parushākshara* (°*sha-ak*°), *as, ā, am,* 'harsh-worded,' harsh. — *Parushāhva* (°*sha-āh*°), *as,* m., Ved. a species of reed. — *Parushī-krita, as, ā, am,* spotted, soiled, stained; treated roughly. — *Parushetara* (°*sha-it*°), *as, ā, am,* other than rough, bright, light, beaming, mild. — *Parushokti* (°*sha-uk*°), *is,* f. abusive or harsh language. — *Parushoktika, as,* m. an abuser, one uttering harsh and scurrilous language.

Parushita, as, ā, am, treated roughly or harshly, subjected to rude treatment.

Parushiman, ā, m., Ved. a rough or shaggy appearance.

Parushya, as, ā, am, Ved. party-coloured, variegated, piebald.

Parus, us, n., Ved. a knot or joint of a cane or reed; a member of the body, limb; a joint, junction; a part cut off, portion. — *Paruḥ-sraṇsa, as,* m., Ved. fracture of a joint or limb.

Parūsha or *parūshaka, as,* m. Grewia Asiatica (from the berries of which a cooling beverage is prepared; Bengāli *phalasā;* Hindūstānī پهالسا; according to others) Xylocarpus Granatum = Bengāli, *parusha;* (*am*), n. the fruit of this tree.

परुच्छेप *paru-ććhepa, as,* m. (perhaps irregularly formed fr. *parus* + *kshepa*), N. of a Ṛishi, son of Divo-dāsa and author of the hymns Ṛig-veda I. 127 sqq.

परुत् *parut,* ind. (fr. *para* + *vat?*, occurring only in comp.), last year; [cf. Gr. πέρυσι, Dor. πέρυτι, πέρυτις: Old Germ. *vert, vernent, vern,* 'last year:' Goth. *fairni-s,* 'old;' *fairnyō yēr,* 'the old year.']

परुद्वार *parudvāra* or *parula, as,* m. a horse; [cf. Lat. *parareredus.*]

परुष *parusha.* See under *paru,* col. 2.

परे *pare* (*parā-i,* see rt. 5. *i*), cl. 2, P. *paraiti, paraitum,* to go away, run away; to go to, set out for, approach; to go to the other world, depart, die.

Pareta, as, ā, am, departed, deceased, defunct, dead; (*as*), m. a kind of spectre; a ghost, spirit. — *Pareta-bhūmi, is,* f. 'place of the departed,' a cemetery. — *Pareta-rāj, ṭ,* m. 'ruler of the dead,' an epithet of Yama.

Pareti, is, f., Ved. departure.

परेक्ष *pareksh* (*parā-īksh*), cl. 1. A. *parekshate, -shitum,* Ved. to look at (anything at one's side).

परेद्यवि *pare-dyavi, pare-dyus, pare-prāṇa.* See under *para.*

परेप *parepa, as, ā, am* (fr. *parā?* + *ap*), (any place) whence water has retired.

परेमन् *pareman,* Ved. (perhaps) = *parīman.*

परेष्टु *pareshṭu, us,* or *pareshṭukā,* f. a cow which has often calved.

परोंहु *paro-'ṇhu.* See under *paras.*

परोक्ष *paro-'ksha, as, ā, am* (fr. *paras* + 4. *aksha,* opposed to *praty-aksha,* q. v.), beyond the range of sight, out of sight, invisible, imperceptible, escaping observation; unknown, strange,

unintelligible; absent, past; (*as*), m. an ascetic, religious hermit; N. of one of the sons of Anu; (*ā*), f. past or completed action (in grammar perhaps with *vritti*); (*am*), n. invisibility, absence, secrecy; (in grammar) past time or tense. The acc., inst., abl., and loc. cases of *paroksha* are used adverbially, as follow: (*am*), ind. out of sight, behind one's back, in the absence of, without the knowledge of (in the earlier language with inst., in the later with gen.); surreptitiously; (*eṇa*), ind., Ved. out of sight, secretly, mysteriously, surreptitiously; (*āt*), ind., Ved. secretly, without the knowledge of (with inst.); (*e*), ind. behind one's back, in the absence of, imperceptibly, surreptitiously; [cf. *a-paroksha.*] — *Paroksha-kritā*, f., Ved., scil. *ṛik*, a hymn or verse in which a deity is spoken of in the third person, the first person being kept out of sight (e. g. 'Indra rules over heaven and earth,' &c.). — *Paroksha-jit, t, t, t*, conquering invisibly, an unseen conqueror. — *Paroksha-tā*, f. or *paroksha-tva, am*, n. the being beyond the sphere of observation, obscurity, invisibility, imperceptibility; keeping one's self as the first person out of sight, speaking of one's self in the third person (Ved.). — *Paroksha-bhoga, as*, m. enjoyment or possession of anything in the absence of the proprietor. — *Paroksha-manmatha, as, ā, am*, inexperienced in love, a stranger to love. — *Paroksha-vritti, is, is, i*, whose life is unseen, living out of sight; formed out of sight or unseen, formed in obscurity; (*is*), f. an unseen life. — *Parokshārtha* (°*sha-ar*°), *as, ā, am*, having an unseen meaning, secret, recondite; (*am*), n. an absent or invisible object.

Paro-gavyūti, ind. (fr. *paras* + *g*°), Ved. beyond or outside the pasture land; (Sāy.) = *krośa-drayād deśāt parastāt*, further than a Gavyūti, q. v.

Paro-bāhu, ind. (fr. *paras* + *b*°), Ved. beyond the arm or reach.

Paro-mātra, as, ī, am (fr. *paras* + *m*°), Ved. immense, huge, vast.

Paro-rajas, ās, ās, as (fr. *paras* + *r*°), Ved. being beyond the dust or above the world (Ved.); untouched by passion.

Paro-laksha, as, ā, am (fr. *paras* + *l*°), over a lakh, more than 100,000.

Paro-'varam (fr. *paras* + *av*°), ind., Ved. from top to bottom; from hand to hand; in succession, one after another.

Paro-'varīṇa, as, ā, am (fr. *paras* + *av*°), having both superior and inferior, prior and subsequent, &c.

Paro-varīyas, ān, asī, as (fr. *paras* + *v*°), Ved. broader on the outside or at the top; better than good, most excellent of all; (*as*), n. the highest happiness.

Paroshṇih (fr. *paras* + *ush*°), *k*, f. a kind of metre (consisting of 8 + 8 + 12 syllables).

परोक्त *parokla, parocya.* See *parā-vac.*

परोष्णी *paroshṇī*, f. a cockroach, (sometimes wrongly written *paroshṭī*); N. of a river.

पर्क *parka* in *madhu-p*°, q. v.

पर्कट *parkaṭa, as*, m. a heron [cf. *vakoṭa*]; (*am*), n. regret, anxiety.

Parkaṭin, ī, m. or *parkaṭī*, f. the waved-leaved fig-tree, Ficus Infectoria; a fresh betel-nut.

पर्जनी *parjanī.* See col. 2.

पर्जन्य *parjanya, as*, m. (perhaps fr. *sphurj* for original *sparj;* but said to be fr. rt. *pṛish;* sometimes wrongly written *paryanya*), a rain-cloud, thunder-cloud, cloud; the muttering of clouds or distant thunder; rain; Rain personified; the rain-god, thunderer and fertilizer, i. e. Indra; N. of one of the twelve Ādityas; of a Deva-gandharva; of one of the seven Ṛishis in several Manv-antaras; of a Prajā-pati and father of Hiraṇya-roman; (*ā*), f. = *parjanī*, col. 2. — *Parjanya-krandya, as, ā, am*, Ved. muttering like a rain-cloud or like Parjanya. — *Parjanya-jinvita, as, ā, am*, Ved. animated by Parjanya; (Sāy.) = *Parjanyena prīta*, agreeable to Parjanya. — *Parjanya-nātha, as, ā, am*, Ved. having Parjanya as protector or patron. — *Parjanya-patnī*, f., Ved. having Parjanya for a husband, wedded to Parjanya (said of the earth). — *Parjanya-retas, ās, ās, as*, Ved. generated or growing in the showers or in the rainy season, (said of a reed or arrow; Sāy. = *parjanyo reto yasyāḥ.*) — *Parjanya-vriddha, as, ā, am*, Ved. nourished by Parjanya (as the Soma). — *Parjanya-sūkta, am*, n., N. of a hymn contained in the Mantra-saṃhitā.

Parjanī, f. the plant Cucumis Aromatica or Cucumis Xanthorrhiza.

पर्ण् *parṇ* (more properly regarded as a Nom. fr. *parṇa* below), cl. 10. P. *parṇayati, -yitum*, to be green or verdant.

Parṇa, am, n. (said to be fr. rt. *prī*), a pinion, feather, wing; the feather of an arrow; a leaf (regarded as the plumage of a tree); the Pān or betel leaf; (*as*), m. Butea Frondosa (a beautiful sacred tree with leaves from eight to sixteen inches in length, of the wood of which particular sacrificial vessels are made, in later times generally called *palāśa*); N. of a man; of a teacher; of a place; (*ī*), f. an aquatic plant, Pistia Stratiotes; the leaf of the Asa Fœtida (?); [cf. *acchinna-p*°, *aśva-p*°, *uttāna-p*°, &c.; cf. probably Gr. Πάρνης, Παρνασός, Παρνασσός; perhaps Lat. *penna*, if not fr. rt. *pat*, q. v., *frons;* Old Germ. *farn;* Angl. Sax. *fearn.*] — *Parṇa-kāra, as*, m. = *vāra-jīvī* (commonly *vārui*), a vender of betel leaves. — *Parṇa-kuṭikā*, f. or *parṇa-kuṭī*, f. a hut made of leaves. — *Parṇa-kṛicchra, as*, m. 'leaf-penance,' living for a time upon an infusion of leaves and Kuśa grass as a religious observance. — *Parṇa-khaṇḍa, as*, m. a tree without apparent blossoms; a tree in general. — *Parṇa-cīra-paṭa, as, ā, am*, clad in a garment made of strips of leaves; an epithet of Śiva. — *Parṇa-coraka, as*, m. a kind of perfume; [cf. *coraka.*] — *Parṇa-dhi, is*, m., Ved. the part of an arrow to which the feathers are fastened. — *Parṇa-dhvas, t, t, t*, causing the falling of leaves. — *Parṇa-nara, as*, m. 'man of leaves,' an effigy stuffed with leaves or the figure of a man made of leaves and burnt in place of a lost corpse. — *Parṇa-nāla, as*, m. a leaf-stalk, petiole. — *Parṇa-prātyika*, N. of a locality (perhaps incorrectly for *parṇa-prāsika*). — *Parṇa-bhedinī*, f. the Priyaṅgu tree. — *Parṇa-bhojana, as, ā, am*, feeding upon leaves; (*as*), m. any animal eating leaves, a goat. — *Parṇa-maṇi, is*, m., Ved. a kind of magical instrument (made of the wood of the Parṇa tree?). — *Parṇa-maya, as, ī, am*, Ved. made of the wood of the Butea Frondosa. — *Parṇa-mācāla, as*, m. the plant Averrhoa Carambola (= *karmaraṅga*). — *Parṇa-muc, t, t, t*, causing leaves to fall (as the wind). — *Parṇa-mṛiga, as*, m. 'leaf-animal,' any wild animal lodging in the boughs of trees (as a monkey, sloth, squirrel, &c.). — *Parṇa-ruh, t, t, t*, causing the leaves to grow (as the wind). — *Parṇa-latā*, f. the betel plant. — *Parṇa-vat, ān, atī, at*, abounding in leaves, leafy. — *Parṇa-valka, as*, m., N. of a man. — *Parṇa-vallī*, f. Butea Frondosa (= *palāśi-latā*). — *Parṇa-vādya, am*, n. 'leaf-music,' sounds produced by blowing into a leaf. — *Parṇa-vī, īs, īs, i*, Ved. 'wing-borne,' carried by wings. — *Parṇa-viṭikā*, f. the Areca nut cut in pieces, sprinkled with spices, and rolled up in betel leaves. — *Parṇa-śada* or *parṇa-śāda, as*, m., Ved. the falling of leaves. — *Parṇa-śadya, as, ā, am*, Ved. relating to the falling of leaves. — *Parṇa-śayyā*, f. a couch of leaves, leafy couch. — *Parṇa-śara, as*, m., Ved. a leaf-stalk, petiole; the stalk of a Parṇa leaf. — *Parṇa-śavara, ās*, m., N. of a people, (Savaras living upon leaves.) — *Parṇa-śālā*, f. 'leaf-hut,' an arbour or hut made of leaves and grass, hermitage; N. of a great settlement of Brāhmans between the Yamunā and Gaṅgā in Madhya-deśa. — *Parṇaśālāgra* (°*lā-ag*°), *as*, m., N. of a mountain in Bhadrāśva. — *Parṇa-śush, t, t, t*, drying or shriveling the leaves (as the wind). — *Parṇa-saṃstara, as, ā, am*, having leaves for a bed, sleeping on leaves. — *Parṇa-santara, as, ā, am*, having leaves for a bed, sleeping on leaves. — *Parṇāḍhaka* (°*ṇa-āḍh*°), *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants. — *Parṇāda* (°*ṇa-ada*), *as, ā, am*, feeding upon leaves; (*as*), m., N. of an ancient sage; of a Brāhman. — *Parṇāśana* (°*ṇa-aś*°), *am*, n. feeding on leaves; (*as*), m. a cloud. — *Parṇāsi* (°*ṇa-asi*), *is*, m. a species of basil with small leaves, Ocymum Sanctum. — *Parṇāhāra* (°*ṇa-āh*°), *as, ā, am*, feeding upon leaves. — *Parṇoṭuja* (°*ṇa-uṭ*°), *am*, n. 'leaf-hut,' an anchorite's hut or cottage, a hermitage. — *Parṇotsa* (°*ṇa-ut*°), *as*, m., N. of a village.

Parṇaka, as, m., Ved. (according to Mahī-dhara) = *bhilla*, q. v.; N. of a man; (*ās*), m. pl., N. of his descendants; (*ikā*), f. a kind of vegetable; N. of an Apsaras.

Parṇaya, as, m., Ved., N. of an enemy (according to Sāy. an Asura) slain by Indra. — *Parṇaya-ghna, am*, n., Ved. the slaying of Parṇaya.

Parṇala, as, ā, am, abounding in leaves, full of leaves, leafy.

Parṇasi, is, m. (said to be fr. rt. *prī*), a house upon or by the water; a summer-house (?); a lotus; a vegetable; adorning, decoration, toilet.

Parṇāśa or *parṇāsa, as*, m. a species of plant, a kind of basil with small leaves, Ocymum Sanctum; (*ā*), f., N. of various rivers; [cf. *pūrṇāśā.*]

Parṇika, as, ā, am, selling or dealing in Parṇī.

Parṇin, ī, inī, i, winged, plumed; leafy, having leaves, leaved; (*ī*), m. a tree; Butea Frondosa; (*inī*), f. a species of plant; N. of an Apsaras.

Parṇila, as, ā, am, abounding in leaves, leafy.

Parṇya, as, ā, am, Ved. relating to leaves, leafy.

पर्णाल *parṇāla, as*, m. a boat; a spade or hoe; single combat.

पर्तृ *partṛi, tā, trī, tṛi* (fr. rt. 1. *pṛi*), Ved. a protector; protection, means of defence, (Sāy. = *pālana-sādhanam.*)

पर्द् *pard*, cl. 1. Ā. *pardate*, &c., to break wind, fart; [cf. Gr. πέρδ-ω, πέρδ-ο-μαι, ἔ-παρδ-ο-ν, πέ-πορδ-α, πορδ-ή, πέρδ-ιξ; Lat. *pēd-o*, *pēd-or*, *pōdex;* Old Germ. *firz-u;* Bohem. *prd-u;* Lith. *perd-z-u*, *pérs-ti*, *pìrd-i-s.*]

Parda, as, m. a fart; a quantity of hair, thick hair.

Pardana, am, n. breaking wind, a fart.

पर्प् *parp* (a doubtful rt.; by some regarded as a Sautra rt.; cf. Uṇādi-s. IV. 81), cl. 1. P. *parpati*, &c., to go or move.

Parpa, am, n. (said to be fr. rt. 1. *pṛi*), a wheel-chair, a chair in which a cripple is moved about; young grass; a house.

Parpaṭa, as, m. a species of medicinal plant with bitter leaves (= *bheshajāntara, tiktā kshetra-parpaṭī*, apparently the Oldenlandia Biflora); a kind of thin cake, = *carpaṭī;* (*ī*), f. a kind of fragrant earth or a red aluminous earth (apparently a sort of Bol, brought from Surāt or Su-rāshṭra); a sort of fragrant substance or perfume (= *krishṇā, cakra-vartinī, jatukā*, commonly called *paparī*); a thin crisp cake made of any pulse. — *Parpaṭa-druma* or *parpaṭī-druma, as*, m. bdellium.

Parpaṭaka, as, m. a species of medicinal plant with bitter leaves, (probably) Oldenlandia Biflora.

Parpika, as, ī, m. f. a cripple who moves about by the aid of a chair.

पर्परी *parparī*, f. a braid of hair.

पर्परीक *parparīka, as*, m. (said to be fr. rt. *pṛī* with reduplication), the sun; fire; a tank, reservoir, piece of water.

पर्फरीक *parpharīka, as*, m., Ved. one who tears to pieces or fills, (Sāy. = *śatrūṇām vidārayitṛī* or *dhanādi-dānena pūrayitṛī.*)

पर्ब् *parb*, cl. 1. P. *parbati*, &c., to go or move.

पर्माडि *parmāḍi, is,* m., N. of a prince of Karṇāṭa, (also called Parmāṇḍi.)

पर्यक् *pary-ak.* See 2. *pary-añć* below.

पर्यगु *pary-agu* in comp. with *pāramahansya,* Bhāgavata-Purāṇa IV. 21, 40; according to a Scholiast = *parito na gaććhanti gāvo yasmāt,* but variously taken, see *pāramahansya-pari.*

पर्यग्नि *pary-agni, is,* m., Ved. circumambient fire; a torch carried round the sacrificial animal; the ceremony of carrying fire round the sacrificial animal; *paryagni kṛi,* to carry fire round any one (with acc.).

Paryagni-kṛita, as, ā, am, Ved. encircled with fire.

Paryagni-kriyamāṇa, as, ā, am, Ved. being encircled with fire; (*e*), loc. during the encircling with fire.

पर्यङ्क *pary-anka.* See under 1. *pary-añć.*

पर्यङ्ख् *pary-ankh,* cl. 10. P. A. *-ankhayati, -te, -yitum,* Ved. to surround, clasp or encircle round.

पर्यङ्ग्य *paryangya, as, ā, am* (fr. *pari + anga*), Ved. being about or at the side.

पर्यञ्च् 1. *pary-añć* or *pary-ać,* cl. 1. P. A. *-añćati, -te, -añćitum,* Ved. to turn round, revolve.

Pary-anka, as, m. (fr. *pari + anka* or perhaps directly fr. 1. *pary-añć* above; also spelt *paly-anka*), a bed, couch, sofa; a litter, palanquin; a cloth thrown over the back, loins and knees while seated on the hams in the Oriental manner; sitting upon the hams (a particular posture especially practised by ascetics in meditation); N. of a mountain (son of Vindhya). — *Paryanka-granthi-bandha, as,* m. or *-°bandhana, am,* n. the bending of the legs in sitting on the hams. — *Paryanka-bandha, as,* m. sitting in the Paryanka posture (= *vīrāsana*). — *Paryanka-bandhana, am,* n. binding a cloth round the back, loins and knees while squatting on the hams. — *Paryanka-bhogin, ī,* m. 'couch-serpent,' a kind of serpent. — *Paryanka-stha, as, ā, am,* sitting on a sofa.

2. *pary-añć,* apparently only used in acc. sing. neut. *pary-ak,* ind. round about, all round, in every direction.

पर्यट् *pary-aṭ,* cl. 1. P. A. *-aṭati, -te, -aṭitum,* to roam or wander about, rove about.

Pary-aṭa, ās, m. pl., N. of a people.

Pary-aṭana, am, n. wandering about, peregrination, roaming through.

Pary-aṭita, am, n. wandering about.

पर्यनुबन्ध *pary-anubandha, as,* m. binding round.

पर्यनुयोग *pary-anuyoga, as,* m. asking, inquiring, question; blame, censure, reproach; contesting, disputing (?).

पर्यन्त *pary-anta, as,* m. an encircling boundary, circuit, circumference; limit, edge, skirt, border, verge, extremity; end, termination, close (e. g. *kāla-paryanta,* the end or close of an appointed time; *paryantāt paryantam,* from one end to the other); (*as, ā, am*), bounded, surrounded by a boundary; extending in all directions; (often at the end of comps., e. g. *kshura-paryantam ćakram,* a discus with edges like a razor's; *samudra-paryantā prithivī,* the ocean-bounded earth or the earth extending to the ocean.) — *Paryanta-deśa, as,* m. a neighbouring or adjacent district. — *Paryanta-paryantam,* ind. to the end of, as far as. — *Paryanta-parvata, as,* m. an adjoining hill. — *Paryanta-bhū, ūs,* f. ground contiguous to the skirts of a river or mountain. — *Paryanta-stha, as, ā, am,* limitative, confining, adjoining, neighbouring. — *Paryanta-sthita, as, ā, am,* bounding, confining.

Paryantikā, f. loss of all good qualities, depravity.

पर्यन्य *paryanya,* incorrectly for *parjanya,* q. v.

पर्यन्विष् *pary-anv-ish,* cl. 6. P. *-iććhati, -eshṭum, -eshitum,* to seek for, search after.

पर्यय *pary-aya, pary-ayaṇa.* See under *parī,* p. 551, col. 3.

पर्यर्षण *pary-arshaṇa.* See under 2. *pary-ṛish,* p. 555, col. 3.

पर्यवकृ *pary-ava-kṛī,* cl. 6. P. *-kirati, -karitum, -karītum,* to scatter round or about, shed over.

पर्यवच्छिद् *pary-ava-ććhid* (°*ćhid*), cl. 7. P. A. *-ććhinatti, -ććhintte, -ććhettum,* Ved. to cut off on both sides or all round.

पर्यवदात *pary-avadāta, as, ā, am* (fr. rt. *dai* or 7. *dā* with *pary-ava*), perfectly clean or pure; [cf. 7. *dā, ava-dāta.*]

पर्यवदो *pary-ava-do* or *pary-avadā* (see rt. 3. *dā*), cl. 2. 4. P. *-dāti, -dyati, -dātum,* Ved. to cut off or slice all round.

पर्यवधारण *pary-avadhāraṇa, am,* n. precise determination, refining, subtilizing.

पर्यवरोध *pary-avarodha, as,* m. (fr. rt. *rudh* with *pary-ava*), obstruction, hindrance.

पर्यवशेष *pary-avaśesha, as,* m. end, termination.

Pary-avaśeshita, as, ā, am, regarded as the end of all (i. e. God).

पर्यवष्टम्भ *pary-ava-shṭambh,* cl. 5. 9. P., 1. A. *-shṭabhnoti, -nāti, -shṭambhate, -shṭambhitum,* to surround; to surround with a view to obstruct.

Pary-avashṭabdha, as, ā, am, surrounded, invested.

Pary-avashṭambhana, am, n. surrounding, investing.

पर्यवसो *pary-ava-so,* cl. 4. P. *-syati, -sātum,* to finish, complete, conclude; to endeavour.

Pary-avasāna, am, n. end, termination, conclusion, issue.

Paryavasānika, as, ā, am, coming to a close, drawing to an end or conclusion.

Pary-avasāyin, ī, inī, i, closing or ending with (often in comps.). — *Paryavasāyi-tva, am,* n. termination, close.

Pary-avasita, as, ā, am, finished, completed, ended, terminated, concluded; perished, lost; resolved; *lokāntaram pary-avasitaḥ,* gone to another world.

पर्यवस्कन्द *pary-avaskanda, as,* m. jumping or leaping down (from a carriage).

पर्यवस्था 1. *pary-ava-sthā,* cl. 1. P. A. *-tishṭhati, -te, -sthātum,* to be present or exist everywhere; to rely upon: Caus. *-sthāpayati, -yitum,* to raise, rouse.

2. *pary-avasthā,* f. or *pary-avasthāna, am,* n. opposition, resistance, contradiction.

Pary-avasthātṛi, tā, trī, tṛi, opposing, obstructing, opposed to or against; (*tā*), m. an antagonist, opponent, adversary, enemy.

Pary-avasthita, as, ā, am, opposed to, siding with an enemy.

पर्यवे *pary-ave* (*pary-ava-i,* see rt. 5. *i*), cl. 2. P. *-avaiti, -avaitum,* Ved. to turn round, turn in the right direction; to pass, elapse.

पर्यवेक्ष् *pary-aveksh* (*pary-ava-īksh*), cl. 1. A. *-avekshate, -kshitum,* to regard from every side, regard (?).

पर्यश् 1. *pary-aś,* cl. 5. P. A. *-aśnoti, -nute, -aśitum,* Ved. to arrive at, reach, attain (Sāy. = *parito vy-āp*).

पर्यश् 2. *pary-aś,* cl. 9. P. *-aśnāti, -aśitum,* to eat.

पर्यश्रु *pary-aśru, us, us, u,* bathed in or suffused with tears, shedding tears, tearful.

पर्यस् 1. *pary-as,* cl. 2. P. *-asti,* Ved. to be in the way; to surpass; to pass or spend (time); (Sāy.) = *parito bhū,* to be everywhere about.

पर्यस् 2. *pary-as,* cl. 4. P. A. *-asyati, -te, -asitum,* to throw or cast round, put or place round, put on, spread round, diffuse; to surround, encircle, encompass; to enchase; to entrap, ensnare; to turn round, turn over; to turn away; to throw down, overturn, upset: Pass. *-asyate,* to fall down, drop, sink down: Caus. to cause to drop, to cause to roll down or shed (as tears).

Pary-asana, am, n. throwing about, moving to and fro, wagging; casting, sending; putting off or away.

Pary-asta, as, ā, am, thrown or cast round, placed round, put on, diffused; surrounded, encompassed, ensnared; thrown off, thrown down; thrown or tossed up; overturned, upset; dismissed, laid aside; struck, killed; bound. — *Paryasta-vat, ān, atī, at,* Ved. containing the notion expressed by the word *pary-asta.* — *Paryasta-viloćana, as, ā, am,* or *paryastāksha* (°*ta-aksha*), *as, ī, am,* Ved. having the eyes cast or directed round.

Pary-asti, is, f. sitting upon the hams (= *pary-anka,* q. v.).

Paryastikā, f. = *pary-asti* above.

Pary-asyat, an, antī, at, scattering; oversetting, upsetting; investing.

Pary-āsa, as, m. edging, trimming (Ved.); end, conclusion; epithet of particular concluding strophes in certain hymns (Ved.); rotation, revolution; inverted order or position.

Pary-āsana, am, n. revolution, circumvolution.

Pary-āsita, as, ā, am, upset, subverted, reversed.

पर्यस्तमयम् *pary-astamayam,* ind., Ved. about sunset.

पर्याकुल *pary-ākula, as, ā, am,* filled, full; turbid on all sides (as water), turbid; confounded, confused, disordered, beside one's self, excited, agitated, anxious, bewildered, infatuated. — *Paryākula-tva, am,* n. confusion, bewilderment.

पर्याकृ *pary-ā-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* Ved. to turn round.

पर्याक्षिप् *pary-ā-kship,* cl. 6. P. A. *-kshipati, -te, -ksheptum,* to wind round, turn.

पर्यागम् *pary-ā-gam,* cl. 1. P. *-gaććhati, -gantum,* to go round, perform a revolution, elapse; to last or live through a space of time; to come to an end or conclusion; to surround on every side, encircle, ensnare, get into one's power.

Pary-āgata, as, ā, am, one who has finished the course or career of life.

पर्यागल् *pary-ā-gal,* cl. 1. P. *-galati, -galitum,* to let fall in drops, drop, trickle.

Pary-āgalat, an, antī, at, dropping, falling, trickling.

पर्यागा *pary-ā-gā* (occurring in Aor. *pary-āgāt,* Mahā-bh. Śānti-p. 8157), to perform a revolution, elapse.

पर्याचर् *pary-ā-ćar,* cl. 1. P. *-ćarati, -ćaritum,* Ved. to come near, approach, resort to.

पर्याचान्त *pary-āćānta, as, ā, am,* sipped, rinsed prematurely; (scil. *annam*) food left by a person who has rinsed his mouth out.

पर्याण *paryāṇa, am,* n. (for *pari-yāṇa*), a circuit (Ved.); a saddle, pack-saddle or cloth serving for one.

पर्याणह् *pary-ā-ṇah,* cl. 4. P. A. *-ṇahyati, -te, -ṇaddhum,* Ved. to cover up, cover.

Pary-āṇahana, am, n., Ved. a covering.

पर्याणी *pary-ā-ṇī,* cl. 1. P. A. *-ṇayati, -te, -ṇetum,* to lead round; to lead or bring forward.

पर्यातन् *pary-ā-tan,* cl. 5. P. A. *-tanoti, -nute, -tanitum,* Ved. to spread round, encompass, surround.

पर्यादा *pary-ā-dā,* cl. 3. A. *-datte, -dātum,* to make one's own, appropriate, learn; to take possession of; to take anything (acc.) away from (abl.); to take off, remove; to seize, grasp.

पर्याद्रु *pary-ā-dru,* cl. 1. P. *-dravati, -drotum,* to run to and fro, hasten round about.

पर्याधा *pary-ā-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* Ved. to lay round, surround with (fire).

पर्याप् *pary-āp,* cl. 5. P. *-āpnoti, -āptum,* to reach, obtain, gain (Ved.); to make an end of; to be content: Desid. *parīpsati,* &c., to wish to obtain or reach; to try to get at; to ask for, request, desire; to wish to preserve, guard; to lie in wait or ambush.

Pary-āpta, as, ā, am, obtained, gained; finished, ended, completed, complete, large, extensive, spacious; full; able, adequate, enough, sufficient; many; *(am),* ind. willingly, readily; ably, powerfully; satisfactorily. — *Paryāpta-kala, as, ā, am,* having full digits (as the moon). — *Paryāpta-kāma, as, ā, am,* Ved. one whose desires are under control. — *Paryāpta-tā,* f. satisfaction, gratification. — *Paryāpta-dakshiṇa, as, ā, am,* accompanied with liberal gifts. — *Paryāpta-bhoga, as, ā, am,* possessing or enjoying a sufficiency. — *Paryāpta-vat, ān, atī, at,* able, capable.

Pary-āpti, is, f. attaining, obtaining, acquisition; end, conclusion, close; adequacy, competency, fitness, dexterity; entireness, fulness, sufficiency, enough; satisfaction, repletion, satiety; willingness, readiness; protecting, preserving, guarding, warding off a blow, self-defence; discrimination or distinction of objects according to their natural properties.

पर्यापत् *pary-ā-pat,* cl. 1. P. *-patati, -patitum,* to hasten forth, hurry away, run away.

पर्याप्लु *pary-ā-plu,* cl. 1. A. *-plavate, -plotum,* to run round, encompass, encircle: Caus. *-plāvayati, -yitum,* Ved. to cause to float round.

Pary-āplāva, as, m. revolution.

Pary-āpluta, as, ā, am, surrounded, encircled.

पर्याभू *pary-ā-bhū,* cl. 1. P. *-bhavati, -bhavitum,* Ved. to turn round.

पर्याभृ *pary-ā-bhṛi,* cl. 1. P. *-bharati, -bhartum,* Ved. to extract.

Pary-ā-bhṛita, as, ā, am, Ved. extracted.

पर्यामृश् *pary-ā-mṛiś,* cl. 6. P. *-mṛiśati, -marshṭum, -mrashṭum,* to subdue, conquer, overpower.

पर्याय *pary-āya.* See under *pari,* p. 551.

पर्यारिन् *pary-ārin, ī, iṇī, i* (fr. rt. 4. *ṛi* with *pari*), Ved. (perhaps) falling away, decaying, decrepit.

पर्यालोच् *pary-ā-loć,* cl. 10. P. *-loćayati, -yitum,* to look after, attend to, consider (the interests of another), ponder.

Pary-āloćana, am, n. or *pary-āloćanā,* f. looking round or about; circumspection, attentive observation, mature consideration or reflection, deliberating; knowing, recognising.

पर्याविल *pary-āvila, as, ā, am,* very turbid, much soiled.

पर्यावृत् *pary-ā-vṛit,* cl. 1. A. *-vartate, -vartitum,* to turn round, return: Caus. P. *-vartayati, -yitum,* to roll round, turn round: Desid. *-vivṛitsati,* Ved. to wish to roll round.

Pary-āvarta, as, m. return.

Pary-āvartana, as, m., N. of a hell; *(am),* n. coming back, returning.

Pary-āvartita, as, ā, am, turned round, subverted, reversed.

Pary-āvivṛitsat, an, antī, at, Ved. wishing to roll round.

पर्याश्वस् *pary-ā-śvas,* Caus. P. *-śvāsayati, -yitum,* to comfort, console.

पर्यास् *pary-ās,* cl. 2. A. *-āste, -āsitum,* to sit round any one (acc.); to remain sitting, remain inactive; to exclude one's self from (with acc.).

पर्यास *pary-āsa, pary-āsana.* See under 2. *pary-as,* p. 554, col. 3.

पर्याहार *pary-āhāra, as,* m. a yoke worn across the shoulders in carrying a load; conveying, taking; a load; storing hay or grain; a ewer, pitcher.

पर्युक *paryuka, as,* m., N. of a man.

पर्युक्ष् *pary-uksh,* cl. 6. P. *-ukshati, -ukshitum,* Ved. to sprinkle round.

Pary-ukshaṇa, am, n. sprinkling round; sprinkling; *(ī),* f. a vessel for sprinkling (Ved.).

पर्युत्थान *pary-utthāna, am,* n. standing up, rising.

पर्युत्सुक *pary-utsuka, as, ā, am,* afflicted, sad, sorrowful, regretting; eagerly desirous, longing for (with dat.).

पर्युदञ्चन *pary-udañćana, am,* n. debt.

पर्युदयम् *pary-udayam,* ind., Ved. about sunrise.

पर्युदस् *pary-ud-as,* cl. 4. P. *-asyati, -asitum,* to heap round about, to construct here and there; to prohibit, object to; to expect, exclude.

Pary-udasta, as, ā, am, heaped round; prohibited, objected to (as a ceremony); excepted, excluded.

Pary-udāsa, as, m. or *pary-udāsana, am,* n. a prohibitive rule or precept, exception.

पर्युद्भृत *pary-udbhṛita, as, ā, am,* Ved. brought out, extracted; constructed, framed.

पर्युद्विज् *pary-ud-vij,* cl. 7. P. *-vinakti, -vijitum,* to suffer pain, suffer.

पर्युपवेशन *pary-upaveśana, am,* n. sitting about.

पर्युपस्था *pary-upa-sthā,* cl. 1. P. A. *-tishṭhati, -te, -sthātum,* to stand round, surround; wait on, serve, minister; to be present.

Pary-upasthāna, am, n. waiting upon, serving, maintaining; rising, elevation.

Pary-upasthita, as, ā, am, drawing nigh, imminent, impending.

पर्युपस्पृश् *pary-upa-spṛiś,* cl. 6. P. *-spṛiśati, -sprashṭum, -sparshṭum,* to touch or use for ablution or bathing.

पर्युपास् *pary-upās (pary-upa-ās),* cl. 2. A. *-āste, -āsitum,* to sit round, surround, encompass, encircle; to sit on or upon; to live around; to be present at, partake of; to approach as an attendant or worshipper, show reverence, worship.

Pary-upāsaka, as, ā, am, worshipping, honouring, a worshipper, one who honours or respects.

Pary-upāsana, am, n. encamping or sitting round; friendliness, amiability, courtesy; honour, service, worship; joining in or concurrence with any act of reverence.

Pary-upāsitṛi, tā, trī, tṛi, moving round or about; showing respect or honour; a worshipper.

Pary-upāsīna, as, ā, am, seated or sitting upon.

पर्युप्त *pary-upta, as, ā, am* (fr. rt. *vap* with *pari*), sown; set (as a gem in a ring).

Pary-upti, is, f. scattering seed, sowing.

पर्युषण *pary-ushaṇa, am,* n. (fr. rt. 6. *vas* with *pari* or incorrectly for *pary-eshaṇa*), service, worship, adoration.

Pary-ushita, as, ā, am, having passed the night; stale, not fresh; insipid; stupid, vain. — *Paryushita-bhojin, ī,* m. the eater of stale food (said to become a maggot or worm in the next birth).

पर्यूह् *pary-ūh* [cf. rt. 1. *ūh*], cl. 1. P. A. *-ūhati, -te, -ūhitum,* Ved. to heap or pile round; to surround or fortify with mounds or embankments.

Pary-ūhaṇa, am, n., Ved. sweeping or heaping together.

पर्यृष् 1. *pary-ṛish,* cl. 1. P. *-arshati, -arshitum,* Ved. to flow round, flow into.

पर्यृष् 2. *pary-ṛish,* cl. 6. P. *-ṛishati, -arshitum,* Ved. to embrace, clasp round, support.

Pary-arshaṇa, am, n., Ved. clasping round, supporting, making firm.

पर्ये *pary-e (pari-ā-i),* cl. 2. P. *-eti, -etum,* Ved. to roam about; to come back, return.

पर्येतृ *pary-etṛi, tā, trī, tṛi* (fr. *parī*), Ved, overpowering, mastering; (Sāy.) = *nāśaka,* a despoiler; = *pari-gamayitṛi,* a promoter.

पर्येष् *pary-esh,* cl. 1. P. *-eshati, -eshitum,* to seek about for.

Pary-eshaṇa, am, n. search, inquiry, investigation; *(ā),* f. search, inquiry, research, investigation of duty by reasoning; serving, waiting upon, service.

Pary-eshat, an, antī, at, seeking about for.

Pary-eshṭavya, as, ā, am, to be sought after, to be sought.

Pary-eshṭi, is, f. searching for, inquiry.

पर्व् *parv,* cl. 1. P. *parvati, parvitum,* to fill; [cf. rts. *pṛī, pūrv, marv.*]

Parva, as, ā, am, (at the end of a comp.) = *parvan,* p. 556, col. 1.

Parvaka, am, n. the knee-joint.

Parvaṇa, as, m., N. of a demon; *(ī),* m. the period of a change of the moon; a festival; (also *parvaṇikā* and *parvaṇīkā*), a particular disease of the so-called juncture (*sandhi*) of the eye; (at the end of a comp.) = *parvan,* a knot.

Parvata, as, m. (probably connected with *parvan,* p. 556, col. 1, as 'having crags or elevations'), a mountain, mountain-range, height, hill, elevation, rock, (in Ṛig-veda I. 37, 7, V. 56, 4, *parvata* is joined as an adj. with *giri;* and according to Sāy. = *jagat-pūrakodaka-vat,* laden with water filling the world, or *bahuvidha-parva-yukta,* shelving, rugged); an artificial mountain or heap (of grain, salt, saffron, sugar, silver or gold presented to the Brāhmans); N. of the presiding genius of the mountains (personified in the Veda with Āptya, Rudra, and Ṛibhu as ruler of the clouds, and associated with Indra, Savitṛi, the Maruts, and other deities; in later times enumerated among the eight Vasus); a fragment of rock, bowlder, stone, (*adrayaḥ parvatāḥ,* the stones with which the Soma plant is pressed); a cloud (Ved.; in some passages of the Ṛig-veda where *parvata* is interpreted by *adri,* the sense 'cloud' seems equally applicable, especially when the battles of Indra or the deeds of the Maruts are described); a N. of the number 7 (from the 7 principal mountains); a tree; a kind of vegetable; a kind of fish (commonly called Pāvdā, the Silurus Pabda); N. of a divine Ṛishi mentioned in several passages of the Mahā-bh. (regarded as a companion of Nārada and messenger of the gods, cf. Nala II. 14; he is the author of Ṛig-veda VIII. 12, IX. 104, 105, where he has the patronymics Kāṇva and Kāśyapa); N. of a son of Paurṇamāsa (a son of Marīći and Sam-bhūti); of a minister of king Purū-ravas; of a grammarian (?); of an ape; *(ī),* f. (Ved.) a rock, stone; [cf. Serv. *brdo,* 'a mountain;' perhaps Goth. *fairguni.*] — *Parvata-kāka, as,* m. a raven. — *Parvata-ćyut, t, t, t,* Ved. 'causing mountains (clouds) to totter or

fall,' an epithet of the Maruts. — *Parvata-ja, as, ā, am*, mountain-born; (*ā*), f. a river. — *Parvata-triṇa, am*, n. 'mountain-grass,' a species of grass (= *triṇāḍhya*). — *Parvata-pati, is*, m. 'mountain-prince,' lord of the mountains. — *Parvata-moćā*, f. a species of plant (= *giri-kadalī*). — *Parvata-rāj, ṭ*, m. 'mountain-king,' a lofty mountain, 'the highest mountain-range,' the Himālaya. — *Parvata-rāja, as*, m. 'mountain-king,' the Himālaya. — *Parvatarāja-kanyā*, f. 'daughter of the mountain-king,' N. of Pārvatī or Durgā (daughter of Hima-vat, sovereign of the snowy mountains). — *Parvatarāja-putrī*, f. 'daughter of the mountain-king,' an epithet of Durgā. — *Parvata-vāsin, ī, inī, i*, living in the mountains; (*ī*), m. a mountaineer; (*inī*), f. nard, spikenard; a designation of Durgā; of the Gāyatrī. — *Parvata-śreshṭha, as*, m. the best of mountains. — *Parvata-stha, as, ā, am*, situated on a mountain or hill. — *Parvatākāra* (°*ta-āk*°), *as, ā, am*, mountain-shaped, formed like a mountain. — *Parvatātmajā* (°*ta-āt*°), f. 'daughter of the mountain,' an epithet of Durgā. — *Parvatādhārā* (°*ta-ādh*°), f. 'receptacle of mountains,' the earth. — *Parvatāri* (°*ta-ari*), *is*, m. 'enemy of the mountains,' epithet of Indra (who clipped their wings). — *Parvatā-vridh, t, t, t*, Ved. delighting in mountains; (Sāy.) 'delighting in the stones used to press the Soma plant' or 'produced in the mountains,' an epithet of Soma. — *Parvatāśaya* (°*ta-āś*°), *as*, m. 'resting on the mountains,' a cloud. — *Parvatāśraya* (°*ta-āś*°), *as, ā, am*, living on the mountains, a mountaineer; (*as*), m. a fabulous animal, the Śarabha. — *Parvatāśrayin* (°*ta-āś*°), *ī*, m. a dweller on the mountains, mountaineer. — *Parvatī-kri*, cl. 8. P. *-karoti, -kartum*, to make into a mountain. — *Parvateśvara* (°*ta-īś*°), *as*, m. a lord of the mountains. — *Parvate-shṭhā, ās, ās, am*, Ved. 'dwelling in the heights,' an epithet of Indra.

Parvataka in *eka-p*°, q. v.

Parvatīya, as, ā, am, relating or belonging to a mountain, mountainous, hilly; a mountaineer.

Parvatya, as, ā, am, Ved. belonging to a mountain or rock; produced in mountains.

Parvan, a, n. (said to be fr. rt. *prī*, but connected with *parvata* above), a knot or joint, especially of a cane or other plant; a joint of the body, knuckle, limb, member; a break, pause, division, section; book, chapter; (in Vedic grammar) a member of a compound; a division of time, period, fixed time (especially the Ćāturmāsya festival), the days of the four changes of the moon, i. e. the full and change of the moon and the eighth and fourteenth of each half month; the days of conjunction and opposition or eclipse of the sun or moon; a sacrifice performed on the occasion of a change of the moon; a particular period of the year (as the equinox, solstice, &c.); the moment of the sun's entering a new sign; a festival, holiday; opportunity, occasion; a moment, instant; [cf. *parus*.] — *Parva-kāra, as, ā, am*, or *parva-kārin, ī, iṇī, i*, one who works on holidays; (according to others) a Brāhman who for the sake of gain performs on common days such ceremonies as should be performed only on festivals. — *Parva-kāla, as*, m. a periodic change of the moon; the time at which the moon at its conjunction or opposition passes through the node. — *Parva-gāmin, ī*, m. one who has intercourse with his wife on festivals or holidays. — *Parva-gupta, as*, m., N. of a man. — *Parva-dhi, is*, m. 'period-holder,' the moon. — *Parva-nāḍī*, f. 'moment of the Parvan,' moment of opposition or conjunction. — *Parva-pushpī* or *parva-pushpikā*, f. a plant, = *rāma-dūtī*, Tiaridium Indicum (= *nāga-dantī*). — *Parva-pūrṇa-tā*, f. preparations for an assembly or festival; completion of a festival; joining, uniting. — *Parva-bheda, as*, m. the fracture of a joint. — *Parva-mūla, am*, n. the moment at which the fourteenth day passes into the fifteenth day of a month; (*ā*), f. a species of plant (= *śvetā*). — *Parva-yoni, is, is, i*, growing from joints or knots; (*is*), m. a cane or reed, the sugar-cane, &c. — *Parva-ruh, ṭ*, m. a pomegranate tree. — *Parva-varja, as, ā, am*, except the forbidden days of a month. — *Parva-vallī*, f. a species of Dūrvā (= *granthi-dūrvā, mūla-dūrvā*). — *Parva-śarkaraka, as*, m., N. of a man. — *Parva-śas*, ind., Ved. limb by limb, limb from limb, piece by piece; *parvaśaḥ kṛit*, to cut to pieces. — *Parva-sandhi, is*, m. a joint; the full and change of the moon, the junction of the fifteenth and first of a lunar fortnight or the precise moment of the full and change of the moon. — *Parvāvadhi* (°*va-av*°), *is*, m. a particular period, the end of a Parvan, &c. — *Parvāsphoṭa* (°*va-ās*°), *as*, m. a particular movement of the fingers (regarded as indecorous). — *Parveśa* (°*va-īśa*), *as*, m., Ved. the regent of an astronomical node.

Parvariṇa, as, m. = *parṇa-vrinta-rasa*; = *garva*; = *māruta*; = *parṇa-śirā*; = *mritaka*; = *dyūta-kambala*; = *pattra-ćūrṇa-rasa*; = *parvan*.

पर्वत *parvata, parvan.* See under rt. *parv.*

पर्वित *parvita, as*, m. a species of fish, Silurus Pabda (= *parvata*).

पर्शान *parśāna, as*, m. (probably connected with rts. *parsh* and *prish*), Ved. a precipice, chasm; a well; (Sāy.) = *pārśva-sthāna*, the side; = *pīḍyamāna*, being oppressed; = *spriśyamāna*; = *vimarśana-kshama*; (according to the Naighaṇṭuka I. 10) a cloud.

1. *parśu, us*, m., Ved. a rib; a curved knife, pruning-hook, sickle; N. of a man; (*avas*), m. pl., N. of a warrior-tribe; (*us*), f. (according to the Nirukta IV. 6) the supporting or side wall of a well (Rig-veda I. 105, 8, but according to Sāy. = *pārśvāsthi*); N. of a woman. — *Parśu-maya, as, ī, am*, shaped like a curved knife.

Parśukā, f. a rib.

पर्शु 2. *parśu, us*, m. (fr. *pṛi*, substituted for rt. *spriś*), = *paraśu*, an axe, hatchet. — *Parśu-pāṇi, is*, m. 'axe in hand,' an epithet of Gaṇeśa; [cf. *paraśu-dhara*.] — *Parśu-rāma* = *Paraśu-rāma*, q. v.

Parśvadha, as, m. = *paraśvadha*, an axe, hatchet.

पर्ष् *parsh* [cf. rts. *prish, varsh, sparsh*], cl. 1. A. *parshate*, &c., to grow wet, become moist; to delight in, accept (Sāy. = *svī-kṛi*).

पर्ष *parsha, as*, m. (probably connected with rt. *prish*), a bundle, sheaf.

Parshin, ī, iṇī, i, Ved. in *ishu-p*°, (probably) carrying bundles (of arrows).

पर्षणि *parshaṇi, is, is, i* (fr. rt. 1. *pṛi*), Ved. carrying over or across, ferrying across.

Parshan, a, n. (?), Ved. leading out, delivering.

Parshishṭha, as, ā, am, Ved. most mighty in delivering or rescuing.

पर्षद् *parshad, t*, f. = *parishad*, an assembly, audience. — *Parshad-bhīru, us, us, u*, Ved. shy in society. — *Parshad-vala, as, ā, am*, = *parishad-vala*, surrounded by an assembly; (*as*), m. an assistant at an assembly, a spectator.

पल् *pal*, cl. 1. P. *palati, palitum*, to go, move; cl. 10. *pālayati, -yitum*, see rt. 3. *pā*; [cf. Gr. πάλλω, παλμό-ς, πάλο-ς, παλάσσω, παλ-ύν-ω; Lat. *pello, poll-en, pul-vi-s*.]

Pala, as, m. = *pāla* (Gaṇa Jvalādi to Pāṇ. III. 1, 140); = *palāla*, straw; (*am*), n. a particular weight (= 4 Karshas = $\frac{1}{100}$ of a Tulā); a particular measure of fluids; a particular measure of time (= *vighaṭikā*); flesh, meat; [cf. Lat. *palea*; Angl. Sax. *flæsc, flæsc, flec*; Old Germ. *fleisk*; French *paille*; Hib. *feol, feoile*, 'flesh.'] — *Pala-kshāra, as*, m. 'flesh-fluid,' blood. — *Pala-gaṇḍa, as*, m. a mason, bricklayer, plasterer. — *Palan-kara, as*, m. 'flesh-maker,' gall, bile. — *Palan-kasha, as*, m. 'flesh-hurter,' a Rākshasa, imp, goblin; bdellium; a species of bdellium (= *kaṇa-guggulu*); (*ā*), f., N. of various plants (= *go-kshuraka*, Asteracantha Longifolia; = *kshudra-gokshuraka*; = *kiṇśuka*, Butea Frondosa; = *muṇḍirī*, a species of climbing plant; = *rāsnā*; = *mahā-śrāvaṇī*, bdellium); = *lākshā*, cochineal; a fly. — *Pala-priya, as*, m. 'fond of meat,' a Rākshasa; a raven. — *Pala-bhā* or *pala-vibhā*, f. the equinoctial shadow at midday, the midday shadow of a gnomon when the sun is in the equinoctial points (= *vishuvat-prabhā*). — *Palāgni* (°*la-ag*°), *is*, m. 'flesh-fire,' bile, the bilious humor. — *Palāda* (°*la-ada*), *as*, m. 'flesh-eater,' a Rākshasa; (*ā*), f. a Rākshasī. — *Palādana* (°*la-ad*°), *as*, or 1. *palāśa* (°*la-āś*°), *as*, or 1. *palāśin* (°*la-āś*°), *ī*, m. 'flesh-eater,' a Rākshasa.

Palada, as, m., Ved. a particular material for building, (perhaps) bundles of straw or reeds used for roofing and wainscoting; (*ī*), f., N. of a village.

Palala, as, m. a Rākshasa; ground sesamum seeds, a kind of sweetmeat made of ground sesamum and sugar; mud, mire, clay; = *pala*, flesh, meat; [cf. *palvala*; Gr. πηλό-ς, πήλ-ινο-ς, προ-πηλακίζω; Lat. *pāl-ū(d)s, palus-tri-s*; Hib. *poll*, 'mire, dirt.'] — *Palala-jvara, as*, m. gall, bile; [cf. *palāgni, palan-kara*.] — *Palala-priya, as*, m. 'fond of flesh,' a raven (= *pala-priya*). — *Palalāśaya* (°*la-āś*°), *as*, m. 'flesh-receptacle,' swelled neck, goitre.

Palika, as, ā, am (at the end of a comp. after a numeral), weighing or containing so many Palas.

पलक्या *palakyā*, f. a kind of vegetable (= *pālankya*).

पलक्ष *palaksha, as, ī, am* (a secondary form of *balaksha*), Ved. white.

पलङ्कट *palankaṭa, as, ā, am*, shy, bashful, timid.

पलव *palava, as*, m. (said to be connected with rt. *pal*, probably for *plava* fr. rt. *plu*), a snare or basket of wicker-work for catching fish.

पलस *palasa, as*, m. = *panasa*, the bread fruit tree.

पलस्ति *palasti, is, is, i*, Ved. (according to Sāy.) = *palita*, grey-haired.

पलाङ्ग *palāṅga, as*, m. Delphinus Gangeticus; (perhaps an error for *ćapalāṅga*.)

पलाण्डु *palāṇḍu, us, u*, m. n. (said to be fr. rt. *pal*), an onion. — *Palāṇḍu-bhakshita, as, ā* or *ī, am*, one who has eaten onions.

पलाप *palāpa, as*, m. a halter; an elephant's temples.

पलापहा *palāpahā*, f. a kind of collyrium (= *kulatthā*; perhaps only an error for *pralāpa-hā*).

पलाय *palāya* (fr. *ay* = rt. 5. *i* with *palā* = *parā*), cl. 1. A. (ep. also P.) *palāyate* (*-ti*), *-yitum*, to flee, run away, make off, take to one's heels, scamper off; to escape; to cease, die away, sink into oblivion.

Palāyaka, as, ā or *ikā* (?), *am*, fleeing, flying, taking to flight; a fugitive, runaway, deserter.

Palāyat, an, antī, at, fleeing, running away.

Palāyana, am, n. fleeing, running away, flight, escape; a saddle (= *palyayana, paryāṇa*). — *Palāyana-parāyaṇa, as, ā, am*, occupied in flight, fugitive. — *Palāyana-manas, ās, ās, as*, thinking of flight. — *Palāyana-vishaya, as, ā, am*, having flight for an object, bent on flight.

Palāyamāna, as, ā, am, fleeing, flying away, taking to flight.

Palāyita, as, ā, am, flown, run away, fled, retreated; defeated.

Palāyin, ī, inī, i, fleeing, flying, running away, taking to flight.

पलाल *palāla, as, am*, m. n. (said to be fr. rt. *pal*), straw; the stalk of the Sorghum,

Indian millet; (*as*), m., Ved., N. of a demon (associated with Anu-palāla and considered dangerous to children); (*ā*), f., N. of one of the seven Mātṛis of Skanda; (*ī*), f. straw. — *Palāla-dohada, as,* m. 'longing for straw,' the mango tree (the fruit of which is sometimes ripened in straw).

पलाव *palāva, as,* m., Ved. chaff, husks; [cf. Lat. *palea.*]

पलाश 2. *palāśa, am,* n. (for 1. see under *pala,* rt. *pal,* p. 556, col. 2), a leaf, petal, foliage; the blossom of the tree Butea Frondosa; (*as*), m. Butea Frondosa; Curcuma Zedoaria; a N. of ancient Behar or Magadha; (*ī*), f. cochineal; a species of climbing plant (= *pattra-vallī, parṇa-vallī, palāśikā*); (*as, ā, am*), green; unfeeling, unmerciful, cruel; (at the end of a comp.) see Gaṇa to Pāṇ. II. 1, 56. — *Palāśa-pattra, am,* n. the leaf of the Butea Frondosa; a single leaf; (*as*), m., N. of a Nāga. — *Palāśa-parṇī,* f. Physalis Flexuosa (= *aśva-gandhā*). — *Palāśa-śātana, as,* m. an instrument for lopping foliage. — *Palāśākhya* (°*śa-ākh*°), *as,* m. = *nāḍī-hiṅgu,* q. v.; Asa Fœtida. — *Palāśāntā* (°*śa-an*°) or *palāśāmbhā,* f. = *gandha-pattra,* q. v.

Palāśaka, as, m. Butea Frondosa; Curcuma Zedoaria (= *śaṭī*); N. of a place; (*ikā*), f. a species of climbing plant (= *palāśī*).

2. *palāśin, ī, inī, i* (for 1. see under *pala,* rt. *pal*), leafy, covered with foliage, having luxuriant foliage; (*ī*), m. a tree; a species of plant (= *kshīra-vṛiksha*); N. of a city or a village (said to be the modern Plassey); (*inī*), f., N. of a river issuing from the Śukti-mat.

पलिक्नी *paliknī,* f. See *palita* below.

पलिघ *paligha, as,* m. a water-pot, pitcher, glass water-vessel; a wall, rampart; the gate-way of a building; an iron club or one studded with iron (= *parigha*).

पलित *palita, as, paliknī, am* (said to be fr. rt. *phal* with substitution of *p* for *ph;* a doubtful fem. form *palitā* is also given), grey, grey-haired, hoary, old, aged; (*as*), m., N. of a mouse in Mahā-bh. Śānti-p. 4933; (*paliknī*), f. a cow for the first time with calf; (*am*), n. grey hair; a tuft of hair (= *keśa-pāśa*); much or ornamented hair; mud, mire; heat, burning; benzoin; [cf. Gr. πελ-ό-ς, πελ-ιό-ς, πελ-λό-ς, πελιδνό-ς, πολ-ιό-ς: Lat. *pall-e-o, pall-idu-s, pallu-s:* Old Germ. *falo* (*fal-wer*): Angl. Sax. *fealo, falu, fealwe, falewe:* Slav. *plavŭ,* 'white:' Lith. *pàl-va-s,* 'fallow;' *pìl-ka-s,* 'ash-coloured.'] — *Palitaṅ-karaṇa, as, ī, am,* rendering grey. — *Palitam-bhavishṇu, us, us, u,* or *palitam-bhāvuka, as, ā, am,* becoming grey.

Palitin, ī, inī, i, having grey hair, grey-haired.

पलियोग *pali-yoga, as,* m. = *pari-yoga.*

पलीजक *palījaka, as,* m., Ved., N. of a demon.

पल्पूल् *palpūl* (considered by some as a reduplicated form of rt. *pal*), cl. 10. P. *palpūlayati, -yitum,* Ved. to wash in lye or water impregnated with alkaline salt; to wash, cleanse; to tan.

Palpūlana, am, n., Ved. lye, water impregnated with alkaline salt.

Palpūlita, as, ā, am, Ved. curried, tanned; washed (in lye).

पल्य *palya, am,* n. (perhaps fr. *pala*), a sack for corn (probably containing a certain measure, Ved.); a particular high number.

पल्यङ्क *paly-anka, as,* m. = *pary-anka,* a bed, couch, bedstead; a cloth thrown round the loins while sitting (= *pary-asti, paryastikā*).

पल्यङ्ग् *paly-ang* (for *pary-ang*), Caus. P. *-angayati, -yitum,* Ved. to cause to go round, stir round: Pass. *-angyate,* to turn round, revolve.

पल्यय् *paly-ay* (fr. *ay* = rt. 5. *i* with *pali* = *pari*), cl. 1. A. *-ayate,* &c., Ved. to go round.

Paly-ayana, am, n. = *paryāṇa,* a saddle, pack-saddle; a rein, bridle.

पल्युल् *palyul* and *palyūl* (various readings for *palpūl,* q. v.), cl. 10. P. *palyulayati, palyūlayati, -yitum,* to wash, &c.; to cut, cut off (in this sense perhaps for *pari-lū*).

पल्ल् *pall* [cf. rt. *pal*], cl. 1. P. *pallati, pallitum,* to go, move.

Palla, as, m. a large granary, barn.

1. *pallava, as, am,* m. n. a sprout, shoot, twig, sprig, spray, (literally and as a metaphorical expression for the fingers, toes, and lips; cf. *kara-p*°, *oshṭha-p*°); a bud, blossom; a blade of grass; the extremity of a robe, the loose end of a garment or scarf; spreading, expansion; epithet of a particular position of the hands in dancing; the red dye called *a-lakta;* love, affection; a bracelet, armlet; unsteadiness moral or physical (?); strength, power (?); a wood (?); (*as*), m. a libertine, catamite; (*ās*), m. pl., N. of a people. — *Pallavagrāhi-tā,* f. the picking up of twigs or straws, the dealing with trifles; superficial or diffusive knowledge. — *Pallava-grāhin, ī, iṇī, i,* putting forth young shoots, sprouting in all directions; twig-picking, straw-gathering; laying hold of trifles; diffusive; superficial; (*ī*), m., scil. *dosha,* the fault of prolixity or diffusiveness or of mere superficial knowledge. — *Pallava-dru, us,* m. the Aśoka tree. — *Pallava-maya, as, ī, am,* consisting of young shoots or twigs. — *Pallavāṅkura* (°*va-an*°), *as,* m. a leaf-bud. — *Pallavāda* (°*va-ada*), *as,* m. 'eating young shoots,' a deer. — *Pallavādhāra* (°*va-ādh*°), *as,* m. 'receptacle or support of twigs,' a branch. — *Pallavāpīḍita* (°*va-āp*°), *as, ā, am,* bud-laden, loaded with buds. — *Pallavāstra* (°*va-as*°), *as,* m. 'having blossoms for missiles,' an epithet of the god of love.

2. *pallava,* Nom. P. *pallavati, pallavitum,* to put forth young shoots, sprout, bud.

Pallavaka, as, m. a libertine, gallant, the paramour of a harlot; a catamite; a species of fish, Cyprinus Denticulatus; (*ikā*), f., N. of a female attendant.

Pallavaya, Nom. P. *pallavayati, -yitum,* to put forth young shoots, sprout; to cause to sprout, to make diffuse or prolix (according to a Scholiast = *vistāraya*).

Pallavika, as, m. a libertine, gallant; a catamite; a species of fish, Cyprinus Denticulatus.

Pallavita, as, ā, am, sprouting, having young shoots; spread, extended; dyed red with lac, possessing the red dye; (*as*), m. the red dye of the lac insect.

Pallavin, ī, inī, i, sprouting, having young shoots; (*ī*), m. a tree.

Palli, is or *ī,* f. a small village, especially a settlement of wild tribes; a hut, house; any number of houses, a station; a city (or rather an affix to words forming the name of towns; it is especially used in the Dekhan as in Trichinopoly = Triśira-palli, &c.); a small house-lizard; a creeping plant.

Pallikā, f. a village, station [cf. *ābhīra-p*°]; a small house-lizard.

पल्लि *palli.* See under rt. *pall* above.

पल्लिवाह *pallivāha, as,* m. a species of grass.

पल्वल *palvala, as,* m. (connected with *palita;* said to be fr. rt. *pal*), a small tank, pond, pool; [cf. Gr. πηλό-ς, πήλ-ινο-ς, προ-πηλακ-ίζω; Lat. *pal-u(d)-s, palus-tri-s;* perhaps Angl. Sax. *pol,* 'a pool.'] — *Palvala-tīra, am,* n. the bank or margin of a pool. — *Palvala-paṅka, as,* m. the mud of a pool. — *Palvalāvāsa* (°*la-āv*°), *as,* m. 'living in ponds,' a tortoise.

Palvalya, as, ā, am, Ved. marshy, boggy.

पव् *pav,* cl. 1. A. *pavate, pavitum,* to go; (a various reading for *plav.*)

पव *pava, as,* m. (fr. rt. 1. *pū*), purification, purity; winnowing corn; air, wind; a marsh; (*ā*), f. purification; (*am*), n. cow-dung.

Pavat, an, antī, at, purifying; pure.

Pavana, am, n. the act of purifying, purification; winnowing; an instrument for purifying, sieve, strainer, &c.; water; (*as*), m. 'the purifier,' wind, air, the wind of the body; Wind personified (as regent of the Nakshatra Svāti and of the North-west region); a N. of the number five (Ved.); a householder's sacred fire; N. of a son of Manu Uttama; of the author of a Gāndharva-veda; (*as, am*), m. n. a potter's kiln; (*ī*), f. a broom; N. of a river; (*as, ā, am*), clean, pure. — *Pavana-kshipta, as, ā, am,* tempest-tossed. — *Pavana-tanaya, as,* m. 'son of the Wind,' an epithet of Hanu-mat. — *Pavana-vāhana, as,* m. 'having wind as a vehicle,' fire. — *Pavana-vijaya, as,* m. 'victory over the wind or breath,' N. of a mystic work. — *Pavana-vyādhi, is,* m. an epithet of Ud-dhava, the friend and counsellor of Kṛishṇa; morbid condition of wind, rheumatism, &c. — *Pavanātmaja* (°*na-āt*°), *as,* m. 'son of the Wind;' fire; an epithet of Hanu-mat the monkey-hero. — *Pavanāśa* (°*na-āśa*), or *pavanāśana* (°*na-aś*°), *as,* m. 'feeding on air,' a serpent, snake. — *Pavanāśa-nāśa, as,* m. 'snake-destroyer,' a peacock; Garuḍa the bird and vehicle of Vishṇu. — *Pavanāśin* (°*na-āś*°), *ī,* m. 'feeding on air,' a serpent. — *Pavanāhata* (°*na-āh*°), *as, ā, am,* struck or shaken by the wind; rheumatic. — *Pavanodbhrānta-kārin* (°*na-ud*°), *ī, iṇī, i,* 'agitating the air,' epithet of a particular mode of fighting. — *Pavanodbhrānta-vīci, is, is,* m. f. a wave tossed up by the winds.

Pavamāna, as, ā, am, being purified, being strained (usually said of the Soma, Ved.); (*as*), m. wind; N. of a particular Fire (associated with Pāvaka and Śuci, and also regarded as a son of Agni by Svāhā); epithet of the moon; epithet of particular Stotras sung by the Sāma-ga at the Jyotishṭoma (Ved.). — *Pavamāna-vat, ān, atī, at,* Ved. having the Pavamāna-stotra. — *Pavamāna-havis, is,* n. or *pavamāneshṭi* (°*na-ish*°), *is,* f., Ved. offerings to Agni invoked under the title of Pavamāna or Pāvaka or Śuci.

Pavayitṛi, tā, trī, tṛi, Ved. one who purifies or cleans, a purifier, cleanser, cleansing.

Pavākā, f. a storm, whirlwind.

Pavi, is, m., Ved. the tire of a wheel; the metallic point of a spear or arrow; a thunderbolt; an arrow; speech; fire; [cf. *ārdra-p*°, *kṛishṇa-p*°, *kshura-p*°.] — *Pavī-nasa, as, ā, am,* Ved. 'having a nose like a spear-head,' epithet of a demon.

Pavita, as, ā, am, purified, cleansed; (*am*), n. black pepper.

Pavitṛi or Ved. *pavītṛi, tā, trī, tṛi,* one who purifies or cleanses, a purifier, cleanser.

Pavitra, am, n. a means of purification, instrument for cleansing, filter, strainer, straining-cloth, colander (made of thread or hair or straw plaited or woven, for clarifying fluids, especially the Soma); Kuśa grass (especially a couple of Kuśa leaves a span long used at sacrifices to present offerings upon or to sprinkle and purify ghee, &c.); a ring of Kuśa grass worn on the fourth finger on particular occasions; a purifying prayer or Mantra; water, rain; rubbing, cleansing; the vessel in which the Argha is presented; copper; the sacred thread, Brāhmanical cord; melted butter; honey; any divinity as Agni &c.?; (*as*), m., N. of a Soma-yāga belonging to the Rāja-sūya; the sesame plant, Nageia Putranjiva; N. of a man (of the family of Aṅgiras and the reputed author of Ṛig-veda IX. 67, 73, 83, 107); (*ās*), m. pl. epithet of a class of deities in the fourteenth Manv-antara; (*ā*), f., N. of various plants; basil; Indian saffron, turmeric; = *aśvatthī,* q. v.; N. of a river (the

Pabar, a little to the north-west of Hari-dwār); the twelfth day of the light half of Śrāvaṇa (a festival in honour of Vishṇu); (*as, ā, am*), purifying, cleansing; pure, clean; holy, sinless; averting evil; [cf. Hib. *beathra*, 'water;' *fothragaim*, 'I bathe, cleanse;' *fothragadh*, 'a bath, well of purification.'] — *Pavitra-tā*, f. or *pavitra-tva, am*, n. purity, cleanness. — *Pavitra-dhānya, am*, n. 'pure grain,' barley. — *Pavitra-pati, is*, m., Ved. lord of the Pavitra. — *Pavitra-pāṇi, is, is, i*, 'pure-handed,' having clean hands or holding Darbha grass in the hand; (*is*), m., N. of an ancient sage. — *Pavitra-pūta, as, ā, am*, Ved. clarified with a strainer or colander. — *Pavitra-ratha, as, ā, am*, Ved. having the colander as a chariot (said of the Soma). — *Pavitra-vat, ān, atī, at*, Ved. having an instrument for purifying (as a strainer or Darbha grass); purifying, cleansing; being in the colander; holding Darbha grass; an epithet of Agni; (*atī*), f., N. of a river. — *Pavitrāropaṇa* (°*ra-ār*°), *am*, n. 'putting on the Pavitra,' investiture with the Brāhmanical cord; investing the image of Kṛishṇa with the sacred thread; N. of a festival on the twelfth day of the light half of Śrāvaṇa. — *Pavitrārohaṇa* (°*ra-ār*°), *am*, n. 'putting on the Pavitra,' investing with the sacred thread, N. of a festival in honour of Durgā on the eighth day of the light half of the month Śrāvaṇa or Āshāḍha. — *Pavitrī-karaṇa, am*, n. purification, cleansing; the instrument or means of purifying. — *Pavitrī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to purify, cleanse. — *Pavitrī-kṛita, as, ā, am*, purified, cleansed, cleaned, sanctified. — *Pavitrī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to become pure or clean.

Pavitraka, am, n. a small strainer or colander, the vessel in which an Argha or oblation is presented (?); pack-thread or a rope or net made of pack-thread; (*as*), m., N. of several sacred plants, Poa Cynosuroides (= *kuśa*); Artemisia Indica (= *damanaka*); Ficus Religiosa; Ficus Glomerata; (at the end of a comp.) = *pavitra*.

Pavitraya, Nom. P. *pavitrayati, -yitum*, to cleanse, purify.

Pavitrita, as, ā, am, cleansed, purified, clean, pure.

Pavitrin, ī, iṇī, i, purifying, cleansing; pure, clean.

Pavira, am, n., Ved. a weapon with a metallic point, a lance, spear. — *Pavira-vat, ān, atī, at*, Ved. armed with a lance or spear; having a goad; having a metallic share (said of a plough).

Pavirava, as, m., Ved. having a metallic share (said of a plough); (Sāy.) = *kuliśa* or *kuliśa-śabda*, a thunderbolt or the noise of a thunderbolt.

Paviru, us, m., Ved. (probably) a flash of lightning, a thunderbolt; N. of a man.

Pavyā, f., Ved. purification, cleansing.

पवनाल *pavanāla, as*, m. a species of grain, Andropogon Saccharatus (= *deva-dhānya;* incorrectly for *yavanāla*).

पवनेष्ट *pavaneshṭa, as*, m. a large species of Nimba tree; (probably incorrectly for *yavaneshṭa*.)

पवनोम्बुज *pavanombuja, am*, n. = *parūsha*, the Parush tree; (probably an incorrect form.)

पविन्द *pavinda, as*, m., N. of a man.

पवीतृ *pavītṛi*. See *pavitṛi*, p. 557, col. 3.

पवीनस *pavī-nasa*. See under *pavi*, p. 557.

पवीर *pavīra, am*, n. See above.

पश 1. *paś*, for original *spaś* substituted for rt. 1. *dṛiś*, q. v., 'to see,' in certain tenses; [cf. rt. *spaś, spaśa:* Zend *śpaś*, 'to see, guard;' *śpaś*, 'a spy:' Gr. σκεπ by metathesis for σπεκ in σκέπ-τ-ο-μαι, σκοπ-ή, σκοπιά, σκόπ-ελο-ς, σκοπ-ό-ς, σκώψ: Lat. *spec-i-o, con-spici-o, specula, speculum, specu-s, spec-to:* Old Germ. *speh-ō-m, spāh-i:* Mod. Germ. *spah-en:* Lith. *spega-s*, 'a spy:' Hib. *faic-im*, 'I see;' *feach-aim*, 'I look, view;' *faoch-og*, 'an eye.']

2. *paś*, according to some the form *padbhis* in Ṛig-veda IV. 2, 12, may be connected with a base *paś* derived fr. rt. 1. *paś* in the sense of 'sight,' 'look,' 'eye.'

1. *paśu*, ind. see! behold!

1. *paśya*, Ved. or *paśyaka, as, ā, am*, seeing, beholding, surveying, rightly understanding; [cf. *a-p*°, *a-sūryam-paśyā*.]

2. *paśya* (2nd sing. imperative of rt. 1. *dṛiś*), lo! behold! see! (an exclamation of wonder or admiration.)

Paśyat, an, antī, at, seeing, beholding, looking, viewing, observing, remarking; regarding, considering; (*antī*), f. a courtezan, harlot; epithet of a particular sound. — *Paśyato-hara, as, ā, am*, stealing before a person's eyes or in the very sight of the possessor; (*as*), m. a thief, pilferer (a term of reproach proverbially applied to the goldsmith &c.).

Paśyata, as, ā, am, Ved. visible, conspicuous.

Paśyanā, f., in *a-p*°, q. v.

पश 3. *paś*, cl. 10. P. *pāśayati, -yitum*, to bind; [cf. Zend *paś*, 'to bind;' Gr. πήγ-νυ-μι, ἐ-πάγ-ην, πῆγ-μα, πηγ-ό-ς, πάγ-ο-ς, πάχ-νη, πάγ-η, πάσσ-αλο-ς: Lat. *pac-i-sc-or, pax, pac-i-o(n), pang-o, pig-nus, pā-lu-s, com-pe-sc-o, dis-pe-sc-o:* Goth. *fah-an*, 'to catch;' *fulla-fahjan*, 'to fulfil;' *fagr-s:* Old Germ. *fuog-a, gafuogi, gafag-jan, fah:* Cambro-Brit. *fasgu*, 'to bind or tie in a bundle;' *fasgiad*, 'a ligation, a tying in a bundle.']

Paśavya, as, ā, am, belonging or relating to cattle, fit or suitable for cattle (as a meadow, pasturage, &c.); relating to a herd or drove; possessed of cattle; brutish; (with *kāma*) sexual love, sexual intercourse; (*am*), n. a herd or drove of cattle; a stall for cattle.

2. *paśu, us*, m. (fr. rt. 3. *paś*, 'to bind,' like Lat. *bestia* fr. rt. *bandh;* also said to be fr. rt. 1. *paś;* Vedic forms are du. *paśvā*, acc. pl. *paśvas*, inst. *paśvā*, dat. *paśve*, gen. *paśvas*), cattle (both singly and collectively), a herd, drove; any smaller animal used as a sacrificial victim, a goat; an animal in general, any domestic animal, (*grāmyāḥ paśavaḥ*, domestic animals, of which five kinds are enumerated, men, kine, horses, goats, and sheep, to which are sometimes added mules and asses or camels and dogs); a brute, beast, (*āraṇyāḥ* or *vanyāḥ paśavaḥ*, wild beasts, beasts of the forest; sometimes said contemptuously of a man; cf. *purusha-p*°); a mere animal in sacred things, an uninitiated person; a victim [cf. *nṛi-p*°]; an oblation; a subordinate deity and one of Śiva's followers; (with Māheśvaras and Pāśupatas) soul, the Supreme Spirit, the divine soul of the universe; Ficus Glomerata; (*u*), n., Ved. cattle; an animal, beast; [cf. Lat. *pecu;* Old Pruss. *pecku;* Goth. *faih-u;* Old Germ. *fih-u;* Mod. Germ. *vieh*, 'cattle;' perhaps Gr. πῶϋ.] — *Paśu-karman, a*, n., Ved. the act of offering the victim; sacrifice; copulation. — *Paśu-kalpa, as*, m., Ved. the ritual of animal sacrifice. — *Paśu-kāma, as, ā, am*, Ved. desirous of possessing cattle. — *Paśu-kriyā*, f. the act of animal sacrifice; acting like cattle, copulation. — *Paśu-gāyatrī*, f. a parody of the holy verse of the Vedas whispered into the ear of an animal about to be sacrificed (*paśu-pāśāya vidmahe śiraś-chedāya dhīmahi tan naḥ paśuḥ pracodayāt*). — *Paśu-ghāta, am*, n. slaughter of animals for sacrifice. — *Paśu-ghna, as, ī, am*, slaughtering cattle. — *Paśu-caryā*, f. acting like cattle; copulation. — *Paśu-cit, t, t, t*, Ved. piled up with cattle (as a sacrificial fire). — *Paśu-jātīya, as, ā, am*, pertaining to the animal kingdom. — *Paśu-tantra, as*, m. = *paśu-kalpa*, q. v. — *Paśu-tā*, f. or *paśu-tva, am*, n. the condition or nature of an animal, bestiality, brutality; the condition of a sacrificial animal, the being a sacrificial animal; the sacrifice of an animal. — *Paśu-tṛip, p, p, p*, Ved. gratifying one's self with cattle, i. e. stealing cattle; (Sāy.) = *paśūnām tarpayitṛi*, feeding cattle. — *Paśu-da, as, ā, am*, making a grant of cattle; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Paśu-dā, ās, ās, am*, making a grant of cattle. — *Paśu-devata, as, ā, am*, Ved. invoking cattle as a deity (said of a formula or ceremony); (*ā*), f. the deity of the victim, i. e. the deity to whom the sacrifice is offered. — *Paśu-dharma, as*, m. the characteristics of cattle, conduct of cattle, treatment of cattle; promiscuous cohabitation; the marrying of widows; (*eṇa*), ind. like a beast. — *Paśu-nātha, as*, m. 'lord of cattle,' an epithet of Śiva. — *Paśu-pa, as, ā, am*, guarding or keeping cattle; (*as*), m. a herdsman. — *Paśu-pati, is*, m. 'lord of the animals' (or according to others 'lord of a servant named Paśu'), an epithet of the later Rudra (Rudra-Śiva) or of a similar deity (often associated in the Veda with Bhava, Śarva, Ugra, Rudra, Mahā-deva, Īśāna, and others, who together with Bhīma are in later times regarded as manifestations of the one deity Rudra); = Śiva; N. of a scholiast; of a lexicographer; of Agni; (according to one legend every deity acknowledged himself to be a mere *paśu* or animal before his lord and master Śiva, when they solicited him to destroy the Asura Tri-pura.) — *Paśupati-śarman, ā*, m., N. of a man. — *Paśupati-śāstra, am*, n. the sacred book of the Pāśupatas revealed by Śiva. — *Paśu-palvala, am*, n. a fragrant grass, Cyperus Rotundus (which grows in pools frequented by cattle). — *Paśu-pā, ās*, m., Ved. a keeper of herds, herdsman; an epithet of Pūshan; (*ā*), m. du. epithet of Pūshan and Revatī. — *Paśu-pāla, as*, m. a keeper of herds, herdsman; (*ās*), m. pl., N. of a people to the N. E. of Madhya-deśa; (*am*), n. the country or kingdom of the Paśu-pālas; (*as*), m., N. of a king (or perhaps a king of the Paśu-pālas). — *Paśu-pālaka, as*, m. a herdsman; (*ikā*), f. a herdsman's wife. — *Paśu-pālana, am*, n. tending or rearing cattle. — *Paśu-pālya, am*, n. breeding cattle. — *Paśu-pāśa, as*, m. the cord with which the victim is bound, binding the victim at a sacrifice; an animal sacrifice; the chains which fetter the individual soul, the world of sense. — *Paśu-pāśaka, as*, m. a kind of coitus. — *Paśu-preraṇa, am*, n. the driving of cattle. — *Paśu-bandha, as*, m. an animal sacrifice; N. of an Ekāha. — *Paśu-bandhaka, as* or *am*, m. or n. (?), a rope for tethering cattle. — *Paśu-bhartṛi, tā*, m. 'lord of cattle,' an epithet of Śiva. — *Paśu-bheda, as*, m. a class or species of animals. — *Paśu-mat, ān, atī, at*, connected with cattle or animals, relating to cattle or animals; rich in cattle, rich in herds; connected with animal sacrifices; containing the word *paśu;* (*at*), n. possession of cattle. — *Paśu-māra, as*, m. the manner of slaughtering cattle; (*am, eṇa*), ind. according to the manner of slaughtering cattle. — *Paśu-māraka, as, ā, am*, attended with the sacrifice of animals, accompanied by immolation of animals. — *Paśu-mohanikā*, f. 'stupefying animals,' a species of plant (= *kaṭvī*). — *Paśu-yajña, as*, m. an animal sacrifice. — *Paśu-yāga, as*, m. the sacrifice of animals. — *Paśu-rakshaṇa, am*, n. the tending of cattle. — *Paśu-rakshi, is, is, i*, Ved. keeping or tending cattle; (*is*), m. a herdsman. — *Paśu-rakshin, ī*, m. 'tending cattle,' a herdsman, shepherd. — *Paśu-rajju, us*, f. a cord for tethering cattle, a tether for animals. — *Paśu-rāja, as*, m. 'monarch of the beasts,' a lion. — *Paśu-roman, a*, n. the hair of an animal. — *Paśu-vat*, ind. like an animal, brutally; (Ved.) as in an animal (sacrifice). — *Paśu-vardhana, as, ā, am*, Ved. increasing cattle, causing cattle to thrive; (*am*), n. the thriving of cattle. — *Paśu-vid, t, t, t*, Ved. providing cattle. — *Paśu-śīrsha, am*, n. the head of an animal. — *Paśu-śrapaṇa, am*, n., Ved. cooking a sacrificial animal; (*as*), m., scil. *agni*, the fire on which the victim's flesh is cooked. — *Paśu-sha, as, ā, am*, or *paśu-shā, ās, ās, am*, Ved. bestowing cattle. — *Paśu-shṭha, as, ā, am*, Ved. existing or found in cattle. — *Paśu-sakha, as*, m. 'friend of cattle,' N. of a Śūdra. — *Paśu-sani, is, is, i*, Ved. bestowing cattle.

—Paśu-samāmnāya, as, m. 'enumeration of sacrificial animals,' N. of a section of the Vājasaneyi-saṃhitā. —Paśusamāmnāyika, as, ī, am, mentioned in books on animal sacrifices. —Paśu-sambhava, as, ā, am, produced by animals (as flesh, honey, butter, &c.). —Paśu-sādhana, as, ī, am, Ved. leading or guiding cattle. —Paśu-sūtra, am, n., N. of a work. —Paśu-harītakī, f. the fruit of the Spondias Mangifera. —Paśu-havya, am, n. sacrifice of animals. —Paśū-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to transform into an animal; to offer as a victim. —Paśva-ishṭi, is, is, i (fr. paśvas, acc. pl. of paśu and ishṭi), Ved. wishing for herds; (is), f. desire of cattle; (Sāy.) = agner ishṭiḥ, a fire offering, offering by fire. —Paśvayana, am, n., Ved. a festival attended with animal sacrifices. —Paśva-yantra, as, ā, am (fr. paśva for paśvas + yantra), Ved. being within the cattle-fold; (Sāy.) provided with the means of letting out or extricating cattle. —Paśv-avadāna, am, n. sacrifice or offering of animals. —Paśv-āćāra, as, m., N. of a particular form of the worship of Devī. —Paśv-ijyā, f., Ved. animal sacrifice. —Paśv-ish, t, t, t, Ved. wishing for cattle; (Sāy.) driving cattle, a cattle-driver. —Paśv-ishṭakā, f., Ved. bricks in the shape of animals. —Paśv-ekādaśinī, f. an aggregate of eleven sacrificial animals.

Paśukā, f. any small animal.

पश्च paśća, as, ā, am (fr. pas = apas = apa + ća fr. rt. añć; cf. ućća, nīća, tiraśćīna), being behind; posterior, later; western, westerly; (a), ind., Ved. afterwards; (ā), ind., Ved. behind, at the back, abaft, after; afterwards, later; westward; (āt), ind. from behind, from the back, behind (paśćāt-kṛi, to leave behind, surpass, excel), to or towards the back, backwards (e.g. paśćād apasarad yānam, a carriage moving backwards); after, afterwards, subsequently, at a later time, in later times, at last; from the west, westward, to the west of; tataḥ paśćāt, thereupon, after that; uttarataḥ-paśćāt, from the north-west. As a prep. paśćāt governs the gen. or abl., e.g. rathasya paśćāt, behind the chariot; [cf. probably Lat. post, pone for pos-ne, postid-ea: Gr. ὀπίσσω: Lith. paskuy, 'afterwards;' paskuttinis, paskiausas, 'last:' Old Pruss. pansdan, 'afterwards:' Hib. feasd, feasda, 'hereafter, henceforward, forthwith.'] —Paśćāć-ćara, as, ī, am, coming or approaching behind. —Paśćāć-ćhramaṇa, as, m. a Buddhist priest who walks behind another Buddhist priest in visiting the laity. —Paśćāt-karṇam, ind., Ved. behind the ear. —Paśćāt-kāla, as, m. subsequent time; (e), ind. in later times, afterwards. —Paśćāt-tap, cl. 1. P. A. -tapati, -te, -taptum, to feel pain after, regret, repent, feel remorse. —Paśćāt-tara, as, ā, am, Ved. later, posterior. —Paśćāt-tāpa, as, m. 'after-pain,' sorrow, regret, repentance, remorse; paśćāttāpam kṛi, to feel regret, repent. —Paśćāt-tāpin, ī, inī, i, regretting, repenting. —Paśćāt-sad, t, t, t, Ved. sitting behind or towards the west. —Paśćād-aksham, ind., Ved. behind the axle-tree. —Paśćād-apavarga, as, ā, am, Ved. closed or completed behind. —Paśćād-āgatya, ind. having returned. —Paśćād-āyāt, ān, ātī or āntī, āt, coming behind, following. —Paśćā-dosha, as, m., Ved. the later part of the evening. —Paśćād-vartin, ī, inī, i, remaining behind, following after. —Paśćād-vāta, as, m., Ved. a wind from behind, a west wind. —Paśćānutāpa (°ća-an°), as, m. regret, repentance. —Paśćānupūrvī (°ća-an°), f. a repeated or recurring series. —Paśćān-nata, as, ā, am, sunk or depressed behind. —Paśćān-māruta, as, m. a wind blowing from behind. —Paśćārdha (°ća-ar°), as, m. the hinder side or part; the remaining half or part; the west side. —Paśćārdhya, as, ā, am, Ved. being on the hinder side.

Paśćātāt, ind., Ved. from behind.

Paśćima, as, ā, am, being behind, hinder, hindmost; latter, last (e.g. paśćimā sandhyā, the latter, i.e. the evening twilight; paśćimā kriyā, the last rite, burning the dead); west, western, westerly; (ā), f., scil. diś, the west; (am), n., N. of a Tantra; (ena), ind. behind (with acc.), after; in the west; (e), ind. in the west; [cf. uttara-p°, dakshiṇa-p°.] —Paśćima-jana, ās, m. pl., Ved. the people in the west, the inhabitants of the western districts of India. —Paśćima-tantra, am, n., N. of a Tantra. —Paśćima-tas, ind. from behind. —Paśćima-darśana, am, n. a last look; paśćima-darśanam drashṭum, to see for the last time. —Paśćima-deśa, as, m., N. of a district mentioned in the Romaka-Siddhānta. —Paśćimānūpaka (°ma-an°), as, m., N. of a prince. —Paśćimābhimukha (°ma-abh°), as, ā or ī, am, directed towards the west. —Paśćimārdha (°ma-ar°), as, m. the latter half, the hinder part. —Paśćimottara (°ma-ut°), as, ā, am, north-westerly, north-western; (asyām), loc. sing. f., scil. diśi, Ved. in the north-west; (e), ind. in the north-west. —Paśćimottara-dikpati, is, m. the regent of the north-west, the god of wind, wind.

पश्य paśya, paśyat, paśyata. See under rt. 1. paś, p. 558.

पष् pash, cl. 1. P. A. pashati, -te, pashitum, a various reading for rt. spaś, q.v.; cl. 10. P. pashayati, -yitum, to bind; to hinder; to touch; to go; pāshayati, -yitum, a various reading for rt. 3. paś, p. 558, col. 2.

पष्ठवाह् pashṭha-vāh, ṭ, m. (said to be fr. pashṭha = prishṭha + vāh), Ved. a bull four years old; (pashṭhauhī), f. a heifer four years old, (probably) a young cow.

पस् 1. pas, cl. 1. P. A. pasati, -te, pasitum, a various reading for rt. spaś, q.v.; cl. 10. P. pāsayati, -yitum, a various reading for rt. 3. paś.

पस् 2. pas, the pudenda.

Pasas, as, n., Ved. membrum virile; [cf. Gr. πέος, πόσ-θη: Lat. pēn-is: Old Germ. visellin, 'penis:' Lith. pis-à, 'cunnus;' pis-ti, 'coire cum muliere.']

पस्त्य pastya, am, n., Ved. habitation, abode, stall, stable; (ās), m. pl. a house, dwelling, residence; household, family; (Sāy.) = daivyaḥ prajāḥ, divine progeny; = manushya, a man; = ṛitv-ij, a priest; (ā), f. the goddess of domestic affairs; (as, ā, am), to be approached by all, venerated (Sāy. = sarvair gantavyaḥ). —Pastya-sad, t, m., Ved. a member of a family; (Sāy.) = deva-yajana-lakshaṇe grihe nishaṇṇaḥ, seated in the chamber of divine worship. —Pastyā-vat, ān, atī, at, Ved. having a fixed habitation; filled with habitations, abounding in dwellings or sacrificial halls (Sāy. = griha-vat, yajña-grihopeta); belonging to the Soma press; (ān), m. a householder, a wealthy man.

पस्पृश् paspriś, Ved. in a-p°, q.v.

पह्लव pahlava, ās, m., N. of a people, the Persians, (also spelt pahnava; in the Vishṇu-Purāṇa they are said to be a degraded Kshatriya race conquered by Sagara and sentenced by him to wear beards, see Wilson's Vishṇu-Purāṇa, p. 375.)

पह्लिका pahlikā, f. Pistia Stratiotes (= vāri-praśnī).

पा 1. pā, cl. 1. P. (ep. also A.) pibati (in later works generally written pivati), -te (Ved. pāti), papau, pāsyati, apāt, pātum (Ved. pātave, pibadhyai), to drink, quaff (sometimes with gen. in Ved., e.g. madhvaḥ pibanti gauryaḥ, the white cows drink of the sweet Soma juice); to inhale, swallow (dust); to drink in, imbibe (metaphorically, e.g. piban yaśo mūrtam iva, drinking in as it were embodied glory); to feast on (with the eyes or ears, e.g. taṃ sā papau loćanābhyām, she feasted on him with her eyes); to drink up, absorb, swallow up; to drink intoxicating liquors: Caus. pāyayati, -te, -yitum (Ved. -yitavai), to cause to drink, give to drink; to water (horses or cattle): Desid. pipāsati (Ved. pipishati), to wish to drink, thirst for, thirst after: Desid. of Caus. pipāyayishati, to wish or intend to give to drink: Intens. pepīyate, to drink greedily or with avidity, drink repeatedly; [cf. Gr. πί-ν-ω, Fut. πί-ομαι, Aor. ἔ-πι-ο-ν, πῖθι, Perf. πέ-πω-κα, πό-το-ς, πό-μα, πῶ-μα, πό-σι-ς, πό-τη-ς, πο-τήρ-ιο-ν, πῖ-νο-ν, πι-πί-σκ-ω, πῖ-σ-ος, Πῖσα, πί-σ-τρα, Æol. πώ-ν-ω: Lat. po-tu-s, po-ti-o(n), po-tor, po-c-ulu-m, pō-tare, bi-b-o, vini-bu-a for vini-bib-a, ex-bu-res, im-bu-o: Slav. pi-ti, 'to drink:' Old Pruss. pou-ton, 'to drink:' Lith. po-tà, 'tippling;' pe-na-s, 'milk;' pý-va-s, 'beer:' Angl. Sax. beor: Old and Mod. Germ. bier.]

2. pā, ās, ās, am, (at the end of a comp.) drinking, quaffing; [cf. agre-pā, añjas-pā, ṛitu-pā.]

1. pātavya, as, ā, am, to be drunk, drinkable.

1. pātṛi, tā, trī, tṛi, one who drinks, a drinker.

1. pātra, am, n. a drinking-vessel, goblet, bowl, cup, plate, dish, jar, pot; a vessel in general; a utensil; any kind of sacrificial vase or vessel (comprising various forms of cups, plates, spoons, ladles, &c. so used); the channel or bed of a river; a receptacle of any kind, anything which holds or supports; (metaphorically) a receptacle, a recipient or a person in whom any quality is contained [cf. viśvāsa-p°]; a fit or competent or worthy person, a person worthy to receive gifts, worthy of, fit for (with gen. or loc. or inf., e.g. pātram hy eshāṃ asi, for thou art worthy of these); a king's counsellor or minister; an actor, dramatis persona; a part in a play; propriety, fitness; an order, command; a leaf; (as), m. a vessel &c.; a measure of capacity = 1 Āḍhaka; (ī), f. a vessel, plate, dish; pot, barrel; a small or portable furnace; an epithet of Durgā; [cf. perhaps Lat. patera; Goth. fōdr; Hib. putraice, 'a vessel, pot.'] —Pātra-kaṭaka, as or am, m. or n. (?), the ring on which a beggar's alms-dish is carried. —Pātra-tā, f. or pātra-tva, am, n. the property or capacity of a cup or vessel; the being a receptacle for anything; capacity, fitness; worthiness, merit, desert; dignity, honour; appropriate state or circumstance. —Pātra-pāṇi, is, m. 'cup-handed,' N. of a demon hurtful to children. —Pātra-pāla, as, m. 'vessel-guiding,' a large paddle used as a rudder (commonly called pātatuyāra). —Pātra-bhūta, as, ā, am, 'become a recipient,' worthy of receiving anything from any one (gen.); the object of a present or of respectful treatment. —Pātra-bhṛit, t, m. 'taking care of utensils,' a servant, scullion. —Pātra-bheda, as, m. breaking a drinking-vessel or cup. —Pātra-melana, am, n. the bringing together of the characters of a play. —Pātra-varga, as, m. a company of actors. —Pātra-sanskāra, as, m. the current of a river; the cleaning of a vessel or dish. —Pātra-sañćāra, as, m. (perhaps) removing the dishes or arranging them after dinner (or incorrect for pātra-sanskāra). —Pātra-stha, as, ā, am, being in a dish. —Pātra-hasta, as, ā, am, 'cup-handed,' holding a vessel in the hand. —Pātrī-nirṇejana, am, n., Ved. water for rinsing a vessel. —Pātre-bahula, as, ā, am, constant at meals; a parasite. —Pātre-samita, as, ā, am, constant at meals, a parasite; a treacherous or hypocritical person. —Pātropakaraṇa (°ra-up°), am, n. decorations of an inferior class, as bells, chowries, vases, &c.

Pātraka, am, n. a vessel, bowl, bason, dish; (ikā), f. a cup, a beggar's bowl or alms-dish.

Pātraṭīra, as, m. an ex-minister; (according to others) an able or competent minister; a vessel of metal; mucus running from the nose; rust of iron; fire; a heron; a crow.

Pātraya, Nom. P. pātrayati, -yitum, to use as a drinking-vessel.

Pātrasāt-kṛi, cl. 8. P. -karoti, -kartum, to present a worthy person with anything.

Pātrika, as, ī, am, measured out with any vessel or with the measure Pātra; sown with as much as will fill a Pātra; containing it, possessing it; fit, adequate, appropriate; (am, ī), n. f. a vessel, cup, dish.

Pātrin, ī, iṇī, i, having a drinking-vessel or provided with a dish; having fit or worthy persons.

Pātriya or pātrya, as, ā, am, worthy to partake of a meal.

Pātrī-kṛi, cl. 8. P. -karoti, -kartum, to make a fitting receptacle or recipient, to make a worthy object; to dignify, promote to honour.

Pātriṇa, as, ā, am, measured or sown or cooked with a Pātra.

Pātrī-bhū, cl. 1. P. -bhavati, -bhavitum, to become a fitting recipient or worthy object.

Pātrīya, am, n. a sacrificial vessel or utensil.

Pātrīra, as, m. an oblation.

Pātrīva, as, am, m. n. a kind of sacrificial vessel.

1. pāna, am, n. (for 2. see col. 2), drinking, drinking spirituous liquors; enjoying; a drink, beverage; a drinking-vessel, cup; a canal; (as), m. a distiller, one who sells spirituous liquors, a publican, inn-keeper; [cf. Lith. pěna-s, 'milk.'] — Pāna-kumbha, as, m. a drinking-vessel. — Pāna-goshṭhikā or pāna-goshṭhī, f. a drinking-party, drinking-bout; a dram-shop, tavern, place where people drink together. — Pāna-ja, as, ā, am, caused by drinking (as a disease). — Pāna-dosha, as, m. the vice of drinking, drunkenness. — Pāna-pa, as, ā, am, a dram-drinker, drinker of spirituous liquors. — Pāna-para, as, ā, am, addicted to drinking. — Pāna-pātra, am, n. a drinking-vessel, glass, cup, goblet. — Pāna-baṇij, k, m. a vender of spirits, a distiller. — Pāna-bhājana, am, n. a drinking-vessel, glass, goblet. — Pāna-bhāṇḍa, am, n. a drinking-vessel. — Pāna-bhū, ūs, or pāna-bhūmi, is or ī, f. a drinking-place, drinking-room, refreshment-room. — Pāna-maṅgala, am, n. a drinking-party, drinking-bout. — Pāna-mada, as, m. intoxication. — Pāna-rata, as, ā, am, addicted to drink, drinking, drunken, a toper. — Pāna-vat, ān, atī, at, Ved. abounding in drink, rich in beverages. — Pāna-vibhrama, as, m. 'drink-giddiness,' intoxication. — Pāna-śauṇḍa, as, ā, am, addicted to intoxication; (as), m. a hard drinker. — Pānāgāra (°na-ag° or -āg°), as, m. a drinking-house, tavern. — Pānātyaya (°na-at°), as, m. hard drinking, drinking; morbid state after intoxication.

Pānaka, as, am, m. n. a draught, drink, beverage, potion.

Pānika, as, m. a vender of spirituous liquors.

Pānila, am, n. a drinking-vessel.

1. pānīya, as, ā, am (for 2. see col. 2), to be drunk, drinkable; (am), n. a beverage, drink; water. — Pānīya-kākikā, f. 'sea-crow,' the cormorant. — Pānīya-nakula, as, m. 'water-ichneumon,' an otter. — Pānīya-prishṭha-ja, as, m. 'born on the surface of the water,' an aquatic plant, Pistia Stratiotes. — Pānīya-phala, am, n. the seed of Euryala Ferox. — Pānīya-mūlaka, am, n. the plant Vernonia Anthelminthica. — Pānīya-varṇikā, f. sand (= bālukā). — Pānīya-śālā or pānīya-śālikā, f. a place where water is distributed, a shed on the road-side for providing passengers with water. — Pānīya-śīta, as, ā, am, too cold to drink. — Pānīyādhyaksha (°ya-adh°), as, m. a superintendent of the water. — Pānīyāmalaka (°ya-ām°), am, n. a kind of fruit, Flacourtia Cataphracta. — Pānīyārtham (°ya-ar°), ind. for the sake of water. — Pānīyālu (°ya-ālu), us, m. a species of tuberous plant (= jalālu, kshupālu). — Pānīyāśrā (°ya-aś°), f. a species of grass (= valvajā, dṛiḍha-kshurā).

Pānta, as, m., Ved. = 1. pānīya, a drink, beverage; (Sāy.) = pālana-svabhāva, nutritious (as if fr. rt. 3. pā).

पा 3. pā, cl. 2. P. pāti, papau, pāsyati, apāsīt (Ved. forms pīpāya [Sāy. fr. pyai], pāsati), pātum, to watch, keep, preserve, protect, screen, shelter, defend against (with abl.); to rule, govern; to beware of (with abl); to observe, notice, attend to (Ved.); to oversee, take care of, tend (Ved.); to keep, observe (in this sense also A., Ved.): Caus. (or rt. pal or pāl, cl. 10; or Nom. fr. pāla) P. (ep. also A.) pālayati (-te), -yitum, to watch, keep, protect, screen, defend, be a guardian to; to cherish; to rule, govern; to maintain, keep, observe (as a promise or vow): Desid. pipāsati: Intens. pāpāyate, pāpeti, pāpāti; [cf. Gr. πατ-έομαι, ἐ-πάσάμην, πέ-πᾶμαι, ἄ-παστ-ος, perhaps Πάν, πάτνη, πάθνη, φάτνη, δεσ-πό-της, perhaps ἄνθρω-πος for ἄνδρο-πος = nṛi-pa(?): Lat. pa in pā-vi, pa-bulum, pa-sc-or, pas-tor, Pă-le-s, pā-nis, pe-n-us, penātes, penes, pene-tro: Slav. pit-a-ti, 'to nourish:' Russ. pitáyu, 'I feed:' Lith. pō-nas, 'a lord;' pē-nas, 'fodder, food;' pěnù, 'I feed;' pē-mū, 'a shepherd;' pē-tu-s, 'midday:' Goth. fod-yan, 'to feed;' fōd-ein-s, 'food:' Angl. Sax. fod-a: Mod. Germ. futter: Eng. food.]

4. pā, ās, ās, am, (at the end of a comp.) keeping, protecting, guarding, screening; [cf. apāna-pā, āprita-pā, go-pā, tapush-pā.]

1. pāt, ān, ātī or āntī, āt (for 2. see p. 563), guarding, defending, preserving; a guardian, protector.

1. pāta, as, ā, am (for 2. pāta see under 2. pat), watched, protected, preserved.

2. pātavya, as, ā, am (for 1. see p. 559, col. 3), to be guarded or protected.

2. pātṛi, tā, trī, tṛi (for 1. see p. 559, col. 3), a defender, protector, defending (with gen. or acc.); (tā), m. a species of Ocymum (= gandha-pattra).

2. pātra, am, n. a preservative from sin.

2. pāna, as, ā, am, (for 1. see col. 1) Ved. observing, keeping; (am), n. protection, defence; [cf. tanū-p°.]

2. pānīya, as, ā, am (for 1. see col. 1), to be cherished or protected, to be preserved.

पांशु pāṇśu, pāṇśana, &c., = pāṇsu, pāṇsana, &c. below.

पांसु pāṇsu, us, m. (in later writings mostly spelt pāṇśu; probably fr. rt. paṇs or paṇś, to destroy), crumbling soil, dust, sand; a particle of dust, grain of sand; dung, manure; a species of plant (= parpaṭa); a kind of camphor; landed property; [cf. Lat. pulvis for pulcvis; Cambro-Brit. pain, 'pollen, fine powder or dust.'] — Pāṇsu-kāsīsa, am, n. sulphate of iron. — Pāṇsu-kulī, f. 'multitude of dust,' a high road, highway. — Pāṇsu-kūla, am, n. a dust-heap, particularly a collection of rubbish and rags out of which the Buddhist priests make up their clothing; a legal document not made out in any particular person's name. — Pāṇsukūla-sīvana, am, n. 'the sewing together of rags from a dust-heap,' N. of the place where Śākya-muni assumed his priestly dress. — Pāṇsukūlika, as, ā, am, one who wears clothes made of rags from a dust-heap. — Pāṇsu-kṛita, as, ā, am, covered with dust, dusty. — Pāṇsu-kshāra = pāṇsu-ja, q. v. — Pāṇsu-guṇṭhita, as, ā, am, covered with dust. — Pāṇsu-ćatvara, am, n. hail. — Pāṇsu-ćandana, as, m. an epithet of Śiva. — Pāṇsu-ćāmara, as, m. a heap of dust; a tent; a bank covered with Dūrvā grass; praise; a small cucumber. — Pāṇsu-ja, am, n. 'earth-born,' a kind of salt extracted from soil, rock or fossil salt. — Pāṇsu-jālika, as, m. an epithet of Vishṇu. — Pāṇsu-dhūmra, as, ā, am, dark-red or dark with dust; [cf. dhūli-dhūmra.] — Pāṇsu-dhvasta-śiroruha, as, ā, am, having the hair soiled with dust. — Pāṇsu-nipāta, as, m. a fall of dust. — Pāṇsu-paṭala, am, n. a coating or mass of dust. — Pāṇsu-pattra, am, n. a kind of vegetable, Chenopodium Album. — Pāṇsu-bhava, as or am, m. or n. (?) = pāṇsu-ja, q. v. — Pāṇsu-mardana, as, m. 'dust-destroying,' an excavation for water round the root of a tree. — Pāṇsu-rāgiṇī, f. a species of plant (= mahā-madā). — Pāṇsu-rāshṭra, am, n., N. of a country; (ās), m. pl., N. of its inhabitants. — Pāṇsu-varsha, as, m. a shower of dust, falling dust. — Pāṇsu-samūhana, as, ī, am, collecting or raising dust (as the wind). — Pāṇsūtkara (°su-ut°), as, m., Ved. = pāṇsu-varsha.

Pāṇsaka, as, ā, am, vitiating, spoiling; contemptible, vile.

Pāṇsana, as, ā or ī, am, (at the end of a comp.) defiling, disgracing, dishonouring; vitiating, spoiling, destructive; contemptible, wicked, bad, infamous; (am), n. contempt.

Pāṇsava, as, ā, am, formed or consisting of dust; (as), m. a patronymic (Ved.); a kind of salt (in this sense spelt pāṇśava).

Pāṇsin, ī, inī, i, = pāṇsana (for which it is probably only a wrong reading).

Pāṇsuka, ās, m. pl. dust; (ā), f. a menstruous woman; a fragrant plant, Pandanus Odoratissimus.

Pāṇsura, as, ā, am, dusty (Ved.); a gad-fly; a cripple carried or moving about in a chair.

Pāṇsula or pāṇśula, as, ā, am, dusty, covered with dust; sullied, defiled, disgraced; defiling, disgracing (e. g. kula-pāṇsula, disgracing a family, a disgrace to the family); (as), m. a wicked or profligate man, a libertine, paramour, gallant; one of Śiva's weapons (a sort of pole armed at the upper end with transverse pieces representing the breast-bone and adjoining ribs and surmounted by a skull); an epithet of Śiva; a species of tree, Cæsalpinia Bonducella; (ā), f. a menstruous woman; a licentious woman, (a-pāṇśulā, a chaste woman); the earth; Pandanus Odoratissimus.

पाक 1. pāka, as, ā, am (said to be fr. rt. 1. pā, to drink), Ved. very young; sincere, simple, genuine, inartificial, honest; ignorant; (as), m. the young of animals, a child, an infant; N. of a Daitya slain by Indra; an owl. — Pāka-trā, ind., Ved. in a simple or honest way, in simplicity; (Sāy.) = vipakva-prajñeshu, towards the sincere-minded. — Pāka-dūrvā, f., Ved. a species of plant. — Pāka-dvish, ṭ, m. 'the enemy of the Daitya Pāka,' an epithet of Indra. — Pāka-yajña, as, m. a simple or domestic sacrifice (an oblation offered on building a house, liberating a bull, &c.; according to Āpastamba this term comprise the Aupāsana-homa, Vaiśvadeva, Pārvaṇa, Ashṭakā, Śrāddha, Sarpa-bali, Īśāna-bali; according to Baudhāyana, the Huta, Pra-huta, Ā-huta, Śūla-gava, Bali-haraṇa, Praty-avarohaṇa, Ashṭakā-homa; according to Gautama, the Ashṭakā, Pārvaṇa, Śrāddha, Śrāvaṇī, Āgrahāyaṇī, Ćaitrī, Aśva-yujī); N. of a man. — Pākayajñika, as, ī, am, relating to the Pāka-yajña; (as), m. a performer of the Pāka-yajña ceremony. — Pākayajñiya, as, ā, am, relating to the Pāka-yajña. — Pāka-vat, ind., Ved. simply, honestly. — Pāka-śaṇsa, as, ā, am, Ved. honest-minded; (Sāy.) = paripakva-vaćana, satya-bhāshin, speaking sincerely. — Pāka-śālā, f. 'cook-house,' a kitchen. — Pāka-śāsana, as, m. 'punisher of the Daitya Pāka or instructor of the ignorant,' an epithet of Indra. — Pākaśāsani, is, m. (a patronymic fr. the preceding), an epithet of Jayanta; of Arjuna. — Pāka-saṃsthā, f. = pāka-yajña, q. v. — Pāka-sutvan, ā, arī, a, Ved. offering Soma with a simple or sincere mind (Sāy. = vipakvena manasā Somasyābhishotṛi). — Pāka-sthāman, ā, m., Ved., N. of a man. — Pāka-hantṛi, tā, m. 'slayer of the Daitya Pāka,' an epithet of Indra.

Pākya, am, n., Ved. honesty, simplicity; (ā), ind. in simplicity, in ignorance.

पाक 2. pāka, as, m. (fr. rt. 2. pać), cooking, baking, roasting, boiling, dressing food; burning (bricks or earthenware); digestion, assimilation of food; ripening, becoming ripe, ripeness; maturity, perfect development (e. g. dhiyas, of the intellect), development of consequences (as of an act done in a former life or of any act); completion, perfection, fulfilment, accomplishment [cf. phala-p°]; greyness of the hair, old age; inflammation, suppuration, ripeness of a boil; an abscess, ulcer; a vessel in which anything is cooked or dressed, cooking utensil (a saucepan, boiler, &c.); the domestic fire; general fear and panic resulting in national disaster or revolution; the subversion of a country; [cf. a-p°, ikshu-p°, kṛishṇa-p°.] — Pāka-kṛishṇa, as, m. the Caronda tree, Carissa Carondas ('bearing a black fruit when ripe,' also other similar compounds, as pākakṛishṇa-phala, kṛishṇa-pāka). — Pāka-ja, as, ā, am, caused by cooking or roasting, produced

by maturing; (*am*), n. 'obtained by boiling,' black salt; flatulence. — *Pākaja-tva*, *am*, n. production by warmth, capability of being affected by contact with fire. — *Pāka-pātra*, *am*, n. a cooking utensil, a boiler, &c. — *Pāka-puṭī*, f. a potter's kiln, pottery. — *Pāka-phala*, *as*, m. the Caronda tree (= *krishṇa-pāka-phala*). — *Pāka-bhāṇḍa*, *am*, n. a cooking utensil. — *Pāka-matsya*, *as*, m. a species of fish; a kind of fish-sauce; a species of venomous insect. — *Pāka-rañjana*, *am*, n. the leaf of the Laurus Cassia. — *Pāka-rājeśvara* (°*ja-ī*°), *as*, m., N. of a writer on the art of cookery. — *Pāka-śālā*, f. 'hall for cooking,' a kitchen. — *Pāka-śuklā*, f. chalk. — *Pāka-sthāna*, *am*, n. 'place for cooking,' a kitchen; (scil. *kulālasya*) a potter's kiln. — *Pākāgāra* (°*ka-ag*° or -*āg*°), *as* or *am*, m. or n. (?), 'cooking-room,' a kitchen. — *Pākātīsāra* (°*ka-at*°), *as*, m. chronic dysentery; [cf. *āmātīsāra*.] — *Pākādhyāya* (°*ka-adh*°), *as*, m. 'chapter on cooking,' N. of a chapter of the Sannipāta-kalikā treating of particular medical decoctions. — *Pākāru* (°*ka-aru*), *us*, m., Ved., N. of a particular disease.

Pākala, *as*, *ā*, *am*, bringing to maturity; suppurative, causing suppuration in a boil; (*as*), m. fever in an elephant; fire; wind; = *vodhana-dravya* (probably an error for *rādhana-dravya*); (*ā*), f. Bignonia Suaveolens; (*ī*), f. Cucumis Utilissimus; (*am*), n. Costus Speciosus.

Pākali, *is*, f. a species of plant (= *rohiṇī*).

Pākin, *ī*, *inī*, *i*, (at the end of a comp.) becoming mature, ripening; being digested.

Pākima, *as*, *ā*, *am*, cooked, dressed, ripened (naturally or artificially); obtained by boiling or evaporation (as salt).

Pākuka, *as*, m. a cook.

Pākya, *as*, *ā*, *am*, to be cooked or matured; fit to cook, eatable; obtained by cooking or evaporation; (*am*), n. a kind of salt; (*as*), m. saltpetre.

Pāćaka, *as*, *ikā*, *am*, cooking, roasting, baking; causing digestion, digestive, peptic, tonic; maturing, bringing to maturity; (*as*, *ikā*), m. f. a cook; (*as*), m. fire; (*am*), n. the bile which assists in digestion. — *Pāćaka-strī*, f. a female cook. — *Pāćikā-bhārya*, *as*, *ā*, *am*, having a cook for a wife, married to a cook.

Pāćana, *as*, *ī*, *am*, causing to cook or boil, cooking, ripening; softening, relaxing, digestive; suppurative; (*as*), m. fire; acidity, sourness; a species of plant (= *raktairaṇḍa*); (*ī*), f. a species of Myrobalan, Terminalia Chebula; (*am*), n. the act of cooking or baking; ripening; causing a wound to close; a styptic for closing wounds; a medicinal preparation, infusion, decoction (of various drugs, chiefly carminatives or gentle stimulants given to bring the vitiated humors in fever &c. to maturity); 'extraction by boiling,' eliciting extraneous substances from a wound or ulcer by means of cataplasms &c.; a cataplasm; a sort of diet-drink; dissolving; a dissolvent, digestive; penance, expiation; (*ikā*), f. cooking, maturing.

Pāćanaka, *as*, m. borax; (*am*), n. a sort of diet-drink; causing a wound to close (by means of styptics &c.).

Pāćanīya, *as*, *ā*, *am*, to be cooked or digested; dissolving, digestive.

Pāćala, *as*, m. whatever cooks, ripens, causes digestion, &c.; a cook; fire; wind; a thing dressed or matured without the aid of fire; (*am*), n. cooking, maturing.

Pāćā or *pāći*, *is*, f. cooking, maturing.

Pāćya, *as*, *ā*, *am*, to be cooked; capable of being matured.

पाक्ष *pāksha*, *as*, *ī*, *am* (fr. *paksha*), belonging to a half month, fortnightly, relating to a side or party, &c.

Pākshapātika, *as*, *ī*, *am* (fr. *paksha-pāta*), favouring a party or faction, partial, factious.

Pākshāyaṇa, *as*, *ī*, *am*, belonging to or occurring in a Paksha or fortnight, &c.

Pākshika, *as*, *ī*, *am* (fr. *paksha* or *pakshin*), belonging to a bird; belonging to a fortnight, fortnightly; belonging to an argument, &c.; favouring a party or faction; subject to an alternative, that which may or may not take place, possible but not necessary, contingent, allowed but not prescribed; (*as*), m. a fowler, bird-catcher; an alternative.

पाखण्ड *pākhaṇḍa*, *as*, m. a heretic, heterodox Hindū (adopting the exterior marks of the classes, but not respecting the ordinances of the Vedas; also *pāshaṇḍa*, q. v.).

पागल *pāgala*, *as*, *ā*, *am*, mad, deranged, demented.

पाङ्क्त *pāṅkta*, *as*, *ī*, *am* (fr. *paṅkti*), consisting of five parts, fivefold (Ved.); relating to or composed in the Paṅkti metre; an epithet of a kind of Soma; (*am*), n., scil. *Sāman*, N. of a Sāman. — *Pāṅkta-tā*, f. or *pāṅkta-tva*, *am*, n., Ved. fivefoldness, fivefold nature or condition.

Pāṅktakākubha, *as*, *ī*, *am* (fr. *paṅkti-kakubh*), Ved. an epithet of a Pra-gātha consisting of the Paṅkti and Kakubh metres.

Pāṅkteya or *pāṅktya*, *as*, *ā*, *am*, fit to sit in the general row at meals, fit to be associated with, admissible into society, fit for respectable society.

पाङ्क्त्र *pāṅktra*, *as*, m., Ved. (according to Mahī-dhara) a kind of mouse.

पाङ्गुल्य *pāṅgulya*, *am*, n. (fr. *paṅgula*), limping, halting, hobbling.

पाचक *pāćaka*. See col. 1.

पाची *pāćī*, f. a species of climbing plant.

पाजस् *pājas*, *as*, n. (said to be fr. rt. 3. *pā*), Ved. brightness, shining, glimmer, gleam, glitter, sheen [cf. *sahasra-p*°]; cheerfulness, freshness, activity, strength, vigour, impetuosity; a shining surface (said of the sky); (*asī*), n. du. 'the two shining surfaces,' heaven and earth; (Sāy.) = *balavatyau*, powerful (as an epithet of Dyāvā-kshāmā); (*āṃsi*), n. pl. glittering hues, glowing colours; (Sāy.) = *balāni*. — *Pājas-vat*, *ān*, *atī*, *at*, Ved. brilliant, strong.

पाजस्य *pājasya*, *am*, n., Ved. the region of the belly (of an animal); the flanks, side; [cf. *tri-p*°.]

पाञ्चकपाल *pāñćakapāla*, *as*, *ī*, *am* (fr. *pañća-kapāla*), relating to or forming part of an oblation offered in five cups.

Pāñćagatika, *as*, *ī*, *am* (fr. *pañća-gati*), consisting of five forms of existence.

Pāñćajanī, f. a patronymic of Asiknī the daughter of the Prajā-pati Pañća-jana.

Pāñćajanya, *as*, *ā*, *am* (fr. *pañća-jana*, q. v.), containing or relating to the five classes or races of men, extending over the five races (Ved.); (*as*), m., N. of the conch of Krishṇa which was taken by him from the demon Pañća-jana, see *pañća-jana*, p. 522; fire; a species of fish (= *poṭa-gala*); N. of one of the eight Upa-dvīpas in Jambu-dvīpa; (*ā*), f. a patronymic of Asiknī; (*am*), n. (?), N. of a forest. — *Pāñćajanya-dhara*, *as*, m. 'bearing the conch Pāñćajanya,' an epithet of Krishṇa.

Pāñćadaśa, *as*, *ī*, *am* (fr. *pañća-daśī*), relating to the fifteenth day of a month.

Pāñćadaśya, *as*, *śī*, *am*, relating or belonging to the fifteenth day of a month, used on the fifteenth day of a half month; (*am*), n. the aggregate of fifteen.

Pāñćanakha, *as*, *ī*, *am* (fr. *pañća-nakha*), made of the skin of an animal with five claws.

Pāñćanada, *as*, *ī*, *am* (fr. *pañća-nada*), prevailing in the land of the five rivers, observed in Pañća-nada or the Pañjāb; (*as*), m. a prince of the Pañjāb; (*ās*), m. pl. the inhabitants of the Pañjāb.

Pāñćabhautika, *as*, *ī*, *am* (fr. *pañća-bhūta*), composed of or containing the five elements; (with *ā-dāna*) the assumption of the five elements.

Pāñćamāhnika, *as*, *ī*, *am* (fr. *pañćama* + *ahan*), Ved. belonging to the fifth day.

Pāñćamika, *as*, *ī*, *am*, treated of in the fifth (book).

Pāñćayājñika, *as*, *ī*, *am* (fr. *pañća-yajña*), relating or belonging to or included in the five great sacrifices or ceremonies; (*am*), n. any one of the five great sacrifices.

Pāñćarātra, *ās*, m. pl. (fr. *pañća-rātra*), N. of a Vaishṇava sect following the doctrine of their sacred book called Pañća-rātra. — *Pāñćarātra-rahasya*, *am*, n., N. of a work mentioned in the Sarva-darśana-saṅgraha by Mādhavāćārya.

Pāñćarātrya-nibarhaṇa, *am*, n., N. of the eighth chapter of the Śaṅkara-vijaya by Anantānanda-giri.

Pāñćavarshika, *as*, *ī*, *am* (fr. *pañća-varsha*), five years old.

Pāñćavāja, *am*, n. (fr. *pañća-vāja*), N. of a Sāman.

Pāñćavidhya, *am*, n. (fr. *pañća-vidhi*), N. of a Sūtra treating of the five Vidhis of the Sāman.

Pāñćaśabdika, *am*, n. (fr. *pañća-śabda*), music of five kinds; musical instruments in general.

Pāñćaśara, *as*, *ī*, *am* (fr. *pañća-śara*), belonging to 'the five-arrowed' or the god of love.

Pāñćārthika, *as*, m. (fr. *pañćan* + *artha*), a follower or votary of Paśu-pati or Śiva.

पाञ्चाल *pāñćāla*, *as*, *ī*, *am*, relating or belonging to the Pañćālas, dwelling in or ruling over the country of the Pañćālas; (*as*), m. a prince of the Pañćālas; the country of the Pañćālas; (*ās*), m. pl. the people of the Pañćālas; an association of five guilds (viz. those of the carpenter, weaver, barber, washerman, and shoe-maker); (*ī*), f. a princess of the Pañćālas; a N. of Draupadī the wife of the five Pāṇḍu princes; a doll, puppet; scil. *rīti*, epithet of a particular poetical style: the melodious combination of five or six words. — *Pāñćāla-deśa*, *as*, m. the country of the Pañćālas. — *Pāñćāla-rāja*, *as*, m. the king of the Pañćālas.

Pāñćālaka, *as*, *ikā*, *am*, belonging to the people of the Pañćālas; (*as*), m. a sovereign of the Pañćālas; (*ikā*), f. a princess of the Pañćālas; a doll, puppet (sometimes written *pāñćalikā*).

Pāñćāleya or *pāñćālya*, *as*, *ī*, *am*, belonging to the Pañćālas; (*as*), m. a prince of the Pañćālas.

पाञ्चि *pāñći*, *is*, m. (fr. *pañćan*), a patronymic. — *Pāñći-grāma*, *as*, m., N. of a village.

Pāñćika, *as*, m., N. of the leader of the Yakshas.

पाट् *pāṭ*, ind. an interjection used in calling (*sambodhane*).

पाट *pāṭa*, *as*, m. (fr. rt. *paṭ*), breadth, expanse, extension; (in geometry) the intersection of a prolonged side and perpendicular or the figure formed by such intersection; (*ā*), f. regular or successive order, series, succession.

Pāṭaka, *as*, m. a splitter, divider, one who cleaves or tears asunder; the half of a village, part of a village, a kind of village; a shore, bank; a flight of steps leading to the water; a kind of musical instrument; a long span (= *mahā-kishku*); expense or loss of capital or stock; throwing dice.

Pāṭana, *am*, n. splitting, cleaving, slitting up, tearing up, breaking, cutting to pieces, destroying. — *Pāṭana-kriyā*, f. lancing an abscess or ulcer.

Pāṭala, *as*, *ā*, *am* (said by some to be connected with *pāṭa* above), pale-red, of a pink or pale-red colour; rose colour; pallid; (*as*, *ī*, *am*), made of the Pāṭalī or forming a part of it; (*as*), m. a pale-red hue, rose colour, redness; the trumpet-flower, Bignonia Suaveolens (a tree with sweet-scented blossoms); a species of rice ripening in the rains; N. of a man; (*ā*), f. Bignonia Suaveolens (both the tree and its blossom); red Lodhra; a kind of fresh-water fish; an epithet of Durgā; a form of Dākshāyaṇī; (*am*, *ā*), n. f. the flower of the Bignonia Suaveolens; saffron. — *Pāṭala-gaṇḍa-lekha*, *as*, *ā*, *am*, having the complexion of the cheek reddened. — *Pāṭala-druma*, *as*, m. a species of tree, Rottleria Tinctoria (= *pun-nāga*). — *Pāṭala-pushpa-sannibha*, *am*, n. a species of medicinal plant (= *padma-kāshṭha*).

—*Pāṭalā-vatī*, f., N. of a river; an epithet of Durgā.—*Pāṭalopala* (°*la-up*°), *am*, n. a ruby.

Pāṭalaka, as, ā, am, of a pale-red colour, pink.

Pāṭali, is, ī, m. f. the trumpet-flower, Bignonia Suaveolens; a species of rice; (*ī*), f., N. of a city; of a daughter of king Mahendra-varman.—*Pāṭali-putra* or *pāṭali-putraka, am*, n., N. of the capital of Magadha near the confluence of the Śoṇa and the Ganges, supposed to be the ancient Palibothra and the modern Patna.—*Pāṭaliputra-nāmadheya, am*, n., scil. *nagara*, a city called Pāṭali-putra.

Pāṭalika, as, ā, am, knowing the secrets of others; one who knows time and place; (*as*), m. a pupil; (*am*), n., N. of a town (=*pāṭali-putra*).

Pāṭaliman, ā, m. a pale-red or rose colour.

Pāṭalyā, f. a multitude of Pāṭalā flowers.

Pāṭita, as, ā, am, torn, split, broken, divided; epithet of a form of fracture of the leg.

Pāṭī, f. arithmetic; a species of shrub (=*balā*).—*Pāṭī-gaṇita, am*, n. arithmetic.

Pāṭīra, as, m. a field; a pungent root, a kind of radish; the pith or manna of the bamboo; a cloud; a sieve, searce, cribble; tin; disease arising from wind, catarrh; sandal.

पाटच्चर *pāṭaććara, as*, m. (fr. *paṭaććara*), a thief, robber, shop-lifter.

पाटल *pāṭala*. See p. 561, col. 3.

पाटव *pāṭava, as*, m. (fr. *paṭu*), a son or descendant of Paṭu; a pupil of Paṭu; (*as, ī, am*), clever, sharp, dexterous; (*am*), n. sharpness, acuteness, intensity, energy; cleverness, skill, dexterity, talent, eloquence; quickness, rashness, precipitation; health.

Pāṭavika, as, ī, am, clever, adroit, dexterous; cunning, crafty, fraudulent.

पाटहिका *pāṭahikā*, f. a small shrub, Abrus Precatorius; [cf. *guñja*.]

पाटा *pāṭā*, f., Ved. a species of plant (=*pāṭhā?*).

पाटिकावाडि *pāṭikāvāḍi*, N. of a village (probably Putcabarry).

पाटिन् *pāṭin, ī*, m. a species of fish described as having many teeth; [cf. *pāṭhīna*.]

पाटूर *pāṭūra, as*, m., Ved. a particular part of an animal near the ribs.

पाट्य *pāṭya, am*, n. a kind of vegetable (=*paṭṭa-śāka*).

पाठ *pāṭha, as*, m. (fr. rt. *paṭh*), recitation, recital; reading, perusal, study; reading sacred texts, studying the Vedas or scriptures; the text of a book.—*Pāṭha-ććheda, as*, m. a break in recitation or in a text; a pause, cæsura.—*Pāṭha-dosha, as*, m. an error in a text, a false reading.—*Pāṭha-niśćiti, is*, f. determining or settling the text (of a passage).—*Pāṭha-bhū, ūs*, f. 'reading-place,' a place where the Vedas are read or studied.—*Pāṭha-mañjarī*, f. a particular small bird, Graculus Religiosa.—*Pāṭha-vat, ān, atī, at*, Ved. well-read, learned.—*Pāṭha-viććheda, as*, m.=*pāṭha-ććheda*.—*Pāṭha-śālā*, f. 'lecture-room,' 'hall of study,' a college, school.—*Pāṭha-śālin, ī, inī*, m. f. a scholar, pupil; (*inī*), f.=*pāṭha-mañjarī*.—*Pāṭhāntara* (°*ṭha-an*°), *am*, n. a variation of reading in a book or manuscript.

Pāṭhaka, as, m. a reciter, reader, one who recites or delivers; a student, pupil; a scholar, a scientific person; a teacher, preceptor, lecturer, public reader (of the Purāṇas or other sacred works), a Paṇḍit who declares what is the law or custom according to the scriptures; a spiritual teacher; the text of a book.

1. *pāṭhana, am*, n. lecturing, teaching.

Pāṭhika, as, ā, am, conformable to the text.

Pāṭhita, as, ā, am, caused or taught to read or recite; instructed, taught, lectured.

Pāṭhin, ī, inī, i, one who has read or studied (any subject), a student; knowing, conversant with; (*ī*), m. a Brāhman, especially one who has finished his studies; Plumbago Zeylanica (also *pāṭhī-kuṭa*).

Pāṭhīna, as, m. a public reader or lecturer (on the Purāṇas &c.); a kind of sheat-fish, Silurus Pelorius or Boalis; a species of Moringa with red blossoms (=*guggulu*).

Pāṭhya, as, ā, am, to be taught, needing instruction.

पाठन 2. *pāṭhana, pāṭhanī*, various readings for *pānaṭha, pānaṭhī*.

पाठा *pāṭhā*, f. a climbing plant possessing various medicinal properties, Clypea Hernandifolia (commonly called *ākanādi*); (according to others) =*pahāḍa-mūla*, the root of Bignonia Suaveolens.

पाडिनी *pāḍinī*, f. an earthen pot; a boiler.

पाण 1. *pāṇa, as*, m. (fr. rt. 2. *paṇ*), a stake at play, a game; trade, traffic; a trader; praise.

पाण 2. *pāṇa*. See col. 3.

पाणि *pāṇi, is*, m. (perhaps akin to *parṇa*; said to be fr. rt. 2. *paṇ*), the hand (in this sense frequently at the end of a comp. describing that which is carried in the hand, e. g. *darbha-pāṇi*, with Kuśa grass in the hand, carrying Kuśa grass; cf. *daṇḍa-p*°, *śastra-p*°, *samit-p*°); a hoof (Ved.); a place of sale, shop, market; *pāṇiṃ grah*, to take the hand of a girl in the marriage ceremony, to marry.—*Pāṇi-kaććhapikā*, f. 'hand-tortoise,' a particular position of the fingers.—*Pāṇi-karṇa, as*, m. 'hand-eared,' 'having hands for ears,' one of the epithets of Śiva.—*Pāṇikūrćan, ā*, m., N. of one of the attendants of Skanda.—*Pāṇi-khāta, as, ā, am*, 'dug with the hand,' N. of a sacred bathing-place.—*Pāṇi-gṛihīta, as, ā, am*, taken by the hand, seized; (*ī*), f. married according to the ritual, a bride, wife.—*Pāṇi-graha, as*, m. or *pāṇi-grahaṇa, am*, n. taking by the hand, taking the hand, marrying, marriage (the joining of the bride and bridegroom's hands forming part of the ceremony).—*Pāṇigraha-kara, as*, m. one who performs (the ceremony of) taking the hand; a lawful husband.—*Pāṇigrahaṇika* or *pāṇigrahaṇīya, as, ī, am*, relating to marriage, matrimonial, nuptial; (*am*), n. a wedding present.—*Pāṇi-grahītṛi, tā*, m. 'hand-taker,' one who has married, a bridegroom, husband.—*Pāṇi-grāha, as*, m. taking the hand, marriage; one who has married, a bridegroom, husband.—*Pāṇi-gha, as*, m. 'striking with the hand,' a drummer, one who plays on a tabor or other hand-instrument; a workman, handicraftsman.—*Pāṇi-ghāta, as*, m. a blow with the hand; striking with the hand, boxing; one who strikes with his hand, a boxer.—*Pāṇi-ghna, as*, m., Ved. clapping the hands.—*Pāṇi-ćandra, as*, m., N. of a prince.—*Pāṇi-ćāpalya, am*, n. fidgeting with the hands, snapping the fingers, &c.—*Pāṇi-ja, as*, m. a finger-nail.—*Pāṇi-tala, am*, n. the palm or flat of the hand; a particular weight (=2 Tolakas); (*e*), n. du. the two palms.—*Pāṇi-dharma, as*, m. form of marriage, manner of marrying.—*Pāṇin-dhama, as, ā, am*, blowing through the hands; with *adhvan*, a journey in which a person blows into his hands, (perhaps) cold, chilly; obscure, dark (as a path, where a noise is made with the hands to frighten away snakes &c.).—*Pāṇin-dhaya, as, ī, am*, drinking out of the hands.—*Pāṇi-pallava, as, am*, m. n. 'hand-twig,' the fingers.—*Pāṇi-pātra, as, ā, am*, 'hand-cupped,' using the hand as a drinking-vessel, drinking out of the hand.—*Pāṇi-pāda, am*, n. the hands and feet.—*Pāṇi-pīḍana, am*, n. pressing the hand (of a bride), marriage.—*Pāṇi-pūra, as, ā, am*, filling the hand.—*Pāṇipraṇayi-tā*, f. the state of being taken as a wife, wife-hood.—*Pāṇi-praṇayin, ī, inī, i*, loved by the hand, being or resting in the hand; (*inī*), f. 'beloved of the hand,' a wife.—*Pāṇi-pradāna, am*, n. giving the hand (in confirmation of a promise).—*Pāṇi-bandha, as*, m. union or junction of the hands (in marrying).—*Pāṇi-bhuj, k*, m. the glomerous fig-tree, Ficus Glomerata.—*Pāṇi-mat, ān, atī, at*, possessed of hands.—*Pāṇi-marda, as*, m. Carissa Carandas (=*kara-marda*).—*Pāṇi-mukta, am*, n., scil. *astra*, a missile weapon, one thrown with the hand, as a dart, spear.—*Pāṇi-mukha, as, ī, am*, Ved. 'hand-mouthed,' having the hand for a mouth.—*Pāṇi-mūla, am*, n. the root of the hand, the extremity of the arm.—*Pāṇi-ruh, ṭ*, or *pāṇi-ruha, as*, m. a finger-nail.—*Pāṇi-vāda, as*, m. 'playing with the hand,' one who plays a drum or tabour, a drummer; (*am*), n. clapping the hands together.—*Pāṇi-vādaka, as*, m. 'playing with the hand,' one who plays a drum or tabour, a drummer.—*Pāṇi-saṅgrahaṇa, am*, n. clasping the hand (in confirmation of a promise), shaking hands.—*Pāṇi-sargya, as, ā, am*, unwound and let out of the hand (as a rope).—*Pāṇi-saryā* (?), f. a rope or cord.—*Pāṇi-stha, as, ā, am*, being in the hand, held in the hand.—*Pāṇi-svanika, as*, m. one who plays musical instruments with the hands.—*Pāṇi-hatā*, f., scil. *pushkariṇī*, N. of a lake (which the gods created for Śākya-muni with a stroke of the hand).—*Pāṇau-karaṇa, am*, n. marriage.—*Pāṇy-āsya, as, ā, am*, 'hand-mouthed,' having the hand for a mouth; (*as*), m. a Brāhman who reads the Vedas upon receiving a gift at a Śrāddha.

2. *pāṇa, as*, m.=*pāṇi*, the hand.

Pāṇika, as, m. a merchant; N. of one of the attendants of Skanda; (*ā*), f. a kind of song or singing; a sort of spoon or ladle.

Pāṇin, ī, inī, i, at the end of an adj. comp. for *pāṇi* [cf. *śastra-p*°, *śūla-p*°]; (*inas*), m. pl., N. of a family reckoned among the Kauśikas.

Pāṇītala, am, n. a particular measure (=2 Tolakas).

1. *pāṇya, as, ā, am* (for 2. see p. 563), belonging to the hand (Ved.); a patronymic (=*Kauṇḍinya*).

पाणिन *pāṇina, as*, m. said to=*Pāṇini*, and according to some a patronymic from Paṇin.

Pāṇini, is, m. (probably fr. *pāṇina* above), N. of the most eminent Hindū grammarian (regarded as an inspired Muni; according to one legend his grandfather was an inspired legislator called Devala, and his mother's name was Dākshī, see *dāksheya*; the date at which he lived is a subject of controversy, but he is generally placed in the middle of the fourth century B. C.; from Śalātura, thought to have been the dwelling-place of his ancestors, he is said by some to have been called Śālāturīya; cf. Pāṇ. IV. 3, 94).

Pāṇinīya, as, ā, am, relating to Pāṇini, written or composed by Pāṇini; (*as*), m. a disciple or follower of Pāṇini, one who follows the system of Pāṇini; an adherent or admirer of Pāṇini; (*am*), n. (with or without *vy-ākaraṇa*) the grammar of Pāṇini.—*Pāṇinīya-darśana, am*, n., N. of a chapter of the Sarva-darśana-saṅgraha.—*Pāṇinīya-mata-darpaṇa, am*, n. 'mirror of the system of Pāṇini,' N. of a work.

पाणीतक *pāṇītaka, as*, m., N. of a being attendant upon Skanda; (*ās*), m. pl., N. of a people, (a various reading for *karītī*.)

पाण्डक *pāṇḍaka, as*, m., N. of a teacher.

पाण्डर *pāṇḍara, pāṇḍava*. See p. 563, col. 1.

पाण्डित्य *pāṇḍitya, am*, n. (fr. *paṇḍita*), scholarship, erudition, learning; cleverness, skill, dexterity.

पाण्डु *pāṇḍu, us, us, u* (said to be fr. rt. *paṇḍ*), yellowish white, white, pale; (*us*), m. pale or yellowish white colour; jaundice; N. of two plants, Trichosanthes Diœca (=*pāṇḍura-phalī*); a white elephant; N. of a prince, a son of Vyāsa by the wife of Vićitra-vīrya and brother of Dhṛita-rāshṭra and Vidura; of a son of Janam-ejaya and brother of Dhṛita-rāshṭra; of a son of Dhātṛi by Āyatī (according to others he is called Prāṇa); of an attendant of Śiva; of a Nāga-rāja; of a people in

Madhya-deśa; (*us*), f. a species of plant, Glycine Debilis (commonly called Mashāṇī); [cf. Hib. *buidhe*, 'yellow.'] — *Pāṇḍu-kaṇṭaka, as*, m. Achyranthes Aspera (= *apā-mārga*). — *Pāṇḍu-kambala, as*, m. a white woollen covering or blanket; a warm upper garment; the housings of a royal elephant; a kind of stone (limestone or marble?). — *Pāṇḍu-kambalin, ī, inī, i*, covered with a white woollen blanket; (*ī*), m. a carriage covered with a sort of blanket; the housings of a royal elephant. — *Pāṇḍu-karaṇa, am*, or *pāṇḍu-karman, a*, n. (in medicine) making or rendering white. — *Pāṇḍu-taru, us*, m. Grislea Tomentosa (= *dhava*). — *Pāṇḍu-tā*, f. or *pāṇḍu-tva, am*, n. whitish-yellow colour, paleness. — *Pāṇḍu-tīrtha, am*, n., N. of a Tīrtha. — *Pāṇḍu-dukūla, am*, n. a white winding-sheet. — *Pāṇḍudukūla-sīvana, am*, n. 'sewing of the white winding-sheet,' N. of a place where Śākya-muni made a white winding-sheet. — *Pāṇḍu-nāga, as*, m. a white elephant; the plant Rottleria Tinctoria. — *Pāṇḍu-pattra-tā*, f., Ved. the growing yellow of leaves. — *Pāṇḍu-pattrī*, f. = *reṇukā*, a species of fragrant substance. — *Pāṇḍu-putra, as*, m. a son of Pāṇḍu, any one of the Pāṇḍava princes; (there are many similar compounds, as *Pāṇḍu-nandana*, &c.) — *Pāṇḍu-pṛishṭha, as, ā, am*, white-backed, having no distinguished or auspicious mark on the body, one from whom nothing great is to be expected. — *Pāṇḍu-phala, as*, m. 'having yellow fruit,' Trichosanthes Diœca; (*ā*), f. a species of gourd (= *ćirbhiṭā*); (*ī*), f. = *pāṇḍura-phalī*. — *Pāṇḍu-bhāva, as*, m. becoming yellowish-white. — *Pāṇḍu-bhūma, as, ā, am*, having a white, chalky soil; (*as*), m. a country with a light-coloured soil. — *Pāṇḍu-mṛittika, as, ā, am*, having a white, chalky soil, consisting of chalk; (*ā*), f. a pale soil; the opal. — *Pāṇḍu-mṛid, t*, f. chalk, a chalky soil, a country in which the soil is of a whitish colour. — *Pāṇḍu-raṅga, as*, m. a kind of vegetable (commonly called *pātarāṅgā*). — *Pāṇḍu-rāga, as*, m. Artemisia Indica; whiteness, pallor. — *Pāṇḍu-roga, as*, m. 'yellow disease,' jaundice. — *Pāṇḍurogin, ī, iṇī, i*, suffering from jaundice, jaundiced. — *Pāṇḍu-lekha, am*, n. an outline or sketch made with a style or with chalk. — *Pāṇḍu-lomaśā* or *pāṇḍu-lomā*, f. Glycine Debilis. — *Pāṇḍu-varṇa, as, ā, am*, pale-coloured, white; (*as*), m. whiteness. — *Pāṇḍu-varma-deva, as*, m., N. of a prince. — *Pāṇḍu-śarkarā*, f. light-coloured gravel (the disease). — *Pāṇḍu-śarmilā*, f. an epithet of Draupadī the wife of the sons of Pāṇḍu. — *Pāṇḍu-sopāka, as*, m. a particular mixed caste, the offspring of a Ćaṇḍāla by a Vaidehī mother (whose occupation, according to Manu X. 37, is working with bamboos and reeds, making baskets, mats, &c.). — *Pāṇḍv-āmaya, as*, m. 'yellow disease,' jaundice. — *Pāṇḍvāmayin, ī, inī, i*, suffering from jaundice, jaundiced.

Pāṇḍara, as, ā, am, whitish-yellow, whitish, white; (*as*), m. a species of plant (= *maru-vaka*); N. of a mountain; of a Nāga; of a sect; (*am*), n. the blossom of the jasmine; red chalk, ruddle. — *Pāṇḍara-dvāra-go-pura, as, ā, am*, having white doors and city gates. — *Pāṇḍara-pushpikā*, f. a species of plant (= *śītalā*). — *Pāṇḍara-bhikshu, us*, m. 'a white-robed mendicant,' epithet of a particular sect.

Pāṇḍaraka, as, m., N. of a Nāga-rāja.

Pāṇḍava, as, m. a patronymic, a son or descendant of Pāṇḍu; a partisan of the sons of Pāṇḍu; N. of a mountain; (*ās*), m. pl. the five reputed sons of Pāṇḍu (Yudhi-shṭhira, Bhīma, Arjuna, Nakula, and Saha-deva; cf. *Kuntī* and *Mādrī*); the party or adherents of the sons of Pāṇḍu; (*as, ī, am*), belonging to the sons of Pāṇḍu, connected with the five Pāṇḍavas. — *Pāṇḍava-nakula, as*, m., N. of a poet. — *Pāṇḍava-vahni, ayas*, m. pl. 'the Pāṇḍava fires,' a N. applied to the three elder sons of Pāṇḍu ('kindled on the Araṇi, Pṛithā or Kuntī;' cf. *pṛithā-raṇi*). — *Pāṇḍava-śreshṭha, as*, m. 'best of the sons of Pāṇḍu,' an epithet of Yudhi-shṭhira. — *Pāṇḍavābhīla* (°*va-ābh*°), *as*, m. an epithet of Krishṇa.

Pāṇḍavāyana, ās, m. pl. the children of Pāṇḍu; (*as*), m. an epithet of Krishṇa the friend and ally of the Pāṇḍu princes.

Pāṇḍavīya, as, ā, am, relating to the children of Pāṇḍu, happening to the Pāṇḍavas.

Pāṇḍaveya = *pāṇḍava*, q. v.

Pāṇḍuka, as, ā, am, = *pāṇḍu*; (*as*), m. a pale or yellowish-white colour; the jaundice; N. of a prince (= *Pāṇḍu*); a species of rice; N. of one of the nine treasures of the Jainas; (*am*), n., N. of a particular forest.

Pāṇḍukin, ī, inī, i, suffering from jaundice, jaundiced.

Pāṇḍura, as, ā, am, whitish, white, pale, yellowish-white; (*as*), m. a form of jaundice; a species of plant (= *maru-vaka*); N. of a being attendant upon Skanda; (*ā*), f. Glycine Debilis (= *māsha-parṇī*); (*am*), n. the white leprosy, vitiligo. — *Pāṇḍura-tā*, f. whiteness, white colour. — *Pāṇḍura-druma, as*, m. 'the pale tree,' Wrightia Antidysenterica. — *Pāṇḍura-pṛishṭha, as, ā, am*, = *pāṇḍu-pṛishṭha*, q. v. — *Pāṇḍura-phalī*, f. a species of shrub (= *pāṇḍu-phalī, pāṇḍu, dhūsarā*, &c.). — *Pāṇḍurekshu* (°*ra-ik*°), *us*, m. 'pale sugar-cane,' a species of sugar-cane (= *śvetekshu*).

Pāṇḍuriman, ā, m. pale or white colour, paleness.

Pāṇḍūka, as, m., Ved. a species of rice; [cf. *pāṇḍuka*.]

Pāṇḍya, as, m. pl., N. of a people and of the country in the Dekhan inhabited by them; (*as*), m. a prince of the Pāṇḍyas; N. of a son of Ā-krīḍa; N. of the mountain-range in the Pāṇḍya country. — *Pāṇḍya-deśa, as*, m. the country of the Pāṇḍyas. — *Pāṇḍya-vāṭa*, Ved., N. of a district in which pearls are found.

Pāṇḍva, am, n. an uncoloured woollen garment; (*ās*), m. pl., N. of a people in Madhya-deśa; (a various reading for *pāṇḍu* and *pāṇḍya*.)

पाण्य 2. *pāṇya, as, ā, am* (fr. rt. 1. *paṇ*), praiseworthy, excellent. (For 1. *pāṇya* see p. 562, col. 3.)

पात् 2. *pāt*, m. (fr. rt. 2. *pat*), falling; sin, wickedness. (For 1. see under rt. 3. *pā*.)

2. *pāta, as*, m. (for 1. see under rt. 3. *pā*), flying, mode of flying, flight; throwing one's self into or down, falling, fall, downfall; alighting, descending; a cast, throw, shot; a stroke (e. g. *khadga-pāta*, a sword-stroke); shedding, discharging, emitting, pouring out; destruction, dissolution; an attack, inroad, incursion; falling out, happening, coming to pass; defect, failing, fault, transgression; (in astrology) a malignant aspect; the node in a planet's orbit; an epithet of Rāhu; (*ās*), m. pl., N. of a school of the Yajur-veda. — *Pātādhikāra* (°*ta-adh*°), *as*, m. 'chapter on malignant aspects,' N. of the eleventh chapter of the Sūrya-Siddhānta and of the thirteenth of the Ārya-Siddhānta. — *Pātotpāta* (°*ta-ut*°), *ās*, m. pl. falls and rises, depressions and elevations, ups and downs.

Pātaka, as, ā, am, causing to fall; (*as, am*), m. n. 'that which causes to fall or sink,' sin, crime. — *Pātaka-yoga, as*, m. incurring guilt, acting sinfully.

Pātakin, ī, inī, i, guilty of a crime, criminal, wicked, sinful, a sinner.

Pātana, as, ī, am, causing to fall, felling, laying low, cutting down; (*am*), n. causing to fall, felling, bringing down, throwing down, knocking down, laying low, throwing (as dice); lowering, humbling; removing, bringing away; causing to fall asunder, dividing; nodding (?); (with *daṇḍasya*) causing the rod to fall, chastising, punishing; (with *jalaukasām*) application of leeches; (with *garbhasya*) destroying the fetus, causing an abortion.

Pātanīya, as, ā, am, to be caused to fall or alight, to be discharged or shot off.

Pātayitṛi, tā, trī, tṛi, one who causes to fall, one who throws (dice &c.).

Pātayitvā, ind. having made to fall; having thrown or put down or in.

Pātāla, am, n. (probably connected with 2. *pāta*, the termination is compared with *āla* = *ālaya* in *antar-āla*; the names of the other hells point to some connection with *tala*), one of the seven regions under the earth and the abode of the Nāgas or serpents and demons (seven such regions are enumerated, viz. A-tala, Vi-tala, Su-tala, Rasā-tala, Talātala, Mahā-tala, and Pātāla; but Pātāla is sometimes used as a general name for all: according to the Mahā-bhārata, Pātāla is also a town in the world of the serpent-race); an excavation, hole, chasm; submarine fire; (in astrology) the fourth sign from that in which the sun is present, the fourth house; (*as*), m. a sort of apparatus for distillation or for calcining and subliming metals (formed of two earthen pots, the upper one inverted over the lower, and the two joined together by their necks with cement and placed in a hole containing fire); an epithet of Jupiter's year of 361 days; N. of the attendant of the fourteenth Arhat of the present Ava-sarpiṇī. — *Pātāla-ketu, us*, m., N. of a Daitya prince. — *Pātāla-khaṇḍa, as*, m., N. of the fourth part of the Padma-Purāṇa and of a part of the Skanda-Purāṇa. — *Pātāla-gaṅgā*, f. the Ganges of the lower regions. — *Pātāla-garuḍī*, f. or *pātāla-garuḍāhvaya* (°*ḍa-āh*°), *as*, m. a species of creeper (= *gāruḍī*). — *Pātāla-nilaya, as*, or *pātāla-vāsin, ī*, or *pātālaukas* (°*la-ok*°), *ās*, m. an inhabitant of the nether world, a demon, Daitya, Asura; a Nāga or serpent-demon. — *Pātāla-bhogi-varga, as*, m., N. of a part of the Nāma-liṅgānuśāsana by Amara-siṃha. — *Pātāla-varṇana, am*, n. 'description of hell,' N. of the first chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Pātāla-vijaya, as*, m. 'victory over hell,' N. of the twenty-fourth and twenty-fifth chapters of the Uttara-kāṇḍa of the Rāmāyaṇa.

Pātika, as, m. the Gangetic porpoise, Delphinus Gangeticus (= *śiśu-māra*).

Pātita, as, ā, am, made to fall, felled, thrown down, cast down, struck down; lowered, depressed, humbled, overthrown.

Pātitya, am, n. (fr. *patita*), the state of one who is fallen or sunk, loss of position or caste, degraded condition.

Pātin, ī, inī, i, flying, going to, going, alighting on; falling, sinking; being included or contained in; causing to fall, felling, throwing down; pouring forth, discharging, emitting; [cf. *antaḥ-p*°, *eka-p*°, *garbha-p*°, *daṇḍa-p*°.]

Pātili, f. a trap or snare for catching deer; a small earthen vessel or pot, especially used by religious mendicants; a woman of a particular class.

Pātuka, as, ī, am, falling frequently or habitually, apt or disposed to fall; falling, losing caste; going to hell; (*as*), m. the declivity of a mountain, a precipice; an aquatic animal of a large size; (figuratively) the water-elephant.

1. *pātya, as, ā, am* (for 2. see p. 564, col. 1), to be felled, to be caused to fall, to be precipitated; to be inflicted or imposed (as a penalty).

Pātyamāna, as, ā, am, being caused to fall, being precipitated.

पातङ्ग *pātaṅga, as, ī, am* (fr. *pataṅ-ga*), belonging or peculiar to a grasshopper or moth.

Pātaṅgi, is, m. the son of the Sun, Saturn.

पातञ्जल *pātañjala, as, ī, am* (fr. *patañjali*), composed by Patañjali; (*am*), n., scil. *śāstra*, the Yoga system of philosophy (first taught by Patañjali). — *Pātañjala-darśana, am*, n. 'the system of Patañjali,' N. of a chapter of the Sarva-darśana-saṅgraha ascribed to Mādhavāćārya. — *Pātañjala-bhāshya, am*, n., N. of a philosophical work on the Yoga-sūtras by Vyāsa.

Pātañjali, is, m. a various reading for *patañjali*, q. v.

पातत्रिण *pātatriṇa, as, ī, am*, containing the word *patatrin*.

पातल्य *pātalya, am*, n., Ved. a particular

part of a carriage; (according to Sāy.) = *kīlaka*, a yoke-pin.

पातव्य 1. and 2. *pātavya*. See under rts. 1. and 3. *pā*, pp. 559, 560.

पातसाह *pātasāha, as*, m. = پادشاه, a king.

पाताण्डिनीय *pātāṇḍinīya, ās*, m. pl., N. of a school of the Yajur-veda.

पाति *pāti, is*, m. (fr. rt. 3. *pā*; but connected with rt. 1. *pat*), a master, lord, owner, possessor; a husband (= *pati*).

Pātivratya, am, n. (fr. *pati-vratā*), devotedness or loyalty to a husband, conjugal fidelity.

Pātnīvata, as, ī, am (fr. *patnī-vat*), Ved. belonging to Agni-patnīvat, i. e. to Agni together with the wives of the gods; containing the word *patnīvat*.

Pātnīśāla, as, ī, am (fr. *patnī-śālā*), Ved. being or contained in the *patnī-śālā*.

2. *pātya, am*, n. dominion. (For 1. *pātya* see p. 563, col. 3.)

पातृ *pātṛi*. See under rts. 1. and 3. *pā*.

पात्यमान *pātyamāna*. See p. 563, col. 3.

पात्र 1. and 2. *pātra*. See under rts. 1. and 3. *pā*, pp. 559, 560.

पात्रट *pātraṭa, as, ā, am*, spare, emaciate, thin; (*as*), m. a cup, pot; ragged garments.

पात्रपाक *pātra-pāka, as*, m. decoction of medicinal herbs; (incorrectly for *pattra-pāka*.)

पाथ *pātha, as*, m. (said to be fr. rt. 1. *pā*), fire; the sun; (*am*), n. water [cf. *pītha*]; N. of a Sāman; = *patha*.

Pāthas, as, n., Ved. a spot, place; food; air; water. — *Pātho-ja, am*, n. 'water-born,' a lotus. — *Pātho-da, as*, m. 'water-giver,' a cloud. — *Pātho-dhara, as*, m. 'water-bearer,' a cloud. — *Pātho-dhi, is*, m. 'receptacle of waters,' the ocean. — *Pātho-nidhi, is*, m. 'treasure-house of waters,' the ocean. — *Pātho-bhāj, k, k, k*, Ved. possessing room or space.

Pāthis, is, m. the sea; the eye; (*is*), n. a blotch, scab; water (?).

Pāthya, as, ā, am, being in a spot or place; (Sāy.) N. of a Ṛishi.

पाथेय *pātheya, am*, n. (fr. *pathin*), provender or provisions &c. for a journey, viaticum; the sign of the zodiac Virgo (= *pāthona*). — *Pātheya-vat, ān, atī, at*, furnished with provisions for a journey, provisioned.

पाथोन *pāthona* (corrupted fr. the Gr. παρθένος), Ved. the sign of the zodiac Virgo.

पाथ्न्य *pāthnya, as*, m., Ved. a patronymic of Dadhīća.

पाद् *pād* (fr. rt. 2. *pad*), see 3. *pad*, p. 529; used at the end of comps., cf. *dvi-pād, tri-pād*, and see Gram. 145.

Pāda, as, m. the foot (of men and animals; sometimes added in token of respect to proper names or titles of address, e. g. *ākarṇayantu deva-pādāḥ*, let your Majesty listen; *Kumārila-pādāḥ*, the venerable Kumārila); the foot or leg of an inanimate object (as of a bedstead); a column, pillar; a foot as a measure (= 12 Aṅgulis); the foot or root of a tree; the foot of a mountain, a hill at the foot of a mountain; the bottom (of a bag); a ray or beam of light (rays being considered as the feet or hands of the heavenly bodies); a quarter, a fourth part (this sense is perhaps derived from the foot of a quadruped being one out of four); a quarter of a weight of gold (= 1¼ Paṇa); the fourth part of a book, (the Adhyāyas in the Śaunakīya Ćatur-adhyāyikā, in the Śārīraka-mīmāṃsā, and in Pāṇini's grammar are divided severally into four Pādas, as also the Dhanur-veda and the Vāyu-Purāṇa; while, on the other hand, the Adhyāyas in Vopa-deva's grammar contain more than four Pādas); the fourth part of a Śloka or of any verse; the line of a hymn or stanza of the Ṛig-veda or of any stanza; the quadrant of a circle; a part in general; [cf. Goth. *fōtu-s*, 'a foot:' Lith. *pėda-s*, 'the sole of the foot;' *pėnda-s*, 'a vestige:' probably Hib. *fadadh*, 'kindling, lighting;' *fadaidhim*, 'I kindle, excite, provoke.'] — *Pāda-kaṭaka, as, am*, m. n. or *pāda-kīlikā*, f. an ornament for the feet or ankles, an anklet. — *Pāda-kṛiććhra, as*, m. 'quarter-penance,' a sort of penance (eating and fasting on alternate nights). — *Pāda-kshepa, as*, m. a footstep. — *Pāda-gaṇḍira, as*, m. morbid enlargement of the legs and feet. — *Pāda-gṛihya* or *pāde-gṛihya*, ind., Ved., see Gaṇa to Pāṇ. II. 1, 72. — *Pāda-granthi, is*, m. 'foot-knot,' the ankle. — *Pāda-grahaṇa, am*, n. laying hold of or clasping the feet (of a Brāhman or superior as a mark of respectful salutation). — *Pāda-ghṛita, am*, n. melted butter for anointing the feet. — *Pāda-ćatura* or *pāda-ćatvara, as*, m. a slanderer, calumniator; a goat; a sand-bank; hail; the religious fig-tree, Ficus Religiosa. — *Pāda-ćāpalya, am*, n. 'foot-unsteadiness,' fidgeting or shuffling with the feet. — *Pāda-ćāra, as*, m. going on foot, walking; the daily position of the planets; (*eṇa*), ind. on foot. — *Pāda-ćārin, ī, iṇī, i*, going or walking on foot, having feet for locomotion; fighting on foot; (*ī*), m. a footman, pedestrian, a foot-soldier. — *Pāda-ćihna, am*, n. foot-mark, foot-print. — *Pāda-ja, as*, m. 'born from the foot (of Brahmā),' a Śūdra, man of the fourth and servile tribe. — *Pāda-jala, am*, n. water for the feet; water in which the feet have been washed; (*as, ā, am*), that of which a fourth part is water, mixed with one fourth of water. — *Pāda-jāha, am*, n. = *pāda-mūla*, that part of the foot to which the leg is articulated, the tarsus. — *Pāda-tala, am*, n. the sole or lower part of the foot; (*e*), ind. under the feet. — *Pāda-tas*, ind. out of the feet, from the feet, at or near the feet, (*pādataḥ kṛi*, to put down at the feet); at the foot (of a bed); in the south-west (Manu III. 89, according to Kullūka, this may also mean 'at the foot of the bed'); by or with a quarter; after a quarter of a verse (Ved.); step by step, by degrees. — *Pāda-tra, as* or *am*, m. or n. (?), or *pāda-trā*, f. 'foot-covering,' a shoe. — *Pāda-trāṇa, am*, n. 'foot-protecting,' a boot, shoe. — *Pāda-dārī* or *pāda-dārikā*, f. 'foot-rending,' a chap in the feet, a chilblain. — *Pāda-dāha, as*, m. a burning sensation in the feet (said to be in India an excruciating pain difficult to remedy). — *Pāda-dhāvana, am*, n. washing the feet. — *Pāda-dhāvanikā*, f. sand used for rubbing the feet. — *Pāda-nakha, as*, m. a toe-nail. — *Pāda-nālikā*, f. an ornament for the feet, an anklet. — *Pāda-nićṛit, t, f.*, scil. *gāyatrī*, a defective metre, in which one syllable is wanting in each Pāda; (also wrongly spelt *pāda-nivṛit*.) — *Pāda-nishka, as*, m. = *pan-nishka*, p. 529. — *Pāda-nyāsa, as*, m. placing the feet, a dance or measured step. — *Pāda-pa, as*, m. 'imbibing nourishment with the foot or root,' a plant, tree; 'protecting the feet,' (fr. rt. 3. *pā*) a foot-stool, cushion for the feet; (*ā*), f. a shoe, slipper. — *Pādapa-khaṇḍa, as*, m. a group or clump of trees. — *Pāda-paddhati, is*, f. a line of footsteps, a track, trail. — *Pāda-padma, as*, m. 'foot-lotus,' a foot beautiful as a lotus. — *Pāda-parighaṭṭana, am*, n. trampling with the feet, treading upon. — *Pādapa-ruhā*, f. a climbing plant, parasitical plant. — *Pāda-pālikā*, f. an ornament for the feet, an anklet. — *Pāda-pāśa, as*, m. a foot-rope for cattle or horses; an anklet of small bells, &c.; (*ī*), f. a chain for the feet, a fetter; a foot-carpet or mat. — *Pāda-pīṭha, am*, n. a foot-stool. — *Pādapīṭhikā*, f. any common or vulgar trade, as that of a barber, &c.; white stone. — *Pāda-pīṭī*, f. a shoe; (incorrectly for *pāda-pīṭhī*?). — *Pāda-pūraṇa, as, ā, am*, (Ved.) filling out a part or line of a verse (as a particle), expletive; (*am*), n. the filling out a line or the measure of a verse. — *Pāda-prakshālana, am*, n. 'washing the feet,' N. of a chapter of the Purāṇa-sarva-sva. — *Pāda-praṇāma, as*, m. bowing to the feet, prostration. — *Pāda-pratishṭhāna, am*, n. a foot-stool. — *Pāda-pradhāraṇa, am*, n. 'foot-covering,' a shoe. — *Pāda-prahāra, as*, m. 'foot-blow,' a kick. — *Pāda-baddha, as, ā, am*, bound or held together by quarters of verses (as a metre). — *Pāda-bandha, as*, m. any tie for the foot, a chain or fetter for the feet. — *Pāda-bandhana, am*, n. a fetter for the feet; a stock of cattle (so called from the foot-ropes with which cattle are tied). — *Pāda-bhāga, as*, m. a fourth part, quarter. — *Pāda-bhāj, k, k, k*, possessing a quarter, being only a quarter. — *Pāda-miśra*, see Pāṇ. VI. 3, 56. — *Pāda-mudrā*, f. the impression of a footstep, foot-print, trace. — *Pāda-mūla, am*, n. 'root of the foot,' the part of the foot to which the leg is articulated, tarsus; the sole of the foot; the heel; a polite designation of a person; the foot of a mountain. — *Pāda-yuddha, am*, n. 'foot-fight,' fighting on foot. — *Pāda-raksha, as*, m. a foot-protector, foot-guard; (*ās*), m. pl. armed men who run by the side of an elephant in battle to protect its feet from wounds. — *Pāda-rakshaṇa, am*, n. a cover for the feet; a leather boot or shoe, a stocking. — *Pāda-rajas, as*, n. the dust of the feet. — *Pāda-rajju, us*, f. a tether or rope for the foot of an elephant. — *Pāda-rathī*, f. 'foot-vehicle,' a shoe, boot, slipper. — *Pāda-rohaṇa, as*, m. 'growing from roots,' the Indian fig-tree. — *Pāda-lagna, as, ā, am*, sticking to the foot. — *Pāda-lepa, as*, m. an unguent for the feet. — *Pāda-vat, ān, atī, at*, having feet, possessed of feet. — *Pāda-vandana, am*, n. 'saluting the feet,' respectful salutation. — *Pāda-valmika, as*, m. morbid enlargement of the legs and feet, elephantiasis. — *Pāda-vigraha, as*, m. (probably) a mode of reading in which the divisions in verses are carefully marked; (*as, ā, am*), having a quarter of the compass or extent. — *Pāda-vidhāna, am*, n. 'the arrangement of the parts of a verse,' N. of a work ascribed to Śaunaka. — *Pāda-virajas, ās*, f. a shoe, slipper, stocking (as keeping *rajas* or dust from the feet?). — *Pāda-vīthī*, f. a shoe; (probably an incorrect form, cf. *pāda-pīṭī*.) — *Pāda-vṛitta, au*, m. du., Ved. the two component elements of the quarter of a verse, i. e. the long and short syllable; (*as*), m. epithet of a Svarita separated from the preceding Ud-ātta by a hiatus. — *Pāda-veshṭanika, as* or *am*, m. or n. (?), a stocking. — *Pāda-śabda, as*, m. the sound or noise of footsteps (= *pać-ćhabda*). — *Pāda-śas*, ind. foot by foot; verse by verse, stanza by stanza; by a fourth part. — *Pāda-śākhā*, f. 'branch of the foot,' a toe. — *Pāda-śilī*, f. an ornament for the feet, an anklet; (probably an incorrect form.) — *Pāda-śuśrūshā*, f. obedience towards the feet (a respectful expression for *śuśrūshā*). — *Pāda-śesha, am*, n. a quarter, fourth part. — *Pāda-śaila, as*, m. a hill at the foot of or near a mountain. — *Pāda-śotha, as*, m. swelling of the feet, gout. — *Pāda-śauća, am*, n. cleaning the feet (= *pać-ćhauća*). — *Pāda-saṃhitā*, f. the union of words in a quarter of a verse. — *Pāda-sevana, am*, n. or *pāda-sevā*, f. 'foot-salutation,' showing respect by touching the feet, service, duty. — *Pāda-stambha, as*, m. a supporting beam, pillar, post. — *Pāda-sphoṭa, as*, m. 'cracking of the feet,' chilblain, a sore or ulcer on the foot. — *Pāda-svedana, am*, n. perspiration of the feet, causing perspiration in the feet. — *Pāda-hata, as, ā, am*, struck with the feet, kicked, trodden on, touched with the feet. — *Pāda-harsha, as*, m. numbness of the feet after pressure upon the crural nerves. — *Pāda-hāraka, as, ā, am*, taken away with the feet; (*as*), m. one who takes away or steals anything with the feet (?). — *Pāda-hīnat*, ind. without division or transition; on a sudden, all at once. — *Pādākulaka* (°*da-āk*°), *as, am*, m. or n. (?), N. of two kinds of metres. — *Pādāgra* (°*da-ag*°), *am*, n. the point or extremity of the foot. — *Pādāghāta* (°*da-āgh*°), *as* m. 'a blow with the foot,' a kick. — *Pādāṅka* (°*da-aṅ*°), *as*, m. a foot-mark, footstep, footprint, vestige. — *Pādāṅgada* (°*da-aṅ*°), *am, ī*, n. f.

an ornament for the feet or toes, an anklet. — *Pādāṅguli* (°*da-an*°), *is, ī,* f. 'foot-finger,' a toe. — *Pādāṅgulīyaka* (°*da-an*°), *am,* n. a ring worn on one of the toes. — *Pādāṅgushṭha* (°*da-an*°), *as,* m. the great toe. — *Pādāṅgushṭhāśritāvanī* (°*tha-āś*°, °*ta-av*°), *is, is, i,* 'touching the ground with the toes,' on tiptoe. — *Pādāṅgushṭhikā,* f. a ring worn on the great toe. — *Pādādhyāsa* (°*da-adh*°), *as,* m. treading upon, kicking. — *Pādānata* (°*da-ān*°), *as, ā, am,* bowed or bent down to the feet, prostrate. — *Pādānudhyāta* (°*da-an*°), *as, ā, am,* thought of by the feet of such an one (a respectful expression in inscriptions for 'thought of by such an one'); the son and successor of any one, rightful successor of any one ('thought of by his predecessor'). — *Pādānta* (°*da-an*°), *as,* m. the extremity of the feet; proximity to the feet; (*e*), ind. near the feet. — *Pādāntara* (°*da-an*°), *am,* n. the interval of a step, the distance of a foot; (*e*), ind. in immediate proximity to, close to (with gen.); after the interval of a step. — *Pādāntika* (°*da-an*°), *am,* n. proximity to the feet, the neighbourhood of the feet. — *Pādāmbu* (°*da-am*°), *us, us, u,* containing a fourth part of water. — *Pādāmbhas* (°*da-am*°), *as,* n. 'foot-water,' water in which the feet have been washed. — *Pādāravinda* (°*da-ar*°), *as,* m. 'foot-lotus,' the foot of a deity, lover, &c. — *Pādārghya* (°*da-ar*°), *am,* n. 'offering to the feet,' a donation to Brāhmans or venerable persons. — *Pādārdha* (°*da-ar*°), *am,* n. half a quarter, an eighth; half a line of a stanza. — *Pādārpaṇa* (°*da-ar*°), *am,* n. setting down the feet. — *Pādāvanejana* (°*da-av*°), *as, ī, am,* used for washing the feet (Ved.); washing the feet. — *Pādāvarta* (°*da-āv*°), *as,* m. a wheel worked by the feet for raising water from a well; a square foot. — *Pādāvasećana* (°*da-av*°), *am,* n. washing the feet; water for washing the feet, water in which the feet have been washed. — *Pādāshṭhīla* (°*da-ash*°), *as,* m. the ankle; contusion of the feet (?). — *Pādāsana* (°*da-ās*°), *am,* n. a footstool. — *Pādāsphālana* (°*da-ās*°), *am,* n. trampling or shuffling of the feet, motion of the feet (as in wrestling or struggling), floundering. — *Pādāhata* (°*da-āh*°), *as, ā, am,* 'struck with the foot,' kicked, trodden, touched by the foot. — *Pādāhati* (°*da-āh*°), *is,* f. a blow with the foot, kick; treading, trampling. — *Pāde-gṛihya* = *pāda-gṛihya.* — *Pādotphāla* (°*da-ut*°), *as,* m. shuffling or moving the feet. — *Pādodaka* (°*da-ud*°), *am,* n. 'foot-water,' water for washing the feet, water in which the feet of a Brāhman have been washed, water hallowed by the washing of sacred feet. — *Pādodaka-tīrtha, am,* n., N. of a sacred bathing-place at Benares. — *Pādodara* (°*da-ud*°), *as,* m. a serpent ('using the belly in place of feet').

Pādaka, as, m. a little foot (Ved.); (*as, ikā, am*), making a quarter of anything (Ved.); at the end of a comp. = *pāda;* [cf. *tri-p*°.]

Pādaya, Nom. A. *pādayate, -yitum,* to stretch out the feet.

Pādavika, as, m. a traveller.

Pādāt, t, m. (properly *pāda + at*), a foot-soldier, footman.

Pādāta, as, m. (properly *pāda + āta*), a foot-soldier, footman; (*am*), n. infantry.

Pādāti, is, or *pādātika,* or *pādāvika, as,* m. = *padāti,* a foot-soldier, man on foot, footman.

Pādika, as, ī, am, lasting for a quarter of the time, amounting to a quarter or fourth, a fourth; *pādikam śatam,* one quarter of a hundred, 25 per cent; [cf. *ardha-p*°.]

Pādin, ī, inī, i, footed, having feet; having a fourth part or share, claiming or receiving a fourth part; having four parts, as a stanza &c.; (*ī*), m. a footed aquatic animal, an amphibious animal; the heir to a fourth part of an estate.

Pādina, as, m. a fourth part.

Pādu, us, m., Ved. course, path (Sāy. = *pādenāgamana*).

Pādukā, f. a wooden shoe, shoe, slipper [cf. *ćarma-p*°]; (*as, ā* or *ī, am*), going on foot, going with feet. — *Pādukā-kāra, as,* or *pādukā-kṛit, t,* m. a shoemaker.

Pādū, ūs, f. a shoe. — *Pādū-kṛit, t,* m. a shoemaker; (also spelt *pādu-kṛit.*)

Pādya, as, ā, am, relating or belonging to the foot; (*am*), n. (with or without *udaka*) water for washing the feet. — *Pādya-pātra, am,* n. a metal vessel for washing the feet.

पादक्रमिक *pādakramika, as, ī, am* (fr. *pada-krama*), one who reads or knows the Pada-krama, q. v.

पादप *pāda-pa.* See p. 564, col. 2.

पादारक *pādāraka, as,* m. the knees or ribs of a boat (supporting the deck on each side?).

पादालिन्द *pādālinda, as, ā* or *ī,* m. f. a boat.

पाद्म *pādma, as, ī, am* (fr. *padma*), relating to the lotus, referring to or treating of the lotus; (*as*), m. a patronymic of Brahmā [cf. *padma-garbha, padma-yoni*]; N. of a Mahā-kalpa. — *Pādma-purāṇa, am,* n., N. of a Purāṇa.

पान 1. *pāna, pānīya, pānta.* See p. 560, cols. 1, 2.

पान 2. *pāna, as,* m. = *apāna,* breath, breathing out, expiration.

पानस *pānasa, as, ī, am* (fr. *panasa*), prepared from the fruit of the Jaka or bread-fruit tree; (*am*), n. a spirituous liquor so prepared.

पान्थ *pāntha, as,* m. (fr. *pathin*), a wanderer, traveller; 'the wanderer in the sky,' the sun.

पान्नग *pānnaga, as, ī, am* (fr. *panna-ga*), formed or consisting of snakes, having serpents, snaky.

पान्नेजन *pānnejana, as, ī, am* (fr. 3. *pad* + *nejana*), Ved. used for washing the feet; (*am*), n. a vessel in which the feet are washed, foot-bath.

पाप *pāpa, as, ā* (or in the earlier language *ī*), *am* (said to be fr. rt. 3. *pā;* according to some for *apāpa* fr. rt. *āp* with *apa*), bad, wicked, vicious, sinful, evil, mischievous, destructive; vile, low, abandoned; (in astrology) boding evil, malignant, inauspicious; (*as*), m. a wicked man, wretch, profligate; N. of a hell; (*am*), n. bad fortune, bad state, unhappiness; evil, sin, vice, crime, wickedness, transgression, guilt (e. g. *pāpam avāpsyasi,* thou wilt incur guilt); (*am*), ind. badly, miserably, wrongly; (*ayā*), ind., Ved. badly, wrongly, wickedly; [cf. Gr. κακο-ς: Lat. *peccare:* Lith. *pykiù,* 'I am angry;' *paika-s, pikta-s,* 'angry.'] — *Pāpa-kara, as, ā* or *ī, am,* or *pāpa-kartṛi, tā, trī, tṛi,* or *pāpa-karman, ā, ā, a,* or *pāpa-karmin, ī, iṇī, i,* or *pāpa-kārin, ī, iṇī, i,* or *pāpa-kṛit, t, t, t,* 'wrong-doing,' wicked, sinful, criminal, an evil-doer, malefactor, villain. — *Pāpa-kṛita, am,* n. or *pāpa-kṛityā,* f. an evil deed, bad action, sin, crime. — *Pāpa-kshaya, as,* m. the destruction of sin. — *Pāpakshaya-tīrtha, am,* n., N. of a Tīrtha. — *Pāpakshaya-mātra, am,* n. entire destruction (or expiation) of sins. — *Pāpa-gumpa, as,* m. epithet of Bāla-kṛishṇa; (perhaps incorrectly for *pāya-guṇḍa.*) — *Pāpa-goćara, as, ā, am,* evidently involved in (the consequences of) sin. — *Pāpa-graha, as,* m. a planet of evil or malignant aspect (as Mars, Saturn, Rāhu, Ketu); any ill-omened or inauspicious aspect of the stars as the conjunction of the sun or Budha with the moon in its last quarter; calamitous or fatal destiny. — *Pāpa-ghna, as, ī, am,* destroying or removing sin or evil deeds, expiating guilt; (*as*), m. the sesamum plant; (*ī*), f., N. of a river. — *Pāpa-ćara, as,* m. 'walking in sin,' N. of a king. — *Pāpa-ćarya, as,* m. a sinner; a fiend, Rākshasa. — *Pāpa-ćārin, ī, iṇī, i,* doing evil, sinful, wicked, criminal. — *Pāpa-ćetas, ās, ās, as,* evil-minded, being of an evil disposition, wicked, vile. — *Pāpa-ćeli* or *pāpa-ćelikā,* f. the plant Clypea Hernandifolia, a species of creeper (commonly called *ākanādi*). — *Pāpa-ja, as, ā, am,* Ved. springing from evil. — *Pāpa-jīva, as, ā, am,* leading an evil life, wicked, criminal. — *Pāpa-tara, as, ā, am,* worse, more wicked, very evil. — *Pāpa-timira, as, ā, am,* 'sin-bedarkened,' blinded by sin. — *Pāpa-tra, am,* n., Ved. evil condition, misery, poverty. — *Pāpa-da, as, ā, am,* Ved. bringing misfortune, inauspicious. — *Pāpa-darśin, ī, inī, i,* looking at faults, malevolent. — *Pāpa-dṛiśvan, ā, arī, a,* seeing guilt, knowing an act to be wicked. — *Pāpa-dṛishṭi, is, is, i,* evil-eyed. — *Pāpa-dhī, īs, īs, i,* evil-minded. — *Pāpa-nakshatra, am,* n., Ved. an inauspicious constellation. — *Pāpa-nāpita, as,* m. a vile or bad barber. — *Pāpa-nāman, ā, mnī, a,* Ved. having a bad name. — *Pāpa-nāśana, as, ī, am,* destroying the wicked; (*as*), m. an epithet of Śiva; N. of a temple of Vishṇu; (*am*), n., N. of a part of the Brahmāṇḍa-Purāṇa. — *Pāpa-nāśin, ī, inī, i,* sin-destroying, purifying. — *Pāpa-nirati, is, is, i,* wicked, villainous; a wretch; (*is*), f. attachment to evil, wickedness. — *Pāpa-niśćaya, as, ā, am,* having evil designs, malevolent. — *Pāpa-nishkṛiti, is,* f. atonement for sin. — *Pāpa-pati, is,* m. 'sinful master,' a paramour. — *Pāpa-parājita, as, ā, am,* Ved. ignominiously defeated. — *Pāpa-puṇya, āni,* n. pl. vicious or virtuous (deeds). — *Pāpa-purusha, as,* m. a villainous man (a personification of all sin or archetype of a sinner, whose head is Brāhmaṇicide, whose arms are theft, and whose heart is wine-drinking, &c.; also spelt *pāpa-pūrusha*). — *Pāpa-phala, as, ā, am,* having evil consequences, inauspicious. — *Pāpa-buddhi, is, is, i,* evil-minded, wicked; (*is*), m., N. of a man. — *Pāpa-bhakshaṇa, as, ā, am,* devouring the wicked; (*as*), m. an epithet of Kāla-bhairava, a son of Śiva. — *Pāpa-bhañjana, as, ā, am,* breaking or destroying the wicked; (*as*), m., N. of a Brāhman. — *Pāpa-bhāva, as, ā, am,* being of an evil disposition, evil-minded. — *Pāpa-mati, is, is, i,* evil-minded, of a corrupt mind, sinful, graceless, ungodly, depraved. — *Pāpa-mitra, am,* n. friend or companion of sin, bad counsellor, seducer. — *Pāpamitratva, am,* n. friendship with the wicked. — *Pāpa-mukta, as, ā, am,* freed from sin, liberated from all crime. — *Pāpa-moćana, am,* n. liberating from sin, remission of guilt. — *Pāpa-yakshma, as,* m., Ved. 'the evil disease,' consumption. — *Pāpa-yoni, is,* f. a bad or low birthplace, birth in an inferior condition (as in that of an animal; considered as the punishment of sin). — *Pāpa-rahita, as, ā, am,* freed from sin, sinless. — *Pāpa-roga, as,* m. any bad disease considered as the penalty of sin in a former life (as leprosy, elephantiasis); small pox. — *Pāparogin, ī, iṇī, i,* suffering from a bad disease as a penalty for sin (committed in a former life). — *Pāparddhi* (°*pa-ṛid*°), *is,* f. 'sin-prosperity,' getting a living by hunting, the chase. — *Pāpa-loka, as,* m., Ved. the evil world, the place of suffering, place of the wicked. — *Pāpalokya, as, ā, am,* belonging to hell or the world of the wicked, fiendish, infernal; belonging to the wicked. — *Pāpa-vasīyas, ān, asī, as,* inverted; confused; (*as*), n. inversion, confusion. — *Pāpa-vasīyasa* or *pāpa-vasyasa, am,* n., Ved. inversion, inverted order, confusion. — *Pāpa-vāda, as,* m., Ved. an inauspicious cry. — *Pāpa-vināśana, as, ī, am,* sin-destroying, destroying transgressions. — *Pāpavināśana-tīrtha, am,* n., N. of a Tīrtha. — *Pāpa-vinigraha, as,* m. restraining or punishing wickedness. — *Pāpa-viniśćaya, as, ā, am,* intending evil, resolved on wickedness or crime. — *Pāpa-śamana, as, ā, am,* palliating or removing crime; (*am*), n. a sin offering; (*ī*), f. a species of tree; [cf. *śamī.*] — *Pāpa-śīla, as, ā, am,* ill-disposed, prone to evil, of bad character, wicked. — *Pāpa-śodhana, as, ā, am,* cleansing or washing away sins; (*am*), n., N. of a Tīrtha. — *Pāpa-saṃśamana, as, ā, am,* removing sin. — *Pāpa-saṅkalpa, as, ā, am,* evil-minded, ill-intentioned. — *Pāpa-sama, am,* n., Ved. a bad year. — *Pāpa-sammita, as, ā, am,* equal in sin, of like guilt. — *Pāpa-sūdana, as, ā, am,* sin-destroying. — *Pāpasūdana-tīrtha, am,* n., N. of a

Tīrtha. — *Pāpa-han, ā, ghnī, a,* sin-destroying, destroying the wicked. — *Pāpa-hara, as, ā, am,* removing evil, destroying sin; (*am*), n. a means of removing evil; (*ā*), f., N. of a river. — *Pāpākhyā* (°*pa-ākh*°), f., scil. *gati,* epithet of one of the seven divisions of the planetary courses (according to the Parāśara-tantra extending over the constellations Hasta, Maitra, and Vi-śākhā). — *Pāpāṅkuśā* (°*pa-aṅ*°), f., N. of the eleventh day in the light half of the month Āśvina. — *Pāpāćāra* (°*pa-āć*°), *as, ā, am,* ill-conducted, following evil courses, practising evil, living an evil life, vicious. — *Pāpātman* (°*pa-āt*°), *ā, ā, a,* evil-minded, wicked; (*ā*), m. a sinner, reprobate, wretch; (opposed to *dharmātman.*) — *Pāpādhama* (°*pa-adh*°), *as, ā, am,* the lowest of the wicked, exceedingly low or wicked. — *Pāpānuvasita* (°*pa-an*°), *as, ā, am,* addicted to sin, sinful. — *Pāpānta* (°*pa-an*°), *am,* n., N. of a Tīrtha ('where sins come to an end'). — *Pāpāpanutti* (°*pa-ap*°), *is,* f. 'removal of sins,' expiation. — *Pāpāvahīyam* (°*pa-av*°), ind., Ved. wrongfully staying away or remaining behind. — *Pāpāśaya* (°*pa-āś*°), *as, ā, am,* evil-intentioned, wicked, sinful. — *Pāpāha* (°*pa-aha*), *am,* n., Ved. an unlucky day. — *Pāpāhi* (°*pa-ahi*), *is,* m. a snake, serpent. — *Pāpokta* (°*pa-uk*°), *as, ā, am,* Ved. addressed in ill-omened words.

Pāpaka, as, ikā or *akī, am,* bad, evil, wicked; (*am*), n. evil, wrong, wickedness, sin; (*as*), m. a wicked person, rascal; an evil or malignant planet.

Pāpala, as, ā, am, imparting or incurring guilt; (*am*), n. a particular measure.

Pāpin, ī, inī, i, wicked, sinful, bad; a sinner, criminal.

Pāpishṭha, as, ā, am, worst, lowest, most wicked; exceedingly bad, very wicked. — *Pāpishṭha-tama, as, ā, am,* worst, most wicked; worse, more wicked. — *Pāpishṭha-tara, as, ā, am,* worse, more wicked; the very worst; exceedingly wicked.

Pāpīya, as, ā, am, worse, &c.; (a contracted form of *pāpīyas* below.)

Pāpīyas, ān, asī, as, worse, worse off, more wretched or miserable; lower, poorer; more wicked; very bad or wicked, very criminal; *māraḥ pāpīyān,* (with Buddhists) the evil spirit, the devil; (*as*), m. a wicked man, wretch, villain. — *Pāpīyas-tara, as, ā, am,* = *pāpīyas.* — *Pāpīyas-tva, am,* n. the state of being very wicked, great wickedness.

Pāpman, ā, m. evil, unhappiness, evil plight, suffering; crime, evil, sin, wickedness; (*ā, ā, a*), injurious, hurtful, evil.

पापापुरी *pāpāpurī,* f. = *pāvāpurī,* f., N. of a town near Rāja-gṛiha.

पामन् *pāman, ā,* m. (fr. rt. *pai*), a kind of skin disease, cutaneous eruption, herpes, scab. — *Pāma-ghna, as, ī, am,* 'destroying the scab; (*as*), m. sulphur; (*ī*), f. a species of plant (= *kaṭukā*). — *Pāma-vat, ān, atī, at,* diseased with herpes.

Pāmana, as, ā, am, diseased with herpes. — *Pāmanam-bhāvuka, as, ā, am,* Ved. becoming diseased with herpes.

Pāmara, as, ā, am, diseased with herpes, scabby; wicked, vile; low, vulgar, base; stupid; (*as*), m. a man of the lowest extraction, a man engaged in any degrading occupation; an idiot, fool; a wicked man; (*am*), n. evil, bad character, wickedness. — *Pāmaroddhārā* (°*ra-ud*°), f. 'removing herpes,' a species of plant (= *guḍūćī*).

Pāmā, f. herpes, scab (enumerated among the forms of so-called mild leprosy). — *Pāmāri* (°*mā-ari*), *is,* m. 'enemy of the scab,' sulphur.

पाम्प *pāmpa, as, ī, am,* belonging to or situated on the river Pampā.

Pāmpana, as, ī, am, belonging or relating to the river Pampā.

पाय *pāya, am,* n. (fr. rt. 1. *pā*), water. — *Pāya-guṇḍa, as,* m., N. of the author of a commentary on the Laghu-śabdendu-śekhara.

Pāyaka, as, ikā, am, drinking; [cf. *taila-pāyikā.*]

Pāyana, am, n. the causing or giving to drink; (Sāy.) = 1. *pāna,* a beverage; (*ā*), f. causing to drink; watering, moistening.

Pāyin, ī, inī, i, (at the end of a comp.) drinking; [cf. *kuṇḍa-p*°, *kshīra-p*°, *ćandrikā-p*°.]

1. *pāyu, us,* m. the anus. — *Pāyu-kshālana-bhūmi, is,* f. or *pāyu-kshālana-veśman, a,* n. a water-closet, privy. — *Pāyu-bheda, as,* m., Ved. (in astrol.) N. of two ways in which an eclipse terminates.

1. *pāyya, as, ā, am,* to be drunk, to be caused to drink; (*am*), n. water; drinking.

पायस *pāyasa, as, ī, am* (fr. *payas*), prepared with or made of milk or water; (*as, am*), m. n. food prepared with milk, rice boiled in milk; an oblation of milk, rice, and sugar; the resin of Pinus Longifolia; turpentine; (*am*), n. milk; a kind of divine beverage, nectar (Rām. I. 15, 8). — *Pāyasa-dagdha, as, ā, am,* scalded by milk-porridge.

Pāyasika, as, ī, am, fond of boiled milk, relating to any mixture of milk, &c.

पायिक *pāyika, as,* m. a foot-soldier, footman; (probably a corruption of *pādātika.*)

पायु 2. *pāyu, us,* m. (fr. rt. 3. *pā;* for 1. see above), Ved. a guard, protector; N. of a man; (*avas*), m. pl. protecting powers or actions.

2. *pāyya* (for 1. see above), protection (at the end of a comp.; cf. *nṛi-p*°).

पाय्य 3. *pāyya, am,* n. measure; practice, profession.

पाय्य 4. *pāyya, as, ā, am,* low, vile, reprehensible, contemptible.

पार *pāra, as,* m. (fr. rt. 1. *pṛi* or rt. *pṝ*), crossing [cf. *dush-p*°]; the further shore or opposite bank of a river; the further side, concluding bound; the end or limit of anything, the utmost reach or extent; quicksilver; N. of a sage, a son of Pṛithu-shena and father of Nīpa; of a son of Samara and father of Pṛithu; of a son of Aṅga and father of Divi-ratha; (*ās*), m. pl., N. of a class of deities under the ninth Manu; (*ā*), f., N. of a river (said to flow from the Pāriyātra mountains or the central and western portion of the Vindhya chain); (*ī*), f. a quantity of water; a small water-jar, drinking-vessel, glass, cup; a milk-pail; a rope for tying an elephant's feet; pollen; (*am*), n. (according to some also *as,* m.), the further or opposite end or bank of a river; the totality of an object, the fullest extent (with gen., e.g. *tamasas,* of darkness; *kāraṇānām,* of tortures); extremity, end, aim (in this sense also m.); *pāram gam,* to cross over; to fulfil (e.g. *pratijñāyāḥ pāraṃ sa gataḥ,* he fulfilled his promise); to become proficient in; *pāram nī,* to bring to a close; [cf. *para, param;* Gr. πόρο-ς, πέρα, πέραν, περαίνω, πείρω, περαῖο-ς, περά-τη, Πειραιεύ-ς, πέρας, πεῖραρ, ἀπειρέσ-ιο-ς; Lat. *per;* Lith. *per,* 'across;' Slav. *polŭ,* 'the opposite bank.'] — *Pāra-kāma, as, ā, am,* desirous of reaching the opposite bank. — *Pāra-ga, as, ā, am,* going to the opposite shore, crossing over, going through or over or across or to the end, ferrying across, intending to cross; one who has arrived at the end, accomplishing, one who has accomplished or completely mastered, completely familiar or conversant with, knowing thoroughly, well versed in (with gen. or loc. or in a comp., e.g. *Vedānām pāragaḥ,* well versed in the Vedas; *pratijñā-p*°, fulfilling or keeping a promise); profoundly learned; going over or beyond the world; (*am*), n. keeping, fulfilling. — *Pāra-gata, as, ā, am,* or *pāra-gāmin, ī, inī, i,* one who has reached the opposite shore, passed over in safety, crossed; passed beyond the world, pure, holy; (*as*), m. (with Jainas) an Arhat or deified saint and teacher. — *Pāra-gati, is,* f. going through, reading, studying through. — *Pāra-gamana, am,* n. reaching the opposite shore, crossing, going to the end. — *Pāra-ćara, as, ī, am,* arriving at the opposite shore, crossing over. — *Pāra-tas,* ind., Ved. on the opposite bank, on the further side. — *Pāra-daṇḍaka, as,* m. (perhaps a Vṛiddhied form fr. *para + daṇḍaka*), N. of a country (part of Orissa). — *Pāra-darśaka, as, ā, am,* showing the opposite bank. — *Pāra-darśana, as, ā, am,* beholding the opposite bank or shore, able to survey all things. — *Pāra-dṛiśvan, ā, arī, a,* one who has seen the opposite bank, completely familiar with, knowing thoroughly; long-sighted, far-seeing, wise. — *Pāra-dhvaja, ās,* m. pl. 'banners of the further shore,' N. of certain banners brought from beyond the sea (from Ceylon) and borne in procession by the kings of Kaśmīra. — *Pāra-netṛi, tā, trī, tṛi,* bringing to the further shore. — *Pāram-ita, as, ā, am,* gone to the opposite bank; crossed, traversed; transcendant (as spiritual knowledge); (*ā*), f. (probably a contracted form for *pāramita-tā*), coming to the opposite bank, complete attainment, perfection (the Buddhists enumerate six or sometimes ten Pāramitās or perfections as belonging to a Bodhi-sattva). — *Pārāpāra* (°*ra-ap*°), *am,* n. = *pārāvāra,* the nearer and further bank, both banks, (a various reading for *pārāvāra,* q.v.); (*as*), m. the sea, ocean. — *Pārāyaṇa* (°*ra-ay*°), *am,* n. going over, going across; reading from one end to the other, reading through, perusing, studying, study; reading a Purāṇa or causing it to be read; the whole, totality, entireness, completeness [cf. *dhātu-p*°, *nāma-p*°]; N. of a grammatical work; (*ī*), f. a N. of the goddess Sarasvatī; an act, action; considering, meditating; light. — *Pārāyaṇa-māhātmya, am,* n., N. of a section of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Pārāyaṇika, as, ī, am,* reading to (any one), teaching how to pronounce; (*as*), m. a lecturer, reader of the Purāṇas; a pupil, scholar; (*ās*), m. pl. epithet of a particular school of grammarians. — *Pārāyaṇīya, am,* n., N. of a grammar. — *Pārāvāra* (°*ra-av*°), *am,* n. the further and the nearer bank or shore, the opposite banks (e.g. *pārāvārasya nauḥ,* a boat which plies from one side to the other); (*as*), m. the sea, ocean; [cf. *pārāpāra.*] — *Pārāvārīṇa, as, ā, am,* on both sides of a river, &c., one who goes to both sides. — *Pāre-gaṅgam,* ind. on the other side of the Gaṅgā, beyond the Ganges. — *Pāre-viśoka,* N. of a place. — *Pāre-sindhu,* ind. on the other side of the Sindhu, beyond the Indus.

1. *pāraka, as, ī, am* (for 2. see p. 567, col. 1), carrying over, bearing across, saving, delivering (in *ugra-p*°, q.v.); enabling to cross (a river or the world).

1. *pāraṇa, as, ā, am* (for 2. see p. 567, col. 1), bringing over, carrying across, saving, delivering; (*am*), n. fulfilling, accomplishing; reading through, reading, studying; the complete text (of a book); (*am, ā*), n. f., also *vrata-pāraṇa,* concluding a fast, eating or drinking after a fast, breakfast; [cf. *śoṇita-p*°.] — *Pāraṇa-karman, a,* n. exercise in reading, mode of reading.

Pāraṇīya, as, ā, am, having an attainable end, capable of being completed or brought to an end.

1. *pāraya,* Nom. P. A. *pārayati, -te,* &c., to bring over, lead over; to be able; (this is also regarded as the Caus. of rt. 1. *pṛi,* q.v.)

2. *pāraya, as, ā, am,* able, adequate, fit for.

1. *pārayat, an, antī, at,* being able, competent.

1. *pārayishṇu, us, us, u* (for 2. see s.v.), Ved. bringing to a successful issue, causing to succeed, victorious.

Pāriṇa, as, ā, am, being on the other or opposite side; crossing to the other or opposite side; (at the end of a comp.) completely familiar with, well acquainted with [cf. *trivarga-p*°]; (*as*), m., N. of a man (= *pārīṇa*).

Pārīya, as, ā, am, (at the end of a comp.) completely familiar with, well acquainted with.

Pārya, as, ā, am, Ved. being on the opposite side or bank; upper; last, final; giving the last stroke, decisive (e.g. *pārye dhane,* Ved. in a decisive battle); causing to succeed, helping through; effectual, efficient; (*am*), n. end; decision.

पारक 2. *pāraka, as, ī, am* (fr. rt. *prī*; for 1. see p. 566, col. 3), satisfying, pleasing; cherishing.
2. *pāraṇa, as*, m. (for 1. see p. 566, col. 3), satisfying, satisfaction; a cloud.
3. *pāraya, as, ā, am* (for 1. and 2. see p. 566, col. 3), satisfying, filling.
2. *pārayat, an, antī, at*, satisfying, filling.
2. *pārayishṇu, us, us, u*, gratifying, pleasing, satisfying.

पारक्य *pārakya, as, ā, am*, = *parakīya*, belonging to another or a stranger, alien (opposed to *sva*); intended for others, serving others; belonging to an enemy, hostile, inimical; (*as*), m. an enemy; (*am*), n. doing anything for the sake of future happiness, pious conduct.

पारग्रामिक *pāragrāmika, as, ī, am* (fr. *para* + *grāma*), 'belonging to another village,' hostile, inimical, (*pāragrāmikam vidhim ačikīrshati*, he is about to perform hostile action, i. e. prepares for hostilities.)

पारज् *pāraj, k*, m. (said to be fr. *pāra*), gold.

पारजायिक *pārajāyika, as*, m. (fr. *para* + *jāyā*), one who intrigues with another's wife, an adulterer.

पारटीट *pāraṭīṭa, as*, m. (connected with *pāra*?), a stone, rock; [cf. *pāraruka*.]

पारणीय *pāraṇīya*. See p. 566, col. 3.

पारत 1. *pārata, as, ī, am* (fr. *para-tas*), see Vārttikā to Pāṇ. IV. 2, 104; (Ved.) N. of a people or country.

पारत 2. *pārata, as*, m. quicksilver; [cf. *pārada*.]
Pārataka, ās, m. pl., N. of a people.

पारतन्त्रिक *pāratantrika, as, ī, am* (fr. *paratantra*), belonging to or enjoined by the religious treatises of others.
Pāratantrya, am, n. the being subject to another, dependence, subservience, slavery.

पारत्रिक *pāratrika, as, ī, am* (fr. *para-tra*), relating to another world, belonging to the next world, advantageous in the future life.
Pāratrya, as, ā, am, relating to the next world; rewarded in a future state (according to Kullūka = *paraloka-phala*).

पारद *pārada, as*, m. quicksilver; (*ās*), m. pl., N. of a barbarous people (described in Manu X. 44. as a Kshatriya tribe degraded to Śūdras by neglect of duties; cf. 2. *pārata*).

पारदण्डक *pāra-daṇḍaka*. See *pāra*, p. 566.

पारदारिक *pāradārika, as, ī, am* (fr. *para-dāra*), intriguing with another's wife; relating to another's wife; (*as*), m. an adulterer.
Pāradārin, ī, iṇī, i, intriguing with another's wife; (perhaps incorrectly for *para-dārin*.)
Pāradārya, am, n. intriguing with another's wife, adultery.
Pāradeśika, as, ī, am (fr. *para-deśa*), outlandish, foreign, abroad; (*as*), m. a traveller; a foreigner.
Pāradeśya, as, śī, am, belonging to or coming from a foreign country, foreign; (*as*), m. a traveller, one who has gone to a foreign country; a foreigner; [cf. Lat. *per-egrinus*.]
Pāradhenu, us, or *pāradhenuka, as*, m., N. of a low mixed caste, an Āyogava (q. v.).
Pāramparīṇa, as, ī, am (fr. *param-parā*), passing from one to another, handed down from father to son, hereditary.
Pāramparīya, as, ī, am, handed down, traditional.
Pāramparya, as, ī, am, one following the other; (*am*), n. uninterrupted series, continuous order or hereditary succession; traditional instruction, tradition; intercession, intermediation; (*eṇa*), ind. successively. — *Pāramparya-kramāgata* (°*ma-āg*°), or *pāramparyāgata* (°*ya-āg*°), *as, ā, am*, derived from tradition. — *Pāramparyopadeśa* (°*ya-up*°), *as*, m. traditional instruction.
Pāralokya, as, ā, am (fr. *para-loka*), relating to the next world.
Pāralaukika, as, ī, am, relating to the next world (e. g. *sahāyaḥ pāralaukikaḥ*, a companion on the way to the next world); epithet of a place where pearls are found and of the pearls found there (Ved.); (*am*), n. things or circumstances relating to the next world.
Pāravargya, as, ā, am (fr. *para* + *varga*), belonging to another party, siding with the enemy.
Pāravaśya, am, n. (fr. *para-vaśa*), dependence, dependency.
Pārastraiṇeya, as, m. (fr. *para-strī*), a son by another's wife, an adulterine.
Pārahaṇsya, as, ā, am (fr. *para-haṇsa*), relating to an ascetic who has subdued all his senses; [cf. *pāramahaṇsya*.]
Pārāvarya, eṇa, ind. (fr. *parāvara*), on all sides, completely.

पारभृत *pārabhṛita, am*, n. a present, offering (incorrectly for *prābhṛita*).
Pārabhṛitīya, as, ī, am, relating or belonging to a present (incorrectly for *prābhṛitīya*); belonging to a cuckoo (fr. *para-bhṛita*).

पारमहंस *pāramahaṇsa, as, ī, am* (fr. *parama-haṇsa*), relating to Parama-haṇsa (Brahmā).
Pāramahaṇsya, as, ā, am, relating to the Parama-haṇsas or religious men who have subdued all their senses by abstract meditation; (*am*), n. most sublime ascetism or meditation. — *Pāramahaṇsya-pari*, ind. relating to the most sublime meditation or speculation.
Pāramārthika, as, ī, am (fr. *paramārtha*), relating to a high or spiritual object, relating to supreme truth; real, essential, true; one who cares for truth, loving right; supremely good, excellent, superior.
Pāramika, as, ī, am (fr. *parama*), supreme, chief, best.
Pārameśvara, as, ī, am (fr. *parameśvara*), relating or belonging to the supreme lord (Śiva), coming from the supreme lord.
Pārameshṭha, as, m. a patronymic from Parameshṭhin.
Pārameshṭhya, as, ā, am (fr. *parameshṭhin*), relating or belonging to the highest or supreme god (Brahman), coming from the supreme deity; relating to a king; (*am*), n. highest position, supremacy; royal insignia.

पारमित *pāram-ita*. See under *pāra*, p. 566.

पारय 1. and 2. *pāraya, pārayat, pārayishṇu*. See p. 566, col. 3, and col. 1. of this p.

पारवत *pāravata, as*, m. = *pārāvata*, a pigeon.

पारवश्य *pāravaśya*. See above.

पारशव *pāraśava, as, am*, m. n. (fr. *paraśu*), iron (used for axes), an iron weapon; (*as*), m., N. of a mixed caste, the son of a Brāhman by a Śūdrā woman; a son by another's wife, an adulterine, bastard; (*ās*), m. pl., N. of a people in the south-west of Madhya-deśa; (*as, ī, am*), made of iron; made or derived from an axe; (sometimes written *pārasava*.) — *Pāraśava-tva, am*, n. the state of being born of a Śūdrā woman.
Pāraśarya, as, m., Ved. a patronymic of Tirindira.

पारशीक *pāraśīka* = *pārasīka*, q. v.

पारश्वध *pāraśvadha* or *pāraśvadhika, as, ī, am* (fr. *paraśvadha*), armed with an axe; (*as*), m. a man armed with an axe, halbert-man, hatchet-man, pioneer, &c.

पारश्वय *pāraśvaya, as*, m. gold (?).

पारस *pārasa, as, ī, am*, Persian; (*ī*), f. (with or without *bhāshā*) the Persian language.
Pārasika, ās, m. pl. the Persians; (*as, ī, am*), Persian; (*as*), m. Persia (?).
Pārasīka, ās, m. pl. the Persians; (*as*), m. Persia; a Persian horse.
Pārasīkeya, as, ī, am, Persian.

पारसव *pārasava*. See *pāraśava*, col. 2.

पारस्कर *pāraskara, as*, m. (fr. *pāra* + *kara*, *s* being inserted; or fr. *paras-kara*), N. of the author of certain Gṛihya-sūtras forming a supplement to Kātyāyana's Srauta-sūtras and of a Dharma-śāstra; N. of a district; (*as, ī, am*), composed by Pāraskara. — *Pāraskara-gṛihya-paddhati, is*, f., N. of a work on domestic customs.

पारस्त्रैणेय *pārastraiṇeya, pārahaṇsya*. See col. 2.

पारापत *pārāpata, as*, m. = *pārāvata*, a pigeon.

पारापतक *pārāpataka, as*, m. a kind of rice.

पारायण *pārāyaṇa*. See *pāra*, p. 566.

पारारुक *pāraruka, as*, m. a rock; [cf. *pāraṭīṭa*.]

पारावत *pārāvata, as, ī, am* (fr. *parā-vat*), remote, coming or brought from a distance, of foreign extraction (Ved.); (*as*), m., N. of a tribe on the Yamunā; a turtle-dove, turtle-pigeon, dove, pigeon; a kind of snake; N. of a Nāga of the race of Airāvata; a monkey; a species of tree, Diospyros Embryopteris; a mountain; N. of a class of deities under Manu Svāročisha; (*ī*), f. the fruit of the Lavalī plant (Annona Reticulata?); a form of song peculiar to cowherds; N. of a river in the peninsula; (*am*), n. the fruit of the tree Diospyros Embryopteris. — *Pārāvata-ghnī*, f., Ved. (according to the Nirukta) destroying both banks (an epithet of the Sarasvatī; Sāy. = *pārāvāra-ghātinī* or = *dūra-deśe vidyamānasyāpi vṛikshāder hantrī*; but the right meaning probably is), hitting the remote (demon), slaying from afar. — *Pārāvata-deśa, as*, m., N. of a district mentioned in the Ratna-kosha. — *Pārāvata-padī*, f. or *pārāvatāṅghri* (°*ta-aṅ*°), 'pigeon's foot,' Cardiospermum Halicacabum (so called from the form of the leaf). — *Pārāvatāṅghri-piččha, as*, m. a pigeon.
Pārāvati, is, m. a patronymic of Vasu-roćis.

पारावदघ्नी *pārāvada-ghnī*, a wrong reading for *pārāvata-ghnī*, q. v.

पारावार *pārāvāra*. See p. 566, col. 3.

पारावर्य *pārāvarya*. See col. 2.

पाराशर *pārāśara, as, ī, am* (fr. *parāśara*), proceeding or derived from Parāśara or from Pārāśarya; (*as*), m. a patronymic from Parāśara and N. of the poet Vyāsa; (*ās*), m. pl., N. of a school; (*ī*), f. a daughter of Parāśara; (*am*), n. the rules of Parāśara for the conduct of the mendicant order. — *Pārāśarī-putra, as*, m., Ved., N. of a teacher. — *Pārāśaropapurāṇa* (°*ra-up*°), *am*, n., N. of an Upa-Purāṇa.
Pārāśarakalpika, as, ī, am, one who studies the Parāśara-kalpa; (*as*), m. a follower of Parāśara the institutor of rules for the mendicant order.
Pārāśari, is, m. a patronymic of Vyāsa.
Pārāśarin, ī, m. a mendicant of the school of Parāśara or of Pārāśarya; a religious mendicant in general.
Pārāśarya, as, m. a patronymic of the poet Vyāsa; N. of a teacher.

पारिकर्मिक *pārikarmika, as*, m. (fr. *parikarman*), one who takes charge of the lesser vessels or utensils.

पारिकाङ्क्षिन् *pārikāṅkshin, ī*, m. an ascetic (who devotes himself to devout contemplation), a contemplative saint, a Brāhman in the fourth period

of life, a religious mendicant; (also *pārikāṅkshaka*; cf. *pari-kāṅkshita*.)

पारिकुट *pārikuṭa, as,* m., Ved. an attendant, servant.

पारिक्षित *pārikshita, as, ī, am,* epithet of the verses of the Atharva-veda XX. 127, 7-10; (*as*), m. a patronymic of Janam-ejaya.
Pārikshitīya, as, m., Ved. (according to the commentator) the brother of Pari-kshit.

पारिखेय *pārikheya, as, ī, am* (fr. *pari-khā*), surrounded by a ditch or fosse, belonging to a ditch.

पारिग्रामिक *pārigrāmika, as, ī, am* (fr. *pari-grāmam*), situated round a village.

पारिजात *pārijāta, as,* m. (fr. *pari+jāta*), the coral tree, Erythrina Indica (a splendid tree losing its leaves in June and then covered with large crimson flowers, sometimes identified with the Mandāra); the wood of this tree; N. of one of the five trees of paradise (which was produced at the churning of the ocean and came into the possession of Indra from whom it was afterwards taken by Kṛishṇa); fragrance; N. of a Ṛishi; N. of a Nāga of the race of Airāvata. — *Pārijāta-maya, as, ī, am,* made of flowers of the celestial Pārijāta. — *Pārijāta-vat, ān, atī, at,* possessing the celestial Pārijāta. — *Pārijāta-sarasvatī-mantra, ās,* m. pl., N. of certain magical formulas. — *Pārijāta-haraṇa, am,* n. 'carrying off of the Pārijāta tree,' N. of sections of the Hari-vaṅśa and Vishṇu-Purāṇa (describing the taking of the Pārijāta tree by Kṛishṇa from Indra); N. of a comedy by Gopāla-dāsa.
Pārijātaka, as, m. the coral tree, Erythrina Indica; one of the five trees of paradise; N. of a sage.

पारिण *pāriṇa, as,* m., N. of a man.

पारिणाय्य *pāriṇāyya, as, ā, am* (fr. *pari-ṇāya=pari-ṇaya*), relating to marriage, obtained on the occasion of marriage; (*am*), n. property or paraphernalia received by a woman at the time of marriage; marriage settlement.

पारिणाह्य *pāriṇāhya, am,* n. (fr. *pari-ṇāha*), household furniture and utensils.

पारितथ्या *pāritathyā,* f. (fr. *pari+tathya?*), a string of pearls for binding the hair, a trinket worn on the forehead where the hair is parted.

पारितवत् *pārita-vat, ān, atī, at,* containing the word *pārita* or other forms of the Caus. of rt. 1. *pṛi*.

पारितोषिक *pāritoshika, as, ī, am* (fr. *pari-tosha*), gratifying, delighting, pleasing, making happy, satisfactory, consolatory; (*am*), n. a reward, gratuity (given as a token of satisfaction).

पारिध्वजिक *pāridhvajika, as,* m. (fr. *pari+dhvaja*), a standard-bearer.

पारिन्द्र *pārindra, as,* m. a lion (=*pārīndra*).

पारिपन्थिक *pāripanthika, as,* m. (fr. *pari-pantham*), a highwayman, robber, thief.

पारिपाट्य *pāripāṭya, am,* n. (fr. *pari-pāṭī*), regularity, methodicalness, successiveness.

पारिपात्र *pāripātra, as,* m. (fr. *pari+pātra?*), N. of one of the seven principal mountain ranges of India (the central or western portion of the Vindhya chain which skirts the province of Malwa); N. of a son of Ahīna-gu; (also read *pāriyātra*.)
Pāripātraka or *pāriyātraka, as,* m., N. of a mountain range, the central or western portion of the Vindhya chain.
Pāripātrika or *pāriyātrika, as,* m. an inhabitant of the Pāripātra or Pāriyātra mountain range.

पारिपान्थिक *pāripānthika, as,* m. probably only a wrong reading for *pāripanthika*, q. v.

पारिपार्श्व *pāripārśva, am,* n. (fr. *pari-pārśva*), retinue, attendants, followers.
Pāripārśvaka, as, ikā, am, standing at the side, attending on; (*as*), m. an attendant; an assistant of the manager of a play; an actor who serves in place of a chorus in the drama and is one of the interlocutors in the prologue; (*ikā*), f. a female attendant, a chamber-maid.
Pāripārśvika, as, ī, am, standing at the side, belonging to a retinue; attending on; (*as*), m. an attendant; an assistant of the manager of a play.

पारिपेल *pāripela, am,* n. = *paripelava*, q.v.

पारिप्लव *pāriplava, as, ā, am* (fr. *pari-plava*), swimming; moving to and fro, shaking, unsteady, tremulous, trembling; perturbed, troubled in mind; 'moving in a circle,' epithet of a particular legend recited at the Aśva-medha and repeated at certain intervals throughout the year (Ved.); (*as*), m. a boat; N. of a sage (?) in the fifth Manv-antara; (*am*), n., N. of a Tīrtha. — *Pāriplava-gata, as, ā, am,* being in a boat. — *Pāriplava-netra, as, ā, am,* having tremulous or swimming eyes.
Pāriplavīya, am, n., Ved. an oblation accompanying the recitation of the Pāriplava legend.
Pāriplāvya, as, m. a goose; (*am*), n. perplexity, agitation; tremulousness.

पारिबर्ह *pāribarha* and *pārivarha, as,* m. =*pari-barha* or *pari-varha*, q. v.; a wedding present; N. of one of the sons of Garuḍa.

पारिभद्र *pāribhadra, as,* m. (fr. *pari+bhadra*), the coral tree, Erythrina Indica; the Nimb tree, Azadirachta Indica: a species of pine, Pinus Devadāru; the Saral, Pinus Longifolia; N. of a son of Yajña-bāhu; (*am*), n., N. of a Varsha in Śālmala-dvīpa named after Pāribhadra.
Pāribhadraka, as, m. the tree Erythrina Fulgens; the Nimb tree, Azadirachta Indica; (*am*), n. Costus Speciosus or Arabicus.

पारिभाव्य *pāribhāvya, am,* n. (fr. *pari-bhū*), surety, security, bail (=*prātibhāvya*); a drug, a species of Costus, Costus Speciosus or Arabicus.

पारिभाषिक *pāribhāshika, as, ī, am* (fr. *pari-bhāshā*), universally received, generally current, usual, common; technical (as a term).

पारिमाण्डल्य *pārimāṇḍalya, as, ī, am* (fr. *pari-maṇḍala*), having the measure or being of the size of an atom; (*am*), n. an atom (as a measure of space), a mote in a sun-beam.

पारिमाण्य *pārimāṇya, am,* n. (fr. *pari-māṇa*), circumference, compass.

पारिमित्य *pārimitya, am,* n. (fr. *pari-mita*), the being confined or limited, limitation.

पारिमुखिक *pārimukhika, as, ī, am* (fr. *pari-mukham*), being before or round the face, being near or present.
Pārimukhya, as, ā, am, being before or round the face, being near or present; (*am*), n. the being before the face, presence.

पारियात्र *pāriyātra, as,* m., N. of a mountain; of a country; [cf. *pāripātra*.]
Pāriyātraka, N. of a place mentioned in the Romaka-Siddhānta.

पारियानिक *pāriyānika, as,* m. (fr. *pari+yāna*), a travelling carriage.

पारिरक्षिक *pārirakshika, as,* m. (fr. *pari-rakshā*), a Brāhman in the fourth period of life, an ascetic or religious mendicant.

पारिवत्स *pārivatsa, as,* m. (fr. *pari+vatsa*), a calf belonging (to the cows mentioned in Hari-vaṅśa 11877).

पारिवित्त्य *pārivittya, am,* n. (fr. *pari-vitta*), the being unmarried while a younger brother is married, the condition of an elder brother who is unmarried while the younger is married.
Pārivettrya, am, n. (fr. *pari-vettṛi*), the marrying of a younger brother before the elder; the being unmarried while a younger brother is married.

पारिव्राजक *pārivrājaka, as, ī, am* (fr. *pari-vrājaka*), intended for a religious mendicant; (*am*), n. the wandering life of a religious mendicant.
Pārivrājya, am, n. (fr. *pari-vrāj*), the wandering life of a religious mendicant; (also incorrectly written *pārivrajya*.)

पारिश *pāriśa, as,* m. a species of tree (=*phalīśa*, commonly called *palāśa-pipula* and *gaja-haṇḍa*).

पारिशील *pāriśīla, as,* m. a cake (=*apūpa*).

पारिशेष्य *pāriśeshya, am,* n. (fr. *pari-śesha*), that which is left over, a remainder; (*āt*), ind. this alone remaining, there being no alternative.

पारिषद् *pārishad, t, t, t* (fr. *pari-shad*), one who is present at an assembly (?).
Pārishatka, as, ā, am, one who studies or knows what has been settled in an assembly (?).
Pārishada, as, ī, am, belonging to an assembly or council, one who belongs to an assembly or council; (*as*), m. a person present at an assembly or congregation, a spectator; an assessor at a council; a king's companion; (*ās*), m. pl. the retinue or attendants of a god; (*am*), n. taking part in an assembly; (*as, am*), m. or n. (?), N. of a village in the North.
Pārishadaka, as, ī, am, done by an assembly.
Pārishadya, as, ā, am, = *parishadam samavaiti,* = *parishadi sādhuḥ,* one who is present at an assembly, a spectator.

पारिसारक *pārisāraka, as, ī, am,* containing the word *pari-sāraka*.

पारिहारिक *pārihārika, as, ī, am* (fr. *pari-hāra*), taking away, seizing; surrounding; (*as*), m. a maker of garlands; (*ī*), f. a kind of riddle.
Pārihārya, as, m. a bracelet; (*am*), n. taking, seizure.

पारिहास्य *pārihāsya, am,* n. (fr. *pari-hāsa*), jest, joke, fun; (*ena*), ind. in fun.

पारी *pārī,* f. (fr. rt. *pṛī*), a cup, drinking-vessel, &c. See *pāra*, p. 566, col. 2.

पारीक्षित् *pārīkshit, t,* m. = *pārīkshita,* a patronymic of Janam-ejaya.
Pārīkshita, as, ī, am, relating to or treating of Parī-kshit, derived from Parī-kshit; (*as*), m. a patronymic of Janam-ejaya; N. of a sovereign to whom the Bhāgavata-Purāṇa or life of Kṛishṇa is supposed to have been addressed; N. of the successor of the preceding.

पारीण *pārīṇa.* See p. 566, col. 3.

पारीणह्य *pārīṇahya, am,* n. (fr. *parī-ṇah*), household furniture or utensils; [cf. *pāriṇāhya*.]

पारीन्द्र *pārīndra, as,* m. a lion (=*pārindra*); a large snake, boa.

पारीय *pārīya.* See p. 566, col. 3.

पारीरण *pārīraṇa, as,* m. = *parīraṇa*, q. v.

पारु *pāru, us,* m. (said to be fr. rt. 3. *pā*), the sun; fire (=*peru*).

पारुच्छेप *pāruććhepa, as, ī, am,* derived from Paruććhepa; *Bhāradvājam Pāruććhepam,* N. of a Sāman.
Pāruććhepi, is, m. a patronymic from Paruććhepa.

पारुषक *pārushaka, as* or *am,* m. or n. (?), a species of flower; [cf. *parūshaka*.]

पारुषेय *pārusheya, as, ī, am* (fr. *parusha*), Ved. spotted, freckled.

Pārushya, am, n. roughness [cf. *tvak-p°*], harshness; harshness of language, abuse, reproach, contumelious or scurrilous language, opprobrious or unfriendly speech, insult; violence (in word or deed, cf. *daṇḍa-p°, vāk-p°*); squalor; the forest or grove of Indra; aloe wood or Agallochum; (*as*), m. a N. of Bṛihas-pati, the planet Jupiter.

पारुष्ण *pārushṇa, as,* m., Ved. a kind of bird.

पारेगङ्गम् *pāre-gaṅgam, pāre-viśoka, pāre-sindhu.* See under *pāra.*

पारेरक *pāreraka, as,* m., a sword, scimitar (?).

पारोक्ष *pāroksha, as, ī, am* (fr. *paroksha*), undiscernible, unintelligible, obscure, mysterious.

Pārokshya, as, ā, am, undiscernible, invisible, hidden; (*am*), n. mysteriousness, mystery.

पारोवर्य *pārovarya, am,* n. (fr. *paro-'varam*), tradition.

पार्घट *pārghaṭa, am,* n. ashes, = *arghaṭa;* [cf. *pārpara.*]

पार्जन्य *pārjanya, as, ā, am* (fr. *parjanya*), belonging to Parjanya.

पार्ण *pārṇa, as, ī, am* (fr. *parṇa*), made or consisting of leaves, leafy; raised from leaves (as a tax); made of the wood of the Butea Frondosa; (*as*), m. a patronymic.

Pārṇavalki, is, m. (fr. *parṇa-valka*), a patronymic of Ni-gaḍa.

पार्थ 1. *pārtha, as, ī, am* (fr. *pṛithi*), Ved. an epithet of twelve sacred texts, ascribed to Pṛithi Vainya, repeated during the ceremony of unction in the Rāja-sūya sacrifice; (*as*), m. a patronymic of Tānva; (*am*), n., N. of several Sāmans.

Pārthya, as, m., Ved. a patronymic from Pṛithi.

पार्थ 2. *pārtha, as,* m. (fr. rt. *prith* for *prath* and connected with *pṛithu*, wide), a prince, king (= *pārthiva*); (fr. *pṛithā*), a metronymic of Yudhi-shṭhira, Bhīma-sena, and Arjuna, especially of the last; N. of a son of Paṇḍu and king of Kaśmīra; N. of a man; the plant Terminalia Arjuna; (*ās*), m. pl. an epithet of the five sons of Pāṇḍu. — *Pārtha-ja, as,* m. the son of Pārtha. — *Pārtha-pura, am,* n., N. of a city near the confluence of the Go-dāvarī and Vi-darbhā. — *Pārtha-maya, as, ī, am,* consisting of sons of Pṛithā. — *Pārtha-sārathi, is,* m., N. of the author of the Tantra-ratna. — *Pārthasārathi-miśra, as,* m., N. of a commentator on Jaimini's Nyāya-sūtras. — *Pārthānuga* (*°tha-an°*), *as, ā, am,* followed by (Pārtha, i. e.) Arjuna.

Pārthava, as, ī, am, belonging or peculiar to Pṛithu; (*am*), n. width, greatness, immensity.

Pārthavi, an earthy substance, rotten wood; (probably a wrong reading for *pārthiva.*)

Pārthiva, as, ī, am (fr. *pṛithivī* for *pṛithvī*, f. of *pṛithu*), earthen, earthly, terrestrial, relating to the earth, springing or derived from the earth, made of earth, earthy; ruling or possessing the earth; fit for kings or princes, royal, princely; *a-pārthiva,* unearthly, i. e. heavenly, celestial; (*as*), m. a dweller on the earth, inhabitant of the earth; a lord of the earth, king, prince, sovereign, warrior; an earthen vessel; the 19th (or 53rd) year in Jupiter's cycle of 60 years; (*ās*), m. pl. a patronymic; (*ī*), f. 'earth-born,' an epithet of Sītā; of Lakshmī; (*am*), n. an earthy substance; (*āni*), n. pl., Ved. the regions of the earth (Sāy. = *pṛithivyām bhavānī sthānāni*). — *Pārthiva-tā,* f. or *pārthiva-tva, am,* n. the dignity or rank of king, royalty. — *Pārthiva-nandinī,* f. the daughter of a king. — *Pārthivarshabha* (*°va-ṛi°*), *as,* m. 'king-bull,' an excellent king. — *Pārthiva-śreshṭha, as,* m. best of kings, an excellent sovereign. — *Pārthiva-sutā* or *pārthivātmajā* (*°va-āt°*), f. the daughter of a king. — *Pārthivādhama* (*°va-adh°*), *as,* m. the lowest or meanest of kings. — *Pārthivendra* (*°va-in°*), *as,* m. the chief or greatest of princes.

पार्थक्य *pārthakya, am,* n. (fr. *pṛithak*), severalty, individuality, separation, separateness, singleness, difference, variety.

पार्थुरश्म *pārthuraśma, am,* n. (fr. *pṛithu-raśmi*), Ved. epithet of various Sāmans.

पार्पर *pārpara, as,* m. a handful of rice; consumption (= *kshaya-roga*); a filament of the Nauclea Cadamba; ashes; = *kīnāśa;* = *gadāntara* (a kind of disease ?); a N. of Yama.

पार्य *pārya.* See p. 566, col. 3.

पार्यन्तिक *pāryantika, as, ī, am* (fr. *paryanta*), final, concluding, last.

पार्व *pārva, as, ī, am* (fr. *parvan*), = *pārvaṇa;* (probably an incorrect form.)

Pārvaṇa, as, ī, am, belonging or relating to a division of time or of the month; increasing, waxing full (as the moon); (*as*), m. a kind of deer; the general funeral ceremony to be offered to all the Manes at the Parvan (or conjunction of the sun and moon, at which double oblations are offered, three cakes to the father, paternal grandfather and great-grandfather, and three to the maternal grandfather, his father and grandfather; and the crumbs of each set to the remoter ancestors in each line).

Pārvāyanāntīya, as, ā, am (fr. *parvan + ayanānta*), occurring at the end of a Parvan or solstice (as a sacrifice &c.).

पार्वत *pārvata, as, ī, am* (fr. *parvata*), being or living in the mountains, growing on or coming from the mountains, consisting of mountains, mountainous; (*as*), m. the tree Melia Sempervirens (= *mahā-nimba*); (*ī*), f. a mountain stream; a female cowherd or Gopī; a N. of Durgā (as being the daughter of Hima-vat the king of the snowy mountains); N. of a cave in mount Meru; of various women (named after the goddess); an epithet of Draupadī (incorrectly for *pārshatī*); a kind of fragrant earth; a red clay commonly called Saurāshṭrī or Surat earth; N. of various plants; the olibanum tree, Boswellia Thurifera; Grislea Tomentosa; = Celtis Orientalis; = *kshudra-pāshāṇa-bhedā;* = *jīvanī.* — *Pārvatī-kshetra, am,* n. 'district of Pārvatī (Durgā),' N. of one of the four especially sacred districts of Orissa. — *Pārvatī-nandana, as,* m. 'son of Pārvatī,' an epithet of Kārttikeya. — *Pārvatī-paśćāttāpa-varṇana, am,* n., N. of the sixth chapter of the Gīta-gaṅgādhara, a poem by Kalyāṇa. — *Pārvatī-pravartana, am,* n., N. of the ninth chapter of the Gīta-girīśa, a poem by Rāma. — *Pārvatī-prasādana, am,* n., N. of the fifth chapter of the Gīta-gaṅgādhara. — *Pārvatī-mokshaṇa, am,* n., N. of a chapter of the Gaṇeśa-Purāṇa. — *Pārvatīśvara-liṅga* (*°tī-īś°*), *am,* n., N. of a Liṅga. — *Pārvatī-sampradāna, am,* n., N. of a chapter of the Brahma-vaivarta-Purāṇa.

Pārvatāyana, as, m. a patronymic; N. of a chamberlain.

Pārvati, is, m. a patronymic of Daksha.

Pārvatika, am, n. a multitude of mountains, mountain-range.

Pārvatīya, as, ī, am, living or dwelling in the mountains, mountainous; (*as*), m. a mountaineer; epithet of a particular sovereign ruling in the mountains; (*ās*), m. pl., N. of a mountain tribe.

Pārvateya, as, ī, am, belonging or relating to the mountains, mountain-born; (*as*), m., N. of a prince of mountaineers; a species of culinary plant bearing a pungent fruit; (*ī*), f. the smaller or upper mill-stone; (*am*), n. antimony (= *sauvīrāñjana*).

पार्शव 1. *pārśava, as,* m. (fr. 1. *parśu*), a prince of the Parśus.

Pārśukā, f. = *parśukā,* a rib.

Pārśva, as, am, m. n. the region of the ribs or the part of the body below the armpit; the side, flank (either of animate or inanimate objects); a side of any square figure; a curved knife (Ved.); (*as*), m., N. of an ancient Buddhist teacher; (with Jainas) N. of the twenty-third Arhat of the present Ava-sarpiṇī; (*au*), m. du. heaven and earth; (*am*), n. a multitude of ribs, the thorax; the extremity of the fore-axle nearest the wheel to which the outside horses of a four-horse chariot are attached; a fraudulent or crooked expedient, dishonourable means; (*āni*), n. pl. the ribs (Ved.); (*e*), ind. at the side, near, on, upon, (opposed to *dūra-tas, dūre*); aside; (*ayos*), ind. on both sides; (*āt*), ind. away from; (*am*), ind. near to, to, towards; (*as, ā, am*), near, proximate, by the side of. — *Pārśva-ga, as, ā, am,* going at the side (of any one), accompanying, being in close proximity to, an attendant; (*ās*), m. pl. attendants, retinue. — *Pārśva-gata, as, ā, am,* being at the side, attending, accompanying, being close to or beside; sheltered, screening. — *Pārśva-gamana, am,* n. the act of going by the side, accompanying. — *Pārśva-ćara, as,* m. an attendant; (*ās*), m. pl. attendants, retinue. — *Pārśva-tas,* ind. by or from the side, at the side, near, sideways, aside. — *Pārśva-da, as,* m. 'turning the side towards another,' an attendant; (*ās*), m. pl. attendants, retinue. — *Pārśva-dāha, as,* m. a burning pain in the side. — *Pārśva-deśa, as,* m. the region of the ribs, the side. — *Pārśva-druma, ās,* m. pl. the trees at the side, the trees on every side. — *Pārśva-nātha, as,* m. (with Jainas) N. of an Arhat; the Jaina pontiff. — *Pārśvanātha-kārya, am,* n., N. of a poem by Padma-sundara celebrating the preceding Arhat. — *Pārśva-parivartana, am,* n. 'the turning round on the other side or from one side to the other,' epithet of a festival on the eleventh day of the light half of the month Bhādra (Vishṇu being supposed to turn upon the other side in his sleep on this day). — *Pārśva-parivartin, ī, inī, i,* being or going by the side (of any one). — *Pārśva-pippala, am,* n. a species of Harītakī (= Hindī *gajahaḍ*). — *Pārśva-bhāga, as,* m. 'side-portion,' the side, flank (of an elephant). — *Pārśva-ruj, k,* f. pain in the side. — *Pārśva-vaktra, as,* m. whose face is in his side,' N. of a being attendant upon Śiva (Hari-vaṃśa 14851). — *Pārśva-vartin, ī, inī, i,* standing by the side, an attendant; situated at the side, adjacent; (*inas*), m. pl. attendants, retinue. — *Pārśva-vivartin, ī, inī, i,* being by the side of, living with. — *Pārśva-śaya, as, ā, am,* lying or sleeping on the side; sleeping at the side. — *Pārśva-śāyin, ī, inī, i,* 'lying on the side,' epithet of a particular position of the moon. — *Pārśva-śūla, as,* m. a shooting pain in the side, spasm of the chest, stitch; pleurisy. — *Pārśva-saṃstha, as, ā, am,* lying on the side. — *Pārśva-sūtraka, as* or *am,* m. or n. (?), a kind of ornament. — *Pārśva-stha, as, ā, am,* standing at the side or next to, being near or close to, adjacent, proximate; (*as*), m. an associate, companion; a stage manager's assistant (said to serve as a sort of chorus to the Indian drama, being sometimes an actor in the prelude and interpreter of the plot). — *Pārśva-sthita, as, ā, am,* standing at the side, being near or close to. — *Pārśvānućara* (*°va-an°*), *as,* m. 'attending at the side,' an attendant, body-servant, lackey. — *Pārśvāyāta* (*°va-āy°*), *as, ā, am,* one who has approached close to. — *Pārśvāsanna* (*°va-ās°*), *as, ā, am,* standing by the side, standing next, present. — *Pārśvāsīna* (*°va-ās°*), *as, ā, am,* sitting by the side. — *Pārśvāsthi* (*°va-as°*), *i,* n. 'side-bone,' a rib. — *Pārśvaikādaśī* (*°va-ek°*), f., N. of a particular festival (= *pārśva-parivartana*). — *Pārśvodara-priya* (*°va-ud°*), *as,* m. 'fond of (moving) sideways on the belly,' a crab.

Pārśvaka, as, m. a rib; (*as, ā, am*), one who seeks wealth or other objects by dishonest or indirect or side means; a pilferer, swindler.

Pārśvatīya, as, ā, am (fr. *pārśva-tas*), being on or belonging to the side, situated at the side.

Pārśvika, as, ī, am, lateral, belonging to the

side; (*as*), m. a sidesman, partisan; an associate, companion; a juggler; one who seeks money by dishonest means; N. of an ancient Buddhist teacher.

Pārśvya, au, m. du. heaven and earth (a various reading for *pārśvau*).

पार्शव 2. *pārśava, as*, m. a warrior armed with an axe.

पार्श्व *pārśva*. See p. 569, col. 3.

पार्षकि *pārshaki, is*, m. a patronymic.

पार्षत *pārshata, as, ī, am* (fr. *prishata*), belonging to the spotted antelope, made of the skin of the spotted antelope; (*as*), m. a patronymic of Dru-pada and his son Dhṛishṭa-dyumna; (*ī*), f. a patronymic of Draupadī; an epithet of Durgā (in this sense a wrong reading for *pārvatī*); N. of two plants, Boswellia Thurifera; = *jīvanī*.

पार्षद् *pārshad, t*, f. (for *pari-shada?*), an assembly; (*das*), m. pl. the attendants or retinue of a god.

Pārshada, as, m. (fr. *parshad*), an associate, companion, attendant; a train, retinue (especially of a god); a person present in a congregation or assembly, a spectator; (perhaps) a councillor, distinguished personage; (*am*), n. a text-book received by any particular grammatical school, a N. given to the Prātiśākhyas; N. of a work on ceremonies. — *Pārshada-tā*, f. the office of an attendant (especially of the attendant of a deity).

Pārshadīya, as, ā, am, conformable to the received text-book of any particular grammatical school.

Pārshadya, as, m. = *pārishadya*, a member of an assembly or council, assessor; (*ās*), m. pl. the attendants or retinue of a god (especially of Śiva).

पार्षद्वाण *pārshadvāṇa, as*, m. (fr. *prishad-vāṇa*), N. of a man.

पार्षिका *pārshikā*, f., N. of a woman.

पार्षी *pārshī* (?), f. dung.

पार्ष्टेय *pārshṭeya, as, ī, am* (fr. *prishṭi*), being within the ribs.

पार्ष्ठिक *pārshṭhika, as, ī, am*, Ved. being after the manner of the Pṛishṭhya (Shaḍ-aha).

पार्ष्णि *pārshṇi, is*, m. f., rarely *pārshṇī*, f. (said to be fr. rt. *prish*), the heel; the extremity of the fore-axle to which the outside horses of a four-horse chariot are attached (the two inner horses being harnessed to the *dhur* or chariot-pole); the rear of an army; the back; a kick; enquiry, asking (?); (*is*), f. a foolish or licentious woman; a N. of Kuntī the wife of Pāṇḍu. — *Pārshṇi-kshema, as*, m., N. of a divinity. — *Pārshṇi-graha, as, ā, am*, seizing from behind, threatening from behind; (*as*), m. a follower. — *Pārshṇi-grahaṇa, am*, n. attacking or threatening (an enemy) in the rear. — *Pārshṇi-grāha, as, ā, am*, attacking or menacing (an enemy) in the rear; (*as*), m. an enemy in the rear; a commander in the rear of an army; an ally who supports a prince (Manu VII. 207). — *Pārshṇi-tra, am*, n. 'rear-protecting,' a rear-guard, reserve, a body of forces in the rear. — *Pārshṇi-vāh, ṭ, ūhī, ṭ*, or *pārshṇi-vāha, as, ā, am*, drawing (i. e. harnessed to) the extremities of the axle-tree; (*as*), m. an outside horse. — *Pārshṇi-sārathi, is*, m. a charioteer who drives one of the outside horses; (*ī*), m. du. the two charioteers who drive the outer horses attached to the extremities of the axle-tree.

पाल् *pāl*. See Caus. of rt. 3. *pā*.

Pāla, as, m. a guard, guardian, protector, nourisher, keeper; a herdsman; a protector of the earth, a prince; a spitting-pot, spittoon; N. of a Nāga of the race of Vāsuki; of a prince; (*ī*), f. a herdsman's wife; [cf. *pāli*.] — *Pāla-kavi-rāja, as*, m., N. of a poet (also called Śrī-pāla-kavi-rāja). — *Pāla-kārya, am*, n. 'the poem of Pāla,' N. of a work. — *Pāla-ghna, as*, m. a mushroom. — *Pāla-banij, k*, m. = *kanyā-pāla*; (a wrong form for *pāna-banij*.) — *Pāli-vrata, am*, n., N. of a particular religious observance.

Pālaka, as, ikā, am, guarding, protecting, nourishing; (*as*), m. a guardian, protector, cherisher, nourisher; a foster-father; a prince, ruler, sovereign; a horse-keeper, a groom; one who maintains or observes; N. of several princes; a species of plant with a poisonous bulb, Plumbago Zeylanica; a horse. — *Pālaka-gotra, am*, n. the family or tribe of one's adoptive parents. — *Pālakākhyā* (°*ka-ākh*°), f., N. of the mother of Dhanvantari.

Pālana, as, ī, am, the act of protecting, guarding, fostering, nourishing, cherishing; (*am*), n. guarding, providing with a guardian, protecting, protection, preserving, cherishing, fostering, nourishing; maintaining, keeping, observing; the milk of a cow that has recently calved.

Pālanīya, as, ā, am, to be guarded or protected, to be cherished or nourished; fit to be preserved or maintained; to be observed or respected.

Pālayat, an, antī, at, guarding, protecting, cherishing.

Pālayitṛi, tā, trī, tṛi, protecting, cherishing; a protector, guardian.

Pālita, as, ā, am, guarded, protected, cherished, nourished; (*as*), m. a species of tree (= *śākhoṭa*); N. of a son of Parā-jit (or Parā-vṛit); (*ā*), f., N. of one of the Mātṛis attending on Skanda.

Pālin, ī, inī, i, protecting, guarding, cherishing, nourishing; (*ī*), m., N. of a son of Pṛithu.

Pālya, as, ā, am, to be protected or guarded, to be cherished; being under (any one's) protection or guardianship; to be observed or kept, to be maintained.

पालकाप्य *pālakāpya, as*, m., N. of an ancient sage or Muni; a form of the divine physician Dhanvantari.

पालक्क *pālakka, as* or *am*, m. or n. (?), N. of a country.

पालक्या *pālakyā*, f. the plant Beta Bengalensis.

पालङ्क *pālanka, as*, m. the olibanum tree, Boswellia Thurifera; a species of beet-root, Beta Bengalensis; a hawk; (*ī*), f. the resin of the olibanum tree, incense.

Pālankya, as, ā, m. f. gum olibanum, incense; (*am, ā*), n. f. the plant Beta Bengalensis.

पालङ्गिन् *pālangin, inas*, m. pl., N. of a school called after a disciple of Vaiśampāyana.

पालल *pālala, as, ī, am* (fr. *palala*), made of powdered sesamum seed.

पालवी *pālavī*, f. a kind of vessel.

पालहरि *pālahari, is*, m. (probably a patronymic fr. *palahara*), N. of a man.

पालागल *pālāgala, as*, m., Ved. a runner, messenger; (according to others) a bearer of false tidings; (*ī*), f. the fourth and least respected wife of a prince.

पालाल *pālāla, as, ī, am* (probably incorrectly for *pālvala*), living in a marsh.

पालाश *pālāśa, as, ī, am* (fr. *palāśa*), coming from or belonging to the tree Butea Frondosa, made of the wood of the Butea Frondosa; green; (*as*), m. green (the colour). — *Pālāśa-khaṇḍa* and *pālāśa-shaṇḍa, as*, m. an epithet of Magadha (a country in India, the western part of Behar).

पालि *pāli, is*, f. (fr. Caus. of rt. 3. *pā*?; said to be fr. rt. *pal*), the tip of the ear; an edge, margin; a boundary, limit; the sharp side of anything, the sharp edge or point of a sword or any cutting instrument; a line, row, range; a raised bank, dike, causeway, bridge; the lap, bosom; the hip, haunch; a mark, spot, stain; a particular measure of capacity (= *prastha*); a louse; a woman with a beard; prescribed food, maintenance of a scholar during the period of his studies by his teacher; praise, eulogium; a circumference; (*ī*), f. an edge, margin; the sharp edge of a sword; a line, row, range; a woman with a beard; a louse; a pot, boiler; an oblong pond; a causeway, bridge. — *Pālim-hira, as*, m. a kind of snake, (perhaps a wrong reading for *pālim-hara*, seizing by the tip of the ear.)

Pālikā, f. the tip of the ear; the sharp edge of a cutting instrument; a sort of ladle or knife for skimming milk, curds, &c.; a cheese or butter knife.

पालित्य *pālitya, am*, n. (fr. *palita*), greyness (of age), hoariness.

पालिन्द *pālinda, as*, m. incense; a species of jasmine, Jasminum Pubescens; (*ī*), f. a species of creeper, Ichnocarpus Frutescens; = *pālindhī*.

पालिन्धी *pālindhī*, f. a species of Ipomœa with dark blossoms.

पालीवत *pālīvata, as*, m. a species of tree.

पाल्लवा *pāllavā*, f. (fr. *pallava*), scil. *krīḍā*, a game played with twigs.

पाल्वल *pālvala, as, ī, am* (fr. *palvala*), coming from a tank or pool.

पावक *pāvaka, as, ā, am* (fr. rt. 1. *pū*), (Ved.) pure, clear, bright, shining; (Sāy.) = *śodhaka*, cleansing, purifying (said of Agni, Āditya, Sūrya, and the Maruts; of water, of the dawn, of day and night, &c.); (*as*), m. epithet of a particular Agni (in the Purāṇas said to be a son of Agni Abhi-mānin and Svāhā or of Antar-dhāna and Śikhaṇḍinī; cf. *para-māna, śući*); fire in general; Agni or the god of fire; social fire, a fire lighted in common; a fire lighted on taking possession of a house; a species of tree, Premna Integrifolia or Spinosa (see *araṇi*); a species of plant, Plumbago Zeylanica (= *ćitraka*); Semecarpus Anacardium; a plant used as a vermifuge, Carthamus Tinctorius (= *viḍanga*); a symbolical expression for the number three (like all other words for 'fire'); epithet of a kind of Ṛishi, a saint, a person purified by religious abstraction, one who purifies from sin; (*ī*), f. the wife of Agni. — *Pāvaka-vat, ān, atī, at*, Ved. 'having the name Pāvaka,' an epithet of Agni; containing the word *pāvaka*. — *Pāvaka-varćas, ās, ās, as*, Ved. brightly resplendent (as Agni). — *Pāvaka-varṇa, as, ā, am*, Ved. being of pure or brilliant aspect; (Sāy.) = *agni-samāna-tejaska*, resembling the brilliance of fire. — *Pāvaka-śoćis, is, is, is*, (voc. anomalously -*će*), Ved. shining brightly. — *Pāvakāraṇi* (°*ka-ar*°), *is*, m. the tree Premna Integrifolia or Spinosa (see *araṇi*). — *Pāvakeśvara* (°*ka-īś*°), *am*, n., N. of a Tīrtha.

Pāvaki, is, m. 'son of Fire,' an epithet of Skanda or Kārttikeya; of Su-darśana; of Hari (?).

Pāvana, as, ī, am, purifying, purificatory, expurgatory, freeing from sin, sanctifying; purified, pure, holy; (*as*), m. fire (generally or for various ceremonial purposes); incense; a species of Verbesina with yellow flowers; a kind of demigod otherwise called a Siddha; N. of one of the Viśve Devāḥ; an epithet of the inspired poet Vyāsa; (*ī*), f. the plant Terminalia Chebula; holy basil; a cow; N. of a river; the Ganges or the goddess Gangā; (*am*), n. the act of cleansing, purifying, sanctifying, expiation, purification (by acts of austerity and devotion); a means of purification; penance; water; cow-dung; the seed of the plant Elæocarpus Ganitrus (of which rosaries are made); a species of grass, Costus Speci-

osus; a sectarial mark (=*ćitraka*).—*Pāvana-tva, am,* n. the property of cleansing or purifying.—*Pāvana-dhvani, is,* m. a conch-shell.

Pāvamāna, as, ī, am (fr. *pavamāna*), relating to Soma juice while being purified or while passing through the strainer (Ved.); (*ī*), f., scil. *ṛić*, an epithet of particular Vedic hymns (especially of Ṛig-veda IX, Atharva-veda XIX. 71, 1); purificatory water (?).

Pāvita, as, ā, am, cleansed, purified.

Pāvitra, as or *am,* m. or n.? (fr. *pavitra*), N. of a metre, four times – – – – ⏑ ⏑ ⏑ ⏑ –; (perhaps incorrectly for *pavitra*.)

Pāvin, ī, inī, i, cleansing, purifying (Mahā-bh. Vana-p. 10543; perhaps only a wrong reading for *pāvanī*).

Pāvya, as, ā, am, to be cleansed or purified.

पावन् 1. *pāvan, ā, arī, a* (fr. rt. 1. *pā*), Ved. (at the end of a comp.) drinking; [cf. *asṛik-p°, gharma-p°, ghṛita-p°*.]

पावन् 2. *pāvan, ā, arī, a* (fr. rt. 3. *pā*), Ved. (at the end of a comp.) protecting; [cf. *tanū-p°*.]

पावर *pāvara, as* or *am,* m. or n. (?), the die or side of a die which is marked with two points (=*dvā-para,* of which it is a corruption).

पावा *pāvā* or *pāvā-purī* (also *pāpā-purī*), f., N. of a city near Rāja-gṛiha.

पावीरव *pāvīrava, as, ī, am* (fr. *pavīru*), Ved. proceeding from or belonging to the thunderbolt; (Sāy.)=*pāvayitri, śodhayitri,* purifying; (*ī*), f. 'daughter of lightning,' the noise of thunder.

पाश *pāśa, as,* m. (fr. rt. 3. *paś*), a snare, trap, noose, tie, fastening, cord, chain, fetter (*kavaća-p°, jyā-p°*); a net or snare for catching birds and beasts; a string or cord for fastening tame animals [cf. *paśu-p°*]; a noose or lasso employed as a weapon [cf. *dharma-p°*]; a die, dice (=*pāśaka,* Raghu-v. VI. 18); selvage, edge, border (of anything woven); (in astrology) epithet of a particular constellation; (at the end of a comp.) expressive of contempt or depreciation (e. g. *ćhattra-pāśa, as,* m. a bad or shabby umbrella; cf. *bhishak-p°, rakshas-p°, vaiyākaraṇa-p°*); abundance, quantity (after a word signifying 'hair;' cf. *keśa-p°*); expressive of admiration [cf. *karṇa-p°*].—*Pāśa-krīḍā,* f. play with dice, gambling.—*Pāśa-dyumna, as,* m., Ved., N. of a man.—*Pāśa-dhara, as,* m. 'holding a noose,' an epithet of Varuṇa.—*Pāśa-pāṇi, is, is, i,* noose in hand; (*is*), m. an epithet of Varuṇa (regent of the waters represented as holding in one hand a cord shaped like a sling or noose).—*Pāśa-baddha, as, ā, am,* noosed, snared, entrapped, caught in a net, bound.—*Pāśa-bandha, as,* m. a noose, snare, halter, net.—*Pāśa-bandhaka, as,* m. one who snares birds, a bird-catcher.—*Pāśa-bandhana, am,* n. a snare, fetter; (*as, ā, am*), hanging in a snare.—*Pāśa-bhṛit, t, t, t,* noose-bearing, bearing a noose; (*t*), m. any one armed with a noose; an epithet of Varuṇa.—*Pāśa-rajju, us,* f. a fetter, rope.—*Pāśa-vat, ān, atī, at,* having or possessing a noose.—*Pāśa-hasta, as, ā, am,* 'snare in hand,' holding a snare in the hand; (*as*), m. an epithet of Yama.—*Pāśānta* (°*śa-an*°), *as,* m. the back of a garment, (opposed to *daśā*.)—*Pāśī-kṛita, as, ā, am,* tied, fettered; snared.

Pāśaka, as, m. (at the end of a comp.)=*pāśa,* a snare, trap, &c. [cf. *kaṇṭha-p°, daṇḍa-p°*]; a die (particularly the long sort used in playing Chaupai).—*Pāśaka-kevalī,* f., N. of a work.—*Pāśaka-pīṭha, am,* n. a gaming-table.

Pāśana, am, n. a noose, lasso, sling; a cord, lash.

Pāśaya, Nom. P. *pāśayati, -yitum,* to bind; [cf. rt. 3. *paś,* to which *pāśayati* is referred by native grammarians.]

Pāśika, as, m. one who snares animals, a bird-catcher (Ved.); N. of a man.

Pāśita, as, ā, am, tied, fettered, bound, snared.

Pāśin, ī, inī, i, having a net or noose, armed with a net or noose, laying snares; a deer-catcher, fowler, trapper; (*ī*), m. an epithet of Varuṇa; of Yama; N. of a son of Dhṛita-rāshṭra.—*Pāśi-vāṭa, ās,* m. pl., N. of a people.

Pāśyā, f. a number or multitude of nooses, a collection of ropes; a net.

पाशव *pāśava, as, ī, am* (fr. *paśu*), derived from or belonging to cattle, relating or belonging to animals (e. g. *pāśavam māṇsam,* animal food); (*am*), n. a flock, herd.—*Pāśava-pālana, am,* n. 'nourishing flocks,' pasturage or meadow grass.

Pāśuka, as, ī, am, Ved. relating or belonging to cattle, relating or belonging to the sacrificial animal.

Pāśupata, as, ī, am, coming from or belonging to Śiva Paśu-pati, relating or sacred to Śiva Paśu-pati; (*as*), m. a follower and worshipper of Śiva in one of his forms as the supreme deity of the Hindū triad; the tree Æschynomene Grandiflora; a species of plant (=*vaka*); N. of a place sacred to Śiva Paśu-pati.—*Pāśupata-yoga-prakaraṇa, am,* n., N. of the eighth chapter of the first part of the Liṅga-Purāṇa.—*Pāśupata-vrata-vivaraṇa, am,* n., N. of the eighteenth chapter of the second part of the Liṅga-Purāṇa.—*Pāśupatāstra* (°*ta-as*°), *am,* n. Śiva's trident.

Pāśupālya, am, n. (fr. *paśu-pāla*), the occupation of a grazier or keeper of cattle, the breeding and rearing of cattle.

Pāśubandhaka, as, ikā, am (fr. *paśu-bandha*), Ved. belonging to the slaughter of a sacrificial animal.

पाशी *pāśī,* f. a stone (perhaps incorrectly for *pāshī*).

पाश्चात्त्य *pāśćāttya* and *pāśćātya, as, ā, am* (fr. *paśćāt*), hinder, behind; western; subsequent; posterior, last; (*am*), n. the hinder part.—*Pāśćāttya-nirṇayāmṛita* (°*ya-am*°), *am,* n., N. of a book on ritual, mentioned in the Saṇskāra-tattva by Raghu-nandana.—*Pāśćāttyākara-sambhava* (°*ya-āk*°), *am,* n., N. of a species of salt coming from the West (=*romaka*).

पाषक *pāshaka, as,* m. an ornament for the feet.

पाषण्ड *pāshaṇḍa, as, ā, am* (sometimes incorrectly spelt *pākhaṇḍa*), heretical, impious; (*as*), m. a heretic, a hypocrite, impostor, any one who not conforming to the orthodox tenets of Hindū faith assumes the external characteristics of tribe or sect, a Jaina, Buddhist; (*as, am*), m. n. false doctrine, heresy.—*Pāshaṇḍa-tā,* f. heresy, heterodoxy, hypocrisy.—*Pāshaṇḍa-patha, as,* m. the way of heretics, false doctrine.

Pāshaṇḍaka or *pāshaṇḍika, as,* m. a heretic.

Pāshaṇḍin, ī, m. a heretic, hypocrite; (also read *pāshāṇḍin*.)

Pāshāṇḍa, as, m., Ved. a heretic.

पाषाण *pāshāṇa, as,* m. (said to be fr. rt. *pash*), a stone; (*ī*), f. a small stone used as a weight; [cf. Gr. βάσανος; Heb. *bāshān,* 'basalt-land.'] —*Pāshāṇa-gardabha, as,* m. a hard swelling on the maxillary joint.—*Pāshāṇa-ćaturdaśī,* f. the fourteenth day in the light half of the month Mārga-śīrsha (on which a festival of Gaurī is celebrated, when cakes made of rice and shaped like large pebbles are eaten).—*Pāshāṇa-ćaya-nibaddha, as, ā, am,* surrounded with a coping of stone (as a well).—*Pāshāṇa-dāraka* or *pāshāṇa-dāraṇa, as,* m. a sort of hatchet or instrument for cutting stones, a stone-cutter's chisel.—*Pāshāṇa-bheda* or *pāshāṇa-bhedana, as,* or *pāshāṇa-bhedin, ī,* m. the plant Plectranthus Scutellarioides, used as a remedy for stone in the bladder.—*Pāshāṇa-maya, as, ī, am,* consisting of or made of stone.—*Pāshāṇa-sandhi, is,* m. a cave or chasm in a rock.—*Pāshāṇa-setu-bandha, as,* m. a barrier or dam of stone.—*Pāshāṇa-hṛidaya, as, ā, am,* stone-hearted, cruel.

Pāshī, f., Ved. (Sāy.)=*śilā,* a stone;=*śakti,* a spear; [cf. *pāśī*.]

Pāshya, āṇi, n. pl., Ved. stones, a rampart of stones; (*e*), n. du. the two stones for pressing the Soma.

पाष्ठौह *pāshṭhauha, am,* n. (fr. *pashṭha-vāh*), N. of a Sāman.

पास्त्य *pāstya, as, ā, am* (fr. *pastya*), belonging to a house and farm; (Sāy.)=*gṛihe vasat,* dwelling in the house, the master of the house.

पाहणपुर *pāhaṇa-pura,* N. of a place mentioned in the Śrīshavāyaṇa portion of the Romaka-Siddhānta.

पाहात *pāhāta, as,* m. the Indian mulberry tree, Morus Indica (=*brahma-dāru*).

पि 1. *pi,* cl. 6. P. *piyati, petum,* to go, move.

पि 2. *pi.* See under *api.*

पिंस् *piṇs,* cl. 1. 10. P. *piṇsati, piṇsitum, piṇsayati, -yitum,* to speak; to shine.

पिक *pika, as, ī,* m. f. (probably for *spika,* cf. Gr. σπίζ-ω), the Indian cuckoo, Cuculus Indicus; [cf. Gr. σίττη for σπίττη or ψίττη, σίττακος, ψίττακος, ψιττάκη, βίττακος; Lat. *pīcus, pīca;* Old Germ. *speh, speht*.]—*Pika-bandhu, us,* m. 'friend of the cuckoo,' the mango tree.—*Pika-bāndhava, as,* m. 'friend of the cuckoo,' the spring.—*Pika-rāga* or *pika-vallabha, as,* m. 'cuckoo's favourite,' the mango tree.—*Pika-vara, as,* m. an excellent cuckoo.—*Pikāksha* (°*ka-aksha*), *as* or *am,* m. or n. (?), 'cuckoo's eye,' a vegetable and perfume (commonly called *roćanī*).—*Pikāṅga* (°*ka-aṅ*°), *as,* m. a small bird, commonly called Ćātakiya.—*Pikānanda* (°*ka-ān*°), *as,* m. 'cuckoo's joy,' the spring.—*Pikekshaṇā* (°*ka-īk*°), f. 'having eyes like the cuckoo's,' the plant Asteracantha Longifolia or Capparis Spinosa (=*kokilāksha*).

पिक्क *pikka, as,* m. an elephant twenty years old (=*vikka*); a young elephant in general.

पिक्का *pikkā,* f., Ved. a collection or string of thirteen pearls weighing a Dharaṇa.

पिङ्ग *piṅga, piṅgara, piṅgala.* See under rt. *piñj,* p. 572.

पिचण्ड *pićaṇḍa, as, am,* m. n. the belly; a particular part or limb of an animal.

Pićaṇḍaka=*pićaṇḍe kuśalaḥ,* see Gaṇa to Pāṇ. V. 2, 64; (*ikā*), f. the calf of the leg; the instep.

Pićaṇḍika, as, ā, am, (probably) big-bellied.

Pićaṇḍin, ī, inī, i, or *pićaṇḍila, as, ā, am,* big-bellied, corpulent.

Pićiṇḍa, as, m. the belly or abdomen; a particular part of an animal.—*Pićiṇḍa-vat, ān, atī, at,* big-bellied, corpulent.

Pićiṇḍikā, f. the calf of the leg; the instep.

Pićiṇḍila, as, ā, am, big-bellied, corpulent.

पिचु *piću, us,* m. cotton; a sort of grain; the plant Vangueria Spinosa; a Karsha or weight of two Tolas; a kind of leprosy; N. of an Asura; Bhairava or one of the eight faces of Bhairava.—*Pića-tūla, am,* n. cotton.—*Pića-manda* or *piću-marda, as,* m. the Nimb tree, Azadirachta Indica.

Pićarya, as, m. the cotton plant.

Pićuka, as, m. the plant Vangueria Spinosa; a species of tree.

Pićula, as, m. cotton; the tamarisk, Tamarix Indica; another plant, Barringtonia Acutangula; a kind of cormorant or sea crow.

पिच्च् *pićć,* a various reading for rt. *pich,* q. v.

पिच्चट *piććaṭa, as, ā, am,* pressed flat,

a substance pressed flat, cake [cf. *tila-p°*]; (*as*), m. inflammation of the eyes, ophthalmia; tin, lead.

Piććita, as, ā, am, pressed flat, squeezed; [cf. *ćipiṭa*.]

पिच्चा *piććā*, f. a collection or string of sixteen pearls weighing a Dharaṇa; [cf. *pikkā*.]

पिच्चिट *piććiṭa* or *piććiṭaka, as*, m. a species of venomous insect.

पिच्छोरा *piććhorā*, f., Ved. a pipe, flute.

पिच्छ् *pićh*, cl. 10. P. *piććhayati, -yitum*, to split, cut, divide; cl. 6. P. *piććhati, piććhitum*, to inflict pain; to obstruct, hinder.

Piććha, am, n. a feather of a tail (especially of a peacock); the tail of a peacock; the feathers of an arrow; a wing; a crest; (*as*), m. a tail in general; (*ā*), f. the scum of boiled rice and of other grain; the gum of the silk-cotton tree; the venomous saliva of a snake; a multitude, heap; the calf of the leg; a sheath, a coat or cover; the areca-nut, betel-nut; a line, row, range; a diseased affection of a horse's feet; a plantain, Musa Sapientum; the Śiśu tree, Dalbergia Sissoo; armour, a sort of cuirass or jacket; = *piććhila*. — *Piććha-bāṇa* or *piććha-vāṇa, as*, m. 'whose feathers are like arrows,' a hawk. — *Piććha-vat, ān, atī, at*, having a tail, tailed.

Piććhaka, am, n. a feather of a tail (at the end of a comp.; cf. *ćitra-p°*); (*ikā*), f. the feathers of a peacock's tail tied in a bunch (used by conjurors).

Piććhala, as, ā, am, slimy, slippery, smeary; (*as*), m., N. of a Nāga of the race of Vāsuki; (*ā*), f., N. of various plants, Dalbergia Sissoo, Bombax Heptaphyllum, Basella Lucida or Rubra; N. of a river; (perhaps an incorrect form for *piććhila*, q. v.) — *Piććhala-dalā*, f. the jujube, Zizyphus Jujuba.

Piććhitikā, f. = *piććhilā*, the Śiśu tree, Dalbergia Sissoo.

Piććhila, as, ā, am, slimy, lubricous, slippery, smeary; having a tail; (*as, ā, am*), m. f. n. sauce mixed with rice-gruel; sauce, gravy or condiments with water or ghee; broth, soup; moist and split pulse; (*as*), m. the plant Cordia Latifolia and Myxa; the tamarisk, Tamarix Indica; (*ā*), f., N. of various plants, Dalbergia Sissoo; Bombax Heptaphyllum, the silk-cotton tree; a pot-herb, Basella Lucida or Rubra; linseed, Linum Usitatissimum; Asteracantha Longifolia; an esculent root, Arum Indicum; N. of a river. — *Piććhila-ććhadā*, f. Basella Cordifolia. — *Piććhila-tvać, k*, m. an orange-tree; orange-peel; a species of fruit tree (= *dhanvana*). — *Piććhila-sāra, as*, m. the gum of Bombax Heptaphyllum.

Piććhilaka, as, m. a species of fruit tree (= *dhanvana*).

Pinćha, am, n. a wing (= *piććha*).

पिजवन *pijavana, as*, m., N. of a man.

पिजूल *pijūla, as*, m., N. of a man.

पिञ्चदेव *pinća-deva, as*, m., N. of a man.

पिञ्ज् *piñj*, cl. 2. Ā. *pinkte, pipiñje, piñjitā, pinktum*, to tinge, dye, colour [cf. rt. 1. *piś*]; to sound; to touch; to join [cf. rt. 1. *pṛić*]; to adore; cl. 10. P. *piñjayati, -yitum*, to kill, injure; to be strong; to give; to take; to dwell; to shine; to speak; to emit a sound; [cf. Lat. *ping-ere*.]

Pinga, as, ā, am, reddish-brown, tawny, bright red, red, yellow; (*as*), m. tawny colour; (probably) N. of a herb (Ved.); a buffalo; a rat, mouse; N. of a man (Ved., cf. *paingi, paingin*); N. of one of the attendants of the Sun; (*ā*), f. a bow-string (Sāy. = *pinga-varṇā jyā*); a kind of yellow pigment [cf. *go-roćanā*]; the stalk of Ferula Asa Fœtida; bamboo manna; turmeric, Indian saffron; an epithet of Durgā (?); a tubular vessel of the human body which according to the Yoga system is the channel of respiration and circulation for one side; (*ī*), f. a species of Mimosa, Mimosa Suma; (*am*), n. a young animal. — *Pinga-kapiśā*, f. 'tawny-brown,' a species of cockroach. — *Pinga-ćakshus, us*, m. 'tawny-eyed,' a crab. — *Pinga-jaṭa, as*, m. 'having tawny braided hair,' an epithet of Śiva. — *Pinga-tīrtha, am*, n., N. of a Tīrtha. — *Pinga-loćana, as, ā, am*, 'tawny-eyed,' having brown eyes. — *Pinga-sāra, as*, m. yellow orpiment. — *Pinga-sphaṭika, as*, m. 'yellow-crystal,' a kind of gem (= *go-meda*). — *Pingāksha* (°*ga-ak*°), *as, ī, am*, 'tawny-eyed,' having reddish-brown eyes, red-eyed; (*as*), m. an ape; N. of Śiva; of a Rakshas; of a wild man; of a bird; of one of the four sons of Droṇa; (*ī*), f., N. of a divinity; of one of the Mātṛis attending on Skanda. — *Pingāsya* (°*ga-ās*°), *as*, m. 'tawny-faced,' a species of fish, Pimelodius Pangasius. — *Pingekshaṇa* (°*ga-ik*°), *as, ī, am*, 'tawny-eyed,' having reddish-brown eyes; (*as*), m. an epithet of Śiva. — *Pingeśa* (°*ga-īśa*), *as*, m. 'lord of the yellow hue,' an epithet of fire.

Pingara, as, m., N. of a man.

Pingala, as, ā, am, reddish-brown, tawny, brown, yellowish; (*as*), m. tawny colour, a dull brown or yellow hue; fire; a monkey; an ichneumon; a small kind of owl; a species of snake; a particular vegetable poison; (with Jainas) N. of a treasure; N. of one of Kuvera's divine treasures; of an attendant of the Sun; the sun (?); an epithet of Śiva or of a kindred being; N. of a Rudra; of a Yaksha; of an attendant of Śiva; of a Dānava; of a fabulous being in the form of a Nāga (or serpent of the lower regions, the reputed author of the Ćhandas or treatise on prosody, regarded as one of the Vedāngas, and describing Prākṛit as well as Sanskṛit metres; he is identified by some with Patañjali, the author of the celebrated commentary on Pāṇini called the Mahā-bhāshya; by the Hindūs he is considered as a Muni or inspired and divine personage); N. of various ancient sages; N. of the fifty-first (or twenty-fifth) year in a sixty years' cycle of Jupiter; (*ās*), m. pl., N. of a people; (*ā*), f. a species of bird, a kind of owl; the Śiśu tree, Dalbergia Sissoo; a kind of metal; a particular vessel of the body (the right of three canals running from the os coccygis to the head, which according to the anatomy of the Yoga school of philosophy are the chief passages of breath and air); the female elephant of the South quarter; N. of a courtezan who became remarkable for her piety; of an astrological house or period; heart-pea; (*am*), n. a particular metal (= *rāja-rīti*), brass; yellow orpiment. — *Pingala-ćhando-grantha-ṭīkā*, f., N. of a commentary by Ćitra-sena on Pingala's Ćhandaḥ-śāstra. — *Pingala-nāga, as*, m. the serpent-demon Pingala. — *Pingala-vṛitti, is*, f., N. of a commentary on Pingala's Ćhandaḥ-śāstra. — *Pingala-sāra-vikāśinī*, f. 'explaining the substance of Pingala,' N. of a commentary by Ravi-kara on Pingala's Ćhandaḥ-śāstra. — *Pingalāksha* (°*la-ak*°), *as*, m. 'tawny-eyed,' an epithet of Śiva. — *Pingalā-tantra* and *pingalāmṛita* (°*la-am*°), *am*, n., N. of two Tantras. — *Pingaleśvara* (°*la-īś*°), *am*, n., N. of a Linga; (*ī*), f. a form of Dākshāyaṇī. — *Pingaleśvara-tīrtha, am*, n., N. of a sacred bathing-place.

Pingalaka, as, ikā, am, (Ved.) reddish-brown, tawny; (*as*), m., N. of a Yaksha; N. of a man; (*ās*), m. pl., N. of his descendants; (*ikā*), f. a kind of bee; a variety of the owl; a sort of crane; N. of a woman.

Pingalita, as, ā, am, made reddish-brown, become tawny.

Pingāśa, as, m. the chief of a community of wild tribes; the head man or proprietor of a village; a kind of fish, Pimelodius Pangasius (= *pingāsya*); (*ī*), f. the indigo plant; (*am*), n. virgin gold.

Piñja, as, ā, am, confused, confounded, disturbed in mind; (*as*), m. the moon; a species of camphor; killing, slaughter; (*ā*), f. hurting, injuring, injury; turmeric; cotton; a species of tree resembling the vine-palm; a switch; (*am*), n. strength, power.

Piñjaṭa, as, m. the concrete rheum of the eyes.

Piñjana, am, n. a bow or bow-shaped instrument used for cleaning cotton.

Piñjara, as, ā, am, reddish-yellow, yellow or tawny, of the colour of gold; (*as*), m. tawny-brown or reddish-yellow colour, a mixture of red and yellow; a horse (probably a bay or chesnut); N. of a mountain; (*am*), n. gold; yellow orpiment; the flower of Mesua Roxburghii; a cage; the ribs or the cavity formed by them, the thorax; a skeleton; [cf. *pañjara*.] — *Piñjara-tā*, f. yellowish-red (the colour).

Piñjaraka, as, m., N. of a Nāga; (*am*), n. orpiment.

Piñjarita, as, ā, am, coloured reddish-yellow.

Piñjala, as, ā, am, extremely perplexed or confounded, disturbed, overcome with terror or grief; panic-struck, being in great disorder; (*ā*), f., N. of a river; (*ī*), f. two blades of Kuśa grass serving as an implement to hold certain articles at a sacrifice; (*am*), n. the leaf of the Kuśa grass; the plant Curcuma Zerumbet (*haridrābha*); yellow orpiment.

Piñjalaka, as, ā, am, in *ut-piñjalaka*, extremely confounded or disturbed, being in great disorder.

Piñjāna, am, n. gold.

Piñjikā, f. a roll of cotton from which threads are spun.

Piñjūla, am, n., Ved. a bundle of stalks, a bundle of grass, &c.; the wick of a lamp; (sometimes spelt *piñjula*.)

Piñjūlaka, as, m., N. of a man; (*ās*), m. pl., N. of his descendants.

Piñjūsha, as, m. the wax of the ear (= *peñjūsha*).

Piñjeṭa, as, m. the excretion or concrete rheum of the eyes; [cf. *piñjaṭa*.]

पिञ्जोला *piñjolā*, f. the noise or rustling of leaves.

पिट् *piṭ*, cl. 1. P. *peṭati, peṭitum*, to sound; to assemble or heap together.

Piṭa, as, m. a basket for holding grain, a sort of cupboard or granary made of bamboos or canes; a basket, box; (*am*), n. a house, a hovel; a roof.

Piṭaka, as, ā, am, m. f. n. (usually n.), a basket, box; a large basket or receptacle of basket-work for keeping grain &c., a granary; a collection of writings [cf. *tri-p°*]; a boil, blister, ulcer; a kind of ornament on Indra's banner; (*as*), m., N. of a man.

Piṭakyā, f. a multitude of baskets.

Piṭāka, see Gaṇa to Pāṇ. IV. 2, 49; (*as*), m., N. of a man; N. of a sage.

पिटङ्काकी *piṭankākī* or *piṭankokī*, f. the plant Cucumis Colocynthis.

पिटङ्काश *piṭankāśa, as*, m. a kind of fish, a species of pike, Esax Scolopax, Silurus Pabda.

पिट्टक *piṭṭaka, am*, n. the tartar or excretion of the teeth; [cf. *kiṭṭa, kiṭṭaka, pippikā*.]

पिट्टय *piṭṭaya* (fr. *piṭṭa* = *pishṭa*?), Nom. P. *piṭṭayati, -yitum*, Ved. to stamp or press into a solid mass.

Piṭṭita, as, ā, am, stamped into a solid mass, pressed flat.

पिठ् *piṭh*, cl. 1. P. *peṭhati, peṭhitum*, to injure, hurt, kill; to feel pain or affliction.

Piṭha, as, m. pain, distress.

Piṭhara, as, ī, am, m. f. n. a pot, pan; (*as*), m. an addition to a building shaped like a hollow vessel, a hut made of bamboos and mats, or according to some a kind of store-room or scullery; N. of a particular Agni; N. of a Dānava; (*am*), n. a churning-stick; the root of Cyperus Rotundus.

Piṭharaka, as, m. (?), a pot, pan; N. of a Nāga. — *Piṭharaka-kapāla, as, am*, m. n. a fragment of a pot, potsherd.

पिठीनस् *piṭhīnas, ās*, m., N. of a man.

पिडक *piḍaka, as*, m. or *piḍakā*, f. a small boil, pimple, papula, pustule. — *Piḍakā-vat, ān, atī, at*, having boils, pimples, &c.

Piḍakin, ī, inī, i, having boils, &c.

पिण्ड् *piṇḍ* (probably akin to rt. *pish*; considered by some as a Nom. fr. *piṇḍa* below), cl. 1. A., 10. P. *piṇḍate, piṇḍitum, piṇḍayati, -yitum*, to roll into a lump or ball, to put together, join, unite; to accumulate; to assemble.

Piṇḍa, as, am, m. n. (in most senses usually m.), a round mass, ball, globe, lump, knob, clod (e. g. *ayaḥ-piṇḍa*, a ball or lump of iron; *agni-piṇḍau*, the knobs at the end of a pair of tongs; cf. *netra-p°*, *mṛit-p°*); a roundish lump of food, a bite, morsel, mouthful; a cake or ball of meal offered to the Manes, a ball or lump of meat or rice mixed up with milk, curds, flowers, &c., and offered at the several Śrāddhas to the Manes by the nearest surviving relations (= *ni-vāpa*); food; sustenance, means of living, livelihood, subsistence [cf. *para-piṇḍāda*]; alms; flesh, meat; the embryo or fetus in an early stage of gestation; the body; the projection of an elephant's frontal sinus; a round button; anything roundish, thick, gross, or solid; thickness (one of the three dimensions in geometry); a heap, cluster, quantity, collection; an object; a particular part of a house; a sort of portico or shed in front of the door; myrrh, incense, frankincense; the side immediately below the armpit (?); Vangueria Spinosa; the flower of the China rose; (in arithmetic) sum, total amount; (in astronomy) a sine expressed in numbers [cf. *jyā-p°*]; the twenty-fourth part of the quadrant of a circle, or 3° 45′; N. of a man; (*au*), m. du. the fleshy parts of the shoulder situated above the collar-bone; (*am*), n. power, might; an army; iron; fresh butter; (*ī*), f. a round mass, &c. (= *piṇḍa*, m.); a long gourd, Cucurbita Lagenaria (= *a-lābu*); a species of date tree; the flowering shrub Tabernæmontana Coronaria (= *tagara*); the plant Jonesia Aśoka; a species of palm, Phœnix Dactylifera; the nave of a wheel; performance of certain gesticulations during the silent repetition of prayers while meditating on real or divine knowledge; a house; N. of a woman. — *Piṇḍa-kanda, as*, m. a species of bulbous plant (= *piṇḍālu*). — *Piṇḍa-kharjūra, as*, m. or *piṇḍa-kharjūrikā* or *piṇḍa-kharjūrī*, f. a species of date tree. — *Piṇḍa-gosa, as*, m. gum myrrh. — *Piṇḍa-tarkuka, ās*, m. pl., Ved. the ancestors preceding the great-grandfather (who eat the remnants of the oblations made to the Manes). — *Piṇḍa-tas*, ind. from a ball or lump. — *Piṇḍa-taila, am*, n. or *piṇḍa-tailaka, as*, m. incense, olibanum. — *Piṇḍa-tva, am*, n. the being a lump or ball; *piṇḍatvam gam*, to attain the condition of a lump. — *Piṇḍa-da, as, ā, am*, giving or qualified to give the funeral cake to deceased ancestors; supplying with bread or with the means of subsistence; (*as*), m. the nearest male relation who offers the funeral cake; a patron, master. — *Piṇḍa-dātṛi, tā, trī, tṛi*, one who gives or is qualified to give the funeral cake to deceased ancestors. — *Piṇḍa-dāna, am*, n. offering a cake of meal (especially in the oblation to the Manes); presentation of the obsequial cake; the funeral oblation made to deceased ancestors on the evening of new moon. — *Piṇḍa-nirvapaṇa, am*, n. presenting obsequial cakes to the Manes, the sacrifice to the Manes. — *Piṇḍa-pada, am*, n. a kind of arithmetical calculation. — *Piṇḍa-pāta, as*, m. giving alms. — *Piṇḍapātika, as*, m. one who lives on alms. — *Piṇḍa-pātra, am*, n. the vessel in which the obsequial cakes are offered to the Manes; alms (lit. an alms-dish). — *Piṇḍa-pāda* or *piṇḍa-pādya, as*, m. 'thick-footed,' an elephant. — *Piṇḍa-pitṛi-yajña, am*, n., Ved. the oblation of obsequial cakes to deceased ancestors on the evening of new moon. — *Piṇḍa-pushpa, as*, m. the tree Jonesia Aśoka; the China rose; the pomegranate tree; (*am*), n. the blossom of the Aśoka tree; the flower of the China rose; a lotus; the flower of the plant Tabernæmontana Coronaria. — *Piṇḍapushpaka, as*, m. a kind of vegetable, Chenopodium Album. — *Piṇḍa-phala, as, ā, am*, bearing (long) round fruits; (*ā*), f. a bitter gourd. — *Piṇḍa-bīja* or *piṇḍa-vīja, as*, m. a flowering shrub, Nerium (or Oleander) Odorum. — *Piṇḍabījaka, as*, m. Pterospermum Acerifolium (= *karṇikāra*). — *Piṇḍa-bhāj, k, k, k*, partaking of a funeral oblation, entitled to a share in the funeral cake, eating or receiving the cakes offered at a funeral ceremony; (*jas*), m. pl. deceased ancestors, the Manes. — *Piṇḍa-bhṛiti, is*, f. means of subsistence, livelihood. — *Piṇḍa-maya, as, ī, am*, consisting of a lump (of clay). — *Piṇḍa-mātropajīvin* (°*ra-up*°), *ī, inī, i*, subsisting on a mere morsel. — *Piṇḍa-mustā*, f. a species of grass, Cyperus Pertenuis. — *Piṇḍa-mūla* or *piṇḍa-mūlaka, am*, n. a carrot, Daucus Carota (= *garjara*). — *Piṇḍa-yajña, as*, m. the oblation of obsequial cakes to deceased ancestors. — *Piṇḍa-lepa, as*, m. the particles or fragments of the obsequial cakes which cling to the hands, (these are offered to the three ancestors preceding the great-grandfather.) — *Piṇḍa-lopa, as*, m. an interruption in offering the funeral cake; a neglect of the solemn obsequies in honour of deceased ancestors. — *Piṇḍa-vat*, ind. like a lump or ball. — *Piṇḍa-sambandha, as*, m. relationship between a living person and one deceased sufficiently near to qualify the former to offer the obsequial cake to the latter; [cf. *sa-piṇḍa*.] — *Piṇḍa-sambandhin, ī, inī, i*, qualified by near relationship to a living person to receive the obsequial cake from him at the oblation to the Manes. — *Piṇḍa-sektṛi, tā*, m., N. of a Nāga. — *Piṇḍa-stha, as, ā, am*, Ved. 'mingled in a lump,' mixed or intermingled together. — *Piṇḍānvāhārya* (°*ḍa-an*°), *as, ā, am*, to be eaten after the funeral cake has been offered (Manu III. 123). — *Piṇḍānvāhāryaka, am*, n. (with *śrāddha*) a meal in honour of the Manes after offering the funeral cakes. — *Piṇḍābhra* (°*ḍa-abh*°), *am*, n. hail. — *Piṇḍāyasa* (°*ḍa-ay*°), *am*, n. steel. — *Piṇḍālu* (°*ḍa-ālu*), *us*, m., N. of two bulbous plants; = *kanda-guḍūcī*; an esculent medicinal root described as sweet, cooling, and diuretic (= Hindī *peḍālu*, Bengālī *ćuvaḍiālu*; in this sense also *piṇḍāluka, am*, n.). — *Piṇḍāśa* or *piṇḍāśaka* (°*ḍa-āś*°), or *piṇḍāśana* (°*ḍa-aś*°), *as*, or *piṇḍāśin* (°*ḍa-āś*°), *ī*, m. 'eating morsels,' a beggar. — *Piṇḍāhvā* (°*ḍa-āh*°), f. the resin of Gardenia Gummifera (= *nāḍī-hiṅgu*). — *Piṇḍī-khaṇḍa, as* or *am*, m. or n. (?), a small wood of Tabernæmontana Coronaria trees (or of Aśoka trees). — *Piṇḍī-jaṅgha, as*, m., N. of a man or of his descendants. — *Piṇḍī-tagara, as*, m. a species of Tabernæmontana Coronaria (= *kapha-vardhana*). — *Piṇḍītagaraka, as*, m. Tabernæmontana Coronaria. — *Piṇḍī-taru, us*, m. a species of tree (= *mahā-p°*). — *Piṇḍī-pushpa, am*, n. Jonesia Aśoka. — *Piṇḍī-lepa, as*, m. a kind of unguent. — *Piṇḍī-śūra, as*, m. 'a cake-hero,' a cowardly boaster, cotquean, braggart. — *Piṇḍodaka-kriyā* (°*ḍa-ud*°), f. an oblation of obsequial cakes and water. — *Piṇḍoddharaṇa* (°*ḍa-ud*°), *am*, n. participating in funeral offerings, presenting them to common ancestors. — *Piṇḍopanishad* (°*ḍa-up*°), *t*, f., N. of an Upanishad.

Piṇḍaka, as, am, m. n. a lump, lump of food; a round swelling or protuberance [cf. *mastaka-p°*]; the calf of the leg; incense, myrrh; a species of bulbous plant (= *piṇḍālu*); a carrot, Daucus Carota; (in astronomy) a sine expressed in numbers; (*as*), m. a Piśāća, goblin, demon; (*ikā*), f. a globular swelling or protuberance, a fleshy swelling (in the shoulders, arms, legs, &c.), a wen (?); the calf of the leg; the instep; the nave of a wheel; a stool or seat of various shapes and dimensions; a base or pedestal for the image of a deity or for a Liṅga (Ved.); a kind of shrub (= *śvetāmlī*).

Piṇḍana, am, n. forming globes, taking a globular form (as water); (*as*), m. a mound or bank.

Piṇḍaraka, as or *am*, m. or n. (?), a bridge.

Piṇḍala, as, m. a bridge, causeway, passage over a stream or ravine, a mound, ridge, balk raised to form a path across inundated fields; [cf. *piṇḍana, piṇḍila*.]

Piṇḍasa, as, m. a beggar, mendicant living upon alms; [cf. *piṇḍāśa* under *piṇḍa*.]

Piṇḍāta, as, m. incense.

Piṇḍāra, as, m. a beggar, religious mendicant; a buffalo-herdsman, neatherd, cowherd; a species of tree, Flacourtia Sapida; Trewia Nudiflora; an expression of censure; N. of a Nāga; (*am*), n. a kind of vegetable (= Hindī *piṇḍārū*).

Piṇḍāraka, as, m., N. of a Nāga; N. of a Vṛishṇi; of a son of Vasu-deva and Rohiṇī; of a river considered holy by the Hindūs; (*am*), n., N. of a place of pilgrimage in Guzerat. — *Piṇḍāraka-tīrtha, am*, n., N. of a sacred bathing-place.

Piṇḍi, is, f. the nave of a wheel (= *piṇḍī, piṇḍikā*).

Piṇḍika, as, ā, am, having large calves (?). See *piṇḍikā* under *piṇḍaka*, col. 2.

Piṇḍita, as, ā, am, rolled into a ball or lump, pressed into a solid mass; thick, massy, lumpish; formed into a mass, heaped together, collected; mixed, intermingled with; united; added, multiplied; counted, numbered; (*as*), m. incense.

Piṇḍin, ī, inī, i, possessing a body (= *śarīrin*); receiving cakes of meal (as ancestors &c.); possessing the *piṇḍa* or funeral oblation; (*ī*), m. a beggar; an offerer of obsequial oblations or cakes of meal to the Manes.

Piṇḍila, as, ā, am, having large calves (= *sthūla-jaṅgha*); skilled in calculations; (*as*), m. a skilful calculator or arithmetician, a calculator of nativities, astrologer, astronomer; a bridge, mound, balk, causeway; (*ā*), f. a species of cucumber, Cucumis Maderaspatanus (= *godumbā*).

Piṇḍī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make into a lump or ball, press together, unite, join together, mix or intermingle; to concentrate; to identify with (with *saha*). — *Piṇḍī-karaṇa, am*, n. making into a lump or ball, heaping. — *Piṇḍī-kṛita, as, ā, am*, made into a lump or ball. — *Piṇḍī-kṛitya*, ind. having made into a lump or ball; having concentrated.

Piṇḍītaka, as, m. the tree Vangueria Spinosa; a kind of shrub, Tabernæmontana Coronaria; a species of basil (= *phaṇijjhaka*); (*am*), n. the fruit of the tree Vangueria Spinosa.

Piṇḍī-bhū, cl. 1. P. *-bhavati, -bhavitum*, to be made into a lump or ball, to become a solid body. — *Piṇḍī-bhāva, as*, m. the being rolled together into a ball. — *Piṇḍī-bhūta, as, ā, am*, formed into a lump or ball, lumped, heaped.

Piṇḍīra, as, ā, am, sapless, juiceless, arid, dry; (*as*), m. the pomegranate tree [cf. *kṛishṇa-p°*]; cuttle-fish bone; sea foam.

Piṇḍola, as, m., N. of a man.

Piṇḍoli, is, f. leavings of a meal, fragments dropped from the mouth, orts.

पिण्डिपाल *piṇḍipāla, as* or *am*, m. or n. (?), N. of a weapon with a single point; [cf. *bhindi-pāla*.]

पिण्या *piṇyā*, f. heart-pea, Cardiospermum Halicacabum (= *paṇyā*).

पिण्याक *piṇyāka, as, am*, m. n. (said to be fr. rt. *pish*), the residue of seeds which have been ground for oil; oil-cake; incense; saffron; Asa Fœtida; (*ā*), f. a species of plant.

पितामह *pitā-maha*. See p. 574, col. 1.

पितु *pitu, us*, m., Ved. (fr. rt. *pyai*), juice, drink; nourishment; (Sāy.) = *pālakam annam*, nourishing food. — *Pitu-kṛit, t, t, t*, Ved. bestowing or providing food. — *Pitu-bhāj, k, k, k*, Ved. enjoying or partaking of food; (Sāy.) = *annārthin*, seeking or earning food. — *Pitu-bhṛit, t, t, t*, Ved. bringing food. — *Pitu-mat, ān, atī, at*, Ved. accompanied by food, abounding in food, nourishing. — *Pitu-shaṇi, is, is, i*, Ved. bestowing or granting food. — *Pitu-stoma, as*, m. 'praise of food,' N. of the hymn Ṛig-veda I. 187.

Pitūya, Nom. P. *pitūyati, -yitum*, Ved. to long for food, desire food.

पितृ *pitṛi, tā*, m. (fr. rt. 3. *pā*), a father; (in the Veda *pitṛi* is an epithet of Bṛihas-pati, Varuṇa, Prajā-pati, and especially of heaven or the

sky; *antarā pitaram mātaraṅ-ća*, between heaven and earth; according to Sāy. *pitṛi* = *pālaka*, a protector); (*tarau*), m. du. father and mother, parents, (in the Veda an epithet of the Araṇis or two pieces of wood regarded as the parents of Fire, and of heaven and earth regarded as the parents of all beings); (*taras*), m. pl. fathers, forefathers, ancestors; a father and his brothers, father and uncles, paternal ancestors; the spirits of departed ancestors, the Manes or spirits of the dead (they are of two kinds, viz. either the spirits of the father, grandfathers, and great-grandfathers of an individual or the progenitors of mankind generally, to both classes of whom Srāddhas or obsequial worship is paid and oblations of food called Piṇḍas presented; they inhabit a peculiar region, which, according to some, is the Bhuvas or region of the air, according to others, the orbit of the moon, and are considered as the regents of the Nakshatras Maghā and Mūla); [cf. Zend *pita*, base *pa-tar*: Gr. πα-τήρ, πάτρω-ς: Lat. *pa-ter*, *Jup-piter*: Goth. *fa-dar*: Old Germ. *fa-tar*, *fa-ter*, 'father;' *fataro*, 'uncle:' Angl. Sax. *fader*, 'father;' *fadhu*, 'aunt, father's sister:' Hib. *athair*, 'father,' for *pathair*.] — *Pitari-śūra*, *as*, m. 'a hero against his father,' a cowardly boaster. — *Pitā-putra*, *au*, m. du. father and son. — *Pitāputra-virodha*, *as*, m. a contest between father and son. — *Pitāputra-samāgama*, *as*, m., N. of a Buddhist Sūtra. — *Pitāputrīya*, *as*, *ā*, *am*, relating to father and son; containing the words *pitṛi* and *putra*; (with *sampradāna*) the transmission (of bodily capacities and powers) from father to son. — *Pitā-maha*, *as*, m. a paternal grandfather; a N. of Brahmā the great father of all; N. of the author of a Dharma-śāstra; of the author of an astronomical work; (*ās*), m. pl. the ancestors, Manes; (*ī*), f. a paternal grandmother. — *Pitāmaha-saras*, *as*, n. or *pitāmahasya saras*, N. of a place of pilgrimage. — *Pitā-sumati-saṃvāda*, *as*, m., N. of a part of the Brahma-vaivarta-Purāṇa. — *Pituḥ-putra*, *as*, m. a father's son. — *Pituḥ-shvasṛi* or *pituḥ-svasṛi*, *sā*, f. a father's sister. — *Pitṛi-karman*, *a*, or *pitṛi-kārya*, *am*, n. obsequial rites, sacrifice offered to deceased ancestors. — *Pitṛi-kalpa*, *as*, m. (perhaps) legends relating to ancestors; N. of a long period of time, Brahmā's day of new moon. — *Pitṛi-kānana*, *am*, n. 'grove of ancestors,' a cemetery. — *Pitṛi-kulyā*, f. 'rivulet of the Pitṛis,' N. of a river rising in the Malaya mountains. — *Pitṛi-kṛita*, *as*, *ā*, *am*, Ved. committed against parents or ancestors (as sin). — *Pitṛi-kṛitya*, *am*, n. or *pitṛi-kriyā*, f. obsequial rites, oblations offered to the spirits of deceased ancestors. — *Pitṛi-gaṇa*, *as*, m. the whole body of ancestors collectively, a group or class of Manes or deceased progenitors who were sons of the Ṛishis or Prajā-patis, (the principal classes, according to Manu III. 194–199, are the Soma-sads, descended from Vi-rāj, the Agni-shvāttas from Marīći, Barhi-shads from Atri, Soma-pās from Bhṛigu, Havishmats from Aṅgiras, Ājya-pas from Pulastya, and Su-kālins from Vasishṭha; there are also the Agni-dagdhas and An-agnidagdhas, Kāvyas and Saumyas.) — *Pitṛi-gaṇā*, f. an epithet of Durgā. — *Pitṛi-gāthā*, *ās*, f. pl. 'songs of the ancestors,' an epithet of particular songs. — *Pitṛi-gāmin*, *ī*, *inī*, *i*, belonging or pertaining to a father. — *Pitṛi-griṇā*, f. probably a wrong reading for *pitṛi-gaṇā*, q. v. — *Pitṛi-gṛiha*, *am*, n. a father's house, paternal mansion; 'house of ancestors,' a burial ground, cemetery. — *Pitṛi-graha*, *as*, m. 'the genius of the Manes,' N. of a demon causing disease. — *Pitṛi-ghātaka*, *as*, or *pitṛi-ghātin*, *ī*, m. 'slaying a father,' a parricide. — *Pitṛi-ćeṭa*, *as*, m., N. of a man. — *Pitṛi-tama*, *as*, m., Ved., in *pitṛitamaḥ pitṛīṇām*, best of the ancestors (Sāy. = *pālakānām madhye atiśayena pālakaḥ*, a defender in the highest degree among defenders). — *Pitṛi-tarpaṇa*, *am*, n. 'refreshing the Manes,' gifts in honour of deceased progenitors, distributed at the Srāddhas or funeral ceremonies; an oblation to the Manes; the act of throwing water out of the right hand at seasons of ablution as an offering to the Manes or deceased ancestors in general; the part of the hand between the thumb and fore-finger sacred to the Manes; sesamum (= *tila*). — *Pitṛi-tas*, ind., Ved. from the father, on the father's side. — *Pitṛi-tithi*, *is*, f. day of new moon, a day sacred to the Manes of either deceased parent, the day appointed for obsequial rites to deceased ancestors. — *Pitṛi-tīrtha*, *am*, n. 'the place of pilgrimage for progenitors,' epithet of the city called Gayā (where the performance of funeral sacrifices is peculiarly meritorious and efficacious); the part of the hand between the fore-finger and thumb sacred to the Manes. — *Pitṛitīrtha-māhātmya*, *am*, n., N. of a chapter of the Siva-Purāṇa. — *Pitṛi-tva*, *am*, n. fatherhood, paternity; the state or condition of a Pitṛi or deified progenitor. — *Pitṛi-datta*, *as*, *ā*, *am*, given by a father (a term applied to a woman's peculiar property); (*as*), m., N. of a man. — *Pitṛi-dayitā*, f., N. of a work. — *Pitṛi-dāna* or *pitṛi-dānaka*, *am*, n. a gift in honour of deceased ancestors, an offering to the Manes. — *Pitṛi-dāya*, *as*, m. property inherited from a father, patrimony. — *Pitṛi-deva*, *ās*, m. pl. the Manes and the gods; the divine Manes; (*as*, *ā*, *am*), worshipping a father; relating to the worship of the Manes or deceased ancestors. — *Pitṛi-devata* or *pitṛi-devatya*, *as*, *ā*, *am*, Ved. having the Manes for deities, sacred to the Manes. — *Pitṛi-daivata*, *as*, *ī*, *am*, relating to the worship of the Manes; governed or presided over by the Manes; (*am*), n. epithet of the tenth lunar asterism or Maghā. — *Pitṛi-daivatya*, *as*, *ā*, *am*, relating to the worship of the Manes; (*am*), n., N. of a sacrifice offered to the Manes on the day called Ashṭakā. — *Pitṛi-dravya*, *am*, n. 'father's substance,' patrimony. — *Pitṛi-nāman*, *ā*, *mnī*, *a*, called after the father's name; [cf. *mātṛi-nāman*.] — *Pitṛi-paksha*, *as*, m. paternal side, paternal relationship; the half month of the Manes, N. of the dark half in the Gauṇa Āśvina, so termed as peculiarly appointed for the celebration of obsequial rites to the Pitṛis or Manes; a father's relations, relatives by the father's side; (*as*, *ā*, *am*), being on the father's side. — *Pitṛi-pati*, *is*, m. 'lord of the Manes,' an epithet of Yama, regent of the dead; (*ayas*), m. pl. the Manes and the lords of creatures (Prajā-patis). — *Pitṛi-pada*, *am*, n. the world or state of the Manes. — *Pitṛi-pātra*, *am*, n. a cup or other vessel used at obsequial rites. — *Pitṛi-pitṛi*, *tā*, m. a father's father, paternal grandfather. — *Pitṛi-pita*, *as*, *ā*, *am*, Ved. drunk by ancestors or deceased progenitors. — *Pitṛi-pūjana*, *am*, n. worship of the Manes. — *Pitṛi-paitāmaha*, *as*, *ī*, *am*, inherited or derived from father and grandfather; (*ās*), m. pl. fathers and grandfathers, ancestors. — *Pitṛipaitāmahika*, *as*, *ī*, *am*, inherited or derived from father and grandfather. — *Pitṛi-prasū*, *ūs*, f. a father's mother; 'mother of the Manes,' twilight (the time when the Manes of departed ancestors are abroad). — *Pitṛi-prāpta*, *as*, *ā*, *am*, received from a father; inherited patrimonially. — *Pitṛi-priya*, *as*, m. 'dear to the Pitṛis,' a species of plant (= *bhṛiṅga-rāja*). — *Pitṛi-bandhu*, *us*, m. a kinsman by the father's side, as the son of the paternal grandfather's sister, of the paternal grandmother's sister, and of the father's maternal uncle; (*u*), n. relationship by the father's side. — *Pitṛi-bāndhava*, *as*, m. a kinsman in the paternal line. — *Pitṛi-bhakta*, *as*, *ā*, *am*, dutifully attached to a father. — *Pitṛi-bhakti*, *is*, f. filial duty to a father. — *Pitṛibhakti-taraṅgiṇī*, f., N. of a work. — *Pitṛi-bhūti*, *is*, m., N. of a commentator on Kātyāyana's Srauta-sūtras. — *Pitṛi-bhojana*, *am*, n. a father's food; food offered to the Manes; (*as*, *am*), m. n. the plant Phaseolus Radiatus (a species of pulse = *māsha*). — *Pitṛi-bhrātṛi*, *tā*, m. a father's brother, paternal uncle. — *Pitṛi-mat*, *ān*, *atī*, *at*, having a father, having an illustrious father; accompanied by the Manes, connected with the Manes (as Soma or Yama); mentioning the Manes or deceased ancestors. — *Pitṛi-mandira*, *am*, n. a father's house, paternal mansion; 'dwelling-place of ancestors,' a cemetery. — *Pitṛi-mātṛi-hīna*, *as*, *ā*, *am*, destitute of father and mother, orphan. — *Pitṛi-medha* or *pitṛi-yajña*, *as*, m. sacrifice offered to the Manes, obsequial offerings. — *Pitṛi-yāṇa*, Ved. or *pitṛi-yāna*, *as*, *ā*, *am*, trodden by the Manes; (*am*), n. the path trodden by the Manes, the way leading to the Manes; the vehicle of the Manes, a car to convey holy persons after their decease to heaven. — *Pitṛi-rāj*, *ṭ*, or *pitṛi-rāja*, *as*, or *pitṛi-rājan*, *ā*, m. 'king of the Manes,' an epithet of Yama. — *Pitṛi-rūpa*, *as*, m., N. of a Rudra. — *Pitṛi-loka*, *as*, m. a father's house, paternal mansion; the world or sphere of the Manes (to which various situations are ascribed, but principally the Bhuvas region or mid-heaven). — *Pitṛi-vaṃśa*, *as*, m. the paternal family. — 1. *pitṛi-vat*, *ān*, *atī*, *at*, having a father, whose father is living. — 2. *pitṛi-vat*, ind. like a father; like the Manes; as if for the Manes; as in the sacrifice offered to the Manes. — *Pitṛi-vana*, *am*, n. 'grove of ancestors,' a cemetery, a place where dead bodies are burnt or buried. — *Pitṛivane-ćara*, *as*, *ī*, *am*, haunting a cemetery; (*as*), m. an epithet of Siva; a goblin. — *Pitṛi-vartin*, *ī*, m. 'staying or abiding with ancestors,' N. of a Brāhman (= king Brahma-datta). — *Pitṛi-vasati*, *is*, f. 'abode of departed ancestors,' a cemetery. — *Pitṛi-vāk-para*, *as*, *ā*, *am*, attentive to the voice of parents, obedient to parents. — *Pitṛi-vitta*, *as*, *ā*, *am*, Ved. acquired by ancestors; (Sāy.) = *pituḥ sakāśāl labdha*, derived from a father, patrimonial. — *Pitṛi-vrata*, *as*, m. a worshipper of the Manes; (*am*), n. worship of ancestors, obsequial rites. — *Pitṛi-śarman*, *ā*, m., N. of a Dānava. — *Pitṛi-śravaṇa*, *as*, *ā*, *am*, Ved. bringing honour to a father; (Sāy. = *pitā prakhyāyate yena putreṇa tādṛiśaḥ*.) — *Pitṛi-śrāddha*, *am*, n. a funeral ceremony or obsequial rites in honour of a father or deceased ancestor. — *Pitṛi-shad*, *t*, *t*, *t*, Ved. living unmarried with a father or with parents; 'dwelling with the Manes,' an epithet of Rudra. — *Pitṛi-shadana*, *as*, *ā*, *am*, Ved. inhabited by the Manes. — *Pitṛi-shvasṛi*, *sā*, f. a father's sister, paternal aunt (= *pituḥ-shvasṛi*). — *Pitṛi-shvasrīya*, *as*, *ā*, m. f. a father's sister's son or daughter, a paternal aunt's son or daughter. — *Pitṛi-sannibha*, *as*, *ā*, *am*, like a father, fatherly, paternal. — *Pitṛi-sāmānya*, *am*, n. ancestors collectively. — *Pitṛi-sū*, *ūs*, f. a father's mother; 'mother of the Manes,' twilight; [cf. *pitṛi-prasū*.] — *Pitṛi-sūkta*, *am*, n., N. of a Vedic hymn. — *Pitṛi-sthāna*, *as*, m. a guardian; (*am*), n. the sphere of the Manes. — *Pitṛisthānīya*, *as*, m. a guardian (who takes the place of a parent). — *Pitṛi-svasṛi*, *sā*, f. an incorrect form for *pitṛi-shvasṛi*. — *Pitṛisvasrīya*, *as*, *ā*, m. f., see *pitṛishvasrīya*. — *Pitṛi-hatyā*, f. the murder of a father, parricide. — *Pitṛi-han*, *ā*, m. a parricide. — *Pitṛi-hū*, *ūs*, *ūs*, *u*, invoking or dedicated to the Pitṛis; (*ūs*), f., scil. *dvār*, N. of the southern aperture of the human body, i. e. of the right ear; [cf. *deva-hū*.] — *Pitṛi-hūya*, *am*, n., Ved. invoking or summoning deceased ancestors. — *Pitrarjita* (°*tṛi-ar*°), *as*, *ā*, *am*, derived from a father; property originally acquired by a father. — *Pitrartham* (°*tṛi-ar*°), ind. for a father's sake.

Pitṛika, *as*, *ā*, *am*, (at the end of a comp.) paternal, parental, ancestral, relating or belonging to parents or progenitors, obsequial.

Pitṛivya, *as*, m. a father's brother, paternal uncle; any elderly male relation; [cf. Gr. πάτρω-ς; Lat. *patruus*.]

Pitrya, *as*, *ā*, *am*, derived from a father, relating to a father, paternal, patrimonial, ancestral, belonging to a father or to progenitors, usual or customary with a father; relating to deceased ancestors, consecrated to the Manes, referring or devoted to the Manes, obsequial; in Manu II. 59. *pitryaṃ tīrtham* = the part of the hand sacred to deified progenitors, i. e. the part between the fore-finger and thumb; (*as*), m. the eldest brother (who takes the place of a father); the month Māgha; (*ā*), f. the Nakshatra Maghā (presided over by the Manes); the day of

full moon, the worship of the Manes on the day of full moon; (am), n., scil. karma, the worship of the Manes; the Nakshatra Maghā; the part of the hand between the fore-finger and thumb. – Pitryā-vat, ān, atī, at, Ved. (perhaps) possessing property inherited from a father; (Sāy.) = pitri-mat, q. v.

पित्त pitta, am, n. (etymology doubtful), bile, the bilious humor, one of the three humors of the body (the other two being vāta and kapha; it is especially secreted between the stomach and bowels, and thence flows through the liver, and distributes itself in the spleen, heart, eyes, and skin; its chief quality is heat); [cf. kūrma-p°, go-p°, rakta-p°, paittika.] – Pitta-kosha, as, m. the gall-bladder. – Pitta-kshobha, as, m. excess and disturbance of the bilious humor. – Pitta-gadin, ī, inī, i, suffering from bilious complaints, bilious. – Pitta-ghna, as, ī, am, 'bile-destroying,' antibilious; (am), n. an antidote to bilious complaints; ghee? (ī), f. a plant, Cocculus Cordifolius. – Pitta-jvara, as, m. bilious fever. – Pitta-drāvin, ī, iṇī, i, 'bile-dispersing,' removing bile; (ī), m. the sweet citron (= madhura-jambīra). – Pitta-dhara, as, ā, am, containing bile, bilious. – Pitta-nivarhaṇa, as, ā, am, destroying bile. – Pitta-prakriti, is, is, i, being of a bilious temperament. – Pitta-prakopa, as, m. excess and vitiation of the bilious humor. – Pitta-rakta, am, n. plethora; [cf. rakta-pitta.] – Pitta-rogin, ī, iṇī, i, suffering from bilious complaints, bilious. – Pitta-vat, ān, atī, at, having bile, bilious. – Pitta-vāyu, us, m. flatulence arising from excess and vitiation of the bilious humor. – Pitta-vidagdha, as, ā, am, burnt up by bile, impaired or destroyed by bile. – Pitta-vināśana, as, ī, am, 'bile-destroying,' antibilious. – Pitta-śamana, as, ī, am, 'bile-alleviating,' antibilious. – Pitta-syanda, as, m. a bilious form of ophthalmia; [cf. pittābhishyanda.] – Pitta-hara, as, ī, am, 'bile-removing,' antibilious. – Pittātīsāra (°ta-at°), as, m. 'bile-dysentery,' a bilious form of diarrhœa. – Pittātīsārin, ī, iṇī, i, suffering from a bilious form of dysentery. – Pittābhishyanda (°ta-abh°), as, m. a bilious form of ophthalmia; [cf. pitta-syanda.] – Pittāri (°ta-ari), is, m. 'enemy of bile,' i. e. anything antibilious; N. of various plants and vegetable substances used to counteract biliousness (= parpaṭa, lākshā, and varvara). – Pittopahata (°ta-up°), as, ā, am, impaired or destroyed by bile.

Pittala, as, ā, am, bilious, relating to the bilious humor, secreting bile; (ā), f. the plant Jussiæa Repens; (ī), f., N. of a plant, = mūrvā; (am), n. brass, bell-metal; a species of birch tree (the bark of which is used for writing upon; cf. bhūrja-pattra).

पित्थ pittha, as, m., N. of a man.

पित्सत् pitsat, an, antī, at (fr. Desid. of rt. 2. pat), being about to fly or fall, habitually falling or coming down; (an), m. a bird; [cf. Gr. ψίττακος; Lat. psittacus.]

Pitsala, am, n. a road, path, way.

Pitsu, us, us, u, being about to fly or fall.

Pipatishat, an, antī, at, about to fly or fall, inclined or addicted to falling repeatedly; (an), m. a bird.

Pipatishā, f. wish or inclination to come down or fall.

Pipatishu, us, us, u, being about to fall; (us), m. a bird.

पिद्व pidva, as, m., Ved. a species of animal.

पिधा pi-dhā = api-dhā, q. v.

Pi-dadhat, at, atī, at, covering, veiling, hiding.

Pi-dhātavya, as, ā, am, to be covered or hidden; to be stopped up, to be shut or closed.

Pi-dhāna, am, n. covering, stopping up, shutting; (as or am), m. or n. (?), a covering, cover, concealment; a lid, top, cover; a sheath; a wrapper, cloak; [cf. Cambro-Brit. fedon, 'a screen.'] – Pidhāna-vat, ān, atī, at, provided with a cover, covered with a lid.

Pidhānaka, as, m. a cover, lid; a sheath, scabbard [cf. khaḍga-p°].

Pi-dhāya, ind. having covered.

Pi-dhāyaka, as, ikā, am, covering, hiding, concealing. – Pidhāyaka-tā, f. the state or act of covering.

Pi-hita, as, ā, am, shut, covered, hidden, concealed; filled with; (am), n. a particular figure of speech, showing any person by insinuation that one knows his secrets.

पिनस pinasa, as, m. = pīnasa, q. v.

पिनह् pi-nah = api-nah, q. v.

Pi-naddha, as, ā, am, tied on, put on, fastened, bound; dressed, accoutred; wrapped, covered, concealed; pierced, penetrated.

Pinaddhaka, as, ikā, am, dressed, clothed, covered.

Pi-nahya, ind. having put on or dressed.

पिनाक pināka, as, am, m. n. (said to be fr. rt. 3. pā), a staff, stick; a bow; the club or bow of Rudra-Śiva; a trident or three-pronged spear; the trident of Śiva; a shower or fall of dust, falling dust; (as), m., N. of a man; (ī), f. a kind of stringed instrument, a sort of violin. – Pināka-goptri, tā, m. 'preserver of the Pināka,' an epithet of Śiva. – Pināka-dhrik (see dhrik), or pināka-bhrit, t, m. 'bearer of the Pināka,' an epithet of Śiva. – Pināka-pāṇi, is, m. 'Pināka in hand,' an epithet of Śiva.

Pināki, is, is, i (occurring only in acc. sing.), substituted for pinākin, q. v.

Pinākin, ī, inī, i, armed with a Pināka; (ī), m. an epithet of Rudra-Śiva; N. of one of the eleven Rudras; (inī), f., N. of two rivers. – Pinākinī-māhātmya, am, n., N. of a part of the Brahmāṇḍa-Purāṇa.

पिन्यास pinyāsa, am, n. (said to be fr. rt. 2. as with pi-ni), Asa Fœtida; [cf. piṇyāka.]

पिन्व् pinv, cl. 1. P. A. pinvati, -te, pipinva, pipinve, pinvishyati, -te, pinvitum, Ved. to cause to swell, to distend, to cause to overflow or run over, to cause to abound; to cause to abound in milk (Ṛig-veda I. 112, 3, where, according to Sāy., pinvathaḥ = payasā pūrita-vantau); to sprinkle, wet, moisten, water; to discharge, pour forth; to grant, bestow; (A.) to swell, to be distended, to overflow; [cf. rt. pyai.]

Pinva, as, ā, am, Ved. causing to swell or flow; [cf. dānu-p°.]

Pinvana, am, n., Ved. a particular vessel used in religious ceremonies.

Pinvantyapīyā, f., Ved., scil. ṛić, an epithet of the verse beginning pinvanty apo (Ṛig-veda I. 64, 6).

Pinvamāna, as, ā, am, Ved. being swollen, swelling, being full or filled.

पिपतिषत् pipatishat, pipatishā, pipatishu. See under pitsat, col. 1.

पिपविषु pipavishu, us, us, u (fr. Desid. of rt. 1. pū), wishing to purify.

पिपाठक pipāṭhaka, as, m., N. of a mountain.

पिपासत् pipāsat, an, antī, at (fr. Desid. of rt. 1. pā), thirsting, thirsty.

Pipāsā, f. thirst, desire to drink. – Pipāsā-vat, ān, atī, at, thirsting, thirsty.

Pipāsita, as, ā, am, wishing to drink, thirsty, athirst.

Pipāsin, ī, inī, i, wishing to drink, thirsty.

Pipāsu, us, us, u, thirsty, athirst.

पिपिली pipilī, f. = pipīlī, an ant.

पिपिष्वत् pipishvat, an, antī, at (fr. a rt. pi for pī), Ved. (perhaps) swollen, overfull, superabundant; (according to Sāy.) favourable to the husbandman.

पिपीतक pipītaka, as, m., N. of a Brāhman who was the first to perform a particular ceremony in honour of Vishṇu on the twelfth day of the light half of the month Vaiśākha; (ī), f. the twelfth day of the light half of the month Vaiśākha (when giving away water is an act of merit, so called after the Brāhman Pipītaka).

पिपील pipīla, as, ī, m. f. (perhaps a reduplicated form fr. rt. pīḍ), an ant.

Pipīlaka, as, m. a large black ant; (ikā), f. the common small red ant; a female ant. – Pipīlikā-parisarpaṇa, am, n. the running about of ants.

Pipīlika, as, m. an ant; (am), n. a kind of gold supposed to be collected by ants. – Pipīlika-madhya, as, ā, am, 'thin in the middle like an ant,' N. of any metre the middle Pāda of which is shorter than the preceding and following. – Pipīlika-madhyamā, f., N. of a species of the Anushṭubh metre. – Pipīlikā-madhya, as, ā, am, a kind of fasting (beginning on the day of full moon with fifteen mouthfuls, decreasing by one daily until the day of new moon, and after that increasing by one daily until the next day of full moon).

पिपृच्छिषु pipṛićchishu, us, us, u (fr. Desid. of rt. prach), about to ask or inquire, wishing to ask.

पिप्पका pippakā, f., Ved. a species of bird; [cf. pippikā.]

पिप्पटा pippaṭā, f. a kind of sweetmeat.

पिप्पल pippala, as, m. (said to be fr. rt. 3. pā), the holy fig-tree, Ficus Religiosa [cf. aśvattha]; a kind of bird; a nipple (so called from its similarity to a berry); the sleeve of a jacket or coat; N. of a son of Mitra and Revatī; (ās), m. pl., N. of a school of the Atharva-veda; (ā), f., N. of a river; (ī), f. a berry; long pepper, Piper Longum (both plant and berry; cf. kapi-p°, jala-p°, toya-p°); (am), n. a berry in general, the berry of the tree Ficus Religiosa; sensual enjoyment; water; the sleeve of a coat; [cf. Gr. πίπερι, πέπερι; Lat. piper.] – Pippalāda (°la-ada), as, m. 'eater of berries,' N. of an ancient teacher of the Atharva-veda; (ās), m. pl., N. of a school of the Atharva-veda (also pippalādakās). – Pippalāda-tīrtha, am, n., N. of a sacred bathing-place. – Pippalāda-śruti, is, f., N. of a work mentioned in the Parāśara-smriti. – Pippalā-vatī, f., N. of a river. – Pippali-mūla, am, n. the root of long pepper. – Pippalī-lavaṇa, e, n. du. pepper and salt.

Pippalaka, am, n. a nipple; sewing thread.

Pippalāyana, as, m., N. of a man.

Pippali, is, f. long pepper; Vasishṭhasya pippali, N. of a Sāman. – Pippali-śroṇi, is, f., N. of a river.

Pippalikā, f. a species of plant (= aśvatthī).

पिप्पलु pippalu, ūs, m. or f. (?), N. of a man (or woman?).

पिप्पिका pippikā, f. the tartar of the teeth; [cf. piṭṭaka.]

पिप्पीक pippīka, as, m., Ved. a species of animal, probably a bird; [cf. pippakā.]

पिप्रीषा piprīshā, f. (fr. Desid. of rt. 1. prī), Ved. desire of pleasing or showing kindness.

Piprīshu, us, us, u, desirous of pleasing, wishing to give pleasure.

पिप्रु pipru, us, m. (fr. rt. prī?), Ved., N. of a demon (who was conquered and whose strongholds were destroyed by Indra).

पिप्लु piplu, us, m. (perhaps for api-plu; said to be fr. rt. plush with api), a freckle, mark, mole. – Piplu-karṇa, as, ā, am, having a mark on the ear. – Piplu-praććhādana, as, ī, am, covering or concealing a mole.

पिब piba or piva, as, ā, am (fr. rt. 1. pā),

drinking, who or what drinks; [cf. *tri-p°.*]—*Piba-vat, ān, atī, at,* Ved. containing a form of the verb *pibati.*

Pibat or *pivat, an, antī, at,* drinking, who or what drinks.

पिब्दमान *pibdamāna, as, ā, am* (perhaps fr. a reduplicated form of rt. 2. *pad*), Ved. becoming or being firm or solid, becoming or being hard or compact.

Pibdana, as, ā, am, Ved. firm, hard, solid, compact; (*am*), n. (according to Sāy.) a Rakshas.

पियारु *piyāru, us, us, u* (fr. the Sautra rt. 1. *piy*), Ved. censuring, blaming, deriding, mischievous (Sāy.=*hinsaka*).

पियाल *piyāla, as,* m. (=*priyāla,* q. v., but said to be fr. the Sautra rt. 1. *piy*), the tree Buchanania Latifolia (called in Hindī also Chironji, whence it has been named Chironjia Sapida; in Bengal it is commonly called Piya or Piyal); (*am*), n. the fruit of Buchanania Latifolia.

पिल् *pil,* cl. 10. P. *pelayati, -yitum,* to throw, cast; to send; to incite; [cf. rts. *pel, vil.*]

Pilu, us, or *piluka, as,* m. a species of tree (=*pīlu;* cf. *pailava*).

Pilunī, f. a species of plant (=*mūrvā;* a wrong form for *pilu-parṇī;* cf. *pīlu-parṇī*).

पिलि *pili, is,* m., N. of a man.

पिलिन्दवत्स *pilinda-vatsa, as,* m., N. of a disciple of Śākya-muni.

पिलिप्पिल *pilippila, as, ā, am,* Ved. slippery.

पिल्ल *pilla, as, ā, am* (said to be a substitute for *klinna*), blear-eyed; (*as*), m. a bleared eye.

Pillakā, f. a female elephant, (the elephant's eye being usually moist.)

पिश् 1. *piś,* cl. 6. P. A. *pinśati, -te, pipeśa, pipiśe, peśishyati, -te, apeśit, peśitum,* Ved. to adorn, deck, decorate, embellish; to prepare, make ready (especially meat, by cutting it up and carving it); to shape, fashion, mould, form; to be decomposed, to be reduced to constituent parts; to be organized; to light, enlighten: Caus. *peśayati,* Aor. *apīpiśat:* Desid. *pipiśishati, pipeśishati:* Intens. *pepiśyate, pepeshṭi,* to be richly adorned.

2. *piś,* f. an ornament, decoration; (Sāy.)=*rūpam hiraṇyādi.*

Piśa, as, m., Ved. (according to Sāy.)=*ruru,* a sort of deer (probably so called from its colour).

Piśanga, as, ī, am, reddish, reddish-brown, of a tawny or brown colour; (*as*), m. tawny colour; N. of a serpent-demon.—*Piśanga-tā,* f. or *piśanga-tva, am,* n. the being of a tawny colour, tawniness.—*Piśanga-bhṛishṭi, is, is, i,* Ved. (perhaps) having red fangs; (Sāy.)=*ishad-rakta-varṇa,* being of a pale-red hue, tawny-coloured.—*Piśanga-rāti, is, is, i,* Ved. giving reddish (i. e. golden) gifts (said of Indra); (Sāy.)=*bahurūpa-dhanendra,* lord of manifold wealth.—*Piśanga-rūpa, as, ā, am,* Ved. being of a reddish or yellow appearance; (Sāy.)=*hiraṇya-rūpa,* golden-coloured.—*Piśanga-sandṛiś, k, k, k,* Ved. (according to Mahī-dhara) being of a red or yellow colour; (according to Sāy.)=*nānā-rūpa,* of various kinds.—*Piśangāśva* (°*ga-aś*°), *as, ā, am,* Ved. having reddish or tawny horses (said of the Maruts).

Piśangaka, as, m., N. of an attendant of Vishṇu.

Piśangin, ī, inī, i, brown, tawny.

Piśangila, as, ā, am, Ved., N. of a colour (?); (according to Mahī-dhara)=*piśam+gila.*

Piśāća, as, m. (perhaps fr. *piśa* for *piśita,* 'flesh,' and rt. 1. *anć*), N. of a class of demons (perhaps originally a personification of the ignis fatuus; in the Veda they are enumerated after gods, men, Manes, Asuras, and Rākshasas; in later times they are described as the children of Krodhā); a sprite, fiend, goblin, ogre, malevolent being (something between an infernal imp and a ghost, always described as fierce and malignant); N. of a Rakshas; (*ī*), f. a female imp, a she-demon [cf. *strī-p°*]; N. of a daughter of Daksha and mother of the Piśāćas; a species of Valeriana (=*gandha-māṇsī*).—*Piśāća-tā,* f. or *piśāća-tva, am,* n. the state or condition of a Piśāća.—*Piśāća-dru, us,* m. a species of tree, Trophis Aspera (the favourite haunt of the Piśāćas).—*Piśāća-bādhā,* f. demoniacal possession.—*Piśāća-bhāshā,* f. 'Piśāća language,' a gibberish or corruption of Sanskṛit used in plays.—*Piśāća-moćana, am,* n. 'release of the Piśāća.' N. of a place of pilgrimage.—*Piśāćamoćana-tīrtha, am,* n., N. of a place of pilgrimage.—*Piśāća-vṛiksha, as,* m. a species of tree, Trophis Aspera (=*śākhoṭa*).—*Piśāća-sanćāra, as,* m. demoniacal possession.—*Piśāća-sabha, am,* n. an assemblage of goblins or fiends; the place or hall of their assembly, pandemonium.—*Piśāćālaya* (°*ća-āl*°), *as,* m. 'abode of Piśāćas,' N. of a particular luminous phenomenon, phosphorescence.—*Piśāćī-karaṇa, am,* n. transforming into a Piśāća.—*Piśāćoraga-rākshasa* (°*ća-ur*°), *ās,* m. pl. Piśāćas, serpents, and Rākshasas.

Piśāćaka, as, m. a Piśāća; (*ikā*), f.=*piśāćī* (at the end of comps., e. g. *gandha-p°, dhana-p°*); N. of a river; scil. *bhāshā,* the language of the Piśāćas.—*Piśāćaka-pura, am,* n., N. of a village.

Piśāćakin, ī, m. an epithet of Kuvera the god of wealth (the treasures of this deity being guarded by Piśāćas and other malignant beings).

Piśāći, is, m., Ved. a Piśāća.

Piśita, am, n. flesh which has been cut up or prepared, flesh, meat; a small piece; (*ā*), f. spikenard, Nardostachys Jatamansi (=*jaṭā-māṇsī*).—*Piśita-bhuj, k, k, k,* eating flesh; (*k*), m. one who eats flesh.—*Piśitāśa* (°*ta-āśa*), *as, ā, am,* eating flesh; (*as*), m. an epithet of flesh-eating demons, as Rākshasas or Piśāćas; a fiend; a cannibal.—*Piśitāśana* (°*ta-aś*°), *as, ī, am,* flesh-eating, meat-eating; (*as*), m. a demon, fiend, cannibal, Rakshas, Piśāća (described as a child of Ni-kashā); epithet of a wolf.—*Piśitāśin* (°*ta-aś*°), *ī, inī, i,* eating flesh or meat, carnivorous; (*ī*), m. a demon, goblin, cannibal; N. of an attendant of Śiva.—*Piśitepsu* (°*ta-īp*°), *us, us, u,* desirous of flesh, eager for or greedy after meat.

Piśī, f. spikenard, Nardostachys Jatamansi (=*piśitā*).

Piśuna, as, ā, am, informing against, betraying, treacherous; disparaging, calumniating, backbiting, calumnious, slanderous; cruel, wicked, malignant, mischievous, harsh, unkind; exciting hopes and disappointing them; vile, low, contemptible, infamous; stupid, a fool; making known, indicating, evincing, displaying, reminding, commemorating, memorable for (at the end of comps., e. g. *tulyānurāga-p°,* manifesting an equal attachment; *kshatra-pradhana-p°,* memorable for the conflict of Kshatriyas); (*as*), m. a betrayer, traitor, informer, spy, talebearer, backbiter, calumniator, slanderer; epithet of a goblin dangerous to pregnant women; cotton (which betrays by hanging to the clothes); an epithet of Nārada (the messenger and informant of the gods); a crow; N. of a Brāhman; N. of a minister of Dushyanta; (*ā*), f. a species of plant, Medicago Esculenta; (*am*), n. informing against, betraying, sycophancy; saffron (which betrays an unfaithful lover); [cf. Gr. πικ-ρό-ς, πευκεδανό-ς, πευκάλιμο-ς, ἐχε-πευκές: Lith. *pik-ta-s,* 'bad;' *pyk-ti,* 'to be angry;' *peik-ti,* 'to despise, to blame.']—*Piśuna-tā,* f. slander, scandal, backbiting, betrayal, sycophancy.—*Piśuna-vaćana* or *piśuna-vākya, am,* n. evil speech, bad report, detraction, slander.

Piśunaya, Nom. P. *piśunayati, -yitum,* to betray, make known, indicate, make manifest.

पिशिक *piśika, ās,* m. pl., N. of a people in the South.

पिशील *piśīla* or *piśīlaka, am,* n., Ved. (a wooden) vessel or dish.—*Piśīla-vīṇā,* f. a kind of stringed instrument or guitar, the strings of which are stretched across a frame (=*śūrpa-vīṇā*).

पिशुन *piśuna.* See col. 2.

पिष् *pish,* cl. 7. P. (ep. also A.) *pinashṭi, pinshṭe* (Impv. 2nd sing. *pindhi*), *pipesha, pekshyati, apishat, peshṭum* (ep. Impf. *apinshat,* Pot. *pishet*), to grind, pound, crush; to bruise, hurt, injure, destroy; cl. 10. P. or Caus. *peshayati, -yitum,* Aor. *apīpishat,* to grind, pound; to injure; to give; to be strong; to dwell; cl. 1. 10. P. *peshati, peshayati,* to go, move; [cf. Gr. πτίσσ-ω for πισσ-ω, πίτυρον, πτίσ-μα, πίσ-ο-ς, πίσ-ινο-ς, πίσσο-; Lat. *pins-o, pis-o, pis-tor, pis-tillu-m, pistrinum, pis-tura, pis-u-m, Piso, pī-la-m, pī-la, pi-lu-s;* Lith. *pes-tà,* 'a mill.']

Pishṭa, as, ā, am, ground, pounded, crushed, bruised; rubbed together, squeezed, clasped (as the hands); kneaded; (*am*), n. anything ground, any finely ground substance, flour, meal, (*na pishṭam pinashṭi,* he does not grind flour, i. e. he does no useless work or vain repetition); lead; (*as*), m. pastry; N. of a man; (*ās*), m. pl., N. of his descendants.—*Pishṭa-paćana, am,* n. a pan for parching flower; a boiler, seether, sauce-pan.—*Pishṭa-paśu, us,* m. an effigy of a beast or sacrificial victim made with flour or dough.—*Pishṭa-pāka, as,* m. food prepared by baking flour.—*Pishṭapāka-bhṛit, t, t, t,* containing food prepared by baking flour; (*t*), m. a boiler.—*Pishṭa-pāćaka, am,* n. a boiler.—*Pishṭa-piṇḍa, as,* m. a cake of meal.—*Pishṭa-pūra, as,* m. meal made up into a sort of cake with clarified butter; [cf. *ghṛita-pūra.*]—*Pishṭa-peshu, as,* m. or *pishṭa-peshaṇa, am,* n. 'grinding flour,' useless labour, vain repetition.—*Pishṭa-maya, as, ī, am,* made of meal or flour, mixed with flour; *jalam pishṭa-mayam,* water sprinkled with meal.—*Pishṭa-meha, as,* m. flour-like diabetes.—*Pishṭamehin, ī, inī, i,* suffering from flour-like diabetes.—*Pishṭa-rasa, as,* m. water mixed with flour.—*Pishṭa-varti,* a small cake made of the meal of barley, rice, or pulse.—*Pishṭa-saurabha, am,* n. (pulverized) sandal-wood.—*Pishṭāda* (°*ṭa-ada*), *as, ā, am,* feeding on meal.—*Pishṭodaka* (°*ṭa-ud*°), *am,* n. water mixed with flour.

Pishṭaka, as, m. a cake made of the flour or meal of any grain, any baked cake, bread; a disease of the eyes, opacity of the cornea; (*ikā*), f. a kind of grits, the meal of pulse steeped in water and peeled and ground; (*am*), n. pounded sesamum seeds, oil-cake.

Pishṭāta, as, m. perfumed powder (for scenting rooms, garments, &c.); scented dust which the Hindūs sprinkle over each other at the Holi or spring festival.

Pishṭika, am, n. a cake made of rice flour.

Pishṭoḍī, f. a species of shrub (=*śvetāmlī*).

पिष्टप *pishṭapa, as, am,* m. n. (said to be fr. *piś,* substituted for rt. *viś*), a world, a division of the universe; [cf. *vishṭapa.*]

पिस् *pis,* cl. 4. P. *pisyati, pesitum,* Ved. to go; (perhaps) to extend; cl. 1. P. *pesati, pesitum,* to go, move; cl. 10. P. *pesayati, -yitum,* to go; to hurt, injure; to be strong; to give; to take; to dwell; [cf. rts. *pes, vis, ves, biś, beś.*]

पिस्पृक्षु *pispṛikshu, us, us, u* (fr. Desid. of rt. *spṛiś*), being about to touch; (with *jalam*) being about to enter the water, being about to perform ablutions.

पिहित *pi-hita.* See p. 575, col. 2.

पी 1. *pī* (probably originally Pass. of rt. 1. *pā,* q. v.), cl. 4. A. *pīyate, pipye, peshyati, apeshṭa, petum,* to drink.

पी 2. *pī, īs, īs, i* (fr. rt. *pyai,* q. v.; at the end of a comp.) becoming fat.

पीच *pīća, am*, n. the lower jaw, the chin.

पीटिका *pīṭikā*, a various reading for *pīṭhikā*, q. v.

पीठ *pīṭha, am*, n. (thought by some to be a Prākṛit form fr. *pi-sada = pi-shada = pi-shḍa* or connected with rt. *piṭh*), a stool, seat, chair, bench; a religious student's seat made properly of Kuśa grass; the seat of a deity, an altar (according to some native authorities in this and the preceding senses also *as, ī*, m. f.); a basis, basement, pedestal; an epithet of various temples (erected on the fifty-one spots on which, according to tradition, the various members of Pārvatī fell after she had been cut to pieces by the discus of Vishṇu); a kind of ornament; a particular posture in sitting; (in geometry) the complement of a segment; N. of an Asura the minister of Kaṇsa. — *Pīṭha-keli, is*, m. a particular dramatic character, a male confidant, a parasite. — *Pīṭha-ga, as, ā, am*, moving about in a wheel-chair, lame. — *Pīṭha-garbha* or *pīṭha-vivara, as*, m. the cavity in the pedestal of an idol. — *Pīṭha-ćakra, as* or *am*, m. or n. (?), Ved. a chariot with a seat. — *Pīṭha-nāyikā*, f. a girl of fourteen (before menstruation) who impersonates Durgā at the festival of that goddess. — *Pīṭha-nyāsa, as*, m. epithet of a particular mystical ceremony. — *Pīṭha-bhū, ūs*, f. a basis, basement. — *Pīṭha-marda, as, ā, am*, 'rubbing the seat,' (perhaps) riding on horseback, a rider; exceedingly impudent; (*as*), m. the companion of a hero in great undertakings; a companion, parasite; a dancing-master who teaches courtezans. — *Pīṭha-sarpa, as, ā, am*, or *pīṭha-sarpin, ī, iṇī, i*, moving about on a wheel-chair, lame, crippled, a cripple. — *Pīṭha-sthāna, am*, n. a place where one of the limbs of Pārvatī is supposed to have fallen and therefore consecrated to her worship; [cf. *piṭha*.]

Pīṭhaka, as, am, m. n. a seat, chair, bench; a saddle?; (*ikā*), f. a bench; a base, pedestal; a section, chapter (sometimes wrongly spelt *pīṭikā*).

पीड् *pīḍ* (perhaps connected with rt. *pish*), cl. 1. A. *pīḍate, pīḍitum*, Ved. to be squeezed or pressed out (as Soma): Caus. or cl. 10. P. (ep. also A.) *pīḍayati* (*-te*), *-yitum*, to squeeze, pinch, press, oppress, compress, suppress (e. g. *kālam kālena pīḍayan*, Manu I. 51, pressing time against time, or suppressing one period by means of another, according to Kullūka = *sṛishṭi-kālam pralaya-kālena nāśayan*); to overpower; to hurt, harm, injure, pain, vex, harass, annoy, torment; to break, violate (an oath); to beleaguer (a city); to neglect, cause suffering by neglect; to remove; to cover; (in augury) to cover with anything inauspicious; (in astrology) to eclipse; to oppose, resist; to stir, agitate.

Pīḍa, as, am, m. n., in *tila-p°, tṛiṇa-p°*, q. v. — *Pīḍa-yantra-gṛiha, as*, m. a workhouse for criminals, house of correction.

Pīḍaka, as, m. an oppressor; [cf. *tūla-p°*.]

Pīḍana, as, ā, am, molesting, paining, disagreeable; (*am*), n. the act of pressing, squeezing, rubbing; an instrument for pressing, press; oppressing, inflicting pain, paining, distressing; laying a country waste, devastation; (in astrology) the oppression or suppression of a planet &c., i. e. eclipse [cf. *graha-p°*]; suppressing sounds, a fault in the pronunciation of vowels.

Pīḍanīya or *pīḍayitavya, as, ā, am*, to be oppressed or molested, to be pained or harassed; used for pressing, serving for a press.

Pīḍayat, an, antī, at, squeezing, pressing; oppressing, suppressing, harassing, paining; breaking, violating.

Pīḍā, f. pain, suffering, anguish, annoyance; damage, injury, wrong; infraction, violation [cf. *dharma-p°*]; devastation, laying waste; restriction, limitation; the 'pain or calamity' of a planet, eclipse, occultation [cf. *graha-p°*]; compassion, pity, charity; a chaplet, garland for the head; the Saral tree, Pinus Longifolia; a basket (= *piṭaka, peṭā, peḍā*). — *Pīḍā-kara, as, ī, am*, pain-causing, giving pain, afflicting, tormenting. — *Pīḍā-karaṇa, am*, n. the causing of pain, torturing, tormenting. — *Pīḍā-bhāj, k, k, k*, (according to Malli-nātha) = *vimarda-bhāj* = *bhaṅga-vat*. — *Pīḍā-sthāna, am*, n., Ved. (in astrology) an unlucky position, inauspicious distance (of a planet).

Pīḍeya, Nom. A. *pīḍāyate, -yitum*, to feel pain, experience a sense of uneasiness.

Pīḍita, as, ā, am, squeezed, pressed; rubbed, chafed; griped, wrung; oppressed, harassed, distressed, pained, afflicted, suffering pain or distress, injured, impaired; violated, transgressed; destroyed, laid waste, devastated; eclipsed; bound, tied; (*am*), n. injuring, harming, harassing; a kind of coitus; (*am*), ind. closely. — *Pīḍita-tā*, f. or *pīḍita-tva, am*, n. the being squeezed or pressed; the being afflicted or distressed.

Pīḍyamāna, as, ā, am, being squeezed or pressed; being pained or afflicted, suffering.

पीत 1. *pīta, as, ā, am* (fr. rt. 1. *pā*), drunk, quaffed; drunk in, imbibed; soaked, steeped, saturated, filled with; (*am*), n. drinking. — *Pīta-taila, as, ā, am*, one who has drunk oil, filled with oil, = *taila-pīta*; (*ā*), f. a species of creeper; a kind of heart-pea, Cardiospermum Halicacabum (= *jyotish-matī*, = *mahā-jyotishmatī*). — *Pīta-dugdhā*, f. a cow whose milk has been pledged (lit. already drunk); a cow tied up to be milked [cf. *dhenushyā*]; any milch cow. — *Pīta-nidra, as, ā, am*, immersed in slumber. — *Pīta-pratibaddha-vatsa, ā*, f. (a cow) whose calf has drunk milk and been tied up. — *Pīta-madya, as, ā, am*, one who has drunk wine or any other intoxicating liquor. — *Pīta-rasa, as, ā, am*, whose juice is drunk or quaffed. — *Pīta-vat, ān, atī, at*, having drunk or quaffed; containing the verb 1. *pā* (Ved.). — *Pīta-soma, as*, m. a Brāhman by whom the juice of the acid Asclepias is drunk at a ceremony. — *Pītābdhi* (°*ta-ab*°), *is*, m. an epithet of the Muni Agastya ('by whom the ocean was drunk,' this saint having on one occasion swallowed up the sea).

1. *pīti, is*, f. (for 2. and 3. see p. 578, col. 1), drinking, a draught; a tavern, dram-shop.

1. *pītin, ī, inī, i*, (at the end of comps.) drinking, having drunk. (For 2. *pītin* see p. 578, col. 1.)

Pītvā, ind. having drunk or quaffed. — *Pītvā-sthiraka, as, ā, am*, somewhat refreshed by a draught (Gaṇa to Pāṇ. II. 1, 72).

1. *pītha, as*, m. (for 2. and 3. see p. 578, col. 1), a drink, draught [cf. *go-p°*]; (*am*), n. water; melted butter.

Pīthin, ī, inī, i, (at the end of a comp.) drinking; *kośa-p°*, squandering away the treasury.

Pīyamāna, as, ā, am, being drunk or quaffed, being drunk or sucked in.

पीत 2. *pīta, as, ā, am* (probably connected with rt. *pyai*, the colour of butter and oil being yellowish), of a yellow colour, yellow (the colour of the Vaiśyas, white being that of the Brāhmans, red that of the Kshatriyas, and black that of the Śūdras); (*as*), m. yellow colour; a yellow gem, topaz; a yellow pigment prepared from the urine of kine; N. of several plants, Alangium Hexapetalum (= *aṅkoṭha*); safflower, Carthamus Tinctorius; Trophis Aspera (= *śākhoṭa*); (*ā*), f., N. of various plants, turmeric (= *haridrā*); a medical plant, Betula, commonly called Atais; a kind of yellow pigment (= *go-roćanā*); a mystical designation of the letter *sha*; (*am*), n. gold; yellow orpiment. — *Pīta-kadalī*, f. a species of banana (= *svarṇa-kadalī*). — *Pīta-kanda, am*, n. the carrot, Daucus Carota. — *Pīta-karavīraka, as*, m. oleander with yellow flowers. — *Pīta-kāvera, am*, n. saffron; bell-metal. — *Pīta-kāshṭha, am*, n. yellow sanders. — *Pīta-kīlā*, f. a species of plant (= *ā-vartakī*). — *Pīta-kauśeya-vāsas, ās, ās, as*, dressed in yellow silk; (*as*), m. an epithet of Kṛishṇa. — *Pīta-gandha, am*, n. yellow sandal. — *Pīta-ghoshā*, f. yellow Ghoshā, a species of creeper with yellow flowers. — *Pīta-ćandana, am*, n. a yellow fragrant wood considered as a yellow species of sandal-wood; saffron; turmeric. — *Pīta-ćampaka, as*, m. a lamp ('yellow as the Campa'). — *Pīta-taṇḍulā*, f. millet, Panicum Italicum; a species of Solanum. — *Pīta-tā*, f. or *pīta-tva, am*, n. yellowness, yellow (the colour). — *Pīta-tuṇḍa, as*, m. 'yellow-beak,' N. of the Sylvia Sutoria (the whole bird being of a light yellow colour). — *Pīta-dāru, us*, m. a species of pine, Pinus Deodora (= *deva-dāru*); Pinus Longifolia; Curcuma Aromatica or Curcuma Xanthorrhiza (= *haridru*). — *Pīta-dru, us*, m. a species of pine, Pinus Longifolia; Curcuma Aromatica or C. Xanthorrhiza. — *Pīta-nīla, as, ā, am*, 'yellow-blue,' green. — *Pīta-parṇī*, f. 'yellow-leaved,' a plant commonly called Bićhati; a N. of the nettle or a plant of the same class, Tragia Involucrata. — *Pīta-pādā*, f. 'yellow-footed,' a small bird, the Maina (Turdus Salica). — *Pīta-pushpa, as*, m., N. of several plants (= *karṇikāra*), Pterospermum Acerifolium, or a species of Karṇikāra; Michelia Champaka; a species of Tabernæmontana Coronaria; a species of Barleria with yellow flowers; (*ā*), f. a species of Coloquintida (= *indra-vāruṇī*, = *jhiñjharishṭā*), Cajanus Indicus (= *āḍhakī*); a species of yellow Barleria; (*ī*), f. Andropogon Acicularis (= *śaṅkha-pushpī, saha-devī, mahā-koshātakī*, and *trapushī*); a species of Barleria with yellow flowers; (*am*), n. Tabernæmontana Coronaria (= *āhulya*). — *Pīta-prasava, as*, m. = *pīta-karavīraka*, q. v. — *Pīta-phala, as*, m. a tree, Trophis Aspera; Averrhoa Carambola. — *Pītaphaluka, as*, m. Trophis Aspera. — *Pīta-bālukā*, f. turmeric; yellow sand. — *Pīta-bījā*, f. Trigonella Fœnum Græcum (= *methikā*). — *Pīta-bhṛiṅga-rāja, as*, m. a species of Verbesina with yellow flowers. — *Pīta-maṇi, is*, m. a yellow gem, a topaz. — *Pīta-mastaka, as*, m. 'yellow-head,' a small bird, Loxia Philippensis (= *kali-kāra*; cf. *pīta-muṇḍa*). — *Pīta-mākshika, am*, n. = *mākshika*, a species of mineral substance. — *Pīta-māñjishṭha, as, ā, am*, yellowish-red. — *Pīta-muṇḍa, as*, m. 'yellow-head,' a bird (= *kali-kāra*), Loxia Philippensis; a kind of gallinule. — *Pīta-mudga, as*, m. a species of bean, a yellow variety of the Phaseolus Mungo. — *Pīta-mūlaka, am*, n. the carrot, Daucus Carota. — *Pīta-yūthī*, f. yellow jasmine. — *Pīta-rakta, as, ā, am*, yellowish-red, orange; (*am*), n. (or according to some *as*, m.), a yellow-coloured gem, perhaps the topaz. — *Pīta-rāga, as, ā, am*, of a yellow colour; (*am*), n. (or according to some *as*, m.), a yellow colour; the fibres of the lotus; wax. — *Pīta-rohiṇī*, f. the plant Gmelina Arborea. — *Pīta-loha, as*, m. yellow metal, queen's metal or a mixed metal resembling gold. — *Pīta-vāsas, ās, ās, as*, dressed in yellow; (*ās*), m. an epithet of Kṛishṇa or Vishṇu. — *Pīta-vṛiksha, as*, m. a species of Syonāka and Pinus Longifolia. — *Pīta-śāla* or *pīta-sāla* or *pīta-sālaka, as*, m. the plant Terminalia Tomentosa. — *Pīta-sāra, as*, m. a yellow gem, a topaz; the sandal tree; the tree Alangium Hexapetalum; Citrus Medica; East-Indian incense, = *turushka*; (*am*), n. a yellow sandal-wood. — *Pīta-sāraka, as*, m. Alangium Hexapetalum; Azadirachta Indica. — *Pīta-sāri, i*, n. antimony. — *Pīta-skandha, as*, m. 'fat-shouldered,' a hog. — *Pīta-sphaṭika, as*, m. 'yellow crystal,' the topaz. — *Pīta-harita, as, ā, am*, yellowish-green. — *Pītāṅga* (°*ta-aṅ*°), *as*, m. a species of Syonāka. — *Pītāmbara* (°*ta-am*°), *as, ā, am*, dressed in yellow clothes, clad in yellow; (*as*), m. a N. of Kṛishṇa or Vishṇu; a dancer or actor; a religious mendicant wearing yellow garments; N. of a man. — *Pītāruṇa* (°*ta-ar*°), *as, ā, am*, yellowish-red; (*as*), m. an epithet of the middle of day-break; [cf. *tāmrāruṇa, nilāruṇa*.] — *Pītāśman* (°*ta-aś*°), *ā*, m. 'yellow-stone,' a topaz or any yellow gem.

Pītaka, as, ikā, am, of a yellow colour, yellow; (*as*), m. a species of gentian, Gentiana Cherayta; the Tūn tree, Cedrela Toona; (*ikā*), f. saffron; turmeric; yellow jasmine; (*am*), n. yellow orpiment; brass; honey; saffron; yellow sandal; aloe wood, Amyris

Agallocha; a species of Syonāka; = *pīta-śāla.* — *Pītaka-druma, as,* m. Curcuma Xanthorrhiza (= *hari-dru*).

Pītana, as, m. the hog-plum, Spondias Mangifera; a tree, Pentaptera Tomentosa; the waved-leaf fig-tree, Ficus Infectoria; (*am*), n. yellow orpiment; saffron; a species of pine (= *deva-dāru*).

Pītanaka, as, m. the hog-plum, Spondias Mangifera.

Pītala, as, ā, am, of a yellow colour; (*as*), m. yellow colour; (*am*), n. brass.

Pītalaka, am, n. brass.

पीति 2. *pīti, is,* f. (fr. rt. 3. *pā;* for 1. see p. 577, col. 2), Ved. protection; [cf. *nṛi-p°.*]

2. *pītha, as,* m. protection; [cf. *go-p°.*]

Pīthya, am, n. protection; [cf. *go-p°.*]

पीति 3. *pīti, is,* m. a horse.

2. *pītin, ī,* m. a horse. (For 1. *pītin* see p. 577, col. 2.)

Pīthi, is, m. a horse.

पीतु *pītu, us,* m. (said to be fr. rt. 1. *pā,* but perhaps fr. rt. *pīv*), the sun; fire; the chief elephant of a herd. — *Pītu-dāru, us,* m. = *deva-dāru,* q. v.; (according to others) = *khadira,* a tree related to the Uḍumbara; (*am*), n. the resin of this tree; [cf. *pūtu-dāru;* Gr. πί-τυ-ς, πίσσα for πι-κ-ια; Lat. *pī-nu-s, pix;* Lith. *pìki-s,* 'pitch.']

3. *pītha, as,* m. the sun; fire; time. (For 1. and 2. *pītha* see p. 577, col. 2, and above.)

पीत्वा *pītvā.* See under 1. *pīta,* p. 577.

पीथि *pīthi, is,* m. See under 3. *pīti* above.

पीथे *pīthe,* m., N. of a chief builder (in an inscription).

पीथ्य *pīthya.* See under 2. *pīti* above.

पीन *pīna, as, ā, am* (fr. rt. *pyai*), fat, fleshy, brawny, muscular; swelling, swollen, large, corpulent, thick, plump; full, round; profuse (e. g. *pīnaḥ svedaḥ,* profuse perspiration); [cf. *pīvara;* Gr. πιαρός, πῖαρ, πίων, πιμελή; Lat. *pinguis;* Iceland. *feit-r,* 'fat;' Angl. Sax. *fætt;* Old Germ. *feizt* = Mod. Germ. *feist, fett.*] — *Pīna-tarala, as, ā, am,* having a large central gem. — *Pīna-tā,* f. fatness, corpulency (opposed to *kṛiśa-tā*). — *Pīna-nitambā,* f. 'having full hips,' N. of a metre, four times ‒ ‒ ‒ ‒, ‒ ◡ ◡ ‒ ‒, ‒ ‒ ‒ ◡ ◡ ‒ ‒. — *Pīna-vakshas, ās, ās, as,* large-chested, full-breasted, having a large or full breast. — *Pīna-śroṇipayodharā,* f. having swelling hips and breasts. — *Pīnottuṅga-stanī* (°*na-ut°*), f. (a woman) having a large and prominent breast. — *Pīnodhnī* (°*na-ūdh°*), f. a cow with full or swelling udders (also *pīnodhas, ās,* f.; cf. *ūdhas, ghaṭodhnī*).

Pīpivas, ān, pipyushī, at, Ved. swelling, swollen, distended, overflowing, dropping (Sāy. = *pra-vṛiddha, pīna, vardhayat, ā-pyāyitṛi*).

Pīpyānā, f., Ved. having a full or swelling breast (Sāy. = *putram stanam pāyayantī*).

1. *pīyūsha, as, am,* m. n. (said to be fr. the Sautra rt. 1. *pīy*), the first milk given by a cow after calving, biestings; the milk of a cow during the first seven days after calving; any thick fluid, cream, juice (Sāy. = *rasa-bhūtam payaḥ, abhinavam payaḥ*); the drink of immortality produced at the churning of the ocean of milk, the food of the gods, ambrosia, nectar; milk; [cf. *peyūsha.*] — *Pīyūsha-mahas, ās,* or *pīyūsha-ruci, is,* m. 'bright with nectar,' the moon (whose rays are said to be filled with nectar). — *Pīyūsha-varṇa, as, ā, am,* milk-white, white as milk. — *Pīyūsha-varsha, as, am,* m. n. a shower of nectar or ambrosia. — *Pīyūshavarshāya,* Nom. A. *pīyūshavarshāyate, -yitum,* to become or turn into a shower of nectar.

2. *pīyūsha,* Nom. P. *pīyūshati, pīyūshitum,* to become or turn into nectar.

Pīva, as, ā, am, (according to Sāy.) = *ā-pyāyita,* fat.

Pīvat, an, antī, at, fat; (probably the original form of *pīvan* below.)

Pīvan, ā, arī, a, swelling, full, fat, large; stout, strong, robust; (*ā*), m. wind; (*arī*), f. Asparagus Racemosus, Desmodium Gangeticum (= *śāla-parṇī*); N. of a spiritual daughter of the Barhi-shad Pitṛis; of the wife of Veda-śiras; of a princess of Vi-darbha.

Pīvara, as, ā or *ī, am* (said to be fr. rt. 1. *pā*), fat, stout, large, fleshy, corpulent, plump, thick, dense; (*as*), m. a tortoise; N. of one of the Saptarshis under Manu Tāmasa; (*ā*), f. Physalis Flexuosa, Asparagus Racemosus; N. of a daughter of the Gandharva Huhu; (*ī*), f. a young woman; a cow; [cf. Gr. πιαρό-ς, πιερό-ς, πιαλέο-ς, πίειρα.] — *Pīvara-tva, am,* n. fatness, thickness, largeness, heaviness, density. — *Pīvara-stanī,* f. a woman with large breasts; a cow with a large udder. — *Pīvarī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to fatten, make fat. — *Pīvarī-kṛita, as, ā, am,* fattened.

Pīvas, ān, asī, as (a kindred form to *pīvan*), fat, stout; (*as*), n., Ved. fat; [cf. Zend *pīvanh,* 'fat;' Gr. πῖαρ.] — *Pīva-sphāka, as, ā, am* (for *pīvas-sphāka*), Ved. swelling with fat. — *Pīvasvat, ān, atī, at,* Ved. abounding with, swollen. — *Pīvo-anna, as, ā, am,* Ved. having rich or abundant food. — *Pīvo-aśva, as, ā, am,* Ved. having fat horses. — *Pīvopavasana* (°*va-up°*), *as, ā, am,* Ved. covered with fat; (according to Mahī-dhara) near to fat or fleshy parts of the body.

Pīvasa, as, ā, am, Ved. abounding with fat, fat, abundant; swelling, swollen, inflated; (Sāy.) = *pīna,* robust; = *a-cchinna,* untorn.

Pīvishṭha, as, ā, am, extremely fat.

पीनस *pīnasa, as,* m. (probably *api* + *nas* = *nāsā;* by some connected with *pīna*), cough, catarrh; cold affecting the nose, inflammation of the schneiderian membrane [cf. *apī-nasa*]; (*ā*), f. the plant Cucumis Utilissimus (= *karkaṭī*).

Pīnasin, ī, inī, i, having a cold.

पीपरि *pīpari, is,* m. a species of Plaksha of low growth.

पीय् 1. *pīy* (a Sautra rt.), to gladden.

पीय् 2. *pīy,* cl. 1. P. *pīyati,* &c., Ved. to blame, abuse, treat disrespectfully or with contempt; to give pleasure.

Pīyaka, as, m., Ved. 'an abuser,' (probably) N. of a class of demons.

Pīyatnu, us, us, u, Ved. scornful.

Pīyu, us, us, u (said to be fr. rt. 1. *pā*), Ved. scornful, injurious (as an Asura); (*us*), m. an owl; a crow; time; fire; the sun (?); gold.

पीयमान *pīyamāna.* See under 1. *pīta.*

पीयूक्षा *pīyūkshā,* f. a species of plant.

पीयूष 1. 2. *pīyūsha.* See under *pīna,* col. 1.

पील् *pīl,* cl. 1. P. *pīlati, pīlitum,* to check, impede, obstruct; to stop, to cease to be or do; to become stupid.

Pīlaka, as, m. the large black ant; [cf. *pipīla* and *pīluka.*]

Pīlu, us, m. a species of tree, Careya Arborea, (according to others) Salvadora Persica; a flower; the blossoms of the Saccharum Sara; the metacarpus, the central part of the hand; a group of palm trees; the stem of the palm; an arrow; an atom; a worm, an insect; an elephant (Arabic فيل; Persian پيل); (*u*), n. the fruit of the Pīlu tree. — *Pīlu-kuṇa, as,* m. the season of the ripening of the Pīlu fruit. — *Pīlu-pattra, as,* m. the plant Sanseviera Zeylanica (= *mūrvā*). — *Pīlu-parṇī,* f. the plant Sanseviera Zeylanica; Momordica Monadelpha; a kind of drug. — *Pīlu-mat, atī,* f., with *dyaus,* the central or middle region of the sky between Udan-vatī and Pra-dyaus. — *Pīlu-vaha, as* or *am,* m. or n. (?), N. of a district. — *Pīlu-sāra, as,* m., N. of a mountain.

Pīluka, as, m., N. of a tree, Careya Arborea or Salvadora Persica or any other exotic or unknown tree [cf. *kāku-p°, kāla-p°*]; an ant.

Pīlunī, f. the plant Sanseviera Zeylanica (= *mūrvā*).

पीला *pīlā,* f., Ved. epithet of a particular scent; N. of a woman.

पीव् *pīv,* cl. 1. P. *pīvati, pīvitum,* to be fat or corpulent, to be thick.

पीव *pīva, pīvan, pīvara, pīvas, pīvasa, pīvishṭha.* See col. 2.

पीवा *pīvā,* f. (said to be fr. rt. 1. *pā*), water.

पुंस् 1. *puṇs* (perhaps a Nom. fr. 2. *puṇs* below), cl. 10. P. *puṇsayati, -yitum,* to crush, grind; to pain, punish.

पुंस् 2. *puṇs, pumān,* m. (voc. *puman,* the strong cases being fr. *pumāṇs,* the middle fr. *pum,* and the weak fr. *puṇs,* but loc. pl. *puṇsu* not *puṇsu* by Pāṇ. VIII. 2, 65; said to be fr. rt. 3. *pā*), a male, male being, man [cf. *na-p°*]; a human being; a servant, attendant; the soul, spirit (= *purusha; paraḥ pumān,* the Supreme Spirit, soul of the universe, Vishṇu); (in grammar) a word in the masculine gender; [cf. *strī-pum-napuṇsaka;* Lat. *mas, mar-is* for *mas-is; masculus,* the syllable *pu* being rejected in these words but appearing in *pu-sus, pu-sa, pu-bes* perhaps for *pu-mes.*] — *Pum-yug, k,* or *pum-yoga, as,* m. connection with a man; cohabitation with men. — *Pum-ratna, am,* n. 'a jewel of a man,' an excellent man. — *Pum-rāśi, is,* m. a male sign of the zodiac, an epithet of Aries and the signs following. — *Pum-rūpa, am,* n. the form or shape of a man; *pum-rūpam kṛi,* to assume the form of a man. — *Pum-liṅga, am,* n. the characteristic sign of a man, virility, manhood, the male organ; (in grammar) the masculine gender; (*as, ā, am*), having the characteristics of a man; masculine. — *Pumliṅga-tā,* f. masculineness, the being of the masculine gender. — *Pumliṅga-saṅgraha, as,* m., N. of a part of the Nāma-liṅgānuśāsana by Amara-siṇha. — *Pumvat,* ind. like a man, as a man, as with a man; like the masculine gender, in the masculine form or gender. — *Pum-vatsa, as,* m. a bull-calf; (*as, ā, am*), having bull-calves, surrounded by bull-calves. — *Pumvad-vidhāna, am,* n. ceremonies as on the birth of a male. — *Pum-vṛisha, as,* m. the musk rat. — *Pum-veśa, as, ā, am,* wearing male attire, dressed like a man. — *Puṇś-calī,* f. 'running after men,' a frequenter of men, harlot, an unchaste woman; N. of an Apsaras. — *Puṇścalīya, as,* m. the son of a harlot. — *Puṇś-calū, ūs,* f., Ved. a harlot; (*us*), m. a whoremonger. — *Puṇś-cihna, am,* n. the characteristic of a male, membrum virile. — *Puṇsa-vat, ān, atī, at* (*puṇsa* substituted for *puṇs*), Ved. having a son. — *Pum-savana, as, ā, am,* bringing forth a male, causing the birth of a male child; (*am*), n. (with or without *vrata*) the first of the essential ceremonies of Hindū initiation, a religious and domestic festival held on the mother's perceiving the first signs of a living conception; a fetus; milk. — *Puṇsānuja* (°*sā-an°*), *as, ā, am,* (perhaps) having an elder brother. — *Pum-suvana, am,* n., Ved. bringing forth a male child. — *Puṇs-kaṭī,* f. a man's hip. — *Puṇs-kāmā,* f. 'desirous of man,' a woman wishing for a lover or husband. — *Puṇs-kokila, as,* m. the male of the Indian cuckoo. — *Puṇskokila-tva, am,* n. the being a male cuckoo, the state or condition of a male cuckoo. — *Puṇs-tva, am,* n. the being a male, the state of a male, masculineness, manhood, virility; semen virile; (in grammar) the masculine gender. — *Puṇs-putra, as,* m. a male child, boy. — *Puṇs-prajanana, am,* n. the male

organ of generation. — *Puṇs-pravāda, as,* m. (in Vedic grammar) a masculine base. — *Puṇs-vat, ān, atī, at,* containing the word *puṇs* or the masculine gender. — *Puṅ-khe'ṭa, as,* m. a male planet. — *Puṅ-gava, as,* m. a bull; a kind of drug commonly called Māshāṇi; (at the end of a comp.) a hero or eminent person, chief, best, most excellent [cf. *kuru-p°, gaja-p°, nara-p°.*] — *Puṅgava-ketu, us, us, u,* characterized or symbolized by a bull; (*us*), m. an epithet of Śiva. — *Puṅ-guṇa-jantu-jīva, as,* m. the living or animal soul combined with the qualities of man. — *Puñ-janma-kara, as* or *am,* m. or n. (?), 'effecting the birth of males,' a constellation under which male children are born. — *Puñ-janma-da, as* or *am,* m. or n. (?), 'granting the birth of males,' a constellation under which male children are born. — *Puñ-janman, a,* n. the birth of a male child. — *Puñjanma-yoga, as,* m. 'star of the birth of males,' a constellation under which male children are born. — *Pun-dāsa, as,* m. a male slave. — *Pun-dhvaja, as,* m. 'having the mark of a male,' the male of any species of animal. — *Pun-nakshatra, am,* n. a Nakshatra regarded as a male, male asterism; an asterism under which males are procreated. — *Pun-nāga, as,* m. 'an elephant among men,' a distinguished man; a white elephant; N. of a tree, Rottleria Tinctoria (from the blossoms of which a yellowish dye is prepared); a white lotus; a nutmeg. — *Pun-nāṭa* or *pun-nāḍa, as,* m. the plant Cassia Tora (= *ćakra-marda*). — *Pun-nāma-dheya, as,* m. 'that which is called man,' one of the male sex, a male. — 1. *pun-nāman, ā, mnī, a* (for 2. see under *put*), having a masculine name; (*ā*). m. the tree Rottleria Tinctoria. — *Pum-anujā,* f. (probably) 'born after a male child,' having an elder brother; born after or like a man. — *Pum-apatya, am,* n. male offspring. — *Pum-artha, as,* m. the aim of man. — *Pum-ākhyā,* f. a name for male beings, a designation of a male being. — *Pum-āćāra, as,* m. the custom or usage of men. — *Pum-bhūman, ā,* m. a word of the masculine gender in the plural number.

Puṇsa (at the end of a comp.) = 2. *puṇs;* [cf. *na-p°, mahā-p°, strī-p°.*]

Puṇsaka in *na-puṇsaka,* q. v.

Puṇska (at the end of an adj. comp.) = 2. *puṇs,* see Gaṇa to Pāṇ. V. 4, 151; [cf. *ukta-p°, bhūshita-p°.*]

पुंस्ति *puṇsti,* N. of a Sāman.

पुक्कश *pukkaśa* or *pukkasa, as,* m. epithet of a degraded mixed caste (erroneously identified by lexicographers with the Ćaṇḍālas), the offspring of a Ni-shāda by a Śūdrā female, a man of an impure or degraded tribe or occupation; (*ī*), f. a woman of the Pukkaśa caste; a bud, blossom; the indigo plant; (*as, ī, am*), low, vile.

Pukkaśaka, as, m. a man of the Pukkaśa caste; (*as, ā, am*), low, vile.

पुङ्ख *puṅkha, as,* m. the feathered part of an arrow, the lower part of an arrow which comes in contact with the bow-string and contains the feathers and shaft; a hawk, falcon (= *maṅgalāćāra,* q. v.).

Puṅkhita, as, ā, am, furnished with a Puṅkha.

पुङ्खिलतीर्थ *puṅkhila-tīrtha, am,* n., N. of a place of pilgrimage (= *Rāma-tīrtha*).

पुङ्ग *puṅga, as, am,* m. n. a heap, collection, quantity; [cf. *puñja.*]

पुङ्गल *puṅgala, as,* m. the soul; [cf. *pudgala.*]

पुङ्गव *puṅ-gava.* See under 2. *puṇs.*

पुच्छ *puććha, as, am,* m. n. a tail; the hinder part; the tail of a peacock; a horse's tail; any hairy tail; the end of anything; [cf. probably Gr. πυγή, perhaps πύματος.] — *Puććha-jāha, am,* n. the root of the tail. — *Puććha-dā,* f. a bulbous plant used as a remedy for sterility, = *lakshmaṇā-kanda;* (probably a corruption of *putra-dā.*) — *Puććha-dhi, is,* m., Ved. the root of the tail. — *Puććha-mūla* or *puććhāgra* (°*ćha-ag*°), *am,* n. the tip of the tail. — *Puććhāṇḍaka* (°*ćha-aṇ*°), *as,* m., N. of a Nāga of the race of Takshaka. — *Puććheśvara* (°*ćha-īś*°), *as* or *am,* m. or n. (?), N. of a place or of a temple.

Puććhaya in *ut-puććhaya,* q. v.

Puććhikā in *kroshṭu-p°, kroshṭuka-p°,* q. v.

Puććhin, ī, inī, i, having a tail, tailed; a cock; Calotropis Gigantea (= *arka*).

पुच्छटि *puććhaṭi, i,* n. snapping or cracking the fingers; [cf. *mućuṭī.*]

पुच्छ् *pućh* [cf. *yućh*], cl. 1. P. *puććhati, pupuććha, puććhitum,* to be careless or inattentive.

पुञ्ज *puñja, as,* m. (perhaps for *api* + *yuñja* fr. rt. *yuj*), a heap, lump, mass, quantity, collection, multitude; [cf. *nakha-puñja-phalā, puṅga, pūga;* Gr. πύξ perhaps an abbreviated dat. pl., πύκ-τη-ς, πύγ-μαχ-ο-ς, πυγ-μή, πυγ-ών, πυκ-νό-ς, πυκ-ι-νό-ς; Lat. *pug-nu-s, pug-na, pug-nā-re, pug-io, pug-il, pugillu-s, pugillaris;* Old Germ. *fū-st;* Old Slav. *pę-stĭ.*] — *Puñja-rāja, as,* m., N. of a grammarian and author of a commentary on the Sarasvatī-prakriyā. — *Puñja-śas,* ind. in heaps. — *Puñjī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to heap, lay in a heap.

Puñjaya, Nom. P. *puñjayati, -yitum,* to heap, heap up, heap together.

Puñjātuka (?), *as,* m. = *phalelānku* (?).

Puñji, is, f. a heap, quantity, collection. — *Puñji-shṭha, as, ā, am,* heaped, accumulated; (*as*), m., Ved. a fisherman; (according to Mahī-dhara) a birdcatcher.

Puñjika, as, m. hail. — *Puñjika-sthalā* or *puñjikā-sthalā* or *puñjikā-stanā,* f. an allegorical N. of an Apsaras; (scil. *bhūmi,* ground thrown up in digging or having such ground?).

Puñjita, as, ā, am, piled up, heaped, heaped together; made up into a ball, pressed or put together.

पुञ्जन्मन् *puñ-janman.* See under 2. *puṇs.*

पुञ्जील *puñjīla, am,* n., Ved. = *piñjūla,* q. v.

पुट् *puṭ,* cl. 6. P. *puṭati, puṭitum,* to embrace, clasp, fold; to intertwine; cl. 1. P. *poṭati,* to rub, to press, to grind or pound, (perhaps an incorrect form for *muṭ*); cl. 10. P. *puṭayati, -yitum,* to be in contact with; to bind together, fasten, string; *poṭayati, -yitum,* to reduce to powder, grind; to be or become small or shallow; to shine; to speak; [cf. rts. *paṭ, paṭh, puṭṭ, puṭh, muṭ, muṇṭ, puṇṭ, puṇḍ.*]

Puṭa, as, ī, am, m. f. n. a fold, pocket; a tubular or hollow space, cavity, concavity [cf. *kaksha-p°, karṇa-p°, gaja-p°*]; a cup or concavity made of a leaf folded or doubled; a basket or vessel or dish made of leaves (Manu VI. 28; cf. *pattra-p°, parṇa-p°, palāśa-p°*); the pod or capsule which envelops young shoots; a shallow cup or receptacle (as the hollow of the hand); an eyelid; a cover, covering, wrapper, cloth worn round the middle of the body to cover the privities; (*as, am*), m. n. a horse's hoof; (*as*), m. a casket (= *sam-puṭa*); a narrowing or contracting of anything; a folding or doubling of anything so as to form a cup or concavity; N. of a man; (*am*), n. a nutmeg; two vessels joined together (the upper one being inverted, for the sublimation of medicinal substances). — *Puṭa-kanda, as,* m. a species of bulbous plant (= *kola-kanda*). — *Puṭa-grīva, as,* m. 'hollow-necked,' a pot, jar, pitcher, vessel for butter; a copper vessel. — *Puṭa-pāka, as,* m. a particular method of preparing drugs (the various substances being wrapped up in leaves, covered with clay, and roasted in the fire); digesting, subliming. — *Puṭa-bhid, t, t, t,* Ved. causing to break through, opening (said of a rock under which a spring is discovered). — *Puṭa-bheda, as,* m. (probably) the fountain-head of a river; the bend of a river (?); the mouth of a river (?); a city, town; a kind of musical instrument. — *Puṭa-bhedaka, as, ikā, am,* Ved. = *puṭa-bhid,* q. v. — *Puṭa-bhedana, am,* n. a town, city. — *Puṭāhvaya* (°*ṭa-āh*°), *as,* m. = *puṭa-pāka,* q. v. — *Puṭoṭaja* (°*ṭa-uṭ*°), *am,* n. a white umbrella or parasol. — *Puṭodaka* (°*ṭa-ud*°), *as,* m. 'having water in its hollow or interior,' a cocoa-nut.

Puṭaka, am, n. a fold, pocket, &c. [cf. *puṭa*]; any shallow cup or concavity (also *pattra-p°*), a bag or vessel made of a leaf doubled over in a funnel-like shape; a lotus; a nutmeg; (*as*), m. a particular position of the hands; (*ikā*), f. cardamoms.

Puṭakinī, f. a lotus; a group of lotuses.

Puṭita, as, ā, am, rubbed, ground; split, torn up; contracted; sewn, stitched; (*am*), n. closing or shutting the hands to hold anything, the hollow of the hands.

पुट्ट् *puṭṭ,* cl. 10. P. *puṭṭayati, -yitum,* to decrease, diminish; to be or become small, be or become low or shallow.

पुड् *puḍ,* cl. 6. P. *puḍati, puḍitum,* to leave, quit; to dismiss; to emit; to cover; cl. 1. P. *poḍati,* &c., to grind; [cf. rts. *puṭ,* 1. *puṇs, buḍ, muḍ, muṇṭ, muṭ.*]

पुण् *puṇ* (connected with *puṇya,* q. v.), cl. 6. P. *puṇati, puṇitum,* to be pure or virtuous; to do a pious or holy act; cl. 10. P. *poṇayati, -yitum,* to collect, heap up, accumulate.

पुणतामकर *puṇatāmakara, as,* m., N. of the author of the Ātmatva-jāti-vićāra and Sādṛiśya-vāda, (also called Mahā-deva.)

पुण्ट् *puṇṭ,* cl. 10. P. *puṇṭayati, -yitum,* to speak; to shine.

पुण्ड् *puṇḍ,* cl. 1. P. *puṇḍati, puṇḍitum,* to rub, grind, pound, reduce to dust or powder.

पुण्ड *puṇḍa, as,* m. = *puṇḍra,* a mark, sign. — *Puṇḍa-vardhana* = *puṇḍra-vardhana,* q. v.

पुण्डरीक *puṇḍarīka, am,* n. (said to be fr. rt. *puṇ*), a lotus-flower, especially a white lotus, (used at the end of an adj. comp. as expressive of beauty, see Gaṇa Vyāghrādi to Pāṇ. II. 1, 56); a white umbrella; a kind of drug; a mark on the forehead (in this sense perhaps also m.); N. of a sacred bathing-place; (*as*), m. a kind of sacrifice; a species of rice; a fragrant kind of mango; Artemisia Indica (= *damanaka*); a variety of the sugar-cane; a silk-worm (?); a kind of leprosy; fever in an elephant; white (the colour); a tiger; a kind of serpent; N. of a Nāga; a pitcher, student's water-pot; N. of the elephant of the south-east quarter; N. of an ancient king; of a son of Nabha or Nabhas; (with Jainas) N. of a Gaṇa-dhara; N. of a hermit the son of Śveta-ketu and Lakshmī; of a mountain; (*ā*), f., N. of an Apsaras; of a daughter of Vasishṭha and wife of Prāṇa or Pāṇḍu. — *Puṇḍari-srajā,* f. (*puṇḍari* substituted for *puṇḍarīka*), Ved. a wreath or garland of lotuses. — *Puṇḍarīka-nārada-saṃvāda, as,* m., N. of the thirty-second chapter of the Pārtha Itihāsa-samuććaya. — *Puṇḍarīka-palāśāksha* (°*śa-aksha*), *as, ī, am,* having eyes like the petals of a lotus. — *Puṇḍarīka-pura, am,* n., N. of a city. — *Puṇḍarīka-plava, as,* m. a kind of bird. — *Puṇḍarīka-mukhī,* f. a kind of leech. — *Puṇḍarīkāksha* (°*ka-aksha*), *as,* m. 'lotus-eyed,' an epithet of Vishṇu; a kind of drug (= *puṇḍarya, pra-pauṇḍarīka*). — *Puṇḍarīkāta-patra* (°*ka-āt*°), *as, ā, am,* having the lotus for an umbrella (said of the autumn). — *Puṇḍarīkāva-taṇsa* (°*ka-av*°), *as, ā, am,* having white lotus-flowers for ear ornaments. — *Puṇḍarīkodara-prabha* (°*ka-ud*°), *as, ā, am,* resplendent as the interior of a white lotus.

Puṇḍarīyaka, as, m., N. of a divinity enumerated among the Viśve Devāḥ; (*am*), n. Ketmia Mutabilis (= *sthala-padma*); a kind of drug (commonly called *puṇḍarīya*).

Puṇḍarya, am, n. a creeper; a medicinal plant used as a remedy for diseased eyes (=pra-pauṇḍarīka).

पुण्ड्र puṇḍra, as, m. a red variety of the common sugar-cane, Saccharum Officinarum; a white lotus, a lotus in general; a species of tree (=hrasva-plaksha); a kind of creeper, Gærtnera Racemosa (=ati-muktaka, vāsantī); a mark or line made on the forehead with sandal &c., sectarial mark; a worm; N. of a Daitya or Infernal being considered incarnate in Śiśu-pāla; N. of a son of Bali; (ās), m. pl., N. of a people and of their country (the modern Bengal and Behar, 'the country of the sugar-cane'); N. of a mythical city between the mountains Hima-vat and Hema-kūṭa. — Puṇḍra-keli, is, m. an elephant. — Puṇḍra-deśa, as, m., N. of a district. — Puṇḍra-nagara, am, n. 'city of the Puṇḍras,' N. of a town; [cf. pauṇḍranāgara.] — Puṇḍra-vardhana, am, n., N. of a town in Gauḍa; (also spelt puṇḍa-vardhana.)

Puṇḍraka, as, m. a red variety of the common sugar-cane, Saccharum Officinarum; a kind of creeper, Gærtnera Racemosa; a species of tree; a mark on the forehead, sectarial mark; one who lives by breeding silk-worms; N. of a man (?).

Puṇḍhra, as or am, m. or n. (?), a mark, sign, sectarial mark; [cf. puṇḍra.]

पुण्य puṇya, as, ā, am (said to be fr. rt. 1. pū; according to others fr. rt. 1. push or rt. puṇ; not met with in the earliest language), good, pure, holy, right, righteous, virtuous, just, sacred; happy, prosperous, favourable, propitious, auspicious, lucky; bright, fine, beautiful, pleasing; sweet, fragrant (as an odour); solemn, festive, ferial; (am), n. good, right, virtue, moral or religious merit; a good or meritorious act; purity, purification; a religious ceremony, especially one performed by a wife in order to retain her husband's affections and to obtain a son; a brick trough for watering cattle, = koshṭhaka; (as), m., N. of a man; of a lake (in this sense perhaps n.); (ā), f. holy basil, Ocymum Sanctum; N. of a daughter of Kratu and San-natī. — Puṇya-kartṛi, tā, m. 'right-doer,' an upright or virtuous man. — Puṇya-karman, a, n. a virtuous or meritorious act; (ā, ā, a), whose actions are holy or meritorious, doing good works, upright, righteous, virtuous, pious; [cf. puṇyaika-karman.] — Puṇya-kāla, as, m. an auspicious time. — Puṇyakāla-tā, f. a propitious period. — Puṇya-kīrtti, is, is, i, bearing a good name, famous, celebrated; N. of a Buddhist (whose form was assumed by Vishṇu). — Puṇya-kṛit, t, t, t, 'right-doing,' upright, virtuous; N. of a divinity enumerated among the Viśve Devāḥ. — Puṇya-kṛityā, f. a good action. — Puṇya-kshaya, as, m. decay or loss of religious merit. — Puṇya-kshetra, am, n. a holy place or district, a place by visiting which merit is acquired, a place of pilgrimage. — Puṇya-gandha, as, ā, am, sweet-scented, fragrant; (as), m. the Campaka, Michelia Champaka. — Puṇya-gandhi, is, is, i, or puṇya-gandhin, ī, inī, i, sweet-scented, fragrant. — Puṇya-gṛiha, am, n. a house of charity, an alms-house; a temple. — Puṇya-jana, as, m. a good or pious or virtuous man; N. of a class of supernatural beings; a Yaksha or attendant of Kuvera the god of wealth; a fiend, goblin, Rākshasa. — Puṇyajaneśvara (°na-is°), as, m. 'lord of the Yakshas,' Kuvera the Hindū deity of wealth. — Puṇya-jala, as, ā, am, containing pure water. — Puṇya-jita, as, ā, am, gained or attained by good works. — Puṇya-tara, as, ā, am, purer, holier. — Puṇya-tarī-kṛi, cl. 8. P. -karoti, -kartum, to make purer or cleaner. — Puṇya-tā, f. or puṇya-tva, am, n. purity, holiness. — Puṇya-tīrtha, am, n. a holy shrine or place of pilgrimage. — Puṇya-tṛiṇa, am, n. holy grass; N. of the white variety of Kuśa grass. — Puṇya-darśana, as, ā, am, of beautiful appearance, beautiful; (as), m. the blue jay, = cāsha; (am), n. visiting holy shrines. — Puṇya-duh, -dhuk, k, k, yielding or granting happiness or beatitude. — Puṇya-nātha, as, m., N. of a grammarian. — Puṇya-nāman, ā, m., N. of one of the attendants of Skanda. — Puṇya-puṇya-tā, f. perfect holiness. — Puṇya-purusha, as, m. a godly or good man, a man rich in moral merit. — Puṇya-pratāpa, as, m. the might and efficacy of virtue or of the merit acquired by a course of virtuous acts. — Puṇya-prada, as, ā, am, conferring merit, meritorious. — Puṇya-prasava, ās, m. pl. (with Buddhists) N. of a class of deities. — Puṇya-phala, am, n. the fruit or reward of good works or meritorious actions; (as), m. 'having good fruit,' the garden of Lakshmī; a grove. — Puṇya-bala, as, m., N. of a king of Puṇya-vatī. — Puṇya-bharita, as, ā, am, extremely blessed, abounding in holiness or bliss. — Puṇya-bhāj, k, k, k, or puṇya-bhājin, ī, inī, i, possessing happiness, partaker of bliss, happy; possessing merit, virtuous. — Puṇya-bhū, ūs, f. the holy land of the Hindūs (bounded on the north by the Himālayas, on the south by the Vindhya mountains, and on the east and west by the sea, = Āryāvarta). — Puṇya-bhūmi, is, f. the holy land of the Hindūs [cf. puṇya-bhū above]; the mother of a male child. — Puṇya-maya, as, ī, am, formed or consisting of good. — Puṇya-mitra, as, m., N. of a Buddhist patriarch. — Puṇya-yoga, as, m. the influence or effect of virtuous actions done in a former life. — Puṇya-rātra, as, m. a good or auspicious night; a night on which any religious commemoration or ceremony is held; [cf. puṇyāha.] — Puṇya-rāśi, is, m., N. of a man; N. of a mountain. — Puṇya-labdha, as, ā, am, attained by good works (as a reward in heaven). — Puṇya-loka, as, ā, am, belonging to a better world, sharing in a better world (Ved.); (as), m. heaven, paradise. — Puṇyaloka-tra, ind., Ved. in a better world. — Puṇya-vat, ān, atī, at, possessing merit, meritorious, pure, holy, righteous, pious, virtuous; pleasing, beautiful; fortunate, lucky, auspicious; happy; (atī), f., N. of a country. — Puṇya-vardhana, am, n., N. of a town; (probably a wrong reading for puṇḍra-vardhana.) — Puṇya-varman, ā, m., N. of a prince of Vi-darbha. — Puṇya-vāg-buddhi-karmin, ī, iṇī, i, pure in word, thought, and deed. — Puṇya-vijita, as, ā, am, acquired by merit, merited. — Puṇya-śakuna, as, m. a bird of good omen. — Puṇya-śālā, f. a house of charity, alms-house. — Puṇya-śīla, as, ā, am, being of a virtuous disposition, disposed to virtuous acts, virtuous, pious, righteous. — Puṇya-śrī-garbha, as, m., N. of a Bodhi-sattva. — Puṇya-śloka, as, ā, am, 'well spoken of,' of good fame or reputation; (as), m. an epithet of Nala; of Yudhi-shṭhira; of Kṛishṇa; (ā), f. an epithet of Draupadī; of Sītā. — Puṇyaśloka-didṛikshā, f. the desire of seeing Nala. — Puṇya-śloka-parāṅmukha, as, ī, am, having the face averted from Nala. — Puṇya-sañcaya, as, m. a store of virtue or religious merit. — Puṇya-sama, am, n. a good year. — Puṇya-sāra, as, m., N. of a prince. — Puṇya-sundara, as, m., N. of a grammarian who arranged the Dhātu-pāṭha of Hemacandra's grammar in alphabetical order. — Puṇya-sena, as, m., N. of a man; of a prince of Ujjayinī. — Puṇya-stambha-kara, as, m., N. of a man. — Puṇya-sthāna, am, n. a sacred place, consecrated ground. — Puṇyātman (°ya-āt°), ā, ā, a, pure-souled, righteous, virtuous, pious, holy. — Puṇyālankṛita (°ya-al°), as, ā, am, adorned by virtue; (as), m., N. of a demon. — Puṇyāha (°ya-aha), am, n. a good or happy or auspicious day, holiday; puṇyāham vac in Caus., to wish any one a happy or pleasant day. — Puṇyāhan (°ya-ahan), a, n., Ved. = puṇyāha above. — Puṇyāha-vācana, am, n. the declaration of a holiday, repeating at sacrifices &c. 'this is a holiday' three times, wishing any one a happy day. — Puṇyaika-karman (°ya-ek°), ā, ā, a, one whose actions are only virtuous. — Puṇyodakā (°ya-ud°), f. 'having sacred waters,' N. of a river in the next world. — Puṇyodaya (°ya-ud°), as, m. the resulting of good fortune (as the effect of virtuous acts done in a former life). — Puṇyodyāna (°ya-ud°), as, ā, am, having beautiful gardens.

Puṇyaka, am, n. a religious ceremony, festival; a meritorious act or obligation of a religious nature (as fasting, praying, &c.); a ceremony performed by a woman in order to retain her husband's affections and to obtain a son; the observance of this ceremony; the present made to a wife on that occasion. — Puṇyaka-vrata, am, n. the worship of Kṛishṇa for a year, with daily presents, to be performed by a woman desirous of a son.

पुत् put or pud, n. hell, a particular hell to which the childless are condemned, a division of the infernal regions considered to be the abode of those who die childless; (a word invented to explain putra; see Manu IX. 138.) — 2. pun-nāman, ā, mnī, a (for 1. see under 2. puṇs), having the name Put, called Put.

पुत puta, au, m. du. the buttocks; puta and śrī-puta, a kind of metre consisting of four times ⏑⏑⏑⏑⏑⏑ – –, – ⏑ – –.

पुतारिका putārikā (?), f. the navel.

पुतीसृञ्जय puti-sṛiñjaya, ās, m. pl., N. of a people; (a wrong reading for pūti-sṛiñjaya.)

पुत्तल puttala, puttalaka, puttikā. See p. 581, cols. 1, 2.

पुत्र putra, as, m. (perhaps connected with pitṛi; said to be fr. rt. 1. pū, but according to others fr. rt. 1. push; traditionally said to be a comp. put-tra, 'preserving from the hell called Put,' Manu IX. 138), a son, child, the young of an animal; (at the end of a comp.) used as a diminutive to express 'any little thing of its kind' [cf. śilā-p°]; the fifth mansion from the point of conjunction of the sun and a zodiacal sign (in astrol.), the fifth house; N. of a son of Brahmishṭha; of a son of Priya-vrata; of a son of a Brāhman; (au), m. du. two sons, a son and daughter; (i), f. a daughter; a doll [cf. dāru-p°]; (at the end of a comp.) used as a diminutive to express 'any little thing of its kind' [cf. asi-p°]; an epithet of Pārvatī; a species of plant. Putra in the voc. sing. is sometimes used as a mode of addressing young persons, 'my son,' 'my child;' [cf. Pers. pusr, 'a son;' Gr. πῶλο-ς, πωλ-ίο-ν; Lat. pullu-s, (Marci-)por, pu-er, puera, pu-su-s, pusa, pū-pu-s, pū-pa, pūpilla, putu-s; Goth. fula(n) = Old Germ. folo, 'a foal;' Armor. paotr, 'a boy.'] — Putra-kandā, f. a bulbous plant supposed to cause fecundity (= lakshmaṇā-kanda). — Putra-karman, a, n. a ceremony or sacrifice on the birth of a son. — Putra-kalatra-nāśa-bhīta, as, ā, am, fearful or apprehensive of the destruction of wife and children. — Putra-kāma, as, ā, am, Ved. desirous of sons or children. — Putrakāmeshṭi (°ma-ish°), is, f., Ved. an oblation or sacrifice made by one desirous of offspring. — Putrakāmya, Nom. P. putrakāmyati, &c., to wish for or be desirous of a son. — Putrakāmyā, f., Ved. wish for sons or children, affection for progeny. — Putra-kārya, am, n. a ceremony relating to a son. — Putra-kṛit, t, t, m. f. an adopted child. — Putra-kṛitaka, as, ā, am, adopted as a child or son. — Putra-kṛitya, am, n. the duty of a son. — Putra-kṛitha, as or am, m. or n. (?), Ved. the bringing forth or procreation of children. — Putra-krama-dīpikā, f., N. of a work by Rāma-bhadra on the law of inheritance. — Putra-ghna, as, ī, am, child-killing; scil. yoni, in which the fetus dies. — Putra-jagdhī, f. 'one who has devoured her children,' an unnatural mother. — Putra-jāta, as, ā, am, one to whom a son is born, having a son. — Putra-jīva or putrañ-jīva or putrañ-jīvaka, as, m. 'giving life to children,' the tree Putranjiva Roxburghii (from the fruit of which necklaces are made, supposed to be of prolific efficacy, and when worn by children to keep them in good health). — Putra-tā, f. or putra-tva, am, n. sonship, filial relation. — Putra-tīrtha, am, n., N. of the 119th and 120th chapters of the Bhūmi-khaṇḍa or

second part of the Padma-Purāṇa. — *Putra-da, as, ā, am,* giving sons or offspring; (*ā*), f., N. of various plants (= *bandhyā-karkoṭakī, garbha-dātrī,* and *lakshmaṇā-kanda*). — *Putra-dātrī,* f. 'child-giver,' N. of a plant growing in Mālava, supposed to be of prolific efficacy. — *Putra-dāra, am,* n. son and wife, child and wife. — *Putra-dharma, as,* m. filial duty. — *Putradharma-tas,* ind. according to the ceremonies usual on the birth of a son. — *Putra-niveśana, am,* n. the habitation or abode of a son. — *Putra-paṅkti, is,* f. a line or assemblage of sons. — *Putra-putrādinī* (°*ra-ād*°), f. (probably) 'devouring sons and grandsons,' an unnatural mother. — *Putra-pautra, am,* n., *ās,* m. pl. sons and grandsons. — *Putrapautrin, ī, iṇī, i,* having sons and grandsons. — *Putrapautrīṇa, as, ā, am,* transmitted to sons and grandsons, transmitted from son to son; hereditary. — *Putrapautrīṇa-tā,* f. transmission to sons and grandsons, transmission from son to son, hereditary descent. — *Putra-pratinidhi, is,* m. a substitute for a son (as an adopted son &c.). — *Putra-pradā,* f. 'giving sons or children,' epithet of a species of Solanum (= *kshavikā*). — *Putra-priya, as,* m. 'fond of offspring,' epithet of a kind of bird. — *Putra-phala-bhaktṛi, tā, trī, tṛi,* enjoying the advantage of having a son. — *Putra-bhadrā,* f. a species of plant (= *bṛihaj-jīvantī*). — *Putra-bhāga, as,* m. the share or portion of a son. — *Putra-bhāva, as,* m. the being a son, the state or condition of a son, sonship. — *Putra-maya, as, ī, am,* Ved. consisting of a son, formed of a son. — *Putra-lābha, as,* m. the obtaining of a son. — 1. *putra-vat, ān, atī, at,* or *putra-vala, as, ā, am,* having a son or sons, possessing offspring. — 2. *putra-vat,* ind. like a son, as with a son, as on the birth of a son. — *Putra-vadhū, ūs,* f. a son's wife, daughter-in-law. — *Putra-vidya, am,* n., Ved. obtaining sons. — *Putra-śṛiṅgī,* f. = *aja-śṛiṅgī,* q. v. — *Putra-śreṇī,* f. 'having a row of offspring, i. e. of shoots or suckers,' the plant Salvinia Cucullata. — *Putra-sakha, as,* m. a friend of children, one who is fond of children. — *Putra-saṅkarin, ī, iṇī, i,* mixing or confusing sons or children (through mixed marriages). — *Putra-saṅgraha, as,* m. (perhaps) N. of a work by Śaunaka on adoption. — *Putra-sū, ūs,* f. the mother of a son; [cf. *putrikā-prasū.*] — *Putra-hata, as, ā, am,* 'whose sons have been killed,' an epithet of Vasishṭha; (*ī*), f. 'one who has killed her son,' an unnatural mother. — *Putra-hīna, as, ā, am,* sonless, childless. — *Putrahīna-tva, am,* n. sonlessness, childlessness. — *Putrācārya* (°*ra-āc*°), *as, ā, am,* having a son for one's teacher; (*as*), m. a father instructed in sacred science by his son. — *Putrādinī* (°*ra-ād*°), f. 'son-devouring,' an unnatural mother; (according to a Scholiast when used literally spelt with two *t*'s, e. g. *puttrādinī vyāghrī,* a tigress that devours her young; cf. *putra-jagdhī, putra-hatī.*) — *Putrānnāda* (°*ra-anna-ada*), *as, ā, am,* eating the food of a son, living at a son's expense; (*as*), m. one who is maintained by his son. — *Putrārthin* (°*ra-ar*°), *ī, inī, i,* wishing for a son. — *Putrī-karaṇa-mīmāṅsā,* f., N. of a treatise by Nanda-paṇḍita on the adoption of sons. — *Putrī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to adopt as a son. — *Putrī-kṛita, as, ā, am,* adopted as a son. — *Putrepsu* (°*ra-īp*°), *us, us, u,* wishing for a son. — *Putreshṭi* (°*ra-ish*°), *is,* or *putreshṭikā* (°*ra-ish*°), f. a sacrifice performed to obtain male children, one performed at the time of adoption. — *Putraiśvarya* (°*ra-aiś*°), *am,* n. 'son's proprietorship,' a resignation of property or power by a father to his son. — *Putraishaṇā* (°*ra-esh*°), f., Ved. desire or longing for a son.

Puttala, as, m. or *puttalī,* f. = *puttalaka, puttalikā* below. — *Puttala-dahana, am,* n. or *puttala-vidhi, is,* m. 'doll-burning or doll-rite,' burning an effigy in place of the body of one who has died abroad. — *Puttalī-pūjā,* f. image-worship, idolatry.

Puttalaka, as, m. or *puttalikā,* f. a puppet, doll, small statue, image, idol, effigy.

Puttikā, f. the white ant or termite (so called from its doll-like form); = *pataṅgikā,* a small kind of bee.

Putraka, as, m. a little son, little boy, child, a son (often used as a term of endearment); a puppet, doll, figure of stone or wood or lac, &c.; a rogue, cheat; a small and venomous species of animal (enumerated among the Mūshikas); a fabulous animal with eight legs (= *śarabha*); a grasshopper; hair; a species of tree; N. of a man, the supposed founder of the city of Pāṭali-putraka; a particular mountain; (*ukā* or *ikā*), f. a daughter; a daughter appointed to raise male issue to be adopted by a father who has no sons; a puppet, doll, figure of wood, &c.; the cotton or down of the tamarisk; (at the end of a comp.) used as a diminutive to express any little thing of its kind (e. g. *asi-p*°, *khaḍga-p*°). — *Putrikā-putra, as,* m. a daughter's son who by agreement or adoption becomes the son of her father (one of the twelve heirs acknowledged by the old Hindū law); a grandson. — *Putrikā-prasū, ūs,* f. the mother of a daughter. — *Putrikā-bhartṛi, tā,* m. a daughter's husband. — *Putrikā-suta, as,* m. a daughter's son, a grandson.

Putrin, ī, iṇī, i, having a son or sons, possessing children; (*ī*), m. the father of a son; (*iṇī*), f. the mother of a son or of children generally; a parasitical plant; the plant Siphonanthus Indica.

Putriya, as, ā, am, belonging or relating to a son, filial; procuring a son; *a-putriya, as, ā, am,* Ved. unfavourable to sons or children.

Putrī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to adopt as a son. — *Putrī-kṛita, as, ā, am,* adopted as a son.

1. *putrīya* = *putriya* above.

2. *putrīya,* Nom. P. *putrīyati,* &c., to wish or desire a son or children; to treat like a son: Desid. *puputrīyishati, putitrīyishati, putrīyiyishati, puputitrīyiyishishati.*

Putrīyat, an, antī, at, wishing for a son.

Putrīyā, f. the desire of or wish for a son.

Putrīyitṛi, tā, trī, tṛi, one who wishes for a son.

Putrya, as, ā, am, = *putriya,* q. v.

पुथ् *puth,* cl. 4. P. *puthyati, pupotha, pothitum,* to injure, hurt, kill: Caus. *pothayati, -yitum,* to crush, bruise, kill, destroy, annihilate; to overpower or drown (one sound by another); to speak; to shine; [cf. rt. *punth.*]

पुद्गल *pudgala, as, ā, am,* beautiful, handsome, of a handsome form or figure; having form or property; (*as*), m. the body, matter; the soul, personal identity; an epithet of Śiva.

Puddala, as, m. a various reading for *pudgala.*

पुन *puna, as, ā, am* (fr. rt. 1. *pū*), purifying, cleaning; [cf. *kim-p*°, *kulam-p*°, &c.]

पुनच *punaca* (?), N. of a country in the north of India.

पुनर् *punar,* ind. again, afresh, anew, once more; back, in an opposite direction, (with rt. 1. *dā,* to give back, requite, to give up; with rts. 5. *i* or 1. *gā* or *gam,* to go back, return home, to go away again, to escape; with *bhū,* to exist again, to be renewed, to become a wife again, Manu IX. 175; cf. *punar-bhū*); *punaḥ punaḥ,* again and again, repeatedly; *punar—punar,* at one time—at another time.

Punar is often used to introduce further details or simply as a connecting particle in a sentence, in the sense of 'further,' 'furthermore,' 'besides,' 'now.' As an adversative particle *punar* is equivalent to 'on the other hand,' 'on the contrary,' 'but,' 'yet,' 'still,' 'and yet,' 'notwithstanding,' 'nevertheless,' 'however.' The construction *vā punar* often takes the place of the simple *vā,* e. g. *adroheṇaiva bhūtānām alpa-droheṇa vā punaḥ,* with no injury or with the least possible injury to animated beings, Manu IV. 2. *Punar api,* even again, and on the other hand, also. *Kim punar,* how much more! how much less! see *kim.* — *Punaḥ-pada, am,* n., Ved. 'a repeated portion of a verse,' the burden (of a hymn), refrain; (*as, ā, am*), containing a refrain. — *Punaḥ-parājaya, as,* m. losing again (what has been won). — *Punaḥ-pāka, as,* m. cooking afresh, repeated boiling or cooking; a repeated baking (of earthen vessels); *punaḥpākaṃ kṛi,* to cook afresh or again. — *Punaḥ-punā,* f., N. of a river in Behar, the Poonpoon (perhaps so called from its meandering course). — *Punaḥ-pratyupakāra, as,* m. retribution, requital, retaliation. — *Punaḥ-pravṛiddha, as, ā, am,* grown again. — *Punaḥ-prāpya, as, ā, am,* to be obtained again, recoverable. — *Punaḥ-saṅskāra, as,* m. renewed investiture, repetition of any essential ceremony (as the reinvestiture of a Brāhman with the sacrificial cord when he has forfeited it by unknowingly drinking spirits &c.). — *Punaḥ-saṅskṛita, as, ā, am,* Ved. fitted up again, repaired, mended. — *Punaḥ-saṅgama, as,* m. coming together again, meeting again, reunion. — *Punaḥ-sandarśana, am,* n. seeing one another again. — *Punaḥ-sandhāna, am,* n. uniting again, reuniting; restoring (the sacred fire when it has gone out). — *Punaḥ-sambhava, as,* m. coming into existence again. — *Punaḥ-sara, as, ā, am,* Ved. running back (as a dog returning by the way that it came); an epithet of the Achyranthes Aspera (the flowers of which are turned back; cf. *apā-mārga, parāk-pushpī, pratyak-pushpī*). — *Punaḥ-sukha, as, ā, am,* again agreeable or pleasant. — *Punaḥ-stuti, is,* f., Ved. repeated praise, a repeated ceremony. — *Punaḥ-stoma, as,* m., N. of an Ekāha. — *Punar-apagama, as,* m. going away again. — *Punar-abhidhāna, am,* n. mentioning again. — *Punar-abhisheka, as,* m., Ved. anointing again. — *Punar-arthitā,* f. a reiterated request or entreaty. — *Punar-asu, us, us, u,* Ved. breathing again, coming to life again. — *Punar-āgata, as, ā, am,* come back again, returned. — *Punar-āgama, as,* m. coming back, return. — *Punar-āgamana, am,* n. the act of coming back, returning to the place set out from. — *Punar-āgāmin, ī, inī, i,* coming back, returning. — *Punar-ādāyam,* ind., Ved. repeatedly. — *Punar-ādi, is, is, i,* Ved. beginning afresh, repeated. — *Punar-ādhāna, am,* n. renewing or replacing a consecrated fire (according to Kullūka *punar-ādhānaṃ kuryāt = smārtāgnin śrautāgnin vā ādadhyāt*). — *Punar-ādheya, as, ā, am,* Ved. to be renewed or replaced (on the altar, said of fire); (*am*), n. renewing or replacing the consecrated fire; (*as*), m., N. of a Soma festival. — *Punarādheyaka, am,* n. renewing or replacing a consecrated fire. — *Punarādheyika, as, ī, am,* Ved. relating to the act of replacing the consecrated fire. — *Punar-āyana, am,* n., Ved. coming back, return. — *Punar-ālambha, as,* m., Ved. seizing or taking hold of again. — *Punar-āvarta, as,* m. return, revolution; repeated birth. — *Punarāvarta-nandā,* f., N. of a place of pilgrimage. — *Punar-āvartin, ī, inī, i,* returning (to mundane existence); leading back (to mundane existence); subject to successive births. — *Punar-āvṛitta, as, ā, am,* Ved. repeated. — *Punar-āvṛitti, is,* f. return (to mundane existence); repetition; revision (of a book &c.). — *Punar-āhāra, as,* m., Ved. taking again, recapture. — *Punar-ukta, as, ā, am,* said again, reiterated, repeated, superfluous; (*am*), n. repetition, useless repetition, tautology. — *Punar-ukta-janman, ā,* m. 'whose birth is repeated,' a Brāhman. — *Punarukta-tā,* f. repetition, tautology. — *Punarukta-bhukta-vishaya, as, ā, am,* (an occupation) in which the objects of sense are repeatedly enjoyed. — *Punaruktavad-ābhāsa, as,* m. appearance of repetition, seeming tautology (a figure of speech). — *Punar-ukti, is,* f. saying again, useless repetition, tautology; a mere word, empty word. — *Punarukti-mat, ān, atī, at,* having repetition, tautological. — *Punar-utthāna, am,* n. rising again, resurrection. — *Punar-utpatti, is,* f. the coming again into being, reproduction, new birth; metempsychosis. — *Punar-utsṛishṭa, as, ā, am,* Ved. repeatedly let loose (said of a bull). — *Punar-utsyūta, as, ā, am,* Ved. sewed or mended again, patched

up. — *Punar-upagamana, am,* n. coming back, returning. — *Punar-upāgama, as,* m. return. — *Punar-upoḍhā,* f. married again, re-married. — *Punar-gamana, am,* n. going again, returning. — *Punar-grahaṇa, am,* n., Ved. repeatedly taking, repeated taking up (of ghee &c. with a ladle); repetition. — *Punarjanma-jaya, as,* m. 'victory over future birth,' liberation, final emancipation, freedom from transmigration. — *Punar-janman, a,* n. new or second birth, regeneration, future birth by transmigration, metempsychosis; (*ā, ā, a*), born again, regenerated. — *Punar-jāta, as, ā, am,* born again, regenerated. — *Punar-darśana, am,* n. seeing again, (*punar-darśanāya,* 'au revoir.') — *Punar-dātṛi, tā,* m. giving again, a rewarder, recompenser. — *Punar-dāra-kriyā,* f. taking a second wife (after the death of the first). — *Punar-dhenu, us,* f. a cow that again gives milk. — *Punar-nava* or *punar-ṇava, as, ā, am,* Ved. becoming new or young again, being renewed or restored to youth; (*as*), m. a finger-nail; (*ā*), f. hog-weed, Boerhavia Procumbens. — *Punar-nishkṛita, as, ā, am,* Ved. repaired or mended again. — *Punar-bāla, as, ā, am,* = παλίμπαις, become a child again, become childish, being in second childhood. — *Punar-bhava, as, ā, am,* born again; (*as*), m. new birth, regeneration, transmigration; a finger-nail; a species of Punar-navā with red flowers. — *Punar-bhavin, ī,* m. the sentient soul (existing again after the dissolution of one body in another form). — *Punar-bhāva, as,* m. new birth. — *Punar-bhāvin, ī, inī, i,* being born again. — *Punar-bhū, ūs, ūs, u,* produced again or anew, reproduced, born again, regenerated, restored to youth, renovated; (*ūs*), f. a virgin widow re-married; re-existence. — *Punar-bhoga, as,* m. repeated enjoyment; a return of fruition, perception of pleasure or pain as a reward of former actions. — *Punar-magha, as, ā, am,* Ved. 'having repeated gifts,' covetous, avaricious; repeatedly offering oblations or granting gifts. — *Punar-manya, as, ā, am,* Ved. (perhaps) again thinking of, remembering; (Sāy.) = *punaḥ stotavya,* to be praised or adored again. — *Punar-mṛityu, us,* m., Ved. repeated or second death. — *Punar-yajña, as,* m., Ved. a repeated sacrifice. — *Punar-yātrā,* f. a repeated procession. — *Punar-yuvan, ā, atī, a,* Ved. again young, restored to youth. — *Punar-lābha, as,* m. obtaining again, recovery. — *Punar-vaktavya, as, ā, am,* to be repeated. — *Punarvaktavya-tā,* f. necessity of being repeated. — *Punar-vaćana, am,* n. saying again, repeating; repeated text or injunction. — *Punar-vat, ān, atī, at,* Ved. containing the word *punar.* — *Punar-vatsa, as,* m. a weaned calf that begins to suck again; N. of the author of the hymn Ṛig-veda VIII. 9. — *Punar-varaṇa, am,* n., Ved. choosing again. — *Punar-vasu, us,* m. (perhaps) 'restoring goods,' the fifth (or seventh) of the lunar asterisms (containing according to some authorities, two, and according to others, four stars; in this sense generally *ū,* m. du.); N. of Vishṇu or Kṛishṇa; an epithet of Śiva; 'born under the Nakshatra Punarvasu,' an epithet of Kātyāyana or Vara-rući; N. of a son of Taittiri, father of Abhi-jit and grandfather of Āhuka, or of a son of Abhi-jit (Ari-dyota) and father of Āhuka; epithet of a particular Loka or division of the universe; commencement of wealth. — *Punar-vivāha, as,* m. second marriage. — *Punar-han, ā, ghnī, a,* Ved. slaying or destroying in return. — *Punar-havis, is,* n., Ved. repeated sacrificial oblation. — *Punaś-ćandrā,* f., N. of a river. — *Punaś-ćarvaṇa, am,* n. chewing repeatedly, chewing the cud, ruminating. — *Punaś-ćiti, is,* f., Ved. piling up again.

पुन्थ् *punth,* cl. 1. P. *punthati, punthitum,* to hurt, give pain; to suffer pain or uneasiness; (a various reading for *yunth.*)

पुन्दास *pun-dāsa.* See under 2. *puṃs,* p. 578.

पुन्नामन् 1. and 2. *pun-nāman.* See under 2. *puṃs* and *put,* pp. 578, 580.

पुपूषत् *pupūshat, an, antī, at* (fr. Desid. of rt. 1. *pū*), wishing to cleanse or purify.

Pupūshā, f. the wish or desire to cleanse or purify.

पुप्पुट *pupputa, as,* m., N. of a particular disease, swelling of the palate and gums.

पुप्फुल *pupphula, as,* m. flatulency, wind in the stomach.

पुप्फुस *pupphusa, as,* m. the lungs [cf. *phupphusa*]; the pericarp or seed-pod of a lotus.

पुम् *pum, pum-anujā,* &c. See under 2. *puṃs,* p. 578, col. 3, and p. 579, col. 1.

पुर् 1. *pur* (fr. rt. *pṛi*), only in inst. pl. *pūrbhis,* Ved. in abundance, abundantly; (Sāy.) = *pūrvakaiḥ stavaiḥ,* with former praises.

पुर् 2. *pur* (probably an artificial rt. invented to furnish an etymology for *puras* and *purā* below), cl. 6. P. *purati, puritum,* to precede, go before, go at the head, lead.

Pura-ga, as, ā, am (a corruption of *puro-ga*), inclined or disposed towards, favourably inclined. — *Puragā-vaṇa, as,* m., N. of a forest.

Puratas, ind. before (said both of place and time), in front, in advance, in the presence of (with gen.); *purataḥ kṛi,* to place in front, cause to precede, give the lead to.

Puran-dhi, is, f. (*puram* connected with *puras* and *purā,* but by some considered to be fr. rt. *pṛī*), Ved. understanding, intelligence, prudence, wisdom; praise; (*ayas*), f. pl. good thoughts or reflections; (*is, is, i*), intelligent, prudent, wise (said of Pūshan, Indra, a Ṛibhu, Bhaga, Savitṛi, Heaven and Earth; perhaps also *is,* m., N. of a particular deity); (according to Sāy.) = *strī-rūpa* or *rūpa-vat.* — *Purandhi-vat, ān, atī, at,* Ved. endowed with wisdom or understanding.

Puran-dhri, is or *ī,* f. an elderly married woman, respectable matron; a woman whose husband and children are living.

Puras, ind. before, in front, in advance, in the presence of, before the eyes of (with gen., e.g. *tasya puro vāćam ādade,* he commenced a speech in his presence; or in the earlier language with the abl. or loc., opposed to *paśćā, paśćāt, pṛishṭhe*); in the east, from the east, towards the east, eastward, (*dakshiṇataḥ puraḥ,* towards the south-east); [cf. *purā, puratas, pūrva*: Zend *para,* 'before:' Gr. πάρος, προ-πάροι-θεν, πρόσθε, πρόσθιος, perhaps πρες in πρέσβυς: perhaps Lat. *coram* for *poram, palam* for *param*: Goth. *faura,* 'before;' *faur,* 'for:' Old Germ. *vora,* 'before;' *furi,* 'for:' Old Pruss. *pirsdan,* 'before.'] — *Pura-ushṇih, k,* f., Ved., N. of a metre of three Pādas, the first containing twelve, and the second and third eight syllables each. — *Pura-etṛi, tā,* m., Ved. one who goes before, a guide, leader. — *Puraḥ-pāka, as, ā, am,* having fulfilment at hand, near fulfilment. — *Puraḥ-prasravaṇa, as, ā, am,* Ved. pouring forth; (Sāy.) = *purastād gaććhat.* — *Puraḥ-prahartṛi, tā,* m. one who fights in the front (of the battle). — *Puraḥ-phala, as, ā, am,* having fruit nigh at hand, exhibiting fruit in advance, promising fruit. — *Puraḥ-sad, t, t, t,* Ved. sitting in front, presiding; sitting towards the east. — *Puraḥ-sara, as, ī, am,* going before or in advance; (*as*), m. one who goes before, a forerunner, precursor, harbinger, attendant; (at the end of comps. *as, ā, am*), having as an attendant, attended by, preceded by, connected with, with [cf. *priyākhyāna-p°*]; (*am*), ind. with, after. — *Puraḥ-sthātṛi, tā, trī, tṛi,* Ved. standing at the head, a leader. — *Puraḥ-sthāyin, ī, inī, i,* standing before one's eyes. — *Puraḥ-sphurat, an, atī* or *antī, at,* opening or becoming manifest before any one. — *Puraś-ćaraṇa, as, ā, am,* making preparations; (*am*), n. a preparatory or introductory rite, preparation; repetition of the name of a deity accompanied with burnt offerings. — *Puraśćaraṇa-ćandrikā* and *puraśćaraṇa-paddhati-mālā,* f., N. of two works. — *Puraśćaraṇa-tā,* f. the being engaged in making preparations. — *Puraś-ćhada, as,* m. a species of grass, Imperata Cylindrica (commonly called *ulu*); a nipple. — *Puras-karaṇa, am,* n. the act of placing in front, &c.; making perfect (?). — *Puras-karaṇīya* or *puras-kartavya, as, ā, am,* to be placed in front, to be set before; to be honoured, to be treated with deference or respect; to be prepared or fitted out; to be made complete. — *Puras-kāra, as,* m. the placing before or in front; preference; showing respect, treating with honour, distinction, deference; worshipping; consecrating; causing to go before, accompanying, attending; preparing, making ready; arranging, putting in array, making complete; attacking, assailing; accusation; anticipating, expecting; (at the end of a comp.) preceded or accompanied by, joined or connected with, including. — *Puras-kārya, as, ā, am,* to be placed in front or appointed, to be charged or commissioned; to be prepared or fitted out, &c. — *Puras-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to bring to the front, place before or in front, station in front, cause to precede, hold before one's self; to make one's leader; to lead; to place in office, appoint; to show respect, pay respect, honour; to set before one's self, keep in sight, have respect to, make one's rule of conduct, attend to, regard, choose, prefer; to show, evince, betray, manifest; to use as a pretext. — *Puras-kṛita, as, ā, am,* placed before or in front; advanced to the foremost rank, placed in office, appointed; accompanied or attended by, combined with, provided or furnished with, possessing; distinguished, honoured, respected; revered, adored, worshipped; attended to, regarded, chosen, adopted; made perfect, finished, polished; prepared; sprinkled with holy water, anointed, initiated; consecrated; anticipated; accused, calumniated; harassed or attacked by an enemy. — *Puraskṛita-madhyama-krama, as, ā, am,* taking or adopting a middle course. — *Puras-kṛitya,* ind. having placed before or caused to precede; having appointed; having paid respect to or honoured; having rewarded; having attended to or regarded. — *Puras-kriyā,* f. a preparatory or introductory rite; showing honour, demonstration of respect. — *Puro-agni, is,* m., Ved. the foremost fire or fire in front. — *Puro-'ksham,* ind., Ved. before the axle-tree. — *Puro-ga, as, ā, am,* going before, preceding, leading, a leader; first, chief, principal, pre-eminent; (at the end of a comp.) preceded by, accompanied by (e.g. *devā Agni-purogamāḥ,* the gods preceded by Agni). — *Puro-gata, as, ā, am,* standing or being in front of; preceded, gone before. — *Puro-gati, is, is, i,* preceding, going before; (*is*), m. a dog; (*is*), f. precedence, going before. — *Puro-gantṛi, tā,* m. a messenger who goes before. — *Puro-gama, as, ā, am,* going before or in front, travelling in front, preceding, leading, a leader; first, most excellent; best; (at the end of a comp.) preceded by, accompanied by. — *Puro-gamana, am,* n. going before, preceding. — *Puro-gava, as, ī,* m. f., Ved. one who precedes, a leader. — *Puro-gā, ās,* m., Ved. going before, a leader. — *Puro-gāmin, ī, inī, i,* going in front or before, preceding, a leader, one who precedes; (*ī*), m. a dog. — *Puro-guru, us, us* or *vī, u,* Ved. heavy before or in front. — *Purojanma-tā,* f. priority of birth. — *Puro-janman, ā, ā, a,* born before. — *Puro-java, as, ā, am,* excelling in speed, swifter than; (*as*), m., N. of a son of Medhātithi and of a Varsha named after him; of a son of Prāṇa. — *Puro-jiti, is,* f., Ved. previous possession or acquisition. — *Puro-jyotis, is, is, is,* Ved. preceded by light. — *Puro-ḍāś, -ḍās* (or *-ḷās*), Ved. or *puro-ḍāśa, as,* m. a sacrificial cake of ground rice usually divided into pieces and offered in one or more cups (*kapāla*); an oblation of ghee or clarified butter with cakes of ground meal; an oblation in general; a sort of flat ladle or spoon used for placing the cakes in the sacrificial fire; the orts or leavings of any substance

used in an oblation to fire; Soma juice as drunk at particular sacrifices; a Mantra or prayer recited in offering oblations to fire. — *Puroḍāśin, ī, inī, i,* Ved. connected with the sacrificial cake. — *Puroḍāśīya, as, ā, am,* relating to the Puroḍāśa or sacrificial cake, fit to be offered in oblations. — *Puroḍāśya, as, ā, am,* intended for the sacrificial cake, fit for offering with ghee as an oblation to fire. — *Puro-dhas,* 2. *puro-dhā, puro-dhātṛi, puro-dhānīya, purodhikā,* see under 1. *puro-dhā,* col. 3. — *Puronuvākya-vat, ān, atī, at,* Ved. having an invitatory verse; [cf. the next.] — *Puro-'nuvākyā* (°*ras-an*°), f., Ved., scil. *ṛić,* an introductory or invitatory verse. — *Puro-bhāga, as,* m. the front part, fore part; officiousness, meddling in other people's affairs, obtrusiveness; malevolence; envy; (*as, ā, am*), obtrusive, meddlesome. — *Purobhāgitā,* f. officiousness, obtrusiveness; malevolence. — *Puro-bhāgin, ī, inī, i,* taking the first share; obtrusive, officious; malevolent, censorious, fault-finding; envious, jealous. — *Puro-bhū, ūs, ūs, u,* Ved. being in front, excelling, superior (said of Indra; according to Sāy. *yuddhe purataḥ śatrūn arāpnotīti purobhūḥ*). — *Puro-māruta, as,* m. a wind blowing from before or in front, east wind (opposed to *paśćān-māruta*). — *Puro-yāvan, ā, arī, a,* Ved. going in front, leading; (Sāy.) = *purato miśrayitṛi,* mingling foremost (in battles). — *Puro-yudh, t, t, t,* or *puro-yodha, as, ā, am,* Ved. fighting before or in front. — *Puro-ratha, as, ā, am,* Ved. one whose chariot is foremost; surpassing, excelling, superior. — *Purorun-mat, ān, atī, at,* Ved. furnished with the Puro-ruć. — *Puro-ruć, k, k, k,* Ved. shining before or in front of, shining in the east; (*k*), f., N. of certain Nivid formularies (or Padas) recited at the morning sacrifice in the Ājya ceremony before the principal hymn (*sūkta*) or any part of it. — *Puro-vartin, ī, inī, i,* being before the eyes or in the presence of, being in front. — *Puro-vasu, us, us, u,* Ved. preceded by wealth (?); (perhaps a corruption of *purū-vasu.*) — *Puro-vāta, as,* m. wind from before, east wind. — *Puro-vṛitta, as, ā, am,* being before, preceding. — *Puro-havis, is, is, is,* Ved. previously provided with sacrifices or oblations. — *Puro-hita,* see under 1. *puro-dhā,* col. 3.

Purastāt, ind. before, in front of (with abl. or gen.), in advance, towards the front, forward, at the beginning or commencement, in the first place; ere; previously, formerly, first; before the eyes of, in the presence of; eastward, towards the east, in the east, from the east [cf. *uttara-p*°]; in the preceding part (of a book), further on, in the sequel. — *Purastāj-japa, as,* m., Ved. a preceding Japa. — *Purastāj-jyotis, is, is, is,* N. of a kind of Trishṭubh, the first Pāda of which contains eight syllables. — *Purastād-udlhāra, as,* m., Ved. a part given in advance. — *Purastād-dhoma, as,* m. (fr. *purastāt* + *homa*), Ved. an introductory sacrifice. — *Purastād-dhoma-vat, ān, atī, at,* Ved. having an introductory sacrifice. — *Purastād-bṛihatī,* f., Ved. a kind of Bṛihatī metre, the first Pāda of which contains twelve syllables.

Purastātna, as, ā (?), *am,* preceding, going before.

Purā, ind. (perhaps an old inst. sing. fr. a form *pura* for *para*), in former times, formerly, of old, in the olden time, in the days of old, of yore; before, hitherto, up to the present time (with *na,* 'never'); firstly, in the first place, first, at first (opposed to *paśćā, paśćāt*); soon, ere long, shortly, in a short time, by and by (in this sense giving a future sense to the pres. by Pāṇ. III. 3, 4, e.g. *purā dūshayati sthalīm,* ere long he will contaminate the earth, Raghu-v. XII. 30; *āloke te nipatati purā,* soon she will fall within [the range of] thy sight, Megh. 84); before, ere (with abl. and in the earlier language also with dat.); for the defence or safety of (Ved.); securely from (Ved.); with the exception of, except, besides (Ved.); [cf. *puras, pūrva;* Gr. πάροι, πάροιθε, παροίτερος, πάλαι, πάλαιος, perhaps πέλας, πλήσιος; Lat. *por* in *portendere;* Goth. *faura, faur;* Angl. Sax. *for, fora-, fore-.*] — *Purā-kathā,* f. a story of the past, an old legend. — *Purā-kalpa, as,* m. a former creation, former age; a story or tale of the past. — *Purā-kṛita, as, ā, am,* done formerly or of old, done long ago; done or observed previously; begun, commenced. — *Purā-kṛiti, is,* f. the former mode of action. — *Purā-ja, as, ā, am,* Ved. former, existing from of old or from aforetime (Sāy. = *pūrva-jāta, ćirantana*). — *Purā-yoni, is, is, i,* of ancient origin or lineage; an epithet of kings. — *Purā-vasu, us,* m. an epithet of Bhīshma. — *Purā-vid, t, t, t,* knowing the events of former times, knowing or acquainted with the past; an epithet of kings. — *Purā-vṛitta, as, ā, am,* that which has occurred or taken place in former times, long since transpired; one who has lived in former times; relating to ancient times, referring to times of yore; (*am*), n. former conduct, former mode of action; any old or legendary event; history, any account of former events traditionary or heroic. — *Purāvṛitta-kathā,* f. or *purāvṛittākhyāna* (°*ta-ākh*°), *am,* n. an old story or legend, a story of the past. — *Purāvṛittākhyāna-kathana* (°*ta-ākh*°), *am,* n. telling old stories, relating tales of the past. — *Purā-sāh, shāṭ, ṭ, ṭ,* Ved. superior from ancient times; (Sāy.) = *purāṇām abhibhavitṛi,* conqueror of cities. — *Purodbhava* (°*rā-ud*°), *as, ā, am,* of former or prior origin; (*ā*), f. a species of plant, a drug (= *mahā-medā*). — *Puropanīta* (°*rā-up*°), *as, ā, am,* formerly obtained or possessed.

Purāṇa, as, ā or *ī, am* (opposed to *nūtana, nava*), belonging to ancient or olden times, ancient, old, aged, primeval; worn out, laid aside; (*am*), n. a thing of the past, past event; a tale of the past, ancient history legendary and traditionary, legend (= Gr. λόγος, μῦθος); the N. given to certain well-known sacred works, supposed to have been compiled by the poet Vyāsa, and comprising the whole body of modern Hindū mythology (each of which should treat of five topics; cf. *pańća-lakshaṇa.* There are eighteen acknowledged Purāṇas, usually reckoned as follow: 1. Kūrma-p°; 2. Garuḍa-p°; 3. Vṛihan-nāradīya-p°; 4. Padma-p°; 5. Brahma-p°; 6. Brahma-vaivarta-p°, which is of very modern origin; 7. Brahmāṇḍa-p°; 8. Bhavishya-p°; 9. Bhāgavata-p°, or the life of Kṛishṇa, by some considered a modern work; 10. Matsya-p°; 11. Mārkaṇḍeya-p°; 12. Liṅga-p°; 13. Vāmana-p°; 14. Vāyu-p°, which is probably one of the oldest; 15. Vārāha-p°; 16. Vishṇu-p°; 17. Śiva-p°; 18. Skanda-p°. Some authorities substitute the Agni-p° for the Vāyu-p°; and others add the Narasiṇha-p°, which is considered by some as an Upa-p°, q. v.; by some the Purāṇas are divided into four or by others into six Saṃhitās or collections); (*as*), m. a Karsha or measure of silver (= 16 Paṇas of cowries); N. of a Ṛishi. — *Purāṇa-kalpa, as,* m. former creation; a story or tale of former time; [cf. *purā-kalpa.*] — *Purāṇa-ga, as,* m. [cf. 3. *ga*], 'singing of the past,' an epithet of Brahma; a reciter of the Purāṇas. — *Purāṇa-purusha, as,* m. 'the primeval male,' an epithet of Vishṇu. — *Purāṇa-prokta, as, ā, am,* proclaimed by ancient sages. — *Purāṇa-mahimopavarṇana* (°*ma-up*°), *am,* n., N. of the 132nd chapter of the Bhūmi-khaṇḍa or second part of the Padma-Purāṇa. — *Purāṇa-māhātmya, am,* n., N. of a chapter of the Liṅga-Purāṇa. — *Purāṇa-vat,* ind., Ved. as of old. — *Purāṇa-vid, t, t, t,* Ved. knowing the events of the past; knowing the Purāṇas. — *Purāṇa-vidyā,* f. or *purāṇa-veda, as,* m., Ved. a knowledge of the events of the past. — *Purāṇa-samuććaya, as,* m., N. of a book mentioned in Kamalākara-bhaṭṭa's Śūdra-dharma-tattva. — *Purāṇa-sarvasva, am,* n. 'essence of the Purāṇas,' N. of a work by Halāyudha taken mostly from the Purāṇas and giving a general outline of universal knowledge. — *Purāṇa-sāra, am,* n. 'substance of the Purāṇas,' N. of a work mentioned in Mādhava's Parāśara-smṛiti-vyākhyā. — *Purāṇānta* (°*ṇa-an*°), *as,* m. an epithet of Yama. — *Purāṇāvatāra* (°*ṇa-av*°), *as,* m., N. of the first chapter of the Padma-Purāṇa. — *Purāṇokta* (°*ṇa-uk*°), *as, ā, am,* enjoined by or written in the Purāṇas.

Purāṇaka, as, m., N. of a Nāga.

Purāṇya, Nom. P. *purāṇyati,* &c., to talk of the past, relate past events.

Purātana, as, ī, am, belonging to the past, former, old, ancient; worn out; (*ās*), m. pl. the ancients; (*am*), n. an ancient story, old legend; (*e*), ind. in past times, formerly.

1. *puro-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* (P.) to place or set before, place foremost or in front, regard before others, value highly, honour, esteem, pay chief attention to, apply one's self to; to weigh, ponder; (A.) to place at the head or in front, to place before, lay down before; to charge, commission, appoint, especially to appoint to priestly functions; to enjoin upon, charge with. — *Puro-dhas, ās,* m. an appointed priest or one appointed to a particular charge, a family priest, king's domestic chaplain (= *puro-hita;* in Mahā-bh. Vana-p. 10635, the form *puro-dha, as,* m. occurs); N. of a man said to be the author of the hymn Vājasaneyi-Saṃhitā XI. 17. — 2. *puro-dhā,* f. charge, commission, standing in the place of any one, representation; the rank or office of a Puro-hita, q. v. — *Puro-dhātṛi, tā,* m., Ved. the giver of a charge or commission; the appointer of the Puro-hita. — *Puro-dhāna, am,* n. priestly ministration. — *Puro-dhānīya, as,* m., Ved. = *puro-hita.* — *Purodhikā,* f. preferred to other women, a favourite wife. — *Puro-hita, as, ā, am,* placed foremost or in front; charged, commissioned, appointed; (*as*), m. one holding a charge or commission, an agent, an appointed priest or one appointed to any particular charge, a family priest, a king's domestic chaplain, a priest who conducts all the ceremonials and sacrifices of the family. — *Purohita-tva, am,* n. the rank of a Puro-hita. — *Puro-hiti, is,* f. priestly ministration (Sāy. = *puro-dhāna, paurohitya*). — *Purohitikā,* f., N. of a woman, or a mode of addressing a favourite (?).

पुर् 3. *pur, ūr,* f. (probably fr. rt. *pṛī*), a rampart, wall; a stronghold, castle, fortress, fortified city, town; the body (considered as the stronghold of the *purusha,* q. v.); intellect (= *mahat*); N. of a Daśa-rātra (Ved.). — *Puraṅ-jana, as,* m. the living principle, life, the soul (personified as a king); (*ī*), f. understanding, intelligence (personified as the wife of a king). — *Puraṅ-jaya, as,* m. 'city-conqueror,' N. of a hero on the side of the Kurus; of a son of Sṛińjaya and father of Janam-ejaya; of a son of Bhajamāna and Sṛińjarī; (= *kakut-stha*) N. of a son of Śaśāda; = *kākutstha;* N. of a son of Vindhya-śakti; of Medhāvin; of an elephant, the son of Airāvaṇa. — *Puran-da, as,* m. = *puran-dara.* — *Puran-dara, as,* m. 'town-splitter' or 'fortress-destroyer,' an epithet of Indra (as breaking cities into fragments with his thunderbolt?); the Indra of the seventh Manv-antara; an epithet of Agni; of Śiva; a thief, house-breaker; (*ā*), f. an epithet of Gaṅgā; (*am*), n. a species of pepper, Piper Chaba. — *Purandara-ćāpa, as,* m. Indra's bow, the rainbow. — *Purandara-purī,* f., N. of a town in Mālava. — *Puri-śaya, as, ā, am* (a word formed to explain *purusha*), reposing in the fortress or fastness (i. e. the body). — *Puro-han, ā, ghnī, a* (fr. *puras,* acc. pl. of 3. *pur* + *han*), Ved. breaking castles, destroying strongholds. — *Pūr-dvār, r,* f. or *pūr-dvāra, am,* n. the gate of a city. — *Pūr-pati, is,* m., Ved. the lord of a castle or city. — *Pūr-bhid, t, t, t,* Ved. breaking down strongholds or castles. — *Pūr-bhidya, am,* n., Ved. the breaking of strongholds or castles; (Sāy.) = *saṅgrāma,* war. — *Pūr-yāṇa, as, ā, am,* Ved. leading or conducting to the fastness (i. e. to the celestial world).

Pura, am, n. a fortress, castle, fortified town; a town, city, a place containing large buildings surrounded by a ditch and extending not less than one Kos in length (if it extends for half that distance it is called a *kheṭa,* if less than that, a *karvaṭa* or small market town; any smaller cluster of houses is called

a grāma or village); 'the city' κατ' ἐξοχήν, i.e. Pāṭali-putra or Patna; a house, dwelling, abode, residence; an upper story; the female apartments, gynæceum; a store-house, repository; a brothel; the body; the skin; the calyx of a flower or any receptacle or cup formed of leaves; a fragrant grass, a species of Cyperus (= nāgara-mustā); a kind of resin, bdellium; N. of a constellation; N. of the subdivisions of the Vedānta work called Tri-puṭī or Tri-purī; (as), m. a kind of resin, bdellium; yellow Barleria; N. of a demon; N. of a man; (ā), f. a stronghold, castle (at the end of a comp.; cf. jīva-p°, deva-p°); a kind of perfume; the east; (ī), f. a fort, stronghold, castle; a town, city; the body; [cf. Gr. πόλι-ς, πολί-χ-νη, πολί-χ-νιο-ν, πολί-τη-ς, πτολί-ε-θρο-ν, perhaps also πύργος; perhaps Lat. urbs; perhaps Lith. pil-ì-s, 'a castle.'] — Pura-koṭṭa, am, n. 'city-stronghold,' a citadel. — Pura-jit, t, m. 'conqueror of fortresses or conqueror of Pura,' an epithet of Śiva; N. of a prince (a son of Aja and father of Arishṭa-nemi). — Pura-jyotis, is, n. an epithet of the region or world of Agni; [cf. puro-jyotis.] — Pura-taṭī, f. a small market-town, village; a small fair. — Pura-toraṇa, am, n. 'city-arch,' the outer gate of a city. — Pura-devatā, f. 'city-deity,' the tutelary deity of a town. — Pura-dvāra, am, n. a city-gate. — Pura-dvish, t, m. 'foe of Pura,' an epithet of Śiva. — Pura-niveśa, as, m. the founding of a city. — Pura-pakshin, ī, m., Ved. 'town-bird,' a bird living in a city, tame bird (opposed to vanya-pakshin). — Pura-pāla or pura-pālaka, as, m. the defender of a fortress, city-governor. — Pura-bhid, t, m. 'the crusher of Pura,' an epithet of Śiva; [cf. pura-jit.] — Pura-mathana, as, m. 'crusher of Pura,' an epithet of Śiva. — Pura-mārga, as, m. the street of a town. — Pura-mālinī, f. 'crowned with castles,' N. of a river. — Pura-raksha, as, or pura-rakshin, ī, m. a watchman of a town, constable. — Pura-rāshṭrāṇi, n. pl. cities and kingdoms. — Pura-rodha, as, m. the siege of a fortress or city. — Pura-vara, am, n. an excellent town. — Pura-vāsin, ī, inī, i, dwelling in a city or town; (ī), m. a city-dweller, inhabitant of a town, citizen, townsman. — Pura-vāstu, u, n. ground suitable for the foundation of a city. — Pura-śāsana, as, m. 'chastiser of Pura,' an epithet of Śiva. — Pura-han, ā, m. 'slayer of Pura,' an epithet of Vishṇu. — Pura-hita, am, n. the welfare of a town or city. — Purāṭṭa (°ra-aṭ°), as, m. a turret for defensive purposes on a city wall. — Purādhipa (°ra-adh°), as, m. the governor of a town, prefect of police. — Purādhyaksha (°ra-adh°), as, m. 'fort-overseer,' the commandant of a fortress, the governor of a city, prefect of police. — Purārāti (°ra-ar°), is, m. 'foe of Pura,' an epithet of Śiva. — Purāri (°ra-ari), is, m. 'foe of Pura,' an epithet of Śiva; an epithet of Vishṇu. — Purārdha-vistara (°ra-ar°), as, ā, am, being of the extent of half a town; (as), m. part of a town, a suburb, ward, division. — Purā-vatī, f. 'rich in castles,' N. of a river. — Purāsuhṛid (°ra-as°), t, m. 'enemy of Pura,' an epithet of Śiva. — Purī-dāsa, as, m., N. of the author of the Ćaitanya-ćandrodaya; (also called Kavi-karṇa-pūra.) — Purī-moha, as, m. the thorn-apple, Datura. — Purotsava (°ra-ut°), as, m. 'town-festival,' a festival solemnized in a city. — Purodbhavā (°ra-ud°), f. 'growing in towns,' N. of a plant. — Purodyāna (°ra-ud°), am, n. 'city-garden,' a pleasure-garden belonging to a town, park. — Puraukas (°ra-ok°), ās, m. an inhabitant of a town, inhabitant of Tri-pura.

Puraka = pura. See arghāshṭa-puraka, p. 83.

Puraṇa, as, m. the sea, ocean.

Puri, is, f. a city [cf. purī under pura]; a river; a king.

Purikā, f., N. of a city.

पुरञ्जर purañjara, as, m. the armpit.

पुरट puraṭa, am, n. gold.

पुरतस् puratas. See rt. 2. pur, p. 582.

पुरन्धि puran-dhi, puran-dhri. See under rt. 2. pur, p. 582, col. 2.

पुरय puraya, as, m., Ved., N. of a man.

पुरला puralā (?), f. an epithet of Durgā.

पुरस् puras, purastāt. See under rt. 2. pur, p. 582, col. 2, and p. 583, col. 1.

पुरा purā. See p. 583, col. 1.

पुराटङ्क purāṭanka, as, m., N. of a man.

पुराण purāṇa. See p. 583, col. 2.

पुरातन purātana. See p. 583, col. 3.

पुरातल purātala, am, n. the region below the seven worlds; [cf. talātala.]

पुरासिनी purāsinī, f. a species of creeper (= saha-deva).

पुरि puri. See col. 1.

पुरीकय purīkaya, as, m., Ved. a species of aquatic animal.

पुरीतत् purī-tat, t, t, m. n. (probably fr. puri for 3. pur + 2. tat), the pericardium or some other intestine near the heart; the entrails in general; (also wrongly read puri-tat.)

पुरीष purīsha, am, n. (said to be fr. rt. pṛī), vapour, damp exhalations rising in the air, moisture, fluid in general (Sāy. = udaka); dust, anything crumbled; mould, rubbish, rubble-stones, anything used to fill up interstices in a wall; feces, excrement, ordure; (ī), f. epithet of a particular religious observance. — Purīsha-nigrahaṇa, as, ā, am, stopping or obstructing the bowels. — Purīsha-pada, am, n., Ved. epithet of particular passages inserted in the recitation of the Mahā-nāmnī verses. — Purīsha-bhedin, ī, inī, i, 'loosening the feces,' relaxing the bowels. — Purīsha-vat, ān, atī, at, Ved. furnished with rubbish or loose earth (used for filling interstices). — Purīsha-vāhaṇa or purīsha-vāhana, as, ā, am, Ved. removing rubbish or refuse. — Purīshādhāna (°sha-ādh°) or purīsha-dhāna (?), am, n. 'receptacle of excrement,' the last of the intestines, the rectum. — Purīshotsarga (°sha-ut°), as, m. the voiding of excrement.

Purīshaṇa, am, n. evacuation by stool, voiding of excrement, feces.

Purīshama, as, m. the black kidney-bean, Phaseolus Mas or Radiatus.

Purīshaya, Nom. P. purīshayati, -yitum, to void excrement, evacuate by stool.

Purīshita, as, ā, am, voided, evacuated (as the bowels), voided upon.

Purīshin, ī, iṇī, i, Ved. filled with vapours, vaporous, damp, humid, moist (as the Maruts or Parjanya-Vāta); 'possessing articles that fill up' (ἔπιπλα), i.e. furnished with utensils or movables, wealthy; (iṇī), f. 'bearing or carrying rubbish,' an epithet of the Sarayū, or N. of another river; (Sāy.) = udaka-vatī, watery.

Purīshya, as, ā, am, Ved. an epithet of fire; (according to Sāy.) = sikatā-sammiśra, mixed with sand, = ćitya, q. v.; (according to Mahī-dhara) = paśavya; dwelling in loose earth or in rubbish; dirty; possessing utensils or movables, wealthy. — Purīshya-vāhana, as, ā, am, see Pāṇ. III. 2, 65.

पुरु puru, us, vī, u (said to be fr. rt. pṛī; mostly Ved.; in the epic and later literature only at the beginning of proper names, except in the Bhāgavata-Purāṇa which affects archaic forms, where it occurs at the beginning of comps.), much, many, abounding, abundant, exceeding; (us), m. the pollen or farina of a flower; heaven or the world and residence of immortals; N. of a prince the son of Yayāti and Śarmishṭhā and sixth monarch of the lunar race; N. of a son of Manu Ćākshusha and Naḍvalā; N. of a son of Vasu-deva and Saha-devā; N. of a river; (vyas), f. pl. a multitude, (Sāy.) = bahvyaḥ prajāḥ; (u), ind. much, often, exceedingly; simā puru, everywhere, in all places; purūru, very far, far and wide; puru tiraḥ, far off, from afar; puru viśva, one and all, every; [cf. pulu, pūrṇa: Old Pers. paru-s, 'much:' Gr. πολύ-ς, πολλοί, πλε-ί-ων, πλε-ῖστο-ς, πλή-ν: Lat. plūs, plūrimu-s, plēri-que: Goth. filu, 'much;' filu-sna, 'multitude:' Old Norse flei-ri, flest-r: Old Germ. filu, filo, vilo, 'much:' Mod. Germ. viel: Angl. Sax. fela, feala, 'much:' perhaps Hib. mor, 'great, big, bulky, many, noble;' moradh, 'augmentation.'] — Puru-kutsa, as, m., N. of a man with the patronymic Aikshvāka (Ved.); N. of a son of Mān-dhātṛi. — Puru-kutsava, as, m., N. of an enemy of Indra. — Purukutsānī, f., Ved., N. of a woman (perhaps wife of Puru-kutsa). — Puru-kṛit, t, t, t, Ved. achieving great deeds, efficacious (said of Indra and of Soma); increasing. — Puru-kṛitvan, ā, m., Ved. achieving great deeds (said of Indra). — Puru-kṛipā, f. abundant mercy or compassion. — Puru-kshu, us, us, u, Ved. rich in food (said of Agni, Soma, Indra; Sāy. = puroḍāśādi-bahuvidhānnopeta). — Puru-gūrta, as, ā, am, Ved. welcome to many (said of Indra). — Puru-ćetana, as, m., Ved. visible to many, very grateful to the eyes (said of Agni and Indra; according to Sāy. = bahūnām jñātṛi, sarva-jña). — Puru-ja, as, ā, am, much, for puruha; (as), m., N. of a prince the son of Su-śānti; [cf. puru-jāti, puru-jānu.] — Puru-jāta, as, ā, am, Ved. variously manifested, appearing in various forms (said of Aryaman). — Puru-jāti, is, m., N. of a prince the son of Su-śānti. — Puru-jānu, us, m., N. of a prince the son of Su-śānti. — Puru-jit, t, m. 'conquering many,' N. of a hero on the side of the Pāṇḍus and brother of Kunti-bhoja; N. of a prince the son of Rućaka; of a son of Ānaka. — Puru-ṇāman, ā, mnī, a, Ved. 'having many names,' an epithet of Indra. — Puru-ṇītha, am, n., Ved. a song for many voices, choral song; (according to Sāy.) N. of a king. — Puru-tman, ā, ā, a, Ved. existing variously (said of Indra); (Sāy.) = bahushu pradeśeshu satataṃ gaććhat. — Puru-trā, ind., Ved. variously, in various directions, in many places; in various ways; many times, often. — Puru-da, am, n. gold. — Puru-daṇśaka, as, m. 'many-teethed,' a goose (so called from its serrated beak). — Puru-daṇsas, ās, ās, as, Ved. abounding in mighty acts or operations; (ās), m. an epithet of Indra, (also incorrectly spelt puru-daṇśas); (asau), m. du. an epithet of the Aśvins. — Puru-datra, as, ā, am, Ved. rich in gifts, giving wealth (said of Indra; Sāy. = bahu-dhana). — Puru-dama, as, ā, am, Ved. possessing many houses, belonging to or springing from many households. — Puru-daya, as, ā, am, abounding in compassion. — Puru-dasma, as, ā, am, Ved. abounding in mighty acts or operations (said of Vishṇu and of Soma). — Puru-dasyu, us, us, u, very rapacious. — Puru-dina, āni, n. pl., Ved. many days. — Puru-drapsa, as, ā, am, Ved. abounding in drops of water (said of the Maruts). — Puru-druh, -dhruk, k, k, Ved. injuring greatly; (Sāy.) = nānāvidha-droha-yukta. — Puru-dha and puru-dhā, ind., Ved. in many ways, variously; often, frequently. — Purudha-pratīka, as, ā, am, Ved. having various or multiform aspects; (Sāy.) = bahudhā-vikshiptāṅga. — Puru-dhasman, ā, ā, a (dhasman probably for hasman), Ved. much jesting; (probably an incorrect word.) — Puru-nihshidh, t, or puru-nihshidhvan, ā, m., Ved. granting or giving abundantly; (Sāy.) = bahūnāṃ śatrūṇāṃ nishedhaka, the repeller of many foes (said of Indra). — Puru-nishṭha, as, ā, am, or puru-nishṭhā, ās, ās, am, Ved. excelling among many; (Sāy.) = bahu-sthāna, having many stations. — Puru-nṛimṇa, as, ā, am, Ved. displaying great valour (said of Indra). — Puru-panthā, ās, m., Ved., N. of a man. — Puru-paśu, us, us, u, Ved. rich in herds, possessing

much cattle. — *Puru-putra, as, ā, am,* Ved. having many sons or children. — *Puru-peśa, as, ā, am,* or *puru-peśas, ās, ās, as,* Ved. multiform, having various forms; (Sāy.) = *bahu-rūpa.* — *Puru-prajāta, as, ā, am,* Ved. variously propagated; (Sāy.) = *bahu-prādurbhūva.* — *Puru-praśasta, as, ā, am,* Ved. praised by many. — *Puru-priya, as, ā, am,* Ved. greatly beloved, beloved of many. — *Puru-praisha, as, ā, am,* Ved. the inciter or instigator of many, much inciting (said of Agni); accompanied by various acclamations; (Sāy.) = *bahuvidham phalam iććhat.* — *Puru-bhuj, k, k, k,* Ved. possessing much; (Sāy.) = *bahūnām pālaka* or *prabhūta-hasta;* (occurring only in the voc. m. du. as an epithet of the Aśvins.) — *Puru-bhū, ūs, ūs, u,* Ved. appearing much or of high value; (Sāy.) = *bahu bhavat.* — *Puru-bhūta, as, ā, am,* a various reading for *puru-hūta,* q. v. — *Puru-bhojas, ās, ās, as,* Ved. containing or granting many means of enjoyment, greatly nourishing. — *Puru-manas, ās, ās, as,* a word formed in Nirukta IX. 15 for the explanation of 2. *pums.* — *Puru-mantu, ū,* m. du., Ved. full of wisdom, intelligent (said of the Aśvins; Sāy. = *bahūnām jñātārau,* cognizant of many things). — *Puru-mandra, ā,* m. du., Ved. delighting many (said of the Aśvins; Sāy. = *bahu-madau* or *bahūnām mādayitārau*). — *Puru-mahna, as,* m., N. of a man with the patronymic Āṅgirasa. — *Puru-māya, as, ā, am,* Ved. possessing various arts or virtues, wonderful (said of Indra and of the chariot of the Aśvins; Sāy. = *Vritrahananādi-bahukarman, bahuvidhāśćarya, bahuvidha-karman*). — *Puru-māyya, as,* m., Ved., N. of a man. — *Puru-mitra, as,* m., N. of a man; N. of a follower of the Kurus. — *Puru-miḍha* or *puru-mīḷha, as,* m., Ved., N. of a man with the patronymic Āṅgirasa; of a son of Su-hotra and author of the hymns Ṛig-veda IV. 43, 44; of a grandson of Su-hotra and son of Hastin or Bṛihat; a man with the patronymic Vaidadaśvi. — *Puru-medha, as, ā, am,* or *puru-medhas, ās, ās, am,* Ved. endowed with wisdom; (*as* or *ās*), m., N. of a man with the patronymic Āṅgirasa, the author of the hymns Ṛig-veda VIII. 78, 79. — *Puru-ratha, as, ā, am,* Ved. having many chariots. — *Puru-ravasa,* a wrong reading for *purū-ravasa* = *purū-ravas.* — *Puru-rāvan, ā,* m., Ved. much-barking or much-howling; epithet of a demon. — *Puru-ruć, k, k, k,* Ved. much-shining, shining brightly. — *Puru-ruj, k, k, k,* subject to many diseases. — *Puru-rūpa, as, ā, am,* Ved. multiform, variegated; (said of *tvashṭri*) forming various shapes. — *Puru-lampaṭa, as, ā, am,* very lascivious. — *Puru-vartman, ā, ā, a,* Ved. having many ways or paths. — *Puru-varpas, ās, ās, as,* Ved. multiform, variegated. — *Puru-vāja, as, ā, am,* Ved. of great strength, powerful, strong. — *Puru-vāra, as, ā, am,* Ved. having an ample tail (?); rich in gifts, (Sāy.) much desired. — *Puruvāra-pushṭi, is, is, i,* Ved. rich in treasured wealth, granting treasured riches; (Sāy. = *bahubhir varaṇīyā abhivṛiddhir yasya.*) — *Puru-vīra, as, ā, am,* Ved. abounding in men, possessed of many men or male offspring; (Sāy. = *bahubhir vīraiḥ putrādibhir upeta.*) — *Puru-vepas, ās, ās, as,* Ved. much excited or exciting (said of Agni). — *Puru-vrata, as, ā, am,* Ved. having many ordinances (said of Soma). — *Puru-śakti, is, is, i,* possessing various powers. — *Puru-śāka, as, ā, am,* Ved. of great might, very powerful (said of Indra; Sāy. = *bahubhiḥ stutya, bahu-sahāya*). — *Puru-śāka-tama, ā,* m. du., Ved. 'achievers of great exploits,' epithet of the Aśvins; (Sāy. = *atiśayena bahu-karmāṇau* or *atiśayena bahu-sahāyau.*) — *Puru-śćandra, as, ā, am* (= *puru + ćandra*), Ved. much-shining, resplendent; (Sāy. = *bahu-dīpti,* said of Agni, of the Aśvins and their chariots, &c.) — *Puru-shanti, is,* m., Ved., N. of a man. — *Puru-shṭuta, as, ā, am,* highly lauded or extolled, praised by many. — *Puru-sambhṛita, as, ā, am,* Ved. accumulated by many. — *Puru-spārha, as, ā, am,* or *puru-spṛih, k, k, k,* Ved. wished for or desired by many. — *Puru-hanman, ā,* m., Ved., N. of a man with the patronymic Āṅgirasa or Vaikhānasa, author of Ṛig-veda VIII. 59. 2. — *Puru-huta, as,* m., N. of a prince. — *Puru-hūta, as, ā, am,* much invoked, invoked by many; (*as*), m. an epithet of Indra; (*ā*), f. a form of Dākshāyaṇī. — *Puruhūta-dvish, ṭ,* m. 'foe of Indra,' an epithet of Indra-jit. — *Puru-hūti, is,* f. manifold invocation. — *Puru-hotra, as,* m., N. of a son of Anu. — *Puruci,* f. (fr. an unused form *purv-ańć*), Ved. abounding, abundant, full, comprehensive. — *Purūdvaha* (°*ru-ud*°), *as,* m., N. of one of the sons of the eleventh Manu. — *Purū-ravas, ās, ās, as,* Ved. crying much or loudly; (*ās*), m., N. of a celebrated prince of the lunar race, hero of the Vikramorvaśī (his father's name was Budha, who was son of the Moon and regent of Mercury, and who is supposed to have instituted the three sacrificial fires; his mother's name was Iḷā, whence his metronymic Aiḷa [cf. Ṛig-veda X. 95, 2, 5]; he was father of Āyus and ancestor of Puru, Dushyanta, Bharata, Kuru, Dhṛita-rāshṭra, and Pāṇḍu; according to Nirukta X. 46, Purū-ravas is one of the beings belonging to the middle region of the universe; in the Veda he seems to be connected with the Sun as Urvaśī is with the Dawn, the word *purū-ravas* being then interpreted to mean 'possessing much light,' cf. *ravi, rudhira;* according to some Purū-ravas is a Viśva-deva, according to others a Pārvaṇa-śrāddha-deva). — *Purū-ravasa, as,* m. = *purū-ravas,* q. v. — *Purū-ruć, k, k, k,* Ved. much-shining. — *Purūruṇā* (°*ru-ur*°), ind., Ved. far and wide. — *Purū-vasu, us, us, u,* Ved. abounding in goods or riches (said of Indra, the Aśvins, &c.). — *Purū-vṛit, t, t, t,* Ved. moving in various ways. — *Purv-aṇīka, as, ā, am,* Ved. variously manifested (said of Agni; Sāy. = *bahvībhir aṇīka-sthānīyābhir jvālābhir yukta,* having many flames instead of faces).

Puruha, as, ā, am, or *puruhu, us, us, u,* much, many.

पुरुद्वस् *purudvas, ān,* m., N. of a prince the son of Madhu and Vaidarbhī.

पुरुष *purusha, as,* m. (poetically also *pūrusha;* said to be fr. rt. 2. *pur;* probably connected with *pūru*), man collectively or individually, mankind, a man, human being, male; a person (*pumān purushaḥ,* a male person); a member or representative of a race or generation (e. g. *sapiṇḍatā purushe saptame vinivartate,* the relationship of men connected by the funeral cake ceases with the seventh person); an officer, official, functionary, agent, employé, attendant, servant, footman; the height or measure of a man, = 5 Aratnis (1 Aratni = 2 Padas, 1 Pada = 12 Aṅgulis; cf. *ardha-p*°, *dvi-p*°); Punishment personified; (in gram.) a person (= *prathamaḥ p*°, the third person; *madhyamaḥ p*°, the second person; *uttamaḥ p*°, the first person); Man personified or identified with Nārāyaṇa the son of Nara (regarded as the author of Vājasaneyi-Saṃhitā XXX. 31); the soul and original source of the universe (described in the Purusha-sūkta, q. v.); the personal and life-giving principle in men and other beings, the human soul or spirit, Soul (which according to the Sāṅkhya philosophy is neither a production nor productive: it is so called according to the Tattva-samāsa because it reposes in the body, *purī śayanāt;* or because it is *purāṇa,* ancient, having existed from eternity); the Supreme Spirit or Soul of the universe, Supreme Being, God (identified variously with Brahman, with Vishṇu, with Śiva, and with Durgā); the 'spirit,' i. e. the fragrant exhalation of plants (Ved.); the pupil of the eye; the tree Rottleria Tinctoria (= *pun-nāga*); = *tilaka;* N. of one of the sons of Manu Ćākshusha; N. of one of the eighteen attendants of the Sun; N. of a Pāda in the Mahā-nāmnī verses; an epithet of the first, third, fifth, seventh, ninth, and eleventh signs of the zodiac; a friend; a follower of the Sāṅkhya philosophy (?); (*ās*), m. pl. men, people; N. of the class of inhabitants of Krauńća-dvīpa corresponding to the Brāhmans; the seven divine or active principles from the minute portions of which the universe was formed, viz. *mahat* = *buddhi, ahan-kāra,* and the five *tan-mātras,* (according to Manu I. 19); *pańća purushāḥ,* an epithet of five royal personages or miraculous persons born under particular constellations (Ved.); (*ī*), f. a woman, female; (*am*), n. an epithet of mount Meru. — *Purusha-kāma, as, ā, am,* Ved. desirous of men. — *Purusha-kāra, as,* m. any act of man, manly act, human effort or exertion (commonly opposed to *daiva,* fate); manhood, virility; N. of a grammarian. — *Purusha-kuṇapa, as, am,* m. n. the corpse of a man, a human corpse. — *Purusha-keśarin, ī,* m. 'man-lion or half-man, half-lion,' Vishṇu in his fourth appearance on earth (which he undertook for the defeat of Hiraṇya-kaśipu). — *Purusha-kshetra, am,* n., Ved. a male or uneven zodiacal sign or astrological house. — *Purusha-gati, is,* f., N. of a Sāman. — *Purusha-gandhi, is, is, i,* Ved. smelling of men. — *Purusha-ghna, as, ī, am,* 'man-slaying,' striking or slaying men; *strī purusha-ghnī,* a woman who kills her husband. — *Purusha-ććhandasa, am,* n., Ved. 'man's metre,' the metre suited for men, the Dvi-padā. — *Purusha-jñāna, am,* n. knowledge of men or of mankind. — 1. *purusha-tā,* f. or *purusha-tva, am,* n. manhood, virility; manliness, valour, prowess; the state of man, manly nature or property. — 2. *purusha-tā,* ind., Ved. after the manner of men, among men. — *Purusha-tejas, ās, ās, as,* Ved. having a man's energy or manly vigour. — *Purusha-trā,* ind., Ved. among men, to men; in the manner of men. — *Purushatva-tā,* ind., Ved. after the manner of men; (Sāy.) = *purushavattayā.* — *Purusha-daghna* or *purusha-dvayasa, as, ī, am,* of the height or measure of a man. — *Purusha-dantikā,* f. a medicinal root; [cf. *medā.*] — *Purusha-dravya-sampad, t,* f. abundance of men and material. — *Purusha-dvish, ṭ,* m. an enemy of Vishṇu. — *Purusha-dveshin, ī, iṇī, i,* 'man-hating,' misanthropic; (*iṇī*), f. an ill-tempered or fractious woman. — *Purusha-dharma, as,* m., Ved. personal rule or precept. — *Purusha-nāya, as,* m. 'man-leader,' a prince. — *Purusha-niyama, as,* m. (in gram.) a restriction as to person. — *Purusha-pati, is,* m. 'lord of men,' Rāma. — *Purusha-parīkshā,* f. 'trial of man,' N. of a collection of moral tales. — *Purusha-paśu, us,* m. beast of a man, a brutal man; a man as a sacrificial victim; a human animal, man. — *Purusha-puṅgava, as,* m. 'man-bull,' an eminent or excellent man. — *Purusha-puṇḍarīka, as,* m. an excellent or superior man; (with Jainas) N. of the sixth black Vāsudeva. — *Purusha-pura, am,* n., N. of the capital of Gāndhāra, the modern Peshāwar (پيشاور). — *Purusha-bahumāna, as,* m. the respect or esteem of mankind. — *Purusha-mātra, as, ī, am,* of the height or measure of a man. — *Purusha-mānin, ī, inī, i,* fancying one's self a man or hero. — *Purusha-mukha, as, ī, am,* having a man's face. — *Purusha-mṛiga, as,* m., Ved. (according to Mahī-dhara) = *pum-mṛiga.* — *Purusha-medha, as,* m., Ved. the sacrifice of a man; N. of the reputed author of the hymn Vājasaneyi-Saṃhitā XX. 30. — *Purusha-rakshas, as,* n. a demon in the form of a man. — *Purusha-rāja, as,* m., Ved. a human king. — *Purusha-rūpa, as, ā, am,* Ved. man-shaped, in the form of a man; (*am*), n. the shape of a man. — *Purusha-rūpaka, as, ā, am,* Ved. man-shaped, in the form of a man. — *Purusha-reshaṇa, as, ī, am,* or *purusha-reshin, ī, iṇī, i,* Ved. hurting men. — *Purusharshabha* (°*sha-ṛish*°), *as,* m. 'man-bull,' an excellent man. — *Purusha-vat, ān, atī, at,* Ved. accompanied by men. — *Purusha-vadha, as,* m., Ved. manslaughter, homicide, murder. — *Purusha-vara, as,* m. 'best of males,' an epithet of Vishṇu. — *Purusha-varjita, as, ā, am,* destitute of human beings, desolate. — *Purusha-vāć, k, k, k,* Ved. having a human voice. — *Purusha-vāha, as,* m. 'Vishṇu's vehicle,'

an epithet of Garuḍa; (*am*), ind. in such a way as to be borne along by men; *purusha-vāhaṃ vahati*, he is carried in such a manner as to be drawn along by men (Pāṇ. III. 4. 43). — *Purusha-vidha*, *as, ā, am*, Ved. man-like, in the form or likeness of men. — *Purushavidha-tā*, f. likeness to man, humanity. — *Purusha-vyāghra*, *as*, m. 'man-tiger,' N. of a demon; 'tiger among men,' a distinguished or eminent man; a vulture. — *Purusha-vratu*, *am*, n., N. of a Sāman. — *Purusha-śārdūla*, *as*, m. 'man-tiger,' an eminent man, a chief of men. — *Purusha-śiras*, *as*, or *purusha-śirsha*, *am*, n., Ved. a man's head, human head. — *Purusha-śīrshaka*, *as* or *am*, m. or n. (?), N. of an instrument used by thieves. — *Purusha-samavāya*, *as*, m. a number of men. — *Purusha-siṃha*, *as*, m. 'man-lion,' lion of a man, a brave man, hero; an eminent man; (with Jainas) the fifth of the black Vāsudevas, a son of Śiva. — *Purusha-sūkta*, *am*, n. 'the Purusha hymn,' N. of the 90th hymn of the tenth Maṇḍala of the Ṛig-veda, (this celebrated hymn, in which the soul or original source of the universe is described, is supposed by the best authorities to be comparatively modern in its diction and allusions; it is also found with alterations in the Vājasaneyi-Saṃhitā of the Yajur-veda XXXI. 1–16, and in the Atharva-veda XIX. 6.) — *Purushāṇsaka* (°*sha-aṇ*°), *as*, m., N. of a teacher. — *Purushākāra* (°*sha-āk*°), *as, ā, am*, of a human form or shape. — *Purushāṅga* (°*sha-aṅ*°), *as, am*, m. n. the male organ of generation; [cf. *narāṅga*.] — *Purushād* (°*sha-ad*), *t, t, t*, Ved. eating or destroying men. — *Purushāda* (°*sha-ada*), *as, ī, am*, 'man-eating,' a cannibal, a Rakshas; (*ās*), m. pl., N. of a race of cannibals in the east of Madhya-deśa. — *Purushādaka* (°*sha-ad*°), *as, ā, am*, men-devouring; (*ās*), m. pl., N. of certain cannibals. — *Purushāda-tva*, *am*, n. the state or condition of a man-eater, cannibalism, the state of a demon or Rakshas. — *Purushādya* (°*sha-ād*°), *as*, m. 'first of men,' (with Jainas) an epithet of Ādi-nātha; of Ṛishabha the first Arhat of the present Ava-sarpiṇī; an epithet of Vishṇu. — *Purushādhama* (°*sha-adh*°), *as*, m. 'lowest or vilest of men,' a low man, an outcast; the worst of servants. — *Purushādhikāra* (°*sha-adh*°), *as*, m. manly office or duty. — *Purushāntara* (°*sha-an*°), *am*, n. another or succeeding generation; (*as*), m., scil. *sandhi*, an alliance negotiated by warriors chosen by each party; another who is a man (a mere man). — *Purushāntara-vedin*, *ī, inī, i*, knowing the heart of mankind. — *Purushāntarātman* (°*sha-an*°), *ā*, m. 'man's inner self,' the soul. — *Purushāyaṇa* (°*sha-ay*°), *as, ā, am*, Ved. going to the soul, uniting with the soul. — *Purushāyusha* (°*sha-āy*°), *am*, or *purushāyus* (°*sha-āy*°), *us*, n. the duration of a man's life, age of man, life or lifetime of man, human existence. — *Purushārtha* (°*sha-ar*°), *as*, m. any object of human pursuit, any one of the four objects or aims of man or of the soul (viz. 1. *kāma*, the gratification of desire; 2. *artha*, acquirement of wealth; 3. *dharma*, discharge of duty; 4. *moksha*, final emancipation); human effort or exertion; (*am*), ind. for the sake of man; for the soul's sake. — *Purushārtha-prabodha*, *as*, m., N. of a book mentioned in the Śūdra-dharma-tattva. — *Purushārtha-siddhy-upāya*, N. of a Jaina poetical work by Amṛita-ćanda-sūri. — *Purushāśin* (°*sha-āś*°), *ī*, m. 'man-eater,' a cannibal, Rākshasa. — *Purushāsthi-mālin* (°*sha-as*°), *ī, inī, i*, wearing a necklace of human skulls; (*ī*), m. an epithet of Śiva. — *Purushendra* (°*sha-in*°), *as*, m. 'lord of men,' a king. — *Purushendra-tā*, f. 'lordship over men,' sovereignty. — *Purusheshita* (°*sha-ish*°), *as, ā, am*, Ved. caused or instigated by men. — *Purushokti* (°*sha-uk*°), *is*, f. the name or title of a man. — *Purushoktika*, *as, ā, am*, 'having only the name of man,' destitute, having no friends, friendless. — *Purushottama* (°*sha-ut*°), *as*, m. best of men, an excellent or superior man; best of servants, a good attendant; the highest being, Supreme Spirit, an epithet of Vishṇu or Kṛishṇa; (with Jainas) N. of the fourth black Vāsudeva (son of Soma); N. of an Arhat; a Jina, one of the generic terms for a deified teacher of the Jaina sect; N. of a district in Orissa sacred to Vishṇu; N. of the author of the Trikāṇḍa-śesha and Hārāvalī; of a grammarian; of the father of Halāyudha; of various men. — *Purushottama-kshetra*, *am*, n. 'district of the Supreme Being,' N. of a district in Orissa sacred to Vishṇu (= *Līlāćala, Līlādri*; cf. *jagannātha-kshetra*). — *Purushottama-tīrtha*, *am*, n., N. of a Tīrtha. — *Purushottamatīrtha-prayoga-tattva*, *am*, n. 'truth of the ceremonies connected with the Purushottama-tīrtha,' N. of a work by Raghu-nandana. — *Purushottama-deva*, *as*, or *purushottamadeva-śarman*, *ā*, m., N. of a grammarian the author of the Paribhāshā-vṛitti. — *Purushottama-mantra*, *as*, m., N. of the seventeenth chapter of the Śāradā-tilaka, a mystical work by Lakshmaṇa. — *Purushottama-miśra*, *as*, m., N. of a man the author of the Rāma-ćandrodaya.

Purushaka, *am*, n. standing on two feet like a man, the rearing of a horse.

Purushāya, Nom. A. *purushāyate*, *-yitum*, to behave or act like a man, play the man.

Purushāyita, *as, ā, am*, acting or behaving like a man, playing a manly part; (*am*), n. acting like a man, playing the part of a man. — *Purushāyita-tva*, *am*, n. manly conduct, manliness.

Purushya, *as, ā, am*, Ved. pertaining to man, human.

पुरुह *puruha, puruhu*. See p. 585, col. 2.

पुरूरवस् *purū-ravas*. See p. 585, col. 2.

पुरोग *puro-ga*. See under *puras*, p. 582.

पुरोचन *puroćana*, *as*, m., N. of a man.

पुरोटि *puroṭi*, *is*, m. the current of a river.

पुरोडाश *puro-ḍāśa*. See p. 582, col. 3.

पुरोरवस् *puroravas* for *purū-ravas*, q. v.

पुरोहन् *puro-han*. See 3. *pur*, p. 583.

पुर्य *purya*, *as, ā, am* (fr. 3. *pur*), Ved. being in a stronghold or fastness.

पुर्यष्ट *pury-ashṭa* or *pury-ashṭaka*, *am*, n. the eight constituent parts of the body.

पुर्व् *purv* [cf. rt. *prī*], cl. 1. P. *pūrvati*, *pūrvitum*, to fill; cl. 10. P. *pūrvayati* or *pūrbayati*, *-yitum*, to dwell or inhabit; to invite.

पुल् *pul* [cf. rt. *prī*], cl. 1. 6. 10. P. *polati*, *pulati*, *polayati*, &c., to be great or large; to be lofty or high; to be piled or heaped up.

Pula, *as, ā, am*, extended, wide, vast, great, extensive; (*as*), m. erection of the hairs of the body (considered as a proof of exquisite delight); horripilation; N. of one of the attendants of Śiva; (*ā*), f. the soft palate or uvula.

Pulaka, *as*, m. erection or bristling of the hairs of the body (considered by the Hindūs to be occasioned by delight or desire rather than by fear), a thrill of joy or of fear, horripilation; a species of edible plant; a kind of stone or gem; flaw or defect in a gem; any kind of insect or vermin infesting animals; a ball of bread and sweetmeats with which elephants are fed; yellow orpiment; a Gandharva or heavenly chorister; a wine-goblet or glass; a species of mustard; (*am*), n. a species of earth (= *kankushṭha*). — *Pulakākulākṛiti* (°*ka-āk*°, °*la-āk*°), *is, is, i*, 'having the frame excited by horripilation,' thrilled with joy. — *Pulakāṅga* (°*ka-aṅ*°), *as*, m. the noose or cord of Varuṇa. — *Pulakālaya* (°*ka-āl*°), *as*, m. an epithet of Kuvera. — *Pulakī-kṛita*, *as, ā, am*, having the hairs or down of the body erect, thrilled with delight. — *Pulakīkṛitāṅga* (°*ta-aṅ*°), *as, ī, am*, whose body has its hairs erect, having the body thrilled with joy. — *Pulakodgama* (°*ka-ud*°), *as*, m. erection of the hairs of the body (through rapture), horripilation.

Pulakaya, Nom. P. *pulakayati*, *-yitum*, to have or feel the hairs of the body erect (with rapture or desire).

Pulakita, *as, ā, am*, having the hairs or down of the body erect or bristling up with joy, thrilled with joy, delighted, rejoiced, enraptured, joyful.

Pulakin, *ī, inī, i*, having the hairs or down of the body erect, thrilled, enraptured; (*ī*), m. a species of Kadamba tree (= *dhārā-kadamba*).

Pulasti, *is, is, i* (perhaps fr. *pulas* for *puras*, cf. *palasti* fr. *paras*, but said to be fr. *pula* and rt. 3. *as*), wearing the hair straight or plain; (gender doubtful), the hair of the head; (*is*), m., N. of a man.

Pulastya, *as*, m. (said to be fr. rt. *pul*; perhaps fr. *pulas* for *puras*), N. of an ancient Ṛishi, one of the mind-born sons of Brahmā (Manu I. 35; also enumerated among the Prajā-patis and seven sages, and described as a lawgiver); an epithet of Śiva. — *Pulastya-smṛiti*, *is*, f., N. of a work mentioned in the Śūdra-dharma-tattva.

Pulaha, *as*, m., N. of an ancient Ṛishi, one of the mind-born sons of Brahmā enumerated among the Prajā-patis and the seven sages (Manu I. 35); an epithet of Śiva.

Pulāka, *as, am*, m. n. shrivelled or blighted or empty grain, bad grain; a small lump of rice rolled into a ball, a lump of boiled rice; (according to particular medical authorities) rice-water; brevity, abbreviation, abridgement, compendium; smallness, a little; celerity, dispatch. — *Pulāka-kārin*, *ī, iṇī, i*, making haste, hastening.

Pulākin, *ī*, m. a tree.

Pulāntikā, f. (perhaps) induration of the skin.

Pulāyita, *am*, n. a horse's gallop; (a wrong reading for *palāyita*.)

Pulina, *as, am*, m. n. a sandbank, land deposited by alluvium on the bank of a river; an island of alluvial formation or one from which the water has recently withdrawn, a small island or bank left in the middle of a river by the subsiding of its waters, an islet; a sandy beach; (according to a Scholiast) = *tīra*, the bank of a river; (*as*), m., N. of a mythical being conquered by Garuḍa. — *Pulina-jaghanā*, f. having sandbanks for hips (said of the Gambhīrā river personified as a female). — *Pulina-dvīpa-śobhita*, *as, ā, am*, adorned with shoals and islands. — *Pulina-pradeśa*, *as*, m. island-site, situation on an island. — *Pulina-maṇḍita*, *as, ā, am*, adorned with sandbanks or islets. — *Pulina-vatī*, f. 'possessing sandbanks,' (probably) N. of a river.

Pulinda, *ās*, m. pl., N. of a barbarous tribe; (*as*), m. a man of this tribe, a king of the Pulindas; a barbarian, savage, Mleććha, mountaineer, one who uses an uncultivated and unintelligible dialect.

Pulindaka, *ās*, m. pl., N. of a barbarous tribe; (*as*), m., N. of a king of the Pulindas, Śavaras, and Bhillas; of a son of Ārdraka.

पुलिक *pulika*, *as*, m., N. of a man; (*ā*), f. yellowish alum.

पुलिमत् *pulimat*, *ān*, m., N. of a man.

पुलिरिक *pulirika*, *as*, m. a snake.

पुलिश *puliśa*, *as*, m. = Paulus (Alexandrinus), N. of the author of a Siddhānta.

पुलु *pulu* = *puru* (in particular comps.). — *Pulu-kāma*, *as, ā, am*, Ved. having many desires, covetous (Sāy.) = *bahukāmanā-vat*. — *Pulv-agha*, *as, ā, am*, Ved. doing much evil.

पुलुष *pulusha*, *as*, m., N. of a man.

पुलोम *puloma*, *as*, m. = *puloman*, q. v.; (*ā*), f., N. of a daughter of the demon Vaiśvānara, (she was loved by the demon Puloman, but became the wife of Bhṛigu or Kaśyapa); the plant Acorus Calamus (= *vaćā*).

Puloman, *ā*, m., N. of a demon (the father-in-law

of Indra by whom he was destroyed). — *Puloma-jā*, f. 'daughter of Puloman,' an epithet of the wife of Indra. — *Puloma-jit, t*, or *puloma-bhid, t*, m. 'conquerer or destroyer of Puloman,' an epithet of Indra (who destroyed his father-in-law Puloman in order to avert his imprecation consequent on the violation of his daughter). — *Puloma-dvish, t*, or *pulomāri* (°*ma-ari*), *is*, m. 'foe of Puloman,' an epithet of Indra. — *Pulomārćis* (°*ma-ar*°), *is*, m. 'having the lustre of Puloman,' N. of a prince.

पुलोमत् *pulomat, ān*, m., N. of a prince; [cf. *pulimat*.]

पुलोमही *pulomahī*, f. opium.

पुल्कस *pulkasa, as*, m., Ved. (according to the commentators) = *paulkasa*.

पुल्ल *pulla* wrongly for *phulla*, q. v.

पुल्लक *pullaka, am* (?), n. = *āśćarya*, wonder.

पुष् 1. *push* (various reading for *vyush*, q. v.), cl. 4. P. *pushyati*, &c., to divide, distribute.

पुष् 2. *push*, cl. 1. P. *poshati, puposha, poshishyati, aposhīt, poshitum*, cl. 4. P. *pushyati*, &c., to be nourished, thrive, prosper, increase (intrans.); to share, divide; cl. 4. P. later also 9. P. *pushyati, pushṇāti*, &c., to nourish, nurture, cherish, foster, rear, bring up; to support, maintain, bear; to cause to thrive or prosper, cause to grow, unfold, develop; to increase (trans.), augment; to further, advance, promote, enhance, aggrandize; to magnify, exalt, extol; to increase in (with acc.), receive, get, possess, have, enjoy; to manage; to exhibit, show, display, evince, make to appear: Caus. *poshayati, -yitum*, Aor. *apūpushat*, to nourish, cherish, foster, rear, bring up; to cause to thrive or prosper, take care of, provide for; to cause to be fostered or brought up; to wear, put on: Desid. *puposhishati, pupushishati, pupukshati*: Inteus. *popushyate, poposhṭi*.

3. *push* in *viśra-p*°, q. v.

Pusha, as, ā, am, nourishing (in *graha-p*°, q. v.); (*as*), m., N. of a teacher of the Veda; (*ā*), f. a species of plant (= *lāṅgalikī*).

Pusharya, as, ā, am, Ved. well-nourished, thriving.

Pushita, as, ā, am, nourished, nurtured (= *pushṭa*).

Pushka, a word formed for the explanation of *pushkala* in Gaṇa to Pāṇ. V. 2, 97.

Pushkara, am, n. (probably an anomalous formation fr. an unused *pusha* + *kara*), a blue lotus-flower; a lotus, Nelumbium Speciosum or Nymphæa Nelumbo, (in Mahā-bh. Udyoga-p. 1790, a metaphorical expression for 'the heart,' or according to others for 'error'); a species of medicinal plant, Costus Speciosus or Arabicus; the bowl of a spoon; the tip or extremity of an elephant's trunk; the skin of a drum or place where any musical instrument is struck; the blade of a sword; the sheath of a sword; an arrow; air, atmosphere, sky, heaven; water; N. of a celebrated place of pilgrimage (now called Pokur in the district of Ajmere, about five miles from the city of Ajmere, consisting of a small town on the bank of a lake, said to be one of the most sacred in India; in this sense also *pushkarāṇi*, n. pl.); a cage; union; a part; war, battle; intoxication; the art of dancing; (*as*), m. a pond, tank, lake [cf. *tri-p*°]; a kind of drum, a kettle-drum; a kind of serpent; a species of crane, Ardea Sibirica; a kind of disease; the sun; (in astrology) an inauspicious Yoga, an ill-omened combination of a lucky lunation with an unlucky day, three-fourths of a lunar mansion; the regent of Pushkara-dvīpa; an epithet of Kṛishṇa; of Śiva; N. of a son of Varuṇa; of an Asura; of a Buddha; of a prince the brother of Nala; of a son of Bharata; of Su-nakshatra; of a son of Vṛika and Dūrvākshī; N. of a mountain in Pushkara-dvīpa; (*ās*), m. pl. epithet of a class of clouds said to occasion dearth or famine; of the inhabitants of Kuśa-dvīpa corresponding to Brāhmans; (*as, um*), m. n., N. of one of the seven great Dvīpas or divisions of the universe; (with Jainas) N. of one of the five Bharatas; (*ī*), f., N. of one of the eight wives of Śiva. — *Pushkara-ćūḍa, as*, m. 'lotus-crested,' N. of one of the four elephants that support the earth. — *Pushkara-tīrtha, am*, n., N. of a sacred bathing-place. — *Pushkara-dvīpa, as*, m., N. of a Dvīpa or great division of the universe. — *Pushkara-nābha, as*, m. 'lotus-naveled,' an epithet of Vishṇu; [cf. *padma-nābha*.] — *Pushkara-pattra, am*, n. a lotus-leaf, leaf of a lotus. — *Pushkarapattra-netra, as, ā, am*, having eyes like lotus-leaves. — *Pushkara-parṇa, am*, n., Ved. a lotus-petal; an epithet of a kind of brick; (*ī* or *ikā*), f. the plant Hibiscus Mutabilis. — *Pushkara-purāṇa, am*, n., N. of a work. — *Pushkara-priya, as* or *am*, m. or n. (?), wax. — *Pushkara-bīja, am*, n. lotus-seed. — *Pushkara-mālin, ī*, m. 'wearing a lotus-wreath,' N. of a man. — *Pushkara-māhātmya, am*, n., N. of a chapter of the Padma-Purāṇa. — *Pushkara-mūla, am*, n. the plant Costus Speciosus or Arabicus. — *Pushkaramūlaka, am*, n. the root of Costus Speciosus or Arabicus. — *Pushkara-vyāghra, as*, m. 'water-tiger,' an alligator. — *Pushkara-śāyikā*, f. a species of aquatic bird. — *Pushkara-śikā* or (according to others) *pushkara-śiphā*, f. the root of the lotus. — *Pushkara-sad, t*, m., N. of a man; (*das*), m. pl., N. of his descendants; (in derivatives both members of this comp. are Vṛiddhied; cf. *paushkarasādi*.) — *Pushkara-sāgara, as* or *am*, m. or n. (?), the plant Costus Speciosus or Arabicus. — *Pushkara-sāda, as*, m., Ved. a species of bird. — *Pushkara-sārin, ī*, m., N. of a Brāhman. — *Pushkara-sārī*, f. 'having the essence of the lotus,' a kind of writing (*lipi*). — *Pushkara-sthapati, is*, m. 'architect of the lotus,' an epithet of Śiva. — *Pushkara-sraj, k*, f. a lotus-wreath, chaplet of lotuses; (*jau*), m. du. an epithet of the two sons of Aśvinī and physicians of Svarga or paradise; (*k, k, k*), wearing a garland of lotuses, crowned with lotuses. — *Pushkarāksha* (°*ra-ak*°), *as, ī, am*, lotus-eyed; (*as*), m. an epithet of Vishṇu; N. of a man; of a prince. — *Pushkarākhya* (°*ra-ākh*°), *as*, m. the Indian crane, Ardea Sibirica. — *Pushkarāṅghrija* (°*ra-an*°), *am*, n. the plant Costus Speciosus or C. Arabicus. — *Pushkarāraṇya* (°*ra-ar*°), *am*, n., N. of a forest in the east of Viśālā. — *Pushkarāruṇi* (°*ra-ār*°), *is*, m., N. of a king. — *Pushkarā-vatī*, f. 'abounding in lotuses,' N. of a town (= the Πευκελαῶτις of the ancients and the Pousekielofati of Hiouen-Thsang); a form of Dākshāyaṇī. — *Pushkarāvartaka* (°*ra-āv*°), *ās*, m. pl. epithet of a particular class of clouds (also called *pushkalāvartakās*). — *Pushkarāhva* (°*ra-āh*°), *as*, m. the Indian crane, Ardea Sibirica; the plant Costus Speciosus or Arabicus (also *pushkarāhvaya*). — 1. *pushkarekshaṇa* (°*ra-īksh*°), *as, ā, am*, 'lotus-eyed,' having eyes like the blue lotus. — 2. *pushkare-kshaṇa, as, ā, am*, being for a moment in the sky. — *Pushkaroddhṛita* (°*ra-ud*°), *as, ā, am*, raised with the extremity of the trunk.

Pushkarāya, Nom. A. *pushkarāyate, -yitum*, to act as or represent a drum.

Pushkarikā, f. a kind of disease, formation of abscesses on the penis; N. of a woman.

Pushkarin, ī, iṇī, i, abounding in lotuses; (*ī*), m. an elephant; N. of a prince; (*iṇī*), f. a female elephant; a lotus-pool, pool in general, piece of water, lake, artificial pond, square or large pond; the plant Costus Speciosus or Arabicus; the plant Hibiscus Mutabilis; N. of a river; of the wife of Bhumanyu; of the wife of Ćākshusha and mother of Manu; of the mother of Manu Ćākshusha; of the wife of Vyushṭa and mother of Ćakshus and grandmother of Manu; of the wife of Ulmuka; of a Buddhist temple in Maru or Marwar.

Pushkala, as, ā, am, much, many, abundant; full, filled, complete; rich, sumptuous, splendid, magnificent; good, salutary, eminent, excellent, best; resonant, resounding, loud; near, approached; (*as*), m. a kind of drum; N. of a son of Varuṇa; epithet of Śiva; of an Asura; N. of a son of Bharata; of a Ṛishi; of a Buddha; epithet of mount Meru; (*ās*), m. pl., N. of a people; N. of the military caste in Kuśa-dvīpa corresponding to the ancient Kshatriyas; (*ī*), f., see Gaṇa to Pāṇ. IV. 1, 41; (*am*), n. a particular measure of capacity (= 8 Kuńćis = 64 handfuls; sometimes = four times a double handful); a particular weight of gold; alms to the extent of four mouthfuls of food; N. of a celebrated place of pilgrimage (= *Pushkara*). — *Pushkala-moćana, am*, n., N. of the 78th chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Pushkala-vijaya, as*, m., N. of the 68th and 69th chapters of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Pushkalā-vatī*, f. = *pushkarā-vatī*, q. v. — *Pushkalāvartaka* (°*la-āv*°), *ās*, m. pl. epithet of a particular class of clouds (= *pushkarāvartaka*, q. v.).

Pushkalaka, as, m. the musk-deer; a post, wedge, pin, bolt; a Buddhist mendicant; (sometimes wrongly spelt *pushyalaka*.)

Pushkalārata, as, m. (probably a wrong form for *paushkalāvata*), an inhabitant of Pushkalāvatī.

Pushṭa, as, ā, am, nourished, cherished, fed, well-fed; thriving, strong; tended, cared for; incubated, brooded over; abounding, abundant; rich, well-supplied, amply provided; eminent; full-sounding, loud; complete, perfect; burnt (for *plushṭa?*); (*am*), n., Ved. increase, acquisition, gain, wealth, property. — *Pushṭa-tā*, f. or *pushṭa-tva, am*, n. the being well-fed, a prosperous or thriving condition. — *Pushṭa-pati, is*, m., Ved. the lord of prosperity or welfare. — *Pushṭa-vipushṭau*, m. du. the well-fed and the ill-fed. — *Pushṭāṅga* (°*ṭa-an*°), *as, ī, am*, fat-limbed, fat in body, fattened, well-fed, fat. — *Pushṭārtha* (°*ṭa-ar*°), *as, ā, am*, having a complete sense. — *Pushṭā-vat, ān, atī, at*, Ved. breeding or rearing (cattle; Sāy. = *sambhṛita-ghāsa*).

Pushṭi, is, f. a well-nourished condition, fatness, plumpness; growth, increase, vegetation, advance, prosperity, thriving; comfort, wealth, means, property; cherishing, nourishing, nourishment, maintenance, support; breeding, rearing (of cattle); Nourishment personified as a daughter of Daksha and wife of Dharma (also mother of Lobha, and one of the 16 Mātṛikās or divine mothers); a form of Dākshāyaṇī; N. of a Kalā of Prakṛiti and wife of Gaṇeśa; of a Kalā of the moon; of a daughter of Paurṇamāsa; of a plant, Physalis Flexuosa (= *aśva-gandhā*). — *Pushṭi-kara, as, ā* or *ī, am*, nourishing, causing to thrive or grow. — *Pushṭi-karman, a*, n. a religious ceremony performed for the attainment of prosperity. — *Pushṭi-kānta, as*, m. 'beloved of Pushṭi,' an epithet of Gaṇeśa. — *Pushṭi-kāma, as, ā, am*, wishing for or desirous of prosperity or welfare. — *Pushṭi-gu, us*, m., N. of a man, said to be a Kāṇva and the reputed author of the hymn Ṛig-veda VIII. 51, 1. — *Pushṭi-da, as, ā, am*, yielding or causing prosperity or welfare, nourishing, cherishing; (*ās*), m. pl., N. of a class of Manes or deceased ancestors; (*ā*), f., N. of a plant (= *vṛiddhi*); the plant Physalis Flexuosa. — *Pushṭi-dāvan, ā, arī, a*, yielding or causing prosperity or welfare, nourishing. — *Pushṭi-pati, is*, m., Ved. the lord of welfare or prosperity. — *Pushṭi-mat, ān, atī, at*, Ved. thriving, abundant, prosperous, well off; containing the word *pushṭi* or any other derivative of rt. 2. *push*. — *Pushṭi-mati, is*, m. a N. of Agni; (incorrectly for *pushṭi-pati*.) — *Pushṭim-bhara, as, ā, am*, Ved. bringing prosperity, conveying nutriment; an epithet of Pūshan. — *Pushṭi-vardhana, as, ā, am*, Ved. augmenting nourishment, causing to prosper, promoting welfare; (*as*), m. a cock.

Pushṭika, as, m., N. of a poet; (*ā*), f. a bivalve shell, an oyster.

Pushpa, am, n. a flower, blossom; the menstrual flux; a disease of the eyes, specks on the eye, albugo; a topaz; (in dramatic language) gallantry, politeness,

declaration of love; blossoming, blooming, expanding, expansion; the vehicle or car of Kuvera [cf. *pushpaka*]; a kind of perfume; N. of a Sāman; (*as*), m., N. of a serpent-demon; of a son of Śilishṭi; of a son of Śaṅkha; of a Bodhi-sattva (?); of a mountain; (*ā*), f. a N. of the town Campā (or the capital of Karṇa; it was in Aṅga and is identified with the modern Bhāgalpur). — *Pushpa-karaṇḍaka, am,* n. 'flower-basket,' N. of a grove in the vicinity of Avantī or Oujein sacred to Mahā-deva. — *Pushpa-karaṇḍinī,* f. a N. of Oujein. — *Pushpa-karṇa, as, ā, am,* Ved. having a flower (i.e. a flower-shaped mole or mark) in the ear (said of an animal). — *Pushpa-kāra, as,* m. the author of the Pushpa-sūtras. — *Pushpa-kāla, as,* m. 'flower-time,' the spring; the time of the menses. — *Pushpa-kāsīsa, am,* n. green or black sulphate of iron. — *Pushpa-kīṭa, as,* m. 'flower-insect,' a large black bee; an insect living in flowers. — *Pushpa-ketana, as,* m. 'characterized by flowers,' the god of love. — *Pushpa-ketu, us,* m. 'characterized by flowers,' an epithet of the god of love; N. of a Buddha; of a prince; calx of brass; vitriol used for collyrium. — *Pushpa-gaṇḍikā,* f. contrary purpose or effort of man and woman. — *Pushpa-giri, is,* m. 'flower-mountain,' N. of a fabulous mountain (the favourite resort of Varuṇa). — *Pushpa-gṛiha, am,* n. 'flower-house,' a conservatory. — *Pushpa-granthana, am,* n. weaving a wreath or garland of flowers. — *Pushpa-ghātaka, as,* m. 'having flowers for its destroyer,' the bamboo (the stem of which is said to decay after the plant has flowered). — *Pushpa-caya, as,* m. a quantity of flowers; gathering flowers. — *Pushpa-cāpa, as,* m. a bow of flowers, the bow of the god of love; 'having a bow of flowers,' an epithet of Kāma-deva the god of love. — *Pushpa-cāmara, as,* m. 'having flowers for a chowrie,' the plant Artemisia Indica; a fragrant plant, Pandanus Odoratissimus. — *Pushpa-ja, as, ā, am,* derived or coming from flowers (e.g. *pushpajam rajaḥ,* dust derived from flowers, pollen); (*as*), m. the juice of flowers; (*ā*), f., N. of a river rising in the Vindhya mountains. — *Pushpa-jāti, is,* f. 'flower-born,' N. of a river rising in the Malaya mountains. — *Pushpa-da, as, ā, am,* giving blossoms or flowers; (*as*), m. a tree. — *Pushpa-daṃshṭra, as,* m. 'having flowers for fangs,' N. of a serpent-demon. — *Pushpa-danta, as,* m. 'having flowers for teeth,' N. of one of Śiva's attendants; of a Gandharva and author of the Mahimnaḥ Stavaḥ; of an attendant of Vishṇu (who is described as fighting against the Asuras); (with Jainas) the ninth Arhat of the present Ava-sarpiṇī; N. of a Vidyā-dhara; of the elephant of the north-west quarter; of a serpent-demon; of the mountain Śatruñ-jaya; (*au*), m. du. the sun and moon; (*ī*), f., N. of a Rākshasī; (*am*), n., N. of a temple; of a palace; of a city gate (Hari-vaṃśa 6510). — *Pushpa-dantaka, as,* m., N. of a Gandharva and author of the Mahimnaḥ Stavaḥ. — *Pushpadanta-tīrtha, am,* n., N. of a sacred bathing-place. — *Pushpadanta-bhid, t,* m. an epithet of Śiva; (perhaps wrongly for *pūsha-danta-bhid,* cf. *pūsha-danta-hara.*) — *Pushpa-dāman, a,* n. a garland or chaplet of flowers; a kind of metre, four times – – – – –, ⏑⏑⏑⏑⏑⏑ –, – ⏑ – – ⏑ – –. — *Pushpa-drava, as,* m. the exudation or saccharine matter of flowers; an infusion of flowers, as rose-water &c. — *Pushpa-druma, as,* m. a flowering tree, tree which bears flowers. — *Pushpadruma-kusumita-mukuṭa, as,* m. 'having a flowery diadem like a tree in blossom,' N. of a Gandharva-rāja. — *Pushpa-dha, as,* m. the offspring of an outcast Brāhman. — *Pushpa-dhanus, us,* or *pushpa-dhanvan, ā,* m. 'arming his bow with flowers,' an epithet of Kāma-deva the god of love. — *Pushpa-dhara, as, ā, am,* bearing flowers or blossoms, flowering. — *Pushpa-dhāraṇa, as,* m. 'flower-bearer,' an epithet of Kṛishṇa. — *Pushpa-dhvaja, as,* m. 'characterized by flowers,' the god of love. — *Pushpa-nāṭaka,* a various reading for *pushpa-vaṭuka,* q.v. — *Pushpa-nikara, as,* m. scattering or throwing flowers; a multitude of flowers. — *Pushpa-niksha, as,* m. 'flower-kissing,' a bee. — *Pushpa-niryāsa* or *pushpaniryāsaka, as,* m. exudation or juice of flowers, nectar of flowers. — *Pushpa-netra, am,* n. the tube of a flower; a kind of cane or bamboo (?). — *Pushpan-dhaya, as,* m. 'flower-sucking,' a bee. — *Pushpa-pattra, as,* m. 'feathered with flowers,' a kind of arrow. — *Pushpa-pattrin, ī, iṇī, i,* having flowers for arrows (an epithet of the bow of Kāma-deva). — *Pushpa-patha, as,* m. 'course of the menses,' the vulva. — *Pushpa-pāṇḍu, us,* m. a species of serpent. — *Pushpa-puṭa, as,* m. the sheath or calyx of a flower; the hands arranged in the shape of the calyx of a flower. — *Pushpa-pura, am,* n. the city Pāṭali-putra or Palibothra. — *Pushpa-pracaya, as,* m. plucking or gathering flowers; stealing flowers. — *Pushpa-pracāya, as,* m. plucking or gathering flowers. — *Pushpa-pracāyikā,* f. plucking or gathering flowers; *tava pushpapracāyikā,* it is thy turn to gather flowers, Schol. to Pāṇ. VI. 2, 74. — *Pushpa-prastāra, as,* m. a couch of flowers, flowery couch. — *Pushpaprastāra-śāyin, ī, inī, i,* reposing on a flowery couch. — *Pushpa-phala, am,* n. flowers and fruits; (*as*), m. the elephant or wood-apple tree, Feronia Elephantum (= *kapittha*); a pumpkin-gourd, Benincasa Cerifera (= *kushmāṇḍa*). — *Pushpaphala-druma, ās,* m. pl. trees bearing blossom and fruit. — *Pushpa-bali, is,* m. an offering or oblation of flowers. — *Pushpa-bhaṅga, as,* m. a festoon of flowers; (according to a Scholiast) treading on flowers. — *Pushpa-bhadraka, am,* n. 'beautiful with flowers,' N. of a particular wood. — *Pushpa-bhadrā,* f., N. of a river. — *Pushpa-bhara, as, ā, am,* being or contained in flowers; (*as*), m. the nectar of flowers. — *Pushpa-bhūshita, am,* n. 'adorned with flowers,' N. of a kind of Prakaraṇa, q.v. — *Pushpa-bherotsa, as,* m., N. of a man. — *Pushpa-mañjarikā,* f. a blue lotus. — *Pushpa-maya, as, ī, am,* made or consisting of flowers, abounding in flowers, flowery. — *Pushpa-mālā,* f. a garland of flowers; N. of a work by Candra-śekhara. — *Pushpa-mās, ās,* or *pushpa-māsa, as,* m. 'flower-month,' the spring. — *Pushpa-mitra, as,* m., N. of a king, (according to the Brāhmanical account, a general of the last Maurya dynasty and father of prince Agni-mitra; or according to Buddhists, a king, the successor of Pushya-dharman); N. of another king. — *Pushpa-rakta, as, ā, am,* red as a flower; dyed red with vegetable colour, as safflower &c.; (*as*), m. the shrub Hibiscus Phœniceus (= *sūryamaṇi-vṛiksha*). — *Pushpa-rajas, as,* n. 'flower-dust,' pollen, especially saffron. — *Pushpa-ratha, as,* m. 'flower-chariot,' a car or carriage for travelling or for pleasure or any purpose except war. — *Pushpa-rasa, as,* m. 'flower-juice,' the nectar or honey of flowers. — *Pushparasāhvaya* (°*sa-āh*°), *as,* m. 'having the name flower-juice,' honey, nectar. — *Pushpa-rāga* or *pushpa-rāja, as,* m. a topaz. — *Pushpa-reṇu, us,* m. 'flower-dust,' the dust or farina of flowers, pollen. — *Pushpa-rocana, as,* m. the plant Mesua Roxburghii. — *Pushpa-lāva, as,* m. a flower-gatherer, flower-seller, garland-maker; (*ī*), f. a female flower-gatherer. — *Pushpa-lāvin, ī,* m. a flower-gatherer, garland-maker. — *Pushpa-liksha, as,* m. 'flower-licker,' a bee. — *Pushpa-lipi, is,* f. 'flower-writing,' N. of a particular style of writing. — *Pushpa-lih, ṭ,* m. 'flower-licker,' a large black bee. — *Pushpa-vaṭuka, as,* m. a courtier, gallant; (also read *pushpa-nāṭaka.*) — 1. *pushpa-vat, ān, atī, at,* having flowers, flowery, blooming, decorated with flowers; (*ān*), m., N. of a Daitya; of a man; of a prince; of a mountain in Kuśa-dvīpa; (*antau*), m. du. the sun and moon [cf. *pushpa-danta*]; (*atī*), f. a menstruous woman; N. of a sacred bathing-place. — 2. *pushpa-vat,* ind. like a flower. — *Pushpa-vana, am,* n. 'flower-forest,' N. of a forest. — *Pushpa-varsha, as,* m., N. of a mountain; (*am*), n. or *pushpa-varshaṇa, am,* n. 'flower-rain,' a shower of flowers, flowers showered from heaven upon a hero or demigod or on any great occasion. — *Pushpa-varshin, ī, iṇī, i,* raining or showering flowers. — *Pushpa-vāṭī* or *pushpa-vāṭikā,* f. a flower garden. — *Pushpa-vāhana, as,* m. 'having a flowery car,' N. of a king of Pushkara. — *Pushpa-vāhinī,* f. 'carrying flowers,' N. of a river. — *Pushpa-vṛiksha, as,* m. a tree bearing blossoms. — *Pushpa-vṛishṭi, is,* f. 'flower-rain,' a shower of flowers. — *Pushpa-veṇī,* f. a chaplet or garland of flowers; N. of a river. — *Pushpa-śakaṭī,* f. a heavenly voice, voice from heaven; raining flowers (?). — *Pushpa-śakalin, ī,* m. 'having flower-like scales,' a kind of serpent. — *Pushpa-śayyā,* f. a couch of flowers, flowery couch. — *Pushpa-śara, as,* m. 'having flowers for arrows,' Kāma-deva the god of love. — *Pushpa-śarāsana, as,* m. 'arming his bow with flowers,' the god of love. — *Pushpa-śūnya, as, ā, am,* destitute of blossoms, not bearing flowers, flowerless; (*as*), m. the tree Ficus Glomerata. — *Pushpa-śrī, īs,* f. abundance or beauty of flowers. — *Pushpaśrī-garbha, as,* m. 'filled with the beauty of flowers,' N. of a Bodhi-sattva. — *Pushpa-samaya, as,* m. 'flower-season,' the spring. — *Pushpa-sādhāraṇa, as,* m. the common time for flowers, spring. — *Pushpa-sāyaka, as,* m. 'having flowers for arrows,' the god of love. — *Pushpa-sāra, as,* m. the nectar or honey of flowers; (*ā*), f. basil (= *tulasī*). — *Pushpa-sūtra, am,* n., N. of a Sūtra work ascribed to Gobhila. — *Pushpa-saurabhā,* f. the plant Methonica Superba (= *kali-kārī*). — *Pushpa-snāna, am,* n. 'bathing with flowers,' a kind of inauguration. — *Pushpa-sveda, as,* m. the nectar or honey of flowers. — *Pushpa-hārin, ī, iṇī, i,* stealing or taking away flowers. — *Pushpa-hāsa, as,* m. 'smiling with flowers,' a flower garden (?); an epithet of Vishṇu; N. of a man; (*ā*), f. a woman during menstruation. — *Pushpa-hīna, as, ā, am,* destitute of flowers or blossoms, flowerless, not flowering; (*ā*), f. the glomerous fig-tree, Ficus Glomerata; a woman past child-bearing, barren woman. — *Pushpākara* (°*pa-āk*°), *as, ā, am,* rich or abounding in flowers, flowery; *pushpākaro māsaḥ,* the flowery month, spring. — *Pushpākara-deva, as,* m., N. of a poet. — *Pushpāgama* (°*pa-āg*°), *as,* m. 'flower-advent,' the spring. — *Pushpājīva* (°*pa-āj*°), *as,* or *pushpājīvin* (°*pa-āj*°), *ī,* m. 'living by flowers,' a gardener, florist, garland-maker. — *Pushpāñjana* (°*pa-añ*°), *am,* n. calx of brass employed as a collyrium. — *Pushpāñjali* (°*pa-añ*°), *is, is, i,* presenting flowers or a nosegay in both hands opened and hollowed (= *prasūnāñjali*). — *Pushpānana* (°*pa-ān*°), *as,* m. 'flower-faced,' N. of a Yaksha. — *Pushpāpīḍa* (°*pa-āp*°), *as,* m. a chaplet of flowers; N. of a Gandharva. — *Pushpābhikīrṇa* (°*pa-abh*°), *as, ā, am,* strewed with flowers; (*as*), m. a kind of serpent ('having spots like flowers'). — *Pushpābhisheka* (°*pa-abh*°), *as,* m. = *pushpa-snāna,* q.v. — *Pushpāmbuja* (°*pa-am*°), *as,* m. the sap of flowers. — *Pushpāmbhas* (°*pa-am*°), *as,* n., N. of a sacred bathing-place. — *Pushpāyudha* (°*pa-āy*°), *as,* m. 'flower-armed,' the god of love. — *Pushpārṇa* (°*pa-ar*°), *as,* m., N. of a son of Vatsara and Svar-vīthi. — *Pushpāracaya* (°*pa-ār*°), *as,* m. gathering flowers. — *Pushpāracāyin* (°*pa-av*°), *ī, iṇī, i,* gathering flowers, a flower-gatherer. — *Pushpā-vatī,* f., N. of a town. — *Pushpāvalivanarāji-kusumitābhijña* (°*pa-āv*°, °*la-abh*°), *as,* m. 'knowing the season of the flowering of the rows of flowers and of the paths of the forest,' N. of a Buddha. — *Pushpāsava* (°*pa-ās*°), *as,* m. a decoction of flowers; (*am*), n. honey. — *Pushpāsāra* (°*pa-ās*°), *as,* m. 'flower-rain,' a shower of flowers. — *Pushpāstra* (°*pa-as*°), *as,* m. 'having flowers for missiles,' Kandarpa or Kāma-deva the god of love. — *Pushpāhara* (°*pa-āh*°), *as, ā, am,* taking or plucking flowers. — *Pushpāhvā* (°*pa-āh*°), f. the plant Anethum Sowa (= *śata-pushpā*). — *Pushpeshu* (°*pa-ishu*), *us,* m. 'flower-arrowed,' the god of love. — *Pushpotkaṭā* (°*pa-ut*°), f., N. of a Rākshasī, the mother of Rāvaṇa and Kumbha-karṇa. — *Pushpodakā* (°*pa-ud*°), f. 'having flowers for water,' N. of a river in the lower world. — *Pushpodgama* (°*pa-ud*°), *as,* m. the coming forth or

appearance of flowers. — *Pushpodbhava* (°*pa-ud*°), *as*, m. 'flower-sprung,' N. of a man. — *Pushpodyāna* (°*pa-ud*°), *am*, n. a flower garden. — *Pushpopajīvin* (°*pa-up*°), *ī*, m. 'living by flowers,' a gardener, garland-maker.

Pushpaka, *as*, m. a kind of serpent; N. of a mountain; (*ikā*), f. the tartar of the teeth; the mucus of the glans penis or urethra; (*am*), n. calx of brass, green vitriol; a sort of collyrium; a cup or vessel of iron; a bracelet; a bracelet of diamonds or jewels; a small earthen fire-place or furnace on wheels; a disease of the eyes, albugo, specks on the eye; N. of the self-moving aerial car of Kuvera (carried off by the demon Rāvaṇa and constantly used by him till he was slain by Rāma-ćandra, who then employed the car, which was of enormous dimensions, to transport himself and Sītā along with Lakshmaṇa and all his allies back to Ayodhyā, see Rāmāyaṇa VI. 108, Raghu-vaṇśa XIII); N. of a forest.

Pushpita, *as*, *ā*, *am*, flowered, in flower or blossom, full of flowers, bearing flowers, blooming, in bloom; flowery, florid (e.g. *pushpitā vāk*, a flowery speech, fine words without much sense); having marks that look like flowers, spotted, variegated; abounding, abounding in, rich in [cf. *suvarṇa-p*°]; completely manifested, fully developed; (*ā*), f. a menstruous woman; (*as*), m., N. of a Buddha. — *Pushpita-palāśa-pratima*, *as*, *ā*, *am*, resembling a Butea Frondosa in flower. — *Pushpitāgra* (°*ta-ag*°), *as*, *ā*, *am*, covered at the extremities with flowers or blossoms; (*ā*), f. a form of metre, a variety of the Aupaććhandasika, consisting of four lines, alternately ⏑⏑⏑⏑⏑⏑–⏑–⏑––, and ⏑⏑⏑⏑–⏑⏑–⏑–⏑––.

Pushpin, *ī*, *iṇī*, *i*, flowery, bearing flowers, flowering, blossoming; abounding in flowers; (*iṇī*), f. a woman during menstruation.

Pushpya, Nom. P. A. *pushpyati*, *-te*, &c., to bear flowers, flower, blossom, bloom.

Pushya, *am*, n., Ved. the blossom (i.e. that which rises to the surface or the best part of anything; cf. Gr. ἄνθος; Lat. *flos*); the uppermost part, the foam or froth of a fluid, scum; (*as*), m. the Kali-yuga or fourth age; N. of the sixth (or in later times the eighth) Nakshatra or lunar mansion, also called Tishya; the month Pausha; N. of a prince; of a Buddha; (*ā*), f. a species of plant; the asterism Pushya. — *Pushya-dharman*, *ā*, m., N. of a prince. — *Pushya-netra*, *as*, *ā*, *am*, having Pushya for a leader. — *Pushya-mitra*, *as*, m., N. of a prince; (a various reading for *pushpa-mitra*.) — *Pushya-yaśas*, *ās*, m., N. of a man with the patronymic Audavraji. — *Pushya-yoga*, *as*, m. the conjunction of the moon with the asterism Pushya, the time of the moon's entering the lunar mansion Pushya. — *Pushya-ratha*, *as*, m. a carriage for pleasure, any sort of car or carriage except a war-chariot; [cf. *pushpa-ratha*.] — *Pushya-snāna*, *am*, n. or *pushyābhisheka* (°*ya-abh*°), *as*, m. a ceremony of purification performed while the moon stands in the asterism Pushya; [cf. *pushpa-snāna*, *pushpābhisheka*.]

पुष्कर *pushkara*, *pushkala*. See under rt. 2. *push*, p. 587, cols. 1, 2.

पुष्कलेत्र *pushkaletra*, *as*, m., N. of a village.

पुष्कश *pushkaśa* and *pushkasa*, various readings for *pukkaśa*, q.v.

पुष्पलक *pushpalaka*, *as*, m. a post, pin, stake, peg, wedge; [cf. *pushkalaka*.]

पुष्पस *pushpasa*, *as*, m. the lungs; [cf. *pupphusa*, *phupphusa*.]

पुष्पाणनाड *pushpāṇanāḍa*, *as*, m., N. of a Grāma.

पुष्यलक *pushyalaka*, *as*, m. the musk-deer; a post, pin, bolt, stake, peg, wedge; a naked mendicant; [cf. *pushpalaka*.]

पुस *pus*, cl. 10. P. *posayati*, *-yitum*, to discharge, emit.

पुस्त *pust* [cf. rt. *bust*], cl. 10. P. *pustayati*, *-yitum*, to honour, respect; to disregard, to treat with disrespect; to bind; to smear (?).

पुस्त *pusta*, *as*, *ā*, *am*, filled, covered (?); (*am*), n. smearing, anointing, plastering, painting; working in clay, modelling, anything made of metal or wood or clay; a book, manuscript (in this latter sense, according to some, also *pustī*, f.). — *Pustakarman*, *a*, n. using a mixture of earth with lime and cow-dung and water as a mortar or plaster, plastering, painting. — *Pusta-maya*, *as*, *ī*, *am*, formed of metal or wood, wrought in clay, modelled. — *Pusta-vārtta*, *as*, m., Ved. one who lives by books, one who makes books.

Pustaka, *as*, *ikā*, *am*, m. f. n. (usually m. or n.), a manuscript, a book. — *Pustakāgāra* (°*ka-āg*°), *am*, n. 'book-room,' a library.

पुस्फुस *pusphusa*, *as*, m. the lungs (= *pupphusa*, *phupphusa*).

पू 1. *pū*, cl. 9. P. A., 1. A. *punāti*, *punīte*, *pavate* (in Bhagavad-gītā X. 31, P.), *pupāva*, *pupuve*, *pavishyati*, *-te*, *apāvīt*, *apavishṭa*, *pavitum*, to make clean or pure, cleanse, purify, clarify, refine; to purge or cleanse from chaff, winnow; to expiate, atone for; to make clear or bright; to purify in passing or by pervading, to ventilate (as the wind); (metaphorically applied to mental operations), to sift, discriminate, discern, distinguish; to think out, contrive, invent, compose; = *abhi-gam* (according to Sāy. on Ṛig-veda VII. 28, 4, where however, according to some, it may have the sense of 'to scheme or plot'); (A.) to become clean or pure, to become clear, to flow or drop clearly (as Soma); to form a clear conception or distinct notion; cl. 4. A. (properly Pass.) *pūyate*, to grow or become pure, to be pure: Caus. *pavayati* or *pāvayati*, *-yitum*, Aor. *apīpavat*, to cleanse, purify: Desid. *pupūshati*, *-te*, *pipavishate*: Desid. of Caus. *pipāvayishati*; [cf. Gr. ποινή, ἄ-ποινα, πῦρ, πυρ-ε-τό-ς, πυρ-ά, πυρ-σός, πυῤῥό-ς: Lat. *pūru-s*, *pu-tu-s*, *puta-re*, *pœna*, *pūnio*, *pœnitet*, perhaps *pi-u-s*, *ex-pia-re*, *pia-culu-m*, *prū-na*: Umbr. *pir*, 'fire:' Goth. *fon* = Old Germ. *fuir* = Angl. Sax. *fyr* = Mod. Germ. *feuer* = Eng. *fire*: Old Germ. *bar*, 'pure:' Lith. *pūs-tas*, 'desert;' *pus-tau*, 'I sharpen:' Bohem. *pýr*, 'glowing ashes.']

2. *pū*, *ūs*, *ūs*, *u*, cleansing, purifying, clarifying (at the end of comps.; cf. *anna-pū*, *uda-pū*, *keta-pū*, *ghṛita-pū*).

1. *pūta*, *as*, *ā*, *am* (for 2. see rt. *pūy*, p. 590), made clean or pure, purified, pure, cleaned, cleansed, clean, washed; threshed, winnowed; expiated, atoned for; bright; contrived, invented, composed; guarded, defended?; (*am*), n. truth, speaking truth; (*as*), m. a conch-shell; white Kuśa grass; the plant Flacourtia Sapida; (*au*), m. du. the buttocks, (in this sense a wrong reading for *puta*); (*ā*), f. an epithet of Durgā. — *Pūta-kratā*, f., N. of a woman; [cf. the two following words.] — *Pūtakratāyī*, f. the wife of Pūta-kratu; the wife of Indra. — *Pūta-kratu*, *us*, m. 'of clear intellect,' N. of a man; an epithet of Indra. — *Pūta-gandha*, *as*, m. a species of plant (= *varvara*). — *Pūta-triṇa*, *am*, n. white Kuśa grass; [cf. *puṇya-triṇa*.] — *Pūta-daksha*, *as*, *ā*, *am*, Ved. 'pure-willed, pure-minded,' an epithet of the Ādityas and other gods; (*as*), m., N. of a descendant of Aṅgiras, author of the hymn Ṛig-veda VIII. 83. — *Pūta-dakshas*, *ās*, *ās*, *as*, Ved. 'pure-minded,' an epithet of the Ādityas. — *Pūta-dru*, *us*, m. 'pure tree,' the tree Butea Frondosa (= *palāśa*, but possibly fr. 2. *pūta*). — *Pūta-dhānya*, *am*, n. 'winnowed grain,' sesamum. — *Pūta-pāpa*, *as*, *ā*, *am*, or *pūta-pāpman*, *ā*, *ā*, *a*, purified or freed from sin. — *Pūta-phala*, *as*, m. 'pure-fruited,' the Jaka or bread-fruit tree, Artocarpus Integrifolia (= *panasa*). — *Pūta-bandhana*, *as*, *ī*, *am*, Ved. attached to that which is pure (Sāy. = *pūtam sūryam anubadhnat*). — *Pūta-bandhu*, *us*, *us*, *u*, of pure descent, of noble race; (Sāy. = *pūta-stotra*, accepting pious praise.) — *Pūta-bhṛit*, *t*, m., Ved. a kind of vessel which receives the Soma juice after it has been strained. — *Pūta-mati*, *is*, m. 'pure-minded,' an epithet of Śiva. — *Pūta-yavam*, ind. at the time of winnowing barley; [cf. *pūyamāna-yavam*.] — *Pūtātma-tā*, f. personal purity, purity of soul. — *Pūtātman* (°*ta-āt*°), *ā*, *ā*, *a*, pure-minded, personally pure; (*ā*), m. a pure or purified person, saint, ascetic; a man of a cleanly person, a man purified by ablution.

1. *pūti*, *is*, f. (for 2. see rt. *pūy*, p. 590), purity, purification. — *Pūti-dhānya*, *as*, *ā*, *am*, Ved. containing winnowed corn; (probably a wrong reading for *pūta-dhānya*.)

Pūtrima, *as*, *ā*, *am*, Ved. purified, pure, clean.

Pūtvā, ind. having purified, having bathed or washed one's self (= *snātvā*).

Pūna, *as*, *ā*, *am*, destroyed (= *vi-nashṭa*).

Pūni, *is*, f. purifying, cleansing (?); [cf. 1. *pūti*.]

Pūyamāna-yavam, ind. at the time of winnowing barley; [cf. *pūta-yavam*.]

पू 3. *pū*, *ūs*, *ūs*, *u* (fr. rt. 1. *pā*), drinking (in *agre-pū*, q.v.).

पूग *pūga*, *as*, m. (said to be fr. rt. 1. *pū*; but cf. *puñja*), an association, union, assembly, corporation; a heap, quantity, multitude; disposition, property, nature; the Areca or betel-nut tree, Areca Catechu [cf. *tāmbūla*]; the Jaka tree, Artocarpus Integrifolia; = *ćhanda* or *ćhandas*; (*ās*), m. pl. a number of persons; (*am*), n. the Areca-nut, commonly called betel-nut. — *Pūga-krita*, *as*, *ā*, *am*, made into a heap or collection, assembled, collected, heaped. — *Pūga-pātra*, *am*, n. a betel-box (= *pharuvaka*): a spitting-pot, spittoon (commonly called *pikādinī*). — *Pūga-pīṭha*, *am*, n. 'betel-stool,' a spitting-pot, spittoon (chewing the Pān producing an increased excretion of saliva). — *Pūga-pushpikā*, f. betel-nut and flowers (presented to the principal guests at a marriage festival). — *Pūga-phala*, *am*, n. the fruit of the Areca Catechu, the Areca-nut. — *Pūga-roṭa*, *as*, m. or *pūga-roṭaka*, *as* or *am*, m. or n. (?), 'resembling the Areca Catechu,' the marshy date tree, Phœnix or Elate Paludosa (= *hintāla*; also read *pūga-roṭa*). — *Pūga-vaira*, *am*, n. enmity against many.

Pūgatitha, *as*, *ī*, *am*, see Pāṇ. V. 2, 52; [cf. *gaṇatitha*, *bahutitha*.]

Pūgya, *as*, *ā*, *am*, (at the end of a comp.) belonging to a multitude.

पूज *pūj*, cl. 10. P. *pūjayati* (ep. also cl. 10. A. *pūjayate*, and cl. 1. P. *pūjati*), *apūpujat*, *pūjayitum*, to adore, honour, revere, reverence, worship, respect, receive with honour, receive hospitably; to take notice of, regard; to honour with, present with (e.g. *ratnaiḥ pūjayed enam*, he should honour him with a present of gems).

Pūjaka, *as*, *ikā*, *am*, honouring, worshipping, respecting, a worshipper (often used in comps.; cf. *deva-p*°).

Pūjat, *an*, *antī*, *at*, reverencing, honouring; worshipping.

Pūjana, *am*, n. reverencing, honouring; worshipping, worship, respect; showing attention (to a visitor), treating with respect or hospitality; an object of reverence; (*ī*), f., N. of a female bird a friend of king Brahma-datta; a hen-sparrow.

Pūjanīya, *as*, *ā*, *am*, to be revered or honoured, entitled to homage; venerable, honourable; to be worshipped, adorable; (*ā*), f., N. of a female bird a friend of king Brahma-datta.

Pūjayāna, *as*, *ā*, *am*, honouring, reverencing.

Pūjayitavya, *as*, *ā*, *am*, to be honoured or worshipped, deserving honour or worship, venerable.

Pūjayitṛi, tā, trī, tṛi, honouring, worshipping, a worshipper.

Pūjayitvā, ind. having honoured or worshipped.

Pūjā, f. honour, worship, respect, culture, reverence, veneration, homage to superiors or adoration of the gods. — *Pūjā-khaṇḍa,* N. of a Buddhist work. — *Pūjā-pradīpa, as,* m. 'lamp of worship,' N. of a work. — *Pūjārha* (°*jā-ar*°), *as, ā, am,* worthy of reverence or honour, worshipful, venerable, respectable, sacred. — *Pūjā-vat, ān, atī, at,* enjoying honour or distinction.

Pūjita, as, ā, am, honoured, respected, reverenced; worshipped, adored; frequented; recommended; acknowledged; endowed. — *Pūjita-pūjaka, as, ikā, am,* honouring the honoured or what is honoured (by others).

Pūjila, as, ā, am, venerable, respectable, worshipful; (*as*), m. a god, deity.

Pūjya, as, ā, am, to be honoured, honourable, respectable, venerable; fit for or deserving adoration, worshipful; (*as*), m. a father-in-law. — *Pūjya-tā,* f. or *pūjya-tva, am,* n. venerableness, honourableness, the being entitled to honour. — *Pūjya-pūjā,* f. honouring those worthy of honour. — *Pūjyapūjā-vyatikrama, as,* m. neglecting to honour those worthy of honour.

Pūjyamāna, as, ā, am, being honoured or respected; being adored or worshipped.

पूण् *pūṇ* [cf. rt. *pūl*], cl. 10. P. *pūṇayati, -yitum,* to collect or heap together, accumulate.

पूत् *pūt,* ind. an onomatopoetic word expressive of blowing or hard breathing, a puff.

Pūt-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to blow, puff, breathe hard; to recover breath. — *Pūt-kartu-kāma, as, ā, am,* wishing to blow or breathe. — *Pūt-kārī,* f. a N. of Sarasvatī; of the capital of the Nāgas or serpent race.

पूत *pūta, pūti.* See p. 589 and col. 2. of this p.

पूतना *pūtanā,* f., N. of a female demon (said to cause a particular disease in children; she was sent by Kaṃsa to destroy the infant Kṛishṇa, and having assumed a pleasing form [according to Hari-vaṃśa 3423, Śakunī-veśa-dhāriṇī] appeared to the child and offered him her poisoned breast to suck, which he seized and held till he had sucked away her life; she is enumerated among the Mātṛis attending upon Skanda, and associated with Śakuni as a daughter of Bali; cf. *andha-p*°, *ahi-p*°, *kaṭa-p*°, *gandha-p*°); a kind of disease, atrophy and wasting in a child (ascribed to the demon Pūtanā); yellow myrobalan, Terminalia Chebula or Citrina (= *harītakī*); a species of Valeriana (= *gandha-māṃsī*). — *Pūtanā-mokshaṇa-prastāva, as,* m., N. of a chapter of the Brahma-vaivarta-Purāṇa. — *Pūtanāri* (°*nā-ari*), *is,* m. 'enemy of Pūtanā,' an epithet of Kṛishṇa. — *Pūtanā-sūdana, as,* m. 'destroyer of Pūtanā,' an epithet of Kṛishṇa. — *Pūtanā-han, ā,* m. 'slayer of Pūtanā,' an epithet of Kṛishṇa.

Pūtanikā, f., N. of a female demon (= *pūtanā*).

पूतदारु *pūtu-dāru, us,* m. the tree Butea Frondosa (= *palāśa;* cf. *pūta-dru,* p. 589).

पूतुद्रु *pūtu-dru, us,* m. a species of tree, = *pītu-dāru* = *khadira* or according to others *deva-dāru;* (*u*), n. the fruit of this tree.

पूथिका *pūthikā,* f. a species of culinary plant.

पूप *pūpa, as,* m. a cake, a sort of bread; [cf. *apūpa.*] — *Pūpa-śālā,* f. a cake room, baker's shop (according to Kullūka = *apūpa-vikraya-veśman*). — *Pūpāshṭakā* (°*pa-ash*°), f. the eighth day of the wane of the moon after the day Āgrahāyaṇī.

Pūpalā or *pūpalikā* or *pūpali,* f. a kind of sweet cake fried with ghee or oil, a rich cake of wheaten flour.

Pūpālika, as, ā, m. f. a cake.

Pūpālī, f. a sort of cake or biscuit made of meal or barley half baked or fried.

Pūpikā, f. a sort of cake half baked or fried in oil or ghee.

Pūpīya or *pūpya, as, ā, am,* see Gaṇa to Pāṇ. V. 1, 4.

पूय् *pūy,* cl. 1. P. A. *pūyati, -te, pupūya, -ye, pūyishyati, -te, pūyitum,* Ved. to become foul or putrid, to putrefy, stink; to be dissolved; to split or cleave (?); [cf. Zend *pū,* 'to stink;' *pui-ti,* 'putridness:' Gr. πύ-θ-ω, πύθ-ο-μαι, πυθ-ε-δών, Πυθ-ώ, Πύθων, πύ-ο-ν, πυέ-ω, πῦος: Lat. *pūs, pus-cinu-s, pur-u-lentu-s, put-eo, puter, put-i-du-s, pud-ere:* Goth. *ful-s,* 'foul:' Old Norse *fūi,* 'putridness;' *fūk-i,* 'a stench:' Angl. Sax. *fūl* = Eng. *foul* = Mod. Germ. *faul:* Lith. *pū-ti,* 'to putrefy;' *pū-d-au,* 'I cause to putrefy;' *pū-lei,* 'pus:' Hib. *putar,* 'putrid, stinking.']

2. *pūta, as, ā, am* (for 1. see rt. 1. *pū,* p. 589), putrid, foul-smelling, ill-smelling, fetid, stinking.

2. *pūti, is, is, i* (for 1. see rt. 1. *pū,* p. 589), putrid, foul-smelling, stinking, fetid, ill-smelling; (*is*), f. a stench, stink, fetor; putrefaction; (*i*), n. filthy water, suds; ichor, pus, matter; the substance called civet; a species of grass, = *rohisha;* (*i*), ind. an expression of censure or blame (after a verb, see Scholiast on Pāṇ. VIII. 1, 69). — *Pūti-karaja* or *pūti-karañja, as,* m. a species of shrub, Guilandina Bonducella. — *Pūti-karṇa* or *pūtikarṇaka, as,* m. or *pūtikarṇa-tā,* f. a disease of the ear accompanied with a discharge of putrid matter. — *Pūti-kāshṭha* or *pūtikāshṭhaka, am,* n. a species of pine, Pinus Deodora (= *deva-dāru*); Pinus Longifolia. — *Pūti-kīṭa, as,* m. 'stinking insect,' a species of insect. — *Pūti-gandha, as,* m. a fetid odour, stench, fetor; sulphur; the plant Terminalia Catappa, = *iṅgudī;* (*am*), n. tin; sulphur; (*as, ā, am*), having an offensive smell, fetid, foul-smelling, stinking. — *Pūti-gandhi, is, is, i,* ill-smelling, having an offensive smell, fetid, stinking. — *Pūti-gandhika, as, ā, am,* having an offensive smell, stinking, fetid; (*ā*), f. the plant Serratula Anthelminthica (= *vākuċī*). — *Pūti-ghāsa, as,* m. 'eating putrid food,' a species of animal living in trees. — *Pūti-tailā,* f. 'containing ill-scented oil,' heart-pea, Cardiospermum Halicacabum. — *Pūti-tva, am,* n. putrid state, stinking. — *Pūti-nasya, am,* n. 'fetid exhalation from the nostrils,' a kind of disease of the nose attended with offensive breath; (sometimes wrongly spelt *pūta-nasya.*) — *Pūti-nāsā-gada, as,* m. 'fetid disease of the nose,' a kind of disease in the nose attended with offensive breath. — *Pūti-nāsika, as, ā, am,* having a fetid nose. — *Pūti-pattra, as,* m. 'having ill-smelling leaves,' a species of plant, a variety of the Syonāka. — *Pūti-pushpikā,* f. 'having ill-smelling blossoms,' a variety of the common citron (Citrus Medica). — *Pūti-phala, as, ā, am,* bearing ill-smelling fruit; (*ā* or *ī*), f. a species of medicinal plant, Serratula Anthelminthica. — *Pūti-mayūrikā,* f. a species of plant (= *aja-gandhā*). — *Pūti-māṃsa, am,* n. dead or decayed flesh. — *Pūti-māsha, as,* m., N. of a man. — *Pūti-mukta, as* or *am,* m. or n. (?), evacuation by stool. — *Pūti-mṛittika, as,* m. 'having fetid or stinking soil,' N. of a hell. — *Pūti-meda, as,* m. Vachellia Farnesiana (= *ari-meda*). — *Pūti-rajju, us,* f., Ved. (probably) a species of plant. — *Pūti-vaktra, as, ā, am,* 'fetid-mouthed,' having offensive breath. — *Pūtivaktra-tā,* f. the having a fetid mouth or offensive breath. — *Pūti-vāta, as,* m. foul air, a fart; the plant Ægle Marmelos. — *Pūti-vṛiksha, as,* m. 'ill-scented tree,' Calosanthes Indica. — *Pūti-vraṇa, am,* n. a foul ulcer. — *Pūti-śārijā,* f. a polecat, civet-cat. — *Pūti-sriñjaya, ās,* m. pl., N. of a people; (incorrectly spelt *pūti-sriñjaya.*) — *Pūti-karaja* and *pūti-karañja* = *pūti-karaja,* q. v. — *Pūty-aṇḍa, as,* m. 'having stinking eggs,' an insect with a fetid smell, the flying bug; the musk-deer.

Pūtika, as, ā, am, foul, stinking, putrid; (*as*), m. a species of plant serving as a substitute for the Soma plant, grey bonduc, Guilandina Bonducella, = *pūti-karaja;* (*ā*), f. a species of pot-herb, Basella Lucida (= *upodikā, potikā, potakī*); a polecat, civet-cat, = *mārjārī;* (*am*), n. ordure, excrement.

Pūtīka, as, m. a species of plant serving as a substitute for the Soma plant, Guilandina Bonducella; the polecat, civet-cat; (*ā*), f. a pot-herb, Basella Rubra and Lucida. — *Pūtikā-mukha, as,* m. a bivalve shell. — *Pūtikeśvara-tīrtha* (°*ka-īś*°), *am,* n., N. of a Tīrtha on the banks of the Revā or Narmadā.

Pūya, as, am, m. n. pus, purulent matter, suppuration, discharge from an ulcer or wound. — *Pūya-bhuj, k, k, k,* eating purulent carcasses. — *Pūya-rakta, as,* m., scil. *roga,* 'having purulent blood,' a kind of disease of the nose with discharge of purulent blood or sanies; (*am*), n. discharge of sanies from the nostrils; ichor, sanies. — *Pūya-vāha, as,* m. 'filthy-streamed,' N. of a hell (in which filthy water flows). — *Pūya-śoṇita, am,* n. purulent blood, ichor, sanies. — *Pūyāri* (°*ya-ari*), *is,* m. 'hostile to suppuration,' the Nimb tree, Azadirachta Indica (the leaves of which are used to produce dispersion or absorption of purulent matter). — *Pūyālasa* (°*ya-al*°), *as,* m. a particular disease of the juncture of the eye; suppuration at the joints, white swelling. — *Pūyoda* (°*ya-uda*), *as,* m. 'having stinking water,' N. of a hell; [cf. *pūya-vāha.*]

Pūyana, am, n. pus, discharge from a wound or sore.

पूर् *pūr,* cl. 10. P. *pūrayati, -yitum,* more properly regarded as a Caus. of rt. *pṛi,* q.v.

Pūra, as, ā, am, filling, making full (e. g. *pāṇi-pūrānna,* food that fills the hand, i. e. a handful of food); (*as*), m. filling, making full; satisfying, contenting, making content; the swelling or rising of a river or of the sea, flood, a large quantity of water, a piece of water, lake; (metaphorically) a stream, flood (as of tears or blood, cf. *vāshpa-p*°, *raktāmbu-p*°); a cake; drawing in breath slowly through the nose (as a religious exercise); the cleansing or healing of ulcers or wounds; the citron tree; (*am*), n. a kind of incense, = *dāhāguru;* (*as, ā, am*), m. f. n. a sort of unleavened cake fried with ghee or oil; [cf. *vṛikshāmla, karṇa-p*°.] — *Pūra-kumbhaka-reċaka, ās* or *āni,* m. or n. pl. (?), inhaling, suspending and exhaling the breath. — *Pūra-kṛita, as, ā, am,* filled. — *Pūrāmla* (°*ra-am*°), *am,* n. = *amla-pūra* or *vṛikshāmla.* — *Pūrotpīḍa* (°*ra-ut*°), *as,* m. excess or superabundance of water.

Pūraka, as, ā, am, filling, completing, that which fills or completes; filling up; satisfying, making content; (*as*), m. (in arithmetic) the multiplier; a cake of meal offered at the conclusion of the funeral rites or oblations to the Manes; closing the right nostril and drawing up air through the left as a religious ceremonial; a citron, Citrus Medica (= *vīja-pūra* or *vīja-pūraka*).

Pūraṇa, as, ī, am, filling, filling up, completing; satisfying; drawing (a bow); (in gram.) an epithet of the ordinal numbers from *dvitīya* upwards (so called as 'filling out or completing'); (*as*), m. a dam, dike, causeway, bridge; the ocean; a medicinal oil or embrocation; N. of a man; a man with the patronymic Vaiśvāmitra, author of the hymn Ṛig-veda X. 160; (*ī*), f. an epithet of Durgā; the silk-cotton tree, Bombax Heptaphyllum; an ordinal number in the feminine gender; (*am*), n. the act of filling, filling out, filling up, completing or making up, supplying a deficiency; puffing or swelling up; (in medicine) injection of fluids; with *dhanushaḥ,* filling out, i. e. drawing or bending a bow; furnishing, decorating with; fulfilling; multiplication (in arithmetic); rain, raining; a sort of cake; funeral cake; a species of fragrant grass, Cyperus Rotundus (= *kuṭannaṭa*): the cross threads in weaving cloth, warp; [cf. *a-p*°, *karṇa-p*°, *nirvāṇa-p*°, &c.] — *Pūraṇa-kāśyapa, as,* m., N. of a man.

—*Pūraṇa-pratyaya, as,* m. (in gram.) an affix forming an ordinal.

Pūraṇīya, as, ā, am, to be filled up, to be completed.

Pūrayitavya, as, ā, am, to be filled or filled up; to be satisfied.

Pūrayitṛi, tā, trī, tṛi, one who fills or fills up; one who fulfils or satisfies; (*tā*), m. an epithet of Vishṇu; of S'iva.

Pūrayitvā, ind. having filled or completed.

Pūrika, as, ā, m. f. a kind of pastry, a sort of unleavened cake fried with ghee or oil.—*Pūrikā-pūpa* (°*ka-ap*°), *as,* m. an unleavened cake.

Pūrita, as, ā, am, filled, full, complete; multiplied; overspread.

Pūrin, ī, iṇī, i, (at the end of a comp.) filling, making full, filling up.

Pūrṇa, as, ā, am, filled, full, filled with, full of (e. g. *bhāṇḍa-pūrṇāni yānāni,* waggons filled with goods; sometimes with inst. or with gen., e. g. *vasunā pūrṇaḥ,* full of wealth; *ghaṭa apām pūrṇaḥ,* a pitcher full of water); fulfilled, finished, ended, accomplished; completed, complete, all, entire (e. g. *daśa pūrṇaṃ śatāni,* full ten hundred); past, elapsed; satisfied, contented; drawn, bent (as a bow); uttering the full and natural cry, full-sounding, sonorous (a term of augury applied to the cry of birds and sometimes to that of beasts; opposed to *dīpta, pra-dīpta,* q. v.); strong, powerful, able; selfish, self-indulgent; (*as*), m.. N. of a Nāga; of a Deva-gandharva; of a Buddhist ascetic frequently called the son of Maitrāyaṇī; (*ā*), f. an epithet of the fifteenth Kalā of the moon; of the fifth, tenth, and fifteenth Tithis; N. of a woman; of a river; (*am*), n., Ved. fulness, plenty, abundance; water. —*Pūrṇa-kaṃsa, as,* m. a full cup.—*Pūrṇa-kakud, t, t, t,* 'full-humped,' hump-backed.—*Pūrṇa-kāma, as, ā, am,* one whose wishes are fulfilled, satisfied, satiated.—*Pūrṇakāma-tā,* f. contentment, satiety. —*Pūrṇa-kāraṇa, as, ā, am,* filling, satisfying. —*Pūrṇa-kuṭa* or *pūrṇa-kūṭa, as,* m., Ved. epithet of a particular class of birds.—*Pūrṇa-kumbha, as,* m. a full cup or jar; a water-vessel, one filled with holy water used at the consecration of a king; a particular mode of fighting; N. of a Dānava; (*as, ā, am*), having a full pitcher.—*Pūrṇa-kośā,* f. 'having a full pod,' a species of plant.—*Pūrṇa-koshṭhā,* f. a species of Cyperus (=*nāgara-mustā*). —*Pūrṇa-gabhasti, is,* m., Ved. 'having the arms full,' an epithet of Savitṛi; (Sāy.)=*sampūrṇa-dhana-hasta,* whose hands are full of wealth.—*Pūrṇa-garbhā,* f. pregnant, gravid, ready to bring forth.—*Pūrṇa-ćandra, as,* m. the full moon; N. of a Bodhi-sattva; of an author.—*Pūrṇaćandra-nibha, as, ā, am,* like or resembling the full moon. —*Pūrṇaćandranibhānana* (°*bha-ān*°), *as, ā, am,* having a face or countenance like the full moon. —*Pūrṇaćandra-prabhā,* f. the lustre of the full moon.—*Pūrṇa-tā,* f. or *pūrṇa-tva, am,* n. fulness. —*Pūrṇa-tūṇa, as, ā, am,* full-quivered, having the quiver full.—*Pūrṇa-darva, am,* n., Ved. the ceremony with the full ladle.—*Pūrṇa-deva, as,* m., N. of an author.—*Pūrṇa-pātra, as, am,* m. n. a full vessel or cup; as much as will fill a vessel, a cupful; a particular measure of capacity (properly 256 handfuls of rice; it may also be composed of as much as will satisfy one great eater); a vessel full of rice presented at a sacrifice to the superintending and officiating priests; a box or basket filled with clothes and ornaments scrambled for by guests and relations at a festival or distributed as presents.—*Pūrṇapātra-maya, as, ī, am,* consisting of a Pūrṇa-pātra; *pūrṇapātra-mayam vaćaḥ,* talking about full vessels, i. e. a season of plenty.—*Pūrṇa-prajña, as,* m., N. of an author.—*Pūrṇaprajña-darśana, am,* n., N. of a chapter of the Sarva-darśana-saṃgraha. —*Pūrṇa-bhadra, as,* m. 'completely happy,' N. of a serpent-demon; of a man; of the father of the Yaksha Hari-keśa.—*Pūrṇa-mā,* f. (*mā* contracted fr. *māsa*), the day or night of full moon; [cf. *pūrṇimā.*]—*Pūrṇa-mānasa, as, ā, am,* satisfied or contented in mind, having the mind satisfied, satisfied.—*Pūrṇa-mās, ās,* m., Ved. full moon. —*Pūrṇa-māsa, as,* m. full moon; a monthly sacrifice or ceremony performed on the day of full moon; Full Moon personified as a son of Dhātṛi and Anu-mati; (*ī*), f. the day or night of full moon. —*Pūrṇa-mukha, as,* m. 'full-faced,' N. of a serpent-demon.—*Pūrṇa-yoga, as,* m. a particular mode of fighting.—*Pūrṇa-vandhura, as, ā, am,* Ved. having the chariot-seat filled; (Sāy.)=*dhanaiḥ pūritena rathena yuktaḥ.*—*Pūrṇa-vapus, us, us, us,* 'full-bodied,' corpulent; (with *niśā-kara*) the full moon.—*Pūrṇa-varman, ā,* m. 'completely mail-clad,' N. of a man.—*Pūrṇa-vīja, as,* m. 'full-kerneled,' a citron.—*Pūrṇa-vaināśika, as,* m. an epithet of Buddhists (as maintaining the doctrine of absolute annihilation,=*sarva-vaināśika*). —*Pūrṇa-śruti, is, is, i,* having the ears filled. —*Pūrṇa-samaya, as,* m., N. of a Kshapaṇaka who identified time with the Supreme Being. —*Pūrṇa-saugandha, as,* m., N. of a man. —*Pūrṇa-homa, as,* m.=*pūrṇāhuti,* q. v.—*Pūrṇāṅka* (°*ṇa-an*°), *as,* m. 'a full figure or number,' an integer.—*Pūrṇāṅka-gaṇita, am,* n. arithmetic of integers.—*Pūrṇāṅgada* (°*ṇa-an*°), *as,* m., N. of a serpent-demon.—*Pūrṇāñjali* (°*ṇa-añ*°), *is,* m., Ved. 'full *añjali,*' two handfuls.—*Pūrṇānaka* (°*ṇa-ān*°), *am,* n. 'full drum,' a drum; the sound of a drum; clothes and garlands presented to friends at a feast (in this sense also spelt *pūrṇālaka;* cf. *pūrṇa-pātra*); a vessel; a moon-beam.—*Pūrṇā-nadī,* f., N. of a sacred river.—*Pūrṇābhilāsha* (°*ṇa-abh*°), *as, ā, am,* whose wishes are fulfilled, satisfied, contented. —*Pūrṇāmṛitā* (°*ṇa-am*°), f. epithet of the sixteenth Kalā of the moon.—*Pūrṇāyata* (°*ṇa-āy*°), *as, ā, am,* completely bent (as a bow); a bow that is completely bent.—*Pūrṇāyus* (°*ṇa-āy*°), *us,* m., N. of a Gandharva.—*Pūrṇārtha* (°*ṇa-ar*°), *as, ā, am,* one who has attained his object or whose wishes have been realized.—*Pūrṇāśā* (°*ṇa-āśā*), f., N. of a river.—*Pūrṇāhuti* (°*ṇa-āh*°), *is,* f., Ved. 'complete oblation,' an offering made with a full ladle.—*Pūrṇāhutika, as, ā, am,* Ved. relating to an offering made with a full ladle.—*Pūrṇendu* (°*ṇa-in*°), *us,* m. the full moon.—*Pūrṇendu-bimbānana* (°*ba-ān*°), *as, ā, am,* having a face like the disk of the full moon.—*Pūrṇendu-vadana, as, ā, am,* having a face like the full moon.—*Pūrṇotkaṭa* (°*ṇa-ut*°), *as,* m., N. of a mountain. —*Pūrṇotsaṅga* (°*ṇa-ut*°), *as,* m., N. of a prince. —*Pūrṇodarā* (°*ṇa-ud*°), f. 'full-bellied,' N. of a deity.—*Pūrṇopamā* (°*ṇa-up*°), f. a complete comparison (containing the four requisites, *upamāna, upameya, sādhāraṇa-dharma,* and *upamā-vāćaka* or *sādṛiśya-pratipādaka;* opposed to *luptopamā*).

Pūrṇaka, as, ā, am, filled, full; (*as*), m. a species of tree; the blue jay (=*svarṇa-ćūḍa*); a cock; (*ikā*), f. a species of bird described as having a double or cleft beak (also called *nāsā-ćhinnī*).

Pūrṇālaka, am, n. clothes and ornaments distributed or scrambled for at a feast; [cf. *pūrṇānaka, pūrṇa-pātra.*]

Pūrṇiman, ā, m., N. of a brother of Kaśyapa and son of Marīći and Kalā.

Pūrṇimā, f. (fr. *pūrṇi* for *pūrṇa* and *mā* a contraction of *māsa*), the day or night of full moon. —*Pūrṇimā-dina, am,* n. the day of full moon. —*Pūrṇimānta* (°*mā-an*°), *as,* m. the end of the day of full moon.—*Pūrṇimā-rātri, is,* f. the night of full moon.

Pūrṇimāsī, f. (according to some)=*paurṇamāsī,* q. v.

Pūrṇī-kṛi, cl. 8. P. *-karoti, -kartum,* to make complete.

Pūrta, as, ā, am, filled, full, complete, completed, perfected; covered, concealed; (*am*), n. fulfilling, fulfilment; granting; the act of nourishing or cherishing; rewarding, a reward; merit; a meritorious work, an act of pious liberality (as feeding a Brāhman, digging a well, planting a grove, building a temple); nourishing, cherishing; N. of a work on the digging of wells &c. by Kamalākara; [cf. *ishṭā-pūrta.*]—*Pūrta-kamalākara, as,* m., N. of a work mentioned in the Sūdra-dharma-tattva.

Pūrti, is, f. filling, fulfilling, accomplishing; fulness, completion, accomplishment; satiety, satisfaction; (Ved.) granting, rewarding, reward.—*Pūrti-kāma, as, ā, am,* Ved. desirous of a grant or reward.

Pūrtin, ī, inī, i, Ved. possessing the merit of pious liberality [cf. *pūrta*]; filling, completing; effective.

Pūrya, as, ā, am, to be filled or satisfied.

पूरु *pūru, us,* m., Ved. (connected with *purusha, pūrusha*), a man, people; N. of a tribe associated with the Yadus, Turvaśas, Druhyus; epithet of a class of demons; N. of an ancient prince the son of Yayāti and S'armishṭhā; of a son of Manu and Naḍvalā; of a son of Jahnu; of a descendant of Atri and author of the hymns Ṛig-veda V. 16, 17.

Pūrusha=*purusha,* q. v.

पूर्द्वार् *pūr-dvār, pūr-dvāra,* &c. See under 3. *pur,* p. 583, col. 3.

पूर्व् *pūrv* or *pūrb.* See rt. *purv,* p. 586.

पूर्व *pūrva* or *pūrba, as, ā, am* (connected with *purā, puras,* but said to be fr. rt. *pūrv;* declined like a pronominal when implying relative position whether in place or time, see Pāṇ. I. 1, 34, but the nom. pl. may be either *pūrve* or *pūrvās,* the abl. sing. either *pūrvasmāt* or *pūrvāt,* the loc. sing. either *pūrvasmin* or *pūrve*), being before or in front of, fore, first, foremost; eastern, easterly, to the east of; previous to, earlier than (with abl.); former, prior, anterior, preceding, antecedent (in these senses frequently at the end of a comp. and then translatable by 'formerly,' e. g. *āḍhya-pūrva,* formerly wealthy; *darśanīya-pūrva,* formerly handsome; often after a past pass. part., cf. *adrishṭa-p*°, *kṛita-p*°, *dṛishṭa-p*°); first (in a series), lowest, initial (opposed to *uttara*); ancient, customary, hitherto prevalent; foregoing, aforesaid, before-mentioned; preceded by, accompanied by, attended with (at the end of comps., cf. *prīti-p*°, *buddhi-p*°, *mṛidu-p*°, *smita-p*°; often used adverbially with the termination of the neut., e. g. *mati-pūrvam,* knowingly, intentionally); full, all, entire (wrongly for *pūrṇa*); (*as*), m. an ancestor, forefather; N. of a prince; (*ās*), m. pl. the ancients, ancestors; (*ā*), f., scil. *diś,* the east; epithet of a country to the east of Madhya-deśa; a collective epithet of the Nakshatras Pūrva-phālgunī, Pūrvāshāḍha, and Pūrva-bhadra-padā; (*am*), n. the fore part, a particular high number (applied to a period of years); N. of the most ancient of the Jaina writings (of which fourteen are enumerated); N. of a Tantra; an ancient tradition; (*am*), ind. before (with abl. or gen.), beforehand, formerly, hitherto, previously, antecedently (in these senses frequently at the beginning of a comp., cf. *pūrva-kārin, pūrvokta*); immemorially; *adya pūrvam,* until now, hitherto; *pūrvam—tatas,* first—then; *pūrvam—paśćāt,* previously—afterwards; *pūrvam—upari,* previously—subsequently; *pūrvam—adhunā* or *pūrvam—adya,* formerly—now; (*eṇa*), ind. (opposed to *apareṇa;* with acc., gen., or abl.) in front, before; to the east, eastward of; *tataḥ pūrveṇa,* to the east of that; [cf. Zend *paourva;* Slav. *prŭvŭj;* Russ. *pervyi,* 'first:' Hib. *foirfe,* 'old, ancient, perfect, worthy.']—*Pūrva-karman, a,* n. a former work; preparation; actions done in a former state of being.—*Pūrva-kalpa, as,* m. the preceding or aforesaid manner; former times.—*Pūrva-kāma-kṛitvan, ā, arī, a,* Ved. fulfilling former wishes.—*Pūrva-kāya, as,* m. the fore part of the body (of animals); the upper part of the body (of men).—*Pūrva-kārin, ī, iṇī, i,* active at first.—*Pūrva-kāla, as,* m. earlier time, former

times; (*as, ā, am*), belonging to former times, spoken of or mentioned before. — *Pūrvakāla-tā*, f. priority in time. — *Pūrvakālika, as, ā, am*, or *pūrvakālīna, as, ā, am*, belonging to former times, ancient. — *Pūrva-kāshṭhā*, f. the eastern quarter, the east. — *Pūrva-kṛit, t, t, t*, Ved. active from ancient times (according to Mahī-dhara = *pūrvasya kartṛi*). — *Pūrva-kṛita, as, ā, am*, done formerly or in a prior existence, previous; (*am*), n. an action done in former times or in a former birth. — *Pūrva-kṛitvan, ā, arī, a*, Ved. acting beforehand. — *Pūrva-koṭi* = *pūrvānta*, (perhaps) the starting-point. — *Pūrva-ga, as, ā, am*, going before, preceding; belonging to what precedes. — *Pūrva-gaṅgā*, f. 'eastern Gaṅgā,' epithet of the Narmadā or Revā river. — *Pūrva-gata, as, ā, am*, gone before, preceding; (*am*), n., N. of a Jaina work belonging to the Dṛishṭi-vāda. — *Pūrva-gatvan, ā, arī, a*, Ved. going to meet; (Sāy.) = *purato gantā dūtaḥ*. — *Pūrvan-gama, as, ā, am*, going before, preceding. — *Pūrva-ćit, t, t, t*, Ved. piling up first, preceding in piling up; (also incorrectly *pūrva-ćitta*.) — *Pūrva-ćitti, is*, f. (in the Ṛig-veda occurring only in the dat. perhaps in the sense of 'beforehand, in advance'), Ved. foreboding, presentiment, (Sāy. = *anyebhyaḥ pūrvaṃ lābhaḥ*, a first notion or conception?); N. of an Apsaras. — *Pūrva-ćodita, as, ā, am*, formerly stated, before-mentioned, aforesaid. — *Pūrva-ja, as, ā, am*, born or produced before or formerly, former, elder, first-born; ancient, primeval; produced by something antecedent, caused; born in the east, eastern; (*as*), m. an elder brother; the son of the elder wife, even though last born; (*ās*), m. pl. the deified progenitors of mankind; ancestors, forefathers in general. — *Pūrva-jana, ās*, m. pl., Ved. men of former times. — *Pūrvajanma-kṛita, as, ā, am*, done in a former birth or previous state of existence. — *Pūrva-janman, a*, n. a former birth, former state of existence or life; (*ā*), m. an elder brother. — *Pūrvajanmārjita* (°*ma-ar*°), *as, ā, am*, acquired in some former state of existence (as merit &c.). — *Pūrva-jāti, is*, f. former birth, previous life or existence. — *Pūrva-jāvan, ā, arī, a*, Ved. born or produced before. — *Pūrva-jina, as*, m. 'the ancient Jina,' an epithet of Mañju-śrī. — *Pūrva-jñāna, am*, n. knowledge of a former life. — *Pūrva-tantra, am*, n., N. of a Tantra. — *Pūrva-tara, as, ā, am*, earlier, previous, prior, anterior; (*am*), ind. before, first, previously. — *Pūrva-tāpanīya, as* or *am*, m. or n. (?), N. of the first half of the Nṛisiṃha-tāpanīyopanishad; [cf. *uttara-tāpanīya*.] — *Pūrva-tra, am*, n. precedence, priority, a former state. — *Pūrva-dakshiṇa, as, ā, am*, south-eastern. — *Pūrva-dik-pati, is*, or *pūrva-dig-īśa, as*, m. 'regent of the eastern quarter,' an epithet of Indra. — *Pūrva-dina, am*, n. the earlier part of the day, forenoon. — *Pūrva-diś, k*, f. the eastern region, east quarter. — *Pūrvadiśya, as, ā, am*, situated towards the east, bearing east; eastern. — *Pūrva-dishṭa, as, ā, am*, determined by former actions; (*am*), n. the award of destiny. — *Pūrva-dushkṛita-bhoga, as*, m. the pain or penalty consequent on sins committed in a former birth. — *Pūrva-dṛishṭa, as, ā, am*, formerly seen, seen before. — *Pūrva-dṛishṭi, is*, f. a former view or sight. — *Pūrva-deva, as*, m. an ancient deity, primeval divinity; an Asura or demon (offspring of Kaśyapa the parent of both gods and demons); a Pitṛi or progenitor. — *Pūrva-devatā*, f. a primeval deity, a Pitṛi or progenitor of gods as well as men. — *Pūrva-devikā*, f., N. of a Grāma in the eastern part of India. — *Pūrva-deśa, as*, m. the eastern country or eastern part of India. — *Pūrva-deha, as*, m. a former body, a former birth. — *Pūrvadehika, as, ā, am*, done in a former existence. — *Pūrva-naḍaka, am*, n., Ved. a hollow bone in the upper part (of the thigh). — *Pūrva-nipāta, as*, m. (in gram.) the irregular priority of a word in a compound. — *Pūrva-nivāsa-jñāna, am*, n. (with Buddhists) 'knowledge of former habitations,' knowledge of the past lives of all beings. — *Pūrva-nivāsānusmṛiti* (°*sa-an*°), *is*, f. 'recollection of former habitations,' reminiscence of former existence (one of the ten powers of a Buddha). — *Pūrva-nyāsa, as*, m., N. of a grammatical work. — *Pūrva-paksha, as*, m. the fore part or side; the first half of a lunar month, the fortnight of the waxing moon; the first half of a year; an assertion, proposition; the first side or part of an argument, a primâ facie argument or assertion, the primâ facie view of a question; the first objection to an argument; the statement of the plaintiff; an action or suit at law. — *Pūrvapaksha-pāda, as*, m. the first step of a legal process or lawsuit, the plaint. — *Pūrvapakshin, ī, iṇī, i*, one who makes an assertion or proposition. — *Pūrvapakshīya, as, ā, am*, situated on the front side. — *Pūrva-pañćāla, ās*, m. pl. the eastern Pañćālas. — *Pūrva-pada, am*, n. the first member of a compounded word or of a sentence or of a verse. — *Pūrvapadika, as, ā, am*, relating to the first member of a compound term; reading or knowing the first member of a compound. — *Pūrvapadya, as, ā, am*, belonging to the first member of a compound term. — *Pūrva-parvata, as*, m. the eastern mountain from behind which the sun is supposed to rise. — *Pūrva-paśćān-mukha, as, ī, am*, flowing to the east and west (as a river). — *Pūrva-pā, ās, ās, am*, Ved. drinking first or before others. — *Pūrvapāñćālaka, as, ā, am* (fr. *pūrva-pañćāla*), belonging to the eastern Pañćālas. — *Pūrva-pāṭaliputraka, as, ā, am*, being in the eastern Pāṭali-putra (?). — *Pūrva-pāṇinīya, ās*, m. pl. the disciples of Pāṇini living in the east; *pūrvapāṇinīyaṃ śāstram*, (probably) the grammar of the eastern disciples of Pāṇini. — *Pūrva-pāda, as*, m. a forefoot. — *Pūrva-pāna* or *pūrva-pāyya, am*, n. or *pūrva-pīti, is*, f., Ved. precedence in drinking. — *Pūrva-pālin, ī*, m., N. of a prince. — *Pūrva-pitāmaha, as*, m. a forefather, ancestor. — *Pūrva-purusha, as*, m. 'the primeval soul,' an epithet of Brahmā; a forefather, ancestor. — *Pūrva-pūrva, as, ā, am*, each previous or preceding one; (*ās*), m. pl. forefathers, ancestors. — *Pūrva-peya, am*, n., Ved. precedence in drinking; precedence. — *Pūrva-prajñā*, f., Ved. knowledge of the past, remembrance, memory. — *Pūrva-prayoga, as*, m., N. of a work. — *Pūrva-pravṛitta, as, ā, am*, formerly happened, done, fixed. — *Pūrva-prasthita, as, ā, am*, gone before, set out in advance. — *Pūrva-phalgunī*, f. 'the first Phalgunī,' the eleventh Nakshatra (figured by a couch and containing two stars, one of which is δ Leonis; cf. *uttara-phalgunī*). — *Pūrvaphalgunī-bhava, as*, m. an epithet of Bṛihas-pati or the planet Jupiter. — *Pūrva-bhadra-padā, ās*, f. pl. or *pūrva-bhadra-pada, as*, m. = *pūrva-bhādrapadā*, q. v. — *Pūrva-bhāga, as*, m. the fore part; the upper part (opposed to *adho-bhāga*); *dina-pūrvabhāga*, the earlier part of the day, forenoon, morning. — *Pūrva-bhāj, k, k, k*, Ved. receiving the first share, the first sharer; preferred, excellent. — *Pūrva-bhādra-padā*, f. the twenty-fifth Nakshatra, the former of the two called Bhādrapadā, containing two stars. — *Pūrva-bhāva, as*, m. the having existed formerly, previous existence; (in rhetoric) disclosing an intention. — *Pūrvabhāvi-tva, am*, n. the being previous to everything else, priority. — *Pūrva-bhāvin, ī, inī, i*, being anterior, preceding (everything else). — *Pūrva-bhāshin, ī, iṇī, i*, speaking first, addressing a person, condescending to speak first, polite, complaisant. — *Pūrva-bhukti, is*, f. prior possession. — *Pūrva-bhūta, as, ā, am*, existing previously, preceding. — *Pūrva-mārin, ī, iṇī, i*, dying before or first. — *Pūrva-mīmāṃsā*, f. an inquiry into the first or ritual portion of the Veda (hence sometimes also called *karma-mīmāṃsā*, as opposed to *uttara-mīmāṃsā* or *brahma-mīmāṃsā*, q. q. v. v., which is rather an exposition of the later portion of the Veda or Upanishads; the Pūrva-mīmāṃsā forms one of the six systems of philosophy and is attributed to Jaimini; it is really an interpretation of the text of the Veda, and is generally called *the* Mīmāṃsā, the term Vedānta being applied to the Uttara-mīmāṃsā; though scarcely a system of philosophy, yet in the course of its critical explanation of the Vedic text the Pūrva-mīmāṃsā discusses various philosophical questions, one of its speculations being the doctrine of the eternity of sound or of an eternal sound underlying all temporary sound and by some identified with Brahma). — *Pūrva-mīmāṃsārtha-saṅgraha* (°*sā-ar*°), *as*, m., N. of an introduction to the Mīmāṃsā by Laugākshi Bhāskara. — *Pūrva-yaksha, as*, m. 'the first Yaksha,' an epithet of Maṇi-bhadra, one of the Jinas or Jaina teachers. — *Pūrva-yāyāta, am*, n. the more ancient form of the legend of Yayāti or that current in the east. — *Pūrva-yāvan, ā*, m., Ved. 'going before,' a leader. — *Pūrva-raṅga, as*, m. the commencement or prelude of a drama, a prologue, an overture. — *Pūrva-rāga, as*, m. earliest or incipient affection, dawning love; affection arising from some previous cause (before meeting). — *Pūrva-rātra, as*, m. the first part of the night, the former or earlier part of the night, the time from dusk to midnight. — *Pūrvarātra-kṛita, as, ā, am*, done during the first part of the night. — *Pūrva-rūpa, am*, n. indication of approaching change; symptom of occurring disease; the first of two concurrent vowels or consonants; (in rhetoric) a figure of speech which describes anything as unexpectedly returned to its former state; (*as, ā, am*), having the previous form or shape. — *Pūrva-lakshaṇa, am*, n. indication of something about to occur (as sickness). — 1. *pūrva-vat, ān, atī, at*, having something preceding or antecedent, having or characterized by a cause; (according to others) relating to something preceding. — 2. *pūrva-vat*, ind. as before, as hitherto, as heretofore, as aforesaid; [applied in the Nyāya philosophy to a kind of syllogism, e. g. inferring from the appearance of a dark cloud that rain will fall.] — *Pūrva-vayas, ās, ās, as*, or *pūrva-vayaska, as, ā, am*, being in the first period or stage of life, young. — *Pūrva-vayasa, am*, n., Ved. the first period or stage of life, youth. — *Pūrva-vayasin, ī, inī, i*, Ved. being in the first period of life, young. — *Pūrvavarti-tā*, f. the having existed before, former existence, precedence, priority. — *Pūrva-vartin, ī, inī, i*, existing before, preceding, prior, previous. — *Pūrva-vah, -vāṭ*, m., Ved. drawing in front, being the first horse or leader, or harnessed for the first time (applied to a horse). — *Pūrva-vāda, as*, m. the first plea or commencement of an action at law, a former plea or assertion. — *Pūrva-vādin, ī*, m. 'speaking first,' 'stating his case in the first instance,' a complainant, plaintiff, one who makes the first charge or complaint; the first claimant; one who has made a former plea or complaint. — *Pūrva-vārshika, as, ī, am* (fr. *pūrva-varsha*), relating to the first half of the rainy season. — *Pūrva-vid, t, t, t*, knowing the things or events of the past. — *Pūrva-vṛitta, as, ā, am*, formerly happened, relating to a previous occurrence; (*am*), n. a former event, previous occurrence; former conduct. — *Pūrva-vairin, ī, iṇī, i*, one who has first commenced hostilities, the first to declare war, the aggressor. — *Pūrva-śārada, as, ī, am* (fr. *pūrva-śarad*), relating to the first half of the autumn. — *Pūrva-śīrsha, as, ā, am*, turned with the head or face towards the east. — *Pūrva-śaila, as*, m. the eastern mountain behind which the sun is supposed to rise; (*ās*), m. pl., N. of a Buddhist school. — *Pūrvaśaila-saṅghārāma* (°*gha-ār*°), *as*, m., N. of a Buddhist monastery. — *Pūrva-saktha, am*, n. (probably) the upper part of the thigh. — *Pūrva-sad, t, t, t*, Ved. sitting in front. — *Pūrva-sandhyā*, f. 'earlier twilight,' dawn, day-break. — *Pūrva-samudra, as*, m., Ved. the eastern sea. — *Pūrva-sara, as, ī, am*, going before, preceding. — *Pūrva-sasya, am*, n., Ved. earliest-sown grain. — *Pūrva-sāgara, as*, m. the eastern sea. — *Pūrva-sāra, as, ī, am*, going eastwards. — *Pūrva-sārin, ī, iṇī, i*, preceding, taking precedence of all others. — *Pūrva-sāhasa, am*, n. the first or heaviest fine or punishment. — *Pūrva-sū, ūs, ūs, u*, Ved. first bringing forth;

first-born.—*Pūrva-stha, as, ā, am,* standing first, most excellent.—*Pūrva-sthiti, is,* f. first or former state.—*Pūrva-svara, as, ā, am,* (in grammar) having the accent of the preceding.—*Pūrva-hūti, is,* f., Ved. first or earliest invocation, morning prayer.—*Pūrva-homa, as,* m., Ved. an introductory sacrifice.—*Pūrvāgni* (°*va-ag*°), *is,* m., Ved. 'original or primeval fire,' the householder's sacred fire (=*āvasathya*).—*Pūrvāgni-vah, vāṭ,* m. carrying the sacred fire.—*Pūrvāgni-vahana, am,* n., Ved. a vehicle for carrying the sacred fire.—*Pūrvāćarita* (°*va-āć*°), *as, ā, am,* formerly done or followed.—*Pūrvāćala* (°*va-āć*°), *as,* or *pūrvādri* (°*va-ad*°), *is,* m. the eastern mountain (behind which the sun and moon are supposed to rise).—*Pūrvātithi* (°*va-at*°), *is,* m., N. of a man.—*Pūrvādi* (°*va-ādi*), *is, is, i,* beginning with the word *pūrva*.—*Pūrvādhikārin* (°*va-adh*°), *ī,* m. prior owner, former proprietor.—*Pūrvādhirāma* (°*va-adh*°), *am,* n. the more ancient form of the story of Rāma or the form current in the east of India.—*Pūrvānuyoga* (°*va-an*°), *as,* m., N. of a Jaina work belonging to the Drishṭi-vāda.—*Pūrvānta* (°*va-an*°), *as,* m. the end of a preceding word; =*pūrva-koṭi,* q. v.—*Pūrvāpara* (°*va-ap*°), *as, ā, am,* being before and behind, eastern and western; prior and subsequent, first and last, preceding and following, following one another, connected with one another; (*am*), n. that which is before and behind, east and west; connection; the proof and thing to be proved.—*Pūrvāpara-tva, am,* n. the being before and behind.—*Pūrvāpara-virodha, as,* m. opposition of prior and subsequent, inconsistency, incongruity.—*Pūrvāparī-bhūta, as, ā, am,* following one another, connected with one another.—*Pūrvā-push* (?), *ṭ, ṭ, ṭ,* Ved. supporting those who precede.—*Pūrvābhibhāshin* (°*va-abh*°), *ī, inī, i,* =*pūrva-bhāshin,* q. v.—*Pūrvābhimukha* (°*va-abh*°), *as, ī, am,* turned towards or facing the east.—*Pūrvābhirāmā* (°*va-abh*°), f., N. of a river.—*Pūrvābhisheka* (°*va-abh*°), *as,* m. previous anointing; (according to Sāy.) a particular Mantra.—*Pūrvābhyāsa* (°*va-abh*°), *as,* m. the repetition of what precedes, former practice, antecedent experience; (*ena*), ind. afresh, anew.—*Pūrvāmbudhi* (°*va-am*°), *is,* m. the eastern ocean.—*Pūrvāyus* (°*va-āy*°), *us, us, us,* Ved. (perhaps) 'of an early age,' young.—*Pūrvārāma* (°*va-ār*°), *as,* m. 'eastern garden,' N. of a Buddhist monastery.—*Pūrvārćika* (°*va-ār*°), *am,* n., N. of the first half of the Sāma-veda (the second half of which is called *uttarārćika*).—*Pūrvārjita* (°*va-ar*°), *as, ā, am,* attained or gained by former works.—*Pūrvārdha* (°*va-ar*°), *as,* m. the first half, front or upper part, eastern part (opposed to *jaghanārdha, uttarārdha, uttamārdha, parārdha*); the first half of a hemistich; *dinasya pūrvārdhaḥ,* forenoon.—*Pūrvārdha-kāya, as,* m. the front or upper part of the body.—*Pūrvārdhalambin, ī, inī, i,* having the foremost half inclined, leaning forward.—*Pūrvārdhya, as, ā, am,* Ved. relating to the first or front part, relating to the upper part, relating to the eastern part.—*Pūrvāvedaka* (°*va-āv*°), *as,* m. a plaintiff.—*Pūrvāśin* (°*va-āś*°), *ī, inī, i,* eating before (another, with abl. or loc.).—*Pūrvāshāḍhā* (°*va-ash*°), f. the first of two constellations called Ashāḍhā, the eighteenth or twentieth Nakshatra or lunar asterism containing two stars of which one is δ Sagittarii.—*Pūrvāsin* (°*va-ās*°), *ī, inī, i,* Ved. shooting before (another).—*Pūrvāhṇa* (°*va-ah*°), *as,* m. the earlier part of the day, forenoon (mostly occurring in the loc. case; sometimes incorrectly spelt *pūrvāhna*).—*Pūrvāhṇaka, as,* m. 'born in the forenoon,' N. of a man.—*Pūrvāhṇatana* or *pūrvāhṇika* or *pūrvāhṇetana, as, ī, am,* belonging or relating to the forenoon.—*Pūrvetara* (°*va-it*°), *as, ā, am,* 'other than eastern,' western.—*Pūrvedyus,* ind. on the day before, yesterday (opposed to *uttare-dyus, uttaram ahar, apare-dyus*); on a former day; at dawn, during the first part of the day; early, betimes, in the morning; during that portion of a day on which religious ceremonies are to be performed.—*Pūrveshukāmaśami* (°*va-ish*°), f., N. of a Grāma.—*Pūrvokta* (°*va-uk*°), *as, ā, am,* said before, formerly stated, aforesaid, before-mentioned.—*Pūrvottara* (°*va-ut*°), *as, ā, am,* north-eastern; (*e*), n. du. the antecedent and subsequent, the preceding and following; (*am, ā*), n. f. the north-east.—*Pūrvotpanna* (°*va-ut*°), *as, ā, am,* previously produced, previously existent.—*Pūrvotpanna-tva, am,* n. former existence, condition of prior existence.—*Pūrvodita* (°*va-ud*°), *as, ā, am,* aforesaid, before-mentioned.

Pūrvaka, as, ikā, am, earlier, former, previous, prior, anterior, preceding, antecedent (often like *pūrva,* q. v., at the end of a comp.; cf. *strī-p*°); first; preceded by, accompanied by, connected with, attended with (at the end of comps.=*pūrva,* q. v.; cf. *vyāhṛiti-p*°); (*as*), m. a forefather, ancestor; (*am*), ind. preceded by, with, according to, in conformity with (at the end of comps.; cf. *vidhi-p*°, *prīti-p*°).

Pūrvatana, as, ī, am, former, earlier, older, more ancient.

Pūrva-tas, ind. in front of, before (with gen.); towards the east; first, in the first place.

Pūrva-tra, ind. in the former or preceding part (opposed to *uttara-tra,* q. v.); *pūrvatra janmani,* in a former birth.

Pūrva-thā, ind., Ved. at first, formerly, of old, aforetime; as of old; in front, towards the east (?).

Pūrvaya, as, ā, am, Ved. in *upādhāyya-p*°, having an edge or border (of red braid), trimmed, edged.

Pūrvātitha, am, n., N. of a Sāman (=*paurvātitha*).

Pūrvika, as, ā, am, formerly or previously done; formerly invited; =*pūrvaka,* previous; [cf. *strīpūrvika*.]

Pūrvine-shṭhā, ās, ās, am, Ved. standing in the east (? probably a wrong reading).

Pūrvin, ī, iṇī, i, derived from ancestors or forefathers, observed by ancestors, ancestral; having formerly, having formerly been (at the end of a comp.; cf. *kṛita-p*°, *bhukta-p*°, *strī-p*°).

Pūrviṇa, as, ā, am, derived from ancestors or forefathers, ancestral.

Pūrvya, as, ā, am, Ved. former, previous, preceding, ancient, old (opposed to *navīyas, nūtana*); first, next, nearest (Sāy.=*nedishṭha*); excellent; (according to a Scholiast) young; (*am*), ind. before, formerly, long since, hitherto, at first.—*Pūrvya-stuti, is,* f., Ved. principal praise (Sāy.=*mukhyā stutiḥ*).

पूल् *pūl,* cl. 1. 10. P. *pūlati, pūlayati, -yitum,* to collect, gather, heap up, accumulate.

Pūla, as or *am,* m. or n. (?), or *pūlaka, as,* m. a bundle, pack.

पूलिका *pūlikā,* f. a kind of pastry; [cf. *pūrikā, polikā, pauli*.]

पूल्य *pūlya, am,* n. an empty or shrivelled grain of corn.

पूष् *pūsh* (=rt. 2. *push*), cl. 1. P. *pūshati, pūshitum,* to nourish; to increase, grow.

Pūsha, as, m. (fr. rt. 2. *push*), a kind of mulberry tree, Morus Indica; (*ā*), f. epithet of the third Kalā of the moon.

Pūshaka, as, m. a kind of mulberry tree, Morus Indica.

Pūshaṇa, as, m.=*pūshan* below; (*ā*), f., N. of one of the Mātṛis attending on Skanda.

Pūshan, ā, m. (the *a* of *an* is not lengthened in the nom. du. pl. and acc. sing. du., e. g. nom. du. *pūshaṇau,* nom. pl. *pūshaṇas,* acc. sing. *pūshaṇam,* acc. pl. *pūshṇas,* or according to some also *pūshas,* inst. sing. *pūshṇā* or *pūshā,* loc. sing. *pūshṇi* or *pūshaṇi* or *pūshi,* see Gram. 157), N. of a Vedic deity (regarded as the guardian of flocks and herds and of property in general, cf. *pushṭimbhara;* in the character of a herdsman he is represented as carrying an ox-goad and riding in a car drawn by goats, cf. *ajāśva;* in that of a presiding deity of the sun he is all-seeing, the companion of travellers, guide of the soul on its way to the next world, and the lover of his sister Sūryā; he causes the alternation of day and night, and is associated with Soma or the Moon as protector of the universe; he is invoked together with various gods, but most frequently with Indra and Bhaga; his most remarkable epithets are *ā-ghṛiṇi, kapardin, dasra, dasma, dasma-varćas;* in the Brāhmaṇas Pūshan is represented as having lost his teeth and feeding on a kind of gruel, whence he is called *karambhād;* in later times he is enumerated among the twelve Ādityas, and regent of the Nakshatra Revatī or Paushṇa); N. of the sun.—*Pūshaṇ-vat, ān, atī, at,* Ved. accompanied by Pūshan; (Sāy.)=*pushṭyā yukta,* filled with nutriment.—*Pūsha-danta-hara, as,* m. 'taking away Pūshan's teeth,' an epithet of Śiva.—*Pūsha-bhāsā,* f. 'sun-splendor,' N. of the capital of Indra; (also spelt *pūsha-bhāshā*.)—*Pūsha-mitra, as,* m., N. of a man with the surname Gobhila.—*Pūsha-rāti, is, is, i,* Ved. having Pūshan as a giver, i. e. probably, among whom Pūshan is the especial benefactor.—*Pūshātmaja* (°*sha-āt*°), *as,* m. 'son of Pūshan,' an epithet of Indra.—*Pūshāsuhṛid* (°*sha-as*°), *t,* m. 'enemy of Pūshan,' an epithet of Śiva.

पूषध्र *pūshadhra, as,* m., N. of a son of Manu; (probably a wrong reading for *pṛishadhra*.)

पूष्कर *pūshkara,* a word formed for the explanation of *pushkara* (Śatapatha-b. VII. 4, 1, 13).

पृ 1. *pṛi,* cl. 3. P. *piparti, papāra, parishyati, apārshīt* (mostly Ved.), to bring over, carry over or across, ferry over; to bring out of, deliver from (with abl.); to escort; to protect, uphold, support, sustain, maintain; to bring forward, promote, advance; cl. 9. P. *pṛiṇāti,* to protect: Caus. P. (ep. also A.) *pārayati* (*-te*), *-yitum,* Aor. *apīparat,* to ferry over or across, carry over, conduct through; to bring out, deliver, extricate, rescue, save, protect; to reach the other side of anything, to accomplish, achieve, perform, bring to a conclusion; to keep one's ground, withstand, oppose; to be able or capable; to live; [cf. Zend *par,* 'to carry across:' Gr. περά-ω, πόρο-ς, πορεύς, πορ-θ-μός, πορσύν-ω, πορεύ-ω, πορίζ-ω, ἄπορος, ἀπορέ-ω, ἐμ-πορο-ς, πεῖρ-α, πειρά-ω, παρών, πειράτης, πεπαρεῖν, πείρω, περόνη, πόρπη, πειρά, πηρό-ς: Lat. *por-ta, por-tu-s, ex-per-i-o-r, peritus, peri-culu-m, par-a-re* (?), *parere, partus, portare:* Goth. *far-an,* 'to go;' *far-j-an,* 'to carry:' Old Germ. *ar-far-an,* 'to perceive;' *furt:* Angl. Sax. *fyrd*.]

पृ 2. *pṛi* [cf. rt. *pṛiṇ*], cl. 5. P. *pṛiṇomi, papāra, parishyati, apārshīt, partum,* to please, gratify, delight; to be pleased or delighted.

पृ 3. *pṛi,* cl. 6. A. *priyate, papre, parishyate, apṛita, partum,* to be busy or active (in *vy-ā-pṛi,* q. v.); [cf. Gr. πεπά-ω, πέρ-νη-μι, πι-πρά-σκ-ω, πρί-α-μαι, πρᾶ-σι-ς, πρα-τία-ς, πόρνη, ἔμ-πορος, ἐμ-πολά-ω, πωλέω; Lat. *prec-iu-m, prec-ari;* Old Germ. *feil, feili*=Mod. Germ. *feil,* 'cheap, venal.']

पृ 4. *pṛi*=rt. *pṛī,* to fill, q. v.

पृक्का *pṛikkā,* f. a species of leguminous plant, Trigonella Corniculata; [cf. *spṛikkā*.]

पृक्त *pṛikta, pṛikti.* See under rt. 1. *pṛić.*

पृक्थ *prikthu, am,* n. possession, property, wealth; [cf. *riktha*.]

पृक्ष् *pṛiksh,* f. (the nom. sing. does not

occur; perhaps connected with rt. 1. pṛić), Ved. refreshment, food, nourishment, satiation.—Pṛikshu-dhā, ās, ās, am, Ved. (according to Sāy.) = paśu-puroḍāśādishu dāha-madhye dhīyamānaḥ, being placed in the midst of the burnt offerings of animals, ghee, &c., or = pra-kshodhyaḥ = prakarsheṇa bubhukshitaḥ; (perhaps a corruption for pra-kshudha, 'hungry, eager.')

पृक्ष pṛiksha, as, ā, am, Ved. fleet, swift (? said of a horse); having food, (Sāy.) = ghāsādy-anna-vat, possessing grass and other food; (as), m. a swift horse, courser (an epithet especially of the horses of the Aśvins, Agni, and Indra); N. of a man; a battle.—Pṛiksha-prayaj, k, k, k, Ved. (perhaps) hastening with swift horses; (Sāy.) in which oblations of food begin to be offered (said of the morning).—Pṛiksha-yāma, as, ā, am, driving swift horses; (Sāy.) = annānāṃ niyamanaṃ yasmin, in which there is the offering of food; (as), m. a proper N. (?).

पृच् 1. pṛić, cl. 7. P. pṛiṇakti, paparća, parćishyati, aparćīt, parćitum; cl. 2. A. pṛikte or pṛinkte (sometimes referred to a form pṛiñć), papṛiće or papṛiñće, parćitā or pṛiñćitā, parćishyate, aparćishṭa, parćitum; cl. 1. A. parćati, &c. (?), to mix, mingle; to bring into contact, connect, unite, join; to be in contact, touch; to fill, satisfy, sate, satiate; to give lavishly, grant bountifully, bestow anything (acc. or gen.) richly upon any one (dat.), lavish upon (Ved.); to increase, augment, multiply; (A.) to fill one's self (?); cl. 1. 10. P. parćati, parćayati, &c., to touch; to hinder, restrain (?); [cf. Gr. πλέκ-ω, πλέγ-μα, πλοκή, πλόκαμο-ς, δί-πλαξ, perhaps πόρκο-ς, πόρκη-ς: Lat. plec-t-o, am-plec-t-or, plic-o, du-plex, Parca, plăg-a: Umbr. tribriçu, 'triplicity:' Goth. flah-t-om, 'with folds;' fal-th-a, 'I fold;' flaht, flihtu, fluhtumēs: Old Germ. flihtu, flahs = Mod. Germ. Flachs = Eng. flax; flehtan: Mod. Germ. flech-t-en: Angl. Sax. folg-ian: Slav. ple-t-u, 'I plait.']

Pṛikta, as, ā, am, mixed, mingled, combined; brought into contact, touched, united, being in combination with, touching [cf. mayūkha-p°]; filled, full (e.g. ghṛita-pṛikta, full of ghee); (am), n. possessions, property, wealth (in these senses a wrong reading for pṛiktha, q.v.).

Pṛikti, is, f. touch, contact.

2. pṛić, k, f., Ved. refreshment; (Sāy.) = prāptum kāmayamāna, desirous of attaining, or = bhaj, enjoying; [cf. ghṛita-p°, madhu-p°.]

पृच्छक pṛiććhaka, as, ā, am (fr. rt. prach), one who asks or inquires after (with gen.); inquiring; inquiring into the future; (as), m. an inquirer, querist, investigator, inquisitive person.

Pṛiććhana, am, n. asking, inquiring.

Pṛiććhā, f. asking, questioning, a question, inquiry; an inquiry into the future.

Pṛiććhya, as, ā, am, to be asked or inquired after.

पृज् pṛij, pṛiñj, cl. 2. A. pṛinkte, &c., various readings for rts. 1. pṛić, pṛiñć, q.v.

पृञ्च् pṛiñć, cl. 2. A. pṛinkte, &c. See rt. 1. pṛić above.

पृड् pṛiḍ, cl. 6. P. pṛiḍati, &c. [cf. rt. pṛiṇ], to gladden, delight.

पृण् pṛiṇ [cf. rts. 2. and 4. pṛi], cl. 6. P. A. pṛiṇati, -te, &c., Ved. to fill; to please, gratify.

पृत् pṛit, t, f., Ved. (usually in loc. pl. pṛitsu, in Ṛig-veda I. 129. 4. pṛitsushu, but according to native grammarians also in other cases, viz. pṛitas, pṛitā, pṛidbhyām), battle, contest, strife.—Pṛit-suti, is, f., Ved. a hostile attack; (Sāy.) a host.—Pṛitsu-tur, ūr, ūr, ur, Ved. victorious; (Sāy.) = pṛitanāsu taraṇa-śīla = śūra.

Pṛitana, am, n. a hostile encounter (Ved.); an army (Ved.); (ā), f. a battle, encounter, fight, contest, (in the earlier language only in acc. and loc. plur.); a hostile armament, army; a small army or division consisting of 243 elephants, as many chariots, 729 horse, and 1215 foot, = 3 Vāhinīs; (ās), m. pl. men, mankind (?).—Pṛitanāj (°nā-aj), k, k, k, Ved. running or rushing in battle.—Pṛitanāji (°nā-aji), is, is, i, = pṛitanāj (Atharva-veda VII. 85. 1).—Pṛitanā-jit, t, t, t, Ved. victorious in battle; (t), m., N. of an Ekāha.—Pṛitanājya (°nā-aj°), am, n., Ved. 'running-match,' a fight, battle.—Pṛitanā-nī, īs, or pṛitanā-pati, is, m., Ved. a leader in battle, commander, general.—Pṛitanā-shah or pṛithanā-shāh, ṭ, ṭ, ṭ, Ved. winning battles, victorious, (Sāy.) = a-martya, immortal; (ṭ), m. an epithet of Indra.—Pṛitanā-shāhya, am, n., Ved. victory in battle (Sāy. = parakīya-senābhibhava).—Pṛitanāhava (°nā-āh°), as, m., Ved. a challenge to fight; a fight, battle; (Sāy.) = saṅgrāmeshu rakshaṇārtham āhvānam.

Pṛitanāyat, an, antī, at, Ved. fighting together, engaged in combat, (according to Mahī-dhara = saṅgrāma-kāma, eager for battle.)

Pṛitanāyu, us, us, u, Ved. hostile, inimical.

Pṛitanya, Nom. P. pṛitanyati, -yitum, Ved. to attack, assail, to fight against.

Pṛitanyā, f. = pṛitanā, an army.

Pṛitanyu, us, us, u, Ved. attacking, hostile; (Sāy.) = yuddham iććhat.

Pṛitsudha, as, m. battle?; (a various reading for pṛitsu in Naigh. II. 17.)

पृथ् pṛith, cl. 10. P. parthayati, -yitum, to extend (= rt. 1. prath); to throw, cast; to send, direct; [cf. rt. 2. prath.]

Pṛitha, as, m. (fr. rt. pṛith as another form of rt. 1. prath), Ved. the flat or palm of the hand; a particular measure, the length of the hand from the tip of the fingers to the knuckles, or = 13 Aṅgulis; (ā), f., N. of a daughter of Śūra and adopted daughter of Kunti and one of the wives of Pāṇḍu (she was the mother of Karṇa before her marriage and of Yudhishṭhira, Bhīma, and Arjuna after her marriage, see Kuntī).—Pṛitha-hara, as, m. an epithet of Śiva.—Pṛithā-ja, as, m. 'son of Pṛithā,' an epithet of Arjuna; the tree Pentaptera Arjuna.—Pṛithā-pati, is, m. 'the husband of Pṛithā,' an epithet of Pāṇḍu.—Pṛithāraṇi (°thā-ar°), is, f. 'the Araṇi Pṛithā,' a N. of Kuntī the wife of Pāṇḍu (as the mystical wood from which the Pāṇḍavas were struck out or generated; cf. Pāṇḍava-vahni).—Pṛithā-suta, as, m. 'son of Pṛithā,' an epithet of Arjuna.

Pṛithak, ind. separately, singly, severally; apart from, besides, with exception of, except (with abl.); without (with abl., inst., or gen.); differently from (with abl.); pṛithak pṛithak, one by one, separately, with regular intervals; [cf. perhaps Gr. φάρ-σο-ς; Lat. par(t)s, pri-vus perhaps for prith-vus, pri-vare.]—Pṛithak-karaṇa, am, n. making separate, separating, distinguishing, setting apart.—Pṛithak-kāma, as, ā, am, Ved. having different wishes, having various desires.—Pṛithak-kārya, am, n. a separate or private affair, the affair of an individual.—Pṛithak-kula, as, ā, am, belonging to a separate or different family.—Pṛithak-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to make separate, sever, sunder; to keep off, avert.—Pṛithak-kṛita, as, ā, am, separated, severed, sundered, cut off; made distinct.—Pṛithak-kriyā, f. separation, disunion.—Pṛithak-kshetra, ās, m. pl. children of one father by different wives or by wives of different classes.—Pṛithak-ćara, as, ī, am, going separately, walking alone.—Pṛithak-tva, am, n. separateness, separation, diversity, severalty; singleness, individuality; (ena), ind. singly, one by one.—Pṛithak-tvaćā, f. 'diverse-barked,' a species of aloe commonly called Mūrvā, Sanseviera Zeylanica.—Pṛithak-parṇī, f. 'diverse-leaved,' a species of plant, Hemionitis Cordifolia.—Pṛithak-piṇḍa, as, m. a distant kinsman who offers the funeral cake by himself and not together with the other relations; (according to Kullūka = samānodaka.)—Pṛithak-śabda, as, m. a separate word, a distinct or independant word.—Pṛithak-śayyā, f. sleeping apart.—Pṛithak-śruti, is, is, i, uttering a distinct sound, distinctly heard.—Pṛithak-sthita, as, ā, am, existing separately, separate.—Pṛithak-sthiti, is, f. separate existence, separation.—Pṛithag-abhimati, is, is, i, regarding the world as separate (from God).—Pṛithag-ātmatā, f. separateness, severalty; discrimination, judgment.—Pṛithag-ātman, ā, ā, a, 'having a distinct nature or essence,' separate, distinct, individual; (ā), m. individualized spirit, that of an individual as detached from universal spirit or the soul of the universe.—Pṛithag-ātmikā, f. separate or individual existence, individuality.—Pṛithag-īśa-mānin, ī, inī, i, regarding God as distinct from the universe; [cf. pṛithag-abhimati.]—Pṛithag-gaṇa, as, m. a separate company.—Pṛithag-guṇa, as, ā, am, having distinct properties.—Pṛithag-jana, as, m. a man of the lower classes or of low caste, a man of low character or profession; (with Buddhists) a man in his natural state, one not yet illuminated; an ignorant man, fool, blockhead; a wicked or vicious man, sinner; the lower orders, low people, the multitude; (ās), m. pl. children of one father by different mothers; the lower orders, populace.—Pṛithag-dṛiś, k, k, k, beholding other objects (than those of sense).—Pṛithag-bīja, as, m. the plant Semecarpus Anacardium (= bhallātaka).—Pṛithag-bhāva, as, m. separate state or existence, separateness, difference, individuality (= pṛithak-tva, q.v.).—Pṛithag-bhūta, as, ā, am, become separate, separated, different.—Pṛithag-yoga, as, ā, am, (probably) having a different lot.—Pṛithagyoga-karaṇa, am, n. disuniting things connected with one another.—Pṛithag-rūpa, as, ā, am, variously shaped, diverse, manifold, various, different, of different kinds.—Pṛithag-vidha, as, ā, am, of different kinds, various, diversified, multiform, different from (with inst.).

Pṛithavī, f. = pṛithivī below.

Pṛithivī, f. (for pṛithvī, f. of pṛithu below), 'the wide (world),' the earth, Earth personified (as the mother of all beings, and often invoked together with the Sky; in the Veda there are three earths enumerated corresponding with the three heavens, that on which mankind lives being called bhūmi; in the Vishṇu-Purāṇa said to be the daughter of Pṛithu); land, ground, soil; earth regarded as one of the elements; (according to Naigh. I. 3) = antariksha, sky; pṛithivyā vratam or pṛithivyāḥ saṃsarpam, N. of a Sāman. [Pṛithivī is sometimes shortened into pṛithivi, especially in comps.]—Pṛithivi-tva, am, n. the state of the earth.—Pṛithivi-dā, ās, ās, am, Ved. earth-giving.—Pṛithivi-bhāga, as, ā, am, Ved. having the earth as a share, one to whom the earth is allotted, entitled to the earth.—Pṛithivi-loka, as, m., Ved. the earth regarded as a world, the terrestrial world.—Pṛithivi-shad or pṛithivi-sad, t, t, t, sitting on the ground.—Pṛithivi-shṭha, as, ā, am, Ved. standing on the ground, stepping firmly (said of a horse; Sāy. = pṛithivyāṃ su-pratishṭhitaḥ).—Pṛithivī-kampa, as, m. an earthquake.—Pṛithivī-kshit, t, t, t, dwelling on earth (Ved.); reigning over the earth; (t), m. a prince, king, sovereign.—Pṛithivī-ćandra, as, m. 'earth-moon,' N. of a prince of the Trigartas.—Pṛithivīṃ-jaya, as, ā, am, conquering the earth; (as), m. a prince, king, sovereign.—Pṛithivī-tala, am, n. the surface of the earth, ground, bare ground, the very earth.—Pṛithivī-tīrtha, am, n., N. of a Tīrtha.—Pṛithivī-dharaṇa, am, n. a prop or support of the earth.—Pṛithivī-pati, is, m. 'lord of the earth,' a prince, king, sovereign; an epithet of Yama the regent of the dead; a kind of drug (= ṛishabha).—Pṛithivī-paripālaka, as, m. 'guardian of the earth,' a prince, king, sovereign.—Pṛithivī-pāravataka, as or am, m. or n. (?), rock-oil, petroleum (?).—Pṛithivī-pāla, as, m. 'guardian of the earth,' a king, sovereign, ruler.—Pṛithivī-bhuj, k, m. 'earth-enjoying,' a prince, sovereign.—Pṛithivī-maṇḍa, as or am, m. or n. (?),

the scum of the earth. – *Prithivī-maṇḍala, as, am,* m. n. the circuit of the earth. – *Prithivī-maya, as, ī, am,* made of earth, earthen. – *Prithivī-rasa, as,* m. the sap of the earth. – *Prithivī-rājya, am,* n. the sovereignty of the earth. – *Prithivī-ruha, as,* m. 'earth-growing,' a plant, tree. – *Prithivī-loka, as,* m. the earth considered as a world, the terrestrial world; [cf. *prithivī-loka.*] – *Prithivīśa* (°*vi-īśa*), *as,* m. 'lord of the earth,' a prince, king, sovereign. – *Prithivī-śakra, as,* m. 'the Indra of the earth,' a king. – *Prithivy-āpīḍa, as,* m., N. of two princes of Kaśmīra.

Prithu, us, us or *vī, u,* broad, wide, expansive, extensive, spacious; ample, abundant, luxuriant; large, great, gigantic; detailed; prolix; numerous; smart, clever; various; important; (*us*), m. a N. of Agni or fire; a particular measure of length (= *pritha*); N. of a mythical personage (= *prithī*, see col. 3); N. of a son of An-enas; of a Vrishṇi and son of Citraka; of a son of Citra-ratha; of a descendant of Ikshvāku (son of An-araṇya and father of Tri-śaṅku); of a son of Pāra; of a son of Pra-stāra; of a son of Rućaka; of one of the Saptarshis; of a son of one of the Manus; of a Dānava; of a monkey; (*us*), f. a pungent seed, Nigella Indica; a medicinal substance (commonly *hiṅgu-pattrī*); opium; (*vī*), f. 'the wide (world),' earth; earth as an element; the pungent seed Nigella Indica; = *hiṅgu-pattrī;* the plant Boerhavia Procumbens (= *punar-navā*, q. v.); great cardamoms; a kind of metre consisting of four lines of seventeen syllables each; another metre containing eleven syllables in each line; N. of the mother of the seventh Arhat of the present Ava-sarpiṇī; [cf. rt. *prath; prath-as,* 'breadth:' Zend *frath-anh,* 'breadth:' Gr. πλατύ-ς, πλάτ-ος, πλάτ-η, πλάτ-ανο-ς, πλάθ-ανο-ς, πλαθ-άνη, πλάσ-σω, πλάσ-μα, πλασ-τό-ς, ἔμ-πλασ-τρο-ν: Lat. *lāt-us* for *platus; Latium,* 'flat country;' *lat-er:* Lith. *platùs:* Goth. *braid-s,* 'broad:' Angl. Sax. *brād:* Eng. *broad:* Mod. Germ. *breit.*] – *Prithu-karman, ā,* m., N. of a son of Śaśa-vindu and grandson of Citra-ratha. – *Prithu-kalpinī,* f. a various reading for *patha-kalpanā,* q. v. – *Prithu-kīrtti, is,* m. 'far-famed,' N. of a son of Śaśa-vindu; (*is*), f., N. of a daughter of Śūra. – *Prithu-kola, as,* m. a species of jujube. – *Prithu-ga, ās,* m. pl. 'far-going,' N. of a class of deities under Manu Cākshusha. – *Prithu-gman, ā, ā, a,* Ved. 'broad-pathed,' having a broad path; thick-set? (Sāy. = *prithu-bhāvam prāpnavat.*) – *Prithu-grīva, as,* m. 'broad-necked,' N. of a Rākshasa. – *Prithu-ćārv-añćitekshaṇa* (°*ta-īksh*°), *as, ā, am,* having large, beautiful, and curved eyes. – *Prithu-ććhada, as,* m. 'broad-leaved,' a species of plant (= *harid-garbha*). – *Prithu-jaghana, as, ā, am,* 'large-hipped,' having broad hips. – *Prithu-jaya, as,* m. 'victorious far and wide,' N. of a son of Śaśa-vindu. – *Prithu-jman, ā, ā, a,* Ved. 'broad-pathed,' having a broad path; [cf. *prithu-gman.*] – *Prithu-jraya, as, ā, am,* or *prithu-jrayas, ās, ās, as,* widely extended, spreading widely; of rapid or extended impetus (Sāy. = *prithu-java* = *śīghra-gāmin* = *prathita-vega*). – *Prithu-tama, as, ā, am,* broadest, widest, largest (= *prathishṭha*). – *Prithu-tara, as, ā, am,* broader, wider, larger, more spacious, very large or important (= *prathīyas*). – *Prithu-tā,* f. or *prithu-tva, am,* n. breadth, width, largeness, greatness. – *Prithu-darśin, ī, inī, i,* far-seeing, far-sighted (in a metaphorical sense). – *Prithu-dāna, as,* m., N. of a son of Śaśa-vindu. – *Prithu-dīrgha-bāhu, us, us, u,* having broad and long arms, broad and long-armed. – *Prithu-dharaṇi-dhara, as,* m. 'supporting the broad earth,' an epithet of Vishṇu (Mahā-bh. Śānti-p. 13444). – *Prithu-dhāra, as, ā, am,* 'broad-edged,' having a wide or broad edge. – *Prithu-nitamba, as, ā, am,* having broad hips, large-hipped. – *Prithu-pakshas, as,* n. (probably) a broad space at the side (of a chariot); (according to Sāy. an adj. *ās, ās, as*) = *prithu-pārśva-dvaya-yukta,* broad-flanked, having the two flanks broad (said of a horse). – *Prithu-pattra, as,* m. 'broad-leaved,' a kind of garlic (= *rakta-laśuna*). – *Prithu-parśu, us, us, u,* Ved. armed with large sickles; (Sāy.) = *vistīrṇāśra-parśu-hasta,* holding large rib-bones of horses. – *Prithu-palāśikā,* f. Curcuma Zedoaria (= *śaṭī, palāśikā*). – *Prithu-pājas, ās, ās, as,* Ved. far-shining, resplendent (said of Agni, of the horses of Ushas, of the chariot of the Aśvins, and of Indra-Vāyu; Sāy. = *prithu-tejas* or *prithu-vegas*). – *Prithu-pāṇi, is, is, i,* Ved. broad-handed (said of Savitṛi; Sāy. = *mahat-kara*). – *Prithu-pragāṇa, as, ā, am,* Ved. having a wide approach or access, approached by wide avenues; (Sāy.) = *prithu-gīti,* much-lauded. – *Prithu-pragāman, ā, ā, a,* Ved. wide-striding, taking wide strides; moving fleetly (Sāy. = *prithu-pragamana*). – *Prithu-pratha, as, ā, am,* far-famed, having a wide reputation. – *Prithu-protha, as, ā, am,* having broad or wide nostrils (said of a horse). – *Prithu-bāhu, us, us, u,* broad-armed, having brawny arms. – *Prithu-budhna, as, ā, am,* broad-based, having a broad basis or foot, having a broad sole or under-part (Sāy. = *sthūla-mūla*). – *Prithu-bhuvana, am,* n. the wide world. – *Prithu-mridvīkā,* f. 'wide grape,' (probably) a raisin. – *Prithu-yaśas, ās, ās, as,* far-famed, of wide renown; (*ās*), m., N. of a son of Śaśa-vindu; of a son of Varāha-mihira. – *Prithu-yāman, ā, ā, a,* Ved. 'broad-pathed,' having a broad path (said of Ushas); (Sāy.) = *prithu-ratha,* a spacious chariot. – *Prithu-raśmi, is,* m., Ved. 'broad-rayed,' N. of a Yati. – *Prithu-rukma, as,* or *prithu-rukman, ā,* m., N. of a son of Parā-jit (or Parā-vrit). – *Prithu-roman, ā,* m. 'having broad hairs or scales,' a fish. – *Prithuroma-yugma, as* or *am,* m. or n. (?), the sign of the zodiac Pisces. – *Prithu-loćana, as, ā, am,* large-eyed, having large eyes. – *Prithu-vaktrā,* f. 'wide-mouthed,' N. of one of the Mātṛis attending on Skanda. – *Prithu-vega, as,* m. 'having excessive force or impetus,' N. of a prince. – *Prithu-śimbu, as,* m. a species of Śyonāka. – *Prithu-śiras, ās, ās, as,* Ved. broad-headed, flat-headed. – *Prithu-śekhara, as,* m. 'broad-crested,' a mountain. – *Prithu-śrava, as,* m., N. of a being attendant upon Skanda; (probably a wrong reading for *prithu-śravas.*) – *Prithu-śravas, ās, ās, as,* far-famed, of wide renown; (*ās*), m., N. of a man; of a son of Śaśa-vindu; of a son of Raghu; of a son of the ninth Manu; of a serpent-demon. – *Prithu-śrī, īs, īs, i,* having great fortune, highly prosperous. – *Prithu-śroṇi, is, is, i,* 'broad-hipped,' having broad hips, having large buttocks. – *Prithu-shena* (*prithu + senā*), *as,* m. 'having an extensive army,' N. of a son of Rućira (or Rućirāśva); of a son of Vibhu; (also read *prithu-sena.*) – *Prithu-shṭhu, us, us, u,* or *prithu-shṭhuka, as, ā, am,* Ved. (according to Mahī-dhara) = *prithu-keśa-bhāra,* abundant-haired, having a broad plait or tuft of hair; much-praised, much-desired, desired of many; (according to the Nirukta and Sāy.) = *prithu-jaghana,* q. v. – *Prithu-sattva-vat, ān, atī, at,* abounding in great living creatures. – *Prithu-sampad, t, t, t,* possessing large property, rich, wealthy. – *Prithu-skandha, as, ā, am,* 'broad-shouldered,' a boar. – *Prithūdaka* (°*thu-ud*°), *am,* n. 'having extensive waters,' N. of a sacred bathing-place on the northern bank of the Sarasvatī. – *Prithūdaka-svāmin, ī,* m., N. of the author of a commentary on the Brahma-gupta. – *Prithūdara* (°*thu-ud*°), *as, ā, am,* big-bellied, stout, corpulent; (*as*), m. a ram. – *Prithūpākhyāna* (°*thu-up*°), *am,* n. 'episode of Prithu,' N. of the twenty-ninth and thirtieth chapters of the second part of the Padma-Purāṇa. – *Prithvī-kuravaka, as,* m. a species of tree (= *śveta-mandāraka*). – *Prithvī-khāta, am,* n. a hole or pit in the earth, cavern. – *Prithvī-garbha, as,* m. an epithet of Gaṇeśa. – *Prithvī-griha, am,* n. a dwelling in the earth, a cave. – *Prithvī-ćandrodaya, as,* m., N. of a work. – *Prithvī-ja, am,* n. 'earth-born,' a species of salt (= *gaḍa-lavaṇa*). – *Prithvī-daṇḍa-pāla-tā,* f. the office of chief of the police, prefecture of police. – *Prithvī-dhara, as,* m., N. of the author of the Bhuvaneśvarī-stotra hymn; of the author of a commentary on the Mṛić-ćhakatikā. – *Prithvī-pati, is,* m. 'lord of the earth,' a prince, king, sovereign. – *Prithvī-pāla, as,* m. 'earth-protector,' N. of a man. – *Prithvī-pura, am,* n., N. of a town in Magadha. – *Prithvī-bhara, as,* m. (?), a species of the Aty-ashṭi metre. – *Prithvī-bhuj, k,* m. 'earth-enjoyer,' a prince, king. – *Prithvī-rāja, as,* m. 'king of the earth,' N. of a prince. – *Prithvīśa* (°*vī-īśa*), *as,* m. 'lord of the earth,' a prince, king, sovereign. – *Prithvī-hara, as,* m., N. of a man.

Prithuka, as, am, m. n. rice or grain flattened; rice scalded with hot water and then dried over a fire and ground in a mortar; (*as*), m. a child, boy, the young of any animal; (*ā*), f. a girl; a species of plant (= *hiṅgu-pattrī*).

Prithula, as, ā, am, broad, large, great; (*ā*), f., N. of a medicinal substance (= *hiṅgu-pattrī*). – *Prithulāksha* (°*la-ak*°), *as,* m. 'large-eyed,' N. of a prince, a son of Ćatur-aṅga.

Prithvīkā, f. large cardamoms; small cardamoms; a small pungent seed, Nigella Indica.

पृथवान *prithavāna, as,* m., N. of a man.

पृथाश्व *prithāśva, as,* m., N. of a prince.

पृथि *prithi, is,* m., Ved., N. of a man (according to Sāy. a Rājarshi) under the especial protection of the Aśvins.

पृथिका *prithikā,* f. (said to be fr. rt. *prith*), a centipede.

पृथिवी *prithivī.* See p. 594, col. 3.

पृथी *prithī, ī,* m., Ved., N. of a mythical personage with the patronymic Vainya (said to have been the first anointed sovereign of men, to have ruled also the lower animals, and to have introduced the arts of husbandry into the world; he is enumerated among the Rishis and said to be the author of the hymn Ṛig-veda X. 148).

पृथु *prithu.* See col. 1.

पृदाकु *pridāku, us,* m. or *pridākū, ūs,* f. (said to be fr. rt. *pard*), an adder, viper, snake, serpent; (*us*), m. a scorpion; a tiger; a panther (= *ćitraka*); an elephant; a tree. – *Pridāku-sānu, us, us, u,* Ved. having a surface like that of a serpent; smooth or variegated or shining like a serpent; (according to Sāy.) having the head uplifted like a serpent.

पृशन *priśana, as, ī, am* (fr. rt. *spriś*), Ved. clinging to, attached to; tender, gentle (only used in the fem.); (*am*), n. clinging to.

Priśanāyu, us, us, u, Ved. clinging to, attached to; tender; (Sāy.) = *sparśana-kāma,* desirous of contact.

पृश्नि *priśni, is, is, i* (said to be fr. rt. *spriś,* the initial *s* being elided, see Uṇādi-s. IV. 52), variegated, party-coloured, dappled, piebald, speckled, spotted (used in the Veda as a favourite epithet of cows); manifold, diverse, various, of many kinds (Ved.); dwarfish, stunted, short, thin, small; delicate, feeble; (*is*), f. (like all other words for 'cow' used in various figurative or mythical senses, viz.) earth, a cloud, milk, the spangled or starry sky, a ray of light; a kind of fruit; N. of the mother of the Maruts; of the wife of Savitṛi; of the wife of king Su-tapas (who in a former birth under the name of Devakī was mother of Kṛishṇa); (*ī*), f. the plant Pistia Stratiotes; (*is*), m. a dwarf; N. of a prince the father of Svaphalka; (*ayas*), m. pl., N. of a race of Ṛishis; *priśni* or *Bharadvājasya priśni,* N. of a Sāman; [cf. rts. *prish* and *spriś: prishata, prishat, prishaṭī:* Gr. περκ-νό-ς, πέρκο-ς, περκαίνειν, πρακ-νό-ν, πρεκ-νό-ν, πρόξ, προκά-ς, πρώξ, πρόκ-νη: Lat. *spurc-u-s, sparg-o:* Old Germ. *spreng-en:* Mod. Germ. *be-spreng-en* = Eng. *sprinkle.*] – *Priśni-garbha, as, ā, am,* being in the variegated bosom or in the bosom of the variegated one (Sāy. = *ādityasya garbha-bhūta* or

saptojjvala-varṇāḥ sūrya-raśmayas teshām garbha-bhūta); (*as*), m. an epithet of Kṛishṇa. — *Priśni-gu, us, us, u,* Ved. driving piebald horses (said of the Maruts; Sāy. = *priśni-varṇā aśvā yeshām te*); (*us*), m., N. of a man. — *Priśni-tva, am,* n., Ved. the being variegated or party-coloured, the being speckled or spotted. — *Priśni-dhara, as,* m. an epithet of Kṛishṇa. — *Priśni-nipreshita, as, ā, am,* Ved. sent down or hastening down to Priśni, i.e. to the earth (said of the Maruts); (Sāy.) = *Priśnyā mātrā nitarām prayatāḥ,* sent down by their mother Priśni. — *Priśni-parṇī,* f. 'having variegated leaves,' N. of a plant, Hemionitis Cordifolia. — *Priśni-bāhu, us, us, u,* Ved. having speckled arms, i.e. front legs (said of a frog); (*us*), m., N. of a mythical being. — *Priśni-bhadra, as,* m. 'propitious to Devakī,' an epithet of Kṛishṇa. — *Priśni-mat* or *priśni-vat, ān, atī, at,* Ved. containing the word *priśni.* — *Priśni-mātṛi, tā, trī, tṛi,* Ved. 'having Priśni for a mother,' an epithet of the Maruts; 'having the earth for a mother,' an epithet of herbs. — *Priśni-śṛiṅga, as,* m. 'having a small or a variegated crest,' an epithet of Kṛishṇa or Vishṇu incarnate as Kṛishṇa; of Gaṇeśa. — *Priśni-saktha, as, ā, am,* Ved. having spotted thighs. — *Priśni-han, ā,* m., Ved. slaying the speckled (snake). — *Priśny-āhvayā,* f. = *priśni-parṇī,* q. v.

Priśnikā, f. an aquatic plant, Pistia Stratiotes.

पृष *prish* (akin to rt. *prush;* cf. rts. *spriś* and *vrish*), cl. 1. P. *parshati, paparsha, parshishyati, aparshīt, parshitum,* to sprinkle; to weary; to vex; to hurt, injure; to give; cl. 1. A. *parshate, parshitum* (a various reading for rt. *vrish*), to become wet: Caus. *parshayati, -yitum,* Aor. *apaparshat, apīpriśat:* Desid. *piparshishati:* Intens. *parīpriśyate, pariparshṭi:* [cf. *priśni;* Zend *paresh,* 'to sprinkle.']

Prishat, an, atī, at, (Ved.) spotted, speckled, mottled, dappled, piebald, party-coloured, variegated; sprinkling (in this sense used as a part.); (*an*), m. the spotted antelope; the hog deer, porcine deer; *prishatām patiḥ,* 'lord of the spotted antelopes,' a N. of the Wind; (*atī*), f. a spotted cow; epithet of the animals ridden by the Maruts (usually said by commentators to be spotted antelopes, according to Mahī-dhara piebald mares, and often apparently identified in the Ṛig-veda with the horses of the Maruts); the female spotted antelope, spotted doe; = *Pārshatī,* the daughter of Prishata; (*at*), n. a drop of water or of any other liquid. — *Prishat-tā,* f. or *prishat-tva, am,* n. the being spotted or variegated. — *Prishad-aśva, as, ā, am,* Ved. 'having piebald horses,' an epithet of the Maruts; (according to Sāy.) riding on spotted antelopes; (*as*), m. air, wind, the god of air or wind divinely personified; an epithet of Śiva; N. of a man; of a son of An-araṇya and father of Hary-aśva; of a son of Vi-rūpa; (*ās*), m. pl., N. of the descendants of Prishad-aśva. — *Prishad-ājya, am,* n. sprinkled or clotted butter, ghee mixed with coagulated milk forming an oblation. — *Prishad-ājya-praṇutta, as, ā, am,* Ved. driven away from the oblation of ghee and curds. — *Prishad-vat, ān, atī, at,* Ved. party-coloured, variegated. — *Prishad-vatsa, as, ā, am,* Ved. having a spotted calf. — *Prishad-varā,* f. 'the best among the variegated antelopes,' N. of a wife of Ruru and daughter of a Vidhyā-dhara by Menakā (a sort of antelope). — *Prishad-vala, as,* m. 'piebald,' N. of a horse of Vāyu or Wind; [cf. *prishad-aśva.*] — *Prishad-vāṇa, as,* m. 'having variegated arrows,' N. of a man. — *Prishodara, as, ā, am* (*prisha* for *prishat* + *udara*), Ved. 'speckled-bellied,' having the belly speckled, (see Scholiast on Pāṇ. VI. 3, 109.)

Prishata, as, ā, am, spotted, speckled, having white spots, variegated; (*as*), m. the spotted antelope, the porcine deer; a drop of water; a spot, mark; N. of the father of Dru-pada. — *Prishatāśva* (°*ta-aś*°), *as,* m. air, wind (= *prishad-aśva*).

Prishatka, as, m. an arrow (so called as being variegated or as being as swift as an antelope).

Prishaddhra or *prishadhra, as,* m. (probably a comp. fr. *prishat* + *dhra*), N. of a man the son of Manu and author of the hymn Ṛig-veda VIII. 57 (= Vālakhilya 8).

Prishadhru, us, m., N. of a warrior on the side of the Pāṇḍavas.

Prishanti, is, m. a drop of water (probably an error for *prishanti,* n. pl. of *prishat*).

Prishātaka, am, n. a mixture of ghee and coagulated milk or some similar compound; (*as*), m. an epithet of Rudra; (*ī*), f. a kind of disease or N. of a female demon causing this disease.

Prishodyāna, am, n. (fr. *prisha* for *prishat* + *udyāna*), a small garden or grove.

1. *prishṭa, as, ā, am* (for 2. and 3. see below), sprinkled.

पृषभाषा *prisha-bhāshā,* f. = *pūsha-bhāsā,* q. v.

पृषाकरा *prishākarā,* f. a small stone used as a weight.

पृष्ट 2. *prishṭa, as, ā, am* (for *sprishṭa* fr. rt. *spriś*), Ved. cleaving or adhering to, in contact with (Sāy. = *sam-sprishṭa,* or = *ni-shikta* = *nihita*). — *Prishṭa-bandhu, us, us, u,* Ved. (perhaps) having devoted relatives or attendants; (Sāy.) = *stotṛīṇām bandhuḥ,* a friend to those who praise him.

Prishṭi, is, f., Ved. a rib (= *parśu*); touch; a ray of light. — *Prishṭi-vah, vāṭ,* m., Ved. carrying on the back (as a horse). — *Prishṭy-āmaya, as,* m., Ved. a pain in the side. — *Prishṭy-āmayin, ī, inī, i,* Ved. feeling a pain in the side.

पृष्ट 3. *prishṭa, as, ā, am* (fr. rt. *prać h*), asked, inquired, questioned, interrogated, demanded. — *Prishṭābhidhāyin* (°*ṭa-abh*°), *ī, inī, i,* Ved. answering that which is asked, answering an inquiry.

Prishṭvā, ind. having asked or inquired, having questioned or interrogated.

पृष्टहायन *prishṭahāyana, as,* m. an elephant; a species of grain.

पृष्ठ *prishṭha, am,* n. (probably fr. *pra-stha* or perhaps fr. *parā-stha*), the back of any animal (as standing out prominently), the back in general (e. g. *aśva-prishṭhe sammataḥ,* admired on horseback, i.e. a good rider; *prishṭham dā,* to bend the back, make a low obeisance); the hinder part of anything, the rear [cf. *senā-p*°]; the upper side, uppermost part, surface, superficies (e. g. *divaḥ prishṭham,* Ved. the surface of the sky, vault of heaven: cf. *ghṛita-p*°, *tri-p*°, *nāka-p*°); the flat roof of a house; a terrace; a page of a book; N. of a particular arrangement of Sāmans employed at the midday oblation, and formed from the Rathantara, Bṛihat, Vairūpa, Vairāja, Śākvara, and Raivata Sāmans, (in this sense more usually written as a comp. *prishṭha-stotra,* q. v.); N. of various Sāmans; (*ena, e*), ind. at the back, behind, from behind. — *Prishṭha-gopa, as,* m. one who guards or protects the rear of a warrior while fighting. — *Prishṭha-granthi, is,* m. 'back-knot,' a hump on the back. — *Prishṭha-ghna, as,* m., N. of a man. — *Prishṭha-ćakshus, us,* m. 'having eyes in the back,' a crab. — *Prishṭha-ja, as,* m. a form of Skanda; (also considered as a son of Skanda.) — *Prishṭha-jāha, am,* n. = *prishṭhasya mūlam,* 'the root of the back,' (probably) os coccygis; [cf. *jāha.*] — *Prishṭha-talpana, am,* n. the exterior muscles on an elephant's back (= *talpana*). — *Prishṭha-drishṭi, is,* m. 'looking backwards,' a bear. — *Prishṭha-pātin, ī, inī, i,* being behind the back of a person, following, observing, controlling. — *Prishṭha-phala, am,* n. the superficial contents of a figure. — *Prishṭha-bhaṅga, as,* m. 'breaking or bending the back,' epithet of a mode of fighting. — *Prishṭha-bhāga, as,* m. the hinder part, back. — *Prishṭha-madhya, as,* m. the middle of the back. — *Prishṭha-māṅsa, am,* n. the flesh on the back; *prishṭhamāṅsam khād* or *bhaksh,* 'to eat the flesh of a person's back,' i. e. to speak ill of any one behind his back. — *Prishṭhamāṅsāda* (°*sa-ada*) or *prishṭhamāṅsādana* (°*sa-ad*°), *as, ā, am,* 'eating the flesh of the back,' backbiting, speaking ill of a person behind his back, a backbiter, talebearer, slanderer; (*am*), n. backbiting. — *Prishṭha-yajvan, ā,* m., Ved. one who sacrifices on high places (Sāy. = *rathantara-bṛihad-ādibhir ījāna*). — *Prishṭha-yāna, am,* n. 'going on the back (of a horse &c.),' riding; (*as, ā, am*), an animal for riding, riding horse. — *Prishṭha-raksha, as,* m. one who covers the rear of a warrior while fighting; [cf. *prishṭha-gopa.*] — *Prishṭha-rakshaṇa, am,* n. protection or defence of the back. — *Prishṭha-vaṅśa, as,* m. the back-bone. — *Prishṭha-vāstu, u,* n. an upper story, the upper room of a building. — *Prishṭha-vāh, ṭ,* m. (f. *prishṭhauhī,* see Gram. 182. *e*), a draught-ox, an ox employed for draught, (also read *prashṭha-vāh* and *pashṭha-vāh*); 'borne on the back,' riding. — *Prishṭha-vāhya, as,* m. a draught-ox, an ox carrying burdens. — *Prishṭha-śaya, as, ā, am,* lying or sleeping on the back. — *Prishṭha-śṛiṅga, as,* m. 'having horns over the back,' a wild goat. — *Prishṭha-śṛiṅgin, ī,* m. a ram; a buffalo; a eunuch; an epithet of Bhīma-sena. — *Prishṭha-stotra, am,* n., N. of a particular arrangement of Sāmans (= *prishṭha,* q. v.). — *Prishṭhānuga* (°*ṭha-an*°), *as, ā, am,* or *prishṭhānugāmin* (°*ṭha-an*°), *ī, inī, i,* going behind, following (opposed to *agra-ga*). — *Prishṭhāsthi* (°*ṭha-as*°), *i,* n. the back-bone. — *Prishṭhe-mukha, as, ī, am,* having the face in the back. — *Prishṭhodaya* (°*ṭha-ud*°), *as, ā, am,* 'rising from behind,' an epithet of the signs of the zodiac, Aries, Taurus, Gemini, Sagittarius, and Capricorn.

Prishṭhaka, am, n. the back; *prishṭhake kṛi,* to place behind, postpone; to resign, renounce.

Prishṭha-tas, ind. from the back, from behind, behind the back, at the back, behind (with gen.); to the back, backwards; on the back; behind the back, secretly, covertly; *prishṭhataḥ kṛi,* to place on the back (e. g. *parvatam prishṭhataḥ kṛitvā,* having placed the mountain on his back); to place behind the back, neglect, forsake, abandon; to resign, renounce, desist from; *prishṭhato gam,* to go at the back, follow, pursue; *prishṭhato bhū,* to be behind, i. e. to be disregarded, to be an object of indifference.

Prishṭhya, as, ā, am, relating or belonging to the back; belonging to or coming from the heights (Ved., e. g. *prishṭhyam payaḥ,* 'milk from the heights,' i. e. Soma, or according to Sāy. = *dhārakam payaḥ,* sustaining milk); forming the Prishṭha hymns (Ved.); having the Prishṭha hymns (said of a particular period of six sacrificial days, Ved.); (*as*), m. with or without *aśva,* a horse for riding or for draught, a pack-horse; (*as, am*), m. n. = *prishṭhānām samūhaḥ* [cf. Pāṇ. IV. 2, 42] = *stotrāṇām samūhaḥ* (Ujjvala-datta on Uṇādi-s. II. 12); (*ā*), f. with or without *aśvā,* a mare for riding or for draught; an edge or ridge along the back of the Vedi (Ved.). — *Prishṭhya-stoma, as,* m., Ved., N. of six Ekāhas or of a period of six sacrificial days. — *Prishṭhyāvalamba* (°*ya-av*°), *as,* m., Ved., scil. *pańćāha,* a period of five sacrificial days.

पृष्णि *prishṇi, is, is, i,* small, short, or thin (= *priśni*); (*is*), f. the heel (= *pārshṇi*); a ray of light (= *priśni*).

पृष्णिपर्णी *prishṇi-parṇī,* f. a wrong reading for *priśni-parṇī,* q. v.

पृष्वा *prishvā,* incorrectly for *prushvā,* q. v.

पॄ *prī* [cf. rts. 1. and 2. *pri, priṇ*], cl. 9. and 3. P. (Ved. also A.) *priṇāti* (*-ṇīte*), *piparti* (3rd du. *pipritas* or *pipūrtas,* Vopa-deva X. 5), *papāra* (3rd du. *paparatus* or *papratus,* 3rd pl. *paparus* or *paprus,* Pāṇ. VII. 4, 12), *parishyati, parīshyati, apārīt,* Prec. *pūryāt, paritum, parītum* (Ved. forms, Impf. 3rd sing. A. *apiprata,* Impv. 2nd sing. *pūrdhi,* Aor. *parshi,*

parshat, pārishat; irregular Impv. 2nd sing. A. *pipiprihi!*), to fill, fill up; to fulfil; to sate, satisfy, refresh (e. g. *pitṝn apārīt,* he satisfied or refreshed the Manes); to cherish, nourish, nurture, foster, rear, bring up; to protect; to bestow bountifully, grant abundantly, give plentifully, lavish (with acc. of the thing and dat. of the person, Ved.); to collect, accumulate; (A.) to fill or sate one's self; cl. 4. A. (properly Pass. but ep. also P.), *pūryate* (*-ti*), Aor. *apūri, apūrishṭa,* to be filled, become full, to be fulfilled; to be sated or satisfied: Caus. *pārayati, -yitum* [cf. Caus. of rt. 1. *pṛi*], to fill, fulfil (Ved.); *pūrayati, -te, -yitum* (sometimes regarded as derived fr. a separate rt. *pūr,* q. v.), to fill, fill up, replenish; to fulfil (a wish, hope, promise, &c.); to make full, fill out, intensify, strengthen (a sound); to fill with wind, blow, wind (a conch-shell or other wind instrument); to draw (a bow, or an arrow to the ear); to cover completely, cover up, surround, envelop; to load or enrich (with gifts); to spend the whole (of a period of time): Desid. *piparishati, piparīshati, pupūrshati, pupūrshate:* Intens. *popūryate, pāparti, popūrti;* [cf. rt. 1. *prā,* 3. *pur, pura, puru, pulu:* Zend *par,* 'fill;' *perena,* 'full:' Gr. πί-μ-πλη-μι, πλή-θ-ω, πλέ-ω-ς, πλή-ρ-ης, πλη-θ-ύ-ς, πλῆ-θ-ος, πλοῦ-το-ς: Lat. *im-ple-o, plē-nu-s, plē-be-s, pŏ-pul-u-s, multus* said to be for *pūrtas, am-plu-s:* Goth. *full-s,* 'full;' *fullo,* 'fulness;' *full-yan,* 'to fill:' Old Germ. *fol, folc:* Angl. Sax. *fyll-an:* Mod. Germ. *voll*=Eng. *full:* Slav. *plŭ-nŭ,* 'full;' *plŭ-kŭ,* 'people;' *ple-me,* 'a tribe:' Lith. *pil-ti,* 'to fill;' *pil-na-s,* 'full;' *pùl-ka-s,* 'crowd:' Hib. *pailt,* 'abundant, plentiful, copious.']

पेचक **pećaka,** *as,* m. (said to be fr. rt. 1. *pać*), an owl; the tip or the root of an elephant's tail; a couch, bed; a louse; a cloud; (*ikā*), f. a kind of owl.

Pećakin, ī, m. an elephant; (also read *pićukin.*)

Pećila, as, m. an elephant.

पेचु **peću,** *u,* n. or *pećulī,* f. a species of bulbous plant with esculent roots, Colocasia Antiquorum.

पेज **peja** in *tila-peja,* q. v.; (*ā*), f.=*peyā.*

पेञ्जूष **peñjūsha,** *as,* m. the wax of the ear (=*piñjūsha*).

पेट **peṭa,** *as, ā* or *ī, am,* m. f. n. (said to be fr. rt. *piṭ,* q. v.), a basket, a large basket, bag; a chest; a multitude; a retinue; (*as*), m. the open hand with the fingers expanded (=*pra-hasta*).

Peṭaka, as, ikā, am, m. f. n. [cf. *piṭaka*], a basket for holding clothes, books, &c.; (*am*), n. multitude, company, quantity; (*ikā*), f. a species of plant (=*kuliṅgākshī, kuverākshī, kṛishṇa-vṛintikā*).

Peṭāka, as, m. a basket.

Peḍā, f. a basket, large basket (=*peṭā,* for which it is perhaps only a wrong reading).

पेट्टिभट्ट **peṭṭi-bhaṭṭa,** *as,* m., N. of a man the father of the commentator Viśveśvara.

पेढाल **peḍhāla,** *as,* m., N. of the eighth Arhat of the future Ut-sarpiṇī.

पेण् **peṇ** [cf. rts. *paiṇ, praiṇ, laiṇ*], cl. 1. P. *peṇati,* &c., to go; to send (?); to grind (?); to embrace.

पेत्व **petva,** *as,* m. (fr. rt. 1. *pā?*), a ram, sheep (Ved.); a small part; (*am*), n. nectar, Amṛita; ghee or clarified butter.

पेदु **pedu,** *us,* m., Ved., N. of a man (under the especial protection of the Aśvins, by whom he was presented with a white horse that killed serpents).

पेपीयमान **pepīyamāna,** *as, ā, am* (fr. Intens. of rt. 1. *pā*), drinking repeatedly.

पेब् **peb,** cl. 1. A. *pebate,* a various reading for rt. *sev,* q. v.

पेय **peya,** *as, ā, am* (fr. rt. 1. *pā*), to be drunk or quaffed, fit to be drunk, drinkable, potable; tastable, sapid; (*as*), m., scil. *yajña-kratu,* a drink offering, libation (Ved.); (*ā*), f. rice gruel; any drink with a small quantity of boiled rice; the decoction of anything after straining; a species of anise,=*miśreyā;* (*am*), n. a drink, beverage.

1. *peru, us, us, u,* Ved. (according to Mahī-dhara) drinking; (*us*), m. the sun; fire; the ocean; the golden mountain.

पेयूष **peyūsha,** *as, am,* m. n. (=*pīyūsha,* q. v), the milk of a cow that has calved within seven days, biestings; fresh butter; nectar, Amṛita.

पेरज **peraja** or *peroja, am,* n. a turquoise (=Pers. فيروزة).

पेरा **perā,** f. a kind of musical instrument.

पेरु 2. **peru,** *us, us, u* (fr. rt. 1. *pṛi;* for 1. *peru* see above), Ved. drawing through, carrying across; leading through, delivering, rescuing; (Sāy. =*pūraka,* as if fr. rt. *pṛi.*)

पेरु 3. **peru,** *us, us, u* (fr. rt. *pyai*), Ved. swelling; causing to ferment; (Sāy. = *sarvasya rakshaka,* as if fr. rt. 3. *pā*); (*us*), m. a limb, member (?).

पेरुक **peruka,** *as,* m., Ved., N. of a man.

पेल् **pel,** cl. 1. 10. P. *pelati, pelitum, pelayati, -yitum,* to go, move.

Pela, as, m. going; a small part; (*am*), n. a testicle.

Pelaka, as, m. a testicle.

Pelava, as, ā, am, delicate, fine, soft, tender; thin, slim, slender. — *Pelava-pushpa, am,* n. a tender flower.

Peli, (perhaps) =*pelin,* see Gaṇa to Pāṇ. VI. 2, 86.

Pelin, ī, m. a horse. — *Peli-śālā,* f. a horse-stable.

पेलोज **peloja,** *as,* m., N. of one of the attendants of Śiva.

पेव् **pev** [cf. rt. *peb*], cl. 1. A. *pevate, pevitum,* a various reading for rt. *sev,* q. v.

पेश **peśa,** *as,* m. (fr. rt. 1. *piś*), Ved. = *peśas,* q. v.; [cf. *puru-p°.*]

Peśana, as, ī, am, Ved. well formed, well made; decorated, adorned.

Peśala, as, ā, am, artificially formed, adorned, decorated; beautiful, charming, lovely, pleasant; soft, smooth, tender; skilful, dexterous, expert, clever, ingenious; fraudulent, deceitful, crafty; (*am*), n. beauty, loveliness; [cf. Gr. ποικ-ίλο-ς, ποικίλλ-ω: Lat. *ping-o, pic-tor, pic-tura:* Old Germ. *feh,* 'variegated:' Slav. *pĭstrŭ,* 'variegated;' *pis-ati,* 'to write:' Lith. *pisz-nu-s,* 'splendid.'] — *Peśala-tva, am,* n. dexterity, skill. — *Peśala-madhya, as, ā, am,* slender-waisted, having a delicate or slender waist.

Peśas, as, n., Ved. shape, form; an artificial figure, ornament, decoration, embroidery; variety of colour, brilliance; gold; [cf. *aśva-p°, ṛita-p°.*] — *Peśas-kārī,* f., Ved. a woman who weaves artistically or embroiders. — *Peśas-kṛit, t,* m. 'the artist,' an epithet of the hand; a species of insect, a kind of wasp. — *Peśas-vat, ān, atī, at,* Ved. decorated, adorned, ornamented.

Peśi, is, m. a thunderbolt (for *peshi*); (*is*), f. an egg; split pease.

Peśikā, f. (fr. *peśī*), rind, shell (of fruit).

Peśitṛi, tā, m., Ved. one who cuts in pieces or carves, a carver.

Peśī, f. a piece of flesh or meat [cf. *piśita*]; a ball or mass of flesh; the fetus shortly after conception; a muscle (of which there are said to be five hundred in the human body); the peel or rind (of fruit); a kind of drum; a sheath, scabbard; a shoe; the egg of a bird; spikenard, Valeriana Jatamansi; a blown bud; N. of a Piśāćī; of a Rākshasī; of a river. — *Peśī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to cut into pieces, to carve. — *Peśī-kośa* or *peśī-kosha, as,* m. a bird's egg. — *Peśy-aṇḍa, am,* n. a bird's egg; a piece of flesh; the fetus shortly after conception.

Peśvara, as, ā, am (? for *peshvara* fr. rt. *pish*), who or what grinds.

पेष् **pesh** [cf. rt. *yesh*], cl. 1. A. *peshate, peshitum,* to exert one's self or strive diligently.

पेष **pesha,** *as,* m. (fr. rt. *pish*), pounding, grinding; [cf. *śilā-p°.*]

Peshaka, as, ikā, am, one who pounds or grinds, a grinder, grinding, pounding, pulverizing, masticating.

Peshaṇa, am, n. pounding, grinding, crushing, triturating, pulverizing by means of a mill, (*peshaṇaṃ yā,* to be ground); a threshing-floor; a hand-mill, a stone and muller, any apparatus for grinding or pounding; a plant, a species of Euphorbia with three lobes, Euphorbia Antiquorum (=*śata-gaptā,* Bengālī *tekāṭosija*). — *Peshaṇa-vat, ān, atī, at,* a word formed for the explanation of *pipishvat.*

Peshaṇi, is, ī, f. a stone slab on which condiments are ground, a muller, mill-stone, grind-stone.

Peshaṇīya, as, ā, am, to be ground or pounded, fit to be ground or pulverized.

Peshāka, as, m. a small slab for grinding anything upon, a grind-stone.

Peshi, is, m. a thunderbolt.

Peshṭṛi, ṭā, ṭrī, ṭṛi, one who pounds or crushes, one who grinds, a grinder.

Peshya, as, ā, am, to be pounded or ground, to be triturated or pulverized.

पेषल **peshala,** *as, ā, am,*=*peśala,* q. v.

पेषी **peshī,** f., Ved. (according to Sāy.)= *hiṃsikā, piśāćikā,* a malevolent spirit, female Piśāća; (perhaps) a nurse; spikenard (in this sense a various reading for *peśī,* q. v.). — *Peshī-kṛi,* a various reading for *peśī-kṛi,* q. v.

पेष्ट्र **peshṭra,** *am,* n. (perhaps fr. rt. 1. *piś*), Ved. a bone.

पेस् **pes** (=rt. *pis*), cl. 1. P. *pesati, pesitum,* to go, move.

Pesuka, as, ā, am (fr. rt. *pis*), Ved. spreading, extending.

Pesvara, as, ā, am, going, moving; destructive; splendid.

पेसल **pesala**=*peśala,* q. v.

पै **pai,** cl. 1. P. *pāyati, pāyitum,* to dry, wither.

पैङ्ग **paiṅga,** *as, ī, am* (fr. *piṅga*), belonging or relating to a rat or mouse; derived from or composed by Paiṅgya (as a book); acknowledged by the Paiṅgins; (*am*), n., N. of a work; (*as*), m., N. of a teacher (in this sense perhaps a wrong reading for *paiṅgya*). — *Paiṅga-rāja, as,* m., Ved. a kind of bird.

Paiṅgi, is, m. (fr. *piṅga*), a patronymic of Yāska.

Paiṅgin, ī, inī, i, derived from Paiṅgya; (*ī*), m. a follower of Paiṅgya.

Paiṅgya, as, m. (a patronymic fr. *piṅga*), N. of a teacher; (*am*), n. the doctrine or the manual of Paiṅgya. — *Paiṅgī-putra, as,* m. (fr. *paiṅgī,* f. of *paiṅgya,* + *putra*), Ved., N. of a teacher.

पैङ्गल **paiṅgala,** *ās,* m. pl. a patronymic from Piṅgala.

Paiṅgalāyana, as, or *paiṅgalāyani, is,* m. a patronymic from Piṅgala.

Paiṅgalya, am, n. the treatise of Piṅgala; brown or tawny colour.

पैच्छिल्य **paiććhilya,** *am,* n. (fr. *piććhila*), sliminess, mucilaginousness.

पैजवन **paijavana,** *as,* m. (fr. *pijavana*), a patronymic of Su-dās.

पैञ्जूष *painjūsha, as,* m. the ear; [cf. *pinjūsha, penjūsha.*]

पैटकिक *paiṭakika* or *paiṭākika, as, ī, am,* = *piṭākena harati,* see Gaṇa to Pāṇ. IV. 4, 15.

पैठर *paiṭhara, as, ī, am* (fr. *piṭhara*), cooked in a saucepan, boiled in a vessel or pot (as meat &c.).

पैठीनसि *paiṭhīnasi, is,* or *paiṭhīnas, ās,* m. patronymic of an ancient teacher, a Muni and author of a system of laws.

पैण् *paiṇ* [cf. rts. *pen, lain, praiṇ*], cl. 1. P. *paiṇati, paiṇitum,* to go, approach; to command, direct (an act); to send; to touch or embrace; to pound, grind.

पैण्डपातिक *paiṇḍapātika, as, ī, am* (fr. *piṇḍa-pāta*), living on alms.

Paiṇḍāyana, as, m. a patronymic from Piṇḍa.

Paiṇḍinya, am, n. (fr. *piṇḍin*), living on alms, mendicity.

पैतदारव *paitadārava, as, ī, am* (fr. *pītadāru*), see Gaṇa to Pāṇ. IV. 3, 154.

पैतापुत्रीय *paitāputrīya, as, ī, am* (fr. *pitāputra*), relating to father and son.

पैतामह *paitāmaha, as, ī, am* (fr. *pitāmaha*), belonging or relating to a paternal grandfather; derived or inherited from a grandfather; belonging or relating to Brahmā, derived from Brahmā, governed or presided over by Brahmā; (*as*), m. a son of Brahmā, a patronymic of Manu; (*ās*), m. pl. forefathers, ancestors. — *Paitāmaha-tīrtha, am,* n., N. of a sacred bathing-place.

Paitāmahika, as, ī, am (fr. *pitā-maha*), belonging or relating to a grandfather.

पैतृक *paitṛika, as, ī, am* (fr. *pitṛi*), belonging or relating to a father or to ancestors generally, coming or derived from a father, paternal, ancestral; belonging or relating to the Manes, sacred to the Manes; (*am*), n. a sacred rite or Srāddha in honour of the Manes or deceased ancestors. — *Paitṛika-dhana, am,* n. ancestral property, patrimony. — *Paitṛika-bhūmi, is,* f. the country of one's ancestors, fatherland; a paternal estate.

Paitṛimatya, as, m. (fr. *pitṛi-mat*), sprung from one who has an illustrious father, the grandson of an illustrious man.

Paitṛiyajñika, Ved. or *paitṛiyajñiya, as, ī, am* (fr. *pitṛi-yajña*), belonging or relating to a sacrifice to the Manes.

Paitṛishvaseya or *paitṛishvasrīya, as, ī, am* (fr. *pitṛi-shvasṛi*), sprung from a father's sister or paternal aunt; (*as*), m. a father's sister's son, the son of a paternal aunt; (*ī*), f. a father's sister's daughter, the daughter of a paternal aunt (see Manu XI. 171).

Paitra, as, ī, am (fr. *pitṛi*), belonging or relating to a father or to ancestors generally, paternal, ancestral; belonging or relating to the Manes, sacred or consecrated to the Manes; (*am*), n. the part of the hand between the thumb and fore-finger, (according to others) the root of the fore-finger [cf. *pitṛi-tīrtha*]; a year or month or day of the Pitṛis. — *Paitrāhorātra* (°*ra-ah*°), *as,* m. a day and night of the Pitṛis or progenitors (= one month).

Paitrika = *paitṛika* (for which it is probably an incorrect form).

Paitrya, as, ī, am (fr. *pitṛi*), belonging or relating to the Manes.

पैत्त *paitta, as, ī, am* (fr. *pitta*), relating to the bilious humor, proceeding from bile, bilious.

Paittika, as, ī, am, bilious, of a bilious temperament.

पैत्तल *paittala, as, ī, am* (fr. *pittala*), made of brass, brazen.

पैद्व *paidva, as,* m., Ved., scil. *aśva,* the horse of Pedu said to be a serpent-killer (Ṛig-veda IX. 88, 4).

पैनाक *paināka, as, ī, am* (fr. *pinākin*), belonging to or coming from Rudra-Śiva; (*as*), m. a patronymic from Pināka.

पैप्पल *paippala, as, ī, am* (fr. *pippala*), made of the wood of the holy fig-tree.

Paippalāda, as, ī, am, derived from Pippalāda; (*ās*), m. pl., N. of a school.

Paippalādaka, as, ī, am, peculiar to or taught by Pippalāda or Paippalāda; (*am*), n. the treatise or text of Pippalāda.

Paippalādi, is, m. a patronymic from Pippalāda; N. of a teacher.

पैयवन *paiyavana,* an incorrect form for *paijavana,* q. v.

पैयूष *paiyūsha, am,* n. = *pīyūsha,* q. v.

पैल *paila, as,* m. a metronymic from Pīlā; N. of a teacher (a sage and promulgator of the Ṛig-veda). — *Paila-garga, as,* m., N. of a man. — *Paila-garbha, as,* m. 'offspring of Paila,' N. of a man.

Paileya, as, m. a metronymic from Pīlā.

पैलव *pailava, as, ī, am* (fr. *pīlu*), made of the wood of the Pīlu tree (as the staff borne by a Vaiśya, Manu II. 45).

पैशल्य *paiśalya, am,* n. (fr. *peśala*), kindliness, graciousness, affability, mildness.

पैशाच *paiśāća, as, ī, am,* relating or belonging to a Piśāća or kind of demon, infernal, demoniacal; *paiśāćo grahaḥ,* demoniacal possession; (*as*), m. the eighth and lowest form of marriage, one of the eight forms of marriage according to Manu (described in Manu III. 34 as taking place when a lover secretly embraces a damsel either sleeping or intoxicated or disordered in her intellect); a Piśāća or kind of demon; (*ī*), f. a present made at a religious ceremony to secure friendly regard; a sort of gibberish spoken by demons on the stage [cf. *piśāća-bhāshā*]; night; (*ās*), m. pl., N. of a people.

Paiśāćika, as, ī, am, relating or belonging to a Piśāća or kind of demon, infernal, demoniacal.

पैशुन *paiśuna* or *paiśunya, am,* n. (fr. *piśuna*), the act of informing or giving information, tale-bearing, backbiting, calumny, espionage, reporting evil of others, malignity, roguery, depravity, wickedness.

पैष्ट *paishṭa, as, ī, am* (fr. *pishṭa*), made of flour, ground or made up into a cake; (*ī*), f. spirituous liquor distilled from meal or extracted from bruised rice.

Paishṭika, as, ī, am (fr. *pishṭa*), made of meal or flour; (*am*), n. a quantity of cakes; spirituous liquor distilled from meal.

पोगण्ड *pogaṇḍa, as, ā, am,* not full-grown or adult, young; deformed, deficient in a member; having a redundant member; (*as*), m. a boy, one from his fifth to his sixteenth year; [cf. *a-p*°.]

Paugaṇḍa, as, ī, am, belonging or relating to a boy, boyish; (*am*), n. boyhood (a period lasting from the fifth to the tenth year).

Paugaṇḍaka, am, n. boyhood.

पोट *poṭa, as,* m. (said to be fr. rt. *puṭ*), the foundation of a house [cf. *pota*]; putting together, uniting, mixing; (*ā*), f. a woman with a beard; a hermaphrodite; a female servant or slave; (*ī*), f. the rectum; a large alligator. — *Poṭa-gala, as,* m. a species of reed, Arundo Tibialis; a kind of grass, Saccharum Spontaneum; a fish.

Poṭaka, as, m. a servant.

Poṭāya, Nom. A. *poṭāyate,* &c., = *poṭām kṛi.*

पोटलक *poṭalaka, as* or *am,* m. or n. (?), or *poṭalikā,* f. a bundle or packet.

Poṭṭalī, f. a bundle, parcel.

पोटिक *poṭika, as,* m. a boil.

पोट्टिल *poṭṭila, as,* m. (with Jainas) N. of the ninth Arhat of the future Ut-sarpiṇī.

पोडु *poḍu, us,* m. the parietal bone, the bone forming the upper part of the skull.

पोत *pota, as,* m. (said to be fr. rt. 1. *pū,* but probably fr. a lost rt. *pu,* 'to beget'), the young of any animal [cf. *mṛiga-p*°]; a colt, foal; a young elephant ten years old; a young plant or tree, the young shoot of a plant; a fetus which has no enveloping membrane; cloth, a garment; the foundation of a house [cf. *poṭa*]; the site of a house or dwelling; (*as, am*), m. n. a vessel, ship, boat; [cf. *putra,* 2. *puṃs;* Gr. πῶλο-ς for ποϝ-λο-ς, παλ-ίο-ν, πά-ϊ(δ)ς for παϝ-ι(δ)ς, ποία, πό-α, perhaps ποιέ-ω fr. a form ποιο as in παιδοποιό-ς; Lat. *pullu-s, Marci-por, pu-er* for *pov-er, pu-era, pu-su-s, pusa, pū-pu-s, pū-pa, pūpilla, pu-tu-s, pūbes, pum-ilu-s, pumil-io, præ-pu-tiu-m, pō-mu-m* for *pov-mu-m, pa-pav-er;* Goth. *fula(n), fula* = Old Germ. *folo* = Eng. *foal;* Lith. *pauta-s,* 'an egg.'] — *Pota-ja, as, ā, am,* produced or developed from a fetus which has no enveloping membrane (said of elephants and certain other quadrupeds, as opposed to men, cattle, &c., which are called *jarāyu-ja*). — *Pota-dhārin, ī,* m. a ship-owner, master of a vessel. — *Pota-plava, as,* m., Ved. 'floating in a ship,' a seaman, mariner. — *Pota-baṇij, k,* m. 'ship-merchant,' a voyaging merchant, sea-faring trader. — *Pota-bhanga, as,* m. shipwreck. — *Pota-raksha, as,* m. 'ship-governing,' a large paddle used for a rudder, the rudder of a boat. — *Pota-vāha, as,* m. 'boat-conductor,' a rower, boatman, steersman, one of the crew who keeps watch at the mast-head. — *Potāććhādana* (°*ta-āć*°), *am,* n. 'cloth-covering,' a tent. — *Potādhāna* (°*ta-ādh*°), *am,* n. small fry, a shoal of young fish.

Potaka, as, m. the young of any animal; a young plant or tree (e. g. *ćūta-potaka,* a young mango-tree); N. of a Nāga; the site or foundation of a house [cf. *gṛiha-p*°]; (*ikā*), f. a kind of vegetable, Basella Lucida or Rubra; Anethum Sowa, = *śata-pushpā;* (*akī*), f. Basella Lucida or Rubra; a kind of bird, Turdus Macrourus (= *śyāmā*).

Potala, as or *am,* m. or n. (?), N. of a seaport on the Indus (the Πατάλα of the ancients); N. of the residence of the Dalai Lama in Lhassa (also called *potaraka*).

Potalaka, as or *am,* m. or n. (?), N. of a mountain (= *potala?*). — *Potalaka-priya, as,* m. 'fond of the mountain Potalaka,' N. of a Buddha; of a Jina or deified teacher of the Jainas.

Potu, us, m. (fr. rt. 1. *pū*), = *mānabhāṇḍa-śodhaka.*

Potṛi, tā, m. 'the purifier,' an epithet of one of the sixteen officiating priests (*ṛitv-ij*) at a sacrifice, the assistant of the Brahman, (Sāy. = *potṛi-nāma-kartvij* or *yajñasya śodhayitṛi*); an epithet of Vishṇu.

Potyā, f. = *potānām samūhaḥ,* see Gaṇa to Pāṇ. IV. 2, 49.

Potra, am, n. the Soma vessel of the Potṛi, the office of the Potṛi, (Sāy. = *potrā kṛitam karma, potur yajñaḥ*); a ship, boat [cf. *pota*]; the snout of a hog; a ploughshare; a dress, garment (?); a thunderbolt (?). — *Potra-maṇḍala, am,* n. 'snout-orb,' the round snout (of a hog &c.). — *Potrāyudha* (°*ra-āy*°), *as,* m. 'armed with a snout,' a hog, boar.

Potrin, ī, m. a hog, boar. — *Potri-danshṭrā-ja, as,* m. 'produced in the tusk of a boar,' a kind of gem supposed to be found in the tusk of a boar. — *Potri-rathā,* f. 'hog-vehicled,' (with Buddhists) an epithet of Māyā; (with Jainas) N. of a Sakti or female divinity.

Potrīya, as, ā, am, Ved. relating or belonging to the Potṛi.

Popuva, as, ā, am (fr. Intens. of rt. 1. *pū*), purifying or cleansing much or repeatedly.

Pautika, as, ī, am, connected with a boat (as a cargo &c.).

पोताल *potāla, as,* m., N. of a Brāhman; a wrong reading for *potala,* p. 598, col. 3.

पोतास *potāsa, as,* m. a species of camphor; [cf. Eng. *potash.*]

पोतिमत्सक *potimatsaka, as,* m., N. of a prince.

पोथकी *pothakī,* f. a kind of ulcer on the eyelids, red pimples on the eyelids.

पोथिक *pothika, as* or *am,* m. or n. (?), in *ava-p°,* a machine for hurling down stones, fire-brands, and fiery darts upon the enemy, a kind of ballista (?); [cf. *solkālātāvapothika.*]

पोयालदह *poyāladaha, as* or *am,* m. or n. (?), N. of a tank or pool.

पोर *pora, as,* m. in *nīla-p°,* q. v.

पोल *pola, as,* m. (fr. rt. *pul*), magnitude, bulk; a heap, quantity.

पोलिका *polikā,* f. flat cakes made of barley or wheat, &c.; [cf. *pūlikā, paulī, pūpālī.*]

Polī, f. a kind of cake.

पोलिन्द *polinda, as,* m. the mast or the ribs of a ship or boat; [cf. *padāra, pādāraka, pādālinda.*]

पोविय *poviya, as,* m., N. of the father of the commentator Gaṅga-dāsa.

पोष *posha, as,* m. (fr. rt. *push*), thriving, growth, increase; welfare, prosperity, plenty, abundance; nourishing, cherishing; maintaining, supporting.

Poshaka, as, m. one who feeds or nourishes; a nourisher, supporter, breeder, keeper.

Poshaṇa, as, ī, am, nourishing, cherishing [cf. *paksha-p°*]; bringing up, breeding; (*am*), n. the act of nourishing, cherishing, fostering, supporting.

Poshaṇīya, as, ā, am, to be cherished or protected, to be nourished.

Poshayitṛi, tā, trī, tṛi, nourishing, cherishing, one who breeds or rears.

Poshayitnu, us, us, u, causing to grow, nourishing, cherishing (Ved.); (*us*), m. (according to a Scholiast) the Koïl or Kokila or Indian cuckoo; (probably) a crow.

Poshayishṇu, us, us, u, Ved. causing to thrive, nourishing, causing prosperity or welfare, advantageous.

Poshita, as, ā, am, nourished, cherished, fostered, supported.

Poshitavya, as, ā, am, to be cherished or protected.

Poshitṛi, tā, trī, tṛi, nourishing, feeding; one who breeds or rears.

Poshin, ī, iṇī, i, nourishing, bringing up, rearing.

Poshuka, as, ā, am, Ved. prospering, growing.

Poshṭṛi, ṭā, ṭrī, ṭṛi, a nourisher, cherisher, one who brings up; (*ṭā*), m. a protector, nourisher, cherisher; grey bonduc. — *Poshṭṛi-vara, as, ā, am,* the best of nourishers, nourishing best.

Poshya, as, ā, am, well-fed, thriving; causing welfare or prosperity, prosperous; to be nourished or cherished, to be taken care of, to be fed, to be brought up; copious. — *Poshya-tva, am,* n. the being one who is to be cherished; being taken care of. — *Poshya-putra* or *poshya-putraka, as,* m. 'a son to be brought up,' an adopted son. — *Poshyaputra-karaṇa, am,* n. adoption. — *Poshya-varga, as,* m. a class of persons or objects to be cherished, as parents, children, guests, and the sacred fire; a family, household. — *Poshyā-vat, ān, atī, at,* Ved. causing prosperity; (Sāy. = *bahu-poshya-jana-yukta.*)

पोषध *poshadha, as,* m. (with Buddhists) renewal of religious vows.

Poshadhika, as, ā, am, (perhaps) one who renews religious vows.

पौंश्चलीय *pauṇśćalīya, as, ī, am* (fr. *puṇś-ćalī*), belonging or relating to harlots, meretricious.

Pauṇśćaleya, as, m., Ved. the son of a harlot.

Pauṇśćalya, am, n. female incontinency, harlotry.

पौंसवन *pauṇsavana, am,* n. (fr. *pum-savana*), one of the Saṇskāras or essential ceremonies of the Hindū religion; a religious observance held when signs of a living conception take place (in order to obtain male offspring).

पौंस्न *pauṇsna, as, ī, am* (fr. 2. *puṇs*), worthy of or fit for a man; relating to or good for man; manly, virile; human; (*am*), n. manhood, manly strength.

Pauṇsya, am, n., Ved. manhood, virility, manly power; the courage or virtue of a man, a manly deed (Sāy. = *bala*); (*as,* &c.), masculine.

पौगण्ड *paugaṇḍa.* See *pogaṇḍa,* p. 598.

पौञ्जिष्ठ *pauñjishṭha* or *pauñjishṭa* (?), *as,* m., Ved. (= *puñjishṭha*), a fisherman; (*ās*), m. pl. a patronymic.

पौण्डरीक *pauṇḍarīka, as, ī, am* (fr. *puṇḍarīka*), consisting of lotus-flowers; (*as*), m. a kind of Soma sacrifice lasting twelve days (Ved.); a patronymic of Kshema-dhṛitvan; (*am*), n., scil. *kushṭha,* a kind of leprosy; a species of plant (= *prapauṇḍarīka*). — *Pauṇḍarīka-paddhati, is,* f., N. of a ritual work containing the prayers used at the Pauṇḍarīka sacrifice.

पौण्डर्य *pauṇḍarya, am,* n. a kind of drug used as a remedy for diseased eyes (= *puṇḍarya,* q. v.).

पौण्ड्र *pauṇḍra, as,* m. (fr. *puṇḍra*), a species of sugar-cane of a pale straw colour; N. of a country (said to include part of South Behar and Bengal); N. of a king of this country (regarded as a son of Vasu-deva); N. of the conch-shell of Bhīshma; a mark, sectarial mark; (*ās*), m. pl., N. of a people, the inhabitants of the Pauṇḍra country.

Pauṇḍraka, as, ī, am, (at the end of a comp.) = *pauṇḍra;* (*as*), m. the pale straw-coloured species of sugar-cane; epithet of a particular mixed caste of hereditary sugar-boilers, (the son of a Vaiśya by a woman of the distiller class; regarded as one of the degraded races of Kshatriyas, Manu X. 44); a king of the Pauṇḍras; (*ās*), m. pl., N. of a people, the Pauṇḍras.

Pauṇḍranāgara, see Scholiast on Pāṇ. VII. 3, 24.

Pauṇḍramātsyaka, as, m. (probably) a king of the Puṇḍras and Matsyas.

Pauṇḍravatsa, ās, m. pl. (fr. *puṇḍra + vatsa*), N. of a school.

Pauṇḍravardhana, am, n., N. of a city, = *puṇḍra-vardhana;* (*as*), m., N. of a country, one of the divisions of central India, Behar.

Pauṇḍrika, as, m. a pale straw-coloured variety of the sugar-cane; (*ās*), m. pl., N. of a people.

पौण्य *pauṇya, as, ī, am* (fr. *puṇya*), upright, righteous, virtuous, deserving good treatment.

पौतन *pautana* (perhaps fr. *pūtanā*), N. of a country or people.

पौतव *pautava, am,* n. (said to be fr. rt. 1. *pū*), a measure; (also spelt *yautava.*)

पौतिक *pautika.* See col. 1.

पौतिकी *pautikī,* f. = *pūtikā,* a kind of vegetable.

पौतिनासिक्य *pautināsikya, am,* n. (fr. *pūti-nāsikā*), fetor of the nostrils.

पौतिमाषीपुत्र *pautimāshī-putra, as,* m., Ved., N. of a teacher.

Pautimāshya, as, m., Ved. (a patronymic fr. *pūti-māsha*), N. of a teacher.

Pautimāshyāyaṇa, as, m., Ved. a patronymic from Pautimāshya.

पौत्तिक *pauttika, am,* n. (fr. *puttikā*), scil. *madhu,* the honey of the small bee called *puttikā;* pale-coloured honey.

पौत्र 1. *pautra, as, ī, am* (fr. *putra*), derived from a son or from children, belonging or relating to a son or to children; (*as*), m. a son's son, grandson; (*ī*), f. a granddaughter (either in the male or female line, though more usually implying a son's daughter); an epithet of Durgā.

Pautrajīvika, am, n. (fr. *putra-jīva*), an amulet made of the nuts of the tree Putranjīva Roxburghii.

Pautrāgha (°*ra-agha*), *am,* n., Ved. any injury or evil happening to children.

Pautrādya, perhaps a wrong reading for the preceding.

Pautrāyaṇa, as, m. a patronymic from Pautra.

Pautrika, as, ī, am (fr. *putra* or 1. *pautra*), belonging to a son or grandson; (*as*), m. the son of a Putrikā (?); a patronymic from Putrika (?).

Pautrikeya, as, m. (fr. *putrikā*), the son of a daughter appointed to raise issue for her father. — *Pautrikeya-vat, ān, atī, at,* having for a grandson the son of a daughter appointed to raise issue.

Pautrin, ī, iṇī, i (fr. 1. *pautra*), having a grandson.

पौत्र 2. *pautra, am,* n. (fr. *potṛi,* q. v.), Ved. the office of the Potṛi.

पौदन्य *paudanya, am,* n., N. of a city.

पौनःपुनिक *paunaḥpunika, as, ī, am* (fr. *punaḥ-punaḥ*), frequently reiterated, repeated again and again.

Paunaḥpunya, am, n. frequent reiteration, constant repetition; (*ena*), ind. again and again, repeatedly.

Paunarādheyika, as, ī, am (fr. *punar-ādheya*), Ved. relating to the rite of replacing or renewing the sacrificial fire; [cf. *punar-ādheyika.*]

Paunarukta, am, n. (fr. *punar-ukta*), repetition, tautology.

Paunaruktika, as, ī, am, see Gaṇa Ukthādi to Pāṇ. IV. 2, 60.

Paunaruktya, am, n. repetition, tautology.

Paunarnava, as, ī, am (fr. *punar-navā*), relating or belonging to the plant Boerhavia Procumbens.

Paunarbhava, as, ā, am (fr. *punar-bhū*), repeated, additional; relating or belonging to a widow who has married a second husband; (*as*), m. the son of a widow remarried, the offspring of a twice-married woman by her second husband, one of the sons or heirs admitted by the old Hindū law; *paunarbhavo bhartā,* a woman's second husband.

Paunarbhavika, as, ī, am (fr. *punar-bhava*), relating to regeneration.

पौम्पा *paumpā,* f., N. of a sacred lake.

पौर 1. *paura, as,* m. (fr. 1. *pur* or fr. rt. *pṛi ?*), Ved. 'filling, sating,' an epithet of Soma (Sāy. = *udara-pūraka*); 'filler, increaser,' an epithet of the Aśvins; an epithet of Indra (Sāy. = *pūrayitṛi*); N. of a Ṛishi the author of the hymns Ṛig-veda V. 73, 74; (*ās*), m. pl., N. of a dynasty.

पौर 2. *paura, as, ī, am* (fr. *pura,* see 3. *pur*), belonging to a town or city, produced in a town or city; (*as*), m. a townsman, burgher, citizen (opposed to *jānapada*); = *nāgara,* a term for a prince engaged in war under certain circumstances and (in astrology) applied to a planet in a state of opposition to other planets; (*ī*), f. the language or conversation of the servants in a palace; (*am*), n. a species of

fragrant grass (= *rauhisha*). — *Paura-jana*, *as*, m. a person belonging to the town, townsman, citizen. — *Paura-jānapada*, *as*, *ī*, *am*, belonging to town and country; (*ās*), m. pl. citizens and rustics, townsmen and country people. — *Paura-yoshit*, *t*, or *paura-strī* or *paurāṅganā* (°*ra-an*°), f. a woman living in a town or city. — *Paura-loka*, *ās*, m. pl. city people, citizens. — *Paura-vṛiddha*, *as*, m. a distinguished or eminent citizen, alderman. — *Paura-sakhya*, *am*, n. fellow-citizenship, connection or equality with others formed by inhabiting the same city for ten years.

Pauraka, *as*, m. a garden in the neighbourhood of a city; a garden round a house.

Paurañjana, *as*, *ī*, *am*, sprung or descended from Purañ-jana and Purañ-janī.

Paurandara, *as*, *ī*, *am* (fr. *puran-dara*), belonging or relating to Indra, derived or coming from Indra, sacred to Indra; (*am*), n. the Nakshatra Jyeshṭhā.

Paurika, *as*, m. (fr. *pura*), a townsman, citizen; a governor of a city; N. of a prince of the city of Purikā; (*ās*), m. pl., N. of a people.

Paureya, *as*, *ī*, *am*, belonging or relating to a town or city, civic.

पौरव *paurava*, *as*, *ī*, *am* (fr. *pūru*), belonging to or descended from Pūru, of the race of Pūru; (*as*), m. a descendant of Pūru; (*ās*), m. pl. the descendants or the race of Pūru; N. of a people in the north or north-east of India; (*ī*), f., N. of the wife of Vasu-deva; of the wife of Yudhi-shṭhira.

Pauravaka, *ās*, m. pl., N. of a people.

Pauravatantava, *as*, m. (probably fr. *pūru* + *tantu*), in *para-p*°, q. v.

Pauravīya, *as*, *ī*, *am* (fr. *pūru*), devoted to Paurava.

पौरस्त्य *paurastya*, *as*, *ā*, *am* (fr. *puras*), situated in front, foremost; eastern; previous, preceding, former, prior, first, initial.

पौराण *paurāṇa*, *as*, *ī*, *am* (fr. *purāṇa*), belonging or relating to the past, of the past, of ancient occurrence, derived from or belonging to past ages, primeval, ancient; belonging to former times, former, previous; relating to the Purāṇas.

Paurāṇika, *as*, *ī*, *am*, belonging or relating to the past or to past ages; familiar with the events and legends of the past; relating or belonging to the Purāṇas, Paurānic; worth a Purāṇa, of the value of one Purāṇa; (*as*), m. a Brāhman well-read in the Purāṇas or a public expounder of them; a mythologist.

पौरिक *paurika*. See above.

पौरुकुत्स *paurukutsa*, *as*, or *paurukutsi*, *is*, or *paurukutsya*, *as*, m. (fr. *puru-kutsa*), a patronymic of Trasa-dasyu.

पौरुमद्ग *paurumadga*, *am*, n., N. of a Sāman.

पौरुमह्न *paurumahna*, *am*, n. (fr. *puru-mahna*), N. of various Sāmans.

पौरुमीढ *paurumīḍha* or *paurumīḷha*, *am*, n. (fr. *puru-mīḍha*), N. of various Sāmans.

पौरुशिष्टि *paurusishṭi*, *is*, m. (fr. *puru* + *śishṭa*), Ved., N. of a teacher.

पौरुष *paurusha*, *as*, *ī*, *am* (fr. *purusha*), belonging or relating to a man or to man in general, manly, virile, human; relating or belonging to Purusha, sacred to Purusha; being of the length of a man with both arms elevated and the fingers extended; (*as*), m. (according to Kullūka) = *purusha-vāhya-bhāra*, a weight or load which can be carried by one man; (*ī*), f. a woman; (*am*), n. manhood, manliness, manly strength or courage, heroism, strength, power, vigour; human action, action of men, man's work, action; effort, exertion; the measure of a man, the height to which he reaches with both arms elevated and the fingers extended; generation; semen virile; the penis; a sun-dial. — *Paurusha-tā*, f. or *paurusha-tva*, *am*, n. manhood, manly strength or spirit.

Paurushamedhika, *as*, *ī*, *am* (fr. *purusha-medha*), Ved. relating or belonging to a human sacrifice.

Paurushavidhika, *as*, *ī*, *am*, = *purusha-vidha*, man-like, resembling man, human.

Paurushāṅsakin, *inas*, m. pl. the school of Purushāṅsaka.

Paurushāda, *as*, *ī*, *am* (fr. *purushāda*), relating or belonging to man-eaters or cannibals.

Paurushika, *as*, m. a worshipper of Purusha.

Paurusheya, *as*, *ī*, *am*, derived from or relating to man, incidental to man, made by man, human, manly, male, virile; coming from the soul, spiritual; (*as*), m. a hireling, day-labourer; a crowd or number of men (?); manslaughter, murder; law as affecting persons; (*am*), n. human action, the work of man. — *Paurusheya-tva*, *am*, n. humanity, human origin, the human element (in sacred writings).

Paurushya, *as*, *-shī*, *am*, relating to Purusha; (*am*), n. manliness, manly strength or courage.

पौरुहन्मन *pauruhanmana*, *am*, n. (fr. *puru-hanman*), N. of various Sāmans.

पौरुहूत *pauruhūta*, *as*, *ī*, *am* (fr. *puru-hūta*), belonging to Indra.

पौरूरवस *paurūravasa*, *as*, *ī*, *am*, belonging or relating to Purū-ravas; (*as*), m. a patronymic.

पौरेय *paureya*. See col. 1.

पौरोगव *paurogava*, *as*, m. (fr. *puro-gava*), an overseer or superintendent of a royal household, especially the inspector of the royal kitchen.

Pauroḍāśa, *as*, *ī*, *am* (fr. *puro-ḍāśa*), see Gaṇa to Pāṇ. IV. 4, 62; (*as*), m. a Mantra recited upon making an oblation of clarified butter.

Pauroḍāśika, *as*, m. (fr. *puro-ḍāśa*), a priest who recites the Mantra used in offering an oblation of clarified butter.

Paurodhasa, *as*, m. a patronymic from Puro-dhas; (*am*), n. the office or function of a family priest.

Paurobhāgya, *am*, n. (fr. *puro-bhāgin*), envy, jealousy, malevolence, ill-will, censoriousness; obtrusiveness.

Paurohita, *as*, *ī*, *am* (fr. *puro-hita*), belonging to a Puro-hita, coming or proceeding from a family priest.

Paurohitya, *as*, *-tī*, *am*, belonging to the family of a Puro-hita; (*am*), n. the character or office of a family priest.

पौर्णदर्व *paurṇadarva*, *am*, n. = *pūrṇa-darva*, q. v.

Paurṇamāsa, *as*, *ī*, *am* (fr. *pūrṇa-māsa*), relating or belonging to the full moon, usual or customary at full moon, having the full moon; (*as*, *am*), m. n. a ceremony performed at the full moon by persons maintaining a perpetual fire; a patronymic; N. of a son of Marīći and Sambhūti; of a prince of the Āndhra dynasty; (*am*), n. a day of full moon; (*ī*), f. a day or night of full moon.

Paurṇamāsāyana, *am*, n. (fr. the preceding), Ved. a kind of sacrifice offered at the full moon.

Paurṇamāsika, *as*, *ī*, *am* (fr. *paurṇamāsa*), used for the sacrifice offered at the full moon.

Paurṇamāsya, *am*, n., scil. *karman*, a sacrifice offered at the full moon.

Paurṇamī, f. a day of full moon (= *pūrṇimā*).

Paurṇima, *as*, m. (fr. *pūrṇimā*), an ascetic; (*ā*), f. a day of full moon.

पौर्त *paurta*, *am*, n. (fr. *pūrta*), scil. *karman*, a meritorious work (= *pūrta*).

Paurtika, *as*, *ī*, *am*, relating or belonging to a meritorious work (as the feeding of a Brāhman &c.).

पौर्व *paurva*, *as*, *ī*, *am* (fr. *pūrva*), relating or belonging to the past; relating to the east, eastern.

Paurvadehika or *paurvadaihika*, *as*, *ī*, *am* (fr. *pūrva-deha*), belonging or relating to a former body, belonging or relating to a former life or existence; derived from a former existence, done in a former life.

Paurvapañćālaka, *as*, *ī*, *am* (fr. *pūrva-pañćāla*), = *pūrvaḥ pañćālānām*.

Paurvapadika, *as*, *ī*, *am* (fr. *pūrva-pada*), relating to the first member of a compound; (probably) pronouncing the first member of a compound (in teaching).

Paurvavarshika, *as*, *ī*, *am*, = *pūrvāsu varshāsu bhavaḥ*, Scholiast on Pāṇ. VII. 3, 11.

Paurvaśāla, *as*, *ī*, *am*, = *pūrvasyām śālāyām bhavaḥ*, Scholiast on Pāṇ. IV. 2, 107.

Paurvātitha, *as*, m., Ved. a patronymic from Pūrvātithi; (*am*), n., N. of a Sāman.

Paurvāparya, *am*, n. (fr. *pūrvāpara*), priority and posteriority, the relation of prior and posterior, succession, continuity.

Paurvārdha or *paurvārdhika*, *as*, *ī*, *am* (fr. *pūrvārdha*), living or situated on the eastern side of (with gen.).

Paurvāhṇika, *as*, *ī*, *am* (fr. *pūrvāhṇa*), belonging or relating to the morning, produced in the forenoon, matutinal; (often wrongly spelt *paurvāhnika*.)

Paurvika, *as*, *ī*, *am* (fr. *pūrva*), former, previous, prior, primary; ancient, old; ancestral; (*ī*), f. an ancestress.

पौलस्त्य *paulastya*, *as*, *-stī*, *am*, relating to or descended from Pulasti or Pulastya; (*as*), m. a patronymic from Pulasti or Pulastya; an epithet of Kuvera; of Rāvaṇa; of Vibhīshaṇa; of the moon; N. of an astronomer; (*ās*), m. pl. an epithet of the brothers of Dur-yodhana; (*paulastī*), f. a patronymic of Śūrpa-ṇakhā the sister of Rāvaṇa.

पौलि *pauli*, *is*, *ī*, m. f. grain half dressed or scorched or fried with ghee and made into a sort of cake.

Paulikā, f. a kind of cake (= *pauli*; perhaps an error for *polikā*).

पौलिश *pauliśa*, *as*, *ī*, *am* (fr. *puliśa*), derived from or composed by Puliśa. — *Pauliśa-siddhānta*, *as*, m., N. of an astronomical work.

पौलुषि *paulushi*, *is*, m. (fr. *pulusha*), Ved. a patronymic of Satya-yajña.

पौलोम *pauloma*, *as*, *ī*, *am*, relating to or treating of Pulomā, an epithet of Adhyāyas 4–12 of the Ādi-parva of the Mahā-bhārata; relating to Puloman or Pulomā or Paulomī; descended from Puloman or Pulomā; (*ās*), m. pl., N. of a class of demons; (*ī*), f. the daughter of Puloman, an epithet of the wife of Indra; (*as*), m. an epithet of Indra; a Muni. — *Paulomī-maṅgala*, *as*, *ā*, *am*, as fortunate or happy as Paulomī. — *Paulomī-sambhava*, *as*, m. born from Paulomī, son of Paulomī (an epithet of Jayanta, q. v.).

पौल्कस *paulkasa*, *as*, m., Ved. (= *pulkasa*, said to be) the son of a Nishāda or of a Śūdra father and of a Kshatriyā mother.

पौष *pausha*, *as*, *ī*, *am* (fr. *pushya*), relating to or occurring at the time when the moon is in the asterism Pushya; (*as*), m., N. of a month, the month Pausha (December–January, when the full moon is in the asterism Pushya); N. of the third year in the twelve years' cycle of Jupiter; (*ī*), f. the night or day of full moon in the month Pausha; (*am*), n. a festival or a particular festival; a fight, combat; N. of various Sāmans; [cf. *paushya*.]

पौष्कर *paushkara*, *as*, *ī*, *am* (fr. *pushkara*), relating to the blue lotus-flower, made or consisting

of blue lotuses, treating of the blue lotus; (with *prādur-bhāva*) the appearance of Vishṇu in the form of a lotus-flower; belonging to or derived from Costus Speciosus or C. Arabicus; (*am*), n. the root or fruit of the plant Costus Speciosus or C. Arabicus.

Paushkaraka, as, ī, am, relating to the blue lotus-flower, consisting of blue lotuses; (with *prādur-bhāva*) the appearance of Vishṇu in the form of a lotus-flower.

Paushkarasādi, is, m. (a patronymic fr. *pushkara-sad*), N. of a grammarian.

Paushkariṇī, f. = *pushkariṇī,* a lotus-pool, a large pond or reservoir.

Paushkareyaka, as, ī, am, see Gaṇa to Pāṇ. IV. 2, 95.

पौष्कल *paushkala, as,* m. (fr. *pushkala*), a species of grain; (*am*), n., N. of various Sāmans.

Paushkalāvati, is, m. (fr. *pushkalā-vati*), N. of a physician.

Paushkalya, am, n. full growth, maturity, complete development.

पौष्टिक *paushṭika, as, ī, am* (fr. *pushṭi*), relating to or promoting growth or welfare; nutritious, nourishing, nutritive, fattening, invigorating; preservative, protective; (*am*), n. a cloth worn during the ceremony of tonsure.

Paushṭi, f. (probably fr. *pushṭa*), N. of the wife of Pūru.

पौष्ण *paushṇa, as, ī, am,* belonging or relating to Pūshan, sacred to Pūshan; relating to the sun; (*am*), n. the last of the twenty-eight lunar asterisms; the Nakshatra Revatī.

पौष्प *paushpa, as, ī, am* (fr. *pushpa*), relating or belonging to flowers, coming from flowers, made of flowers, flowery, floral; (*ī*), f. the city of Pāṭali-putra (= *pushpa-pura*).

Paushpaka, am, n. oxide of brass considered as a collyrium, green vitriol.

पौष्पिञ्जि *paushpiñji, is,* m. a patronymic; N. of a teacher; (also read *paushyiñji.*)

पौष्पिण्ड्य *paushpiṇḍya, as,* m., N. of an ancient teacher.

पौष्य *paushya, as, -shī* (?), *am* (fr. *pushya*), relating to the asterism Pushya; (fr. *paushya*), relating to or treating of king Paushya, an epithet of the third Adhyāya of the Ādi-parva of the Mahābhārata; (*as*), m., N. of a prince the son of Pūshan and king of Karavīra-pura.

प्ना *pnā,* f. the braided hair of Śiva.

प्याट् *pyāṭ,* ind. a particle used in calling, ho! holla!

प्याय् *pyāy.* See rt. *pyai* below.

प्युक्ष्ण *pyukshṇa, as* or *am,* m. or n. (?), Ved. a covering for a bow (made of sinews or of the skin of a serpent, see Kātyāyana's Śrauta-s. XV. 3, 31).

प्युष् *pyush,* cl. 4. 10. P. *pyushyati, pyoshayati,* &c., a various reading for rt. *vyush,* q. v.

प्युस् *pyus,* cl. 4. P. *pyusyati,* &c., a various reading for rt. *vyush,* q. v.

प्यै *pyai* or *pyāy* (developed out of a Vedic rt. *pī;* cf. rt. *pinv*), cl. 1. A. *pyāyate* (Ved. *payate*), *pipye* (Ved. *pīpāya*), *pyāsyate, pyāyishyate, apyāsta, apyāyishṭa, apyāyi, pyātum, pyāyitum,* to swell, become swollen or distended; to be exuberant; to become full; to increase, grow; to overflow; to cause to swell, distend; to fill to excess, overfill, surcharge, cause to run over or overflow: Caus. *pyāyayati, -yitum,* (with *ā,* see *ā-pyai.*)

Pyāna, as, ā, am, fat, swollen, grown fat, = *pīna,* q. v.

Pyāyana, as, ī, am, promoting growth or increase (according to a Scholiast = *vriddhi-hetu*), causing to thrive; invigorating; (*am*), n. growth, increase.

Pyāyita, as, ā, am, fat, grown fat; increased; strengthened, refreshed; = *pīna,* q. v.

प्र 1. *pra* (as a preposition or prefix to verbs and their derivative nouns, expressing) before, forward, in advance, in front, onward, forth, away (e. g. *pra-gam,* to go forward, proceed; *pra-sthā,* to set out; *pra-sthāna,* going away, departure; *pra-kram,* to walk onwards, to begin, commence).

Pra is also used in the Veda as a separable adverb, and the verb of motion is then sometimes to be supplied, e. g. *pra ćakriyeva rodasī Marudbhyaḥ,* heaven and earth (have been caused) by the Maruts (to roll) onward like two wheels.

Pra is also compounded with nouns not immediately connected with verbs in the sense of 'forth,' 'away;' and before adjectives in the sense of 'pre-eminently,' 'excessively,' 'very,' 'much;' [cf. *pra-pautra.*]

According to native lexicographers the senses in which *pra* may be used are expressed by the following Sanskṛit words, *gati, ā-rambha, ut-karsha, sarvato-bhāva, prāthamya, khyāti, ut-patti, vyavahāra;* [cf. *pra-taram, pra-naptṛi, prathama, parā, pūrva, prātar:* Zend *fra-, frā,* 'before, away:' Gr. πρό, πρό-τερος, πρῶ-το-ς (Dor. πρᾶ-το-ς), πρό-μο-ς, πρύ-τανι-ς (Æol. πρό-τανι-ς), πρ-ίν for προ-ιν, πρωΐ, πρῴην (Dor. πράν), πρόσσω, πρό-σω, πόρ-σω, πόῤῥω: Lat. *prō-d, prō, prŏ-* in *prŏ-nepos, præ* for *prai, prīmu-s* for *pro-imus, pri-or, pris-* = *prius* for *pro-ios, pris-tinu-s, prisc-u-s, pran-diu-m, porro,* perhaps *pru-ina* for *provina:* Umbr. *pru* = *pro; pre* = *præ; perne,* 'in front;' *pernaio,* 'ancient;' *per,* 'for (?):' Goth. *fru-ma,* 'first;' *frum-ist,* 'at first;' *fairra,* 'far:' Old Germ. *fur-iro,* 'former;' *furisto,* 'a prince;' *fruo,* 'early;' *fer,* 'far:' Angl. Sax. *form:* Slav. *pra-, pro-,* 'before;' *prĭ-vy,* 'first:' Lith. *pra-,* 'before;' *pro,* 'through, for;' *pir-ma-s,* 'first;' *pirm,* 'before:' Hib. *fur,* 'for;' *foir,* 'before;' perhaps *fri,* 'with, by, through, on.']

प्र 2. *pra, as, ā, am* (fr. rt. *prī*), filling, fulfilling (at the end of a comp., cf. *ākūti-pra, kakshya-pra, kāma-pra*); like, resembling (in *ikshu-pra, kshura-pra,* q. v.).

प्रउग *pra-üga, am,* n. (according to the commentators fr. *pra-yuga*), Ved. the forepart of the pole or shafts of a chariot (Sāy. = *īshayor agram yuga-bandhana-sthānam*); *ubhayataḥ-praüga,* having the foreparts of the shafts on both sides; (*as, am*), m. n., N. of the second Śastra or hymn at the morning libation. — *Praüga-ćit, t, t, t,* Ved. arranged in the form of the forepart of a chariot-pole.

प्रकङ्कत *pra-kankata, as,* m., Ved. a venomous species of reptile; (Sāy.) = *prakṛishṭa-visho* (or *prakṛishṭa-gāmī*) *mahoragaḥ.*

प्रकच *pra-kaća, as, ā, am,* (perhaps) having the hair erect; [cf. *ut-k°, vi-k°.*]

प्रकट 1. *pra-kaṭa, as, ā, am,* evident, clear, manifest, apparent, displayed, unfolded, open; public, commonly known, undisguised; visible; *prakaṭaḥ so 'stu,* let him show himself; (*as*), m., N. of a man; (*am*), ind. evidently, clearly, manifestly, visibly; openly, undisguisedly, in public; *a-prakaṭam,* unobservedly; [cf. *ava-kaṭa, ut-k°, ni-k°, vi-k°, san-k°.*] — *Prakaṭa-prīti-vardhana, as,* m. an epithet of Śiva. — *Prakaṭī-karaṇa, am,* n. making visible or apparent, displaying, manifesting. — *Prakaṭī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to manifest, bring to light, unfold, display. — *Prakaṭī-kṛita, as, ā, am,* manifested, brought to light, unfolded, displayed. — *Prakaṭī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become manifest, appear. — *Prakaṭī-bhūta, as, ā, am,* manifested, manifest.

2. *prakaṭa,* Nom. P. *prakaṭati, prakaṭitum,* to appear, become manifest.

Prakaṭana, am, n. manifesting, bringing to light.

Prakaṭaya, Nom. P. *prakaṭayati, -yitum,* to manifest, make manifest, bring to light; to disclose, evince, display.

Prakaṭāya, Nom. P. *prakaṭāyati, -yitum,* to manifest, reveal, promulgate, proclaim.

Prakaṭita, as, ā, am, manifested; evident, apparent; unfolded, displayed, opened, expanded; publicly proclaimed or exhibited. — *Prakaṭita-hatāśesha-tamas* (°*ta-aś*°), *as,* ind. having openly destroyed utter darkness.

प्रकण्व *pra-kaṇva, as, ā, am,* (probably) freed from evil (said of a place, Scholiast on Pāṇ. VI. 1, 153).

प्रकथ् *pra-kath,* cl. 10. P. *-kathayati, -yitum,* to announce, proclaim.

Pra-kathana, am, n. announcing, proclaiming, relating, communicating.

प्रकम्प् *pra-kamp,* cl. 1. A. *-kampate, -kampitum,* to tremble, shake, quake, quiver, shudder; to become lax or loose, to be loosened; to vibrate (said of sound): Caus. *-kampayati, -yitum,* to cause to tremble; to swing, wave, brandish, shake.

Pra-kampa, as, m. trembling, quivering, shaking, quaking, staggering, violent motion.

Pra-kampana, as, ī, am, causing to tremble; (*as*), m. wind, air; N. of a hell; of an Asura; (*am*), n. great trembling, shaking, swaying to and fro, violent or excessive motion.

Pra-kampanīya, as, ā, am, to be made to tremble.

Pra-kampamāna, as, ā, am, trembling violently, shaking, quaking, quivering; becoming lax or loose.

Pra-kampayat, an, antī, at, causing to tremble, shaking, agitating.

Pra-kampin, ī, inī, i, trembling, shaking, moving to and fro.

Pra-kampya, as, ā, am, to be caused to tremble, to be made to shake; [cf. *dush-p°.*]

प्रकर 1. and 2. *pra-kara.* See under *pra-kṛi,* p. 602, and *pra-kṝ,* p. 603.

प्रकरण *pra-karaṇa, pra-kartavya, pra-kartṛi.* See *pra-kṛi,* p. 602, col. 3.

प्रकरितृ *pra-karitṛi.* See *pra-kṝ,* p. 603.

प्रकर्ष *pra-karsha, pra-karshaṇa,* &c. See *pra-kṛish,* p. 603.

प्रकल् *pra-kal* (see rt. 2. *kal*), cl. 10. P. *-kālayati, -yitum,* to drive onwards, chase, pursue; to urge on, incite.

Pra-kālana, as, ā, am, driving, driving on, chasing, pursuing; (*as*), m., N. of a Nāga of the race of Vāsuki.

प्रकला *pra-kalā,* f. part of a part, a minute portion. — *Prakala-vid, t,* m., Ved. (according to the Nirukta) 'knowing, i. e. calculating the smallest particles or sums,' a merchant; (according to Sāy.) = *a-jānat,* 'not knowing,' knowing very little, destitute of knowledge, ignorant.

प्रकल्पना *pra-kalpanā.* See *pra-klṛip,* p. 604.

प्रकल्याण *pra-kalyāṇa, as, ā, am,* very excellent.

प्रकश *pra-kaśa, as,* m., Ved. the thong or lash of a whip; hurting, killing.

प्रकस् *pra-kas,* Caus. P. *-kāsayati, -yitum,* to drive away, repel, repulse; to cause to bloom.

प्रकाङ्क्ष् *pra-kāṅksh,* cl. 1. P. *-kāṅkshati, -kāṅkshitum,* to wish for, desire.

प्रकाण्ड *pra-kāṇḍa, as, am,* m. n. the stem

or trunk of a tree from the root to the branches; a branch, a shoot; (*as*), m. the upper part of the arm [cf. *pra-gaṇḍa*]; (*as, am*), m. n. anything excellent of its kind (at the end of a comp.; cf. *go-p°, mantri-p°*).

Prakāṇḍaka, as, m. = *pra-kāṇḍa* (at the end of a comp.; cf. *rakshaḥ-p°*).

Prakāṇḍara, as, m. a tree.

प्रकाम *pra-kāma, as, ā, am*, amorous; (*as*), m. desire, delight, pleasure, luxury; (*am*), ind. according to wish or desire, with great pleasure, to the heart's content; voluntarily, willingly; sufficiently; very much; indeed. — *Prakāma-tas*, ind. willingly, with great pleasure or delight, to the heart's content; at will, according to the will. — *Prakāma-bhuj, k, k, k*, eating till satisfied, eating enough. — *Prakāma-vistāra, as*, m. great expansiveness (according to Malli-nātha = *atyanta-viśālatā*). — *Prakāmāloka-nīya-tā* (°*ma-āl*°), f. the being an object that may be viewed at pleasure. — *Prakāmodya* (°*ma-ud*°), *am*, n., Ved. talking to the heart's content, talkativeness, garrulity.

प्रकार *pra-kāra*. See *pra-kṛi*, col. 3.

प्रकाश् *pra-kāś*, cl. 1. A. (ep. also P.) *-kāśate* (*-ti*), *-kāśitum*, to become visible, come to light, come in sight, appear; to shine, gleam, glitter; to become evident or manifest: Caus. P. *-kāśayati, -yitum*, to make visible, bring to light, cause to appear; to show, display; to lighten, illumine, irradiate; to discover, disclose, unfold, manifest, reveal; to make known, impart, communicate, proclaim: Pass. *-kāśyate*, to be illumined, &c.: Caus. A. *-kāśayate, -yitum*, to cause to appear; to explain: Intens., Ved. *-ćākaśīti*, to irradiate, illumine; to survey.

Pra-kāśa, as, ā, am, visible, manifest, clear, evident; open, public; generally or universally known, noted, renowned, famous, celebrated; bright, shining, brilliant; expanded, blown; (at the end of a comp.) having the appearance of, looking like, resembling, like; (*as*), m. clearness, brightness, brilliance, lustre, splendor, light, elucidation (in this sense frequently at the end of the titles of explanatory works; cf. *arka-p°, tattva-p°, tarka-p°*); display, manifestation, expansion, diffusion; publicity, fame, renown, celebrity; sunshine; the open air, an open spot or space; (according to Mahī-dhara) = *uparitana-deha-kānti*, the gloss on the upper part of a (horse's) body; a golden mirror (wrongly for *prākāśa*); a chapter, section; laughter (perhaps wrongly for a form *pra-kāsa* fr. *pra-kas*); N. of a Brāhman the son of Tamas or Darkness personified; of a son of Manu Raivata; (*ās*), m. pl. an epithet of the messengers of Vishṇu; (*am*), n. white metal, bell-metal, brass; (*am*), ind. openly, publicly, undisguisedly, before all eyes (opposed to *a-p°, pra-ććhannam, rahasyam*); aloud, audibly (especially in dramatic language where it is opposed to *ātma-gatam, sva-gatam, apa-vārya, janāntikam*); (*e*), ind. visibly, apparently; before the world, openly, publicly; in the presence of. — *Prakāśa-kartṛi, tā*, m. 'maker of light,' an epithet of the sun. — *Prakāśa-karman, ā*, m. 'whose work is to give light,' an epithet of the sun. — *Prakāśa-kāma, as, ā, am*, Ved. wishing for a splendid appearance or for distinction. — *Prakāśa-kraya, as*, m. a purchase made publicly. — *Prakāśa-tā*, f. or *prakāśa-tva, am*, n. brightness, brilliance, splendor, luminousness; appearance, manifestation, visibility; celebrity, renown, fame. — *Prakāśa-devī*, f., N. of a princess (Rāja-taraṅgiṇī IV. 79). — *Prakāśa-nārī*, f. 'public woman,' a prostitute, harlot. — *Prakāśa-vañćaka, as*, m. 'an open rogue,' public deceiver or cheat. — *Prakāśa-vat, ān, atī, at*, bright, brilliant, shining; (*ān*), m., N. of one of the feet of Brahmā. — *Prakāśa-varsha, as*, m., N. of a poet mentioned in the Śārṅgadhara-paddhati. — *Prakāśākāśa-kānti* (°*śa-āk*°), *is, is, i*, bright as a clear sky. — *Prakāśātmaka* (°*śa-āt*°), *as, ikā, am*, brilliant in character or nature, shining, brilliant. — *Prakāśātmaka-tva, am*, n. the possession of a brilliant nature or character, brilliancy. — *Prakāśātman* (°*śa-āt*°), *ā, ā, a*, brilliant in character or nature, brilliant, shining; (*ā*), m. an epithet of Śiva; the sun; N. of a man; of a philosophical writer (pupil of Ananyānubhava-svāmin). — *Prakāśātma-pati, is*, or *prakāśātma-svāmin, ī*, m., N. of a philosophical writer (= *prakāśātman*). — *Prakāśānanda* (°*śa-ān*°), *as*, m., N. of a philosophical writer. — *Prakāśī-karaṇa, am*, n. giving light, illuminating, irradiating. — *Prakāśī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to give light, illumine; to publish, make known. — *Prakāśī-bhāva, as*, m. the becoming light, morning twilight. — *Prakāśetara* (°*śa-it*°), *as, ā, am*, 'other than visible,' invisible.

Pra-kāśaka, as, ikā, am, clear, bright, shining, brilliant; universally known, noted, renowned; irradiating, illuminating, giving light, luminous; making apparent or manifest, disclosing, discovering, publishing; evincing, betraying; expressing; explaining; (*as*), m. 'the giver of light,' the sun; an expounder, illustrator; a publisher; a discoverer; (*ikā*), f., N. of a commentary on the Mīmāṅsā-sūtra by Rāmakṛishṇa. — *Prakāśaka-jñātṛi, tā*, m. 'knowing the giver of light, i. e. the sun,' a cock. — *Prakāśaka-tva, am*, n. luminousness, radiance.

Pra-kāśana, as, ā, am, illuminating, giving light; making known; (*as*), m. 'the giver of light,' an epithet of Vishṇu; (*am*), n. causing to appear, displaying; illuminating, giving light; bringing to light, making clear or manifest, making known, publicly showing or manifesting; (*ā*), f. propounding, explaining, teaching. — *Prakāśana-vat, ān, atī, at*, irradiating, illuminating.

Pra-kāśanīya, as, ā, am, to be displayed, to be shown or manifested.

Pra-kāśamāna, as, ā, am, becoming manifest, appearing; shining, splendid, brilliant, radiant.

Pra-kāśita, as, ā, am, become visible, brought to light, visible, manifest, apparent, evident; displayed, unfolded, discovered; illumined, enlightened, irradiated; published, promulgated.

Pra-kāśin, ī, inī, i, visible, clear, bright, shining; making visible or manifest. — *Prakāśi-tā*, f. or *prakāśi-tva, am*, n. clearness, brightness, brilliance, light.

Pra-kāśya, as, ā, am, to be illuminated or enlightened; to be brought to light or made manifest; (*am*), n. light, clearness, distinctness (in this sense a wrong form for *prākāśya*, q. v.). — *Prakāśya-tā*, f. the being manifest; publicity; the being illuminated.

प्रकिरण *pra-kiraṇa*. See *pra-kṛī*, p. 603.

प्रकीर्तन *pra-kīrtana, pra-kīrtita, pra-kīrtti*. See *pra-kṛit*, p. 604, col. 1.

प्रकीर्य *pra-kīrya*. See *pra-kṛī*, p. 603.

प्रकुञ्च *prakuñća, as*, m. a particular measure of capacity (somewhat more or less than a handful).

प्रकुट् *pra-kuṭ* or *pra-kuṭṭ*, cl. 10. P. *-kuṭayati, -kuṭṭayati, -yitum*, to divide, reduce to small pieces.

प्रकुथ् *pra-kuth*, cl. 4. P. *-kuthyati, -kothitum*, to become putrid, turn putrid, begin to stink.

Pra-kuthita, as, ā, am, putrid, putrescent.

Pra-kotha, as, m. putrefaction, putridity, putrescence. — *Prakothodaka* (°*tha-ud*°), *am*, n. filthy water.

प्रकुप् *pra-kup*, cl. 4. P. A. *-kupyati, -te, -kopitum*, to be moved or agitated; to become enraged, fly into a passion: Caus. *-kopayati, -yitum*, to provoke to anger, incense.

Pra-kupita, as, ā, am, moved, agitated, moving to and fro (Sāy. = *itas tataś ćalita*); very angry, wroth, enraged, incensed; disordered; *ati-prakupita*, excessively irritated.

Pra-kupta, anomalously for *pra-kupita*.

Pra-kupya, ind. having become angry, being enraged.

Pra-kopa, as, m. effervescence, ebullition, excitement, emotion, violent anger, rage, fury, wrath, ire, anger; irritation, provocation, exasperation; political disturbance, insurrection, mutiny; an attack; (in medicine) excess, superabundance, vitiation [cf. *pitta-p°, vāta-p°*].

Pra-kopaṇa or *pra-kopana, as, ī, am*, exciting, agitating, irritating, provoking; (*am*), n. irritating, provoking, irritation, provocation, incensing.

Pra-kopaṇīya, as, ā, am, to be irritated or incensed, to be provoked to anger, irritable.

Pra-kopita, as, ā, am, irritated, provoked, incensed, enraged.

Pra-kopitṛi, tā, trī, tṛi, exciting, agitating, disquieting, an exciter, agitator.

प्रकुल *pra-kula, am*, n. a handsome or excellent body; (also read *prakvala*.)

प्रकूर्द् *pra-kūrd*, cl. 1. P. A. *-kūrdati, -te, -kūrditum*, to jump forward, leap about.

प्रकूष्माण्डी *pra-kūshmāṇḍī*, f. an epithet of Durgā; [cf. *kūshmāṇḍī*.]

प्रकृ *pra-kṛi*, cl. 5. Ved. and cl. 8. P. A. *-kṛiṇoti, -kṛiṇute, -karoti, -kurute, -kartum*, to make, accomplish, perform, achieve, effect; to make, render (with double acc., e.g. *andhakāraṃ śaralam prakurvan*, rendering the darkness partly illumined); to bring to light, express, utter; to place before or in front, cause to precede, mention first; to place at the head, honour, worship; to appoint (to an office, with loc.); to gain, win, conquer (Ved.); to do away with, destroy (Ved.); to induce, move, incline (Ved.); to cause, enable (with inf., Ved.); Sāy. = *prakṛishṭaṃ kṛi, stutim prakarsheṇa kṛi*, to exalt, praise highly; to lay out, expend; (with *buddhim* or *manas*) to set the heart upon, apply the mind to, direct the thoughts towards anything (dat. or loc.); to resolve upon anything; (with *dārān*) to marry; (with *kanyām*, &c.) to deflower, violate.

1. *pra-kara, as, ī, am* (for 2. see under *pra-kṛī*, p. 603), doing much, doing well; (*as*), m. aid, assistance, friendship; usage, custom, continuance of a similar practice; respect; seduction, abduction; (*ī*), f. an episodical incident or interlude inserted in a drama to explain that which follows; theatrical dress or disguise, as wearing a woman's garb, &c.

Pra-karaṇa, am, n. treatment, discussion, expounding, explanation; a subject, topic, province, department; a section, chapter, book, paragraph; opportunity, occasion; relation; an introduction, prologue, prelude; a poetical fiction or poem, in which the story and principal persons are wholly imaginary; a drama, a kind of drama with a fictitious plot; treating with respect; doing much or well; (*ī*), f. a drama of the same character as the Pra-karaṇa but of less extent. — *Prakaraṇa-tva, am*, n. the being a prelude or introduction. — *Prakaraṇa-pañćikā*, f., N. of a philosophical treatise by Sālika-nātha; (also called *śālikā*.) — *Prakaraṇa-pāda, as*, m., N. of a Buddhist work. — *Prakaraṇa-śas*, ind. according to species or kind (opposed to *pṛithaktvena*).

Prakaraṇikā, f. a kind of minor drama (= *prakaraṇī*).

Pra-karikā, f. an episodical incident or interlude inserted in a drama to explain that which follows (= *pra-karī*).

Pra-kartavya, as, ā, am, to be prepared; to be manifested or shown; to be appointed.

Pra-kartṛi, tā, trī, tṛi, one who causes or occasions.

Pra-kāra, as, m. sort, kind, species; way, mode, fashion, manner (in these and the preceding meanings frequently at the end of a comp., e.g. *nānā-prakāra*, of many kinds, manifold; *tri-prakāra*,

of three kinds, threefold; cf. *bahu-prakāram*); similitude; difference; speciality. — *Prakāra-tā*, f. particularity, speciality. — *Prakāra-vat, ān, atī, at*, belonging to a species or kind. — *Prakārāntara* (°*ra-an*°), *am*, n. another sort or kind, another manner; (*e*), ind. in another way.

Prakāraka, as, ā, am, = *pra-kāra* (at the end of comps., e. g. *tat-prakāraka*, of that kind, belonging to that).

Pra-kārya, as, ā, am, to be evinced or manifested.

Pra-kurvat, an, atī, at, doing much or well; behaving respectfully to, waiting upon, serving, honouring.

Pra-kurvāṇa, as, ā, am, doing much or well; attending or behaving respectfully to.

Pra-kṛita, as, ā, am, made, accomplished, completed; commenced, begun; one who has begun anything; original; that which is spoken of or is the original subject of discussion, that which is now in hand or under consideration; genuine, real; appointed, charged; wished, expected; mentioned; important, interesting; (*am*), n. original subject, present subject of discussion, present case; (*as*), m., N. of a man. — *Prakṛita-tā*, f. or *prakṛita-tva, am*, n. the being begun or in process of execution, incipient state or condition; the being the subject of discussion. — *Prakṛitārtha* (°*ta-ar*°), *as, ā, am*, having the original sense; real, true.

Pra-kṛiti, is, f. the original or natural form of anything, natural condition or state, original, primary substance (opposed to *vi-kṛiti*, change, modification, anything derived or secondary); cause, original source; origin, extraction, descent; nature, character, usual or natural state; constitution, disposition, temper; a rule, scheme, paradigm, pattern, model, standard (especially in ritual); (in the Sāṅkhya philosophy) = *pra-dhāna*, the evolver of all material appearances, the 'originant' or original source of (or rather passive power of creating) the material world, (generally called Nature as opposed to Purusha or Spirit); (in mythology) a goddess, the personified will of the Supreme in the creation (identified with Māyā or Illusion and in an especial manner the prototype of the female sex; hence the same with the Śakti or personified energy or bride of a deity, as Lakshmī, Durgā, &c.; in some systems Pra-kṛiti is considered the same with the Supreme Being); (in grammar) the crude or elementary form of a word, an uninflected word, the radical form of a word before the case-terminations and other affixes are subjoined; N. of two classes of metres, consisting of eight and of eighty-four syllables respectively; (in arithmetic) a coefficient, multiplier; (in anatomy) temperament, the predominance of one of the humors at the time of generation; a woman, womankind; a mother; an animal; the male organ of generation; the female organ of generation; N. of a woman; *tṛitīyā prakṛitiḥ*, the third nature, a eunuch; (*ayas*), f. pl. (in the Sāṅkhya) the material archetypes of everything existing; the eight producers or primary elements out of which everything else is evolved (viz. *a-vyakta, buddhi* or *mahat, ahaṅkāra*, and the five *tan-mātras*); the constituent elements of the state (of which five are usually enumerated, viz. the minister, treasure, territory, fortresses, and army, to these are sometimes added the king himself and the sovereign who is his ally, and sometimes also the corporations of citizens); a king's ministers generally; the subjects of a king, the citizens, artizans, &c.; the various sovereigns to be considered in case of war (according to Manu VII. 155, viz. the *madhyama, vi-jigīshu, ud-āsīna*, and *śatru*, to which according to Kullūka should be added eight remoter princes, viz. the *mitra, ari-mitra, mitra-mitra, arimitra-mitra, pārshṇi-grāha, ā-kranda, pārshṇigrāhāsāra, ākrandāsāra*; each of these twelve kings has the five Prakṛitis above-mentioned, so that the total number of Prakṛitis may be seventy-two, Manu VII. 157); N. of a class of divinities under Manu Raibhya; *prakṛityā*, ind. by nature, naturally, by birth or extraction; in the original state or condition, without change or alteration; properly. — *Prakṛiti-kṛipaṇa, as, ā, am*, naturally plaintive or disposed to lament, naturally feeble (in discriminating). — *Prakṛiti-khaṇḍa, as, am*, m. n. 'section on nature,' N. of the second book of the Brahma-vaivarta-Purāṇa. — *Prakṛiti-guṇa, as*, m. one of the three constituent qualities of nature (see *guṇa*). — *Prakṛiti-ja, as, ā, am*, springing from nature, inborn, innate. — *Prakṛiti-tarala, as, ā, am*, naturally changeful, volatile, fickle, dissolute, voluptuous. — *Prakṛiti-purusha, as*, m. a minister of state. — *Prakṛiti-pralaya, as*, m. = *prakṛiti-laya*, q. v. — *Prakṛiti-bhāva, as*, m. natural state, original or unaltered condition; (*as, ā, am*), natural, usual, common. — *Prakṛiti-bhūta, as, ā, am*, being in the original state or condition, original. — *Prakṛitibhūtekāra* (°*ta-ik*°), *as*, m. the original sound or letter *i*. — *Prakṛiti-maṇḍala, am*, n. the circle or aggregate of the Prakṛitis or of a king's subjects, the entire kingdom, whole empire. — *Prakṛiti-mat, ān, atī, at*, having the original or natural form or shape, natural, usual, ordinary; in a natural or usual frame of mind. — *Prakṛiti-laya, as*, m. absorption into Prakṛiti, the dissolution of the universe. — *Prakṛiti-vat*, ind. as in the original form. — *Prakṛiti-vikṛiti-svabhāva, as*, m. the relation of (a word in its) radical form to (itself under the) mutations (of inflection &c.). — *Prakṛiti-vishama, as, ā, am*, naturally rough. — *Prakṛiti-siddha, as, ā, am*, effected by nature, natural; (*am*), n. true or real nature. — *Prakṛiti-subhaga, as, ā, am*, naturally pleasing or agreeable. — *Prakṛiti-stha, as, ā, am*, being in the original or natural state, being in the natural condition, natural, genuine, unmixed; healthy, in good health; recovered; inherent, innate; bare, stripped of everything. — *Prakṛitīśa* (°*ti-īśa*), *as*, m. 'lord of subjects,' a magistrate.

Pra-kriyā, f. conduct, manner, way; a ceremony, rite, observance; elevation, exaltation; a privilege, prerogative, advantage over others, precedence, high position; the bearing of royal insignia; insignia (of rank); a chapter, section; an introductory section of a work; producing, production; (in grammar) etymological formation, formation of a word with the root, affix, &c.; rules for the formation and inflection of words. — *Prakriyā-kaumudī*, f. 'elucidation of etymological structure,' N. of a grammatical work by Rāma-ćandra. — *Prakriyākaumudī-vṛitti, is*, f., N. of a commentary by Kṛishṇa-paṇḍita on the preceding. — *Prakriyā-pāda, as*, m. 'introductory section,' N. of the first part of the Vāyu-Purāṇa. — *Prakriyā-ratna, am*, n. 'gem of etymological structure,' N. of a grammatical work.

Pra-ćikīrshu, us, us, u, intending or purposing to recompense, wishing to requite (= *prati-ćikīrshu*).

प्रकृत् *pra-kṛit* (see rt. 2. *kṛit*), cl. 1. 6. P. *-kartati, -kṛintati, -kartitum*, to cut off; to cut up, cut to pieces.

प्रकृशित *pra-kṛiśita, as, ā, am*, attenuated, thin, emaciate.

प्रकृष् *pra-kṛish*, cl. 1. P. (ep. also A.) *-karshati* (*-te*), *-karshṭum, -krashṭum*, to draw forth, stretch forth; to draw forwards, drag away; to lead (an army); to draw or bend (a bow); to draw out, stretch out, prolong; to place before or in front; to harass, distract, disturb, trouble, disquiet.

Pra-karsha, as, m. pre-eminence, excellence, eminence, distinction, superiority, intensity of good qualities or merit, high degree (in these senses frequently at the end of comps.; cf. *praṇaya-p*°, *vapuḥ-p*°, *varṇa-p*°); might, strength; speciality; universality; absoluteness, definitiveness; protractedness, length; (in grammar) the effect of the prefix *pra* upon roots; (*āt, eṇa*), ind. in a high degree, intensely, eminently, exceedingly, mightily, strongly. — *Prakarsha-gamana, am*, n. going absolutely or finally (?). — *Prakarsha-tantra, as, ā, am*, dependent on excellence or intensity of merit; dependent on superior strength or power. — *Prakarsha-vat, ān, atī, at*, pre-eminent, eminent, excellent.

Pra-karshaka, as, m. 'the harasser, disquieter,' an epithet of the god of love.

Pra-karshaṇa, as, ā, am, harassing, distracting, disquieting, troubling; (*am*), n. the act of drawing away, drawing, attracting; drawing furrows, ploughing; pushing forwards; stretching out, extension, long duration, length; excellence, superiority; the act of harassing or disquieting, distraction; realizing by the use of a pledge more than the interest of the money lent upon it; a bridle (?).

Pra-karshaṇīya, as, ā, am, to be dragged away, to be moved along the ground.

Pra-karshat, an, antī, at, dragging forth, drawing out, drawing along; drawing or bending (a bow).

Pra-karshita, as, ā, am, drawn forth, dragged forwards; stretched out; exceeded in profit (as the interest of a loan); (*am*), n. profit on a pledge beyond the interest of the money lent upon it.

Pra-karshin, ī, iṇī, i, drawing forth; excellent, pre-eminent, distinguished.

Pra-kṛishṭa, as, ā, am, drawn forth, dragged forwards; drawn out, protracted, lengthy, long; pre-eminent, superior, distinguished, excellent, exalted; prominent, chief, principal; well to do; distracted, harassed, disquieted; violent. — *Prakṛishṭa-tā*, f. or *prakṛishṭa-tva, am*, n. transcendent excellence, eminence, superiority.

Pra-kṛishya, as, ā, am, to be dragged forwards, to be drawn along on the ground; excessive. — *Prakṛishya-kutsita, as, ā, am*, strongly censured; (also read *prakṛishṭa-kutsita*.)

प्रकॄ *pra-kṝī*, cl. 6. P. *-kirati, -karitum, -karītum*, to scatter forth, scatter, strew, throw about; to issue forth, spring up: Pass. *-kīryate* (ep. Pot. *-kīryet*), to disappear, vanish.

2. *pra-kara, as*, m. (for 1. see under *pra-kṛi*, p. 602), a scattered heap, heap, multitude, quantity, plenty; a bunch of flowers, a nosegay; (*ī*), f. a kind of song; an open piece of ground; a place where four roads meet; the proper site of any magical operations; (*am*), n. aloe wood, Agallochum.

Pra-karitṛi, tā, trī, tṛi, Ved. one who sprinkles; one who spices or seasons (?).

Pra-kiraṇa, am, n. scattering, strewing, throwing about.

Pra-kirat, an, atī or *antī, at*, scattering, strewing.

Pra-kīrṇa, as, ā, am, scattered forth, scattered, strewed, dispersed; squandered; spread abroad, spread, published, public, promulgated; mixed, containing various subjects, miscellaneous; disordered, loose, dishevelled; agitated, excited, wild; confused, incoherent; waved, waving, undulating; expanded, open; standing alone, nowhere mentioned; (*as*), m. the plant Guilandina Bonduc; (*am*), n. a confused mass, miscellany, miscellanea; a collection of miscellaneous rules; a chapter, section, division of a book. — *Prakīrṇa-keśī*, f. 'having dishevelled hair,' an epithet of Durgā. — *Prakīrṇa-maithuna, as, ī, am*, living in mixed (connubial) intercourse. — *Prakīrṇāmbara-mūrdhaja* (°*ṇa-am*°), *as, ā, am*, with disordered garments and dishevelled hair.

Pra-kīrṇaka, as, ā, am, scattered about; occurring singly or in single instances; (*as, am*), m. n. a chowrie, the tail of the Bos Grunniens used as a fan or fly-flap and as an ornament for horses; a tuft of hair used as an ornament for horses; (*as*), m. a horse; (*am*), n. a miscellany, any collection of heterogeneous objects not arranged under any distinct classes or heads; a section or division of a book; (in law) a case not provided for by the Śāstras and to be decided by the judge or king, the legal decision of a case not anticipated in the law-books; a section or chapter of a book; extent, length (especially of a book or stanza).

Pra-kīrya, as, ā, am, to be strewed or scattered, to be spread abroad or about; to be diffused or

promulgated; to be expanded or extended; (*as*), m. the plant Guilandina Bonduc.

प्रकृत् *pra-kṛīt*, cl. 10. P. *-kīrtayati, -yitum*, to announce, proclaim; to pronounce, declare, call, name; to approve.

Pra-kīrtana, am, n. announcing, proclaiming; pronouncing aloud; praising aloud, lauding, extolling; (*ā*), f. mentioning, naming.

Pra-kīrtita, as, ā, am, announced, proclaimed; pronounced, declared, said, mentioned, stated; called, named; explained; revealed; renowned, celebrated.

Pra-kīrtti, is, f. celebration, praise; fame, celebrity; declaration.

प्रक्लृप् *pra-klṛip*, cl. 1. A. *-kalpate, -kalpitum, -kalptum*, to proceed prosperously, succeed, be successful; to be fit or suitable for (with inf. or dat.): Caus. *-kalpayati, -yitum*, to prepare, make, design; to put a person at the head, show honour to; to accompany (?); to establish, fix, settle; to appoint, invest, install, elect to, choose or select for (with two acc., or with acc. and loc. of abstract noun): to fix, fasten; to further; (with *aśru*) to shed tears.

Pra-kalpanā, f. fixing, settlement, allotting, allotment.

Pra-kalpayitṛi, tā, m., Ved. one who prepares or arranges, setting in order (= *ish-kartṛi*).

Pra-kalpita, as, ā, am, done, made, appointed; formed or shed (as a tear); (*ā*), f. a kind of riddle.

Pra-kalpya, as, ā, am, to be appointed, to be fixed or settled, to be determined.

Pra-klṛipta, as, ā, am, prepared, arranged, made ready; (*am*), ind., Ved. readily, easily. — *Pra-klṛipta-tva, am*, n., Ved. progress, success, successfulness. — *Praklṛipta-snāna-maṇḍana, as, ā, am*, one whose ablutions and toilet have been arranged.

Pra-klṛipti, a various reading for *pra-kṛiti*, q. v.

प्रकेत *pra-keta, as*, m. (*keta* fr. 2. *ki* = rt. 2. *ći*), Ved. appearance; observation, perception, intelligence; one who knows; (Sāy. = *andhakārāvṛitasya sarvasya padārthasya prajñāpakaḥ*.)

प्रकोष्ठ *pra-koshṭha, as*, m. the fore-arm; a room near the gate of a royal palace; a court in a house, an open space surrounded by buildings; a part of a door-frame.

Prakoshṭhaka, as, m. a room near the gate of a palace.

प्रक्खर *prakkhara, as*, m. iron armour for the defence of a horse or elephant; (also written *pra-khara, pra-kshara*.)

प्रक्रन्द् *pra-krand*, cl. 1. P. A. *-krandati, -te, -kranditum*, Ved. to invoke loudly: Caus. P. *-krandayati, -yitum*, Ved. to roar; to move with a rushing sound.

प्रक्रम् *pra-kram*, cl. 1. P. A. *-krāmati, -kramate, -kramitum*, to step or stride forwards, go forwards, walk on, advance; to set out, march forth, march off; to come forth, issue forth, to go, depart; to step or stride across, pass; (usually A.) to proceed to do or apply one's self to anything, undertake, prepare; to take the first step, commence, begin (with inf.); (A.) to act or behave towards (with loc.): Caus. *-krāmayati, -yitum*, to cause to step or stride forwards.

Pra-krantṛi, tā, trī, tṛi, one who proceeds or goes; one who takes the first step or begins, a beginner; conquering, overpowering, surpassing.

Pra-krama, as, m. a step, stride; a particular measure of distance, a pace (the length of which is variously stated by commentators on works on ritual at two or three or three and a half Padas, and sometimes at more or less); striding forwards, stepping, striding; proceeding, going; commencement, beginning; leisure, opportunity; relation, proportion, degree, measure; a series of oblations corresponding to the movements of a sacrificial horse (Ved.); the reading of the Krama, q. v.; speaking about or discussing the point in question; the case in question. — *Prakrama-tritīya, am*, n., Ved. the third of a square pace. — *Prakrama-bhaṅga, as*, m. want of method, the breaking of arrangement in composition (= *bhagna-krama, bhagna-prakrama*).

Pra-kramaṇa, am, n. stepping forwards, stepping, proceeding; issuing forth.

Pra-kramaṇīya, or *pra-kramitavya*, or *pra-kramya, as, ā, am*, to be gone or proceeded.

Pra-kramamāṇa, as, ā, am, proceeding, beginning; overcoming.

Pra-krānta, as, ā, am, gone, proceeded; gone beyond, surpassed; commenced, begun; preceded, previously mentioned, previously laid down or stated; (*am*), n. the outset of a journey; the point in question. — *Prakrānta-tva, am*, n. beginning, commencing; the being begun; the being stated or mentioned previously.

प्रक्रय *pra-kraya, as*, m. (fr. rt. 1. *krī* with *pra*), sale (?).

Pra-krī, īs, īs, ī, Ved. to be bought, purchasable.

प्रक्रीड् *pra-krīḍ*, cl. 1. P. A. *-krīḍati, -te, -krīḍitum*, to play, sport, disport one's self, gambol, frolic, amuse one's self.

Pra-krīḍa, as, m. play, pastime; a place of sports, play-ground (Ved.); *Marutām prakrīḍaḥ*, N. of a Sāman.

Pra-krīḍita, as, ā, am, played, playing, sporting.

Pra-krīḍin, ī, inī, i, Ved. playing, sporting; playful, sportive, frolicsome.

प्रक्रुश् *pra-kruś*, cl. 1. P. *-krośati, -kroshṭum*, to raise a cry, cry out; to utter (cries), call; to invoke, call upon, cry out to.

Pra-krośa, as, m., Ved. a shriek, scream.

प्रक्लिद् *pra-klid*, cl. 4. A. *-klidyate, -kleditum, -klettum*, to become moist or humid, to become wet: Caus. *-kledayati, -yitum*, to moisten, wet, make wet.

Pra-klinna, as, ā, am, moist, humid, wet, soaked, saturated; moved with compassion or sympathy. — *Praklinna-vartman, a*, n. a kind of disease of the eyelids; [cf. *klinna-vartman*.] — *Praklinna-hṛidayekshaṇa, as, ā, am*, having the heart and eyes moist (with affection).

Pra-kleda, as, m. moistness, wetness, humidity. — *Prakleda-vat, ān, atī, at*, moistening, wetting.

Pra-kledana, as, ā, am, or *pra-kledin, ī, inī, i*, moistening, wetting.

प्रक्वण *pra-kvaṇa* or *pra-kvāṇa, as*, m. (fr. rt. *kvaṇ* with *pra*), the sound of a Vīṇā or lute.

प्रक्षय *pra-kshaya*. See col. 3.

प्रक्षर् *pra-kshar*, cl. 1. P. *-ksharati, -ksharitum*, to stream, trickle forth, ooze; to drop down.

Pra-kshara, as, m. iron armour for the defence of a horse or elephant; [cf. *pra-khara, prakkhara*.]

Pra-ksharaṇa, am, n. flowing forth, trickling out, oozing, dripping.

प्रक्षल् *pra-kshal*, cl. 10. P. *-kshālayati, -yitum*, to wash off, wash away, rinse; to cleanse, clean, purify: Caus. to cause to wash.

Pra-kshālaka, as, ā, am, washing, one who washes; [cf. *sadyaḥ-p°*.]

Pra-kshālana, as, ā, am, performing frequent ablutions, one who performs frequent ablutions; (*am*), n. washing, washing off, cleaning, cleansing, purifying; bathing; a means of cleaning, anything used for purifying, water for washing. — *Prakshālanārthāya* (°*na-ar*°), ind. for the sake of washing.

Pra-kshālanīya, as, ā, am, to be washed away or cleansed; to be purified.

Pra-kshālita, as, ā, am, washed, cleansed; expiated.

1. *pra-kshālya, as, ā, am*, to be washed or purified.

2. *pra-kshālya*, ind. having washed, having rinsed.

प्रक्षि *pra-kshi*, cl. 9. 5. 1. P. *-kshiṇāti, -kshiṇoti, -kshayati, -kshetum*, to spoil, injure, wear out, exhaust, destroy: Pass. *-kshīyate*, to be destroyed, perish, to be worn out or exhausted; to be diminished.

Pra-kshaya, as, m. destruction, ruin.

Pra-kshayaṇa, as, ā, am, causing to perish, destroying.

Pra-kshīṇa, as, ā, am, decayed, wasting; destroyed; atoned; vanished, disappeared; (*am*), n. the spot where any one has perished (e. g. *prakshīṇam idam Deva-dattasya*, this is the spot where Deva-datta perished).

प्रक्षिप् *pra-kship*, cl. 6. P. A. *-kshipati, -te, -ksheptum*, to throw or fling at, throw or cast into; to project; to hurl; to put or lay before; to insert, interpolate: Caus. *-kshepayati, -yitum*, to cause or order to cast or put into.

Pra-kshipta, as, ā, am, thrown or cast at, hurled, flung; thrown forth, projected.

Pra-kshiptavat, ān, atī, at, one who has thrown at, one who has thrown.

Pra-kshipya, ind. having thrown at, having hurled.

Pra-kshepa, as, m. throwing or casting forth or forward, projecting; a throw, cast; throwing into or upon, scattering upon; insertion, interpolation; anything added or thrown into drugs while in course of decoction, an ingredient; the sum deposited by each member of a commercial company; the box of a carriage. — *Prakshepa-lipi, is*, f. a particular style of handwriting.

Pra-kshepaṇa, am, n. throwing, casting; pouring upon, throwing on, throwing into; fixing (as a price).

Pra-kshepaṇīya, as, ā, am, to be thrown or cast forth, to be thrown away.

Pra-kshepin, ī, iṇī, i, throwing upon, placing upon.

Pra-ksheptavya, as, ā, am, to be thrown into or upon, to be scattered upon; to be scattered.

Pra-kshepya, as, ā, am, to be thrown or put on.

प्रक्षीवित *pra-kshīvita, as, ā, am* (fr. rt. *kshīv* with *pra*), drunken, intoxicated.

प्रक्षुद् *pra-kshud*, cl. 7. P. *-kshuṇatti, -kshottum*, to pound, crush; to break; to pierce, pierce through.

Pra-kshuṇṇa, as, ā, am, crushed; pierced through, lacerated; incited.

प्रक्षुभ् *pra-kshubh*, cl. 1. A., 4. P. *-kshobhate, -kshubhyati, -kshobhitum*, to be moved, to be shaken or agitated; to totter, stagger; to be confused: Caus. *-kshobhayati, -yitum*, to agitate, excite.

Pra-kshobhaṇa, am, n. agitating, exciting.

प्रक्षै *pra-kshai*, cl. 1. P. *-kshāyati, -kshātum*, to be consumed, to burn (intrans.).

प्रक्ष्णु *pra-kshṇu*, cl. 2. P. *-kshṇauti, -kshṇavitum*, to sharpen, whet, point.

प्रक्ष्वेडन *pra-kshveḍana* or *pra-kshvedana, as, ā*, m. f. (fr. rt. *kshviḍ* or *kshvid* with *pra*), clamour, a loud indistinct noise; an iron arrow.

Pra-kshveḍā, f. humming, grumbling, an inarticulate sound.

Pra-kshvedita or *pra-kshvedita, as, ā, am*, clamorous, shouting, making a loud indistinct noise; unctuous. — *Prakshvedita-vat* or *prakshvedita-vat, ān, atī, at*, noisy; unctuous.

प्रखर *pra-khara, as, ā, am*, very hot or acrid, acrid, biting, pungent; very hard or rough; (*as*), m. iron armour for the defence of a horse or elephant [cf. *prakkhara, pra-kshara*]; a mule; a dog.

प्रखल *pra-khala, as*, m. a great scoundrel, very wicked person.

प्रखाद *pra-khāda, as, ā, am* (fr. rt. *khād* with *pra*), Ved. devouring, consuming.

प्रखिद् *pra-khid*, cl. 6. P. *-khidati*, *-khet-tum*, Ved. to thrust away; to harass, afflict.

Pra-khidat, *an*, *antī*, *at*, Ved. thrusting away; harassing, afflicting (according to Mahī-dhara = *pra-karsheṇa khedayat*).

प्रख्या *pra-khyā*, cl. 2. P. *-khyāti*, *-khyā-tum*, to see (Ved.); to announce, report; to praise, extol, celebrate: Pass. *-khyāyate*, to be recognised or acknowledged, to be known; to shine: Caus. *-khyāpayati*, *-yitum*, to make generally known, to be published.

Pra-khya, *as*, *ā*, *am*, visible, clear, distinct; looking or appearing like, resembling, like (at the end of comps., cf. *śaśāṅka-kiraṇa-p°*); (*ā*), f. look, appearance; perceptibility, visibility; making manifest, disclosure.

Pra-khyas, *ās*, m. = *Prajā-pati*, q. v.; the planet Jupiter.

Pra-khyāta, *as*, *ā*, *am*, celebrated, renowned, famous, noted, notorious; recognised, acknowledged; bespoken, forestalled, claimed by right of pre-emption; pleased, happy. — *Prakhyāta-bhāṇḍa*, *am*, n. a commodity the pre-emption of which is claimed by a king. — *Prakhyāta-vaptṛika*, *as*, *ā*, *am*, having a celebrated father. — *Prakhyāta-sad-bhartṛi*, *tā*, m. known as a good husband.

Pra-khyāti, *is*, f. perceptibility; publicity, notoriety, celebrity; praise, eulogium, fame; *a-pra-khyātim i* or *gam*, to become imperceptible, vanish, disappear.

Pra-khyāna, *am*, n. perception, the being perceived or being known; the making known, reporting, communicating; a report, information.

Pra-khyānīya, *as*, *ā*, *am*, to be celebrated or made known.

Pra-khyāpana, *am*, n. the making known, publishing; reporting, communicating; report, information.

Pra-khyāpanīya, *as*, *ā*, *am*, to be made generally known, to be published.

Pra-khyāyamāna, *as*, *ā*, *am*, being celebrated, being praised.

प्रख्याल *pra-khyāla*, probably a wrong reading for *pra-khyāta* above.

प्रग *pra-ga*. See under *pra-gam* below.

प्रगण् *pra-gaṇ*, cl. 10. P. *-gaṇayati*, *-yitum*, to reckon up, calculate.

प्रगण्ड *pra-gaṇḍa*, *as*, m. the upper part of the arm from the elbow to the shoulder [cf. *pra-kāṇḍa*]; (*ī*), f. an outer wall or rampart.

प्रगदित *pra-gadita*, *as*, *ā*, *am* (fr. rt. *gad* with *pra*), spoken, speaking, beginning to speak.

Pra-gādya, *as*, *ā*, *am*, see Scholiast on Pāṇ. III. 1, 100.

प्रगम् *pra-gam*, cl. 1. P. (ep. also A.) *-gaćchati* (*-te*), *-gantum*, to go forward, advance, proceed; to set out towards, start for; to stride towards, go to; to reach, attain (Sāy. = *prāp*).

Pra-ga, *as*, *ā*, *am*, going before or in advance, preceding; (*e*), ind. early in the morning, at dawn, at day-break ('when the sun goes forth?'). — *Prage-tana*, *as*, *ī*, *am*, relating or belonging to the morning, to be performed in the morning, matutinal. — *Prage-niśa*, *as*, *ā*, *am*, 'one to whom it is night early in the morning,' i. e. one who is asleep early in the morning. — *Prage-śaya*, *as*, *ā*, *am*, sleeping early in the morning, asleep at day-break.

Pra-gata, *as*, *ā*, *am*, gone forward, gone forth, started; separate, apart; gone with difficulty. — *Pragata-jānu*, *us*, *us*, *u*, or *pragata-jānuka*, *as*, *ī*, *am*, having the knees far apart, bandy-legged, bow-legged.

Pra-gama, *as*, m. the first manifestation of affection in conversation, first advance.

Pra-gamana, *am*, n. progress, advance; going apart; the first manifestation of affection in the course of conversation; difficult progress (?); disputing (?).

Pra-gamanīya, *as*, *ā*, *am*, see Scholiast on Pāṇ. VIII. 4, 34.

Pra-gāman, walk, gait, step; [cf. *pṛithu-p°*.]

Pra-gāmin, *ī*, *inī*, *i*, setting out, being about to depart.

प्रगयण *pra-gayaṇa*, *am*, n. a various reading for *pra-gamana*, q. v.

प्रगर्ज् *pra-garj*, cl. 1. P. *-garjati*, *-garjitum*, to roar; to begin to thunder.

Pra-garjana, *am*, n. roaring, roar; [cf. *siṅha-p°*.]

Pra-garjita, *am*, n. a roar, noise, din.

प्रगर्धिन् *pra-gardhin*, *ī*, *inī*, *i* (fr. rt. *gṛidh* with *pra*), Ved. pressing onwards, pressing forwards; eager (Sāy. = *prakarsheṇābhikāṅkshan*).

प्रगल्भ् *pra-galbh*, cl. 1. A. *-galbhate*, *-galbhitum*, to act with spirit or resolution, behave resolutely, act in a determined manner, be determined; to be arrogant or proud; to be ready or able to (with inf.).

Pra-galbha, *as*, *ā*, *am*, bold, confident; resolute, energetic; prompt, ready; spirited, courageous, brave, intrepid, daring; audacious, proud, arrogant; impudent, shameless; strong, able; eminent, illustrious; mature (as age); (*as*), m. an epithet of the fire employed at the Jāta-karman; N. of a philosophical writer; (*ā*), f. a bold or confident woman, a woman who courts her husband's caresses, a wanton woman; a scolding woman, shrew; an epithet of Durgā; (*am*), n. in a spirited or determined manner, resolutely. — *Pragalbha-kulāla*, *as*, m. a skilful potter. — *Pragalbha-tā*, f. or *pragalbha-tva*, *am*, n. boldness, confidence; energy, resolution, resoluteness; audacity, arrogance; power, eminence, consequence; perverseness, wilfulness.

Pra-galbhita, *as*, *ā*, *am*, rendered proud, arrogant; eminent, conspicuous.

प्रगा *pra-gā*, cl. 2. 3. P. *-gāti*, *-jigāti*, *-gātum*, to go forwards, proceed, go away, move.

1. *pra-gāṇa*, *am*, n. (for 2. see under *pra-gai*, col. 3), access, approach; [cf. *pṛithu-p°*.]

प्रगाह् *pra-gāh*, cl. 1. A. *-gāhate*, *-gāhitum*, *-gāḍhum*, Ved. to dive into, enter, penetrate, pervade.

Pra-gāḍha, *as*, *ā*, *am*, dipped into, steeped, soaked, impregnated [cf. *lavaṇa-p°*]; much, excessive; hard, difficult; hard, firm; (*am*), n. pain, privation, penance; (*am*), ind. much, exceedingly; earnestly, forcibly; tightly, firmly; in due proportion. — *Pragāḍha-tā*, f. or *pragāḍha-tva*, *am*, n. abundance, excessiveness; hardness.

Pra-gāhana, *am*, n., Ved. dipping or plunging into.

प्रगुण *pra-guṇa*, *as*, *ā*, *am*, having excellent qualities, being in a good state or condition, being in the right state or order, straight; honest, upright. — *Praguṇi-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make straight, put in order, arrange, place in rank and file, array; to spread, make smooth or even.

Pra-guṇana, *am*, n. putting straight.

Praguṇaya, Nom. P. *praguṇayati*, *-yitum*, to make straight.

Pra-guṇita, *as*, *ā*, *am*, made straight or even, made smooth, smoothed.

Pra-guṇin, *ī*, *inī*, *i*, straightened, made smooth or even, smoothed.

Pra-guṇya, *as*, *ā*, *am*, having excellent qualities, excellent; more, exceeding.

प्रगुप् *pra-gup*, cl. 1. P. *-gopayati*, *-yitum*, to seek to protect, to guard.

Pra-gopana, *am*, n. protection, preservation, salvation.

प्रगुर् *pra-gur*, cl. 6. P. *-gurati*, *-guritum*, Ved. to cry aloud, exclaim loudly; to make great efforts, make strenuous exertions (Sāy. = *atyartham udyuj*).

प्रगॄ *pra-gṝ* (see rt. 1. *gṝ*), cl. 9. P. A. *-gṛiṇāti*, *-gṛiṇīte*, *-garītum*, *-garītum*, to announce, praise, extol, celebrate.

प्रगे *pra-ge*. See under *pra-gam*, col. 1.

प्रगै *pra-gai*, cl. 1. P. *-gāyati*, *-gātum*, to begin to sing, sing of, sing, celebrate; to sound, resound.

2. *pra-gāṇa*, *am*, n. (for 1. see under *pra-gā*, col. 2), singing, song.

Pra-gātṛi, *tā*, *trī*, *tṛi*, a singer, excellent singer.

Pra-gātha, *as*, m. a strophe, a combination of two verses (viz. of a Bṛihatī or Kakubh followed by a Sato-bṛihatī which by an intermixture of the several Pādas is changed into a triplet); (*as*), m., N. of a man with the patronymics Kāṇva and Ghaura, the author of the hymns Ṛig-veda VIII. 1, 2, 10, 48, 51–54; (*ās*), m. pl. an epithet of the hymns of the eighth Maṇḍala of the Ṛig-veda.

Pra-gāyin, *ī*, *inī*, *i*, singing, beginning to sing.

Pra-gīta, *as*, *ā*, *am*, sung; one who has begun to sing, singing; resonant with singing, vocal; (*am*), n. song; a sing-song or drawling recitation (regarded as a fault).

Pra-gīti, *is*, f. a kind of metre, containing 30 + 29 syllabic instants.

प्रग्रथन *pra-grathana*, *am*, n. the act of connecting or stringing together, intertwining.

प्रग्रस् *pra-gras*, cl. 1. P. A. *-grasati*, *-te*, *-grasitum*, to eat up, devour, swallow, swallow up; to eclipse.

प्रग्रह् *pra-grah*, cl. 9. P. A. *-gṛihṇāti*, *-gṛihṇīte*, *-grahītum*, to hold forth, hold out, stretch forth; to offer; to seize, grasp, clutch, take hold of, take; to receive, accept; to draw up, stop; to draw towards one's self, unite with; to give a friendly reception to, act in a friendly manner towards, favour; to keep separate or isolated (as words &c. not subjected to the rules of Sandhi): Caus. *-grāhayati*, *-yitum*, to receive, accept.

Pra-gṛihīta, *as*, *ā*, *am*, held in front, held out; received, accepted, admitted; pronounced separately without observing the usual rules of Sandhi [cf. 1. *pra-gṛihya*]; collected, strung together (?). — *Pragṛihīta-pada*, *as*, m., scil. *sandhi*, a suspension of Sandhi in which the vowels remain unaltered.

1. *pra-gṛihya*, *as*, *ā*, *am*, to be taken or accepted, to be admitted; (in grammar) to be taken or pronounced separately, not subject to the rules of Sandhi or euphony (as the final *ī*, *ū*, and *e* of the dual terminations whether of nouns, pronouns, or verbs, e. g. *kavī etau*, 'these two poets;' *bandhū etau*, 'these two relations').

2. *pra-gṛihya*, ind. having taken or grasped, carrying away with; with.

Pra-gṛihyamāṇa, *as*, *ā*, *am*, being taken or seized.

Pra-graha, *as*, m. holding in front, holding forth, holding out, stretching forth; taking, taking or laying hold of, grasping, clutching, seizing (e. g. *aṅga-p°*, the seizing of the limbs [by a demon], pain in the limbs); the seizing or grasping of the sun or moon, beginning of an eclipse [cf. *graha*]; kind or friendly reception, kindness, favour; a rein, bridle, rope or halter for horses, lash, thong, whip, scourge; the cord or string suspending a balance; a guide, leader, ruler; a ray of light; a prisoner, captive, either man or beast in confinement; binding; taming, breaking (a horse); the arm; a species of plant, Cassia Fistula; (in grammar) a vowel not subject to the rules of Sandhi; epithet of a particular sacrificial rite (more fully written *pragraha-homa*); an epithet of Vishṇu or Kṛishṇa. — *Pragraha-vat*, *ān*, *atī*, *at*, (at the end of a comp.) having seized, holding; giving a friendly reception, receiving kindly, obliging, kind.

Pra-grahaṇa, *am*, n. taking, seizing, holding, assuming; shutting up, confining; the seizure of sun and moon, i. e. the commencement of an eclipse;

offering; a rein, bridle; a check, restraint; the being a leader or guide.

Pra-grāha, as, m. seizing, taking, taking up, bearing, carrying; a rein; the string of a balance. — *Pragrāha-vat, ān, atī, at,* having the string of a balance.

प्रग्रीव *pra-grīva, as, am,* m. n. a window, lattice, balcony ('projecting like a neck,' cf. *grīvā*); a summer-house, pleasure-house; a building on the top of a palace, a painted turret; a wooden balustrade or fence round a building; a stable; the top of a tree.

प्रग्लै *pra-glai,* cl. 1. P. *-glāyati, -glātum,* to fade or wither away: Caus. *-glāpayati, -yitum,* to cause to fade or wither away.

Pra-gla, as, ā, am, wearied, fatigued, exhausted.

प्रघट् *pra-ghaṭ,* cl. 1. A. *-ghaṭate, -ghaṭitum,* to exert one's self, to apply or devote one's self to; to begin, commence.

Pra-ghaṭaka, a precept, rule, doctrine.

Pra-ghaṭā, f. (perhaps) the rudiments or first elements of a science. — *Praghaṭā-vid, t,* m. 'knowing the rudiments,' a general reader but not a profound one.

प्रघट्टक *pra-ghaṭṭaka, as* or *am* (fr. rt. *ghaṭṭ* with *pra*), a precept, rule, doctrine.

प्रघण *pra-ghaṇa, as,* m. (fr. rt. *han* with *pra*), a porch before the door of a house, a terrace before a house; an iron mace or crowbar; a copper pot.

Pra-ghana, as, m. a covered terrace before a house; a species of bean, Phaseolus Mungo (a wrong reading for *prathana*).

Pra-ghāṇa, as, m. a covered terrace or small portico before the door of a house; an iron mace or hand-spike; a copper pot; the trunk of a tree.

Pra-ghāta, as, m. a combat, battle; the edging of a garment.

Pra-ghāna, as, m. a covered terrace before the door of a house, porch, portico.

प्रघस *pra-ghasa, as, ā, am* (fr. rt. *ghas* with *pra*), voracious; an epithet of false gods; (*as*), m., N. of a Rakshas; N. of a monkey follower of Rāma; a Daitya, demon; eating much, voracity; (*ā*), f., N. of one of the Mātṛis attending on Skanda.

Pra-ghāsin, ī, inī, i, or *pra-ghāsya, as, ā, am,* Ved. voracious (an epithet of the Maruts, according to Mahī-dhara = *puroḍāśa-bhakshaṇa-śīla*).

प्रघुण *praghuṇa, as,* m. a guest, visitor; (a wrong form for *prāghuṇa.*)

प्रघुष् *pra-ghush,* cl. 1. P. *-ghoshati, -ghoshitum,* to sound forth, sound: Caus. *-ghoshayati, -yitum,* to cause to sound forth, cause to announce aloud, proclaim.

Pra-ghoshaka, as, m. sound, noise.

Pra-ghoshin, ī, m., Ved. 'roaring,' an epithet of one of the nine classes of the Maruts.

प्रघूर्ण *pra-ghūrṇa, as, ā, am,* turning round or rolling violently; wandering, roaming; (*as*), m. a guest, a visitor (in this sense a wrong form for *prāghūrṇaka*).

प्रघृष् *pra-ghṛish,* cl. 1. P. *-gharshati, -gharshitum,* to rub to pieces; to rub into, anoint.

Pra-ghṛishṭa, as, ā, am, rubbed in, embrocated, anointed.

प्रचकित *pra-ćakita, as, ā, am,* trembling, shuddering, terrified, startled.

प्रचक्र *pra-ćakra, am,* n. an army in motion; a foraging army.

प्रचक्ष् *pra-ćaksh,* cl. 2. A. *-ćashṭe, -ćashṭum,* to tell, relate, recount, inform; to suppose, consider as, regard as, deem; to call, name: Caus. *-ćakshayati, -yitum,* Ved. to irradiate, illumine.

Pra-ćakshaṇa, see Gaṇa Gotrādi to Pāṇ. VIII. 1, 27, 57.

Pra-ćakshas, ās, m. the regent of the planet Jupiter, Bṛihas-pati.

प्रचण्ड *pra-ćaṇḍa, as, ā, am,* excessively violent, vehement, impetuous, passionate, furious, enraged, wrathful; very hot or burning; intolerable, insupportable; terrible, terrific; bold, confident, presuming; (*as*), m. a species of oleander with white flowers; N. of a Dānava; of a goblin; of a son of Vatsa-prī and Su-nanda; (*ā*), f. a species of Dūrvā with white flowers; a form or Śakti of Durgā. — *Praćaṇḍa-ghoṇa, as, ā, am,* large-nosed, having a large or prominent nose. — *Praćaṇḍa-tā,* f. violence, vehemence; boldness. — *Praćaṇḍa-pāṇḍava, am,* n. 'the wrathful sons of Pāṇḍu,' N. of a comedy by Rāja-śekhara (= *Bāla-bhārata*). — *Praćaṇḍa-mūrti, is,* f. 'oleander-formed,' a species of tree, Tapia Cratæva. — *Praćaṇḍa-varman, ā,* m., N. of a prince (a younger brother of Ćaṇḍa-varman). — *Praćaṇḍa-sūrya, as, ā, am,* having a hot or burning sun. — *Praćaṇḍa-sena, as,* m. 'having a formidable army,' N. of a prince of Tāmraliptikā. — *Praćaṇḍātapa* (°*ḍa-āt*°), *as,* m. fierce or stifling heat.

प्रचत् *pra-ćat,* Caus. A. *-ćātayate, -yitum,* Ved. to drive away, frighten or scare away; (according to Sāy.) to destroy utterly, consume.

Pra-ćatā, ind., Ved. secretly, in secret, clandestinely.

प्रचय *pra-ćaya,* &c. See under *pra-ći,* col. 3.

प्रचर् *pra-ćar,* cl. 1. P. (ep. also A.) *-ćarati* (*-te*), *-ćaritum,* to come forth, issue forth, appear; to proceed towards, arrive at, reach, attain; to visit; to roam, wander; to circulate, become current (as a story); to undertake, perform, discharge (especially sacred functions, with inst. of the object or of the means employed); to proceed, behave, act in a particular manner (e. g. *bhṛitya-vat pra-ćar,* to act like a servant); to treat (e. g. *mithyā pra-ćar,* to treat wrongly or unskilfully); to be busied about, to be occupied or engaged in (with loc.); to do, perform, fulfil, practise; to succeed, thrive, prosper: Caus. *-ćārayati, -yitum,* to allow to roam, cause to graze, turn out to graze; to make public.

Pra-ćara, as, m. a road, way, path; usage, custom, currency; going well or widely; N. of a people (in this sense also read *praććara, prastara*).

Pra-ćaraṇa, am, n. going, proceeding; circulating, being current; proceeding with, beginning, undertaking; employing, using; (*ī*), f., Ved., scil. *sruć,* a wooden ladle employed for want of a better at a sacrifice.

Pra-ćaraṇīya, as, ā, am, Ved. to be used, being in actual use.

Pra-ćarat, an, antī, at, going forth, going well or quickly, going widely, being current, circulating.

Pra-ćarita, as, ā, am, gone, going; pursued, practised (as a profession).

Pra-ćaritavya, as, ā, am, to be proceeded with or undertaken, to be performed.

Pra-ćāra, as, m. coming forth, going forth, appearing, becoming manifest, showing one's self; being in actual use, currency; appearance, manifestation; proceeding, taking place, being used or applied; going, wandering; conduct, behaviour; prevalence, currency, custom, usage; a play-ground, place of exercise; pasture ground, pasture, pasturage.

Pra-ćārita, as, ā, am, allowed to wander or roam about; made public or manifest.

Pra-ćārin, ī, iṇī, i, coming forth, appearing, manifesting one's self; going about, wandering; proceeding with, behaving.

प्रचल् *pra-ćal,* cl. 1. P. *-ćalati, -ćalitum,* to be set in motion, shake, quake, totter, tremble; to move forth, move on, advance; to start up, spring up; to start, set out, set forth, depart; to become troubled or confused, to be perplexed or bewildered, to be excited; to swerve, deviate from (with abl.): Caus. *-ćalayati, -yitum,* to set in motion, move, jog, wag; *-ćālayati, -yitum,* to cause to shake or tremble; to stir up, stir round.

Pra-ćala, as, ā, am, being in motion, trembling, shaking; going well or widely; current, circulating, customary.

Pra-ćalaka, as, m. a venomous species of reptile; [cf. *pra-ćalāka.*]

Praćalakin. See *praćalākin* below.

Pra-ćalat, an, antī, at, moving, trembling, shaking; going or proceeding far; circulating, being current or customary; prevailing, being recognised (as authority or law).

Pra-ćalana, am, n. trembling, shaking, rocking, swaying, tottering; retiring, retreating, fleeing, flight; moving to and fro; going well or widely; circulating, being current or customary.

Pra-ćalāka, as, m. shooting with arrows, archery; a peacock's tail; a snake; another poisonous animal; (*ā*), f., Ved. a violent shower of rain, a sudden fall of rain in torrents.

Praćalākin, ī, m. a peacock; a snake; (also spelt *praćalakin.*)

Praćalāya, Nom. P. *praćalāyati, -yitum,* to move to and fro, to nod the head.

Praćalāyita, as, ā, am, rolling about, tossing, tumbling, rolled or tossed about (as in a ship); nodding the head (while asleep in a sitting posture); (*am*), n. nodding the head.

Pra-ćalita, as, ā, am, set in motion, moved, shaken; swinging to and fro; rolling (as the eye); gone far or wide, wandering, roving; having set out or moved forwards, having proceeded; current, customary, circulating; prevailing, recognised, received (as authority or law).

Pra-ćālaka, as, ikā, am, (at the end of a comp.) causing to tremble, trembling with.

Pra-ćālana, am, n. stirring, stir; making a noise (?).

प्रचषाल *pra-ćashāla, am,* n. a particular ornament on a sacrificial post.

प्रचाय *pra-ćāya.* See under *pra-ći* below.

प्रचाल *pra-ćāla, as,* m. the neck of the Vīṇā or Indian lute; (a wrong reading for *pra-bāla.*)

प्रचि *pra-ći,* cl. 5. P. A. *-ćinoti, -ćinute, -ćetum,* to collect, gather, pluck; to cut down, cut to pieces; to increase, augment, enhance: Pass. *-ćīyate,* to be gathered or collected; to grow.

Pra-ćaya, as, m. collecting, gathering (as fruit or flowers, but especially by means of a stick or other implement); a heap, quantity, number; slight union or aggregation; the neutral accentless tone (also called *eka-śruti*); the common increase or difference of the terms in a progression (in algebra). — *Praćaya-svara, as,* m. (in Ved. gram.) 'the most usual tone,' the accentless or neutral tone neither raised nor depressed (= *pra-ćaya, pra-ćita, praćita-svara*).

Pra-ćayana, am, n. gathering, collecting.

Pra-ćāya, as, m. or *pra-ćāyikā,* f. gathering (with the hand), plucking, collecting.

Pra-ćita, as, ā, am, gathered, collected, plucked; accumulated, amassed; covered, filled; accentless or An-udātta, = *pra-ćaya; (as),* m. a kind of Daṇḍaka metre (also called *praćitaka*). — *Praćita-svara* = *praćaya-svara,* q. v.

Pra-ćinvat, an, atī, at, gathering, collecting, plucking; (*an*), m., N. of a son of Janam-ejaya.

प्रचिकीर्षु *pra-ćikīrshu.* See p. 603, col. 2.

प्रचित् *pra-ćit,* cl. 3. P. A. *-ćiketti, -ćikitte, -ćetitum,* Ved. to know; to make known, announce, proclaim; to become visible or perceptible, appear: Caus. P. *-ćetayati, -yitum,* to make known, cause to appear; to observe, notice, remark, perceive; (A.) to appear: Desid. *-ćikitsati,* to show, point out.

Pra-ćikita, as, ā, am, Ved. familiar or conversant with.

Pra-ćetas, ās, ās, as, attentive, observant, conversant or familiar with, clever, wise, intelligent (mostly Ved. as an epithet of the gods and especially of Agni and the Ādityas); happy, delighted; (*ās*), m. an epithet of Varuṇa regent of the waters; N. of a Prajā-pati (an ancient sage and law-giver, Manu I. 35); of a prince (son of Duduha); of a son of Dur-yāman; of a son of Dur-mada; (*asas*), m. pl. the ten sons of Prāćīna-barhis by a daughter of Varuṇa (they are the progenitors of Daksha; in this sense also written *pra-ćetasa*).

Pra-ćetuna, as, ā, am, Ved. affording a wide view or prospect; (Sāy.) = *prakarshena phala-bhoga-jñāpaka,* notifying in a high degree the experience of results (of actions).

प्रचिन्त् *pra-ćint,* cl. 10. P. *-ćintayati, -yitum,* to think upon, reflect, muse, meditate, consider; to find out, devise, contrive.

1. *pra-ćintya, as, ā, am,* to be reflected or meditated upon.

2. *pra-ćintya,* ind. having reflected or considered.

प्रचीबल *praćībala, as* or *am,* m. or n. (?), a species of plant.

प्रचीर *pra-ćīra, as,* m., N. of a son of Vatsa-prī and Su-nandā.

प्रचुद् *pra-ćud,* cl. 1. P. A. *-ćodati, -te, -ćoditum,* to drive on, drive, impel (Ved.): Caus. *-ćodayati, -yitum,* to set in rapid motion, push on, drive on, drive, impel, urge on; to excite, animate, inspire, inflame; to request, ask, solicit, importune; to decree, determine, settle; to announce, make known, proclaim; to hasten, make haste.

Pra-ćoda, as, m. instigating, inciting, exciting.

Pra-ćoduka, as, ikā, am, instigating; (*ikā*), f. 'inflamer,' epithet of the four daughters of Ni-yojikā daughter of the demon Duḥ-saha.

Pra-ćodana, am, n. instigating, inciting, exciting; directing, enjoining, prescribing, ordering, an order; a rule or law; saying; sending; (*ī*), f. the plant Solanum Jacquini.

Pra-ćodita, as, ā, am, driven on, impelled, instigated, incited; decreed, determined; announced, proclaimed; prescribed, commanded, directed (Manu II. 191); sent.

Pra-ćodin, ī, inī, i, driving forward, urging; (*inī*), f. prickly nightshade, Solanum Jacquini.

प्रचुर *praćura, as, ā, am,* much, many, abundant (opposed to *alpa*); plenteous, plentiful, frequent; abounding in, filled with, replete with (in comp., e. g. *vṛiksha-p°,* abounding in trees). — *Praćura-tā,* f. or *praćura-tva, am,* n. abundance, plentifulness, plenty; multitude, numerousness; the state of being full of, abounding in. — *Praćura-nitya-dhanāgama* (°*na-āg*°), *as, ā, am,* receiving many and constant supplies of money. — *Praćura-paribhava, as,* m. frequent humiliation. — *Praćura-purusha, as, ā, am,* abounding with men, populous, numerous; (*as*), m. a thief; [cf. *ćaura.*] — *Praćura-ratna-dhanāgama* (°*na-āg*°), *as, ā, am,* having a large income of gems and money. — *Praćura-loma, as, ā, am,* having too much hair. — *Praćurī-karaṇa, am,* n. making abundant or plentiful; adding to, augmenting, increasing. — *Praćurī-kṛita, as, ā, am,* made abundant or plentiful; added to, augmented, increased. — *Praćurī-bhavat, an, antī, at,* becoming abundant or plentiful, increasing. — *Praćurī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become abundant or plentiful, to increase.

प्रचूर्ण् *pra-ćūrṇ,* cl. 10. P. *-ćūrṇayati, -yitum,* to crush, grind to dust, reduce to powder.

प्रचृत् *pra-ćṛit,* cl. 6. P. *-ćṛitati, -ćartitum,* Ved. to loose, loosen, untie.

प्रचेतस् *pra-ćetas.* See above.

प्रचेतृ *pra-ćetṛi, tā,* m. a charioteer; (a wrong form for *pra-vetṛi.*)

प्रचेल *pra-ćela, am,* n. (fr. rt. *ćel* with *pra?*), yellow sandal-wood.

Pra-ćelaka, as, m. a horse.

प्रचेलुक *praćeluka, as,* m. a cook; (a wrong form for *paćeluka,* q. v.)

प्रचोद *pra-ćoda,* &c. See *pra-ćud,* col. 1.

प्रच्छद् 1. *pra-ćchad* (*pra-ćhad*), cl. 10. P. (ep. also A.) *-ćhādayati* (*-te*), *-yitum,* to cover over, cover, envelop, wrap up; to hide, conceal, disguise, keep secret; to obscure, darken, cloud; to be in the way, be an obstacle; to cover or clothe one's self with (with inst.), put on.

2. *pra-ćchad, t,* f., Ved. a cover, covering; (according to Mahī-dhara = *anna.*)

Pra-ćchada, as, m. a cover, coverlet, wrapper, blanket. — *Praćchada-paṭa, as,* m. 'enveloping cloth,' a cover, wrapper (either of a person or thing, as a cloak, veil, sheet, curtain, &c.).

Pra-ćchanna, as, ā, am, covered, enveloped; concealed, secreted, hidden; clothed, clad; private, secret, unavowed, disguised; (*am*), n. a private door inside a house, private door in general; a lattice, a loop-hole; (*am*), ind. secretly, covertly. — *Pra-ćchanna-ćāraka, as, ikā, am,* acting fraudulently. — *Praćchanna-taskara, as,* m. a secret or unseen thief. — *Praćchanna-vañćaka, as,* m. a secret or concealed rogue or rascal.

Praćchannī-bhū, cl. 1. P. *-bhavati, -bhavitum,* to hide or conceal one's self. — *Praćchannī-bhūya,* ind. being hidden, having become concealed.

Pra-ćchādaka, as, ikā, am, concealing, covering (at the end of a comp., e. g. *tamaḥ-praćchādaka,* 'enveloping in darkness,' an epithet of a demon); (*as*), m. the song of a wife deserted by her husband (sung with the accompaniment of a lute and containing a covert description of her sorrows).

Pra-ćchādana, as, ī, am, concealing, hiding; (*am*), n. covering, concealing, concealment; an upper or outer garment. — *Praćchādana-paṭa, as,* m. 'enveloping-cloth,' a cover, coverlet, wrapper.

Pra-ćchādita, as, ā, am, covered, enveloped; concealed, hidden; clothed.

1. *pra-ćchādya, as, ā, am,* to be covered; to be hidden or concealed.

2. *pra-ćchādya,* ind. having covered; having obscured or darkened; having hidden or concealed.

प्रच्छन *praćchana.* See rt. *praćh,* col. 3.

प्रच्छयित्वा *pra-ćchayitvā, pra-ćchāna, pra-ćchita.* See under *pra-ćcho* below.

प्रच्छाय *pra-ćchāya, am,* n. a shadowy place, dense shadow, shade.

प्रच्छिद् 1. *pra-ćchid* (*pra-ćhid*), cl. 7. P. A. *-ćhinatti, -ćhintte, -ćhettum,* to cut off, rend away; to cut to pieces, cut through, pierce, split, cleave; to take away, withdraw: Caus. *-ćchedayati, -yitum,* to cause to cut off, to order to be lopped off.

2. *pra-ćchid, t, t, t,* Ved. cutting off, cutting to pieces.

Pra-ćcheda, as, m., Ved. a cutting, slip, strip; (according to a Scholiast a piece of grass, such as a portion of the root, &c.).

Pra-ćchedana, am, n., Ved. dividing into small pieces.

Pra-ćchedya, as, ā, am, to be cut to pieces; [cf. *a-p°.*]

प्रच्छृद् *pra-ćchṛid* (*pra-ćhṛid*), Caus. P. *-ćchardayati, -yitum,* to vomit.

Pra-ćchardana, am, n. vomiting; emitting, exhaling; an emetic.

Pra-ćchardikā, f. vomiting, sickness.

प्रच्छो *pra-ćcho* (*pra-ćho*), cl. 4. P. *-ćchyati, -ćchātum,* to bleed by making incisions in the skin, cup, lance, scarify.

Pra-ćchayitvā, ind. (?), having made an incision, having lanced.

Pra-ćchāna, am, n. scarifying; making sore.

Pra-ćchita, as, ā, am, cut, lanced, scarified.

प्रच्यु *pra-ćyu,* cl. 1. A. *-ćyavate, -ćyotum,* to move, proceed, move away, go away, depart; to forsake, transgress; to be displaced or ejected, be deprived of, lose (with abl.); to come forth, flow out, stream forth; to fall down, drop, stumble; to set in motion, drive, impel: Caus. *-ćyāvayati, -yitum,* to move, shake; to eject, displace, remove, expel, dispel; to divert (from an opinion &c.); to cause to fall down or fall out, cause to fall, ruin.

Pra-ćyava, as, m. advancement, improvement; withdrawal; fall, ruin.

Pra-ćyavana, am, n. going away, departing, retreating, withdrawing; being deprived of, loss (with abl.).

Pra-ćyāvana, am, n. means of removing or diminishing, a sedative; causing to desist from or give up, diverting from (with abl.).

Pra-ćyāvuka, as, ā, am, Ved. transitory, fragile.

Pra-ćyuta, as, ā, am, fallen from, strayed, deviated; ejected, displaced, degraded; banished, expelled; routed, put to flight, retreated. — *Praćyuta-tva, am,* n. deviation; the being routed or put to flight, retreat.

Pra-ćyuti, is, f. going away, withdrawing, departing; deprivation, loss; the becoming frail or fragile (Ved.).

प्रछ् *praćh,* cl. 6. P. (in poetry also A.) *priććhati* (*-te*), *papraććha* (Ved. *paprikshe*), *prashṭā, prakshyati, aprākshīt* (Ved. *aprāṭ*), Cond. *aprakshyat* (anomalous 2nd sing. *aprākshyas*), *prashṭum,* to ask, question, interrogate, inquire of, ascertain, learn by inquiry; to ask or interrogate any one (acc.) about anything (with acc. or loc. or with *prati* or *adhi-kṛitya*); to seek, seek for; to entreat, supplicate, solicit, importune (Ved.): Caus. *praććhayati, -yitum,* Aor. *apapraććhat:* Desid. *pipriććhishati:* Intens. *parīpriććhyate;* [cf. Zend *pĕrĕs,* 'to inquire;' *frūś,* 'a question:' Lat. *prec-ari, prex, proc-u-s, procax,* probably *posco* for *prosco* and *rogo* for *progo, postulare,* perhaps *suf-frag-ari, flag-it-are:* Goth. *frah, fraihna, frag-an, fraihn-an:* Angl. Sax. *fregnan:* Mod. Germ. *Frage:* Russ. *pros'u,* 'I ask, pray:' Lith. *pers'u,* 'I woo;' *pras'au,* 'I ask, pray:' Hib. *fiafrach,* 'inquisitive;' *fiafraighe,* 'a question;' *fiafruighim,* 'I inquire, ask:' perhaps *friscim,* 'I hope,' and *friscart,* 'an answer.']

Praććhana, am, ā, n. f. asking, inquiring, a question, inquiry.

प्रज *pra-ja.* See under *pra-jan* below.

प्रजङ्घ *pra-jangha, as,* m., N. of a monkey; of a Rākshasa; (*ā*), f. a particular portion of the lower part of the thigh.

प्रजन् *pra-jan,* cl. 4. A. *-jāyate, -janitum,* to be born, be produced, come into existence, spring up; to become an embryo; to be born again; to propagate offspring (with inst.), beget, generate, cause to conceive; to bring forth, be delivered of, bear: Caus. *-janayati, -yitum,* to cause any one (acc.) to propagate offspring (inst., Ved., Sāy. = *prodbhūtaṃ kṛi*); to cause to be born; to beget, generate; to bring forth, bear; to produce, cause, occasion: Desid. *-jijanishate,* to wish to be born: Desid. of Caus. *-jijanayishati,* to wish to cause to be conceived.

Pra-ja, as, ā, am, bringing forth, bearing (in *a-p°,* q. v.); (*as*), m. a husband; (*ā*), f. progeny, offspring, brood, children and children's children, posterity, descendants, race, family; a creature, created being; man, mankind, people, subjects; seed, semen; birth, generation, propagation. — *Prajā-kara, as,* m. a symbolical expression for 'a sword;' (perhaps an error for *prajñā-kara.*) — *Prajā-kāma, as, ā, am,* desirous of offspring, wishing for children. — *Prajā-kāra, as,* m. the maker of created beings, author of creation. — *Prajā-ghna, as, ī, am,* Ved. killing offspring, destroying

progeny. — *Prajā-ćandra, as*, m. 'a moon to his subjects,' epithet of a prince. — *Prajā-tantu, us*, m. a line of descendants, a race. — *Prajā-da, as, ā, am*, granting offspring; removing barrenness (as a medicine &c.); (*ā*), f. a species of shrub (= *garbha-dātrī*). — *Prajā-dāna, am*, n. 'people's gift,' silver. — *Prajā-dvāra, am*, n. 'a gate or means of obtaining progeny,' epithet of the sun. — *Prajā-dharma, as*, m. the duty of children or of subjects. — *Prajādhyaksha* (°*jā-adh*°), *as*, m. 'the superintendent or leader of created beings,' an epithet of the sun; of Kardama; of Daksha; [cf. *prajā-pati*.] — *Prajā-nātha, as*, m. 'protector or lord of created beings,' an epithet of Brahmā; of Manu; of Daksha; a protector of subjects, a king, prince. — *Prajā-nisheka, as*, m. 'infusion of offspring,' impregnation; the infused germ itself, offspring. — *Prajāntaka* (°*jā-an*°), *as*, m. the god of death. — *Prajā-pa, as*, m. 'protector of subjects,' a king, prince. — *Prajā-pati, is*, m. 'lord of creatures,' an epithet in the Veda originally applied to Savitṛi, Soma, Tvashṭṛi, Hiraṇya-garbha, Indra, and Agni, afterwards the name of a separate god presiding over procreation [cf. Manu XII. 121] and the bestower of progeny and cattle, sometimes invoked as the 'Creator' and sometimes invoked only as one of the thirty-three deities, (in more recent hymns and Brāhmaṇas sometimes identified with the universe, and described like Brahma as the original self-existent Being or source out of which the universe was evolved); an epithet of the ten lords of created beings first created by Brahmā (according to Manu I. 34; their names are Marīći, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Vasishṭha, Pra-ćetas or Daksha, Bhṛigu, and Nārada; some authorities make these Prajā-patis only seven in number, counting only the first seven in the above list, others reduce them to the last three, viz. Daksha, Bhṛigu, and Nārada); an epithet of Śiva; 'lord of the people,' a king, sovereign, prince; a daughter's husband, son-in-law; a creator, procreator, father (as generator); a kind of insect; the fifth (or thirty-ninth) year in a sixty years' cycle of Jupiter; a particular star, δ Aurigæ; (in astrol.) = 2. *kāla-nara*, q. v.; the sun; fire; N. of a man; of a Ṛishi; (*ī*), f., N. of Śākya-muni's aunt and nurse with the patronymic Gautamī (the first woman who assented to the doctrines of Buddha; cf. *mahā-prajāpatī*, *mahā-prajāvatī*). — *Prajāpati-gṛihīta, as, ā, am*, Ved. created by Prajā-pati (according to Mahī-dhara = *prajāpati-sṛishṭa*). — *Prajāpati-pati, is*, m. 'lord of the lords of created beings,' an epithet of Daksha. — *Prajāpati-bhakshita, as, ā, am*, Ved. eaten by Prajā-pati. — *Prajāpati-yajña, as*, m. 'the sacrifice performed to Prajā-pati (as the deity presiding over procreation of offspring),' the procreation of children enjoined by law. — *Prajāpati-loka, as*, m. the world of Prajā-pati situated between the sphere of Brahmā and that of the Gandharvas. — *Prajāpati-śarman, ā*, m., N. of a man. — *Prajāpati-sṛishṭa, as, ā, am*, created by Prajā-pati. — *Prajāpati-hṛidaya, am*, n., Ved. 'Prajāpati's heart,' N. of a Sāman (also called *Prajāpater hṛidayam*). — *Prajāpatya*, an incorrect form for *prājāpatya*, q. v. — *Prajā-pāta* or *prajā-pālaka, as*, m. 'protector of created beings,' an epithet of Kṛishṇa; a protector of subjects, a king, sovereign; N. of a prince. — *Prajā-pālana, am*, n. the protection of subjects. — *Prajā-pāli, is*, m. an epithet of Śiva; [cf. *go-pāli*.] — *Prajāpālya, am*, n. the office of protector of the people, royal office. — *Prajāmṛitatva* (°*jā-am*°), *om*, n., Ved. perpetuity of posterity. — *Prajārtham* or *prajārthe* (°*jā-ar*°), ind. for the sake of offspring. — *Prajā-vat, ān, atī, at*, accompanied by progeny, having offspring or children, abounding in progeny, prolific; pregnant; having subjects; (*atī*), f. a brother's wife; the wife of an elder brother; a mother, matron; N. of a tutelary deity of the Sumantus; of the wife of Priya-vrata. — *Prajā-vid, t, t, t*, or *prajā-sani, is, is, i*, Ved. bestowing or granting progeny. — *Prajā-vṛiddhi, is*, f. increase of progeny. — *Prajā-sṛij, t*, m. 'the creator of beings,' an epithet of Brahmā; of Kaśyapa. — *Prajā-hita, as, ā, am*, favourable to or good for children or subjects, kind or useful to children or subjects; (*am*), n. water. — *Prajepsu* (°*jā-īp*°), *us, us, u*, wishing to obtain offspring, desirous of progeny. — *Prajeśa* (°*jā-īśa*), *as*, m. 'lord of created beings,' an epithet of the god presiding over the procreation of offspring; 'lord of the people,' a prince, king, sovereign. — *Prajeśvara* (°*jā-īś*°), *as*, m. 'lord of the people,' a sovereign, king. — *Prajotpatti* (°*jā-ut*°), *is*, f. or *prajotpādana* (°*jā-ut*°), *am*, n. the raising up of progeny.

1. *pra-jajñi, is, is, i*, able to beget (in *a-p*°, q. v.; for 2. *pra-jajñi* see under 1. *pra-jñā*, col. 3).

Pra-jana, as, am, m. n. (usually m.), begetting, generating, impregnating, generation; impregnation or pregnancy of cattle; bearing, bringing forth; (*as*), m. one who begets, a generator, impregnator, progenitor. — *Prajanārtham* (°*na-ar*°), ind. for the sake of procreation.

Pra-janana, as, ī, am, begetting, generating, generative, procreative, vigorous (according to Mahī-dhara = *prajotpādaka*); (*am*), n. the act of generation, procreation, propagation, conception in the womb; the act of bringing forth, delivery, birth; production; generative energy, procreative power, semen; the generative organ, penis, vulva; offspring, children; = *pra-gama*; = *pra-gata*. — *Prajanana-kuśala, as, ā, am*, skilled in midwifery. — *Prajanana-vat, ān, atī, at*, Ved. possessing generative power.

Pra-janayitṛi, tā, m., Ved. a generator, begetter, progenitor.

Pra-janikā, f. a mother.

Pra-janishṇu, us, us, u, generative, procreative, prolific, productive, generating, producing; being born or produced; growing or standing (as corn).

Pra-janishyamāṇā, f. about to bring forth, being near the time of delivery.

Pra-januka, as, m. the body; (perhaps an incorrect form.)

Pra-janū, ūs, f., Ved. the vulva, pudenda muliebria.

Pra-jas, ās, ās, as, = *pra-ja* (at the end of a comp.; cf. *dush-p*°, *bahu-p*°).

Pra-jāta, as, ā, am, born, produced; impregnating; (*ā*), f. a woman who has borne a child.

Pra-jāti, is, f. generating, generation, procreation, propagation, production; bringing forth, delivery, travail, labour; generative power; (*is*), m., N. of a prince. — *Prajāti-mat, ān, atī, at*, Ved. containing words relating to generation.

Pra-jāyinī, f. being about to bring forth; bearing, bringing forth, a mother (at the end of comps., e. g. *abhirūpa-prajāyinī*, bearing handsome children; cf. *vīra-p*°).

Pra-jijanishamāṇa, as, ā, am, Ved. wishing to be born.

प्रजप् *pra-jap*, cl. 1. P. *-japati, -japitum*, to recite in a low tone, whisper, mutter.

प्रजय *pra-jaya*. See under *pra-ji*, col. 3.

प्रजल्प् *pra-jalp*, cl. 1. P. *-jalpati, -jalpitum*, to prattle, gossip, chatter; to speak, talk; to communicate, proclaim, announce.

Pra-jalpa, as, m. prattle, gossip, heedless or frivolous words (especially such as used in greeting a lover).

Pra-jalpana, am, n. talking, speaking.

Pra-jalpita, as, ā, am, talked, chattered; one who has begun to talk; (*am*), n. spoken words, talk.

प्रजव *pra-java*. See under *pra-jū*, col. 3.

प्रजागृ *pra-jāgṛi*, cl. 2. P. *-jāgarti, -jāgaritum*, to watch, keep watch, watch over (with loc.); to lie in wait for (with gen.): Caus. *-jāgarayati, -yitum*, to wake (trans.).

Pra-jāgara, as, ā, am, one who wakes, waking, an epithet of Vishṇu; (*as*), m. a guardian; the act of waking or watching, lying awake at night, sleeplessness, being awake, being roused, awaking; taking care; (*ā*), f., N. of an Apsaras.

Pra-jāgaraṇa, am, n. being awake, sleeplessness.

प्रजानि *pra-jāni, is*, m., N. of a prince; (a various reading for *pra-jāti*.)

प्रजि *pra-ji*, cl. 1. P. *-jayati, -jetum*, to win, conquer, overpower, subdue.

Pra-jaya, as, m., Ved. victory, conquest.

Pra-jit, t, t, t, conquering, defeating.

प्रजित *prajita, as, ā, am*, impelled, urged on; (probably a wrong form for *prājita* fr. rt. *aj* with *pra*.)

प्रजिन *prajina, as*, m. wind, air; (also read *prajīna*.)

प्रजिन्व् *pra-jinv*, cl. 1. P. *-jinvati, -jinvitum*, Ved. to refresh, animate; to promote, help, assist.

प्रजिहीर्षु *pra-jihīrshu, us, us, u* (fr. Desid. of rt. *hṛi* with *pra*), being about to strike or hit, wishing to strike.

प्रजीवन *pra-jīvana, am*, n. (fr. rt. *jīv* with *pra*), livelihood, subsistence.

Pra-jīvin, ī, m., N. of a minister of Megha-varṇa the king of the crows.

प्रजुष्ट *pra-jushṭa, as, ā, am* (fr. rt. *jush* with *pra*), strongly attached to, devoted to, intent on (= *pra-sakta*, Manu II. 96).

प्रजू *pra-jū*, cl. 1. P. A. *-javati, -te*, &c., to hasten forwards; to set in rapid motion, push or drive on; to urge on, incite: Caus. *-jāvayati, -yitum*, to set in rapid motion, let fly, dart, shoot.

Pra-java, as, m., Ved. haste, rapidity; (*am*), ind. hastily, rapidly.

Pra-javita, as, ā, am, driven on, impelled; incited, urged on.

Pra-javin, ī, inī, i, hastening, rapid, swift, speedy; (*ī*), m. a runner, courier, express.

प्रजृम्भ् *pra-jṛimbh*, cl. 1. A. *-jṛimbhate, -jṛimbhitum*, to begin to yawn.

प्रजॄ *pra-jṝ*, cl. 4. P. *-jīryati, -jaritum, -jarītum*, to be digested.

प्रज्जटिक *prajjaṭika, as* or *am*, m. or n. (?), a kind of Prākṛit metre (= Prākṛit *pajjaliā*).

प्रज्जि *prajji, is*, m., N. of a man.

प्रज्ञ 1. *pra-jña, as, ā, am*, = *pra-jñu*, q. v.

प्रज्ञा 1. *pra-jñā*, cl. 9. P. A. *-jānāti, -jānīte, -jñātum*, to know, understand (especially said of knowing a way or mode of action); to distinguish, discern, discriminate; to know of, know about, be acquainted with; to become aware of, to find out, discover: Caus. *-jñapayati, -jñāpayati, -yitum*, to show or point out (the way); to discover, betray; to summon, invite.

2. *pra-jajñi, is, is, i* (for 1. see col. 2), Ved. conversant with.

2. *pra-jña, as, ā, am*, wise, intelligent, learned; (at the end of a comp.) knowing, conversant with; (*ā*), f. a clever or sensible woman; intelligence, understanding, intellect, wisdom, knowledge; discernment, discrimination, judgment; device, design, determination; Wisdom personified as the goddess of arts and eloquence, Sarasvatī; (with Buddhists) the energy of the Ādi-buddha. — *Prajña-tā*, f., Ved. knowledge. — *Prajñā-kara, as*, m., N. of the author of a commentary on the Nalodaya. — *Prajñā-kāya, as*, m. an epithet of Mañju-śrī a Buddhist saint. — *Prajñā-kūṭa, as*, m., N. of a Bodhi-sattva. — *Prajñā-gupta-śarīra, as, ā, am*, having the

body protected by understanding. — *Prajñā-ćakshus, us, us, us,* 'mind-eyed,' 'having the understanding or wisdom as the only eyes,' blind; (*us*), m. an epithet of the blind king Dhrita-rāshṭra. — *Prajñāḍhya* (°*ñā-āḍh*°), *as,* m. 'rich in wisdom,' N. of a man. — *Prajñāditya* (°*ñā-ād*°), *as,* m. 'sun of wisdom,' N. of a man. — *Prajñā-pāramitā,* f. (with Buddhists) one of the six perfections, perfection in wisdom, (the other five are *dāna-p*°, *śīla-p*°, *kshānti-p*°, *vīrya-p*°, and *dhyāna-p*°); N. of a Buddhist work. — *Prajñā-maya, as, ī, am,* made or consisting of wisdom. — *Prajñā-vat, ān, atī, at,* possessing wisdom, wise, knowing, intelligent. — *Prajñā-varman, ā,* m. 'having wisdom for armour,' N. of a man. — *Prajñā-vāda, as,* m. a wise speech, wise saying. — *Prajñā-vṛiddha, as, ā, am,* old in wisdom or knowledge. — *Prajñā-sahāya, as, ā, am,* 'having wisdom for a companion,' wise, intelligent. — *Prajñā-hīna, as, ā, am,* destitute of wisdom, ignorant, silly, unwise.

Pra-jñapti, is, f. teaching, informing, doctrine, communication; an appointment, agreement, engagement; (with Jainas) a particular magical art personified as one of the Vidyā-devīs (also *pra-jñaptī*). — *Prajñapti-kauśika, as,* m., N. of a teacher acquainted with the magical art called Pra-jñapti. — *Prajñapti-vādin, inas,* m. pl., N. of a Buddhist sect. — *Prajñapti-śāstra, am,* n., N. of a Buddhist work.

Pra-jñāta, as, ā, am, known, understood; distinguished, discriminated, discerned, discernible, distinct, clear; renowned, famous, notorious.

Pra-jñāti, is, f., Ved. knowing the way (to any place), knowing the right way.

Pra-jñātṛi, tā, trī, tṛi, Ved. one who knows the right way, a skilful guide, conductor.

Pra-jñātra, as, ā, am, Ved. in *a-p*°, losing or missing the way.

Pra-jñāna, as, ā or *ī, am,* prudent, wise, clever, learned; easily known (Ved.); (*am*), n. knowledge, knowing one's duty, wisdom, intelligence; discrimination; a mark, sign, token, memorial. — *Prajñāna-santati, is,* f. a train of thought.

Pra-jñāpita, as, ā, am, betrayed, disclosed, discovered.

Prajñāla, as, ā, am, wise, prudent.

Prajñin, ī, inī, i, wise, prudent; (*ī*), m. a wise or learned man, sage, scholar.

Prajñila, as, ā, am, wise, prudent, clever.

प्रज्ञु *pra-jñu, us, us, u,* having the knees far apart, bandy-legged, bow-legged; (also written *pra-jña.*)

प्रज्वल् *pra-jval,* cl. 1. P. (ep. also A.) *-jvalati* (*-te*), *-jvalitum,* to catch fire, begin to burn or blaze, be in flames, flame, blaze up; to blaze brightly, shine, gleam; to be inflamed or incensed, become wrathful, to be kindled (e. g. *teshām krodhaḥ prajajvāla,* their wrath was kindled): Caus. *-jvalayati, -jvālayati, -yitum,* to set on fire, light, kindle, inflame; (with Buddhists) to explain, illustrate.

Pra-jvalana, am, n. blazing up, flaming, burning, taking fire, kindling.

Pra-jvalanīya, as, ā, am, to be set on fire, inflammable.

Pra-jvalita, as, ā, am, being in flames, flaming, burning, blazing, shining, bright, radiant; blazed forth, burnt; (*am*), n. flaming up, blazing, burning.

Pra-jvālita, as, ā, am, lighted, kindled, set on fire.

प्रज्वार *pra-jvāra, as,* m. (fr. rt. *jvar* with *pra*), the heat of fever (sometimes personified).

प्रडी *pra-ḍī,* cl. 1. 4. A. *-ḍayate, -ḍīyate, -ḍayitum,* to fly forward, fly away, fly up.

Pra-ḍīna, am, n. flying rapidly, flying in every direction; taking flight, beginning to fly; the act of flying; flying forward.

प्रण *praṇa, as, ā, am* (fr. 1. *pra*), ancient, old (see Vārttika 3. to Pāṇ. V. 4, 30).

प्रणख *pra-ṇakha, as* or *am,* m. or n. (?), the point of the nails.

प्रणद् *pra-ṇad,* cl. 1. P. *-ṇadati, -ṇaditum,* to resound, begin to sound, begin to roar or cry.

Pra-ṇadana, am, n. sounding, sound.

Pra-ṇadita, as, ā, am, sounded, sounding; buzzing, humming (as a bee).

Pra-ṇāda, as, m. a loud sound, clangour, noise, shout, cry; any loud noise, especially one expressing approbation or delight, huzza; neighing, braying, bray; roar, roaring; a cry for help; a low sound expressive of great pleasure, a murmur or sigh of rapture; a disease of the ear, a noise or buzzing in the ear from thickening of the membranes &c.; N. of a Cakra-vartin.

Pra-ṇādaka, as, ikā, am, see Scholiast on Pāṇ. VIII. 4, 16.

प्रणपात् *pra-ṇapāt, t,* m., Ved. a great-grandson; [cf. Lat. *pro-nepo-(t)-s.*]

प्रणभ् *pra-ṇabh,* cl. 1. A. *-ṇabhate,* &c., Ved. to burst, split, cleave (intrans.).

प्रणम् *pra-ṇam,* cl. 1. P. A. *-ṇamati, -te, -ṇantum,* to bend or bow down before, make obeisance to (with dat., gen., loc., or acc.): Caus. *-ṇamayati, -yitum,* to cause any one (acc.) to bow before another (dat.); to bend, incline; to do anything reverentially.

Pra-ṇata, as, ā, am, bent forwards, crooked; bowed, bowing to (with gen. or acc.); bending, stooping, stooped; inclined; humble; skilful, clever. — *Praṇata-śiras, ās, ās, as,* having the head or top bent down or bowed; inclined, stooping. — *Praṇatāśesha-sāmanta* (°*ta-aś*°), *as, ā, am,* one before whom all (his) neighbours bow, receiving homage from all the neighbouring princes.

Pra-ṇatavat, ān, atī, at, having bent, bowed, bowing, bent.

Pra-ṇati, is, f. bending, bowing, inclination, salutation, reverence, obeisance, courtesy.

Pra-ṇamat, an, antī, at, bowing to, saluting with reverence or respect.

Pra-ṇamita, as, ā, am, bending, bowing.

Pra-ṇamya, ind. having bowed, having done homage or made obeisance.

Pra-ṇāma, as, m. bending, bowing, a bow; respectful or reverential salutation, prostration, obeisance (especially to a Brāhman or to a deity). — *Praṇāmāñjali* (°*ma-añ*°), *is,* m. reverential salutation with the hands opened and hollowed. — *Praṇāmādara* (°*ma-ād*°), *as,* m. reverential salutation.

Pra-ṇāmin, ī, inī, i, bending, bowing before, saluting, honouring, worshipping, prostrating one's self.

प्रणय *pra-ṇaya.* See 1. *pra-ṇī,* p. 610, col. 1.

प्रणव *pra-ṇava.* See *pra-ṇu,* p. 610, col. 3.

प्रणश् 1. *pra-ṇaś* (see rt. 1. *naś*), cl. 1. P. A. *-ṇaśati, -te,* &c., Ved. to reach, attain.

प्रणश् 2. *pra-ṇaś* (see rt. 2. *naś*), cl. 1. 4. P. *-ṇaśati, -ṇaśyati, -ṇaśitum, -nanshṭum, -nashṭum* (the *n* of the rt. is not changed to *ṇ* when *ś* passes into *sh* or is otherwise changed, e. g. *pra-nashṭa, pra-nankshyati*), to be lost, disappear, vanish; to escape: Caus. *-ṇāśayati, -yitum,* to cause to disappear or perish; to allow to be lost, i. e. to leave unrewarded.

Pra-ṇaśyat, an, antī, at, perishing, falling away; endeavouring to escape.

Pra-ṇāśa, as, m. vanishing, disappearance, cessation, loss [cf. *labdha-p*°]; death, destruction, perdition, decay.

Pra-ṇāśana, as, ī, am, (at end of comps.) causing to disappear or cease, removing, destroying, annihilating; (*am*), n. destroying, destruction, annihilation.

Pra-ṇāśin, ī, inī, i, causing to disappear or cease, removing, destroying.

Pra-nashṭa, as, ā, am (often incorrectly written *pra-ṇashṭa*), lost, disappeared, vanished, not to be seen; departed, escaped; perished, destroyed, ruined, decayed, annihilated. — *Pranashṭa-jñānika, as, ā, am,* 'whose knowledge is destroyed,' without knowledge. — *Pranashṭa-vinaya, as, ā, am,* 'whose politeness has vanished,' lost to propriety, uncivil, uncomplaisant, rude.

प्रणस *pra-ṇasa, as, ā, am,* having a prominent nose.

प्रणाडी *pra-ṇāḍī,* f., Ved. a channel from a pond, a water-course, waste-pipe, drain; intervention, interposition; (*ḍyā*), ind. mediately, indirectly.

Pra-ṇāla, as, ī, m. f. or *pra-ṇālikā,* f. a channel from a pond, gutter, drain, water-course; *praṇālikayā,* through a particular channel, through the medium of, mediately.

प्रणिंसित *pra-ṇiṇsita* or *pra-niṇsita, as, ā, am* (fr. rt. *niṇs* with *pra*), kissed.

Pra-ṇiṇsitavya or *pra-niṇsitavya, as, ā, am,* to be kissed, what may or ought to be kissed.

प्रणिगद् *pra-ṇi-gad,* cl. 1. P. *-gadati, -gaditum,* to begin to address.

प्रणिघ्नत् *pra-ṇighnat.* See *pra-ṇi-han,* p. 610, col. 1.

प्रणिज् *pra-ṇij,* cl. 3. P. A. *-ṇenekti, -ṇenikte, -ṇektum,* Ved. to wash away, cleanse.

Pra-ṇejana, as, ī, am, washing away, wiping away; (*am*), n. washing away, wiping away, bathing; water for washing.

प्रणिज्ञा *pra-ṇi-jñā,* cl. 9. P. A. *-jānāti, -jānīte, -jñātum,* to consider, recollect.

प्रणिधा *pra-ṇi-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to set in front, place in advance, cause to precede; to lay down, deposit; to lay on, impose, apply; to place in, lay in, bring into, infix, enchase; to include, inclose; to stretch out, stretch forth (the hand); to touch; to turn or direct (the eyes or thoughts) upon; (with *manas*) to concentrate the thoughts upon, give the whole attention to; to resolve; to think; to send out or employ (a spy or emissary), spy.

Pra-ṇidhāna, am, n. laying on, imposing, applying, employing, application, employment, use; access, entrance; respectful conduct or behaviour towards, attention paid to (with loc.); profound religious meditation; great effort, stress, energy; (with Buddhists) prayer, entreaty, supplication.

Pra-ṇidhi, is, m. observing, scrutinizing, spying out; sending out (spies or emissaries); a spy, secret agent, emissary; an attendant, a follower; care, attention; asking, solicitation, request; N. of a son of Brihad-ratha.

Pra-ṇidheya, as, ā, am, to be applied or injected (as a clyster); to be sent out (as a spy); (*am*), n. employing; sending out (of emissaries).

Pra-ṇihita, as, ā, am, laid on, applied, imposed; deposited; outstretched, stretched forth; delivered, entrusted, consigned; having the attention fixed, having the thoughts concentrated on one point, intent (= *sam-āhita*); resolved, determined, decided; prudent, advised, careful, wary, cautious; discovered by spies, spied out; obtained, attained, received, acquired; acknowledged, previously agreed to or admitted.

प्रणिध्यै *pra-ṇi-dhyai,* cl. 1. P. *-dhyāyati, -dhyātum,* to give the attention to (with acc.).

प्रणिनद् *pra-ṇi-nad,* cl. 1. P. *-nadati, -naditum,* to sound loudly, thunder.

Pra-ṇinadat, an, antī, at, sounding deep or like thunder.

Pra-ṇināda, as, m. a deep sound, that of thunder or the like.

प्रणिन्द् *pra-ṇind* or *pra-nind,* cl. 1. P. *-ṇindati, -ṇinditum,* to blame, censure, upbraid.

Pra-ṇindana or *pra-nindana, am,* n. censuring, upbraiding.

Pra-ṇindya or *pra-nindya,* ind. having censured or upbraided.

प्रणिपत् *pra-ṇi-pat,* cl. 1. P. *-patati, -patitum,* to throw one's self down before, fall prostrate before, bow down before, bow respectfully to (with acc. and sometimes with dat. or loc.): Caus. *-pātayati, -yitum,* to cause to bow down, induce or cause to fall prostrate.

Pra-ṇipatana, am, n. falling down before, throwing one's self down at any one's feet, prostration; bowing or doing homage to, saluting.

Pra-ṇipatita, as, ā, am, bowed down in reverence, saluting.

Pra-ṇipatya, ind. having bowed down or in reverence, having saluted respectfully, having done homage to.

Pra-ṇipāta, as, m. falling at any one's feet, prostration, humble submission to (with gen.); salutation, reverence, obeisance. — *Praṇipāta-puraḥsaram,* ind. preceded by prostration, with an obeisance. — *Praṇipāta-pratikāra, as, ā, am,* having submission for a remedy, counteracted by submission. — *Praṇipāta-rasa, as,* m. 'taking pleasure in submission,' a magical formula pronounced over weapons.

Pra-ṇipātin, ī, inī, i, throwing one's self down or falling at the feet of, submitting, submissive.

प्रणिमा 1. *pra-ṇi-mā,* cl. 3. A. *-mimīte, -mātum* (fr. rt. 2. *mā*), see Scholiast on Pāṇ. VIII. 4, 17.

प्रणिमा 2. *pra-ṇi-mā,* cl. 2. P., 3. A. *-māti, -mimīte, -mātum* (fr. rt. 4. *mā*), see Scholiast on Pāṇ. VIII. 4, 17, Vopa-deva VIII. 22, IX. 16.

प्रणिमि *pra-ṇi-mi,* cl. 5. P. A. *-minoti, -minute,* &c., see Vopa-deva XXVI. 212.

प्रणिया *pra-ṇi-yā,* cl. 2. P. *-yāti, -yātum,* to advance, proceed.

प्रणिशम् *pra-ṇi-śam,* cl. 4. P. *-śāmyati, -śamitum,* to become calm, be pacified or appeased; to hear.

प्रणिहन् *pra-ṇi-han,* cl. 2. P. *-hanti, -hantum,* to slay, to kill (with gen.).

Pra-ṇighnat, an, atī, at, preparing or threatening to strike.

प्रणिहित *pra-ṇihita.* See under *pra-ṇi-dhā,* p. 609, col. 3.

प्रणी 1. *pra-ṇī,* cl. 1. P. A. *-ṇayati, -te, -ṇetum,* to lead forwards, advance, conduct, promote; to bring forwards, show, display; to bring; to offer, present; to direct or turn (the eyes) towards; (in liturgical language) to convey the sacrificial fire or water or Soma to its place at the altar; to bring into, reduce to (e.g. *vaśam pra-ṇī,* to reduce to submission); to bring to pass, effect, accomplish, perform, execute, complete, finish; to apply; to manifest affection, show love or affection, love; to establish, institute, promulgate, teach; to write, compose; to cast, shoot, discharge; to do away with, remove, dispel; (with *daṇḍam*) to carry the rod, inflict punishment; (A.) to draw in (the breath): Desid. *-ṇinīshati,* to desire to lead, wish to conduct (Ved.).

Pra-ṇaya, as, m. a leader (Scholiast on Pāṇ. III. 1, 142); leading, conduct, guidance; confidence, familiarity, trust, intimacy; friendly acquaintance, confidential relationship, friendly or fond regard, friendship, affection, love, fondness, favour, kindness; wish, desire, longing; affectionate solicitation, request, asking, begging; reverence, obeisance; final emancipation or beatitude; (*eṇa*), ind. confidentially, candidly; of one's own accord; without ceremony; (*āt*), ind. candidly, openly, frankly. — *Praṇaya-kalaha, as,* m. a lovers' quarrel, mere wanton quarrelsomeness. — *Praṇaya-kupita, as, ā, am,* according to a Scholiast = *premātiśayena kupita,* angry through excess of affection. — *Praṇaya-kopa, as,* m. the (feigned) anger of a coquette towards her lover, anger indulged for the sake of the pleasure of being pacified. — *Praṇaya-prakarsha, as,* m. excess of affection, unwonted or extraordinary attachment. — *Praṇaya-bhaṅga, as,* m. a breach of confidence or friendship, faithlessness. — *Praṇaya-māna, as,* m. 'love-pride,' the arrogance of love, lovers' quarrels. — *Praṇaya-vacana, am,* n. a declaration of love or affection (according to a Scholiast = *prema-kathana*). — *Praṇaya-vat, ān, atī, at,* possessing candour, acting frankly or openly, free from constraint, unceremonious, frank, open, confident; possessing affection, attached to, feeling an attraction towards, loving. — *Praṇaya-vimukha, as, ī, am,* averse from acquaintance, disinclined to friendship. — *Praṇaya-vihati, is,* f. refusal of a request, denial, refusal, non-compliance. — *Praṇaya-spriś, k, k, k,* exciting affection, affectionate. — *Praṇayāparādha* (°*ya-ap*°), *as,* m. an offence against (mutual) affection or confidence. — *Praṇayāpahārin* (°*ya-ap*°), *ī, iṇī, i,* taking with confidence, taking without shyness or constraint. — *Praṇayī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become attached, to become affectionate. — *Praṇayonmukha* (°*ya-un*°), *as, ī, am,* intending or about to make a declaration of love. — *Praṇayopeta* (°*ya-up*°), *as, ā, am,* possessing candour, frank, open, candid.

Pra-ṇayat, an, antī, at, leading forwards, conducting; dispensing; decreeing, awarding.

Pra-ṇayana, am, n. bringing forwards, conducting; conveying, bringing, fetching [cf. *agni-shoma-p*°]; carrying out, executing, performing, practising; bringing forward, adducing; composing, writing; that in which anything is brought [cf. *praṇītā-p*°]; dispensing, distributing; decreeing, awarding, sentencing; (with *daṇḍasya* or *daṇḍa-p*°) carrying the rod, inflicting punishment.

Praṇayanīya, as, ā, am, used in bringing or fetching (as wood employed in carrying the sacred fire; cf. *agni-p*°).

Pra-ṇayin, ī, inī, i, feeling attracted towards, attached to, affectionate, loving, kind; liking, wishing or longing for, desirous of; beloved, dear; intimate, familiar; (*ī*), m. a friend, favourite; a lover, husband; a petitioner; a humble servant; (*inī*), f. a female friend; a mistress, wife. — *Praṇayi-kriyā,* f. the act of a lover or affectionate person. — *Praṇayi-jana, as,* m. a friendly person, a friend; a number of friends, friendly circle. — *Praṇayi-tā,* f. desire or longing for.

Pra-ṇāyaka, as, m. a leader or commander (of an army), guide, chief.

Pra-ṇāyya, as, ā, am, to be regarded with affection, dear, beloved; blameless, upright, straightforward; devoid of passion or desire (?); disapproved, disagreeing.

Pra-ṇinīshenya, as, ā, am, Ved. appointed to lead or begin, appointed to be a commencement.

2. *pra-ṇī, īs,* m., Ved. a leader, conductor; (*īs*), f. (according to Sāy.) = *praṇīyamānā stutiḥ.*

Pra-ṇīta, as, ā, am, led forwards, advanced, promoted; brought; offered, presented, delivered, given; directed; conveyed (to the altar, as fire or water or Soma); brought into, reduced to; effected, accomplished, performed, executed, completed, finished; made, done, constructed; prepared, dressed (as food), cooked; established, instituted, taught, said, declared; written, composed, compiled; thrown, cast, shot, discharged, sent; set aside, removed, dispelled, (exposed as a child?); beloved, dear [cf. *manaḥ-p*°]; inflicted, decreed, sentenced, awarded; entered, approached; (*as*), m. fire consecrated by prayers or mystical formulas; (*ā*), f. a vessel used at sacrifices, a sort of cup; N. of a river; (*ās*), f. pl., scil. *āpas,* water fetched on the morning of a festival for sacrificial uses, holy water. — *Praṇītā-praṇayana, am,* n., Ved. the vessel in which holy water is fetched.

Pra-ṇīti, is, f., Ved. conduct, leading, guidance; leading away; favour.

Pra-ṇīya, as, ā, am, Ved. to be led on, see Pāṇ. III. 1, 123.

Pra-ṇetavya, as, ā, am, to be led or guided; to be accomplished or executed, to be used or applied.

Pra-ṇetri, tā, m. a leader, guide; a maker, framer, creator; an author, promulgator of a doctrine, teacher; a performer or one who plays a musical instrument. — *Praṇetri-mat, ān, atī, at,* Ved. containing the notion of leading.

Pra-ṇenī, īs, īs, i, Ved. leading or guiding constantly or repeatedly; (Sāy. = *prakarsheṇa netā.*)

Pra-ṇeya, as, ā, am, to be guided or led, ductile, docile, submissive, obedient, tamable, yielding; to be executed or accomplished; to be fixed or settled; agreeable (?).

प्रणु *pra-ṇu,* cl. 2. 6. P. and Ved. 1. A. *-ṇauti, -ṇuvati, -ṇavate, -ṇavitum, -ṇuvitum,* to roar, bellow, low; to resound, reverberate; to make a humming or droning sound, to utter the sacred syllable *Om;* to praise.

Pra-ṇava, as, m. the mystical or sacred syllable *Om* (Manu II. 74); a small kind of drum or tabor (= *paṇava*). — *Praṇavopanishad* (°*va-up*°), *t,* f., N. of an Upanishad.

Pra-ṇavaka, as, m. (at the end of comps.) the mystical or sacred syllable *Om.*

Pra-ṇuta, as, ā, am, praised, celebrated, lauded.

प्रणुद् 1. *pra-ṇud,* cl. 6. P. A. *-ṇudati, -te, -ṇottum,* to push or thrust forward, press forward, push on; to drive away, send away, repel, dispel; to scare or frighten away; to set in motion, drive; to stir: Caus. *-ṇodayati, -yitum,* to push or thrust away; to move, excite; to press any one to do anything; to request any one for anything (with two acc.).

Pra-ṇutta, as, ā, am, pushed away, driven away, repelled; frightened or scared away.

2. *pra-ṇud, t, t, t,* driving away, frightening or scaring away; forcing away, removing; directing, enjoining, who or what commands or enjoins.

Pra-ṇuda, as, ā, am, driving away, frightening away; forcing away.

Pra-ṇudat, an, atī or *antī, at,* driving away, dispelling.

Pra-ṇudita, as, ā, am, driven away.

Pra-ṇunna, as, ā, am, pushed or thrust away, driven away; frightened or scared away; set in motion, driven; sent, dispatched; shaking, trembling.

Pra-ṇottavya, as, ā, am, to be pushed or moved forwards.

Pra-ṇoda, as, m. driving, guiding (horses &c.); directing, ordering.

Pra-ṇodita, as, ā, am, set in motion, agitated; driven, guided; directed, ordered.

Pra-ṇodya, as, ā, am, to be driven away, to be sent or turned away; to be frightened away; to be removed.

प्रतक्वन् *pra-takvan, ā, arī, a* (fr. rt. *tak* with *pra*), Ved. moving onwards; steep, precipitous (? according to Mahī-dhara = *pradakshiṇaṃ gacchanty ritvijo yatra*).

प्रतक्ष् *pra-taksh,* cl. 1. P. *-takshati, -takshitum, -tashṭum,* Ved. to build, make, produce.

प्रतङ्कम् *pra-taṅkam,* ind. (fr. rt. *taṅk* with *pra*), Ved. having glided or crept.

प्रतड् *pra-taḍ,* cl. 10. P. *-tāḍayati, -yitum,* to strike down, knock down.

प्रतत *pra-tata.* See under *pra-tan,* p. 611.

प्रततामह *pra-tatāmaha, as,* m., Ved. a great-grandfather.

प्रतद्वसु *pratad-vasu, us, us, u,* Ved. 'laden with wealth,' an epithet of the horses of Indra (according to the Nirukta = *prāpta-vasu;* Sāy. = *vistīrṇa-dhana*).

प्रतन् *pra-tan* [cf. rt. 3. *tan*], cl. 8. P. A. *-tanoti, -tanute, -tanitum*, to spread, extend; to spread over, cover, fill; to stretch out, unfold, spread abroad, disperse, diffuse; to carry off; to show, display, reveal, manifest; to begin to perform, begin (a sacrifice); to execute, perform, accomplish: Pass. *-tanyate, -tāyate*, to spread or extend from, proceed from.

Pra-tata, as, ā, am, spread; spread over, covered, filled; stretched out, spread abroad, diffused; (*am*), ind. continuously, unintermittingly.

Pra-tati, is, f. spreading, expansion, extension; (*is* or *ī*), f. a creeping plant, creeper.

Pra-tāna, as, m. a shoot, tendril; a plant with tendrils; a low spreading creeper, creeping plant, creeper, climber; branching out, ramification (both literal and metaphorical); 'a branch or tendril,' epithet of a section of a work entitled Kāvya-kalpa-latā-parimala; a kind of disease, tetanus, epilepsy; N. of a man; (*ās*), m. pl., N. of his descendants. — *Pratāna-vat, ān, atī, at*, having shoots or tendrils; ramified.

Pra-tānin, ī, inī, i, spreading, extending; having shoots or tendrils; (*inī*), f. a spreading creeper, climbing plant.

प्रतन *pratana, as, ī, am* (fr. 1. *pra*), ancient, old; [cf. *pratna*.]

प्रतनु *pra-tanu, us, us* or *vī, u*, very thin or fine, delicate, minute; slender, emaciated; small, narrow; insignificant, indifferent.

Pra-tanuka, as, ā, am, very fine or delicate; (*am*), ind. very delicately.

प्रतप् *pra-tap*, cl. 1. P. *-tapati, -taptum*, to give forth heat, radiate heat, be hot, burn, glow; to warm, to heat, to shine upon; to bake, roast; to anneal metals; to kindle, light, illumine; to feel pain, suffer; to mortify the flesh, perform penance; to pain with heat, torment, torture, harass: Pass. *-tapyate*, to feel pain, suffer pain: Caus. *-tāpayati, -yitum* (anomalous 3rd sing. 1st Fut. *pra-tāpitā*, Mahā-bh. Karṇa-p. 1971), to make warm or hot, warm, heat; to set on fire, set in flames, irradiate, illuminate; to destroy with heat, pain by heat, torment, harass.

Pra-tapat, an, antī, at, burning; (*an*), m. the sun.

Pra-tapana, am, n. making warm, warming; *pratapane kṛi*, to put near the fire, make warm.

Pra-tapta, as, ā, am, heated; hot, ardent; annealed; pained, tormented, tortured.

Pra-tāpa, as, m. glowing heat, heat, warmth; splendor, brilliancy, glory, majesty, dignity, the possession of rank and power, superiority; ardour, zeal, spirit, vigour, power, efficacy, energy; courage, prowess, valour; the plant Calotropis Gigantea (= *arka*); N. of a man. — *Pratāpa-ćandra, as*, m., N. of an author. — *Pratāpa-dhavala, as*, m., N. of a prince. — *Pratāpa-pāla, as*, m., N. of a man. — *Pratāpa-pura, am*, n., N. of a city. — *Pratāpa-mārtaṇḍa, as*, m., N. of a work. — *Pratāpa-mukuṭa, as*, m., N. of a prince. — *Pratāpa-rudra, as*, m., N. of a prince of the Kākatīyas (celebrated in a work by Vidyā-nātha on rhetoric and in the drama called Pratāparudrīya or Pratāpa-rudra; he was born in Bhoja-purī; Pratāpa-rudra is also described as a king of Vijaya-nagara). — *Pratāpa-vat, ān, atī, at*, full of splendor, endowed with majesty, majestic, glorious, mighty, powerful; dignified; (*ān*), m., N. of an attendant of Skanda; an epithet of Śiva. — *Pratāpa-śīla, as*, m., N. of a prince (= *śīlāditya*). — *Pratāpāditya* (°*pa-ād*°), *as*, m., N. and epithet of various princes. — *Pratāpālankāra* (°*pa-al*°), *as*, m., N. of a medical work.

Pra-tāpana, as, ī, am, making hot, paining, distressing, tormenting; (*as*), m. a particular hell; (*am*), n. warming, heating; burning, consuming; inflicting pain or punishment, paining, distressing.

Pra-tāpasa, as, m. a species of gigantic Asclepias with white flowers, Calotropis Gigantea Alba.

Pra-tāpin, ī, inī, i, hot, burning, scorching, singeing; splendid, shining; paining, distressing, harassing; majestic, dignified, powerful.

प्रतम् *pra-tam*, cl. 4. P. *-tāmyati, -tamitum*, to lose the breath, become breathless, be stupefied or stunned; to become exhausted, feel exhausted, faint, perish; to be beside one's self.

Pra-tamaka, as, m. a particular form of asthma.

Pra-tām, n, n, n, desiring? being afflicted?; (*ān*), ind. see Gaṇa Svar-ādi to Pāṇ. I. 1, 37.

प्रतमाम् *pra-tamām*, ind. (fr. 1. *pra*), Ved. especially, in particular.

Pra-taram, ind., Ved. further; more, more especially, more exceedingly; principally, pre-eminently; (Sāy. = *prakṛishṭataram, atiśayena*.)

प्रतर *pra-tara*. See under *pra-tṛī*.

प्रतर्क् *pra-tark*, cl. 10. P. *-tarkayati, -yitum*, to form a clear view or notion; to gather, conclude; to search, investigate; to regard as, take for, deem, suppose.

Pra-tarka, as, m. conclusion, supposition, conjecture.

Pra-tarkaṇa, am, n. judging, reasoning, discussing, discussion; doubt; logic.

Pra-tarkya, as, ā, am, conceivable, comprehensible, imaginable.

प्रतर्दन *pra-tardana, as*, m. (fr. rt. *tṛid* with *pra*), N. of a king of Kāśī (a son of Divo-dāsa and author of the hymn Ṛig-veda IX. 96); N. of a Rākshasa; of a class of divinities under Manu Auttama.

प्रतल *pra-tala, as*, m. the open hand with the fingers extended; (*am*), n. one of the divisions of the lower regions; [cf. *pātāla*.]

प्रतवस् *pra-tavas, ās, ās, as*, Ved. mighty, powerful, active; (Sāy. = *prakṛishṭa-balopeta*.)

प्रताम्र *pra-tāmra, as, ā, am*, excessively red, very red.

प्रतार *pra-tāra, pra-tāraka, pra-tāraṇa, pra-tāraṇīya*. See under *pra-tṛī*.

प्रति 1. *prati* (an indeclinable particle and prefix to verbs and their derivative nouns; sometimes *pratī* in composition), towards, in the direction of, to, unto, near to; against, in opposition to, counter; back, back again, again, in return; down upon, upon, on.

Prati is also prefixed to nouns not immediately connected with verbs, to express equality, likeness, resemblance, or comparison; [cf. *prati-ćakra, prati-ćandra*.]

(As a separable preposition with acc. and usually but not invariably following its substantive), towards, to, unto, in the direction of (e. g. *śabdam prati*, in the direction of the sound, towards the place whence the sound came); down upon, upon; against, in opposition to, counter (e. g. *yāyād ripum prati*, he should march against the enemy; *pāhi nas tvam prati rishataḥ*, defend thou us against the enemy); over against, opposite, contra; in the presence of, before; in comparison with, in proportion to, on a par with (e. g. *tvaṃ sahasrāṇi prati*, thou art on a par with, i. e. equivalent to, thousands); in the vicinity of, near, beside, by, at, on (e. g. *Gangām prati*, at or on the Ganges; *āyodhanam prati*, on the field of battle); on the side of, in favour of; (distributively) in each, at or in every, according to each, severally (e. g. *yajñam prati*, at every sacrifice; *varsham prati*, every year, anually; in this sense *prati* is frequently used at the beginning of adv. comps., cf. *prati-kshaṇam, prati-gṛiham*); about, at the time of, during (e. g. *Phālgunam māsam prati*, about the month Phālguna; *ćiram prati*, for a long time); in relation to, with reference to, with regard to (e. g. *dharmam prati*, with regard to justice); concerning; on account of; according to (e. g. *mām prati*, according to me, i. e. in my opinion), in conformity with, in pursuance of; a little (at the end of a comp., e. g. *sūpa-prati*, a little broth, see Pāṇ. II. 1, 9).

(As a separable preposition, with abl.), on a par with, on an equality with (also with adverbs ending with the affix *tas*, e. g. *Nārāyaṇataḥ prati*, on an equality with Nārāyaṇa); in return for, as compensation for (e. g. *ukshā kapotāt prati*, an ox in return for a dove); in the place of, in lieu of, instead of.

Native lexicographers explain the senses of *prati* by the following Sanskrit words: *pra-dhāna, kshepa, niś-ćaya, vy-āvṛitti, pra-śasti, vi-rodha, sam-ādhi*: [cf. Zend *paiti*: Old Pers. *pati-sh*, 'against:' Gr. προ-τί, πο-τί, πρός for πρότ, πρόσ-θε-(ν): Lat. *red-* as in *red-dere, red-ire*; *re-* as in *re-ferre*; *præ* for *prai*; *por, pol, pos* for *port* in the forms *por-rigo, pol-liceor, pol-lus, pos-sides*: Old Slav. *proti*: Lith. *prēsz*, 'against:' Bohem. *proti*: Hib. *frith, frioth*, as in *frithbeart*, 'I object, oppose;' *frithbuille*, 'a back-stroke;' *frithshearc*, 'a return of love, mutual regard;' *frithcuirim*, 'I oppose, obstruct;' *frithbharamhuil*, 'a parodox.']

प्रति 2. *prati, is*, m., N. of a son of Kuśa.

प्रतिक *pratika, as, ī, am* (fr. 1. *prati*), worth a Kārshāpaṇa or sixteen Paṇas of Kowries.

प्रतिकञ्चुक *prati-kanćuka, as*, m. an adversary.

प्रतिकण्ठम् *prati-kaṇṭham*, ind. singly, severally, one by one (lit. so that each is seized by the throat).

प्रतिकम्प् *prati-kamp*, Caus. P. *-kampayati, -yitum*, to shake, cause to tremble.

प्रतिकर *prati-kara*, &c. See under *prati-kṛi*, p. 612, col. 1.

प्रतिकर्कश *prati-karkaśa, as, ā, am*, equally hard, of the same hardness.

प्रतिकर्ष *prati-karsha, as*, m. (fr. rt. *kṛish* with *pra*), drawing together, aggregation; anticipating that which occurs later.

Prati-kṛishṭa, as, ā, am, ploughed back again, twice ploughed; thrust back, repulsed, rejected, despised; inferior, low, vile; put out of sight, hidden, concealed.

प्रतिकल्प्य *prati-kalpya*. See under *prati-klṛip*, p. 612, col. 2.

प्रतिकश *prati-kaśa, as, ā, am*, (probably) not obeying the whip.

प्रतिकाङ्क्ष् *prati-kānksh*, cl. 1. P. (ep. also A.) *-kānkshati (-te), -kānkshitum*, to wish for, long for.

Prati-kānkshin, ī, iṇī, i, longing for, desirous of, desiring.

प्रतिकामम् *prati-kāmam*, ind., Ved. according to wish or desire, at will.

Prati-kāmin, ī, inī, i, Ved. contrary to desire, contrary to taste, disagreeable, distasteful; (*inī*), f. a female rival.

Prati-kāmya, as, ā, am, Ved. being according to wish or liking.

प्रतिकाय *prati-kāya, as*, m. an effigy, image, likeness, picture; the effigy of a man for archers to practise at; a target, butt, mark.

प्रतिकार *prati-kāra*, &c. See under *prati-kṛi*, p. 612, col. 1.

प्रतिकाश् *prati-kāś*, Intens. *-ćākaśīti*, Ved. to see, behold.

Prati-kāśa, as, m. (or *prati-kāśa*, q. v.), reflection; look, appearance; (at the end of comps.) having the appearance of, looking like, similar, resembling, like (e. g. *ćandra-pratikāśa, as, ā, am*, like the moon).

Prati-kāsa, wrongly spelt for *prati-kāśa* above.

प्रतिकितव *prati-kitava, as*, m. an adversary at play, an opponent in a game.

प्रतिकुञ्चित *prati-kuñćita, as, ā, am*, bent, curved.

प्रतिकुञ्जर *prati-kuñjara, as*, m. a hostile elephant; [cf. *prati-gaja, prati-dvirada, prati-nāga*.]

प्रतिकूज् *prati-kūj*, cl. 1. P. *-kūjati, -kūjitum*, to coo or warble in return, answer by an inarticulate sound.

प्रतिकूप *prati-kūpa, as*, m. a moat, ditch.

प्रतिकूल *prati-kūla, as, ā, am*, 'against the bank' (opposed to *anu-kūla*, q. v.), against the stream or current, contrary, adverse, opposed, opposite; cross-grained, cross, inverted, reverse; contradictory; disastrous, inauspicious; disagreeable, unpleasant, ungracious, perverse, stubborn, contumacious, rebellious; *pratikūleshu sthita*, standing among the refractory, offering opposition (according to Kullūka = *ājñā-vyāghāta-kārin*); (*am, ena*), ind. contrary, contrarily, contrary to nature, in inverted order, inversely. — *Pratikūla-kārin, ī, iṇī, i*, or *pratikūla-kṛit, t, t, t*, opposing, offering opposition to (with gen.). — *Pratikūla-tas*, ind. in contradiction or contravention to; *pratikūlato vṛit*, to be in contradiction to. — *Pratikūla-tā*, f. or *pratikūla-tva, am*, n. adverseness, opposition, hostility; perverseness, contumacy. — *Pratikūla-darśana, as, ā, am*, looking cross or awry, having an ungracious aspect. — *Pratikūla-daiva-tā*, f. hostility of fate. — *Pratikūla-pravartin, ī, inī, i*, taking an adverse course; causing unpleasantness. — *Pratikūla-bhāshin, ī, iṇī, i*, speaking against, contravening, contradicting. — *Pratikūla-vaćana, am*, n. refractory speech, contradiction; disagreeable speech. — *Pratikūla-vat, ān, atī, at*, refractory, contumacious. — *Pratikūla-vartin, ī, inī, i*, being adverse to, disturbing, troubling. — *Pratikūla-vāda, as*, m. speaking contradictorily, contradiction. — *Pratikūla-vādin, ī, inī, i*, speaking contradictorily, contradictory, contradicting, opposing. — *Pratikūla-vritti, is, is, i*, being in a state of opposition, opposing. — *Pratikūla-śabda, as, ā, am*, having a disagreeable sound, having a discordant note (Kumāra-s. I. 46). — *Pratikūlāćarita* (°*la-āć*°), *am*, n. offensive or hostile action, injurious conduct. — *Pratikūlokta* (°*la-uk*°), *am*, n. contradiction.

Pratikūlaya, Nom. P. *pratikūlayati, -yitum*, to oppose, offer opposition to.

प्रतिकृ *prati-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to do or make (anything as a defence) against (Ved.); to return, repay, recompense, requite, retaliate (with acc. of the thing, and gen., dat., or loc. of the person); to act in opposition to, counteract (with acc. or gen.); to treat or attend to (as a physician), cure; to repair, mend, restore: Caus. A. *-kārayate, -yitum*, to cause to be repeated: Desid. *-ćikīrshati*, to wish to requite, seek to retaliate or take vengeance upon (with loc. or acc.).

Prati-kara, as, ī, am, acting against, counteracting; (*as*), m. requital, compensation.

Prati-karaṇīya, as, ā, am, to be counteracted, to be prevented, remediable.

Prati-kartavya, as, ā, am, to be requited or returned, to be paid or discharged (as a debt); to be counteracted or counterworked, to be frustrated; to be treated or attended (by a physician).

Prati-kartṛi, tā, trī, tṛi, a requiter, recompenser; an opponent, adversary.

Prati-karman, a, n. requital, retaliation; redress, remedy; counteraction, counterworking; opposing, opposition; dress, decoration, toilet, personal embellishment; (*a*), ind. at each celebration or performance; in every work; *a-pratikarman, ā, ā, a*, (either) whose deeds are unmatched, (or) not offering opposition; obedient.

Prati-kāra, as, m. (or *pratī-kāra*, q. v.), rendering back, requital, reward, retaliation, retribution, revenge; counteraction, application of an antidote or remedy, obviating, preventing, remedying, prevention, remedy; opposition; help against, help, alleviation; a kind of treaty or alliance concluded with the hope that one party will requite the services rendered by the other. — *Pratīkāra-karman, a*, n. the making of amends. — *Pratikāra-jña, as, ā, am*, knowing what remedy should be applied. — *Pratikāra-vidhāna, am*, n. the application of a remedy, medical treatment.

Prati-kārin, ī, iṇī, i, counteracting, obviating, opposing; *a-pratikārin*, one who uses no remedies, one who does not allow himself to be attended by a physician.

Prati-kārya, as, ā, am, to be retaliated or revenged; (*am*), n. retribution.

Prati-kṛita, as, ā, am, rendered back, returned, repaid, recompensed, requited, retaliated; opposed, counteracted, remedied; (*am*), n. recompense, requital; resistance, opposition.

Prati-kṛiti, is, f. resistance, defence; retaliation, return, revenge; a reflected image, reflection, a shadow; an effigy, figure, image, statue, picture; a substitute.

Prati-kṛitya, as, ā, am, to be counteracted or remedied, remediable.

Prati-kriyā, f. requital, retaliation, revenge; a return for kindness received, recompense; opposition; counteracting, remedying; (medical) attendance; embellishment, decoration; defence, protection; a fence; succour, help, care.

प्रतिकृष्ट *prati-kṛishṭa*. See *prati-karsha*.

प्रतिकॄ *prati-kṝī*, cl. 6. P. A. *-kirati, -te, -karitum, -karītum*, to scatter towards; [cf. *prati-s-kṝī*.]

प्रतिकॢप् *prati-kḷip*, cl. 4. A. *-kalpate, -kalpitum, -kalptum*, Ved. to be at the service of (with acc.); to receive hospitably: Caus. *-kalpayati, -yitum*, to regulate, arrange.

Prati-kalpya, as, ā, am, to be arranged or prepared.

प्रतिकोप *prati-kopa, as*, m. anger against (any one), wrath; vexation.

प्रतिक्रम् *prati-kram*, cl. 1. P. A. *-krāmati, -kramate, -kramitum*, to come back, return.

Prati-krama, as, m. reversed or inverted order.

Prati-kramaṇa, am, n. (Ved.) stepping towards; (with Buddhists) confessing, making confession.

प्रतिक्रुध् *prati-krudh*, cl. 4. P. *-krudhyati, -kroddhum*, to be angry with any one (acc.) in return (Manu VI. 48).

Prati-krodha, as, m. anger in return.

प्रतिक्रुष्ट *prati-krushṭa, as, ā, am* (fr. rt. *kruś* with *prati*), miserable, poor (said of a kind of soil).

Prati-krośa, as, m., Ved. crying out to, hallooing.

प्रतिक्रूर *prati-krūra, as, ā, am*, cruel or harsh in return, returning harshness for harshness.

प्रतिक्षणम् *prati-kshaṇam*, ind. at every moment, every moment, momentarily, every instant; constantly, continually.

प्रतिक्षत्र *prati-kshatra, as*, m., N. of a descendant of Atri, author of the hymn Ṛig-veda V. 46; of a son of An-enas; of a son of Kshatra-vṛiddha; of a son of Śamin.

प्रतिक्षय *prati-kshaya, as*, m. a guard, attendant ('protecting from injury or loss').

प्रतिक्षि *prati-kshi* (see rt. 2. *kshi*), cl. 2. 6. P. *-ksheti, -kshiyati, -kshetum*, Ved. to settle near.

प्रतिक्षिप् *prati-kship*, cl. 6. P. *-kshipati, -ksheptum*, to throw or cast into; to push against, hurt; to revile, ridicule, reject.

Prati-kshipta, as, ā, am, thrown into; turned away, rejected, dismissed; sent, dispatched; repelled, opposed, resisted; abused, reviled; calumniated, falsely accused; (*am*), n. medicine.

Prati-kshipya, ind. having thrown into, having thrown.

Prati-kshepa, as, m. contradicting, contradiction; opposing, controverting, contravening; contest, contesting; not acknowledging, rejecting.

Prati-kshepaṇa, am, n. contradicting, opposing, controverting, contesting.

प्रतिक्षुत *prati-kshuta, am*, n. sneezing, wheezing.

प्रतिखुर *prati-khura, as*, m. a particular wrong position of a child at birth.

प्रतिख्या *prati-khyā*, cl. 2. P. *-khyāti, -khyātum*, to see, behold.

Prati-khyāti, is, f. renown; (also read *pra-vikhyāti*.)

प्रतिगज *prati-gaja, as*, m. a hostile elephant, elephant standing opposite; [cf. *prati-kuñjara*.]

प्रतिगद् *prati-gad*, cl. 1. P. *-gadati, -gaditum*, to speak in return, answer.

प्रतिगम् *prati-gam*, cl. 1. P. *-gaććhati, -gantum*, to go or advance towards, go to meet; to go back, return, go home.

Prati-gata, as, ā, am, flying backwards and forwards, wheeling in flight; lost from the memory.

Prati-gamana, am, n. going back, returning, return.

प्रतिगर *prati-gara*. See *prati-gṝī* below.

प्रतिगर्ज् *prati-garj*, cl. 1. P. *-garjati, -garjitum*, to roar at, roar against, roar at one another; to answer with roars; to resist, oppose.

Prati-garjat, an, antī, at, roaring against; murmuring against, rebelling; reverberating, echoing.

Prati-garjanā, f. roaring against, answering roar.

प्रतिगर्हित *prati-garhita, as, ā, am* (fr. rt. *garh* with *prati*), blamed (Rām. VI. 103, 15; perhaps wrongly for *prati garhita*).

प्रतिगा *prati-gā*, cl. 3. P. *-jigāti, -gātum*, to go back, return.

प्रतिगात्रम् *prati-gātram*, ind. in every limb.

प्रतिगाह् *prati-gāh*, cl. 1. A. *-gāhate, -gāhitum, -gāḍhum*, to penetrate, enter.

प्रतिगिरि *prati-giri, is*, m. an opposite mountain; an inferior mountain or anything like a mountain.

प्रतिगीर्य *prati-gīrya*. See *prati-gṝī* below.

प्रतिगु *prati-gu*, Caus. P. *-gāvayati, -yitum*, Ved. to proclaim.

प्रतिगुप्त *prati-gupta, as, ā, am*, guarded, protected.

Prati-gopya, as, ā, am, to be guarded or protected.

प्रतिगृध् *prati-gṛidh*, cl. 4. P. *-gṛidhyati, -gardhitum*, to be greedy or eager for (with acc.).

प्रतिगृहम् *prati-gṛiham*, ind. in every house.

प्रतिगृहीत *prati-gṛihīta*. See under *prati-grah*, p. 613, col. 1.

प्रतिगॄ *prati-gṝī*, cl. 9. P. A. *-gṛiṇāti, -gṛiṇīte, -garitum, -garītum*, to invoke, salute (Ved.); to answer or make responses in recitation or singing (Ved.); to agree with any one (with dat.).

Prati-gara, as, m., Ved. the Adhvaryu's response to the address of the Hotṛi.

Prati-garitṛi, tā, trī, tṛi, Ved. one who ejaculates or utters a response.

Prati-gīrya, as, ā, am, Ved. to be answered with a response in singing.

प्रतिगेहम् *prati-geham,* ind. in every house.

प्रतिग्रह् *prati-grah,* cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte, -grahītum* (an irreg. 2nd sing. Impv. *prati-gṛihṇa* is used in Rāmāyaṇa III. 9, 27), to take hold of, grasp, seize; to eclipse; to take up, collect, admit; to take, eat, drink; to take possession of, occupy; to take away, deprive of; to receive, accept (*śirasā prati-grah,* to accept anything and place it on the head as a mark of respect); to receive an enemy, attack, assault, assail; to receive a friend, give a friendly reception to, welcome; to take as a wife, choose for a husband, wed, marry; to hear, hear with pleasure; to accept what is said as a good omen; to express assent, approve, attend, pay attention to: Caus. *-grāhayati, -yitum,* to cause to accept, give, present.

Prati-gṛihīta, as, ā, am, taken hold of; taken, accepted, received; assented to, admitted; taken as a wife, married.

Prati-gṛihītavya, a wrong form for *prati-grahītavya,* q. v.

Prati-gṛihītṛi, a wrong form for *prati-grahītṛi,* q. v.

1. *prati-gṛihya, as, ā, am,* to be accepted, acceptable; one from whom anything may be accepted.

2. *prati-gṛihya,* ind. having taken or received; bringing up the rear.

Prati-graha, as, m. receiving, accepting, acceptance, receiving a donation; the right of accepting gifts (as the peculiar prerogative of Brāhmans); one who receives, a receiver; a gift, present; a proper donation or fit present to a Brāhman at suitable periods; receiving kindly, friendly reception; taking a wife, marrying; favour, grace; hearing, hearkening, listening; the reserve of an army, a detachment posted with the general four hundred yards in the rear of the line; a spitting-pot, spittoon; the sun near the moon's node; = *kriyā-kāra.*

Prati-grahaṇa, as, ī, am, receiving, accepting; (*am*), n. receiving, reception, receiving presents; receiving a bride, marrying; a vessel.

Prati-grahaṇīya, as, ā, am, to be taken or accepted, acceptable.

Prati-grahin, ī, iṇī, i, one who receives, a receiver (opposed to *dātṛi*).

Prati-grahītavya, as, ā, am, to be taken or accepted, allowed to be taken or received; to be received (in a friendly manner), to be welcomed.

Prati-grahītṛi, tā, trī, tṛi, one who receives or accepts, a receiver; one who takes in marriage, one who marries.

Prati-grāha, as, m. receiving, accepting gifts; a spitting-pot, spittoon.

Prati-grāhaka, as, ikā, am, receiving gifts or presents.

Prati-grāhin, ī, iṇī, i, one who accepts, receiving presents.

1. *prati-grāhya, as, ā, am,* to be taken or accepted, acceptable, admissible; one from whom anything may be received.

2. *prati-grāhya,* ind. having caused to accept, having offered.

प्रतिग्रामम् *prati-grāmam,* ind. in every village.

प्रतिघ *prati-gha, as,* m. (fr. *prati-han*), resistance, opposing, opposition; mutual beating, striking back again, fighting, combat; anger, wrath, rage, passion; an enemy; fainting; (*as, ā, am*), inimical, adverse.

Prati-ghāta, as, m. (or *prati-ghāta,* q. v.), warding off a blow, keeping back, repulse; hinderance, opposition, resistance; reaction; preventing, prohibiting; a blow in return; rebound.

Prati-ghātaka, as, ikā, am, disturbing, interrupting, troubling; (at the end of an adj. comp.) = *prati-ghāta.*

Prati-ghātana, am, n. warding off, repulsing; killing, slaughter.

Prati-ghātin, ī, inī, i, keeping off, repelling, repulsing; troubling, encroaching, injuring; hostile, opposed to; reacting.

Prati-ghna, am, n. the body.

Prati-ghnat, an, atī, at, opposing, impeding; destructive; hostile.

प्रतिघोषिन् *prati-ghoshin, ī, iṇī, i* (fr. rt. *ghush* with *prati*), Ved. roaring against, sounding against.

प्रतिचक्र *prati-ćakra, am,* n. a discus that will bear comparison with others, a discus which is a match for any other; (perhaps) a corresponding or subordinate wheel.

प्रतिचक्ष् *prati-ćaksh,* cl. 2. A. *-ćashṭe,* &c., to see, perceive, become aware of; to expect; to cause to see, cause to appear, bring to light.

Prati-ćakshaṇa, am, n. looking at, viewing; making visible; appearance, look, aspect.

Prati-ćakshya, as, ā, am, Ved. visible.

प्रतिचन्द्र *prati-ćandra, as,* m. a mock moon, paraselene.

प्रतिचर् *prati-ćar,* cl. 1. P. *-ćarati, -ćaritum,* to advance towards, approach (Ved.): Caus. *-ćārayati, -yitum,* to make current, circulate, proclaim, publish.

Prati-ćārita, as, ā, am, circulated, proclaimed, published.

प्रतिचरणम् *prati-ćaraṇam,* ind. in every school or branch.

प्रतिचिकीर्षा *prati-ćikīrshā,* f. (fr. Desid. of *prati-kṛi*), wish to requite, desire of retaliation or revenge, desire to be avenged upon (with acc. or loc.).

Prati-ćikīrshu, us, us, u, wishing to requite, desirous of retaliating.

प्रतिचिति *prati-ćiti,* ind., Ved. in every layer or pile, in each layer or course (of faggots, bricks, &c.).

प्रतिचिन्त् *prati-ćint,* cl. 10. P. A. *-ćintayati, -te, -yitum,* to think or reflect on; to consider again, remember.

Prati-ćintana, am, n. thinking repeatedly, considering, meditating upon.

Prati-ćintanīya, as, ā, am, to be reflected upon anew, to be thought over again.

प्रतिचुद् *prati-ćud,* cl. 10. P. *-ćodayati, -yitum,* to drive on, push on, impel, urge on, instigate; to fall upon, assail, attack.

Prati-ćodanam, ind. (fr. *prati* + *ćodana*), Ved. according to order or injunction.

Prati-ćodita, as, ā, am, impelled, one who has pushed against or assailed (with acc.).

प्रतिच्छद् *prati-ćchad* (*prati-ćhad*), cl. 10. P. (poet. also A.) *-ćchādayati* (*-te*), *-yitum,* to cover over, cover, clothe, envelop; to obscure; to hide, conceal, disguise; to endow.

Prati-ćchadana, am, n. a cover, a piece of cloth for a covering.

Prati-ćchanna, as, ā, am, covered over, covered, overlaid, clotted, enveloped; obscured; hidden, concealed, disguised; beset, enclosed, hemmed in; furnished with, provided with.

प्रतिच्छन्द *prati-ćchanda, as,* m. a reflected image, likeness, any image, picture, statue; a substitute.

Prati-ćchandaka, as, m. an image; a substitute.

प्रतिच्छाया *prati-ćchāyā* (*prati-ćhāyā*), f. a reflected image, a shade, shadow; an image, statue, picture, bas-relief.

प्रतिच्छिद् *prati-ćchid* (*prati-ćhid*), cl. 7. P. A. *-ćchinatti, -ćchintte, -ćchettum,* to tear off, cut off; to retaliate by cutting to pieces.

Prati-ćcheda, as, m. cutting off; resistance, opposition.

प्रतिच्यवीयस् *prati-ćyavīyas, ān, asī, as* (fr. rt. *ćyu*), Ved. pressing closer against or towards; (Sāy. *pra-ćyavīyasī* = *pumānsam prati śarīrasyātyantam ćyāvayitrī.*)

प्रतिजङ्घा *prati-janghā,* f. the shin-bone; the fore part of the leg.

प्रतिजन् *prati-jan,* cl. 4. A. *-jāyate, -janitum,* to be born again, spring up again, be produced anew.

प्रतिजन *prati-jana, as,* m., Ved. an adversary.

Pratijanya, as, ā, am, Ved. adverse, opposed to, hostile; (Sāy. *pratijanyāni* = hostile people.)

प्रतिजप् *prati-jap,* cl. 1. P. *-japati, -japitum,* Ved. to mutter in response.

प्रतिजल्प् *prati-jalp,* cl. 1. P. *-jalpati, -jalpitum,* to answer, reply.

Prati-jalpa, as, m. an answer, reply.

Prati-jalpaka, as, m. a reply expressing assent, respectful concurrence; a polite but evasive answer (?).

प्रतिजागृ *prati-jāgṛi,* cl. 2. P. *-jāgarti, -jāgarītum,* Ved. to watch beside (another).

Prati-jāgara, as, m. vigilance, watchfulness, attention.

Prati-jāgaraṇa, am, n. watching, guarding, attending to.

Prati-jāgaraṇaka, as or *am,* m. or n. (?), a district.

प्रतिजि *prati-ji,* cl. 1. P. *-jayati, -jetum,* Ved. to conquer, defeat (at play): Desid. *-jigīshati,* to wish to conquer or defeat, to attack, assault, assail.

प्रतिजिह्वा *prati-jihvā* or *prati-jihvikā,* f. the uvula or soft palate.

प्रतिजीवन *prati-jīvana, am,* n. (fr. rt. *jīv* with *prati*), returning to life, resuscitation.

प्रतिजुष् *prati-jush,* cl. 6. A. *-jushate, -joshitum,* Ved. to be kind, act tenderly towards; to receive with pleasure, delight in, be gratified by: Caus. *-joshayati, -yitum,* to coax, caress.

प्रतिजूतिवर्पस् *pratijūti-varpas, ās, ās, as,* Ved. victorious over enemies (Sāy. = *pratipakshābhibhavana-śīla-tejo-yukta*).

प्रतिजॄ *prati-jṝ,* cl. 1. A. *-jarate, -jaritum, -jarītum,* Ved. to roar (as fire) in the direction of (Sāy. = *abhi-vṛidh,* to increase); to call out to, salute (Sāy. = *stu,* to praise).

प्रतिज्ञा 1. *prati-jñā,* cl. 9. A. (ep. also P.) *-jānīte, -jānāti, -jñātum,* to admit, own, acknowledge, recognise, allow, take in good part; to approve, consent; to promise (with gen., dat., or loc. of the person, and acc. or dat. of the thing); to maintain, uphold, assert, affirm, allege; to bring forward or introduce (a topic); to perceive, observe, learn, discern, become aware of; (A.) to confirm, assent, answer in the affirmative; to propose; (P. A.) to remember with regret, remember sorrowfully.

2. *prati-jñā,* f. admission, acknowledgment; assent; a solemn declaration, agreement, engagement, promise, vow; a statement, assertion, affirmation, declaration, allegation; (in logic) a proposition, the assertion to be proved, the first member or *avayava* of the five-membered Nyāya syllogism (in the usual standing example = 'this hill is fiery'); (in law) a plaint, complaint, indictment; (*ayā*), ind. by express rule; in the manner laid down. — *Pratijñāntara* (°*jñā-an*°), *am,* n. (in logic) a subsequent proposition on failure of the first. — *Pratijñā-pattra* or *pratijñā-pattraka, am,* n. a promissory note, a written contract, bond. — *Pratijñā-pariśishṭa, am,* n., N. of a treatise by Kātyāyana. — *Pratijñā-bhanga, as,* m. the breaking or breach

of a promise. — *Pratijñābhanga-bhīru, us, us, u,* fearful or apprehensive of breaking a promise. — *Pratijñā-virodha, as,* m. acting contrary to promise or agreement; denial of a logical proposition. — *Pratijñā-vivāhita, as, ā, am,* promised in marriage, betrothed. — *Pratijñā-sannyāsa, as,* m. breaking a promise; abandonment of the original proposition (in logic). — *Pratijñā-hāni, is,* f. giving up the proposition or argument.

Prati-jñāta, as, ā, am, asserted, propounded, declared, stated, proposed, deposed, alleged; admitted, acknowledged; promised, agreed; agreeable, desirable; (*am*), n. anything promised, a promise. — *Pratijñātārtha* (°*ta-ar*°), *as,* m. a statement, averment.

Prati-jñātavya, as, ā, am, to be assented to, to be promised, &c.

Prati-jñāti, is, f. a wrong form for *prati-prajñāti,* q. v.

Prati-jñāna, am, n. admission, assent, agreement, engagement, promise; asserting, assertion; bringing forward or introducing (a topic).

Prati-jñāpita, as, ā, am, betrayed; (a various reading for *pra-jñāpita.*)

Prati-jñāya, ind. having admitted or acknowledged; having promised; having maintained or asserted.

Prati-jñeya, as, ā, am, to be promised or assented to; (*as*), m. the reciter or pronouncer of a panegyric, a proclaimer of rank and titles, herald, bard, panegyrist.

प्रतिज्वल् *prati-jval,* cl. 1. P. *-jvalati, -jvalitum,* to flame, blaze, shine.

प्रतितड् *prati-taḍ,* cl. 10. P. *-tāḍayati, -yitum,* to strike in return, strike again.

प्रतितत्त्वसिद्धान्त *prati-tattva-siddhānta, as,* m. a conclusion adopted by each disputant.

प्रतितन्त्रम् *prati-tantram,* ind. according to each Tantra, according to each opinion.

प्रतितप् *prati-tap,* cl. 1. P. *-tapati, -taptum,* to throw out heat towards; to heat, warm, foment.

प्रतितर *prati-tara, as,* m. (fr. rt. *tṛī* with *prati*), a sailor, oarsman, ferryman.

प्रतितराम् *prati-tarām,* ind. (compar. fr. 1. *prati*), Ved. with rt. *bhū.* to become shorter or more contracted; (according to a Scholiast = *atyantam pratikūla.*)

प्रतितरु *prati-taru,* ind. at each tree.

प्रतिताल *prati-tāla* or *prati-tālaka, as,* m. (in music) a particular time, a kind of air or melody; (*ī*), f. the key of a door or padlock, an instrument to open a door.

प्रतितूणी *prati-tūṇī,* f. a modification of the nervous disease called Tūṇī; [cf. *pra-tūṇī.*]

प्रतित्र्यहम् *prati-tryaham,* ind. for three days at a time.

प्रतिथि *pra-tithi, is,* m., N. of a teacher with the epithet Deva-ratha.

प्रतिदण्ड *prati-daṇḍa, as, ā, am,* Ved. refractory, disobedient, obstinate.

प्रतिदर्श *prati-darśa.* See *prati-dṛiś,* col. 2.

प्रतिदह् *prati-dah,* cl. 1. P. *-dahati, -dagdhum,* Ved. to burn towards, encounter with flames, consume (Sāy. = *sarvathā bhasmī-kṛi*): Pass. *-dahyate,* to be burnt or consumed by fire.

प्रतिदा *prati-dā,* cl. 3. P. A. *-dadāti, -datte, -dātum,* to give in return, give as a reward, give back, return, restore; to retort; to give: Caus. *-dāpayati, -yitum,* to cause to be given back, cause to be restored.

Prati-datta, as, ā, am, given back. See *prati-tta.*

Prati-dātavya, as, ā, am, to be given back, to be restored.

Prati-dāna, am, n. giving back, restoring (a deposit), restitution, restoration; returning, a gift in return; exchange, barter.

Prati-deya, as, ā, am, to be given back or returned, to be given as an equivalent; (*am*), n. a pledge, pawn; an article purchased and given back.

प्रतिदारण *prati-dāraṇa, am,* n. (fr. rt. *dṛī* with *prati*), battle, fighting, fierce conflict.

प्रतिदिनम् *prati-dinam,* ind. day by day, daily, every day.

प्रतिदिवन् *prati-divan, ā,* m. (fr. rt. 2. *div* with *prati*), the sun; a day.

Prati-dīvan, ā, m. an adversary at play (Ved.); the sun.

प्रतिदिवसम् *prati-divasam,* ind. day after day, daily, day by day.

प्रतिदिश् *prati-diś,* Caus. P. *-deśayati, -yitum,* to point towards, point out; to enjoin, teach; to direct; to confess.

Prati-diśam, ind. (fr. *prati* + 2. *diś*), in every direction, from every quarter; everywhere, all around.

Prati-deśam, ind. (fr. *prati* + *deśa*), in every region, in each district or country, in every country.

प्रतिदुह् *prati-duh, dhuk* (gender doubtful; inst. *-duhā* or *-dhushā,* gen. *-duhas* or *-dhushas*), Ved. fresh milk, milk still warm.

प्रतिदूत *prati-dūta, as,* m. a messenger or ambassador sent in return.

प्रतिदूषित *prati-dūshita, as, ā, am,* defiled, rendered unclean, contaminated.

प्रतिदृश् *prati-dṛiś,* cl. 1. P. *-paśyati, -drashṭum,* to look at, behold; to become aware of, experience, know; A. *-paśyate* or Pass. *-dṛiśyate,* to come in sight, become visible or perceptible, appear: Caus. *-darśayati, -yitum,* to cause to see, to show; to teach.

Prati-darśa, as, m., Ved. looking at, viewing.

Prati-darśana, am, n. seeing, perceiving; (at the end of comps.) appearance, look.

Prati-dṛiśam, ind. (fr. *prati* + 2. *dṛiś*), in every eye, for every eye.

Prati-dṛishṭa, as, ā, am, beheld; become visible, come in sight.

प्रतिदेवतम् *prati-devatam,* ind., Ved. for every deity.

Prati-devatā, f., Ved. a corresponding deity.

Prati-daivatam, ind. for every deity.

प्रतिदेहम् *prati-deham,* ind. in each body, in every body.

प्रतिदोषम् *prati-dosham,* ind., Ved. in the evening, in the dark.

प्रतिद्रु *prati-dru,* cl. 1. P. *-dravati, -dratum,* to run towards, run to.

प्रतिद्रुह् 1. *prati-druh,* cl. 4. P. *-druhyati, -drohitum, -drogdhum, -droḍhum,* to injure in return, retaliate an injury.

2. *prati-druh, dhruk, k, k,* or *dhruṭ, ṭ, ṭ,* seeking to injure in return, wishing to retaliate an injury.

प्रतिद्वन्द्व *prati-dvandva, as,* m. an opponent, antagonist, adversary, rival; an enemy, foe; (*am*), n. opposition, hostility.

Prati-dvandvin, ī, m. an opponent, adversary, rival; (*ī, inī, i*), hostile, opposed; (at the end of a comp.) rivalling, vying with.

प्रतिद्वारम् *prati-dvāram,* ind. at every gate, at each door.

प्रतिद्विरद *prati-dvirada, as,* m. an opposite elephant, a hostile elephant; [cf. *prati-kuñjara.*]

प्रतिधर्तृ *prati-dhartṛi.* See under *prati-dhṛi,* col. 3.

प्रतिधा 1. *prati-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum* (mostly Ved.), to place on, place within; to put back; to replace, restore, give back to (with loc. or dat.); to fix (an arrow on the bow-string); to put to the lips (in drinking, Ṛig-veda IV. 27, 5); to set (the foot) upon; to offer, present; to use, employ; (A.) to begin, commence; to draw near, come on (said of the night).

2. *prati-dhā,* f., Ved. putting to the lips (in drinking); a draught.

Prati-dhāna, am, n. putting on; adopting precautions.

Prati-dhi, is, m., Ved. a particular part of a chariot, pieces of wood fastened across the pole; (according to Mahī-dhara) = *anna.*

प्रतिधाव् *prati-dhāv,* cl. 1. P. A. *-dhāvati, -te, -dhāvitum,* to run back; to rush upon, assail, attack.

Prati-dhāvana, am, n. running against, rushing upon, assailing, attacking.

प्रतिधुर *prati-dhura, as,* m. a horse harnessed by the side of another, one horse of a pair.

प्रतिधृ *prati-dhṛi,* cl. 10. P. *-dhārayati, -yitum,* Ved. to keep back, stop, check; to keep erect, support.

Prati-dhartṛi, tā, trī, tṛi, Ved. one who keeps back or stops, one who checks; (according to Mahīdhara = *nir-ākartṛi.*)

प्रतिधृष् *prati-dhṛish,* cl. 1. 5. P. *-dharshati, -dhṛishṇoti, -dharshitum* (Ved. *-dhṛishe*), to be bold against, brave, defy; to withstand, resist; to sustain, endure.

Prati-dhṛishya, as, ā, am, Ved. to be braved or defied, to be withstood or resisted, resistible.

प्रतिध्यै *prati-dhyai,* cl. 1. P. *-dhyāyati, -dhyātum,* to think upon, hit upon an idea, devise.

Prati-dhyāta, as, ā, am, thought upon, meditated on, devised.

प्रतिध्वनि *prati-dhvani, is,* m. or *prati-dhvāna, as, am,* m. n. echo, reverberated sound.

प्रतिध्वस्त *prati-dhvasta, as, ā, am,* cast down, downcast; forsaken (?).

प्रतिनद् *prati-nad,* cl. 1. P. *-nadati, -naditum,* to sound back, repeat or re-echo a sound; to answer with a cry or with a shout: Caus. *-nādayati, -yitum,* to cause to resound, make resonant, fill with repeated roaring, fill with cries; to cry aloud.

Prati-nāda, as, m. echo, resonance, reverberation.

Prati-nādita, as, ā, am, caused to resound, resonant, resounding, echoing, echoed.

Prati-ninada, as, m. an echo, a reverberation.

प्रतिनन्द् *prati-nand,* cl. 1. P. *-nandati, -nanditum,* to greet cheerfully, accept or receive gladly, take thankfully (Manu II. 54); to greet in return, return a salute, salute, bid welcome, bid farewell; to address kindly, express gratification, display affection or devotion; to favour; (with *na*), to decline, refuse: Caus. *-nandayati, -yitum,* to gladden, delight, gratify.

Prati-nandana, am, n. greeting, salutation (Ved.); thankful acceptance; the act of returning thanks at meals, thanksgiving.

प्रतिनप्तृ *prati-naptṛi, tā,* m. a great grandson, a son's grandson; [cf. *pra-ṇapāt.*]

प्रतिनम् *prati-nam,* cl. 1. P. *-namati, -nantum,* Ved. to bow or incline towards.

Prati-namaskāra, as, ā, am, Ved. returning a salutation.

प्रतिनर्द् *prati-nard,* cl. 1. P. *-nardati, -narditum,* to utter sounds or cries against; to greet or hail with cries; to roar after (prey or food).

प्रतिनव *prati-nava, as, ā, am,* new, young, fresh, recent; blown, budded. — *Pratinava-javā,* f. a fresh or newly opened China rose.

प्रतिनाग *prati-nāga, as,* m. an elephant standing opposite, a hostile elephant; [cf. *prati-kuñjara.*]

प्रतिनाडी *prati-nāḍī,* f. a branch vein.

प्रतिनाद *prati-nāda.* See *prati-nad,* p. 614.

प्रतिनामन् *prati-nāman, ā, mnī, a,* Ved. having corresponding names, related by name.

प्रतिनायक *prati-nāyaka.* See col. 2.

प्रतिनाह *prati-nāha.* See *pratī-nāha.*

प्रतिनिक्षिप् *prati-ni-kship,* cl. 6. P. A. *-kshipati, -te, -ksheptum,* to put down again, deposit again.

प्रतिनिगद् *prati-ni-gad,* cl. 1. P. *-gadati, -gaditum,* Ved. to speak to, address.

प्रतिनिग्रह् *prati-ni-grah,* cl. 9. P. A. *-grihṇāti, -grihṇīte, -grahitum,* Ved. to take up (liquids with a ladle or other vessel), ladle out.

प्रतिनिधा *prati-ni-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to put in the place of another, substitute; to set aside, slight, disregard; to command, order.

Prati-nidhāya, ind. having placed in, having implanted.

Prati-nidhi, is, m. substitution; a substitute, representative, proxy, deputy, vicegerent; a surety; a resemblance of a real form, an image, likeness, statue, picture.

प्रतिनिन्द् *prati-nind,* cl. 1. P. *-nindati, -ninditum,* to inveigh against, abuse, blame, censure.

प्रतिनिपात *prati-nipāta, as,* m. (fr. rt. 2. *pat* with *prati-ni*), falling down, alighting.

प्रतिनियत *prati-niyata, as, ā, am* (rt. *yam*), settled, predestined.

Prati-niyama, as, m. a general rule, general prevalence.

प्रतिनिर्जि *prati-nir-ji,* cl. 1. P. *-jayati, -jetum,* to prevail against, overcome, vanquish; to rescind.

Prati-nirjita, as, ā, am, prevailed against, vanquished; rescinded.

प्रतिनिर्दिश् *prati-nir-diś,* cl. 6. P. *-diśati, -deshṭum,* to point back, refer back.

Prati-nirdeśa, as, m., Ved. pointing or referring back to (with gen.).

Prati-nirdeśaka, as, ikā, am, (at the end of a comp.) pointing back, referring back.

प्रतिनिर्यत् *prati-nir-yat,* Caus. P. *-yātayati, -yitum,* to give back, return.

Prati-niryātana, am, n. giving back, returning; rewarding, retaliation.

प्रतिनिवारण *prati-nivāraṇa, am,* n. (fr. rt. *vri* with *prati-ni*), keeping off, warding off.

प्रतिनिवासन *prati-nivāsana, am,* n. (fr. rt. 5. *vas* with *prati-ni*), a kind of garment (with Buddhists).

प्रतिनिविष्ट *prati-nivishṭa, as, ā, am,* hardened, obstinate, obdurate.—*Pratinivishṭa-mūrkha, as,* m. an obstinate fool, confirmed blockhead.

प्रतिनिवृत् *prati-ni-vṛit,* cl. 1. A. *-vartate, -vartitum,* to turn back or round, turn away from; to return; to run away, take flight.

Prati-nivartana, am, n. turning back, turning away from; returning, return.

Prati-nivṛitta, as, ā, am, turned away from, desisted from, leaving, withdrawn from; come back, returned.

प्रतिनिशम् *prati-niśam,* ind. every night, nightly, by night.

प्रतिनिष्पू *prati-nish-pū (-nis-pū),* cl. 9. P. A. *-punāti, -punīte, -pavitum,* Ved. to cleanse or winnow close at hand (?).

प्रतिनी *prati-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to lead back; to lead to, bring towards; to put into, mix.

Prati-nāyaka, as, m. 'counter hero,' the adversary of the hero of a play.

प्रतिनुद् *prati-nud,* cl. 6. P. A. *-nudati, -te, -nottum,* to thrust back, repel, repulse, ward off.

Prati-noda, as, m. thrusting back, repelling, repulse.

प्रतिनृत् *prati-nṛit,* cl. 4. P. *-nṛityati, -nartitum,* to dance before (in token of contempt), to mock in turn by dancing before (with acc.).

प्रतिन्यस् *prati-ny-as,* cl. 4. P. *-asyati, -asitum,* to place apart or lay down separately (for different persons), deposit.

प्रतिन्यायम् *prati-nyāyam,* ind., Ved. in inverted order.

प्रतिन्यूङ्ख *prati-nyūṅkha, as,* m., Ved. a corresponding insertion of the vowel *o;* [cf. *nyūṅkha.*]

प्रतिप *pratipa, as,* m., N. of a king of the lunar race the father of Śāntanu and grandfather of Bhīshma; (more correctly spelt *pratīpa,* q. v.)

प्रतिपक्ष *prati-paksha, as,* m. the opposite side or party, opposite faction, opposition, hostility; an adversary, enemy, foe, opponent, rival; a respondent, defendant; N. of a prince; (also read *prati-kshatra.*)—*Pratipaksha-tā,* f. or *pratipaksha-tva, am,* n. opposition, enmity; obstacle.—*Pratipaksha-vāditva, am,* n. contradictory or deceitful conversation, double dealing.

Pratipakshita, as, ā, am, containing a contradiction; nullified by a contradictory premiss (one of the five kinds of fallacious middle terms).

Pratipakshin, ī, m. an opponent, adversary.—*Pratipakshi-tā,* f. self-contradiction, the being self-contradictory.

प्रतिपण *prati-paṇa, as,* m. (fr. rt. 2. *paṇ* with *prati*), barter, exchange (Ved.); (fr. *prati + paṇa*), the stake of an adversary at play.

प्रतिपत् *prati-pat,* cl. 1. P. *-patati, -patitum,* to fly or hasten towards, hasten to meet.

प्रतिपथम् *prati-patham,* ind. along the road, by the way; straightway (?).—*Pratipatha-gati, is, is, i,* going on the road, wending the way.

Pratipathika, as, ā, am, going along the road, wending the way.

प्रतिपद् 1. *prati-pad,* cl. 4. A. *-padyate, -pattum,* to set foot on, step upon, step up to; to light upon, meet with, find; to go towards, approach, betake one's self to, resort to, take refuge with; to go into, enter; to arrive at, reach, attain; to gain, get, obtain, share, partake of; to receive back, regain, reobtain, recover; to go back, return; to walk, roam, wander, go; to perceive, observe, become aware of, become conscious of; to find out, discover; to obtain a knowledge of, become acquainted with, learn; to comprehend, understand, know; to regard as, consider, deem; to affirm, admit; to answer affirmatively, express assent, comply with, consent, agree, promise; to permit, allow; to avow, acknowledge; to begin to speak, begin to answer, commence a reply; to apply one's self to, perform, practise, observe, fulfil, accomplish; to do anything to any one (with loc. or gen.), undertake anything against, proceed against; to act towards; to take place, occur, transpire; to give, give up, restore, return; *uttaram prati-pad,* to give an answer: Caus. *-pādayati, -yitum,* to cause to go back, bring back, lead back; to convey or transport to (a place); to cause to attain, cause to share in, cause to partake of; to give to (with loc., dat., or gen.), deliver over, present, bestow; to communicate, impart, teach; to declare, represent, assert; to establish, substantiate, prove; to explain, expound, make clear; to consider, regard as, deem; to appoint to, install in (with loc.); to procure; to prepare; to effect, cause: Desid. of Caus. *-pipādayishati,* to wish or intend to explain or analyze.

Prati-pattavya, as, ā, am, to be obtained, to be received; to be assumed or supposed, to be stated; to be given (as an answer); to be begun; to be done or performed.

Prati-patti, is, f. gaining, getting, obtaining, acquirement, gain; becoming aware of, perception, observation, ascertainment, determination, knowledge; intelligence, intellect; assertion, affirmation, statement, opinion; acknowledgment, admitting, admission, assent; undertaking, beginning, commencement; doing, acting, action, proceeding; worldly action; mode of acting, procedure; method, means; use, application; giving, imparting, bestowing, presentation; causing; elevation, exaltation, promotion, preferment; acquirement of rank or dignity, reputation, fame, renown; honouring, worshipping, honour, respectful behaviour; inspiring trust or confidence; resoluteness, boldness, assurance, reliance, confidence; comprehending, including, conclusion; conviction, proof; misleading, deceiving (?); a rite from which no advantage is expected (?).—*Pratipatti-karman, a,* n., Ved. a concluding rite or ceremony.—*Pratipatti-daksha, as, ā, am,* knowing how to act, knowing what is to be done.—*Pratipatti-darśin, ī, inī, i,* showing what ought to be done.—*Pratipatti-nishṭhura, as, ā, am,* hard to understand, difficult to be understood.—*Pratipatti-paṭaha, as,* m. a kind of kettle-drum, the state drum allowed only to chiefs of a certain rank; [cf. *prati-pat-tūrya* below.]—*Pratipatti-parāṅmukha, as, ī, am,* averse from compliance, obstinate, unyielding.—*Pratipatti-pradāna, am,* n. the giving of preferment, conferring promotion.—*Pratipatti-bheda, as,* m. diversity of views, difference of opinions.—*Pratipatti-mat, ān, atī, at,* possessing appropriate knowledge, knowing what is to be done; intelligent; active, prompt; celebrated, high in rank.—*Pratipatti-viśārada, as, ā, am,* knowing how to act, knowing what is to be done, expert, clever.

Prati-pattṛi, tā, trī, tṛi, one who maintains or asserts.

2. *prati-pad, t,* f. access, ingress, entrance, way; beginning, commencement; an introductory verse or stanza; the first day of a lunar fortnight, the first day of the moon's increase or wane (especially of the former, cf. *prati-padā*); understanding, intelligence, intellect; rank, consequence; a kettle-drum.—*Pratipat-tūrya, am,* n. a kind of kettle-drum; [cf. *pratipatti-paṭaha.*]

Prati-pada, am, n., N. of an Upāṅga; (*ā* or *ī*), f. the first day of a lunar fortnight, the first day of the moon's increase or wane (especially of the former, cf. 2. *prati-pad*); (*am*), ind. (fr. *prati + pada*), see p. 616, col. 1.

Prati-panna, as, ā, am, come up to, approached, reached, obtained, gained; overcome, conquered, subdued; done, effected, accomplished; undertaken; answered, replied; offered, promised, engaged; assented to, agreed to, accepted, admitted; known, understood, ascertained, determined; convicted, proved, demonstrated; conversant or familiar with; acting.

Pratipannaka, as, m. 'arrived at an aim,' (with Buddhists) a collective epithet of the four orders of Āryas, viz. the Srota-āpanna, Sakṛid-āgāmin, Anāgāmin, and Arhat.

Prati-pādaka, as, ikā, am, causing to obtain, giving, granting, bestowing, presenting to (with loc.); stating, establishing, supporting, demonstrating, communicating, treating of, speaking about; explaining, explanatory, illustrating, teaching; productive, effective, efficient, accomplishing; advancing, furwarding, furthering, promoting; (*as* or *am*), m. or n. (?), a receptacle for hair.—*Pratipādaka-tva,*

am, n. the state or condition of one who explains, explaining.

Prati-pādana, am, n. causing to come back, bringing back; causing to reach or attain, causing to obtain; imparting, giving, presenting, donation, gift; giving back, returning, restoring; appointing; producing, exciting, causing; accomplishing, effecting; action, worldly conduct; repeated action, practice; treating of, discussing, rendering clear or intelligible, expounding, explaining, teaching, declaring, affirming, declaration; establishing, proving, substantiating; beginning, commencement.

Prati-pādanīya, as, ā, am, to be given, to be given in marriage; to be accomplished; to be discussed, to be treated of or expounded; to be established or proved, to be maintained.

Prati-pādam, ind. (fr. *prati* + *pāda*), in every Pāda, in each quarter or fourth part of a verse.

Prati-pādayitṛi, tā, trī, tṛi, one who discusses or expounds, a teacher, instructor.

Prati-pādita, as, ā, am, caused to attain; given, delivered, presented; caused, produced; declared, represented, stated, asserted, proved, maintained; explained, expounded.

Prati-pāduka, as, ī, am, determining, ascertaining; making manifest or clear; causing, effecting.

Prati-pādya, as, ā, am, to be treated of or discussed, to be explained or expounded.

Prati-pitsā, f. desire of obtaining, longing for.

Prati-pitsu, us, us, u, wishing to obtain, striving for.

Prati-pipādayishu, us, us, u, wishing to explain, about to treat of.

प्रतिपदम् *prati-padam*, ind. at every step, on every occasion; at every place, everywhere; in every word; verbally, expressly, especially. — *Prati-pada-tva, am*, n., Ved. advancing step by step.

प्रतिपराणी *prati-parā-ṇī*, cl. 1. P. A. *-ṇayati, -te, -ṇetum*, Ved. to lead back.

प्रतिपरी *prati-parī* (*-pari-i*, see rt. 5. *i*), cl. 2. P. *-pary-eti, -etum*, Ved. to go round in a reverse direction.

प्रतिपरे *prati-pare* (*-parā-i*, see rt. 5. *i*), cl. 2. P. *-paraiti, -paraitum*, Ved. to return again.

प्रतिपर्णशिफा *prati-parṇa-śiphā*, f. the plant Anthericum Tuberosum (= *dravantī*).

प्रतिपर्व *prati-parva*, ind., Ved. at each Parvan.

प्रतिपल्लव *prati-pallava, as*, m. an opposite branch.

प्रतिपा *prati-pā* (see Caus. of rt. 3. *pā*), Caus. P. *-pālayati, -yitum*, to protect, defend; to cherish, nourish, foster, rear, patronize; to observe, keep, maintain; to wait, wait for, expect.

Prati-pālaka, as, ikā, am, protecting, defending, preserving, cherishing; (*as*), m. a protector, guardian, a king.

Prati-pālana, am, n. protecting, guarding, defending, cherishing; keeping up, observing, following, practising.

Prati-pālanīya, as, ā, am, to be protected or cherished; to be observed or followed; to be awaited, to be waited for, to be watched.

Prati-pālayitavya, as, ā, am, to be protected or guarded; to be awaited, to be waited for, to be watched.

Prati-pālita, as, ā, am, protected, cherished; practised, followed.

Prati-pālin, ī, inī, i, protecting, guarding, screening.

Prati-pālya, as, ā, am, to be protected or cherished; to be awaited, to be waited for.

प्रतिपाण *prati-pāṇa, as, ā, am* (fr. rt. 2. *paṇ* with *prati*), ready to exchange, bartering (Ved.); (*as*), m. a stake, gage, the thing played for; a counter-pledge, anything staked against another thing; a counter-stake, counter-game; [cf. *prati-paṇa*.]

प्रतिपात्रम् *prati-pātram*, ind. (in dramatic language) in each part, in each character, by every actor.

प्रतिपादपम् *prati-pādapam*, ind. in every tree.

प्रतिपादम् *prati-pādam, prati-pādita*. See col. 1.

प्रतिपान *prati-pāna, am*, n. water for drinking.

प्रतिपाप *prati-pāpa, as, ā, am*, wicked or evil in return, recompensing evil for evil.

प्रतिपित्सा *prati-pitsā, prati-pitsu, prati-pipādayishu*. See col. 1.

प्रतिपिष् *prati-pish*, cl. 7. P. *-pinashṭi, -peshṭum*, to rub one thing against another, rub together; to rub one's self against; to bruise, grind, crush, destroy in turn.

प्रतिपीड् *prati-pīḍ*, Caus. P. *-pīḍayati, -yitum*, to press, press hard, oppress, harass, distress.

Prati-pīḍana, am, n. oppressing, harassing, molesting.

प्रतिपीय् *prati-pīy* (see rt. 2. *pīy*), cl. 1. P. *-pīyati, -pīyitum*, Ved. to revile, abuse, treat with contempt or disrespect.

प्रतिपुरुष *prati-purusha* or *prati-pūrusha, as*, m. 'a counter-person,' a corresponding or similar man; a companion, assistant; a deputy, substitute; an effigy, the effigy of a man which thieves push into the interior of a house before entering it themselves; (*am*), ind. man by man, every man, for each man; for each soul.

प्रतिपुष्यम् *prati-pushyam*, ind., Ved. at each time of the moon's entrance into the asterism Pushya.

प्रतिपुस्तक *prati-pustaka, am*, n. a copy of an original manuscript, a copy in general.

प्रतिपूज् *prati-pūj*, cl. 10. P. *-pūjayati, -yitum*, to show respect towards, honour; to salute respectfully, salute in turn, return a salutation, honour; to praise, commend, approve.

Prati-pūjaka, as, ikā, am, doing homage, honouring; (*as*), m. one who does homage, a reverer.

Prati-pūjana, am, n. or *prati-pūjā*, f. doing homage, showing respect, honouring; exchange of civilities, mutual obeisance or reverence.

Prati-pūjita, as, ā, am, honoured, respected, treated with reverence or respect; exchanged as civilities.

1. *prati-pūjya, as, ā, am*, to be treated with respect, to be honoured.

2. *prati-pūjya*, ind. having done homage to, having exchanged respectful salutations.

प्रतिपूरुष *prati-pūrusha*. See *prati-purusha* above.

प्रतिपूर्वाह्णम् *prati-pūrvāhṇam*, ind. every forenoon, every morning.

प्रतिपृ *prati-pṛī*, Caus. P. *-pūrayati, -yitum*, to fill up, fill, make full; to fill with, to sate, satiate, satisfy, content.

Prati-pūraṇa, am, n. filling up, filling; injecting a fluid or other substance, pouring a fluid over.

Prati-pūrita, as, ā, am, filled up, filled; satisfied, contented.

Prati-pūrṇa, as, ā, am, filled with, full, full of; satisfied.

प्रतिप्रग्रह् *prati-pra-grah*, cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte, -grahītum*, to take up or receive again.

प्रतिप्रछ् *prati-praćh*, cl. 6. P. *-pṛićchati, -prashṭum*, to ask, question, interrogate, inquire of.

Prati-praśna, as, m. a question asked in return; an answer; (Ved.) an umpire (?).

प्रतिप्रज्ञा *prati-pra-jñā*, cl. 9. P. A. *-jānāti, -jānīte, -jñātum*, Ved. to seek out or find again.

Prati-prajñāti, is, f., Ved. distinguishing; recognition, acknowledgment.

प्रतिप्रणवम् *prati-praṇavam*, ind. at every repetition of the sacred syllable *Om*. — *Pratipraṇava-saṃyukta, as, ā, am*, accompanied each time with the syllable *Om*.

प्रतिप्रणाम *prati-praṇāma, as*, m. (fr. rt. *nam* with *prati-pra*), a bow or obeisance in return, saluting in turn.

प्रतिप्रति *prati-prati, is, inī, i*, Ved. being a counterpart, counter-balancing; being a match for, equal to (with acc.).

प्रतिप्रतीकम् *prati-pratīkam*, ind., Ved. at each beginning, at every commencement.

प्रतिप्रदा *prati-pra-dā*, cl. 3. P. A. *-dadāti, -datte, -dātum*, to give back again; to give up, deliver.

Prati-pratta, as, ā, am, Ved. given up, delivered.

Prati-pradāna, am, n. giving back, returning, restoring; giving in marriage.

प्रतिप्रब्रू *prati-pra-brū*, cl. 2. P. *-bravīti*, &c., Ved. to speak to in return, address in reply, reply, answer.

प्रतिप्रभ *prati-prabha, as*, m., N. of a descendant of Atri, author of the hymn Ṛig-veda V. 49; (*ā*), f. reflection, reflected light.

Prati-prabhātam, ind. every morning.

प्रतिप्रयम् *prati-pra-yam*, cl. 1. P. *-yaććhati, -yantum*, to give back, return, restore.

प्रतिप्रयवण *prati-prayavaṇa, am*, n. (fr. rt. *yu* with *prati-pra*), repeated mixture.

प्रतिप्रया *prati-pra-yā*, cl. 2. P. *-yāti, -yātum*, to go back, come back, return.

Prati-prayāṇa, am, n. going back, return, retreat.

प्रतिप्रश्न *prati-praśna*. See under *prati-praćh* above.

प्रतिप्रसव *prati-prasava, as*, m. a counter-order, countermand, suspension of a general prohibition in a particular case, license for an act which under other circumstances is forbidden; the laying down of excepted cases; contrary effect.

Prati-prasūta, as, ā, am, re-enjoined after having been forbidden.

प्रतिप्रस्थातृ *prati-prasthātṛi, tā*, m. (fr. rt. *sthā* with *prati-pra*), Ved., N. of a priest who assists the Adhvaryu.

Prati-prasthāna, am, n. the office of the Prati-prasthātṛi; N. of a particular Soma-graha (Ved.).

Pratiprāsthānika, as, ī, am, relating to the work or office of the Prati-prasthātṛi; *Pratiprāsthānikaṃ karma*, the office of the Prati-prasthātṛi.

प्रतिप्रहार *prati-prahāra, as*, m. (fr. rt. *hṛi* with *prati-pra*), a counter-blow, returning a blow or stroke.

प्रतिप्रह्वे *prati-pra-hve*, cl. 1. P. A. *-hvayati, -te, -hvātum*, Ved. to invite to (a sacrifice), invoke.

प्रतिप्राकार *prati-prākāra, as*, m. an outer wall or rampart.

प्रतिप्राश् *prati-prāś, ṭ, ṭ, ṭ*, Ved. consuming another's food.

प्रतिप्रास् *prati-prās* (*-pra-as*; see rt. 2. *as*), cl. 4. P. *-prāsyati, -prāsitum*, to throw or cast upon.

प्रतिप्रिय *prati-priya, am,* n. kindness in turn, service in return.

प्रतिप्रैष *prati-praisha, as,* m., Ved. a cry or call in return, direction given in return.

प्रतिप्लवन *prati-plavana, am,* n. (fr. rt. *plu* with *prati*), jumping back, leaping back.

प्रतिफल् *prati-phal,* cl. 1. P. *-phalati, -phalitum,* to bound against, rebound; to shine back, be reflected; to requite.

Prati-phala, as, m. or *prati-phalana, am,* n. a reflection, reflected image, image, shadow; return, reward, remuneration, requital, retaliation, retribution.

Prati-phalita, as, ā, am, reflected, shadowed, represented; requited, returned.

प्रतिफुल्लक *prati-phullaka, as, ā, am,* flowering, in blossom.

प्रतिबन्ध् *prati-bandh,* cl. 9. P. A. *-badhnāti, -badhnīte, -banddhum,* to bind to, make fast, moor; to set, enchase; to fix, direct; to shut out, exclude, preclude, cut off; to keep off, keep at a distance; to obstruct.

Prati-baddha, as, ā, am, bound to, tied to, bound, tied, moored; attached, hanging to; connected with, subject, dependant; furnished with, possessing; set, enchased, inlaid, bestudded; fixed, directed; excluded, cut off; hindered, impeded, obstructed, opposed, precluded, prevented; disappointed, thwarted, crossed, vexed; kept off, kept at a distance; tangled, entangled, involved, hard to loose; (in philosophy) that which is always connected and implied, as fire is implied in smoke. — *Pratibaddha-prasara, as, ā, am,* hindered or blunted in its course (as a thunderbolt). — *Pratibaddha-rāga, as, ā, am,* pervaded by passion or having passion in harmonious connection (with gesture).

Prati-badhaka, as, m. an opposer, injurer (?).

Prati-badhya, as, ā, am, to be bound or tied to; to be hindered or obstructed.

Prati-bandha, as, m. binding or tying to; connection, conjunction; investment, blockade, beleaguering, siege; blocking up, obstacle, hinderance, impediment; resistance; cessation; disappointment. — *Pratibandha-kārin, ī, iṇī, i,* creating obstacles, hindering, preventing. — *Pratibandha-vat, ān, atī, at,* beset with obstacles, in which obstacles are met with, difficult to attain.

Prati-bandhaka, as, ikā, am, binding or tying to; obstructing, obstructive, hindering, impeding, being an obstacle; resisting; (*as*), m. a branch, shoot; N. of a prince; (at the end of a comp.) an obstacle, impediment, hinderance.

Prati-bandhana, am, n. binding or tying to, binding, confinement; obstructing, impeding.

Prati-bandhi, is, m. a contradiction, objection.

Prati-bandhin, ī, inī, i, binding or tying to; encountering obstacles, impeded, interrupted; (at the end of a comp.) hindering, obstructing. — *Pratibandhi-tā,* f. the being an obstacle, obstructiveness, impeding, checking.

प्रतिबन्धु *prati-bandhu, us,* m. an equal in rank or station.

प्रतिबल *prati-bala, as, ā, am,* having equal strength or power, of equal strength, equally matched, a match for (with gen. or at the end of a comp., e. g. *astra-p°,* equal in arms); able, adequate, powerful.

प्रतिबाणि *prati-bāṇi, is, i,* f. n. an answer; (*is, is, i*), improper, unseemly, unsuitable.

प्रतिबाध् *prati-bādh,* cl. 1. A. *-bādhate, -bādhitum,* to beat back, repel, ward off, to keep off, combat; to restrain, check; to pain, torment, torture.

Prati-bādhaka, as, ikā, am, thrusting back, rejecting, repelling; opposing, obstructing, withstanding, precluding, preventing.

Prati-bādhana, am, n. beating back, repelling, rejecting, keeping off.

Prati-bādhin, ī, inī, i, opposing; (*ī*), m. an opponent.

प्रतिबाहु *prati-bāhu, us,* m. a particular part of the arm; N. of one of the sons of Śvaphalka.

प्रतिबिम्ब *prati-bimba = prati-vimba,* q. v.

प्रतिबीज *prati-bīja, am,* n. bad or rotten seed.

प्रतिबुध् *prati-budh,* cl. 4. A. *-budhyate, -bodhitum,* to awaken, awake, wake; to perceive, observe, remark, learn: Caus. *-bodhayati, -yitum,* to awaken; to instruct, inform, admonish; to commission, charge, order.

Prati-buddha, as, ā, am, awakened, awake (Manu I. 74); illuminated, enlightened; recognised, observed; known, celebrated; exalted, rendered prosperous or great. — *Pratibuddha-vastu, us, us, u,* understanding the real nature of things. — *Pratibuddhātman* (°*dha-āt°*), *ā, ā, a,* having the mind roused or awakened, awake.

Prati-buddhaka, as, ā, am, in *a-p°,* not recognised.

Prati-buddhi, is, f. awakening; hostile disposition or purpose (= *śatru-buddhi*). — *Pratibuddhi-mat, ān, atī, at,* having hostile intentions.

Prati-bodha, as, m. awaking, waking; perception, knowledge; instructing, instruction; admonishing; N. of a man. — *Pratibodha-vat, ān, atī, at,* endowed with knowledge or reason, possessed of understanding. — *Pratibodhī-putra* (?), *as,* m., N. of a teacher.

Prati-bodhaka, as, ikā, am, awakening; admonishing, instructing.

Prati-bodhana, as, ī, am, awakening [cf. *duḥsvapna-p°*]; refreshing; (*am*), n. awaking, awakening; instructing, instruction, explanation.

Prati-bodhita, as, ā, am, awakened; instructed, taught.

Prati-bodhin, ī, inī, i, awaking, about to awake.

प्रतिब्रू *prati-brū,* cl. 2. P. A. *-bravīti, -brūte, -vaktum,* to answer (with acc. of the person or two acc.); (A.) to contradict, deny, refuse; to resist.

प्रतिभक्ष् *prati-bhaksh,* cl. 10. P. *-bhakshayati, -yitum,* Ved. to eat separately, eat alone.

प्रतिभज् *prati-bhaj,* cl. 1. P. A. *-bhajati, -te, -bhaktum,* to receive back as a part or share; to fall again to one's share; to return to (with acc.).

Prati-bhāga, as, m. division; a share, portion, small daily present of fruit, flowers, vegetables, &c. offered to a Rājā or prince (Manu VIII. 307); (*am*), ind. for every portion or degree. — *Pratibhāga-śas,* ind. according to particular divisions or classification; in divisions or classes.

प्रतिभञ्ज् *prati-bhañj,* cl. 7. P. *-bhanakti, -bhanktum,* Ved. to fracture, break in pieces.

प्रतिभट *prati-bhaṭa, as, ā, am,* vying with, rivalling, emulating. — *Pratibhaṭa-tā,* f. emulousness, emulation.

प्रतिभण् *prati-bhaṇ,* cl. 1. P. *-bhaṇati, -bhaṇitum,* to speak in reply, answer.

Prati-bhaṇita, as, ā, am, answered, replied.

प्रतिभय *prati-bhaya, as, ā, am,* exciting fear, formidable, terrible, terrific, horrific, fearful, frightful; dangerous; (*am*), n. anything formidable or dangerous, fear, danger; (*am*), ind. formidably, frightfully. — *Pratibhayaṅ-kara, as, ī, am,* causing fear. — *Pratibhayākāra* (°*ya-āk°*), *as, ā, am,* having a formidable aspect.

प्रतिभा 1. *prati-bhā,* cl. 2. P. *-bhāti, -bhātum,* to shine upon (with acc.); to appear, seem (e. g. *iti pratibhāti me manaḥ,* so it seems to my mind); to come in sight, present one's self, offer one's self to (with gen. or acc.); to appear clear to the mind, flash upon the thoughts, come into the mind, occur to (e. g. *nottaram pratibhāti me,* no answer occurs to me); to fall to the lot of, come into the possession of (with gen. or acc.); to seem fit, appear good, please (with acc.).

2. *prati-bhā,* f. an image; look, appearance, manifestation; light, splendor [cf. *nish-pratibha*]; reflected light; a flashing thought, bright idea, brilliant conception; understanding, intelligence, intellect (especially as opening or expanding); genius, wit, ingenuity; audacity, boldness, impudence, confidence; pleasingness, suitableness; (*as, ā, am*), clear, bright; intelligent, clever (?). — *Pratibhānvita* (°*bhā-an°*), *as, ā, am,* endowed with or acquiring knowledge or experience, intelligent; confident, proud, audacious, bold. — *Pratibhā-mukha, as, ī, am,* 'bold-faced,' arrogant, bold, confident. — *Pratibhā-vat, ān, atī, at,* bright, luminous; knowing, shrewd; confident, bold; (*ān*), m. the sun; the moon; fire. — *Pratibhā-vilāsa, as,* m., N. of a philosophical work (also called Vedārtha-pradīpa and Vedārtha-ćandra). — *Pratibhā-hāni, is,* f. privation of light, dulness, darkness; loss or absence of knowledge, want of sense.

Prati-bhāna, am, n. light, splendor, brilliancy; intelligence, understanding; brilliance of conception; confidence, boldness, audacity. — *Pratibhāna-kūṭa, as,* m., N. of a Bodhi-sattva. — *Pratibhāna-vat, ān, atī, at,* bright, brilliant, luminous, splendid; intelligent, acute, shrewd; endowed with presence of mind, bold, prompt, audacious.

Prati-bhānu, us, m., N. of a descendant of Atri, author of the hymn Ṛig-veda V. 48.

प्रतिभाव *prati-bhāva.* See under 1. *prati-bhū* below.

प्रतिभाष् *prati-bhāsh,* cl. 1. A. *-bhāshate, -bhāshitum,* to address in turn, answer; to address, speak to (with acc.); to tell, relate; to call, name.

Prati-bhāshā, f. an answer, reply, rejoinder.

प्रतिभास् *prati-bhās,* cl. 1. A. *-bhāsate, -bhāsitum,* to appear, become clear or evident, manifest or reveal one's self; to reflect.

Prati-bhāsa, as, m. appearance, look, similitude; appearing or occurring to the mind; illusion.

Prati-bhāsana, am, n. appearing, appearance, look, semblance.

प्रतिभिद् *prati-bhid,* cl. 7. P. A. *-bhinatti, -bhintte, -bhettum,* to pierce through, pierce, penetrate; to disclose, betray; to express displeasure, reproach, censure; to disown, reject, part from.

Prati-bhidya, ind. having pierced or penetrated; having betrayed.

Prati-bhinna, as, ā, am, pierced through, pierced; separated, divided; in immediate contact, closely connected with (with inst.).

Prati-bheda, as, m. splitting, cleaving, dividing; discovery, betrayal.

Prati-bhedana, am, n. piercing, penetrating; splitting, cleaving, cutting; separating, dividing.

प्रतिभुज् *prati-bhuj,* cl. 7. P. *-bhunakti, -bhoktum,* to enjoy.

Prati-bhoga, as, m. enjoyment.

प्रतिभू 1. *prati-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to be equal to or on a par with (with acc.): Caus. *-bhāvayati, -yitum,* to observe, consider, become acquainted with: Pass. of Caus. *-bhāvyate,* to be considered or regarded as.

Prati-bhāva, as, m. corresponding character or disposition. — *Pratibhāva-vat, ān, atī, at,* having corresponding or congenial characters, social.

2. *prati-bhū, ūs,* m. a surety, security, bail.

प्रतिभूष् *prati-bhūsh,* cl. 1. P. *-bhūshati, -bhūshitum,* Ved. to make ready, prepare, fit out, equip; to adorn; to serve, wait upon; to honour, worship; to accord, accede, acquiesce, comply.

प्रतिभृ *prati-bhṛi*, cl. 1. 3. P. A. *-bharati, -te, -bibharti, -bibhṛite, -bhartum*, Ved. to carry towards, offer, present.

Prati-bhṛita, as, ā, am, Ved. offered, presented (as Soma).

प्रतिमङ्गलवार *pratimangala-vāra, ās*, m. pl. (probably) every festive day, all festivals.

प्रतिमण्ठक *prati-maṇṭhaka*, a particular term in music (= *maṇṭhaka*).

प्रतिमण्ड् *prati-maṇḍ*, cl. 1. P. *-maṇḍati, -maṇḍitum*, to decorate, adorn.

Prati-maṇḍita, as, ā, am, decorated, adorned.

प्रतिमण्डल *prati-maṇḍala, am*, n. a secondary disk (of the sun &c.); an eccentric orbit.

प्रतिमत्स्य *pratimatsya, ās*, m. pl., N. of a people; (also read *pratimāsya*.)

प्रतिमन् *prati-man*, cl. 8. A. *-manute, -manitum*, to reply, rejoin (Ved.); to compare with (Ved.): Caus. *-mānayati, -yitum*, to honour, hold in honour; to applaud; to consider, regard.

प्रतिमन्त्र् *prati-mantr*, cl. 10. P. *-mantrayati, -yitum*, to call out or reply to (Ved.); to consecrate with sacred texts.

Prati-mantraṇa, am, n., Ved. an answer, reply.

Prati-mantram, ind., Ved. with or at every formula or verse.

Prati-mantrita, as, ā, am, consecrated with sacred texts.

प्रतिमन्दिरम् *prati-mandiram*, ind. in every house.

प्रतिमन्यूय *prati-manyūya* (fr. *prati + manyu*), Nom. A. *pratimanyūyate*, &c., to manifest resentment towards, pour out one's fury upon.

प्रतिमर्श *prati-marśa, as*, m. (fr. rt. *mṛiś* with *prati*), a kind of powder used as a sternutatory.

प्रतिमल्ल *prati-malla, as*, m. an opponent in wrestling or boxing, antagonist; a rival.

प्रतिमा 1. *prati-mā*, cl. 2. P., 3. 4. A. *-māti, -mimīte, -māyate, -mātum*, to imitate, copy (Ved.); to compare.

2. *prati-mā, ās*, m. a creator, maker, framer (Ved.); (*ā*), f. an image, likeness, resemblance (frequently at the end of comps. in the sense of 'like, similar, resembling, equal to,' e. g. *amara-p°*, like an immortal), picture, figure, idol; a symbol; a reflection; measure, extent; the part of an elephant's head between the tusks; a metre consisting of twelve syllables. — *Pratima-tā* (?), f. or *pratima-tva* (?), *am*, n. reflection, image, shadow. — *Pratimā-gata, as, ā, am*, 'gone to a statue,' present in an idol (as a deity). — *Pratimā-ćandra, as*, m. 'reflection-moon,' the reflected moon, image of the moon. — *Pratimā-paricāraka, as*, m. an attendant upon an idol (= *devala*, q.v.). — *Pratimā-viśesha, as*, m. a sort of image, a kind of figure or character. — *Pratimā-śaśāṅka, as*, or *pratimendu* (°*mā-in*°), *us*, m. 'reflection-moon,' the reflected moon, image of the moon.

Prati-mātavya, as, ā, am, comparable.

Prati-māna, am, n. a counterpart, match, well-matched opponent, adversary (Ved.); a model, pattern; an image, picture; an idol; similarity, likeness, resemblance, similitude; a weight; the part of an elephant's head between the tusks; (*as, ā, am*, at the end of a comp.) like, resembling. — *Pratimāna-bhāga, as*, m. the part of an elephant's head between the tusks.

Prati-mita, as, ā, am, imitated, copied; compared; reflected, mirrored.

Prati-meya, as, ā, am, to be likened or compared, comparable.

प्रतिमाया *prati-māyā*, f. illusion or magical power applied in return, counter-spell, counter-charm.

प्रतिमार्गक *prati-mārgaka, as*, m. the city of Hari-śćandra (said to hover in the air).

Prati-mārgam, ind. the way back, back, backwards.

प्रतिमाला *prati-mālā*, f. an exercise analogous to capping verses, reciting verse for verse as a trial of memory or skill.

प्रतिमासम् *prati-māsam*, ind. every month, month by month, monthly.

प्रतिमास्य *pratimāsya, ās*, m. pl., N. of a people; [cf. *pratimatsya*.]

प्रतिमित् *prati-mit, t*, f., Ved. (fr. rt. *mi* with *prati*), a prop, stay, support.

प्रतिमित्र *prati-mitra*, (probably) *am*, n. 'a counterfeit friend,' an adversary, enemy.

प्रतिमिह् *prati-mih*, cl. 1. P. *-mehati, -meḍhum*, to make water in the direction of (with acc.).

प्रतिमीव् *prati-mīv*, cl. 1. P. *-mīvati, -mīvitum*, Ved. to push or press back; to close by pressing, shut.

प्रतिमुकुलम् *prati-mukulam*, ind. in or upon every bud.

प्रतिमुख *prati-mukha, as, ā, am*, standing before the face, facing; near at hand, present; (*am*), n. (in dramatic language) a secondary plot or incident calculated either to hasten or retard the catastrophe; (*am*), ind. towards; in front, in the presence of, before. — *Pratimukhāgata* (°*kha-āg*°), *as, ā, am*, come against or into collision; come before or in front of. — *Pratimukhāṅga* (°*kha-aṅ*°), *am*, n. (in dramatic language) progressive narration of events.

प्रतिमुच् *prati-muć*, cl. 6. P. A. *-muñćati, -te, -moktum*, to put on, place on, fix on, append; to put on (clothes); to put on one's self (A.), dress one's self (A.); to assume a form; to fasten, tie up, bind, attach; to let go, set free, release, liberate; to give up, resign; to return, restore; to pay, liquidate or discharge (a debt); to fling, hurl: Pass. *-mućyate*, to be freed or released from (with abl.): Caus. or cl. 10. P. *-moćayati, -yitum*, to set free, release, liberate; to rescue, save, deliver.

Prati-mukta, as, ā, am, put on, applied; fastened, tied, bound; clothed, armed, accoutred; released, liberated; loosed or liberated repeatedly; returned, restored; flung, hurled; thrown at one another.

Prati-moćana, am, n. loosening, loosing; liberation, release.

Prati-moćita, as, ā, am, released, liberated; rescued, saved, delivered.

प्रतिमुद् *prati-mud*, cl. 1. A. *-modate, -moditum*, to rejoice at, welcome with joy, welcome with acclamation; to be glad to see: Caus. *-modayati, -yitum*, Ved. to gladden, make cheerful, cheer: Desid. of Caus. *-mumodayishati*, Ved. to wish to make cheerful.

प्रतिमुद्रा *prati-mudrā*, f. a counter-seal; the impression of a seal.

प्रतिमुह् *prati-muh*, Caus. P. *-mohayati, -yitum*, Ved. to bewilder greatly, perplex, confound.

Prati-muhus, ind. again and again, repeatedly.

Prati-mohayat, an, antī, at, Ved. bewildering, confounding.

प्रतिमुहूर्तम् *prati-muhūrtam*, ind. every moment, constantly.

प्रतिमूर्ति *prati-mūrti, is*, f. a corresponding form, the counterpart of any real form, an image, resemblance, likeness.

प्रतिमूषिका *prati-mūshikā*, f. a species of rat.

प्रतिमेय *prati-meya*. See 1. *prati-mā*, col. 1.

प्रतिमोक्ष *prati-moksha, as*, m. liberation, deliverance; (with Buddhists) emancipation.

Prati-mokshaṇa, am, n. liberation, deliverance; emancipation.

प्रतियत् *prati-yat*, Caus. or cl. 10. P. *-yātayati, -yitum*, to retaliate, requite.

Prati-yatna, as, m. care bestowed upon anything, exertion for anything, effort, endeavour; a making or preparing, elaboration; making complete or perfect; acquiring a new virtue or quality; acting well or properly; comprehension; taking prisoner, making captive; desire, wish; making an effort against, opposition, counteraction, resistance; retaliating, recrimination, revenge; (*as, ā, am*), exerting one's self for, troubling about; making effort or exertion, strenuous, diligent, active, vigorous.

Prati-yātana, am, n. requital, retaliation; (*ā*), f. the counterpart or resemblance of a real form, a picture, image, statue.

प्रतियम् *prati-yam*, cl. 1. P. *-yaććhati, -yantum*, Ved. to grant, present, bestow.

प्रतिया *prati-yā*, cl. 2. P. *-yāti, -yātum*, to go back, return.

Prati-yāta, as, ā, am, gone against, opposed, resisted.

Prati-yāna, am, n. going back, return.

Prati-yāyin, ī, inī, i, going towards, meeting; going against, attacking, assailing.

प्रतियुध् *prati-yudh*, cl. 4. A. *-yudhyate, -yoddhum*, to fight with, fight against, oppose: Caus. P. *-yodhayati, -yitum*, to fight against, oppose.

Prati-yuddha, am, n. fighting against, battle in return.

Prati-yoddhavya, as, ā, am, to be attacked in return.

Prati-yoddhṛi, dhā, dhrī, dhṛi, an antagonist, adversary, a well-matched opponent.

Prati-yodha, as, m. an antagonist, opponent, adversary.

Prati-yodhana, am, n. fighting against, assailing in turn.

Prati-yodhin, ī, m. an antagonist, adversary, well-matched opponent.

प्रतियूथप *prati-yūthapa, as*, m. the leader of a hostile herd (of elephants).

प्रतियोग *prati-yoga, as*, m. (fr. rt. *yuj* with *prati*), opposition, resistance, enmity; controversy, contradiction; an antidote, remedy; co-operation, association; the being a counterpart of anything.

Pratiyogika, as, ā, am, antithetical, related to, relative, correlative. — *Pratiyogika-tva, am*, n. relativeness, relativity, correlativeness.

Prati-yogin, ī, inī, i, opposing, counteracting, impeding; related to, corresponding to; co-operating with; equally matched; (*ī*), m. an opponent, enemy, antagonist, rival; any object dependant upon another and not existing without it; a partner, associate, coadjutor; a counterpart, match. — *Pratiyogi-jñāna-kāraṇatā-vāda, as*, m., N. of a Nyāya work. — *Pratiyogi-tā*, f. or *pratiyogi-tva, am*, n. opposition; dependant existence; the state of being a match or counterpart, existence as a counterpart, equality in power; mutual co-operation, partnership.

Prati-yojayitavya, as, ā, am, to be fitted with strings, requiring to be stringed (as a musical instrument).

प्रतियोनि *prati-yoni*, ind., Ved. according to source or origin.

प्रतिर *pra-tira, as, ā, am* (fr. *pra-tṛī*), Ved. promoting, advancing; granting victory; (according to Sāy.) *pratiram āyuḥ = jaṭhare ćirakālāvasthānam*.

Pra-tiram (probably an ind. past part. fr. *pra-tṛī*), Ved. having crossed (?).

प्रतिरक्ष् *prati-raksh,* cl. 1. P. *-rakshati, -rakshitum,* Ved. to preserve, guard, protect.
Prati-rakshaṇa, am, n. preserving, preservation, protection.
Prati-rakshā, f. safety, preservation. — *Pratirakshārtham* (°*shā-ar*°), ind. for the sake of saving.

प्रतिरथ *prati-ratha, as,* m. an opposite fighter in a war-chariot, an adversary in war, antagonist; N. of a descendant of Atri, author of the hymn Ṛig-veda V. 47; N. of a son of Mati-nāra and father of Kaṇva; N. of a son of Vajra and father of Su-ćāru.

प्रतिरम्भ *prati-rambha, as,* m. passion, rage, violent or passionate abuse (= *prati-lambha*).

प्रतिरव *prati-rava, as,* m. (fr. rt. *ru* with *prati*), crying or calling out to; quarrelling; echo; (probably) = *upa-rava,* q. v.
Prati-rurūshu, us, us, u, wishing to speak or tell.

प्रतिराज *prati-rāja, as,* or *prati-rājan, ā,* m. a hostile king, royal adversary.

प्रतिरात्रम् *prati-rātram,* ind. each night, every night, nightly.

प्रतिराध *prati-rādha* or *pratī-rādha, as,* m. (fr. rt. *rādh* with *prati*), Ved. 'obstacle, hinderance,' N. of the verses Atharva-veda XX. 135, 1–3.

प्रतिरुच् *prati-ruć,* Caus. P. *-roćayati, -yitum,* to choose again; to resolve, decide upon.

प्रतिरुध् *prati-rudh,* cl. 7. P. A. *-ruṇaddhi, -runddhe, -roddhum,* to check, hinder, obstruct; to besiege, blockade; to stop, interrupt; to render imperfect, impair; to disable; to abuse, blame, accuse unjustly; to hide, conceal.
Prati-ruddha, as, ā, am, impeded, hindered, obstructed; stopped, interrupted; opposed; rendered imperfect, impaired; disabled: invested, blockaded.
Prati-rudhya, ind. having accused unjustly (Manu XI. 88).
Prati-roddhṛi, dhā, dhrī, dhṛi, withstanding, opposing, resisting; a hinderer, preventer, opposer.
Prati-rodha, as, m. opposition, impediment, obstruction, hinderance, stoppage; an opponent; concealing, hiding; siege, blockade; theft, robbery.
Prati-rodhaka, as, ā, am, obstructing, opposing, hindering, stopping; besieging; (*as*), m. a robber, thief; an opponent; an obstacle.
Prati-rodhana, am, n. obstructing, opposing, hindering.
Prati-rodhin, ī, inī, i, obstructive, hindering, impeding, opposing, controverting; besieging; (*ī*), m. a thief, robber; an opponent.

प्रतिरुरूषु *prati-rurūshu.* See under *prati-rava* above.

प्रतिरुह् *prati-ruh,* Caus. P. *-ropayati, -yitum,* to place back, restore, re-establish.

प्रतिरूप *prati-rūpa, as, ā, am,* like a model, similar, corresponding, suitable, proper, fit; beautiful; (*am, ā*), n. f. the counterpart of any real form, an image, resemblance, representation, likeness, picture; (*as*), m., N. of a Dānava; (*ā*), f., N. of a daughter of Meru. — *Pratirūpa-ćarya, as, ā, am,* Ved. exemplary in conduct, worthy of imitation. — *Pratirūpa-dhṛik* (see *dhṛik,* p. 459, col. 1), offering a model for imitation, being a pattern or model.
Pratirūpaka, am, n. an image, a picture; a forged edict; (*as, ikā, am*), similar, resembling, corresponding, having the appearance of anything (generally at the end of a comp.; cf. *saptani-p*°).
Pratirūpya, am, n. 'similarity of form,' in *a-pratirūpya,* incomparableness.

प्रतिरौद्रकर्मन् *prati-raudra-karman, ā, ā, a,* acting cruelly against others.

प्रतिलक्षण *prati-lakshaṇa, am,* n. 'a counter-mark,' mark, sign, token.

प्रतिलभ् *prati-labh,* cl. 1. A. *-labhate, -labdhum,* to receive back, recover; to obtain.
Prati-labhya, as, ā, am, to be received or obtained, obtainable.
Prati-lambha, as, m. receiving, taking, obtaining, getting; censure, reviling, abuse.
Prati-lambhita, am, n. obtaining, getting; censure, reviling, abuse.
Prati-lābha, as, m. receiving back, receiving, taking, obtaining, getting.

प्रतिलिङ्गम् *prati-lingam,* ind. at every Linga.

प्रतिलिपि *prati-lipi, is,* f. a copy, transcript, a written reply.

प्रतिलोम *prati-loma, as, ā, am,* against the hair or grain (opposed to *anu-loma*), contrary to the natural course or order, reverse, inverted; disagreeable, unpleasant; hostile; low, vile, base, depraved; left, not right; contrary to caste (where the mother is of a higher caste than the father); (*am*), n. any disagreeable or injurious act; (*as*), m., N. of a man; (*ās*), m. pl., N. of the descendants of Prati-loma; (*am*), ind. against the hair, against the grain, in reversed or inverted order. — *Pratiloma-ja, as, ā, am,* born in the inverse order of the classes (as of a Kshatriya father and Brāhmaṇī mother, or of a Vaiśya father and Kshatriyā or Brāhmaṇī mother, in which cases the wife is of a higher caste than the husband; cf. Manu X. 16). — *Pratiloma-tas,* ind. against the grain, invertedly, in inverted order or series; on account of the inversion of the order of the castes. — *Pratilomānuloma-tas* (°*ma-an*°), ind. in an unfriendly and friendly manner.
Pratilomaka, as, ā, am, against the hair or grain, reverse, inverted; (*am*), n. inverted order, perversion.

प्रतिवच् *prati-vać,* cl. 2. P. *-vakti, -vaktum,* to say anything in reply to (with two acc.); to point out, indicate, denounce (Ved.).
Prati-vaktavya, as, ā, am, to be answered or replied to, to be given (as an answer), answerable.
Prati-vaćana, am, n. a dependant or final clause in a sentence; an answer, reply, rejoinder; an echo. — *Prativaćanī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to make reply, to answer. — *Prativaćanī-kṛita, as, ā, am,* replied to, answered.
Prati-vaćas, as, n. an answer, reply; an echo.
Prati-vākya, as, ā, am, admitting or requiring an answer, answerable; (*am*), n. a reply, answer; (*am*), ind. in every sentence.
Prati-vāć, k, f. an answer, reply; calling or crying out to; barking in return (as a dog, Mahā-bh. Udyoga-p. 2651).

प्रतिवत् *prati-vat, ān, atī, at,* Ved. containing the word *prati.*

प्रतिवत्सर *prati-vatsara, as,* m. a year; (*am*), ind. every year, year by year, yearly.

प्रतिवद् *prati-vad,* cl. 1. P. *-vadati, -vaditum,* to answer; to repeat.
Prati-vāda, as, m. an answer, reply, rejoinder; rejection, refusal.
Prati-vādin, ī, inī, i, answering, replying, rejoining, responding; contradicting, disobedient; (*ī*), m. an opponent; a defendant, respondent. — *Prativādi-tā,* f. the state or situation of a respondent or defendant at law.

प्रतिवनम् *prati-vanam,* ind. in every wood or forest.

प्रतिवप् *prati-vap,* cl. 1. P. *-vapati, -vaptum,* to insert (jewels &c.), inlay, stud, adorn, ornament.
Prati-vāpa, as, m. addition of substances to medicines either during or after decoction (= *pratīvāpa*).

प्रतिवर्णिक *prati-varṇika, as, ā, am,* having a corresponding colour, similar, corresponding.

प्रतिवर्तन *prati-vartana.* See under *prati-vṛit,* p. 620, col. 2.

प्रतिवर्त्मन् *prati-vartman.* See under *prati-vṛit,* p. 620, col. 2.

प्रतिवर्धिन् *prati-vardhin, ī, inī, i,* grown strong enough for, being a match for, superior to.

प्रतिवर्षम् *prati-varsham,* ind. every year, year by year, yearly.

प्रतिवस् 1. *prati-vas* (see rt. 5. *vas*), Caus. P. *-vāsayati, -yitum,* to dress, clothe.

प्रतिवस् 2. *prati-vas* (see rt. 6. *vas*), cl. 1. P. *-vasati, -vastum,* to dwell near, live at; to live, dwell.
Prati-vasati, ind. in every habitation, on every house, house by house.
Prati-vasatha, as, m. a settlement, village.
Prati-vastu, u, n. (fr. *prati* + *vastu*), a counterpart, an equivalent; anything given in return; anything contrasted with another, a parallel.
Prati-vāsin, ī, inī, i, dwelling near, neighbouring, a neighbour.

प्रतिवहन *prati-vahana, am,* n. leading back.
Prati-vāha, as, m., N. of a son of Śvaphalka.
Prati-vodhavya, as, ā, am, to be carried home.

प्रतिवह्निप्रदक्षिणम् *prati-vahni-pradakshiṇam,* ind. at each perambulation from left to right of the sacred fire.

प्रतिवाणि *prati-vāṇi, is,* f. an answer, reply, rejoinder (see *prati-bāṇi*).

प्रतिवात *prati-vāta, as,* m. a contrary wind; (*am*), ind. against the wind, to leeward; (*e*), ind. on the lee side.

प्रतिवार *prati-vāra, prati-vāraṇa,* &c. See under *prati-vṛi,* p. 620, col. 2.

प्रतिवार्त्ता *prati-vārttā.* See *prati-vṛit.*

प्रतिवाश *prati-vāśa, as, ī, am,* howling against; *a-p*°, not contradicting.

प्रतिवासरम् *prati-vāsaram,* ind. every day, day by day, daily.

प्रतिवासिन् *prati-vāsin.* See above.

प्रतिवासुदेव *prati-vāsudeva, as,* m. 'opponent of a Vāsudeva,' (with Jainas) N. of nine beings at enmity with Vāsudeva (= *Vishṇu-dvish*).

प्रतिविघात *prati-vighāta, as,* m. (fr. rt. *han* with *vi*), striking back, warding off, defence.

प्रतिविज्ञा *prati-vi-jñā,* cl. 9. P. A. *-jānāti, -jānīte, -jñātum,* to behave wisely or prudently.

प्रतिविटपम् *prati-viṭapam,* ind. in every bough, to every branch, branch by branch.

प्रतिविद् *prati-vid,* cl. 2. P. *-vetti, -veda, -veditum,* to acknowledge, receive; cl. 6. P. A. *-vindati, -te, -veditum, -vettum,* to obtain, get, receive: Caus. *-vedayati, -yitum,* to make known, report, announce, relate; to deliver, give.
Prati-vedam, ind. at or for every Veda.
Prati-vedayat, an, antī, at, making known, announcing.
Prati-veda-śākham, ind. for every branch or school of the Veda.

प्रतिविधा *prati-vi-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to place or dispose in order, arrange, prepare, make ready, fit out, equip; to dispatch; to counteract, counterwork, frustrate.

Prati-vidhātavya, as, ā, am, to be arranged; to be used or employed.

Prati-vidhāna, am, n. arrangement, array; arrangement against, prevention; counteracting, counterworking, counteraction, taking measures against; a subsidiary or substituted ceremony.

Prati-vidhi, is, m. a means of counteracting, an act or ordinance designed to counterwork or counteract, remedy; retaliation.

Prati-vidheya, as, ā, am, to be performed or done in any special case; to be counteracted or remedied.

Prati-vihita, as, ā, am, arranged, arrayed.

प्रतिविन्ध्य *prati-vindhya, as,* m., N. of a king who ruled over a particular part of the Vindhya mountains; of a son of Yudhi-shṭhira.

प्रतिविपरी *prati-vi-parī (-pari-i),* cl. 2. P. *-pary-eti, -etum,* to turn back again.

प्रतिविभज् *prati-vi-bhaj,* cl. 1. P. A. *-bhajati, -te, -bhaktum,* Ved. to distribute severally, apportion.

Prati-vibhāga, as, m. division, distribution, apportionment.

प्रतिविम्ब *prati-vimba, am, as,* n. m. the disk (of the sun or moon) reflected (in water), a reflection, reflected image, mirrored form; a resemblance or counterpart of real forms, a picture, image, shadow; epithet of the chapters of the Kāvya-prakāśādarśa. — *Prativimba-vartin, ī, inī, i,* being reflected or mirrored. — *Prativimbāta* (°*ba-ata*)?, *as,* m. a mirror.

Prati-vimbana, am, n. the being reflected; reflection; comparing together, comparison.

Prativimbaya, Nom. P. *prativimbayati,-yitum,* to reflect, mirror.

Prativimbita, as, ā, am, reflected, mirrored.

प्रतिविरति *prati-virati, is,* f. (fr. rt. *ram* with *prati*), desisting from anything (with abl.), leaving off; (*i*), ind. at every pause, at each cessation or disappearance.

प्रतिविशिष्ट *prati-viśishṭa, as, ā, am,* most excellent; (with abl.) more excellent.

Prati-viśesha, as, m. peculiarity, a peculiar circumstance.

प्रतिविश्व *prati-viśva, as, ā, am,* every single one, one and all.

प्रतिविष *prati-visha, am,* n. 'counter-poison,' an antidote; (*ā*), f. a birch tree (commonly called Ataich or Atis Betula).

प्रतिविषय *prati-vishaya, ās,* m. pl. the several objects of sense; (*am*), ind. in relation to each single object of sense.

प्रतिविष्णु *prati-vishṇu,* ind. at every (image of) Vishṇu; towards Vishṇu, in place of Vishṇu.

Prativishṇuka, as, m. a species of tree (= *mućukunda*).

प्रतिविहाय *prati-vihāya,* ind. (fr. rt. *hā* with *prati* and *vi*), having quitted, having abandoned.

प्रतिवीक्ष् *prati-vīksh (-vi-īksh),* cl. 1. A. *-vīkshate, -vīkshitum,* to look upon; to observe, perceive.

Prati-vīkshaṇa, am, n. looking upon, returning a look.

Prati-vīkshaṇīya or *prati-vīkshya, as, ā, am,* to be looked upon; to be observed or perceived.

प्रतिवीर *prati-vīra, as,* m. a well-matched opponent, antagonist. — *Prativīra-tā,* f. the being a well-matched opponent, antagonism.

Prati-vīrya, am, n. sufficient strength or power for resistance, the being equal to or a match for; *a-prativīrya,* unequalled, matchless, irresistible; *aprativīryārambha,* one who has not sufficient strength to undertake anything.

प्रतिवृ *prati-vṛi,* Caus. or cl. 10. P. *-vārayati, -yitum,* to keep or ward off, keep back, repel; to oppose.

Prati-vāra, as, m. keeping or warding off, defence; *a-p*°, not to be warded off, irresistible.

Prati-vāraṇa, as, ī, am, keeping or warding off [cf. *vāraṇa-p*°]; (*as*), m. a hostile elephant; scil. *Daitya,* a Daitya in the form of an elephant; (*am*), n. keeping back, keeping or warding off.

Prati-vārya, as, ā, am, in *a-p*°, not to be kept back, not to be impeded, not to be warded off.

प्रतिवृत् *prati-vṛit,* cl. 1. A. *-vartate, -vartitum,* to approach; to accrue.

Prati-vartana, am, n. turning back, returning.

Prati-vartman, ā, ā, a, Ved. taking an opposite road or course.

Prati-vārttā, f. account, intelligence, information.

Prati-vṛitti, ind. (in Ved. gram.) according to the modulation (of the voice).

प्रतिवृष् *prati-vṛish,* cl. 1. P. *-varshati, -varshitum,* to rain or shower upon (with arrows), to shoot; to assail.

Prati-vṛisha, as, m. a hostile bull.

प्रतिवेलम् *prati-velam,* ind. on every occasion.

प्रतिवेश *prati-veśa, as, ā, am* (fr. rt. *viś* with *prati*), neighbouring; auxiliary; (*as*), m. a neighbour; the residence of a neighbour, neighbouring house, neighbourhood; [cf. *pratī-veśa.*] — *Prativeśa-tas,* ind., Ved. from the neighbourhood. — *Prativeśa-vāsin, ī, inī, i,* living in the neighbourhood, neighbouring; (*ī, inī*), m. f. a neighbour.

Prativeśin, ī, inī, i, neighbouring, a neighbour.

Prati-veśman, a, n. a neighbour's house.

Prativeśya, as, m. a neighbour.

प्रतिवेष्टित *prati-veshṭita, as, ā, am,* rolled back, reverted.

प्रतिवैर *prati-vaira, am,* n. requital of hostilities, revenge.

प्रतिवोढव्य *prati-voḍhavya.* See under *prati-vahana,* p. 619, col. 3.

प्रतिव्यध् *prati-vyadh,* cl. 4. P. *-vidhyati, -vyaddhum,* to hit, wound.

प्रतिव्यूह् *prati-vy-ūh (-vi-ūh;* see rt. 1. *ūh*), cl. 1. P. A. *-ūhati, -te, -ūhitum,* to draw out in opposite battle-array.

Prati-vyūḍha, as, ā, am, drawn out in array against; broad.

Prati-vyūha, as, m. drawing out an army in opposite battle-array, arraying an army against an enemy; a multitude; N. of a prince (in this sense a various reading for *prati-vyoman,* q. v.).

प्रतिव्योम *prati-vyoma, as,* or *prati-vyoman, ā,* m., N. of a prince.

प्रतिव्रज् *prati-vraj,* cl. 1. P. *-vrajati, -vrajitum,* to go towards, go near, approach.

प्रतिशङ्कनीय *prati-śaṅkanīya, as, ā, am* (fr. rt. *śaṅk* with *prati*), to be doubted about or feared.

Prati-śaṅkā, f. fear or anxiety on account of (with loc.); constant fear or doubt.

प्रतिशत्रु *prati-śatru, us,* m., Ved. an adversary, opponent, enemy.

प्रतिशब्द *prati-śabda, as,* m. echo, resonance, reverberation; a roar. — *Pratiśabda-ga, as, ā, am,* going after a sound, going in the direction of a sound.

प्रतिशम *prati-śama, as,* m. (fr. rt. *śam* with *prati*), deliverance, cessation.

प्रतिशर *prati-śara, as,* m. (fr. rt. *śṝ* with *prati*), Ved. breaking to pieces.

प्रतिशशिन् *prati-śaśin, ī,* m. a mock moon, paraselene.

प्रतिशाखम् *prati-śākham,* ind. for every branch or school (of the Veda); (*ā*), f. a side branch, side shoot. — *Pratiśākhā-nāḍi,* f. a branch vein.

प्रतिशाप *prati-śāpa, as,* m. a curse in return, retorted imprecation, curse for curse.

प्रतिशासन *prati-śāsana, am,* n. (fr. rt. *śās*), giving orders, ordering, commissioning; sending a servant on a message, ordering or dispatching an inferior after calling him to attend; a counter-order, rival command or authority; *a-pratiśāsana, as, ā, am,* without rival authority, completely under subjection.

Prati-śāsti, is, f. sending on a message, ordering or dispatching an inferior after calling him to attend.

Prati-śishṭa, as, ā, am, sent, ordered, dispatched; celebrated, famous.

प्रतिशी *prati-śī,* cl. 2. A. *-śete, -śayitum,* to lie down opposite to (with acc.).

Prati-śīvan, ā, arī, a, Ved. serving as a couch or resting-place.

प्रतिशीन *prati-śīna, as, ā, am* (fr. rt. *śyai* with *prati*), melted, fluid, dropping, oozing.

Prati-śyā, f. or *prati-śyāya, as,* m. a cold, catarrh.

प्रतिशुक्रम् *prati-śukram,* ind. towards the planet Venus.

प्रतिशुष् *prati-śush,* cl. 4. P. *-śushyati, -śoshṭum,* to be dried up, become dry; to perish.

प्रतिश्या *prati-śyā.* See above.

प्रतिश्रय *prati-śraya, as,* m. (fr. rt. *śri* with *prati*), refuge, help, assistance; a place of refuge, shelter, asylum, an alms-house; a place where food &c. is given away; a house, dwelling; a receptacle; a place of sacrifice, the room or building where the sacrifice is performed; an assembly.

प्रतिश्रु *prati-śru,* cl. 5. P. *-śriṇoti, -śrotum,* to promise (with dat. or gen. of the person and acc. of the thing).

Prati-śrava, as, ā, am, Ved. overhearing, discovering by listening; (*as*), m. promise, agreement, assent; (according to Mahī-dhara) = *prati-śabda.* — *Pratiśravānta* (°*va-an*°), *as,* m. the expiration of a promise, i. e. lapse of a promised period.

Prati-śravaṇa, am, n. hearkening to, listening to (with attention and obedience); assenting to, agreeing, promising; a promise; maintaining; a particular part of the ear. — *Pratiśravaṇa-pūrva, as, ā, am,* preceded by a promise, promised.

Prati-śravas, ās, m., N. of a son of Bhīma-sena.

Prati-śrut, t, f. an echo, resonance, reverberation; a promise.

Prati-śruta, as, ā, am, promised, assented, agreed, accepted; (*am*), n. a promise, assent; an engagement.

Prati-śruti, is, f., Ved. an echo, repeated sound, resonance, reverberation.

Pratiśrutkā, f., Ved. = *prati-śrut.*

Prati-śrotṛi, tā, trī, tṛi, one who promises or assents, a promiser.

प्रतिश्लोकम् *prati-ślokam,* ind. at every Śloka.

प्रतिषिच्य *prati-shićya, as, ā, am* (fr. rt. *sić* with *prati*), Ved. to be besprinkled or moistened.

Prati-sheka, as, m., Ved. besprinkling, moistening.

प्रतिषिध् *prati-shidh (-sidh),* cl. 1. P. *-shedhati, -shedhitum, -sheddhum,* to keep off, ward off; to restrain; to hinder; to interdict, prohibit, forbid, disallow: Caus. *-shedhayati, -yitum,* to keep off, keep back, ward off; to restrain; to prohibit, interdict.

Prati-shiddha, as, ā, am, forbidden, prohibited; refused, denied, disallowed; contradicted. — *Prati-shiddha-sevana, am,* n. doing what is prohibited. — *Pratishiddha-sevin, ī, inī, i,* following or doing what is forbidden.

Prati-sheddhavya, as, ā, am, to be warded off, to be kept back; to be prohibited or forbidden.

Prati-sheddhṛi, dhā, dhrī, dhṛi, one who wards off or keeps back; hindering, a hinderer; prohibiting, prohibitive, a prohibitor, forbidding; resisting.

Prati-shedha, as, m. keeping or warding off, keeping back, expulsion (of a disease &c.); forbidding, prohibition; denial, refusal, disallowal; negation, contradiction; a negative particle; an exception; enforcing a prohibition, reminding of a prohibition. — *Pratishedhākshara* (°*dha-ak*°), *am,* n. 'words of denial,' a negative answer. — *Pratishedhokti* (°*dha-uk*°), *is,* f. expression of denial or refusal, expression of prohibition or contradiction. — *Prati-shedhopamā* (°*dha-up*°), f. a negative comparison.

Prati-shedhaka, as, ikā, am, prohibiting, prohibitive, interdicting, preventive; denying, negative; contradicting; excepting.

Prati-shedhana, as, ī, am, keeping or warding off; (*am*), n. the act of keeping or warding off, keeping back, expulsion; preventing, prohibiting, inhibition, refusal, refutation.

Prati-shedhanīya, as, ā, am, to be kept back; to be hindered or prevented; to be prohibited.

प्रतिष्कश *prati-sh-kaśa, as,* m. (fr. rt. *kaś* with *prati*), a messenger; a secret emissary, spy; a whip, a leather thong; [cf. *kaśā*.]

Prati-shka, as, m. a messenger, an emissary, spy.

Prati-shkasha, as, m. a whip, a leather thong.

Prati-shkasa, as, m. a messenger, an emissary, spy.

प्रतिष्कु *prati-shku* (*prati-sku*), cl. 5. P. *-shkunoti, -shkotum,* to cover in return (with arrows &c.).

प्रतिष्टब्ध *prati-shṭabdha, as, ā, am* (fr. rt. *stambh* with *prati*), obstructed, impeded, stopped, withstood.

Prati-shṭambha, as, m. obstruction, impediment, obstacle, opposition, resistance, hinderance.

प्रतिष्टुति *prati-shṭuti, is,* f. (fr. rt. *stu* with *prati*), Ved. a song of praise, praise.

Prati-shṭotṛi, tā, trī, tṛi, Ved. one who rivals in praising.

प्रतिष्टुभ् *prati-shṭubh,* cl. 1. A. *-shṭobhate, -shṭobhitum,* Ved. to praise severally, glorify individually; (Sāy. = *pratyekam stu.*)

प्रतिष्ठा *prati-shṭhā* (*prati-sthā*), cl. 1. P. A. *-tishṭhati, -te, -shṭhātum,* to stand firmly, stand or rest upon, to be supported; to depend upon; to stay: Caus. P. *-shṭhāpayati, -yitum,* to place firmly, to set up, erect; to place; to place with, consign to (with loc.); to offer.

Prati-shṭha, as, ā, am, Ved. standing firmly; resisting; famous; (*as*), m., N. of the father of Su-pārśva who was the seventh Arhat of the present Ava-sarpiṇī; (*ā*), f. standing still, resting, remaining in, staying, standing, fixing; a resting-place, site, ground, base, foundation; a prop, stay; fixity, constitution, strength; the state of rest, quiet, tranquillity, comfort; the foot (regarded as the basis on which men and animals stand); a halting-place, dwelling-place, house, home, residence; the earth; a limit, boundary; a receptacle; a high or honourable position, high authority, pre-eminence; celebrity, fame, notoriety; the accession (of a king to the throne); installation, inauguration, the consecration of a monument or image in honour of a deity or the setting up of an idol; the performance or institution of any rites (e. g. the endowment of a temple, portioning a daughter, completion of a vow, or any ceremonies for obtaining supernatural and magical powers); accomplishment, completion in general; a metre of four lines of four syllables each; a variety of the Gāyatrī metre consisting of three lines of eight, seven, and six syllables respectively; a mystical designation of the letter *ā*; N. of one of the Mātṛis attending upon Skanda; *Prajāpateḥ pratishṭhā* or *pratishṭhā-sāman,* N. of a Sāman; (*ā*), ind., Ved. (perhaps) on the spot. — *Pratishṭhā-kāma, as, ā, am,* Ved. desirous of a firm basis; wishing for a home or residence; wishing for eminence or distinction. — *Pratishṭhā-tilaka,* N. of a work by Rāma-ćandra (on the erection of the images of the twenty-four Jaina Tīrthan-karas). — *Prati-shṭhā-tva, am,* n. the being a ground or basis, being a foundation. — *Pratishṭhānvita* (°*ṭhā-an*°), *as, ā, am,* possessed of fame, renowned, illustrious, celebrated. — *Pratishṭhā-mayūkha, as,* m., N. of the ninth section of the Bhāskara. — *Pratishṭhā-vat, ān, atī, at,* having a foundation or support.

Prati-shṭhātṛi, tā, m. epithet of a particular priest (also called *prati-prasthātṛi,* q. v.).

Prati-shṭhāna, am, n. resting or standing firmly, being firmly stationed; a standing-place, ground, foundation; the foundation of a city; site, situation; a leg, foot; N. of a town at the confluence of the Gaṅgā and Yamunā on the left bank of the Gaṅgā opposite to Allahabad, the capital of the early kings of the lunar dynasty; N. of a town on the Godāvarī, the capital of Śāli-vāhana; (*au*), m. du. the constellation Proshṭha-pada.

Prati-shṭhāpana, am, n. fixing, placing, locating; erecting or consecrating the image of a deity, installation.

Prati-shṭhāpam, ind., Ved. having fixed or placed.

Prati-shṭhāpayitavya, as, ā, am, to be placed or established.

Prati-shṭhāpayitṛi, tā, trī, tṛi, one who erects or fixes; one who founds, a founder.

Prati-shṭhāpita, as, ā, am, set up, erected, placed, located; fixed, appointed.

Prati-shṭhāpya, as, ā, am, to be placed or located or fixed; to be consigned or made over to (with loc.).

Prati-shṭhi, is, f., Ved. resistance; (Sāy.) = *āśraya.*

Prati-shṭhita, as, ā, am, set up, erected; established, fixed, infixed; comprised, included; placed, situated; staying; established in life, married; portioned, endowed; consecrated, inaugurated, installed; completed, finished, effected; applied, applicable; experienced, conversant with; famous, celebrated, renowned, illustrious; prized, valued; secured, acquired. — *Pratishṭhita-santāna, as, ā, am,* one who has progeny or offspring secured.

Prati-shṭhiti, is, f., Ved. standing firmly, remaining firm or fixed; a station.

प्रतिष्ठासु *pra-tishṭhāsu, us, us, u,* wishing to remain, &c. See *pra-sthā.*

प्रतिष्णात *prati-shṇāta, as, ā, am* (fr. rt. *snā*), pure.

Pratishṇikā, f., see Gaṇa to Pāṇ. VIII. 3, 98.

Prati-snāta, as, ā, am, bathed.

प्रतिसंयोद्धृ *prati-saṃyoddhṛi, dhā,* m. an adversary in war.

प्रतिसंलयन *prati-saṃlayana, am,* n. (fr. rt. *lī* with *prati-sam*), complete absorption.

प्रतिसंवत्सरम् *prati-saṃvatsaram,* ind. every year, year by year, yearly.

प्रतिसंविद् *prati-saṃvid, t,* f. (fr. rt. *vid* with *prati-sam*), an accurate understanding of the particulars of anything. — *Pratisaṃvit-prāpta, as,* m., N. of a Bodhi-sattva.

Prati-saṃvedaka, as, ā, am, giving detailed information, informing about the particulars of anything.

Prati-saṃvedin, ī, inī, i, enjoying.

प्रतिसंसर्ग *prati-saṃsarga, as,* m. = *prati-sarga,* q. v.

प्रतिसंस्कृ *prati-saṃs-kṛi* (*-sam-kṛi*), cl. 8. P. A. *-karoti, -kurute, -kartum,* to mend, repair; to re-establish, restore; to unite one thing with another.

प्रतिसंस्थान *prati-saṃsthāna, am,* n. (fr. rt. *sthā* with *prati*), settling in, entering into.

प्रतिसंहृ *prati-saṃ-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to draw back, withdraw, drag back; to place back, replace (an arrow in the quiver); to retract; to change: Caus. *-hārayati, -yitum,* to retract.

Prati-saṃhāra, as, m. taking back, drawing in, withdrawing; compression, diminution; comprehension; retracting; giving up, yielding, resigning.

Prati-saṃhṛita, as, ā, am, comprehended, included; compressed, reduced in bulk.

Prati-saṃjihīrshu, us, us, u, wishing to withdraw from, wishing to be freed from.

प्रतिसंहृष् *prati-saṃ-hṛish,* cl. 4. P. *-hṛishyati, -harshitum,* to be glad.

प्रतिसङ्काश *prati-saṅkāśa, as,* m. a similar appearance, resemblance.

प्रतिसङ्क्रम् *prati-saṅ-kram* (*-sam-kram*), cl. 1. P. A. *-krāmati, -kramate, -kramitum,* to go back again, return; to cease moving on, come to an end, cease: Caus. *-krāmayati, -yitum,* to cause to go back or return.

Prati-saṅkrama, as, m. reabsorption, dissolution.

प्रतिसङ्क्रुध् *prati-saṅ-krudh* (*-sam-krudh*), cl. 4. P. *-krudhyati, -kroddhum,* to be angry with (with acc.).

Prati-saṅkruddha, as, ā, am, angry with, wroth against.

प्रतिसङ्ख्या 1. *prati-saṅ-khyā* (*-sam-khyā*), cl. 2. P. *-khyāti, -khyātum,* Ved. to count or reckon up, count, number.

2. *prati-saṅkhyā,* f. consciousness. — *Pratisaṅkhyā-nirodha, as,* m. (with Buddhists) conscious cessation of existence; wilful destruction of any existent thing (?).

प्रतिसङ्गक्षिका *prati-saṅgakshikā,* f. a cloak to keep off the dust (worn by Buddhist mendicants).

प्रतिसङ्गिन् *prati-saṅgin, ī, inī, i* (fr. rt. *sañj* with *prati*), cleaving or clinging to, adhering; *a-pratisaṅgin,* not meeting with any obstacle, irresistible.

प्रतिसङ्ग्रह् *prati-saṅ-grah* (*-sam-grah*), cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte, -grahītum,* to receive, accept.

प्रतिसञ्चर् *prati-sañ-ćar* (*-sam-ćar*), cl. 1. P. A. *-ćarati, -te, -ćaritum,* to come together, come towards, meet with, meet.

Prati-sañćara, as, m. going or moving backwards; reabsorption or resolution (back again into Prakṛiti); that into which anything is reabsorbed or resolved; a place of resort, haunt.

प्रतिसञ्जन् *prati-sañ-jan* (*-sam-jan*), cl. 4. A. *-jāyate, -janitum,* to be born again, to be born or produced; to spring up, arise, appear.

प्रतिसञ्जीव् *prati-sañ-jīv* (*-sam-jīv*), cl. 1. P. (ep. also A.) *-jīvati* (*-te*), *-jīvitum,* to come to life again, return to life, revive.

प्रतिसञ्ज्ञा *prati-sañ-jñā* (*-sam-jñā*), cl. 9. P. A. *-jānāti, -jānīte, -jñātum,* Ved. to be friendly towards, to be kindly disposed towards.

प्रतिसदृक्ष *prati-sadṛiksha, as, ī, am,* or *prati-sadṛiś, k, k, k,* Ved. similar.

प्रतिसन्दिश् *prati-san-diś* (*-sam-diś*), cl. 6. P. *-diśati, -deshṭum,* to give an errand or commission in return; to send back a message to (with gen.); to order, command.

Prati-sandeśa, as, m. a message given in return, tidings in return, an answer to a message.

प्रतिसन्धा *prati-san-dhā* (*-sam-dhā*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to put together again, readjust; to put on, fasten; to aim at, direct against; to give back, replace, restore; to grasp mentally, conceive, comprehend, understand; (A.) to compose one's self; to fit an arrow to the bow-string.

Prati-saṃhita, as, ā, am, aimed at, directed against.

Prati-sandhāna, am, n. putting together again, joining together; a juncture, the period of transition between two ages; a remedy; self-command, suppression of feeling; praise, panegyric.

Prati-sandhi, is, m. reunion; entering into the womb [cf. *bhava-p°*]; a juncture, the period of transition between two ages.

Prati-sandheya, as, ā, am, to be opposed, resistible; *a-pratisandheya,* irresistible.

Pratisāndhānika, as, m. (fr. *prati-sandhāna*), a bard, a panegyrist.

प्रतिसम *prati-sama, as, ā, am,* equal to, a match for.

प्रतिसमन्तम् *prati-samantam,* ind., Ved. on every side, everywhere.

प्रतिसमादिश् *prati-sam-ā-diś,* cl. 6. P. *-diśati, -deshṭum,* to return an answer, reply, answer; to direct in return; to order, command.

Prati-samādishṭa, as, ā, am, enjoined, directed, ordered.

प्रतिसमाधा *prati-sam-ā-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to put back again, replace, affix again; to rearrange, readjust; to redress, remedy; to fit an arrow to the bow-string.

Prati-samādhāna, am, n. cure, remedy.

प्रतिसमास् *prati-sam-ās* (see rt. 4. *ās*), cl. 2. A. *-āste, -āsitum,* to be a match for, cope with; to withstand, resist.

Prati-samāsana, am, n. the being a match for, coping with (with gen.); withstanding, resisting.

प्रतिसमिन्ध् *prati-sam-indh,* cl. 7. A. *-inddhe, -indhitum,* to kindle again, rekindle.

प्रतिसमीक्षण *prati-samīkshaṇa, am,* n. (fr. rt. *īksh* with *prati-sam*), looking at again, returning a glance.

प्रतिसमुच् *prati-sam-uć* (?), cl. 4. A. *-ućyate, -ućitum,* Ved. to deserve, be worthy of.

प्रतिसम्बुध् *prati-sam-budh,* cl. 1. P. A., 4. A. *-bodhati, -te, -budhyate, -bodhitum,* to become conscious again, recover consciousness.

Prati-sambuddha, as, ā, am, become conscious again, restored to consciousness, recovered.

प्रतिसम्भू *prati-sam-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to apply or give one's self to (with acc.).

प्रतिसर *prati-sara.* See *prati-sṛi,* col. 2.

प्रतिसर्ग *prati-sarga, as,* m. (fr. rt. *sṛij* with *prati*), continued creation out of primitive matter; secondary creation or the creation of the world by the agency of Brahmā and other divinities regarded as the agents of one supreme being; dissolution; the portion of a Purāṇa which treats of the destruction and renovation of the world.

Prati-sargam, ind. in every creation.

Prati-sṛishṭa, as, ā, am, sent, dispatched; given; celebrated.

प्रतिसव्य *prati-savya, as, ā, am,* in inverted order, inverted, reverse.

प्रतिसह् *prati-sah,* cl. 1. A. *-sahate, -sahitum, -soḍhum,* to sustain, uphold, support.

प्रतिसान्धानिक *pratisāndhānika.* See under *prati-san-dhā* above.

प्रतिसाम *prati-sāma, as, ā, am,* (probably) unkind, unfriendly.

प्रतिसामन्त *prati-sāmanta, as,* m. 'an adverse neighbour,' an enemy, adversary.

प्रतिसायम् *prati-sāyam,* ind. towards evening.

प्रतिसीरा *prati-sīrā,* f. a curtain, a screen or wall of cloth, an outer tent.

प्रतिसूर्य *prati-sūrya, as,* m. a mock sun, parhelion; a kind of lizard, a chameleon (which lies or basks in the sun); (*am*), ind. opposite to the sun, in the sun. — *Pratisūrya-śayānaka, as,* m. 'lying or basking in the sun,' a kind of lizard, a chameleon.

Prati-sūryaka, as, m. = *prati-sūrya.*

प्रतिसृ *prati-sṛi,* cl. 1. P. *-sarati, -sartum,* to go towards, go back, [only used in Caus.]; Caus. P. *-sārayati, -yitum,* to cause to go back; to remove, replace.

Prati-sara, as, ā, am, going towards; dependent, subject; (*as, am*), m. n. a cord or ribbon used as an amulet worn round the neck or wrist at nuptials &c.; an ornament, adorning; a watch, guard, ward; the junction of an elephant's frontal sinuses (?); (*as*), m. a follower, servant; a bracelet; a wreath, garland; a form of magic or incantation; the rear of an army; day-break; cicatrizing or healing (as a sore); (*ā*), f. a female servant; a thread, fillet, ribbon.

Prati-saraṇa, am, n. leaning on, resting upon.

Prati-sarya, as, ā, am, Ved. (according to Mahīdhara) present in the cord used as an amulet, present at an incantation.

Prati-sāraṇa, am, n. dressing or anointing the edges of a wound; an instrument used for anointing a wound.

Prati-sāraṇīya, as, ā, am, to be dressed or anointed (as a wound).

Prati-sārita, as, ā, am, repelled, repulsed; removed; dressed (as a wound).

Prati-sārin, ī, iṇī, i, going round, going from one to another.

प्रतिसृष्ट *prati-sṛishṭa.* See *prati-sarga.*

प्रतिसेना *prati-senā,* f. an opposing or hostile army.

प्रतिसोमा *prati-somā,* f. a kind of plant (= *mahisha-vallī*).

प्रतिस्कन्ध *prati-skandha, as,* m. every shoulder; N. of an attendant of Skanda; (*am*), ind. upon the shoulders.

प्रतिस्कॄ *prati-s-kṝ* (*prati-kṝ* with *s* inserted), cl. 6. P. A. *-kirati, -te, -karitum, -karītum,* to hurt, injure; [cf. *prati-kṝ.*]

Prati-s-kīrṇa, as, ā, am, hurt, injured.

प्रतिस्तब्ध *prati-stabdha, as, ā, am,* stopped, restrained; stupefied; propped up, stayed, supported; [cf. *prati-shṭabdha.*]

प्रतिस्त्री *prati-strī, is, īs, i,* Ved. lying on a woman.

प्रतिस्थानम् *prati-sthānam,* ind. in every place, everywhere.

प्रतिस्नात *prati-snāta, as, ā, am* (fr. rt. *snā* with *prati*), bathed, washed; [cf. *prati-shṇāta.*]

प्रतिस्नेह *prati-sneha, as,* m. love in return, requital of love, mutual love.

प्रतिस्पन्दन *prati-spandana, am,* n. (fr. rt. *spand* with *prati*), throbbing, vibration.

प्रतिस्पर्धा *prati-spardhā,* f. (fr. rt. *spardh* with *prati*), emulation, rivalry, the wish or effort to excel or overcome.

Prati-spardhin, ī, inī, i, emulous, a rival, envious; refractory, rebellious.

प्रतिस्पश *prati-spaśa, as, ā, am* (fr. 1. *paś* with *prati*), Ved. spying, watching, lying in wait.

Prati-spaśāna, as, ā, am, Ved. = *prati-spaśa.*

प्रतिस्मृ *prati-smṛi,* cl. 1. P. *-smarati, -smartum,* to remember again, recall to memory, remember, recollect.

Prati-smṛiti, is, f. recollection; epithet of a particular kind of magic.

प्रतिस्याय *prati-syāya,* a wrong form for *prati-śyāya,* q. v.

प्रतिस्रोतस् *prati-srotas,* ind. against the stream, up the stream; (sometimes wrongly spelt *prati-śrotas.*)

प्रतिस्वर *prati-svara, as,* m. a reverberated sound, echo, reverberation; a focus.

प्रतिहन् *prati-han,* cl. 2. P. *-hanti, -hantum,* to strike in return, strike back, ward off, keep off; to drive back, repel; to remove; to oppose, resist; to prevent; to disown.

Prati-hata, as, ā, am, struck in return, struck back, beaten back, knocked back, hurt, killed; repulsed, repelled; opposed, obstructed; averted; reflected; fallen, overthrown; hated, disliked; disappointed; sent, dispatched; tied, bound. — *Prati-hata-dhī, īs, īs, i,* hostile-minded, having hostile intentions. — *Pratihata-mati, is, is, i,* adverse-minded, averse from, hating, disliking.

Prati-hati, is, f. beating back, beating again; repulse, recoil, rebound; disappointment.

Prati-hanana, am, n. striking back, hitting again, striking in return, returning a blow.

Prati-hantavya, as, ā, am, to be opposed or resisted, opposable, resistible.

Prati-hantṛi, tā, m. one who strikes in return, a revenger, avenger.

Prati-hanyamāna, as, ā, am, being struck back or hit again; being foiled or disappointed.

प्रतिहरण *prati-haraṇa, am,* n. (fr. rt. *hṛi* with *prati*), throwing back, striking back, repelling (Ved.); avoiding, shunning.

Prati-hartṛi, tā, trī, tṛi, one who draws back, drawing in, absorbing; dissolving, destroying; one who keeps or wards off, an averter; epithet of one of the sixteen priests, the assistant of the Ud-gātṛi [cf. *ṛitv-ij, prati-hāra*]; N. of a prince, son of Prati-hāra or of Pratīha.

Prati-hāra, as, m. striking against, striking back, pushing or thrusting back; (in grammar) the hard contact of the tongue with the edge of the teeth in the pronunciation of the dental letters; an epithet of particular syllables in the Sāma hymns with which the Prati-hartṛi begins to join in the singing (generally at the beginning of the last Pada of a verse); N. of a particular magical formula; (that which keeps back) a door, gate; a door-keeper, porter; a juggler; juggling, trick, disguise; N. of a prince, son of Parameshṭhin; N. of a particular form of alliance; (*ī*), f. a female door-keeper, portress; (*au*), m. du. two door-keepers, i. e. two statues at the entrance of a temple; (in several of the above senses this word is also spelt *pratī-hāra.*) — *Pratihāra-pa, as,* m. a door-keeper, porter. — *Pratihāra-bhūmi, is,* f. 'door-place,' a threshold. — *Pratihāra-rakshī,* f. a female door-keeper, portress.

Prati-hāraka, as, m. a juggler.

Prati-hāraṇa, am, n. entrance, permission to enter a door.

Prati-hārya, as, ā, am, to be pushed or thrust back, to be repelled, resistible; (*am*), n. juggling, jugglery.

प्रतिहर्य् *prati-hary,* cl. 1. P. *-haryati, -haryitum,* Ved. to desire, love (Sāy. = *kam* or *pratyekam kam*).

प्रतिहर्षण *prati-harshaṇa, am,* n. (fr. rt. *hṛish* with *prati*), causing joy in return.

प्रतिहस्त *prati-hasta* or *prati-hastaka, as,* m. a deputy, substitute, proxy.

Prati-hastin, ī, m. the keeper of a house of ill fame.

प्रतिहस्ति *prati-hasti*, ind. towards the elephants, in the direction of the elephants.

प्रतिहास *prati-hāsa* or *pratī-hāsa, as*, m. (fr. rt. *has* with *prati*), returning a laugh, laughing with or at; fragrant oleander, Nerium Odorum.

प्रतिहिंस् *prati-hiṅs*, cl. 7. 1. P. *-hinasti, -hiṅsati, -hiṅsitum*, to injure in return, retaliate.

Prati-hiṅsā, f. retaliation, revenge.

Prati-hiṅsita, as, ā, am, injured in return or by way of revenge; (*am*), n. requital of an injury.

प्रतिहित *prati-hita, as, ā, am* (fr. *prati-dhā*), put close to, placed in, fitted to (the bow-string as an arrow). — *Pratihiteshu* (°*ta-ishu*), *us, us, u*, one who has fitted an arrow to (the bow-string).

Pratihitāyin, ī, inī, i, Ved. one who has fitted an arrow to (the bow-string; cf. *ātatāyin*).

Prati-hiti, is, f. fitting an arrow to (the bow-string).

प्रतिहृदयम् *prati-hṛidayam*, ind. in every heart.

प्रतिह्रास *prati-hrāsa, as*, m. (rt. *hras*), Ved. shortening, abbreviation, abridgment.

प्रतिह्वर *prati-hvara, as*, m., Ved. the rising slope or vault (of the sky), a sloping side; (Sāy. *pratihvare* = *samīpe*.)

प्रती *pratī* (*prati-i*; see rt. 5. *i*), cl. 2. P. *praty-eti, -etum*, to go towards, come towards, go to; to go back, come back, return; to approach, turn to, betake one's self to; to fall to the lot or share of; to reach, attain; to observe, learn exactly, convince one's self (of the truth of anything); to be convinced, become certain of, give credence to, believe: Pass. *pratīyate*, to be observed or recognised; to follow from anything (as a necessary result); to be proved, turn out to be true: Caus. *praty-āyayati, -yitum*, to cause to go towards; to convince (any one of the truth of anything), produce confidence, cause to believe; to cause to think of or observe, bring to mind; to show anything in its true light, make clear, prove; to cause to recognise or acknowledge: Desid. *pratīshishati*, to wish or try to understand.

Pratīta, as, ā, am, set forth, started, gone away; gone by, gone, past; acknowledged, proved, established, true; believed, trusted; experienced, known, well-known, famous, celebrated, renowned; called, (*Śyāma iti pratītaḥ*, known by the name of S'.); convinced (of the truth of anything), having a firm conviction; firmly resolved, fully determined; trusting, believing; satisfied, glad, pleased, delighted; respectful; clever, wise; (*as*), m. a divinity enumerated among the Viśve Devāḥ. — *Pratīta-sena, as*, m., N. of a prince. — *Pratītāksharā* (°*ta-ak*°), f. 'having trustworthy expressions,' N. of a commentary on the Mitāksharā. — *Pratītārtha* (°*ta-ar*°), *as, ā, am*, having a recognised or acknowledged meaning.

Pratīti, is, f. going towards, approaching, drawing near; clear apprehension or insight into anything, definite perception, clear notion, distinct conception; complete understanding or ascertainment, knowledge, experience; conviction; faith, belief; trust, credit; fame, notoriety; respect; delight.

Pratīyamāna, as, ā, am, being trusted or believed, admitted.

Pratīyivas, vān, -yushī, vat, one who has come back, returned.

Praty-aya, as, m. belief, firm conviction, trust, faith, reliance, assurance, confidence (*pratyayam gam*, to acquire confidence, repose confidence in; *asty atra pratyayo mama*, that is my conviction; *kaḥ pratyayo 'tra*, what assurance is there of that?); certainty, ascertainment; knowledge, experience; apprehension, understanding, intellect (in the Sāṅkhya phil. = *buddhi*); acceptation, idea, notion, conception; ground, motive; (with Buddhists) a co-operating cause, the concurrent occasion of an event as distinguished from its proximate cause; an instrument, means of agency; an assistant, associate; celebrity, fame; analysis (?); definition (?); (in Ved. gram.) a subsequent or following letter; (according to native lexicographers) an oath, ordeal; a dependent, a subject; usage, custom, practice; religious contemplation; a householder who keeps a sacred fire; a hole. — *Pratyaya-kāraka, as, ikā, am*, producing assurance, awakening confidence. — *Pratyaya-kārin, ī, iṇī, i*, causing confidence; (*iṇī*), f. 'producing assurance,' a seal, signet. — *Pratyaya-tva, am*, n. the being a cause, causality. — *Pratyaya-sarga, as*, m. (in the Sāṅkhya phil.) the intellectual creation.

Praty-ayana, see Gaṇa Gotrādi to Pāṇ. VIII. 1, 27, 57.

Pratyayika, as, ā, am, (at the end of a comp.) resting or depending upon.

Praty-ayita, as, ā, am, confided in, relied upon, trusted, trusty, confidential.

Pratyayin, ī, inī, i, deserving trust or confidence, trustworthy; having faith in, trusting, believing, relying upon.

Praty-āya, as, m. revenue, tax, toll, tribute.

Praty-āyaka, as, ikā, am, producing assurance, proving, making intelligible or clear, explaining, elucidating.

1. *praty-āyana, am*, n. (for 2. see under *praty-e*), leading home (a wife), marrying (?); (*am, ā*), n. f. producing assurance, proving, demonstrating, making clear or intelligible, analyzing, explaining, expounding.

Praty-āyita, as, m. a confidential agent, commissioned servant, commissioner.

Praty-āyitavya, as, ā, am, to be proved, to be made clear or intelligible.

Praty-etavya, as, ā, am, to be acknowledged or admitted; to be relied on or believed.

Praty-etṛi, tā, trī, tṛi, believing, trusting, having confidence, a believer.

प्रतीक *pratīka*. See under *praty-añć*, p. 625, col. 1.

प्रतीकार *pratī-kāra, as*, m. = *prati-kāra*, q. v.

Pratī-kārya, as, ā, am, to be retaliated upon, to be made an object of revenge, fit to be revenged; to be opposed or resisted, opposable, resistible; to be prevented or remedied.

प्रतीकाश *pratī-kāśa* (also wrongly spelt *pratī-kāsa*) = *prati-kāśa*, q. v.

प्रतीक्ष् *pratīksh* (*prati-īksh*), cl. 1. A. *-īkshate, -īkshitum*, to look towards, look at, observe; to look forward to, look out for, expect; to wait, await, wait for; to look at with indifference, wink at, bear with, tolerate.

Pratīksha, as, ā, am, looking forward to, expecting, expectant, waiting for; having regard to, paying attention to; (*ā*), f. looking to, looking at, regard, consideration, attention, respect; waiting for, expectation, hope.

Pratīkshaka, as, ā, am, looking at; looking forward to, looking out for, expecting, waiting for.

Pratīkshaṇa, am, n. looking to, looking at, observing, considering, referring to; respecting, respect or regard for; expecting, waiting for; observing, preserving, fulfilment.

Pratīkshaṇīya, as, ā, am, to be looked at, to be had in view, to be considered or regarded; to be looked out for, to be waited for or expected.

Pratīksham, ind. having expected (at the end of comps.; cf. *śarat-p*°).

Pratīkshita, as, ā, am, looked for, looked out for, waited for, expected, hoped; contemplated, considered, regarded; respected, honoured.

Pratīkshin, ī, iṇī, i, looking or waiting for, expecting, awaiting.

1. *pratīkshya, as, ā, am*, to be looked at, to be considered or regarded, worthy of consideration; respectable, venerable; to be looked forward to or expected, to be waited for; to be upheld or maintained, to be fulfilled.

2. *pratīkshya*, ind. having looked at, having considered, having expected.

Pratīkshyamāṇa, as, ā, am, being looked at, being an object of observation.

प्रतीघात *pratī-ghāta, as, ā, am*, warding off, parrying (= *prati-ghāta*, q. v.).

Pratī-ghātin, ī, inī, i, presenting obstacles, hindering; *a-pratighātin*, unhindered, unimpeded.

प्रतीची *pratīćī, pratīćīna*, &c. See under *praty-añć*, p. 625, cols. 1, 2.

प्रतीच्छक *pratīććhaka*. See 1. *pratīsh*, p. 624.

प्रतीड् *pratīḍ* (*prati-īḍ*), cl. 2. A. *-īṭṭe, -īḍitum*, Ved. to praise.

प्रतीत *pratīta*, &c. See under *pratī*, col. 1.

प्रतीतोद *pratī-toda, as*, m. (fr. rt. 1. *tud* with *prati*), a term applied to particular initial forms of Padas in hymns.

प्रतीत्त *pratī-tta, as, ā, am* (fr. *prati-dā*, q. v.), given back, in *a-p*°, q. v.

प्रतीदर्श *pratī-darśa, as*, m. (fr. *prati-dṛiś*; cf. *prati-darśa*), Ved., N. of a man.

प्रतीनाह *pratī-nāha, as*, m. (fr. rt. 1. *nah* with *prati*), Ved. obstruction [cf. *karṇa-p*°, *nāsā-p*°]; a flag, banner.

प्रतीन्धक *pratīndhaka, as*, m. (fr. rt. *indh* with *prati*), N. of a prince of Videha.

प्रतीन्व् *pratīnv* (*prati-inv*), cl. 1. P. *-invati, -invitum*, Ved. to promote, advance; to present, offer.

प्रतीप *pratīpa, as, ā, am* (fr. *prati* + *ap*; cf. *anūpa, dvīpa, samīpa*), 'against the stream,' 'against the grain,' going in an opposite direction, adverse, contrary, opposite, opposed, contradictory, reverse; inverted, disordered, out of order; displeasing, offensive, disagreeable; resisting, perverse, refractory, disobedient, cross, obstinate; impeding, hindering; meeting, encountering; backward, retrograde, going back; turned away, averted; (*as*), m., N. of a prince the father of S'āntanu and grandfather of Bhīshma; (*am*), n. inverse comparison as a figure of speech (e. g. 'the lotus resembles thine eyes,' or 'the moon resembles thy face,' instead of the usual comparison—'thine eyes resemble the lotus,' 'thy face resembles the moon;' five forms are enumerated); N. of a grammatical work; (*am*), ind. against the stream, backwards; against; in inverted order; [cf. Russ. *protiv*, 'against;' *protivnüi*, 'contrary.'] — *Pratīpa-ga, as, ā, am*, going against, flowing backwards. — *Pratīpa-gati, is*, f. or *pratīpa-gamana, am*, n. a retrograde movement. — *Pratīpa-gāmin, ī, inī, i*, going against, acting in contravention to. — *Pratīpa-taraṇa, am*, n. sailing against the stream, crossing over (against) the stream. — *Pratīpa-darśinī*, f. 'looking in an opposite direction,' 'turning away the face,' a woman; (also spelt *pratīpa-darśanī*.) — *Pratīpa-vaćana, am*, n. contradicting, contradiction; a perverse or evasive manner, speaking to a third person without answering a previous speaker. — *Pratīpāśva* (°*pa-aś*°), *as*, m., N. of a prince; (also read *pratīkāśva*, q. v.)

Pratīpaka, as, ā, am, opposed to, hindering, hostile; (*as*), m., N. of a prince.

Pratīpaya, Nom. P. *pratīpayati, -yitum*, to oppose one's self to, to be against or hostile to (with loc.); to cause to turn back, cause to return, to bring back.

Pratīpāya, Nom. A. *pratīpāyate, -yitum*, to oppose one's self to, to be against a person (with gen.); to be unfavourable to, dislike.

Pratīpin, ī, inī, i, unfavourable to, unkind towards.

प्रतीबोध *pratī-bodha, as,* m. (fr. *prati-budh*), Ved. watchfulness, vigilance.

प्रतीमान *pratī-māna, am,* n. a measure of capacity (=*prati-māna,* q. v.).

प्रतीयमान *pratīyamāna.* See *pratī,* p. 623.

प्रतीर् *pratīr* (*prati-īr*), Caus. P. *-īrayati, -yitum,* Ved. to put on, fix on (Sāy.=*prati-dhā*).

प्रतीर *pra-tīra, as,* m., N. of one of the sons of Manu Bhautya; (*am*), n. a shore, bank.

प्रतीराध *pratī-rādha*=*prati-rādha,* q. v.

प्रतीवर्त *pratī-varta, as, ā, am* (fr. *prati-vṛit*), Ved. circular.

प्रतीवाप *pratī-vāpa, as,* m. (fr. *prati-vap*), inserting (as an ingredient); adding to (especially in mixing medicines); throwing into; calcining or fluxing metals; an epidemic disease, pestilence, plague.

प्रतीवाह *pratī-vāha, as,* m. (fr. rt. *vah* with *prati*), Ved. harnessed or yoked at the side (?).

प्रतीवी *pratī-vī, īs, īs, i,* Ved. receiving, accepting with pleasure; (*īs*), m. f. acceptance; (Sāy.)=*yajña.*

प्रतीवेश *pratī-veśa, as,* m.=*prati-veśa,* q. v.

Pratī-veśin, ī, inī, i,=*prati-veśin,* q. v.

प्रतीष् 1. *pratīsh* (*prati-ish;* see rt. 3. *ish*), cl. 6. P. *pratīććhati, praty-eshitum, praty-eshṭum,* to strive after, seek (Ved.); to receive; to receive (a command), follow, attend to, observe, obey.

Pratīććhaka, as, m. one who receives, a receiver.

Pratīshya, ind., Ved. striving after, seeking.

प्रतीष् 2. *pratīsh* (*prati-īsh,* see rt. *īsh*), cl. 1. A. *pratīshate, pratīshitum,* to stretch out towards.

प्रतीह *pratīha, as,* m. (fr. rt. *īh* with *prati*), N. of a prince, a son of Parameshṭhin; (also read *prati-hāra.*)

प्रतीहार *pratī-hāra, as,* m.=*prati-hāra,* q. v.—*Pratīhāra-tā,* f. or *pratīhāra-tva, am,* n. the office of porter, duty of gate-keeper.

प्रतीहास *pratī-hāsa, as,* m. fragrant oleander, Nerium Odorum (=*prati-hāsa*).

प्रतुद् *pra-tud,* cl. 6. P. A. *-tudati, -te, -tottum,* to strike at, strike, cut, pierce: Caus. *-todayati, -yitum,* to pierce; to push on, instigate.

Pra-tuda, as, m. 'pecker,' epithet of a class of birds (including the falcon, hawk, owl, parrot, crow, raven, peacock, &c.); an instrument for pricking.

Pra-toda, as, m. a goad; a long whip; an instrument of torment; *Aṅgirasām pratodaḥ* and *Kaśyapasya pratodaḥ,* N. of two Sāmans.

Pra-todin, ī, inī, i, striking; piercing.

प्रतुष् *pra-tush,* cl. 4. P. *-tushyati, -toshṭum,* to delight in, take pleasure in (with inst.): Caus. P. *-toshayati, -yitum,* to give pleasure, gratify.

Pra-tushṭi, is, f. gratifying, satisfying, satisfaction. —*Pratushṭi-da, as, ā, am,* giving satisfaction.

Pra-tosha, as, m. 'gratification,' N. of one of the twelve sons of Manu Svāyambhuva.

प्रतुष्टुषु *pra-tushṭushu.* See under *pra-stu.*

प्रतूणी *pra-tūṇī,* f. a kind of nervous disease (in which pain is felt to extend itself from the rectum and organs of generation towards the bowels; in the disease called *tūṇī* the pain takes an opposite direction, whence perhaps *pra-tūṇī* is an incorrect form for *prati-tūṇī*).

प्रतूर्ण *pra-tūrṇa, pra-tūrta,* &c. See under *pra-tvar,* p. 629, col. 1.

प्रतृद् 1. *pra-tṛid,* cl. 7. P. A. *-tṛiṇatti, -tṛintte, -tarditum,* Ved. to thrust through with a spit, spit, pierce.

2. *pra-tṛid, t, t, t,* Ved. splitting up, piercing; (*t*), m. an expression substituted for the name of Tṛitsu.

प्रतृप् *pra-tṛip,* Caus. P. *-tarpayati, -yitum,* to satisfy, sate, satiate; to refresh, invigorate, strengthen.

प्रतॄ *pra-tṝ,* cl. 1. P. (ep. also A.), 6. P. *-tarati* (*-te*), *-tirati, -taritum, -tarītum,* to cross over, pass over, be ferried across; to come forwards, advance, thrive, prosper (Ved.); to lead forwards, lead, conduct; to promote, further, cause to thrive or prosper; to augment, aggrandize, enhance, raise, elevate; to lengthen, prolong, extend (frequently with *āyus,* in the sense of 'prolonging life'); (A. with *āyus*), to live longer: Caus. *-tārayati, -yitum,* to lengthen, spread, extend; to mislead, misguide, cheat, deceive; to lead astray, seduce; to induce, persuade.

Pra-tāra, as, m. ferrying over or across, carrying over; crossing over; deception, deceit, fraud.

Pra-tāraka, as, ikā, am, deceiving, deceitful, cheating, imposing upon, insidious, perfidious; a deceiver, cheat, impostor.

Pra-tāraṇa, am, n. ferrying over or across, carrying over, crossing over; deceiving, cheating, overreaching, deception, deceit, fraud, trick.

Pra-tāraṇīya, as, ā, am, to be deceived or misled, to be cheated (=*vañćanīya*), deceivable.

Pra-tārita, as, ā, am, deceived, misled, cheated, imposed upon.

प्रतोद *pra-toda.* See under *pra-tud,* col. 1.

प्रतोली *pra-tolī,* f. a broad way, high street, principal road through a town or village; a kind of bandage applied to the neck and to the penis.

Pra-tolikā, f. an upper room (?).

Pratolika, as, ā, am, (at the end of a comp.) having a high street.

प्रत्त *pra-tta,* &c. See under *pra-dā,* p. 630.

प्रत्न *pratna, as, ā, am* (fr. 1. *pra*), former, preceding, anterior; old, primeval, ancient; hitherto prevalent, traditional, customary; (*am*), n. a kind of metre.—*Pratna-vat, ān, atī, at,* Ved. containing the word *pratna;* (*vat*), ind. as formerly, in the usual manner.

Pratna-thā, ind., Ved. as formerly, as of old, in the usual manner.

प्रत्यंशु *praty-aṃśu, us,* m., see Scholiast to Pāṇ. VI. 2, 193.

प्रत्यक् *pratyak.* See under *praty-añć,* p. 625, col. 1.

प्रत्यक्ष *praty-aksha, as, ā, am,* perceptible to the eye, being present before the eyes, in sight, perceptible, sensible, cognizable by any of the organs of sense (opposed to *paro'ksha,* q. v.); clear, distinct, evident, undoubted, express, explicit, actual, real; corporeal; immediate; having before the eyes, keeping in view, discerning; (*am*), n. perceptibility, ocular evidence, clearness, distinctness, explicitness; superintendence; (in philosophy) apprehension by the senses, sensation, perception, intuition; (in rhetoric) a kind of style descriptive of impressions derived from the senses; (*am, āt, eṇa*), ind. before the eyes, in the sight of; with direct personal knowledge, distinctly, clearly; in the face of, in the presence of, before; publicly; immediately, directly, explicitly, really; literally; personally; at first sight, at sight; (*e*), ind. in the sight of, before the eyes of.—*Pratyaksha-kṛitā,* f., Ved., scil. *ṛik,* a hymn or verse in which a deity is addressed directly or in the second person (e. g. O Indra, thou &c.).—*Pratyaksha-khaṇḍa, as, am,* m. n., N. of the first part of the Tattva-ćintā-maṇi a Nyāya work by Gaṅgeśa.—*Pratyaksha-jñāna, am,* n. knowledge obtained by perception.—*Pratyaksha-tamām* or *pratyaksha-tamāt,* ind., Ved. most perceptibly; most directly; most evidently.—*Pratyaksha-tas,* ind. before the eyes, in presence of, visibly, perceptibly, (*pratyakshataḥ śrutam,* heard perceptibly or with the ears); evidently, clearly, plainly.—*Pratyaksha-tā,* f. or *pratyaksha-tva, am,* n. visibility, perceptibility, perception by the senses, ocular demonstration; the standing face to face; explicitness; addressing in the second person (Ved.); *pratyakshatayā,* visibly.—*Pratyaksha-darśana, am,* n. seeing with one's own eyes, witnessing or seeing in person; the power of discerning the godhead present (in the sacrifice); (*as*), m. an eye-witness, witness.—*Pratyaksha-darśin, ī, inī, i,* seeing with one's own eyes, one who has seen with his own eyes, an eye-witness.—*Pratyaksha-darśivas, ān,* m. one who has seen anything with his own eyes, an eye-witness; seeing anything clearly as if before the eyes.—*Pratyaksha-dṛiś, k, k, k,* seeing distinctly, one who sees anything clearly as if before the eyes.—*Pratyaksha-dṛiśya, as, ā, am,* to be seen with the eyes, visible, perceptible.—*Pratyaksha-drishṭa, as, ā, am,* seen with the eyes.—*Pratyaksha-parikshaṇa, am,* n. real observation or examination.—*Pratyaksha-pramā,* f. correct or certain knowledge obtained through the senses.—*Pratyaksha-pramāṇa, am,* n. ocular or visible proof, the evidence of the senses; an organ or faculty of perception.—*Pratyaksha-phala, am,* n. a visible consequence.—*Pratyaksha-bṛihatī,* f., Ved. a real or original Bṛihatī, an evident Bṛihatī.—*Pratyaksha-bhaksha, as,* m., Ved. real or actual eating.—*Pratyaksha-bhūta, as, ā, am,* become visible, manifested.—*Pratyaksha-bhoga, as,* m. enjoyment or use of anything in the presence of or with the knowledge of the owner.—*Pratyaksha-vādin, ī, inī, i,* 'asserting perception by the senses,' one who admits of no other evidence than perception by the senses; (*ī*), m. a Buddhist.—*Pratyaksha-vihita, as, ā, am,* expressly enjoined.—*Pratyaksha-vṛitti, is, is, i,* having a form which is visible to the eye; composed clearly or intelligibly.—*Pratyaksha-siddha, as, ā, am,* determined by the evidence of the senses.—*Pratyakshī-karaṇa, am,* n. looking at, viewing; making manifest or apparent.—*Pratyakshī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to make visible or evident; to inspect, look at with one's own eyes, see.—*Pratyakshī-kṛita, as, ā, am,* seen with the eyes; made present or visible; manifested, displayed.

Pratyakshaya, Nom. P. *pratyakshayati, -yitum,* to make visible or perceptible, manifest, display.

Pratyakshin, ī, iṇī, i, seeing or perceiving with one's own eyes, perceiving by the senses, witnessing in person; (*ī*), m. an eye-witness.

प्रत्यक्षरम् *praty-aksharam,* ind. at each syllable, syllable by syllable, letter by letter, literally.

प्रत्यग्नि *praty-agni,* ind. towards the fire; at or near or in every fire.

प्रत्यग्र *praty-agra, as, ā, am,* fresh, recent, new, young; repeated, reiterated; pure (*as*), m., N. of a son of Vasu Upari-ćara and prince of the Ćedis.—*Pratyagra-ksharat, an, antī, at,* fresh-flowing, flowing freshly.—*Pratyagra-gandhā,* f. a species of shrub, Rhinacanthus Communis.—*Pratyagra-tā,* f. or *pratyagra-tva, am,* n. newness, freshness.—*Pratyagra-prasarā,* f. recently delivered, having lately brought forth.—*Pratyagra-vayas, ās, ās, as,* young in age, youthful, young; (*as*), n. youth.—*Pratyagra-śodhita, as, ā, am,* recently purified, pure.

प्रत्यग्रह *pratyagraha, as,* m., N. of a son of Vasu and king of the Ćedis (=*praty-agra;* probably a contracted form for *pratyag-graha*).

प्रत्यङ्क *praty-aṅka, as, ā, am,* recently marked.

प्रत्यङ्ग *praty-aṅga, am,* n. a minor or secondary member of the body (as the forehead, nose,

chin, fingers, ears, &c.; the six aṅgas or chief members being the trunk, head, arms, and legs); a division, section, part, subdivision (of a science &c.); a weapon; (*as*), m., N. of a prince; (*am*), ind. on every part or member of the body, on every limb, on the limbs severally; for every part or subdivision (of a sacrifice &c.); in each base (in grammar). — *Pratyaṅga-dakshiṇā*, f. a fee for each part (of a sacrifice).

प्रत्यङ्गिरस् *praty-aṅgiras, ās*, m., N. of a mythical personage (who like Aṅgiras married a number of the daughters of Daksha).

Praty-aṅgirasa, as, m., N. of a mythical personage regarded as the father of certain Ṛićas.

Praty-aṅgirā, f. a form of Durgā, one of the goddesses of the Tāntrikas.

प्रत्यजिर *praty-ajira, am*, n., see Gaṇa Aṅśv-ādi to Pāṇ. VI. 2, 193.

प्रत्यच् *praty-aṅć, pratyaṅ, pratīćī* (according to Vopa-deva IV. 12. also *pratyańćī*), *pratyak* (fr. rt. 1. *aṅć* with *prati*), turned towards, directed towards, proceeding to (with acc.); being behind, coming from behind; subsequent, following (in time or place); turning the back upon, turning back, turning away, turned away, averted, taking an opposite direction; western, occidental, westerly, west, turned or directed towards the west, to the west of (with abl.); turned inwards, inner, interior; equal to, a match for; uniform, unmixed (?); (*pratīćī*), f. (with or without *diś*), the western quarter, the west; (*pratyak*), ind. backwards, back, in an opposite direction; behind; against; to the west, westwards, to the west of (with abl.); in the interior, inwardly; in former times. — *Pratīćīśa, as*, m. 'lord of the west,' an epithet of Varuṇa. — *Pratyak-ćetana, as, ā, am*, one whose thoughts are turned inwards or upon himself; rightly intelligent. — *Pratyak-tattva-dīpikā*, f., N. of a work confuting the Nyāya philosophy upon the basis of the Vedānta. — *Pratyak-tattva-viveka, as*, m., N. of a philosophical work. — *Pratyak-tva, am*, n. backward direction, direction towards one's self. — *Pratyak-parṇī*, f. a species of plant, Achyranthes Aspera (= *apāmārga*); the plant Anthericum Tuberosum (= *dravantī*). — *Pratyak-pushpī*, f. a species of plant, Achyranthes Aspera; (according to Vārttika I. to Pāṇ. IV. 1, 64. the correct form would be *pratyak-pushpā*.) — *Pratyak-śiras, ās, ās, as*, having the head turned towards the west. — *Pratyak-śreṇī*, f., N. of various plants, Anthericum Tuberosum; Croton Polyandrum or Croton Tiglium; Salvinia Cucullata (commonly called *indurakāṇī dantī*). — *Pratyak-srotas, ās, ās, as*, flowing towards the west; (often wrongly spelt *pratyak-śrotas*.) — *Pratyag-aksha, am*, n. an inner organ, internal faculty; (*as, ā, am*), having inner organs. — *Pratyagaksha-ja, as, ā, am*, discerned by the internal faculties, visible to the eye of the soul. — *Pratyag-ātma-tva, am*, n. universal permeation of spirit. — *Pratyag-ātman, ā*, m. the individual soul. — *Pratyag-ānanda, as, ā, am*, inwardly rejoicing, internally joyful. — *Pratyag-āśā-pati, is*, m. 'lord of the western quarter,' an epithet of Varuṇa. — *Pratyag-udak*, ind. towards the north-west. — *Pratyag-dakshiṇatas*, ind. towards the south-west. — *Pratyag-dakshiṇā*, ind., Ved. towards the south-west. — *Pratyag-dṛiś, k*, f. an inward glance, glance directed inwards. — *Pratyag-dhāman, ā, ā, a*, radiant within, internally illuminated. — *Pratyag-ratha, ās*, m. pl., N. of a warrior-tribe (also called *ahi-ćchattra*; cf. *prātyagrathi*). — *Pratyaṅ-mukha, as, ī, am*, having the face turned away, having the face averted, facing the west.

Pratīka, as, ā, am, turned towards, directed towards; adverse, contrary; inverted, reversed, inverse, contrary to the natural order or condition; (*am*), n. an outer or upper part, exterior, surface (Ved.); outward form or shape, look, appearance (Ved.; cf. *ghṛita-p°, ćāru-p°, tvesha-p°*); an image, symbol; the face; the front; the mouth; the first part (of a verse), first word; (*as*), m. a part, portion, particular point or item; a limb, member; N. of a son of Vasu and father of Ogha-vat; [cf. *anūka, apāka, abhīka*.] — *Pratīka-vat, ān*, m., Ved. 'having a face or mouth,' an epithet of Agni. — *Pratīkāśva* (°*ka-aś*°), *as*, m., N. of a prince. — *Pratīkopāsana* (°*ka-up*°), *am*, n. image worship, the service of idols.

Pratīćīna, as, ā, am, Ved. going or coming towards, turned or directed towards; turned away from, turning the back upon, turning back; being behind, coming from behind; turning westward, situated towards the west, western, westerly; following, subsequent, future; (*am*), ind. back to one's self; backwards, behind. — *Pratīćīna-phala, as, ā, am*, Ved. having the fruit turned backwards. — *Pratīćīneḍa* (°*na-iḍā*), *am*, n., Ved., with *kāśītam*, N. of various Sāmans.

Pratīćya, as, ā, am, being or living in the west, western, westerly; (*ā*), f., N. of the wife of Pulastya; (*am*), n. a designation of anything remote or concealed (Naighaṇṭuka III. 25).

Praty-ańćita, as, ā, am, honoured.

प्रत्यञ्ज् *praty-añj*, cl. 7. P. *-anakti, -añjitum, -aṅktum*, Ved. to smear over, besmear; to decorate.

Praty-añjana, am, n. smearing over, smearing, anointing.

प्रत्यदन *praty-adana, am*, n. (fr. rt. *ad*), eating; food.

प्रत्यधी *praty-adhī* (*prati-adhi-i*), cl. 2. P. *-adhy-eti, -etum*, to read through or study severally.

प्रत्यनन्तर *praty-anantara, as, ā, am*, being in the immediate neighbourhood (of a person or thing), closely connected with, immediately following; standing nearest (as an heir); (*am*), ind. immediately after (with abl.); next in succession.

प्रत्यनिलम् *praty-anilam*, ind. against the wind.

प्रत्यनीक *praty-anīka, as, ā, am*, hostile, opposed, opposite; withstanding, resisting; (*as*), m. an enemy; (*am*), n. a hostile army; hostility, enmity, a hostile relation, hostile position; injuring the relatives of an enemy who cannot be injured himself; injuring one who cannot retaliate (?). — *Pratyanīka-tva, am*, n. the state of an enemy, hostility.

प्रत्यनुज्ञा *praty-anu-jñā*, cl. 9. P. A. *-jānāti, -jānīte, -jñātum*, to disallow, refuse, reject; to spurn.

प्रत्यनुतप् *praty-anu-tap*, Pass. *-tapyate*, &c., to feel subsequent remorse, repent, regret.

प्रत्यनुनी *praty-anu-nī*, cl. 1. P. A. *-nayati, -te, -netum*, to bring to submission, induce to yield; to declare against, protest against; to disagree; to deny.

प्रत्यनुभू *praty-anu-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to enjoy singly or severally.

प्रत्यनुमान *praty-anumāna, am*, n. a contrary deduction, opposite conclusion.

प्रत्यन्त *praty-anta, as, ā, am*, bordering on, bordering, adjacent or contiguous to, skirting; (*as*), m. a border, frontier; a bordering country, i. e. a country occupied by barbarians, the country of the Mlećchas or savages; (*ās*), m. pl. barbarous tribes; (*āt*), ind., Ved. to the end. — *Pratyanta-deśa, as*, m. a neighbouring country, a country bordering upon another. — *Pratyanta-parvata, as*, m. an adjacent hill, a small hill near a mountain.

प्रत्यपकार *praty-apakāra, as*, m. offending or injuring in return, retaliation.

प्रत्यब्दम् *praty-abdam*, ind. every year, year by year, yearly.

प्रत्यभिघृ *praty-abhi-ghṛi*, Caus. P. *-ghārayati, -yitum*, Ved. to sprinkle over repeatedly.

Praty-abhighāraṇa, am, n., Ved. sprinkling over afresh.

प्रत्यभिचर् *praty-abhi-ćar*, cl. 1. P. *-ćarati, -ćaritum*, Ved. to use spells or charms against, employ incantations against.

Praty-abhićaraṇa, as, ī, am, Ved. using spells or charms against, employing incantations against.

प्रत्यभिज्ञा 1. *praty-abhi-jñā*, cl. 9. P. A. *-jānāti, -jānīte, -jñātum*, to recognise again; to come to one's self, recover one's consciousness.

2. *praty-abhijñā*, f. recognising again, recognition; N. of a philosophical work.

Praty-abhijñāta, as, ā, am, recognised again, recognised, known.

Praty-abhijñāna, am, n. recognising again, recognising, recognition, knowing; a token of recognition (which a messenger brings back to prove that he has duly accomplished his mission). — *Pratyabhijñāna-ratna, am*, n. jewel of recognition, a jewel given as a token of recognition.

Praty-abhijñāya, ind. having recognised again, having recognised.

प्रत्यभिधा *praty-abhi-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to place back, bring or draw back, reabsorb; to reply, answer; to give consent.

प्रत्यभिधाव् *praty-abhi-dhāv*, cl. 1. P. *-dhāvati, -dhāvitum*, to run or hasten towards.

प्रत्यभिनन्द् *praty-abhi-nand*, cl. 1. P. *-nandati, -nanditum*, to greet or salute in return, return a salutation; to bid welcome.

Praty-abhinandin, ī, inī, i, receiving or accepting with thanks.

प्रत्यभिप्रस्था *praty-abhi-pra-sthā*, cl. 1. A. *-tishṭhate, -sthātum*, to set out towards, set out for, depart; to march towards.

प्रत्यभिभाषिन् *praty-abhibhāshin, ī, iṇī, i*, speaking to, addressing.

प्रत्यभिभूत *praty-abhibhūta, as, ā, am*, overpowered, overcome, conquered.

प्रत्यभिमिथ् *praty-abhi-mith*, cl. 1. 6. P. *-methati, -mithati*, &c., Ved. to answer scornfully or abusively.

Praty-abhimethana, am, n., Ved. a scornful reply.

प्रत्यभिमृश् *praty-abhi-mṛiś*, cl. 6. P. *-mṛiśati, -marshṭum, -mrashṭum*, to stroke over, stroke down, touch; to lay hold of.

Praty-abhimarśa, as, m. or *praty-abhimarśana, am*, n., Ved. rubbing, touching (with the hand).

प्रत्यभियुक्त *praty-abhiyukta, as, ā, am* (fr. rt. *yuj* with *praty-abhi*), accused in return, charged by a counter plaint.

Praty-abhiyoga, as, m. a counter plaint or charge, a counter accusation, an accusation brought against the accuser or plaintiff, recrimination.

प्रत्यभिवद् *praty-abhi-vad*, Caus. A. *-vādayate, -yitum*, to return a salute, greet in return.

Praty-abhivāda, as, m. returning a salutation or greeting; acknowledging a benediction.

Praty-abhivādaka, as, ikā, am, returning a salutation or greeting.

Praty-abhivādana, am, n. returning a salutation or greeting (Manu II. 126).

Praty-abhivādayitṛi, tā, trī, tṛi, one who returns a salutation or greeting.

प्रत्यभिस्कन्दन *praty-abhiskandana, am*, n. a counter plaint or charge, an accusation brought against the accuser or plaintiff; [cf. *praty-abhiyoga*.]

प्रत्यभ्यनुज्ञा 1. *praty-abhy-anu-jñā*, cl. 9. P. A. *-jānāti, -jānīte, -jñātum*, to dismiss any one when taking leave.

2. *praty-abhyanujñā*, f., Ved. leave, permission. *Praty-abhyanujñāta, as, ā, am*, dismissed on taking leave, allowed to depart.

प्रत्यमित्र *praty-amitra, as, ā, am*, opposed as an enemy, hostile; (*as*), m. an enemy, opponent, adversary.

प्रत्यय *praty-aya*, &c. See *prati*, p. 623.

प्रत्ययनस्त्व *pratyayanastva, am*, n., Ved. obtaining again, reobtaining, recovery.

प्रत्यरा *praty-arā*, f., Ved. an intermediate spoke of a wheel.

प्रत्यरि *praty-ari, is*, m. a well-matched opponent, equally powerful enemy.

प्रत्यर्क *praty-arka, as*, m. a mock sun, parhelion.

प्रत्यर्च् *praty-arć*, cl. 1. P. *-arćati, -arćitum*, to shine towards, shine upon (Ved.): Caus. *-arćayati, -yitum*, to return a salutation (with acc.); to salute one by one.
Praty-arćana, am, n. returning a salutation or obeisance.

प्रत्यर्थ् *praty-arth*, cl. 10. P. *-arthayati, -yitum*, to seek (any one) as an opponent, challenge (to combat).
Praty-artha, as, ā, am, useful, expedient; (*am*), n. a reply, answer, counter representation; opposition, hostility; (*am*), ind. at every object, in every case.
Pratyarthaka, as, m. an opponent, adversary.
Pratyarthika, as, ā, am, = *praty-arthin*, an opponent (at the end of a comp.; cf. *bahu-p°*).
Praty-arthin, ī, inī, i, hostile, inimical; opposing, contradicting, rejecting; emulating; (*ī*), m. an enemy, opponent, adversary, rival; (in law) a defendant. — *Pratyarthi-tā*, f. or *pratyarthi-tva, am*, n. the state of a defendant at law. — *Praty-arthy-āvedana, am*, n. (in a lawsuit) the verbal information or deposition of the defendant which is written down by the officers of the court.

प्रत्यर्द् *praty-ard*, Caus. P. A. *-ardayati, -te, -yitum*, to oppress or press hard in return, assault in return, return an attack.

प्रत्यर्धि *praty-ardhi, is, is, i* (connected with *ardha*), Ved. possessing half of (with gen.)?; having equal claims, equal.

प्रत्यर्पण *praty-arpaṇa, praty-arpaṇīya*. See under *praty-ṛi*, p. 629, col. 1.

प्रत्यर्ष *praty-arsha, as*, m. (rt. *ṛish*), Ved. (perhaps) the slope or side (of a hill).

प्रत्यर्हम् *praty-arham* in *yathā-p°*, q. v.

प्रत्यवकर्शन *praty-avakarśana, as, ī, am* (fr. rt. *kṛiś* with *praty-ava*), bringing down or reducing to insignificance, baffling, annihilating.

प्रत्यवगम् *praty-ava-gam*, cl. 1. P. *-gaććhati, -gantum*, to know one by one, recognise severally.

प्रत्यवग्रह् *praty-ava-grah*, cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte, -grahītum*, to draw back, withdraw, resume, retract, revoke, recall.

प्रत्यवधा *praty-ava-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, Ved. to apply again.

प्रत्यवनेजन *praty-avanejana, am*, n., Ved. washing off again.

प्रत्यवभुज् *praty-ava-bhuj* (see rt. 1. *bhuj*), cl. 6. P. *-bhujati, -bhoktum*, to bend back.

प्रत्यवमर्श *praty-avamarśa, as*, m. inner contemplation, profound meditation; counsel, advice, injunction; a counter conclusion; recollection [cf. *smṛiti-p°*]; (sometimes less correctly spelt *praty-avamarsha*.) — *Pratyavamarśa-vat, ān, atī, at*, absorbed in thought or reflection, meditative.
Praty-avamarśana, am, n. contemplation, reflection, pondering (according to a Scholiast = *yuktāyukta-vićāra*).

प्रत्यवमृष् *praty-ava-mṛish*, cl. 4. 1. P. A. *-mṛishyati, -te, -marshati, -te, -marshitum*, to endure reluctantly, suffer beyond endurance.

प्रत्यवयवम् *praty-avayavam*, ind. in every part or particular, in detail. — *Pratyavayava-varṇana, am, ā*, n. f. a detailed or minute description, description of every part.

प्रत्यवर *praty-avara, as, ā, am*, lower, more insignificant, less honoured.

प्रत्यवरुह् *praty-ava-ruh*, Caus. P. *-ropayati, -yitum*, to cause to descend from, bring down from; to deprive of (with abl.).
Praty-avarūḍhi, is, f., Ved. descending towards.
Praty-avaropita, as, ā, am, caused to descend from; deprived, bereft of.
Praty-avaroha, as, m., Ved. descending towards; a descending series.
Praty-avarohaṇa, am, n., Ved. descending towards; N. of a particular Gṛihya festival in the month Mārgaśirsha.
Praty-avarohaṇīya, as, m., Ved. a particular Ekāha sacrifice forming part of the Vājapeya.
Praty-avarohin, ī, iṇī, i, Ved. descending, moving downwards; moving or rising from a seat.

प्रत्यवरोधन *praty-avarodhana, am*, n. obstruction, interruption.

प्रत्यवसान *praty-avasāna, am*, n. (fr. rt. *so* with *praty-ava*), consuming, consumption, eating.
Praty-avasita, as, ā, am, consumed, eaten.

प्रत्यवस्कन्द *praty-avaskanda, as*, m. or *praty-avaskandana, am*, n. a special plea at law, admitting a fact but qualifying or explaining it so as not to allow it to be matter of accusation.

प्रत्यवस्था 1. *praty-ava-sthā*, cl. 1. P. A. *-tishṭhati, -te, -sthātum*, to stand alone or separately; to attain to again, reattain, recover: Caus. *-sthāpayati, -yitum*, to cause to stand firm; (with *ātmānam*) to collect one's self, recover.
2. *praty-avasthā*, f. = *pary-avasthā*, q. v.
Praty-avasthātṛi, tā, m. an opponent, adversary, enemy.
Praty-avasthāna, am, n. removal, setting aside; former state or place, status quo; opposition, hostility.
Praty-avasthita, as, ā, am, standing separately.

प्रत्यवहृ *praty-ava-hṛi*, Caus. P. *-hārayati, -yitum*, to cause to take away; to suspend, interrupt.
Praty-avahāra, as, m. drawing back, withdrawing, withdrawal; dissolution, reabsorption.

प्रत्यवाप् *praty-avāp* (*prati-ava-āp*), cl. 5. P. *-āpnoti, -āptum*, to obtain back, reobtain, recover.

प्रत्यवे *praty-ave* (*prati-ava-i*), cl. 2. P. *-avaiti, -avaitum*, Ved. to go down towards, reach in going downwards.
Praty-avāya, as, m. decrease, diminution, privation, detriment, harm; reverse, opposite course, contrary course or proceeding, contrariety, opposition (Manu IV. 245); annoyance, disagreeableness; disappointment, disarrangement; offence, sin, sinfulness; disappearance of anything that exists; non-production of what does not exist.

प्रत्यवेक्ष् *praty-aveksh* (*prati-ava-īksh*), cl. 1. A. *-avekshate, -avekshitum*, to look towards, look at; to view, inspect, look after; to regard, have regard for.
Praty-avekshaṇa, am, n. or *praty-avekshā*, f. looking at, looking after, taking care of, care about.
Praty-avekshya, as, ā, am, to be looked at, to be regarded or considered, to be taken care of.

प्रत्यश्मन् *praty-aśman, ā*, m. red chalk.

प्रत्यष्ठीला *praty-ashṭhīlā*, f. a kind of nervous disease.

प्रत्यस् 1. *praty-as* (see rt. 1. *as*), cl. 2. P. *-asti*, Ved. to be equal to, to be a match for; to rival, emulate, vie with; (according to Sāy. = *pratinidhir as*.)

प्रत्यस् 2. *praty-as* (see rt. 2. *as*), cl. 4. P. *-asyati, -asitum*, to throw towards, throw down; to turn over, turn round; to throw off, put away, let go.
Praty-astra, am, n. a missile hurled in return.

प्रत्यस्तगमन *praty-astagamana, am*, n., Ved. the setting (of the sun).
Praty-astamaya, as, m. the setting (of the sun); cessation, end, destruction.

प्रत्यह् *praty-ah*, a defective verb only used in the Perf. *-āha*, to say anything in the presence of (with acc.); to relate anything (acc.) to any one (acc.); to reply, answer.

प्रत्यहम् *praty-aham*, ind. day by day, every day, daily; in the morning.

प्रत्याकल् *praty-ā-kal*, cl. 10. P. *-kalayati, -yitum*, to enumerate; to reproach, accuse, condemn (?).
Praty-ākalita, as, ā, am, enumerated; interposed; introduced (as a step in legal process).

प्रत्याकाङ्क्ष् *praty-ā-kāṅksh*, cl. 1. P. A. *-kāṅkshati, -te, -kāṅkshitum*, to be eagerly desirous of, long for, expect, wait for, watch for.

प्रत्याकार *praty-ākāra, as*, m. a scabbard, sword-sheath.

प्रत्याक्रुश् *praty-ā-kruś*, cl. 1. P. *-krośati, -kroshṭum*, to shout in return; to revile or execrate in turn, revile again.

प्रत्याक्षेपक *praty-ākshepaka, as, ikā, am*, reviling in turn, reviling, jeering, deriding, derisive, treating scornfully. — *Pratyākshepa-tva, am*, n. derisiveness, abusiveness.

प्रत्याख्या *praty-ā-khyā*, cl. 2. P. *-khyāti, -khyātum*, to proclaim one by one (Ved.); to decline, refuse, reject, disallow; to deny; to interdict; to excel, surpass, outvie; to counteract (by remedies).
Praty-ākhyāta, as, ā, am, informed, apprised; denied, disallowed, refused; discouraged, prohibited, forbidden; removed, set aside; celebrated, notorious. — *Pratyākhyāta-tva, am*, n. the being rejected or refused; rejection.
Praty-ākhyātṛi, tā, trī, tṛi, one who refuses or denies, a refuser, denier.
Praty-ākhyāna, am, n. refusal, denial, disallowance; rejection, repulse; refutation; not admitting, not accepting as true; disregard; reproach; N. of one of the fourteen Pūrvas or most ancient writings of the Jainas.
Praty-ākhyāyam, ind., Ved. having refuted or rejected, having denied.
Praty-ākhyāyin, ī, inī, i, Ved. rejecting, refuting (in *a-p°*).
Praty-ākhyeya, as, ā, am, to be declined or refused; to be rejected or repulsed; to be refuted or denied; not to be cured, incurable. — *Pratyākhyeya-tā*, f. the being rejected; incurableness.

प्रत्यागम् *praty-ā-gam*, cl. 1. P. *-gaććhati, -gantum*, to come back, come again, return; to come to one's self, recover consciousness, revive.
Praty-āgata, as, ā, am, come back, come again, returned; arrived at.
Praty-āgati, is, f. coming back, coming again, return, coming home again.
Praty-āgama, as, m. coming back, coming again, return; arrival. — *Pratyāgamāvadhi* (°*ma-av*°), ind. till (my) return.
Praty-āgamana, am, n. coming back, coming again, return, coming home again.

प्रत्यागार *praty-āgāra* (?), *as,* m. former place or state.

प्रत्यागॄ *praty-ā-gṝi* (see rt. 1. *gṝi*), cl. 9. P. A. *-gṛiṇāti, -gṛiṇīte, -garitum, -garītum,* Ved. to speak to in return, answer, respond.

प्रत्याघात *praty-āghāta, as,* m. (fr. *praty-ā-han,* q. v.), counter-stroke, reaction, repulse.

प्रत्याचक्ष् *praty-ā-ćaksh,* cl. 2. A. *-ćashṭe, -ćashṭum,* to refuse, decline, reject; to repulse; to answer.

प्रत्याचार *praty-āćāra, as,* m. suitable behaviour, conformable conduct.

प्रत्यातन् *praty-ā-tan,* cl. 8. P. A. *-tanoti, -tanute, -tanitum,* Ved. to extend in the direction of (with acc.); to bend (a bow) against (with acc.); to shine upon, irradiate.

प्रत्यातप *praty-ātapa, as,* m., Ved. a sunny place.

प्रत्यात्म *praty-ātma, as, ā, am,* every single, each several; (*am*), ind. singly, severally.
Pratyātmaka, as, ikā, am, belonging to one's self.
Pratyātmya, am, n. similarity with or resemblance to one's self.

प्रत्यादर्श *praty-ādarśa, as,* m. an image (?); (perhaps only a wrong reading for *praty-ādeśa,* q. v.)

प्रत्यादा *praty-ā-dā,* cl. 3. A. *-datte, -dātum,* to receive back, get back; to take back, recall, revoke, rescind; to draw forth from; to repeat (Ved.).
Praty-ādāna, am, n. taking back anything given, receiving back, resumption, reobtaining; repeating, repetition (Ved.).
Praty-āditsu, us, us, u (fr. the Desid.), desirous of retaking, intending to reobtain, wishing to obtain.
Praty-ādeya, as, ā, am, to be received back; to be received, to be accepted.

प्रत्यादित्य *praty-āditya, as,* m. a mock sun, parhelion; (at the beginning of a comp.) towards the sun (e. g. *pratyāditya-guda,* one whose hinder parts are towards the sun).

प्रत्यादिश् *praty-ā-diś,* cl. 6. P. *-diśati, -deshṭum,* to enjoin upon, direct, prescribe, advise, recommend; to warn, caution; to report anything to (with acc.), report again; to summon; to countermand; to reject, repel, repulse, deny, dismiss; to decline, refuse; to conquer, overcome.
Praty-ādishṭa, as, ā, am, prescribed, recommended; informed, apprised; declared; warned, cautioned; rejected, repulsed; conquered, overcome; removed, set aside.
Praty-ādeśa, as, m. order, command; information, apprising, informing, annunciation, declaration; warning, caution, supernatural warning; rejection, disallowance, refusal, denial; reproach; putting to shame, any one who puts another to shame, the shamer of another; obscuring, rendering obscure.
Praty-ādeshṭṛi, ṭā, ṭrī, ṭṛi, one who warns or cautions.

प्रत्यादृ *praty-ā-dṛi,* cl. 6. A. *-driyate, -dartum,* Ved. to show respect to.

प्रत्याद्रु *praty-ā-dru,* cl. 1. P. *-dravati, -drotum,* to run against, rush upon, assail (with acc.).

प्रत्याधान *praty-ādhāna, am,* n., Ved. a place where anything is deposited or laid up, a repository.

प्रत्याध्मान *praty-ādhmāna, am,* n. a particular nervous disease, a kind of tympanites or wind-dropsy.

प्रत्यानह् *praty-ā-nah,* cl. 4. P. A. *-nahyati, -te, -naddhum,* to put upon, cover with.

प्रत्यानी *praty-ā-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to lead or bring back, regain; to pour again (Ved.); to fill up again: Desid. A. *-ninīshate,* to wish to bring back, try to rearrange.
Praty-ānayana, am, n. leading back, bringing back again, giving back again, recovery.
Praty-āninīshu, us, us, u, desirous of bringing back.
Praty-ānīta, as, ā, am, led back, brought back.
Praty-āneya, as, ā, am, to be brought back; to be repaired, to be made good.

प्रत्यापद् *praty-ā-pad,* cl. 4. A. *-padyate, -pattum,* to go back, return back.
Praty-āpatti, is, f. return, going round again.
Praty-āpanna, as, ā, am, restored, regained.

प्रत्यापीड *praty-āpīḍa, as,* m. a kind of metre.

प्रत्याप्लवन *praty-āplavana, am,* n. springing or leaping back.

प्रत्याब्रू *praty-ā-brū,* cl. 2. P. *-bravīti,* &c., to reply to, answer.

प्रत्याभू *praty-ā-bhū,* cl. 1. P. *-bhavati, -bhavitum,* Ved. to be at hand, be at one's command.

प्रत्याम्ना *praty-ā-mnā,* cl. 1. P. *-manati, -mnātum,* Ved. to recite or repeat after any one.
Praty-āmnātavya, as, ā, am, to be rejected, to be considered invalid or not binding.
Praty-āmnāna, am, n., Ved. contrary determination, altered purpose.
Praty-āmnāya, as, m. contrary or altered determination; the conclusion or fifth member of a complete syllogism, the repetition of the first member (=*ni-gamana*).

प्रत्याय *praty-āya, as,* m. (fr. *pratī,* q. v.), 'what comes in as revenue,' toll, tax, tribute.
Praty-āyaka, as, ikā, am, making intelligible, explaining, making clear, &c. See under *prati.*
1. *praty-āyana, am,* n. leading home (a wife), marrying; setting (of the sun); (*am, ā*), n. f. making intelligible, analysing, explaining, explanation; proving, &c. See under *prati.*
Praty-āyita, as, m., Ved. a confidential agent, &c. See under *prati.*
Praty-āyitavya, as, ā, am, to be made clear, to be proved.
Praty-etavya, as, ā, am, to be admitted or acknowledged.

प्रत्यायन 2. *praty-āyana.* See *praty-e,* p. 629.

प्रत्याया *praty-ā-yā,* cl. 2. P. *-yāti, -yātum,* to go towards (with acc.).

प्रत्यारम्भ *praty-ārambha, as,* m. beginning again, recommencement, second beginning; prohibition.

प्रत्यार्द्रा *praty-ārdrā,* f., see Gaṇa Aṅgv-ādi to Pāṇ. VI. 2, 193.

प्रत्यार्धपुर *praty-ārdhapura,* see Gaṇa Aṅgv-ādi to Pāṇ. VI. 2, 193.

प्रत्यालिङ्ग् *praty-ā-liṅg,* cl. 1. P. *-liṅgati, -liṅgitum,* to embrace in return, return an embrace.

प्रत्यालीढ *praty-ālīḍha, as, ā, am,* eaten; extended towards the left; (*am*), n. an attitude in shooting, the left foot advanced and right drawn back.

प्रत्यावृत् *praty-ā-vṛit,* cl. 1. A. *-vartate, -vartitum,* to come back, return.
Praty-āvartana, am, n. coming back, returning.
Praty-āvṛitta, as, ā, am, come back, returned.
Praty-āvṛitya, ind. having come back, having returned.

प्रत्याशा *praty-āśā,* f. confidence, reliance, trust, hope, expectation, desire.
Praty-āśin, ī, inī, i, hoping, expecting, trusting, relying upon.

प्रत्याश्रय *praty-āśraya, as,* m. a shelter, refuge, dwelling.

प्रत्याश्राव *praty-āśrāva, as,* m. or *praty-āśrāvaṇa, am,* n., Ved. an ejaculatory response, a particular sacrificial formula.

प्रत्याश्वस् *praty-ā-śvas,* cl. 2. P. *-śvasiti, -śvasitum,* to breathe again, respire, take courage again, take heart again.
Praty-āśvasta, as, ā, am, refreshed, revived, reanimated; recollected.
Praty-āśvāsa, as, m. breathing again, respiration, recovery.
Praty-āśvāsana, am, n. consolation.

प्रत्यास् *praty-ās,* cl. 2. A. *-āste, -āsitum,* Ved. to sit down opposite to or in the direction of (with acc.).

प्रत्यासङ्कलित *praty-āsaṅkalita, as, ā, am,* added to; ascertained, determined.

प्रत्यासङ्ग *praty-āsaṅga, as,* m., Ved. combination, connection.

प्रत्यासद् *praty-ā-sad,* cl. 1. 6. P. *-sīdati, -sattum,* to be near or close at hand.
Praty-āsatti, is, f. immediate proximity (in space, time, &c.); close contact; analogy.
Praty-āsanna, as, ā, am, near at hand, close by, near, proximate, contiguous; imminent. — *Praty-āsanna-tā,* f. proximity, contiguity. — *Pratyāsanna-mṛityu, us, us, u,* one whose death is imminent, at the point of death.

प्रत्यासर *praty-āsara* = *praty-āsāra.*

प्रत्यासार *praty-āsāra, as,* m. the rear of an army; a form of array (?).

प्रत्यास्तार *praty-āstāra, as,* m. the carpet of a Buddhist Bhikshu.

प्रत्यास्वर *praty-āsvara, as, ā, am* (fr. rt. *svṛi* with *praty-ā*), Ved. reflecting (light).

प्रत्याहन् *praty-ā-han,* cl. 2. P. *-hanti* (Perf. A. *-jaghne*), *-hantum,* to drive back, keep off, ward off, parry.
Praty-āhata, as, ā, am, driven back, repelled, repulsed, resisted.

प्रत्याहार *praty-āhāra.* See below.

प्रत्याहृ *praty-ā-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to take back again, draw back, withdraw, recover; to utter (a speech); to cry; to report.
Praty-āharaṇa, am, n. bringing back; taking back, recovery; drawing back, keeping back, withholding; withdrawing the senses from external objects, restraining the organs of sense.
Praty-āharaṇīya or *praty-āhartavya, as, ā, am,* to be taken back, resumable; to be withheld; to be restrained or controlled.
Praty-āharat, an, antī, at, drawing back, withdrawing; altering.
Praty-āhāra, as, m. drawing back (troops from a battle), marching back, retreat; withholding; withdrawing the senses from external objects, restraint of the organs of sense, abstraction; the reabsorption or dissolution of the world; (in grammar) the comprehension of a series of letters or affixes into one syllable effected by combining the first member of the series without its indicatory letter or letters with the indicatory final consonant of the last member, a group or class of letters so combined (for the concise expression of grammatical rules; thus the Praty-āhāra *ać* is the technical term for the letters *a, i, u, ṛi, ḷri, e, o, ai, au,* or all the vowels, and the Praty-āhāra *hal* is the term for all the consonants); compendium, abridgment; substitution (?).
Praty-āhārya, as, ā, am, to be taken back; to be withheld or withdrawn; to be received; to be learned.
Praty-āhṛita, as, ā, am, resumed; restrained; withheld.

Praty-āhṛitya, ind. having drawn back, having recovered or taken back.

प्रत्युक्त *praty-ukta, as, ā, am* (fr. *prati-vać*), said in return, replied, answered; (*am*), n. an answer.
Praty-ukti, is, f. a reply, answer, rejoinder.

प्रत्युच्चर् *praty-uć-ćar* (*prati-ud-ćar*), Caus. P. *-ćārayati, -yitum*, to rouse up, excite, urge.
Praty-uććāra, as, m. or *praty-uććāraṇa, am*, n. repeating, repetition.
Praty-uććārya, ind. having roused, having excited or urged.

प्रत्युज्जीव् *praty-uj-jīv* (*prati-ud-jīv*), cl. 1. P. *-jīvati, -jīvitum*, to return to life, revive: Caus. *-jīvayati, -yitum*, to restore to life, revivify, resuscitate, reanimate.
Praty-ujjīvana, am, n. coming to life again, reviving; restoring to life, revivifying.

प्रत्युत *praty-uta*, ind. on the contrary, rather, aye, even; on the other hand, otherwise.

प्रत्युत्कर्ष *praty-utkarsha, as*, m. enhancing, overcharging, raising prices.

प्रत्युत्क्रम *praty-utkrama, as*, m. or *praty-utkramaṇa, am*, n. or *praty-utkrānti, is*, f. undertaking; an act or effort made for a certain purpose or tending to a main object; the first step or measure in any business; setting out to assail an enemy; declaration of war.

प्रत्युत्तब्धि *praty-uttabdhi, is*, f. (fr. rt. *stambh* with *prati-ud*), Ved. upholding, propping up, staying, supporting, fixing.
Praty-uttambha, as, m. = *praty-uttabdhi*.

प्रत्युत्तर *praty-uttara, am*, n. a reply to an answer, rejoinder, answer.

प्रत्युत्तॄ *praty-ut-tṛī* (*prati-ud-tṛī*), cl. 1. P. *-tarati, -taritum, -tarītum*, to emerge (from the water); to betake one's self to (with acc.).

प्रत्युत्था *praty-ut-thā* (*prati-ud-sthā*), cl. 1. P. A. *-tishṭhati, -te, -thātum*, to rise up before, rise to salute.
Praty-utthāna, am, n. rising from a seat as a mark of respect, rising to welcome a visitor, respectful reception (Manu II. 210); making preparations for, undertaking.
Praty-utthāyin, ī, inī, i, Ved. rising again.
Praty-utthita, as, ā, am, risen to meet or to encounter.
Praty-uttheya, as, ā, am, Ved. to be honoured or saluted by rising from the seat.

प्रत्युत्पन्न *praty-utpanna, as, ā, am*, existing at the present moment, present; prompt, ready; reproduced, regenerated; (in arithmetic) produced by multiplication, multiplied; (*am*), n. multiplication; the product of a sum in multiplication. — *Pratyutpanna-jāti, is*, f. (in arithmetic) assimilation of fractional increase. — *Pratyutpanna-mati, is, is, i*, ready-minded, having presence of mind or a prompt understanding; quick, subtle, sharp; confident, bold, arrogant. — *Pratyutpannamati-tva, am*, n. presence of mind.

प्रत्युदाहृ *praty-ud-ā-hṛi* (*prati-*), cl. 1. P. A. *-harati, -te, -hartum*, to speak in return, reply, answer.
Praty-udāharaṇa, am, n. a contrary example, instance to the contrary, counter example or illustration; [cf. *ud-āharaṇa*.]
Praty-udāhṛita, as, ā, am, called, named.

प्रत्युदि *praty-ud-i* (*prati-*), cl. 2. P. *-eti, -etum*, to rise and go towards, to go out towards; to ascend.

प्रत्युदीक्ष् *praty-ud-īksh* (*prati-*), cl. 1. A. *-īkshate, -īkshitum*, to look up at, look at, perceive.

प्रत्युद्गम् *praty-ud-gam*, cl. 1. P. (ep. also A.) *-gaććhati* (*-te*), *-gantum*, to go out towards, advance towards, go forth against, go out to meet (a friend or an enemy).
Praty-udgata, as, ā, am, gone out towards; gone forth against; met; risen as from a seat.
Praty-udgati, is, f. or *praty-udgama, as*, m. or *praty-udgamana, am*, n. going forth towards, going out to meet (especially to meet a guest); rising from a seat as a mark of respect.
Praty-udgamanīya, as, ā, am, to be met respectfully; to be worshipped or reverenced; fit or suitable for the respectful salutation of a guest; (*am*), n. a clean suit of clothes or pair of garments, the upper and lower garments as worn at meals, &c.

प्रत्युद्गा *praty-ud-gā*, cl. 3. P. *-jigāti*, &c., Ved. to rise before or opposite to (as the sun).

प्रत्युद्गार *praty-udgāra, as*, m. a kind of nervous disease.

प्रत्युद्गै *praty-ud-gai*, cl. 1. P. *-gāyati, -gātum*, Ved. to answer by singing, sing a response.

प्रत्युद्ग्रह् *praty-ud-grah*, cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte, -grahītum*, Ved. to set aside, dismiss.

प्रत्युद्घात *praty-udghāta*, probably an error for *praty-udyāta*, q. v.

प्रत्युद्धृ *praty-ud-dhṛi* (*-ud-hṛi*), cl. 1. P. *-harati, -hartum*, to raise or lift up again, extricate.
Praty-uddharaṇa, am, n. raising up again; recovering, reobtaining.
Praty-uddhṛita, as, ā, am, recovered, reobtained.

प्रत्युद्यम *praty-udyama, as*, m. counterbalance, counterpoise, equipoise; (*as, ā, am*), counterbalancing.
Praty-udyamin or *praty-udyāmin, ī, inī, i*, Ved. maintaining an equipoise, counterbalancing; resisting, refractory.

प्रत्युद्या *praty-ud-yā*, cl. 2. P. *-yāti, -yātum*, to rise up and go towards or against, rise to meet; to go out to meet, go to meet.
Praty-udyāta, as, ā, am, met, saluted, welcomed, received (as a guest); encountered.
Praty-udyātṛi, tā, trī, tṛi, going forth against, attacking, an assailant.

प्रत्युद्व्रज् *praty-ud-vraj*, cl. 1. P. *-vrajati, -vrajitum*, to go towards, go out to meet.

प्रत्युन्नमन *praty-unnamana, am*, n. rising again, springing up again.

प्रत्युन्मिष् *praty-un-mish* (*prati-ud-mish*), cl. 6. P. *-mishati, -meshitum*, 'to open the eyes upon,' to rise or shine forth upon (as the sun); to break forth.

प्रत्युपकृ *praty-upa-kṛi*, cl. 8. A. *-kurute, -kartum*, to do a service in return, return a friendly office, requite a favour; to repay.
Praty-upakāra, as, m. requital of aid or assistance, mutual assistance; returning a service or favour, return of a kindness, gratitude.
Praty-upakārin, ī, iṇī, i, requiting a favour, returning a kindness, grateful.
Praty-upakriyā, f. requital of a favour, return of a service.

प्रत्युपगम् *praty-upa-gam*, cl. 1. P. *-gaććhati, -gantum*, to come near, approach, meet.
Praty-upagata, as, ā, am, come near to, approached, met.

प्रत्युपदिश् *praty-upa-diś*, cl. 6. P. *-diśati, -deshṭum*, to explain singly or severally; to teach in return, advise or caution in return.
Praty-upadishṭa, as, ā, am, advised or cautioned in return.
Praty-upadeśa, as, m. teaching or instructing in return, advice or admonition in return.

प्रत्युपद्रु *praty-upa-dru*, cl. 1. P. *-dravati, -drotum*, to rush against, fall upon, assail (with acc.).

प्रत्युपधा *praty-upa-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, Ved. to put or place upon, cover.

प्रत्युपपन्न *praty-upapanna, pratyupapanna-mati*, = *praty-utpanna, pratyutpanna-mati*, q.q. v.v.

प्रत्युपभुज् *praty-upa-bhuj*, cl. 7. A. *-bhunkte, -bhoktum*, to eat up, consume, eat.
Praty-upabhoga, as, m. enjoyment.

प्रत्युपमान *praty-upamāna, am*, n. the counterpart of a likeness or resemblance, copy, model, pattern; a counter comparison.

प्रत्युपया *praty-upa-yā*, cl. 2. P. *-yāti, -yātum*, to go again towards, return.

प्रत्युपलब्ध *praty-upalabdha, as, ā, am*, gained back, regained. — *Pratyupalabdha-ćetas, ās, ās, as*, recovering the senses.

प्रत्युपविश् *praty-upa-viś*, cl. 6. P. *-viśati, -veshṭum*, to sit down opposite to.
Praty-upaveśa, as, m. or *praty-upaveśana, am*, n. surrounding or besetting any one in order to bring him to compliance.

प्रत्युपस्थान *praty-upasthāna, am*, n. proximity, vicinity, neighbourhood.

प्रत्युपस्पर्शन *praty-upasparśana, am*, n., Ved. rinsing or washing again.

प्रत्युपहव *praty-upahava, as*, m., Ved. a response to an invitatory formula or the repetition of an invitatory ejaculation.

प्रत्युपहार *praty-upahāra, as*, m. placing again in any one's hands, giving back, restitution; (*as, ā, am*), handing back, restoring.

प्रत्युपाकरण *praty-upākaraṇa, am*, n., Ved. recommencing the reading (of the Veda), resumption of study (?).

प्रत्युपाधा *praty-upā-dhā* (*prati-upa-ā-dhā*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to attain to again, regain, recover.

प्रत्युपे *praty-upe* (*prati-upa-i*), cl. 2. P. *-upaiti, -upaitum*, Ved. to approach again.
Praty-upeya, as, ā, am, to be met; to be dealt with or treated in turn, to be requited.

प्रत्युप्त *praty-upta, as, ā, am* (fr. *prati-vap*), inserted, set, inlaid, studded; sown.

प्रत्युरस *praty-urasa, am*, n. = *pratigatam uraḥ*; (*am*), ind. against the breast, upon the breast.

प्रत्युलूक *praty-ulūka, as*, m. a bird resembling an owl; (according to a Scholiast) a hostile owl, or a crow regarded as the enemy of the owl.
Pratyulūkaka, as, m. a bird resembling an owl.

प्रत्युष् *praty-ush*, cl. 1. P. *-ashati, -oshitum*, Ved. to singe, scorch.
Praty-ushṭa, as, ā, am, Ved. burnt or consumed one by one, (according to Mahī-dhara = *pratyekaṃ dagdha*.)
Praty-ushya, as, ā, am, Ved. to be singed or scorched.

प्रत्युष *praty-usha, as*, m. or *praty-ushas, as*, n. morning twilight, early morning, day-break, dawn; the morning.
Praty-ūsha, as, am, m. n. morning twilight, day-break, dawn, morning; (*as*), m. one of the eight demigods called Vasus; the sun; N. of a man; (*ās*), m. pl., N. of his descendants.
Praty-ūshas, as, n. morning twilight, day-break, dawn, morning.

प्रत्यूर्ध्वम् *praty-ūrdhvam*, ind. on the upper side of, above.

प्रत्यूह् *praty-ūh*, cl. 1. P. A. *-ūhati, -te, -ūhitum*, to push back; to keep off, ward off; to reject, refuse; to strip, strip off; to outstrip, surpass, excel; to interrupt; to disturb; to offer up, present.

Praty-ūha, as, m. an obstacle, impediment.

Praty-ūhana, am, n., Ved. interruption; leaving off, discontinuance.

प्रत्यृ *praty-ṛi*, Caus. P. *-arpayati, -yitum*, to cause to go towards, throw towards; to fasten, fix, put on; to cause to go back, render up, deliver back, give back, restore, return; to give again.

Praty-arpaṇa, am, n. giving back, restoring, delivering back, returning.

Praty-arpaṇīya, as, ā, am, to be given back, to be returned or restored, to be delivered back.

Praty-arpita, as, ā, am, fastened, fixed, put on; delivered back, restored, returned.

Praty-ṛita, as, ā, am, Ved. inserted.

प्रत्यृचम् *praty-ṛićam*, ind., Ved. at each verse, in each verse.

प्रत्ये *praty-e* (*prati-ā-i*), cl. 2. P. *-aiti, -aitum*, to come back, return to (with acc.).

2. *praty-āyana, am*, n. (for 1. see under *prati*, p. 623), setting (of the sun).

Praty-etya, ind. having come back, having returned.

प्रत्येक *praty-eka, as, ā, am*, each one, each single one, every one; (*am*), ind. one by one, one at a time, singly, severally; for every single one. — *Pratyeka-buddha, as*, m. a Buddha who lives in seclusion and obtains emancipation for himself only (as opposed to those Buddhas who liberate others also). — *Pratyekabuddha-tva, am*, n. the state of a Pratyeka Buddha. — *Pratyeka-śas*, ind. one by one, singly, severally.

प्रत्येतव्य *praty-etavya*. See under *praty-āya*, p. 627, col. 2.

प्रत्येनस् *praty-enas, ās*, m., Ved. an officer of justice, punisher of criminals; a surety, the heir nearest of kin who is responsible for the debts of a deceased person.

प्रत्रस् *pra-tras*, cl. 1. 4. P. *-trasati, -trasyati, -trasitum*, to flee in terror: Caus. *-trāsayati, -yitum*, to frighten or scare away.

Pra-trāsa, as, m., Ved. trembling, fear.

प्रत्वक्षस् *pra-tvakshas, ās, ās, as*, Ved. active, strong, vigorous; epithet of the Maruts and Indra; (Sāy.) = *śatru-ghātin*, destroying the enemy.

प्रत्वर् *pra-tvar*, cl. 1. A. *-tvarate, -tvaritum*, to hasten forwards, hasten, speed, make haste.

Pra-tūrṇa, as, ā, am, quick, fleet.

Pra-tūrta, as, ā, am, Ved. hastening, speeding.

Pratūrtaka, as, ā, am, containing the word *pratūrta*.

Pra-tūrti, is, f., Ved. rapid or violent motion, undulatory motion, haste, speed; (Sāy.) = *prakṛishṭa-hiṇsana*, excessive violence; (*is, is, i*), hastening, rapid, violent.

प्रथ् 1. *prath*, cl. 1. P. A. *prathati, -te, paprātha, paprathe, prathishyate, a-prathishṭa, prathitum*, (P.) to spread, extend (trans.), prolong (Ved.); (P. A.) to spread, stretch, extend (intrans.); (A.) to become larger or wider, increase; to be spread abroad (said of fame, of a name, of a speech or rumour); to become well known, become famous or celebrated; to come to light, appear, arise; to occur (to the mind): Caus. P. A. *prathayati, -te, -yitum*, Aor. *apaprathat*, to spread, stretch, extend (trans.); to increase, augment, enhance, aggrandize; to spread abroad, proclaim, celebrate; to bring to light; to unfold, disclose, reveal, display, show, manifest, evince, to shine upon, give light to (with acc., Ṛig-veda III. 14, 4); (A.) to stretch, extend, increase (intrans., Ved.).

Pratha, as, m. (said to be the) N. of the author of Ṛig-veda X. 181, 1; (*ā*), f. spreading out; fame, celebrity, notoriety (e. g. *pṛithu-pratha*, far-famed). — *Prathāpaha* (°*thā-ap*°), *as, ā, am*, destroying fame, destructive to celebrity.

Prathana, as, m. the plant Phaseolus Mungo [cf. *pra-ghana*]; (*am*), n. spreading, extension; scattering; throwing, projecting; a place where anything is spread; displaying, showing; celebrating.

1. *prathayat, an, antī, at*, spreading out, extending; bringing to light, displaying, making manifest; seeing, beholding.

Prathayitṛi, tā, trī, tṛi, one who spreads or extends; one who proclaims, a proclaimer.

Prathas, as, n., Ved. width, extension. — *Prathas-vat, ān, atī, at*, Ved. wide, spacious.

Prathita, as, ā, am, stretched, spread; scattered; extended, increased; made known, published, openly announced, declared; famed, famous, celebrated, renowned; disclosed, shown, manifested, evinced; intent upon, engaged in, occupied by, devoted to; (*as*), m., N. of one of the sons of Manu Svārocisha. — *Prathita-tva, am*, n. the being known or famous, celebrity. — *Prathita-vidiśā-lakshaṇa, as, ā, am*, renowned under the title of Vidiśā. — *Prathitānurāga* (°*ta-an*°), *as, ā, am*, manifesting or evincing affection.

Prathiti, is, f. celebrity, notoriety.

Prathiman, ā, m. extension, width, breadth, greatness, magnitude.

Prathimin, ī, inī, i, having size or magnitude, large, great; (*inī*), f., see Scholiast on Pāṇ. V. 2, 137.

Prathivī, f. the earth; (probably an incorrect form for *pṛithivī*.)

Prathishṭha, as, ā, am (superl. of *pṛithu*), broadest, widest, largest, very large or great, most extended.

Prathīyas, ān, asī, as (compar. of *pṛithu*), larger, broader, wider, more extended, very large.

Prathu, us, us, u, = *pṛithu*, wide, wide spread; an epithet of Vishṇu.

Prathuka, as, m. = *pṛithuka*, the young of any animal.

प्रथ् 2. *prath* or *pṛith*, cl. 10. P. *prāthayati* or *parthayati, -yitum*, to throw, cast; to extend.

2. *prāthayat, an, antī, at*, throwing, casting.

प्रथम *prathama, as, ā, am* (connected with 1. *pra*; said to be fr. rt. 1. *prath*, Uṇādi-s. V. 68; declined as a pronominal in Atharva-veda VI. 18, 1; according to Pāṇ. I. 1, 33, the declension follows *Śiva* except in the nom. pl. m. which may optionally be *prathame* or *prathamās*), foremost, first, the first in a series (= *ādi, pūrva*); earliest, most ancient, primary, original; preceding, previous, prior, earlier, former (sometimes translatable adverbially, e. g. *prathamo nivṛittaḥ*, returned first; *prathame preshitā dūtāḥ*, messengers sent previously); first, chief, principal, most excellent, most eminent or distinguished, matchless, incomparable; (*as*), m., scil. *varṇa*, the first consonant of a Varga, a hard letter (= *varga-p*°); scil. *purusha*, the first (= in European grammars the third) person, a termination of the first (or according to European grammars third) person; scil. *svara*, the first tone (in grammar); (*ā*), f., scil. *vibhakti*, the first or nominative case, a termination of the first or nominative case; (*e*), f. du., scil. *vibhakti*, the first two cases, the terminations of the first two cases; (*am*), ind. first, firstly, at first, for the first time (opposed to *ćaramam*); just, newly, recently; at once, immediately; before (with gen., e. g. *śakteḥ prathamam*, before strength, i. e. before the forces were ready, Raghu-v. IV. 24); (*āt*), ind. firstly, for the first time; *prathamam—anantaram*, first—afterwards; *prathamam—tatas*, first—next; *prathamam—paśćāt*, first—afterwards; [cf. Gr. πρῶ-το-ς; Lat. *primus*; Goth. *fru-ma*; Lith. *pir-ma-s*.] — *Prathama-kathita, as, ā, am*, aforesaid, before-mentioned, afore-mentioned. — *Prathama-kalpa, as*, m. a primary or principal rule. — *Prathama-kalpita, as, ā, am*, placed first, first in rank or importance, having precedence. — *Prathama-kusuma, as* or *am*, m. or n. (?), white marjoram. — *Prathama-garbha, as*, m., Ved. first pregnancy or confinement; a first litter; (*as, ā, am*), pregnant for the first time. — *Prathama-grantha, as*, m., N. of a poem by Jagaj-jīvana-dāsa. — *Prathama-ććhad, t, t, t*, Ved. covering first, (Sāy. = *prathamam āććhādayitṛi*); typical, figurative. — *Prathama-ja, as, ā, am*, or *prathama-jā, ās, ās, am*, firstborn, a firstling; original, primary; being the issue of the first (i. e. first-mentioned marriage). — *Prathama-jāta, as, ā, am*, Ved. firstborn. — *Prathama-tas*, ind. first, at first, firstly, in the first place; previously; forthwith, straightway, immediately; before, in preference to (with gen.). — *Prathama-darśana, am*, n. first sight; (*e*), ind. at first sight. — *Prathama-divasa, as*, m. a first day, principal day. — *Prathama-dugdha, as, ā, am*, Ved. just milked. — *Prathama-parigṛihīta, as, ā, am*, formerly married. — *Prathama-purusha, as*, m. the first (= in European grammars the third) person in the verb, a termination of the first (or according to European grammars third) person. — *Prathama-bhāj, k, k, k*, Ved. one to whom the first share is due; (Sāy. = *utpatti-kāla eva vibhaktṛi*, dividing or distinguishing beings at the time of creation.) — *Prathama-maṅgala, as, ā, am*, highly auspicious. — *Prathama-yajña, as*, m., Ved. the first sacrifice. — *Prathama-yauvana, am*, n. early youth, early age. — *Prathama-rātra, as*, m., Ved. the beginning of night. — *Prathama-vayas, as*, n. earliest age, youth. — *Prathama-vayasin, ī, inī, i*, Ved. being in early youth, young. — *Prathama-vāsya, as, ā, am*, Ved. worn formerly (as a garment). — *Prathama-vittā*, f., Ved. a first wife. — *Prathama-viraha, as*, m. first separation; (*e*), ind. immediately after separation. — *Prathama-vṛittānta, as*, m. former circumstances, earlier history, antecedents. — *Prathama-vaiyākaraṇa, as*, m. a beginner in grammar; a distinguished or first-rate grammarian. — *Prathama-śravas, ās, ās, as*, Ved. having a distinguished reputation; (Sāy. = *atiśayitam dhanam yaśo vā yasya*.) — *Prathama-saṅgama, as*, m., N. of a man. — *Prathama-sāhasa, as*, m. the first or lowest degree of punishment or fine. — *Prathama-sukṛita, am*, n. a former service or kindness. — *Prathama-sthāna, am*, n., Ved. the first or lowest scale (in pronunciation, low but audible). — *Prathama-svara, am*, n., N. of a Sāman. — *Prathamāgāmin* (°*ma-āg*°), *ī, inī, i*, occurring first, first mentioned. — *Prathamādeśa* (°*ma-ād*°), *as*, m. placing (a word) at the beginning of a sentence. — *Prathamābhitapta* (°*ma-abh*°), *as, ā, am*, first scorched or scalded (with tears). — *Prathamārdha* (°*ma-ar*°), *as* or *am*, m. or n. (?), the first half. — *Prathamāvara-tva* (°*ma-av*°), *am*, n. the being the first and the last. — *Prathamāstamita* (°*ma-as*°), *as, ā, am*, Ved. just set (said of the sun). — *Prathametara* (°*ma-it*°), *as, ā, am*, 'other than first,' the second. — *Prathamotpanna* (°*ma-ut*°), *as, ā, am*, produced first, firstborn. — *Prathamodita* (°*ma-ud*°), *as, ā, am*, first uttered, uttered previously.

Prathamaka, as, ā, am, first, foremost.

प्रथयितृ *prathayitṛi, prathas*, &c. See under rt. 1. *prath*.

प्रद *pra-da*, &c. See *pra-dā*, p. 630, col. 1.

प्रदक्षिण *pra-dakshiṇa, as, ā, am*, moving to the right, standing or placed on the right; auspicious, favourable, of good omen; respectful, reverential; (*as, ā, am*), m. f. n. turning the right side towards (any one), reverential salutation by circumambulation from left to right so that the right side is towards the person saluted; (*am*), ind. from left to right, towards the right side, so that the right side is turned towards a person or object (as a sign of respect, e. g. *pūjyaḥ pradakshiṇam*, to be honoured by keeping the right side towards him);

pradakshiṇam kṛi or *pra-kṛi*, to pass on the right, turn the right side towards (in token of respect); towards the south, in a southern direction [from the east, Manu III. 87]; (*ena*), ind. from left to right; towards the south; *a-pradakshiṇam*, 'not towards the right,' towards the left. — *Pradakshiṇa-kriyā*, f. turning the right side towards (any one), showing respect. — *Pradakshiṇa-paṭṭikā*, f. a yard, a court-yard. — *Pradakshiṇa-prakramaṇa*, *am*, n. proceeding with the right side towards (anything). — *Pradakshiṇārćis* (°*ṇa-ar*°), *is*, *is*, *is*, having flames turned towards the right, flaming towards the right. — *Pradakshiṇāvarta* (°*ṇa-āv*°), *as*, *ā*, *am*, turned towards the right. — *Pradakshiṇāvṛitka* (°*ṇa-āv*°), *as*, *ā*, *am*, turned towards the right, having (any one or anything) on the right. — *Pradakshiṇī-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, to turn the right side towards (with acc.); to go round from left to right. — *Pradakshiṇī-kṛitya*, ind. having gone round from left to right.

Pradakshiṇaya, Nom. P. *pradakshiṇayati*, *-yitum*, to go round from left to right.

Pradakshiṇit, ind., Ved. = *pra-dakshiṇam*, q. v.

प्रदग्ध *pra-dagdha*, &c. See *pra-dah* below.

प्रदत्त *pra-datta*, &c. See col. 2.

प्रदम् *pra-dam*, Caus. P. A. *-damayati*, *-te*, *-yitum*, to subdue, conquer, overpower.

Pra-dānta, *ās*, m. pl., N. of a school.

Pra-dām, *-dān*, m. one who tames or subdues; [cf. Pāṇ. VIII. 2, 64.]

प्रदर *pra-dara*. See *pra-dṛī*, p. 631, col. 1.

प्रदर्प *pra-darpa*, *as*, m. (fr. rt. 3. *dṛip* with *pra*), pride, arrogance.

Pra-dṛipita in *a-p*°, q. v.

Pra-dṛipta, *as*, *ā*, *am*, proud, haughty, conceited.

Pra-dṛipti, *is*, f. haughtiness, arrogance, madness; (Sāy. = *anartha-hetuḥ pradarpaḥ*.)

प्रदर्श *pra-darśa*, &c. See *pra-dṛiś*, p. 631.

प्रदल *pra-dala*, *as*, m. an arrow (= *pra-dara*).

प्रदव *pra-dava*, *pra-davya*, *pra-dāvya*. See *pra-du*, col. 3, and p. 631, col. 1.

प्रदस् *pra-das*, cl. 4. P. *-dasyati*, *-dasitum*, to dry up, become dry.

प्रदह् *pra-dah*, cl. 1. P. *-dahati*, *-dagdhum*, to burn, consume, destroy: Pass. *-dahyate*, to take fire, be consumed by fire, be burnt, burn.

Pra-dagdha, *as*, *ā*, *am*, burnt, consumed, destroyed.

Pra-dagdhavya, *as*, *ā*, *am*, to be burnt.

Pra-dāha, *as*, m., Ved. burning, destroying by fire.

प्रदा *pra-dā* (see rt. 1. *dā*), cl. 3. P. (rarely in the earlier language A.) *-dadāti* (*-datte*), *-dātum*, to give away, give to, give; to give up, deliver; to offer, present, grant; to give a daughter in marriage; to sell (with inst. of the price); to restore; to put in, place in; (with *ṛiṇam*) to pay, discharge a debt; (with *vidyām*) to communicate or impart knowledge; (with *prativaćaḥ*) to give an answer; (with *yuddham*) to give battle; (with *dvandva-yuddham*) to engage in single combat; (with *pravṛittim*) to give information of an event; (with *hutāśanam*) to set fire to: Pass. *-dīyate*, to be given away, to be given: Caus. *-dāpayati*, *-yitum*, to cause to give, compel to give back or to repay; to cause to put or place in: Desid. *-ditsate*, to wish to give in marriage.

Pra-tta, *as*, *ā*, *am* (for *pra-datta*), given away, given, offered, presented; given in marriage, betrothed, married. — *Pratta-vat*, *ān*, *atī*, *at*, one who has given or presented.

Pra-tti, *is*, f. (for *pra-datti*), Ved. giving away, giving.

Pra-da, *as*, *ā*, *am*, giving away, giving, a giver, bestower, yielding, presenting, granting, bestowing, conferring (generally at the end of a comp.; cf. *bahu-p*°, *prāṇa-p*°, *rući-p*°, *śāpa-p*°, *sasya-p*°); liberal, bountiful; (*ā*), f. a gift.

Pra-datta, *as*, *ā*, *am*, given away, given, offered, presented, bestowed, granted; given in marriage; (*as*), m., N. of a Gandharva.

Pra-dadi, *is*, *is*, *i*, Ved. liberal, bountiful.

Pra-dātavya, *as*, *ā*, *am*, to be given away, to be given; to be given back; to be given in marriage; to be placed in or put into.

Pra-dātṛi, *tā*, *trī*, *tṛi*, one who gives or bestows, giving, liberal; a giver, donor; one who gives a daughter away in marriage; 'the giver,' an epithet of Indra; N. of a divinity enumerated among the Viśve Devāḥ.

1. *pra-dāna*, *am*, n. (for 2. *pra-dāna* see below), giving, offering, presenting, bestowing, granting [cf. *pāṇi-p*°, *vara-p*°]; an oblation (especially one made by fire); the words or sacred texts recited during an oblation by fire (for *pradāna-mantra*); imparting, communicating, teaching [cf. *veda-p*°, and see Manu II. 171]; giving away in marriage; applying (a clyster); a gift, present. — *Pradāna-kṛipaṇa*, *as*, *ā*, *am*, mean or niggardly in making presents. — *Pradāna-pūrvam*, ind. with a present. — *Pradāna-rući*, *is*, f. 'delighting in giving,' N. of a man. — *Pradāna-vat*, *ān*, *atī*, *at*, giving, liberal. — *Pradāna-śūra*, *as*, m., lit. a hero in giving, i. e. an excessively liberal man [cf. *dāna-śūra*, *dāna-vīra*]; N. of a Bodhi-sattva.

Pradānaka, *am*, n. an offering, oblation.

Pradānika, *as*, *ā*, *am*, (at the end of a comp.) relating to giving or offering: [cf. *dattāp*°.]

Pra-dāpayitṛi, *tā*, *trī*, *tṛi*, one who causes to give; (Ved.) one who gives, a giver.

Pra-dāpya, *as*, *ā*, *am*, to be caused to give, to be compelled to pay.

Pra-dāya, *am*, n. a present.

Pra-dāyaka, *as*, *ikā*, *am*, giving, granting, presenting, bestowing. — *Pradāyaka-tva*, *am*, n. the being a giver, giving.

Pra-dāyin, *ī*, *inī*, *i*, giving away, giving, a giver, granting, presenting. — *Pradāyi-tva*, *am*, n. the being a giver, giving.

Pra-di, *is*, m. a gift, present (Schol. on Pāṇ. III. 3, 92).

Pra-ditsu, *us*, *us*, *u*, wishing or intending to give (with acc.).

Pra-deya, *as*, *ā*, *am*, to be given or granted, to be offered or awarded to (in these senses sometimes compounded with a word denoting the recipient, cf. *rāja-p*°, *śishya-p*°); to be imparted, to be taught or instructed; to be given in marriage, marriageable; (*as*), m. a present.

प्रदान 2. *pra-dāna*, *am*, n. (fr. rt. 3. *dā* with *pra*), a goad. (For 1. *pra-dāna* see above.)

प्रदान्त *pra-dānta*, &c. See *pra-dam*, col. 1.

प्रदिग्ध *pra-digdha*. See *pra-dih*, col. 3.

प्रदिव् *pra-div*, *-dyaus*, f., Ved. the third or highest heaven (in which the Pitṛis are said to dwell); the fifth of the seven heavens; (according to Sāy.) = *purāṇa*, existing from olden times, ancient; *pra-divas*, ind. from the remotest or earliest times, from of old, long since, always, constantly, ever; *anu pradivaḥ*, as of old, as formerly; (*pra-divi*), ind. at all times, always, constantly, ever.

प्रदिश् 1. *pra-diś*, cl. 6. P. *-diśati*, *-deshṭum*, to point out, show; to signify, announce, declare, communicate, make known; to direct; to appoint, ordain, prescribe, instruct; to urge on, incite; to assign: cl. 4. P. *-diśyati*, &c., to grant: Caus. *-deśayati*, *-yitum*, to urge on, incite: Intens. *-dedeshṭi*, to animate (Ved.).

2. *pra-diś*, *k*, f. pointing to, pointing out; direction, order, command, instruction; a direction, quarter, region of the sky (of which from four to seven are enumerated in the Veda; *Pitryā pradiś*, the region of the Pitṛis, i. e. the south; *pradiśo gatam*, gone towards all quarters of the heavens); an intermediate point of the compass or half quarter, as north-east, south-west, &c.

Pra-diśyamāna, *as*, *ā*, *am*, being pointed out, being urged on or incited.

Pra-dishṭa, *as*, *ā*, *am*, pointed out, announced, declared; directed, ordained, appointed.

Pra-deśa, *as*, m. pointing out, showing; direction, decision, determination; appealing to a precedent; an example (in grammar &c.); a place, (*pradeśeshu*, in various places), spot, region; a country, district, foreign country; a wall; a short span measured from the tip of the thumb to that of the forefinger. — *Pradeśa-kārin*, *ī*, m. epithet of a kind of ascetic. — *Pradeśa-vat*, *ān*, *atī*, *at*, possessing or occupying a place. — *Pradeśa-śāstra*, *am*, n. a book containing examples (in grammar). — *Pradeśa-stha*, *as*, *ā*, *am*, being or situated in a district.

Pra-deśana, *am*, n. a gift, present, bribe; an offering, anything given to the gods, to superiors, or friends; (*ī*), f. the index finger, forefinger; the corresponding toe.

Pra-deśita, *as*, *ā*, *am*, urged, directed.

Pra-deśinī, f. the index finger, forefinger; the corresponding toe.

Pra-deshṭṛi, *ṭā*, m. one who pronounces judgment, a judge.

प्रदिह् *pra-dih*, cl. 2. P. *-degdhi*, *-degdhum*, to smear over, besmear, smear, daub, anoint.

Pra-digdha, *as*, *ā*, *am*, smeared over, besmeared, daubed, bedaubed, anointed, overspread; (*am*), n., scil. *māṇsa*, a kind of dish prepared with meat; (*as*), m. a kind of sauce or gravy.

Pra-deha, *as*, m. a plaster, a thick or viscid ointment; applying a plaster, unction; solid food (perhaps inspissated juice and the like).

प्रदीदी *pra-dīdī* = *pra-dīdhī* below.

प्रदीधी *pra-dīdhī* (see rt. 1. *dīdhī*), cl. 2. A. *-dīdhīte*, &c., Ved. to shine forth, shine brilliantly.

Pra-dīdhyāna, *as*, *ā*, *am*, Ved. shining forth, shining brilliantly.

प्रदीप् *pra-dīp*, cl. 4. A. *-dīpyate*, *-dīpitum*, to flame forth, blaze, burst into flames: Caus. *-dīpayati*, *-yitum*, to set on fire, set fire to, light, kindle, inflame.

Pra-dīpa, *as*, m. a light, a lamp, lantern; that which illuminates or illustrates, an enlightener; (often at the end of a comp., e. g. *kula-p*°, 'the light of a family;' especially in titles of explanatory works, cf. *mahābhāshya-p*°.) — *Pradīpa-mañjarī*, f., N. of a commentary by Rāmeśvara on the Amara-kosha. — *Pradīpa-śaraṇa-dhvaja*, *as*, m., N. of a Mahoraga-rāja. — *Pradīpa-sāha*, *as*, m. (*sāha* = شاه), N. of a prince.

Pradīpaka, *as*, *ikā*, m. f. a small lamp, a lamp; (*as*, *ikā*, *am*), illuminating, illustrating, clearing up.

Pra-dīpana, *as*, *ī*, *am*, inflaming, illuminating; stimulating, exciting; (*am*), n. the act of kindling, inflaming, igniting, exciting, &c.; (*as*), m. a sort of mineral poison (of a red colour and caustic in its action).

Pradīpāya, Nom. A. *pradīpāyate*, *-yitum*, to represent a lamp, to act as a lamp, act the part of a lamp.

Pradīpīya or *pradīpya*. See Gaṇa to Pāṇ. V. 1, 4.

Pra-dīpta, *as*, *ā*, *am*, kindled, inflamed, lighted up, illuminated; blazing, burning, shining; excited, stimulated; clear, shrill (opposed to *pūrṇa*, as a term of augury?).

Pra-dīpti, *is*, f. light, lustre, splendor, brilliancy. — *Pradīpti-mat*, *ān*, *atī*, *at*, bright, radiant, luminous.

प्रदीर्घ *pra-dīrgha*, *as*, *ā*, *am*, exceedingly long.

प्रदु *pra-du*, cl. 4. A. *-dūyate*, *-dotum*, to be consumed by fire; cl. 5. P. *-dunoti*, &c., to distress, pain, torment, torture; to press hard.

Pra-dava, *as*, *ā*, *am*, burning, inflaming.

Pra-davya or *pra-dāvya, as,* m., Ved., scil. *agni,* a forest fire (= *dāvāgni*).

प्रदुष् *pra-dush,* cl. 4. P. *-dushyati, -doshṭum,* to become worse, deteriorate; to be defiled or polluted; to do amiss, act improperly, fall (morally); to commit an offence against (with acc.): Caus. *-dūshayati, -yitum,* to spoil, deprave, corrupt; to defile, pollute, contaminate, vitiate, damage; to speak ill of, abuse, blame, censure.

Pra-dushṭa, as, ā, am, corrupt, wicked, bad, wrong, sinful; licentious, wanton, infamous.

Pra-dūshaṇa, as, ī, am, corrupting, spoiling; defiling, contaminating.

Pra-dūshita, as, ā, am, corrupted, spoilt; depraved, vitiated; defiled, polluted.

Pra-dosha, as, ā, am, corrupt, bad, wicked; *(as),* m. defect, fault, offence, sin, transgression, guilt; a disordered condition (of the body or of the state), mutiny, insurrection, rebellion; the first part of the night, evening twilight, evening, nightfall; Evening personified (and associated with Niśitha and Vyushṭa as a son of Doshā); *(am),* ind., Ved. in the evening, in the dark. — *Pradosha-kāla, as,* m. evening tide. — *Pradosha-timira, am,* n. evening darkness, the dusk of early night. — *Pradosha-pūjā-vidhi, is,* m. and *pradosha-śiva-pūjā,* f., N. of two works. — *Pradosha-ramaṇīya, as, ā, am,* pleasant or delightful in the evenings. — *Pradoshāgama* (°*sha-āg*°), *as,* m. the coming on of evening, nightfall.

Pradoshaka, as, ā, am, born in the evening; (according to a Scholiast) a proper N.

प्रदुह् 1. *pra-duh,* cl. 2. P. A. *-dogdhi, -dugdhe, -dogdhum,* to milk; to yield milk or any desired object.

2. *pra-duh, -dhuk, k, k,* milking, milking well.

Pra-doha, as, m. milking.

Pra-dohana, as, m., N. of a man.

प्रदृप्ति *pra-dṛipti.* See *pra-darpa,* p. 630.

प्रदृश् *pra-dṛiś,* cl. 1. P. *-paśyati, -drashṭum,* to look forward, see in front, foresee; to see, behold, view; to perceive, observe, discern, distinguish, learn; to look at, look upon; to regard, judge; to have a view or opinion; to be intelligent: Pass. *-dṛiśyate,* to become visible, to be seen or observed; to look, appear: Caus. *-darśayati, -yitum,* to foreshow, show forth, bring to light, make visible, display, exhibit; to describe; to make clear, explain, teach: Desid. *-didṛikshati,* to wish to see.

Pra-darśa, as, m. looking, look, appearance; direction, injunction.

Pra-darśaka, as, ikā, am, foreshowing, foretelling, presaging; a prophet; showing, exhibiting, displaying; presenting; proclaiming, announcing; propounding, teaching, instructing; a teacher, instructor, expounder; a doctrine, principle.

Pra-darśana, am, n. foreshowing, prophesying; look, appearance, aspect, (often at the end of comps., e. g. *ghora-p*°, of terrible aspect); showing, pointing out, manifesting, displaying, bringing to light, indicating; explaining, specifying, teaching; an example; *(ās),* m. pl. a class of deities under Manu Auttami.

Pra-darśita, as, ā, am, foreshown, prophesied; shown forth, shown, brought to light, manifested, exhibited, evinced; made known, signified; rendered clear, taught; mentioned, declared, specified.

Pra-darśin, ī, inī, i, seeing, viewing; pointing out, showing, indicating.

Pra-darśya, ind. having exhibited or shown.

Pra-paśyat, an, antī, at, foreseeing, looking.

प्रदॄ *pra-dṝī,* cl. 9. P. *-dṛiṇāti, -daritum, -darītum,* to break or tear to pieces (Ved.): Pass. *-dīryate,* to cleave asunder, split open (intrans.); to be dispersed or scattered: Caus. *-dārayati, -yitum,* to split, cleave, tear asunder.

Pra-dara, as, m. splitting, rending, tearing; a fracture, breach, crack, crevice, cleft in the earth; the dispersion of an army; a particular disease of women, menorrhagia; an arrow; *(ās),* m. pl., N. of a people.

प्रदेश *pra-deśa.* See p. 630, col. 3.

प्रदोष *pra-dosha.* See col. 1.

प्रद्यु *pra-dyu, u,* n. (fr. *pra* + 3. *dyu* or 3. *div*), good works leading to heaven, works securing heaven.

प्रद्युत् *pra-dyut,* cl. 1. A. *-dyotate, -dyotitum,* to begin to shine or to be brilliant: Caus. *-dyotayati, -yitum,* to irradiate, illumine.

Pra-dyutita, as, ā, am, beginning to shine or to be brilliant; illuminated, irradiated, lighted.

Pra-dyota, as, m. illumining, irradiating; splendor, lustre, light; a ray of light; N. of a Yaksha; of a king of Magadha and founder of a dynasty; of a king of Ujjayinī.

Pra-dyotana, as, m. the sun; N. of a prince of Ujjayinī; *(am),* n. blazing, shining, light.

Pra-dyotita, as, ā, am, = *pra-dyutita.*

Pra-dyotin, ī, inī, i, illumining, irradiating.

प्रद्युम्न *pra-dyumna, as,* m. (fr. *pra* + *dyumna,* see p. 438, col. 1), 'the pre-eminently mighty one,' an epithet of Kāma-deva the god of love, or of that deity in another birth (regarded as a son of Kṛishṇa and Rukmiṇī, or as a son of Saṅkarshaṇa and then identified with Sanat-kumāra); N. of a son of Manu and Naḍvalā; of an astronomer; of a mountain (?); of a river. — *Pradyumna-pura, am,* n. 'Pradyumna's city,' N. of a town on the Candra-bhāgā or Chenab. — *Pradyumna-vijaya, as,* m. 'Pradyumna's victory (over Vajra-nābha),' N. of a drama by Saṅkara-dīkshita. — *Pradyumnāgamana* (°*na-āg*°), *am,* n. the arrival of Pradyumna. — *Pradyumnāgamanīya, as, ā, am,* treating of the arrival of Pradyumna.

प्रद्रव *pra-drava, pra-drāva.* See below.

प्रद्राणक *pra-drāṇaka, as, ā, am* (fr. rt. 2. *drā* with *pra*), sorely distressed, very needy or indigent, very poor.

प्रद्रु *pra-dru,* cl. 1. P. *-dravati, -drotum,* to run forwards, run away, flee, escape, escape to (with acc.); to hasten, hasten away, go away; to hasten towards, rush against; to fall upon, assail; to attain: Caus. *-drāvayati, -yitum,* to cause to run away, put to flight, rout.

Pra-drava, as, ā, am, fluid, liquid.

Pra-drāva, as, m. running away, running, flight, retreat, escape; going, going quickly or well.

Pra-drāvin, ī, iṇī, i, runaway, fugitive; one who retreats or flies, retreating, flying, going.

प्रद्रुह् *pra-druh, -dhruk, k, k,* one who hurts or injures, trying to hurt.

प्रद्रेक् *pra-drek,* cl. 1. A. *-drekate, -drekitum,* to shout out; to neigh, to roar, bellow.

प्रद्वार् *pra-dvār,* f. or *pra-dvāra, am,* n. a place before a door or gate.

प्रद्विष् 1. *pra-dvish,* cl. 2. P. A. *-dveshṭi, -dvishṭe, -dveshṭum,* to feel dislike or repugnance for, dislike, hate; to show one's hatred.

2. *pra-dvish, ṭ, ṭ, ṭ,* feeling dislike or repugnance for, disliking, hating.

Pra-dvishat, an, atī, at, feeling dislike or repugnance for, hating, hostile, an enemy.

Pra-dvesha, as, m. dislike, repugnance, aversion, disinclination, hatred, hostility; *(ī),* f., N. of the wife of Dīrgha-tamas.

Pra-dveshaṇa, am, n. hating, hatred, hostility.

Pra-dveshṭṛi, ṭā, ṭrī, ṭṛi, one who dislikes or hates, a disliker, hater.

प्रध *pra-dha.* See under *pra-dhā,* col. 3.

प्रधन *pra-dhana, am,* n. spoil taken in battle, a prize gained by a victor; a contest, conflict, combat, fight, war, battle [cf. *dhana*]; tearing, rending, destruction, destroying; *(as),* m., N. of a man; *(ās),* m. pl., N. of his descendants. — *Pradhanottama* (°*na-ut*°), *am,* n. 'best of battles,' a great battle or contest.

Pradhanya, as, ā, am, Ved. forming or constituting the spoil or booty (as cattle).

प्रधमन *pra-dhamana.* See under 1. *pra-dhmā,* p. 632, col. 1.

प्रधर्ष *pra-dharsha,* &c. See under *pra-dhṛish,* p. 632, col. 1.

प्रधा *pra-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to place or set before, offer; to give up, deliver.

Pra-dha, as, ā, am, holding, having; *(ā),* f., see Scholiast on Pāṇ. VI. 4, 64; N. of a daughter of Daksha.

Pra-dhāna, as, ā, am, chief, main, principal, capital (city); pre-eminent, most eminent, most excellent, best; prevalent, predominant, preponderant, principally or pre-eminently inherent; *(am),* n. a chief or principal thing, chief object, the most important thing, the head, chief, (often at the end of a comp., e. g. *Indra-pradhāna,* having Indra as the chief object; cf. *dharma-p*°, *vinaya-p*°, *yathā-pradhānam*); (in Sāṅkhya phil.) = *Prakṛiti,* 'the Originant,' primary or original matter or rather the primary germ out of which all material appearances are evolved, the first evolver or source of the material world (hence in a general acceptation 'nature' or rather 'matter' as opposed to *purusha* or 'spirit'); the Supreme Spirit, the Supreme Deity; intellect, understanding; (in grammar) the principal member of a compound (opposed to the *upa-sarjana* or secondary member by which the primary member is qualified); *(as, am),* m. n. the first companion or attendant of a king, his minister or counsellor, his eunuch or confidant; a courtier, a noble; an elephant-driver; *(as),* m., N. of an ancient king. — *Pradhāna-karman, a,* n. or *pradhāna-kārya, am,* n. chief or principal action; the principal mode of treatment (in medicine). — *Pradhāna-tama, as, ā, am,* the most excellent or distinguished, most important, chiefest. — *Pradhāna-tara, as, ā, am,* more excellent, better. — *Pradhāna-tas,* ind. according to eminence or superiority. — *Pradhāna-tā,* f. pre-eminence, excellence, superiority, supremacy, prevalence; the being Pra-dhāna, q. v., (in Mahā-bh. Vana-p. 173 = *jagat-kāruṇatā*; cf. *śarīra-p*°.) — *Pradhāna-tva, am,* n. pre-eminence, superiority, excellence; (in Sāṅkhya phil.) the being Pra-dhāna, q. v. — *Pradhāna-dhātu, us,* m. the chief element or ingredient of the body, semen virile. — *Pradhāna-purusha, as,* m. a chief person, most distinguished personage; an epithet of Śiva. — *Pradhāna-purushātīta* (°*sha-at*°), *as,* m. transcending Pradhāna and Purusha (matter and spirit); an epithet of Śiva. — *Pradhāna-bhāj, k, k, k,* receiving the chief share, presiding over; the most excellent or distinguished. — *Pradhāna-mantrin, ī,* m. a prime minister. — *Pradhāna-mitra, am,* n. a chief friend. — *Pradhāna-vāsas, asī,* n. du. two principal garments, best clothes. — *Pradhāna-vṛishṭi, is,* f. very copious rain, heaviest rain. — *Pradhāna-śishṭa, as, ā, am,* taught or laid down as of primary importance; [cf. *anvāćaya-śishṭa.*] — *Pradhāna-sevā,* f. chief or principal service. — *Pradhānāṅga* (°*na-aṅ*°), *am,* n. a chief member, the chief member of the body; most eminent person in a state; principal branch of a science, &c. — *Pradhānātman* (°*na-āt*°), *ā,* m. the highest personal principle, the chief soul, an epithet of Vishṇu; one with crude nature or Viśva-bhāvana. — *Pradhānādhyaksha* (°*na-adh*°), *as,* m. a chief superintendent. — *Pradhānādhyaksha-tā* (°*na-adh*°), f. the office of chief superintendent. — *Pradhānāmātya* (°*na-am*°), *as,* m. a prime minister. — *Pradhānottama* (°*na-ut*°), *as, ā, am,* best of the eminent, eminent, illustrious; warlike, brave.

Pradhānaka, am, n. (in Sāṅkhya phil.) primary or original matter (= *pra-dhāna, a-vyakta,* q. q. v. v.).

Pradhānya, a wrong reading for *prādhānya,* q. v.

Pra-dhi, is, m. that which is placed round the nave of a wheel, the circumference or periphery of a wheel; a well. — *Pradhi-maṇḍala, am*, n. the circumference of a wheel.

प्रधाव् 1. *pra-dhāv*, cl. 1. P. A. *-dhāvati, -te, -dhāvitum*, to run forwards, run forth, run away; to set out, start; to become diffused, spread; to pervade, permeate: Caus. P. *-dhāvayati, -yitum*, to drive away, drive.

Pra-dhāvita, as, ā, am, run forwards, run away; set out, started.

प्रधाव् 2. *pra-dhāv*, cl. 1. P. A. *-dhāvati, -te, -dhāvitum*, to wash; to rub off: Caus. *-dhāvayati, -yitum*, to cause to wash; to wash.

Pra-dhāvana, am, n. rubbing or washing off; (*as*), m. air, wind (regarded as a 'purifier,' cf. *pavana*; or perhaps fr. 1. *pra-dhāv*, regarded as a 'runner').

प्रधि *pra-dhi*. See above.

प्रधी *pra-dhī, is*, f. great intelligence; (*īs, īs, i*), of superior intelligence, pre-eminently intelligent.

प्रधूपित *pra-dhūpita, as, ā, am*, fumigated, perfumed; heated, burnt; lighted, inflamed; afflicted; excited; (*ā*), f. a woman in trouble or affliction; the quarter to which the sun is proceeding.

प्रधृ *pra-dhṛi*, Caus. *-dhārayati, -yitum*, to direct towards, place or fix upon; (with *manas*) to set the mind upon anything (dat.), resolve, determine; to bear in mind, keep in remembrance; to reflect, consider; to chastise, punish, inflict a punishment or penalty on any one (with loc.; cf. *daṇḍam dhṛi*).

Pra-dhāraṇa, as, ī, am, keeping, preserving, protecting [cf. *pāda-p°*]; (*ā*), f. (probably) a particular high order of intelligence.

प्रधृष् *pra-dhṛish*, cl. 1. 5. P. *-dharshati, -dhṛishṇoti, -dharshitum*, to be bold against, assail with courage or daring; to lay hands on, hurt, injure, harass; to overpower, overcome: Caus. *-dharshayati, -yitum*, to attack, assault, assail; to hurt, injure; to overcome; to violate (a woman); to destroy, lay waste, devastate.

Pra-dharsha, as, m. attacking, assaulting, assailing; [cf. *dush-p°*.]

Pra-dharshaka, as, ikā, am, attacking, assailing; molesting, troubling, harassing.

Pra-dharshaṇa, as, ī, am, attacking, assailing; molesting, troubling, harassing; (*am, ā*), n. f. attacking, assailing, an attack, assault; ill treatment, molestation; *keśa-pradharshaṇa*, dragging by the hair.

Pra-dharshaṇīya, as, ā, am, to be assailed or attacked, assailable, open to attack, exposed to injury or ill treatment.

Pra-dharshita, as, ā, am, attacked, assailed; hurt, injured; haughty, arrogant. — *Pradharshita-vat, ān, atī, at*, arrogant, proud.

Pra-dhṛishṭa, as, ā, am, treated with contumely; proud, arrogant.

Pra-dhṛishṭi, is, f., Ved. overpowering, subjugation.

Pra-dhṛishya, as, ā, am, to be hurt or injured, violable; [cf. *dush-p°, su-p°*.]

प्रध्मा 1. *pra-dhmā*, cl. 1. P. *-dhamati, -dhmātum*, to blow before or in front, blow forth, blow away, destroy; to blow into (with acc.): Pass. *-dhmāyate*, to be blown or tossed about, wander about: Caus. P. A. *-dhmāpayati, -te, -yitum*, to blow into, blow (a conch shell).

Pra-dhamana, am, n. blowing in, blowing into (the nose, as powder &c.); a sternutatory.

2. *pra-dhmā, ās, ās, am*, blowing violently.

Pra-dhmāpana, am, n. (in medicine) a remedy for assisting respiration in any obstruction of the air-passages.

Pra-dhmāpita, as, ā, am, blown into, blown (as a conch shell).

प्रध्यै *pra-dhyai*, cl. 1. P. A. *-dhyāyati, -te, -dhyātum*, to meditate upon, reflect upon, think of (with acc. or with *prati*); to reflect, consider; to excogitate, devise, hit upon.

Pra-dhyāna, am, n. reflecting, reflection, thinking, thought; deep thought, subtile speculation.

प्रध्वंस् *pra-dhvaṇs*, cl. 1. P. *-dhvaṇsati, -dhvaṇsitum*, to fall to pieces, fall in ruins, be destroyed, perish: Caus. *-dhvaṇsayati, -yitum*, to cause to fall, destroy, cause to perish; to scatter, sprinkle (Ved.).

Pra-dhvaṇsa, as, m. utter destruction, annihilation; loss. — *Pradhvaṇsa-tva, am*, n. a state of destruction, ruin. — *Pradhvaṇsābhāva* (°*sa-abh*°), *as*, m. non-existence in consequence of annihilation, ceasing to exist, complete extinction.

Pra-dhvaṇsana, as, ī, am, destroying, annihilating; (*as*), m., Ved. one who destroys or annihilates, a destroyer.

Pra-dhvaṇsin, ī, inī, i, passing, transitory, perishable; destroying, annihilating.

Pra-dhvasta, as, ā, am, fallen to pieces, disappeared, perished, destroyed, annihilated.

प्रध्वन् *pra-dhvan*, cl. 1. P. *-dhvanati, -dhvanitum*, to sound forth, resound.

Pra-dhvanayat, an, antī, at, causing to sound.

प्रनक्ष् *pra-naksh*, cl. 1. P. A. *-nakshati, -te, -nakshitum*, Ved. to draw near, approach; (Sāy.) = *sarvato vyāp*, to be everywhere present.

प्रनर्द् *pra-nard*, cl. 1. P. *-nardati, -narditum*, see Scholiast on Pāṇ. VIII. 4, 14.

प्रनष्ट *pra-nashṭa*. See under 2. *pra-ṇaś*, p. 609.

प्रनायक *pra-nāyaka, as, ā, am*, one whose leader is away, whose rulers are abroad; destitute of a guide.

प्रनाल *pra-nāla, pra-nālī* = *pra-ṇāla, pra-ṇālī*, p. 609, col. 3.

प्रनाशिन् *pra-nāśin*, incorrectly for *pra-ṇāśin*, p. 609, col. 2.

प्रनिंसित *pra-niṇsita, pra-niṇsitavya* = *pra-ṇiṇsita, pra-ṇiṇsitavya*, p. 609, col. 3.

प्रनिक्षण *pra-nikshaṇa* = *pra-ṇikshaṇa*, q.v.

प्रनिघातन *pra-nighātana, am*, n. (fr. Caus. of rt. *han* with *pra-ni*), killing, slaughter, murder.

प्रनिन्दन *pra-nindana* = *pra-ṇindana*, q.v.

प्रनिभिद् *pra-ni-bhid*, cl. 7. P. *-bhinatti, -bhettum*, see Scholiast on Pāṇ. VIII. 4, 18.

प्रनिरक्ष् *pra-ni-raksh*, cl. 1. P. *-rakshati, -rakshitum*, to protect, defend, maintain.

प्रनीड *pra-nīḍa, as, ā, am*, flown from the nest, having left a nest.

प्रनुद् *pra-nud*, incorrectly for *pra-ṇud*, q.v.

प्रनृत् *pra-nṛit*, cl. 4. P. *-nṛityati, -nartitum*, to dance forwards, begin to dance, dance; to gesticulate as in dancing (in token of derision).

Pra-nartita, as, ā, am, caused to dance forwards, set in motion, shaken, agitated; dandled.

Pra-nṛitta, as, ā, am, one who has begun to dance, dancing; (*am*), n. a dance; (also incorrectly written *pra-nṛitya*.) — *Pranṛitta-vat, ān, atī, at*, having danced forward, having begun to dance.

Pra-nṛityat, an, antī, at, dancing forward, beginning to dance, dancing.

प्रपक्ष *pra-paksha, as*, m. the extremity of a wing (of an army drawn out in the form of a bird); (*as, ā, am*), forming the extremity of a wing (in an army so arranged).

प्रपच् *pra-pać*, cl. 1. P. A. *-paćati, -te, -paktum*, to begin to cook; to be accustomed to cook.

Pra-pakva, as, ā, am, (in medicine) inflamed.

Pra-pāka, as, m. ripening (of a boil &c.); inflammation.

प्रपञ्च *pra-pañća, as*, m. (fr. rt. 1. *pać* or *pañć* with *pra*), spreading out, development, diffusion, display, amplification, expansion; expanse, extent; (in philosophy) the expansion of the universe, the world as the scene of manifold action, the visible world or universe; prolixity, diffuseness, copiousness (in style or composition); heap, abundance, quantity; manifoldness, diversity; phenomenon, appearance; illusion, delusion, deceit, trick, fraud, error; reciprocal false praise; reverse, opposition, reversion, inversion; analysis; (in grammar) the repetition of an obscure rule in a clearer form; a joke, jest (?); (as an enclitic after a finite verb) see Gaṇa Gotrādi to Pāṇ. VIII. 1, 27, 57; *prapañćena* or *prapañćatas*, ind. diffusely, in detail. — *Prapañća-nirmāṇa, am*, n. the creation of the visible world. — *Prapañća-buddhi, is, is, i*, deceitful-minded, artful, cunning; (*is*), m., N. of a man. — *Prapañća-vaćana, am*, n. a diffuse or prolix discourse. — *Prapañća-viveka* and *prapañća-sāra, as*, m., N. of two works.

Pra-pañćaka, as, ikā, am, developing, displaying; explaining, copiously expounding.

Pra-pañćana, am, n. development, display, diffusion; copious explanation or exposition, explication.

Prapañćaya, Nom. P. *prapañćayati, -yitum*, to develop, amplify; to display, explain in detail, analyze; to dwell upon a note (in music); to cause to appear in a false light.

Prapañćita, as, ā, am (fr. the Nom.), amplified, expanded, extended, diffused; declared fully, explained, expatiated upon, treated at length; caused to appear in a false light; mistaken, erring; tricked, deceived, beguiled.

प्रपठ् *pra-paṭh*, cl. 1. P. *-paṭhati, -paṭhitum*, to recite aloud: Caus. *-pāṭhayati, -yitum*, to teach, lecture, expound.

Pra-pāṭhaka, as, m. a lesson, lecture, a division, chapter or subdivision of a book (sometimes read *pra-pāṭha*).

प्रपण *pra-paṇa, as*, m., Ved. (fr. rt. 2. *paṇ* with *pra*), exchange, barter.

प्रपत् *pra-pat*, cl. 1. P. *-patati, -patitum*, to fly forwards, fly along, fly forth, fly away; to hasten forwards, hasten away; to fly down, rush or dart down; to fall down, fall; to fall into; to come to; to fall from, be deprived of, lose (with abl.): Caus. *-pātayati, -yitum*, to cause to fly away, put to flight; to chase, pursue: Desid. *-pipatishati*, Ved. to wish to hurry away: Intens. *-pāpatīti*, Ved. to shoot forth; (Sāy.) = *punaḥ punaḥ pat*, to fall again and again, descend repeatedly.

Pra-patana, am, n. flying forwards, flying forth, flying away; falling, falling down or into, precipitating one's self from; alighting; dying, death, destruction; a steep rock, precipice.

Pra-patita, as, ā, am, flown forwards, flown away, flown; fallen, come down; decayed, dead.

Pra-pāta, as, m. a particular mode of flying; starting off, hastening away, going away, departure; springing forth, sudden attack, facing an enemy; falling down or into, a fall; precipitating one's self down from a rock; falling out, (*danta-keśa-prapāta*, the falling out or loss of the teeth and hair); discharge, emission, flux [cf. *vīrya-p°*]; a steep rock, cliff, precipice; a steep bank or shore; a cascade, waterfall. — *Prapātābhimukha* (°*ta-abh*°), *as, ī, am*, inclined to precipitate one's self from a rock. — *Prapātāmbu* (°*ta-am*°), *u*, n. falling water, water falling from a rock.

Pra-pātana, am, n. the causing to fall, throwing down, throwing on the ground; *aksha-prapātana*, throwing dice.

Pra-pātin, ī, m. a precipitous mountain, mountain, rock, cliff.

Pra-pitsu, us, us, u, wishing or intending to descend or alight, wishing to fall or throw one's self down.

प्रपथ *pra-patha, as,* m., Ved. a long way or journey, a journey to a distant place; a remote place; a broad road or street; *(as, ā, am),* loose, relaxed, languid, enervated.

Prapathin, ī, inī, i, Ved. roaming on distant paths (Sāy.=*prakrishṭa-mārga*); *(ī),* m., N. of a man (?).

Prapathya, as, ā, am, Ved. being in the streets or on the road (Mahī-dhara=*bahu-sevito mārgas tatra bhavaḥ,* being in a much frequented road); an epithet of Pūshan, the tutelary deity of travellers.

Prapātha, as, m. a road, way.

प्रपद् 1. *pra-pad,* cl. 4. A. *-padyate, -pattum,* to go forwards, set out for, betake one's self to, resort to; to attain to, arrive at, reach; to take refuge with, flee to for safety, fly to for succour; to enter upon, enter into, set foot on; to come to a particular state, arrive at a condition; to become (with adv. ending in *sāt,* e. g. *sarpa-sāt prapad,* to become a serpent); to attain, obtain, gain, partake of, share in; to perceive; to come on, draw near, approach, appear (said of periods of time); to be going on, to proceed; to take effect, prosper; to deal with, act towards, behave towards; to allow, admit, assent, agree to; to throw one's self down, fall down (at another's feet); to fall upon, attack, assault, assail (Ved.); *adhvānam prapad,* to set forth on the way, begin a journey; *Jina-śāsanam prapad,* to embrace the doctrines of Jina: Caus. P. A. *-pādayati, -te, -yitum,* to cause to enter, introduce: Desid. P. A. *-pitsati, -te,* to wish to enter; to desire to obtain; to be going to undertake.

2. *pra-pad, t,* f., Ved. a way; N. of particular sacred texts; (fr. *pra* + 3. *pad*), the fore part of the foot.

Pra-pada, am, n. (fr. *pra* + *pada*), the fore part of the foot; the point of the foot, tip of the toes; *(ais),* ind. on tiptoe.

Pra-padana, am, n. entering, entrance.

Prapadam, ind. a term applied to a particular mode of recitation (in which the Vedic verses are divided, without reference to the sense and construction, into parts of an equal number of syllables, and between these parts particular formulas inserted containing the word *pra-padye*).

Prapadīna, as, ā, am, relating to the fore part of the foot; extending to it, (wrongly for *āprapadīna,* q. v.)

Pra-panna, as, ā, am, arriving at, reaching; seeking, adhering to; one who seeks for protection or takes refuge, a suppliant; attained, obtained; possessed of, furnished with, provided with; promised, assented to; effecting, producing; poor, distressed. — *Prapanna-pāla, as,* m. 'the protector of suppliants or of those who seek protection,' an epithet of Kṛishṇa. — *Prapannāmṛita* (°*na-am*°), *am,* n. 'nectar for suppliants,' N. of a work. — *Prapannārti-hara* (°*na-ār*°), *as, ī, am,* relieving or reliever of the distress of suppliants.

Pra-pāda, as, m., Ved. premature delivery, miscarriage.

Pra-pāduka, as, ā, am, Ved. going off, coming forth.

Pra-pitsu, us, us, u, desirous of attaining, desirous of entering upon.

प्रपन्न *pra-panna.* See above.

प्रपन्नाड *prapannāḍa, as,* m.=*prapunnāḍa.*

प्रपर्ण *pra-parṇa, as,* m. a fallen leaf.

प्रपलाय *pra-palāya,* cl. 1. A. *-palāyate, -yitum,* to run away, flee away, escape.

Pra-palāyana, am, n. running away, flight, rout.

Pra-palāyita, as, ā, am, run away; routed, defeated.

Pra-palāyin, ī, inī, i, running away, flying, escaping; a fugitive, one who deserts his cause.

प्रपवण *pra-pavaṇa* or *pra-pavana, am,* n. (rt. 1. *pū*), purifying, straining (Soma juice).

Pra-pavaṇīya or *pra-pavanīya, as, ā, am,* to be cleansed or purified.

प्रपश्यत् *pra-paśyat.* See *pra-dṛiś,* p. 631.

प्रपा 1. *pra-pā* (see rt. 1. *pā*), cl. 1. P. *-pibati* (Ved. *-pāti*), *-pātum,* to begin to drink, drink, quaff, sip; (with *ćakshushā*) to drink in with the eyes, feast the eyes upon.

2. *pra-pā,* f. (according to the usual rule the nom. sing. would be *pra-pās*), a place for watering cattle, a shed on the road-side for accommodating travellers with water, place where water is distributed, cistern, (according to Kullūka=*pānīya-dāna-gṛiha*); a draught; a supply of water. — *Prapā-pūraṇa, am,* n. filling a place for watering cattle, furnishing a cistern with water. — *Prapāpūraṇīya, as, ā, am,* serving to fill a cistern. — *Prapā-vana, am,* n. 'cistern-grove,' a pleasure-garden, a cool grove.

Pra-pāṇīya, as, ā, am, to be drunk, drinkable, potable.

Pra-pāna, am, n. drinking, sipping; the under part of a horse's upper lip (which he uses in drinking).

Prapānaka, am, n. (probably) a draught, beverage.

1. *pra-pāyin, ī, inī, i,* drinking, one who drinks.

प्रपा 3. *pra-pā* (see rt. 3. *pā*), cl. 2. P. *-pāti, -pātum,* to protect, defend from (with abl.): Caus. *-pālayati, -yitum,* to guard, screen, defend, protect.

2. *pra-pāyin, ī, inī, i,* protecting (?).

Pra-pālana, am, n. guarding, protecting, protection.

Pra-pālin, ī, inī, i, guarding, protecting; *(ī),* m. an epithet of Bala-rāma.

प्रपाक *pra-pāka.* See *pra-pać,* p. 632.

प्रपाठक *pra-pāṭhaka.* See *pra-paṭh,* p. 632.

प्रपाणि *pra-pāṇi, is,* m. the flat or palm of the hand.

प्रपाण्डु *pra-pāṇḍu, us, us, u,* very white, of a dazzling white colour.

Pra-pāṇḍura, as, ā, am,=*pra-pāṇḍu.*

प्रपादिक *prapādika, as,* m. a peacock; (also read *prapādika.*)

प्रपादुक *pra-pāduka.* See under 1. *pra-pad.*

प्रपितामह *pra-pitāmaha, as,* m. a paternal great-grandfather; an epithet of Kṛishṇa (regarded as great-grandfather of the three worlds); an epithet of Brahmā; *(ī),* f. a paternal great-grandmother; *(ās),* m. pl. great-grandfathers, ancestors in general.

Pra-pitṛivya, as, m. a paternal grand-uncle.

प्रपित्व *pra-pitva, am,* n., Ved. going towards, going to meet, meeting with, encountering (Sāy.=*saṅgrāma,* combat); the coming on or approach of day, day-break (Sāy.=*pra-krama*); [cf. *apa-pitva, abhi-pitva.*]

प्रपित्सु *pra-pitsu.* See under 1. *pra-pad.*

प्रपिन्व् *pra-pinv,* cl. 1. P. A. *-pinvati, -te, -pinvitum,* Ved. to swell, be full of, be rich, flow over.

प्रपिष् *pra-pish,* cl. 7. P. *-pinashṭi, -peshṭum,* to crush, pound: Caus. *-peshayati, -yitum,* to pound, grind or crush to pieces.

Pra-pishṭa, as, ā, am, pounded, ground or crushed to pieces.

प्रपीड् *pra-pīḍ,* Caus. *-pīḍayati, -yitum,* to press hard, press, squeeze; to check, suppress; to oppress, molest, injure, pain, torment, torture.

Pra-pīḍana, am, n. pressing, squeezing; (in medicine) an astringent.

Pra-pīḍita, as, ā, am, pressed, oppressed; pained, tortured.

प्रपीत *pra-pīta, pra-pīna.* See col. 3.

प्रपुत्र *pra-putra, as,* m. a grandson, descendant.

प्रपुनाट *prapunāṭa,* or *prapunāḍa,* or *prapunnaḍa,* or *prapunnāṭa,* or *prapunnāḍa,* or *prapunnāla, as,* m. a species of tree, Cassia Tora; the ringworm shrub, Cassia Alata.

प्रपुष् *pra-push,* cl. 4. 9. P. *-pushyati, -pushṇāti, -poshitum,* to nourish, feed, support, maintain.

प्रपुष्पित *pra-pushpita, as, ā, am,* flowering, in blossom, blooming.

प्रपूज् *pra-pūj,* cl. 10. P. *-pūjayati, -yitum,* to show respect or honour to, praise, esteem, honour.

प्रपृ *pra-pṛi* (see rt. 1. *pṛi*), Caus. P. *-pārayati, -yitum,* Ved. to carry across, bring over, transport, ferry over; to bring out of, to deliver from (with abl.), rescue, protect (Sāy.=*pālayati*).

प्रपृच् *pra-pṛić,* cl. 7. P. *-pṛiṇakti, -parćitum,* Ved. to come in contact with (with acc.).

प्रपृथक् *pra-pṛithak,* ind., Ved. singly, one by one.

प्रपृष्ठ *pra-pṛishṭha, as, ā, am,* having a prominent or protuberant back.

प्रपॄ *pra-pṝ,* cl. 9. P. *-pṛiṇāti, -puritum, -paritum,* to fill up, complete: Pass. *-pūryate,* to be filled, become full, become satiated; to be completed, be fulfilled: Caus. *-pūrayati, -yitum,* to fill up, complete; to make rich, enrich.

Pra-pūraka, as, ikā, am, filling up, fulfilling, satisfying, satiating; *(ikā),* f. the plant Solanum Jacquini.

Pra-pūraṇa, as, ī, am, filling, fulfilling, satisfying; *(am),* n. the act of filling up, filling; injecting, injection, inserting; affixing, attaching to; satiating, satisfying; (with *dhanushaḥ*) bending a bow, i. e. the drawing or filling out of a bow-string for the purpose of shooting.

Pra-pūrita, as, ā, am, filled up, completed.

प्रपौण्डरीक *prapauṇḍarīka, am,* n. a small herbaceous plant (=*pauṇḍarīka,* commonly *puṇḍariyā,* used as a remedy for ulcers and bad eyes and as a perfume);=*sthala-padma,* Hibiscus Mutabilis.

प्रपौत्र *pra-pautra* or *pra-pautraka, as,* m. the son of a son's son, a great-grandson; *(ī),* f. the daughter of a son's son, a great-granddaughter.

प्रप्यै *pra-pyai,* cl. 1. A. *-pyāyate, -pyāyitum, -pyātum,* to swell out, swell up, be distended: Caus. *-pyāyayati, -yitum,* to cause to swell out, swell, distend.

Pra-pīta or *pra-pīna, as, ā, am,* swollen out, swollen up, distended.

Pra-pyāta or *pra-pyāna, as, ā, am,* swollen out, distended, fat, bulky.

Pra-pyāyana, am, n. causing to swell out, swelling.

Pra-pyāyanīya, as, ā, am, to be caused to swell out, to be swollen.

Pra-pyāyayitṛi, tā, trī, tṛi, Ved. causing to swell out, distending.

प्रप्रोथ *pra-protha, as* or *am,* m. or n. (?), Ved. a particular plant (sometimes used as a substitute for the Soma plant).

प्रप्लु *pra-plu,* cl. 1. A. *-plavate, -plotum,* Ved. to swim towards, to float or sail away: Caus. *-plāvayati, -yitum,* to cause to float or sail away; to pour water upon, wash or flood with water.

Pra-plāvana, am, n., Ved. flooding with water, extinguishing (a fire) with water.

Pra-pluta, as, ā, am, Ved. dipped in water.

प्रफर्वी *prapharvī,* f., Ved. a wanton or lascivious girl.

प्रफुल्त *pra-phulta, as, ā, am,* blown, blossomed, blooming (=*pra-phulla,* Scholiast on Pāṇ. VII. 4, 89).

Pra-phulti, is, f. blooming, blossoming.

Pra-phulla, as, ā, am, blooming forth, blooming, blossoming, flowering, blossomed, blown (as a flower), covered with blossoms; expanded like a blown flower; shining; smiling; glad, gay, cheerful, pleased. — *Praphulla-nayana* or *praphulla-netra, as, ā, am,* having full or sparkling eyes, having eyes expanded with joy. — *Praphulla-vadana, as, ā, am,* having the face expanded with joy, having a cheerful or smiling countenance, looking gay or happy.

प्रबन्ध् *pra-bandh,* cl. 9. P. *-badhnāti, -banddhum,* to bind on, bind, fasten, connect; to suppress, check, stop.

Pra-baddha, as, ā, am, bound on, bound, fastened, fettered; connected; suppressed, checked, stopped. — *Prabaddha-mūtra, as, ā, am,* suffering from retention of urine or ischury.

Pra-banddhri, dhā, m. one who connects together, an author.

Pra-bandha, as, m. a connection, a bond, tie, (*garbha-nāḍī-prabandha,* the umbilical cord); an uninterrupted connection, continuous series; uninterruptedness, continuance, continuous application or action; a continued discourse or narration, connected discussion or narrative; a composition, any literary composition, especially a poetical production. — *Prabandha-kalpanā,* f. a feigned story, a work of imagination (whether founded on fact or not). — *Prabandha-varsha, as,* m. incessant rain, rain without intermission. — *Prabandhādhyāya* (°*dha-adh*°), *as,* m., N. of the fourth chapter of the Saṅgīta-darpaṇa; of the fourth book of the Saṅgīta-ratnākara.

Pra-bandhana, am, n. connection, bond, tie; [cf. *sandhi-p*°.]

प्रबभ्र *pra-babhra, as,* m. an epithet of Indra.

प्रबर्ह *pra-barha* or *pra-varha, as, ā, am* (fr. rt. *bṛih* or *vṛih* with *pra*), the best, most excellent.

प्रबल 1. *pra-bala, as, ā, am* (see *bala*), prevailing, predominant; strong, powerful, mighty, great; violent (as pain); important, significant; abounding with; dangerous, pernicious; (*as*), m., N. of an attendant of Vishṇu; of a Daitya; a sprout, shoot (= *pra-bāla*); (*ā*), f. a kind of plant (= *pra-sāriṇī*); (*am*), ind. strongly, exceedingly, much. — *Prabala-tā,* f. or *prabala-tva, am,* n. strength, power, might, mightiness, validity. — *Prabala-toya, as, ā, am,* abounding in water. — *Prabala-rudita, am,* n. strong crying, excessive weeping. — *Prabala-vat, ān, atī, at,* strong, mighty.

2. *prabala,* Nom. P. *prabalati,* &c., to become strong or powerful.

Pra-bāla, as, am, m. n. (sometimes spelt *pra-vāla*), a young shoot, sprout, new leaf or branch; coral (in this sense also written *pra-vāḍa*); the neck of the Indian lute; (*as*), m. an animal; a pupil; a kind of vegetable; [cf. *prabālika.*] — *Prabāla-padma, am,* n. a red lotus-flower. — *Prabāla-phala, am,* n. red sandal-wood. — *Prabāla-bhasman, a,* n. calx or ashes of coral (used medicinally). — *Prabāla-maṇi-śriṅga, as, ā, am,* having horns of coral and gems. — *Prabāla-vat, ān, atī, at,* having new leaves or shoots. — *Prabālāśmantaka* (°*la-aś*°), (probably) coral.

Prabālaka, as, m., N. of a Yaksha; (*ikā*), f., N. of a female.

Prabālika, as, m. a kind of vegetable.

प्रबली *prabalī,* f. a class, division of a community. (supposed to be used in this sense in a particular inscription.)

प्रबह्लिका *prabahlikā* = *pravahlikā* or *pravalhikā,* q. v.

प्रबाध् *pra-bādh,* cl. 1. A. *-bādhate, -bādhitum,* to press forwards, drive; to press hard upon, pain, torment, oppress, disquiet, vex, annoy; to throw down, destroy, demolish, abolish, unmake; to press back, drive back, repel, repulse.

Pra-bādhaka, as, ikā, am, pressing back, keeping off, keeping back, keeping at a distance; refusing.

Pra-bādhana, am, n. pressing hard upon, oppressing, tormenting, paining; keeping off, keeping back, keeping at a distance; refusing, denying.

Pra-bādhamāna, as, ā, am, pressing hard upon, tormenting, afflicting, paining; keeping off, keeping back.

Pra-bādhita, as, ā, am, pressed forwards, driven; oppressed.

Pra-bābadhāna, as, ā, am (fr. the Intens.), Ved. hastening on before, overtaking.

प्रबाल *pra-bāla.* See under 1. *pra-bala,* col. 1.

प्रबाहु *pra-bāhu, us,* m. the fore-arm; 'long-armed,' N. of a man.

Prabāhuka, as, m. 'long-armed,' N. of a man.

प्रबाहुक् *pra-bāhuk,* ind., Ved. in an even line, in an equal series, on an equal height, on a level; at the same time.

Pra-bāhukam, ind. at the same time; on high.

प्रबुध् 1. *pra-budh,* cl. 4. A. *-budhyate, -bodhitum,* to wake up, wake, awaken (intrans.); to bloom, blossom; cl. 1. P. *-bodhati,* to wake up, wake, awake (trans.); to become sensible or aware of, perceive, observe, regard: Caus. *-bodhayati, -yitum,* to wake up, wake, awaken (trans.); to make sensible, cause to know, inform, admonish; to try to convince, persuade; to instruct, teach (with two acc.); to explain; to cause to expand or bloom; to stimulate (by gentle friction).

Pra-buddha, as, ā, am, awakened, wakened, awake, roused; enlivened, lively; clear-sighted, clever, wise, learned; expanded, blown, in bloom; unfolded, developed; beginning to take effect (as a spell); (*as*), m., N. of a teacher. — *Prabuddha-tā,* f. intelligence, wisdom (opposed to *jaḍa-tā*).

2. *pra-budh, bhut, t, t,* Ved. attentive, watching for; (*t*), f. awaking.

Pra-budha, as, m. a great sage.

Pra-bodha, as, m. awaking (either from sleep or from ignorance); awakening, becoming conscious, consciousness; blowing (as of a flower); vigilance, watchfulness, wakefulness, activity; intellect, understanding, knowledge, wisdom, intelligence; explaining; consoling, consolation; reviving the fragrance of a perfume which has lost its scent. — *Prabodha-ćandra, as,* m. the moon of knowledge, i.e. Knowledge personified and compared to the moon. — *Prabodha-ćandrikā,* f. 'moonlight of knowledge.' N. of a grammar by Vaijana. — *Prabodha-ćandrodaya* (°*ra-ud*°), *as,* m. 'rise of the moon of knowledge,' Intelligence personified and compared to the risen moon; N. of a celebrated philosophical drama. — *Prabodha-prakāśa, as,* m., N. of a grammar. — *Prabodha-siddhi, is,* f., N. of a work. — *Prabodha-sudhākara, as,* m., N. of a Vedānta work. — *Prabodhotsava* (°*dha-ut*°), *as,* m. 'waking-festival,' a festival observed from the tenth to the day of full moon of the month Kārttika; see *pra-bodhinī.* — *Prabodhodaya* (°*dha-ud*°), *as,* m. 'the rise of knowledge,' N. of a work; [cf. *prabodha-ćandrodaya.*]

Pra-bodhaka, as, ikā, am, one who awakens; intelligible (at the end of comps., cf. *sukha-p*°); (*as*), m. a minstrel whose duty is to wake the king.

Pra-bodhana, as, ī, am, awakening, exciting, arousing; (*as*), m., N. of a Buddha; (*ī*), f. the eleventh day in the light half of the month Kārttika celebrated as a festival in commemoration of the waking of Vishṇu; the plant Alhagi Maurorum (= *durālabhā*); (*am*), n. waking, awaking (e. g. *kalya-prabodhana,* waking at day-break); awakening, arousing, exciting, reviving; knowledge, understanding; instructing, informing, explaining; reviving the fragrance of a perfume which has lost its scent.

Pra-bodhita, as, ā, am, awakened, wakened, awake, aroused, roused; taught, instructed, informed, admonished; convinced, persuaded; (*ā*), f. a kind of metre, four times ⏑⏑–⏑–⏑⏑⏑–⏑–⏑–. — *Prabodhita-vat, ān, atī, at,* one who has awaked.

Pra-bodhin, ī, inī, i, waking, awaking; (*inī*), f. the eleventh day in the light half of the month Kārttika celebrated as a festival in commemoration of the waking of Vishṇu; [cf. *pra-bodhanī.*] — *Prabodhitā,* f. the being (early) awake, waking betimes.

1. *pra-bodhya, as, ā, am,* to be awakened.

2. *pra-bodhya,* ind. having awakened; having instructed, having explained; having apologized.

प्रब्रू *pra-brū,* cl. 2. P. A. *-bravīti, -brūte,* &c., to speak before (with acc.); to proclaim, announce, publish, declare, inform; to celebrate, praise, laud, glorify (Ved.); to read before (with gen. or dat.); to recite, teach; to tell (with two acc.); to exclaim, shout; to describe; *satyam pra-brū,* to speak the truth, speak sincerely.

प्रभज् *pra-bhaj,* cl. 1. P. A. *-bhajati, -te, -bhaktum,* to execute, accomplish; to honour; to divide.

Pra-bhāga, as, m. division; (in arithmetic) the fraction of a fraction, a sub-fraction. — *Prabhāga-jāti, is,* f. reducing the fraction of a fraction to a simple fraction, reduction of sub-fractions to a common denominator.

Pra-bhāj, k, k, k, dividing, sharing, one who divides or shares.

प्रभञ्ज् *pra-bhañj* [cf. *pra-bhaj*], cl. 7. P. *-bhanakti, -bhanktum,* to break to pieces, break down, break up, break, destroy; to defeat, conquer.

Pra-bhagna, as, ā, am, broken to pieces, broken down, broken up, broken, destroyed.

Pra-bhaṅga, as, ā, am, Ved. breaking, crushing; (*as*), m. breaking, crushing, destroying, destruction, complete defeat.

Pra-bhaṅgin, ī, inī, i, Ved. breaking, crushing, destroying.

Pra-bhaṅgura, as, ā, am, destroying; perishable, transitory (?).

Pra-bhajyamāna, as, ā, am, being broken to pieces, being broken up.

Pra-bhañjana, as, ī, am, breaking down, breaking, destroying; (*as*), m. air, wind, storm, tempest, hurricane; the god of the winds; a nervous disease; N. of a prince; (*am*), n. breaking to pieces.

प्रभद्र *pra-bhadra, as,* m. the plant Azadirachta Indica; (*ā*), f. a kind of plant (= *prasāriṇī*).

Prabhadraka, as, ā, am, exceedingly handsome or beautiful; (*am*), n. a kind of metre, four times ⏑⏑⏑⏑–⏑–⏑⏑⏑–⏑–⏑–.

प्रभर्तव्य *pra-bhartavya,* &c. See under *pra-bhṛi,* p. 636, col. 1.

प्रभव *pra-bhava,* &c. See under *pra-bhū.*

प्रभा 1. *pra-bhā,* cl. 2. P. *-bhāti, -bhātum,* to shine forth, shine, gleam; to begin to become light, begin to dawn; to appear, seem; to illuminate, enlighten.

2. *pra-bhā,* f. light, splendor, radiance, effulgence [cf. *aćira-p*°, *dhūma-p*°]; a ray of light; the shadow of the gnomon on a sun-dial; Light variously personified (as wife of the Sun; or as wife of Kalpa and mother of Prātar, Madhyan-dina, and Sāya, i. e. of Morning, Midday, and Evening; or as a daughter of Svar-bhānu and mother of Nahusha); a N. of Durgā; of an Apsaras; of a herdsman's wife; of the city of Kuvera; a kind of metre, four times ⏑⏑⏑⏑⏑⏑–, ⏑––⏑–; N. of a commentary by Vaidya-nātha on the Kāvya-pradīpa; of a commentary on the Śabda-kaustubha. — *Prabhā-kara, as, ī, am,* causing light or splendor, radiant, luminous; (*as*), m. 'light-maker,' the sun; the moon; fire; the ocean; a N. of Śiva; N. of a deity under the eighth Manu; of a sage of the race of Atri; of a teacher of the Mīmāṃsā philosophy associated with Kumārila-bhaṭṭa; of the author of the Rasa-pradīpa and of the Laghu-sapta-śatikā-stava; N. of a Samādhi;

(ī), f. (with Buddhists) N. of one of the ten Bhūmis; (*am*), n., N. of a Varsha. — *Prabhākara-deva, as,* m., N. of a minister in Kaśmīra; of a poet. — *Prabhākara-vardhana, as,* m., N. of a king. — *Prabhākara-varman, ā,* m., N. of a minister in Kaśmīra. — *Prabhākaravarma-svāmin, ī,* m. 'lord of Prabhākara-varman,' the statue of the tutelary deity of Prabhākara-varman. — *Prabhākara-siddhi, is,* m., N. of a learned man. — *Prabhākara-svāmin, ī,* m., N. of a temple of Vishṇu built by Prabhākara-varman. — *Prabhā-kīṭa, as,* m. 'light-insect,' a fire-fly. — *Prabhāñjana* (°*bhā-añ*°), *as,* m. the tree Hyperanthera Moringa; [cf. *śobhāñjana.*] — *Prabhā-tarala, as, ā, am,* tremulously radiant; *prabhātaralam jyotiḥ,* a tremulously radiant flash, i. e. a flash of lightning. — *Prabhā-tīrtha, am,* n., N. of a Tīrtha. — *Prabhā-pallavita, as, ā, am,* having natural radiance in place of red dye. — *Prabhā-pāla, as,* m., N. of a Bodhi-sattva. — *Prabhā-praroha, as,* m. 'a shoot of light,' a flash or ray of light. — *Prabhā-maṇḍala, am,* n. a circle or crown of rays. — *Prabhāmaṇḍala-śobhin, ī, inī, i,* shining with a circle of rays. — *Prabhā-maya, as, ī, am,* consisting of light, shining. — *Prabhā-lepin, ī, inī, i,* covered with splendor. — *Prabhā-vat, ān, atī, at,* having light, luminous, radiant, splendid, resplendent; (*atī*), f., N. of a goddess; of the wife of the Sun; of one of the Mātṛis attending on Skanda; of an Apsaras; of a sister of the Asura Indra-damana; of a daughter of king Vajra-nābha and wife of Pra-dyumna; of the wife of Citra-ratha king of Aṅga; of a daughter of Su-vīra and wife of Marutta; of a Tāpasī; of the mother of Malli the nineteenth Arhat of the present Ava-sarpiṇī; N. of the daughter of the Śreshṭhin Soma-datta and wife of Madana the son of Vikrama-sena; of the lute of one of the Gaṇas or demigods attendant on Śiva; N. of a drama; of a metre, four times – – ⏑ – ⏑ ⏑ ⏑ ⏑ – ⏑ – ⏑ –; of another metre, four times – – ⏑ – ⏑ ⏑ – ⏑ – ⏑ – ⏑ –. — *Prabhāvatī-pariṇaya, as,* m. 'the marriage of Prabhāvatī,' N. of a drama by Viśva-nātha (= *prabhā-vatī*). — *Prabhā-vyūha, as,* m., N. of a god; (also read *prabha-vyūha.*) — *Prabheśvara-tīrtha* (°*bhā-īś*°), *am,* n., N. of a place of pilgrimage.

Pra-bhāta, as, ā, am, shone forth; begun to become clear or light; (*am*), n. morning, dawn, day-break; (*as*), m., N. of a Vasu (in this sense incorrectly for *pra-bhāsa*).

Pra-bhāna, am, n. light, radiance, shining.

Pra-bhānīya, as, ā, am, to be irradiated or lighted.

Pra-bhāpana, am, n. causing to shine.

Pra-bhāpanīya, as, ā, am, to be caused to shine.

प्रभाग *pra-bhāga.* See *pra-bhaj,* p. 634.

प्रभारक *prabhāraka, as,* m., N. of a Nāga.

प्रभाव *pra-bhāva,* &c. See col. 3.

प्रभाष् *pra-bhāsh,* cl. 1. A. *-bhāshate, -bhāshitum,* to speak to, address, converse with; to declare, proclaim, publish, announce; to divulge, disclose, reveal, manifest; to expound, explain; to prate, prattle: Pass. *-bhāshyate,* to be called or named.

Pra-bhāsha, as, m., N. of a Vasu; (a wrong reading for *pra-bhāsa.*)

Pra-bhāshaṇa, am, n. explanation, interpretation.

Prabhāshaṇīya, as, ā, am, relating to explanation or interpretation.

Pra-bhāshita, as, ā, am, spoken, uttered.

Pra-bhāshin, ī, iṇī, i, saying, speaking.

प्रभास् *pra-bhās,* cl. 1. A. (ep. also P.) *-bhāsate* (*-ti*), *-bhāsitum,* to shine, be brilliant; to appear: Caus. *-bhāsayati, -yitum,* to irradiate, illuminate, enlighten.

Pra-bhāsa, as, m. splendor, beauty; N. of a Vasu; of a being attendant on Skanda; of a deity under the eighth Manu; (with Jainas) N. of one of the eleven Gaṇādhipas; of a minister of Candra-pāla king of Madra; (*ās*), m. pl., N. of a race of Ṛishis; (*as, am*), m. n., N. of a celebrated place of pilgrimage on the west coast of the Dekhan near Dvārakā.

Pra-bhāsat, an, antī, at, shining forth, shining, effulgent.

Pra-bhāsana, am, n. irradiating, illumining.

Pra-bhāsvat, ān, atī, at, shining forth, shining brightly, brilliant.

Pra-bhāsvara, as, ā, am, = *pra-bhāsvat.*

प्रभिद् 1. *pra-bhid,* cl. 7. P. *-bhinatti, -bhettum,* to split asunder, split, cleave; to pierce, bore, break open, open: Pass. *-bhidyate,* to be broken to pieces, crumble (intrans.); to bud forth, open, expand (as a flower); to split, divide (intrans.).

2. *pra-bhid, t, t, t,* splitting or tearing asunder, splitting, cleaving.

Pra-bhinna, as, ā, am, split asunder, split, cleft, divided, severed; broken to pieces, broken through; well cut, cut off, detached; pierced, bored, opened; budding, expanded; loosened, relaxed; disfigured, deformed, altered, changed; different, distinct; (*as*), m. a furious elephant, an elephant in rut or from whose temples a fragrant fluid exudes; [cf. 2. *dāna,* p. 408, col. 1.] — *Prabhinna-karaṭa, as, ā, am,* 'cloven-cheeked,' having the cheeks cleft (during the exuding of a fragrant fluid, as an elephant in the rutting season). — *Prabhinna-viśh, ṭ, ṭ, ṭ,* having the feces divided or relaxed. — *Prabhinnāñjana* (°*na-añ*°), *am,* n. 'mixed collyrium,' an eye-salve mixed with oil (= *bhinnāñjana*).

Pra-bheda, as, m. splitting, cutting through; division, separation, distinction, difference, disparity; kind, sort; the flowing of a juice or peculiar fluid from the temples of an elephant; [cf. 2. *dāna,* p. 408, col. 1.]

Pra-bhedaka, as, ikā, am, tearing asunder, cleaving, separating, severing; piercing; distinguishing.

Pra-bhedana, as, ī, am, = *pra-bhedaka.*

प्रभी *pra-bhī,* cl. 3. P. *-bibheti, -bhetum,* to be greatly afraid of, to be terrified at (with abl.).

Pra-bhīta, as, ā, am, terrified, afraid.

प्रभु *pra-bhu,* &c. See col. 3.

प्रभुज् 1. *pra-bhuj* (see rt. 1. *bhuj*), cl. 6. P. *-bhujati, -bhoktum,* to bend forwards, incline, bend.

Pra-bhugna, see Scholiast on Pāṇ. VIII. 4, 29.

प्रभुज् 2. *pra-bhuj* (see rt. 2. *bhuj*), cl. 7. P. A. *-bhunakti, -bhuṅkte, -bhoktum,* to begin to eat; to protect, govern (?).

प्रभू *pra-bhū,* cl. 1. P. (rarely also A.) *-bhavati* (*-te*), *-bhavitum,* to come into being, come forth, spring forth, spring up; to proceed, rise, arise, originate; to be brought forth; to become; to become manifest, appear; to extend beyond, surpass (Ved.); to become more numerous, become numerous, multiply, increase, become prevalent; to be strong or powerful, prevail; to prevail over, have power or control over (with gen., loc., or dat.); to be a match for (with dat.); to be able or equal to (with inf.); to have power for, be competent to (with dat. or loc.); to be useful, be of use; to profit, avail; to beseech, intreat, implore: Caus. *-bhāvayati, -yitum,* to cause to come forth; to increase, augment, multiply (e. g. to multiply the Soma by placing it in a greater number of vessels); to provide more amply, endow more richly; to make powerful, cause to thrive or prosper, nurture; to gain power or strength; to recognise, discern: Desid. of Caus. *-bibhāvayishati,* to wish to increase, wish to lengthen or prolong (Ved.).

Pra-bhava, as, m. production, birth; origin, source, cause of existence; generative cause, the basis or root of being or existence; the operative cause or immediate origin of being, as the father or mother, &c.; the place of receiving existence or that where an object is first perceived, birthplace; the source of a river [cf. *Yamunā-p*°]; the Creator; strength, might, superiority, power, majesty (= *pra-bhāva*); N. of a Sādhya; N. of the first or thirty-fifth year in a sixty years' cycle of Jupiter; (*as, ā, am*), becoming prominent, prominent, excelling, excellent, eminent, distinguished; superior, powerful; (at the end of a comp.) springing or originating from, rising from, derived from, belonging to; born, produced. — *Prabhava-prabhu, us,* m. (with Jainas) N. of one of the six Śruta-kevalins.

Pra-bhavat, an, antī, at, coming forth, arising; exceeding; being powerful, prevailing.

Prabhavati-tarām, ind. has greater efficacy, has more power, has great power.

Pra-bhavana, am, n. production, source, origin; the being born or produced; ruling, presiding (?); (*as, ā, am*), produced from, springing from (at the end of a comp.; cf. *meru-p*°).

Pra-bhavanīya, as, ā, am, see Scholiast on Pāṇ. VIII. 4, 34.

Pra-bhavitṛi, tā, trī, tṛi, powerful, potent; (*tā*), m. a lord, ruler.

Pra-bhavishṇu, us, us, u, pre-eminent; mighty, strong, powerful, potent; (*us*), m. a mighty man, lord, master, lord over (with loc. or gen.). — *Prabhavishṇu-tā,* f. lordship, supremacy, dominion, power, might, authority, consequence.

Pra-bhavya, as, ā, am, to be born or produced; being at the source or origin, original; fit for rule (?).

Pra-bhāva, as, m. might, power, puissance, strength, efficacy, virtue; majesty, dignity, glory, grandeur; superhuman strength or power; effect; extension, circumference; splendor, brilliance; high spirit, spirit, magnanimity; tranquillizing, conciliation (?); N. of a chapter of the Rasika-priyā; N. of a son of Manu Sva-rocis; *prabhāveṇa, prabhāvāt, prabhāva-tas,* by or through the power of, by means of, in consequence of, through, by. — *Prabhāva-ja, as, ā, am,* proceeding from conscious majesty or power. — *Prabhāva-tā,* f. power, dignity, superiority. — *Prabhāva-vat, ān, atī, at,* possessing power or strength, powerful, strong, mighty.

Pra-bhāvaka, as, ā, am, prominent, having power or influence, influential.

Prabhāvana, as, ī, am (fr. the Nom. below), mighty, having power over, ruling, governing.

Pra-bhāvanā, f. causing to come forth, disclosing, revealing, uttering.

Prabhāvaya, Nom. P. *prabhāvayati, -yitum,* to have power, exercise power, to have great influence or power over (with acc.).

Pra-bhāvayitṛi, tā, trī, tṛi, making powerful or mighty (with acc.); enduing with power, empowering.

Pra-bhu, us, us or *vī, u,* or Ved. *pra-bhū, ūs, vī, u,* excelling, surpassing; powerful (e. g. *Rudrād api prabhuḥ,* more powerful even than Rudra), mighty, strong; able, capable, competent, having power to (e. g. *prahartum prabhuḥ,* having power to wound); more than sufficient, abundant; a match for (e. g. *prabhur mallāya,* a match for a wrestler); constant, eternal, everlasting; (*us*), m. a superior, ruler, governor, master, lord, (*kim-prabhu,* a bad master); an owner, proprietor; an epithet of Brahma; of Vishṇu; of Śiva; of Indra; N. of a deity under the eighth Manu; N. of a son of Kardama; of a son of Śuka and Pīvarī; of a son of Bhaga and Siddhi; a sound; quicksilver. — *Prabhu-tā,* f. or *prabhu-tva, am,* n. lordship, supremacy, sovereignty, ascendancy, greatness, power; ownership, proprietorship, possession. — *Prabhutvākshepa* (°*tva-āk*°), *as,* m. (in rhetoric) an allusion to the superiority or supremacy (of another). — *Prabhu-deva, as,* m., N. of a teacher of the Yoga system of philosophy. — *Prabhu-bhakta, as, ā, am,* attached or devoted to a lord, faithful to a master, loyal; (*as*), m. a good horse. — *Prabhu-bhakti, is,* f. attachment to a lord or master, loyalty, faithfulness. — *Prabhū-tva, am,* n., Ved. the being sufficient, sufficiency; [cf. *prabhu-tva.*] — *Prabhū-vasu, us, us, u* (in the Pada-pāṭha written *prabhu-vasu*), Ved. 'abundantly wealthy,' an epithet of Indra; (*us*), m., N. of a descendant of Aṅgiras and author of the hymns Ṛig-veda V. 35, 36, IX. 35, 36.

Pra-bhūta, as, ā, am, produced, sprung from;

become, been; increased, much, abundant; abounding in; existing in great numbers, numerous, many; gone up or upwards; high, lofty; long; governed, presided over; mature, perfect. — *Prabhūta-tama, as, ā, am,* very great or numerous, greatest, highest. — *Prabhūta-tara, as, ā, am,* greater, more numerous, very large. — *Prabhūta-tā,* f. or *prabhūta-tva, am,* n. abundance, plenty; multitude, great number. — *Prabhūta-nāgāśva-ratha, as, ā, am,* having many elephants and horses and chariots. — *Prabhūta-yavasendhana* (°*sa-in*°), *as, ā, am,* abounding in fresh grass and fuel. — *Prabhūta-ratna, as,* m., N. of a Buddha. — *Prabhūta-rūpa, am,* n. great beauty. — *Prabhūta-vayas, ās, ās, as,* advanced in age, old. — *Prabhūta-varsha, āṇi,* n. pl. many years.

Prabhūtaka, as, ā, am, containing the word *prabhūta* (as an Adhyāya or an Anuvāka); epithet of a class of Manes.

Pra-bhūti, is, f. source, origin; power; imperious demeanour; sufficiency.

Pra-bhūvan, ā, arī, a, Ved. reaching or extending beyond (with acc.).

Pra-bhūshṇu, us, us, u, powerful, mighty, strong, able; [cf. *pra-bhavishṇu.*]

प्रभूष् *pra-bhūsh,* cl. 1. P. *-bhūshati, -bhūshitum,* Ved. to set forth in order; to offer, present; (Sāy.) = *prakarsheṇa svī-kṛi.*

प्रभृ *pra-bhṛi,* cl. 1. 3. P. A. *-bharati, -te, -bibharti, -bibhṛite, -bhartum,* Ved. to bring or carry towards, bring before, to lead or bring forwards, place before; to offer, present; to stretch forth, extend; to hurl, cast; to bring in, introduce.

Pra-bharat, an, antī, at, bringing or leading towards, bringing nigh.

Pra-bhartavya, as, ā, am, to be supported or nourished.

Pra-bhartṛi, tā, trī, tṛi, Ved. one who brings or leads near to, bringing near, (Sāy. = *samyak prabharan.*)

Pra-bharman, a, n., Ved. bringing towards, placing before; reciting, recitation.

Pra-bhṛiti, is, f. offering, oblation (Ved.); throwing, casting, hurling (Ved.); beginning, commencement, (in this latter sense often used in three genders at the end of comps. to express 'having as a beginning or commencement,' 'commencing with,' or = 'et cætera,' e. g. *Munayah Somaśravah-prabhṛitayaḥ,* the Munis beginning with Soma-śravas, i. e. the Munis, Soma-śravas, &c.; *varṇā Brāhmaṇa-prabhṛitayaḥ,* the Brāhmans and other castes); *prabhṛiti,* ind. beginning with, commencing with, beginning with and continuing from, from—forward, from—upward, from, since (at the end of comps., e. g. *tat-prabhṛiti,* from that time forward; *janma-prabhṛiti,* from birth; or after a word in the abl., e. g. *bālyāt prabhṛiti,* from boyhood upwards; *skandhāt prabhṛiti,* from the shoulder; or after adverbs, e. g. *adya prabhṛiti,* beginning from to-day, from this time forwards, henceforward, henceforth; *adhaḥ prabhṛiti,* from below, downwards; *tataḥ prabhṛiti* or *tadā prabhṛiti,* from that time forwards, thenceforth).

Pra-bhṛitha, as, m., Ved. an offering, oblation.

प्रभेद *pra-bheda.* See 1. *pra-bhid,* p. 635.

प्रभ्रंश् *pra-bhraṇś,* cl. 4. P., 1. A. *-bhraśyati, -bhraṇśate, -bhraṇśitum,* to fall off, drop off, slip off, fall down, fall away; to escape from, free one's self from (with abl.); to be deprived of (with inst.): Caus. *-bhraṇśayati, -yitum,* to cause to fall down, cast down; to cause to fall from, cause to lose (with abl.).

Pra-bhraṇśa, as, m. falling off, becoming separated.

Pra-bhraṇśathu, us, m. a disease of the nose accompanied with discharge of mucus.

Pra-bhraṇśita, as, ā, am, caused to fall down, cast down; caused to fall from, deprived of (with abl.); expelled.

Pra-bhraṇśin, ī, inī, i, falling off, falling down.

Pra-bhraṇśuka, as, ā, am, Ved. falling off; vanishing, disappearing.

Pra-bhraśyamāna, as, ā, am, falling down, being broken off, being broken down.

Pra-bhrashṭa, as, ā, am, fallen off, fallen, dropping; broken.

Pra-bhrashṭaka, am, n. a chaplet or wreath of flowers suspended from the lock on the crown of the head.

प्रभ्रम् *pra-bhram,* cl. 1. 4. P. *-bhramati, -bhrāmyati, -bhramitum,* to roam or wander about; to roam or wander through.

प्रभ्राज् *pra-bhrāj,* cl. 1. A. *-bhrājate, -bhrājitum,* Ved. to shine forth, gleam.

Pra-bhrājamāna, as, ā, am, Ved. shining forth, gleaming.

प्रम् *pram,* ind. (fr. rt. 1. *prā*), in *goshpada-pram,* sufficiently to fill the print of a cow's foot; (also *goshpada-pūram,* Scholiast on Pāṇ. III. 4, 32.)

प्रमंहिष्ठीय *pramaṇhishṭhīya, am,* n., Ved., N. of a Sāman (so called from its beginning with the words *pra maṇhishṭhāya*).

प्रमगन्द *pra-maganda, as,* m., Ved. the son of a usurer, (according to Sāy. *maganda* = *kusīdin, tad-apatyam pra-magandaḥ*); N. of a king.

प्रमग्न *pra-magna.* See *pra-majj* below.

प्रमङ्गन *pra-mangana, am,* n. (fr. rt. *mang* with *pra*), going, proceeding.

Pra-manganīya, as, ā, am, to be gone or proceeded.

Pra-mangita, as, ā, am, gone, proceeded.

प्रमज्ज् *pra-majj,* cl. 6. P. *-majjati, -manktum,* Ved. to immerse one's self in, dip into.

Pra-magna, as, ā, am, immersed, dipped, drowned. See Scholiast on Pāṇ. VIII. 4, 29.

प्रमणस् *pra-maṇas, ās, ās, as,* careful, solicitous, attentive (Ved.); kind, amiable (Ved.); good-natured, joyful, cheerful; [cf. *pra-manas.*]

प्रमण्डल *pra-maṇḍala, as* or *am,* m. or n. (?), the felly of a wheel (?).

प्रमत *pra-mata,* &c. See *pra-man,* p. 637.

प्रमत्त *pra-matta,* &c. See 1. *pra-mad,* col. 3.

प्रमथ् *pra-math* or *pra-manth,* cl. 1. 9. P. *-mathati, -manthati, -mathnāti, -manthitum,* to stir about violently, agitate, churn; to trample down, strike down, bruise; to rob (Ved.); to assault violently, handle roughly, harass, annoy; to destroy, lay waste, devastate; to tear away, tear off, tear out, cut out: Caus. *-māthayati, -yitum,* to assault violently, handle roughly, harass, annoy.

Pra-matha, as, m. 'destroyer, tormentor,' N. of a class of fiends attending on Śiva; N. of one of the hundred sons of Dhṛita-rāshṭra; a horse; (*ā*), f. the plant Terminalia Chebula or Citrina (= *harītakī*); N. of the wife of Kshupa and mother of Vīra; pain, affliction (?). — *Pramatha-nātha, as,* or *pramatha-pati, is,* m. 'lord of the Pramathas,' an epithet of Śiva. — *Pramathādhipa* (°*tha-adh*°), *as,* m. 'ruler of the Pramathas,' an epithet of Śiva; of Gaṇeśa. — *Pramathālaya* (°*tha-āl*°), *as,* m. 'abode of torment (?),' hell.

Pra-mathana, as, ī, am, harassing, tormenting, torturing, paining, hurting, injuring; (*as*), m., N. of a magical formula pronounced over weapons; N. of a Dānava; (*am*), n. hurting, paining, distressing, injuring; killing, slaughter; agitating, churning.

Pra-mathita, as, ā, am, well churned; trampled on, cut down, killed; pained, distressed; (*am*), n. buttermilk without water. — *Pramathita-puraḥsara, as, ā, am,* having the leader killed, whose leader is slain.

Pra-mathya, ind. having conquered or oppressed; having used violence, violently, forcibly.

Pra-mathyamāna, as, ā, am, being churned.

Pra-mantha, as, m., Ved. a stick used for rubbing wood to produce fire by friction.

Pra-manthu, us, m., N. of a son of Vīra-vrata and younger brother of Manthu.

Pra-mātha, as, m. stirring about, agitation; tormenting, torturing, afflicting, paining; killing; tearing; forcible abduction, rape [cf. *Draupadī-p*°]; violence; N. of one of the sons of Dhṛita-rāshṭra; of one of the attendants of Skanda; of a Dānava; (*ās*), m. pl. epithet of the fiends attendant upon Śiva (= *pra-matha*).

Pra-māthita, as, ā, am, assaulted violently, roughly handled; violated, ravished, forcibly carried off.

Pra-māthin, ī, inī, i, stirring about, setting in motion, agitating; striking off, striking down, used for striking or knocking down; tearing, rending; breaking, cutting; disquieting, troubling, harassing, annoying, afflicting, torturing [cf. *citta-p*°]; killing, destroying, a destroyer; (*ī*), m., N. of a son of Dhṛita-rāshṭra; of a Rākshasa; of a monkey; N. of the thirteenth (or forty-seventh) year of a sixty years' cycle of Jupiter; (*inī*), f., N. of an Apsaras.

प्रमद् 1. *pra-mad,* cl. 4. P. *-mādyati, -maditum,* to enjoy one's self, be joyous, sport, play, gambol (Ved.); to be regardless of, be indifferent to (with abl.); to pay no attention to, give no heed to, neglect, be heedless about (with loc.); to neglect duty for, idle away time in (with loc.); Caus. P. A. *-mādayati, -te, -yitum,* to make light of, ridicule; (A.) to enjoy, indulge in (Ved.).

Pra-matta, as, ā, am, excited, wanton, lascivious, rutting; drunken, intoxicated; mad, insane; careless, regardless, heedless, inattentive, negligent; unmindful of duty; blundering, a blunderer. — *Pramatta-gīta, as, ā, am,* inattentively or carelessly sung. — *Pramatta-citta, as, ā, am,* careless-minded, heedless, negligent. — *Pramatta-tā,* f. inattentiveness, inattention, sleepiness, mental inactivity. — 1. *pramatta-vat, ān, atī, at,* inattentive, careless. — 2. *pramatta-vat,* ind. as if drunk, like one intoxicated.

2. *pra-mad, t,* f., Ved. lust, desire.

Pra-mada, as, m. joy, joyousness, joyfulness, pleasure, delight, elation, rapture; the Datura tree or thorn-apple, D. Metel [cf. *un-matta*]; N. of a Dānava; of a son of Vasishṭha and one of the seven sages under Manu Uttama, = *galpha*?; (*ā*), f. a young and wanton woman, a handsome or beautiful woman, a woman in general; the sign of the zodiac Virgo; N. of a metre of 29 + 27 syllables; of another metre, four times ⏑⏑⏑⏑–⏑–⏑⏑⏑–⏑⏑–; (*as, ā, am*), wanton, dissolute; mad, intoxicated (literally or metaphorically); impassioned; violent; careless. — *Pramada-kaṇṭha, as,* m., N. of a man. — *Pramada-kānana* or *pramadā-kānana, am,* n. a royal garden or pleasure-ground attached to the gynæceum. — *Pramada-ropya, am,* n., N. of a city in the Dekhan; [cf. *mahilā-ropya, mihilā-ropya.*] — *Pramada-vana* = *pramada-kānana.* — *Pramadā-jana, as,* m. womankind, the female sex. — *Pramadānana* (°*dā-ān*°), *am,* n. a kind of metre, four times ⏑⏑–⏑–⏑⏑–⏑–⏑⏑–⏑–⏑⏑–⏑–. — *Pramadā-vana, am,* n. a royal garden or pleasure-ground for the wives of a prince (attached especially to the private apartments of the palace).

Pra-madaka, as, ā, am, dissolute, licentious, sensual.

Pra-madana, am, n. amorous desire.

Pramadāya, Nom. P. *pramadāyati, -yitum,* to behave like a wanton woman.

Pra-maditavya, as, ā, am, to be neglected or disregarded, to be treated with inattention (with abl.).

Pra-madvara, as, ā, am, inattentive, careless; (*ā*), f., N. of the wife of Ruru and mother of Śunaka.

Pra-māda, as, m. drunkenness, intoxication; madness, insanity, distraction, confusion; negligence, inattention, carelessness; inadvertence, error, inaccuracy, a blunder, mistake; a particular high number. — *Pramāda-vat, ān, atī, at,* drunken, intoxicated; mad, insane; incautious, careless, heedless, inconsiderate.

Pramādikā, f. an imprudent or careless woman; a deflowered girl.

Pra-mādita, as, ā, am, made light of, ridiculed, mocked.

Pramādin, ī, inī, i, drunken, intoxicated; insane; negligent, inattentive, inadvertent, careless, heedless, incautious, indifferent; (*ī*), m., N. of the forty-seventh (or twenty-first) year of a sixty years' cycle of Jupiter.

Pramādya (?), *am*, n. insanity, carelessness. — *Pramādya-tas* (?), ind. from carelessness.

प्रमन् *pra-man*, cl. 8. A. *-manute*, &c., Ved. to think upon, excogitate.

Pra-mata, as, ā, am, thought out, excogitated; wise.

Pramataka, as, m., N. of an ancient sage.

Pra-mati, is, f. care, providence, protection (Ved., cf. *adabdha-vrata-p°, indra-p°*); one who provides for, a protector (Ved.); (*is*), m., N. of an ancient sage; of a son of Cyavana and father of Ruru; of a prince (son of Janam-ejaya); of a son of Prāṇśu.

Pra-manas, ās, ās, as (fr. *pra* + *manas*), cheerful-minded, good-tempered, in good spirits, happy, delighted; [cf. *pra-maṇas.*]

Pra-mantra, as or *am*, m. or n.? (fr. *pra* + *mantra*), a particular high number; [cf. *pra-mātra.*]

प्रमन्थ् *pra-manth*. See *pra-math*, p. 636.

प्रमन्द् *pra-manda, as*, m. or *pra-mandanī*, f., Ved. a species of fragrant plant.

प्रमन्यु *pra-manyu, us, us, u*, incensed or enraged against (with loc.); distressed, sorrowful.

प्रमय *pra-maya*, &c. See p. 638, col. 1.

प्रमर *pra-mara*, &c. See under *pra-mṛi*, p. 638, col. 2.

प्रमर्दक *pra-mardaka, pra-mardana*, &c. See *pra-mṛid*, p. 638, col. 3.

प्रमहस् *pra-mahas, ās, ās, as*, Ved. of great splendor (said of Mitra-Varuṇa, Sāy. = *prakṛishṭa-tejaska*).

मा 1. *pra-mā*, cl. 2. P., 3. 4. A. *-māti, -mimīte, -māyate, -mātum*, to measure; to form, frame, make; to arrange, set in order; to form a correct notion of (anything), understand; to conjecture: Caus. *-māpayati, -yitum*, to cause correct knowledge, afford proof or authority, give proof.

2. *pra-mā*, f. basis, foundation (Ved.); a measure (Ved.); true perception, correct notion, accurate conception, true and certain knowledge, knowledge exempt from all error; consciousness, perception; a kind of metre. — *Pramā-tva, am*, n. accuracy of perception, trueness or correctness of knowledge.

Pra-māṇa, am, n. measure, scale, standard; measure in general (whether of weight, length, or capacity); magnitude, extent, circumference, length, duration (of time); weight, quantity; rule, sanction, ground of assurance, standard, authority, judgment, warrant; a decider, one whose advice or decision is an authority (e. g. *pramāṇam bhavatī*, your ladyship is the warrant or you must judge; *pramāṇam bhavantaḥ*, your honours are the authority, i. e. it is yours to decide or I abide by your advice, cf. also *strī-p°*; in this sense *pramāṇa* sometimes follows the number and gender of the word with which it is placed in apposition, e. g. *yadi Vedāḥ pramāṇās te*, if the Vedas be thy authorities; *strī pramāṇī yeshām*, they whose authority is a woman); a means of acquiring *pramā* or certain knowledge, source of knowledge, means of proof, proof, (the Vedānta admits six Pramāṇas, viz. 1. *Pratyaksha*, perception by the senses; 2. *Anumāna*, inference; 3. *Upamāna*, analogy or comparison; 4. *Śabda* or *Āpta-vaćana*, verbal authority, trustworthy testimony, especially of an inspired person, revelation; 5. *An-upalabdhi* or *Abhāva-pratyaksha*, non-perception or negative proof; 6. *Arthāpatti*, inference from circumstances. The Nyāya admits only four, excluding the last two. The Sāṅkhya only three, viz. Pratyaksha, Anumāna, and Śabda, excluding the third or Upamāna as well as the fifth and sixth; besides the Pramāṇas of the three orthodox schools, with their branches, other schools increase the number to nine by adding 1. *Sambhava*, equivalence; 2. *Aitihya*, tradition or fallible testimony; 3. *Ceshṭā*, gesture); testimony, evidence; a scripture, a work of sacred authority; a speaker of the truth; a correct notion, right conception; cause, motive; a sense of security, freedom from apprehension; the prosodial length of a vowel; physical power or strength; the first term in a rule of three sum; principal, capital; oneness, unity; constant, eternal; a title of Vishṇu; (*as*), m. rule, standard, authority; N. of a large fig-tree on the bank of the Ganges (Mahā-bh. Vana-p. 41); (*ī*), f. rule, standard, authority; a kind of metre. — *Pramāṇa-koṭī*, f., N. of a particular spot or of a Tīrtha near the above fig-tree on the bank of the Ganges; [cf. *pra-māṇa.*] — *Pramāṇa-jña, as*, m. an epithet of Śiva. — *Pramāṇa-tas*, ind. agreeably to measure or weight, with respect to measure, &c.; according to proof or authority. — *Pramāṇa-tā*, f. or *pramāṇa-tva, am*, n. authority, warranty. — *Pramāṇa-dṛishṭa, as, ā, am*, recognised by authority, enjoined by good authorities. — *Pramāṇa-pattra, am*, n. a written warrant. — *Pramāṇa-purusha, as*, m. 'a man who is an authority,' an umpire, arbitrator, judge. — *Pramāṇa-pramoda, as*, m., N. of a Nyāya work by Hari. — *Pramāṇa-bhūta, as, ā, am*, constituting proof or authority; true, authoritative; (*as*), m. an epithet of Śiva. — *Pramāṇa-mālā* or *pramāṇa-ratnamālā*, f., N. of a Vedānta work by Ānanda-bodha Yati. — *Pramāṇa-lakshaṇa, am*, n., N. of a Vedānta work. — *Pramāṇa-vat, ān, atī, at*, furnished with proofs, established by proofs, well-founded. — *Pramāṇa-vākya, am*, n. authoritative statement, authority. — *Pramāṇa-vārttika, am*, n. and *pramāṇa-viniśćaya, as*, m., N. of two works by Dharma-kīrtti. — *Pramāṇa-śāstra, am*, n. any work of sacred authority, scripture. — *Pramāṇa-samuććaya, as*, m., N. of a work by Diṅ-nāga. — *Pramāṇa-sūtra, am*, n. a measuring cord. — *Pramāṇādhika* (°*ṇa-adh*°), *as, ā, am*, being beyond measure, excessive, unnaturally strong. — *Pramāṇāntara* (°*ṇa-an*°), *am*, n. another means of proof. — *Pramāṇāntara-tā*, f. the being another means of proof. — *Pramāṇābhāva* (°*ṇa-abh*°), *as*, m. absence of proof, want of authority. — *Pramāṇī-bhūta, as, ā, am*, being an authority or proof, proving, establishing.

Pramāṇaka, as, ikā, am, (at the end of a comp.) = *pra-māṇa*, measure, quantity, extent, circumference; (*ikā*), f. a kind of metre, four times ⏑–⏑–⏑–⏑–.

Pramāṇaya, Nom. P. *pramāṇayati, -yitum*, to make or regard as an authority upon any point (with acc. of the person and loc. of the object); to receive as an authority, admit or obey as an authority; to hold up as a model; to prove, demonstrate, show clearly, manifest.

Pramāṇayat, an, antī, at, receiving or admitting as an authority, obeying as authority.

Pramāṇika, as, ā, am [cf. *pramāṇaka* above], forming a measure or standard, being a measure, forming an authority (perhaps a wrong reading for *prāmāṇika*, q. v.).

Pra-māṇita, as, ā, am (fr. *pramāṇaya* above), proved, demonstrated, shown clearly.

Pramāṇī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to mete out or apportion to (with gen.); to take as a rule or authority, regard as an authority; to conform to, obey (with acc.); to regard as proof; to prove. — *Pramāṇī-karaṇa, am*, n. establishing or admitting as authority, regarding as proof. — *Pramāṇī-kṛita, as, ā, am*, admitted or established as proof, regarded as authority; conformed to.

Pra-mātṛi, tā, trī, tṛi, knowing truly or well, having a right notion or idea, competent to judge; any person who gives evidence or proof, an authority, a proof; proving, demonstrating.

Pra-māpaka, as, ikā, am, affording proof or certain knowledge, furnishing authority; (*as*), m. an authority, an author cited or quoted.

1. *pra-mita, as, ā, am*, meted out, measured; known, understood; established by argument, demonstrated, proved; measured off, limited, few, little; (at the end of a comp.) measuring, of such and such measure or extent, of such and such size. — *Pramitākshará* (°*ta-ak*°), f. 'having measured syllables,' a kind of metre, four times ⏑⏑–⏑–⏑⏑⏑–⏑⏑–.

Pra-miti, is, f. measure, measuring, measurement; a correct notion, right conception, true knowledge, knowledge or information established by proof; true inference or analogy.

Pra-meya, as, ā, am, to be measured, measurable, finite; to be fathomed or penetrated; admitting of evidence or proof, to be proved, provable, demonstrable; discernible; (*am*), n. an object of certain knowledge; the thing to be proved, subject under discussion, topic to be discussed or established. — *Prameya-kamala-mārtaṇḍa*, N. of a work. — *Prameya-tva, am*, n. provableness, capability of being proved.

प्रमातव्य *pra-mātavya*. See p. 638, col. 1.

प्रमातामह *pra-mātāmaha, as*, m. a maternal great-grandfather; (*ī*), f. a maternal great-grandmother.

प्रमात्र *pra-mātra, as* or *am*, m. or n. (?), a particular high number.

प्रमाथ *pra-mātha*, &c. See p. 636, col. 3.

प्रमाद् *pra-māda*, &c. See under 1. *pra-mad*, p. 636, col. 3.

प्रमापण *pra-māpaṇa*, &c. See p. 638, col. 1.

प्रमाय *pra-māya*. See under *pra-mi* below.

प्रमार *pra-māra*. See *pra-mṛi*, p. 638.

प्रमार्जक *pra-mārjaka*, &c. See under *pra-mṛij*, p. 638, col. 3.

प्रमि *pra-mi* (see rt. 1. *mi*), cl. 5. P. A. *-minoti, -minute, -mātum*, to erect, build (Ved.); to judge, observe, perceive.

Pra-māya, ind. having perceived or observed.

2. *pra-mita, as, ā, am* (for 1. see above), Ved. erected, built.

प्रमिद् *pra-mid*, cl. 1. A., 4. P. *-medate, -medyati, -meditum*, to begin to become fat; to begin to show affection.

Pra-medita, as, ā, am, having begun to show affection (according to a Scholiast = *snigdhī-bhavitum ārabdhaḥ*); being or made unctuous, unctuous, greasy. — *Pramedita-vat, ān, atī, at*, having become unctuous, having been made unctuous.

प्रमिह् *pra-mih*, cl. 1. P. *-mehati, -meḍhum*, to make water, pass urine.

Pra-mīḍha, as, ā, am, passed as urine; thick, compact.

Pra-meha, as, m. urinary disease (a general term applied to all diseases characterized by a morbid condition of the urine; twenty-one varieties are enumerated, including diabetes, gleet, gonorrhœa, &c.).

Pra-mehin, ī, inī, i, suffering from urinary disease or affections.

प्रमी *pra-mī*, cl. 9. P. A. *-mīṇāti, -mīṇīte* (Ved. *-mināti, -minīte*), *-mātum*, to frustrate, annul, destroy, annihilate; to diminish; to change, alter; to neglect, transgress, infringe (Ved.); to miss, lose (one's way), forget (Ved.); to cause to disappear, put out of sight, leave behind, outstrip, surmount, surpass; to come to naught, perish, die: Caus. *-māpayati, -yitum*, to destroy, annihilate, kill, slay.

Pra-maya, as, m. ruin, downfall, fall, death; killing, slaughter.

Pra-mayu, us, us, u, Ved. liable to be lost or destroyed, destructible, perishable.

Pra-mātavya, as, ā, am, to be slain or killed.

Pra-māpaṇa, as, ī, am (fr. the Caus.), murdering, murderous, a murderer; *(am)*, n. killing, slaying, slaughter; (sometimes also spelt *pra-māpana.*)

Pra-māpayitṛi, tā, trī, tṛi, causing to perish, destructive, leading to ruin; a murderer. — *Pramāpayitṛi-tva, am,* n. destructiveness, murderousness.

Pra-māpita, as, ā, am, destroyed, killed, slain.

Pra-māpin, ī, inī, i, destroying, killing, slaying.

Pra-māyu, us, us, u, or *pra-māyuka, as, ā, am,* Ved. liable to ruin or destruction, perishable, destructible, dying away.

Pra-minat, an, atī, at, injuring, killing; overcoming, subduing.

Pra-mīta, as, ā, am, dead, deceased; immolated, sacrificed. — *Pramīta-patikā, ā,* f. one whose husband is dead, a widow.

Pra-mīti, is, f. ruin, destruction, death.

Pra-mīya, as, ā, am, to be destroyed or killed, destructible.

प्रमीढ *pra-mīḍha.* See *pra-mih,* p. 637.

प्रमील् *pra-mīl,* cl. 1. P. *-mīlati, -mīlitum,* to close or shut the eyes.

Pra-mīlā, f. shutting the eyes, sleepiness, lassitude, weariness, enervation, exhaustion from indolence or fatigue.

Pra-mīlita, as, ā, am, closing the eyes, with closed eyes.

Pra-mīlin, ī, m., N. of a demon (who causes the eyes to close, or brings on faintness).

प्रमीव् *pra-mīv,* cl. 1. P. *-mīvati, -mīvitum,* to push towards, press; to instigate, incite.

प्रमुक्ति *pra-mukti.* See *pra-muć* below.

प्रमुख *pra-mukha, as, ā, am,* turning the face towards (with acc.), facing; first, foremost, chief, principal, most excellent; (at the end of a comp.) having as chief, headed by, led by, preceded by, accompanied with [cf. *prīti-p°, Vaśishṭha-p°*]; honourable, respectable; *(as)*, m. a chief, respectable man, sage; a heap, multitude; a tree used in dyeing, Rottleria Tinctoria; *(am)*, n. the mouth; commencement, beginning (of a chapter); time being, the present, the same time; *(e)*, ind. before the face of, in the presence of, in front of, before, opposite to (with gen.); *pramukhe kṛi,* to cause to go before or precede. — *Pramukha-tas,* ind. at the head of, in front of, before the face of, before, opposite to (with gen.); before all others, first, in the first place. — *Pramukha-tā,* f. or *pramukha-tva, am,* n. superiority, predominance.

प्रमुग्ध *pra-mugdha.* See *pra-muh,* col. 2.

प्रमुच् *pra-muć,* cl. 6. P. A. *-muńćati, -te, -moktum,* to let loose, loosen, loose, untie, unbind, undo; to set free, let go, liberate, release; to forsake, desert, abandon; to give up, resign, renounce; to shake off; to discharge, emit, throw out, vomit, shed; to hurl, fling, cast, throw, shoot, send; to utter; to throw or put on (as a garland &c.); to remove, expel, drive away, banish: Pass. *-mućyate,* to be loosened, become loose or detached; to leave off, cease (with abl.); to free one's self from, rid one's self of (with abl.): Caus. *-moćayati, -yitum,* to loosen, untie; to set free, liberate: Desid. *-mamakshati,* to wish to give up, be about to resign.

Pra-mukta, as, ā, am, loosened, untied; set free, released, liberated; given up, resigned, renounced; hurled, cast, shot.

Pra-mukti, is, f., Ved. setting free, liberation; N. of particular sacred texts.

Pra-muća, as, or *pra-muću, us,* m., N. of a Ṛishi.

Pra-moktavya, as, ā, am, to be liberated, to be set free.

Pra-moćana, as, ī, am, liberating, setting free; *(ī)*, f. a species of cucumber; *(am)*, n. the act of liberating, setting free; discharging, emitting, shedding.

प्रमुद् 1. *pra-mud,* cl. 1. A. *-modate, -moditum,* to become joyful, rejoice greatly, exult, be delighted: Caus. *-modayati, -yitum,* to make glad, delight, exhilarate.

2. *pra-mud, t, t, t,* pleased, happy; *(t)*, f., Ved. gladness, delight, pleasure; sensual pleasure.

Pra-mudita, as, ā, am, delighted, pleased, happy, glad, content; *(ā)*, f. (with Buddhists) N. of one of the ten Bhūmis; *(am)*, n. epithet of one of the eight perfections in the Sāṅkhya philosophy. — *Pramudita-pralamba-sunayana, as,* m., N. of a Gandharva-rāja. — *Pramudita-vadanā,* f., N. of a metre, four times ⏑⏑⏑⏑⏑⏑–, ⏑–⏑–. — *Pramudita-hṛidaya, as, ā, am,* having the heart delighted, delighted in heart.

Pra-moda, as, m. excessive joy, delight, pleasure, gladness, happiness; one of the eight perfections in the Sāṅkhya philosophy; Pleasure personified as a child of Brahmā; a strong perfume; N. of a being attendant upon Skanda; of a Nāga; of a man; of the fourth year in a sixty years' cycle of Jupiter. — *Pramoda-nṛitya, am,* n. joyous dancing, a joyful dance.

Pra-modaka, as, m. a kind of grain (=*shashṭikā*).

Pra-modana, as, ī, am, making glad, gladdening, exhilarating; an epithet of Vishṇu; *(am)*, n. making glad, gladdening; gladness, joyousness.

Pra-modamāna, am, n. 'rejoicing,' epithet of one of the eight perfections in the Sāṅkhya philosophy.

Pra-modita, as, ā, am, delighted, rejoiced, pleased, happy; *(as)*, m. an epithet of Kuvera; *(am)*, n. epithet of one of the eight perfections in the Sāṅkhya philosophy; [cf. *pra-modamāna* above.]

Pramodin, ī, inī, i, causing excessive joy, delighting, making happy, gladdening; delighted, happy; *(inī)*, f., N. of a plant (=*jinginī*).

प्रमुर्छ् *pra-murćh,* cl. 1. P. *-mūrćhati, -mūrćhitum,* Ved. to become thick or solid, congeal.

प्रमुष् *pra-mush,* cl. 9. P. *-mushṇāti, -moshitum,* to steal away, carry off, rob, pilfer.

Pra-mushita, as, ā, am, stolen away, carried off; distracted, beside one's self; *(ā)*, f. a kind of riddle.

प्रमुह् *pra-muh,* cl. 4. P. *-muhyati, -mogdhum, -moḍhum,* to become bewildered or infatuated; to faint, swoon: Caus. *-mohayati, -yitum,* to bewilder, infatuate.

Pra-mugdha, as, ā, am, fainting, unconscious; very charming.

Pra-mūḍha, as, ā, am, bewildered, infatuated, deceived; foolish, stupid, a fool. — *Pramūḍha-sanjña, as, ā, am,* having the mind perplexed, bewildered, infatuated.

Pra-moha, as, m. bewilderment, infatuation, fascination; insensibility, stupefaction, stupor, fainting away. — *Pramoha-ćitta, as, ā, am,* bewildered in mind.

Pra-mohana, as, ī, am, infatuating the mind.

Pra-mohita, as, ā, am, bewildered, infatuated.

Pramohin, ī, inī, i, bewildering, infatuating.

प्रमूर *pra-mūra* in *a-pramūra,* q. v.

प्रमृ *pra-mṛi,* Caus. P. *-mārayati, -yitum,* Ved. to put to death.

Pra-mara, as, m., Ved. death, dying.

Pra-maraṇa, am, n., Ved. dying, death.

Pra-māra, as, m., Ved. = *pra-maraṇa.*

Pra-mṛita, as, ā, am, dead, deceased; withdrawn or gone out of sight; covered, concealed; *(am)*, n. death; tillage, cultivation.

Pramṛitaka, as, ā, am, dead.

प्रमृगम् *pra-mṛigam,* ind., see Gaṇa Tishṭhadgv-ādi to Pāṇ. II. 1, 17.

Pra-mṛigya, as, ā, am, to be sought or searched after; peculiarly adapted to or fitted for (with dat.).

प्रमृज् *pra-mṛij,* cl. 2. P. *-mārshṭi, -mārjitum, -mārshṭum,* to wash out, wash, clean, cleanse; to wash off, wipe off, wipe away; to wipe out, remove, expel, rid one's self of; to rub gently, stroke, pass the hand over, rub; to make ready, prepare; to render unavailing, frustrate.

Pra-mārjaka, as, ikā, am, wiping off, removing.

Pra-mārjana, am, n. the act of rubbing off, wiping off; *aśru-pramārjana,* the wiping away or drying of tears, consoling.

Pra-mṛishṭa, as, ā, am, washed or rubbed off; rubbed; polished, bright, clear.

प्रमृण् *pra-mṛiṇ,* cl. 6. P. *-mṛiṇati,* &c., Ved. to crush, destroy.

Pra-mṛiṇa, as, ā, am, Ved. destroying, crushing.

प्रमृत *pra-mṛita,* &c. See *pra-mṛi,* col. 2.

प्रमृद् *pra-mṛid,* cl. 9. P. *-mṛidnāti, -marditum,* to crush down, destroy, lay waste, ravage, devastate.

Pra-mardaka, as, ā, am, crushing down, crushing, destroying; N. of a demon.

Pra-mardana, as, ī, am, crushing down, crushing, destroying; rubbing out or away; *(as)*, m. an epithet of Vishṇu; N. of an attendant of Śiva; of a Vidyā-dhara; of a general of Śambara; *(am)*, n. crushing, destroying.

Pra-marditṛi, tā, trī, tṛi, one who crushes or destroys, a destroyer.

Pra-mardin, ī, inī, i, destroying, crushing.

प्रमृश् *pra-mṛiś,* cl. 6. P. *-mṛiśati, -marshṭum, -mrashṭum,* Ved. to lay hold of, handle; (according to Mahī-dhara) to reflect, consider, deliberate.

Pra-mṛiśa, as, ā, am, Ved. laying hold of, handling; (according to Mahī-dhara) = *paṇḍita.*

प्रमृष् *pra-mṛish,* cl. 4. and 1. P. A. *-mṛishyati, -te, -marshati, -te, -marshitum,* Ved. to forget, neglect; (Sāy.) to destroy.

Pra-mṛishya, as, ā, am, in *a-p°,* q. v.

प्रमॄ *pra-mṝī,* cl. 9. P. *-mṛiṇāti,* &c., Ved. to crush, destroy; [cf. *pra-mṛiṇ.*]

प्रमेदित *pra-medita.* See *pra-mid,* p. 637.

प्रमेय *pra-meya.* See p. 637, col. 3.

प्रमेह *pra-meha, pra-mehin.* See under *pra-mih,* p. 637, col. 3.

प्रमोक्तव्य *pra-moktavya.* See col. 1.

प्रमोक्ष *pra-moksha, as,* m. (fr. rt. *moksh* with *pra*), letting fall, dropping, losing; discharging, dismissing, liberation.

Pra-mokshaṇa, am, n. 'releasing,' a term applied to the end of an eclipse.

प्रमोचन *pra-moćana.* See col. 2.

प्रमोत *pra-mota* (perhaps fr. rt. *mīv*), Ved. a particular kind of disease.

प्रमोद *pra-moda,* &c. See under 1. *pra-mud,* col. 2.

प्रमोह *pra-moha,* &c. See *pra-muh,* col. 2.

प्रम्रद् *pra-mrad* [cf. *pra-mṛid*], cl. 1. A. *-mradate, -mraditum,* Ved. to destroy, kill.

प्रम्लुच् *pra-mluć,* cl. 1. P. *-mloćati, -mloćitum,* Ved. to go down, sink down.

Pra-mloćanti or *pra-mloćā,* f., N. of an Apsaras or nymph of heaven.

प्रम्लै *pra-mlai,* cl. 1. P. *-mlāyati, -mlātum,* to fade away, become faded, wither away, wither.

Pra-mlāna, as, ā, am, faded away, withered

away, faded, withered; soiled, dirty.—*Pramlāna-vadana, as, ā, am,* having the face dried up or soiled (with weeping &c.).—*Pramlāna-śarīra, as, ā, am,* withered in body, having an exhausted frame.

प्रयक्ष *pra-yaksha, as, ā, am* (fr. rt. *yaksh* with *pra*), Ved. praiseworthy, laudable; (Sāy.= *pūjya.*)

प्रयच्छत् *pra-yaććhat.* See col. 2.

प्रयज् 1. *pra-yaj,* cl. 1. P. A. *-yajati, -te, -yashṭum,* Ved. to sacrifice to, offer sacrifices, worship.

2. *pra-yaj, k,* f., Ved. an offering, oblation; [cf. *pṛiksha-p°.*]

Pra-yajyu, us, us, u, Ved. to be worshipped or honoured (Sāy.=*prakarsheṇa pūjyaḥ*); striving forwards, pressing onwards, rushing on (? cf. *iyaksh;* especially used as an epithet of the Maruts and of Vāyu, but also said of Indra and Agni).

Pra-yāga, as, m. a sacrifice, an oblation; the place of sacrifice κατ' ἐξοχήν, a celebrated place of pilgrimage (now called Allahabad) at the confluence of the Gaṅgā and Yamunā with the supposed subterraneau Sarasvatī (cf. *tri-veṇī; prayāga* in composition is applied to four other sacred places situated at the confluence of two rivers, viz. Deva-p°, Rudra-p°, Karṇa-p°, and Nanda-p°, in the Himālaya mountains); a horse [cf. *pra-yoga*]; a N. of Indra [cf. *prayāga-bhaya*]; N. of a man (in this sense also *prayāgaka*); (*ās*), m. pl. the inhabitants of Prayāga.—*Prayāga-bhaya, as,* m. 'fearing sacrifice,' an epithet of Indra (who is liable to be dethroned by the performance of a hundred Aśva-medhas or horse sacrifices).—*Prayāga-setu, us,* m., N. of a work.

Pra-yāja, as, m., Ved., N. of particular sacrificial texts or invocations and of the Ājya oblations or libations at which they are employed (they form part of the Prāyaṇīya or introductory ceremony in a Soma sacrifice and are generally five in number, viz. Samidh, Tanū-napāt, Iḍā, Barhis, Svāhā-kāra; at animal sacrifices their number is eleven, corresponding to the eleven Āpris, cf. *ā-pri*); a principal ceremony or sacrifice.—*Prayāja-vat, ān, atī, at,* Ved. accompanied with Prayājas.

प्रयत् *pra-yat,* cl. 1. A. *-yatate, -yatitum,* to strive, endeavour, make effort; to apply one's self to (with loc.).

Pra-yatitavya or *pra-yattavya, as, ā, am,* to be striven or endeavoured.

Pra-yatna, as, m. persevering effort, continued exertion or endeavour, exertion bestowed on anything (with the object in the loc., or as the first member of a comp.; cf. *kṛita-p°*); activity of will; activity, action, act; great care, caution, care; difficulty; (in philosophy) active effort of three kinds, viz. engaging in any act, prosecuting it, and completing it; (in grammar) effort in uttering, effort or movement of the mouth or breath in the production of articulate utterance, mode of articulation, (also *āsya-prayatna;* distinguished into *ābhyantara-p°,* internal effort, and *vāhya-p°,* external effort); *prayatnena, prayatnāt, prayatnais, prayatna-tas,* ind. with especial effort, with particular care or pains, diligently, carefully, earnestly, zealously, with all one's might; particularly, especially; with difficulty, hardly, scarcely.—*Prayatna-prekshaṇīya, as, ā, am,* to be seen with an effort, hardly visible.—*Prayatna-muktāsana, as, ā, am,* quitting a seat with difficulty, rising with difficulty from a seat.—*Prayatna-vat, ān, atī, at,* one who endeavours or makes effort, one who directs his whole attention and care towards anything, assiduous, enterprising, persevering.

प्रयम् *pra-yam,* cl. 1. P. *-yaććhati, -yantum,* to hold out towards, offer; to present, bestow, grant, give (with dat., loc., or gen. of the person and acc. of the thing; in Ṛig-veda VII. 75, 2, with acc. of the person and dat. of the thing); to give in marriage; to give up, deliver, restore, return; to pay, discharge (a debt); to restrain, check, control.

Pra-yaććhat, an, antī, at, presenting, giving, bestowing.

Pra-yata, as, ā, am, restrained, well governed, self-subdued, keeping the organs of sense under control; submissive; careful, prudent; zealous, intent (on devotion); pure; (*as*), m. a holy or pious person, one purified by austerity and mortification.—*Prayata-tva, am,* n. self-control, purity, holiness.—*Prayata-dakshiṇa, as, ā, am,* Ved. one who has made presents (to the priests officiating at a sacrifice; Sāy.=*yena ṛitvigbhyo dakshiṇā dattāḥ*).—*Prayata-parigraha-dvitīya, as,* m. accompanied by a pious or chaste wife.—*Prayatātman* (°*ta-āt°*), *ā, ā, a,* restrained in mind, pious-minded, devout in spirit, pious, ascetic.

Pra-yati, is, f., Ved. offering, presenting; a gift, oblation; effort, exertion, endeavour; will, intention.

Pra-yantṛi, tā, trī, tṛi, Ved. one who offers or presents, a giver, bringer.

Pra-yāma, as, m. checking, restraining; dearth, scarcity, dearness; competition of buyers in consequence of scarcity; length (either of space or time).

Pra-yāmya, as, ā, am, to be checked or controlled.

प्रयस् 1. *pra-yas,* cl. 4. 1. P. *-yasyati, -yasati, -yasitum,* to endeavour, labour, strive after (with dat.).

Pra-yāsa, as, m. effort, exertion, labour, pains, endeavour; *prayāsena,* with effort, diligently; *a-prayāsena,* without any exertion, without effort or difficulty.—*Prayāsa-bhāj, k, k, k,* capable of exertion or fatigue, active, energetic.

प्रयस् 2. *prayas, as,* n. (fr. rt. 1. *prī*), Ved. pleasure, enjoyment, delight; an object of enjoyment, delicate or dainty food, refreshing draught or beverage; a sacrifice; *prayāṅsi nadīnām,* the refreshing waters of rivers (Sāy.=*nadīnām prīṇayitṛīṇi jalāni*); (*ās, ās, as*), valuable, precious(?).—*Prayas-vat, ān, atī, at,* Ved. having or bestowing pleasant food, offering refreshing food (Sāy.= *havir-lakshaṇānna-vat*); (*at*), n., N. of a Sāman; *Prayasvanto 'trayaḥ,* N. of the authors of the hymn Ṛig-veda V. 20.—1. *prayo-ga, as, ā, am* (for 2. *pra-yoga* see p. 640, col. 1), Ved. coming to a meal; (*as*), m., N. of a Ṛishi with the patronymic Bhārgava, author of the hymn Ṛig-veda VIII. 91.

Prayasta, as, ā, am (probably connected with 2. *prayas*), seasoned, dressed with sauces and condiments.

प्रया 1. *pra-yā,* cl. 2. P. *-yāti, -yātum,* to go forwards, proceed onwards, advance, progress; to go forth, go away, depart: Caus. *-yāpayati, -yitum,* to cause to proceed: Desid. *-yiyāsati,* to wish to advance.

2. *pra-yā, ās,* f. (or m.?), Ved. rushing upon, assailing, an attack, assault; (Sāy.) an attacking or assailing force.

Pra-yāṇa, am, n. setting out, departing, setting forth, starting (on a journey); going forth, going to a distance, journey, march; the march of an army, attack, invasion; going, motion, progress; departure, death [cf. *prāṇa-p°*]; beginning, commencement; the hind part or haunch of a horse or other animal, the crupper (?); the back of a horse, the rider's seat.—*Prayāṇa-kāla, as,* m. time of departure, death.—*Prayāṇa-purī,* f., N. of a town.—*Prayāṇa-bhaṅga, as,* m. the breaking or suspending of a journey, a halt.—*Prayāṇārha* (°*ṇa-ar°*), *as, ā, am,* worthy of death, deserving death.

Prayāṇaka, am, n. a journey, march; going, motion; *a-prayāṇaka,* the suspension of a journey, halting, a halt.

Pra-yāṇīya, as, ā, am, to be gone forward or advanced.

Pra-yāta, as, ā, am, gone towards, advanced; gone away, gone to a distance, gone, removed, departed; deceased, dead; (*as*), m. an invasion, attack; a steep rock, precipice; (wrongly for *prapāta.*)

Pra-yātavya, as, ā, am, to be gone forward or advanced, to be marched or proceeded; to be attacked.

Pra-yātṛi, tā, trī, tṛi, one who goes forward, going, able to go or fly.

Pra-yāpana or *pra-yāpana, am,* n. causing to go forwards, sending; expelling, driving away.

Pra-yāpaṇīya or *pra-yāpanīya, as, ā, am,* to be caused to go forwards, to be sent away, to be sent.

Pra-yāpita, as, ā, am, caused to go forwards, driven or sent away, made to go or pass away.

Pra-yāpin, ī, iṇī or *inī, i,* causing to go forwards, sending forwards, causing to go, sending, sending away.

Pra-yāpya, as, ā, am, to be caused to go forwards, to be sent away.

Pra-yāpyamāṇa or *pra-yāpyamāna, as, ā, am,* being caused to go forwards, being sent or made to go, being caused to pass away.

Pra-yāman, a, n., Ved. going forwards, setting out (Sāy.=*pra-gamana*).

Pra-yāyin, ī, inī, i, going forwards, advancing, marching, going, driving, riding.

Pra-yāsyat, an, atī or *antī, at,* about to go forwards, about to go or depart, going.

Pra-yiyāsat, an, antī, at, wishing to go forth, desirous of setting out.

Pra-yiyu, us, us, u, Ved. used for driving (as a horse).

प्रयाग *pra-yāga.* See 1. *pra-yaj,* col. 1.

प्रयाच् *pra-yāć,* cl. 1. P. A. *-yāćati, -te, -yāćitum,* to ask for, beg, solicit, request.

Pra-yāćaka, as, ikā, am, asking, requesting, begging, imploring.

Pra-yāćana, am, n. asking, requesting, begging, imploring.

प्रयाज *pra-yāja.* See 1. *pra-yaj,* col. 1.

प्रयाण *pra-yāṇa,* &c. See 1. *pra-yā,* col. 2.

प्रयास *pra-yāsa.* See 1. *pra-yas,* col. 2.

प्रयु *pra-yu,* cl. 2. P., 9. P. A. *-yauti, -yunāti, -yunīte, -yavitum,* to disjoin, sever, separate.

Pra-yuta, as, ā, am, joined, combined, united; disjoined, separated; (*as*), m., N. of a Deva-gandharva; (*am*), n. a million.—*Prayuteśvara-tīrtha* (°*ta-īś°*), *am,* n., N. of a place of pilgrimage.

Pra-yuti, is, f., Ved. separation from, absence; thoughtlessness.

Pra-yotṛi, tā, trī, tṛi, Ved. one who disjoins or separates, severing, separating.

प्रयुज् 1. *pra-yuj,* cl. 7. A. *-yuṅkte, -yoktum,* to join to, harness, yoke; to make use of, use, employ; to apply; to bestow, grant, give, lend; to impose, inflict on (with loc. or gen. of the person); to put in front; to appoint, invest (in an office), install; to instigate, impel, direct towards; to cast, hurl, throw (a missile); to conduct; to perform, practise; to befit, become, be fitting or appropriate: Caus. *-yojayati, -yitum,* to use, employ; exact (interest, Manu III. 112); to perform, practise.

Pra-yukta, as, ā, am, joined to, harnessed, yoked; used, employed; applied; inflicted upon; appointed, nominated; associated or connected with; endowed with, possessing (as an attribute &c.); resulting from, consequent on, produced by, arising from, occasioned by; compact, closely united; abstracted, lost in meditation; lent (as money); asleep?; (*am*), n. a cause.—*Prayukta-saṅskāra, as, ā, am,* to which polish has been applied, polished (as a gem).

Pra-yukti, is, f. use, employment, application; activity, inclination; impulse, instigation, incitement; cause, motive, main object or end, occasion, consequence, result.

Pra-yuga, am, n. regarded as the original form of *praüga,* q. v.

2. *pra-yuj, k, k, k,* joining, connected with (literally or figuratively, as a cause, motive, &c.); (*k*), f., Ved. a team of horses; impulse, motive, cause;

acquiring, acquisition; *prayujām havīṅshi* or *pra-yug-ghavīṅshi*, Ved., N. of twelve oblations, one of which is to be offered in each month.

Pra-yujya, ind. having used or employed; having applied; having connected; having acted or behaved to or towards.

Pra-yujyamāna, as, ā, am, being used or employed, being applied, &c.; being united or connected with.

Pra-yuñjāna, as, ā, am, joining, adding; employing, using; appointing, deputing; performing, doing.

Pra-yoktavya, as, ā, am, to be used or employed; to be applied, applicable, suitable; to be exhibited or represented (as a drama); to be hurled or thrown (as a missile); to be uttered or pronounced.

Pra-yoktṛi, tā, trī, tṛi, one who employs or applies, one who makes use of, one who uses, using, employing; one who performs or directs, an executer; one who stirs up or excites; an instigator; the agent of an action; lending, a money-lender; one who exhibits or represents (a drama); one who shoots or sends (an arrow); one who recites, a reciter.

2. *pra-yoga, as*, m. (for 1. *prayo-ga* see under 2. *prayas*), joining together, combination, connection; adding, addition; application, employment; reducing to practice, use, usage, practice [cf. *bhūri-p°, samyak-p°*]; ceremonial form, course of proceeding; act, action, effort; (in gram.) a form commonly employed, form usually occurring, usual form; a general precept; employment of drugs; application of charms or magic, magic, magical rites; offering, presenting; employment of money, investment, lending money on usury; principal, loan bearing interest, profits of usury or trade; appointing, appointment; hurling, throwing, casting, sending (a missile); undertaking, beginning, commencement; a design, device, plan, contrivance; means, instrument; exhibition (of a dance), performance, representation (of a drama); recitation, delivery; a formula to be recited, sacred text, authority; fascinating, subduing (?); cause, motive, occasion, object; consequence, result; an example, comparison; a horse [cf. *pra-yāga*]; *prayogais*, ind. by use of means. — *Prayoga-tas*, ind. by the use of, through the employment of; in consequence of; according to; in action, actually. — *Prayoga-dīpa, as*, m., N. of a work. — *Prayoga-nipuṇa, as, ā, am*, skilful in practice, practically experienced. — *Prayoga-paddhati, is*, f., N. of a work by Śiva-rāma on ritual. — *Prayoga-pārijāta, as*, m. and *prayoga-muktāvalī*, f., N. of two works. — *Prayoga-vṛitti, is*, f., N. of a commentary by Varadādhīśa-yajvan. — *Prayoga-vaijayantī*, f., N. of a commentary by Mahādeva on the Hiraṇya-keśi-kalpa-sūtra. — *Prayoga-sāra, as*, m., N. of a section of the Saṅskāra-tattva. — *Prayogātiśaya* (°*ga-at*°), *as*, m. (in dramatic language) 'excess in representation,' bringing a character on the stage the moment that his name is pronounced. — *Prayogārtha* (°*ga-ar*°), *as*, m. an act tending to a main object?; (*as, ā, am*), having the sense of *pra-yoga*.

Pra-yogin, ī, iṇī, i, being employed or used, usual; having some object in view, striving for an object, calculated for a particular purpose; using, applying; causing, stimulating. — *Prayogi-tva, am*, n. the being used or employed, usefulness.

Prayogīya, as, ā, am, treating of the application (of medicines &c.).

Pra-yogya, as, m., Ved. an animal harnessed to a carriage, an animal used for draught.

Pra-yojaka, as, ikā, am, occasioning, effecting, conducing to, causing or inducing any act, leading to anything; instigating, occasioning, prompting, arousing, stimulating, exciting; an original instigator; deputing, appointing; (*as*), m. a founder or institutor (of any ceremony); a law-giver, legislator; an author, composer; a money-lender, creditor. — *Prayojaka-kartṛitva, am*, n. acting as an instigator or promoter.

Pra-yojana, am, n. application, employment, use, use of (with inst., e.g. *taruṇā kim prayojanam*, what is the use of the tree? *mama na kiñcid arthena prayojanam*, to me there is no use in money, money is of no use to me); need of, necessity for (with inst.); cause, occasion, motive, origin; purpose, object, aim, intention, design; profit, interest; means of attaining (Manu VII. 100); *prayojanena*, ind. with a particular motive or intention; *kena prayojanena*, from what cause? from what motive? — *Prayojana-vat, ān, atī, at*, having a particular use or aim or purpose, done with a particular aim or design, selfish; serving for a particular purpose, serviceable; having a cause, caused, produced.

Pra-yojayat, an, antī, at, combining; behaving to, acting towards; showing, displaying.

Pra-yojya, as, ā, am, to be used or employed, to be practised; to be occasioned or produced; to be set to work; to be appointed or directed; to be thrown, to be cast (as a missile); (*as*), m. a servant, slave; (*am*), n. capital, principal, (properly, that which is put out to interest.) — *Prayojya-tva, am*, n. the state of being used or employed.

प्रयुत *pra-yuta*. See under *pra-yu*, p. 639.

प्रयुध् 1. *pra-yudh*, Desid. A. *-yuyutsate*, to wish to fight.

Pra-yutsu, us, m. a warrior; a ram; an ascetic; air, wind; a N. of Indra; (for *pra-yuyutsu*.)

Pra-yuddha, am, n. war, battle. — *Prayuddhārtha* (°*dha-ar*°), *as*, m. war, battle, going to war or battle (= *praty-utkrama*); (*as, ā, am*), having the sense of *pra-yuddha*.

2. *pra-yudh, t, t, t*, Ved. attacking, assailing (Sāy. = *pra-yoddhṛi*).

Pra-yoddhṛi, dhā, dhrī, dhṛi, one who fights, a combatant.

प्रयोक्तृ *pra-yoktṛi*, 2. *pra-yoga*. See col. 1.

प्रयोतृ *pra-yotṛi*. See under *pra-yu*, p. 639.

प्रय्यमेध *prayyamedha*, a patronymic from Priya-medha, = *pratyyamedha*.

प्ररक्ष् *pra-raksh*, cl. 1. P. *-rakshati, -rakshitum*, to protect against, protect, defend.

Pra-raksha, as, ā, am, one from whom any one is protected.

Pra-rakshaṇa, am, n. protecting, protection.

Pra-rakshita, as, ā, am, protected against, protected, defended.

प्ररथम् *pra-ratham*, ind., see Gaṇa Tishṭhadgv-ādi to Pāṇ. II. 1, 17.

प्ररम् *pra-ram*, Caus. P. *-ramayati, -yitum*, Ved. to delight or gladden greatly, exhilarate; to excite, arouse (?).

प्रराधस् *pra-rādhas, ās*, m. (fr. rt. *rādh* with *pra*), N. of a descendant of Aṅgiras.

Pra-rādhya, as, ā, am, to be satisfied or made content.

प्ररिच् *pra-rić*, Pass. *-ricyate*, to excel, surpass, be superior to (with abl.).

Pra-rikvan, ā, arī, a, Ved. reaching beyond, surpassing, excelling.

Pra-reka, as, m., Ved. abundance, plenty, affluence; (Sāy.) = *dāna*, bounty, liberality.

Pra-rećana, am, n., Ved. superabundance, superfluity (Sāy. = *prakarsheṇādhikaṃ dhanam*).

प्ररुच् *pra-ruć*, cl. 1. A. *-roćate, -roćitum*, to shine forth, shine, be brilliant.

Pra-roćana, as, ī, am, exciting or inciting to love (as a spell), seducing; (*am*), n. stimulating, exciting; seduction; illustration, explanation; (*am, ā*), n. f. praising an author in the prologue of a drama, favourable description of that which is to follow in a play.

प्ररुज् *pra-ruj*, cl. 6. P. *-rujati, -roktum*, Ved. to break down, break (Sāy. = *pra-bhañj*).

Pra-ruja, as, m., N. of a mythical being conquered by Garuḍa; N. of a Rākshasa.

प्ररुद् *pra-rud*, cl. 2. P. *-roditi, -roditum*, to burst into tears, begin to weep, weep, cry.

Pra-rudita, as, ā, am, beginning to weep, wept, weeping.

प्ररुध् *pra-rudh*, cl. 7. P. A. *-ruṇaddhi, -runddhe, -roddhum*, to keep back, hold back.

प्ररुह् 1. *pra-ruh*, cl. 1. P. *-rohati, -roḍhum*, to grow up, shoot forth, shoot up, grow; to heal up (as a wound).

2. *pra-ruh, ṭ, ṭ, ṭ*, shooting forth, growing up like a plant; (*ṭ*), f., Ved. a shoot, a new branch.

Pra-rūḍha, as, ā, am, grown up, full-grown; grown, increased; growing or proceeding from a root, rooted, fastened; born, produced. — *Prarūḍha-keśa, as, ā, am*, 'long-haired,' one whose hair has grown long, having long hair. — *Prarūḍha-śāli, is*, m. full-grown rice.

Pra-rūḍhi, is, f. growing up, growth, increase.

Pra-rodhana, am, n., Ved. rising, ascending.

Pra-roha, as, m. growing or shooting forth [cf. *dṛiḍha-p°*]; germinating, germination, sprouting, budding; a bud, shoot, sprout, twig, spray, sprig; a shoot of light [cf. *prabhā-p°*]; a new leaf or branch; an excrescence. — *Praroha-vat, ān, atī, at*, possessing vegetation, covered with vegetation.

Pra-rohaṇa, am, n. growing or shooting forth, growing, growth; germinating, germination, budding, sprouting; a bud, twig, spray, shoot, sprig.

Pra-rohin, ī, iṇī, i, growing or shooting up, growing, propagated (Manu I. 46). — *Prarohi-śākhin, ī*, m. a tree whose branches grow again, (perhaps rather) a tree still growing or still alive.

प्रेज् *pra-rej*, cl. 1. A. *-rejate*, &c., Ved. to tremble at (with acc.; Sāy. = *prakarsheṇa kamp*).

प्रर्क्षीय *prarkshīya* (fr. 1. *pra* + *ṛiksha*), Nom. P. *prarkshīyati*, &c., see Vopa-deva II. 4; (also *prārkshīya*.)

प्रर्षभीय *prarshabhīya* (fr. 1. *pra* + *ṛishabha*), Nom. P. *prarshabhīyati*, &c., see Scholiast on Pāṇ. VI. 1, 92; (also *prārshabhīya*.)

प्रलप् *pra-lap*, cl. 1. P. *-lapati, -lapitum*, to speak forth, speak; to prattle, prate, talk idly or incoherently, jabber, chatter; to cry, lament, bewail; to call upon, invoke: Caus. *-lāpayati, -yitum*, to cause or incite to speak.

Pra-lapat, an, antī, at, speaking, talking; calling upon, invoking.

Pra-lapana, am, n. prattling, prating; speaking, talking.

Pra-lapita, as, ā, am, spoken forth, declared, spoken, uttered, said.

Pra-lāpa, as, m. talk, talking, conversation, discourse; talking in an unmeaning or childish manner, incoherent or delirious speech, prattling, prattle, prate, chattering; *ārta-pralāpa*, 'the utterance or cry of one in pain,' lamentation, wailing. — *Pralāpa-vat, ān, atī, at*, speaking confusedly. — *Pralāpa-han, ā*, m. a kind of collyrium. — *Pralāpaika-maya* (°*pa-ek*°), *as, ī, am*, 'consisting of lamentation only,' doing nothing but lament.

Pra-lāpana, am, n. causing or teaching to speak.

Pra-lāpin, ī, inī, i, talking much or unmeaningly, chattering, a prater; speaking to, conversing with; lamenting, wailing. — *Pralāpi-tā*, f. amorous conversation, loving prattle.

प्रलभ् *pra-labh*, cl. 1. A. *-labhate* (ep. also *-lambhate*), *-labdhum*, to overreach, cheat, deceive.

Pra-labdha, as, ā, am, overreached, cheated, deceived.

Pra-labdhavya, as, ā, am, to be cheated or deceived.

Pra-lambha, as, m. receiving, obtaining, attaining, gaining; overreaching, cheating, deceiving, fooling, fraud.

Pra-lambhana, am, n. deceiving, cheating, fooling, fraud.

प्रलम्ब *pra-lamba, as, ā, am* (fr. rt. *lamb* with *pra*), hanging down, depending, pendulous (generally in comps., cf. *pralamba-keśa* below); prominent; slow, dilatory; (*as*), m. hanging on or from, depending; a branch; a shoot of the vine-palm; a garland of flowers worn round the neck; a kind of necklace of pearls; a cucumber; the female breast; N. of a Daitya slain by Bala-rāma; N. of a mountainous district; tin?; (*ā*), f., N. of a Rākshasī. — *Pralamba-keśa, as, ā, am,* one whose hair hangs down. — *Pralamba-ghna, as,* or *pralamba-han, ā,* m. 'the slayer of the Daitya Pralamba,' epithet of Bala-rāma (also of Kṛishṇa?). — *Pralamba-bhid, t,* or *pralamba-mathana, as,* m. 'the cleaver or crusher of Pralamba,' epithet of Bala-rāma (also of Kṛishṇa?). — *Pralambāṇḍa* (°*ba-aṇ*°), *as,* m. a man with hanging testicles. — *Pralambojjvala-ćāru-ghoṇa* (°*ba-uj*°), *as, ā, am,* having a prominent, bright, and handsome nose.

Pra-lambaka, as, m. fragrant Rohisha grass.

Pra-lambana, am, n. hanging down, depending.

Pra-lambita, as, ā, am, suspended, hanging down, pendulous.

Pra-lambin, ī, inī, i, hanging down, depending; *tri-pralambin,* having three pendent limbs or members of the body.

Pralambī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to make to hang down, suspend.

प्रलम्भ *pra-lambha.* See *pra-labh,* p. 640.

प्रलय *pra-laya,* &c. See *pra-lī* below.

प्रललाट *pra-lalāṭa, as, ā, am,* having a prominent forehead.

प्रलव *pra-lava, as,* m. (fr. rt. *lū* with *pra*), a part cut off, a chip, fragment (as of a reed &c.); the sheath of a leaf.

Pra-lavana, am, n., Ved. cutting off.

Pra-lavitṛi, tā, trī, tṛi, one who cuts off, cutting off.

Pra-lavitra, am, n. an instrument for cutting off.

Pra-lūna, as, ā, am, cut off; (*as*), m. a kind of insect.

प्रलिख् *pra-likh,* cl. 6. P. *-likhati, -lekhitum,* to draw lines along (the ground); to scratch.

प्रलिप *pra-lipa, as, ā, am* (fr. rt. *lip* with *pra*), one who smears or plasters, smearing, plastering.

Pra-lepa, as, m. an unguent, ointment, plaster, salve.

Pra-lepaka, as, ikā, am, anointing, smearing, plastering; (*as*), m. a plasterer, an anointer; a particular marine substance, lime made of calcined shells (?); a hectic or slow fever.

Pra-lepana, am, n. the act of anointing or smearing.

Pra-lepya, as, m. clean or well-trimmed hair; (perhaps incorrectly for a form *pra-lehya.*)

प्रली *pra-lī,* cl. 4. A. *-līyate, -letum, -lātum,* to become dissolved or reabsorbed, dissolve, melt away; to disappear, vanish; to die, perish.

Pra-laya, as, m. dissolution, destruction, annihilation, reabsorption; the destruction of the whole world at the end of a Kalpa or period of 432,000,000 years [cf. *kalpa*]; any extensive destruction or devastation; death, dying; fainting, syncope, loss of sense or consciousness; an epithet of the mystic syllable *om.* — *Pralaya-kāla, as,* m. the period of the destruction of the world at the end of a Kalpa, the time of universal destruction. — *Pralaya-jala-dhara-dhvāna, as,* m. the rumbling or muttering of clouds at the dissolution of the world. — *Pralaya-tā,* f. or *pralaya-tva, am,* n. dissolution. — *Pralaya-dahana, am,* n. the fire at the destruction of the world. — *Pralaya-sthiti-sarga, ās,* m. pl. destruction, preservation, and creation (of the world). — *Pralayodaya* (°*ya-ud*°), *au,* m. du. dissolution and creation.

Pra-layana, am, n., Ved. a place of rest or repose, a bed.

Pra-līna, as, ā, am, dissolved, melted away; destroyed, annihilated; unconscious, insensible. — *Pralīna-tā,* f. or *pralīna-tva, am,* n. dissolution, destruction, annihilation, the end of the universe; unconsciousness, loss of sense, fainting. — *Pralīna-bhūpāla, as, ā, am,* whose monarchs have been destroyed.

प्रलुठ् *pra-luṭh,* cl. 1. P. *-loṭhati, -loṭhitum,* to roll forwards, roll along the ground, roll round, turn round; to be agitated, heave, toss.

Pra-loṭhana, am, n. rolling forwards, rolling on the ground; heaving, tossing (as of the ocean).

Pra-loṭhita, as, ā, am, rolling forwards, rolling; heaving, tossing.

प्रलुप् *pra-lup,* Pass. *-lupyate,* to be interrupted; to be destroyed; to be violated; to be disturbed.

प्रलुभ् *pra-lubh,* cl. 4. P. A. *-lubhyati, -te, -lobdhum,* to be lustful, follow one's lusts, lust after; to pollute (through lust); to allure, entice, seduce: Caus. *-lobhayati, -yitum,* to cause to lust, allure, entice, seduce.

Pra-lobha, as, m. allurement, seduction; desire, covetousness, cupidity, greediness.

Pra-lobhaka, as, m. 'allurer,' N. of a jackal.

Pra-lobhana, as, ī, am, causing to lust after, alluring, seducing; (*am*), n. seducing, attracting, attraction; allurement, inducement; that which allures, a lure, bait; (*ī*), f. gravel, sand.

Pra-lobhita, as, ā, am, allured, enticed, seduced.

Pra-lobhin, ī, inī, i, lusting after, desiring; alluring, seducing.

Pra-lobhya, as, ā, am, to be lusted after or desired, desirable, attractive, alluring.

प्रलून *pra-lūna.* See under *pra-lava,* col. 1.

प्रलेह *pra-leha, as,* m. (fr. rt. *lih* with *pra*), a kind of broth.

Pra-lehana, am, n. the act of licking.

प्रलोल *pra-lola, as, ā, am,* being in violent motion, agitated.

प्रलोलुप *pra-lolupa, as,* m., N. of Kunti (a descendant of Garuḍa).

प्रल्कारीय *pralkārīya,* Nom. (fr. *pra* + *lṛi-kāra*), *pralkārīyati, -yitum,* see Scholiast on Pāṇ. VI. 1, 92; (also *prālkārīya.*)

प्रव *prava, as, ā, am* (fr. rt. *pru*), Ved. fluttering, hovering; (Sāy.) = *gaććhat.* — *Prava-ga, as,* m. = *plava-ga,* a monkey. — *Pravan-ga, as,* m. = *plavan-ga,* a monkey; (*ās*), m. pl., N. of a people. — *Pravan-gama, as,* m. = *plavan-gama,* a monkey.

Pravaka, as, ā, am, going, one who goes.

प्रवच् *pra-vać,* cl. 2. P. *-vakti, -vaktum,* to speak forth, begin to speak, declare, announce, relate, tell (with acc. of the thing and gen. or dat. of the person); to speak to, address; to speak, say; to explain; to recite; to celebrate.

Pra-vaktavya, as, ā, am, to be declared or announced; to be imparted or taught; to be expounded or explained.

Pra-vaktṛi, tā, trī, tṛi, one who speaks or declares, one who announces or informs, a speaker, declarer, announcer, informer; a propounder, teacher, expounder (Manu VII. 20); a fine speaker, good orator, eloquent man. — *Pravaktṛi-tva, am,* n. the being an expounder or teacher.

Pra-vaćana, am, n. speaking, talking; declaration, announcement, proclamation; recitation, oral instruction, teaching, expounding, exposition, interpretation [cf. *sāṅkhya-pravaćana-bhāshya*]; excellent speech or language, eloquence; an expression, term; a system of doctrines propounded in a treatise or dissertation; sacred writings, especially the Brāhmaṇas; the fundamental doctrine of Buddhists; the sacred writings of the Jainas; *pra-vaćana* is also said to be used as an enclitic after a simple verb, see Gaṇa Gotrādi to Pāṇ. VIII. 1, 27. — *Pravaćana-paṭu, us, us, u,* skilled in speaking, eloquent.

Pra-vaćanīya, as, ā, am, to be declared; to be taught or propounded; to be well or elegantly spoken; a good speaker; a propounder, teacher.

Pra-vāka, as, m. proclaiming, announcing, a proclaimer, announcer.

Pra-vāć, k, k, k, eloquent, oratorical, speaking, a speaker.

Pra-vāćaka, as, ikā, am, declaratory, explanatory; speaking well, eloquent.

Pra-vāćana, am, n. a proclamation, promulgation; a designation; *dvi-pravāćana,* having a twofold designation.

Pra-vāćya, as, ā, am, to be proclaimed aloud; praiseworthy, glorious (Ved., Sāy. = *prakarsheṇa vaktavya*); to be spoken to or addressed; (*am*), n. a literary production.

प्रवट *pra-vaṭa, as,* m. (fr. rt. *vaṭ* with *pra*), wheat.

प्रवण *pravaṇa, am,* n. (probably fr. 1. *pra;* but according to Pāṇ. VIII. 4, 5, said to be fr. 1. *pra* + *vana,* a forest), the side of a hill, a declivity, steep descent, precipice, an abyss, depth, (in the earlier language used only in loc. sing.; Sāy. = *nimna-pradeśa*); (*as*), m. a place where four roads meet; (*e*), ind. in a precipitous course, precipitously, precipitately, suddenly, hurriedly, hastily; (*as, ā, am*), declining, bent, bowed, sloping down, shelving, flowing down (often in comps., e. g. *nimna-p*°, flowing downwards; cf. *udak-p*°, *dakshiṇā-p*°); precipitous, inclining downwards, steep, abrupt; curved, crooked; inclining, inclined to, directed towards, disposed to, tending to [cf. *vañćana-p*°]; ready, willing; applying one's self to, devoted to, attached or adhering to, addicted, prone [cf. *vi-shaya-p*°]; filled with, possessed of, endowed with; generous; humble, modest; waning or fading away, wasted, decayed, disappeared. — *Pravaṇa-tā,* f. precipitousness, inclination, proclivity, propensity, propension, attachment, devotion. — *Pravaṇa-praharsha, as, ā, am,* one whose joy has faded away, whose happiness has disappeared. — *Pravaṇa-vat, ān, atī, at,* having a steep descent or declivity, having a downward course, downward, precipitous.

Pravaṇāya, Nom. P. *pravaṇāyati, -yitum,* to feel inclined or disposed towards.

Pravaṇāyita, am, n. inclination, propensity, bias.

Pravat, t, f. (fr. 1. *pra*), Ved. the side of a mountain, a declivity, precipice; an elevation, height, the heavenly height; a sloping path, easy course, rapid progress; *pravato napāt,* 'son of the heavenly height,' an epithet of lightning; *pravatas,* pl. the heavenly heights (sometimes said to be three, sometimes seven in number; Sāy. = *āpas*); flowing down declivities (said of rivers; Sāy. = *pravaṇa-deśe gaććhat*); (*ān, atī, at*), directed forwards or towards; containing the syllable *pra* or *pṛi;* (in the preceding adj. senses fr. 1. *pra* + *vat*); *pravatā* or *pravadbhih,* ind. down hill, downwards (Sāy. = *pravaṇavatā mārgeṇa*); precipitately, rapidly, swiftly. — *Pravat-vat, ān, atī, at,* Ved. having a downward course, descending; precipitous, headlong, rapid; affording a downward path, suited for rapid motion; hilly. — *Pravad-bhārgava,* N. of a Sāman. — *Pravad-yāman, ā,* m., Ved. having a downward path, rapid in its course (as a chariot; Sāy. = *śīghra-gāmin*).

प्रवत्स्यत् *pra-vatsyat.* See 2. *pra-vas,* p. 642.

प्रवद् *pra-vad,* cl. 1. P. A. *-vadati, -te, -vaditum,* to speak forth, speak out, pronounce, utter; to proclaim, declare; to speak to, address; to say, speak, tell; to converse with; to explain: Caus. *-vādayati, -yitum,* to cause to speak or sound forth, to play (a musical instrument).

Pra-vada, as, ā, am, Ved. sounding forth, sounding (as a drum).
Pra-vadat, an, antī, at, speaking forth, speaking to or with, conversing, addressing; speaking much or well; arguing, a disputant.
Pra-vadana, am, n., Ved. a proclamation, announcement.
Pra-vaditṛi, tā, trī, tṛi, Ved. one who speaks forth or speaks out, speaking out.
Pra-vāda, as, m. speaking forth, uttering a word or sound; expressing, naming, mentioning; declaring, declaration [cf. *veda-p°*]; discourse, conversation; a saying, popular talk, rumour, report; spreading a report, (*dyūta-p°*, report of gambling); a fable, myth; mutual defiance, the conversation of antagonists prior to combat; litigious language; (in Ved. gram.) a base or crude form (opposed to a word with a case termination &c.); (*ā*), f., Ved. in *gandha-pravādās,* f. pl. all that is called perfume (?).
Pra-vādaka, as, ikā, am, causing to sound forth, playing on (a musical instrument).
Pra-vādin, ī, inī, i, giving forth a sound, uttering a cry; speaking, speaking of, reporting; (in Ved. gram.) being in the crude form.
Pra-vādya, as, ā, am, to be said or spoken; to be proclaimed.

प्रवध्य *pra-vadhya,* ind. (fr. rt. *vadh* with *pra*), having killed or slain.

प्रवन्द् *pra-vand,* cl. 1. A. *-vandate, -vanditum,* Ved. to praise highly, extol.

प्रवप् *pra-vap,* cl. 1. P. A. *-vapati, -te, -vaptum,* to scatter forth, scatter, strew; to throw, cast, shoot.
Pra-vapa, as, ā, am (fr. *pra + vapā*), having much fat, very fat.
Pra-vapaṇa, am, n., Ved. scattering forth, sowing; shaving off (of the beard &c.).
Pra-vāpayitṛi, tā, trī, tṛi, Ved. one who scatters forth or pours out, scattering forth, pouring out.
Pra-vāpin, ī, inī, i, one who sows seed, sowing, a sower.

प्रवयण 1. *pra-vayaṇa, am,* n. (fr. rt. *vī* = rt. *aj*; for 2. see under *pra-ve,* p. 645, col. 1), a goad; [cf. *prājana.*]
Pra-vayaṇīya, as, ā, am, to be driven forwards (?).
Pravayyā, f., Ved. (a cow) to be driven on with a goad (?).

प्रवयस् *pra-vayas, ās, ās, as,* (Ved.) strong, vigorous, in the prime of life; advanced in age, aged, ancient; (Sāy.) = *pravṛiddhāṅna* or *purātana.*

प्रवर *pra-vara.* See *pra-vṛi,* p. 644, col. 1.

प्रवर्ग *pra-varga, pra-vargya, pra-varjana.* See under *pra-vṛij,* p. 644, col. 2.

प्रवर्त *pra-varta,* &c. See 1. *pra-vṛit,* p. 644.

प्रवर्धक *pra-vardhaka, pra-vardhana.* See under *pra-vṛidh,* p. 644, col. 3.

प्रवर्ष *pra-varsha, pra-varshaṇa, pra-varshin.* See under *pra-vṛish,* p. 645, col. 1.

प्रवर्ह *pra-varha.* See *pra-vṛih,* p. 645, col. 1.

प्रवलाकिन् *pravalākin, ī,* m. a peacock; a snake; (incorrectly for *praćalākin.*)

प्रवल्ह *pra-valha, as,* m., Ved. a riddle, enigma.
Pravalhikā, f., Ved. a riddle, enigma; N. of the formulas Atharva-veda XX. 133; [cf. *pravahlikā.*]

प्रवस् 1. *pra-vas* (see rt. 5. *vas*), cl. 2. A. *-vaste, -vasitum,* to put on (clothes), to dress.

प्रवस् 2. *pra-vas* (see rt. 6. *vas*), cl. 1. P. *-vasati, -vastum,* to live afar off, dwell abroad; to order to live abroad, banish to (with loc.): Caus. *-vāsayati, -yitum,* to cause to live afar off, order to dwell abroad, banish, exile.
Pra-vatsyat, an, atī or *antī, at,* about to dwell abroad. — *Pravatsyat-patikā,* f. the wife of a man who intends to make a journey.
Pra-vasat, an, antī, at, dwelling or residing abroad.
Pra-vasatha, am, n., Ved. going abroad, departing.
Pra-vasana, am, n. going abroad, setting out on a journey, departing; sojourning in a foreign country.
Pra-vastavya, as, ā, am, Ved. to be gone abroad, to be departed.
Pra-vāsa, as, m. sojourning abroad, foreign residence, being away from home, being abroad; a temporary sojourn; (in astronomy) heliacal setting of the planets; *pravāsaṃ gam,* to go abroad. — *Pravāsa-gata, as, ā, am,* gone abroad, gone away from home. — *Pravāsa-para, as, ā, am,* addicted to living abroad or away from home. — *Pravāsa-stha* or *pravāsa-sthita, as, ā, am,* dwelling abroad, being absent from home.
Pra-vāsat (?), *an, antī, at* (see *pra-vasat* above), dwelling abroad, being absent from home.
Pra-vāsana, am, n. causing to live abroad, sending away from home, exile, banishment; dwelling abroad, sojourning, lodging; killing, slaying.
Pra-vāsita, as, ā, am, caused to dwell abroad, banished, exiled, expatriated, expelled.
Pra-vāsin, ī, inī, i, dwelling or residing abroad, being or living away from home; being on a journey, a traveller, sojourner; *paraloka-nava-pravāsin,* one who has lately set out for the next world.
Pra-vāsya, as, ā, am, to be caused to live abroad, to be sent into exile, to be banished.

प्रवसु *pra-vasu, us,* m., N. of a son of Ilina.

प्रवह् *pra-vah,* cl. 1. P. *-vahati, -voḍhum,* to carry forwards, drag onwards, draw; to carry forth, carry off; to breathe.
Pra-vaha, as, ā, am, bearing forwards, carrying off, bearing away; (*as*), m. 'bearing forwards,' N. of one of the seven winds said to cause the motion of the planets; wind, air; N. of one of the seven tongues of Fire; a reservoir into which water is carried off [cf. *varshāmbu-p°*]; flowing or streaming forth; going forth, going from a town; [cf. *pra-vāha* below.]
Pra-vahaṇa, am, n. a covered carriage, a litter or carriage for women; a ship; (*as*), m., N. of a Dānava.
Pra-vahat, an, antī, at, carrying forwards, bearing; breathing; receiving, enjoying (?).
Pra-vāha, as, m. a stream, current, flow, flux, course; running water; continuous flow or passage; unbroken succession, continuity; flowing or streaming forth [cf. *pra-vaha* above]; course or direction towards; anything moving onwards like a current, current of human affairs &c., course of action, active life, occupation; a pond; N. of one of the attendants of Skanda; a beautiful or swift horse; (*ī*), f. sand. — *Pravāhe-mūtrita, am,* n. 'making water in a river,' a metaphorical expression for a useless action.
Pra-vāhaka, as, ikā, am, carrying forwards, carrying off, bearing or carrying well; (*as*), m. a Rākshasa, an imp, goblin; (*ikā*), f. a sudden desire to evacuate, diarrhœa; (*ā*), ind. = *pra-bāhuk,* q. v., see Gaṇa Svar-ādi to Pāṇ. I. 1, 37.
Pra-vāhaṇa, as, ī, am, carrying off, carrying away (Ved.); (*as*), m., N. of a man (Ved.); (*ī*), f. the sphincter muscle which ejects the feces from the rectum; (*am*), n. driving forth; evacuation by stool (especially if from sudden desire).
Pravāhaṇeya, as, or *pravāhaṇeyi, is,* m. a patronymic from Pravāhaṇa.
Pravāhaṇeyaka, as, ikā, am, see Scholiast on Pāṇ. VII. 3, 29.
Pra-vāhin, ī, iṇī or *inī, i,* carrying forwards, drawing; carrying off, carrying away (said of a river); flowing, streaming [cf. *loka-p°*]; (*iṇī* or *inī*), f. a region abounding in streams (?).
Pravāhya, as, ā, am, Ved. fluviatic, fluvial; (Mahī-dhara = *srotasi bhavaḥ.*)

Pra-voḍhṛi, -ḍhā, -ḍhrī, -ḍhṛi, or Ved. *pra-voḷhṛi,* carrying off, bearing away, one who carries off or bears away.

प्रवह्लि *pra-vahli, is,* or *pra-vahlī,* or *pra-vahlikā,* f. a riddle, enigma, conundrum, charade; [cf. *pra-valha, pravalhikā.*]

प्रवा 1. *pra-vā,* cl. 2. P. *-vāti, -vātum,* to blow forth, blow violently, blow; to smell, yield a scent: Caus. *-vāpayati, -yitum,* to dry up, dry.
2. *pra-vā* (*ās* ?), f., Ved. blowing, blowing away, (*pra-vā upa-vā,* blowing to and fro); N. of a daughter of Daksha.
Pra-vāta, as, ā, am, blown forwards, agitated by the wind; (*am*), n. a current or draught of air; an airy place; windy or stormy weather. — *Pravāta-śayana, am,* n. a bed placed in the middle of a current of air. — *Pravāta-sāra, as,* m., N. of a Buddha; (also read *pravāṭa-sāgara,* i. e. *pravāḍa-sāgara.*) — *Pravāte-ja, as, ā, am,* Ved. growing in an airy place.
Pra-vāyya, am, n., Ved. (perhaps) fleetness, rapidity.

प्रवाक *pra-vāka, pra-vāć,* &c. See p. 641, col. 3.

प्रवाड *pravāḍa,* a various reading for *pra-bāla,* q. v. — *Pravāḍa-sāgara* or *pravāṭa-sāgara, as,* m., N. of a Buddha; [cf. *pravāta-sāra.*]

प्रवाण *pra-vāṇa, pra-vāṇi.* See under *pra-ve,* p. 645, col. 1.

प्रवात *pra-vāta.* See 1. *pra-vā* above.

प्रवाद *pra-vāda, pra-vādaka, pra-vādin.* See col. 1.

प्रवापयितृ *pra-vāpayitṛi, pra-vāpin.* See under *pra-vap,* col. 1.

प्रवायक *pra-vāyaka.* See Scholiast on Pāṇ. II. 4, 56.

प्रवाय्य *pra-vāyya.* See 1. *pra-vā* above.

प्रवार *pra-vāra,* &c. See *pra-vṛi,* p. 644.

प्रवास *pra-vāsa,* &c. See col. 2.

प्रवाह *pra-vāha,* &c. See col. 2.

प्रविकस् *pra-vi-kas,* cl. 1. P. *-kasati, -kasitum,* to open out, expand (intrans.).
Pra-vikasat, an, antī, at, expanding, opening, blossoming; (also spelt *pra-vikaśat.*)

प्रविकॄ *pra-vi-kṝī,* cl. 6. P. *-kirati, -karitum, -karītum,* to scatter apart, scatter abroad, strew about, cast asunder; to disperse, diffuse.
Pra-vikīrṇa, as, ā, am, scattered apart, strewed about; dispersed, diffused.

प्रविख्यात *pra-vikhyāta, as, ā, am* (rt. *khyā*), universally known, renowned; known as, named, called.
Pra-vikhyāti, is, f. fame, renown, reputation, celebrity.

प्रविगम् *pra-vi-gam,* cl. 1. P. *-gaććhati, -gantum,* Ved. to pass away, perish, disappear.
Pra-vigata, as, ā, am, passed away, perished, disappeared.

प्रविगाह् *pra-vi-gāh,* cl. 1. A. *-gāhate, -gāhitum, -gāḍhum,* to dive into, enter.
Pra-vigāhya, ind. having dived into, having entered.

प्रविग्रह *pra-vigraha, as,* m. (in Ved. gram.) exhibiting distinctly the separation of words, dividing or breaking up the Sandhi.

प्रविघट् *pra-vi-ghaṭ,* cl. 10. P. *-ghāṭayati, -yitum,* to divide, disunite (Kirātārj. II. 46).

प्रविचक्ष् *pra-vi-ćaksh,* cl. 2. A. *-ćashṭe* (see rt. *ćaksh*), to declare, mention, name.

प्रविचर् *pra-vi-ćar,* cl. 1. P. A. *-ćarati, -te, -ćaritum,* to go forwards, move onwards, advance; to rove about, roam about; to go through, walk through, roam or wander through: Caus. *-ćārayati, -yitum,* to examine or investigate accurately.

Pra-vićaran, an, antī, at, going forwards, moving onwards; going through, roaming through.

Pra-vićāra, as, m. discernment, discrimination.

Pra-vićārita, as, ā, am, examined or investigated accurately.

प्रविचल् *pra-vi-ćal,* cl. 1. P. *-ćalati, -ćalitum,* to move about, shake, quake, tremble; to go astray, deviate; to become confused, be thrown into confusion: Caus. *-ćālayati, -yitum,* to set in motion, cause to tremble, shake.

Pra-vićalita, as, ā, am, set in motion, moved, shaking, quaking.

प्रविचि *pra-vi-ći,* cl. 5. P. A. *-ćinoti, -ćinute, -ćetum,* to search through, investigate, examine, test, prove.

Pra-vićaya, as, m. investigation, examination.

प्रविचिन्त् *pra-vi-ćint,* cl. 10. P. *-ćintayati, -yitum,* to think about, reflect upon.

Pra-vićintaka, as, ikā, am, reflecting beforehand, foreseeing.

Pra-vićintya, ind. having thought about or reflected upon.

प्रविचेतन *pra-vićetana, am,* n. (fr. rt. 4. *ćit* with *pra*), comprehending, understanding.

प्रविजय *pra-vijaya, ās,* m. pl., N. of a people.

प्रविज्ञा *pra-vi-jñā,* cl. 9. P. A. *-jānāti, -jānīte, -jñātum,* to know severally or in detail, know accurately.

प्रवितन् *pra-vi-tan,* cl. 8. P. A. *-tanoti, -tanute, -tanitum,* to stretch forwards, spread out, extend; to begin a sacred rite; to commence.

Pra-vitata, as, ā, am, stretched forwards, spread out, expanded; dishevelled.

प्रवितप् *pra-vi-tap,* cl. 1. P. *-tapati, -taptum,* to scorch up, pain with heat.

Pra-vitapta, as, ā, am, scorched up, pained with heat.

प्रविद् 1. *pra-vid,* Caus. *-vedayati, -yitum,* to make known; to possess knowledge or wisdom, know, understand (Ved.): Intens., Ved. *-vevidīti,* to find often, obtain frequently.

2. *pra-vid, t,* f. making known, proclaiming, proclamation (Sāy. = *pra-vedana*).

Pra-vidvas, vān, ushī, vat, very knowing, wise (?).

Pra-veda, as, m. in *a-p°,* q. v. — *Praveda-krit, t, t, t,* Ved. (perhaps) making known.

Pra-vedana, am, n. the act of making known, proclaiming, announcing.

Pra-vedin, ī, inī, i, knowing accurately, well acquainted with.

Pra-vedya, as, ā, am, to be made known.

प्रविदार *pra-vidāra, as,* m. (fr. rt. *dṛī* with *pra-vi*), bursting asunder.

Pra-vidāraṇa, am, n. (fr. the Caus.), causing to burst asunder, bursting, tearing, rending, breaking; budding; conflict, war, battle, combat; tumult, crowd, confusion.

Pra-vidārita, as, ā, am, torn, rent, severed; opened, expanded.

प्रविद्ध *pra-viddha.* See *pra-vyadh,* p. 645.

प्रविद्रु *pra-vi-dru,* cl. 1. P. *-dravati, -dratum,* to run or rush apart, disperse, retreat.

Pra-vidruta, as, ā, am, running apart, dispersed, scattered.

प्रविधा *pra-vi-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to place apart, divide; to meditate or think upon; to place in front, put at the head, pay attention to.

Pra-vidhāya, ind. having placed in front, having paid attention to.

प्रविध्वस्त *pra-vidhvasta, as, ā, am,* thrown away; tossed about, agitated.

प्रविनश् *pra-vi-naś,* cl. 4. P. (ep. also A.) *-naśyati (-te), -naśitum, -naṅshṭum,* to perish utterly, be destroyed.

प्रविपल *pra-vipala, as* or *am,* m. or n. (?), a particular minute division of time, a small part of a Vipala.

प्रविभज् *pra-vi-bhaj,* cl. 1. P. A. *-bhajati, -te, -bhaktum,* to part asunder, sever, sunder, separate; to divide, distribute, apportion.

Pra-vibhakta, as, ā, am, parted asunder, severed, sundered, separated; divided, distributed, partitioned, apportioned, shared; variously situated. — *Pravibhakta-raśmi, is, is, i,* having the rays distributed, distributing rays.

Pra-vibhajya, ind. having parted asunder, having separated; having divided or apportioned.

Pra-vibhāga, as, m. parting asunder, division, separation, distribution, classification; a part, portion. — *Pravibhāga-vat, ān, atī, at,* having subdivisions, subdivided. — *Pravibhāga-śas,* ind. according to the several portions or divisions.

प्रविभिन्न *pra-vibhinna, as, ā, am,* broken or torn off, wounded.

प्रविभुज् *pra-vi-bhuj,* cl. 6. P. *-bhujati, -bhoktum,* to bow.

प्रविमुच् *pra-vi-muć,* cl. 6. P. A. *-muñćati, -te, -moktum,* to set free, release, liberate; to lay aside, relinquish, resign, abandon: Pass. *-mućyate,* to be freed from, be rid of (with abl.).

प्रविमृश् *pra-vi-mṛiś,* cl. 6. P. *-mṛiśati, -marshṭum, -mrashṭum,* to think upon, meditate, ponder, reflect, deliberate.

Pra-vimṛiśya, ind. having thought upon, having pondered or considered.

प्रविर *pravira, as,* m. a species of fragrant wood, yellow sandal.

प्रविरल *pra-virala, as, ā, am,* separated by a considerable interval, separate, isolated, few, very rare, very scanty.

प्रविलम्बिन् *pra-vilambin, ī, inī, i* (fr. rt. *lamb* with *pra-vi*), hanging forwards, projecting, prominent.

प्रविलय *pra-vilaya.* See *pra-vi-lī* below.

प्रविलसेन *pravila-sena, as,* m. (*pravila* probably fr. *pra + vila* with *senā*), N. of a prince.

प्रविलापिन् *pra-vilāpin, ī, inī, i* (fr. rt. *lap* with *pra-vi*), grieving, sorrowing, lamenting.

प्रविली *pra-vi-lī,* cl. 4. A. *-līyate, -letum, -lātum,* to become dissolved, melt away; to vanish away, disappear, fade away.

Pra-vilaya, as, m. becoming dissolved, melting away; complete dissolution or absorption.

प्रविलुप्त *pra-vilupta, as, ā, am* (fr. rt. *lup* with *pra-vi*), cut away, removed, lost, fallen or rubbed off.

प्रविलोक् *pra-vi-lok,* cl. 10. P. *-lokayati, -yitum,* to look forwards, look about.

Pra-vilokayat, an, antī, at, looking forwards, looking about.

प्रविवा *pra-vi-vā,* cl. 2. P. *-vāti, -vātum,* Ved. to blow asunder, disperse, scatter; (Sāy.) = *nitarāṃ gamaya.*

प्रविवाद *pra-vivāda* (?), *as,* m. altercation, dispute (= *vi-vāda*).

प्रविविक्त *pra-vivikta, as, ā, am* (fr. rt. *vić* with *pra-vi*), separated, detached; solitary.

Pra-viveka, as, m. probably = *vi-veka,* q. v.

प्रविव्राजयिषु *pra-vivrājayishu.* See under *pra-vraj,* p. 645, col. 2.

प्रविश् *pra-viś,* cl. 6. P. (ep. also A.) *-viśati (-te), -veshṭum,* to enter into, enter, come into, go into; to enter upon, begin, commence; to appear: Caus. *-veśayati, -yitum,* to cause to enter into, allow to enter, bring into, introduce to (with double acc.); to lead into (one's home), lead (home, as a wife); to lay up, store up: Desid. *-vivikshati,* to wish to enter into.

Pra-vivikshu, us, us, u, wishing to enter into, being about to go into.

Pra-viśat, an, atī or *antī, at,* entering.

Pra-viśya, ind. having entered.

Pra-vishṭa, as, ā, am, entered into, entered, gone into, come into; entered upon, engaged in, occupied with, begun, commenced; (*ā*), f., N. of the mother of Paippalādi and Kauśika.

Pravishṭaka, am, n. entering a room; entrance on the stage.

Pra-veśa, as, m. entering into, entering, entrance, ingress, penetrating, penetration; the entrance or door of a house, &c.; the entrance of the sun into a sign of the zodiac; entrance on the stage; coming on, setting in (of night); going into, being contained in; income, revenue; intentness on an object, engaging closely in a pursuit or purpose; the syringe of a clyster-pipe; *praveśaṃ kṛi,* to make one's entrance, enter.

Pra-veśaka, as, ikā, am, going into, entering, penetrating, one who enters; (at the end of comps.) = *pra-veśa;* (*as*), m. an interlude or introductory scene acted by inferior characters for the purpose of acquainting the audience with any events supposed to have occurred between the two acts, a knowledge of which is requisite for the understanding of what follows; (according to Kāṭavema in the opening scene in Śakuntalā, Act 2, the object of the Praveśaka, as of the Vi-shkambha, q. v., is to connect or bind together the story of the drama and the subdivisions of the plot by concisely alluding to what has happened in the intervals of the acts, or what is likely to happen at the end.)

Pra-veśana, am, n. entering into, entering, entrance, going into; sexual intercourse; an entrance to a house, principal door or gate; conducting into, leading into, introducing.

Pra-veśanīya, to be entered, to be introduced, &c. (See also Gaṇa Anupravaćanādi to Pāṇ. V. 1, 111.)

Pra-veśayitavya, as, ā, am, to be made to enter, to be led or conducted into.

Pra-veśita, as, ā, am, made to go in, caused to enter, introduced, brought in, sent in.

Pra-veśin, ī, inī, i, entering; (at the end of an adj. comp.) having an entrance.

1. *pra-veśya, as, ā, am,* to be entered; to be pervaded; to be played (as a musical instrument); to be led or conducted into, to be brought into; to be placed in or upon.

2. *pra-veśya,* ind. having caused to enter into, having sent or thrown in, having sent or thrown into.

Pra-veshṭavya, as, ā, am, to be entered; to be penetrated or pervaded; to be caused or allowed to enter, to be admitted.

Pra-veshṭṛi, ṭā, ṭrī, ṭṛi, one who enters or goes into, entering, going in.

प्रविश्लेष *pra-viślesha, as,* m. separation, parting.

प्रविषण्ण *pra-vishaṇṇa, as, ā, am,* dejected, sad, spiritless.

प्रविषा *pra-vishā,* f. a birch tree; [cf. *upa-vishā, prati-vishā.*]

प्रविष्ट *pra-vishṭa, pravishṭaka.* See under *pra-viś*, p. 643, col. 3.

प्रविस्तर *pra-vistara* or *pra-vistāra, as,* m. circumference, compass.

प्रवी *pra-vī*, cl. 2. P. *-veti, -vetum*, Ved. to desire, love.

प्रवीण *pra-vīṇa, as, ā, am* [cf. *vīṇā*], skilful, clever, proficient, conversant with, skilled in, versed in, an adept; (*as*), m., N. of a son of the fourteenth Manu. — *Pravīṇa-tā*, f. or *pravīṇa-tva, am*, n. skill, proficiency.

प्रवीर *pra-vīra, as, ā, am*, heroic, strong, powerful; best, most excellent; (*as*), m. a hero, warrior, chief, prince, a person of rank or distinction; N. of a son of Pūru; of a son of Pra-ćinvat and grandson of Pūru; of a son of Dharma-netra; of a son of Hary-aśva; of a son of the fourteenth Manu; of a Caṇḍāla; (*ās*), m. pl., N. of the descendants of Pravīra (son of Pūru). — *Pravīra-bāhu, us*, m. 'strong-armed,' N. of a Rākshasa. — *Pravīra-vara, as*, m. 'best of heroes,' N. of an Asura.

प्रवृ *pra-vṛi*, cl. 5. 9. P. A. *-vṛiṇoti, -vṛiṇute, -vṛiṇāti, -vṛiṇīte, -varitum, -varītum*, to choose out, choose, select; to cover; to put on (a garment); to keep off, ward off (Ved.): Caus. *-vārayati, -yitum*, to ask for, prefer; *-vārayati, -yitum*, to cover; to defend; to present (?).

Pra-vara, as, m. a call, summons (especially of a Brāhman to priestly functions); an invocation addressed by a Brāhman at the consecration of his own fire to Agni Havya-vāhana (in such invocations Agni is invited to bear the oblations to the gods as he did for the sacrificer's ancestors, and the names of the first four or five of these ancestors, who are most nearly connected with the ancient Ṛishis, must then be added to each invocation of Agni, thus Gotama invokes Agni Āṅgirasa, Agni Āyāsya, Agni Gautama, &c.); a line of ancestors (so named in the preceding invocation to Agni); one of the forty-nine Gotras, as opposed to the eight original Gotras; a member of a line of ancestors, an ancestor; a Muni who contributes to the credit of a particular Gotra or family; family, race, lineage, kindred; offspring, descendants; a covering, cover, screen; an upper garment; a black variety of Phaseolus Mungo, Opuntia Dillenii; N. of a messenger of the gods and friend of Indra; of a Dānava; (*ā*), f., N. of a river which falls into the Go-dāvarī near Tokā, and is celebrated for the sweetness of its water; (*am*), n. aloe wood; a particular high number; (*as, ā, am*), most excellent, chief, principal, best [cf. *śaṅkha-p°*]; prominent, distinguished, exalted, eminent; better, greater (e. g. *tataḥ pravaraḥ*, better or greater than that); eldest (e. g. *putra-pravara*, the eldest son; in some of the preceding adj. senses perhaps fr. *pra* + *vara*). — *Pravara-dīpikā*, f., N. of a work. — *Pravara-dhātu, us*, m., Ved. a precious metal. — *Pravara-bhūpati, is*, m. = *pravara-sena*. — *Pravara-mañjarī*, f., N. of a work by Purushottama. — *Pravara-mūrdhaja, as*, m. excellent hair (of the head). — *Pravara-lalita, am*, n. a kind of metre, four times ⏑ – – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ – –. — *Pravara-vāhana, au*, m. du. 'having the best of horses,' an epithet of the Aśvins. — *Pravara-sena, as*, m., N. of two princes of Kaśmīra, one of whom is also called S'reshṭha-sena. — *Pravarādhyāya* (°*ra-adh*°), *as*, m. 'book of ancestral lines,' N. of the eleventh of the eighteen Pari-śishṭas belonging to the White Yajur-veda. — *Pravareśa* (°*ra-īśa*), *as*, m. a distinguished nobleman (?); = *pravara-sena*. — *Pravareśvara* (°*ra-īś*°), *as*, m., N. of a temple built by Pravara-sena.

Pra-varaṇa, am, n. a call, summons, invocation, (*ati-pravaraṇa*, excessive invocation, invoking in too great a number); (with Buddhists) the festivities at the end of the rainy season.

Pra-vāra, as, m. a covering, cover, clothing, woollen cloth.

Pra-vāraka, as, m. (with Buddhists) the festivities at the end of the rainy season; (*am*), n. a covering, cover, clothing.

Pra-vāraṇa, am, n. priority of choice; satisfying, granting what is desired; prohibition, objection, opposition; (with Buddhists) the festivities at the end of the rainy season.

Pra-vārya, as, ā, am, to be satisfied, to be gratified.

Pra-vṛita, as, ā, am, chosen out, chosen, selected. — *Pravṛita-homa, as*, m. or *pravṛitāhuti* (°*ta-āh*°), *is*, f., Ved. 'election-sacrifice,' a sacrifice offered at the election of a priest. — *Pravṛitahomīya, as, ā, am*, Ved. relating to a sacrifice offered at the election of a priest.

प्रवृज् *pra-vṛij*, cl. 2. A. *-vṛikte, -varjitum*, Ved. to purify; (Sāy.) = *prakarsheṇa ćhid*, to cut or strew in abundance; = *pra-bhṛi*, q. v.

Pra-varga, as, m. sacrificial fire (= *mahā-vīra*); an excellent assemblage [cf. *dāsa-p°*]; (perhaps a wrong reading for *pra-vargya*.) — *Pravargāvarta-bhūshaṇa* (°*ga-āv*°), *as*, m. an epithet of Vishṇu.

Pra-vargya, as, m. a ceremony introductory to the Soma sacrifice, pouring fresh milk into a heated vessel (called *mahā-vīra* or *gharma*), or according to others into boiling ghee (Sāy. = *tapte ghṛite payaḥ-prakshepaḥ*). — *Pravargya-vat, ān, atī, at*, Ved. connected with the Pravargya ceremony. — *Pravargyābharaṇa-bhūshaṇa* (°*ya-ābh*°), *as*, m. an epithet of Vishṇu.

Pra-varjana, am, n. the performance of the Pravargya ceremony, pouring fresh milk into a heated vessel or into boiling ghee.

Pra-vṛijya = *pra-vargya*.

Pra-vṛiñjana, am, n. = *pra-varjana*.

Pravṛiñjanīya, as, ā, am, Ved. used at the Pravargya ceremony (said of the *mahā-vīra*, q. v.).

प्रवृत् 1. *pra-vṛit*, cl. 1. A. (also P. in Fut., Cond., and Aor.) *-vartate, -vartitum*, to go or roll forwards, roll on, flow onwards, proceed, make progress, go on well; to come forth, come into being, arise, be produced; to become, exist; to happen, take place, come to pass; to begin, commence (with acc. or inf.); to engage in, enter upon, be occupied in (with loc.); to behave, conduct one's self; to hold good: Caus. *-vartayati, -yitum*, to cause to proceed; to cause to flow onwards; to set in motion or action, instigate, urge, excite; to throw, cast; to produce, create; to devise, invent.

Pra-varta, as, m. engaging in, undertaking; excitement, stimulus; (Ved.) a round ornament.

Pra-vartaka, as, ikā, am, setting in motion or action, setting on foot; advancing, promoting, forwarding; producing, causing, effecting, inducing, inciting, prompting, instigating, stimulating, urging; (*as*), m. the original instigator of any act, originator, author, principal, founder; an arbiter, judge; (*am*), n. (in dramatic language) the entrance of a character on the stage.

Pra-vartana, am, n. rolling forwards, revolving, rolling on, flowing forwards, going or moving forwards, coming forth, walking, roaming, wandering; activity, action, acting; applying one's self to, engaging in, occupying one's self in, having dealings with (with loc. or inst.); beginning, commencing; behaviour, conduct, procedure, mode of living; happening, coming to pass, coming to light, appearing; bringing forward, presenting (Ved.); pushing forward, setting on foot, setting up, establishing, instituting, erecting [cf. *mahāyantra-p°*]; instigating to action; inciting, prompting, stimulating; directing, superintending; employing, employment; exhortation; informing; (*ā*), f. inciting or stimulating to action; ordering, the sense of the imperative or of the precative tense (?).

Pra-vartanīya, as, ā, am, to be set in motion, to be instigated; to be used or employed.

Pra-vartamāna, as, ā, am, moving on, rolling on, proceeding, going forth; engaging in, practising, being occupied with, doing; being used or employed.

Pravartamānaka, as, m., Ved. a diminutive of the preceding; (Sāy.) = *ati-śīghram abhi-gaćchat*, going forth hastily, hastening forth.

Pra-vartayitṛi, tā, trī, tṛi, one who sets in motion or action, exciting activity, instigating to action; establishing, erecting, a builder, founder; applying or inflicting, one who applies or inflicts.

Pra-vartita, as, ā, am, caused to roll on or forwards, caused to turn, going round, revolving; set in motion, set on foot; set up, established; stimulated, excited, incited, instigated; lighted, kindled; caused, made, rendered; informed, apprized; made pure (= *pavitrī-kṛita*, Manu XI. 196).

Pra-vartitavya, as, ā, am, to be proceeded, to be acted, to be practised.

Pra-varttitṛi, tā, trī, tṛi, one who causes or effects; one who establishes or determines.

Pra-vartin, ī, inī, i, moving forwards, proceeding, advancing, moving, flowing; coming forth, flowing forth, streaming; being active; causing to flow; setting in motion or action, causing, effecting, producing; spreading, introducing; using, employing; *a-pravartin, ī, inī, i*, immovable, unchangeable, unalterable, invariable.

Pra-vartya, as, ā, am, to be excited to activity, to be instigated or stimulated.

2. *pra-vṛit, t*, f., Ved. = *pra-vṛitti*.

Pra-vṛitta, as, ā, am, proceeded, going to, bound for, (*kutra pravṛitto 'si*, where are you going?); settled, fixed, determined; done; begun, commenced; beginning; engaged in, occupied with, entered or embarked upon; undertaking, doing, acting; unimpeded, undisputed (as dominion); round; (*as*), m. a round ornament; [cf. *pra-varta*.] — *Pravṛitta-karman, a*, n. any act leading to a future birth. — *Pravṛitta-ćakra, as, ā, am*, 'whose wheels roll on unimpeded,' having universal dominion. — *Pravṛittaćakra-tā*, f. unimpeded or universal dominion.

Pravṛittaka, am, n. the entrance of a character on the stage (= *pra-vartaka*); a kind of metre.

Pra-vṛitti, is, f. continuous flow onwards, progress, advance, advancement; success; coming forth, appearing, appearance, manifestation; rise, source, origin, beginning; activity, effort, employment, occupation; active life (as opposed to *ni-vṛitti*, q. v., and to contemplative devotion, and defined as consisting of the wish to act, knowledge of the means, and accomplishment of the object); giving or applying one's self to, devoting one's self to (with loc.); course or tendency towards, addiction to, inclination or predilection for; application, use, employment; continued application, perseverance; practice, conduct, behaviour; currency, continuance, continuity, prevalence, permanence, endurance; the applicableness or validity of a rule; fate, lot, destiny; news, tidings, intelligence [cf. *dush-p°*]; cognition, (*vishayavatī pravṛittiḥ*, a sensuous immediate cognition); the juice that exudes from the temples of an elephant in rut; N. of Avantī or Oujein or any holy place; (in arithmetic) the multiplier. — *Pravṛitti-jña, as*, m. 'knowing the news,' an emissary, agent, spy. — *Pravṛitti-nimitta, am*, n. the reason for the use of any term in the particular significations which it bears. — *Pravṛitti-parāṅmukha, as, ī, am*, disinclined to give tidings. — *Pravṛitti-mārga, as*, m. active or worldly life, occupancy about the business and pleasures of the world or with the rites and works of religion.

प्रवृध् *pra-vṛidh*, cl. 1. A. *-vardhate, -vardhitum*, to grow up, grow, increase.

Pra-vardhaka, as, ikā, am, causing to grow, increasing, enhancing.

Pra-vardhana, as, ī, am, who or what causes to grow or increase; (*am*), n. augmenting, increase.

Pra-vṛiddha, as, ā, am, grown up, full grown; increased, expanded, enlarged, diffused, spread abroad, dispersed; large; swollen (as a river); full, deep (as a sigh); haughty, arrogant; violent.

Pra-vṛiddhi, is, f. growth, increase [cf. *sasya-p°*, *śmaśru-p°*]; rising, rise, (*arghasya p°*, rising of

the price of anything); prosperity, increasing welfare, rising in rank or reputation.

प्रवृश्च्य *pra-vṛiśćya.* See *pra-vraść*, col. 2.

प्रवृष् *pra-vṛish*, cl. 1. P. *-varshati, -varshitum*, to begin to rain, rain.

Pra-varsha, as, m. raining fast, rain.

Pra-varshaṇa, am, n. raining, causing to rain; the first rain; N. of the twenty-third Adhyāya of the Bṛihat-saṃhitā of Varāha-mihira.

Pra-varshin, ī, iṇī, i, raining, causing to rain, showering, discharging; *ūrdhva-pravarshin*, 'raining upwards,' offering sacrifices.

प्रवृह् *pra-vṛih*, cl. 6. P. A. *-vṛihati, -te, -varhitum, -vardhum*, Ved. to tear forth, tear away, tear off, tear out; to draw out, extract; to rescue; to tear to pieces, destroy; (Sāy.) = *pra-kship*, to hurl, fling; (A.) to draw towards one's self, attract.

Pra-varha, as, ā, am, chief, principal, first.

प्रवे *pra-ve*, cl. 1. P. A. *-vayati, -te, -vātum*, to sew lengthwise [cf. *prota*]; to pierce, transfix; to infix, impale.

2. *pra-vayaṇa, am,* n. (for 1. see p. 642, col. 1), the upper part of a piece of woven cloth.

Pra-vāṇa, am, n. the edging or trimming of a piece of woven cloth.

Pra-vāṇi, is or *ī*, f. a weaver's shuttle.

प्रवेक *pra-veka, as, ā, am* (fr. rt. *vić* with *pra*), choicest, most excellent, best, principal, chief; (at the end of a comp., cf. *maṇi-p°*.)

प्रवेग *pra-vega, as,* m. great speed, rapidity; [cf. *śara-p°*.]

Pravegita, as, ā, am, moving swiftly, rapid.

प्रवेट *pra-veṭa, as,* m. barley; [cf. *pra-vaṭa, prāvaṭa.*]

प्रवेणि *pra-veṇi, is* or *ī*, f. a braid of hair, the hair twisted and unadorned (as worn by widows and by wives in the absence of their husbands); a piece of coloured woollen cloth (used instead of a saddle); the housings of an elephant; (*ī*), f., N. of a river.

प्रवेतृ *pra-vetṛi, tā,* m. (fr. rt. *vī* with *pra*), a charioteer.

Pra-veya, as, ā, am, see Scholiast on Pāṇ. VI. 1, 83.

प्रवेद *pra-veda*, &c. See 1. *pra-vid*, p. 643.

प्रवेप् *pra-vep*, cl. 1. A. *-vepate, -vepitum*, to tremble: Caus. *-vepayati, -yitum*, to cause to tremble, shake.

Pra-vepa, as, m. trembling, quivering.

Pravepaka, as, m. trembling, shivering, shuddering.

Pra-vepathu, us, m. = *pravepaka*.

Pra-vepana, as, m., N. of a serpent-demon; (*am*), n. trembling, tremulous motion, shaking, agitation; (also wrongly spelt *pra-vepaṇa*.)

Pravepanin, ī, inī, i, Ved. 'causing (his enemies) to tremble,' an epithet of Indra.

Pra-vepanīya, as, ā, am, see Scholiast on Pāṇ. VIII. 4, 34.

Pra-vepin, ī, inī, i, trembling, shaking, tottering.

प्रवेरित *praverita, as, ā, am* (probably for *prāverita* fr. rt. *īr* with *pra-ava*, but said by some to be fr. *pra-ā-īrita*), thrown about, cast or hurled hither and thither (= *itastataḥ pātita*, Mahā-bh. Svargārohaṇa-p. 47).

प्रवेल *pravela, as,* m. a yellow variety of kidney-bean, Phaseolus Mungo.

प्रवेश *pra-veśa*, &c. See *pra-viś*, p. 643.

प्रवेष्ट् *pra-veshṭ*, cl. 1. A. *-veshṭate, -veshṭitum*, to cover over, cover, surround.

Pra-veshṭa, as, m. an arm; the fore-arm or wrist [cf. *pra-koshṭha*]; the fleshy part of the back of an elephant on which the rider sits; an elephant's housings; an elephant's gums.

Pra-veshṭita, as, ā, am, covered over, covered, surrounded.

प्रवेष्टक *praveshṭaka*, a various reading for *pravishṭaka*, q. v.

प्रवेष्टव्य *pra-veshṭavya, pra-veshṭṛi.* See under *pra-viś*, p. 643, col. 3.

प्रवोढृ *pra-voḍhṛi.* See p. 642, col. 3.

प्रव्यक्त *pra-vyakta, as, ā, am,* evident, apparent, manifest.

Pra-vyakti, is, f. appearance, manifestation.

प्रव्यथ् *pra-vyath*, cl. 1. A. *-vyathate, -vyathitum*, to be afflicted or distressed; to be frightened, fear, tremble at (with gen.).

Pra-vyathita, as, ā, am, distressed, pained; agitated, trembling.

प्रव्यध् *pra-vyadh*, cl. 4. P. *-vidhyati, -vyaddhum*, to throw away, cast down.

Pra-viddha, as, ā, am, thrown away, cast away.

Pra-vyādha, as, m., Ved. a bow-shot, the distance of the flight of an arrow.

प्रव्याहृ *pra-vy-ā-hṛi*, cl. 1. P. A. *-harati, -te, -hartum*, to declare beforehand, foretell, predict; to howl, yell, roar.

Pra-vyāhāra, as, m. (= *prakṛishṭokti*), prolongation or continuation of discourse.

प्रव्रज् *pra-vraj*, cl. 1. P. *-vrajati, -vrajitum*, to go forth, set out, travel forth, go abroad, go into exile: Caus. *-vrājayati, -yitum*, to send into exile, banish.

Pra-vivrājayishu, us, us, u, wishing to send into exile, desirous of banishing.

Pra-vrajat, an, antī, at, going forth, travelling abroad.

Pra-vrajana, am, n. going abroad, migrating.

Pra-vrajikā, a wrong reading for *pra-vrajitā* or *pra-vrājikā*.

Pra-vrajita, as, ā, am, gone forth, gone away, gone abroad, gone into exile; (*as*), m. a religious mendicant, a mendicant or ascetic; the pupil or attendant of a Jaina or Buddhist mendicant; (*ā*), f. a female ascetic or devotee; spikenard, Nardostachys Jatamansi; N. of another plant, = *muṇḍirī*; (*am*), n. the life of a religious mendicant.

Pra-vrajyā, f. going abroad, migration, emigration; roaming, travelling, wandering about, especially as a religious mendicant (in a dress not authorized by the Veda, Manu V. 89); the order of a religious mendicant; retirement into solitude. — *Pravrajyāvasita* (°*yā-av*°), *as,* m. a religious mendicant who renounces his order.

Pra-vrāj, ṭ, m. a religious mendicant; [cf. *pari-vrāj*.]

Pra-vrāja, as, m., Ved. the bed of a river (Sāy. = *atyanta-nimno deśo nadyāḥ*).

Pra-vrājaka, as, m. a religious mendicant; (*ikā*), f. a female ascetic.

Pra-vrājana, am, n. banishing, banishment, exile.

Pra-vrājin, ī, m., Ved. a religious mendicant.

Pra-vrājya, ind. having sent into exile, having banished.

प्रव्रश्च् *pra-vraść*, cl. 6. P. *-vṛiśćati, -vraśćitum, -vrashṭum*, to tear to pieces, lacerate, wound.

Pra-vṛiśćya, ind. having lacerated, having wounded.

Pra-vraśćana in *idhma-pravraśćana, as,* m. an instrument for cutting fuel, a knife for cutting wood.

Pra-vraska, as, m., Ved. a cut.

प्रव्लय *pra-vlaya, as,* m. (fr. rt. *vlī* with *pra*), Ved. sinking down.

प्रशँय्युवाक *praśaṃyyu-vāka, as,* m., see Vārttika I. to Pāṇ. II. 4, 29.

प्रशंस् *pra-śaṇs*, cl. 1. P. *-śaṇsati, -śaṇsitum* (anomalous 3rd sing. Pot. *pra-śaṇsīyāt*), to praise forth, praise, eulogize, laud, extol, commend, recommend; to approve; to esteem, value; to declare; (with *na*) to disapprove, blame, censure.

Pra-śaṇsaka, as, ikā, am, praising, commending, eulogizing, laudatory, flattering; a praiser.

Pra-śaṇsana, am, n. praising, eulogizing; (sometimes incorrectly spelt *pra-śaṇśana*.)

Pra-śaṇsanīya, as, ā, am, to be praised, praiseworthy, laudable, commendable.

Pra-śaṇsā, f. praise, commendation, panegyric, eulogy, applause, flattery; fame, reputation, glory [cf. *strī-p°*]; *aprastuta-praśaṇsā*, indirect description, a description of anything implied by the description of a similar or contrary object; (sometimes incorrectly spelt *pra-śaṇśā*.) — *Praśaṇsā-mukhara, as, ā, am,* loud with praise, praising loudly. — *Praśaṇsāmukharānana* (°*ra-ān*°), *as, ā, am,* 'one whose mouth is loud with praise,' speaking loudly in praise (of anything). — *Praśaṇsopamā* (°*sā-up*°), f. laudatory comparison, comparing to anything superior.

Pra-śaṇsita, as, ā, am, praised, commended, eulogized, extolled, applauded.

Pra-śaṇsitavya, as, ā, am, to be praised or commended, praiseworthy, laudable, commendable.

Pra-śaṇsin, ī, inī, i, praising, commending, eulogizing.

Pra-śaṇstavya, as, ā, am, to be praised, praiseworthy, laudable; [cf. *pra-śastavya*.]

Pra-śaṇsya, as, ā, am, to be praised, commendable, praiseworthy, laudable; preferable, better; [cf. 1. *pra-śasya*.]

Pra-śasta, as, ā, am, praised, commended; eulogized, extolled; laudable, commendable, admirable, excellent, good, best; happy; well; right; (*as*), m., N. of a man; (*ā*), f., N. of a river. — *Praśasta-kara, as,* m., N. of an author (perhaps the writer of a work entitled Pra-śasta). — *Praśasta-kalaśa, as,* m., N. of a man. — *Praśasta-tā*, f. or *praśasta-tva, am,* n. excellence, goodness. — *Praśasta-pāda, as,* m., N. of an author. — *Praśastādri* (°*ta-ad*°), *is,* m., N. of a mountain to the west of Madhya-deśa.

Pra-śastavya, as, ā, am, to be praised, praiseworthy; [cf. *pra-śaṇstavya*.]

Pra-śasti, is, f. praise, eulogy, fame; glorification, benediction; excellence, eminence; instruction, conduct, guidance; an edict (?); *praśastim dhā*, to bestow praise upon, speak highly of, value highly (with loc.). — *Praśasti-kṛit, t, t, t,* Ved. bestowing praise, praising. — *Praśasti-prakāśikā*, f., N. of a work. — *Praśasti-ratnāvalī*, f., N. of a poem by Viśva-nātha.

1. *pra-śasya, as, ā, am,* to be praised or commended, praiseworthy, laudable, commendable; excellent, eminent, distinguished; to be called happy, to be congratulated; [cf. *pra-śaṇsya*.] — *Praśasya-tā*, f. excellence, eminence.

2. *pra-śasya*, ind. having praised or recommended.

प्रशक *pra-śaka.* See under *pra-śākha.*

प्रशद् *pra-śad*, Caus. P. *-śātayati, -yitum*, to cause to fall down, break off, pluck, gather.

Pra-śattvan, ā, m. the ocean; (*arī*), f. a river.

प्रशम् *pra-śam*, cl. 4. P. *-śāmyati, -śamitum*, to become calm or tranquil, to be still or unmoved; to be appeased or pacified, be soothed; to be laid or made to settle down (as dust); to be restrained; to become extinguished; to cease; to fade away: Caus. *-śamayati, -yitum*, to tranquillize, make calm or tranquil, pacify, soothe, appease; to extinguish, quench, allay; to kill, destroy; *-śāmayati, -yitum*, to make subject, make obedient, subdue, conquer, tranquillize.

Pra-śama, as, m. becoming calm or tranquil, rest, quiet, quiescence, calmness, tranquillity, peace, composure (e. g. *praśamam upaihi*, go to composure, i. e. compose yourself); assuagement, appeasement, tranquillizing, removing; becoming extinguished, extinction (of flames &c.), abatement; N. of a son of Ānaka-dundubhi and Śānti-devā;

(*ī*), f., N. of an Apsaras. — *Praśaman-kara, as, ī, am,* causing the cessation of. — *Praśama-sthita, as, ā, am,* being in a state of quiescence. — *Praśamāyana* (°*ma-ay*°), *as, ā, am,* walking in tranquillity.

Pra-śamana, as, ī, am, tranquillizing, pacifying, calming; suppressing, curing, healing; (*am*), n. reposing, repose, quiescence; tranquillizing, pacifying, calming; mitigating, assuaging, allaying, composing; soothing (fever &c.); curing, healing; extinguishing, quenching, suppressing; abatement, cessation; killing, destroying, slaughter; (scil. *astram*), N. of a magic weapon; bestowing aptly or fitly (Manu VII. 56, = *sat-pātre pratipādanam*); securing, keeping safe; *labdhasya praśamanam,* the securing of what has been acquired or bestowing it on fit objects; [cf. *labdha-p*°.]

Pra-śamayya, ind. having appeased or tranquillized.

Pra-śamita, as, ā, am, tranquillized, appeased, relieved; quelled, quenched, allayed. — *Praśamitopadrava* (°*ta-up*°), *as, ā, am,* having all calamities or hinderances quelled (= *praśānta-bādha*).

Pra-śamyamāna, as, ā, am, being tranquillized or pacified, being appeased; being flattered.

Pra-śān, ind., see Gaṇa Svar-ādi to Pāṇ. I. 1, 37; [cf. *pra-śām.*]

Pra-śānta, as, ā, am, tranquillized, composed, quieted, calmed, calm; tamed; subdued; abated, ended, ceased, discontinued (as active effort); dead, deceased; relieved; (*as*), m., N. of a divinity. — *Praśānta-kāma, as, ā, am,* one whose desires are calmed, content. — *Praśānta-ćāritra-mati, is,* m., N. of a Bodhi-sattva. — *Praśānta-ćārin, iṇas,* m. pl. walking tranquilly, (perhaps) an epithet of a class of deities. — *Praśānta-ćeshṭa, as, ā, am,* one whose efforts have ceased, resting. — *Praśānta-tā,* f. tranquillity (of mind). — *Praśānta-bādha, as, ā, am,* having all calamities or hinderances quelled (= *praśamitopadrava*). — *Praśāntātman* (°*ta-āt*°), *ā, ā, a,* 'tranquil-souled,' composed in mind, peaceful, calm. — *Praśāntorja* (°*ta-ūr*°), *as, ā, am,* one whose strength has ceased, weakened, prostrated. — *Praśāntaujas* (°*ta-oj*°), *ās, ās, as,* = *praśāntorja* above.

Praśāntaka, as, ā, am, = *pra-śānta* above.

Pra-śānti, is, f. becoming calm or tranquil, tranquillization, tranquillity of mind, calm, quiet, pacification, composure; ceasing, cessation, rest: allaying, quenching, extinguishing, extinction. — *Praśānti-dūtī,* f. the harbinger of rest, forerunner of repose, an epithet of old age.

Pra-śām, n, n, n, tranquil, quiet.

Pra-śāma, as, m. tranquillity, quiescence; pacifying; laying, suppressing.

प्रशर्ध *pra-śardha, as, ā, am* (fr. rt. *śṛidh* with *pra*), Ved. valiant (said of Indra; Sāy. = *prakarsheṇābhibhavitā*).

प्रशल *praśala,* a various reading for *prasala,* q. v.

प्रशस् *pra-śas, as,* f. (fr. rt. *śas* with *pra*), Ved. a hatchet, axe, knife; (according to others) = *pra-śasta, praśasta-ććhedana.*

प्रशस्त *pra-śasta,* &c. See p. 645, col. 3.

प्रशाख *pra-śākha, as, ā, am,* having great branches (as a tree); an epithet of the fifth stage in the formation of an embryo (in which the hands and feet are formed, in this sense also written *praśaka*): (*ā*), f. a branch, small branch or twig; (probably) the extremities of the body. — *Praśākhavat, ān, atī, at,* having many branches.

Praśākhikā, f. a branch; a small branch or twig.

प्रशान्त *pra-śānta,* &c. See above.

प्रशास् *pra-śās,* cl. 2. P. *-śāsti, -śāsitum,* to rule over, reign over, rule, reign, govern, command, enjoin; to teach, instruct; to chastise, punish.

Pra-śāsana, am, n. governing, ruling; dominion, government; enjoining, enacting.

Pra-śāsita, as, ā, am, ruled over, reigned over, governed, ruled; enjoined, enacted.

Pra-śāsitṛi, tā, trī, tṛi, governing, ruling, a governor, ruler.

Pra-śāstṛi, tā, m. 'director,' title of a priest also called Maitrāvaruṇa, the first assistant of the Hotṛi (Ved.); a king.

Pra-śāstra, am, n., Ved. the office of Praśāstṛi; the Soma vessel of the Praśāstṛi; (Sāy.) = *praśāstur yāgaḥ.*

Pra-śishṭa, as, ā, am, ruled over, reigned, governed, commanded.

Pra-śishṭi, is, f., Ved. injunction, command, order.

Pra-śis, is, f., Ved. injunction, command, order; [cf. 1. *ā-śis.*]

प्रशिथिल *pra-śithila, as, ā, am,* very loose, relaxed, lax. — *Praśithilī-krita, as, ā, am,* rendered very loose, greatly loosened. — *Praśithilī-bhūta, as, ā, am,* become loose or lax.

प्रशिष *praśisha, as,* m., N. of a man; (*ās*), m. pl., N. of his descendants.

प्रशिष्य *pra-śishya, as,* m. the disciple of a disciple, scholar of a scholar, pupil of a pupil. — *Praśishya-tva, am,* n. the being the disciple of a disciple, the condition of a pupil's pupil.

प्रशुक्रीय *praśukrīya, as, ā, am,* Ved. beginning with the words *pra śukrā* (said of the hymn Ṛig-veda VII. 34, 1).

प्रशुद्धि *pra-śuddhi, is,* f. (fr. rt. *śudh* with *pra*), purity, clearness.

प्रशुम्भ् *pra-śumbh,* cl. 6. A. *-śumbhate, -śumbhitum,* Ved. to decorate or adorn one's self highly; (Sāy.) = *prakarsheṇa svakīyam angam alan-kṛi.*

प्रशुश्रुक *pra-śuśruka, as,* m., N. of a prince (a son of Maru; cf. *pra-susruta*).

प्रशोचन *pra-śoćana, as, ā, am* (fr. rt. *śuć* with *pra*), Ved. burning on, continuing to burn.

प्रशोष *pra-śosha, as,* m. (rt. *śush*), drying up, becoming dry, exsiccating, aridity.

Pra-śoshaṇa, as, m. 'drying up,' epithet of a kind of phantom.

प्रश्चुत् *pra-śćut* or *pra-śćyut,* cl. 1. A. *-śćotati, -śćyotati, -śćotitum, -śćyotitum,* to pour forth, shed, distil, sprinkle; to drip, fall in drops.

Pra-śćotat or *pra-śćyotat, an, antī, at,* pouring forth, sprinkling; dripping, falling in drops.

प्रश्न 1. *praśna, as,* m. basket-work, a plaited basket.

प्रश्न 2. *praśna, as,* m. (fr. rt. *praćh*), a question, demand, inquiry, interrogation, query [cf. *kuśala-p*°]; judicial inquiry or examination [cf. *sākshi-p*°]; a controverted question, point at issue, subject of inquiry, controversy, (*praśnam pra-brū,* to decide a controverted point; *praśnam i,* to lay a question before any one (acc.) for decision; *praśnas tava pitari,* the point at issue is before thy father, i. e. it is submitted to him to decide); a problem for calculation; inquiry into the future (in astrology; cf. *divya-p*°, *deva-p*°, *daiva-p*°); a particular number of verses of the Veda repeated from memory by a pupil to his Guru, a task, lesson, repetition; a term applied to short sections in various works. — *Praśna-koshṭhī,* f., N. of a work on divination. — *Praśna-dūtī,* f. a riddle, enigma, perplexing or enigmatical question. — *Praśna-vivāka, as,* m., Ved. one who decides controversies, an arbitrator. — *Praśna-vivāda, as,* m. a controverted question, controversy. — *Praśna-vaishṇava, am,* n., N. of an astrological work. — *Praśna-vyākaraṇa, am,* n., N. of the tenth of the twelve sacred books of the Jainas. — *Praśnārṇava* (°*na-ar*°), *as,* m. 'ocean of questions,' N. of a work on astrology (= *Vaishṇava-śāstra*). — *Praśnottara* (°*na-ut*°), *as* or *am,* m. or n. (?), a particular Śabdālankāra or figure of speech. — *Praśnottara-maṇi-mālā* or *praśnottara-mālā,* f., N. of a work. — *Praśnottara-ratna-mālā,* f., N. of a work. — *Praśnopanishad* (°*na-up*°), *t,* f., N. of an Upanishad (consisting of six questions and six answers).

Praśnaya, Nom. P. *praśnayati, -yitum,* to inquire after, ask about (with two acc.).

Praśnin, ī, m., Ved. an inquirer, one who inquires into the future (Mahī-dhara = *śakunādi-prashṭṛi*).

Prashṭavya, as, ā, am, to be asked or questioned about (with acc.); deserving to be consulted; proper to be inquired into.

Prashṭṛi, ṭā, ṭrī, ṭṛi, asking, demanding, an asker, inquirer, questioner, interrogator, querist.

प्रश्नि *praśni, ayas,* m. pl., N. of a race of Ṛishis; (incorrectly for *priśni,* q. v.)

Praśnī, f. incorrectly for *priśnī,* q. v.

प्रश्रथ *pra-śratha, as,* m. or *pra-śranthana, am,* n. (fr. rt. *śranth* with *pra*), laxity, relaxation, flaccidity.

प्रश्रब्धि *pra-śrabdhi, is,* f. (fr. rt. *śrambh* with *pra*), trust, confidence.

प्रश्रय *pra-śraya, as,* m. (fr. rt. *śri* with *pra*), respectful demeanour, affection, regard, solicitation, affection, respect, courtesy, civility, modesty; Modesty personified as a son of Dharma and Hrī. — *Praśraya-vat, ān, atī, at,* = *praśrayin* below.

Pra-śrayaṇa, am, n. respectful demeanour, civility, modesty.

Praśrayin, ī, iṇī, i, behaving respectfully, courteous, civil; modest. — *Praśrayi-tā,* f. respectful demeanour, courtesy, civility, modesty.

Pra-śrita, as, ā, am, modest, humble, well-behaved; (*as*), m., N. of a son of Ānaka-dundubhi and Śānti-devā.

प्रश्रवण *pra-śravaṇa,* an incorrect form for *pra-sravaṇa,* q. v.

प्रश्रवस् *pra-śravas, ās, ās, as,* Ved. 'loud-sounding,' an epithet of the Maruts; (Sāy.) = *pra-krishṭānna,* having or bestowing excellent food.

प्रश्लथ *pra-ślatha, as, ā, am,* very loose, greatly relaxed, languid, flaccid; unnerved.

प्रश्लित *pra-ślita, as,* m. (for *pra-śrita*), a term applied to the rule of Sandhi according to which *as* before a soft letter is changed into *o.*

प्रश्लिष्ट *pra-ślishṭa, as, ā, am* (fr. rt. *ślish* with *pra*), twisted, entwined; (*as*), m. a term applied to the Sandhi of the vowel *a* with a following vowel and of other vowels with homogeneous vowels; also to the vowel resulting from this Sandhi and of the accent with which such a vowel is pronounced; (*as*), m., N. of a man (?).

Pra-ślesha, as, m. close contact, pressing against; euphonic coalition of vowels.

प्रश्वसितव्य *pra-śvasitavya, as, ā, am* (fr. rt. *śvas* with *pra*), Ved. to be caused to recover the breath.

Pra-śvāsa, as, m. breathing in, inhaling, breath, respiration.

प्रष्टव्य *prashṭavya, prashṭṛi.* See above.

प्रष्टि *prashṭi, is,* m. (connected with *prishṭi,* q. v.), Ved. a horse harnessed at the side, a side-horse or one harnessed outside the shafts by the side of the other yoke-horses [cf. *dakshiṇā-p*°]; (perhaps) a horse in front of those harnessed to the yoke or to the chariot-pole [cf. *adhi-prashṭi-yuga*]; (according to Sāy.) = *vāhana-traya-madhya-varti yuga-viśeshaḥ,* a sort of yoke in the middle of three horses; a bystander, companion (Sāy. = *pārśva-stha*). — *Prashṭi-mat, ān, atī, at,* Ved. having side-horses (as a chariot). — *Prashṭi-vāhana, as, ā, am,* or *prashṭi-vāhin, ī, inī, i,* Ved. (a chariot) drawn by side-horses (and thus having at least three horses).

प्रष्ठ *pra-shṭha, as, ā, am* (fr. rt. *sthā* with *pra*), standing in front, preceding, prior; chief, principal, best [cf. *ratha-p°*]; a leader, conductor; (*as*), m. a species of plant; (*ī*), f. the wife of a leader or chief. — *Prashṭha-vāh, ṭ*, m. a young bull or steer training for the plough; *prashṭhauhī*, f. a cow for the first time with calf; [cf. *pashṭha-vāh.*]

प्रष्ठिवाहिन् *prashṭhi-vāhin*, a wrong reading for *prashṭi-vāhin*, q. v.

प्रष्णवैष्णव *prashṇa-vaishṇava*, an incorrect form for *praśna-vaishṇava*, q. v.

प्रस् *pras*, cl. 1. A. *prasate, prasitum*, to extend, expand, spread, diffuse; to bring forth young.

प्रसक्त *pra-sakta, pra-sakti.* See under *pra-sañj* below.

प्रसक्षिन् *pra-sakshin.* See p. 648, col. 1.

प्रसङ्ख्या 1. *pra-san-khyā*, cl. 2. P. *-khyāti, -khyātum*, to count or reckon up, number, enumerate, calculate.

2. *pra-sankhyā*, f. total number, sum; reflection.

Pra-sankhyāna, as, ā, am, meditating (? as an epithet of an order of ascetics); (*as*), m. payment, liquidation; a sum of money; (*am*), n. enumerating, enumeration; reflection, meditation; reputation, renown. — *Prasankhyāna-para, as, ā, am*, engrossed or absorbed in meditation.

प्रसङ्ग *pra-sanga.* See below.

प्रसङ्घ *pra-sangha, as*, m. a great multitude.

प्रसञ्चक्ष् *pra-saṅ-ćaksh*, cl. 2. A. *-ćashṭe*, &c. (see rt. *ćaksh*), to reckon up, recount, enumerate.

प्रसञ्ज् *pra-sañj*, cl. 1. P. *-sajati, -sanktum*, to become attached to, feel affection for: Pass. *-sajyate*, to cleave to, adhere or cling to, become fixed upon or attached to, become strongly addicted to (with loc.); to be relevant or applicable, to apply.

Pra-sakta, as, ā, am, attached to, in contact with, united to, connected with; cleaving to, adhering to, fixed upon (with loc.); devoted to; accompanying; engaged in, applied to, used, employed; attained, obtained, gained; continual, constant, eternal; opened, expanded; (*am*), ind. continually, incessantly, eternally, ever.

Pra-saktavya, as, ā, am, to be attached to.

Pra-sakti, is, f. adherence or attachment to, adhesion, devotion to, addiction to, engagedness, the being occupied with; bearing upon, applicability, application (especially of a rule in grammar; *ati-prasakti*, too wide applicability; *prasaktim pra-yā*, to become attached); connection, union, association; inference, conclusion, deduction; a topic or subject of conversation; occurrence of a possibility; perseverance, energy; acquiring, acquisition.

Pra-sanga, as, m. adherence or attachment to, devotion to, devotedness; addiction to [cf. *surata-p°*]; occupation [cf. *virata-p°, viruddha-p°*]; connection, union, association, intercourse [cf. *strī-p°*]; illicit intercourse; connected reasoning or argument; connected language or style; subject, topic, the case as stated; occurrence of a possibility, contingency, case, event (e. g. *ećaḥ pluta-prasange*, in the event of a diphthong being prolated); conjuncture, occasion, circumstances, time; introduction, insertion; mention of parents; conjoint result (?); revealing a secret (?); second or subsidiary incident (?); N. of a Buddhist school; of a man; *prasangena* or *prasangāt*, ind. through connection with or relation to; with all the heart, heartily, earnestly; on the occasion of, in consequence of, on account of, because of (lit. from its happening); when the occasion presents itself, occasionally, incidentally; in the course of (e. g. *kathā-prasangena*, in course of conversation). — *Prasanga-tas*, ind. out of attachment to or respect for; = *prasangena, prasangāt.* — *Prasanga-nivāraṇa, am*, n. the prevention of (similar) cases, obviation of (like future) contingencies. — *Prasanga-ratnāvalī*, f., N. of a work. — *Prasanga-vat, ān, atī, at*, occasional, incidental, casual. — *Prasanga-vaśāt*, ind. according to the time, as occasion may demand, by the force of circumstances. — *Prasanga-vinivṛitti, is*, f. the non-recurrence of a case. — *Prasanga-sama, as*, m. a particular Jāti [q. v.] in logic. — *Prasangābharaṇa* (*°ga-ābh°*), *am*, n., N. of a modern poetical anthology.

Prasangin, ī, inī, i, attached to, devoted to; dependent on, contingent, additional; occasional, incidental; secondary, subordinate, non-essential. — *Prasangi-tā*, f. attachment, addiction to, connection, intercourse with.

Pra-sajya, as, ā, am, to be attached to, to be connected with; applicable. — *Prasajya-pratishedha, as*, m. a particular kind of negation, negation of a possible case (distinguished from *pary-udāsa*, q. v.), a simple prohibition of the particular matter specified without enjoining what is different.

Pra-sañjana, am, n. the act of attaching or connecting, combining, uniting; applying, employing, bringing into use, bringing to bear.

प्रसद् *pra-sad*, cl. 1. 6. P. *-sīdati, -sattum*, to settle down, become clear, become placid or tranquil, become calm, be calm, be soothed; to be content or satisfied; to be glad; to be gracious or propitious, to be favourable, favour (with gen.); to vouchsafe, be pleased to (with inf.): Caus. *-sādayati, -yitum*, to render calm, soothe, appease, propitiate; to beg pardon of (with acc.); (A.) to cause to be gracious, pray for grace or favour: Pass. of Caus. *-sādyate*, to be rendered calm, to be soothed or appeased.

Pra-satti, is, f. transparency, brightness, clearness, cleanness, purity; complacency, graciousness, favour.

Pra-sanna, as, ā, am, settled down, tranquil; clear, bright, pellucid, limpid, pure, clean; soothed, propitiated, pleased, delighted; gracious, propitious, kind, kindly disposed towards, favourable, complacent; true; (*as*), m., N. of a prince; (*ā*), f. propitiating, pleasing; spirituous or vinous liquor. — *Prasanna-kalpa, as, ā, am*, almost quiet, tolerably calm. — *Prasanna-tā*, f. or *prasanna-tva, am*, n. brightness, pellucidness, clearness, purity; favour, kindness, propitiousness, good humour. — *Prasanna-pāda, as* or *am*, m. or n. (?), N. of a work by Dharma-kīrtti. — *Prasanna-mukha, as, ī, am*, 'placid-countenanced,' having a pleased or approving countenance, agreeable-looking, looking pleased, smiling. — *Prasanna-rāghava, am*, n., N. of a drama by Jaya-deva. — *Prasanna-venkaṭeśvara-māhātmya* (*°ṭa-īś°*), *am*, n., N. of a legend in the Bhavishyottara-Purāṇa. — *Prasanna-salila, as, ā, am*, having clear or limpid water. — *Prasannātman* (*°na-āt°*), *ā, ā, a*, gracious-minded, propitious. — *Prasannerā* (*°na-irā*), f. spirituous liquor.

1. *pra-sāda, as*, m. clearness, brightness, pellucidness, transparentness, limpidness, purity, cleanness [cf. *ambu-p°*]; clearness of style, perspicuity; calmness, tranquillity, absence of excitement, repose, composure; serenity of disposition, good humour, good temper; graciousness, propitiousness, favour, kindness, kind behaviour [cf. *dush-p°, dṛik-p°*]; approbation; Kindness personified as a son of Dharma and Maitrī; a propitiatory offering or gift, food offered to a god (= *prasāda-dravya, prasādānna*); the remnants of food presented to an idol or left by a spiritual teacher (both of which any one may freely appropriate to his own use); free gift, gratuity; well-being, welfare; N. of a commentary on the Prakriyā-kaumudī; *prasādāt*, abl. c. through the kindness of, by the favour of. — *Prasāda-dāna, am*, n. a propitiatory gift, a gift in token of favour, gift of food by a superior. — *Prasāda-paṭṭa, as*, m. a turban of honour (worn as a token of royal favour). — *Prasāda-parāṅmukha, as, ī, am*, not caring for any one's favour; withdrawing favour from any one (with gen.). — *Prasāda-pātra, am*, n. an object of favour. — *Prasāda-puraga, as, ā, am*, inclined to favour, favourably inclined. — *Prasāda-pratilabdha, as*, m., N. of a demon. — *Prasāda-vat, ān, atī, at*, pleased, delighted; gracious, favourable. — *Prasāda-vittaka, as, ā, am* (perhaps an incorrect form for *prasāda-vittama*), best acquainted with the favour (of another), preferred to all others. — *Prasāda-stha, as, ā, am*, abiding in serenity, kind, propitious; happy. — *Prasādāntara* (*°da-an°*), *am*, n. another (mark of) favour. — *Prasādī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to bestow as a mark of favour, bestow graciously, present.

2. *prasāda*, Nom. P. *prasādati, prasāditum*, to be clear or bright.

Pra-sādaka, as, ikā, am, clearing, purifying, rendering clear or pellucid; gladdening, cheering, exhilarating; propitiating, courting favour, wishing to win any one's favour.

Pra-sādana, as, ī, am, rendering clear, purifying [cf. *ambu-p°, toya-p°*]; calming, tranquillizing; soothing, cheering, gratifying; (*as*), m. a royal tent; (*ā*), f. service, worship; (*am*), n. cleaning, freeing from soil or impurities; the act of calming, tranquillizing, composing, soothing (e. g. *netra-p°*, administering soothing remedies to the eyes); cheering, gratifying [cf. *śruti-p°*]; rendering gracious, propitiating, pleasing, (*tvat-prasādanāt*, for the sake of propitiating thee); boiled rice.

Pra-sādanīya, as, ā, am, to be rendered gracious, to be propitiated.

Pra-sādayat, an, antī, at, causing to be gracious, propitiating, gratifying, pleasing.

Pra-sādayitavya, as, ā, am, to be rendered gracious, to be propitiated.

Pra-sādita, as, ā, am, purified, cleansed; pleased, conciliated, propitiated, appeased, reconciled; worshipped.

Pra-sādin, ī, inī, i, calming, tranquillizing, soothing, cheering, gladdening; showing favour, treating with kindness; clear, serene, bright.

Pra-sādya, as, ā, am, to be rendered gracious, to be propitiated, to be conciliated, placable.

Pra-sedivas, vān, dushī, vat, one who has become pleased or propitiated, favourable.

प्रसन्धा *pra-san-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to fix or fit (an arrow) to (the bow-string).

Pra-sandhāna, am, n. combination (e. g. of words in the Krama, q. v.).

Pra-sandhi, is, m., N. of a son of Manu.

प्रसभम् *pra-sabham.* See p. 648, col. 1.

प्रसमीक्ष् *pra-sam-īksh*, cl. 1. A. *-īkshate, -īkshitum*, to look at, look upon, observe, perceive, see; to reflect upon, consider, deliberate; to acknowledge, recognise as, regard as.

Pra-samīkshaṇa, am, n. considering, deliberating, discussing.

Pra-samīkshā, f. deliberation, judgment.

Pra-samīkshita, as, ā, am, looked at, looked upon, observed; reflected upon, considered; regarded as, declared.

1. *pra-samīkshya, as, ā, am*, to be considered or weighed or discussed.

2. *pra-samīkshya*, ind. having looked at; having reflected upon, having considered.

प्रसमीडित *pra-samīḍita, as, ā, am*, praised, celebrated.

प्रसयन *pra-sayana, am*, n. (fr. rt. *si* with *pra*), binding, fastening.

Pra-sita, as, ā, am, bound to, bound, fastened; adhering to or engaged in, diligent, attentive, zealous; attached or devoted to, engrossed by; (*am*), n. pus, matter.

1. *pra-siti, is*, f. (for 2. see p. 648, col. 2), a ligament, binding, tie, fetter.

प्रसर *pra-sara*, &c. See *pra-sṛi*, p. 649.

प्रसर्ग *pra-sarga, pra-sarjana.* See under *pra-sṛij*, p. 649, col. 2.

प्रसर्प *pra-sarpa*, &c. See *pra-sṛip*, p. 649.

प्रसल *prasala*, *as*, m. the cold season, winter (= *hemanta*; also read *praśala*).

प्रसलवि *pra-salavi*, ind., Ved. towards the right side, (opposed to *apa-salavi*; also incorrectly written *prasavi*.)

प्रसव 1. 2. and 3. *pra-sava*. See under 1. and 2. *pra-su*, col. 2, and 2. *pra-sū*, p. 649.

प्रसव्य *pra-savya*, *as*, *ā*, *am*, turned towards the left, (opposed to *pra-dakshiṇa*); contrary, reverse, reverted, inverted; favourable; (*am*), ind. towards the left, to the left side.

प्रसह् 1. *pra-sah*, cl. 1. A. *-sahate*, *-sahitum*, *-soḍhum*, to bear up against, be able to withstand, sustain, endure; to overpower, conquer, defeat; to make an effort; to be able (with inf.).

Pra-sakshin, *ī*, *iṇī*, *i*, Ved. overpowering, defeating, victorious (Sāy. = *śatrūṇām prasahana-śīlaḥ*).

Pra-sabham, ind. (an ind. past part. of a form *sabh* = *sah*, cf. 2. *pra-sahya*), by force, forcibly, violently; importunately; exceedingly, much; N. of a variety of the Trishṭubh metre. — *Prasabha-damana*, *am*, n. forcible taming (of wild animals; according to a Scholiast = *balātkāreṇa mardanam*). — *Prasabha-haraṇa*, *am*, n. carrying off by force, violent seizure. — *Prasabhoddhṛita* (°*bha-ud*°), *as*, *ā*, *am*, torn up by force, forcibly uprooted. — *Prasabhoddhṛitāri* (°*ta-ari*), *is*, *is*, *i*, one who has forcibly uprooted his enemies.

2. *pra-sah* or *pra-sāh*, *-sāṭ*, m. (acc. *pra-sāham*), overpowering; an epithet of Indra, (Sāy. = *śatrūṇām abhibhavitā*, the overcomer of foes); force, violence.

Pra-saha, *as*, *ā*, *am*, bearing up against, withstanding; (*as*), m. a beast or bird of prey; endurance, resistance (in *dush-p*°, q. v.); (*ā*), f. a kind of Solanum (= *vṛihatikā*).

Pra-sahana, *as*, m. a beast or bird of prey; (*am*), n. withstanding, resisting; overcoming, defeating; defeat; bearing, enduring; embracing, an embrace.

1. *pra-sahya*, *as*, *ā*, *am*, to be resisted, to be conquered or defeated; *a-prasahya*, not to be resisted, irresistible.

2. *pra-sahya*, ind. having withstood, having sustained; having overpowered or conquered; forcibly, violently, by violence, by force; exceedingly. — *Prasahya-kārin*, *ī*, *iṇī*, *i*, acting violently, violent in action. — *Prasahya-ćaura*, *as*, m. 'a violent thief,' a robber, plunderer. — *Prasahya-haraṇa*, *am*, n. taking away by force, robbing, plundering; [cf. *prasabha-haraṇa*.]

Pra-sahvan, *ā*, *arī*, *a*, Ved. overpowering, defeating; an epithet of Indra.

Pra-sāh. See 2. *pra-sah* above.

Pra-sāha, *as*, m. overpowering, defeating; controlling one's self; *a-prasāha*, *as*, *ā*, *am*, Ved. completely master of one's self, not subject to passion.

प्रसातिका *prasātikā*, f. a kind of rice with small grains (= *aṇu-vrīhi*; cf. *pra-sādhikā*).

प्रसाद् *pra-sāda*, &c. See *pra-sad*, p. 647.

प्रसाध् *pra-sādh*, Caus. P. *-sādhayati*, *-yitum*, to accomplish, effect; to promote, advance, further; to make one's own, acquire, (according to Kullūka on Manu VII. 103 = *ātmasāt-kṛi*); to subdue; to dress.

Pra-sādhaka, *as*, *ikā*, *am*, accomplishing, perfecting, one who accomplishes or perfects; cleansing, purifying; decorating, adorning, ornamenting; (*as*), m. an attendant who dresses his master, a valet de chambre; (*ikā*), f. a female attendant who dresses her mistress, lady's maid; wild rice; [cf. *prasātikā*.]

Pra-sādhana, *as*, *ī*, *am*, accomplishing, effecting; one who accomplishes or effects (Ved.); (*as*), m. a comb; (*ī*), f. a drug, commonly called *siddhi*; a comb, (*keśa-p*°, a comb for the hair); (*am*), n. bringing about, accomplishing, effecting; arranging; setting in order; decorating, decoration, embellishment, ornament, dress, toilet; a comb. — *Prasādhana-vidhi*, *is*, m. a mode of decoration or embellishment. — *Prasādhana-viśesha*, *as*, m. the highest decoration, most excellent ornament.

Pra-sādhita, *as*, *ā*, *am*, accomplished, finished, completed, done; proved; ornamented, decorated. — *Prasādhitāṅga* (°*ta-an*°), *as*, *ī*, *am*, having the limbs ornamented or decorated.

Pra-sādhya, *as*, *ā*, *am*, to be accomplished or effected, practicable; to be destroyed; to be defeated.

प्रसार *pra-sāra*, &c. See *pra-sṛi*, p. 649.

प्रसाह *pra-sāha*. See 1. *pra-sah*, col. 1.

प्रसिच् *pra-sić*, Pass. *-sićyate*, to be poured out or flow forth, to be scattered; to be lost.

Pra-seka, *as*, m. flowing forth, flowing, dropping, oozing; sprinkling, wetting; emission, discharge; running or watering of the mouth or nose, flow of saliva in vomiting, vomiting, sickness, nausea; the bowl of a spoon or ladle. — *Praseka-tā*, f. flow of saliva in nausea or vomiting.

Prasekin, *ī*, *inī*, *i*, discharging a fluid; suffering from morbid flow of saliva.

प्रसित *pra-sita*. See *pra-sayana*, p. 647.

प्रसिति 2. *pra-siti*, *is*, f. (fr. rt. *so* with *pra*; for 1. see *pra-sayana*, p. 647), Ved. a track, path, course (as of fire &c.); an attack, assault; a throw, cast, shot; stretch, reach, extent, compass; duration, series, succession (e. g. *dīrghām anu prasitim*, in long succession); dominion, power, authority, influence; (Sāy.) = *jvālā*, a flame; = *bandhana*, confinement.

प्रसिध् *pra-sidh*, cl. 4. P. *-sidhyati*, *-seddhum*, to be accomplished or effected, to succeed; to be gained or obtained; to be established; to be made known or certified.

Pra-siddha, *as*, *ā*, *am*, well known, notorious, renowned, famous, celebrated; adorned, ornamented. — *Prasiddha-kshatriya-prāya*, *as*, *ā*, *am*, consisting for the most part of renowned Kshatriyas. — *Prasiddha-tā*, f. or *prasiddha-tva*, *am*, n. celebrity, the being well known, notoriety.

Prasiddhaka, *as*, m., N. of a prince descended from Janaka (a son of Maru and father of Kṛittiratha).

Pra-siddhi, *is*, f. accomplishment, success, attainment; the being generally known or admitted, celebrity, fame, notoriety; ornament, decoration. — *Prasiddhi-mat*, *ān*, *atī*, *at*, generally known, notorious, famous.

प्रसीदिका *prasīdikā*, f. a small garden; (also read *prasedikā*, q. v.)

प्रसु 1. *pra-su*, cl. 5. P. A. *-sunoti*, *-sunute*, *-sotum*, Ved. to press or squeeze out Soma juice, extract the juice of the Soma plant (Sāy. = *somābhishavaṃ kṛi*).

1. *pra-sava*, *as*, m. (for 2. see under 2. *pra-su* below), Ved. pressing out Soma juice.

Pra-sut, *t*, *t*, *t*, Ved. flowing forth (as Soma from the Soma press).

Pra-sunvat, *an*, *atī*, *at*, Ved. squeezing out or extracting Soma juice.

Pra-suva, *as*, m., Ved. pressing out Soma juice, extraction of the juice of the Soma plant.

प्रसु 2. *pra-su* (sometimes written *pra-sū*), cl. 1. P., 2. 4. A. *-savati*, *-sūte*, *-sūyate* (properly a kind of reflexive passive form), *-sotum*, *-savitum*, to procreate, beget, generate, engender; to bring forth, be delivered of, bear: Pass. *-sūyate* (ep. also P. *-ti*), to be begotten by (with abl.); to be brought forth by, be born of (with loc.).

2. *pra-sava*, *as*, m. (for 3. see under 2. *pra-sū*, p. 649), procreating, generating, procreation, generation; the production of young, bringing forth or bearing young, childbirth, parturition, delivery, travail, labour; conception; birthplace, source, origin; offspring, young, progeny, posterity, (*antaḥ-p*°, containing offspring, pregnant; *kisalaya-p*°, the offspring of a twig, a young shoot); a flower, blossom [cf. *kanaka-p*°, *pīta-p*°]; fruit. — *Prasava-gṛiha*, *am*, n. a lying-in chamber. — *Prasava-dharmin*, *ī*, *iṇī*, *i*, characterized by production, productive, prolific. — *Prasava-bandhana*, *am*, n. the foot-stalk of a leaf or flower, the leaf-stalk or peduncle. — *Prasava-vikāra*, *as*, m., Ved. a prodigy happening at the birth of a child. — *Prasava-vedanā*, f. the pangs of childbirth, throes. — *Prasava-sthalī*, f. 'birthplace,' a mother. — *Prasava-sthāna*, *am*, n. a receptacle for young, a nest. — *Prasavotthāna* (°*va-ut*°), *am*, n., N. of the seventeenth Pariśishṭa of the Yajur-veda. — *Prasavonmukha* (°*va-un*°), *ī*, f. expecting childbirth, about to be delivered (according to Mallinātha = *āsanna-prasavā*).

Prasavaka, *as*, m. the tree Buchanania Latifolia (= *piyāla*).

Pra-savat, *an*, *antī*, *at*, bringing forth, bearing; (*antī*), f. a woman in labour.

Pra-savana, *am*, n. bringing forth, bearing children, fecundity.

1. *pra-savitṛi*, *tā*, m. (for 2. see under 2. *pra-sū*, p. 649), a procreator, generator, father; (*trī*), f. bringing forth, a mother.

1. *pra-savin*, *ī*, *inī*, *i* (for 2. see under 2. *pra-sū*, p. 649), bringing forth, having or bearing young, producing.

Pra-suta, *as*, *ā*, *am*, brought forth, born; (*as* or *am*), m. or n. (?), a particular high number; [cf. *mahā-p*°.]

1. *pra-sū*, *ūs*, *ūs*, *u* (for 2. see p. 649), bringing forth, bearing [cf. *pitṛi-p*°, *putrikā-p*°, *strī-p*°]; fruitful, productive; (*ūs*), f. a mother; a mare; a young shoot, tender grass or herbs, sacrificial grass, (Sāy. = *prasavitṛy oshadhī*); a spreading creeper, the plantain. — *Prasū-mat*, *ān*, *atī*, *at*, or *prasūvan*, *ā*, *arī*, *a*, Ved. furnished with flowers.

Pra-sūkā, f. a mare.

Pra-sūta, *as*, *ā*, *am*, procreated, begotten, engendered; brought forth, born, produced, grown; begetting, engendering; one who has brought forth, delivered; (*as*), m., N. of a class of deities under Manu Ćākshusha; (*am*), n. a flower; any productive source; (*ā*), f. a woman who has brought forth a child, a woman recently delivered.

1. *pra-sūti*, *is*, f. procreating, procreation, begetting, generating; bringing forth, bearing; calving; laying eggs; birth, production, generation; coming forth, growth (of fruits, flowers, leaves; cf. *phala-p*°); a production, product; a procreator, begetter; one who brings forth, a mother; offspring, children, progeny; N. of a daughter of Manu and wife of Daksha. — *Prasūti-ja*, *am*, n. 'birth-produced,' pain or affliction (mental or corporeal) resulting as a necessary consequence of birth. — *Prasūti-vāyu*, *us*, m. air generated in the womb during the pangs of travail.

Prasūtikā, f. a woman who has had a child, a woman recently delivered; = 1. *pra-sūti* (at the end of a comp., cf. *naśyat-p*°, *sakṛit-p*°).

Pra-sūna, *as*, *ā*, *am*, born, produced; (*am*), n. a flower; a bud, blossom; fruit. — *Prasūna-bāṇa* or *prasūna-vāṇa*, *as*, m. 'having flowers for arrows,' the god of love. — *Prasūna-varsha*, *as*, m. a shower of flowers (rained from heaven). — *Prasūnāñjali* (°*na-añ*°), *is*, *is*, *i*, presenting a nosegay of flowers held in both hands opened and hollowed (= *pushpāñjali*). — *Prasūneshu* (°*na-ishu*), *us*, m. 'flower-arrowed,' an epithet of the god of love.

Prasūnaka, *am*, n. a flower; a bud, blossom.

Pra-sūyat, *an*, *antī*, *at*, being born (Mahā-bh. Śānti-p. 5687).

प्रसुत् *pra-sut*. See under 1. *pra-su*, col. 2.

प्रसुत *pra-suta*. See above.

प्रसुप् *pra-sup, pra-supta, pra-supti.* See under *pra-svap*, p. 651, col. 1.

प्रसुव *pra-suva.* See 1. *pra-su*, p. 648, col. 2.

प्रसुश्रुत *pra-suśruta, as,* m., N. of a prince (a son of Maru; cf. *pra-śuśruka*).

प्रसुह्म *pra-suhma, ās,* m. pl., N. of a people.

प्रसू 2. *pra-sū*, cl. 6. P. *-suvati, -savitum*, Ved. to urge forwards, incite, excite, animate.

3. *pra-sava, as,* m. (for 1. and 2. see under 1. and 2. *pra-su*, p. 648), Ved. urging forwards, setting in motion, being set in motion; a current, course, stream; rousing up, excitement, animation; ordering, enjoining; furtherance, assistance, help; pursuit, acquisition; one who urges on or excites.

2. *pra-savitṛi, tā, trī, tṛi* (for 1. see p. 648, col. 3), Ved. urging forwards, setting in motion, exciting, animating; (Sāy. = *prakarsheṇābhijñātṛi*.)

2. *pra-savin, ī, inī, i* (for 1. see under 2. *pra-su*, p. 648), urging forwards, exciting (?).

Pra-savītṛi, in the Ṛig-veda = 2. *pra-savitṛi*.

2. *pra-sūti, is,* f. (for 1. see under 2. *pra-su*), urging forwards, impelling, commanding; permission.

प्रसूका *pra-sūkā.* See p. 648, col. 3.

प्रसृ *pra-sṛi*, cl. 1. and Ved. cl. 3. P. *-sarati, -sisarti, -sartum*, to move forwards, go forward, proceed, advance; to pass, pass by (as time); to flow onwards, flow forth; to spring up; to break forth, break out (as fire); to spread abroad; be diffused; to be stretched forth, be extended, extend: Caus. *-sārayati, -yitum*, to cause to go forwards, move forwards, stretch forth, hold out; to spread out, spread, extend; to expand, open wide; to put forward, exhibit, expose (for sale).

Pra-sara, as, ā, am, moving forwards, proceeding, projecting; (*am*), n. going forwards, unimpeded motion, free course [cf. *vicchinna-dhūma-p°*]; spreading, extending, extension, extent, dimension, diffusion, dispersion; expansion; a stream, flow, flood, torrent; (in medicine) morbid displacement of the humors of the body; multitude, assemblage; a fight, combat, battle, war; an iron arrow; speed, velocity; affectionate solicitation; (*ā*), f. the plant Pæderia Fœtida. — *Prasara-yuta, as, ā, am*, possessing extension, extensive.

Pra-saraṇa, am, n. going forth, running forth, running away, escaping; going round; spreading abroad, spreading over the country to forage; surrounding an enemy; morbid displacement of the humors of the body; complaisance, amiability.

Pra-saraṇi, is, or *pra-saraṇī*, f. surrounding an enemy.

Pra-sarat, an, antī, at, going forwards, proceeding, projecting; spreading out, spreading, expanding; bursting.

Pra-sāra, as, m. going forth, going about, spreading, extending, extension, expansion; stretching out [cf. *bāhu-p°*]; opening (the mouth); going out to forage, spreading over the country for grass and fuel.

Pra-sāraṇa, am, n. causing to go forwards, stretching out, extending, spreading, spreading abroad, diffusing, diffusion, expanding, expansion, increase; displaying, unfolding; going about; surrounding an enemy; dispersion of an army by detachments for collecting forage, &c.; changing a semivowel into a vowel [cf. *sam-prasāraṇa*]; (*ī*), f. surrounding an enemy; a species of creeper, Pæderia Fœtida.

Prasāraṇin, ī, inī, i, containing a semivowel liable to be changed into a vowel.

Pra-sārita, as, ā, am, moved forwards, held out; stretched out, expanded, extended, spread, diffused; laid out, exhibited, exposed (for sale).

Pra-sārin, ī, iṇī, i, coming forth, flowing forth, moving on; going along gently, gliding, flowing, creeping; stretching, extending; spreading forth, spreading, expanding, expanded, unfolded; spreading round; (*iṇī*), f. the plant Pæderia Fœtida.

1. *pra-sārya, as, ā, am*, to be changed into a vowel.

2. *pra-sārya*, ind. having stretched forth, having put forth, having held out.

Pra-sṛita, as, ā, am, gone forwards, gone; stretched out, stretched, extended; diffused, spread abroad, dispersed; lengthened, long; swift, quick; modest, humble; attached to, engaged in, appointed; (*as*), m. the palm of the hand stretched out and hollowed as if to hold liquids; a handful (as a measure, = two Palas); (*ā*), f. the leg; (*am*), n. a measure equal to two Palas; (*pra-sṛita* is sometimes incorrectly written for *pra-śrita* and even for *pra-sita*, q.q. v.v.) — *Prasṛita-ja, ās*, m. pl. an epithet of a particular class of sons (Mahā-bh. Anuśāsana-p. 2615).

Pra-sṛiti, is, f. progress, advance; streaming, flowing; the palm of the hand hollowed, a handful; a measure equal to two Palas.

Pra-sṛimara, as, ā, am, flowing forth, dropping, distilling.

प्रसृज् *pra-sṛij*, cl. 6. P. *-sṛijati, -srashṭum*, to pour away; to lay aside, dismiss; to quit, leave, abandon; to hurt, injure.

Pra-sarga, as, m., Ved. pouring forth, flowing forth, efflux (Sāy. = *varshaṇa*); emission, discharge.

Pra-sarjana, as, ī, am, Ved. (perhaps) throwing or casting forth.

Pra-sṛishṭa, as, ā, am, poured away, laid aside, dismissed; hurt, injured: (*ā*), f. (probably) a particular movement in fighting.

प्रसृप् *pra-sṛip*, cl. 1. P. *-sarpati, -sarptum, -sraptum*, to creep or crawl forth, creep on; to go on, proceed.

Pra-sarpa, as, m. going to the part of the sacrificial enclosure called the Sadas; (*am*), n., N. of a Sāman.

Pra-sarpaka, as, m., Ved. an assistant who is under the superintendance of the Ṛitvij at a sacrifice or a mere spectator at a sacrifice (so designated from entering the part of the sacrificial enclosure called Sadas; cf. *pra-sṛipta*); an uninvited guest, an intruder (?).

Pra-sarpaṇa, am, n. going forwards, progressing, entering (with loc.); entering the part of the sacrificial ground called Sadas; refuge, shelter (Ved.; Sāy. = *prakarsheṇa sarpaṇa-sādhanam*).

Pra-sarpat, an, antī, at, advancing, proceeding.

Pra-sarpin, ī, iṇī, i, creeping or crawling forth, gliding away; coming forth, issuing; going to the part of the sacrificial enclosure called Sadas.

Pra-sṛipta, as, ā, am, crept or crawled forth, crept away, come forth; entered into the part of the sacrificial ground called Sadas; (*as*), m. = *pra-sarpaka*, q. v.

प्रसृमर *pra-sṛimara.* See above.

प्रसृष्ट *pra-sṛishṭa.* See *pra-sṛij* above.

प्रसेक *pra-seka, prasekin.* See under *pra-sic*, p. 648, col. 2.

प्रसेदिका *prasedikā*, f. a various reading for *prasīdikā*, q. v.

प्रसेदिवस् *pra-sedivas.* See p. 647, col. 3.

प्रसेन *pra-sena, as,* m., N. of a prince (a son of Nighna or Nimna); N. of a king of Ujjayinī succeeded by Vikramārka or Vikramāditya. — *Prasena-jit, t*, m., N. of several princes, especially of a sovereign of Śrāvastī contemporary with Śākya-muni.

प्रसेव *pra-seva, as,* m. (fr. rt. *siv* with *pra*), a sack, a leathern bottle; a small instrument of wood covered with leather and placed under the neck of an Indian lute to render the sound deeper.

Prasevaka, as, m. a sack [cf. *carma-p°*]; a particular part of a lute (= *pra-seva*); a crooked piece of wood at the end of a lute.

प्रस्कण्व *pra-s-kaṇva, as,* m., N. of a Vedic Ṛishi with the patronymic Kāṇva (according to the Bhāgavata-Purāṇa, a grandson of Kaṇva), author of the hymns Ṛig-veda I. 44–50, IX. 95, Vālakhilya 3, 2, and 6, 8; (*ās*), m. pl., N. of the descendants of Praskaṇva.

प्रस्कन्द् *pra-skand*, cl. 1. P. *-skandati, -skantum*, to spring forward, spring forth; to spring down, leap down, alight: Caus. *-skandayati, -yitum*, to overleap, spring over, leap across, cross (a river).

Pra-skandat, an, antī, at, springing forward, springing forth.

Pra-skandana, as, m. an epithet of Śiva (‘emitting semen?’); (*am*), n. the act of leaping over, springing across; evacuation by stool, diarrhœa, dysentery.

Pra-skandikā, f. diarrhœa, dysentery.

Pra-skandin, ī, m., N. of a man possessed of extraordinary strength.

Pra-skandya, ind. having sprung forwards, having leaped down, having quickly alighted.

Pra-skanna, as, ā, am, sprung forward, sprung forth; dropped, fallen; defeated in battle; (*as*), m. a transgressor, sinner; one who has violated the usages of his caste or order, an outcast.

प्रस्कुन्द *pra-skunda, as,* m. an altar or elevated floor of a circular shape (= *cakrākārā vedikā*).

प्रस्खल् *pra-skhal*, cl. 1. P. *-skhalati, -skhalitum*, to stagger forwards, stagger, reel, totter, tumble.

Pra-skhalat, an, antī, at, staggering forwards, reeling, tumbling.

Pra-skhalana, am, n. the act of staggering, stumbling, tumbling, falling.

प्रस्तर *pra-stara, as,* m. (fr. rt. *stṛi* with *pra*), anything strewed about, a couch of leaves and flowers; a bed or couch in general; a flat surface, flat top, level, a plain [cf. *prāsāda-p°*]; a stone, rock; a precious stone, gem, jewel; a paragraph, section of a work; (in prosody) a tabular representation of the long and short vowels of a metre (?); musical notation (?). — *Prastara-ghaṭanopakaraṇa* (°*na-up*°), *am*, n. an instrument for breaking or splitting stones. — *Prastare-shṭha, as, ā, am* (rt. *sthā*), Ved. being on a couch or bed.

Pra-staraṇa, as, ā, m. f. a couch, bed; a seat.

Pra-stariṇī, f. a species of small shrub (= *gojomikā*).

Pra-stāra, as, m. strewing about, spreading out, scattering, spreading, covering with; a process in preparing minerals; a bed made with blossoms and leaves; a bed or couch in general; a flower-bed; a jungle, a thicket or wood overgrown with grass; a flat surface, level, plain; a representation or enumeration of all the possible combinations of certain given numbers (see Colebrooke's Algebra, p. 125); N. of a prince (a son of Ud-githa; in this sense incorrectly for *prastāva*). — *Prastāra-paṅkti, is*, f. a kind of metre consisting of 12 + 12 + 8 + 8 syllables.

Pra-stārin, ī, iṇī, i, extending, spreading; (scil. *arman*) a particular disease of the white of the eye.

Pra-stira, as, m. a bed or couch made of flowers and leaves (= *pra-stara*).

Pra-stīrṇa, as, ā, am, thrust forward, protruded (as the tip of the tongue in pronouncing the dentals).

Pra-stṛita, as, ā, am, spread out, spread, extended; disappeared.

प्रस्तीत *pra-stīta* or *pra-stīma, as, ā, am* (fr. rt. *styai* with *pra*), crowded together, clustering, swarming; sounded, making a noise.

प्रस्तु *pra-stu*, cl. 2. P. A. *-stauti, -stavīti, -stute, -stuvīte, -stotum*, to praise before (anything else), praise first, praise; to begin, commence; to speak, say, report, relate, propound: Caus. *-stāvayati, -yitum*, to begin, commence.

Pra-tushṭūshu, us, us, u, wishing to begin, desirous of commencing.

Pra-stava, as, m. a hymn of praise; = *pra-stāva*, a favourable moment, &c.

Pra-stāva, as, m. an introductory eulogy, intro-

duction; the prelude or introductory words of a Sāman (sung by the Pra-stotṛi, Ved.); the prologue of a drama (=*pra-stāvanā*); beginning, commencing, commencement; introducing a topic, mentioning, mention; the occasion of a conversation, a subject, topic; occasion, opportunity, time, season; convenience, (*tava prastāvena*, at your convenience); N. of a prince (a son of Ud-gītha); = *helā*, q. v.; (*e*), ind. on a suitable occasion, opportunely; (*ena*), ind. on the occasion of, occasionally, opportunely; suitably. — *Prastāva-ćintāmaṇi, is*, m., N. of a work. — *Prastāva-tas*, ind. on the occasion of; *kathā-p°*, in course of conversation. — *Prastāva-yajña, as*, m. 'the sacrifice in a topic of discussion,' a conversation to which each interlocutor contributes his share (and therefore compared with a sacrifice at which each person present offers a contribution). — *Prastāva-ratnākara, as*, m., N. of a work. — *Prastāva-sadṛiśa, as, ī, am*, suited to the occasion, appropriate, seasonable.

Pra-stāvanā, f. causing to be praised; causing to mention or to speak of; sounding forth; introduction, commencement, preface, exordium; a dramatic prologue, an introductory dialogue usually spoken by the manager and one of the actors, the scene between the prayer and the beginning of the first act (of which several varieties are enumerated, viz. the Udghāṭyaka, Kathodghāta, Prayogātiśaya, Pra-vartaka, and Ava-lagita).

Pra-stāvayat, an, antī, at, beginning, commencing.

Pra-stāvita, as, ā, am, caused to be told or related; mentioned.

Pra-stāvya, as, ā, am, Ved. to be preluded or introduced with a Pra-stāva (as a Sāman).

Pra-stuta, as, ā, am, praised, eulogized, panegyrised; proposed, propounded, declared, under discussion, revealed; said; expected, desired; ready, prepared; accomplished, done; happened, come to pass; made or consisting of; approached, proximate; done with effort or energy; (*am*), n. that which is propounded, any object under discussion, a proposition. — *Prastuta-yajña, as, ā, am*, prepared for a sacrifice. — *Prastutāṅkura* (°*ta-aṅ*°), *as*, m. a kind of metaphorical expression, allusion by the mention of any passing circumstance to something latent in the hearer's mind (as, for instance, if a girl walking in a garden with an inconstant lover were to ask a bee, Why go to the thorny plantain when you can have the jasmine flower?).

Pra-stuti, is, f., Ved. praise, eulogium.

Pra-stutya, ind. having told or related, having rehearsed.

Pra-stotṛi, tā, m., Ved. the Ud-gātṛi's assistant who sings the Pra-stāva (q. v.).

Prastotrīya, as, ā, am, relating to the Pra-stotṛi.

प्रस्तूत *pra-stūta, as*, m., N. of a class of deities under Manu Ćākshusha; (an incorrect form for *pra-bhūta* or *pra-sūta*.)

प्रस्तोक *pra-stoka, as*, m., Ved., N. of a son of Sṛiñjaya; *Kutsasya prastokaḥ*, N. of a Sāman.

प्रस्तोभ *pra-stobha, as*, m. (fr. rt. *stubh* with *pra*), allusion to, reference to (with gen.); *rayer āṅgirasasya prastobhaḥ*, N. of a Sāman.

प्रस्थल *pra-sthala, ās*, m. pl., N. of a people.

प्रस्था *pra-sthā*, cl. 1. Ā. (ep. also P.) *-tishṭhate* (*-ti*), *-sthātum*, to set out, depart; to proceed, advance, march towards (with acc. or dat. or with *prati*); (P., Ved.) to place before, set before, deposit: Caus. *-sthāpayati, -yitum*, to cause to set forth, cause to depart, induce to retire; to send forth, send out, dispatch, send away, dismiss; to send into exile, banish; to urge forwards, push on: Desid. *-ti-shṭhāsati, -te*, to wish to advance.

Pra-stha, as, ā, am, going on a march or journey, going to, visiting, abiding in [cf. *vana-p*°]; stable, firm, solid; expanding, spread; (*as, am*), m. n. table-land on the top of a mountain; a level expanse, (at the end of names of towns and villages, cf. *indra-p*°, *oshadhi-p*°, *karīra-p*°; see Pāṇ. IV. 2, 110); a particular weight and measure of capacity (=32 Palas = ¼ of an Āḍhaka; or = 16 Palas = 4 Kuḍavas = ¼ of an Āḍhaka; or = 2 Śarāvas; or = 6 Palas; or = $\frac{1}{16}$ of a Droṇa); a Prastha of anything or anything measuring a Prastha, (according to the Su-śruta a man should never lose more than a Prastha of blood in being bled); (*as*), m., N. of a man. — *Prastha-pushpa, as*, m. 'flowering on the mountain-top,' a species of plant, a variety of Tulasī or basil with small leaves. — *Prastham-paća, as, ā, am*, cooking a Prastha (said of a cooking utensil capable of containing one Prastha). — *Prasthā-vat, ān, atī, at*, hastening away, rapid, (according to Mahī-dhara = *utkṛishṭa-javopeta*); (*atī*), f., N. of a river.

Pra-sthāna, am, n. going forth, setting forth, procession, proceeding, departing; marching forth, a march, the march of an army or of an assailant; sending away, dispatching; departing this life, dying [cf. *mahā-p*°]; a way to attain (any object), course, method, system; a sect; an inferior kind of drama the characters of which are slaves and outcasts. — *Prasthāna-bheda, as*, m., N. of a work by Madhusūdana-sarasvatī. — *Prasthāna-vat*, ind. as in setting forth, as on a departure. — *Prasthāna-vikala-gati* or *prasthāna-viklava-gati, is, is, i*, one whose step falters in walking. — *Prasthāna-vighna, am*, n. an obstacle to proceeding or to sending (anything); non-attendance at a festival, impeding its taking place. — *Prasthānavighna-kṛit, t, t, t*, causing an impediment to proceeding or to dispatching (anything).

Prasthānika, belonging or relating to a departure, to a course, sect, &c.

Prasthānīya, as, ā, am, Ved. belonging or relating to a departure.

Pra-sthāpana, am, n. causing to depart, sending away, dismissing, dispatching, (*diśaḥ prasthāpanam*, sending into all quarters of the world); using, employing, (*dhvani-p*°, employing a metaphor); appointment to an embassy; carrying off cattle; (*ā*), f. sending away, dispatching.

Pra-sthāpanīya, as, ā, am, to be sent away, proper to be sent or dispatched; to be carried or driven off.

Pra-sthāpita, as, ā, am, made to depart, sent away, dismissed, sent, dispatched.

1. *pra-sthāpya, as, ā, am*, to be sent away, to be dispatched.

2. *pra-sthāpya*, ind. having sent forth, having dispatched.

Pra-sthāyin, ī, inī, i, setting forth, starting, departing; preparing to go or depart; travelling, marching, going.

Pra-sthāvan, ā, arī, a, Ved. hastening away, rapid (an epithet of the Maruts, Sāy. = *gamanaśīla*).

Prasthika, at the end of adjectives derived from comps. ending in *prastha*, cf. *ārdhaprasthika*.

Prasthikā, f. a species of plant (= *amba-shṭhā*).

Pra-sthita, as, ā, am, set forth, set out, departed, gone; an epithet of particular Soma vessels (Ved.). — *Prasthita-yājyā*, f., Ved. a particular Yājyā recited during the oblation offered with the Soma vessels called *pra-sthita*.

Pra-sthiti, is, f. setting forth, going forth, going away; a march, journey.

Pra-stheya, as, ā, am, to be set forth or departed.

प्रस्न *pra-sna, as*, m. (fr. rt. *snā* with *pra*), a bath, vessel for bathing.

Pra-snātṛi, tā, trī, tṛi, one who bathes, a bather.

Pra-sneya, as, ā, am, Ved. to be bathed in, suitable for bathing.

प्रस्नव *pra-snava, pra-snāvin.* See under *pra-snu*, col. 3.

प्रस्निग्ध *pra-snigdha, as, ā, am*, very fatty or greasy, very oily.

प्रस्नु *pra-snu*, cl. 2. P. Ā. *-snauti, -snute, -snavitum*, to pour forth, flow, distil.

Pra-snava, as, m. dropping, a stream; pouring forth, flowing.

Pra-snāvin, ī, inī, i, Ved. pouring forth, dropping.

Pra-snuta, as, ā, am, poured forth; dropping. — *Prasnuta-stanī*, f. having breasts that distil milk (through excess of maternal love).

प्रस्नुषा *pra-snushā*, f. the wife of a grandson.

प्रस्पन्दन *pra-spandana, am*, n. (fr. rt. *spand* with *pra*), palpitating, quivering, trembling, vibrating.

प्रस्फुट् *pra-sphuṭ*, Caus. or cl. 10. P. *-sphoṭayati, -yitum*, to cleave through, transfix, cleave, split, pierce; to expand.

Pra-sphuṭa, as, ā, am, cleft open, expanded, blown; manifest, clear, plain, apparent, evident; divulged, published, spread abroad.

Pra-sphoṭaka, as, m., N. of a Nāga.

Pra-sphoṭana, am, n. splitting, falling asunder; expanding, budding, opening, blooming; ripening; causing to blow or bloom; making evident or manifest, revealing; striking, beating; threshing or winnowing corn; a winnowing basket; wiping away, rubbing out.

प्रस्फुर् *pra-sphur*, cl. 6. P. *-sphurati, -sphuritum*, to become tremulous, quiver, palpitate, vibrate, throb, pulsate.

Pra-sphuramāṇa, as, ā, am, trembling, quivering, palpitating.

Pra-sphurita, as, ā, am, become tremulous, quivering, vibrating. — *Prasphuritādhara* (°*ta-adh*°), *as, ā, am*, one whose lower lip quivers, with quivering nether lip.

प्रस्मृति *pra-smṛiti, is*, f. (fr. rt. *smṛi* with *pra*), forgetting, forgetfulness.

प्रस्यन्द् *pra-syand*, cl. 1. Ā. *-syandate, -syanditum*, to flow forth, flow away; to move rapidly, dart, fly.

Pra-syanda, as, m. flowing forth, trickling out.

Pra-syandana, am, n. trickling forth, exudation.

Pra-syandamāna, as, ā, am, moving rapidly, darting, flying.

Pra-syandin, ī, inī, i, flowing forth, trickling down.

प्रस्रंस *pra-sraṃsa, as*, m. (fr. rt. *sraṃs* with *pra*), Ved. falling down, falling asunder.

Pra-sraṃsin, ī, inī, i, letting fall, dropping; (scil. *yoni*) giving birth to the fetus before the time, miscarrying.

प्रस्रु *pra-sru*, cl. 1. P. *-sravati, -sratum*, to flow forth; to let flow, pour out.

Pra-srava, as, m. flowing forth, gushing forth, oozing out, dropping; that which flows forth, a flow, stream; milk flowing from the breast or udder; urine; the overflowing scum of boiling rice; (*ās*), m. pl. falling tears, tears gushing forth. — *Prasrava-yukta* or *prasrava-saṃyukta, as, ā, am*, connected with a stream, flowing in a stream, falling in drops, trickling; flowing with milk.

Pra-sravaṇa, am, n. (often incorrectly written *pra-śravaṇa*), flowing forth, gushing out, oozing out, trickling, dripping, leaking; dripping or fall of water, a cascade, cataract; a fountain, spring, well; a spout, the projecting mouth of a vessel (out of which any fluid is poured); streaming forth of the milk from the breast or udder; a pool of water formed by mountain streams; washing away of rocks &c. by the dripping of water; sweat, perspiration; voiding urine; N. of a place where the Sarasvatī takes its rise, (also *plāksham prasravaṇam*); (*as*), m., N. of a man; of a range of mountains on the confines of Malaya.

Pra-sravin, ī, iṇī, i, pouring forth; yielding milk; rich in milk.

Pra-srāva, as, m. flowing, dropping; urine; the overflowing scum of boiling rice.

Pra-sruta, as, ā, am, flowed forth, oozed out, dropped, issued.
Pra-sruti, is, f. flowing forth, oozing out.

प्रस्वन् *pra-svan,* cl. 1. P. *-svanati, -svanitum,* Ved. to sound loudly, resound.
Pra-svana, as, m. sound, noise.
Pra-svanita, as, ā, am, Ved. loud-sounding, resounding, resonant.
Pra-svāna, as, m. a loud noise.

प्रस्वप् *pra-svap,* cl. 2. P. *-svapiti, -svaptum,* to fall asleep, go to sleep.
Pra-sup, p, p, p, Ved. sleeping, asleep, slumbering; (Sāy. = *śatrūṇām hantri.*)
Pra-supta, as, ā, am, fallen into deep or sound sleep, fast asleep, asleep, sleeping, slumbering. — *Prasupta-tā,* f. sleepiness.
Pra-supti, is, f. sleepiness, somnolence; paralysis.
Pra-svāpa, as, m. falling asleep, sleep; a dream; (*as, ā, am*), causing sleep, sending to sleep.
Pra-svāpaka, as, ikā, am, causing to fall asleep; causing to die, slaying.
Pra-svāpana, as, ī, am, causing sleep, sending to sleep; (*am*), n. the act of sending to sleep.
Pra-svāpinī, f. 'sending to sleep,' N. of a daughter of Satrājit and wife of Kṛishṇa.

प्रस्वादस् *pra-svādas, ās, ās, as,* Ved. agreeable, pleasant.

प्रस्वार *pra-svāra, as,* m. (fr. rt. *svṛi* with *pra*), Ved. an epithet of the sacred syllable *Om* repeated by the religious teacher at the beginning of a lesson.

प्रस्विन्न *pra-svinna, as, ā, am* (fr. rt. *svid* with *pra*), covered with perspiration, sweated, heated, perspired.
Pra-sveda, as, m. great or excessive perspiration, sweat.
Pra-svedita, as, ā, am, sweated, heated, perspired, perspiring, sweating; causing perspiration, hot. — *Prasvedita-vat, ān, atī, at,* suffering or producing perspiration.
Pra-svedin, ī, inī, i, covered with perspiration, sweating.

प्रहणेमि *praha-ṇemi* or *praha-nemi, is,* m. the moon (incorrect forms for *graha-nemi,* q. v.).

प्रहन् 1. *pra-han,* cl. 2. P. *-hanti, -hantum,* to kill, slay.
Pra-hanana, am, n. killing, slaying (Scholiast on Pāṇ. VIII. 4, 22).
Pra-hata, as, ā, am, struck, beaten (as a drum), smitten, wounded, killed; repelled, repulsed, overcome, defeated; spread, expanded; contiguous, bounding, limitating; conversant with the principles of science; learned, accomplished. — *Prahata-muraja, as, ā, am,* having drums beaten, sounding with the beating of drums.
2. *pra-han* in *a-prahan,* q. v.
Pra-hantavya, as, ā, am, to be killed or slain.
Pra-hantṛi, tā, trī, tṛi, striking down, slaying, a slayer.

प्रहर *pra-hara,* &c. See *pra-hṛi,* col. 3.

प्रहर्ष *pra-harsha,* &c. See *pra-hṛish,* col. 3.

प्रहस् *pra-has,* cl. 1. P. *-hasati, -hasitum,* to break out into laughter, laugh heartily, laugh at, laugh; to mock, deride, ridicule.
Pra-hasa, as, m., N. of a Rākshasa.
Pra-hasat, an, antī, at, laughing heartily, laughing, smiling; (*antī*), f. Arabian jasmine (= *yūthī, vāsantī*); a large chafing-dish or fire-pan.
Pra-hasana, am, n. laughing loudly, violent or hearty laughter, laughing, mirth, merriment; laughing at, mocking, deriding, ridicule, irony, mockery; sarcasm, satire (as a branch of rhetorical composition); a kind of comedy, a farce.
Pra-hasita, as, ā, am, laughing, cheerful; (*am*), n. laughter, mirth. — *Prahasita-netra, as,* m. 'laughing-eyed,' N. of a Buddha.

Pra-hasitvā, ind. an anomalous form for *prahasya* below.
Pra-hasya, ind. having smiled or laughed.
Pra-hāsa, as, m. loud laughter, violent or hearty laughter, laughing, laughter; ridicule, mocking, derision; satire, irony; an actor, a dancer; N. of Śiva; of an attendant of Śiva; of a son of Varuṇa; of a Nāga; of a place of pilgrimage (= *Soma-tīrtha*); *Bharad-vājasya prahāsam,* N. of a Sāman.
Pra-hāsaka, as, m. one who causes laughter or merriment, a jester.
Pra-hāsita, as, ā, am, caused to laugh.
Pra-hāsin, ī, inī, i, laughing aloud, causing laughter, diverting, joking, jesting; satirical; (*ī*), m. the buffoon of a drama (= *vi-dūshaka,* q. v.).

प्रहस्त *pra-hasta, as, ā, am,* having long hands; (*as*), m. the open hand with the fingers extended; N. of a Rākshasa; of a companion of Sūrya-prabha (see Kathā-sarit-s. XLIV. 25).
Prahastaka, as, ā, am, scil. *tṛića,* an epithet of the verses Ṛig-veda VIII. 86, 13–15.

प्रहा 1. *pra-hā,* cl. 3. P. *-jahāti, -hātum,* to forsake, desert, leave, quit, abandon; to depart from; to throw, cast, fling: Pass. *-hīyate,* to be forsaken or relinquished, to be neglected; to fail, be lost, perish, disappear, vanish; to cease.
2. *pra-hā,* f., Ved. a good throw at dice, gain, winnings; an advantage; (Sāy. = *pra-hantṛi,* a smiter, as if fr. 1. *pra-han.*) — *Prahā-vat, ān, atī, at,* Ved. acquiring gain, gaining; (Sāy. = *praharaṇa-vat,* dealing blows, smiting.)
Pra-hāṇa, am, n. relinquishing, abandoning, omitting, avoiding.
Pra-hāṇi, is, f. relinquishing, abandoning; want, deficiency.
Pra-hāpana, am, n. driving away, forced abandonment or departure.
Pra-hīṇa, as, ā, am, left, abandoned; (*as*), m. removal, loss, waste, destruction. — *Prahīṇa-jīvita, as, ā, am,* one who has abandoned life, dead, slain.

प्रहार *pra-hāra.* See *pra-hṛi,* col. 3.

प्रहि 1. *pra-hi,* cl. 5. P. *-hiṇoti, -hetum,* to send forth, dispatch, send to (with dat. or gen. or acc. of the person and acc. of the thing); to shoot (an arrow from a bow), send, cast, throw, discharge; (Ved.) to rouse up, urge on (?); to propitiate (?).
Pra-hāyya, as, m., Ved. 'one who is to be sent,' a messenger; [cf. *pra-heya.*]
1. *pra-hita, as, ā, am* (for 2. see below), sent forth, sent, dispatched; shot, discharged (as an arrow from a bow); appointed, commissioned [cf. *a-p°*]; *Gaurīviteḥ prahitaḥ,* N. of a Sāman; (*am*), n. sauce, gravy, condiment. — *Prahitan-gama, as, ā, am,* Ved. going on an errand or mission.
Pra-heti, is, m. a missile weapon (Ved., according to Mahī-dhara = *prakṛishṭam āyudham*); N. of a king of the Rākshasas; N. of an Asura.
Pra-hetṛi, tā, m. one who sends forth; one who excites or impels.
Pra-heya, as, ā, am, to be sent away or dispatched, serving as a messenger.

प्रहि 2. *prahi, is,* m. (said to be fr. *pra-hṛi*), a well.

प्रहित 2. *pra-hita, as, ā, am* (fr. *pra-dhā,* p. 631, col. 3; for 1. see above), put forth, placed; stretched out, extended; suitable, appropriate; learned (?).

प्रहिम *pra-hima,* see Scholiast on Pāṇ. VIII. 4, 16.

प्रहीण *pra-hīṇa.* See 1. *pra-hā* above.

प्रहुत *pra-huta, as,* m. (fr. rt. *hu* with *pra*), sacrificial food offered to all created beings; (*am*), n. an offering of food to all created beings (= *bhūta-yajña,* Manu III. 74).
Pra-huti, is, f., Ved. an oblation, sacrifice; (Sāy. = *prakṛishṭāhutiḥ,* an excellent oblation.)

Pra-hosha, as, m., Ved. an oblation, sacrifice (?).
Prahoshin, ī, iṇī, i, Ved. offering oblations or sacrifices.

प्रहृ *pra-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to strike at, strike, beat; to wound, hurt, injure; to attack, assail, assault; to cast, throw, fling, hurl (with dat. or acc.); to seize upon; (with *pādena*) to kick; (Ved.) to offer, present.
Pra-hara, as, m. a particular division of time (comprising about three hours, = 6 or 7 Nāḍikas; so called from its lapse being announced by beating a gong); the eighth part of a day, a watch [cf. *ardha-p°*]; a subdivision of Śrī-vasanta-rāja's work entitled Śākuna. — *Prahara-kuṭuvī,* f. a species of plant (= *kuṭumbinī*). — *Prahara-virati, is,* f. the end of a watch; (*au*), ind. at the end of the (morning) watch, at nine o'clock in the forenoon.
Praharaka, as, m. striking the hours; a watch.
Pra-haraṇa, am, n. striking, beating; casting, throwing; attacking, assailing, assaulting; fighting, war, battle; repelling, removing, expelling; a weapon, (*kṛita-praharaṇa,* practised in the use of arms, cf. *kṛitāstra*); the box of a carriage; a covered car, litter, small covered pleasure-car, (in this sense incorrectly for *pra-vahaṇa,* q. v.); (*as*), m., N. of a son of Kṛishṇa. — *Praharaṇa-kalikā* or *praharaṇa-kalitā,* f. a kind of metre, four times ⏑⏑⏑⏑⏑⏑–, ⏑⏑⏑⏑⏑⏑–.
Pra-haraṇīya, as, ā, am, to be attacked or assailed, assailable; to be fought with; to be expelled or removed; (*am*), n. a weapon.
Praharin, ī, m. 'one who announces the hours by striking a bell, beating a gong, &c.,' a watchman, sentry; a bellman.
Pra-harishyat, an, atī or *antī, at,* intending to strike; wishing to take.
Pra-hartavya, as, ā, am, to be struck; to be attacked or assailed, assailable.
Pra-hartṛi, tā, trī, tṛi, striking, a striker; one who beats; fighting, a fighter, assailant, combatant, champion; one who shoots, a shooter, archer.
Pra-hāra, as, m. striking, hitting; a stroke, blow, slap, knock, thump [cf. *tala-p°, mushṭi-p°*]; a kick [cf. *pāda-p°*]; a cut, thrust [cf. *khaḍga-p°*]; killing, wounding; pecking; shooting, hitting (with a missile), a shot, hit. — *Prahāra-karaṇa, am,* n. dealing blows, beating. — *Prahāra-varman, ā,* m., N. of a prince of Mithilā. — *Prahāra-vallī,* f. = *ćarma-kaśā, māṃsa-rohiṇī.* — *Prahārārta* (°*ra-ār*°), *as, ā, am,* bruised or wounded by a blow, hurt by a blow; (*am*), n. chronic and acute pain from a wound or hurt.
Pra-hāraṇa, am, n. a desirable gift; (a various reading for *pra-vāraṇa,* q. v.)
Pra-hārin, ī, iṇī, i, striking, smiting, beating; attacking, assailing [cf. *randhra-p°*]; killing; fighting, a warrior, champion, hero.
Pra-hāruka, as, ī, am, Ved. carrying off, tearing away.
Pra-hārya, as, ā, am, to be beaten, deserving to be beaten; to be taken away, to be removed.
Pra-hṛita, as, ā, am, struck, beaten, smitten; seized; (*am*), n. a stroke, blow, striking, killing; (*as*), m., N. of a man.

प्रहृष् *pra-hṛish,* cl. 4. P. *-hṛishyati, -harshitum,* to rejoice beforehand, be glad in anticipation, anticipate pleasure; to be very glad, rejoice exceedingly, exult: Caus. *-harshayati, -yitum,* to cause to be glad, gladden, cheer, inspirit, encourage, delight.
Pra-harsha, as, m. extreme joy, hilarity, mirth, gladness, delight, rapture, exultation, thrill; erection of the male organ, priapism; *praharsham kṛi,* to take pleasure or delight in (with loc.). — *Praharsha-vat, ān, atī, at,* delighted, glad.
Pra-harshaṇa, as, ī, am, causing erection of the hair of the body, causing a thrill of joy; making glad, gladdening; delighting: delighted, happy; (*as*), m. the planet Mercury or its ruler [cf. *pra-harshula*]; (*ī*), f. turmeric, (a various reading for *pra-harshiṇī*); a kind of metre, four times

– – –, ◡◡◡◡–◡–◡– –; (*am*), n. joy, delight; the act of making glad or rejoicing; the attainment of a desired object.

Pra-harshita, as, ā, am, greatly delighted, delighted, very happy.

Pra-harshin, ī, iṇī, i, causing gladness, gladdening; (*iṇī*), f. turmeric [cf. *pra-harshaṇī*]; a kind of metre, = *pra-harshaṇī.*

Pra-harshula, as, m. the planet Mercury; [cf. *pra-harshaṇa.*]

Pra-hṛishṭa, as, ā, am, exceedingly pleased, overjoyed, rejoiced, delighted, happy, joyful, glad. — *Prahṛishṭa-manas, ās, ās, as,* delighted at heart, rejoiced in mind, exceedingly glad. — *Prahṛishṭa-rūpa, as, ā, am,* of pleasing form; erect in form. — *Prahṛishṭa-roman, ā,* m. 'having bristling hair,' N. of an Asura. — *Prahṛishṭātman* (°*ṭa-āt*°), *ā, ā, a,* delighted in soul, rejoiced in mind.

Prahṛishṭaka, as, m. a crow.

प्रहेणक *pra-heṇaka, am,* n. a kind of pastry; victuals or sweetmeats distributed at festivals; [cf. *pra-helaka.*]

प्रहेति *pra-heti,* &c. See 1. *pra-hi,* p. 651.

प्रहेलक *pra-helaka, am,* n. (fr. rt. *hil* with *pra*), a riddle, enigma; a kind of pastry; sweetmeats &c. distributed at festivals (= *pra-heṇaka*).

Pra-helā, f. playful dalliance, loose or free behaviour; *prahelayā,* sportively, freely, without constraint.

Pra-heli, is, or *prahelikā,* f. an enigma, riddle, puzzling or enigmatical question.

प्रहोष *pra-hosha, prahoshin.* See p. 651, col. 3.

प्रह्राद *pra-hrāda, as,* m. (fr. rt. *hrād* with *pra*), N. of the chief of the Asuras with the patronymic Kāyādhava (the father of Vi-roćana); N. of a son of Hiraṇya-kaśipu (he was an enemy of Indra and friend of Vishṇu; cf. *pra-hlāda*).

Prahrādi, ayas, m. pl. the attendants of the Asura Pra-hrāda.

प्रह्रास *pra-hrāsa, as,* m. (fr. rt. *hras* with *pra*), shortening, decrease; languishing, fading away.

प्रह्लाद् *pra-hlād,* cl. 1. A. *-hlādate, -hlāditum,* to be delighted: Caus. *-hlādayati, -yitum,* to cause to rejoice, gladden, delight, exhilarate; to extinguish (?).

Pra-hlatti, is, f. pleasure, happiness, joy; (less correctly for *pra-hlanni.*)

Pra-hlanna, as, ā, am, pleased, glad, happy.

Pra-hlanni, is, f. pleasure, delight, happiness.

Pra-hlāda, as, m. joyful excitement, pleasure, joy, happiness; sound, noise; N. of a pious Daitya (son of Hiraṇya-kaśipu; he was remarkable for his devotion to Vishṇu, and was on this account persecuted by his father; he was made king of the Daityas by Vishṇu, and was regent of one of the divisions of Pātāla, cf. *pra-hrāda* and see Vishṇu-Purāṇa I. 17); N. of a Nāga; of a Prajā-pati; (*ās*), m. pl., N. of a people.

Pra-hlādaka, as, ikā, am, causing joy or pleasure, refreshing.

Pra-hlādana, as, ī, am, causing joy or pleasure; (*as*), m., N. of a poet; (*am*), n. the act of causing joy or pleasure, refreshing.

Pra-hlādayat, an, antī, at, causing to rejoice, gladdening, delighting.

Pra-hlādita, as, ā, am, rejoiced, delighted.

Pra-hlādin, ī, inī, i, causing joy, delighting; refreshing.

प्रह्व *pra-hva, as, ā, am* (fr. rt. *hvṛi* with *pra*), bent forwards, inclined, sloping, slanting; bent, bowed, stooping; bowing humbly, humble, modest; inclined towards, intent upon, devoted to, attached to, engrossed by, engaged in; (*ī*), f., N. of a Śakti. — *Prahvāñjali* (°*va-añ*°), *is, is, i,* stooping or bowing with the palms of the hands joined and put to the forehead in token of respect. — *Prahvī-kṛita, as, ā, am,* bent forwards, bowed, bent; subjected, conquered, won.

Pra-hvaṇa, am, n. bowing down in reverence.

Pra-hvāṇa, as, ā, am, Ved. bent forwards, bent, bowed, stooping.

प्रह्वल् *pra-hval,* cl. 1. P. *-hvalati, -litum,* to stagger forwards, quake, tremble.

प्रह्वलीका *pra-hvalīkā,* f. an incorrect form for *pra-valhikā,* q. v.

प्रह्वे *pra-hve,* cl. 1. P. A. *-hvayati, -te, -hvātum,* to call to, call upon, call, summon, invoke.

Pra-hvāya, as, m. calling, summoning, invoking, invocation.

प्रा 1. *prā* [cf. rt. *prī*], cl. 2. P. *prāti, paprau, prāsyati, aprāsīt* (Ved. *aprās*), *prāyāt* or *preyāt, prātam,* Ved. to fill: Pass. *prāyate,* to be filled or full.

2. *prā, ās, ās, am,* Ved. filling (at the end of comps.; cf. *antariksha-prā, kratu-prā*).

1. *prāṇa, as, ā, am* (for 2. see under 1. *prāṇ,* p. 654, col. 3), filled, full, replete.

Prāta, as, ā, am, Ved. filled, full (Sāy. = *pūrṇa*).

Prāti, is, f. filling; the span of the thumb and forefinger.

प्रांशु *prānśu* (*pra-an*°), *us, us, u,* high, tall, lofty, of great stature; long; (*us*), m., N. of a son of Manu Vaivasvata; of a son of Vatsa-prī (or Vatsa-prīti). — *Prānśu-tā,* f. height, loftiness. — *Prānśu-labhya, as, ā, am,* to be obtained or reached (only) by a tall person.

प्राक् *prāk.* See p. 653, col. 2.

प्राकट्य *prākaṭya, am,* n. publicity, manifestation, notoriety.

प्राकर *prākara, as,* m., N. of a son of Dyuti-mat; (*am*), n., N. of the Varsha called after Prākara.

प्राकरणिक *prākaraṇika, as, ī, am* (fr. *pra-karaṇa*), appertaining to the subject of discussion, belonging to a chapter, belonging to a class or genus.

प्राकर्ष *prākarsha, am,* n. (fr. *pra-karsha*), N. of a Sāman.

Prākarshika, as, ī, am, deserving preference.

प्राकषिक *prākashika, as,* m. (said to be fr. rt. *kash* with *pra-ā*), a dancer employed by a woman, one supported by another's wife; a catamite.

प्राकाम्य *prākāmya, am,* n. (fr. *pra-kāma*), freedom of will; wilfulness, following or obeying one's own will or inclination; irresistible will or fiat (one of the eight attributes of Śiva).

प्राकार *prā-kāra, as,* m. (fr. rt. 1. *kṛi* and *prā* for *pra*), an encircling wall, enclosure, fence, rampart (especially a surrounding wall elevated on a mound of earth). — *Prākāra-karṇa, as,* m. 'wall-ear,' N. of a minister of the owl-king Ari-mardana. — *Prākāra-bhañjana, as, ī, am,* breaking down ramparts. — *Prākāramardi, is,* m. a patronymic from Prākāra-mardin. — *Prākāra-mardin, ī,* m. 'rampart-crusher,' N. of a man. — *Prākāra-stha, as, ā, am,* standing on a wall, stationed on a rampart.

Prākārīya, as, ā, am, fit for a wall, of or belonging to a wall; enclosed by a wall, walled.

Prākāruka, as, ā, am (fr. rt. 1. *kṛi* with *pra-ā*?), Ved. scattering about (?).

प्राकाश *prākāśa, as,* m. (fr. *pra-kāśa*), Ved. a metallic mirror; (according to some commentators) a kind of ornament.

Prākāśya, am, n. the being evident or manifest, publicity; celebrity, fame, renown.

प्राकृ *prā-kṛi* (*pra-ā-kṛi*), cl. 8. P. A. *-karoti, -kurute, -kartum,* Ved. to drive away.

प्राकृत *prākṛita, as, ā* or *ī, am* (fr. *pra-kṛiti*), original, natural, not artificial, essential, unchanged, unaltered, unmodified; normal, ordinary, usual, common, uncultivated, unrefined, provincial, plebeian, vulgar; vernacular; (in the Sāṅkhya phil.) belonging to or derived from Prakṛiti or the original element; (in astronomy) an epithet of one of the seven divisions of the planetary courses, (according to Parāśara comprising the Nakshatras Svāti, Bharaṇī, Rohiṇī, and Kṛittikā); *prākṛito layaḥ* or *pralayaḥ* or *prati-sañćaraḥ,* resolution or reabsorption into Prakṛiti or the original element, the dissolution of the universe; (*as*), m. a low man, a man following a degraded profession; (*am*), n. any provincial or vernacular dialect akin to Sanskṛit, especially spoken by the female characters and the inferior personages of plays. — *Prākṛita-kāma-dhenu, us,* f., N. of a Prākṛit grammar. — *Prākṛita-ćandrikā,* f., N. of a Prākṛit grammar by Vara-rući (= *prākṛita-prakāśa*); also of one by Vāmanāćārya. — *Prākṛita-jvara, as,* m. common or usual fever (occurring from affections of the wind in the rainy season, of the bile in the autumn, and of the phlegm in the spring). — *Prākṛita-tva, am,* n. original or natural state or condition. — *Prākṛita-dīpikā,* f., N. of a commentary on the Saṅkshipta-sāra. — *Prākṛita-pāda, as,* m., N. of a Prākṛit grammar by Nārāyaṇa. — *Prākṛita-piṅgala, as* or *am,* m. or n. (?), Piṅgala's work on Prākṛit metres. — *Prākṛita-prakāśa, as,* m., N. of a Prākṛit grammar by Vara-rući (= *prākṛita-ćandrikā*). — *Prākṛita-pralaya, as,* m. the total dissolution of the world. — *Prākṛita-bhāshin, ī, iṇī, i,* talking or speaking Prākṛit. — *Prākṛita-manoramā,* f., N. of Bhāmaha's commentary on the Prākṛita-prakāśa; (also called Mano-ramā.) — *Prākṛita-mānusha, as,* m. a common or ordinary man. — *Prākṛita-mitra, am,* n. a natural friend or ally, a sovereign whose kingdom is separated by that of another from the country with which he is allied; [cf. *prākṛitāri, prākṛitodāsīna.*] — *Prākṛita-lakshaṇa, am,* n., N. of a work ascribed to Pāṇini. — *Prākṛita-laṅkeśvara* (°*kā-īś*°), *as,* m. (?), N. of a Prākṛit grammar. — *Prākṛita-śāsana, am,* n. a manual of the Prākṛit dialects. — *Prākṛita-sarvasva, am,* n., N. of a Prākṛit grammar by Mārkaṇḍeya-kavīndra. — *Prākṛitāri* (°*ta-ari*), *is,* m. a natural enemy, a sovereign of an adjacent country (whose dominions intercept those of the Prākṛita-mitra, q. v.). — *Prākṛitodāsīna* (°*ta-ud*°), *as,* m. a natural neutral, a sovereign whose dominions are situated beyond those of the natural ally.

Prākṛitāyana, as, m. a patronymic from Prakṛita.

Prākṛitika, as, ī, am, belonging or relating to Pra-kṛiti or the original element, material, natural, illusory.

प्राक्कर्मन् *prāk-karman,* &c. See p. 653.

प्राक्रियाकौमुद *prākriyākaumuda, as, ī, am,* belonging or relating to the Prakriyā-kaumudī, q. v.

प्राक्षालन *prākshālana,* an incorrect form for *pra-kshālana,* q. v.

प्राखर्य *prākharya, am,* n. (fr. *pra-khara*), sharpness; pungency; ardour; wickedness.

प्रागद्य *prāgadya, as, ā, am* (fr. *pra-gadin*), see Pāṇ. IV. 2, 80.

प्रागपम *prāg-apam,* &c. See under *prāñć.*

प्रागल्भ्य *prāgalbhya, am,* n. (fr. *pra-galbha*), boldness, confidence; resoluteness, determination; pride, arrogance, effrontery; pomp, parade, rank; proficiency. — *Prāgalbhya-vat, ān, atī, at,* possessed of confidence, bold; vain, proud.

प्रागहि *prāgahi, is,* m., Ved., N. of a teacher.

Prāgahīya, as, ā, am, belonging or referring to Prāgahi.

प्रागाथ *prāgātha, as, ī, am* (fr. *pra-gātha*),

belonging to the Pragāthas, i. e. to the eighth Maṇḍala of the Ṛig-veda; (*as*), m. a patronymic of Kali; of Bharga; of Haryata.

Prāgāthika, *as*, *ā*, *am*, belonging to the eighth Maṇḍala of the Ṛig-veda.

प्रागार *prāgāra*, *as* or *am*, m. or n. (?), a building, a house; a principal building (?).

प्रागाह्निक *prāgāhnika*. See under *prāñć*.

प्राग्र *prāgra* (*pra-ag°*), *am*, n. the highest point, summit. — *Prāgra-sara*, *as*, *ā* or *ī*, *am*, going at the head, foremost, first, best. — *Prāgra-hara*, *as*, *ī*, *am*, taking the best share, chief, principal.

Prāgrya, *as*, *ā*, *am*, chief, principal, most excellent.

प्राग्राट *prāgrāṭa*, *am*, n. thin coagulated milk.

प्राघर्मसद् *prāgharma-sad*, *t*, *t*, *t*, Ved. abiding in a region of light; (Sāy. = *prakarsheṇa dīpta-sthāne vartamānaḥ*.)

प्राघात *prāghāta*, *as*, m. war, battle; (incorrectly for *pra-ghāta*.)

प्राघार *prāghāra*, *as*, m. (fr. rt. *ghṛi* with *pra*), dropping, oozing, trickling out, aspersion or pouring out of any oily substance.

प्राघुण *prāghuṇa*, *as*, m. a guest, a visitor, one demanding hospitality; [cf. *prāhuṇa*.]

Prāghuṇaka or *prāghuṇika*, *as*, m. = *prāghuṇa*.

Prāghūrṇaka or *prāghūrṇika*, *as*, m. various forms for *prāghuṇaka*, *prāghuṇika* above.

प्राङ्ग *prāṅga*, *as*, m. a small kind of drum or tabor (= *paṇava*).

Prāṅgaṇa or *prāṅgana*, *am*, n. a court, a yard, a court-yard [cf. *aṅgana*, *aṅgaṇa*]; a kind of drum.

प्राङ्न्याय *prāṅ-nyāya*, &c. See p. 654, col. 1.

प्राचण्ड्य *prāćaṇḍya*, *am*, n. (fr. *pra-ćaṇḍa*), violence, vehemence, passion.

प्राचार *prāćāra* (*pra-āć°*), *as*, *ā*, *am*, contrary to or deviating from ordinary institutions and observances (?); (*as*), m. a particular insect.

Prāćārya (*pra-āć°*), *as*, m. a pupil, scholar (?).

प्राचिन्वत् *prāćinvat*, *an*, m., N. of a son of Janam-ejaya (= *pra-ćinvat*).

प्राचीन *prāćīna*. See p. 654, col. 2.

प्राचीर *prāćīra*, *am*, n. an enclosure, hedge, fence, wall; [cf. *kshauṇī-p°*, *mahī-p°*.]

प्राचुर्य *prāćurya*, *am*, n. (fr. *praćura*), multitude, quantity; abundance, copiousness, plentifulness, plenty; (*eṇa*), ind. in a mass; fully, in detail.

प्राचेतस् *prāćetas*, *asas*, m. pl. an epithet of the ten sons of Prāćīna-barhis (= *pra-ćetas*).

Prāćetasa, *as*, m. a patronymic from Pra-ćetas; a patronymic of Manu; of Daksha; of Vālmīki.

प्राच्य *prāćya*. See p. 654, col. 2.

प्राछ् *prāćh*, *ṭ*, *ṭ*, *ṭ* (fr. rt. *prach*), asking, inquiring, an inquirer, questioner. — *Prāḍ-vivāka*, *as*, m. 'one who interrogates and discriminates,' a judge, magistrate, the presiding officer in a court of judicature (Manu VIII. 79, 181).

प्राजक *prājaka*, *as*, m. (fr. rt. *aj* with *pra*), a driver, charioteer, coachman.

Prājana, *as*, *am*, m. n. a whip, goad.

Prājika, *as*, m. a hawk.

Prājitṛi, *tā*, m. a driver, charioteer, coachman.

Prājin, *ī*, m. = *prājika*.

प्राजया *prājayā*, see Gaṇa Sākshādādi to Pāṇ. I. 4, 74.

प्राजहित *prājahita*, *as*, m., Ved. a Gārhapatya fire maintained during a longer period of time, an older Gārhapatya fire.

प्राजापत *prājāpata*, *as*, *ī*, *am* (fr. *prajā-pati*), see Gaṇa Mahishyādi to Pāṇ. IV. 4, 48.

Prājāpatya, *as*, *ā* (or *tī*), *am*, belonging to or derived from Prajā-pati, relating to Prajā-pati, sacred to Prajā-pati; (*as*), m., with or without *vivāha* or *vidhi*, the third or according to Manu the fourth form of marriage (that in which the father gives his daughter to the bridegroom without receiving a present from him, but with the conviction that the two will live faithfully together, Manu III. 30); scil. *upavāsa*, a kind of penance (lasting twelve days, food being eaten during the first three once in the morning, during the next three once in the evening, in the next three only if given as alms, and a plenary fast being observed during the three remaining days); scil. *tithi*, the eighth day in the dark half of the month Pausha; a patronymic of Patan-ga; of Prajā-vat; of Yakshma-nāśana; of Yajña; of Vimada; of Vishṇu; of Saṃvaraṇa; of Hiraṇya-garbha; (with Jainas) N. of the first black Vāsudeva; a N. of the confluence of the Gan-gā and Yamunā, = *pra-yāga*; (*am*), n. a particular sacrifice performed before appointing a daughter to raise issue in default of male heirs; scil. *bha* or *nakshatra*, the asterism Rohiṇī; generative energy, procreative power; (*as* or *am*), m. or n. (?), the heaven or sphere of the Manes, = *pitṛi-loka*; (*ā*), f. giving away the whole of one's property before entering upon the life of an ascetic or mendicant; a patronymic of Dakshiṇā; scil. *śakaṭi*, N. of an asterism, the chariot of Rohiṇī (probably = $\alpha\ \beta\ \gamma\ \delta\ \epsilon$ Tauri). — *Prājāpatya-tva*, *am*, n. the state or condition of belonging or referring to Prajā-pati.

Prājāpatyaka, *as*, &c., belonging or referring or sacred to Prajā-pati.

Prājāvata, *as*, *ī*, *am* (fr. *prajā-vat*), see Gaṇa Mahishyādi to Pāṇ. IV. 4, 48.

Prājeśa, *as*, *ī*, *am* (fr. *prajeśa*), Ved. sacred to Prajā-pati; (*am*), n. the Nakshatra Rohiṇī.

Prājeśvara, *as*, *ī*, *am* (fr. *prajeśvara*), sacred to Prajā-pati.

प्राजिधर *prājidhara*, *as*, m., N. of a man.

प्राजिमठिका *prājimaṭhikā*, f., N. of a place.

प्राजेश *prājeśa*, *prājeśvara*. See above.

प्राज्ञ *prājña*, *as*, *ā* or *ī*, *am* (fr. *pra-jñā*), intellectual, (opposed to *śārīra*, *taijasa*); intelligent, wise, clever; patient in investigation; (Ved.) having no deep insight; (*as*), m. a wise or learned man, a Paṇḍit, a skilful or clever man; a kind of parrot with red stripes on the neck and wings; (*ā* or *ī*), f. a clever or intelligent woman; (*ī*), f. the wife of an intellectual man, wife of a Paṇḍit; (*ā*), f. intelligence, understanding. — *Prājña-kathā*, f. a story of a wise man, tale about a wise man. — *Prājña-tva*, *am*, n. or *prājña-tā*, f. wisdom, learning. — *Prājña-māna*, *am*, n. respect for learned men. — *Prājña-mānin* or *prājñam-mānin*, *ī*, *inī*, *i*, thinking one's self wise, fancying one's self a learned man.

प्राज्य *prājya*, *as*, *ā*, *am* (fr. *pra* with rt. *aj* or fr. *pra* + *ājya*, clarified butter used for oblations?), abundant, plentiful, much, many, great, important; lofty. — *Prājya-bhaṭṭa*, *as*, m., N. of the author of the Rājāvali-patākā. — *Prājya-vikrama*, *as*, *ā*, *am*, possessing great power. — *Prājya-vṛishṭi*, *is*, *is*, *i*, sending rain in abundance (said of Indra).

प्राञ्च् *prāñć* (*pra-añć*), *prāṅ*, *prāćī*, *prāk*, turned towards the front, directed forwards, being before, in front, foremost; turned towards, inclined towards, disposed, ready, willing (Ved.); turning eastward, eastern, easterly; previous, prior, former; *prāñćam kṛi*, to place in front, bring, offer, provide (Ved.); to promote, further, advance (Ved., Sāy. = *prakarsheṇa gaććhantaṃ kṛi*); to spread out, stretch out (Ved.); *prāñćas*, m. pl. the people of the east, eastern people; eastern grammarians; *prāćī*, f. the east; *prāk*, ind. (with abl. or rarely with gen. or acc.), before (in place or time or order), in front; up to, as far as (especially in the technical language of grammatical Sūtras, e. g. *prāk kaḍārāt*, up to the word Kaḍāra); in the east; first, at first, formerly, previously, in the former part (of a book); at dawn, at day-break, early in the morning; *prāg eva*, recently, just; (in Buddhist writings) = *kim uta*, how much more? much more, still more; *prāćā*, ind., Ved. forwards, onwards; (Sāy.) = *ṛijunā mārgeṇa*, by a straight path; *prāćas*, ind., Ved. from the front. — *Prāk-karman*, *a*, n. preparatory or preliminary medical treatment; an action done in a former life. — *Prāk-kalpa*, *as*, m. a former age or era. — *Prāk-kāla*, *as*, m. a former age or time, a previous time. — *Prākkālīna*, *as*, *ā*, *am*, belonging to former or ancient times, pertaining to a previous time, anterior, ancient, previous, former. — *Prāk-kūla*, *as*, *ā*, *am*, having the points turned towards the east (said of blades of Kuśa grass; according to Kullūka on Manu II. 75 = *prāg-agra*); (*am*), n. the point of a blade of Kuśa grass turned towards the east; (also written *prāk-tūla*; cf. *prāćīna-kūla*.) — *Prāk-kṛita*, *as*, *ā*, *am*, done before; (*am*), n. an action done in a former life. — *Prāk-kevala*, *as*, *ā*, *am*, manifested from the first in a distinct form (without preliminary symptoms, as a disease). — *Prāk-ćaraṇā*, f. an epithet of the female organ of generation. — *Prāk-ćiram*, ind. before it is too late, in good time. — *Prāk-ćhāya*, *am*, n. a shadow's falling eastward. — *Prāk-tanaya*, *as*, m. a former pupil (perhaps a wrong reading for *prāpta-naya*). — *Prāk-tūla* = *prāk-kūla*, q. v. — *Prāk-pada*, *am*, n. a preceding word, the first member of a compound. — *Prāk-puṇya-prabhava*, *as*, *ā*, *am*, caused by merits accrued in a former existence, resulting from good works done in a former state of being. — *Prāk-pushpā*, f., see Vārtt. I. to Pāṇ. IV. 1, 64. — *Prāk-phala*, *as*, m. the bread-fruit tree (= *panasa*). — *Prāk-phalgunī*, f. the eleventh of the lunar mansions (= *pūrva-phalgunī*, q. v.). — *Prākphalgunī-bhava*, *as*, m. Bṛihaspati or the planet Jupiter (born when the moon was in the mansion Prākphalgunī). — *Prāk-phālguna* or *prākphālguneya*, *as*, m. the planet Jupiter. — *Prāk-phālgunī* = *pūrva-phālgunī*, q. v. — *Prāk-śas*, ind. from the front, from the east. — *Prāk-śiras*, *ās*, *ās*, *as*, or *prāk-śirasa* or *prākśiraska*, *as*, *ā*, *am*, having the head turned forwards or to the east. — *Prāk-śṛiṅga-vat*, *ān*, m., N. of a Ṛishi. — *Prāk-ślishṭa*, a various reading for *prāślishṭa*, q. v. — *Prāk-saṃstha*, *as*, *ā*, *am*, turned or directed eastwards. — *Prāk-sandhyā*, f. morning twilight. — *Prāk-savana*, *am*, n. a morning libation. — *Prāk-soma*, *as*, *ā*, *am*, or *prāk-saumika*, *as*, *ī*, *am*, preceding the Soma sacrifice. — *Prāk-srotas*, *ās*, *ās*, *as*, flowing eastward (sometimes wrongly spelt *prāk-śrotas*). — *Prāg-agra*, *as*, *ā*, *am*, having the tip or point turned forwards or towards the east (as a blade of grass). — *Prāg-apam*, ind. (fr. *prāk* and *apam* fr. *apāk*), Ved. from the front towards the back, in a backward direction. — *Prāg-aparāyata* (°*ra-āy°*), *as*, *ā*, *am*, extending eastward and westward; [cf. *prāg-āyata*.] — *Prāg-abhāva*, *as*, m. previous non-existence of anything, antecedent non-existence or privation, the non-existence of anything which may yet be; non-existence (of an effect) previous (to production); (in law) the non-possession of property that may be possessed. — *Prāg-abhāva-vićāra*, *as*, m., N. of a Nyāya work. — *Prāg-abhihita*, *as*, *ā*, *am*, before-mentioned, previously mentioned. — *Prāg-avasthā*, f. a former state, previous existence. — *Prāg-āyata*, *as*, *ā*, *am*, extending towards the east; [cf. *prāg-aparāyata*.] — *Prāg-āhnika*, *as*, *ī*, *am*, relating to the forenoon (= *paurvāhṇika*). — *Prāg-ukti*, *is*, f. previous utterance. — *Prāg-uttara*, *as*, *ā*, *am*, north-eastern; (*eṇa*), ind. to the north-east of (with abl.), northeastwards. — *Prāg-udak-plavana*, *as*, *ā*, *am*, inclining towards the north-east, situated in a northeasterly direction. — *Prāg-udaṅmukha*, *as*, *ī*, *am*, having the face turned to the east or north. — *Prāg-udañć*, *aṅ*, *īćī*, *ak*, north-eastern; (*īćī*), f., scil.

diś, the north-east quarter, the north-east; (*ak*), ind. to the north-east. — *Prāg-gamana-vat, ān, atī, at*, having a forward motion, going forwards. — *Prāg-gāmin, ī, inī, i*, going before, preceding, intending to go before; a precursor. — *Prāg-guṇa, as, ā, am*, possessing the previously mentioned quality. — *Prāg-grīva, as, ā, am*, Ved. having the neck turned towards the east. — *Prāg-janman, a*, n. a former birth, former life. — *Prāg-jāti, is*, f. a former birth (= *pūrva-janman*). — *Prāg-jyotisha, am*, n., N. of a city, the dwelling-place of the demon Naraka; (*as*), m., with or without *rājā*, the king of Prāg-jyotisha, an epithet of Bhaga-datta; N. of a country, = *kāma-rūpa;* (*ās*), m. pl., N. of a people living in the city of Prāg-jyotisha or its environs; (*am*), ind. before day-break (?), — *Prāgjyotisha-jyeshṭha, as*, m. an epithet of Vishṇu. — *Prāg-dakshiṇa, as, ā, am*, south-eastern; (*am*), ind. to the south-east, south-eastwards. — *Prāg-dakshiṇāñć* (°*ṇa-añć*), *ān, āćī, āk*, turned to the south-east, south-eastward. — *Prāg-daṇḍa, as, ā, am*, Ved. having the stem or stalk turned towards the east. — *Prāg-diś, k*, f. 'the eastern quarter,' the east. — *Prāg-deśa, as*, m. the eastern country, country of the eastern people; a former or previous place. — *Prāg-dvār, r*, f. a door on the east side. — *Prāg-dvāra, as, ā, am*, having doors towards the east; an epithet of the seven lunar mansions beginning with Kṛittikā; (*e*), ind. in front of or before the door. — *Prāgdvārika, as, ī, am*, having the door on the eastern side. — *Prāg-bodhi*, N. of a mountain. — *Prāg-bhakta, am*, n. taking medicine before a meal. — *Prāg-bhāga, as*, m. the fore part. — *Prāg-bhāra, as*, m. the top or peak of a mountain; a multitude, heap; bending, inclining, leaning [cf. *prāćīna-p*°]; (*as, ā, am*), inclined, bent. — *Prāg-bhāva, as*, m. prior or previous existence; superiority, excellence; the top of a mountain (in this sense a various reading for *prāg-bhāra*). — *Prāg-bhāva-tas*, ind. from a prior state of existence. — *Prāg-rūpa, am*, n. symptom of disease (= *pūrva-rūpa*). — *Prāg-vanśa, as, ā, am*, having the supporting beam turned eastwards (Ved.); (*as*), m. the space before the Vedi, (perhaps) a kind of sacrificial chamber having columns or beams towards the east and situated opposite to the Vedi, (according to Malli-nātha on Raghu-v. XV. 61 = *prāćīna-sthūṇo yajña-śālā-viśeshaḥ;* according to others, a room in which the family and friends of the person performing the sacrifice assemble); a former dynasty or generation; an epithet of Vishṇu (?). — *Prāg-vaćana, am*, n. a former decision; anything formerly decided or decreed. — *Prāg-vaṭa, as* or *am*, m. or n. (?), N. of a city. — *Prāg-vat*, ind. as before, as previously, as formerly, as in former times, as in the preceding part (of a book). — *Prāg-vṛitta, am*, n. former behaviour; (in law) = *prān-nyāya*, q. v. — *Prāg-vṛittānta, am*, n. a former event, previous adventure, a story of the past. — *Prāg-vesha* or *prāg-veśa, as*, m. a former dress. — *Prāg-hāra*, a various reading for *prāg-bhāra*, q. v. — *Prān-āyata*, an incorrect form for *prāg-āyata*, q. v. — *Prān-nāsikā* or *prān-nāsiki*, f., see Scholiast on Pāṇ. IV. 1, 60. — *Prān-nyāya, as*, m. (in law) a former trial of a cause, the plea of a former trial, special plea; (*as, ā, am*), Ved. turned forwards or eastwards according to rule. — *Prānnyāyottara* (°*ya-ut*°), *am*, n. the rejoinder of the defendant that the charge against him has already been tried. — *Prān-mukha, as, ā* or *ī, am*, having the face turned forward or towards the east, facing the east (Manu II. 51); inclined towards, desirous of, wishing. — *Prāća-jihva, as, ā, am*, Ved. moving the tongue forwards (said of Agni; Sāy. = *prāg-deśa-sthita-jihvā-sthānīya-jvāla*). — *Prāća-manyu, us, us, u*, Ved. striving to move forwards (said of Indra; Sāy. = *apratihata-krodha*). — *Prāći-pati, is*, m. 'lord of the east,' an epithet of Indra. — *Prāći-mūla, am*, n. the eastern horizon.

Prāktana, as, ī, am, former, prior, previous, anterior, antecedent, preceding; early, old, ancient, (opposed to *idānīntana*); relating to a former state of existence, resulting from acts done in a former life. — *Prāktana-karman, a*, n. any act formerly done or done in a former state of existence; fate, destiny. — *Prāktana-janman, a*, n. a former birth.

Prāktas or *prāktāt*, ind., Ved. from the front, from the east.

Prāgivīya (fr. *prāg iva*), see Pāṇ. V. 3, 70.

Prāgghitīya (fr. *prāgghitāt*), see Pāṇ. IV. 4, 75.

Prāgdiśīya (fr. *prāg diśaḥ*), see Scholiast on Pāṇ. V. 3, 2.

Prāgdīvyatīya (fr. *prāg dīvyataḥ*), see Pāṇ. IV. 1, 83.

Prāgdhitīya, a wrong reading for *prāgghitīya*.

Prāćā, ind. See p. 653, col. 3, and p. 654, col. 1.

Prāćikā, f. a musquito; a female falcon.

Prāćīna, as, ā, am, turned towards the front or towards the east, belonging to the front or east, eastern, easterly; former, prior, preceding, ancient, old; (*as, am*), m. n. a hedge, fence, wall; (*ā*), f. a species of plant, Clypea Hernandifolia; (*am*), ind. in front, forwards; eastwards, to the east of (with abl.); before (with abl.); *ataḥ prāćīnam*, further on from that point. — *Prāćīna-āvītin* = *prāćīnāvītin*, q. v. — *Prāćīna-kalpa, as*, m. a former Kalpa or period of the world's duration. — *Prāćīna-kūla, as, ā, am*, = *prāk-kūla*, q. v. — *Prāćīna-garbha, as*, m., N. of an ancient Ṛishi also called Apāntara-tamas. — *Prāćīna-gāthā*, f. an ancient story or tradition. — *Prāćīna-gauḍa, as*, m., N. of the author of the Saṃvatsara-pradīpa. — *Prāćīna-grīva, as, ā, am*, Ved. having the neck turned forwards or towards the east. — *Prāćīna-tā*, f. or *prāćīna-tva, am*, n. antiquity, oldness. — *Prāćīna-tilaka, as*, m. 'having a mark towards the east (?),' the moon. — *Prāćīna-paksha, as, ā, am*, Ved. having the feathers turned forwards (as an arrow). — *Prāćīna-panasa, as*, m. 'the eastern Jaka tree,' the plant Ægle Marmelos. — *Prāćīna-prakriyā*, f., N. of a grammatical work (= *prakriyā-kaumudī*). — *Prāćīna-prāgbhāra, as, ā, am*, bending or inclining towards the east. — *Prāćīna-barhis, is*, m. 'eastern light (?),' N. of a Prajā-pati of the race of Atri; of a son of Havirdhāman (or Havir-dhāna) and father of the ten Praćetasas; of a son of Manu; an epithet of Indra. — *Prāćīna-mata, am*, n. an ancient opinion, a belief sanctioned by antiquity. — *Prāćīna-yoga, as*, m., N. of a man; of an ancient teacher, the father of Patañjali. — *Prāćīnayogi-putra, as*, m., Ved., N. of a teacher. — *Prāćīnayogya, as*, m. a patronymic from Prāćīna-yoga; (*ās*), m. pl., N. of a school. — *Prāćīna-raśmi, is, is, i*, Ved. having the reins directed forwards (Sāy. = *devābhimukha*). — *Prāćīna-vanśa, as, ā, am*, Ved. having the supporting beam turned forwards or towards the east; [cf. *prāg-vanśa*.] — *Prāćīna-vṛitti, is*, f., N. of a commentary on the Uṇādi-sūtras. — *Prāćīna-śāla, as*, m., N. of a man. — *Prāćīna-śiva-stuti, is*, f. an ancient hymn in praise of Śiva. — *Prāćīnāgra* (°*na-ag*°), *as, ā, am*, having the points turned towards the east (said of sacred grass). — *Prāćīnāmalaka* (°*na-ām*°), *as*, m. the plant Flacourtia Cataphracta; (*am*), n. the fruit of the Flacourtia Cataphracta. — *Prāćīnāvīta* (°*na-āv*°), *am*, n. the sacrificial cord worn over the right shoulder and passed under the left arm (as at a Śrāddha). — *Prāćīnāvītin* (°*na-āv*°), *ī, inī, i*, or *prāćīnopavīta* (°*na-up*°), *as, ā, am*, wearing the sacrificial cord over the right shoulder and under the left arm (Manu II. 63).

Prāćais, ind., Ved. forwards; [cf. *uććais, nīćais, parāćais*.]

Prāćya, as, ā, am, being in front, situated in front; being in the east, living in the east, belonging to the east, eastern, easterly; preceding, prior, anterior, previous; ancient, old, (opposed to *ādhunika*); an epithet of particular songs belonging to the Sāma-veda; (*ās*), m. pl. the inhabitants of the east, the eastern country, the country south or east of the river Sarasvatī (which flows from the north-east towards the south-west); (*ā*), f., scil. *bhāshā*, the dialect spoken in the east of India. — *Prāćya-pada-vṛitti, is*, f. (in Ved. gram.) a term applied to the rule according to which *e* remains in particular cases unchanged before *a*. — *Prāćya-bhāshā*, f. the dialect of the east of India. — *Prāćya-vṛitti, is*, f. a kind of metre. — *Prāćya-saptasama*, see Scholiast on Pāṇ. VI. 2, 12. — *Prāćyādhvarya*, see Scholiast on Pāṇ. VI. 2, 10.

Prāćyaka, as, ā, am, situated in the east, eastern, easterly.

Prāćyāyana, as, m. a patronymic from Prāćya.

प्राञ्ज् *prāñj* (*pra-añj*), cl. 7. P. *prāṇakti, prāñjitum, prāṅktum*, Ved. (?), to adorn, decorate, embellish, beautify.

Prāñjana, am, n., Ved. paint or cement (on an arrow).

प्राञ्जल *prāñjala, as, ā, am* (fr. *pra + añjali?*), straight; honest, upright, sincere. — *Prāñjala-tā*, f. straightness; honesty.

प्राञ्जलि *prāñjali* (*pra-añ*°), *is, is, i*, holding out the open hands slightly hollowed and placed side by side (as if to hold an offering; a common mark of respect and salutation, cf. *añjali, kṛitāñjali*); joining the palms of the hands in a supplicating manner (Manu II. 192). — *Prāñjali-dvaita-bhṛit, tas*, m. pl., N. of a school.

Prāñjalika, as, ā, am, = *prāñjali*.

Prāñjalin, ī, inī, i, = *prāñjali*.

प्राडाहति *prāḍāhati, is*, m. a patronymic; see Gaṇa Taulvalyādi to Pāṇ. II. 4, 61.

प्राड्विवाक *prāḍ-vivāka*. See *prāćh*, p. 653.

प्राण् 1. *prāṇ* or *prān* (*pra-aṇ* or *pra-an*), cl. 2. P. *prāṇiti* (according to Vopa-deva IX. 27, also *prāniti*), &c., to breathe in; inhale, inspire; to blow (as the wind, Ved.); to live; to smell (intrans.): Caus. P. A. *prāṇayati, -te*, Aor. *prāṇiṇat*, to cause to breathe, give life to, animate: Desid. *prāṇiṇishati*.

2. *prāṇ* (*pra-aṇ*), *ṇ, ṇ, ṇ*, breathing (?); see Pāṇ. VIII. 4, 20.

2. *prāṇa, as*, m. (for 1. see under rt. 1. *prā*, p. 652), breathing, breath, respiration, inspiration and expiration, breath of life, spirit, vital action or life generally, vitality; a vital organ, organ of sense, vital air, (the vital airs are variously enumerated as three, viz. *prāṇa, apāna*, and *vy-āna;* or five, viz. *prāṇa, apāna, sam-āna, vy-āna, ud-āna;* or with the other vital organs six or seven, or nine or ten, or thirteen; the fivefold enumeration being however the most usual; and the first of the five or *prāṇa* being used from its seat in the lungs to express pre-eminently life and vitality); air inhaled, wind; circulation of nutriment, digestion; the place of breathing, the mouth and nose (?); any one as dear as the breath of life, any beloved object (e. g. *tvam me prāṇaḥ*, thou art as dear to me as the breath of life; cf. *pati-prāṇa*); the spirit (as opposed to the body); the spirit or life of a poem, poetical talent, inspiration; the soul (= *purusha*); vigorous action, energy, strength, power, might [cf. *yathā-prāṇam*]; breathing, aspiration (in the pronunciation of letters); a breath as a measure of time, viz. the time required for the pronunciation of ten long syllables = $\frac{1}{6}$ Vināḍikā; N. of a Kalpa, the sixth day in the light half of a month of Brahmā; myrrh; a mystical expression for the letter *y;* an epithet of Brahma the Supreme Spirit; N. of a son of the Vasu, Dhara; of one of the eight Vasus; of a Marut; of one of the seven sages in the second Manv-antara; of a son of Dhātṛi; of a son of Vi-dhātṛi the brother of Dhātṛi; (*ās*), m. pl. the five vital airs or modes of inspiration and expiration collectively (see above); life, vitality, the vital organs or organs of sense, (according to Kullūka, Manu IV. 143, *prāṇāḥ* = *ćakshur-ādīnīndriyāṇi*); (*prāṇān muć*, to resign or lay down one's life; *prāṇān hā* or *pari-tyaj*, to quit life; *prāṇān raksh*, to save life; *prāṇān ni-han*, to destroy life); *prāṇais*, ind. with all the soul, with all the strength, with might and main; [cf. Gr. φρήν, ὀσ-φραίνομαι; Cambro-Brit. *ffon*, 'the breath or respiration, a puff of breath, a sigh.'] — *Prāṇa-kara, as, ī,*

am, 'life-making,' refreshing the spirits; (*as*), m., N. of the father of the author of the Medinī. — *Prāṇa-karman, a*, n. a vital function. — *Prāṇa-kṛićchra, am*, n. danger to life, peril of life. — *Prāṇa-kṛishṇa, as*, m., N. of an author of various works. — *Prāṇa-graha, as*, m., N. of a particular Soma vessel. — *Prāṇa-ghātaka, as, ī, am*, life-destroying, destructive to life, killing. — *Prāṇa-ghna, as, ī, am*, life-destroying, deadly, mortal. — *Prāṇa-ćchid, t, t, t*, cutting off life, shortening life, murderous. — *Prāṇa-ććheda, as*, m. the cutting off of life, murder. — *Prāṇa-toshaṇī*, f., N. of a compendium of Tantra works. — *Prāṇa-tyāga, as*, m. abandonment of life, expiring, death, suicide. — *Prāṇa-da, as, ā, am*, life-giving, saving life; (*as*), m. a species of plant, = *jīvaka*; (*ā*), f. the plant Terminalia Chebula (= *harītakī*); a species of medicinal plant, = *ṛiddhi*; (*am*), n. water; blood. — *Prāṇa-dakshiṇā*, f. the gift of life; *prāṇadakshiṇām dā*, to grant any one his life. — *Prāṇa-daṇḍa, as*, m. the punishment of death. — *Prāṇa-dayita, as, ā, am*, dear as life; (*as*), m. a husband. — *Prāṇa-dātṛi, tā, trī, tṛi*, a life-giver, one who saves another's life. — *Prāṇa-dāna, am*, n. the gift of life, saving any one's life; resigning or laying down life; anointing the Havis with Ghṛita during the recitation of sacred texts supposed to restore life (Ved.). — *Prāṇa-dāvat, ān*, m., Ved. life-giving, conferring life. — *Prāṇa-durodara, am*, n. playing or gambling for life, staking life. — *Prāṇa-dyūta, am*, n. staking life or existence, a battle for life, fighting for life. — *Prāṇa-dyūtābhiderana* (°*ta-abh*°), *as, ā, am*, played or fought with life as a stake (said of a battle in which life is as it were gambled with or staked, see Mahā-bh. Śalya-p. 760). — *Prāṇa-droha, as*, m. an attack or attempt upon (any one's) life. — *Prāṇa-dhara, as*, m., N. of a man. — *Prāṇa-dhāra, as, ā, am*, possessing life, living, animate; (*as*), m. a living being. — *Prāṇa-dhāraṇa, am*, n. the support or maintenance of life, prolongation of life, sustenance; a means of supporting life; retaining life, vitality. — *Prāṇa-dhṛik, k, k*, Ved. sustaining the breath, prolonging the act of inhaling the breath; [cf. *dhṛik*, p. 459, col. 1.] — *Prāṇa-nātha, as*, m. 'lord of life,' a husband, lover; an epithet of Yama; N. of a heresiarch who held a controversy with Śaṅkara at Pra-yāga. — *Prāṇa-nāśa, as*, m. destruction or cessation of breath. — *Prāṇa-nigraha, as*, m. checking or obstructing the breath. — *Prāṇapata, as, ī, am* (fr. *prāṇa-pati*), see Gaṇa to Pāṇ. IV. 1, 84. — *Prāṇa-pati, is*, m. 'lord of life,' the soul; a husband; the heart (?). — *Prāṇa-patnī*, f. 'wife of the vital breath,' the voice. — *Prāṇa-parikraya, as*, m. the price of life, staking one's life or existence. — *Prāṇa-parikshīṇa, as, ā, am*, one whose life is drawing to a close. — *Prāṇa-parigraha, as*, m. possession of breath or life, life, existence. — *Prāṇa-parityāga, as*, m. abandoning or resigning life. — *Prāṇa-parīpsā*, f. desire of saving life, wish to escape. — *Prāṇa-pā, ās, ās, am*, Ved. life-protecting, preserving life. — *Prāṇa-prada, as, ā, am*, life-bestowing, restoring life, saving life; (*ā*), f. a species of medicinal plant (= *ṛiddhi*). — *Prāṇa-pradāyaka, as, ikā, am*, or *prāṇa-pradāyin, ī, inī, i*, life-bestowing, restoring life, saving life. — *Prāṇa-prayāṇa, am*, n. departure of the breath of life, end of life. — *Prāṇa-priya, as, ā, am*, dear as life; (*as*), m. a lover. — *Prāṇa-bādha, as*, m. danger to life, fear for life, extreme peril. — *Prāṇa-buddhi, is*, f. sing. (?), life and intelligence. — *Prāṇa-bhaksha, as, ā, am*, 'breath-eating,' 'air-eating,' inhaling merely the odour of food or drink. — *Prāṇa-bhaya, am*, n. fear for one's life, danger to life. — *Prāṇa-bhāsvat, vān*, m. the ocean ('the light of life?'). — *Prāṇa-bhūta, as, ā, am*, being the breath of life. — *Prāṇa-bhṛit, t, t, t*, supporting life (Ved.); containing life, possessed of life, living, sentient; (*t*), m. a living being, a man; an epithet of particular bricks used in the erection of an altar. — *Prāṇa-maya, as, ī, am*, Ved. consisting of breath, endowed with breath or life, living, breathing. — *Prāṇamaya-kosha, as*, m. one of the cases or investitures of the soul, the vital case. — *Prāṇa-mokshaṇa, am*, n. giving up the ghost, resigning life, suicide. — *Prāṇa-yama, as*, m. suspending the breath (= *prāṇāyāma*). — *Prāṇa-yātrā*, f. support of life, subsistence. — *Prāṇayātrika, as, ā, am*, necessary for the support of life. — *Prāṇayātrika-mātra, as, ī, am*, possessing only the necessaries of life. — *Prāṇa-yoni, is*, f. the source or spring of life. — *Prāṇa-rakshaṇārtham* (°*ṇa-ar*°), ind. for the preservation of life. — *Prāṇa-rakshā*, f. protection or preservation of life. — *Prāṇa-randhra, am*, n. 'breath-aperture,' the mouth; nostril. — *Prāṇa-rodha, as*, m. checking or suppressing the breath; danger to life; N. of a particular hell. — *Prāṇa-vat, ān, atī, at*, having breath or life, breathing, living, animated; possessing power, strong, powerful. — *Prāṇa-vidyā*, f. the science of the breath or vital airs. — *Prāṇa-vināśa, as*, m. destruction or loss of life. — *Prāṇa-viplava, as, ā, am*, depriving of life. — *Prāṇa-viyoga, as*, m. 'the separation of breath or life,' the departure of the spirit at the hour of dissolution, death. — *Prāṇa-vṛitti, is*, f. living, activity, vital function. — *Prāṇa-vyaya, as*, m. 'expenditure of life,' giving up the ghost, death. — *Prāṇa-śakti, is*, f. a particular Śakti of Vishṇu. — *Prāṇa-śarīra, as, ā, am*, Ved. whose (only) body is the breath of life or spirit. — *Prāṇa-saṃyama, as*, m. checking or suspending the breath (as a religious exercise). — *Prāṇa-saṃrodha, as*, m. checking or obstructing the breath. — *Prāṇa-saṃvāda, as*, m. a controversy between the vital airs, dispute between the organs of sense (an imaginary contest or controversy between the senses supposed to be disputing for precedence). — *Prāṇa-saṃśaya, as*, m. danger to life. — *Prāṇa-saṃhitā*, f. a manner of reciting the Vedic texts, pronouncing as many letters as possible during one breath. — *Prāṇa-saṅkaṭa, am*, n. danger to life, great peril. — *Prāṇa-sadman, a*, n. the abode of the vital airs, the body. — *Prāṇa-santyāga, as*, m. abandoning or resigning life. — *Prāṇa-sandeha, as*, m. danger to life, risk of life, great peril. — *Prāṇa-sannyāsa, as*, m. giving up the ghost, dying. — *Prāṇa-sama, as, ā, am*, equal to or as dear as life; (*as*), m. a lover, a husband; (*ā*), f. a wife. — *Prāṇa-sambhṛita, as*, m. wind, air; (perhaps a wrong form for *prāṇa-sambhūta*.) — *Prāṇa-sammita, as, ā, am*, Ved. reaching to the nose; dear as life. — *Prāṇa-sāra, as, ā, am*, whose whole essence consists of life, spirited, full of strength, vigorous. — *Prāṇa-sūtra, am*, n. the thread of life. — *Prāṇa-hara, as, ī, am*, taking away life, threatening life, causing death, destructive. — *Prāṇa-hāraka, as, ikā, am*, taking away life, causing death; (*am*), n. a kind of poison (= *vatsa-nābha*). — *Prāṇa-hārin, ī, iṇī, i*, taking away life, causing death, mortal, deadly. — *Prāṇākarshin* (°*ṇa-āk*°), *ī, iṇī, i*, attracting the vital spirit. — *Prāṇāgnihotra* (°*ṇa-ag*°), *as* or *am*, m. or n. (?), N. of an Upanishad. — *Prāṇāghāta* (°*ṇa-āgh*°), *as*, m. destruction of life, killing a living being. — *Prāṇāćārya* (°*ṇa-āć*°), *as*, m. a physician to a king. — *Prāṇātipāta* (°*ṇa-at*°), *as*, m. an attack upon life, taking away life, killing a living being. — *Prāṇātman* (°*ṇa-āt*°), *ā*, m. the vital or animal soul, the lowest of the three souls of a human being (the other two are called *jīvātman* and *paramātman*, q. q. v. v.). — *Prāṇātyaya* (°*ṇa-at*°), *as*, m. the passing away of life; (*e*), ind. at a time when life is in danger of ceasing. — *Prāṇāda* (°*ṇa-āda*), *as, ā, am*, 'eating away life,' causing death, fatal. — *Prāṇādhika* (°*ṇa-adh*°), *as, ā, am*, 'more than life,' dearer than life; superior in vigour. — *Prāṇādhinātha* (°*ṇa-adh*°), *as*, m. 'lord of life,' a husband. — *Prāṇādhipa* (°*ṇa-adh*°), *as*, m. 'ruler of the breath of life,' the soul. — *Prāṇānta* (°*ṇa-an*°), *as* or *am*, m. or n. (?), the end of life, death; *prāṇāntam daṇḍam arhati*, he deserves death as a punishment, i. e. he deserves the punishment of death. — *Prāṇāntika, as, ī, am*, destructive to life, fatal, mortal, capital (as punishment); dangerous; lasting to the end of life, ending with life; (*am*), n. murder, assassination; (*am*), ind. until death. — *Prāṇāpahārin* (°*ṇa-ap*°), *ī, iṇī, i*, taking away life, fatal, deadly. — *Prāṇāpāna* (°*ṇa-ap*°), *au*, m. du. two of the vital airs, air inhaled and exhaled; Inspiration and Expiration personified and identified with the Aśvins. — *Prāṇābādha* (°*ṇa-āb*°), *as*, m. injury or danger to life, any act injurious to life. — 1. *prāṇāyana* (°*ṇa-ay*°), *am*, n. an organ of sense. — *Prāṇāyāma* (°*ṇa-āy*°), *as*, m. restraining or suspending the breath or breathing in a peculiar way through the nostrils during the mental recitation of the names or attributes of some deity, (it is differently performed, cf. *pūraka, kumbhaka, rećaka*.) — *Prāṇāyāmin* (°*ṇa-āy*°), *ī, inī, i*, checking or suppressing the breath. — *Prāṇārtha-vat* (°*ṇa-ar*°), *ān, atī, at*, possessed of life and riches. — *Prāṇeśa* (°*ṇa-īśa*), *as*, m. 'lord of life,' a lover, husband; 'lord of breath,' N. of a Marut; (*ā*), f. a wife. — *Prāṇeśvara* (°*ṇa-īś*°), *as*, m. 'lord of (my) life,' a husband, lover; a particular formula; (*ī*), f. a wife. — *Prāṇotkramaṇa* (°*ṇa-ut*°), *am*, n. the departure of the spirit, flight of the soul, death. — *Prāṇotsarga* (°*ṇa-ut*°), *as*, m. giving up the ghost, dying. — *Prāṇopahāra* (°*ṇa-up*°), *as*, m. food (regarded as an oblation to life).

Prāṇaka, as, m. a living being, an animal or sentient being; a species of plant (= *jīvaka*); myrrh; cloth, clothes (?).

Prāṇat, an, atī, at, breathing, living.

Prāṇatha, as, m. breathing; air, wind; the lord of all created beings (= *prajā-pati*); a sacred bathing-place; (*as, ā, am*), strong, powerful.

Prāṇana, as, m. the throat; (*am*), n. the act of breathing, respiration; living, life; producing life, calling into life; (*as, ā, am*), giving life to, producing life. — *Prāṇanānta* (°*na-an*°), *as*, m. the end of life.

Prāṇanta, as, m. air, wind; a kind of collyrium, = *rasāñjana*; (*ī*), f. sneezing; sobbing.

Prāṇayat, an, antī, at, restoring to life, resuscitating, reanimating.

2. *prāṇāyana, as*, m., Ved. the offspring of the vital airs (in Vājasaneyi-Saṃhitā XIII. 54; according to Mahī-dhara *prāṇāyana* = *prāṇasyāpatya*).

Prāṇinishu, us, us, u (see Pāṇ. VIII. 4, 21), wishing to breathe or live, wishing for life.

Prāṇita, as, ā, am, caused to breathe, kept alive, animated, longing to do (anything).

Prāṇin, ī, inī, i, breathing, living, alive; (*ī*), m. a living or sentient being, living creature, animal; a man. — *Prāṇi-ghātin, ī, inī, i*, killing living beings. — *Prāṇi-jāta, am*, n. a class or species of animals. — *Prāṇi-tva, am*, n. the state of a living being, sentient existence, life. — *Prāṇi-dyūta, am*, n. gambling with fighting animals, setting animals to fight for wagers, a fight of animals exhibited for sport, cock-fighting, ram-fighting, &c. — *Prāṇi-pīḍā*, f. giving pain to sentient beings, cruelty to animals. — *Prāṇi-mat, ān, atī, at*, possessed of or peopled with living beings. — *Prāṇi-mātṛi, tā*, f. the mother of a living being; a kind of shrub (= *garbha-dātrī*). — *Prāṇi-yodhana, am*, n. setting animals to fight (= *prāṇi-dyūta* above). — *Prāṇi-hiṃsā*, f. doing harm to any living creature, injuring or killing an animal. — *Prāṇi-hita, as, ā, am*, favourable or good for living beings; (*ā*), f. a shoe, a boot, (in this sense probably for *prāṇahitā*, q. v.) — *Prāṇy-aṅga, am*, n. a part or limb of an animal or man, any animal product (as flesh, bone, milk, ghee, &c.).

प्राणतज *prāṇataja, ās*, m. pl. (with Jainas) N. of a subdivision of the Kalpa-bhavas.

प्राणहिता *prāṇahitā*, f. a shoe, a boot; [cf. *prāṇi-hitā*; both are probably corruptions.]

प्राणाय्य *prāṇāyya, as, ā, am*, proper, fit, suited.

प्राणावाय *prāṇāvāya, am*, n., N. of the twelfth of the fourteen Pūrvas or ancient writings of the Jainas.

प्राणाह *prāṇāha, as*, m. (fr. rt. 1. *nah* with *prā*), Ved. cement (used in building).

प्राणीत्य *prāṇītya, am*, n. (probably incorrect for *prāmitya*), debt.

प्रात *prāta*. See under rt. 1. *prā*, p. 652.

प्रातर् *prātar*, ind. (fr. 1. *pra*), early in the morning, at day-break, at dawn [cf. *abhi-p°*]; on the next morning, to-morrow morning, early on the morrow, to-morrow; Morning personified as a son of Pushpārṇa and Prabhā; *prātaḥ prātaḥ*, every morning; [cf. Gr. πρωΐ; Old Germ. *fro, fruo;* Mod. Germ. *frühe.*] — *Prātaḥ-karman, a*, or *prātaḥ-kārya, am*, n. morning business, a morning ceremony; [cf. *prātaḥ-kṛitya* below.] — *Prātaḥ-kāla, as*, m. morning-time, the early time of day, early morning, first break of day. — *Prātaḥ-kṛitya, am*, n. matutinal duty, morning ceremonies, a religious duty performed in the morning (as worship, ablution, purification, &c.). — *Prātaḥ-prahara, as*, m. the morning watch, the first part of the day (from six to nine o'clock); *prātaḥ-prahare gate*, the morning watch being past, at nine o'clock in the morning. — *Prātaḥ-sandhyā*, f. morning twilight, dawn, the morning devotions of a Brāhman; morning sacrifice. — *Prātaḥ-samaya, as*, m. the morning-time, early morning, day-break. — *Prātaḥ-sava, as*, m. or *prātaḥ-savana, am*, n. the morning libation of Soma (accompanied with ten ceremonial observances, viz. the *prātar-anuvāka, abhi-shava, bahish-pavamāna-stotra, savanīyāḥ paśavaḥ, dhishṇy-upasthāna, savanīyāḥ puroḍāśāḥ, dvi-devatya-grahāḥ, dvi-devatya-bhaksha, ṛitu-yājāḥ, ājya* or *praüga śastra*). — *Prātaḥsavanika* or *prātaḥsavanīya, as, ā, am*, Ved. belonging or relating to the morning libation of Soma. — *Prātaḥ-sāva, as*, m., Ved. the morning preparation of Soma, morning libation. — *Prātaḥ-snāna, am*, n. bathing at sun-rise, morning ablution. — *Prātaḥ-snāyin, ī, inī, i*, bathing early in the morning. — *Prātar-anuvāka, as*, m., Ved. 'morning recitation,' the hymn recited at the commencement of the Prātaḥ-savana. — *Prātar-abhivāda, as*, m., Ved. morning salutation. — *Prātar-ahna, as*, m. the early part of the day, forenoon; N. of a man. — *Prātar-āśa, as*, m. the morning meal, breakfast, (*a-prātarāśa*, not breakfasting.) — *Prātarāśita, as, ā, am*, one who has had the morning meal, one who has breakfasted. — *Prātar-āhuti, is*, f., Ved. the morning oblation, the second half of the daily Agni-hotra sacrifice. — *Prātar-itvan, ā, arī, a*, Ved. going out early in the morning; coming at day-break, an early guest (Sāy. = *prātar āgataḥ*). — *Prātar-geya, as, ā, am*, to be sung or chanted in the morning; (*as*), m. a minstrel employed to wake the king in the morning. — *Prātar-jit, t, t, t*, Ved. victorious at day-break; conquering the morning. — *Prātar-dina, am*, n. the early part of the day, forenoon. — *Prātar-dugdha, am*, n., Ved. morning milk. — *Prātar-doha, as*, m. milking in the morning, morning milk. — *Prātar-bhoktṛi, tā, trī, tṛi*, one who makes an early meal; (*tā*), m. a crow. — *Prātar-bhojana, am*, n. the morning meal, breakfast. — *Prātar-yāvan, ā, arī, a*, Ved. going out early in the morning, an early guest [cf. *prātar-itvan*]; (*āṇā*), m. du. an epithet of the Aśvins (Sāy. = *prātar eva yajña-gantārau*). — *Prātar-yukta, as, ā, am*, Ved. yoked or harnessed early in the morning. — *Prātar-yuj, k, k, k*, Ved. yoking or harnessing early in the morning; yoked or harnessed early in the morning (said of a chariot, Sāy. = *prātaḥ-kāle 'śvair yujyamānaḥ*); (*jā*), m. du. an epithet of the Aśvins (Sāy. = *prātaḥ-savana-graheṇa samyuktau*). — *Prātar-vastṛi, tā, trī, tṛi*, Ved. shining in the morning; [cf. *doshā-vastṛi*.] — *Prātar-homa, as*, m. the morning sacrifice. — *Prātas-tarām*, ind. very early in the morning. — *Prātas-trivargā*, f. an epithet of the river Gaṅgā (Mahā-bh. Anuśāsana-p. 1846).

Prātastana, as, ī, am, belonging or relating to the morning, matutinal; (*am*), n., Ved. early morning (the first of five parts of the day, the other four being *saṅgava* or morning, midday, afternoon, and evening).

Prātastya, as, &c., belonging or relating to the morning, matutinal.

प्रातर *prātara, as*, m., N. of a Nāga; (in Gaṇa Kriśāsvādi to Pāṇ. IV. 2, 80, a various reading for *pratara*.)

प्रातर्दन *prātardana, as, ī, am*, belonging to or derived from Pra-tardana.

प्राति *prāti*. See under rt. 1. *prā*, p. 652.

प्रातिकण्ठिक *prātikaṇṭhika, as, ī, am* (fr. *prati-kaṇṭham*), seizing by the throat (?).

प्रातिका *prātikā*, f. the China rose, Hibiscus Rosa Sinensis (= *jarā*).

प्रातिकामिन् *prātikāmin, ī*, m. (fr. *prati-kāmam*), a servant, a messenger.

प्रातिकूलिक *prātikūlika, as, ī, am* (fr. *prati-kūla*), opposed to, opposing.

Prātikūlya, am, n. contrariety, adverseness, contradiction, hinderance, opposition, resistance, hostility, unfriendliness, unpleasantness.

प्रातिजनीन *prātijanīna, as, ī, am* (fr. *prati-jana*), suitable against an adversary.

प्रातिज्ञ *prātijña, am*, n. (fr. *prati-jñā*), the subject under discussion.

प्रातिथेयी *prātitheyī*, f. (fr. *pra-tithi*), N. of a female sage; (also read *prātītheyī*.)

प्रातिदैवसिक *prātidaivasika, as, ī, am* (fr. *prati-divasam*), happening or occurring daily.

प्रातिनिधिक *prātinidhika, as*, m. (fr. *prati-nidhi*), Ved. a substitute, proxy.

प्रातिपक्ष *prātipaksha, as, ī, am* (fr. *prati-paksha*), belonging to an enemy, hostile; adverse, contrary.

Prātipakshya, am, n. hostility, enmity; *asmākam prātipakshyam*, enmity against us.

प्रातिपथिक *prātipathika, as, ī, am* (fr. *pra-tipathika*), going along a road or path.

प्रातिपद *prātipada, as, ī, am* (fr. 2. *prati-pad*), forming the beginning or commencement; (*as*), m., N. of a man.

Prātipadika, am, n. the crude form or base of a noun, a crude word or noun as formed by either Kṛit or Taddhita affix before receiving a case-termination, a noun in its uninflected state, (when the case-termination is added, the *prātipadika* becomes a *pada* or real word); (*as*), m. an epithet of fire; (*as, ī, am*), in express terms, express, explicit; [cf. *prati-padam*.] — *Prātipadikānurodha* (°*ka-an*°), *as*, m. conformity with the words or express terms of any statement; (*āt*), ind. in conformity with express terms, expressly.

प्रातिपीय *prātipīya* or *prātipeya, as*, m. a patronymic of Balhika.

प्रातिपौरुषिक *prātipaurushika, as, ī, am* (fr. *prati* + *paurusha*), relating or belonging to manliness or valour.

प्रातिबोध *prātibodha, as*, m. a patronymic from Prati-bodha; see Gaṇa to Pāṇ. IV. 1, 104.

Prātibodhāyana, as, m. a patronymic from Prati-bodha; see Gaṇa to Pāṇ. IV. 1, 100.

प्रातिभ *prātibha, as, ī, am* (fr. *prati-bhā*), belonging or relating to divination; (*am*), n., scil. *jñāna*, divination; quick apprehension or conception.

प्रातिभाव्य *prātibhāvya, am*, n. (fr. *prati-bhū*), the act of becoming bail or surety, suretiship, being answerable for the appearance of the debtor or for his being trustworthy or for the payment of his debt in case of his failing to do it.

प्रातिभासिक *prātibhāsika, as, ī, am* (fr. *prati-bhāsa*), having only the appearance of, existing only in appearance; bearing a resemblance, resembling, looking like.

प्रातिरूप्य *prātirūpya, am*, n. (fr. *prati-rūpa*), similarity of form, &c.

प्रातिलोमिक *prātilomika, as, ī, am* (fr. *prati-loma*), against the hair or the grain, contrary to natural course or order, hostile, disagreeable.

Prātilomya, am, n. contrary direction, contrariety, inverted order, inversion, the being at variance with the natural or established order of things, reverseness; opposition, hostility, hostile feeling; (*āt*), ind. out of opposition to.

प्रातिवेशिक *prātiveśika, as*, m. (fr. *prati-veśa*), a neighbour.

Prātiveśmaka, as, ī, am (fr. *prati-veśman*), belonging to a neighbour's house, neighbouring; (*as*), m. a neighbour.

Prātiveśya, as, m. a neighbour who lives opposite, a next-door neighbour, (according to Kullūka = *nirantara-gṛiha-vāsin*); a neighbour in general.

Prātiveśyaka, as, m. a neighbour.

प्रातिशाख्य *prātiśākhya, am*, n. (fr. *prati-śākham*), a grammatical treatise on the rules regulating the euphonic combination of letters and their pronunciation peculiar to one of the different Śākhās or branches of the Vedas, i. e. to one of those versions of the Vedic texts handed down in different families in different parts of India, (the Prātiśākhyas do not undo words in the same way as the Vyākaraṇa, but take actually formed words as they occur in the hymns and teach the phonetic changes they undergo, the mode of pronouncing the accents, &c.; there exist four Prātiśākhyas, 1. a Prātiśākhya to the Śākala-śākhā of the Ṛig-veda, called Śākala-prātiśākhya and ascribed to Śaunaka; 2. to a Śākhā of the Taittirīya or Black Yajur-veda; 3. to a Śākhā of the Mādhyandinas who belong to the family of the Vājasaneyins or authors of the White Yajur-veda, whence this is called the Vājasaneyi-prātiśākhya, it is attributed to Kātyāyana; 4. an Atharva-veda-prātiśākhya, called Śaunakīyā Caturādhyāyikā; but no Prātiśākhya has yet been found to the Sāma-veda.) — *Prātiśākhya-kṛit, t*, m. the author of a Prātiśākhya. — *Prātiśākhya-bhāshya, am*, n., N. of a commentary by Uaṭa on the Ṛig-veda-prātiśākhya.

प्रातिश्रुत्क *prātiśrutka, as, ī, am* (fr. *prati-śrut*), Ved. existing in the echo.

प्रातिस्विक *prātisvika, as, ī, am* (fr. *prati-sva*), own, peculiar, proper, not common to others; granting to every one his own due.

प्रातिहत *prātihata, as, ī, am* (fr. *prati-hata*), epithet of a particular Svarita (= *tairovirāma*, q. v.).

Prātihantra, am, n. (fr. *prati-hantṛi*), the state or condition of a revenger; vengeance.

प्रातिहर्त्र *prātihartra, am*, n. (fr. *prati-hartṛi*, rt. *hṛi* with *prati*), the office or duty of the Prati-hartṛi, q. v.

Prātihāra, as, m. (fr. *prati-hāra*), a juggler.

Prātihāraka, as, m. = *prātihāra*.

Prātihārika, as, ī, am, containing Prati-hāras (as a Vedic hymn); (*as*), m. a juggler, conjurer.

Prātihārya, am, n. juggling, conjuring, legerdemain; working miracles; a miracle, miraculous phenomenon.

प्रातीतिक *prātītika, as, ī, am* (fr. *pratīti*), existing in the mind or imagination, mental.

प्रातीथेयी *prātītheyī*, a various reading for *prātitheyī*, q. v.

प्रातीप *prātīpa, as*, m. (fr. *pratīpa*), a patronymic of Śāntanu.

Prātīpika, as, ī, am, contrary, reverse, retrograde.

प्रातृद *prātṛida, as,* m. a patronymic from Pra-tṛid.

प्रात्यक्ष *prātyaksha* or *prātyakshika, as, ī, am,* perceptible to the eyes, &c. (=*pratyaksha,* q.v.).

प्रात्यग्रथि *prātyagrathi, is,* m. a patronymic from Pratyag-ratha.

प्रात्यन्तिक *prātyantika, as,* m. (fr. *pratyanta*), a prince of the Pratyantas; a lord of the marches, keeper of the borders (?).

प्रात्ययिक *prātyayika, as, ī, am* (fr. *pratyaya*), relating to or attended with confidence or trust, confidential, trusty, having faith in; (*as*), m., scil. *pratibhū,* a surety for the trustworthiness of a debtor.

प्रात्यवेक्षा *prātyavekshā,* wrongly for *pratyavekshā,* q. v.

प्रात्यहिक *prātyahika, as, ī, am* (fr. *pratyaham*), occurring or happening every day, daily.

प्राथमिक *prāthamika, as, ī, am* (fr. *prathama*), belonging or relating to the first, primary, first, initial, initiative, prior, previous; happening or occurring for the first time.

Prāthamakalpika, as, m. (fr. *prathama* + *kalpa*), one who has just commenced the perusal of the Vedas, a student; a term applied to a Yogi just commencing his course.

Prāthamya, am, n. the being first, priority, precedence.

प्राद् *prād* (*pra-ad*), cl. 2. P. *prātti, prāttum,* to eat up, consume, devour.

प्रादक्षिण्य *prādakshiṇya, as,* m. (fr. *pradakshiṇa*), keeping the right side towards anything while moving round it, circumambulation by starting from the left and coming round to the right (by way of reverence).

प्रादा *prā-dā* (*pra-ā-*), cl. 3. P. A. *-dadāti, -datte, -dātum,* to give, bestow.

Prādāya, ind. having given or bestowed.

प्रादित्य *prāditya* (*pra-ād°*), *as,* m., N. of two princes.

प्रादुराक्षि *prādurākshi, is,* m. a patronymic; (perhaps an incorrect form for *prādur-akshi.*)

प्रादुस् *prādus,* ind. (perhaps fr. *prā* for 1. *pra* + 1. *dur,* i. e. before or outside the door, in open daylight; said to be fr. rt. *ad* with *pra;* according to Pāṇ. VIII. 3, 41, the final *s* is changed into *sh* before *k* and *p;* and according to Pāṇ. VIII. 3, 87, the radical *s* of rt. 1. *as,* 'to be,' is changed to *sh* after *prādus* whenever in the conjugation of this rt. the initial *a* is dropped, e. g. *prāduḥ shanti,* not *prāduḥ santi: prādus* appears to occur only in connection with the rts. 1. *as,* 1. *bhū,* and 1. *kṛi,* except in the comp. *prādush-pitam* given as an example by the Scholiast on Pāṇ. VIII. 3, 41); apparently, evidently, manifestly, visibly, in sight. According to native lexicographers the senses in which *prādus* is used may be expressed by the following Sanskṛit words, *prākāśya, nāman, sam-bhāvya, sam-bhava, pra-vritti, vritti.*

Prādur-as (see rt. 1. *as*), cl. 2. P. *asti,* &c., to be apparent or evident, to be manifest; to appear, arise, exist.

Prādur-bhū, cl. 1. P. *-bhavati, -bhavitum,* to become manifest, become visible; to appear, arise, come to light; to become audible, be heard. — *Prādur-bhāva, as,* m. the becoming manifest or visible, arising, coming into existence, appearance, manifestation; the appearance of a deity on earth; the being evident; the becoming audible. — *Prādurbhūta, as, ā, am,* become manifest or evident, come to light, manifested, appeared, revealed.

Prādush-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to make visible or manifest, bring to light, reveal, disclose, exhibit, manifest. — *Prādush-karaṇa, am,* n. the making visible, bringing to light, manifestation, production. — *Prādush-kṛita, as, ā, am,* made visible, brought to light, manifested, displayed to view. — *Prādushkṛita-vapus, us, us, us,* one whose form is manifested, appearing in a visible form (as a deity). — *Prādush-kṛitya,* ind. having brought to light, having produced.

Prādushya, am, n. appearance, manifestation.

प्रादेश *prādeśa, as,* m. (fr. *pra-deśa*), the span of the thumb and forefinger, the space measured by the span of the thumb and forefinger; place, country (?). — *Prādeśa-mātra, as, ī, am,* only a span long; *prādeśamātram bhūmeḥ,* a mere span of land.

Prādeśana, am, n. = *pra-deśana,* a gift, &c.

Prādeśika, as, ī, am (fr. *pra-deśa*), authorized by precedents or examples, precedented; significant, indicatory of the original meaning; local, limited, relating to a part; *prādeśiko guṇaḥ,* the property of a word indicatory of its original or etymological meaning; (*as*), m. a small landed proprietor, the owner or chief of a district. — *Prādeśikeśvara* (°*ka-īś°*), *as,* m. the owner or chief of a district, a small landed proprietor, (opposed to *sārvabhauma.*)

Prādeśin, ī, inī, i (fr. *prādeśa*), a span long; (*inī*), f. the forefinger, (in this sense probably an error for *pra-deśinī.*)

प्रादोष *prādosha, as, ī, am* (fr. *pra-dosha*), belonging or relating to the evening, vespertine.

Prādoshika, as, ī, am, = *prādosha.*

प्रादोहनि *prādohani, is,* m. a patronymic from Pra-dohana.

प्राद्युम्नि *prādyumni, is,* m. a patronymic from Pra-dyumna.

प्राद्योति *prādyoti, is,* m. a patronymic from Pra-dyota.

प्राद्रु *prā-dru* (*pra-ā-dru*), cl. 1. P. *-dravati, -drotum,* to run away from, flee from; to escape to, escape.

प्राधनिक *prādhanika, am,* n. (fr. *pradhana*), an implement of war, a destructive weapon.

प्राधा *prādhā,* f., N. of a daughter of Daksha and mother of several Apsarasas and Gandharvas; [cf. *pra-dhā.*]

Prādheya, as, ī, am, descended from Prādhā.

प्राधानिक *prādhānika, as, ī, am* (fr. *pradhāna*), pre-eminent, most eminent or distinguished, best, most excellent, superior; predominant; derived from or relating to Pradhāna or primary matter (in the Sāṅkhya phil.).

Prādhānya, am, n. predominance, preponderance, prevalence, ascendancy, pre-eminence, superiority, supremacy; the being the highest object; a principal cause; *prādhānyena* or *prādhānyāt* or *prādhānya-tas,* ind. in regard to the highest object, with reference to the chief purpose; in the highest degree, chiefly, principally, especially. — *Prādhānya-stuti, is, is, i,* receiving especial praise, chiefly praised, especially celebrated.

प्राधीत *prādhīta, as, ā, am* (fr. rt. 5. *i* with *pra-adhi*), well-read, highly educated, learned (said of Brāhmans).

Prādhyayana, am, n. reciting, reading, studying.

प्राध्येषण *prādhy-eshaṇa, am,* n. (fr. rt. 3. *ish* with *pra-adhi*), Ved. incitement, exhortation (to study).

प्राध्व *prādhva* (*pra-adh°*), *as, ā, am,* being on a road or journey, distant, remote, long, a long way off; bent, bowed, inclined; favourable, conformable; (*as*), m. a car, carriage; (*am*), ind. favourably, conformably, agreeably; crookedly, in a contrary way (?). — *Prādhvam-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to make conformable, to bend conformably, to join together (as the hands) in token of goodwill. — *Prādhvam-kṛitya,* ind. making conformable.

Prādhvana (*pra-adh°*), *as,* m., Ved. the bed of a river or stream.

प्राध्वंसन *prādhvansana, as,* m. a patronymic from Pra-dhvansana.

प्राध्वर *prādhvara, as, ī, am,* an epithet of a branch of a tree; (probably an incorrect form.)

प्रान् *prān.* See 1. *prāṇ,* p. 654, col. 3.

प्रानाडी *prānāḍī,* perhaps incorrectly for *pra-ṇāḍī* = *pra-ṇālī.*

प्रान्त *prānta* (*pra-an°*), *as, am,* m. n. edge, margin, verge, border, (*oshṭha-prāntau,* the corners of the mouth); boundary, bound, extremity, extreme verge, end [cf. *yauvana-p°*]; back part; a point, tip (of a blade of grass); (*as*), m., N. of a man. — *Prānta-ga, as, ā, am,* dwelling near the boundaries, living close by. — *Prānta-tas,* ind. along the edge or border (of anything), marginally, along or upon the extremity. — *Prānta-durga, am,* n. 'border-stronghold,' a suburb or collection of houses outside the walls of the town, a Petta or town contiguous to a fort and separately fortified. — *Prānta-pushpā,* f. a kind of plant (having flowers along the edge of the stem?). — *Prānta-virasa, as, ā, am,* finally or ultimately insipid, tasteless in the end. — *Prānta-stha, as, ā, am,* inhabiting the borders.

Prāntāyana, as, m. a patronymic from Prānta.

प्रान्तर *prāntara* (*pra-an°*), *am,* n. a long desolate road, a lonesome way or lane, a solitary path; an intervening long tract of country between two villages; a forest; the hollow of a tree. — *Prāntara-śūnya, am,* n. a long tiresome road (also *prānta-śūnya*).

प्राप् 1. *prāp* (*pra-āp*), cl. 5. P. A. *prāpnoti, prāpnute, prāptum,* to attain to, reach, arrive at; to extend, stretch; to come upon, light upon, meet with, find; to obtain, get, gain, win; to obtain as a husband or wife; to bring upon one's self, contract, incur (e. g. *daṇḍam prāp,* to incur a fine); to suffer, endure (e. g. *vadham prāp,* to suffer capital punishment); to flee to (e. g. *diśaḥ prāpan,* they fled to the various quarters, i. e. they fled in all directions); to pass or be changed into (in gram.), to follow (a grammatical rule); to be present, be at hand (Ved.): Caus. *prāpayati, -te, -yitum,* to cause to attain to, cause to reach or arrive at, cause to occupy; to lead to, bring to; to promote or advance to, appoint to (an office); to drive to; to cause to obtain or gain, cause to possess, give anything to any one (with two acc.); to tell, announce (Rāmāyaṇa VII. 103, 10): Desid. *prepsati,* to try to attain or get at, strive to reach.

2. *prāp, p, p, p,* (at the end of a comp.) obtaining.

1. *prāpa, as,* m. (for 2. see p. 658), arriving at, reaching, attaining, obtaining; [cf. *dush-p°.*]

Prāpaka, as, ikā, am, causing to arrive at, leading to (with gen.), conveying, bringing; causing to obtain, providing with, procuring; a procurer; establishing, making valid; obtaining, one who obtains.

Prāpaṇa, am, n. attaining to, attainment, reaching, extending, (*bāhvoḥ prāpaṇānte,* as far as the arms reach); obtaining, receiving, acquisition; bringing to, leading to, conveying; procuring [cf. *dush-prāpaṇa*]; reference to.

Prāpaṇīya, as, ā, am, to be attained to, to be reached, attainable; to be caused to attain, to be made to arrive at; to be provided with; to be procured, procurable, obtainable.

Prāpayya, ind. = 2. *prāpya,* q. v.

Prāpita, as, ā, am, caused to attain to, made to arrive at; caused to occupy, placed upon; led or conducted to, brought to, conveyed; promoted or advanced to, appointed to; caused to obtain or gain, caused to possess; procured.

Prāpin, ī, iṇī, i, attaining to, reaching, coming to; obtaining, getting, gaining, receiving.

Prāpta, as, ā, am, attained to, reached, arrived at [cf. *kara-p°, hasta-p°*]; come upon, lighted upon, met with, found; obtained, got, gained,

acquired, procured, won; incurred, contracted; suffered, endured; one who has attained to or arrived at; arrived, come, present; come to a close, completed, arrived at maturity; (in gram.) obtained from a rule, following from a rule, valid in consequence of a rule (e. g. *iti prāpte*, because it so follows from a preceding rule); (in medicine) described (as a symptom); fixed, placed; proper, right; (*ās*), m. pl., N. of a people. — *Prāpta-kārin, ī, iṇī, i*, doing what is fit or proper. — *Prāpta-kāla, as*, m. a time or moment arrived, a favourable moment, a fit time, proper season; (*as, ā, am*), one whose time has come (e. g. *prāpta-kālo dehī*, a mortal whose time, i. e. whose last hour, is come); opportune, seasonable, suitable; arrived at maturity, marriageable; fated, destined; (*am*), ind. at the right time, opportunely. — *Prāptakāla-tva, am*, n. the being a favourable moment, timeliness, seasonableness; (*tvāt*), ind. because it is the proper season. — *Prāpta-jīvana, as, ā, am*, restored to life. — *Prāpta-dosha, as, ā, am*, one who has incurred guilt, one who has committed an offence. — *Prāpta-pañćatva, as, ā, am*, arrived at dissolution into the five elements, deceased, dead. — *Prāpta-buddhi, is, is, i*, possessed of understanding, enlightened, instructed, intelligent; regaining consciousness, becoming conscious (after fainting), recovering. — *Prāpta-bhāra, as*, m. a draught-ox or beast of burden. — *Prāpta-bhāra, as, ā, am*, one who has attained to any state or condition, of a good disposition; (*as*), m. a young bullock, an ox, (? for *prāpta-bhāra*.) — *Prāpta-manoratha, as, ā, am*, one who has obtained his wish. — *Prāpta-yauvana, as, ā, am*, one who has attained the age of puberty, being in the bloom of youth. — *Prāpta-rūpa, as, ā, am*, of a proper form, fit, proper, suitable; handsome, pleasing, beautiful; learned, wise, educated. — *Prāpta-vat, ān, atī, at*, one who has attained to or arrived at; one who has obtained or gained. — *Prāpta-vara, as, ā, am*, fraught with blessings. — *Prāpta-vyavahāra, as*, m. a young man come of age, an adult, one able to conduct his own affairs and responsible for his conduct. — *Prāpta-sūrya, as, ā, am*, having the sun (vertical). — *Prāptānujña* (°*ta-an*°), *as, ā, am*, one who has received permission to withdraw, allowed to depart. — *Prāptāparādha* (°*ta-ap*°), *as, ā, am*, one who has committed an offence, guilty of an offence. — *Prāptārtha* (°*ta-ar*°), *as, ā, am*, one whose object is attained, successful; (*as*), m. an object attained, an advantage gained. — *Prāptārthāgrahaṇa* (°*tha-ag*°), *am*, n. the not securing of advantages gained. — *Prāptāvasara* (°*ta-av*°), *as, ā, am*, taking or finding occasion, opportune, seasonable; (*as*), m. a proper time, suitable occasion. — *Prāptodaya* (°*ta-ud*°), *as, ā, am*, one who has attained exaltation, fortunate.

Prāptavya, as, ā, am, to be attained to, to be reached, attainable; to be met with or found; to be gained or obtained, obtainable, procurable; a fanciful name given to a man in the Pañća-tantra (who, whenever asked his name, replied *prāptavyam artham labhate manushyaḥ*, a man takes anything that is to be got, see Pañća-tantra, p. 128. 17).

Prāpti, is, f. attaining to, attainment, reaching, arriving at, arrival, coming; coming or lighting upon, meeting with, finding; obtaining, getting, gaining, acquisition, profit, gain, advantage; reach, range; the power of obtaining everything, one of the eight superhuman faculties; obtaining by actions done in a former existence; discovering by perception, guessing, conjecture; the being valid, holding good (of a rule); lot, share, portion, fortune, luck, good luck; (in dramatic language) happy denouement, successful termination of a plot; (in astrology) N. of the eleventh lunar mansion (= *āya, lābha*); Prāpti personified as wife of Sama (associated with Asti as a daughter of Jarā-sandha); a collection, assemblage, quantity. — *Prāpti-mat, ān, atī, at*, one who has attained to or reached. — *Prāpti-sama, as*, m. a particular *jāti* (q. v.) in logic. — *Prāptyāśā*, f. the hope of obtaining (an object).

1. *prāpya, as, ā, am*, to be attained, to be arrived at, attainable, obtainable, acquirable, procurable [cf. *sukha-p*°]; proper, fitting, suitable.

2. *prāpya*, ind. having attained to or arrived at; having come upon or met with; having obtained or gained; having incurred; having suffered or endured.

Prāpyamāṇa, as, ā, am, being attained to or arrived at; taking place (according to a rule in gram.).

प्राप 2. *prāpa, as, ā, am* (fr. *pra* + *ap*), abounding with water, watery (?).

प्रापणिक *prāpaṇika, as*, m. (fr. rt. 2. *paṇ* with *pra*; according to Malli-nātha fr. *pra-paṇa*), a trader, dealer, retail dealer; [cf. *āpaṇika*.]

प्रापेय *prāpeya* for *prādheya*, q. v.

प्राबन्ध *prābandha* in *kesara-prābandhā*, q. v.

प्राबल्य *prābalya, am*, n. (fr. *pra-bala*), superiority of force, superior force, predominance, ascendancy; powerfulness, power, vigour, might, force.

प्राबालिक *prābālika, as*, m. (fr. *pra-bāla*), a vender of coral, coral merchant.

प्राबोधक *prābodhaka, as*, m. (= *pra-bodhaka*), a minstrel employed to wake the king in the morning; (a various reading for *prābodhika*.)

Prābodhika, as, m. (fr. *pra-bodha*), dawn, daybreak.

प्राभञ्जन *prābhañjana, as, ī, am* (fr. *prabhañjana*), presided over by the god of wind; (*am*), n., scil. *nakshatra* or *bha*, the Nakshatra Svāti.

प्राभव *prābhava, am*, n. (fr. *pra-bhu*), pre-eminence, superiority, supremacy.

Prābhavatya, am, n. (fr. *pra-bhavat*), superiority, power, authority, ascendancy.

Prābhūtika, as, ī, am (fr. *pra-bhūta*), see Vārttika II. to Pāṇ. IV. 4, 1.

प्राभाकर *prābhākara, as*, m. (fr. *prabhākara*), a follower of Prabhā-kara, the designation of a particular philosophical sect (a branch of the Mīmāṇsā school).

प्राभातिक *prābhātika, as, ī, am* (fr. *prabhāta*), belonging or relating to the morning, matutinal.

प्राभासिक *prābhāsika, as, ī, am*, belonging to the place Pra-bhāsa, q. v.

प्राभृत *prābhṛita, am*, n. (fr. *pra-bhṛiti*), a present, gift, offering of ceremony; an offering to a deity or sovereign; a bribe; a term applied to the chapters of the Sūrya-prajñapti. — *Prābhṛiti-kṛita, as, ā, am*, given as a present, offered.

Prābhṛitaka, am, n. a present, an offering.

प्रामति *prāmati, is*, m., N. of one of the seven sages in the tenth Manv-antara; (also read *prāptati*; cf. *pra-mati*.)

प्रामाणिक *prāmāṇika, as, ī, am* (fr. *pramāṇa*), forming or being a measure; established by proof, resting or founded on an authority, proceeding from evidence or authority, being of authority, authoritative; authentic, credible; true; (*as*), m. one who accepts proof or rests his arguments on authority; a president, the chief or head of a trade. — *Prāmāṇika-tva, am*, n. = *prāmāṇya* below.

Prāmāṇya, am, n. the being established by proof, the resting upon authority; the being an authority; the being a rule, the being a proof; proof, evidence, authority; authenticity, credibility, genuineness (= *pramāṇa-tā*). — *Prāmāṇya-vāda, as*, m., N. of a Nyāya work by Raghu-nātha. — *Prāmāṇya-vādin, ī*, m. one who affirms or believes in proof.

प्रामादिक *prāmādika, as, ī, am* (fr. *pramāda*), arising from carelessness or negligence, blundering, faulty, erroneous, incorrect, wrong; *prāmādikaḥ pāṭhaḥ*, a wrong reading. — *Prāmādika-tva, am*, n. erroneousness, incorrectness.

Prāmādya, as, m. a species of plant, Gendarussa (= *aṭarūsha*) Adhadota or Vulgaris; (*am*), n. madness, frenzy, fury; intoxication.

प्रामीत्य *prāmītya, am*, n. debt.

प्रामोदक *prāmodaka, as, ī, am* (fr. *pramoda*), charming, transporting, enchanting.

प्राय *prāya, as*, m. (fr. rt. 5. *i* with *pra*), setting out or starting (for a battle, Ved.; Sāy. = *pra-veśa*, entering, or = *yuddha*, battle); going away, departure, departure from life, seeking death by fasting, sitting down and fasting to death (as a religious or penitentiary act, or, like the practice of sitting in Dharnā, to enforce compliance with a demand; often used in connection with rt. 4. *ās* or with *upa-viś*, e. g. *prāyam āsmahe*, we sit down seeking death by fasting; but in such examples *prāyam* may perhaps be regarded as the indeclinable participle of rt. 5. *i* with *pra*; cf. *prayopaveśa*); principal part, largest portion, plurality, majority, majority of cases, general rule, abundance, plenty, excess, (when used at the end of adj. comps. often translatable by 'in most cases,' 'for the most part,' 'as a general rule,' 'generally,' 'well nigh,' 'almost,' 'nearly,' e. g. *daṇḍa-p*°, one who generally inflicts punishment; *jita-p*°, almost conquered; cf. *ārya-p*°, *gata-p*°, *duḥkha-p*°, *saṃstuta-p*°, *siddha-p*°: or translatable by 'abounding in,' 'much,' 'exceeding,' 'abundant,' e. g. *śāli-p*°, abounding in rice; cf. *hiṇsā-p*°: or by 'like,' 'resembling,' e. g. *amrita-prāya, as, ā, am*, like nectar); a stage or condition of life (as youth, age, &c.); (*am*), n. sin (?); *prāyeṇa*, ind. for the most part, in most cases, mostly, commonly, as a rule; in all probability, probably, likely; much more, much rather. — *Prāya-gata, as, ā, am*, near departure from life, nigh unto death. — *Prāya-ćitta, prāya-ćitti*, see Scholiast on Pāṇ. VI. 1, 157, and cf. *prāyaś-ćitta*, &c. — *Prāya-darśana, am*, n. a common or ordinary phenomenon. — *Prāya-bhava, as, ā, am*, being commonly the case, usually met with. — *Prāya-vidhāyin, ī, inī, i*, resolved to die of starvation. — *Prāyaś-ćitta, am*, n. (*prāya* + *ćitta* with *ś* euphonically inserted), an expiation, expiatory act, atonement, penance, satisfaction, compensation, indemnification, amends; (*as, ā, am*), belonging to or included in an expiation or atonement, expiatory. — *Prāyaśćitta-tattva, am*, n., N. of a work by Raghu-nandana. — *Prāyaśćitta-dīpikā*, f., N. of a work on ritual by Vara-da. — *Prāyaśćitta-paddhati, is*, f., N. of a work by Kāma-deva. — *Prāyaśćitta-ratna, am*, n., N. of a work by Kamalākara-bhaṭṭa. — *Prāyaśćitta-vidhi, is*, m. a prescribed rule of penance or expiation. — *Prāyaśćitta-viveka, as*, m., N. of a work by Śūla-pāṇi on expiatory ceremonies. — *Prāyaś-ćitti, is, is, i* (*prāya* + *ćitti* with *ś* euphonically inserted), expiating, atoning; (*is*), f. expiation, atonement, penance. — *Prāyaśćittika, as, ī, am*, expiating, expiatory, performing penance (?); expiable. — *Prāyaśćittin, ī, inī, i*, one who does penance or has to make expiation. — *Prāyaśćitti-mat, ān, atī, at*, making atonement, expiating, performing penance. — 1. *prāyaśćittīya*, Nom. A. *prāyaśćittīyate, -yitum*, to have to expiate, to be obliged to perform penance. — 2. *prāyaśćittīya, as, ā, am*, relating to expiation or penance, expiatory. — *Prāyaśćittīya-tā*, f. obligation to make an atonement. — *Prāyaśćittendu-śekhara* (°*ta-in*°), *as*, m., N. of a work by Kāśī-nātha on expiatory ceremonies. — *Prāyopagamana* (°*ya-up*°), *am*, n. going to meet death, seeking death (by abstaining from food). — *Prāyopavishṭa* (°*ya-up*°), *as, ā, am*, or *prāyopaveśin, ī, inī, i*, one who sits down in expectation of death, one who calmly awaits the approach of death (by abstaining from food), one who sits in Dharnā to compel compliance with a demand; [cf. *prāyopaveśa*.] — *Prāyopaveśa* (°*ya-up*°), *as*, m. or *prāyopaveśana, am*, n. or *prāyopaveśanikā*, f. abstaining from food and awaiting in a sitting posture the approach of death,

(this corresponds with the practice prevalent in some parts of India of sitting in Dharnā at the door of a house to extort a boon or gain a point which cannot be accomplished by other means; the person so sitting observes a strict fast till his object is obtained, and if he dies in the process the sin falls on the householder who refuses compliance with his demand.) — *Prāyopeta* (°*ya-up*°), *as, ā, am*, prepared to die, resolved to die (by abstaining from food).

Prāyaṇa, as, ā, am, going away, going, going well (Ved.); (*am*), n. entrance, beginning, commencement; the course or path of life; going for protection, taking refuge; departure from life, death, voluntary death, (*prāyaṇam kṛi*, to court death); a kind of food prepared with milk. — *Prāyaṇānta* (°*ṇa-an*°), *as*, m. the end of life; (*am*), ind. till death, unto death.

Prāyaṇīya, as, ā, am, belonging or relating to the entrance or commencement, introductory, initiatory; (*as*), m., scil. *yāga* or *karma-viśeska*, an introductory libation at a Soma sacrifice; scil. *atirātra*, the first day of a Soma sacrifice lasting for several days; (*am*), n., scil. *ahan*, the first day of a Soma sacrifice lasting for several days.

Prāya-śas, ind. for the most part, mostly, almost, in all probability, always, commonly, generally, usually; (sometimes wrongly spelt *prāya-sas*.)

Prāyas, ind. for the most part, mostly; commonly, usually, frequently, oftentimes, generally, nearly; in all probability, most likely, abundantly, largely. — *Prāyo-devatā*, f. the most usually worshipped deity.

Prāyika, as, ā, am, common, usual, general. — *Prāyika-tva, am*, n. likelihood, probability; usage, custom.

प्रायत्य *prāyatya, am*, n. (fr. *pra-yata*), purity, cleanliness.

प्रायश्चित्त *prāyaś-ćitta*. See *prāya*, p. 658.

प्रायाणिक *prāyāṇika, as, ī, am* (fr. *pra-yāṇa*), necessary for a march, suitable for a journey.

Prāyātrika, as, ī, am (fr. *pra-yātrā*), = *prāyāṇika*.

प्रायास *prā-yāsa, as*, m., Ved. another form for *pra-yāsa*, q. v.

प्रायिक *prāyika*. See above.

प्रायुद्धेषिन् *prāyuddheshin, ī*, m. a horse, (probably an incorrect form; also spelt *prāyudheshin*; cf. rt. *hesh*, to neigh.)

प्रायुध् *prā-yudh* (*pra-ā-*), cl. 4. A. *-yudhyate, -yoddhum*, to fight.

प्रायेण *prāyeṇa*. See under *prāya*, p. 658.

प्रायोग *prāyoga, as*, m., Ved. perhaps a wrong reading for *pra-yoga*, q. v.

Prāyogika, as, ī, am (fr. *pra-yoga*), applied, used, applicable; a kind of sternutatory.

Prāyojya, as, ā, am (fr. *pra-yojya*), belonging or relating to things requisite or necessary.

प्रार् *prār* (*pra-ṛi*), cl. 3. P. *preyarti*, &c., Ved. to go forth, go, move; to set in motion, produce: Caus. *prārpayati, -yitum*, to set in motion, stir up, animate.

Prārpaṇa, as, m., Ved. one who stirs up or animates.

प्रारभ् *prā-rabh* (*pra-ā-*), cl. 1. A. *-rabhate, -rabdhum*, to begin, commence, undertake.

Prā-rabdha, as, ā, am, begun, commenced, beginning; (*am*), n. an undertaking.

Prā-rabdhi, is, f. beginning, commencement; the post to which an elephant is fastened.

Prā-rambha, as, m. beginning, commencement; an undertaking, enterprise.

Prā-rambhaṇa, am, n. beginning, commencing.

प्रारुह् *prā-ruh* (*pra-ā-*), cl. 1. P. *-rohati, -roḍhum*, to ascend, rise.

Prāroha, as, ī, am (fr. *pra-roha*), one who is used to rise or ascend; (*as*), m. a shoot, sprout, a new branch or leaf (= *pra-roha*).

प्रार्क्षीय *prārkshīya* (fr. *pra* + *ṛiksha*), Nom. P. *prārkshīyati* = *prarkshīyati*, q. v.

प्रार्च् *prārć* (*pra-arć*), cl. 1. P. *prārćati, prārćitum*, to praise, celebrate in hymns (Sāy. = *stuti-rūpābhir vāgbhiḥ pūj*); to honour, worship: Caus. *prārćayati, -yitum*, to praise, honour.

प्रार्ज् *prārj* (*pra-arj*), Caus. P. *prārjayati, -yitum*, to cause to acquire; to grant, bestow.

Prārjayitṛi, tā, trī, tṛi, one who grants or bestows; (used to explain *parjanya*, Nirukta X. 10.)

प्रार्जुन *prārjuna* (*pra-ar*°), *ās*, m. pl., N. of a people.

प्रार्ण *prārṇa* (*pra-ṛiṇa*), *am*, n. a chief or principal debt.

प्रार्थ् *prārth* (*pra-arth*), cl. 10. A. (rarely also P. and according to some grammarians regarded as a Nom. fr. *artha* with *pra*), *prārthayate* (*-ti*), *-yitum*, to wish for, desire, require, want; to ask for, beg for, pray for, request, solicit, ask any one for anything (with two acc.); to wish or want to do anything (with inf.); to pray, prefer a suit or petition, make a request.

Prārtha (*pra-ar*°), *as*, m., Ved. (perhaps) furniture, gear, harness, apparatus, equipment.

Prārthaka, as, ikā, am, wishing for, asking, desiring, soliciting, begging, an asker, solicitor; a suitor, petitioner, candidate; *a-prārthaka-vara*, a bridegroom who has not been a suitor [cf. Kullūka on Manu III. 27].

Prārthana, am, ā, n. f. desire, wish; longing desire for; requesting, asking, begging; supplication, suit; prayer, entreaty, request, application, petition (the object may be expressed by the loc., e. g. *Rukmiṇyām asya prārthanā*, his petition or suit for Rukmiṇī; or precedes *prārthana* in a comp., cf. *anujñā-p*°); *prārthanayā*, ind. at the request or petition of (any one). — *Prārthanā-bhanga, as*, m. refusal of a request, asking in vain. — *Prārthanābhāva* (°*na-abh*°), *as*, m. absence of solicitation. — *Prārthanā-siddhi, is*, f. accomplishment of a desire, fulfilment of wishes.

Prārthanīya, as, ā, am, to be desired or wished for; to be asked or begged; to be prayed for; worthy of desire, desirable, proper to be solicited; (*am*), n. the third or Dvāpara age of the world.

Prārthayitavya, as, ā, am, to be desired or wished for, worthy of desire, desirable; *asulabha-prārthayitavya*, one the object of whose desire is difficult of attainment.

Prārthayitṛi, tā, trī, tṛi, one who wishes for or asks or solicits, an asker, inquirer, solicitor, importuner, beggar; a lover, wooer, suitor.

Prārthita, as, ā, am, wished for, desired, wished, required, wanted; requested, solicited, asked for, prayed for; killed, hurt; obstructed or opposed by an enemy; attacked. — *Prārthita-durlabha, as, ā, am*, desired but hard to obtain. — *Prārthita-vat, ān, atī, at*, one who has asked or begged; asking, begging.

Prārthin, ī, inī, i, wishing, desiring, desirous of, ambitious for; attacking, assailing, assaulting.

Prārthya, as, ā, am, to be desired or wished for by any one (inst. or gen.); desirable; to be supplicated, implored, petitioned, &c.

प्रार्द् *prārd* (*pra-ard*), Caus. P. *prārdayati, -yitum*, Ved. to exert beyond measure, overwork; to cause to flow away.

Prārdaka, as, ikā, am, making efforts.

प्रार्ध *prārdha* (*pra-ar*°) in *pari-prārdha*, q. v.

प्रार्पण *prārpaṇa*. See under *prār*, col. 1.

प्रार्ष् *prārsh* (*pra-ṛish*), cl. 1. P. *prārshati, prārshitum*, to flow forth.

प्रार्षभीय *prārshabhīya* (fr. *pra* + *ṛishabha*), Nom. P. *prārshabhīyati, -yitum*, = *prarshabhīya*, q. v.

प्रार्ह् *prārh* (*pra-arh*), cl. 1. A. *prārhate, prārhitum*, Ved. to distinguish or signalize one's self.

प्रालम्ब *prālamba, as, ī, am* (fr. *pra-lamba*), hanging down, suspended, pendent; (*as*), m. a kind of pearl ornament; the female breast; a species of gourd; (*am*), n. a garland hanging round the neck and reaching to the breast; [cf. *muktā-p*°.]

Prālambaka, am, n. a garland hanging round the neck and reaching to the breast; (*ikā*), f. a kind of golden necklace.

प्रालेपिक *prālepika, as, ī, am*, an adj. derived from *pra-lepikā*.

प्रालेय 1. *prāleya, as, ī* (?), *am* (anomalously fr. *pra-laya*), produced by melting; (*am*), n. (according to some also *as*, m.), hail, snow, frost, hoar-frost (so called as being easily dissolved), dew. — *Prāleya-raśmi, is*, or *prāleyānśu* (°*ya-an*°), *us*, m. the moon (said to have cold or frosty rays). — *Prāleya-leśa, as*, m. a hailstone. — *Prāleya-śaila, as*, or *prāleyādri* (°*ya-ad*°), *is*, m. the snowy mountain, Hima-vat. — *Prāleyāśra* (°*ya-aś*°), *am*, n. a cold or chilly tear.

2. *prāleya*, Nom. P. *prāleyati, -yitum*, to resemble hail.

प्राल्कारीय *prālkārīya* (fr. *pra* + *ḷikāra*), Nom. P. *prālkārīyati, -yitum*, = *pralkārīya*, q. v.

प्राव् *prāv* (*pra-av*), cl. 1. P. *prāvati, prāvitum*, Ved. to attend to, observe; to take interest in, assist, encourage, animate; to protect, defend, (Sāy. = *prakarsheṇa raksh*, to defend strenuously, to protect exceedingly); to sate, satisfy, content.

Prāvitṛi, tā, trī, tṛi, Ved. a protector, benefactor, guardian, (Sāy. = *rakshaka*.)

Prāvitra, am, n., Ved. protection, guardianship.

Prāvī, īs, īs, i, Ved. attentive, taking care of.

प्रावट *prāvaṭa, as*, m. barley; [cf. *pra-vaṭa, pra-veṭa*.]

प्रावण *prāvaṇa, as, am*, m. n. (according to Sāy.) a spade, shovel; (either a lengthened form for *pra-vaṇa* or a derivative from it.)

प्रावणि *prāvaṇi*, see Ujjvala-datta on Uṇādi-sūtras II. 103.

प्रावन् *prāvan* (fr. rt. 1. *prā*) in *kratu-p*°, q. v.

प्रावनिज् *prāva-nij* (*pra-ava-*), cl. 3. P. A. *-nenekti, -nenikte, -nektum*, Ved. to wash away.

प्रावर *prā-vara*. See under *prā-vṛi*, p. 660.

प्रावरेय *prāvareya, as*, m. a patronymic from Pra-vara.

प्रावर्ग *prāvarga, as, ī, am* (fr. *pra-varga*), Ved. distinguished, eminent; (Sāy.) pre-eminently a scatterer of enemies (= *prakarsheṇa śatrūṇām varjayitā*).

प्रावर्तक *prā-vartaka, as, ikā, am* (for *pra-vartaka*), bringing to light, manifesting; stirring up, inciting; founding, a founder.

प्रावर्षिन् *prā-varshin, ī, iṇī, i* (fr. rt. *vṛish* with *pra*), Ved. raining.

प्रावहणि *prāvahaṇi* for *prāvāhaṇi*, q. v.

प्रावार *prā-vāra*, &c. See under *prā-vṛi*.

प्रावास *prāvāsa, as, ī, am* (fr. *pra-vāsa*), see Gaṇa Vyushṭādi to Pāṇ. V. 1, 97.

Prāvāsika, as, ī, am, see Gaṇa Guḍādi to Pāṇ. IV. 3, 103, and Gaṇa Santāpādi to Pāṇ. V. 1, 101.

प्रावाहणि *prāvāhaṇi, is*, m. a patronymic from Pra-vāhaṇa; (also wrongly written *prāhaṇi, prāvahaṇi*.)

Prāvāhaṇeya, as, m. a patronymic from Pravāhaṇa.

Prāvāhaṇeyaka, as, ikā, am (fr. *prāvāhaṇeya*), = *pravāhaṇeyaka.*

Prāvāhaṇeyi, is, m. a patronymic from Prāvāhaṇeya.

प्रावितृ *prāvitṛi.* See under *prār,* p. 659.

प्रावीण्य *prāvīṇya, am,* n. (fr. *pra-vīṇa*), cleverness, dexterity, skilfulness, proficiency, accurate knowledge, conversancy, skill.

प्रावृ *prā-vṛi* (*pra-ā-*), cl. 5. 9. 1. P. A. *-vṛiṇoti, -vṛiṇute, -vṛiṇāti, -vṛiṇīte, -varati, -te, -varitum, -varītum,* to put on, dress one's self in (with acc.).

Prā-vara, as, m. an inclosure, a fence, hedge; [cf. *mahī-p°.*]

Prā-varaka, as, m., N. of a district (= *prā-vāra*).

Prā-varaṇa, am, n. a covering, cover, an upper or outer garment, cloak, mantle [cf. *karṇa-p°, ku-p°*]; (*ās*), m. pl., N. of a people; *ćīra-prāvaraṇa, ās,* m. pl., N. of a people.

Prāvaraṇīya, am, n. a covering, upper garment.

Prā-vāra, as, m. an upper or outer garment, cloak, mantle: (*as*), m. = *prā-varaka,* N. of a district; (*as, ā, am*), belonging to, found in outer garments or cloaks. — *Prāvāra-karṇa, as,* m. 'cloak-eared,' N. of an owl. — *Prāvāra-kīṭa, as,* m. 'clothes-insect,' a large kind of white ant.

Prā-vāraka, as, m. an upper or outer garment, cloak.

Prāvārika, as, m. a maker of upper garments or cloaks.

Prāvārīya, Nom. P. *prāvārīyati, -yitum,* to use as an upper garment or cloak.

Prā-vuvūrshu, us, us, u, wishing or intending to wear.

Prā-vṛita, as, ā, am, covered, enclosed, encompassed, screened, sheltered; (*as, ā, am*), m. f. n. a veil, mantle, cloak, wrapper.

Prā-vṛiti, is, f. an inclosure, fence, hedge; spiritual darkness, one of the four consequences of Māyā.

Prā-vṛitya, ind. having put on, having dressed one's self in.

प्रावृत्तिक *prāvṛittika, as, ī, am* (fr. *pra-vṛitti*), secondary, derived, derivative, (opposed to *mukhya*); informed of what is passing, well-informed.

प्रावृष् *prā-vṛish, ṭ,* f. (fr. *pra-vṛish*), the rainy season, wet season, rains; the months Āshāḍha and Srāvaṇa (comprising the first half of the rainy season which lasts in some parts from the middle of June till the middle of October). — *Prāvṛiṭ-kāla, as,* m. the period of the rains, rainy season. — *Prāvṛiṭkāla-vaha, as, ā, am,* flowing only in the rainy season; (opposed to *sadākāla-vaha.*) — *Prāvṛiḍ-atyaya, as,* m. the time following the rainy season, autumn. — *Prāvṛishi-ja, as, ā, am,* produced in the rainy season, occurring during the rains.

Prā-vṛisha, as, ā, m. f. the rainy season, the rains.

Prāvṛishāyaṇī, f. (fr. *prā-vṛish*), a kind of weed which grows most luxuriantly during the rains, Bœrhavia Procumbens; Mucuna Pruritus.

Prāvṛishika, as, ī, am, relating to the rainy season, born or produced in the rainy season; (*as*), m. a peacock (as delighting in the rains).

Prāvṛishiṇa, as, ā, am, belonging or relating to the rainy season, rainy.

Prāvṛisheṇya, as, ā, am, belonging or relating to the rainy season; coming in showers, abundant, numerous, much; (*as*), m. the Cadamba tree, Nauclea Cadamba [cf. *kadamba*]; Wrightia Antidysenterica; (*ā*), f. the plant Mucuna Pruritus; a species of Punar-navā with red flowers.

Prāvṛisheya, ās, m. pl., N. of a people.

Prāvṛishya, as, m. a species of Cadamba, Wrightia Antidysenterica; Hedysarum Alhagi; (*am*), n. lapis lazuli.

प्रावेण्य *prāveṇya, am,* n. (fr. *pra-veṇi* or *pra-veṇī*), a fine woollen covering.

प्रावेप *prāvepa, as, ī, am* (fr. *pra-vepa*), Ved. revolving easily, rolling easily, (Sāy. = *kampana-śīla.*)

प्रावेशन *prāveśana, as, ī, am* (fr. *pra-veśana*), given on entering, to be done on entering, (see Gaṇa Vyushṭādi to Pāṇ. V. 1, 97); (*am*), n. a manufactory, workshop.

Prāveśika, as, ī, am (fr. *pra-veśa*), relating to entrance (into a house or upon the stage); connected with entry; in the habit of entering; *prāveśiky ākshiptikā,* a particular air or song called Ā-kshiptikā sung by a person on entering the stage.

प्राव्रज्य *prāvrajya, am,* n. (fr. *pra-vrajyā*), wandering as a religious mendicant.

Prāvrājya, am, n. (fr. *pra-vrāj*), the life of a wandering religious mendicant; vagrancy.

प्राश् 1. *prāś* (*pra-aś,* see rt. 1. *aś*), cl. 5. P. A. *prāśnoti, prāśnute, prāśitum,* Ved. to arrive at, reach, (Sāy. = *prakarsheṇa vy-āp*); to fall to the lot or share of any one (with acc.).

Prāshṭa, as, ā, am, arrived at, attained, gained. — *Prāshṭa-varṇa, as, ā, am,* = *priśni* (Nirukta X. 39).

प्राश् 2. *prāś* (*pra-aś,* see rt. 2. *aś*), cl. 9. P. A. *prāśnāti, prāśnīte, prāśitum,* to begin to eat, begin eating; to take into the mouth; taste (Manu II. 62); to eat, consume, devour; (A.) to drink; to enjoy, sport with, dally with (with inst.): Pass. *prāśyate,* to be fed: Caus. *prāśayati, -yitum,* to cause to eat or devour, give to eat, feed.

3. *prāś, ṭ,* f., Ved. food, provisions.

Prāśa, as, m. eating, consuming, feeding upon, tasting [cf. *ghṛita-p°, dhūma-p°*]; food, victuals [cf. *ćātushprāśya*]; (occasionally incorrect) for *prāsa,* q. v.

Prāśaka, as, ikā, am, one who eats, an eater.

Prāśana, am, n. the act of eating, feeding upon, tasting; causing to eat or taste [cf. *anna-p°*]; feeding (especially applied in Manu II. 29 to the ceremony of making an infant taste, for the first time, a little honey and clarified butter); food, victuals; *amṛita-prāśana, as,* m. having nectar for food, feeding on ambrosia, an immortal.

Prāśanīya, as, ā, am, eatable, edible, esculent, serving for food; (*am*), n. food, victuals.

Prāśarya, ās, m. pl. (fr. 3. *prāś* or *prāśa*), Ved. food, provisions; (Sāy.) = *sādhv-annādi, hitam annādi,* good or wholesome food, &c.

Prāśita, as, ā, am, taken into the mouth, tasted; eaten, devoured, swallowed, well eaten; (*am*), n. an offering of rice or water to the Manes of progenitors, obsequies to deceased ancestors (Manu III. 74, = *pitṛi-yajñākhyam nitya-śrāddham*).

Prāśitavya, as, ā, am, to be eaten, eatable, edible, esculent, allowed to be eaten.

Prāśitṛi, tā, trī, tṛi, one who eats, an eater, eating.

Prāśitra, am, n., Ved. the portion of Havis eaten by the Brahman at a sacrifice; the vessel in which the Brahman's portion of Havis is placed; anything edible. — *Prāśitra-haraṇa, am,* n., Ved. a vessel in which the Brahman's portion of Havis is placed.

Prāśitriya, as, ā, am, Ved. in *a-prāśitriya,* not fit for the Prāśitra.

Prāśin, ī, inī, i, (at the end of a comp.) eating, feeding upon; *amṛita-prāśin, ī,* m. eating nectar, a god.

Prāśnat, an, atī, at, eating, consuming, devouring.

1. *prāśya, as, ā, am,* to be eaten, eatable, edible.

2. *prāśya,* ind. having eaten, having tasted or sipped.

प्राशस्त्य *prāśastya, am,* n. (fr. *pra-śasta*), the being praised, praiseworthiness, celebrity, excellence, pre-eminence.

प्राशास्त्र *prāśāstra, am,* n. (fr. *pra-śāstṛi*), the office of the Pra-śāstṛi, q. v.; government, rule, dominion.

प्राशु *prāśu* (*pra-āśu*), *us, us, u,* Ved. (according to the Nirukta = *kshipra*), exceedingly quick or speedy, swift; (Sāy.) = *Somasya prāśakah,* an eater or partaker of Soma; or = *Vṛitrasya hiṃsakah,* the enemy (or injurer) of Vṛitra. — *Prāśu-shāh* or *prāśu-shāh, shāṭ, ṭ, ṭ,* Ved. leading or curbing swift horses, having fleet horses; (Sāy.) = *śīghrum abhibhavitṛi,* rapidly victorious.

प्राशू *prāśū, ūs,* m. = *parā-krama.*

प्राशृङ्ग *prā-śṛinga, as, ā, am,* Ved. having projecting horns, having the horns bent forward; (according to Mahī-dhara = *prakṛishṭa-śṛinga-yukta.*)

प्राश्निक *prāśnika, as, ī, am* (fr. *praśna*), containing questions or inquiries [cf. *bahu-p°*]; (*as*), m. an inquirer, asker, examiner; one who decides a dispute or quarrel, an umpire, arbiter, arbitrator; an assistant at a spectacle or assembly (?).

Prāśnī-putra, as, m., N. of a teacher.

प्राश्य 1. and 2. *prāśya.* See under 2. *prāś,* col. 2.

प्राश्रवण *prāśravaṇa.* See *prāsravaṇa.*

प्राश्लिष्ट *prāślishṭa, as, ī, am* (fr. *pra-ślishṭa*; in Ved. gram.) N. of a kind of Svarita produced by the combination of two short *is*; (also wrongly read *prāk-ślishṭa.*)

प्राश्वमेध *prāśvamedha* (*pra-aś°*), *as,* m. a preceding horse sacrifice.

प्राष्ट *prāshṭa.* See under 1. *prāś,* col. 2.

प्रास् 1. *prās* (*pra-as,* see rt. 1. *as*), cl. 2. P. *prāsti,* &c., Ved. to be in front of, be in an especial manner or extraordinary degree; to be pre-eminent, excel, preponderate, (Sāy. = *pra-bhū.*)

प्रास् 2. *prās* (*pra-as,* see rt. 2. *as*), cl. 4. P. *prāsyati, prāsitum,* to throw forth, cast away, hurl forth, fling forth; to throw, cast, discharge (a missile); *aṇśam prās,* to cast lots.

Prāsa, as, m. casting, throwing; interspersing, insertion; a barbed missile or dart; a particular constellation or a particular position of a planet; N. of a man.

Prāsaka, as, m. a die, dice.

Prāsana, am, n. throwing forth, casting away; throwing, casting; throwing down.

Prāsika, as, ī, am, armed with a dart or javelin; (*as*), m. a spearman, lancer, javelin-man.

Prāsta, as, ā, am, thrown away, thrown off; thrown into, thrown, cast, hurled, discharged; expelled, turned out, banished.

प्रासङ्ग *prāsanga, as,* m. (fr. *pra-sanga*), a kind of yoke for cattle.

Prāsangika, as, ī, am, resulting from attachment, proceeding from near relation, derived from close connection; connected with, inseparably connected, inherent, innate; pertaining to, belonging to any topic, relevant; opportune, seasonable; occasionally connected, occasional, incidental, casual, accidental, (opposed to *ādhikārika*); episodical.

Prāsangya, as, gī (?), *am,* harnessed with a yoke, yoked; (*as*), m. any animal used for draught, a draught-ox or one yoked.

प्रासच *prāsaća, as,* m., Ved. a sudden and violent shower of rain?; (*ī*), f. a flood of water produced by sudden and violent showers of rain.

प्रासर्पक *prāsarpaka, as,* m. = *pra-sarpaka.*

प्रासह *prā-sah, ṭ,* f., Ved. power, force; *prāsahā,* by force, violently, mightily, (Sāy. = *balena.*)

Prā-saha, as, m., Ved. power, force, (Sāy.) = *śatrūṇām prakarsheṇābhibhavitā*; (*ā*), f., N. of the wife of Indra.

Prā-sāha, as, ā, am, overpowering, subduing; *jagat-prāsāha,* (in which) the Jagatī metre predominates.

प्रासाद *prāsāda, as,* m. (fr. *pra-sad*), a lofty seat or platform for spectators; a building erected on high foundations and approached by means of steps, a building consecrated to a deity or inhabited by a prince, a temple, palace; the assembly room and confessional hall of the Buddhist priesthood. — *Prāsāda-kukkuṭa, as,* m. a domestic pigeon. — *Prāsāda-gata, as, ā, am,* gone to (the roof of) a palace. — *Prāsāda-tala, am,* n. the flat roof of a house or palace. — *Prāsāda-parāmantra, as,* m., N. of a particular magical formula (a combination of the letters *ha* and *sa,* = *parā-prāsāda-mantra*). — *Prāsāda-pṛishṭha, as,* m. a terrace or balcony on the top of a large house. — *Prāsāda-pratishṭhā,* f. the consecration of a temple. — *Prāsāda-prastara, as,* m. the flat roof of a house. — *Prāsāda-maṇḍanā,* f. a kind of orpiment. — *Prāsāda-vāsin, ī, inī, i,* dwelling in a palace. — *Prāsāda-śāyin, ī, inī, i,* accustomed to sleep in a palace. — *Prāsāda-śṛiṅga, am,* n. the spire or pinnacle of a palace or temple, a turret. — *Prāsāda-stha, as, ā, am,* standing on (the roof of) a palace. — *Prāsādāgrya* (°*da-ag*°), *āṇi,* n. pl. the most excellent or beautiful palaces. — *Prāsādāṅganā* (°*da-an*°), f. the courtyard of a temple, precincts of a shrine. — *Prāsādārohaṇa* (°*da-ār*°), *am,* n. the going up into a palace, entering a palace. — *Prāsādārohaṇīya, as, ā, am,* relating to the act of going up into a palace.

Prāsādika, as, ā (?), *am* (fr. *pra-sāda*), kind, amiable, friendly, favourable; given by way of blessing, given as a favour; beautiful.

1. *prāsādīya,* Nom. P. *prāsādīyati,* &c., to imagine one's self to be in a palace.

2. *prāsādīya, as, ā, am,* belonging to a palace, palatial.

प्रासिक *prāsika.* See under 2. *prās,* p. 660.

प्रासूतिक *prāsūtika, as, ī, am* (fr. 1. *pra-sūti*), belonging or relating to childbirth.

प्रासेनजिती *prāsenajitī,* f. a patronymic from Prasena-jit.

प्रासेव *prā-seva, as,* m. (fr. rt. *siv* with *pra*), Ved. a rope (forming part of a horse's harness).

प्रास्कण्व *prāskaṇva, as, ī, am,* belonging or relating to Pra-skaṇva; (*am*), n., N. of a Sāman.

प्रास्तारिक *prāstārika, as, ī, am* (fr. *pra-stāra*), see Scholiast on Pāṇ. IV. 4, 72.

प्रास्ताविक *prāstāvika, as, ī, am* (fr. *pra-stāva*), forming a commencement or introduction; having a prelude (as a hymn, Ved.); useful on occasion, suiting the subject under treatment; opportune.

Prāstutya, am, n. (fr. *pra-stuta*), the being propounded or discussed, the being under discussion.

प्रास्थानिक *prāsthānika, as, ī, am* (fr. *pra-sthāna*), relating to departure; favourable or auspicious to a departure; [cf. *mahā-p*°.]

प्रास्थिक *prāsthika, as, ī, am* (fr. *pra-stha*), containing a Prastha, weighing a Prastha, bought for a Prastha; (*am*), n., scil. *kshetram,* a field sown with a Prastha of grain.

प्रास्रवण *prāsravaṇa, as, ī, am* (fr. *pra-sravaṇa*), coming or derived from a spring or fountain (as water); (*as*), m. a patronymic from Pra-sravaṇa; *plakshaḥ prāsravaṇaḥ,* N. of a place, the source of the Sarasvatī or the spot where the Sarasvatī reappears [cf. *saras-vatī*]; (also spelt *prāśravaṇa.*)

प्राह् *prāh* (*pra-ah,* see 3. *ah*), only in Perf. *prāha,* to utter, express; to announce, proclaim, declare, state, tell, speak, say (with acc. of the thing and dat. or acc. of the person); to record, hand down by tradition; to call, name; to consider or regard as.

प्राह *prāha, as,* m. instruction in the art of acting or dancing.

प्राहणि *prāhaṇi, is,* m. a wrong reading for *prāvāhaṇi,* q. v.

प्राहारिक *prāhārika, as,* m. (fr. *pra-hāra*), a police officer, constable (?).

Prāhritāyana, as, m. a patronymic from Prahrita.

प्राहुण *prāhuṇa, as, ī,* m. f. a guest (= *prāghuṇa*).

Prāhuṇaka, as, m. = *prāhuṇa.*

Prāhuṇikā, f. a female guest.

प्राह्ण *prāhṇa* (fr. *pra* + *ahna*), *as,* m. the early part of the day, forenoon, morning; (*am, e*), ind. in the forenoon, in the morning. — *Prāhṇetamām,* ind. very early in the forenoon. — *Prāhṇetarām,* ind. earlier in the forenoon, very early in the morning.

Prāhṇetana, as, ī, am, belonging or relating to the forenoon, happening in the morning, matutinal.

प्राह्राद *prāhrāda, as,* m. (fr. *pra-hrāda*), a patronymic of Vi-roćana.

Prāhrādi, is, m. a patronymic of Vi-roćana and of Bali.

प्रिय *priya.* See under rt. 1. *prī* below.

प्रियाल *priyāla.* See p. 662, col. 3.

प्री 1. *prī,* cl. 9. (and 1?). P. A. *prīṇāti, prīṇīte, prayati* (?), *-te* (?), *piprāya, piprīye, preshyati, -te, apraishīt, apreshṭa, pretum* (Vedic forms are *prīṇāhi* = *prīṇīhi, piprīhi, apipres, apiprayat, piprayasva*), (P.) to please, delight, gladden, cheer, regale; to act kindly to, show kindness to, show grace or favour to any one (with acc); to take pleasure in, delight in (with gen. or loc.); to love; (A.) to be pleased or gratified, be glad or cheerful: Pass. *prīyate* (by some regarded as cl. 4. A.; ep. also P. *prīyati*), to be pleased or gratified, be glad or cheerful; to feel affection for, regard with affection, love; to be satisfied, assent: Caus. *prīṇayati* (according to Siddhānta-kaum. p. 150 also *prāpayati,* and according to Vopa-deva XVIII. 12 also *prāyayati*), *-yitum,* Aor. *apiprīṇat,* to give pleasure to, please, delight, gratify; to act kindly or graciously to, treat kindly: Desid. *piprīshati, -te,* Ved. to wish to please or propitiate: Intens. *pepriyate, peprayiti, pepreti;* [cf. Zend *frī,* 'to love, praise;' *fry-a,* 'beloved, a friend:' Gr. φίλο-ς, φιλέω fr. a rt. φιλ for φλι, πρᾶο-ς, πραΰ-ς (Ion. πρη-ΰ-ς), πρα-ό-τη(τ)-ς, πραΰ-ν-ω: perhaps Lat. *pla-ceo, plu-co, pius* for *prius* (?), *læ-tus* for *plæ-tus* (?), *filius* = *priya* (?): Goth. *fri-j-on,* 'to love;' *frijond-s,* 'a friend;' *fria-thva,* 'love,' = *priya-tva; faihu-freiks,* 'money-loving, avaricious:' Old Germ. *fra-o, frô,* 'joyful;' *friunt,* 'a friend;' *fri-da, frì-da,* 'peace;' *friudil, fri-del, fre-del,* 'a minion, favourite:' Old Slav. *pri-ja-ti,* 'to provide;' *pri-ja-telu* = Russ. *prijateli* = Lith. *prëtelia-s,* 'a friend:' Cambro-Brit. *priawd.*]

Priya, as, ā, am, beloved, dear to (with gen., loc., or dat.), dear, valued, amiable, agreeable, liked, desired, desirable, pleasing; customary, familiar, wonted, own (Ved., cf. φίλος); dear, expensive, high in price [cf. *priya-dhānyaka, priyānna-tva*]; (mostly in comps.), loving, liking, kind, favourable, affectionate, fond of (also with loc.), attached to, addicted to [cf. *aksha-p*°, *nartana-p*°, *puru-p*°]; (*as*), m. a lover, husband; (according to Kullūka on Manu III. 19) a son-in-law; a kind of deer [cf. *priyaka*]; a species of medicinal plant, = *vṛiddhi;* (*ā*), f. a mistress, wife; a woman; news, tidings, information; small cardamoms; Arabian jasmine; vinous or spirituous liquor; N. of various metres, four times ⏑⏑–⏑–; a metre of four lines of which the first, third, and fourth are ––⏑––⏑⏑–⏑––, and the second ⏑– &c.; another variety of metre; (*am*), n. love; a service, kindness, favour; a pleasure; (*am*), ind. in an agreeable manner, in a pleasant way; (*eṇa*), ind. willingly, with pleasure, readily, gladly, pleasantly, agreeably (= *priya-priyeṇa*). — *Priyam-vada, as, ā, am,* speaking kindly or pleasantly, pleasant speaking, sweet speaking, agreeable; (*as*), m. a kind of bird; N. of the son of the chief of the Gandharvas; (*ā*), f. a kind of metre, four times ⏑⏑⏑–⏑⏑⏑–⏑–⏑–; N. of a woman. — *Priya-kara, as, ī, am,* causing pleasure or enjoyment, giving pleasure. — *Priya-karman, ā, ā, a,* one whose actions are kind, one who acts kindly, kind; (*a*), n. the action of a lover. — *Priya-kalatra, as,* m. a man who is fond of his wife. — *Priya-kāma, as, ā, am,* desirous of showing kindness to (with gen.), well-wishing, friendly disposed, benevolent. — *Priya-kāmya, as,* m. the plant Terminalia Tomentosa. — *Priya-kāra, as, ī, am,* doing a kindness to (with gen.), doing a favour or acting kindly towards, treating kindly, pleasing, gratifying; kind, favourable, affectionate; congenial, suiting. — *Priya-kāraka, as, ikā, am,* causing love, causing pleasure or gladness, agreeable. — *Priya-kāraṇa, am,* n. the act of doing a favour; (*āt*), ind. for the sake of doing a favour. — *Priya-kāri-tva, am,* n. the act of showing kindness, kind treatment. — *Priya-kārin, ī, iṇī, i,* showing kindness to, acting kindly towards, doing what is pleasing, acting kindly. — *Priya-kṛit, t, t, t,* doing a kindness; (*t*), m. a friend, benefactor. — *Priyakrit-tama, as, ā, am,* giving the greatest pleasure, doing that which pleases most. — *Priya-kshatra, as, ā, am,* Ved. ruling benevolently, governing propitiously (said of the gods; Sāy. = *prīṇayitṛi-bala*). — *Priya-guḍa, as, ā, am,* one to whom sugar is agreeable, fond of sugar. — *Priyan-kara, as, ī, am,* acting kindly or affectionately to, showing kindness to (with gen.); agreeable; exciting or attracting regard, amiable; (*as*), m., N. of a Dānava; N. of a man; (*ī*), f., N. of various plants (= *bṛihaj-jīvantī, śveta-kaṇṭakārī, aśva-gandhā*). — *Priyan-karaṇa, as, ī, am,* acting kindly or affectionately to; exciting or attracting regard, amiable. — *Priyan-kāra, as, ī, am,* = *priya-kāra,* q. v. — *Priya-ćatura, as, ā, am,* see Vopa-deva III. 110. — *Priya-ćikīrshu, us, us, u,* wishing to do what is pleasing (to any one), desirous of pleasing. — *Priya-jāta, as, ā, am,* Ved. dear when born, born beloved or desired; an epithet of Agni. — *Priya-jāni, is,* m. a man who is fond of his wife. — *Priya-jīva, as, ā, am,* one to whom life is dear, loving life, living long, long-lived; (*as*), m. the plant Calosanthes Indica. — *Priya-jīvita, as, ā, am,* loving life. — *Priyajīvita-tā,* f. love of life. — *Priya-tanu, us, us, u,* Ved. loving the body (?). — *Priya-tama, as, ā, am,* most beloved, dearest; (*as*), m. a lover, husband; N. of a plant, Celosia Cristata, = *mayūra-śikhā;* (*ā*), f. a mistress, wife. — *Priya-tara, as, ā, am,* dearer, more beloved, kinder; more expensive. — *Priyatara-tva, am,* n. the being dearer to any one (with loc.). — *Priya-tā,* f. or *priya-tva, am,* n. dearness, the being dear; the being fond of, affection, love. — *Priya-toshaṇa, as, ī, am,* satisfying a lover; (*as*), m. a kind of coitus. — *Priya-da, as, ā, am,* giving agreeable or desired objects; (*ā*), f. the plant Rhinacanthus Communis. — *Priya-dattā,* f. a mystical name of the earth; N. of a woman. — *Priya-darśa, as, ā, am,* pleasant or agreeable to look at, (opposed to *dur-darśa.*) — *Priya-darśana, as, ā, am,* pleasant or grateful to the sight, good looking, lovely, handsome; (*am*), n. the look of a friend; (*as*), m. a parrot; a kind of date tree; Terminalia Tomentosa; Mimusops Kauki; a plant growing in wet weather on trees and stones, (in Marāṭhī called *dagaḍaphūla,* in Hindūstani (پتھرکی پھول)); N. of a prince of the Gandharvas; of a son of Vāsuki; N. of a Kalpa; (*ī*), f. a kind of bird, Gracula Religiosa; (*ā*), f., N. of a daughter of Mahā-vīra. — *Priya-darśin, ī, inī, i,* looking with kindness (upon everything); an epithet of

king Aśoka. — *Priya-dāsa, as,* m., N. of the author of a commentary on the Bhakta-mālā. — *Priya-devana, as, ā, am,* fond of play or gambling. — *Priya-dhanva, as,* m. 'fond of the bow,' an epithet of Śiva. — *Priya-dhā,* ind., Ved. lovingly, kindly, affectionately. — *Priya-dhānyaka, as, ā, am,* Ved. causing dearness of provisions, producing scarcity of corn, (opposed to *subhiksha-kārin.*) — *Priya-dhāma, as,* m., Ved. fond of home, loving the sacrificial enclosure; an epithet of Agni; (Sāy. = *priya-sthāna,* fond of his station.) — *Priya-dhāman, ā,* m., Ved. = *priya-dhāma,* an epithet of Indra; (*ānas*), m. pl. an epithet of the Ādityas. — *Priya-pati, is,* m., Ved. lord of the beloved or desired; (Mahī-dhara) = *priyāṇām pālakaḥ.* — *Priya-putra, as,* m. a kind of bird. — *Priya-prada, as,* m., N. of an author of a Śāktamantra. — *Priya-prasādana, am,* n. the conciliation of a husband, reconciliation with any object of affection. — *Priyaprasādana-vrata, am,* n. a vow for the reconciliation of a husband. — *Priya-prāṇa, as, ā, am,* fond of life (= *priyāsu*). — *Priya-prāya, as, ā, am,* exceedingly kind or amiable; of pleasing speech, well-spoken, eloquent; (*am*), n. eloquence in language. — *Priya-priyeṇa,* ind. with pleasure, willingly, readily, gladly, pleasantly, agreeably. — *Priya-prepsu, us, us, u,* desirous of obtaining a beloved object, lamenting the loss or absence of any beloved object, grieving for an object of affection. — *Priya-bhāshaṇa, am,* n. speaking kindly, kind or friendly speech. — *Priya-bhāshin, ī, iṇī, i,* speaking kindly; (*iṇī*), f. a kind of bird, Gracula Religiosa. — *Priya-maṇḍana, as, ā, am,* fond of trinkets or ornaments. — *Priya-madhu, us,* m. 'fond of wine,' an epithet of Bala-rāma the half-brother of Kṛishṇa. — *Priya-mānasa, as, ā, am,* fond of the lake Mānasa (the Rāja-haṃsa or Royal-goose). — *Priya-mālyānulepana* (°*ya-an*°), *as,* m., N. of an attendant of Skanda. — *Priya-mitra, as,* m., N. of a mythical Cakra-vartin. — *Priya-medha, as,* m., N. of a Ṛishi (a descendant of Aṅgiras and author of the hymns Ṛig-veda VIII. 1–40, 57, 58, 76, IX. 28); of a descendant of Aja-mīḍha; (*ās*), m. pl. the descendants of the Ṛishi Priya-medha. — *Priya-medha-stuta, as, ā, am,* Ved. praised by those who are fond of sacrifices, celebrated by pious priests; (Sāy. = *priya-yajñair ṛishibhiḥ stutaḥ.*) — *Priyam-bhavishṇu, us, us, u,* becoming dear, becoming an object of affection. — *Priyambhavishṇu-tā,* f. or *priyambhavishṇu-tva, am,* n. the becoming an object of affection, amiability. — *Priyambhāvuka, as, ī, am,* one who has become dear, become an object of affection. — *Priyambhāvuka-tā,* f. or *priyambhāvuka-tva, am,* n. the having become dear or beloved, becoming beloved, amiability. — *Priya-yajña, as, ā, am,* fond of sacrifices, loving sacrifices. — *Priya-raṇa, as, ā, am,* delighting in war, warlike, martial. — *Priya-ratha, as, ā, am,* possessing a favourite chariot, (Sāy. = *priyamāṇa-ratha-yukta*); (*as*), m., N. of a man (?). — *Priya-rūpa, as, ā, am,* having an agreeable form. — *Priya-vaktṛi, tā, trī, tṛi,* one who speaks kindly or agreeably, flattering, a flatterer. — *Priya-vaćana, as, ā, am,* one whose words are kind or friendly, kindly spoken; (*as*), m. = *bhaktimān rogī;* (*am*), n. kind or flattering speech, term of endearment, endearing expression. — *Priya-vaćas, as,* n. a kind or friendly speech. — *Priya-vat, ān, atī, at,* containing the word *priya.* — *Priya-vayasya, as,* m. a dear friend. — *Priya-varṇī,* f. = *priyaṅgu,* a creeping plant, Echites Frutescens. — *Priya-vallī,* f. a species of plant (= *priyaṅgu, phalinī*). — *Priya-vastu,* n. a favourite object or topic. — *Priya-vāk-sahita, as, ā, am,* accompanied by kind words. — *Priya-vāć, k,* f. kind or agreeable speech; (*k, k, k*), one whose words are kind, kind in speech, affable in address. — *Priya-vāda, as,* m. kind or agreeable speech. — *Priya-vādikā,* f. a kind of musical instrument. — *Priyavādi-tā,* f. speaking kindly, kindliness of speech. — *Priya-vādin, ī, inī, i,* speaking kindly or agreeably, speaking affectionately, flattering, a flatterer; (*inī*), f. a kind of bird, Gracula Religiosa. — *Priya-vinākṛita, as, ā, am,* abandoned by a lover, deserted by a husband. — *Priya-viśva, as, ā, am,* see Scholiast on Pāṇ. I. 1, 29. — *Priya-vrata, as, ā, am,* Ved. liking pious observances, fond of obedience (said of the gods; Sāy. = *priyāṇi karmāṇi yeshām*); (*as*), m., N. of a king (a son of Manu and Śata-rūpā); N. of a priest. — *Priya-śāluka, as,* m. the plant Terminalia Tomentosa; (also spelt *priya-sāluka.*) — *Priya-śravas, ās, ās, as,* loving glory; an epithet of Kṛishṇa. — *Priya-sa, as, ā, am,* Ved. granting desired objects; (according to Sāy. *priyasāsaḥ* = *priyatamā dhārāḥ.*) — *Priya-saṃvāsa, as,* m. the society of a beloved object, the society of loved persons. — *Priya-sakha, as, ā, am,* one to whom friends are dear, loving friends; (*as*), m. a dear friend; the tree Acacia Catechu, = *khadira;* (*ī*), f. a dear female friend, a female friend or companion, a confidante. — *Priya-saṅgamana, am,* n. 'the meeting of friends,' N. of a place in which Indra and Vishṇu are said to have met with their parents Aditi and Kaśyapa. — *Priya-satya, as, ā, am,* pleasant and true; (*am*), n. speech at once pleasing and true, eloquent and truthful discourse. — *Priya-santati, is, is, i,* having a beloved son. — *Priya-sandeśa, as,* m. a tree with fragrant flowers, Michelia Champaca. — *Priya-samāgama, as,* m. reunion with a beloved object. — *Priya-samućita, as, ā, am,* befitting or becoming a lover. — *Priya-sahaćarī,* f. a dear female companion, beloved wife. — *Priya-sāluka, as,* m. = *priya-śāluka,* q. v. — *Priya-suhṛid, t,* m. a dear friend, kind or good friend. — *Priya-stotra, as, ā, am,* Ved. fond of praise; (Sāy. = *priyāṇi stotrāṇi yasya.*) — *Priya-svapna, as, ā, am,* fond of sleep, sluggish. — *Priyākhya* (°*ya-ākh*°), *as, ā, am,* called 'dear,' a lover, mistress; announcing good tidings. — *Priyākhyāna* (°*ya-ākh*°), *am,* n. agreeable news, pleasant tidings. — *Priyākhyāna-puraḥsara, as, ā, am,* preceded by agreeable news, preceded by pleasant tidings. — *Priyā-jana, as,* m. any dear or beloved female. — *Priyātithi* (°*ya-at*°), *is, is, i,* fond of guests, a lover of guests, hospitable. — *Priyātman* (°*ya-āt*°), *ā, ā, a,* of a pleasant nature, agreeable, pleasant. — *Priyādhāna* (°*ya-ādh*°), *am,* n. a friendly office, good service. — *Priyānna* (°*ya-an*°), *am,* n. expensive food, dear provisions. — *Priyānna-tva, am,* n. dearness of provisions, dearth, scarcity. — *Priyāpaya* (°*ya-ap*°), *as,* m. the absence of a beloved object. — *Priyāpriya* (°*ya-ap*°), *as, ā, am,* agreeable and disagreeable, pleasant and unpleasant. — *Priyāmbu* (°*ya-am*°), *us, us, u,* fond of water; (*us*), m. the mango tree. — *Priyārtham* (°*ya-ar*°), ind. for the sake of a beloved object. — *Priyārha* (°*ya-ar*°), *as, ā, am,* deserving love, amiable. — *Priyā-vat, ān, atī, at,* Ved. having a mistress, enamoured, being in love with. — *Priyāsu* (°*ya-asu*), *us, us, u,* fond of life (= *priya-prāṇa*). — *Priyāsūya-mati* (°*ya-as*°), f., N. of a woman. — *Priyaishin* (°*ya-esh*°), *ī, iṇī, i,* wishing to please, friendly, affectionate. — *Priyokti* (°*ya-uk*°), *is,* f. friendly speech. — *Priyodita* (°*ya-ud*°), *as, ā, am,* well or kindly spoken, pleasingly uttered; (*am*), n. kind or gentle speech. — *Priyopapatti* (°*ya-up*°), *is,* f. a happy event or circumstance, pleasant occurrence. — *Priyopabhoga* (°*ya-up*°), *as,* m. the enjoyment of a lover or of a mistress. — *Priyopabhoga-bandhya, as, ā, am,* barren or destitute of the enjoyment of a lover. — *Priyosriya* (°*ya-us*°), *as,* m., Ved. loving cows, amorous (said of a bull).

Priyaka, as, m. a kind of variegated or spotted deer; a kind of bird; a bee; N. of several plants, Nauclea Cadamba; Terminalia Tomentosa; saffron; = *priyaṅgu,* a kind of tree; N. of an attendant on Skanda; N. of a man.

Priyaṅgu, us, us, m. f. panic seed, Panicum Italicum; a medicinal plant and perfume, commonly called Priyaṅgu and described in some places as a fragrant seed (= *phalinī*); Italian millet; long pepper; Sinapis Ramosa, = *kaṭukī;* (*am*), n. saffron. — *Priyaṅgu-dvīpa, as,* m., N. of a country. — *Priyaṅgu-śyāmā,* f., N. of the wife of Naravāhana-datta.

Priyā-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to act kindly towards, treat kindly (with acc.).

Priyāla, as, m. the tree Buchanania Latifolia (commonly called Piyāl, = *piyāla, tāpasa-priya*); (*ā*), f. a vine, a bunch of grapes (= *drākshā*). — *Priyāla-tāla-kharjūra-haritakī-vibhītaka, ās,* m. pl. piyāl, palm, date and yellow and beleric myrobalan trees.

2. *prī, īs, īs, i,* in *adha-prī, kadha-prī, ghṛita-prī,* &c., q. q. v. v.

1. *prīṇa, as, ā, am* (for 2. see s. v.), pleased, satisfied.

Prīṇana, as, ā, am, pleasing, gratifying, appeasing, allaying, soothing; (*am*), n. the act of pleasing or delighting, gladdening, satisfying, satisfaction, satiety; a means of gladdening or satisfying.

Prīṇayitvā, ind. having pleased or propitiated.

Prīṇita, as, ā, am, pleased, gratified, delighted.

Prīta, as, ā, am, pleased, delighted, gladdened, satisfied; joyful, content; happy, glad; dear, beloved, loved; gracious, kind, affectionate; (*am*), n. pleasure, delight; jest, mirth. — *Prīta-tara, as, ā, am,* more highly pleased, much gratified. — *Prīta-manas, ās, ās, as,* pleased in mind, gratified in mind. — *Prītātman* (°*ta-āt*°), *ā, ā, a,* pleased in mind, rejoiced in spirit, pleased, satisfied, content.

Prīti, is, f. any pleasurable sensation, pleasure, joy, gladness, happiness; enjoyment, gratification, satisfaction [cf. *ātma-p*°]; graciousness, grace, favour, favourableness, kindness, propitiousness; friendly disposition, liking, fondness for, delighting in, friendliness, amity, regard, harmony, affection, love; conciliation; Joy or Gratification personified as a daughter of Daksha; Love personified as wife of Kāma-deva; the second of the twenty-seven astronomical Yogas; N. of the thirteenth Kalā of the moon; a symbolical expression for the letter *dh;* *prītyā,* ind. in a friendly way, amicably, peaceably. — *Prīti-kara, as, ī, am,* causing pleasure; inspiring love or affection; pleasing, agreeable. — *Prīti-karaṇa, am,* n. the act of causing pleasure, gratifying. — *Prīti-karman, a,* n. an act of friendship or love; kind action. — *Prīti-kūṭa,* N. of a village. — *Prīti-ćandra, as,* m., N. of a preceptor. — *Prīti-jushā,* f., N. of the wife of A-niruddha. — *Prīti-tṛish, ṭ,* m. a N. of the god of love. — *Prīti-da, as, ā, am,* giving pleasure; inspiring love or regard, affectionate; (*as*), m. a jester or buffoon in a play, the Vidūshaka. — *Prīti-datta, as, ā, am,* given through love or affection; (*am*), n. (?), property or valuables presented to a female by her relations and friends at the time of her marriage, and constituting part of her peculiar property. — *Prīti-dāna, am,* n. or *prīti-dāya, as,* m. 'gift of love,' a present made from love or affection, a kind or friendly present, token of affection. — *Prīti-dhana, am,* n. money given from love or friendship. — *Prīti-pātra, am,* n. an object of affection, a beloved person or thing. — *Prīti-puroga, as, ā, am,* preceded by affection, affectionate, loving. — *Prīti-pūrvam* or *prīti-pūrvakam,* ind. with the accompaniment of kindness, kindly, graciously, affectionately, in an affectionate manner. — *Prīti-pramukha, as, ā, am,* preceded by kindness (= *prīti-pūrvaka*), kind, friendly. — *Prītipramukha-vaćana, am,* n. a speech preceded by affection, affectionate words, kind speech (= *prīti-pūrvakāṇi vaćanāni* or according to others = *sneha-pradhāna-vaćanam,* speech principally characterized by affection). — *Prīti-bhāj, k, k, k,* enjoying friendship, receiving friendly offices. — *Prīti-bhojya, as, ā, am,* to be eaten joyfully or cheerfully. — *Prīti-mat, ān, atī, at,* having pleasurable sensations, pleased, gratified; having love or affection for (with loc. or gen.), full of affection, loving, fond, affectionate, kind; favourable; (*atī*), f. a kind of metre consisting of four lines, alternately ⏑–⏑–– ⏑⏑–⏑––, and ––⏑––⏑⏑–⏑––. — *Prīti-manas, ās, ās, as,* joyous-minded, joyful-hearted, pleased in mind, content, happy; kind, affectionate. — *Prīti-maya, as, ī, am,* made up of affection,

arising from affection or joy.—*Prīti-vaćas, as,* n. kind or friendly words, gracious or kindly speech. —*Prīti-vāda, as,* m. a friendly discussion.—*Prīti-vivāha, as,* m. a love-marriage, love-match.—*Prīti-viśrambha-bhājana, am,* n. a repository of affection and confidence.—*Prīti-śrāddha, am,* n. a funeral offering to the Manes of both parents performed for the eldest surviving son, and to be re-performed at some other period by this son in person.—*Prīti-saṅgati, is,* f. a covenant of friendship, friendly alliance.—*Prīti-snigdha, as, ā, am,* moist through love or charming through affection (said of the eyes).

Priyamāṇa, as, ā, am, being pleased or propitiated; being glad or joyful; being dear or beloved; kind, affectionate.

Preṇā, a shortened form for *premṇā,* inst. of *preman,* q. v.

Preṇi, is, is, i, Ved. gladdening, delighting, one who delights (by praises); (Sāy.) = *prerayitṛi,* inciting, instigating.

Pretṛi, tā, trī, tṛi, Ved. one who loves or cherishes, a benefactor; (Sāy.) = *tarpayitṛi.*

Prema, as, ā, am, = *preman,* love, affection, (at the end of adj. comps.; cf. *sa-p°*); (*ā*), f. = *preman* (in *premā-bandha*); a kind of metre consisting of four lines (the first, second, and fourth being – – ◡ – – ◡ ◡ – ◡ – –, and the third ◡ – ◡ – – &c.).—*Premā-bandha* = *prema-bandha,* q. v.

Preman, ā, a, m. n. love, affection, kindness, tender regard, favour; sport, pastime; joy, gladness, pleasure; (*ā*), m. a jest, joke; wind, air; an epithet of Indra; N. of various men; *premṇā* (Ved. also *preṇā*), ind. through love or affection. —*Prema-tattva-nirūpaṇa, am,* n., N. of a Bengālī poem by Kṛishṇa-dāsa.—*Prema-nārāyaṇa, as,* m., N. of a king (= *prema-sāhi*).—*Prema-para, as, ā, am,* intent on love, filled with affection, affectionate, loving, constant.—*Prema-pātana, am,* n. defluxion of rheum or of tears.—*Prema-pātra, am,* n. an object of affection, a beloved person or thing. —*Prema-bandha, as,* m. or *prema-bandhana, am,* n. 'love-bond,' the ties of love, love.—*Prema-bhāva, as,* m. state of affection, love.—*Prema-rāśi-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become (as it were) one mass of affection.—*Premarddhi* (*°ma-ṛi°*), *is,* f. increase of affection, ardent love.—*Prema-vat, ān, atī, at,* full of love, affectionate; (*atī*), f. a mistress.—*Prema-viśrāsa-bhūmi, is,* f. an object of love and confidence.—*Prema-sāgara, as,* m. an ocean of love.—*Prema-sāhi, is,* m. (fr. *preman* + *sāhi* = شاه) = *prema-nārāyaṇa.*—*Premāmṛita* (*°ma-am°*), *am,* n. 'love-ambrosia,' N. of a metrical list of 112 names of Kṛishṇa.—*Premāśru* (*°ma-aś°*), *u,* n. a tear of affection.

Premin, ī, iṇī, i, loving, affectionate, friendly.

Preyas, ān, asī, as (compar. fr. *priya*), dearer, very dear, more agreeable, more desired; dearest, most beloved; kinder, more affectionate; (*ān*), m. a lover, husband; (*asī*), f. a mistress, wife; (*ān, as*), m. n. (in rhetoric) flattery.—*Preyas-kara, as,* m. the hand of a lover.—*Preyas-tā,* f. or *preyas-tva, am,* n. the being dearer, being very dear.—*Preyo-'patya, as,* m. 'very fond of offspring,' a heron.

Preshṭha, as, ā, am (superl. fr. *priya*), dearest, very dear, most beloved, greatly beloved, most agreeable, most desired; (*as*), m. a lover, husband; (*ā*), f. a mistress, wife; a leg.—*Preshṭha-tama, as, ā, am,* dearest, most beloved.

प्रीण 2. *prīṇa, as, ā, am* (fr. 1. *pra*), old, ancient, former (= *praṇa, purāṇa*).

प्रीतु *prītu, us,* m. a bird (?).

प्रु *pru* [cf. rt. *plu*], cl. 1. A. *pravate, pupruve,* &c., to spring up, jump up; to go, move: Caus. *prāvayati, -yitum,* Aor. *apupravat, apipravat,* to reach to, extend as far as (with acc.): Desid. of Caus. *puprāvayishati, piprāvayishati.*

Prut, t, t, t, moving, going, (at the end of comps.; cf. *antariksha-p°, uda-p°, apari-p°, kṛishṇa-p°.*)

प्रुथ *pruth,* by some regarded as the proper form of rt. *proth,* q. v.

प्रुष 1. *prush* [cf. rt. *plush*], cl. 5. 9. 10. P. A. *prushṇoti, prushṇute, prushṇāti, prushṇīte, prushāyati, -te, proshitum,* Ved. to scatter or sprinkle down in drops, rain, shower, wet, moisten (in these senses probably fr. *pra* + *uksh;* Sāy. = *sić*); cl. 9. P. *prushṇāti,* to become moist or wet, become unctuous; to pour out, sprinkle, shed, discharge; to fill; cl. 1. P. *proshati,* to burn (in this sense probably fr. *pra* + 1. *ush*); [cf. Old Germ. *frus,* 'to be cold;' Mod. Germ. *frieren, Frost.*]

2. *prush, ṭ, ṭ, ṭ,* sprinkling, (at the end of comps.; cf. *abhra-p°, ghṛita-p°.*)

Prushita, as, ā, am, sprinkled, wetted, moistened; burning, consuming; (Sāy.) = *dagdhum pravṛittaḥ.*—*Prushita-psu, us, us, u,* Ved. of a speckled or dappled aspect, piebald, of a varied hue (said of the horses of the Aśvins and of Indra; Sāy. = *vićitra-rūpa*).

Prushṭa, as, ā, am, burnt, consumed.

Prushṭāya, Nom. A. *prushṭāyate, -yitum,* to sprinkle; (probably incorrectly for *prushvāya* below.)

Prushva, as, m. the rainy season, the rains; the sun; (*ā*), f., Ved. a drop of water, a frozen drop of water, hoar-frost.

Prushvāya, Nom. A. *prushvāyate, -yitum,* to fall in drops, trickle.

Prosha, as, m. burning, combustion; [cf. *plosha.*]

Proshaka, ās, m. pl., N. of a people.

प्रू *prū* in *kaṭa-prū,* q. v.

प्रे *pre* (*pra-i,* see rt. 5. *i*), cl. 2. P. *praiti, praitum* (Ved. *preshe*), to go forth, come forth, appear (Ved.); to go on, proceed (especially as a sacrifice, Ved.); to go forwards, go farther; to go to, come to, arrive at, attain, reach; to go out; to depart (this life), die: Intens. *preyate,* Ved. to drive or go forth (in a chariot, said of Ushas).

Preta, as, ā, am, departed, deceased, dead, defunct, a dead person; (*as*), m. the spirit of a departed person, departed spirit, spirit abiding in the lower world, the spirit before obsequial rites are performed; a ghost, an evil being (especially one animating the carcases of the dead).—*Preta-karman, a,* n. an obsequial act or rite, funeral rites.—*Preta-kalpa, as,* m. 'obsequial ordinance,' N. of the second part of the Garuḍa-Purāṇa.—*Preta-kārya, am,* n. or *preta-kṛitya, am, ā,* n. f. an obsequial or funeral rite, obsequial ceremonies in honour of the dead or of deceased ancestors.—*Preta-gata, as, ā, am,* gone to the departed, dead.—*Preta-gṛiha, am,* n. 'house of the dead,' a burying ground.—*Preta-gopa, as,* m. the Keeper of the dead.—*Preta-ćārin, ī,* m. 'roaming among the dead,' Śiva.—*Preta-tva, am,* n. the state of a departed spirit, the being dead.—*Preta-dāha, as,* m. the burning of the dead.—*Preta-dhūma, as,* m. 'smoke of the dead,' the smoke of a funeral pile; (according to Kullūka = *dahyamāna-śava-dhūma.*)—*Preta-nadī,* f. the river of the dead (= *vaitaraṇī,* q. v.).—*Preta-nara, as,* m. a dead man, a corpse, a ghost. —*Preta-niryātaka* or *preta-nirhāraka, as,* m. a man employed to carry forth dead bodies; a kinsman who does so.—*Preta-paksha* or *preta-pakshaka, as,* m. 'half-month of the departed, i. e. of the Manes,' N. of the dark half in the Gauṇa Āśvina (so called as peculiarly appointed for the celebration of obsequial rites to the Pitṛis or Manes; = *pitṛi-paksha*).—*Preta-paṭaha, as,* m. 'drum of the dead,' a drum beaten at a funeral.—*Preta-pati, is,* m. 'lord or ruler of the dead,' an epithet of Yama. —*Preta-pātra, am,* n. 'vessel of the dead,' a vessel used in obsequial presentations.—*Preta-pura, am,* n. the city of the dead, the abode of Yama.—*Preta-prasādhana, am,* n. the laying out of a corpse. —*Preta-bhakshiṇī,* f., N. of a goddess.—*Preta-bhāva, as,* m. the state of the departed, the being dead; *saṃsiddhaḥ preta-bhāvāya,* ready to die. —*Pretabhāva-stha, as, ā, am,* being in the state of the departed, dead.—*Preta-bhūmi, is,* f. a place in which the dead are burned or buried, a cemetery. —*Preta-mañjarī,* f., N. of a section of the Garuḍa-Purāṇa.—*Preta-medha, as,* m. a sacrifice to the dead, funeral sacrifice.—*Preta-moksha, as,* m., N. of the twenty-eighth chapter of the Māgha-māhātmya.—*Preta-rākshasī,* f. a various reading for *apeta-rākshasī,* = *tulasī.* — *Preta-rāja, as,* m. 'king of the dead,' an epithet of Yama.—*Preta-loka, as,* m. the world of the dead, the region of disembodied spirits (in which they remain for one year or until the obsequial rites are completed).—*Preta-vat,* ind. as if dead, as in the case of the dead. —*Preta-vana, am,* n. 'grove of the dead,' a place where bodies are burnt or buried, a cemetery.—*Preta-vāhita, as, ā, am,* impelled or possessed by an evil spirit.—*Preta-śarīra, am,* n. the body which accompanies a departed spirit.—*Preta-śilā,* f. 'stone of the dead,' N. of a stone near Gayā, on which funeral cakes were offered.—*Preta-śuddhi, is,* f. or *preta-śauća, am,* n. purification after the death of a kinsman.—*Preta-śrāddha, am,* n. obsequial ceremonies offered to a departed relative during the year of his demise (fifteen are said to be required). —*Preta-hāra, as,* m. one who carries out the dead, a near kinsman.—*Pretādhipa* (*°ta-adh°*), *as,* m. 'lord or ruler of the dead,' an epithet of Yama. —*Pretādhipati* (*°ta-adh°*), *is,* m., Ved. the lord of the dead, ruler of departed spirits.—*Pretānna* (*°ta-an°*), *am,* n. food offered to the Manes or distributed on a person's death.—*Pretāvāsa* (*°ta-āv°*), *as,* m. 'habitation of the dead,' a burial ground, cemetery. —*Pretāsthi* (*°ta-as°*), *i,* n. the bone of a dead man.—*Pretāsthi-dhārin, ī,* m. 'wearing dead men's bones,' an epithet of Rudra (Śiva).—*Preteśa* (*°ta-īśa*) or *preteśvara* (*°ta-īś°*), *as,* m. 'lord of the dead,' an epithet of Yama.—*Pretoddeśa* (*°ta-ud°*), *as,* m. an offering to the Manes.

Preti, is, f., Ved. departure, flight.—*Preti-vat, ān, atī, at,* Ved. containing the word *preti* or a form of *pre.*—*Pretīshaṇi* (*°ti-ish°*), *is, is, i,* Ved. striving to move forwards (an epithet of Agni; Sāy. = *prāpta-gamana*).

Pretika, as, m. the soul of a deceased person, a spirit, ghost.

Pretya, ind. having departed, having died, after death, in the next world, in the life to come. —*Pretya-jāti, is,* f. rank or position in the world to come.—*Pretya-bhāj, k, k, k,* obtaining after death, enjoying the fruits of anything in the next world.—*Pretya-bhāva, as,* m. the state after death, condition of the soul after death, future state.—*Pretyabhāvika, as, ī, am,* relating to the state after death, (opposed to *aihalaukika;* probably an incorrect form for *praityabhāvika.*)

Pretvan, ā, arī, a, straying about (as cattle); (*ā*), m. wind, air; an epithet of Indra; [cf. *prertvan.*]

Prehi-kaṭā, f. (*prehi,* 2nd sing. impv. of *pre* + *kaṭa*), a rite in which no mats are allowed (see Gaṇa Mayūra-vyaṃsakādi to Pāṇ. II. 1, 72).

Prehi-kardamā, f. a rite in which no impurity of any kind is allowed.

Prehi-dvitīyā, f. a rite at which no second person is allowed to be present.

Prehi-vāṇijā, f. a rite at which no merchants are allowed to be present.

प्रेकीय *prekīya* (fr. *pra* + *eka*), Nom. P. *prekīyati, -yitum,* = *praikīya;* see Vopa-deva II. 4.

प्रेक्ष् *preksh* (*pra-īksh*), cl. 1. A. *prekshate, prekshitum,* to look towards, look at, view, see, behold, regard, observe; to look on (without interfering), allow, suffer.

Prekshaka, as, ikā, am, looking at, viewing, beholding, seeing, surveying, intending to view; (*as*), m. a looker, spectator, beholder, surveyor, member of an audience.—*Prekshakerita* (*°ka-īr°*), *as, ā, am,* uttered by a spectator.

Prekshaṇa, am, n. looking at, viewing, seeing, regarding, being a spectator; visiting; looking wantonly; the eye; any public show or spectacle; a

sight; a place where public exhibitions are held. — *Prekshaṇa-kūṭa, as, am,* m. n. the eye-ball, the pupil of the eye.

Prekshaṇaka, as, ikā, am, looking at, viewing, a spectator; (*am*), n. a spectacle, show, a play.

Prekshaṇika, as, ī, am, looking at, one who looks at or views; (*ā*), f. a woman fond of seeing shows.

Prekshaṇīya, as, ā, am, to be seen or viewed, to be beheld or gazed at, visible, apparent, conspicuous [cf. *dush-p°*]; worth seeing, worthy of being looked at, beautiful to the view, sightly; to be regarded as, resembling, looking or appearing like. — *Prekshaṇīya-tama, as, ā, am,* most worthy of being seen, most sightly. — *Prekshaṇīya-tara, as, ā, am,* more worthy of being seen, more sightly, more conspicuous. — *Prekshaṇīya-tā,* f. sightliness, conspicuousness, beautifulness.

Prekshaṇīyaka, as, ikā, am, visible, apparent, conspicuous; (*am*), n. a play, spectacle.

Prekshat, an, antī, at, looking at, beholding, regarding, observing.

Prekshamāṇa, as, ā, am, looking at, looking on, viewing, beholding, regarding.

Prekshā, f. looking at, viewing, beholding, observing, seeing, regarding, (sometimes at the end of a comp., e. g. *dharma-preksha,* regarding or considering the law; cf. *mukha-p°*); sight, view, look, aspect, appearance; being a spectator, seeing a play or dance; any public show or spectacle, a sight; a play, dancing; conceiving, conception, understanding, intellect; circumspection, consideration; reflection, deliberation; the branch of a tree. — *Prekshāgāra* (°*shā-ag°* or °*shā-āg°*), *as, am,* m. n. or *prekshā-gṛiha, am,* n. 'spectacle-house,' any building erected for a show, temporary structure consisting of stalls for spectators, a play-house. — *Prekshā-vat, ān, atī, at,* possessed of circumspection, considerate, wise, prudent. — *Prekshā-samāja, as,* m. an assembly at a spectacle, crowd at a theatre; (according to Kullūka = *nṛityādi-sthāna-jana-samṛiddhi.*)

Prekshita, as, ā, am, looked at, viewed, beheld, seen; (*am*), n. a look, glance.

Prekshitṛi, tā, trī, tṛi, one who looks on, a spectator.

Prekshin, ī, iṇī, i, looking at, viewing, regarding; watching narrowly, scrutinizing [cf. *mukha-p°*]; having the eyes or glance of [cf. *mṛiga-p°, vṛika-p°*]; *jihma-prekshin,* looking aside, looking askance. — *Prekshi-tva, am,* n. the act of watching narrowly, scrutinizing.

1. *prekshya, as, ā, am,* to be looked at, to be regarded or observed [cf. *dush-p°*]; to be seen, visible, apparent, brilliantly conspicuous; to be looked at patiently, to be suffered or endured; worthy of being seen, sightly, conspicuous; N. of a Śabdālaṅkāra.

2. *prekshya,* ind. having looked at, having beheld or observed.

Prekshyamāṇa, as, ā, am, being looked at or beheld, being seen.

प्रेङ्ख् *prenkh* (*pra-īnkh*), cl. 1. P. *prenkhati, prenkhitum,* to tremble, shake, quiver, oscillate, vibrate: Caus. *prenkhayati, -yitum,* to cause to oscillate or vibrate, swing (trans.), shake.

Prenkha, as, ā, am, trembling, shaking, vibrating, oscillating, swinging (Ved.); (*as, ā, am*), m. f. n. a swing, a sort of hammock or swinging cot (either for travelling or diversion); *nakulasya vāmadevasya prenkhaḥ* and *marutām prenkhaḥ,* N. of two Sāmans; (*ā*), f. dancing; wandering, travelling about, roaming (?); a particular pace of a horse. — *Prenkhenkhana* (°*kha-in°*), *am,* n. swinging.

Prenkhaṇa, as, ā, am, wandering, moving or going towards, entering; (*am*), n. swinging; a swing; a minor drama in one act; going, wandering (?). — *Prenkhaṇa-kārikā,* f. a female swinger or dancer.

Prenkhaṇīya, as, ā, am, to be swung or made to oscillate.

Prenkhat, an, antī, at, shaking, moving, oscillating, vibrating; wandering (?); diffusing (?); touching (?).

Prenkhayat, an, antī, at, swinging (trans.).

Prenkhita, as, ā, am, swung, shaken, set in motion, made to oscillate; being in contact with (?).

Prenkholana, am, n. swinging, shaking, oscillating; a swing, swing-cot or hammock.

Prenkholaya, Nom. P. *prenkholayati, -yitum,* to swing, shake; [cf. *andolaya, āndolaya, hindolaya.*]

प्रेङ्गण *prengaṇa, am,* n. (fr. rt. *ing* with *pra*), see Scholiast on Pāṇ. VIII. 4, 32.

प्रेड् *preḍ* (*pra-īḍ*), cl. 2. Ā. *preṭṭe, preḍitum,* Ved. to implore, supplicate; praise, celebrate; (Sāy. = *prakarsheṇa stu,* to praise greatly, celebrate exceedingly.)

प्रेडक *preḍaka,* an incorrect form for *preraka,* q. v.

प्रेणि *preṇi.* See p. 663, col. 1.

प्रेत *preta,* &c. See under *pre,* p. 663, col. 2.

प्रेद्ध *preddha, as, ā, am* (fr. rt. *indh* with *pra*), Ved. kindled, lighted.

प्रेन् *pren* (*pra-in*), cl. 8. P. *prenoti,* &c., Ved. to send forth, impel forwards or upwards.

प्रेन्वन *prenvana, am,* n. (fr. rt. *inv* with *pra*), see Vārttika II. to Pāṇ. VIII. 4, 2.

Prenvanīya, see Vārttika II. to Pāṇ. VIII. 4, 2.

प्रेप्सा *prepsā,* f. (fr. Desid. of rt. *āp* with *pra*), the wish to attain, desire of obtaining, desire, longing for; supposition, assumption.

Prepsu, us, us, u, wishing to attain, desirous of obtaining, wishing, seeking, longing for (with acc.); aiming at, having in view; supposing, assuming; anxious to rescue or save; *tat-prepsu, us,* m. (in Ved. gram.) epithet of a particular form of the Desiderative.

प्रेमन् *preman,* &c. See p. 663, col. 1.

प्रेयस् *preyas.* See p. 663, col. 1.

प्रेर् *prer* (*pra-īr*), cl. 2. Ā. *prerte, preritum,* to move, come forward, come forth, go forth, rise, appear (Ved.): Caus. P. *prerayati, -yitum,* to set in motion, cause to move forwards, move; to drive forwards, push on, drive onwards, urge or press forwards; to urge on, force on, hasten, stimulate, incite, excite; to send forth, dismiss, dispatch; to send; to direct towards; to utter; to ask.

Preraka, as, ikā, am, setting in motion, urging on, impelling, inciting, stimulating, exciting; sending. — *Preraka-tva, am,* n. the act of setting in motion, urging on.

Preraṇa, am, n. driving on [cf. *paśu-p°*]; (*am, ā*), n. f. the act of urging on, inciting, driving, instigating; impulse, passion; sending, dispatching, directing, ordering, order, direction, commanding; activity, action; the sense of the causal verb, [cf. Vopa-deva XVIII. 1.] — *Preraṇārtha* (°*ṇa-ar°*), *as, ā, am,* having the sense of inciting or of the causal verb.

Preraṇīya, as, ā, am, to be urged on or incited.

Prerayat, an, antī, at, setting in motion, moving, directing (the eyes).

Prerayitṛi, tā, trī, tṛi, one who urges, an instigator, inciting, instigating; one who sends.

Prerita, as, ā, am, driven forwards, impelled, influenced, instigated; excited, urged, stimulated; incited to speak; sent, directed, dispatched; ordered; touched; (*as*), m. an envoy, a messenger.

Preritṛi, tā, trī, tṛi, one who urges on or incites, an inciter; one who sends.

Prertvan, ā, m., Ved. the ocean, the sea; (*arī*), f. a river.

Preryamāṇa, as, ā, am, being urged on, being incited.

प्रेष् 1. *presh,* cl. 1. Ā. *preshate,* &c., to go, move; (also read *hresh.*)

प्रेष् 2. *presh* (*pra-ish,* see rt. 1. *ish*), cl. 4. P. Ā. *preshyati, -te, preshitum,* to drive forth, drive away, drive forwards, drive on; to send forth, send out, utter; to hurl, fling, cast; (P.) to call upon, invite, summon (in Vedic ritual said technically of the presiding priest at a sacrifice calling upon the assistant priests to commence a recitation or a ceremony; with acc. of the object, e. g. *sāma preshyati gāya brūhīti vā,* he calls upon an assistant priest with the words 'Sing' or 'Say' to commence the recitation of a Sāman; also with gen. of the object; also with dat. of the deity to whom the recitation is addressed or the sacrifice offered, e. g. *Agnaye preshya,* call upon an assistant priest to commence the offering or to commence the hymn to Agni): Caus. *preshayati, -yitum,* to send forth, send away, dismiss; to send into exile, banish; to send, dispatch; to send word to, send a message to; to hurl, fling, cast, throw; to turn or direct (the eyes).

3. *presh, ṭ,* f., Ved. pressing, pressure; (*ṭ, ṭ, ṭ*), pressing, urging on, (Sāy. = *preraka.*)

Presha, as, m. urging on, impelling (Ved. = *praisha*); pain, affliction.

Preshaka, as, ikā, am, sending, dispatching; one who orders or commands, ordering, directing.

Preshaṇa, am, n. the act of sending, dispatching (a messenger); sending on a mission, commissioning, charging, ordering, directing, commanding; executing a commission. — *Preshaṇa-kṛit, t, t, t,* executing a commission. — *Preshaṇādhyaksha* (°*ṇa-adh°*), *as,* m. a superintendent of the commands (of a king), chief of the administration.

Preshaṇīya, as, ā, am, to be sent or dispatched.

Preshayat, an, antī, at, sending forth, sending away; turning, directing (the eyes).

Preshayitṛi, tā, trī, tṛi, sending on a commission, giving orders.

Preshita, as, ā, am, sent forth, sent away; sent into exile, banished; sent, dispatched (on an errand); ordered, directed; turned, directed (as the eyes).

Preshitavat, ān, atī, at, one who has sent or dispatched.

Preshitavya, as, ā, am, Ved. to be called upon or invited (to commence a ceremony).

Preshya, as, ā, am, to be sent or dispatched, proper to be sent [cf. *kārya-p°*]; (*as*), m. a messenger, servant, menial, slave [cf. *grāma-p°*]; (*ā*), f. a female messenger, female servant; (*am*), n. the being a servant, servitude; [cf. *śūdra-p°.*] — *Preshya-kara, as, ī, am,* executing orders. — *Preshya-jana, as,* m. servants collectively, domestics, an establishment of servants. — *Preshya-tā,* f. or *preshya-tva, am,* n. the being a servant, servitude. — *Preshya-bhāva, as,* m. the state or condition of a servant, servitude. — *Preshya-vadhū, ūs,* f. a female servant, handmaid; the wife of a slave. — *Preshya-varga, as,* m. a train of servants. — *Preshyā-tva, am,* n. the state of a female servant, being a handmaid.

Preshyamāṇa, as, ā, am, being sent forth, being sent or dispatched (on an errand).

Praisha, as, m. an invitation, order, command (especially in liturgical language, = *presha*); sending, directing; sorrow, distress, affliction; phrenzy, intoxication, insanity (?). — *Praisha-kṛit, t, t, t,* Ved. executing orders or commands, a servant.

Praishaṇika, as, ī, am (fr. *preshaṇa*), executing orders or commissions (as a means of livelihood), fitted for the execution of commands.

Praisham, ind., Ved. in the formula *praishaiḥ* or *ishṭibhiḥ praisham iććhati,* he strives to start (the sacrifice compared to an animal in the chase) with invocations or exclamations.

Praishika, as, ī, am (fr. *praisha*), belonging to or connected with the invitatory formulas (in liturgical language).

Praishya, as, m. a servant, slave; (*ā*), f. a female servant; (*am*), n. the being a servant, servitude. — *Praishya-bhāva, as,* m. the state or condition of a servant, servitude.

प्रेष्ठ *preshṭha.* See p. 663, col. 1.

प्रेहण *prehaṇa, am,* n. (fr. rt. *īh* with *pra*), see Scholiast on Pāṇ. VIII. 4, 31.

प्रेहिकटा *prehi-kaṭā,* &c. See p. 663, col. 3.

प्रैकीय *praikīya* (fr. *pra* + *eka*), Nom. P. *praikīyati, -yitum,* = *prekīya,* see Vopa-deva II. 4.

प्रैय *praiya, am,* n. an abstract noun from *priya,* see Gaṇa Pṛithv-ādi to Pāṇ. V. 1, 122.

Praiyaka, as, m. a patronymic from Priyaka.

Praiyaṅgava, as, ī, am (fr. *priyaṅgu*), Ved. relating to panic-grass.

Praiyamedha, as, ī, am, Ved. an adj. from *priya-medha;* (*as*), m., N. of a Sāman; a patronymic of Sindhu-kshit.

Praiyarūpaka, am, n. an abstract noun from *priya-rūpa.*

Praiyavrata, as, ī, am, relating or belonging to Priya-vrata; (*as*), m. a patronymic from Priya-vrata.

Praiyyaṅgava, a wrong form for *praiyaṅgava,* q. v.

Praiyyamedha, as, m. a patronymic; (*as, ī, am*), a wrong form for *praiyamedha,* q. v.

प्रोक्त *prokta, as, ā, am* (fr. *pra-vać*), spoken to, addressed; announced, declared, laid down as a rule or axiom, said, told, uttered. — *Prokta-kārin, ī, iṇī, i,* doing what one has been told.

Proktavat, ān, atī, at, one who has said or declared.

Proćyamāna, as, ā, am, being declared or announced, being uttered or said.

प्रोक्ष् *proksh* (*pra-uksh*), cl. 6. P. A. *prokshati, -te, prokshitum,* to sprinkle upon, besprinkle, sprinkle; to consecrate (by sprinkling), consecrate as a sacrificial victim; to sacrifice, kill, slay, slaughter (a sacrificial victim): Caus. *prokshayati, -yitum,* to sprinkle, sprinkle with.

Prokshaṇa, am, n. the act of sprinkling with water (for purification), sprinkling, consecration by sprinkling (of a sacrificial animal or of a dead body before burial); immolation of victims, killing animals in sacrifice; a text to be repeated at an animal sacrifice; (*ī*), f. (generally used in pl.) water for sprinkling, holy water, water for consecrating (mixed with rice and barley grains). — *Prokshaṇī-pātra, am,* n. a vessel for sprinkling water, &c.

Prokshaṇi, is, f. = *prokshaṇī* above.

Prokshaṇīya, as, ā, am, to be sprinkled, fit to be sprinkled; (*am*), n. water used for consecrating.

Prokshat, an, atī or *antī, at,* Ved. sprinkling, consecrating.

Prokshita, as, ā, am, sprinkled, purified by sprinkling; offered in sacrifice; immolated, killed, slaughtered.

Prokshitavya, as, ā, am, to be sprinkled, to be consecrated.

प्रोघीय *proghīya* (*pra-ogha*), Nom. P. *proghīyati, -yitum,* = *praughīya,* see Vopa-deva II. 4.

प्रोच्चण्ड *proććaṇḍa* (*pra-uć°*), *as, ā, am,* exceedingly terrible or horrible, very violent.

प्रोच्चर् *proć-ćar* (*pra-ud-ćar*), cl. 1. P. *-ćarati, -ćaritum,* to utter a sound, utter, pronounce: Caus. *-ćārayati, -yitum,* to cause to sound, utter a sound.

Proć-ćarat, an, antī, at, uttering a sound, uttering.

Proć-ćārita, as, ā, am, caused to sound, sounding.

प्रोच्चैस् *proććais* (*pra-uć°*), ind. exceedingly high, in a very high degree; very loudly.

प्रोच्छल् *proć-ćhal* (*pra-ud-śal*), cl. 1. A. *-ćhalate, -ćhalitum,* to spirt out, gush forth, flow forth.

Proć-ćhalat, an, antī, at, spirting out, gushing forth, flowing or issuing forth, flowing out or up.

प्रोच्छून *proć-ćhūna, as, ā, am* (fr. rt. *śvi* with *pra-ud*), swelled, swollen.

प्रोच्छ्रि *proć-ćhri* (*pra-ud-śri*), cl. 1. P. *proććhrayati, -yitum,* to set up, erect.

Proć-ćhrita, as, ā, am, high, lofty.

प्रोज्जासन *proj-jāsana, am,* n. (fr. rt. *jas* with *pra-ud*), killing, slaughter.

प्रोज्ज्वल् *proj-jval* (*pra-ud-jval*), cl. 1. P. *-jvalati, -jvalitum,* to shine brightly, flash, glitter.

प्रोज्झ् *projjh* (*pra-ujjh*), cl. 6. P. *projjhati, projjhitum,* to abandon, forsake, avoid, shun, leave, quit, escape.

Projjhana, am, n. abandoning, forsaking, leaving, quitting, letting go.

Projjhita, as, ā, am, abandoned, forsaken, quitted, shunned, avoided.

प्रोञ्छ् *proñćh* (*pra-uñćh*), cl. 1. 6. P. *proñćhati, proñćhitum,* to wipe out, efface.

Proñćhana, am, n. wiping out, wiping away, effacing; picking up the remnants; [cf. *uñćhana,* and cf. also Kullūka on Manu II. 241.]

प्रोड्डी *proḍ-ḍī* (*pra-ud-ḍī*), cl. 1. 4. A. *-ḍayate, -ḍīyate, -ḍayitum,* to fly up, fly away, fly off.

Proḍ-ḍīna, as, ā, am, flown up, flown away.

Proḍ-ḍīya, ind. having flown up, having flown away.

प्रोढम् *proḍham,* ind., see Gaṇa Tishṭhadgv-ādi to Pāṇ. II. 1, 17.

प्रोण्ठ *proṇṭha, as,* m. a spitting-pot, spittoon.

प्रोत *prota, as, ā, am* (fr. rt. *ve* with *pra*), sewed, stitched; extended lengthwise or perpendicularly, sewed with the threads lengthwise (as the warp of 'a piece of cloth, opposed to *ota,* q. v., which means extended horizontally or sewn with the threads crosswise as the woof of cloth;' *ota-prota* in Mahā-bh. Udyoga-p. 1789 probably means 'who is the woof and warp of the universe,' i. e. extended everywhere; according to the Scholiast *otaḥ protaśća = tiryag ūrdhvaṃ ća paṭe tantava ivānusyūtaḥ*); tied, strung; joined, connected; set, inlaid; transfixed, pierced, impaled, put on (a spit); (*am*), n. cloth, clothes. — *Prototsādana* (°*ta-ut*°), *am,* n. a parasol, umbrella.

Protaya, Nom. P. *protayati, -yitum,* to infix, insert.

Protayitvā, ind. having infixed or inserted.

Proti, is, m., Ved., N. of a man.

प्रोत्कट *protkaṭa* (*pra-ut*°), *as, ā, am,* scil. *bhṛitya,* a head servant, favourite servant.

प्रोत्कण्ठ 1. *protkaṇṭha* (*pra-ut*°), *as, ā, am,* stretching out or lifting up the neck.

2. *protkaṇṭha,* Nom. Caus. P. *-kaṇṭhayati, -yitum,* to awaken longings, excite desires in (with acc.).

प्रोत्कर्ष *protkarsha* (*pra-ut*°), *as,* m. pre-eminence.

प्रोत्कृष्ट *protkṛishṭa* (*pra-ut*°), *am,* n. a loud cry or uproar, loud sound (Hari-vaṃśa 13816).

प्रोत्खन् *prot-khan* (*pra-ud-khan*), cl. 1. P. A. *-khanati, -te, -khanitum,* to dig up, dig through, dig out, dig open.

Prot-khāta, as, ā, am, dug up, dug out.

प्रोत्खै *prot-khai* (*pra-ud-khai*), cl. 1. P. *-khāyati, -khātum,* to dig up, dig out.

प्रोत्तान *prottāna* (*pra-ut*°), *as, ā, am,* Ved. stretched out widely.

प्रोत्तुङ्ग *prottuṅga* (*pra-ut*°), *as, ā, am,* very high or lofty, elevated, prominent.

प्रोत्तॄ *prot-tṝ* (*pra-ud-tṝ*), cl. 1. P. *-tarati, -tarītum, -taritum,* to cross over, pass over; to rise or come out from, emerge.

प्रोत्पत् *prot-pat* (*pra-ud-pat*), cl. 1. P. *-patati, -patitum,* to fly up, soar aloft.

प्रोत्पन्न *prot-panna, as, ā, am* (fr. rt. 2. *pad* with *pra-ud*), produced, originated, developed.

प्रोत्फुल्ल *protphulla, as, ā, am* (fr. rt. *phal* with *pra-ud*), widely expanded, full-blown. — *Protphulla-nayana, as, ā, am,* having the eyes wide open.

Protphala (*pra-ut*°), *as,* m. a species of tree resembling the fan-palm.

प्रोत्सद् *prot-sad* (*pra-ud-sad*), Caus. P. *-sādayati, -yitum,* to cause to perish, destroy, remove; to pacify, appease (anger); to draw forth.

Prot-sādana, am, n. causing to perish, destroying; contriving, device (?).

Prot-sādya, ind. having destroyed; having drawn forth.

प्रोत्सह् *prot-sah* (*pra-ud-sah*), cl. 1. P. A. *-sahati, -te, -sahitum, -soḍhum,* to make effort, exert one's self; to take courage, take heart: Caus. *-sāhayati, -yitum,* to incite, instigate, inspirit; to exhort.

Prot-sāha, as, m. any great exertion or effort, great zeal, ardour; stimulus, incitement.

Prot-sāhaka, as, m. an instigator, inciter, exhorter; (in law) the instigator of any crime.

Prot-sāhana, am, n. the act of inspiriting or inciting, instigation, stimulating to bold and vigorous effort.

Prot-sāhita, as, ā, am, incited, instigated, stimulated, encouraged.

प्रोत्सृ *prot-sṛi* (*pra-ud-sṛi*), Caus. P. *-sārayati, -yitum,* to cause to go forwards, urge on, incite; to exhort; to offer, grant, give.

Prot-sāraṇa, am, n. sending away, removing, getting rid of, clearing away, expelling.

Prot-sārita, as, ā, am, urged forwards, incited; removed, got rid of, ejected, expelled; offered, granted, given; relinquished.

Prot-sāryamāṇa, as, ā, am, being urged on or incited.

प्रोथ *proth,* cl. 1. P. A. *prothati, -te, prothitum,* to pant, neigh, whinny, snort (as a horse, Ved.); to be equal to, be a match for, be able to withstand (with dat. or gen.); to be able, to be adequate or competent; to be full, be complete or ample; to subdue, overpower; to destroy: Intens. (in pres. part. *popruthat*), Ved. to neigh, snort; to champ; (Sāy. = *ghāsa-bhakshaṇānantara-bhāriṇam oshṭha-śabdaṃ kṛi.*)

Protha, as, am, m. n. (according to Uṇādi-s. II. 12, fr. rt. *pru*), the nostrils of a horse, the nose of a horse or the tip of it; the snout of a hog; (*as*), m. the loins or hip; the womb (?); an embryo; an excavation or cave; a petticoat, old clothes; terror, fright; (*as, ā, am*), travelling, wayfaring, a traveller; notorious, famous; placed, fixed.

Prothatha, as, m., Ved. panting, snorting.

Prothin, ī, m. a horse.

प्रोदि *prod-i* (*pra-ud-i*), cl. 2. P. *-eti, -etum,* to go up, rise.

प्रोद्गम् *prod-gam* (*pra-ud-gam*), cl. 1. P. *-gaććhati, -gantum,* to extend forward, jut out, project, overhang.

Prod-gata, as, ā, am, projecting, prominent.

प्रोद्गै *prod-gai* (*pra-ud-gai*), cl. 1. P. *-gāyati, -gātum,* to begin to sing.

Prod-gīta, as, ā, am, begun to be sung.

प्रोद्घुष् *prod-ghush* (*pra-ud-ghush*), cl. 1. P. *-ghoshati, -ghoshitum,* to sound forth, resound; to fill with cries: Caus. *-ghoshayati, -yitum,* to cause to resound, cause to sound forth; to proclaim loudly, proclaim.

Prod-ghushṭa, as, ā, am, resounding, resonant, sounding forth; making a loud noise.
Prod-ghoshaṇa, am, ā, n. f. sounding or crying aloud; causing to sound forth, proclaiming, proclamation.
Prod-ghoshayat, an, antī, at, causing to sound forth, proclaiming loudly, proclaiming.

प्रोद्दाम proddāma (pra-ud°), as, ā, am, unbounded, immense, vast, huge.

प्रोद्धृ prod-dhṛi (pra-ud-hṛi), cl. 1. P. A. -dharati, -te, -dhartum, to lift up, draw up (water from a well); to save, extricate.

प्रोद्बुद्ध prod-buddha, as, ā, am (fr. rt. budh with pra-ud), awakened (in a metaphorical sense).
Prod-bodha, as, m. awaking, appearing, appearance.

प्रोद्भिद् prod-bhid (pra-ud°), cl. 7. P. A. -bhinatti, -bhintte, -bhettum, to break forth, burst forth.
Prod-bhinna, as, ā, am, broken forth, burst forth; germinated, standing erect.

प्रोद्भूत prod-bhūta, as, ā, am (fr. rt. bhū with pra-ud), sprung up, arisen.

प्रोद्यम् prod-yam (pra-ud-yam), cl. 1. P. -yaććhati, -yantum, to lift up, raise; to throw forwards, throw, cast.
Prod-yata, as, ā, am, lifted up, raised.

प्रोद्वाह prod-vāha, as, m. (fr. rt. vah with pra-ud), marriage.

प्रोन्नद् pron-nad (pra-ud-nad), cl. 1. P. -nadati, -naditum, to roar out, roar.

प्रोन्नम् pron-nam (pra-ud-nam), Caus. P. -namayati, -yitum, to raise up, erect.
Pron-nata, as, ā, am, raised up, elevated, very high, towering, very lofty; projecting; superior to.
Pron-namita, as, ā, am, raised up, erected.
Pron-namya, ind. having raised up or erected.

प्रोन्नी pron-nī (pra-ud-nī), cl. 1. P. A. -nayati, -te, -netum, to bring up, lead up, raise, elevate.

प्रोन्मद् pron-mad (pra-ud-mad), cl. 4. P. -mādyati, -maditum, to begin to grow furious, begin to rut (as an elephant).

प्रोन्माथिन् pron-māthin, ī, inī, i (fr. rt. math with pra-ud), destroying, annihilating.

प्रोन्मील् pron-mīl (pra-ud-mīl), cl. 1. P. -mīlati, -mīlitum, Ved. to open the eyes, open (as a flower), blossom; come to light, appear: Caus. -mīlayati, -yitum, to open the eyes; to unfold, reveal, bring to light, discover.

प्रोभ् probh or prombh (pra-ubh or pra-umbh), cl. 6. P. probhati, prombhati, probhitum, prombhitum, Ved. to bind.
Prombhaṇa, am, n. binding; filling (?).
Prombhita, as, ā, am, bound; filled (?).

प्रोर्णु prorṇu (pra-ūrṇu), cl. 2. P. A. prorṇoti, prorṇauti, prorṇute, prorṇavitum, prorṇuvitum, (P.) to cover over, cover up, cover, envelop; (A.) to be covered: Intens. prorṇonūyate, to cover or envelop completely.
Prorṇunavishu, us, us, u, wishing to cover or conceal.
Prorṇunūshu, us, us, u, wishing to cover.
Prorṇuvat, an, atī, at, covering over, covering, enveloping.
Prorṇuvitṛi, tā, trī, tṛi, one who covers or envelops.

प्रोल्लस् prol-las (pra-ud-las), cl. 1. P. -lasati, -lasitum, to shine brightly, glitter.
Prol-lasat, an, antī, at, shining brightly, glittering.

प्रोल्लाघित prol-lāghita, as, ā, am (fr. rt. lāgh with pra-ud), recovered from sickness, convalescent, strong, robust.

प्रोल्लिखत् prol-likhat, an, atī or antī, at (fr. rt. likh with pra-ud), making lines or scratches, marking.
Prol-lekhana, am, n. drawing marks or lines, scratching, marking.

प्रोष prosha. See rt. 1. prush, p. 663.

प्रोषक proshaka, ās, m. pl., N. of a people (Mahā-bh. Bhīshma-p. 376).

प्रोषित proshita, as, ā, am (fr. rt. 6. vas with pra), sojourning abroad or in a foreign country, away from home, absent, abroad. — Proshita-trāsa, as, m. fear of one who is absent. — Proshita-bhartṛikā, as, ā, am, whose husband is abroad. — Proshita-maraṇa, am, n. dying abroad or in a foreign country. — Proshita-vat, ān, atī, at, sojourning away from home, strange, a stranger.
Proshya, as, ā, am, Ved. moving to distant places, flowing onwards (as water; perhaps connected with rt. 1. prush). — Proshya-pāpīyas, ān, asī, as, become worse by sojourning in a foreign country, deteriorated by living abroad.

प्रोष्ठ proshṭha, as, m. (perhaps a contraction for a form prāva-stha fr. rt. sthā with pra-ava), a bench, stool; a bull, an ox; N. of a man; (ās), m. pl., N. of a people; (as, ī), m. f. a sort of carp, Cyprinus Pausius (= śapharī). — Proshṭha-pada, as, ā, m. f. (also e, f. du., ās, pl.), 'the foot of a stool,' N. of a double Nakshatra or of the third and fourth lunar mansions, the month Bhādra or August–September; (also called pūrva-bhādrapadā and uttara-bhādrapadā; cf. nakshatra, bhādra-padā.) — Proshṭha-pāda, as, ī, am, one whose feet rest on a bench; born under the Nakshatra Proshṭha-padā. — Proshṭhe-śaya, as, ā, am, Ved. sleeping on a couch; (Sāy.) = prāṅgaṇe śayānaḥ, sleeping or lying in a court-yard.
Proshṭhika, as, m., N. of a man.

प्रोष्ण proshṇa (pra-ush°), as, ā, am, exceedingly hot, burning hot, scorching.

प्रोष्य proshya. See under proshita above.

प्रोह् proh (pra-ūh, see rt. 1. ūh), cl. 1. P. prohati, prohitum, Ved. to push forward, push away, (according to Mahī-dhara = nir-ākṛi); to throw down; (prohati = pātayati.)
1. proha in proha-kaṭā, f. (proha, 2nd sing. Impv. of proh), a various reading for prehi-kaṭā, q. v. — Proha-kardamā, f. a ceremony at which impurity is cleared away (see Gaṇa Mayūra-vyaṃsakādi to Pāṇ. II. 1, 72).
Prohaṇa, am, n. the act of pushing away (?).
Prohya-padi, ind. (perhaps) by or in pushing away the foot (Gaṇa Dvidaṇḍy-ādi to Pāṇ. V. 4, 128).

प्रोह 2. proha, as, m. (fr. rt. 2. ūh with pra), logical reasoning; an elephant's foot; the ankle of an elephant; a joint, a knot; (as, ā, am), skilful, clever; reasoning logically, a reasoner, disputant.
Prohaṇīya, as, ā, am, to be reasoned or argued.
Prauha, as, ī, am, clever, skilful; (as), m. consideration, reflection; a good argument; the foot of an elephant; a joint.

प्रौक्त praukta, as, ī, am (fr. prokta), having the sense of 'proclaimed by' (said of a suffix).

प्रौघीय praughīya (fr. pra + ogha), Nom. P. praughīyati, -yitum, = proghīya, see Vopadeva II. 4.

प्रौढ prauḍha, as, ā, am (fr. rt. vah with pra), grown up, full-grown, fully developed, matured, perfected; mature, adult, old; married; luxuriant (as a plant); great, grand, mighty, strong; impulsive, impetuous, violent; thick, dense (as darkness); full (as the moon); filled with, full of, (at the end of comps.; cf. mṛidu-p°); confident, bold, arrogant, audacious, impudent; forward; raised up, lifted up; controverted; an epithet of one of the seven Ullāsas in the Kulārṇava-tantra; (in music) an epithet of one of the seven Rūpakas; prauḍham Brāhmaṇam, the great Brāhmaṇa; (ā), f. a married woman from thirty to fifty-five years of age; a violent or impetuous woman (described as a Nāyikā who stands in no awe of her lover or husband). — Prauḍha-ćarita-nāman, āni, n. pl., N. of a work by Vallabha Āćārya on the titles of Kṛishṇa derived from one hundred and twenty-eight of his exploits during adolescence. — Prauḍha-tva, am, n. confidence, arrogance. — Prauḍha-pāda, as, ī, am, one whose feet are raised on a bench; [cf. proshṭha-pāda.] — Prauḍha-pushpa, as, ā, am, having blossoms full-grown (as a tree). — Prauḍha-pratāpa, as, ā, am, of mighty prowess, renowned in arms. — Prauḍhapratāpa-mārtaṇḍa, N. of a work attributed to Pratāpa-rudra Gaja-pati on the appropriate seasons for the worship of Vishṇu. — Prauḍha-priyā, f. a bold or confident mistress; (according to Malli-nātha = pragalbha-kāntā.) — Prauḍha-manoramā, f., N. of a commentary by Bhaṭṭoji-dīkshita on his own work the Siddhānta-Kaumudī. — Prauḍha-yauvana, as, ā, am, in the prime or bloom of youth. — Prauḍha-vāda, as, m. an arrogant expression. — Prauḍhāṅganā (°ḍha-an°), f. a bold or impulsive woman. — Prauḍhānta (°ḍha-an°), N. of one of the seven Ullāsas in the Kulārṇava-tantra. — Prauḍhokti (°ḍha-uk°), is, f. a bold expression or speech.
Prauḍhi, is, f. growth, increase; maturity, perfect state (of body or mind); full development, elevation, greatness, grandeur; sense of power, self-confidence, feeling of security, arrogance; audacity, boldness; zeal, enterprise, exertion; investigation, controversy, discussion. — Prauḍhi-vāda, as, m. a bold assertion, confident affirmation; a pompous speech.
Prauḍhī-bhū, cl. 1. P. -bhavati, -bhavitum, to grow up, increase, come to maturity. — Prauḍhī-bhavat, an, antī, at, growing up, coming to maturity. — Prauḍhī-bhavishyat, an, atī or antī, at, about to arrive at maturity.

प्रौण prauṇa, as, ā, am, clever, learned, skilful; [cf. prauha, proha.]

प्रौष्ठ praushṭha, as, m. a patronymic from Proshṭha.
Praushṭhapada, as, m. (fr. proshṭha-pada), scil. māsa, the month Bhādra (August–September); N. of one of Kuvera's treasure-keepers; N. of a Pari-śishṭa of the Sāma-veda; (ī), f., scil. paurṇamāsī, full moon in the month Bhādra.
Praushṭhapadika, as, ī, am (fr. proshṭha-padā), see Pāṇ. IV. 2, 35.
Praushṭhika, as, m. a patronymic from Proshṭhika.

प्रौह prauha. See under 2. proha, col. 2.

प्लक plaka, as, m., Ved. in kaśa-plakau, pudenda muliebria.

प्लक्ष् plaksh, cl. 1. P. A. plakshati, -te, &c., to eat, consume; (a various reading for bhaksh.)

प्लक्ष plaksha, as, m. (said to be fr. rt. plush, to burn), the waved-leaf fig-tree or Ficus Infectoria (a large and beautiful tree with small white fruit); the holy fig-tree, Ficus Religiosa; the tree Hibiscus Populneoides, Thespesia Populneoides; a side door, private or back door; the space at the side of a door; one of the seven Dvīpas or continents into which the world is divided; N. of a man; (ā), f. a N. of the river Sarasvatī. — Plaksha-jātā, f. 'rising near the fig-tree,' an epithet of the Sarasvatī. — Plaksha-tīrtha, am, n., N. of a place of pilgrimage. — Plaksha-prasravaṇa, am, n. 'the fig-tree source,' N. of the place where the Sarasvatī

takes its rise. — *Plaksha-rāja*, *as*, m. 'king of the fig-trees,' N. of the place where the Sarasvatī becomes visible. — *Plaksha-vat*, *ān*, *atī*, *at*, surrounded by fig-trees (Ficus Infectoria); (*atī*), f., N. of a river (perhaps the Sarasvatī). — *Plaksha-samudra-vāćakā*, f. an epithet of the river Sarasvatī. — *Plaksha-sravaṇa*, *am*, n., N. of the place where the Sarasvatī becomes visible; [cf. *plaksha-prasravaṇa*.] — *Plakshāvataraṇa* (°*sha-av*°), *am*, n., N. of a place of pilgrimage.

Plakshakīya, see Gaṇa Naḍādi to Pāṇ. IV. 2. 91.

Plāksha, *as*, *ī*, *am*, belonging or relating to the waved-leaf fig-tree (Ficus Infectoria); (*am*), n. the fruit of the waved-leaf fig-tree and of the various trees called Plaksha; (*as*), m. a patronymic from Plākshi.

Plākshaki, *is*, m. a patronymic from Plaksha.

Plākshāyaṇa, *as*, m. a patronymic from Plākshi.

Plākshi, *is*, *ī*, m. f. a patronymic from Plaksha.

प्लति *plati*, *is*, m., Ved., N. of a man.

Plāta, *as*, m. a patronymic from Plati.

प्लब् *plab* or *plav*, cl. 1. A. *plabate*, *plavate*, &c., to float, = rt. *plu*, q. v.

प्लयोग *playoga* (=*pra-yoga*?), *as*, m., N. of a man.

Plāyogi, *is*, m. a patronymic of Āsaṅga.

प्लव *plava*, *plavaka*, &c. See col. 2.

प्लाक्ष *plāksha*, &c. See above.

प्लाय *plāya*. See under *ple*, col. 3.

प्लाव *plāva*, &c. See col. 3.

प्लाशि *plāśi*, *is*, m., Ved. a particular part of the intestines; (according to Mahī-dhara = *śiśna* or *śiśna-mūla-nāḍyaḥ*.)

प्लाशुक *plāśuka*, *as*, *ā*, *am* (fr. *plāśu* = *prāśu*), Ved. growing rapidly; (according to the Scholiasts) growing again, springing up again.

Plāśućit, *t*, *t*, *t*, Ved. quick, speedy; [cf. *prāśu*.]

प्लिह् *plih*, cl. 1. A. *plehate*, *piplihe*, *plehitum*, to go, move.

Plihan, *ā*, m. the spleen.

Plīhan, *ā*, m. the spleen (which with the liver is regarded by the Hindūs as the part of the body from which the blood flows); disease of the spleen (said to be equally applied to enlargement of the mesenteric glands, &c.); [cf. Gr. σπλήν, σπλάγχνο-ν; Lat. *lien*; Bohem. *slez-ina*; Lith. *bluz-ni-s*; Eng. *spleen*.] — *Plīha-ghna*, *as*, or *plīha-śatru*, *us*, m. 'destroying spleen' or 'enemy to spleen,' N. of a medicinal plant, Amoora Rohitaka (commonly Rohera or Rohinī). — *Plīhā-karṇa*, *as*, *ā*, *am*, Ved. (according to Mahī-dhara) suffering from a particular disease of the ear called *plīhan*. — *Plīhāri* (°*ha-ari*), *is*, m. 'enemy to spleen,' the holy fig-tree, Ficus Religiosa. — *Plīhodara* (°*ha-ud*°), *am*, n. enlargement of the spleen, disease of the spleen. — *Plīhodarin*, *ī*, *iṇī*, *i*, affected with enlargement or disease of the spleen, splenetic.

Plīhā, f. = *plīhan*.

प्ली *plī*, cl. 9. P. *plināti*, &c., to go, move.

प्लु *plu*, cl. 1. A. (in poetry sometimes also P.) *plavate* (*-ti*), *puplave*, *ploshyate*, *aploshṭa* (2nd pl. *aploḍhvam*), *ploshīshṭa*, *plotum*, to float, swim; to go in a boat, cross in a boat, navigate; to bathe; to sway to and fro, vibrate, hover, soar, fly; to fly away, haste away; to blow (as the wind); to fade away, disappear; to leap, jump, spring, (in these senses originally *pru*); to hop, skip, dance; to spring over, jump over, leap across, spring upon, spring down: to be lengthened or prolated (as a vowel): Caus. P. *plāvayati*, *-yitum*, Aor. *apuplavat*, *apiplavat*, to cause to float or swim, flood, deluge, inundate, submerge; to pour water upon, sprinkle, bathe, wash; to wash away, remove; to cause to leap; to cause to stagger; to lengthen, prolate (a vowel): Pass. of Caus. *plāvyate*, to be deluged, to be overflowed, to be inundated: Desid. of Caus. *piplāvayishati*, *puplāvayishati*: Desid. *puplūshate*: Intens. *poplūyate*, *poploti*, to float about, swim about; to swim rapidly; [cf. Gr. πλέ-ω, πλεύ-σομαι, πλό-ο-ς, πλω-τό-ς, πλώ-τη-ς, πλύν-ω, πλῦ-μα, πλυ-τό-ς, πλυν-τήρ, πύελος; perhaps λού-ω for πλού-ω: Lat. *plu-i-t*, *pluv-ia*, *flu-o*, *fle-o*, *plōra-re*, *linter*; perhaps *fund-o* for *plund-o*; perhaps *pluma*; probably *lav-o* for *plav-o*: Old Lat. *per-plov-ere*: Umbr. *pre-plo-tatu*, 'overflowed:' Goth. *flô-du-s*, 'a river:' Old Germ. *flew-iu*, 'float;' *fliu-z-u*, 'flow;' *fluz*, perhaps *flug*: Angl. Sax. *fleot*, *fleowan*, *flod*, *fleogan*, *fliogan*, *fleón*, *flión*, *aet-flowan*, *fleotan*: Iceland. *flut*: Old Slav. *plov-ą*, *plou-ti*, 'to sail;' *plu-ti*, 'to swim:' Russ. *plavaju*, 'I swim:' Lith. *pláu-j-u*, *plau-ti*, 'to wash off;' *plaú-t-is*; *plú-sti*, 'to swim:' Hib. *plod*, 'a fleet;' *plodaim*, 'I float;' perhaps *lua* = Gaelic *lu*, 'water;' *luathaim*, 'I hasten, I move;' *falcaim*, 'I bathe;' *luan*, 'a woman's breast:' Gaelic *plucas*, 'a flux, ventris fluxio.']

Plava, *as*, *ā*, *am*, swimming, floating; leaping, jumping, one who goes by leaps or jumps, a tumbler; superior, excellent (Ved.); (*as*), m. the act of swimming, floating, diving, bathing [cf. *jala-p*°, *dharaṇī-p*°]; flooding, a flood, the swelling of a river; suffusion, (*nayana-p*°, suffusion or swimming of the eyes); jumping, leaping, plunging, going by leaps or plunges; a float, raft, boat, canoe, small ship; a snare or basket of wicker-work for catching fish (= *palava*); a kind of aquatic bird, Pelicanus Fusicollis (= *gātra-samplava*); a kind of duck (= *kāraṇḍava*); = *jala-vāyasa*; = *jala-kāka*; = *jala-kukkuṭa*; a frog; a monkey; a sheep; a man of low or degraded tribe, a Cāṇḍāla; an enemy; the waved-leaf fig-tree, Ficus Infectoria (= *plaksha*); a kind of weapon; the thirty-fifth (or ninth) year in a cycle of Jupiter; N. of various Sāmans; the prolated utterance of a vowel; protracting a sentence through three or more S'lokas (= *kalaka*); a kind of metre; a declivity, slope, shelving ground; proclivity, inclination; returning, return; urging on, inciting; (*am*), n. a species of grass, Cyperus Rotundus; a kind of fragrant grass (= *gandha-triṇa*); [cf. Gr. πλόος, πλοῖον; Hib. *fale*, 'a flood.'] — *Plava-ga*, *as*, m. 'going by leaps,' a frog; an ape, monkey; a sort of aquatic bird, the diver; the plant Acacia Sirissa (= *śirīsha*); N. of the charioteer of the Sun; of a son of the Sun; (*ā*), f. the sign of the zodiac Virgo. — *Plava-gati*, *is*, f. going by leaps and jumps; (*is*), m. a frog. — *Plavaṅ-ga*, *as*, *ā*, *am*, 'going by leaps,' an epithet of fire as flickering; (*as*), m. an ape, baboon, monkey; a deer; the waved-leaf fig-tree, Ficus Infectoria; N. of the forty-first (or fifteenth) year in a sixty years' cycle of Jupiter. — *Plavaṅ-gama*, *as*, m. 'going by leaps,' a frog; an ape, monkey; (*ā*), f. a kind of metre. — *Plavaṅgamendu* (°*ma-in*°), *us*, m. 'moon among the apes,' an epithet of Hanumat. — *Plava-vat*, *ān*, *atī*, *at*, possessing a ship, owner of a boat.

Plavaka, *as*, m. a frog; a tumbler, a dancer, a man who walks on the edge of a sword, a rope-dancer, &c.; an outcast, a Cāṇḍāla; the waved-leaf fig-tree, Ficus Infectoria.

Plavana, *am*, n. swimming, plunging into, bathing; a deluge, inundation; jumping, leaping, plunging; capering, one of a horse's paces; flying; declivity, inclination; (*as*, *ā*, *am*), inclined, stooping down, (at the end of comps.; cf. *prāg-udak-p*°.)

Plavamāna, *as*, *ā*, *am*, floating, swimming; going in a boat, crossing in a boat; bathing; hovering, soaring; blowing (as the wind); fading away, disappearing; leaping, springing, bounding.

Plavākā, f. a boat, a raft.

Plavika, *as*, *ā*, *am*, ferrying over in a boat, a ferryman.

Plavitṛi, *tā*, *trī*, *tṛi*, leaping, springing, a leaper.

Plāva, *as*, m. flowing over; filling a vessel till it overflows; submersion; jumping.

Plāvana, *am*, n. bathing, immersion, ablution; filling a vessel till it overflows, flooding, deluging; inundation, flood, deluge; [cf. *jala-p*°.]

Plāvayat, *an*, *antī*, *at*, causing to float, flooding, inundating.

Plāvayitṛi, *tā*, *trī*, *tṛi*, one who causes to swim, causing to cross or go in a boat.

Plāvita, *as*, *ā*, *am*, caused to float, made to swim; made to overflow; overflowed, deluged, inundated, flooded; moistened, soaked; covered with; [cf. *rudhira-p*°.]

Plāvin, *ī*, m. spreading, promulgating; (*i*), m. a bird.

1. *plāvya*, *as*, *ā*, *am*, to be submerged or inundated; to be steeped or soaked in anything (with inst.); to be jumped or leaped.

2. *plāvya*, ind. having caused to float or swim; having immersed or flooded; having washed away.

Pluta, *as*, *ā*, *am*, floated, floating or swimming in [cf. *uda-p*°]; bathed in; inundated, submerged, overflowed, wet; covered with, filled with [cf. *madhu-p*°, *rajaḥ-p*°]; flown; jumped, leaped, one who has leaped, gone by leaps or jumps; protracted, prolated, continuous or lengthened to three Mātrās or prosodial instants (as a vowel in pronunciation, cf. *mātrā*); (*am*), n. leaping, jumping, tumbling; bounding, vaulting; capering, one of a horse's paces. — *Pluta-gati*, *is*, f. going by jumps or leaps; a bounding motion, galloping, a gallop; (*is*), m. a hare.

Plutavat, *ān*, *atī*, *at*, one who has leaped or jumped.

Pluti, *is*, f. overflowing, a flood; a leap, jump, skip, hop; bounding, capering, curvet, one of a horse's paces; prolation (of a vowel).

प्लुष् *plush* [cf. rt. 1. *prush*], cl. 1. 4. 9. P. *ploshati*, *plushyati*, *plushṇāti*, *puplosha*, *ploshitum*, to burn, scorch, singe; cl. 9. P. to sprinkle; to anoint, embrocate; to fill.

Plukshi, *is*, m. fire; the god of fire (?); the burning of a house; oil.

Plusha, *as*, m. burning, combustion.

Plushi, *is*, m., Ved. a species of noxious insect; (according to Mahī-dhara = *puttikā*; according to another Scholiast = *vakra-tuṇḍa*.)

Plushṭa, *as*, *ā*, *am*, burned, scorched, singed.

Plushṭāya, Nom. A. *plushṭāyate*, *-yitum*, = *plushṭīm kṛi*; (perhaps an incorrect form for *plushvāya* = *prushvāya*.)

Plosha, *as*, m. burning, combustion.

Ploshaṇa, *as*, *ī*, *am*, burning, scorching, singeing.

प्लुस् *plus*, cl. 4. P. *plusyati*, &c., to burn, (a various reading for *plush*); to share.

प्ले *ple* (rt. 5. *i* with *pla* for *pra*) = *pre*, q. v.

Plāya, *as*, m., Ved. = *prāya*, abundance, q. v.

प्लेङ्ख *plenkha*, Ved. = *prenkha*, a swing.

प्लेव् *plev* [cf. rts. *peb*, *pev*, *sev*], cl. 1. A. *plevate*, &c., to serve, wait upon.

प्लोत *plota*, *am*, n. (probably = *prota*), cloth, stuff; a bandage.

प्लोष *plosha*. See under rt. *plush* above.

प्सरस् *psaras*. See under rt. 1. *psā* below.

प्सा 1. *psā*, cl. 2. P. *psāti* (3rd pl. Impf. *apsus* or *apsān*), *papsau*, *psāsyati*, *apsāsīt*, *psāyāt* or *pseyāt*, *psātam*, Ved. to chew, masticate, eat, consume; to go; [cf. Old Germ. *spīsa*, 'food;' Mod. Germ. *speise*.]

Psaras, *as*, n., Ved. a favourite dish or kind of food, feast, enjoyment, (occurring in connection with *mahi*; cf. *madhu-p*°); food, sacrificial food; *deva-psaras*, *ās*, *ās*, *as*, Ved. being a pleasure for the gods, delightful to the gods.

2. *psā*, f. eating, food; hunger.

Psāta, *as*, *ā*, *am*, chewed, eaten; hungry.

Psāna, *am*, n. eating, food.

Psur, r, f. or *psuras, as,* n., Ved. (perhaps) fruit, (according to Sāy. an epithet of Indra, = *rūpa-vat* which would come under *psu* below); [cf. Zend *fshu.*]

Psnya in *viśva-psnya*, q. v.

प्सु *psu*, Ved. form, aspect, (at the end of comps.; cf. *aruṇa-psu, ṛita-psu.*)

फ

फ 1. *pha*, the twenty-second consonant of the Nāgarī alphabet and the second letter of the fifth or labial class, being the aspirate of *p*, and said to be pronounced like *ph* in *uphill, loophole.* — *Pha-kāra, as,* m. the letter or sound *ph.*

फ 2. *pha, as, ā, am,* evident, manifest; (*as*), m. the performance of a mystical rite by which Kuvera's attendants are propitiated; increasing, swelling, enlarging, expanding; an augmenter, increaser; fruitfulness, fertility, gain; a high wind, a gale; yawning with the mouth wide open; (*am*), n. blowing, panting; bursting with a popping noise (as air bubbles &c.); bubbling, boiling; angry speech; unprofitable or idle speech; [cf. *phā.*]

फक्क् *phakk*, cl. 1. P. *phakkati, paphakka, phakkishyati, aphakkīt, phakkitum,* to move slowly, go softly, creep, steal along; to have a preconceived opinion; to behave ill, act wrongly, act in a low or unjust manner; to swell: Caus. *phakkayati, -yitum,* Aor. *apaphakkat:* Desid. *piphakkishati:* Intens. *pāphakkyate.*

Phakka, as, m. a cripple.

Phakkikā, f. a preconceived opinion, previous statement; a position, assertion or argument to be proved, thesis to be maintained; logical exposition or elucidation; a sophism, a trick, illusion, fraud; N. of a commentary on the Tarka-saṅgraha.

फगुल *phagula, as,* m., N. of a man; (perhaps incorrectly for *phalguna.*)

फञ्जी *phañjī*, f. the plant Clerodendrum Siphonanthus; [cf. *jīrṇa-ph°.*]

Phañjikā, f. Clerodendrum Siphonanthus; Lipeocercis Serrata (= *deva-tāḍa*); Alhagi Maurorum (= *dur-ālabhā*).

Phañji-pattrikā, f. a species of plant (= *ākhu-parṇī;* also read *phañji-patrikā*).

फट् *phaṭ*, an onomatopoetic word used mystically in incantations.

फट *phaṭa, as, ā,* m. f. (probably fr. rt. *sphaṭ;* = *sphaṭa*), the expanded hood or neck of a serpent [cf. *phaṇa*]; a tooth; a cheat.

फडिङ्गा *phaḍiṅgā*, f. a cricket, grasshopper, locust.

फण् *phaṇ*, cl. 1. P. *phaṇati, paphāṇa* (2nd sing. *pheṇitha* or *paphaṇitha*, 3rd pl. *pheṇus* or *paphaṇus*), *phaṇishyati, aphaṇīt, aphāṇīt, phaṇitum,* to go, go about, move: Caus. *phaṇayati, phāṇayati, -yitum,* to cause to spring or run (Ved.); *phāṇayati,* to scum, skim, take off (the surface of a fluid); to produce easily or without exertion: Desid. *piphaṇishati:* Intens. *pamphaṇyate, pamphaṇīti, pamphaṇti.*

Phaṇa, as, m. (perhaps) scum, froth (Ved.); (*as, ā, am*), m. f. n. the expanded side of a nostril; (*as, ā*), m. f. the expanded hood or neck of the cobra di capello (= *phaṭa*); *aṅguli-phaṇa-hastaka,* one in whose hands the fingers take the shape of a hood; [cf. *go-phaṇā.*] — *Phaṇa-kara, as,* m. the cobra di capello, Coluber Naga; a snake in general. — *Phaṇa-giri,* see *pheṇa-giri.* — *Phaṇa-traya, am,* n. three hoods (of a snake). — *Phaṇa-dhara, as,* m. = *phaṇa-kara;* an epithet of Śiva. — *Phaṇa-bhṛit, t,* m. = *phaṇa-kara;* a symbolical expression for the number nine (or eight). — *Phaṇa-maṇi, is,* m. 'hood-gem,' a jewel supposed to be found in the hood of a snake. — *Phaṇa-maṇḍala, am,* n. 'hood-orb,' the rounded hood (of a serpent). — *Phaṇa-vat, ān, atī, at,* having a hood, hooded; (*ān*), m. the cobra di capello, a snake in general. — *Phaṇa-śreṇī,* f. a line or row of serpents' hoods. — *Phaṇa-stha, as, ā, am,* being in a serpent's hood (as a gem). — *Phaṇā-kara, as,* m. = *phaṇa-kara.* — *Phaṇāṭopa* (°*ṇa-āṭ*° or °*ṇā-āṭ*°), *as,* m. the swelling of a serpent's hood. — *Phaṇāṭopin, ī, inī, i,* having the hood swollen (said of a serpent). — *Phaṇātapatra* (°*ṇa-āt*° or °*ṇā-āt*°), *as, ā, am,* having a hood for a parasol (said of a serpent). — *Phaṇā-dhara, as,* m. = *phaṇa-dhara.* — *Phaṇā-phalaka, am,* n. the flat surface of a serpent's hood. — *Phaṇā-bhara, as,* m. the cobra di capello. — *Phaṇā-bhṛit, t,* m. 'hood-bearing,' a snake, serpent. — *Phaṇā-maṇi-sahasra-ruc,* f. the splendor of the thousand jewels on the hood (of the serpent-king, Māgha IX. 25). — *Phaṇā-vat, ān,* m. 'possessing a hood,' the cobra di capello, a snake.

Phaṇikā, f. the tree Ficus Oppositifolia. — *Phaṇikeśvara* (°*kā-īś*°), *as,* m., N. of one of the eight Vīta-rāgas of the Buddhists; [cf. *phaṇīndreśvara.*]

Phaṇikāra, as, m. an epithet of Piṅgala, (perhaps incorrectly for *phaṇa-kara* or *phaṇā-kara,* which would be analogous to his epithets *nāga-rāja* and *bhujaṅgeśa*); N. of a people, (also read *karṇikāra.*)

Phaṇita, as, ā, am, gone; diluted (?).

Phaṇin, ī, m. the hooded serpent, cobra di capello, a serpent in general; an epithet of Rāhu; of Patañjali; a species of herb (= *sarpiṇī*). — *Phaṇi-kanyā,* f. the daughter of a serpent-demon. — *Phaṇi-keśara* or *phaṇi-kesara, as, am,* m. n. Mesua Roxburghii (= *nāga-kesara*). — *Phaṇi-jā,* f. a species of plant (= Marāṭhī *jharasī*). — *Phaṇi-jihvā,* f. 'serpent's tongue,' N. of a plant (= *mahā-śatāvarī*); the plant Sida Cordifolia (= *mahā-samaṅgā*). — *Phaṇi-jihvikā,* f. the plant Emblica Officinalis; = *phaṇi-jihvā.* — *Phaṇi-talpa-ga, as,* m. 'resorting to a serpent as a couch,' an epithet of Vishṇu. — *Phaṇi-pati, is,* m. 'serpent-king,' N. of the serpent Śesha; of Patañjali. — *Phaṇi-priya, as,* m. 'serpent's friend,' wind. — *Phaṇi-pheṇa, as,* m. 'snake's saliva,' opium (= *ahi-pheṇa*). — *Phaṇi-bhārikā,* f. the tree Ficus Oppositifolia (= *phaṇikā*). — *Phaṇi-bhāshya, am,* n. the commentary of Patañjali (= *mahā-bhāshya*). — *Phaṇi-bhuj, k,* m. 'serpent-eater,' a peacock. — *Phaṇi-mukha, am,* n. 'serpent's mouth,' a kind of spade used by housebreakers. — *Phaṇi-latā* or *phaṇi-vallī,* f. betel-pepper (= *nāga-vallī*). — *Phaṇi-hantrī,* f. the plant with which the ichneumon is said to cure itself after the bite of a snake (= *gandha-nākulī*). — *Phaṇi-hṛit, t,* f. a kind of plant (= *kshudrā dur-ālabhā*). — *Phaṇīndra* (°*ṇi-in*°), *as,* m. 'serpent-chief,' an epithet of the serpent-demon Śesha; an epithet of Patañjali (= *phaṇin*). — *Phaṇīndreśvara* (°*ra-īś*°), *as,* m., N. of one of the eight Vīta-rāgas of the Buddhists; [cf. *phaṇikeśvara.*] — *Phaṇīśa* (°*ṇi-īśa*), *as,* m. 'serpent-chief,' an epithet of Patañjali (= *phaṇin*). — *Phaṇīśvara* (°*ṇi-īś*°), *as,* m. 'serpent-chief,' an epithet of the serpent-demon Śesha; an epithet of Patañjali (= *phaṇin*).

Phaṇiya, as or *am,* m. or n. (?), Cerasus Puddum (= *padma-kāshṭha*).

Phaṇḍa, as, m. the belly (= *phāṇḍa*).

फणिखेल *phaṇikhela, as,* m. a quail; (probably incorrectly for *phāla-khelā.*)

फणिज्झक *phaṇijjhaka, as,* m. marjoram and another similar plant; (*ā*), f. a plant, apparently a species of basil with small leaves (commonly called *rāma-dūtī*).

फणी *phaṇī*, f., N. of a river.

फत् *phat*, ind. an interjection, in *phat-kṛi* probably an error for *phut-kṛi.*

Phat-kārin, ī, m. a bird.

फतिहशाह *phatiha-śāha*, N. of a king of Kaśmīra (= فتح شاه).

फतेपुर *phatepura, am,* n., N. of a city.

फर् *phar* for *phṛī* = *pṛī*, Ved. to fill.

Pharvara, as, ā, am, Ved. filling, (Sāy. = *pūrayitṛi.*)

फर *phara, am,* n. a shield (= *phalaka*).

फरञ्ज *pharañja*, N. of a place.

फरुवक *pharuvaka, am,* n. a betel-box (= *pūga-pātra*).

फरेन्द्र *pharendra, as,* m. Pandanus Odoratissimus.

फर्फराय *pharpharāya*, Nom. A. *pharpharāyate, -yitum,* to glance about, dart to and fro.

फर्फरीक *pharpharīka, as,* m. (said to be fr. rt. *sphur*), the palm of the hand with the fingers extended; (*ā*), f. a shoe, = *madana,* q. v.; (*am*), n. softness, sweetness; a young shoot or branch.

फर्व् *pharv*, cl. 1. P. *pharvati,* &c., Ved. to go.

फल् *phal*, cl. 1. P. *phalati, paphāla* (3rd pl. *phelus*), *phalishyati, aphālīt, phalitum,* to split (intrans.), cleave asunder, burst, cleave open (intrans.), burst open, burst asunder (Mahā-bh. Anuśāsana-p. 7472); to bear fruit, yield or produce fruit, (*sampadaḥ phal,* to bring forth successes as fruit, have a reward); to be fruitful; to have results or consequences; to result; to succeed; to be fruitful in, be fulfilled by (with abl.); to fall to the share of any one (with loc.), befall; to be useful; to become ripe, ripen; to produce; to shine back, be reflected; to go (for *pal*): Caus. *phālayati, apiphalat:* Desid. *piphalishati:* Intens. *pamphulyate, pamphulti;* [cf. Gr. ἐκ-φλαίν-ω, ἔ-φλαδ-ον, φλα-σ-μό-s, πα-φλάζ-ω; perhaps ὄφελος, ὀφέλλω: Lat. *fla-re, fla-tu-s, flā-men, flā-bru-m, flō-s, flōr-eo, Flora:* Osc. *Flusa:* Goth. *uf-blēs-an, bloth, blōma:* Old Germ. *blā-an,* 'to blow;' *blus-jan,* 'to bloom;' *bluot,* 'a blossom;' *blās,* 'blowing;' *blāsa, bla-tara,* 'bladder;' *bluot,* 'blood;' *bloz,* 'proud:' Angl. Sax. *blowan, bloma, blostma:* Cambro-Brit. *pâl,* 'a spread;' *palad,* 'a shooting or spreading out:' *paladu,* 'to spread or shoot out.']

Phala, am, n. a fruit, fruit (especially that of a tree); produce, crop; a kernel, (*dāḍima-ph°,* the kernel of a pomegranate); fruit metaphorically, offspring, progeny, a child (Raghu-v. XIV. 39); a result, consequence, effect [cf. *nish-ph°, puṇya-ph°, puraḥ-ph°*]; profit, gain, interest on capital, advantage, benefit, utility; recompense, reward, prize, meed, retribution (good or bad); detriment, loss, disadvantage; (in mathematics) the result of a calculation, product or quotient, result (in trigonometry); second term in a rule of three sum; corrective equation; area or superficial contents of a figure; a nutmeg; the three myrobalans (= *tri-phalā*); a testicle; a blade (of a sword or knife, cf. *khaḍga-ph°*); a tablet, board [cf. *śāri-ph°*]; a shield; the point of an arrow, head of a dart or spear; a point or spot on a die; a ploughshare (= *phāla*); the menstrual discharge [cf. *nava-phalikā, pushpa*]; a gift, giving; (*as*), m. the plant Wrightia Antidysenterica, = *kuṭaja;* (*ā*), f. a species of shrub, = *jhiñjhirishṭā;* (*ī*), f. a species of fragrant plant (= *phalinī, priyaṅgu*); a kind of fish (= *phalī*). — *Phala-kaksha, as,* m., N. of a Yaksha. — *Phala-kaṇṭakā,* f. the plant Asclepias Echinata. — *Phala-kāmanā,* f. desire of a result or consequence. — *Phala-kāla, as,* m. the time of fruits, fruit season. — *Phala-krishṇa, as,* m. Carissa Carandas or Flacourtia Cataphracta (= *krishṇa-pāka-phala*). — *Phala-keśara, as,* m. 'having fruit for hair,' the cocoa-nut tree (the fruit of which is covered with a fibrous coat resembling hair). — *Phala-kośa* or *phala-koshaka, as,* m. the covering of the testicles, the scrotum. — *Phala-khaṇḍana, am,* n. the destruction of fruits, frustration of results, dis-

appointing. — *Phala-graha, as, ā, am,* 'receiving fruits,' deriving profit or advantage, benefited; (*as*), m. the deriving profit or advantage, being benefited. — *Phala-grahi, is, is, i,* fruitful, bearing fruit in due season. — *Phala-grahishṇu, us, us, u,* fruit-bearing, fruitful. — *Phala-grāhin, ī,* m. 'fruit-bearer,' a tree (properly a fruit tree). — *Phala-ghṛita, am,* n., Ved. 'fruit-ghee,' N. of an aphrodisiac for men (which is composed of various ingredients, and said to be the invention of Bharad-vāja); N. of a powerful medicament used in diseases of the uterus. — *Phala-ćamasa, as,* m. 'fruit-goblet,' a cup containing fruit instead of Soma (Ved. the fruit consisting of pounded figs, young leaves, and sour milk); the bark of the Indian fig-tree (ground and eaten with curds by way of penance). — *Phala-ćāraka, as,* m. 'fruit-distributor,' a particular official in Buddhist monasteries. — *Phala-ćoraka, as,* m. a kind of perfume. — *Phala-ććhadana, am,* n. a house built of wooden boards. — *Phala-tas,* ind. consequently, accordingly, virtually. — *Phala-tā,* f. or *phala-tva, am,* n. the being fruit, the state of fruit. — *Phala-traya, am,* n. 'fruit-triad,' three sorts of fruit collectively (the fruit of the vine with those of Grewia Asiatica or Xylocarpus Granatum and Gmelina Arborea); the three myrobalans. — *Phala-trika, am,* n. 'fruit-triad,' the three myrobalans. — *Phala-da, as, ā, am,* 'fruit-giving,' yielding or bearing fruit; bringing profit or gain; giving a reward, rewarding; (*as*), m. a tree (properly a fruit tree). — *Phala-dātṛi, tā, trī, tṛi,* or *phala-dāyin, ī, inī, i,* 'fruit-giving,' yielding fruit; giving a result. — *Phala-nirvṛitti, is,* f. final consequence or result. — *Phala-nivṛitti, is,* f. cessation of consequences. — *Phala-nishpatti, is,* f. production of fruit, bearing fruit, yielding profit, having the desired results. — *Phala-pańćāmla, am,* n. a collection of five kinds of acid vegetables and fruits; (see *phalāmla-pańćaka.*) — *Phala-pariṇati, is,* f. the ripeness of fruit. — *Phala-pāka, as,* m. the ripening of fruit; the fulness of consequences; Carissa Carandas or Flacourtia Cataphracta; [cf. *pāka-phala* and *krishṇa-pākaphala.*] — *Phalapākānta* (°*ka-an*°), *as, ā, am,* ending with the ripening of fruit; (*ā*), f. an annual plant. — *Phalapākāvasānā* (°*ka-av*°), f. 'terminating with ripeness of fruit,' an annual plant. — *Phalapākin, ī,* m. the plant Thespesia Populneoides. — *Phala-pātana, am,* n. knocking down or gathering fruit. — *Phala-pādapa, as,* m. a fruit tree. — *Phala-puććha, as,* m. a particular species of esculent root or bulb. — *Phala-pura, am,* n., N. of a city (= *phalaka-pura*). — *Phala-pushpa-vṛiddhi, is,* f. increase or growth of fruits and flowers. — *Phala-pushpā* or *phala-pushpī,* f. Ipomœa Turpethum (= *piṇḍa-kharjūrī*). — *Phala-pushpopaśobhita* (°*pa-up*°), *as, ā, am,* adorned with fruits and flowers. — *Phala-pūra* or *phala-pūraka, as,* m. 'full of kernels,' common citron. — *Phala-praćayana, am,* n. fruit-gathering, gathering fruits. — *Phala-prajanana, am,* n. the production of fruit. — *Phala-prada, as, ā, am,* yielding fruit, productive; bringing a reward. — *Phala-pradāna, am,* n. the giving of fruits; a ceremony at weddings. — *Phala-prayukta, as, ā, am,* connected with or producing consequences, yielding fruit. — *Phala-prasūti, is,* f. a growth of fruit, crop of fruit. — *Phala-prāpti, is,* f. obtaining (the desired) fruit or result; enjoying the consequences of actions. — *Phala-priyā,* f. a species of fragrant plant (= *priyangu*). — *Phala-prepsu, us, us, u,* wishing to obtain fruit, desirous of attaining results. — *Phala-bandhin, ī, inī, i,* forming or developing fruit, setting (said of blossom). — *Phala-bandhya, as, ā, am,* barren or destitute of fruit, not bearing fruit; [cf. *phalābandhya.*] — *Phala-bhāga, as,* m. a share in any product, share of advantage or profit; N. of an astrological work. — *Phala-bhāgin, ī, inī, i,* sharing in the profit or advantage, partaking of a reward. — *Phala-bhāj, k, k, k,* receiving or having fruit, having consequences; sharing in a reward. — *Phala-bhuj, k, k, k,* enjoying fruit. — *Phala-bhūti, is,* m., N. of a Brāhman. — *Phala-bhūmi, is,* f. 'the land of retribution,' a place of reward or recompense (as heaven, hell, &c.). — *Phala-bhṛit, t, t, t,* fruit-bearing, fruitful, productive. — *Phala-bhoga, as,* m. enjoyment of consequences; possession of rent or profit, usufruct. — *Phala-bhogin, ī, inī, i,* enjoying fruits or consequences, receiving profits. — *Phala-matsyā,* f. the aloe plant. — *Phala-mukhyā,* f. a species of plant (= *aja-modā*). — *Phala-mudgarikā,* f. a kind of date tree (= *piṇḍa-kharjūrī*). — *Phala-mūla, am,* n. or *e,* n. du. or *āni,* n. pl. fruits and roots. — *Phalamūlin, ī, inī, i,* having (edible) fruits and roots. — *Phala-yoga, as,* m. the attainment of an object; remuneration, wages. — *Phala-rājan, ā,* m. 'king of the fruits,' a water-melon. — *Phala-vat, ān, atī, at,* fruit-bearing, fructiferous, covered or laden with fruits, fruitful; yielding results or consequences, successful, profitable, advantageous; containing the result or end of a plot; (*atī*), f. a species of plant (= *priyangu;* cf. *phalinī*). — *Phalavat-tva, am,* n. or *phalavat-tā,* f. fruitfulness, beneficial results or consequences. — *Phala-varti, is,* f. (in medicine) a suppository. — *Phala-vartula, am,* n. a water-melon; (probably *as,* m.), the plant Gardenia Latifolia. — *Phala-vallī,* f. a series of quotients in the solution of certain arithmetical problems. — *Phala-vikrayin, ī, iṇī,* m. f. a fruit-seller, fruiterer, dealer in fruits. — *Phala-vṛiksha, as,* m. a fruit tree. — *Phala-vṛikshaka, as,* m. the bread-fruit tree. — *Phala-śāḍava, as,* m. the pomegranate tree. — *Phalaśāli-tva, am,* n. the bearing of fruit; experience of consequences or results. — *Phala-śālin, ī, inī, i,* bearing or yielding fruit; experiencing consequences, sharing in results. — *Phala-śaiśira, as,* m. Zizyphus Jujuba (= *badara*). — *Phala-śreshṭha, as,* m. 'best of fruits,' the mango tree. — *Phala-saṃstha, as, ā, am,* bearing fruit. — *Phala-sampad, t,* f. abundance of fruit, good result, success, prosperity. — *Phala-sambaddha, as,* m. 'fruit-endowed,' the tree Ficus Glomerata. — *Phala-sambhava, as, ā, am,* or *phala-sambhū, ūs, ūs, u,* produced in or by fruit. — *Phala-sambhārā,* f. 'having an abundance of fruit,' the tree Ficus Oppositifolia. — *Phala-sahasra, am,* n. a thousand fruits; (*e*), n. du. two thousand fruits. — *Phala-sādhana, am,* n. a means of effecting any result. — *Phala-siddhi, is,* f. acquiring fruit, reaping fruit, realising an object; a prosperous issue. — *Phala-sthāna, am,* n. the stage in which fruits or results are enjoyed. — *Phala-sneha, as,* m. 'having oil in the fruit,' a walnut tree. — *Phala-hāni, is,* f. loss of fruit or profit. — *Phala-hārin, ī, iṇī, i,* fruit-seizing, stealing fruits. — *Phala-hārī,* f. an epithet of Kālī (a form of Durgā). — *Phala-hīna, as, ā, am,* void of fruit, yielding no profit. — *Phala-hetu, us, us, u,* one who has results for a motive, acting with a view to results. — *Phalākāṅkshā* (°*la-āk*°), f. hope or expectation of favourable consequences. — *Phalākāṅkshin, ī, iṇī, i,* desirous of results, wishing for favourable consequences. — *Phalāgama* (°*la-āg*°), *as,* m. 'arrival of fruits,' the fruit season, autumn. — *Phalāḍhyā* (°*la-āḍh*°), f. 'rich in fruit,' a variety of the plantain (= *kāshṭha-kadalī*). — *Phalādana* (°*la-ad*°), *as,* m. 'fruit-eater,' a parrot; [cf. *phalāśana.*] — *Phalādhyaksha* (°*la-adh*°), *am,* n. 'superintendent of fruits,' the tree Mimusops Kauki. — *Phalānubandha* (°*la-an*°), *as,* m. sequence or succession of results, consequences, results. — *Phalānumeya* (°*la-an*°), *as, ā, am,* inferable from consequences or results. — *Phalānusāraṇa* (°*la-an*°), *am,* n. rate or aggregate of profits. — *Phalānta* (°*la-an*°), *as,* m. 'ending with fruit,' a bamboo (which dies away after bearing fruit). — *Phalānveshin* (°*la-an*°), *ī, iṇī, i,* seeking fruits or results, looking for a reward. — *Phalāpekshā* (°*la-ap*°), f. regard to results, expectation of consequences. — *Phalāpeta* (°*la-ap*°), *as, ā, am,* deprived of fruit, unproductive, unfertile. — *Phalāphalikā* (°*la-aph*°), f., see Gaṇa Śāka-pārthivādi to Vārttika to Pāṇ. II. 1, 69. — *Phalābandhya* (°*la-ab*°), *as, ā, am,* not barren of fruit, bearing fruit; [cf. *phala-bandhya.*] — *Phalābhoga* (°*la-abh*°), *as,* m. non-enjoyment of profits, &c. — *Phalāmla* (°*la-am*°), *us,* m. a species of sorrel, Rumex Vesicarius; (*am*), n. a tamarind. — *Phalāmla-pańćaka* (°*la-am*°), *am,* n. the five acid or sour fruits, viz. bergamot, orange, sorrel, tamarind, and citron; [cf. *amla-pańća* and *phala-pańćāmla.*] — *Phalāmlika, as, ā, am,* (probably) accompanied with sauce prepared from sour tamarind juice. — *Phalārāma* (°*la-ār*°), *as,* m. a fruit-garden, orchard. — *Phalāśana* (°*la-aś*°), *as,* m. 'fruit-eater,' a parrot; [cf. *phalādana.*] — *Phalāśin* (°*la-āś*°), *ī, inī, i,* feeding or living on fruits. — *Phalāsakta* (°*la-ās*°), *us, ā, am,* attached to fruit or results, acting for the sake of reward; fond of fruit, seeking to pluck fruit. — *Phalāsava* (°*la-ās*°), *as,* m. a decoction of fruits. — *Phalāsthi* (°*la-as*°), *i,* n. 'having a hard kernel for fruit,' a cocoa-nut. — *Phalāhāra* (°*la-āh*°), *as, ī, am,* feeding or living on fruits, gathering fruits. — *Phale-grahi* or *phale-grāhi, is, is, i,* or *phale-grāhin, ī, iṇī, i,* bearing fruit in season, fruitful (= *phala-grahi*). — *Phalendra* (°*la-in*°), *as,* m. 'fruit-king,' a species of Eugenia (= *rāja-jambū*). — *Phale-pāka, phale-pākā, phale-pāka,* see Gaṇa to Pāṇ. VII. 3, 53. — *Phale-pushpā,* f. a kind of small shrub (= *droṇa-pushpī*). — *Phale-ruhā,* f. the trumpet-flower, Bignonia Suaveolens. — *Phaloććaya* (°*la-uć*°), *as,* m. the collecting of fruits, a collection of fruits. — *Phalottamā* (°*la-ut*°), f. 'best of fruits,' a kind of grape without stones (= *kākali-drākshā*); a black grape; the three myrobalans (= *tri-phalā*); the benefit arising from sacred study (?); a small sort of rope (?). — *Phalotpati* (°*la-ut*°), *is,* m. the mango tree; (perhaps incorrectly for *phalotpatti.*) — *Phalotpatti* (°*la-ut*°), *is,* f. production of fruit, profit, gain, advantage. — *Phalodaka* (°*la-ud*°), *as,* m., N. of a Yaksha. — *Phalodaya* (°*la-ud*°), *as,* m. coming forth or appearance of fruit; profit, advantage, gain; appearance of consequences or results, consequence, result, recompense, reward, retribution, punishment; happiness, joy; heaven, paradise. — *Phalodgama* (°*la-ud*°), *as,* m. the production of fruit, appearance of fruit. — *Phaloddeśa* (°*la-ud*°), *as,* m. regard to results. — *Phalodbhava* (°*la-ud*°), *as, ā, am,* obtained or derived from fruits. — *Phalopajīvin* (°*la-up*°), *ī, inī, i,* living by the cultivation or sale of fruits. — *Phalopeta* (°*la-up*°), *as, ā, am,* possessing fruits, yielding fruit.

Phalaka, as, am, m. n. (at the end of an adj. comp., f. *ikā*), = *phala,* fruit, result, consequence, profit, gain; menstruation [cf. *nava-phalikī*]; a shield; (*as*), m. the plant Mesua Roxburghii; (*am*), n. a board, lath, plank, a bench; a slab at the base (of a pedestal; cf. *sphaṭika-ph*°); any flat surface [cf. *phaṇā-ph*°]; a slab or tablet for writing on [cf. *ćitra-ph*°, *lipi-ph*°]; a leaf or page for writing on; the stand on which a Buddhist priest keeps his turban; a broad and flat bone, the os frontis or bone of the forehead; the palm of the hand; the buttocks; a particular vessel; a kind of cloth; the top or head of an arrow; the pericarp of a lotus; (*ā*), f. a various reading for *halakā* in Gaṇa Prekshādi to Pāṇ. IV. 2, 80. — *Phalaka-pāṇi, is,* m. a soldier armed with a shield. — *Phalaka-pura, am,* n., N. of a town in the east of India; [cf. *phala-pura.*] — *Phalaka-yantra, am,* n. an astronomical instrument invented by Bhāskara. — *Phalaka-sakthu, am,* n. a thigh like a board, (Scholiast on Pāṇ. V. 4, 98.) — *Phalakā-vana* or *phalakī-vana, am,* n., N. of a forest sacred to Sarasvatī. — *Phalakāsādana* (°*ka-ās*°), *am,* n. the obtaining or reaching a plank (said of a drowning person).

Phalakin, ī, inī, i, having boards, boarded: armed with a shield; (*ī*), m. a wooden bench; a kind of fish, = *phali;* (*ī, i*), m. n. sandal-wood.

Phalat, an, antī, at, bearing or yielding fruit; producing consequences; bringing gain or profit. — *Phalaj-jala-vāsudeva, as,* m., N. of a poet.

Phalana, am, n. bearing fruit, fructifying; producing consequences.

Phalasa, as, ā, am, possessed of fruit?; (*as*), m. the bread-fruit or Jaka tree (= *panasa*).

Phalahī, f. the cotton tree, cotton plant.

Phali, is, m. a kind of fish commonly Phalai.

Phalikā, f. a kind of bean (=*nish-pāvī*); Thespesia Populneoides.

Phalita, as, ā, am, that has produced fruit, bearing fruit, yielding fruit, fruitful; yielding a result, followed by a consequence, successful; fulfilled, accomplished (as a desire); produced as a consequence; *phalitaṃ vṛikshaiḥ*, fruit was borne by the trees, the trees bore fruit; (*as*), m. a tree (properly a fruit tree); (*ā*), f. a menstruous woman; (*am*), n. a kind of perfume (=*śaileya*).

Phalitavya, as, ā, am, to be accompanied by fruits or good consequences.

Phalin, ī, inī, i, fruitful, bearing fruit, (at the end of comps.; cf. *sat-ph°*); productive of results or consequences, advantageous, profitable; having an iron point (as an arrow); (*ī*), m. a tree, especially one in fruit; (*inī*), f. a medicinal plant (=*priyaṅgu*); a species of herb, Echites Dichotoma; a species of flower, Celosia Cristata; *phalinī yoniḥ*, (in medicine) the vagina injured by too violent sexual intercourse. — *Phali-ga, as*, m., Ved. a cloud, (perhaps 'a receptacle for water;' Sāy. *phali*=*vṛishṭi-jala*, rain-water.)

Phalina, as, ā, am, fruitful, bearing or yielding fruit; (*as*), m. the bread-fruit tree (=*panasa*).

Phalī-kṛi, cl. 8. P. A. *phalī-karoti, -kurute, -kartum*, Ved. to separate the fruit or grain from the husks, to winnow, thresh, (according to a Scholiast *phalī-karoti*=*avahatya sūkshma-tushebhyo viyojayati*.) — *Phalī-karaṇa, am*, n. or *phalī-kāra, as*, m. separating the grain from the husks, the grain (of rice &c.) separated from the husks. — *Phalī-kṛita, as, ā, am*, threshed, winnowed.

Phaliya, see Gaṇa Utkarādi to Pāṇ. IV. 2, 90.

Phalga, am, n. a flower, a bud.

Phāla, as, am, m. n. a ploughshare, (Sāy.=*bhūmi-vidāraka-kāshṭha*); a kind of hoe or shovel; a bundle; the forehead; (*as*), m. a citron tree; an epithet of Mahā-deva; of Bala-rāma; =*ut-pluti*; (*as, ī, am*), made of cotton (as a garment; in this sense perhaps fr. *phala*). — *Phāla-kṛishṭa, as, ā, am*, tilled with the plough, ploughed, furrowed; growing on arable land, produced by cultivation; (*am*), n. ploughed or cultivated soil, a ploughed field; *a-phālakṛishṭa, as, ā, am*, growing on uncultivated soil, growing wild. — *Phāla-gupta, as, ā, am*, 'ploughshare-defended,' an epithet of Bala-rāma; [cf. *halāyudha*.] — *Phāla-dati*, f. 'having teeth like ploughshares,' N. of a female demon. — *Phālāhata* (°*la-āh*°), *as, ā, am*, 'struck with the ploughshare,' ploughed.

Phālīkaraṇa, as, ī, am (fr. *phalī-karaṇa*), Ved. made of husks.

Phulti, is, f. full expansion or perfection (?); see Vopa-deva XXVI. 183.

Phulla, as, ā, am (past pass. part. of rt. *phal* by Pāṇ. VIII. 2, 55), 'split or cleft open,' open, expanded, blown (as a flower); in full bloom, flowering, flowery, in blossom, covered with flowers; opened wide, dilated (as the eyes); smiling, gay; (*as*), m., N. of a saint; (*am*), n. a full-blown flower; [cf. Gr. φύλλο-ν; Lat. *foliu-m*.] — *Phulla-tuvarī*, f. alum. — *Phulla-dāman, a*, n. 'flowery garland,' a kind of metre, four times – – – – –, ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ –, – ⏑ – – ⏑ – –, (also called *pushpa-dāman*, q. v.) — *Phulla-dṛishṭi, is, is, i*, or *phulla-nayana*, or *phulla-netra, as, ā, am*, having full or large eyes, having the eyes dilated (with pleasure), smiling, happy. — *Phulla-pura, am*, n., N. of a city. — *Phulla-phāla, as*, m. the wind raised in winnowing corn (=*phalla-phala*). — *Phulla-locana, as, ā, am*, having the eyes dilated, looking pleased or happy; full-eyed; (*as*), m. a kind of antelope; (*am*), n. a large full eye. — *Phulla-vat, ān, atī, at*, expanded, blossoming, blowing. — *Phulla-vadana, as, ā, am*, 'smiling-faced,' looking pleased or happy. — *Phullāmbikā* (°*la-am*°), f., N. of a woman, wife of Go-vinda and mother of Nīla-kaṇṭha Catur-dhara. — *Phullāraṇya-māhātmya* (°*la-ar*°), *am*, n., N. of a section of the Agni-Purāṇa. — *Phullotpala* (°*la-ut*°), *am*, n. 'whose lotuses are in full bloom,' N. of a lake.

Phulli, is, f. blossoming, blowing.

फलय *phalaya* (?), *as*, m., N. of a mountain.

फलसतीण *phalasalīṇa*, N. of a country (Palestine ?).

फलहक *phalahaka, as*, m. a plank, board (=*phalaka*); N. of a place (?).

फलायोषित *phalāyoshit, t*, f. a cricket; [cf. *phaḍiṅgā*.]

फलूष *phalūsha, as*, m. a species of creeper.

फलोनि *phaloni* (?), pudenda muliebria.

फल्क *phalka, as, ā, am*, having an expanded or extended body, =*visāritāṅga*; =*viśodhitāṅka*; [cf. Gr. φολκός.]

फल्गु *phalgu, us, us* (*ūs*, Vājasaneyi-saṃhitā XXIV. 4), *u* (said to be fr. rt. *phal*; perhaps fr. rt. *sphurj*), reddish (this meaning is Vedic and is doubtful; cf. *phalguna*); small, minute; pithless, sapless, unsubstantial, (opposed to *sāra*); worthless, vain, unprofitable, unmeaning, useless; flimsy, weak, feeble, insignificant; untrue; (*us*), f. the opposite-leaved fig-tree, Ficus Oppositifolia; a red powder usually of the root of wild ginger (coloured with sappan wood and thrown over one another by the Hindūs at the Holī festival; cf. *phalgūtsava, holākā*); the spring season; N. of a river flowing past Gayā; (*ū*), f. du., N. of a Nakshatra. — *Phalgu-tā*, f. or *phalgu-tva, am*, n. worthlessness, vainness, vanity, uselessness, insignificance. — *Phalgu-tīrtha, am*, n., N. of a sacred bathing-place near Gayā. — *Phalgu-da, as, ā, am*, giving little, niggardly; (*ā*), f., N. of a river (=*phalgu*). — *Phalgu-prāsaha, as, ā, am*, Ved. having little strength. — *Phalgu-vat, ān, atī, at* (?), insignificant, worthless, weak. — *Phalgu-vāṭikā*, f. the opposite-leaved fig-tree, Ficus Oppositifolia. — *Phalgu-vṛinta, as* or *am*, m. or n. (?), a species of Symplocos. — *Phalgu-vṛintāka, as*, m. a species of Colosanthes. — *Phalgu-hastinī*, f., N. of a poetess. — *Phalgūtsava* (°*gu-ut*°), *as*, m. the vernal festival, commonly called Holī, in honour of Kṛishṇa, at which the people throw a red powder over one another.

Phalguṇa, phalguṇaka, incorrect forms for *phalguna, phalgunaka*.

Phalguna, as, ī, am, red; born under the Nakshatra Phalgunī; (*as*), m. the month Phalguna (=*phālguna*); an epithet of Arjuna (=*phālguna*); N. of a man; (*ī*), f., N. of a double Nakshatra (q. v.) also called *arjunī*; the opposite-leaved fig-tree, Ficus Oppositifolia; N. of a woman. — *Phalguna-svāmin, ī*, m., N. of a temple built by Phalguna. — *Phalgunī-bhava, as*, m. an epithet of the planet Jupiter (=*phālgunī-bhava*).

Phalgunaka, as, m., N. of a man; (*ās*), m. pl., N. of a people.

Phalgunāla, as, m. the month Phalguna (=*phālgunāla*).

Phalguluka, ās, m. pl., N. of a people.

Phalgva, as, ā, am, Ved. insignificant, frivolous.

Phālguṇa, an incorrect form for *phālguna* below.

Phālguna, as, ī, am, belonging to the Nakshatra Phalgunī; born under the Nakshatra Phalgunī; (*as*), m., scil. *māsa*, the month during which the full moon stands in the Nakshatra Phalgunī (February –March); an epithet of Arjuna [cf. *phalguna*]; the plant Terminalia Arjuna, =*nadī-ja*; (*ī*), f., N. of the sixteenth and seventeenth lunar asterisms (distinguished as *pūrvā* and *uttarā*, 'the former' and 'the latter,' =*phalgunī*); scil. *paurṇamāsī*, the day of full moon in the month Phālguna on which the Holī or great vernal festival of the Hindūs is celebrated; (*am*), n. a species of grass used as a substitute for the Soma plant (and also called *arjunānī*); N. of a place of pilgrimage. — *Phālgunānuja* (°*na-an*°), *as*, m. 'younger brother of the month Phālguna,' the vernal month Caitra. — *Phālgunī-paurṇamāsī*, f. the day of full moon in the month Phālguna. — *Phālgunī-bhava, as*, m. an epithet of the planet Jupiter (=*phalgunī-bhava*).

Phālgunāla, as, m. the month Phālguna (=*phalgunāla*).

Phālguni, is, m. a patronymic from Phālguna (=*arjuna*).

Phālgunika, as, ī, am, belonging to the Nakshatra Phalgunī or to the day of full moon in the month Phālguna; (*as*), m., scil. *māsa*, the month Phālguna.

Phālgunya, as, m. a metronymic from Phalgunī.

फल्लकिन् *phallakin, ī*, m. a kind of fish (=*phalakin*).

फल्लफल *phalla-phala, as*, m. =*phulla-phāla* (probably onomatopoetic), the wind raised in winnowing grain.

फषाजिग *phashājiga* and *phashājima*, N. of two places.

फा *phā, phās*, m. heat; useless or idle talk; growth, increase; one who increases, an increaser; [cf. 2. *pha*.]

फाट् *phāṭ*, ind. an interjection of calling.

फाटकी *phāṭakī*, f. alum (=*sphāṭī*).

फाणि *phāṇi, is*, f. (fr. rt. *phaṇ*), unrefined sugar, molasses; flour or meal mixed with curds (=*karambha*).

Phāṇita, am, n. (fr. Caus. of rt. *phaṇ*), the inspissated juice of the sugar-cane, raw sugar; the inspissated juice of other plants; [cf. Arab. فانيذ; Pers. پانيد; medieval Lat. *penidium*.] — *Phāṇitī-bhūta, as, ā, am*, inspissated.

Phāṇṭa, as, ā, am (a contraction of *phāṇita*), obtained by straining or filtering, readily or easily prepared, anything made by an easy process (as a decoction &c.); (*as*), m. an infusion, decoction, pounded medicinal substances mixed with four parts of hot water and filtered; (*am*), n. the first particles of butter that are produced by churning. — *Phāṇṭāhṛita* (°*ṭa-āh*°), *as*, m., N. of a man; a patronymic from Phāṇṭāhṛiti; (*ās*), m. pl. the pupils of Phāṇṭāhṛiti. — *Phāṇṭāhṛitāyana, as*, m. a patronymic from Phāṇṭāhṛiti. — *Phāṇṭāhṛiti, is*, m., N. of a man; see Pāṇ. IV. 1, 150.

Phāṇṭaka, as, m. an infusion, decoction (=*phāṇṭa*).

Phāṇḍa, am, n. the belly (=*phaṇḍa*).

Phāṇḍin, i, m., N. of a serpent-demon.

फारि *phāri*, Ved. (Sāy.) = *āyudha*.

Phārīva, as, ā, am, Ved. (Sāy.) = *āyudha-vat*.

फाल *phāla*. See col. 1.

फालखेला *phālakhelā*, f. a quail; (also read *phaṇikhelā, phalakhela* or *phalakhelā*.)

फालित *phālita*, perhaps for *phāṇita*.

फालीकरण *phālīkaraṇa*. See col. 1.

फाल्गुन *phālguna*, &c. See col. 2.

फि *phi, is*, m. a wicked man; useless or idle talk; anger, passion.

फिङ्गक *phiṅgaka, as*, m. a kind of bird, the fork-tailed shrike (=*kaliṅga, kuliṅga*).

फिरङ्ग *phiraṅga, as*, m. the country of the Franks (i. e. of Europeans); the disease of the Franks, syphilis. — *Phiraṅga-roṭī*, f. European bread.

Phiraṅgin, ī, m. a Frank, a European.

फिराल *phirāla*, N. of a place.

फिरिण्ड *phiriṇḍa, as*, m., N. of a prince.

फु *phu, us*, m. a magical formula; useless or idle talk.

फुक *phuka, as,* m. a bird.

फुट *phuṭa, as, ā, am,* m. f. n. the hood or expanded neck of a snake (=*phaṭa, phaṇa*).

फुट्टिका *phuṭṭikā,* f. a sort of woven texture.

फुत् *phut* or *phūt,* an onomatopoetic word imitative of the sound made by blowing or puffing into liquids, or by the boiling or bubbling of water, &c.; sometimes expressive of disregard or contempt; (used only in connection with rt. *kṛi.*) – *Phut-kara, as,* m. 'making a blowing or crackling noise,' fire. – *Phut-kartu-manas, ās, ās, as,* wishing to make a derisory noise, intending to cry aloud. – *Phut-kāra* or *phūt-kāra, as,* m. blowing, hissing, whizzing; the hiss of a serpent; shouting loudly, shrieking, screaming. – *Phutkāra-vat, ān, atī, at,* hissing; shrieking. – *Phut-kārya* in *a-phatkārya, as, ā, am,* requiring no blowing. – *Phut-kṛi* or *phūt-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to blow, blow into; to scream, shriek, screech. – *Phut-kṛita* or *phūt-kṛita, as, ā, am,* blown, blown on, blown into, breathed in, cooled by blowing into; blown up (as a bubble); screamed aloud; (*am*), n. the sound of a wind instrument; a loud scream, shriek. – *Phut-kṛiti* or *phūt-kṛiti, is,* f. blowing, hissing; screaming.

फुप्फु *phupphu,* ind. an onomatopoetic word. – *Phupphu-kāraka, as, ikā, am,* panting, gasping.
Phupphusa, as, am, m. n. the lungs; [cf. *pupphusa;* Gr. φῦ-σα, φυσά-ω.]

फुम्फुआ *phumphuā,* ind. imitation of the sound made by the crackling of fire.

फुलिङ्ग *phulinga, as* or *am,* m. or n. (?), syphilis; [cf. *phiranga.*]

फुल्ल् *phull* (more properly regarded as a Nom. fr. *phulla*), cl. 1. P. *phullati, puphulla,* &c., to open, expand (as a flower), bloom, blossom, blow, flower.
Phullana, as, ī, am, filling with air, inflating.

फुल्ल *phulla, phulli,* &c. See p. 670, col. 1.

फुल्लरीक *phullarīka, as,* m. a district, place; a snake, serpent.

फूत् *phūt, phūt-kāra,* &c. See *phut* above.

फेञ्चक *pheñćaka, as,* m. a kind of bird.

फेट् *pheṭ,* ind. an onomatopoetic word (= *phet*). – *Pheṭ-kāra, as,* m. howling, a howl. – *Pheṭ-kārin, ī, iṇī, i,* howling. – *Pheṭkāriṇī-tantra, am,* n., N. of a work on magic.

फेण *pheṇa* = *phena* below.

फेण्ट *pheṇṭa, as,* m. a kind of bird.

फेत् *phet,* ind. an onomatopoetic word. – *Phet-kāra, as,* m. howling (of the wind or of animals). – *Phet-kārin, ī, iṇī, i,* howling; (*iṇī*), f., N. of a Tantra. – *Phetkārīya, am,* n., N. of a Tantra. – *Phet-kṛita, am,* n. howling, a howl.

फेन *phena* or *pheṇa, as, am,* m. n. (said to be fr. *phe,* substituted for rt. *sphāy,* Uṇādi-s. III. 3; by some derived fr. rt. *phaṇ*), foam, froth, spume; scum [cf. *dugdha-ph°, payaḥ-phenī*]; foam of the mouth, moisture of the lips, saliva [cf. *vṛishali-phena-pīta, phaṇi-ph°*]; (*as*), m. white cuttle-fish bone, os sepiæ, supposed to be indurated foam of the sea [cf. *abdhi-kapha, abdhi-ph°, samudra-ph°*]; N. of a son of Ushad-ratha and father of Su-tapas; (*ā*), f. a species of shrub, = *sātalā;* (*ī*), f. a kind of food; [cf. Lat. *spūma;* Angl. Sax. *fam, fæman;* Slav. *pěna,* 'foam.'] – *Phena-giri, is,* m., N. of a mountain near the mouth of the Indus; (also written *pheṇa-giri.*) – *Phena-tā,* f. frothiness, vapour. – *Phena-dugdhā,* f. a kind of small shrub (= *dugdha-phenī*). – *Phena-pa, as, ā, am,* 'froth-drinking, foam-quaffing,' feeding on foam; (according to a Scholiast = *svayam patitaiḥ phalādibhir jīvan;* also spelt *pheṇa-pa.*) – *Phena-piṇḍa, as,* m. 'a mass of foam,' a mere bubble, any mere fancy, empty idea, nonentity, nonsense. – *Phena-prakhya, as, ā, am,* foam-like, resembling foam. – *Phena-mehin, ī, inī, i,* discharging frothy urine. – *Phena-vat, ān, atī, at,* frothy, foaming, bubbling. – *Phena-vāhin, ī,* m. 'carrying off the scum,' a filtering cloth; 'foam-bearing,' (perhaps) the thunderbolt of Indra (Indra having used the foam of the sea for his thunderbolt to kill the demon Vṛitra); (perhaps rather) an epithet of Indra; [cf. *phenāśani.*] – *Phenāgra* (°*na-ag°*), *am,* n. 'surface of foam,' a bubble on the water. – *Phenāśani* (°*na-aś°*), *is,* m. 'having foam for a thunderbolt,' an epithet of Indra. – *Phenāhāra* (°*na-āh°*), *as, ā, am,* living on foam, feeding on froth. – *Phenopama* (°*na-up°*), *as, ā, am,* foam-like, resembling foam (said of life).
Phenaka, as, m. white cuttle-fish bone, os sepiæ; (*as, ā*), m. f. a kind of pastry; ground rice boiled in water; the soap-berry?; (*ikā*), f. a kind of prepared food; froth.
Phenala, as, ā, am, frothy, foamy; [cf. *phenila.*]
Phenāya, Nom. A. *phenāyate, -yitum,* to foam, froth.
Phenāyamāna, as, ā, am, foaming, frothing.
Phenila, as, ā, am, foamy, frothy, spumous; (*as*), m. the soap plant, Sapindus Detergens; the plant Zizyphus Jujuba, = *badara;* (*ā*), f. a species of plant (= *bāmba, bāmbī, jala-brahmī, sarpākshī*); the plant Sapindus Detergens; (*am*), n. (probably) the fruit of Sapindus Detergens; the fruit of Zizyphus Jujuba; the fruit of Madana.
Phenya, as, ā, am, Ved. existing in foam; (Mahī-dhara) = *ḍiṇḍire bhavaḥ.*

फेर *phera, as,* m. (an onomatopoetic word; cf. *pheṭ, phet*), a jackal.
Pheraṇḍa, as, m. a jackal.

फेरल *pherala,* N. of a place; (perhaps wrongly for *kerala.*)

फेरव *phe-rava, as,* m. (fr. *phe* onomatopoetic + *rava*), a jackal; a Rākshasa, a goblin, a demon; (*as, ā, am*), fraudulent, crafty, a rogue, a cheat; malicious, noxious, injurious.
Pheru, us, m. a jackal.

फेल् *phel,* cl. 1. P. *phelati,* &c., to go, move.

फेल *phela, am, ā,* n. f. remnants of food, leavings of a meal, droppings from the mouth, refuse, orts; a particular high number.
Pheli, is, or *phelī,* f. remnants of food.
Phelikā, f. = *pheli.*

फेसल *phesala* (?), N. of a place.

फौल्लि *phaulli* (fr. *phulla*), see Scholiast on Vārttika III. to Pāṇ. VIII. 2, 42.

ब

ब 1. *ba,* the twenty-third consonant of the Nāgarī alphabet and the third of the labial class, often confounded with the semivowel *v,* with which some grammarians consider it optionally interchangeable. – *Ba-kāra, as,* m. the letter or sound *ba.*

ब 2. *ba, as,* m. a N. of Varuṇa; water; a water-jar. According to lexicographers *ba* also = *bhaga, gandhana, vapana,* &c.

बंह् *baṅh,* also written *vaṅh* (related to 2. *bṛih*), cl. 1. A. *baṅhate, babaṅhe, baṅhitā,* &c., to grow, increase: Caus. P. *baṅhayati, -yitum,* to cause to grow, increase, strengthen, fix, make firm; [cf. *bahala, bahu, bahula.*]
Baṅhiman, ā, m. muchness, abundance, multitude.
Baṅhishṭha, as, ā, am (superl. of *bahula*), very much, very many, most abundant, very abundant, very great, excessive.
Baṅhīyas, ān, asī, as (compar. of *bahula*), much more, more abundant, very many, exceeding.

बक *baka,* &c. See *vaka.*

बकुर *bakura, as,* m., Ved. (according to native authorities), a thunderbolt, lightning, anything shining; perhaps 'a horn, trumpet, or other wind instrument used in battle;' [cf. *bākura, bekurā.*]

बगदाद *bagadāda,* N. of a city, Bagdad.
Bagadāru, N. of a place.
Bagadāha, N. of a place.

बङ्ग *baṅga, as,* m. the country of Bengal; (usually written *vaṅga,* q. v.)
Baṅgāla, as, m. (?), N. of the country Bengal.

बज *baja, as,* m., Ved. (probably) N. of a herb used as a charm against evil spirits.

बट् *baṭ,* ind. (perhaps connected with *vāḍham,* q. v.), Ved. (a particle of affirmation), in truth, certainly (Sāy. = *satyam*); [cf. Zend *bāṭ, bā.*]

बठ् *baṭh* = rt. *vaṭh,* q. v.

बडपिला *baḍapilā,* f., N. of a village.

बडवा *baḍavā,* f. a mare; the nymph Aśvinī or the personification of the asterism represented by a horse's head; a female slave. – *Baḍavāgni* (°*vā-ag°*), *is,* or *baḍavānala* (°*vā-an°*), *as,* m. submarine fire; (in mythology) a being consisting of flame but with the head of a mare, fabled to have sprung from the thighs of Urvā and to have been received by the ocean. – *Baḍavā-mukha, as,* m. submarine fire; (*am*), n. the infernal regions. – *Baḍavā-suta, au,* m. du. the two sons of Aśvinī, (see *aśvin, aśvinī-kumāra.*) – *Baḍavā-hṛita* (?), *as,* m. the paramour of a female slave, a slave.

बडा *baḍā* or *baḷā,* ind., Ved. = *baṭ,* q. v.

बडाह *baḍāha, as,* m., N. of a prince.

बण् *baṇ* = rt. *vaṇ,* q. v.

बणिज् *baṇij, k,* m. (connected with the Vedic *paṇi* fr. rt. 2. *paṇ,* q. v.; but in Ved. and later Sanskrit often written *vaṇij*), a merchant, (*ku-baṇij,* a wicked merchant); a trader; the sixth of the astronomical periods called Karaṇa, corresponding to the half of a lunar day; (*k*), f. trade, traffic. – *Baṇik-patha, as, am,* m. n. 'a trader's path or line,' traffic, commerce; (*as*), m. a merchant. – *Baṇik-putra, as,* m. a merchant's son, son of a trader, a young merchant or trader; (*ī*), f. a merchant's daughter, a young woman of the merchant class. – *Baṇig-bandhu, us,* m. 'trader's friend,' the indigo plant, Indigofera Tinctoria. – *Baṇig-bhāva, as, am,* m. n. the state of being a merchant, traffic, trade, commerce. – *Baṇig-vaha, as,* m. 'carrying merchants,' a camel.
Baṇijya, am, ā, n. f. (for *bāṇijya*), trade, traffic.

बण्ड *baṇḍa, as, ā, am.* See *vaṇḍa.*

बत 1. *bata,* ind. (in the later language *vata*), Ved. an interjection of astonishment, sorrow, or regret, generally translatable by ah! oh! O! alas! alack! wo! woe! (the word *bata* seems originally to have stood immediately after the idea beginning the sentence and giving rise to the interjection, e. g. *bato batāsi yama,* alas! thou art a weak person, O Yama.) According to native lexicographers the senses in which *bata* may be used are expressed by the following Sanskrit words, *kheda, anu-kampa, anu-krośa, vi-smaya, āścarya, san-tosha, dhṛiti, ā-mantraṇa, nindā, sam-bodhana.*

बत 2. *bata, as,* m. (probably for *vata,* past pass. part. of rt. *van,* q. v.), Ved. (according to the Nirukta) a weak or feeble person.

बद् *bad* or *band,* cl. 1. P. *badati, bandati, babāda, baditum,* &c., to be steady, to be firm; [cf. rt. 1. *pad.*]

बदर *badara, as*, m. (later also *vadara*), the jujube tree, Zizyphus Jujuba or Z. Scandens; a kind of mustard (=*deva-sarshapa*); the kernel of the fruit of the cotton plant; N. of a man [cf. *bādarāyaṇa*]; (*ā*), f., N. of various plants; the cotton shrub; a particular species of bulbous plant (=*grishṭi, vārāhī*); Mimosa Octandra (=*elāparṇī*); Clitoria Ternatea (=*vishṇu-krāntā*); (*ī*), f. the jujube tree; the cotton shrub; Mucuna Pruritus (=*kapi-kaććhu*); N. of one of the sources of the Gaṅgā and of the hermitage of Nara and Nārāyaṇa situated near it [cf. *badarikā*]; (*am*), n. the edible fruit of the jujube; the berry or pod of the cotton shrub; the same berry used as a weight. — *Badara-kuṇa, as*, m. the time when the fruit of the jujube becomes ripe. — *Badara-pāćana, am*, n., N. of a sacred bathing-place (‘where the jujube ripens’). — *Badara-phalī*, f. a species of jujube tree (=*bhū-badarī*). — *Badara-yūsha*, a decoction of the fruit of the jujube. — *Badarāmalaka* (°*ra-ām*°), *am*, n. Flacourtia Cataphracta (probably the fruit rather than the plant itself). — *Badarī-ććhada, as, ā*, m. f. a kind of perfume (apparently a dried shell-fish, = *śaṅkha-nakhī*); (*ā*), f. a species of jujube tree (=*hasti-kolī*). — *Badarī-tapovana, am*, n. the penance grove or hermitage at Badarī. — *Badarī-nātha, as*, m., N. of a temple at Badarī. — *Badarī-nārāyaṇa*, N. of a place. — *Badarī-pattra, as*, m. a kind of perfume (=*nakhī*). — *Badarīpattraka, am*, n. a kind of perfume, a leaf. — *Badarī-pāćana* = *badara-pāćana*, q.v. — *Badarī-prastha, as*, m., N. of a city. — *Badarī-phala, am*, n. the fruit of the jujube tree; (*ā*), f., N. of a plant, a variety of S'ephālikā or Nyctanthes with blue flowers. — *Badarī-mūla, am*, n. the root of the jujube tree. — *Badarī-vaṇa* or *badarī-vana, am*, n. a wood of jujube trees; N. of a place. — *Badarī-vāsā*, f. ‘dwelling at Badarī,’ an epithet of Durgā. — *Badarī-śaila, as*, m. ‘rock of Badarī,’ N. of a rocky eminence at the source of the Gaṅgā in the Himālaya range (a celebrated place of pilgrimage, the Bhadri-nāth of modern travellers; or a town and temple on the west bank of the Alaka-nandā river, in the province of S'rī-nagar).

Badari, is, f. = *badarī*, the jujube tree.

Badarikā, f. (fr. *badarā*), the fruit of the jujube(?); N. of one of the sources of the Gaṅgā and of the neighbouring hermitage of Nara and Nārāyaṇa (=*badarī*). — *Badarikāśrama* (°*kā-āś*°), N. of a hermitage.

बद्ध *baddha*. See under rt. *bandh*, col. 2.

बद्धप्पि *baddha-ppi*, n. (perhaps a Prākṛit form for *baddha-pāṇi*), the clasped hand, the fist; (also read *baddhāpi*.)

बध् 1. *badh*, to bind, for *bandh*, col. 2.

बध् 2. *badh*, used only in Desid. A. *bībhatsate*, to abhor, detest, &c. See *bībhatsa* (which is by some considered to belong to rt. *bādh*).

बध् 3. *badh* for *vadh*, to kill, &c., substituted in some tenses of rt. *han*. See *vadh* and *han*.

Badha, as, m. killing, murder, &c.; see *vadha*. — *Badha-kāṅkshin*, for this and all other compounds of *badha* see under *vadha*.

Badhaka, badhya, &c. See *vadhaka, vadhya*, &c.

बधिर *badhira*. See p. 673, col. 1.

बधू *badhū*. See *vadhū*.

बध्योग *badhyoga, as*, m., N. of a man.

बन्द् *band*. See rt. *bad*, p. 671, col. 3.

बन्दि *bandi, bandin*, &c. See *vandi*, &c.

बन्दिआरपु *bandiārapu*, N. of a place mentioned in the Romaka-siddhānta.

बन्ध् *bandh* [cf. rt. *bundh*], cl. 9. P. (ep. also A.) *badhnāti* (*badhnīte*), Impv. 2nd sing. *badhāna, babandha* (Ved. 3rd pl. *bedhus*, 2nd sing. A. *bedhishe*), *bhantsyati* (ep. also *bandhishyati, -te*), *abhāntsīt, banddhum* (ep. also *bandhitum*), to bind, tie, fix, fasten; to chain, enchain, fetter; to fasten or tie round, bind round, put on (e.g. *ćīram badhnanti munayaḥ*, the ascetics put on clothing made of strips of bark); (A.) to bind on one's self, put on; to ensnare; to catch (e.g. *matsyān bandh*, to catch fish), take captive, take prisoner; to shut up, confine, imprison; to inflict punishment, punish, chastise; to bind a sacrificial victim, offer, sacrifice (with dat. of the deity to whom the victim is presented, Ved.); to fix, direct, fasten (the eyes or mind) upon (with loc.); to shut, close, stop, stop up, preclude; to arrest, hold back, check, suppress; to overpower, oppress, violate; to bind together, put together, fasten together, join, combine, connect, conglomerate, unite; to construct, build; to construct verses, compose; to bring to pass, effect, produce, evoke, result in, be followed by (with acc.); to form fruit (as a plant), to set; to strike (root); to take up (an abode); to manifest, exhibit, evince, display, show (e.g. *dhṛitim badhāna*, show thy resolution); to entertain, cherish, foster, possess, have, contract, form; *añjalim bandh*, to place the two hands hollowed side by side; *mushṭim bandh*, to clench the fist; *setum bandh*, to construct a dam, build a bridge, (*bandhishye setunā Gaṅgām*, I will span the Gaṅgā with a bridge); *golam bandh*, to form or construct a globe; *bhru-kuṭim bandh*, to knit the brows, frown; *sauhṛidyam* or *sakhyam* or *ajaryam bandh* to contract friendship; *vairam bandh*, to contract enmity: Pass. *badhyate*, Aor. *abadhi* (?), to be bound; to bind on one's self, put on; Caus. *bandhayati, -yitum*, Aor. *ababandhat*, to cause to bind, cause to be bound; to order to be imprisoned; to cause to be joined together or constructed, cause to be built, cause to be embanked; (according to the Dhātu-pāṭha) to bind, (in this last sense also *bādhayati*): Desid. *bibhatsati*, to wish to bind; Intens. *bābadhyate, bābanddhi*, to bind fast, tie firmly; [cf. Zend *band, banda, baś-ta*, ‘bound;’ Gr. πείθω, πεῖσ-μα for πενθ-μα, πενθερός; Lat. *patibulum, pendo, pendeo, fi-lum* for *fid-lum, fūnis* for *fud-nis, fid-es, fid-o* for *feido*=πείθω, *fœd-us*; Slav. *vjazati*, ‘to bind;’ Goth. *bind-an, fastan*; Old Germ. *fasti*; Angl. Sax. *bindan, bonda, bænd, bæst, fæst*; Iceland. *fas-t*.]

Baddha, as, ā, am, bound, tied, fixed, fastened; chained, enchained, fettered; fastened or tied round, bound on, put on, girt on, dressed; caught, captured, confined, imprisoned; shut, stopped, closed, precluded; arrested, held back, checked, restrained, suppressed, withheld; joined, connected, combined, united; formed, constructed, built, embanked; inlaid, studded [cf. *rīti-b*°, *loha-b*°]; composed (as verses); effected, produced; directed towards; formed, set (as fruit); struck (as a root); firmly rooted, firm; placed side by side (as the hollowed hands); clenched (as the fist); knit (as the brows); contracted (as friendship or enmity); taken up (as an abode); manifested, evinced, displayed; entertained, cherished, fostered, possessed, got; entangled, involved, enmeshed; congealed, clotted (as blood; opposed to *drava*, q.v.); (at the beginning of adj. comps. *baddha* has often a vague sense analogous to that of *jāta*, q.v.; see examples below); (*as* or *am*), m. or n.?, (with Jainas) that which binds or fetters the embodied spirit (viz. connection of the soul with deeds; it consists in a succession of births and deaths as the result of works). — *Baddha-kaksha, as, ā, am*, one who has the loins girt, girt about the loins, having a tightened girdle. — *Baddha-kakshya, as, ā, am*, having the girdle bound or girt up, prepared, ready. — *Baddha-kaṭa, as, ā, am*, made of plaited grass. — *Baddha-kāma, as, ā, am*, one whose desires are restrained. — *Baddha-kesara, as, ā, am*, having hair formed, forming hair. — *Baddha-kopa, as, ā, am*, having anger suppressed, smothering resentment, governing wrath. — *Baddha-guda, am*, n. a dangerous kind of obstruction of the bowels. — *Baddhagudin, ī, inī, i*, suffering from the above obstruction. — *Baddha-godhāṅgulitra-vat* (°*dhā-aṅ*°), *ān, atī, at*, (in archery) having fastened a leathern guard on the left arm and fingers; [cf. *go-dhā*.] — *Baddhagodhāṅguli-trāṇa, as, ā, am*, having fastened on a leathern guard for the left arm and fingers. — *Baddha-ghaṇṭa, as, ā, am*, having bells bound on. — *Baddha-ćitta, as, ā, am*, having the thoughts fixed, rivetting the mind. — *Baddha-jihva, as, ā, am*, tongue-tied, moving the tongue with difficulty. — *Baddha-jña-tā*, f. the state of having acquired knowledge, great knowledge. — *Baddha-tala, as, ā, am*, one who has put on a leathern guard (for the left arm). — *Baddha-tūṇa, as, ā, am*, having a quiver fastened on, girt with a quiver. — *Baddha-dṛishṭi, is, is, i*, having the eyes fixed, fixing the gaze (upon anything). — *Baddha-dvirada-setu, us, us, us*, having elephants bound together for bridges. — *Baddha-dvesha, as, ā, am*, contracting hatred. — *Baddha-dhārā-pravāha, as, ā, am*, checking the flow of (tear) drops. — *Baddha-niśćaya, as, ā, am*, having a firm conviction, forming a firm resolve, firmly resolved. — *Baddha-nistriṃśa, as, ā, am*, girt with a falchion. — *Baddha-netra, as, ā, am*, having the eyes fixed, fixing the eyes (upon anything). — *Baddha-nepathya, as, ā, am*, attired in a theatrical costume. — *Baddha-paṅka-vat, ān, atī, at*, having the mud dried or hardened. — *Baddha-purīsha, as, ā, am*, having the bowels obstructed or constipated. — *Baddhapurīsha-tva, am*, n. the state of being constipated, obstruction of the bowels. — *Baddha-pratijña, as, ā, am*, one who has contracted an engagement, one who has made a vow or promise. — *Baddha-pratiśrut, t, t, t*, in which echoes are formed, resonant with echoing sounds. — *Baddha-phala, as*, m. the plant Pongamia Glabra (=*karañja*). — *Baddha-bhāva, as, ā, am*, having the mind or heart fixed. — *Baddha-bhīmāndhakāra* (°*ma-an*°), *as, ā, am*, enveloped in terrible darkness. — *Baddha-bhū, ūs*, f. the lowest floor (‘fixed on the ground’); ground prepared for the site of a house. — *Baddha-bhūmika, as, ā, am*, having an inlaid floor. — *Baddha-mukha, as, ī, am*, having the mouth or orifice closed. — *Baddha-mushṭi, is, is, i*, having a closed fist; close-fisted, griping, penurious, covetous; [cf. *dṛiḍha-mushṭi*.] — *Baddhamushṭi-kara, as*, m. the hand with closed fist. — *Baddhamushṭi-tva, am*, n. the state of having the fist closed (for holding a bow). — *Baddha-mūtra, as, ā, am*, stopping or obstructing the urine. — *Baddha-mūla, as, ā, am*, striking root firmly, deeply rooted. — *Baddhamūla-tā*, f. the state of being firmly rooted. — *Baddha-mauna, as, ā, am*, one by whom silence is observed, keeping silence. — *Baddha-rabhasa, as, ā, am*, one who has formed an ardent attachment, passionately attached (to any one). — *Baddha-rasāla, as*, m. a species of mango (the most highly prized kind). — *Baddha-rāga, as, ā, am*, filled with passion, impassioned. — *Baddha-rājya, as, ā, am*, having attained to royalty. — *Baddha-vatsā*, f., scil. *gaus*, a cow whose calf is tied up (in the stall). — *Baddha-vandana-mālaka, as, ikā, am*, having fastened garlands in token of welcome. — *Baddha-varćas, ās, ās, as*, constipating the bowels. — *Baddha-vasati, is, is, i*, fixing an abode. — *Baddha-vāć, k, k, k*, suppressing the voice, maintaining silence, taciturn. — *Baddhaviṭka, as, ā, am* (fr. *baddha* + *vish*), one whose bowels are constipated, costive. — *Baddhaviṭka-tā*, f. constipation of the bowels, costiveness. — *Baddha-viṇ-mūtra, as, ā, am*, obstructing the evacuations by stool and by the bladder. — *Baddha-vīra, as, ā, am*, whose heroes or soldiers are bound. — *Baddha-vepathu, us, us, u*, seized with tremor, trembling. — *Baddha-vaira, as, ā, am*, one who has contracted great enmity or confirmed hostility, feeling

bitter hatred.—*Baddha-śas*, an incorrect form for *badva-śas*, q. v.—*Baddha-śikha, as, ā, am*, one whose hair is tied up into a single lock upon the crown of the head; one who is still in childhood, young, a child, a pupil (not yet tonsured); (*ā*), f. a sort of pungent root, (according to some) a kind of garlic.—*Baddha-śrotra-manaś-ćakshus, us, us, us*, having the ears, mind, and eyes fixed; fixing the ears, mind, and eyes.—*Baddha-sūta, as*, m. a particular preparation of quicksilver.—*Baddha-sneha, as, ā, am*, forming an attachment, conceiving affection for (with loc.).—*Baddhāṅguli-tra* or *baddhāṅguli-trāṇa* (°*dha-aṅ*°), *as, ā, am*, having a finger-guard fastened on, equipped with gauntlets.—*Baddhāñjali* (°*dha-añ*°), *is, is, i*, having the hands hollowed and placed side by side, with hands or palms joined in humble entreaty, putting the joined hands to the forehead, saluting respectfully; with closed hands.—*Baddhāñjali-puṭa, as, ā, am*, forming a cup with the hollowed hands.—*Baddhātman* (°*dha-āt*°), *ā*, m. (with Jainas) a soul which is bound or fettered by deeds and works previous to its deliverance.—*Baddhānanda* (°*dha-ān*°), *as, ā, am*, feeling pleasure, joyful.—*Baddhānurāga* (°*dha-an*°), *as, ā, am*, manifesting love, feeling affection.—*Baddhānuśaya* (°*dha-an*°), *as, ā, am*, one whose purpose is fixed, of fixed intent; taking aim.—*Baddhāmbaraćara-mārga* (°*dha-am*°), *as, ā, am*, obstructing the path of birds (said of a conflagration).—*Baddhāyudha* (°*dha-āy*°), *as, ā, am*, accoutred with arms.—*Baddhāśaṅka* (°*dha-āś*°), *as, ā, am*, one whose suspicions are raised, apprehensive.—*Baddhotsava* (°*dha-ut*°), *as, ā, am*, observing a festival, enjoying a holiday.—*Baddhodyama* (°*dha-ud*°), *as, ā, am*, uniting efforts, making united efforts, having the energies intently fixed.

Baddhaka, as, m., Ved. one who is bound, a captive, prisoner.

Baddhvā, ind. having bound or tied; having put on; having joined.

Badva, am, n., Ved. a large number, multitude; a particular high number, (according to Sāy.) 100 Koṭis, (according to others) 10,000 millions; the number 13084.—*Badva-śas*, ind. in large numbers, in multitudes; (also incorrectly written *baddha-śas*.)

Badvan, ā, m. a causeway, highway.

Badhira, as, ā, am, deaf, (sometimes written *vadhira*); [cf. Hib. *bodhar;* Cambro-Brit. *byzar;* Armor. *byzar.*]—*Badhira-tā*, f. or *badhira-tva, am*, n. deafness.—*Badhirāndha* (°*ra-an*°), *as, ā, am*, deaf and blind; (*as*), m., N. of a Nāga, son of Kaśyapa.—*Badhirī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make deaf, deafen.—*Badhirī-kṛita, as, ā, am*, made deaf, deafened.

Badhiraka, as, m., N. of a man; (*ās*), m. pl., N. of his descendants; (*ikā*), f., N. of a woman.

Badhiraya, Nom. P. *badhirayati, -yitum*, to make deaf, deafen.

Badhirita, as, ā, am, made deaf, deafened.

Badhiriman, ā, m. deafness.

Badhnat, an, atī, at, binding, tying; effecting, producing.

Badhra, am, n. lead; (*ī*), f. a thong.

Badhrya, am, n. a shoe, slipper.

Bandha, as, m. binding, tying, a bond, tie, chain, fetter, knot, halter, tether [cf. *pāda-b*°]; a ligature, bandage; laying snares; catching, capturing, capture; binding in fetters, fettering, confining, imprisoning, confinement, imprisonment, custody [cf. *rāja-b*°]; fixing, directing (the mind towards anything); binding together, joining, uniting [cf. *pāṇi-b*°]; joining the hollowed hands; forming, constructing, construction, building, erecting (e. g. *setor bandhaḥ*, the construction of an embankment or bridge; cf. *setu-b*°); embanking, an embankment, throwing a bridge across (a river); contracting or knitting the brows [cf. *bhrukuṭi-b*°]; joining the hands or feet in particular positions, any posture or position of the limbs or body generally, a position, posture (e. g. *āsana-b*°, a sitting posture); a particular position of the hands and feet [cf. *mahā-b*°, *mūla-b*°]; a particular position in coitus; connection, intercourse, society; agreement, union; manifestation, exhibition, display [cf. *rāga-b*°]; consequence, result (e. g. *arishṭa-b*°, having welfare as a consequence, causing welfare); a sinew, tendon; a pledge, deposit, (perhaps rather) pledging [cf. *bandhaka*]; that with which anything is bound together or bordered, border, framework, inclosure; (in philosophy) bondage, (opposed to *mukti, moksha*, and regarded in the Sāṅkhya system as threefold, viz. *prakṛiti-b*°, *vaikārika-b*°, *dakshiṇā-b*°; cf. *karma-b*°, *dakshiṇā-b*°); (in rhetoric) combination of sounds, construction of words; a disease in which the eyelids cannot be wholly closed; (in comp. with numerals) a part [cf. *daśa-b*°, *pañća-b*°; cf. also Lat. *pondus;* Lith. *bandà*, 'a herd of cattle;' Angl. Sax. *bonda, bænd, bæst;* Hib. *bad* = Armor. *bód*, 'a bunch, bush, cluster, tuft, thicket.']—*Bandha-karaṇa, am*, n. binding, fettering, restraining, holding back, preventing, impeding.—*Bandha-kartṛi, tā, trī, tṛi*, a binder, one who fetters or restrains.—*Bandha-tantra, am*, n. a complete army, or one possessing the four divisions of chariots, elephants, horse, and foot.—*Bandha-deśa*, N. of a country mentioned in the Ratna-kosha.—*Bandha-pārushya, am*, n. forced construction of words.—*Bandha-maya, as, ī, am*, consisting of bonds or ties, serving for a bond, being of the nature of a bond.—*Bandha-mudrā*, f. the impression or mark of fetters.—*Bandha-moćanikā* or *bandha-moćinī*, f. 'releasing from bonds,' N. of a Yoginī.—*Bandha-stambha, as*, m. 'binding-post,' the post to which an elephant is tied.

Bandhaka, as, m. a binder, one who is employed in binding; one who catches, a catcher [cf. *nāga-b*°]; a violator, ravisher; a band, tie [cf. *paśu-b*°]; a bank, dam, dike [cf. *jala-b*°]; any posture of the body [cf. *malla-b*°]; a pledge, deposit, pawn, (perhaps rather) pledging; a promise, vow (= *satyaṅ-kāra*); exchanging, barter; (in comp. with numerals, especially at the end of an adj. comp.) a part, portion (e. g. *ṛiṇam sa-daśa-bandhakam*, a debt plus one tenth); a city; (*am*), n. binding, confinement; (*ī*), f. an unchaste woman ('connected with many men;' *kumāra-bandhakī*, a woman unchaste even as a girl); a harlot, courtezan, wanton [cf. *bandhakī*]; a barren woman [cf. *bandhyā*]; a female elephant.—*Bandhaka-tva, am*, n. the being fettered.

Bandhana, as, ī, am, binding, tying, fettering [cf. *bhāva-b*°]; holding fast, arresting, checking, stopping; (at the end of a comp.) dependant on, depending upon; (*am*), n. the act of binding, tying, fastening, fettering; a bond, chain, fetter; a tether, halter; a sinew, muscle [cf. *ślatha-b*°]; binding on, binding round; binding up; a ligature, bandage; joining, connection; catching, capturing; confining, confinement, captivity, bondage, detention, imprisonment; a gaol, prison; inflicting pain, hurting; putting to death; joining, connecting, uniting; forming, building, constructing, construction; *setor bandhanam*, the construction of an embankment or bridge [cf. *setu-bandha, setu-bandhana*]; a bar, barrier; embanking, an embankment, bridging over; mixing, alloying, alloyage (of metals); conjunction, connection, coherence; a stalk, stem, peduncle [cf. *prasava-b*°]; *gīta-bandhana*, a composition which is sung, an epic poem rehearsed in singing; (*am, ī*), n. f. any instrument of binding or holding together, a bond (e. g. *annam prāṇasya bandhanam*, food is the bond, i. e. the staff of life), band, rope, tie, cord, string, garter, thread; a tether, halter [cf. *pāda-b*°]; a chain, fetter; a snare; a ligature, bandage.—*Bandhana-granthi, is*, m. the knot of a ligature; a noose; a rope for tying cattle.—*Bandhana-pālaka, as*, m. a gaol-keeper, gaoler, turnkey.—*Bandhana-rajju, us*, f. a rope for tying cattle; any rope or string used for tying.—*Bandhana-veśman, a*, n. 'house of bondage,' a prison.—*Bandhana-stha, as, ā, am*, being in prison, living in confinement, imprisoned, captive; (*as*), m. a prisoner, captive.—*Bandhana-sthāna, am*, n. (a place where cattle are fastened), a stall, stable.—*Bandhanāgāra* (°*na-ag*° or *-āg*°), *as, am*, m. n. 'house of bondage,' a prison.—*Bandhanādhikāra* (°*na-adh*°), *as*, m., N. of the third chapter of the first part of the Rasendra-kalpa-druma, a medical work by Rāma-kṛishṇa.—*Bandhanālaya* (°*na-āl*°), *am*, n. 'house of bondage,' a prison.

Bandhanīya, as, ā, am, to be bound or tied, to be bound on, to be bound round; anything bound on or tied round; to be confined, to be captured or taken prisoner; to be embanked; (*as*), m. (according to a Scholiast) = *setu*, an embankment.

Bandhayitṛi, tā, m. one who binds or ties up, a binder.

Bandhita, as, ā, am, caused to be bound (e. g. *śatam bandhitaḥ*, caused to be bound for a hundred pieces of money, i. e. imprisoned for a debt of a hundred pieces of money); bound.

Bandhitra, am, n. (?), the god of love, love, desire [cf. *vadhitra*]; a spot, mole.

Bandhin, ī, inī, i, (at the end of a comp.) binding [cf. *dṛiḍha-bandhinī*]; catching [cf. *matsya-b*°]; causing, effecting, producing, exciting, evoking [cf. *phala-b*°, *rāga-b*°]; showing, exhibiting, manifesting, evincing [cf. *vātsalya-b*°].

Bandhu, us, m. connection, conjunction, relationship, association; relation, reference, respect (e. g. *kena bandhunā*, in what respect?); one who is connected with or belongs to (any profession or tribe, especially if only nominally so connected; cf. *kshatra-b*°, *dvija-b*°, *brahma-b*°); a kinsman, relation, relative, connection, kindred in general [cf. *mātṛi-b*°]; (in law) a cognate kinsman in a remote degree, one subsequent in right of inheritance to the Sa-gotra, (three kinds of these are enumerated, personal, paternal, and maternal: the first are sons of the deceased father's sister, of his mother's sister, and of his maternal uncle: the second are the sons of his father's paternal aunt, of his father's maternal aunt, and of his father's maternal uncle: the third are the sons of his mother's paternal aunt, of his mother's maternal aunt, and of his mother's maternal uncle); a friend [cf. *a-b*°, *amṛita-b*°, *ṛishi-b*°]; a husband; a brother; N. of a flower (= *bandhūka*); N. of a metre; (in astron.) N. of the fourth mansion; N. of a Ṛishi with the patronymic Gaupāyana or Laupāyana, author of two hymns in the Ṛig-veda; (according to Yāska also) wealth; according to Pāṇini a feminine word ending in *yā* must change *yā* to *i* before *bandhu* in a comp., e. g. *kārīsha-gandhyā-bandhu* becomes *kārīsha-gandhī-bandhu;* [cf. Hib. *badh*, 'love, friendship.']—*Bandhu-kāma, as, ā, am*, loving relations, affectionate towards relations and friends.—*Bandhu-kṛitya, am*, n. the duty of a kinsman or of a friend, a friendly office, friendly service.—*Bandhu-kshit, t, t, t*, Ved. dwelling among relations; (Sāy.) having the quality or condition of kindred; (according to some this word may be the N. of a person or family.)—*Bandhu-jana, as*, m. a kinsman, relation, friend; kinsfolk, relations.—*Bandhu-jīva* or *bandhu-jīvaka, as*, m. 'living in association or groups,' Pentapetes Phœnicea, (a plant with a red flower which opens at midday and withers away the next morning at sunrise); (*am*), n. its flower; (*kas*), m., N. of a Ćakra-vartin.—*Bandhujīva-pushpa, am*, n. the flower of Pentapetes Phœnicea.—*Bandhujīvābhi-tāmra* (°*va-abh*°), *as, ā, am*, deep red like the blossom of Pentapetes Phœnicea.—*Bandhu-tā*, f. relations collectively, kindred, kin (= *bandhūnām samūhaḥ*); relationship, affinity, connection, relation.—*Bandhu-tva, am*, n. relationship, brotherhood, affinity.—*Bandhu-dagdha, as, ā, am*, 'destroyed or consumed by relations,' i. e. an abandoned wretch (= *hataka*).—*Bandhu-datta, as, ā, am*, given by relations or by a kinsman; (*as*), m., N. of a man; (*ā*), f., N. of a woman; (*am*), n. a particular kind of female property (given to a girl by her relations at her marriage).—*Bandhu-dāyāda, as*, m. a kinsman and heir.—*Bandhu-pati, is*, m. lord of kindred or relations; [cf. *bāndhupata*.]

— *Bandhu-pāla, as*, m. 'kindred-protector,' N. of a man. — *Bandhu-pālita, as*, m. 'kindred-protected,' N. of a prince. — *Bandhu-pushpa-mālā, as, ā, am*, wearing a chaplet of Bandhu flowers. — *Bandhu-priś, ṭ*, m., Ved. asking relations, inquiring after kindred, (Sāy. = *bandhūnām prashṭā*); [cf. *prishṭa-bandhu*.] — *Bandhu-prabha, as*, m., N. of a Vidyā-dhara. — *Bandhu-prīti, is*, f. affection for a friend, love of relatives or friends. — *Bandhu-bhāva, as*, m. friendship. — *Bandhu-bhāshita, am*, n. the talk or speech of kindred. — *Bandhu-mat, ān, atī, at*, having relations, surrounded by relations; (*ān*), m., N. of a man; of a king; (*atī*), f., N. of two women; N. of a town. — *Bandhu-vańćaka, as*, m. 'deceiver of relatives,' N. of a Vidūshaka. — *Bandhu-vat, ān, ati, at*, having relations or kindred. — *Bandhu-varga, as*, m. the whole body of relations, circle of kinsmen, kindred. — *Bandhu-hīna, as, ā, am*, destitute of kindred, relationless, friendless. — *Bandhū-kri*, cl. 8. P. *-karoti, -kartum*, to make a friend of. — *Bandhū-krita, as, ā, am*, made a friend. — *Bandhv-esha, as*, m., Ved. inquiring after kindred, (Sāy. = *bandhūnām anveshaṇam*.)

Bandhuka, as, m. a species of plant (= *bandhūka, bandhu-jīva*); a bastard [cf. *bandhula*]; (*ā, ī*), f. an unchaste woman (= *bandhakī*).

Bandhukin, ī, inī, i, coming from or belonging to an unchaste woman.

Bandhudā, f. an unchaste woman; (perhaps wrongly for *bandhurā*.)

Bandhura, as, ā, am, uneven, undulating, fluctuating, wavy; bowed, bent, inclined, depressed, crooked; pleasing, delightful, handsome, beautiful; deaf; injurious, mischievous; (*as*), m. a goose; a crane; a drug (= *viḍaṅga ṛishabha*); a plant (= *bandhūka*); oil-cake; the vulva; (*ā*), f. a prostitute; (*ās*), f. pl. the meal of parched corn; (*am*), n. a diadem, crest; [cf. Angl. Sax. *bendan*.]

Bandhurita, as, ā, am, bent, inclined, depressed.

Bandhula, as, ā, am, bent, inclined, depressed; pleasing, charming; (*as*), m. an attendant in the chamber of a harlot; the son of a harlot, a bastard; Pentapetes Phœnicea; N. of a Ṛishi. — *Bandhulānvaya* (°*la-an*°), *as*, m. the posterity of Bandhula.

Bandhūka, as, m. a shrub bearing a red flower, Pentapetes Phœnicea [cf. *bandhu-jīva*]; Terminalia Tomentosa; (*am*), n. the flower of Pentapetes Phœnicea. — *Bandhūka-pushpa, as*, m. the tree Terminalia Tomentosa. — *Bandhūkapushpa-rajas, as*, n. the pollen of the above flower.

Bandhūra, as, ā, am, wavy, undulating, uneven; bowing, bent; beautiful; (*as*), m. a hole, a chasm.

Bandhūli, is, m. a plant (= *bandhūka*).

Bandhya, as, ā, am, to be bound or fettered, to be confined or imprisoned; to be bound together, to be joined; to be constructed; detained, confined, under arrest; stopped; not bearing fruit in due season, barren, unfruitful, unproductive, fruitless, idle, useless, unprofitable, vain; not having the menstrual courses; destitute, deprived of (with inst. or at the end of a comp., e.g. *prajā-b*°, destitute of offspring); (*ā*), f. a barren or childless woman; a barren cow; a kind of perfume commonly called Bāla — *Bandhya-tā*, f. or *bandhya-tva, am*, n. barrenness, sterility, uselessness; want, deficiency, scarcity, destitution. — *Bandhya-parvata*, N. of a district. — *Bandhya-phala, as, ā, am*, fruitless, useless, idle, vain. — *Bandhyaphala-tā*, f. fruitlessness, uselessness. — *Bandhyā-karkoṭakī*, f. a species of medicinal plant given to barren women; [cf. *putra-dā*.] — *Bandhyā-tanaya, as*, m. = *bandhyā-putra*, q. v. — *Bandhyā-tva, am*, n. sterility, barrenness. — *Bandhyā-duhitṛi, tā*, f. the daughter of a barren woman, a mere chimæra or anything merely imaginary which does not really exist. — *Bandhyā-putra, as*, m. the son of a barren woman, i. e. anything merely imaginary, an impossibility; [cf. *gagana-pushpa*.] — *Bandhyā-roga, as*, m., N. of a chapter of the Prayogāmṛita, a medical work by Vaidya-ćintāmaṇi. — *Bandhyā-suta, as*, or *bandhyā-sūnu, us*, m. = *bandhyā-putra*, q. v.

Bandhyāyamāna, as, ā, am, becoming barren or useless.

Bandhra or *banddhra, am*, n. a band, tie, (in *a-b*°, q. v.)

बप्स *bapsa*, Ved. = *rūpa*.

बफार *baphāra*, N. of a place.

बबकाण *babakāṇa*, N. of a place.

बबबा *bababā*, ind., Ved. an onomatopoetic word expressive of the crackling of fire.

बबर *babara, as*, m., N. of a man; N. of a place; (also read *varura*.)

बबाड *babāḍa, as*, m., N. of a village.

बबूआण *babūāṇa*, N. of a place.

बभ्र *babhra* (fr. rt. *bhṛi* with reduplication) in *pra-babhra*, q. v.

Babhri, is, is, i, Ved. bearing, carrying, wielding, taking, (Sāy. = *bhartṛi, dhāraka*); (in Atharva-veda XI. 1, 31 sqq., either 'nourishing' or a various reading for *babhru*, q. v.)

बभ्रु *babhru, us, us* or *ūs, u* (said to be a reduplicated form of rt. *bhṛi*), deep brown, brown, tawny, tan-coloured, a mixed brownish colour (variously applied to oxen, to the horses of Indra, of Rudra, and Soma, to plants, to dice formed of nuts, &c.); bald-headed through disease; (*us*), m. a man with deep brown hair, red-haired person; a large kind of ichneumon, an ichneumon generally; the bird Cuculus Melanoleucus (= *ćātaka*); a species of vegetable; an epithet of Kṛishṇa or Vishṇu; an epithet of Śiva; fire; N. of various men; of a descendant of Atri with the epithets Daivāvṛidha and Kaumbhya and author of the hymns Ṛig-veda V. 30, 14, VIII. 22, 10; of the author of a Dharma-śāstra; of a disciple of Śaunaka; of a son of Viśvā-mitra; of a son of Viśva-garbha; of a Vṛishṇi; of a son of Druhyu; of a son of Roma-pāda or Loma-pāda; of a Gandharva; N. of a country [cf. *babhru-deśa*]; (*u*), n. a tawny or brown colour; any object of a tawny or brown colour; [cf. Gr. φρῦ-νη, φρῦ-νο-ς, Φρύνη, Φρῦνος, Φρύνιχο-ς, Φρυνίων, Φρυνώνδας; Lat. *fur-vu-s*, perhaps *fu-scu-s*; Old Germ. *bran* = Mod. Germ. *braun* = Eng. *brown*.] — *Babhru-karṇa, as, ī, am*, Ved. brown-eared, having brown ears. — *Babhru-deśa, as*, m., N. of a country; [cf. *babhru*.] — *Babhru-dhātu, us*, m. 'dark brown mineral,' a kind of ochre (= *su-varṇa-gairika*). — *Babhru-dhūta, as, ā, am*, Ved. pressed out or extracted by Babhru (as Soma juice; Sāy. = *babhru-ṇābhishutaḥ*). — *Babhru-nikāśa, as, ā, am*, Ved. appearing brownish, of a brownish look, (according to Mahī-dhara = *kapila-varṇa-sadṛiśa*.) — *Babhru-piṅgala, as, ā, am*, brown and tawny (as an owl). — *Babhru-mālin, ī*, m. 'brown-garlanded,' N. of a Muni. — *Babhru-vaktra, as, ā, am*, 'ichneumon-faced,' having the face of an ichneumon. — *Babhru-vāha* or *babhru-vāhana, as*, m., N. of a son of Arjuna, king of Mahodaya.

Babhravī, f. an epithet of Durgā; (an incorrect form for *bābhravī*.)

Babhruka, as, ā, am, Ved. brownish; (*as*), m. (probably) a kind of ichneumon.

Babhruśa, as, ā, am, see Gaṇa Lomādi to Pāṇ. V. 2, 100.

Babhluśa, as, ā, am, Ved. brownish, (Mahī-dhara = *kapila-varṇa*; cf. *kapiśa, kṛishṇaśa*.)

बम्ब् *bamb*, cl. 1. P. *bambati, bambitum*, to go.

बम्बगैर *bambagaira*, N. of a place.

बम्बा *bambā*, a proper N.

बम्बुरेवण *bamburevaṇa*, N. of a place.

बम्भर *bambhara, as*, m. a bee; [cf. *bhramara*.]

Bambharālī, f. a fly; [cf. *bhambharālī*.]

बम्भारि *bambhāri, is*, m., Ved., N. of one of the seven tutelary deities of the Soma plant.

बर *bara, as*, m. a N. of Bala-rāma (= *bala*).

बरट *baraṭa, as*, m. a species of grain; [cf. *barbaṭa*.]

बरासी *barāsī*, f. a particular article of clothing or kind of woven cloth; (also read *varāsī, varāsi, varāśi*.)

बरु *baru, us*, m., Ved., N. of a descendant of Aṅgiras and author of the hymn Ṛig-veda X. 96; N. of an Āṅgirasa.

बरोदा *barodā*, N. of a place in Guzerat.

बर्कु *barku, us*, m., Ved., N. of a man with the patronymic Vārshṇa.

बर्जर *barjara*, N. of a place.

बर्जह *barjaha, as, am*, m. n., Ved. an udder, (Sāy. = *payasa utpatti-sthānam*.)

Barjahya, am, n., Ved. a nipple.

बर्ब् *barb*, cl. 1. P. *barbati, barbitum*, to go, move.

बर्बट *barbaṭa, as, ī*, m. f. a kind of bean, Dolichos Catjang [cf. *baraṭa*]; (*ī*), f. a harlot, prostitute; [cf. *bārbaṭīra*.]

बर्बणा *barbaṇā*, f. (said to be fr. rt. *barb*), a blue fly.

बर्बर *barbara, as*, m. (also written *varvara*, q.v., cf. βάρβαρος), a blockhead, fool, low fellow, barbarian, any one not a Sanskrit speaker, not an Āryan, (used mostly in the voc.); (*as* or *am*), m. or n. (?), N. of a district. — *Barbara-tā*, f. (in Ved. gram.) a stammering pronunciation of the letter *r*. — *Barbara-sthāna*, N. of a district.

Barbaraka, barbarika. See *varvaraka*, &c.

बर्बुर *barbura, am*, n., Ved. water; [cf. Gr. βόρβορο-ν; Fr. *bourbe*.]

बर्स *barsa, as*, m., Ved. a tip, point, thin end, extremity. — *Barsa-naddhi, is*, f., Ved. the tying of sacrificial knots.

बर्स्व *barsva, as*, m., Ved. the fleshy formation of the gums round the socket of a tooth, a socket of a tooth.

बर्ह् *barh* (also written *varh*, q. v., cf. rts. *bṛih, vṛih, bṛiṅh, vṛiṅh*), cl. 1. A. *barhate, babarhe, barhitum*, to speak; to hurt, injure, kill; to give, (according to another reading) to cover; to spread, (this sense being perhaps only deduced from *barhis*, q. v.); to be pre-eminent or excellent; cl. 10. P. *barhayati*, to hurt, injure, kill.

बर्ह *barha, barhin*. See *varha, varhin*.

बर्हणा *barhaṇa* (fr. rt. *bṛiṅh* for *vṛiṅh*), Ved. strong; occurring only in the Vedic inst. *barhaṇā*, closely, firmly, strongly; very, really, certainly. — *Barhaṇa-vat, ān, atī, at*, energetic, vigorous, earnest; (according to Sāy.) injuring enemies. — *Barhaṇāśva* (°*ṇa-aś*°), *as*, m., N. of a prince, a son of Nikumbha.

Barhas, ās, ās, as, Ved. strong, firm; occurring only in *adri-barhas, ās, ās, as*, firm as a rock, fastened by rocks; (or according to Sāy.) spread out or swollen with clouds, and in *dvi-b*°, q. v.

1. *barhishṭha, as, ā, am*, strongest, &c. See *varhishṭha*. (For 2. *barhi-shṭha* see p. 675, col. 1.)

बर्हिस् *barhis, is*, m. n. (in the later literature generally written *varhis*; probably fr. rt. 1. or 2. *vṛih*; said to be fr. rt. *vṛiṅh*), (that which is plucked up), a bed or layer of Kuśa grass (usually strewed over the sacrificial ground and especially over the Vedi, to serve as a sacred surface on which to present

the oblations, and as a seat for the gods and for the sacrificers); Kuśa grass, sacrificial grass; (*is*), n. the strewed sacrificial grass personified and enumerated among the Pra-yāja and Anu-yāja deities; sacrifice (= *tantra*); ether; water; a kind of perfume, = *barhi-pushpa*; (*is*), m. fire, light, lustre, splendor; Plumbago Zeylanica (to which plant all the names of fire are applied); N. of a son of Bṛihad-rāja; (*ishas*), m. pl. the descendants of Barhis. — *Barhiḥ-pushpa, am,* n. = *barhi-pushpa.* — *Barhiḥ-śushman, ā,* m. fire, the god of fire. — *Barhiḥ-shad,* see under *barhi-shad.* — *Barhiḥ-shṭha, as,* m. 'standing upon the sacrificial grass,' (perhaps) a victim; (*am*), n. a kind of perfume commonly called Bāla; or (according to some) a kind of fragrant grass, Andropogon Muricatus. — *Barhiḥ-shṭhā, ās, ās, am,* Ved. standing or placed upon the sacrificial grass. — *Barhi-kusuma, am,* n. = *barhi-pushpa.* — *Barhi-pushpa, am,* n. a kind of perfume. — *Barhir-jyotis, is,* m. fire, the deity of fire. — *Barhir-mukha, as,* m. 'fire-mouthed,' a deity (so called because sacrifices are mostly offered to the gods by fire). — *Barhi-shad, t, t, t* (*barhi* for *barhis* + *sad*), seated on sacrificial grass; (according to the Nirukta) = *mahat,* great; (*das*), m. pl. the Manes; (in the later literature) a particular class of Pitṛis or Manes, see Manu III. 196, 199; (*t*), m. a Pitṛi or deified progenitor; N. of a son of Havir-dhāna and Havir-dhānī (= *prāćīna-barhis*). — *Barhi-shada, as,* m., N. of a holy sage (= *barhin*). — *Barhish-keśa, as,* m. 'having light for hair,' fire, Agni, the god of fire. — 2. *barhi-shṭha, am,* n. a kind of fragrant grass or perfume; the resin of the Pinus Longifolia, see *barhiḥ-shṭha;* (for 1. *barhishṭha* see p. 674. col. 3.) — *Barhish-mat, ān, atī, at,* possessing sacrificial grass, (Sāy. = *āstīrṇena barhishā yuktaḥ*); (*ān*), m. one who has or spreads sacrificial grass, a worshipper, sacrificer, (Sāy. = *yajñena yuktaḥ*); having fire or light, blazing, shining; (*ān*), m. an epithet of Prāćīna-barhis; (*atī*), f., N. of a wife of Priya-vrata and daughter of Viśva-karman; N. of a city in Brahmāvarta.

Barhishka, as, ā, am, formed of sacrificial grass; covered with sacrificial grass; a perfume commonly called Bāla, (perhaps a species of Andropogon); resin of Pinus Longifolia; (also written *barhiska.*)

Barhishya, as, ā, am, Ved. belonging to or fitted for sacrificial grass; *Kaśyapasya barhishyam,* N. of a Sāman.

Barhiska = *barhishka* above.

बल् 1. *bal* [cf. rt. *val*], only occurring in Intens. *balbalīti,* &c., Ved. to whirl round in a circle.

बल् 2. *bal* [cf. rt. *bhal*], cl. 1. P. *balati, babāla,* &c., to breathe, live; to hoard grain; to prevent or obstruct wealth; A. *balate,* to speak; to hurt, to kill; to give, (in this sense a various reading for rt. *bhal*); to describe [cf. rt. *bhal*]; cl. 10. P. *balayati, -yitum,* to breathe, live; *bālayati, -yitum,* to support, nourish, foster, cherish, bring up, rear; A. *bālayate* (a various reading for *bhālayate*), to explain, describe.

Bala, am, n. (said to be also *as,* m.), power, strength, might, vigour, (*aurasam balam,* native strength, innate power); force, violence, rigour, severity; force or power of articulation; force considered as a sixth organ of action, (Mahā-bh. Śānti-p. 9895; cf. *karmendriya*); (with Buddhists) one of ten forces; Power personified as one of the Viśve Devāḥ; massiveness, stoutness, bulkiness, weight; body, form, figure, shape; semen virile; military force, forces, troops, a host, army, (in these senses also pl.); gum, myrrh; blood; a sprout, young shoot; (*as*), m., N. of Bala-rāma the elder brother of Kṛishṇa, also called Bala-deva, Bala-bhadra, &c.; (with Jainas) a white Bala or elder brother of Vāsudeva, (nine of these are enumerated by Hemaćandra, viz. Aćala, Vijaya, Bhadra, Su-prabha, Su-darśana, Ānanda, Nandana, Padma, and Rāma); N. of a son of Varuṇa and brother of Surā; of an attendant on Skanda; of a son of Kṛishṇa; of a son of Aṅgiras; of a son of Pari-kshit; of a demon; of a lexicographer (also Vala); a species of carrion crow; a kind of tree, = 1. *balāya;* (*ā*), f. an aquatic plant, a species of mallow, Sida Cordifolia; (*bale,* f. du. the two Balā plants, viz. Balā and Ati-balā, cf. *ati-b°, jyeshṭha-b°*); N. of a particular charm or incantation of great efficacy [cf. *ati-balā*]; N. of a woman; of a daughter of Daksha and wife of Kaśyapa; of a female divinity who executes the orders of the seventeenth Arhat of the present Ava-sarpiṇī; (*as, ā, am*), strong, stout, robust, powerful; sick (= *amin?*); *balena,* ind. by force, by the power of, on the strength of; in virtue of, by means of, through, by; *balāt,* ind. by force, forcibly, violently; against the will of, without the consent of; [cf. Lat. *valor, validus, valeo, de-bilis.*] — *Bala-kara, as, ī, am,* or *bala-kṛit, t, t, t,* inspiring or infusing strength, strengthening. — *Bala-kṛita, as, ā, am,* done by force, done against free consent. — *Bala-kṛiti, is,* f., Ved. a mighty deed. — *Bala-kshobha, as,* m. a commotion in the forces, mutiny in an army. — *Bala-guptā,* f., N. of a woman. — *Bala-ćakra, am,* n. 'circle of power,' dominion, sovereignty, supremacy; an army, host. — *Bala-ćakravartin, ī,* m. a powerful sovereign or emperor. — *Bala-ćandra, as,* m., N. of a prince. — *Bala-ja, as, ā, am,* produced by strength or power; (*am*), n. a city-gate, gate in general; a field; fruit, grain; war; a pretty figure; pith, marrow; (*ā*), f. a pretty or handsome woman; the earth; Arabian jasmine; N. of a river; (at the end of certain comps. *bala-ja* may optionally take Vṛiddhi according to Pāṇ. VII. 3, 25, e. g. *sauvarṇa-balaja* or *sauvarṇa-bālaja.*) — *Bala-da, as,* m. 'strength-giving,' a form of Agni; an ox, bullock; a medicinal plant, = *jīvaka;* (*ā*), f. the plant Physalis Flexuosa (= *aśva-gandhā*); N. of a daughter of Raudrāśva. — *Bala-darpa, as,* m. pride of strength; reckless ardour of troops. — *Bala-dā, ās, ās, am,* Ved. 'strength-giving,' conferring or imparting power. — *Baladī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become an ox. — *Baladī-bhūta, as, ā, am,* become an ox. — *Bala-deya, am,* n., Ved. the granting of power, bestowal of strength, (Sāy. = *bala-dāna.*) — *Bala-deva, as,* m. air, wind; the elder brother of Kṛishṇa, see *bala-rāma,* (he is said in Mahā-bh. Ādi-p. 7308 to have been produced from a white hair of Vishṇu, Kṛishṇa having been produced from a black hair, and is regarded as a Nāga in Mahā-bh. Anuśāsana-p. 6163); N. of a Nāga-rāja; N. of a Brāhman; (*ā*), f. a species of medicinal plant (= *trāyamāṇā*). — *Baladeva-pattana, am,* n., N. of a city. — *Baladeva-svasṛi, sā,* f. 'sister of Bala-deva,' an epithet of the wife of Śiva. — *Bala-dvish, t,* m. 'foe of the demon Bala,' an epithet of Indra. — *Bala-dhara, as,* m., N. of a Brāhman; (*ā*), f., N. of the wife of Bhīma-sena. — *Bala-nigraha, as,* m. reducing strength, weakening. — *Bala-nisūdana, as,* m. 'destroyer of the demon Bala,' Indra. — *Bala-pati, is,* m. lord of strength; a general, commander; an epithet of Indra. — *Bala-prada, as, ā, am,* giving strength. — *Bala-prasū, ūs,* f. the mother of Bala-deva, Rohiṇī. — *Bala-prāṇa, am,* n. strength and spirit. — *Bala-bandhu, us,* m., N. of one of the sons of Manu Raivata; of a son of Bhṛigu in the tenth Dvāpara. — *Bala-bhadra, as, ā, am,* strong, powerful; (*as*), m. a strong or robust man; a kind of ox, the gayal, Bos Gavæus (= *gavaya*); the tree Symplocos Racemosa, commonly called Lodh (= *lodhra*); N. of Bala-rāma, q. v., or of An-anta, the great serpent identified with Bala-rāma; N. of a descendant of Bharata; N. of various men; N. of a mountain-range; (*ā*), f. a young girl, maiden; a species of medicinal plant (= *trāyamāṇā*). — *Bala-bhadrikā,* f. a species of medicinal plant (= *bala-bhadrā*). — *Bala-bhit-sakhi, ā,* m. a friend of the slayer of Bala, friend of Indra. — *Bala-bhid, t, t, t,* breaking up or routing an army; (*t*), m. the slayer of Bala; an epithet of Indra. — *Bala-bhṛit, t, t, t,* 'might-bearing,' powerful, strong. — *Bala-rāma, as,* m., N. of the elder brother of Kṛishṇa and third of the Rāmas, (seventh son of Vasu-deva and Devakī, but transferred to the womb of Rohiṇī; regarded as the eighth Avatār of Vishṇu, sometimes as an incarnation of the great serpent Śesha or An-anta; he is also called Bala, Bala-deva, Bala-bhadra, and Halāyudha.) — *Balarāma-pañćānana, as,* m., N. of a grammarian. — *Bala-vat, ān, atī, at,* possessing power, powerful, mighty, strong, stout, lusty; dense, thick; preponderating, prevailing; accompanied by an army; (*ān*), m., N. of the eighth Muhūrta; (*at*), ind. powerfully, strongly, vehemently, stoutly, lustily, in a high degree, much, well. — *Balavat-tara, as, ā, am,* more powerful, stronger. — *Balavat-tā,* f. powerfulness, mightiness; superiority, preponderance. — *Bala-vardhana, as, ī, am,* increasing power, strengthening, ennobling; (*as*), m., N. of one of the sons of Dhṛita-rāshṭra. — *Bala-vardhin, ī, inī, i,* increasing strength, strengthening; (*inī*), f. a species of medicinal plant (= *jīvaka*). — *Bala-varma-deva, as,* m., N. of a king. — *Bala-varman, ā,* m., N. of a prince; of a merchant. — *Bala-vijñāya, as, ā, am,* Ved. recognizable by strength. — *Bala-vinyāsa, as,* m. arrangement or disposition of forces, array of troops. — *Bala-vīrya, as,* m., N. of a descendant of Bharata. — *Balavīrya-parākrama, as, ā, am,* strong, heroic, and valorous. — *Bala-vṛitra-nisūdana, as,* or *bala-vṛitra-han, hā,* m. the destroyer of Bala and Vṛitra; an epithet of Indra. — *Bala-vyasana, am,* n. the defeat or rout of an army. — *Balavyasana-saṅkula, as, ā, am,* (a king) embarassed by disorder in (his) army. — *Bala-śālitā,* f. the possession of strength, prowess. — *Bala-śālin, ī, inī, i,* having or possessing strength, strong, vigorous. — *Bala-sūdana, as, ī, am,* destroying armies; (*as*), m. 'destroyer of the demon Bala,' Indra. — *Bala-sena, as,* m., N. of a warrior; (*ā*), f. a strong army, an army, host. — *Bala-stha, as, ā, am,* strong, vigorous, powerful [cf. *balāvastha*]; (*as*), m. being in or belonging to an army, a warrior, soldier. — *Bala-sthiti, is,* f. 'army-station,' a camp, encampment; a royal residence, a royal camp or quarters. — *Bala-han, ā, ghnī, a,* one who slays or destroys armies; (*ā*), m. 'destroyer of strength,' phlegm, the phlegmatic humor. — *Bala-hara, as, ā, am,* taking away strength, depriving of power; (*as*), m., N. of a man. — *Bala-hīna, as, ā, am,* destitute of strength, weak, infirm. — *Balahīna-tā,* f. the being destitute of strength, weakness, exhaustion, prostration of strength, infirmity from fatigue or age. — *Balāksha* (°*la-ak*°), *as,* m., N. of a prince. — *Balāgra* (°*la-ag*°), *am,* n. the utmost strength, extreme force, excessive might; the head of an army. — *Balāṭa* (°*la-aṭa*), *as,* m. a kind of bean, Phaseolus Mungo. — *Balā-taila, am,* n. the oil of the plant Sida Cordifolia. — *Balāt-kāra, as,* m. doing anything by force, acting with violence, using or employing force, application of force or violence, power exerted wrongfully, oppression; violence, exaction; injustice; (in law) the detention of the person of a debtor by his creditor, and the violent measures taken by the latter to recover his debt; (*eṇa*), ind. by force, forcibly, violently. — *Balātkārābhilāshin* (°*ra-abh*°), *ī, iṇī, i,* wishing to use violence, wishing to violate. — *Balātkārita* or *balāt-kṛita, as, ā, am,* treated violently, forced, overpowered, overcome. — *Balātmikā* (°*la-āt*°), f. the plant Tiaridium Indicum; a species of sunflower, Heliotropium Indicum. — *Balādhika* (°*la-adh*°), *as, ā, am,* superior in strength, surpassing in power. — *Balādhikaraṇa* (°*la-adh*°), *āni,* n. pl. 'army affairs,' the business or affairs of an army. — *Balādhyaksha* (°*la-adh*°), *as,* m. 'inspector of forces,' the superintendent or commander of an army, a general, minister of war. — *Balānīka* (°*la-an*°), *as,* m., N. of a man. — *Balānuja* (°*la-an*°), *as,* m. the younger brother of Bala-deva; an epithet of Kṛishṇa. — *Balānvita* (°*la-an*°), *as, ā, am,* possessed of power, powerful, strong; leading an army. — *Balāpakarsham* (°*la-ap*°), ind. by force. — *Balābala* (°*la-ab*°), *am,* n. strength and weakness, comparative

strength and want of strength, relative importance and insignificance; (as, ā, am), strong and weak, strong at one time and weak at another. — *Balābala-sūtra, am,* n., N. of a work elucidating the various apparent discrepancies in Kātantra's grammatical aphorisms. — *Balābalākshepa-parihāra* (°*la-āksh*°), *as,* m., N. of a work by Ananta-deva on the comparative dignity of the various gods invoked in sacrifice. — *Balābhra* (°*la-abh*°), *am,* n. 'army-cloud,' an army in the form of a cloud. — *Balā-mūla, am,* n. the root of Sida Cordifolia. — *Balārāti* (°*la-ar*°), *is,* m. 'enemy of the demon Bala,' an epithet of Indra. — *Balārthin* (°*la-ar*°), *ī, inī, i,* seeking power, desirous of power. — *Balāvalepa* (°*la-av*°), *as,* m. pride of strength or prowess. — *Balāśva* (°*la-aś*°), *as,* m., N. of a king (called also Karan-dhama). — *Balāsa* or *balāśa* (°*la-as*° or -*aś*°), *as,* m. 'taking away strength (?),' a particular disease, perhaps a kind of consumptive expectoration, (Mahī-dhara) = *kshaya-vyādhi,* consumption, phthisis; the phlegmatic humor (= *kapha, śleshman*); a swelling in the throat obstructing the passage of food; [cf. *a-balāsa.*] — *Balāsaka, as,* m. a yellowish spot in the white of the eye, caused by disease. — *Balāsa-grathita, am,* n. a kind of ophthalmia. — *Balāsa-basta, as,* m. a disease of the eye. — *Balāsama* (°*la-as*°), *as,* m. 'unequalled in strength,' N. of one of the Jaina saints. — *Balāsin, ī, inī, i,* consumptive, phthisical. — *Balāha* (*bala* + *āha* fr. rt. *hā* with *ā* ?), *am,* n. water. — *Balāhva-kanda* (°*la-āh*°), *am,* n. a kind of esculent root (= *gulañća-kanda*). — *Balotkaṭā* (°*la-ut*°), f., N. of one of the Mātṛis attending on Skanda. — *Balotsāha* (°*la-ut*°), *as,* m. ardour of troops or forces. — *Balopapanna* or *balopavishṭa* or *balopeta* (°*la-up*°), *as, ā, am,* possessed of power, endowed with strength, mighty, powerful. — *Balaugha* (°*la-ogha*), *as,* m. a multitude of troops or forces, numerous force.

Balana, am, n. the act of strengthening, making strong.

Balaya, Nom. P. *balayati, -yitum,* to make strong, strengthen; (appearing only in the preceding derivative *balana* and in *upod-balaya,* q. v.)

Balala, as, m. = *bala-rāma,* p. 675, col. 2.

1. *balāya, as,* m. a species of tree, Capparis Trifoliata (= *bala*).

2. *balāya,* Nom. P. *balāyati, -yitum,* to put forth strength.

Balikā, f. a species of plant.

1. *balita, as, ā, am,* strong ?; (*am*), ind. strongly; [cf. 2. *balita* at p. 677, col. 1.]

Balin, ī, inī, i, powerful, strong, mighty, vigorous, stout, robust [cf. *bāhu-b*°]; (*ī*), m. a hog; a bull; a buffalo; a camel; a soldier [cf. *bala-stha*]; a N. of Bala-rāma; N. of a son of Vatsa-prī; a kind of pulse, Phaseolus Radiatus; a sort of jasmine, Jasminum Pubescens; the phlegmatic humor [cf. *balāsa*]; (*inī*), f. the plant Sida Cordifolia; [cf. *balā.*]

Baliman, ā, m. power, strength; *a-baliman, ā,* m., Ved. enfeeblement, weakness.

Balishṭha, as, ā, am (superl. fr. *balin*), most powerful, strongest, mightiest, stoutest, very strong; (with abl.) more powerful, stronger; (*as*), m. a camel. — *Balishṭha-tama, as, ā, am,* Ved. most powerful, strongest, mightiest, stoutest.

Balishṇu, us, us, u, disregarded, despised; arrogant, disrespectful (?).

Balīyas, ān, asī, as (compar. fr. *balin*), more powerful, stronger, mightier, exceedingly powerful, very strong; more important; efficacious, having a powerful effect; [cf. *a-b*°.] — *Balīyas-tara, as, ā, am,* more powerful, stronger. — *Balīyas-tva, am,* n. pre-eminence in strength, superior power, greater strength, predominance; excessive strength, extreme efficacy, all powerfulness.

Balīyasa, as, ā, am, = *balīyas.*

Balūla, as, ā, am, powerful, strong, mighty.

Balya, as, ā, am, powerful, strong, vigorous; strengthening, giving strength; (*as*), m. a Buddhist mendicant; (*ā*), f., N. of various plants, *ati-balā, aśva-gandhā, pra-sāriṇī*; (*am*), n. semen virile.

बलक्ष *balaksha.* See *valaksha.*

बलखिन् *balakhin, ī, inī, i,* coming from Balkh; [cf. *turakin.*]

बलञ्ज *balañja* and *balasha* and *balahasha,* N. of places.

बलभ *balabha, as,* m. a poisonous insect.

बलाक *balāka, as, ā,* m. f. (more usually f.; said to be fr. rt. *val,* cf. *valāka*), a crane, a kind of edible crane; (*as*), m., N. of a pupil of Śākapūrṇi; of a pupil of Jātūkarṇya; of a hunter; of a son of Pūru and grandson of Jahnu [cf. *balākāśva*]; of a son of Vatsa-prī; of a Rākshasa; (*ā*), f. a mistress or loved woman; N. of a woman. — *Balākā-kauśika, as,* m., N. of a preceptor. — *Balākā-paṅkti-hāsin, ī, inī, i,* smiling with rows of cranes. — *Balākāśva* (°*ka-aś*°), *as,* m., N. of a descendant of Jahnu.

Balākikā, f. a species of small crane.

Balākin, ī, inī, i, abounding in cranes; (*ī*), m., N. of one of the hundred sons of Dhṛita-rāshṭra.

बलाङ्गक *balāṅgaka, as,* m. the spring season.

बलाञ्चिता *balāñćitā,* f. the lute of Rāma.

बलात्कार *balāt-kāra.* See p. 675, col. 3.

बलाढ्या *balāḍhyā,* f. Sida Cordifolia (= *balā*).

बलामोटा *balāmoṭā,* f. a kind of shrub (= *nāga-damanī*).

बलालक *balālaka, as,* m. Flacourtia Cataphracta (= *pānīyāmalaka*); Carissa Carondas (?).

बलासुर *balāsura, as,* m., N. of a man.

बलाहक *balāhaka.* See *valāhaka.*

बलि *bali, is,* m. (probably fr. rt. 2. *bal*), tax, impost, tribute, royal revenue; an oblation, a gift or religious offering in general; the offering of a portion of the daily meal of ghee, grain, rice &c. to all creatures of every description, i. e. to gods, semi-divine beings, men, animals, and even trees &c., inanimate objects, but especially to those beings called *gṛiha-devatāḥ* or 'household spirits,' which were supposed to hover round and protect households, (this *bali,* also called *bhūta-yajña,* q. v., was one of the five great sacrifices or religious rites, sometimes called 'sacraments,' which Manu enjoins on every householder; cf. *brahma-yajña, deva-yajña, pitṛi-yajña, manushya-yajña*: it was performed by throwing up into the air, generally at the door of the house, the remains of the morning and evening meal, uttering at the same time a Mantra or prayer to some of the inferior deities, either to Indra and the Maruts or to Kuvera and his followers, the Guhyakas &c., or to the spirits of trees, waters &c.; the real consumers of the offering being the birds, dogs, insects &c. in the neighbourhood of the house; see Manu III. 67, 91, IV. 21); any oblation or act of worship not being a real sacrifice; fragments of food left at an oblation or a meal; a victim, any victim offered to Durgā; the handle of a chowrie or fly-flapper; three folds of skin at the end of the rectum; N. of a celebrated Daitya, a son of Virоćana, and also called Mahā-bali, (he was the sovereign of Mahābali-pura, and so extended his empire as to acquire dominion over the three worlds; having omitted however in his arrogance to make the usual offerings to the deities, Vishṇu resolved to mortify his pride, and assumed the form of a Vāmana or dwarf, as the son of Kaśyapa and Aditi and younger brother of Indra, in which shape he appeared before Bali and asked as much land as he could pace in three steps; this Bali granted, and Vishṇu expanding himself deprived him in two steps of heaven and earth, but in consideration of his virtues left Pātāla or the lower regions still in his dominion; cf. *tri-vikrama*); N. of Indra in the eighth Manv-antara; N. of a Muni; of a king; of a son of Su-tapas; (*is, ī*), f. a wrinkle, skin shrivelled by old age; the fold of skin in stout persons (especially females) upon the upper part of the belly or between the ensiform cartilage and the navel; the ridge of a thatched roof. — *Bali-kara, as, ī, am,* paying tribute; offering sacrifices; producing wrinkles. — *Bali-karambha, as,* m. sacrificial cake. — *Bali-karman, a,* n. presentation or payment of tribute; offering of oblations to all creatures, offering victims in sacrifice. — *Bali-kṛit, t, t, t,* paying taxes, tributary. — *Bali-ćeshṭita-varṇana, am,* n., N. of the thirty-first chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Bali-dāna, am,* n. the presentation of an offering to a deity, (when presented by the worshippers of Vishṇu to any of his forms, the offering usually consists of rice, milk, curds, fruits, and flowers; when offered to the terrific forms of Śiva or more especially to those of Durgā, it consists of living victims, as sheep, goats, buffaloes, and the like, the heads of which after decapitation in presence of the idol are given to the priests, and the carcases carried away and eaten by the low castes); presentation of grain and the like to all creatures. — *Bali-dhvaṅsin, ī,* m. 'destroying the Daitya Bali,' an epithet of Vishṇu. — *Bali-nandana, as,* m. the son of the Daitya Bali, the Asura Bāṇa. — *Bali-niyamanodyata* (°*na-ud*°), *as, ā, am,* prepared to subdue the Daitya Bali (said of Vishṇu). — *Bali-nishūdana, as,* m., in Rāmāyaṇa I. 47, 7, a wrong reading for *bala-nisūdana,* q. v. — *Balin-dama, as,* m. 'tamer of the Daitya Bali,' an epithet of Vishṇu. — *Balindama-prakhya, as, ā, am,* resembling the tamer of the Daitya Bali, equal to Vishṇu. — *Bali-putra, as,* m. the son of the Daitya Bali, the Asura Bāṇa. — *Baliputra-mokshaṇa, am,* n., N. of the twenty-fifth chapter of the Kṛishṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Bali-pushṭa, as,* m. 'nourished by offerings or oblations,' a crow; [cf. *bali, bali-bhuj, bali-bhojana.*] — *Bali-podakī,* f. the plant Basella Cordifolia (= *upodakī*). — *Bali-priya, as,* m. 'fond of oblations,' the Lodh tree, Symplocos Racemosa (fabled to grow faster if perfumed). — *Bali-bandhana, as,* m. 'binding or subduing the Daitya Bali,' an epithet of Vishṇu. — *Bali-bhadra, as,* m., N. of a man (various reading for *bala-bhadra*). — *Bali-bhuj, k, k, k,* devouring oblations; enjoying offerings (said of the gods); (*k*), m. a crow [cf. *bali, bali-pushṭa*]; a sparrow; a crane. — *Bali-bhṛit, t, t, t,* paying tribute, tributary; [cf. *bali-kṛit.*] — *Bali-bhojana, as,* m. 'eating oblations,' a crow; [cf. *bali, bali-bhuj.*] — *Bali-mat, ān, atī, at,* possessing the oblation offered to all creatures, provided with the sacrifice to all beings (said of a house; according to Malli-nātha = *pūjā-yukta*); receiving taxes or tribute (said of Agni); having wrinkles, wrinkled, shrivelled, flaccid. — *Bali-mandira, am,* n. the abode of the Daitya Bali, the infernal regions. — *Bali-mātra, am,* n. a mere offering (to all beings), as much in quantity as an oblation to all creatures. — *Bali-mukha, as,* m. 'wrinkled-faced,' a monkey. — *Bali-vindhya, as,* m., N. of a son of Manu Raivata. — *Bali-veśman, a,* n. the abode of the Daitya Bali, the infernal regions. — *Bali-vyākula, as, ā, am,* distracted or busily occupied with offering the oblation to all creatures. — *Bali-saṅga, as,* m. the lash of a whip (?). — *Bali-sadman, a,* n. the abode of Bali, the infernal regions. — *Bali-sūdana,* in Rāmāyaṇa I. 47, 2, a wrong reading for *bala-sūdana,* q. v. — *Bali-han, ā,* m. 'smiter of the Daitya Bali,' an epithet of Vishṇu. — *Bali-haraṇa, as, ī, am,* adapted for the presentation of oblations (Ved.); (*am*), n. the presentation of a gift or oblation. — *Bali-hāra, as, ī, am,* or *bali-hṛit, t, t, t,* Ved. paying taxes or tribute, (Sāy. = *kara-prada*; cf. *bali-bhṛit.*) — *Bali-kṛi,* cl. 8. P. *-karoti, -kartum,* to make an offering, present as an offering; to destine or intend for an oblation. — *Bali-kṛita, as, ā, am,* presented as an offering, intended for an oblation. — *Balī-bhṛit, t, t, t,* or *balī-mat, ān, atī, at,* having curls, curled (as the hair). — *Balī-mukha*

= *bali-mukha.* — *Baly-upākhyāna, am,* n., N. of the twentieth chapter of the Vāsishṭha-rāmāyaṇa or Yoga-vāsishṭha.

Balika, as, m. the edge of a thatched roof, (more properly *valika,* q. v.); N. of a Nāga-rāja.

2. *balita, as, ā, am* (for 1. see p. 676, col. 1), wrinkled, having wrinkles, wizened.

Balina, as, ā, am, wrinkled, shrivelled, flabby, flaccid.

Balibha, as, ā, am, shrivelled, wrinkled, flaccid, withered.

Balī. See p. 676, col. 3.

Balina, as, m. a scorpion; N. of an Asura.

बलिन् *balin.* See p. 676, col. 1.

बलिवर्द *balivarda, as,* m. (according to native authorities connected with *bala,* strength, and with rt. *vṛidh, varda* being for *vardha*), a bull or ox; (*ī*), f., N. of a woman.

Balīvarda. See *balivarda* above.

Balīvardin, ī, m., N. of a man.

Balīvardineya, as, m. a metronymic from Balīvardī.

Balivardha = *balīvarda,* q. v.

बलिष्ठ *balishṭha, balishṇu.* See p. 676, col. 1.

बलीयस् *balīyas.* See p. 676, col. 1.

बलीह *balīha, ās,* m. pl., N. of a people; [cf. *balhika.*]

बल्कस *balkasa, am,* n., Ved. dregs or sediment left in the distillation of ardent spirits.

बल्बज *balbaja, as,* m. (in the later literature written *valvaja*), Eleusine Indica, a species of coarse grass (found in meadows and on roads in solitary patches and not liked by cattle). — *Balbaja-maya, as, ī, am,* made of the grass Eleusine Indica. — *Balbaja-stuka,* Ved. a bunch or tuft of the grass Eleusine Indica.

Balbajika, as, ā, am, see Gaṇa Kumudādi I. to Pāṇ. IV. 2, 80.

बल्बला *balbalā,* ind., Ved. an onomatopoetic word. — *Balbalā-kurvat, an, atī, at,* Ved. stammering, stuttering. — *Balbalā-kṛi,* cl. 8. P. *-karoti, -kartum,* Ved. to stammer in speaking, stammer, stutter; [cf. Lat. *balbutire.*]

बल्बूथ *balbūtha, as,* m., Ved., N. of a man.

बल्य *balya.* See p. 676, col. 1.

बल्ल *balla,* in Mahā-bh. Droṇa-p. 1217, incorrectly for *valga,* q. v.

बल्लव *ballava, as,* m. (also written *vallava,* q. v.), a cowherd [cf. *go-vallava*]; N. assumed by Bhīma-sena when cook to king Virāṭa; a cook; (*ī*), f. a cowherdess. — *Ballava-tva, am,* n. the charge or duty of a cowherd. — *Ballava-yuvati, is,* or *ballava-yuvatī,* f. a young cowherdess.

बल्लाल *ballāla, as,* m., N. of various men; of the author of the Bhoja-prabandha or history of king Bhoja. — *Ballāla-miśra, as,* m., N. of a king. — *Ballāla-sena, as,* m., N. of a poet; N. of a king of Bengal who reigned in the eleventh century of our era.

बल्व *balva, am,* n. (also written *valva*), N. of the second Karaṇa or astrological division of the day; (also called *bālava* or *vālava;* see under *karaṇa.*)

बल्वल *balvala, as,* m., N. of a Daitya, the son of Ilvala; (*ās*), m. pl., N. of a people; (a various reading for *kalkala,* q. v.)

बल्वी *balvī,* incorrectly for *vallī,* q. v.

बल्हि *balhi, is,* m., N. of a country, Balkh; [cf. *balhika, bālhī.*]

Balhika, as, m., N. of a man; (*ās*), m. pl., N. of a people; (sometimes also written *valhika.*)

Balhīka, am, n. (also written *vahlīka*), = *bālhika,* Asa Fœtida.

बव *bava, am,* n., N. of the first Karaṇa or astrological division of the day; (also written *vava;* see under *karaṇa.*)

बष्कय *bashkaya, as, ā, am* (also written *vashkaya,* q. v.), Ved. one year old, a yearling, (Sāy. = either *āditya,* the sun, or *eka-hāyano vatsaḥ,* a yearling calf); born later or after (?).

Bashkayaṇī (or *vashkayaṇī*), f. a cow bearing many calves; a cow whose calf is full-grown.

Bashkayiṇī = *bashkayaṇī.*

Bashkiha, as, ā, am, Ved. (according to Mahīdhara) = *ćira-prasūta.*

बस्त *basta, as,* m. (also written *vasta,* q. v.), a goat. — *Basta-karṇa, as,* m. the Sāl tree, Shorea Robusta (= *aja-karṇaka*). — *Basta-gandhā,* f. shrubby basil, Ocymum Gratissimum (= *aja-gandhā*). — *Bastagandhākṛiti* (°*dhā-āk*°), a species of plant (= *putra-dātrī*). — *Basta-mukha, as, ī, am,* 'goat-faced,' having a face like that of a goat. — *Basta-mūtra, am,* n. the urine of a goat. — *Basta-modā,* f. 'goat's delight,' a species of plant (= *aja-modā*). — *Basta-vāsin, ī, inī, i,* making a noise like a goat; (probably an incorrect form for *basta-vāśin.*) — *Basta-śṛiṅgī,* f. a species of plant (= *mesha-śṛiṅgī*). — *Bastāntrī* (°*ta-an*°), f. Argyreia Speciosa or Argentea (= *ćhagalāntrī*). — *Bastābhivāśin* or *bastābhivāsin* (°*ta-abh*°), *ī, inī, i,* Ved. = *basta-vāsin.*

बस्रि *basri,* ind., Ved. (according to Sāy.) = *kshipram,* quickly, swiftly.

बह् *bah* (another form of rt. *baṇh*), to grow, increase, &c. See rt. *baṇh.*

Bahala, as, ā, am, hard, firm, compact; dense, thick (as any substance or as a liquid); harsh (as a sound); manifold, multifarious; (*as*), m. a kind of sugar-cane; (*ā*), f. Anethum Sowa (= *śata-pushpā*); large cardamoms. — *Bahala-gandha, am,* n. a species of sandal (= *śambara-ćandana*). — *Bahala-ćakshus, us,* m. a species of plant (= *mesha-śṛiṅgī;* also read *ćakshur-bahala* and *ćakshur-vahana*). — *Bahala-tā,* f. thickness, density, compactness. — *Bahala-tvaća, as,* m. the white flowering Lodhra. — *Bahala-vartman, a,* n. a particular disease of the eyes, a swollen eyelid. — *Bahalāṅga* = *bahala-ćakshus,* q. v. — *Bahalānurāga* (°*la-an*°), *as, ā, am,* deep red.

Bahu, us, us or *vī, u* (of rare occurrence in the first nine Maṇḍalas of the Ṛig-veda; frequently used in the Atharva-veda), much, abundant; many, numerous; frequent, repeated; abounding in, rich in (with inst., Ved.); large, great, mighty; fine, handsome, splendid (Ved.); *kim bahunā,* what occasion is there for much (speaking)? why say more? in short, in fine; *bahu,* ind. much, abundantly; in a high degree, greatly, exceedingly, very [cf. *bahu-kalyāṇa, bahu-ćitra, bahu-sadṛiśa*]; rather, somewhat, very nearly, almost, (at the beginning of a comp.; cf. *bahu-tṛiṇa, bahu-trivarsha*); *bahu man,* to think much of, esteem highly, rate high, prize, value. — *Bahu-kaṇṭaka, as,* m. 'many-thorned,' N. of various prickly plants; a species of Asteracantha Longifolia; Hedysarum Alhagi (= *yavāsa*); Phœnix Paludosa, = *hintāla;* (*ā*), f. Solanum Jacquini (= *agni-damanī*). — *Bahu-kaṇṭā,* f. 'many-thorned,' the plant Solanum Jacquini. — *Bahu-kanda, as,* m. 'having many bulbous roots,' the plant Arum Campanulatum; (*ī*), f. a species of plant (= *karkaṭī*). — *Bahu-kara, as, ī, am,* 'much-doing,' doing many things, busy, diligent; industrious, laborious; effecting much, serviceable in various ways; one who sweeps, a sweeper; (*as*), m. a camel; (*ī*), f. a broom. — *Bahu-karaṇīya, as, ā, am,* one who has much to do or complains he is full of business, one who never has time for anything; [cf. *bahu-kṛitya.*] — *Bahu-karṇikā,* f. = *ākhu-karṇī,* Salvinia Cucullata; [cf. *bahu-parṇikā.*] — *Bahu-kalyāṇa, as, ā* or *ī, am,* very illustrious, most noble. — *Bahu-kāma, as, ā, am,* having many wishes, cherishing many desires. — *Bahu-kāra, as, ā, am,* 'much-doing,' doing or effecting much. — *Bahu-kālam,* ind. for a long time, for a long while. — *Bahukālīna, as, ā, am,* of long standing, old, ancient. — *Bahu-kīṭa, as,* m., N. of a Grāma in the north. — *Bahu-kulīna* or *bahu-kulya, as, ā, am,* see Scholiast on Pāṇ. IV. 1, 140; [cf. *bāhu-kuleyaka.*] — *Bahu-kusumita, as, ā, am,* 'many-blossomed,' full of blossoms. — *Bahu-kūrća, as,* m. a species of cocoa-nut (= *madhu-nālikerika*). — *Bahu-kṛitya, as, ā, am,* = *bahu-karaṇīya,* q. v. — *Bahu-ketu, us,* m., N. of a mountain. — *Bahu-krama, as,* m., Ved. a Krama of more than three words; [cf. *krama.*] — *Bahu-kshama, as, ā, am,* enduring much, patient; (*as*), m. a Jaina deified saint; a Buddha. — *Bahu-kshāra, as,* m. a kind of alkali (= *sarva-kshāra*). — *Bahu-gandha, as, ā, am,* 'much-smelling,' strong scented; (*as*), m. the resin of Boswellia Thurifera, olibanum; (*ā*), f. a bud of Michelia Champaka; Jasminum Auriculatum; Nigella Indica = *kṛishṇa-jīraka;* (*am*), n. cinnamon. — *Bahu-gandha-tā,* f. musk. — *Bahu-garhya-vāć, k, k, k,* saying much that is to be censured, talking much and blamably, too talkative, garrulous, loquacious. — *Bahu-gava, as,* m. 'having many kine,' N. of a prince. — *Bahu-giri, is,* N. of a district. — *Bahu-guḍā,* f. the plant Solanum Jacquini. — *Bahu-guṇa, as, ā, am,* many-threaded, composed of many threads; manifold, multifarious, much; having many good qualities, possessed of many virtues; (*as*), m., N. of a Deva-gandharva, (Mahā-bh. Ādi-p. 4814, where however *bahu-guṇa* is more probably an adj. in the last of the preceding senses.) — *Bahu-guru, us,* m. one who has read much but superficially (= *ćumbaka*). — *Bahu-guhā,* f. = *bahu-guḍā.* — *Bahu-go, gaus, gaus, gu,* having much cattle. — *Bahu-granthi, is,* m. 'many-knotted,' the plant Tamarix Indica. — *Bahu-graha, as, ā, am,* 'much-receiving,' receiving or taking much, holding much. — *Bahu-ćārin, ī, iṇī, i,* Ved. 'much-wandering,' roaming widely. — *Bahu-ćitra, as, ā, am,* very various or manifold. — *Bahu-ććhada, as,* m. the plant Alstonia Scholaris (= *sapta-parṇa*). — *Bahu-ććhinnā,* f. a species of plant (= *kanda-guḍūćī*). — *Bahu-janya, am,* n. (?), a multitude of people. — *Bahu-jalpa, as, ā, am,* 'much-talking,' very talkative, loquacious. — *Bahu-java, as, ā, am,* Ved. very swift, (a word used in Nirukta XII. 43 to explain *uru-jri,* q. v.) — *Bahu-jāta, as, ā, am,* Ved. grown mighty, (a word used in Nirukta XII. 36 to explain *tuvi-jāta,* q. v.) — *Bahu-jña, as, ā, am,* 'much-knowing,' possessed of great knowledge. — *Bahujña-tā,* f. great knowledge. — *Bahu-tantrī, is, īs, i,* many-fibred (said only of the body, Pāṇ. V. 4, 159). — *Bahutantrīka, as, ā, am* (fr. *bahu* + *tantrī*), many-stringed, having many strings (as a musical instrument). — *Bahu-tama, as, ā, am,* Ved. very many, most, most numerous; farthest, remotest (e. g. *ā bahutamāt purushāt,* as far as the remotest descendant). — *Bahu-tara, as, ā* or *ī, am,* more, more abundant, more numerous, very abundant, very numerous; many, most; greater, mightier, of greater extent, very great; (*am*), ind. more, very much, for the greater part, chiefly. — *Bahutara-kaṇiśa, as,* m. a kind of corn or grain; [cf. *guććha-kaṇiśa.*] — *Bahu-taram,* ind. in a high degree, highly, exceedingly, much. — *Bahu-tas,* ind. from or by much, from or by many; from many sides. — *Bahu-tā,* f. the being many, numerousness, muchness, abundance, plenty, multiplicity, plurality; [cf. *bahu-tva.*] — *Bahu-tiktā,* f. the plant Solanum Indicum (= *kāka-māćikā*). — *Bahutitha,* see p. 679, col. 3. — *Bahu-tṛiṇa, am,* n. rich or abounding in grass; much like a blade of grass, (according to Mallinātha = *tṛiṇa-kalpa.*) — *Bahu-tra,* ind. in many ways or places, amongst many. — *Bahu-trā,* ind., Ved. amongst many, to many. — *Bahu-trivarsha, as, ā, am,* Ved. well-nigh three years old. — *Bahu-tva, am,* n. the state of being much or many, muchness, abun-

dance, multitude; plurality, majority; (in grammar) the plural number; [cf. *bahu-tā.*] — *Bahutvakka, as,* m. (fr. *bahu + tvać*), 'having much bark,' a species of birch tree. — *Bahu-tvać, k,* m. 'having much bark' (= *bahutvakka*); Astonia Scholaris (= *bahu-ććhada*). — *Bahu-thā,* ind. in numerous ways, in various manners. — *Bahu-da, as, ā, am,* 'much-giving,' liberal, munificent. — *Bahu-dakshiṇa, as, ā, am,* accompanied with many fees or donations (as a religious ceremony), liberal, bountiful. — *Bahu-daṇḍika, as, ā, am,* or *bahu-daṇḍin, ī, inī, i,* having many staff-bearers. — *Bahu-dantī,* f., N. of a woman. — *Bahudantī-suta, as,* m. the son of Bahu-dantī; N. of an author. — *Bahu-darśaka, as, ikā, am,* or *bahu-darśin, ī, inī, i,* seeing much, paying attention to many things, circumspect. — *Bahudarśi-tā,* f. circumspection. — *Bahu-dāman, ā,* or *bahu-dāmā,* f., N. of one of the Mātṛis attending on Skanda. — *Bahu-dāyin, ī, inī, i,* 'much-giving,' liberal, munificent. — *Bahu-dugdha, as, ā, am,* having much milk; (*ā*), f. a cow giving much milk; (*as*), m. wheat. — *Bahudugdhikā,* f. 'having much milk,' the plant Tithymalus Antiquorum (which yields a caustic milky juice). — *Bahu-dṛiśvan, ā, arī, a,* one who has seen much, a great observer or tourist. — *Bahu-dṛishṭa, as, ā, am,* 'one by whom much has been seen,' very experienced. — *Bahu-devata, as, ā, am,* Ved. addressed to many deities (as a hymn). — *Bahudevatya, as, ā, am* (fr. *bahu + devatā*), Ved. belonging to many deities. — *Bahu-deśa-darśin, ī, inī, i,* one who has seen many countries; (*ī*), m. a great traveller. — *Bahudaivata, as, ī, am* (fr. *bahu + devatā*), Ved. relating to many deities. — *Bahudaivatya, as, ī, am* (fr. *bahu + devatā*), relating to many deities; (*am*), n., N. of a work belonging to the Śaiva-darśana and mentioned in Mādhavāćārya's Sarva-darśana-saṅgraha. — *Bahu-dosha, as, ā, am,* having many faults, full of faults or defects, very wicked, very bad. — *Bahu-dhana, as, ā, am,* possessing much wealth, wealthy, rich. — *Bahudhana-tva, am,* n. the possession of great wealth, wealthiness, richness. — *Bahudhaneśvara* (°*na-īś*°), *as,* m. a very rich man. — *Bahu-dhā,* see p. 679, col. 3. — *Bahu-dhānya, as,* m. 'abounding in corn,' N. of the twelfth or forty-sixth year in a sixty years' cycle of Jupiter (this year being supposed to be particularly fertile). — *Bahudhānyaka,* N. of a place. — *Bahu-dhāra, am,* n. 'many-edged,' the thunderbolt of Indra. — *Bahu-dhīvan, ā, arī,* m. f., see Vopa-deva IV. 14. — *Bahu-dhenukā, am,* n. a great multitude of milch cows. — *Bahu-dheya, ās,* m. pl., N. of a school; (probably an incorrect form.) — *Bahu-dhmāta, as, ā, am,* Ved. often annealed or cast (as iron). — *Bahu-nāda, as,* m. 'loud-sounding,' a conch shell. — *Bahu-nāman, ā, mnī, a,* having many names. — *Bahu-paṭu, us, vī, u,* very clever. — *Bahu-pattra, as, ī, am,* many-leaved; many-scaled; (*as*), m. an onion; (*ī*), f., N. of various plants; Aloe Perfoliata (= *gṛiha-kanyā*); basil; a species of Solanum (= *bṛihatī*); Asparagus Racemosus (= *goraksha-dugdhā*); = *jatukā*; a kind of drug, Trigonella Fœnum Græcum; (*am*), n. talc. — *Bahupattrikā,* f., N. of various plants; Flacourtia Cataphracta (= *mahā-śatāvarī*); Trigonella Fœnum Græcum. — *Bahupatnīka, as, ā, am* (fr. *bahu + patnī*), having many wives; performed by many wives. — *Bahupatnīka-tā,* f. the having many wives, polygamy. — *Bahupatnī-kṛit, t,* m. one who marries many wives. — *Bahupatnī-tā,* f. the possession of many wives, polygamy. — *Bahu-pad, pāt,* m. 'many-footed,' the Indian fig-tree (so called from its numerous branches growing downwards and striking root again). — *Bahu-pada, as, ā, am,* many-footed. — *Bahu-pannaga, as,* m., N. of a Marut; (also read *brahma-pannaga.*) — *Bahu-parṇa, as, ī, am,* many-leaved, having many leaves; (*as*), m. a species of plant, = *sapta-ćchada*; (*ī*), f. a species of medicinal plant, Trigonella Fœnum Græcum. — *Bahuparṇikā,* f. Salvinia Cucullata (= *bahu-karṇikā*). — *Bahu-paśu, us, us, u,* one who has many cattle, rich in cattle. — *Bahu-pākya, as, ā, am,* Ved. one at whose house much is cooked (for the poor). — *Bahu-pād, t,* m. = *bahu-pad,* q. v. — *Bahu-pāda, as, ā, am,* many-footed, having many feet; composed of several Pādas (q. v., as a stanza, Ved.); (*as*), m. the Indian fig-tree. — *Bahu-pāyya, as, ā, am,* Ved. protecting mightily; (Sāy. = either *bahubhir gantavyaḥ,* to be resorted to by many, or *bahubhī rakshitavyaḥ,* to be defended by many.) — *Bahu-putra, as, ā, am,* one who has many children; having many sons; (*as*), m. Alstonia Scholaris (= *sapta-parṇa*); N. of a Prajā-pati; (*ī*), f. the plant Asparagus Racemosus; Flacourtia Cataphracta; an epithet of Durgā. — *Bahuputra-tā,* f. or *bahuputra-tva, am,* n. the possessing many sons. — *Bahu-putrikā,* f., N. of one of the Mātṛis attending on Skanda; N. of a particular plant (= *mahā-śatāvarī*; cf. *bahupattrikā*). — *Bahu-pushpa, as,* m. 'many-blossomed,' the coral tree (= *pāribhadra*). — *Bahu-pushpa-prabāla-vat, ān, atī, at,* having many flowers and young shoots. — *Bahu-pushpa-phalopeta* (°*la-up*°), *as, ā, am,* having many flowers and fruits. — *Bahupushpikā,* f. 'many-blossomed,' the plant Grislea Tomentosa. — *Bahu-prakāra, as, ā, am,* of many kinds, manifold; (*am*), ind. in many ways, manifoldly. — *Bahu-prakṛiti, is, is, i,* (in Ved. gram.) consisting of many primary parts or verbal elements (as a compound). — *Bahu-praja, as, ā, am,* having many children, having a numerous progeny, prolific; (*as*), m. a hog; a species of grass, Saccharum Munjia. — *Bahu-prajas, ās, ās, as,* Ved. having many children, having a numerous progeny; (Sāy.) = *bahu-prāṇy-upakārin* or *prāṇinām pra-janayitā.* — *Bahu-pratijña, as, ā, am,* containing more than one proposition, complicated; (in law) comprising many counts (as a plaint). — *Bahu-pratyarthika, as, ā, am,* having many adversaries or opponents. — *Bahu-prada, as, ā, am,* 'much-bestowing,' liberal, munificent, bountiful. — *Bahu-pravāha, as, ā, am,* 'many-streamed,' flowing in many streams. — *Bahu-prasū, ūs,* f. a mother of many children. — *Bahu-prāśnika, as, ā, am,* containing many questions. — *Bahu-priya, as, ā, am,* dear to many. — *Bahu-preyasī* (even m. by Vopa-deva VI. 14?), having many loved ones. — *Bahu-phala, as, ā, am,* 'many-fruited,' rich in fruits, fertile; (*as*), m. the tree Nauclea Cadamba; (*ā*), f., N. of various plants; Solanum Indicum; another variety of Solanum (= *kshavikā*); Glycine Debilis; (probably) Convolvulus Turpethum; a kind of cucurbitaceous plant (= *kshudra-kāravellī*); Flacourtia Cataphracta; (*ī*), f. the opposite-leafed fig-tree; N. of various plants; Emblica Officinalis; = *mṛigervāru.* — *Bahuphalikā,* f. a species of plant (= *bhū-badarī*). — *Bahu-phenā,* f. a species of plant (= *sātalā*). — *Bahu-bala, as, ā, am,* possessing great strength; (*as*), m. a lion. — *Bahu-bāhu, us, us, u,* many-armed; (*us*), m., N. of a prince. — *Bahu-bīja, as, ā, am,* having much seed; (*am*), n. the fruit of Anona Reticulata or Squamosa. — *Bahu-bhaksha, as, ā, am,* eating much, a great eater. — *Bahu-bhadra, ās,* m. pl., N. of a people. — *Bahu-bhāgya, as, ā, am,* of great good fortune, fortunate. — *Bahu-bhāshi-tā,* f. the being a great talker, talkativeness, garrulity, loquaciousness. — *Bahu-bhāshin, ī, iṇī, i,* talking much, a great talker, talkative, garrulous, loquacious. — *Bahubhāshya, am,* n. talking much, talkativeness, garrulity, loquaciousness; (probably a wrong form for *bāhubhāshya,* q. v.) — *Bahu-bhuj, k, k, k,* 'much-eating,' a great eater, voracious. — *Bahu-bhuja, as, ā, am,* 'many-armed,' having many arms; (*ā*), f. an epithet of Durgā. — *Bahu-bhṛijj, t, t, t,* 'much-frying,' roasting or frying much. — *Bahu-bhojana, as, ā, am,* eating much. — *Bahu-bhauma, as, ī, am,* 'many-storied,' having many floors or stories. — *Bahu-mañjarī,* f. basil. — *Bahu-mata, as, ā, am,* much thought of, highly esteemed, rated high, prized, valued, respected, considered; having many different opinions. — *Bahu-mati, is,* f. high esteem, value, estimation; prizing highly, preferring. — *Bahu-matsya, am,* n., Ved. a place abounding in fish. — *Bahu-madhya-ga, as, ā, am,* 'going amongst many,' belonging to many; (according to Kullūka = *bahu-sādhāraṇa,* q. v.) — *Bahu-mantavya, as, ā, am,* to be thought much of, to be esteemed highly, estimable. — *Bahu-mala, as,* m. 'having much dross,' lead. — *Bahu-māna, as,* m. high esteem or estimation, great respect or regard for (with loc. of the person or thing, and more rarely with gen. of the person); respect, reverence; (*am*), n. a gift made by a superior to an inferior. — *Bahumānin, ī, inī, i,* thought much of, highly esteemed, being in high estimation. — *Bahu-mānya, as, ā, am,* to be thought much of, to be highly esteemed, estimable. — *Bahu-māya, as, ā, am,* practising many wiles, artful, deceitful, treacherous. — *Bahu-mārgī,* f. a place where many roads meet; (also read *bahu-mārga, am,* n.) — *Bahu-māla* or *bahumālaka, as, ā, am,* possessing many necklaces. — *Bahu-mitra, as, ā, am,* having many friends; (*as*), m., N. of a man. — *Bahu-mukha, as, ī, am,* 'many-mouthed,' speaking variously. — *Bahu-mūtra, as, ā, am,* making water in excess; afflicted with diabetes. — *Bahumūtra-tā,* f. excessive discharge of urine; diabetes. — *Bahu-mūrti, is, is, i,* many-formed, variously shaped, multiform; (*is*), f. the wild cotton shrub. — *Bahu-mūrdhan, ā, ā, a,* many-headed; (*ā*), m. an epithet of Vishṇu. — *Bahu-mūla, as, ā, am,* many-rooted, having many roots; (*as*), m. a sort of reed or grass, Hyperanthera Moringa; (*ā*), f. Asparagus Racemosus; (*ī*), f. Emblica Officinalis. — *Bahumūlaka, as,* m. a species of reed; N. of a Nāga; (*am*), n. the sweet-scented root of Andropogon Muricatus. — *Bahumūla-phalānvita* (°*la-an*°), *as, ā, am,* provided or furnished with many roots and fruits. — *Bahu-mūlya, as, ā, am,* high-priced, of a high price, costly, precious; (*am*), n. a large sum of money. — *Bahu-mṛiga, as, ā, am,* abounding in deer. — *Bahu-yajvan, ā,* or *bahu-yajvā,* f., see Vopa-deva IV. 5. — *Bahu-yājin, ī, inī, i,* Ved. 'much-sacrificing,' conducting many sacrifices, desiring the management of sacrifices (for the sake of gain). — *Bahu-yojanā,* f., N. of one of the Mātṛis attending on Skanda. — *Bahu-ratna, as, ā, am,* rich in gems or jewels. — *Bahu-ratha, as,* m., N. of a king. — *Bahu-randhrikā,* f. 'much perforated,' N. of a particular medicinal root. — *Bahu-ramya, as, ā, am,* very delightful, affording much pleasure. — *Bahu-rasa, as, ā, am,* having much juice, juicy, succulent (Ved.); (*ā*), f. a species of plant (= *mahā-jyotishmatī*). — *Bahu-rāśi, is, is, i,* (in arithmetic) composed of numerous terms; *bahu-rāśiḥ pakshaḥ,* a set of many terms. — *Bahu-ripu, us, us, u,* one who has many foes. — *Bahu-ruhā,* f. a species of plant (= *kanda-guḍūćī*). — *Bahu-rūpa, as, ā, am,* many-formed, multiform, variously shaped; many-hued, variegated, checkered; of varied aspect, varied, manifold; (*as*), m. a chameleon; hair; the resin of Shorea Robusta; the sun; an epithet of Brahman; of Vishṇu; of Śiva; of the god of love; N. of a Rudra; of a Buddha; of a son of Medhātithi and of a Varsha called after him; (*ā*), f., N. of one of the seven tongues of fire. — *Bahurūpaka, as, ā, am,* multiform, having many forms, manifold; (*as*), m. a kind of animal (= *jāhaka*). — *Bahurūpaka-śobhita, as, ā, am,* adorned in many ways, variously decorated. — *Bahurūpāshṭaka* (°*pa-ash*°), *am,* n. a collective name for eight Tantras (viz. the *Brāhmī-tantra, Māheśvarī-t*°, *Kaumārīka-t*°, *Vaishṇavī-t*°, *Vārāhī-t*°, *Indrāṇī-t*°, *Cāmuṇḍā-t*°, *Śiva-dūtī-t*°). — *Bahu-rekha, ās,* m. pl. many lines, wrinkles, furrows, marks of care or pain. — *Bahu-retas, ās,* m. 'having much seed,' an epithet of Brahmā. — *Bahu-rai, rās, rās, ri,* having great riches, very rich. — *Bahu-roman, ā, ā, a,* having much hair, exceedingly hairy or woolly; (*ā*), m. a sheep. — *Bahu-lavaṇa, as, ā, am,* containing much salt; (*am*), n. a soil impregnated with salt. — *Bahu-vaćana, am,* n. the plural number, the case-endings and personal terminations in the plural number. — *Bahu-vat,* ind. (in Ved. gram.) plurally, in the plural number (e. g.

api dvi-vad api bahu-vat, both in the dual and plural). — *Bahu-varṇa, as, ā, am*, many-hued, many-coloured. — *Bahuvarṇa-tā*, f. the being many-hued, multiplicity of colours. — *Bahu-varta*, N. of a place. — *Bahu-valka, as*, m. 'having much bark,' the tree Buchanania Latifolia (= *priyāla*). — *Bahu-vallī*, f. a species of shrub. — *Bahu-vādin, ī, inī, i*, Ved. talking much, garrulous, babbling. — *Bahu-vāra, as*, m. the plant Cordia Myxa; (*ās*), m. pl. many times; (*am*), ind. often. — *Bahuvāraka, as*, m. the plant Cordia Myxa. — *Bahuvāraka-phala, am*, n. the fruit of Cordia Myxa. — *Bahu-vārshika, as, ī, am*, lasting many years, many years old. — *Bahu-vi, is, is, i*, containing many birds. — *Bahu-vikrama, as, ā, am*, very powerful; of great prowess. — *Bahu-vighna, as, ā, am*, presenting many obstacles, attended with many difficulties. — *Bahuvighna-tā*, f. the being attended with many obstacles or difficulties, multiplicity of lets or hinderances. — *Bahu-vid, t, t, t*, Ved. much-knowing, very learned. — *Bahu-vidya, as, ā, am*, one who has much learning, very learned. — *Bahuvidya-tā*, f. great learnedness, profound learning, erudition. — *Bahu-vidha, as, ā, am*, of many sorts or kinds, manifold, diverse, various, multiform; (*am*), ind. diversely, in several directions, up and down. — *Bahu-vistīrṇa, as, ā, am*, wide-spread, widely diffused; (*ā*), f. Abrus Precatorius (a shrub bearing a small red and black berry and commonly called Kućai). — *Bahuvistīrṇa-tā*, f. the being wide-spread, wide diffusion. — *Bahu-vīja, as, ā, am*, having many seeds, containing much seed; (*am*), n. the custard apple, Annona Squamosa. — *Bahu-vīrya, as*, m. 'having much seed,' the plant Terminalia Bellerica; Amaranthus Polygonoides; Bombax Heptaphyllum; Vangueria Spinosa; (*ā*), f. Flacourtia Cataphracta. — *Bahu-vyayin, ī, inī, i*, spending much, lavish, prodigal. — *Bahu-vyāla-nishevita, as, ā, am*, infested or inhabited by many snakes or wild beasts. — *Bahu-vrīhi, is, is, i*, possessing much rice; (*is*), m. a relative or adjective compound, a class of compounds in which the last member being a substantive loses its independance as well as its original grammatical character and together with the first member serves only to qualify or define another word. The word *bahu-vrīhi*, 'possessing much rice,' is itself an example of this class of compounds; [cf. *tat-purusha*.] — *Bahuvrīhi-vat*, ind. like a Bahu-vrīhi or relative compound. — *Bahu-śakti, is, is, i*, possessing great power; (*is*), m., N. of a prince. — *Bahu-śatru, us, us, u*, having many enemies; (*us*), m. a sparrow. — *Bahu-śabda, as*, m., Ved. the plural number. — *Bahu-śalya, as*, m. a variety of Khadira with red blossoms. — *Bahu-śas*, see p. 680, col. 1. — *Bahu-śasta, as, ā, am*, very excellent; very right or happy. — *Bahu-śākha, as, ā, am*, 'many-branched,' having many branches or ramifications. — *Bahuśākha-tva, am*, n. the having many branches, ramification. — *Bahu-śāla, as*, m. the plant Tithymalus Antiquorum. — *Bahu-śāstra-jña, as, ā, am*, acquainted with many books or sciences. — *Bahu-śikha, as, ā, am*, 'many-pointed,' having many points; (*ā*), f. a species of aquatic plant (= *jala-pippalī*). — *Bahu-śūnya, as, ā, am*, very empty or void. — *Bahu-śṛiṅga, as, ā, am*, 'many-horned,' having many horns; (*as*), m. an epithet of Vishṇu. — *Bahu-śruta, as, ā, am*, one who has studied much, very learned, well taught; well versed in the Vedas. — *Bahu-śruti, is*, f., Ved. the occurrence of the plural in the text, (*bahu-śrutes*, from the occurrence of the plural in the text, because the plural is found in the text.) — *Bahuśrutīya, ās*, m. pl. 'having deep erudition,' N. of a Buddhist school. — *Bahu-śreyasī* (even m. by Pāṇ. I. 2, 48, Schol.), having many excellencies, very excellent. — *Bahu-satya, as*, m., N. of the tenth Muhūrta. — *Bahu-sadṛiśa, as, ī, am*, very similar, very fit or right. — *Bahu-santati, is, is, i*, having a numerous posterity; having a large after-growth; (*is*), m. a species of bamboo, Bambusa Spinosa. — *Bahu-sampuṭa, as*, m. a species of bulbous root (= *vishṇu-kanda*). — *Bahu-sasya, as, ā, am*, rich in grain; (*as*), m., N. of a village. — *Bahu-sādhana, as, ā, am*, possessing many resources. — *Bahusādhana-tā*, f. the possession of many resources. — *Bahu-sādhāraṇa, as, ā, am*, common to many. — *Bahu-sāra, as, ā, am*, containing much pith, pithy; solid, substantial; (*as*), m. the tree Acacia Catechu. — *Bahusāhasra, as, ā, am* (fr. *bahu* + *sahasra*), amounting to many thousands. — *Bahu-su* = *bahu-sū*, q. v. — *Bahu-suta, as, ā, am*, having many children, having a large progeny; having a large after-growth; (*ā*), f. the plant Asparagus Racemosus. — *Bahu-suvarṇaka, as, ā, am*, costing or possessing much gold; (*as*), m., N. of an Agra-hāra on the Ganges; of a prince. — *Bahu-sū, ūs, ūs, u*, 'much-bearing,' fertile; (*ūs*), f. the mother of many children; a sow. — *Bahu-sūkta, as, ā, am*, consisting of many Sūktas or hymns. — *Bahu-sūti, is*, f. a female who has borne many children; a cow that calves often. — *Bahusūti-go, gaus*, f. a cow that calves often. — *Bahu-sūvarī*, f., Ved. bearing many children (Sāy. = *bahvīnām prajānām savitrī*). — *Bahu-stavāvalī* (°*va-āv*°), *is*, f., N. of a collection of hymns. — *Bahu-spṛiś, k, k, k*, reaching to many, generally spread or diffused. — *Bahu-svana, as, ā, am*, 'much-sounding,' making many sounds; (*as*), m. an owl. — *Bahu-svarṇa-laksha-mūlya, as, ā, am*, worth many hundred thousand pieces of gold. — *Bahu-svāmika, as, ā, am*, having many owners or proprietors. — *Bahu-hiraṇya, as*, m., Ved. an epithet of an Ekāha commonly called Dū-ṇāśa. — *Bahūdaka* (°*hu-ud*°), *as, ā, am*, having much water; (*as*), m. a kind of religious mendicant, a mendicant who lives in a strange town and begs his food from house to house. — *Bahūdana* (°*hu-od*°?), *am*, n. the union of different kinds of food (?). — *Bahv-akshara, as, ā, am*, many-syllabled, of many syllables, polysyllabic. — *Bahvaksharāntya* (°*ra-an*°), *as, ā, am*, being at the end of a polysyllabic word. — *Bahv-agni, is, is, i*, Ved. a term applied to particular verses in which various Agnis are mentioned. — *Bahv-ać, k, k, k*, or *bahv-aćka, as, ā, am*, (in grammar) having several vowels, polysyllabic. — *Bahv-ajāvika, as, ā, am*, Ved. having many goats and sheep. — *Bahv-adhyāya, as, ā, am*, 'many-chaptered,' consisting of many chapters. — *Bahv-anartha, as, ā, am*, fraught with many ills, attended with many evils. — *Bahv-anna, as, ā, am*, Ved. rich in food, (according to Sāy. = *phala-mūlādibhir upetaḥ*.) — *Bahv-ap, p, p, p*, or *bahv-apa, as, ā, am*, containing much water, watery. — *Bahv-apatya, as, ā, am*, having a numerous progeny, one who has many children, having many young; (in astrology) promising or foretelling a numerous progeny; (*as*), m. a hog; a rat, mouse; (*ā*), f. a cow that has often calved. — *Bahv-abaddha-pralāpin, ī, inī, i*, talking much that is unmeaning, speaking much folly. — *Bahv-abhidhāna, am*, n. (in Ved. gram.) the plural number. — *Bahv-artha, as, ā, am*, having much meaning or import, important; having many objects. — *Bahv-aśva, as*, m. 'having many horses,' N. of a son of Mudgala. — *Bahv-ādin, ī, inī, i*, eating much, a great eater. — *Bahv-āśi-tva, am*, n. the being a great eater, voraciousness. — *Bahv-āśin, ī, inī, i*, eating much, a great eater, voracious, gluttonous; (*ī*), m., N. of one of the sons of Dhṛitarāshṭra. — *Bahv-āśćarya, as, ā, am*, containing many wonderful objects (said of Indra's heaven). — *Bahvāśćarya-maya, as, ī, am*, composed of or containing many wonderful objects. — *Bahv-īśvara*, N. of a sacred place on the bank of the Revā or Narmadā river. — *Bahv-ṛić, k, k, k*, 'many-versed,' containing many verses; (*k*), f. a term applied to the Ṛig-veda or to a Sākhā of the Ṛig-veda. — *Bahv-ṛića, as*, m. 'having many verses,' one conversant with the Ṛig-veda, a priest of it or the Hotṛi priest who represents it in the sacrificial ceremonies; (*ī*), f. the wife of one conversant with the Ṛig-veda; (*as, ā, am*), containing many verses. — *Bahvṛića-pariśishṭa, am*, n., N. of a Pariśishṭa belonging to the Ṛig-veda. — *Bahvṛića-brāhmaṇa, as*, m., N. of a Brāhmaṇa treating of the sacrificial duties of the Hotṛi priests. — *Bahvṛićabrāhmaṇopanishad* (°*ṇa-up*°), *t*, f., Ved. the Upanishad of the Bahvṛića-Brāhmaṇa. — *Bahvṛićākhyā* (°*ća-ākh*°), f. 'entitled Bahv-ṛića,' the Ṛig-veda. — *Bahvṛićopanishad* (°*ća-up*°), *t*, f. the Bahvṛića Upanishad. — *Bahv-enas, ās, ās, as*, one who has committed many sins, very sinful.

Bahuka, as, ā, am, bought at a high price, dear-bought; (*as*), m. the plant Calotropis Gigantea (= *arka*); a crab; a kind of gallinule; the digger of a tank.

Bahutaya, as, ī, am, Ved. manifold, various.

Bahutitha, as, ī, am, manifold, various, many, (*bahutithe 'hani*, on the 'manieth' day, during many days, Nala IX. 12); much; (*am*), ind. much, greatly, sorely, in a high degree.

Bahu-dhā, ind. in many ways, variously, manifoldly, multifariously; in various parts, in different forms; in many places, in various directions; much, repeatedly; *bahudhā kṛi*, to make manifold, multiply; to make public, divulge. — *Bahudhā-gata, as, ā, am*, gone in various directions, dispersed, scattered. — *Bahudhātmaka* (°*dhā-āt*°), *as, ikā, am*, existing in various forms, manifold in essence.

Bahura = *bahula* in the comp. *bahura-madhya, as, ā, am*, Ved. thick in the middle (said of the Soma juice during the process of fermentation); (Sāy.) = *bahulam aṅgādikam anushṭhānam madhye prārambha-samāpty-antarāle yasya*.

Bahula, as, ā, am, thick, dense, compact, solid; broad, wide, wide-spread, spacious; capacious, ample, large; abundant, exceeding, numerous, manifold, many, much; abounding in, rich in, full of (with inst. or in comp.; cf. *vyādhi-b*°); accompanied by, attended with; variously applicable, comprehensive (as a rule); born under the Pleiades; black; (*as*), m. the dark half of a month; Agni or fire; N. of a Prajā-pati; of a king of the Tāla-jaṅghas; (*ās*), m. pl., N. of a people; (*ā*), f. a cow; cardamoms; the indigo plant; N. of the twelfth Kalā of the moon; of a goddess; of one of the Mātṛis attending on Skanda; of the wife of Uttama who was son of Uttāna-pāda; of a mythical cow; of a river; (*ās*), f. pl. = *kṛittikās*, the Pleiades; (*am*), n. the sky, air; white pepper; a particular high number; (*am*), ind. often, frequently. — *Bahula-gandhā*, f. 'richly-scented,' cardamoms. — *Bahula-ććhada, as*, m. a red-flowering Hyperanthera Moringa (= *rakta-śigru*). — *Bahula-tara, as, ā, am*, thicker, denser; *dvi-guṇo bahulataraḥ*, twice as thick. — *Bahula-tā*, f. or *bahula-tva, am*, n. muchness, multiplicity, abundance, numerousness; the being rich in, abounding in, (at the end of a comp.); comprehensiveness. — *Bahula-varman, ā, ā, a*, Ved. enveloped in a thick covering. — *Bahulānta* (°*la-an*°), *as, ā, am*, Ved. 'thick at the end,' having a thick sediment (as Soma juice; cf. *bahura-madhya*). — *Bahulābhimāna* (°*la-abh*°), *as, ā, am*, Ved. much threatening, menacing (said of Indra; according to Sāy. = *mahānubhāva*). — *Bahulālāpa* (°*la-āl*°), 'much-talking,' talkative, garrulous, loquacious. — *Bahulāvishṭa* (°*la-āv*°), *as, ā, am*, Ved. thickly peopled, densely populated. — *Bahulāśva* (°*la-aś*°), *as*, m. 'having many horses,' N. of a king. — *Bahulī-karaṇa, am*, n. multiplying, magnifying; winnowing (for *phalī-karaṇa*?). — *Bahulī-karishṇu, us, us, u*, striving or endeavouring to increase. — *Bahulī-kṛi*, cl. 8. P. *-karoti, -kartum*, to make wide, extend; to increase, aggrandize; to make public, promulgate, divulge. — *Bahulī-kṛita, as, ā, am*, made much or manifold; made wide, extended; increased, augmented, aggrandized; made public, promulgated; distracted; threshed, winnowed (for *phalī-kṛita*?). — *Bahulī-bhāva, as*, m. the becoming wide-spread, becoming public, being generally known, general notoriety. — *Bahulī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to become wide-spread, spread, increase (intrans.); to become public, to become generally known. — *Bahulī-bhūta, as, ā, am*, become wide-spread, spread, increased; become public, generally known.

Bahulaka, an incorrect form for *bāhulaka*, q.v.

Bahulikā, ās, f. pl. the Pleiades (= *bahulās*).

Bahu-śas, ind. much, abundantly, plentifully, numerously, in great numbers; manifoldly; frequently, repeatedly; generally, commonly, for the most part.

बहि *bahi, is,* m., N. of a Piśāća.

बहिस् *bahis*, ind. (in the later language more usually *vahis*, q. v.; the final *s* is changed before *k* and *p* into *sh* according to Pāṇ. VIII. 3, 41), out, without, outside (a house, village, city, kingdom, &c., with abl.); on the outside, outwards, out-of-doors; *vahir gam, vahir yā*, &c., to go out; *rāshṭrād* or *vishayād vahish kṛi*, to place outside the kingdom, banish from the realm. — *Bahiḥ-sad, t, t, t,* Ved. sitting outside (said of a person held in low esteem). — *Bahir-dhā*, ind., Ved. outside, on the outside, to the outside of (with abl.). — *Bahirdhā-bhāva, as,* m., Ved. the being outside, being external. — *Bahir-vedi*, ind., Ved. outside the Vedi, without the Vedi or altar; [cf. *vahir-vedi, vahir-vedika*, and *vāhirvedika.*] — *Bahish-paridhi*, ind., Ved. outside the wooden frame called Paridhi, q. v. — *Bahish-pavamāna, am,* n. (scil. *stotram*), Ved., N. of a morning Stotra commonly consisting of three Tṛićas and sung outside the Vedi (e. g. the verses in Ṛig-veda IX. 11, 1–9); (*as*), m. the morning Stoma; (*ī*), f. (scil. *stotriyā*, i. e. *ṛić*), the morning prayer. — *Bahish-pavitra, as, ā, am,* Ved. destitute of or wanting the Pavitra. — *Bahish-piṇḍa, as, ā, am,* Ved. having the knots outwards. — *Bahish-prajña, as, ā, am,* Ved. one whose knowledge is directed towards external objects. — *Bahish-prāṇa, as, ā, am,* Ved. one whose breath or life is without; [cf. *vahish-prāṇa.*] — *Bahī-rajju*, ind., Ved. outside the rope.

बहीनर *bahīnara, as,* m. (also written *vahīnara*), N. of a man; of a prince; of a grandson of Śatānīka.

बहु *bahu, bahuka, bahula,* &c. See under rt. *bah*, pp. 677, 678, 679.

बहुतलवशा *bahutalavaśā*, f. Iris Pseudacorus.

बहुरद *bahurada, ās,* m. pl., N. of a people; (also read *bāhubādha.*)

बह्रामखान *bahrāmakhāna, as,* m. = بهرام خان.

बह्लि *bahli, bahlika, bahlīka,* various readings for *balhi, balhika, balhīka,* q. q. v. v.

बाकुर *bākura, as,* m., Ved., scil. *dṛiti*, (perhaps) a kind of bag-pipe.

बाकुल *bākula.* See *vākula.*

बाजबाहादुरचन्द्र *bāja-bāhādura-ćandra, as,* m., N. of a prince who was the patron of Ananta-deva the author of the Vyavahāra-dīdhiti, a work on civil law.

बाड् *bāḍ* (according to Vopa-deva *vāḍ*), cl. 1. A. *bāḍate, bāḍitum,* to bathe, dive; to emerge; [cf. Gr. *βαλανεῖον*: Lat. *balneum*: Old Germ. *bad*, 'a bath;' *badôn*, 'to bathe.']

बाडव *bāḍava.* See *vāḍava.*

बाडीर *bāḍīra, as,* m. a servant, a hired labourer.

बाढ *bāḍha, as, ā, am* (fr. rt. *bah* or *baṇh*; frequently also written *vāḍha*, q. v.; according to Pāṇ. V. 3, 63, the compar. is *sādhīyas* and superl. *sādhishṭha*), loud, strong; (*e*), ind. loudly, strongly, (according to Sāy. = *dṛiḍha, sthira*); (*am*), ind. (almost always written *vāḍham*), much, exceedingly; assuredly, certainly; (as a particle expressive of consent, affirmation, and confirmation), be it so, good, very well, such is the case, yes. — *Bāḍha-ṛitvan, ā,* m., Ved. going mightily, rushing fearlessly (Sāy. = *bhṛiśam sartā* = *aśankita-gamana*).

बाण *bāṇa, as,* m. (said to be fr. rt. *baṇ* or *vaṇ*, to sound; in the later language more usually written *vāṇa*, q. v.), a reed-shaft, shaft made of a reed, an arrow. — *Bāṇa-vat, ān, atī, at,* Ved. made or consisting of reeds, reeden, reedy; (*ān*), m. 'containing reed-shafts,' a quiver; an arrow.

बाणि *bāṇi.* See *vāṇi.*

बाणिज *bāṇija, as,* m. (fr. *baṇij*), a merchant, trader; (also written *vāṇija.*)

Bāṇijika, as, m. a trader, merchant; a rogue, cheat; submarine fire.

Bāṇijya, am, n. merchandize, trade, traffic, commerce.

बादर *bādara, as, ī, am* (fr. *badara*), belonging to or derived from the jujube tree; made of cotton; (*as, ā*), m. f. the cotton shrub; (*ās*), m. pl., N. of a people; (*am*), n. the jujube (= *badara*); the berry of Abrus Precatorius; the plant itself; = *vīra*, (probably) a species of plant; silk; water; a conch shell which winds in a direction from left to right.

Bādarāyaṇa, as, m. (a patronymic fr. *badara*), N. of a sage (said to be the author of the Śārīraka-sūtras belonging to the Uttara-mīmāṃsā or Vedānta philosophy and identified with Vyāsa, the reputed compiler of the Vedas, Mahā-bhārata, Purāṇas, &c.; also written *vādarāyaṇa*); N. of an astronomer; of the author of a Dharma-śāstra; (*as, ī, am*), composed by Bādarāyaṇa. — *Bādarāyaṇa-sūtra, am,* n., N. of the Vedānta aphorisms ascribed to Bādarāyaṇa.

Bādarāyaṇi, is, m. a patronymic of Śuka, son of Bādarāyaṇa or Vyāsa; a N. of Vyāsa.

Bādari, is, m., Ved. (a patronymic fr. *badara*), N. of a philosophical teacher mentioned in the Bādarāyaṇa-sūtras.

Bādarika, as, ī, am, one who gathers the fruit of the jujube tree.

बाध् *bādh*, cl. 1. A. (in poetry sometimes also P.) *bādhate* (*-ti*), *babādhe* (*babādha*), *bādhishyate, abādhishṭa, bādhitum,* to press, press hard, oppress, harass, pain, torment; to give trouble, trouble, grieve, vex, disturb, disquiet (with acc. or gen.); to resist, oppose, thwart, check, obstruct, stop, arrest, prevent; to attack, assault, assail; to injure, wrong, violate; to hurt, damage; to drive away, chase away, repel, remove; to suspend, set aside (as a rule in grammar), invalidate, abolish, annul; to clash, mutually oppose each other; to suffer annoyance or oppression (Ved.); to thrust apart (Ved.): Pass. *bādhyate*, to be oppressed, pained, &c., to suffer pain: Caus. *bādhayati, -yitum,* Aor. *ababādhat*, to oppress, annoy, harass, distress, afflict, pain; to overcome, subdue, conquer: Desid. *bibādhishate, bībhatsate,* Ved. to feel an aversion from, feel disgust or loathing for, have a horror of (with abl.): Intens. *bābādhyate, bābāddhi,* (probably the Ved. form *badbadhe*, which according to Sāy. is fr. rt. *bandh*, belongs to this Intens. with the following senses), to reduce to great straits, hem in, confine, cramp; to strike or knock against (for want of room, Ṛig-veda VII. 69, 1); [cf. Zend *vad*, 'to strike;' *vaday*, 'to strike back:' Gr. *ἔπαθον, ὠθ-έ-ω, ἐν-οσί-χθων, ἐνν-οσί-γαιο-ς*: Lat. *ōd-i, ŏ-d-i-um*: Russ. *bjeda* = Lith. *bēda*, 'misery:' Lith. *bēdnas*, 'miserable:' perhaps Goth. *balvja*, 'I trouble,' fr. *badvja*: perhaps Hib. *buairim*, 'I vex, aggrieve, trouble,' fr. *buaidim.*]

Bādha, as, ā, m. f. pain, suffering, trouble, sorrow, affliction; annoyance, molestation [cf. *bhramara-b°*]; resistance, opposition, obstruction; injury, detriment, hurt, damage; violation, infraction; suspension, annulment (of a rule); danger, peril, jeopardy [cf. *prāṇa-b°*]; a contradiction, absurdity, reductio ad absurdum; (*as*), m. a harasser, tormentor (Ved., cf. *turi-b°*); opposing, opposition, hinderance, obstruction, obstacle, oppression; objection; one of the five forms of fallacious middle term, the being precluded by superior proof; (according to Naigh. II. 9) = *bala*; (*ā*), f. refutation. — *Bādha-rahasya, am,* n. or *bādha-buddhi-pratibandhakatā-vićāra*, or *bādha-buddhi-vādārtha, as,* m., N. of a Nyāya work by Hari-rāma Tarka-vāg-īśa Bhaṭṭāćārya. — *Bādhāpavāda* (°*dha-ap*°), *as,* m. denial of an exception, re-establishing a previous rule.

Bādhaka, as, ikā, am, oppressing, harassing, paining [cf. *śatru-b°*]; one who hinders or opposes, a hinderer; suspending, setting aside (as a rule in grammar); invalidating, annulling, neutralizing; (*as*), m. a particular disease of women; a species of tree (= *giri-māla, rāja-vṛiksha*); (*as, ī, am*), belonging to or derived from the preceding tree. — *Bādhaka-tā*, f. or *bādhaka-tva, am,* n. the being a hinderer, hinderance.

Bādhana, as, ī, am, pressing hard, harassing, opposing; refuting; (*ā*), f. uneasiness, uncomfortableness, trouble, pain; (*am*), n. oppression, the act of harassing, annoying, paining, pain; opposing, hindering; precluding; suspending, removing, setting aside (a rule), annulling, abolishing; refutation.

Bādhamāna, as, ā, am, oppressing, harassing, paining, annoying.

Bādhita, as, ā, am, pressed hard, oppressed, harassed, pained, tormented; resisted, opposed, obstructed, hindered, impeded, thwarted, checked; self-refuted, refuted; set aside, suspended (as a rule), abolished; (in logic) contradictory, absurd, false, incompatible. — *Bādhita-tva, am,* n. the being suspended or set aside (as a rule), suspension, abolition; the state of being refuted or contradicted.

Bādhitavya, as, ā, am, to be pressed hard, to be harassed or annoyed, to be pained; to be suspended or set aside, to be annulled; to be removed.

Bādhitṛi, tā, trī, tṛi, one who presses hard, an oppressor, harasser, annoyer.

Bādhitvā, ind. having pressed hard or harassed; (in grammar) destroying or neutralizing the effect of a previous rule.

Bādhya, as, ā, am, to be pressed hard or harassed or distressed, to be pained [cf. *stri-b°*]; one who is harassed or pained; to be hindered or resisted, to be objected to or opposed, objectionable, exceptionable; to be suspended or annulled; preventable; suppressed, obstructed. — *Bādhya-bādhaka-tā*, f. the condition of oppressed and oppressor. — *Bādhya-retas, ās,* m. one whose generative power is obstructed, impotent.

Bādhyamāna, as, ā, am, being pressed hard or oppressed, being harassed or beset, being tormented. — *Bādhyamāna-tva, am,* n. the being suspended or set aside, suspension, annulment.

बाधिरक *bādhiraka* (fr. *badhira*), see Gaṇa Arīhaṇādi to Pāṇ. IV. 2, 80.

Bādhirika, as, m. a metronymic from Badhirikā.

Bādhirya, am, n. deafness.

बाध्योग *bādhyoga, as,* m. a patronymic from Badhyoga.

Bādhyogāyana, as, m. a patronymic from Bādhyoga.

बान्धकिनेय *bāndhakineya, as,* m. (fr. *bandhakī*), the son of an unmarried woman, a bastard.

बान्धव *bāndhava, as,* m. (fr. *bandhu*), a relation (near or remote and including wives and children), relative, kinsman [cf. *pitṛi-b°*]; a maternal relation; a friend [cf. *pika-b°*]; (*ī*), f. a female relation. — *Bāndhava-kara, as,* m. an epithet of Lallā-dīkshita, a commentator on the Mṛić-ćhakaṭī. — *Bāndhava-tyāga, as,* m. abandoning a kinsman, forsaking a relation. — *Bāndhavākrośin* (°*va-āk*°), *ī, inī, i,* calling out to or bewailing a kinsman.

Bāndhavaka, as, ī, am, belonging or relating to kinsmen, kindred.

Bāndhavya, am, n. connection by blood, relationship, consanguinity.

Bāndhuka, as, ī, am (fr. *bandhuka*), belonging to or derived from the Bandhuka tree.

Bāndhupata, as, ī, am (fr. *bandhu-pati*), relating to the lord of kindred or relations.

बापय *bāpaya, as,* m. surname of the scribe Kāśī-nātha-bhaṭṭa.

बाप्यदेव *bāpya-deva, as,* m., N. of the writer of a particular inscription.

बाबजीव्यास *bābajī-vyāsa, as,* m., N. of an author.

बाबर *bābara, am,* n. (fr. *babara*), epithet of a Pañća-rātra; N. of a place.

बाबेरी *bāberī,* f., N. of a city.

बाभ्रव *bābhrava, as, ī, am* (fr. *babhru*), belonging or relating to Babhru; (*as*), m. a patronymic from Babhru; (*ī*), f. an epithet of Durgā (the wife of Babhru, i. e. S'iva).

Bābhravāyaṇi, is, m. a patronymic from Bābhrava; N. of a son of Viśvā-mitra.

Bābhravīya, ās, m. pl. (fr. *bābhravya*), the disciples or followers of Bābhravya.

Bābhravya, as, m. a patronymic from Babhru; N. of a teacher.

Bābhravyaka, as, ī, am, inhabited by Bābhravyas.

Bābhruka, as, ī, am, like an ichneumon, (i. e. probably) brown, brownish.

बार *bāra,* Ved. an opening, aperture; [cf. *jihma-b°, nīćīna-b°.*]

बारहट *bārahaṭa, as,* m. epithet of Nara-hara-dāsa the author of the Hindī work Avatāra-ćaritra or Caturviṇsaty-avatāra-ćaritra.

बारेज्य *bārejya,* N. of a town.

बार्बटीर *bārbaṭīra* or *bārvaṭīra, as,* m. the kernel of the mango fruit; a young shoot; tin; the son of a harlot; [cf. *barbaṭī.*]

बार्ह *bārha, bārhiṇa.* See *vārha.*

बार्हत *bārhata, as, ī, am* (fr. *bṛihat*), Ved. relating to the Sāman called Bṛihat, celebrated in the Bṛihat-sāman, (according to Mahī-dhara = *bṛihat-sāma-stuta*); relating or belonging to the Bṛihatī metre, representing it, consisting of it; *Bārhatam vājajidaukshṇorandhram,* N. of a Sāman; (*am*), n. the fruit of the Bṛihatī, a variety of the Solanum.

Bārhatānushṭubha, as, ī, am (fr. *bṛihat + anushṭubh*), Ved. consisting of a Bṛihatī and an Anushṭubh.

Bārhatsāmā, f. (fr. *bṛihat-sāman*), Ved., N. or epithet of a woman.

Bārhadagna, ās, m. pl. (fr. *bṛihad-agni*), the descendants of Bṛihad-agni.

Bārhadishava, as, m. a patronymic from Bṛihad-ishu (with *i* lengthened).

Bārhaduktha, as, ī, am, Ved. relating or belonging to Bṛihad-uktha; (*as*), m. a patronymic from Bṛihad-uktha.

Bārhadgira, as, ī, am, Ved. relating or belonging to Bṛihad-giri.

Bārhaddaivata, am, n. (fr. *bṛihad-devatā*), N. of a work also called Bṛihad-devatā and attributed to Saunaka.

Bārhadbala, as, ī, am, relating or belonging to Bṛihad-bala.

Bārhadratha, as, ī, am, relating or belonging to Bṛihad-ratha; (*as*), m. a patronymic of Jarā-sandha; (sometimes spelt *bārahadratha.*)

Bārhadrathi, is, m. (fr. *bṛihad-ratha*), a patronymic of Jarā-sandha.

Bārhavata, as, ī, am, containing the word *barhavat.*

Bārhaspata, as, ī, am, relating or belonging to Bṛihas-pati, descended from Bṛihas-pati, sacred to Bṛihas-pati.

Bārhaspatya, as, ī, am, relating to or coming from Bṛihas-pati; (*as*), m. a pupil of Bṛihas-pati; an infidel, a materialist; an epithet of S'amyu; of Agni; of Tapur-mūrdhan; of Bharad-vāja; (*am*), n., scil. *bha* or *nakshatra,* the constellation Pushya; the Artha-śāstra of Bṛihas-pati, ethics, morality; *Bārhaspatyam mānam,* 'Jupiter's measure of time,' a method of reckoning time. — *Bārhaspatya-jyotir-grantha, as,* m., N. of a work mentioned in Raghu-nandana's Saṇskāra-tattva. — *Bārhaspatya-tantra, am,* n., N. of a Tantra mentioned in the Ānanda-laharī.

बार्हिषद *bārhishada, as,* m. a patronymic from Barhishad.

बाल् *bāl,* ind., Ved. an interjection imitative of the sound of a falling body.

बाल *bāla, as, ā, am* (said to be fr. rt. 2. *bal*), young, childish, infantine, immature, not full-grown; newly risen (as the sun, cf. *bālātapa, bālāditya, bālārka*), new or waxing (as the moon, cf. *bāla-ćandra, bālendu*); puerile, ignorant, unwise, uninstructed; pure (said especially of a female animal, as a heifer &c., fit for sacrifice); (*as, ā*), m. f. a child (especially one under five years of age, but also one under sixteen years of age generally), an infant; (in law) a minor (who is distinguished as a *kumāra* or boy under five years of age; *śiśu,* a boy under eight; *pogaṇḍa,* a boy from the fifth to the end of the ninth year, or where the next distinction is omitted, till the sixteenth year; and *kiśora,* a boy from the tenth to the sixteenth year); the young of an animal, a five years old elephant [cf. *bāla-gaja*]; a colt, foal; one whose understanding is not matured, a simpleton, fool; a tail, an elephant or horse's tail; hair; (*as, am*), m. n. a kind of perfume or fragrant grass, Andropogon Schœnanthus; (*as*), m. a boy; a kind of fish, Cyprinus Denticulatus or Cyprinus Rohita; N. of a prince; (*ā*), f. a female child, girl, young woman not more than sixteen years of age; a woman, female; small cardamoms [cf. *ćandra-b°*]; Aloe Indica [cf. *ghṛita-kumārī*]; a species of plant, commonly called Akuadhi; a variety of jasmine; a species of flower, Hibiscus Tortuosus; the cocoa-nut; turmeric; a kind of metre, the quantities of the first three lines being ⏑–⏑––⏑⏑–⏑––, and that of the fourth ––⏑––&c.; N. of the mother of Bālin and Sugrīva, (she is said to have been formed by Prajā-pati out of some dust which had fallen into his eyes); N. of a mystical prayer; (*ī*), f. a kind of ear-ring; [cf. Lith. *wála-s,* 'horsehair.'] — *Bāla-kadalī,* f. a young plantain tree, Musa Sapientum. — *Bāla-kāṇḍa, am,* n. 'section treating of the boy (Rāma),' N. of the first book of the Rāmāyaṇa according to the northern recension (called Ādi-kāṇḍa in the Bengālī recension); N. of the first book of the Adhyātma-rāmāyaṇa. — *Bāla-kunda, as, am,* m. n. a young jasmine of the variety Jasminum Multiflorum or J. Pubescens. — *Bālakundānuviddha* (°*da-an*°), *as, ā, am,* adorned with young jasmine blossoms. — *Bāla-krimi, is,* m. 'hair-insect,' a louse. — *Bāla-krishṇa, as,* m. the boy Krishṇa, Krishṇa as a boy; N. of various men; N. of the father of the author S'aṅkara-dīkshita; of a friend of Maṇi-rāma (a commentator on the Bhāminī-vilāsa); of the father of Mahā-deva (the author of the Nyāya-siddhānta-muktāvalī-dīpikā, a commentary on the Bhāshā-pariććheda); of a son of Mahādeva-bhaṭṭa and husband of Lakshmī-devī; of a son of Raṅga-nātha and father of Nārāyaṇa (a commentator on the Uttara-rāma-ćarita); of the father of Raṅga-nātha and Veṇī-mādhava-bandhu; of a man called also Gaṅgā-dhara. — *Bāla-kriyā,* f. children's act, the actions or conduct of children. — *Bāla-krīḍana, am,* n. child's play, childish amusement. — *Bāla-krīḍanaka, as,* m. a child's toy or plaything, a ball; the plant Cypræa Moneta; an epithet of S'iva; (*am*), n. child's play, childish sports; (*āni*), n. pl., N. of the sixty-first chapter of the third part of Vātsyāyana's Kāma-sūtra. — *Bāla-krīḍā,* f. child's play, children's amusements, childish sport, juvenile pastime. — *Bālakrīḍā-varṇana, am,* n., N. of the eleventh book of the Kumāra-sambhava. — *Bāla-khilya, as,* m. [cf. *vāla-khilya*], a divine personage of the size of a thumb, (sixty thousand were produced from Brahma's body, and surround the chariot of the Sun; see Raghu-vaṇśa XV. 10; Wilson's Vishṇu-Purāṇa, p. 34.) — *Bāla-gaja, as,* m. a young elephant. — *Bāla-garbhiṇī,* f. a cow with calf for the first time. — *Bāla-gādā-dharī,* f., N. of a work by Annam Bhaṭṭa (= *tarka-dīpikā*). — *Bāla-gopāla, as,* m. 'the boy cowherd,' Krishṇa as a youthful herdsman. — *Bālagopāla-tīrtha, as,* m., N. of the teacher of the commentator Dhana-pati. — *Bāla-gopāla-yatīndra* (°*ti-in*°), *as,* m., N. of the scholiast on S'aṅkara's commentary to the Kaṭhopanishad. — *Bāla-gaurī-tīrtha, am,* n., N. of a sacred bathing-place in S'rī-māla. — *Bāla-graha, as,* m. 'seizer of children,' a kind of demon (to whom nine kinds of demoniacal possessions are ascribed); any demon who delights in teasing and injuring children. — *Bālagraha-pratishedha, am,* n., N. of a chapter of Vāgbhaṭa's Ashṭāṅga-hṛidaya-saṃhitā. — *Bālagrahopaśamana* (°*ha-up*°), *am,* n., N. of a chapter of the S'ārṅga-dhara-paddhati. — *Bāla-ghna, as,* m. a child-slayer, one who has killed a child, the murderer of a child; (*ī*), f. a murderess of children (said of a Rākshasī). — *Bāla-ćandra, as,* or *bāla-ćandramas, ās,* m. the young or waxing moon (= *bālendu*); a term for the moon till five or six days old. — *Bālaćandrikā,* f., N. of a woman. — *Bāla-ćarita* or *bāla-ćaritra, am,* n. 'childish exploits,' juvenile sports or pastime; a common N. of works or sections of works treating of the youthful adventures of a deity; N. of a chapter of the Gaṇeśa-Purāṇa. — *Bālaćarita-nāman,* N. of a work by Vallabha-dīkshita containing the titles of Krishṇa derived from 128 of his youthful adventures. — *Bāla-ćarya, as,* m. 'behaving like a child,' an epithet of Kārttikeya; (*ā*), f. the conduct or behaviour of a child. — *Bāla-ćūta, as,* m. a young mango tree. — *Bāla-ja, as, ā, am,* springing or produced from hair; (in Mahā-bh. Anuśāsana-p. 1611, 4587, a wrong reading for *bālbaja,* q. v.) — *Bāla-tanaya, as,* m. a young son; the tree Acacia Catechu. — *Bāla-tantra, am,* n. midwifery, the care of a lying-in woman and of her child. — *Bāla-taru, us,* m. a young tree. — *Bāla-tā,* f. or *bāla-tva, am,* n. childhood, boyhood. — *Bāla-tṛiṇa, am,* n. young grass. — *Bāladalaka, as,* m. 'small-leafed,' the tree Acacia Catechu; [cf. *bāla-pattra.*] — *Bāla-deva, as,* m., N. of the father of Bāvā-deva, q. v. — *Bāla-dhana, am,* n. the property of a minor or infant. — *Bāla-dhi, is,* m. a hairy tail (as that of a horse). — *Bāla-paṇḍita, as,* m., N. of a man. — *Bāla-pattra* or *bāla-pattraka, as,* m. 'small-leafed,' Acacia Catechu (= *bāladalaka*); Hedysarum Alhagi. — *Bāla-pādapa, as,* m. a young tree. — *Bāla-pāśyā,* f. an ornament (of gold, silver, &c.) worn between the hair when parted on the forehead; a string of pearls binding the hair. — *Bāla-putra, as, ā, am,* having little children, possessing very young children; possessed of young offspring. — *Bāla-putraka, as,* m. a little son. — *Bāla-pushpikā,* f. a variety of jasmine (= *yūthikā*). — *Bāla-pushpī,* f. a variety of jasmine, Jasminum Auriculatum. — *Bāla-bandhana, as,* m., Ved. 'child-fetterer,' N. of a demon. — *Bāla-bodha, as,* m. 'instruction for the youthful,' N. of various works adapted to the capacity of the young or inexperienced; of a commentary by the mathematician Go-vinda the son of Lāḍama on a Nyāya work by S'āṇḍilya; of a work by Vallabha Āćārya on devotion to Krishṇa. — *Bāla-bodhaka, as, ī, am,* instructing the youthful and inexperienced, enlightening the simple. — *Bāla-bodhanī,* f. 'instructing the youthful,' N. of a Vedānta work. — *Bāla-bodhinī,* f. 'instructing the youthful,' N. of a commentary by an anonymous Vedānta writer on the Vākya-sudhā; N. of a work by S'aṅkarāćārya said to epitomize the logical portions of the S'ārīraka-mīmāṇsā-bhāshya. — *Bālabodhinī-bhāva-prakāśikā,* f., N. of a commentary on S'aṅkara Āćārya's Bāla-bodhinī. — *Bāla-bhañjaka, as,* m., N. of a

man. — *Bāla-bhadraka, as,* m. a kind of mineral poison (= *śāmbhava*). — *Bāla-bhāra, as,* m. 'a weight of tail,' a large bushy tail. — *Bāla-bhārata, am,* n. 'the little Bhārata,' (opposed to the Mahābhārata or great Bhārata), N. of a work ascribed to Amara-ćandra (being a compendium of the Mahābhārata); N. of a drama by Rāja-śekhara (= *pra-ćaṇḍa-pāṇḍava*). — *Bāla-bhāva, as,* m. state of a child, childhood, minority, infancy; the state of a planet which has not risen far above the horizon; (according to Kullūka on Manu VIII. 118) = *an-avadhāna,* inattention; (*kātaro bāla-bhāvas,* feeble childhood = children collectively.) — *Bāla-bhṛitya, as,* m. a servant from childhood. — *Bāla-bhaishajya, am,* n. a kind of collyrium (= *rasāñjana,* q. v.). — *Bāla-bhojya, as,* m. 'children's food,' pease. — *Bāla-mati, is, is, i,* 'childish-minded,' one who has a puerile intellect. — *Bāla-mandāra-vṛiksha, as,* m. a young coral tree (Erythrina Fulgens). — *Bāla-mūla, am,* n. a young radish. — *Bālamūlaka, as,* m. 'hairy-rooted (?),' a species of plant. — *Bāla-mūshikā,* f. a small rat, mouse. — *Bāla-mṛiga, as,* m. a young deer, fawn. — *Bāla-mṛiṇāla, as, am,* m. n. a tender filament or fibre of the lotus. — *Bālam-bhaṭṭa, as,* m., N. of a man; of a commentator on the law-book called Mitāksharā; (*as, ī, am*), composed by Bālam-bhaṭṭa. — *Bāla-yajñopavītaka* (°*ña-up*°), *am,* n. the sacrificial thread worn across the breast; a sort of substitute for the sacrificial thread, a string or scarf as worn by children upon the breast (?); [cf. *bālopavīta.*] — *Bāla-rāja, am,* n. lapis lazuli; [cf. *bāla-sūrya, bāla-vāyaja.*] — *Bāla-rāmāyaṇa, am,* n. the little or abridged Rāmāyaṇa; [cf. *bāla-bhārata, mahā-rāmāyaṇa.*] — *Bāla-rūpa,* N. of a work mentioned in Vāćaspati-miśra's Vivāda-ćintāmaṇi. — *Bālarūpa-dhara, as,* m. 'bearing the form of a boy,' an epithet of Śiva. — *Bālarūpa-dhṛik* (see *dhṛik,* p. 459), having the form of a boy, assuming the form of a dwarf. — *Bāla-roga, as,* m. a child's disease, disease of children. — *Bāla-latā,* f. a young creeper. — *Bāla-līlā,* f. child's play, childish sport; juvenile pastime. — *Bāla-vatsa, as,* m. a young calf; 'favourite of children,' a dove, pigeon. — *Bāla-vanitā,* f. a young woman. — *Bāla-vāyaja, am,* n. lapis lazuli. — *Bāla-vāsas, as,* n. 'hair-raiment,' woollen garments. — *Bāla-vāhya, as,* m. 'ridden by children,' a wild goat. — *Bāla-vidhavā,* f. 'child-widow,' a widow whose husband died before she attained to puberty. — *Bāla-vinashṭa* or *bālavinashṭaka, as,* m., N. of a man. — *Bāla-vṛiksha, as,* m. a young tree. — *Bāla-vaidhavya, am,* n. 'child-widowhood,' the becoming a widow in childhood. — *Bāla-vyajana, am,* n. 'tail-fan,' a chowrie, a whisk, fly-flapper (generally made of the tail of the Yak or Bos Grunniens and used as an emblem of princely rank). — *Bāla-vrata, as,* m. an epithet of the Buddhist saint Mañju-ghosha or Mañju-śrī. — *Bāla-śarman, ā,* m., N. of the father of Śaṇḍa and grandfather of Lakshmī-dhara. — *Bāla-śṛiṅga, as, ā, am,* 'young-horned,' having horns not yet full-grown. — *Bāla-sakhi, ā,* m. 'child-friend,' a friend from childhood. — *Bāla-sañjīvana, am,* n., N. of the thirty-third chapter of the second part of the Gaṇeśa-Purāṇa. — *Bāla-sandhyā,* f. early twilight, dawn. — *Bālasandhyābha* (°*yā-ābha*), *as, ā, am,* resembling early twilight, of the hue of dawn, of a purple colour. — *Bāla-sātmya, am,* n. 'that which is suitable for children,' milk. — *Bāla-siṅha, as,* m., N. of a man. — *Bāla-suhṛid, t,* m. a friend from childhood, a friend of one's youth. — *Bāla-sūrya* or *bālasūryaka, am,* n. lapis lazuli; [cf. *bāla-rāja.*] — *Bāla-sthāna, am,* n. the position or condition of a child, childhood, youth, youthfulness, inexperience. — *Bāla-hatyā,* f. child-murder, infanticide. — *Bāla-hasta, as,* m. 'hairy-hand,' a hairy tail, the tail of a horse or any hairy animal. — *Bālākshī* (°*la-ak*°), f. a species of tree, (commonly called *keśa-pushṭa.*) — *Bālāgra* (°*la-ag*°), *am,* n. a pinnacle?, (Mṛić-ćhakaṭī, Act 1, p. 21); the point of a hair. — *Bālātapa* (°*la-āt*°), *as,* m. 'early heat of the sun,' the newly risen sun, the morning sun-beams, heat of the morning sun. — *Bālātapa-rakta, as, ā, am,* red or roseate with the morning sun-beams. — *Bālāditya* (°*la-ād*°), *as,* m. 'youthful sun,' the newly risen sun, morning sun; N. of a king of Kaśmīra; of a king of Magadha. — *Bālādhyāpaka* (°*la-adh*°), *as,* m. 'child-instructor,' a teacher of youth, tutor. — *Bālādhyāpaka-tā,* f. the office of a teacher of youth, a tutorship. — *Bālāpatya* (°*la-ap*°), *am,* n. young offspring, youthful progeny. — *Bālābhyāsa* (°*la-abh*°), *as,* m. early application, study during childhood. — *Bālāmaya* (°*la-ām*°), *as,* m. a child's disease, disease of children. — *Bālāmaya-pratishedha, am,* n., N. of the second chapter of the Uttara-tantra or sixth part of Vāgbhaṭa's Ashṭāṅga-hṛidaya-saṃhitā. — *Bālāruṇa* (°*la-ar*°), *as,* m. early dawn; (*as, ā, am*), like early dawn, ruddy as early dawn. — *Bālārka* (°*la-ar*°), *as,* m. the newly risen sun, the morning sun-beams, heat of the morning sun. — *Bālārka-komala, as, ā, am,* soft as the orient sun (said of red dye). — *Bālāvabodha* (°*la-av*°), *as,* m. 'instructing the young or inexperienced,' N. of a short treatise on omens drawn from the movements of dogs. — *Bālāvabodha-paddhati, is,* f., N. of a commentary on Śāṅkhāyana's Gṛihya-sūtras. — *Bālā-varṇana, am,* n., N. of the ninety-sixth chapter of the Śārṅgadhara-paddhati. — *Bālāvastha* (°*la-av*°), *as, ā, am,* being in a state of childhood, still young, juvenile. — *Bālāvasthā,* f. the state of a child, youth, childhood. — *Bālāśoka* (°*la-aś*°), *as,* m. a young Aśoka tree. — *Bālāsura* (°*la-as*°), *as,* m., N. of an Asura. — *Bālāsura-vadha, as,* m., N. of the eighty-fifth chapter of the second part of the Gaṇeśa-Purāṇa. — *Bālā-hatyā,* f. the murdering of female children, female infanticide. — *Bālendu* (°*la-in*°), *us,* m. 'young moon,' the new moon, waxing moon. — *Bāleśvara* (°*la-iś*°), *as,* m., N. of a son of Jaṭādhara and father of Nārāyaṇa the author of the Prākṛita-pāda, a grammatical work. — *Bāleshṭa* (°*la-ish*°), *as,* m. 'desired by children,' a jujube tree. — *Bālopaćaraṇa* (°*la-up*°), *am,* n. or *bālopaćāra* (°*la-up*°), *as,* m. the medical treatment of children, any medicine or remedy suited for children. — *Bālopaćaraṇīya, am,* n., N. of the first chapter of the Uttara-tantra or sixth book of Vāgbhaṭa's Ashṭāṅga-hṛidaya-saṃhitā. — *Bālopavīta* (°*la-up*°), *am,* n. a cloth used for covering the privities; the sacrificial thread (= *bāla-yajñopavītaka*).

Bālaka, as, ikā, am, young, childlike, childish, not yet full-grown; (*as*), m. a child, infant, a boy; (in law) a minor; a fool, blockhead; the tail of a horse or elephant; a finger-ring; a bracelet; a kind of perfume; N. of a prince, (also called Pālaka); (*ikā*), f. a female child or infant, a girl; sand; the knot or flower of an ear-ring; the rustling of leaves; small cardamoms [cf. *ikshu-b*°]; (*am*), n. a variety of Hibiscus, Hibiscus Mutabilis; [cf. Hib. *ballach,* 'a boy.'] — *Bālaka-tva, am,* n. childhood, childishness. — *Bālaka-pralapita, am,* n. childish talk, foolish prattle. — *Bālaka-priya, as, ā, am,* fond of children; (*ā*), f. coloquintida, colocynth; Musa Sapientum. — *Bālaka-hatyā,* f. infanticide.

Bālakīya, as, ā, am, childish, infantine, relating to children.

Bālāyani, is, m. a metronymic from Bālā.

Bāli, is, m., N. of a monkey, brother of the monkey-king Su-grīva, (he was son of Indra and was said to derive his name from *bāla,* 'hair,' as being born from the hair of his mother; he was slain by Rāma-ćandra, see Rāmāyaṇa IV. 21). — *Bāli-sambhava, as,* m. 'sprung from Bāli,' N. of a celebrated monkey, the son of Bāli. — *Bāli-hantṛi, tā,* m. 'killer of Bāli,' an epithet of Rāma.

Bālin, ī, m., N. of a monkey, son of Indra, = *bāli;* (*inī*), f. the constellation Aśvinī.

Bāliman, ā, m. childhood, youth, youthfulness, boyhood, immaturity.

Bāliśa, as, ā, am, young, childish, puerile, of tender years; ignorant, inexperienced, simple, foolish (= *bāla*); careless, heedless; (*as*), m. a child; a fool, blockhead; (*am*), n. a pillow, cushion (= Pers. بالش). — *Bāliśa-tā,* f. or *bāliśa-tva, am,* n. childishness, youthfulness, simplicity, foolishness, folly. — *Bāliśa-mati, is, is, i,* 'childish-minded,' foolish.

Bāliśya, am, n. childishness, youth, youthfulness, boyhood, folly, thoughtlessness, heedlessness.

Bāleya, as, ī, am, fit for an offering or oblation (fr. *bali*); descended from Bali (fr. *bali*); tender, soft, fit or proper for children (fr. *bāla*); (*as*), m. an ass; a kind of vegetable (= *aṅgāra-vallī*); a kind of radish (= *ćāṇakya-mūlaka*); N. of a Daitya. — *Bāleya-śāka, as,* m. a kind of vegetable, Siphonanthus Indica.

Bālya, am, n. boyhood, childhood, infancy; childishness, puerility, immaturity of the understanding, folly, thoughtlessness, puerile temerity. — *Bālya-kāla, as,* m. the period or age of childhood. — *Bālya-tā,* f. = *bālya.*

बालखिल्य *bāla-khilya.* See p. 681, col. 3.

बालन्दन *bālandana, as,* m. a patronymic of Vatsa-prī.

बालाकि *bālāki, is,* m. a metronymic from Balākā.

Bālākyā, f. a proper N.

बालायनि *bālāyani, is,* m., N. of a preceptor.

बालाहक *bālāhaka, as,* m., N. of a serpent-demon.

बालिश *bāliśa.* See col. 2.

बालीवर्दिनेय *bālīvardineya, as,* m. a patronymic from Balīvardin; a metronymic from Balīvardī; [cf. *balīvardineya.*]

बालीश *bālīśa, as,* m. retention of urine.

बालु *bālu, us,* m. (said to be fr. rt. 2. *bal*), a kind of drug; (also written *vālu;* cf. *elavālu.*)

Bāluka, as, m. a kind of drug and perfume, (also written *vāluka;* cf. *elavāluka*); (*ā*), f. sand, gravel; powder; camphor; a sand-bath; (*ā* or *ī*), f. a species of cucumber, Cucumis Usitatissimus. — *Bālukā-gaḍa, as,* m. a species of fish, Cheilodipterus Calius and Butis. — *Bālukātmikā* (°*kā-āt*°), f. 'having the nature of sand,' sugar. — *Bālukā-prabhā,* f. one of the seven hells of the Jainas, the hell of sand.

Bālunkī, f. a species of cucumber, Cucumis Usitatissimus.

Bālungī or *bālungikā,* f. = *bālunkī.*

Bālūka, as, m. a kind of poison.

बालेन्दु *bālendu.* See col. 2.

बालेय *bāleya.* See above.

बालोक *bāloka, as,* m., N. of an author (?).

बाल्वज *bālbaja, as, ī, am* (fr. *balbaja*), made of the grass Eleusine Indica.

Bālbajabhārika (fr. *balbaja* + *bhāra*), *as, ī, am,* laden or burdened with Balbaja grass.

Bālbajika, as, ī, am, bearing Balbaja grass; [cf. *balbajika.*]

बाल्य *bālya.* See above.

बाल्हक *bālhaka.* See *bālhika* below.

बाल्हि *bālhi,* N. of a country, Balkh; (often written *bāhli;* cf. *balhi.*) — *Bālhi-ja* or *bālhi-jāta, as, ā, am,* born or bred in Balkh, of the Balkh breed (said of a horse).

Bālhāyana, as, ī, am, relating to or derived from Bālhi.

Bālhika, as, m. (also written *bāhlika, vāhlika, bāhlīka,* and incorrectly *bālhaka*), a king of the Bālhikas; N. of a son of Pratīpa; (*ās*), m. pl., N. of a people; (*as, ī, am*), coming from Balkh; (*am*), n. saffron; Asa Fœtida.

Bālhīka, as, m. (often written *bāhlīka* or *vāhlika,* and sometimes for *bāhika*), a prince of the

Bālhīkas; N. of a son of Janam-ejaya; of a son of Pratīpa; of the father of Rohiṇī, wife of Vasu-deva; of a Gandharva; (*ās*), m. pl., N. of a people, = *bālhika;* (*ī*), f. a princess of the Bālhīkas (an epithet of Mādrī, Mahā-bh. Ādi-p. 4886); (*as, ī, am*), belonging to or derived from the Bālhīkas; (*am*), n. saffron; Asa Fœtida. — *Bālhīka-bhāshā*, f. the language of the Bālhīkas (enumerated among the various Prākṛit dialects). — *Bālhīkeśa* (°*ka* + *īś*°), *as*, m. lord of the Bālhīkas.

वावादेव *bāvā-deva, as,* m., N. of the author of the Arpaṇa-mīmāṃsā, a treatise on sacrificial rites.

Bāvā-śāstrin, ī, m., N. of the author of the Svarodaya-vivaraṇa, q. v.

वाष्कल *bāshkala, as,* m., N. of a teacher (a pupil of Paila); of a Daitya; of a son of Anuhrāda; (*ās*), m. pl., N. of a family regarded as belonging to the Kauśikas, (also written *vāshkalās*); N. of a school; (*as, ā, am*), large, great? (*as*), m. a warrior (see *vāshkala*). — *Bāshkala-śākhā*, f., N. of a work. — *Bāshkalopanishad* (°*la-up*°), *t*, f., N. of an Upanishad.

Bāshkalaka, as, ā, am, belonging to or derived from the Bāshkalas.

Bāshkali, is, m. a patronymic from Bāshkala; N. of a teacher.

वाष्किह *bāshkiha, as,* m. a patronymic from Bashkiha.

वाष्प *bāshpa, bāshpaka, bāshpin,* &c. See *vāshpa*, &c.

वास्कल *bāskala,* a various reading for *bāshkala* above.

वास्त *bāsta, as, ī, am* (fr. *basta*, a goat, cf. *vasta*), belonging to or coming from a goat, goatish; *bāstaṃ ćarma*, a goat-skin; (also written *vāsta*, cf. Manu II. 41.)

Bāstāyana, as, m. a patronymic from Basta.

वाह् *bāh.* See rt. *vāh.*

वाह *bāha, as, ā,* m. f. the arm, = 1. *bāhu* below; (*as*), m. a horse; (probably for *vāha* fr. rt. *vah.*)

1. *bāhava, am,* n. (fr. *bahu*), see Gaṇa Pṛithvādi to Pāṇ. V. 1, 122.

2. *bāhava, as, am,* m. n., Ved. the arm (= *bāhu*).

Bāhavi, is, m. a patronymic from Bāhu; N. of a teacher.

Bāhābāhavi, ind. arm against arm, hand to hand (in close combat, = *bāhūbāhavi*).

वाहट *bāhaṭa, as,* m., N. of an author mentioned by Malli-nātha in his commentary on the Raghu-vaṃśa.

वाहड *bāhaḍa, as,* m., N. of a man.

वाहादुर *bāhādura, as,* m. a modern title of honour conferred by Muhammadan kings bearing some resemblance to the European title of military knighthood (= Pers. بهادر).

वाहावाहवि *bāhābāhavi.* See above.

वाहिर्वेदिक *bāhirvedika, as, ī, am* (fr. *bahir-vedi*), Ved. situated or taking place outside the Vedi; [cf. *bahirvedika.*]

वाहीक *bāhīka, as, ī, am* (fr. *bahis*), being outside, external, exterior; (probably) being abroad; belonging or relating to the people of the Pañjāb; (*ās*), m. pl. the people of the Pañjāb, (opposed to *prāćya*); (*as*), m. an inhabitant of the Pañjāb, a Pañjābī; N. of a priest; an ox; (*am*), n., N. of a lake or piece of water in the country of the Bāhīkas.

वाहु 1. *bāhu, us,* m. (fr. rt. *bah* for *baṃh*, said to be fr. rt. *bādh;* by some grammarians 1. *bāhu* is said to be both m. and f.; for 2. *bāhu* see col. 3), the arm, (*bāhū udyamya*, raising the two arms; *Lakshmaṇo Rāmasya dakshiṇo bāhuḥ*, Lakshmaṇa is Rāma's right arm; *ājānu-bāhu*, one whose arms reach as far as his knees; cf. *ud-b*°, *ūrdhva-b*°); the fore-arm, the arm between the elbow and the wrist, (opposed to *pra-gaṇḍa*, q. v.); the fore-foot of an animal, (according to the commentators especially the upper part of the fore-foot, but perhaps also the lower part; cf. *pṛiśni-b*°); the whole upper extremity of the body (in medicine, as opposed to *sakthi*, the lower extremity); the limb of a bow (Ved.); the bar of a chariot-pole (Ved.); a door-post [cf. *dvāra-b*°]; (in geometry) the base of a right-angled triangle, leg of a triangle, side of an angular figure [cf. *bāhu-pratibāhu*]; the shadow of the gnomon on a sun-dial; the constellation Ārdrā, (in this sense also *ū*, m. du.); N. of a Daitya; of a prince (enumerated among eighteen who brought ruin upon their families by their illegal actions, Mahā-bh. Udyoga-p. 2731); of a son of Vṛika; of a son of Vajra; (adjective compounds having *bāhu* in the sense of 'arm' at the end and applied to the names of persons make their fem. in *ū*); [cf. Zend *bāzu*, 'the arm;' Gr. πῆχυ-ς, βραχίων; Lat. *brachium;* Old Norse *bōg-r* = Old Germ. *buoc*, 'a bow, bend.'] — *Bāhu-kara, as, ī, am,* working with the hands. — *Bāhu-kuṇṭha* or *bāhu-kubja, as, ā, am,* crippled in the arms. — *Bāhu-kuntha, as,* m. a wing. — *Bāhu-kshad, t, t, t,* Ved. offering the fore-legs (i. e. the inferior parts) of an animal (said of a parsimonious sacrificer; according to Sāy. = *bāhubhir yajamānaḥ*). — *Bāhu-ćāpa, as,* m. 'arm-bow,' the distance measured by the extended arms, a fathom. — *Bāhu-ćyut, t, t, t,* in Atharva-veda XVIII. 3, 25, perhaps for *bāhu-tā*. — *Bāhu-ćyuta, as, ā, am,* Ved. fallen from the arm, dropped out of the hand; (Sāy. = *bāhubhyām praćyutaḥ.*) — *Bāhu-ja, as,* m. 'arm-born,' a Kshatriya or man of the military class (as sprung from the arm of Brahmā, Manu I. 31); a parrot; sesamum growing wild or spontaneously. — *Bāhu-jūta, as, ā, am,* Ved. swift with the arms; (Sāy. = *bāhuḥ prerakaḥ śatrūṇāṃ yasya tādṛiśaḥ*, repelling the enemy with the arms.) — *Bāhu-jyā*, f. the cord of an arc, sine. — *Bāhu-tā*, ind., Ved. in the arms; [cf. *deva-tā*, 2. *purusha-tā.*] — *Bāhu-trāṇa, am,* n. 'arm-fence,' armour for the arms, vantbrass. — *Bāhu-daṇḍa, as, am,* m. n. 'arm-staff,' an arm like a staff, the arm compared to a staff; a blow or punishment inflicted with the arm or fist; [cf. *bhuja-daṇḍa.*] — *Bāhu-dā*, f. 'arm-giver,' an epithet of Suyaśā (a wife of Parikshit, Mahā-bh. Ādi-p. 3795); N. of a river said to rise in the Himālaya and probably identical with the Vitastā or classical Hydaspes and modern Jhelum, (into this river Gaurī the wife of Prasena-jit is said to have been transformed; and its name is accounted for by a legend that a saint recovered his lost arms by bathing in the stream.) — *Bāhu-pāśa, as,* m. 'crossing or intertwining the arms,' a particular attitude in fighting. — *Bāhu-pratibāhu, ū,* m. du. (in geometry) the opposite sides of a figure. — *Bāhu-prasāra, as,* m. the act of stretching out the arms, embracing. — *Bāhu-praharaṇa, as,* m. 'striking with the arms,' a striker, boxer; (*am*), n. boxing, wrestling. — *Bāhu-phala, am,* n. (in geometry) the result from the base sine; the sine of an arc of a circle of position contained between the sun and the prime vertical. — *Bāhu-bala, am,* n. power or strength of arm; (*as*), m., N. of a prince; (*as, ā, am*), strong in the arm. — *Bāhu-balin, ī, inī, i,* strong in the arm. — *Bāhu-bādha, ās,* m. pl., N. of a people; (also read *bāhu-bādhya, bahu-vada.*) — *Bāhu-bhangi, is,* f. bending or twisting the arms. — *Bāhu-bhūshaṇa, am,* n. or *bāhu-bhūshā*, f. 'arm-ornament,' an armlet, an ornament worn on the upper part of the arm. — *Bāhu-bhedin, ī,* m. 'arm-breaker,' an epithet of Vishṇu. — *Bāhu-mat, ān, atī, at,* one who has (strong) arms; (*ān*), m. an epithet of Indra; (*atī*), f., N. of a river. — *Bāhu-maya, as, ī, am,* made or done with the arms. — *Bāhu-mātra, as, ī, am,* Ved. as long as the arm. — *Bāhu-mūla, am,* n. the root or juncture of the arm, armpit, extremity of the upper part of the arm, shoulder-blade, the region of the shoulder. — *Bāhumūla-vibhūshaṇa, am,* n. an ornament worn on the extremity of the upper part of the arm. — *Bāhu-yuddha, am,* n. 'arm-fight,' a close fight, personal struggle, pugilistic encounter, boxing, wrestling, pugilism. — *Bāhu-yodha, as,* or *bāhu-yodhin, ī,* m. 'fighting with the arms,' a wrestler, a boxer. — *Bāhu-latā*, f. 'arm-creeper,' an arm (lithe) as a creeper or climbing plant. — *Bāhulatāntara* (°*tā-an*°), *am,* n. the space between creeper-like arms, the breast, bosom. — *Bāhu-latikā*, f. an arm like a young creeper or climbing plant. — *Bāhu-vikshepa, as,* m. the act of throwing the arms apart, moving the arms; swimming. — *Bāhu-vīrya, am,* n. strength of arm, personal prowess. — *Bāhu-vṛikta, as,* m., Ved. N. of a descendant of Atri and author of the hymns Ṛig-veda V. 71, 72. — *Bāhu-vyāyāma, as,* m. 'arm-exercise,' gymnastic or athletic exercise. — *Bāhu-śakti, is,* m., N. of a king. — *Bāhu-śardhin, ī, inī, i,* Ved. 'relying on (his) arms,' mighty in arm or prowess; an epithet of Indra. — *Bāhu-śālin, ī, inī, i,* possessing (strong) arms; (*ī*), m. an epithet of Śiva; N. of a Dānava; of a son of Dhṛita-rāshṭra; of Bhīma; of a prince. — *Bāhu-śikhara*, 'the upper part of the arm,' the shoulder. — *Bāhu-sambhava, as,* m. 'arm-born,' 'sprung from the arms (of Brahmā),' a Kshatriya or man of the military class. — *Bāhu-sahasra-bhṛit, t,* m. 'having a thousand arms,' an epithet of king Arjuna Kārtavīrya killed by Paraśu-rāma. — *Bāhūtkshepam* (°*hu-ut*°), ind. having lifted up the arms, having raised the hands. — *Bāhū-bāhavi*, ind. arm against arm, arm to arm, hand to hand or mutually grappling (in close combat, = *bāhābāhavi*). — *Bāhv-aṅka, as,* m., Ved. bending the arm. — *Bāhv-ojas, as,* n., Ved. strength of arm; (*ās, ās, as*), strong in the arm; strong in the fore-legs (said of a horse; Sāy. = *bāhushu prakṛishṭa-balavān*).

Bāhuka, as, ā, am, servile, a servant, dependant; swimming with the arms; like a dwarf, dwarfish; (*as*), m. = 1. *bāhu*, 'the arm,' at the end of a comp. [cf. *hrasva-b*°]; a monkey; N. of a Nāga; of a prince; of a son of Vṛika (= 1. *bāhu*); N. assumed by Nala after his transformation into a dwarf by the serpent-demon Karkoṭaka and upon his becoming charioteer to king Ṛitu-parṇa, (with this meaning also written *vāhuka*); (*ā*), f., N. of a river.

1. *bāhula, am,* n. (for 2. see p. 684, col. 1), mail or armour for the arms; N. of a place in Dakshiṇāpatha.

वाहु 2. *bāhu* (fr. *bahu*, p. 677, col. 2), occurring at the beginning of compounds as follow. (For 1. *bāhu* see col. 1.)

Bāhukīṭa, as, ī, am (fr. *bahu-kīṭa*), see Gaṇa Paladyādi to Pāṇ. IV. 2, 110.

Bāhukuleyaka (fr. *bahu* + *kula*), *as,* m. a patronymic; [cf. *bahukulīna.*]

Bāhugarta, as, ī, am (fr. *bahu* + *garta*), see Scholiast on Pāṇ. IV. 2, 137.

Bāhuguṇya, am, n. possession of numerous excellences, great advantageousness; excess; (*ena*), ind. exceedingly.

Bāhudantaka [cf. *bāhudantin*], belonging to Indra, (said of a treatise on moral duties abridged by Indra, Mahā-bh. Śānti-p. 2204.)

Bāhudantin, ī, m. (fr. *bahu* + *danta*), an epithet of Indra. — *Bāhudanti-putra, as,* m. a son of Indra, epithet of Jaya-datta (son of Indra and reputed author of a Tantra).

Bāhudanteya, as, m. = *bāhudantin.*

Bāhubali, is, m. (probably fr. *bahu-bala*), N. of a mountain.

Bāhubhāshya, am, n. (fr. *bahu-bhāshin*, q. v.), talkativeness, garrulity, loquaciousness.

Bāhumitrāyaṇa, as, m. a patronymic from Bahumitra, q. v.

Bāhurūpya, as, &c. (fr. *bahu* + *rūpya*), see Siddhānta-kaumudī on Pāṇ. IV. 2, 106; (*am*), n.

(fr. *bahu-rūpa*), the possession of many forms or aspects, manifoldness.

Bāhuvartaka, as, ī, am (fr. *bahu-varta*), see Scholiast on Pāṇ. IV. 2, 126.

Bāhuviddha, as, m. (fr. a form *bahu-viddha?*), a patronymic (?).

Bāhuśāla, as, ī, am (fr. *bahu-śāla*), prepared from Tithymalus Antiquorum. — *Bāhuśāla-guḍa, as*, m. (in medicine) pills prepared from Tithymalus Antiquorum and used as a remedy for hemorrhoids &c.

Bāhuśrutya, am, n. (fr. *bahu-śruta*), great learning, learnedness, erudition.

Bāhvṛićya, am, n. (fr. *bahv-ṛić*), the sacred tradition of the Bahv-ṛićas, traditional teaching of the Ṛig-veda.

बाहुक् *bāhuk* in *pra-b°*, q. v.

बाहुबाण *bāhubāṇa, as*, m. a patronymic of king Hammīra; (also read *rāhuvāna, ćāhubāṇa.*)

बाहुल 2. *bāhula, as, ī, am* (fr. *bahula*; for 1. see p. 683, col. 3), manifold, see Gaṇa Saṅkalādi to Pāṇ. IV. 2, 75; (*as*), m. the month Kārttika (when the moon is near the Pleiades; fr. *bahulā*, the Pleiades); (*as*), m. fire; N. of a prince; of a son of Śākya-muni; (*am*), n. manifoldness, a term in grammar implying the optional applicability of different rules. — *Bāhula-grīva, as*, m. 'variegated-necked,' a peacock.

Bāhulaka, am, n. manifoldness, diversity; (*āt*), ind. in consequence of the diverse or indeterminate applicability (of a rule), from the various application of meanings or of forms.

Bāhuli, is, m., N. of a son of Viśvā-mitra.

Bāhuleya, as, m. (fr. *bahulā*, the Pleiades), a metronymic of Kārttikeya.

Bāhulya, am, n. (fr. *bahula*), abundance, plentifulness, plenty, quantity, multitude, multiplicity, manifoldness, variety; the usual course of things, common order of things; (*āt, ena*), ind. in the usual course of things, for the most part, usually, ordinarily, commonly; (*āt*), ind. in all probability.

बाहेयक *bāheyaka, as, ikā, am*, (perhaps) relating to or current among the Bāhīkas.

बाह्य *bāhya, as, ā, am* (fr. *bahis*, q. v. In classical Sanskṛit this word is more usually written *vāhya*, but in the Veda *bahis* and *bāhya* are the usual forms, the nom. pl. *bāhye* following the pronominal declension), being outside, situated without (a city or village or house), outer, external, outward, exterior; foreign; (*as*), m. a foreigner; an outcast, one of a low tribe; (*ā*), f., scil. *tvać*, the outer bark (of a tree); (*am, ena, e*), ind. outside, on the outside, without; (*āt*), ind. from without. — *Bāhya-tas*, ind. outside, externally, on the outside of (with gen. or abl.; cf. *vāhya-tas*).

बाह्लक *bāhlaka, bāhli, bāhlika, bāhlīka*, &c. See *bālkaka*, &c., p. 682, col. 3.

बिट् *biṭ* (also written *viṭ*; cf. rts. *viḍ* and *hiṭ*), cl. 1. P. *beṭati, beṭitum*, to address harshly; to swear, curse; to shout, exclaim.

बिटक *biṭaka, as, ā, am*, m. f. n. a boil (= *piṭaka*, q. v.).

बिठ *biṭha, am*, n., Ved. (according to Yāska) the sky.

बिड् *biḍ* (or *viḍ*) = *biṭ*, q. v.

बिडाल *biḍāla, biḍālaka*, &c. See *viḍāla*, &c.

बिद् *bid* or *bind* (connected with rts. *bhid, bil, bhil*), cl. 1. P. *bindati, binda, binditā, binditum*, to split, cleave; to divide; to make or constitute a part.

Bidala, am, n. (usually written *vidala*, q. v., and according to some fr. *vi* + *dala*), anything split off, a slip, cutting, chip; a split bamboo; a split pea [cf. *masūra-b°*]; a twig; a basket made of split bamboos; gold-leaf, &c.; paste of pomegranates; (*as*), m. pastry, a cake; the tree Bauhinia Variegata (= *kuddāla, ko-vidāra*); (*ā*), f. the plant Ipomœa Turpethum. — *Bidala-kārī*, f., Ved. a woman employed in splitting bamboos; (Mahī-dhara = *vaṇśa-vidāriṇī, vaṇśa-pātra-kāriṇī.*) — *Bidala-saṃhita, as, ā, am*, Ved. composed or made up of halves. — *Bidali-kṛita, as, ā, am*, split, cleft, pierced; *dvi-b°*, cleft in twain; (generally spelt *vidali-kṛita.*)

Bindavi (fr. *bindu*), N. of a place; [cf. *baindavi.*]

Bindaviya, as, ā, am, see Gaṇa Gahādi to Pāṇ. IV. 2, 138; (*as*), m. a prince of the Bindus; [cf. *baindaviya.*]

Bindu, us, m. (in classical Sanskrit more usually written *vindu*, q. v., in the Veda *bindu*), a detached particle, a drop; a sphericle, globule, point, dot, spot; N. of a descendant of Aṅgiras and author of the hymns Ṛig-veda VIII. 83, IX. 30.

बिन्द् *bind* = rt. *bid*, q. v.

बिन्दुरक *binduraka, as*, m. Himenia Ægyptiaca.

बिबोधयिषु *bibodhayishu, us, us, u* (fr. Desid. of Caus. of rt. 1. *budh*), wishing to rouse, intending to wake; [cf. *bubodhayishu.*]

बिब्बोक *bibboka, as*, m. (also written *vivvoka, vibboka*, q. q. v. v.), haughty indifference; (in erotic poetry) affectation of indifference towards a beloved object through pride and conceit.

बिभक्षयिषु *bibhakshayishu, us, us, u* (fr. Desid. of rt. *bhaksh*), wishing to eat, desirous of eating. — *Bibhakshayishu-daṇshṭrin, ī, iṇī, i*, 'having teeth desirous of eating,' hungry-mouthed.

बिभित्सा *bibhitsā*, f. (fr. Desid. of rt. *bhid*), a desire to break through or destroy, wish to pierce or penetrate (with acc., e. g. *Droṇānīkam bibhitsā*, the desire of breaking through the army of Droṇa).

Bibhitsu, us, us, u, desirous of breaking through, wishing to pierce or penetrate (with acc.).

Bibhedayishu, us, us, u (fr. Desid. of Caus.), desirous of severing, intending to divide or disunite.

बिभ्रक्षु *bibhraksha, us, us, u* (fr. Desid. of rt. *bhrajj*), wishing to roast or fry; desirous of scorching up, intending to scorch or parch; wishing to destroy; (*us*), m. fire.

Bibhrajjishu, us, us, u, wishing to fry or parch; (*us*), m. fire. — *Bibhrajjishu-prakhya, as, ā, am*, resembling fire, (according to a Scholiast = *agni-tulya.*)

बिभ्रत् *bibhrat, at, atī, at* (pres. part. of rt. *bhṛi*, q. v.), bearing, carrying.

बिम्ब *bimba*. See *vimba*.

बिराल *birāla* and *bilāla* = *viḍāla*, q. v.

बिल् *bil* (sometimes less correctly written *vil*; connected with rts. *bhil, bid, bhid*), cl. 6. 10. P. *bilati, belayati*, to split, cleave, break, divide.

Bila, am, n. (also written *vila*, q. v.), a hole (especially of a mouse, snake, wild beast, &c.), hollow, cavity; a gap, pit, chasm; an opening, aperture, outlet, (*ćatur-b°*, Ved. 'having four apertures or outlets,' said of the udder of a cow), embouchure; the hollow of a dish, bowl of a spoon or ladle; (*as*), m. a species of reed or cane, Calamus Rotang (= *vetasa*); N. of Uććaiḥ-śravas (one of the horses of Indra). — *Bileśvara-tīrtha* (°*la-iś*°), *am*, n., N. of a Tīrtha.

Bilma, am, n., Ved. a slip, chip, (Sāy. = *bhāsanam kāshṭham*); a broken helmet; an ash-pit.

Bilmin, ī, inī, i, (according to Mahī-dhara) having a helmet.

Billa, am, n. (also written *villa*), a pit, hole, reservoir; Asa Fœtida. — *Billa-mūlā*, f. a species of esculent bulbous plant. — *Billa-sū, ūs*, f. a mother of ten children.

Bilva, as, m. (in the later language more usually written *vilva*, q. v.), a species of tree, Ægle Marmelos, the wood-apple (commonly called Bel; it bears a delicious fruit, which when unripe is used for medicinal purposes; its leaves are employed in the ceremonial of the worship of Śiva); (*am*), n. the fruit of Ægle Marmelos; a particular weight, = 1 Pala, = 4 Akshas, = $\frac{1}{4}$ Kuḍava; a kind of vegetable; (*ā*), f. a kind of drug (= *hiṅgu-pattrī*, q. v.). — *Bilva-ja*, see *bailvaja*. — *Bilva-tejas, ās*, m., N. of a serpent-demon. — *Bilva-daṇḍa, as*, m. 'having a staff of Bilva wood,' an epithet of Śiva. — *Bilva-nātha, as*, m., N. of a teacher of the Haṭha-vidyā. — *Bilva-pattra, as*, m., N. of a serpent-demon. — *Bilva-pattra-maya, as, ī, am*, made or consisting of Bilva leaves. — *Bilvapattrikā*, f. a N. of Dākshāyaṇī under which she was worshipped at Bilvaka. — *Bilva-pāṇḍara, as*, m., N. of a serpent-demon. — *Bilva-peśikā* or *bilva-peśī*, f. the dried shell of the Bilva fruit. — *Bilva-maṅgala, as*, m., N. of a poet (also called Līlā-śuka, the author of the Kṛishṇa-karṇāmṛita, a poem on the sports of Kṛishṇa at Vṛindā-vana). — *Bilva-vana, am*, n. a wood of Bilva trees. — *Bilvāmraka* (°*va-ām*°), N. of a place on the Revā or Narmadā river. — *Bilveśvara* (°*va-iś*°), N. of a Liṅga. — *Bilvodakeśvara* (°*va-ud*°, °*ka-iś*°), N. of a temple of Śiva.

Bilvaka, as, m., N. of a serpent-demon; of a place of pilgrimage.

Bilvakiyā, f. a place planted with Bilva trees.

बिल्हण *bilhaṇa, as*, m., N. of a man; of a poet, (in this sense also written *vihlaṇa.*)

बिश् *biś* (= rt. *pis*), cl. 1. P. *beśati*, &c., to go.

बिश *biśa, bisha*, various forms for *bisa*, q. v.

बिष्कला *bishkalā*, f., Ved. parturient, a woman in travail; [cf. *billa-sū, bashkaya, bashkiha*; according to some a masc. form *vishkala* or *bishkala* exists, = *grāmya-śūkara*, a tame hog, which by reason of its fecundity has the name *bahv-apatya*, having much offspring.]

बिस् *bis* (sometimes written *vis*, q. v.), cl. 4. P. *bisyati*, &c., to go, move; to split; to grow; to urge on, incite; to cast, throw.

Bisa, am, n. (in classical Sanskṛit more usually written *visa*, q. v.), a shoot, sucker; the film or fibres of the stalk of the water-lily, that part of the stalk of the lotus which is underground, (the young shoots of the Nelumbium and of various species of the Nymphæa, particularly of the Nymphæa Edulis, as well as the parts of the stalk underground, appear to have been eaten as a delicacy; at the end of an adj. comp. *bisa* forms the fem. in *ā*); the whole lotus plant (Mahā-bh. Śānti-p. 7974). — *Bisa-khā, ās*, m., Ved. one who digs for the stalks of roots, a digger for the fibres of the stem of the lotus, (also written *visha-khā.*) — *Bisa-vat, ān, atī, at*, Ved. abounding in lotus fibres; (*atī*), f. a place abounding in lotus fibres.

बिह्लण *bihlaṇa*. See *bilhaṇa* above.

बीज *bīja, am*, n. (in classical Sanskṛit more usually written *vīja*, q. v., perhaps fr. rt. *jan* with *vi*), the seed or germ of plants and animals; seed-corn, corn, (see *vīja.*) — *Bīja-vat, ān, atī, at*, Ved. possessing seed.

Bījaka, as, m., N. of a poet; [cf. *bhaṭṭa-bījaka.*]

बीभ् *bībh* (also read *ćibh*, q. v.), cl. 1. A. *bībhate*, &c., to commend, flatter; to boast.

बीभत्स *bībhatsa, as, ā, am* (fr. Desid. of rt. *bādh*), loathsome, disgusting, nauseous, revolting, detestable, hideous; loathing, detesting; envious; cruel, mischievous; wicked; changed or estranged in

mind; (*as*), m. disgust, abhorrence, detestation; 'the disgusting,' one of the eight Rasas; an epithet of Arjuna, = *bībhatsu*; (*ā*), f. (Ved.) loathing, abhorrence; disgust. — *Bībhatsa-tā*, f. loathsomeness, detestableness. — *Bībhatsā-rasa-nirdeśa*, *as*, m., N. of the 145th chapter of the Śārṅgadhara-paddhati.

Bībhatsu, *us*, *us*, *u*, loathing, detesting, feeling repugnance or abhorrence, disgusted, revolted; envious, emulous; (Sāy.) = *kampamāna*, *kampamānāvayava*; (*us*), m. an epithet of Arjuna.

बीरिट *bīriṭa*, *as*, m., Ved. (according to Yāska) the air; a crowd, multitude.

बीरिण *bīriṇa* in *dur-bīriṇa*, q. v.

बुक् *buk*, ind. an onomatopoetic word. — *Buk-kāra*, *as*, m. the roaring of a lion; the cry of any animal.

बुक *buka*, see Gaṇa Prekshādi to Pāṇ. IV. 2, 80.

Bukin, *ī*, *inī*, *i*, fr. *buka* above.

बुक्क् *bukk*, cl. 1. P. *bukkati*, *bubukka*, *bukkitum*, to bark; to sound; cl. 10. P. *bukkayati*, *-yitum*, to bark, yelp; to speak, talk; to give pain (?).

Bukka, *as*, *ā* or *ī*, *am*, m. f. n. the heart [cf. *vṛikka*]; = *samaya* (perhaps an error for *hṛidaya*); (*as*), m. a goat. — *Bukka-mahīpati*, *is*, or *bukka-bhūpāla*, or *bukka-rāya*, *as*, m., N. of two kings of Vijaya-nagara or Vidyā-nagara; [cf. *bukkaṇa* below.] — *Bukkāgramāṇsa* (°*ka-ag*°), *am*, n. the heart; (probably a compound incorrectly formed from blending the two equivalents *bukkā* = *agra-māṇsam*.)

Bukkaṇa, *as*, m., N. of a king (the patron of Mādhavāćārya and Sāyaṇāćārya, see above).

Bukkan, *ā*, m. the heart.

Bukkana, *am*, n. the barking of a dog; the noise made by other animals.

बुक्कस *bukkasa*, *as*, m. a Ćaṇḍāla, man of the lowest class [cf. *pukkaśa*, *pukkasa*]; (*ī*). f. = *kālī*, (perhaps) black colour; the indigo plant (= *pukkaśa*, *pukkasa*).

बुङ्ग् *buṅg* (also written *vuṅg*), cl. 1. P. *buṅgati*, &c., to forsake, desert, abandon.

बुट् *buṭ*, cl. 1. 10. P. *boṭati*, *boṭayati*, &c., to hurt, kill.

बुड् *buḍ*, cl. 6. P. *buḍati*, &c., to cover, hide, conceal, (in these senses a various reading for rt. *ćuḍ*, q. v.); to emit, discharge, (in these senses a various reading for rt. *puḍ*, q. v.)

बुडिल *buḍila* or *bulila*, *as*, m., Ved., N. of a man.

बुद् *bud* = rt. *bund*, q. v.

बुद्ध *buddha*, *buddhi*. See cols. 2 and 3.

बुद्बुद *budbuda*, *as*, m. (an onomatopoetic word imitative of the sound of a bubble rising to the surface of any fluid), a bubble in water (frequently the symbol of anything transitory); a bubble in general; an embryo five days old (Ved.); *nayana-b*°, the pupil of the eye; (*ā*), f., N. of an Apsaras; (*am*), n. a particular disease of the eye. — *Budbuda-tva*, *am*, n. the being a (mere) bubble, existence as a bubble (attributed to an embryo five days old). — *Budbuda-yāśu*, *us*, *us*, *u*, Ved. frothy as a bubble, frothy, foamy; (or perhaps) one whose generative power is a mere bubble, impotent; (Sāy.) = *budbuda-vad yātṛi* or *vyāpana-śila*.

बुध् 1. *budh*, cl. 1. P. A. *bodhati*, *-te* (Ved. Impv. 2nd sing. *bodhi*, but this is often referred to rt. 1. *bhū*), *bubodha*, *bubudhe*, *bodhishyati*, *-te*, *abudhat*, *abodhīt*, *abhutsat*, *abuddha*, *bodhitum*, and more commonly cl. 4. A. (ep. also P.) *budhyate* (*-ti*), *bubudhe* (part. *bubudhāna*), *bhotsyate*, *abodhi* or *abuddha* (1st sing. *abhutsi*, 1st pl. *abhutsmahi*, 2nd pl. *abhuddhvam*), *bhutsishṭa*, *boddhum* (Ved. *budhi*, Sāy. = *bodhe sati*; *budhanta*, *abudhram*, *bodhishat*, *bubodhas*; the original sense may have been 'to fathom a depth, penetrate to the bottom;' cf. *budhna*); to observe, mark, heed, regard, attend to (with acc. or gen.); to perceive, notice, become acquainted with, recognise; to know, understand, comprehend; to think, reflect; to deem, consider, regard as, esteem as (with two acc.); to recover consciousness (after a swoon or after sleep &c.), come to one's senses; to wake up, awake; to admonish: Caus. *bodhayati* (Ved. also *-te*?), *-yitum*, Aor. *abūbudhat* (Ved. part. *bubudhāna*, q. v.; Pres. part. Pass. *bodhyamāna*, q. v.), to cause to observe or attend, excite the attention of (with acc.); to cause to know or understand, render intelligible, make known, inform, teach; to revive, re-animate, restore to life, to bring any one to his senses, cause to listen to reason, admonish, advise; to remind any one of anything (with two acc.); to raise, cause (a perfume); to wake, wake up, rouse; to wake (metaphorically), cause (a flower) to expand: Desid. *bubodhishati*, *-te*, *bubudhishati*, *-te*, *bubhutsate*, to wish to observe, desire to become acquainted with: Intens. *bobudhyate*, *boboddhi*: [cf. Zend *bud*, 'to observe, to awake:' Gr. πυνθ-άνο-μαι, ἐ-πυθ-όμην, πεύθ-ο-μαι, πύσ-τι-ς, πεῦ-σι-ς, πύσ-μα, πευθ-ήν, βυθός: Lat. *fundus*: Goth. *bud*, 'to bid;' *biuda*, *bauth*, *budum*: Angl. Sax. *bytne*, *botm*, *beodan*, *boda*, *bodian*: Old Germ. *biutan*: Mod. Germ. *biete*, *ge-biete*: Slav. *bud-i-ti*, 'he awakens;' *bŭd-ě-ti*, 'to wake:' Russ. *bdju*, 'I wake;' *bodrŭĭ*, 'wakeful:' Lith. *bund-ù*, Inf. *budėti*, 'to wake;' *bud-rù-s*, 'wakeful.']

Buddha, *as*, *ā*, *am*, recognised, observed; known, understood; completely conscious, enlightened, clever, wise, knowing; wakened, awake; (*as*), m. a wise or learned man, sage; (with Buddhists) one who is perfectly enlightened, the Wise, the Enlightened (i. e. one who by perfect knowledge of the truth is liberated from all existence, and who before his own attainment of Nirvāṇa or annihilation reveals to the world the method of obtaining it); the Buddha or 'Enlightened' κατ' ἐξοχήν whose original appellation was Śākya-muni or Śākya-siṅha, (he was born at Kapila-vastu, a city and kingdom at the foot of the mountains of Nepal, his father, Śuddhodana, of the family of the Śākyas, being the king of that country, and his mother, Māyādevī, being the daughter of king Su-prabuddha; hence he belonged to the Kshatriya caste, and his name Śākya was really his family name, while that of Gautama was taken from the class or race to which his family belonged; his other names of Buddha, 'enlightened,' and Siddhārtha, 'one whose objects have been effected,' being probably given at a later period; he is said to have entered on his mission in the district of Magadha or Behār about the year 588 B. C. and to have died at Kuśi-nagara in Oude in the year 543 B. C.; there have been twenty-four Buddhas of the past, Śākya-muni or Gautama being only the last Buddha, i. e. the Buddha of the present cycle; according to the northern Buddhists he had been preceded by six other Buddhas; others enumerate four; he is sometimes regarded as the ninth incarnation of Vishṇu); (*am*), n. knowledge. — *Buddha-kalpa*, *as*, m. Buddha's Kalpa, the present era (which has, according to some, had four Buddhas and is to expect another). — *Buddha-kshetra*, *am*, n. the district of a Buddha, a term applied to the neighbourhood in which a Buddha appears. — *Buddha-gayā*, f. 'Buddha's Gayā,' (with Buddhists) an epithet of the city Gayā (in Behār), where Śākya-muni and all the other Buddhas are said to have attained to true wisdom. — *Buddha-gupta*, *as*, m., N. of a prince; (also written *budha-gupta*.) — *Buddha-guru*, *us*, m. a Buddhist spiritual teacher. — *Buddha-ghosha*, *as*, m., N. of a Buddhist celebrated for his learning, who lived at the beginning of the fifth century A. D. — *Buddha-ćarita*, *am*, n. 'the acts of Buddha,' N. of a work. — *Buddha-ćarita-kāvya*, *am*, n., N. of a work ascribed to Aśva-ghosha. — *Buddha-ćaritra*, *am*, n. 'the history of Buddha,' N. of a work. — *Buddha-ćarya*, *am*, n. the acts or life of Buddha. — *Buddha-jñāna*, *am*, n. Buddha's knowledge, the knowledge possessed by Buddha. — *Buddhajñāna-śrī*, *is*, m., N. of a learned Buddhist. — *Buddha-tva*, *am*, n. the state or condition of a Buddha, the dignity of Buddha. — *Buddha-datta*, *as*, m. 'given by Buddha,' N. of a minister of king Ćaṇḍa-mahāsena. — *Buddha-dāsa*, *as*, m. 'slave of Buddha,' N. of a man. — *Buddha-diś*, *k*, m., N. of a king. — *Buddha-deva*, *as*, m., N. of a man. — *Buddha-dravya*, *am*, n. 'the property of a Buddha,' (probably) a term applied to the relics found in a Stūpa (q. v.), = *staupika*, q. v.; avarice, covetous accumulation (?). — *Buddha-dvādaśī-vrata*, *am*, n., N. of the forty-seventh chapter of the Vārāha-Purāṇa. — *Buddha-dharma*, *as*, m. the law of Buddha. — *Buddha-dharma-saṅgha*, *ās*, m. pl. Buddha, the law, and the congregation. — *Buddha-nandi*, *is*, m., N. of the eighth Buddhist patriarch; (perhaps a wrong reading for *buddhānanda*.) — *Buddha-paksha* (?), *as*, m., N. of a king. — *Buddha-pāla*, *as*, m., N. of a man. — *Buddha-pālita*, *as*, m., N. of a disciple of Nāgārjuna. — *Buddha-purāṇa*, *am*, n. 'Buddha's Purāṇa,' a term applied to the Laghu-lalita-vistara ascribed to Parāśara. — *Buddha-bhadra*, *as*, m., N. of a man. — *Buddha-bhūmi*, N. of a Buddhist Sūtra work. — *Buddha-mantra*, *am*, n. a Buddhist prayer or charm (= *dhāraṇī*). — *Buddha-mārga*, *as*, m. 'the path of Buddha,' the doctrines of Buddha, Buddhism. — *Buddha-mitra*, *as*, m., N. of the ninth Buddhist patriarch (who was a disciple of Vasu-bandhu). — *Buddha-rakshita*, *as*, m. 'guarded by Buddha,' N. of a man; (*ā*), f., N. of a woman. — *Buddha-rāja*, *as*, m., N. of a king. — *Buddha-vaćana*, *am*, n. 'the word of Buddha,' a term applied to the Buddhist Sūtras. — *Buddha-vat*, *ān*, *ati*, *at*, Ved. containing a form of the rt. 1. *budh*. — *Buddha-vana*, N. of a mountain. — *Buddha-vishaya*, *as*, m. = *buddha-kshetra*, q. v. — *Buddhavishayāvatāra* (°*ya-av*°), N. of a work. — *Buddha-saṅgīti*, *is*, f., N. of a work. — *Buddha-siṅha*, *as*, m., N. of a man. — *Buddha-sena*, *as*, m., N. of a prince. — *Buddhāgama* (°*dha-āg*°), *as*, m. Buddha's Doctrine (personified). — *Buddhāṇḍaka*, a various reading for *buddhaiḍūka*, q. v. — *Buddhānusmṛiti* (°*dha-an*°), *is*, f., N. of a Buddhist Sūtra. — *Buddhānta* (°*dha-an*°), *as*, m., Ved. waking state or condition, the being awake. — *Buddhāvataṅsaka* (°*dha-av*°), N. of a work. — *Buddhāvatāra* (°*dha-av*°), *as*, m. 'Buddha's descent,' N. of a chapter of the Khaṇḍa-praśasti, a poem ascribed to Hanu-mat and treating of the ten incarnations of Vishṇu. — *Buddhaiḍūka* (°*dha-eḍ*°), *as*, m. a temple in which relics of Buddha are preserved (= *ćaitya*). — *Buddhokta-saṅsārāmaya* (°*dha-uk*°, °*ra-ām*°), *as*, m., N. of a Buddhist work. — *Buddhopāsaka* (°*dha-up*°), *as*, m. a worshipper of Buddha.

Buddhi, *is*, f. perception, (of which five kinds are enumerated, or with *manas* six; cf. *indriya*, *buddhīndriya*); observation, intelligence, understanding, intellect, mind, wisdom, judgment, discernment; the power of forming and retaining conceptions and general notions; (in the Sāṅkhya phil.) Intellect (= *adhy-avasāya*, ascertainment) as the second Tattva coming next to and proceeding from Mūla-prakṛiti or A-vyakta [cf. *buddhi-tattva*]; comprehension, knowledge; presence of mind; an opinion, view, notion, idea, impression (e. g. *etayā buddhyā*, under this idea or impression); regarding, deeming; intention, purpose, plan, design (e. g. *buddhyā*, with a purpose, deliberately, purposely; *a-buddhyā*, unintentionally, undesignedly; *anartha-buddhi*, having evil designs, ill-intentioned; cf. *hita-b*°); Intelligence personified as a daughter of Daksha and wife of Dharma and mother of Bodha; a kind of metre, the first line of which is ⏑–⏑––⏑⏑–⏑––, and

the second, third, and fourth – – ⏑ &c.; *buddhim kṛi*, to turn the attention to, fix the mind upon (with loc.); to form a purpose or design, resolve to do anything (with inf. or with dat. or loc. or with *prati* and acc.; cf. rt. 1. *kṛi*, p. 246, col. 1, *krita-b°*). – *Buddhi-kāmā*, f., N. of one of the Mātṛis attending on Skanda. – *Buddhi-kārī*, f., N. of a princess. – *Buddhi-gamya* or *buddhi-grāhya, as, ā, am*, to be apprehended by the intellect, attainable by the reason or understanding, intelligible. – *Buddhi-ćintaka, as, ā, am*, thinking intelligently; [cf. *ćintayanti buddhyā*, Nala V. 12.] – *Buddhi-ććhāyā*, f. reflex action of the understanding on the soul. – *Buddhi-ćyuta, as, ā, am*, one who has lost his intellect. – *Buddhi-jīvin, ī, inī, i*, subsisting by intelligence, employing the reason, possessed of life and intelligence, rational, intelligent (Manu I. 96). – *Buddhi-tattva, am*, n. the Tattva of intellect, the second Tattva or principle of the Sāṅkhya phil., (it is the second of the eight Prakṛitayaḥ or 'producers,' coming next to and proceeding from Mūla-prakṛiti or A-vyakta; it is described in the Siddhānta-śiromaṇi as proceeding from both Purusha and Prakṛiti, q.q.v.v.) – *Buddhi-tas*, ind. from the mind or understanding, by the mind. – *Buddhi-pura, am*, n. the city of the intellect. – *Buddhi-puraḥsara* = *buddhi-pūrva* below. – *Buddhipura-māhātmya, am*, n., N. of a section of the Brahmāṇḍa-Purāṇa. – *Buddhi-pūrva, as, ā, am*, preceded by design, intentional, designed, purposed; (*am*), ind. intentionally, designedly, purposely. – *Buddhi-pūrvaka, as, ā, am*, preceded by design; (*am*), ind. intentionally, designedly, purposely. – *Buddhipūrvaka-tva, am*, n. the being preceded by design, being intentional or designed. – *Buddhi-prabha, as*, m., N. of a king. – *Buddhi-bhṛit, t, t, t*, possessing intelligence or understanding, wise, intelligent. – *Buddhi-bhrama, as*, m. aberration of the mind or intellect. – *Buddhi-mat, ān, atī, at*, endowed with understanding, intelligent, rational; wise, learned; sharp, acute, shrewd, sensible; humble, docile; famed, known?; (*ān*), m. a rational being, man (?). – *Buddhimatikā*, f., N. of a woman. – *Buddhimat-tara, as, ā, am*, more intelligent, wiser; very intelligent, very wise. – *Buddhimat-tā*, f. or *buddhimat-tva, am*, n. the possession of intelligence or understanding, wisdom, sagacity. – *Buddhi-maya, as, ī, am*, consisting in intellect. – *Buddhi-yukta, as, ā, am*, endowed with intelligence or understanding, intelligent. – *Buddhi-yoga, as*, m. devotion of the intellect, intellectual union with the Supreme Spirit. – *Buddhi-vara, as*, m., N. of a minister of Vikramāditya. – *Buddhi-vināśa, as*, m. loss of understanding, deficiency of intellect. – *Buddhi-vilāsa, as*, m. play of the mind, sporting of the fancy. – *Buddhi-vilāsinī*, f., N. of a commentary on the Līlāvatī. – *Buddhi-vivardhana, as, ī, am*, increasing the understanding. – *Buddhi-vishaya, as*, m. a matter apprehensible by the understanding. – *Buddhi-vṛiddhi, is*, f. growth of the understanding, increase of intellect; (*is*), m., N. of a pupil of Śaṅkara. – *Buddhivṛiddhi-kara, as, ī, am*, causing increase of intellect, giving increase of wisdom. – *Buddhi-vaibhava, am*, n. strength or force of understanding. – *Buddhi-śakti, is*, f. an intellectual faculty. – *Buddhi-śarīra, as*, m., N. of a man. – *Buddhi-śastra, as, ā, am*, having intelligence for a weapon, armed with understanding. – *Buddhi-śālin, ī, inī, i*, possessed of intelligence, intelligent. – *Buddhi-śuddha, as, ā, am*, pure in intention, honest in purpose or design. – *Buddhi-śrī-garbha, as*, m., N. of a Bodhi-sattva. – *Buddhi-sampanna, as, ā, am*, endowed with understanding, intelligent, rational. – *Buddhi-sahāya, as*, m. a counsellor, a minister; [cf. *dhī-sakha, dhī-saćiva, prajñā-sahāya.*] – *Buddhi-sāgara, as*, m. 'ocean of wisdom,' an epithet given to any very wise man; N. of a lexicographer. – *Buddhi-stha, as, ā, am*, fixed in the mind, present to the mind. – *Buddhi-hīna, as, ā, am*, destitute of intelligence, void of understanding, ignorant, silly, foolish. – *Buddhihīna-tva, am*, n. want of understanding, ignorance, folly. – *Buddhīndriya* (°*dhi-in*°), *am*, n. an organ of perception, a perceptive organ of sense, (of which five are enumerated, viz. eye, ear, nose, tongue, and skin, or the organs of seeing, hearing, smelling, tasting, and feeling; opposed to the *karmendriyāṇi* or organs of action, q. v.; *manas*, 'the mind,' being both an organ of perception and of action, cf. *indriya.*) – *Buddhy-atīta, as, ā, am*, beyond the reach of the understanding. – *Buddhy-avajñāna, am*, n. disregard for or contempt of any one's understanding.

Buddhvā, ind. having perceived, having observed or marked; having deemed or supposed; having become awake, having waked.

2. *budh, bhut, t, t*, wise, prudent [cf. *a-b°*]; waking, awaking [cf. *ushar-b°*].

Budha, as, ā, am, wise, intelligent, sensible, prudent, clever; waking, awaking [cf. *ushar-b°*]; (*as*), m. any wise or learned man; N. of a descendant of Soma (and hence called *Saumya, Saumāyana*, author of the hymn Ṛig-veda X. 1, and father of Purū-ravas; he is identified with the planet Mercury, regarded as a son of Soma or the moon; he is also the reputed author of a law-book); N. of a descendant of Atri and author of the hymn Ṛig-veda V. 1; of a son of Vega-vat and father of Tṛiṇabindu; of the author of the Kalpa-yukti, (in this sense also written *buddha*); (*ā*), f. Indian spikenard, Nardostachys Jatamansi; (*e*), ind. on a Wednesday (= *budha-vāre*). – *Budha-gupta, as*, m., N. of a prince; (also written *buddha-gupta.*) – *Budha-ćāra, as*, m., N. of the seventh chapter of Bhaṭṭotpala's commentary on Varāha-mihira's Bṛihat-saṃhitā; of the twentieth chapter of the Mīna-rāja-jātaka ascribed to Yavaneśvara. – *Budha-jana, as*, m. a wise man. – *Budha-tāta, as*, m. 'father of Budha or the planet Mercury,' the moon. – *Budha-darśana-ćāra, as*, m., N. of the twelfth chapter of the Mīna-rāja-jātaka ascribed to Yavaneśvara. – *Budha-dina, am*, n. 'the day of Budha or the planet Mercury,' Wednesday. – *Budha-deśa, as*, m., N. of a place. – *Budha-manohara*, N. of a work. – *Budha-ratna, am*, n. 'Budha's gem,' an emerald. – *Budha-vāra, as*, m. 'Budha's day,' Wednesday; (*e*), ind. on a Wednesday. – *Budha-śānti, is*, f., N. of a chapter of Halāyudha's Purāṇa-sarvasva. – *Budha-sānu, us*, m. = *parṇa*, q. v.; = *yajña-purusha.* – *Budha-suta, as*, m. 'son of Budha,' an epithet of Purū-ravas the first king of the lunar dynasty. – *Budhāshṭamī* (°*dha-ash*°), f. 'the eighth (day) of Budha,' N. of a festival. – *Budhāshṭamī-vrata, am*, n., N. of the forty-seventh chapter of the Bhavishyottara-Purāṇa or second part of the Bhavishya-Purāṇa.

Budhāna, as, ā, am, being awakened, waking (Ved.); knowing, wise, prudent; (*as*), m. a wise man, sage; a spiritual guide, holy teacher, a theologian; one who speaks kindly; [cf. *bodhāna.*]

Budhita, as, ā, am, known, understood.

Budhila, as, ā, am, wise, learned.

Budhya, as, ā, am, to be understood, to be observed or marked, observable, noticeable, noteworthy [cf. *aśva-b°*]; wakened; to be awaked, to be wakened.

Budhyamāna, as, ā, am, awakening, waking.

Bubudhāna, as, ā, am, having known &c.; (Ved.) wakening, waking, rousing (Sāy. = *bodhayat*).

Bubodhayishu, us, us, u (fr. Desid. of Caus.), wishing or intending to restore to consciousness, wishing to rouse to attention, desirous of admonishing (with acc.; cf. *bibodhayishu*).

Bubhutsā, f. (fr. the Desid.), wish to become acquainted with, desire to know, curiosity.

Bubhutsu, us, us, u, wishing to know, eager to learn, desirous of knowing all things (said of the gods); curious.

बुध्न *budhna, as*, m. (said in Uṇādi-s. III. 5. to be fr. a form *budh* substituted for rt. *bandh*, but cf. rt. 1. *budh*), Ved. ground, base, basis [cf. *adri-b°, aśva-b°*]; depth, lowest part; the bottom of a vessel [cf. *uććā-b°, ūrdhva-b°*]; the foot or root of a tree; (according to Yāska) the sky; the body; an epithet of Śiva; a Rudra (for *budhnya*, q. v.); a wrong reading for *bradhna* = *vradhna*; [cf. Zend *bu-na*, 'bottom;' Gr. βυθός, πυθ-μήν, πύνδ-αξ, βυσσός, βόθρος; Lat. *fundus*; Old Iceland. *bot-n*; Angl. Sax. *bytne*, 'the bottom of a ship,' *bot-m*; Old Germ. *bodam.*] – *Budhna-vat, ān, atī, at*, Ved. having a foot or basis.

Budhniya, as, ā, am, Ved. = *budhnya* below.

Budhnya, as, ā, am, Ved. being on the ground or at the base; being in the depth; at the foot; a Rudra often named in connection with *ahi*, (*Ahir Budhnyaḥ*, 'the serpent of the deep,' is a being enumerated in the Nirukta among the divinities of the middle region, the depth in which he lives being that of the region of mist; Ahi Budhnya is also in the Veda allegorically identified with Agni Gārhapatya; cf. Gr. πύθων ὄφις; in later times Ahi Budhnya, often incorrectly written *Budhna, Bradhna, Vradhna, Vridhnya, Vradhnya*, is regarded as a Rudra, or the name is used as an epithet of Śiva; cf. *ahir-bradhna, ahir-budhna.*)

बुन्द् *bund* or *bud* or *bundh* or *ćund* (cf. rt. 1. *budh*), cl. 1. P. A. *bundati, -te, bodati, -te, bundhati, -te, ćundati, -te*, &c., to perceive, apprehend, discern, descry, see; to hear; to reflect, understand.

बुन्द *bunda, as*, m., Ved. an arrow (according to Yāska and Sāy. = *ishu*).

बुन्ध् 1. *bundh*, cl. 1. P. *bundhati*, = rt. *bund* above; cl. 10. P. *bundhayati, -yitum*, to bind.

बुबुधान *bubudhāna*. See col. 2.

बुबुर *bubura, as*, m., Ved. (according to Yāska) water.

बुबोधयिषु *bubodhayishu*. See col. 2.

बुभुक्षा *bubhukshā*, f. (fr. the Desid. of rt. *bhuj*), desire of eating, appetite, hunger; the desire of enjoying anything. – *Bubhukshāpanaya* (°*shā-ap*°), *as*, m. 'that which takes away hunger,' food. – *Bubhukshā-pīḍita, as, ā, am*, pained by hunger.

Bubhukshita, as, ā, am, hungered, hungry, starving, pinched with hunger, famishing, ravenous.

Bubhukshu, us, us, u, wishing or longing to eat, hungry; longing to enjoy (with acc.), desirous of enjoyment; (opposed to *mumukshu*, q. v.)

बुभुत्सा *bubhutsā, bubhutsu*. See col. 2.

बुभूर्षु *bubhūrshu, us, us, u* (fr. Desid. of rt. *bhṛi*), wishing to nourish, desirous of supporting.

बुभूषक *bubhūshaka, as, ā, am* (fr. Desid. of rt. 1. *bhū*), wishing to become, desiring to be of service (to another).

Bubhūshā, f. wish to become, desire of being or living.

Bubhūshu, us, us, u, wishing to become, desirous of being; wishing to become powerful or to prevail; desiring to be of service (to another).

बुरुड *buruḍa, as*, m. a basket-maker, a mat-maker.

बुल् *bul*, cl. 10. P. *bolayati, -yitum*, to cause to sink; to dip (intrans.), dive, sink, plunge into and emerge again.

बुलिल *bulila, as*, m., Ved. = *buḍila.*

बुल्ल *bulla, as*, m., N. of a man.

बुल्व *bulva, as, ā, am*, Ved. (perhaps) oblique, transverse.

बुश *buśa, busha*, various forms for *busa*. See rt. *bus*, p. 687, col. 1.

बुस् *bus*, cl. 4. P. *busyati*, &c., to discharge, pour forth, emit, let loose; to divide, distribute (= rt. *vyush*).

Busa, am, n. (according to Yāska) water; chaff and other refuse of grain [cf. *khale-busam, nirbusīkṛita*]; refuse, rubbish; (*am*), n. wealth; dry cowdung; the thick part of sour curds or coagulated milk; (*ā*), f. (in dramatic language) a younger sister (?).

Busasa, as, ā, am, Gaṇa Tṛiṇādi to Pāṇ. IV. 2, 80.

बुस्त् *bust* [cf. rt. *pust*], cl. 10. P. *bustayati, -yitum*, to honour, respect; to disregard, treat with disrespect; to bind.

बुस्त *busta, as, am*, m. n. the burnt exterior of roast meat; the husk or shell of fruit; [cf. *ćusta*.]

बूक्क *būkka, as, ā, am*, m. f. n. the heart (= *bukka*).

Būkkan = *bukkan*, q. v.

बूवशर्मन् *bū'a-śarman, ā*, m., N. of a man; (also written *vūva-śarman*.)

बूष *būsha*, a various form for *busa* above.

बृंह् *bṛiṇh*, more commonly spelt *vṛiṇh*, q. v.

Bṛiṇhana, am, n. (see *vṛiṇhana*), Ved. a means of maintaining or preserving, (according to a Scholiast = *sandhāraṇa*.)

बृबदुक्थ *bṛibad-uktha, as*, m., Ved. an epithet of Indra, (according to Yāska = either *mahad-uktha*, 'highly lauded,' or *vaktavyam asmā uktham*, 'one to whom praise is to be ascribed.')

बृबु *bṛibu, us*, m., Ved., N. of a man, (according to Sāy. he was the carpenter of the Paṇis.)

बृबूक *bṛibūka, am*, n., Ved. (according to Yāska) water; (perhaps an adj.)

बृषी *bṛishī* = *vṛishī*, q. v.

बृसय *bṛisaya, as*, m., Ved., N. of a demon; (Sāy.) N. of Tvashṭṛi.

बृह् 1. *bṛih*, cl. 6. P. *bṛihati*, &c., to make effort, to raise, &c. See rt. 1. *vṛih*.

बृह् 2. *bṛih* (in the later literature written *vṛih*, see rt. 2. *vṛih*), cl. 6. P. *bṛihati, bṛiṇhati, barhitum*, Ved. to grow, increase.

3. *bṛih* in *bṛihas-pati*, col. 2.

Bṛiha in *a-b°*. See *a-vṛiha*.

Bṛihat, an, atī, at (in the later language usually written *vṛihat*, q. v.; many compounds beginning with *bṛihat* will be found under *vṛihat*), Ved. thick, compact, massy, massive; wide, wide-spread, far extended; great, large, vast; ample, abundant; mighty, powerful (said of Indra, Varuṇa, Agni, Rudra, Ushas, and Soma); high, lofty; full-grown, mature, old; extended (as a luminous body), bright; clear, loud (said of sounds); (*atī*), f., N. of a particular metre of 36 (viz. 8 + 8 + 12 + 8) syllables; a term applied to particular bricks forming part of the sacrificial fire-place; the egg-plant, Solanum Indicum or S. Melongena and S. Jacquini; speech?; (*at*), n. (with or without *sāman*) a term applied to a Sāman composed in the Bṛihatī metre; (*at, atā*), ind. much, greatly, highly, mightily; clearly, brightly; [cf. probably Goth. *bairgahei*; Angl. Sax. *beorh, beorg*.] — *Bṛihać-ćhandas* (*bṛihat + ćhandas = ćhadis, ćhadman*), *ās, ās, as*, Ved. high-roofed, having a lofty ceiling. — *Bṛihać-ćharīra* (*bṛihat + śarīra*), *as, ā, am*, Ved. having a vast body (said of Vishṇu). — *Bṛihać-ćhravas* (*bṛihat + śravas*), *ās, ās, as*, Ved. loud-sounding, rattling (as a chariot); loudly extolled, highly lauded, far-famed; (Sāy. = *prabhūtānna*.) — *Bṛihaj-jāla* (*bṛihat + jāla*), *am*, n., Ved. a large net or snare. — *Bṛihaj-jyotis* (*bṛihat + jyotis*), *is, is, i*, Ved. bright-shining, brilliant. — *Bṛihat-kīrti, is, is, i*, Ved. far-famed (said of Bṛihas-pati). — *Bṛihat-ketu, us, us, u*, Ved. highly brilliant (said of Agni); (Sāy. = *prabhūta-prajñāna*.) — *Bṛihat-tṛiṇa, am*, n., Ved. rank or coarse grass. — *Bṛihat-palāśa as, ā, am*, Ved. large-leafed, having great leaves. — *Bṛihat-pṛishṭha, as, ā, am*, Ved. having the Bṛihat-sāman as the basis of the Pṛishṭha-stotra. — *Bṛihat-sāman, ā, ā, a*, Ved. having the Bṛihat-sāman for a Sāman; (*ā*), m., N. of an Āṅgirasa. — *Bṛihat-sumna, as, ā, am*, Ved. of great benevolence or kindness, very benevolent or gracious; (Sāy.) = *prabhūta-dhana* or *prabhūta-sukha*. — *Bṛihat-sphić*, see under *vṛihat*. — *Bṛihad-anīka, as, ā, am*, Ved. powerful-looking; having a great army; very radiant (said of Agni). — *Bṛihad-āraṇyaka, am*, n. or *bṛihad-āraṇyakopanishad* (°*ka-up*°), *t*, f., Ved., N. of a celebrated Upanishad forming the last five Prapāṭhakas or last six Adhyāyas of the Śatapatha-Brāhmaṇa. — *Bṛihad-uktha, as, ā, am*, Ved. loudly praised, (Sāy. = *vṛihat-stotra*, Mahī-dhara = *mahānti śastrāṇi yasya*); (*as*), m., N. of a man with the patronymic Vāmadevya, and author of the hymns Ṛig-veda X. 54–56. — *Bṛihad-uksh*, Ved. sprinkling abundantly, shedding copiously (said of the clouds; Sāy. = *prabhūta-sektṛi*). — *Bṛihad-uksha, as, ā, am*, Ved. = *bṛihad-uksh*; (according to Mahī-dhara on Vājasaneyi-saṃhitā VIII. 8), an epithet of Prajā-pati (= *mahāṇś-ća sektā ća*). — *Bṛihad-ukshan, ā, ā, a*, Ved. one who has great oxen; an epithet of Agni; (Sāy.) = *prabhūta-raśmi-yukta*. — *Bṛihad-giri, is, is, i*, Ved. (according to Sāy.) = *prabhūta-stuti*, greatly praised, highly extolled; an epithet of the Maruts; (perhaps) calling or shouting loudly; (*is*), m., N. of a Yati. — *Bṛihad-grāvan, ā, ā, a*, Ved. like a huge stone. — *Bṛihad-diva, as, ā, am*, Ved. belonging to the lofty sky, heavenly, celestial; (Sāy.) = *prabhūta-dyuti, prabhūta-dīpti*, exceedingly splendid; (*as*), m., N. of a son of Atharvan and author of the hymn Ṛig-veda X. 120; an epithet of the hymn Ṛig-veda X. 120; (*ā*), f., N. of a goddess associated with Iḷā, Sarasvatī, and others. — *Bṛihad-devatā*, f., Ved., N. of a work which enumerates and explains the deities to which each hymn of the Ṛig-veda is addressed. — *Bṛihad-dharma-purāṇa, am*, n., N. of a work mentioned in the Śakti-ratnākara. — *Bṛihad-bhānu, us, us, u*, Ved. shining brightly (said of Agni and Indra; Sāy. = *prauḍha-raśmi*, 'brilliant-rayed,' or = *mahā-dīpta*, 'having great brilliance'). — *Bṛihad-ratha, as, ā, am*, Ved. having a spacious chariot (said of Ushas; Sāy. = *prabhūta-ratha*); (*as*), m., N. of a man. — *Bṛihad-rayi, is, is, i*, Ved. having abundant possessions, a possessor of vast riches (said of Vāyu; Sāy. = *mahā-dhana*). — *Bṛihad-ravas, ās, ās, as*, Ved. loud-sounding, (Mahī-dhara = *mahān dhvanir yasya*.) — *Bṛihad-ri, is, is, i*, Ved. = *bṛihad-rayi*, q. v. — *Bṛihad-reṇu, us, us, u*, Ved. stirring up thick dust (in battle, said of Indra; Sāy. = *mahataḥ pāṅsor utthāpakaḥ*). — *Bṛihad-vat, ān, atī, at*, Ved. one to whom the Bṛihat-sāman is addressed, (Mahī-dhara = *bṛihat-sāma-priya*.) — *Bṛihad-vayas, ās, ās, as*, Ved. grown strong, very powerful, very vigorous (said of Agni and of the Maruts). — *Bṛihad-vasu, us*, m., Ved., N. of a man. — *Bṛihan-nārāyaṇopanishad*, f., N. of an Upanishad. — *Bṛihan-mati, is, is, i*, Ved. full of devotion, very pious (said of Soma); (*is*), m., N. of a descendant of Aṅgiras and reputed author of the hymns Ṛig-veda IX. 39, 40.

Bṛihatikā. See *vṛihatikā*.

Bṛihas-pati, is, m. (in the later language more usually written *vṛihas-pati*, q. v.; fr. *bṛihas*, gen. of 3. *bṛih + pati*), 'lord of prayer(?),' N. of a deity (who may be regarded as Piety and Religion personified; he is the chief offerer of prayers, the sacrificer, and priest who is said to intercede with the gods for men, and to protect the pious against the impious; hence he is the type of the priestly order, and is represented as the Puro-hita of the gods. He is invoked together with Indra in Ṛig-veda IV. 49, and in the Taittirīya-Upanishad associated with Indra and Prajā-pati. He is also called *brahmaṇas-pati*, q. v.); the regent of the planet Jupiter and preceptor of the gods; the name of a saint and law-giver, (in these senses more usually written *vṛihas-pati*, q. v.) — *Bṛihaspati-gupta, as*, m., Ved., N. of a man. — *Bṛihaspati-purohita, as, ā, am*, Ved. having Bṛihas-pati for a Puro-hita. — *Bṛihaspati-praṇutta, as, ā, am*, Ved. expelled or banished by Bṛihas-pati. — *Bṛihaspati-prasūta, as, ā, am*, Ved. ordered or enjoined by Bṛihas-pati; (Sāy.) = *bṛihaspati-mitrābhimānin*. — *Bṛihaspati-mat* or *bṛihaspati-vat, ān, atī, at*, Ved. accompanied by Bṛihas-pati. — *Bṛihaspati-śiras, ās, ās, as*, Ved. 'Bṛihas-pati-headed,' (probably) having the head shaved like Bṛihas-pati. — *Bṛihaspati-sava, as*, m., N. of a festival lasting one day (said to confer the rank of a Puro-hita on those observing it). — *Bṛihaspati-stoma, as*, m., Ved., N. of an Ekāha.

बॄ *bṛī*. See rt. *vṛī*.

बेकनाट *bekanāṭa, as*, m., Ved. (according to Yāska) a usurer.

बेकुरा *bekurā*, f., Ved. (probably connected with *bakura*), a kind of musical instrument (?), one who plays a particular musical instrument?; (according to the Nirukta) a voice, sound.

Bekuri, is, f., Ved. = *bekurā*; (also written *vekuri, bhekuri, bhākuri*.)

बेडा *beḍā*, f. a boat; (written also *veḍā*.)

बेभिदितव्य *bebhiditavya*, Fut. Pass. part. of Intens. of rt. *bhid*, to be repeatedly broken &c.

बेश् *beś* (= rts. *biś, pis, vis, pes, ves*), cl. 1. P. *beśati*, &c., to go.

बैजवाप *baijavāpa, as*, m., Ved. a patronymic from Bīja-vāpa; [cf. *vīja-vāpa*.]

Baijavāpāyana, as, m., Ved. a patronymic from Baijavāpa.

Baijavāpi, &c. See *vaijavāpi*, &c.

Baijika. See *vaijika*.

बैडाल *baiḍāla*, &c. See *vaiḍāla*.

बैदल *baidala, as, ī, am* (fr. *bidala*, q. v.), made of split bamboos, made of cane; (*as*), m. a kind of pastry, a flat unleavened cake (= *bidala*, q. v.); a leguminous plant, pulse; (*am*), n. a vessel made of wicker-work, basket made of reeds; a basket; (more usually written *vaidala*.)

Baidalika, as, ī, am, relating to pulse &c.

बैन्द *bainda, as*, m., Ved. (according to Mahī-dhara), N. of a degraded tribe, a Nishāda.

बैन्दव *baindava*, &c. See *vaindava*, &c.

बैलायन *bailāyana, as, ī, am* (fr. *bila*), Gaṇa Pakshādi to Pāṇ. IV. 2, 80.

Bailya, as, m., N. of a man; (a various reading for *bailva*.)

Bailyāyana, as, m. a patronymic from Bailya.

बैल्व *bailva, as, ī, am* (fr. *bilva*), relating or belonging to the tree Ægle Marmelos, coming from the Bilva tree, made of Bilva wood; covered with Bilva trees; (*as*), m., N. of a man; (*am*), n. the fruit of the Bilva tree.

Bailvaka, as, ī, am (fr. *bilva*), Gaṇa Arīhaṇādi to Pāṇ. IV. 2, 80.

Bailvaki, is, m. a patronymic from Bilvaka.

Bailvaja, as, ī, am (fr. *bilva-ja*), Gaṇa Rājanyādi to Pāṇ. IV. 2, 53.

Bailvajaka, as, ī, am, inhabited by Bailvajas.

Bailvamaya, as, ī, am (fr. *bailva*), Scholiast on Pāṇ. IV. 3, 155.

Bailvavana, as, ī, am (fr. *bilva-vana*), see Gaṇa Rājanyādi to Pāṇ. IV. 2, 53.

Bailvavanaka, as, ī, am (fr. *bailvavana*), inhabited by Bailvavanas.

Bailvāyana, as, m. a patronymic from Bailva.

बैल्वयत *bailvayata, bailvayatyā,* see Gaṇa Krauḍy-ādi to Pāṇ. IV. 1, 80.

बैहीनरि *baihīnari, is,* m. a patronymic from Bahīnara; (also written *vaihīnari.*)

बोकडी *bokaḍī,* f. the plant Argyreia Speciosa or Argentea (= *bastāntrī*).

बोकण *bokaṇa,* N. of a place.

बोद्धव्य *boddhavya, boddhṛi.* See below.

बोध *bodha, as, ā, am* (fr. rt. 1. *budh*), knowing, understanding; (*as*), m. perception, apprehension, observation, conception, thought; knowledge, understanding, wisdom, intellect, sense, intelligence [cf. *dur-b°, viparīta-b°*]; waking, becoming awake, waking state, (*bodham pra-yā,* to become awake, wake up; said of a spell, i. e. to begin to take effect); the opening of blossom, bloom; making known, informing, instructing; awakening, arousing; a designation, epithet; Knowledge personified as the son of Buddhi; (*ās*), m. pl., N. of a people; of a district. — *Bodha-kara, as, ī, am,* causing knowledge; one who informs or teaches, a teacher; one who wakens or rouses; (*as*), m. 'an awakener,' a minstrel who wakes a prince or chief in the morning with music. — *Bodha-gamya, as, ā, am,* attainable by the intellect, intelligible, within the compass of the understanding. — *Bodha-ghanāćārya* (°*na-āć°*), *as,* m., N. of a teacher. — *Bodha-ćitta-vivaraṇa, am,* n., N. of a Buddhist work; (perhaps wrongly for *bodhi-ćitta-vivaraṇa.*) — *Bodha-tas,* ind. through wisdom or understanding. — *Bodha-dhishaṇa, as,* m. one whose intellect is knowledge (an epithet of the Supreme Being?). — *Bodha-pūrvam,* ind. knowingly, consciously; *a-b°,* unconsciously. — *Bodha-pṛithvī-dhara, as,* m., N. of a preceptor. — *Bodha-vāsara, as,* m. 'the day of waking,' the eleventh day in the light half of the month Kārttika (in which Vishṇu awakes from his sleep; = *bodhanī*). — *Bodha-sudhākara* (°*dhā-āk°*), *as,* m., N. of a Vedānta work. — *Bodhātīta* (°*dha-at°*), *as, ā, am,* beyond the reach of the understanding. — *Bodhātman* (°*dha-āt°*), *ā,* m. (with Jainas) the intelligent and sentient soul. — *Bodhānanda-ghana* (°*dha-ān°*), *as,* m., N. of a preceptor; [cf. *bodha-ghanāćārya.*] — *Bodhāraṇya-yati* (°*dha-ar°*), *is,* m., N. of a preceptor.

Boddhavya, as, ā, am, to be observed or regarded, observable, to be attended to; to be perceived, perceptible, to be recognised; to be known or understood, intelligible; to be wakened or roused; to be enlightened, to be admonished; to be informed, one whose attention is to be called to anything.

Boddhṛi, dhā, dhrī, dhṛi, one who knows or understands; an observer. — *Boddhṛi-tva, am,* n. the being one who knows or understands, knowing, capacity for understanding.

Bodhaka, as, ikā, am (fr. the Caus.), causing to know, apprising, informing, instructing, explaining, teaching, an instructor, teacher [cf. *bāla-b°*]; denoting, indicating, signifying; arousing, awaking; (*as*), m. a spy, informer; N. of a man; (*ās*), m. pl., N. of his descendants. — *Bodhaka-tva, am,* n. the state of causing to know, giving information or instruction; capability of instructing.

Bodhana, as, ī, am (fr. the simple rt. and fr. the Caus.), making known, informing, explaining, teaching, instructing, enlightening [cf. *bāla-bodhanī*]; wakening, rousing, exciting; kindling, inflaming; (*as*), m. the planet Mercury; N. of a mountain; (*ī*), f. intellect, understanding, knowledge; 'the day of awaking,' an epithet of the eleventh day in the light half of the month Kārttika on which Vishṇu awakes from his sleep [cf. *utthānaikādaśī*]; long pepper; (*am*), n. observing, marking, perceiving; causing to perceive or know, instructing, teaching; signifying, denoting, indicating; making attentive; waking, being awake; causing to wake, awakening, rousing, arousing; burning incense (regarded as the 'awakening' of a perfume); 'the awaking of Durgā,' N. of a festival on the ninth day of the dark half of the month Bhādra. — *Bodhana-mantra, as,* m., N. of a chapter of the Purāṇa-sarvasva.

Bodhanīya, as, ā, am, to be known or understood, intelligible, to be apprehended; to be made known or explained.

Bodhan-manas, Ved. a various reading for *bodhin-manas,* q. v.

Bodhayat, an, antī, at, causing to know, informing, apprising, teaching; causing to wake, wakening, rousing.

Bodhayitavya, as, ā, am, to be caused to understand, to be made acquainted with, to be informed of (with acc.; cf. *bodhitavya* below).

Bodhayitṛi, tā, m. one who causes to know, a teacher, preceptor; a waker, awakener.

Bodhayishṇu, us, us, u (fr. the Caus.), wishing to awaken, intending to arouse.

Bodhāna, as, ā, am, prudent, clever; (*as*), m. a prudent man; an epithet of Bṛihas-pati; [cf. *budhāna.*]

Bodhāyana, as, m., N. of a teacher and author of the Brahma-sūtra-vṛitti, a philosophical work.

Bodhi, is, m. (with Buddhists and Jainas) perfect wisdom (by which a man becomes a Buddha or Jina); the illuminated or enlightened intellect of a Buddha [cf. *deva-b°*]; the tree under which perfect wisdom is attained or under which a man becomes a Buddha, the sacred fig-tree, Ficus Religiosa [cf. *bodhi-taru*]; an epithet of Buddha; N. of one of the thirty-four Jātakas of Buddha; 'the wakener,' a cock; (*ayas*), m. pl., N. of a people [cf. *bodha, baudhi*]; (*is, is, i*), wise, learned (?). — *Bodhi-ćitta-vivaraṇa, am,* n., N. of a work mentioned in the Sarva-darśana-saṅgraha. — *Bodhi-taru, us,* or *bodhi-druma, as,* m. 'tree of wisdom,' the sacred fig-tree under which perfect knowledge is obtained. — *Bodhi-da, as,* m. (with Jainas) an Arhat. — *Bodhi-dhana, as,* m., see the next. — *Bodhi-dharma, as,* m., N. of a Buddhist patriarch whose original name was Bodhi-dhana. — *Bodhi-bhadra, as,* m., N. of a Buddhist teacher. — *Bodhi-maṇḍa,* N. of a seat which was said to have risen out of the earth under the sacred fig-tree when Śākya-muni attained to Bodhi or perfect wisdom; = *bodhi-maṇḍala.* — *Bodhi-maṇḍala, am,* n., N. of the place where Śākya-muni attained to Bodhi or perfect wisdom. — *Bodhi-vṛiksha, as,* m. = *bodhi-taru.* — *Bodhi-saṅghārāma* (°*gha-ār°*), *as,* m., N. of a Buddhist monastery. — *Bodhi-sattva, as, ā, am,* one whose essence is wisdom; (*as*), m. (with Buddhists) 'one who has Bodhi or perfect wisdom as his essence,' one who is on the way to the attainment of perfect knowledge when he has only one birth or certain births to undergo before obtaining the state of a supreme Buddha and then Nirvāṇa [cf. *deva-b°*]; a title of the Buddha κατ' ἐξοχήν. — *Bodhisattva-ćaryāvatāra* (°*ya-av°*) and *bodhisattva-pakshanirdeśa, as,* m. and *bodhisattva-piṭaka,* N. of Buddhist works. — *Bodhisattva-tā,* f. the state of one who is on the way to attain perfect wisdom. — *Bodhisattva-buddhānusmṛiti-samādhi* (°*dha-an°*), *is,* m., N. of a Buddhist Sūtra work. — *Bodhisattva-bhūmi, is,* f., N. of a Buddhist work. — *Bodhisattva-samuććayā,* f., N. of a Buddhist goddess. — *Bodhisattvāvadāna-kalpa-latā* (°*va-av°*), f., N. of a collection of Buddhist legends. — *Bodhy-aṅga, am,* n. an element or condition of the state of Bodhi or perfect knowledge.

Bodhita, as, ā, am (fr. the Caus.), made known, apprised, explained, informed, instructed.

Bodhitavya, as, ā, am (fr. the Caus.), to be made known, to be imparted or communicated.

Bodhin, ī, inī, i (fr. the simple rt. and fr. the Caus.), knowing, familiar with; causing to perceive or know; making known, teaching, revealing [cf. *tattva-bodhinī*]; arousing, awakening [cf. *jñāna-bodhinī*].

Bodhin-manas, ās, ās, as (according to the Padapāṭha fr. a form *bodhit + manas*), Ved. one whose mind is awake, watchful, attentive (Sāy. = *budhyamāna-manaska*).

Bodhila, as, m. (fr. *bodhi*), N. of a man.

Bodheya, ās, m. pl., N. of a school; [cf. *addhāb°, baudheya.*]

Bodhya, as, ā, am, to be known or understood, knowable; perceivable, intelligible, to be apprehended; to be informed or instructed, to be admonished; to be declared or explained; to be waked; (*as*), m., N. of a Ṛishi. — *Bodhya-gītā,* f., N. of the 178th chapter of the Śānti-parvan of the Mahā-bhārata.

Bauddha, as, ī, am, relating to intellect or understanding; relating or belonging to Buddha; (*as*), m. a Buddhist, a follower of the religion of Buddha. — *Bauddha-darśana, am,* n., N. of a section of Mādhavāćārya's Sarva-darśana-saṅgraha. — *Bauddha-dhikkāra, as,* m., N. of a work by Udayana Āćārya, refuting Buddhist doctrines from a Vaiśeshika point of view. — *Bauddhadhikkāra-gadādharī,* f. and *bauddhadhikkāra-guṇānandī,* f., N. of two commentaries on the following commentary. — *Bauddhadhikkāra-dīdhiti, is,* N. of a commentary on the Bauddha-dhikkāra. — *Bauddha-mata-nibarhaṇa, am,* n., N. of the twenty-eighth chapter of Anantānanda-giri's Śaṅkara-vijaya.

Baudha, as, ī, am, relating or belonging to the planet Mercury; (*as*), m. a patronymic of Purū-ravas son of Budha and grandson of Soma.

Baudhāyana, as, m. (fr. *budha* or fr. *bodha*), a patronymic and N. of a teacher; (*ās*), m. pl., N. of a school; (*as, ī, am*), relating or belonging to Baudhāyana; *Baudhāyanam sūtram,* N. of a Sūtra work. — *Baudhāyana-darśa-pūrṇa-māsa-prayoga, as,* m., N. of a work.

Baudhāyanīya, as, ā, am, relating or belonging to Baudhāyana; (*ās*), m. pl., N. of a school. — *Baudhāyanīya-prayoga-sāra,* N. of a work on domestic observances.

Baudhi, is, m. (fr. *bodha;* but according to a Scholiast fr. *budha*), a patronymic from Bodha.

Baudhī-putra, as, m. (*baudhī* probably f. of *baudhya,* q. v. + *putra*), Ved., N. of a teacher.

Baudheya, ās, m. pl., N. of a school; [cf. *bodheya.*]

Baudhya, as, m. a patronymic from Bodha; (*as, dhī?, am*), born in Bodha; (*as*), m., N. of a teacher.

बोरसिद्धि *borasiddhi,* N. of a place.

बौध्न्य *baudhnya, ās,* m. pl. (fr. *budhna*), N. of a school.

बौभुक्ष *baubhuksha, as, ī, am* (fr. *bubhukshā*), one who is always hungry, a starveling.

ब्युस् *byus* = rt. *vyush,* to divide.

ब्रण् *braṇ.* See rt. 1. *vraṇ.*

ब्रध्न *bradhna, as, ā, am* (perhaps fr. rt. *vṛidh;* said to be fr. *bradh* substituted for rt. *bandh*), reddish yellow (said of Soma, also called *babhru,* q. v., of the Puroḍāśa and of the sun; Sāy. = *ādityarūpeṇāvasthitaḥ*); bay (as a horse), fallow; (according to Naighaṇṭuka III. 3) great, mighty, large (= *mahat, vṛihat*); (*as*), m. a horse (according to Naighaṇṭuka I. 14); the sun; the root of a tree; a son (?), the body (?); a particular disease; N. of a man; of a son of Manu Bhautya; an epithet of Śiva; of Brahmā; (gender uncertain), lead; (in *śata-b°,* q. v., gender uncertain), the point or some other part of an arrow. — *Bradhna-tva, am,* n. (according to Sāy.) greatness, mightiness (= *mahat-tva*).

Bradhnaśva, as, m., N. of a prince; (probably wrongly for *vadhryaśva.*)

ब्रह्म् *brahm,* cl. 1. P. *brahmati,* &c., Ved. to go or move.

ब्रह्म *brahma.* See p. 692, col. 3.

ब्रह्मन् *brahman, a,* n. (fr. rt. 2. *bṛih* = 2. *vṛih;* cf. rts. *vṛinh, vṛidh*), religious devotion (regarded as an impulse or feeling gradually growing up and expanding so as to fill the soul), prayer or any pious expression in the worship of the gods, a hymn of praise (Ved., Sāy. = *stotra*); a sacred text (especially a Mantra used as a spell for averting evil influences, forming a distinct class from the *ṛićas, sāmāni,* and *yajūṇshi;* and hence the term *Brahma-veda,* q. v., is sometimes applied to the collection of texts commonly called *Atharva-veda*); the mystic syllable *Om* [cf. Manu II. 83]; the sacred word or word of God (opposed to *vāć,* the word of man), the sacred text, the Veda; (in Atharva-veda X. 7, 32, X. 8, 1, there is an allusion to a *jyeshṭham brahma* or original pre-æval Veda or Deity? from which the existing Vedas have been drawn); sacred learning, divine science, religious knowledge, theology (speculative or theoretical, as opposed to practical religion, i. e. *tapas,* &c.); the Brāhmaṇa portion of the Veda [cf. *brāhmaṇa* and Manu IV. 100]; religious life, celibacy, chastity [cf. *brahma-ćarya,* col. 3]; the practice of austerity or penance (= *tapas*); the Supreme Being regarded as impersonal or in the abstract and divested of all quality and action; the highest object of religious knowledge, the Supreme all-pervading Spirit and Soul of the Universe, the divine essence and source of all being from which all created things emanate and to which they return, the Self-existent, the Absolute, the Eternal (= *paramātman, ātman, adhyātma, pradhāna, kshetra-jña, tattva;* Brahman as the Supreme Spirit is not an object of worship in the usual sense of the term, but is meditated upon by the devout with profound veneration; he appears in the Atharva-veda as the Supreme Deity, and in X. 7, 24, a highest divine essence or *brahma jyeshṭham* is spoken of); = *moksha,* emancipation or liberation from mundane existence; the class occupied with religious knowledge, the Brāhmanical caste as a body, the priestly or sacerdotal class (cf. Manu IX. 322; in one or two passages the neut. *brahman* appears to =) a member of the Brāhmanical caste, a Brāhman; (according to the Nirukta) = *anna,* food; = *dhana,* wealth; (*ā*), m. one who prays, a devout man [cf. *tuvi-b°*]; one whose calling and business consist in praying, a priest, Brāhman [cf. *oha-b°*]; one versed in sacred texts or in spells, one conversant with sacred knowledge; an epithet of Bṛihas-pati; one of the four principal priests or *ṛitvijas* (the other three being the Hotṛi, Adhvaryu, and Udgātṛi, q. q. v. v.; he had the supervision of the sacrifice and was required to know the three Vedas; as the most learned of the priests he had to set right any mistake or remedy any defect in the ritual; at a later period functions based especially on the Atharva-veda were assigned to him; his three Purushas or assistants were the Brāhmaṇāććhaṇsin, Āgnīdhra, and Potṛi); Brahmā or the Supreme Being regarded as a person, (in the later mythology he is held to be the first deity of the Hindū triad and the Creator of the world; he never appears to have become an object of general worship, though a qualified reverence is paid to him in conjunction with other deities; the *sapta Brahmāṇaḥ,* or seven Brahmās, are the seven Prajā-patis, viz. Marīći, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, and Vasishṭha); a lifetime of Brahmā (= *Brahmaṇa āyuḥ*); the sun; an epithet of Śiva; the Veda (?); intellect (= *buddhi*); N. of a star, δ Aurigæ; epithet of a particular astronomical Yoga; N. of the servant of the tenth Arhat of the present Ava-sarpiṇī; N. of a magician; of the ninth Muhūrta; [cf. Zend *bareśma.* In giving the meaning of the following words compounded with *brahman,* the N. Brahman in the crude form will be used in all cases where the distinction between the neut. Brahma and the masc. Brahmā is not clearly determinable.] — *Brahma-ṛishi,* see *brahmarshi.* — *Brahma-kanya* or *brahma-kanyaka,* Clerodendrum Siphonanthus; (*kā*), f. 'daughter of Brahmā,' the goddess Sarasvatī. — *Brahma-kara, as,* m. an impost paid to the priestly class. — *Brahma-karman, a,* n. the office of Brahman or presiding priest; the work or office of the Brāhmans, the religious duties of the priestly caste. — *Brahmakarma-prakāśaka, as,* m. an epithet of Go-pāla (i. e. Kṛishṇa). — *Brahma-karma-samādhi, is, is, i,* occupied with and meditating upon the Supreme Spirit. — *Brahma-kalā,* f. an epithet of Dākshāyaṇī who dwells in the heart of men. — *Brahma-kalpa, as, ā, am,* like Brahman or the Supreme Being; (*as*), m. the age of Brahman, epithet of a particular period of time. — *Brahma-kāṇḍa, am,* n. = *jñāna-kāṇḍa,* that inner portion of the Veda which relates to spiritual knowledge or the knowledge of Brahma. (opposed to *karma-kāṇḍa* or the knowledge of rites and ceremonies); N. of a work or section of a work by Bhartṛi-hari. — *Brahma-kāya, ās,* m. pl., N. of a particular class of deities. — *Brahmakāyika, as, ī, am,* belonging to the class of deities called Brahma-kāyas. — *Brahma-kāra, as, ā, am,* Ved. making prayers, offering prayers; (Sāy.) = *annasya havir-lakshaṇasya kartā,* preparing sacrificial food. — *Brahma-kāshṭha,* the plant Thespesia Populnea; a mulberry tree. — *Brahma-kileya* (?), *as,* m., N. of a man. — *Brahma-kilbisha, am,* n., Ved. an offence against Brāhmans. — *Brahma-kuṇḍa, am,* n., N. of a sacred pool. — *Brahma-kuśā,* f. a species of plant (= *aja-modā;* cf. *brahma-kośī*). — *Brahma-kūṭa, as,* m., N. of a sacred mountain. — *Brahma-kūrća,* a particular kind of penance. — *Brahma-kṛit, t, t, t,* making or offering prayers, singing hymns of praise (Sāy. = *stota-kṛit*); one who prays, a devout worshipper (Ved.); (*t*), m. an epithet of Indra (' making pious or devout?,' Ved.); an epithet of Vishṇu. — *Brahma-kṛita, as,* m., N. of a man. — *Brahma-kṛiti, is,* f., Ved. the making of prayers, praying, devotion (Sāy. = *kriyamāṇam stotram*). — *Brahma-ketu, us,* m., N. of a man. — *Brahma-kośa, as,* m. receptacle or treasury of the Brahman, i. e. of the sacred word or text, &c.; (*ī*), f. a species of plant (= *aja-modā;* cf. *brahma-kuśā*). — *Brahma-kshetra, am,* n., N. of a sacred district. — *Brahma-khaṇḍa, am,* n., N. of the first book of the Brahma-vaivarta-Purāṇa. — *Brahma-gandha, as,* m., Ved. the odour or perfume of Brahman. — *Brahma-garbha, as,* m. the embryo of a Brāhman (?); N. of a law-giver; (*ā*), f. a species of plant, Polanisia Icosandra. — *Brahma-gavī,* f., Ved. a cow belonging to a Brāhman. — *Brahma-gāyatrī,* f., N. of a particular magical formula. — *Brahma-gārgya, as,* m., N. of a man. — *Brahma-giri, is,* m., N. of a mountain. — *Brahma-gītā, ās,* f. pl., N. of particular verses ascribed to Brahmā (and given in Mahā-bh. Anuśāsana-p. 2146–2152); N. of a work forming chapters 6–9 of the Jñāna-khaṇḍa of the Śiva-Purāṇa and treating of the Vedānta and Yoga systems. — *Brahmagītā-vyākhyā,* f., N. of a commentary by Mādhava on the Brahma-gītā. — *Brahma-gītikā,* f. 'the song of Brahmā,' a N. of certain verses. — *Brahma-gupta, as,* m., N. of a son of Brahmā by the wife of the Vidyā-dhara Bhīma; of an astronomer born A. D. 598; of a chief of the Bhakta sect; of a Trigarta-shashṭha, (in this sense also read *brāhmagupta*); (*ās*), m. pl., N. of a race. — *Brahmaguptīya, as,* m. a prince of the Brahma-guptas. — *Brahma-gola, as,* m. 'the globe of Brahman,' the universe. — *Brahma-gaurava, am,* n. the potency of the weapon given by the god Brahmā (Bhaṭṭi-kāvya IX. 76). — *Brahma-granthi, is,* m. a term applied to a particular joint of the body. — *Brahma-graha, as,* m. = *brahma-rākshasa,* q. v. — *Brahma-grāhin, ī, iṇī, i,* Ved. worthy to receive that which is holy; (also read *brahmārgha*.) — *Brahma-ghātaka, as,* m. the slayer or murderer of a Brāhman. — *Brahma-ghātin, ī, inī, i,* slaying a Brāhman; (*ī*), m. (according to a Scholiast) an epithet of Bhṛigu; (*inī*), f. a woman on the second day of the menses. — *Brahma-ghosha, as,* m. 'prayer-sound,' the murmur arising from the recital of prayers; the sacred word, the text of the Veda; the reading or repeating of the Veda. — *Brahma-ghna, as, ī, am,* slaying a Brāhman; (*as*), m. the slayer or murderer of a Brāhman; (*ī*), f. the plant Aloe Perfoliata. — *Brahma-ćakra, am,* n. the wheel of Brahman, circle of the universe (Ved.); epithet of a particular magical circle. — *Brahma-ćarya, am,* n. sacred study, religious studentship, the condition of a young Brāhman or student in the first period of his life [cf. *āśrama, brahma-ćārin*]; religious self-restraint, pious austerity, the controlling of the senses, abstinence, chastity, sanctity; (*as*), m. a religious student; (*ā*), f. chastity. — *Brahmaćarya-vat, ān, atī, at,* leading the life of a religious student, practicing chastity. — *Brahmaćarya-vrata, am,* n. a vow of chastity. — *Brahmaćarya-skhalana, am,* n. falling or deviating from chastity, incontinence. — *Brahma-ćāraṇī,* f. = *bhārgī,* Clerodendrum Siphonanthus; (a wrong form for *brahma-ćāriṇī*.) — *Brahma-ćārika, am,* n. religious studentship. — *Brahma-ćārin, ī, iṇī, i,* studying sacred learning; practicing continence or chastity; (*ī*), m. a Brāhman who practices chastity, especially a religious student (or young Brāhman in the first *āśrama* or period of his life [cf. *āśrama*] from the time of his investiture with the sacrificial thread till he marries and becomes a householder, or one who remains with his spiritual teacher studying the Veda and observing the duties of a student, cf. Manu II. 219; the title of Brahma-ćārin is also given to a particular class of ascetics, and to Pandits learned in the Veda, and by the Tantras to persons whose chief virtue is the observance of continence; in Atharva-veda XI. 5. great powers are ascribed to the Brahma-ćārin; he appears in some particulars to be identified with the Supreme Being, and is even said to be the source of the *brahma jyeshṭham* or primitive Veda); N. of a Gandharva; an epithet of Skanda; of Śiva; (*iṇī*), f. a woman observing a vow of chastity; an epithet of Durgā; N. of various plants, Clerodendrum Siphonanthus; = *karuṇī;* Thespesia Populnea. — *Brahma-ćodana, as, ī, am,* Ved. inciting or encouraging prayer; urging or inciting Brāhmans; (according to Mahī-dhara = *brāhmaṇānām yajñam prati prerakaḥ*.) — *Brahma-ja, as,* m. 'sprung from that which is holy,' an epithet of Kārttikeya; (*ās*), m. pl. (with Jainas) N. of a class of divinities enumerated among the Kalpa-bhavas. — *Brahma-ja-jña, as, ā, am,* Ved. begotten by and knowing Brahman; knowing what is produced by Brahman, i. e. knowing all things (?). — *Brahma-jaṭā* or *brahma-jaṭī,* f. the plant Artemisia Indica. — *Brahma-janman, a,* n. divine or spiritual birth, the second birth effected by sacred study or knowledge, investiture with the sacred thread; (*ā, ā, a*), begotten by or sprung from Brahman (said of Prajā-pati). — *Brahma-japa, as,* m., Ved., N. of a particular form of prayer. — *Brahma-jāmala* = *brahma-yāmala,* q. v. — *Brahma-jāyā,* f., Ved. the wife of a Brāhman; (Juhū Brahma-jāyā is the reputed authoress of the hymn Ṛig-veda X. 109.) — *Brahma-jāra, as,* m. the paramour of a Brāhman's wife. — *Brahma-jīvin, ī, inī, i,* living by sacred knowledge, gaining a livelihood by religious learning; (*ī*), m. a mercenary Brāhman (who converts his religious duties into a trade, performing sacrifice, teaching the Veda &c. for hire). — *Brahma-jushṭa, as, ā, am,* Ved. gratified by prayer or devotion. — *Brahma-jūta, as, ā, am,* Ved. urged on by prayer, incited by devotion; (Sāy.) = *stotreṇākrishṭaḥ,* attracted by a hymn of praise. — *Brahma-jña, as, ā, am,* knowing sacred things, one who has spiritual wisdom or who knows Brahma as the one all-pervading Spirit, a sage; (*as*), m. an epithet of Vishṇu; of Kārttikeya. — *Brahma-jñāna, am,* n. divine knowledge, true knowledge of the Deity or of the Veda, knowledge of the universal permeation of one Spirit as taught by the Vedānta, spiritual wisdom. — *Brahmajñānin, ī, inī, i,* possessing true knowledge of the Deity, having true spiritual knowledge; [cf. *brahma-jñāna*.] — *Brahma-jya, as, ā, am,* Ved. annoying

or using violence against a Brāhman, oppressing a Brāhman. — *Brahma-jyeya, am,* n., Ved. the act of annoying or using violence against a Brāhman. — *Brahma-jyeshṭha, as,* m. the elder brother of Brahmā; (*as, ā, am*), Ved. having Brahman for the first or chief. — *Brahma-jyotis,* n. the splendor of Brahman, brightness of the Deity, (also written *brahma jyotis*); an epithet of Śiva; (*is, is, is*), Ved. having the splendor of Brahman, having the splendor of the sacred office; (according to a Scholiast) having the splendor of a presiding priest. — 1. *brahmaṇ-vat, ān, atī, at,* Ved. accompanied by prayer, devout; having sacred acts; containing the word Brahman; including or representing the priesthood; (*ān*), m. an epithet of Agni; (*atī*), f. an epithet of Ishṭakā. — 2. *brahmaṇ-vat,* ind., Ved. like a Brāhman. — *Brahma-tattva, am,* n. the true knowledge of Brahma or the Supreme Spirit. — *Brahma-tarka-stava, as,* m., N. of a Vedānta work by Appayya-dīkshita. — *Brahmatarkastava-vivaraṇa, am,* n., N. of a commentary on the Brahma-tarka-stava. — *Brahma-tas,* ind. from the Brāhmanical caste, from the Brāhmans. — *Brahma-tā,* f. the state or condition of a Brāhman, 'Brāhmanhood;' the state or nature of Brahma or of the Supreme Spirit, divine nature. — *Brahma-tāla, as,* m. (in music) N. of a particular measure of time. — *Brahma-tīrtha, am,* n., N. of a place of pilgrimage on the Revā or Narmadā river; Costus Speciosus or C. Arabicus. — *Brahma-tunga, as,* m., N. of a mountain. — *Brahma-tejas, as,* n. the glory or power of Brahman; the glory or lustre supposed to surround a Brāhman, Brāhmanical splendor; (*ās, ās, as*), having the glory or power of Brahman or of a Brāhman; (*ās*), m., N. of a Buddha. — *Brahmatejo-maya, as, ī, am,* made or composed of the glory of Brahman or the Supreme Spirit, having divine splendor. — *Brahma-tva, am,* n. the office of the Brahman or chief priest; the state or condition of a Brāhman, 'Brāhmanhood;' the state or condition of Brahma or the Supreme Spirit, identification with Brahma; godhead. — *Brahma-tvać, k,* the plant Alstonia Scholaris. — *Brahmatva-paddhati, is,* f. 'guide-book for the office of a chief priest,' N. of a work by Rāma-krishṇa. — *Brahma-da, as, ā, am,* imparting religious knowledge, a giver of sacred knowledge; (*as*), m. a spiritual teacher. — *Brahma-daṇḍa, as,* m. 'staff of Brahman,' epithet of a mythical weapon; the curse of a Brāhman; an epithet of Śiva; a species of plant (= *brahma-yashṭi*); epithet of a particular Ketu; (*ī*), f. a species of plant (= *aja-daṇḍī, kaṇṭa-pattra-phalā*). — *Brahma-daṇḍin, ī,* m., N. of a sage. — *Brahma-datta, as, ā, am,* given by Brahmā; given by Brahma; (*as*), m., N. of a man; of a man with the patronymic Ćaikitāneya; of a king of the Pañćālas in Kāmpilya; of a king of the Śālvas; of a prince in Vārāṇasī; of a prince in Śrāvastī; of a prince in Campā; of a prince in Kusuma-pura; of the twelfth Ćakra-vartin in Bhārata; of a Brāhman; of a merchant; of a king; (*ās*), m. pl. his descendants. — *Brahma-darbhā,* f. Ligusticum Ajowan. — *Brahma-dātri, tā, trī, tri,* = *brahma-da.* — *Brahma-dāna, am,* n. the gift of sacred knowledge. — 1. *brahma-dāya, as,* m. [cf. 1. *dāya*], the gift of sacred knowledge, instruction in the Vedas; (*as, ā, am*), imparting or teaching sacred knowledge. — 2. *brahma-dāya, as,* m. [cf. 2. *dāya*], sacred knowledge as an inheritance or portion; the earthly possession or portion of a Brāhman. — *Brahmadāya-hāra, as, ī, am,* one who receives the gift of sacred knowledge. — *Brahmadāyāda* (°*ya-āda*), *as,* m. one who receives sacred knowledge as his inheritance, i. e. the son of a Brāhman. — *Brahma-dāru, u, us,* n. m. the Indian mulberry tree, Morus Indica. — *Brahma-dāsa, as,* m., N. of the father of Nārāyaṇa-dāsa (author of the Praśnārṇava); of a king who reigned in the beginning of the fifteenth century. — *Brahma-dina, am,* n. a day of Brahmā. — *Brahma-deya, as, ā, am,* given (in marriage) after the manner of Brāhmans, married according to the Brāhmo vivāha (see Manu III. 27). — *Brahma-daitya, am,* n. a Brāhman changed into a Daitya. — *Brahma-dvāra, am,* n. ingress into Brahma or the Supreme Spirit. — *Brahma-dvish, ṭ, ṭ, ṭ,* or *brahma-dveshin, ī, iṇī, i,* 'prayer-hating,' hostile to devotion and holy acts, hating religion, godless, impious (said of men and demons; Sāy. = *brāhmaṇānām mantrāṇām vā dveshṭā,* a hater of Brāhmans or hating prayers; cf. *brahma-vidvish*); (according to Kullūka) hating Brāhmans. — *Brahma-dvesha, as,* m. hatred of Brāhmans. — *Brahma-dhara, as, ā, am,* possessing holy knowledge. — *Brahma-dharma-dvish, ṭ, ṭ, ṭ,* one who hates the Veda and the duties prescribed by it. — *Brahma-dhātu, us,* m. an essential portion of Brahman. — *Brahma-dhvaja, as,* m., N. of a Buddha. — *Brahma-nadī,* f. 'the river of Brahmā,' an epithet of the Sarasvatī. — *Brahma-nābha, as,* m. 'having Brahmā on the navel,' an epithet of Vishṇu, (Brahmā having arisen from a lotus which sprang from the navel of Vishṇu.) — *Brahma-nāla, am,* n., N. of a sacred bathing-place in Benares. — *Brahma-nirukta, am,* n., N. of a work mentioned in Mādhava's Parāśara-smṛiti. — *Brahma-nirvāṇa, am,* n. extinction in Brahma, absorption into the Supreme Spirit. — *Brahma-nishṭha, as, ā, am,* abiding in Brahma, absorbed in the contemplation of the Supreme Spirit; (*as*), m. the mulberry tree. — *Brahma-nīḍa, am,* n. the resting-place of Brahman or of 'the holy.' — *Brahma-nutta, as, ā, am,* Ved. cast out through the efficacy of a sacred text. — *Brahma-pati, is,* m., Ved. = *brahmaṇas-pati,* q. v. — *Brahma-pattra, am,* n. 'Brahman's leaf,' i. e. the leaf of Butea Frondosa; [cf. *brahma-pādapa.*] — *Brahma-patha, as,* m. the way to Brahman or the Supreme Spirit; the way to Brahmā. — *Brahma-pada, am,* n. the place of Brahman or the Supreme Spirit, the place or nature of spiritual being; the station or rank of Brahmā; the station or rank of a Brāhman. — *Brahma-pannaga, as,* m., N. of a Marut; (also read *bahu-pannaga.*) — *Brahma-parishadya* = *brahma-pārshadya,* q. v. — *Brahma-parṇī,* f. a species of plant, Hemionitis Cordifolia (= *pṛiśni-parṇī*). — *Brahma-parvata, am,* n. 'mountain of Brahmā,' N. of a place. — *Brahma-palāśa, ās,* m. pl., N. of a school of the Atharva-veda; (also written *brāhmapalāśa.*) — *Brahma-pavitra, as,* m. Kuśa grass, Poa Cynosuroides. — *Brahma-pādapa, as,* m. 'tree of Brahman,' the tree Butea Frondosa. — *Brahma-pārshadya, ās,* m. pl. (with Buddhists) 'retinue of Brahmā,' N. of a class of divinities. — *Brahma-pāśa, as,* m. 'noose of Brahmā,' N. of a mythical weapon, a weapon given by Brahmā (Bhaṭṭi-kāvya IX. 75). — *Brahma-pitṛi, tā,* m. 'father of Brahmā,' Vishṇu; [cf. *brahma-nābha.*] — *Brahma-piśāća, as,* m. = *brahma-rākshasa,* q. v. — *Brahma-putra, as,* m. the son of a priest or Brāhman (Ved.); (Sāy.) = *brāhmaṇāććhaṃsin,* q. v.; a son of Brahmā (as Sanat-kumāra, Manu, &c.); N. of a river (rising at the eastern extremity of the Himālaya in Thibet, flowing through Assam, where it is joined by the Sanpoo, and falling with the Ganges into the Bay of Bengal); of a place of pilgrimage (probably the source of the Brahma-putra river); of a lake; N. of a sacred district; a kind of vegetable poison; (*ī*), f. 'daughter of Brahmā,' an epithet of the river Sarasvatī [cf. *brahma-nadī*]; a kind of esculent root (= *vārāhī*). — *Brahmaputra-tā,* f. the being a son of Brahman, divine sonship. — *Brahma-pura, am,* n. 'city of Brahmā,' N. of a city in heaven; of a city on earth; of a kingdom; a term applied to the heart (Ved.); a term applied to the body (Ved.); (*ī*), f. the city of Brahmā (in heaven), the capital of Brahmā on the mountain Kailāsa; N. of any city the inhabitants of which are mostly Brāhmans; an epithet of Benares; N. of a peak in the Himālaya range. — *Brahma-puraka, ās,* m. pl., N. of a people. — *Brahma-purāṇa, am,* n., N. of one of the eighteen Purāṇas so called as revealed by Brahmā to Daksha, (this Purāṇa is sometimes placed first and therefore called Ādi-Purāṇa; its main object appears to be the promotion of the worship of Kṛishṇa.) — *Brahma-purusha, as,* m., Ved. an assistant of the Brahman or chief priest, see *brahman;* a minister of Brahman (said of the five vital airs); = *brahma-rākshasa,* q. v. — *Brahma-purogava, as, ī, am,* Ved. preceded by Brahman or 'the holy.' — *Brahma-purohita, as,* m., Ved. having the sacerdotal class for a Puro-hita; (*ās*), m. pl. 'the high priests of Brahman,' (with Buddhists) epithet of a class of divinities. — *Brahma-pushpi, is,* m., N. of a man; (probably wrongly for *brāhmapushpa,* a patronymic fr. *brahma-pushpa.*) — *Brahma-pūta, as, ā, am,* Ved. purified by devotion; purified by Brahman (Brahma or Brahmā). — *Brahma-pralaya, as,* m. the universal destruction that takes place at the end of every hundred years of Brahmā, in which even Brahmā himself is swallowed up. — *Brahma-prasūta, as, ā, am,* Ved. urged or requested by a Brāhman. — *Brahma-prāpti, is,* f. obtainment of Brahma, absorption of the soul into the divine essence. — *Brahma-priya, as, ā, am,* loving or delighting in devotion. — *Brahma-prī, īs, īs, i,* Ved. loving or delighting in devotion; (Sāy.) = *somalakshaṇenānnena prītaḥ.* — *Brahma-badha,* see *brahma-vadha.* — *Brahma-bandhava, am,* n., Ved. (probably) the office or occupation of a priest's assistant; (perhaps a wrong form for *brāhmabandhava.*) — *Brahma-bandhu, us,* m. 'the kinsman of a Brāhman,' an unworthy member of the Brāhmanical class, a contemptuous term for a Brāhman; a Brāhman only in name; (according to Sāy.) a Brāhman who does not perform his Sandhyā or devotions at sunrise and sunset. — *Brahmabandhu-tā,* f. the being a Brāhman only in name. — *Brahma-bala, as,* m., N. of a man. — *Brahma-bali, is,* m., N. of a teacher of the Atharva-veda. — *Brahma-bileya* (?), *as,* m., N. of a man; (also written *brahma-vileya.*) — *Brahma-bīja, am,* n. 'germ of religious knowledge,' an epithet of the mystical syllable *Om;* a mulberry tree. — *Brahma-bodhyā,* f., N. of a river; (also read *brahma-vedhyā.*) — *Brahma-bruvāṇa, as, ā, am,* calling one's self a Brāhman, professing or pretending to be a Brāhman; [cf. *bruva.*] — *Brahma-bhadrā,* f. a species of plant (= *trāyamāṇā*). — *Brahma-bhavana, am,* n. the abode of Brahman. — *Brahma-bhāga, as,* m., Ved. the share of a priest, the portion of a Brahman or chief priest; a mulberry tree. — *Brahma-bhāva, as,* m. the becoming Brahma, entrance or re-absorption into the Supreme Spirit. — *Brahma-bhāvana, as, ā, am,* revealing or imparting religious knowledge. — *Brahma-bhid, t, t, t,* 'dividing Brahma,' making many Brahmas out of the one Brahma. — *Brahma-bhuvana, am,* n. the world of Brahmā. — *Brahma-bhūta, as, ā, am,* become (one with) Brahma or the universal spirit, entered into Brahma; (*am*), n. that which is identified with the universal spirit, condition of Brahma (?). — *Brahma-bhūti, is,* f. twilight. — *Brahma-bhūmi-jā,* f. 'growing in the land of Brahmā,' N. of a species of plant. — *Brahma-bhūya, am,* n. the becoming (one with) Brahma, identification or identity with Brahma, absorption into Brahma; final felicity, ultimate happiness; the state or rank of a Brāhman, 'Brāhmanhood.' — *Brahmabhūya-tva, am,* n. the becoming one with Brahma; the condition of a Brāhman. — *Brahma-bhūyas, ān, asī, as,* becoming one with Brahma, being absorbed into Brahma; (*as*), n. absorption into Brahma. — *Brahma-maṅgala-devatā,* f. an epithet of Lakshmī. — *Brahma-maṭha, as,* m. 'the college of Brahman,' N. of a college of theology in Kaśmīra. — *Brahma-maṇḍūkī,* f. Clerodendrum Siphonanthus; (also written *brahma-māṇḍūkī;* cf. *brāhmī.*) — *Brahma-mati, is,* m. (with Buddhists) N. of a demon. — *Brahma-maya, as, ī, am,* consisting or made of Brahma, identified with Brahma, belonging or relating to the Veda, (according to Malli-nātha on Kumāra-s. V. 30 = *vaidika*); belonging to or fit for a Brāhman. — *Brahma-maha, as,* m. a feast in honour of the Brāhmans. — *Brahma-māṇḍūkī* = *brahma-maṇḍūkī,* q. v. — *Brahma-mitra, as,*

ā, am, having Brahman for a friend, befriended by Brahman; having the Brāhmans for friends; (*as*), m., N. of a Muni. — *Brahma-mīmāṅsā,* f. 'investigation into Brahma or the spiritual doctrine of the Veda,' N. of the Vedānta philosophy treating of the Supreme Spirit (= *uttara-mīmāṅsā, śārīraka-mīmāṅsā, vedānta,* q.q. v.v.). — *Brahmamīmāṅsā-bhāshya, am,* n., N. of a commentary by Saṅkarāćārya. — *Brahmamīmāṅsā-bhāshyakāra, as,* m. 'commentator on the Brahma-mīmāṅsā,' an epithet of Saṅkarāćārya. — *Brahmamīmāṅsābhāshya-vivaraṇa, am,* n., N. of a commentary by Ānanda-tīrtha on Saṅkarāćārya's Brahmamīmāṅsā-bhāshya. — *Brahma-mūrti, is, is, i,* having the figure of Brahmā, in the form of Brahmā. — *Brahma-mūrdha-bhṛit, t,* m. 'carrying the head of Brahmā,' an epithet of Śiva (as having in a dispute cut off one of Brahmā's heads). — *Brahma-mekhala, as,* m. the plant Saccharum Munjia (*muñja*), of which the sacred thread of a Brāhman is made. — *Brahma-medhyā,* f., N. of a river. — *Brahma-yajña, as,* m. 'the offering of prayer or of repeating the Veda,' repeating by heart or recitation of a sacred text, teaching and repeating the Vedas (regarded as one of the five Mahā-yajñas or great sacrifices, see Manu III. 70, where Kullūka explains *brahma-yajña* by *adhyāpana* and *adhyayana*); N. of the thirty-first chapter of the Sṛishṭi-khaṇḍa of the Padma-Purāṇa; [cf. *brahma-sattra.*] — *Brahma-yajña-māhātmya, am,* n., N. of a chapter of the Purāṇa-sarvasva. — *Brahmayajña-vidhi, is,* m., N. of a chapter of Mādhava's Parāśara-smṛiti. — *Brahmayajñādi-vidhi* (°*ña-ād*°), *is,* m., N. of a work. — *Brahma-yaśas, as,* or *brahma-yaśasa, am,* n., Ved. the glory or majesty of Brahman. — *Brahma-yaśasin, ī, inī, i,* Ved. renowned for sanctity. — *Brahma-yashṭi, is,* or *brahma-yashṭikā,* or *brahma-yashṭī,* f. the plant Clerodendrum Siphonanthus; Ligusticum Ajowan. — *Brahma-yāga, as,* m. (probably) = *brahma-yajña,* q. v. — *Brahma-yātu, us,* m. epithet of a particular Yātu; [cf. *deva-yātu.*] — *Brahma-yāmala,* N. of a Tantra; (also written *brahma-jāmala.*) — *Brahma-yuga, am,* n. the age of the Brāhmans, (opposed to *kshatrasya yugam,* the age of the Kshatriyas, Hari-vaṅśa 11808.) — *Brahma-yuj, k, k, k,* Ved. harnessed by prayer or devotion (i. e. bringing Indra in answer to the prayers of men, said of the horses of that deity; Sāy. = *parivṛidhena mantreṇa yujyamānaḥ*). — *Brahma-yoga, as,* m. use or employment of prayer, the binding power or efficacy of devotion (Ved.); cultivation of spiritual knowledge. — *Brahma-yoni, is,* f. original source in Brahma, home in Brahma; (*is, is, i*), having the original source or home in Brahma; descended or sprung from Brahmā; (*is, ī*), f., N. of a place of pilgrimage; (*is*), m., N. of a mountain (= *brahma-giri*). — *Brahma-yoni-stha, as, ā, am,* intent on the means of attaining sacred knowledge or the supreme godhead, (according to Kullūka on Manu X. 74 = *brahma-prāpti-kāraṇa-brahma-dhyāna-nishṭha.*) — *Brahma-rakshas, as,* n., N. of a kind of evil demon (= *brahma-rākshasa,* q. v.). — *Brahma-ratna, am,* n. a valuable present made to Brāhmans. — *Brahma-ratha, as,* m. the chariot or carriage of a Brāhman. — *Brahma-randhra, am,* n. a suture or aperture in the crown of the head and through which the soul is said to escape on death. — *Brahma-rasa, as,* m., Ved. the savour of Brahman, the savour of divine knowledge. — *Brahma-rākshasa, as,* m. a kind of evil demon, a fiend of the Brāhmanical class, the ghost of a Brāhman who in his lifetime indulged a haughty and disdainful spirit; a species of plant commonly called Thorarohiḍā; (*ī*), f. epithet of one of the nine Samidhs. — *Brahma-rāja, as,* m., N. of a king; of a man. — *Brahma-rāta, as,* m. 'given by Brahmā,' an epithet of Śuka; N. of the father of Yājñavalkya. — *Brahma-rātra, as,* m. 'the night of Brahmā,' epithet of a particular hour of night. — *Brahma-rātri, is,* m. an epithet of Yājñavalkya; (an incorrect form for *brāhmarāti.*) — *Brahma-rāśi, is,* m. the whole circle of sacred knowledge, whole mass of the sacred text; 'a mass of holiness,' an epithet of Paraśu-rāma; a particular constellation, (according to a Scholiast = *śravaṇa,* q. v.) — *Brahma-rīti, is,* f. a kind of brass. — *Brahma-rūpiṇī,* f. a species of plant (commonly called Bāḍāṅgula). — *Brahma-rekhā,* f. 'line of Brahmā,' the lines or destiny written by Brahmā on the forehead of every creature, the predestined lot of a man. — *Brahmarshi* (°*ma-ṛi*°), *is,* m. 'Brāhmanical sage,' epithet of a particular class of sages [cf. *ṛishi*] supposed to belong to the Brāhmanical caste (as Vasishṭha, &c.; higher than Maharshi, q. v.; also written *brahma-ṛishi,* see Grammar 38. *h*). — *Brahmarshi-tā,* f. or *brahmarshi-tva, am,* n. the being a Brahmarshi, the rank of a sage of the Brāhmanical class. — *Brahmarshi-deśa, as,* m. 'the country of the Brahmarshis,' including Kuru-kshetra and the country of the Matsyas, Pañćālas, and Śūrasenakas (see Manu II. 19). — *Brahma-lakshaṇa-vākyārtha* (°*ya-ar*°), N. of an abridgement of the Vedānta-sudhā-rahasya. — *Brahma-likhita, am,* n. or *brahma-lekha, as,* m. 'Brahmā's writing,' a man's destiny written on his forehead (= *brahma-rekhā*). — *Brahma-loka, as,* m. the world of Brahmā, i. e. the heaven or place of residence of Brahmā, (a division of the universe and one of the supposed residences of pious spirits.) — *Brahma-vaktṛi, tā,* m. a proclaimer of religious truths, a teacher of the Veda. — 1. *brahma-vat, ān, atī, at,* possessed of Brahma; possessing religious learning. — 2. *brahma-vat,* ind. according to the sacred text, according to the Veda. — *Brahma-vada* or *brahma-vala, ās,* m. pl., N. of a school; (probably an incorrect form.) — *Brahma-vadya, am,* n. knowledge or declaration of Brahma, = *brahmodya,* q. v.; (*as, ā, am*), in *brahma-vadyā kathā,* see Vopa-deva XXVI. 21. — *Brahma-vadha, as,* m. or *brahma-vadhyā,* f. the murder of a Brāhman. — *Brahmavadhyā-kṛita, am,* n. an act of Brāhmanicide, the crime of killing a Brāhman. — *Brahma-vani, is, is, i,* Ved. (according to Mahī-dhara) devoted to the Brāhmans. — *Brahma-varćas,* see *brahma-varćasa.* — *Brahma-varćasa, am,* n. divine glory or splendor; eminence in holiness or in sacred knowledge, spiritual pre-eminence, holiness resulting from the study and observance of the Vedas; the sanctity or superhuman power of a Brāhman. — *Brahma-varćasin* or *brahma-varćasvin, ī, inī, i,* eminent in religious learning, holy; illumined by the Vedas; (*ī*), m. an illustrious priest, holy Brāhman, (Mahī-dhara = *yajñādhyayana-śīlo brāhmaṇaḥ.*) — *Brahma-varćasya, as, ā, am,* see Vārttika to Pāṇ. V. 1, 39. — *Brahma-varta, as,* m. = *brahmāvarta,* q. v. — *Brahma-vardhana, am,* n. copper (which is considered peculiarly suitable for sacrificial utensils). — *Brahma-vala* = *brahma-vada,* q. v. — *Brahma-vallī,* f. Brahmā's tendril or creeper. — *Brahmavallī-lipi,* N. of a work. — *Brahma-vāṭīya, as, ā, am,* epithet of a kind of Muni. — *Brahma-vāda, as,* m., Ved. speaking of sacred matters, declaring or teaching spiritual knowledge, citing the Vedas; (*as, ā, am*), = *brahma-vādin.* — *Brahmavādi-tva, am,* n. the being an expounder of the Veda. — *Brahma-vādin, ī, inī, i,* one who recites the Veda, a defender or expounder of the Veda, a theologian, speaking of or discussing sacred matters; one who asserts that all things are Brahma, a follower of the Vedānta system of philosophy. — *Brahma-vādya, am,* n., Ved. rivalry in sacred knowledge or in magical power, (according to the commentator, also *as, ā, am;* cf. *brahma-vadya, brahmodya.*) — *Brahma-vāluka, am,* n., N. of a Tīrtha. — *Brahma-vāsa, as,* m. the abode of Brahmā, the heaven of Brahmā. — *Brahma-vāhas, ās, ās, as,* Ved. one to whom prayers are offered (said of Indra); (Sāy.) = *stotreṇa prāpyamāṇaḥ,* obtained by prayer; = *stotrasya vāhakaḥ,* the accepter of prayer. — *Brahmavit-tva, am,* n. (fr. *brahma-vid*), knowledge of Brahma or the Supreme Spirit. — *Brahma-vid, t, t, t,* or *brahma-vida, as, ā, am,* knowing Brahma or the Supreme Spirit, a theologian, philosopher, sage; skilled in sacred spells or magical charms. — *Brahma-vidyā,* f. knowledge of 'the holy' or of Brahma; knowledge of the Supreme Spirit or Soul of the Universe; N. of an Upanishad. — *Brahmavidyā-tīrtha, as,* m., N. of an author. — *Brahmavidyābharaṇa* (°*yā-ābh*°), *am,* n., N. of a commentary by Advaitānanda on the Śārīraka-mīmāṅsā-bhāshya. — *Brahma-vidvas, vān, ushī, vas,* Ved. one who knows Brahma, knowing the Supreme Spirit. — *Brahma-vidvish, ṭ, ṭ, ṭ,* = *brahma-dvish,* q. v. — *Brahma-vindu, us,* m. a drop of saliva sputtered while reciting the Veda; N. of an Upanishad connected with the Atharva-veda. — *Brahma-vivardhana, as,* m. 'increasing religious knowledge,' an epithet of Vishṇu. — *Brahma-viśesha-ćitta-paripṛiććhā,* f., N. of a Buddhist Sūtra work. — *Brahma-vṛiksha, as,* m. 'the divine tree' or 'Brahma regarded as a tree;' the Palāśa tree, Butea Frondosa; the glomerous fig-tree, Ficus Glomerata. — *Brahma-vṛitti, is,* f. the livelihood or means of subsistence of a Brāhman. — *Brahma-vṛiddha, as, ā, am,* Ved. become great by devotion, increased by prayer. — *Brahma-vṛiddhi, is,* m., N. of a man. — *Brahma-vṛinda, am,* n. a company or assemblage of Brāhmans; (*ā*), f., N. of the city of Brahmā. — *Brahma-veda, as,* m. 'the Veda of sacred spells or charms,' a N. of the Atharva-veda; the Veda of the Brāhmans, (opposed to *kshatra-veda,* q. v.); knowledge of Brahma, monotheism; knowledge of the Vedas. — *Brahmaveda-maya, as, ī, am,* consisting of the Brahma-veda. — *Brahma-vedi, is,* f. 'the altar of Brahmā,' N. of the country between the five lakes of Rāma in Kuru-kshetra. — *Brahma-vedin, ī, inī, i,* = *brahma-vid,* knowing or acquainted with the Vedas or spiritual knowledge. — *Brahma-vedhyā,* another form for *brahma-bodhyā,* q. v. — *Brahma-vaivarta* or *brahma-vaivartaka, am,* n. 'changes of Brahman' (who is identified with Kṛishṇa), N. of a Purāṇa, (this Purāṇa, which is one of the most modern of the eighteen, contains prayers and invocations addressed to Kṛishṇa, descriptions of Vṛindāvana and Go-loka, with tedious narratives about Kṛishṇa and his love for the Gopīs and Rādhā.) — *Brahma-vrata, am,* n., N. of a religious observance; a vow of chastity. — *Brahma-śalya, as,* m. a species of plant (= *sama-valka*); the tree Mimosa Arabica. — *Brahma-śāyin, ī, inī, i,* resting or reposing in Brahma. — *Brahma-śālā,* f. the hall of Brahmā; N. of a sacred place. — *Brahma-śāsana, am,* n. an edict addressed to the Brāhmans; a command of Brahmā; the command of a Brāhman, = *dharma-kīlaka;* (*as*), m., N. of a Grāma. — *Brahma-śiras, as,* or *brahma-śīrshan, a,* n. 'the head of Brahmā,' N. of a mythical weapon. — *Brahma-śumbhita, as, ā, am,* Ved. cleansed by prayer, adorned by devotion. — *Brahma-śrī, īs,* f., N. of a Sāman. — *Brahma-śrī-mantra, as,* m., N. of a chapter of Kṛishṇānanda's Tantra-sāra. — *Brahma-saṃśita, as, ā, am,* Ved. sharpened by prayer or by a sacred text (Sāy. = *mantreṇa tīkshṇī-kṛitaḥ*). — *Brahma-saṃsad, t,* f. Brahman's hall of assembly or court. — *Brahma-saṃstha, as, ā, am,* Ved. wholly devoted to Brahma or to religious knowledge, attaining to union with Brahma. — *Brahma-saṃhitā,* f. a collection of prayers; N. of a short treatise on the Vedānta system. — *Brahmasaṃhitā-vyākhyā,* f., N. of a commentary on the Brahma-saṃhitā. — *Brahma-satī,* f. a N. of the river Sarasvatī. — *Brahma-sattra, am,* n. the sacrifice or offering of devotion or abstract meditation, absorption in the holy one; study and teaching of the Vedas, the constant repetition of the Vedas or a particular portion of the Vedas which is constantly studied and repeated (Manu II. 106; cf. *brahma-yajña*). — *Brahma-sattrin, ī, iṇī, i,* offering the sacrifice of prayer, absorbed in the holy one. — *Brahma-sadana, am,* n. the seat of the Brahman or chief priest (Ved.); the abode or heaven of Brahmā; N. of a Tīrtha, (in this sense a various reading for *veda-vadana.*) — *Brahma-sadas, as,* n. the resi-

dence or court of Brahmā. — *Brahma-sabhā*, f. the hall or court of Brahmā. — *Brahma-sambandhu, as*, m. = *brahma-rākshasa*, q. v. — *Brahma-sambhava, as, ā, am*, sprung from Brahman; coming from Brahmā; spring or descended from Brāhmans; (*as*), m. (with Jainas) N. of the second black Vāsudeva; of the author of a law-book. — *Brahma-saras, as*, n. 'the lake of Brahmā,' N. of a very sacred bathing-place. — *Brahma-sarpa, as*, m. 'the serpent of Brahmā,' a kind of snake. — *Brahma-sava, as*, m. 'divine clarifying process,' distillation of Soma, (Sāy. *brahma* = *Soma*,) or the (Soma) distillation (performed) by Brāhmans; N. of a particular libation. — *Brahma-sāgara, as*, m., N. of a place. — *Brahma-sāt*, ind. into the state of Brahma, with reference to Brahma. — *Brahmasāt-krita, as, ā, am*, absorbed into the state of Brahma, performed with reference to Brahma. — *Brahma-sāma, am*, or *brahma-sāman, a*, n., Ved., N. of a Sāman (sung to a text recited by the Brahman or chief priest or by the Brāhmaṇāććhaṃsin). — *Brahma-sāyujya, am*, n. intimate union or identification with Brahma, entrance into Brahma. — *Brahma-sārshṭitā*, f. equality or identification with Brahma, union with the Supreme Spirit, (according to Kullūka = *brahmaṇaḥ samāna-gati-tā*.) — *Brahma-sāvarṇa, as*, m., N. of a particular Manu; (*am*), n., N. of his Manv-antara. — *Brahma-sāvarṇi, is*, m., N. of the tenth Manu; (also written *brahmā-sāvarṇi*.) — *Brahma-siddhānta, as*, m., N. of various astronomical works. — *Brahma-siddhi, is*, m., N. of a Muni; (*is*), f., N. of a work by Maṇḍana-miśra. — *Brahma-suta, as*, m. 'the son of Brahmā,' i. e. the Ketu Brahma-daṇḍa. — *Brahma-suvarćalā*, f. a species of plant (an infusion of which is drunk as a penance for eating anything left by a cat, crow, rat, &c., Manu XI. 159); Helianthus; Clerodendrum Siphonanthus (= *brāhmī*). — *Brahma-sū, ūs*, m. 'the son of Brahmā,' an epithet of A-niruddha, son of the god of love; N. of Kāma-deva, the god of love. — *Brahma-sūtra, am*, n. the sacrificial or Brāhmanical thread worn over the shoulder; a Sūtra work treating of true divine knowledge or of the Vedānta philosophy; N. of a work containing the aphorisms of the Vedānta philosophy ascribed to Bādarāyaṇa or Vyāsa, also denominated Vedānta-sūtra and Śārīraka-sūtra, q.q. v.v. — *Brahmasūtra-riju-vyākhyā*, f., N. of a commentary on the Brahma-sūtras by Vijñāna-bhikshu or Vijñāna-yati. — *Brahmasūtra-bhāshya, am*, n., N. of a commentary by Śaṅkarāćārya; of a commentary by Ānanda-tīrtha. — *Brahmasūtra-vritti, is*, f., N. of a commentary by Bodhāyana; of a commentary by Bhairava-dīkshita-tilaka. — *Brahmasūtrānubhāshya* (°*ra-an*°), *am*, n., N. of a commentary by Vallabhāćārya. — *Brahma-sūtrin, ī, iṇī, i*, invested with the Brāhmanical cord. — *Brahma-sūnu, us*, m. (with Jainas) a sovereign of the race of Ikshvāku; N. of the twelfth king of Bhārata. — *Brahma-sṛij, k*, m. 'the creator of Brahmā,' an epithet of Śiva. — *Brahma-soma, as*, m., N. of a sage. — *Brahma-stamba, as*, m. 'Brahman's post or prop,' the world. — *Brahma-stambi, is*, m., N. of a man; (probably a wrong form for *brāhmastambi*, a patronymic fr. *brahma-stamba*.) — *Brahma-steya, am*, n. stealing that which is holy, stealing the Veda, obtaining a knowledge of the Veda by illicit means. — *Brahma-sthala, am*, n., N. of a city, (also read *brahma-pura*); N. of a village. — *Brahma-sthāna, am*, n. 'place or abode of Brahmā,' N. of a Tīrtha; (probably *as*, m.), a mulberry tree. — *Brahma-sphuṭa-siddhānta, as*, m., N. of an astronomical work by Brahma-gupta (whose name is frequently written Brāhma-gupta). — *Brahma-sva, am*, n. Brāhmanical property, money or lands belonging to Brāhmans. — *Brahma-svarūpa, as, ā, am*, of the nature of spirit, of the same essence as the godhead. — *Brahmasva-hārin, ī, iṇī, i*, carrying off or stealing the property of Brāhmans. — *Brahma-svāmin, ī*, m., N. of a man. — *Brahma-hatyā*, f. killing a Brāhman, Brāhmanicide, or any crime equally heinous. — *Brahma-han, ā, ghnī, a*, 'Brāhman-slaying,' murdering a Brāhman, the murderer or slayer of a Brāhman. — *Brahma-huta, am*, n. the oblation or offering to Brāhmans, performance of the rites of hospitality (especially to twice-born guests, = *nṛi-yajña, atithi-pūjana*, one of the Mahā-yajñas, see Manu III. 74, and cf. *brāhmya-huta*). — *Brahma-hṛidaya, as, am*, m. n. the star Capella. — *Brahma-hrada, as*, m., N. of a lake. — *Brahmākshara* (°*ma-ak*°), *am*, n. the sacred and mysterious syllable, the syllable *Om* (regarded as a mystical name of the Deity). — *Brahmākshara-maya, as, ī, am*, consisting of sacred syllables. — *Brahmāgra-bhū* (°*ma-ag*°), *ūs*, m. a horse; [cf. *brahmātma-bhū*.] — *Brahmāñjali* (°*ma-añ*°), *is*, m. 'homage to the divine,' joining the hollowed hands together while repeating the Veda (either as an act of homage or to mark by the motion of the hands so placed the accentuation of the Sāma-veda; cf. Manu II. 71); obeisance to a spiritual preceptor at the beginning or end of a repetition of the Veda; [cf. *añjali*.] — *Brahmāñjali-kṛita, as, ā, am*, one who has joined the hollowed hands in token of homage to the Veda. — *Brahmāṇḍa* (°*ma-aṇ*°), *am*, n. 'the egg of Brahmā,' the mundane egg, the universe, globe, world; N. of a Purāṇa and of an Upa-Purāṇa. — *Brahmāṇḍa-purāṇa, am*, n., N. of one of the eighteen Purāṇas so called as revealed by Brahmā, and containing an account of the egg of Brahmā and the future Kalpas, (this Purāṇa is supposed to be only extant in a number of unauthentic fragments or Khaṇḍas.) — *Brahmāṇḍa-bhāṇḍodara* (°*ḍa-ud*°), *am*, n. the interior of the vessel-like egg of Brahmā. — *Brahmātithi* (°*ma-at*°), *is*, m., N. of a Kāṇva (author of the hymn Ṛig-veda VIII. 5). — *Brahmātma-bhū* (°*ma-āt*°), *ūs*, m. a horse; [cf. *brahmāgra-bhū*.] — *Brahmādanī* (°*ma-ad*°), f. a species of plant (= *haṃsa-padī*). — *Brahmādarśa* (°*ma-ād*°), *as*, m., N. of a work by Vijñānāćārya. — *Brahmādi-jātā* (°*ma-ad*°), f. the river Godāvarī; (probably an incorrect form for *brahmādri-jātā*; also written *brāhmādri-jātā*.) — *Brahmādi-śirsha* (°*ma-ād*°), N. of a place; (probably for *brahmādri-śirsha*.) — 1. *brahmādya* (°*ma-ād*°), *as, ā, am* (fr. *brahma* + 1. *ādya*, q. v.), beginning with Brahmā (Manu I. 50). — 2. *brahmādya* (°*ma-ād*°), *as, ā, am* (fr. *brahma* + 2. *ādya*, q. v.), Ved. to be eaten by priests or Brāhmans. — *Brahmādri-jātā*, see *brahmādi-jātā*. — *Brahmādhigama* (°*ma-adh*°), *as*, m. or *brahmādhigamana, am*, n. application or devotion to sacred study, repetition of the Veda. — *Brahmādhigamika, as, ā, am*, proceeding or derived from the study or repetition of the Veda. — *Brahmānanda* (°*ma-ān*°), *as*, m. 'joy in Brahma,' the rapture of absorption into the Supreme Spirit, beatitude, bliss; N. of a man. — *Brahmānanda-pañćaka, am*, n., N. of the third part of Bhāratī-tīrtha's Pañća-daśī. — *Brahmānanda-bhāratī* or *brahmānanda-sarasvatī, īs*, m., N. of the author of several commentaries. — *Brahmānanda-vallī*, f., N. of the second Vallī of the Taittirīya Upanishad. — *Brahmāpeta* (°*ma-ap*°), *as*, m., N. of one of the seven Rākshasas said to dwell in the sun during the month Māgha. — *Brahmābhyāsa* (°*ma-abh*°), *as*, m. the study of the Veda. — *Brahmāmṛita-varshiṇī* (°*ma-am*°), f., N. of a commentary by Śrī-rāmānanda on the Brahma-sūtras. — *Brahmāmbhas* (°*ma-am*°), *as*, n. 'holy water,' the urine of a cow. — *Brahmāyaṇa* or *brahmāyana* (°*ma-ay*°), *as*, m. 'refuge of Brahmā,' resorted to by Brahmā, epithet of Nārāyaṇa; [cf. *tridaśāyana*.] — *Brahmāyatana* (°*ma-āy*°), *am*, n., Ved. a temple of Brahmā. — *Brahmāyus* (°*ma-āy*°), *us*, m., N. of a Brāhman. — *Brahmāraṇya* (°*ma-ar*°), *am*, n. 'forest of religious knowledge,' a grove in which the Vedas are read and explained; N. of a forest. — *Brahmārambha* (°*ma-ār*°), *as*, m. beginning to repeat the Veda (Manu II. 71). — *Brahmārgha* (°*ma-ar*°), *as, ā, am*, Ved. worthy of sacred knowledge; worthy of Brahma; (in the Kaushītaki Upanishad I. 1, a various reading for *brahma-grāhin*, q. v.) — *Brahmārpaṇa* (°*ma-ar*°), *am*, n. the offering or oblation of sacred knowledge; N. of a magical spell (see *manu*). — *Brahmālaṅkāra* (°*ma-al*°), *as*, m., Ved. the ornament of Brahmā, (according to a Scholiast = *hiraṇyagarbha-yogyam maṇḍanam*.) — *Brahmāvarta* (°*ma-āv*°), *as*, m. 'the holy land,' an epithet of the country situated between the rivers Sarasvatī and Dṛishadvatī to the N.W. of Hastinā-pura (Manu II. 17); N. of a Tīrtha; N. of one of the sons of Ṛishabha. — *Brahmāvarta-tīrtha, am*, n., N. of a Tīrtha on the Revā or Narmadā river. — *Brahmāvāsa* (°*ma-āv*°), *as*, m., N. of a Vedānta philosophical work; (also called Avimukta-nirukti.) — *Brahmāsana* (°*ma-ās*°), *am*, n. the seat of the Brahman priest (Ved.); a particular posture suited to devout religious meditation. — *Brahmāsana-nivishṭa, as, ā, am*, seated in the posture called Brahmāsana. — *Brahmāstra* (°*ma-as*°), *am*, n. 'Brahmā's missile,' N. of a fabled weapon (supposed to be the gift of Brahmā) which deals infallible destruction; 'the imprecation of a Brāhman,' a term applied to a particular kind of incantation. — *Brahmāsya* (°*ma-ās*°), *am*, n. the mouth of a Brāhman. — *Brahmāhuta* (°*ma-āh*°), *as, ā, am*, Ved. one to whom oblations of prayer or devotion have been made. — *Brahmāhuti* (°*ma-āh*°), *is*, f. the offering of prayer or devotion; [cf. *brahma-yajña, brahma-sattra*.] — *Brahmeddha* (°*ma-id*°), *as, ā, am*, Ved. lighted or kindled during prayer. — *Brahme-śaya* (*brahme* for *brahmaṇi*), *as*, m. 'reposing or resting in Brahman,' an epithet of Kārttikeya; of Vishṇu. — *Brahmeśvara-tīrtha* (°*ma-īś*°), *am*, n., N. of a Tīrtha on the Revā or Narmadā river. — *Brahmojjhatā* (°*ma-uj*°), f. neglecting or forgetting the Vedas, (according to Kullūka on Manu XI. 56 = *adhīta-vedasyānabhyāsena vismaraṇam*.) — *Brahmoḍumbara*, another form for *brahmodumbara*, q. v. — *Brahmottara* (°*ma-ut*°), *as, ā, am*, treating particularly of Brahman [cf. *bṛihad-brahmottara-khaṇḍa*]; consisting chiefly of Brāhmans; (*as*), m., N. of a superhuman being; (*ās*), m. pl. 'mostly Brāhmans,' N. of a people; (*am*), n., N. of a section of the Skanda-Purāṇa. — *Brahmottara-khaṇḍa, am*, n., N. of a section of the Skanda-Purāṇa. — *Brahmottara-purāṇa, am*, n., N. of a supplementary section of the Brahma-Purāṇa. — *Brahmoda-tīrtha* (°*ma-ud*°), *am*, n., N. of a Tīrtha mentioned in the Śiva-Purāṇa. — *Brahmodumbara* (°*ma-ud*°), N. of a place of pilgrimage. — *Brahmodya* (°*ma-ud*°), *am*, n. rivalry in sacred knowledge, playful discussion of theological problems or enigmas, reciting or explaining the Veda, speaking or treating of religious knowledge. — *Brahmopadeśa* (°*ma-up*°), *as*, m. instruction in divine knowledge. — *Brahmopanishad* (°*ma-up*°), *t*, f. mystical teaching concerning Brahma (Ved.); a mystical Brāhmanical treatise; N. of an Upanishad mentioned in the Tantra-sāra; of an Upanishad belonging to the Atharva-veda. — *Brahmaudana* (°*ma-od*°), *as*, m., Ved. boiled rice distributed to Brāhmans and especially to priests at a sacrifice. — *Brahmaupagava* (°*ma-aup*°), see Scholiast on Pāṇ. VI. 1, 88.

Brahma, am, n. = *brahman*, the Supreme Spirit, the Absolute; (*brahma* is also used for *brahman* at the end of certain compounds, cf. *ku-brahma, mahā-brahma*.)

Brahmaṇas-pati, is, m. (fr. *brahmaṇas*, gen. c. of *brahman* + *pati*), = *bṛihas-pati*, q. v.

1. *brahmaṇya* (fr. *brahman*), Nom. P. *brahmaṇyati*, &c., Ved. to pray, be prayerful or devout, to be religious.

2. *brahmaṇya, as, ā, am*, relating or belonging to Brahma or Brahmā; devoted to sacred knowledge; fit for a Brāhman; friendly to Brāhmans; religious, pious; (*as*), m. an epithet of Kārttikeya; the planet Saturn; the mulberry tree, Morus Indica; the plant Saccharum Munjia; (*ā*), f. an epithet of Durgā; (Ved.) devotion, (in this sense fr. the Nom.; according to Sāy. n. pl. = *brahmāṇi stotrāṇi havir-*

lakshaṇāny annāni vā.) — *Brahmaṇya-tā*, f. friendliness towards Brāhmans, piety. — *Brahmaṇya-tīrtha, as*, m., N. of a preceptor. — *Brahmaṇya-deva, as*, m. an epithet of Vishṇu. — *Brahmaṇya-bhāskara, as*, m., N. of a man.

Brahmaṇyat, an, antī, at (fr. the Nom.), Ved. praying, prayerful, devout; (Sāy.) = *stotram iććhat.*

Brahmāṇī, f. the S'akti or personified female energy of Brahmā, the wife of Brahmā; an epithet of Durgā, (wrongly written *brāhmāṇī, brāhmaṇī*); a kind of perfume (= *reṇukā*); a kind of brass (= *rāja-rīti*); N. of a river, (in this sense also read *brāhmaṇī.*)

Brahmin, ī, iṇī, i, belonging or relating to Brahma; (*ī*), m. an epithet of Vishṇu (as possessing sacred knowledge).

Brahmishṭha, as, m. (superl. fr. *brahman*), a Brāhman in the highest degree (as an epithet of learned and pious Brāhmans or princes); an epithet of Bṛihas-pati (Ved.); N. of a prince; (*ā*), f. an epithet of Durgā.

Brahmī, f. sacred, holy? (used as adj. in Ṛig-veda IX. 33, 5; Sāy. = *brāhmaṇa-prerita*); a kind of fish, Macrognathus Pancalus (commonly called Pancal); a kind of vegetable [cf. *jala-b°*]; the plant Clerodendrum Siphonanthus.

Brahmīyas, ān, asī, as (compar. fr. *brahman*), Ved. more devout, more skilled in sacred texts.

Brāhma, as, ī, am, holy, sacred, divine; belonging or relating to Brahman (Brahma or Brahmā); belonging or relating to the Brāhmans, Brāhmanical; deposited with the sacerdotal class (Manu VII. 82); favourable to the sacerdotal class (as a view or opinion); relating to sacred knowledge; relating to the Veda or to sacred study; prescribed by the Veda; fit for a divine state or condition; *brāhmam tīrtham*, the part of the hand sacred to the Veda, (situated at the root of the thumb, Manu II. 59); (*as*), m., N. of a marriage ceremony, (a form of marriage in which the bride, clothed in a single robe and otherwise decorated, is bestowed on the bridegroom without anything being required from him by her father or friends; described in Manu III. 21, 27); N. of a man; a patronymic of Nārada; of Kavi; of Ūrdhva-nābhan; of Raksho-han; (*ī*), f. the S'akti or personified energy of Brahmā, (she is regarded as one of the eight Mātṛis or divine mothers of created beings; in Mahā-bh. S'alya-p. 2655 they are said to attend Skanda); speech, the goddess of speech, Sarasvatī the wife of Brahmā; a speech, tale, narrative; the wife of a Brāhman; an epithet of Durgā; the constellation Rohiṇī; a religious practice, pious usage or custom, (*brāhmyā*, according to pious usage); a woman married according to the *Brāhmo vivāhaḥ* (Manu III. 37); a female fish or frog (?); a species of ant; N. of various plants, the moon-plant, Asclepias Acida (= *soma-vallarī* or *soma-vallī*); a kind of vegetable, Clerodendrum Siphonanthus [cf. *brahmī*]; = *vārāhī-kanda*; = *hila-moćikā*; a kind of brass; N. of a river; (*am*), n. the part of the hand under the root of the thumb; sacred study, study of the Veda. — *Brāhma-deyā*, f. a girl to be given in marriage according to the Brāhma forms; see under *brāhma*. — *Brāhma-piṅgā*, f. (?), silver. — *Brāhma-purāṇa*, see *brahma-purāṇa*. — *Brāhma-muhūrta, as, am*, m. n. a particular period of the day (that included between the fourth Ghaṭikā and the second before sunrise), dawn; [cf. *brāhmya-m°*.] — *Brāhma-vivāha, as*, m. a particular form of marriage; see under *brāhma*. — *Brāhmāho-rātra* (°*ma-ahas-rā*°), *as*, m. a day and night of Brahmā, a period of two thousand ages of the gods or two Kalpas of mortals. — *Brāhmī-kanda, as*, m. a species of bulbous plant (= *vārāhī-kanda*). — *Brāhmī-kuṇḍa, am*, n., N. of a sacred tank or reservoir. — *Brāhmī-tantra, am*, n., N. of a Tantra. — *Brāhmī-putra, as*, m. the son of a woman married according to the Brāhma ceremony (Manu III. 27, 37; see under *brāhma* above). — *Brāhmī-rasa, as*, m. the juice of Clerodendrum Siphonanthus, &c.

Brāhmakṛiteya, as, m. a patronymic from Brahma-kṛita.

Brāhmagupta, ās, m. pl. (fr. *brahma-gupta*), N. of a race; (also read *brahma-gupta*.)

Brāhmaguptīya, as, m. a prince of the Brāhmaguptas; (also read *brahmaguptīya*.)

Brāhmaṇa, as, ī, am (fr. *brahman*), belonging or relating to a Brāhman, Brāhmanical, befitting or becoming a Brāhman; given by a Brāhman; relating to prayer or religious worship; (*as*), m. one who has divine knowledge, a theologian, priest, a Brāhman or man belonging to the first of the four original divisions of the Hindū body; an epithet of Agni; N. of the twenty-eighth Nakshatra; (*ī*), f. a Brāhmaṇess, the wife of a Brāhman; a woman of the Brāhmanical caste; the shrub Clerodendrum Siphonanthus; a species of grass, Trigonella Corniculata (= *pṛikkā*); a kind of vegetable, Ruta Graveolens; a kind of wasp (= *varaṭī*); a kind of large-beaded ant; a kind of lizard with a red tail [cf. *brāhmaṇikā*]; N. of a river, = *brahmāṇī*; (according to Nīla-kaṇṭha on Mahā-bh. Āśvamedhika-parva 924) = *buddhi*; (*am*), n. = *brahma*, that which is divine, the divine (Ved.); sacred or divine power (Ved.); that portion of the Veda, as distinct from the Mantra portion, which was composed by and for Brāhmans and contains rules for the employment of the Mantras or hymns at various sacrifices, detailed explanations of these sacrifices, their origin and meaning, with tedious illustrations in the way of legends and old stories; (this Brāhmaṇa portion of the Veda is a kind of Hindū Talmud, but like the Mantra portion it was *śruta*, i.e. heard by the sages to whom it was revealed and is therefore regarded as an integral part of *śruti* or revelation; it is said by Sāyaṇa to contain two parts, 1. *vidhi*, rules or directions for rites; 2. *artha-vāda*, explanatory remarks); N. of a well-known class of Vedic works in prose which contain the Brāhmaṇa portion of the Veda as explained above, (each of the four Vedas has its own Brāhmaṇa appended to it; the Brāhmaṇa of the Bahvṛićas or priests of the Ṛig-veda is still preserved in two works, viz. the Aitareya, sometimes called Āśvalāyana, consisting of eight Pañćikās or pentades of Adhyāyas, subdivided into 285 sections or Khaṇḍas, and the Kaushītaki-Brāhmaṇa, sometimes called S'āṅkhāyana, which two Brāhmaṇas do not follow the order of the hymns of the Ṛig-veda, but quote them as they are required for the Hotṛi priest, part of the Aitareya being also a kind of commentary on the commencement of the Ṛig-veda, and the latter portion giving an elaborate description of the Abhisheka ceremony or inauguration of kings; the white Yajur-veda has the S'atapatha-Brāhmaṇa, which is perhaps the most modern and interesting of all these compositions; and the black Yajur-veda has the Brāhmaṇa of the Taittirīyas, which though distinct from its Saṃhitā differs little from it; the Sāma-veda has eight Brāhmaṇas, the best known of which are the Prauḍha or Pañća-viṇśa and the Shaḍ-viṇśa; the Atharva-veda has one Brāhmaṇa called Go-patha); the Soma vessel of the Brahman priest; a society or assemblage of Brāhmans, a conclave. — *Brāhmaṇa-kalpa, ās*, m. pl. the Brāhmaṇas and Kalpas (two kinds of Vedic works closely connected, see *brāhmaṇa, kalpa*); (*as, ā, am*), Ved. like a Brāhman. — *Brāhmaṇa-ghna, as*, m. the killer or slayer of a Brāhman. — *Brāhmaṇa-ćaṇḍāla, as*, m. 'a C'aṇḍāla among Brāhmans,' a degraded or outcast Brāhman (who being married to more than one wife, allows a wife of a lower caste to wait upon him, see Manu IX. 87); the son of a S'ūdra father by a Brāhmaṇī mother. — *Brāhmaṇa-ja, am*, n. or *brāhmaṇa-jāta, am*, n., Ved. or *brāhmaṇa-jāti, is*, f. the Brāhmanical caste, sacerdotal class. — *Brāhmaṇa-jātīya, as, ā, am*, belonging to the Brāhmanical caste. — *Brāhmaṇa-jīvikā*, f. the occupation of a Brāhman, means of subsistence for a man of the sacerdotal class. — *Brāhmaṇa-tā*, f. or *brāhmaṇa-tva, am*, n. the state or condition of a Brāhman; the rank or dignity of a Brāhman. — *Brāhmaṇa-trā*, ind. among the Brāhmans. — *Brāhmaṇa-dārikā*, f. a Brāhmaṇī girl. — *Brāhmaṇa-dravya, am*, n. the property of a Brāhman. — *Brāhmaṇa-dveshin, ī, iṇī, i*, hating Brāhmans; [cf. *brahma-dvish.*] — *Brāhmaṇa-nindaka, as*, m. a reviler of Brāhmans. — *Brāhmaṇa-patha*, Ved. (probably) N. of particular Brāhmaṇas (of which eight are enumerated). — *Brāhmaṇa-pāla, as*, m., N. of a prince. — *Brāhmaṇa-badha*, see *brāhmaṇa-vadha*. — *Brāhmaṇa-bruva, as*, m. calling one's self a Brāhman, professing or pretending to be a Brāhman, a Brāhman only in name, a Brāhman who disgraces his caste, a Brāhman by birth but not by attention to his duties, one engaged in business or who subsists by avocations properly limited to the other castes; [cf. *dvija-bruva, brahma-bruvāṇa, bruva.*] — *Brāhmaṇa-bhūyishṭha, as, ā, am*, principally consisting of or containing Brāhmans. — *Brāhmaṇa-bhojana, am*, n. the feeding of Brāhmans (as a religious act). — *Brāhmaṇa-yajña, as*, m., Ved. a sacrifice intended for Brāhmans. — *Brāhmaṇa-yashṭikā* or *brāhmaṇa-yashṭi*, f. the shrub Clerodendrum Siphonanthus. — *Brāhmaṇa-rūpa-bhṛit*, m. bearing the form of a Brāhman. — *Brāhmaṇa-vat, ān, atī, at*, Ved. connected with a Brāhman; possessed of or furnished with a Brāhmaṇa, q. v.; according to a Brāhmaṇa. — *Brāhmaṇa-vadha, as*, m. killing a Brāhman, the murder of a Brāhman. — *Brāhmaṇa-vara, as*, m., N. of a prince. — *Brāhmaṇa-varćasa, am*, n., Ved. the splendor or dignity of a Brāhman. — *Brāhmaṇa-vilāpa, as*, m. 'the Brāhman's Lament,' N. of an episode of the Mahā-bhārata (Ādi-parva 6104), more usually called Baka-vadha-parva or Vaka-badha-p°. — *Brāhmaṇa-śramaṇa-nyāyāt*, ind. according to the phrase 'a Brāhman S'ramaṇa' (which involves a contradiction). — *Brāhmaṇa-saṃstha, as, ā, am*, belonging to or abiding with a Brāhman. — *Brāhmaṇa-sattama, as*, m. the best of Brāhmans. — *Brāhmaṇa-santarpaṇa, am*, n. = *brāhmaṇa-bhojana*, q. v. — *Brāhmaṇa-sarvasva, am*, n., N. of a work mentioned in Raghu-nandana's Saṃskāra-tattva. — *Brāhmaṇa-sāt*, ind. in the possession of the Brāhmans; *brāhmaṇasāt kṛi*, to put into the possession of the Brāhmans, present to the Brāhmans; *brāhmaṇasād as*, to be in the possession of the Brāhmans, belong to the Brāhmans. — *Brāhmaṇa-stuti, is*, f., N. of a portion of the Purāṇa-sarvasva. — *Brāhmaṇa-sva, am*, n. the property of a Brāhman. — *Brāhmaṇa-hita, as, ā, am*, suitable to or fit for a Brāhman. — *Brāhmaṇāć-ćhaṃsin, ī*, m. (fr. *brāhmaṇāt* + *śaṃsin*), a particular priest, the assistant of the Brahman at the Soma sacrifice. — *Brāhmaṇāććhaṃsi-prayoga, as*, m., N. of a work. — *Brāhmaṇāććhaṃsīya, am, ā*, n. f., Ved. the office of a Brāhmaṇāć-ćhaṃsin. — *Brāhmaṇāććhaṃsya, as, ā, am*, Ved. relating to the Brāhmaṇāć-ćhaṃsin; (*ā*), f. the office of a Brāhmaṇāć-ćhaṃsin. — *Brāhmaṇātikrama* (°*ṇa-at*°), *as*, m. disrespect towards Brāhmans. — *Brāhmaṇātmaka* (°*ṇa-āt*°), *as, ā, am*, belonging or referring to Brāhmans; containing an account of the Brāhmans. — *Brāhmaṇādarśana* (°*ṇa-ad*°), *am*, n. absence of Brāhmanical instruction or guidance. — *Brāhmaṇāpāśraya* (°*ṇa-ap*°), *as, ā, am*, seeking refuge in Brāhmans. — *Brāhmaṇābhūshaṇa* (°*ṇa-ābh*°), *am*, n., N. of a kind of artificial composition (contained in the Kavi-kalpa-latā, a compendium of versification by Devendra or Deveśvara). — *Brāhmaṇābhyupapatti* (°*ṇa-abh*°), *is*, f. protection or preservation of a Brāhman. — *Brāhmaṇī-gāmin, ī*, m. the paramour of a Brāhmaṇī woman or of a Brāhman's wife. — *Brāhmaṇī-tva, am*, n. the being a Brāhmaṇī woman. — *Brāhmaṇī-sattamā*, f. the best of Brāhmaṇī women.

Brāhmaṇaka, as, m. a bad Brāhman, a Brāhman merely by name; N. of a country inhabited by warlike Brāhmans [cf. *brāhmaṇakīya*]; (*ikā*), f. (probably) a species of lizard; [cf. *brāhmaṇī* and *brāhmaṇa.*]

Brāhmaṇakīya, as, ā, am, coming from or relating to the country Brāhmaṇaka.

Brāhmaṇakṛiteya, *as*, m. (probably) a patronymic from Brāhmaṇa-kṛita; (*ī*), f. a metronymic.

Brāhmaṇāyana, *as*, m., Ved. a descendant of a Brāhman; a Brāhman sprung from learned and holy progenitors.

Brāhmaṇika, *as*, *ī*, *am*, derived from or relating to the Brāhmaṇas.

Brāhmaṇī. See under *brāhmaṇa*, p. 693, col. 2.

Brāhmaṇya, *as*, *ā*, *am* (fr. *brāhmaṇa*), fit for Brāhmans; (*as*), m. the planet Saturn [cf. 2. *brahmaṇya*]; (*am*), n. the state or rank or business of a Brāhman, the dignity of a Brāhman, Brāhmanhood, priesthood, priestly rank or character [cf. *a-b°*]; a multitude or assembly of Brāhmans.

Brāhmadattāyana, *as*, m. a patronymic from Brahma-datta.

Brāhmaprajāpatya, coming from or relating to Brahma-prajāpati; see Vārttika II. to Pāṇ. VI. 3, 6.

Brāhmarāti, *is*, m. a patronymic of Yājñavalkya from Brahma-rāta; [cf. *brahma-rātri*.]

Brāhmāṇī, f. a wrong form for *brahmāṇī*, q. v.

Brāhmi, *is*, *is*, *i* (fr. *brahma*), Ved. holy, divine.

Brāhmikā, f. = *brāhmī* and *brāhmaṇa-yashṭikā*, Clerodendrum Siphonanthus.

Brāhmī. See under *brāhma*, p. 693, col. 1.

Brāhmaudanika, *as*, m. (fr. *brahmaudana*), scil. *agni*, a fire on which the rice of Brāhmans is boiled (Ved.).

Brāhmya, *as*, *mī*, *am*, = *brāhma*, relating to Brahman (Brahma or Brahmā) or to the Brāhmans; (*am*), n., scil. *huta*, worship or veneration paid to Brāhmans considered as one of the five great sacraments, (in Manu III. 74 = *dvijāgryārćā* or *manushya-yajña*); (according to some also) astonishment; = *driśyam*. — *Brāhmya-muhūrta*, *as*, *am*, m. n. dawn, the hour preceding sunrise; see *brāhma-m°*. — *Brāhmya-huta*, *am*, n. respect shown to twice-born guests, especially to Brāhmans; hospitality, (in Manu III. 74 = *nṛi-yajña*, *manushya-yajña*, see above; and cf. *brahma-huta*.)

ब्राध्नायन *brādhnāyana*. See *brādhnāyanya* below.

Brādhnāyanya, *as*, m. a patronymic from Bradhna, q. v.; (*nās*), m. pl. the descendants of Bradhna; (*nī*), f. a metronymic. See Pāṇ. V. 3, 113.

ब्राह्म *brāhma*, *brāhmaṇa*, &c. See p. 693.

ब्रुव *bruva*. See col. 2.

ब्रू *brū* (a defective verb, borrowing all but the Pres., Impf., Pot., and Impv. fr. rt. *vać*), cl. 2. P. A. *bravīti*, *brūte* (1st sing. *bravīmi*, ep. *brūmi*, 1st du. *brūvas*, 1st pl. *brūmas*, 3rd pl. *bruvanti* or *āhus* fr. 3. *ah*, the Perf. of which is sometimes substituted for 2nd and 3rd sing., 2nd and 3rd du., and 3rd pl. of this tense, Pāṇ. III. 4, 84); Impf. *abravīt*, *abrūta* (ep. *abravat*, *bravīt*, 1st sing. *abravam* or rarely *abruvam*); Pot. *brūyat* (sometimes wrongly *bruyāt*), *bruvīta*; Impv. *bravītu*, *brūtām* (2nd sing. *brūhi*, *brūshva*, ep. forms *bravīhi*, *bruvadhvam*); Perf. *uvāća* (see rt. *vać*); Pres. part. *bruvat*, *bruvāṇa*, (Ved. forms *bravasi*, *bravat*, *bravātha*, *brūtāt*, part. *bravat*; in Nala XVII. 36, a form *brūyāstu* 2nd pl. Prec. occurs, but this is probably a wrong reading for *brūyās tat*); to say, speak, inform, tell; to speak to (with acc. of the thing and gen. or dat. or loc. of the person); to speak about any person or thing (with acc. or with *prati* or *adhi-kritya* after acc., e. g. *Śakuntalām adhikritya bravīmi*, I speak about Śakuntalā); to declare, announce, publish, proclaim, promulgate; to answer; to call or profess one's self (usually A.); to be called or named (A.); (with *anyathā*, q. v.) to decide wrongly, to pronounce a wrong sentence in a lawsuit; [cf. rt. *ru*: Zend *mrū*, 'to speak:' Slav. *mlu-v-i-ti*, 'to make a noise:' Old Pruss. *billa*, 'I say:' Lith. *biloyu*: Hib. *bri*, 'a word;' *bruidheann*, 'talk, speech;' *bruideanaim*, 'I contend, dispute:' Scot. *bruidhean*, 'speaking, speech, talk, tumult;' *bruidhneach*, 'talkative, loquacious:' Cambro-Brit. *brud*, 'a chronicle, prophecy;' *brudiwr*, 'a chronicler, prophet:' perhaps also Gr. βέ-ω, 'to speak;' ῥῆ-μα, ῥή-τωρ, Æol. βρή-τωρ, ῥή-τρα; El. ϝράτρα, 'a sentence.']

Bruva, *as*, *ā*, *am*, calling one's self by a name without any real title to it, (at the end of comps., e. g. *Kshatriya-b°*, calling one's self a Kshatriya; cf. *brāhmaṇa-b°*, *dvija-b°*.)

Bruvat, *an*, *atī*, *at*, speaking, saying.

Bruvāṇa, *as*, *ā*, *am*, speaking, telling, saying; calling one's self, (at the end of comps., cf. *brahma-b°*.)

ब्ली *blī*, Ved. See rt. *vlī*.

ब्लेष्क *bleshka*, *am*, n. a snare, noose.

भ

भ 1. *bha*, the twenty-fourth consonant of the Nāgarī alphabet and the fourth letter of the fifth or labial class, being the aspirate of *b*, and said to be pronounced like *bh* in *cabhorse*. — *Bha-kāra*, *as*, m. the letter or sound *bh*.

भ 2. *bha*, (in Pāṇini's system) a N. given to the weakest base or base of nouns before the vowel-terminations beginning with the acc. plur. (i. e. in the 'weak cases' or 'weakest cases' as they are sometimes called to distinguish them both from the *anga* or 'strong cases,' *sarva-nāma-sthāna*, and the *pada* or 'middle cases'), before feminine affixes, and before Taddhitas beginning with vowels and *y*.

भ 3. *bha*, (in prosody) a dactyl. — *Bha-vipulā*, f. 'abounding with dactyls,' a kind of metre.

भ 4. *bha*, *as*, m. (fr. rt. 1. *bhā*), N. of the planet Venus or of its regent, = *śukra*; semblance, mere semblance, delusion, error; (*ā*), f. light, lustre, splendor, a ray of light [cf. *aṇu-bhā* and 2. *bhā*]; likeness, resemblance, (at the end of a comp., cf. *agni-bha*, *guḍa-bhā*, *tantu-bha*); the shadow of a gnomon [cf. *pala-bhā*]; (*am*), n. a star, a planet, an asterism, a lunar mansion, Nakshatra; the number 27; a sign of the zodiac. — *Bha-kakshā*, f. the path of the asterisms. — *Bha-gaṇa*, *as*, m. the whole multitude of stars or constellations, group of Nakshatras or asterisms (= *bhā-gaṇa*); revolution (of the planets) in the zodiac; the zodiac. — *Bha-gola*, *as*, m. the starry sphere, vault of heaven. — *Bha-ćakra*, *am*, n. 'circle of constellations,' the zodiac. — *Bha-ćakra-nābhi*, *is*, f. the centre of the zodiac. — *Bha-datta*, *as*, m., N. of an astrologer (also called Satya). — *Bha-pañjara*, *am*, n. 'cage of asterisms,' the zodiac. — *Bha-pati*, *is*, m. 'lord of the asterisms,' the moon. — *Bha-maṇḍala*, *am*, n. = *bha-ćakra*, q. v. — *Bha-latā*, f., N. of a shrub, Pæderia Fœtida. — *Bha-varga*, *as*, m. the whole multitude of asterisms, the starry host. — *Bha-vićārin*, *ī*, *iṇī*, *i*, passing through or present in an asterism. — *Bha-sandhi*, *is*, m. 'point of junction of the asterisms,' N. of the last quarters of the asterisms Āśleshā, Jyeshṭhā, and Revatī. — *Bha-samūha*, *as*, m. 'aggregate of the lunar mansions,' an expression for the number 27. — *Bha-sūćaka*, *as*, m. 'indicator of asterisms,' an astrologer. — *Bhāṅśa* (*bha-aṅ°*), *as*, m. a portion of an asterism. — *Bhena* (*bha-ina*), *as*, m. 'lord of stars,' the sun; the moon. — *Bheśa* (*bha-īśa*), *as*, m. the regent of an asterism &c.

भ 5. *bha*, *as*, m. (probably onomatopoetic), a bee.

भंसस् *bhansas*, *as*, n., Ved. a particular part of the intestine or abdomen.

भक्किका *bhakkikā*, f. a cricket; [cf. *phaḍingā*.]

भक्त *bhakta*, *bhakti*. See p. 695, col. 2.

भक्ष् *bhaksh* (probably connected with rts. *bhaj* and *bhañj*), cl. 10. P. *bhakshayati*, and in the later language rarely also cl. 1. P. A. *bhakshati*, *-te*, *bhakshayāmāsa*, *bhakshayishyati*, *ababhakshat*, *bhakshayitum*, *bhakshitum*, to eat, eat up, devour, (in these senses rarely used in the Veda); to drink, quaff (mostly Ved.); to consume, bring to nought, destroy; to use up, waste, impoverish; to bite: Caus. *bhakshayati*, *-yitum* (see Vārttika VIII. to Pāṇ. I. 4, 52), to cause to eat, feed any one (acc.) with anything (inst.): Desid. *bibhakshayishati*, to desire to eat, wish to devour; [cf. Zend *baz*, 'to distribute;' *bagh-a-s*, 'a piece;' *bakhsh*, 'to attain:' Gr. φαγ-εῖν, φαγ-ά-s, φαγ-όν-εs, perhaps also φακός, φάσηλος: Lat. *fām-es* for *fag-mes*, *fa-ba* for *fag-ba*, *bacca* for *bacsa*: Goth. *basi*, 'a berry,' fr. *basya* = *bhakshya*, q. v.]

Bhaksha, *as*, m. eating; drinking, quaffing (mostly Ved.); drink, beverage; (in the later language) food; (*as*, *ā*, *am*), having (anything) for food or for a beverage, eating, drinking, living upon, (at the end of comps., cf. *ab-bh°*, *dhana-bh°*, *māṅsa-bh°*, *vāyu-bh°*.) — *Bhaksha-kāra*, *as*, m. 'food-maker,' a cook, baker, pastry-cook, confectioner. — *Bhakshan-kāra*, *as*, m. (fr. *bhaksham*, acc. of *bhaksha*, or ind. past part. of rt. *bhaksh* + *kāra*), Ved. one who prepares or one who partakes of food. — *Bhakshan-krita*, *as*, *ā*, *am*, Ved. drunk; eaten. — *Bhaksha-pattrā*, f. betel-pepper ('the leaf of which serves for food').

Bhakshaka, *as*, *ikā*, *am*, one who eats, an eater, eating, one who feeds or lives upon, (often at the end of comps., e. g. *māṅsa-bh°*, *śasya-bh*, q. v.); voracious, gluttonous, a gourmand; (*as*), m. food (in *gaja-bh°*, q. v.); (*ikā*), f. a meal; eating, (at the end of a comp., cf. *ikshu-bh°*.)

Bhakshaṇa, *as*, *ī*, *am*, eating, one who eats [cf. *dāḍima-bh°*, *pāpa-bh°*]; (*am*), n. the act of eating, eating, drinking, feeding; the being eaten; (Ved.) a drinking vessel.

Bhakshaṇīya, *as*, *ā*, *am*, to be eaten, eatable, edible, proper for food. — *Bhakshaṇīya-tā*, f. the being edible, eatableness.

Bhakshamāṇa, *as*, *ā*, *am*, eating, devouring.

Bhakshayat, *an*, *antī*, *at*, eating, devouring; consuming, destroying.

Bhakshayitavya, *as*, *ā*, *am*, to be eaten, edible, to be devoured.

Bhakshayitṛi, *tā*, *trī*, *tṛi*, an eater, one who eats; [cf. *bhakshitṛi*.]

Bhakshayitvā, ind. having eaten, having devoured.

Bhakshita, *as*, *ā*, *am*, eaten, eaten up, devoured; mispronounced in a particular way; (*am*), n. food. — *Bhakshita-śesha*, *as*, m. remnants of food, leavings. — *Bhakshitaśeshāhāra* (*°sha-āh°*), *as*, m. a meal of leavings.

Bhakshitavya, *as*, *ā*, *am*, to be eaten, eatable, edible.

Bhakshitṛi, *tā*, *trī*, *tṛi*, an eater, one who eats; [cf. *bhakshayitṛi*.]

Bhakshin, *ī*, *iṇī*, *i* (mostly at the end of comps.), eating, devouring.

Bhakshivas, *vān*, *ushī*, *vat*, Ved. one who has eaten, eating; [cf. *jakshivas*.]

Bhakshya, *as*, *ā*, *am*, to be eaten, eatable, edible, esculent, fit for food; (*am*), n. anything eaten, an article of food; food in general, especially such as requires mastication; water; (*as*), m. food, (in this sense probably only erroneously for *bhaksha*, q. v.) — *Bhakshya-kāra* or *bhakshyan-kāra*, *as*, m. 'food-preparer,' a baker. — *Bhakshya-bhakshaka*, *au*, m. du. food and the eater. — *Bhakshya-vastu*, n. edible matter, eatables, victuals, viands. — *Bhakshyābhakshya* (*°ya-abh°*), *am*, n. what may and what may not be eaten, food allowed and prohibited. — *Bhakshyālābu* (*°ya-al°*), *us*, f. a variety of cucumber (= *rājālābu*).

Bhakshyamāṇa, *as*, *ā*, *am*, being eaten or devoured; being bitten.

Bhāksha, as, ī, am, (probably) habitually eating, gluttonous (= *bhakshā śīlam asya,* Gaṇa Chattrādi to Pāṇ. IV. 4, 62).

भक्षटक *bhakshaṭaka, as,* m. a variety of the plant Asteracantha Longifolia.

भक्षाली *bhakshālī,* f., N. of a place.

भग *bhaga.* See col. 3.

भगन *bha-gana* for *bha-gaṇa.* See under 4. *bha,* p. 694, col. 2.

भगनराय *bhaganarāya* (*bhagana+rāya?*), *as,* m., N. of a man.

भगल *bhagala, as,* m., N. of a man; (*ā*), f., N. of a woman.

भगवत् *bhaga-vat.* See p. 696, col. 1.

भगाल *bhagāla, am,* n. = *kapāla,* a skull.
Bhagālin, ī, inī, i, bedecked with skulls; (*ī*), m. an epithet of Śiva.

भगिन् *bhagin, bhaginī, bhagīratha.* See p. 696, col. 2.

भगेश *bhageśa.* See p. 696, col. 1.

भग्न *bhagna.* See under rt. 2. *bhañj,* p. 696.

भग्नी *bhagnī.* See p. 696, col. 3.

भङ्कारी *bhankārī,* f. a gad-fly.

भङ्क्ति *bhankti, bhanga.* See p. 697, col. 1.

भङ्गान *bhangāna, as,* m. a kind of carp, Cyprinus Banganna.

भङ्गारी *bhangārī,* f. a gad-fly; (perhaps an incorrect form for *bhankārī* above.)

भज् *bhaj,* cl. 1. P. A. *bhajati, -te, ba-bhāja* (2nd sing. *babhaktha* or *bhejitha,* 3rd pl. *bhejus*), *bheje* (part. *bhejāna*), *bhakshyati, -te* (in later Sanskṛit also *bhajishyati, -te*), *abhākshīt, abhakta, bhakshīshṭa.* (Vedic forms are, 2nd sing. impv. *bhakshi, abhāk, abhākta, bhakshata*), *bhaktum* (ep. also *bhajitum*), to assign, allot, apportion, dispense, distribute; to share, divide (e. g. *bhajeran paitṛikam riktham,* they may divide the property of their father); to grant, bestow; to supply, furnish, provide (Ved.); to receive as a portion, obtain as one's share (A.), share in, partake of (with acc. and in the earlier language also with gen.); to obtain, get, take for one's self (A.); take possession of, recover; to enjoy, possess, have; to enjoy carnally; to embrace (A.); to be devoted to, betake one's self to, resort to, have recourse to, go to, frequent (with acc.); to come to, turn towards any one (with acc.); to favour (A.); prefer, choose, elect; decide in favour of, declare for; to serve, honour, revere, worship, adore, esteem, wait upon, attend upon; to be attached to, love, court (affection); to fall to the lot of any one (acc.); to apply one's self to, pursue, practise, cultivate, be engaged in; to cook, dress (food); to employ, engage. The above meanings of *bhaj* may be variously extended by connecting it with nouns, e. g. *patnīm bhaj,* to take as a wife; *āsanam bhaj,* to take a seat; *rūpam bhaj,* to assume a form; *sukham* (or *duḥkham*) *bhaj,* to experience pleasure (or pain); *bhayam bhaj,* to feel terror or alarm; *maunam bhaj,* to become silent; *mūrćhām bhaj,* to fall into a swoon, faint away; *śayanam bhaj,* to go to bed, lie down to rest; *diśo bhaj,* to flee in all directions, run away: Caus. *bhājayati, -yitum,* Aor. *abībhajat, ababhājat,* to cause to share, give any one (acc.) a share of anything (gen. or acc., Ved.); to divide; to cause to go towards, cause to flee, put to flight, pursue; (according to Vopa-deva) to cook: Desid. *bibhakshati, -te:* Intens. *bābhajyate, bābhakti;* [cf. Gr. φάγω, φώγνυμι: perhaps Lat. *fa-mulus, familia:* Goth. *anda-bahti, bahtjan:* Angl. Sax. *bacan:* Old Germ. *bachan:* Hib. *fuighim,* 'I get, obtain;' *fuigheall,* 'profit, gain, remainder;' *faghail,* 'getting, finding, obtaining.']

Bhakta, as, ā, am, assigned, allotted, apportioned, distributed [cf. *deva-bh°, bhaga-bh°*]; divided; forming a part of, belonging to; served, worshipped; loved, beloved, liked, (when compounded in this sense with nouns denoting places especially preferred by particular plants or particular families, *bhakta* is regarded as an affix, according to Pāṇ. IV. 2, 54); occupied with, engaged in, engrossed by, attentive to; attached to, devoted to, faithfully adhering to, loyal, faithful, respecting, honouring (with loc. or acc. of the object); dressed, cooked; (*as*), m. a worshipper, adorer; a faithful attendant, follower, votary; (*ās*), m. pl. epithet of a Śaiva sect ('the devoted'); epithet of a Vaishṇava sect; (*am*), n. a share, portion; a share of food, food, nourishment; a meal, regular meal [cf. *adho-bh°, ćaturtha-bh°*]; boiled rice; any eatable grain boiled with water. — *Bhakta-kansa, as,* m. a dish of food. — *Bhakta-kara, as,* m. artificially prepared incense, incense prepared from various fragrant resins and perfumes. — *Bhakta-kāra, as,* m. 'food-preparer,' a cook. — *Bhakta-ććhanda, am,* n. (*ććhanda* for *ćhanda*), desire of food, appetite. — *Bhakta-jā,* f. nectar. — *Bhakta-tā,* f. or *bhakta-tva, am,* n. the being a part of anything, belonging to (e. g. *dhātu-bhaktatva,* the belonging to the root); devotedness, faith in, attachment to. — *Bhakta-tūrya, am,* n. music played during a meal. — *Bhakta-da, as,* or *bhakta-dātṛi, tā,* or *bhakta-dāyaka, as,* or *bhakta-dāyin, ī,* m. a giver of meals, supporter, maintainer. — *Bhakta-dāsa, as,* m. 'food-slave,' a servant or slave who receives his meals as a compensation for his services, (according to Rāghavānanda on Manu VIII. 415 = *bhaktādi-lobhena dāsatvaṃ gataḥ.*) — *Bhakta-dvesha, as,* m. aversion from food, loss of appetite. — *Bhakta-dveshin, ī, iṇī, i,* feeling an aversion from food, one who has lost his appetite. — *Bhakta-pulāka,* a mouthful of rice kneaded into a ball. — *Bhakta-maṇḍa,* the scum of boiled rice. — *Bhaktamaya-stotra, am,* n., N. of a work. — *Bhakta-mālā,* f., N. of a work by Nārāyaṇa-dāsa. — *Bhakta-rući, is,* f. desire of food, appetite. — *Bhakta-roćana, as, ī, am,* exciting appetite, appetizing. — *Bhakta-vatsala, as, ā, am,* kind to worshippers or faithful attendants. — *Bhakta-śaraṇa, am,* n., Ved. a receptacle for food, store-room. — *Bhakta-śālā,* f. (probably) a room for the reception of petitioners, audience-chamber; a dining-hall (?); a store-room (?); an alms-house (?). — *Bhakta-siktha* or *bhaktasikthaka* = *bhakta-pulāka,* q. v. — *Bhaktābhilāsha* (°*ta-abh*°), *as,* m. desire of food, appetite. — *Bhaktāmara-stotra* (°*ta-am*°), *am,* n., N. of a work. — *Bhaktoddeśaka* (°*ta-ud*°), *as,* m. 'food-prescriber,' a particular official in a Buddhist monastery. — *Bhaktopasādhaka* (°*ta-up*°), *as,* m. 'food-dresser,' a cook.

Bhakti, is, f. allotment, partition, division, separation [cf. *kshetra-bh°*]; dividing, separating into (various forms &c., cf. *bhangī-bh°*); division, portion, share; variegation, decoration, embellishment, ornament; a division of a Sāman (also called Vidhi, of which sometimes seven, sometimes only five are enumerated); the being a part of, belonging to; that which belongs to or is contained in anything else, an attribute; devotion, devotedness, attachment, loyalty, loving faith, belief, faith; love, affection, fondness for; reverence, homage. — *Bhakti-kara, as, ī, am,* see Pāṇ. III. 2, 21. — *Bhakti-ćandrodaya* (°*ra-ud*°), *as,* m. 'rise of the moon of devotion,' N. of a work. — *Bhakti-ććheda, as,* m. 'distinctive mark of faith,' a coloured streak, the separating or distinguishing marks of devotion to Vishṇu, particular streaks on the forehead, nose, cheeks, breast, and arms, which denote a follower of the Vaishṇava sect. — *Bhakti-taranginī,* f., N. of a work. — *Bhakti-tas,* ind., Ved. accurately. — *Bhakti-namra, as, ā, am,* bent down in devotion, making obeisance. — *Bhakti-pūrvam* or *bhakti-pūrvakam,* ind. preceded by devotion, devoutly, reverentially. — *Bhakti-prakaraṇa, am,* n., N. of a portion of Halāyudha's Purāṇa-sarvasva. — *Bhakti-praśansā-varṇana, am,* n., N. of a section of the Gaṇeśa-Purāṇa. — *Bhakti-prārthanā,* f., N. of a portion of the Purāṇa-sarvasva. — *Bhakti-bhāj, k, k, k,* possessing pious faith or true devotion; firmly attached or devoted to (with loc.). — *Bhakti-mat, ān, atī, at,* possessing faith, devoted, attached, faithful, loyal; religious, devout; accompanied by devotion. — *Bhakti-mārga-nirūpaṇa, am,* n., N. of a work. — *Bhakti-muktāvalī,* f., N. of a work. — *Bhakti-yoga, as,* m. faithful devotion, loving faith; N. of the first chapter of the Śiva-gītā. — *Bhakti-ratnāvalī,* f., N. of a work on devotion by Vishṇu-purī. — *Bhakti-rasa, as,* m. a sense of devotion, feeling of loving faith. — *Bhakti-rasāmṛita-sindhu* (°*sa-am*°) and *bhakti-rasāyana, am,* n., N. of two works. — *Bhakti-rāga, as,* m. affection or predilection for (with loc.). — *Bhakti-vardhinī,* f., N. of a metrical work on the means of increasing religious faith. — *Bhakti-vāda, as,* m. declaration of devotion, assurance of attachment. — *Bhakti-viśishṭa, as, ā, am,* distinguished by faith or devotion. — *Bhakti-śata, am,* n. 'a hundred verses on faith,' N. of a work on devotion by Sūrya. — *Bhakti-siddhānta, as,* m. or *bhaktisiddhānta-vivṛiti, is,* f., N. of two works ('explanation of the fundamental doctrines of faith'). — *Bhakti-sudhodaya* (°*dhā-ud*°), *as,* m. 'production of the nectar of devotion,' N. of the first part of the Nāradīya-Purāṇa. — *Bhakti-sūtra, am,* n., N. of a work containing the aphorisms of Śāṇḍilya. — *Bhakti-hansa,* N. of a treatise by Viṭṭhala-dīkshita on faith in Kṛishṇa. — *Bhakti-hetu-nirṇaya, as,* m., N. of a disquisition by Viṭṭhaleśvara on the sources of faith and devotion. — *Bhakty-upakrama, as,* m., N. of a work mentioned in the Śakti-ratnākara. — *Bhakty-upahṛita, as, ā, am,* offered with faith.

Bhaktika, as, ā, am, relating to worship or devotion.

Bhaktila, as, ā, am, attached, faithful, trusty (said of a horse).

Bhaktṛi, tā, trī, tṛi, an adorer, worshipper; devotedly attached. — *Bhaktṛi-tva, am,* n. the being an adorer or worshipper, adoration, worship.

1. *bhaktvā,* ind. having apportioned or divided. (For 2. see under rt. 2. *bhañj,* p. 696, col. 3.)

Bhaga, as, m. a liberal or wealthy master ('apportioner of food'), gracious lord, patron (a frequent epithet of Savitṛi, Ved.); N. of an Āditya (regarded in the Veda as bestowing wealth, and instituting or presiding over love and marriage; he is brother of the Dawn, and the afternoon is peculiarly sacred to him; his Nakshatra is the Uttara-Phalgunī, considered particularly favourable for forming alliances by marriage; according to a legend his eyes were destroyed by Rudra; Yāska enumerates him among the divinities of the highest sphere); N. of the sun; of the moon; of a Rudra; good fortune, happiness, happy lot, prosperity, affluence [cf. *dur-bh°, su-bh°*]; dignity, majesty, distinction; beauty, loveliness; excellence; amorous pleasure, dalliance; love, affection; the pudenda (pudendum muliebre); (*am*), n. the Nakshatra called Uttara-Phalgunī; the perinæum of males; a term applied to a Muhūrta; (according to native lexicographers) = *yatna, prayatna, kīrtti, yaśas, vairāgya, ićchā, jñāna, mukti, moksha, dharma, śrī;* (*as, ā* or *ī, am*), at the end of comps., see Gaṇa Bahv-ādi to Pāṇ. IV. 1, 45; [cf. Zend *bagha* = Old Pers. *baga,* 'a lord:' Slav. *bog,* 'a lord:' Lith. *na-bagas,* 'a poor man;' *bagotas,* 'rich:' Goth. *ga-bigs.*] — *Bhaga-ghna, as,* m. 'slayer of Bhaga,' an epithet of Śiva. — *Bhaga-tti, is,* f. (fr. *bhaga + datti,* cf. *ā-tta, nī-tta, parā-tta, parī-tta, pra-tta, prati-tta*), Ved. a gift of fortune. — *Bhaga-datta, as,* m., N. of a prince of Prāg-jyotisha; of a king of Kāmrūp. — *Bhaga-dā,* f., N. of one of the Mātṛis attending on Skanda. — *Bhaga-deva, as,* m. 'whose god is the female organ,' a libertine, a lustful man. — *Bhaga-devata, as, ā, am,* having Bhaga for a deity; (*ā*), f. a hymeneal divinity. — *Bhaga-daivata, as, ī, am,*

having Bhaga for a deity; conferring conjugal felicity; (*am*), n. the asterism Uttara-Phalgunī. — *Bhagadaivata-māsa, as,* m. the month that has Bhaga for its deity, i. e. the month Phālguna. — *Bhaga-nandā,* f., N. of one of the Mātṛis attending on Skanda. — *Bhaga-netra-ghna, as,* or *bhaganetra-han, ā,* or *bhaganetra-nipātana, as,* or *bhaganetra-hara, as,* or *bhaganetra-hṛit, t,* or *bhaganetrāpahārin* (°*ra-ap*°), *ī,* or *bhaganetrāntaka* (°*ra-an*°), *as,* m. 'the destroyer of the eyes of Bhaga,' an epithet of Śiva. — *Bhagan-dara, as,* m. (fr. the acc. *bhagam*), 'rending the vulva,' a fistula in the pudendum muliebre or in the anus &c. (from five to eight varieties of this disease are enumerated): N. of an ancient sage. — *Bhaga-pura, am,* n., N. of the city of Multan. — *Bhaga-bhakta, as, ā, am,* Ved. fortune-favoured, endowed with prosperity (Sāy. = *dhana-saṃyukta*). — *Bhaga-bhakshaka, as,* m. 'living by the vulva,' a procurer, pander, one who lives by harlotry. — *Bhaga-vat,* see below. — *Bhaga-vitta, as,* m., N. of a man. — *Bhaga-vedana, as, ī, am,* proclaiming prosperity, announcing connubial felicity. — *Bhaga-han, ā,* m. the slayer of Bhaga. — *Bhaga-hārin, ī,* m. the destroyer of Bhaga. — *Bhagākshi-han* (°*ga-ak*°), *ā,* m. 'destroyer of the eyes of Bhaga,' an epithet of Śiva. — *Bhagāṅkura* (°*ga-aṅ*°), *as,* m. the clitoris. — *Bhagādhāna* (°*ga-ādh*°), *as, ā, am,* bestowing matrimonial felicity, granting wedded bliss, (according to a Scholiast = *aiśvaryādhāyaka.*) — *Bhagevita* (according to the Pada-pāṭha *bhage + avita*), *as, ā, am,* Ved. (perhaps) satisfied with good fortune, sated with prosperity. — *Bhageśa* (°*ga-īśa*), *as,* m., Ved. the lord of fortune or prosperity.

Bhaga-vat, ān, atī, at, possessing fortune, fortunate, prosperous, happy (Ved.); glorious, illustrious, excellent; venerable, revered, sacred, divine, holy (as an epithet of gods, demigods, and other holy personages; frequently found in the voc. *bhagavan* [Ved. *bhagavas* and *bhagos,* see Vārttika II. to Pāṇ. VIII. 3, 1, Vopa-deva III. 149, and see Pāṇ. VIII. 3, 17, where *bhagos,* like *aghos* and *bhos,* is said to drop the final *s* before all vowels and all soft consonants] as a respectful mode of address, and also similarly used in the Veda in the nom. with the 3rd sing. of the verb; with Buddhists *bhaga-vat* is respectfully prefixed to the titles of their sacred writings); (*ān*), m. 'the holy one,' 'the revered one,' a deity, a god; an epithet of Vishṇu; of Śiva; of a Buddha; of a Bodhi-sattva; of a Jina; (*atī*), f. an epithet of Durgā; of Lakshmī. — *Bhagavaććhāstra* (*bhagavat + śāstra*), *am,* n., N. of a section of the Vārāha-Purāṇa. — *Bhagavatī-gītā,* f., N. of a poem. — *Bhagavatī-dāsa, as,* m., N. of a man. — *Bhagavat-tva, am,* n. the condition of Bhagavat, rank of Vishṇu. — *Bhagavat-padī,* f. an epithet of the source of the Gaṅgā (said to have sprung from an aperture made in the mundane egg by the toe-nail of Vishṇu while striding his celebrated three paces). — *Bhagavat-pādābhāshaṇa* (°*da-ābh*°), *am,* n., N. of an artificial style of writing. — *Bhagavaty-aṅga, am,* n., N. of the fifth of the twelve sacred writings of the Jainas. — *Bhagavat-svatantra-tā,* f., N. of a work maintaining that Kṛishṇa is supreme and uncontrolled in volition and authority. — *Bhagavad-arćana-prastāva, as,* m., N. of the seventy-third chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Bhagavadarćanamāhātmya, am,* n., N. of the seventy-eighth chapter of the Uttara-khaṇḍa or fifth part of the Padma-Purāṇa. — *Bhagavad-upanayana, am,* n., N. of the 100 and 101st chapters of the fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavad-gītā,* f. (*upanishad* being sometimes supplied, or in the fem. pl. *bhagavad-gītā upanishadas*), 'the mystical doctrine sung or declared by Bhagavat, i. e. Kṛishṇa,' N. of a celebrated episode of the great epic poem called Mahā-bhārata, (it is really a comparatively modern philosophical poem interpolated in the Bhīshma-parva and generally divided into eighteen chapters commencing at l. 830, or the twenty-fifth chapter of the Bhīshma-p., and ending at l. 1532; it is in the form of a dialogue between Kṛishṇa, acting as Arjuna's charioteer, and Arjuna himself, in which the Pantheism of the Vedānta with a tinge of the Sāṅkhya is combined with the later principle of *bhakti* or devotion to Kṛishṇa as the Supreme Being, Arjuna being therein admonished that the renunciation of the world ought not to involve the avoidance of action or the neglect of professional duties); (*am*), n. that which is sung or proclaimed by Kṛishṇa. — *Bhagavadgītā-gūḍhārtha-dīpikā* (°*ḍha-ar*°), f., N. of a metrical commentary on the Bhagavad-gītā by Madhu-sūdana Sarasvatī. — *Bhagavadgītā-bhāva-prakāśa, as,* m., N. of a metrical commentary on the Bhagavad-gītā by Sadānanda Vyāsa. — *Bhagavadgītā-sārārtha-saṅgraha* (°*ra-ar*°), *as,* m., N. of a metrical commentary on the Bhagavad-gītā by Jaya-rāma Tarka-vāgīśa. — *Bhagavad-guṇa-varṇana, am,* n., N. of the fifty-seventh chapter of the fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavad-dṛiśa, as, ī, am,* Ved. like the Supreme, resembling the Supreme. — *Bhagavad-druma, as,* m. 'Bhagavat's (i. e. probably Buddha's) tree,' (perhaps) a term applied to the sacred fig-tree. — *Bhagavad-bhakti-nirṇaya, as,* m., N. of an essay by Ananta-deva on faith and devotion. — *Bhagavad-bhakti-ratnāvalī,* f., N. of a work. — *Bhagavad-bhakti-rasāyana* (°*sa-ay*°), *am,* n., N. of a work by Madhu-sūdana Sarasvatī, consisting of memorial verses treating of faith and devotion, on the basis of the Bhāgavata-Purāṇa, accompanied by a prose exposition. — *Bhagavad-bhakti-vilāsa, as,* m., N. of a work. — *Bhagavad-bhāskara,* N. of a work on law by Nīla-kaṇṭha; [cf. *bhagavanta-bhāskara.*] — *Bhagavad-yauvanodgama* (°*na-ud*°), *as,* m., N. of the seventh chapter of the Kṛishṇa-krīḍita. — *Bhagavad-rāta, as,* m., N. of a man. — *Bhagavad-viśesha, as,* m., N. of a man. — *Bhagavan-nanda-saṃvāda, as,* m., N. of the seventy-fourth to the seventy-ninth chapters of the Kṛishṇa-khaṇḍa or fourth part of the Brahma-vaivarta-Purāṇa. — *Bhagavan-nāma-kaumudī,* f., N. of a poetical treatise by Lakshmīdharāćārya on the merit of repeating the name of the Deity. — *Bhagavannāmakaumudī-prakāśa, as,* m., N. of a metrical commentary by Ananta-deva on the preceding work. — *Bhagavannāma-māhātmya-grantha-saṅgraha, as,* m., N. of a metrical composition by Raghunāthendra Yati on the merit of repeating the name of the Deity. — *Bhagavan-maya, as, ī, am,* wholly devoted to Vishṇu or Kṛishṇa.

Bhagavadīya, as, m. a worshipper of Bhagavat, i. e. of Vishṇu; [cf. *bhavadīya.*]

Bhagavanta or *bhagavanta-deva, as,* m., N. of a prince, the son of Sāhi-deva and a patron of Nīla-kaṇṭha. — *Bhagavanta-bhāskara,* N. of a work; [cf. *bhagavad-bhāskara.*]

Bhagas, as, n., Ved. = *bhaga,* q. v.

Bhagin, ī, inī, i, prosperous, happy, fortunate; grand, splendid; (*ī*), m., N. of a commentator on the Amara-kośa, (in this sense an abbreviated form of *bhagīratha* below); (*inī*), f. a sister ('the happy or fortunate one'); a woman in general. — *Bhagitama, as, ā, am,* most prosperous; most splendid, finest, most perfect. — *Bhaginī-pati, is,* m. or *bhaginī-bhartṛi, tā,* m. a sister's husband. — *Bhaginī-suta, as,* m. a sister's son.

Bhaginikā, f. a little sister.

Bhaginī, f. See under *bhagin* above.

Bhaginīya, as, m. (probably) a sister's son.

Bhagīratha, as, m. (perhaps fr. *bhagin + ratha*), N. of an ancient king (son of Dilīpa and great-grandson of Sagara, king of Ayodhyā; he brought down the sacred Gaṅgā from heaven to earth by the aid of Śiva, who is fabled to have received the stream on his head; he then conducted this river to the ocean, in order to purify the ashes of his ancestors, the 60,000 sons of Sagara, who were reduced to ashes by Vishṇu in the form of Kapila when they dug through the earth, then under his protection, in seeking to recover the sacrificial horse which had been stolen from their father, see Rāmāyaṇa I. 36–44); N. of a commentator on the Amara-kośa and author of the metrical commentary Nyāya-līlāvatī-bhāva-prakāśa; N. of an architect of recent date; of a mountain. — *Bhagīratha-prayatna, as,* m. 'Bhagīratha's labour,' a term for any Herculean effort or exertion. — *Bhagīratha-sutā,* f. 'daughter of Bhagīratha,' an epithet of Gaṅgā or the Ganges. — *Bhagīrathopākhyāna* (°*tha-up*°), *am,* n., N. of the thirty-fifth chapter of the Vāsishṭha-rāmāyaṇa.

Bhagos. See *bhaga-vat,* col. 1.

Bhagnī, f. = *bhaginī,* a sister.

Bhajaka, as, m. an apportioner, distributer [cf. *ćivara-bh*°]; one who serves or worships, a worshipper.

Bhajat, an, antī, at, apportioning, distributing, dividing; serving, honouring.

Bhajana, am, n. the act of sharing; possession; serving, service, adoring, adoration, worship, revering, reverence; the act of waiting or attending upon. — *Bhajana-tā,* f. devotion, adoration. — *Bhajana-vārika, as,* m. a particular official in a Buddhist monastery. — *Bhajanāmṛita* (°*na-am*°), *am,* n., N. of a work.

Bhajanīya, as, ā, am, to be loved; worthy of worship, to be adored, adorable, venerable; to be waited upon.

Bhajamāna, as, ā, am, apportioning, dividing, sharing; enjoying, possessing; loving, honouring, courting; waiting on, serving; fitting, meet, appropriate; N. of various princes.

Bhaji, is, m., N. of a prince; (also read *bhajin, bhajina.*)

Bhajitavya, as, ā, am. = *bhajanīya.*

Bhajin, ī, m., N. of a preceptor.

Bhajenya, as, ā, am, worthy of adoration, adorable.

Bhajya, as, ā, am, divisible, to be divided or shared; to be worshipped or adored, adorable.

Bhajyamāna, as, ā, am, being divided or shared; being worshipped or adored.

भजेरथ *bhajeratha, as,* m., Ved. (according to the Pada-pāṭha *bhaje + aratha*), occurring in Ṛig-veda X. 66, 2, (a doubtful word.)

भञ्ज् 1. *bhañj,* cl. 10. P. *bhañjayati, -yitum,* to speak; to shine; [cf. Hib. *faighim,* 'I speak, talk;' *faighle, faighleadh,* 'words, talk, conversation;' *faigh,* 'a prophet.']

भञ्ज् 2. *bhañj,* cl. 7. P. *bhanakti, babhañja, bhaṅkshyati, abhāṅkshīt, bhaṅktum,* to break, fracture, break down, break to pieces, shatter, split; to break into, make a breach in (a fortress, with acc.); to interrupt, check, arrest, suspend, foil, frustrate; to disappoint: Pass. *bhajyate,* Aor. *abhañji, abhāji,* see Pāṇ. VI. 4, 33: Caus. *bhañjayati, -yitum,* Aor. *ababhañjat:* Desid. *bibhaṅkshati:* Intens. *bambhajyate, bambhaṅkti;* [perhaps the original form was *bhrañj;* cf. Gr. ῥήγνυμι, ῥηγμίν, ῥαγή, perhaps also ἄγνυμι: Lat. *frang-o:* Goth. *brak, ga-brika, ga-brak, ga-brekum, brik-an:* Angl. Sax. *brak-an, brec-an:* Lettish *braks,* 'fragile:' Hib. *brisim,* 'I break, dismember, disunite;' *brit,* 'fraction;' *breadach,* 'broken.']

2. *bhaktvā,* ind. having broken; (a less common form than *bhaṅktvā,* q. v. For 1. *bhaktvā* see p. 695, col. 3.)

Bhagna, as, ā, am, broken, broken down, broken to pieces, knocked to pieces, shattered, shivered, torn; broken into; routed, defeated, conquered, vanquished; marred, impaired, demolished, destroyed; interrupted, checked, arrested, suspended, foiled, frustrated; disappointed; (*am*), n. fracture of the leg. — *Bhagna-krama, am,* n. the breaking of grammatical order, violation of grammatical construction. — *Bhagna-ćeshṭa, as, ā, am,* broken in effort, disappointed, defeated. — *Bhagna-jānu, us, us, u,* broken-kneed, having a fractured leg. — *Bhagna-tāla,* N. of a particular air (in music). — *Bhagna-*

danshṭra, as, ā, am, 'broken-tusked,' having the tusks or fangs broken. — *Bhagna-danta, as, ā, am,* 'broken-teethed,' one whose teeth are broken. — *Bhagna-darpa, as, ā, am,* one whose pride is broken, crest-fallen, humbled, humiliated. — *Bhagna-nidra, as, ā, am,* one whose sleep is broken, roused from sleep. — *Bhagna-pādarksha* (°*da-ṛik*°), *am,* n. a collective epithet of six Nakshatras (viz. Punar-vasū, Uttarāshāḍhā, Kṛittikā, Uttara-Phalgunī, Pūrva-Bhādrapadā, and Viśākhā, which six Nakshatras are sometimes called Pushkarāḥ). — *Bhagna-pārśva, as, ā, am,* suffering from pain in the sides, having a pain in the side. — *Bhagna-prishṭha, as, ā, am,* 'broken-backed,' having a broken or bent back; coming before or in front of (?). — *Bhagna-prakrama, as,* m. broken or interrupted order, disorder, confusion; want of method or arrangement in composition; [cf. *bhagna-krama.*] — *Bhagna-prakrama-tā,* f. 'broken arrangement,' (in rhetoric) N. of a particular fault in diction, the use of a word which does not correspond to one used before. — *Bhagna-pratijña, as, ā, am,* one who has broken a promise. — *Bhagna-bāhu, us, us, u,* broken-armed. — *Bhagna-bhāṇḍa, as, ā, am,* one who has broken an earthenware pot or a number of pots and pans. — *Bhagna-manas, ās, ās, as,* 'broken-hearted,' having a broken heart, discouraged, disappointed. — *Bhagna-manoratha, as, ā, am,* one whose wishes are disappointed, frustrated or disappointed in expectation. — *Bhagna-māna, as, ā, am,* one whose honour is tarnished, disgraced, dishonoured. — *Bhagna-vishāṇaka, as, ā, am,* 'broken-horned,' having broken horns or tusks. — *Bhagna-vrata, as, ā, am,* one who has broken a vow, faithless to vows. — *Bhagna-śakti, is, is, i,* one whose strength is broken, shattered in strength. — *Bhagna-śṛinga, as, ā* or *ī, am,* 'broken-horned,' having broken horns. — *Bhagna-sankalpa, as, ā, am,* one whose designs are foiled or whose plans are frustrated. — *Bhagna-sandhika, am,* n. buttermilk (= *ghola*). — *Bhagnātman* (°*na-āt*°), *ā,* m. 'broken-bodied,' an epithet of the Moon (as having been cut in two pieces by the trident of Śiva for violating the wife of Bṛihas-pati). — *Bhagnāpad* (°*na-āp*°), *t, t, t,* one who has overcome misfortune, one who has conquered calamity. — *Bhagnāśa* (°*na-āś*°), *as, ā, am,* one whose hopes or expectations are broken, disappointed in expectation, discouraged. — *Bhagnotsāha* (°*na-ut*°), *as, ā, am,* one whose energy is impaired, broken in energy. — *Bhagnodyama* (°*na-ud*°), *as, ā, am,* one whose efforts are frustrated, baffled in one's endeavours, frustrated. — *Bhagnorudaṇḍa* (°*na-ūru-*), *as, ā, am,* 'broken-thighed,' having the bone of the thigh fractured.

Bhankti, is, f. breaking, fracture.

Bhanktṛi, tā, trī, tṛi, one who breaks, breaking, a breaker.

Bhanktvā, ind. having broken, having broken into.

Bhanga, as, m. breaking, splitting, shattering, breaking down, breaking up; a break, breach; fracture [cf. *asthi-bh*°]; chasm, fissure, division; breaking up, the being broken up; breaking to pieces, separation, analysis, taking to pieces; a piece broken off, detached portion, fragment [cf. *mṛiṇāla-bh*°]; falling to pieces, fall, downfall, ruin, destruction; decay (e. g. *kshaṇa-bh*°, momentary decay; with Buddhists, the constant decay taking place in the universe, constant flux or change); defeat, overthrow (opposed to *jaya*), discomfiture; interruption, stoppage, impediment, suspension, non-performance [cf. *daṇḍa-bh*°]; frustration, disappointment; rejection, refusal [cf. *praṇaya-bh*°]; humiliation; derogation, abatement; taking to flight, flight; going, motion; panic, fear; bowing, bending, stretching (e. g. *gātra-bh*°, the bending or stretching of the limbs); knitting (the brow); a bend, fold (of a garment); a wave; paralysis, palsy, disease; fraud, deceit, falsehood; a water-course, canal; hemp; N. of a Nāga; = *bhangi,* a tortuous course, roundabout mode of acting or speaking; (Ved.) an epithet of Soma, (according to Sāy. *bhajyate grāvabhiḥ,* or *śatrūṇām bhañjakaḥ*); (*ā*), f. hemp (Cannabis Sativa); the plant Convolvulus Turpethum; an intoxicating beverage prepared from the hemp plant; [cf. Gr. ἀγή; Lith. *bangà,* 'a wave, flood.'] — *Bhanga-kara, as, ī, am,* causing a breach, making a fissure; (*as*), m., N. of a son of A-vikshit; of a son of Sattra-jit. — *Bhanga-kāra, as,* m., N. of a man. — *Bhanga-naya, as,* m. removal of obstacles, removing a difficulty in argument or reasoning. — *Bhanga-bhāj, k, k, k,* experiencing a fracture, being broken. — *Bhanga-vāsā,* f. turmeric. — *Bhanga-śravas, ās,* m., N. of a man; [cf. *bhangya-śravas.*] — *Bhanga-sārtha, as, ā, am,* deceitful, fraudulent, dishonest. — *Bhangā-kaṭu, am,* n. the pollen of hemp. — *Bhangāsura* (°*ga-as*°), *as,* m., see *bhāngāsuri.* — *Bhangā-svana, as,* m., N. of a Rājarshi.

Bhangi, is, or *bhangī,* f. breaking, fracture, breach, division; bending; incurvation; undulation; a wave; a crooked path, tortuous course; current; a roundabout mode of acting or speaking, circumlocution; irony, wit, repartee; mere appearance or semblance, pretext, disguise, trick, fraud, deception; modesty; a step; an interval. — *Bhangi-mat, ān, atī, at,* possessing waves or undulations, wavy, crisp, curled. — *Bhangī-bhakti, is,* f. division or separation into (a series of) waves or wave-like steps.

Bhangin, ī, inī, i, fragile, transient, transitory, perishable; (in law) defeated or cast in a suit. — *Bhangi-bhāva, as,* m. the state of being bent, frowning aspect.

Bhangiman, ā, m. fracture, separation, breach; incurvation, curliness; perversity, foolishness; disguise, deceit; irony, wit, repartee.

Bhangila, am, n. defect in the organs of sense.

Bhangura, as, ā, am, apt to break, fragile, brittle; frail, transient, transitory, evanescent, of short duration, perishable; changeable, changeful, variable; crooked, bent, wrinkled; curved, curled, crisped; fraudulent, crafty, dishonest; (*as*), m. a bend or reach of a river, the elbow of a river; (*ā*), f., N. of two plants (= *ati-vishā, priyangu*). — *Bhangura-tā,* f. fragility, transitoriness. — *Bhangura-niśćaya, as, ā, am,* forming changeable resolutions, vacillating. — *Bhangurā-vat, ān, atī, at,* Ved. (perhaps) intriguing, crafty, treacherous.

Bhanguraya, Nom. P. *bhangurayati, -yitum,* to break to pieces, destroy; to crisp, curl (trans.).

Bhangya, as, ā, am, to be broken, fit to be broken, breakable: (*am*), n., scil. *kshetra,* a field of hemp. — *Bhangya-śravas, ās,* m., N. of a man; [cf. *bhanga-śravas.*]

Bhañjaka, as, ikā, am, one who breaks, breaking, a breaker; what breaks or severs, what divides or destroys; (*ikā*), f. breaking, (in comps. affixed to the names of plants to denote particular games, cf. *uddālaka-pushpa-bh*°, *śāla-bh*°.)

Bhañjat, an, atī, at, breaking, breaking up, destroying.

Bhañjana, as, ī, am, one who breaks, breaking, a breaker, destroyer; one who checks or arrests, one who frustrates or brings to nought; causing violent pain; (*as*), m. falling to pieces or decay of the teeth; (*am*), n. the act of breaking, destroying, demolishing, shattering; routing; paining, afflicting; interrupting, checking, arresting, frustrating; removing, dispelling (a doubt, difficulty, &c.). — *Bhañjanā-giri, is,* m., N. of a mountain.

Bhañjanaka, as, m. a particular disease of the mouth, contortion of the lips and decay of the teeth.

Bhañjaru, us, m. a tree growing near a temple.

Bhañjā, f. a N. of Durgā.

Bhañjin, ī, inī, i, breaking, removing, dispelling; [cf. *mada-bh*°.]

Bhañji in *śāla-bh*°, q. v.

भञ्जिपत्त्रिका *bhañjipattrikā,* f. the plant Salvinia Cucullata; [cf. *phañjipattrikā.*]

भट् *bhaṭ,* cl. 1. P. *bhaṭati, bhaṭitum,* to hire; to nourish, foster, cherish, maintain; cl. 10. P. *bhaṭayati, -yitum,* to speak, converse: Caus. *bhāṭayati, -yitum,* to hire.

Bhaṭa, as, m. (probably connected with *bhṛita,* q. v.), a mercenary, hired soldier, soldier in general, warrior, combatant; N. of a particular degraded tribe [cf. *bhaṭṭa, bhaḍa, bhaṇḍa*]; an outcast, barbarian; a demon; N. of a person (perhaps of a Nāga-rāja); (*ā*), f. coloquintida. — *Bhaṭa-bhaṭa-mātṛi-tīrtha, am,* n., N. of a Tīrtha. — *Bhaṭārka* (°*ṭa-ar*°), *as,* m., N. of the founder of the Valabhī dynasty.

भटभटाय *bhaṭabhaṭāya* (an onomatopoetic word), Nom. A. *bhaṭabhaṭāyate,* &c., to make a gurgling sound, gurgle.

भटित्र *bhaṭitra, as, ā, am,* roasted on a spit.

भट्कला *bhaṭkalā,* f., N. of a Tīrtha.

भट्ट *bhaṭṭa, as,* m. (probably connected with *bhartṛi,* q. v.), lord, my lord (as a title of respect by which a prince is addressed); a title affixed to the names of learned Brāhmans (the proper name being sometimes omitted, e. g. *Bhaṭṭa* = *Kumārila-bhaṭṭa,* a respectful designation of Kumārila; cf. *ārya-bh*°, *kedāra-bh*°, *govinda-bh*°); any learned man, doctor or philosopher; a title applied to the son of a Brāhman; best, excellent; an authority (?); an enemy (?); N. of a particular mixed caste of hereditary panegyrists, a bard, encomiast; in Rāmāyaṇa I. 12, 11, incorrectly for *bhaṭa,* q. v.; (*ā*), f., N. of an enchantress. — *Bhaṭṭa-kārikā, ās,* f. pl., N. of particular Kārikās. — *Bhaṭṭa-kedāra, as,* m. = *kedāra-bhaṭṭa,* q. v. — *Bhaṭṭa-divākara,* N. of a man; [cf. *diva-kara.*] — *Bhaṭṭa-dīpikā,* f., N. of a work (= *bhāṭṭa-dīpikā,* q. v.). — *Bhaṭṭa-nāyaka, as,* m., N. of a poet; of a rhetorician. — *Bhaṭṭa-nārāyaṇa, as,* m., N. of various men. — *Bhaṭṭa-paddhati, is,* f., N. of a work. — *Bhaṭṭa-pāda, ās,* m. pl. 'the feet of Bhaṭṭa,' the venerable Kumārila; [cf. *pāda.*] — *Bhaṭṭa-prayāga, as,* m. 'the chief place of sacrifice,' the spot where the Yamunā falls into the Gangā. — *Bhaṭṭa-phalguṇa,* see *phalguna.* — *Bhaṭṭa-balabhadra, as,* m., N. of the author of a commentary on the Brahma-siddhānta; of the author of a logical treatise; [cf. *bala-bhadra.*] — *Bhaṭṭa-bījaka, as,* m., N. of a poet. — *Bhaṭṭa-bhāskara-miśra, as,* m., N. of a commentator. — *Bhaṭṭa-madana, as,* m., N. of an author; [cf. *madana.*] — *Bhaṭṭa-malla, as,* m., N. of a grammarian. — *Bhaṭṭa-yaśas, ās,* m., N. of a poet. — *Bhaṭṭa-vārttika,* N. of a work. — *Bhaṭṭa-viśveśvara* (°*va-īś*°), *as,* m., N. of a man. — *Bhaṭṭa-śankara* = *bhaṭṭa-śrī-śankara,* q. v. — *Bhaṭṭa-śiva, as,* m., N. of a philosopher mentioned in the Śankara-vijaya. — *Bhaṭṭa-śrī-śankara, as,* m., N. of an astronomer. — *Bhaṭṭa-someśvara* (°*ma-īś*°), *as,* m., N. of an author mentioned in Kamalākara-bhaṭṭa's Śūdra-dharma-tattva. — *Bhaṭṭa-svāmin, ī,* m., N. of a poet mentioned in the Śārngadhara-paddhati. — *Bhaṭṭāćārya* (°*ṭa-āć*°), *as,* m. a title given to a learned Brāhman or any great teacher or celebrated instructor, (especially, according to the Śabda-kalpa-druma) one versed in the doctrine of Tutāta and Udayanāćārya; a great doctor or philosopher; a frequent designation of Kumārila-bhaṭṭa [cf. *bhaṭṭa*]; N. of a pupil of Śankarāćārya. — *Bhaṭṭāćārya-ćūḍāmaṇi, is,* m., N. of an author. — *Bhaṭṭāćārya-śatāvadhāna, as,* m. an epithet of Rāghavendra. — *Bhaṭṭālankāra* (°*ṭa-al*°), *as,* m., N. of a metrical commentary by Ananta-bhaṭṭa on the Mīmāṃsā-nyāya-prakāśa or Āpadevī. — *Bhaṭṭotpala* (°*ṭa-ut*°), *as,* m., N. of a Scholiast of the tenth century who wrote a commentary on the works of Varāha-mihira. — *Bhaṭṭopama* (°*ṭa-up*°), *as,* m., N. of a learned Buddhist.

Bhaṭṭāra, as, m. noble lord (affixed as an honourable title or distinction to proper names); (*as, ā, am*), worshipful, reverend, entitled to homage or

respect; [cf. *dilha.*] — *Bhaṭṭāra-hariċandra, as,* m., N. of an author.

Bhaṭṭāraka, as, ikā, am, venerable, respectable, entitled to reverence or to homage; (*as*), m. a sage, a Muni or saint; noble lord, an epithet of gods and of great and learned men (especially applied to Buddhist teachers); (in dramatic language) a king; the sun; Ardea Nivea?; (*ikā*), f. a noble lady, a goddess, tutelary deity; [cf. *jayā-bhaṭṭārikā.*] — *Bhaṭṭāraka-vāra, as,* m. 'day of the great lord, i. e. of the sun,' Sunday.

Bhaṭṭi, is, m., N. of the author of the epic poem described below. — *Bhaṭṭi-kāvya, am,* n. 'the poem of Bhaṭṭi,' N. of an artificial epic poem by Bhaṭṭi (celebrating the exploits of Rāma and illustrating Sanskrit grammar by the systematic application of all possible forms and constructions; cf. *bhartṛi-hari*).

Bhaṭṭika, as, m., N. of the mythical progenitor of copyists (son of Citra-gupta and grandson of Brahmā).

Bhaṭṭinī, f. (a Prākṛit feminine fr. *bhartṛi,* perhaps adopted into Sanskrit from its resemblance to *patnī*), a woman of high rank, a queen (but one not crowned or consecrated like the Devī); the wife of a Brāhman.

Bhaṭṭīya, as, ā, am, relating to Bhaṭṭa, i. e. to Ārya-bhaṭṭa. — *Bhaṭṭīya-dīpikā,* f., N. of a commentary on Ārya-bhaṭṭa's explanation of the Sūrya-siddhānta.

Bhaṭṭoji, is, m., N. of a grammarian, author of the Siddhānta-kaumudī. — *Bhaṭṭoji-dīkshita* or *bhaṭṭoji-bhaṭṭa, as,* m. = *bhaṭṭoji.*

भड *bhaḍa, as,* m., N. of a particular mixed caste; (also read *bhaṇḍa.*) — *Bhaḍa-harīmātri-tīrtha, am,* n., N. of a Tīrtha.

भडित *bhaḍita, as,* m., N. of a man; (*ās*), m. pl., N. of his descendants.

भडिल *bhaḍila, as,* m. an attendant, servant; a hero; N. of a man; (*ās*), m. pl., N. of his descendants.

भण *bhaṇ* (perhaps a Prākṛit form connected with rt. *bhāsh*), cl. 1. P. *bhaṇati, babhāṇa* (2nd sing. *babhaṇitha*), *abhāṇīt, bhaṇitum,* to sound; to utter an articulate sound, speak, say; to call, name: Caus. *bhāṇayati, -yitum,* Aor. *abībhaṇat, ababhāṇat.*

Bhaṇa in *dur-bhaṇa, as, ā, am,* difficult to be told or mentioned.

Bhaṇana, as, ī, am, speaking, announcing, proclaiming.

Bhaṇanīya, as, ā, am, to be told or said.

Bhaṇita, as, ā, am, sounded, uttered, spoken, said; (*am*), n. talking, talk, conversation.

Bhaṇiti, is, f. speech, talking, talk, discourse; (incorrectly *bhaṇati.*)

Bhaṇitṛi, tā, trī, tṛi, a speaker, speaking, talking.

Bhaṇitvā, ind. having spoken, having said.

भण्ट *bhaṇṭ,* cl. 10. P. *bhaṇṭayati, -yitum,* to deceive.

भण्टाकी *bhaṇṭākī,* f. the plant Solanum Melongena; (also read *bhaṇḍākī.*)

भण्टुक *bhaṇṭuka, as,* m. the plant Calosanthes Indica; (also read *bhaṇḍuka.*)

भण्ड *bhaṇḍ,* cl. 1. A. *bhaṇḍate, bhaṇḍitum,* to chide, upbraid, reprove; to deride, mimic; to jest; to speak; cl. 10. and 1. P. *bhaṇḍayati, bhaṇḍati,* to be fortunate; to render fortunate, prosper (trans.); to do an auspicious act.

Bhaṇḍa, as, m. a jester, buffoon, actor, mime, mimic; N. of a particular mixed caste [cf. *bhaḍa*]; (*ā*), f. in *śveta-bh°,* q. v. — *Bhaṇḍa-tapasvin, ī,* m. a hypocritical ascetic. — *Bhaṇḍa-hāsinī,* f. a harlot, prostitute.

Bhaṇḍaka, as, m. a water wag-tail.

Bhaṇḍana, am, n. armour, mail; war, battle; evil, wickedness, mischief.

Bhaṇḍara, as, m. a particular kind of combat (= *kalaha-viśesha*).

Bhaṇḍākī. See *bhaṇṭākī.*

Bhaṇḍikā, f. = *bhaṇḍi,* q. v.

Bhaṇḍi-jangha, as, m., N. of a man.

Bhaṇḍita, as, m., N. of a man; (*ās*), m. pl., N. of his descendants.

Bhaṇḍin, ī, m., N. of a man.

Bhaṇḍira, as, m. = *bhaṇḍila,* Mimosa Seeressa; (*ī*), f. = *bhaṇḍī,* q. v.

Bhaṇḍila, as, ā, am, fortunate, happy, prosperous, auspicious; (*as*), m. fortune, welfare; a messenger; an artizan, workman; the plant Mimosa Seeressa (= *śirīsha*); N. of a man; (*ās*), m. pl., N. of his descendants.

Bhaṇḍī, f. the plant Rubia Munjista (= *mañjishṭhā*). — *Bhaṇḍī-pushpa-nikāśa, as, ā, am,* resembling the flowers of Rubia Munjista.

Bhaṇḍītakī = *bhaṇḍī* above.

Bhaṇḍīra, as, m. Amaranthus Polygonoides; Mimosa Seeressa; N. of a lofty Nyagrodha tree upon the Go-vardhana mountain; (*ī*), f. = *bhaṇḍī,* q. v. — *Bhaṇḍīra-latikā,* f. = *bhaṇḍī,* q. v.

Bhaṇḍīla, as, m. = *bhaṇḍī,* q. v.

Bhaṇḍuka, as, m. the plant Calosanthes Indica; (also written *bhaṇḍūka;* cf. *bhaṇṭuka.*)

Bhaṇḍūka, as, m. the plant Calosanthes Indica; a kind of fish.

भदन्त *bhadanta, bhadāka.* See under rt. *bhand* below.

भद्र *bhadra.* See under rt. *bhand* below.

भन *bhan* (a various reading for rt. *bhaṇ*), cl. 1. P. *bhanati, bhanitum,* Ved. to sound, resound; to cry aloud, shout.

भनन्दन *bhanandana, as,* m., N. of a man; (wrongly for *bhalandana.*)

भन्द *bhand* or *bhad,* cl. 1. A. *bhandate, bhanditum,* Ved. to be greeted with praise, be hailed with acclamations, receive applause; to be fortunate or prosperous; to be excellent; to be glad; to exhilarate; to shine; to make fortunate, to honour, worship: Caus. *bhandayati, -yitum,* to cause to prosper.

Bhadanta, as, m. (said to be fr. rt. *bhaṇḍ,* col. 1), a term of respect applied to a Buddhist; a Buddhist mendicant. — *Bhadanta-gopa-deva* and *bhadanta-goshaka* or *bhadanta-ghoshaka, as,* m., N. of two Buddhist teachers. — *Bhadanta-jñāna-varman, ā,* m., N. of a poet. — *Bhadanta-dharma-trāta* and *bhadanta-rāma, as,* m., N. of two Buddhist teachers. — *Bhadanta-varman, ā,* m., N. of a poet. — *Bhadanta-śrī-lābha, as,* m., N. of a Buddhist teacher (also called Śrī-lābha).

Bhadāka, as, m. (said to be fr. rt. *bhand*), fortune, prosperity; (*as, ā, am*), auspicious.

Bhadra, as, ā, am, good, well, prosperous, happy, auspicious (e. g. *bhadrā diś,* the auspicious quarter, the south); favourable, propitious, gracious, kind, friendly, benevolent, pious, excellent, (*bhadro nṛipatiḥ,* a good or gracious king; often used in voc. sing. m. *bhadra* as a familiar mode of address, in the sense of 'my good sir,' 'my dear fellow;' and in voc. sing. f. *bhadre,* 'my good lady,' 'my dear madam'); pleasant, enjoyable, desirable, laudable, commendable; lovely, beautiful; beloved, dear; specious, plausible, hypocritical, any hypocrite or impostor, (according to Kullūka on Manu IX. 258 = *kalyāṇāċāra-praċċhanna-pāpa*); (*am*), n. prosperity, happiness, welfare, good fortune, fortune, (*bhadrāṇi,* n. pl. = *bhadram,* good fortune; *bhadram a-vyāhatam,* uninterrupted happiness or prosperity; *bhadram te,* prosperity to thee! *bhadram vaḥ,* happiness to you! may it be well with you! frequently mere forms politely used in conversation, and sometimes equivalent to our expressions 'if you please,' 'with all deference or respect for you,' &c.); gold; iron, steel; a fragrant grass, Cyperus Rotundus [cf. *bhadra-musta*]; a particular posture in sitting (= *bhadrāsana*); N. of the seventh of the eleven astronomical periods called Karaṇas; of various Sāmans; (*as*), m. a bullock; a term applied to a particular kind of elephant; N. of one of the elephants which support the world; a water wag-tail [cf. *bhadra-nāman*]; a heap, multitude (?); Nauclea Cadamba; Tithymalus Antiquorum; an epithet of Śiva; N. of one of the twelve sons of Vishṇu and one of the Tushita deities in the Svāyambhava Manv-antara; (with Jainas) N. of the third of the nine white Balas; N. of a son of Vasudeva and Pauravī; of a son of Vasu-deva and Devakī; of a son of Upaċāru-mat; of an actor; of a friend of Bāṇa; of a son of Kṛishṇa; an epithet of mount Meru; (with Buddhists) N. of a particular world; (*ās*), m. pl., N. of a class of divinities under the third Manu; N. of a people; (*ā*), f. a cow; N. of various plants (= *kṛishṇā, anantā, rāsnā, pra-sāriṇī, jīvantī, aparājitā, nīlī, balā, śamī, vaċā, dantī, haridrā, śveta-dūrvā, kāśmarī, sārivā-viśesha, kākoḍumbarikā*); Gmelina Arborea; a kind of metre, the first and third lines of which are ⏑–⏑––⏑⏑–⏑––, and the second and fourth ––⏑–– &c.; N. of the second, seventh, and twelfth days of the lunar fortnight; of a goddess; of a Buddhist woman; of Dākshāyaṇī in Bhadreśvara; of a Vidyā-dharī; of a daughter of Surabhi; of a wife of Vasu-deva; of the wife of Vaiśravaṇa; of a daughter of Soma and wife of Utathya; of a daughter of Raudrāśva and the Apsaras Ghṛitāċī; of a Kākshīvatī and wife of Vyushitāśva; of a daughter of Meru and wife of Bhadrāśva; of a daughter of Sruta-kīrtti and wife of Kṛishṇa; of various rivers; of a river described as rising on the northern summit of Meru and flowing through Uttara-kuru into the northern ocean; the celestial Ganges; *bhadram, bhadrayā, bhadrebhis,* ind., Ved. auspiciously, favourably, propitiously, happily, well, rightly; [cf. Lat. *fastus* for *fad-tus, fastigium, fastidium, festivus:* Goth. *bats, bat-iza,* 'better;' *bat-ista,* 'best:' Angl. Sax. *bet:* Old Germ. *baz,* 'better;' *beziro, bezisto,* 'best:' Goth. *ga-bat-non, bot-a, bot-jan:* Angl. Sax. *bót:* Hib. *feodhas,* 'better;' *badhach,* 'famous;' perhaps *maith:* Cambro-Brit. *mad,* 'good.'] — *Bhadra-kaṇṭa, as,* m. the plant Asteracantha Longifolia. — *Bhadra-kanyā,* f., N. of the mother of Maudgalyāyana. — *Bhadra-kapila, as,* m. an epithet of Śiva; [cf. *bhadra* and *kapila.*] — *Bhadra-karṇikā,* f., N. of Dākshāyaṇī in Go-karṇa. — *Bhadra-karṇeśvara* (°*ṇa-īś*°), N. of a sacred bathing-place. — *Bhadra-kalpa, as,* m. (with Buddhists) 'the good or beautiful Kalpa,' N. of the present age; of a Sūtra work. — *Bhadrakalpika, as,* m., N. of a Bodhi-sattva. — *Bhadra-kāra, as,* m., N. of a son of Kṛishṇa; (*ās*), m. pl., N. of a people. — *Bhadra-kāraka, as, ikā, am,* causing prosperity or welfare, propitious, prosperous. — *Bhadra-kālī,* f., N. of a goddess; (in the later mythology) a form of Durgā [cf. Manu III. 89]; N. of one of the Mātṛis attending on Skanda; a species of plant (= *gandholī*); N. of a village on the right bank of the Ganges. — *Bhadrakālī-kavaċa, am,* n., N. of the thirty-seventh chapter of the Gaṇeśa-khaṇḍa or third part of the Brahma-vaivarta-Purāṇa. — *Bhadrakālī-pūjā-yantra, am,* n., N. of a mystical diagram mentioned in Kṛishṇānanda's Tantra-sāra. — *Bhadrakālī-manu, us,* m., N. of the ninth chapter of the Pheṭ-kāriṇī-tantra. — *Bhadrakālī-mantra, ās,* m. pl., N. of a chapter of the Tantra-sāra. — *Bhadra-kāśī,* f. = *bhadra-mustā,* q. v. — *Bhadra-kāshṭha, am,* n. the wood of Pinus Deodora or of Pinus Longifolia. — *Bhadra-kumbha, as,* m. 'auspicious jar,' a golden jar filled with water from a holy place or from the Ganges (used especially at the consecration of a king). — *Bhadra-kṛit, t, t, t,* Ved. causing prosperity or welfare; (with Jainas) N. of the twenty-fourth Arhat of the future Ut-sarpiṇī. — *Bhadra-gaṇita, am,* n. the construction of magical squares or diagrams. — *Bhadra-gandhikā,* f. the plant Cyperus Rotundus (= *mustaka*); the creeping plant Asclepias Pseu-

dosarsa. — *Bhadra-gaura, as,* m., N. of a mountain. — *Bhadra-ghaṭa* or *bhadra-ghaṭaka, as,* m. a vessel from which a lottery is drawn. — *Bhadraṅ-kara, as, ī, am,* auspicious, propitious, causing prosperity or happiness; (*as*), m., N. of a person; (*am*), n., N. of a town in Vidarbha. — *Bhadraṅ-karaṇa, as, ī, am,* causing prosperity or happiness, prosperous. — *Bhadra-ćāru, us,* m., N. of a son of Kṛishṇa. — *Bhadra-ćūḍa, as,* m. the plant Euphorbia Tirucalli. — *Bhadra-ja, as,* m. the plant Wrightia Antidysenterica. — *Bhadra-jaya, as,* m., N. of a man. — *Bhadra-jāni, is, is, i,* Ved. having a beautiful wife. — *Bhadra-tara, as, ā, am,* more prosperous, happier; better. — *Bhadra-taruṇī,* f. the plant Trapa Bispinosa (=*kubjaka*). — *Bhadra-tā,* f. or *bhadra-tva, am,* n. honesty, probity; prosperity, good fortune. — *Bhadra-tuṅga,* N. of a sacred bathing-place. — *Bhadra-turaga, am,* n., N. of a Varsha. — *Bhadra-danta, as,* m., N. of an elephant. — *Bhadra-dantikā,* f. a species of Croton. — *Bhadra-dāru, us, u,* m. n. a sort of pine, Pinus Deodora; Pinus Longifolia. — *Bhadradārv-ādika, as,* m. a class of thirty-nine medicinal plants and substances. — *Bhadra-deha, as,* m., N. of a son of Kṛishṇa. — *Bhadra-dvīpa, as,* m., N. of an island. — *Bhadra-nāman, ā,* m. the wood-pecker; the water wag-tail; [cf. *bhadra.*] — *Bhadra-nāmikā,* f. a species of plant (=*trāyamāṇā*). — *Bhadra-nidhi, is,* m. 'treasure of fortune,' a term applied to a costly vessel offered to Vishṇu. — *Bhadra-pada, am,* n. a kind of metre; (*ā*), f., N. of the third and fourth lunar asterisms (=*proshṭha-pada;* cf. *nakshatra*). — *Bhadrapadā-yoga, as,* m., N. of the twenty-eighth chapter of Bhaṭṭotpala's commentary on Varāha-mihira's Bṛihat-saṃhitā. — *Bhadra-parṇā,* f. the shrub Pæderia Fœtida. — *Bhadra-parṇī,* f. the tree Gmelina Arborea; the shrub Pæderia Fœtida. — *Bhadrapāda, as, ī, am,* born under the Nakshatra Bhadra-padā. — *Bhadra-pāla, as,* m., N. of a Bodhi-sattva. — *Bhadra-pīṭha, am,* n. a beautiful chair, splendid seat, throne; a kind of winged insect, (perhaps incorrectly for a form *bhadra-kīṭa.*) — *Bhadra-pura, am,* n., N. of a city; [cf. *bhadrā-nagara.*] — *Bhadra-balana, as,* m. = *bala-bhadra,* N. of the elder brother of Kṛishṇa. — *Bhadra-balā,* f. the shrub Pæderia Fœtida; Sida Cordifolia (=*balā*). — *Bhadra-bāhu, us,* m., N. of a son of Vasu-deva by Rohiṇī (Pauravī); of a king of Magadha; (with Jainas) N. of one of the six S'ruta-kevalins; of the author of certain Kalpa-sūtras; of the author of the Jātakāmbho-nidhi; (*ūs*), f., N. of a woman. — *Bhadrabāhu-śāstra, am,* n., N. of a work mentioned in Nārāyaṇa's Praśnārṇava. — *Bhadrabāhu-svāmin, ī,* m., N. of an author mentioned in Ćāritra-siṃha-gaṇi's Shaḍdarśana-vṛitti. — *Bhadra-bhuja, as, ā, am,* 'auspicious-armed,' whose arms confer prosperity. — *Bhadra-bhūshaṇī,* f., N. of a deity. — *Bhadra-manas, ās,* f., N. of the mother of the elephant Airāvata; [cf. *bhadra-reṇu.*] — *Bhadra-manda, as,* m. epithet of a particular kind of elephant; (also read *bhadra-mandra;* cf. *bhadra, manda, mandra.*) — *Bhadramandra-mṛiga, as,* m. epithet of a particular kind of elephant. — *Bhadra-mallikā,* f. a species of plant, Cucumis Madraspatanus (=*gavākshī*). — *Bhadra-mātṛi, tā,* f. a good or beautiful mother. — *Bhadra-mukha, as, ī, am,* one whose face (i. e. whose look) confers prosperity; (*as*), m., N. of a Nāga. — *Bhadra-muñja, as,* m. a plant akin to Saccharum Sara. — *Bhadra-musta* or *bhadra-mustā,* f. a variety of Cyperus. — *Bhadramustaka, as,* m. = *bhadra-musta.* — *Bhadra-mṛiga, as,* m. epithet of a particular kind of elephant. — *Bhadra-yava, am,* n. the seed of Wrightia Antidysenterica (= *indra-yava*). — *Bhadra-yāna, as,* m., N. of a man; (commonly written *bhadrāyana.*) — *Bhadrayāṇīya, ās,* m. pl., N. of the school founded by Bhadra-yāna; (commonly written *bhadrāyaṇīya.*) — *Bhadra-yoga, as,* m., N. of a subdivision of the Purāṇa-sarvasva; of an astrological Yoga. — *Bhadra-ratha, as,* m., N. of a king. — *Bhadra-rući, is,* m., N. of a man. — *Bhadra-rūpā,* f., N. of a woman. — *Bhadra-reṇu, us,* m., N. of Indra's elephant; (also read *bhadra-veṇu;* cf. *bhadra-manas.*) — *Bhadra-rohiṇī,* f. a species of plant. — *Bhadra-vaṭa, as,* m. 'the auspicious or beautiful fig-tree,' N. of a place. — *Bhadra-vat, ān, atī, at,* fraught with good, auspicious; (*atī*), f. a wanton, courtezan (? Ved.); the tree Gmelia Arborea; N. of a daughter of Kṛishṇa; of a wife of Madhu (with the patronymic Pauravī); N. of a female elephant; (*at*), n. the tree Pinus Deodora; N. of a Tīrtha. — *Bhadra-varman, ā,* m. 'Double Arabian Jasmine,' N. of a man. — *Bhadra-vallikā,* f. the plant Hemidesmus Indicus. — *Bhadra-vallī,* f. Jasminum Sambac; Gærtnera Racemosa, a large Bengal creeper; the plant Vallaris Dichotomus. — *Bhadra-vasana, am,* n. splendid apparel, magnificent array. — *Bhadra-vāć, k, k, k,* Ved. speaking auspiciously. — *Bhadra-vāćya, am,* n., Ved. wishing well, congratulation. — *Bhadra-vādin, ī, inī, i,* Ved. uttering auspicious cries (said of a bird). — *Bhadra-vinda, as,* m., N. of a son of Kṛishṇa. — *Bhadra-virāj, ṭ,* f. a kind of metre. — *Bhadra-vihāra, as,* m., N. of a Buddhist monastery. — *Bhadra-veṇu,* another form for *bhadra-reṇu,* q. v. — *Bhadra-vrāta, as, ā, am,* Ved. having or forming a happy assemblage. — *Bhadra-śarman, ā,* m., N. of a man with the patronymic Kauśika; [cf. *bhādraśarmi.*] — *Bhadra-śākha, as,* m., N. of a form of Skanda. — *Bhadra-śāla-vana* = *bhadra-sāla-vana,* q. v. — *Bhadra-śila, as,* m., N. of a man. — *Bhadra-śoći, is, is, i,* Ved. beautifully shining, flashing, coruscating, glittering. — *Bhadra-śaunaka, as,* m., N. of a man. — *Bhadra-śraya* or *bhadra-śrīya, am,* n. sandal-wood. — *Bhadra-śravas, ās,* m., N. of a son of Dharma. — *Bhadra-śrī, is,* f. the sandal tree. — *Bhadra-śrut, t, t, t,* Ved. hearing good, hearing pleasant things. — *Bhadra-śreṇya, as,* m., N. of a king. — *Bhadra-shashṭhī,* f., N. of a form of Durgā. — *Bhadra-sāman, ā,* m., N. of a man. — *Bhadra-sāra, as,* m., N. of a king; (also read *vindu-sāra.*) — *Bhadra-sāla-vana,* (probably) *am,* n., N. of a forest (of fine Shorea Robusta trees). — *Bhadra-sena, as,* m., N. of a man with the patronymic Ajātaśatrava; of a son of Vasu-deva and Devakī; of a son of Ṛishabha; of a son of Mahishmat, (in this sense also *bhadrasenaka*); N. of a king of Kaśmīra; (with Buddhists) N. of the leader of the host of the evil spirit Māra-pāpīyas. — *Bhadra-somā,* f., N. of a river in Uttara-kuru; a N. of the Ganges. — *Bhadra-hasta, as, ā, am,* Ved. beautiful-handed, auspicious-handed (said of the Aśvins). — *Bhadrā-karaṇa, am,* n. 'making beautiful,' the act of shaving. — *Bhadrā-kṛi,* cl. 8. P. *-karoti, -kartum,* 'to make beautiful,' to shave; [cf. *madrā-kṛi.*] — *Bhadrāksha* (°*ra-ak*°), *as,* m. 'fair-eyed,' N. of a king [cf. *bhallāksha*]; a particular seed of which beads are made (?). — *Bhadrāṅga* (°*ra-aṅ*°), *as,* m. 'beauteous-framed,' having a handsome person, an epithet of Bala-bhadra. — *Bhadrātmaja* (°*ra-āt*°), *as,* m. 'son of iron,' a sword. — *Bhadrā-nagara, am,* n., N. of a city; [cf. *bhadra-pura.*] — *Bhadrābhadra* (°*ra-abh*°), *as, ā, am,* good and bad; (*am*), n. good and evil. — *Bhadrāyudha* (°*ra-āy*°), *as,* m. 'handsome-weaponed,' N. of a giant; of a warrior. — *Bhadrāyus* (°*ra-āy*°), *us,* m., N. of a man. — *Bhadrāvakāśā* (°*ra-av*°), f., N. of a sacred river. — *Bhadrā-vrata, am,* n. a particular religious ceremony; (also called *rishṭi-vrata.*) — *Bhadrāśrama* (°*ra* or °*rā-āś*°), *as,* m., N. of a hermitage mentioned in the S'ambhala-māhātmya portion of the Skanda-Purāṇa. — *Bhadrāśraya, am,* n. sandal-wood (= *bhadra-śraya,* q. v.). — *Bhadrāśva* (°*ra-aś*°), *as,* m., N. of a Dvīpa said in the Purāṇas to be named after Bhadrāśva, son of Āgnīdhra, (some systems describe Bhadrāśva as one of the four Mahā-dvīpas into which the known world is divided, while another states it to be one of nine Khaṇḍas or smaller divisions into which the continent is distributed; in either case it is the eastern division); N. of a son of Vasu-deva and Rohiṇī; of a son of Dhundhumāra; of a king called Bhadrāśva S'veta-vāhana; of a son of Āgnīdhra or Agnīdhra; (*am*), n., N. of a Varsha named after the son of Āgnīdhra. — *Bhadrāsana* (°*ra-ās*°), *am,* n. a splendid seat, chair of state, throne; a particular posture of a devotee while meditating, (the legs being crossed and bent underneath the body and turned so as to bring the ankles into contact with the perinæum while the soles of the feet are held close to the sides.) — *Bhadrāha* (°*ra-aha*), *am,* n., Ved. an auspicious day, favourable season. — *Bhadrendra* (°*ra-in*°), *as,* m., N. of a man. — *Bhadreśa* (°*ra-īśa*), *as,* m. an epithet of S'iva. — *Bhadreśvara* (°*ra-īś*°), *as,* m. an epithet of various statues and Liṅgas of S'iva; N. of a place; of a Kāyastha. — *Bhadrailā* (°*ra-elā*), f. large cardamoms. — *Bhadrodanī* (°*ra-od*°), f. Sida Cordifolia; Uraria Lagupodioides. — *Bhadrodaya* (°*ra-ud*°), *am,* n., N. of a particular medicinal compound. — *Bhadropavāsa-vrata* (°*ra-up*°), *am,* n. a particular religious observance.

Bhadraka, as, ikā, am, good; fine, handsome, beautiful; (*as*), m. (according to a Scholiast) a kind of bean; (probably) Cyperus Pertenuis; the Deodar tree, Pinus Deodora; N. of a man, (also called *bhadrika,* q. v.); of a king; (*ās*), m. pl., N. of a people [cf. *bhadra*]; (*ikā*), f. an amulet; N. of a metre, four times –⏑–⏑⏑⏑–⏑–; of a metre, four times ⏑⏑⏑⏑⏑⏑–⏑–⏑–; (*akā*), f., N. of a woman; (*am*), n. Cyperus Rotundus; a particular posture in sitting (=*bhadrāsana,* q. v.); a kind of metre, four times –⏑⏑–⏑–⏑⏑⏑–, ⏑–⏑⏑⏑–⏑–⏑⏑⏑–.

Bhadrāraka, as, m., N. of one of the eighteen lesser Dvīpas.

Bhadrālapattrikā, f. Pæderia Fœtida (=*gandhālī*).

Bhadrālī, f. = *bhadrālapattrikā.*

Bhadrāvatī, f. a species of tree.

Bhadrika, as, m., N. of a man; [cf. *bhadraka.*]

Bhadriṇa, as, m., N. of a man.

Bhandad-ishṭi, is, is, i (fr. *bhandat,* pres. part. P. of rt. *bhand* + *ishṭi*), Ved. (perhaps) hastening amidst shouts of applause; (Sāy.) = *stuti-rūpeshṭir yasya.*

Bhandana, as, ī, am, Ved. shouting lustily, applauding, cheering; (Mahī-dhara), causing to prosper, (or) beautifying, embellishing; (*ā*), f. acclamation, applause, praise.

Bhandanāya (fr. *bhandana*), Nom. P. *bhandanāyati, -yitum,* Ved. to shout loudly, howl, yell, (used only in the pres. part. below.)

Bhandanāyat, an, antī, at, Ved. shouting loudly, howling, yelling.

Bhandanīya, as, ā, am, Ved. a word formed in Nirukta XI. 19. to explain *bhadra,* q. v.

Bhandamāna, as, ā, am, Ved. hailed with acclamations, greeted with applause.

Bhandila, am, n. fortune, prosperity [cf. *bhaṇḍila*]; tremulous motion; a messenger (?).

Bhandishṭha, as, ā, am (fr. rt. *bhand* with the termination of the superl.), Ved. shouting or yelling most loudly, applauding or praising most highly.

भन्ध्रुक *bhandhruka, as,* m., N. of a place.

भपञ्जर *bha-pañjara,* &c. See under 4. *bha.*

भप्पट *bhappaṭa, as,* m., N. of a man who built a temple named after him Bhappaṭeśvara.

भम्भ *bhambha, as,* m. smoke; a fly.

Bhambharālikā, f. a gnat, musquito, gad-fly.

Bhambharālī, f. a fly.

भम्भारव *bhambhā-rava, as,* m. (onomatopoetic), the lowing of a cow; (also *bambhā-rava.*)

भम्भासार *bhambhāsāra, as,* m., N. of a king of Magadha.

भय *bhaya, am,* n. (fr. rt. 1. *bhī*), fear, alarm, dread, apprehension (e. g. *ātma-bh*°, fear for one's life; *mā bhayaṃ kuru,* be not afraid; cf. *daṇḍa-bh*°); dismay, fright, terror (e. g. *jagad-bh*°, a terror to the universe); cause for fear, danger, peril, risk, jeopardy, hazard; the blossom of Trapa

Bispinosa; (*as*), m. Fear personified as a son of Nir-ṛiti, as a prince of the Yavanas and husband of the daughter of Time; sickness, disease; (*āt*), ind. from fear, for fear; (*ā*), f., N. of a daughter of Kāla and wife of the Rākshasa Heti. — *Bhaya-kampa, as,* m. tremor from fear, the tremor of fear, trembling caused by fright. — *Bhaya-kara, as, ī, am,* or *bhaya-kartṛi, tā, trī, tṛi,* or *bhaya-kāraka, as, ikā, am,* or *bhaya-kṛit, t, t, t,* fear-causing, fear-exciting, terrifying, dangerous, perilous; fearful, formidable, terrible. — *Bhayan-kara, as, ī, am,* = *bhaya-kara;* (*as*), m. a small kind of owl (= *ḍuṇḍula*); N. of one of the Viśve Devāḥ; N. of various persons; (*ī*), f., N. of one of the Mātṛis attending upon Skanda. — *Bhayan-kartṛi, tā, trī, tṛi,* = *bhaya-kartṛi.* — *Bhaya-jāta, as,* m., N. of a man. — *Bhaya-ḍiṇḍima, as,* m. 'terror-drum,' a drum used in battle. — *Bhaya-trātṛi, tā, trī, tṛi,* a deliverer from danger, rescuer from peril. — *Bhaya-da, as, ā, am,* causing danger, inspiring fear; *vahni-bh°,* causing danger from fire; (*as*), m., N. of a king. — *Bhaya-darśin, ī, inī, i,* apprehensive of danger, fearful. — *Bhaya-dāya, as, ā, am,* or *bhaya-dāyin, ī, inī, i,* causing danger, inspiring fear; *salila-bhayadāyin,* causing danger from water. — *Bhaya-druta, as, ā, am,* fleeing for fear, running away in terror, routed, put to flight. — *Bhaya-nāśin, ī, inī, i,* destructive of fear or danger; (*inī*), f. a species of plant. — *Bhaya-nimīlitāksha, as, ī, am,* having the eyes closed from fear. — *Bhaya-pratīkāra, as,* m. counteraction or removal of fear. — *Bhaya-prada, as, ā, am,* or *bhaya-pradāyin, ī, inī, i,* causing danger, inspiring fear, terrible. — *Bhaya-prastāva, as,* m. an occasion of alarm, season of fear. — *Bhaya-brāhmaṇa, as,* m. a timid Brāhman. — *Bhaya-bhrashṭa, as, ā, am,* scattered in terror, put to flight. — *Bhaya-vidhāyin, ī, inī, i,* causing alarm, alarming, fearful. — *Bhaya-vipluta, as, ā, am,* overwhelmed with fear, panic-struck. — *Bhaya-vihvala, as, ā, am,* disturbed or agitated with fear. — *Bhaya-vyūha, as,* m. 'array against danger,' a term applied to a particular mode of marshalling an army when threatened with danger from all sides. — *Bhaya-śīla, as, ā, am,* of a timorous disposition, timid. — *Bhaya-śoka-samāvishṭa, as, ā, am,* affected with fear and grief, filled with sorrow and dismay. — *Bhaya-saṃhṛishṭa-roman, ā, ā, a,* having the hair erect with terror, horrified. — *Bhaya-santrasta, as, ā, am,* terrified by danger, scared with terror. — *Bhayasantrasta-mānasa, as, ā, am,* having the mind scared with terror. — *Bhaya-stha,* Ved. a perilous position, dangerous situation. — *Bhaya-sthāna, am,* n. an occasion of alarm, cause of apprehension or fear. — *Bhayasthāna-śata, āni,* n. pl. hundreds of occasions of fear. — *Bhaya-hartṛi, tā, trī, tṛi,* or *bhaya-hāraka, as, ikā, am,* removing or dispelling fear, a remover of fear. — *Bhaya-hetu, us,* m. a cause for fear or alarm, danger. — *Bhayātura* (°*ya-āt*°), *as, ā, am,* distressed with fear, agitated with alarm. — *Bhayānvita* (°*ya-an*°), *as, ā, am,* filled with fear, frightened, alarmed. — *Bhayāpaha* (°*ya-ap*°), *as, ā, am,* warding off fear or danger; a prince, king. — *Bhayābādha* (°*ya-ab*°), *as, ā, am,* undisturbed by fear, unexposed to danger. — *Bhayārta* (°*ya-ār*°), *as, ā, am,* distressed with fear, alarmed, terrified, frightened, afraid. — *Bhayāvaha* (°*ya-āv*°), *as, ā, am,* bringing fear or danger, causing alarm, formidable, fearful. — *Bhayaika-pravaṇa* (°*ya-ek*°), *as, ā, am,* wholly inclined to the one (feeling) fear, wholly filled with alarm, wholly absorbed or engrossed by fear. — *Bhayottara* (°*ya-ut*°), *as, ā, am,* attended with or succeeded by fear; [cf. *uttara.*] — *Bhayopaśama* (°*ya-up*°), *as,* m. soothing or allaying fear, encouraging.

Bhayamāna, as, m., Ved., N. of the author of the hymn Ṛig-veda I. 100.

Bhayānaka, as, ā, am (probably fr. *bhayāna,* an old anomalous present part. A. of rt. 1. *bhī*), fearful, frightful, formidable, terrible, terrific, horrible; (*am*), n. terror; (*as*), m. a tiger; Rāhu or the Ascending Node personified; the Rasa or sentiment of terror as excited by poetical or dramatic composition. — *Bhayānaka-tā,* f. or *bhayānaka-tva, am,* n. fearfulness, formidableness. — *Bhayānaka-rasa-nirdeśa, as,* m., N. of the 144th chapter of the Śārṅgadhara-paddhati.

Bhayya, as, ā, am, Ved. to be feared.

भर **bhara,** *as, ā, am* (fr. rt. *bhṛi*), **bearing,** carrying; bringing, getting; granting; cherishing, upholding, supporting, (often at the end of comps., cf. *ṛitam-bh°, kaṭam-bh°, kulam-bh°, deham-bh°, pushṭim-bh°, viśvam-bh°*); (*as*), m. the act of taking or carrying, getting, gaining, taking away, theft; a burden, load, weight, mass, (*bharam kṛi,* to place one's weight, support one's self, cf. *dur-bh°, su-bh°, bhāra*); a particular weight or measure = *bhāra* = 20 Tulās = 2000 Palas; a large quantity, great number, mass, multitude, bulk; attacking, battle, contest (Ved.); raising the voice (Ved.); a joyful song, a hymn (Ved.); [cf. Gr. βάρος.] — *Bhara-hūti, is,* f., Ved. a war-cry, war-hoop; (*is, is, i*), sounding a battle-cry, raising a war-shout. — *Bhareshu-jā, ās,* m., Ved. 'born or produced amidst cries of joy,' an epithet of Soma.

Bharaṭa, as, m. a potter; a servant.

Bharaṭika, as, ī, am, = *bharaṭena harati,* see Gaṇa Bhastrādi to Pāṇ. IV. 4, 16.

Bharaṇa, as, ī, am, bearing, cherishing, maintaining, nourishing, supporting; (*as, ī*), m. f. the constellation Bharaṇī; (*ī*), f. the creeper Luffa Fœtida or a similar plant, = *ghoshaka;* (*nyas*), f. pl., N. of the seventh lunar asterism or Nakshatra containing three stars and figured by the pudendum muliebre; (*am*), n. the act of bearing, supporting, cherishing, maintaining, nourishing; nutriment; wages, hire; the act of carrying; wearing; what is worn, clothes (Ved.); bringing, procuring. — *Bharaṇī-bhū, ūs,* m. 'born from the asterism or nymph Bharaṇī,' an epithet of Rāhu or the Ascending Node personified. — *Bharaṇy-āhvā,* f. the plant Tiaridium Indicum (= *parva-pushpī*).

Bharaṇi, is, m. f. (probably) = *bharaṇī,* q. v. — *Bharaṇi-sheṇa* or *bharaṇi-sena, as,* m., N. of a man; [cf. *rohiṇi-sheṇa* or *rohiṇi-sena.*]

Bharaṇīya, as, ā, am, to be borne, to be cherished, to be supported or maintained; a dependant.

Bharaṇḍa, as, m. a master, owner, lord; a husband; a king; an ox, bull; a worm; the earth (?).

1. *bharaṇya* (fr. *bharaṇa*), Nom. P. *bharaṇyati,* &c., = *sam-bhṛi,* q. v.; [cf. *bhuraṇya.*]

2. *bharaṇya, as, ā, am* (for *bharaṇīya*), to be maintained, to be cherished or protected; (*ā*), f. wages, hire; a woman; (*am*), n. = *bharaṇa,* cherishing, maintaining; wages, hire; the asterism Bharaṇī. — *Bharaṇya-bhuj, k, k, k,* receiving wages, working for hire; (*k*), m. a hireling, servant; a labourer.

Bharaṇyu, us, m. a master; a protector (= *śaraṇyu*); a friend; fire; the moon; the sun.

Bharat, an, antī, at, bearing, holding; wearing; possessing, having; nourishing, maintaining, supporting. — *Bharad-vāja, as,* m. 'bringing or bearing food,' a skylark; N. of a Ṛishi the author of various Ṛig-veda hymns, said to be a son of Bṛihas-pati, (Bharad-vāja Bārhaspatya is the author of Ṛig-veda VI. 1–30, 37–43, 53–74; IX. 67, 1–3; X. 137, 1: he is fabled as the Puro-hita of Divo-dāsa; but Divo-dāsa and Bharad-vāja may be the same person, cf. Ṛig-veda I. 116, 18; VI. 16, 5); N. of one of the seven sages; of an author of a law-book; of a Buddhist Arhat; N. of a district, (also read *bhāradvāja*); N. of an Agni; (*ās*), m. pl. the race or family of Bharad-vāja; [cf. *bhāradvāja.*] — *Bharad-vājaka, as,* m. a skylark. — *Bharadvāja-prādur-bhāva, as,* m., N. of a division of the Bhāva-prakāśa treating of medicine. — *Bharadvāja-sūtra, am,* n., N. of a Sūtra work. — *Bharadvājin* in *bharadvājinām vratam,* N. of a Sāman; [cf. *bhāradvājin.*]

Bharata, as, ā, am, to be supported, being supported; (*as*), m. an epithet of Agni who is supposed to be maintained or kept alive by the care of men (Ved.); N. of a particular Agni, (he has a son Bharata and a daughter Bharatī, cf. *bharatha*); a hired soldier, warrior, (perhaps in particular) the charioteer of a prince, (hence perhaps the Maruts are called sons of Bharata, i. e. of 'the warrior' Rudra); a ('hired') bard, poet, actor, dancer, mime [cf. *bharata-putraka*]; a weaver; (according to Naighaṇṭuka III. 18) = *ṛitv-ij;* N. of an Āditya; N. of a celebrated hero and monarch of all India, (he was the first of a series of twelve Cakra-vartins or Sārvabhaumas, i. e. universal emperors; as son of Duḥshanta or Dushyanta and Śakuntalā, he has the patronymic Dauḥshanti or Daushyanti, also read *daushmanti, daushvanti,* &c.; in Ṛig-veda III. 53, 24, the sons of Bharata are regarded as descendants of Viśvā-mitra); N. of a son of Dhruva-sandhi, father of Asita; of a son of Daśa-ratha and younger brother of Rāma; of a son of Ṛishabha; of a son of Vīti-hotra; an epithet of a Manu who gave the name to the country Bhārata (Vishṇu-Purāṇa II. 1); N. of a son of Manu Bhautya; of a king of Aśmaka; of an ancient Muni (the celebrated author of the Gandharva-veda or Alaṅkāra-śāstra, treating of dramatic composition; the term is also applied to his work, which appears to have been a body of Sūtras or rules relating to every branch of dramatic writing and theatrical exhibition; although said to be lost, it is constantly quoted by the commentators on the Nāṭakas or Indian dramas); a barbarian, mountaineer, savage, = *kshetra;* (*ās*), m. pl., N. of a tribe, 'the descendants of Bharata;' (*āni*), n. pl., N. of a particular Varsha; [cf. *bhārata.*] — *Bharata-khaṇḍa, am,* n., N. of a part of Bharata-varsha (= *kumārikā*). — *Bharata-jña, as,* m. 'knowing the science of Bharata,' conversant with dramatic writings and rules. — *Bharata-tva, am,* n. the name 'Bharata.' — *Bharata-dvādaśāha* (°*śa-aha*), *am,* n., N. of a particular festival. — *Bharata-putraka, as,* m. 'son of Bharata,' an actor, a mime. — *Bharata-pura, am,* n., N. of a town (mentioned in the Bharaṭaka-dvātriṇśikā). — *Bharata-prasū, ūs,* f. 'the mother of Bharata,' an epithet of Kaikeyī (wife of Daśa-ratha). — *Bharata-malla, as,* m., N. of a grammarian. — *Bharata-mallika, as,* m. = *bharata-sena,* q. v. — *Bharata-roha, as,* m., N. of a man. — *Bharatarshabha* (°*ta-ṛi*°), *as,* m. 'bull-like descendant of Bharata,' the best or most distinguished of the Bharatas; a prince of the Bharatas. — *Bharata-varsha, am,* n. 'the country of Bharata' (supposed to have been the first monarch of all India, cf. *bharata,* col. 2), a N. of India (= *bhārata*). — *Bharata-vākya, am,* n. 'the speech of Bharata,' N. of the seventy-seventh chapter of the Uttara-kāṇḍa or seventh book of the Rāmāyaṇa; N. of the eighty-third chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Bharata-śārdūla, as,* m. 'tiger-like descendant of Bharata,' the most distinguished or excellent of the Bharatas. — *Bharata-śreshṭha, as, ā, am,* or *bharata-sattama, as, ā, am,* 'best of the Bharatas,' the most distinguished of the descendants of Bharata. — *Bharata-sena, as,* m., N. of an author of commentaries on the Megha-dūta, Raghu-vaṇśa, Śiśupāla-vadha, and Bhaṭṭi-kāvya. — *Bharata-svāmin, ī,* m., N. of a commentator on the Vedas; of an astronomer. — *Bharatāgraja* (°*ta-ag*°), *as,* m. 'the elder brother of Bharata,' an epithet of Rāma. — *Bharatāvāsa* (°*ta-āv*°), *as,* m. 'abode of Bharata,' N. of the twenty-ninth chapter of the Pātāla-khaṇḍa or fourth part of the Padma-Purāṇa. — *Bharatāśrama* (°*ta-āś*°), *as,* m. 'the hermitage of Bharata,' N. of a hermitage. — *Bharateśvara-tīrtha* (°*ta-īś*°), *am,* n., N. of a Tīrtha.

Bharatha, as, m. = *loka-pāla,* a world-protector, a deity presiding over one of the regions of the world; a sovereign, king; fire [cf. *bharata*].

Bharad-vāja. See under *bharat,* col. 2.

Bharama, as, m., N. of a man; [cf. *bhārameya.*]

Bharas, as, n., Ved. bearing, holding, cherishing; [cf. *viśva-bh°, sa-bh°.*]

Bhari, is, is, i, bearing, possessing, maintaining, supporting, nourishing, (often at the end of comps., cf. *ātmam-bh°, udaram-bh°, kukshim-bh°*.)

Bhariṇī, f. of 2. *bharita* below; [cf. *hariṇī*.]

1. *bharita, as, ā, am* (fr. *bhara*), nourished, filled, full of; [cf. *vasu-bh°*.]

2. *bharita, as, ā*, or *bhariṇī, am*, = *harita*, green, of a green colour.

Bharitra, am, n., Ved. the arm.

Bhariman, ā, m. supporting, nourishing, cherishing; [cf. *bharīman*.]

Bharisha, as, ā, am, Ved. rapacious, avaricious, greedy.

Bharīman, ā, m., Ved. a household, family; bearing, supporting, nourishing, cherishing (in this sense the gender is doubtful).

Bharu, us, m. a husband, lord; N. of Śiva; of Vishṇu; gold; the sea.

Bharṇas, ās, ās, as, Ved. in the comp. *sahasra-bh°*, q. v.; (according to Sāy. *bharṇas* = *bharaṇa*, q. v.)

Bhartavya, as, ā, am, to be borne or carried; to be maintained, to be nourished or supported; to be engaged or hired, to be retained in service or kept in pay.

Bhartṛi, tā, trī, tṛi, a bearer, carrier (Ved.); a cherisher, nourisher, holder, supporter, protector; (*tā*), m. a husband, lord; master, landlord; chief, commander; (*trī*), f. a female supporter or nourisher; a mother; [cf. *jagatī-bh°, divasa-bh°, nṛi-bh°, paśu-bh°, proshita-bhartṛikā*.] — *Bhartṛi-guṇa, as*, m. the excellence or virtue of a husband (Manu IX. 24). — *Bhartṛi-ghna, as, ī, am*, murdering a master or supporter; (*ī*), f. a woman who murders her husband. — *Bhartṛighna-tva, am*, n. the killing or injuring a master. — *Bhartṛi-tā*, f. or *bhartṛi-tva, am*, n. the state or relation of a husband, husbandship; manhood. — *Bhartṛitāṅ-gata, as, ā, am*, 'gone to husbandship,' married. — *Bhartṛi-darśana-kāṅkshā*, f. the desire of seeing a husband. — *Bhartṛidarśana-lālasā*, f. longing or eager desire to see a husband. — *Bhartṛi-dāraka, as*, m. a king's son, a crown prince, prince royal (especially in the drama), a young prince designated as heir-apparent; (*ikā*), f. a king's daughter, princess. — *Bhartṛi-dṛiḍha-vratā*, f. strictly faithful to a husband. — *Bhartṛi-bhakta, as, ā, am*, devoted to a lord or husband. — *Bhartṛi-matī*, f. possessing a husband, a married woman. — *Bhartṛi-meṇṭha, as*, m., N. of a poet; [cf. *meṇṭha*.] — *Bhartṛi-yajña, as*, m., N. of an author. — *Bhartṛi-rājyāpaharaṇa* (°*ya-ap*°), *am*, n. seizure of a husband's kingdom. — *Bhartṛi-loka, as*, m. the sphere or abode of a husband (in a future life). — *Bhartṛi-vyasana-pīḍita, as, ā, am*, afflicted by a husband's or master's calamity. — *Bhartṛi-vrata, am*, n. fidelity or devotion to a husband [cf. *pati-vrata*]; (*ā*), f. faithful to a husband, a virtuous and devoted wife; [cf. *pati-vratā*.] — *Bhartṛivratā-tva, am*, n. the state or condition of fidelity to a husband. — *Bhartṛi-śoka-para, as, ā, am*, absorbed in grief for a husband or lord. — *Bhartṛiśoka-parītāṅgin* (°*ta-aṅ*°), *ī, inī, i*, whose limbs are affected by grief for a husband or lord. — *Bhartṛiśokābhipīḍita* (°*ka-abh*°), *as, ā, am*, afflicted by a husband's sorrow or by grief for a husband or lord. — *Bhartṛi-sāt*, ind. to a husband, to the power of a husband; (with *kṛitā*) a married woman. — *Bhartṛi-sthāna, am*, n., N. of a sacred place of pilgrimage. — *Bhartṛi-svāmin, ī*, m., N. of a poet mentioned in the Śārṅgadhara-paddhati. — *Bhartṛi-hari, is*, m., N. of a well-known author (of 300 moral, political, and religious maxims or apothegms comprised in three Śatakas called Śṛiṅgāra-ś°, Nīti-ś°, Vairāgya-ś°, also of some grammatical Kārikās, and of the Vākya-padīya; and also, according to some, of the Bhaṭṭi-kāvya: he is often designated by the one name Hari, and though little is really ascertained about his history, is said to have been the brother of king Vikramāditya, who lived in the first century B.C.; according to a legend, he wrote his apothegms when leading the life of an ascetic, after a licentious youth). — *Bhartṛi-hīna, as, ā, am*, abandoned or deserted by a husband or lord. — *Bhartṛi-hema, as*, m. = *bhartṛi-hari*, col. 1.

Bhartrima (?), *as, ā, am*, maintained, nourished, supported.

Bharma, am, n. = *bharman*, wages, hire; gold; a coin of a particular value; the navel.

Bharmaṇyā, f. wages, hire.

Bharman, a, n. support, maintenance, nourishment, care [cf. *arishṭa-bh°, garbha-bh°, jātū-bh°*]; a burden, load; hire, wages; gold; a coin, piece of gold, gold coin, piece of money; the navel; [cf. *bharma*.]

Bharvara, as, m., Ved. (according to Sāy.) = *jagad-bhartṛi* or *prajā-pati*.

भरग *bha-ra-ga*, a word invented to explain *bharga* (*bha* standing for *bhāsayati*, *ra* for *rañjayati*, and *ga* for *gaććhanty asmād imāḥ prajāḥ*).

भरट *bharaṭa*. See p. 700, col. 2.

भरटक *bharaṭaka* or *bharaḍaka, as*, m., N. of a particular class of mendicants. — *Bharaṭaka-dvātriṅśikā*, f., N. of thirty-two popular stories (written to ridicule the ignorance and folly of ascetics).

भरण्ड *bharaṇḍa*. See p. 700, col. 2.

भरु *bharu*. See col. 1.

भरुक *bharuka, as*, m., N. of a prince; (also written *kuruka* or *ruruka*.)

भरुकच्छ *bharukaććha, as*, m., N. of a country, (also read *marukaććha*); N. of a people; of a Nāga. — *Bharukaććha-nivāsin, ī, inī, i*, an inhabitant of Bharukaććha.

भरुज *bharuja, as*, m. (perhaps fr. rt. 1. *bhrajj*), a sort of jackal; [cf. *bharūjā, bhārujika*.]

भरुटक *bharuṭaka* or *bharūṭaka, am*, n. (probably fr. rt. *bhṛī*), fried meat.

भरूजा *bharūjā*, f. (according to Yāska fr. rt. 1. *bhrajj*), Ved. a particular colour, being of a particular colour (used adjectively); *bharūjī* in the Atharva-veda may be a N. of some wild animal; [cf. *bharuja*, which is variously read *bharūjā*; cf. *bhārūjika*.]

भरेषुजा *bhareshu-jā*. See *bhara*, p. 700.

भरेहनगरी *bhareha-nagarī*, f., N. of a town mentioned in Nīla-kaṇṭha's Śrāddha-mayūkha.

भर्ग *bharga, as*, m. (said to be fr. a rt. *bhṛij*, which is probably here for rt. *bhrāj*, = Gr. φλέγω), Ved. radiance, splendor, lustre, effulgence (Ved. = *bhargas* below, cf. φλόξ); N. of Śiva; of Brahman; of a man with the patronymic Prāgātha, author of the hymns Ṛig-veda VIII. 49–50; of a king, the son of Veṇu-hotra; of Vīti-hotra; of Vahni; (*ās*), m. pl., N. of a race of warriors; (*am*), n., N. of a Sāman. — *Bharga-śikhā*, f., N. of a work mentioned in the Śiva-sūtra-vivṛiti.

Bhargas, as, n., Ved. radiance, lustre, effulgence; N. of Brahman; of a Sāman. — *Bhargas-vat, ān, atī, at*, Ved. clear, shrill (said of the voice).

Bhargya, as, m., N. of Śiva (= *bharga*).

भर्गभूमि *bharga-bhūmi, is*, m., N. of a king; [cf. *bhārga-bhūmi, bhṛigu-bhūmi*.]

भर्गायण *bhargāyaṇa, ās*, m. pl. (probably) an incorrect form for *bhārgāyaṇa*.

भर्छु *bharćhu, us*, m., N. of a poet mentioned in the Śārṅgadhara-paddhati.

भर्जन *bharjana*. See under rt. *bhṛij*, p. 720.

भर्णस् *bharṇas*. See col. 1.

भर्तव्य *bhartavya*. See col. 1.

भर्तृ *bhartṛi*. See col. 1.

भर्त्स् *bharts*, cl. 10. P. A. *bhartsayati, -te* (according to the Dhātu-pāṭha only A.), *-yitum*, rarely cl. 1. *bhartsati*, (in Atharva-veda III. 9, 5, a form *bhartsyāmi* occurs), to menace, threaten; to reproach, abuse, blame, reprove, chide, rebuke; to deride: Pass. *bhartsyate*.

Bhartsaka, as, m. a threatener, abuser, reviler.

Bhartsana, am, ā, n. f. threatening, reviling; cursing; threat, menace, reproach, abuse; a curse.

Bhartsa-pattrikā, f. (fr. *bhartsa?* + *pattra*), N. of a particular plant (= *mahā-nīlī*).

Bhartsita, as, ā, am, threatened, menaced, reviled, abused, blamed, upbraided, rebuked; (*am*), n. a menace, threat, curse.

Bhartsyamāna, as, ā, am, being threatened &c., being reviled.

भर्ब् *bharb* or *bharbh*. See rt. *bharv*.

भर्म *bharma*, &c. See col. 2.

भर्म्याश्व *bharmyāśva, as*, m., N. of a king, father of Mudgala; (also read *haryaśva*; cf. *bhārmya, bhārmyaśva, bhṛimyaśva*.)

भर्व् *bharv* or *bharb* or *bharbh* (connected with rt. 1. *bhas*), cl. 1. P. *bharvati* or *bharbati* or *bharbhati*, &c., Ved. to chew, devour, eat; to hurt, injure, fight; [cf. Gr. φέρβ-ω, φορβ-ή; Lat. *herb-a*; Goth. *balvjan*.]

भर्वर *bharvara*. See col. 2.

भर्श् *bharś*. See under rt. *bhraṅś* or *bhraś*, p. 724, col. 1.

भर्ष्टव्य *bharshṭavya, as, ā, am* (fr. rt. 1. *bhrajj*), to be fried or roasted.

भल् *bhal* or *bal* (connected with rt. *bhall*, q. v.), cl. 1. A. *bhalate, balate*, &c., to describe, recount, mention; to expound, explain; to strike, kill; to hurt, injure; to give; cl. 10. A. *bhālayate, bālayate*, &c., Ved. to describe; to see, behold; to throw up (?); [cf. *ni-bh°, sam-bh°*.]

भल 1. *bhala*, ind., Ved. certainly; [cf. *bal, baṭ*, and Marāṭhī *bhalla*, 'well!']

भल 2. *bhala, as*, m. a term used in addressing the Sun.

भलता *bha-latā*, f. See under 4. *bha*.

भलन्दन *bhalandana, as*, m., N. of a man; of the father of Vatsa-prī or Vatsa-prīti; (*ās*), m. pl. the descendants of Bhalandana; [cf. *bhālandana, bhālandanaka, bhanandana*.]

भलानस् *bhalānas*, m. pl., Ved., N. of a particular family or race (Ṛig-veda VII. 18, 7).

भल्ल् *bhall* (connected with rt. *bhal*), cl. 1. A. *bhallate, babhalle*, &c., to tell, describe; to wound, kill, to hurt, injure; to give.

Bhalla, as, ī, m. f. a kind of arrow or missile with a point of a particular shape (perhaps crescent-shaped); (*am*), n. an arrow-head of a particular shape; (*as*), m. a bear [cf. *aććha-bh°, bhalluka, bhallūka*]; an epithet of Śiva, = *bhadra*; (*ās*), m. pl., N. of a tribe, (also read *malla*); (*ī*), f. = *bhallātaka*, the marking-nut plant, Semecarpus Anacardium [cf. *bhālla, bhālleya*]; (*as, ā, am*), propitious, favourable (= *bhadra, śiva*); a term used in addressing the Sun (= 2. *bhala*, q. v.). — *Bhalla-puććhī*, f. 'bear's tail,' N. of the plant Hedysarum Lagopodioides. — *Bhallāksha* (°*la-ak*°), *as*, m., Ved. an expression used in addressing a flamingo (= *bhadrāksha*, q. v.).

Bhallaka, as, m. = *bhalla*, a bear.

Bhallāta, as, am, m. n. (?), = *bhallātaka*.

Bhallātaka, as, m. (in Amara-kosha II. 4, 2, 23, also *bhallātakī*, f.), the marking-nut plant, Semecarpus Anacardium; (*am*), n. the Acajou or cashew-nut, the marking-nut (from which is extracted an acid juice, used for medicinal purposes, as well as a

black liquid used for marking linen). — *Bhallātaka-taila, am,* n. the oil of the cashew-nut.

Bhallaka, as, m. a bear; [cf. *bhāluka, bhālūka, bhiluka.*]

Bhallūka, as, m. a bear; a dog; a particular kind of shell (= *mahā-kaparda*); a particular plant, a species of Syonāka.

भल्लट *bhallaṭa, as,* m., N. of a poet mentioned in the Sārṅgadhara-paddhati.

भल्लवि *bhallavi, is,* m., Ved., N. of a man; [cf. *bhāllavin, bhāllaveya.*]

भल्लाक *bhallāka, as,* m., N. of a king.

भल्लाट *bhallāṭa, as,* m., N. of a king, (also read *bhallāka*); of a mythical being; of a mountain; of a gate. — *Bhallāṭa-nagara, am,* n., N. of the capital of king Saśi-dhvaja.

Bhallāda, as, m., N. of a king, = *bhallāṭa* above.

भल्लात *bhallāta, bhallātaka.* See under rt. *bhall,* p. 701, col. 3.

भल्लिक *bhallika, as,* m., N. of a man; (*ā*), f. the marking-nut plant (= *bhallātaka*).

भल्लुक *bhalluka, bhallūka.* See above.

भल्वाचि *bhalvāći* (?), *is,* m., N. of a man mentioned in the Vāyu-Purāṇa.

भव *bhava, as,* m. (fr. rt. 1. *bhū*), = *bhāva,* being, state of being (= *sat-tā*), existing, existence; birth, production, origin; worldly existence, life; place of being, the world (= *sam-sāra*); means of existence; a sound state of being, welfare, prosperity, health (= *śreyas*); excellence, superiority; (according to some) = *āpti, prāpti,* obtaining, acquisition; a god, deity; N. of a deity attending on Rudra and frequently mentioned in connection with Sarva; (in the later mythology) a N. of Siva or a form of Siva; N. of a Rudra; (according to some = *jala,* water); of a son of Mahā-deva; of Agni (Ved.); N. of the first and fourth Kalpa; of a king; of a son of Prati-hartṛi; of Viloman; of an author; (*au*), m. du. the god Bhava or Siva with his wife Bhavānī; (*am*), n. the fruit of Dillenia Speciosa, = *bhavya, bhavishya,* 2. *bhāvana;* (*as, ā, am*), arising, coming, produced or born from, originating in, relating to, (in these senses at the end of an adj. comp., e.g. *deha-bh°,* produced from the body; *ākāśa-bhavā,* 'coming from heaven,' said of Sarasvatī; cf. *araṇya-bh°.*) — *Bhava-kalpa, as,* m., N. of a particular Kalpa mentioned in the Vāyu-Purāṇa. — *Bhava-kāntāra, as, am,* m. n. (?), the wilderness of worldly existence. — *Bhava-ketu, us,* m., N. of a particular phenomenon in the heavens. — *Bhava-kshiti, is,* f. the place of birth. — *Bhava-ghasmara, as,* m. the burning of a wood, a forest conflagration. — *Bhava-ćandra, as,* m., N. of a man. — *Bhava-ććhid, t, t, t,* preventing births or transmigration. — *Bhava-ććheda, as,* m. the destruction of the world; N. of a Grāma. — *Bhava-trāta, as,* m., N. of a preceptor; of a son of Bhava. — *Bhava-dā,* f., N. of one of the Mātṛis attending on Skanda. — *Bhava-dāru, u,* n. = *deva-dāru,* the tree Pinus Deodora. — *Bhava-deva, as,* m., N. of the author of the Vyavahāra-tilaka, of the Smṛiti-ćandra, and of the Prāyaśćitta-prakaraṇa. — *Bhavadeva-bhaṭṭa, as,* m., N. of the author of the Chandoga-paddhati. — *Bhavadeva-miśra, as,* m., N. of the author of the Bhāva-prakāśa; [cf. *bhāva-miśra.*] — *Bhava-nanda, as,* m., N. of an actor. — *Bhava-nandin, ī,* m. 'son of Bhava,' N. of a man. — *Bhava-nāga, as,* m., N. of an author mentioned in the Payo-graha-samarthana-prakāra by Vasudeva. — *Bhava-nātha, as,* m., N. of a man. — *Bhava-nāśinī,* f. 'destroying worldly existence,' N. of the river Sarayū. — *Bhava-nigaḍa-nibandha-vināśin, ī, inī, i,* destroying the chains and fetters of worldly existence. — *Bhava-nibandha-vināśin, ī, inī, i,* destroying the fetters of mundane existence. — *Bhava-pratisandhi, is,* m. entering into existence, coming into being. — *Bhava-bandheśa* (°*dha-īśa*), *as,* m. 'the lord of the fetters of the world or worldly existence,' an epithet of Siva. — *Bhava-bhāj, k, k, k,* sharing the world; experiencing existence, living. — *Bhava-bhāvana, as,* m. 'the author of existence,' a N. of Vishṇu. — *Bhava-bhūta, as, ā, am,* being the origin; that Being through whom all beings exist, the source of all being. — *Bhava-bhūti, is,* m., N. of a poet who lived in the eighth century A.D., author of the three well known dramas, Mālatī-mādhava, Mahā-vīra-ćarita (sometimes called Vīra-ćarita), and Uttara-rāma-ćarita. — *Bhava-maya, as, ī, am,* consisting or made up of Siva, produced from Siva. — *Bhava-moćana, as,* m. 'the liberator of the world or of existence,' an epithet of Kṛishṇa. — *Bhava-rud,* a drum played at funeral ceremonies. — *Bhava-vīti, is,* f. liberation from the world; cessation from worldly acts; end of the world. — *Bhava-samudra, as,* or *bhava-sindhu, us,* m. the ocean of existence or life, ocean of the world. — *Bhava-svāmin, ī,* m., N. of a man. — *Bhavāćala* (°*va-ać*°), *as,* m., N. of a mountain. — *Bhavātiga* (°*va-at*°), *as, ā, am,* overcoming worldly existence. — *Bhavātmajā* (°*va-āt*°), f., N. of the goddess Manasā. — *Bhavānanda* (°*va-ān*°), *as,* m., N. of a commentator on the Anumāna-dīdhiti; (*ī*), f., N. of a commentary by Bhavānanda-siddhānta-vāg-īśa. — *Bhavānanda-siddhānta-vāg-īśa, as,* m., N. of an author; [cf. *siddhānta-vāg-īśa.*] — *Bhavānandī-prakāśa, as,* m., N. of a commentary on the Bhavānandī by Mahā-deva Pandit. — *Bhavānta-kṛit* (°*va-an*°), *t,* m., N. of Brahman; of Buddha. — *Bhavāntara* (°*va-an*°), *am,* n. another existence; a former existence; a future existence. — *Bhavābdhi* (°*va-ab*°), *is,* m. the ocean of worldly existence. — *Bhavābhavau* (°*va-abh*°), m. du. existence and non-existence; prosperity and adversity. — *Bhavābhāva* (°*va-abh*°), *as,* m. non-existence of the world. — *Bhavābhibhāvin* (°*va-abh*°), *ī, inī, i,* overcoming the world. — *Bhavābhishṭa* (°*va-abh*°), *as,* m. 'dear to Siva,' bdellium. — *Bhavāmburāśi* (°*va-am*°), *is,* m. the ocean of life or of worldly existence. — *Bhavāyanā* (°*va-ay*°), f. 'coming from Siva,' N. of the Ganges. — *Bhavāraṇya* (°*va-ar*°), *am,* n. the forest of worldly existence. — *Bhavāri* (°*va-ari*), *is,* m. the enemy of life or existence. — *Bhavārṇava* (°*va-ar*°), *as,* m. the ocean of existence or of life. — *Bhavārta* (°*va-ār*°), *as, ā, am,* wearied with the world, sick of worldly troubles or the vanities of life. — *Bhaveśa* (°*va-īśa*), *as,* m. 'the lord of existence or of the world or of life,' an epithet of Siva; N. of a king, the father of Hara-siṃha. — *Bhavoććheda* (°*va-uć*°), *as,* m. the destruction of the world or of existence.

Bhavaka, as, ā, am, (at the end of an adj. comp.) = *bhava,* being, existing, existence (e.g. *parārtha-bh°,* existing for others).

1. *bhavat, an, antī, at,* being, becoming; present; (*antī*), f. time being, present time; (with some grammarians) the technical term for the present tense; [cf. *bhavanti.*]

2. *bhavat, ān,* m. (said to be fr. rt. 1. *bhā,* to shine, Uṇādi-s. I. 64), the honorific or respectful pronoun, generally translatable by your honour, your highness, your worship, your lordship, you (used respectfully for the second personal pronoun, but properly with the third person of the verb, e.g. *bhavān dadātu,* let your highness give); *bhavan,* voc. sing. m. 'O sir,' 'O my lord,' or contracted into *bhos,* q. v.; *bhavadbhis,* by your honour; (*atī*), f. lady, your ladyship; *bhavatyas,* your ladyships; *bhavati,* voc. sing. f. 'O lady:' Manu II. 49 assigns a different position in the sentence to this honorific pronoun according to the person using it; a Brāhman should say, *bhavati bhikshāṃ dehi,* 'good lady give alms;' a Kshatriya, *bhikshāṃ bhavati dehi;* a Vaiśya, *dehi bhikshāṃ bhavati:* this honorific pronoun *bhavat* is sometimes used when *tvam* occurs in another clause of the same sentence; sometimes the plural is employed to express greater courtesy (e.g. *bhavantaḥ pramāṇam,* your honour is an authority); *bhavat* is exceptionally found in construction with the 2nd person sing.; [cf. *atra-bh°, tato-bh°, tatra-bh°.*] — *Bhavat-putra, as,* m. your honour's son, your highness' son, your son. — *Bhavad-deva, as,* m., N. of a man mentioned in the Smṛiti-kaustubha. — *Bhavad-vaćana, am,* n. your honour's speech, your speech. — *Bhavad-vidha, as, ā, am,* any one like your honour or like you. — *Bhavad-vidhi, is,* m. your honour's manner (i.e. the way in which you are treated). — *Bhavan-manyu, us,* m., N. of a king; [cf. *bha-manyu, bhū-manyu.*] — *Bhavā-driksha, as, ī, am* (*bhavā* for *bhavat*), or *bhavā-driś, k, k, k,* or *bhavā-driśa, as, ī, am,* any one like your honour or like you.

1. *bhavatī,* f. your ladyship, lady (respectfully, see under 2. *bhavat,* col. 2).

2. *bhavatī,* f. a particular kind of poisoned arrow.

Bhavatu, ind. (3rd sing. Impv.), be it so, let it be, let it pass, very well; enough! no matter!

Bhavadīya, as, ā, am, your honour's, your, thy, thine.

Bhavana, am, n. being, existing, becoming, production, birth; nature; a place of abode, house, home, dwelling; a mansion, (*kamala-bhavana, as,* m. 'having a lotus for a dwelling,' a N. of Brahmā); a palace, residence; an edifice, building, temple, structure, (often at the end of a comp., cf. *amṛita-bh°, garbha-bh°, ćara-bh°, deva-bh°*); a site, spot; the place where anything grows, a field; = *bhavana,* water. — *Bhavana-pati, ayas,* m. pl. or *bhavanādhīśa* (°*na-adh*°), *ās,* m. pl. (with Jainas) a particular class of gods having ten inferior classes. — *Bhavanodara* (°*na-ud*°), *am,* n. the interior apartments of a house.

Bhavanīya, as, ā, am, to be become, to be about to take place or happen; impending; (*am*), n. it is to be become; [cf. *bhavitavya.*]

Bhavanta, as, m. time, present time; (*ī*), f. a virtuous wife.

Bhavanti, is, m. time being, present time; [cf. *bhavantī* under 1. *bhavat.*]

Bhavā-driksha, bhavā-driś, &c. See above.

Bhavānī, f. (fr. *bhava*), N. of a goddess identified in later times with Pārvatī, (she is the wife of Siva in her pacific and amiable form; according to the Matsya-Purāṇa, especially adored in Sthāneśvara); N. of the mother of the commentator Gaṇeśa (wife of Bhava-nātha); N. of a river. — *Bhavānī-guru, us,* m. 'the father of Bhavānī,' the Himālaya mountain personified. — *Bhavānī-dāsa, as,* m., N. of a king. — *Bhavānī-pati, is,* or *bhavānī-vallabha, as,* m. 'the husband of Bhavānī,' Siva.

Bhavika, as, ā, am, beneficial, suitable, useful; prosperous, happy, being or faring well; (*am*), n. a salutary state, prosperous condition; prosperity, welfare.

Bhavita, as, ā, am, = *bhūta,* been, become, happened, taken place, passed.

Bhavitavya, as, ā, am, to be become, to be about to become, to be about to take place or happen; (*am*), n. it is to be become, (used impersonally with an inst., e.g. *bhavitavyaṃ tvayā,* it is to be become by thee, i.e. thou must become; *mayā tava anućareṇa bhavitavyam,* I must become thy companion; cf. *bhavanīya.*) — *Bhavitavya-tā,* f. the being about to be, the state of being necessary to be, necessary consequence, inevitable necessity, fate, destiny.

Bhavitṛi, tā, trī, tṛi, = *bhavishṇu,* being, becoming [cf. *tiro-bh°*]; what is or ought to be or to become, about to be, future [Lat. *futurus*]; imminent, impending, disposed or inclined to be; being or faring well.

Bhavitra, am, n., Ved. the world, heaven, the atmosphere; (according to Sāy., Ṛig-veda VII. 35, 9) = *bhuvanam antariksham udakaṃ vā;* [cf. *bhāvitra.*]

Bhavin, ī, inī, i, living, being, having life and sensation; (*ī*), m. a living being.

Bhavinin, ī, m. a poet; (the reading *bhavina* is probably incorrect.)

Bhavila, as, ā, am, = *bhavya,* being, existing,

what is or exists; what is to be, future; (*as*), m. = *viṭa*, a catamite, voluptuary, sensualist; N. of a man (son of a certain Bhava).

Bhavishṇu, us, us, u, Ved. = *bhūshṇu, bhavitṛi*, being, becoming, disposed or inclined to be, what is or ought to be or to become; to be about to come to pass, future; being or faring well, existing happily or virtuously; (often used at the end of a comp. after an adv. in *am*, cf. *andham-bh°*, *dūram-bh°*, *nagnam-bh°*, *palitam-bh°*, *priyam-bh°*, *subhagam-bh°*.)

Bhavishya, as, ā, am, to be about to become; to be about to come to pass, future, imminent, impending; (*am*), n. the future; (scil. *purāṇa*), N. of a Purāṇa; the fruit of Dillenia Speciosa (= *bhava*, 2. *bhāvana*). — *Bhavishya-kāla, as*, m. the future tense. — *Bhavishya-gaṅgā*, f., N. of a river. — *Bhavishya-jñāna, am*, n. knowledge of futurity. — *Bhavishya-purāṇa, am*, n., N. of one of the eighteen Purāṇas; [this Purāṇa is supposed to have been communicated by Sumantu to Śatānīka, a king of the Pāṇḍu family; the original is said to have been a revelation of future events by Brahmā; the extant Purāṇa is not so much a book of prophecies, as a manual of religious rites and observances; the commencement however treats of creation and is little else than a transcript of Manu.] — *Bhavishyottara* (°*ya-ut*°), or *bhavishyottara-purāṇa, am*, n., N. of the second part of the Bhavishya-Purāṇa, (like that Purāṇa it is a sort of manual of religious observances.)

Bhavishyat, an, atī or *antī, at*, about to be or become, about to come to pass, future; (*at*), n. futurity, the future, future time. — *Bhavishyat-kāla, as*, m. future time, futurity. — *Bhavishyat-tā*, f. or *bhavishyat-tva, am*, n. the being about to come to pass, futurity. — *Bhavishyad-ākshepa, as*, m. denying that a possible future event will come to pass. — *Bhavishyad-vaktṛi, tā, trī, tṛi*, or *bhavishyad-vādin, ī, inī, i*, predicting future events, prophecying.

Bhavitva, as, ā, am, Ved. future.

Bhavīyas. See below.

Bhavya, as, ā, am, being, existing, being present; to be become, (sometimes used impersonally, e.g. *bhavyam anena*, it is to be become by him); to be about to be or become; to be about to come to pass, future (= *bhāvin*); likely to be or occur, on the point of becoming [cf. *dhenum-bhavyā*]; what ought to be, suitable, proper, fit, right (= *yogya*); good, excellent; showy in appearance, handsome, beautiful, nice, pleasant; happy, auspicious, prosperous, fortunate; calm, placid, tranquil in mind; true; (*as*), m., N. of a small fruit tree commonly called Kāmaraṅga, Averrhoa Carambola; of a son of Dhruva or the pole-star; of a son of Priya-vrata; of a Buddhist teacher; (*ās*), m. pl. a particular class of gods under Manu Cākshusha; (*ā*), f. an epithet of Umā (Pārvatī); = *kari-pippalī*; a sort of pepper, Piper Chaba, (a wrong form for *ćavyā*); (*am*), n. that which is or exists (= *yad bhavati*); being, existence, the being present; future time (e.g. *bhavad-bhūta-bhavye*, in the present, past, and future); result, fruit; the fruit of the Averrhoa Carambola; the fruit of the Dillenia Indica; a bone; (*as, am*), m. n. a division of the poetical Rasas or sentiments. — *Bhavya-jīvana, as*, m., N. of the author of the Niryukti-bhāshya, a Gujarāthī commentary on certain Jaina doctrines. — *Bhavya-tā*, f. suitableness, goodness, excellence, beauty; futurity. — *Bhavya-rūpa, as, ā, am*, 'of a good figure or form,' good.

भविपुला *bha-vipulā*. See under 3. *bha*.

भवीयस् *bhavīyas, ān, asī, as*, Ved. (probably a compar. form fr. *bhūri*), more abundant, more plentiful.

भशिरा *bhaśirā*, f. a sort of beet, Beta Bengalensis.

भष् *bhash*, cl. 1. P. (in epic poetry also A.) *bhashati* (-*te*), *babhāsha, bhashitum*, to bark, growl; to bark at, rail against, reproach, revile (with acc.).

Bhasha, as, ī, am, barking, yelping; chiding, Ved.; (*as*), m. a dog; (*ī*), f. a bitch; (*ā*), f., N. of a particular species of plant (= *svarṇa-kshīrī*).

Bhashaka, as, m. a barker, a dog.

Bhashaṇa, as, m. a barker, a dog; (*am*), n. the act of barking, the barking of a dog.

1. *bhashat, an, antī, at*, barking, howling.

भषत् 2. *bhashat* (?), m. the heart; the thigh; wood.

भस् 1. *bhas*, cl. 3. P. *babhasti* (pl. *bapsati*, Impv. 3rd du. *babdhām*, Pāṇ. VI. 4, 100), *bhasitum*, Ved. to chew, chew asunder; to eat, eat up, devour, consume [cf. rt. 1. *psā*]; to crush; (according to the Dhātu-pāṭha) to blame or abuse [cf. rt. *bharts*]; to shine [cf. rts. 1. *bhā, bhās*].

2. *bhas, as*, n., Ved. ashes.

Bhasad, d, m. the hinder parts [cf. *bhāsada*]; pudendum muliebre; mons Veneris; the sun; a month; time [cf. *bhasanta, bhāsanta*]; a sort of duck; a float, raft.

Bhasadya, as, ā, am, being or situated on the hinder parts.

Bhasana, as, m. a bee; (also *bhasala*?)

Bhasanta, as, m. time; [cf. *bhasad* and *bhavanta*.]

Bhasita, as, ā, am, reduced to ashes; (*am*), n. ashes.

Bhastrakā, f. a diminutive fr. *bhastrā* below; [cf. *bhastrākā, bhastrikā*.]

Bhastrā, f. a bellows or a large hide with valves and a clay nozzle so used; a leathern bottle or vessel (used for carrying or holding water); a skin, pouch, leathern bag [cf. *mātrā-bh°*]; a particular manner of recitation; [cf. *bhāstrāyaṇa*.] — *Bhastrā-phalā*, f. a species of plant; (also written *bhastra-phalā*.) — *Bhastrā-vat, ān, atī, at*, furnished with a bellows or sack.

Bhastrākā, f. a diminutive fr. *bhastrā* above; [cf. *bhastrakā*.]

Bhastrika, as, ī, am, (according to Pāṇ. IV. 4, 16) = *bhastrayā harati*; (*ā*), f. (diminutive fr. *bhastrā*), a little bag.

Bhastri, f. = *bhastrā* above.

Bhastriya, as, ā, am, relating to a bellows or leathern bag.

Bhasmaka, as, ā, am, in *bhasmakāgni* = *bhasmāgni*, q. v.; (*am*), n. a disease of the eyes (thickening of the membrane with indistinctness of vision); morbid appetite from over-digestion of food [cf. *bhasmāgni*]; gold or silver; a species of plant (= *viḍaṅga*).

Bhasman, ā, ā, a, chewing, consuming, Ved.; (*a*), n. 'what is crushed or consumed by fire,' what is reduced to ashes, ashes; [cf. *bhāsmana*.] — *Bhasma-kāra, as*, m. 'making ashes,' i. e. using the ashes of wood in place of soap or lye, a washerman. — *Bhasma-kūṭa, as*, m. a heap of ashes; N. of a mountain in Kāma-rūpa; [cf. *bhasmāćala*.] — *Bhasma-kṛita, as, ā, am*, see *bhasmī-kṛita*. — *Bhasma-kaumudī*, f., N. of a work by Prāṇa-kṛishṇa on quicksilver and other metals. — *Bhasma-gandhā* or *bhasma-gandhikā* or *bhasma-gandhinī*, f. 'having the smell of ashes,' a kind of perfume (= *reṇukā*). — *Bhasma-garbha, am*, n. the tree Dalbergia Ougeinensis, = *tiniśa*; (*ā*), f. a species of plant (= *kapilā*); a kind of perfume (= *reṇukā*). — *Bhasma-gunṭhana, am*, n. the act of covering with ashes. — *Bhasma-ćaya, as*, m. a heap of ashes, an ash-heap. — *Bhasma-ććhanna, as, ā, am*, covered with ashes. — *Bhasma-jābāla*, N. of an Upanishad. — *Bhasma-tā*, f. the state or condition of ashes; (*bhasmatām yā*, to go to ashes, become ashes.) — *Bhasma-tūla, am*, n. frost, snow; a shower of dust (= *pāṃsu-varsha*); a number of villages. — *Bhasmani-huta, as, ā, am*, 'one who has sacrificed in ashes,' i. e. done a useless work. — *Bhasma-puñja, as*, m. a heap of ashes, quantity or collection of ashes. — *Bhasma-priya, as*, m. 'friend of ashes,' an epithet of Śiva. — *Bhasma-bhūta, as, ā, am*, become ashes, changed into ashes, dead. — *Bhasma-meha, as*, m. a particular disease of the bladder, a sort of gravel. — *Bhasma-rājī*, f., Ved. a row of ashes, line or stripe of ashes. — *Bhasma-rāśī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to turn into a heap of ashes. — *Bhasmarāśī-kṛita, as, ā, am*, turned or changed into a heap of ashes. — *Bhasma-reṇu, us*, m. the dust of ashes. — *Bhasma-roga, as*, m. a particular disease, a kind of bulimy; [cf. *bhasmāgni*.] — *Bhasma-rogin, ī, iṇī, i*, afflicted with the disease called bulimy. — *Bhasma-rohā*, f. 'growing on ashes,' a species of plant (= *dagdhā, dagdha-ruhā*). — *Bhasma-lepana, am*, n. the act of smearing with ashes. — *Bhasma-vidhi, is*, m. any rite or ceremony performed with ashes. — *Bhasma-vedhaka, as*, m. camphor. — *Bhasma-śayyā-śayāna, as*, m. 'lying on a couch of ashes,' an epithet of Śiva. — *Bhasma-śāyin, ī*, m. 'lying on ashes,' an epithet of Śiva. — *Bhasma-śuddhi-kara, as*, m. 'performing purification with ashes,' an epithet of Śiva. — *Bhasma-sāt*, ind. to the state of ashes, completely into ashes; (with rt. *kṛi* or *nī*, to reduce to ashes; with rt. *gam* or *yā* or *as* or *bhū*, to go to the state of ashes, become ashes, be reduced to ashes.) — *Bhasma-snāna, am*, n. purification by ashes. — *Bhasmā-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to reduce to ashes. — *Bhasmākhya* (°*ma-ākh*°), *as, ā, am*, called ashes, nothing but ashes. — *Bhasmāgni* (°*ma-ag*°), *is*, m., N. of a disease in which the food is over-digested or as it were reduced to ashes, a kind of bulimy (?). — *Bhasmāćala* (°*ma-ać*°), *as*, m., N. of a mountain in Kāma-rūpa; [cf. *bhasma-kūṭa*.] — *Bhasmānta* (°*ma-an*°), *as, ā, am*, Ved. ending in ashes, finishing with ashes (said of the body when burnt on the funeral pyre); *bhasmānte*, Ved. in the neighbourhood of ashes. — *Bhasmānti*, ind. (= *bhasma-samīpe*), near ashes, in the neighbourhood of ashes. — *Bhasmāpas* (°*ma-āp*°), f. pl. water with ashes. — *Bhasmāvṛitāṅga* (°*ma-āv*°, °*ta-aṅ*°), *as, ā, am*, having the body covered with ashes. — *Bhasmāhvaya* (°*ma-āh*°), *as*, m. camphor. — *Bhasmī-karaṇa, am*, n. the act of reducing to ashes; completely consuming or burning; calcining. — *Bhasmī-kṛi*, cl. 8. P. A. -*karoti*, -*kurute*, -*kartum*, to make into ashes, reduce to ashes. — *Bhasmī-kṛita, as, ā, am*, reduced to ashes; calcined (as a metal). — *Bhasmī-kṛitya*, ind. having reduced to ashes. — *Bhasmī-bhāva, as*, m. the state or condition of becoming ashes. — *Bhasmī-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become ashes. — *Bhasmī-bhūta, as, ā, am*, become ashes, reduced to ashes, being mere ashes, being wholly worthless. — *Bhasmoddhūlita-vigraha* (°*ma-ud*°), *as*, m. 'whose body is strewed over with ashes,' an epithet of Śiva. — *Bhasmodvapana* (°*ma-ud*°), *am*, n., Ved. the act of pouring or shaking out ashes.

भसद् *bhasad, bhasana*, &c. See col. 2.

भस्त्रा *bhastrā, bhastrika*, &c. See col. 2.

भस्मन् *bhasman*, &c. See col. 2.

भा 1. *bhā* [cf. rts. 1. *bhas, bhāsh, bhās*], cl. 2. P. *bhāti, babhau, bhāsyati, abhāsīt, bhāyāt, bhātum*, to shine, be bright or luminous, to be splendid or beautiful; to be conspicuous or eminent; to appear, seem; to show one's self, manifest any feeling; to be, exist: Pass. *bhāyate*: Caus. *bhāpayati*, -*yitum*, Aor. *abībhapat*, to cause to shine or appear: Desid. *bibhāsati*: Intens. *bābhāyate, bābheti, bābhāti*; [cf. Zend *bā-nu*, 'a ray;' *bā-ma*, 'brightness:' Gr. φη-μί, φά-σκ-ω, φά-τι-ς, φήμη, φανή, φαίνω, φαν-ε-ρό-ς, φαν-ή, φά-σι-ς, φά-σ-μα; φά-ε (Homeric), 'he appeared;' ὑπό-φαυ-σι-ς, φά-ος, φαῦ-ος, φῶς, φέγγ-ος, φα-έ-θ-ω, φαε-ίν-ω, φαει-νό-ς, φανό-ς, φαίδιμος, πι-φαύ-σκ-ω: Lat. *fā-rī, fā-ma, fā-tu-m, fā-s, fā-bu-la, fā-t-eo-r, fa-c-s, fă-c-ie-s, făc-ē-tu-s, far-illa, focus, februus* (fr. the Caus.): Slav. *o-ba-v-a-ti*, 'incantare;' *ba-s-nĭ*, 'a tale.']

2. *bhā, bhās,* f. [cf. 4. *bha*], light, brightness, splendor (Ved., cf. 2. *bhās*); lustre, beauty; the reflection of any object, shadow; (*ās*), m. the sun. — *Bhā-ṛijīka, as, ā, am,* Ved. light-shedding, radiating, radiant (Sāy. = *prakāśasya prārjayitṛi,* said of Agni). — *Bhā-kūṭa, as,* m. 'having a point or peak of light,' a species of fish, (also *bhā-kuṭa*); N. of a mountain (apparently the part of the Himālaya called Bhākūr). — *Bhā-kośa, as,* m. 'repository of light,' the sun. — *Bhā-gaṇa, as,* m. the whole collection of stars or constellations, (for *bha-gaṇa.*) — *Bhā-tvakshas, ās, ās, as,* Ved. producing light. — *Bhā-nikara, as,* m. a multitude of rays, a mass of light. — *Bhā-nemi, is,* m. 'a circle of light or rays,' the sun. — *Bhān-da, am,* n. 'giving light,' N. of an Upa-Purāṇa. — *Bhā-maṇḍala, am,* n. a circle of light, crown or diadem of light, garland of rays. — *Bhāmatī,* f. (fr. *bhā-mat*), or *bhāmatī-nibandha, as,* m., N. of a commentary by Vāćaspati-miśra on Śaṅkarāćārya's commentary on the Brahma-sūtras. — *Bhāmatī-kāra, as,* m., N. of Vāćaspati-miśra, the author of the Bhāmatī as well as of several other treatises on the different systems of philosophy. — *Bhāmatī-nibandha* = *bhāmatī,* q. v. — *Bhā-rući, is,* m., N. of an author mentioned in the Mitāksharā to whom a commentary on Yājñavalkya's Dharma-śāstra is ascribed. — *Bhā-rūpa, as, ā, am,* (perhaps fr. *bhās + rūpa*), Ved. light, shining, bright, splendid. — 1. *bhā-vana, am,* n. (for 2. *bhā-vana* see p. 708, col. 1), a forest of light, sea of glory, a mass of rays. — *Bhā-sarva-jña, as,* m., N. of an author.

Bhāt, bhān, bhāntī or *bhātī, bhāt,* shining, splendid.

Bhāta, as, ā, am, shining, bright, splendid, resplendent; (*as*), m. dawn, morning.

Bhāti, is, f. light, brightness, splendor; the being clear or evident, perception, knowledge (= *pra-tīti*).

Bhātu, us, m. the sun; [cf. *bhānu.*]

Bhāna, am, n. the act of appearing or growing visible, appearance; being clear or evident, perception. — *Bhāna-tas,* ind. in consequence of the appearance. — *Bhāna-vat, ān, atī, at,* having the appearance.

Bhānavīya, as, ī, am (fr. *bhānu*), Ved. coming from the sun (as rays); (*am*), n. the right eye.

Bhānu, us, m. appearance, brightness, light [cf. *ahi-bh°*]; a ray of light; the sun; beauty; N. of an Āditya; day; a sovereign, king, prince, master; N. of Śiva (= *hara*); of a Deva-gandharva; of a son of Kṛishṇa; of a Yādava; of the father of the fifteenth Arhat of the present Ava-sarpiṇī; of a prince (son of Prati-vyoma); of a son of Viśva-dhara and brother of Hari-nātha; of a pupil of Śaṅkarāćārya; of an author; (*avas*), m. pl. the Ādityas (children of Bhānu); the gods of the third Manv-antara; (*us*), f. = *bhānu-matī,* a handsome woman; N. of a daughter of Daksha (wife of Dharma or Manu and mother of Bhānu or Āditya); of the mother of Devarshabha; of a daughter of Kṛishṇa; of the mother of the Dānava Śakuni. — *Bhānu-kesara* or *bhānu-keśara, as,* m. the sun. — *Bhānu-ja, as,* m. 'son of the Sun,' the planet Saturn. — *Bhānujī-dīkshita, as,* m., N. of a son of Bhaṭṭoji-dīkshita. — *Bhānu-datta, as,* m., N. of a man; of the author of the Rasa-taraṅgiṇī; of the author of the Rasa-mañjarī. — *Bhānu-dina, am,* n. Sunday; [cf. *bhānu-vāra.*] — *Bhānu-dikshita, as,* m., N. of a commentator on the Amara-kośa. — *Bhānu-deva, as,* m., N. of a king. — *Bhānu-paṇḍita, as,* m., N. of a poet with the epithet Śrī-vaidya. — *Bhānu-phalā,* f. the plant Musa Sapientum; [cf. *aṅśumat-phalā.*] — *Bhānu-bhaṭṭa, as,* m., N. of the preceptor of Nārāyaṇa-dāsa. — *Bhānu-mat, ān, atī, at,* luminous, splendid, resplendent; beautiful, handsome; containing the word *bhānu;* (*ān*), m. the sun; N. of a man with the patronymic Aupamanyava; of a warrior on the side of the Kurus, (according to the commentator) a son of Kaliṅga; of a son of Kuśa-dhvaja (or Keśi-dhvaja); of Bṛihad-aśva [cf. *bhānu-ratha*]; of Bharga; of a son of Kṛishṇa; (*matī*), f., N. of a daughter of Aṅgiras; of a daughter of Kṛita-vīrya (wife of Ahaṃyāti); of a daughter of the Yādava Bhānu; of a daughter of Vikramāditya; of the mother of Śaṅkara (who wrote a commentary on the Śakuntalā). — *Bhānumatin, ī,* m. (fr. *bhānu-mat* or *bhānu + mati*), Ved., N. of a man. — *Bhānu-maya, as, ī, am,* consisting of rays. — *Bhānu-mitra, as,* m., N. of a king, a son of Ćandra-giri [cf. *bhānu-ratha*]; of a son of Udaya-siṇha. — *Bhānu-ratha, as,* m., N. of a king, a son of Ćandra-giri, (also written *bhānū-ratha*); N. of a son of Bṛihad-aśva; [cf. *bhānu-mat.*] — *Bhānu-vana, am,* n. 'wood of the sun,' N. of a wood; (also read *bhārga-vana.*) — *Bhānu-varman, ā,* m., N. of a man. — *Bhānu-vāra, as,* m. 'day of the sun,' Sunday; [cf. *bhānu-dina.*] — *Bhānu-sena, as,* m., N. of a man.

Bhānula, as, m. a diminutive from Bhānu-datta (used by way of endearment).

1. *bhāma, as,* m. (for 2. see rt. *bhām,* p. 706), light, brightness, splendor; the sun. — *Bhāma-nī, īs, īs, i,* Ved. 'bearing light,' an epithet of Purusha.

1. *bhāmin, ī, inī, i* (fr. 1. *bhāma;* for 2. see under rt. *bhām*), shining, glittering, beautiful, handsome; proud; (*inī*), f. a handsome woman; N. of the daughter of a Gandharva. — *Bhāminī-vilāsa, as,* m., N. of a poem by Jagan-nātha in four chapters, (the first book contains allegorical precepts, the second includes amatory subjects, the third an elegy [karuṇa] on the death of a wife, the fourth teaches that consolation is only to be obtained by adoration of Kṛishṇa.)

भांश *bhānśa.* See under 4. *bha,* p. 694.

भाःकर *bhāḥ-kara, bhāḥ-karaṇa.* See *bhāskara,* &c., p. 709, col. 2.

भाःखर *bhāḥ-khara, bhāḥ-pati, bhāḥ-pheru,* = *bhās-khara,* &c., see Vopa-deva II. 45.

भाकुट *bhā-kuṭa, bhā-kūṭa, bhā-kośa.* See under 2. *bhā,* col. 1.

भाकुरि *bhākuri,* a patronymic. See *bhekuri,* p. 721, col. 1.

भाक्त 1. *bhākta, as, ī, am* (fr. *bhakta*), regularly fed by another; a dependent, retainer; fit for food.

2. *bhākta, as, ī, am* (fr. *bhakti*), inferior, secondary, (opposed to *mukhya*); (*ās*), m. pl. 'the faithful ones, the pious ones,' N. of a Vaishṇava sect; of a Śaiva sect.

Bhāktika, as, ī, am, = 1. *bhākta,* regularly fed by another; (*as*), m. one who is fed by another, a dependent, retainer.

भाक्ष *bhāksha.* See p. 695, col. 1.

भाक्षालक *bhākshālaka,* relating to or coming from the place Bhakshālī.

भाग 1. *bhāga, as,* m. (fr. rt. *bhaj*), a part, portion, share, lot, division, allotment, partition, distribution [cf. *dāya-bh°*]; portioning out; good portion, fortunate lot, good fortune, luck, destiny (Ved.); a fraction, part of any whole, a part of a whole (e. g. *śata-bh°,* the hundredth part); a quarter (in *eka-bh°,* one fourth; *tri-bh°,* three fourths); part of anything given as interest; the numerator of a fraction; a division of time, the thirtieth part of a Rāśi or zodiacal sign; a degree or 360th part of the circumference of a great circle; a quotient; a half rupee; place, spot, region, side, border; N. of a king, (also *bhāgavata*); N. of one of the branches of the river Ćandra-bhāgā, q. v.; (*as, ā, am*), taking the place of any one, representing, (at the end of adj. comps., cf. *bhājana*); (*am*), n., N. of a particular Sāman. — *Bhāga-kalpanā,* f. the allotment of shares. — *Bhāga-jāti, is,* f. assimilation of fractions, reduction of fractions to a common denominator; [cf. *anśa-savarṇana.*] — *Bhāgajāti-ćatushṭaya, am,* n. four modes of assimilation of fractions or of reducing them to a common denominator. — *Bhāgañ-jaya, as,* m., N. of a man. — *Bhāga-dā, ās, ās, am,* Ved. granting or giving a share. — *Bhāga-dugha, as, ā, am,* Ved. yielding or dealing out portions, distributing. — *Bhāga-dha, as, ā, am,* Ved. paying a share, discharging or paying what is due. — *Bhāga-dheya, am,* n. share, portion, part, lot, portion allotted by destiny, luck, fortune, fate, destiny; property; happiness; (*as*), m. revenue, tax, dues, impost; one to whom a share is due, an heir, co-heir; (*as, ī, am*), Ved. due as a share or part. — *Bhāga-bhōj, k, k, k,* having a share in (anything), interested, a partner. — *Bhāga-bhuj, k,* m. 'enjoying taxes,' a king, sovereign. — *Bhāga-mātṛi, tā,* f. a particular rule of division. — *Bhāga-makha, as,* m., N. of a man. — *Bhāga-lakshaṇā,* f. (in rhetoric) insinuation or intimation of a part. — *Bhāga-vijñeya, as,* m., N. of a man. — *Bhāga-vṛitti, is,* f., N. of a work. — *Bhāgavṛitti-kāra, as,* m., N. of an author mentioned in the Prauḍha-mano-ramā. — *Bhāga-śas,* ind. in parts or portions, according to a share or portion; one part after another, by turns, alternately; by and by. — *Bhāga-hara, as, ā, am,* taking a part, sharing; (*as*), m. a co-heir; (in arithmetic) division. — *Bhāga-hāra, as,* m. (in arithmetic) division; [cf. *bhājana, ćhedana.*] — *Bhāga-hārin, ī, iṇī, i,* inheriting; (*ī*), m. an heir. — *Bhāgānubandha-jāti* (°*ga-an*°), *is,* f. assimilation of quantities by fractional increase; reduction of quantities to uniformity by the addition of a fraction. — *Bhāgāpahāra-jāti* (°*ga-ap*°), *is,* f. assimilation of quantities by fractional decrease, reduction of quantities to uniformity by the subtraction of a fraction. — *Bhāgārthin* (°*ga-ar*°), *ī, inī, i,* desirous of a share (as of a sacrifice). — *Bhāgārha* (°*ga-ar*°), *as, ā, am,* entitled to a portion or inheritance; to be divided according to shares. — *Bhāgāsura* (°*ga-as*°), *as,* m., N. of an Asura. — *Bhāgī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to divide, share.

2. *bhāga, as, ī, am,* Ved. relating to Bhaga (as a hymn).

Bhāgaka, as, ā, am, (at the end of an adj. comp.) = 1. *bhāga,* q. v., sharing, dividing; (*as*), m. (?), a divisor (in arithmetic).

Bhāgana, am, n. (? for *bhā-gaṇa,* col. 1), the period of the sun's passing through the signs of the zodiac; the zodiac; the circumference of a great circle.

Bhāgavata, as, ī, am (fr. *bhaga-vat*), relating to or coming from Bhaga-vat, i. e. Vishṇu or Kṛishṇa; worshipping Bhaga-vat; holy, sacred, divine; (*as*), m. a follower of Bhaga-vat, worshipper of Vishṇu or Kṛishṇa; N. of a king. — *Bhāgavata-tātparya, am,* n., N. of a work by Ānanda-tīrtha or Madhu. — *Bhāgavata-purāṇa, am,* n., N. of the most celebrated and popular of the eighteen Purāṇas, especially dedicated to the glorification of Vishṇu, (it was narrated by Śuka, son of Vyāsa, to king Parīkshit, grandson of Arjuna, who in consequence of a hermit's curse had been bitten by a snake, and desired to die with his thoughts fixed on Vishṇu; the tenth book, which is the most characteristic and best known part of the Purāṇa, is devoted to the history of Kṛishṇa.) — *Bhāgavata-bhāvārtha-dīpikā* (°*va-ar*°), f., N. of a commentary by Śrīdhara on the Bhāgavata-Purāṇa. — *Bhāgavata-līlā-rahasya, am,* n., N. of a work. — *Bhāgavata-sandarbha, as,* m., N. of a work. — *Bhāgavata-sāra-samuććaya, as,* m. (perhaps) N. of a collection of the works of Vallabha. — *Bhāgavatāmṛita* (°*ta-am*°), *am,* n., N. of a work.

Bhāgavati, is, m. (probably) a patronymic from Bhaga-vat.

Bhāgavitta, ās, m. pl. the pupils or followers of Bhāgavittika.

Bhāgavittāyana, as, m. a patronymic from Bhāgavitti.

Bhāgavitti, is, m., Ved. a patronymic from Bhāgavitta; N. of a son of Kuthumi.

Bhāgavittika, as, m. a patronymic from Bhāgavitti.

Bhāgavittikīya, as, ā, am, relating to or coming from Bhāgavittika.

Bhāgika, as, ā, am, relating to a part; forming one part; having a part; fractional; bearing interest, subject to a fractional deduction for interest, (*bhāgikam śatam,* one part in a hundred, i. e. one per cent; *bhāgikā vinśatiḥ,* one part in twenty, i. e. five per cent); (*as*), m., N. of a man.

Bhāgin, ī, inī, i, having a portion or share, sharing, one who shares, a partner; sharing in, partaking of, participating in [cf. *duḥkha-bh°*]; concerned in, (*apaćaya-bhāgin,* concerned in a loss); one to whom a share is due, entitled to; possessing, a possessor, owner; consisting of parts or shares; having a good portion, having luck, lucky, fortunate; (*ī*), m. a co-heir; (*inī*), f. a co-heiress.

Bhāgineya, as, m. (fr. *bhaginī*), a sister's son; (*ī*), f. a sister's daughter.

Bhāgīyas, ān, asī, as (compar. of *bhāgin*), having a larger share, entitled to a larger share.

Bhāgīratha, as, ī, am (fr. *bhagīratha*), relating to Bhagīratha; (*ī*), f. a N. of the Ganges; also of one of the three main streams or branches of the Ganges, viz. the great western branch; [cf. *nava-dvīpa.*] — *Bhāgīratha-tīrtha, am,* n., N. of a place of pilgrimage.

1. *bhāgya, as, ā, am* (fr. *bhaga*), relating to Bhaga; (with *yuga*) the twelfth or last lustrum in Jupiter's cycle of sixty years; (*am*), n., scil. *bha* or *nakshatra,* the asterism of Bhaga or = the seventeenth asterism or latter Phalgunī (see *nakshatra*).

2. *bhāgya, as, ā, am* (fr. *bhāga* or fr. rt. *bhaj*), to be shared, to be divided, divisible (= *bhajya*); entitled to a share; = *bhāgika,* forming a part, subject to a fractional deduction (e. g. *bhāgyaṃ śatam,* one for a hundred, one in a hundred, one per cent); lucky, fortunate [cf. *nir-bh°*]; (*am* or *āni*), n. sing. or plur. good or bad fortune (resulting from merit or demerit in former existences); lot, luck, fate, destiny, fortune; happiness, welfare; sensual pleasure (?); (*ena*), ind. by good fortune, fortunately, happily. — *Bhāgya-krameṇa,* ind. in course of fortune. — *Bhāgya-bhāva, as,* m. state of fortune. — *Bhāgya-vat, ān, atī, at,* having good qualities, possessing good fortune, fortunate; happy, prosperous. — *Bhāgyavat-tā,* f. fortunateness, good fortune. — *Bhāgya-vaśāt,* ind. from the force or influence of destiny, through the will of fate, through fortune. — *Bhāgya-vṛitti, is,* f. course or state of fortune, destiny. — *Bhāgyodaya* (°*ya-ud*°), *as,* m. rise or dawn of fortune, commencement of good fortune, rising prosperity.

Bhāj, k, k, k, (usually at the end of comps.) sharing, a sharer; sharing in, participating in, partaking of; entitled to; possessing, a possessor, obtaining, having, enjoying [cf. *riktha-bh°, moksha-bh°, svapna-bh°*]; perceiving, feeling, being sensible of, devoting one's self to; forming a part of, belonging to (Ved.); joined or connected with; occupying (as a seat, place), inhabiting, living in, dwelling in or on [cf. *vishṭara-bh°, harmya-bh°, yamunā-bh°*]; seeking, resorting to, going to, (*anka-bhāj,* going to the side or to close proximity, close at hand, soon to be accomplished); flowing to; revering, worshipping (e. g. *ananya-bhāj,* worshipping no other); honouring [cf. *labdha-varṇa-bh°*]; falling to the share or lot of; what is due, duty, concern, business, (Bhaṭṭi-k. III. 21 = *kartavya.*)

Bhājaka, as, m. (fr. Caus. of rt. *bhaj*), dividing; (in arithmetic) a divisor.

Bhājana, am, n. (fr. the Caus.), the act of sharing, dividing; (in arithmetic) division; a vessel, cup, pot, dish, plate, (often found at the end of a comp., e. g. *jala-bh°, pāna-bh°*); a particular measure = an Āḍhaka = 64 Palas; a vessel (metaphorically), a receptacle for anything, repository, recipient, a place or person in which anything is collected or in whom any quality is conspicuous [cf. *prīti-viśrambha-bh°*]; a fit person in general, a deserving person, clever or capable person [cf. *pātra*]; the act of representing or taking the place of, representation; (at the end of comps.) a representative, deputy, anything which serves for or is equivalent to (Ved.); *bhājanena,* in place of, in lieu of, instead of; (*as*), m., N. of a man; the patronymic formed from this N., see Gaṇa Gopavanādi to Pāṇ. II. 4, 67; (*as, ā, am*), sharing, participating in, entitled to (at the end of comps.); relating to, belonging to (at the end of comps., Ved.). — *Bhājana-tā,* f. or *bhājana-tva, am,* n. the state of being a vessel or receptacle for anything, the possessing (of any quality &c.), the being a (fit) vessel, fitness, worthiness, the being worthy of or entitled to; a fit object. — *Bhājana-vat, ān, atī, at,* Ved. a word used in Nirukta IV. 10, XI. 19, XII. 17, to explain the word *bhadra.* — *Bhājanī-bhūta, as, ā, am,* having become a vessel or receptacle for anything, i. e. having become a participator in or possessor of.

Bhājayu, us, us, u, Ved. communicating, sharing with others, generous, liberal.

Bhājita, as, ā, am, shared, divided, distributed, apportioned, allotted, portioned; (*am*), n. a share, portion.

Bhājin, ī, inī, i, (at the end of comps.) sharing, participating in; connected with.

Bhājī, f. rice gruel (= *śrāṇā*).

Bhājya, as, ā, am, to be divided, divisible, to be portioned or distributed; (*am*), n. a portion, share; an inheritance; (in arithmetic) the dividend.

भागल *bhāgala, as,* m. a patronymic from Bhagala.

Bhāgalaka, as, ī, am, relating to or coming from Bhagala.

Bhāgali, is, m. a patronymic from Bhagala; N. of a preceptor.

Bhāgaleya, as, m. a patronymic from Bhāgali.

भागीरथ *bhāgīratha.* See col. 1.

भाङ्कार *bhān-kāra,* perhaps = *jhan-kāra,* q. v.; [cf. *bherī-bh°.*]

भाङ्ग *bhānga, as, ī, am* (fr. *bhangā,* hemp), hempen, of hemp, made or consisting of hemp.

Bhāngaka (fr. *bhanga,* a fracture), a tattered or ragged cloth.

Bhāngāsuri, is, m. (fr. *bhangāsura*), a patronymic of Ṛitu-parṇa. — *Bhāngāsuri-nṛipājñā* (°*pa-āj*°), f. the command of king Bhangāsuri.

Bhāngīna, as, ī, am (fr. *bhangā*), bearing or growing hemp; (*am*), n., scil. *kshetra,* a field of hemp.

भाङ्गिल *bhāngila,* N. of a place.

Bhāngīleya, as, m., N. of a man; (*as, ī, am*), coming from Bhangila (?).

भाज् *bhāj, bhājana,* &c. See col. 1.

भाजक् *bhājak,* ind. quickly, swiftly; (probably incorrectly for *tājak.*)

भाट *bhāṭa* (fr. rt. *bhaṭ*), wages, hire, rent.

Bhāṭaka, as, m. price paid for anything, wages, hire, rent.

Bhāṭi, is, f. wages, hire, fee; earnings of prostitutes.

भाट्ट *bhāṭṭa, as,* m. a follower of Bhaṭṭa (i. e. Kumārila-bhaṭṭa); (*ās*), m. pl., N. of a people. — *Bhāṭṭa-ćintā-maṇi, is,* m., N. of a commentary by Viśveśvara-bhaṭṭa (better known as Gāgā-bhaṭṭa) on the Mīmāṃsā-sūtra. — *Bhāṭṭa-tantra, am,* n., N. of a work. — *Bhāṭṭa-dinakara,* N. of a commentary by Bhaṭṭa Dinakara on the Mīmāṃsā work Śāstra-dīpikā. — *Bhāṭṭa-dīpikā,* f., N. of a commentary by Khaṇḍa-deva on Jaimini's Mīmāṃsā-sūtra. — *Bhāṭṭadīpikā-prabhāvalī,* f., N. of a commentary on the preceding work by Śambhu-bhaṭṭa. — *Bhāṭṭa-bhāshā-prakāśikā,* f. 'explanation of the language of the Bhāṭṭas,' an index to the terminology of the Bhāṭṭas by Nārāyaṇa-tīrtha or Nārāyaṇa-muni. — *Bhāṭṭa-bhāskara,* N. of a work by Jīva-deva, being a concise account of the various Mīmāṃsā schools and their doctrines; [cf. *bhāṭṭa-dinakara.*] — *Bhāṭṭa-rahasya, am,* n. 'the secret or mystic doctrine of the Bhāṭṭas,' N. of an elementary Mīmāṃsā disquisition by Khaṇḍa-deva.

भाडितायन *bhāḍitāyana, as,* m. a patronymic from Bhaḍita.

भाडिलायन *bhāḍilāyana, as,* m. a patronymic from Bhaḍila, q. v.

भाण् *bhāṇ,* Ved. (onomatopoetic) imitation of the noise of breathing or hissing.

भाण *bhāṇa, as,* m. (fr. rt. *bhaṇ,* q. v.), N. of a sort of dramatic entertainment (in which one only of the interlocutors appears on the scene, or described as a narrative of some intrigue told either by the hero or a third person). — *Bhāṇa-sthāna, am,* n., N. of a place.

Bhāṇaka, as, m. a proclaimer, announcer, declarer.

Bhāṇikā, f. a kind of dramatic performance; [cf. *bhāṇa* above.]

भाण्ड *bhāṇḍa, as,* m. (fr. rt. *bhaṇ* or *bhaṇḍ?*), the plant Thespesia Populneoides; (*ī*), f. (perhaps) = *bhaṇḍī,* Rubia Munjista [cf. *kāka-bh°, kāla-bhāṇḍikā*]; (*am*), n. any vessel, pot, pan, cup, plate, dish, pail, vat, utensil [cf. *pāka-bh°, pāna-bh°*]; any chest, box, trunk, case [cf. *kshura-bh°*]; any implement, tool, instrument; any musical instrument (= *vādya-bh°*); a pack or bale (of goods or merchandise); horse-trappings, harness; an ornament in general; the stock (of a shopkeeper), goods, wares, merchandise, the capital or principal (of a merchant); the bed of a river, the space between its banks; mimicry, buffoonery, the practice of the Bhaṇḍa or professional jester; (*ās*), m. pl. wares, merchandise. — *Bhāṇḍa-gopaka, as,* m. the keeper of vessels or utensils (in a Buddhist temple). — *Bhāṇḍa-pati, is,* m. a possessor of wares, a merchant. — *Bhāṇḍa-puṭa, as,* m. 'sharpener of instruments, i. e. razors,' a barber. — *Bhāṇḍa-pushpa, as,* m. a sort of snake. — *Bhāṇḍa-prati-bhāṇḍaka, am,* n. 'commodity for commodity,' computation of the exchange of goods, barter (in arithmetic). — *Bhāṇḍa-bhajaka, as,* m. the distributer of vessels or utensils (in a Buddhist temple). — *Bhāṇḍa-bharaka, as,* m. the contents of any vessel. — *Bhāṇḍa-mūlya, am,* n. capital consisting of wares. — *Bhāṇḍa-vādana, am,* n. playing on a musical instrument. — *Bhāṇḍa-śālā,* f. a store-house, store-room, magazine. — *Bhāṇḍāgāra* (°*ḍa-āg*°), *am,* n. a store-room, store-house, place where household goods and utensils are kept; a magazine, treasury; a treasure, store. — *Bhāṇḍāgārika, as,* m. the overseer of a store-house, store-keeper, keeper of a magazine; a steward, treasurer. — *Bhāṇḍānusārin* (°*ḍa-an*°), *ī, inī, i,* hanging to a pot or vessel. — *Bhāṇḍā-pura, am,* n., N. of a city. — *Bhāṇḍodara* (°*ḍa-ud*°), *am,* n. the cavity or interior of a vessel. — *Bhāṇḍopapurāṇa* (°*ḍa-up*°), *am,* n., N. of an Upa-Purāṇa.

Bhāṇḍaka, as, am, m. n. a small vessel, cup, plate, utensil, box, chest; (*ikā*), f. an implement, tool, utensil; = *bhāṇḍī,* see *kāla-bh°;* (*am*), n. goods, merchandise.

Bhāṇḍāyana, as, m. a patronymic.

Bhāṇḍāyani, is, m. a patronymic (probably) from Bhāṇḍa.

Bhāṇḍāra = *bhāṇḍāgāra* (of which it is a corrupt or contracted form). — *Bhāṇḍāra-gṛiha, am,* n. a store-house.

Bhāṇḍārika, as, m. = *bhāṇḍāgārika,* q. v.

Bhāṇḍārin, ī, m. the keeper of a store-house, steward, treasurer (= *bhāṇḍāgārika*).

Bhāṇḍī, a razor-case; [cf. *bhāṇḍi-vāha, bhāṇḍila,* and *kshura-bhāṇḍa.*] — *Bhāṇḍi-vāha, as,* m. a barber. — *Bhāṇḍi-śālā,* f. (probably) a barber's shop.

Bhāṇḍika, as, m. a barber; [cf. *bhāṇḍila, bhāṇḍi.*]

Bhāṇḍijanghi, is, m. a patronymic from Bhaṇḍijangha.

Bhāṇḍita, *ās*, m. pl. of *bhāṇḍitya* below, see Gaṇa Kaṇvādi to Pāṇ. IV. 2, 111.

Bhāṇḍitāyana, *as*, m. a patronymic from Bhaṇḍita; [cf. *bhāḍitāyana*.]

Bhāṇḍitya, *as*, m. a patronymic from Bhaṇḍita; [cf. *bhāṇḍita*.]

Bhāṇḍinī, f. (fr. *bhāṇḍa*), a chest, a basket (= *mañjūshā*).

Bhāṇḍila, *as*, m. a barber.

Bhāṇḍilāyana, *as*, m. a patronymic from Bhaṇḍila.

Bhāṇḍīra, *as*, m., N. of a lofty Nyag-rodha tree on the Govardhana in Vṛindā-vana; = *vaṭa*, the Indian fig-tree [cf. *bhaṇḍīra*]; N. of a Dānava. — *Bhāṇḍīra-vana*, *am*, n., N. of a forest. — *Bhāṇḍīravana-vāsin*, *ī*, m. 'dwelling in the Bhāṇḍīra forest,' N. of Kṛishṇa.

भाति *bhāti*, *bhātu*. See p. 704, col. 1.

भादिग *bhādiga*, *as*, m., N. of a man.

भाद्र *bhādra*, *as*, m. (fr. *bhadra*), the month Bhādra, = *bhādrapada* below; (*ī*), f., scil. *tithi*, the day of full moon in the month Bhādra.

Bhādradārava, *as*, *ī*, *am*, relating to or coming from Bhadra-dāru, q. v.

Bhādrapada, *as*, m. (fr. *bhadra-padā*), the month Bhādra (a rainy month corresponding to a period in our calendar from about the middle of August to the middle of September); (*ā*), f. (also *e*, du., *ās*, pl.), = *bhadra-padā*, a name common to the third and fourth lunar asterisms or Nakshatras [cf. *nakshatra*]; (*ī*), f. the day of full moon in the month Bhādrapada.

Bhādramātura, *as*, m. (fr. *bhadra-mātṛi*), the son of a virtuous or handsome mother.

Bhādramauñja, *as*, *ī*, *am*, Ved. made from Bhadra (a kind of Cyperus grass) and Muñja.

Bhādravarmaṇa, *as*, m. a patronymic from Bhadra-varman.

Bhādraśarmi, *is*, m. a patronymic from Bhadra-śarman.

Bhādrasāma, *as*, m. a patronymic from Bhadra-sāman.

भान *bhāna*, *bhānu*, &c. See p. 704, col. 1.

भान्त *bhānta*, *as*, *ā*, *am*, Ved. perhaps a participle of rt. *bhām* below; (according to Mahīdhara) = *vajra-rūpa*, having the shape of a thunder-bolt, or = *ćandra*, the moon.

भान्द *bhān-da*, *am*, n., N. of an Upa-Purāṇa (see under 2. *bhā*, p. 704, col. 1).

भाम् *bhām*, cl. 1. A. *bhāmate*, *babhāme*, &c., or (by Dhātu-pāṭha XXXV. 20) cl. 10. P. *bhāmayati*, &c., Ved. to be angry or wrathful; to be impatient: Intens. *bābhāmyate*, to be very angry.

2. *bhāma*, *as*, m. (for 1. see p. 704, col. 2; for 3. see below), passion, wrath, fury, anger; (*ā*), f. a passionate woman; = *satya-bhāmā*, one of the wives of Kṛishṇa.

Bhāmita, *as*, *ā*, *am*, Ved. enraged, angry.

2. *bhāmin*, *ī*, *inī*, *i* (for 1. see p. 704, col. 2), passionate, angry; (*inī*), f. an angry or passionate woman, vixen, (often used as a term of endearment, in the same sense as *māninī*.)

भाम 3. *bhāma* or *bhāmaka*, *as*, m. a sister's husband.

भामह *bhāmaha*, *as*, m., N. of the author of the Mano-ramā commentary and of a treatise on the art of rhetoric.

भायजात्य *bhāyajātya*, *as*, m. (fr. *bhaya-jāta*), a patronymic of Kapi-vana; of Nikothaka.

भार *bhāra*, *as*, m. (fr. rt. *bhṛi*), a burden, load, weight, gravity [cf. *ati-bh°*, *aṇsa-bh°*]; heavy work, labour, toil, trouble; a large quantity, mass, bulk, (often connected with words meaning 'hair,' e.g. *jaṭā-bhāra-dhara*, wearing a great quantity of matted hair); a particular weight = 20 Tulās = 2000 Palas of gold; a pole or yoke for carrying burdens [cf. *udaka-bh°*]; an epithet of Vishṇu. — *Bhāra-jīvin*, *ī*, m. one who earns his livelihood by carrying loads. — *Bhāra-bhārin*, *ī*, *iṇī*, *i*, Ved. bearing or carrying a load or weight. — *Bhāra-bhūti-tīrtha*, *am*, n., N. of a Tīrtha. — *Bhāra-bhṛit*, *t*, *t*, *t*, Ved. = *bhāra-bhārin*. — *Bhāra-yashṭi*, *is*, f. a pole or yoke (generally laid over the shoulder) for carrying burdens. — *Bhāra-vat*, *ān*, *atī*, *at*, having a weight or load, loaded, burdened, bearing a burden. — *Bhāravat-tva*, *am*, n. the state of carrying a load, weightiness, ponderousness. — *Bhāra-vāh*, *vāṭ*, *bhārauhī*, *vāṭ*, bearing a burden, carrying a load. — *Bhāra-vāha*, *as*, m. a bearer of burdens, porter, carrier; (*ī*), f. indigo. — *Bhāra-vāhana*, *as*, m. a burden-bearer, beast of burden, pack-bearer; (*am*), n. a vehicle for loads, a cart, waggon. — *Bhāra-vāhika*, *as*, *ī*, *am*, load-bearing, carrying burdens; (*as*), m. a load-bearer, porter. — *Bhāra-vāhin*, *ī*, *inī*, *i*, load-bearing, carrying a burden; (*ī*), m. a burden-bearer, porter. — *Bhāra-vṛiksha*, *as*, m. a fragrant substance commonly called Kākshī (considered variously as a vegetable or a mineral product). — *Bhāra-saha*, *as*, *ā*, *am*, burden-bearing, able to carry a great weight, very strong or powerful. — *Bhāra-sādhana*, *as*, *ī*, *am*, or *bhāra-sādhin*, *ī*, *inī*, *i*, accomplishing difficult feats (said of certain weapons), effecting great objects. — *Bhāra-hara*, *as*, *ā*, *am*, or *bhāra-hāra*, *as*, *ā* or *ī*, *am*, load-bearing, carrying a weight, bearing burdens; (*as*), m. a burden-bearer, porter. — *Bhāra-hārika*, *as*, *ī*, *am*, burden-bearing, carrying a load; relating or referring to the carrying of loads. — *Bhāra-hārin*, *ī*, *iṇī*, *i*, load-bearing, carrying weights; (*ī*), m. an epithet of Kṛishṇa. — *Bhārākrānta* (°*ra-āk*°), *as*, *ā*, *am*, oppressed by a burden, overburdened, heavily laden, bearing a heavy burden; (*ā*), f. a species of the Atyashṭi metre, four times ‒ ‒ ‒ ‒, ◡ ◡ ◡ ◡ ◡ ‒, ◡ ‒ ◡ ◡ ‒ ◡ ‒; [cf. *mandākrāntā*.] — *Bhārāvataraṇa* or *bhārāvatāraṇa* (°*ra-av*°), *am*, n. the taking down or removal of a burden, taking away a burden. — *Bhārodhi* (°*ra-ūdhi*), *is*, f. the bearing of a burden. — *Bhāroddharaṇa* (°*ra-ud*°), *am*, n. the act of raising up or lifting a burden. — *Bhārodvaha* (°*ra-ud*°), *as*, m. a burden-carrier, porter. — *Bhāropajīvana* (°*ra-up*°), *am*, n. living by burdens, earning a livelihood by carrying weights. — *Bhārauhī*, f., see *bhāra-vāh* above.

Bhāraka, *am*, n. a load, burden, weight, a particular weight; (*as*, *ikā*, *am*), loaded with, (at the end of comps.; cf. *phaṇi-bhārikā*.)

Bhārāya, Nom. A. *bhārāyate*, &c., to become a burden, form a load; to be like a load.

Bhārika, *as*, *ā*, *am*, forming a load, heavy; swollen (said of a particular kind of elephantiasis); (*as*), m. a burden-bearer, porter.

Bhārin, *ī*, *iṇī*, *i*, bearing a load, carrying a burden, a bearer, a porter [cf. *bhāra-bh°*]; having weight, heavy, ponderous. — *Bhāri-tva*, *am*, n. heaviness.

भारङ्गी *bhārangī*, f., see Gaṇa Kāśyādi to Pāṇ. IV. 2, 116.

Bhārangika, *as*, *ā* or *ī*, *am*, an adj. from the preceding.

भारण्ड *bhāraṇḍa*, *as*, m., N. of a fabulous bird, (also written *bhāruṇḍa*, *bheraṇḍa*, *bheruṇḍa*); (*ī*), f. the female of the above bird.

भारत *bhārata*, *as*, *ī*, *am* (fr. *bharata*), descended from Bharata; belonging or relating to the Bharatas; (with *sangrāma*, *samiti*, *yuddha*, *samara*) the war or battle of the Bharatas; (with *kathā*, *ākhyāna*, *itihāsa*) the story of the Bharatas, the history or narrative of their war, (in this sense also *bhāratam*, n.); (with *varsha*) India (so called from its king Bharata, son of Dushyanta; in this sense also *bhāratam*, n.); an inhabitant of India or Bhārata-varsha; *Bhāratam saras*, N. of a lake; (*as*), m. a descendant of Bharata; N. of Agni or Fire (so called, according to Sāy., either 'as sprung from the priests called Bharatas,' or 'as bearer of the oblation'); an actor, a mime [cf. *bharata*]; N. of Deva-śravas; of Deva-rāta; an epithet of the sun shining on the south of Meru; (*ī*), f., N. of a Vedic goddess (invoked among the Ā-prī deities together with Iḷā and Sarasvatī [cf. *ā-prī*] or sometimes with Hotrā and Varūtrī; according to Yāska, Nirukta VIII. 13, she is a daughter of Āditya); the goddess of speech, Sarasvatī; speech, voice, word, eloquence, literary composition, the dramatic art, dramatic recitation or declamation; (with *vṛitti*) a particular kind of style; a quail; N. of a river; (*ī*), m., N. of a teacher ('personified speech'); *Aśva-medha Bhārata*, N. of the author of the hymn Ṛig-veda V. 27. — *Bhārata-tātparya-nirṇaya*, *as*, m., N. of a work. — *Bhārata-bhāva-dīpa*, *as*, m. 'light of the meaning of the Bhārata,' N. of Nīla-kaṇṭha's commentary on the Mahā-bhārata. — *Bhārata-sangraha-dīpikā*, f. = *bhāratārtha-dīpikā*, q. v. — *Bhārata-sattama*, *as*, m. the best of the descendants of Bharata. — *Bhāratāćārya* (°*ta-āć*°), *as*, m., N. of a preceptor; of Arjuna-miśra (a commentator on the Mahā-bhārata). — *Bhāratārtha-dīpikā* (°*ta-ar*°), f. 'light of the meaning of the Bhārata,' N. of a commentary by Arjuna-miśra on the Mahā-bhārata. — *Bhāratārtha-prakāśa*, *as*, m. 'light of the meaning of the Bhārata,' N. of Nārāyaṇa's commentary on the Mahā-bhārata. — *Bhāratī-kavi*, *is*, m., N. of a poet mentioned in the Śārṅgadhara-paddhati. — *Bhāratī-kṛishṇāćārya* (°*ṇa-āć*°), *as*, m., N. of a preceptor. — *Bhāratī-ćandra*, *as*, m., N. of a king. — *Bhāratī-tīrtha*, *am*, n., N. of a sacred bathing-place; (*as*), m., N. of the author of the philosophical treatise Pañća-daśī, (he was preceptor of Mādhavāćārya.) — *Bhāratī-yati*, *is*, m., N. of the author of the Tattva-kaumudī-vyākhyā. — *Bhāratī-vat*, *ān*, *atī*, *at*, Ved. accompanied by Bhāratī; (*ān*), m. an epithet of Indra. — *Bhāratī-śrī-nṛisinha*, *as*, m., N. of a preceptor.

Bhārateya, *as*, m. a patronymic from Bharata (or from Bharata).

भारद्वाज *bhāradvāja*, *as*, *ī*, *am* (fr. *bharad-vāja*), coming from or relating to Bharad-vāja; (*as*), m., N. of Śūsha Vāhneya; of Śaunahotra; of Satya-vāha; of Sukeśan; of Śauṅga; of Droṇa (who was son of Bharad-vāja and preceptor of the Kurus and Pāṇḍus); of one of the seven Ṛishis; of a son of Bṛihas-pati; of the Muni Agastya; of a grammarian; the planet Mars (according to the Graha-yajña-tattva); a skylark [cf. *bharad-vāja*]; (*ās*), m. pl., N. of a people [cf. *bharad-vāja*]; (*ī*), f. a particular species of bird; the wild cotton shrub; N. of a river; (*am*), n. a bone; N. of a country; (a various reading for *bharad-vāja*.) — *Bhāradvājī-putra*, *as*, m., Ved., N. of a preceptor.

Bhāradvājaka, *as*, *ī*, *am*, belonging or relating to Bharad-vāja.

Bhāradvājāyana, *as*, m. a patronymic from Bharad-vāja.

Bhāradvājin, *inas*, m. pl. (fr. *bharad-vāja* or *bhāradvāja*), N. of a school; [cf. *bharad-vājin*.]

Bhāradvājīya, *as*, *ā*, *am*, coming from or relating to Bhāradvāja; (*ās*), m. pl., N. of the school of the grammarian Bhāradvāja.

भारमेय *bhārameya*, *as*, m. a patronymic from Bharama, q. v.

भारय *bhāraya*, *as*, m. = *bhāradvāja*, a skylark.

भारव *bhārava*, *am*, n. a bow-string; (*ī*), f. sacred basil.

भारवि *bhāravi*, *is*, m., N. of the author of the poem called Kirātārjunīya.

भाराय *bhārāya*. See col. 2.

भारि *bhāri*, *is*, m. a lion.

भारिक *bhārika*, &c. See col. 2.

भारुजिक *bhārujika, as, ī, am* (fr. *bharuja*), relating to or coming from a jackal.

भारुण्ड *bhāruṇḍa, as,* m. = *bhāraṇḍa*, q. v.; (*am*), n., N. of a Sāman; of a wood mentioned in Rāmāyaṇa II. 71, 5.

भार्ग *bhārga, as,* m. a king of the Bhargas; N. of a son of Pratardana; of a king also called Bharga; (*ī*), f. a queen of the Bhargas; the plant Clerodendrum Siphonanthus. — *Bhārga-bhūmi, is,* m., N. of a king; [cf. *bharga-bhūmi* and *bhṛigu-bhūmi*.] — *Bhārga-vana, am,* n., N. of a forest; (a various reading has *bhānu-vana*.) — *Bhārga-śrī-kānta-miśra, as,* m., N. of an author.

Bhārgāyaṇa, as, m. (fr. *bharga*), Ved. a patronymic of Sutvan.

Bhārgi, is, m. a patronymic from Bharga.

भार्गलेश्वरतीर्थ *bhārgaleśvara-tīrtha* (°*la-is*°), *am,* n., N. of a Tīrtha.

भार्गव *bhārgava, as, ī, am,* relating to or coming from Bhṛigu, belonging to Bhṛigu; (*as*), m. epithet of Cyavana [cf. *ćaṇḍa-bh*°]; of Gṛitsa-mada; of Dvi-gat; of Dṛiśāna; of Iṭala; of Mārkaṇḍeya; of Saunaka; of Ṛićika; of Jamad-agni; of Paraśu-rāma; of Pramati; of Siva; the planet Venus (properly a patronymic of Sukra, regent of the planet Venus and preceptor of the Daityas); an archer, a good archer (= *dhanvin, su-dhanvan*); an elephant; (*ās*), m. pl. 'the descendants of Bhṛigu,' commonly called Bhṛigavas, N. of a particular tribe; (*ī*), f. a female descendant of Bhṛigu; N. of Deva-yānī; an epithet of Lakshmī; an epithet of Pārvatī; = *dūrvā*, bent grass, Panicum Dactylon; = *nīla-dūrvā*; = *śveta-dūrvā*. — *Bhārgava-dīpikā*, f., N. of a work. — *Bhārgava-priya, as,* m. 'dear to Sukra or to the planet Venus,' a diamond. — *Bhārga-vārćana-dīpikā* (°*va-ar*°), f., N. of a work; [cf. *bhārgava-dīpikā*.] — *Bhārgavālāpa* (°*va-āl*°), *as,* m., N. of the third Act of the Abhirāma-maṇi-nāṭaka. — *Bhārgavopapurāṇa* (°*va-up*°), *am,* n., N. of an Upa-Purāṇa. — *Bhārgavopākhyāna* (°*va-up*°), *am,* n., N. of the thirteenth chapter of the Vāsishṭha-rāmāyaṇa, commonly called Yoga-vāsishṭha.

Bhārgavīya, as, ā, am, relating to or coming from Bhārgava.

भार्द्वाजी *bhārdvājī,* f. = *bhāradvājī*, the wild cotton shrub.

भार्मन् *bhārman* (fr. rt. *bhṛi*), Ved. bringing, waiting upon, serving.

भार्म्य *bhārmya, as,* m. a patronymic of Mudgala.

Bhārmyaśva, as, m. (fr. *bhṛimyaśva*), a patronymic of Mugdala; [cf. *bharmyāśva*.]

भार्य *bhārya, as, ā, am* (fr. rt. *bhṛi*), to be borne, to be supported, to be cherished or nourished; to be maintained, dependent for a livelihood on another; (*as*), m. a servant, dependent, mercenary; (*ā*), f. a wife (espoused according to the ritual of the Vedas), any wife; the female of an animal. — *Bhāryāṭa* (°*yā-āṭa*), *as, ā, am,* living by the prostitution of a wife; [cf. *patny-āṭa*.] — *Bhāryāṭika, as,* m. a husband under the rule of his wife, a hen-pecked husband; a species of antelope (= *hariṇāntara*); N. of a Muni. — *Bhāryā-tva, am,* n. wifehood, the state of being a wife, the condition of a wife. — *Bhāryādhikārika* (°*yā-adh*°), *as, ā, am,* relating to the chapter on wives. — *Bhāryā-pati-tva, am,* n. the being man and wife, conjugal union. — *Bhāryā-patī,* m. du. husband and wife. — *Bhāryārthin* (°*yā-ar*°), *ī,* m. seeking or desiring a wife. — *Bhāryā-vat, ān, atī, at,* having a wife. — *Bhāryā-vṛiksha, as,* m. the tree Cæsalpina Sappan (= *pattanga*). — *Bhāryoḍha* (°*yā-ūḍha*), *as,* m. = *ūḍha-bhārya*, married (said of a man).

Bhāryaka = *bhāryā*, a wife, (at the end of a comp., e. g. *sa-bh*°, q. v.)

Bhāryāru, us, m. (fr. *bhāryā*), the father of a child by another man's wife; a kind of deer or antelope; N. of a mountain.

भार्वर *bhārvara, as,* m., Ved. (according to Sāy., Ṛig-veda IV. 21, 7), a N. of Indra as son of Bharvara, = Jagad-bhartṛi, Prajā-pati, (perhaps to be referred to the horses of Indra as 'bearing,' 'carrying,' fr. rt. *bhṛi*.)

भार्श्य *bhārśya, am,* n. (fr. *bhṛiśa*), vehemence, violence; excessiveness.

भाल *bhāla, am,* n. (said to be fr. rt. 1. *bhā*; according to some also *bhālas*, m.), the forehead, brow; light, lustre. — *Bhāla-kṛit, t,* m., N. of a man. — *Bhāla-ćandra, as,* m. 'having the moon on his forehead,' an epithet of Gaṇeśa. — *Bhālaćandrāćārya* (°*ra-āć*°), *as,* m., N. of a preceptor. — *Bhāla-darśana, am,* n. red lead ('appearing on the forehead,' being used to stain the forehead with lines &c.). — *Bhāla-darśin, ī, inī, i,* watching the brow or countenance (said of a servant who is attentive to a master's wishes). — *Bhāla-dṛiś, k,* or *bhāla-loćana, as,* m. 'having an eye in the forehead,' an epithet of Siva. — *Bhālāṅka* (°*la-aṅ*°), *as, ā, am,* having (auspicious) marks on the forehead; (*as*), m. a man born with lucky lines on his forehead; a sort of fish (known as the Rohi, Cyprinus Rohita); a tortoise; an epithet of Siva; a saw; a species of leguminous plant or pot-herb.

Bhālu, us, m. the sun; [cf. *bhānu*.]

भालन्दन *bhālandana, as,* m., Ved. a patronymic from Bhalandana, N. of Vatsa-prī; (also read *bālandana*.)

Bhālandanaka, as, ī, am, relating to or coming from Bhalandana.

भालु *bhālu.* See above.

भालुक *bhāluka, as,* m. a bear; [cf. *bhalla*.]

Bhālūka, as, m. = *bhāluka* above.

भालुकि *bhāluki, is,* m. (probably a patronymic), N. of a Muni.

Bhālukin, ī, m., N. of a preceptor (= *vālukin*).

Bhālukī-putra, as, m. (fr. *bhālukī*, f.), Ved. 'the son of Bhālukī,' N. of a preceptor.

भाल्ल *bhālla, as, ī, am,* relating to or coming from Bhalla, q. v.

भाल्लवि *bhāllavi, is,* m. a patronymic from Bhallavi.

Bhāllavin, inas, m. pl. the pupils of Bhallavin (?). — *Bhāllavi-brāhmaṇa, am,* n. and *bhāllavi-śākhā,* f. and *bhāllavi-śruti, is,* f. and *bhāllavy-upanishad, t,* f., N. of certain Vedic works.

Bhāllaveya, as, m., Ved. a patronymic from Bhāllavi, of Indra-dyumna; N. of a preceptor. — *Bhāllaveya-śruti, is,* f., N. of a Vedic work. — *Bhāllaveyopanishad* (°*ya-up*°), *t,* f., N. of an Upanishad.

भाल्लुक *bhālluka* or *bhāllūka, as,* m. a bear; [cf. *bhalla, bhalluka, bhallūka, bhāluka*.]

भाल्लेय *bhālleya, as, ī, am,* relating to or coming from Bhalla, q. v.

भाव *bhāva, as,* m. (fr. rt. 1. *bhū*), becoming, being, existing, existence, taking place, occurring, appearing, appearance; state of being, condition of existence, state, condition, relationship; manner, mode; true condition or state, truth, (*bhāvena*, in truth, really, truly); manner of being, nature, natural state, innate property, temperament, disposition, temper, (*eko bhāvaḥ*, a simple or artless nature); any state of mind or body, affection, sentiment, feeling, emotion, passion, (in the dramatic system of the Hindūs, two kinds of Bhāvas are usually enumerated, see *sthāyin, vyabhi-ćārin*; but other divisions are also given, see *anu-bhāva, vi-bhāva, sāttvika-bhāva*); feeling of love, inclination, attachment, (*bhāvaṃ teshu ćakre*, he felt an affection for them; *sā tasmin bhāvam babandha*, she fixed her affections on him); inclination or disposition of mind, (*yādṛiśena bhāvena*, with whatever disposition or condition of mind); sentiment, idea, thought, opinion, supposition, conjecture; resolution, intention, purpose, (*dṛiḍho bhāvaḥ*, a firm resolution); purport, tenor, scope, drift; meaning, sense, (*iti bhāvaḥ*, 'such is the sense,' constantly used by Indian commentators at the end of their interpretations); contemplation, reflection, abstract meditation; the seat of the feelings and affections, the heart, soul, mind, (*paritushṭena bhāvena*, with a pleased mind, Manu IV. 227; *yadā manyeta bhāvena*, when he believes in his mind, Manu VII. 171; but according to Kullūka, *bhāvena* here = *tattva-tas*, truly); that which is or exists, a being, living creature, thing, matter, object, substance, (*sarva-bhāveshu nihspṛihaḥ*, one who is free from attachment to all [earthly] objects); behaviour, conduct, act, action, movement, gesture; amorous gesture, corporeal expression of amorous sentiments, wanton sport, dalliance (= *līlā*); passing from one state to another, change or substitution of one nature for another, (*dantyānām mūrdhanya-bhāvaḥ*, the change of dentals to cerebrals; *bho-bhāvaḥ*, the existence or substitution [for the name of a person] of the expression *bhos*, Manu II. 124); birth; the place of birth, the womb (= *yoni*); the place of being, the world, universe; an organ of sense; superhuman power; the Supreme Being; advice, instruction: (in theatrical language) a learned or worthy man, a man of dignity or consequence, gentleman, master, honourable sir [cf. *bhāva-miśra*, 2. *bhavat*]: (in astronomy) the state or condition of a planet; an astrological house, mansion, lunar mansion; N. of the twenty-seventh Kalpa; of the eighth (forty-second) year in Jupiter's cycle of sixty years: (in Pāṇini's grammatical system) a term for an impersonal passive or neuter verb having neither agent nor object expressed (e. g. *paćyate*, there is cooking, i. e. cooking is going on); the abstract idea conveyed by a word, the sense of the abstract noun (as describing the state or condition of anything; sometimes used at the end of a comp. instead of the affixes *tā, tva, ya*, e. g. *bāla-bhāva* = *bāla-tā*, &c., the state of a child, childhood; and even added pleonastically to the abstract noun itself, e. g. *tanutā-bhāva*, the state of thinness); the sense of a noun of action (as expressing the idea of the root, e. g. going, doing, &c.): = *miśra-bhāva*, N. of the author of the Bhāva-prakāśa. — *Bhāva-kalpa-latā*, f., N. of a commentary by Bhaṭṭa-mudgala on the Bhāvanā-viveka, q. v. — *Bhāva-gambhīram*, ind. from the bottom of the heart, (*bhāva-gambhīraṃ jahasuḥ*, they laughed heartily); deeply; gravely. — *Bhāva-gamya, as, ā, am,* to be ascertained by reflection or by meditating in the heart. — *Bhāva-grāhin, ī, iṇī, i,* apprehending the sense, appreciating the sentiment. — *Bhāva-ćūḍā-maṇi, is,* m., N. of a work. — *Bhāva-ja, as,* m. 'produced in the heart,' love; the god of love; [cf. *mano-ja*.] — *Bhāva-jña, as, ā, am,* knowing the heart. — *Bhāva-tas,* ind. through being, in consequence of being, (*jñāti-bhāvatas*, through being a relation.) — *Bhāva-tva, am,* n. the state of Bhāva, q. v. — *Bhāva-dīpa, as,* m., N. of a commentary on the Tattva-prakāśa; = *bhāvatu-bhāvadīpa*. — *Bhāva-dīpikā*, f., N. of a commentary. — *Bhāva-nārāyaṇa-māhātmya, am,* n., N. of a work. — *Bhāva-padārtha, as,* m. a thing which has a real or positive existence. — *Bhāva-pāda, as,* m., N. of a lexicographer. — *Bhāva-prakāśa, as,* m., N. of a medical work by Bhava-deva-miśra. — *Bhāva-prakāśikā*, f., N. of a grammatical commentary. — *Bhāva-pratyaya-vādārtha* (°*da-ar*°), *as,* m., N. of a work by Mathurā-nātha Tarka-vāg-īśa Bhaṭṭāćārya. — *Bhāva-pradīpikā*, f., N. of a commentary on the Mālatī-mādhava. — *Bhāva-bandhana, as, ā, am,* 'heart-enchaining,' fettering the heart, joining hearts (as love). — *Bhāva-bodhaka, as, ikā, am,* revealing or displaying any sentiment, indicating a feeling or passion. — *Bhāva-miśra, as,* m. (in dramatic language) a gentleman, a man of dignity or consequence,

master, sir; N. of the author of the Bhāva-prakāśa, (also called Miśra-bhāva and Bhāva-deva-miśra.) — *Bhāva-rāma-kṛishṇa, as,* m., N. of a man mentioned in the second part of the Prabodha-ćandrodaya. — *Bhāva-rūpa, as, ā, am,* 'consisting of reality,' actually being, really existing, real, actual; (*am*), n. (?), N. of a work. — *Bhāva-vaćana, as, ā, am,* (in gram.) signifying a state or action, denoting the abstract notion of a verb. — *Bhāva-vat, ān, atī, at,* being in a state or condition. — *Bhāva-vāćaka* (?), an abstract noun. — *Bhāva-viveka, as,* m., N. of a Buddhist teacher. — *Bhāva-vṛitta, as, ā, am,* relating to creation, concerned with cosmogony; (*as*), m., N. of Brahmā. — *Bhāvavṛittīya, as, ā, am,* an adj. formed from *bhāva-vṛitta.* — *Bhāva-śataka, am,* n., N. of a work. — *Bhāva-śabala-tā,* f. or *bhāva-śabalā,* f. mixture or union of various emotions. — *Bhāva-śānti, is,* f. the allaying of any (transitory) emotion. — *Bhāva-śuddhi, is,* f. purity of mind. — *Bhāva-śūnya, as, ā, am,* void of affection or attachment. — *Bhāva-saṃśuddhi, is,* f. purification of the natural condition, purity of nature. — *Bhāva-sandhi, is,* m. union of emotions or feelings, co-existence of two emotions, a vacillating frame of mind between conflicting emotions and feelings. — *Bhāva-samāhita, as, ā, am,* fixed or collected in mind, abstracted, devout. — *Bhāva-sarga, as,* m. the intellectual creation (comprising the faculties of the human mind and their affections, as distinguished from the material creation, see *bhautika*). — *Bhāva-sāra-viveka, as,* m., N. of a work by Gaṅgā-dhara Mahāḍakara. — *Bhāva-stha, as, ā, am,* being in a state of love or affection, attached, enamoured. — *Bhāva-snigdha, as, ā, am,* attached in heart or mind, affectionately disposed. — *Bhāvākūta* (°*va-āk*°), *am,* n. the thoughts of the heart or mind. — *Bhāva-gaṇeśa-dīkshita, as,* m., N. of the author of several commentaries. — *Bhāvātmaka* (°*va-āt*°), *as, ā, am,* 'consisting of reality,' real, actual; [cf. *bhāva-rūpa.*] — *Bhāvātmaka-tā,* f. reality. — *Bhāvādvaita* (°*va-ad*°), *am,* n. natural cause; material cause (as thread of cloth). — *Bhāvānandī* (°*va-ān*°), f., N. of a commentary by Bhāvānanda Siddhānta-vāg-īśa on the Dīdhiti or Śiro-maṇi. — *Bhāvānandī-prakāśa, as,* m., N. of a commentary on the preceding by Mahā-deva Pandit. — *Bhāvānuga* (°*va-an*°), *as, ā, am,* 'following the object,' natural, simple, not forced or assumed; (*ā*), f. a shadow; [cf. *bhāvālīnā.*] — *Bhāvāntara* (°*va-an*°), *am,* n. another state, a different state or condition. — *Bhāvābhāsa* (°*va-ābh*°), *as,* m. simulation of feeling or emotion. — *Bhāvārtha* (°*va-ar*°), *as,* m. the simple or inherent meaning (of words), the obvious purport (of a phrase &c.), subject-matter. — *Bhāvārtha-dīpikā,* f. 'light of the inherent meaning,' N. of a metrical commentary by Gaurī-kānta Sārvabhauma Bhaṭṭāćārya on the Tarka-bhāshā; on the Vṛitta-ratnā-kara by Janārdana-vibudha; = *bhāgavata-bh*°, q. v. — *Bhāvālīnā* (°*va-āl*°), f. 'cleaving to an object,' a shadow; [cf. *bhāvānugā.*] — *Bhāvodaya* (°*va-ud*°), *as,* m. the rising of emotion or passion.

Bhāvaka, as, ā, am (fr. the Caus.), causing to be, effecting; promoting any one's welfare; imagining, fancying; having a taste for the beautiful; having a poetical taste; (*as*), m. sentiment, feeling, affection, emotion; the external expression of amatory sentiments; [cf. *bhāvāṭa,* col. 2.]

2. *bhāvana, as, ī, am* (fr. the Caus.; for 1. *bhāvana* see p. 704, col. 1), causing to be, causing, forming, creating, framing, manifesting; promoting or effecting any one's welfare; imagining, fancying; teaching; (*as*), m. a creator, producer, efficient cause; N. of Śiva (= *dhyātṛi*); N. of the twenty-second Kalpa; (*ā, am*), f. n. the act of causing to be or creating, manifesting, manifestation; promotion of any one's interests (= *vardhana*); the act of forming in the mind, conceiving, imagination, conception, fancy, thought, (*bhāvanayā,* in thought, in imagination); reflection, meditation, abstract meditation, contemplation; supposition, hypothesis, mental perception, recollection; observing, investigating; settling, fixing, determining; (in law) proof, demonstration, argument, ascertainment; (in medicine) saturating any dry powder with fluid, steeping, infusion, drying an article by day and keeping it moist at night; (in arithmetic) finding by combination or composition [cf. *samāsa-bh*°]; decorating with flowers and perfumes, scenting, anointing; (at the end of an adj. comp.) = nature, essence; (*ā*), f., N. of an Upanishad; a crow (= *kā-rava*); water, = *ambu;* (*am*), n. apprehension, perception; the fruit of the Dillenia Speciosa (= *bhavya, bhavishya*); N. of a wood, (perhaps for 1. *bhā-vana,* q. v.) — *Bhāvanā-maya, as, ī, am,* produced by imagination or fancy, imaginary. — *Bhāvanā-yukta, as, ā, am,* thoughtful, full of anxiety, anxious. — *Bhāvanā-viveka, as,* m., N. of a commentary on a metrical treatise on the nature of injunction according to the theory of Madhu. — *Bhāvanāśraya* (°*na-āś*°), *as,* m. 'the refuge of thought,' an epithet of Śiva. — *Bhāvanā-sāra-saṅgraha, as,* m., N. of a Vedānta work by Mudgala Bhaṭṭa.

Bhāvanikā, f., N. of a woman.

Bhāvanīya, as, ā, am (fr. the Caus.), to be manifested, to be effected or accomplished; to be conceived or imagined, to be fancied; to be meditated on; to be proved, requiring demonstration; to be taught.

Bhāvayat, an, antī, at, fancying, imagining, calling to mind; reflecting on, meditating on.

Bhāvayavya, as, m. (fr. *bhāvayu*), Ved., N. of the author of the hymn Ṛig-veda I. 126, 6; a patronymic of Svana-ja.

Bhāvayitavya, as, ā, am (fr. the Caus.), Ved. to be cherished, to be protected or taken care of.

Bhāvayitṛi, tā, trī, tṛi, Ved. causing to be; promoting the welfare (of any one), cherishing, taking care of, protecting; a cherisher, protector.

Bhāvayu, us, us, u, Ved. cherishing, taking care of, protecting.

Bhāvāṭa, as, m. = *bhāvaka,* affection, emotion, passion; the external expression or indication of amatory feeling; a pious or holy man; an amorous man; an actor; dress, decoration.

Bhāvika, as, ī, am, actually being or existing, real, natural, innate; full of feeling or sentiment, expressive, sentimental; future; (*am*), n. a description of an imaginary object so vivid that it actually appears to be present, describing the past or future as present; = *bhāvuka,* language full of feeling or passion; (*as*), m. an equation involving products of unknown quantities.

Bhāvita, as, ā, am (fr. the Caus.), caused to be, brought into being, produced, obtained, got; made to thrive, protected, cherished, fostered; made to become, transformed into; made to exist or appear, manifested, exhibited; made to exist in the mind, presented to the imagination, conceived, imagined, supposed, thought of; thought about, meditated on; fixed on (as the mind or thoughts); purified by meditation; known, recognised, acknowledged; proved, established; convicted; occupied with, pervaded by, filled with; inspired by, animated; mixed with (as an ingredient); soaked in, saturated with, steeped, infused; perfumed with, scented; (in arithmetic and algebra) involving a product of unknown quantities; (*am*), n. a product obtained by multiplication, a factum. — *Bhāvita-buddhi, is, is, i,* one who has purified his mind by meditation &c.; see *bhāvitātman.* — *Bhāvita-vat, ān, atī, at,* one who has imagined or conceived or infused &c. — *Bhāvitātman* (°*ta-āt*°), *ā, ā, a,* one whose soul is purified or who has purified it by meditating on the universal soul, one who has perceived or whose thoughts are fixed on the Supreme Spirit; thoughtful, meditative; intent upon, engaged in; a sage; (*ā*), m., N. of the thirteenth Muhūrta.

Bhāvitaka, the product of a multiplication; [cf. *bhāvita* above.]

Bhāvitra, am, n. the three worlds (viz. earth, heaven, and the lower regions or the atmosphere), the universe; [cf. *bhavitra.*]

Bhāvin, ī, inī, i, becoming, being, existing [cf. *bhṛitya-bh*°, *pūrva-bh*°]; about to be, about to come to pass, future; predestined; what ought to be; what will fall to the share of (any one); attached to, (*Hari-bhāvin,* attached to Hari); being possessed of, (at the end of a comp., e. g. *jñāna-vijñāna-bh*°, possessing sacred and profane knowledge); beautiful, illustrious; (*ī*), m. (according to the Vājasaneyi-prātiśākhya) every vowel except *a* and *ā* (perhaps so called as liable to become changed into the corresponding semivowels); N. of the caste of Śūdras in Plaksha-dvīpa; (*inī*), f. a distinguished or handsome woman; a lady, noble lady [cf. *bhavya*]; a wanton woman; N. of one of the Mātṛis attending on Skanda; of a daughter of a Gandharva; [cf. *a-niruddha-bh*°.] — *Bhāvi-tā,* f. the state of being or becoming, (*tad-bhāva-bhāvi-tā,* conforming one's self to the mode of thought of that person); futurity, predestination. — *Bhāvi-tva, am,* n. the state of being or becoming, the being obliged to take place, inevitableness, unavoidableness, necessity. — *Bhāvy-upadha, as,* m., scil. *visarjanīya,* a Visarjanīya following in the Pada-pāṭha after any vowel except the vowel *a* or *ā.*

Bhāvuka, as, ā, am, being, disposed to be, about to be, becoming, (sometimes used like *bhavishṇu* at the end of a comp. after an adv. in *am,* cf. *āḍhyam-bh*°, *andham-bh*°, *dūram-bh*°, *nagnam-bh*°, *palitam-bh*°, *priyam-bh*°): happy, well, auspicious, prosperous; having a taste for the beautiful, having a poetical taste; (*as*), m. (in theatrical language) a sister's husband; (*am*), n. language full of feeling or passion; happiness, auspiciousness, welfare.

Bhāvya, as, ā, am (fr. rt. 1. *bhū* or its Caus.), being, existing at the present time (Ved., cf. *bhavya*); about to be or happen, future, to be become, what must or ought to be or become, (sometimes used for the future tense of the verb, e. g. *Pulaho bhāvyo maharshiḥ,* Pulaha is to be reckoned a great Ṛishi; and often impersonally, e. g. *bhāvyaṃ tayā,* it is to be become by her, i. e. she must become); to be effected or accomplished, to be performed; to be apprehended or perceived; to be imagined or conceived [cf. *dur-bh*°]; to be convinced; to be argued or proved or demonstrated; to be investigated or determined; (according to Vedic commentators) = *bhāvayavya,* to be honoured or worshipped?; (*as*), m., N. of a king (= *bhāvya-ratha* or *bhānu-ratha*). — *Bhāvya-tā,* f. or *bhāvya-tva, am,* n. the state of being about to happen, futurity. — *Bhāvya-ratha, as,* m., N. of a king; [cf. *bhāvya.*]

भावड ***bhāvaḍa, as,*** **m., N. of a man.**

भावत ***bhāvata, as, ī, am*** **(fr. 2. *bhavat*),** your honour's, your, thy (respectfully).

Bhāvatka, as, ī, am, your honour's, your, thy, thine.

भावला ***bhāvalā,*** **f., N. of the wife of Bhāvaḍa.**

भावाट ***bhāvāṭa.*** See col. 2.

भावाव ***bhāvāva, as, ā, am*** **(said to be fr.** *bhāva + ava* fr. rt. *av*), delicate, tender, compassionate.

भाष् 1. ***bhāsh*** (connected with rt. 1. *bhā* as Gr. φη-μί with φαίνω), cl. 1. Ā. *bhāshate* (ep. also P. *-ti*), *babhāshe, bhāshitum,* to speak, talk, say; to speak to, address (with acc. of the person or sometimes with acc. of the person and thing); to tell or announce (anything) to (any one); to speak of or about; to reply, to call or name; to use or employ in speaking; to describe: Pass. *bhāshyate,* to be spoken, to be addressed or spoken to (sometimes with acc., e. g. *sa vaćo muninā babhāshe,* he was addressed by the Muni in a speech): Caus. *bhāshayati, -yitum,* Aor. *ababhāshat* or *abibhashat,* to cause to speak or talk; to say or speak; to cause disquietude, disturb (?): Desid. *bibhāshishate:* Intens. *bābhāshyate, bābhāshṭi.*

Bhāshaka, as, ā, am, speaking, talking about, (at the end of a comp.)

Bhāshaṇa, am, n. speaking, talking, saying; speech, talk; kind words, kindness, = sāma-dānādi; (in theatrical language) expression of satisfaction at the end of a drama, applause (?).

Bhāshat, an, antī, at, speaking, saying, talking.

Bhāshamāṇa, as, ā, am, speaking, saying, talking.

Bhāshā, f. speech, language [cf. deśa-bh°, para-bh°, bhūta-bh°]; common or vernacular speech (in ancient times as opposed to Vedic, in later as opposed to Sanskṛit), any Prākṛit dialect, (the five Prākṛits or vernaculars, viz. Mahā-rāshṭrī, Śaurasenī, Māgadhī, Prāćyā, and Avantī, are called Pańća-vidhā Bhāshā); description, definition; (in law) an accusation, charge, complaint, plaint; N. of Sarasvatī (goddess of speech); of a Rāgiṇī. — Bhāshā-jña, as, m., N. of a man. — Bhāshāntara (°shā-an°), am, n. another dialect or version, a translation. — Bhāshā-pariććheda, as, m. 'definition of (the categories of) speech,' N. of a compendium of the Vaiśeshika branch of the Nyāya system of philosophy by Viśva-nātha. — Bhāshā-pāda, am, n. the plaint or charge, the first of the four stages of a lawsuit. — Bhāshā-mañjarī, f., N. of an elementary work on Sanskṛit grammar. — Bhāshārṇava (°shā-ar°), as, m., N. of a work by Candra-śekhara. — Bhāshā-vṛitti, is, f., N. of a commentary on Pāṇini's grammar. — Bhāshāvṛitty-artha-vṛitti, is, f., N. of a commentary on the preceding work. — Bhāshā-sama, as, m. a particular figure in rhetoric, a sentence so arranged that it may be either Sanskṛit or Prākṛit. — Bhāshā-samiti, is, f. (with Jainas) one of the Samitis, moderation in speech.

Bhāshika, as, ā, am, belonging to common or vernacular speech.

Bhāshikā, f. speech, language.

Bhāshita, as, ā, am, spoken, uttered, said; (am), n. that which is spoken, speech, language, talk, speaking. — Bhāshita-puṇska, as, am, m. n. = ukta-puṇska, q. v.

Bhāshitavya, as, ā, am, to be spoken to or addressed.

Bhāshitṛi, tā, trī, tṛi, a speaker, talker; speaking, talking, telling.

Bhāshin, ī, iṇī, i, speaking, talking, saying, telling, a speaker, (commonly at the end of a comp., cf. alpa-bh°, prākṛita-bh°); loquacious, a chatterer.

Bhāshya, am, n. speaking, talking; any work in the common or vernacular speech; an explanatory work, exposition, explanation, commentary in general (but especially the explanation of technical Sūtras or aphorisms); Patañjali's commentary on the Sūtras of Pāṇini [cf. mahā-bhāshya]; a sort of house or building. — Bhāshya-kara or bhāshya-kāra, as, or bhāshya-kṛit, t, m. 'commentary-maker,' the writer of any explanatory work or commentary, a commentator, scholiast, an expounder of technical Sūtras or aphorisms; (especially) an epithet of Patañjali, the author of the Mahā-bhāshya or great commentary on Pāṇini; epithet of the commentators Nātha and Śaṁkarāćārya. — Bhāshya-ṭīkā, f., N. of a commentary on the Mahā-bhāshya; of another commentary better known as Śrīmad-bhāshya-ṭīkā. — Bhāshya-pradīpa, as, m., N. of Kaiyaṭa's commentary on the Mahā-bhāshya. — Bhāshyapradīpa-vivaraṇa, am, n., N. of Īśvarānanda's explanation of the Bhāshya-pradīpa. — Bhāshyapradīpoddyota (°pa-ud°), as, m., N. of Nāgojī-bhaṭṭa's explanation of Kaiyaṭa's Bhāshya-pradīpa. — Bhāshya-ratna-prabhā, f., N. of a commentary on the Śārīraka-mīmāṇsā-bhāshya.

Bhāshyamāṇa, as, ā, am, being spoken to or addressed.

भाष् 2. bhāsh (fr. rt. bhash), Ved. occurring only in the comp. raksho-bhāsh, barking like a Rākshasa.

भाष bhāsha. See bhāsa, col. 2.

भाषणीक्षौलेम bhāshaṇīkshaulema, ās, m. pl., N. of a race (?).

भास् 1. bhās (connected with rt. 1. bhā), cl. 1. A. (in epic poetry also P.) bhāsate (-ti), babhāse, bhāsishyate, abhāsishṭa, bhāsitum, to shine, to be bright; to appear; to appear or come into the mind, to be conceived or imagined, to become clear or evident: Caus. bhāsayati, -yitum, Aor. ababhāsat and abībhasat, to make shine, illuminate; to cause to appear, show, make evident: Desid. bibhāsishate: Intens. bābhāsyate, bābhāsti; [cf. Hib. beosach, 'bright, glittering,' perhaps mais, 'sparkling;' probably Lat. fes-tra, fas-tus.]

2. bhās, f. n. (according to some fr. rt. 1. bhā, q. v.; but according to Pāṇini III. 2, 177, fr. rt. 1. bhās), light, glare, lustre, brightness; a ray or gleam of light, (bhāsāṃ nidhiḥ, receptacle of rays of light, the sun); an image, reflection, shadow; glory, splendor, power, majesty; wish, desire. — Bhāsā-ketu, us, us, u (fr. bhāsā inst. c. + ketu), Ved. perceivable by light, appearing through light; (Sāy. = jvālā-lakshaṇa-jñāpaka.) — Bhās-kara, as, ī, am, 'light-causing,' shining, glittering, bright, resplendent; (as), m. the sun, (if used at the end of an adj. comp. the fem. will end in ā); N. of Śiva; fire; a hero; the plant Calotropis Gigantea (= arka); N. of various men; of a famous Hindū astronomer, (also called Bhāskarāćārya, q. v.; bhās-kara is often found at the end of names, cf. jñāna-bh°, brahmaṇya-bh°, bhagavad-bh°, bhagavanta-bh°, bhaṭṭa-bh°); (am), n. gold; N. of a Tīrtha. — Bhāskara-nṛisiṇha, as, m., N. of a Scholiast of the last century. — Bhāskara-priya, as, m. 'fond of the sun,' a ruby. — Bhāskara-bhaṭṭa, as, m., N. of an author. — Bhāskara-miśra, as, m., N. of an author; (also called bhaṭṭa-bh°.) — Bhāskara-lavaṇa, am, n. a particular mixture (containing salt &c.). — Bhāskara-varman, ā, m., N. of a king of Kāma-rūpa; of a person mentioned in the Daśa-kumāra-ćarita, p. 194, l. 14. — Bhāskara-vrata, am, n., N. of a particular religious observance. — Bhāskara-śarman, ā, m., N. of a commentator of the seventeenth century; [cf. hari-bhāskara.] — Bhāskara-saptamī, f., N. of the seventh day in the light half of the month Māgha. — Bhāskarāćārya (°ra-āć°), as, m., N. of an author; N. of a celebrated astronomer and mathematician who lived in the twelfth century and wrote the Siddhānta-śiro-maṇi (which contains treatises on algebra, arithmetic, and geometry, called Vīja-gaṇita and Līlāvatī). — Bhāskari, is, m. (a patronymic fr. bhās-kara), the planet Saturn; N. of a Muni. — Bhāskarīya, as, ā, am, belonging to or coming from Bhāskara; (as), m. a pupil of Bhāskara. — Bhāskareshṭā (°ra-ish°), f. the plant Polanisia Icosandra. — Bhās-vat, ān, atī, at, possessing light, luminous, splendid, shining; (ān), m. the sun; light, lustre, brightness; a hero; (atī), f. the city of the sun; N. of a work; (according to Naighaṇṭuka I. 8) = ushas, dawn; (yas), f. pl. (according to Naighaṇṭuka I. 13) = nadī, a river. — Bhāsvatī-karaṇa, am, n., N. of a work.

Bhāsa, as, m. (sometimes written bhāsha), light, lustre, brightness; shining, (at the end of a comp., e. g. ćandra-bhāsa, shining as the moon); impression made on the mind, fancy; a vulture; a cock; a sort of bird described as a water-fowl; = śakunta; = kukkuṭa; = nīla-pakshaḥ pakshī; a cow-shed, cattle-fold (= goshṭha); N. of a Sāman (also am, n.); of a man; of a dramatic poet; of a son of a minister of king Candra-prabha; of a Dānava; of a mountain; (ī), f. the mother of the Bhāsas or vultures; N. of a daughter of Prādhā. — Bhāsa-karṇa, as, m., N. of a Rākshasa. — Bhāsa-tā, f. the being a vulture or bird of prey; vulturous nature, rapacity. — Bhāsa-vilāsa-saṃvāda, as, m., N. of the twenty-fifth chapter of the Vāsishṭha-rāmāyaṇa, commonly called Yoga-vāsishṭha. — Bhāsā-pura, am, n., N. of a town.

Bhāsaka, as, ikā, am (fr. the Caus.), causing to appear, making evident, showing, manifesting; enlightening; making intelligible, (usually at the end of comps.); (as), m., N. of a dramatic poet. — Bhāsaka-tva, am, n. enlightenment, &c.

Bhāsana, am, n. shining, glittering, illuminating.

Bhāsanta, as, ī, am, shining, splendid; beautiful, handsome; (as), m. the sun; the moon; a star, an asterism; the bird Bhāsa, q. v.; (ī), f. an asterism, a Nakshatra.

Bhāsamāna, as, ā, am, shining, radiant; appearing.

Bhāsayat, an, antī, at, making to shine, illuminating; shining, radiant (?).

Bhāsas, as, n., Ved. brightness, light, lustre.

Bhāsāya, Nom. A. bhāsāyate, &c., to act the part of the bird Bhāsa, to appear like this bird.

Bhāsin, ī, inī, i, (at the end of a comp.) shining, brilliant (e. g. ūrdhva-bh°, shining upwards; cf. jyotir-bh°).

Bhāsu, us, m. the sun.

Bhāsura, as, ā, am, shining, splendid; terrible, (in this sense probably an incorrect form); (as), m. a crystal; a hero; (am), n. Costus Speciosus or Arabicus; [cf. bhāsvara.] — Bhāsura-tva, am, n. splendor. — Bhāsura-pushpā, f. the plant Tragia Involucrata (= vṛićći-kālī).

Bhāsuraka, as, m., N. of a lion (in Pańća-tantra, p. 53, l. 17).

Bhāsya, as, ā, am (fr. the Caus.), to be made visible, to be brought to light. — Bhāsya-tva, am, n. the state or condition of appearing, visibleness. — Bhāsya-sūtra, am, n., N. of a section in the Kātantra treating of the meaning of grammatical forms.

Bhāsvara, as, ā, am, shining, radiant, brilliant, bright, resplendent; (as), m. the sun; a day; N. of a satellite of the god of the sun; of a Buddhist deity; (am), n. Costus Arabicus or Speciosus (= kushṭha; cf. pra-bh°, bhāsura).

भासद् bhāsada, as, m., au, m. du. (fr. bhasad), Ved. (perhaps) the buttocks.

भासिन् bhāsin, bhāsura, &c. See above.

भास्कर bhās-kara. See under 2. bhās, col. 2.

भास्त्रायण bhāstrāyaṇa, bhāstrāyaṇaka (fr. bhastrā), see Gaṇa Arīhaṇādi to Pāṇ. IV. 2, 80.

भास्मन bhāsmana, as, ī, am (fr. bhasman), made or consisting of ashes, ashy.

Bhāsmāyanya, as, m. a patronymic from Bhasman; bhāsmāyanās, m. pl., see Gaṇa Kuñjādi to Pāṇ. IV. 1, 98.

भिःखराज bhiḥkha-rāja, as, m., N. of a king.

भिक्ष् bhiksh (probably for bibhaksh, Desid. of rt. bhaj), cl. 1. A. (ep. also P.) bhikshate, bibhikshe, bhikshishyate, abhikshishṭa, bhikshitum, lit. to wish to share or partake; to beg for, ask for; to desire, implore (Ved. with acc. and gen., e. g. bhikshe sumatiṃ turāṇām, I implore your favour against eager foes, Ṛig-veda I. 171, 1); to solicit, to beg alms (with abl. of person or with a double acc.); to obtain; to ask for without obtaining; to be weary or distressed (?); to speak (?): Caus. bhikshayati, -yitum, to cause to beg, &c.

Bhikshaṇa, am, ā, n. f. the act of begging, asking alms.

Bhikshamāṇa, as, ā, am, asking, begging.

Bhikshā, f. the act of begging, asking [cf. māṇsa-bh°]; anything given as alms or obtained by begging, (sometimes in comp. with the object asked for, e. g. putra-bhikshāṃ dehi, grant the boon of a son, lit. a son as alms); alms, food given as alms [cf. dur-bhiksha, su-bh°]; hire, wages (= bhṛiti); service. — Bhikshā-karaṇa, am, n. the act of asking alms, begging. — Bhikshā-ćara, as, ī, am, going about begging; a beggar, mendicant; (as), m., N.

of a son of Bhoja, (also called *bhikshu.*) — *Bhikshā-ćaraṇa, am,* n. or *bhikshā-ćarya, am, ā,* n. f. the act of going about begging, begging, mendicancy. — *Bhikshā-ćara, as, ī, am,* = *bhikshā-ćara.* — *Bhikshāṭana* (°*shā-aṭ*°), *as, ā, am,* wandering about begging or asking for alms, begging, mendicity, mendicancy; (*as*), m. a mendicant; N. of a poet; (*am*), n. the act of begging, mendicancy, going about asking for alms; N. of a work; *bhikshāṭanam kṛi,* to wander about as a mendicant. — *Bhikshānna* (°*shā-an*°), *am,* n. food obtained as alms; [cf. *bhikshāhāra.*] — *Bhikshā-pātra, am,* n. a mendicant's bowl, vessel for collecting alms, alms-dish. — *Bhikshā-praćāra, as,* m. = *bhikshā-ćaraṇa,* q. v. — *Bhikshā-bhāṇḍa, am,* n. a mendicant's bowl or vessel. — *Bhikshā-bhuj, k, k, k,* living on alms. — *Bhikshā-māṇava, as,* m. a beggar boy, young beggar (as a term of contempt). — *Bhikshāyaṇa* (°*shā-ay*°), *am,* n. the act of plying for alms. — *Bhikshārthin* (°*shā-ar*°), *ī, inī, i,* asking for alms, a petitioner for charity; begging; a beggar or mendicant. — *Bhikshārha* (°*shā-ar*°), *as, ā, am,* worthy of alms. — *Bhikshā-vat, ān, atī, at,* having or receiving alms, begging. — *Bhikshā-vāsas, as,* n. the garment of a mendicant, a beggar's dress. — *Bhikshā-vṛitti, is, is, i,* living or subsisting on alms, begging. — *Bhikshāśi-tva* (°*shā-āś*°), *am,* n. the eating begged food, subsisting on alms; mendicancy; profligacy, roguery. — *Bhikshāśin* (°*shā-āś*°), *ī, inī, i,* eating begged food, living or subsisting on alms; dishonest; [cf. *bhaikshāśya.*] — *Bhikshāhāra* (°*shā-āh*°), *as,* m. begged food; [cf. *bhikshānna.*] — *Bhikshotkara* (°*shā-ut*°), *as,* m. scattering alms. — *Bhikshopajīvin* (°*shā-up*°), *ī, inī, i,* subsisting by alms, one who lives by begging.

Bhikshāka, as, ī, m. f. begging, a beggar, mendicant.

Bhikshita, as, ā, am, begged, solicited or obtained as alms; [cf. *śūdra-bh*°.]

Bhikshitavya, as, ā, am, Ved. to be begged or asked for.

Bhikshin, ī, iṇī, i, begging, asking for alms.

Bhikshu, us, m. a beggar, mendicant, religious mendicant (especially a Brāhman of the fourth or mendicant order, i. e. one in the fourth āśrama or last stage of his life when he abandons his house and family and subsists entirely on alms; cf. *āśrama, mahā-bh*°); a Buddhist mendicant; a particular Buddha; N. of an Āṅgirasa (author of the hymn Ṛig-veda X. 117); of a son of Bhoja (= *bhikshā-ćara*); N. of a particular species of plant, = *śrāvaṇī,* = *kokilāksha*; (*u*), n., N. of an Upanishad. — *Bhikshu-ćaryā,* f. 'a beggar's course of life,' begging. — *Bhikshu-tattva, am,* n., N. of a work. — *Bhikshu-saṅgha, as,* m. a society of Buddhist mendicants. — *Bhikshu-saṅghāṭī,* f. beggar's clothes, old or ragged raiment. — *Bhikshu-sūtra, am,* n. a collection of rules or precepts for mendicants. — *Bhikshusūtra-bhāshya-vārttika, am,* n., N. of a commentary on the preceding.

Bhikshuka, as, m. a beggar, mendicant, a Brāhman of the mendicant order [cf. *bhikshu*]; (*ī*), f. a female mendicant. — *Bhikshukī-pāraka* (?), N. of a building mentioned in Rāja-taraṅgiṇī VI. 191.

Bhikshuṇī, f. a Buddhist female mendicant or nun, (probably a Pāli form.)

Bhikshya (fr. *bhikshā*), Nom. P. *bhikshyati,* &c., to beg or ask for alms, (a doubtful form.)

भिण्ड *bhiṇḍa* or *bhiṇḍaka* or *bhiṇḍitaka, as,* m. or *bhiṇḍā,* f. the plant Abelmoschus Esculentus.

भित्त *bhitta, bhitti,* &c. See col. 2.

भिद् 1. *bhid,* cl. 7. P. A. *bhinatti, bhintte* (Ved. also cl. 1. *bhedati*), Impf. *abhinat* (2nd sing. *abhinas* or *abhinat,* 1st sing. Ved. *abhedam,* 2nd sing. *abhet, bhet*), Impv. *bhinattu* (2nd sing. *bhinddhi* or *bhindhi*), *bibheda* (2nd sing. *bibheditha*), *bibhide* (Part. *bibhidvas*), *bhetsyati, -te,* Aor. *abhidat* and *abhaitsīt, abhitta* (2nd sing. *abhitthās*), Inf. *bhettum* (Ved. *bhettavai*), to break, split, cleave, slit, cut asunder, sever, rend, tear, pierce, penetrate; to break through or down, burst through (e. g. *setum bhid,* to break through an embankment; *timiram bhid,* to break through or disperse darkness); to violate (e. g. *sandhim bhid,* to violate a compact or alliance); to interrupt, disturb; to tear up; to destroy; to divide, separate; to open; to make to open or blossom, expand; to divide into parts or portions, disjoin, disunite; to loose, loosen, dissolve; to unravel, extricate; to betray, disclose; to set at variance; to unsettle, perplex; to alter, change, make to differ; to distinguish, discriminate: Pass. *bhidyate,* to be split; to burst (e. g. *śītena,* with frost); to be torn asunder; to be destroyed; to be harassed or afflicted; to be divided or separated; to open, be opened, become relaxed; to expand, blossom, bloom; to become loose, be loosened; to separate one's self from, keep aloof from (with inst.); to differ or be different from (with abl.); to alter, change; to be divulged: Caus. *bhedayati, -yitum, abībhidat,* to cause to break or split &c., to break, split, cleave, divide, tear or dash to pieces; to destroy, overcome; to separate, dissolve, disunite, unsettle (in opinion), perplex, set at variance, cause dispersion; to seduce: Desid. of Caus. *bibhedayishati:* Desid. *bibhitsati, -te:* Intens. *bebhidyate, bebhiditi, bebhetti,* to break or split repeatedly, to divide or cut into again and again; [cf. Lat. *findo, fi-nis* fr. *fid-nis* (?): Goth. *bit,* 'to bite;' *beita, bait, bitum:* Old Germ. *biz.*]

Bhitta, am, n. a fragment, broken piece, bit; a part, portion; = *bhitti,* a partition, wall.

Bhitti, is, f. breaking, splitting, tearing, dividing; a wall of earth or masonry, a partition; a mat (made of split reeds); anything broken or divided; a rent, fissure; a fragment, bit, piece, portion, part; a place, spot; a flaw, defect, deficiency; an opportunity, occasion; an asylum (?). — *Bhitti-khātana, as,* m. 'wall-digger,' one who digs into or undermines walls, a rat; [cf. *bhitti-pātana.*] — *Bhitti-ćaura, as,* m. 'wall-burglar,' a house-breaker (the mud wall of the Hindū cottages being easily cut through by burglars). — *Bhitti-pātana, as,* m. 'wall-overthrower, wall-destroyer,' a kind of rat; [cf. *bhitti-khātana.*]

Bhittikā, f. a partition, wall; a small house-lizard; (*as, ā, am*) = *bhitti* (at the end of an adj. comp.).

Bhittrā, ind. having broken, having split, having burst through, &c.

2. *bhid, t, t, t,* (at the end of a comp.) breaking, splitting, dividing, piercing; a breaker, &c.; breaking to pieces, destroying [cf. *aśma-bh*°, *giri-bh*°, *gotra-bh*°, *tamo-bh*°, *pura-bh*°]; (*t*), f., Ved. a breaker, destroyer, &c.; breaking, splitting, dividing; difference; different sort, kind.

Bhidaka, as, m. 'cutter or wounder,' a sword; (*am*), n. Indra's thunderbolt.

Bhidā, f. breaking, splitting, piercing, bursting in pieces, tearing, rending [cf. *dur-bhida*]; dividing, separation; difference; sort, kind, species; coriander.

Bhidāpana, am, n. (fr. an irregular Caus. *bhidāpaya*), the act of causing to break, causing to pound or trample on.

Bhidi, is, or *bhidu, us,* m. Indra's thunderbolt.

Bhidira, am, n. a thunderbolt (= *bhidi* above).

Bhidura, as, ā, am, breaking, splitting, piercing, destroying; easily broken or split, fragile, brittle; divided, variegated, mingled; (*am*), n. a thunderbolt [cf. *bhidira*]. — *Bhidura-svana, as,* m. 'making a piercing sound,' N. of an Asura; (in Hari-vaṇśa 2289 also read *mridura-svana, srimarah khanah.*)

Bhidelima, as, ā, am, to be broken or split, easily broken, brittle, fragile.

Bhidya, as, m. a rushing river (' one bursting its banks'); N. of a river; [cf. *pūr-bh*°.]

Bhidyamāna, as, ā, am, being broken or split or pierced; being divided or separated; being distinguished.

Bhidra, am, n. a thunderbolt.

Bhid-vat, ān, atī, at, Ved. containing the root *bhid.*

Bhindat, an, atī, at, breaking, splitting, cleaving, piercing, destroying, dividing.

Bhindu, us, us, u, Ved. breaking, splitting; destroying; a destroyer; (*us*), m. a drop [cf. *bindu*]; (*us*), f. a woman bringing forth a still-born child, a woman who bears a dead child; [cf. *nindu.*]

Bhinddhi-lavaṇā, f. (fr. 2nd sing. Impv.), constant sprinkling of salt; [cf. *paća-l*°.]

Bhinna, as, ā, am, broken, fractured, split, (*bhinnā nauḥ,* a leaky ship, a wrecked vessel); torn, rent, cloven, pounded, lacerated; opened, expanded, budded, blossoming; divided, separated into parts, anything less than a whole; detached, disunited, disjoined; loosened; separated or different from; distinct, other, different (e. g. *ān-bhinno nipātaḥ,* any particle other than *ān*); deviated, deviating or varying from; deprived of, without; furious (as an elephant, see *bhinna-karaṭa*); mingled, mixed, cleaving to; (*as*), m. a flaw or defect in a jewel; (*am*), n. a fragment, bit, part, portion; (in arithmetic) a fraction; a blossom; a wound from a pointed weapon, a stab; a particular mode of fighting mentioned in Hari-vaṇśa 15978, (also read *mitra.*) — *Bhinna-karaṭa, as,* m. an elephant in rut or from whose divided temples the juice exudes. — *Bhinna-karṇa, as, ā, am,* having divided ears (said of particular animals). — *Bhinna-kūṭa, as, ā, am,* deprived of a chief or leader (said of an army). — *Bhinna-krama, as, ā, am,* having the order broken, out of order or place, displaced. — *Bhinna-gati, is, is, i,* going with great strides, going quickly. — *Bhinna-garbha, as, ā, am,* disunited in its centre (said of an army), broken up, disorganized. — *Bhinna-gātrikā,* f. a kind of cucumber, Cucumis Usitatissimus (= *karkaṭī*). — *Bhinna-guṇana, am,* n. multiplication of fractions. — *Bhinna-ghana, as,* m. the cube of a fraction. — *Bhinna-jātīya, as, ā, am,* of a different tribe or caste. — *Bhinna-tva, am,* n. the state of being different, difference, variation. — *Bhinna-darśin, ī, inī, i,* or *bhinna-dṛiś, k, k, k,* seeing different things, seeing a difference, making a difference, partial, (opposed to *sama-darśin.*) — *Bhinna-deśa, as, ā, am,* belonging to different or various places; occurring or happening in various places. — *Bhinnadeśa-tva, am,* n. the condition of being widely distant. — *Bhinna-deha, as, ā, am,* 'whose body is pierced,' wounded. — *Bhinna-nau, aus, aus, u,* or *bhinna-nauka, as, ā, am,* 'whose ship is broken,' shipwrecked. — *Bhinna-parikarman, a,* n. an arithmetical operation with fractions. — *Bhinna-prakāra, as, ā, am,* of a different kind or sort. — *Bhinna-bhāgahara, as,* m. division of fractions. — *Bhinna-bhāṇḍa* or *bhinna-bhājana, am,* n. a broken pot or vessel, potsherd. — *Bhinna-bhinnātman* (°*na-āt*°), *ā,* m. chick-pea, Cicer Arietinum. — *Bhinna-marman, ā, ā, a,* pierced in the vital organs, mortally wounded. — *Bhinna-maryāda, as, ā, am,* 'whose course is broken or separated from the right way,' uncontrolled, unrestrained; unbounded. — *Bhinna-mastaka-piṇḍaka* or *-piṇḍika, as, ā, am,* whose skull and forehead is cloven, (an elephant) whose frontal globes are open. — *Bhinna-yojanī,* f. the plant Plectranthus Scutellarioides (= *pāshāṇa-bheda*). — *Bhinna-liṅga, am,* n. incongruity of gender in a comparison. — *Bhinna-vaćana, am,* n. incongruity of number in a comparison. — *Bhinna-vat, ān, atī, at,* one who has divided. — *Bhinna-varga, as,* m. the square of a fraction. — *Bhinna-varćas, ās, ās, as,* or *bhinna-varćaska, as, ā, am,* voiding excrement, &c. — *Bhinna-varṇa, as, ā, am,* changed in colour, discoloured, pale; of a different caste or tribe. — *Bhinna-vartman, ā, ā, a,* separated from the right way; [cf. *bhinna-maryāda.*] — *Bhinna-viṭka, as, ā, am* (fr. *bhinna* + *vish*), = *bhinna-varćas.* — *Bhinnavīṭkatva, am,* n. the state of one who voids excrement, &c., (according to some commentators) change of colour in the feces. — *Bhinna-vṛitta, as, ā, am,* having abandoned the path of duty, leading a bad life; containing a metrical fault. — *Bhinna-vṛitti,*

is, is, i, having different occupations, occupied differently; leading a bad life; neglecting prescribed observances, following bad courses. — *Bhinnavṛitti-tā*, f. the following of evil courses, neglect of prescribed observances. — *Bhinna-vyavakalita, am*, n. subtraction of fractions. — *Bhinna-saṃhati, is, is, i*, whose union is broken, disunited. — *Bhinna-saṅkalana* or *bhinna-saṅkalita, am*, n. addition of fractions. — *Bhinna-svara, as, ā, am*, having a broken or changed voice, hesitating in speech, faltering; discordant. — *Bhinnasvara-mukha-varṇa, as, ā, am*, having a broken or changed voice and complexion. — *Bhinna-hṛidaya, as, ā, am*, pierced through the heart. — *Bhinnāñjana* (°*na-añ*°), *am*, n. divided antimony, pounded collyrium, or collyrium mixed (with oil and used as an eye-salve), eye-ointment consisting of various materials pounded and mixed. — *Bhinnāñjana-ćayopama* (°*ya-up*°), *as, ā, am*, like a quantity of pounded antimony or mixed collyrium. — *Bhinnāñjana-sannibha, as, ā, am*, similar to pounded antimony or mixed pigment. — *Bhinnāñjanākāra* (°*na-āk*°), or *bhinnāñjanābha* (°*na-ābha*), *as, ā, am*, appearing like pounded antimony or mixed collyrium. — *Bhinnābhinna* (°*na-abh*°), *as, ā, am*, distinct and not distinct, separate and not separate. — *Bhinnārtha* (°*na-ar*°), *as, ā, am*, having a clear or distinct meaning, clear, evident, intelligible, perspicuous. — *Bhinnārtha-tā*, f. clearness of meaning, intelligibleness, clearness. — *Bhinnodara* (°*na-ud*°), *as*, m. a brother by a different mother, a half brother.

Bhinnaka, as, m. 'a seceder,' a Buddhist; N. of a musical mode or Rāga.

Bhettavya, as, ā, am, to be broken; to be betrayed; to be divulged.

Bhettṛi, tā, trī, tṛi, breaking, splitting, piercing, bursting through, dividing, &c.; a breaker, splitter, piercer, interrupter, disturber, troubler, frustrator; a divulger (of a secret), betrayer, traitor; a factious or seditious man; (*tā*), m., N. of a particular magical spell recited over weapons.

भिन्द् *bhind*, a various reading for rt. *bind*, q. v.

भिन्दपाल *bhindapāla* or *bhindipāla, as*, m. a short javelin or arrow thrown from the hand or shot through a tube; a stone fastened to a string; (also read *bhindamāla, bhindamāla, bhiṇḍimāla, bhiṇḍimālā*.)

भिन्दु *bhindu, bhinna*, &c. See p. 710, col. 3.

भियस् *bhiyas*. See col. 2.

भिरिण्टिका *bhiriṇṭikā*, f. a species of plant, = *śveta-guñjā*; (also read *bhriṇṭikā*.)

भिल् *bhil* = rt. *bil*, q. v.

भिल्म *bhilma, am*, n. a word used by Yāska (Nirukta I. 20) to explain *bilma*, q. v.

भिल्ल *bhilla, as*, m., N. of a wild mountain race, probably the modern Bheels, (they live in the Vindhya mountains, in the forests of Malwa, Mewar, and Kandesh, and in the Dakhin to the north of Poona; they were formerly notorious for their depredations); a king of the Bhillas; (*ī*), f. the plant Symplocos Racemosa. — *Bhilla-gavī*, f. = *garayī*, the female of the Bos Gavæus. — *Bhilla-taru, us*, m. Symplocos Racemosa; [cf. *bhillī*.] — *Bhilla-bhūshaṇā*, f. the seed of the plant Abrus Precatorius.

Bhilloṭa or *bhilloṭaka, as*, m., N. of a species of plant, (perhaps) = *bhilla-taru*.

भिश्चा *bhiśćā*, f., N. of a woman.

भिषज् 1. *bhishaj* (a Vedic verb of which the 3rd sing. present *bhishakti* occurs in Ṛig-veda VIII. 79, 2, where according to Sāy. *bhishakti* = *bhishajyati*), to heal or cure; [cf. *bheshaja*.]

2. *bhishaj, k, k, k* (in Uṇādi-s. I. 137 derived fr. rt. 1. *bhī* with vowel shortened and affix *aj, sh* being inserted), healing, sanative, curative; (*k*), m. a physician; medicine, a remedy (= *bheshaja*); N. of a man with the patronymic Ātharvaṇa; of a son of Śata-dhanvan; (*au*), m. du. the Aśvins; [cf. *śata-bh*°.] — *Bhishak-tama, as, ā, am*, Ved. most healing; (*au*), m. du. 'the best physicians,' the Aśvins. — *Bhishak-tara, as, ā, am*, Ved. more healing. — *Bhishak-pāśa, as*, m. an inferior physician, a quack doctor. — *Bhishak-priyā*, f. 'dear to a physician,' the plant Cocculus Cordifolius (= *guḍūćī*). — *Bhishag-jita, am*, n. 'subdued by physicians,' any drug or medicine. — *Bhishag-bhadrā*, f. a species of the plant Croton; [cf. *bhadra-dantikā*.] — *Bhishag-vara, as*, m. the best of physicians; (*au*), m. du. the two Aśvins. — *Bhishaṅ-mātṛi, tā*, f. the plant Justicia Adhadota; [cf. *vaidya-mātṛi*.]

Bhishajāvarta, as, m., N. of Kṛishṇa.

1. *bhishajya*, Nom. P. *bhishajyati*, &c., Ved. to heal, cure.

2. *bhishajya, as, ā, am*, Ved. sanative, healing, healthful; (*ā*), f. the act of healing or curing; a remedy, cure; [cf. *dur-bh*°.]

Bhishajyita, as, ā, am, Ved. healed, cured, (also incorrectly read *bhishajjyita, bhishajjiyita, bhishajjayita*.)

Bhishṇaja, as, m., see Gaṇa Gargādi to Pāṇ. IV. 1, 105.

Bhishṇajya, Nom. P. *bhishṇajyati*, &c., Ved. = 1. *bhishajya*, to heal, cure.

भिष्मा *bhishmā*, f. a various reading for *bhissā* below.

Bhishmikā, bhishmiṭā, bhishmishṭā, various readings for *bhissaṭā* below.

भिस्सटा *bhissaṭā* or *bhissiṭā*, f. parched or fried rice.

Bhissā, f. boiled rice.

भिहु *bhihu* (?), *us*, m., N. of a mountain.

भी 1. *bhī*, cl. 1. A. *bhayate* (Ved.); cl. 3. P. (Ved. and ep. also A.) *bibheti* (3rd du. *bibhītas* or *bibhitas*, 3rd pl. *bibhyati*, Part. *bibhyat*, ep. 1st sing. A. *bibhye*), Impf. *abibhet* (3rd pl. *abibhayus*), Pot. *bibhīyāt* or *bibhiyāt* (3rd pl. *bibhīyus* or *bibhiyus*, *bibhyeyus* Mahā-bh. Śānti-p. 459), *bibhāya* or *bibhayāṅ-ćakāra* or *bibhayām-āsa* (3rd pl. *bibhyus*, Part. *bibhīvas, bibhyushī*, f.), *bheshyati*, Aor. *abhaishīt* (2nd sing. *abhaishīs*, ep. *mā bhais* for *mā bhaishīs*, Ved. forms *bhes, bhema*), *bhetum* (Ved. forms *bhayante, abhayanta*, Part. *bhayamāna, bhiyāna*, Inf. *bhiyase*, cf. *bhiyas* below; according to the Dhātu-pāṭha even cl. 10. P. *bhāyayati*), to fear, dread, be afraid of (with abl. or gen., e. g. *mṛityor bibheti*, he fears death; *bibhemi te*, I fear thee; very rarely with inst. or acc.); to fear for, be anxious or solicitous about (A.): Pass. *bhīyate*, Aor. *abhāyi*: Caus. A. *bhīshayate* (ep. also P. *bhīshayati*), *bhāpayate*, Aor. *abībhishata*, &c., to terrify, put in a fright, intimidate; *bhāyayati*, Aor. *abībhayat*, &c., to frighten or terrify any one (acc.) with anything (inst.): Desid. *bibhīshati*: Intens. *bebhīyate, bebhayīti, bebheti*; [cf. Zend rt. *bī*, 'to be frightened:' Gr. φέβ-ο-μαι, φόβο-ς, φοβέ-ω, φοβέ-ο-μαι, φοβ-ερό-ς: Lith. *bij-au*, 'I am afraid;' *baime*, 'fear;' *bai-dau*, 'I terrify;' *baisis*, 'terrible;' perhaps belonging to the Caus. *bhīshaya*; *byaurùs*, 'deformed,' see *bhīra*; *baj-us*, 'fear,' = *bhaya*: Slav. *boj-u-ti*, 'to be afraid:' probably Goth. *fia* for *bia*, *fiands*: Mod. Germ. *feind*: Eng. *fiend*: Old Germ. *bi-bê-n*: Angl. Sax. *bif-ian, beof-ian*: Mod. Germ. *beb-en* = Intens. *bebheti*.]

Bhiyas, m., Ved. fear, apprehension, dread, (occurring only in the acc. and inst. sing., the dat. sing. *bhiyase* being used as Ved. inf. of rt. 1. *bhī*, above; cf. Zend *bienghe*.)

Bhiyasāna, as, ā, am, Ved. fearful, timid.

Bhiyā, f. fear, apprehension, dread.

2. *bhī, īs*, f. fear, apprehension, alarm, dread, (sometimes at the end of a comp., cf. *avadya-bhī*.) — *Bhī-kara, as, ā* or *ī, am*, causing or exciting fear. — *Bhī-mat, ān, atī, at*, fearful.

Bhīta, as, ā, am, frightened, alarmed, terrified, afraid, fearful, timid; placed in jeopardy or danger, imperiled, (often at the end of a comp., e. g. *agni-bh*°, afraid of fire; *mṛityu-bh*°); (*am*), n. fear, alarm, apprehension; (*am*), ind. timidly. — *Bhītaṅ-kāra, as, ā, am*, making afraid; (*am*), ind. making a coward, calling a coward, (*tam bhītaṅ-kāram ākruśya*, calling him a coward.) — *Bhīta-paritrāṇa-vastūpālambha-paṇḍita* (°*tu-up*°), *as, ā, am*, clever in finding fault with the means of rescuing the terrified. — *Bhīta-bhīta, as, ā, am*, very much frightened, exceedingly afraid. — 1. *bhīta-vat, ān, atī, at*, one who is afraid. — 2. *bhīta-vat*, ind. like a frightened person, timidly.

Bhīti, is, f. fear, alarm, apprehension, dread, terror, (often at the end of a comp., cf. *dosha-bh*°, *deva-bh*°); tremor, trembling, shaking; danger. — *Bhīti-kṛit, t, t, t*, causing fear, exciting alarm. — *Bhīti-nāṭitaka, am*, n. mimic representation of fear.

Bhīma, as, ā, am, fearful, dreadful, terrible, formidable, horrible, horrid, terrific, terrifying; (*am*), n. horror, terror; (*as*), m. a kind of sorrel (= *amla-vetasa*), Rumex Vesicarius; N. of Rudra; of Śiva; of one of the eight forms of Śiva; of one of the eleven Rudras; of a Deva-gandharva; of one of the Devas called Yajña-mush; of a Dānava; of a Vidyā-dhara; of a son of the Rākshasa Kumbhakarṇa; of the second son of Pāṇḍu (also called Bhīma-sena and Vṛikodara; he was only the reputed son of Pāṇḍu, being really the son of his wife Pṛithā or Kuntī by Vāyu, god of the wind; he was remarkable for his vast size and strength and voracious appetite; cf. *vāyu-putra*); N. of a Vaidarbha; of a son of Ilina; of a son of Amāvasu or Āmāvasu and father of Kāñćana; of a son of Sattvata; of a king of Dvārakā; of several kings; of an author; of a poet; of the father of Ananta; (*ās*), m. pl. the race of Bhīma; (*ā*), f. a whip; a sort of perfume (= *roćanā*); N. of a form of Durgā; of an Apsaras; of several rivers; of a district (probably sacred to Durgā); of a town. — *Bhīma-karman, ā, ā, a*, terrible in act, of terrific prowess; dreadful, destructive. — *Bhīma-kārmuka, as, ā, am*, having formidable bows. — *Bhīma-khaṇḍa, am*, n., N. of a work treating of the Liṅga Bhīmeśvara (mentioned in the Skanda-Purāṇa). — *Bhīma-gava, as*, or *bhīma-gu, us*, m. (*gava* or *gu* = *go*), N. of a man; [cf. *bhaimagava*.] — *Bhīma-gupta, as*, m., N. of a king. — *Bhīma-grāha-vat, ān, atī, at*, having terrible sea monsters. — *Bhīma-ćandra, as*, m., N. of a king. — *Bhīma-jānu, us*, m., N. of a king. — *Bhīma-tā*, f. terribleness, fearfulness, formidableness. — *Bhīma-tithi, is*, f. the day of Bhīma (= *bhīmaikādaśī*). — *Bhīma-darśana, as, ā, am*, frightful in appearance or aspect, frightful, hideous. — *Bhīma-dvādaśī*, f., N. of the twelfth day of the light half of the month Māgha (called after Bhīma the reputed son of Pāṇḍu; cf. *bhīmaikādaśī*). — *Bhīmadvādaśī-vrata, am*, n., N. of the sixty-fifth chapter of the Bhavishyottara-Purāṇa. — *Bhīma-dhanvan, ā*, m. 'having a terrific bow,' N. of a king. — *Bhīma-dhanvāyana*, 'bearing dreadful bows,' in *bhīma-dhanvāyanī senā*, Mahā-bh. Udyoga-p. 7633. — *Bhīma-nagara, am*, n. 'Bhīma's city,' N. of a town; [cf. *bhīma-pura*.] — *Bhīma-nāda, as, ā, am*, sending forth a fearful sound, sounding dreadfully; (*as*), m. a loud or fearful sound; a lion; N. of one of the seven clouds which will cover the sky at the destruction of the world. — *Bhīma-nāyaka, as*, m., N. of a man. — *Bhīma-parākrama, as, ā, am*, possessing fearful power or prowess; of terrible strength; (*as*), m. an epithet of Śiva; N. of a man; of a work mentioned in Raghunandana's Saṃskāra-tattva. — *Bhīma-pāla, as*, m., N. of a king. — *Bhīma-pura, am*, n., N. of a town situated on the Ganges; [cf. *bhīma-nagara*.] — *Bhīma-bala, as, ā, am*, possessing fearful or tremendous

strength; (as), m., N. of one of the sons of Dhṛita-rāshṭra; of one of the Devas called Yajña-mush, see Mahā-bh. Vana-p. 14166. — Bhīma-bhaṭa, as, m., N. of a man. — Bhīma-bhaṭṭa, as, m., N. of an author. — Bhīma-bhuja, as, m., N. of a man. — Bhīma-mukha, as, ī, am, of fearful aspect or appearance; (as), m., N. of a monkey. — Bhīma-ratha, as, m., N. of a king; of a son of Dhṛita-rāshṭra; of Ketu-mat (the father of Divo-dāsa); of a son of Vikṛiti and father of Nava-ratha; of a son of Kṛishṇa by Satya-bhāmā; of a Rākshasa [cf. bhaimaratha]; (ā, ī), f., N. of a river in the Himālaya mountains; (ī), f. 'the fearful night,' N. of the seventh night in the seventh month of the seventy-seventh year of life (supposed to be the ordinary period of human life; a person after this period is thought to be arrived at dotage and exempt from all religious observances; bhīma-rathī is probably for bhīma-rātrī or for Prākṛit bhīma-rattī; cf. kāla-rātri). — Bhīma-rūpa, as, ā, am, of terrible form, of fearful aspect. — Bhīma-vikrama, as, ā, am, of terrible prowess, tremendous in power or strength; (as), m., N. of one of the sons of Dhṛita-rāshṭra. — Bhīma-vikrānta, as, ā, am, fearfully powerful or courageous; (as), m. a lion. — Bhīma-vigraha, as, ā, am, of fearful form, terrific in appearance, gigantic. — Bhīma-vega, as, ā, am, of fearful or tremendous speed, terribly swift or impetuous; (as), m., N. of one of the sons of Dhṛita-rāshṭra; of a Dānava. — Bhīma-vega-rava, as, ā, am, of dreadful speed and sound, fearful in velocity and noise; (as), m., N. of one of the sons of Dhṛita-rāshṭra. — Bhīma-śankara, am, n., scil. linga, N. of one of the twelve most sacred Lingas. — Bhīma-śara, as, m. 'having fearful arrows,' N. of a son of Dhṛita-rāshṭra. — Bhīma-śāsana, as, m. 'terrible in rule,' N. of Yama. — Bhīma-śāha, as, m. (śāha = شاه), 'the terrible king,' N. of a king. — Bhīma-śukla, as, m., N. of a king. — Bhīma-sinha-paṇḍita, as, m., N. of a learned man and poet. — Bhīma-sena, as, m. 'having a terrible army,' N. of a brother of Janam-ejaya; of a son of Janam-ejaya; of a son of Ṛiksha; of the second son of Pāṇḍu [cf. bhīma]; of a Deva-gandharva; of a Yaksha; of a king; of a grammarian; of a physician; a kind of camphor; [cf. bhaimaseni, bhaimasenya.] — Bhīmasena-maya, as, ī, am, consisting of Bhīmasena. — Bhīma-svāmin, ī, m., N. of a Brāhman. — Bhīmākara (°ma-āk°), as, m., N. of a man. — Bhīmā-deva, as, m., N. of a man. — Bhīmādy-upākhyāna, am, n., N. of the fifteenth chapter of the Vāsishṭha-rāmāyaṇa, commonly called Yoga-vāsishṭha. — Bhīmeśa (°ma-īśa) or bhīmeśvara (°ma-īś°), am, n., N. of a place sacred to Śiva. — Bhīmeśvara-tīrtha and bhīmeśvara-māhātmya, am, n., N. of two chapters of the Revā-māhātmya of the Śiva-Purāṇa. — Bhīmaikādaśī (°ma-ek°), f., N. of the eleventh day in the light half of the month Māgha; [cf. bhīma-dvādaśī.] — Bhīmottara (°ma-ut°), as, m., N. of a Kumbhāṇḍa. — Bhīmodarī (°ma-ud°), f. an epithet of Umā.

Bhīmaka, as, m., N. of a demon; (also read bhīshaka.)

Bhīmayu, us, us, u, Ved. fearful, dreadful.

Bhīmara, am, n. war, battle.

Bhīmala, as, ā, am, Ved. = bhīma, q. v.

Bhīraka, as, m. a various reading for bhīruka, a kind of sugar-cane.

Bhīru, us, us or ūs, u, fearful, timid, cowardly, (opposed to śūra); fearing, afraid of (with abl., e. g. maraṇād bhīruḥ, afraid of death; or at the end of a comp., e. g. pratijñā-bhanga-bhīru, afraid of breaking a promise); (us), m. a jackal [cf. pheru]; a tiger; a kind of sugar-cane; (us, ūs), f. a timid woman; a shadow; a goat; a centipede; Solanum Jacquini or a sort of prickly nightshade; the plant Asparagus Racemosus, (in some of these last senses said to be also m.); (u), n. silver. — Bhīru-ćetas, ās, m. 'timid-hearted,' a deer; [cf. bhīru-hṛidaya.] — Bhīru-jana, as, m. one whose servants are cowards. — Bhīru-tā, f. or bhīru-tva, am, n. fearfulness, timidity, cautiousness, cowardice; natural cowardice (as of a tiger, cf. bhīru, col. 1). — Bhīru-pattrī, f. Asparagus Racemosus. — Bhīru-maya, as, ī, am, fearful, terrible, frightful. — Bhīru-yodha, as, ā, am, having cowardly soldiers, possessing a cowardly garrison. — Bhīru-randhra, as, m. 'having a fearful chasm,' an oven, a furnace. — Bhīru-sattva, as, ā, am, having a timid nature, fearful, timid. — Bhīru-hṛidaya, as, ā, am, timid-hearted, fearful, timid; (as), m. a deer; [cf. bhīru-ćetas.]

Bhīruka, as, ā, am, fearful, timid, timorous, cowardly; afraid; shy; formidable; (as), m. an owl; a bear [cf. bhīluka]; a kind of sugar-cane, (also written bhīraka); N. of a man; (am), n. a wood, forest. — Bhīruka-jana, as, m. one whose servants are cowards.

Bhīruṇa, as, ā, am, terrific, &c. See a-bh°.

Bhīlu = bhīru, col. 1.

Bhīluka, as, ā, am, = bhīruka above; (as), m. a bear; [cf. bhallūka, bhīruka.]

Bhīshaka, as, m. (fr. the Caus.), N. of one of Śiva's attendants [cf. bhīmaka]; (ikā), f., N. of a goddess.

Bhīshaṇa, as, ā, am (fr. the Caus.), terrifying, frightening, causing alarm, terrific, awful, formidable, horrible, (often at the end of a comp., e. g. śatru-bh°, terrifying an enemy); (as), m. the sentiment of horror (in poetical composition); N. of a form of Bhairava (= Yama); an epithet of Śiva; the olibanum tree, Boswellia Thurifera; the plant Phœnix Paludosa (= hintāla); a pigeon, dove; N. of a Rākshasa; (ā), f., N. of a goddess, (probably a form of Durgā); (am), n. the act of terrifying or frightening, causing alarm or horror; anything which excites terror. — Bhīshaṇa-tva, am, n. terribleness, horribleness.

Bhīshaṇaka, as, ikā, am, = bhīshaṇa, terrifying, frightening, intimidating.

Bhīshayamāṇa, as, ā, am, terrifying, frightening.

1. bhīshā, f. the act of terrifying, frightening, intimidation, terror, fright.

2. bhīshā, ind. (perhaps contracted fr. bhiyasā, or inst. c. of bhīs = 2. bhī), Ved. from fear.

Bhīshita, as, ā, am, terrified, frightened, alarmed.

Bhīshi-dāsa, as, m., N. of the man under whose patronage Nārāyaṇa's commentary on the Gīta-govinda was composed.

Bhīshma, as, ā, am, = bhīma, terrible, horrible, terrific, fearful; (as), m. the sentiment of horror as the object of poetical composition; an epithet of Śiva (Rudra); a Rākshasa, imp, goblin; N. of a son of Śāntanu and Gangā, (he is an important personage in the Mahā-bhārata, being the half brother of both Vićitra-vīrya and Vyāsa,—Śāntanu, who was a descendant of Bharata, having had his son Vićitra-vīrya by his legitimate wife Satyavatī, but Bhīshma by Gangā before his marriage; when Vićitra-vīrya died childless, Bhīshma undertook the government of Hastinā-pur, and brought up his three nephews, the sons of his half brother Vyāsa, viz. Dhṛita-rāshṭra, Pāṇḍu, and Vidura; whence he is sometimes called their father; he took the side of his grand-nephews, the sons of Dhṛita-rāshṭra, against the sons of Pāṇḍu; he was a warrior renowned for his continence, wisdom, bravery, and fidelity to his word); (ās), m. pl. the race or followers of Bhīshma; (am), n. horror, horribleness, the property of exciting fear or terror. — Bhīshma-garjita-ghosha-svara-rāja, as, m., N. of a Buddha; [cf. bhīshma-svara-rāja.] — Bhīshma-jananī, f. 'mother of Bhīshma,' an epithet of the Ganges. — Bhīshma-pañćaka, am, n. 'five days sacred to Bhīshma,' the five days from the eleventh to the fifteenth in the light half of the month Kārttika. — Bhīshmapañćaka-vrata, am, n., N. of the sixty-third chapter of the Bhavishyottara-Purāṇa. — Bhīshma-parvan, a, n., N. of the sixth book of the Mahā-bhārata. — Bhīshma-mukti-pradāyaka, as, m. 'giving release to Bhīshma,' N. of Vishṇu. — Bhīshma-ratna-parīkshā, f. trial of the jewel of Bhīshma. — Bhīshma-sū, ūs, f. 'mother of Bhīshma,' an epithet of the Ganges. — Bhīshma-stava-rāja, as, m. 'Bhīshma's hymn to Kṛishṇa,' N. of the forty-seventh chapter of the twelfth book of the Mahā-bhārata. — Bhīshma-svara-rāja, as, m. 'king of terrible sounds,' N. of a Buddha; [cf. bhīshma-garjita-ghosha-svara-rāja.] — Bhīshmāshṭamī (°ma-ash°), f. the eighth day in the light half of the month Māgha (when there is a festival sacred to Bhīshma).

Bhīshmaka, as, m. Bhīshma, the son of Śāntanu (used contemptuously); N. of a king (the father of Rukmiṇī who was carried off by Kṛishṇa).

Bhetavya, as, ā, am, to be feared or dreaded, to be apprehended, (the neuter is used impersonally, e. g. na bhetavyam, it is not to be feared, i. e. one need not fear; often with abl. or gen., e. g. na tasmāt or tasya bhetavyam, one need not be afraid of him.)

Bheya, as, ā, am, to be feared, (the neut. may be used impersonally, e. g. arer bheyam, one must fear an enemy.)

भीणी bhīṇī, f., N. of one of the Mātṛis attending on Skanda, (in Mahā-bh. Śalya-p. 2645 also read bhītī.)

भीमरिका bhīmarikā, f., N. of a daughter of Kṛishṇa by Satya-bhāmā; (also read bhīmanikā.)

भीर bhīra, ās, m. pl., N. of a people; (incorrectly for ābhīra.)

भीरक bhīraka. See col. 1.

भीरुकच्छ bhīrukaććha, ās, m. pl., N. of a people; (probably for bharukaććha.)

भीलभूषणा bhīla-bhūshaṇā. See bhilla-bhūshaṇā, p. 711, col. 1.

भीलु bhīlu. See col. 2.

भीषक bhīshaka, bhīshaṇa, bhīshā, bhīshma. See col. 2.

भीषटाचार्य bhīshaṭāćārya (?), as, m., N. of an author mentioned in Raghu-nandana's Sanskāra-tattva.

भु bhu, us, us, u, = bhū, existing, being, becoming, produced, (at the end of some comps., cf. agni-bhu, pra-bhu, svayam-bhu.)

भुःखार bhuḥkhāra, N. of a country in Independent Tartary, Bokhāra; [cf. bhūḥkhāra.]

भुक् bhuk, ind., Ved. an exclamation of surprise.

भुक्कभूपाल bhukka-bhūpāla, as, m., N. of a king.

भुक्त bhukta, bhukti. See p. 713, col. 3.

भुग्न bhugna. See below.

भुङ् bhuṅ, a syllable inserted in certain Sāmans.

भुज् 1. bhuj, cl. 6. P. bhujati, bubhoja, bhoktum, to bend, curve, turn round, make crooked: Pass. bhujyate, to be bent, to incline one's self; [cf. Gr. φεύγ-ω, φυγ-ή, φύζα, φυγά-ς, φύζι-ς, φύξι-μο-ς, probably πυγών from φυγών: Lat. fug-i-o, fug-a, fug-ax, fugitivu-s, fugare: Goth. biug-an: Angl. Sax. big-an, bug-an, beág, beagrian, boga, eln-boga, el-boga: Old Germ. baug, bogo, elin-bogo, buoc, bûh: Mod. Germ. bieg-en: Eng. bow, elbow: Slav. bĕg-a, 'I flee;' bĕg-l-ĭ-c-ĭ, 'a deserter:' Lith. bĕg-u, 'I flee, run;' bug-ti, 'to be afraid;' baug-ù-s, 'fearful, timid:' Hib. bog-aim, 'I put in motion;' bogha, 'bow;' boghaighim, 'I bend;' boghadoir, 'an archer.']

Bhugna, as, ā, am, bent, crooked, distorted; curved; bending, stooping, bowed.

2. bhuj, k, k, k, in tri-bh°, q. v.

Bhuja, as, ā, m. f. the arm, = 1. bāhu; (often at

the end of an adj. comp., cf. *ćatur-bh°, daśa-bh°, bhadra-bh°*); = *pāṇi, kara*, the hand; (*as*), m. a bending, bend, curve; an arm or branch; the trunk (of an elephant); a side (of a triangle or of any mathematical figure; *prati-bhuja*, the opposite side); the base of a triangle; (in astronomy) the base of a shadow; the supplement of two or four right angles or the complement of three right angles; (*ā*), f. a winding; = 1. *bhoga*, the coil of a snake; [cf. perhaps Lat. *pug-nus* for *fug-nus*, 'a fist.'] — *Bhuja-koṭara, as*, m. the armpit. — *Bhuja-ga, as*, m. 'going crookedly or in a curve,' = *bhujaṅga*, a snake; (*ī*), f. a female snake; a species of shrub, = *sarpiṇī*; [cf. *bhujaṅgī*.] — *Bhujaga-dāraṇa, as*, m. 'snake-destroyer,' an epithet of Garuḍa; (this and similar compounds may be applied to any of the natural enemies of the serpent race, as the Ardea, peacock, ichneumon, &c.) — *Bhujaga-pati, is*, m. the king of snakes. — *Bhujaga-pushpa, as*, m. = *bhujaṅga-pushpa*, q. v. — *Bhujaga-bhojin, ī*, m. 'snake-eater,' a peacock; Garuḍa. — *Bhujaga-rāja, as*, m. 'snake-king,' an epithet of Śesha. — *Bhujagarājaya*, Nom. A. *bhujagarājayate*, &c., to become or act like the king of snakes. — *Bhujaga-valaya, as, am*, m. n. a bracelet consisting of a serpent. — *Bhujaga-śiśu-sṛita, as, ā, am*, going or moving like a young snake; (*ā*), f., N. of a metre, four times ⏑⏑⏑⏑⏑⏑–, ⏑⏑–. — *Bhujagāntaka* (*°ga-an°*), *as*, m. 'snake-destroyer,' an epithet of Garuḍa; [cf. *bhujaga-dāraṇa*.] — *Bhujagābhojin* (*°ga-ābh°*), *ī*, m. 'feeding on snakes,' an epithet of Garuḍa. — *Bhujagāśana* (*°ga-aś°*), *as*, m. 'snake-eater,' Garuḍa. — *Bhujagendra* (*°ga-in°*), *as*, m. 'snake-king,' any large snake. — *Bhujageśvara* (*°ga-iś°*), *as*, m. 'snake-lord,' an epithet of Śesha. — *Bhujaṅ-ga, as*, m. = *bhuja-ga*, a snake, serpent, (*bhujaṅ-ga* is said by some to be formed fr. *bhujam* as an indec. part. of rt. 1. *bhuj*); a term for the number eight; the paramour of a prostitute; the dissolute friend of a king; a catamite, lecher; a species of Daṇḍaka metre; N. of a man; (*ī*), f. a female snake, a young female snake; a species of shrub, = *sarpiṇī* [cf. *bhujagī*]; (*am*), n., N. of a particular metal, (perhaps lead; cf. *bhujaṅ-gama*.) — *Bhujaṅga-kanyā*, f. a young female snake. — *Bhujaṅga-ghātinī*, f. 'killing snakes,' a species of plant, (commonly called Kankālika, considered as an antidote and said to be a sort of mustard; = *sūri, sarpākshī, kshut-karī, spṛihā*.) — *Bhujaṅga-jihvā*, f. 'snake's tongue,' a species of plant (= *mahā-samaṅgā*). — *Bhujaṅga-damanī*, f. a species of plant (= *nakuleshṭā*). — *Bhujaṅga-parṇinī*, f. a species of plant (= *nāga-damanī*). — *Bhujaṅga-pihita, as, ā, am*, covered with serpents. — *Bhujaṅga-pushpa*, a species of plant, = *nāga-pushpa*; [cf. *bhujaga-pushpa*.] — *Bhujaṅga-prayāta, am*, n. 'snake-like course,' N. of a metre, four times ⏑––⏑––⏑––⏑––. — *Bhujaṅgaprayāta-stotra, am*, n., N. of a hymn addressed to Śiva, composed in the Bhujaṅga-prayāta metre, and said to be by Saṅkarāćārya. — *Bhujaṅgaprayātāshṭaka* (*°ta-ash°*), *am*, n., N. of a piece of poetry in praise of Kṛishṇa. — *Bhujaṅga-bha, am*, n. 'snake-asterism,' N. of the Nakshatra Āśleshā. — *Bhujaṅga-bhuj, k*, m. 'snake-eater,' a peacock; an epithet of Garuḍa. — *Bhujaṅga-bhojin, ī*, m. 'feeding on snakes,' a particular species of snake, the large Indian serpent (Boa Constrictor), = *rāja-sarpa*; an epithet of Garuḍa. — *Bhujaṅ-gama, as*, m. = *bhujaṅ-ga*, a snake, serpent; a term for the number eight; an epithet of Rāhu; N. of a Nāga; (*ā*), f. a female snake, a female snake-demon; (*am*), n. lead. — *Bhujaṅga-latā*, f. betel-pepper (= *nāga-vallī*). — *Bhujaṅga-vijṛimbhita, am*, n. a species of the Utkṛiti metre. — *Bhujaṅga-śiśu, us*, m. a species of Vṛihatī metre. — *Bhujaṅga-saṅgatā*, f. a species of metre, four times ⏑⏑–⏑–⏑–⏑–. — *Bhujaṅga-han, ā*, m. 'snake-killer,' Garuḍa. — *Bhujaṅgākshī* (*°ga-akshī*), f. the ichneumon plant, = *nakuleshṭā*; = *rāsnā*. — *Bhujaṅgākhya* (*°ga-ākh°*), *as*, m. the plant Mesua Roxburghii (= *nāga-keśara*). — *Bhujaṅgikā*, f., N. of a village. — *Bhujaṅgendra* (*°ga-in°*), *as*, m. the king of snakes. — *Bhujaṅgerita* (*°ga-īr°*), *am*, n. a kind of metre. — *Bhujaṅgeśa* (*°ga-īśa*), *as*, m. 'snake-lord,' an epithet of Piṅgalaka. — *Bhuja-jyā*, f. (in astronomy) the base sine. — *Bhujajyā-phala, am*, n. the result from the base sine. — *Bhuja-daṇḍa, as, am*, m. n. 'arm-staff,' an arm like a staff, the arm; [cf. *bāhu-daṇḍa*.] — *Bhuja-dalu, as*, m. 'arm-leaf,' the hand; [cf. *bhujā-dala*.] — *Bhuja-nagara, am*, n., N. of a town. — *Bhuja-pratibhuja, am*, n. opposite sides in a plane figure. — *Bhuja-phala, am*, n. = *bāhu-phala*, the result from the base sine. — *Bhuja-bala, am*, n. strength of arm; (*as*), m., N. of an author, (also called *bhuja-bala-bhīma*.) — *Bhuja-madhya, am*, n. 'the part between the arms,' the breast. — *Bhuja-mūla, am*, n. 'the root of the arm,' the shoulder. — *Bhuja-yashṭi, is*, m. f. = *bhuja-daṇḍa*. — *Bhuja-vīrya, am*, n. vigour of arm. — *Bhuja-śālin, ī, inī, i*, possessing strong arms; [cf. *bāhu-śālin*.] — *Bhuja-śikhara, am*, n. 'the head of the arm,' the shoulder. — *Bhuja-śiras, as*, n. 'the head of the arm,' the shoulder, the shoulder-blade. — *Bhuja-saṃśraya, as*, m. going for protection to the arms, taking refuge in the arms (of another). — *Bhuja-sūtra, am*, n. the base sine. — *Bhujā-kaṇṭa, as*, m. (*kaṇṭa* = *kaṇṭaka*), 'hand-thorn,' a finger-nail. — *Bhujāgra* (*°ja-ag°*), *as*, m. 'end of the arm,' the hand; the shoulder. — *Bhujā-dala, as*, m. 'arm-leaf,' the hand (= *bhuja-dala*). — *Bhujāntara* (*°ja-an°*), *am*, n. 'the interval or part between the arms or between the shoulders,' the breast, chest; (*am*), ind. between the arms, in the embrace. — *Bhujāntarāla* (*°ja-an°*), *am*, n. = *bhujāntara*. — *Bhujāpīḍa* (*°ja-āp°*), *as*, m. clasping or embracing in the arms. — *Bhujā-madhya, am*, n. 'the middle of the arm,' the elbow. — *Bhujā-mūla, am*, n. = *bhuja-mūla*, q. v., the shoulder.

1. *bhuji, is*, f., Ved. clasping round, enfolding, fold, (at the end of a comp., e. g. *daśa-bh°*, tenfold; cf. *śata-bh°, tri-bhuj*.)

1. *bhujyu, us, us, u*, Ved. capable of being bent, pliant, flexible; easily turned or guided (said of a chariot; according to Sāy. = *rakshaka*, see rt. 3. *bhuj*); (*as*), m., N. of a son of Tugra saved from shipwreck by the Aśvins; of Bhujyu Lāhyāyani; (perhaps) a snake or viper; (according to some *bhujyu* also) = *bhāṇḍa, bhājana*, a pot, vessel; = *bhojana*, food; = *agni*, fire.

भुज 3. *bhuj* [cf. rt. *bhaksh*], cl. 7. P. A. *bhunakti, bhuṅkte* (3rd pl. *bhuñjate*, ep. also 3rd sing. *bhuñjate*, Ved. *bhojate*), Impf. *abhunak, abhuṅkta*, Pot. *bhuñjyāt* (ep. *bhuñjīyāt* and *bhuñjet*), *bhuñjīta*, Impv. *bhunaktu, bhuṅktām*, Perf. *bubhoja, bubhuje* (1st pl. irreg. *bubhujmahe*, 3rd pl. irreg. *bubhujrire*), 2nd Fut. *bhokshyati, -te*, Aor. *abhaukshīt, abhukta* (Ved. forms are *bhojam, bhujema, bhukshishīya*), *bhoktum* (Ved. Inf. *bhuje, bhojase*), to enjoy, enjoy a meal, eat and drink, eat, consume, (generally A., especially if without an object; in Ved. with inst. of the thing eaten, but in later Sanskṛit with acc.); to possess, have, make use of; to enjoy carnally (with acc.); to rule, govern; to suffer, experience, endure; to pass (as time), live through; (in astronomy) to pass through, fulfil; to be useful to any person (P. with acc. Ved.): Pass. *bhujyate*, to be enjoyed, to be eaten; to be possessed; to be brought under the power of: Caus. *bhojayati* (also *bhuñjāpayati*), *-te, -yitum*, Aor. *abūbhujat*, to cause to enjoy or eat, to feed (with double acc. or with acc. of the person and inst. of the thing, e. g. *tām annam* or *annena bhojayām-āsa*, he caused her to eat food): Desid. *bubhukshati, -te*, to desire to enjoy or eat, to be hungry [cf. *bubhukshu*]: Intens. *bobhujyate*, to be eaten frequently; *bobhokti*, to eat frequently; [cf. Lat. *fung-or, fru-or*, fr. *frug-or, fruges, fructus, frustum, frustra, frutex*; Goth. *bugjan, biuhts, biuhti, bruks, brūkjan*; Angl. Sax. *bycgan, brucan, bryce*; Old Germ. *brūchan*; Old Island. *brūka*.]

Bhukta, as, ā, am, enjoyed, eaten; used, possessed; experienced, suffered; passed (as time); (*am*), n. the thing eaten or enjoyed, food [cf. *ku-bh°*]; the act of eating; the place where any person has eaten. — *Bhukta-pūrvin, ī, iṇī, i*, one who has eaten before. — *Bhukta-bhoga, as, ā, am*, one who has enjoyed an enjoyment or suffered a suffering; made use of, used, employed, enjoyed. — *Bhukta-mātre*, ind. immediately on having eaten. — *Bhukta-vṛiddhi, is*, f. the swelling of food (in the stomach). — *Bhukta-śesha* or *bhukta-śeshaka* or *bhukta-samujjhita, am*, n. what is left after eating, the remnants of a meal, leavings, orts. — *Bhukta-supta, as, ā, am*, sleeping after a meal. — *Bhuktāsava* (*°ta-as°*), *as*, m. (in astronomy) the equivalent in respirations of the part of the sign traversed. — *Bhuktoććhishṭa* (*°ta-uć°*), *am*, n. the rejected leavings or remnants of food (= *phelikā*).

Bhuktavat, ān, atī, at, one who has eaten or possessed.

Bhukti, is, f. the act of enjoying or eating, enjoyment, eating; fruition, possession, usufruct; food; (in astronomy) the daily motion of a planet [cf. *paksha-bh°, māsa-bh°*]; a limit [cf. *tīra-bh°*]. — *Bhukti-pātra, am*, n. a dish for food. — *Bhukti-prada, as*, m. the plant Phaseolus Mungo (= *mudga*). — *Bhukti-mati*, f., N. of a river; (also read *mukti-mati*.) — *Bhukti-varjita, as, ā, am*, excluded from enjoyment, not allowed to be enjoyed.

Bhuktvā, ind. having enjoyed or eaten; having possessed. — *Bhuktvā-suhita, as, ā, am*, satisfied after eating.

4. *bhuj, k*, f. enjoyment; profit, advantage, welfare, usefulness; (*k, k, k*), enjoying, eating, consuming, an eater, &c., (at the end of comps., cf. *anna-bh°, amṛita-bh°, kravya-bh°*); possessing, ruling, (in comp. with words meaning 'earth,' e. g. *kāśyapī-bh°*, a ruler of the earth, i. e. king; cf. *kshiti-bh°*); experiencing, enduring, suffering, suffering punishment for (e. g. *kilvisha-bh°*, suffering for a crime); passing (as time), fulfilling; useful to, serviceable to.

2. *bhuji, is*, f., Ved. enjoyment, favour, (Sāy. = *bhoga, pari-bhoga*); (*is, is, i*), one who causes enjoyment or grants favours, one who protects; (*ī*), m. du. an epithet of the two Aśvins, (Sāy. = *havishām bhoktārau*, eaters of the oblations); (*is*), m. fire, (see Uṇādi-s. IV. 141.)

Bhujishya, as, ā, am, granting food, useful (Ved.); free, independent; (*as*), m. a slave, servant [cf. Uṇādi-s. IV. 178]; a companion; a string worn round the wrist (= *hasta-sūtraka*, which some interpret as a Dvandva comp., 'the hand' and 'a string'): (*ā*), f. a female slave or servant, maid-servant, slave-girl, hand-maid, (perhaps in general) any woman dependent on or working for others; a harlot.

Bhujman, ā, ā, a, Ved. producing or giving food; (Sāy. = *sarveshām bhojayitṛi*.)

Bhujyamāna, as, ā, am, being enjoyed or eaten; being possessed.

2. *bhujyu, us*, m. (for 1. see col. 2), eating; = *bhojana*, food.

Bhuñjat, an, atī, at, enjoying, eating, &c.

Bhuñjāna, as, ā, am, enjoying, eating, feeding on, possessing.

Bhoktavya, as, ā, am, to be enjoyed, to be eaten; to be used or employed, to be made use of; to be possessed; to be governed or ruled.

Bhoktu-kāma, as, ā, am (fr. the Inf.), wishing to enjoy or eat, &c.

Bhoktṛi, tā, trī, tṛi, an enjoyer, eater, feeder [cf. *prātar-bh°*]; enjoying, eating; possessing; one who employs or makes use of; one who feels or experiences (joy, sorrow, &c.), feeling, experiencing; (*tā*), m. a possessor; a king, ruler; a husband; a lover. — *Bhoktṛi-tva, am*, n. the state of being an enjoyer or eater, the being a possessor or feeler; enjoyment, possession; perception. — *Bhoktṛi-śakti, is*, f. the faculty of the soul as the enjoyer and possessor of nature.

Bhokshyamāṇa, as, ā, am, being about to enjoy or eat.

Bhogya, bhojanīya, bhojya, &c. See p. 723.

भुजिङ्ग *bhujiṅga, ās,* m. pl., N. of a people.

भुट्ट *bhuṭṭa, as,* m., N. of a man. – *Bhuṭṭa-pura, am,* n., N. of a town built by Bhuṭṭa. – *Bhuṭ-ṭeśvara* (°*ṭa-īś*°), N. of a temple (?) built by Bhuṭṭa.

Bhuṭva, a various reading for *bhuṭṭa.*

भुण्ड् *bhuṇḍ* [cf. rt. *huṇḍ*], cl. 1. A. *bhuṇ-ḍate,* &c., to support, maintain; to select; to take.

भुमन्यु *bhumanyu, us,* m., N. of a son of Bharata; of a son of Dhṛita-rāshṭra.

भुय्य *bhuyya, as,* m., N. of a person mentioned in Rāja-taraṅgiṇī VI. 264.

भुर् *bhur* (a Vedic rt. not occurring in the Dhātu-pāṭha and regarded by Sāy. as a Vedic form of rt. *bhṛi,* to bear), P. A. *bhurati, -te,* &c., to move rapidly, make a short quick movement, be active; to wish for, (Sāy. *bhuranta* = *iććhanti*): Intens. *jarbhurīti* (Pres. part. *jarbhu-rāṇa*), to shoot out in flames (as fire); [cf. *bhūrṇi;* Gr. πορφύρω; Lat. *fur-ere.*]

Bhuraṇa, as, ā, am, Ved. active, (Sāy. = *bhartṛi* or *poshaka,* as if fr. rt. *bhṛi*); (*ā*), m. du. epithet of the Aśvins.

Bhuraṇya, Nom. P. *bhuraṇyati,* &c., Ved. to be active, move restlessly; to stir, (Sāy. = *gaććhati* or *poshayati.*)

Bhuraṇyat, an, antī, at, Ved. being active, stirring, restless; (Sāy. = *dhārayat,* supporting; *poshayat,* nourishing; or *gantum iććhat,* wishing to go.)

Bhuraṇyu, us, us, u, Ved. active, stirring, restless, uneasy; eager; (Sāy. = *havishām bhartṛi,* bearer of the oblations, as an epithet of Agni; according to Naigh. II. 15 = *kshipra,* quick); (*ū*), m. du. epithet of the Aśvins; (Sāy. = *sarvatra gantārau* or *yajñasya bhartārau.*)

Bhuramāṇa, as, ā, am, Ved. moving actively, struggling; (Sāy. = *bhriyamāṇa,* being borne.)

Bhurvaṇi, is, is, i, Ved. active, stirring, restless, uneasy, impatient; (according to Sāy. = *attṛi,* eating, devouring, as if fr. *bhurv* for rt. *bharv,* q. v.)

Bhurvan, Ved. restless motion (of water &c.; but according to Sāy. on Ṛig-veda I. 134, 5, *bhurvaṇi,* loc. sing. = *bharaṇavati,* and may here stand either for 'the sacrifice' which bears oblations &c. or for 'a cloud' which bears water).

भुरज् *bhuraj* (a Vedic verb probably connected with rt. *bhur*), A. *bhurajate,* &c., (perhaps) to bubble, spout up, (but according to Sāy. *bhura-janta* in Ṛig-veda IV. 43, 5, = *prāpnuvanti.*)

भुरिज् *bhurij, au,* f. du. (said in Uṇādi-s. II. 72. to be fr. rt. *bhṛi*), Ved. the two arms; heaven and earth; (in Ṛig-veda VIII. 4, 16) a pair of scissors or shears, (but according to Sāy. *bhu-rijoḥ* here = *bāhvoḥ,* of the two arms); a carpenter's vice or implement consisting of two arms, (but in Ṛig-veda IV. 2, 14, Sāy. makes *bhurijau* = *bā-hū*); (*k*), f. the earth; N. of a particular metre in which a Pāda has one or two superfluous syllables; N. of certain insertions in liturgical formularies.

भुरुण्ड *bhuruṇḍa, as,* m. a species of animal [cf. *bhāraṇḍa, bhāruṇḍa, bheruṇḍa*]; N. of a man.

भुर्भुरिका *bhurbhurikā* and *bhurbhurī,* f. a sort of sweetmeat.

भुव *bhuva, bhuvat, bhuvana, bhuvanyu, bhuvas,* &c. See col. 3, and p. 715, col. 1.

भुशुण्ड *bhuśuṇḍa, as,* m., N. of a man.

भुशुण्डि *bhuśuṇḍi, is,* or *bhuśuṇḍī,* f. a kind of weapon, (perhaps a kind of fire-arms; sometimes incorrectly written *bhushuṇḍi* and *bhūśuṇḍi.*)

भू 1. *bhū,* cl. 1. P. A. *bhavati, -te,* Impf. *abhavat, abhavata,* Pot. *bhavet, bhaveta,* Impv. *bhavatu, bhavatām* (Ved. 2nd sing. *bodhi* [but referred by Sāy. to rt. 1. *budh*], 3rd sing. *bhūtu;* in Ṛig-veda I. 94, 12, *bhavatāt*), Perf. *babhūva, babhūve* (according to Vopa-deva VIII. 33, Pass. and Impers. *babhūve* or *bubhūve,* 2nd sing. *babhūvitha,* Ved. *babhūtha,* 2nd pl. *babhūva,* part. *babhūvas, babhūvushī,* f.; in Ṛig-veda I. 27, 2, *babhūyāt* = *bhavatu*), 1st Fut. *bhavitā,* 2nd Fut. *bhavishyati, -te* (ep. 2nd pl. *bhavishyadhvam*), Aor. *abhūt, abhavishṭa* (3rd pl. *abhūvan,* Ved. forms *bhuvas, bhuvat*), Prec. *bhūyāt, bhavishīshṭa,* Cond. *abha-vishyat, abhavishyata,* Inf. *bhavitum* (Ved. *bhavitos, bhuve*), to become, be, (*nābhijānāmi bhaved evam na veti,* I do not know whether it may be so or not); to be in any state or condition, (*katham sa bha-vishyati,* in what state will he be?); to be born or produced; to exist, live, (*abhūn nṛipaḥ,* there lived a king); to remain, stay, abide (e.g. *pathi bhava,* remain thou or stay thou awhile on the road, Megha-dūta 30); to arise, spring up, happen, occur, befall, take place, (*yadi saṃśayo bhavet,* if a doubt should arise, cf. Manu XII. 108); to be possible, (according to Pāṇ. III. 3, 146, a future tense may follow *bhavati* in this sense, e.g. *bhavati bhavān yājayishyati,* it is possible or it may happen that you will cause a sacrifice to be performed); to turn out, lead to (with dat., e.g. *tan nāśāya bha-vati,* that leads to destruction; *tat saṅgamāya bhavati,* that leads to union); to serve for, tend or conduce to (with dat., e.g. *tad dātur anarthāya bhavati,* that conduces to the disadvantage of the giver); to conduct one's self, behave; to become the property of any one, belong to (with gen., = 'to have, to possess,' e.g. *tasya bhrātā bhavati,* of him there is a brother, i.e. he has a brother); to be on the side of, assist (with gen., e.g. *ye mitrāṇāṃ na bhavanti,* those who do not assist their friends; or with the affix *tas,* e.g. *devā Arjuna-to 'bhavan,* the gods were on the side of Arjuna); to be occupied with or engaged in (with loc., e.g. *tapasi bhava,* be thou engaged in, i.e. devote thyself to penance); to be of importance or consequence, become prosperous (Ved.); to turn out well, succeed (Ved.); to obtain, attain to (Ved., cf. Mahā-bh. Ādi-p. 5366). The senses of the verb may be almost infinitely extended when *bhū* is compounded with a preceding adjective or substantive, the final of which if *a, ā, i, an,* or *as* becomes *ī;* if *us* or *u,* becomes *ū* (e.g. fr. *agni, agnī-bhū,* to become fire; fr. *arus, arū-bhū,* to become wounded; fr. *eka-mati, ekamatī-bhū,* to become unanimous; fr. *kaṭhora, kaṭhorī-bhū,* to become sharp; fr. *kṛishṇa, kṛishṇī-bhū,* to become black; fr. 1. *kshapaṇa, kshapaṇī-bhū,* to become a Buddhist mendicant; fr. *go-ćara, go-ćarī-bhū,* to become visible; fr. *jarjara, jarjarī-bhū,* to decay; fr. *taruṇī, taruṇī-bhū,* to become a marriageable girl; fr. *tīvra, tīvrī-bhū,* to become violent or intense; fr. *parikhā, parikhī-bhū,* to become a ditch or moat; fr. *pary-utsuka, paryut-sukī-bhū,* to become sorrowful; fr. *pra-ṇidhi, pra-ṇidhī-bhū,* to become a spy; fr. *praty-anantara, pratyanantarī-bhū* [also read *pratyantarī-bhū*], to be near; fr. *bandhakī, bandhakī-bhū,* to become a harlot; fr. *bhasman, bhasmī-bhū,* to become ashes; fr. *rahas, rahī-bhū,* to become solitary, &c.). The senses of *bhū* may also be variously modified when it is connected with adverbs or with the negative *na* (e.g. *pṛithivī na bhavishyati,* the earth will not exist, i.e. will perish or be destroyed; *punar bhū,* to marry again, see Manu IX. 175; cf. *āvir-bhū, prādur-bhū, tiro-bhū, mithyā-bhū, vṛithā-bhū; anyathā bhū,* to become otherwise, i.e. to be changed or be falsified; *agre bhū,* to be in front, to precede, &c.). The perfect of *bhū* (*babhūva,* &c.) is used after the syllable *ām* like the perfect of the rts. 1. *as* and 1. *kṛi* as an auxiliary to form the perfect of verbs of the 10th class, derivative verbs, and others mentioned in Gram. r. 385 [cf. Pāṇini III. 1, 40]: Pass. *bhūyate,* Aor. *abhāvi* (sometimes used impersonally, e.g. *tair bhavishyate,* by them it will be existed, i.e. they will exist): Caus. *bhāva-yati* (rarely A. *-te*), *-yitum,* Aor. *abībhavat,* to cause to be or become or exist; to bring into existence or being, call into life; to originate, produce, effect, cause, create; to cherish, support, protect, preserve, foster, animate, enliven, encourage; to devote one's self to, addict one's self to; to manifest, make manifest, exhibit; to change, transform; to purify; to obtain, attain to, get (P. A.); to cause to exist in the mind, present to the mind, think about, reflect upon, consider, know; to convince, convict; to prove, substantiate, establish; to mingle, mix; to soak, saturate, steep; to perfume: Pass. of Caus. *bhāvyate,* to be caused to be, to be preserved: Desid. of Caus. *bibhāvayishati,* to wish to cause to be, &c.: Desid. *bubhūshati,* &c., to wish to become or be: Intens. *bobhūyate, bobhavīti, bobhoti,* &c. (Impv. 3rd sing. Ved. *bobhūtu*), to be or become very frequently, to be generally, to take various forms (with acc., Ved.): [cf. Zend *bū,* 'to be, become:' Gr. φύ-ω, ἔ-φῡ-ν, ἔ-φῡ-s, ἔ-φῡ = *abhūvam, abhūs, abhūt,* φύ-ο-μαι, φυ-ή, φύ-σι-s, φῦ-μα, φυ-τό-s, φυτεύ-ω, φῦ-λο-ν, φυ-λή, φῖ-τυ, φί-τυ-μα, φι-τύ-ω, φοι-τά-ω (?), φώs, gen. φωτόs, 'the generating one,' probably = *bhavat:* Lat. *fu-a-m, fu-i, fu-turu-s, fo-re, fu-tu-o, -bam* (in *amabam*) = *abhavam, -bo, -bimus* = *bhavishyāmi, bhavishyāmas, fe-tu-s, fe-cundu-s, fe-nus, fe-nu-m:* Osc. *Fu-tri-s:* Old. Sax. *biu-m:* Angl. Sax. *beo-m:* Old Germ. *bi-m,* 'I am:' Mod. Germ. *bin:* Goth. *bau-an,* 'to dwell;' *bau-ain-s* = *bhavana,* 'a dwelling:' Slav. *by-ti:* Lith. *bu-ti,* 'to be;' *bū-ta-s,* 'a house:' Hib. *fuilim,* 'I am.']

Bhava, bhavat, bhavatu, bhavita, &c. See p. 702, cols. 1, 2, 3.

Bhāra, bhāvanīya, bhāvayat, bhāvita, bhāvya, &c. See pp. 707, 708.

Bhuva, as, m., Ved. (according to Mahī-dhara) an epithet of Agni; = *bhuvas,* atmosphere [cf. *bhu-va-bhartṛi, bhūr-bhuva-kara*]; a fungus, mushroom (?). – *Bhuva-pati, is,* m., Ved. the lord of the atmosphere (as contrasted with *bhuvana-pati,* q. v.). – *Bhuva-bhartṛi, tā,* m. (according to a commentator) the lord of the atmosphere (as contrasted with *bhū-pati,* the lord of the earth).

Bhuvat, probably an old Pres. part., but occurring only in the following compounds. – *Bhuvad-vat, ān, atī, at,* Ved. 'giving prosperity;' (*antas*), m. pl. an epithet of the Ādityas. – *Bhuvad-vasu, us, us, u,* Ved. (according to the Nirukta) producing wealth, (but the Pada-pāṭha separates *bhuvat* from *vasu.*)

Bhuvana, am, n. a being, animated being, living creature; man, mankind; the world; heaven; earth; place of being, abode, residence (Ved.); (as a various reading for *bhavana*), a house; = 2. *bhāvana,* the act of bringing into existence; becoming prosperous, prospering (Ved.); water; (*as*), m., N. of a particular month; of a Rudra [cf. *bhuvanādhīśa, bhuvaneśa*]; of a man; of an Āptya (author of the hymn Ṛig-veda X. 157). – *Bhuvana-kośa, as,* m. the globe or sphere of the earth, receptacle of beings. – *Bhuvana-ćandra, as,* m. 'moon of the world,' N. of a man. – *Bhuvana-ćyava, as, ā, am,* Ved. shaking the world. – *Bhuvana-jñāna, am,* n. knowledge of the world. – *Bhuvana-traya, am,* n. triad of worlds, the three worlds, viz. heaven, atmosphere, and earth; [cf. *tri-bhuvana.*] – *Bhu-vana-dvaya, am,* n. the two worlds, heaven and earth. – *Bhuvana-pati, is,* m. the lord of beings or of the world; [cf. *bhuva-pati.*] – *Bhuvana-pāvana, as, ī, am,* world-purifying; (*ī*), f. an epithet of the Ganges. – *Bhuvana-pratishṭhā-dāna-vidhi, is,* m., N. of the 152nd chapter of the Bhavishyottara-Purāṇa. – *Bhuvana-bhartṛi, tā,* m. lord of the world, supporter of the earth. – *Bhuvana-matī,* f., N. of a princess. – *Bhuvana-malla-vīra, as,* m., N. of a man. – *Bhuvana-rāja, as,* m. 'king of the world,' N. of a king. – *Bhuvana-vinyāsa, as,* m., N. of the fortieth chapter of the Kūrma-Purāṇa. – *Bhuvana-śāsin, ī, inī, i,* ruling the world; (*ī*), m. a king, prince. – *Bhuvana-sad, t, t, t,* Ved.

reposing or situated in the world. — *Bhuvana-hita*, *am*, n. the welfare of the world. — *Bhuvanādbhuta* (°*na-ad*°), *as*, *ā*, *am*, astonishing the world. — *Bhuvanādhīśa* or *bhuvanādhīśvara* (°*na-adh*°), *as*, m. 'lord of the world,' N. of a Rudra; [cf. *bhuvaneśa*.] — *Bhuvanānanda* (°*na-ān*°), *as*, m. 'joy of the world,' N. of a man. — *Bhuvanābhyadaya* (°*na-abh*°), *as*, m. 'prosperity of the world,' N. of a poem by S'aṅkuka; of the nineteenth chapter of the Krishṇa-krīḍita. — *Bhuvanālokana* (°*na-āl*°), *am*, n. the act of looking at the earth, the sight of the world. — *Bhuvaneśa* (°*na-īśa*), *as*, m. 'lord of the world,' N. of a Rudra; of a place; (*ī*), f., N. of a goddess. — *Bhuvaneśānī* (°*na-īś*°), f. the mistress of the world. — *Bhuvaneśī-pārijāta*, N. of a work mentioned in Raghu-nandana's Saṇskāra-tattva. — *Bhuvaneśī-yantra*, *am*, n., N. of a mystical diagram described in Krishṇānanda's Tantra-sāra. — *Bhuvaneśvara* (°*na-īś*°), *as*, m. a lord of the earth, king, prince; an epithet of S'iva; (*ī*), f. 'mistress of the world,' N. of several goddesses; (*am*), n., N. of a temple and city sacred to S'iva. — *Bhuvaneśvarī-kavaća*, *am*, n. 'the armour of the mistress of the world,' N. of a chapter in Krishṇānanda's Tantra-sāra. — *Bhuvaneśvarī-tantra*, *am*, n., N. of a Tantra work. — *Bhuvaneśvarī-pūjā-yantra*, *am*, n., N. of a mystical diagram described in the Tantra-sāra. — *Bhuvaneśvarī-rahasya*, *am*, n., N. of a section of the Rudra-yāmala-tantra. — *Bhuvane-shṭha* (*bhuvane*, loc. sing. + *stha*), *as*, *ā*, *am*, Ved. being in the world or in all existing things. — *Bhuvanaukas* (°*na-ok*°), *ās*, m. an inhabitant of heaven, a god.

Bhuvanti, *is*, m. a word occurring in Vājasaneyi-saṃhitā XVI. 19, (according to Mahī-dhara fr. *bhuvam tanoti*) = *bhū-maṇḍala-vistārakaḥ*.

Bhuvanyu, *us*, m. a master, lord; the sun; the moon; fire.

Bhuvas, ind. the atmosphere, ether, sky; a mystical word (being the second of the three Vyāhṛitis *bhūr bhuvaḥ svar*, uttered by every Brāhman in commencing his daily prayers, see *vyāhṛiti*, and cf. Manu II. 76; from its being pronounced between *bhū*, the earth, and *svar*, heaven, *bhuvas* is supposed to mean 'the atmosphere' situated between the two; it was probably originally the pl. of 2. *bhū*, q. v.; in Hari-vaṇśa 11506, Bhuvas is described as one of the mind-born sons of Brahmā); the second of the seven worlds, (according to the system which supposes seven worlds rising one above the other); N. of the second and eleventh Kalpa mentioned in the Vāyu-Purāṇa. — *Bhuvar-loka*, *as*, m. one of the divisions of the universe, the space between the earth and heaven (frequented by Siddhas and other superhuman beings).

Bhuvas-pati, *is*, m. (fr. *bhuvas*, gen. sing. of 2. *bhū*), = *prajā-pati*, q. v.

Bhuvi-shṭha, *as*, *ā*, *am* (fr. *bhuvi*, loc. sing. of 2. *bhū* + *stha*), standing on the ground (i. e. not in a chariot), staying or dwelling on the earth, (opposed to *divi-shṭha*, q. v.) — *Bhuvi-spṛiś*, *k*, *k*, *k*, touching the ground.

Bhuvis, m. (?), the sea, ocean; heaven.

2. *bhū*, *ūs*, *ūs*, *u*, (at the end of an adj. comp.) being, becoming, springing, taking rise [cf. *agni-bhū*, *akshi-bhū*, *aśleshā-bhū*, *gādhi-bhū*, *giri-bhū*, *ćitta-bhū*]; (*ūs*), m. an epithet of Vishṇu; N. of an Ekāha; (*ūs*), f. the act of becoming, arising; the place of being or abiding, the universe; the earth (as opposed to the other two divisions of the universe, viz. atmosphere and heaven); ground, floor; land, landed property; earth (as a substance); space, site, place [cf. *kūla-bhū*, *keśa-bhū*]; a district, piece or plot of ground, (*bhuvas*, pl. districts); a mystical word (being the first of the three Vyāhṛitis *bhūr bhuvaḥ svar*, uttered by every Brāhman in commencing his daily prayers; in this sense only in the nom. sing. *bhūs*, which is considered indeclinable, see *bhūr*, *bhuvas*, *vyāhṛiti*, and cf. Manu II. 76); the base of a triangle or of any geometrical figure; object, matter, subject-matter, subject (see *vivāda-saṃvāda-bhū*, cf. *sthāna*); a sacrificial fire; a symbolical expression for the number one (derived from the earth considered as one); a term for the letter *l*. — *Bhū-kadamba*, *as*, m. a species of plant commonly called Kokasima (= *alambusha*); = *bhū-kadambaka*; (*ā*), f. a plant commonly called Gorakshamuṇḍī, perhaps Sphæranthus Mollis. — *Bhū-kadambaka*, *as*, m. the plant Ligusticum Ajowan, = *yavānī*; (*ikā*), f. = *bhū-kadambā*. — *Bhū-kanda*, *as*, m. a medicinal plant (= *mahā-śrāvaṇikā*). — *Bhū-kapittha*, *as*, m. the plant Feronia Elephantum; (*am*), n. the fruit of this plant. — *Bhū-kampa*, *as*, m. an earthquake; N. of a man. — *Bhūkampa-lakshaṇa*, *am*, n., N. of the thirty-third chapter of Bhaṭṭotpala's commentary on Varāha-mihira's Bṛihat-saṃhitā. — *Bhū-karṇa*, *as*, m. (in astronomy) the diameter of the earth, the radius of the equator. — *Bhū-karṇi*, *is*, m., N. of a man. — *Bhū-karbudāraka*, *as*, m. the plant Cordia Myxa. — *Bhū-kaśyapa*, *as*, m. an epithet of Vasudeva (the father of Krishṇa). — *Bhū-kāka*, *as*, m. 'earth-crow,' N. of several birds, a species of heron (= *svalpa-kanka*); the curlew (= *krauńća*); a species of pigeon (= *nīla-kapota*). — *Bhū-kāṇḍa*, *as*, m. 'chapter of the earth,' N. of a chapter of the Bhūri-prayoga. — *Bhū-kumbhī*, f. a plant (= *bhū-pāṭalī*). — *Bhū-kushmāṇḍī*, f. the plant Batatas Paniculata. — *Bhū-keśa*, *as*, m. 'earth-hair,' the Indian fig-tree; the plant Blyxa Saivala; (*ā*), f. a Rākshasī or female demon; (*ī*), f. the plant Vernonia Anthelminthica. — *Bhū-kshit*, *t*, m. 'earth-destroyer,' a hog. — *Bhū-kshīra-vāṭikā*, f., N. of a place. — *Bhū-khaṇḍa*, *as*, m. 'earth-section,' N. of a section of the Skanda-Purāṇa; of a section of the Padma-Purāṇa (= *bhūmi-khaṇḍa*). — *Bhū-kharjūrī*, f. a species of date. — *Bhū-gata*, *as*, *ā*, *am*, being or existing on the earth. — *Bhū-gara*, *am*, n. 'earth-poison,' a particular mineral poison. — *Bhū-garbha*, *as*, m. an epithet of the poet Bhava-bhūti. — *Bhū-gṛiha*, *am*, n. an underground room or chamber; a particular part of a diagram. — *Bhū-geha*, *am*, n. an underground room. — *Bhū-gola*, *am*, n. 'earth-ball,' the terrestrial globe, the earth. — *Bhūgola-vidyā*, f. knowledge of the terrestrial globe, geography. — *Bhūgola-vṛittānta* and *bhū-gola-saṅgraha* and *bhūgola-sāra*, N. of certain works treating of the earth. — *Bhū-ghana*, *as*, m. the body. — *Bhū-ćakra*, *am*, n. 'earth-circle,' the equator or equinoctial line. — *Bhū-ćara*, *as*, *ā*, *am*, going on the earth (opposed to *ākāśa-gati*), moving on the ground, moving on land, living on land (opposed to *jala-ćara*), inhabiting the earth, terrestrial, any land animal; (*as*), m. an epithet of S'iva. — *Bhū-ćhāyā* or *bhū-ććhāyā*, f. or (according to some) *am*, n. 'earth-shadow,' darkness. — *Bhū-jantu*, *us*, m. 'earth-animal,' a kind of snail, an earth-worm (= *bhū-nāga*). — *Bhū-jambu*, *us*, or *bhū-jambū*, *ūs*, f. wheat (= *nādeyī*); the plant Flacourtia Sapida or the fruit of this plant. — *Bhū-tala*, *am*, n. the face of the earth, the surface of the ground, the earth. — *Bhūtala-stha*, *as*, *ā*, *am*, standing or being on the face of the earth. — *Bhū-talikā*, f. (probably fr. *bhū-tala*), the plant Trigonella Corniculata (= *prikkā*). — *Bhūtalonmathana* (°*la-un*°), *as*, m. 'earth-shaker,' N. of a Dānava. — *Bhū-tṛiṇa*, *as*, m. [cf. *bhū-s-tṛiṇa*], 'earth-grass,' the plant Andropogon Schœnanthus; a kind of fragrant grass (= *gandha-kheḍa*, *rohisha*). — *Bhūttama* (*bhū-ut*°), *am*, n. 'the best of earths,' gold. — *Bhū-darī-bhavā*, f. the plant Salvinia Cucullata. — *Bhū-dāra*, *as*, m. 'earth-tearer,' i. e. rooting up the earth, a hog. — *Bhū-deva*, *as*, m. 'earth-god,' a divinity upon earth, a Brāhman [cf. *bhū-sura*]; an epithet of S'iva; N. of several persons; of the author of a commentary on the Kāśikā-tilaka. — *Bhū-dhana*, *as*, m. 'whose property is the earth,' a king, prince. — *Bhū-dhara*, *as*, *ā*, *am*, 'earth-bearing,' supporting the earth; dwelling in the earth; (*as*), m. an epithet of S'iva; of Krishṇa; of Vaṭuka-bhairava; a mountain; a term for the number seven [cf. *kula-parvata*]; a kind of chemical or medical apparatus, a sort of sand-bath (?); N. of a commentator on the Sūrya-siddhānta. — *Bhūdhara-guhāntara-tas* (°*hā-an*°), ind. from within the caves of the mountains. — *Bhūdhara-ja*, *as*, m. 'mountain-born,' a tree. — *Bhūdhara-tā*, f. the state or act of supporting the earth. — *Bhūdhareśvara* (°*ra-īś*°), *as*, m. 'mountain-lord,' an epithet of Hima-vat. — *Bhū-dhātrī*, f. 'earth-mother,' an epithet of Vaṭuka-bhairava; the plant Flacourtia Cataphracta. — *Bhū-dhra*, *as*, m. = *bhū-dhara*, a mountain. — *Bhū-nandana*, *as*, m., N. of a king. — *Bhū-nāga*, *as*, m. 'earth-snake,' a kind of snail or earth-worm. — *Bhū-nimba*, *as*, m. the plant Gentiana Cherayta, commonly called Cherayta. — *Bhū-nīpa*, *as*, m. = *bhū-kadamba*. — *Bhū-netṛi*, *tā*, m. 'earth-leader,' a sovereign, king, prince. — *Bhū-pa*, *as*, m. 'earth-protector,' a sovereign, king, prince. — *Bhūpa-tā*, f. the state or rank of a king, sovereignty, kingship. — *Bhū-pati*, *is*, m. 'lord of the earth,' an epithet of Rudra; of Indra; of Vaṭuka-bhairava; of one of the Viśve-Devāḥ; a king, monarch, prince; N. of a sacrificer; of a poet (probably Bhoja, cf. *bhū-pāla*); a kind of medicinal plant (= *ṛishabha*). — *Bhū-pada*, *as*, m. 'earth-fixed, earth-rooted,' a tree; (*ī*), f. Arabian jasmine, Jasminum Zambac. — *Bhūpa-putra*, *as*, m. a king's son, prince. — *Bhū-paridhi*, *is*, m. the circumference of the earth; the equinoctial line. — *Bhū-palāśa*, *as*, m. a kind of plant commonly called Viśālī. — *Bhū-pavitra*, *am*, n. 'earth-purifying,' cow-dung. — *Bhūpa-suta*, *as*, m. a king's son, prince. — *Bhū-pāṭalī*, f. a kind of plant (= *bhū-kumbhī*). — *Bhū-pāla*, *as*, m. 'earth-guardian,' a sovereign, king, prince; an epithet of Bhoja-rāja; N. of a son of Soma-pāla; of a country; (*ī*), f., N. of a particular scale in the Hindū musical system. — *Bhū-pālana*, *am*, n. protection or government of the earth, sovereignty, dominion. — *Bhū-pāla-vallabha*, *as*, m. 'king's favourite,' N. of an author; of an astronomer. — *Bhūpāla-śrī*, *īs*, f. 'king's fortune,' N. of a temple of S'iva mentioned in the Skanda-Purāṇa. — *Bhūpāla-sāhi*, *is*, m. (*sāhi* = Persian شاه), N. of a king. — *Bhū-putra*, *as*, m. 'son of the earth,' the planet Mars. — *Bhū-putrī*, f. 'daughter of the earth,' an epithet of Sītā (wife of Rāma-ćandra). — *Bhū-pura*, *am*, n. a particular part of a diagram; [cf. *bhū-gṛiha*.] — *Bhū-peshṭa* (°*pa-ish*°), *as*, m. 'liked by kings,' a kind of fruit tree (= *rājādanī*). — *Bhū-prakampa*, *as*, m. an earthquake. — *Bhū-pradāna*, *am*, n. a gift of land. — *Bhū-phala*, *as*, m. a kind of rat. — *Bhū-badarī*, f. a species of jujube. — *Bhū-bimba*, *as*, *am*, m. n. 'earth-ball,' the globe. — *Bhū-bhaṭa*, *as*, m., N. of a man. — *Bhū-bhartṛi*, *tā*, m. 'earth-supporter, earth-lord,' a sovereign, king, prince. — *Bhū-bhāga*, *as*, m. a portion of ground, a place, spot, station; [cf. *bhūmi-bhāga*.] — *Bhū-bhuj*, *k*, m. 'earth-possessor,' a sovereign, king, prince. — *Bhū-bhṛit*, *t*, m. 'earth-supporter,' a mountain [cf. *kula-bh*°]; an epithet of Vishṇu; a king, prince. — *Bhū-maṇḍala*, *am*, n. 'earth-circle, earth-ball,' the terrestrial globe; the circumference or circuit of the earth. — *Bhū-mat*, *ān*, m. 'possessing the earth,' a king, prince. — 1. *bhū-maya*, *as*, *ī*, *am* (for 2. *bhūmaya* see p. 717, col. 3), made or formed or consisting of earth, produced from the earth, earthen, earthy, terrene; (*ī*), f. an epithet of C'hāyā or Shadow (personified as wife of the Sun). — *Bhū-mitra*, *as*, m. 'earth-friend,' N. of a king. — *Bhū-yuktā*, f. a kind of palm (= *bhūmi-kharjūrī*). — *Bhū-rati*, *is*, m. 'earth-joy,' N. of a magical spell recited over weapons (personified as a son of Kṛiśāśva). — *Bhū-ruṇḍī*, f. a sort of sun-flower, Heliotropium Indicum. — *Bhū-ruh*, *ṭ*, m. 'earth-grower,' a plant, tree. — *Bhū-ruha*, *as*, m. 'earth-growing,' any plant, tree; the plant Terminalia Arjuna and Glabra. — *Bhūr-bhuva*, *as*, m. (*bhuva* = *bhuvas*), one of the mind-born sons of Brahmā (mentioned with Bhūr and Bhuvas in Hari-vaṇśa 11509). — *Bhūrbhuva-kara*, *as*, m. a dog. — *Bhūrbhuva-tīrtha*, *am*, n., N. of a place of pilgrimage. — *Bhūr-loka*, *as*, m. the terrestrial world,

habitation of mortals, the earth; the country on the southern part of the equator; [cf. *bhū-loka.*] — *Bhū-lagnā,* f. 'clinging to the ground,' the plant Andropogon Aciculatus. — *Bhū-latā,* f. an earth-worm, a worm. — *Bhū-linga,* N. of a district of Sālva [cf. *bhaulingi*]; (*ā*), f., N. of a town. — *Bhūlinga-śakuna, as,* or *bhūlinga-śakuni, is,* m. a species of bird described in Mahā-bhārata Sabhā-parva, l. 1546, &c., (it is said to make a sound like *mā sāhasam,* no rashness!) — *Bhū-loka, as,* m. the terrestrial world, earth; [cf. *bhūr-loka.*] — *Bhū-loka-suranāyaka, as,* m. 'earth-Indra,' an Indra of the earth. — *Bhū-valaya, as, am,* m. n. the circumference of the earth; the terrestrial globe. — *Bhū-vallabha, as,* m. 'earth's favourite,' a king, prince. — *Bhū-vāh* (gen. c. *bhūhas,* inst. c. *bhūhā*), see Vopa-deva III. 103. — *Bhū-vritta, am,* n. 'earth-circle,' the equator. — *Bhū-śakra, as,* m. 'earth-Indra,' a king, prince. — *Bhū-śamī,* f. a kind of Acacia (= *laghu-śamī*). — *Bhū-śaya, as,* m. 'lying or dwelling on the earth,' an epithet of Vishṇu; any animal living in the earth; [cf. *bhūmi-śaya.*] — *Bhū-śayyā,* f. a couch on the bare ground, lying on the ground. — *Bhū-śarkarā,* f. a species of bulbous plant commonly called Kadamākaḍa-kanda. — *Bhū-śuddhi, is,* f. purification of the ground (by sweeping, burning, &c.). — *Bhū-śelu, us,* m. the plant Cordia Myxa. — *Bhū-śravas, ās,* m. an ant or mole hill. — *Bhū-sanskāra, as,* m., Ved. 'preparation of the ground,' a term applied to five methods of preparing and consecrating the Khara, q. v., at a sacrifice, (these five methods are called *pari-samūh, upa-lip, lekhāḥ kṛi, pānsu-nuddhṛi, adbhir abhyuksh;* some enumerate seven.) — *Bhū-suta, as,* m. 'son of the earth,' the planet Mars; (*ā*), f. 'daughter of the earth,' an epithet of Sītā (wife of Rāma). — *Bhū-sura, as,* m. 'earth-god,' a Brāhman; [cf. *bhū-deva.*] — *Bhū-s-triṇa, as,* m. = *bhū-triṇa,* q. v. — *Bhū-stha, as, ā, am,* standing on the earth, living on the earth. — *Bhū-spriś, k, k, k,* touching the ground; (*k*), m. a man; man, mankind; a Vaiśya; [cf. *bhūmi-spriś.*] — *Bhū-svarga, as,* m. 'heaven on earth,' an epithet of the mountain Sumeru. — *Bhūsvargāya* (fr. the preceding), Nom. A. *bhūsvargāyate,* &c., to become a heaven on earth. — *Bhū-svāmin, ī,* m. a landlord, landholder.

Bhūta, as, ā, am, been, become, produced, formed, being, existing, being or becoming like, consisting of, (in all these senses often at the end of comps., cf. *ātma-bh°, jīva-bh°, ćitra-bh°, bhava-bh°, ittham-bh°, bhasma-bh°, śaktu-bh°*); being mixed or joined with [cf. *mānsa-bhūtodana, bhāvita*]; actually being, really happened, true; right, proper, fit; past, gone, former; obtained, got; (*as*), m. a son, child, youth; a great devotee or ascetic [cf. *bhūtendriya-jayin*]; an epithet of Śiva; N. of a priest of the gods; of a son of Vasu-deva and Pauravī; of a son-in-law of Daksha and father of numerous Rudras; of a Yaksha; the fourteenth day of the dark half of the lunar month, (in this sense also *ā,* f.; cf. *bhuteshṭā*); (*am*), n. that which is or exists, any being (whether human or divine, and applied also to inanimate objects or plants), a living being, animal, creature, (in these senses exceptionally *as,* m.); a spirit (good or evil), the spirit of a deceased person, a ghost, a particular class of superhuman beings, a demon, imp, goblin, (in these senses also occasionally *as,* m.); an element, (properly a gross element, of which, according to the Hindūs, there are five, viz. earth, water, fire, air, ether, cf. *mahā-bh°, pānća-bhautika;* but also exceptionally a subtile element, cf. *tan-mātra;* the Buddhists reckon only four elements); a symbolical expression for the number five; the place of being, the world; that which has actually been or really happened, an actual occurrence, fact, matter of fact, the real state of the case; that which is past and gone, past time, the past; well-being, welfare, prosperity; (*ās*), m. pl., N. of an heretical sect, the followers of which rub their bodies with ashes; (with Jainas) a class of the Vyantaras. — *Bhūta-karaṇa, am,* n. 'maker of past meaning,' a term for the augment in Vedic grammar (cf. Atharva-veda Prātiśākhya III. 49). — *Bhūta-kartri, tā,* m. 'maker of beings,' Brahmā, the creator. — *Bhūta-karman, ā,* m., N. of a man (in Mahā-bh. Droṇa-p. 1085). — *Bhūta-kāla, as,* m. past time, the preterite tense. — *Bhūtakālika, as, ī, am,* relating to time past. — *Bhūta-krit, t, t, t,* forming beings, creative; (*t*), m. the creator. — *Bhūta-ketu, us,* m., N. of a son of Manu Dakshasāvarṇi; of a Vetāla (Kathā-sarit-s. 123, 34). — *Bhūta-keśa, as,* m. a particular plant, root of sweet flag (= *go-lomī*); the plant Mussænda Frondosa; (*ī*), f. Nardostachys Jatamansi (= *jaṭā-mānsī*); Vitex Negundo (= *nirguṇḍī*); white basil; Nyctanthes Arbor Tristis (= *śephālikā*). — *Bhūta-kesarā,* f. the plant Trigonella Fœnum Græcum. — *Bhūta-koṭi,* (with Buddhists) 'the highest culminating point for all beings,' absolute nonentity (= *śūnya-tā*). — *Bhūta-krānti, is,* f. possession by spirits; (perhaps for *bhūtākrānti.*) — *Bhūta-gaṇa, as,* m. the aggregate or whole collection of beings; the troop or whole class of demons or spirits, any class of spirits or superhuman beings. — *Bhūtagaṇādhipa* (°*ṇa-adh*°), *as,* m. 'lord of the Bhūta-gaṇas,' an epithet of Nandin, q. v. — *Bhūta-gandhā,* f. a particular perfume (used perhaps in the ceremonies with which the Bhūtas are worshipped, = *murā*). — *Bhūta-grasta, as, ā, am,* possessed by an evil spirit. — *Bhūta-grāma, as,* m. or *ās,* m. pl. the aggregate or whole collection of living beings; a multitude of spirits or ghosts; the world; (*as*), m. any aggregate of elementary matter, the body. — *Bhūta-ghna, as, ī, am,* destroying or removing spirits or demons; a camel; garlic; a species of birch; (*ī*), f. the sacred basil (= *muṇḍitikā*). — *Bhūta-ćaturdaśī,* f. the fourteenth day in the dark half of the month Kārttika (consecrated to Yama). — *Bhūta-ćārin, ī,* m. 'going among beings or among spirits,' an epithet of Śiva. — *Bhūta-ćintā,* f. investigation or inquiry into the elements. — *Bhūta-jaṭā,* f. the plant Nardostachys Jatamansi [cf. *bhūta-keśī*]; a species of Valeriana, Indian spikenard (= *gandha-mānsī*). — *Bhūta-jaya, as,* m. victory over the elements. — *Bhūta-jyotis, is,* m. 'light of living beings,' N. of a king. — *Bhūta-dāmara,* N. of a Tantra. — *Bhūta-tantra, am,* n. 'the doctrine of spirits,' as contained in the Uttara-tantra or sixth division of the Ashṭāṅga-hṛidaya. — *Bhūta-triṇa, am,* n. a kind of plant (= *ati-gandha*). — *Bhūta-tva, am,* n. the state of being an element. — *Bhūta-dayā,* f. compassion or tenderness towards all beings or creatures, universal benevolence or compassion. — *Bhūta-druh, dhruk, k, k,* injuring beings, injurious. — *Bhūta-dharā,* f. 'supporting beings,' the earth. — *Bhūta-dhātrī,* f. 'nurse or mother of beings,' the earth. — *Bhūta-dhāman, ā,* m., N. of a son of Indra. — *Bhūta-dhāriṇī,* f. = *bhūta-dharā,* the earth. — *Bhūta-nanda, as,* m., N. of a king. — *Bhūta-nātha, as,* m. 'lord of beings or spirits,' an epithet of Śiva. — *Bhūta-nāyikā,* f. 'leader of the Bhūtas,' an epithet of Durgā. — *Bhūta-nāśana, as, ā, am,* destroying evil beings; (*as*), m. the marking-nut plant, Semicarpus Anacardium [cf. *bhallātaka*]; mustard; pepper; (*am*), n. Asa Fœtida; the berry or seed of the Eleocarpus (used for rosaries). — *Bhūta-nićaya, as,* m. 'aggregation of elements,' the body. — *Bhūta-pati, is,* m. 'lord of beings' (especially of evil beings), an epithet of Rudra; of Bhava and Śarva; of Śiva; of Agni; the plant Ocymum Sanctum or sacred basil. — *Bhūta-pattrī,* f. sacred basil. — *Bhūta-pāla, as,* m., Ved. the guardian of living beings. — *Bhūta-pura, ās,* m. pl., N. of a people; (*ī*), f., N. of a town. — *Bhūta-pushpa, as,* m. the plant Calosanthes Indica. — *Bhūta-pūrṇimā,* f. the day of full moon in the month Āśvina (when the Bhūtas are worshipped). — *Bhūta-pūrva, as, ā, am,* been before, existed before, existing formerly or previously, prior; (*am*), ind. formerly. — *Bhūtapūrva-tā,* f. the totality of past events, all that has happened before, all former circumstances. — *Bhūta-prakriti, is,* f. the origin of all beings. — *Bhūta-pratishedha, as,* m. the warding off of evil spirits or demons. — *Bhūta-bali, is,* f. the offering for all beings, see *bali.* — *Bhūta-brahman, ā,* m. = *devala,* q. v. — *Bhūta-bhartri, tā, trī, tri,* supporting the elements or living beings; (*tā*), m. 'lord of evil beings,' an epithet of Śiva. — *Bhūta-bhāva, as, ā, am,* elementary, consisting of the elements. — *Bhūta-bhāvana, as, ā, am,* causing the existence of beings, creating or causing the welfare of living beings; (*as*), m. the creator of living beings, Brahmā; Vishṇu. — *Bhūta-bhāshā,* f. or *bhūta-bhāshita, am,* n. the language of demons or Piśāćas. — *Bhūtabhāshā-maya, as, ī, am,* composed in the language of Piśāćas. — *Bhūta-bhṛit, t, t, t,* sustaining the elements, supporting living beings. — *Bhūta-bhairava, as,* m., N. of a particular medical compound (*rasa*); N. of a Tantra. — *Bhūtabhautika, as, ī, am,* consisting of the elements or of anything formed from them. — *Bhūta-maya, as, ī, am,* formed out of the elements or out of created beings; containing or including all beings. — *Bhūta-maheśvara, as,* m. 'lord of the Bhūtas,' an epithet of Śiva. — *Bhūta-mātṛi, tā,* f. 'mother of all beings,' an epithet of Gaurī, Brāhmī, &c. — *Bhūta-mātra, am, ā,* n. f. the rudiment of an element; (*ās*), f. pl. the subtile rudiments of the elements, (see *tan-mātra*); the coarse and subtile elements, (in this sense a Dvandva comp.); ten primary perceptions (viz. *vāć, gandha, rūpa, śabda, anna-rasa, karman, sukha-duḥkhe, ānanda* or *rati* or *prajāti, ityā, manas*). — *Bhūta-mārī,* f. a particular perfume (= *ćiḍā*). — *Bhūta-yajña, as,* m. the oblation of food &c. to all created beings, (one of the five *mahā-yajña,* see *bali.*) — *Bhūta-yoni, is,* f. the origin or source of all beings, (an epithet applied to the Supreme Being.) — *Bhūta-raya, ās,* m. pl., N. of a class of gods under the fifth Manu. — *Bhūta-rāj, ṭ,* m. 'king of the Bhūtas, lord of imps,' an epithet of Śiva. — *Bhūta-rūpa, as, ā, am,* having the form of a Bhūta or evil being, imp-like. — *Bhūta-lipi, is,* f. 'demon-writing,' N. of a particular magical formula. — 1. *bhūta-vat, ān, atī, at,* connected with or containing the word *bhūta.* — 2. *bhūta-vat, ān, atī, at,* having been, what has been. — *Bhūta-varga, as,* m. the whole class or company of Bhūtas or evil beings. — *Bhūta-vādin, ī, inī, i,* telling the real fact, speaking the truth. — *Bhūta-vāsa, as,* m. 'the abode of evil beings,' the tree Belleric Myrobalan, Terminalia Bellerica, (so called because the nuts of this plant are used as dice; cf. *bhūtāvāsa.*) — *Bhūta-vāhana, as,* m. 'having the Bhūtas for his vehicle,' an epithet of Śiva. — *Bhūtavāhana-sārathi, is,* m. 'charioteer of the Bhūta vehicle,' an epithet of Śiva. — *Bhūta-vikriyā,* f. possession by evil spirits, epilepsy. — *Bhūta-vijñāna, am,* n. the knowledge of evil spirits or demons. — *Bhūta-vid, t, t, t,* Ved. knowing all beings. — *Bhūta-vidyā,* f. the knowledge of evil beings or demons, demonology. — *Bhūta-vināyaka, as,* m. a leader of evil beings. — *Bhūta-vishṇu, us,* m., N. of a man. — *Bhūta-vīra, ās,* m. pl., Ved., N. of a race. — *Bhūta-vṛiksha, as,* m. 'demon-tree,' the tree Trophis Aspera; Calosanthes Indica; Terminalia Bellerica. — *Bhūta-veshī* or *bhūta-veśī,* f. a white-flowering Vitex Negundo. — *Bhūta-śuddhi, is,* f. purification of the elements (of the body); N. of a work. — *Bhūta-saṃsāra, as,* m. the world of sentient beings or mortals. — *Bhūta-sankrāmin, ī, iṇī, i,* Ved. going through all beings (?). — *Bhūta-sangha, as,* m. the whole collection or totality of beings, the aggregate of the elements. — *Bhūta-sañćāra, as,* m. possession by evil spirits, demoniac possession, madness; (*ī*), f. fire in a forest, a forest conflagration (?). — *Bhūta-santāpa, as,* m., N. of an Asura. — *Bhūta-santāpana, as,* m. 'harasser of living beings,' N. of a Daitya (son of Hiraṇyāksha). — *Bhūta-sampṛikta, as, ā, am,* combined with elementary matter. — *Bhūta-samplava, as,* m. the flooding or drowning of all creatures, universal deluge, drowning of the world. — *Bhūta-sarga, as,* m. a class or order of created

beings (usually classified into eight species of Deva-yonis or divine beings, men, and five species of Tiryag-yonis, viz. cattle, birds, wild animals, creeping things, and plants); elementary creation, creation of the elements. — *Bhūta-sākshin, ī,* m. an eye-witness of created beings, all-seeing. — *Bhūta-sādhana, as, ī, am,* Ved. (according to Mahī-dhara) producing creatures or created beings (as the earth); effecting (objects) for living beings. — *Bhūta-sāra, as,* m. a variety of Colosanthes Indica. — *Bhūta-sūkshma, am,* n. a subtile element (= *tan-mātra,* q. v.). — *Bhūta-srishṭi, is,* f. the creation of Bhūtas; the illusions effected by the power of Bhūtas; the whole class of Bhūtas collectively. — *Bhūta-stha, as, ā, am,* being in living creatures, existing in all beings, residing in the elements. — *Bhūta-sthāna, am,* n. the dwelling-place of beings, abode of living creatures. — *Bhūta-hatyā,* f. the killing of a being, destruction of a living creature. — *Bhūta-hantṛi, trī,* f. 'destroying beings, counteracting evil spirits,' two plants (= *bandhyā-karkoṭakī* and *nīla-dūrvā*). — *Bhūta-hara, as,* m. bdellium. — *Bhūta-hārin, ī,* n. the tree Pinus Deodora. — *Bhūtānśa* (°*ta-an*°), *as,* m., N. of the author of the hymn Ṛig-veda X. 106, (he was a descendant of Kaśyapa.) — *Bhūtānkuśa* (°*ta-an*°), *as,* m. a kind of plant (= *kshava, kshavaka, kshuraka, tīkshṇa, krūra*). — *Bhūtātmaka* (°*ta-āt*°), *as, ā, am,* possessing the essence of the elements, consisting of the elements, composed of the elements. — *Bhūtātman* (°*ta-āt*°), *ā,* m. 'soul of all beings,' epithet of Brahman; of Mahā-purusha (Vishṇu); of Śiva [cf. *sarva-bhūtātman*]; the individual soul; the elementary or vital principle; a soul or mind which clings to the elements, a carnal mind (see Yājñavalkya III. 34); war, conflict; (*ā, ā, a*), whose soul is subdued or purified [cf. *bhāvitātman*]; whose soul is the elements, consisting or composed of the [five] elements, epithet of the body (in this sense masc., and in Manu XII. 12. opposed to *kshetra-jña*). — *Bhūtādi* (°*ta-ādi*), *is,* m. 'the original or originator of all beings,' an epithet of Mahā-purusha or the Supreme Spirit; (in the Sāṅkhya phil.) an epithet of Ahan-kāra as the principle from which the five Tan-mātras and elements are evolved. — *Bhūtādika, as, ā, am,* beginning with the elements, the elements, &c.; (*as*), m. a term applied to Ahan-kāra as the source of the elements; [cf. *bhūtādi* above.] — *Bhūtādhipati* (°*ta-adh*°), *is,* m., Ved. the lord of all beings. — *Bhūtānukampā* (°*ta-an*°), f. compassion towards all beings. — *Bhūtāntaka* (°*ta-an*°), *as,* m. 'destroyer of beings,' the god of death. — *Bhūtāri* (°*ta-ari*), *i,* n. 'enemy of evil beings,' Asa Fœtida. — *Bhūtārta* (°*ta-ār*°), *as, ā, am,* afflicted by evil beings, possessed by demons. — *Bhūtārtha* (°*ta-ar*°), *as,* m. anything which has really happened, anything really existing, real fact, a matter of fact, fact; an element of life. — *Bhūtārtha-kathana* or *bhūtārtha-varṇana, am,* n. narration of a real fact or of a past event, description of past occurrences. — *Bhūtārthānubhava* (°*tha-an*°), *as,* m. the apprehension of a matter of fact. — *Bhūtārma* (°*ta-ar*°), *am,* n., see Pāṇini VI. 2, 91. — *Bhūtāvāsa* (°*ta-āv*°), *as,* m. 'abode of beings,' an epithet of Vishṇu; of Śiva; the plant Terminalia Bellerica [cf. *bhūta-vāsa*]; the body (as the abode of the elements). — *Bhūtāvishṭa* (°*ta-āv*°), *as, ā, am,* occupied by evil spirits, possessed by a devil. — *Bhūtāveśa* (°*ta-āv*°), *as,* m. possession by a devil or evil spirit, demoniac possession. — *Bhūtāsana* (°*ta-ās*°), *am,* n. 'seat of Bhūtas,' N. of a magic chariot. — *Bhūtejya* (°*ta-ij*°), *as, ā, am,* worshipping evil beings or spirits; making oblations to the Bhūtas (see *bhūta-yajña*). — *Bhūtendriya-jayin* (°*ta-in*°), *ī, inī, i,* 'one who has subdued both the elements (of the body) and the senses,' a kind of ascetic or devotee. — *Bhūteśa* (°*ta-īśa*), *as,* m. 'lord of beings,' Brahmā; Vishṇu; Kṛishṇa; 'lord of evil beings,' an epithet of Śiva (or of an idol representing him). — *Bhūteśvara* (°*ta-īś*°), *as,* m. lord of beings (said of man); 'lord of evil beings,' epithet of Śiva. — *Bhūteshṭakā* (°*ta-ish*°), f., Ved. a particular kind of brick. — *Bhūteshṭā* (°*ta-ish*°), f. 'liked by the Bhūtas,' the fourteenth day of a half month; [cf. *bhūtā.*] — *Bhūtodana* (°*ta-od*°), *as,* m. a dish of rice (eaten to counteract the influence of demons). — *Bhūtonmāda* (°*ta-un*°), *as,* m. 'demon-madness,' a form of insanity produced by the influence of evil spirits, (twenty kinds are enumerated.) — *Bhūtopadeśa* (°*ta-up*°), *as,* m. referring to anything already occurring or existing. — *Bhūtopamā* (°*ta-up*°), f., Ved. comparison with a living being or animal. — *Bhūtopasṛishṭa* (°*ta-up*°) or *bhūtopahata* (°*ta-up*°), *as, ā, am,* possessed by an evil spirit. — *Bhūtopahata-ćitta, as, ā, am,* having the mind possessed by evil beings.

Bhūtāyana, ās, m. pl., N. of a school.

Bhūti, is, f. being, existence, any state of being; birth, production; well-being, welfare, prosperity, success, good fortune, wealth, riches, fortune, (*a-bhūti,* misfortune, calamity); Welfare personified (= Lakshmī or = the wife of Rući and mother of Manu Bhautya, or = the wife of Kavi and mother of Manu Bhautya; in this latter meaning also *bhūtī,* f.); power, grandeur, majesty, dignity; superhuman power as attainable by the practice of austerity and magical rites [cf. *vi-bhūti*]; ornament, decorating elephants with many-coloured stripes (= *gaja-maṇḍana*); ashes; fried meat; N. of various plants (= *vṛiddhi,* = *rohisha-tṛiṇa,* = *bhū-tṛiṇa*); the rutting of elephants; (*is*), m., N. of a class of Manes; of Vishṇu; of Śiva: of a pupil (or son) of Aṅgiras and father of Manu Bhautya; of a Brāhman; [cf. Gr. φύ-σι-ς; Slav. infinitive *by-ti* = Lith. *bú-ti,* 'to be.'] — *Bhūti-karman, a,* n. any auspicious or festive rite (e. g. any domestic ceremony performed at a birth, marriage, or the introduction of a pupil to his preceptor). — *Bhūti-kalaśa, as,* m., N. of a person (mentioned in Rāja-taraṅgiṇī VII. 26, &c.). — *Bhūti-kāma, as, ā, am,* desiring prosperity, desirous of wealth or aggrandisement, &c.; (*as*), m. a king's councillor, a minister of state; an epithet of Bṛihas-pati. — *Bhūti-kāla, as,* m. a time of prosperity or good fortune, an auspicious hour, a happy moment. — *Bhūti-kīrtana, am,* n. 'praise of prosperity,' N. of the twenty-ninth chapter of the Jñāna-khaṇḍa or second part of the Śiva-Purāṇa. — *Bhūti-kīla, as,* m. a hole, pit, moat, ditch; a cellar, a place under ground for concealing wealth, &c. — *Bhūti-kṛit, t,* m. 'causing welfare,' an epithet of Śiva; N. of a class of Manes. — *Bhūti-kṛitya, am,* n. = *bhūti-karman,* q. v. — *Bhūti-garbha, as,* m. a N. of the dramatic poet Bhava-bhūti. — *Bhūti-tīrthā,* f., N. of one of the Mātṛis attending on Skanda. — *Bhūti-da, as,* m. 'granting welfare,' an epithet of Śiva; N. of a class of Manes. — *Bhūti-datta, as,* m. 'fortune-given,' N. of a man. — *Bhūti-nidhāna, am,* n. 'receptacle of prosperity,' the lunar mansion or Nakshatra Dhanishṭhā. — *Bhūti-bhūshaṇa, as,* m. 'adorned with ashes,' an epithet of Śiva. — *Bhūti-mat, ān, atī, at,* possessing welfare, prosperous, fortunate, doing well, affluent, happy. — *Bhūti-malina, as, ā, am,* soiled with ashes. — *Bhūti-yuvaka, ās,* m. pl., N. of a tribe. — *Bhūti-laya,* N. of a sacred bathing-place. — *Bhūti-varman, ā,* m., N. of a king of Prāg-jyotisha; of a Rākshasa. — *Bhūti-vāhana, as,* m. 'welfare-bringing,' an epithet of Śiva; [cf. *bhūta-vāhana.*] — *Bhūti-śiva, as,* m., N. of a man. — *Bhūti-sita, as, ā, am,* white with ashes. — *Bhūti-sṛij, t, t, t,* 'welfare-creating,' causing prosperity. — *Bhūtīśvara-tīrtha* (°*ti-īś*°), *am,* n., N. of a sacred bathing-place mentioned in the Śiva-Purāṇa.

Bhūtika, as, am, m. n. the plant Ligusticum Ajowan; (*am*), n. Gentiana Cherayta; Andropogon Schœnanthus; a medicinal plant commonly called Kayaphal (= *kat-tṛiṇa*); camphor (= *ghana-sāra*); [cf. *drāviḍa-bh*°.]

Bhūtīka, am, n., N. of several plants, Gentiana Cherayta; Curcuma Zerumbet; = *dīpya;* a kind of grass.

Bhūtvā, ind. having been or become.

Bhūma = *bhūmi* (at the end of some comps., cf. *utkṛishṭa-bh*°, *udaka-bh*°, *udag-bh*°, *kavi-bh*°, *kṛishṇa-bh*°, *pāṇḍu-bh*°; and occurring separately in the Vedic formula *dhruvāya bhūmāya svāhā*).

Bhūmaka, a proper N. (?). — *Bhūmaka-tritīyā,* f. epithet of the third day in a particular month.

Bhūman, a, n. (said to be fr. *bhū* for *bahu* + *iman*), the earth, world; a territory, district, country, piece of ground [cf. *bhūmi,* Lat. *humus*]; a being, the aggregate of all existing things; (*ā*), m. a great quantity, large number, abundance, plenty, multitude, majority; wealth; N. of a son of Prati-hartṛi and father of Udgītha; (*ā*), f., Ved. a collection, assembly; (*mnā*), inst. c. (Ved. *bhūnā*), for the most part, generally, usually, abundantly. — *Bhūmānanda-sarasvatī* (°*ma-ān*°), m., N. of a man.

Bhūmanyu, us, m., N. of a king, (also read *sumanyu;* cf. *bhumanyu.*)

2. *bhūmaya* (fr. *bhūman;* for 1. *bhū-maya* see p. 715, col. 3), Nom. P. *bhūmayati,* &c., to augment, increase, make abundant.

Bhūmi, is, f. (also *bhūmī,* f., but this form is more commonly Ved., where occur nom. sing. *bhūmi,* gen. *bhūmyās,* loc. *bhūmyām*), the earth, soil, ground; a territory, country, district; land, estate, domain; a place, site in general, situation, (often at the end of comps., cf. *keśa-bh*°); position, posture, attitude; the floor of a house, story; a step, degree (metaphorically); the base of a triangle or of any geometrical figure; the part or character (of an actor in a play); a matter, object, subject [cf. *viśvāsa-bh*°]; the tongue; (*is*), m., N. of a son of Yuyu-dhāna and father of Yugan-dhara; [cf. Lat. *humus;* Hib. *aim.*] — *Bhūmi-kadamba, as,* m. a kind of Kadamba; (also read *bhūmī-kadamba.*) — *Bhūmi-kandalī,* f. a species of plant (= *kandalī*). — *Bhūmi-kapāla, as, ā, am,* Ved. having the ground for a vessel or receptacle. — *Bhūmi-kampa, as,* m. or *bhūmi-kampana, am,* n. an earthquake. — *Bhūmi-kushmāṇḍa, as,* m. a species of plant (= *vidārī*). — *Bhūmi-khaṇḍa,* 'earth-section,' N. of the second book of the Padma-Purāṇa; [cf. *bhū-khaṇḍa.*] — *Bhūmi-kharjūrikā* or *bhūmi-kharjūrī,* f. a species of palm. — *Bhūmi-garta, as,* m. a pit or hole in the earth. — *Bhūmi-guhā,* f. a hole in the earth. — *Bhūmi-gṛiha, am,* n. an under-ground chamber [cf. *bhū-gṛiha*]; (*as, ā, am*), Ved. whose house is the earth (said of a dead person). — *Bhūmi-ćampaka, as,* m. the plant Kæmpferia Rotunda. — *Bhūmi-ćala, as,* m. or *bhūmi-ćalana, am,* n. an earthquake. — *Bhūmi-ja, as, ā, am,* 'earth-born,' produced from the earth, sprung from the ground; (*as*), m. the planet Mars; a man; a plant (= *bhūmi-kadamba*); an epithet of the demon Naraka; hell; (*ā*), f. an epithet of Sītā; (*am*), n. a species of vegetable (= *gaura-suvarṇa*). — *Bhūmija-guggula, us,* m. a species of bdellium. — *Bhūmi-jambu, us,* or *bhūmi-jambukā,* or *bhūmi-jambū, ūs,* f. a tree, = *nādeyī;* [cf. *bhū-jambū.*] — *Bhūmi-jīvin, ī,* m. 'living by the soil, living on (the produce of) land,' an agriculturalist, a Vaiśya or Hindū of the third or agricultural class. — *Bhūmiñ-jaya, as,* m. (*bhumim,* acc. of *bhūmi*), 'earth-conquering,' N. of a son of Virāṭa. — *Bhūmi-tala, am,* n. the surface of the earth, the ground. — *Bhūmi-tuṇḍika, as,* m., N. of a district. — *Bhūmi-tva, am,* n. the state of earth, earthiness, earth (e. g. *bhūmitvam eti,* he goes to or becomes earth). — *Bhūmi-dāna, am,* n. donation of landed property. — *Bhūmi-dundubhi, is,* m., Ved. 'earth-drum,' a pit or hole in the earth covered over with skins. — *Bhūmi-dṛiṅha, as, ā, am,* Ved. firmly fixed on the ground. — *Bhūmi-deva, as,* m. 'earth-god,' a Brāhman; (*ī*), f., N. of two women. — *Bhūmi-dhara, as,* m. 'earth-supporter,' a mountain; a symbolical expression for the number seven [cf. *kula-parvata*]; a king, prince. — *Bhūmi-nātha, as,* m. 'earth-lord,' a king, prince. — *Bhūmi-pa, as,* m. 'earth-protector,' a sovereign, king, prince; a Kshatriya. — *Bhūmi-paksha, as,* m. a swift horse, a horse with good paces or of good breed. — *Bhūmi-pati, is,* m. 'earth-lord,' a king, prince. — *Bhūmipati-tva, am,* n. 'earth-sovereignty,'

sovereignty, kingship, princedom. — *Bhūmi-pāla, as,* m. 'earth-guardian,' a king, prince. — *Bhūmi-pāśa, as,* m., Ved. 'earth-fetter,' a plant. — *Bhūmi-piśāća, as,* m. 'earth-piśāća,' the wine-palm or Palmyra tree, Borassus Flabelliformis. — *Bhūmi-putra, as,* m. 'earth-son,' the planet Mars; N. of a king. — *Bhūmi-purandara, as,* m. 'earth-Indra,' an epithet of Dilīpa. — *Bhūmi-bhāga, as,* m. a portion or plot of land, place, spot; [cf. *bhū-bhāga.*] — *Bhūmi-bhuj, k,* m. 'earth-possessor,' a king, prince. — *Bhūmi-bhūta, as, ā, am,* become earth; being on the ground. — *Bhūmi-bhṛit, t,* m. 'earth-supporter,' a king, prince; a mountain [cf. *bhū-bhṛit*]. — *Bhūmi-bhedin, ī, inī, i,* differing from (what exists on) earth. — *Bhūmi-maṇḍa, as,* m. 'earth-ornament,' the plant Vallaris Dichotomus; (*ā*), f. Arabian jasmine. — *Bhūmi-maṇḍapa-bhūshaṇā,* f. the plant Gærtnera Racemosa. — *Bhūmi-mat, ān, atī, at,* possessing land, having land. — *Bhūmi-mitra, as,* m. 'friend of the country,' N. of two kings. — *Bhūmi-rakshaka, as,* m. the guardian or protector of a country; a swift horse, horse of good breed. — *Bhūmi-lābha, as,* m. 'gaining or returning to earth,' dying, death. — *Bhūmi-lepana, am,* n. 'earth-ointment,' cow-dung. — *Bhūmi-loka, as,* m., Ved. the terrestrial world. — *Bhūmi-vardhana, as, am,* m. n. 'earth-increasing,' a dead body, corpse. — *Bhūmi-śaya, as, ā, am,* sleeping on the ground, lying or living on the ground, living in the earth; (*as*), m. any animal living in the ground or earth [cf. *bhū-śaya*]; (*as*), m. a wild pigeon (= *araṇya-ćaṭaka*); N. of a king. — *Bhūmi-śayana, am,* n. or *bhūmi-śayyā,* f. the act of sleeping on the (bare) ground. — *Bhūmi-shṭha, as, ā, am,* standing or remaining on the earth or on the ground; lying on the earth, (*ambu bhūmi-shṭham,* stagnant water); living or remaining in one's own country [cf. *para-bh°*]. — *Bhūmi-sattra, am,* n. an offering consisting of a donation of land. — *Bhūmi-sanniveśa, as,* m. the general appearance or configuration of a country. — *Bhūmi-sambhava, as, ā, am,* 'earth-born, earth-produced,' produced on or from the earth; (*ā*), f. an epithet of Sītā. — *Bhūmi-sava, as,* m., Ved. one of the nine Vrātya-stomas. — *Bhūmi-suta, as,* m. 'earth-son,' the planet Mars. — *Bhūmi-sena, as,* m., N. of one of the sons of the tenth Manu; of a Buddhist sage. — *Bhūmi-stoma, as,* m. 'earth-stoma,' N. of a Stoma. — *Bhūmi-snu, us,* m. an earth-worm. — *Bhūmi-spṛiś, k, k, k,* Ved. touching the ground; blind; cripple, lame; (*k*), m. a terrestrial being, man; mankind; an agriculturalist, a Vaiśya or Hindū of the third caste who cultivates the soil; a thief, one who creeps along the ground to carry off his plunder; [cf. *bhū-spṛiś.*] — *Bhūmi-svāmin, ī,* m. 'land-lord,' a king, prince. — *Bhūmī-kadamba,* see *bhūmi-kadamba.* — *Bhūmī-kuravaka,* a species of plant. — *Bhūmīććhā* (°*mi-ić°*), f. desire for the earth or for lying on the ground. — *Bhūmīndra* (°*mi-in°*), *as,* m. 'earth-chief,' a sovereign, king, prince. — *Bhūmi-pati, is,* m. = *bhūmi-pati.* — *Bhūmī-bhuj, k,* m. = *bhūmi-bhuj.* — *Bhūmī-ruh, ṭ,* or *bhūmī-ruha, as,* m. 'earth-growing,' a plant, tree. — *Bhūmīśvara* (°*mi-īś°*), *as,* m. 'earth-lord,' a king, prince. — *Bhūmī-saha, as,* m. a species of tree. — *Bhūmy-antara, as, ā, am,* belonging to the next country; (*as*), m. the king of an adjacent country. — *Bhūmy-āmalakī* or *bhūmy-ālī,* f. the plant Flacourtia Cataphracta. — *Bhūmy-āhulya, am,* n. a species of shrub. — *Bhūmy-ekadeśa, as,* m. one portion of territory.

Bhūmikā, f. earth, ground, soil; a place, spot; the floor of a building [cf. *maṇi-bh°*]; a story, flat roof of a house; a step, degree (as in the Yoga phil.); an actor's part, character in a play; theatrical dress, the costume of any character represented on the stage, change of costume (to represent different characters); decorating images or temples, adorning gateways, decoration; a preface to a book.

Bhūmya, as, ā, am (fr. *bhūmi*), Ved. belonging to the earth, terrestrial; (Sāy. = *bhūmer arhas,* suited to the earth, or *antarikshārhas,* suited to the atmosphere.)

Bhūya, am, n. becoming, being, existence, condition, state, abstract state, (at the end of comps., cf. *amutra-bh°, ātma-bh°, deva-bh°, brahma-bh°.*)

1. *bhūyas, ān, asī, as* (for 2. *bhūyas* see col. 3), becoming; (*as*), n. the act of becoming; [cf. *brahma-bh°.*]

Bhūr, ind. (originally = *bhūs,* nom. sing. of 2. *bhū*), a mystical word (the first of the three Vyāhṛitis uttered by every Brāhman in commencing his daily prayers, see 2. *bhū, bhuvas, vyāhṛiti,* and cf. Manu II. 76); the lowest of the seven lower worlds (= *rasātala,* q. v.); a spiritual son of Brahmā. (For comps. see under 2. *bhū,* p. 715, col. 1.)

Bhūri, is, is, i (according to some contracted fr. *bahu-rai* or *bahu-ri*), much, many, numerous, abundant, copious, frequent; great, large, strong, mighty; (*is*), m. an epithet of Brahmā; of Vishṇu; of Śiva; of Indra; N. of a man; of a son of Soma-datta (king of the Bālhīkas, cf. *bhaura*); (*i*), n. gold [cf. *bhaurika*]; (*i*), ind. much, abundantly, exceedingly, often, frequently, repeatedly. — *Bhūri-karman, ā, ā, a,* doing much, performing many exploits, very busy (Ved.); making many oblations. — *Bhūri-kālam,* ind. for a long time. — *Bhūri-gandhā,* f. a particular perfume (= *purā*). — *Bhūri-gama, as,* m. 'much-going,' an ass. — *Bhūri-gu, us, us, u* (*gu* = *go*), Ved. having many oxen, rich in herds. — *Bhūri-ćakshas, ās, ās, as,* Ved. 'much-seeing,' affording manifold appearances or aspects (said of the sun). — *Bhūri-ja, ās,* m. pl., Ved. many (sons) born at the same time. — *Bhūri-janman, ā, ā, a,* Ved. having many births. — *Bhūri-jyeshṭha, as,* m., N. of a son of king Vi-ćakshus. — *Bhūri-tara, as, ā, am,* more, more abundant, more numerous. — *Bhūri-tā,* f. muchness, numerousness, multitude. — *Bhūri-tejas, ās, ās, as,* of great splendor or brightness, very glorious; (*ās*), m., N. of a prince. — *Bhūri-tejasa, as, ā, am,* possessing great splendor; (*as*), m. an epithet of fire. — *Bhūri-toka, as, ā, am,* having many children. — *Bhūri-da, as, ā, am,* 'much-giving,' liberal, munificent. — *Bhūri-dakshiṇa, as, ā, am,* attended with rich presents or liberal rewards; bestowing large presents to Brāhmans at a sacrifice, &c.; giving liberal rewards, liberal; (*am*), ind. with rich offerings or liberal presents. — *Bhūri-dā, ās, ās, am,* Ved. 'much-giving,' very liberal, munificent. — *Bhūri-dātra, as, ā, am,* Ved. rich in gifts or weapons (rt. 1. *dā* or 3. *dā*). — *Bhūri-dāna, am,* n. great liberality, much-giving. — *Bhūri-dāvan, ā, varī, a,* 'much-giving,' a munificent giver, very liberal, (compar. *bhūridāvat-tara,* a more munificent giver, cf. Pāṇini VIII. 2, 17, Vārt. 2.) — *Bhūri-dugdhā,* f. 'having much milk,' the plant Tragia Involucrata. — *Bhūri-dyumna, as,* m. 'possessing great glory,' N. of a pious prince (son of Vīra-dyumna); N. of the sons of two Manus, (also read *bhūri-dhāman.*) — *Bhūri-dhana, as, ā, am,* Ved. having much wealth, rich in property. — *Bhūri-dhāman, ā, mnī, a,* possessing great splendor, splendid, bright; full of energy, having great might; (*ā*), m., N. of a son of the ninth Manu. — *Bhūri-dhāyas, ās, ās, as,* Ved. 'much-nourishing,' abundantly satisfying, much-supporting (said of Parjanya and Soma). — *Bhūri-dhāra, as, ā, am,* Ved. 'much-showering,' yielding abundant rays. — *Bhūri-nidhana, as, ā, am,* having various terminations. — *Bhūri-pattra, as,* m. 'many-leaved,' a species of Andropogon (= *ukharvala*). — *Bhūri-palita-dā,* f. [cf. *palita*], a species of shrub (= *pāṇḍura-phalī*). — *Bhūri-pāṇi, is, is, i,* Ved. many-handed. — *Bhūri-pādāta, as, ā, am,* possessing many foot-soldiers, having much infantry. — *Bhūri-pāśa, au,* m. du., Ved. 'holders of many fetters,' an epithet of Mitra and Varuṇa; (Sāy. = *prabhūta-bandhana-sādhana-pāśopetau.*) — *Bhūri-pushpā,* f. 'many-blossomed,' fennel, Anethum Sowa (= *śata-pushpā*). — *Bhūri-poshin, ī, iṇī, i,* Ved. 'much-nourishing,' cherishing multitudes. — *Bhūri-prayoga, as, ā, am,* having many uses, variously used or applied, in common use; (*as*), m., N. of a dictionary of synonyms by Padmanābha-datta. — *Bhūri-prayoga-tva, am,* n. the state of being much used, general applicability. — *Bhūri-preman, ā,* m. 'full of affection,' the ruddy goose, Anas Casarca; [cf. *ćakra-vāka.*] — *Bhūri-phenā,* f. 'having much exudation,' a species of plant commonly called Chermaghās. — *Bhūri-bala, as,* m. 'having much strength,' N. of a son of Dhṛita-rāshṭra; (*ā*), f. a species of plant (= *ati-balā*). — *Bhūri-bhāga, as, ā, am,* having great good fortune, prosperous. — *Bhūri-bhāra, as, ā, am,* Ved. 'much-weighted,' heavily laden. — *Bhūri-bhoja, as, ā, am,* having much enjoyment. — *Bhūri-mallī,* f. a species of plant (= *amba-shṭhā*; cf. *bhūri-mūlikā*). — *Bhūri-māya, as,* m. 'possessed of much deceit,' a jackal. — *Bhūri-mūla, as, ā, am,* Ved. 'many-rooted,' rich in roots. — *Bhūri-mūlikā,* f. 'many-rooted,' a species of plant (= *amba-shṭhā*). — *Bhūri-rasa, as,* m. 'having much juice,' the sugar-cane. — *Bhūri-retas, ās, ās, as,* Ved. 'many-germed,' rich in germ or seed, prolific, much-fructifying. — *Bhūri-lagnā,* f. the plant Clitoria Ternatea (having white flowers). — *Bhūri-lābha, as, ā, am,* having much profit, very profitable; (*as*), m. great gain. — *Bhūri-varpas, ās, ās, as,* Ved. 'many-shaped,' presenting many appearances. — *Bhūri-vasu, us,* m., N. of a minister or councillor; of a Brāhman. — *Bhūri-vāra, as, ā, am,* Ved. rich in gifts; (Sāy. = *yajamānair bahuvāram varaṇīya,* cf. *puru-vāra.*) — *Bhūri-vikrama, as, ā, am,* having great valour, very brave. — *Bhūri-viyoga, as, ā, am,* having many separations, causing numerous separations. — *Bhūri-vṛishṭi, is,* f. excessive rain. — *Bhūri-vetasa, as, ā, am,* having many canes or reeds, very reedy. — *Bhūri-śas,* ind. manifoldly, variously, in many ways. — *Bhūri-śṛiṅga, as, ā, am,* Ved. many-horned. — *Bhūri-śrama, as,* m. great fatigue. — *Bhūri-śravas, ās,* m. 'very renowned,' N. of a son of Soma-datta (king of the Bālhīkas). — *Bhūri-śreshṭhika,* N. of a building in Benares; (also read *bhūri-śreshṭhaka.*) — *Bhūri-shah* or *bhūri-shāh, ṭ,* m., Ved. (a chariot) bearing or carrying much (Sāy. = *bhūri-bhārasya soḍhā*). — *Bhūri-sheṇa, as,* m. 'having many armies,' N. of a man; of a son of the tenth Manu; of the king Śaryāti. — *Bhūri-sthātra, as, ā, am,* Ved. having many stations, being at many places or spots. — *Bhūri-han, ā,* m. 'many-killer,' N. of an Asura. — *Bhūry-aksha, as, ī, am,* Ved. many-eyed. — *Bhūry-āsuti, is, is, i,* Ved. much-excited, much-exciting; (Sāy.) having much Soma poured forth (= *bahushu deśeshu soma āsūyate* or *bahūni somādi-havīṃshy āsūyante iti tādriśaḥ*). — *Bhūry-ojas, ās, ās, as,* Ved. having great power, very vigorous.

Bhūrika, as, m., N. of a man.

Bhūshṇu, us, us, u, = *bhavishṇu, bhavitṛi,* being, becoming, being or faring well; desiring happiness, wishing for wealth and prosperity (see Manu IV. 135).

भूःखार *bhūḥkhāra, as, ā, am,* coming from Bokhara (as horses &c., cf. *bhuḥkhāra*).

भूक *bhūka, as, am,* m. n. (said to be fr. rt. 1. *bhū*), a cavity, hole, chasm; the cavity from which a stream issues, the source of a stream, a spring; time; (*as*), m. darkness.

भूकल *bhūkala, as,* m. a restive or unmanageable horse.

भूताली *bhūtālī,* f., N. of two plants (= *bhū-pāṭali, musalī*).

भूना *bhūnā,* f., N. of a district; (for *bhūnā,* inst. c. of *bhūman,* see *bhūman,* p. 717, col. 3.)

भूमि *bhūmi, bhūmī,* &c. See p. 717, col. 3.

भूमिआण *bhūmiāṇa* and *bhūmīyāṇa,* N. of two places.

भूयस् 2. *bhūyas, ān, asī, as* (according to Pāṇini VI. 4, 158, compar. of *bahu,* q. v.; for 1.

bhūyas see p. 718, col. 2), more, more numerous, more abundant; greater, larger, mightier; more important; much, many, numerous; very great, important; vehement, severe; abounding in, abundantly furnished with (with inst., e. g. *guṇair bhūyān*, abounding in qualities): (*as*), ind. more, most, very much, much, exceedingly, largely, over and above, still more, more and more, further on, further, besides, moreover, even; again, anew, afresh, frequently, repeatedly; *bhūyo bhūyaḥ*, again and again; *pūrvam—bhūyaḥ*, first—next; in the first place—in the next place; (*asā*), ind. very much, exceedingly, beyond measure, excessively, in a high degree; mostly, generally, as a general rule; [cf. Hib. *bhus*, a sign of the comparative degree, always having *ni* before it, as *ni bhus airde*, 'higher.'] — *Bhūya-śas*, ind. mostly, generally, as a general rule, commonly; again, anew, afresh. — *Bhūyas-kara, as, ī, am*, or *bhūyas-krit, t, t, t*, Ved. making or doing more; augmenting, increasing. — *Bhūyas-taram* or *bhūyas-tarām*, ind. more, anew, afresh, again. — *Bhūyas-tva, am*, n. 'moreness,' the being more or greater, muchness, a large quantity, abundance, multitude, manifoldness, multiplicity; majority, preponderance, surplus, surplusage, overplus. — *Bhūyo-vidya, as, ā, am*, knowing more, more learned.

Bhūyasvin, ī, inī, i, Ved. more numerous or abundant; superior.

Bhūyishṭha, as, ā, am (superl. of *bahu*), most, most numerous, most abundant; very abundant or numerous, many, much, very great, very, (*bhūyishṭhe nikaṭe*, very near, in the closest proximity); chief, principal, most important; consisting principally of, chiefly filled with or characterized by (= *prāya*, often at the end of comps., e. g. *śūdra-bh°*, q. v.; *ahankāra-darpa-bhūyishṭha*, chiefly characterized by or filled with egotism and pride); nearly all, almost, (especially after a past passive part., e. g. *gata-bhūyishṭha*, almost gone; cf. *nirvāṇa-bh°*); (*am*), ind. for the most part, mostly, almost, chiefly; abundantly or numerously, in the highest degree, very much; (*ena*), ind. for the most part, mostly. — *Bhūyishṭha-bhāj, k, k, k*, Ved. sharing principally, enjoying the largest share, receiving most. — *Bhūyishṭha-śas*, ind. in very large numbers, very numerously.

भूरि *bhūri*. See p. 718, col. 2.

भूरिज् *bhūrij, k*, f. the earth; (incorrectly for *bhurij*, q. v.)

भूर्ज *bhūrja, as*, m. a species of birch (the Bhoj or Bhojpatra tree, the bark of which is used for writing on); [cf. Old Germ. *birea, bircha*; Mod. Germ. *birke*; Engl. *birch*; Lith. *berza-s*.] — *Bhūrja-kaṇṭaka, as*, m. a man of one of the mixed classes, the son of an outcast Brāhman by a woman of the same tribe (see Manu X. 21). — *Bhūrja-pattra, as*, m. = *bhūrja* above.

भूर्णि *bhūrṇi, is, is, i* (probably fr. rt. *bhur*, but said in Uṇādi-s. IV. 52. to be fr. rt. *bhṛi*), Ved. active, agile, moving restlessly, restless, wild, excited, irritated, (according to Sāy. = *bhartṛi, bharaṇa-śīla*, supporting, accustomed to bear); (*is*), f. the earth; a desert, a country ill-supplied with water.

भूष *bhūsh*, cl. 1. P. *bhūshati, bubhūsha, bhūshitum*, to strive after, use efforts for, care for (with dat., Ved.); to adorn, decorate; (in the Veda a rt. *bhūsh* is found, which is regarded by Sāy. as a form of 1. *bhū* in the sense of 'to obtain, attain;' thus in Ṛig-veda IV. 16, 11. *bhūshāt* = *pra-bhavate*, and in VIII. 92, 26. *bhūshasi* = *bhavasi*); cl. 10. or Caus. *bhūshayati* (rarely A. *-te*), *bhūshayām-āsa, bhūshayitum*, to adorn, decorate, embellish, attire; to spread or strew over with (anything); to adorn one's self (A.); [cf. Hib. *beosaighim*, 'I adorn.']

Bhūshaṇa, as, ī, am, decorating, adorning; (*as*), m. an epithet of Vishṇu; N. of a Daitya; (*as, am*), m. n. ornament, decoration, embellishment (generally *am*, n., often at the end of comps., cf. *karṇa-bh°*; sometimes at the end of an adj. comp., e. g. *kanaka-bhūshaṇa, as, ā, am*, decorated with gold); (*am*), n. 'the act of decorating or adorning,' N. of a work. — *Bhūshaṇa-tā*, f. the being an ornament, ornature. — *Bhūshaṇa-sāra-darpaṇa, as*, m. 'mirror of the essence of decoration,' N. of a commentary on the Vaiyākaraṇa-bhūshaṇa. — *Bhūshaṇendra-prabha* (°*ṇa-in*°), *as*, m., N. of a king of the Kinnaras.

Bhūshaṇīya, as, ā, am, to be adorned, &c.

Bhūshat, an, antī, at, Ved. striving after; (Sāy.) adorning, ornamenting (= *bhūshayat, alankurvat*).

Bhūshayat, an, antī, at, adorning, &c.

Bhūshayitavya, as, ā, am, to be decorated or ornamented, to be adorned.

Bhūshayitvā, ind. having adorned, having decorated.

Bhūshā, f. adorning, decorating, ornament, decoration; a jewel; [cf. *karṇa-bh°, bāhu-bh°*.]

Bhūshita, as, ā, am, adorned, decorated, ornamented, embellished, garnished.

Bhūshin, ī, iṇī, i (fr. *bhūshā*), adorned or decorated with (usually at the end of comps.).

Bhūshya, as, ā, am, to be adorned or decorated.

भूष्णु *bhūshṇu*. See p. 718, col. 3.

भूस्तृण *bhū-s-triṇa*. See p. 716, col. 1.

भृ *bhṛi* (allied to rt. *dhṛi* and to rt. *hṛi*, which was probably evolved fr. rt. *bhṛi*), cl. 1. P. A. *bharati, -te*, cl. 3. P. A. *bibharti, bibhṛite* (1st du. P. *bibhṛivas*, 3rd pl. *bibhrati*), Impf. *abibhar, abibhṛita* (3rd pl. *abibharus*), Pot. *bibhṛiyāt, bibhṛita*, Impv. *bibhartu, bibhṛitām* (2nd sing. P. *bibhṛihi*), Perf. *babhāra, babhre* (2nd sing. P. *babhartha*, 2nd du. P. *babhriva* by Pāṇ. VII. 2, 13, cf. Gram. 369), or *bibharām-ćakāra, bibharām-ćakre* (also *bibharām-āsa, bibharām-babhūva*), 1st Fut. *bhartā*, 2nd Fut. *bharishyati, -te*, Aor. *abhārshīt, abhṛita* (1st sing. *abhārsham*, 2nd du. *abhārshṭam*), Prec. *bhriyāt, bhṛishīshṭa*, Cond. *abharishyat, abharishyata* (Vedic and irregular forms are Pres. *bharti*, 1st pl. *bibhṛimasi*, Impf. *abibhrat, bibharat*, Perf. *jabhāra, jabhartha, jabhrus*, A. *jabhre, jabhrire, jabharat, jabhartana*, Aor. *abhārisham, bharshat, abhār*), Inf. *bhartum* (Ved. *bhartave, apa-bhartavai, bhartos, bharase, bharadhyai*), to bear, carry; to support, maintain, keep, sustain, nourish, foster, cherish, protect, take care of; to hire, keep in one's pay, give wages or pay to (generally A.); to wear; to possess, have; to hold, contain, retain (as in the memory); to keep up, maintain; to endure, suffer; to carry to (any person or place), bring; to confer, bestow, give, produce; to fill, fill up, load; to carry away, take away, transport; to raise the voice, raise a sound (Ved.); to be borne along rapidly (A. Ved., Lat. *ferri*); to take or carry away for one's self, acquire, gain (A. Ved.); to be borne upwards (as sound, A. Ved.). The above meanings of rt. *bhṛi* may be variously extended by connecting it with various nouns, e. g. *garbham bhṛi*, to conceive, become pregnant [cf. *garbham dhṛi* under rt. *dhṛi*]; *śmaśru-loma-nakhāni bhṛi*, to wear the hair, beard, and nails long, i. e. allow them to grow without cutting (Manu VI. 6); *vibhramam bhṛi*, to make playful movements or to have the appearance of moving about; *ūrjām bhṛi*, to exert the strength; *kshitim bhṛi*, to take care of, i. e. govern the earth: Pass. *bhriyate*, Aor. *abhāri* (Ved. forms *bharate*, part. *bhuramāṇa, babhrāṇa, bibhramāṇa*): Caus. *bhārayati, -yitum, abībharat*, to cause to bear or support; to put out to hire, engage for hire: Desid. *bubhūrshati, -te, bibharishati, -te* (Pāṇ. VII. 2, 49), to wish to bear, to wish or intend to support or maintain [cf. *bubhūrshu*]: Intens. *bebhrīyate, barbharti, barībharti* (Ved. 3rd pl. *bharibhrati*, part. *bharibhrat*), to bear repeatedly, to bear or carry hither and thither; to maintain continually; [cf. Zend *bar*, 'to bear, bring:' Gr. φέρ-ω, φέρ-μα, φέρ-ε-τρο-ν, φαρ-έ-τρα, φόρ-ο-ς, φορό-ς, φορ-ά, φορ-μό-ς, φόρ-το-ς, φερ-νή; φάρ-μα-κο-ν; φέρ-τερος, φέρ-ιστο-ς, φέρ-τα-το-ς; φέρ-β-ω, φορ-β-ή; φᾶρος; φωρ-ιαμός; δί-φρο-ς, δι-φθέρα: Lat. *fero, -fer* in *belli-fer, fer-cu-lu-m, fer-āx, for-du-s, far, far-īna, fer-ti-li-s, for(t)-s, for-tū-na, for-tu-itu-s; pro-bru-m, op-pro-br-iu-m* (προ-φέρ-ειν), *candela-bru-m; her-b-a, fi-b-ra, forb-ea*: Goth. *bair-an*, 'to bear;' *ga-baur*, 'tax;' *baur-ei* or *baur-thei*, 'a burden;' *ga-baur-th-s*, 'birth;' *bar-n*, 'a child;' *ber-usyōs*, 'parents;' *barm-s*, 'womb;' *baris*, 'barley;' *brigg-an*, 'to bring:' Old Germ. *bur-di*, 'a burden;' *bāra*, 'a barrow, bier:' Angl. Sax. *ber-an*, 'to bear;' *bearm*, 'womb;' *bearn*, 'a child;' *byrdhen*, 'a burden;' *bring-an*, 'to bring:' Slav. *bra-ti*, 'to bear;' *brě-me*, 'a load;' *bra-kŭ*, 'wedlock:' Boh. *bra-ti*, 'to take;' *ber-ně*, 'tax:' Lith. *bér-na-s*, 'a child, servant:' Hib. *beir-im*, 'I bear, carry.']

Babhrāṇa, as, ā, am (Perf. part. A.), one who has borne, &c.; being borne (fr. the Pass.; according to Sāy. on Ṛig-veda III. 1, 8, = *sarvair dhāryamāṇa*).

Bibhrat, at, atī, at (Pres. part. P.), bearing, carrying.

Bibhrāṇa, as, ā, am (Pres. part. A.), bearing, carrying.

Bhṛit, t, t, t, (at the end of comps.) bearing, carrying [cf. *śastrāstra-bh°*], supporting, maintaining [cf. *dharma-bh°*], nourishing, protecting [cf. *kshiti-bh°*]; possessing, having, furnished or provided with [cf. *janma-bh°*]; bringing, procuring, conferring; a bearer, maintainer, &c.

Bhṛita, as, ā, am, borne, carried, supported, maintained, cherished; hired, kept in pay, paid, (*kshīra-bhṛitaḥ*, a servant whose wages are paid with milk, Manu VIII. 231); possessed of, endowed with, having earned, acquired, gained; filled, full of; (*as*), m. a hireling, hired servant or labourer, mercenary. — *Bhṛita-bhūti, is, is, i*, possessing power or prosperity, powerful, prosperous; smeared with ashes. — *Bhṛita-randhra, as, ā, am*, filled up (as a hole or depression).

Bhṛitaka, as, ā, am, hired, kept in pay, receiving wages; (*as*), m. a hired labourer, a servant. — *Bhṛitakādhyāpaka* (°*ka-adh*°), *as*, m. a hired teacher, one who gives instruction for pay. — *Bhṛitakādhyāpita, as, ā, am*, taught by a hired teacher; (*as*), m. a student who pays his teacher.

Bhṛiti, is, f. the act of bearing, carrying, supporting, maintaining, nourishing; bringing [cf. *idhma-bh°*]; service for wages; nourishment, support, maintenance, sustenance, food [cf. *dur-bh°*]; wages, hire; capital, principal. — *Bhṛiti-bhuj, k, k, k*, enjoying or living on wages; (*k*), m. a hired servant, labourer. — *Bhṛiti-rūpa*, a reward given to a person in lieu of wages for the performance of a duty for which stipulated payment or hire is improper (as for the performance of a Śrāddha in behalf of another person). — *Bhṛity-adhyāpana, am*, n. instructing for wages, teaching (especially the Vedas) for hire. — *Bhṛity-anna, am*, n. wages and board.

Bhṛitin, ī, inī, i, supporting, maintaining, fostering.

Bhṛitya, as, ā, am, to be nourished or maintained; (*as*), m. one who is to be supported, a dependent, servant, (*kim-bhṛitya*, a bad servant), slave; subject; the servant of a king, a minister [cf. *rāja-bh°*]; (*ā*), f. fostering, rearing; service, dependence; maintenance, support, sustenance, food; hire, wages. — *Bhṛitya-kāma-kṛit, t, t, t*, acting kindly to servants. — *Bhṛitya-jana, as*, m. a person to be supported, a dependent. — *Bhṛitya-tā*, f. or *bhṛitya-tva, am*, n. the condition of a servant, servitude, service, dependence. — *Bhṛitya-bharaṇa, am*, n. maintaining or cherishing dependents or servants, &c. — *Bhṛitya-bhartṛi, tā*, m. one who maintains or supports dependents, the master of a family. — *Bhṛitya-bhāvin, ī, inī, i*, being or becoming a servant, about to become a dependent. — *Bhṛitya-varga, as*, m. 'servant-class,' the whole number of any one's

servants, assemblage of dependents, household. — *Bhṛitya-vātsalya, am,* n. kindness to dependents or servants. — *Bhṛitya-vṛitti, is,* f. maintenance of servants or dependents (Manu XI. 7). — *Bhṛitya-śālin, ī, inī, i,* having many servants. — *Bhṛityādhyāpana* (°*ya-adh*°), *am,* n. teaching the Veda for hire [cf. *bhṛity-adhyāpana*]. — 1. *bhṛityā-bhāva, as,* m. a state of servitude or dependence. — 2. *bhṛityābhāva* (°*ya-abh*°), *as,* m. the absence of servants. — *Bhṛityī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become a servant, enter upon service.

Bhṛityāya, Nom. A. *bhṛityāyate,* &c., to behave like a servant.

Bhṛitha, Ved. the offering (of the Soma); the vessel in which the Soma is offered, (according to Sāy. on Ṛig-veda II. 14, 4, *bhṛithe* = *somam bibhrati pātre* or *somasya bharaṇe.*)

भृंश *bhṛinś,* cl. 1. 10. P. *bhṛinśati, bhṛinśayati,* &c., to speak; to shine.

भृकुंश *bhṛikunśa* or *bhṛikuṇsa* or *bhṛikunsaka, as,* m. a male actor or dancer in female attire [cf. *bhrūkunśa, bhrukunśa, bhrakunśa*].

भृकुटि *bhṛi-kuṭi, is,* or *bhṛi-kuṭī,* f. (corrupted fr. *bhrū-kuṭi,* see *bhrū*), contraction or knitting of the eyebrow, a frown; (*ī*), f. a species of frog; (with Jainas) N. of a goddess executing the commands of the eighth Arhat of the present Avasarpiṇī; (*is*), m. (with Jainas) N. of the servant of the twentieth Arhat of the present Ava-sarpiṇī. — *Bhṛikuṭi-mukha* = *bhrukuṭi-mukha,* q. v.

भृक्ष *bhṛiksh* or *bhraksh,* cl. 1. P. A. *bhṛikshati, -te, bhrakshati, -te,* &c., various reading for rt. *bhaksh,* q. v.

भृग् *bhṛig,* an onomatopoetic word used to express the crackling sound of fire.

भृगमात्रिक *bhṛigamātrika, as,* m. probably wrongly for *mṛiga-mātrika* or *mṛiga-matṛika.* See *mṛiga-mātṛikā.*

भृगल *bhṛigala,* see Kātyāyana's S'rauta-s. IX. 11, 25.

भृगवाण *bhṛigavāṇa.* See col. 2.

भृगु *bhṛigu, us,* m., *avas,* m. pl. (fr. rt. 1. *bhrāj,* said to be fr. rt. 1. *bhrajj,* to scorch; according to Sāy. on Ṛig-veda I. 127, 7, *bhṛigavaḥ* = *havishām pāpānām vā bhrashṭāraḥ,* roasters or consumers of oblations or of sins), Ved., N. of a mythical race of beings (frequently mentioned in connection with Agni and classed in Naighaṇṭuka V. 5. with the Aṅgirasas, Atharvans, Ṛibhus, &c.; they are described in the Ṛig-veda as cherishing Fire brought to them by the Wind [Mātari-śvan], or as kindling Fire from the wood of attrition; in Ṛig-veda IV. 16, 20, and one or two other passages, they are said to fabricate chariots); the descendants of Bhṛigu; (*us*), m., N. of a Ṛishi regarded as the ancestor of the whole race of Bhṛigus, (he is sometimes described as the offspring of Prajā-pati, but in Manu I. 35. is enumerated among the ten Maharshis or primeval patriarchs created by the first Manu; according to Sāy., Varuṇa adopted him as his son, whence he is called Vāruṇi and is regarded as the author of Ṛig-veda IX. 65, X. 19); N. of one of the chief Brāhmanical families (the Aitaśayanas are said to belong to it); N. of Kṛishṇa; of a son of Kavi; of one of the Prajā-patis (produced from Brahmā's skin); of one of the seven sages (an Adhvaryu at the Rāja-sūya of Soma, Hari-vaṇśa 1334); of the father of Cyavana and six others; of the father of Dhātṛi and Vidhātṛi; of the father of S'rī (by Khyāti); of the author of a Dharma-śāstra (who also communicated the Ganeśa-Purāṇa to Soma-kānta); N. of the son of Jamad-agni; of the Ṛishi Jamad-agni himself; of S'ukra or the planet Venus (called either Bhṛigu or the son of Bhṛigu; the day of Bhṛigu is the sixth day of the week, i. e. Friday); N. of Rudra (according to some); of a son of Artha-pati and uncle of the poet Bāṇa; table land, the level summit of a mountain; a declivity, slope, cliff, precipice [cf. *bhṛigu-patana*]. — *Bhṛigu-kaććha,* N. of a sacred place on the northern bank of the river Narma-dā; (*ās*), m. pl. the inhabitants of this place. — *Bhṛigu-ja* or *bhṛigu-tanaya, as,* m. 'son of Bhṛigu,' the planet Venus. — *Bhṛigu-tuṅga, as,* m. 'Bhṛigu's peak,' N. of a sacred mountain in the Himālaya, (sometimes called *bhṛigos tuṅga.*) — *Bhṛigu-nandana, as,* m. 'son of Bhṛigu,' the planet Venus [cf. *bhṛigu-ja, bhṛigu-putra, bhṛigu-suta*]; an epithet of Paraśu-rāma. — *Bhṛigu-patana, am,* n. a fall from a precipice, &c. — *Bhṛigu-pati, is,* m. 'chief of the Bhṛigus,' an epithet of Paraśu-rāma. — *Bhṛigu-pāta, as,* m. precipitating one's self from a precipice. — *Bhṛigu-putra, as,* m. 'son of Bhṛigu,' the planet Venus. — *Bhṛigu-prasravaṇa,* 'Bhṛigu's spring,' N. of a mountain, probably = Bhṛigu-tuṅga. — *Bhṛigu-bhūmi, is,* m., N. of a son of Aṅgiras (belonging to the family of the Bhṛigus; cf. *bhārga-bhūmi, bhārga-bhūmi*). — *Bhṛigu-maṇḍala, am,* n. (in astronomy) 'Bhṛigu's circle,' N. of a Karaṇa, q. v. — *Bhṛigu-rākshasa, as,* m., N. of a Ṛishi (said to have sacrificed men and cows). — *Bhṛigu-vaṇśa, as,* m. 'race of Bhṛigu,' N. of a family deriving their origin from Paraśu-rāma. — *Bhṛigu-vallī,* f., N. of the third Vallī in the Taittirīyopanishad. — *Bhṛigu-vāra, as,* m. the day of Venus, Friday. — *Bhṛigu-śārdūla, as,* m. 'most excellent of the Bhṛigus,' an epithet of Paraśu-rāma. — *Bhṛigu-śreshṭha, as,* m. 'best of the Bhṛigus,' epithet of Paraśu-rāma. — *Bhṛigu-sattama, as,* m. 'best of the Bhṛigus,' epithet of Paraśu-rāma. — *Bhṛigu-suta, as,* m. 'Bhṛigu's son,' the planet Venus or S'ukra (who was preceptor of the Daityas); an epithet of Paraśu-rāma. — *Bhṛigu-sūnu, us,* m. 'Bhṛigu's son,' the planet Venus. — *Bhṛigūdvaha* (°*gu-ud*°), *as,* m. 'offspring of Bhṛigu,' an epithet of Paraśu-rāma. — *Bhṛigv-aṅgiras, ās,* m., Ved., N. of the author of certain Atharva-veda hymns (supposed to avert diseases). — *Bhṛigv-aṅgiro-vid, t, t, t,* knowing (the verses or hymns of) Bhṛigu and Aṅgiras (i. e. of the Atharvans and Aṅgirasas or Atharva-veda). — *Bhṛigv-īśvara-tīrtha, am,* n. 'Tīrtha of Bhṛigu's lord,' N. of a sacred bathing-place on the Narma-dā.

Bhṛigavāṇa, as, ā, am, Ved. imitating Bhṛigu, acting like Bhṛigu, i. e. shining, glittering (Sāy. = *bhṛigu-vad āćarat* = *dīpyamāna*).

Bhṛigvandīya, as, m. a N. (probably wrong).

भृङ्ग *bhṛiṅga, us, ā, ī,* m. f. (probably fr. rt. *bhram,* cf. *bhramara;* said in Uṇādi-s. I. 124. to be fr. rt. *bhṛi*), a species of large black bee, the humble bee; (*as*), m. = *bhṛiṅgarola,* a species of wasp, either the common kind or the Vespa Solitaria; the fork-tailed shrike, Lanius Cærulescens; a bird, apparently a sort of shrike different from the preceding; a libertine, catamite, lecher; the plant Eclipta Prostrata (= *bhṛiṅga-rāja, mārkava, keśa-rāja*); = *bhṛiṅgāra,* a golden vase or pitcher; (*ī*), f. a species of poisonous plant, = *ati-vishā;* (*am*), n. woody Cassia (= *tvak-pattra*); the plant Eclipta Prostrata or Verbesina Prostrata; talc; [cf. *pañća-bh*°.] — *Bhṛiṅga-ja, am,* n. aloe wood or Agallochum; (*ā*), f. the plant Clerodendrum Siphonanthus (= *bhārgī*). — *Bhṛiṅga-parṇikā,* f. small cardamoms. — *Bhṛiṅga-priyā,* f. 'liked by bees,' the plant Gærtnera Racemosa. — *Bhṛiṅga-mārī,* f. = *bhṛiṅgārī.* — *Bhṛiṅga-mūlikā,* f. a species of plant (= *bhramara-ćhallī*). — *Bhṛiṅga-raja, as,* or *bhṛiṅga-rajas, ās,* m. the plant Eclipta Prostrata. — *Bhṛiṅga-rasa, as,* m. the juice of the plant Eclipta Prostrata. — *Bhṛiṅga-rāja, as,* m. 'bee-king,' a species of large bee, the humble bee; a species of bird (apparently the variety of shrike termed Malabar, Lanius Malabaricus); a spreading shrub, Eclipta Prostrata [cf. *nīla-bh*°, *pīta-bh*°]; a kind of oblation or sacrifice. — *Bhṛiṅga-rājaka, as,* m. a species of bird. — *Bhṛiṅgarāja-rasa, as,* m. the juice of the plant Eclipta Prostrata. — *Bhṛiṅga-vallabha, as,* m. 'favourite of bees,' a species of Kadamba plant, Ligusticum Ajowan, = *dhārā-kadamba* and *bhūmi-kadamba;* (*ā*), f. = *bhūmi-jambū.* — *Bhṛiṅga-vṛiksha, as,* m. 'bee-tree,' perhaps = *bhṛiṅga-rajas.* — *Bhṛiṅga-sodara, as,* m. the plant Eclipta Prostrata. — *Bhṛiṅgādhipa* (°*ga-adh*°), *as,* m. 'bee-chief,' the queen of the bees. — *Bhṛiṅgānandā* (°*ga-ān*°), f. 'bee-joy,' the plant Jasminum Auriculatum (= *yūthikā*). — *Bhṛiṅgābhishṭa* (°*ga-abh*°), *as,* m. 'liked by bees,' the Mango tree. — *Bhṛiṅgāri* (°*ga-ari*), *is,* m. 'bee-enemy,' a species of flower growing in Mālwa (= *kerikā*). — *Bhṛiṅgāvali* (°*ga-āv*°), f. a line or flight of bees. — *Bhṛiṅgāhva* (°*ga-āh*°), *as,* m. the plant Eclipta Prostrata; another plant, = *jīvaka;* (*ā*), f. another plant (= *bhramara-ćhallī*). — *Bhṛiṅgi-phala, as,* m. the hog-plum, Spondias Mangifera. — *Bhṛiṅgeshṭā* (°*ga-ish*°), f. 'liked by bees,' N. of several plants (= *ghṛita-kumārī, bhārgī, taruṇī, kāka-jambū*).

Bhṛiṅgaka, as, m. the fork-tailed shrike; (at the end of an adj. comp.) = *bhṛiṅga,* a bee.

Bhṛiṅgariṭi or *bhṛiṅgarīṭi, is,* m. or *bhṛiṅgariṭa, as,* m., N. of one of S'iva's attendants; [cf. *bhṛiṅgin, bhṛiṅgiriṭi.*]

Bhṛiṅgarola, as, m. (said to be fr. *bhṛiṅga* and rt. *ru,* to cry), a kind of wasp; [cf. *varola.*]

Bhṛiṅgāya, Nom. A. *bhṛiṅgāyate, -yitum,* to become a bee, behave like a bee.

Bhṛiṅgāra, as, am, m. n. (said to be fr. rt. *bhṛi*), a golden pitcher or vase; a vase used at the inauguration of a king, (it might be made of any one of eight different substances, viz. gold, silver, brass, iron, earthenware, sandal-wood, crystal, or horn, and might be of eight differents forms); (*as*), m. = *bhṛiṅga-rāja,* the shrub Eclipta Prostrata; (*ī*), f. a cricket; (*am*), n. cloves; gold.

Bhṛiṅgāraka, as, m. = *bhṛiṅgāra* above.

Bhṛiṅgārikā, f. = *bhṛiṅgārī,* a cricket.

Bhṛiṅgāriṭa, as, m. = *bhṛiṅgariṭa* under *bhṛiṅgariṭi* above.

Bhṛiṅgi, is, m., N. of one of S'iva's attendants; [cf. *bhṛiṅgin.*]

Bhṛiṅgin, ī, m. the Indian fig-tree; N. of one of S'iva's attendants [cf. *bhṛiṅgariṭi, bhṛiṅgiriṭi*]; N. of a people; (*iṇī*), f. a species of tree (= *vaṭī*). — *Bhṛiṅgīśa* (°*gi-īśa*), 'lord of the Bhṛiṅgins,' an epithet of S'iva.

Bhṛiṅgiriṭi or *bhṛiṅgīriṭi* or *bhṛiṅgirīṭi* or *bhṛiṅgeriṭi, is,* m. = *bhṛiṅgariṭi,* q. v.; an epithet of S'iva?; [cf. *bhṛiṅgīśa.*]

भृज *bhṛij* (connected with rt. 1. *bhrajj*), cl. 1. A. *bharjate, babhṛije, bharjitum,* to fry, parch, roast: Caus. *bharjayati, -yitum,* Aor. *ababharjat, abībhṛijat:* Desid. *bibharjishate:* Intens. *barībhṛijyate, barbharkti.*

Bharjana, as, ā, am [cf. *bhrajjana*], roasting, frying, baking; annihilating; (*am*), n. the act of roasting, frying, scorching, parching; a frying-pan.

Bhṛikta, as, ā, am, roasted, fried; [cf. Lat. *frictus, frixus.*]

भृजायन *bhṛijāyana, as,* m. a patronymic.

भृज्ज् *bhṛijj, bhṛit, ṭ, ṭ* (fr. rt. 1. *bhrajj*), frying, roasting, baking; [cf. *bahu-bh*°.]

Bhṛijja in *uda-bh*°.

Bhṛijjana, am, n., Ved. a frying-pan.

भृड *bhṛiḍ,* cl. 6. P. *bhṛiḍati,* &c., to dive, plunge; [cf. rt. *kruḍ.*]

भृणीय *bhṛiṇīya, bhṛiṇīyate,* &c., Ved. a verb given in Naighaṇṭuka II. 12. and said to mean 'to be angry;' [cf. rt. *bhṛi* and *hṛiṇīya.*]

भृण्टिका *bhṛiṇṭikā.* See *bhiriṇṭikā,* p. 711.

भृण्डि *bhṛiṇḍi,* a wave; (also read *bhaṇḍi.*)

भृत *bhṛita, bhṛitya,* &c. See p. 719, col. 3.

भृम *bhṛima, as,* m. (fr. rt. *bhram*), Ved. erring, aberration, error, mistake.

Bhṛimala, as, ā, am, Ved. perplexed, bewildered.

Bhṛimi, is, is, i, [cf. *bhrami*], Ved. whirling round, wandering about (Sāy. on Ṛig-veda IV. 32, 2, III. 62, 1, = *bhramaṇa-śīla*), active, quick, energetic (Sāy. on Ṛig-veda I. 31, 16, = *bhrāmaka* = *karma-nirvāhaka*), sprightly, gay; (*is*), m. a whirlwind, hurricane, high wind, (according to Sāy. on Ṛig-veda II. 34, 1, either a moving cloud or a kind of lute); a whirlpool, eddy; (*is*), f., Ved. quickness, activity, agility. — *Bhṛimy-aśva, as,* m., Ved., N. of a man [cf. *bhārmyaśva*].

भृश *bhṛiś* (connected with rt. *bhraṅś*), cl. 4. P. *bhṛiśyati*, to fall, fall down; cl. 6. P. *bhṛiśati*, &c., to be strong or vehement (?).

Bhṛiśa, as, ā, am (probably fr. rt. *bhṛiś* with a sense 'to be strong,' or perhaps contracted fr. *bhūri-śas*), powerful, mighty, strong, vehement, intense, much, exceeding, frequent; (*am*), ind. vehemently, strongly, intensely, in a high degree, much, very, exceedingly, excessively, violently, powerfully, greatly, extremely, eminently, in a superior manner, beautifully, better, often, repeatedly, quickly. — *Bhṛiśa-kopana, as, ā, am,* extremely passionate, very wrathful. — *Bhṛiśa-tā*, f. violence, vehemence, intensity; [cf. *bhārśya*.] — *Bhṛiśa-dāruṇa, as, ā, am,* very terrible or cruel. — *Bhṛiśa-duḥkhita, as, ā, am,* very much afflicted, very unfortunate or unhappy. — *Bhṛiśa-pīḍita, as, ā, am,* very much afflicted. — *Bhṛiśa-vismita, as, ā, am,* excessively astonished or perplexed. — *Bhṛiśa-śoka-vardhana, as, ī, am,* greatly increasing grief or augmenting sorrow. — *Bhṛiśa-saṃhṛishṭa, as, ā, am,* very delighted, very glad. — *Bhṛiśa-svid, t, t, t,* perspiring violently. — *Bhṛiśī-bhū*, cl. 1. P. *-bhavati*, &c., to become vehement, to become very powerful or strong.

Bhṛiśāya, Nom. A. *bhṛiśāyate*, &c., to become powerful, to be strong or vehement.

1. *bhṛishṭa, as, ā, am,* fallen, &c.

Bhraśishṭha, as, ā, am, (superl.) most powerful, very strong or violent, very vehement.

Bhraśīyas, ān, asī, as, (compar.) more powerful, stronger, more violent or vehement, very vehement.

भृष्ट 2. *bhṛishṭa, as, ā, am* (fr. rt. 1. *bhraj*), fried, broiled, grilled, roasted, parched, scorched, baked; (*am*), n. roasted meat. — *Bhṛishṭa-kāra, as,* m. a preparer of roasted or fried meat. — *Bhṛishṭānna* (°*ṭa-an*°), *am,* n. rice boiled and then fried.

1. *bhṛishṭi, is,* f. the act of frying, broiling, roasting.

भृष्टि 2. *bhṛishṭi, is,* f. (perhaps fr. rt. *hṛish*), Ved. a spike, point, top, corner, edge [cf. *sahasra-bh*°, *kshura-bh*°, *tigma-bh*°, *piśaṅga-bh*°]; an empty or deserted cottage, a deserted garden (= *śūnya-vāṭī* or *śūnya-vāṭikā*). — *Bhṛishṭi-mat, ān, atī, at,* pronged, toothed.

भॄ *bhṝī*, cl. 9. P. *bhṛiṇāti, babhāra*, &c., to blame; to bear, nourish, maintain, support, hold [cf. rt. *bhṛi*]; to fry; to bend, be crooked.

भेक *bheka, as,* m. (said to be fr. rt. 1. *bhī*), a frog, (according to the Kathā-sarit-sāgara XX. 77, the inarticulate sounds uttered by frogs were the result of the curse of Agni, who was betrayed by them to the gods when he took refuge in the water); a cloud; a timid man (= *bhīru*; cf. *bhela*); (*ī*), f. a female frog; a small frog; a kind of creeper, Hydrocotyle Asiatica. — *Bheka-parṇī*, f. 'frog-leaved,' a plant (= *maṇḍūka-parṇī*). — *Bheka-bhuj, k,* m. 'frog-eater,' a serpent, snake. — *Bheka-śabda, as,* m. the croaking of frogs.

भेकुरि *bhekuri, is,* f., Ved., N. of particular asterisms (according to Colebrooke 'nymphs of the moon,' cf. Vājasaneyi-saṃhitā XVIII. 40, Śatapatha-Brāhmaṇa IX. 4, 1, 9, where *bhekuri* is explained by *bhākuri*).

भेड *bheḍa* or *bheḍaka, as,* m. (said by some to be fr. rt. *bhil* with change of *l* into *ḍ*), a ram, sheep, (in this sense also written *bheḍra*; cf. *eḍa*); a raft, float [cf. *bhela*]; N. of a physician; of a lexicographer; of a Ṛishi; (*ī*), f. a ewe; N. of one of the Mātṛis attending on Skanda (associated with Eḍī and Sameḍī in Mahā-bh. Śalya-parva 2631). — *Bheḍa-giri, is,* m., N. of a mountain.

Bheḍara, as, m., N. of an Agra-hāra.

Bheḍra. See *bheḍa*, col. 1.

भेतव्य *bhetavya.* See p. 712, col. 3.

भेत्तव्य *bhettavya, bhettṛi.* See p. 711, col. 1.

भेद *bheda, as,* m. (fr. rt. 1. *bhid*), breaking, splitting, cleaving, dividing, separating, dissolving; bursting, tearing, rending, piercing, perforation; breaking in or through, breaking open; violation, dissolution; interruption, disturbance; breach, rupture, fracture [cf. *parva-bh*°]; a hurt, injury, wound; a slit, chasm, fissure, cleft, chap; division, separation, partition, part, portion; gaping, parting asunder [cf. *hanu-bh*°]; discrimination, discernment; distinction, difference, kind, sort, species, variety; change, alteration, modification [cf. *mati-bh*°]; divulging, disclosure (of a secret), betrayal, treachery, treason [cf. *rahasya-bh*°, *mantra-bh*°]; dissension, embroilment, disunion, disagreement, schism, making mischief, creating divisions (among confederates); seducing or enticing an ally to one's own party by sowing dissensions &c. (one of the four Upāyas or means of success against an opponent, see *upāya*); defeat; (in philosophy) dualism, duality; (in medicine) evacuation of the bowels; (in astronomy) a particular separation of the stars; (*kukshi-bheda, as,* m., Ved. epithet of one of the modes in which an eclipse terminates); (in the drama according to the Sāhitya-darpaṇa) = *saṃhati-bhedana, protsāhana*; N. of a people (Ved.); N. of a man (see Atharva-veda XII. 4, 49); (*au*), m. du. pudendum muliebre. — *Bheda-kara, as, ī, am,* or *bheda-kārin, ī, iṇī, i,* or *bheda-kṛit, t, t, t,* making a breach, breaking through, bursting asunder; causing separation, producing dissension or disunion, separating, disuniting. — *Bheda-tas*, ind. according to difference; discriminately, according to peculiarities or diversities; separately, singly, individually, (opposed to *yuga-pad*.) — *Bheda-dṛishṭi, is,* f. viewing or holding the Universe and the Deity to be different and distinct. — *Bheda-dhikkāra, as,* m. 'refutation of duality,' N. of a treatise by Nṛi-siṃha Āśrama controverting the Nyāya philosophy from a Vedānta point of view. — *Bhedadhikkāra-satkriyā*, f., N. of a commentary by Nārāyaṇa Āśrama on the Bheda-dhikkāra. — *Bheda-prakāśa, as,* m. 'manifestation of duality,' N. of a refutation by Śaṅkara Miśra of the non-dualistic Vedānta theory from a Nyāya point of view. — *Bheda-pratyaya, as,* m. belief in dualism (in opposition to the doctrine that every thing is God). — *Bheda-buddhi, is,* f. perception or idea of a difference or distinction. — *Bheda-vādin, ī,* m. one who maintains the doctrine that God and the Universe are distinct. — *Bheda-vidhi, is,* m. the faculty of discriminating or discerning (between two different objects). — *Bheda-vibhīshikā*, f., N. of a philosophical work. — *Bheda-saha, as, ā, am,* capable of being divided or disunited, seducible, corruptible. — *Bhedābheda, au,* m. du. disagreement and agreement, disunion and union. — *Bhedonmukha* (°*da-un*°), *as, ī, am,* just about to burst into blossom.

Bhedaka, as, ikā, am, who or what breaks or breaks open or divides; breaking, breaking through, causing division or separation; piercing; a mischief-maker; a destroyer; one who breaks through or diverts (the course of a stream, cf. Manu III. 163); distinguishing, discriminating, defining; a distinguisher; (*as, am?*), m. n. an adjective; (*ikā*), f. the act of breaking asunder, destruction, annihilation.

Bhedana, as, ā or *ī* (?), *am,* breaking, bursting, tearing, splitting, piercing, perforating, dividing, separating; loosening (as the feces, in medicine), dissolving, cathartic, purgative; (*as*), m. a hog; a species of sorrel [cf. *amla-bh*°]; (*am*), n. the act of breaking or breaking asunder, bursting, splitting, piercing, cutting up, ripping open, dissolving, loosening, fracture, rupture; the act of dividing or separating, division, separation, discrimination, making a difference; disclosing, betraying [cf. *rahasya-bh*°]; dissension, disunion, discord, disagreement; Asa Fœtida; (in astronomy) passing through a constellation or asterism.

Bhedanaka in *ghaṭa-bh*°, q. v.

Bhedanīya, as, ā, am, to be broken, frangible; capable of being split or cut open; fit to be separated or distinguished.

Bhedita, as, ā, am (fr. the Caus.), broken, divided, separated.

Bhedin, ī, inī, i, who or what breaks or divides or splits &c., breaking, splitting, dividing, opening, dissolving; interrupting, disturbing; piercing, perforating; hurting, wounding; loosening (the bowels), cathartic; separating, distinguishing; separating from (with abl.); causing to flow (as juice); having a distinction or division; (in philosophy) one who separates spirit and matter or holds the doctrine of dualism; causing dissension; (*ī*), m. a species of sorrel; the ratan; (*inī*), f. (with Tāntrikas) N. of a particular Śakti. — *Bhedi-tva, am,* n. separation, division, parting asunder.

Bhedira, am, n. = *bhidira*, a thunderbolt.

Bhedura, am, n. = *bhidura*, a thunderbolt.

Bhedya, as, ā, am, to be broken or split, to be divided or pierced or cut; capable of being broken or divided &c., frangible, divisible, fragile; to be cut or opened (in medicine); to be disclosed or betrayed; to be separated or distinguished; to be defined; to be set at variance or disunited; to be seduced or led away; (*am*), n. a substantive. — *Bhedya-roga, as,* m. any disease treated by incision or cutting. — *Bhedya-liṅga, as, ā, am,* distinguished by the gender.

Bhedyaka in *utpala-bh*°, q. v.

भेन *bhena, bheśa.* See under 4. *bha*, p. 694, col. 2.

भेंपुर *bhempura, am,* n., N. of a Grāma.

भेय *bheya.* See p. 712, col. 3.

भेयपाल *bheyapāla* (?), *as,* m., N. of a king.

भेर *bhera, as,* m. (said to be fr. rt. 1. *bhī*), = *bherī*, a kettle-drum.

Bheri, is, or *bherī*, f. (the latter is the more usual form), a kettle-drum; [cf. *ābherī*.] — *Bherī-ghnat, an,* m. 'striking a kettle-drum,' a kettle-drummer. — *Bherī-bhāṅ-kāra, as,* m., N. of a poet, (perhaps for *bherī-jhāṅ-kāra*.) — *Bherī-svana-mahā-svanā*, f., N. of one of the Mātṛis attending on Skanda.

भेरुण्ड *bheruṇḍa, as, ā, am* (connected with rt. 1. *bhī*), terrible, formidable, fearful, awful, (also read *bheraṇḍa*); (*as*), m. a bird, (perhaps a particular species of bird, also read *bheraṇḍa*, cf. *bhāruṇḍa*); a species of beast of prey (wolf, jackal, or hyena); N. of a form of Śiva; (*ā*), f., N. of a goddess (= *kālī*); N. of a Yakshiṇī or female attendant on Durgā; (*am*), n. conception, impregnation, pregnancy, (in this sense perhaps fr. rt. *bhṛi*.)

Bheruṇḍaka, as, m. a jackal [cf. *pheru*].

भेल *bhela, as, ā, am* (fr. rt. 1. *bhī*), timid, timorous, fearful; foolish, ignorant, unwise, simple-minded; tall; active, agile; unsteady (literally or figuratively), inconstant; (*as*), m. a boat, skiff, float, raft; N. of a Ṛishi (supposed to be the author of some medical works, cf. *bheḍa*).

Bhelaka, as, am, m. n. = *bhela*, a boat, raft.

भेलु *bhelu*, a particular high number.

भेलूपुरा *bhelūpurā*, f., N. of a suburb of Benares.

भेष *bhesh* [cf. rts. 1. *bhī, bhyas*], cl. 1. P. A. *bheshati, bheshate*, &c., to fear, dread, be afraid; (according to others) to move, go.

भेषज *bheshaja, as, ī, am* (fr. 1. *bhishaj*), making well or healthy, sanative, curative, curing

(Ved.); (*am*), n. a remedy or cure, remedy against (with gen.); any drug or medicament, medicine, physic [cf. *āsrāva-bh°*]; any spell or charm against diseases (as particular verses of the Atharva-veda); a kind of fennel, Nigella Indica; (according to Naighaṇṭuka I. 12) water. — *Bheshaja-kalpa, as,* m., N. of a chapter of the Ashṭāṅga-hṛidaya-saṃhitā by Vāg-bhaṭa. — *Bheshaja-ćandra, as,* m., N. of a man. — *Bheshaja-tā,* f., Ved. curativeness, healing power. — *Bheshaja-bhakshaṇa, am,* n. 'drug-eating,' the act of taking medicine. — *Bheshajāgāra* (°*ja-āg*°), *am,* n. 'medicine-room, drug-room,' a druggist's or apothecary's shop. — *Bheshajāṅga* (°*ja-aṅ*°), *am,* n. anything taken after medicine, any vehicle or medium in which medicine is administered (as water gruel).

Bheshajya, as, ā, am, curative, sanitary, sanative.

भैक्ष **bhaiksha, as, ī, am** (fr. *bhikshā*), living by alms, subsisting by charity; (*am*), n. asking alms, begging, mendicancy, (*bhaiksham ćar* or *bhaikshāya yam,* to go about begging, beg); anything obtained by begging, begged food, charity, alms. — *Bhaiksha-kāla, as,* m. 'alms-time,' the time for alms or for bringing home anything obtained as alms. — *Bhaiksha-ćaraṇa* or *bhaiksha-ćarya, am,* n. or *bhaiksha-ćaryā,* f. the going about begging, plying for alms, collecting alms, begging. — *Bhaiksha-jīvikā,* f. living on alms, subsisting by begging, mendicancy. — *Bhaiksha-bhuj, k, k, k,* eating alms-food, living on alms; (*k*), m. a mendicant. — *Bhaiksha-vṛitti, is,* f. the living on alms, mendicancy; (*is, is, i*), living by charity. — *Bhaikshānna* (°*sha-an*°), *am,* n. 'alms-food,' food obtained as alms, begged food. — *Bhaikshāśin* (°*sha-āś*°), *ī, inī, i,* eating alms-food or food obtained by begging; (*ī*), m. a mendicant. — *Bhaikshāśya, am,* n. (fr. the preceding), the living on alms, subsisting by charity. — *Bhaikshāhāra* (°*sha-āh*°), *as, ā, am,* eating begged food or food given in charity; (*as*), m. one living on charity (Manu XI. 257), a mendicant.

Bhaikshaka (at the end of an adj. comp.) = *bhaiksha,* alms.

Bhaikshuka, am, n. (fr. *bhikshuka*), a number of mendicants, assemblage or collection of beggars.

Bhaikshya, an incorrect form for *bhaiksha* above. — *Bhaikshya-kāla, bhaikshya-ćarya, bhaikshya-vṛitti,* see *bhaiksha-kāla,* &c.

भैदिक **bhaidika, as, ī, am** (fr. *bheda*), frangible, liable to fracture (? Pāṇ. V. 1, 64).

भैम **bhaima, as, ī, am** (fr. *bhīma*), relating to Bhīma; (*ās*), m. pl. the descendants of Bhīma; (*ī*), f. 'the daughter of Bhīma,' a patronymic of Damayantī; a festival on the eleventh day of Māgha, when ceremonies with *tila* or sesamum are performed in honour of Bhīma; [cf. Lith. *baimė́,* 'terror.'] — *Bhaima-pravīra, as,* m. the bravest of the Bhaimas, the chief of the Bhaimas.

Bhaimagava, as, m. (fr. *bhīma-gava*), a patronymic.

Bhaimaratha, as, ī, am (fr. *bhīma-ratha*), relating to Bhīma-ratha.

Bhaimaseni, is, m. (fr. *bhīma-sena*), a patronymic of Divo-dāsa, (also written *bhaimasinī*); of Ghaṭotkaća, (also written *bhaimiseni.*)

Bhaimasenya, as, m. (fr. *bhīma-sena*), a patronymic.

Bhaimāyana, as, m. a patronymic (see Scholiast on Pāṇ. VI. 2, 34).

Bhaimi, is, m. (fr. *bhīma*), a patronymic of Ghaṭotkaća.

भैरव **bhairava, as, ī, am** (fr. *bhīru*), formidable, awful, horrible, terrific, terrible, horrid; miserable; relating to Bhairava; (*as*), m. a form of Śiva, (eight forms of Bhairavas are enumerated, viz. *mahā-bh°, saṃhāra-bh°, asitāṅga-bh°, ruru-bh°, kāla-bh°, krodha-bh°, tāmra-ćūḍa-bh°* or *kapāla-bh°, ćandra-ćūḍa-bh°* or *rudra-bh°;* other names of these forms are sometimes given, e.g. *vidyā-rāja, kāma-r°, nāga-r°, saććhanda-r°, lambita-r°, deva-r°, ugra-r°, vighna-r°*); a man representing Bhairava; a Śivagaṇādhipa; a son of Śiva by Tārā-vatī (who was wife of Ćandra-śekhara, king of Karavīra-pura); N. of a Nāga; of a Yaksha; of the author of the Pheṭkāriṇī-tantra; of a teacher of the Haṭha-vidyā; of two kings; of a hunter; of a river; of a Rāga or musical mode calculated to excite emotions of terror; (*ī*), f. a particular form of Durgā; a girl of twelve years (representing that goddess at the Durgā festival); N. of a Rāgiṇī or of a particular scale in the Hindū musical system; (*am*), n. terror, horror, the property of exciting terror, terribleness; = *bhairava-tantra* below. — *Bhairava-kāraka, as, ikā, am,* causing terror, formidable. — *Bhairava-tantra, am,* n., N. of a Tantra mentioned in Kṛishṇānanda's Tantra-sāra. — *Bhairava-tarjaka, as,* m. 'awful threatener,' an epithet of Vishṇu (properly of Śiva). — *Bhairava-tva, am,* n. the state of being Bhairava or a form of Śiva. — *Bhairava-dīkshita-tilaka, as,* m., N. of an author. — *Bhairava-nātha-tantra, am,* n. 'Tantra of the lord of terror,' N. of a Tantra. — *Bhairava-yātanā,* f. a purificatory torment inflicted by Śiva as presiding deity of Benares on those who die there, to render their spirits fit for absorption into the essence of the Supreme (whereas those who are punished by Yama have to return to mundane existence). — *Bhairavāgratas* (°*va-ag*°), ind. in the presence of Bhairava. — *Bhairavāćārya* (°*va-āć*°), *as,* m., N. of a preceptor. — *Bhairavānanda* (°*va-ān*°), *as,* m., N. of a Yogin. — *Bhairavendra* (°*va-in*°), *as,* m., N. of a king. — *Bhairaveśa* (°*va-īśa*), *as,* m. 'lord of terror,' an epithet of Vishṇu (properly of Śiva).

Bhairavīya, as, ā, am, relating to Bhairava (as a Tantra).

Bhairika, as, m., N. of a son of Kṛishṇa by Satya-bhāmā.

भैषज **bhaishaja, as,** m. (fr. *bheshaja*), a sort of quail, Perdix Chinensis; (*ās*), m. pl. of the patronymic Bhaishajya below; (*am*), n. a drug, medicine, medicament.

Bhaishajya, as, m. the descendant of a physician; a patronymic from Bhishaj; (*am*), n. the administering of medicines and healing applications to the sick; curativeness, healing efficacy; a particular ceremony (performed as a remedy for sickness); any remedy, drug, medicine, medicament. — *Bhaishajya-guru-vaidūrya-prabhā,* f., N. of a Buddhist work. — *Bhaishajya-ratnāvalī,* f., N. of a medical work. — *Bhaishajya-rāja, as,* m., N. of a Bodhi-sattva. — *Bhaishajya-samudgata, as,* m., N. of a Bodhi-sattva.

Bhaishṇaja, ās, m. pl. of the following.

Bhaishṇajya, as, m. a patronymic from Bhishṇaja.

भैष्मक **bhaishmaka, as,** m. (fr. *bhīshmaka*), a patronymic; (*ī*), f. a patronymic of Rukmiṇī.

भो **bho.** See *bhos,* p. 723, col. 3.

भोक्तव्य **bhoktavya, bhoktṛi,** &c. See p. 713, col. 3.

भोग 1. **bhoga, as,** m. (fr. rt. 1. *bhuj*), any winding or curve, a ring, coil; winding; the expanded hood of a snake; a snake; the body; a particular array, an army in column. — *Bhoga-tva, am,* n. the state of being curved or winding, curvature, curvedness. — 1. *bhoga-vat, ān, atī, at* (for 2. see col. 3), furnished with windings or curves, having rings, ringed [cf. *mahā-bh°*]; (*ān*), m. a snake; a mountain; (*atī*), f. a female snake-demon; one of the Mātṛis attending on Skanda; the city of the snake-demons in the subterranean regions [cf. *bhogāvatī*]; the sacred river of the snake-demons, or a Tīrtha in that river sacred to the serpent-king Vāsuki; N. of Ujjayinī in the Dvāpara age.

1. *bhogin, ī, inī, i,* furnished with windings or curves, having windings or rings, curved, ringed [cf. *mahā-bh°*]; (*ī*), m. a snake [cf. *kṛishṇa-bh°*]. — *Bhogi-kānta, as,* m. 'dear to snakes,' air, wind. — *Bhogi-gandhikā,* f. a species of ichneumon plant. — *Bhogi-bhuj, k,* m. 'eating snakes,' an ichneumon. — *Bhogi-vallabha, am,* n. 'beloved by snakes,' sandal. — *Bhogīndra* (°*gi-in*°), *as,* m. 'king of snakes,' an epithet of Ananta or Śesha.

भोग 2. **bhoga, as,** m. (fr. rt. 3. *bhuj*), enjoyment, fruition; eating; use, application; usufruct, the use of a deposit (Manu VIII. 149); utility, advantage, profitable aim or object; enjoyment (of women), sexual enjoyment; possessing, possession; ruling, governing, protecting, rule, government; cherishing, nourishing; suffering, experiencing; enduring, feeling, perception (of joy or sorrow), pleasure; suffering, passion; any object of enjoyment, that which is eaten, food; food offered to an idol; festivity, feasting, a repast, feast, banquet; income, revenue; gain, profit, produce; money, wealth; hire, the hire of dancing girls or courtezans, wages of prostitution; (in astronomy) the passing (of an asterism); the part of the ecliptic occupied by each of the 27 lunar mansions or Nakshatras, i.e. 13° 20′ or 800′; (in arithmetic) the numerator of a fraction (?); N. of a preceptor. — *Bhoga-kara, as, ī, am,* producing or affording enjoyment, procuring food or pleasure. — *Bhoga-guććha, am,* n. hire of prostitution, price paid to harlots. — *Bhoga-gṛiha, am,* n. 'pleasure-chamber,' the inner or private apartments, women's apartments, zenana, harem; [cf. *bhoga-sthāna.*] — *Bhoga-grāma, as,* m., N. of a village. — *Bhoga-jāta, as, ā, am,* produced by enjoyment or by suffering. — *Bhoga-dattā,* f., N. of a woman. — *Bhoga-dā,* f. 'granting enjoyment,' N. of the goddess of the Piṅgalas. — *Bhoga-deva, as,* m. 'having pleasure for a god (?),' N. of a man (Rāja-taraṅgiṇī VIII. 531). — *Bhoga-deha, as,* m. 'the body of suffering,' the subtle body which a dead person takes with him and with which, according to his works, he experiences either happiness or misery. — *Bhoga-nātha, as,* m., N. of a man. — *Bhoga-pati, is,* m. 'lord of possession,' a person in actual possession (of anything), the governor or viceroy of a town or province. — *Bhoga-pāla,* a groom; [cf. *bhogika.*] — *Bhoga-piśāćikā,* f. hunger. — *Bhoga-prastha, ās,* m. pl., N. of a people. — *Bhoga-bhaṭṭa, as,* m., N. of a poet. — *Bhoga-bhuj, k, k, k,* enjoying pleasures. — *Bhoga-bhūmi, is,* f. 'land of enjoyment,' the place where people enjoy the reward of their works, Svarga or paradise, (opposed to *karma-bhūmi,* 'land of works.') — *Bhoga-bhṛitaka, as,* m. a servant who works only for maintenance. — *Bhoga-maṇḍapa, as,* m. the part of the temple of Jagan-nāth where the food to be presented to the idol is cooked. — *Bhoga-lābha, as,* m. acquisition of enjoyment or profit; the gain or profit made by the use of anything deposited or pledged; welfare. — 2. *bhoga-vat, ān, atī, at* (for 1. see col. 2), furnished with enjoyments, having enjoyment, delightful, pleasurable, enjoyable, affording or yielding enjoyment; happy, prosperous; (*ān*), m. dancing, acting and singing; N. of Satya-bhāmā's residence (Hari-vaṃśa 8978); (*atī*), f., N. of a town; epithet of the night of the second lunar day. — *Bhoga-vardhana,* N. of a country; (*ās*), m. pl. its inhabitants. — *Bhoga-varman, ā,* m., N. of a king; of a merchant. — *Bhoga-vastu, u,* n. an object of enjoyment. — *Bhoga-sadman, a,* n. the abode of pleasure; the inner or women's apartments. — *Bhoga-sena, as,* m., N. of a man. — *Bhoga-sthāna, am,* n. the body as the seat of sensual enjoyment; the women's apartments. — *Bhogādhi* (°*ga-ādhi*), *is,* m. a pledge or deposit which may be used until redeemed. — *Bhogānta* (°*ga-an*°), *as,* m. the end of enjoyment or of suffering. — *Bhogāyatana* (°*ga-āy*°), *am,* n. a place of enjoyment or suffering. — *Bhogārha* (°*ga-ar*°), *as, ā, am,* fit for enjoyment, to be enjoyed or possessed; (*am*), n. property, wealth, money; [cf. *bhogya.*] — *Bhogārhya* (°*ga-ar*°), *am,* n. corn, grain. — *Bhogāvalī* (°*ga-āv*°), f. an encomiastic poem, the panegyric of professional

encomiasts or bards, eulogium. — *Bhogāvāsa* (°*ga-āv*°), *as*, m. 'abode of pleasure,' the women's apartments; [cf. *bhoga-griha*.]

Bhogika, as, m. a horse-keeper, groom (= *bhoga-pāla*).

2. *bhogin, ī, inī, i*, enjoying, eating; using, possessing; suffering, experiencing, undergoing; an enjoyer, possessor, &c.; full of enjoyments, devoted to enjoyments, indulging in sensual pleasures; wealthy, opulent; (*ī*), m. a voluptuary, a king, prince; the head man of a village; a barber; a person who accumulates money for a particular expenditure; (*inī*), f. the concubine of a king or a wife not regularly consecrated with him; epithet of a kind of heroine.

Bhogīna, as, ā, am, at the end of a comp. [cf. *mātri-bhogīṇa*].

Bhogya, as, ā, am, enjoyable, to be enjoyed, to be used, (in the sense 'to be eaten,' *bhojya* is rather employed); to be endured or experienced; useful, profitable; (in astronomy) to be passed; (*ā*), f. a harlot, courtezan, prostitute; (*am*), n. what may be enjoyed, anything that may be possessed or used, an object of fruition, a possession, wealth, money; corn, grain. — *Bhogya-tā*, f. or *bhogya-tva, am*, n. the state of being used or possessed, usefulness, profitableness, enjoyableness. — *Bhogyādhi* (°*ya-ādhi*), *is*, m. = *bhogādhi*, p. 722, col. 3.

Bhoja, as, ā, am, bestowing enjoyment or pleasure, bountiful, liberal, (as an epithet of Indra or as the title of a king; Ved., Sāy. = *phalasya dātṛi* or *rakshitṛi* or *pālayitṛi*); enjoying, leading a life of enjoyment or sensuality; (*as*), m., N. of a country (= Patna and Bhāgalpur, cf. *bhoja-kaṭa*); N. of a celebrated sovereign of Malwa (supposed to have flourished about the end of the tenth century or beginning of the eleventh century, and to have been a great patron of learning, see *bhoja-deva, bhoja-rāja* below); a king of the Bhojas (see below); N. of a king of Vidarbha (Raghu-v. VII. 1); N. of a son of Vasu-deva and Śānti-devā; of Kṛita-varman; of a son of Ujjendra and founder of Bhoja-purī; of a lexicographer; of an author of certain medical works; of a son of Kalaśa-deva; (*ā*), f. a princess of the Bhojas; N. of the wife of Vīra-vrata, (also read *bhojyā*); a cowherd; (*ās*), m. pl., N. of a people; the descendants of Mahā-bhoja [cf. *mahā-bh*°]. — *Bhoja-kaṭa, am*, n., N. of a town founded by Rukmin (Mahā-bh. Sabhā-p. 1166); the country of Bhoja, the present Bhojpur, or the vicinity of Patna and Bhāgalpur. — *Bhojakaṭīya, as, ā, am*, relating to or coming from Bhoja-kaṭa; (*ās*), m. pl. the inhabitants of Bhoja-kaṭa. — *Bhoja-kanyā*, f. a girl of the race of the Bhojas. — *Bhoja-kula-pradīpa, as*, m. 'the lamp of the race of Bhoja,' epithet of a king of Vidarbha (Raghu-v. VII. 26). — *Bhoja-duhitṛi, tā*, f. a daughter of Bhoja, a princess or queen of the Bhojas [cf. *bhoja-putrī*]. — *Bhoja-deva, as*, m. king Bhoja (said to have been king of Dhārā in Malwa at the beginning of the eleventh century of our era; his capital being placed by some at Ujjayinī or Oujein; he was a great patron of literature, and is the reputed author of several works, e. g. the Yukti-kalpa-taru, Vyavahāra-samuććaya, Sarasvatī-kaṇṭhābharaṇa, and a commentary called Rāja-mārtaṇḍa on the Yoga-sūtras; cf. *bhoja-rāja*). — *Bhojadeva-śabdānuśāsana* (°*da-an*°), *am*, n., N. of a grammatical work (mentioned by Ujjvaladatta, Uṇādi-s. I. 92). — *Bhoja-nagara, am*, n., N. of a town [cf. *bhoja-pura*]. — *Bhoja-narendra* (°*ra-in*°), *as*, m. or *bhoja-nṛipati, is*, m. king Bhoja, = *bhoja-deva*. — *Bhoja-pati, is*, m. the king of the Bhojas; king Bhoja (see *bhoja-deva*); an epithet of Kaṃsa. — *Bhoja-putrī*, f. a daughter of Bhoja, a princess or queen of the Bhojas [cf. *bhoja-duhitṛi*]. — *Bhoja-pura, am*, n. or *bhoja-purī*, f., N. of a town [cf. *bhoja-nagara*]. — *Bhoja-prabandha* or *bhoja-rāja-prabandha, as*, m., N. of Ballāla's biography of Bhoja king of Dhārā. — *Bhoja-rāja, as*, m. the king of the Bhojas; king Bhoja (said to be the author of several works, and described as a poet, astronomer, lexicographer, and philosopher, cf. *bhoja-deva*). — *Bhoja-rājaka-vivarga, as*, m., N. of a work mentioned in the Śārṅga-dhara-paddhati. — *Bhojarāja-vārttika, am*, n., N. of a work mentioned in the Sāṅkhya-tattva-kaumudī by Vāćaspati-miśra. — *Bhojarāja-vṛitti, is*, f., N. of a commentary on the Yoga-sūtra by Patañjali (supposed to have been written under the patronage of king Bhoja). — *Bhojarājīya, as, ā, am*, relating to or coming from Bhoja-rāja. — *Bhojādhipa* (°*ja-adh*°), *as*, m. 'king of the Bhojas,' an epithet of Kaṃsa; of Karṇa, the half brother of the Pāṇḍus. — *Bhojādhirāja* (°*ja-adh*°), *as*, m. the king of the Bhojas. — *Bhojāntā* (°*ja-an*°), f., N. of a river. — *Bhojendra* (°*ja-in*°), *as*, m. the king of the Bhojas.

Bhojaka, as, ā, am, eating; (fr. the Caus.), giving to eat, causing to eat, nourishing; (*as*), m. one who gives to eat, (perhaps) a waiter at table; N. of a class of priests (or Sun-worshippers, supposed to be descended from the Magas by intermarriage with women of the Bhoja race).

Bhojana, as, ī, am, causing or giving to eat, feeding, nourishing; (*as*), m. an epithet of Śiva; N. of a river; (*am*), n. the act of giving to eat, feeding, nourishing, serving up or dressing food, (in these senses fr. the Caus.); the act of enjoying, using, eating, (in these and other senses fr. the simple rt., cf. *parṇa-bh*°); a meal, food, (*ku-bhojana*, bad food, indifferent viands); anything given as sustenance or for enjoyment, anything enjoyed or used, property, possession; any object of enjoyment. — *Bhojana-kāla, as*, m. meal-time, dinner-time, supper-time. — *Bhojana-tyāga, as*, m. 'food-abandonment,' abstinence from food, fasting. — *Bhojana-bhāṇḍa, am*, n. a dish of meat. — *Bhojana-bhūmi, is*, f. 'eating-place,' a place for eating. — *Bhojana-viśesha, as*, m. choice food, a dainty, delicacy. — *Bhojana-vṛitti, is*, f. course or act of eating, a meal, food. — *Bhojana-velā*, f. meal-time, dinner-time, supper-time. — *Bhojana-vyagra, as, ā, am*, occupied or engaged in eating; bewildered or straitened for want of food. — *Bhojana-vyaya, as*, m. expense for food. — *Bhojanādhikāra* (°*na-adh*°), *as*, m. superintendence over food or provisions, the office of a master or overseer of the kitchen, commissariat, stewardship, charge of provender.

Bhojanīya, as, ā, am, to be eaten or enjoyed, eatable, edible; (fr. the Caus.), to be fed, to be made to eat or enjoy; (*am*), n. food.

Bhojayitavya, as, ā, am (fr. the Caus.), to be made to eat, to be fed or nourished.

Bhojayitṛi, tā, trī, tṛi (fr. the Caus.), causing to enjoy or eat, feeding; one who makes another enjoy or eat; a promoter of enjoyment or amusement.

Bhojayitvā, ind. having caused to eat, having fed.

Bhojas, Ved., in *puru-bh*°, *viśva-bh*°; [cf. *bhojase* under rt. 3. *bhuj*, p. 713, col. 2.]

Bhojika, as, m., N. of a Brāhman.

Bhojin, ī, inī, i, enjoying, eating; using, possessing, &c. (at the end of comps., cf. *a-śrāddha-bh*°, *griha-bh*°, *bhujaṅga-bh*°).

Bhojya, as, ā, am, to be enjoyed or eaten, eatable, palatable [cf. *prīti-bh*°]; to be enjoyed carnally; to be used; to be suffered or experienced; (fr. the Caus.), to be made to eat, to be fed or nourished; (*ās*), m. pl., N. of a people; (*ā*), f. a princess of the Bhojas [cf. *bhojā*]; (*am*), n. anything to be enjoyed or eaten, food, (*ku-bhojya*, bad food, indifferent viands); a dainty; a feast, a store of provisions, eatables; enjoyment, advantage, profit. — *Bhojya-kāla, as*, m. eating-time, dinner-time, meal-time. — *Bhojya-tā*, f. or *bhojya-tva, am*, n. the condition of being eaten, the state of being food; *bhojyatām yā*, to become food. — *Bhojya-maya, as, ī, am*, consisting of food. — *Bhojya-sambhava, as*, m. 'having its origin in food,' chyle, chyme, the primary juice of the body [cf. *rasa*]. — *Bhojyoshṇa* (°*ya-ush*°), *as, ā, am*, too hot to be eaten.

भोट *bhoṭa* or *bhota, as*, m., N. of a country, Bhoṭa (said to be the same as Tibet; cf. *mahā-bh*°). — *Bhoṭa-deśa, as*, m. the country of Bhoṭa. — *Bhoṭāṅga* (°*ṭa-aṅ*°), *as*, m., N. of a country, Bhootan. — *Bhoṭānta* (°*ṭa-an*°), *as*, m., N. of a country [cf. *bhoṭāṅga*].

Bhoṭīya, as, ā, am, belonging to Tibet, Tibetan. — *Bhoṭiya-kośī*, f., N. of a river.

Bhauṭṭa, as, m. a Tibetan.

भोमीरा *bhomīrā*, f. coral.

भोलानाथ *bholānātha* (?), *as*, m. an epithet of Śiva; N. of a commentator on the Mugdhabodha.

भोलि *bholi, is*, m. a camel.

भोस् *bhos* (contracted fr. *bhavas* for *bhavan*, Sir! voc. sing. of 2. *bhavat*, q. v.; cf. *bhagos* under *bhaga-vat*, p. 696, col. 1), an interjection or vocative particle commonly used in addressing another person and generally translateable by 'O!' 'Ho!' 'there!' 'Hallo!' 'Ah!' 'Alas!' (before vowels and soft consonants *bhos*, like *bhagos* and *aghos*, is said to drop the final *s*, but before vowels *bhoy* is also allowed, see Pāṇ. VIII. 3, 17, 18, 20, 22, Vopadeva II. 49, 50; before hard consonants, *bhos* or *bhoḥ* is the form required, and *bhoḥ* before a pause, but in the later literature *bho* is sometimes used where *bhos* or *bhoḥ* would be more correct; in Kathā-sarit-sāgara XVIII. 211, *bhor iti* is against the rule; in Hari-vaṃśa 8301 *bhos* occurs in the middle of a sentence, and in Bhāgavata-Purāṇa III. 23, 2, redundantly at the end; it is sometimes repeated, e. g. *bho bho rājan* in Śakuntalā, p. 12; according to lexicographers it may be used as an interjection of sorrow and of interrogation.)

भोहर *bhohara, as*, m., N. of a poet mentioned in the Śārṅga-dhara-paddhati.

भौगक *bhaugaka, as*, m. a patronymic from Bhogaka.

भौजकट *bhaujakaṭa, as, ī, am*, relating to or coming from Bhoja-kaṭa.

भौजङ्ग *bhaujaṅga, as, ī, am* (fr. *bhujaṅ-ga*), relating to a snake, snake-like, snaky, serpent-like, serpentine; (*am*), n., scil. *bha*, the serpent asterism, the Nakshatra Āśleshā.

भौजि *bhauji, is*, m. a patronymic from Bhoja.

Bhaujīya, as, ā, am, relating to or coming from Bhauji.

Bhaujya, am, n., Ved. the rank of a king with the title of Bhoja.

भौट्ट *bhauṭṭa*. See above.

भौत *bhauta, as, ī, am* (fr. *bhūta*), relating to existing beings; relating to or possessed by evil spirits, demoniacal, crazy, mad, silly; formed of the elements, elemental, material; (*as*), m. an attendant upon idols, a worshipper of demons and spirits, = *devala* or *devalaka*, q. v.; (*ī*), f. 'time of ghosts or spirits,' night; (*am*), n. = *bhūtānām samūha*, a collection or assemblage of Bhūtas.

Bhautaka, as, ī, am, = *bhauta*, possessed by evil spirits.

Bhautika, as, ī, am (fr. *bhūta*), coming from or relating to existing beings, belonging to created beings, (*bhautika sarga*, the creation of beings, the corporeal creation); relating or pertaining to evil spirits; possessed by evil spirits; formed of the elements, produced by the coarse or visible elements, relating to the elements, elemental, existent, material; (*as*), m. Śiva (fr. *bhūti*, ashes?); a sort of monk; (*am*), n. anything elemental or material; a pearl (probably for *mauktika*). — *Bhautika-maṭha, as*, m. a college of monks, monastery, convent. — *Bhautika-vidyā*, f. 'spirit-science,' sorcery, witchcraft.

Bhautya, as, m. (fr. *bhūti*), N. of a Manu; (*as, ī, am*), relating to the preceding Manu.

भौपाल *bhaupāla, as,* m. (fr. *bhū-pāla*), the son of a king, a prince.

भौम *bhauma, as, ī, am* (fr. *bhūmi*), belonging or relating to the earth, dedicated to the earth; existing on or in the earth, produced or coming from the earth or ground, earthly, terrestrial, terrene; consisting or made of earth, earthy; coming from the land (as revenue &c.); relating to the planet Mars or to his day, falling on Tuesday, (in this sense fr. *bhauma,* the planet Mars); *(as),* m. water; light; ambergris (= *ambara*); a red flowering Punar-navā; a metronymic of several persons; N. of a kind of supernatural being or spirit haunting the earth; of Atri; of the Daitya Naraka; of the planet Mars, (*vāro bhaumasya,* Tuesday); an epithet of the twenty-seventh Muhūrta; *(ī),* f. 'produced from the earth,' an epithet of Sītā; *(am),* n. anything coming from the earth, dust, &c.; a particular mode of sitting practised by Yogins; = *bhūmi,* ground, floor, ceiling, (at the end of an adj. comp.) — *Bhauma-ćāra, as,* m. 'the course of the planet Mars,' N. of the sixth chapter of Bhaṭṭotpala's commentary on Varāha-mihira's Bṛihat-saṃhitā. — *Bhauma-darśana-ćāra, as,* m., N. of a chapter of the Mīna-rāja-jātaka ascribed to Yavaneśvara. — *Bhauma-deva-lipi, is,* f., N. of a kind of writing. — *Bhauma-ratna, am,* n. coral. — *Bhauma-vāra, as,* m. 'Mars-day,' Tuesday.

Bhaumaka, as, m. any animal living in the earth.

Bhaumana, as, m. an epithet of Viśva-karman, (for *bhauvana,* q. v.)

Bhaumika, as, ī, am, being or existing on the earth, earthly, earthy, terrestrial, terrene, belonging to any particular piece of ground.

Bhaumya = *bhaumika* above.

भौर *bhaura, as,* m. a patronymic from Bhūri.

Bhaurika, as, m. the superintendent of gold in a royal treasury, a treasurer, (fr. *bhūri,* gold.)

भौरिकायणि *bhaurikāyaṇi, is,* m. a patronymic from Bhauriki below.

Bhauriki, is, m. a patronymic. — *Bhauriki-vidha, as, ā, am,* see Pāṇ. IV. 2, 54.

भौलिकायनि *bhaulikāyani, is,* m. a patronymic from Bhauliki below.

Bhauliki, is, m. a patronymic.

भौलिङ्गि *bhaulingi, is,* m. (fr. *bhū-linga*), a king of Bhū-linga.

भौवन *bhauvana, as, ī, am* (fr. *bhuvana*), belonging to the world; *(as),* m. an epithet of Viśva-karman [cf. *bhaumana*]; a son of Manthu.

Bhauvanāyana, as, m. (fr. *bhuvana* or *bhauvana*), Ved. a patronymic.

भौवादिक *bhauvādika, as, ī, am* (fr. rt. 1. *bhū* + *ādi*), belonging to that class of roots which begins with *bhū,* i. e. belonging to the first class.

भौवायन *bhauvāyana, as,* m. (fr. *bhuva*), Ved. a patronymic; N. of Kapi-vana.

भ्यस् *bhyas,* cl. 1. A. *bhyasate, babhyase, bhyasitum,* Ved. to fear, be afraid, tremble [cf. rt. 1. *bhī*]: Caus. *bhyāsayati, -yitum,* Aor. *abibhyasat,* to cause to fear, frighten: Desid. *bibhyasishate:* Intens. *bābhyasyate, bābhyasti.*

भ्रंश् *bhraṇś* or *bhraś* (sometimes written *bhraṇs;* cf. rt. *bhṛiś*), cl. 4. P. *bhraśyati* (ep. also *bhraśyate,* &c.), cl. 1. A. *bhraṇśate, babhraṇśa, babhraṇśe, bhraṇśishyati, -te, abhraśat, abhraṇśishṭa, bhraṇśitum,* Indec. part. *bhraṇśitvā* or *bhrashṭvā,* to fall, tumble, drop or fall down, fall out; to decline, decrease, decay, fade, disappear, vanish, to be ruined or lost; to fall from, stray from, be separated from, be deprived of, lose (with abl.); to run away, flee from (with abl.): Caus. *bhraṇśayati, -yitum,* Aor. *ababhraṇśat,* to cause to fall, throw or cast down, precipitate; to ruin, overturn, expel; to cause to be lost, cause to disappear or vanish; to cause to be separated from, deprive of (with acc. of person and abl. of thing): Desid. *bibhraṇśishati, -te:* Intens. *bābhraśyate, bābhrashṭi, banībhraśyate, banībhraṇśīti, banībhraṇshṭi;* [cf. Angl. Sax. *hreosan, reosan,* 'to fall;' *arisan,* 'to rise:' Goth. *ur-risan, us-hrisjan, af-hrisjan,* 'to cast off.']

Bhraṇśa, as, m. falling, falling off, a fall; declining, decline, decrease; decay, overthrow, destruction, ruin (e. g. *deśa-bh°,* ruin of a country); disappearance; running away; separating from, abandoning, deserting; losing, loss [cf. *jāti-bh°*]; deviating or straying from (propriety &c.).

Bhraṇśathu, us, m. = *pra-bhraṇśathu,* q. v.

Bhraṇśana, as, ī, am (fr. the simple rt. and Caus.), causing to fall, precipitating, throwing down; *(am),* n. the act of causing to fall, precipitating; falling from, being deprived of, losing (with abl.).

Bhraṇśita, as, ā, am (fr. the Caus.), made to fall, thrown down.

Bhraṇśin, ī, inī, i, falling, tumbling, falling down, falling out, falling from or off, coming to ruin, decaying; causing to fall, ruining, annihilating; [cf. *svārtha-bh°.*]

Bhrashṭa, as, ā, am, fallen, dropped, fallen down, fallen out or off; declined, decayed, ruined, disappeared, lost; fallen from, strayed from (with abl., e. g. *sārthād bhrashṭa ushṭraḥ,* a camel strayed from a caravan); separated from, deprived of (with abl.); depraved, vicious, a backslider; *(ā),* f. a fallen or unchaste woman. — *Bhrashṭa-kriya, as, ā, am,* one who has discontinued or omitted prescribed acts. — *Bhrashṭa-guda, as, ā, am,* suffering from prolapsus ani. — *Bhrashṭa-nidra, as, ā, am,* deprived of sleep. — *Bhrashṭa-yoga, as, ā, am,* one who has fallen from devotion, a backslider. — *Bhrashṭa-rājya, as, ā, am,* fallen from or deprived of a kingdom. — *Bhrashṭādhikāra* (°*ṭa-adh°*), *as, ā, am,* fallen from office, deprived of office. — *Bhrashṭādhikāra-tva, am,* n. loss of office.

Bhrashṭaka, as, m., N. of a man; *(ās),* m. pl., N. of his descendants.

Bhrāśya, as, ā, am (fr. Caus. of rt. *bhraś* or fr. rt. *bhrāś?*), Ved. to be made to fall, to be struck down; (according to Sāy. on Ṛig-veda X. 116, 5, *bhrāśyāni* = *āyudhāni,* 'weapons,' and connected with rt. *bhrāś,* to shine.)

भ्रंस् *bhraṇs.* See rt. *bhraṇś,* col. 1.

भ्रकुंश *bhrakuṇśa* or *bhrakuṇsa, as,* m. an actor in female apparel; [cf. *bhrikuṇśa, bhrukaṇśa, bhrūkuṇśa.*]

भ्रकुटि *bhra-kuṭi* or *bhra-kuṭī* = *bhrū-kuṭi, is,* f. a contraction of the eyebrows, frown. — *Bhra-kuṭi-mukha, am,* n. a face with contracted eyebrows, frowning face, (also written *bhrikuṭī-mukha.*)

भ्रक्ष् *bhraksh.* See rt. *bhṛiksh,* p. 720.

भ्रज् 1. *bhraj* in *giri-bhraj,* q. v.; (the word *bhraj* is thought to be fr. a lost rt. *bhraj* = Lat. *frango.*)

भ्रज् 2. *bhraj,* f., Ved. (perhaps) stiffness; [cf. *mṛita-bh°.*]

भ्रज्ज् 1. *bhrajj* (in the Dhātu-pāṭha written *bhrasj;* cf. rt. *bhṛij*), cl. 6. P. A. *bhṛijjati, -te* (for *bharjate,* see rt. *bhṛij*), *babhrajja, babharjja, babhrajje, babharjje, bhrashṭā, bharshṭā, bhrakshyati, -te, bharkshyati, -te, abhrākshīt, abhārkshīt, abhrashṭa, abharshṭa, bhrashṭum, bharshṭum,* to fry, broil, grill, parch, scorch, roast (especially grain): Pass. *bhṛijjyate:* Caus. *bhrajjayati, bharjjayati, -yitum,* Aor. *ababhrajjat,* to fry, roast: Desid. *bibhrakshati, -te, bibharkshati, -te, bibhrajjishati, -te* [cf. *bibhrakshu, bibhrajjishu*]: Intens. *barībhṛijjyate, bābhrashṭi* or *bābharshṭi* (?); [cf. Gr. φρύγ-ω, φρύγ-ανο-ν, φρύγ-ε-τρο-ν, φρυκ-τό-ς; Lat. *frig-o, frictus, frixus;* Old Germ. *briuwan* = Angl. Sax. *briwan* = Old Iceland. *brugga* = Eng. *brew;* Hib. *bruighim,* 'I boil, seeth.']

Bhṛishṭa, bhṛishṭi, &c. See p. 721, col. 1.

2. *bhrajj, bhraṭ, ṭ, ṭ* (or *bhṛiṭ, ṭ, ṭ,* if fr. *bhṛijj,* q. v.), frying, roasting, (at the end of a comp., e. g. *dhānā-bh°,* roasting or parching grain, see Pāṇ. VIII. 2, 36.)

Bhrajjana, am, n. the act of frying, parching, roasting; [cf. *bhṛijjana, bharjana.*]

Bhrashṭavya, as, ā, am, to be fried, to be parched or roasted.

Bhrashṭra, am, n. a frying-pan, gridiron.

Bhrāshṭra, as, am, m. n. a frying-pan; *(as),* m. light, ether (in this sense probably to be connected with rt. *bhrāś*); *(as, ī, am),* fried or cooked in a frying-pan. — *Bhrāshṭra-ja, as, ā, am,* produced or cooked in a frying-pan; *(ā),* f. a pan-cake made of rice-flour. — *Bhrāshṭram-indha, as, ā, am,* heating the frying-pan, one who fries or cooks. — *Bhrāshṭra-vratin, ī,* m., N. of a man.

Bhrāshṭraka, as, am, m. n. a frying-pan.

Bhrāshṭraki, is, m., N. of a man, (also read *bhrāshṭra-krit.*)

भ्रण् *bhraṇ* [cf. rts. *bhram, raṇ*], cl. 1. P. *bhraṇati, babhrāṇa, bhraṇitum,* to sound, utter a sound.

भ्रभङ्ग *bhra-bhanga, as,* m. = *bhrū-bhanga* under *bhrū,* p. 726, col. 2.

भ्रम् *bhram,* cl. 1. 4. P. (ep. also A.) *bhramati (-te), bhrāmyati (-te;* according to Pāṇ. III. 1, 70, a form *bhrāmati* is admissible; the form *bhramyati* is doubtful), *babhrāma* (2nd sing. *babhramitha* or *bhremitha,* 3rd pl. *babhramus* or *bhremus*), *bhramishyati, abhramīt, bhramitum* or *bhrāntum,* (perhaps originally) to fly about humming (as insects); to roam or wander about, rove or ramble about, go or move about, (*bhikshām bhram,* to go about begging); to stroll, perambulate; to circulate, revolve, turn or whirl round, move in a circle or orbit, move round (as the stars &c.); to totter, stagger about, waver; to go astray, stray, deviate (from rectitude), err, be in error or mistake, be perplexed, be foolish or ignorant; to move to and fro, move unsteadily, flicker, flutter, vibrate, quiver (as the tongue, eyes, flames, &c.); to surround; to roam or wander through, go over (with acc., e. g. *deśam bhram,* to wander through a country): Caus. *bhramayati, bhrāmayati, -yitum,* Aor. *abībhramat,* to cause or make to wander, make to rove or roam; to cause to turn round or revolve; to whirl round, swing; to cause to roll or roll along or through; to cause to err, delude, perplex, embarrass, confuse, seduce; to cause to move to and fro, wave, brandish, agitate, vibrate: Pass. of Caus. *bhrāmyate,* to be made to wander or whirl, caused to err, made to go astray: Desid. *bibhramishati:* Intens. *bambhramyate, bambhramīti, bambhrānti,* to roam about repeatedly, move frequently to and fro, wander through; [cf. Gr. βρέμ-ω, ὑψι-βρεμ-έ-της, βρόμ-ο-ς, βρον-τή, βαβράζω, πεμφρηδών, φριμάσσομαι, φόρμιγξ, ῥέμβω; Lat. *frem-o, frem-or, frem-itu-s;* Old Germ. *brem-an, bremo, briosa;* Angl. Sax. *bremman;* Old Iceland. *brim,* 'surf.']

Bambhramyamāṇa, as, ā, am, roaming or wandering about repeatedly.

Bhrama, as, m. roving or roaming about, wandering about; moving or going round, turning round, whirling, revolving, moving or going to and fro; straying, erring; a flickering flame (Ved.); a circular motion, whirl; a whirlpool, eddy; a potter's wheel; a lathe; a grindstone; giddiness, dizziness; wandering of mind; confusion, perplexity, error, mistake, aberration, misconception, misapprehension, delusion [cf. *sthāṇu-bh°*]; a spring, fountain, watercourse; *(āt),* ind. by an error or mistake. — *Bhrama-tva, am,* n. whirling round, the being

in error or mistake, erroneousness. — *Bhramāsakta* (°*ma-ās*°), *as*, m. 'occupied in grinding,' a knife-grinder, sword-cleaner, armourer.

Bhramaṇa, *am*, n. (fr. the simple rt. or Caus.), the act of roaming, wandering about, travelling, touring, a tour; turning round, whirling; revolution, the orbit (of a planet &c.); wavering, staggering, tottering, shaking about, unsteadiness, deviation (from rectitude); causing to go round or move about; erring, falling into error; giddiness, dizziness; (*ī*), f. a sort of game (played by lovers, probably consisting in circular movements or waltzes); a leech; N. of one of five Dhāraṇās or mental conceptions of the elements (viz. that of the wind; the others being *stambhinī*, earth; *dhāriṇī*, water; *dahanī*, fire; and *śoshiṇī*, ether). — *Bhramaṇa-vilasita*, N. of a metre. — *Bhramaṇārthe* (°*ṇa-ar*°), ind. for the sake of travelling.

Bhramaṇīya, *as*, *ā*, *am*, to be roamed about, to be wandered through.

Bhramat, *an*, *antī*, *at*, roaming, roving, prowling, wandering, sauntering about, turning round, whirling, shaking, &c. — *Bhramat-kuṭī*, f. a sort of umbrella, a concave mat carried on the head; [cf. *jaṅgama-kuṭī*.]

Bhramamāṇa, *as*, *ā*, *am*, wandering about, whirling round; being in error.

Bhramara, *as*, m. a large black bee, a kind of humble bee, any bee; a lover, gallant, libertine; a young man; a potter's wheel; a particular position of the hand; N. of a man; (*ā*), f. = *bhramara-ćchallī* below; (*ī*), f. a bee; the plant Jatukā, q. v.; the plant Putra-dātrī, q. v.; (*am*), n. giddiness, vertigo, epilepsy. — *Bhramara-karaṇḍaka*, *as*, m. a small box containing bees (used by thieves to extinguish a candle-light by letting the bees escape), a dark lantern (?). — *Bhramara-kīṭa*, *as*, m. a species of wasp that builds its nest in the corners of walls, doors, &c., Vespa Solitaria. — *Bhramara-kuṇḍa*, N. of a sacred bathing-place on the mountain Nīla (mentioned in Raghu-nātha's Rasika-ramaṇa). — *Bhramara-ćchallī*, f. a species of creeper (= *bhriṅga-mūlikā*, *bhriṅgāhvā*, *bhramarā*). — *Bhramara-pada*, *am*, n. 'bee-foot,' a kind of metre, four times —◡◡—◡—◡◡◡◡◡◡◡◡◡◡———. — *Bhramara-priya*, *as*, m. 'dear to bees,' a particular sort of Kadamba plant (= *dhārā-kadamba*). — *Bhramara-bādhā*, f. annoyance caused by a bee, molestation by a bee. — *Bhramara-maṇḍala*, *am*, n. a circle or swarm of bees. — *Bhramara-mārī*, f. 'bee-killing,' a particular plant or flower (growing in Malwa, = *bhriṅga-mārī*, *bhramarārī*). — *Bhramara-vilasita*, *as*, *ā*, *am*, (a creeper, lotus, &c.) about which bees hover or sport; (*am*), n. the hovering or sporting of bees; (*ā*, *am*), f. n. a species of metre, four times ————, ◡◡◡◡◡◡—. — *Bhramarātithi* (°*ra-at*°), *is*, m. 'bee-guest,' the plant Michelia Champaka. — *Bhramarānanda* (°*ra-ān*°), *as*, m. 'bee-joy,' N. of several plants, Mimusops Elengi, Gærtnera Racemosa (= *atimuktaka*), the red-flowering globe amaranth (= *raktāmlāna*). — *Bhramarāmbā-kshetra* (°*ra-am*°), *am*, n., N. of a district sacred to Durgā; [cf. *bhrāmarī*, *ambā*.] — *Bhramarāri* (°*ra-ari*), *is*, m. 'bee-enemy' (= *bhramara-mārī*, q. v.). — *Bhramarālaka* (°*ra-al*°), *as*, m. 'bee-curl,' a curl on the forehead. — *Bhramarāvalī* (°*ra-āv*°), f. 'bee-line,' N. of a species of the Ati-śakkarī metre. — *Bhramarāshṭaka* (°*ra-ash*°), *am*, n. 'eight verses on the bee,' N. of a collection of eight verses. — *Bhramareshṭa* (°*ra-ish*°), *as*, m. 'loved by bees,' a sort of Bignonia; (*ā*), f. the plant Clerodendrum Siphonanthus (= *bhūmi-jambū*, q. v.). — *Bhramarotsavā* (°*ra-ut*°), f. 'bee-delight,' the plant Gærtnera Racemosa (= *mādhavī*).

Bhramaraka, *as*, m. a bee; a whirlpool; (*as*, *am*), m. n. a lock of hair or curl hanging down on the forehead; a humming-top; a ball for playing with; (*ikā*), f. the act of wandering or straying in all directions. — *Bhramarikā-drishṭi*, *is*, f. a wandering glance (?).

Bhramāya (fr. *bhramat*, see Gaṇa Bhṛiśādi to Pāṇ. III. 1, 12), Nom. A. *bhramāyate*, &c., (probably) to begin turning round or revolving; to roam about, become a vagabond.

Bhrami, *is* (according to some also *bhramī*), f. whirling or turning round, turning about, going round, circulating, revolving [cf. *saṃvatsara-bh*°]; a potter's wheel, a turner's lathe; a whirlpool; a whirlwind; any circular arrangement of troops, a circle formed by troops; an error, a mistake; N. of a daughter of Śiśu-māra and wife of Dhruva.

Bhramita, *as*, *ā*, *am*, whirled round, made to go round, &c.

Bhramin, *ī*, *iṇī*, *i*, roaming about, going round or about, whirling round, revolving, making a circuit, turning round (as the wind), erratic.

Bhrānta, *as*, *ā*, *am*, roamed, wandered (sometimes impersonally, e. g. *tair bhrāntam*, it has been wandered by them; and even with acc., e. g. *deśam bhrāntam*, it has been wandered through a country); whirled round, turned round, revolved, rolled; confused, perplexed, bewildered, gone astray, mistaken, in error, blundering; roaming or wandering about, turning round, whirling, rolling, staggering, flying or careering round and round (as a bird), moving to and fro; (*as*), m. an elephant in rut; a species of thorn-apple, = *rāja-dhustūraka*; (*am*), n. roaming, wandering about, moving to and fro; a particular mode of fighting; error, mistake, delusion, blunder. — *Bhrānta-ćitta*, *as*, *ā*, *am*, confused or perplexed in mind. — *Bhrānta-buddhi*, *is*, *is*, *i*, confused in intellect, perplexed in mind, puzzled.

Bhrānti, *is*, f. the act or state of wandering about, roaming, going round, flying about, turning round, revolution, whirling, rolling, a whirl or rapid rotary motion; confusion, perplexity, delirium [cf. *mati-bh*°]; error, going astray, mistake, delusion, false idea or supposition, wrong notion (e. g. *padma-bhrāntyā*, under the false idea of [its being] a lotus; *brāhmaṇa-bhrānti*, the error of supposing [those works to be] Brāhmaṇas); unsteadiness; doubt, uncertainty. — *Bhrānti-kara*, *as*, *ī*, *am*, causing error or confusion. — *Bhrānti-nāśana*, *as*, m. 'destroying error,' an epithet of Śiva. — *Bhrānti-mat*, *ān*, *atī*, *at*, wandering or roaming about, whirling; erring, mistaken, being under a delusion, labouring under an error; entertaining a false notion; a particular figure of rhetoric (describing an error). — *Bhrānti-hara*, *as*, *ā*, *am*, taking away delusion, removing error; (*as*), m. a counsellor, minister.

Bhrāntvā, ind. having wandered about, having roamed through; having whirled.

Bhrāma, *as*, m. roaming about, wandering, unsteadiness, delusion, error, mistake.

Bhrāmaka, *as*, *ikā*, *am* (fr. the Caus. or fr. *bhrama*), causing to whirl; causing error or mistake, bewildering, perplexing, puzzling, deceitful, deceptive, false; (*as*), m. a sort of loadstone or magnet (so called from its causing iron to turn round); sun-flower, heliotrope; a deceiver, cheat, rogue; a jackal; (*ā*), f., N. of a particular plant (commonly called Laghu-dhāyaṭī).

Bhrāmaṇa, *am*, n. the act of causing to turn round, swinging or turning round; (*ī*), f. 'the bewilderer,' N. of a female demon.

Bhrāmayat, *an*, *antī*, *at*, causing to turn round, whirling round, bewildering.

Bhrāmara, *as*, *ī*, *am* (fr. *bhramara*), relating or belonging to a bee; (*as*, *am*), m. n. a kind of magnet or loadstone [cf. *bhrāmaka*]; (*am*), n. whirling round; dancing round; vertigo, giddiness, epilepsy; honey; a village; a kind of coitus; (*ī*), f. an epithet of Durgā or Pārvatī (from her having assumed the form of a bee to contend with Mahishāsura?); a Yoginī or female attendant on Durgā.

Bhrāmarin, *ī*, *iṇī*, *i* (fr. *bhrāmara*), whirling round, revolving; affected with vertigo, giddy; having epilepsy, epileptic; made of honey.

Bhrāmin, *ī*, *iṇī*, *i*, confused, perplexed.

Bhrāmyat, *an*, *antī*, *at*, roaming or rambling about, strolling about, perambulating; erring.

Bhrāmyamāṇa, *as*, *ā*, *am*, being caused to wander about, being made to whirl round, being caused to err or go astray.

भ्रमात्र *bhramātra*, a particular high number.

भ्रश् *bhraś*. See rt. *bhraṇś*, p. 724, col. 1.

भ्रशिमन् *bhraśiman*, *ā*, m. (fr. *bhṛiśa*), potency, mightiness, vehemence, violence, excessiveness, strength.

भ्रशिष्ठ *bhraśishṭha*, *bhraśīyas*. See under rt. *bhṛiś*, p. 721, col. 1.

भ्रष्ट *bhrashṭa*, *bhrashṭaka*. See p. 724, col. 2.

भ्रष्टव्य *bhrashṭavya*, *bhrashṭra*. See p. 724, col. 3.

भ्रस्ज् *bhrasj*. See rt. 1. *bhrajj*, p. 724, col. 2.

भ्राज् 1. *bhrāj* (connected with rts. *rāj*, *bhrāś*, *bhlāś*, *bhrej*, *bhrij*), cl. 1. A. *bhrājate* (Ved. and ep. also P. *bhrājati*), *babhrāje* (*babhrāja*) or *bhreje* (3rd pl. *babhrājire* or *bhrejire*, Pāṇ. VI. 4, 125), *bhrājishyate*, *abhrājishṭa* (Ved. *abhrāṭ*, *abhrāji*), *bhrājitum*, to shine, glitter, gleam, glow, flash, beam, sparkle: Caus. *bhrājayati*, *-yitum*, Aor. *ababhrājat*, *abibhrajat*, to make to shine, illuminate, irradiate: Desid. *bibhrājishate*: Intens. *bābhrājyate*, *bābhrāshṭi*; [cf. Gr. φλέγ-ω, φλεγ-έ-θ-ω, φλέγ-μα, φλεγ-μονή, φλεγ-υρό-ς, φλόξ: Lat. *fulg-e-o*, *fulg-ur*, *ful-vu-s*, *flag-ra-re*, *flam-ma* for *flag-ma*, *flā-men* for *flag-men*, 'the kindler, i. e. priest:' Goth. *bairh-t-s*, 'manifest;' *bairhtei*, 'light:' Angl. Sax. *bearht*, *beorht*, probably *blāc*, *blæc-an*, *blīc-an*: Old Germ. *beraht*, *blanch*, *blich-an*, *blich*, *blic*, *blig*: Engl. *bright*: Russ. *blescu*: Lith. *blizg-ù*, 'I shine:' Scot. *breagh*, 'shining, beautiful;' *breachad*, *boillsg*, 'splendor;' *boillsgeach*, 'splendid.']

2. *bhrāj*, *bhrāṭ*, f. (Pāṇ. VIII. 2, 36), Ved. light, lustre, splendor, glitter; [cf. *deva-bh*°, *na-bh*°.]

Bhrāja, *as*, *ā*, *am*, shining, gleaming, glittering (Ved.); (*as*), m., N. of one of the seven suns; of a particular kind of fire (mentioned in Hari-vaṇśa, l. 10467); of a Gandharva protecting the Soma (Ved.); of a work composed in Ślokas and ascribed to Kātyāyana; (*am*), n., N. of a Sāman.

Bhrājaka, *as*, *ikā*, *am* (fr. the Caus.), causing to shine, illuminating, making bright (said of the digestive fire and bile as brightening the skin); (*am*), n. the bile, bilious humor, gall.

Bhrājat, *an*, *antī*, *at*, shining, gleaming, glittering. — *Bhrājaj-janman*, *ānas*, m. pl., Ved. 'having a brilliant native place or origin, brilliant from birth,' an epithet of the Maruts; (Sāy.) having brilliant forms (= *dīpta-śarīra*). — *Bhrājad-rishṭi*, *ayas*, m. pl., Ved. 'bright-weaponed' (having bright gleams of lightning), an epithet of the Maruts; (Sāy. = *dīpyamānāyudha*.)

Bhrājathu, *us*, m. brilliance, splendor, glitter, beauty. — *Bhrājathu-mat*, *ān*, *atī*, *at*, shining, beautiful (said of a woman).

Bhrājana, *am*, n. (fr. the Caus.), the act of causing to shine, illuminating.

Bhrājamāna, *as*, *ā*, *am*, shining, brilliant.

Bhrājayat, *an*, *antī*, *at*, causing to shine, illuminating.

Bhrājas, *as*, n., Ved. sparkling, glittering; [cf. *agni-bh*°.] — *Bhrājas-vat*, *ān*, *atī*, *at*, Ved. sparkling, glittering; containing the word *bhrājas*. — *Bhrājas-vin*, *ī*, *inī*, *i*, Ved. = *bhrājas-vat* above.

Bhrājin, *ī*, *inī*, *i*, shining, gleaming, glittering.

Bhrājira, *ās*, m. pl., N. of a class of gods under the Manu Bhautya.

Bhrājishṭha, *as*, *ā*, *am* (superl. fr. rt. 1. *bhrāj*),

shining very brightly, highly glittering or radiant; (*as*), m., N. of a son of Ghṛita-prishṭha.

Bhrājishṇu, *us*, *us*, *u*, shining, gleaming, splendid, radiant, elegant; (*us*), m. an epithet of Vishṇu; of Śiva.—*Bhrājishṇu-tā*, f. radiance, brightness, splendor, splendid appearance.

Bhrājis, *is*, f.=*bhrājas*, p. 725.—*Bhrājishmat*, *ān*, *atī*, *at*, splendid, shining.

Bhrājobhrādantya (?), *ās*, m. pl., N. of a race.

भ्रातृ *bhrātṛi*, *tā*, m. (perhaps fr. rt. *bhṛi*, and originally meaning 'a supporter'), a brother, uterine brother, own brother, (*ku-bhrātṛi*, a bad brother); an intimate friend or relation, a cousin or near relative in general, an intimate friend, (sometimes used as a term of friendly address); (*tarau*), m. du. brother and sister; [cf. Zend *brātar:* Gr. φράτηρ, φράτωρ, φρᾱτρ-ία, φράτρ-α or φρή-τρη, φρατρίζ-ω, φρατριάζ-ω, φράτριοι θεοί: Lat. *frāter*, *fraternu-s*, *frātr-ia*, 'a brother's wife:' Umbr. *frāter:* Goth. *brōthar*, pl. *bro-thra-hans*, 'brethren:' Angl. Sax. *brōdhor:* Old Germ. *bruodar:* Slav. *bratrŭ:* Lith. *broter-eli-s*, a diminutive; *bró-li-s*, 'brother;' *brotù-szi-s*, 'a cousin:' Old Pruss. *brati-s:* Russ. *brat:* Hib. *brathair.*]—*Bhrātur-jāyā*, f. (*bhrātur*, gen. sing.), a brother's wife, sister-in-law.—*Bhrātush-putra*, *as*, m. (*bhrātush* for *bhrātus*, gen. sing.), a brother's son, nephew; (*ī*), f. a brother's daughter, niece.—*Bhrātṛi-gandhi*, *is*, *is*, *i*, or *bhrātṛi-gandhika*, *as*, *ā*, *am*, a brother only in appearance, having merely the name of brother.—*Bhrātṛi-ja*, *as*, m. a brother's son; (*ā*), f. a brother's daughter.—*Bhrātṛi-jāyā*, f. a brother's wife, sister-in-law.—*Bhrātṛi-tva*, *am*, n. fraternity, brotherhood.—*Bhrātṛi-datta*, *as*, *ā*, *am*, given by a brother; (*am*), n. anything given by a brother to a sister on her marriage.—*Bhrātṛi-dvitīyā*, f. a festival on the second day in the light half of the month Kārttika (on which sisters give entertainments to brothers in commemoration of Yamunā's entertaining her brother Yama).—*Bhrātṛi-patnī*, f. a brother's wife.—*Bhrātṛi-padma-vana*, *am*, n. a group of lotus-like brethren.—*Bhrātṛi-putra*, *as*, m. a brother's son, nephew.—*Bhrātṛi-bhaginyau*, du. a brother and sister.—*Bhrātṛi-mat*, *ān*, *atī*, *at*, having a brother or brothers.—*Bhrātṛi-vadhū*, *ūs*, f. a brother's wife.—*Bhrātṛi-vala*, *as*, *ā*, *am*, possessing a brother or brothers.—*Bhrātṛi-śvaśura*, *us*, m. a husband's eldest brother.—*Bhrātṛi-sinha*, *as*, m., N. of a man.—*Bhrātṛi-hatyā*, f. fratricide.

Bhrātṛika, *as*, *ā*, *am*, having a brother, (at the end of a comp., cf. *a-bh°*); coming from a brother, of or belonging to a brother, fraternal, brotherly (in this sense the fem. is *ī*).

Bhrātṛivya, *as*, m. a brother's son, nephew, cousin; a rival, enemy, adversary; [cf. Lat. *fratrūelis.*]—*Bhrātṛivya-kshayaṇa*, *as*, *ā*, *am*, Ved. destroying rivals.—*Bhrātṛivya-ćātana*, *as*, *ā*, *am*, scaring or frightening away rivals.—*Bhrātṛivya-vat*, *ān*, *atī*, *at*, Ved. having rivals.—*Bhrātṛivya-han*, *hā*, *ghnī*, m. f. killing or striking down rivals (Atharva-veda X. 9, 1).

Bhrātra, *am*, n., Ved. brotherhood, fraternity.

Bhrātrīya or *bhrātreya*, *as*, m. a (father's) brother's son, nephew; (*as*, *ā*, *am*), fraternal, belonging or relating to a brother.

Bhrātrya, *am*, n.=*bhrātra* above.

भ्रान्त *bhrānta*, *bhrāma*, *bhrāmara*, *bhrāmyat*, &c. See p. 725, col. 2.

भ्राश् *bhrāś* (connected with rts. 1. *bhrāj*, *bhlāś*), cl. 1. 4. A. *bhrāśate*, *bhrāśyate* (Ved. also P. *bhrāśyati*), *babhrāśe* or *bhreśe* (3rd pl. *babhrāśire* or *bhreśire*, Pāṇ. VI. 4, 125), *bhrāśishyate*, *abhrāśishṭa*, *bhrāśitum*, to shine, glitter, gleam, blaze: Caus. *bhrāśayati*, *-yitum*, Aor. *ababhrāśat*, *abibhraśat* (Vopa-deva XVIII. 3): Desid. *bibhrāśishate:* Intens. *bābhrāśyate*, *bābhrāshṭi*.

भ्राश्य *bhrāśya*. See p. 724, col. 2.

भ्राष्ट्र *bhrāshṭra*, *bhrāshṭraka*. See p. 724, col. 3.

भ्राष्ट्रेय *bhrāshṭreya*, *ās*, m. pl., N. of a family or race; (also *bhrāstreya*.)

भ्रास् *bhrās*, a various reading for rt. *bhrāś*, col. 1.

भ्री *bhrī*, cl. 9. P. *bhrīṇāti* or *bhriṇāti*, *bibhrāya*, *bhreshyati*, *abhraishīt*, *bhretum* (?), Ved. to be angry [cf. *bhriṇīya*]; to fear [cf. rt. 1. *bhī*]; to bear, support, nourish [cf. rt. *bhṛi*]; to injure, hurt, (Sāy.=rt. *hiṇs*, Ṛig-veda II. 28, 7.)

भ्रुकुंश *bhrukuṇśa* or *bhrukuṇsa*, *as*, m.= *bhrūkuṇśa*, q. v.

भ्रुकुटि *bhru-kuṭi*, *is*, or *bhru-kuṭī*, f.= *bhrū-kuṭi* under *bhrū*.—*Bhrukuṭi-bandha*, *as*, m. knitting the brows, frowning, a frown.—*Bhrukuṭi-mukha*, *am*, n. a face with contracted eyebrows, a frowning face; (*as*, *ī*, *am*), having a frowning face; (*as*), m. a kind of snake.

भ्रुड् *bhruḍ*, cl. 6. P. *bhruḍati*, &c., to cover; to collect.

भ्रुभङ्ग *bhru-bhanga*, *as*, m.=*bhrū-bhanga* under *bhrū*.

भ्रुव *bhruva*. See below.

भ्रू *bhrū*, *ūs*, f. (said to be fr. rt. *bhram*), an eyebrow, the brow; [cf. *agre-bh°*, *su-bh°*, *bhrauveya;* cf. also Zend *brvat;* Gr. ὀ-φρύ-s; perhaps Lat. *fron(t)s*=ὀφρυόεις; Old Germ. *brāwa;* Mod. Germ. *braue;* Angl. Sax. *bræw;* Engl. *brow;* Slav. *brŭvĭ.*]—*Bhrū-kuṭi*, *is*, or *bhrū-kuṭī*, f. contraction or knitting of the eyebrow, a frown, a look of displeasure; [cf. *bhṛi-k°*, *bhra-k°*, *bhru-k°.*]—*Bhrūkuṭi-kuṭilānana* (°*la-ān°*), *as*, *ā*, *am*, having a face wrinkled with frowns.—*Bhrū-kshepa*, *as*, m. contraction of the eyebrows, a frown.—*Bhrūkshepālāpa* (°*pa-āl°*), *as*, m. the language of frowns.—*Bhrū-ćāpākrishṭa-mukta* (°*pa-āk°*), *as*, *ā*, *am*, drawn and discharged from the bow of the eyebrows (as a glance).—*Bhrū-jāha*, *am*, n. the root of the eyebrows (perhaps the inner side).—*Bhrū-bhanga* or *bhrū-bheda*, *as*, m. contraction of the eyebrows, a frown.—*Bhrūbhedin*, *ī*, *inī*, *i*, frowning, contracting or wrinkling the brow, attended with frowns.—*Bhrū-maṇḍala*, *am*, n. the arch of the eyebrow.—*Bhrū-madhya*, *am*, n. the interval between the eyebrows.—*Bhrū-latā*, f. 'brow-creeper,' a creeper-like eyebrow, an arched eyebrow (curving like a creeper).—*Bhrū-vikāra*, *as*, m. 'change of the eyebrows,' contracting the brow, frowning.—*Bhrū-vikshepa*, *as*, m. contraction of the eyebrows, a frown.—*Bhrū-vićeshṭita*, *am*, n. playful movement of the eyebrows.—*Bhrū-vilāsa*, *as*, m. a playful or graceful motion of the eyebrows, play or contraction of the eyebrows, amorous play of the brows.

Bhruva, *as*, *ā*, *am*,=*bhrū* at the end of an adj. comp.

भ्रूकुंश *bhrūkuṇśa* or *bhrūkuṇsa*, *as*, m. a male actor in female attire.

भ्रूण *bhrūṇ*, cl. 10. A. *bhrūṇayate*, &c., to hope; to trust; to confide; to wish, desire; to fear.

भ्रूण *bhrūṇa*, *as*, m. (fr. rt. *bhṛi;* perhaps for original *bhūrṇa*), an embryo, fetus, unborn child; a child, boy; a pregnant woman (=*garbhiṇī*); a Brāhman conversant with the Vedas (?); [cf. Gr. ἔμβρυον.]—*Bhrūṇa-ghna*, *as*, *ī*, *am*, the killer of an embryo, one who occasions or procures abortion.—*Bhrūṇa-hati*, *is*, f. the killing of an embryo.—*Bhrūṇa-hatyā*, f. the killing of an embryo, procuring abortion; any sin equally heinous.—*Bhrūṇa-han*, *ā*, *ghnī*, m. f. the killer of an embryo, one who procures abortion.

Bhrauṇaghna, *as*, *ī*, *am* (fr. *bhrūṇa-han*), relating to the killer of an embryo.

Bhrauṇahatya, *am*, n. (fr. *bhrūṇa-han*),= *bhrūṇa-hatyā*, the killing of an embryo.

भ्रेज् *bhrej* (allied to rt. 1. *bhrāj*), cl. 1. A. *bhrejate*, *bibhreje*, to shine, glitter, gleam, &c.: Caus. *bhrejayati*, *-yitum*, *abibhrejat*.

भ्रेष् *bhresh* [cf. rts. *bhraṇś*, *hresh*], cl. 1. P. A. *bhreshati*, *-te*, *bibhresha*, *bibhreshe*, *bhreshitum*, to go, move; to totter, waver, slip, fall, make a false step; to fear; to be angry.

Bhresha, *as*, m. motion, going, proceeding; tottering, wavering, slipping, falling, declining or falling (from virtue), deviation (from rectitude), trespass, sin; loss, deprivation.

Bhreshaṇa, *am*, n. the act of going, moving, tottering, &c.

भ्रौणघ्न *bhrauṇaghna*. See above.

भ्रौवेय *bhrauveya*, *as*, m. (fr. *bhrū*), a metronymic.

भ्लक्ष् *bhlaksh* (various reading for rt. *bhaksh;* cf. rt. *bhraksh*), cl. 1. P. A. *bhlakshati*, *-te*, &c., to eat.

भ्लाश् *bhlāś* (connected with rt. *bhrāś*), cl. 1. 4. A. *bhlāśate*, *bhlāśyate*, *babhlāśe* or *bhleśe* (3rd pl. *babhlāśire* or *bhleśire*), *bhlāśitum*, to shine, gleam, beam, glitter, &c.

भ्लास् *bhlās*, a various reading for rt. *bhlāś* above.

भ्लेष् *bhlesh*, cl. 1. P. A. *bhleshati*, *-te*, &c.,=rt. *bhresh*, to go; to fear, &c.

म

म 1. *ma*, the twenty-fifth consonant of the Nāgarī alphabet and the nasal letter of the fifth or labial class, having the sound of the English *m*.—1. *ma-kāra*, *as*, m. the letter or sound *ma*.

म 2. *ma*, *as*, m. (in prosody) a molossus or foot consisting of three long syllables.—2. *ma-kāra*, *as*, m. the foot called molossus.—*Makāra-vipulā*, f., N. of a metre.

म 3. *ma*, the singular base in all the cases except the nom. of the first personal pronoun and related to the verbal termination in the first person singular, (nom. *aham*, I; acc. *mām* or *mā*, me; inst. *mayā;* dat. *mahyam* or *me;* abl. *mat* or *mad;* gen. *mama* or *me;* loc. *mayi*); at the beginning of a comp. the form *mad* is used for the base, see 1. *mad;* [cf. *aham:* Zend *ma:* Gr. ἐμέ, ἐμ-ό-s: Lat. *me*, *me-u-s*, *mihi*=Umbr. *me-he:* Goth. *mi-s*, 'to me;' *mi-k*, acc. 'me:' Slav. *mę*, acc. 'me:' Lith. *ma-n*, 'to me.']

Makat, a familiar diminutive of 3. *ma* (according to the Bhāshya on Pāṇ. I. 1, 29, e. g. *makat pitṛika*).

म 4. *ma*, *as*, m. time, season; poison, venom; a magical or mystical formula; N. of the fourth note of the scale (abbreviated for *madhyama*); the moon; N. of Brahmā; of Vishṇu; of Śiva; of Yama; (*ā*), f. a mother; measure; light, lustre; knowledge, science; binding, fettering; death; a woman's waist; N. of Lakshmī; (*am*), n. happiness, good fortune, welfare; water.

मंह् *maṇh* [cf. rt. 1. *mah*, *mahat*, &c.], cl. 1. A. *maṇhate*, *mamaṇhe*, *maṇhitum;* cl. 10. P. *maṇhayati*, *-yitum*, Ved. to increase; to give, grant, bestow, offer, (sometimes with *dānāya*, to give as a present), honour; to speak; to shine, (in the last two senses cl. 1. is used in P. *maṇhati*, &c.): Intensive form in Ṛig-veda V. 27, 1,

māmahe (or according to the Pada-pāṭha *mamahe*), part. *māmahāna.*

Maṇhanā, ind. (perhaps inst. c. fr. a form *maṇhan* or *maṇhana*), Ved. quickly, soon, promptly, willingly; (according to Sāy.) with greatness, great, praiseworthy; giving, granting, bestowing (= *mahattvena, mahattvena* or *mahimnā yukta, pūjanīya, dāna*, either as an adj. or subst.).

Maṇhanīya, as, ā, am, Ved. great, valuable, praiseworthy, worthy of honour; [cf. rt. 1. *mah*, and see Nirukta III. 13, IV. 4.]

Maṇhane-shṭha or *-shṭhā* (?), according to Sāy. on Ṛig-veda X. 61, 1 = *pradāne pravartamāna.*

Maṇhayat, an, antī, at, granting, giving, offering. — *Maṇhayad-rayi, is, is, i*, Ved. granting riches, distributing wealth or treasures.

Maṇhayu, us, us, u (fr. the Caus.), Ved. wishing to grant or distribute, liberal.

Maṇhishṭha, as, ā, am, Ved. very liberal; very mighty, very honourable, (Sāy. = *atiśayena pravṛiddha, atiśayena pūjya, dātṛi-tama*); exceedingly abundant; [cf. Gr. μέγ-ιστο-ς; Goth. *maists*, 'most, greatest.'] — *Maṇhishṭha-rāti, is, is, i*, Ved. giving most abundantly, very bountiful, very rich, (Sāy. = *pravṛiddha-dhana* or *pravṛiddha-dāna.*)

Maṇhīyas, ān, asī, as, giving more abundantly.

मक् *mak*, ind., see Gaṇa Svar-ādi to Pāṇ. I. 1, 37.

मक *maka, as, am*, m. n., see Gaṇa Ardharćādi to Pāṇ. II. 4, 31.

Maka-datta, as, m., N. of a man.

मकक *makaka, as*, m. in Atharva-veda VIII. 6, 12 (perhaps a particular kind of animal, or bleating, lowing, fr. rt. 2. *mā*).

मकत् *makat.* See 3. *ma*, p. 726, col. 3.

मकमकाय *makamakāya* (an onomatopoetic verb), *makamakāyate*, &c., to croak (as a frog), to make a croaking noise.

मकर *makara, as*, m. a kind of sea monster sometimes confounded with the crocodile, shark, dolphin, &c., (properly a fabulous animal regarded as the emblem of Kāma-deva, the god of love, cf. *makara-ketana* below; also a symbol of the ninth Arhat of the present Ava-sarpiṇī); N. of the tenth sign of the zodiac (Capricornus); the tenth arc of thirty degrees in any circle; a particular species of insect or other small animal; an array of troops in the form of a Makara (Manu VII. 187); an ear-ring in the shape of a Makara [cf. *makara-kuṇḍala* below]; the hands folded in the form of a Makara; one of the nine treasures of Kuvera; one of the eight treasures of the magic art called Padminī; a particular magical spell recited over weapons; N. of a mountain; (*ī*), f. the female of the sea monster Makara; N. of a river. — *Makara-kaṭī*, f., N. of a woman. — *Makara-kuṇḍala, am*, n. an ear-ring shaped like a Makara. — *Makara-ketana, as*, or *makara-ketu, us*, or *makara-ketu-mat, ān*, m. 'having the Makara for an emblem,' or 'having a fish on his banner,' epithet of Kāma-deva, the god of love. — *Makara-daṇshṭrā*, f. 'Makara-toothed,' N. of a woman. — *Makara-dhvaja, as*, m. 'Makara-bannered,' epithet of Kāma-deva, the god of love; a particular array of troops; a particular medical preparation (= *rasasindūra-viśesha*). — *Makara-pāṭaka, as*, m., N. of a village. — *Makara-rāśi, is*, m. the sign of the Hindū zodiac corresponding with Capricornus. — *Makara-vibhūshaṇa-ketana, as*, m. 'having the Makara for a characteristic ornament,' epithet of the god of love. — *Makara-saṅkramaṇa, am*, n. the passage of the sun from Sagittarius into Capricornus. — *Makara-saptamī*, f., N. of the seventh day in the light half of the month Māgha (see *mākarī saptamī* under *mākara*). — *Makarākara* (°*ra-āk*°), *as*, m. 'receptacle of Makaras,' the ocean. — *Makarākāra* (°*ra-āk*°), *as*, m. a variety of Cæsalpina Banducella (= *shaḍ-grantha*). — *Makarāksha* (°*ra-ak*°), *as*, m. 'Makara-eyed,' N. of a Rākshasa (son of Khara). — *Makarāṅka* (°*ra-aṅ*°), *as*, m. 'having the Makara for a symbol or mark,' epithet of the ocean; of the god of love. — *Makarānana* (°*ra-ān*°), *as*, m., N. of one of Śiva's attendants. — *Makarālaya* (°*ra-āl*°), *as*, m. 'Makara-abode,' epithet of the ocean; a symbolical expression for the number four. — *Makarāvāsa* (°*ra-āv*°), *as*, m. 'Makara-abode,' the ocean. — *Makarāśva* (°*ra-aś*°), *as*, m. 'whose horse is the Makara,' epithet of Varuṇa. — *Makarī-pattra, am*, n. or *makarī-lekhā*, f. the mark of a Makarī (on the face of Lakshmī; cf. *pattra-bhaṅga, pattra-lekhā*). — *Makarī-prastha, as*, m., N. of a town.

Makarāyaṇa, as, ī, am, relating to or coming from Makara.

Makarin, ī, m. 'full of Makaras,' epithet of the ocean.

मकरन्द *makaranda, as*, m. the juice or nectar of flowers [cf. *maranda*], the honey of flowers; a species of jasmine; N. of various persons; of an astronomer; of a work (= *kusumāñjali-makaranda* or *supadma-makaranda*); the Indian cuckoo (= *kokila*); a bee; a species of fragrant Mango; (*am*), n. a filament (especially of the lotus-flower); N. of a pleasure-garden in Ujjayinī. — *Makaranda-kaṇa, as*, m. a drop or particle of flower-juice. — *Makarandakaṇāya*, Nom. A. *-yate*, to be like drops or particles of flower-juice. — *Makaranda-vat, ān, atī, at*, rich in the juice of flowers; (*atī*), f. the flower of Bignonia Suaveolens. — *Makaranda-vivṛiti, is*, f., N. of a commentary by Citsukha Muni on the Nyāya-makaranda. — *Makaranda-śarman, ā*, m., N. of a preceptor.

Makarandikā, f. a kind of metre, four times ⏑ – – – – –, ⏑ ⏑ ⏑ ⏑ ⏑ –, ⏑ – ⏑ ⏑ – ⏑ –; N. of a daughter of a Vidyā-dhara.

मकष्टु *makashṭu, us*, m., N. of a man.

मकुआण *makuāṇa, as*, m., N. of a race of kings.

मकुट *makuṭa, am*, n. = *mukuṭa*, a head-dress, crown, tiara, crest.

मकुति *makuti, is*, m. f. an edict or government order addressed to the Śūdras (= *śūdra-śāsana*).

मकुर *makura, as*, m. (said to be fr. rt. *maṅk*, to adorn), a looking-glass, mirror; the stick or rod or handle of a potter's wheel; the tree Mimusops Elengi (= *vakula*); a bud; Arabian jasmine; [cf. *mukura.*]

Makurāṇa, N. of a place.

Makula, as, am, m. n. the tree Mimusops Elengi; a bud; [cf. *mukula.*]

मकुष्ट *makushṭa* or *makushṭaka, as*, m. = *makushṭha* below.

Makushṭha, as, ā, am, slow, going slowly, = *manthara*; (*as*), m. or *makushṭhaka, as*, m. a species of kidney-bean or of rice; [cf. *mukushṭha, mapashṭa.*]

मकूलक *makūlaka, as*, m. a species of medicinal plant (commonly called Danti, = *mukūlaka*).

मकेरुक *makeruka, as*, m. a kind of parasitical worm.

मक्क् *makk* [cf. rt. *mask*], cl. 1. A. *makkate*, &c., to go, move.

मक्कल *makkalla, as*, m. a dangerous abscess in the abdomen (peculiar to lying-in women).

मक्कुल *makkula, as*, m. red chalk (= *śilājatu*), a mineral substance considered variously to be chalk or benzoin.

Makkola, as, m. chalk, &c.

मक्ष् *maksh* [cf. rt. *mraksh*], cl. 1. P. *makshati*, &c., to collect, heap, accumulate; to be angry.

Maksha, as, m. or *ā*, f. a fly (Ved.; cf. *maśa, nīla-m*°, *madhu-m*°); (*as*), m. hypocrisy, the concealing of one's own defects; wrath; multitude (see *mraksha*); [cf. Zend *makhshi*, 'a fly:' Gr. μυ-ῖ-α, 'a fly;' μου-ῖ-α: Lat. *mus-ca*: Old Germ. *muc-ca*, 'a gnat:' Angl. Sax. *micge* = Eng. *midge*: Old Norse *my*: Slav. *mucha* = Lith. *musė*, 'a fly.'] — *Maksha-vīrya, as*, m. the plant Buchanania Latifolia.

Makshikā, as, ā, m. f. (said to be fr. rt. *maś*, Uṇādi-s. IV. 153; cf. *maśaka*), a fly, bee; [cf. *nir-m*°, *dhenu-m*°, *madhu-m*°.] — *Makshikā-mala, am*, n. 'excretion of bees,' wax.

Makshīkā, f. = *makshikā* above.

मक्षु *makshu* or *makshū*, ind. (properly a form in loc. pl. fr. rt. *maṇh*; cf. *maṅkshu, maṇhanā*), Ved. quickly, rapidly, soon, promptly, immediately, directly, (in Ṛig-veda VIII. 26, 6, a form *makshubhiḥ* = *śīghra-gamanaiḥ* occurs); (*us*), m., N. of a man; [cf. Zend *mashu, moshu*; Lat. *mox.*] — *Makshuṅ-gama, as, ā, am*, Ved. (according to Sāy.) = *śīghraṃ gaććhan*, going quickly. — *Makshū-tama, as, ā, am*, Ved. very prompt, most prompt or quick, (Sāy. = *śīghratama.*)

Makshūyu, us, us, u, Ved. quick, rapid, fleet, (Sāy. = *śīghra-gantṛi.*)

मख् *makh* or *maṅkh*, cl. 1. P. *makhati, maṅkhati*, &c., to go, move.

Makha, as, ā, am (in some of its senses probably fr. a rt. *makh* = 1. *mah* or *maṇh*, to worship), Ved. active, lively, sprightly, cheerful, free (said of the Maruts &c.; cf. *a-dur-m*°); adorable, having sacrifices, honoured with oblations (Sāy. = *maṇhanīya, mahanīya, yajña-vat*); (*as*), m. a sacrifice, sacrificial oblation, feast, festival [cf. 1. *maha*], any occasion of joy or festivity; (Ved.) a gift, wealth [? cf. *magha*]; N. of a mythical being (supposed to be alluded to in Ṛig-veda IX. 101, 13, and in Vājasaneyi-saṃhitā XXXVII. 7, 57, and in Śatapatha-Brāhmaṇa XIV. 1, 2, 17, where mention is made of *Makhasya śiraḥ*, the head of Makha, but in some of these passages *makha* is explained by *yajña* and may mean 'the victim'); [cf. Gr. μάχομαι, μάχαιρα, μαῖμαξ (fr. an Intens.), μαιμάκτης, μαιμακτήρια; Lat. *macellum, mactare, mucro, maceria*; Angl. Sax. *mēce*; Old Norse *mækir.*] — *Makha-kriyā*, f. a sacrificial rite. — *Makha-trātṛi, tā*, m. 'protector of [Viśvāmitra's] sacrifice,' an epithet of Rāmaćandra (son of Daśa-ratha). — *Makha-dvish, ṭ*, m. 'enemy of sacrifices,' an evil being, demon, Rakshas, (according to Malli-nātha = *kratu-vighātaka.*) — *Makha-dveshin, ī*, m. 'enemy of [Daksha's] sacrifice,' an epithet of Śiva. — *Makha-maya, as, ī, am*, containing or representing a sacrifice. — *Makha-vat, ān*, m. having or performing sacrifices, a sacrificer; 'companion of Makha,' a word used in Śatapatha-Brāhmaṇa XIV. 1, 1, 13, to explain *magha-vat*, q. v. — *Makha-vahni, is*, m. sacrificial fire. — *Makha-vedi*, f. a sacrificial altar. — *Makha-svāmin, ī*, m. 'lord of sacrifice,' N. of a commentator on the Drāhyāyaṇa-sūtras; (also read *magha-svāmin.*) — *Makha-han, ā*, m., Ved. 'killer of Makha,' an epithet of Agni; of Indra; of Rudra. — *Makhāṇśa-bhāj* (°*kha-aṇ*°), *k, k, k*, receiving a share of the sacrifice; (*k*), m. a god. — *Makhāgni* (°*kha-ag*°), *is*, or *makhānala* (°*kha-an*°), *as*, m. sacrificial fire. — *Makhānna* (°*kha-an*°), *am*, n. 'sacrificial food,' the seed of Euryola Ferox. — *Makhāpeta* (°*kha-ap*°), *as*, m., N. of a Rākshasa. — *Makhālaya* (°*kha-āl*°), *as*, m. a house or place for sacrifice. — *Makhāsuhṛid* (°*kha-as*°), *t*, m. 'enemy of [Daksha's] sacrifice,' an epithet of Śiva.

Makhasya, Nom. P. A. *makhasyati, -te*, &c., Ved. to be cheerful or sprightly; to wish to sacrifice; to wish to grant riches; (Sāy.) to wish for wealth, wish for honour.

Makhasyu, us, us, u, cheerful, sprightly, merry, active, free; wishing to sacrifice; wishing for wealth, (Sāy. = *yajñam iććhu, dhana-kāma.*)

Makhya, a wrong form for *makha.*

मग *maga, as*, m. a magian, a priest of the sun; (*ās*), m. pl., N. of a country in Sāka-dvīpa inhabited chiefly by Brāhmans.

मगध *magadha, as*, m. the country of the Magadhas, South Behār; a family bard or minstrel who sings the praises of a chief's ancestry in his presence; (*ās*), m. pl. the people or the country of South Behār [cf. *māgadha*]; (*ā*), f. the town of the Magadhas; long pepper. — *Magadha-deśa, as*, m. the country of Magadha. — *Magadha-purī*, f. the city of Magadha. — *Magadha-pratishṭha, as, ā, am*, dwelling in Magadha. — *Magadha-lipi, is*, f. the writing of Magadha. — *Magadha-vanśa-ja, as, ā, am*, sprung from the race of Magadha. — *Magadheśvara* (°*dha-īś*°), *as*, m. a king of the Magadhas; N. of Paran-tapa (Raghu-v. VI. 20); of Jarāsandha (one of the nine adversaries of Kṛishṇa). — *Magadhodbhava* (°*dha-ud*°), *as, ā, am*, born in Magadha, growing in Magadha; (*ā*), f. long pepper.

Magadhīya, as, ā, am, relating to or coming from Magadha.

Magadhya, Nom. P. *magadhyati*, &c., to surround; to serve, be a slave.

मगन्द *maganda, as*, m. = *kusīdin*, a usurer.

मगल *magala, as*, m., N. of a man.

मगव *magava*, (with Buddhists) a particular high number.

मगस *magasa, ās*, m. pl., N. of the warrior caste in Sāka-dvīpa.

मगु *magu* = *maga*, q. v.

मगुन्दी *magundī*, f., Ved., N. of a mythical being whose daughters are mentioned in Atharva-veda II. 14, 2.

मग्न *magna*. See under rt. *majj*, p. 729, col. 2.

मघ *magha, am*, n. (fr. rt. *maṅh*), a gift, donation, present, reward [cf. *kratvā-m*°, *go-m*°]; riches [cf. *aśvā-m*°, *tavi-m*°]; wealth, power, (in all the preceding senses Ved.); a kind of flower; (*as*), m. a particular drug or medicine, (in this sense also *ā*, f.); N. of one of the Dvīpas or divisions of the universe; of a country (Arrakan); pleasure; N. of the tenth or fifteenth Nakshatra (containing five stars figured by a house, apparently α, γ, ζ, η, ν Leonis; in this sense often *maghāḥ*, pl.; cf. *nakshatra*; *Maghā*, like the other Nakshatras, is sometimes regarded as a wife of the moon); N. of the wife of Siva; (*ā, ī*), f. a species of grain. — *Magha-tti, is*, f. (fr. *magha* + *datti*; cf. *bhaga-tti*), Ved. the giving of wealth, distribution of treasures, the giving and receiving of presents; (Sāy. = *dhana-dāna, dhana-lābha*.) — *Magha-deya, am*, n., Ved. the giving of presents. — *Magha-rava, as*, m., N. of a Nishāda. — *Magha-va, as*, m. = *magha-van*, a N. of Indra. — *Magha-vat, ān, atī, at*, = *magha-van* below. — *Maghavat-tva, am*, n., Ved. liberality, munificence. — *Magha-van, vā, ghonī, at* (acc. sing. du. pl. m. *maghavānam maghavānau maghonas*, inst. *maghonā maghavabhyām maghavabhis*, dat. *maghone, maghavabhyām*, &c., see Gram. 155. c; the form *magha-vat* above may be optionally used throughout), possessing gifts, rich, wealthy, distributing gifts (often as an epithet of the person who institutes a sacrifice and pays the priests), liberal, munificent; (*ān*), m. an epithet of Indra (especially in the post-Vedic literature; cf. *mahi-m*°, *māghavata, māghavana*); epithet of the chariot of the Aśvins ('filled with treasures,' Sāy. = *dhana-vat*); epithet of several gods; N. of a Vyāsa or arranger of the Purāṇas; of a Dānava; of the third Ćakravartin in Bhārata; (*vānā*), m. du., Ved. epithet of the Aśvins, (Sāy. = *harir-lakshaṇānnavantau* or *dhanavantau*); (*onī*), f. epithet of Ushas, (Sāy. = *dhanavatī*.) — *Maghavan-nagara, am*, n. 'Indra's city,' N. of a town. — *Maghavan-mukta-kuliśa, as, am*, m. n. the thunderbolt hurled by Indra. — *Magha-svāmin*, see *makha-svāmin*. — *Maghā-trayodaśī*, f. the thirteenth day in the dark half of the month Bhādra. — *Maghā-trayodaśī-śrāddha, am*, n. a ceremony on the above-mentioned day. — *Maghā-bhava, as*, m. or *maghā-bhū, ūs*, m. 'offspring of Maghā,' the planet Venus.

मघ्नीप्रस्थ *maghnī-prastha, as*, m., N. of a town.

मङ्क् *mank* [cf. rt. *vank*], cl. 1. A. *mankate, mamanke, mankishyate, amankishṭa, mankitum*, to go, move; to adorn.

Manku, us, us, u, Ved. shaking, vacillating, oscillating; (*dur-manku*, feeling no regret.)

मङ्कणक *mankaṇaka, as*, m., N. of a Ṛishi; of a Yaksha (also read *maćakruka*).

मङ्कि *manki, is*, m., N. of a man (mentioned in the Mahā-bh. Sānti-p. 6589). — *Manki-gīta, am*, n. 'song of Manki,' N. of the fifteenth chapter of the Pārtha Itihāsa-samuććaya, containing episodes from the Mahā-bhārata.

मङ्किल *mankila, as*, m. a forest conflagration.

मङ्कुर *mankura, as*, m. = *mukura*, a mirror.

मङ्क्तव्य *manktavya, manktṛi, manktvā*. See p. 729, col. 2.

मङ्क्षण *mankshaṇa, am*, n. armour for the legs or thighs, greaves; [cf. *mankhuṇa, matkuṇa*.]

मङ्क्षु *mankshu*, ind. (= *makshu*, q. v.), immediately, directly, instantly, quickly; much, exceedingly; truly, really; (*us*), m., N. of a man [cf. *makshu, mānkshavya*].

मङ्ख् *mankh*. See rt. *makh*, p. 727, col. 3.

मङ्ख *mankha, as*, m. = *magadha*, a royal bard or panegyrist; a mendicant of a particular order; N. of a man.

Mankhaka, as, m., N. of a man (in Rāja-taraṅgiṇī VIII. 3455).

मङ्खना *mankhanā*, f., N. of a woman (in Rāja-taraṅgiṇī VII. 105).

मङ्खुण *mankhuṇa, am*, n. = *mankshaṇa* above.

मङ्ग् *mang* [cf. rt. *mank*], cl. 1. P. A. *mangati*, &c., to go, move.

मङ्ग *manga, as, am*, m. n. the head of a boat; (*as*), m. a mast or side of a ship [cf. *maṇḍa*]; (*ās*), m. pl., N. of a country in Sāka-dvīpa inhabited chiefly by Brāhmans; [cf. *maga* and *mṛiga*.]

Manginī, f. a boat, ship.

मङ्गल *mangala, am*, n. (said to be fr. rt. *mang*, Uṇādi-s. V. 70), happiness, felicity, good fortune, good luck, success, auspiciousness, prosperity, welfare, well-being, bliss, (in these and some other similar senses said to be also *as*, m.); anything regarded as auspicious or tending to a lucky issue, a good omen, an auspicious prayer, blessing, benediction, salutation; any auspicious or lucky object (as a dress, ornament, amulet, preservative); any happy or auspicious event (as a marriage &c.); a festival, festivity, rejoicing, solemnity, any solemn ceremony or religious service (as a thread-investiture &c.; cf. *kautuka-m*°); any ancient custom; a good work; turmeric; N. of the capital of Udyāna; (*as*), m., N. of Agni; of the planet Mars; N. of a king belonging to the race of Manu; of a Buddha; of a poet; of a chief of the Ćālukyas; (*ā*), f. a faithful wife; the white-flowering Dūrvā grass; the blue-flowering Dūrvā; a sort of Karañja; an epithet of Umā; of Dākshyāyaṇī (as worshipped in Gayā); of the mother of the fifth Arhat of the present Avasarpiṇī, (according to Pāṇ. IV. 1, 41, *mangala* may also have a fem. form in ī); (*as, ā, am*), lucky, fortunate, prosperous, auspicious, propitious, faring well or happily; brave. — *Mangala-karaṇa, am*, n. 'luck-causing, success-effecting,' the act of reciting a prayer for success before the beginning of any enterprise. — *Mangala-kāraka, as, ikā, am*, or *mangala-kārin, ī, iṇī, i*, causing welfare or prosperity. — *Mangala-kārya, am*, n. a festive occasion, solemnity (as a marriage &c.). — *Mangala-kuṭhāra-miśra, as*, m., N. of a door-keeper in the Dhūrta-nartaka by Sāma-rāja. — *Mangala-kshauma, am*, n. a linen cloth worn at festivals. — *Mangala-giri, is*, m. 'mountain of fortune,' N. of a mountain. — *Mangalagiri-māhātmya, am*, n., N. of a work. — *Mangala-graha, as*, m. an auspicious planet; a lucky star. — *Mangala-ghaṭa, as*, m. 'auspicious jar,' a pot full of water offered to the gods on festivals; N. of an elephant (Kathā-sarit-s. LI. 160). — *Mangala-ćaṇḍikā* or *mangala-ćaṇḍī*, f., N. of a goddess, = Durgā (?). — *Mangala-ććhāya, as*, m. the tree Ficus Infectoria (= *plaksha*). — *Mangala-tūrya, am*, n. a musical instrument used at festivals; [cf. *mangalātodya*.] — *Mangala-devatā*, f. a tutelary deity; [cf. *brahma-m*°.] — *Mangala-dhvani, is*, m. an auspicious sound. — *Mangala-pattra, am*, n. a leaf serving as an amulet. — *Mangala-pāṭhaka, am*, n. 'blessing-reciter,' a professional well-wisher or panegyrist, a bard, encomiast. — *Mangala-pāṇi, is, is, i*, having auspicious hands. — *Mangala-pātra, am*, n. an auspicious vessel, a vessel containing auspicious objects. — *Mangala-pura, am*, n. 'city of prosperity,' N. of a town; [cf. *mangala*.] — *Mangala-pushpa, am*, n. an auspicious flower. — *Mangalapushpa-maya, as, ī, am*, formed of auspicious flowers (as a garland). — *Mangala-pūjita, as, ā, am*, honoured with a sacrificial fee or offering. — *Mangala-pratisara, as*, m. any auspicious string or cord [cf. *mangala-sūtra*], the cord of an amulet. — *Mangala-prada, as, ā, am*, bestowing welfare or prosperity, auspicious; (*ā*), f. turmeric. — *Mangala-prastha, as*, m. 'auspicious-peak,' N. of a mountain. — *Mangala-mātra-bhūshaṇa, as, ā, am*, only adorned with turmeric or with the Mangala-sūtra, q. v. — *Mangala-vaćas, as*, n. a benedictory or congratulatory word, auspicious expression, wishing joy, benediction, congratulation. — *Mangala-vat, ān, atī, at*, auspicious, happy, blessed; (*atī*), f., N. of a daughter of Tumburu. — *Mangala-vāda, as*, m. benediction, wishing joy, benedictory expression; N. of a Nyāya work by Hari-rāma Tarka-vāg-īśa on the effect of benedictions. — *Mangala-vādin, ī, inī, i*, pronouncing a benediction, wishing joy, expressing congratulations, felicitating. — *Mangala-vādya, am*, n. a musical instrument played at festivals; [cf. *mangalātodya*.] — *Mangala-vāra, as*, m. 'Mars-day,' Tuesday. — *Mangala-vidhi, is*, m. any auspicious ceremony or festive rite; preparations for a festival. — *Mangala-vṛishabha, as*, m. an auspicious ox or one promising good luck. — *Mangala-śansana, am*, n. the act of wishing joy, uttering a benediction or congratulation. — *Mangala-śabda, as*, m. an auspicious word, expression of congratulation, word of good omen, felicitation. — *Mangala-sāman, a*, n. an auspicious Sāman. — *Mangala-sūtra, am*, n. the lucky thread, the marriage-string, (a string tied by the bridegroom round the neck of the bride and worn as long as the husband lives; in Upper India it is a string or piece of silk tied round the wrist and worn only during the marriage celebration). — *Mangala-snāna, am*, n. an auspicious ablution, any solemn ablution. — *Mangalākshata* (°*la-ak*°), *ās*, m. pl. rice cast upon people by Brāhmans in bestowing a blessing at marriages &c. — *Mangalāguru* (°*la-ag*°), *u*, n. a species of Agallochum. — *Mangalāćaraṇa* (°*la-āć*°), *am*, n. benediction, prayer for the success of anything, an auspicious introduction or form of words in praise of some deity &c. at the commencement of a written work or of any undertaking; pronouncing a blessing, wishing joy. — *Mangalāćāra* (°*la-āć*°), *as*, m. the repeating a prayer for success, wishing joy, pronouncing a blessing,

benediction, any auspicious ceremony or observance, pious usage. — *Maṅgalāćāra-yukta, as, ā, am,* accompanied with a prayer for success or with good wishes, attended with benedictions or auspicious ceremonies. — *Maṅgalātodya* (°*la-āt*°), *am,* n. a drum beaten on festive occasions [cf. *maṅgala-tūrya*]. — *Maṅgalādeśa-vritta* (°*la-ād*°), *as,* m. a fortune-teller, professional panegyrist or well-wisher. — *Maṅgalāyana* (°*la-ay*°), *am,* n. an auspicious way, the way to happiness or prosperity; (*as, ā, am*), walking on the path of prosperity. — *Maṅgalārambha* (°*la-ār*°), *as, ā, am,* having auspicious commencements; (*as*), m. an epithet of Gaṇeśa. — *Maṅgalārtham* (°*la-ar*°), ind. for the sake of good fortune, for the sake of prosperity or happiness. — *Maṅgalārha* (°*la-ar*°), *as, ā, am,* worthy of prosperity or happiness. — *Maṅgalālambhana* (°*la-āl*°), *am,* n. touching anything auspicious. — *Maṅgalālaya* (°*la-āl*°), *as, ā, am,* dwelling in prosperity. — *Maṅgalāvaṭa* (°*la-av*° or °*lā-va*°), *am,* n., N. of a place of pilgrimage mentioned in the Kapila-saṃhitā. — *Maṅgalāvāsa* (°*la-āv*°), *as,* m. 'auspicious dwelling,' a temple. — *Maṅgalā-vrata, am,* n. 'the vow of Umā,' N. of a chapter of the Kāśī-khaṇḍa of the Skanda-Purāṇa; (*as*), m. 'devoted to Umā,' an epithet of Śiva. — *Maṅgalā-śāstra, am,* n. 'the book of Umā,' N. of a work mentioned in the Paramārtha-sāra by Abhinava-gupta. — *Maṅgalāshṭaka* (°*la-ash*°), eight lines of benediction pronounced for good luck by a Brāhman on a newly-wedded pair while a piece of silk is held between them. — *Maṅgalāhnika* (°*la-ah*°), *am,* n. an auspicious ceremony performed daily, any daily religious rite for success. — *Maṅgaleććhu* (°*la-ić*°), *us, us, u,* wishing well, wishing joy, wishing prosperity or happiness. — *Maṅgaleśvara-tīrtha* (°*la-īś*°), *am,* n. 'Tīrtha of the lord of prosperity,' N. of a sacred bathing-place mentioned in the Revā-māhātmya division of the Śiva-Purāṇa. — *Maṅgalopepsā* (°*la-up*°), f. the wish or desire for prosperity or happiness.

Maṅgalika, N. of the hymns of the eighteenth Kāṇḍa of the Atharva-veda (?).

Maṅgalīya, as, ā, am, auspicious, fortunate, prosperous.

Maṅgalya, as, ā, am, auspicious, propitious, fortunate, lucky, happy, conferring happiness, prosperous; beautiful, pleasing, agreeable; pious, pure, holy; (*as*), m., N. of several plants, a sort of pulse or lentil; the sacred fig-tree, Ficus Religiosa; Ægle Marmelos; = *trāyamāṇā;* the cocoa-nut tree, Feronia Elephantum; a species of Karañja (= *rīṭhā-karañja*); = *jīvaka;* N. of a Nāga-rāja; (*ā*), f., N. of several plants, a species of very fragrant sandal; a sort of Agallochum or aloe wood; Anethum Sowa, a sort of fennel; Mimosa Suma (= *śamī*); = *adhaḥ-pushpī;* = *priyaṅgu;* = *śaṅkha-pushpī;* = *māsha-parṇī;* = *jīvantī, riddhi, haridrā;* = *dūrvā;* sweet flag, Acorus Calamus; a particular yellow pigment (= *roćanā*); a particular perfume (= *ćiḍā*); an epithet of Durgā; (*am*), n. water brought from various sacred places for the consecration of a king, &c.; sour curds; sandal-wood; a kind of Agallochum; gold; red lead. — *Maṅgalya-kusumā,* f. 'having auspicious blossoms,' a species of plant (= *śaṅkha-pushpī*). — *Maṅgalya-daṇḍa, as,* m. 'having an auspicious staff,' N. of a man. — *Maṅgalya-nāmadheyā,* f. 'having an auspicious name,' a species of plant (= *jīvantī*). — *Maṅgalya-vastu, u,* n. any auspicious object or fortunate matter.

Maṅgalyaka, as, m. a sort of pulse or lentil, Cicer Lens.

मङ्गुष *maṅgusha, as,* m., N. of a man.

मङ्घ् *maṅgh,* cl. 1. P. *maṅghati,* &c., to adorn, decorate; A. *maṅghate,* &c., to go, move, move quickly; to begin moving, start; to begin; to blame; to cheat.

मच् *mać* [cf. rts. *mańć,* 1. *muć, muńć*], cl. 1. A. *maćate, meće, maćitum,* to cheat; to be wicked; to boast; to be vain or proud; to pound, grind.

मचकचातनी *maćakaćātanī,* f. a species of plant (said to be = *paṭolī;* also read *mećakaćātanī*).

मचक्रुक *maćakruka, as,* m., N. of a Yaksha and of a sacred spot, guarded by him, near the entrance to Kurukshetra, (in Mahā-bh. Vana-p. 5079 one edition has *maṅkaṇaka.*)

मचर्चिका *maćarćikā,* f. (at the end of a comp.), excellence, anything excellent or good of its kind (e. g. *go-maćarćikā,* an excellent cow; cf. *matallikā*).

मच्चित्त *mać-ćitta.* See p. 734, col. 1.

मच्छ *maććha, as,* m. (corrupted fr. *matsya*), a fish.

मज् *maj.* See *nir-maj,* p. 498, col. 3.

मजमुदार *majamudāra* = مجموع دار *majmū'-dār,* a record-keeper, document-holder.

मजिरक *majiraka, as,* m., N. of a man (Gaṇa Śivādi to Pāṇ. IV. 1, 112; cf. *mājiraka*).

मज्ज् *majj* (in the Dhātu-pāṭha written *masj*), cl. 6. P. (ep. also A.) *majjati,* (-*te*), *mamajja* (2nd sing. *mamajjitha* or *mamanktha*), *mankshyati* (ep. also *majjishyati*), *amāṅkshīt* (ep. 2nd sing. *amajjīs;* with particle *mā, majjīs*), *manktum* or *majjitum,* to sink (in water), dive, bathe, be submerged or immersed; to dip one's self, plunge, bathe, throw one's self into water; to sink down, sink under, sink into (with loc. or acc., e. g. *tamo majjati,* he sinks into darkness, Manu IV. 81); to be drowned, perish in water, perish; to sink into misfortune, become ruined; to despond, be disheartened: Caus. *majjayati, -yitum,* Aor. *amamajjat,* to cause to sink (in water), immerse, submerge, dip, bathe, cause to plunge or dive, drown, deluge, cause to perish, overwhelm: Desid. *mimankshati, mimajjishati:* Intens. *māmajjyate, māmankti;* [cf. Lat. *mergo:* Lith. *merkiu,* 'macero;' *mazgoju* = Caus. *majjayāmi.*]

Magna, as, ā, am, plunged, dived, immersed; sunk, drowned; absorbed; (*as*), m., N. of a mountain.

Manktavya, as, ā, am, to be dived or immersed.

Manktri, tā, trī, tri, one who dives or plunges, diving, plunging, bathing, performing ablutions; drowning.

Manktvā or *maktvā,* ind. (Pāṇ. VI. 4, 32), having sunk or dived; having plunged; having immersed one's self; being plunged.

Majja, as, ā, am, sinking, diving; [cf. *uda-m*°.]

Majjat, an, antī or *atī, at,* sinking, drowning, dipping, bathing.

Majjan, ā, m. (said to be fr. rt. *majj* above, according to some for an original *marjan?*), the marrow of the bones and flesh; the pith or sap of plants; (in the later medical system) the element or essential ingredient [cf. *dhātu*] of the body which is produced from the bones and itself produces semen; [cf. Old Germ. *marag;* Angl. Sax. *mearg, merg.*] — *Majja-krit, t,* n. 'producing marrow,' a bone. — *Majjan-vat, ān, atī, at,* Ved. marrowy, (opposed to *a-majjaka.*) — *Majja-samudbhava, am,* n. 'produced from the marrow,' semen virile.

Majjana, as, m. 'the diver,' N. of a kind of supernatural being; N. of one of Śiva's attendants; (*am*), n. the act of sinking or sinking under water, diving, immersion; dipping, bathing, ablution; perishing in water, drowning; deluging; = *majjan* above.

Majjayitri, tā, trī, tri, Ved. one who causes to sink or plunge.

Majjala, as, m., N. of one of Skanda's attendants, (also read *majjāna;* cf. *majjana.*)

Majjas, as, n. = *majjan,* marrow.

Majjā, f. the marrow of the bones or flesh [cf. *nir-majja*]; pith, sap, the sap of plants. — *Majjā-gata, as, ā, am,* seated in the marrow (as a disease). — *Majjā-ja, as,* m. a species of bdellium (= *bhūmija-guggulu*). — *Majjā-meha, as,* m., N. of a particular disease of the urinary organs. — *Majjā-rajas, as,* n. a particular hell; bdellium. — *Majjā-rasa, as,* m. 'marrow-secretion,' semen virile. — *Majjā-sāra, am,* n. nutmeg.

Majjāna, as, m. = *majjala,* col. 2.

Majjikā, f. the female of the Indian crane.

Majjūka, as, ā, am, repeatedly or habitually diving (used in Nirukta IX. 5. to explain the word *maṇḍūka*).

मज्जूषा *majjūshā,* f. = *mañjūshā.*

मज्मना *majmanā,* ind. (inst. case of a form *majman;* cf. *maṃhanā*), Ved. in one mass, together, collectively, in one body, generally; with or by strength, by might, by intensity (Sāy. = *balena,* according to Naighaṇṭuka II. 9. *majmanā* = *bala*); [cf. Lat. *magmentum.*]

मञ्च् *mańć,* cl. 1. A. *mańćate,* &c., to cheat; to be wicked, &c. (= rts. *mać,* 1. *muć, muńć*); to hold; to grow high or tall; to adore; to shine; to go, move.

Mańća, as, m. a stage or platform supported by columns, a scaffold or temporary structure erected for spectators on festive occasions; an elevated shed raised on bamboos in a field (where a watchman is stationed to protect the crop from cattle, birds, &c.); a bedstead, couch, bed, sofa; a chair; a seat of state, throne; a pulpit. — *Mańća-maṇḍapa, as,* m. a sort of temporary open shed standing upon bamboo posts; a platform erected for marriage ceremonies or other festive occasions.

Mańćaka, as, am, m. n. a stage, platform, temporary scaffold erected on a house; a couch, bed; any frame or stand; a kind of brazier or stand for holding fire; (*ikā*), f. = *āsandī,* a chair; a trough, tray. — *Mańćakāśraya* (°*ka-āś*°), *as,* m. 'bed-infesting,' a bed-bug, house-bug. — *Mańćakāsura* (°*ka-as*°), *as,* m., N. of an Asura. — *Mańćakāsura-dundubhi-vadha, as,* m., N. of a chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa.

Mańćayāyya, as, m., N. of a brother of Cauṇḍapāćārya.

Mańćukā in *madana-mańćukā,* q. v.

मञ्ज् *mañj* (connected with rts. *mārj, mrij*), cl. 10. P. *mañjayati, -yitum,* to wipe, clean, cleanse, purify, wipe off; to sound.

Mañjara, am, n. a cluster of blossoms; a species of plant (= *tilaka*); a pearl; [cf. *deva-m*°.]

Mañjari, is, or *mañjarī,* f. a cluster of blossoms; a compound pedicle or flower-stalk, a branching flower-stalk; a flower-bud; a shoot, sprout, sprig, stalk, (often at the end of titles of works, cf. *pradīpa-m*°); N. of a work by Bhaṭṭāćārya-ćūḍāmaṇi (abbreviated fr. the full title Nyāya-siddhānta-mañjarī); a parallel line or row; a species of plant (= *tilaka*); N. of a metre, four times ⏑⏑–⏑–, ⏑⏑⏑–⏑––⏑–; of another consisting of four lines of 12, 8, 16, and 20 syllables; a pearl; a creeper; = *tulasī,* holy basil; [cf. Gr. μάργαρον, μαργαρίτης; Lat. *margarita.*] — *Mañjarī-ćāmara, am,* n. a fan-like sprout. — *Mañjarī-namra, as,* m. 'bent down with clusters of flowers,' the plant Calamus Rotang. — *Mañjarī-piñjarita, as, ā, am,* having pearls and gold. — *Mañjarī-prakāśa* or *nyāya-siddhānta-mañjarī-prakāśa, as,* m. a commentary by Bhāskara or Laugākshi Bhāskara on the Nyāya-siddhānta-mañjarī (an elementary treatise on the Nyāya system). — *Mañjarī-sāra* or *nyāya-siddhānta-mañjarī-sāra, am,* n. a commentary by Yādava Vyāsa on the Nyāya-siddhānta-mañjarī.

Mañjarikā, f. = *mañjarī* in *kaṭu-m*°, *pushpa-m*°; N. of a princess.

Mañjarita, as, ā, am, having clusters of flowers

or branching flower-stalks; mounted on a stalk (as a bud &c.).

Mañjā, f. a cluster of blossoms, a branching flower-stalk; a creeper; = *ajā*, a she-goat.

Mañji, *is*, or *mañjī*, f. a cluster of blossoms, &c. [cf. *aṅgāra-mañjī*]; a creeper. — *Mañji-phalā*, f. the plantain tree, Musa Sapientum.

Mañjikā, f. a harlot, courtezan.

Mañjiman, *ā*, m. (fr. *mañju*), beauty, loveliness, elegance.

Mañjishṭha, *as*, *ā*, *am* (probably superl. of *mañju*, according to Pāṇ. fr. *mañji*), bright red (as the Indian madder); (*ā*), f. Bengal or Indian madder, Rubia Munjista; [cf. *māñjishṭha*.] — *Mañjishṭhābha* (°*ṭha-ābh*°), *as*, *ā*, *am*, having the colour of Indian madder. — *Mañjishṭhā-meha*, *as*, m., N. of a disease in which the urine is of a light red colour. — *Mañjishṭhā-mehin*, *ī*, *inī*, *i*, suffering from the above disease. — *Mañjishṭhā-rāga*, *as*, m. the colour or dye of the Indian madder; an attachment charming and durable as the colour of the Indian madder, permanent attachment.

Mañjīra, *as*, *am*, m. n. an ornament for the feet or toes, a ring, bangle, foot-ornament, anklet; (*am*), n. a post round which the string of the churning-stick passes; a metre, four times ⏑–⏑––⏑⏑⏑–⏑–⏑–; (*ā*), f., N. of a river.

Mañjīraka, *as*, m. a proper N.; [cf. *māñjīraka*.]

Mañjūla, *as*, m. a village inhabited especially by washermen.

Mañju, *us*, *us*, *u* (perhaps corrupted fr. *manojña*, but said to be fr. rt. *mañj*), beautiful, lovely, charming, pleasing, agreeable, sweet. — *Mañju-kula*, *as*, m. a proper N. — *Mañju-keśin*, *ī*, m. 'beautiful-haired,' an epithet of Kṛishṇa or Vishṇu. — *Mañju-gamana*, *as*, *ā*, *am*, going beautifully or with graceful movements; (*ā*), f. a goose; a flamingo. — *Mañju-garta*, a N. of Nepal. — *Mañju-gir*, *īr*, *īr*, *ir*, having a charming voice, singing sweetly. — *Mañju-gīti*, *is*, f. a metre consisting of 29 + 30 syllables. — *Mañju-guñja*, *as*, m. a charming murmur or humming. — *Mañju-ghosha*, *as*, *ā*, *am*, having a sweet voice or cry, uttering a sweet sound; (*as*), m. = *mañju-śrī*; N. of a deity worshipped by the Tāntrikas; (*ā*), f., N. of an Apsaras. — *Mañju-deva* and *mañju-nātha*, *as*, m. = *mañju-śrī*. — *Mañju-nāśī*, f. a beautiful woman ('destroying or eclipsing other beautiful women?'); epithet of the wife of Indra; of Durgā; (perhaps for *mañju-nārī*.) — *Mañju-netra*, *am*, n. a beautiful eye; (*as*, *ā*, *am*), lovely-eyed. — *Mañju-pattana*, *am*, n., N. of a town built by Mañju-śrī. — *Mañju-pāṭhaka*, *as*, m. 'repeating beautifully,' a parrot. — *Mañju-prāṇa*, *as*, m. an epithet of Brahmā. — *Mañju-bhadra*, *as*, m. = *mañju-śrī*. — *Mañju-bhāshin*, *ī*, *inī*, *i*, sweetly speaking; (*inī*), f. a particular metre. — *Mañju-mañjīra*, *as*, *am*, m. n. a beautiful foot-ornament. — *Mañju-matī*, f., N. of a princess. — *Mañju-vaktra*, *as*, *ā*, *am*, beautiful faced, lovely, handsome. — *Mañju-vāć*, *k*, *k*, *k*, speaking beautifully (as a parrot). — *Mañju-vādin*, *ī*, *inī*, *i*, speaking delightfully; (*inī*), f. a kind of metre, four times ⏑–⏑––⏑⏑⏑–⏑–⏑–; N. of a woman. — *Mañju-śrī*, *īs*, m., N. of one of the most celebrated Bodhi-sattvas among the northern Buddhists. — *Mañjuśrī-paripṛićchā*, f., N. of a Buddhist work. — *Mañjuśrī-parvata*, *as*, m., N. of a mountain. — *Mañjuśrī-mūla-tantra*, *am*, n., N. of a Buddhist work. — *Mañjuśrī-vikrīḍita*, *am*, n., N. of a Buddhist work. — *Mañju-saurabha*, *am*, n. a kind of metre, two lines of ⏑⏑⏑–⏑⏑–⏑–⏑–, ⏑⏑–⏑–⏑⏑⏑–⏑–⏑–. — *Mañju-svana*, *as*, *ā*, *am*, sweet-sounding. — *Mañju-svara*, *as*, m. = *mañju-śrī*; (*as*, *ā*, *am*), sounding or buzzing sweetly (as bees).

Mañjula, *as*, *ā*, *am*, beautiful, pleasing, agreeable, charming, lovely, sweet, soft, melodious; (*as*), m. a species of water-hen or gallinule (= *dātyūha*, *jala-ranka*, *jala-ranku*); (*ā*), f., N. of a river; (*am*), n. a bower, arbour (= *kuñja*); a spring, well, natural water-course or channel (= *jalāñćala*); the fruit of Ficus Oppositifolia, Vallisneria Octandra; variegated or the state of being variegated (= *śavala* or *śaivala*?).

Mañjulikā, f., N. of a woman.

मञ्जूषा *mañjūshā*, f. (sometimes written *mañjushā*; according to Uṇādi-s. IV. 77, fr. rt. *majj*), a box, chest, case (for a bow &c.); receptacle, (sometimes at the end of titles of works, cf. *dhātu-nyāya-m*°); a basket, large basket, hamper; N. of a work by Nāgeśa (abridged from the full title Vaiyākaraṇa-siddhānta-mañjūshā); N. of a commentary on a work called Jagadīśa-toshinī; = *mañjishṭhā*, Bengal madder; a stone. — *Mañjūshā-kuñćikā*, f. 'key to the Mañjūshā,' N. of a commentary by Kṛishṇa-mitra on Nāgeśa's Mañjūshā.

Mañjūshaka, *as*, m., N. of a species of celestial flower; [cf. *mahā-m*°.]

मटक *maṭaka* (formed fr. *mṛitaka*), a dead body, corpse.

मटची *maṭaćī*, f. (probably) = *maṭatī*, hail.

मटती *maṭatī*, f. hail.

मटस्फटि *maṭasphaṭi*, *is*, m. incipient arrogance or pride (= *darpārambha*).

मटामटाय *maṭāmaṭāya* (an onomatopoetic verb), *maṭāmaṭāyati*, &c., to make the sound Maṭā-maṭā; [cf. *paṭa-paṭā*.]

मटुतचण्डी *maṭuta-ćaṇḍī*, f., N. of a Rākshasī.

मट्टक *maṭṭaka*, *as*, m. = *maḍaka*, Eleusine Coracana; (*am*), n. the ridge or top of a roof.

मट्मट *maṭmaṭa*, *as*, m., Ved. a species of demon or evil spirit.

मठ *maṭh* [cf. rt. *manth*], cl. 1. P. *maṭhati*, &c., to dwell, inhabit; to grind; to go.

Maṭha, *as*, *am*, m. n. (probably connected with the preceding rt.), a hut, cottage, especially the retired hut of an ascetic, a building inhabited by a devotee and his disciples, a small retired room occupied by a pupil, a pupil's cell; a cloister, convent, monastery, a school, college (especially for young Brāhmans prosecuting sacred studies); a temple; a carriage or cart drawn by oxen; (*ī*), f. a cell; a cloister. — *Maṭha-keśava-dhāriṇī*, f. epithet of Nandā the founder of the college of Keśava (Rāja-tar. V. 244). — *Maṭha-sthiti*, *is*, *is*, *i*, staying or residing in a college of priests. — *Maṭhādhipati* (°*ṭha-adh*°), *is*, or *maṭhādhyaksha* (°*ṭha-adh*°), *as*, m. the superintendent of a monastery, principal of a college, &c. — *Maṭhāyatana* (°*ṭha-ay*°), *am*, n. a monastery, convent, college.

Maṭhikā, f. a hut, cottage; a cell.

मठर *maṭhara*, *as*, *ā*, *am* (said to be fr. rt. *man*, and included in the Gaṇa Kaḍārādi, see Pāṇ. II. 2, 38), intoxicated; (perhaps) persisting in anything (with loc.); (*as*), m., N. of a man, (according to some) of a Muni; [cf. *māṭhara*.]

मठोशीलोठिका *maṭhośīloṭhikā*, f. (probably) N. of a woman.

मडक *maḍaka*, *as*, m. Eleusine Coracana [cf. *maṭṭaka*]; (*ās*), m. pl., N. of a people.

मडव *maḍava* or *maḍava-rājya*, *am*, n., N. of a district in Kāśmīra.

मड्डचन्द्र *maḍḍa-ćandra*, *as*, m., N. of a man (mentioned in Rāja-taraṅgiṇī VIII. 3416).

मड्डु *maḍḍu*, *us*, or *maḍḍuka*, *as*, m. a sort of drum; [cf. *māḍḍuka*.]

मण *maṇ*, cl. 1. P. *maṇati*, *mamāṇa*, &c., to sound, murmur.

Maṇi, *is*, m. f. (usually m., said to be fr. rt. *man*, Uṇādi-s. IV. 117; a form *maṇī*, f., is also given), a jewel, gem, precious stone (especially a pearl, bead, or other globular ornament); an ornament or amulet in general; anything excellent of its kind (e.g. *khaga-maṇi*, a jewel of a bird); a crystal [cf. *kāća-m*°]; a magnet, loadstone; glans penis; clitoris; the fleshy excrescences or processes on the neck of a goat; = *maṇi-bandha*, the wrist; a water-pot (= *aliñjara*); N. of a Nāga; N. of a companion of Skanda (associated with Su-maṇi in Mahā-bh. Śalya-p. 2534); N. of a sage (in Mahā-bh. Sabhā-p. 442); of a son of Yuyudhāna (in Hari-vaṇśa 9207; also read *tūṇi*); of a work (abridged from the full title of Tattva-ćintāmaṇi, q. v.); of a collection of magical formulas; [cf. Gr. μάννος, μόννος; Lat. *monile*.] — *Maṇi-kaṇṭha*, *as*, m. the blue jay or roller bird; N. of a Nāga. — *Maṇikaṇṭhaka*, *as*, m. a cock. — *Maṇi-karṇa*, *as*, *ā* or *ī*, *am*, 'jewel-eared,' having an ornament of any kind (as a mark) on the ear; (*as*), m., N. of a Śiva-liṅga in Kāma-rūpa; (*ī*), f. = *maṇi-karṇikā* below. — *Maṇi-karṇikā*, f., N. of a sacred pool or tank in Benares much frequented by pilgrims, (also written *maṇi-karṇikī*); of a daughter of Caṇḍa-ghosha. — *Maṇikarṇikā-mahiman*, *ā*, m. and *maṇikarṇikā-stotra*, *am*, n., N. of two works by Gaṅgā-dhara. — *Maṇikarṇikā-māhātmya*, *am*, n., N. of the twenty-second chapter of the Uttara-khaṇḍa of the Śiva-Purāṇa. — *Maṇikarṇīśvara* (°*ṇī-īś*°), *as*, m., N. of a Śiva-liṅga at Benares. — *Maṇikarṇeśvara* (°*ṇa-īś*°), *as*, m., N. of a Śiva-liṅga in Kāma-rūpa. — *Maṇi-kāća*, *as*, m. the feathered part of an arrow. — *Maṇi-kāñćana*, *as*, m., N. of a mountain (mentioned in Mahā-bhārata Bhīshma-p. 426). — *Maṇi-kānana*, *am*, n. a wood or grove containing jewels; the neck, throat (as covered with jewels). — *Maṇi-kāra*, *as*, m. a worker in precious stones, lapidary, jeweller; N. of the author of the work called Maṇi; of the author of the Nyāya-ćintāmaṇi. — *Maṇi-kuṭṭikā*, f. [cf. *kuṭṭaka*], N. of one of the Mātṛis attending on Skanda. — *Maṇi-kusuma*, *as*, m., N. of a Jina. — *Maṇi-kūṭa*, *as*, m., N. of a mountain in Kāma-rūpa. — *Maṇi-kṛit*, *t*, m. = *maṇi-kāra*. — *Maṇi-ketu*, *us*, m., N. of a particular comet or meteor. — *Maṇi-gaṇa*, *as*, m. a multitude of pearls. — *Maṇi-guṇa-nikara*, *as*, m. 'a multitude of strings of pearls,' a species of the Ati-śakkarī metre, four times ⏑⏑⏑⏑⏑⏑⏑⏑, ⏑⏑⏑⏑⏑⏑–. — *Maṇi-grīva*, *as*, *ā*, *am*, 'jewel-necked,' wearing a necklace; (*as*), m., N. of a son of Kuvera. — *Maṇi-ćūḍa*, *as*, m., N. of a Vidyā-dhara; of a king of Sāketa-nagara (= *ratna-ćūḍa*); of a Nāga. — *Maṇi-ćchidrā*, f. 'jewel-holed,' N. of two medicinal herbs; = *medā*. — *Maṇi-jalā*, 'having jewel-like water,' N. of a river. — *Maṇi-tāraka*, *as*, m. 'jewel-eyed' [cf. *tāraka*]; the Indian crane. — *Maṇi-daṇḍa*, *as*, *ā*, *am*, 'jewel-handled,' having a handle adorned with jewels. — *Maṇi-datta*, *as*, m., N. of a man. — *Maṇi-dara*, *as*, m., N. of a chief of the Yakshas. — *Maṇi-darpaṇa*, *as*, m. a mirror adorned with jewels or consisting of jewels; N. of a work on music. — *Maṇi-dīdhiti*, *is*, f., N. of a work (abridged from the full title of Anumāna-maṇidīdhiti). — *Maṇidīdhiti-gūḍhārtha-prakāśikā*, f., N. of a commentary by Bhavānanda Siddhānta-vāg-īśa on the Maṇi-dīdhiti (said to be an epitome of the Dīdhiti). — *Maṇi-dīpa* or *maṇi-dīpika*, *as*, m. 'jewel-lamp,' a lamp having jewels. — *Maṇi-dosha*, *as*, m. a flaw or defect in a jewel. — *Maṇi-dvīpa*, *as*, m. 'jewel-island,' N. of a mythical island in the ocean of nectar; the hood of the serpent Ananta. — *Maṇi-dhanu*, *us*, m. 'jewel-bow,' a rain-bow; N. of a king, (also read *maṇi-dhāna* or *maṇi-dhānya*.) — *Maṇi-dhanus*, *us*, n. 'jewel-bow,' a rain-bow. — *Maṇi-dhara*, *as*, *ā*, *am*, having or wearing jewels or beads. — *Maṇi-dhāna*, see *maṇi-dhanu* above. — *Maṇi-nāga*, *as*, m., N. of a snake-demon; N. of a sacred bathing-place. — *Maṇi-niryātana*, *am*, n. the restitution of a jewel. — *Maṇi-padma*, *as*, m., N. of a Bodhi-sattva. — *Maṇi-parvata*, *as*, m. 'jewel-mountain,' N. of a mythical mountain. — *Maṇi-pālī*, f. 'jewel-keeper,' a woman who has charge of pearls &c., a

female keeper of jewels. — *Maṇi-puććhī*, f. 'jewel-tailed,' having jewels &c. on the tail; [cf. *maṇi-bāla.*] — *Maṇi-pura, am*, n. = *maṇi-pūra*. — *Maṇi-pushpaka, as*, m., N. of the conch-shell of Saha-deva (Bhagavad-gītā I. 16). — *Maṇi-pushpeśvara* (°*pa-īś*°), *as*, m., N. of one of Śiva's attendants. — *Maṇi-pūra, am*, n., N. of a town in Kaliṅga (situated on the sea-shore and the residence of Babhru-vāhana); the pit of the stomach or a mystical circle on the navel; (*as*), m. the navel; a sort of bodice (worn by women and richly adorned with jewels). — *Maṇipūraka, am*, n., N. of a mystical circle on the navel. — *Maṇipūra-pati, is*, m., N. of king Babhru-vāhana. — *Maṇipūra-vibhedana, am*, n., N. of a jewel. — *Maṇipūreśvara* (°*ra-īś*°), *as*, m. = *maṇipūra-pati;* (also written *maṇipu-reśvara.*) — *Maṇi-pradāna, am*, n., N. of the thirty-fourth chapter of the Sundara-kāṇḍa of the Rāmāyaṇa. — *Maṇi-pradīpa, as*, m. = *maṇi-dīpa*. — *Maṇi-prabhā*, f. 'jewel-splendor,' N. of a particular metre, the first line of which is ––⏑––⏑⏑ –⏑––, and the second, third, and fourth ⏑–⏑–– ⏑⏑–⏑––; of a lake. — *Maṇi-praveka*, a most excellent jewel; [cf. *praveka.*] — *Maṇi-bandha, as*, m. the fastening or putting on of jewels; the wrist (as the place on which jewels are fastened); a kind of metre, four times –⏑⏑–⏑–⏑⏑– [cf. *maṇi-madhya*]; N. of a mixed race. — *Maṇi-bandhana, am*, n. the fastening on of jewels, a string of pearls, an ornament of pearls; the part of a ring or bracelet where the jewels are set; the wrist or fore-arm from the wrist to the elbow. — *Maṇi-bāla, as, ā, am*, 'jewel-tailed' or having jewel-like lumps on the tail, (according to Mahī-dhara on Vājasaneyi-saṃhitā XXIV. 3 = *maṇi-śuddha-bāla* or *maṇi-varṇa-keśa.*) — *Maṇi-bīja, as*, m. 'having jewel-like or pearl-like seeds,' the pomegranate tree. — *Maṇi-bhadra, as*, m., N. of a king of the Yakshas (the tutelary deity of travellers and merchants, probably another name for Kuvera); of a Jina or Jaina teacher (= *pūrva-yaksha*); of a brother of Kuvera; of a Śreshṭhin; [cf. *māṇi-bhadra.*] — *Maṇibhadraka, ās*, m. pl., N. of a race (in Mahā-bh. Bhīshma-p. 2099; also read *pāri-bhadraka*); of a serpent-demon. — *Maṇi-bhava, as*, m., N. of one of the five Dhyāni-Buddhas. — *Maṇi-bhitti, is*, f. 'jewel-walled,' N. of the palace of the serpent-demon Śesha. — *Maṇi-bhū, ūs*, f. a floor inlaid with jewels. — *Maṇi-bhūmi, is*, f. a floor inlaid with precious stones; a mine of jewels; [cf. *kuṭṭima.*] — *Maṇi-bhūmikā*, f. a floor inlaid with jewels; (according to a Scholiast *maṇibhūmikā-karman* = *kṛitrima-putrikā-nirmāṇa.*) — *Maṇi-mañjarī*, f. rows of jewels or pearls; a species of the Ati-dhṛiti metre, four times ⏑–––⏑⏑⏑⏑⏑⏑ ––⏑–⏑⏑–⏑–. — *Maṇi-maṇḍapa, as*, m. 'jewel-palace, crystal-palace,' N. of the residence of Śesha and of Nairṛita, the ruler of the south-west quarter. — *Maṇi-maṇḍita, as, ā, am*, set or studded with jewels or pearls. — *Maṇi-mat, ān, atī, at*, possessing or adorned with jewels, jewelled; (*ān*), m. the sun; N. of a Yaksha; of a servant of Śiva; of a Rakshas; of a Nāga; of a king (who was Vṛitra in a former birth); of a mountain; of a place of pilgrimage; (*atī*), f., N. of a town of the Daityas; of a river. — *Maṇi-madhya, am*, n., N. of a metre, four times –⏑⏑––,–⏑⏑–. — *Maṇi-mantha, as*, m., N. of a mountain; (*am*), n. = *māṇimantha*, rock-salt. — *Maṇi-maya, as, ī, am*, formed or consisting of jewels, set or studded with gems, jewelled. — *Maṇimaya-bhū, ūs*, f. a floor made of gems, a jewelled floor; (*uvas*), f. pl. jewelled floors. — *Maṇi-maheśa, as*, m., N. of a place of pilgrimage mentioned in Raghu-nātha's Rasika-ramaṇa. — *Maṇi-mālā*, f. a string of jewels or pearls, necklace of precious stones; a circular impression left by a bite (especially in amorous dalliance); lustre, splendor, beauty; epithet of Lakshmī; a kind of metre, four times ––⏑⏑––, ––⏑⏑––. — *Maṇi-miśra, as*, m., N. of the author of the Nyāya-ratna. — *Maṇi-muktā*, f., N. of a river. — *Maṇi-mekhala, as, ā, am*, girdled with gems, surrounded by jewels. — *Maṇi-megha, as*, m., N. of a mountain. — *Maṇi-yashṭi, is*, m. f. a jewelled staff or stick. — *Maṇi-rata, as*, m., N. of a Buddhist teacher; (perhaps for *maṇi-ratha* or *mano-ratha.*) — *Maṇi-ratna, am*, n. a jewel, gem, precious stone. — *Maṇiratna-maya, as, ī, am*, formed or consisting of jewels, jewelled. — *Maṇi-ratna-mālā*, f. 'garland of jewels,' N. of a philosophical treatise ascribed to Śaṅkarāćārya. — *Maṇi-ratna-vat, ān, atī, at*, containing jewels, jewelled. — *Maṇi-ratha*, see *maṇi-rata*. — *Maṇi-rāga, as, ā, am*, 'jewel-coloured,' having the colour of a jewel; (*as*), m. 'jewel-colour,' the colour of jewels; a kind of metre, four times –⏑–⏑⏑–⏑⏑––; (*am*), n. vermilion (= *hiṅgula*). — *Maṇi-rāja, as*, m. 'jewel-king, jewel-chief,' (probably) a diamond [cf. *maṇīndra*]. — *Maṇi-rāma, as*, m., N. of an author; of a commentator who lived in the beginning of this century. — *Maṇi-liṅgeśvara* (°*ga-īś*°), *as*, m., N. of one of the eight Vīta-rāgas. — *Maṇi-varman, ā*, m., N. of a merchant. — *Maṇi-vāla*, see *maṇi-bāla*. — *Maṇi-vāhana, as*, m. 'jewel-bearer,' an epithet of Kuśāmba (in Mahā-bh. Ādi-p. 2363). — *Maṇi-viśesha, as*, m. a kind of jewel; an excellent jewel. — *Maṇi-vīja, am*, n. a pomegranate. — *Maṇi-śaṅkha-śarkara, as, ā, am*, having jewel-like shells and gravel. — *Maṇi-śara* = *maṇi-sara*. — *Maṇi-śilā*, f. a jewelled slab. — *Maṇi-śṛiṅga, as*, m. (probably) N. of the sun. — *Maṇi-śaila, as*, m. 'jewel-mountain,' N. of a mountain. — *Maṇi-śyāma, as, ā, am*, dark-blue like a jewel, i. e. like a sapphire; (according to a Scholiast *maṇi* = *indra-nīla.*) — *Maṇi-sara, as*, m. a string of pearls, an ornament of pearls, a necklace, (wrongly written *maṇi-śara.*) — *Maṇi-sāra*, N. of a work. — *Maṇi-sūtra, am*, n. a string of pearls. — *Maṇi-sopāna, am*, n. steps or stairs set with jewels, a jewelled staircase; a staff or stick set with jewels (?). — *Maṇi-skandha, as*, m., N. of a snake-demon. — *Maṇi-stambha, as*, m. a post or column set with jewels, a jewelled post or pillar. — *Maṇi-sraj, k*, f. a garland of jewels. — *Maṇi-harmya, am*, n. a jewelled palace, crystal-palace; N. of a particular palace. — *Maṇīndra* (°*ṇi-in*°), *as*, m. 'jewel-chief,' (probably) a diamond [cf. *maṇi-rāja*]. — *Maṇīśvara-tīrtha* (°*ṇi-īś*°), *am*, n., N. of a sacred bathing-place. — *Maṇy-āloka*, N. of a commentary by Jaya-deva Tarkālaṅkāra on part of the Tattva-ćintāmaṇi, (also called *āloka.*) — *Maṇyāloka-kaṇṭakoddhāra* (°*ka-ud*°), *as*, m. 'removing thorns from the Maṇy-āloka,' N. of a commentary on the Maṇy-āloka.

Maṇika, as, m. a jewel, gem, precious stone; (*as, am*), m. n. a water-jar or pitcher; (according to Sāy.) globular formations of flesh on an animal's shoulder; [cf. *māṇikya.*]

Maṇita, am, n. a murmuring sound, an inarticulate sound said to be uttered at cohabitation, murmur libidinosum.

Maṇila, as, ā, am, Ved. having fleshy excrescences (as on the dew-lap &c.).

Maṇiva, as, ā, am, in *a-maṇiva*, (perhaps) 'having no jewels' (opposed to *su-maṇi*, q. v.); (*as*), m., N. of a serpent-demon.

Maṇīćaka, as, m. a king-fisher, halcyon; (*am*), n. a particular jewel, the moon-stone (probably a sort of crystal; cf. *ćandra-kānta*).

Maṇīya, Nom. A. *maṇīyate*, &c., to become a jewel.

Maṇīvaka, am, n. a flower.

मण **maṇa** (fr. Arabic مَن), a particular measure of grain by weight = 40 ser, mentioned by Hindū writers as used by the Turushkas or Muhammadans, a 'maund.'

मणऊ **maṇaū** (fr. Arabic مَنع), N. of the seventh Yoga (in astronomy).

मणि **maṇi**. See p. 730, col. 2.

मणित्थ **maṇittha**, *as*, m., N. of an astronomer.

मण्टपी **maṇṭapī**, f. a species of pot-herb (= *kshudropodakī*).

मण्टि **maṇṭi**, *is*, m., N. of a man; (probably wrongly for *māṇṭi*.)

मण्ठ **maṇṭh**, cl. 1. A. *maṇṭhate*, &c., to desire eagerly, long for; to remember with regret, to meditate sorrowfully, grieve for.

मण्ठ **maṇṭha**, *as*, m. a sort of baked sweetmeat.

मण्ठक **maṇṭhaka**, a particular musical air; [cf. *prati-m*°, *maṇḍaka*.]

मण्ड **maṇḍ** (connected with rts. 2. *mad*, *mand*), cl. 1. P. *maṇḍati*, *mamaṇḍa*, *maṇḍitum*, to adorn one's self; cl. 1. A. *maṇḍate*, &c., to clothe, dress; to surround, encompass; to divide, distribute; cl. 10. P. (ep. also A.) *maṇḍayati* (-*te*), -*yitum*, to adorn; to rejoice, exhilarate; [cf. Lat. *mund-u-s*, *mund-are*.]

Maṇḍa, as, am, m. n. (in Uṇādi-s. I. 113. said to be fr. rt. *man*), that part of any fluid which rises and collects on the surface in the process of fermentation or while boiling; the scum or thick oily matter which forms on the surface of any liquor or liquid; the thick part of milk, cream, (*dadhi-ja maṇḍa*, sour cream; cf. *dadhi-m*°); the spirituous part of wine, &c.; the scum of boiled rice (or any grain); skimmings, scum, foam or froth in general; barm, ferment; gruel; the best part of anything, essence, pith (= *sāra*); the head; (*as*), m. ornament, decoration; the castor-oil tree, Ricinus Communis [cf. *amaṇḍa*]; a particular species of pot-herb; a frog [cf. *maṇḍūka*]; (*ā*), f. the emblic myrobalan tree (= *āmalakī*); spirituous or vinous liquor, brandy; (*am*), n. (Ved.) an oar (? connected with *maṅga*). — *Maṇḍa-karṇa, as*, m., N. of a man; [cf. *māṇḍakarṇi*.] — *Maṇḍa-ćitra, as*, m., N. of a man; (*ās*), m. pl. the family of Maṇḍa-ćitra. — *Maṇḍa-pa, as, ā, am*, drinking the scum of boiled rice or of any liquor, sipping cream, &c.; (*as, am*), m. n. an open hall or temporary shed erected on festive occasions, (in this sense probably fr. *maṇḍa*, an ornament, + 3. *pā*); a temple or building consecrated to a deity; a pavilion, shed, tent; an arbour, bower; (*as*), m., N. of a man; (*ā*), f. a sort of pulse or leguminous plant (= *nishpāvī*). — *Maṇḍapa-kshetra, am*, n., N. of a particular sacred district. — *Maṇḍapa-pratishṭhā*, f. the consecration of a temple. — *Maṇḍa-maya, as, ī, am*, made of cream or from the scum of any liquid. — *Maṇḍa-hāraka, as*, m. a distiller of spirits, &c. — *Maṇḍodaka* (°*da-ud*°), *am*, n. barm, yeast; the decorating of walls, floors, &c. on festive occasions; = *ćitta-rāga*, mental excitement; (according to some) = *ćitra-rāga*, variegated colour.

Maṇḍaka, as, ikā, am, a sort of thick gruel made of rice &c., (at the end of a comp., e. g. *priya-maṇḍaka*, fond of this dish); (*as*), m. a sort of pastry or baked flour; a particular musical air [cf. *maṇṭhaka*]; (*ās*), m. pl., N. of a people, (also read *maṇḍaka;* cf. *maṇḍika*.)

Maṇḍana, as, ā, am, adorning, dressing out, decorating; fond of ornament; (*as*), m., N. of a man, = *maṇḍana-miśra* below; (*am*), n. the act of adorning or decorating, bedecking one's self, decoration, jewels, trinkets, (*maṇḍanam kurute*, she adorns herself); ornament, embellishment; N. of a work. — *Maṇḍana-kavi, is*, m., N. of a Pandit. — *Maṇḍana-miśra, as*, m., N. of a philosopher (also called Sureśvarāćārya and Viśva-rūpāćārya). — *Maṇḍanārha* (°*na-ar*°), *as, ā, am*, worthy of ornaments.

Maṇḍanaka in *mukha-m*°, q. v.

Maṇḍapikā, as, m. or *maṇḍapikā*, f. (fr. *maṇḍa-pa* above), a little pavilion; a small shed, shop.

Maṇḍayanta, as, m. an ornament; an actor; an assembly of women; food; (*ī*), f. a woman.

Maṇḍika, ās, m. pl., N. of a people; (also read *śuṇḍika*.)

Maṇḍita, *as*, *ā*, *am*, adorned, ornamented, decorated; (*as*), m. (with Jainas) N. of one of the eleven Gaṇādhipas; a Vāsishṭha. — *Maṇḍita-putra*, *as*, m. = *maṇḍita*, N. of one of the eleven Gaṇādhipas.

मण्डप *maṇḍa-pa*. See under *maṇḍa*, p. 731, col. 3.

मण्डपूल *maṇḍapūla*, boots with legs, high boots, jack-boots.

मण्डरी *maṇḍarī*, f. a sort of cricket; [cf. *māṇḍarika*.]

मण्डल *maṇḍala*, *as*, *ā*, *am* (said to be fr. rt. *maṇḍ*), round; (*as*), m. a circular array of troops, an army drawn up in a circle; a species of snake; a dog; (*am*), n. a disk (especially the disk of the sun or moon); anything round (e.g. *ādarśa-maṇḍalam*, a mirror; *ćāpa-maṇḍalam*, the circular bend of a strung bow); a circle, globe, ball, orb, wheel, circumference, ring, (said to be also *as*, m.); the path or orbit of a heavenly body; a great circle (in astronomy); the visible horizon; a halo round the sun or moon; any circular figure or diagram; a sort of mystical diagram formed in summoning a divinity, &c.; a circular bandage (in surgery); a round mark (as a mark caused by a finger-nail, &c.); a particular attitude or position of the feet in shooting; a district, arrondissement, territory, province (sometimes at the end of modern names as in Coro-mandal, the whole circle of territory over which one of the twelve emperors termed Ćakra-vartins was supposed to have reigned in ancient times); a surrounding district or territory, the circle of a king's near and distant neighbours (with whom he must maintain political and diplomatic relations; four or six or ten or even twelve such neighbouring princes are enumerated); a multitude, assemblage, group, troop, collection, band, whole body, association, society, company, heap; a division of the Ṛig-veda, (the whole Saṃhitā of the Śākala school, which is the only extant Śākhā or recension of the Ṛig-veda, is divided into ten Maṇḍalas, and these into 85 Anuvākas or sections, and these again into 1017, or with the eleven additional hymns, into 1028 Sūktas or hymns, which again are divided into 10,417 Ṛćs or verses, and these into 153,826 Padas or words; the other method of division is into Ashṭakas, Adhyāyas, Vargas, Ṛćs, and Padas; cf. *varga*); a sort of cutaneous eruption or leprosy with circular spots, (in this sense also n. pl.); a sugar-ball, sweetmeat; a sort of perfume (= *vyāghra-nakha*); a particular oblation or sacrifice; (*ī*), f. a circle, &c.; an assemblage, company, corporate body, church, multitude, crowd; walking round, whirling, circular motion; a nest; bent grass, Panicum Dactylon (see *dūrvā*). — *Maṇḍala-kārmuka*, *as*, *ā*, *am*, having a circular bow or whose bow is bent; [cf. *maṇḍalī-kṛita*.] — *Maṇḍala-ćihna*, *am*, n. the sign or mark of a circle. — *Maṇḍala-nṛitya*, *am*, n. a circular dance (especially a dance like that said to have been danced by the Gopīs round Kṛishṇa and his mistress Rādhā; also read *maṇḍalī-nṛitya*). — *Maṇḍala-nyāsa*, *am*, n. the putting down or drawing a circle: *maṇḍala-nyāsam kṛi*, to describe a circle. — *Maṇḍala-pattrikā*, f. a red-flowering Punarnavā. — *Maṇḍala-pućchaka*, *as*, m. a species of insect. — *Maṇḍala-brāhmaṇa*, *am*, n., N. of an Upanishad. — *Maṇḍala-bhāga*, *as*, m. part of a circle. — *Maṇḍala-vaṭa*, *as*, m. an Indian fig-tree forming a circle; [cf. *maṇḍalin*.] — *Maṇḍala-vartin*, *ī*, m. the governor of a province, ruler of a small kingdom; [cf. *ćakra-vartin*.] — *Maṇḍala-varsha*, *am*, n. (probably) general rain extending over a whole country, lasting rain. — *Maṇḍala-śas*, ind. by circles, in circles, in rings. — *Maṇḍalāgra* (°*la-ag*°), *as*, *ā*, *am*, round-pointed, having a round point or end; (*as*), m. a bent or rounded sword, a scimitar, sabre; (*am*), n., scil. *śastra*, a surgeon's circular knife. — *Maṇḍalādhipa* or *maṇḍalādhīśa* (°*la-adh*°), *as*, m. the lord of a district, ruler or governor of a province, king of a country, a monarch, emperor. — *Maṇḍalī-karaṇa*, *am*, n. the act of making round, rounding, gathering in a ball or circle, coiling, &c. — *Maṇḍalī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make round, form into a circle or ball, form into a ring, coil. — *Maṇḍalī-kṛita*, *as*, *ā*, *am*, formed into a circle, made circular, rounded, curved, tense, bent (as a bow). — *Maṇḍalī-nṛitya* = *maṇḍala-nṛitya*, q.v. — *Maṇḍalī-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become round, to form a circle. — *Maṇḍalī-bhūta*, *as*, *ā*, *am*, become round, become circular or rounded, curved, bent (as a bow). — *Maṇḍaleśa* (°*la-īśa*) or *maṇḍaleśvara* (°*la-īś*°), *as*, m. the lord of a district, ruler or governor of a province. — *Maṇḍaleśa-tva*, *am*, n. rulership of a province, governorship. — *Maṇḍalottama* (°*la-ut*°), *am*, n. the best or most excellent empire, principal kingdom.

Maṇḍalaka, *am*, n. a disk; a circle; a district, province; a cutaneous disease, white leprosy with round spots; a circular array of troops; a group; a mirror; (*as*), m. a dog. — *Maṇḍalaka-rājan*, *ā*, m. the king of a small district or province.

Maṇḍalaya, Nom. P. *maṇḍalayati*, &c., to make round or circular.

Maṇḍalāya, Nom. Ā. *maṇḍalāyate*, *-yitum*, to become a circle, form one's self into a circle or ring, coil one's self.

Maṇḍalāyamāna, *as*, *ā*, *am*, becoming circular, forming one's self into a circle or ring, coiling one's self.

Maṇḍalāyita, *as*, *ā*, *am*, formed into a circle or ring; round, circular, = *vartula?*; (*am*), n. a ball, globe.

Maṇḍalita, *as*, *ā*, *am*, made round or circular, (*pari-maṇḍalita*, rounded, whirled round.) — *Maṇḍalita-hasta-kāṇḍa*, *as*, m. having a trunk formed in rings or circles (said of an elephant).

Maṇḍalin, *ī*, *inī*, *i*, forming a circle or ring, made up into a coil or ball; possessing or ruling a country; (*ī*), m. 'marked with round spots,' a particular kind of snake (= *go-nāsa*); 'ringed,' any snake; the ruler of a district or province; a pole-cat; a cat; a dog; the Indian fig-tree [cf. *maṇḍala-vaṭa*]; the sun.

मण्डित *maṇḍita*. See col. 1.

मण्डु *maṇḍu*, *us*, m., N. of a Ṛishi; [cf. *māṇḍavya*.]

Maṇḍuka in *paṅka-m*°, q. v.

मण्डूक *maṇḍūka*, *as*, m. (said to be fr. rt. *maṇḍ*), a frog; N. of a particular breed of horses; the plant Calosanthes Indica; N. of a Ṛishi; of a Nāga; (according to some) = *gāḍha-tejas?*; (*ā*), f. the plant Rubia Munjista, = *mañjishṭhā*; (*ī*), f. a female frog; N. of several plants (= *maṇḍūka-parṇī*); Hydrocotyle Asiatica; Polanisia Icosandra; Clerodendrum Siphonanthus; a particular shrub (commonly called Khulakuḍī); a wanton woman; (*am*), n. a kind of coitus; (if *maṇḍūka* occurs at the end of an adj. comp. the fem. ends in *ā*.) — *Maṇḍūka-kula*, *am*, n. a collection or assemblage of frogs. — *Maṇḍūka-gati-lālasa*, *as*, *ā*, *am*, ardently desiring the gait of a frog. — *Maṇḍūka-parṇa*, *as*, m., N. of several plants, Calosanthes Indica, = *kapītana*; (*ī*), f. Rubia Munjista; Clerodendrum Siphonanthus; Polanisia Icosandra; Hydrocotyle Asiatica; a particular shrub (commonly called Khulakuḍī). — *Maṇḍūkaparṇikā*, f. = *maṇḍūka-parṇī*. — *Maṇḍūka-pluti*, *is*, f. 'frog-leap,' the passing over or skipping of several Sūtras and supplying from a previous Sūtra (in grammar). — *Maṇḍūka-mātṛi*, *tā*, f. 'the mother of frogs,' the plant Clerodendrum Siphonanthus. — *Maṇḍūka-yoga*, *as*, m. a particular kind of abstract meditation in which an ascetic sits motionless like a frog. — *Maṇḍūkayoga-niyata*, *as*, *ā*, *am*, intent upon the frog-meditation. — *Maṇḍūkayoga-śayana*, *am*, n. lying like a frog in deep meditation. — *Maṇḍūka-śāyin*, *ī*, *inī*, *i*, lying like a frog. — *Maṇḍūka-sarasa*, *am*, n. a frog-pond, pond full of frogs [cf. Pāṇ. V. 4, 94]. — *Maṇḍūkānuvṛitti* (°*ka-an*°), *is*, f. 'frog-course,' skipping over or omitting at intervals; [cf. *maṇḍūka-pluti*.]

मण्डूर *maṇḍūra*, *am*, n. rust of iron, scoriæ, dross. — *Maṇḍūra-dhāṇikī*, f., Ved. a particular abusive and indelicate expression.

मत् *mat* or *mad*, abl. of 3. *ma*, q.v. (serving for the base of the singular number of the first personal pronoun at the beginning of compounds, the proper form in these cases being *mad*, see 1. *mad*).

Mat-kṛita, *mat-para*, &c. See under 1. *mad*, p. 734, col. 1.

मत *mata*. See p. 740, col. 3.

मतङ्ग *mataṅga*, *as*, m. (according to some fr. *matam* + *ga*, going wilfully), an elephant; a cloud; N. of a Muni (mentioned in Mahā-bh. Ādi-p. 2925, &c.); of a Dānava; (*ās*), m. pl. the family of this Muni. — *Mataṅga-ja*, *as*, m. an elephant. — *Mataṅgaja-tva*, *am*, n. the being an elephant. — *Mataṅga-tīrtha*, *am*, n., N. of a sacred bathing-place (mentioned in the Śiva-Purāṇa). — *Mataṅga-deva*, *as*, m., N. of a fabulous being. — *Mataṅga-pura*, *am*, n., N. of a town. — *Mataṅga-vāpī*, f., N. of a sacred tank. — *Mataṅga-hataka*, *as*, m., N. of a man.

Mataṅginī, f., N. of a daughter of Mandara.

मतल्लिका *matallikā*, f. (at the end of a comp.), anything excellent of its kind [cf. *maćarćikā*, *go-m*°]; a particular metre, four times ◡ – ◡ – ◡ – ◡ –.

Matallī, f. = *matallikā*, anything excellent of its kind.

मतस्न *matasna*, *e*, n. du., Ved., N. of certain internal organs of the body, (perhaps) the kidneys; (according to Mahī-dhara on Vājasaneyi-saṃhitā XIX. 85) = *hṛidayobhaya-pārśva-sthe asthinī*, two bones situated on either side of the heart.

मति *mati*. See p. 740, col. 3.

मतिनार *matināra*, *as*, m., N. of a king.

मतिल *matila*, *as*, m., N. of a king.

मतीकृ *matī-kṛi*. See below.

मतुथ *matutha*, *as*, m. (fr. rt. *man*), an intelligent person (= *medhāvin*).

मतुल *matula*, (with Buddhists) a particular high number.

मत्क 1. *matka*, *as*, m. (for 2. see p. 734, col. 1), a bug, = *matkuṇa* below.

Matkuṇa, *as*, m. a bug; a flea; a beardless man; an elephant without tusks; a small elephant; a buffalo; a cocoa-nut; (*ā*), f. pudendum (of a young girl, = *ajāta-loma-bhaga*); N. of a river; (*am*), n. armour for the thighs or legs, greaves (= *jaṅghā-trāṇa*; cf. *mankshaṇa*). — *Matkuṇāri* (°*ṇa-ari*), *is*, m. 'bug-enemy,' hemp.

Matkuṇikā or *matkulikā*, f., N. of one of the Mātṛis attending on Skanda.

मत्त *matta*, *matta-kāla*, *matta-gāminī*, *matta-dantin*, &c. See p. 734, col. 2.

मत्य 1. *matya*, *am*, n. (for 2. see p. 741), a harrow, roller; a club (perhaps with teeth, Ved.); harrowing, rolling, making even or level; [cf. *maḍi*.]

Matī-kṛi, cl. 8. P. *-karoti*, *-kartum*, to harrow, roll, make even by rolling.

मत्स *matsa*, *as*, m. (fr. rt. 2. *mad*, to rejoice), = *matsya*, a fish ('the gay one'); the king of the Matsyas, (also read *matsya*, q. v.); (*ī*), f. = *matsyā*, p. 733, col. 1. — *Matsa-gaṇḍa*, *as*, m. a kind of fish-sauce (= *vyañjana-viśesha*; perhaps for *matsa-ghaṇṭa*, cf. *matsya-ghaṇṭa*).

Matsara, *as*, *ā*, *am* (according to Uṇādi-s. III. 73. fr. rt. 2. *mad*; according to others fr. *mat* +

srî), exhilarating, intoxicating (Ved.; according to Sāy. = *tripti-kara, tripti-hetu*, satisfying); envious, grudging, jealous, hostile; selfish, self-interested; insatiate, greedy, covetous; niggardly; wicked; (*as*), m. the exhilarater, i. e. Soma; envy, jealousy, enmity, hostility; greediness after, selfish eagerness for or addiction to (with loc.); anger, passion; (*as, ā*), m. f. a gnat, musquito (usually fem.). — *Matsara-vat, ān, atī, at*, Ved. = *matsara*, exhilarating, intoxicating, (according to Sāy. on Ṛig-veda IX. 97, 32 = *madakara-rasa-yukta*, having intoxicating juice.)

Matsarin, ī, iṇī, i, = *matsara*, exhilarating, intoxicating (Ved., Sāy. = *madayitṛi*); envious, jealous, grudging; greedy after, selfishly eager for or addicted to (with loc.); wicked, depraved, bad. — *Matsarin-tama, as, ā, am*, Ved. very exhilarating, very intoxicating (Sāy. = *atiśayena madayitṛi* or *mada-kārin*).

Matsya, as, m. a fish ('the gay one'); a particular species of fish (probably the Saphari); (in astronomy) the figure of a fish (= *timi*, q. v.); a king of the Matsyas (also called Matsa; cf. Mahā-bh. Virāṭa-p. 16, 18, 145, Ādi-p. 2393, 2396, where the name is applied to Virāṭa as having been found by fishermen, along with his sister Matsyā or Satya-vatī, in the body of the Apsaras Adrikā, metamorphosed into a fish); N. of a pupil of Deva-mitra Śākalya, (also read *vātsya*); a particular luminous appearance; (*au*), m. du. the twelfth sign of the zodiac or Pisces (figured by two fish); (*ās*), m. pl., N. of a people and country (mentioned in Manu II. 19. as forming part of the district called Brahmarshi), the country of Virāṭa; (*syā* or *sī*), f., N. of the sister of king Virāṭa; [cf. Hib. *meas*, 'a fish;' *measach*, 'fishy.'] — *Matsya-karaṇḍikā*, f. a fish-basket, any hamper or receptacle for fish. — *Matsya-kūrmādy-avatārin* (°*ma-ād*°), *ī*, m. 'descending (and becoming incarnate) as a fish, tortoise, &c.,' an epithet of Vishṇu. — *Matsya-gandha, as, ā, am*, having the smell of fish; (*ās*), m. pl., N. of a race; (*ā*), f. epithet of Satya-vatī (mother of Vyāsa, also called Mīna-gandhā; see *matsya* above); a species of aquatic plant (= *lāṅgalī, jala-pippalī*). — *Matsya-ghaṇṭa, as*, m. a kind of fish-sauce or dish of fish; [cf. *matsa-gaṇṭa*.] — *Matsya-ghāta, as*, m. the killing of fish, i. e. the occupation of a fisherman. — *Matsya-ghātin, ī*, m. 'fish-killer,' a fisherman. — *Matsya-jāla, am*, n. a fishing net. — *Matsya-jīvat, an*, or *matsya-jīvin, ī*, m. 'living by fish, i. e. living by catching fish,' a fisherman; [cf. *matsyopajīvin*.] — *Matsya-deśa, as*, m. 'the country Matsya,' N. of a country mentioned in the Ratnakosha; [cf. *matsya*.] — *Matsya-dvādaśī* or *matsya-dvādaśikā*, f., N. of the twelfth day in one of the halves of the month Mārgaśirsha. — *Matsya-dvīpa, as*, m. 'fish-island,' N. of a Dvīpa. — *Matsya-dhānī*, f. 'fish-holder,' a fish-basket, a small basket used by fishermen, (also sometimes, but less accurately, applied to a kind of snare of reeds or grass which is left in the water and entangles the fish that swim with the current.) — *Matsya-dhvaja, as*, m. a fish-shaped standard; N. of a mountain in Kāma-rūpa. — *Matsya-nātha, as*, m. 'fish-lord,' N. of a man (= *matsyendra*, q. v.). — *Matsya-nārī*, f. 'fish-woman, half fish, half woman,' epithet of Satya-vatī. — *Matsya-nāśaka* or *matsya-nāśana, as*, m. 'fish-destroyer,' a sea-eagle, osprey. — *Matsya-pittā*, f. 'fish-bile,' a species of medicinal plant (= *kaṭu-rohiṇī*; cf. *matsya-vinnā*). — *Matsya-purāṇa, am*, n. 'fish-Purāṇa,' N. of one of the eighteen Purāṇas, so called as communicated by Vishṇu in the form of a fish to the seventh Manu, sometimes called Vaivasvata; [cf. *matsyāvatāra*.] — *Matsya-prādurbhāva, as*, m. 'fish-manifestation,' N. of the thirty-sixth chapter of the Narasiṃha-Purāṇa; [cf. *matsyāvatāra*.] — *Matsya-bandha, as*, m. a fisherman. — *Matsya-bandhana, am*, n. a fish-hook, angle; (*ī*), f. a fish-basket. — *Matsya-bandhin, ī*, m. 'fish-catching,' an angler, fisherman; (*inī*), f. a fish-basket (various reading for *matsya-bandhanī*). — *Matsya-mādhava, am*, n., N. of a Tīrtha. — *Matsya-raṅka* or *matsya-raṅga* or *matsya-raṅgaka, as*, m. a halcyon, king-fisher. — *Matsya-rāja, as*, m. 'fish-king,' the fish Cyprinus Rohita; the king of the Matsyas. — *Matsya-vid, t, t, t*, knowing fish, an ichthyologist. — *Matsya-vinnā*, f. a plant (= *kaṭukā*). — *Matsya-vedhana, am, ī*, n. f. 'fish-piercing,' a fish-hook, angle; (*ī*), f. a cormorant. — *Matsya-sagandhin, ī, inī, i*, having a fishy smell. — *Matsya-saṅghāta, as*, m. a multitude of fish, a shoal of young fry or small fish. — *Matsya-santānika, as*, m. a particular dish of fish (eaten with condiments and oil). — *Matsya-sūkta, am*, n., N. of a work mentioned in Kṛishṇānanda's Tantra-sāra. — *Matsya-han, ā*, m., Ved. 'fish-killer,' a fisherman. — *Matsyākshaka* (°*ya-ak*°), *as*, m. or *matsyākshakā* or *matsyākshī*, f. 'fish-eyed (?),' N. of a species of Soma plant; (according to some *matsyākshī* and *matsyākshikā* = *gaṇḍa-dūrvā*, according to others *matsyākshī* = *hilamocikā*, Hingcha Repens; *matsyākshī* is sometimes read *matsyāṅgī*.) — *Matsyād* (°*ya-ad*), *t, t, t*, or *matsyāda* (°*ya-āda*), *as, ā, am*, 'fish-eating,' feeding on fish. — *Matsyādanī*, f. = *jala-pippalī*, a particular plant. — *Matsyāvatāra* (°*ya-av*°), *as*, m. 'fish-descent,' N. of the first of the ten incarnations or manifestations of Vishṇu (during the reign of the seventh Manu, the whole earth, which had become corrupt, was destroyed by a flood, and all living beings perished, except the pious Manu himself, and the seven Ṛishis, who were preserved by the help of Vishṇu in the form of a fish, after having been directed by him to enter a large ship with the seeds of all existing things; while the ship floated, fastened to the fish, Manu entered into conversation with him, and his questions, with the replies of Vishṇu, form the substance of the Matsya-Purāṇa, q. v.; in the Vana-parvan of the Mahā-bhārata, I. 12746–12804, the fish is represented as an incarnation of Brahmā); N. of a division of the Khaṇḍa-praśasti, ascribed to Hanumat, treating of the ten manifestations of Vishṇu. — *Matsyāvatāra-kathana, am*, n. 'the tale or narration of the fish-descent,' N. of the thirty-seventh chapter of the Uttara-khaṇḍa of the Padma-Purāṇa. — *Matsyāśana* (°*ya-aś*°), *as*, m. 'feeding on fishes,' a halcyon, king-fisher. — *Matsyāsura* (°*ya-as*°), *as*, m. 'fish-Asura,' N. of an Asura. — *Matsyāsura-śaila-vadha, as*, m., N. of the ninety-second chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Matsyendra* (°*ya-in*°), *as*, m., N. of a teacher of the Haṭha-vidyā. — *Matsyeśvara-tīrtha* (°*ya-īś*°), *am*, n., N. of a Tīrtha. — *Matsyodarin* (°*ya-ud*°), *ī*, m., N. of Matsya or Virāṭa as the brother of Matsyodarī. — *Matsyodarī* (°*ya-ud*°), f. a N. of Matsyā or Satya-vatī, who with her brother Matsya was found in the body of the Apsaras Adrikā metamorphosed into a fish, (also read *matsodarī*); N. of a sacred bathing-place in Benares. — *Matsyodarīya, as, ā, am*, relating to the belly of a fish; (*as*), m. 'son of Satya-vatī or Matsyodarī,' an epithet of Vyāsa. — *Matsyopajīvin* (°*ya-up*°), *ī*, m. 'living by fish,' a fisherman; [cf. *matsya-jīvat*.]

Matsyaka, as, m. a little fish.

मत्सर *matsara*. See p. 732, col. 3.

मत्स्य *matsya*. See col. 1.

मत्स्यण्डिका *matsyaṇḍikā* or *matsyaṇḍī*, f. (corrupted fr. *madhu-syandi?*), granulated sugar, coarse or unrefined sugar.

मथ् 1. *math* (or *manth*, q. v.), cl. 1. 9. P. (ep. also A.) *mathati* (Ved. *mathāyati*), *manthati, mathnāti (-te), mamantha* or less usually *mamātha* (2nd sing. *mamanthitha*, 3rd du. *mamanthatus* or less usually *mamathatus*, 3rd pl. *mamanthus* or *mamathus*, Ved. *methus, methire*), *manthishyati* or *mathishyati, amanthīt* (Ved. *mathīt*), Inf. *manthitum* or *mathitum*, to rub together (Ved.); to stir, stir up, excite (in Ved. with *agnim*, to excite fire by rubbing two pieces of wood together); to stir or whirl round, shake together, shake, agitate; to churn, produce by churning (sometimes with two acc., e. g. *sudhām kshīra-nidhim mathnāti*, he churns nectar out of the ocean of milk); to agitate, confuse; to crush, grind, pinch; to grind down, oppress, afflict, distress, trouble; to destroy, kill, annihilate, hurt; to tear off, dislocate, disjoint: Pass. *mathyate* (ep. also *-ti*), to be stirred up or churned, &c.: Caus. *manthayati* or less usually *māthayati, -yitum*, to cause to be stirred up or churned, &c.: Desid. *mimanthishati, mimathishati*: Intens. *māmathyate, māmantti, māmanthīti*, Impf. 3rd sing. *amāman*; [cf. Gr. μάτος, ματεύω, μανθάνω, μόθο-ς, μόθων, Προ-μηθ-εύ-ς = *pra-mantha-s*, q. v.; Lat. *ment-ula*; Slav. *met-cŭ*, 'tumult;' Lith. *met-uri-s, ment-ure*, 'a churning-stick;' Hib. *muidhe, meadar*, 'a churn, milk-pail.']

2. *math*. See *mathin* below.

Matha, as, m. = *mātha*, q. v.

Mathaka, as, m., N. of a man; (*ās*), m. pl. his descendants.

Mathan (*mathnā*, inst. c. sing.), a piece of wood for producing fire by attrition; friction, rubbing (Ved., Sāy. *mathnā* = *pramāthanena, loḍanena*).

Mathana, as, ī, am, rubbing; stirring round; churning; hurting, injuring, destroying; a destroyer [cf. *pura-m*°, *madhu-m*°]; (*as*), m. the tree Premna Spinosa (the wood of which is used to produce fire by attrition); (*am*), n. the act of rubbing, friction; the act of stirring round, churning [cf. *amṛita-m*°, *manthana*]; the act of hurting, injury, harsh treatment, destruction; N. of a weapon. — *Mathanācala* (°*na-ac*°), *as*, m. the mountain (Mandara, q. v.) used as a churning-stick by the gods and Dānavas in churning the ocean of milk; [cf. *mantha-śaila*.]

Mathi, is, is, i (at the end of a comp.), Ved. rubbing, churning, destroying, killing [cf. *urā-m*°]; (*is*), m. a churning-stick, any staff for stirring or churning; [cf. *mathin*.]

Mathita, as, ā, am, stirred round, shaken about, churned, agitated; crushed, ground, pinched, nipped; oppressed, afflicted, distressed, anxious; destroyed, killed; dislocated, disjointed; (*as*), m., N. of a descendant of Yama (the reputed author of the hymn Ṛig-veda X. 19); (*am*), n. buttermilk without water, pure buttermilk.

Mathitṛi, tā, trī, tṛi, one who stirs or churns, one who destroys or annihilates, a destroyer.

Mathitvā or *manthitvā*, ind. having stirred, having churned, &c.

Mathin, manthās (nom. voc. sing. *manthās* fr. a base *manthas*, the other strong cases fr. a base *manthan*, acc. pl. and other weak cases fr. a base *math*, middle cases fr. *mathin*, see Gram. 162; hence nom. pl. *manthānas*, acc. pl. *mathas*, inst. sing. du. pl. *mathā, mathibhyām, mathibhis*), a churning-stick, churn-staff, any stick for stirring or churning; the penis; a thunderbolt; wind.

Mathīna (said to be fr. *mathin* above), Nom. P. *mathīnati*, &c. (meaning doubtful).

Mathna, as, ā, am, Ved. shaken about, agitated, whirled, (but *mathnā* in Ṛig-veda I. 181, 5, is regarded by Sāy. as inst. sing. of *mathan* above.)

Mathnat, an, atī, at, stirring round, shaking about, churning, agitating; oppressing.

Mathya, as, ā, am, to be rubbed, to be churned, to be extracted or produced by churning.

Mathyamāna, as, ā, am, being stirred or churned, being rubbed.

Mathra, as, ā, am, Ved. tearing or whirling along (Sāy. = *mathana-śīla*).

Mantha, manthya, &c. See under rt. *manth*.

मथव्य *mathavya, as, ā, am*, Ved., in Atharva-veda II. 35, 2, for *madhavya*.

मथा *mathā*, ind., Ved. a Nidhana formula.

मथाल *mathāla, am*, n., N. of a Sāman; [cf. *mamātha*.]

मथुर *mathura, as*, m. (said to be fr. rt.

1. *math*), N. of a man; (*ā*), f., N. of an ancient town held in great honour as sacred to Kṛishṇa (situated in the province of Agra on the right bank of the river Yamunā or Jumnā, not far from the hill Govardhana in Vṛindā-vana, the scene of the amours and exploits of Kṛishṇa; it is described in Vishṇu-Purāṇa XII. 1. as having been founded by S'atrughna; it was the birthplace of the god Kṛishṇa, and under the modern name of Muttra is to this day the resort of crowds of devotees; according to Kullūka on Manu II. 19, the town forms part of a district, called Brahmarshi, belonging to S'ūrasena); N. of two other towns; [cf. *māthura, madhurā.*] — *Mathurā-kāṇḍa, am,* n., N. of a section of the Mantra-rahasya-prakāśikā. — *Mathurā-nātha, as,* m. 'lord of Mathurā,' an epithet of Kṛishṇa; N. of several men; (*ī*), f., N. of a commentary on the Tattva-ćintāmaṇi by Mathurā-nātha. — *Mathurā-niveśa, as,* m., N. of the sixty-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Mathurā-māhātmya, am,* n., N. of a part of the Vārāha-Purāṇa (containing an account of the city and temples of Mathurā). — *Mathurā-setu, us,* m. 'the bridge of Mathurā,' N. of a work. — *Mathureśa* (°*rā-īśa*), *as,* m. 'lord of Mathurā,' an epithet of Kṛishṇa; N. of the author of the S'abda-ratnāvalī, a dictionary of synonyms.

Mathūrā, f. = *mathurā* above.

मद् 1. *mad* [cf. *mat,* p. 732, col. 3], a form derived fr. *mat,* abl. of 3. *ma,* and serving for the base of the first personal pronoun in the singular number (especially at the beginning of compounds as follow). — *Mać-ćitta, as, ā, am,* having the mind (fixed) on me, thinking of me. — *Mać-ćharīra, am,* n. (*mad* + *ś*°), my body. — *Mat-kṛita, as, ā, am,* made by me; uttered by me; (*e*), ind. for the sake of me, on my account. — *Mat-tara, as, ā, am,* better or more than mine. — *Mat-tas,* ind. from me. — *Mat-para, as, ā, am,* devoted to me. — *Mat-putra, as,* m. the son of me, my son. — *Mat-prasūta, as, ā, am,* produced from me. — *Mat-sakāśe,* ind. in my presence. — *Mat-sakhi, ā,* m. my companion, my friend. — *Mat-sandeśa, as,* m. news of me, tidings of me. — *Mat-samaksham,* ind. in the presence of me, in my sight. — *Mat-sādṛiśya, am,* n. the likeness or resemblance of me. — *Mad-artha, as,* m. my purpose; (*am*), ind. for the sake of me. — *Mad-deha, am,* n. my body. — *Mad-bandhana-samudbhava, as, ā, am,* caused by the binding of me, i. e. by my bondage. — *Mad-bhakta, as, ā, am,* devoted to me. — *Mad-bhū,* cl. 1. P. *mad-bhavati,* &c., to become I. — *Madṛik,* ind. (fr. *madryañć*), Ved. to me, towards me (Sāy. = *mad-abhimukham*). — *Madryañć, an, drīćī, ak* (fr. 1. *mad* with *adri* substituted for *ad* and rt. *añć*), Ved. directed towards me, extending to me; (*ak*), ind. towards me. — *Madryadrik,* ind., Ved. = *madrik* (with reduplication of affix *adri;* cf. *tadryañć*). — *Mad-vaćana, am,* n. my word, my order; *mad-vaćanāt,* in my name, from me. — 1. *mad-vat,* ind. like me; (for 2. *madvat* see p. 736, col. 1.) — *Mad-vargīṇa* or *mad-vargīya* or *mad-vargya, as, ā, am,* belonging to my class or to my party, connected with or related to me. — *Mad-vidha, as, ā, am,* like me, equal to me, of my sort or kind. — *Mad-viyoga, as,* m. separation from me. — *Mad-vihīna, as, ā, am,* separated from me. — *Man-maya, as, ī, am,* 'consisting of me,' full of me, like me, attached to me; come forth from me, proceeding from me.

2. *matka, as, ā, am* (for 1. see p. 732, col. 3), mine, my.

Madīya, as, ā, am, mine, my own, belonging to me.

1. *madya,* Nom. P. *madyati,* &c., see Pāṇ. VII. 2, 98. (For 2. *madya* see p. 735, col. 3.)

मद् 2. *mad* [cf. rts. *mand, mud*], cl. 4. P. (rarely A. in Ved.) *mādyati* (-*te*), *mamāda, amādīt, maditum* (Vedic forms are *madati, mandati, -te* [see rt. *mand*], *mademahi, matsi, mamatsi, matsva, mamaddhi, mamattu* by Pāṇ. VI. 1, 192, *mamattana, mamadas, mamadan, matsat, matsati, amatta, amatsus, amatsata, amandata, amandīt,* see rt. *mand*), to become drunk or inebriated, (perhaps originally *madidum esse,* to be moist); to be mad; to be drunk with joy, &c.; to revel, revel in, delight in (with inst., gen., loc., and rarely acc.); to be glad, rejoice, be happy; to enjoy heavenly bliss; to be cheerful or gay; (Ved.) to gladden, delight, amuse, exhilarate, intoxicate, inspire, animate: Caus. *mādayati, madayati, -yi-tum* (Ved. Inf. *mādayadhyai*), Aor. *amīmadat, amamadat,* to intoxicate, inebriate, delight, exhilarate, gladden, satisfy; A. (-*te*), to be glad, rejoice, be pleased, be happy, delight in; to enjoy heavenly bliss: Desid. *mimadishati:* Intens. *māmadyate, māmatti;* [cf. Gr. *μαδ-αρό-ς, μαδ-ά-ω, μαδός, μαδίζω, μᾶνός;* Lat. *măd-e-o, măd-i-du-s, măd-e-sc-o, măde-facio, mā-na-re* from *mad-na-re;* probably Goth. *mat-s, mat-jan;* Angl. Sax. *mete, mæt-an;* Eng. *mad;* Hib. *misge,* 'drunkenness;' Pers. مست *mas-t* from *mad-t.*]

Matta, as, ā, am, intoxicated, inebriated, drunk, (often used metaphorically, as 'drunk with love, with joy, with pride, passion, &c.'); mad, insane, furious; in rut, ruttish (said of animals of all kinds, but especially of an elephant); amorous, lustful, wanton; delighted, overjoyed, excited; proud, arrogant; (*as*), m. a drunkard; a madman; a furious elephant, an elephant in rut; a buffalo; the Indian cuckoo; a thorn-apple; N. of a Rākshasa; (*ā*), f. any intoxicating drink, spirituous or vinous liquor; a particular metre, four times – – – –, ◡ ◡ ◡ ◡ – –. — *Matta-kāla, as,* m., N. of a king of Lāṭa. — *Matta-kāśinī,* f. 'appearing intoxicated,' a bewitching or wanton woman; (sometimes written *matta-kāsinī* and *matta-kāshiṇī.*) — *Matta-krīḍā,* f. a kind of metre. — *Matta-gāminī,* f. 'having the gait of an elephant in rut,' a woman with a rolling walk, a bewitching or wanton woman. — *Matta-dantin, ī,* m. a furious elephant or one in rut. — *Matta-nāga, as,* m. an elephant in rut; N. of an author. — *Matta-mayūra, as,* m. an amorous peacock or one drunk with passion, a wild or excited peacock; (*am*), n. a kind of metre, four times – – – –, ◡ ◡ ◡ ◡ – –. — *Mattamayūraka, as, ā, am,* behaving like an amorous peacock; (*ās*), m. pl. epithet of a particular warrior-tribe. — *Matta-mātaṅga-līlākara,* a kind of metre. — *Matta-vāraṇa, as,* m. an elephant in rut, a furious elephant; (*as, am*), m. n. a fence against drunkards, &c., a fence or hedge round the house of a rich man; a turret, a little room on the top of a large building or palace; a veranda; a pavilion; = *nir-yūha,* q. v.; (*am*), n. pounded betel-nuts. — *Mattavāraṇa-vikrama, as,* m. the strength or might of a furious elephant. — *Matta-vilāsinī,* f. a particular metre, four times – ◡ ◡ – ◡ ◡ – ◡ ◡ – ◡ ◡ – ◡ ◡ – ◡ ◡ – ◡ –. — *Mattākrīḍā* (°*ta-āk*°), f. a particular metre, four times – – – – – – – – ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ ◡ –. — *Mattālamba* (°*ta-āl*°), *as,* m. a fence or hedge round the house of a rich man; [cf. *matta-vāraṇa.*] — *Mattebha-kumbha-pariṇāhin* (°*ta-ibh*°), *ī, inī, i,* round as the frontal globes of an elephant in rut. — *Mattebha-gamanā* (°*ta-ibh*°), f. a woman having the gait of an elephant in rut, a woman with a lounging or rolling walk; [cf. *matta-gāminī.*] — *Mattebha-vikrīḍita, am,* n., N. of a particular metre, four times ◡ ◡ – – ◡ ◡ – ◡ – ◡ ◡ ◡ – – – ◡ – – ◡ –.

Mattaka, as, ā, am, somewhat drunk or inebriated, somewhat arrogant or proud; (*as*), m., N. of a Brāhman in Rāja-taraṅgiṇī VI. 339.

Mattakīśa, as, m. (? fr. *mattakī* + *īśa*), an elephant.

Mada, as, m. intoxication, drunkenness, inebriety; madness, insanity, frenzy; ardent passion, lust, ruttishness, rut (especially of an elephant), lasciviousness, wantonness, sensual enjoyment; love, desire, passion, ardour, inspiration; delight, rapture, joy; pride, arrogance, presumption, conceit, petulance; any exhilarating or intoxicating drink, spirituous liquor, wine; Soma; honey; the juice or ichor that exudes from an elephant's temples when in rut; semen virile; musk [cf. *mṛiga-mada*]; any beautiful object; a river; Intoxication or Insanity personified (a monster created by Cyavana, see Mahā-bh. Vana-p. 10389, Anuśāsana-p. 7317, 7322); N. of a son of Brahmā; of a Dānava; of a servant of S'iva; *gṛitsamadasya madaḥ,* N. of a Sāman; (*ī*), f. any drinking vessel, cup, &c. (= *ćashaka-vastu*); any agricultural implement, a plough, &c. (= *kṛishaka-vastu*). — *Mada-kara, as, ī, am,* causing intoxication, making drunk, intoxicating. — *Mada-karin, ī,* m. an elephant in rut. — *Mada-kala, as, ā, am,* uttering low sounds of love; sounding softly, speaking indistinctly or like a drunkard, indistinct, inarticulate; ruttish, under the influence of rut (as an elephant); furious, mad; (*as*), m. an elephant. — *Mada-kāraṇa, am,* n. a cause of pride or arrogance. — *Mada-kārin, ī, iṇī, i,* or *mada-kṛit, t, t, t,* making drunk, intoxicating. — *Mada-kohala, as,* m. a bull set at liberty (at a festival and allowed to range about at will). — *Mada-gandha, as,* m. a species of plant, = *sapta-ććhadā;* (*ā*), f. an intoxicating beverage; hemp, Linum Usitatissimum (= *atasī*). — *Mada-gamana, as,* m. 'having an excited or reeling gait,' a buffalo. — *Mada-guru-paksha, as, ā, am,* having wings heavy with honey (as bees). — *Mada-ghnī,* f. 'destroying intoxication,' a species of leguminous plant (= *pūtikā*). — *Mada-ćyut, t, t, t,* distilling juice or ichor (as an elephant in rut), lustful, wanton, drunk; joy-bestowing, inspiriting, gladdening, exhilarated by the Soma juice; destroying or overcoming pride, (according to Sāy. on Ṛig-veda I. 126, 4, I. 51, 2 = *śatrūṇām garvasya ćyāvayitṛi* or *mada-sravin*); (*t*), m. an epithet of Indra; (*tā*), m. du., Ved. an epithet of the Aśvins. — *Mada-ćyuta, as, ā, am,* Ved. staggering or reeling with intoxication (Sāy. = *madārtham prerita*). — *Mada-jala, am,* n. the juice of rut, the ichor of a ruttish elephant. — *Mada-jvara, as,* m. the fever of passion; fever of pride or arrogance. — *Mada-dvipa, as,* m. an elephant in rut. — *Mada-dhāra, as,* m., N. of a king. — *Mada-pati, is,* m., Ved. lord of the Soma juice (epithet of Indra and Vishṇu, Ṛig-veda VI. 69, 3). — *Mada-prayoga, as,* m. the issue of the fluid from the temples of an elephant in rut. — *Mada-praseka, as,* m. or *mada-prasravaṇa, am,* n. the oozing out or exudation of the juice from an elephant's temples (when in rut). — *Mada-bhañjin, ī, inī, i,* removing or dispelling (the effects of) intoxication; (*inī*), f. the plant Asparagus Racemosus. — *Mada-mattā,* f. a particular metre. — *Mada-muć, k, k, k,* emitting or distilling juice, being in rut (as an elephant). — *Mada-mohita, as, ā, am,* infatuated by drunkenness or intoxication (Manu XI. 98), infatuated by pride. — *Mada-rakta, as, ā, am,* affected with love, agitated by passion, amorous. — *Mada-rāga, as,* m. 'affected by passion or by intoxication,' the god of love; a drunken man; a cock. — *Mada-rudra-datta, as,* m., N. of an author. — *Mada-lekhā,* f. a line formed by the juice (exuding from an elephant's temples); a kind of metre, four times – – – ◡ ◡ – –; N. of a woman. — *Mada-vāri,* n. the juice of rut, the ichor of a ruttish elephant. — *Mada-vikshipta, as, ā, am,* distracted by passion, agitated by lust, in rut (as an elephant). — *Mada-vihvala, as, ā, am,* stupefied with liquor, mad with lust or pride. — *Mada-vīrya, am,* n. the strength of passion; the heroism of love. — *Mada-vṛiddha, as, ā, am,* Ved. invigorated by Soma, exhilarated by the Soma juice. — *Mada-vṛiddhi, is,* f. invigoration (caused) by Soma. — *Mada-vṛinda, as,* m. 'having a quantity of juice or ichor,' an elephant. — *Mada-śāka, as,* m. Basella Cordifolia. — *Mada-śauṇḍaka, am,* n. nutmeg; (also written *mada-saunḍaka.*) — *Mada-sāra, as,* m. the cotton shrub. — *Mada-sthala* or *mada-sthāna, am,* n. 'place of intoxication,' a drinking-house, ale-house, dram-shop, tavern. — *Mada-sravin, ī, iṇī, i,* distilling juice as an elephant in rut. — *Mada-hastinī,* f. a species of Karañja (= *mahā-karañja*).

—*Mada-hetu, us,* m. 'cause of intoxication,' the plant Grislea Tomentosa. —*Madākula* (°*da-āk*°), *as, ā, am,* agitated by passion, full of lust, furious with rut. —*Madāgha* (°*da-agha*), *as,* m., N. of a man; (*ās*), m. pl. his descendants. —*Madāḍhya* (°*da-āḍh*°), *as, ā, am,* rich in wine or liquor, filled with wine, intoxicated, drunk; (*as*), m. the palmyra tree or palm which yields an intoxicating liquor; (*ā*), f. a red-flowering Barleria. —*Madātanka* (°*da-āt*°), *as,* m. = *madātyaya* below. —*Madātmānanda* (°*da-ātma-ān*°), *as,* m., N. of an author. —*Madātyaya* (°*da-at*°), *as,* m. 'passing off of wine,' disorder resulting from intoxication (as head-ache, crop-sickness, &c.); [cf. *pānātyaya.*] —*Madāndha* (°*da-an*°), *as, ā, am,* blind through drunkenness, blinded by intoxication, dead drunk, intoxicated; blinded by passion or pride, infatuated; dissolute, arrogant; (*ā*), f. a particular metre, four times – – – ⏑ ⏑ – ⏑ – ⏑ – –. —*Madāpanayana* (°*da-ap*°), *am,* n. the removal of intoxication. —*Madāmnāta* (°*da-ām*°), *as,* m. a kettle-drum carried on an elephant. —*Madāmbara* (°*da-am*°), *as,* m. the elephant of Indra; an elephant in rut. —*Madālasa* (°*da-al*°), *as, ā, am,* lazy from drunkenness, languid with passion, indolent from pride, slothful; (*ā*), f., N. of the daughter of the Gandharva Viśvā-vasu (carried off by the Daitya Pātāla-ketu and subsequently the wife of Kuvalayāśva); N. of a work. —*Madālāpin* (°*da-āl*°), *ī,* m. 'uttering sounds of love or of joy, singing delightfully,' the Indian cuckoo or koïl. —*Madā-vat, ān, atī, at,* Ved. intoxicated, drunk. —*Madāvasthā* (°*da-av*°), f. a state of passion, wantonness, lustfulness, ruttishness, rut. —*Madāhva* (°*da-āh*°), *as,* m. musk. —*Made-raghu, us, us, u* (fr. the loc. *made*), Ved. eager with enthusiasm, enthusiastic, (according to Sāy. *madakare dhane gantā.*) —*Madotkaṭa* (°*da-ut*°), *as, ā, am,* excited by drink, intoxicated; excited by passion or lust, furious with passion; furious, mad, excited by pride, arrogant, haughty; under the influence of rut, ruttish (especially an elephant); (*as*), m. an elephant in rut; a dove; N. of a lion; (*ā*), f. an intoxicating beverage; N. of the goddess Dākshāyaṇī as worshipped in Caitraratha. —*Madodagra* (°*da-ud*°), or *madoddhata* (°*da-ud*°), *as, ā, am,* excited with drink, intoxicated, excited with passion, furious; puffed up with pride, arrogant, haughty. —*Madonmatta* (°*da-un*°), *as, ā, am,* intoxicated with passion or pride, furious. —*Madorjita* (°*da-ūr*°), *as, ā, am,* swollen with pride, haughty with arrogance. —*Madollāpin* (°*da-ul*°), *ī,* m. the Indian cuckoo; [cf. *madālāpin.*]

Madana, as, ī, am (fr. the Caus.), intoxicating, maddening, delighting, &c.; (*as*), m. passion, love, sexual love, lust; N. of Kāma-deva, the god of love; a kind of embrace; the season of spring; a bee; bees-wax; N. of several plants, Vanguiera Spinosa [cf. *madana-kaṇṭaka*]; the thorn-apple, Datura Metel; Phaseolus Radiatus; Acacia Catechu; Alangium Hexapetalum; Mimusops Elengi; N. of several men [cf. *bhaṭṭa-m*°, *madana-nṛipa, madana-pāla, madana-rāja*]; (*ā, ī*), f. any intoxicating drink, spirituous liquor; (*ī*), f. musk; a species of plant, = *ati-muktaka;* (*am*), n. the act of intoxicating or exhilarating; gladdening; (scil. *astra*), N. of a mythical weapon ('the intoxicater, maddener'). —*Madana-kaṇṭaka, as,* m. = *madana,* the plant Vanguiera Spinosa. —*Madana-kāku-rava, as,* m. 'uttering low sounds of love,' a pigeon, dove. —*Madana-klishṭa, as, ā, am,* pained by love. —*Madana-gṛiha, am,* n. 'abode of love,' N. of a particular Prākṛit metre. —*Madana-gopāla, as,* m. 'herdsman of love,' an epithet of Kṛishṇa; N. of the preceptor of Vaikuṇṭha-purī, (also written simply *go-pāla.*) —*Madana-ćaturdaśī,* f., N. of a festival in honour of Kāma-deva on the fourteenth day in the light half of the month Caitra. —*Madana-trayodaśī,* f., N. of a festival in honour of Kāma-deva on the thirteenth day of the light half of the month Caitra. —*Madana-daṇshṭrā,* f., N. of a princess. —*Madana-damana, as,* m. 'Kāma-deva's subduer,' an epithet of Śiva. —*Madana-dahana, as,* m. 'Kāma-deva's burner or consumer,' an epithet of Śiva or Rudra; a symbolical expression for the number eleven. —*Madana-dvādaśī,* f. the twelfth day of the light half of the month Caitra (sacred to Kāma-deva). —*Madana-nālikā,* f. a faithless wife. —*Madana-nṛipa, as,* m., N. of the author of the Madana-vinoda glossary. —*Madana-pakshin, ī,* m. 'spring-bird (?),' a sort of raven. —*Madana-pāṭhaka, as,* m. 'announcer of spring,' the Indian cuckoo. —*Madana-pārijāta* or *madana-parijāta, as,* m., N. of a compendium of rules on morality and ritual compiled from older codes by Viśveśvara under the patronage of king Madana-pāla. —*Madana-pāla, as,* m. (sometimes simply *madana*), N. of a king to whom several works are ascribed or under whose patronage they were composed; [cf. *madana-pārijāta, madana-vinoda, madana-rāja.*] —*Madana-pura, am,* n., N. of a town. —*Madana-prabha, as,* m., N. of a Vidyā-dhara. —*Madana-phala, am,* n. the fruit of the plant Vanguiera Spinosa. —*Madana-bādhā,* f. the pain or disquietude of love. —*Madana-bhavana, am,* n. 'abode of love or matrimony,' a particular station or state of the heavenly bodies (in astrology); = *madanālaya,* q. v. —*Madana-manćukā,* f., N. of a daughter of Madana-vega and Kalinga-senā (the sixth Lambaka in the Kathā-sarit-sāgara is called after her). —*Madana-manjarī,* f., N. of a woman; of a daughter of Dundubhi, king of the Yakshas; of a kind of raven. —*Madana-mahotsava* (°*hā-ut*°), *as,* m. a great festival held in honour of Kāma-deva. —*Madana-mālinī,* f., N. of a woman. —*Madana-miśra, as,* m., N. of a man. —*Madana-modaka,* a particular medicinal powder. —*Madana-mohana, as,* m. 'the infatuater of the god of love,' an epithet of Kṛishṇa. —*Madana-ratna, am,* n., N. of a work. —*Madanaratna-pradīpa, as,* m., N. of a work ascribed to king Madana-sinha. —*Madana-rāja, as,* m., N. of a man. —*Madana-ripu, us,* m. 'Kāma-deva's enemy,' epithet of Śiva. —*Madana-rekhā,* f., N. of the supposed mother of Vikramāditya. —*Madana-lalita, am,* n. play of love, amorous sport or dalliance; (*ā*), f. a kind of metre, four times – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – – ⏑ ⏑ ⏑ –. —*Madana-lekha, as, ā,* m. f. a love-letter; (*ā*), f., N. of a woman; of a daughter of Pratāpa-mukha, king of Vārāṇasī. —*Madana-vaśa, as, ā, am,* subdued by or subject to love, in love. —*Madana-vahni-śikhāvalī,* f. the flame of the fire of love. —*Madana-vinoda, as,* m., N. of a glossary by Madana-nṛipa (composed under the patronage of Madana-pāla). —*Madana-vega, as,* m., N. of a king of the Vidyā-dharas. —*Madana-śalākā,* f. a species of thrush, Turdus Salica (= *sārikā*); the female of the Indian cuckoo; an aphrodisiac. —*Madana-śikhi-pīḍā,* f. the pain of the fire of love. —*Madana-sārikā,* f. = *sārikā,* Turdus Salica. —*Madana-sinha, as,* m., N. of a king (said to be the author of the Madana-ratna-pradīpa). —*Madana-sundarī,* f., N. of various women. —*Madana-senā,* f., N. of a daughter of Vīra-bhaṭa, king of Tāmra-lipti; of a merchant's daughter. —*Madana-harā,* f. (= *madana-gṛiha*), N. of a particular Prākṛit metre. —*Madanāgraka* (°*na-ag*°), *as,* m. a species of grain, Paspalum Scrobiculatum (= *kodrava*). —*Madanānkuśa* (°*na-an*°), *as,* m. the penis; a finger-nail; [cf. *kāmānkuśa.*] —*Madanāćārya* (°*na-āć*°), *as,* m., N. of a certain preceptor. —*Madanātura* (°*na-āt*°), *as, ā, am,* love-sick, sick with love. —*Madanāditya* (°*na-ād*°), *as,* m., N. of a man. —*Madanāntaka* (°*na-an*°), *as,* m. 'Kāma-deva's destroyer,' an epithet of Śiva. —*Madanāyudha* (°*na-āy*°), *am,* n. pudendum muliebre. —*Madanāyusha* (°*na-āy*°), *as,* m. a species of shrub (= *kāma-vṛiddhi*). —*Madanālaya* (°*na-āl*°), *am,* n. 'love-dwelling,' pudendum muliebre; a lotus; a sovereign, prince; = *madana-bhavana.* —*Madanāvastha* (°*na-av*°), *as, ā, am,* being in a state of love, enamoured, in love; (*ā*), f. the state of being in love, enamoured state, separation of lovers (?). —*Madaneććhā-phala* (°*na-ić*°), *as,* m. a species of mango (= *baddha-rasāla*). —*Madanotsava* (°*na-ut*°), *as,* m. Kāma-deva's festival, the Holi or vernal festival (held in the spring, in honour of the god of love); a particular game; (*ā*), f. a courtezan of Svarga. —*Madanotsuka* (°*na-ut*°), *us, ā, am,* pining or languid with love. —*Madanodyāna* (°*na-ud*°), *am,* n. 'love's garden,' N. of a garden.

Madanaka, as, m. the plant Artemisia Indica (said to be a transposition for *damanaka,* q. v.).

Madanāya, Nom. A. *madanāyate,* &c., to be like Kāma-deva, to resemble the god of love.

Madanikā, f., N. of a woman.

Madanīya, as, ā, am, intoxicating (used in Nirukta V. 1. to explain *madya*); causing love, exciting passion.

Madayat, an, antī, at, intoxicating; exhilarating, delighting, gladdening; (*antī*), f. Arabian jasmine; wild jasmine (= *vana-mallikā*); N. of the wife of Kalmāsha-pāda or Mitra-saha.

Madayantikā, f. (fr. *madayantī*), Arabian jasmine; N. of a woman.

Madayitṛi, tā, trī, tṛi, an intoxicater, maddener, delighter; intoxicating, &c.

Madayitnu, us, us, u, intoxicating, exhilarating; maddening; gladdening; (*us*), m. the god of love; a distiller of spirituous liquor; a drunken man; a cloud; (*us, u*), m. n. spirituous liquor.

Madāmada, as, ā, am, being in perpetual excitement.

Madāra, as, m. a hog; an elephant, an elephant in rut; = *dhūrta,* a thorn-apple, (according to some, 'a cheat, rogue'); a lover, libertine (= *kāmuka*); a kind of perfume, (probably) musk; N. of a king.

Madin, ī, inī, i, Ved. intoxicating; rejoicing, gladdening; delightful, lovely; [cf. *mandin.*] —*Madin-tama, as, ā, am,* Ved. very intoxicating or exhilarating (as Soma); very gladdening; (Sāy. = *mādayitṛitama.*) —*Madin-tara, as, ā, am,* Ved. more intoxicating, more gladdening; very gladdening, &c.; (Sāy. = *atyartham mādayitṛī.*)

Madira, as, ā, am, intoxicating; gladdening, delightful, lovely; (*as*), m. a species of red-flowering Khadira; (*ā*), f. spirituous liquor, any inebriating drink, wine, nectar; = *matta-khanjana,* a species of wagtail at the pairing season, a wagtail in general; a kind of metre; N. of one of the wives of Vasu-deva; an epithet of Durgā; N. of the mother of Kādambarī. —*Madirāksha* (°*ra-ak*°), *as, ī, am,* 'having intoxicating or fascinating eyes,' lovely-eyed; (*as*), m., N. of a younger brother of Śatānīka; (*ī*), f. a fascinating woman. —*Madirā-gṛiha, am,* n. a drinking-house, tavern, dram-shop, public-house. —*Madirāyata-nayanā* (°*rā-āy*°), f. a mistress with fascinating and long eyes. —*Madirā-vatī,* f., N. of the thirteenth Lambaka in the Kathā-sarit-sāgara. —*Madirā-śālā,* f. a drinking-house, dram-shop. —*Madirāśva* (°*ra-aś*°), *as,* m., N. of a Rājarshi and of a king (son of Daśāśva and grandson of Ikshvāku, see Mahā-bh. Anuśāsana-p. 91). —*Madirā-sakha, as,* m. 'friend of wine,' the mango tree. —*Madirāsava* (°*ra-ās*°), *as,* m. any intoxicating beverage or spirituous liquor. —*Madirekshaṇa* (°*ra-īk*°), *as, ā, am,* having intoxicating or fascinating eyes; (*ā*), f. a fascinating woman. —*Madirekshaṇa-vallabhā,* f. a mistress with fascinating eyes, a fascinating woman. —*Madirotkaṭa* (°*rā-ut*°), *as, ā, am,* excited or intoxicated with spirituous liquor. —*Madironmatta* (°*rā-un*°), *as, ā, am,* drunk with wine or spirituous liquor.

Madishṭha, as, ā, am, Ved. very intoxicating or exhilarating (as Soma); very gladdening or delightful; (*ā*), f. any intoxicating drink, spirituous liquor.

Madishṇu, us, us, u, a word used in Nirukta IV. 12. to explain *mandu,* cheerful, joyful.

Madugha, as, m., Ved., N. of a plant yielding honey or of a species of liquorice.

Maderu, us, us, u, Ved. (according to Sāy.) either very much intoxicated or worthy of praise.

2. *madya, as, ā, am* (for 1. see p. 734, col. 1), intoxicating, exhilarating, gladdening, lovely; (*am*),

n. any intoxicating drink, vinous or spirituous liquor, wine. — *Madya-kīṭa, as,* m. a kind of insect or animalcule bred in vinegar, &c. — *Madya-druma, as,* m. a species of tree (= *māḍa*). — *Madya-pa, as, ā, am,* a drunkard, a wine-drinker, one who drinks intoxicating liquor; (*as*), m., N. of a Dānava. — *Madya-paṅka, as,* m. vinous liquor for distilling, mash. — *Madya-pāna, am,* n. the drinking of intoxicating liquors; any intoxicating drink. — *Madya-pāśana* (°*pa-aś*°), *am,* n. a drunkard's meal. — *Madya-pīta, as, ā, am,* = *pīta-madya,* one who has drunk wine or spirits; drunk, intoxicated, a drunkard. — *Madya-pushpā, ī,* f. Grislea Tomentosa (the blossoms of which are used in distilling). — *Madya-bīja,* see *madya-vīja* below. — *Madya-bhājana, am,* n. 'a wine-glass,' a vessel for drinking intoxicating liquors. — *Madya-bhāṇḍa, am,* n. a vessel for intoxicating liquors. — *Madya-maṇḍa, as,* m. yeast, barm, froth. — *Madya-vāsinī,* f. Grislea Tomentosa (the blossoms of which are used in distilling). — *Madya-vīja, am,* n. a drug used to procure fermentation, leaven; lees of wine. — *Madya-sandhāna, am,* n. distillation of spirit. — *Madyāmoda* (°*ya-ām*°), *as,* m. Mimusops Elengi. — *Madyāsattaka, as,* m., N. of a man, (Rājataraṅgiṇī VIII. 276, perhaps for *madyāsaktaka.*)

Madra, am, n. joy, happiness; (*as*), m. a country to the north-west of Hindūstan proper, the land of Madra; a king of Madra; N. of a son of S'ivi the progenitor of the Madras; (*ās*), m. pl., N. of a people; (*ā*), f., N. of a daughter of Raudrāśva; of a river; a personification of the first note or Mūrćhanā in the Gāndhāra-grāma; (*ī*), f. a princess of Madra. — *Madra-kāra* or *madraṅ-kara, as, ā* or *ī, am,* causing joy, giving delight, delighting. — *Madra-kūla,* cf. *mādrakūlaka.* — *Madra-gāra, as,* m., N. of a man, (also written *madra-gāri.*) — *Madra-nagara, am,* n. the city of the Madras. — *Madra-nābha, as,* m. a particular mixed caste (Mahā-bh. Anuśāsana-p. 2585). — *Madra-pa, as,* m. the ruler of the Madras. — *Madra-bāṇija, as,* m. a merchant who goes to Madra. — *Madra-sutā,* f. 'daughter of the king of Madra,' an epithet of Mādrī, the second wife of Pāṇḍu; [cf. *mādrī.*] — *Madrā-kṛi,* cl. 8. P. *-karoti, -kartum,* to shear, shave.

Madraka, as, ikā, am, belonging to or produced in Madra; (*ās*), m. pl., N. of a degraded people in the Dakshiṇāpatha; (*as*), m. a king of the Madras, an inhabitant of Madra; N. of a son of S'ivi the progenitor of the Madra people; (*ikā*), f. a Madra woman, (also *mādrikā,* q. v.); (*am*), n., N. of a kind of song; a particular metre, four times –◡◡–◡–◡◡◡–,◡–◡◡◡–◡–◡◡◡–.

Madrāya, Nom. P. A. *madrāyati, -te,* &c., to be glad.

2. *madvat, ān, atī, at* (for 1. *mad-vat* see p. 734, col. 1), Ved. containing a form or derivative of rt. 2. *mad;* intoxicating, gladdening.

Madvan, ā, arī, a, Ved. addicted to intoxication, fond of enjoyment, giving enjoyment, intoxicating; (*ā*), m. an epithet of S'iva.

मदुदिन् *madudin,* see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

मदर्पितपुर *madarpitapura, am,* n. (said to be fr. 1. *mad* + *arpita-pura*), N. of a town, (also read *paḍadika-pura.*)

मदार्मद *madārmada, as,* m. a species of fish; [cf. *mahonmada* under *mahat.*]

मदि *madi* or *madikā,* f. a kind of harrow or roller; [cf. *matya.*]

मदीणु *madīṇu,* N. of a place (? Medina) mentioned in the Romaka-siddhānta by S'rīshavāyaṇa.

मदीय *madīya.* See p. 734, col. 1.

मद्गु *madgu, us,* m. (according to Uṇādi-s. I. 7. fr. rt. *majj*), a particular aquatic bird, a kind of cormorant, shag, diver [cf. *kāka-m*°, *jala-m*°]; a species of wild animal frequenting the boughs of trees (= *parṇa-mṛiga*); a kind of snake (= *mālu-dhāna*); a particular fish; a kind of galley or vessel of war, a ship; a man of a particular degraded tribe or mixed caste who live by killing forest animals (described as the offspring of a Brāhman by a woman of the Vandin or bard class, cf. Manu X. 48), an outcast; N. of a son of S'vaphalka [cf. *upa-m*°].

Madgura, as, m. (probably fr. rt. *majj,* but according to Uṇādi-s. I. 42. fr. rt. 2. *mad*), a species of fish (Macropteronatus Magur); a kind of sheat-fish [cf. *karṇa-m*°]; a diver, pearl-fisher. — *Madgura-priyā,* f. the female of the above fish.

Madguraka, as, m. = *madgura,* the fish Macropteronatus Magur.

Madgurasī, f. a species of fish (= *grāma-madgurikā*).

मद्भू *mad-bhū.* See p. 734, col. 1.

मद्य 1. 2. *madya.* See pp. 734, 735.

मद्र *madra.* See col. 1.

मद्राबल *madrābala* = *mudrābala,* q. v.

मद्रार्म *madrārma, am,* n., cf. Pāṇ. VI. 2, 91.

मद्रुकस्थली *madruka-sthalī,* f., cf. Pāṇ. IV. 2, 127.

मद्रुमरकन्थ *madrumarakantha, am,* n., cf. Pāṇ. VI. 2, 125.

मद्र्यञ्च् *madryañć, madrik.* See p. 734, col. 1.

मद्वचन *mad-vaćana, mad-vidha,* &c. See p. 734, col. 1.

मधव्य *madhavya.* See p. 738, col. 1.

मधु *madhu, us, us* or *ūs* or *vī, u* (connected with rt. 2. *mad,* but in Uṇādi-s. I. 19. said to be fr. rt. *man;* for declension of neut. see Gram. 115; in Ved. the gen. of the neut. may be *madhos,* inst. *madhvā,* loc. *madhau,* fem. nom. pl. *madhvīs*), sweet, of a pleasant taste or flavour, pleasant, agreeable; (*u*), n. anything sweet (especially if liquid), mead; Soma (*Somyam madhu,* Ṛig-veda I. 19. 9); honey (said to possess intoxicating qualities and to be of eight kinds); milk or anything produced from milk (as butter, melted butter, ghee, Ved.); the juice or nectar of flowers, any sweet intoxicating drink, wine, spirituous liquor; sugar; sweetness; water; N. of one of the Brāhmaṇas; a particular metre, four times ◡◡; (*us*), m., N. of the first month of the year, = Ćaitra (March–April); the spring; Bassia Latifolia; Jonesia Asoka; liquorice (= *madhūka, madhu-druma*); N. of an Asura or Daitya (generally associated with Kaiṭabha and along with him slain by Vishṇu); N. of another Asura (father of the Rākshasa Lavaṇa and killed in Madhu-vana by S'atru-ghna, who founded there the city of Mathurā or Madhurā; this Asura is sometimes identified with the previous one); N. of a son of the third Manu; of one of the seven sages under Manu Ćākshusha; of various princes, of a son of Vṛisha, of Devakshatra, of Bindumat, of Arjuna Kārtavīrya; N. of a teacher [cf. *madhva*]; N. of a mountain; (*avas*), m. pl. the race of Madhu, = the Yādavas or Māthuras; (*us*), f. a particular plant, = Jīvā or Jīvantī; [cf. Zend *madhu,* 'honey;' Gr. μέθ-υ, μεθ-ύ-ω, μεθ-ύ-σκ-ω, μέλι in which θ or δ is changed into λ; Lat. *mel, mellis* for *melvis* = *medvis* (?); Angl. Sax. *med-u, med-o;* Old Germ. *met-o, medu;* Slav. *med-ŭ;* Lith. *mid-u-s.* 'honey;' Hib. *mil,* gen. *meala,* 'honey.'] — *Madhu-kaṇṭha, as,* m. the Indian cuckoo, koil (= *kokila*). — *Madhu-kara, as,* m. 'honey-maker,' a bee; a lover, libertine; Eclipta Prostrata (= *bhṛiṅga-rāja-vṛiksha*); Asparagus Racemosus; Achyranthes Aspera; sweet lime; (*ī*), f. a female bee. — *Madhukara-gaṇa, as,* m. a swarm of bees. — *Madhukara-rājan, ā,* m. the king of bees, i. e. the queen bee. — *Madhukara-śreṇi, is,* f. a line of bees. — *Madhukara-sāha, as,* or *madhukara-sāhi, is,* m., N. of a king, son of Pratāpa-rudra. — *Madhukarāya,* Nom. A. *madhukarāyate,* &c., to act the part of a bee, represent a bee. — *Madhukarikā,* f., N. of a woman. — *Madhu-karkaṭikā,* f. a species of Madhura-jambīra (= *madhurā* or *madhu-kharjūrikā*). — *Madhu-karkaṭī,* f. a kind of citron, sweet lime; a kind of date (= *madhu-bīja-pūra*). — *Madhu-karṇa,* see Gaṇa Kumud-ādi to Pāṇ. IV. 2, 80. — *Madhu-kaśā,* f. (= *madhumatī kaśā,* Ṛig-veda I. 22, 3), Ved. the whip belonging to the Aśvins with which they are said to mix up the Soma juice (described in Atharva-veda IX. 1, 1, &c. as produced from the heaven, earth, air, ocean, fire, or as a daughter of the Wind); an implement furnished with thongs for whipping up milk &c. — *Madhu-kāṇḍa, am,* n., N. of the first Kāṇḍa of the Bṛihad-āraṇyakopanishad. — *Madhu-kānana, am,* n. = *madhu-vana,* the forest of the Daitya Madhu. — *Madhu-kāra, as,* m. 'honey-maker,' a bee; (*ī*), f. a female bee. — *Madhu-kārin, ī,* m. a bee. — *Madhu-kukkuṭikā* or *madhu-kukkuṭī,* f. a kind of citron tree with ill-smelling blossoms [cf. *pūti-pushpikā*]; (*ikā*), f. a kind of plant (= *madhurā*). — *Madhu-kumbhā,* f., N. of one of the Mātṛis attending on Skanda. — *Madhu-kulyā,* f. a stream of honey, honey in streams (sometimes used to express an overflowing abundance of good things); N. of a river in Kuśa-dvīpa. — *Madhu-kūla, as, ā, am,* whose banks consist of Madhu. — *Madhu-kṛit, t, t, t,* making honey or sweetness; (*t*), m. 'honey-maker,' a bee. — *Madhu-keśaṭa, as,* m. 'honey-insect,' a bee. — *Madhu-kośa* or *madhu-kosha, as,* m. 'honey-receptacle,' a bee-hive; a honey-comb. — *Madhu-krama, as,* m. a bee-hive; a honey-comb; (*ās*), m. pl. a drinking bout, drunkenness. — *Madhu-kshīra, as,* m. Phœnix Silvestris. — *Madhu-kharjūrikā* or *madhu-kharjūrī,* f. a kind of date. — *Madhu-gandhika, as, ā, am,* sweet-smelling. — *Madhu-gāyana, as,* m. the Indian cuckoo. — *Madhu-guñjana, as,* m. Hyperanthera Moringa. — *Madhu-graha, as,* m. a libation of honey (in the Vāja-peya). — *Madhu-ghosha, as,* m. 'sweetly-sounding,' the Indian cuckoo. — *Madhu-ćhadā,* f. a particular shrub (= *mayūra-śikhā*). — *Madhu-ćhanda, as,* m. (a later form of *madhu-ćhandas*), N. of one of the seven sages (in Hari-vaṃśa 1462). — *Madhu-ćhandas, ās,* m., N. of the middlemost (51st) of Viśvāmitra's 101 sons; (*asas*), m. pl., N. of all the sons of Viśvāmitra. — *Madhu-ćyut, t, t, t,* or *madhu-ćyuta, as, ā, am,* dropping honey, distilling honey, overflowing with sweets. — *Madhu-ja, as, ā, am,* obtained from honey; (*ā*), f. sugar made from honey, sugar-candy; the earth; (*am*), n. bees-wax. — *Madhu-jambīra, madhu-jambha,* or *madhu-jambhala, as,* m. a kind of citron. — *Madhu-jāta, as, ā, am,* 'honey-born,' sprung or produced from honey. — *Madhu-jit, t,* m. 'conqueror of the Daitya Madhu,' an epithet of Vishṇu. — *Madhu-jihva, as, ā, am,* Ved. 'honey-tongued, sweet-tongued' (said of fire, because of the butter melted upon it); sweetly-speaking, (Sāy. = *madhura-bhāshi-jihvopeta.*) — *Madhu-tṛiṇa, am,* n. sugar-cane. — *Madhu-traya, am,* n. the three sweet things (*sitā, mākshikā,* and *sarpis,* q. q. v. v.). — *Madhu-tva, am,* n. sweetness. — *Madhu-dīpa, as,* m. 'lamp of spring,' the god of love. — *Madhu-dugha, as, ā, am,* Ved. milking (i. e. yielding) sweetness; (Sāy.) water-yielding. — *Madhu-dūta, as,* m. 'the messenger of spring,' the mango tree; (*ī*), f. Bignonia Suaveolens. — *Madhu-dogha, as,* m., Ved. the milking of sweetness; (Sāy.) water-yielding (as adj. = *udakasya dohaka* or *vṛishṭy-udakasya kartṛi*). — *Madhu-doha, as,* m. the milking out or extracting of honey, the extracting of sweetness. — *Madhu-dra, as,* m. 'hastening after honey or sweets' [cf. rt. 2. *drā*], a bee; a libertine. — *Madhu-drava, as,* m. a red-blossomed Hyperanthera Moringa. — *Madhu-druma, as,* m. Bassia Latifolia (see *madhūka*), the mango tree. — *Madhu-dvish, t,* m. 'the foe of the Daitya Madhu,' an epithet of Vishṇu. — *Madhu-dhā, ās, ās, am,* Ved. dispensing or holding sweetness; (Sāy. *madhu* = *madhurāṇi stuti-lakshaṇāni vākyāni* or *āditya* or *stoma.*) — *Madhu-dhātu, us,* m. a kind of yellow

pyrites (see *mākshika*). — *Madhu-dhāra, as, ā, am,* Ved. pouring out sweetness; pouring down water, (Sāy. = *udaka-dhārā yasya.*) — *Madhu-dhārā,* f. a stream of honey; N. of a mythical river. — *Madhu-dhūli, is,* f. molasses, unrefined brown sugar. — *Madhu-dhenu, us,* f. honey offered to Brāhmans in the form of a milch cow. — *Madhu-nāḍi,* f. a cell in a honey-comb; an epithet of the hymns Ṛig-veda III. 54, 55. — *Madhu-nālikeraka, as,* m. a kind of cocoa-nut. — *Madhu-nirgama, as,* m. the departure of spring. — *Madhu-nisūdana, as,* and *madhu-nihantṛi, tā,* m. 'destroyer of Madhu,' an epithet of Vishṇu. — *Madhu-netṛi, tā,* m. a bee. — *Madhuno-leha* (?), *as,* m. 'licker of honey,' a bee. — *Madhun-tama, as, ā, am* (a superlative of *madhu* formed analogously to *madin-tama*), very intoxicating, sweetest. — *Madhu-pa, as, ā, am,* honey-drinking, drinking sweetness, (*madhupaḥ khagaḥ,* a bee); (*as*), m. a bee. — *Madhu-paṭala, as,* m. a bee-hive. — *Madhu-pati, is,* m. 'chief of the race of Madhu,' an epithet of Kṛishṇa. — *Madhu-parka, as,* m. a mixture of honey, an offering of honey and milk, a respectful offering to a guest or to the bridegroom on his arrival at the door of the father of the bride (sometimes consisting of equal parts of curds, honey, and clarified butter, see Manu III. 119, V. 41); the ceremony of receiving a guest; N. of a son of Garuḍa. — *Madhuparka-dāna, am,* n. the offering of the Madhu-parka. — *Madhuparka-pāṇi, is, is, i,* having the Madhu-parka oblation in the hand, offering the Madhu-parka. — *Madhu-parkāćamana* (°*ka-āć*°), *am,* n. the tasting of the Madhu-parka. — *Madhu-parkika, as, ā, am,* presenting the offering of honey, &c. — *Madhu-parkya, as, ā, am,* worthy of the honey offering (Pāṇ. V. 1, 66). — *Madhu-parṇikā,* f. Gmelina Arborea; the indigo plant, Indigofera Tinctoria; a species of creeper, Lycopodium Imbricatum; Cocculus Cordifolius; = *sudarśanā.* — *Madhu-parṇī,* f. Cocculus Cordifolius; Gmelina Arborea; Indigofera Tinctoria; the pomegranate tree; Lycopodium; Menispermum; sweet lime. — *Madhu-pā, ās, ās, am,* Ved. honey-drinking, drinking sweetness. — *Madhu-pāṇi, is, is, i,* Ved. having honey or sweetness in the hand. — *Madhupā-tama, as, ā, am,* excessively drinking sweetness or Soma, (Sāy. = *atiśayena madhoḥ somasya pātṛi.*) — *Madhu-pāna, am,* n. sipping the nectar of flowers. — *Madhupāna-kala, as, ā, am,* indistinct through the sipping of the nectar of flowers (as the humming of bees). — *Madhu-pāyin, ī,* m. 'honey-drinker,' a bee. — *Madhu-pāla, as,* m. a honey-keeper (Rāmāyaṇa V. 60, 10). — *Madhu-pālikā,* f. Gmelina Arborea. — *Madhu-piṅgāksha* (°*ga-ak*°), *as, ī, am,* having eyes as yellow as honey; (*as*), m., N. of a Muni. — *Madhu-pīlu, us,* m. a species of tree, a kind of Pīlu tree. — *Madhu-pura, am,* n. the city of the Daitya Madhu; N. of a city in Northern India; (*ī*), f. the city of the Madhus, i. e. Mathurā. — *Madhu-pushpa, as,* m. Bassia Latifolia; Acacia Sirissa (= *śirīsha*); Jonesia Asoka; Mimusops Elengi; (*ā*), f. Croton Polyandrum, or Croton Tiglium; Tiaridium Indicum. — *Madhu-pū, ūs, ūs, u,* Ved. becoming clear in sweetness. — *Madhu-pṛić, k, k, k,* Ved. dispensing sweetness; (Sāy.) granting the sweet fruit of the sacrifice. — *Madhu-pṛishṭha, as, ā, am,* Ved. whose back or surface consists of sweetness (said of Soma). — *Madhu-peya, as, ā, am,* Ved. sweet to drink; (*am*), n., Ved. the drinking of sweetness (of Soma &c.). — *Madhu-praṇaya, as,* m. fondness for wine, addiction to wine. — *Madhupraṇaya-vat, ān, atī, at,* fond of or addicted to wine. — *Madhu-pratīka, as, ā, am,* Ved. having a sweet mouth or face, having sweetness in the mouth; (Sāy.) having sweetness in every part (= *ghṛita-prayuktāvayavaḥ*); epithet of certain supernatural powers and properties belonging to a Yogin. — *Madhu-prameha, as,* m. honey-like or saccharine urine, diabetes. — *Madhu-prāśana, am,* n. putting a little honey into the mouth of a new-born male infant, one of the Saṃskāras or purificatory ceremonies of the Hindūs. — *Madhu-priya, as, ā, am,* fond of honey or the juice of flowers; (*as*), m. a kind of shrub, = *bhūmi-jambu,* Ardisia Solanacea; an epithet of Bala-bhadra. — *Madhu-pluta, as, ā, am,* swimming with honey, mixed with honey. — *Madhu-psaras, ās, ās, as,* Ved. longing for sweetness; (Sāy.) feeding on the sweet Soma juice, or of sweet form (= *madhurasya soma-rasasya bhakshayitri* or *manohara-rūpa*). — *Madhu-phala, as,* m. a kind of cocoa-nut; Flacourtia Sapida or Cataphracta. — *Madhu-phalikā,* f. a kind of date (= *madhu-kharjūrikā*). — *Madhu-bahulā,* f. Gærtnera Racemosa. — *Madhu-bīja, as,* m. a pomegranate tree. — *Madhu-bījapūra, as,* m. a kind of citron. — *Madhu-brāhmaṇa, am,* n., N. of a Brāhmaṇa. — *Madhu-bhakshaṇa, am,* n., N. of a chapter of the Bāla-kāṇḍa of the Rāmāyaṇa. — *Madhu-bhadra, as,* m. a proper N. — *Madhu-bhāga, as, ā, am,* Ved. whose lot or portion is sweetness. — *Madhu-bhāva, as,* m. a particular Prākṛit metre. — *Madhu-bhid, t,* m. 'the slayer of the Daitya Madhu,' an epithet of Vishṇu. — *Madhu-bhuj, k, k, k,* enjoying sweetness or gladness. — *Madhu-bhūmika, as,* m. an epithet of a Yogin or ascetic in the second order or degree. — *Madhu-maksha, as, ā,* m. f. or *madhu-makshikā,* f. 'honey-fly,' a bee. — *Madhu-majjan,* a kind of tree (= *ākhoṭa*). — *Madhu-mat, ān, atī, at,* possessing or containing sweetness, sweet; pleasant, agreeable; mixed with honey, honied; rich in honey, richly provided with the juice of flowers; containing the word *madhu;* (*ān*), m., N. of a country; of a city?; (*antas*), m. pl., N. of a people; (*atī*), f. Gmelina Arborea; N. of a particular step or degree in the Yoga [cf. *bhūmikā*]; of a particular supernatural faculty belonging to a Yogin; of a kind of metre, four times ⏑⏑⏑⏑⏑⏑–; of a river; of a city in Saurāshṭra; of a daughter of the Daitya Madhu (wife of Hary-aśva). — *Madhu-matta, as, ā, am,* drunk with wine or mead; intoxicated or excited by the spring; (*as*), m., N. of a man; (*ās*), m. pl., N. of a people. — *Madhu-math, t,* or *madhu-mathana, as,* m., Ved. 'the destroyer of the Daitya Madhu,' an epithet of Vishṇu. — *Madhu-mada, as,* m. the intoxication of wine. — *Madhu-manta, am,* n., N. of a town. — *Madhu-mantha, as,* m. a kind of drink mixed with honey. — *Madhu-maya, as, ī, am,* made of honey, honied, sweet as honey, sweet, luscious. — *Madhu-mallī,* f. Jasminum Grandiflorum. — *Madhu-mastaka, am,* n. a kind of sweetmeat (made of honey, flour, oil, and ghee). — *Madhu-mādhava, au,* m. du. or *am,* n. the two spring months, (*madhu-mādhave,* in the spring.) — *Madhu-mādhavī,* f. any spring flower abounding in honey or a particular species of flower; a kind of intoxicating drink; a kind of metre, four times – – ⏑ – ⏑⏑⏑ – ⏑⏑ – ⏑ – –; a particular Rāgiṇī or musical mode (?); N. of a commentary on the Amara-kośa. — *Madhu-mādhvīka, am,* n. any intoxicating drink; a particular spirit or intoxicating drink distilled from the flowers of the Bassia Latifolia; [cf. *madhu-mādhavī.*] — *Madhu-māraka, as,* m. 'destroyer of honey,' a bee; [cf. *madhu-sūdana.*] — *Madhu-mālapattrikā,* f. a species of small shrub (= *ćivillikā*). — *Madhu-miśra, as, ā, am,* mixed with honey or sweet milk; (*as*), m., N. of a man (the son of Bhava-ćandra). — *Madhu-mura-naraka-vināśana, as,* m. 'the destroyer of (the Daityas) Madhu, Mura, and Naraka,' an epithet of Vishṇu (Kṛishṇa). — *Madhu-mūla, am,* n. the edible root of Amorphophallus Campanulatus, a sort of yam, the Indian potato. — *Madhu-meha, as,* m. honey-like or saccharine urine, diabetes. — *Madhu-meha-tva, am,* n. the state of passing saccharine urine. — *Madhu-mehin, ī, inī, i,* suffering from saccharine urine or diabetes. — *Madhu-yashṭi, is,* or *madhu-yashṭī,* f. sugar-cane (= *tikta-parvan*). — *Madhu-yashṭikā,* f. liquorice, liquorice-stick (= *yashṭi-madhukā;* the root of Abrus Precatorius is said to be similarly used). — *Madhu-rasa, as,* m. juice of honey, sweetness; sugar-cane; the wine palm; (*ā*), f. Sanseviera Roxburghiana; a vine, a bunch of grapes; a kind of Asclepias, Gmelina Arborea; (*as, ā, am*), sweet-flavoured, sweet. — *Madhu-ripu, us,* m. 'the enemy of the Daitya Madhu,' an epithet of Vishṇu or Kṛishṇa. — *Madhu-ruha, as,* m., N. of a son of Ghṛita-pṛishṭha. — *Madhu-reṇu, us,* m. a species of tree (= *kuṭa-bhī*). — *Madhu-lagna, as,* m. a red-blossomed Moringa. — *Madhu-latā,* f. a kind of grass (= *śūlī*). — *Madhu-lih, ṭ,* or *madhu-leha, as,* or *madhu-lehin, ī,* m. 'honey-sucking,' a bee. — *Madhu-lolupa, us,* m. 'longing after honey,' a bee. — *Madhu-vaćas, ās, ās, as,* Ved. sweet-voiced, sweetly speaking. — *Madhu-vaṭī,* f., N. of a district. — *Madhu-vana, as,* m. the Indian cuckoo; N. of the forest of the ape Sugrīva (which abounded in honey); of the forest of the Daitya Madhu on the Yamunā (where Śatru-ghna, after slaying Lavaṇa, son of Madhu, founded the city of Mathurā or Madhurā; it was sacred to Sarasvatī). — *Madhu-varṇa, as, ā, am,* Ved. honey-coloured, having an agreeable aspect; sweet; N. of a being attending on Skanda. — *Madhu-vallī,* f. liquorice (= *yashṭī-madhu, klitanaka*). — *Madhu-vātīya, as, ā, am,* beginning with the words *madhu vātāḥ.* — *Madhu-vāra, ās,* m. pl. drinking repeatedly, tippling, carousing. — *Madhu-vāhana, as, ā, am,* Ved. bearing or carrying sweet things (as honey, milk, &c.; said of the chariots of the Aśvins). — *Madhu-vāhin, ī, inī, i,* bearing or carrying sweet things; (*inī*), f., N. of a river. — *Madhu-vidyā,* f. 'the science of sweetness,' epithet of a particular mystical doctrine. — *Madhu-vidvish, ṭ,* m. 'the enemy of (the Daitya) Madhu,' epithet of Vishṇu. — *Madhu-vīja, as,* m. the pomegranate. — *Madhu-vṛidh, t, t, t,* Ved. increasing sweetness, abounding in sweetness. — *Madhu-vṛisha, as, ā, am,* dropping or raining sweetness. — *Madhu-vrata, as, ā, am,* Ved. occupied with sweetness; (Sāy.) discharging the functions of water, = *udakārtha-karman;* (*as*), m. a bee. — *Madhuvrata-pati, is,* m. 'king of bees,' i. e. the queen bee. — *Madhuvrata-varūtha* (?), a swarm of bees. — *Madhu-śarkarā,* f. honey-sugar. — *Madhu-śākha, as, ā, am,* having sweet branches; (*as*), m. Bassia Latifolia. — *Madhu-śigru, us,* m. Moringa Pterygosperma. — *Madhu-śishṭa* or *madhu-śesha, am,* n. bees-wax, wax. — *Madhu-śćut* or *madhu-śćyut, t, t, t,* or *madhu-śćyuta, as, ā, am,* distilling sweetness, overflowing with sweets, (Sāy. = *madhu-srāvin.*) — *Madhu-śrava,* see *madhu-srava.* — *Madhu-śrī, īs,* f. Beauty of Spring (personified). — *Madhu-śreṇī,* f. the plant Sanseviera Roxburghiana (of Ceylon). — *Madhu-śvāsā,* f. a species of plant (= *jīvantī*). — *Madhu-shut, t, t, t* (*shut* for *sut*), Ved. generating sweetness, producing a sweet taste; (Sāy.) distilling the sweet Soma juice (= *somam abhishuṇvat*). — *Madhushut-tama, as, ā, am,* Ved. excessively distilling or producing sweet juice. — *Madhu-shṭhāna, am,* n., Ved. = *madhu-sthāna,* q. v. — *Madhu-shyanda,* see *madhu-syanda.* — *Madhu-sakha, as,* m. 'friend of spring,' the god of love. — *Madhu-saṃkāśa, as, ā, am,* Ved. looking sweet, appearing pleasant. — *Madhu-sandṛiśa, as, ī, am,* Ved. sweet-looking, appearing lovely (Atharva-veda I. 34, 3). — *Madhu-sambhava, as, ā, am,* producing honey or sweetness. — *Madhu-sahāya, as,* m. 'companion of spring,' epithet of the god of love. — *Madhu-sāt,* ind. to honey, into the state of honey. — *Madhusād-bhūta, as, ā, am,* become honey, become sweet. — *Madhu-sārathi, is,* m. 'having spring for a charioteer,' epithet of the god of love. — *Madhu-sikthaka, as,* m. a kind of poison. — *Madhu-suhṛid, t,* m. 'the friend of spring,' the god of love. — *Madhu-sūdana, as,* m. 'destroyer of honey,' a bee [cf. *madhu-māraka*]; 'destroyer of the demon Madhu,' an epithet of Vishṇu or Kṛishṇa; N. of a scholar to whom a recension of the Mahā-nāṭaka is attributed [cf. *madhu-sarasvatī, madhu-guru*]; (*ī*), f. Bengal beet. — *Madhu-sūdana-sarasvatī,* m., N. of an author of various works. — *Madhu-sena, as,* m., N. of a prince of Madhu-pura. — *Madhu-skanda, as,* m., N. of a Tīrtha. — *Madhu-sthāna, am,* n. 'bee-place,' a bee-hive (= *ćashāla*). — *Madhu-syanda, as,* m., N. of

one of the sons of Viśvāmitra. — *Madhu-srava, as, ā, am,* dropping sweetness, distilling sweets; (*as*), m. Bassia Latifolia; Sanseviera Zeylanica; (*ā*), f., N. of various plants, = *jīvantī* (Sanseviera Roxburghiana); = *haṇsa-padī,* liquorice; N. of the third day in the light half of the month S'rāvaṇa; N. of a river sacred to Sarasvatī; (*am*), n., N. of a Tīrtha. — *Madhu-sruvas, ās,* m. Bassia Latifolia. — *Madhu-svara, as,* m. 'sweet-voiced,' the Indian cuckoo. — *Madhu-han, ā,* m. a destroyer of honey; a collector of honey; a particular bird of prey; 'the slayer of the Daitya Madhu,' an epithet of Vishṇu or Kṛishṇa; a soothsayer. — *Madhu-hantṛi, tā,* m. 'the slayer of the Daitya Madhu,' epithet of Rāma as an incarnation of Vishṇu. — *Madhu-hasiya, as, ā, am,* Ved. 'sweet-handed,' having sweetness in the hand. — *Madhūććhishṭa* (°*dhu-uć*°), *am,* n. bees-wax; [cf. *madhu-śishṭha, madhu-śesha.*] — *Madhūććhishṭa-sthita, as, ā, am,* covered on the outside with wax (said of baskets, Mahā-bh. Vana-p. 17132). — *Madhūttha* (°*dhu-ut*°), *as, ā, am,* made or produced from honey; (*am*), n. bees-wax. — *Madhūtthita* (°*dhu-ut*°), *am,* n. 'produced from honey,' wax. — *Madhūtsava* (°*dhu-ut*°), *as,* m. the spring festival (on the day of the full moon in the month Caitra). — *Madhūdaka* (°*dhu-ud*°), *am,* n. 'honey-water,' honey diluted in water, hydromel. — *Madhūdaka-prasravaṇa, as, ā, am,* flowing with honey and water. — *Madhūdyāna* (°*dhu-ud*°), *am,* n. a spring garden. — *Madhūpaghna* (°*dhu-up*°), *am,* n., N. of a city, = Mathurā or Madhurā. — *Madhv-aksha, as, ī, am,* having eyes of the colour of honey (said of Agni). — *Madhv-ad, t, t, t,* Ved. eating sweetness. — *Madhv-arṇas, ās, ās, as,* Ved. having sweet springs or waters (said of a river; Sāy. = *madhurodaka*). — *Madhv-ashṭhilā,* f. a lump of honey, honey in lumps, clotted honey. — *Madhv-āćārya, as,* m., N. of a Vaishṇava teacher of the thirteenth century. — *Madhv-ādhāra, as,* m. bees-wax. — *Madhv-āpāta, as, ā, am,* having honey at the beginning, having sweetness at the first taste, (*madhvāpāto vishāsvādaḥ,* in Manu XI. 9, is probably a proverb, 'beginning with the taste of honey but ending with swallowing poison.') — *Madhv-āmra, as,* m. a kind of mango tree (= *baddha-rasāla*). — *Madhv-ālu, u,* or *madhv-āluka, am,* n. a kind of plant with sweet tubercles, sweet potato. — *Madhv-āvāsa, as,* m. the mango tree. — *Madhv-āśin, ī, inī, i,* eating honey or sweets, enjoying sweetness. — *Madhv-āsava, as,* m. a decoction of honey, an intoxicating drink made from honey or from the blossoms of the Bassia Latifolia, sweet spirituous liquor. — *Madhvāsava-kshīra, as, ā, am,* drunk with liquor distilled from honey. — *Madhvāsavanika, as,* m. a preparer of sweet intoxicating drinks, a distiller. — *Madhv-āsvāda, as, ā, am,* honey-flavoured, having the taste of honey. — *Madhv-āhuti, is,* f. a sacrificial offering consisting of sweet things, an oblation of honey, &c.

Madhavya, as, ā, am, fitted or authorized to drink Soma; consisting of Soma; sweet; (*as*), m. = Mādhava, the second month of spring.

Madhuka (at the end of a comp.) = *madhu;* (*as, ā, am*), sweet; sweet-speaking, mellifluous, melodious; of the colour of honey; (*as*), m. a particular tree, = *madhūka* (Bassia Latifolia); = *aśoka;* = *valli;* a bard, panegyrist (? *vandī-bheda* for *valli-bheda*); the liquorice-root; a species of bird; N. of a man; (*ā*), f. a particular plant (= *valli-bheda*); Menispermum Glabrum, Glycyrrhiza Glabra; a black kind of panic-grass; (*am*), n. liquorice; tin.

Madhunī, f. a species of shrub (commonly called Mākaḍahātā or Mākaḍaćaulī).

Madhura, as, ā, am, sweet, honied, pleasant, pleasing, attractive, mellifluous, sounding sweetly or agreeably (said of tabours, Mahā-bh. Vana-p. 15700), uttering sweet cries (said of the Haṇsa, Anuśāsana-p. 2839), melodious; (*as*), m. a particular drug (*jīvaka*); a kind of sugar (*guḍa*); the red sugar-cane (*raktekshu*); a kind of mango (*rājāmra*); a Moringa with red blossoms (*rakta-śigru*); rice; N. of one of the attendants of Skanda; of a Gandharva; (*ā*), f., N. of various plants, Anethum Sowa; Anethum Panmorium; = *medā;* a kind of medicinal plant (= *madhūlī, madhu-karkaṭikā*); Asparagus Racemosus; Bengal beet; liquorice; sour rice-water; N. of a city (= Mathurā, Madhūpaghna, now called Muttra); N. of the tutelary deity of the race of Vandhula; (*ī*), f. a kind of musical instrument; (*am*), n. sweetness, syrup, treacle; poison; tin; (*am*), ind. sweetly, pleasantly, agreeably; (*eṇa*), ind. sweetly, kindly, in a friendly or agreeable manner. — *Madhura-kaṇṭaka, as,* m. 'having sweet bones,' a kind of fish. — *Madhura-kharjūrikā* or *madhura-kharjūrī,* f. a species of plant (= *mādhvī-madhurā*). — *Madhura-jambīra, as,* m. a species of citron or lime (= *madhu-jambīra*). — *Madhura-tā,* f. or *madhura-tva, am,* n. sweetness, suavity, pleasantness, pleasingness, agreeableness, amiability, softness. — *Madhura-traya, am,* n. the three sweet things, sugar, honey, and butter. — *Madhura-tvaća, as,* m. Grislea Tomentosa. — *Madhura-nirghosha, as,* m., N. of an evil spirit or demon. — *Madhura-nisvana, as, ā, am,* sweet-voiced, sweet-sounding. — *Madhura-pragīta, as, ā, am,* having an agreeable note (as a bird), singing sweetly. — *Madhura-phala, as,* m. (= *rāja-badara*), a species of plant. — *Madhura-bhāshitṛi, tā,* m. a sweet or kind speaker. — *Madhura-bhāshin, ī, iṇī, i,* sweet-speaking, speaking kindly. — *Madhura-rāvin, ī, iṇī, i,* sounding sweetly, uttering sweet cries. — *Madhura-vaćana, as, ā, am,* sweetly-speaking. — *Madhura-vallī,* f. a kind of citron (= *madhu-bījapūra*). — *Madhura-vāć, k, k, k,* sweetly-speaking, uttering kind or friendly words. — *Madhura-vījapūra, as,* m. the sweet lime. — *Madhura-sambhāsha, as, ā, am,* discoursing agreeably. — *Madhura-sravā,* f. a kind of date tree. — *Madhura-svara, as, ā, am,* sweet-voiced, uttering a sweet or agreeable sound, sounding sweetly or agreeably. — *Madhurākshara* (°*ra-ak*°), *as, ā, am,* uttering sweet words, speaking kindly, sounding sweetly, sweet, mellifluous, mellow, melodious; (*āṇi*), n. pl. sweet or kind words. — *Madhurāniruddha* (°*ra-an*°), *am,* n., N. of a drama by Cayanī-Candra-śekhara-Rāya-guru. — *Madhurāmla* (°*ra-am*°), *as, ā, am,* sweet and sour, subacid. — *Madhurāmlaka* (°*ra-am*°), *as,* m. the hog-plum, Spondias Mangifera. — *Madhurāmla-phala, as,* m. a particular tree (= *āra*). — *Madhurālāpā* (°*ra-āl*°), *ās,* m. 'sweetly-talking,' a kind of thrush or Maina, Turdus Salica. — *Madhurālābunī* (°*ra-āl*°), f. a kind of cucumber (= *rājālābu*). — *Madhurāvaṭṭa, as,* m., N. of a man (in Rāja-taraṅgiṇī VII. 767). — *Madhurāshṭaka* (°*ra-ash*°), *am,* n. a collection of eight verses by Vallabhāćārya (in which various attributes of Kṛishṇa are described, each containing the word *madhura*). — *Madhurodaka* (°*ra-ud*°), *as,* m., scil. *samudra,* 'the sea of sweet or fresh water,' N. of the outermost of the seven great seas which encompass Meru.

Madhuraka, as, ikā, am, sweet, pleasant, agreeable; (*as*), m. a species of medicinal herb, = *jīvaka;* (*ikā*), f. an aromatic plant, Anethum Panmorium, a kind of fennel; (*am*), n. the seed of Anethum Panmorium.

Madhuraya, Nom. P. *madhurayati, -yitum,* to sweeten, display sweetness.

Madhurita, as, ā, am, sweetened, rendered sweet.

Madhuriman, ā, m. sweetness, suavity, pleasantness, agreeableness.

Madhula, as, ā, am, = *madhura,* sweet, &c.; (*am*), n. an intoxicating drink, spirituous liquor.

Madhulikā, f. black mustard; N. of one of the Mātṛis attending on Skanda.

Madhuvilā, f. epithet of the river Samaṅgā, Mahā-bh. Vana-p. 10692.

Madhushṭhila (perhaps for *madhu* + *ashṭhilā*), Bassia Latifolia; [cf. *madhv-ashṭhilā.*]

Madhus, us, n. = *madhu,* Ved. sweetness; (according to Ujjvaladatta) = *pavitra-dravya.*

Madhusya, Nom. P. *madhusyati,* &c., to wish for honey, long for sweets, &c.

Madhūka (fr. *madhu*), *as,* m. a bee; Bassia Latifolia (all the parts of which tree are useful, arrack being distilled from the blossoms and oil extracted from the seeds); (*am*), n. liquorice; the flower of the Bassia Latifolia.

Madhūyu, us, us, u, Ved. eager for sweetness or for the sweet Soma juice; (Sāy.) mixing the Soma juice (= *madhurasya somāder miśrayitṛi*).

Madhūla, as, m. a kind of Bassia (= *jalaja-girija-madhūka-vṛikshau*); (*ī*), f. liquorice; a kind of citron; the mango tree; a particular plant (= *madhurā, madhūlī*); a kind of grain.

Madhūlaka, as, ikā, am, sweet, agreeable; (*as*), m. a kind of Bassia which grows in watery places; (*ikā*), f. a kind of bee; N. of various plants; Sanseviera Zeylanica; water Bassia; a kind of grain (commonly called *pātharīgopadhāmī,* enumerated among the inferior kinds of grain, cf. *yo-lomikā*); liquorice; a kind of citron, = *madhūlī;* (*am*), n., Ved. sweetness, honey.

Madhvaka, as, m. a bee.

Madhvala, as, m. repeated tippling, carousing.

Madhvasya, Nom. P. *madhvasyati,* &c., to long for honey, &c., to crave after anything sweet.

Madhvijā, f. (perhaps fr. *madhvi,* irreg. loc. + *ja*), any intoxicating drink or beverage, spirituous liquor.

मध्य *madhya, as, ā, am* (perhaps connected with the pronominal base 3. *ma*), middle, middlemost, midmost, central, in the middle, in the midst of (used especially in Ved. like the Latin *medius,* e. g. *madhye duroṇe,* in the midst of the sacrificial chamber, Ṛig-veda I. 69, 4; *madhye samudre,* in the midst of the ocean); placed in the middle, being in the middle, intermediate, intervening, (*madhyo deśaḥ,* a middle country); of a middle kind, middling, of a middling size or quality, middle-sized, moderate; (in astronomy) mean; standing between two, impartial, neutral; lowest, worst (= *adhama*); right, just, reasonable; (*as, am*), m. n. the middle, midst, (*madhye 'hnaḥ,* in the middle of the day, at midday; *madhye niśāyāḥ,* at midnight), the centre, (in these senses usually *am,* n.); a middle state or condition (e. g. *madhyaṃ dainya-harshayoḥ,* a condition between sorrow and joy); mean or common time in music; the inside or interior of anything (e. g. *bilva-madhya,* the inside of the Bilva fruit); the middle of the body, the waist (especially of a woman); the trunk of the body, the belly, abdomen; the flank of a horse; the middle term or mean of the progression; cessation, pause, interval; (*am*), n. a particular high number, ten thousand billions; N. of a country between Sindh and Hindūstan proper; (*ā*), f. the middle finger; a particular metre of four times three syllables, (in this sense also *am,* n.); a young woman, a girl when grown up or arrived at puberty; (*am*), ind. (i. e. acc. sing. used adverbially), into the midst, into the inside, into, in (e. g. *nagara-madhyaṃ gaććhati,* he goes into the city; *jana-madhyaṃ viveśa,* he entered into the midst of the people); (*ena*), ind. between, on the inside, through the midst, through (e. g. *nadīm madhyena jagmuḥ,* they went through the river); (*āt*), ind. from the midst, out of the middle, from among, out of (e. g. *ekā strī tāsām madhyāt,* one woman from among them); (*e*), ind. in the middle, in the midst, midway; in the presence of, between, among, amongst, midst, within, in (e. g. *samudra-madhye,* in the midst of the sea; *nagarasya madhye,* in the city; *bhruvor madhye,* between the eyebrows; *devānām madhye,* in the presence of the gods; *madhye kartum,* to place between, i. e. to employ as a mediator; to place in the middle, place before, propose); *madhye* is used by commentators in explaining the loc. case; [cf. Zend *maidhya,* 'medius;' *madh-ema,* 'middlemost:' Gr. μέσσο-ς for μεθyος, μέσο-ς: Lat. *med-iu-s, di-midi-us:* Oscan. *mef-*

ia-i='mediæ,' loc. sing.: Goth. *midji-s*, 'medius;' *mid-uma*, 'the middle:' Old Germ. *missa*, *missi*, *mis-*: Angl. Sax. *midd*, *ge-midlian*, *mis-*: Slav. *mezda*, 'among:' Lith. *vidù-s*, 'interior;' *vidùi*, 'within;' *vidu-rys*, 'the middle.'] — *Madhya-karṇa*, a half diameter, radius. — *Madhya-kuru* (probably used in m. pl.), N. of a country. — *Madhya-kaumudī*, f. = *madhya-siddhānta-kaumudī*, q. v. — *Madhya-kshāmā*, f. a slender-waisted woman; 'slender in the centre,' N. of a kind of metre, four times – – – –, ◡◡◡◡◡◡ – – – –. — *Madhya-ga*, *as*, *ā*, *am*, going in the middle, being in the middle or among, being in or on, (usually at the end of a comp., cf. *vipaṇi-m°*, *mārga-m°*, *bahu-m°*.) — *Madhya-gata*, *as*, *ā*, *am*, going in the middle, being in the midst, between, under. — *Madhya-gandha*, *as*, m. 'having a middling scent (?),' the mango tree. — *Madhya-grahaṇa*, *am*, n. the middle of an eclipse. — *Madhya-ćārin*, *ī*, *iṇī*, *i*, going in the midst or among. — *Madhya-ććhāyā*, f. (in astronomy) mean or middle shadow. — *Madhya-jihva*, *am*, n., Ved. the middle of the tongue (said to be the organ of the palatals). — *Madhya-jyā*, f. the sine of the meridian. — *Madhya-tamas*, *as*, n., Ved. darkness in the form of a circle, circular or annular darkness, central darkness. — *Madhya-tas*, ind. from or in the middle, centrally, centrically. — *Madhya-tā*, f. the state of being in the middle, mediocrity. — *Madhya-tāpinī*, f., N. of an Upanishad. — *Madhya-dina* for *madhyan-dina*, q. v. — *Madhya-dīpaka*, *am*, n. (in rhetoric) 'illuminating in the middle,' N. of a figure in which light is thrown on a description by the use of an emphatic verb in the middle of a stanza (Bhaṭṭi-kāvya X. 24). — *Madhya-deśa*, *as*, m. middle region, middle space, the central or middle part of anything; (= *madhyam nabhasaḥ*), the meridian; the middle of the body, waist; the trunk of the body, belly, abdomen; the midland country, central region, the country lying between the Himālayas on the north, the Vindhya mountains on the south, Vinaśana on the west, Prayāga on the east, and comprising the modern provinces of Allahabad, Agra, Delhi, Oude, &c.; (*as*, *ā*, *am*), belonging to the midland country, of midland origin, living in the midland country. — *Madhya-deśīya* or *madhya-deśya*, *as*, *ā*, *am*, belonging to the midland country, of midland origin, living in the midland country. — *Madhya-deha*, *as*, m. the middle of the body, the trunk of the body, belly, &c. — *Madhya-nihita*, *as*, *ā*, *am*, placed in the middle, fixed in the centre, inserted, fixed into (anything). — *Madhyan-dina*, *as*, m. (according to some *am*, n.), midday, noon; the midday offering; Midday (personified as a son of Pushpa-pārṇa by Prabhā); Bassia Latifolia; N. of a disciple of Yājñavalkya; (*as*, *ā?*, *am*), meridional, meridian, belonging to midday; middle, central (= *mādhyandina*, q. v.). — *Madhyandina-samaya*, *as*, m. midday-time, noon. — *Madhyan-dinīya*, *as*, *ā*, *am*, meridional, meridian, belonging to noon or midday. — *Madhya-patita*, fallen in the middle, lying between or in the midst. — *Madhya-parimāṇa*, *am*, n. the middle measure or magnitude (or that between an atom and infinitude). — *Madhya-pāta*, *as*, m. falling or going in the midst, intercourse, commerce; (in astronomy) the mean occurrence of the aspect. — *Madhya-bha*, (in astronomy) the meridian ecliptic point. — *Madhya-bhakta*, *as*, *ā*, *am*, eaten in the middle (a term applied to any medicine taken in the middle of a meal). — *Madhya-bhāga*, *as*, m. the middle part or portion; the middle of the body, waist. — *Madhya-bhāva*, *as*, m. middle state or condition; mediocrity; a middling or moderate distance (neither far off nor close at hand). — *Madhya-manoramā*, f., N. of a grammatical work (an abridgement of the Manoramā). — *Madhya-mandira*, *as*, m., N. of the author of the Mahābhārata-tātparya-nirṇaya; the title of a book. — *Madhya-yava*, *as*, m. a weight of six white mustard seeds. — *Madhya-yogin*, *ī*, *inī*, *i*, Ved. (in astronomy) being in the middle of a conjunction, completely covered or obscured. — *Madhya-rātra*, *as*, m. or *madhya-rātri*, *is*, f. midnight; *madhya-rātrau*, at midnight. — *Madhya-rekhā*, f. the middle line, the central or first meridian, the line conceived by the Hindūs to be drawn through Laṅkā, Ujjayinī, Kuru-kshetra, and other places to mount Meru, (the first meridian being drawn by the Hindūs through Ujjayinī or Oojein proves that, during the time of king Vikramāditya, this city was the cradle of the Hindū science of astronomy; it is in lat. 23° 10′, long. 75° 47′ E.) — *Madhya-lagna*, *am*, n. the point of the ecliptic situated on the meridian, the meridian ecliptic point. — *Madhya-līlā*, f. title of a work. — *Madhya-loka*, *as*, m. the middle world, earth, abode of mortals. — *Madhya-lokeśa* (°*ka-īśa*), *as*, m. 'lord of the middle world or earth,' a king. — *Madhya-vayas*, *ās*, *ās*, *as*, middle-aged. — *Madhya-vartin*, *ī*, *inī*, *i* (generally at the end of a comp.), being in the middle, being or situated between, being among; abiding in the midst or in the centre, central, middle; (*ī*), m. a mediator. — *Madhya-vallī*, f., N. of a Vallī of the Taittirīyopanishad (probably from being in the middle of the book). — *Madhya-vidāraṇa*, *am*, n., Ved., N. of one of the ten modes in which an eclipse ends. — *Madhya-vṛitta*, *am*, n. the navel. — *Madhya-śarīra*, *as*, *ā*, *am*, having a middle-sized body or one of moderately full habit. — *Madhya-śāyin*, *ī*, *inī*, *i*, lying in the midst, lying within. — *Madhya-siddhānta-kaumudī*, f. 'the middle-sized Siddhānta-kaumudī,' N. of an abridgement of the Siddhānta-kaumudī by Varada-rāja. — *Madhya-sūtra*, *am*, n. the central meridian; [cf. *madhya-rekhā*.] — *Madhya-stha*, *as*, *ā*, *am*, standing or being in the middle, being in the middle space (i. e. the air), central, intermediate, being within, in, among, between (e. g. *sāgara-śoka-madhyastha*, being in a sea of sorrow); being of a middle condition or middle kind, middling; standing between two persons or parties, acting as mediator, mediating, free from party spirit, neutral; belonging to neither party or to both parties; regarding indifferently, impartial, indifferent; (*as*), m. an umpire, judge, arbitrator, mediator; an epithet of Śiva. — *Madhyastha-tā*, f. middle state or character; mediocrity; intermediate situation; mediatorship; indifference, impartiality. — *Madhya-sthala*, *am*, n. a middle place or region; the centre; the middle of the body, waist; (= *kaṭi-deśa*), the hip. — *Madhya-sthāna*, *am*, n. a middle place or station; the middle space (i. e. the air); a neutral soil. — *Madhya-sthita*, *as*, *ā*, *am*, being in the middle, situated in the midst or between; central, intermediate, being between (with gen.). — *Madhya-sthita-tā*, f. indifference. — *Madhya-sthity-ardha*, (in astronomy) the mean half duration. — *Madhya-svarita*, *as*, *ā*, *am*, having the Svarita accent on the middle syllable. — *Madhyākshara-vistara-lipi* (°*ya-ak*°), *is*, f., N. of a particular kind of written character. — *Madhyāṅguli*, *is*, or *madhyāṅgulī* (°*ya-aṅ*°), f. the middle finger. — *Madhyāditya* (°*ya-ād*°), *as*, m. the midday sun. — *Madhyānta-vibhāga-śāstra* (°*ya-an*°), *am*, n., N. of a Buddhist work. — *Madhyāntika*, *as*, m., N. of a Buddhist Arhat. — *Madhyāmlakesara* (°*ya-am*°), the citron. — *Madhyārjuna* (°*ya-ar*°), N. of a district. — *Madhyārjuna-tīrtha*, *am*, n., N. of a Tīrtha on the southern bank of the Kāverī. — *Madhyā-varsha*, *am*, n., Ved. the middle of the rainy season. — *Madhyāsthi* (°*ya-as*°), the plant Grewia Asiatica. — *Madhyāhāriṇi-lipi*, *is*, f. a particular kind of written character. — *Madhyāhna* (°*ya-ah*°), *as*, m. midday, noon; N. of a pupil of Saṅkarāćārya. — *Madhyāhna-kāla*, *as*, m. midday-time. — *Madhyāhna-kṛitya*, *am*, n. midday duty; midday business or observance. — *Madhyāhna-kriyā*, f. a religious ceremony to be performed at midday. — *Madhyāhna-velā*, f. noontide. — *Madhyāhna-samaya*, *as*, m. time or period of midday. — *Madhyāhna-savana*, *am*, n. a midday sacrifice. — *Madhyāhna-snāna-vidhi*, *is*, m. midday ablution, any noon-day purificatory rite. — *Madhyāhnendu-prabhā-karṇa* (°*na-in*°), the hypothenuse of the moon's midday shadow. — *Madhye-kshāmā*, f. slender or attenuated in the middle, thin at the waist; [cf. *madhya-kshāmā*.] — *Madhye-gaṅgam*, ind. in the middle of the Ganges, in or into the Ganges. — *Madhye-guru*, *us*, *us* or *vī*, *u*, (probably) containing a long syllable in the middle. — *Madhye-jyotis*, *is*, f., Ved. epithet of the Trishṭubh in which a pāda of eight syllables stands between two of twelve. — *Madhye-nagaram*, ind. in the middle of a city, within the city, inside the city. — *Madhye-nadi*, ind. in the middle of the river, in the river, into the river. — *Madhyendranīla* (°*ya-in*°), *as*, *ā*, *am*, having a sapphire in the middle. — *Madhye-prishṭham*, ind. in or on the middle of the back, on the back. — *Madhye-bhakta*, *am*, n. a medicine to be taken whilst eating. — *Madhyebha-bandhana* (°*ya-ibh*°), *am*, n. a band or rope round an elephant's body. — *Madhye-madhyamāṅguli-kūrparam* (°*ma-aṅ*°), ind. between the middle finger and elbow. — *Madhye-vāri*, ind. in the middle of the water, in or under the water. — *Madhye-vindhyāṭavi* (°*ya-aṭ*°), ind. in the forests of the Vindhya range. — *Madhye-śyāma*, *as*, *ā*, *am*, black in the centre. — *Madhye-sabham*, ind. in the midst of the assembly, in the assembly, before all the assembled company. — *Madhyodātta* (°*ya-ud*°), *as*, *ā*, *am*, having the Udātta (acute accent) on the middle syllable.

Madhya-tas, ind. from the middle, from or out of the midst, in the midst, in the centre, from the centre, among, between, out of (e. g. *vāri-madhyataḥ*, out of the water; *Sarasvatyā Dṛishadvatyāś-ća madhyataḥ*, between the Sarasvatī and the Dṛishadvatī; *prāćyām madhyataḥ*, to the east of the central meridian). — *Madhyataḥ-kārin*, *ī*, m. epithet of the four principal priests (viz. the Hotṛi, Adhvaryu, Brahman, and Udgātṛi).

Madhyanya, *as*, *ā*, *am*, occupying a middle place, having a middle rank or position (in any caste &c.).

Madhyama, *as*, *ā*, *am*, middle, middlemost, midmost, central, in the middle, in the midst, (used like the Latin *medius*, e. g. *madhyame gulme*, in the midst of the troop), being in the middle, placed in the middle; intermediate, intervening; of a middle condition or quality, middling, of a middle size, middle-sized, moderate; (in astronomy) mean; belonging to the meridian; standing between two persons or parties, impartial, neutral; middle-born, neither the oldest nor the youngest; (*as*, *am*), m. n. the middle of the body, waist; (*as*), m. (= *madhya-deśa*), the midland country; (in music) epithet of the fourth or fifth note; the middlemost of the three musical scales, a particular musical mode or Rāga; (in grammar) the second person (= *madhyama-purusha*, q. v.); the governor of a province; epithet of a particular sect of Buddhists; a kind of antelope; N. of the eighteenth Kalpa; (*ās*), m. pl., N. of a Buddhist sect; (*ā*), f. the middle finger; a girl arrived at puberty, a marriageable woman; (= *karṇikā*), the pericarp of a lotus; a central blossom; a metre of four times three syllables; (*am*), n. the middle; N. of the twelfth Kāṇḍa of the Śatapatha-Brāhmaṇa, the fourteenth according to the Kāṇva school; (in astronomy) the meridian ecliptic point; [cf. Goth. *midama*, *midums*.] — *Madhyama-kakshā*, f. the middle enclosure or court-yard. — *Madhyama-khaṇḍa*, *am*, n. (in algebra) the middle term of an equation; N. of the second part of the Śārṅgadhara-saṃhitā. — *Madhyama-gati*, *is*, f. (in astronomy) mean motion of a planet. — *Madhyama-grāma*, *as*, m. the middle scale in music. — *Madhyama-jāta*, *as*, *ā*, *am*, middle-born, born between (two other children), middlemost. — *Madhyama-ṭīkā*, f. title of a work by Kumārila. — *Madhyama-pada*, *am*, n. the middle member (which is sometimes omitted and requires to be supplied in a compound consisting of two words). — *Madhyama-pada-lopa*, *as*, m. the omission of the middle member of a compound (as in *Śāka-pārthiva*, the

king of the era, for *S'aka-priya-pārthiva*, the king dear to the era). — *Madhyama-pada-lopin*, *ī*, m., scil. *samāsa*, a compound which omits the middle member. — *Madhyama-pāṇḍava*, *as*, m. 'the middlemost of the five Pāṇḍavas,' Arjuna. — *Madhyama-purusha*, *as*, m. the second person in verbal conjugation or a termination of the second person; [cf. *prathama-purusha*, *uttama-purusha*.] — *Madhyama-bhṛitaka*, *as*, m. a husbandman, a farm-labourer who works both for his master and himself. — *Madhyama-yāna*, *am*, n. (with Buddhists) 'the middle passage,' the middle way to salvation. — *Madhyama-rātra*, *as*, m. midnight. — *Madhyama-rekhā*, f. the central meridian of the earth, a line conceived to be drawn through Laṅkā, Ujjayinī, Kuru-kshetra, and Meru; [cf. *madhya-rekhā*.] — *Madhyama-loka*, *as*, m. the middle world (between heaven and the nether world), the earth. — *Madhyamaloka-pāla*, *as*, m. 'protector of the middle world,' a king. — *Madhyama-lokendu* (°*ka-in*°), *us*, m. 'moon of the middle world,' a king. — *Madhyama-vayas*, *as*, n. middle age. — *Madhyama-vayaska*, *as*, *ā*, *am*, middle-aged. — *Madhyama-vāh*, *ṭ*, *ṭ*, *ṭ*, Ved. (according to Sāy.) driving at middling or slow speed (= *manda-gamanena vāhaka*); driving with a horse in the middle or with only one horse between the shafts (?). — *Madhyama-śī*, *īs*, m., Ved. lying or being in the middle, (perhaps) an intercessor; (Sāy.) = *madhyama-sthāne vartamāna*. (In Vājasaneyi-s. XII. 86, the nom. *-śīr* in *madhyama-śīr* is derived by Mahī-dhara fr. rt. *śrī*, to injure, and the comp. is said to = *marma-ghātaka*.) — *Madhyama-saṅgraha*, *as*, m. intrigue of a middling character (presenting flowers &c. to another's wife). — *Madhyama-sāhasa*, *as*, m. the middlemost penalty or amercement (Manu VIII. 138, 263), punishment for crimes of a middle degree; (*as*, *am*), m. n. violence or outrage of the middle class (injuring buildings, throwing down walls, &c.). — *Madhyama-stha*, *as*, *ā*, *am*, standing or being in the middle (see Gaṇa Brāhmaṇādi to Pāṇ. V. 1, 124). — *Madhyama-sthā*, *ās*, *ās*, *am*, Ved. standing in the middle, forming the centre (of a community). — *Madhyama-stheya*, *am*, n., Ved. the state of standing in the middle or forming the centre. — *Madhyamāgama* (°*ma-āg*°), *as*, m. 'the middle Āgama,' N. of one of the four Āgamas of the Buddhists. — *Madhyamāṅgiras* (°*ma-aṅ*°), *ās*, m. the middle Aṅgiras (law-giver), the middle-sized Aṅgiras. — *Madhyamāṅguli* (°*ma-aṅ*°), *is*, f. the middle finger; [cf. *madhyāṅguli*.] — *Madhyamātreya* (°*ma-āt*°), *as*, m. the middle Ātreya (law-giver), the middle-sized Ātreya work. — *Madhyamādi* (°*ma-ādi*), *is*, f. a particular musical scale. — *Madhyamādhikāra* (°*ma-adh*°), *as*, m., N. of the first chapter of the Sūrya-siddhānta. — *Madhyamāharaṇa* (°*ma-āh*°), *am*, n. (in algebra) the elimination of the middle term in an equation. — *Madhyameśvara* (°*ma-īś*°), *as*, m., N. of a Liṅga of S'iva held in great esteem at Benares. — *Madhyame-shṭhā*, *ās*, *ās*, *am*, Ved. = *madhyama-sthā* above.

Madhyamaka, *as*, *ikā*, *am*, middlemost, midmost; common (said of property &c.); (*ikā*), f. a girl arrived at puberty, a marriageable woman; N. of the second or middle Grantha of the Kāṭhaka. — *Madhyamaka-vṛitti* or *madhyamika-vṛitti*, *is*, f., N. of a book. — *Madhyamakālaṅkāra* (°*ka-al*°), *as*, m., N. of a Buddhist work. — *Madhyamakāloka* (°*ka-āl*°), *as*, m., N. of a Buddhist work.

Madhyamakeya, *ās*, m. pl., N. of a people.

Madhyamika, *ās*, m. pl., N. of a school of Buddhists, the followers of Nāgārjuna.

Madhyamīya, *as*, *ā*, *am*, middlemost, middle, central.

Madhyā, ind. (probably an old inst.), Ved. in the middle, in the midst, between (with gen., e. g. *madhyā kartor vitata*, spread in the middle of the work, Ṛig-veda I. 115, 4).

Madhyāyu, *us*, *us*, *u*, Ved. being a mediator, seeking mediation, intermediate, (Sāy. *madhyāyavaḥ* = *asmākaṃ śriyāṃ yaśasāṃ ća madhye 'vasthitiṃ kāmayamānāḥ*.)

मध्व *madhva*, *as*, m., N. of the founder of a sect of Vaishṇavas in the south of India in the thirteenth century, hence called the Mādhva sect, (his N. was properly Ānanda-tīrtha Bhagavat-pāda, he is also called Madhu.) — *Madhva-guru*, *us*, or *madhvāćārya* (°*va-āć*°), *as*, m. = *madhva* above. — *Madhva-mukha-bhaṅga*, *as*, m. or *madhva-mukha-mardana*, *am*, n. 'the bruising of the face of Madhva,' N. of a work by Appi Dīkshita refuting Madhva's notions respecting the Vedānta. — *Madhvāćārya-vijaya*, *as*, m., N. of a book.

मध्वक *madhvaka*, &c. See p. 738, col. 3.

मध्वक्ष *madhv-aksha*, &c. See p. 738, col. 1.

मन् *man* [cf. rt. *mnā*], cl. 8. A. *manute*, cl. 4. A. (also less commonly P.) *manyate* (*-ti*), cl. 1. P. *manati*, *mene*, *mantā*, *manitā*, *maṇsyate* (*-ti*), *manishyate*, *amaṇsta*, *amata*, *amaṇsishṭa*, (the following are Vedic forms generally referable to cl. 8, cl. 1, or even cl. 2, *manvate*, *manvahe*, *manmahe*, *manāmahe*, *manavate*, *amanmahi*, *amanvata*, *mananta*, *manai*, *maṇsi*, *maṇsase*, *maṇsate*, *maṇsai*, *maṇsishṭa*, *maṇsīmahi*; in Ṛig-veda VII. 88, 2, according to Sāy., *maṇsi* = *stavāni*, and in I. 84, 17. *maṇsate* = *jānāti*), *mantum* (Ved. inf. *mantave*, *mantavai*), to think, believe (e. g. *eko 'ham asmity ātmānaṃ tvam manyase*, thou believest thyself to be alone, cf. Manu VIII. 91; *prāpta-kālam amanyata*, he believed that the time was arrived, Mahā-bh. Vana-parva 2206); to suppose, conceive, imagine, conjecture; to mind, consider, reflect upon, regard, deem (e. g. *sukhavan manyate*, he deems it fortunate); to hold or take for (with acc., e. g. *na mām anyathā mantum arhasi*, deign not to take me for any one else, i. e. to doubt me); to esteem, estimate, prize, value, honour, (*bahu man*, to think much of, esteem or value highly, with acc., e. g. *bahu mene tam*, he esteemed him highly; *laghu man*, to think lightly of, value lightly, disesteem, e. g. *tṛiṇam iva laghu manyate patim*, she values her husband as lightly as a straw; *na man*, to think nothing of, disregard, disesteem; *sādhu man*, to think well of, approve, commend, with acc., e. g. *kaḥ sādhu manyeta nishphalam ārambham*, who would approve a fruitless undertaking; or with *iti*, e. g. *kṛishiṃ sādhv iti manyante*, they commend agriculture; *asādhu man*, to think ill of, disapprove; *tṛiṇāya man*, to value at a straw, esteem lightly, e. g. *rājyaṃ tṛiṇāya manye*, I make light of empire); to think fit or right (e. g. *yadi manyase*, if thou thinkest fit); to agree with any one, be of the same opinion; to think upon, have the heart and soul fixed upon, set the heart or mind on (e. g. *santānam menire*, they set their minds on offspring); to hope for, wish for (sometimes with gen.); to have in the mind, intend, intend for; to remember, think of, meditate on (as in prayer; according to Naigh. III. 19. *manmahe* and *manāmahe* are included among the seventeen *yaćña-karmāṇaḥ*); to mention, declare; to think out, excogitate, invent; to perceive, observe, know, understand, comprehend; to be considered or regarded as, to be taken for, appear as, seem (e. g. *manyante jīvanto 'pi mṛitāḥ*, though living they are regarded as dead); *manye*, I think, methinks, is sometimes inserted parenthetically in a sentence without influencing the construction: Caus. P. *mānayati*, *-yitum*, Aor. *amīmanat*, to honour, esteem, value highly, show honour to, pay respect to; A. *mānayate*, &c., to esteem one's self highly: Desid. *mīmāṇsate*, to think over, reflect upon, consider, examine; to call in question, to doubt (with loc. of the thing called in question): Desid. of Desid. *mīmāṇsishate*: Intens. *manmanyate*; [cf. Zend *man*, 'to think;' *upa-man* = ὑπομένειν; *fra-man*, 'to persevere;' *manaṅh*, 'mind, spirit;' *mad*, *madh*, 'to treat medically;' *madha*, 'wisdom, medical science;' *vohu-mad* = πολυ-μαθής: Gr. μέν-ω, μέ-μον-α, μέν-ος, Μέν-τωρ, Μέν-τη-ς, 'Αγα-μέ-μνων, μαίν-ο-μαι, μαν-ία, μάν-τι-ς, μῆν-ι-ς, μέ-μνη-μαι, μνά-ο-μαι, μι-μνή-σκ-ω, μνή-μων, μνή-μη, μνημο-σύνη, ἔ-μαθ-ον, μανθ-άν-ω, μηνύ-ω: Lat. *man-e-o*, *me-min-i*, *Miner-va*, *men-tio*, *men-(ti)-s*, *menti-o-r*, *mend-ax*, *mon-e-o*, *Mone-ta*, *re-min-i-sc-o-r*, *com-min-i-sc-or*, *commen-tu-m*, *commen-ta-riu-s*, *med-eo-r*, *re-med-iu-m*, *med-icu-s*, *med-i-tari*: Goth. *man*, 'to think;' *ga-mun-an*, 'to call to mind;' *mun-s* = νόημα; *ga-min-thi* = μνεία; *mun-d-ô-n*, 'to consider;' *mundrei*, 'a mark:' Old Germ. *minnia*, *minna*, 'love;' *man-ê-n*, *man-o-n*, 'to warn;' *meina*, 'opinion;' *munt-ar*, 'active, wakeful:' Lith. *menu*, 'I remember;' *pri-manus*, 'prudent;' *min-iu*, 'to consider;' *at-men-u*, *at-min-ti-s*, 'memory;' *mand-rù-s*, 'active, wakeful:' Slav. *min-e-ti*, 'to think;' *po-man-a-ti* = μνημονεύειν; *pa-mę-ti* = μνήμη; *ma-d-rŭ* = φρόνιμος: Russ. *mnju*, 'I suppose:' Hib. *muinim*, 'I teach, instruct;' and perhaps *smuainim*, 'I think, imagine, devise, consider.']

Mata, *as*, *ā*, *am*, thought, believed, understood, supposed; conceived, imagined, conjectured; considered, regarded, deemed, held, regarded as, taken for; esteemed, thought well or ill of, commended, valued [cf. *bahu-m*°]; honoured, respected, approved (sometimes with gen., e. g. *rājñām mata*, honoured or approved by kings); thought fit or right, sanctioned; thought upon, hoped for, wished for (sometimes with gen.); intended, designed, aimed at; kept in mind, meditated on, remembered (as in prayer), mentioned; thought out, excogitated, invented; perceived, observed, known, recognised, comprehended, understood; (*as*), m., N. of a son of Sambara, (also read *mana*); (*am*), n. a thought, idea, opinion, sentiment, view, doctrine, belief, creed, tenet, sect; advice, counsel; commendation, approbation, sanction; disposition of mind, design, aim, intention, purpose, wish; knowledge. — *Matāksha* (°*ta-ak*°), *as*, *ā*, *am*, one well skilled in dice. — *Matāntara* (°*ta-an*°), *am*, n. another opinion; a different creed or sect. — *Matāvalambana* (°*ta-av*°), *am*, n. the holding or embracing a particular creed. — *Matāvalambin* (°*ta-av*°), *ī*, *inī*, *i*, holding or embracing the acts of a particular sect.

Mati, *is*, f. devotion, prayer, worship, devotional hymn, sacred utterance (Ved.); that which is sensible, intelligent, mindful, a monitor, adviser (Ved.; according to Sāy. in Ṛig-veda VIII. 18, 7. *matiḥ* = *mantrī*, a monitress, X. 91, 8. *matim* = *mantāram*); the mind, understanding, intelligence, intellect, wit, sense, discernment, judgment (e. g. *utpanneshu kāryeshu matir na hīyate*, he does not lose his senses in emergencies); a mind set on any object, design, intention, resolution, determination (with dat. or loc., e. g. *narakāya matis*, a mind set on hell; *śravaṇe matiḥ*, a mind fixed on hearing; *kāme matis*, a mind set on love; *matiṃ kṛi* or *dhā* or *dhṛi*, or *ā-dhā*, or *sam-ā-dhā*, to fix or direct the mind, resolve, determine; *matiṃ dṛiḍhām āsthāya*, having made a firm resolution, with dat. or loc., e. g. *matiṃ gamanāya* or *gamane karoti*, he resolves on going); thought, idea, conception, opinion, notion, belief, conviction, impression, mode of thought, view, creed; counsel, advice; esteem, respect, reverence, regard (with loc., e. g. *dharme matiḥ*, regard for justice); disposition of mind, wish, desire, inclination; memory, remembrance, recollection; Opinion personified (and identified with Subalātmajā as one of the mothers of the five sons of Pāṇḍu, or regarded as a daughter of Daksha and wife of Soma, or as the wife of Viveka); a kind of vegetable or pot-herb; (*is*), m., N. of a king; *matyā*, ind. wittingly, knowingly, purposely, intentionally, designedly, on purpose, according to one's opinion, with the idea that, under the impression that (e. g. *vyāghra-matyā*, under the impression of its being a tiger); [cf. Gr. μῆτις; Lat. *mens*, *mentis*; Goth. *ga-mun-ds*, 'memory;' Slav.

pramanti.] — *Mati-karman, a,* n. an act of the understanding, mental act. — *Mati-gati, is,* f. 'mental course,' mode of thought. — *Mati-garbha, as, ā, am,* 'containing intelligence,' clever, intelligent. — *Mati-ćitra, as,* m. epithet of Aśva-ghosha. — *Mati-darśana, am,* n. the act or faculty of seeing into the thoughts or intentions (of others). — *Mati-dā,* f. 'insight-giving,' N. of two plants (Cardiospermum Halicacabum and = *śimrīdīkshupa,* = *balyā*). — *Mati-dvaidha, am,* n. difference of opinion. — *Mati-dhvaja, as,* m., N. of a nephew of Saskya-paṇḍita. — *Mati-nāra, as,* m., N. of a king. — *Mati-nirṇaya, as,* m. title of an artificial poem. — *Mati-niśćaya, as,* m. a steadfast opinion, firm conviction. — *Mati-pūrva, as, ā, am,* 'preceded by mental purpose or design,' purposed, intended; (*am*), ind. purposely, intentionally, wittingly, knowingly. — *Mati-pūrvaka, am,* ind. knowingly, purposely, wittingly. — *Mati-prakarsha, as,* m. superiority of mind, cleverness, talent. — *Mati-bhadra-gaṇi, is,* m., N. of a Paṇḍit. — *Mati-bheda, as,* m. change of opinion or of views. — *Mati-bhrama, as,* m. or *mati-bhrānti, is,* f. confusion of mind, perplexity; error, mistake, misapprehension. — *Mati-mat, ān, atī, at,* clever, intelligent, sensible, wise, prudent, judicious; (*ān*), m., N. of a son of Janamejaya. — *Mati-mukura, as,* m. title of a medical work. — *Mati-vardhana, as,* m., N. of a commentator (thought to have lived towards the end of the seventeenth century). — *Mati-vid, t, t, t,* Ved. knowing (one's) devotion or (one's) aim. — *Mati-vibhranśa, as,* m. failure or infatuation of mind, madness. — *Mati-vibhrama, as,* m. confusion or error of mind, mistake. — *Mati-śālin, ī, inī, i,* 'possessing intelligence,' clever, intelligent. — *Mati-hīna, as, ā, am,* deprived of mind, without sense, stupid. — *Matīśvara* (°*ti-īś*°), *as,* m. 'lord of mind,' epithet of Viśva-karman.

2. *matya, am,* n. (for 1. see p. 732, col. 3), the means of acquiring knowledge; the exercise or application of knowledge.

Matvā, ind. having thought; having believed; having considered; having known or understood; having remembered.

Mana, as, m. Indian spikenard, Nardostachys Jatamansi; N. of a son of Śambara.

Manana, as, ā, am, thoughtful, careful; (*am*), n. the act of thinking or considering, reflection, thought, intelligence, understanding, intrinsic knowledge or science (as one of the faculties connected with the senses), meditation, (*īśvara-manana,* meditation on the Supreme Spirit); prayer, (used in Nirukta VIII. 6, X. 42, to explain *manman*); (*ā*), ind., Ved. thoughtfully, prayerfully, (Sāy. = *manana.*)

Mananīya, as, ā, am, to be thought or considered, to be reflected or meditated on, proper to be thought of, deserving thought or reflection, to be minded.

Mananya (?), see Ṛig-veda X. 106, 8.

Manas, as, n. mind (in its widest sense as applied to all the mental powers), intellect, intelligence, understanding, perception, sense, conscience, will; (in phil.) the internal organ of perception and cognition, the faculty or instrument through which thoughts enter or by which objects of sense affect the soul (in this sense *manas* is always regarded in Hindū philosophy as distinct from the soul [*ātman, purusha*]; in the Sāṅkhya system it is an internal organ standing between the organs of perception and the organs of action, as an eleventh organ which partakes of the nature of both [cf. *indriya*]; the Vedānta doctrine is very similar, and in both the appropriate functions or operations of *manas* are defined to be *saṅkalpa,* judging, and *vikalpa,* doubting; according to the Nyāya-sūtras, the property of the internal organ *manas* is its not giving rise simultaneously to more notions than one, hence in this philosophy it is held to be an atomic organ or inlet to the all-pervading soul, not allowing this latter, as the thinker or knower, to receive more than one thought or conception at once; according to this system *manas* is a *dravya* or substance; it is *paramāṇu-rūpa,* in the form of an atom, and though distinct from the all-pervading soul is like it, *nitya,* eternal; in the Sāṅkhya *manas,* as the internal organ whose *vritti* or function is *saṅkalpa,* judging or determining, has a special connection with both *buddhi,* whose function is *adhyavasāya* or ascertainment, and *ahaṅkāra,* whose function is *abhimāna* or self-consciousness; and in the Yoga and Vedānta *manas* is connected with both these and a fourth, viz. *ćitta,* the organ of thinking, whose operation is said to be *anu-sandhāna,* investigation; in the Sāṅkhya *manas* is, as it were, a portion or modification of *buddhi,* which is there called *mahat* as the 'great' source of the other internal instruments *ahaṅkāra* and *manas;* in the Vedānta *manas,* whose operation is judging and doubting, is specially associated with *buddhi,* whose function is said to be *niśćaya* or ascertainment, these two being held to include under them *ahaṅkāra* and *ćitta,* and all four together constituting the whole *antaḥ-karaṇa* or internal instrument; in the Atharva-veda XIX. 9, 5, *manas* is enumerated after the five senses as a sixth; in the Ṛig-veda it is sometimes joined with *hṛid* or *hṛidaya,* the heart, cf. IV. 37, 2, X. 10, 13; in Manu VII. 6. with *ćakshus,* the eye); the spirit or spiritual principle, the breath or living soul which escapes from the body at death (called *asu* in animals), mind, thought, imagination, conception, idea, fancy, (*manasā ćintitam karma,* an act thought of in the mind; *manaso javīyān,* swifter than thought, Ṛig-veda I. 183, 1; *manasi nihitaḥ,* impressed on the mind, Meghadūta 98; *manaḥ kṛi,* to direct the mind or thoughts towards any object, with loc. or dat., e. g. *pāpe* or *pāpāya kurute manaḥ,* he directs his mind to sin; *manaḥ sam-ā-dhā,* to recover the senses, collect one's self); excogitation, reflection, reflecting, opining; the thing excogitated (Sāy. = *stotra,* a hymn), invention; intention, design, purpose, inclination, will, wish, (*yadi manasā manyase,* if thou hast the inclination, if thou art minded; sometimes with dat., e. g. *manas tasmai ćakre,* he felt an inclination for him; in this sense *manas* is occasionally used at the end of compounds, and even with the infin., like *kāma,* q. v., e. g. *sva-kanyā-pradāna-m*°, intending or wishing to give his own daughter in marriage; *drashṭu-m*°, having a mind to see, wishing to see); heart, affection, desire, longing after; disposition, mood, temper, good-will, favour; spirit, energy, mettle; N. of the twenty-sixth Kalpa; of lake Mānasa; *manaso dohaḥ,* N. of a Sāman. — *Mana-āpa, as, ā, am,* gaining or winning the heart, taking the fancy, attractive, pleasing, beautiful. — *Mana-ṛiṅga, as, ā, am,* a word of doubtful meaning in Ṛig-veda X. 106, 8. — *Manaḥ-kānta* = *manas-kānta,* q. v. — *Manaḥ-kshepa, as,* m. 'tossing of the mind,' mental perplexity or confusion. — *Manaḥ-pati, is,* m. 'lord of the heart,' epithet of Vishṇu. — *Manaḥ-paryāya, as,* m. (with Jainas) 'the state of mental perception which precedes the attainment of perfect knowledge,' epithet of the last stage but one in the perception of truth. — *Manaḥ-pīḍā,* f. pain of mind, mental agony. — *Manaḥ-pūta, as, ā, am,* purified by the heart, pure in heart or intention, pure of mind, conscientious. — *Manaḥ-praṇīta, as, ā, am,* dear to the heart, agreeable to the mind. — *Manaḥ-prasāda, as,* m. serenity or peace of mind. — *Manaḥ-prīti, is,* f. 'heart-joy,' gladness of heart. — *Manaḥ-śikshā,* f., N. of a book. — *Manaḥ-śilā,* f. realgar, red arsenic, (also written *manaḥ-śila, as,* m.) — *Manaḥśilā-guhā,* f. a cave of red arsenic. — *Manaḥśilā-ćandana-dhāvana, am,* n. a fluid prepared from red arsenic and sandal. — *Manaḥśilā-vićchurita, as, ā, am,* inlaid with red arsenic, covered or smeared with red arsenic. — *Manaḥśilōććaya* (°*la-uć*°), *as,* m. a quantity or collection of red arsenic. — *Manaḥ-śīghra, as, ā, am,* swift as thought. — *Manaḥ-shashṭha, āni,* n. pl., scil. *indriyāṇi,* having the mind for a sixth (said of the five organs of sense). — *Manaḥ-saṅkalpa, as,* m. desire of the heart. — *Manaḥ-saṅga, as,* m. attachment of the mind, fixing the thoughts (on any object), constant reflection. — *Manaḥ-sad, t, t, t,* Ved. staying in the mind. — *Manaḥ-santāpa, as,* m. mental anguish or grief, sorrow of heart. — *Manaḥ-sāra-maya, as, ī, am,* forming the substance of the heart or mind. — *Manaḥ-silā* = *manaḥ-śilā,* q. v. — *Manaḥ-sukha, as, ā, am,* agreeable to the mind, of a pleasant taste. — *Manaḥ-stha, as, ā, am,* 'mind-staying,' abiding or dwelling in the heart. — *Manaḥ-sthirīkaraṇa, am,* n. the act of strengthening or confirming the mind. — *Manaḥ-sthairya, am,* n. firmness of mind. — *Manaḥ-svāmin, ī,* m., N. of a Brāhman. — *Manaḥ-haṅsa,* a kind of metre, four times ◡◡–◡–◡◡–◡–◡◡–◡–. — *Manaś-ćit, t, t, t,* Ved. reflecting in the mind (in Śatapatha-Br. X. 5, 33 = *manasā ćita*). — *Manasas-pati, is,* m., Ved. the lord or presiding genius of the mental powers and life of men. — *Manasā-guptā,* f., see Pāṇ. VI. 3, 4. — *Manasājñāyin* (°*sā-āj*°), *ī, inī, i,* perceiving with the soul, perceiving intellectually, Pāṇ. VI. 3, 5. — *Manasā-dattā,* f., see Pāṇ. VI. 3, 4. — *Manasi-kāra, as,* m. reflecting in the mind, reflection. — *Manasi-ja, as, ā, am,* mind-born, heart-born, mental; (*as*), m. love, the god of love or Kāma-deva; the moon. — *Manasija-manda, as, ā, am,* slow or inert in love. — *Manasi-śaya, as, ā, am,* reposing in the heart; (*as*), m. love, the god of love; the moon. — *Manas-kānta, as, ā, am,* dear to the heart, pleasant, agreeable. — *Manas-kāra, as,* m. perfect consciousness, full perception, attention of the mind to its own sensations, consciousness of pleasure or pain. — *Manas-keta, as,* m., Ved. mental perception or conception, idea, notion. — *Manas-tas,* ind. from the heart, from the mind. — *Manas-tāpa, as,* m. 'burning of the mind,' mental pain, anguish, distress of mind, agony; remorse, repentance, compunction, regret. — *Manas-tāla, as,* m., N. of the lion on which Durgā is carried. — *Manas-tushṭi, is,* f. satisfaction of mind, heart's content. — *Manas-tejas, ās, ās, as,* having the glory or vigour of Manas (Atharva-veda X. 5, 28). — *Manas-tokā,* f. epithet of Durgā. — *Manas-tva, am,* n. intellectual state, the state or condition of mind. — *Manas-pāpa,* see Atharva-veda VI. 45, 1, and Prātiśākhya II. 79. — *Manas-maya, as, ī, am,* Ved. spiritual (as opposed to material). — *Manas-vat, ān, atī, at,* Ved. full of sense or spirit; containing the word *manas.* — *Manasvi-garhita, as, ā, am,* censured by the wise, despised by intelligent persons. — *Manasvi-tā,* f. intelligence, high-mindedness, magnanimity; hope, expectation, dependence. — *Manas-vin, ī, inī, i,* full of mind or sense, intelligent, clever, intellectual, prudent, wise; fixing the mind, attentive; (*ī*), m. the fabulous animal called Śarabha; N. of a Nāga; (*inī*), f., N. of the mother of the moon [cf. *manasi-ja*]; epithet of Durgā; N. of the wife of Mṛikaṇḍu; a virtuous woman or wife. — *Mano-gata, as, ā, am,* 'mind-gone,' existing in the mind, resting or concealed in the mind or heart, passing in the mind; affecting the mind, desired; (*am*), n. that which rests in the mind or heart, what is passing in the mind, idea, thought, notion, opinion; wish, longing. — *Mano-gati, is,* f. 'heart's-course,' the heart's desire; (*is, is, i*), going whithersoever one will. — *Mano-gamya, as, ā, am,* conceivable by the mind. — *Mano-gavī,* f. wish, desire. — *Mano-gupta, as, ā, am,* cherished or concealed in the mind, thought or meditated on secretly; (*ā*), f. red arsenic (= *manaḥ-śilā*). — *Mano-grahaṇa, am,* n. the act of seizing or captivating the mind; seizure of the mind. — *Mano-grāhin, ī, iṇī, i,* mind-captivating. — *Mano-grāhya, as, ā, am,* to be grasped or comprehended by the mind; seizing or captivating the mind. — *Mano-ja, as, ā, am,* or *mano-janman, ā, ā, a,* mind-born, heart-born; (*as* or *ā*), m. love, the god of love; [cf. *manasi-ja.*] — *Mano-java, as,* m., Ved. the speed or swiftness of thought; (*as, ā, am*), swift as thought; quick in thought or apprehension; resembling a father (= *pitṛi-sannibha*), fatherly, paternal,

parental; (*as*), m., N. of a son of Anila or the Wind; of a son of Rudra Īśāna; of Indra in the sixth Manv-antara; of a son of Medhātithi and of a Varsha named after him; of a fabulous horse; (*ā*), f., N. of one of the seven tongues of flame; of a particular plant (= *agni-jihvā*); of one of the Mātṛis attending on Skanda: (*as, am*), m. n. (probably n.), N. of a sacred bathing-place or Tīrtha; (*am*), ind. swiftly as thought, with the speed of thought. — *Mano-javas, ās, ās, as*, Ved. swift as thought; (according to Mahīdhara) an epithet of Yama. — *Mano-javasa, as, ā, am*, resembling a father, fatherly. — *Mano-javi-tva, am*, n. the being swift as thought, swiftness like that of thought. — *Mano-javin, ī, inī, i*, swift as thought. — *Mano-ja-vriddhi, is*, m. a species of shrub (= *kāma-vriddhi*). — *Mano-jāta, as, ā, am*, mind-born, sprung up in the mind or soul. — *Mano-jighra, as, ā, am*, scenting out or guessing the thoughts. — *Mano-jū, ūs, ūs, u*, Ved. swift as thought (said of the Maruts, of chariots, horses, &c.). — *Mano-jña, as, ā, am*, agreeable to the mind, pleasing, lovely, beautiful, charming; (*as*), m., N. of a Gandharva; (*ā*), f. = *manaḥ-śilā*, red arsenic; N. of various plants (= *bandhyā-karkoṭakī, āvartakī, sthūla-jīraka, jāti*); an intoxicating drink; a king's daughter, princess; (*am*), n. the wood of the Pinus Longifolia; [cf. *mānojñaka*.] — *Manojña-ghosha, as*, m., N. of a man. — *Manojña-tā*, f. agreeableness, charmingness, attractiveness, beauty. — *Manojña-śabdābhigarjita* (°*da-abh*°), *as*, m., N. of a Kalpa. — *Manojña-svara, as*, m., N. of a Gandharva. — *Mano-daṇḍa, as*, m. complete control over the thoughts (Manu XII. 10). — *Mano-datta, as, ā, am*, 'given by the mind,' given up in thought, mentally devoted. — *Mano-dāha, as*, m. heart-burning, vexation or distress of mind. — *Mano-dāhin, ī*, m. 'heart-inflamer,' the god of love. — *Mano-duḥkha, am*, n. heart-ache, pain or anguish of mind; mental affliction. — *Mano-dushṭa, as, ā, am*, defiled with evil thoughts, depraved in mind. — *Mano-'dhinātha, as*, m. 'heart-lord,' a lover, husband. — *Mano-dhrit, t, t, t*, Ved. having the mind restrained or controlled (Sāy. = *saṃyata-manaska*); prudent, intelligent. — *Mano-'navasthāna, am*, n. absence of mind, inattention. — *Mano-nāśa, as*, m. loss of mind; [cf. *mano-laya*.] — *Mano-nīta, as, ā, am*, 'taken by the mind,' chosen, approved, preferred; [cf. *manaḥ-praṇīta*.] — *Mano-'nuga, as, ā, am*, 'going after or following the mind,' suiting the mind, agreeable to the heart, gratifying, pleasing; (*as*), m., N. of a district; [cf. *hridayānuga*.] — *Mano-'pahārin, ī, iṇī, i*, ravishing or enrapturing the mind, captivating the heart, gratifying. — *Mano-bhava, as, ā, am*, being or arising in the mind, mind-born, created by the fancy or imagination; (*as*), m. love, the god of love; [cf. *mano-ja*.] — *Mano-'bhiniveśa, as*, m. close application of the mind, tenacity of purpose. — *Mano-'bhiprāya, as*, m. aim or wish of the heart, heart's desire. — *Mano-'bhiprāya-ga, as, ā, am*, agreeable to the mind or heart, desired. — *Mano-'bhirāma, as, ā, am*, mind-gratifying, delighting the heart, pleasing the mind; N. of the spot where Buddha Tamāla-pattra-ćandana-gandha (Mahā-maudgalyāyana) appeared. — *Mano-'bhilāsha, as*, m. the heart's desire or wish. — *Mano-bhū, ūs*, m. 'mind-born,' the god of love, the passion of love. — *Mano-bhrit, t, t, t*, supporting the mind or spirit. — *Mano-mathana, as*, m. 'heart-agitating,' the god of love. — *Mano-maya, as, ī, am*, consisting of spirit or mind, spiritual, mental. — *Manomaya-kośa, as*, m. the mental sheath (the second of the subtile sheaths in which the soul is encased, according to the Vedānta philosophy). — *Mano-mushi, is, is, i*, Ved. stealing the mind, seizing the understanding (said of disease or evil spirits). — *Mano-muh, ṭ, ṭ, ṭ*, Ved. mind-bewildering, infatuating the mind. — *Manoyāyi-tva, am*, n. the going at will. — *Mano-yāyin, ī, inī, i*, going at pleasure, going at will (said of a chariot &c.); swift, quick as thought. — *Mano-yuj, k, k, k*, Ved. yoking or harnessing themselves at will or by mere wish, i. e. without effort (Sāy. = *manaḥ-saṅkalpa-mātreṇa rathe yujyamānāḥ*, said of the horses of Agni); swift as thought (Sāy. = *manaḥ-samāna-gatayaḥ*, said of the ninety-nine steeds of Vāyu); suiting itself to the mind, adapted to the understanding; (Sāy.) to be gained by praise (= *mananīyena stotreṇa prāpya*, Ṛig-veda VIII. 13, 26; = *manasā yujyamāna*, IX. 100, 3). — *Mano-yoga, as*, m. application of the mind, attention. — *Mano-yoni, is*, m. 'mind-born,' N. of the god of love. — *Mano-rañjana, am*, n. the act of pleasing the mind, pleasantness; (*as*), m., N. of a son of Jiḍadhana; of a commentary on the Līlāvatī. — *Mano-rata, as*, m., N. of a Buddhist patriarch, (perhaps for *mano-ratha*.) — *Mano-ratha, as*, m. 'vehicle of the mind,' a wish, desire, (*manorathāya nāśaṃse*, I do not hope for the wish, i. e. to see my wish fulfilled; *sva-manoratham āsannam matvā*, having deemed that his wish was near fulfilment); a desired object; (in the drama) a wish expressed in an indirect manner, a hint; N. of various persons; of a Buddhist teacher; (*ā*), f. = *manoratha-prabhā*, q. v. — *Manoratha-kusuma, am*, n. 'wish-flower,' i. e. a wish or desire compared to a flower. — *Manoratha-tīrtha, am*, n., N. of a Tīrtha. — *Manoratha-tritīyā*, f., N. of the third day in the light half of the month Caitra. — *Manoratha-tritīyā-vrata, am*, n., N. of a kind of vow. — *Manoratha-dāyaka, as, ā, am*, fulfilling or answering expectations; (*as*), m., N. of a Kalpa-vṛiksha. — *Manoratha-druma, as*, m. 'tree of desire' (a term or metaphorical expression for the god of love). — *Manoratha-dvādaśī*, f. epithet of the twelfth day in a particular half month. — *Manoratha-dvādaśī-vrata, am*, n. a religious observance on the preceding day. — *Manoratha-prabhā*, f., N. of a woman. — *Manoratha-maya, as, ī, am*, consisting of wishes. — *Manoratha-siddha, as*, m., N. of a man. — *Manoratha-siddhi, is*, f. the fulfilment of a wish; (*is*), m., N. of a man. — *Manoratha-srishṭi, is*, f. creation of the fancy, phantasm of the imagination. — *Mano-rama, as, ā, am*, 'mind-delighting,' gratifying the mind, attractive, pleasing, agreeable, charming, beautiful; (*as*), m., N. of a Nāga, (the form of the word is doubtful); (*ā*), f. a kind of pigment (= *go-roćanā*); a particular metre, four times ⏑ ⏑ ⏑ – ⏑ – ⏑ – ⏑ –; N. of a Buddhist goddess; of an Apsaras; of the wife of Kārtavīrya; of the wife of Dhruva-sandhi, king of Ayodhyā, and mother of Sudarśana; of a daughter of Vidyādhara Indīvara, wife of Svarоćis, and mother of Vijaya; N. of a river; of a mountain; of a medical work; of a commentary by Bhāmaha on the aphorisms of Vara-ruci. — *Mano-rājya, am*, n. the kingdom of the imagination, dominion of the feelings. — *Mano-'rhita, as*, m. (= *mano-ratha*), N. of a Buddhist teacher. — *Mano-laya, as*, m. loss of consciousness, dissolution or destruction of the mind. — *Mano-laulya, am*, n. eagerness of mind, fancy, caprice, frolic, freak, whim. — *Mano-vatī*, f., N. of a woman; of an Apsaras; of a daughter of the Vidyādhara Citrāṅgada; of a daughter of Asura-pati Sumāya; of a mythical town on mount Meru. — *Mano-'valambikā*, f. title of a work of the Caitanya school. — *Mano-vāñćhā*, f. or *mano-vāñćhita, am*, n. heart's wish, the mind's desire. — *Mano-vāta, as, ā, am*, Ved. desired by the mind, agreeable; wished for; (Sāy.) = *mano-vega*, having the velocity of thought. — *Mano-vikāra, as*, m. change of mind or feeling, emotion of the mind. — *Mano-vid, t*, m. 'spirit-knower' (five hundred are reckoned as followers of the Jina Mahā-vīra). — *Mano-vinayana, am*, n. mental discipline, the disciplining of the mind. — *Mano-viraddha, as, ā, am*, 'opposed to thought,' incomprehensible; (*ās*), m. pl. epithet of a group of divine beings; [cf. *vāćā-viraddha*.] — *Mano-vritti, is*, f. state or frame of mind, disposition, temper; operation of the mind, activity of spirit, volition, fancy. — *Mano-vega, as*, m. speed or velocity of thought. — *Mano-veda-śiras, as*, n., N. of a sacred text; (generally in pl. °-*śirāṃsi*.) — *Mano-vyathā*, f. mental pain, anxiety of mind, anguish. — *Mano-hata, as, ā, am*, wounded at heart, frustrated in expectation, disappointed. — *Mano-han, ā*, m., Ved. 'soul-destroying,' N. of a demon; of a destructive Agni. — *Mano-hara, as, ā, am*, heart-stealing, heart-ravishing, heart-enrapturing, taking the fancy, captivating, bewitching, fascinating, attractive, delightful, charming, pleasing, beautiful; (*as*), m. a kind of jasmine (*kunda*); title of a book (properly *daivajña-m*°, cf. *budha-m*°); N. of the third day of the civil month (*karma-māsa*); (*ā*), f. epithet of two kinds of jasmine (*jātī* and *svarṇa-yūthī*); N. of an Apsaras; N. of the wife of Varćasvin and mother of Śiśira, &c.; N. of the wife of Dhara and mother of Śiśira, &c.; (*am*), n. gold. — *Manohara-tara, as, ā, am*, more charming, attractive or beautiful. — *Manoharatara-tva, am*, n. greater beauty. — *Manohara-vīreśvara, as*, m., N. of a teacher. — *Manohara-śarman, ā*, m., N. of the author of a commentary on the Śruta-bodha, entitled Su-bodhanī. — *Manohara-siṃha, as*, m., N. of a king. — *Mano-hartṛi, tā, trī, tṛi*, or *mano-hārin, ī, iṇī, i*, heart-stealer, heart-stealing (= *mano-hara*, q. v.). — *Mano-hārikā*, f., N. of a woman. — *Mano-hārī*, f. an unfaithful or inconstant woman. — *Mano-hlāda, as*, m. heart-joy, gladness of heart. — *Mano-hlādin, ī, inī, i*, heart-gladdening, pleasing, beautiful. — *Mano-hvā* (= *manas* + *āhvā* or + *hve* + *a*), f. red arsenic; [cf. *manaḥ-śilā, mano-guptā*.]

Manasa, as, m., Ved., N. of a Ṛishi; (*am*), n. = *manas* at the end of a comp., e. g. *vāṅ-manase*, n. du. word and thought; (*ā*), f., N. of a goddess (described as consisting of a particle of Prakṛiti and as daughter of Kaśyapa, sister of the serpent-king Ananta, wife of the Muni Jarat-kāru, mother of the Muni Āstīka, and protectress of men from the venom of serpents, cf. *visha-hari*). — *Manasā-devī* = *manasā*. — *Manasā-pañćamī*, f. the fifth day in the dark half of the month Āshāḍha (when there is a festival in honour of the goddess Manasā). — *Manasā-rāma, as*, m. a proper N.

Manasin, ī, inī, i, Ved. having a mind or soul, having intellect.

Manaska, as, ā, am, = *manas* at the end of an adj. comp., e. g. *gata-manaska*, having the mind fixed on, thinking of (with loc.); *tan-manaska*, thinking of that.

Manasya, Nom. P. A. *manasyati, -te*, &c., Ved. to have in mind, intend; to think, reflect.

Manasyu, us, us, u, Ved. (perhaps) wishing, desiring; (*us*), m., N. of a prince, the son of Pravīra; of a son of Mahānta.

Manā, Ved. devotion, attachment, zeal; praise, (Sāy. = *mananam, stotram*); a devout sacrificer, (in Ṛig-veda IV. 33, 2. *manāyai* = *ṛitena yajamānāya*); a malevolent disposition, (Sāy. = *hanmīti manyamānā buddhiḥ*, a mind meditating murder); thought, reflection; a vessel or weight of gold? (in this sense thought to be fr. rt. 3. *mā*, but according to Sāy. on Ṛig-veda VIII. 78, 2. *manā* = *mananīyāni*). — *Manā-vasu, us, us, u* (according to Sāy.) = *stuti-dhana*, affluent in praise; rich in devotion (said of the Aśvins).

Manāna, as, ā, am, Ved. praising, glorifying.

Manāya (fr. *manā*), Nom. P. *manāyati*, &c., Ved. to meditate, reflect upon; to be zealous or devoted.

Manāyī, f. (fr. *manu*), Manu's wife.

Manāyu, us, us, u, Ved. zealous, devoted, desiring praise, (Sāy. = *stuti-kāma*); intelligent, thoughtful, (Sāy. = *manasā yukta*, endowed with thought.)

Manāvī, f. (fr. *manu*), Manu's wife; [cf. *manāyī*.]

Manī-kri, cl. 8. P. A. *-karoti, -kurute*, &c., see Vopa-deva VII. 84.

Manīshā, f. thought, reflection, understanding, intellect, wisdom, sagacity, intelligence, conception, idea, (*ku-manīsha, as, ā, am*, having a weak understanding, stupid; *paro manīshayā*, beyond all conception, Ṛig-veda V. 17, 2; but according to

Sāy., supreme in understanding); prayer, request, desire, wish; hymn, praise (Ved., Sāy. = *stuti*).

Manīshikā, f. intelligence, sagacity, understanding, (*sva-manīshikayā*, according to one's own judgment.)

Manīshita, as, ā, am, cherished in the mind, wished, desired, aimed at; loved, liked, agreeable; (*am*), n. wish, desire, longing.

Manīshin, ī, iṇī, i, thoughtful, intelligent, wise, sage, sagacious, prudent, (*ku-manīshin, ī, iṇī, i*, having little wisdom, stupid); (Ved.) offering prayers or hymns, praying, praising; (*ī*), m. a singer, a priest (Ved.); a Paṇḍit, learned Brāhman, teacher, instructor.

Manu, us, m. (Ved.) thought, mental faculty (= *manana-śakti*); (Ved.) a sacred text, prayer, incantation, spell (= *mantra*, perhaps erroneously thus explained in Mahā-bh. Ādi-p. 52); (Ved.) a man, mankind, as opposed to evil spirits, (in Ṛig-veda III. 60, 3, the Ṛibhus are called the sons of man, *manor napātaḥ*); the Man par excellence, or the representative man and father of the human race (regarded in the earlier mythological system as the first to have instituted sacrifices and religious ceremonies; and in Ṛig-veda I. 139, 9, associated with the Ṛishis Kaṇva and Atri; in the Aitareya-Brāhmaṇa described as dividing his possessions among some of his sons to the exclusion of one called Nābhānedishṭha, q. v.; called Sāṃvaraṇa as author of Ṛig-veda IX. 101, 10–12; Āpsava as author of Ṛig-veda IX. 106, 7–9; in the fifth chapter of the Nighaṇṭavas numbered among the thirty-one divine beings of the upper sphere, and as father of men even identified with Prajā-pati; but the name Manu is especially applied to fourteen successive mythical progenitors and sovereigns of the earth, described in the code of Manu I. 63 and in the later mythology as creating and supporting this world of moving and stationary beings through successive Antaras or long periods of time, see *manv-antara*, col. 2: the first in order of these Manus is called Svāyambhuva, as sprung from *Svayam-bhū*, the Self-existent, who being identified with Brahmā, according to one account, divided himself into two persons, male and female, whence was produced Virāj, and from him the first Manu; or who, according to another account, converted himself at once into the first man called Manu Svāyambhuva, and the first woman called Śata-rūpā; this Manu Svāyambhuva is described in Manu I. 34 as a sort of secondary creator, who commenced the work of creation by producing ten Prajāpatis or Maharshis, of whom the first was *Marīći*, Light, see *prajā-pati*; and to this first Manu is ascribed both the celebrated law-book known as the 'code of Manu,' see *manu-saṃhitā*, as well as an ancient Sūtra work on Kalpa or Vedic ritual; he is himself sometimes called Prajā-pati, and rarely Hairaṇya-garbha as son of Hiraṇya-garbha, and Prāćetasa as son of Praćetas: the next five Manus in regular succession are called Svāroćisha, Auttami, Tāmasa, Raivata, Ćākshusha: the seventh Manu, called *Vaivasvata*, Sun-born, is the Manu of the present period; he is held to be the son of Vivasvat or the Sun, who according to Rāmāyaṇa II. 110, 6, was the son of Kaśyapa, son of Marīći, this latter being described as proceeding directly from Brahmā, and thus adding to the confusion in the different Hindū accounts of the gradation of personages interposed between the Supreme Being and the created world: this seventh Manu, called Vaivasvata, and sometimes, from his piety, Satya-vrata, is regarded as the progenitor of the present race of living beings, and has been compared to the Noah of the Old Testament from various legends current in Sanskṛit literature of his preservation from a great flood by Vishṇu or, according to some, by Brahmā in the form of a fish: he is also variously described as the son of Āditya or as one of the twelve Ādityas, as the author of the hymns Ṛig-veda VIII. 27–31, as the brother of Yama, who as son of the Sun is also called Vaivasvata, as the founder and first king of Ayodhyā, afterwards reigned over by his son Ikshvāku, and as father of Ilā who married Budha, the son of the Moon, the two great solar and lunar races being thus nearly related to each other; the eighth Manu or first of the future Manus, according to the Vishṇu-Purāṇa III. 2, will be Sāvarṇi; the ninth, Daksha-sāvarṇi; the tenth, Brahma-sāvarṇi; the eleventh, Dharma-sāvarṇi; the twelfth, Rudra-sāvarṇi; the thirteenth, Raućya or, according to some, Deva-sāvarṇi; and the fourteenth, Bhautya or Indra-sāvarṇi); (*avas*), m. pl. the mental faculties; a symbolical expression for the number fourteen; (*us*), f. Manu's wife (= *manāvī*); Trigonella Corniculata. — *Manu-kulāditya* (°*la-ād*°), *as*, m. 'sun of the race of Manu,' N. of a prince. — *Manu-ga, as*, m., N. of one of the seven sons of Dyuti-mat. — *Manu-ja, as*, m. 'Manu-born,' a man; (*ā*), f. a woman. — *Manuja-pati, is*, m. 'lord of men,' a prince, king. — *Manuja-loka, as*, m. 'the world of men,' the earth. — *Manuja-vyāghra, as*, m. 'man-tiger,' chief of men, any eminent or illustrious man. — *Manu-jāta, as, ā, am*, descended from man or from Manu, Ved.; (*as*), m. a man. — *Manujātmaja* (°*ja-āt*°), *as*, m. 'son of man,' a man; (*ā*), f. a woman. — *Manujādhipa* (°*ja-adh*°), *as*, or *manujādhipati* (°*ja-adh*°), *is*, m. 'sovereign of men,' a prince, a king. — *Manujī-kṛi*, cl. 8. P. *-karoti, -kartum*, to change into a man. — *Manujendra* (°*ja-in*°), or *manujeśvara* (°*ja-īś*°), *as*, m. a prince, a king. — *Manujendra-putrī*, f. a king's daughter. — *Manu-jyeshṭha, as*, m. a sword; 'the oldest man,' one of the names of Daṇḍa or punishment in Mahā-bh. Śānti-p. 4430. — *Manu-tantu, us*, m., Ved., N. of a man; [cf. *mānu-tantavya*.] — *Manu-tīrtha, am*, n., N. of a Tīrtha. — *Manu-tva, am*, n. the rank or office of a Manu. — *Manu-praṇīta, as, ā, am*, taught or promulgated by Manu. — *Manupraṇīta-tva, am*, n. the being taught or promulgated by Manu. — *Manu-prīta, as, ā, am*, Ved. beloved of men; favourable to men. — *Manu-bhū, ūs*, m. (= *manu-ja*), man, mankind, a man. — *Manu-yuga, am*, n. the age or period of a Manu; [cf. *manv-antara*.] — *Manu-rāj, ṭ*, m. 'king of men,' epithet of Kuvera. — *Manu-vat*, ind., Ved. like men, as becomes men. — *Manu-vṛita, as, ā, am*, Ved. chosen by men. — *Manu-śreshṭha, as*, m. 'best among men,' epithet of Vishṇu. — *Manu-saṃhitā*, f. the collection of laws commonly known as 'the laws or institutes of Manu' (ascribed to Manu Svāyambhuva probably to secure for it the sanctity on which its authority rests), Manu. — *Manu-sava, as*, m., Ved. libation or sacrifice of men, or performed by men; Manu's libation or sacrifice. — *Manv-antara, am*, n. the period or age of a Manu, (this period, according to Manu I. 79, comprises about 71 great Yugas or ages of the gods [cf. *mahā-yuga*], which are held equal to 12,000 years of the gods or 4,320,000 human years or $\frac{1}{14}$th of a day of Brahmā; each of these periods is presided over by its own special Manu with his own gods and Ṛishis and other divine personages, see *manu*, col. 1; six such Manv-antaras have already elapsed, and the seventh, presided over by Manu Vaivasvata, is now supposed to be going on; seven more are to come, making fourteen Manv-antaras, which together make up one day of Brahmā); (*ā*), f. epithet of various festivals, of the tenth day of the light half of the month Āshāḍha, of the eighth in the dark half of the same month, and of the third in the light half of Bhādra. — *Manv-artha-muktāvalī*, f. 'pearl-necklace of the meaning of Manu,' N. of Kullūka-bhaṭṭa's commentary on the laws of Manu. — *Manv-iddha, as, ā, am*, Ved. kindled by men. — *Manv-īśa, as*, m., Ved., according to a commentator = *jñāneśa*, but probably a wrong reading for *manīshā* = *manīshayā*.

Manusha, as, m. (fr. *manus*), Ved. a man; (*ī*), f., see under *manushya* below. — *Manushendra* (°*sha-in*°) = *manujendra*, q. v.

Manushya, as, shī, am, human, useful to man, friendly to man (Ved., said of the chariot of the Aśvins); (*as*), m. a man, ordinary mortal, common person; (Ved.) a class of Manes ('fathers of men') who receive the Piṇḍa offering; (*shī*), f. a woman, wife; [cf. Goth. *mannisks*; Angl. Sax. *mennesc, mennisc*; Old Germ. *mannisco*.] — *Manushya-kāra, as*, m. the deed of a man, human exertion; [cf. *purusha-kāra*.] — *Manushya-kilbisha, am*, n., Ved. transgression against men. — *Manushya-kṛita, as, ā, am*, done by men; committed against men (Ved.). — *Manushya-gandharva, ās*, m. pl. the human Gandharvas (interior to the Deva-gandharvas). — *Manushya-ćara, as, ī, am*, Ved. having dealings or intercourse with men. — *Manushya-ććhandasa, am*, n., Ved. the metre of men. — *Manushya-jā, ās, ās, am*, Ved. born of men. — *Manushya-jāti*, f. the human race, mankind. — *Manushya-tā*, f. or *manushya-tva, am*, n. manhood, humanity, the state or condition of man, (*manushyatām etya*, having assumed the state of a man, becoming man, Rāmāyaṇa I. 14, 47.) — *Manushya-trā*, ind., Ved. among men, to men. — *Manushya-deva, as*, m. 'man-god,' a god among men, a Brāhman; a prince, king. — *Manushya-dharma, as*, m. the law or duty of man, the state or character of man. — *Manushya-dharman, ā*, m. epithet of Kuvera, the god of wealth. — *Manushya-māraṇa, am*, n. manslaughter, homicide, (unintentionally) killing a man (Manu VIII. 296). — *Manushya-yajña, as*, m. 'man-offering,' the sacrifice or act of devotion due to men (i. e. *atithi-pūjana*, the honouring of guests or hospitality; this is one of the five Mahā-yajñas or great acts of devotion, cf. *mahā-yajña, nṛi-yajña, brahma-yajña, deva-yajña, pitṛi-yajña, bhūta-yajña*). — *Manushya-ratha, as*, m., Ved. chariot of men. — *Manushya-rāja, as*, or *manushya-rājan, ā*, m., Ved. a human king. — *Manushya-rūpa, am*, n. human form. — *Manushya-loka, as*, m. the world of men. — *Manushya-viś, ṭ*, or *manushya-viśā*, f., or *manushya-viśa, am*, n. mankind, humankind, the race of men. — *Manushya-śoṇita, am*, n. human blood. — *Manushya-sabhā*, f. an assembly of men; a multitude, crowd, meeting; a place of meeting or assembly. — *Manushya-sava, as*, m. libation or sacrifice of men, sacrifice performed by men. — *Manushyendra* (°*ya-in*°), *as*, m. the chief or best of men, any illustrious or good man. — *Manushyeśvara* (°*ya-īś*°), *as*, m. 'lord of men,' a prince, king.

Manus, us, m., Ved. (= *manu*), man, the father of men, Manu; [cf. Gr. Μίνως; Lat. *mas, maris*; Goth. *man, manna*; Angl. Sax. *man, mann*.] — *Manur-hita, as, ā, am*, Ved. friendly to men, good for men. — *Manush-vat* or *manushyat*, ind., Ved. like man or men (= *manushya-vat*); among men, for men; like Manu, as Manu, as with Manu.

Manotā, f., Ved. the hymn Ṛig-veda VI. 1 (containing the word *manotṛi* and used in sacrificing); the deity to whom the offering during the recitation of that hymn is dedicated, (according to the Brāhmaṇa = Agni.)

Manotṛi, tā, trī, tṛi, Ved. an inventor, discoverer, disposer, manager; an honourer, bestower, honouring, appreciating, &c., (Sāy. = *mantṛi, dātṛi, pra-jñātṛi, mānayitṛi*; in Ṛig-veda VI. 1, 1, *manotā* is said to mean *devānām mano yatrotam* or *sambaddham*, the divinity on whom the mind of the gods is fastened or concentrated.)

Mantavya, as, ā, am, to be thought, to be believed, to be considered or reflected on, to be regarded, to be conceived, conceivable, imaginable, supposable; to be admitted; to be maintained; to be observed; to be approved or sanctioned.

Manti, is, f., see Pāṇ. VI. 4, 39.

Mantu, us, m., Ved. an adviser; a manager, disposer, director, arbiter [cf. *manotṛi*]; advice, counsel, (in Ṛig-veda I. 152, 1, *mantavaḥ* according to Sāy. = *mananīyāḥ*, to be regarded); a fault, offence, transgression (= *aparādha*); a man, mankind; lord of men, = *prajā-pati*; (*us*), f. thought, understanding, intellect; [cf. Gr. μαντεύομαι.] — *Mantu-mas*, voc. c., Ved. (only used in this form; according to

Sāy. = *jñāna-vat*), a good counsellor, wise, sagacious, intelligent (said of Pūshan and Indra).

Mantūya, Nom. P. *mantūyati*, *-yitum*, to transgress against; (according to others) to be angry; to be offended or jealous.

Mantri, tā, tri, tṛi, a thinker, thinking, reflecting; (*tā*), m. a wise man, sage, adviser, counsellor, mentor; [cf. Gr. Μέντωρ.]

Mantra, as, m. (according to some also *am*, n.), 'instrument of thought,' speech, sacred speech or text, a prayer or hymn or words of adoration addressed to a deity (it may consist of a single text or verse, and when recited is regarded as possessing mystical and supernatural powers; if metrical, and intended for loud recitation, such a Mantra is called *ṛić*, praise; if in prose, and intended to be muttered in a low tone, it is called *yajus* or one fit for sacrifices; if metrical, and intended for chanting or intoning, it is called *sāman* or one fit for using at Soma ceremonies: the Mantra portion of the Ṛig-veda [see *ṛić*] contains 1017 Sūktas or hymns, which are subdivided as explained under *maṇḍala*, q. v.); that portion of the Veda (as distinguished from the Brāhmaṇa, q. v.) which includes the Saṃhitā or collection of hymns and prayers described above; a formula sacred to any individual deity (e. g. *Om Vishṇave namaḥ, Om S'ivāya namaḥ*); a mystical verse, magical formula, incantation, charm, spell; consulting or concerting together, counsel, advice, opinion, resolution, plan, design, intention, device, secret plan, secret, (in these senses connected with rt. *mantr*, p. 745.) — *Mantra-karaṇa, am*, n. the act of making or composing sacred texts, the recital of a sacred text; the Vedic texts. — *Mantra-kalpa-druma, as*, m., N. of a work by S'rī-ghanānanda-dāsa. — *Mantra-kāra, as*, m. a maker or composer of hymns, a composer of sacred texts. — *Mantra-kārya, am*, n. subject of consultation. — *Mantra-kāla, as*, m. council-time, time of deliberation or consultation. — *Mantra-kuśala, as, ā, am*, experienced in counsel, skilled in giving advice. — *Mantra-kṛit, t*, m. a composer of hymns (Ved.); one who recites a sacred text; a counsellor, adviser; an emissary, envoy, ambassador. — *Mantra-kṛita, as, ā, am*, consecrated by Mantras. — *Mantra-kovida, as, ā, am*, knowing the sacred texts. — *Mantra-kosha, as*, m. 'treasury of texts,' N. of a book. — *Mantra-gaṇḍaka, as*, m. knowledge, science (= *vidyā*). — *Mantra-gupta, as*, m., N. of a man. — *Mantra-gupti, is*, f. secret counsel. — *Mantra-gūḍha, as*, m. a secret emissary or agent, spy. — *Mantra-gṛiha, am*, n. a council-chamber. — *Mantra-ćūḍāmaṇi, is*, m., N. of a work. — *Mantra-jala, am*, n. water consecrated by charms or sacred texts. — *Mantra-jihva, as*, m. 'having sacred texts for tongues,' N. of fire. — *Mantra-jña, as, ā, am*, knowing sacred texts; experienced in counsel; (*as*), m. a counsellor, adviser; a learned Brāhman, a priest; a spy. — *Mantra-jyotis, is*, f., N. of a book. — *Mantra-tantra-netra, am*, n., N. of a book. — *Mantra-tantra-prakāśa, as*, m., N. of a book. — *Mantra-tas*, ind. with respect to the sacred texts, from or by the Mantras, from or by mystical charms or incantations; from advice, advisedly, deliberately, designedly. — *Mantra-toya, am*, n. water consecrated by Mantras or spells; [cf. *mantra-jala, mantrodaka*.] — *Mantra-da, as, ā, am*, or *mantra-dātṛi, tā, trī, tṛi*, teaching sacred texts; giving advice; a spiritual guide, teacher, preceptor. — *Mantra-darśin, ī, inī, i*, knowing the Vedic texts; (*ī*), m. a Brāhman learned in the Vedas; a seer or composer of a hymn. — *Mantra-didhiti, is*, m. 'having sacred texts for rays,' N. of fire. — *Mantra-dīpaka, as*, m. 'lamp of the Mantras,' N. of a book. — *Mantra-dṛiś, k, k, k*, beholding or discovering sacred texts; knowing sacred texts; skilled in counsel; (*k*), m. a composer of hymns; counsellor, adviser. — *Mantra-devatā*, f. the deity invoked in a sacred text. — *Mantra-deva-prakāśikā*, f., N. of a book. — *Mantra-druma, as*, m., N. of Indra in the sixth Manv-antara. — *Mantra-dhara, as*, or *mantra-dhārin, ī*, m. possessing good counsel, an adviser, counsellor. — *Mantra-nirṇaya, as*, m. decision or settlement of counsel, final determination after deliberation. — *Mantra-pati, is*, m. lord or owner of a sacred text or texts. — *Mantra-pattra, am*, n. a leaf inscribed with a sacred text or prayer. — *Mantra-pada, am*, n. the words of a sacred text. — *Mantra-pārāyaṇa, am*, n., N. of a work. — *Mantra-pūta, as, ā, am*, purified by sacred texts. — *Mantra-pūtātman* (°*ta-āt*°), *ā*, m. epithet of Garuḍa. — *Mantra-prakāśa, as*, m., N. of a book. — *Mantra-prayoga, as*, m. application of spells or charms, magical means. — *Mantra-praśna-kāṇḍa, am*, n., N. of a Vedic work. — *Mantra-phala, am*, n. fruit of counsel, effect or consequence of advice. — *Mantra-bīja, am*, n. the seed (i. e. first syllable) of a spell; seed-like counsel, counsel regarded as a seed or germ. — *Mantra-bhāshya, am*, n. title of Ćaṭa's commentary on the Vājasaneyi-saṃhitā. — *Mantra-bheda, as*, m. breach of counsel, betrayal of counsel or of a concerted plan; a particular magical incantation; (*ās*), m. pl. various kinds of Mantras or spells. — *Mantra-maya, as, ī, am*, consisting or made up of spells. — *Mantra-mahodadhi, is*, m. 'ocean of Mantras,' title of a work by Mahīdhara. — *Mantra-muktāvalī* (°*tā-āv*°), f., N. of a book. — *Mantra-mūrti, is*, m. 'whose body consists of sacred texts,' epithet of S'iva. — *Mantra-mūla, as, ā, am*, rooted in counsel; rooted in Mantras or spells; (*am*), n. magic. — *Mantra-yantra, am*, n. 'Mantra-implement,' an amulet, a mystical diagram with a magical formula. — *Mantra-yantra-prakāśa, as*, m., N. of a book. — *Mantra-yukti, is*, f. employment of Mantras or spells; magical means. — *Mantra-yoga, as*, m. the employment of Mantras or sacred texts; magic. — *Mantra-rahasya-prakāśikā*, f. title of a book by Nīla-kaṇṭha. — *Mantra-rāja, as*, m. 'king of spells,' N. of a particular magical formula. — 1. *mantra-vat*, ind. in conformity with sacred texts, accompanied by the recitation of sacred texts; according to all rules of consultation. — 2. *mantra-vat, ān, atī, at*, accompanied with sacred texts or hymns; having spells, enchanted (said of a weapon); entitled to use the Mantras, initiated; having or hearing counsel. — *Mantra-varjam*, ind. without any sacred text (Manu X. 127). — *Mantra-varṇa, as*, m. the contents of a sacred text or hymn; (*ās*), m. pl. the single letters of a sacred text. — *Mantra-varṇana, am*, n., N. of the ninety-seventh chapter of the Sundara-kāṇḍa of the Rāmāyaṇa. — *Mantra-vādin, ī*, m. a reciter of sacred texts, one conversant with Mantras or spells, an enchanter. — *Mantra-vid, t, t, t*, knowing or skilled in sacred texts, knowing magical formulas; skilled in counsel; (*t*), m. a counsellor; a priest; a Brāhman learned in the Vedas; a spy. — *Mantra-vidyā*, f. the science of Mantras or spells, magic art. — *Mantra-vīja*, see *mantra-bīja*. — *Mantra-vyākhyā*, f. explanation of the sacred texts of the Veda. — *Mantra-śāstra, am*, n. 'magic science,' N. of a book. — *Mantra-śruti, is*, f. the hearing of counsel or deliberation, a consultation overheard. — *Mantra-śrutya, am*, n., Ved. obedience to advice, following counsel, (Sāy. = *mantreṇa pratipādyam*); tradition respecting the correct use of the sacred texts. — *Mantra-sanskāra, as*, m. a (nuptial) rite performed with sacred texts, (according to Kullūka = *vivāha*.) — *Mantrasanskāra-kṛit, t*, m. a husband who has performed the above rite. — *Mantra-sanskriyā*, f. a rite accompanied with spells, a magic rite. — *Mantra-saṃhitā*, f. the collection of the Vedic hymns. — *Mantra-sādhaka, as*, m. 'effecting by Mantras or spells,' an enchanter, magician. — *Mantra-sādhana, am*, n. the act of effecting or subduing by magic; a magical formula, incantation, spell. — *Mantra-sādhya, as, ā, am*, to be subdued by spells, to be effected or attained by incantations; to be attained by consultation; to be overcome or brought into subjection by advice. — *Mantrasādhya-tva, am*, n. the being attainable or subduable by spells, the being attainable by consultation. — *Mantra-siddha, as, ā, am*, accomplished by or expressed in sacred texts; effected by Mantras or spells, aided by an incantation. — *Mantra-siddhi, is*, f. the accomplishment or operation of a spell; the effecting or carrying out of a deliberation or advice. — *Mantra-sūtra, am*, n. a charm fastened on a string. — *Mantra-spṛiś, k, k, k* (= *mantreṇa spṛiśat*), obtaining anything by means of spells or incantations (see Pāṇ. III. 2, 58). — *Mantra-hīna, as, ā, am*, destitute of hymns; contrary to sacred texts. — *Mantrādhāraṇa* (°*ra-ādh*°), *am*, n. striving to obtain by spells and incantations, conjuring. — *Mantrārtha-dīpa* (°*ra-ar*°), *as*, m., N. of a book by Rāghavendra. — *Mantrārshādhyāya* (°*ra-ār*°, °*sha-adh*°), *as*, m. 'chapter on the Vedic Ṛishis,' a Ṛishy-anukramaṇī of the Kāṭhaka Yajur-veda. — *Mantrāvali* (°*ra-āv*°), f. a series of sacred texts. — *Mantreśa* (°*ra-īśa*) or *mantreśvara* (°*ra-īś*°), *as*, m. 'lord of spells or incantations,' (with a certain class of S'aivas) N. of a particular superior being. — *Mantrodaka* (°*ra-ud*°), *am*, n. water consecrated by sacred texts. — *Mantropashṭambha* (°*ra-up*°), *as*, m. encouragement by counsel, advice, direction.

Mantraṇa, mantrayat. See p. 745, col. 1.

Mantri, is, m. = *mantrin*, a king's councillor, minister.

Mantrika at the end of comps. = *mantrin*. See *sa-mantrika*.

Mantrikā, f. (fr. *mantra*), N. of an Upanishad.

Mantrita. See p. 745, col. 2.

Mantrin, ī, iṇī, i, wise, clever in counsel; eloquent (Ved.); knowing sacred texts or spells, knowing incantations, a conjurer, enchanter; (*ī*), m. a king's councillor, minister, adviser, counsellor, (*kim-mantrin*, a bad counsellor.) — *Mantri-tā*, f. or *mantri-tva, am*, n. ministership, ministry, the office or vocation of a minister or councillor, councillorship. — *Mantri-dhura, as, ā, am*, able to bear the burden of the office of a counsellor. — *Mantri-pati, is*, or *mantri-pradhāna, as*, or *mantri-mukhya, as*, or *mantri-vara, as*, or *mantri-śreshṭha, as*, m. a prime minister. — *Mantri-prakāṇḍa, as*, m. an excellent councillor; [cf. *go-prakāṇḍa*.] — *Mantri-vat*, ind. like a councillor, like a minister. — *Mantri-śrotriya, as*, m. a minister (who is) a S'rotriya or conversant with the Vedas.

Manya, (at the end of a comp.) thinking one's self [cf. *paṇḍitam-m*°, *jñam-m*°]; appearing as, being accounted as.

Manyantī, f., N. of a daughter of Agni Manyu.

Manyamāna, as, ā, am, thinking, believing, supposing, fancying, considering; attending to, respecting, esteeming, honouring; approving, commending, praising; perceiving, remembering.

1. *manyā*, f. (for 2. see p. 747, col. 1), knowledge; respect (?).

Manyu, us, m. f. (Ved.) spirit, spiritedness, courage, mettle (as of horses), mind; (Sāy.) sacrificial act, sacrifice, offering, hymn (= *karman, yāga, stotra*); high spirit or temper, ardour, zeal; pride; passion, anger, wrath, indignation, resentment, rage, fury, (*manyus tan manyum ṛićchati*, fury then encounters fury, or rage then recoils on rage, Manu VIII. 351); sorrow, grief, affliction, trouble, distress, vexation; Anger, Rage, Indignation personified; N. of the author of Ṛig-veda X. 83, 84 (as Tāpasa or son of Tapas), of Ṛig-veda IX. 97, 10-12 (as Vāsishṭha or son of Vasishṭha); epithet of S'iva; of a Rudra; of Agni; N. of a prince (son of Vitatha); [cf. Gr. μῆνις.] — *Manyu-tas*, ind. from anger, in a rage. — *Manyu-dūshita, as, ā, am*, troubled by pride or jealousy. — *Manyu-deva, as*, m. a proper N. — *Manyu-parīta, as, ā, am*, filled with or affected by anger. — *Manyu-mat, ān, atī, at*, spirited, high-spirited, zealous; angry, wrathful, enraged; sorrowful, distressed; vehement, passionate; (*ān*), m. epithet of Agni. — *Manyu-maya, as, ī, am*, formed of anger, consisting of wrath, filled with resentment. — *Manyu-mī, īs, īs, i*, Ved. destroying (hostile) spirit or fury; destroying in fury, furious with anger;

(Sāy. = *kopasya nirmātṛi* or *pareshām krodhasya hiṅsaka* or *manyu-kartṛi* or *manyunā minat = hiṅsat.*) — *Manyu-śamana, as, ī, am,* Ved. appeasing or pacifying anger. — *Manyu-shāvin, ī, iṇī, i,* Ved. preparing or offering Soma in anger, (Sāy. = *krodhena somam sunvat*); offering Soma with zeal or devotion. — *Manyu-sūkta, am,* n. the Manyu hymn, (probably an epithet of Ṛig-veda X. 83, 84.)

Manyūya in *a-prati-manyūyamāna,* q. v.

Manvāna, as, ā, am, thinking, conceiving; minding, regarding.

मनाक् *manāk,* ind. (perhaps *mana + añć,* but in Ṛig-veda X. 61, 6, *manānak*), a little, slightly, somewhat, in a small degree, (*dānam manāg api,* a gift however small; *kālam manāk,* a little time, in a little while; *na manāk,* not at all, not in the slightest degree); slowly, tardily; only, merely; [cf. Gr. μανός, μινυν in μίνυνθα, μινυ in μινύθω: Lat. *min-or, min-imus, minu* in *minuo*: Goth. *mins, minz, minnists*: Hib. *min,* 'small, fine;' *mion,* 'small, little.'] — *Manāk-kara, as, ā* or *ī, am,* doing little, lazy, sluggish; (*am*), n. = *mangalyā,* a kind of fragrant Agallochum or aloe wood (having a perfume like that of jasmine). — *Manāk-priya, as, ā, am,* a little dear, somewhat dearer or more valuable.

मनाका *manākā,* f. a female elephant.

मनाज्य *manājya, am,* n., N. of a Sāman.

मनायी *manāyī, manāvī.* See p. 742, col. 3.

मनिङ्गा *maningā,* f., N. of a river.

मनीक *manīka, am,* n. eye-salve, collyrium, powdered antimony or other substances used as an application and ornament to the eye.

मनीकृ *manī-kṛi.* See p. 742, col. 3.

मनीमुषग्राम *manīmusha-grāma, as,* m., N. of a village.

मनीवक *manīvaka, as,* m., N. of a son of Bhavya, the son of Priya-vrata, and of a Varsha named after him.

मनु *manu.* See p. 743, col. 1.

मनुष्य *manushya.* See p. 743, col. 2.

मनोगत *mano-gata,* &c. See p. 741, col. 3.

मनोता *manotā.* See p. 743, col. 3.

मनोरथ *mano-ratha.* See p. 742, col. 2.

मन्तव्य *mantavya, mantu.* See p. 743, col. 3.

मन्त्र् *mantr* (properly to be regarded as a Nom. fr. *mantra*), cl. 10. A. (ep. also P.) *mantrayate* (*-ti*), *mantrayām-āsa, mantrayitum,* to speak, talk (Ved.); to take counsel, consult, deliberate, ponder over, determine (sometimes with inf., e. g. *ava-tartum sarve mantrayām-āsuḥ,* they all determined to descend); to counsel, advise, propose any measure, give any one advice (with acc. of the person or with gen. of the person and acc. of the thing advised or consulted about, e. g. *mantrayadhvam hitam mama,* give me friendly advice; *mantrayām-āsū rahasyāni,* they consulted about secret matters); to consecrate with sacred or magical texts, enchant with spells or charms: Pass. *mantryate,* to be consulted or deliberated; to be advised.

Mantra. See p. 744, col. 1.

Mantraṇa, am, n. or *mantraṇā,* f. the act of consulting, consultation, deliberation; advising, counselling, consulting in private. — *Mantraṇārha,* see Gaṇa Utkarādi to Pāṇ. IV. 2, 90.

Mantrayat, an, antī, at, counselling, advising, consulting.

Mantrayitavya, as, ā, am, to be consulted or advised; (*am*), n. that which is to be advised.

Mantrita, as, ā, am, spoken, consulted, deliberated, determined; advised, counselled; consecrated with sacred texts or magical formulas, enchanted, charmed; (*am*), n. advice, counsel.

मन्थ् *manth,* another form of rt. 1. *math,* q. v.

Mantha, as, m. stirring round, churning; shaking about, agitating; killing, slaying; a drink in which other ingredients are mixed by stirring, a mixed beverage, (usually = *śaktava*) parched barley-meal stirred round in milk; a spoon for stirring; a churning-stick; a kind of antelope; the sun, a ray of the sun (= *anśu*); a disease of the eye, cataract, opacity, excretion of rheum; an instrument for kindling fire by friction. — *Mantha-guṇa, as,* m. a churning-cord, the cord or string used for turning the churning-stick. — *Manthaguṇī-kṛita, as, ā, am,* made into a churning-cord (said of the serpent Vāsuki). — *Mantha-ja, am,* n. 'produced by churning,' butter. — *Mantha-daṇḍa* or *mantha-daṇḍaka, as,* m. a churning-stick. — *Mantha-daṇḍī-kṛita, as, ā, am,* made into a churning-stick. — *Mantha-parvata* or *mantha-śaila* or *manthāćala* (°*tha-ać*°), *as,* or *manthādri* (°*tha-ad*°), *is,* m. the mountain Mandara (which served for a churning-stick at the churning of the ocean of milk). — *Manthāvala* (°*tha-āv*°*l*), *as,* m., Ved. a kind of snake; (according to Sāy.) an animal which hangs from the boughs of trees with its head downwards. — *Manthodaka* (°*tha-ud*°), *as,* m. the ocean of milk, (perhaps wrongly for *maṇḍodaka*.) — *Manthodadhi* (°*tha-ud*°), *is,* m. 'churning-sea,' sea of milk.

Manthaka, as, m. a churner, agitator; N. of a man; (*ās*), m. pl., N. of his descendants.

Manthana, as, ī, am, kindling fire by friction; (*as*), m. a churning-stick; (m. or n.?), an instrument for kindling fire by friction; (*ī*), f. a churn, a vessel for butter; (*am*), n. the act of kindling fire by rubbing pieces of wood together; the act of shaking, shaking about, agitating, churning (milk into butter); churning out (of A-mṛita). — *Manthana-ghaṭī,* f. a churning-vessel (for butter), churn, a common earthen pot used for churning.

Manthanīya, as, ā, am, to be churned, &c.

Mantharu, us, m. the wind raised by flapping away flies, the wind from a chowrie.

Manthā, f. a churning-stick; (= *methikā*), Trigonella Fœnum Græcum.

Manthāna, as, m. 'the shaker (of the universe),' an epithet of Śiva; a churning-stick; a kind of metre, four times – – ⏑ – ⏑ ⏑; [cf. Hib. *maide,* 'a stick, wood, timber.'] — *Manthāna-bhairava, as,* m., N. of a teacher of the Kaṭha-vidyā.

Manthānaka, as, m. a kind of grass (= *dṛiḍha-mūla, triṇāṅghripa, harita*).

Manthitṛi, tā, trī, tṛi, Ved. one who stirs or shakes about, stirring, &c.

Manthitvā, ind. having churned. See *mathitvā.*

Manthin, ī, inī, i, shaking up, stirring, agitating, exciting; paining, afflicting; (*ī*), m. Soma juice with meal mixed in it by stirring (Ved.); semen virile [cf. *ūrdhva-manthin*]; (*inī*), f. a churn, churning-vessel (for butter); 'the shaker,' N. of one of the Mātṛis attending on Skanda. — *Manthi-pa, as, ā, am,* Ved. drinking Soma which is stirred and mixed (with meal &c.). — *Manthi-vat* or *manthī-vat, ān, atī, at,* Ved. connected with mixed Soma. — *Manthi-śoćis, is, is, is,* Ved. sparkling like mixed Soma.

Manthya, as, ā, am, Ved. to be rubbed, to be kindled by friction (said of fire); to be churned, &c.

मन्थर *manthara, as, ā, am* (allied to *manda,* col. 3), slow, lazy, tardy, hesitating, moving slowly, trailing, inert, inactive, dull, stupid, silly; low, hollow, deep (as sound), having a low tone; curved, bowed, crooked, bent, distorted, humpbacked; broad, wide; large, bulky; (*as*), m. a treasure, treasury, store; the hair of the head; wrath, anger; fruit; an obstacle, hindrance; a churning-stick; fresh butter; a spy, informer; the month Vaiśākha; an antelope, deer; a fortress, stronghold; the mountain Mandara [cf. *mantha-parvata*]; (*ā*), f., N. of a humpbacked female slave of Bharata's mother Kaikeyī, (according to one account, an incarnation of the Gandharvī Dundubhī; according to another, a daughter of Viroćana: she instigated Kaikeyī, the favourite wife of Daśa-ratha, to plot the banishment of Rāma-ćandra, by suggesting that his elevation to the throne would involve the degradation of Bharata, see Rāmāyaṇa II. 8); (*am*), n. safflower (= *kusumbha*). — *Manthara-tā,* f. slowness, tardiness. — *Mantharesháṇa* (°*ra-īsh*°), *as,* m., N. of a man; (*ās*), m. pl., N. of his descendants (see Pāṇ. II. 4, 66).

Mantharita, as, ā, am, made slow or lazy, relaxed.

मन्थरु *mantharu, manthya,* &c. See col. 2.

मन्द् *mand* (connected with rt. 2. *mad,* q. v.; cf. rt. *maṇḍ*), cl. 1. A. *mandate* (Ved. *madati, mandati,* see rt. 2. *mad*), to become drunk or inebriated (Ved.); to be glad; to rejoice (Ved.); to exhilarate (Ved.); to be praised, to be celebrated (Ved.); to praise (Ved.); to sleep (Ved.); to languish, be languid; to move slowly, tarry, loiter, hesitate, stand still, pause; to be beautiful, to shine.

Manda, as, ā, am, slow, tardy, moving slowly or softly, loitering, inert, inactive, idle, lazy, laggardly; cold, unimpassioned, apathetic, phlegmatic; dull, heavy, stupid, silly, foolish, weak-minded, self-willed; low, deep, hollow, low-sounding, soft (said of the voice &c.); weak, weakly, slight, slack (as a bow); dull, faint (as light); little, miserable, ill, feeble (as the digestive faculty &c.), sick, bad, evil, wicked, vile; unhappy, unlucky; weakly indulgent, good-natured; drunken, addicted to intoxication; (*as*), m. the planet Saturn; the (upper) apsis of a planet's course or (according to some) its anomalistic motion; epithet of Yama; one of the three kinds of elephants [cf. *mandra, bhadra-manda, mṛiga-manda*]; the end of the world, the dissolution (*pralaya*) of all things; (*ā*), f. a pot, vessel; scil. *saṅkrānti,* a particular astronomical conjunction; N. of Dākshāyaṇī; (*am*), ind. slowly, tardily, by degrees, gradually; softly, gently, (*mandam mandam,* very slowly or gently, step by step, e. g. *mandam mandam nudati pavanas tvām,* the breeze wafts thee very gently onwards); idly, indolently, weakly, feebly, slightly, faintly, (*mandam uććhvasan,* sighing faintly); deeply, in a low or soft tone, in a low voice, (*mandam mandam uvāća,* he spoke very softly); [cf. Hib. *mall,* 'slow.'] — *Manda-karṇi, is,* m., N. of a Muni. — *Manda-karman, a,* n. the process for the apsis of a planet's course; (*ā, ā, a*), having little to do, inactive. — *Manda-kānta, as, ā, am,* slightly or faintly bright, of a dull lustre. — *Manda-kānti, is,* m. 'having a soft lustre,' epithet of the moon. — *Manda-kārin, ī, iṇī, i,* acting or working slowly, acting foolishly, going to work in a foolish manner. — *Manda-ga, as, ā, am,* moving or flowing slowly; (*as*), m. the planet Saturn; (*ās*), m. pl. epithet of the Śūdras in Śāka-dvīpa; (*ā*), f., N. of a river. — *Manda-gati, is, is, i,* having a slow motion, moving slowly. — *Mandagati-tva, am,* n. slowness of motion, tardiness. — *Manda-gamana, as, ā, am,* who or what goes slowly; (*am*), n. the act of moving or going slowly, slow motion. — *Manda-gāmin, ī, inī, i,* going slowly, marching slowly. — *Manda-ćetas, ās, ās, as,* having little consciousness, hardly conscious, fainting away; absent in mind. — *Manda-ććhāya, as, ā, am,* of little brilliance, dull, dim, faint, lustreless. — *Manda-jananī,* f. the mother of Manda or Saturn (and wife of Sūrya). — *Manda-jaras, ās, ās, as,* slowly growing old. — *Manda-jāta, as, ā, am,* produced slowly, arising slowly. — *Manda-tara, as, ā, am,* more slow, very slow, &c.; (*am*), ind. very slowly or gently. — *Manda-tā,* f. or *manda-tva, am,* n. slowness, tardiness, inertness, inactivity, indolence; dulness, heaviness, stupidity, simplicity, folly, weak-

ness, feebleness; faintness (of light &c.); littleness, insignificance. — *Manda-dhāra, as, ā, am,* flowing in a slow stream. — *Manda-dhī, īs, īs, i,* slow-witted, possessing little intelligence, simple, silly. — *Manda-nāga, as,* m., N. of a man, (perhaps more correctly *malla-nāga.*) — *Manda-paridhi, is,* m. (in astronomy) the epicycle of the apsis. — *Manda-pāla, as,* m., N. of a Ṛishi. — *Manda-prajña, as, ā, am,* slow-witted, possessed of little understanding, foolish. — *Manda-prāṇa, as, ā, am,* having slow or weak breath. — *Manda-phala, am,* n. (in astronomy) equation of the apsis or (according to some) the anomalistic equation of a planet; (*as, ā, am*), having unimportant results or effects; bearing little fruit. — *Manda-buddhi, is, is, i,* slow-witted, dull-witted, possessed of little understanding, stupid, foolish. — *Manda-bhāgin, ī, inī, i,* unfortunate, ill-fated, unhappy. — *Manda-bhāgya, as, ā, am,* or *manda-bhāj, k, k, k,* ill-fated, unfortunate, unhappy, wretched, miserable; (*am*), n. adverse fortune, misfortune. — *Mandabhāgya-tā,* f. ill-fortune, ill-fatedness, misfortune. — *Manda-bhāshiṇī,* f. a kind of metre (= *mañju-bhāshiṇī*). — *Manda-mati, is, is, i,* slow-minded, dull-witted, possessed of little understanding, slow in apprehension, dull, stupid, foolish; (*is*), m., N. of a wheelright (in the Hitopadeśa, p. 63). — *Manda-mandam,* ind. slowly, softly, in a low tone. — *Manda-mandātapa* (°*da-āt*°), *as, ā, am,* having decreasing sunshine. — *Manda-medhas, ās, ās, as,* dull-witted, possessed of little understanding. — *Manda-raśmi, is, is, i,* having weak or faint rays, dim. — *Manda-vāhinī,* f. 'gently flowing,' N. of a river. — *Manda-visha, as, ā, am,* containing little poison, having little venom; (*as*), m., N. of a snake. — *Manda-visarpa, as,* m. 'slowly crawling,' N. of a snake. — *Manda-visarpin, ī, iṇī, i,* crawling or creeping slowly; (*iṇī*), f., N. of a louse. — *Manda-vīrya, as, ā, am,* having little vigour, weak. — *Manda-vṛishṭi, is,* f. slight rain. — *Manda-samīraṇa, as,* m. a gentle breeze. — *Manda-smita, am,* n. or *manda-hāsa, as,* m. or *manda-hāsya, am,* n. a gentle laugh, smile. — *Mandākrāntā* (°*da-āk*°), f. 'slowly advancing,' N. of a kind of metre, four times – – – –, ⏑ ⏑ ⏑ ⏑ ⏑ –, – ⏑ – – ⏑ – – (the Megha-dūta of Kālidāsa is written in this metre, cf. *bhārākrāntā*). — *Mandāksha* (°*da-ak*°), *as, ī, am,* weak-eyed; (*am*), n. bashfulness, sense of shame, embarrassment, modesty. — *Mandāgni* (°*da-ag*°), *is, is, i,* having weak digestion, dyspeptic; (*is*), m. slowness or weakness of digestion. — *Mandātman* (°*da-āt*°), *ā, ā, a,* slow-minded, simple, foolish. — *Mandādara* (°*da-ād*°), *as, ā, am,* having little respect (for another person), caring little for, remiss, slack, neglectful, inattentive, disregarding, neglecting. — *Mandānala* (°*da-an*°), *as, ā, am,* having weak digestion. — *Mandānala-tva, am,* n. weakness of digestion. — *Mandānila* (°*da-an*°), *as,* m. a gentle breeze, zephyr. — *Mandāyus* (°*da-āy*°), *ūs, ūs, us,* short-lived. — 1. *mandāri-tā* (°*da-ar*°), f. hatred of the bad, the having foolish enemies; (for 2. see under *mandārin,* col. 3.) — *Mandāsu* (°*da-asu*), *us, us, u,* having slow or weak breath, one from whom the breath of life is departing. — *Mandī-kṛi,* cl. 8. P. *-karoti, -kartum,* to weaken, to diminish. — *Mandī-bhāva, as,* m. slowness, tardiness, stupidity. — *Mandī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become weak or faint, diminish. — *Mandī-bhūta, as, ā, am,* 'become slow,' dull, stupid. — *Mandočča* (°*da-uč*°), *as,* m. (in astronomy) the upper apsis of the course of a planet. — *Mandotsāha* (°*da-ut*°), *as, ā, am,* weak in effort, unenergetic. — *Mandodarī* (°*da-ud*°), f., N. of Rāvaṇa's favourite wife (mother of Indra-jit); of one of the Mātṛis attending on Skanda; of the mother of the lexicographer Jaṭā-dhara. — *Mandodarīśa* (°*rī-īśa*), *as,* m. 'Mandodarī's lord,' N. of Rāvaṇa. — *Mandodari-suta, as,* m. 'son of Mandodarī,' Indra-jit. — *Mandoshṇa* (°*da-ush*°), *as, ā, am,* tepid, moderately warm, lukewarm, temperate; (*am*), n. gentle heat, warmth. — *Mandoshṇa-tā,* f. moderate temperature, gentle heat, lukewarmness. — *Mandautsukya* (°*da-aut*°), *as, ā, am,* having no great desire.

Mandaka, as, ā, am, simple, silly, foolish; (*ās*), m. pl., N. of a people; [cf. *maṇḍaka.*]

Mandat, an, antī, at, rejoicing, delighting. — *Mandad-vīra, as, ā, am,* Ved. rejoicing men, delighting heroes, (Sāy. = *vīrān harshayati yaḥ;* cf. *mandayat-sakha.*)

Mandana, as, ā, am, gay, cheerful (Ved.); (*as*), m., N. of a pupil of Śaṅkarāčārya; (*am*), n. praise, eulogium; (with a sect of Pāśupatas) a term for a particular limping gait.

Mandamāna, as, ā, am, Ved. rejoicing in, praising, (Sāy. = *stavat.*)

Mandaya, Nom. P. *mandayati, -yitum,* to retard; to weaken, diminish, slacken.

Mandayat, an, antī, at (fr. the Caus.), delighting, rejoicing; (*antī*), f. epithet of Durgā. — *Mandayat-sakha, as, ā, am,* rejoicing friends; (Sāy.) the friend of the delighter (Indra).

Mandayu, us, us, u, gay, cheerful, happy.

Mandara, as, m., N. of a sacred mountain (the residence of various deities; it served the gods and Asuras for a churning-stick at the churning of the ocean for the recovery of the Amṛita and thirteen other precious things lost during the deluge; Vishṇu is fabled to have become incarnate in the form of a Kūrma or tortoise for the purpose of sustaining this mountain on his back, the serpent Vāsuki serving as a rope with which to whirl it round, cf. Mahā-bh. Ādi-p. 1112, &c.); heaven (= *svarga,* cf. *meru*); an ornament of pearls of eight or sixteen strings; N. of a tree of paradise or one of the five trees in Indra's heaven (= *mandāra*); a mirror; a kind of metre, four times – ⏑ ⏑; N. of a son of Hiraṇya-kaśipu (also called Mandāra); N. of a Brāhman; of a Vidyā-dhara; (*as, ā, am*), slow, tardy, sluggish, &c. (= *manda,* q. v.); large, bulky; thick, dense, firm; (*am*), ind. slowly, sluggishly. — *Mandara-deva, as,* m., N. of a king of the Vidyā-dharas; (*ī*), f., N. of this king's sister. — *Mandaradevīya, as, ā, am,* coming from or belonging to Mandara-deva. — *Mandara-droṇī,* f. a valley of the mountain Mandara. — *Mandara-bhramaṇa, am,* n. the whirling round of the mountain Mandara. — *Mandara-vāsinī* or *mandarāvāsā* (°*ra-āv*°), f. 'dwelling on Mandara,' epithet of Durgā. — *Mandara-hariṇa, as,* m. (sometimes written *manda-hāra*), N. of one of the eight Upa-dvīpas in Jambu-dvīpa.

Mandarāya, Nom. P. A. *mandarāyati, -te, -yitum,* to be like the mountain Mandara.

Mandasāna, as, ā, am, Ved. being delighted, pleased, gladsome, (Sāy. = *hṛishyat, modamāna*); exhilarated, inspirited, inebriated; (*as*), m., N. of Agni or fire; life; sleep.

Mandasānu, us, m. sleep; life.

Mandāya, Nom. P. A. *mandāyati, -te,* to go slowly, tarry, delay, linger, loiter; to be tardy; to be weak or faint.

Mandāyamāna, as, ā, am (fr. the Caus.), going slowly or tardily, delaying, slow, tardy.

Mandāsya, incorrect for *mandāksha,* q. v.

Mandin, ī, inī, i, Ved. delightful, cheering, exhilarating, invigorating, inspiriting (said of Soma); rejoicing, cheerful, inspirited. — *Mandi-nispṛiś, k, k, k,* Ved. longing for Soma; sipping Soma, (Sāy. = *somam spṛiśat.*)

Mandiman, ā, m. slowness, &c. (see Gaṇa Pṛithvādi to Pāṇ. V. 1, 122).

Mandishṭha, as, ā, am, Ved. most exhilarating, giving the greatest enjoyment, (Sāy. = *mādayitṛitama.*)

Mandu, us, us, u, Ved. rejoicing, cheerful, pleased.

Mandra, as, ā, am, sounding agreeably, speaking pleasantly, pleasing, delighting, causing joy, pleasant, agreeable (Ved.); pleased, delighted (Ved.); commendable, praiseworthy (Ved.); low, base, hollow, dead, deep (as sound), rumbling; (*as*), m. a low tone, deep sound; the low or base tone (*sthāna*) of the voice (as opposed to the middle or *madhyama* and the high or *uttama*); a kind of drum; a species of elephant; (*am*), ind. with a low or hollow sound. — *Mandra-jihva, as, ā, am,* Ved. 'pleasing-tongued,' whose tongue exhilarates, pleasant-voiced (said of Agni, Bṛihas-pati, &c.). — *Mandra-tara, as, ā, am,* Ved. giving great joy. — *Mandrājanī* (°*ra-aj*°), f., Ved. 'uttering pleasant sounds,' the tongue; the voice (= *vāč,* Naigh. I. 11).

Mandraya, Nom. A. *mandrayate, -yitum,* to praise, honour? (= *arčati,* Naigh. III. 14).

मन्दट *mandaṭa, as,* m. the coral tree, Erythrina Fulgens.

मन्दत् *mandat.* See col. 2.

मन्दन *mandana, mandayu,* &c. See col. 2.

मन्दर *mandara.* See col. 2.

मन्दसान *mandasāna.* See col. 2.

मन्दाक *mandāka, am,* n. (said to be fr. rt. *mand*), praising, praise; a stream, current, (perhaps fr. *manda* + *aka,* going slowly.)

Mandākinī, f., N. of an arm of the Ganges (flowing down through the valley of Kedāra-nātha in the Himālayas); the river Ganges; the heavenly Ganges, the river of heaven; a kind of metre, four times ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ – – ⏑ – with a cesura after the seventh syllable; (in astronomy) N. of a particular conjunction.

मन्दाक्रान्ता *mandākrāntā.* See col. 1.

मन्दार *mandāra, as, am,* m. n. (said to be fr. rt. *mand*), the coral tree, Erythrina Indica or this tree regarded as one of the five trees of paradise (*svarga*); a white variety of Calotropis Gigantea; thorn-apple (= *dhūrta*); heaven [cf. *mandara*]; an elephant [cf. *manda, mandra*]; N. of a son of Hiraṇya-kaśipu (also called Mandara); N. of a Vidyā-dhara; N. of a hermitage and desert spot on the right bank of the Ganges where there are said to be eleven sacred pools; N. of a mountain, (perhaps for *mandara*); (*ī*), f. a kind of plant. — *Mandāra-deva, as,* m., N. of a king. — *Mandāra-pushpa, am,* n. a flower of the Mandāra tree. — *Mandāra-mālā,* f. a garland of Mandāra flowers; N. of a celestial being, the daughter of Vasu. — *Mandāra-vatī,* f., N. of a woman. — *Mandāra-shashṭhī,* f., N. of the sixth day in the light half of the month Māgha. — *Mandāra-shashṭhi-vrata, am,* n. a particular religious observance on the above day. — *Mandāra-saptamī,* f., N. of the seventh day in the above month. — *Mandāra-saptamī-vrata, am,* n. a particular religious observance on the above day.

Mandāraka, as, m. Erythrina Indica or this tree regarded as one of the five celestial trees; (*ikā*), f., N. of a woman. — *Mandāraka-dina, am,* n. epithet of a particular day.

Mandārava, as, and *mandāru, us,* m. = *mandāra,* the coral tree.

Mandārin, ī, iṇī, i, having Mandāra trees, abounding in them. — 2. *mandāri-tā,* f. (for 1. see col. 1), the state of possessing or abounding in Mandāra trees.

मन्दिकुकुर *mandikukura, as,* m. a kind of fish, (also read *mallikukuḍa.*)

मन्दिन् *mandin.* See col. 2.

मन्दिर *mandira, am,* n. (according to some also *ā,* f. and *as,* m.; said to be fr. rt. *mand*), a habitation, dwelling, house, palace; a temple, pagoda; an apartment; a town; a camp; any abode or dwelling, (sometimes at the end of an adj. comp., e. g. *kshīrābdhi-mandira, as, ā, am,* dwelling in the ocean of milk); (*ā*), f. a stable, = *mandurā,* p. 747; (*as*), m. the sea; the hollow or back of the knee, the ham; N. of a Gandharva. — *Mandira-paśu, us,* m. 'household animal,' a cat. — *Mandira-maṇi, is,* m. 'house-gem, temple-jewel,' epithet of Śiva.

Mandurā, f. a stable for horses; a mattress, sleeping-mat, bed.

मन्दीकृ *mandī-kṛi, mandī-bhū.* See p. 746, col. 1.

मन्दीर *mandīra, as,* m. (probably) a proper name.

मन्दु *mandu.* See p. 746, col. 2.

मन्देह *mandeha, ās,* m. pl. a kind of Rākshasa; epithet of the Śūdras in Kuśa-dvīpa.

मन्द्र *mandra.* See p. 746, col. 2.

मन्ध *mandha, as,* m., Ved. a kind of antelope.

मन्धातृ *mandhātṛi, tā,* m. (fr. *man = manas + dhātṛi,* q. v.), Ved. 'a thinker,' an intelligent man (= *medhāvin,* Naigh. III. 15); a devout or pious man; N. of a king (son of Yuvanāśva), [cf. *māndhātṛi*]; N. of a man.

मन्मथ *manmatha, as,* m. (probably an intensive form fr. rt. 1. *math* or *manth,* according to others fr. *man = manas + matha,* 'agitating'), love, the god of love, amorous passion or desire, (*paroksha-manmatho janaḥ,* people who know nothing of love); the elephant or wood-apple, Feronia Elephantum; epithet of the twenty-ninth (third) year in a sixty years' cycle of Jupiter; N. of a physician (written at full *Śrī-nara-vaidya-manmatha*); (*ā*), f., N. of Dākshāyaṇī. — *Manmatha-kara, as, ī, am,* causing or exciting love; (*as*), m. epithet of a being attending on Skanda. — *Manmatha-yuddha, am,* n. strife of love, amorous strife or contest. — *Manmatha-lekha, as,* m. a love-letter. — *Manmathānanda* (°*tha-ān*°), *as,* m. 'love's joy,' N. of a kind of mango (= *mahārāja-ćūta*). — *Manmathālaya* (°*tha-āl*°), *as,* m. 'love's abode,' the mango tree. — *Manmatheśvara-tīrtha* (°*tha-īś*°), *am,* n. 'Tīrtha of the lord of love,' N. of a sacred bathing-place. — *Manmathoddīpana* (°*tha-ud*°), *am,* n. the act of kindling or inflaming love.

Manmathin, ī, inī, i, enamoured, impassioned, amorous, in love.

मन्मन् *manman, a,* n. (fr. rt. *man,* to think), Ved. thought, understanding, disposition of mind [cf. *dur-m*°]; expression of any desire of the mind, wish, desire; hymn, hymn of praise, prayer, petition, (Sāy. = *mananīyam, mananīyam phalam, mananīyaṃ stotram, manana-vatī stutiḥ.*) — *Manma-śas,* ind., Ved. according to the mind's desire, with hymns, with praise, (according to Sāy. = *man-manā = stotreṇa.*) — *Manma-sādhana, as, ī, am,* fulfilling the desires of the mind, accomplishing wishes; appearing right to the mind.

मन्मन *manmana, as,* m. confidential whispering (= *gadgada-dhvani, karṇa-mūle guptālāpa*); love, the god of love.

मन्मय *man-maya.* See under 1. *mad,* p. 734, col. 1.

मन्यमान *manyamāna.* See p. 744, col. 3.

मन्या 2. *manyā* or *manyākā,* f. (for 1. *manyā* see p. 744, col. 3), the back of the neck, the tendon of the cervical or trapezium muscle forming the nape of the neck (musculus cucullaris or trapezius). — *Manyā-gata, as, ā, am,* being on the nape of the neck, situated in the back of the neck. — *Manyā-graha, as,* m. spasm or contraction of the above cervical muscle. — *Manyā-stambha, as,* m. stiffness or rigidity of the neck; a peculiar disease of the neck.

मन्यु *manyu.* See p. 744, col. 3.

मन्वन्तर *manv-antara, manv-iddha,* &c. See p. 743, col. 2.

मपष्ट *mapashṭa* or *mapashṭaka* or *mapushṭaka, as,* m. (= *makushṭaka, mayushṭaka*), a kind of bean, (written also *mapushṭhaka.*)

मफिर *maphira,* N. of a place.

मभ्र् *mabhr,* cl. 1. P. *mabhrati,* to go, move.

मम *mama,* gen. case of the first personal pronoun [cf. 3. *ma, asmad*] used in certain compounds and to form a few derivatives; [cf. *a-m*°, *nir-m*°, *māmaka, māmakīna.*] — *Mama-kāra, as,* m. or *mama-kṛitya, am,* n. interesting one's self about anything. — *Mama-tā,* f. 'mineness,' the sense of 'meum,' the considering anything as belonging to one's self, sense of ownership or self-interest, appropriation, selfishness; individuality; pride, arrogance, self-sufficiency, attachment to, interest in [cf. *mama-tva* below]; N. of the wife of Utathya and mother of Dīrgha-tamas, (according to Sāy. on Ṛig-veda VI. 10, 2, *Mamatā nāma brahma-vādinī Dīrgha-tamaso mātā.*) — *Mamatā-yukta, as, ā, am,* filled with selfishness, selfish, miserly; (*as*), m. a selfish man, miser, egotist. — *Mama-tva, am,* n. 'mineness,' regarding as one's own, sense of ownership, attachment to, interest in (generally with loc. c., e. g. *mamatvam me tasmin,* I take an interest in that; *dhane mamatvaṃ na kartavyam,* one must not become attached to wealth); pride, arrogance; [cf. *mama-tā* above.] — *Mama-satya, am,* n., Ved. contest or struggle for ownership, (the contending parties are supposed to say *mama satyaṃ jaya iti.*)

Mamaka, as, ā, am, Ved. my, mine (see Pāṇ. IV. 3, 3; cf. *māmaka*).

Mamāya, Nom. A. *mamāyate, -yitum,* to envy any one (acc. c.).

ममत् *mamat,* ind., Ved. *mamat — mamat,* at one time — at another time; (but according to Sāy. = *mādyat, pra-mādyat, pra-matta*), exulting, impassioned, intoxicated with joy.

ममाथ *mamātha, am,* n., N. of a Sāman; (also *mathāta.*)

ममापताल *mamāpatāla, as,* m. (according to Uṇādi-s. V. 50. fr. rt. *mavy,* to bind, with affix *āla, y* being rejected, *m* substituted for *v,* and the augment *āpat* added) = *vishaya,* an object of sense.

मम्ब् *mamb,* cl. 1. P. *mambati,* &c., to go, move.

मम्म *mamma, as,* m., N. of a man. — *Mamma-svāmin,* N. of a temple built by Mamma.

मम्मक *mammaka, as,* m. a proper N.

मम्मट *mammaṭa, as,* m., N. of the author of the Kāvya-prakāśa and the Saṅgīta-ratna-mālā, (said to be a contraction for *mahima-bhaṭṭa,* also written *mammaṭa-bhaṭṭa.*)

मम्रि *mamri, is, is, i,* mortal. See *a-m*°.

मय् *may,* cl. 1. A. *mayate, -yitum,* to go, move; [cf. perhaps Lat. *meare.*]

मय 1. *maya, as, ī, am* (fr. rt. 3. *mā,* to form), used as an affix at the end of a comp. to express 'made of, consisting of, full of,' &c. (e. g. *suvarṇa-maya,* made of gold, golden; cf. *kāshṭha-m*°, *jala-m*°, *krodha-m*°, *tejo-m*°; in later Sanskṛit the fem. is sometimes, but rarely, in *ā*); (*as*), m., N. of an Asura (described sometimes as the artificer or architect of the Daityas, sometimes as versed in magic, astronomy, and military science); N. of an astronomer, (according to some = Πτολεμαῖος); N. of an author; (*ā*), f. medical treatment, the practice of physic, administering remedies. — *Maya-kshetra, am,* n., N. of a district. — *Mayakshetra-māhātmya, am,* n. title of a book. — *Maya-grāma, as,* m., N. of a village. — *Maya-nirmita, as, ā, am,* made by Maya. — *Maya-saras, as,* n., N. of a pool. — *Mayārāma* (°*ya-ār*°), *as,* m., N. of a man. — *Mayeśvara* (°*ya-īś*°), *as,* m. Maya.

मय 2. *maya, as,* m. (perhaps fr. rt. 2. *mā*), a horse; a camel; a mule; (*ī*), f. a mare.

मय 3. *maya, as,* m. (fr. rt. 1. *mī*), hurting, injuring.

मयट *mayaṭa, as,* m. (said to be fr. rt. *may*), a hut of grass or leaves; (according to Uṇādi-s. IV. 81) = *pra-sāda* (? *prāsāda*).

मयन्द *mayanda,* Ved. (according to Mahīdhara) = *mayoda* (against the accentuation).

मयष्टक *mayashṭaka, as,* m. a kind of bean.

मयस् *mayas, as,* n., Ved. pleasure, delight, enjoyment, refreshment. — *Mayas-kara, as, ī, am,* Ved. causing enjoyment, giving pleasure. — *Mayo-bhava, as, ā, am,* Ved. = *mayo-bhū* below; (*as*), m., N. of a man; (*ās*), m. pl., N. of the descendants of Mayo-bhava. — *Mayo-bhū, ūs, ūs, u,* Ved. causing pleasure, delighting, giving enjoyment, benefitting (said of Soma, of the Aśvins, &c.).

मयिवसु *mayi-vasu* (fr. *mayi,* loc. sing. of 3. *ma + vasu*), Ved. used in a particular formula.

मयु *mayu, us,* m. (according to Uṇādi-s. I. 7. fr. rt. 1. *mi;* by some referred to rt. 2. *mā*), N. of a class of attendants on Kuvera, a Kim-purusha, Kin-nara, chorister of Svarga, celestial musician; an antelope, deer. — *Mayu-rāja, as,* m. 'king of the Kim-purushas,' epithet of Kuvera.

मयुष्टक *mayushṭaka, as,* m. (= *makushṭaka*), a kind of bean.

मयूक *mayūka, as,* m. = *mayūra,* q. v.

मयूख *mayūkha, as,* m. (probably fr. rt. 1. *mi,* but according to Uṇādi-s. V. 25. fr. rt. 4. *mā*), a kind of peg for hanging woven cloth or skins upon (Ved.); the pin or gnomon of a sun-dial (= *kīla*); a ray of light, brilliance, light, lustre, brightness, flame; beauty; epithet of an Agni; abbreviated title of a book; (wrongly written *mayūsha.*) — *Mayūkha-pṛikta, as, ā, am,* Ved. touching (one another) with rays (as two planets). — *Mayūkha-mālā* or *mayūkha-mālikā,* f., N. of a commentary on the Śāstra-dīpikā by Somanātha Bhaṭṭa. — *Mayūkha-vat, ān, atī, at,* having rays, radiant, brilliant. — *Mayūkhāditya* (°*kha-ād*°), *as,* m. a form of the sun.

Mayūkhin, ī, inī, i, radiant, brilliant.

मयूर *mayūra, as,* m. (probably fr. rt. 2. *mā,* but according to Uṇādi-s. I. 68. fr. rt. 1. *mī*), a peacock; a species of flower, cock's comb, Celosia Cristata; Achyranthes Aspera; a kind of instrument for measuring time; N. of an Asura; of a poet; of a mountain; (*ī*), f. a peahen; a pot-herb, Basella Rubra; (*am*), n. a particular posture in sitting; N. of a city; [cf. *māyūra.*] — *Mayūra-karṇa, as,* m. 'peacock's ear,' N. of a man, see Gaṇa Śivādi to Pāṇ. IV. 1, 112; (*ās*), m. pl. his descendants. — *Mayūra-ketu, us,* m. 'having a peacock on (his) banner,' epithet of Skanda. — *Mayūra-gati, is,* f. 'peacock's gait,' epithet of a kind of metre, four times – ◡ ◡ – ◡ ◡ – ◡ ◡ – ◡ ◡ – ◡ ◡ – –. — *Mayūra-grīvaka, am,* n. blue vitriol. — *Mayūra-ghṛita, am,* n. 'peacock's fat,' epithet of a kind of medicine. — *Mayūra-ćaṭaka, as,* m. the domestic cock. — *Mayūra-ćitraka, am,* n., N. of the forty-seventh Adhyāya in the Varāha-Brāhmaṇa; [cf. *varhi-ćitraka.*] — *Mayūra-ćūḍa, am,* n. (= *sthauṇeyaka*), a kind of perfume; (*ā*), f. a peacock's crest; cock's comb, Celosia Cristata. — *Mayūra-jaṅgha, as,* m. Bignonia Indica. — *Mayūra-tuttha, am,* n. blue vitriol. — *Mayūra-tva, am,* n. the state or condition of a peacock. — *Mayūra-pattrin, ī, iṇī, i,* having the feather of a peacock, feathered with peacock's feathers (said of an arrow). — *Mayūra-padaka, am,* n. a scratch or impression in the form of a peacock's foot made with the finger nails. — *Mayūra-pura, am,* n. 'peacock's town,' N. of a hill. — *Mayūra-bidalā,* f. a kind of shrub (= *ambashṭhā*). — *Mayūra-ratha, as,* m. 'having a peacock

for a vehicle,' epithet of Skanda. — *Mayūra-roman, ā, a,* Ved. 'peacock-haired,' having hair or manes like peacocks' feathers (said of Indra's horses). — *Mayūravarma-ćaritra, am,* n., N. of a book. — *Mayūra-varman, ā,* m., N. of a king. — *Mayūra-vyaṇsaka, as,* m. (= *dhūrta-mayūra*), see Pāṇ. II. 1, 72. — *Mayūra-śataka, as,* m., N. of Mayūra's poem in a hundred Ślokas on the sun, hence also called Sūrya-śataka. — *Mayūra-śarman, ā,* m., N. of a poet. — *Mayūra-śikhā,* f. a peacock's crest; a kind of shrub, cock's comb, Celosia Cristata. — *Mayūra-śepa, as, ā, am,* peacock-tailed, (*mayūra-śepyā,* m. du., Ved. epithet of two horses of Indra.) — *Mayūra-sārin, ī, iṇī, i,* strutting like a peacock; (*iṇī*), f., N. of a kind of metre, four times –◡–◡–◡–◡––. — *Mayūrāri* (°*ra-ari*), *is,* m. 'enemy of the peacock,' a chameleon, lizard. — *Mayūrāshṭaka* (°*ra-ash*°), *am,* n., N. of a poem in eight Ślokas by Mayūra, descriptive of his daughter's charms. — *Mayūreśa* (°*ra-īśa*), *as,* m. 'peacock-lord,' N. of a man. — *Mayūreśa-vivāha-varṇana, am,* n., N. of a chapter of the Gaṇeśa-Purāṇa. — *Mayūreśvara* (°*ra-īś*°), *as,* m., N. of a Liṅga.

Mayūraka, as, m. a peacock; cock's comb, Celosia Cristata; Achyranthes Aspera; N. of a poet; (*as, am*), m. n. blue vitriol; (*ikā*), f. a kind of venomous insect; (= *amba-shṭhā*), a kind of shrub; [cf. *pūti-mayūrikā.*]

मर *mara, as,* m. (fr. rt. *mṛi*), Ved. death, dying; the world of death, i. e. the earth; (*as, ā, am*), killing; [cf. *a-m*°, *dur-m*°, *nṛi-m*°.] — *Marārāma* (°*ra-ār*°), *as,* m., N. of a Daitya.

Maraka, as, m. an epidemic, pestilential disease, contagious disorder, plague, murrain, mortality [cf. *māraka, mārī*]; (*ās*), m. pl., N. of a people.

Maraṇa, am, n. the act of dying, death; a kind of poison (= *vatsa-nābha;* perhaps wrongly for *māraṇa*); a refuge, asylum, (probably for *śaraṇa*); *maraṇāya kalpita,* Ved. 'formed for death,' mortal, deadly. — *Maraṇa-ja, as, ā, am,* produced by death. — *Maraṇa-dharman, ā, ā, a,* having the property of mortality, mortal. — *Maraṇa-niśćaya, as, ā, am,* determined to die. — *Maraṇa-śīla, as, ā, am,* liable to death, mortal. — *Maraṇāgresara* (°*ṇa-ag*°), *as, ā, am,* preceding in dying, dying before (any one). — *Maraṇātmaka* (°*ṇa-āt*°), *as, ikā, am,* consisting of death, causing death. — *Maraṇānta* or *maraṇāntika* (°*ṇa-an*°), *as, ā, am,* ending in death, having death for the end or termination. — *Maraṇābhimukha* (°*ṇa-abh*°) or *maraṇonmukha* (°*ṇa-un*°), *as, ā* or *ī, am,* on the point of death, near death, moribund, in articulo mortis.

Maraṇīya, as, ā, am, 'to be died,' doomed to die, liable to die.

Marata, as, m. death.

Marāyin, ī, iṇī, i, Ved. destroying enemies; (Sāy. = *śatrūṇām māraka.*)

Marāyu, us, us, u, Ved. (according to Sāy.) = *maraṇa-śīla,* mortal, [cf. *dur-marāyu,* according to the commentator = *durmaraṇa-hetu* or *durmaraṇećchu.*]

Mariman, ā, m. death, dying.

Marishṇu, us, us, u, liable to death, mortal.

Marishyamāṇa, as, ā, am, about to die, moribund.

मरकत *marakata* or *marakta, am,* n. an emerald; [cf. Gr. σμάραγδο-ς; Lat. *smaragdus.*] — *Marakata-pattrī,* f. a kind of climbing plant. — *Marakata-maṇi, is,* m. f. the emerald gem. — *Marakata-maya, as, ī, am,* made of emerald. — *Marakata-śilā,* f. an emerald slab. — *Marakata-śyāma, as, ā, am,* dark (green) as an emerald.

मरन्द *maranda* or *marandaka, as,* m. (= *makaranda*), the juice or nectar of flowers. — *Marandaukas* (°*da-ok*°), *as,* n. 'nectar-abode,' a flower; (also read *marandaukasa.*)

मराकाली *marākālī,* f. a kind of plant (= *vṛiśći-kālī*).

मराय *marāya, as,* m., Ved., N. of an Ekāha; (*am*), n., N. of various Sāmans.

मरायिन् *marāyin, marāyu.* See col. 1.

मरार *marāra, as,* m. a corn-loft, granary, place where grain is kept.

मराराम *marārāma.* See *mara,* col. 1.

मराल *marāla, as, ā, am* (said to be fr. rt. *mṛi*), soft, mild, bland, tender; (*as*), m. a flamingo; a goose; a kind of duck (*kāraṇḍava*); a horse; a grove of pomegranate trees; a villain, rogue; a cloud; lamp-black (used as collyrium); a particular mode of joining the bands.

Marālaka, as, m. a kind of duck or goose (= *kalahaṇsa*); a particular mode of joining the hands.

मरिच *marića, as,* m. pepper, the pepper shrub (= *kukkolaka;* cf. *mārīća*); a kind of tree (= *maruva*); N. of a man; (*am*), n. black pepper. — *Marića-pattraka, as,* m. Pinus Longifolia (*sarala*).

Marīća, as, m. pepper, &c., = *marića* above; N. of a son of Kaśyapa and of a son of Sunda, (incorrectly for *mārīća,* q. v.)

मरीचि *marīći, is,* m. f. (said to be fr. rt. *mṛi,* probably connected with *marut,* col. 3), a particle of light (distinct from the rays of the sun); a ray of light (of the sun or moon); light, (*somasya marīćiḥ,* moonlight); mirage, = *marīćikā;* (*is*), m., N. of a Prajā-pati or 'lord of created beings' (variously regarded as son of Svayambhū, as son of Brahmā, as son of Manu Hairaṇyagarbha, as one of the seven sages and father of Kaśyapa, or, according to Manu I. 35, as the first of the ten lords of creatures engendered by the first Manu or Manu Svāyambhuva for the peopling of the universe, the other nine being Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Praćetas or Daksha, Vasishṭha, Bhṛigu, and Nārada); N. of Kṛishṇa (as a Marut, Bhagavad-gītā X. 21); of a Daitya; of a Maharshi; of a father of Paurṇamāsa; of a law-giver and astronomer; of a king; of a son of Samrāj and father of Vindumat; of a son of Tīrthaṅ-ćara Ṛishabha; of a pupil of Śaṅkarāćārya; (= *kṛipaṇa*), a miser, niggard; (*is*), f., N. of an Apsaras; title of a commentary on the Siddhānta-śiromaṇi; [cf. *mārīća, mārīći.*] — *Marīći-garbha, as, ā, am,* containing or concealing particles of light within; (*ās*), m. pl., N. of a world; a class of gods under Manu Dākshasāvarṇi. — *Marīći-toya, am,* n. a mirage; [cf. *marīćikā.*] — *Marīći-pa, as, ā, am,* sipping particles of light, receiving nourishment from particles of light (Ved.); a kind of spirit or tutelary deity; (*ās*), m. pl. epithet of a mythical race of Ṛishis. — *Marīći-pattana, am,* n., N. of a city; [cf. *marući-paṭṭana.*] — *Marīći-mat, ān, atī, at,* having rays, possessed of rays, radiant, brilliant; (*ān*), m. the sun. — *Marīći-mālin, ī, inī, i,* garlanded with rays, encircled by rays, splendid, radiant (said of the sun, moon, &c.).

Marīćika, as, m. (with Buddhists) N. of a world; (*ā*), f. mirage, illusory appearance of water in a desert, vapour which in hot and sandy countries appears in the distance like a sheet of water.

Marīćin, ī, inī, i, possessing rays, radiant; (*ī*), m. the sun.

मरीमृज *marīmṛija, as, ā, am* (fr. Intens. of rt. *mṛij*), rubbing or cleaning repeatedly, cleaning very much.

मरीमृश *marīmṛiśa, as, ā, am* (fr. Intens. of rt. *mṛiś*), Ved. feeling about, groping.

मरीयमि *marīyami, is,* f. Mary. — *Marīyami-putra, as,* m. 'son of Mary,' epithet of Christ (in the Romaka-siddhānta).

मरु *maru, us,* m. (probably fr. rt. *mṛi*), a wilderness, desert, sandy desert, any arid region or soil destitute of water; practising asceticism in a wilderness, abstinence from drinking, &c.; a mountain, rock; a kind of plant; N. of a Daitya usually associated with Naraka; of a Vasu; of a prince, the son of Śīghra; of a king belonging to the Ikshvāku family; of a son of Hary-aśva; (*avas*), m. pl., N. of a country (Marwar) and its inhabitants; [cf. probably Angl. Sax. *mor.*] — *Maru-kaććha* or *maru-kućća,* N. of a country. — *Marukaććha-nivāsin, ī, inī, i,* inhabitant of Maru-kaććha. — *Maru-ja, as,* m. a kind of perfume (= *nakhī*); a tree akin to the Mimosa Catechu; (*ā*), f. a particular species of plant (= *mṛigervāru*). — *Maru-jātā,* f. Carpopogon Pruriens or some kindred plant (= *laghu-kuhirī*). — *Maru-deśa, as,* m. 'desert-land,' N. of a country. — *Maru-druma, as,* m. an ill-scented kind of Mimosa. — *Maru-dvipa, as,* m. 'desert-elephant,' a camel. — *Maru-dhanvan, ā,* or *maru-dhanva, as,* m. a wilderness, sandy desert [cf. *dhanvan*]; N. of the father-in-law of the Vidyā-dhara Indīvara. — *Maru-dhara, as,* m., N. of a country. — *Maru-patha, as,* m. a desert district, wilderness, sandy desert. — *Maru-priya, as,* m. 'food of the desert,' a camel. — *Maru-bhava, as,* m., N. of a place. — *Maru-bhū, ūs,* f. the province of Marwar; (*uvas*), f. pl., N. of this country and of its inhabitants; (according to some = *dāśerakāḥ.*) — *Maru-bhūti, is,* or *maru-bhūtika, as,* m., N. of a son of Yaugandharāyaṇa. — *Maru-bhūmi, is,* f. a desert land, wilderness, waste, sandy desert; N. of a country, Marwar; [cf. *maru.*] — *Marubhūmi-tva, am,* n. desert state or condition. — *Marubhū-ruha, as,* m. Capparis Aphylla (= *karīra*). — *Maru-mahī,* f. wilderness, sandy desert. — *Maru-mārga, as,* m. a way through a desert. — *Maru-sambhava, am,* n. 'produced in a desert,' a kind of horse-radish (*ćāṇakya-mūlaka*); (*ā*), f., N. of two plants (= *mahendra-vāruṇī* and *kshudra-durālabhā*). — *Maru-sthala, am,* n. or *maru-sthalī,* f. a desert spot, wilderness, sandy desert, waste. — *Maru-sthā,* f. a kind of plant (= *kshudra-durālabhā*). — *Marūd-bhavā* (°*ru-ud*°), f., N. of various plants; the cotton shrub; Alhagi Maurorum; a kind of Mimosa (= *kshudra-khadira*); a cucumber, [cf. *marud-bhavā.*] — *Marū-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become a wilderness or sandy desert.

मरुक *maruka, as,* m. a peacock; [cf. *ma-rūka.*]

मरुचीपट्टन *marućī-paṭṭana,* N. of a city.

मरुटा *maruṭā,* f. = *maruṇḍā* below.

मरुण्ड *maruṇḍa, as,* m., N. of a prince of Kanya-kubja; of a dynasty; (*ā*), f. a woman with a high forehead [cf. *maruṭā*].

मरुत् *marut, t,* m. (said to be fr. rt. *mṛi,* thought by some to be fr. an obsolete rt. *mar* = μαρμαίρω and meaning 'to shine;' fanciful etymologies are given by native authors, as *mā rudaḥ,* 'do not cry,' according to the legend told in Rāmāyaṇa I. 46, 20, Hari-vaṇśa 249; according to the Nirukta XI. 13, the Maruts are so called because they are *mita-rāviṇo mahad ravantīti vā*), wind, (*pańća marutaḥ,* the five winds in the body), air, breath; the god of the wind (father of Hanu-mat and regent or guardian-deity of the north-west quarter of the sky); any god, deity, immortal; N. of a Sādhya; epithet of the prince Bṛihad-ratha; = *ṛitv-ij,* q. v.; a kind of plant, = *maruvaka;* (*tas*), m. pl., N. of the gods of the winds and storms (the companions and friends of Indra, and even sometimes described as his superiors, and like him very prominent as favourite deities in the early mythology, so that the word *marut* is sometimes applied to any god, cf. Raghu-v. XII. 101; they are said in the Veda to be the sons of Rudra and Pṛiśni, the latter being explained by Sāy. as 'the many-coloured Earth,' but thought by some to be a personification of the speckled clouds; they are also described in the Veda as sons and brothers of Indra, as children of the ocean, as sons of heaven, as armed with golden weapons, lightnings, and thunderbolts, as splitting Vṛitra into fragments,

as clothed with rain, as shaking the mountains and overturning trees, as having iron teeth and roaring like lions, as residing in the north, as riding with whips in their hands in golden cars drawn by ruddy horses, with which the chariots are said to be winged, and which are sometimes called Pṛishatīḥ, q. v.; they are reckoned in the Nighaṇṭus among the gods of the middle sphere, and in Ṛig-veda VIII. 96, 8, are held to be sixty-three in number, forming nine Gaṇas or troops of seven each; in the Post-vedic literature they are described as the children of Diti, either seven or seven times seven in number, and are sometimes said to be led by Mātari-śvan; the legend in the Rāmāyaṇa and Hari-vaṃśa, referred to above, relates that the Asuras or sons of Diti having been subdued by Indra and the Suras, their mother implored her husband Kaśyapa, son of Marīći, to bestow on her an 'Indra-destroying' son; her request was granted, but Indra, with his weapon Vajra, divided the child with which she was pregnant into forty-nine pieces, which commenced uttering grievous cries till Indra in compassion afterwards transformed them into the Maruts or Winds); (*t*), f. Trigonella Corniculata, $=$*pṛikkā;* (*t*), n. an ill-scented kind of plant ($=$*granthi-parṇa*); in Naigh. I. 2. *marut* is said to be a synonym of *hiraṇya*, 'gold,' and in III. 7. of *rūpa*, 'form, beauty;' [cf. *māruta.*] — *Marut-kara, as,* m. a kind of bean, Dolichos Catjang. — *Marut-karman, a,* n. or *marut-kriyā,* f. breaking wind, flatulency. — *Marut-koṇa, as,* m. the north-west quarter of the sky. — *Marut-tanaya, as,* m. 'son of the wind,' an epithet of Hanumat. — *Marut-tama, as, ā, am,* Ved. quite equal to the Maruts, swifter than the winds; (Sāy.) going with the speed of the Maruts ($=$*marudvad vega-gāminau,* said of the Aśvins). — *Marut-paṭa, as,* m. a sail. — *Marut-pati, is,* m. 'lord of the Maruts,' title of Indra. — *Marut-patha, as,* m. the path or region of the air, atmosphere, sky, heaven. — *Marut-pāla, as,* m. 'protector of the Maruts,' epithet of Indra. — *Marut-putra, as,* m. 'son of the wind-god,' epithet of Bhīma (the second of the Pāṇḍu princes); of Hanumat. — *Marut-plava, as,* m. 'springing with the rapidity of wind,' a lion. — *Marut-phala, am,* n. 'fruit of the wind,' hail. — *Marut-mat*$=$*marut-vat* (see Gaṇa Yavādi to Pāṇ. VIII. 2, 9). — *Marut-vat, ān, atī, at,* (Ved.) attended by the Maruts (said of Indra, Vāyu, Vishṇu, Sarasvatī, Agni, Soma); (Ved.) containing the word *marut;* (*ān*), m. a N. of Indra; of Hanumat; of a son of Dharma by Marutvatī; a cloud; (*antas*), m. pl. a class of gods (perhaps $=$ the Maruts) represented as children of Dharma or Manu by Marutvatī; (*atī*), f., N. of a daughter of Daksha, wife of Dharma (Manu), and mother of the Marutvats. — *Marutvatīya, as, ā, am,* Ved. related or belonging to Indra Marutvat (said especially of the *graha* at the midday libation, and the *śastra* recited afterwards). — *Marutvatya, as, ā, am,*$=$*marutvatīya* (see Pāṇ. IV. 2, 32). — *Marut-sakha, as,* m. 'having the wind for a friend,' epithet of fire [cf. *vāyu-sakha*]; of Indra. — *Marut-sakhi, khā,* m. f., Ved. having the Maruts for friends (said of Indra and Sarasvatī). — *Marut-sahāya, as, ā, am,* Ved. having the wind for a companion (said of fire). — *Marut-suta, as,* m. 'son of the wind,' epithet of Hanumat. — *Marut-stotra, as, ā, am,* Ved. (according to Sāy.$=$*marudbhiḥ saha stotraṃ yasya*), united in praise with the Maruts; praised by the Maruts. — *Marut-stoma, as,* m., Ved. a Stoma of the Maruts; N. of an Ekāha. — *Marud-āndola, as,* m. a kind of fan made of the skin of a deer or buffalo. — *Marud-ishṭa, as,* m. bdellium ($=$*guggulu*). — *Marud-eva, as,* m., N. of a king, father of the Arhat Ṛishabha; N. of a mountain; (*ā*), f., N. of the wife of Marud-eva and mother of Ṛishabha. — *Marud-gaṇa, as,* m. the host or troop of the Maruts; the host of the gods; (*as, ā, am*), being with or attended by the troops of the Maruts (Ved., said of Indra and Soma); N. of a Tīrtha. — *Marud-dhvaja, am,* n. 'wind-sign, wind-banner,' the down of cotton floating in the air, flocculent seeds wafted by the wind. — *Marud-baddha, as,* m. a kind of sacrificial vessel; a section of the Sāma-veda; epithet of Vishṇu. — *Marud-bhavā,* f. ($=$*tāmra-mūlā*), a kind of shrub, (perhaps for *marūdbhavā.*) — *Marud-ratha, as,* m. a horse; a car in which idols are dragged about. — *Marud-vartman, a,* n. the path or region of the air, atmosphere, heaven, sky. — *Marud-vāha, as,* m. smoke, fire. — *Marud-vṛitā,* f., N. of a river, $=$*kāverī;* (probably for *marud-vṛidhā.*) — *Marud-vṛiddhā,* f., N. of a river ($=$*marud-vṛidhā*). — *Marud-vṛidha, as, ā, am,* Ved. rejoicing in the winds or in the Maruts, (according to Sāy.) increasing with the winds; (*ā*), f., N. of a river in the Pañjāb; (according to the Nirukta) a river in general. — *Marud-vega, as,* m. 'having the velocity of wind,' N. of a Daitya. — *Marun-nāma,* containing the names of the Maruts. — *Marun-mālā,* f. a sort of grass, Trigonella Corniculata, a plant commonly called Belsunth. — *Marul-loka, as,* m. the world of the Maruts.

Maruta, as, m. wind; a god, deity; Bignonia Suaveolens ($=$*ghaṇṭā-pāṭali*); N. of a man ($=$*marutta*); of a son of Śīghra.

Marutta, as, m., N. of various kings with the patronymic Āvikshita; of a king of the lunar race; of a son of Karandhama; of a son of Śineyu; wind, a gale (?).

मरुत्तक *maruttaka, as,* m. a species of plant ($=$*maruvaka,* q. v.).

मरुन्ध *marundha,* N. of a city.

मरुल *marula, as,* m. a kind of duck; [cf. *marāla.*]

मरुव *maruva, as,* m. a kind of Ocimum.

Maruvaka, as, m., N. of various plants; Vangueria Spinosa; marjoram or a similar plant; a species of flower ($=$*tilaka*); a kind of Ocimum ($=$*khara-pattra*); a variety of the citron or lime (said to be a thorny plant and to bear a small fruit); a tiger ($=$*bhayānaka*); Rāhu or the ascending node personified ($=$*bhayānaka*); a crane; (*as, ā, am*), terrible ($=$*bhayānaka*).

मरूक *marūka, as,* m. (said to be fr. rt. *mṛī*), a kind of stag ($=$*mṛiga*); a peacock [cf. *maruka*]; Curcuma Zerumbet.

मरोलि *maroli, is,* or *marolika, as,* m. the sea-monster Makara.

मर्क *marka, as,* m., Ved. (fr. rt. *marć*$=$*mārj*), purifying, cleansing, (according to Sāy.$=$*mārjayitṛi, śodhayitṛi;* but according to others, 'dying away, becoming extinguished,' as if fr. rt. *mṛī*); N. of the Purohita of the Asuras who is held to be a son of Śukra (Ved.); a demon or spirit presiding over various sicknesses of childhood (Ved.); N. of a Yaksha; ($=$*śarīra-vāyu*), the wind in the body, the vital breath which pervades the body, (according to some, 'wind and body'); an ape, monkey ($=$*markaṭa* below).

Markaka, as, m. ($=$*markaṭa* below), Ardea Argala; a spider.

Markaṭa, as, m. an ape, monkey; a kind of large crane, Ardea Argala, the adjutant bird or Indian crane; a spider; a sort of poison or venom; a mode of coitus (*strī-karaṇāntara*); N. of a man; (*ī*), f. a female ape, female monkey; N. of various plants; Guilandina Bonduc; cowatch, Carpopogon Pruriens; Achyranthes Aspera ($=$*apāmārga;*$=$*aja-modā;* cf. *mārkaṭa, mārkaṭī*). — *Markaṭa-karṇa, as, ā* or *ī, am,* 'monkey-eared,' having ears like those of an ape. — *Markaṭa-joḍa, as, ā, am,* having the chin of a monkey. — *Markaṭa-tinduka, as,* m. a kind of ebony (*ku-pīla*). — *Markaṭa-danta, as, ā* and *ī, am,* 'monkey-toothed,' having teeth like those of an ape. — *Markaṭa-nāsa, as, ā, am,* 'monkey-nosed,' having a nose like that of an ape. — *Markaṭa-pippalī,* f. Achyranthes Aspera ($=$*apāmārga*). — *Markaṭa-pota, as,* m. a young ape or monkey. — *Markaṭa-priya, as,* m. ($=$*kshīra-vṛiksha*), Mimosa Kauki. — *Markaṭa-loćana, as, ā, am,* 'monkey-eyed,' having eyes like those of an ape. — *Markaṭa-vāsa, as,* m. a spider's web, cobweb. — *Markaṭa-śīrsha, am,* n. cinnabar, vermilion. — *Markaṭa-hrada, as,* m. 'apes' pool,' N. of a pool in the neighbourhood of Vaiśālī. — *Markaṭāsya* (°*ṭa-ās*°), *as, ā, am,* monkey-faced; (*am*), n. copper. — *Markaṭī-bhūta, as, ā, am,* one who has become an ape. — *Markaṭī-vrata, am,* n., N. of a particular religious observance. — *Markaṭendu, us,* m. (perhaps fr. *markaṭa-tindu*), ebony ($=$*kāka-tinduka*). — *Markaṭotplavana* (°*ṭa-ut*°), *am,* n. the leaping of a monkey, the act of springing like an ape.

Markaṭaka, as, m. an ape, monkey; a spider; a kind of fish; a kind of wild panic; a species of grain; a Daitya; (*ikā*), f. a female ape.

मर्कट *markaṭa.* See col. 2.

मर्कर *markara, as,* m. Eclipta Prostrata [cf. *mārkara*]; (*ā*), f. a hollow, hole, cavity, chasm, hole made under ground; a vessel, pot ($=$*bhāṇḍa*); a barren woman.

मर्च् *marć,* cl. 10. P. *marćayati, -yitum,* Ved. to endanger, imperil; ($=$rt. *bharts*), to revile, menace, threaten; ($=$rt. *hiṃs*), to injure, hurt; ($=$rt. *mārj*), to sound; to go, move; to take, (in these last senses regarded by some as a Sautra rt.); to cleanse.

मर्ज् *marj,* cl. 1. P. *marjati,* &c., to sound, (allied to rts. *marć, mārj, mṛij.*)

मर्जू *marjū, ūs,* m. (fr. rt. *mṛij*), a washerman; $=$*pīṭha-marda,* a catamite; (*ūs*), f. cleansing, washing, cleanliness, purification.

Marjya, as, ā, am, Ved. to be cleansed or prepared (said of Soma).

मर्डितृ *marḍitṛi, tā, trī, tṛi* (fr. rt. *mṛiḍ*), Ved. one who shows favour or pity, a giver of joy or felicity, (Sāy.$=$*sukhayitṛi.*)

मर्त *marta, as,* m. (fr. rt. *mṛi;* frequent in the Ṛig-veda, less so in the Vājasaneyi-Saṃhitā), a mortal, a being, man; the world of mortals, the earth; [cf. Gr. μορτός, βροτός; Lat. *mortuus, mortālis.*] — *Marta-bhojana, am,* n., Ved. food of mortals, nourishment of men.

Martavya, as, ā, am, to be died, what must or should die, liable to die, mortal; (*am*), n. it must be died (used impersonally); the necessity of dying, death, (*martavye sati,* death being inevitable; cf. Lat. *moriendum.*)

Martya, as, ā, am, who or what must die, doomed to die, mortal; (*as*), m. a mortal, a man, a being, person; the world of mortals, the earth; (*am*), n. that which is mortal, the body. — *Martya-kṛita, as, ā, am,* Ved. done by mortals. — *Martya-tā,* f. or *martya-tva, am,* n. mortality, humanity, the condition of a man, man's estate, (*martyatām prāptaḥ,* one who has become man.) — *Martya-tvana, am,* n., Ved. the ways of man. — *Martya-dharma, as,* m. the law of mortals, mortality; (*ās*), m. pl. the laws or conditions prevalent among men. — *Martya-dharman, ā, ā, a,* having the character or properties of a mortal, mortal. — *Martya-nivāsin, ī,* m. a mortal inhabitant (of the world), man, mankind. — *Martya-bhāva, as,* m. the state of men, human nature. — *Martya-bhuvana, am,* n. the world of mortals, the earth. — *Martya-mahita, as, ā, am,* honoured by mortals; (*as*), m. a god. — *Martya-mukha, as,* m. 'mortal-faced,' a being in which the figure of a man and animal is combined, a Kin-nara, Yaksha, attendant on Kuvera. — *Martya-loka, as,* m. the world of mortals, the earth. — *Martyeshita* (°*ya-ish*°), *as, ā, am,* Ved. sent by men, instigated by mortals.

Martya-trā, ind., Ved. among men.

मर्द *marda, as, ā, am* (fr. rt. *mṛid;* at the end

of a comp.) crushing, grinding, rubbing, shampooing, bruising, destroying, ruining (see *anga-m°, ari-m°, kāka-m°, kāsa-m°, ćakra-m°, pāṇi-m°, pića-m°, pīṭha-m°*); (*as*), m. grinding, pounding; a violent blow, a hard stroke (e. g. *graha-m°=graha-yuddha*, the battle of the planets; *anga-m°*, violent pains in the limbs).

Mardaka, as, ikā, am, (at the end of a comp.) crushing, grinding, pounding, rubbing; destroying, annihilating, subduing; a crusher, &c. (see *anga-m°, kāka-m°, kāsa-m°, ćakra-m°, tāla-m°*).

Mardana, as, ī, am, crushing, grinding, pounding, bruising, rubbing, pressing, destroying, ruining; attacking, subduing, plaguing, tormenting; a crusher, destroyer, annihilator, &c., (*ćandrārka-mardana*, 'the tormenter of the sun and moon,' an epithet of Rāhu); (*as*), m., N. of a king of the Vidyā-dharas; (*am*), n. the act of crushing, grinding, destroying; the act of pressing, kneading, rubbing; paining, afflicting; laying waste, devastating; breaking up (as of ice, snow, &c.); opposition (of planets; cf. *graha-m°*); the act of rubbing the body, rubbing in unguents, anointing; [cf. *ari-m°, kāma-m°, kāsa-m°, pāṇsu-m°*.]

Mardanīya, as, ā, am, to be crushed, to be bruised, to be trodden down, fit to be bruised or pounded; to be rubbed (as the body).

Mardayitvā, ind. having crushed or bruised, having rubbed, &c.

Mardala, as, m. a kind of drum; [cf. *guru-m°, tāla-m°, tāla-mardaka*.]

Mardita, as, ā, am, crushed, pounded, ground, thrashed; rubbed, kneaded, squeezed; strung, tied (?); obtained (?).

Marditavya, as, ā, am, to be crushed or ground, to be laid waste or trodden down.

Mardin, ī, inī, i, crushing, grinding, destroying.

मर्दल *mardala.* See above.

मर्ब् *marb* (allied to rt. *barb*), cl. 1. P. *marbati, marbitum*, to go, move (=rt. *marv*, q. v.).

मर्मन् *marman, a*, n. (fr. rt. *mṛi*), any open or exposed part of the body particularly liable to be mortally wounded, a vital part, mortal spot, vulnerable point, tender place, weak or sensitive part of the human body (of which there are said to be a hundred and seven); any vital member or organ, (*antar-marman*, the heart, inmost soul); the core of anything, the quick; the joint of a limb, any joint or articulation; anything which requires to be kept concealed; a secret quality, secret foible; secret design or purpose, hidden meaning; anything hidden or recondite, secret recess; a secret, mystery; truth; [cf. Lat. *membrum*.] — *Marma-kīla, as*, m. a husband. — *Marma-ga, as, ā, am*, going to the vitals, piercing to the joints or marrow, excessively painful or poignant. — *Marma-ghna, as, ī, am*, wounding mortally, striking the vitals, piercing to the core, excessively painful. — *Marma-ćara, am*, n. the heart. — *Marma-ćchid, t, t, t*, cutting through the joints or vitals, cutting to the quick or core, wounding mortally, excessively painful or injurious. — *Marma-ćcheda, as*, m. the act of cutting through the vitals, cutting to the quick, causing intense suffering or pain. — *Marma-jña, as, ā, am*, knowing weak or vulnerable points, knowing secrets or the hidden circumstances of any affair, knowing mysteries, familiar with the most secret or recondite portions of a subject; having a deep insight into anything, deeply versed in, exceedingly acute or clever; (*as*), m. any very acute or learned man. — *Marma-jñāna, am*, n. knowledge of a secret. — *Marma-tāḍana, as, ī, am*, paining or piercing to the quick. — *Marma-tra, am*, n. 'vitals-protector,' a corselet, coat of mail. — *Marma-pāraga, as, ā, am*, one who has penetrated into the interior or secret recesses of any matter, thoroughly conversant. — *Marma-pīḍā*, f. pain in the inmost soul. — *Marma-bheda, as*, m. piercing the vitals, penetrating the most vulnerable parts. — *Marma-bhedana, as*, m. 'piercer of the vitals,' an arrow. — *Marma-bhedin, ī, inī, i*, 'heart-piercing,' penetrating the vitals, piercing or cutting to the quick, wounding mortally, fatal; (*ī*), m. an arrow. — *Marma-maya, as, ī, am*, consisting of or relating to the vitals, containing secrets. — *Marma-rāja, as*, m. a proper N. — *Marma-vid, t, t, t*, knowing weak points, knowing the deepest or recondite parts of any subject, knowing secrets; any acute or intelligent person. — *Marma-vidāraṇa, as, ī, am*, tearing the vitals, mortally wounding. — *Marma-vibhedin, ī, inī, i,=marma-bhedin* above. — *Marmavedi-tā*, f. the knowing weak points or secrets. — *Marma-vedin, ī, inī, i,=marma-vid* above. — *Marma-sthala* or *marma-sthāna, am*, n. a vital part, vulnerable place. — *Marma-spriś, k, k, k*, touching or grazing the vitals, piercing to the core, penetrating the most sensitive parts, stinging to the quick, intensely painful, very sharp or corrosive, poignant, cutting, stinging. — *Marmātiga* (°*ma-at*°), *as, ā, am*, piercing deeply into the joints or vitals, causing acute pain. — *Marmānveshaṇa* (°*ma-an*°), *am*, n. the act of seeking out vulnerable points, probing the vitals or most sensitive parts. — *Marmānveshin* (°*ma-an*°), *ī, inī, i*, seeking out vulnerable places, probing sensitive parts. — *Marmāvaraṇa* (°*ma-āv*°), *am*, n. 'vitals-protector,' a corselet, coat of mail. — *Marmāvaraṇa-bhedin, ī, inī, i*, piercing armour, penetrating a coat of mail. — *Marmāvidh, t, t, t*, piercing through vulnerable places; piercing the vitals, penetrating the joints. — *Marmāvin*, Ved., see Pāṇ. V. 2, 122, Vārttika 2.

Marmika, as, ā, am, knowing weak points, knowing what is recondite or secret, very acute or penetrating, intelligent (=*marma-vid*, q. v.).

मर्मर *marmara, as, ā, am* (an onomatopoetic word), rustling (as trees, garments, &c.), murmuring; (*as*), m. a rustling sound, murmuring, murmur; a kind of garment; (*ī*), f. a species of pine tree, Pinus Deodora; [cf. Gr. μορ-μύρ-ω: Lat. *mur-mur, mur-mur-a-re*: Old Germ. *mur-mul-ôn*: Lith. *mur-m-ù*, 'murmur;' *murm-len-ti*, 'to murmur.'] — *Marmara-pattra-moksha, as, ā, am*, having leaves falling with a rustling sound. — *Marmarī-bhū*, cl. 1. P. -*bhavati*, to begin to rustle or murmur. — *Marmarī-bhūta, as, ā, am*, rustling, murmuring.

Marmaraka, as, ikā, am (used in f. in connection with *sirā*), epithet of a vein in the tip of the ear.

Marmarāya, Nom. A. *marmarāyate*, &c., to rustle, murmur, make a rustling or murmuring sound.

मर्मरीक *marmarīka, as*, m. (said to be fr. rt. *mṛi*), a low or wicked man; a poor man, pauper.

मर्मृजेन्यु *marmṛijenyu, us, us, u* (fr. Intens. of rt. *mṛij*), Ved. excessively cleansing; (Sāy.) to be worshipped by all (=*sarvaiḥ paridaraṇīya*).

मर्मृत्यु *marmṛityu*, see Gaṇa Vanaspaty-ādi to Pāṇ. VI. 2, 140.

मर्य *marya, as*, m. (fr. rt. *mṛi*), Ved. a mortal; a man, (especially) a young man; a male; a lover, wooer, suitor [cf. perhaps Lat. *mas, maritus*]; a stallion, horse; a camel; (*ās*), m. pl. the Maruts (Rudra's people); people (in general). — *Marya-tas*, ind. from or among men or suitors. — *Marya-śrī, īs, īs, i*, adorned as a lover or suitor; (Sāy.) to be had recourse to by men (=*martyaiḥ śrayaṇīyaḥ*).

Maryaka, as, m., Ved. a little man; a male animal, male in general; (Sāy.) people.

मर्या *maryā*, f. (perhaps to be connected with *marya* above), a boundary, limit.

Maryādā, f. a limit, boundary, border, verge, frontier, bounds, coast, bank, shore, mark, landmark, end, termination, terminus, (*dharma-maryādām rakshan*, keeping within the bounds of the law; *iti śāstra-maryādā*, such is the definition of the law-books); the bounds of morality or propriety, moral law, established rule or custom, fixed usage, rule of decorum or decency, any clearly defined rule, distinct law or definition; a covenant, agreement, bond, contract, (*sthirā maryādā badhyatām*, let a firm covenant be ratified; *agni-sākshika-maryādo bhartā*, a husband who has entered into the marriage-contract with the sacrificial fire for a witness); continuance in the right way, keeping within limits, decorum of behaviour, propriety of conduct, steadiness, rectitude; N. of the wife of Avāćīna (daughter of a king of Vidarbha); N. of the wife of Devātithi (daughter of a king of Videha). — *Maryādā-giri, is*, or *maryādāćala* (°*dā-ać*°), *as*, or *maryādā-parvata, as*, m. a mountain which forms a boundary line, a frontier mountain. — *Maryādā-dhāvana, am*, n. running towards a mark. — *Maryādā-bhedaka, as*, m. a destroyer of landmarks. — *Maryādā-sindhu*, N. of a work. — *Maryādī-kṛi*, cl. 8. P. -*karoti*, -*kartum*, to make anything a limit, form a boundary, to reach, attain.

Maryādin, ī, inī, i, having limits or boundaries; keeping within bounds; (*ī*), m. a neighbour, borderer.

मर्व् *marv*, cl. 1. P. *marvati, marvitum*, to fill; to go, move (=rt. *marb*, q. v.): Caus. *mārvayati*, to sound, utter a particular sound (=rt. *mārj*).

मर्श *marśa, as*, m. (fr. rt. 1. *mṛiś*), any substance used to excite sneezing, a sternutatory [cf. *prati-marśa*]; consideration, deliberation; counsel, advice.

Marśana, am, n. touching, rubbing; inquiring into, examining (=*mīmāṇsā*); deliberating, advising, counselling; explaining, explication; rubbing off, removing.

मर्ष *marsha, as*, m. (fr. rt. 1. *mṛish*), patience, endurance; [cf. *a-m°, dur-m°*.]

Marshaṇa, as, ī, am, bearing, enduring, forgiving, pardoning; (*am*), n. the act of enduring or bearing, forbearance, patient endurance, patience, resignation; [cf. *a-m°, agha-m°, dur-m°*.]

Marshaṇīya, as, ā, am, to be borne patiently, to be forgiven or excused.

Marshita, as, ā, am, borne, endured, borne patiently, endured with resignation, patient, (*a-marshita, as, ā, am*, impatient, angry); forgiven, excused; (*am*), n. patience.

Marshita-vat, ān, atī, at, one who has borne or endured or forgiven.

Marshin, ī, iṇī, i, patient, forbearing, long-suffering, forgiving.

मर्षिका *marshikā*, f., Ved. a kind of metre.

मल् *mal*, cl. 1. A., 10. P. *malate, malayati* or *malāpayati*, to hold, possess.

Mali, is, f. holding, having, possession.

मल *mala, am*, n. (also in some senses *as*, m.; perhaps connected with rt. *mlai*; in Uṇādi-s. I. 109, said to be fr. rt. *mṛij*, the penultimate and final being rejected and *ala* added), dirt, filth, dust, impurity, any impure matter, excrement, refuse, sediment, dregs, scum, alloy or dross of metal, rust; moral impurity, taint, sin; (with Śaivas) original sin, natural impurity, (usually *as*. m.); the secretions of the Dhātus (described in medical works as phlegm from chyle, bile from the blood, nose-mucus and ear-wax from the flesh, perspiration from the fat, nails and hair from the bones, gum or rheum of the eye from the brain, &c.; according to Manu V. 135, the twelve *malāḥ* or impure excretions of the body are as follow, *vasā, śukra, asṛij, majjā, mūtra, viṭ, ghrāṇa-viṭ, karṇa-viṭ, śleshman, aśru, dūshikā, sveda*, adeps, semen, blood, dandruff, urine, feces, mucus of the nose, ear-wax, phlegm, tears, rheum, and sweat); brass or a kind of metal inferior to lead, (in this sense only *am*, n.); camphor; cuttle-fish bone, Ossa Sepiæ; tanned leather, a leather garment, (this is thought to be the meaning of *mala* in Ṛig-veda X. 136, 2); (*ā*), f. Flacourtia

Cataphracta; (*as, ā, am*), dirty, mean, niggardly, covetous; unbelieving, godless; [cf. Gr. μέλα-ς, μελαίν-ω, μολύν-ω, μόρον, μάρμαρος, μαρμαίρω: Lat. *malu-s, mal-itia, mali-gn-us, male-ficu-s*: Goth. *mail*, 'a wrinkle:' Old Germ. *meil*, 'a spot:' Angl. Sax. *smere, smerian, smerwian, smyrian*: Lith. *mōli-s*, 'loam;' *mélyna-s*, 'blue.'] — *Mala-karshaṇa, as, ī, am*, removing dirt, cleansing filth, detergent. — *Mala-kūṭa*, N. of a country. — *Mala-koshṭhaka, as*, m., N. of a man; [cf. *malla-koshṭaka*.] — *Mala-ga, as*, m., Ved. (perhaps) a fuller, washerman. — *Mala-grahi*, see Vopa-deva XXVI. 48. — *Mala-ghna, as, ī, am*, removing dirt, freeing from spots or dirt, cleansing, detergent; (*as*), m. the bulbous root of Salmalia Malabarica (*śālmali*; cf. *mala-hantṛi*); (*ī*), f. a species of shrub (= *nāga-damanī*). — *Mala-ja, as, ā, am*, arising from filth or dirt, produced from dirt or dregs; (*ās*), m. pl., N. of a people [cf. *malaka, malada, malaya*]; (*am*), n. purulent matter, pus. — *Mala-tva, am*, n. dirtiness, filthiness, impurity. — *Mala-digdhāṅga* (°*dha-aṅ*°), *as, ī, am*, having the limbs defiled with dirt, having the body soiled with dust. — *Mala-dūshita, as, ā, am*, soiled with dirt, dirty, filthy, foul. — *Mala-drava, as*, m. 'liquefaction of the feces,' diarrhœa, purging. — *Mala-drāvin, ī, iṇī, i*, dissolving impurity, purging; (*ī*), m. Croton Jamalgota (= *jaya-pāla*). — *Mala-dhātrī*, f. 'dirt-nurse,' a nurse who attends to a child's necessities. — *Mala-dhārin, ī*, m. a religious mendicant, especially one of the Jaina sect. — *Mala-paṅkin, ī, inī, i*, covered with dust and mire. — *Mala-pū, ūs*, f. Ficus Oppositifolia [cf. *malayū*]; (*u?*), n. (said to) = *śṛiṅgī* and *nala*. — *Mala-prishṭha, am*, n. 'dust-page,' the outer or first page of a book (left unwritten because liable to be dirtied). — *Mala-bhaj, k, k, k*, feeding on impurity, eating filth; (*k*), m. a crow. — *Mala-bhedinī*, f. a species of plant (= *kaṭukā*). — *Mala-mallaka, am*, n. a piece of cloth passing between the legs and covering the privities (= *kaupīna*). — *Malamallaka-śesha, as, ā, am*, having nothing left but a small piece of cloth to cover the privities. — *Mala-māsa, as*, m. an intercalary month, an intercalated thirteenth month (in which no religious ceremonies should be performed). — *Malamāsa-tattva, am*, n., N. of a part of the Smṛiti-tattva. — *Mala-vat, ān, atī, at*, covered with dirt, containing impurity, dirty, filthy. — *Malavad-vāsas, ās, ās, as*, wearing dirty or impure clothes; (*ās*), f. a menstruous woman; [cf. *malodvāsas*.] — *Mala-vāhin, ī, inī, i*, carrying filth or soil, flowing with impurity, bearing or containing dirt. — *Mala-vināśinī*, f. 'dirt-destroyer' (= *śaṅkha-pushpī*), a species of plant. — *Mala-viśodhana, as, ī, am*, cleansing away filth, washing away impurities. — *Mala-visarga, as*, m. or *mala-visarjana, am*, n. the act of removing dirt, cleansing away filth, evacuation of the feces, discharging the bowels, purging. — *Mala-śuddhi, is*, f. clearing away of feculent matter, evacuation of the bowels. — *Mala-hantṛi, tā*, m. the bulbous root of the Salmalia Malabarica; [cf. *mala-ghna*.] — *Mala-hā*, f., N. of a daughter of Raudrāśva. — *Mala-hāraka, as, ikā, am*, taking away impurity, removing sin. — *Malākarshin* (°*la-āk*°), *ī*, m. 'dirt-remover,' a sweeper, scavenger. — *Malāpakarshaṇa* (°*la-ap*°), *am*, n. the act of removing dirt or impurity, purification, cleaning, cleansing; removal of sin. — *Malāpahā* (°*la-ap*°), f., N. of a river. — *Malābha* (°*la-ābha*), *as, ā, am*, dirty-looking. — *Malāri* (°*la-ari*), *is*, m. 'dirt-enemy,' a kind of natron (see *sarva-kshāra*). — *Malāvarodha* (°*la-av*°), *as*, m. obstruction of the feces, constipation of the bowels. — *Malāvaha* (°*la-āv*°), *as, ā, am*, bringing or causing defilement, soiling, dirtying; defiling, disgracing. — *Malāśaya* (°*la-āś*°), *as*, m. 'receptacle of feculent matter,' the belly. — *Malotsarga* (°*la-ut*°), *as*, m. evacuation of the feces, purging of the bowels. — *Malodvāsas* (°*la-ud*°), *ās*, f. a woman who has put off her soiled clothes (after her period of impurity).

Malina, as, ā, am, dirty, foul, filthy, impure, soiled, unclean; stained, tarnished, rusty, sullied, tainted; morally impure, sinful, depraved, vile, bad; dark, obscure, obscured, clouded, beclouded (as the intellect); of a dark colour, dark, dark gray, brown, black; (*as*), m., N. of a son of Taṃsu (according to some Anila); (*ā* or *ī*), f. a woman during menstruation; (*am*), n. sin, fault, defect; buttermilk; borax. — *Malina-tā*, f. or *malina-tva, am*, n. dirtiness, foulness, filthiness, impurity, moral impurity, sinfulness, wickedness, blackness, moral blackness. — *Malina-prabha, as, ā, am*, 'whose light is obscured,' obscured, clouded. — *Malina-mukha, as, ā* or *ī, am*, 'dirty-faced, black-faced, dark-faced,' vulgar, low, vile, wicked; cruel, fierce, savage; (*as*), m. fire; a kind of ape (= *go-lāṅgūla*); a departed spirit, ghost, apparition, evil spirit (= *preta*). — *Malināmbu* (°*na-am*°), *u*, n. 'black-fluid,' ink. — *Malināsya* (°*na-ās*°), *as, ā, am*, 'dirty-faced, dark-faced,' vulgar, low; savage, cruel, ferocious. — *Malinī-karaṇa, am*, n. the act of making dirty, soiling, staining, making impure; an action which defiles. — *Malinī-karaṇīya, as, ā, am*, fitted to cause pollution, occasioning defilement (Manu XI. 125). — *Malinī-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make dirty, soil, stain; to darken, make obscure. — *Malinī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to be or become dirty.

Malinaya, Nom. P. *malinayati, -yitum*, to soil, make dirty, defile, stain, tarnish.

Malinita, as, ā, am, dirtied, soiled, tarnished, defiled; tainted, corrupted, wicked.

Maliniman, ā, m. dirtiness, filthiness, impurity, blackness, darkness.

Malishṭha, as, ā, am, excessively dirty, filthy; (*ā*), f. a woman during menstruation, menstruous.

Malīmasa, as, ā, am, dirty, unclean, foul, impure, soiled, stained, sinful, wicked; dark, of a dark or dirty gray colour; (*as*), m. iron; vitriol of iron, green vitriol.

Malīyas, ān, asī, as, excessively dirty, filthy; very sinful, wicked.

मलद *malada, ās*, m. pl., N. of a people [cf. *malaka, malaja, malaya*]; (*ā*), f., N. of a daughter of Raudrāśva, (also *malandā*.)

मलन *malana, as*, m. (said to be fr. rt. *mal*), a tent; (*am*), n. crushing, grinding (= *mardana*).

मलप्रालदेश *malaprāla-deśa, as*, m., N. of a country. — *Malaprāla-deśīya, as, ā, am*, belonging to or a native of Malaprāla-deśa.

मलबार *malabāra*, the country Malabar. — *Malabāra-deśa, as*, m. the Malabar country.

मलय *malaya, as*, m. (said to be fr. rt. *mal*, Uṇādi-s. IV. 99), N. of a mountainous range in Malabar, the western Ghāts in the Dekkan (these mountains abound in sandal trees); the country that lies to the east of the Malaya range, Malabar; N. of a son of Garuḍa, (also read *mālaya*); N. of a son of Ṛishabha; a garden; a celestial grove, = *nandana-vana*; (*ās*), m. pl., N. of a people; of a country (= *śailāṃśa-deśa*); one of the minor Dvīpas or divisions of the world; (*ā*), f. Ipomœa Turpethum; N. of a woman. — *Malaya-ketu, us*, m., N. of a prince. — *Malaya-gandhinī*, f., N. of a Vidyā-dharī; of a companion of Umā. — *Malaya-giri, is*, m. the Malaya mountains in Malabar answering to the western Ghāts; a district in the south of India; N. of a commentator on the Jīvābhigama-sūtra. — *Malaya-ja, as, ā, am*, growing on the Malaya mountain; (*as*), m. a sandal tree; (*as, am*), m. n. sandal-wood, sandal; (*am*), n. epithet of Rāhu. — *Malayaja-rajas, as*, n. the dust of sandal. — *Malayajālepa* (°*ja-āl*°), *as*, m. sandal unguent. — *Malaya-deśa, as*, m. the country of Malaya. — *Malaya-druma, as*, m. 'Malaya tree,' a sandal tree. — *Malaya-dhvaja, as*, m., N. of a king of the Pāṇḍyas; of a son of Meru-dhvaja. — *Malaya-narapati, is*, m. king of Malaya. — *Malaya-parvata, as*, m. the Malaya mountain. — *Malaya-pura, am*, n., N. of a town. — *Malaya-prabha, as*, m., N. of a king. — *Malaya-bhūbhṛit, t*, m. the Malaya mountain. — *Malaya-bhūmi, is*, f., N. of a district in the Himālaya. — *Malaya-mālin, ī*, m. a proper N. — *Malaya-vatī*, f. a proper N., (also *malayā-vatī*.) — *Malaya-vāta, as*, m. = *malayānila* below. — *Malaya-vāsinī*, f. 'dwelling on the Malaya mountain,' epithet of Durgā. — *Malaya-siṃha, as*, m., N. of two kings. — *Malayāćala* (°*ya-ać*°), *as*, or *malayādri* (°*ya-ad*°), *is*, m. the Malaya mountains answering to the western Ghāts. — *Malayānila* (°*ya-an*°), *as*, m. wind (blowing) from Malaya or the western Ghāts (an odoriferous wind prevalent in Southern and Central India during the hot season). — *Malayodbhava* (°*ya-ud*°), *am*, n. sandal-wood.

मलयू *malayū, ūs*, f. (= *mala-pū*), Ficus Oppositifolia.

मलर *malara*, (with Buddhists) a particular high number.

मलवदेश *malava-deśa, as*, m., N. of a country.

मलाका *malākā*, f. a female messenger, confidante; a loved woman, amorous woman (= *kāminī*); a female elephant.

मलि *mali*. See p. 750, col. 3.

मलिक *malika, as*, m. (= ملك), a king.

मलिन *malina*. See col. 2.

मलिम्लुच *malimluć* (fr. Intens. of rt. *mluć*), in *deva-m*°.

Malimlu, us, m. (probably a mutilated form), Ved. a robber, thief, (according to Mahīdhara) a housebreaker, burglar (= *randhi-kāra*). — *Malimlu-senā*, f., Ved. a band of robbers, gang of thieves.

Malimluća, as, m. 'one who goes about in the dark,' a thief, robber; a demon, imp; a gnat, mosquito, any fly that bites or stings; wind, air; frost, snow; fire, burning, blazing; a Brāhman who omits the five great sacrifices; an intercalary lunar month, intercalated thirteenth month (introduced every third year to approximate the lunar and solar modes of computation; cf. *mala-māsa*). — *Malimluća-tattva, am*, n., N. of a part of the Smṛiti-tattva (= *malamāsa-tattva*).

मलुक *maluka, as*, m. the belly (?).

मलुद *maluda, maluma*, (with Buddhists) particular high numbers.

मलूक *malūka, as*, m. a kind of worm.

मल्मलाभवत् *malmalā-bhavat, an, antī, at*, Ved. flashing (= *jvalat*, Naigh. I. 17), glittering, glistening, crackling.

मल्ल् *mall* (allied to rt. *mal*), cl. 1. A. *mallate*, &c., to hold, have.

मल्ल *malla, as*, m. a wrestler or boxer by profession, (the offspring of an outcast Kshatriya by a Kshatriya female, cf. Manu X. 22, XII. 45); an athlete, a very strong man; N. of various men; epithet of a king named Nārāyaṇa; N. of the twenty-first Arhat of the future Utsarpiṇī; a vessel for drinking, vessel, cup; the cheek and temple, the hemicranium; the remnant of an oblation; a kind of fish, = *kapālin*; (*ās*), m. pl., N. of a people; (*ā*), f. a woman; Arabian jasmine [cf. *mallikā*]; ornamenting the person with coloured unguents (= *pattra-valli*); N. of two women; (*as, ā, am*), strong, stout, athletic, robust; good, excellent. — *Malla-koshṭa* or *malla-koshṭaka, as*, m. a proper N. — *Malla-krīḍā*, f. a wrestling or boxing match, athletic sports. — *Malla-ghaṭī*, f. a kind of dancing or pantomimic gesture (= *nāṭya-viśesha*). — *Malla-ja, am*, n. black pepper. — *Malla-tūrya, am*, n. a kind of drum beaten during a wrestling match. — *Malla-deva, as*, m., N.

of the author of the Kāla-jñāna, a medical work. — *Malla-dvādaśī*, f., N. of the twelfth day in a particular half month. — *Malladvādaśī-vrata*, *am*, n., N. of a particular religious observance. — *Malla-nāga*, *as*, m. a N. of Vātsyāyana, author of the Kāma-sūtras (a work on amorous topics); Indra's elephant; a letter-carrier. — *Malla-pura* or *mallā-pura*, *am*, n., N. of a city. — *Malla-bandhāntara* (°*dha-an*°), a particular posture with wrestlers. — *Malla-bhū*, *ūs*, f. a wrestling ground, place for athletic contests, a palæstra or arena; the site of any conflict, a field of battle. — *Malla-bhūmi*, *is*, f. a wrestling ground, arena for athletic contests; N. of a country. — *Malla-yātrā*, f. a train or procession of wrestlers, a wrestling match. — *Malla-yuddha*, *am*, n. 'a prize-fight,' pugilistic encounter, wrestling or boxing match, athletic contest. — *Malla-rāshṭra*, *am*, n., N. of a kingdom. — *Malla-vāstu*, *u*, n., N. of a place, see Pāṇ. IV. 2, 120; [cf. *mallavāstara*.] — *Malla-vidyā*, f. the art of boxing or wrestling. — *Malla-veśa*, *as*, m. a wrestler's dress. — *Malla-śālā*, f. a room for wrestling or boxing, wrestling place, gymnasium. — *Mallāri* (°*la-ari*), *is*, m. 'the enemy of the Asura Malla,' an epithet of Kṛishṇa; of Śiva; N. of a commentator on the Graha-lāghava (his commentary appears to be called Mallārī). — *Mallāri-māhātmya*, *am*, n., N. of a portion of the Adhyātma-rāmāyaṇa. — *Mallārjuna* (°*la-ar*°), *as*, m., N. of a king. — *Mallāsura*, *as*, m. the Asura Malla, N. of an Asura.

Mallaka, *as*, m. a tooth; a lamp-stand, lamp, any vessel made out of a cocoa-nut shell for holding oil (whether for culinary purposes or for burning as a lamp), an oil vessel; a cup or leaf in which anything is wrapped; N. of a Brāhman; (*ās*), m. pl., N. of a people; (*ikā*), f. Jasminum Zambac (both the plant and the flower); an earthenware vessel of a peculiar form; a lamp-stand, oil-lamp; a species of fish; N. of a metre, four times – ⏑ – ⏑ – ⏑ – ⏑; of another metre, four times ⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ – ⏑⏑ –. — *Mallikā-gandha*, *am*, n. a kind of Agallochum; [cf. *malli-gandhi*.] — *Mallikā-ćhad*, *t*, or *mallikā-ćhadana*, a shade for a lamp. — *Mallikā-pushpa*, *as*, m. Citrus Decumana; Wrightia Antidysenterica.

मल्लव *mallava*, *ās*, m. pl., N. of a people; (also read *ballava*.)

मल्लानकग्राम *mallānaka-grāma*, *as*, m., N. of a village.

मल्लार *mallāra*, *as*, m. epithet of one of the six musical Rāgas or scales; (*ī*), f. epithet of a Rāgiṇī, wife of the Rāga Vasanta, also of the Rāga Megha; [cf. *mallāri* under *malla*.]

मल्लि *malli*, *is*, m. (fr. rt. *mall*), having, holding; N. of the nineteenth Arhat of the present Ava-sarpiṇī; (also *ī*), f. (= *mallikā*), Jasminum Zambac; [cf. *bhūri-m*°, *madhu-mallī*.] — *Malli-gandhi*, *is*, *is*, *i*, smelling like Jasminum Zambac; (*i*), n. a kind of Agallochum. — *Malli-nātha*, *as*, m., N. of a poet and celebrated commentator on the Raghu-vaṇśa, Kumāra-sambhava, Megha-dūta, Śiśupāla-badha, and Kirātārjunīya, (he probably lived in about the fourteenth or fifteenth century.) — *Malli-pattra*, *am*, n. a mushroom or fungus. — *Malli-bhūshaṇa-deva*, *as*, m., N. of a man.

मल्लिक *mallika*, *as*, m. a kind of goose with dark-coloured (*malina*) or brown legs and bill; a shuttle; the month Māgha. — *Mallika-pūrva*, *as*, *ā*, *am*, preceded by the word *mallika* (e. g. *mallika-pūrva arjuna* = *mallikārjuna*). — *Mallikāksha* (°*ka-ak*°), *as*, m. epithet of a particular breed of horses (with white spots on the eyes); a kind of goose; (*ī*), f. a female dog with white spots on the eyes. — *Mallikākhya* (°*ka-ākh*°), *as*, m. (probably for *mallikāksha* above), a kind of goose; (*ā*), f. a species of jasmine; [cf. *mallikā*.] — *Mallikārjuna* (°*ka-ar*°), *as*, m. a form of Śiva; (*am*), n. epithet of a Liṅga consecrated to Śiva on the Śrī-śaila. — *Mallikārjuna-śriṅga*, N. of a place.

मल्लिका *mallikā*. See under *mallaka*, col. 1.

मल्लिनी *mallinī*, f. Gærtnera Racemosa.

मल्लिवार *mallivāra*, N. of a place.

मल्ली *mallī*. See under *malli*, col. 1.

मल्लीकर *mallīkara*, *as*, m. a thief.

मल्लु *mallu*, *us*, m. a bear; [cf. *bhalla*.]

मल्लूर *mallūra* (probably a corruption of *maṇḍūra*), rust of iron; see Uṇādi-s. IV. 90.

मल्व *malva*, *as*, *ā*, *am*, Ved. unwise, foolish, silly; [cf. *mālvya*.]

मल्ह *malha*, *as*, *ā*, *am*, Ved. having soft excrescences in the dew-lap (as a cow?).

मल्हण *malhaṇa*, *as*, m., N. of a man (son of Dāmodara); of a poet.

मव् *mav* (connected with rts. *mavy*, 1. *mū*), cl. 1. P. *mavati*, *mavitum*, to bind: Intens. *mammavyate*, *māmavyate*, *māmoti*, *māmavīti*.

Mavita, *as*, *ā*, *am*, bound, strung, tied.

मवर *mavara*, (with Buddhists) a particular high number.

मव्य् *mavy* (connected with rt. *mav* above), cl. 1. P. *mavyati*, *mavyitum*, to bind.

मश् *maś*, cl. 1. P. *maśati*, *maśitum*, to hum, buzz, sound, make a noise; to be angry; [cf. rt. *miś*.]

Maśa, *as*, m. a hum, humming, buzzing; anger; a gnat, musquito; [cf. *maksha*.] — *Maśa-ćchada*, *as*, m. Andropogon Serratus. — *Maśa-hari*, f. a musquito-curtain (= *maśaka-hari*, q. v.).

Maśaka, *as*, m. (incorrectly spelt *masaka*), a gnat, musquito, any fly that bites or stings [cf. *makshika*]; a particular skin disease (causing dark bean-like pustules or eruptions); a leather water-bag; N. of a preceptor with the patronymic Gārgya (the composer of a Kalpa-sūtra); N. of the district in Śāka-dvīpa inhabited by Kshatriyas. — *Maśaka-kuṭi*, *is*, or *maśaka-kuṭī*, f. a whisk for scaring musquitoes; [cf. *jaṅgama-kuṭī*.] — *Maśaka-jambhana*, *as*, *ī*, *am*, Ved. driving away musquitoes. — *Maśaka-varaṇa*, a whisk for scaring musquitoes. — *Maśaka-harī*, f. a bed-curtain for protection against musquitoes, musquito-curtains; [cf. *maśa-harī*.] — *Maśakārtha* (°*ka-ar*°), *as*, *ā*, *am*, used for musquitoes, employed on account of musquitoes; *maśakārtho dhūmaḥ*, smoke employed for driving off musquitoes.

Maśakāvatī, f., N. of a district or of a river.

Maśakin, *ī*, m. Ficus Glomerata.

मशर्शार *maśarśāra*, *as*, m., Ved., N. of a man in Ṛig-veda I. 122, 15.

मशुन *maśuna*, *as*, m. a dog.

मशुलबर *maśu-labara*, N. of a place.

मष् *mash* (connected with rt. 1. *mush*), cl. 1. P. *mashati*, *mashitum*, to kill, hurt, injure.

मषराण *masharāṇa* or *mashurāṇa*, N. of a place.

मषि *mashi*, *mashī*. See *masi*, *masī*, col. 3.

मष्क् *mashk*. See rt. *mask*, p. 753.

मष्णार *mashṇāra*, N. of a tract of country.

मष्मषा *mashmashā*, ind. (an onomatopoetic word, also read *masmasā*). — *Mashmashā-kṛi*, Ved. to reduce to dust, grind to powder.

मस् 1. *mas*, cl. 4. P. *masyati*, &c., to measure, weigh; mete; to change form, become decomposed (?).

Masa, *as*, m. measure, weight.

Masana, *am*, n. meting, measuring; hurting [cf. rt. *mash*]; a species of medicinal plant (= *somarājī*).

1. *masta*, *as*, *ā*, *am* (for 2. see p. 753, col. 1), measured; [cf. perhaps Gr. μεστός.]

Masti, *is*, f. meting, measuring, weighing.

मस् 2. *mas* = *mās*, in *ćandra-m*°.

मसक *masaka*. See *maśaka*, col. 2.

मसमसा *masamasā*, an onomatopoetic word allied to *masmasā*.

मसरा *masarā*, f. a sort of lentil or pulse (= *masūra*).

मसार *masāra* or *masāraka*, *as*, m. a sapphire, an emerald; N. of a place.

मसि *masi*, *is*, m. f. or *masī*, f. (often written *mashi*, *mashī*; said to be fr. rt. 1. *mas*, to measure, but thought by some to be connected with *matsya*, a fish, ink being originally made from cuttle-fish), ink, a black liquid made from burnt bones &c. and used for ink; a black powder (used to beautify the eyes), soot, lampblack; the stalk of the Nyctanthes Arbor Tristis; [cf. *masikā*.] — *Masi-kūpī*, f. an ink-bottle. — *Masi-jala*, *am*, n. ink. — *Masi-dhāna*, *am*, *ī*, n. f. an ink-bottle, ink-stand. — *Masi-paṇya*, *as*, m. a writer, clerk, accountant. — *Masi-patha*, *as*, m. 'ink-path,' a pen. — *Masi-prasū*, *ūs*, f. an ink-bottle; a pen. — *Masi-maṇi*, *is*, f. an ink-bottle. — *Masi-vardhana*, *am*, n. myrrh. — *Masī-jala*, *am*, n. ink. — *Masī-dhānī*, f. an ink-bottle, ink-stand. — *Masī-varṇa*, *as*, *ā*, *am*, ink-coloured, black as ink. — *Masy-ādhāra*, *as*, m. an ink-receptacle, ink-bottle, ink-stand.

Masika, *as*, m. a serpent's hole; (*ā*), f. Nyctanthes Arbor Tristis; [cf. *masi*.]

Masina, *as*, *ā*, *am* (said to be fr. rt. 1. *mas*, Uṇādi-s. II. 49), pounded, well ground (= *supishṭa*), finely pounded; (*am*), n. alliance by the right of presenting the Piṇḍa to a common progenitor (= *sa-piṇḍaka*).

मसीना *masīnā*, f. linseed, Linum Usitatissimum.

मसुर *masura*, *as*, m. (said to be fr. rt. 1. *mas*, Uṇādi-s. I. 44), a sort of lentil or pulse, Ervum Hirsutum; (*ā*), f. a lentil; a harlot. — *Masura-karṇa*, *as*, m. a proper N.

Masūra, *as*, m. a sort of pulse or lentil, Ervum Hirsutum, Cicer Lens (= *maṅgalyaka*); a pillow; (*ā*), f. the preceding lentil; a harlot; (*ī*), f. eruption of pimples or pustules, a kind of small-pox; Ipomœa Turpethum (= *tri-vṛit*); = *rakta-trivṛit*. — *Masūra-karṇa*, *as*, m., N. of a man; (*ās*), m. pl., N. of his posterity. — *Masūra-bidalā* or *masūra-vidalā*, f. Ipomœa Turpethum; Ichnocarpus Frutescens (the seeds of which resemble a split lentil); (perhaps) a split lentil. — *Masūra-saṅghārāma*, *as*, m., N. of a Buddhist monastery.

Masūraka, *as*, m. a pillow; (*ikā*), f. eruption of lentil-shaped pustules, small-pox; a procuress; a musquito-curtain; (*am*), n. a kind of ornament on Indra's banner.

मसुरक्षित *masu-rakshita*, *as*, m., N. of a king.

मसूस्य *masūsya*, *am*, n., Ved. a kind of grain growing in some northern country.

मसृण *masṛiṇa*, *as*, *ā*, *am* (said to be fr. rt. 1. *mas*), soft, tender, smooth; bland, mild, unctuous, shining; (= *karkaśa*), hard?; (*ā*), f. linseed, Linum Usitatissimum.

Masṛiṇita, *as*, *ā*, *am*, softened, smoothened, polished.

मस्क् *mask* (according to Vopa-deva *mashk*, cf. rt. *makk*), cl. 1. A. *maskate*, &c., to go, move.

मस्कर *maskara, as*, m. a bamboo; a hollow bamboo cane.

Maskarin, ī, m. a religious mendicant, a Brāhman in the fourth order (who carries a bamboo cane); the moon; N. of a man.

मस्ज् *masj*. See rt. *majj*, p. 729.

मस्त 2. *masta, am*, n. (said to be fr. rt. 1. *mas*; probably connected with *masta* below; for 1. *masta* see rt. 1. *mas*), the head. — *Masta-dāru, us*, m. Pinus Deodora. — *Masta-mūlaka, am*, n. 'root of the head,' the neck or the upper part of it supporting the head.

Mastaka, as, am, m. n. the head, the skull; the summit or highest peak of a mountain, top of a tree, the head or top or upper part of anything (e.g. *ćullī-mastakam āropya*, having placed on the top of the hearth); the tuft of leaves which grows at the top of various species of palm trees; a particular formula used by Śaivas. — *Mastaka-jvara, as*, m. 'head-fever,' head-ache. — *Mastaka-piṇḍaka, as, am*, m. n. a round protuberance on the temples of an elephant in rut. — *Mastaka-mūlaka, am*, n. = *masta-mūlaka*, q. v. — *Mastaka-lunga*, the membrane of the brain. — *Mastaka-śūla, am*, n. sharp or shooting pain in the head, head-ache. — *Mastaka-sneha, as*, m. 'head-marrow,' the brain. — *Mastakākhya* (°*ka-ākh*°), *as*, m. the top of a tree.

Mastika, am, n. = *mastaka*, the head.

Mastishka, as, am, m. n. (incorrectly spelt *mastiska*), the brain; any medicine or substance acting upon the brain; [cf. Slav. *moźjd*.] — *Mastishka-tvać, k*, f. the membrane surrounding the brain (*dura mater?*).

Mastu, u, n. the upper part of thickened sour milk, sour cream; the watery part of curds, whey. — *Mastu-lunga* or *mastu-lungaka, as, am*, m. n. the brain; [cf. *mastaka-lunga*.] — *Mastv-āmikshe*, f. du. whey and curds.

मस्ति *masti*. See under rt. 1. *mas*, p. 752.

मस्तिष्क *mastishka*. See above.

मस्तु *mastu*. See above.

मस्मसा *masmasā*. See *mashmashā*, p. 752.

मस्मा *masmā*, f. a proper N.

मह 1. *mah* (originally perhaps *magh*, meaning 'to be great,' cf. rts. *maṅh*, *makh*), cl. 1. P. (Ved. and ep. also A.) *mahati* (-*te*), *mamāha, mahitā, mahishyati, mahitum* (Ved. inf. *mahe*); cl. 10. P. A. *mahayati, -te*, &c. (Vedic forms *māmahe, māmahasva, māmahas*), to gladden, make cheerful, enliven, inspirit, excite; (Sāy.) to make great, increase, aggrandize (e.g. *mā naḥ kāmam mahayantam ā dhak*, disappoint not the desire that would make us great, Ṛig-veda I. 178, 1); to value highly, esteem highly, hold in great esteem, honour, revere, do honour to, worship, adore; (A., Ved.) to rejoice in, delight in; to be honoured or glorified, (in Ṛig-veda VI. 15, 2, *praśastibhir mahayase* is rendered by Sāy. 'thou art honoured by excellent hymns'): Caus. *māhayati, -yitum*: Desid. *mimahishati*: Intens. *māmahyate*, to honour, protect, preserve (Ved.); [cf. Gr. μέγ-α-ς, μέγ-εθ-ος, μῆχ-ος, μῆχ-αρ, μηχ-ανή, μηχανᾶ-σθαι, μόγ-ος, μόχθ-ος, μέγαρον: Lat. *magnus, mactus*: Goth. *mag*, 'I can;' *mah-t-s*, 'might;' *magaths, magus*, 'a boy;' *magan, magu, mari*: Old Germ. *magan*, 'great, heavy;' *machôn*, 'to make:' Mod. Germ. *gemach*: Angl. Sax. *mag, magan, maht, meaht, miht, mægn, meagn, macian*: Slav. *mog-a*, 'I can;' *po-mos-ti*, 'to help:' Lith. *mag-oju*, 'help:' Hib. *mogh, modh*, 'respect, honour:' Cambro-Brit. *myged*, 'respect;' *mygaw*, 'to revere.']

2. *mah* (a Vedic adj. used in dat. *mahe*, gen. and abl. sing., and acc. pl. *mahas*, inst. *mahā*), great, powerful, mighty; abundant; (according to some) old, aged (in connection with *pitṛi, mātṛi*).

Maha, as, m. [cf. *makha, magha*], a feast, festival [cf. *kāma-m*°, *dhanur-m*°, *brahma-m*°]; a sacrifice, offering, oblation; (*as*), m. a buffalo [cf. *mahisha*]; light, lustre, brilliance; (*ā*), f. a cow [cf. *māhā*]; the plant Ichnocarpus Frutescens; Hedysarum Lagopodioides; (*as, ī, am*), great, mighty, abundant (Ved.); (*ī*), f. the earth, &c.; see *mahī*, s. v. — *Maha-tā*, f. greatness, mightiness.

Mahaka, as, m. an eminent or distinguished man; a tortoise; an epithet of Vishṇu.

Mahakka, as, m. a wide-spread fragrance, widely diffused perfume.

Mahat, ān, atī, at (originally pres. part. of rt. 1. *mah*, but making in nom. sing. du. pl. *mahān, mahāntau, mahāntas*, acc. sing. du. pl. *mahāntam, mahāntau, mahatas*, inst. *mahatā*, &c., see Gram. 142; in Ved. the acc. sing. *mahām* occurs, see *mahā*; in ep. the crude or neut. form *mahat* is sometimes used for the correct form *mahāntam*; at the beginning of Karma-dhāraya and Bahu-vrīhi compounds *mahā*, q. v., is generally substituted for *mahat*, but in Tat-purushas and a few exceptional cases *mahat* is retained), great, mighty, strong, big, large, huge, full-grown, ample, extensive, long, (*mahān adhvā*, a long road; *mahad āyus*, long life; *mahatī kathā*, a long story); far advanced, late, (*mahaty aparāhṇe*, late in the afternoon); numerous, abundant, much, many, (*janasya mahato madhye*, in the presence of many people); abounding in (sometimes with inst. c.); rich in; high (in price); gross, thick, dense, (*bhūtāni mahānti*, the gross elements; *mahat tamas*, thick darkness); loud, (*mahān ghoshaḥ*, a loud noise); important, significant, (*mahatī vārtā*, important news; *mahat kāryam*, an important affair); high, lofty, eminent, noble, (*mahat sthānam*, a lofty position; *mahat kulam*, a distinguished family); excellent, distinguished; (*ān*), m. (in the Sāṅkhya phil.) 'the great principle,' the intellect (= *buddhi*, i. e. the second of the twenty-five Tattvas produced from Pradhāna or Mūla-prakṛiti and itself producing the third principle or Ahaṅ-kāra, being thus both a Vikṛiti and a Prakṛiti; *buddhi*, intellect, is called *mahat* to distinguish it from the Tattva *manas*, mind, with which and with Ahaṅ-kāra it is connected and to both of which it is superior); the superior of a monastery; a camel; epithet of Rudra or of a Rudra; (scil. *gaṇa*), epithet of a class of Manes; N. of a Dānava; N. of a king; (*atī*), f. the egg-plant (= *bṛihatī*); the seven-stringed or (according to some) hundred-stringed Vīṇā or lute of Nārada; (*at*), n. greatness, power, dominion; infinity; the greater part, (*mahati rātryāḥ*, Ved. when the greater part of the night is past); (scil. *tattva*), the great intellectual principle or intellect (the second Tattva of the Sāṅkhya phil. described above); sacred knowledge; (*at*), ind. greatly, exceedingly, much, very; [cf. Gr. μέγ-α-ς, μείζων, μέγ-ιστο-ς, μεγα-λύν-ω, μέγ-εθ-ος, μάλα, μᾶλλον, μῆκος, μακρός, μάκαρες: Lat. *mag-nu-s, major, maximu-s, magis, magis-ter, magistra-tus*: Goth. *mik-il-s*, 'great;' *mikil-jan* = μεγαλύνειν; *mais*, 'greater;' *maist*, 'greatest:' Old Germ. *mihhil, mêr*.] — *Maha-rishi, is*, m., Ved. = *maharshi*; see Gram. 38. *h*. — *Mahać-ćhabda, as*, m. (for *mahat + śabda*), the word *mahat*; [cf. *mahā-śabda*.] — *Mahat-katha, as, ā, am*, being the talk of the great, mentioned by the great, living in great men's mouths. — *Mahat-kāṇḍa, as, am*, m. n., N. of a section of the Atharva-veda Saṃhitā. — *Mahat-kshetra, as, ā, am*, occupying a wide district or territory. — *Mahat-tattva, am*, n. the Mahat or great principle, i. e. Intellect, (see above under *mahat*.) — *Mahat-tama, as, ā, am*, greatest, mightiest, most powerful; exceedingly great or mighty or powerful. — *Mahat-tara, as, ā, am*, greater, mightier, stronger; exceedingly great or mighty or strong; (*as*), m. the oldest, most respectable, principal; the head or oldest man of the village (= *grāma-kūṭa, dalāḍhaka*); a man of the fourth or servile caste, a Śūdra (?); a courtier, chamberlain; N. of a son of Kaśyapa (or of Kāśyapa); (*ī*), f. a particular form of the Buddhist goddess Tārā. — *Mahattaraka, as*, m. a courtier, chamberlain. — *Mahat-tā*, f. or *mahat-tva, am*, n. greatness, magnitude, majesty, mightiness, largeness, amplitude, great extent, intensity, violence, height, high position, elevated station, high consideration or estimation, importance. — *Mahattva-rahita, as, ā, am*, deprived of majesty or greatness. — *Mahat-sena, as*, m., N. of a prince. — *Mahat-sevā*, f. service of the great, homage (rendered) to great men. — *Mahat-sthāna, am*, n. a high place, lofty position; (also read *mahā-sthāna*.) — *Mahad-āvāsa, as*, m. a great or roomy dwelling. — *Mahad-āśā*, f. great expectation, high hope. — *Mahad-āśćaryam*, ind. very surprising. — *Mahad-āśraya, as, ā, am*, dependent upon or attached to the great; (*as*), m. the protection of the great, having recourse to the great, taking refuge with great people. — *Mahad-guṇa, as, ā, am*, possessing the virtues of the great. — *Mahadguṇa-tva, am*, n. the possession of the virtues of the great. — *Mahad-bila* or *mahad-vila, am*, n. the atmosphere, ether, (the more correct form is *mahā-bila*, q. v.) — *Mahad-bhaya, am*, n. a great danger or emergency; fear of great people. — *Mahad-bhū*, cl. 1. P. *-bhavati*, &c., to be great or full. — *Mahad-bhūta, as, ā, am*, one who has become great. — *Mahad-vat, ān, atī, at*, Ved. connected with the word *mahat*. — *Mahad-vāruṇī*, f. a species of plant (= *mahendra-vāruṇī*). — *Mahad-vyatikrama, as*, m. a great transgression.

Mahan, n., Ved. (used only in the inst. sing. *mahnā*), greatness, mightiness, power, abundance (e. g. in Ṛig-veda V. 33, 10. *mahnā* = *mahattvena*, with greatness; *mahnā* may sometimes be translated 'greatly, mightily, amply, powerfully,' and in VII. 37, 1. there is one example of the inst. pl., e. g. *abhi somair mahabhiḥ priṇadhvam*, 'sate yourselves amply with the libations,' or according to Sāy. 'be satiated with the copious libations').

Mahana, as, ā, am, to be worshipped, adorable.

Mahanīya, as, ā, am, to be honoured, worthy of honour, praiseworthy, illustrious, glorious. — *Mahanīya-kīrtti, is, is, i*, of illustrious fame. — *Mahanīya-śāsana, as, ā, am*, ruling a magnificent empire (Raghu-v. III. 69).

Mahanta, as, m. the superior of a monastery.

Mahayat, an, antī, at, making glad, &c.; (Sāy.) making great.

Mahayāyya, am, n., Ved. enjoyment; veneration, honour; (Sāy. = *pūjā*.)

Mahaye, dat. sing. in Ṛig-veda X. 65, 3, (according to some) = *mahe*, Ved. inf. of rt. 1. *mah*, for joy, for enjoyment; (according to Sāy. = *pūjārtham*), for honour.

Mahayya, as, ā, am, Ved. to be enjoyed; to be honoured (= *pūjanīya*).

Mahar, ind. (originally *mahas*, q. v., final *s* being irregularly changed to *r* before soft letters), the fourth of the seven worlds which rise one above the other, (coming between Svar and Janas and said to be one krore of Yojanas above the polar star; it is supposed to be the abode of those saints who survive a destruction of the world, cf. *loka*; the word *mahar* is sometimes regarded as a fourth Vyāhṛiti, q. v.) — *Mahar-loka, as*, m. the fourth of the seven worlds as described above.

Mahartvij, maharddhi, maharshabha, maharshi. See under *mahā*, p. 754, col. 1.

Mahas, as, n. pleasure, enjoyment (Ved.); a feast, festival; a sacrifice, oblation [cf. *maha, makha, magha*]; a festive hymn, hymn of praise; greatness, might, power, strength, dominion (Ved.); abundance, fulness, superfluity, multitude (Ved.); light, ray of light, lustre, splendour; the fourth of the seven worlds, the fourth Vyāhṛiti (see *mahar* above); = *udaka*, water (according to Naigh. I. 12); (*as*),

ind., Ved. joyfully, cheerfully, willingly, swiftly, quickly, (but Sāy. in most cases where *mahas* may be taken adverbially treats it as an adj. = *mahat*); [cf. Zend *mazas*; Gr. μῆκος.] – *Mahas-tva*, *am*, n. greatness, mightiness. – *Mahas-vat*, *ān*, *atī*, *at*, giving pleasure, causing enjoyment; great, mighty; full of light or lustre, glorious, splendid; (*ān*), m., N. of a king. – *Mahas-vin*, *ī*, *inī*, *i*, full of light, brilliant, bright, lustrous, glorious, splendid, luminous.

Mahasa, *am*, n. knowledge; kind, sort, manner, mode (?).

Mahā = *mahat*, great, &c. (in Ved. used in acc. sing. *mahām* = *mahāntam*, e. g. Ṛig-veda III. 49, 1. *śaṅsā mahām Indram*, praise the great Indra, see also Ṛig-veda II. 22. 1, III. 2, 3; in both the earlier and later language *mahā* is a substitute for *mahat*, q. v., at the beginning of Karma-dhāraya and Bahu-vrīhi and a few irregular compounds as follow.) – *Mahartrij* (°*hā-ṛit*°), *k*, m., Ved. 'great priest,' epithet of the four chief priests or Ṛitv-ij, viz. the Hotṛi, Udgātṛi, Adhvaryu, and Brahman; (also read *mahatvij*.) – *Maharddhi* (°*hā-riddhi*), *is*, f. great prosperity or affluence, great perfection, supernatural power; (*is*, *is*, *i*), very perfect; very prosperous, very rich, very opulent or wealthy. – *Maharddhika* (°*hā-ṛid*°), *as*, *ā*, *am*, possessed of great prosperity, having great supernatural powers. – *Maharddhi-prāpta*, *as*, m., N. of a king of the Garuḍas. – *Maharddhi-mat*, *ān*, *atī*, *at*, possessing great prosperity, rich in blessings. – *Maharshabha* (°*hā-ṛish*°), *as*, m. a great bull. – *Maharshi* (°*hā-ṛishi*), *is*, m. a great Ṛishi, any great sage or saint, (according to Manu I. 34. there were ten Maharshis created by Manu Svāyambhuva, whose names were Marīći, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, Praćetas, Vasishṭha, Bhṛigu, Nārada, who are also called the ten Prajā-patis; some restrict the number of Maharshis to seven, and some add the names of Daksha, Dharma, Gautama, Kaṇva, Vālmīki, Vyāsa, Manu, Vibhāṇḍaka, &c.); an epithet of Śiva; of Buddha; a proper N. – *Mahā-kaṅkara*, (with Buddhists) a particular high number. – *Mahā-kaććha*, *as*, m. 'having vast shores,' the sea; Varuṇa, god of the sea; a mountain. – *Mahā-kaṭitaṭa-śroṇī*, f. (a woman) having large hips and buttocks. – *Mahā-kaṇṭakinī*, f. 'having large thorns,' the prickly pear, Cactus Indicus. – *Mahākathaka-ćakra* (°*hā-ak*°), *am*, n. epithet of a particular magical diagram. – *Mahā-kanda*, *as*, m., N. of various tuberous plants, a sort of yam, garlic (= *rājāluka*, *mūlaka*, *ćāṇakya-mūlaka*, *rakta-laśuna*, *rāja-palāṇḍu*); Hingtsha Repens. – *Mahā-kanya*, *as*, m., N. of a man; (*ās*), m. pl., N. of his descendants. – *Mahā-kaparda*, *as*, m. a species of shell. – *Mahā-kapāla*, *as*, m. 'large-headed,' N. of a Rākshasa; epithet of one of the attendants of Śiva. – *Mahā-kapi*, *is*, m. 'great ape,' N. of a king; of one of the attendants of Śiva; one of the thirty-four incarnations of Buddha. – *Mahā-kapittha*, *as*, m. the tree Ægle Marmelos (see *bilva*). – *Mahā-kapila-pañćarātra*, *am*, n., N. of a work. – *Mahā-kapota*, *as*, m. a species of serpent. – *Mahā-kapola*, *as*, m. 'great-cheeked,' N. of one of the attendants of Śiva. – *Mahā-kambu*, *us*, *us*, *u*, quite naked, stark naked; (*us*), m. epithet of Śiva. – *Mahā-kara*, *as*, m. a large hand, a large revenue or rent; N. of a Buddha; (*as*, *ā*, *am*), large-handed; having a large revenue; having great rays. – *Mahā-karañja*, *as*, m. a kind of Karañja (= *kāka-ghnī*). – *Mahā-karabha*, (with Buddhists) a particular high number. – *Mahā-karambha*, *as*, m. a particular poisonous plant. – *Mahā-karuṇa*, *as*, *ā*, *am*, very compassionate, exceedingly pitiful. – *Mahākaruṇa-tā*, f. great compassionateness. – *Mahākaruṇa-puṇḍarīka*, *am*, n., N. of a Buddhist Sūtra. – *Mahākaruṇā-ćandri*, *is*, m., N. of a Bodhi-sattva. – *Mahā-karkāru*, *us*, m. a species of plant. – *Mahā-karṇa*, *as*, m. 'large-eared, having large ears,' epithet of Śiva; N. of a Nāga; (*ī*), f., N. of one of the Mātṛis attending on Skanda. – *Mahā-karṇi*, *is*, m., N. of a man. – *Mahā-karṇikāra*, *as*, m. Cathartocarpus (Cassia) Fistula. – *Mahā-karman*, *a*, n. a great work; (*ā*, *ā*, *a*), accomplishing great works, doing mighty deeds; (*ā*), m. epithet of Śiva. – *Mahā-kalā*, f. the night of the new moon or the day of conjunction of sun and moon (= 1. *amā*) when obsequies are performed to the Manes of the Pitṛis. – *Mahā-kalopa*, *ās*, m. pl., N. of a Śākhā or school; (also written *mahā-kālopa*, probably for *mahā-kālāpa*.) – *Mahā-kalpa*, *as*, m. a great Kalpa, a great cycle of time [cf. *kalpa*]; an epithet of Śiva, (according to a commentator = *divya-bhūshaṇa*.) – *Mahā-kalyāṇa*, *am*, n. a particular medicinal compound or mixture; [cf. *kalyāṇaka*.] – *Mahā-kavi*, *is*, m. a great poet, classical poet (as Kālidāsa, Māgha, Bhāravi, Śrī-harsha; cf. *mahā-kāvya*); an epithet of Śukra. – *Mahā-kātyāyana*, *as*, m., N. of a disciple of Buddha. – *Mahā-kānta*, *as*, m. 'very pleasing, greatly loved,' an epithet of Śiva; (*ā*), f. the earth. – *Mahā-kāya*, *as*, *ā*, *am*, 'large-bodied,' of great stature, tall, gigantic, bulky, stout; (*as*), m. an elephant; epithet of Vishṇu; of Śiva; of a being attending on Śiva, (according to some = *nandi*, q. v.); N. of a king of the Garuḍas; (*ā*), f., N. of one of the Mātṛis attending on Skanda. – *Mahākāya-śirodhara*, *as*, *ā*, *am*, having a large body and neck. – *Mahākāra* (°*hā-āk*°), *as*, *ā*, *am*, 'large-formed,' great, extensive. – *Mahā-kārttikī*, f. the night of full moon in the month Kārttika, when the moon is in the constellation Rohiṇī. – *Mahā-kāla*, *as*, m. a form of Śiva, an epithet of Śiva in his character of the destroying deity (being then represented of a black colour and of more or less terrific aspect); a sacred spot consecrated to this form of the god; N. of one of Śiva's attendants, (according to some = *nandī*); an epithet of Vishṇu; N. of a teacher; N. of a species of gourd or plant of the cucurbitaceous order with an exterior resembling an orange but with a pulp like cow-dung (Trichosanthes Palmata, Cucumis Colocynthus); the mango tree (?); (with Jainas) one of the nine treasures; (*ī*), f. a form or epithet of Durgā in her terrific form; N. of one of Durgā's attendants; (with Jainas) N. of one of the sixteen Vidyādevīs; of a goddess who executes the commands of the fifth Arhat of the present Ava-sarpiṇī; (*am*), n., N. of a Liṅga or place sacred to Śiva in Ujjayinī. – *Mahākāla-tantra*, *am*, n., N. of a work. – *Mahākāla-pura*, *am*, n. 'Mahākāla's city,' Ujjayinī. – *Mahākālaveya* or *mahākālela*, *ās*, m. pl., N. of a Śākhā or school. – *Mahākāla-saṃhitā*, f., N. of a work. – *Mahākālī-mata*, *am*, n., N. of a Tantra work. – *Mahākālī-yantra*, *am*, n., N. of a particular magical diagram. – *Mahā-kāleya*, *am*, n., N. of a Sāman. – *Mahākāleśvara* (°*la-īś*°), *am*, n., N. of a Liṅga at Ujjayinī; [cf. *mahā-kāla*.] – *Mahā-kālopa*, *ās*, m. pl., N. of a school; [cf. *mahā-kalopa*.] – *Mahā-kāvya*, *am*, n. a great or classical poem (applied as a distinguishing title to six chief artificial poems, viz. the Raghu-vaṃśa, Kumāra-sambhava, and Megha-dūta by Kālidāsa, the Śiśupāla-badha by Māgha, the Kirātārjunīya by Bhāravi, and the Naishadhīya or Naishadha-ćarita by Śrī-harsha; according to some the Bhaṭṭi-kāvya is also a Mahā-kāvya). – *Mahā-kāśa*, *as*, m. (probably) N. of a mountain. – *Mahā-kāśī*, f., N. of the tutelary goddess of the Mataṅga-jas. – *Mahā-kāśyapa*, *as*, m., N. of a disciple of Buddha. – *Mahā-kīṭa-parvata*, *as*, m., N. of a mountain in Gandha-mādana. – *Mahā-kuṇḍa*, *as*, m., N. of one of the attendants of Śiva. – *Mahā-kumāra*, *as*, m. the eldest son of a reigning king, an hereditary prince. – *Mahā-kumudā*, f. = *kumudā*, Gmelina Arborea. – *Mahā-kumbhī*, f. = *kumbhī* = *kaṭphala*, a species of plant. – *Mahā-kula*, *am*, n. a great family, noble family; (*as*, *ā*, *am*), being of a great family, sprung from a noble family, of noble birth or descent, high-born, noble. – *Mahā-kulīna*, *as*, *ā*, *am*, sprung from a great or noble family, nobly born, aristocratic. – *Mahā-kulīna-tā*, f. noble birth. – *Mahākulotpanna* (°*la-ut*°), or *mahākulodbhava* (°*la-ud*°), *as*, *ā*, *am*, sprung from a great or noble family. – *Mahā-kuśa*, *as*, m., N. of a Ćakra-vartin. – *Mahā-kushṭha*, *am*, n. 'great cutaneous eruption,' N. of seven forms of cutaneous eruption. – *Mahā-kūpa*, *as*, m. a deep well. – *Mahā-kūrma*, *as*, m., N. of a king. – *Mahā-kūla*, *as*, *ā*, *am*, having high banks or lofty shores; (according to some = *mahā-kula*), of high birth. – *Mahā-kṛićchra*, *am*, n. great pain, great penance, (used as an epithet of Vishṇu in Mahā-bh. Śānti-p. 12864.) – *Mahā-kṛityā-parimala*, *as*, m., N. of a kind of magical spell or incantation (= *manu*). – *Mahā-kṛishṇa*, *as*, m. 'very black,' a species of serpent. – *Mahā-ketu*, *us*, m. 'having a great banner,' epithet of Śiva. – *Mahā-keśa*, *as*, *ī*, *am*, having thick or strong hair; (*as*), m. epithet of Śiva. – *Mahā-kośa*, *as*, m. a large sheath or case; (*as*, *ā*, *am*), having a large sheath or case; (*as*), m. epithet of Śiva (as having a large scrotum); (*ī*), f., N. of a river; of the tutelary goddess of the Mataṅga-jas; (also read *mahā-kāśī*.) – *Mahā-kośa-phalā*, f. a species of gourd (= *deva-dālī*). – *Mahā-kośātakī*, f. a species of plant (= *hasti-ghoshā*). – *Mahā-kaushītaka*, *am*, n., N. of a Vedic work; (incorrectly *mahā-kaushītaki*.) – *Mahā-kaushṭhila*, *as*, m., N. of a disciple of Buddha. – *Mahā-kratu*, *us*, m. a great sacrifice (such as the Rāja-sūya and the Aśva-medha; cf. *mahā-yajña*). – *Mahā-krama*, *as*, m. 'wide-striding,' an epithet of Vishṇu. – *Mahā-krodha*, *as*, *ā*, *am*, excessively angry, very wrathful; (*as*), m. epithet of Śiva. – *Mahāksha* (°*hā-ak*°), *as*, *ī*, *am*, 'large-eyed,' having great eyes; (*as*), m. epithet of Śiva. – *Mahā-kshatrapa*, *as*, m. a great satrap. – *Mahā-kshāra*, *as*, m. a kind of natron. – *Mahā-kshīra*, *as*, m. sugar-cane. – *Mahā-kshobhya*, (with Buddhists) a particular high number. – *Mahā-kharva*, *as*, *am*, m. n. a high number, ten billions (?). – *Mahā-khalvala*, *ās*, m. pl., N. of a Śākhā or school; (also read *mahā-khallava*.) – *Mahā-khāta*, *as*, *ā*, *am*, having a large ditch or moat. – *Mahā-khyāta*, *as*, *ā*, *am*, greatly renowned, very famous. – *Mahā-ga*, *as*, *ā*, *am* (?), great, prosperous. – *Mahā-gaṅgā*, f. the great Gaṅgā, N. of a river. – *Mahā-gaja*, *as*, m. a great elephant; one of the elephants that support the earth; [cf. *dik-karin*.] – *Mahā-gaṇa*, *as*, m. a great multitude, a great crowd; (*ās*), m. pl. great hosts; a great corporate body. – *Mahā-gaṇapati*, *is*, or *mahā-gaṇeśa* (°*ṇa-īśa*), *as*, m. 'great leader of the troops (of Śiva's attendants),' N. of Gaṇeśa or a form of Gaṇeśa. – *Mahā-gati*, (with Buddhists) a particular high number. – 1. *mahāgada* (°*hā-ag*°), *as*, m. 'great antidote,' a kind of medicinal compound. – 2. *mahā-gada*, *as*, m. great sickness, severe illness, fever. – 3. *mahā-gada*, *as*, *ā*, *am*, armed with a great club. – *Mahā-gandha*, *as*, *ā*, *am*, having a strong odour, smelling strongly, exceedingly fragrant; (*as*), m. a kind of cane growing near water (= *jala-vetasa*); Wrightia Antidysenterica; (*ā*), f. Uraria Lagopodioides; = *kevikā-pushpa*; epithet of Ćāmuṇḍā; (*am*), n. a kind of sandal-wood (= *hari-ćandana*); myrrh. – *Mahā-gaya*, *as*, m., Ved. 'having a great house,' epithet of Agni; (Sāy. = *mahadbhir devādibhir abhigantavyaḥ* or *mahānti yajña-gṛihāṇi yasya*.) – *Mahā-garta*, *as*, m. epithet of Śiva. – *Mahā-garbha*, *as*, m. a great womb, large interior, great source of generation; epithet of Śiva; (*as*, *ā*, *am*), having a large womb, whose womb is great; having a large interior; (*as*), m., N. of a Dānava. – *Mahā-gala*, *as*, *ā*, *am*, long-necked, thick-necked. – *Mahā-gava*, *as*, m. Bos Gavæus. – *Mahā-giri*, *is*, m. a great mountain; N. of a Dānava; (with Jainas) N. of one of the Daśa-pūrvins. – *Mahā-gīta*, *as*, m. 'a great singer,' epithet of Śiva. – *Mahā-guṇa*, *as*, m. a chief quality or property, cardinal virtue, great excellency; (*as*, *ā*, *am*), possessing great excellencies, distinguished; efficient, efficacious; (*as*), m., N. of a teacher. – *Mahāguṇa-tva*, *am*, n. the possession of great properties or virtues, great excellence. – *Mahā-guru*, *us*, m. a very venerable person. – *Mahā-gulmā*, f. a species of plant (= *soma-vallī*). – *Mahā-guha*,

as, m. a species of parasitical worm; (*ā*), f. the plant Hemionitis Cordifolia. — *Mahā-grishṭi, is*, f. a cow with a large hump. — *Mahā-godhūma, as*, m. large wheat, a particular kind of wheat. — *Mahā-gaurī*, f. one of the nine forms of Durgā; N. of a river. — *Mahā-granthika, as, ā, am*, (in medicine) forming great knots. — *Mahā-graha, as*, m. 'the great planet,' an epithet of Rāhu. — *Mahā-grāma, as*, m. a great multitude (Ved.); a great village; N. of the ancient capital of Ceylon (said to be the Μαάγραμμον of Ptolemy and the modern Māgama). — *Mahā-grīva, as, ā, am*, 'long-necked,' having a long neck; (*as*), m. epithet of Śiva; a camel; N. of one of Śiva's attendants; (*ās*), m. pl., N. of a people. — *Mahā-grīvin, ī*, m. 'long-necked,' a camel. — *Mahā-ghaṭa, as*, m. a great pitcher; a proper N. — *Mahā-ghasa, as*, m. 'great eater,' N. of one of Śiva's attendants. — *Mahā-ghāsa, as, ā, am*, abounding with grass or fodder; (*as*), m. = *mahato mahatyā vā ghāsaḥ*, Pāṇ. VI. 3, 46, Vārttika I. — *Mahā-ghūrṇā*, f. ardent spirits, spirituous liquor. — *Mahā-ghṛita, am*, n. ghee kept a long time (used for medicinal purposes). — *Mahā-ghora, as, ā, am*, very terrible or formidable, very horrible; (*as*), m., N. of a hell. — *Mahā-ghosha, as*, m. a loud noise; (*as, ā, am*), making a loud noise, loud-sounding, noisy; (*ā*), f. a species of plant (= *karkaṭa-śṛiṅgī* = *śṛiṅgī*); gum olibanum tree, Boswellia Thurifera; (*am*), n. a market, fair. — *Mahāghosha-svara-rāja, as*, m., N. of a Bodhisattva. — *Mahāghoshānugā* (°*sha-an*°), f., N. of a particular Tantra deity. — *Mahāghosheśvara* (°*sha-īś*°), *as*, m., N. of a king of the Yakshas. — *Mahāṅga* (°*hā-aṅ*°), *as, ī, am*, 'large-bodied, large-limbed,' having a great body or limbs, bulky, big; (*as*), m. epithet of Śiva; a camel; a kind of rat (= *mahā-mushika*); Asteracantha Longifolia, Plumbago Zeylanica. — *Mahā-ćakra, am*, n. a great wheel; (*as*), m. 'having a great wheel or circle,' N. of a Dānava. — *Mahā-ćakra-praveśa-jñāna-mudrā*, f. epithet of a particular Mudrā, q. v. — *Mahā-ćakravarti-tā*, f. the rank of a great Ćakra-vartin or universal monarch. — *Mahā-ćakra-vartin, ī*, m. a great emperor or universal monarch. — *Mahā-ćakravāḍa* or *mahā-ćakravāla, as*, m., N. of a mythical mountain. — *Mahā-ćañću, ūs*, f. a species of culinary plant. — *Mahā-ćaṇḍa, as*, m. a very violent or passionate man; N. of one of Yama's two servants; N. of one of Śiva's attendants; (*ā*), f. epithet of Ćāmuṇḍā. — *Mahā-ćaturaka, as*, m., N. of a jackal (in the Pañća-tantra). — *Mahā-ćapalā*, f. a kind of Āryā metre. — *Mahā-ćamū, ūs*, f. a large army, a great battalion. — *Mahā-ćampā*, f., N. of a country or kingdom. — *Mahā-ćaryā*, f. the great course of life (applied to the life of a Bodhisattva). — *Mahāćala* (°*hā-ać*°), *as*, m. a great mountain. — *Mahāćārya* (°*hā-āć*°), *as*, m. 'the great teacher,' epithet of Śiva. — *Mahā-ćitta*, see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80; (*ā*), f., N. of an Apsaras. — *Mahāćit-tva, am*, n. (fr. *mahā* + 5. *ćit*), the state of great thoughtfulness or intelligence (?). — *Mahā-ćitrapāṭala*, a species of plant. — *Mahā-ćīna, ās*, m. pl. the inhabitants of Great China. — *Mahā-ćunda, as*, m., N. of a Buddhist mendicant. — *Mahā-ćūḍā*, f., N. of one of the Mātṛis attending on Skanda. — *Mahā-ćhada, as*, m. Lipeocercis Serrata. — *Mahā-ćhāya, as*, m. the Indian fig-tree. — *Mahā-ćhidrā*, f. a species of plant (= *mahā-medā*). — 1. *mahāja* (°*hā-aja*), *as*, m. a large he-goat. — 2. *mahā-ja, as, ā, am*, high-born, nobly born, aristocratic, noble. — *Mahā-jaṭā*, f. a great braid or coil of hair, the matted or twisted hair of Rudra or Śiva; (*as*), m. 'wearing a great braid or coil of matted hair,' epithet of Śiva. — *Mahā-jatru, us, us, u*, having a great collar-bone; (*us*), m. epithet of Śiva. — *Mahā-jana, as*, m. a great multitude of men, the populace, (*mahājane*, in the presence of a great number of men, in public); a great or eminent man, great persons; the chief or head of a trade or caste; a merchant, banker, tradesman; [cf. *māhājānika*.] — *Mahājanīya, as, ā, am*, mercantile, commercial, = *mahān jano yasya*, see Pāṇ. V. 1, 9, Vārttika 10. — *Mahā-jambu, us*, or *mahā-jambū, ūs*, f. a species of plant (= *vṛihat-phalā*). — *Mahā-jambha, as*, m., N. of one of Śiva's attendants. — *Mahā-jaya, as, ā, am*, very victorious (Ved.); (*as*), m., N. of a Nāga; (*ā*), f. epithet of Durgā. — *Mahā-java, as, ā, am*, very impetuous, very swift, very fleet, exceedingly rapid; (*ā*), f., N. of one of the Mātṛis attending on Skanda, (also read *mano-javā*.) — *Mahā-jāti, is*, f. Gærtnera Racemosa. — *Mahā-jātīya, as, ā, am*, rather large, tolerably big, moderately large; of an excellent sort or species. — *Mahā-jānu, us*, m. 'large-kneed,' N. of a Brāhman; of one of Śiva's attendants. — *Mahā-jābāla, as*, m., see Pāṇ. VI. 2, 38. — *Mahā-jālī*, f. a species of Ghoshā with yellowish flowers (= *rakta-kośātakī*). — *Mahā-jihva, as*, m. 'long-tongued,' epithet of Śiva; N. of a Daitya. — *Mahā-jñāna-gītā*, f., N. of a particular Tantra deity. — *Mahā-jñāna-yutā*, f. epithet of the goddess Manasā. — *Mahā-jñānin, ī*, m. a great sage or soothsayer; epithet of Śiva. — *Mahā-jyaishṭhī*, f. epithet of a night of full moon coinciding with certain phenomena in the heavens in the month Jyaishṭha. — *Mahā-jyotishmatī*, f. a species of plant, (in Hindī *vaḍi-mālakanguṇī*.) — *Mahā-jyotis, is, is, is*, having great splendor, very splendid or brilliant; (*is*), m. an epithet of Śiva. — *Mahā-jvāla, as, ā, am*, blazing or shining greatly, very brilliant; (*as*), m. an epithet of Śiva; a sacrificial fire; N. of a hell; (*ā*), f. one of the Vidyā-devīs or goddesses of learning peculiar to the Jainas (for *sarvāstra-m*°?). — *Mahāñjana* (°*hā-añ*°), *as*, m. (= *añjana*), N. of a mountain. — *Mahāñji* (°*hā-añ*°), *is, is, i*, Ved. having broad spots. — *Mahāṭavi* (°*hā-aṭ*°), *ayas*, m. pl., N. of a people. — *Mahāṭavī* (°*hā-aṭ*°), f. a great forest. — *Mahā-ḍakara, as*, m., N. of a commentator. — *Mahāḍhya* (°*hā-āḍh*°), *as, ā, am*, very rich, very wealthy; (*as*), m. Nauclea Cadamba. — *Mahā-ṇagnī*, see *mahā-nagnī*. — *Mahā-tattva, am*, n. 'the great principle,' the intellect (or second of the Sāṅkhya Tattvas, see *mahat*); (*ā*), f., N. of one of Durgā's attendants. — *Mahā-tantra, am*, n., N. of a Śaiva work. — *Mahā-tapaḥ-saptamī*, f. 'the seventh (day in a particular half month) of severe penance,' a particular festival. — *Mahā-tapana, as*, m. 'greatly burning,' N. of a hell. — *Mahā-tapas, ās, ās, as*, doing severe penance, performing great religious austerities, very austere, rigidly ascetic; (*ās*), m. a great ascetic; an epithet of Vishṇu; N. of a Muni. — *Mahā-tamaḥ-prabhā*, f. 'having thick darkness for its light,' N. of the lowermost of the twenty-one Narakas or hells (where great darkness is the only light). — *Mahā-tamas, as*, n. 'gross (spiritual) darkness,' N. of one of the five degrees of A-vidyā. — *Mahā-taru, us*, m. 'large tree,' Tithymalus Antiquorum; Euphorbia of various kinds. — *Mahā-tala, am*, n. 'very deep,' N. of the sixth of the seven lower worlds or regions under the earth inhabited by the Nāgas or serpent-demons, &c.; see *pātāla*. — *Mahā-tāpaśćita, am*, n., Ved., N. of a Sattra. — *Mahā-tārā*, f., N. of a Buddhist goddess. — *Mahā-tāli*, f. a species of plant (= *āvartakī*). — *Mahā-tikta, as, ā, am*, very bitter; (*as*), m. the large Nimb tree, Melia Sempervirens; (*ā*), f., N. of two plants (= *yava-tiktā*, = *pāṭhā*). — *Mahā-tiktaka, as, ā, am*, extremely bitter; (with *sarpis*) a particular medicinal compound. — *Mahā-tiṭibha*, (with Buddhists) a particular high number. — *Mahā-tithi, is*, f. the great lunar day, the sixth day of a lunation. — *Mahā-tīkshṇa, as, ā, am*, exceedingly sharp (said of weapons, perception, &c.); very pungent (said of flavours); (*ā*), f. the marking-nut plant (see *bhallātaka*). — *Mahā-tushṭi-jñāna-mudrā*, f. epithet of a particular Mudrā, q. v. — *Mahā-teja, as, ā, am*, or *mahā-tejas, ās, ās, as*, having great energy or vigour, very vigorous, of great splendor, full of fire, very bright; (*ās*), m. a hero, demigod; N. of Agni or fire; of Skanda; of a warrior; of a king of the Garuḍas; (*as*), n. quicksilver, mercury. — *Mahātejo-garbha, as*, m. a kind of meditation. — *Mahā-taila, am*, n. any valuable or precious oil, (or perhaps) N. of a particular kind of oil. — *Mahātodya* (°*hā-āt*°), *am*, n. a great drum. — *Mahātman* (°*hā-āt*°), *ā, ā, a*, 'high-souled,' magnanimous, having a great or noble nature, noble-minded, high-minded, lofty-minded, generous, noble, highly gifted; eminent, distinguished, mighty, powerful; (*ā*), m. the Supreme Spirit, great soul of the universe (= *paramātman*); the great principle, i. e. Intellect (= *mahā-tattva*, q. v.); scil. *gaṇa*, N. of a class of Manes. — *Mahātma-vat, ān, atī, at*, 'high-souled,' magnanimous, highly gifted. — *Mahātmya, as, ā, am* (fr. *mahātman* above), magnanimous. — *Mahātyaya* (°*hā-at*°), *as*, m. great pain, great destruction, any great evil or calamity; (*as, ā, am*), causing great pain or destruction, very pernicious. — *Mahā-tyāga, as*, m. great liberality or generosity; (*as, ā, am*), extremely liberal, very generous. — *Mahātyāga-maya, as, ī, am*, consisting of great liberality. — *Mahā-tyāgin, ī, inī, i*, making great sacrifices, extremely liberal or generous; (*ī*), m. epithet of Śiva. — *Mahā-trikakud, t*, or *mahā-trikakubh, p*, m., Ved., N. of a Stoma. — *Mahā-tripura-sundarī-kavaća, am*, n., N. of a kind of magical spell or incantation. — *Mahā-triśūla, am*, n. a great trident. — *Mahā-daṇshṭra, as, ā, am*, having great tusks or fangs; (*as*), m., N. of a Vidyā-dhara; of a man. — *Mahā-daṇḍa, as*, m. a great staff; a long arm; severe punishment; (*as, ā, am*), carrying a long staff; (*as*), m., N. of a servant or officer of Yama. — *Mahā-danta, as*, m. a great tooth, especially the tusk of an elephant; (*as, ā, am*), having large teeth or tusks; (*as*), m. epithet of Śiva; an elephant with large tusks. — *Mahā-damatra, am*, n., N. of a work. — *Mahā-dambha, as, ā, am*, practising great deceit, very deceitful; (*as*), m. an epithet of Śiva. — *Mahā-daridra, as, ā, am*, extremely poor. — *Mahā-daśā*, f. the influence of a predominant planet. — *Mahā-dāna, am*, n. a great gift, epithet of certain valuable gifts or the giving of different kinds of valuable presents to the priests (sixteen such gifts are particularly enumerated); (*as, ā, am*), accompanied by valuable presents (said of a sacrifice &c.). — *Mahā-dāru, u*, n. (= *deva-dāru*), Pinus Deodora, the Deodar tree. — *Mahādali-kaṭabhī*, f. a species of plant (= *śveta-kiṇihī*; also read *mahāli-kaṭabhī*). — *Mahā-divākīrtya, am*, n., N. of a Sāman. — *Mahā-dundu, us*, m. a great military drum; (also read *mahā-dvandva*.) — *Mahā-durga, as, ā, am*, very difficult to be crossed; (*am*), n. a great calamity or danger. — *Mahā-dūta* (?), N. of a Buddhist Sūtra work. — *Mahā-dūshaka, as*, m. a species of grain. — *Mahā-dṛiti, is*, m. a great leather bag or pouch. — *Mahā-deva, as*, m. 'the great deity,' especially as an epithet of Rudra or Śiva (the third deity of the Hindū triad); epithet of Vishṇu; N. of various persons; of the father of the poet Jaya-deva; of a commentator on the Nyāya-siddhānta-muktāvalī; of the son of Mukunda (author of the Ātmatva-jāti-vićāra and Sādṛiśya-vāda); of a son of Somanātha, a commentator on the Hiraṇya-keśi-kalpa-sūtra; of a poet; of a mountain; (*ī*), f. 'the great goddess,' especially as an epithet of Durgā or Pārvatī, the wife of Śiva; N. of Dākshāyaṇī in Śāla-grāma; epithet of Lakshmī the wife of Vishṇu; the first wife of a king; N. of various women; (*am*), n., N. of a Tantra; [cf. *śiva-tantra*.] — *Mahā-deva-tantra, am*, n. the Mahā-deva Tantra. — *Mahādeva-tva, am*, n. the state or dignity of 'the great deity.' — *Mahādeva-paṇḍita* and *mahādeva-bhaṭṭa* and *mahādeva-bhaṭṭa-dinakara* and *mahādeva-vādīndra* and *mahādeva-sarasvatī*, N. of certain learned men and authors. — *Mahādeva-pura, am*, n., N. of a city. — *Mahādeva-maṇi, is*, m. a species of plant. — *Mahādevī-tva, am*, n. the rank of first wife of a king. — *Mahādevīya, as, ā, am*, belonging to or composed by Mahā-deva. — *Mahā-daitya, as*, m. 'the great Daitya,' N. of a Daitya in the Manv-antara of Bhautya; of the grandfather of the second Ćandra-gupta. — *Mahā-dairgha-tamasa, am*, n., N. of a Sāman. — *Mahādbhuta* (°*hā-ad*°),

as, ā, am, very wonderful or marvellous; (*am*), n., Ved. a great marvel. — *Mahā-dyuti, is, is, i*, of great splendor, supremely glorious, very bright or radiant. — *Mahā-dyotā*, f., N. of a particular Tantra goddess. — *Mahā-drāvaka, as*, m. a kind of medicinal compound; [cf. *drāvaka*.] — *Mahā-drama, as*, m. a great tree, Ficus Religiosa; N. of a son of Bhavya. — *Mahā-droṇā* or *mahā-droṇī*, f. a species of plant. — *Mahā-dvandva*, see *mahā-dandu*. — *Mahā-dvāra, am*, n. a great door or gate, the outer gate of a temple, &c. — *Mahā-dhana, am*, n. great spoil or booty (taken in battle, Ved.); a great contest, great battle (Ved.); great wealth or riches; agriculture, husbandry; (*as, ā, am*), costing much money, very costly or precious, sumptuous, expensive, valuable; having much money, rich, wealthy; (*as*), m., N. of a man; (*am*), n. anything costly or precious; gold; incense; costly raiment, rich apparel. — *Mahā-dhana-pati, is*, m. a very rich man; [cf. *dhana-pati*.] — *Mahā-dhanur-dhara, as*, or *mahā-dhanushmat, ān*, m. a great archer or bowman. — *Mahā-dhanus, us, us, us*, having a great bow, a great archer; (*us*), m. epithet of Śiva. — *Mahā-dharma, as*, m., N. of a prince of the Kinnaras. — *Mahā-dhātu, us*, m. 'the great metal, the great element,' gold; lymph; epithet of Śiva; = *meru-parvata*, q. v. — *Mahādhipati* (°*hā-adh*°), *is*, f., N. of a particular Tantra deity. — *Mahā-dhī, īs, īs, i*, having a great understanding. — *Mahā-dhura*, see Pāṇ. V. 4, 74. — *Mahā-dhṛiti, is*, m., N. of a king. — *Mahā-dhvani, is*, m. 'loud-voiced, making a loud noise,' N. of a Dānava. — *Mahādhvanika* (°*hā-adh*°), *as, ā, am*, 'who has gone a long journey,' dead. — *Mahādhvara* (°*hā-adh*°), *as*, m. a great sacrifice. — *Mahā-dhvāna, as*, m. a loud sound. — *Mahānaka* (°*hā-ān*°), *as*, m. a kind of large drum. — *Mahā-nakha, as, ā, am*, having great nails or claws; (*as*), m. epithet of Śiva. — *Mahā-nagara, am*, n. a great city or N. of a city, see Pāṇ. VI. 2, 89. — *Mahā-nagna, as*, m. (Ved.) 'quite naked,' a lover, paramour; a great officer of state, high official; (*ī*), f. (Ved.) a mistress, (also read *mahā-nagnī*.) — *Mahā-naṭa, as*, m. 'the great actor,' an epithet of Śiva. — *Mahā-nada, as*, m. a great river or stream; N. of a river; (*ī*), f., N. of a well-known river which rises on the south-west of Bengal, and after an eastward course of 520 miles divides into several branches at the town of Cuttack, and falls by several mouths into the Bay of Bengal; any great river which has a long course; N. of various streams; epithet of the Ganges. — *Mahānadī-sāgara-saṅgama, as*, m. 'confluence of the Mahā-nadī and the ocean,' N. of a place. — *Mahānana* (°*hā-ān*°), *as, ā* or *ī, am*, having a great mouth or face. — *Mahānanda* (°*hā-ān*°), or *mahā-nanda, as*, m. great bliss, the great joy of deliverance from further transmigration, final emancipation; N. of a disciple of Buddha; N. of a king; of a river; (*ā*), f. ardent spirits; a festival on the ninth day in the light half of the month Māgha; N. of a river. — *Mahānanda-tva, am*, n. the state of final emancipation, supreme blessedness. — *Mahā-nandi, is*, m., N. of a son of Nandivardhana. — *Mahā-naraka, as*, m., N. of one of the twenty-one hells or places of torment (see Manu IV. 88–90). — *Mahā-nala, as*, m. a kind of reed, Arundo Bengalensis. — *Mahā-navamī*, f. a festival on the ninth day in the light half of the month Āśvina [cf. Pāṇ. I. 2, 42]; the last of the nine days or nights dedicated to the worship of Durgā, the last day of the Durgā-pūjā. — *Mahānasa* (°*hā-an*°), *am*, n. a large carriage, heavy waggon or cart; a kitchen (in this sense also rarely *as*, m.), cooking utensils; (*as*), m., N. of a mountain; (*ī*), f. a cook, kitchen-maid, (perhaps more correctly *māhānasī*; cf. *māhānasa*.) — *Mahā-nāga, as*, m. a great serpent; a great elephant, epithet of one of the elephants that support the world. — *Mahānāgahana, as*, m. (?), epithet of Śiva (Mahā-bh. Anuśāsana-p. 1239); of a Śrāvaka. — *Mahā-nāṭaka, am*, n. a great drama, epithet especially of the Hanuman-nāṭaka (but also applied to the Bāla-rāmāyaṇa). — *Mahā-nāḍī*, f. a great tubular vessel; sinew, tendon. — *Mahā-nāda, as*, m. a loud sound, loud cry, roaring, bellowing; (*as, ā, am*), loud-sounding, roaring or bellowing loudly, making a loud noise; (*as*), m. a great drum; a muscle, shell; thunder-cloud, rain-cloud; an elephant; a lion; a camel; the ear; epithet of Śiva; N. of a Rākshasa; (*am*), n. a musical instrument. — *Mahānānā-tva, am*, n. epithet of certain ceremonial rules or rubrics. — *Mahā-nābha, as*, m., N. of a son of Hiraṇyāksha; N. of another Dānava; epithet of a magical spell or incantation pronounced over weapons. — *Mahā-nāman, ā*, m., N. of a relation of Śākya-muni; (*mnī*), f. a Pariśishṭa of the Sāma-veda; (*mnyas*), f. pl., scil. *ṛićas*, epithet of nine verses of the Sāma-veda in the Śakvarī metre beginning with the words *Vidā Maghavan*. — *Mahānāmnika, as, ā, am*, relating to the Mahā-nāmnī or Mahā-nāmnī verses above. — *Mahānāmnī-vrata, am*, n. a religious observance in which the Mahā-nāmnī verses are recited. — *Mahā-nārāyaṇa, as*, m. 'the great Nārāyaṇa,' Vishṇu. — *Mahānārāyaṇopanishad* (°*ṇa-up*°), *t*, f., N. of an Upanishad of the Yajur-veda. — *Mahā-nāsa, as, ā, am*, 'great-nosed,' having a great nose; (*as*), m. epithet of Śiva. — *Mahā-nidra, as, ā, am*, sleeping soundly, fast asleep, sleeping long; (*ā*), f. 'the great sleep,' death. — *Mahā-ninada, as*, m., N. of a Nāga. — *Mahā-nimba, as*, m. a sort of large Nimb tree, Melia Sempervirens (Bukayun). — *Mahā-niyama, as*, m. 'great vow,' an epithet of Vishṇu (in Mahā-bh. Śānti-p. 12864). — *Mahā-niyuta, am*, n. (with Buddhists) a particular high number. — *Mahā-niraya, as*, m., N. of a hell; [cf. *nir-aya*.] — *Mahā-nirashṭa, as*, m., Ved. a gelded bull; [cf. *nir-ashṭa*.] — *Mahā-nirvāṇa, am*, n. 'the great Nirvāṇa,' the total extinction of individuality. — *Mahā-niś*, f. [cf. 3. *niś*], the dead of night, midnight (Manu IV. 129). — *Mahā-niśā*, f. midnight, the dead of night, the time after midnight [cf. *mahā-rātra*]; epithet of Durgā. — *Mahā-niśitha, ās*, m. pl., N. of a Jaina sect. — *Mahā-nīća, as*, m. 'very low (in caste),' a washerman, fuller. — *Mahā-nīla, as, ā* or *ī, am*, dark blue, deep black; (*as*), m. a kind of sapphire or emerald (= *indranīla-viśesha*); a kind of bdellium (= *guggula*); Verbesina Scandens, Eclipta Prostrata (= *bhṛiṅga-rāja*); N. of a Nāga; of a mountain; (*ā*), f. a species of plant, = *mahā-jambu*; (*ī*), f., N. of two plants (= *nīlāparājitā, vṛishannīlī*). — *Mahānīla-tantra, am*, n., N. of a Tantra. — *Mahānīla-maya, as, ī, am*, consisting or made of sapphire, filled with sapphires. — *Mahānīlābhra-jālīya* (°*la-abh*°), Nom. P. *-jālīyati*, &c., to resemble a dense mass of black clouds. — *Mahānīlo-pala* (°*la-up*°), *as*, m. 'dark-blue stone,' a sapphire. — *Mahānubhāva* (°*hā-an*°), *as, ā, am*, being in high esteem, worthy, mighty, exalted, dignified, pre-eminent, just, virtuous; (*as*), m. a gentleman. — *Mahānubhāva-tva, am*, n. high esteem, great dignity, worthiness, mightiness. — *Mahānurāga* (°*hā-an*°), *as*, m. great love, excessive affection. — *Mahā-nṛitya, as*, m. 'a great dancer,' epithet of Śiva. — *Mahā-netra, as, ā, am*, large-eyed, having large eyes; (*as*), m. epithet of Śiva. — *Mahā-nemi, is*, m. a crow. — *Mahāntaka* (°*hā-an*°), *as*, m. 'the great finisher,' death; epithet of Śiva. — *Mahāndhakāra* (°*hā-an*°), *as*, m. thick darkness, gross spiritual darkness. — *Mahāndhra* (°*hā-an*°), *as*, m., N. of a people and of their country. — *Mahāndhraka* (°*hā-an*°), *as*, m., N. of a king of Videha; (also read *mahīdhraka*.) — *Mahā-nyāya, as*, m. a principal rule. — *Mahā-nyāsa*, N. of a grammatical commentary. — *Mahānvaya* (°*hā-an*°), *as, ā, am*, being of noble family or distinguished lineage. — *Mahā-paksha, as, ā, am*, having a great party or numerous adherents; having a great family; (*as*), m. 'great-winged,' a kind of duck; epithet of Garuḍa; (*ī*), f. an owl. — *Mahāpagā* (°*hā-āp*°), f. a great river or stream; N. of a river. — *Mahā-paṅka, as, am*, m. n. deep mire, a great slough or quagmire. — *Mahā-paṅkti, is*, f., Ved. a kind of metre of forty-eight syllables. — *Mahā-pańćamūla, am*, n. the five great roots; [cf. *pańća-mūla*.] — *Mahā-pańća-visha, am*, n. the five great poisons (viz. *śṛiṅgī, kāla-kūṭa, mustaka, vatsa-nābha, śaṅkha-karṇī*). — *Mahā-paṇḍita, as, ā, am*, greatly learned, one who is a great scholar; (*as*), m. a great Paṇḍit or philosopher. — *Mahā-pattra, as*, m. 'having large leaves,' a kind of pot-herb; (*ā*), f. a species of plant (= *mahā-jambu*). — *Mahā-patha, as*, m. the principal path or road (to a town or house), chief road, high street (in a city), high road, main road, highway; epithet of Śiva; the long journey, the passage into the next world, the way of all flesh, (*mahā-pathaṃ yā*, to go the long journey, to die); the long pilgrimage to the shrine of Śiva on mount Kedāra or the same pilgrimage performed in spirit (i. e. deep absorption into Śiva); the knowledge of the essence of Śiva acquired in this pilgrimage; the mountain-tops from which the faithful throw themselves to obtain a speedier entrance into heaven; N. of the book which treats of the above subjects; N. of a hell; (*am*), n. = *brahma-randhra*, q. v. — *Mahāpatha-gama, as*, m. or *mahā-gamana, am*, n. 'going the great or universal way,' going the way of all flesh, dying. — *Mahāpathika, as*, m. one who goes the great pilgrimage, (such a man is reckoned in Mahā-bh. Śānti-p. 2874 among the Brāhmaṇa-ćaṇḍālas.) — *Mahā-pada*, a word of doubtful meaning in Ṛig-veda X. 73, 2. — *Mahā-pada-paṅkti, is*, f., Ved. a kind of metre of thirty-one syllables. — *Mahā-padma, am*, n. a white lotus, the figure or form of a large or white lotus; N. of a city on the right bank of the Ganges; (*as*), m., N. of one of the nine treasures of Kuvera; (with Jainas) N. of a particular treasure inhabited by a Nāga; N. of one of the eight treasures connected with the Padminī magical art; a particular high number (= 100,000 Padmas, variously reckoned at one hundred thousand millions, one million of millions, or one hundred billions; in this sense also *am*, n.); N. of a hell; a kind of serpent; N. of a Nāga or serpent-demon dwelling in the Mahā-padma treasure above; N. of the southernmost of the elephants that support the world; epithet of Nanda [cf. *mahāpadma-pati*]; N. of a son of Nanda; a Kinnara or attendant on Kuvera. — *Mahāpadma-pati, is*, m. epithet of Nanda. — *Mahāpadma-saras, as*, or *mahā-padma-salila, am*, n., N. of a lake. — *Mahā-padya, am*, n. a great or classical verse; [cf. *mahā-kāvya*.] — *Mahāpadya-shaṭka, am*, n. six classical verses in praise of king Bhoja (ascribed to Kālidāsa). — *Mahā-panthaka, as*, m., N. of a disciple of Buddha. — *Mahā-parākrama, as, ā, am*, very brave, of great prowess; [cf. *mahā-vīrya-parākrama*.] — *Mahā-parāhṇa, as*, m. 'mid-afternoon,' a late hour in the afternoon; [cf. *mahā-niśā, mahā-rātra*.] — *Mahā-parinirvāṇa*, title of a Buddhist Sūtra. — *Mahā-pavitra, as, ā, am*, greatly purifying, greatly protecting against unfavourable influences; (*as*), m. epithet of Vishṇu. — *Mahā-paśu, us*, m. large cattle. — *Mahā-pāṭala*, a species of plant. — *Mahā-pāta, as*, m. a long flight; (*as, ā, am*), far-flying (said of an arrow). — *Mahā-pātaka, am*, n. a great crime or sin, a crime of the highest degree (five such are enumerated in Manu XI. 54, viz. killing a Brāhman, drinking intoxicating liquors, theft, committing adultery with the wife of a spiritual teacher, and associating with any one guilty of these crimes); any great crime or heinous sin, a great transgression. — *Mahāpātakin, ī, inī, i*, guilty of one of the five great crimes, a great criminal or one guilty of heinous sin. — *Mahā-pātra, as*, m. a prime minister; [cf. *pātra*.] — *Mahā-pāda, as, ā, am*, 'large-footed,' having large feet; (*as*), m. epithet of Śiva. — *Mahā-pāna, am*, n. a costly beverage, expensive drink. — *Mahā-pāpa, am*, n. a great crime (see *mahā-pātaka*). — *Mahā-pāpman, ā, ā, a*, doing much evil, very wicked, very hurtful. — *Mahā-pāranika, as*, m., N. of a disciple of Buddha. — *Mahā-pārushaka*, a species of plant. — *Mahā-pārevata, am*, n. a species of fruit tree

(=vṛihat-pārevata, svarṇa-pārevata, Hindī vaḍa-pārevata). — Mahā-pārśva, as, m., N. of a Dānava; of a Rākshasa. — Mahā-pāla, as, m., N. of a king. — Mahā-pāśa, as, m., N. of an officer of Yama; of a Nāga. — Mahā-pāśupata, as, m. a great or zealous worshipper of Śiva Paśu-pati, (mahā-pāśupatam vratam, the great vow connected with the worship of Śiva.) — Mahāpāsaka, as, m. a Buddhist lay-brother, (incorrect for mahopāsaka.) — Mahā-piṇḍītaru, us, m. a species of tree (=piṇḍī-taru, Hindī pedirā). — Mahā-pīlu, us, m. a species of tree (=vṛihat-pīlu). — Mahāpīlu-pati, is, m. epithet of Indra (?), see Ujjvala-datta on Uṇādi-s. I. 38. — Mahā-puṇs, mān, m. (perhaps) N. of a mountain, see Mahā-bh. Bhīshma-p. 427. — Mahā-puṇsa, as, m. a great man. — Mahā-puṇya, as, ā, am, very good or pure or holy; (ā), f., N. of a sacred river. — Mahā-putra, as, m. a grandson (?), see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80; [cf. māhāputri.] — Mahā-pura, am, n. a great stronghold or fortress; N. of a sacred bathing-place; (ī), f. a great fortress or city. — Mahā-purāṇa, am, n. a great Purāṇa. — Mahā-purusha, as, m. a great man, eminent personage, great saint or sage, great ascetic; epithet of five great personages or rulers born under certain constellations; the great soul, the Supreme Spirit; epithet of Vishṇu. — Mahāpurusha-tā, f. the state or condition of a Mahā-purusha. — Mahā-purusha-dantā, f. Asparagus Racemosus. — Mahā-purusha-dantikā, f. a species of plant (=mahā-śatāvarī; cf. purusha-dantikā). — Mahāpurusha-vidyā, f., N. of a particular formula or magical sentence. — Mahā-pushpa, as, m. a kind of worm; (ā), f. Clitoria Ternatea (=a-parājitā). — Mahā-pūjā, f. great honour, great and solemn worship on extraordinary occasions; a particular religious ceremony. — Mahā-pūta, as, ā, am, exceedingly pure. — Mahā-pūrusha = mahā-purusha, q. v. — Mahā-pūrṇa, as, m., N. of a king of the Garuḍas. — Mahā-pṛishṭha, as, ā, am, having a great or broad back; (as), m. a camel; (am), n. epithet of six Anuvākas in the fourth Ashṭaka of the Ṛig-veda used at the Aśva-medha sacrifice. — Mahā-pṛishṭha-gala-skandha, as, ā, am, having a large back and neck and shoulders. — Mahā-paiṅgya, am, n., N. of a Vedic text. — Mahā-paiṭhīnasi, is, m., N. of a preceptor. — Mahā-potagala, as, m. a species of large rush or reed. — Mahā-prakāśa, as, m. title of a medical work; [cf. bhāva-prakāśa.] — Mahā-prajāpati, is, m. 'great lord of creatures,' an epithet of Vishṇu; (ī), f., N. of Śākya-muni's aunt and foster-mother (the first woman who embraced the doctrines of Buddha). — Mahā-prajāvatī, f. = mahā-prajāpatī. — Mahā-prajñā-pāramitā-sūtra, am, n., N. of a Buddhist Sūtra work. — Mahā-praṇāda, as, m., N. of a Ćakravartin. — Mahā-pratāpa, as, ā, am, very dignified or majestic, very puissant. — Mahā-pratibhāna, as, m., N. of a Bodhi-sattva. — Mahā-pratīhāra, as, m. a chief door-keeper, superior porter. — Mahā-pradāna, am, n. a great gift. — Mahā-pradīpa, as, m. a proper N. — Mahā-prapañća, as, m. the great universe or visible world. — Mahā-prabha, as, ā, am, shining brightly, exceedingly brilliant; (as), m. lamp-light, the light of a lamp; (ā), f. great brightness. — Mahāprabhā-maṇḍala-vyūha-jñāna-mudrā, f. epithet of a particular Mudrā, q. v. — Mahā-prabhāva, as, ā, am, exceedingly mighty or powerful. — Mahā-prabhu, us, m. a great master, mighty lord; a king, prince; a very holy man or great saint; a chief; epithet of Indra; of Śiva; of Vishṇu. — Mahāprabhu-tva, am, n. the dignity of a mighty lord. — Mahā-pralaya, as, m. the total annihilation of the universe at the end of a Kalpa, an entire dissolution and destruction of all things after a period commensurate with the life of Brahmā, when the seven Lokas and their inhabitants together with all the saints, gods, and Brahmā himself are annihilated; N. of a Hindī poem by Jagaj-jīvana-dāsa. — Mahā-pravṛiddha, as, ā, am, of lofty growth, see Pāṇ. VI. 2, 38. — Mahā-prasāda, as, m. a great favour or kindness; a great present (of food &c. distributed among the persons present at the worship of an idol); (as, ā, am), exceedingly gracious, of great kindness, very kind. — Mahā-prasuta, a particular high number. — Mahā-prasthāna, am, n. setting out on the great journey, departing this life, dying. — Mahā-prasthāna-parvan or mahā-prasthānika-parvan, a, n., N. of the seventeenth book of the Mahā-bhārata. — Mahā-prājña, as, ā or ī, am, very wise, exceedingly clever or intelligent. — Mahā-prāṇa, as, m. the hard breathing or aspirate (heard in the utterance of the aspirated letters kh, gh, ćh, jh, ṭh, ḍh, th, dh, ph, bh, ś, sh, s, h, and, according to some, of Anusvāra proper, Visarga, Jihvāmūlīya, and Upadhmānīya); great spirit or power; (as, ā, am), pronounced with the hard breathing or aspirate (as the above letters); the letter h; (as), m. 'making a harsh breathing or cry,' a raven; [cf. alpa-prāṇa, māhāprāṇa.] — Mahāprāsthānika, as, ī, am, relating to the great journey or departure from life, relating to death. — Mahā-prīti-vega-sambhava-mudrā, f. epithet of a particular Mudrā, q. v. — Mahā-prīti-harshā, f., N. of a particular Tantra deity. — Mahā-plava, as, m. a great flood. — Mahā-phaṇaka, as, m., N. of a Nāga. — Mahā-phala, am, n. great fruit; great reward; (as, ā, am), very fruitful, bearing much fruit; bringing a rich reward; (as), m. Ægle Marmelos; (ā), f. a bitter gourd; a kind of spear. — Mahā-pheṭkārīya, N. of a book. — Mahā-phenā, f. cuttle-fish bone, Ossa Sepiæ. — Mahā-baṇij, k, m. a great merchant. — Mahā-bandha, as, m. a peculiar posture of the hands or feet (in Yoga). — Mahā-bandhyā, f. a female entirely barren. — Mahā-babhru, us, m. a kind of animal living in holes. — Mahā-bala, as, ā, am, exceedingly strong, very powerful or mighty; (as), m. wind, storm; a Buddha; scil. gaṇa, epithet of a class of Manes; N. of one of Śiva's attendants (?); of an Indra in the Manv-antara of Tāmasa and Raućya; of a Nāga; of a king and various other persons; (ā), f., N. of one of the Mātṛis attending on Skanda; a species of plant, = balā, ati-balā; (am), n. lead; a particular high number; N. of a Liṅga (=gokarṇeśa-liṅga; cf. mahābaleśvara). — Mahābala-śākya, as, m., N. of a king. — Mahābala-sūtra, am, n., N. of a Buddhist Sūtra work. — Mahābalāksha, a particular high number. — Mahā-bali, is, m., N. of the giant Bali. — Mahābaleśvara (°la-iś°), as, m., N. of Śiva; (am), n. (= mahā-bala), a particular high number. — Mahā-bādha, as, ā, am, causing great pain, very painful. — Mahā-bārhata, as, ī, am, Ved., fr. mahā-bṛihatī. — Mahā-bāhu, us, us, u, long-armed, strong-armed, powerful [cf. dīrgha-bāhu]; (us), m. epithet of Vishṇu; N. of one of the sons of Dhṛita-rāshṭra; of a Dānava; of a Rākshasa. — Mahā-bimbara = mahā-vimbara, q. v. — Mahā-bila, am, n. the atmosphere, ether; a water-jar; the heart, the mind; a cave, a hole; [cf. mahad-bila.] — Mahā-bīja = mahā-vīja, q. v. — Mahā-bījya = mahā-vījya, q. v. — Mahā-buddha, as, m. the great Buddha. — Mahā-buddhi, is, is, i, having great understanding, extremely clever, very sensible; (is), m., N. of an Asura; of a man mentioned in Kathā-sarit-sāgara CXVIII. 44. — Mahā-budhna, as, ā, am, Ved. 'large-based,' having a wide bottom or base (said of a mountain). — Mahā-bṛihatī, f. the egg-plant, Solanum Melongena; (Ved.) a kind of metre, or four padas of eight and one of twelve syllables. — Mahā-bodhi, is, m. the great intelligence of a Buddha; a Buddha; a particular incarnation of Buddha. — Mahābodhi-saṅghārāma, as, m., N. of a Buddhist monastery. — Mahābodhy-aṅgavatī, f., N. of a particular Tantra deity. — Mahā-brahma, as, or mahā-brahman, ā, m. a great Brāhman; the great Brahman, the Supreme Spirit, God; (ās or āṇas), m. pl. (with Buddhists) a class of gods. — Mahā-brāhmaṇa, as, m. a great Brāhman; a priest who officiates at a Śrāddha or funeral ceremony in honour of deceased ancestors (=nindita-brahman, 'a contemptible Brāhman,' because this title is applied contemptuously in Bengal to a low caste Brāhman who officiates at funeral rites and is the first feasted after the period of mourning; it is also applied to a Brāhman who performs religious ceremonies for Śūdras and mixed castes); (am), n. 'the great Brāhmaṇa,' epithet of the Pañća-viṇśa-Brāhmaṇa. — Mahā-bhaṭa, as, m. a great warrior; N. of a Kshatriya; of a Dānava. — Mahā-bhadra, as, m., N. of a mountain; (ā), f. Gmelina Arborea; epithet of the Gaṅgā; N. of a lake. — Mahā-bhaya, am, n. great danger or peril; (as), m. Great Danger personified as a son of Adharma by Nirṛiti [cf. bhaya]; (as, ā, am), accompanied with great danger or peril; very dangerous or formidable. — Mahā-bhāga, as, ā, am, one to whom a great portion or lot has fallen, highly fortunate or blessed, very prosperous; eminent in the highest degree, illustrious, highly distinguished; virtuous in a high degree, pure, holy; (as), m. great luck, happiness, prosperity; (ā), f., N. of Dākshāyaṇī in Mahālaya. — Mahābhāga-tā, f. or mahābhāga-tva, am, n. high excellence, great good fortune or happiness, great prosperity, exalted station or merit; the possessing of the eight cardinal virtues. — Mahā-bhāgavata, as, m. a great worshipper of Bhagavat; (am), n. the great Bhāgavata Purāṇa; N. of an Upa-Purāṇa. — Mahā-bhāgin, ī, inī, i, exceedingly fortunate. — Mahā-bhāgya, am, n. great luck or happiness, extreme good fortune, high excellence, exalted position. — Mahā-bhāṇḍa, am, n. a great vessel. — Mahā-bhāra, as, m. a great weight or burden, heavy load. — Mahā-bhārata, am, n. (with yuddha or ākhyāna or some similar neuter substantive expressed or understood), 'the great war of the Bharatas' or 'the great narrative of the war of the Bharatas,' N. of the great epic poem in about 215,000 lines describing the acts, rivalries, and contests of the sons of the two brothers Dhṛita-rāshṭra and Pāṇḍu, descendants of Kuru and Bharata, who were of the lunar line of kings reigning in the neighbourhood of Hastinā-pura, (the poem consists of eighteen books and the supplement called Hari-vaṇśa, the whole being attributed to the sage Vyāsa, who was son of Satyavatī and father of Dhṛita-rāshṭra and Pāṇḍu by the widows of his brother Vićitra-vīrya; in the Saṅgraha-parvan 266, the word mahā-bhārata is said to be derived from mahā-bhāra, 'great weight,' and a form mahā-bhārata, as, m. is also given; cf. Pāṇ. VI. 2, 38.) — Mahā-bhārata-tātparya-nirṇaya, title of a work. — Mahābhārata-darpaṇa, as, m. title of a work. — Mahābhārata-yuddha, am, n. the great war of the Bharatas. — Mahābhārata-vyākhyāna, am, n. title of a work. — Mahā-bhāratika, as, m. (perhaps) one who knows the Mahā-bhārata. — Mahā-bhāshya, am, n. (contracted for vyākaraṇa-m°), 'the great (grammatical) commentary,' N. of Patañjali's great commentary on the grammatical Sūtras of Pāṇini. — Mahābhāshya-dīpikā, f., N. of Bhartṛi-hari's exposition of the Mahā-bhāshya. — Mahā-bhāshya-pradīpa, as, m., N. of Kaiyaṭa's exposition of the above Mahā-bhāshya. — Mahā-bhāsura, as, ā, am, extremely brilliant; (as), m. epithet of Vishṇu. — Mahā-bhikshu, us, m. 'the great mendicant,' an epithet of Śākya-muni. — Mahābhijana (°hā-abh°), as, m. high or noble lineage or race, noble descent. — Mahābhijana-jāta, as, ā, am, sprung from a noble race or family, of noble birth or descent. — Mahābhijñā-jñānābhibhū (°hā-abh°, °na-abh°), ūs, m., N. of a Buddha. — Mahābhimāna (°hā-abh°), as, m. great self-conceit, great pride, arrogance. — Mahābhishava (°hā-abh°), as, m. the great extraction or distillation of Soma. — Mahābhisheka (°hā-abh°), as, m. solemn unction; N. of the fourteenth Lambaka in the Kathā-sarit-sāgara. — Mahābhishyandin (°hā-abh°), ī, inī, i, generating great moisture. — Mahā-bhīta, as, ā, am, greatly terrified, very timid, pusillanimous, cowardly; (ā), f. a sort of sensitive plant, Mimosa Pudica. — Mahā-bhīti, is, f. great terror, great danger or distress. — Mahā-bhīma, as, m., N. of one of Śiva's

attendants; epithet of Śāntanu; [cf. *mahā-bhīshma.*] — *Mahā-bhīru, us,* m. 'very timid,' a sort of beetle or fly found in cow-dung. — *Mahā-bhīshaṇaka, as, ā* or *ikā, am,* causing great distress, exceedingly fearful. — *Mahā-bhīshma, as,* m. = *mahā-bhīma,* q. v. — *Mahā-bhuja, as, ā, am,* long-armed, having long arms, strong-armed, powerful. — *Mahā-bhūta, as, ā, am,* being great, great; (*as*), m. a great creature or being, (*sthāvarā jaṅgamāś́ća mahābhūtās,* great objects both stationary and movable); (*am*), n. a great element, primary element (of which five are reckoned, viz. ether, air, fire, water, earth; cf. Manu I. 6); a gross element (in phil. as distinguished from a subtile element or Tan-mātra, q. v.). — *Mahābhūta-ghaṭa-dāna, am,* n. a kind of religious gift. — *Mahā-bhūmi, is,* f. a great country. — *Mahā-bhūshaṇa, am,* n. a costly ornament. — *Mahā-bhṛiṅga, as,* m. a species of Verbesina with blue flowers (= *nīla-bhṛiṅga-rāja*). — *Mahā-bherī-hāraka,* N. of a Buddhist Sūtra work. — *Mahā-bhairava, as,* m. a form of Śiva or Bhairava; N. of a Liṅga; (*as, ī, am*), related to or connected with Mahā-bhairava. — *Mahābhairava-tantra, am,* n., N. of a Tantra. — 1. *mahā-bhoga, as,* m. [cf. 1. *bhoga*], a great curve or coil, great hood (of a snake), great winding; (*as, ā, am*), having great windings or coils, having a great hood; (*as*), m. a serpent. — 2. *mahābhoga* (°*hā-ābh*°), *as, ā, am,* having a wide girth (as a tree); having a large compass or circumference. — 3. *mahā-bhoga, as,* m. great enjoyment; (*as, ā, am*), causing or possessing great enjoyment; (*ā*), f. an epithet of Durgā. — 1. *mahābhoga-vat, ān, atī, at,* or *mahā-bhogin, ī, inī, i,* having a large hood. — 2. *mahābhoga-vat, ān, atī, at,* having great enjoyments. — *Mahā-bhoja, as,* m. a great monarch; N. of a king. — *Mahā-bhoṭa* or *mahābhoṭa-deśa, as,* m. Great Tibet. — *Mahā-bhauma, as,* m., N. of a king. — *Mahābhra* (°*hā-abh*°), *am,* n. a great or dense cloud. — *Mahā-makha, as,* m. a great sacrifice, principal sacrifice (see *mahā-yajña*). — *Mahā-mañjūshaka, as,* m. epithet of a particular celestial flower. — *Mahā-maṇi, is,* m. a costly gem, precious jewel (as the diamond, ruby, &c.); epithet of Śiva. — *Mahā-maṇićūḍa, as,* m., N. of a Nāga or serpent-demon. — *Mahā-maṇḍala, as,* m., N. of a king. — *Mahā-maṇḍalika, as,* m., N. of a Nāga. — *Mahā-maṇḍūka, as,* m. 'large frog,' a species of frog (described as *pīta-maṇḍūka*). — *Mahā-mata, as, ā, am,* highly esteemed or honoured. — *Mahā-mati, is, is, i,* great-minded, magnanimous, high-minded, clever; (*is*), m. the planet Jupiter; N. of a king of the Yakshas; of a Bodhi-sattva; (*is*), f., N. of a woman (wife of Karuṇākara and mother of Padmanābha); (*ī*), f. epithet of a particular lunar day personified as a daughter of Aṅgiras. — *Mahā-matta, as, ā, am,* being in strong or violent rut (as an elephant). — *Mahā-matsya, as,* m. a large fish, sea-monster. — *Mahā-mada, as,* m. great pride or intoxication; the strong or violent rut (of an elephant), strong passion; (*as, ā, am*), greatly intoxicated, being in strong or violent rut; (*as*), m. an elephant in rut, an elephant. — *Mahā-manas, ās, ās, as,* or *mahāmanaska, as, ā, am,* great-minded, high-minded, magnanimous, liberal, munificent; proud-minded, proud, haughty; (*ās*), m. a fabulous animal, = *śarabha,* q. v. [cf. *manas-vin*]; N. of a king. — *Mahā-mani, is,* m., N. of a king; (probably incorrect for *mahā-mati* or *mahā-maṇi.*) — *Mahā-manushya, as,* m., N. of a poet. — *Mahā-mantra, as,* m. any very sacred or efficacious text (of the Veda &c.); a great spell, efficacious charm. — *Mahā-mantrānusāriṇī* (°*ra-an*°), f., N. of a Buddhist goddess. — *Mahā-mantrin, ī,* m. a chief counsellor, prime minister; a great statesman or politician. — *Mahā-mandārava, as,* m. a species of plant. — *Mahā-mayūrī,* f., N. of a Buddhist goddess; [cf. *mahā-māyūrī.*] — *Mahā-marakata, as,* m. a great emerald; (*as, ā, am*), adorned with great emeralds; (also read *mahā-mārakata.*) — *Mahā-malaya-pura, am,* n., N. of the seven pagodas hewn out of the rocks near Madras. — 1. *mahāmaha, as,* m. a great festival. — 2. *mahāmaha, as, ā, am* (probably an old intensive form), very mighty, of great might, Ved.; greatest of the great, very wealthy; greatly to be worshipped, Sāy. = *atiśayena sarvaiḥ pūjanīya* or *mahā-dhana* or *mahatām api mahat;* (*ā*), f. epithet of a constellation; [cf. the similar forms *ghanāghana, paṭāpaṭa, vadāvada.*] — *Mahā-mahas, āṃsi,* n. pl. great lights or glories. — *Mahāmahima-tva, am,* n. excessive greatness. — *Mahā-mahiman, ā,* m. excessive greatness, true greatness; (*ā, ā, a*), very great, extremely great, truly great, high and mighty. — *Mahā-mahivrata, as, ā, am,* Ved. exercising great power, very powerful and effective, accomplishing great and mighty acts: (Sāy. = *mahanīya-bahu-karman.*) — *Mahā-maheśvarāyatana* (°*ra-āy*°), *am,* n. a particular region of the gods. — *Mahā-mahopādhyāya* (°*hā-up*°), *as,* m. a very great preceptor, very venerable teacher. — *Mahā-māṃsa, am,* n. costly meat, epithet of various kinds of meat and especially of human flesh. — *Mahāmāṃsa-vikraya, as,* m. selling human flesh. — *Mahāmātya* (°*hā-am*°), *as,* m. the prime minister of a king. — *Mahā-mātra, as, ā* or *ī, am,* great in measure, great, the greatest, best, most excellent; (*as*), m. a man of high rank or great substance, prime minister, great officer of state, high official, counsellor, general, &c.; an elephant-driver or keeper (= Hindūstānī *mahāwat*); a superintendent of elephants; (*ī*), f. a spiritual teacher's wife, wife of a prime minister or high official, great lady. — *Mahā-mānasikā,* f. (with Jainas) N. of one of the sixteen Vidyā-devīs. — *Mahā-mānasī,* f. a goddess peculiar to the Jainas. — *Mahā-mānin, ī, inī, i,* exceedingly proud. — *Mahā-māya, as, ā, am,* having great deceit or illusion, practising great illusion or deceit, very illusory; (*as*), m. epithet of Vishṇu; of Śiva; N. of an Asura; of a Vidyā-dhara; (*ā*), f. great deceit or illusion, worldly illusion, the divine power of illusion (which makes the material universe appear as if really existing and renders it cognizable by the senses), the Great Illusion (the illusory nature of worldly objects personified and identified with Durgā); N. of a wife of Śuddhodana. — *Mahāmāyā-dhara, as,* m. an epithet of Vishṇu. — *Mahāmāyā-śambara* or *mahāmāyā-śambara-tantra, am,* n., N. of a Tantra. — *Mahā-māyūrī,* f. (with Buddhists) one of the five tutelary goddesses; [cf. *mahā-mayūrī.*] — *Mahāmāyūrī-stotra, am,* n., N. of a collection of Stotras. — *Mahā-mārakata, as, ā, am,* richly adorned with emeralds; [cf. *mahā-marakata.*] — *Mahā-mārī,* f. 'the great destroying goddess,' an epithet of Durgā; a great pestilence or mortality, the cholera; [cf. *mārī.*] — *Mahā-mārga, as,* m. a great road, main street, high street, high road; [cf. *mahā-patha.*] — *Mahā-māla, as, ā, am,* wearing a great garland; (*as*), m. epithet of Śiva. — *Mahā-mālikā,* f. a kind of metre, four times ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – ⏑ – –, ⏑ – – ⏑ – – ⏑ –. — *Mahā-māsha, as,* m. a species of large bean (= *rāja-māsha*). — *Mahā-māheśvara, as,* m. a great worshipper of Maheśvara (Śiva). — *Mahā-mīna, as,* m. a kind of fish. — *Mahā-mukha, am,* n. a great mouth, the great embouchure of a river; (*as, ī, am*), large-mouthed, having a large mouth (said of Śiva); having a great embouchure; (*as*), m. a crocodile; N. of a man (perhaps a brother of Kshemaṅkara). — *Mahā-mućilinda,* a species of plant. — *Mahā-mućilinda-parvata, as,* m., N. of a particular fabulous mountain. — *Mahā-muṇḍanikā* or *mahā-muṇḍī,* f. a species of plant (= *mahā-śrāvaṇikā*). — *Mahā-mudrā,* f. a particular posture or position of the hands or feet (in the practice of Yoga, q. v.); a particular high number. — *Mahā-muni, is,* m. a great Muni or sage; N. of Vyāsa; epithet of Buddha; of Agastya; of a Jina; the coriander plant; (*i*), n. any medicinal herb or drug; coriander seed. — *Mahā-mūḍha, as, ā, am,* very foolish or infatuated, a great simpleton. — *Mahā-mūrkha, as,* m. a great fool. — *Mahā-mūrti, is, is, i,* large-formed, great-bodied, having a vast body; (*is*), m. epithet of Vishṇu. — *Mahā-mūrddhan, ā, ā, a,* great-headed, large-headed, having a huge head; (*ā*), m. epithet of Śiva. — *Mahā-mūla, am,* n. a large root, large or full-grown radish (opposed to *bāla-mūla,* q. v.); (*as*), m. a species of large onion (= *rāja-palāṇḍu*). — *Mahā-mūlya, as, ā, am,* high-priced, very costly or precious, highly valuable; (*as*), m. a ruby. — *Mahā-mūshaka, as,* m. a kind of large mouse or rat. — *Mahā-mṛiga, as,* m. a large animal (especially any large forest animal usually chased by hunters, as a boar, buffalo, &c.); an elephant. — *Mahā-mṛityu, us,* m. great death, chief death; epithet of Śiva. — *Mahāmṛityuñ-jaya, as,* m. 'conquering great death,' epithet of a particular sacred text addressed to Śiva, (also *mahāmṛityuñjaya-mantra.*) — *Mahā-mṛidha, am,* n. a great battle. — *Mahā-megha, as,* m. a great cloud, dense cloud; an epithet of Śiva; N. of a man; (also read *megha-vega.*) — *Mahāmegha-nivāsin, ī,* m. 'dwelling in thick clouds,' an epithet of Śiva. — *Mahāmegha-svana* or *mahāmegha-nibha-svana, as, ā, am,* sounding like immense thunder-clouds. — *Mahāmeghaugha-nirghosha* (°*gha-ogh*°), *as, ā, am,* sounding like a multitude of large thunder-clouds. — *Mahā-meda, as,* m. the coral tree, Erythrina Indica; a species of medicinal plant (= *purodbhava;* there is also a form *mahā-medā*). — *Mahā-medha, as,* m. a great sacrifice (= *aśva-medha*). — *Mahā-medhā,* f. 'great intellect, the great intelligence,' epithet of Durgā. — *Mahā-meru, us,* m. the great Meru. — *Mahā-maitra, as,* m., N. of a Buddha; (*ī*), f. great friendship, excessive attachment. — *Mahāmaitrī-samādhi, is,* m. (with Buddhists) epithet of a particular kind of devotion. — *Mahā-moha, as,* m. great confusion or infatuation of mind; (*ā*), f. an epithet of Durgā. — *Mahā-mohana, as, ī, am,* very confusing, extremely bewildering, causing great infatuation. — *Mahā-maudgalyāyana, as,* m., N. of a disciple of Buddha. — *Mahāmbuka* (°*hā-am*°), *as,* m. (perhaps for *mahāmbuda*), an epithet of Śiva; [cf. *mahā-megha.*] — *Mahāmbuja* (°*hā-am*°), *am,* n. a particular high number, a billion. — *Mahāmla* (°*hā-am*°), *as, ā, am,* very acid, exceedingly sour; (*am*), n. the fruit of the Indian tamarind; acid seasoning. — *Mahā-yaksha, as,* m. a great Yaksha, a chief of the Yakshas [cf. *yaksha-pati*]; N. of a servant of the second Arhat of the present Ava-sarpiṇī; (*ās*), m. pl. a class of Buddhist deities; (*ī*), f. a great female Yaksha. — *Mahā-yaksha-senāpati, is,* m., N. of a particular Tantra deity. — *Mahā-yajña, as,* m. a great sacrifice or offering, a principal act of devotion, (of these great religious offerings or devotional acts there were five, according to Manu III. 69–71, viz. *brahma-yajña, deva-yajña, pitṛi-yajña, manushya-yajña, bhūta-yajña,* q. q. v. v., or devotional acts having reference severally to the Veda, the gods, the Manes of ancestors, men, and all created beings); an epithet of Vishṇu. — *Mahāyajña-bhāga-hara, as,* m. 'receiving a share of the great sacrifice,' epithet of Vishṇu. — *Mahā-yantra, am,* n. a great machine, great mechanical work (as a lock, dike, &c.). — *Mahā-yantra-pravartana, am,* n. the engaging in or erecting great mechanical works (such as dikes, bridges, &c.). — *Mahā-yama, as,* m. the mighty Yama. — *Mahā-yamaka, am,* n. a verse in which all four Pādas contain words with exactly the same sounds, but different senses (e. g. Kirātārjunīya XV. 52, where *Vikāśamīyurjagatīśamārgaṇāḥ* is repeated four times with different significations). — *Mahā-yaśas, ās, ās, as,* or *mahāyaśaska, as, ā, am,* very glorious, very famous or illustrious, renowned, celebrated; (*ās*), m., N. of the fourth Arhat of the past Utsarpiṇī; N. of a learned man; (*ās*), f., N. of one of the Mātṛis attending on Skanda. — *Mahāyasa* (°*hā-ay*°), *as, ā, am,* having much iron (as an arrow), having a large iron point (= *mahā-phalaka*). — *Mahā-yātrā,* f. a great pilgrimage, the pilgrimage to Kāśī or Benares; N. of a work upon omens. — *Mahā-yāna, am,* n. 'the great vehicle'

(opposed to hīna-yāna), epithet of a later system of Buddhist teaching promulgated by Nāgārjuna, and treated of in the Mahā-yāna-sūtras; (as), m. 'having a great chariot,' N. of a king of the Vidyā-dharas. — Mahāyāna-deva, as, m. an honorary title of Hiouen-thsang. — Mahāyāna-parigrahaka, as, m. a follower of the Mahā-yāna doctrines. — Mahāyāna-prabhāsa, N. of a Bodhi-sattva. — Mahāyāna-yoga-śāstra, am, n., N. of a work. — Mahāyāna-saṅgraha, as, m., N. of a work; (also called mahā-yāna-samparigraha-śāstra.) — Mahāyāna-sūtra, am, n. 'a Sūtra serving as a great vehicle,' epithet of several Buddhist Sūtras. — Mahā-yāma, am, n., N. of a Sāman. — Mahā-yāmya, as, m. an epithet of Vishṇu. — Mahā-yuga, am, n. a great Yuga or Yuga of the gods (= four Yugas of mortals or the aggregate of the Kṛita, Tretā, Dvāpara, and Kali Yugas = 4,320,000 years of mortals; a day and a night of Brahmā comprise 2000 Mahā-yugas). — Mahāyuta, a particular high number. — Mahāyudha (°hā-āy°), as, ā, am, having great or strong weapons; (as), m. epithet of Śiva. — Mahā-yogin, ī, m. a great Yogin; N. of Vishṇu; of Śiva; a cock. — Mahā-yogeśvara (°ga-īś°), as, m. a great master of the Yoga system. — Mahā-yoni, is, f. excessive dilation of the female organ. — Mahā-yaudhājaya, am, n., N. of a Sāman. — Mahā-rakshas, as, n. a great Rākshasa. — Mahā-rakshā, f. (with Buddhists) a great tutelary goddess, (five in number, viz. Mahā-pratisarā or Pratisarā, Mahā-māyūrī or Mahā-mayūrī, Mahā-sahasra-pramardanī or -pramardinī, Mahā-śītavatī or -śetavatī, and Mahā-mantrānusāriṇī.) — Mahā-rakshita, as, m. a proper N. — Mahā-rajata, am, n. gold; thorn-apple; [cf. mahā-rajana.] — Mahā-rajana, am, n. the safflower (= kusumbha); gold; (as, ā, am), coloured with saffron, (perhaps for mahāra-jana.) — Mahā-raṇa, as, am, m. n. a great battle, great war. — Mahāraṇya (°hā-ar°), am, n. a large wood, great forest. — Mahā-ratna, am, n. a costly jewel, precious gem, most precious of all gems. — Mahāratna-pratimaṇḍita, as, m., N. of a Kalpa or cycle. — Mahāratna-maya, as, ī, am, consisting of costly gems, full of precious stones. — Mahāratna-vat, ān, atī, at, adorned with costly gems, covered with orecious stones. — Mahāratna-varshā, f., N. of a particular Tantra goddess. — Mahā-ratha, as, m. a large car, great chariot; a great warrior or hero, (in this sense not necessarily a Bahuvrīhi comp., as shown by the accent, cf. also ratha, a warrior, hero); N. of a Rākshasa; of a son of Viśvāmitra; of a king (= Śuddhodana in another birth); N. of a minister of king Saṅkara-varman; desire, longing [cf. mano-ratha]; (as, ā, am), having a great chariot, possessing large chariots. — Mahāratha-tva, am, n. heroism, the being a great warrior. — Mahā-rathyā, f. a great street, high street; mahārathyā purī, a city having large streets. — Mahārambha (°hā-ār°), as, ā, am, performing great undertakings, enterprising, busy, industrious. — Mahā-rava, as, ā, am, loud-sounding, uttering loud cries, loud; (as), m., N. of a man; of a Daitya, (also read mahā-bala.) — Mahā-raśmi-jālāvabhāsa-garbha, as, m., N. of a Bodhi-sattva. — Mahā-rasa, as, m. a precious mineral; quicksilver; (as, ā, am), very savory, having much flavour; (as), m. a sugar-cane (= kośa-kāra); Phœnix Sylvestris; Scirpus Kysoor; (am), n. sour rice-water. — Mahārasa-vat, ān, atī, at, having much flavour, very pleasant to the taste; (atī), f. a kind of food. — Mahā-rāja, as, m. a great king, reigning prince, supreme sovereign; (with Buddhists) a great lord, great ruler, (these are four in number, constituting together with their attendants a class of divine beings); a deified Jaina teacher; an epithet of Mañju-śrī; a follower of the sect of Vallabhāćārya; a finger-nail. — Mahā-rājaka, as, m. = mahā-rājika, col. 2. — Mahārāja-kulīna, as, ā, am, belonging to a race of great kings. — Mahārāja-ćūta, as, m. a kind of mango. — Mahārāja-druma, as, m. Cathartocarpus (Cassia) Fistula. — Mahārāja-miśra, as, m., N. of a man (son of Māṇikya-miśra). — Mahārājādhirāja (°ja-adh°), as, m. a paramount sovereign, universal emperor. — Mahā-rājika, ās, m. pl. epithet of a class of gods or demigods (variously reckoned at 236 and 220 in number); (as), m. epithet of Vishṇu. — Mahā-rājñī, f. a great queen, the principal wife of a Rājā, a queen in her own right, reigning queen; epithet of Durgā. — Mahā-rājya, am, n. the rank or title of a reigning sovereign, sovereignty. — Mahā-rātra, am, n. midnight, the dead of night, late at night, the time after midnight, close of night. — Mahā-rātri, is, or mahā-rātrī, f. midnight, the dead of night, time after midnight; the great night of the complete destruction of the world; the eighth day (or night) in the light half of the month Āśvina. — Mahā-rāmāyaṇa, am, n. the great Rāmāyaṇa. — Mahā-rāshṭra, am, n. a great kingdom or realm, 'the great country,' i.e. the Mahrāṭṭa or Marāṭha (or more commonly Mahratta) country, the land of the Mahrattas in the west of India; a kind of metre; (ās), m. pl. the Marāṭha people, commonly called Mahrattas; (ī), f., scil. bhāshā, the Mahraṭṭī (or more properly Marāṭhī) language, the language of the Mahrattas; epithet of various plants, a species of culinary plant (= jala-pippalī). — Mahārāshṭraka, as, ikā, am, belonging to the great or Marāṭha country or to the land of the Mahrattas; (ās), m. pl. the Marāṭha people (commonly called Mahrattas). — Mahārāshṭrīya, as, ā, am, belonging to the Marāṭha country or people, belonging to the Mahrattas. — Mahā-rishṭa, as, m. a species of tree allied to the Melia Bukayun (= mahā-nimba). — Mahā-ruj, k, k, k, or mahā-ruja, as, ā, am, causing great pain, very painful. — Mahā-rudra, as, m. 'the great Rudra,' a form of Śiva; (ī), f. a form of Durgā. — Mahā-ruru, us, m. a species of antelope (= mahā-mṛiga). — Mahā-rūpa, as, ā, am, large-formed, mighty in form, great in mien; (as), m. epithet of Śiva; N. of a Kalpa or cycle; resin; (ā), f., N. of one of Durgā's attendants. — Mahā-rūpaka, am, n. a kind of drama. — Mahā-rūpin, ī, iṇī, i, large-formed, great in shape or mien. — Mahā-retas, ās, ās, as, abounding in seed, having great virile energy; (ās), m. epithet of Śiva; [cf. mahā-vīja.] — Mahā-roga, as, m. a severe or dangerous illness, grievous malady (applied to the following disorders, unmāda, tvag-dosha, rāja-yakshman, śvāsa, madhu-meha, bhagan-dara, udara, aśmarī). — Mahā-rogin, ī, iṇī, i, suffering from a severe illness, very ill. — Mahā-roća, a species of plant. — Mahā-roman, ā, ā, a, having large or thick hair on the body; (ā), m. epithet of Śiva; of a king; of the superior of a Buddhist monastery; [cf. mahā-loman.] — Mahā-raudra, as, ā, am, very terrible, very awful; (ī), f. an epithet of Durgā; [cf. mahā-rudrī.] — Mahā-raurava, as, m., N. of one of the twenty-one hells or places of torment (enumerated in Manu IV. 88–90); (am), n., N. of a Sāman. — Mahā-rauhiṇa, as, m., N. of a demon. — Mahārgha (°hā-ar°), as, ā, am, high-priced, very costly or precious, extremely valuable; (as), m. a sort of quail, Perdix Chinensis (= lāvaka). — Mahārgha-tā, f. great costliness, preciousness, high value. — Mahārgha-rūpa, as, ā, am, magnificently formed, of splendid form. — Mahārghya, as, ā, am, very costly, precious, valuable. — Mahārghya-tā, f. = mahārgha-tā. — Mahārćis (°hā-ar°), is, is, is, having great flames, flaming high. — Mahārṇava (°hā-ar°), as, m. 'the mighty sea,' great sea or ocean; an epithet of Śiva; title of a book by Viśveśvara [cf. kṛitya-mahārṇava, smṛiti-mahārṇava]; (ās), m. pl. 'dwelling by the ocean,' N. of a people. — Mahārtha (°hā-ar°), as, m. a great thing, a great matter; weighty or important meaning; (as, ā, am), having large substance, rich; great, dignified; having great meaning, very important; significant, weighty; (as), m., N. of a Dānava; (am), n. (according to a commentator) = mahā-bhāshya. — Mahārthaka, as, ā, am, having great substance, rich, valuable; having great meaning, very important, &c. — Mahārtha-vat, ān, atī, at, having great meaning, very significant, very important, of great consequence, very dignified. — Mahārdraka (°hā-ār°), am, n. wild ginger (= vanārdraka). — Mahārdha (°ha-ar°), as, m. a species of plant, (commonly Mahājā.) — Mahārbuda (°hā-ar°), am, n. ten Arbudas = one thousand millions. — Mahārma (°hā-ar°), see Pāṇ. VI. 2, 90. — Mahārha (°hā-ar°), as, ā, am, very worthy or deserving, very valuable or precious, costly, splendid; excellent, eminent; (am), n. white sandal-wood. — Mahā-lakshmī, īs, f. the great Lakshmī (properly the Śakti of Nārāyaṇa or Vishṇu, but sometimes identified with Durgā, the wife of Śiva, or with Sarasvatī, the wife of Brahmā); epithet of a girl thirteen years old, or of one not arrived at puberty, who represents the goddess Durgā at the Durgā festival; N. of a woman (mother of Gaṅgā-dāsa); a kind of metre, four times – ⏑ – – ⏑ – – ⏑ –. — Mahālakshmī-stotra, am, n. meditation and prayer in the worship of Lakshmī. — Mahālaya (°hā-āl°), as, m. a great dwelling; a great temple, great monastery; a temple in general; a place of refuge, sanctuary, asylum; the Loka or world of Brahmā; a tree &c. sacred to a deity; a place of pilgrimage; the Supreme Being or great Universal Spirit (= paramātman); a particular half month (= kanyāgatāpara-paksha and saurāśvinīya-kṛishṇa-paksha); N. of a place; of a man; (perhaps am, n.), N. of a Liṅga; (ā), f., N. of a particular festival, the day of the moon's change in the month Bhādra and the last day of the Hindū lunar year. — Mahālasa (°hā-al°), as, ā, am, very lazy, extremely idle; (ā), f., N. of a woman (mother of the commentator Nārāyaṇa). — Mahāli-kaṭabhī, f., see mahādi-kaṭabhī. — Mahā-liṅga, am, n. a great Liṅga or phallus; N. of a place; (as, ā, am), having a great phallus or virile organ; (as), m. epithet of Śiva. — Mahā-līlā-sarasvatī, f. a form of Tārā, q. v. — Mahālugi-paddhati, is, f., N. of a book. — Mahā-lodhra or mahā-lodha, as, m. a species of Symplocos (the Bengālī pāṭiyālodha, the bark of which is used as an astringent). — Mahā-loman, ā, m., N. of the superior of a Buddhist monastery; [cf. mahā-roman.] — Mahā-lola, as, ā, am, excessively eager; (as), m. a crow. — Mahā-loha, am, n. 'great iron,' a magnet, loadstone; [cf. kṛishṇa-loha.] — Mahā-vaṇśa, as, m. great lineage or race; (as, ā, am), sprung from a great race or family. — Mahāvaṇśa-samudbhava, as, ā, am, sprung or descended from a great race or family. — Mahā-vaṇśya, as, ā, am, springing from a high or noble race, belonging to a very noble family. — Mahāvakāśa (°hā-av°), as, ā, am, having great space, very spacious, very roomy or wide. — Mahā-vaktra, as, ā, am, large-mouthed, wide-mouthed, having a big mouth; (as), m. epithet of a Rākshasa or Dānava. — Mahā-vakshas, ās, ās, as, broad-chested, having a great or wide breast; (ās), m. epithet of Śiva. — Mahā-vajraka, am, n. (i.e. taila), a kind of oil mixed with several other ingredients for medicinal purposes. — Mahā-vaṇij, see mahā-baṇij. — Mahā-vada, as, m., Ved. 'speaker of great words,' proclaimer or teacher of Vedic knowledge. — Mahā-vadha, as, m., Ved. a mighty or destructive weapon, destructive thunderbolt; (as, ā, am), carrying a mighty weapon or destructive shaft; (Sāy. = mahā-vajra.) — Mahā-vana, am, n. a great wood, large forest; N. of a Buddhist monastery in a forest in Udyāna; N. of a large forest in Vṛindā-vana; (as, ā, am), having a great forest. — Mahā-vapa, as, m. a species of medicinal plant, Erythrina Indica (= mahā-meda). — Mahā-varā, f. Dūrvā grass. — Mahā-varāha, as, m. 'a great boar,' epithet of Vishṇu in his boar incarnation; N. of a king; of a work mentioned in the Sarva-darśana-saṅgraha. — Mahāvaroha (°hā-av°), as, m. Ficus Infectoria. — Mahā-vartana, am, n. high wages, large pay or allowance. — Mahā-vallī, f. a large climbing-plant; Gærtnera Racemosa. — Mahā-vasa, as, m. the Gangetic porpoise, Delphinus Gangeticus. — Mahā-vasu, us, us, u, Ved. possessing much substance, very wealthy. — Mahā-vastu, N. of a work. — Mahā-vākya, am, n. any long continuous

composition or literary work (such as the Mahā-bhārata, Rāmāyaṇa, Raghu-vaṇśa, &c.); a principal sentence, great proposition, epithet of twelve mystical utterances of the Upanishads (e. g. *tattvam asi, aham brahmāsmi, brahmaivedam sarvam,* &c., especially of the mystic words *Tattvam* and *Om*); N. of an Upanishad. — *Mahā-vāta, as,* m. a great or stormy wind, strong blast. — *Mahāvāta-vyādhi, is,* m. a great or severe nervous disorder. — *Mahā-vātsapra, am,* n., N. of a Sāman. — *Mahā-vādin, ī,* m. a great controversialist. — *Mahā-vāmadevya, am,* n., N. of a Sāman. — *Mahā-vāyu, us,* m. a great gale or storm, tempestuous wind, strong blast; air (as an element). — *Mahā-vārāha,* N. of a work. — *Mahā-vāruṇī,* f. the festival on the thirteenth day of the moon's decrease in the month Caitra. — *Mahā-vārttika, am,* n. 'the great Vārttika or critical commentary,' epithet of Kātyāyana's Vārttikas on the Sūtras of Pāṇini; [cf. *māhāvārttika.*] — *Mahā-vārshikā,* f. a species of plant. — *Mahā-vālabhida, am,* n., N. of a particular Śastra or hymn. — *Mahā-vāhana,* a particular high number. — *Mahā-vikrama, as, ā, am,* very valorous or courageous, very heroic; (*as*), m., N. of a lion; of a Nāga. — *Mahā-vikramin, ī,* m., N. of a Bodhi-sattva. — *Mahā-vighna, as,* m. a great obstacle. — *Mahā-vijña, as, ā, am,* very wise or intelligent. — *Mahā-videha,* N. of a sacred district; (*ā*), f. (in the Yoga system) epithet of a certain *vritti* or condition of the *manas* or mind. — *Mahā-vidyā,* f. a great or exalted science; a form of Durgā. — *Mahā-vidyut-prabha, as,* m., N. of a Nāga. — *Mahā-vidyeśvarī* (*°yā-iś°*), f., N. of a goddess (perhaps a form of Durgā). — *Mahā-vipulā,* f. a kind of Āryā metre. — *Mahā-vibhāshā,* f. a general alternative, a rule containing a general alternative. — *Mahā-vibhāshā-śāstra, am,* n. title of a book. — *Mahā-vibhūta,* a particular high number. — *Mahā-vibhūti, is, is, i,* possessing superhuman power; (*is*), m. epithet of Vishṇu. — *Mahā-vimbara,* a particular high number. — *Mahā-virāva, as, ā, am,* loud-sounding, far-resounding, (according to Malli-nātha = *dīrgha-śabda.*) — *Mahā-vila* = *mahā-bila.* — *Mahā-vivāha,* a particular high number. — *Mahā-viśishṭa, as, ā, am* (said to be for *mahad-viśishṭa*), greatly or highly distinguished, see Pāṇ. VI. 3, 46. — *Mahā-visha, am,* n. 'great poison,' a kind of poison enumerated among the Kanda-vishāṇi; (*as, ā, am*), very poisonous or venomous; (*as*), m. Coluber Naga (= *kāla-sarpa*), a kind of small serpent said to have two heads. — *Mahā-vishuva, am,* n. or *mahāvishuva-saṅkrānti, is,* f. the vernal equinox, the moment of the sun's passing into Aries (differing by several days from European computation). — *Mahā-vishṇu, us,* m. the great Vishṇu. — *Mahā-vihāra, as,* m. a great Buddhist monastery; N. of a particular monastery in Ceylon. — *Mahāvihāra-vāsin, inas,* m. pl., N. of a Buddhist school. — *Mahā-vīci, is,* m., N. of one of the twenty-one hells or places of torment (enumerated in Manu IV. 88–90). — *Mahā-vīja, as, ā, am,* having much seed; (*as*), m. an epithet of Śiva; [cf. *mahā-retas.*] — *Mahā-vījya, am,* n. the septum of the scrotum and part of the perinæum, the perinæum. — *Mahā-vīta, as,* m., N. of a son of Savana. — *Mahā-vīra, as,* m. a great hero; epithet of Vishṇu; an archer, bowman; a lion; epithet of Garuḍa, the bird and vehicle of Vishṇu; fire, sacrificial fire; a sacrificial vessel; the thunderbolt of Indra; a white horse; the Indian cuckoo or koïl (= *kokila*); a kind of hawk (= *sañcāna*); a species of plant (= *eka-vīra*); N. of a king; of a son of Brihad-ratha; of a son of Priya-vrata; of a son of Savana, (also read *mahā-vīta*); N. of the last or twenty-fourth Arhat of the present Ava-sarpiṇī, (he is the last and most celebrated Jaina teacher of the present age, and is supposed to have flourished in the province of Behar in the sixth century before the Christian era); (*ā*), f. a species of plant (= *kshīra-kākolī*). — *Mahāvīra-ćarita* or *mahāvīra-ćaritra, am,* n. 'the exploits of the great hero (Rāma),' N. of a celebrated drama by Bhava-bhūti; 'the exploits of Mahā-vīra (the Arhat),' N. of a book, (in this last sense usually written *mahāvīra-ćaritra.*) — *Mahā-vīrya, as, ā, am,* of great strength or energy, very energetic, very powerful or mighty, very potent; (*as*), m., N. of Brahmā; of an Indra in the Manv-antara of Tāmasa or of Raućya; of a Buddha; of a Jina or Jaina saint; of a king (son of Brihad-ratha or of Brihad-uktha; also read *mahā-vīra*); of a king (son of Bhavan-manyu or of Manyu); of a Buddhist Bhikshu; of a species of edible bulbous root, = *vārāhī-kanda;* (*ā*), f. the wild cotton-shrub (= *mahā-śatāvarī*); epithet of Sañjñā the wife of Sūrya. — *Mahā-vriksha, as,* m. a great tree; a species of Euphorbia. — *Mahāvriksha-kshīra, as, am,* m. n. the milky juice of the above tree. — *Mahā-vriddha, as, ā, am,* very old or aged. — *Mahā-vrinda, am,* n. a particular high number (= 100,000 Vrindas). — *Mahā-vrisha, as,* m. a great bull; (*ās*), m. pl., N. of a people. — *Mahā-vrihatī,* see *mahā-brihatī.* — *Mahā-vega, as,* m. great impetuosity, extreme velocity, excessive speed, great swiftness or fleetness; (*as, ā, am*), very impetuous, very fleet or swift, excessively rapid; surging, raging (as the sea); (*as*), m. an ape; the bird Garuḍa; (*ā*), f., N. of one of the Mātris attending on Skanda. — *Mahāvega-labdha-sthāma, as,* m., N. of a king of the Garuḍas. — *Mahā-vegavatī,* f. a species of plant. — *Mahā-vedi, is,* f. the great Vedi. — *Mahā-vedha, as,* m. epithet of a particular position of the hands or feet (in the practice of Yoga). — *Mahā-vela, as, ā, am,* having high tides or strong currents, billowy, surgy. — *Mahā-vaipulya, am,* n. great magnitude, wide extent. — *Mahāvaipulya-sūtra, am,* n., N. of a Buddhist Sūtra work. — *Mahā-vaira, am,* n. great enmity. — *Mahā-vairāja, am,* n., N. of a Sāman. — *Mahā-vaiśvadeva,* Ved. epithet of a Graha, q. v. — *Mahā-vaiśvānara-vrata* and *mahā-vaiśvāmitra* and *mahā-vaishṭambha, am,* n., N. of three Sāmans. — *Mahā-vyādhi, is,* m. a great or severe disease; the black leprosy. — *Mahā-vyāhriti, is,* f. a great Vyāhriti or mystical word, (the three words *Bhūr, Bhuvaḥ, Svar,* pronounced after the Praṇava *Om,* are the three great Vyāhritis, see *vyāhriti.*) — *Mahā-vyutpatti, is,* f., N. of a Sanskrit-Tibetan lexicon. — *Mahā-vyūha, as,* m. epithet of a Samādhi; N. of a Deva-putra. — *Mahā-vraṇa, am,* n. a serious wound. — *Mahā-vrata, am,* n. a great duty, fundamental duty (five in number, according to the Jaina system, viz. refraining from injury to life, truth, honesty, chastity, and freedom from worldly desire); a great vow; a great religious observance; (Ved.) epithet of a Sāman or Stotra appointed to be sung on the last day but one of the Gavām-ayana (applied also to the day itself or its ceremonies or to the Śastra following the Stotra); the rule or vow of the Pāśupatas, = *pāśupata-vrata;* (*as, ā, am*), one who has undertaken solemn religious duties or vows, performing a great vow, great in the performance of religious vows, very devotional; observing the rule or vow of the Pāśupatas, a Pāśupata; (according to Sāy. on Rig-veda I. 45. 3, and Nirukta III. 17) = *mahi-vrata,* q. v. — *Mahāvrata-vat, ān, atī, at,* Ved. connected with the Mahā-vrata Sāman, &c. — *Mahāvrata-vesha-bhrit, t, t, t,* wearing the dress of a Pāśupata. — *Mahāvratika, as, ā, am,* related to the Mahā-vrata Sāman, &c.; observing the rule of the Pāśupatas, a Pāśupata. — *Mahāvratika-vesha, as, ā, am,* dressed as a Pāśupata. — *Mahā-vratin, ī, inī, i,* observing the rule or vow of the Pāśupatas; (*ī*), m. a Pāśupata; an epithet of Śiva; a devotee, ascetic (= *joṭiṅga*); = *uras-kaṭa* (?). — *Mahāvratīya, as, ā, am,* Ved. relating to the Mahā-vrata Sāman or to the Mahā-vrata day. — *Mahā-vrāta, as, ā, am,* Ved. accompanied by a great host (of Maruts, said of Indra; Sāy. *marudbhir mahān vrātaḥ samūho yasya*). — *Mahā-vrīhi, is,* m. a kind of large rice. — *Mahāśa* (*°hā-āś°*), *as,* m., N. of a son of Krishṇa. — *Mahā-śakuni, is,* m., N. of a Cakra-vartin. — *Mahā-śakti, is, is, i,* very powerful, very mighty; (*is*), m. epithet of Śiva; of Kārtti-keya; of a son of Krishṇa. — *Mahā-śanku, us,* m. the sine of the sun's elevation. — *Mahā-śankha, as,* m. a great conch-shell; the temporal or frontal bone, the forehead; a human bone; a particular high number (= ten Nikharvas or 1,000,000,000); one of Kuvera's treasures; N. of a Nāga or serpent-demon. — *Mahāśankha-maya, as, ī, am,* formed of the temporal or frontal bone. — *Mahā-śaṭha, as,* m. a species of thorn-apple (= *rāja-dhattūra*). — *Mahā-śaṇapushpikā,* f. a species of plant. — *Mahā-śatā* or *mahā-śatāvarī,* f. a species of plant (= *bahu-pattrikā*). — *Mahāśana* (*°hā-aś°*), *as, ā, am,* eating much, very voracious, a great eater; (*as*), m., N. of an Asura. — *Mahāśani-dhvaja* (*°hā-aś°*), *as,* m. a great banner consisting of the thunderbolt and its lightning, (according to Malli-nātha on Raghu-v. 3, 56 = *mahān aśani-rūpo dhvajaḥ.*) — *Mahā-śabda, as,* m. a great noise, loud sound, loud cry; the word *mahā;* any official title beginning with the word *mahā;* (*as, ā, am*), making a loud sound, very noisy, very loud. — *Mahā-śamī,* f. a large Acacia Suma. — *Mahā-śambhu, us,* m. the great Śiva. — *Mahāśaya* (*°hā-āś°*), *as,* m. 'the great receptacle (of water),' the sea, ocean; (*as, ā, am*), having a noble disposition, high-minded, magnanimous, liberal, munificent, open, unsuspicious; (*as*), m. a respectable person, gentleman; (sometimes a term of respectful address = Sir, Master.) — *Mahā-śayana, am,* n. a great bed or couch. — *Mahā-śayyā,* f. a great or lofty couch, royal couch or seat, throne. — *Mahā-śara, as,* m. a species of reed (= *sthūla-śara*). — *Mahā-śalka, as,* m. 'large-scaled,' a kind of prawn or sea crab (Manu III. 272). — *Mahā-śastra, am,* n. a great weapon, powerful weapon. — *Mahā-śāka, am,* n. a kind of vegetable. — *Mahā-śākya, as,* m. a great Śākya. — *Mahā-śākha, as, ā, am,* having great branches; (*ā*), f. a great recension of the Vedic text; the plant Uraria Lagopodioides. — *Mahā-śānti, is,* f., Ved., N. of a great expiatory formula (for averting evil). — *Mahā-śāla, as, ā, am,* having a large house; (*as*), m. a great householder (= *mahā-grihastha*); N. of a son of Janam-ejaya; [cf. *mahā-śīla.*] — *Mahā-śāli, is,* m. a kind of large and sweet-smelling rice; [cf. *mahā-vrīhi.*] — *Mahā-śālīna, as, ā, am,* very modest, exceedingly bashful. — *Mahā-śālvaṇa, am,* n. 'great fomentation,' epithet of a particular remedy. — *Mahā-śāsana, am,* n. great rule or dominion, great edict or order of government; (*as, ā, am*), exercising great dominion, having great power; (*as*), m. (perhaps) a minister who enforces the royal edicts. — *Mahāśiraḥ-samudbhava, as,* m. (with Jainas) N. of the sixth black Vāsudeva. — *Mahā-śiras, ās, ās, as,* 'great-headed,' having a large head; (*ās*), m. a kind of serpent; a species of lizard; N. of a man; of a Dānava. — *Mahā-śirodhara, as, ā, am,* having a long or thick neck. — *Mahā-śilā,* f. a kind of weapon. — *Mahā-śiva, as,* m. the great Śiva. — *Mahā-śitavatī,* f. (with Buddhists) N. of one of the five great tutelary goddesses (see *mahā-rakshā;* also read *mahā-śetavatī*). — *Mahā-śitā,* f. a species of plant, Asparagus Racemosa (= *śata-mūlī*). — *Mahā-śīrsha, as,* m., N. of one of Śiva's attendants. — *Mahā-śīla, as,* m., N. of a son of Janam-ejaya; [cf. *mahā-śāla.*] — *Mahā-śukti, is,* f. a pearl muscle, mother of pearl. — *Mahā-śuklā,* f. an epithet of Sarasvatī. — *Mahā-śubhra, am,* n. silver. — *Mahā-śūdra, as,* m. a Śūdra in a high position; an upper servant; a cowherd, herdsman; (*ī*), f. a female cow-keeper, a herdsman's wife; (*ā*), f. a Śūdra woman in a high position. — *Mahā-śūnya, am,* n. 'the great vacuity or vacancy,' epithet of a particular spiritual state of a Yogin. — *Mahā-śūnyatā,* f. (with Buddhists) 'the great void,' an epithet of one of the eighteen vacuities or vacancies. — *Mahā-śetavatī,* f., see *mahā-śitavatī.* — *Mahā-śairīsha, am,* n., N. of a Sāman. — *Mahā-śaila, as,* m. a great rock or mountain; N. of a mountain. — *Mahā-śoṇa, as,* m. 'the great Śoṇa,' N. of a river; [cf. *śoṇa.*] — *Mahā-śauṇḍī,* f. a species of plant (= *śveta-kiṇihī*). — *Mahā-śaushira,*

as, m. a kind of scurvy in the mouth. — *Mahāśman* (°*hā-aś*°), *ā,* m. a precious stone, ruby. — *Mahā-śmaśāna, am,* n. 'the great cemetery or place of burial,' epithet of the city of Benares (whither Hindūs are in the habit of going to die). — *Mahā-śyāmā,* f. Ichnocarpus Frutescens; Dalbergia Sissoo. — *Mahāśrama* (°*hā-āś*°), *as,* m. 'the great hermitage,' N. of a sacred bathing-place. — *Mahā-śramaṇa, as,* m. 'the great religious mendicant,' an epithet of Śākya-muni. — *Mahā-śrāvaka, as,* m. a great Śrāvaka or disciple (of Śākya-muni). — *Mahā-śrāvaṇikā,* f. a species of plant (= *muṇḍī, mahā-muṇḍī,* &c.). — *Mahā-śrāvaṇī,* f. a species of plant, (perhaps) Sphæranthus Indicus. — *Mahā-śrī, īs,* f., N. of a Buddhist goddess; an epithet of Lakshmī. — *Mahā-śruti, is,* m., N. of a Gandharva. — *Mahāśva* (°*hā-aś*°), *as,* m., N. of a man. — *Mahāśva-śālā* (°*hā-aś*°), f. a great stable, principal stable, royal stables. — *Mahā-śvāsa, as,* m. 'great breathing or difficulty of breathing,' a kind of asthma. — *Mahā-śveta, as, ā, am,* very white, of a dazzling whiteness; (*ā*), f. a white variety of the Convolvulus Paniculatus or Batatas Paniculata, Clitoria Ternatea (= *śveta-kiṇihī, mahā-śaṇapushpikā*); white or candied sugar; an epithet of Sarasvatī; of Durgā; N. of a woman. — *Mahā-śveta-ghaṇṭī,* f. a species of plant (= *mahā-śaṇapushpikā*). — *Mahā-shashṭhī,* f. a form of Durgā. — *Mahā-shoḍhā-nyāsa, as,* m. epithet of a particular position of the hands and feet. — *Mahāshṭamī* (°*hā-ash*°), f. 'the great eighth,' epithet of the eighth day in the light half of the month Āśvina (or festival in honour of Durgā, called the Durgā-pūjā). — *Mahāshṭamī-sandhi-pūjā,* f. the festival described above. — *Mahā-saṅkaṭa, as, ā, am,* very intricate or difficult, full of great difficulties, very troublesome. — *Mahā-saṅkrānti, is,* f. 'the great passing,' the sun's entrance into Capricorn, the winter solstice. — *Mahā-saṅjñā,* f. a particular high number. — *Mahā-satī,* f. a highly virtuous woman, a very constant or faithful wife, any woman who is a pattern of conjugal fidelity. — *Mahā-satobṛihatī,* Ved. a kind of metre. — *Mahā-satomukhā,* f. a kind of metre. — *Mahā-sattā,* f. absolute being, absolute existence. — *Mahā-sattra, am,* n., Ved. a great Soma sacrifice, a great festival on which Soma is offered. — *Mahā-sattva, as,* m. a great creature, large animal; (*am*), n. great essence or being; (*as, ā, am*), having a great or noble essence, noble, good, virtuous, just; (*as*), m. epithet of a Bodhi-sattva; of Kuvera [cf. *mahā-sanna*]; of Śākya-muni as heir to the throne. — *Mahāsattva-badha, as,* m. the killing of a great creature or large animal. — *Mahā-satya, as,* m. epithet of Yama. — *Mahāsana* (°*hā-ās*°), *am,* n. a great seat, splendid throne. — *Mahāsana-paricchada, as, ā, am,* amply supplied with seats and furniture. — *Mahā-sandhi-vigraha, as,* m. the office of prime minister of peace and war; [cf. *mahā-sāndhivigrahika.*] — *Mahā-sanna, as,* m. epithet of Kuvera; [cf. *mahā-sattva.*] — *Mahā-saptamī,* f. 'the great seventh,' epithet of a particular seventh day. — *Mahā-saphara, as,* m. a species of fish. — *Mahā-samaṅgā,* f. a species of plant (called in Hindī *kaṅghiyā*). — *Mahā-samaya,* N. of a Buddhist Sūtra. — *Mahā-samāpta,* a particular high number. — *Mahā-samudra, as,* m. 'the great sea,' the ocean. — *Mahā-sambhava, as,* m. epithet of a particular world. — *Mahā-sammata, as, ā, am,* highly honoured or esteemed; (*as*), m. (with Buddhists) N. of the first king of the present age of the world; N. of a Turushka chief. — *Mahāsammatīya, ās,* m. pl., N. of a Buddhist school. — *Mahā-sammohana, as, ī, am,* greatly bewildering, greatly confusing the mind; (*am*), n., N. of a Tantra. — *Mahā-sarasvatī,* f. the great Sarasvatī. — *Mahā-saroja, am,* n. a particular high number (= *mahāmbuja*). — *Mahā-sarga, as,* m. a great or completely new creation (after a complete destruction of the world), a renovation of the universe. — *Mahā-sarja, as,* m. Terminalia Tomentosa; the jack tree, Artocarpus Integrifolia. — *Mahā-sarpa, am,* n., N. of a Sāman. — *Mahā-saha, as, ā, am,* much-enduring, bearing much; (*as*), m. Trapa Bispinosa; (*ā*), f. the globe Amaranth or Gomphræna Globosa; Glycine Debilis; a medicinal plant, Wrightia Antidysenterica. — *Mahā-sahasra-pramardanī* or *-pramardinī,* f. (with Buddhists) N. of one of the five great tutelary goddesses; (*am*), n., N. of a Buddhist Sūtra. — *Mahā-sāgara-prabhā-gambhīra-dhara, as,* m., N. of a king of the Garuḍas. — *Mahā-sāṅghika, ās,* m. pl., N. of a Buddhist school, (sometimes spelt *mahā-saṅghika.*) — *Mahā-sādhanabhāga, as,* m. a great executive minister or officer of state. — *Mahā-sādhu, us, vī, u,* very good, exceedingly virtuous, excellent; (*vī*), f. = *mahā-satī,* q. v. — *Mahā-sāntapana, as, am,* m. n. 'greatly tormenting,' a kind of severe penance (viz. subsisting for six successive days respectively on cow's urine, cow-dung, milk, curds, ghee, and water in which Kuśa grass has been boiled, and fasting on the seventh; or instead of one day some authorities assign a period of three days to each penance, considering the first kind as the common Sāntapana, see Manu XI. 212; others omit the sixth and seventh penance, making the whole last fifteen days). — *Mahā-sāndhivigrahika, as,* m. the prime minister of peace and war; [cf. *mahā-sandhivigraha.*] — *Mahā-sāman, a,* n. a great Sāman. — *Mahā-sāmanta, as,* m. a great lord of the borders; a large border district (?) or great realm. — *Mahā-sāmarāja, am,* n., N. of a Sāman. — *Mahā-sāmānya, am,* n. the widest universality, generality in the broadest sense. — *Mahā-sāra, as, ā, am,* having great sap or vigour, strong; (*as*), m. a tree akin to the Acacia Catechu; (*am*), n., N. of a city (?). — *Mahā-sārathi, is,* m. 'the great charioteer (of the sun),' epithet of Aruṇa or the Dawn. — *Mahā-sārtha, as,* m. a great caravan. — *Mahā-sāvetasa, am,* n., N. of a Sāman. — *Mahā-sāhasa, am,* n. excessive violence, great cruelty or outrage, brutal assault; extreme audacity. — *Mahā-sāhasika, as,* m. a daring robber or one who uses great violence, one who carries off property openly and by force; an assaulter, violator. — *Mahā-sāhasika-tā,* f. great violence, excessive energy; great boldness or daring; *mahā-sāhasikatayā,* with the greatest energy, in a very decided manner. — *Mahāsi* (°*hā-asi*), *is,* m. a large scimitar or sword. — *Mahā-siṇha, as,* m. a great lion; a fabulous animal with eight legs (= *śarabha*); N. of two princes. — *Mahā-siṇha-gati, is, is, i,* having the gait or bearing of a noble lion. — *Mahāsiṇha-tejas, ās,* m., N. of a Buddha. — *Mahā-siddha, as,* m. 'very perfect,' a great saint, perfect Yogin. — *Mahā-siddhānta, as,* m., N. of Ārya-bhaṭṭa's work on astronomy. — *Mahā-siddhi, is,* f. 'great perfection,' a particular form of magical power (of which eight kinds are enumerated). — *Mahā-sukha, am,* n. great pleasure, excessive enjoyment; copulation; (*as*), m. 'having great joy, very happy,' a Buddha. — *Mahā-sugandha, as, ā, am,* very fragrant; (*ā*), f. a species of plant, = *gandha-nākulī, sarpākshī;* (*am*), n. a fragrant unguent. — *Mahā-sugandhi, is,* m. a kind of antidote. — *Mahā-sudarśana, as,* m., N. of a Cakravartin. — *Mahā-suparṇa, as,* m., Ved. a great bird. — *Mahāsura* (°*hā-as*°), *as,* m. 'a great Asura or demon,' N. of a Dānava; (*ī*), f. 'great female demon,' epithet of Durgā. — *Mahā-suhaya, as,* m. a high-spirited horse. — *Mahā-sūkta, am,* n., Ved. a great hymn; (*āni*), n. pl. the great hymns of the tenth Maṇḍala of the Ṛig-veda (i. e. 1–128); (*as*), m. the composer of the great hymns (of the tenth Maṇḍala). — *Mahā-sūkshma, as, ā, am,* very fine or minute, very subtile; (*ā*), f. sand. — *Mahā-sūci, is,* m. (with *vyūha*) a particular military array or mode of arraying troops in battle. — *Mahā-sūta, as,* m. a military drum. — *Mahā-setu, us,* m. 'the great bridge,' an epithet of certain sacred syllables pronounced before a particular mystical formula. — *Mahāsena-nareśvara, as,* m., N. of the father of the eighth Arhat of the present Ava-sarpiṇī; [cf. *mahasena-nareśvara.*] — *Mahā-senā,* f. a great army; (*as, ā, am*), having a great army; (*as*), m. the commander of a large force, a general; an epithet of Kārttikeya or Skanda; of Śiva; the father of the eighth Jina or Jaina saint of the present era; N. of various sovereigns. — *Mahāsenā-vyūha-parākrama, as,* m., N. of a king. — *Mahā-soma, as,* m. a species of Soma plant. — *Mahā-skandha, as, ā, am,* large-shouldered, broad-shouldered, high-shouldered, having large or high shoulders; (*as*), m. a camel; (*ā*), f. 'having a strong stem,' Eugenia Jambolana. — *Mahā-skandhin, ī,* m. a kind of fabulous animal with eight legs. — *Mahā-stūpa, as,* m. 'the great Stūpa or pile,' N. of a great Buddhist temple or structure for containing relics. — *Mahā-stoma, as, ā, am,* Ved. having a great Stoma. — *Mahāstra* (°*hā-as*°), *am,* n. a great weapon, powerful missile. — *Mahā-sthalī,* f. 'the great ground,' the earth. — *Mahā-sthavira, as,* m. (with Buddhists) a very aged Bhikshu. — *Mahā-sthāna, am,* n. a great position, high position or station, lofty rank. — *Mahāsthāna-prāpta, as,* m. 'one who has attained a high station,' N. of a Bodhi-sattva. — *Mahā-sthūla, a* species of plant. — *Mahā-snāyu, us,* m. a great artery. — *Mahāspada* (°*hā-ās*°), *as, ā, am,* having a great position, mighty, powerful. — *Mahā-smṛiti, is,* f. great tradition; epithet of Durgā. — *Mahāsmṛiti-maya, as, ī, am,* containing the great tradition. — *Mahāsya* (°*hā-ās*°), *as, ā, am,* Ved. large-mouthed, having a big mouth. — *Mahā-sragvin, ī, iṇī, i,* wearing a great garland; (*ī*), m. epithet of Śiva; [cf. *mahā-māla.*] — *Mahā-svana, as,* m. a loud sound or noise; (*as, ā, am*), making a loud noise, loud-sounding, very noisy; (*as*), m. a kind of drum or trumpet (= *malla-tūrya*); N. of an Asura; (*am*), ind. noisily, loudly. — *Mahā-svara, as, ā, am,* loud-sounding, loud-voiced, crying aloud. — *Mahāsvāda* (°*hā-ās*°), *as, ā, am,* tasteful, savoury. — *Mahā-svāmin, ī,* m., N. of a commentator. — *Mahā-haṇsa, as,* m. 'the great Haṇsa' (q. v.), an epithet of Vishṇu. — *Mahā-hanu, us, us, u,* large-jawed, having large jaws; (*us*), m., N. of a Nāga; of a Dānava; of a being attending on Śiva. — *Mahā-haya, as,* m., N. of a king. — *Mahā-harmya, am,* n. a great building or palace, stately edifice, splendid mansion. — *Mahāhava* (°*hā-āh*°), *as,* m. a great war or battle, pitched battle. — *Mahā-havis, is,* n. the principal oblation at the Sāka-medha sacrifice (Ved.); clarified butter (used as an epithet of Śiva who is also called Havis in Mahā-bh. Anuśāsana-p. 1196); (*is, is, is*), Ved. relating to or connected with the offering called Mahā-havis. — *Mahā-hasta, as, ā, am,* large-handed, having large hands; (*as*), m. epithet of Śiva. — *Mahā-hastin, ī, inī, i,* Ved. possessing large hands. — *Mahā-hāsa, as,* m. great laughter, loud laughter. — *Mahāhi* (°*hā-ahi*), *is,* m. a great serpent. — *Mahāhi-gandhā,* f. a species of plant (= *gandha-nākulī*). — *Mahā-himavat, ān,* m., N. of a mountain. — *Mahāhi-valaya, as, ā, am,* encircled with great serpents. — *Mahāhi-śayana, am,* n. the sleeping (of Vishṇu) on the great serpent. — *Mahā-hetu,* a particular high number. — *Mahā-hailihila,* see Pāṇ. VI. 2, 38. — *Mahāhna* (°*hā-ah*°), *as,* m. midday, far advanced time of day, the afternoon; [cf. *mahā-niśā, mahā-rātra.*] — *Mahā-hrada, as,* m. a great tank or pool; N. of a sacred bathing-place and of a mythical pool; epithet of Śiva; [cf. *tīrtha-m*°.] — *Mahā-hrasva, as, ā, am,* very short, exceedingly low; (*ā*), f. cowitch, Carpopogon Pruriens, Mucuna Pruritus. — *Mahī-kṛi,* cl. 8. P. *-karoti,* &c., to make great, magnify, exalt. — *Mahecchha* (°*hā-ic*°), *as, ā, am,* desirous of great ends, striving after great things, having lofty aims or aspirations, ambitious; magnanimous, high-minded, liberal. — *Mahecchha-tā,* f. the having great aims, ambition. — *Mahendra* (°*hā-in*°), *as,* m. great Indra; any great chief or leader, (*sarva-devānām m*°, the great chief of all the gods); N. of a younger brother (according to others a son) of Aśoka; of a king; of a mountain or range of mountains (said to be one of the seven principal chains in Bhārata-varsha or India, and sometimes identified with the northern parts of the Ghats of the Peninsula); N. of a place; a particular high

number; (*ā*), f., N. of a river; (*ī*), f. a species of plant, = *mahendra-vāruṇī*; [cf. *mahī-m°*, *mā-hendra.*] — *Mahendra-kadalī*, f. a species of banana. — *Mahendra-karman*, *ā*, *ā*, *a*, performing deeds equalling great Indra's. — *Mahendra-ketu*, *us*, m. great Indra's banner. — *Mahendra-gupta*, *as*, m. 'protected by great Indra,' N. of a king. — *Mahendra-ćāpa*, *as*, m. 'great Indra's bow,' a rainbow; [cf. *indra-ćāpa.*] — *Mahendra-tva*, *am*, n. the name or rank of great Indra. — *Mahendra-dhvaja*, *as*, m. great Indra's banner. — *Mahendra-nagarī*, f. 'great Indra's city,' i. e. Amarā-vatī. — *Mahendra-pāla*, *as*, m., N. of a king. — *Mahendra-mantrin*, *ī*, m., Ved. 'great Indra's counsellor,' an epithet of the planet Jupiter or Bṛihaspati. — *Mahendra-varman*, *ā*, m., N. of a king. — *Mahendra-vāruṇī*, f. a species of plant. — *Mahendra-śakti*, *is*, m. a proper N. — *Mahendra-sinha*, *as*, m., N. of a king. — *Mahendrāṇī* (fr. *mahendra*), f. the great Indra's wife, i. e. Śaći. — *Mahendrāditya* (°*ra-ād*°), *as*, m., N. of a king. — *Mahendriya* or *mahendrīya*, *as*, *ā*, *am* (fr. *mahendra* above), sacred to or belonging to great Indra. — *Mahendrotsava* (°*ra-ut*°), *as*, m. the festival of the great Indra. — *Maheśa* (°*hā-īśa*), *as*, m. the great lord, the great god; epithet of Śiva; of a Buddhist deity; of various men; of a lexicographer; of a son of Kāśi-nātha; of the father of Kshema-karṇa; [cf. *mā-heśa.*] — *Maheśa-bandhu*, *us*, m. a fruit tree, Ægle Marmelos. — *Maheśākhya* (°*śa-ākh*°), *as*, *ā*, *am*, having the name of 'great lord,' highly distinguished or eminent. — *Maheśāna* (°*hā-īś*°), *as*, m. 'great lord,' epithet of Śiva; (*ī*), f. 'great lady,' epithet of Pārvatī. — *Maheśitṛi* (°*hā-īś*°), *tā*, m. 'great lord,' epithet of Śiva. — *Maheśvara* (°*hā-īś*°), *as*, m. a great lord, sovereign, chief, (*tridaśānām-m*°, chief of the gods, i. e. Indra; *loka-m*°, lord of the world, i. e. Kṛishṇa; *devāsura-m*°, lord of gods and Asuras, i. e. Śiva); a N. of Śiva; God (as opposed to *pra-kṛiti*); epithet of Vishṇu; N. of a Deva-putra; of a Yaksha; of various men; of the son of Brāhma (the author of the Viśva-prakāśa and Sāha-sāṅka-ćaritra); of the father of Bhāskara; of the author of the Vāmana-vṛitti-ṭīkā; (*ās*), m. pl. the Loka-pālas or guardians of the world (Indra, Yama, Agni, and Varuṇa); (*ī*), f. 'great lady or mistress,' an epithet of Durgā; of Dākshāyaṇī in Mahā-kāla; a kind of brass or bell-metal (= *brahma-rīti*, *rāja-rīti*); Clitoria Ternatea. — *Maheśvara-kara-ćyutā*, f. 'dropped from the hand of Śiva,' an epithet of the river Kara-toyā, q. v. — *Maheśvara-tva*, *am*, n. supreme lordship or sovereignty, supreme dominion or empire. — *Maheśvara-siddhānta*, *as*, m. = *pa-śupati-śāstra*, q. v. — *Maheshu* (°*hā-ishu*), *us*, m. a great arrow; (*us*, *us*, *u*), having a great arrow. — *Maheshudhi* (°*hā-ish*°), *is*, m. f. a great quiver. — *Maheshvāsa* (°*hā-ish*°), *as*, m. a great archer or bowman, a warrior, champion. — *Maheshvāsa-tama*, *as*, m. a very great archer or warrior. — *Mahaikoddishṭa* (°*hā-eka-ud*°), *am*, n., N. of a kind of funeral ceremony or festival. — *Mahaitareya* (°*hā-ait*°), *am*, n., Ved., N. of a Vedic text. — *Mahairaṇḍa* (°*hā-er*°), *as*, m. a species of Ricinus (= *sthūlairaṇḍa*). — *Mahailā* (°*hā-elā*), f. great cardamoms. — *Mahaiśvarya* (°*hā-aiś*°), *am*, n. supreme lordship or sovereignty, great power or dominion. — *Mahoksha* (°*hā-uk*°), *as*, m. a large bull or ox, great ox, full-grown bull. — *Mahoksha-tā*, f. the state or age of a great bull. — *Mahoććhraya* (°*hā-uć*°), *as*, *ā*, *am*, of great height or elevation, very elevated or lofty. — *Mahotkā* (°*hā-ut*°), f. (probably for *maholkā*, q. v.), lightning. — *Mahot-tama* (°*hā-ut*°), N. of a particular fragrant perfume (?). — *Mahotpala* (°*hā-ut*°), *am*, n. a large water-lily, the lotus, Nelumbium Speciosum; (*ā*), f., N. of Dākshāyaṇī in Kamalāksha. — *Mahotpāta* (°*hā-ut*°), *as*, *ā*, *am*, very portentous, having great prodigies. — *Mahotsaṅga* (°*hā-ut*°), a particular high number. — *Mahotsava* (°*hā-ut*°), *as*, m. a great festival; any great rejoicing, great joy or gladness; the god of love [cf. *madana-m*°]; (*as*, *ā*, *am*), very festive, holding a great festival. — *Mahotsava-maya*, *as*, *ī*, *am*, consisting of great festivals, observing great festivals. — *Mahotsāha* (°*hā-ut*°), *as*, m. great effort or exertion, great diligence; (*as*, *ā*, *am*), possessing great energy, making great efforts or exertions, very energetic or persevering. — *Mahodadhi* (°*hā-ud*°), *is*, m. 'great water-receptacle,' the great ocean, a great sea (of which Mahodadhis, according to some, there are four); epithet of Indra. — *Mahodadhi-ja*, *as*, m. 'ocean-born,' a muscle, shell. — *Mahodaya* (°*hā-ud*°), *as*, m. great happiness or prosperity; great elevation or eminence, pre-eminence, sovereignty, greatness, pride; final beatitude, the final emancipation of the soul; (*as*, *ā*, *am*), giving or possessing great happiness, great in prosperous results, very fortunate or lucky, very prosperous, of great prosperity, having great light or splendor, very glorious; feeling or thinking one's self excessively lucky; (*as*), m. one who has great elevation or eminence, a lord, master; N. of a mountain; of the city and district of Kānya-kubja or Canouj, (in this sense also *ā*, *am*, f. n.); N. of a Vāsishṭha; of a royal chamberlain (who built a temple called after himself, Mahodaya-svāmin); N. of another person; sour milk with honey; (*ā*), f. Uraria Lagopodioides; N. of a mythical town on mount Meru; of a hall or dwelling in the world of the moon. — *Mahodara* (°*hā-ud*°), *am*, n. a large belly or abdomen, enlargement of the abdomen; dropsy; (*as*, *ī*, *am*), big-bellied, having a large stomach or protuberant belly; (*as*), m., N. of a Nāga; of a Dānava; of a Rākshasa; of a son of Dhṛita-rāshṭra; of a son of Viśvāmitra; of a Brāhman; (*ī*), f. Asparagus Racemosus. — *Mahodara-mukha*, *as*, m., N. of one of Śiva's attendants. — *Mahodareśvara* (°*ra-īś*°), *am*, n., N. of a Liṅga. — *Mahodarya*, *as*, m. a proper N. — *Mahodāra* (°*hā-ud*°), *as*, *ā* or *ī*, *am*, mighty, powerful. — *Mahodyama* (°*hā-ud*°), *as*, m. great effort or exertion, extreme energy; (*as*, *ā*, *am*), making great exertions, using great efforts, very laborious or industrious, very diligent or persevering; studiously occupied or busily engaged in. — *Mahodyoga* (°*hā-ud*°), *as*, *ā*, *am*, making great exertions, very laborious or industrious. — *Mahonnata* (°*hā-un*°), *as*, *ā*, *am*, very high, exceedingly lofty, much elevated; (*as*), m. the palm or palmyra tree. — *Mahonnati* (°*hā-un*°), *is*, f. great elevation, high position, high rank. — *Mahonmada* (°*hā-un*°), *as*, m. excessive intoxication, great ecstasy; a species of fish (commonly called Phalaï; cf. *madārmada*). — *Mahonmāna* (°*hā-un*°), *as*, *ā*, *am*, Ved. extensive; weighty (?). — *Mahopakāra* (°*hā-up*°), *as*, m. great aid or assistance. — *Mahopanishad* (°*hā-up*°), *t*, f. a great Upanishad. — *Mahopanishada* (°*hā-up*°), *am*, n. a great secret science or mystical doctrine. — *Mahopamā*, f., N. of a river; (also read *mahā-pagā*.) — *Mahopādhyāya* (°*hā-up*°), *as*, m. 'great teacher, great preceptor,' epithet of Vidyā-nātha; of Bhāravi. — *Mahopāsaka* (°*hā-up*°), *as*, m. a Buddhist lay-brother (see *mahāpāsaka*). — *Mahoraga* (°*hā-ur*°), *as*, m. a great serpent, a great Nāga or serpent-demon forming one of the classes inhabiting Pātāla, (with Jainas the Mahoragas are a class of Vyantaras); (*am*), n. the root of the Tabernæmontana Coronaria. — *Mahoraska* (°*hā-ur*°), *as*, *ā*, *am*, 'broad-chested,' having a wide breast; (*as*), m. epithet of Śiva. — *Maholkā* (°*hā-ul*°), f. a great meteor; a great torch or firebrand; lightning (? see *mahotkā*). — *Mahoshṭha* (°*hā-osh*°), *as*, *ā* or *ī*, *am*, great-lipped, having large lips; (*as*), m. epithet of Śiva. — *Mahaugha* (°*hā-ogha*), *as*, m., N. of a son of Tvashṭṛi (Kathā-sarit-s. VIII. 48, 95). — *Mahaujas* (°*hā-oj*°), *as*, n. great vigour or energy, great might or power; (*ās*, *ās*, *as*), having great vigour or energy, very vigorous, full of vital power, very mighty or powerful, having great splendor or glory; (*ās*), m. a hero, champion; N. of a king; (*asas*), m. pl., N. of a particular race or people. — *Mahaujasa* (°*hā-oj*°), *am*, n. the discus of Vishṇu. — *Mahaujaska* (°*hā-oj*°), *as*, *ā*, *am*, = *mahaujas*. — *Mahaudavāhi* (°*hā-aud*°), *is*, m., N. of a Vedic teacher. — *Mahaushadha* (°*hā-aush*°), *am*, n. a very efficacious drug, a sovereign remedy, panacea; epithet of certain very strong or pungent plants, such as dried ginger, garlic, Allium Ascalonicum, birch, long pepper (= *bhūmy-āhulya*, *vārāhī-kanda*, *vatsa-nābha*). — *Mahaushadhi*, *is*, or *mahaushadhī* (°*hā-osh*°), f. a great or very efficacious medicinal plant; epithet of various medicinal plants; (*is*), f. Dūrvā grass; a sort of sensitive plant, Mimosa Pudica; (*ī*), f. Hingtsha Repens (= *śveta-kaṇṭakārī*, *brāhmī*, *kaṭukā*); dried ginger.

Mahānta, *as*, *ā*, *am*, great, large; (*as*), m., N. of a king.

Mahāyya, *as*, *ā*, *am*, Ved. to be enjoyed; to be honoured, (Sāy. = *pūjya*.)

Mahi (used in Ved. as an adj. in nom. and acc. sing. n.) = *mahat*, *prauḍha*, great, excessive, large; (*i*), ind. greatly, very, exceedingly, much; in Ṛig-veda I. 130, 7, *mahi* = *mahate*, dat. c.; (*is*, *i*), m. n. greatness; (*is*), m. = *mahat*, intellect; (*is*), f. = *mahī*, the earth. — *Mahi-kera*, *us*, *us*, *u*, Ved. (according to Sāy. = *prauḍha-karman*), performing great rites or ceremonies; (perhaps) praising highly, greatly extolling. — *Mahi-kshatra*, *as*, *ā*, *am*, Ved. possessing great power, very mighty; (Sāy. = *pra-bhūta-bala*.) — *Mahi-datta*, *as*, m. (*mahi* for *mahī*), 'earth-given,' N. of a man. — *Mahi-dāsa*, *as*, m. (*mahi* for *mahī*), Ved., N. of a son of Itarā (Aitareya). — *Mahidāsa-budha* or *mahidāsa-bhaṭṭa*, *as*, m., N. of a commentator (= *mahī-dhara*). — *Mahi-nasa*, *as*, m. a form of Śiva or Rudra. — *Mahi-magha*, *as*, *ā*, *am*, Ved. having much wealth, opulent; having much food; (Sāy. = *mahad dhanam annam vā yasya*.) — *Mahi-mat*, *ān*, *atī*, *at*, much, abundant. — *Mahi-vṛidh*, *t*, *t*, *t*, Ved. giving great wealth, increasing great wealth (= *mahatām dhanānām vardhayitrī*); greatly rejoicing. — *Mahi-vrata*, *as*, *ā*, *am*, Ved. having great power, ruling mightily, accomplisher of great acts, performing mighty deeds; (Sāy. = *pra-bhūta-karman*, *mahā-karman*, *mahā-vrata*, q. v.) — *Mahi-shvaṇi*, *is*, *is*, *i* (i. e. *mahi* + *svani*), Ved. very noisy, making a great noise; (Sāy. = *prabhūta-dhvani*.)

Mahita, *as*, *ā*, *am*, honoured, celebrated at a festival, revered, highly esteemed, proper, right; (*as*), m., scil. *gaṇa*, epithet of a class of Manes; N. of a man; of a Deva-putra; (*ā*), f., N. of a river, (also read *a-hitā*); (*am*), n. the trident of Śiva. — *Mahitāmbhas* (°*ta-am*°), *ās*, *ās*, *as*, whose waters are honoured or esteemed (Kirāt. V. 7).

Mahitvā, ind. having honoured or esteemed.

1. *mahin*, *ī*, *inī*, *i*, Ved. great, powerful, extensive. — 1. *mahi-tā*, f. or *mahi-tva*, *am*, n. greatness, might, power, magnitude. — *Mahi-tvana*, *am*, n., Ved. greatness, might, power; *mahitvanā*, inst. c. = *mahattvena*, by greatness. — *Mahin-tama*, *as*, *ā*, *am*, Ved. greatest, most powerful, very extensive.

2. *mahin*, *ī*, *inī*, *i*, keeping a feast, observing a festival, festive. — 2. *mahi-tā*, f. the observance of a festival, festivity.

Mahina, *as*, *ā*, *am*, Ved. great, powerful, extensive; (*am*), n. sovereignty, dominion (= *rājya*).

Mahiman, *ā*, m. greatness, magnitude, grandeur, majesty, glory; might, power, energy; exaltation, high rank; a great person, anything great; N. of a man; the magical power of increasing size at will; illimitability, magnitude (as one of Śiva's attributes); epithet of two Grahas at the Aśva-medha sacrifice (Ved.); *mahimnaḥ stavaḥ*, 'praise of (Śiva's) majesty,' title of a poem in thirty-four stanzas; *ma-himnā*, ind. (Ved. *mahinā*), mightily, powerfully, forcibly. — *Mahima-bhaṭṭa*, *as*, m., N. of an author. — *Mahima-sundara*, *as*, m., N. of a man.

Mahimā, f. greatness, &c. = *mahiman* above. — *Mahimā-vat*, *ān*, m., scil. *gaṇa*, epithet of a class of Manes.

Mahisha, *as*, *ī*, *am*, Ved. great, powerful; (*as*), m. 'the great or powerful animal,' a buffalo [cf.

panća-m°]; N. of an Asura or demon slain by Durgā; of a sage (associated with Ātreya and Vara-rući as author of a commentary on the Prātiśākhya of the Yajur-veda); the emblem and vehicle of Yama; the emblem of one of the Jaina saints; (*ās*), m. pl., N. of a people [cf. *māhisha*]; (*ī*), f. a buffalo-cow, (*grāmya-mahishī*, a tame buffalo-cow); 'powerful woman,' any woman of high rank, especially the first or properly consecrated wife of a king, a queen consort, any queen, (*sarvā mahishyaḥ*, all the king's wives); the female of a bird; (according to some) an immoral woman or money gained by a wife's prostitution [cf. *māhishika*]; a species of medicinal plant; [cf. *dhūma-mahishī.*] — *Mahisha-kanda*, *as*, m. a species of plant with a tuberous root. — *Mahisha-ga*, *as*, *ā*, *am*, riding upon a buffalo. — *Mahisha-ghnī*, f. 'slayer of Mahisha,' an epithet of Durgā. — *Mahisha-tva*, *am*, n. the being a buffalo, the state or condition of a buffalo. — *Mahisha-dhvaja*, *as*, m. 'having a buffalo for an emblem,' epithet of the god Yama. — *Mahisha-pāla* or *mahisha-pālaka*, *as*, m. a buffalo-keeper, herdsman of buffaloes. — *Mahisha-mardinī*, f. 'crusher of Mahisha,' the goddess Durgā. — *Mahisha-vallī*, f. a kind of creeper. — *Mahisha-vāhana*, *as*, m. 'having a buffalo for a vehicle,' epithet of the god Yama. — *Mahishāksha* or *mahishākshaka* (°*shā-ak*°), *as*, m. a kind of bdellium; [cf. *guggulu.*] — *Mahishānanā* (°*sha-ān*°), f. 'buffalo-faced,' N. of one of the Mātṛis attending on Skanda. — *Mahishārdana* (°*sha-ar*°), *as*, m. epithet of Skanda. — *Mahishāsura* (°*sha-as*°), *as*, m. the Asura or demon Mahisha who was slain by Durgā, (the country of Mysore is said to take its name from this word.) — *Mahishāsura-ghātinī*, f. 'slayer of the Asura Mahisha,' an epithet of Durgā. — *Mahishāsura-mathanī* or *mahishāsura-mardanī* or *mahishāsura-sūdanī*, f. 'destroyer of the Asura Mahisha,' an epithet of Durgā. — *Mahishāsura-sambhava*, *as*, m. ('produced in Mysore?'), a kind of bdellium. — *Mahishāsurārdinī* (°*ra-ar*°), f. 'slayer of the Asura Mahisha,' an epithet of Durgā. — *Mahishī-kanda*, *as*, m. = *mahisha-kanda*, q. v. — *Mahishī-pāla*, *as*, m. a keeper of buffalo-cows. — *Mahishī-priyā*, f. a species of grass (= *śūli*). — *Mahishī-bhāva*, *as*, m. the state or condition of a buffalo-cow. — *Mahishī-stambha*, *as*, m. a pillar or column adorned with a buffalo's head.

Mahishaka, *ās*, m. pl., N. of a people; [cf. *māhisha*, *māhishaka.*]

Mahishṭha, *as*, *ā*, *am*, greatest, largest; [cf. *mahīyas.*]

Mahishmat, *ān*, *atī*, *at* (fr. *mahisha*), possessing buffaloes, rich in buffaloes; (*ān*), m., N. of a king; (*atī*), f. epithet of a particular lunar day (personified as a daughter of Aṅgiras).

Mahishvat, *ān*, *atī*, *at*, Ved. rejoicing, refreshing; (according to Sāy. = *ṛibīsa?*, a cave.)

Mahī, f. (fr. *maha*, q. v.), 'the great world;' the earth, world [cf. *urvī*, *pṛithvī*]; soil, ground, land, landed property; a country, kingdom; earth (as a material, see Manu VII. 70); any space, sphere, (according to Sāy. on Ṛig-veda III. 56, 2, *mahī* = *loka*, the world); the ground or base of a triangle or other plane figure; a large army (Ved.); a cow, (according to Sāy. on Ṛig-veda IV. 41, 5, *mahī gaus* = *mahatī gaus*, a large cow); the plant Hingtsha Repens; a kind of metre, four times ◡ –; N. of a divine being associated with Iḍā and Sarasvatī; N. of a river (rising in the province of Malwa and falling into the gulf of Cambay after a westerly course of 280 miles); a stream, water, (according to Sāy. on Ṛig-veda II. 11, 2, *mahīḥ* = *mahatir apaḥ*, the great waters); (*ī*), du., Ved. heaven and earth, (according to Sāy. on Ṛig-veda I. 80, 11, *mahī* = *mahatyau dyāvā-prithivyau.*) — *Mahī-kampa*, *as*, m. 'earth-tremor,' an earthquake. — *Mahī-kshit*, *t*, m. 'earth-ruler,' a king, prince, sovereign. — *Mahī-ćandra*, *as*, m. 'earth-moon,' N. of a king. — *Mahī-ćara*, *as*, *ā*, *am*, or *mahī-ćārin*, *ī*, *iṇī*, *i*, 'earth-going,' moving or going on the earth, (opposed to *antariksha-ga.*) — *Mahī-ja*, *as*, *ā*, *am*, 'earth-born,' produced on the land or ground; (*as*), m. a plant, tree; 'son of the Earth,' the planet Mars; (*am*), n. green ginger. — *Mahī-taṭa*, N. of a place. — *Mahī-tala*, *am*, n. the surface of the earth, ground, soil. — *Mahī-dāsa*, see *mahi-dāsa*. — *Mahī-durga*, *am*, n. a fortress (made) of earth, earth-fort. — *Mahī-dhara*, *as*, *ī*, *am*, 'earth-bearing,' supporting the earth; (*as*), m. a mountain; epithet of Vishṇu; N. of a Deva-putra; of a king; of a merchant; of a Sūtra-dhāra; of a celebrated commentator on the Vājasaneyi-saṃhitā, &c. (who flourished towards the end of the sixteenth century); of various other commentators. — *Mahīdhara-datta*, *as*, m., N. of a man. — *Mahī-dhra*, *as*, m. (*dhra* = *dhara*), 'earth-supporter,' a mountain; a symbolical expression for the number seven [cf. *kula-parvata*]; epithet of Vishṇu. — *Mahīdhraka*, *as*, m., N. of a king; [cf. *mahāndhraka.*] — *Mahīna* (°*hī-ina*), *as*, m. 'earth-ruler,' a king, prince. — *Mahī-nātha*, *as*, m. 'earth-lord,' a king, &c. — *Mahī-pa*, *as*, m. 'earth-protector,' a king, &c.; N. of a lexicographer. — *Mahī-patana*, *am*, n. falling to the earth, bowing down to the ground, humble obeisance. — *Mahī-pati*, *is*, m. 'earth-lord,' a king, sovereign. — *Mahīpati-tva*, *am*, n. sovereignty. — *Mahī-pāla*, *as*, m. 'earth-protector,' a king, prince; N. of various sovereigns. — *Mahīpāla-putra*, *as*, m. a king's son, prince. — *Mahī-putra*, *as*, m. 'son of the Earth,' the planet Mars. — *Mahī-prishṭha*, *am*, n. the surface of the earth. — *Mahī-prakampa*, *as*, m. 'earth-tremor,' an earthquake. — *Mahī-praroha*, *as*, m. 'earth-growing,' a tree; [cf. *mahī-ja*, *mahī-ruh.*] — *Mahī-prāćīra*, *am*, n. 'earth-fence,' the sea. — *Mahī-prāvara*, *as*, m. 'earth-enclosure,' the sea. — *Mahī-bhaṭṭa*, *as*, m., N. of a grammarian. — *Mahī-bhartṛi*, *tā*, m. 'earth-supporter,' a king, sovereign. — *Mahī-bhāra*, *as*, m. 'earth-burden,' a burden for the earth. — *Mahī-bhuj*, *k*, m. 'earth-enjoyer, earth-possessor,' a king, ruler, sovereign. — *Mahī-bhṛit*, *t*, m. 'earth-supporter,' a mountain; a king, sovereign, ruler. — *Mahī-maghavan*, *ā*, m. 'earth-Indra,' a king. — *Mahī-maṇḍala*, *am*, n. the circumference of the earth, the whole earth. — *Mahī-maya*, *as*, *ī*, *am*, made of earth, consisting of earth, earthen. — *Mahī-mahendra*, *as*, m. 'great Indra of the earth,' a king, sovereign. — *Mahī-mṛiga*, *as*, m. the earthly antelope (in Rāmāyaṇa III. 49, 45, opposed to *tārā-mṛiga*, q. v.) — *Mahī-rajas*, *as*, n. 'earth-dust,' dust or particles of dust. — *Mahī-raṇa*, *as*, m., N. of a son of Dharma by Viśvā. — *Mahī-rata*, *as*, m., N. of a king, (also read *bahī-nara.*) — *Mahī-randhra*, *am*, n. a hole in the earth. — *Mahī-ruh*, *ṭ*, m. 'earth-grower,' a plant, tree (Kirāt. V. 10; cf. *kalpa-m°*). — *Mahī-ruha*, *as*, m. 'earth-growing,' a plant, tree; Theca Grandis. — *Mahī-latā*, f. an earth-worm, dew-worm. — *Mahī-śāsaka*, *ās*, m. pl., N. of a Buddhist school. — *Mahīśvara* (°*hī-iś*°), *as*, m. 'earth-lord,' a king, prince, sovereign. — *Mahī-saṅgama*, N. of a place. — *Mahī-suta*, *as*, m. 'earth-son,' the planet Mars. — *Mahī-sura*, *as*, m. 'earth-god,' a Brāhman. — *Mahī-sūnu*, *us*, m. = *mahī-suta*. — *Mahy-uttara*, *ās*, m. pl., N. of a people.

Mahīya, Nom. A. (ep. also P.) *mahīyate* (-*ti*), -*yitum*, to be glad, to be joyous, to be happy, (in this sense chiefly Vedic); to be exalted, rise to a high position; to be highly esteemed or honoured; to thrive, prosper: Pass. form *mahīyyate*, to be honoured, to be exalted, &c.

Mahīyamāna or *mahīyyamāna*, *as*, *ā*, *am*, being worshipped or reverenced, being treated with respect, being exalted.

Mahīyas, *ān*, *asī*, *as*, greater, mightier, &c., very great, (*mahīyān hāsaḥ*, very loud laughter.)

Mahīyā, f., Ved. joyousness, happiness, exultation.

Mahīyu, *us*, *us*, *u*, Ved. joyous, happy, rejoicing, delighting; (*a-mahīyu*, N. of the author of Ṛig-veda IX. 61.)

Mahīyai in Ṛig-veda I. 113, 6 (according to Sāy.) = *mahyai* = *mahatyai*, dat. c. said to mean 'for greatness.'

Mahe-nadi, voc. c. of *mahi-nadī*, in Ṛig-veda VIII. 74, 15.

Mahe-mati, *is*, *is*, *i*, Ved. high-souled, liberally-minded; (Sāy. = *mahate phalāya matir yasya*; but according to modern scholars *mahe-mate* in Ṛig-veda VIII. 13, 11, may be voc. sing. of *mahi-mati.*)

Mahe-vṛidh, Ved. various reading for *mahi-vṛidh*, q. v.

महत् *mahat*. See p. 753, col. 2.

महद्युमन् *maha-dyuman* (probably *maha* + *dyuman*), N. of a Tīrtha; (according to others) an epithet of the sun.

महन् *mahan*, *mahanīya*, &c. See p. 753, col. 3.

महमदएदल *mahamada-edala*, *as*, m., N. of a prince (= *muhammad 'adil*).

महम्मद *mahammada*, *as*, m., N. of a king (= *muhammad*).

महयाय्य *mahayāyya*, *mahayya*. See p. 753, col. 3.

महर् *mahar*, *mahar-loka*, &c. See p. 753, col. 3.

महरेणु *mahareṇu*, N. of a place.

महर्त्विज् *mahartvij*, &c. See under *mahā*, p. 754, col. 1.

महल्ल *mahalla*, *as*, m. (fr. Arabic محل *mahall*), a eunuch in a king's palace or in a harem.

Mahallaka, *as*, m. a large house, mansion; a eunuch in a king's palace; (*as*, *ikā*, *am*), old, feeble; (*ikā*), f., N. of a daughter of Pra-hlāda.

Mahallika, *as*, m. = *mahalla* above.

महस् *mahas*, *mahas-vat*, &c. See p. 753, col. 3, and p. 754, col. 1.

महस *mahasa*. See p. 754, col. 1.

महसेननरेश्वर *mahasena-nareśvara* = *mahāsena-nareśvara*, q. v., (according to the commentator *maha* = *pūjya.*)

महसोण *mahasoṇa*, *as*, m., N. of a man.

महा *mahā*. See p. 754, col. 1.

महाकङ्कर *mahā-kaṅkara*, *mahā-kaććha*, &c. See under *mahā*, p. 754, col. 1.

महाभिष *mahābhisha*, *as*, m., N. of a sovereign of the race of Ikshvāku.

महि *mahi*, *mahi-keru*, &c. See p. 762, col. 3.

महिका *mahikā*, f. mist, frost, (for *mihikā*, q. v.)

महित *mahita*. See p. 762, col. 3.

महिन् *mahin*. See p. 762, col. 3.

महिन्धक *mahindhaka*, *as*, m. a rat; an ichneumon; the string of a pole for carrying loads.

महिप *mahipa*, *as*, m. a proper N.

महिमत् *mahi-mat*. See *mahi*, p. 762, col. 3.

महिमन् *mahiman*, *mahimā*. See p. 762, col. 3.

महिम्नार *mahimnāra*, *as*, m., N. of a king.

महिर *mahira*, *as*, m. (for *mihira*, q. v.), the sun; [cf. *māhira.*] — *Mahira-kula*, *as*, m., N. of a king; [cf. *mihira-kula.*]

महिला *mahilā*, f. (according to Uṇādi-s. I. 55. fr. rt. 1. *mah*), a woman, female; a woman literally or figuratively intoxicated, (in Prākrit =

mada-mattā strī, cf. *mahelā*); a species of odoriferous plant (= *reṇukā*). — *Mahilākhyā* (°*lā-ākh*°), f. (= *mahilā*), a species of odoriferous plant. — *Mahilāhvayā* (°*lā-āh*°), f. = *priyaṅgu*, q. v.

Mahilā, f. a woman, female.

Mahilukā, f., Ved. epithet of a cow.

Mahelā or *mahelikā*, f. a woman, female.

महिलारोप्य *mahilāropya*, *am*, n., N. of a city in the south; [cf. *mihilāropya*.]

महिष *mahisha*. See p. 762, col. 3.

मही *mahī*, *mahī-kampa*, &c. See p. 763, col. 1.

महीकृ *mahī-kṛi*. See p. 761, col. 3.

महीय *mahīya*. See p. 763, col. 2.

महीयत्व *mahīya-tva*, see Gaṇa Vimuktādi to Pāṇ. V. 2, 61; [cf. *māhīya-tva*.]

महीला *mahīlā*. See above.

महेच्छ *maheććha*, &c. See p. 761, col. 3.

महेत्थ *mahettha*, N. of a country.

महेन्द्र *mahendra*, &c. See p. 761, col. 3.

महेरणा *maheraṇā*, *ās*, m. Boswellia Thurifera; (also spelt *maheruṇā*.)

महेला *mahelā*. See above.

महेश *maheśa*, *maheśvara*, &c. See p. 762, col. 1.

महैकोद्दिष्ट *mahaikoddishṭa*, &c. See p. 762, col. 1.

महोक्ष *mahoksha*, &c. See p. 762, col. 1.

महोटिका *mahoṭikā* or *mahoṭī*, f. the egg-plant.

महोविशीय *mahoviśīya*, *am*, n., N. of a Sāman.

महौघ *mahaugha*, *mahaujas*. See p. 762, col. 2.

मह्न *mahna* in *puru-m*°, q. v.

मह्मदखान *mahmada-khāna*, *as*, m., N. of a man (= *muhammad khān*).

मह्मन् *mahman*, see Atharva-veda X. 2, 6.

मह्य *mahya*, *as*, m., N. of a son of Vivasvat; (also read *sahya*.)

मह्युत्तर *mahy-uttara*. See under *mahī* at p. 763.

मह्लण *mahlaṇa*, *as*, m., N. of a king who founded a temple called after him, Mahlaṇa-svāmin, (perhaps more correctly *malhaṇa*.)

Mahlāṇa-pura, *am*, n., N. of a city, (perhaps for *mahlaṇa-pura*.)

मा 1. *mā*, ind. (causing a following *ćh* to be changed to *ććh*, see Gram. 48. c), a particle of prohibition and of negation, usually translatable by 'not,' or sometimes used as a conjunction and equivalent to 'that—not, lest, would that—not;' [cf. the use of Gr. μή; Lat. *ne*.] *Mā* is most commonly employed in prohibition or deprecation, when it may be joined with the imperative (e. g. *mā brūhi*, speak not; *mā lajjasva*, be not ashamed; *maivam vada*, speak not thus); often also with the aorist, especially in later Sanskṛit, when the augment is generally dropped (e. g. *mā kṛithāḥ*, do not make; *mā tyākshīḥ*, do not abandon; *mā śućaḥ*, grieve not; *mā bhaishīḥ*, fear not; *mā nīnaśaḥ*, destroy not; *vyathām mānubhūḥ*, feel not pain; or with the sense 'lest,' as in Manu VIII. 15, *dharmo na hantavyo mā no dharmo hato vadhīt*, justice must not be destroyed, lest justice being destroyed destroy us); often with addition of the particle *sma* (e. g. *mā sma vādīḥ*, speak not; *mā sma gamaḥ*, go not); sometimes with the imperfect, the augment being still cut off (e. g. *mā sma bharat*, may he not become: *mā sma karot*, let him not do; *mainam abhibhāshathāḥ*, do not speak to him, cf. Pāṇ. VI. 4, 74); occasionally, in epic poetry &c., with an aorist, without elision of the augment (e. g. *mā kālas tvām aty-agāt*, let not the season pass by thee; *śraddhā no mā vyagamat*, may faith not depart from us); not unfrequently with the potential, in the sense of 'wishing that anything may not happen' (e. g. *mā sma janayet putram īdṛiśam*, may she not bring forth such a son! *mā Yamam paśyeyam*, may I not see Yama! *mā kuryād akāryam*, O that he may do nothing wrong!); and even with the precative (e. g. *mā bhūyāt*, may it not be!); more rarely with the potential, in the sense of 'prohibition' (e. g. *mā smainam pratyudīkshethāḥ*, do not look at him); sometimes with the future, in the sense of 'lest, that—not' (e. g. *mā tvām śapsye*, lest I curse thee, that I may not curse thee); even with the fut. pass. part. (*maivam prārthyam*, it must not be so requested); and even with the pres. part. (e. g. *mā jīvan yo duḥkha-dagdho jīvati*, he ought not [to be] living who lives consumed by pain); sometimes *mā* takes the place of the simple negative *na* (e. g. *gaććha vā mā vā*, you can go or not go; *mā jetavyaḥ*, he is not to be conquered; *mā gantum arhasi*, thou oughtest not to go; *katham mā bhūt*, how may it not be); occasionally without a verb, which must be supplied from the context (e. g. *mā śabdam*, i. e. with ellipsis of *kuruta*, do not make a noise; *mā nāma rakshiṇaḥ*, may it not be the watchmen! *maivam* or *mā tāvat*, not so, i. e. let it not be so; or with *mā* repeated, thus *mā mā*, *mā maivam*). In the Veda *mā* is sometimes followed by the particle *u*, blending with it into *mo* (e. g. Ṛig-veda V. 65, 6, *mā maghonaḥ pari khyatam mo asmākam* [*putrān*], deny us not who are rich in offerings, nor indeed our sons [according to Sāy. *mo* = *maiva*]; and Ṛig-veda I. 38, 6, *mo shu vadhīt* [Sāy. = *sarvathā vadham mā kārshīt*], let him not on any account destroy); [cf. Zend and Old Pers. *mā*; Gr. μή; perhaps Lat. *ne*.] — *Mā-ćira*, *as*, *ā*, *am*, not long, short; (*am*), ind. without delay, shortly, quickly (generally after an impv. or before an aor. without augment, and sometimes for *na-ćiram*, e. g. *gaććha mā-ćiram* or *mā-ćiram gamaḥ*, go without delay; *vrajishyāmi mā-ćiram*, I will set forth without delay). — *Mā-vilambam* or *mā-vilambitam*, ind. without delay, shortly, quickly.

मा 2. *mā*, cl. 3. P. A. (in Ved. P.) *mimāti*, *mimīte*, *mame*, *mātum*, to low, bellow, roar, bleat, sound, make any sound or cry (especially said of cows, calves, goats, &c.; according to Nirukta II. 9, *māyum mimāti* = *māyuṃ śabdaṃ karoti*; cf. rt. *mīm*, *mīmayati*, 2. *maya*, *mayu*, *mayūra*): part. of the Intens. *memyat*, in Ṛig-veda I. 162, 2, said to mean 'bleating as a goat;' (according to Sāy. = either *hanyamāna*, fr. rt. *mī*, or *meme-śabdaṃ kurvat*.)

1. *māyu*. See p. 772, col. 2.

मा 3. *mā*, cl. 2. P. *māti*, cl. 3. A. *mimīte* (3rd pl. *mimate*, part. *mimāna*), Impf. *amimīta* (3rd pl. *amimata*), Pot. *mimīta*, Impv. *mimītām* (2nd sing. *mimīshva*, also P. *mimīhi*; used according to Naigh. III. 19, *yāćñā-karmaṇi*, in the act of praying); cl. 4. A. *māyate*, *mamau*, *mame* (3rd pl. *mamire*), *māsyati*, *-te*, *amāsīt*, *amāsta*, Prec. *meyāt*, *māsīshṭa*, *mātum*, to measure, mete; to measure off, mark off, limit; to measure (by any standard), compare with, (*tadīyair nayanair amimīta loćane*, she compared her eyes with theirs, Kumāra-s. V. 15); to measure across, measure or pass through, traverse (with *adhvanaḥ*, in Ṛig-veda I. 146, 3; but according to Sāy. *mimāna* = *sampādayitṛi*, making, causing); to measure out, apportion, deal out, impart, give, grant (e. g. in Ṛig-veda IV. 44, 6, *nū no rayim mimīthām* is said to mean 'mete out opulence for us'); to prepare, arrange; to form, make, create, construct, build, effect (Ved.); to display, exhibit, show, display one's self (e. g. in Ṛig-veda III. 29, 11, *yad amimīta mātari* is said to mean 'when he has displayed himself in the maternal atmosphere or firmament,' where, according to Sāy., *tejas* is to be understood); to correspond in measure, find measure or room in (cl. 2. with loc., e. g. *te yaśo-rāśir bhuvana-tritayodare māti*, thy mass of fame finds room in the interior of the three worlds); to infer, conclude: Pass. *mīyate*, Aor. *amāyi*, to be measured &c., to be inferred: Caus. *māpayati*, *-yitum*, Aor. *amīmapat*, to cause to be measured or built, to have measured out or prepared; to measure, mete off; to build, erect: Desid. P. A. *mitsati*, *-te* (Pāṇ. VII. 4, 54, 58): Intens. *mamāti*, *māmeti*, *memīyate* (Pāṇ. VI. 4, 66); [cf. Zend *mā*, 'to measure or make;' *mā*, f. 'measure:' Gr. μέ-τρο-ν, μέτρ-ιο-ς, μι-μέ-ο-μαι, μί-μη-σις, μῖ-μ-ο-ς: Lat. *mē-tā-re*, *mē-tā-ri*, *mē-ti-or*, *mensa*, *mensūra*: Old Slav. *me-ra*: Lith. *mě-ra*, 'measure;' *ma-tū-ti*, 'to measure;' *mēta-s*, 'time, a year:' Russ. *mje-ra*, 'measure;' *mje-ritj*, 'to measure:' Hib. *mead*, 'a balance, a scale;' *meadaighim*, 'I weigh, balance, consider.']

4. *mā*, *mās*, f. measure, (in the formula *mā ćhandaḥ*, *pra-mā ćhandaḥ*, *prati-mā ćhandaḥ*); Ved. a kind of metre.

1. *māta* (at the end of comps. after a proper N.) = *mātṛi*, (according to a Vārttika used only in voc. sing. For 2. *māta* see p. 768, col. 1.)

Mātaya (fr. *mātṛi*), Nom. P. *mātayati*, &c.; *amamātat* = *mātaram ākhyat*, Schol. on Pāṇ. VII. 4, 2.

Mātā, f. = 1. *mātṛi*, a mother, q. v.

Mātālī, f. (fr. *mātā* + *ālī*), 'the mother's friend,' N. of a being attending on Durgā.

Māti, *is*, f. measure; accurate knowledge.

Mātara (fr. *mātṛi*), a mother, (used at the end of comps.; cf. *dvai-m*°, *bhādra-m*°, Pāṇ. IV. 1, 115.)

Mātula, *as*, m. (fr. *mātṛi* with change of *r* into *l*), a maternal uncle; epithet of the solar year; the thorn-apple tree [cf. *mātula-putraka*]; a species of grain; a kind of snake [cf. *mātulāhi*]; (*ā* or *ī*), f. the wife of a maternal uncle, maternal aunt; hemp, common Bengal San, a species of Crotolaria; (*as*, *ā* or *ī*, *am*), belonging to or existing in a maternal uncle. — *Mātula-putraka*, *as*, m. the little son of a maternal uncle; the fruit of the thorn-apple. — *Mātulāhi* (°*la-ahi*), *is*, m. a kind of speckled or variegated snake.

Mātulaka, *as*, m. maternal uncle (a more endearing term than *mātula*); the thorn-apple; (*as*, *ī*, *am*), belonging to or coming from a maternal uncle (Pāṇ. IV. 2, 104).

Mātulānī, f. the wife of a maternal uncle; hemp, Crotolaria Juncea; a kind of pulse (= *kalāya*).

Mātuleya, *as*, m. the son of a maternal uncle, a cousin; (*ī*), f. a daughter of a maternal uncle.

Mātulya, *am*, n. (perhaps) the house of a maternal uncle.

Mātṛi, *tā*, *trī*, *tṛi*, a measurer (cf. *dhānya-m*°; in Nirukta XI. 5, the moon is called *mātā*, 'the measurer'); a maker, former, creator, arranger, preparer (Ved.); a knower, one who infers correctly or has true knowledge (= *jñātṛi*, *pra-mātṛi*); (*tā*), m., N. of a particular mixed caste; N. of an author; (*tā*), f. (nom. du. *mātarau*, nom. pl. *mātaras*, acc. pl. *mātṝs*, see Gram. 129), the maker (of the child in the womb, cf. *jā-mātṛi*); a mother (sometimes at the end of adj. comps., e. g. *Kuntī-m*°, having Kuntī for a mother, i. e. son of Kuntī); 'mother' as a respectful term used in addressing females, near relatives, and elderly women generally; mother earth [cf. Ṛig-veda I. 89, 4, V. 42, 16]; a cow (= *go*, a cow being sometimes called *lokasya mātā*, mother of the world); space, ether, the firmament [cf. *mātari-śvan*]; epithet of Lakshmī (?); epithet of Durgā; N. of Dākshāyaṇī in Siddhapura (also read Siddha-vana) and Kāyāvarohaṇa;

(*tarā*), du., Ved. the two parents, father and mother; epithet of heaven and earth; epithet of the two pieces of wood used in kindling fire (regarded as the parents of Agni, who is called *dvi-mātṛi*, having two mothers; in this sense also *mātaras*, pl.); (*taras*), f. pl. the divine mothers or personified energies of the principal deities (sometimes reckoned as seven in number, viz. Brāhmī or Brahmāṇī, Māheśvarī, Kaumārī, Vaishṇavī, Vārāhī, Indrāṇī or Aindrī or Māhendrī, Cāmuṇḍā; sometimes eight, viz. Brāhmī, Māheśvarī, Raudrī, Vārāhī, Vaishṇavī, Kaumārī, Carma-muṇḍā, Kāla-saṅkarshiṇī; sometimes nine, viz. Brahmāṇī, Vaishṇavī, Raudrī, Vārāhī, Nārasiṇhikā, Kaumārī, Māhendrī, Cāmuṇḍā, Caṇḍikā; sometimes sixteen, viz. Gaurī, Padmā, Śacī, Medhā, Sāvitrī, Vijayā, Jayā, Deva-senā, Svadhā, Svāhā, Śānti, Pushṭi, Dhṛiti, Tushṭi, Ātma-devatā, Kula-devatā; these divine mothers being closely connected with the worship of the god Śiva and attending on his son Skanda or Kārttikeya, to whom at first only seven Mātṛis were assigned, but in the later mythology an innumerable number, who are sometimes represented as having displaced the original divine mothers); N. of eight classes of female ancestors or female Manes (mothers, grandmothers, great-grandmothers, paternal and maternal aunts, &c.); according to Naigh. I. 13, *mātaraḥ = nadī*, a river, [cf. Ṛig-veda III. 9, 2, where the waters are also called *mātaraḥ*, mothers; cf. also I. 34, 8, where the seven rivers, Gaṅgā &c., are called *sapta-mātṛi*; according to native lexicographers *mātṛi* has also the following senses, *vi-bhūti*, *revatī*, *ākhukarṇī*, *indra-vāruṇī*, *mahā-śrāvaṇī*, *jaṭā-māṇsī*: cf. Gr. μήτηρ, Dor. μάτηρ; Lat. *mater*; Old Germ. *muotar*; Old Slav. *mati*; Lith. *mote*; Hib. *mathair*.] — *Mātara-pitarau*, m. du. mother and father, parents. — *Mātari-purusha*, *as*, m. a man (who acts or speaks) against his mother, a cowardly bully; [cf. *pitari-śūra*.] — *Mātari-śva* (fr. the next), *as*, m. a proper N. — *Mātari-śvan*, *ā*, m. (according to Sāy. on Ṛig-veda III. 29, 11, fr. *mātari = antarikshe*, in the atmosphere, + *śvasiti = ceshṭate*, breathes or moves; or according to others fr. *mātari* + rt. *śvi*), N. of a divine being described in Ṛig-veda I. 60, 1, &c. as bringing down the hidden Agni to the Bhṛigus, and identified by Sāy. on Ṛig-veda I. 93, 6, &c. with Vāyu, the Wind; N. of Agni himself, (according to Sāy. on Ṛig-veda I. 96, 4, so called as *sarvasya jagato nirmātary antarikshe śvasan vartamānaḥ*); air, wind, breeze (personified in Mahā-bh. Udyoga-p. 3599 as son of Garuḍa); N. of a Ṛishi. — *Mātā-pitṛi*, *tarau*, m. du. mother and father, parents; [cf. Pāṇ. VI. 3, 32.] — *Mātā-pitṛi-vihīna*, *as*, *ā*, *am*, bereft of father and mother, without father or mother. — *Mātā-putra*, *au*, m. du. mother and son. — *Mātāmaha*, *as*, m. a maternal grandfather; (*ī*), f. a maternal grandmother; (*au*), m. du. a grandfather and grandmother on the mother's side; (*ās*), m. pl. a mother's father, grandfather, and ancestors; (*as*, *ī*, *am*), = *mātāmahīya* below. — *Mātāmahīya*, *as*, *ā*, *am*, related or belonging to a maternal grandfather. — *Mātuḥ-śvasṛi* or *mātuḥ-svasṛi*, *ā*, f. a mother's sister, maternal aunt; [cf. *mātṛi-shvasṛi*.] — *Mātṛika-cchida*, *as*, m. 'the cutter off of his mother's head,' an epithet of Paraśu-Rāma. — *Mātṛi-kṛita*, *as*, *ā*, *am*, done or performed towards a mother; done by a mother. — *Mātṛi-keśaṭa*, *as*, m. a mother's brother, maternal uncle. — *Mātṛi-gaṇa*, *as*, m. the assemblage of divine mothers (as worshipped in an especial manner in the western parts of India). — *Mātṛi-gandhinī*, f. 'having but the smell (i. e. the name) of mother,' an unnatural mother. — *Mātṛi-garbha*, *as*, m. a mother's womb. — *Mātṛigarbha-stha*, *as*, *ā*, *am*, being in the mother's womb. — *Mātṛi-gāmin*, *ī*, m. 'going to a mother,' one who has committed incest with his mother. — *Mātṛi-gupta*, *as*, m., N. of a king. — *Mātṛiguptābhishenana* (°*ta-abh*°), *am*, n. an expedition against Mātṛi-gupta. — *Mātṛi-gotra*, *am*, n. a mother's family; (*as*, *ā*, *am*), belonging to a mother's family. — *Mātṛi-grāma*, *as*, m. the aggregate of mothers, i. e. the female sex, womankind; N. of a village. — *Mātṛi-ghāta* or *mātṛi-ghātuka*, *as*, or *mātṛi-ghātin*, *ī*, or *mātṛi-ghna*, *as*, m. one who kills his mother, a matricide. — *Mātṛi-ghātuka*, *as*, m. a matricide; an epithet of Indra. — *Mātṛi-cakra*, *am*, n. a kind of mystical circle, an astrological figure; the circle or assemblage of divine mothers. — *Mātṛi-cakra-pramathana*, *as*, m. 'afflicter of the circle of divine mothers (?),' an epithet of Vishṇu. — *Mātṛi-ceta*, *as*, m. a proper N. — *Mātṛi-tama*, *as*, *ā*, *am*, Ved. very motherly or maternal (said of the waters; according to Sāy. = *mātṛi-vaj jagatāṃ hita-kārin*). — *Mātṛi-tas*, ind. on the mother's side, in right of the mother. — *Mātṛi-tā*, f. maternity, the state of a mother, the being a mother. — *Mātṛi-tīrtha*, *am*, n., N. of a Tīrtha. — *Mātṛi-datta*, *as*, m. 'mother-given,' N. of a man; (*ā*), f., N. of a woman. — *Mātṛi-dattīya*, N. of a work. — *Mātṛi-deva*, *as*, m. having a mother for one's god. — *Mātṛi-dosha*, *as*, m. the defect or inferiority of a mother (who is of a lower caste, Manu X. 14). — *Mātṛi-nandana*, *as*, m. 'mother's joy,' an epithet of Kārttikeya. — *Mātṛi-nāman*, *a*, n., scil. *sūkta*, epithet of a class of sacred texts in the Atharva-veda; (*ā*), m., N. of the reputed author and deity of these texts; (*ā*, *mnī*, *a*), named after the mother; [cf. *pitṛi-nāman*.] — *Mātṛi-nivātam*, ind. to a mother's shelter or protection, to a mother's side (Pāṇ. VI. 2, 8). — *Mātṛi-paksha*, *as*, *ā*, *am*, relating to the mother, belonging to the maternal line. — *Mātṛi-pālita*, *as*, m., N. of a Dānava. — *Mātṛi-pitṛi-kṛitābhyāsa* (°*ta-abh*°), *as*, *ā*, *am*, trained or exercised by one's father and mother. — *Mātṛi-pūjana*, *am*, n. the worship of the divine mothers. — *Mātṛi-bandhu*, *us*, m. a relation on the mother's side; (*u*), n. blood relationship on the mother's side. — *Mātṛi-bandhū*, *ūs*, f. a mother only in name, an unnatural mother; [cf. *brahma-bandhu*.] — *Mātṛi-bāndhava*, *as*, m. a relation on the mother's side. — *Mātṛi-bhāva*, *as*, m. the state or condition of a mother, maternity. — *Mātṛi-bheda-tantra*, *am*, n., N. of a Tantra. — *Mātṛi-bhogīṇa*, *as*, *ā*, *am*, fit or proper to be possessed by a mother; [cf. Scholiast on Pāṇ. V. 1, 9.] — *Mātṛi-maṇḍala*, *am*, n. the assemblage or company of divine mothers. — *Mātṛimaṇḍala-vid*, *t*, m. a priest of the Mātṛis. — *Mātṛi-mat*, *ān*, *atī*, *at*, Ved. possessing a mother, accompanied by a mother, having a mother. — *Mātṛi-mātṛi*, *tā*, f. 'the mother of mothers,' an epithet of Pārvatī. — *Mātṛi-mukha*, *as*, m. 'mother-faced,' a simple or foolish man, simpleton. — *Mātṛi-mṛishṭa*, *as*, *ā*, *am*, adorned by a mother. — *Mātṛi-modaka*, N. of Uvaṭa's commentary on the Vājasaneyi-saṃhitā. — *Mātṛi-yajña* or *mātṛi-yāga*, *as*, m. a sacrifice or oblation to the Mātṛis. — *Mātṛi-vat*, ind. as a mother, like a mother, as towards a mother. — *Mātṛi-vatsala*, *as*, m. 'mother-loving,' an epithet of Kārttikeya. — *Mātṛi-vadha*, *as*, m. the murder of a mother, matricide. — *Mātṛi-vartin*, *ī*, *inī*, *i*, behaving well to a mother, dutiful to one's mother; (*ī*), m. a proper N. — *Mātṛi-vāhin*, *ī*, *inī*, *i*, carrying one's mother; (*inī*), f. a kind of bird (= *valgulā*). — *Mātṛi-vidūshita*, *as*, *ā*, *am*, tainted by the mother, inheriting a taint through the mother. — *Mātṛi-śāsita*, *as*, m. a man who is led or guided by his mother, a simpleton. — *Mātṛi-shashṭha*, *as*, *ī*, *am*, having a mother as a sixth person, six with a mother or inclusively of a mother. — *Mātṛi-shvasṛi*, *ā*, f. (also incorrectly *mātṛi-svasṛi*), a mother's sister, maternal aunt. — *Mātṛishvaseya*, *as*, m. the son of a maternal aunt, a mother's sister's son; (*ī*), f. a mother's sister's daughter, the daughter of a maternal aunt. — *Mātṛi-shvasrīya*, *as*, m. a mother's sister's son, the son of a maternal aunt; (*ā*), f. a mother's sister's daughter. — *Mātṛi-siṇhī*, f. the plant Justicia Gendarussa. — *Mātṛi-han*, *ā*, m. (said to be Ved.), murderer of his own mother, a matricide. — *Mātṛī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to adopt as a mother, see Scholiast on Pāṇ. VII. 4, 27.

Mātṛika, *as*, *ā*, *am*, coming from or belonging to a mother, maternal; (*as*), m. a maternal uncle; (*ā*), f. a mother; source, origin; a divine mother; a nurse; a grandmother; epithet of eight veins on both sides of the neck, (probably so called after the eight divine mothers); epithet of certain diagrams written in characters to which a magical power is ascribed; the aggregate of such characters or the alphabet employed in such a manner, (probably only the fourteen vowels with Anusvāra and Visarga were originally so called, after the sixteen divine mothers); a wooden peg driven into the ground for the support of the staff of Indra's banner (Ved.); an epithet of the Buddhist works included in the Abhidharma-piṭaka; N. of the wife of Aryaman; = *karaṇa*. — *Mātṛikā-maya*, *as*, *ī*, *am*, consisting of mystic characters. — *Mātṛikā-yantra*, *am*, n. a kind of mystical diagram. — *Mātṛikārṇava* (°*kā-ar*°), *as*, m., N. of a Tantra work. — *Mātṛikā-hṛidaya*, *am*, n., N. of a Tantra work.

Mātra, *am*, *ā*, n. f. (the feminine *ā* being the earlier and the more usual simple uncompounded form), measure, quantity, sum, size, duration, measure of any kind, whether of height, depth, breadth, length, distance, time, number, (commonly at the end of comps., and sometimes added redundantly; the form at the end of adjective comps. is generally deduced fr. *mātrā*, f., while other comps. are assigned to *mātra*; when compounded to express 'as long, as high, as broad, as thick, as deep, as wide, as great, &c.,' i. e. having a certain measure or size, the fem. is usually in *ī*; when compounded with pass. participles, the fem. form is usually in *ā*: the following examples will serve to make the common usage of this word clear,—*aṅgula-mātram*, a finger's breadth; *jānu-mātre*, at the height of the knees; *nara-mātre*, at the depth of a man's length; *krośa-mātre*, at the distance of a kos; *rekhā-mātram api na vyatīyus*, they did not transgress even the breadth of a line; *tāla-mātra*, *as*, *ī*, *am*, of the size of a palm; *naga-mātra*, *as*, *ī*, *am*, large as a mountain; *yava-mātra*, *as*, *ī*, *am*, of the size of a barleycorn; *etāvan-mātra* or *tāvan-mātra*, as great as this, as large as this, so much; *artha-mātram*, a certain sum of money; *varsha-mātram*, for the period of a year; *varsha-mātreṇa*, within a year's time; *kshaṇa-mātram*, for the space of a moment, for an instant; *bhūmi-shṭha-mātratas*, from the first moment of setting foot upon the earth; *śata-mātram*, a hundred in number, about a hundred); the full or simple measure of anything, the whole, the entire thing or class of things, the one thing and no more, the totality, (often in this sense at the end of comps. and equivalent to 'mere, only, even, just,' frequently, but not always, assuming the gender and number of the word with which it is compounded, e. g. *nāma-mātram*, nothing but the name; *manushya-mātraḥ kṛipaṇaḥ*, a poor wretch who is a mere man; *padāti-mātraḥ*, a simple foot-soldier; *uttara-mātram na dadāti*, he gives not even an answer; *rati-mātram*, mere sensuality; *varsha-mātram*, only a year; *pāda-mātram*, a single Pāda; *śloka-mātram*, a single verse; *kiñcin-mātram*, only a little; *śabda-mātreṇa*, by mere sound; *vacana-mātreṇa*, by mere words; *ukta-mātre vacane*, on the mere utterance of the speech; *grantha-mātre*, only in books; *jñāna-mātre*, on the mere information; *bhukta-mātre*, just after eating; *darśana-mātram*, mere sight; *jāta-mātra*, *as*, *ā*, *am*, just born; *na jīva-mātram*, not even a living germ; *prāṇa-dhāraṇa-mātra*, *as*, *ā*, *am*, barely sufficient for the support of life; *yātrā-mātram bhuñjīta*, he should eat just enough for support; *āghrāta-mātra*, *as*, *ā*, *am*, merely or barely smelt; *dhyāta-mātropagāmin*, coming merely when thought upon; *Kshatriya-mātram*, a Kshatriya in general; *jīva-mātraṃ na hiṇseta*, one should not hurt any living thing; *dvāra-mātre 'pi gopuram*, Gopura signifies a door in general; in these meanings *eka* is sometimes redundantly added, e. g. *praṇipāta-mātraika-śaraṇas*,

one whose sole refuge is prostration of the body); a definite measure, standard, rule, (in these and the following senses usually *ā*, f.); the correct measure; moderation; a unit of measure, a foot; the lowest division of time, a moment; a prosodial instant, the unit in metre, the length of time required to pronounce a short syllable, the prosodial time of a short vowel, (in this sense usually *ā*, f.; a long vowel contains two Mātrās and a prolated vowel three); a measure of time in music; a minute portion, particle, atom; a little, trifle; an element; the primitive and subtle type of elementary matter; matter, substance, the material world, the world of sense (usually *ā*, f.); materials, property, goods, possessions, household furniture, money, wealth, substance, means of subsistence, livelihood; the upper or horizontal limb of the Nāgarī characters; an ear-ring, jewel, ornament; (*ayā*), ind. in small portions, in a slight degree, moderately; [cf. Gr. μέτρον.] — *Mātrā-ćhandas, as,* or *mātrā-vritta, am,* n. metre measured only by the number of prosodial instants (a long vowel containing two Mātrās and a prolated vowel three), metre measured only by the time occupied in pronunciation without any particular reference to the kinds of feet. — *Mātrā-bhastrā,* f. a money-bag, purse. — *Mātrārdha* (°*rā-ar*°), *am,* n. half-measure, half of a prosodial instant. — *Mātrā-vat, ān, atī, at,* containing a particular measure. — *Mātrā-vasti, is,* m. an oily clyster. — *Mātrāśita* (°*rā-aś*°), *am,* n. eating moderately. — *Mātrāśitīya, as, ā, am,* treating of moderate eating. — *Mātrāśin* (°*rā-aś*°), *ī, inī, i,* eating moderately. — *Mātrā-sanga, as,* m. attachment to materials, regard for household possessions or utensils (Manu VI. 57). — *Mātrā-samaka,* N. of a class of metres. — *Mātrā-sparśa, as,* m. material contact, the concurrence of material elements.

Mātraka = *mātra* at the end of comps. (e.g. *ćhāyā-mātraka,* lasting only as long as a shadow; *mantra-brāhmaṇa-mātrakāt,* from the Mantras and Brāhmaṇas alone; *jāta-mātraka,* just born); (*ikā*), f. = *mātrā,* the prosodial time of a short vowel, &c.

Mātratas, ind. = *mātrāt, mātre* (at the end of comps., see under *mātra*), from the first moment, at the moment of, &c.

Mātrika = *mātra* at the end of comps.; (*ā*), f. a prosodial instant, a simple sound, see under *mātraka* above; (*as, ā, am*), material, of the nature of matter, containing a short vowel (Ved.).

Mātrīya, Nom. P. A. *mātrīyati, -te,* &c., to wish one's self a mother; to treat one as a mother (with acc.).

Māna, māpaka, &c. See pp. 770, 771.

Mita, meya, &c. See s. v.

माउथ *māutha,* N. of a place; (also read *māuṇatha.*)

मांश्चतु *māṇśćatu, us, us, u,* Ved. (probably some colour), light yellow, dun-coloured (an epithet of Mitra or of a horse or horses; according to Sāy. on Ṛig-veda VII. 44, 3, = *manyamānān sturata janānś ćetayate jānāti yadvā abhimanyamānānś ćātayate nāśayati yaḥ,* one who is mindful of his adorers, or destroying those that despise him; according to Naigh. I. 14, *māṇśćatvaḥ* = *aśrāḥ*).

Māṇśćatva, as, ā, am, Ved. yellowish, (this word occurs with doubtful meaning in Ṛig-veda IX. 97, 4.)

मांस् *māṇs,* n. = *māṇsa,* flesh, meat, &c. (see below; *māṇs* is defective in nom. and acc. sing. and du., the inst. is *māṇsā,* acc. pl. *māṇsi,* inst. dat. abl. du. *māṇbhyām,* &c.). — *Māṇs-paćana, as, ī, am,* Ved. used for cooking meat (said of a caldron). — *Māṇs-pāka, as,* m. = *māṇsa-pāka,* q. v. (Pāṇ. VI. 1, 144).

Māṇsa, am, n. (said to be fr. rt. *man;* a fanciful derivation fr. *māṃ sa* is given in Manu V. 55), flesh, meat, animal food, (according to some also *as,* m.); the flesh of fish; the fleshy part or pulp of fruit; (*as*), m., N. of a mixed caste (= *māṇsa-vikretri,* selling meat; cf. *māṇsa-ććheda*); a worm; time; (*ī*), f. = *jaṭā-māṇsī,* Nardostachys Jatamansi; a sort of drug; = *māṇsa-ććhadā;* [cf. Old Germ. *mōs,* 'food;' Mod. Germ. *Mus, Gemüse;* Slav. *mənso;* Lith. *mēsa;* Hib. *maise,* 'food, victuals.'] — *Māṇsa-kaććhapa, as,* m. a fleshy abscess on the palate. — *Māṇsa-kandī,* f. a fleshy protuberance or swelling of the flesh. — *Māṇsa-kāma, as, ā, am,* fond of meat or flesh. — *Māṇsa-kārin, ī, iṇī, i,* flesh-making, flesh-preparing; (*i*), n. blood. — *Māṇsa-khaṇḍa, as, am,* m. n. a bit of flesh or meat. — *Māṇsa-granthi, is,* m. flesh-swelling, a gland. — *Māṇsa-ććhadā,* f. a species of plant. — *Māṇsa-ććheda, as, ī,* m. f. or *māṇsa-ććhedin, ī,* m. 'flesh-cutter,' N. of a mixed caste. — *Māṇsa-ja, am,* n. 'flesh-born,' the marrow of the flesh, adeps, fat. — *Māṇsa-tāna, as,* m. a polypus in the throat. — *Māṇsa-tejas, as,* n. 'flesh-marrow,' fat, adeps; [cf. *māṇsa-ja.*] — *Māṇsa-tva, am,* n. fleshiness, the being flesh; the derivation of the word *māṇsa* (Manu V. 55). — *Māṇsa-dagdha, am,* n. cauterizing of the flesh. — *Māṇsa-dalana, as,* m. a plant, Amoora Rohitaka. — *Māṇsa-drāvin, ī,* m. a species of sorrel, Rumex Vesicarius. — *Māṇsa-niryāsa, as,* m. the hair of the body. — *Māṇsanvat, ān, atī, at* (fr. Ved. *māṇsan*), fleshy. — *Māṇsa-pa, as,* m. 'flesh-sucker,' epithet of a Piśāća; of a Dānava. — *Māṇsa-paćana, as, ī, am,* meat-cooking; (*am*), n. a vessel for cooking meat. — *Māṇsa-parivarjana, am,* n. avoiding meat, abstaining from animal food. — *Māṇsa-parivikrayin, ī,* m. a flesh-monger, dealer in flesh. — *Māṇsa-pāka, as,* m. a kind of disease (destroying the membrum virile). — *Māṇsa-piṭaka, as, am,* m. n. a basket of meat, a large quantity of flesh or meat. — *Māṇsa-piṇḍa-grihita-vadana, as, ā, am,* carrying a piece of flesh in the mouth. — *Māṇsa-pitta, am,* n. a bone. — *Māṇsa-peśī,* f. a piece of flesh; an epithet of the fetus from the eighth till the fourteenth day [cf. *peśī*]; a muscle. — *Māṇsa-phalā,* f. the egg-plant, Solanum Melongena. — *Māṇsa-bhaksha, as, ā, am,* or *māṇsa-bhakshaka, as, ikā, am,* flesh-eating, carnivorous, eating meat; (*as*), m., N. of a Dānava. — *Māṇsa-bhakshaṇa, am,* n. the act of eating meat, eating animal food. — *Māṇsa-bhikshā,* f., Ved. begging for meat as alms, soliciting flesh as alms. — *Māṇsa-bhuj, k, k, k,* flesh-eating, eating meat. — *Māṇsa-bhūtodana* (°*ta-od*°), *am,* n. 'boiled rice mixed with meat,' rice and meat. — *Māṇsa-bhettri, tā, trī, tri,* flesh-cutting, inflicting a flesh-wound, piercing the flesh. — *Māṇsa-maya, as, ī, am,* consisting of flesh; *māṇsa-mayī peśī,* a piece of flesh. — *Māṇsa-māsā,* f. a species of plant, = *māsha-parṇī;* (also read *māṇsa-māshā.*) — *Māṇsa-mukha, as, ī, am,* having flesh in the mouth. — *Māṇsa-yūtha, am,* n. a quantity of flesh. — *Māṇsa-yoni, is, is, i,* flesh-born; (*is*), m. a creature of flesh and blood. — *Māṇsa-rasa, as,* m. meat-broth, soup. — *Māṇsa-rući, is, is, i,* fond of flesh, having a relish for animal food. — *Māṇsa-rohiṇī* or *māṇsa-rohī,* f. a species of fragrant plant. — *Māṇsa-latā,* f. 'flesh-tendril,' a wrinkle. — *Māṇsa-vat, ān, atī, at,* having or possessing flesh. — *Māṇsa-vikraya, as,* m. the sale of meat. — *Māṇsa-vikrayin, ī, iṇī, i,* or *māṇsa-vikretri, tā, trī, tri,* selling meat, a meat-seller; (*māṇsa-vikrayin* is used as a term of reproach for a low or vile person.) — *Māṇsa-vriddhi, is,* f. an increase or growth of flesh. — *Māṇsa-śila, as, ā, am,* accustomed to eat meat; fleshy. — *Māṇsa-śoṇita, am,* n. flesh and blood. — *Māṇsa-śoṇita-paṅkin, ī, inī, i,* miry with flesh and blood. — *Māṇsa-saṅghāta, as,* m. a swelling of the flesh. — *Māṇsa-sāra, as,* m. 'flesh-essence, flesh-marrow,' fat; (*as, ā, am*), having the flesh predominant among the seven constituent parts of the body. — *Māṇsa-sneha, as,* m. 'flesh-marrow,' adeps, fat. — *Māṇsa-hāsā,* f. skin. — *Māṇsād* (°*sa-ad*), *t, t, t,* or *māṇsāda* (°*sa-ada* or *-āda*), *as, ā, am,* or *māṇsādin* (°*sa-ād*°), *ī, inī, i,* flesh-eating, carnivorous. — *Māṇsārgala* (°*sa-ar*°), *as, am,* m. n. a piece of flesh hanging from the mouth (of a lion &c.). — *Māṇsārbuda* (°*sa-ar*°), *as,* m. a kind of disease of the membrum virile. — *Māṇsāśana* (°*sa-aś*°), *am,* n. flesh-meat; the act of eating flesh-meat. — *Māṇsāśi-tva, am,* n. the state of one who eats flesh, the devouring of flesh. — *Māṇsāśin* (°*sa-aś*°), *ī, inī, i,* eating flesh, living upon meat. — *Māṇsāshṭakā* (°*sa-ash*°), f., N. of the eighth day in the dark half of the month Māgha (on which meat is offered to the Manes). — *Māṇsāhāra* (°*sa-āh*°), *as,* m. animal food. — *Māṇseshṭā* (°*sa-ish*°), f. a kind of bird, the flesh of which is considered a delicacy (= *valgulā*). — *Māṇsonnati* (°*sa-un*°), *is,* f. a swelling of the flesh. — *Māṇsopajīvin* (°*sa-up*°), *ī,* m. living by flesh, a dealer in meat. — *Māṇsaudana* (°*sa-od*°), *as,* m. meat and boiled rice. — *Māṇsaudanika, as, ī, am* (fr. the preceding), see Pāṇ. IV. 4, 67.

Māṇsala, as, ā, am, fleshy; lusty, brawny, muscular; powerful, strong (sometimes applied to sound); pulpy (as fruit). — *Māṇsala-phalā,* f. Solanum Melongena; [cf. *māṇsa-phalā.*]

Māṇsika, as, ā, am, = *māṇsāya prabhavati,* see Gaṇa Santāpādi to Pāṇ. V. 1, 101; (*as*), m. a butcher, a seller of meat.

Māṇsikā, f. (fr. *māṇsī*), the plant Nardostachys Jatamansi.

Māṇsinī, f. Nardostachys Jatamansi.

Māṇsīya, Nom. P. *māṇsīyati,* &c., Ved. to long for flesh.

मांस्पृष्ट *mām-sprishṭa, as, ā, am,* Ved., according to a Schol. a comp. fr. *mām* + *sprishṭa.*

माकन्द *mākanda, as,* m. the mango tree; (*ī*), f. the Myrobalan tree, Myrobalan; N. of other plants (= Hindī *mādrāṇī, mākunī*); yellow sandal-wood, yellow sanders; N. of a city on the Ganges.

Mākandaka, as, ikā, am, belonging to the town Mākandī; (*ikā*), f. = *mākandī,* the city.

Mākandika, as, m., N. of a man.

माकर *mākara, as, ī, am* (fr. *makara*), related or belonging to the sea-monster Makara; *mākara ākara,* 'the mine of Makaras,' the sea; *mākaram āsanam,* a particular posture in sitting; *mākaro vyūhaḥ,* a particular form of military array; *mākarī saptamī* = *makara-saptamī,* the seventh day in the light half of the month Māgha.

माकरन्द *mākaranda, as, ī, am* (fr. *makaranda*), coming from or consisting of the juice of flowers.

माकलि *mākali, is,* m. the moon; N. of Indra's charioteer; [cf. *mātali.*]

माकष्टेय *mākashṭeya* (fr. *makashṭu*), a patronymic.

माकारध्यान *mākāra-dhyāna, am,* n. (probably fr. 1. *mā* + *kāra*), a particular method of abstract meditation, kind of reverie.

माकिम् *mā-kim,* see Gaṇa Ćādi to Pāṇ. I. 4, 57; [cf. *na-kim.*]

Mā-kis, ind., Ved. not (= Lat. *ne,* e. g. Ṛig-veda I. 147, 5, *mā-kir na duritāya dhāyīḥ,* consign us not to misfortune); no one (= Lat. *ne-quis,* e. g. Ṛig-veda VIII. 5, 39, *mā-kir enā pathā gāt,* let none proceed by that path; according to Sāy. *anena mārgeṇa anyo na gantuṃ śaknoti*).

Mā-kīm, ind., see Gaṇa Ćādi to Pāṇ. I. 4, 57, (according to Sāy.) = 1. *mā;* [cf. *na-kim.*]

माकी *mākī,* f. du., Ved. (Sāy.) = *nirmātryau bhūta-jātasya,* the two creators or originators of all beings, (said of heaven and earth.)

माकीन *mākīna, as, ā, am* (fr. 3. *ma*), Ved. (according to Sāy.) my, mine.

माकुलि *mākuli, is,* m. a kind of snake.

माकोट *mākoṭa,* N. of one of the places in which Dākshāyaṇī is worshipped.

माक्षव्य *mākshavya, as,* m. (fr. *makshu*),

Ved. a patronymic, N. of a preceptor; [cf. māṇ-kshavya.]

माक्षिक mākshika, as, ī, am (fr. makshikā), coming from or belonging to a bee; (am), n., scil. madhu, honey; a kind of honey-like mineral substance or pyrites, (various kinds are described, see svarṇa-m°, rūpya-m°, kānsya-m°, vit-m°); [cf. Old Germ. wahs, 'wax;' Angl. Sax. väx, vex, veax; Lith. waszka-s; Russ. vosk.] — Mākshika-ja, am, n. 'honey-born,' bees'-wax. — Mākshika-phala, as, m. a species of cocoa-nut (= madhu-nālikerika). — Mākshika-śarkarā, f. a kind of sugar, candied sugar. — Mākshika-svāmin, ī, m., N. of a place. — Mākshikāśraya (°ka-āś°), am, n. bees'-wax; honey-comb.

Mākshīka, am, n. = mākshika, honey. — Mākshika-dhātu, u, n. a kind of pyrites (described above). — Mākshika-śarkarā, f. clarified sugar (= sitākhaṇḍa).

माख mākha, as, ī, am (fr. makha), of or belonging to a sacrifice, sacrificial.

मागद्य māgadya, as, ā, am (fr. magadin), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

मागध māgadha, as, ī, am (fr. magadha), relating to or born in or living in or customary among the Magadhas or the Magadha country; māgadhī bhāshā, the Magadha language; (as), m. a king of the Magadhas; (ās), m. pl., N. of a people, the Magadhas; opprobrious epithet of a mixed caste (still numerous in Guzerat, and called the Bhāts), the son of a Kshatriya mother and Vaiśya father, the poetical panegyrist of a king, a bard, minstrel (whose duty is to recite the praises of kings in their presence with allusions to their genealogy and the deeds of their ancestors, or to attend the march of an army and animate the soldiers by martial songs; frequently associated with sūta and vandin); N. of one of the seven sages in the fourteenth Manv-antara; of a son of Yadu; white cummin; (ās), m. pl., N. of the warrior-caste in Śākya-dvīpa; (ā), f. a princess of the Magadhas; long pepper; (ī), f. a princess of the Magadhas; the daughter of a Kshatriya mother and Vaiśya father; the language of the Magadhas; N. of a river (= śoṇā); Jasminum Auriculatum; long pepper; white cummin; anise or dill; a species of cardamoms (grown in Guzerat); refined sugar; a kind of metre (Ved.). — Māgadha-deśīya, as, ā, am, belonging to or born in the land of the Magadhas. — Māgadha-pura, am, n. 'the city of the Magadhas,' N. of a city.

Māgadhaka, ās, m. pl., N. of a people; (ikā), f. long pepper.

Māgadhika, as, m. a prince of the Magadhas.

माघ māgha, as, ī, am (fr. maghā), related to the constellation Maghā; (as), m., scil. māsa, the month Māgha which begins with the winter solstice (= January–February); N. of a poet (son of Dattaka and author of the Śiśupāla-vadha or Māgha-kāvya); (ī), f., scil. tithi, the day of full moon in the month Māgha; Hingtsha Repens. — Māgha-kāvya, am, n. the poem of Māgha, i. e. the Śiśupāla-vadha. — Māgha-ćaitanya, as, m., N. of the author of the eighth book of the Kalpa-latā. — Māgha-pākshika, as, ī, am, belonging to one of the two halves of the month Māgha. — Māgha-māhātmya, am, n. 'the majesty of the month Māgha,' N. of a part of the Padma-Purāṇa. — Māgha-snāna, am, n. bathing or religious ablution in sacred pools &c. in the month of Māgha. — Māghī-paksha-yajanīya, am, n. the first day of the mouth Phālguna; [cf. yajanīya.]

Māghya, am, n. the flower of the Jasminum Multiflorum or Pubescens.

माघमा māghamā, f. a female crab (= karkaṭī).

माघवत māghavata, as, ī, am (fr. maghavat), belonging to Indra; (ī), f., scil. diś, the east. — Māghavata-ćāpa, as, m. the rainbow.

Māghavana, as, ī, am (fr. magha-van), belonging to Indra, ruled by Indra (Pāṇ. VI. 4, 128).

Māghona, am, n. liberality (Ved.); (ī), f., scil. diś, the east, the eastern quarter.

माङ्क्ष् māṅksh (connected with rt. kāṅksh), cl. 1. P. māṅkshati, māṅkshitum, to wish, long for, desire.

माङ्क्षव्य māṅkshavya, as, m. (fr. maṅkshu), a patronymic (Gaṇa Gargādi to Pāṇ. IV. 1, 105); māṅkshavyāyaṇī, f. (Gaṇa Lohitādi to Pāṇ. IV. 1, 18).

माङ्गल māṅgala, am, n. (fr. maṅgala), Ved. epithet of a particular liturgical formula addressed to the Aśvins.

Māṅgali, is, m. a patronymic, N. of a preceptor.

Māṅgalika, as, ī, am, auspicious, propitious, tending to good fortune, wishing for prosperity, indicating good fortune.

Māṅgalikā, f. (fem. of an unused form māṅgalaka), N. of a woman.

Māṅgalya, as, ā (?), am, = maṅgalya, conferring happiness, auspicious; (as), m. Ægle Marmelos; (am), n. an auspicious thing, amulet; a benediction; an auspicious or festive ceremony, festivity, festival; prosperity, happiness, welfare, propitiousness. — Māṅgalya-mṛidaṅga, as, m. a tabour or drum beaten on festive occasions. — Māṅgalyārhā (°ya-ar°), f. a species of plant (= trāyamāṇā).

माङ्गुष्य māṅgushya, as, m. (fr. maṅgusha), a patronymic (Gaṇa Kurvādi to Pāṇ. IV. 1, 151).

माच māća, as, m. a way, road; [cf. māṭha, mātha.]

माचल māćala, as, m. (perhaps fr. 1. mā + ćala), a thief, robber (= vandī-kāra); a crocodile, &c. (= grāha); sickness, illness; [cf. kari-m°, gaja-m°.]

माचाकीय māćākīya, as, m., N. of a grammarian.

माचाल māćāla in parṇa-m°, q. v.

माचिका māćikā, f. = makshikā, a fly [cf. gṛiha-m°]; a species of plant (= amba-shṭhā; cf. kāka-m°).

Māći in kāka-m° and dhvāṅksha-m°; cf. māćikā above. — Māći-pattra, am, n. a species of medicinal plant (= sura-parṇa).

माचिरम् mā-ćiram. See p. 764, col. 2.

माजल mājala, as, m. a kind of bird, the blue roller.

Mājala-pura, am, n., N. of a city.

माजिक mājika, as, m., N. of a man.

माजिरक mājiraka, as, m. (fr. majiraka), a patronymic (Gaṇa Śivādi to Pāṇ. IV. 1, 112).

माजीज mājīja, N. of a place; (also read mājuja and mājūja.)

माञ्जिष्ठ māñjishṭha, as, ī, am (fr. mañjishṭhā), red as madder, red as the dye made from the Mañjishṭhā; (am), n. red, red colour.

Māñjishṭhaka or māñjishṭhika, as, ī, am, red as Bengal madder, dyed with madder, red.

माञ्जीरक māñjīraka, as, m. (fr. mañjīraka), a patronymic (Gaṇa Śivādi to Pāṇ. IV. 1, 112).

माटाम्रक māṭāmraka, as, m. a species of tree.

माटियारि māṭiyāri or māṭīyāri, N. of a city.

माठ māṭha or māṭhya, as, m. a road; [cf. mātha, māća.]

माठर māṭhara, as, m. (fr. maṭhara), a patronymic, a proper N.; = Vyāsa; N. of one of the sun's attendants; (ās), m. pl., N. of a people; (ī), f., N. of a woman.

Māṭharaka, see Gaṇa Dhūmādi to Pāṇ. IV. 2, 127.

Māṭharāyaṇa, as, m. a patronymic (Gaṇa Haritādi to Pāṇ. IV. 1, 100).

Māṭharya, as, m. (fr. maṭhara), a patronymic, see Schol. on Uṇādi-sūtras V. 39.

माठव्य māṭhavya, as, m. a proper N.

माठी māṭhī, f. armour, mail.

माड् māḍ, cl. 1. P. A. māḍati, -te, &c., to measure, weigh, (a various reading for rt. māh.)

Māḍa, as, m. measure, weight, quantity; a species of tree (= madya-druma, also read māḍā-druma).

माडव māḍava, as, m. a particular mixed caste.

माडार्य māḍārya (fr. maḍāra), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80.

माडि māḍi, is, m. a palace.

माड्डुक māḍḍuka or māḍḍukika, as, m. (fr. maḍḍuka, q. v.), a drummer, player on the Maḍḍuka.

माढि māḍhi, is, f. = dala-snasā, the fibre or vein of a leaf (= pattra-śirā); the germ of leaves, the young leaf before it opens; honouring, respecting, reverencing, (in this sense fr. rt. mah); dejection, sadness, affliction; poverty, indigence, manifestation of poverty, declaration of distress; anger, passion; a back or double tooth; the hem or border of a garment; N. of a district.

Māḍhī, f. = danta-śirā, a back or double tooth.

माण māṇa, as, m. a species of plant (= māṇaka).

Māṇaka, as, m. a small shrub, Arum Indicum; the bulbous root of the Arum Indicum; [cf. mānaka.]

माणव māṇava, as, m. a youth, lad, youngster, (especially) a young Brāhman; a man, little man, manikin (used contemptuously); a pearl ornament of sixteen strings [cf. ardha-m°]; epithet of one of the nine treasures of the Jainas.

Māṇavaka, as, m. a lad or boy not exceeding sixteen years of age; a little man, dwarf, (māyā-māṇavako Hariḥ, Vishṇu disguising himself under the form of a dwarf); a manikin (contemptuously); a silly or childish man, an ignorant or ridiculous man, (in the drama used as an epithet of the Vidūshaka or jocose friend of the king); a pupil, scholar, religious student; a pearl ornament of a particular number of strings (e. g. of sixteen, twenty, or forty-eight strings); (ikā), f. a young girl, damsel, wench; (am), n. = māṇavaka-krīḍa, a kind of metre, four times – ◡ ◡ – – ◡ ◡ –. — Māṇavaka-krīḍa, am, ā, n. f. 'boy's play,' N. of a kind of metre. — Māṇavaka-krīḍanaka or māṇavaka-krīḍitaka, am, n. = māṇavaka-krīḍa.

Māṇavīna, as, ā, am, proper for boys or lads, boyish, childish.

Māṇavya, am, n. a multitude or company of boys or lads, boyhood.

माणहल māṇahala, ās, m. pl., N. of a people.

माणिका māṇikā, f. a particular weight, = 2 Kuḍavas, = 1 Śarāva, = 8 Palas.

माणिकाम्बू māṇikāmbū, ūs, f., N. of a woman, the mother of the Scholiast Viṭṭhala.

माणिक्य māṇikya, am, n. a ruby [cf. raṅga-m°]; (as), m., N. of a man; (ā), f. a kind of small house-lizard. — Māṇikya-ćandra, as, m., N. of a king of Tīra-bhukti. — Māṇikya-maya, as, ī, am, made or consisting of rubies. — Māṇikya-malla,

as, m., N. of a king (patron of Manohara-śarman the commentator on the Śruta-bodha). — *Māṇikya-miśra*, *as*, m. a proper N. — *Māṇikya-rāya*, *as*, m. a proper N. — *Māṇikya-sūri*, *is*, m., N. of a Gujarāthī author and of other persons.

माणिचर *māṇićara*, *as*, m., Ved. (according to a commentator) the tutelary genius of the war-chariot.

Māṇićara, *as*, m. = *māṇibhadra* below.

माणिपार *māṇipāra*, *as*, m. a proper N.

माणिपाल *māṇipāla*, see Gaṇa Mahishyādi to Pāṇ. IV. 4, 148.

Māṇipālika, see Gaṇa Revatyādi to Pāṇ. IV. 1, 146.

माणिबन्ध *māṇibandha*, *am*, n. = *māṇimantha*, q. v.

माणिभद्र *māṇibhadra* = *maṇi-bhadra*, a king of the Yakshas.

Māṇivara = *māṇibhadra* above.

माणिमन्थ *māṇimantha*, *am*, n. (fr. *maṇi-mantha*), salt brought from the mountain Maṇimantha, rock-salt, sea-salt.

Māṇimanta, *am*, n. = *māṇimantha* above.

माणिरूप्यक *māṇirūpyaka* (fr. *maṇi* + *rūpya*), see Pāṇ. IV. 2, 104.

माणिट *māṇṭi*, *is*, m., Ved., N. of a teacher; (*ayas*), m. pl., N. of his descendants; [cf. *maṇṭi*, *maṇtha*.]

माणड *māṇḍa*, *as*, m., N. of a man.

माणडकर्णि *māṇḍakarṇi*, *is*, m. (a patronymic fr. *maṇḍa-karṇa*), N. of a Muni.

माणडप *māṇḍapa*, *as*, *ī*, *am* (fr. *maṇḍapa*), belonging to a temple.

माणडरिक *māṇḍarika* (fr. *maṇḍara*), see Gaṇa Aṅgulyādi to Pāṇ. V. 3, 108.

माणडलिक *māṇḍalika*, *as*, *ī*, *am* (fr. *maṇḍala*), relating to a province, ruling a province; (*as*), m. the governor of a province.

माणडव *māṇḍava*, *am*, n. (fr. *maṇḍu*), N. of a Sāman; *edam māṇḍavam*, N. of a Sāman.

Māṇḍavī, f. (fr. *māṇḍavya* below), N. of a daughter of Kuśa-dhvaja and wife of Bharata; a N. of Dākshāyaṇī at Māṇḍavya.

Māṇḍavya, *as*, m. (fr. *maṇḍu*), a patronymic, N. of a teacher; (*ās*), m. pl. the descendants of Māṇḍavya; N. of a people; (*as*, *am*), m. or n. (?), N. of a place. — *Māṇḍavya-pura*, *am*, n., N. of a city on the Godā. — *Māṇḍavyeśvara* (°*ya-iś*°), *am*, n., N. of a Liṅga. — *Māṇḍavyeśvara-tīrtha*, *am*, n., N. of a place of pilgrimage.

Māṇḍavyāyana, *as*, *ī*, m. f. (fr. *māṇḍavya*), a patronymic (Gaṇa Lohitādi to Pāṇ. IV. 1, 18).

माणडूक *māṇḍūka*, *ās*, m. pl. (fr. *maṇḍūka*), N. of a school. — *Māṇḍūkī-putra*, *as*, m., N. of a teacher.

Māṇḍūkāyana, *ās*, m. pl., N. of a school. — *Māṇḍūkāyanī-putra*, *as*, m., N. of a teacher.

Māṇḍūkāyani, *is*, m., Ved., N. of a preceptor.

Māṇḍūki, *is*, m. (fr. *maṇḍūka*), a patronymic (Pāṇ. IV. 1, 119).

Māṇḍūkeya, *as*, m. (fr. *maṇḍūka*), a patronymic, N. of a teacher; (*ās*), m. pl. his descendants; (*am*), n. the doctrine or teaching of Māṇḍūkeya.

Māṇḍūkeyīya, relating to or connected with Māṇḍūkeya.

Māṇḍūkya, probably an adj. from *māṇḍūka*. — *Māṇḍūkya-śruti*, *is*, f. the Māṇḍukya revelation or teaching. — *Māṇḍūkyopanishad* (°*ya-up*°), *t*, f., N. of a short but important Upanishad of the Atharva-veda.

मात 2. *māta*, *as*, *ī*, m. f. (for 1. see p. 764, col. 3), Ved. a metronymic from Mati in Vāmmatī.

मातङ्ग *mātaṅga*, *as*, m. (fr. *mataṅga*), an elephant; any large animal like an elephant; (at the end of comps.) anything the best of its kind (e. g. *valāhaka-mātaṅgās*, 'elephants of clouds,' i. e. 'best of clouds,' an epithet of the Saṃvartaka clouds; cf. *mātaṅga-nakra* below); Ficus Religiosa; epithet of the twenty-fourth astronomical Yoga; a Ćāṇḍāla, a man of the lowest rank, an outcast; a kind of Kirāta mountaineer, barbarian; N. of the servant of the seventh and of the twenty-fourth Arhat of the present Ava-sarpiṇī; of a Pratyeka-buddha; of an author; of a Nāga; (*ī*), f., N. of a mythical being regarded as progenitress of the whole elephant tribe; of a form of Durgā; of the wife of Vasishṭha. — *Mātaṅga-ja*, *as*, *ā*, *am*, coming from or belonging to an elephant, elephantine. — *Mātaṅga-divākara*, *as*, m., N. of a poet. — *Mātaṅga-nakra*, *as*, m. a crocodile as large as an elephant. — *Mātaṅga-makara*, *as*, m. a kind of marine monster. — *Mātaṅga-sūtra*, *am*, n., N. of a Buddhist Sūtra. — *Mātaṅgotsaṅga* (°*ga-ut*°), *as*, m. the back of an elephant.

मातय *mātaya*. See p. 764, col. 3.

मातरिपुरुष *mātari-purusha*, &c. See p. 765, col. 1.

मातरिश्व *mātari-śva*, *mātari-śvan*. See p. 765, col. 1.

मातलि *mātali*, *is*, m., N. of Indra's charioteer, (said to be also read *mātuli*.) — *Mātali-sārathi*, *is*, m. 'having Mātali for his charioteer,' an epithet of Indra.

Mātalīya, *as*, *ā*, *am*, relating to or concerning Mātali.

मातली *mātalī*, *ī*, m. (only found in the nom. sing. and without any case-ending, cf. *prithī*), Ved., N. of a divine being associated with Yama and the Manes.

मातवचस *mātavaćasa*, *as*, m., Ved. a patronymic from Mata-vaćas.

माता *mātā*. See p. 764, col. 3.

मातापितृ *mātā-pitṛi*, *mātā-maha*, &c. See p. 765, col. 1.

माति *māti*, *mātura*, &c. See p. 764, col. 3.

मातुल *mātula*. See p. 764, col. 3.

मातुलङ्ग *mātulaṅga* or *mātuliṅga* or *mātuluṅga*, *as*, m. (the original form is probably *mātuluṅga*), a citron tree; (*ā* or *ī*), f. another species of citron tree, sweet lime; (*am*), n. a citron; (according to a commentator *mātulaṅga* = *ruddhaka*, perhaps for *rućaka*.) — *Mātuluṅga-phala*, *am*, n. the fruit of the above tree. — *Mātuluṅga-rasa*, *as*, m. the juice of the above tree. — *Mātuluṅgāsava* (°*ga-ās*°), *as*, m. a liquor distilled from the above tree.

Mātuluṅgaka, *as*, m. = *mātuluṅga*; (*ikā*), f. the wild citron tree.

मातुलानी *mātulānī*. See p. 764, col. 3.

मातृ *mātṛi*. See p. 764, col. 3.

मातृक *mātṛika*. See p. 765, col. 3.

मात्य *mātya*, see Pāṇ. IV. 1, 85.

मात्र *mātra*, *mātraka*, *mātrika*. See p. 765, col. 3, and p. 766, col. 1.

मात्सर *mātsara*, *as*, *ī*, *am* (fr. *matsara*), selfish, envious, jealous, stupid.

Mātsarika, *as*, *ī*, *am*, envious, jealous, spiteful, malicious; showing envy or jealousy, &c.

Mātsarya, *am*, n. envy, jealousy, malice, spite, (*mātsaryam kṛi*, to show jealousy); displeasure, dissatisfaction.

मात्स्य *mātsya*, *as*, *-sī* (?), *am* (fr. *matsya*), fishy, coming from or belonging to a fish, fish-like (e. g. *mātsyam rūpam*, a fish-like form, the form or shape of a fish); (*as*), m., N. of a king of the Matsyas; of a Ṛishi. — *Mātsya-purāṇa*, *am*, n. = *matsya-purāṇa*, q. v.

Mātsyaka, *as*, *ī*, *am*, = *mātsya*, fishy, relating to a fish; [cf. *paundra-m*°; cf. also Hib. *measach*, 'fishy.']

Mātsyagandha, *ās*, m. pl. (fr. *matsya-gandha*), N. of a race.

Mātsyika, *as*, m. a fisherman; (wrongly read *mātsika*.)

Mātsyeya, *ās*, m. pl. the Matsya people.

माथ *mātha*, *as*, m. (fr. rt. 1. *math*), churning, stirring; hurting, injuring, killing, destruction, annihilation; a way, road; [cf. *mātha*.]

माथव *māthava*, *as*, m., Ved. a patronymic; [cf. *mādhava*.]

माथितिक *māthitika*, an adj. fr. *mathita* by Pāṇ. V. 3, 83, Vārttika 7.

माथुर *māthura*, *as*, *ī*, *am* (fr. *mathura*), coming from or belonging to Mathurā, an inhabitant of Mathurā; composed by Mathura, related to Mathura; composed by Mathura-nātha (e. g. *māthurī ṭippaṇī*, the commentary of Mathura-nātha); (*as*), m., N. of a son of Citra-gupta and of other persons; (*am*), n. the gate leading to Mathurā. — *Māthura-deśya*, *as*, *ā*, *am*, coming from or belonging to the country of Mathurā.

Māthuraka, *ās*, m. pl. the inhabitants of Mathurā.

माद *māda*, *as*, m. (fr. rt. 2. *mad*), = *mada*, drunkenness, intoxication, stupor; joy, delight, exhilaration; pride, passion. — *Mādānanda* (°*da-ān*°), *as*, m. a proper N.

Mādaka, *as*, *ikā*, *am* (fr. Caus. of rt. 2. *mad*), intoxicating, causing intoxication, stupefying; exhilarating, gladdening; (*as*), m. a gallinule (= *dātyūha*). — *Mādaka-tva*, *am*, n. the property or state of causing intoxication.

Mādana, *as*, *ī*, *am* (fr. Caus. of rt. 2. *mad*), intoxicating, stupefying, maddening; gladdening, exhilarating; (*as*), m. the god of love; Vanguiera Spinosa; the thorn-apple; (*ī*), f., N. of two plants, = *mākandī*, = *vijayā*; (*am*), n. the act of intoxicating, intoxication, inebriation; exhilaration, the act of delighting; cloves; 'the stupefier,' epithet of a mythical weapon, (in this sense also read *madana*.)

Mādanīya, *as*, *ā*, *am* (fr. *mādana* above), intoxicating, inebriating; (*am*), n. an intoxicating drink.

Mādayitnu or *mādayishṇu*, *us*, *us*, *u* (fr. Caus. of rt. 2. *mad*), Ved. intoxicating, inebriating; gladdening.

Mādāyana, *as*, m. (fr. *mada*), a patronymic.

Mādin, *ī*, *inī*, *i* (fr. Caus. of rt. 2. *mad*), intoxicating, stupefying; gladdening; [cf. *gandha-m*°.]

मादुघ *mādugha*, *as*, *ī*, *am*, relating to the plant called Madugha.

मादुर्णा *mādurṇā*, f., N. of a village.

मादृश् *mādṛiś*, *k*, *k*, *k* (fr. 3. *ma* + 2. *dṛiś*), like me, resembling me.

Mādṛiksha, *as*, *ī*, *am* (fr. 3. *ma* + *dṛiksha*), = *mādṛiśa* below.

Mādṛiśa, *as*, *ī*, *am* (fr. 3. *ma* + *dṛiśa*), like me, resembling me.

माद्य *mādya*, incorrectly for *māndya*, q. v.

माद्रक *mādraka*, *as*, m. (fr. *madra*), a prince of the Madras; (*ikā*), f. a woman belonging to the Madra nation, (more properly *madrikā*.)

Mādrakūlaka (fr. *madra-kūla*), see Gaṇa Dhūmādi to Pāṇ. IV. 2, 127.

Mādra-nagara (fr. *madra-nagara*), see Scholiast on Pāṇ. VII. 3. 24.

Mādravatī, f. 'princess of the Madras,' N. of the wife of Pari-kshit; Mādrī the second wife of Pāṇḍu.

— *Mādravatī-suta, as,* m. 'son of the Madra princess,' epithet of either Nakula or Saha-deva.

Mādrī, f. 'princess of the Madras,' N. of the second wife of Pāṇḍu and mother of the twins Nakula and Saha-deva, (they were said to be the two youngest of the sons of Pāṇḍu, q. v., but were really the sons of Mādrī by the Aśvins, cf. *nakula, kuntī*); the wife of Saha-deva; wife of Kroshṭu; wife of Kṛishṇa; a species of plant (= *ati-vishā*). — *Mādri-nandana, as,* m. (*mādri* for *mādrī* to suit the metre, cf. *kunti-nandana*), 'son of Mādrī,' epithet of either Nakula or Saha-deva. — *Mādrī-pati, is,* m. 'husband of Mādrī,' epithet of Pāṇḍu. — *Mādrī-pṛithā-pati, is,* m. 'husband of Mādrī and Pṛithā,' N. of Pāṇḍu.

Mādreya, as, m. 'son of Mādrī,' epithet of either Nakula or Saha-deva; (*ās*), m. pl., N. of a people.

माद्रुकस्थलक *mādrukasthalaka* (fr. *madruka-sthalī*), see Gaṇa Dhūmādi to Pāṇ. IV. 2, 127.

माधव *mādhava, as, ī, am* (fr. *madhu*), made of honey, honey-like, sweet; relating to spring, vernal; belonging or peculiar to the descendants of Madhu, i. e. the Yādavas, (*mādhave 'hani,* on a spring day; *mādhavī lakshmīḥ,* vernal beauty or, in Hari-vaṇśa 9597, the fortune of the Yādavas; *mādhavī devī,* N. of the earth); (*as*), m. an epithet of the second month of spring; the month Vaiśākha (= April–May); spring; a son or descendant of Madhu, a man of the race of Yadu; an epithet of Kṛishṇa (Vishṇu); of Paraśu-rāma (as an incarnation of Vishṇu); of Indra; of a son of the third Manu; of one of the seven sages under Manu Bhautya; of another ancient sage; of a leader of the Pañća-rātra sect; of the author of the Rug-viniśćaya; of the father of Dādābhāī and grandfather of the astrological writer Nārāyaṇa; of the father of the commentator Someśvara; of various other persons; Bassia Latifolia or a species of leguminous plant, = *kṛishṇa-mudga;* (*ī*), f. honey-sugar, clayed or candied sugar; an intoxicating drink made of honey, mead; 'spring-flower,' Gærtnera Racemosa [cf. *vāsantī*]; a kind of panic-grass; sacred basil; = *misi* (according to some, a sort of dentifrice); a procuress, bawd; affluence in cattle or herds; a woman of the race of Madhu or Yadu (e. g. An-antā, wife of Janam-ejaya; Sampriyā, wife of Vidūratha; Kuntī, wife of Pāṇḍu); N. of Dākshāyaṇī in Śrī-śaila; of Durgā; of a Mātṛi attending on Skanda; of a daughter of Yayāti; of a commentary (probably named after the author Mādhava); (*am*), n. sweetness; (in Schol. on Pāṇ. IV. 4, 129, a fem. form *mādhavā* is given, agreeing with *tanūḥ.*) — *Mādhava-kara, as,* m., N. of a medical writer. — *Mādhava-kāla-nirṇaya, as,* m., N. of a work written by Mādhavāćārya. — *Mādhava-gupta, as,* m. a proper N. — *Mādhava-ćarita, am,* n., N. of a work. — *Mādhava-deva, as,* m. a proper N. — *Mādhava-nidāna, am,* n., N. of a work by Mādhava (= *rug-viniśćaya*). — *Mādhava-paṇḍita, as,* m., N. of a scholar. — *Mādhava-prāćī,* f., N. of a place. — *Mādhava-bhaṭṭa, as,* m., N. of various persons (= *mādhavāćārya*). — *Mādhava-bhikshu, us,* m. a proper N. (= *mādhavāśrama*). — *Mādhava-māgadha, as,* m., N. of a poet. — *Mādhava-yatīndra, as,* m. a proper N. — *Mādhava-yogin, ī,* m. a proper N. — *Mādhava-rāmānanda-sarasvatī* (°*ma-ān*°), m., N. of the teacher of the commentator Śivānanda. — *Mādhava-vallī,* f. Gærtnera Racemosa. — *Mādhava-śrī, īs,* f. the beauty or glory of spring. — *Mādhava-siṇha* and *mādhava-sena, as,* m., N. of two kings. — *Mādhava-senā-rājan, ā,* m. 'king of the army of spring' or 'of sweetness,' N. of a king. — *Mādhava-somayājin, ī,* m. a proper N. (= *mādhavāćārya*). — *Mādhavāćārya* (°*va-āć*°), *as,* m. 'the learned Mādhava' or 'the teacher Mādhava,' N. of a celebrated scholar, son of Māyaṇa and brother of Sāyaṇāćārya and Bhoga-nātha, q. q. v. v., (he is sometimes called simply Mādhava, and regarded, together with Sāyaṇa, as author of the celebrated commentary on the Ṛig-veda; also author of the Kāla-nirṇaya, of the Nyāya-mālā-vistara, of the commentary Parāśara-smṛiti-vyākhyā, of the San-kshepa-śan-kara-vijaya, of the Sarva-darśana-saṅgraha.) — *Mādhavānanda-kāvya* (°*va-ān*°), *am,* n., N. of a poem by Nanda-paṇḍita. — *Mādhavānala* (°*va-an*°), *as,* m., N. of an author. — *Mādhavānalākhyāna* (°*va-anala-ākh*°), *am,* n., N. of an erotic work by the above. — *Mādhavāśrama* (°*va-āś*°), *as,* m. a proper N. — *Mādhavī-latā,* f. the creeper Gærtnera Racemosa (bearing white fragrant flowers). — *Mādhavī-vana, am,* n., N. of a forest. — *Mādhavendra-puri* (°*va-in*°), m., N. of an author. — *Mādhaveshṭā* (°*va-ish*°), f. a species of tuberous plant (= *vārāhī-kanda*); an epithet of Durgā. — *Mādhavoćita* (°*va-uć*°), *am,* n. a kind of perfume (= *kakkolaka*). — *Mādhavodbhava* (°*va-ud*°), *as,* m. a species of plant (= *rājādanī*).

Mādhavaka, as, m. a spirituous liquor (prepared from honey or from the blossoms of the Bassia Latifolia); (*ikā*), f. Gærtnera Racemosa; a kind of metre, four times ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ – –; N. of a woman; a female attendant.

Mādhavīya, as, ā, am, relating or belonging or devoted to Mādhava or to Mādhavāćārya; composed by him. — *Mādhavīya-dhātu-vṛitti, is,* f., N. of a treatise on Sanskṛit roots by Sāyaṇa (dedicated to his brother Mādhava). — *Mādhavīya-vedārtha-prakāśa,* N. of Sāyaṇa's commentary on the Ṛig-veda.

Mādhavya, as, m. a patronymic from Madhu, see Pāṇ. IV. 1, 106.

1. *mādhva, as, ī, am* (fr. *madhu*), sweet; (*ī*), f. a kind of spirituous liquor; = *mādhavī,* Gærtnera Racemosa; = *mādhura-kaṇṭaka,* a kind of fish; (*ī*), m. du., Ved. 'possessing or loving sweetness,' an epithet of the Aśvins; (Sāy.) = *madhu-pūrṇa-pātra-yuktau;* (in this last sense perhaps fr. a base *mādhvi.*) — *Mādhvi-madhurā,* f. a species of date (= *madhura-kharjurikā*).

Mādhvaka, am, n. = *mādhavaka,* an intoxicating beverage prepared from honey.

Mādhvika, as, m. a person who collects honey.

Mādhvīka, am, n. a kind of intoxicating drink distilled from the blossoms of the Bassia Latifolia; wine, spirit distilled from grapes; [cf. *madhu-m*°.] — *Mādhvīka-phala, as,* n. a species of cocoa-nut (= *madhu-nālikeraka*).

माधुक *mādhuka, as, ī, am* (fr. *madhuka*), coming from or belonging to the Madhuka tree; 'mead-maker,' an epithet of the Maireyakas or of a particular mixed caste.

माधुकर *mādhukara, as, ī, am* (fr. *madhukara*), coming from a bee or from honey, belonging to a bee, resembling a bee, (*mādhukarī vṛittiḥ,* a mode or course of life resembling that of a bee), belonging to honey, &c.; (*ī*), f. gathering alms after the manner of a bee by going from door to door; alms obtained from five different places by the third class of religious mendicants.

Mādhukarṇika, as, ī, am (fr. *madhu-karṇa*), see Gaṇa Kumudādi 2. to Pāṇ. IV. 2, 80.

Mādhuććhandasa, as, ī, am (fr. *madhu-ććhandas*), Ved. relating to or coming from Madhu-ććhandas; (*as*), m. a patronymic of Agha-marshaṇa; of Jetṛi.

Mādhuparkika, as, ī, am (fr. *madhu-parka*), relating to the Madhu-parka; offered or presented as a token of respect to a guest.

Mādhumata, as, ī, am (fr. *madhu-mat*), belonging to or descended from Madhu-mat; (*ās*), m. pl. the inhabitants of Kaśmīra; belonging to the river Madhu-matī, (*mādhumatam jalam,* water from the Madhu-matī.)

Mādhumataka (fr. *madhu-mat*), see Gaṇa Kaććhādi to Pāṇ. IV. 2, 134.

Mādhūkara, as, ī, am (fr. *madhu-kara*), gathered or collected after the manner of bees.

माधुर *mādhura, as, ī, am* (fr. *madhura*), composed by Madhura; relating to Madhurā; (*ī*), f. sweetness, amiableness; mead; spirituous or vinous liquor; (*am*), n. the blossom of Jasminum Zambac.

Mādhurya, as, ā or *-rī* (?), *am* (fr. *madhura*), speaking sweetly or kindly; (*am*), n. sweetness, pleasantness, attractiveness, gracefulness; kindness, friendliness, amiability; (in rhetoric) the succession of single words in a sentence.

माधूक *mādhūka, as, ī, am* (fr. *madhūka*), made from Bassia Latifolia; (according to Kullūka) = *madhura-bhāshin,* sweetly speaking, kindly speaking; an epithet of the Maitreyakas (a mixed caste; cf. *mādhuka,* col. 2).

माधूची *mādhūćī,* m. du., Ved. (probably formed after the analogy of *mādhvī,* see under 1. *mādhva,* col. 2), an epithet of the Aśvins.

माधूल *mādhūla, as,* m. (fr. *madhūla*), a patronymic.

माध्य *mādhya, as, ā, am* (fr. *madhya*), middle, central, mid.

Mādhyandina, as, ī, am (fr. *madhyan-dina*), Ved. belonging to midday, meridional, midday, (*mādhyandine savane,* at the midday rite); middle, central; (*ās*), m. pl., N. of a branch of the Vājasaneyins and of an astronomical school who fixed the starting-point of planetary movements at noon; (*am*), n., scil. *tīrtha,* N. of a Tīrtha; [cf. *mādhyandinīyaka.*] — *Mādhyandina-yuga,* Ved. belonging to the midday oblation. — *Mādhyandina-śākhā,* f. the school of the Mādhyandinas.

Mādhyandināyana, as, m. probably a patronymic, N. of a preceptor.

Mādhyandini, is, m. a patronymic, N. of a grammarian.

Mādhyandinīya, as, ā, am, usual or customary at the midday oblation (Ved.); 'belonging to the school of the Mādhyandinas,' an epithet of Nārāyaṇa.

Mādhyandinīyaka, am, n., N. of a Tīrtha.

Mādhyandineya = *mādhyandina,* q. v.

माध्यम *mādhyama, as, ī, am* (fr. *madhyama*), relating to the middle, middlemost, middle, central; middle-born; (*ās*), m. pl. epithet of the Ṛishis to whom the middle portion (Maṇḍala II–VII) of the Ṛig-veda Saṃhitā is attributed; N. of a race.

Mādhyamaka, as, ikā, am, = *mādhyamika;* (*ikā*), f. epithet of the middle section of the Kāṭhaka.

Mādhyamakeya, ās, m. pl., N. of a people, = *madhyamakeya.*

Mādhyamasthya, am, n. (fr. *madhyama-stha*), the state of standing or being in the middle, see Gaṇa Brāhmaṇādi to Pāṇ. V. 1, 124; [cf. *mādhyasthya.*]

Mādhyamika, as, ī, am, relating or belonging to the middle, middlemost, middle; (*ās*), m. pl., N. of a Buddhist school; of a people in the central part of India.

Mādhyamineya, as, m. (fr. *madhyamā*), a metronymic, see Gaṇa Kalyāṇyādi to Pāṇ. IV. 1, 126.

माध्यस्थ *mādhyastha, as, ī, am* (fr. *madhya-stha*), being in a middle state, indifferent, impartial, neutral; (*am*), n. middle state or condition; indifference, impartiality.

Mādhyasthya, am, n. 'the state of standing in the middle or between two,' indifference, impartiality, neutrality; the office of umpire, mediation, intercession.

माध्याह्निक *mādhyāhnika, as, ī, am* (fr. *madhyāhna*), belonging to midday, taking place at noon.

माध्व 2. *mādhva, as,* m. (for 1. see col. 2), an adherent of Madhva.

मान् *mān* (connected with rt. *man*), cl. 1. P. *mānati,* &c., to honour, respect, revere, worship; cl. 10. P. *mānayati,* &c. (properly Caus. of rt. *man*), to honour, &c.

मान 1. *māna, as,* m. (fr. rt. *man*), opinion, conception, (also *am,* n.); a good opinion of one's self, conceit, self-reliance, self-confidence, arrogance, pride, haughtiness; honour, respect, consideration, (also exceptionally *am,* n.); regard for others, demonstration of respect, paying honour; a wounded sense of honour; anger or indignation excited by jealousy (especially in women), female caprice, sulkiness, hatred; object, purpose, will (Ved.); (in astrology) an epithet of the tenth house; a blockhead (?); an agent (?); a barbarian (?); N. of the father of Agastya (Ved.); (*ās*), m. pl. the family or descendants of Māna (Ved.). — *Māna-kalaha, as,* m. any quarrel caused by pride or jealousy, rivalry, jealousy; (*ās*), m. pl., N. of a people. — *Māna-kali, is,* m. quarrelling or dissension caused by pride, mutual disdain or ill-will. — *Māna-kṛit, t, t, t,* showing honour or respect (to others). — *Māna-kshati, is,* f. a wound inflicted on the honour (of another), injury to reputation, wounding or hurting pride, humiliation. — *Māna-granthi, is,* m. injury to honour or pride. — *Māna-tas,* ind. from honour, through honour, for honour's sake. — *Māna-tuṅga, as,* m., N. of an author. — *Māna-tva, am,* n. haughtiness, arrogance, &c.; see 1. *māna* above. — 1. *māna-da, as, ā, am* (fr. *māna* + 2. *da*), giving honour, paying honour, showing respect; honour-giver, pride-inspirer, (a respectful mode of addressing husbands and lovers, usually in voc. sing.); (*as*), m. a mystical epithet of the letter *ā*; (*ās*), m. pl., N. of a people [cf. *māla-da*]; (*ā*), f. epithet of the second Kalā or digit of the moon; (*am*), n., scil. *astra,* epithet of a particular magical weapon. — 2. *māna-da, as, ā, am* (fr. *māna* + 3. *da*), destroying arrogance or pride. — *Māna-dhana, as, ā, am,* rich in honour. — *Māna-dhmāta, as, ā, am,* puffed up with pride. — *Māna-para, as, ā, am,* wholly addicted to pride, intensely proud, very arrogant (see *para*); (*ā*), f., N. of a woman. — *Māna-parikhaṇḍana, am,* n. loss of honour, wounding or offending pride, humiliation. — *Māna-prāṇa, as, ā, am,* one to whom honour is (as dear) as life, valuing honour or reputation as highly as life. — *Māna-bhaṅga, as,* m. loss of honour, injury to reputation, humiliation. — *Māna-bhṛit, t, t, t,* possessing pride, (according to Malli-nātha = *ahaṅkārin.*) — *Māna-manohara,* N. of a work. — *Māna-manohara-kara, as,* m. the author of the above (= *vāg-īśvara*). — *Māna-maya, as,* m., N. of a particular article of luxury (?) mentioned in Hari-vaṅśa 8455. — *Māna-mahat, ān, atī, at,* great in pride, extremely proud. — *Māna-vat, ān, atī, at,* possessing honour or pride, proud, haughty, disdainful, high-spirited; (*atī*), f. a haughty or disdainful woman (angry from wounded pride or jealousy). — *Māna-varjika, ās,* m. pl., N. of a people. — *Māna-varjita, as, ā, am,* stripped of honour; humble, lowly; defamatory, slanderous, abusive. — *Māna-vardhana, as, ī, am,* enhancing honour, increasing respect. — *Māna-sāra, as,* m., N. of a king of Mālava. — *Māna-siṅha, as,* m. a proper N. — *Māna-han, ā, ghnī, a,* destroying pride or honour, humbling, an humbler, abaser. — *Mānānanda* (°*na-ān*°), *as,* m., N. of an author of a Durgā-mantra. — *Mānāpamāne* (°*na-ap*°), n. du. honour and dishonour. — *Mānārha* (°*na-ar*°), *as, ā, am,* worthy of honour, entitled to respect. — *Mānāsakta* (°*na-ās*°), *as, ā, am,* addicted to pride, haughty, arrogant, proud. — *Mānotseka-parākrama-vyasanin* (°*na-ut*°), *ī, inī, i,* possessing pride, haughtiness, prowess, and intense diligence. — *Mānonnati* (°*na-un*°), *is,* f. the height of honour, high honour, great respect. — *Mānonmāda* (°*na-un*°), *as,* m. the infatuation of pride, infatuated or insane arrogance.

Mānana, as, ī, am (fr. Caus. of rt. *man*), honouring, serving as a honorarium or token of respect; (*ā, am*), f. n. the act of honouring, paying honour, showing respect.

Mānanīya, as, ā, am, to be honoured, deserving honour from any one (with gen.).

Mānayitavya, as, ā, am, to be honoured or respected, deserving honour.

Mānayitṛi, tā, trī, tṛi, honouring, respecting, an honourer, one who honours or respects.

Mānita, as, ā, am, honoured, respected; (*am*), n. honouring, showing honour or respect, honour. — *Mānita-sena, as,* m., N. of a king.

Mānin. See s. v., p. 771, col. 1.

Mānya, as, ā, am, to be respected or honoured, worthy of honour, honourable, respectable, venerable, held in honour; a patronymic (Ved.); = *maitrā-varuṇi,* author of Ṛig-veda VIII. 56, (in the last two senses fr. *māna,* father of Agastya); (*ā*), f. Trigonella Corniculata, (wrongly for *mālyā*.) — *Mānya-tva, am,* n. honourableness, respectability, worthiness.

मान 2. *māna, as,* m. (fr. rt. 3. *mā*), a building, edifice, house, dwelling (Ved.); a preparation, decoction, (perhaps used in this sense with reference to the Soma plant in Ṛig-veda X. 144, 5); (*am*), n. the act of forming or making (Ved.); form, appearance (Ved.); the act of measuring or meting, measure in general, dimension, computation of time, &c. (e. g. *nṛi-m*°, a man's height; *antara-m*°, difference of dimension; cf. *tārakā-m*°, *śata-m*°, *giri-m*°, *ćhando-m*°); any instrument for measuring, a measuring-rod, measure, rule, standard [cf. *ūrdhva-m*°, *kūṭa-m*°]; (Ved.) a particular measure or weight (= *kṛishṇala* or *raktikā,* a Guñjā seed; according to the commentators 100 Mānas = 5 Palas or Paṇas, or, according to others, $\frac{1}{4}$ or $\frac{1}{8}$ of a Khārī); likeness, resemblance (= *upa-māna*); proof, demonstration, means of proof (= *pra-māṇa,* q. v.). — 3. *māna-da, as, ā, am,* measuring. — *Māna-daṇḍa, as,* m. a measuring-rod. — *Māna-dhānikā,* f. = *karkaṭī,* a cucumber. — *Mānam-paća, as, ā, am,* see Schol. on Vopa-deva XXVI. 55; [cf. *alpam-p*°, *mitam-p*°.] — *Māna-yoga, as,* m. the correct mode of measuring and weighing (Manu IX. 330). — *Māna-randhrā,* f. a kind of water-clock or clepsydra, a perforated copper vessel which, placed in water and gradually filling, serves to measure time, (according to some, *māna-randhrī*; cf. *tāmrī*.) — *Māna-sūtra, am,* n. a measuring-cord [cf. *pramāṇa-sūtra*]; a cord or chain of gold or some other material worn round the body. — *Mānāṅgula-mahātantra* (°*na-aṅ*°), *am,* n., N. of a Tantra. — *Mānādhyāya* (°*na-adh*°), *as,* m. 'chapter on measurement' (of time), N. of the fourteenth chapter of the Sūrya-siddhānta. — *Mānonmānikā* (°*na-un*°), f., see Gaṇa Śāka-pārthivādi, Siddhānta-kaumudī on Pāṇ. II. 1, 69.

Mānaka (at the end of an adj. comp.) = 2. *māna,* measure, &c.; (*as, am*), m. n. = *māṇaka,* Arum Indicum, a plant having an edible root; (*ikā*), f. a particular spirituous or vinous liquor; = *māṇikā,* a particular weight (= 2 Añjalis, = 8 Palas; according to others, the fourth or eighth part of a Khārī).

मानःशिल *mānaḥśila, as, ī, am* (fr. *manaḥ-śilā*), consisting of realgar or red arsenic.

मानन *mānana,* &c. See col. 1.

मानव *mānava, as, ī, am* (fr. *manu*), descended from man or from Manu, belonging or proper to man or Manu, human; (Ved.) propitious to men; (*as*), m. a human being, man; a lad, boy, (for *māṇava,* q. v.); a patronymic of Nābhā-nedishṭha; of Śaryāta; of Ćakshus; of Nahusha; of Bhṛigu; of Su-dyumna; of Karūsha; of Deva-hūti; (*ās*), m. pl. the children of men, mankind; the subjects (of a king); N. of a school of the black Yajur-veda; (*ī*), f. a daughter of man or Manu, a woman; N. of a goddess (executing the commands of the eleventh Arhat of the present Ava-sarpiṇī); N. of one of the eleven Vidyā-devīs; (*am*), n. a man's length (as a measure, Ved.); = *mānava-kalpa-sūtra,* q. v.; N. of a Sāman; a particular mulct or fine; [cf. Goth. *manna,* fr. *mannan,* perhaps for *manvan*; Germ. *Mann,* 'a man.'] — *Mānava-kalpa-sūtra* or *mānava-sūtra, am,* n., N. of a well-known Sūtra work on Kalpa or ritual (see *manu*). — *Mānava-deva, as,* m. 'man-god, god among men,' a king, prince. — *Mānava-dharma-śāstra, am,* n., N. of the code of laws attributed to Manu (see *manu-saṃhitā*). — *Mānava-pati, is,* m. 'man-lord,' a king, sovereign. — *Mānavāćala* (°*va-ać*°), *as,* m., N. of a mountain. — *Mānavādya* (°*va-ād*°), *am,* n., N. of a Sāman. — *Mānavendra* (°*va-in*°), *as,* m. 'man-chief, man-lord,' a king. — *Mānavottara* (°*va-ut*°), *am,* n., N. of a Sāman. — *Mānavopapurāṇa* (°*va-up*°), *am,* n., N. of an Upa-Purāṇa. — *Mānavaugha* (°*va-ogha*), with *guru,* epithet of a particular class of composers of mystical prayers [cf. the kindred words Divyaugha, Siddhaugha].

Mānavasya, Nom. P. A. *mānavasyati, -te,* &c., Ved. to act like men; (Sāy.) to wish for men.

Mānavasyat, an, antī, at, acting like men; (Sāy.) wishing for men, i. e. priests.

Mānavīya, as, ā, am, descended or derived from Manu; (*am*), n. a particular fine [cf. *mānava*].

Mānaveya, as, ā, am, descended or derived from Manu; (*as*), m. a patronymic.

Mānavya, as, m. a patronymic from Manu, Pāṇ. IV. 1, 105; (*āyanī*), f., see Pāṇ. IV. 1, 18; (*am*), n. a number of boys, assemblage of youths, (for *māṇavya*.)

मानवर्तिक *mānavartika, ās,* m. pl., N. of a people; (also read *mānavarjaka, mānavalaka, gava-vartila*; cf. *mālavarti*.)

मानस *mānasa, as, ī, am* (fr. *manas*), belonging to the mind or spirit, mental, spiritual, (as opposed to *śārīra,* corporeal; *mānasam tīrtham,* a spiritual bathing-place or the lake Mānasa so called); expressed only in the mind (e. g. *mānasam stotram,* a silent hymn of praise), tacit, implied; present in the mind, only to be conceived in the mind, (*ābharaṇair mānasaiḥ,* with every conceivable ornament); dwelling on the lake Mānasa, (in this sense fr. *mānasa, am,* n. the lake Mānasa, see below); (*as*), m. a form of Vishṇu; N. of a Nāga; of a class of ascetics; of a son of Vapush-mat; of a preceptor; (*ās*), m. pl. a particular class of Manes (regarded as sons of Vasishṭha); epithet of the Vaiśyas in Śāka-dvīpa; (*ī*), f., N. of one of the sixteen Vidyā-devīs [cf. *mahā-mānasikā*]; (*am*), n. the mental powers, mind, spirit, the seat or faculty of reason and feeling, heart, soul, (in these senses frequently at the end of a comp., cf. *bhaya-santrasta-m*°); tacit or implied consent (in law); N. of a sacred lake and place of pilgrimage on mount Kailāsa in the Himālaya mountains, (the native place of the wild geese or swans; constant allusions are made to this lake in Hindū poetry, and the Haṅsa or Rāja-haṅsa, a kind of wild goose, is described as migrating to its shores every year at the breeding season); a kind of salt. — *Mānasa-ćārin, ī, iṇī, i,* frequenting lake Mānasa; (*ī*), m. a wild goose or swan. — *Mānasa-janman, ā,* m. 'mind-born,' the god of love; [cf. *mano-janman*.] — *Mānasa-tva, am,* n. thoughtfulness, spirituality, the belonging to spirit, fulfilment of anything in mere thought. — *Mānasa-nayana, am,* n. 'guidance to the lake Mānasa,' N. of a logical work by Jīvana. — *Mānasa-nayana-prasādanī,* f., N. of a commentary on the above work. — *Mānasa-ruj, k,* f., Ved. mental or spiritual disease. — *Mānasa-vega, as, ā, am,* swift as spirit (i. e. thought); (*as*), m., N. of a king. — *Mānasa-śuć, k,* f., Ved. mental sorrow or grief. — *Mānasa-santāpa, as,* m. mental anguish, sorrow of heart. — *Mānasālaya* (°*sa-āl*°), *as,* m. 'dwelling on the lake Mānasa,' a wild goose or swan; [cf. *mānasaukas*.] — *Mānasottara* (°*sa-ut*°), *as,* m., N. of a mountain range; [cf. *uttara-mānasa*.] — *Mānasollāsa* (°*sa-ul*°), *as,* m., N. of a Vedānta work by Sureśvara Āćārya or Dakshiṇa Āćārya, a disciple of Śaṅkara Āćārya. — *Mānasollāsa-prabandha* and *mānasollāsa-vṛittānta* and *mānasollāsa-vṛittānta-vilāsa, as,* m. names of commentaries on the above work. — *Mānasaukas* (°*sa-ok*°),

ās, ās, as, dwelling on the lake Mānasa; (*ās*), m. a wild goose or swan, the Rāja-haṇsa.

Mānasāyana, as, m. a patronymic from Manas, see Pāṇ. IV. 1, 110.

Mānasika, as, ī, am (fr. *manas* or fr. *mānasa*), mental, spiritual; (*as*), m. an epithet of Vishṇu.

Mānasya, as, m. a patronymic from Manas, see Pāṇ. IV. 1, 105.

मानस्कृत *mānas-kṛita, as*, m., Ved. (according to Mahī-dhara) = *pūjāyā abhimānasya vā kartṛi.*

मानस्थली *māna-sthalī*, f., *mānasthalaka*, see Pāṇ. IV. 2, 127.

मानाङ्क *mānāṅka, as*, m. (perhaps for *mālāṅka*), N. of the author of the Vṛindā-vana.

मानायन *mānāyana, as*, m. a patronymic.

मानाय्य *mānāyya, mānāyyāyanī*, see Gaṇa Gargādi to Pāṇ. IV. 1, 105, and Gaṇa Lohitādi to Pāṇ. IV. 1, 18.

मानिक *mānika* = *mānin* in *paṇḍita-m°*, q. v. (For *mānikā* see *mānaka*, p. 770, col. 2.)

मानित *mānita*. See p. 770, col. 2.

मानिन् *mānin, ī, inī, i* (fr. rt. *man* or fr. 1. *māna*), thinking, being of opinion, (in these and the following senses often at the end of comps.); considering, regarding, taking for; fancying or imagining one's self, taking one's self for [cf. *paṇḍita-m°*]; fancying that one possesses (e. g. *kshamatā-mānin*, fancying that one possesses ability); being regarded or taken for; honouring, esteeming highly; having a high opinion of one's self, proud, haughty, proud of anything (e. g. *dhanato mānī naraḥ*, a man proud of his wealth); maintaining one's honour, proud (in a good sense); highly honoured or esteemed; disdainful, angry, resentful, sulky; (*ī*), m. a lion; (*inī*), f. an angry or disdainful woman or one offended with her lover; a species of odoriferous plant (= *phalī*, i. e. *priyaṅgu*); N. of a daughter of Vidūra-stha and wife of Rājya-vardhana; a kind of metre, (probably incorrect for *mālinī*.) — *Māni-tā*, f. or *māni-tva, am*, n. (at the end of a comp.) the fancying that one possesses, imagining or fancying one's self, taking one's self for (e. g. *ajñāne jñāna-mānitā*, the fancying when in ignorance that one has knowledge); haughtiness, pride; honouring, paying respect; the being honoured, receiving honour.

मानिन्ध *mānindha, as*, m., N. of an astronomer, (also read *manindha*; cf. *maṇittha*.)

मानुतन्तव्य *mānutantavya, as*, m. (fr. *manu-tantu*), Ved. a patronymic of Aikādaśāksha; [cf. *mārutantavya*.]

मानुष *mānusha, as, ī, am* (fr. *manus*), human, belonging to mankind, appertaining to men; humane, kind, favourable or propitious to men; (*as*), m. a man, human being, (often at the end of comps., and sometimes with fem. *ā*, cf. *a-m°, ati-m°*; *kārya-m°*, a human being in some sense of the word, incarnate in human form); epithet of the signs of the zodiac Gemini, Virgo, and Libra; (*ī*), f. a woman; scil. *ćikitsā*, a branch of medicine, the administering of drugs and herbs (as opposed to *āsurī* and *daivī ćikitsā*); (*am*), n. the manner or ways of men, condition of man, humanity; the doings or actions of man, human action or effort, manhood; N. of a place. — *Mānusha-tā*, f. or *mānusha-tva, am*, n. humanity, the state or condition of man, manhood, manliness, human existence, man's estate. — *Mānusha-pradhana, as, ā, am*, Ved. fighting for men, (used in Ṛig-veda I. 52, 9. as an epithet of the Maruts.) — *Mānusha-buddha, as*, m. a human Buddha, (opposed to *dhyāni-buddha*.) — *Mānusha-māṇsāda* (°*sa-ada*), *as, ā, am*, eating human flesh. — *Mānusha-rākshasa, as*, m. a fiend in human form, a Rākshasa-like man. — *Mānusha-laukika, as, ī, am*, belonging to the world of men, proper for man, human. — *Mānusha-sambhava, as, ā, am*, coming from a man, produced by men. — *Mānushopeta* (°*sha-up°*), *as, ā, am*, joined with human effort.

Mānushaka, as, ī, am, human.

Mānushī-bhū, cl. 1. P. *-bhavati*, &c., to become man, take human form.

Mānushya, am, n. (fr. *manushya*), the being a man, humanity, manhood, manliness, human nature, man's estate; (*as, -shī, am*), human, manly, belonging to man or humanity.

Mānushyaka, as, ī, am, human; (*am*), n. humanity, human condition, human nature; a multitude of men.

मानोज्ञक *mānojñaka, am*, n. (fr. *mano-jña*), beauty, agreeableness, loveliness.

मान्तव्य *māntavya, as*, m. a patronymic from Mantu, see Pāṇ. IV. 1, 105.

Māntavyāyanī, f., see Pāṇ. IV. 1, 18.

मान्त्र *māntra, as, ī, am* (fr. *mantra*), Ved. proper or peculiar to Vedic texts, belonging to sacred texts, relating to mystical verses or spells.

Māntravarṇika, as, ī, am (fr. *mantra-varṇa*), contained in the text of a Vedic hymn.

Māntrika, as, m. (fr. *mantra*), one who recites a text or spell, one conversant with spells or incantations, an enchanter, sorcerer.

मान्त्रित *māntrita, ās*, m. pl. the descendants of Māntritya, see Pāṇ. IV. 2, 111.

Māntritya, as, m. a patronymic from Mantrita, see Pāṇ. IV. 1, 105.

मान्थ् *mānth*, cl. 1. P. *mānthati*, &c., (according to Vopa-deva, Dhātu-pāṭha III. 9) = rt. *manth* or 1. *math*, to hurt, injure, &c.

Mānthya, as, ā, am, see Gaṇa Saṅkāśādi to Pāṇ. IV. 2, 80.

मान्थरेषणि *mānthareshaṇi, is*, m. a patronymic from Manthareshaṇa, see Schol. on Pāṇ. II. 4, 66.

मान्थर्य *mānthārya, am*, n. (fr. *manthara*), weakness.

मान्थाल *mānthāla, as*, m., Ved. a kind of animal, (according to Mahī-dhara) a species of mouse.

मान्द *mānda, as, ā, am* (fr. rt. *mand* or 2. *mad*), Ved. 'gladdening,' an epithet of water in certain formularies; (*as, ī, am*), relating to the higher apsis of a planet's course; *māndaṃ karma*, the process of correction for the apsis; *māndam phalam*, the equation of the apsis, (in these latter senses fr. *manda*, q. v.)

Māndya, am, n. (fr. *manda*), slowness, sluggishness, laziness; stupidity, torpor; apathy; weakness; indisposition, illness, sickness; *māndyaṃ kṛi*, to make one's self ill.

Māndra (fr. *mandra*), see Gaṇa Ćhattrādi to Pāṇ. IV. 4, 62.

मान्दार *māndāra* or *māndārava, as*, m. a species of tree (= *mandāra*; cf. *mandārava*).

मान्दार्य *māndārya* (fr. *mandāra*), see Gaṇa Pragadyādi to Pāṇ. IV. 2, 80; perhaps used as a proper N. in Ṛig-veda I. 165, 15.

मान्धातृ *māndhātṛi, tā*, m. (according to some fr. *mām*, 'me,' + *dhātṛi*, 'a drinker,' this king having once sucked Amṛita from the finger of Indra, who thereupon used the exclamation which afterwards became the prince's name), N. of a king (son of Yuvanāśva, author of Ṛig-veda X. 134; also read *mandhātṛi*, q. v.); N. of a sovereign in more recent times. — *Māndhātṛi-pura, am*, n., N. of a city; (also read *māndhāttā-tripura*.)

Māndhātra, as, ī, am, relating to Māndhātṛi; (*as*), m. a patronymic from Mandhātṛi.

मान्ध्योद *māndhyoda, as*, m. a patronymic (?).

मान्मथ *mānmatha, as, ī, am* (fr. *manmatha*), relating to or concerning love, excited by love, belonging to the god of love.

मान्य *mānya*. See p. 770, col. 2.

मान्यमान *mānyamāna, as*, m., Ved. a patronymic from Manyamāna; according to Sāy. on Ṛig-veda VII. 18, 20, *devakaṃ ćin mānyamānaṃ jaghantha* may be translated, 'thou hast slain Devaka the son of Manyamāna;' according to others, 'thou hast slain the god, the proud one.'

मान्यव *mānyava, as, ī, am*, relating to Manyu.

मान्यवती *mānyavatī*, f., N. of a princess; (perhaps for *mālya-vatī*.)

मापक *māpaka, as, ikā, am* (fr. Caus. of rt. 3. *mā*), serving for measuring or weighing, a measurer, &c.

Māpana, as, m. a pair of scales, balance; (*ā*), f. measuring; measuring or meting out, making a place for a sacrifice, measure; (*am*), n. the act of measuring; forming, making, formation.

मापत्य *māpatya, am*, n. (perhaps fr. 1. *mā* + *apatya*, i. e. not a child in the ordinary sense, cf. *manasi-ja*; according to others fr. Caus. of rt. *me*), a term applied to the god of love or Kāma-deva, (according to some, *māpatya, as*, m.)

माबर *mābara*, N. of a place.

माम *māma, as, ī, am* (fr. *mama*, gen. sing. of 3. *ma*), mine, my; mother, uncle, (in this sense like *tāta*, q. v., and commonly in voc. sing.)

Māmaka, as, ikā or Ved. *ī, am*, my, mine; selfish, greedy, covetous; (*as*), m. a miser, niggard; a maternal uncle; (*ī*), f., N. of a Buddhist goddess; [cf. *māmukhī*.]

Māmakīna, as, ā or *ī* (?), *am*, my, mine.

Māmateya, as, m. (fr. *mamatā*), a metronymic of Dīrgha-tamas; (also read *sāmanteya*.)

मामनसायति *māmanasāyati, is*, m. a patronymic (?).

मामल्लदेवी *māmalla-devī*, f., N. of the mother of Śrī-harsha (author of the Naishadhīya-ćaritra).

मामिडि *māmiḍi, is*, m. a proper N.

मामुखी *māmukhī*, f., N. of a Buddhist goddess.

मामुद्गजनवी *māmuda-gajanavī*, m. = محمود غزنوى, i. e. Mahmūd of Ghaznī.

माम्पश्य *mām-paśya, as, ā, am* (fr. *mām*, acc. of *aham* + *paśya*), Ved. regarding or looking at me.

माय *māya, as, ā, am* (according to some fr. rt. 3. *mā*, according to others fr. rt. *man* + *ya*), illusory, possessing magical powers or powers of illusion (said of Vishṇu); (*as*), m. an illusionist, conjurer, juggler; an evil spirit, Asura; (*ā*), f. art, wisdom, (according to Naighaṇṭuka III. 9 = *prajñā*), extraordinary or supernatural power, wonderful power, (in these meanings only in the earlier language); illusion, trick, artifice, deceit, deception, fraud, jugglery, sorcery, witchcraft; wickedness, villany; a political trick, diplomatic artifice; an illusory image or apparition, phantasm, phantom, anything unreal, anything which deceives the sight (e. g. *siṇha-m°*, a phantasm in the form of a lion, a phantom lion); philosophical illusion, idealism, unreality, (in the Sāṅkhya system applied to Prakṛiti as the source of all apparent material objects); Illusion personified, (sometimes identified with Durgā as the authoress of spells, sometimes regarded as a daughter of Anṛita and Nirṛiti or Nikṛiti and mother of Mṛityu or as a

daughter of Adharma); one of the four Pāśas or snares which entangle the soul (with Śaivas); pity, compassion; N. of the mother of Śākya-muni or Buddha; N. of two metres, four times – – – –, – ◡ ◡ – – ◡ ◡ – –, and ◡ – ◡ – – ◡ ◡ – ◡ – – twice alternately with – – ◡ – – ◡ ◡ – ◡ – –; (= *māyā-purī*), N. of a city; of the city Gayā; (*ās*), f. pl., Ved. ideal products of the mind. — *Māya-vat, ān, atī, at,* Ved. = *māyā-vat*, q. v. — *Māyā-kāpālika, am,* n., N. of a particular drama. — *Māyā-kāra, as,* or *māyā-krit, t,* m. 'illusion-maker,' a conjurer, juggler. — *Māyā-ćaṇa, as, ā, am* (see *ćaṇa*), skilled in illusion, famous for juggling; illusive, deceptive. — *Māyāćāra* (°*yā-āć*°), *as, ā, am,* practising illusion or deceit, acting deceitfully, (opposed to *sādhv-āćāra.*) — *Māyā-jīvin, ī,* m. 'living by illusion,' a conjurer, juggler. — *Māyā-tantra, am,* n., N. of a Tantra. — *Māyātmaka* (°*yā-āt*°), *as, ikā, am,* consisting of illusion, essentially illusory. — *Māyā-da, as,* m. 'giving or causing illusion,' an alligator, crocodile. — *Māyā-darśana, am,* n., N. of a chapter of the Bhavishya-Purāṇa. — *Māyā-devī,* f., N. of the mother of the Buddha κατ' ἐξοχήν or Śākya-muni; of the wife of Pra-dyumna. — *Māyā-devī-suta, as,* m. 'the son of Māyā-devī,' an epithet of Śākya-muni. — *Māyā-dhara, as, ī, am,* possessing illusion, skilled in magic, deceitful. — *Māyānvita* (°*yā-an*°), *as, ā, am,* possessing illusion, deceitful, guileful. — *Māyā-paṭu, us, us* or *vī, u,* skilled in illusion or magical arts, delusive, fraudulent. — *Māyā-pati, is,* m. 'lord of illusion,' a master in illusions, the husband of Illusion personified. — *Māyā-pur, ūr,* or *māyā-purī,* f., N. of a city; [cf. *māyā.*] — *Māyā-prayoga, as,* m. the application or employment of magic. — *Māyā-phala, am,* n. a gall-nut. — *Māyābhyudayana* (°*yā-abh*°), *as,* m., N. of a Kāyastha (Rāja-taraṅgiṇī VIII. 1819). — *Māyā-maya, as, ī, am,* consisting of illusion, formed of or creating illusion, illusive, illusory, deceptive, enchanted, unreal, magical. — *Māyā-māṇavaka, as, ā, am,* appearing magically as a boy or dwarf. — *Māyā-mriga, as,* m. an illusory antelope, a phantom deer. — *Māyā-yantra, am,* n. enchantment. — *Māyāyantra-vimāna, as, am,* m. n. an enchanted chariot, magical car. — *Māyā-yoga, as,* m. the application or employment of illusion, employment of magical arts. — *Māyā-yodhin, ī, inī, i,* fighting illusively or with deceitful artifices. — *Māyā-rasika, as, ā, am,* taking pleasure in deceit, fond of illusion or deceit; [cf. *māyā-vasika.*] — *Māyā-rāvaṇa, as,* m. Rāvaṇa in an illusory or disguised form. — *Māyā-vaćana, am,* n. a deceptive or hypocritical speech. — *Māyā-vaṭu, us,* m., N. of a king of the Savaras. — *Māyā-vat, ān, atī, at,* possessing powers of illusion, having magical powers, employing deceit, deceptive, illusory, unreal; skilled in magical arts; (*ān*), m. an epithet of Kaṇsa; (*atī*), f., N. of the wife of Pra-dyumna; of the wife of a Vidyā-dhara; of a princess; of a particular magical art personified; of an authoress of certain magical incantations. — *Māyā-vasika, as, ā, am,* practising deceit, deluding, a deceiver, cheat, (perhaps for *māyā-rasika.*) — *Māyā-vāda, as,* m. 'the doctrine of illusion,' a term applied to Buddhism. — *Māyāvāda-sandūshaṇī,* f. 'destroyer of the doctrine of illusion,' N. of a controversial work against the non-dualistic doctrine of the Vedānta. — *Māyā-vid, t, t, t,* 'illusion-knowing,' experienced or skilled in magical arts. — *Māyā-vin, ī, inī, i,* possessing illusion or magical powers; employing deceit, using tricks, deluding or deceiving others; illusory, creating illusions; (*ī*), m. a magician, conjurer, juggler; a cat; N. of a son of Maya; (*i*), n. a gall-nut. — *Māyā-suta, as,* m. 'son of Māyā,' epithet of Śākya-muni or Buddha.

Māyāyin, ī, inī, i, = *māyā-vin* above.

Māyika, as, ā, am, illusory, creating illusion; practising deceit, deceiving others, deceitful, deceptive, trickish; (*as*), m. a conjurer, juggler; (*am*), n. a gall-nut. — *Māyika-bhairava, am,* n., N. of a Tantra.

Māyin, ī, inī, i, possessing powers of illusion, having supernatural powers; illusory, unreal, deceptive, subject to Māyā (said of the soul, cf. *māyā*); (*ī*), m. a conjurer, juggler, magician; a cheat, deceiver; epithet of Brahmā; of Śiva; of Agni; of Kāma; (*i*), n. magic, magical art [cf. *dur-m*°]; a gall-nut. — *Māyi-phala, am,* n. a gall-nut.

Māyeya, as, ā, am (fr. *māyā*), see Gaṇa Nadyādi to Pāṇ. IV. 4, 35.

मायण *māyaṇa, as,* m., N. of the father of Mādhava and Sāyaṇa.

मायव *māyava, as,* m. (fr. *mayu* or *māyu*), Ved. a patronymic.

मायवत् *māya-vat.* See col. 1.

माया *māyā.* See under *māya,* p. 771.

मायाकापालिक *māyā-kāpālika, māyā-kāra,* &c. See col. 1.

मायाति *māyāti, is,* m. = *nara-bali,* the sacrifice or oblation to men.

मायिक *māyika, māyin.* See col. 1.

मायु 1. *māyu, us,* m. (fr. rt. 2. *mā*), Ved. the act of bleating, lowing, bellowing, roaring, yelling, braying, making any sound or cry; 'the bleater or bellower,' a kind of animal or epithet of a Kimpurusha [cf. *mayu, maya, mayūra*]; sometimes at the end of comps., [cf. *aja-m*°, *ūrdhva-m*°, *go-m*°.]

Māyūka, as, ā, am (probably for *māyuka*), bellowing, roaring, &c.

मायु 2. *māyu* (probably fr. rt. 3. *mā*, to measure), = *āditya,* the sun, (according to Nirukta II. 9, XI. 42.)

मायु 3. *māyu, us, u,* m. n. (in Uṇādi-s. I. 1. said to be fr. rt. 1. *mi,* to throw or scatter through the body), gall, bile, the bilious humor.

मायुक *māyuka* (according to Naigh. III. 2) = *hrasva;* [cf. *pra-m*°.]

मायुराज *māyurāja, as,* m., N. of a son of Kuvera [cf. *mayu-rāja*]; N. of a poet.

मायूक *māyūka.* See under 1. *māyu* above.

मायूर *māyūra, as, ī, am* (fr. *mayūra*), belonging to or coming from a peacock; made of peacocks' feathers; drawn by peacocks (said of a chariot); dear to peacocks; (*ī*), f. a species of plant, = *aja-modā;* (*am*), n. a flock of peacocks. — *Māyūra-kalpa, as,* m., N. of a particular Kalpa or long period of time.

Māyūraka, as, m. a peacock-catcher, one who catches wild peacocks either to tame them or in order to make various articles with their feathers.

Māyūrakarṇa, as, m. (fr. *mayūra-karṇa*), a patronymic.

Māyūrika, as, m. a fowler who catches peacocks, peacock-catcher.

मायोभव *māyobhava* or (more correctly) *māyobhavya, am,* n. (fr. *mayo-bhū*), Ved. well-being, enjoyment.

माय्य *māyya.* See *puru-m*°, p. 585, col. 1.

मार् *mār, r, r, r* (fr. Caus. of rt. *mri*), a killer, destroyer.

Māra, as, ī, am, (at the end of a comp.) killing, destroying, slaying; (*as*), m. death, pestilence (Ved.); slaying, killing; hindrance, obstruction, impediment, opposition; the god of love; the passion of love; (with Buddhists) the Destroyer, Evil One, Devil, (in this sense also *ās,* m. pl.); the thorn-apple; (*ī*), f. a plague, pestilence, epidemic; Pestilence personified as the goddess of death, and identified with Durgā; [cf. *agha-māra, trishṇā-m*°, *paśu-m*°.] — *Māra-jit, t,* m. 'conqueror of Māra,' N. of a Buddha. — *Māra-bīja, am,* n. epithet of a particular magical formula. — *Māra-vat, ān, atī, at,* full of love, impassioned, enamoured. — *Mārāṅka* (°*ra-aṅ*°), *as, ā, am,* displaying tokens of love. — *Mārātmaka* (°*ra-āt*°), *as, ikā, am,* essentially destructive, murderous. — *Mārābhibhu* (°*ra-abh*°), *us,* m. 'overthrower of Māra,' epithet of a Buddha. — *Mārāri* (°*ra-ari*), *is,* m. 'the enemy of the god of love,' N. of Śiva. — *Māri-mrita,* Ved. a spectre, apparition.

Māraka, as, ikā, am, (at the end of a comp.) killing, slaying; (*as*), m. any deadly or pestilential disease, plague, pestilence; a slayer, destroyer, murderer, the god of death; a falcon, hawk; (*ikā*), f. a plague, pestilence.

Mārakāyika, as, ī, am (fr. *māra* + *kāya*), belonging to the retinue or attendants of Māra (with Buddhists).

Māraṇa, am, n. the act of killing, slaying, slaughter, being killed, destruction; a magical ceremony having for its object the destruction of an enemy; (scil. *astra*), 'the slayer,' epithet of certain mythical weapons; epithet of a particular process in reducing metals, calcination; a kind of poison [cf. *maraṇa*]; (*ī*), f. 'the slayer,' epithet of one of the nine Samidhs.

Māri, is, f. any deadly disease, pestilence, plague; killing, slaying; ruin. — *Māri-vyasana-vāraka, as, ikā, am,* averting plague and distress; (*as*), m. an epithet of Kumāra-pāla.

Mārita, as, ā, am (fr. the Caus.), killed, slain, destroyed.

Mārin, ī, iṇī, i (fr. rt. *mri* or fr. *māra*), dying; killing, a slayer, murderer (at the end of comps.).

Māriya, as, ā, am, belonging to the god of love.

Māruka, as, ā, am, Ved. dying, perishing.

Māryamāṇa, as, ā, am, being killed or destroyed, &c.

मारकत *mārakata, as, ī, am* (fr. *marakata*), of or belonging to an emerald, like an emerald, emerald-coloured, having any of the properties or qualities of an emerald. — *Mārakata-tva, am,* n. the state or property of an emerald, emerald colour.

मारजातक *mārajātaka, as,* m. a cat (?).

मारदाकार *māradākāra, as,* m. a proper N.

मारप *mārapa, as,* m. a proper N.

मारव *mārava, as, ī, am* (fr. *maru*), desert, belonging to a wilderness or any wild, uncultivated region, living or being in a wilderness; (*ī*), f. epithet of a particular musical scale.

मारिच *mārića, as, ī, am* (fr. *marića*), made of pepper, peppery; (with *ćūrṇa*), ground or pounded pepper.

Mārićika, as, ā, am, prepared or seasoned with pepper, peppered.

मारित *mārita.* See above.

मारिष *mārisha, as,* m. (for *mārsha,* q. v.), an honourable man, a respectable or venerable person, (in the voc. as a respectful mode of address, and in dramatic language sometimes applied to the manager or one of the principal actors); a species of pot-herb or vegetable, Amaranthus Oleraceus [cf. *alpa-mārisha, mārshika*]; (*ās*), m. pl., N. of a people; (*ā*), f., N. of the mother of Daksha; of the wife of Śūra; of a river.

मारी *mārī.* See under *māra,* col. 2.

मारीच *mārīća, as, ī, am,* belonging or relating to or composed by Marīći; (*as*), m. son of Marīći, a patronymic of Kaśyapa; N. of a Rākshasa; a royal elephant; a species of plant, = *kakkola;* (*ī*), f., N. of a Buddhist goddess, the mother of Śākya-muni (= *māyā-devī,* q. v.); N. of an Apsaras; (*am*), n. a collection or grove of pepper plants, (in this sense fr. *mariéa*); N. of a commentary on the Siddhānta-śiromaṇi; [cf. *mariéa.*] — *Mārīćopapurāṇa* (°*ća-up*°), *am,* n., N. of an Upa-Purāṇa.

Mārīći, is, m. a metronymic from Marīći, see Gaṇa Bāhvādi to Pāṇ. IV. 1, 96.

Mārīćya, as, m. a patronymic from Marīći, (used as an epithet of the Agni-shvāttas.)

मारुण्ड *māruṇḍa, as,* m. a serpent's egg; cow-dung; a place spread with cow-dung; a road, way.

मारुत *māruta, as, ī, am* (fr. *marut*), of or belonging to the Maruts, proceeding from the Maruts, relating to or consisting of the Maruts; belonging to air or wind, relating to or proceeding from wind, windy, aerial; (*as*), m. = *marut,* air, wind; the god of the wind; breath, breathing; the wind in the body, vital air, one of the three humors of the body; the trunk of an elephant; N. of a Marut; a prince of the Maruts; a N. of Agni; (Ved.) a son of the Maruts; (Ved.) an epithet of Vishṇu and of Rudra, &c.; (*ās*), m. pl. the Maruts (regarded as children of Diti); N. of a people, (also read *maḍaka*); (*ā*), f., N. of a woman; (*ī*), f., scil. *diś* or *vidiś,* the north-west quarter; (*am*), n., scil. *ṛiksha* or *nakshatra,* the constellation Svāti; N. of a Sāman; a burnt offering on conception (?). — *Māruta-pūrṇa-randhra, as, ā, am,* having cavities filled with wind (said of reeds). — *Māruta-maya, as, ī, am,* consisting or having the essence of wind, windy. — *Māruta-vrata, am,* n. 'wind-like duty,' penetrating everywhere (as a king by means of spies). — *Māruta-sūnu, us,* m. 'son of the wind,' epithet of Hanumat. — *Mārutātmaja* (°*ta-āt*°), *as,* m. 'son of the wind,' epithet of fire; of Hanumat. — *Mārutāpaha* (°*ta-ap*°), *as, ā, am,* expelling the wind of the body, removing windy humor; (*as*), m. Capparis Trifoliata. — *Mārutāpūrṇa* (°*ta-āp*°), *as, ā, am,* filled with wind. — *Mārutāśana* (°*ta-aś*°), *as, ī, am,* feeding on air alone, fasting; (*as*), m. a snake [cf. *pavanāśana*]; N. of one of Skanda's attendants; of a Dānava. — *Mārutāśva* (°*ta-aś*°), *as, ā, am,* (perhaps) having horses rapid as the wind; (Sāy.) a patronymic from Marutāśva. — *Māruteśvara-tīrtha* (°*ta-īś*°), *am,* n., N. of a Tīrtha.

Māruti, is, m. (fr. *marut* or *māruta*), 'son of the Maruts, son of the Wind,' a patronymic of Dyutāna (Ved.); of Bhīma; of Hanumat. — *Māruti-prashṭha, as, ā, am,* led on or preceded by Hanumat.

मारुतन्तव्य *mārutantavya* for *mānutantavya,* q. v.

मारुदेव *mārudeva,* N. of a mountain. See *marud-eva,* p. 749, col. 1.

मारुध *mārudha,* N. of a place.

मारुवार *māruvāra,* N. of a country.

मार्क *mārka, as,* m. = *mārkara,* q. v.

मार्कट *mārkaṭa, as, ī, am* (fr. *markaṭa*), apish, monkey-like. — *Mārkaṭa-pipīlikā,* f. a small black ant.

Mārkaṭi, is, m. a patronymic from Markaṭa.

मार्कण्ड *mārkaṇḍa, as,* m. = *mārkaṇḍeya* below; (*as, ā, am*), composed by Mārkaṇḍa. — *Mārkaṇḍa-purāṇa, am,* n. = *mārkaṇḍeya-purāṇa.* — *Mārkaṇḍeśvara-tīrtha* (°*ḍa-īś*°), *am,* n., N. of a Tīrtha.

Mārkaṇḍīya, am, n. a species of shrub (= *bhūmy-āhulya*).

Mārkaṇḍeya, as, m. a patronymic from Mṛikaṇḍu, (according to others also Mṛikaṇḍa); N. of an ancient sage (the reputed author or narrator of the Mārkaṇḍeya-Purāṇa); (*ās*), m. pl. the descendants of Mārkaṇḍeya; (*am*), n. = *mārkaṇḍeyasya tīrtham;* (*as, ī, am*), delivered or composed by Mārkaṇḍeya. — *Mārkaṇḍeya-purāṇa, am,* n., N. of one of the eighteen Purāṇas, (in this Purāṇa Jaimini, the pupil of Vyāsa, applies to Mārkaṇḍeya to be made acquainted with the nature of Vāsudeva or Kṛishṇa, and for an explanation of some of the incidents of the Mahā-bhārata; the sage excuses himself, and refers Jaimini to some sapient birds of celestial origin, residing in the Vindhya mountains, and profoundly versed in the Vedas; these birds, whose chief is called Piṅgāksha, answer Jaimini's questions and explain various difficult points, such as, 'Why was Vāsudeva born a mortal? How was it Draupadī became the wife of the five Pāṇḍus?' &c., &c. The answer to these inquiries and the addition of various legends constitute the bulk of this Purāṇa, and make it a kind of supplement to the Mahā-bhārata; it differs from all the other Purāṇas in its narrative rather than sectarial character.)

मार्कव *mārkava, as,* m. Eclipta Prostrata; (sometimes incorrectly spelt *mārkara;* cf. *markara.*)

मार्ग *mārg* (connected with rts. *mṛig,* 1. *mṛij,* but more properly to be regarded as a Nom. fr. *mārga* below), cl. 1. 10. P. (ep. also cl. 1. A) *mārgati* (*-te*), *mārgayati, mārgitum, mārgayitum,* to seek, seek for; to hunt after, chase; to search through, trace out; to seek after, seek to obtain, strive to attain; to follow after, strive after; to request, ask, beg, solicit anything from any one (with abl. of the person and acc. of the thing, or with double acc.), to ask in marriage; to seek to purchase or buy; to make or prepare a road (?); to go (?); to feather an arrow (?); to purify, adorn, (in this sense evidently for rt. *mārj* = 1. *mṛij,* q. v.)

Mārga, as, m. (in some of its senses fr. *mṛiga*), hunting or tracing out game; following after, seeking, search, investigation, inquiry; the track of a wild animal, any track, path, road, way, (*mārge,* on the way, on the road; *madhye mārge,* in the middle of the way; *mārgaṃ dā,* with gen. of the person, to give up the way to any one, move out of any one's way; *mārge praćalitaḥ,* be set out on his way); the path or course of a planet, of the wind, &c.; (in medicine) a way, passage, channel, canal (in any part of the body); the intestinal canal, anus; a way, means, (*vigraha-mārga,* a means of warfare); the right way, proper course; mode, manner, method, characteristic, usage, habit, custom, use, (*amārgeṇa,* in an unfair manner; *malla-mārgāḥ,* the usages of wrestlers; *yuddha-mārga,* a mode of fighting, stratagem, manœuvre); a title or head in law, ground for litigation; style, diction; a high style of acting or dancing or singing (as opposed to a vulgar style); (in dramatic language) pointing out the way, indicating how anything is to take place; (in geometry) a section; (*as, ī, am*), coming from or belonging to wild animals, belonging to an antelope or deer, (in this sense fr. *mṛiga*); (*as*), m. musk [cf. *mṛiga-mada*]; the constellation Mṛiga-śiras; the month Mārgaśīrsha (November–December). — *Mārga-toraṇa, am,* n. a triumphal arch erected over a road. — *Mārga-darśaka, as,* m. 'way-shower,' a guide. — *Mārga-dāyinī,* f. 'giving up the way,' N. of Dākshāyaṇī at Kedāra. — *Mārga-draṅga, as,* m. a city or town on the road. — *Mārga-druma, as,* m. a tree growing by the way-side. — *Mārga-dhenu, us,* m. or *mārga-dhenuka, am,* n. a Yojana, a measure of distance = 4000 fathoms or 4 Kos, above 8 miles, (perhaps originally a mile-stone representing a cow.) — *Mārga-pa, as,* or *mārga-pati, is,* m. 'road-inspector,' N. of a particular official. — *Mārga-patha, as,* m. a course, road, path. — *Mārga-pālī,* f. 'road-protectress,' N. of a goddess. — *Mārga-bandhana, am,* n. a road-obstruction, anything which blocks up a road, a barricade. — *Mārga-madhya-ga, as, ā, am,* going in the middle of the road, being on the road. — *Mārga-rakshaka, as,* m. a road-keeper, guard. — *Mārga-rodhin, ī, inī, i,* road-obstructing, blocking up a road. — *Mārga-vaṭī,* f. epithet of the tutelary goddess of travellers. — *Mārga-vaśānuga* (°*śa-an*°) or *mārga-vaśāyāta* (°*śa-āy*°), *as, ā, am,* remaining on the road, going or situated along the road. — *Mārga-śākhin, ī,* m. 'way-side tree,' a tree by the road-side. — *Mārgaśīrsha,* see col. 3. — *Mārga-śodhaka, as,* m. 'road-clearer,' a pioneer. — *Mārga-stha, as, ā, am,* being on the road, a traveller. — *Mārga-harmya, am,* n. a mansion or palace on a high-road. — *Mārgāgata* (°*ga-āg*°) or *mārgāyāta* (°*ga-āy*°), *as, ā, am,* come from the road or a journey, a traveller, wayfarer. — *Mārgeśa* (°*ga-īśa*), *as,* m. = *mārga-pa,* col. 2. — *Mārgaishin* (°*ga-esh*°), *ī, iṇī, i,* 'road-seeking,' searching for a road or path. — *Mārgopadiś* (°*ga-up*°), *k,* m. 'road-shower,' a guide, leader.

Mārgaka, as, m. the month Mārgaśīrsha; [cf. *prati-m*°.]

Mārgaṇa, as, ī, am, seeking, searching for; investigating; begging, requiring, asking, desiring; (*as*), m. a beggar, solicitor, suppliant, mendicant; an arrow; a symbolical expression for the number five derived from the five arrows of the god of love; (*am, ā*), n. f. the act of seeking or searching for, investigation; research, inquiry; the act of begging, solicitation, affectionate solicitation or inquiry, (in some of these senses usually *ā,* f.) — *Mārgaṇa-tā,* f. the being an arrow, the state or nature of an arrow; *mārgaṇatāṃ gataḥ,* become an arrow. — *Mārgaṇa-priyā,* f., N. of a daughter of Prādhā.

Mārgaṇaka, as, m. a beggar, solicitor, mendicant.

Mārgamāṇa, as, ā, am, seeking, searching for, tracing out, investigating.

Mārgayat, an, antī, at, seeking, searching for, investigating, hunting after.

Mārgaśira, as, or *mārgaśiras, ās,* m. (fr. *mṛiga-śiras*), the month Mārgaśīrsha.

Mārgaśīrsha, as, ī, am, born under the constellation Mṛiga-śiras; (with and without *māsa*), N. of the month in which the full moon enters the constellation Mṛiga-śiras, the tenth or (in later times) the first month in the year = November–December; (*ī*), f. (with and without *paurṇamāsī*), the day on which the full moon enters the constellation Mṛiga-śiras, the fifteenth day of the first half of the month Mārgaśīrsha.

Mārgaśīrshaka, as, m. = *mārgaśīrsha.*

Mārgāra, as, m., Ved. (according to Mahī-dhara) a patronymic from Mṛigāri; one who catches fish with his hands.

Mārgika, as, m. a hunter, huntsman; a traveller, wayfarer.

Mārgita, as, ā, am, sought, searched, sought or inquired after, pursued, hunted after; desired, required.

Mārgitavya, as, ā, am, to be sought or sought after; to be searched through; to be striven after.

Mārgin, ī, m. one who clears or guards the way, a pioneer, guide.

1. *mārgya, as, ā, am* (for 2. see under rt. *mārj* below), to be sought or searched for.

Mārgyamāṇa, as, ā, am, being hunted after or searched for, being chased.

मार्गमर्षि *mārgamarshi, is,* m., N. of a son of Viśvāmitra, (also read *mārdamarshi.*)

मार्गमित्र *mārgamitra, as,* m. a patronymic.

मार्गयथ *mārgayatha, as,* m. a patronymic (?).

मार्गव *mārgava, as,* m. a particular mixed caste (born from a Nishāda and an Ayogava female).

मार्गवेय *mārgaveya, as,* m., Ved. the patronymic or metronymic of a Rāma.

मार्गशिर *mārgaśira, mārgaśīrsha.* See above.

मार्गीयव *mārgīyava* or *mārgīyavādya, am,* n., N. of a Sāman.

मार्ज *mārj,* cl. 10. P. *mārjayati, -yitum,* to wipe, scour, cleanse, purify, (in these senses allied to rt. 1. *mṛij,* fr. which the derivatives below may be formed); to sound, make a particular sound, (in this sense connected with rts. *marć, marv, mañj.*)

2. *mārgya, as, ā, am* (properly fr. rt. 1. *mṛij;* for 1. see above), to be wiped away or removed, to be scoured, to be cleansed or purified.

Mārja, as, ā, am, cleaning, scouring; a cleaner, scourer [cf. *astra-m*°, *śastra-m*°]; (*as*), m. an epithet of Vishṇu; purification, cleansing; a washerman.

Mārjaka, as, ikā, am, cleansing, scouring, cleaning, purifying; a cleaner, scourer, sweeper; (perhaps) = mārjana, Symplocos Racemosa.

Mārjana, as, ī, am, wiping away, cleansing, purifying, washing; (as), m. Symplocos Racemosa; (ā), f. washing, cleansing, purifying; the sound of a drum [cf. rt. mārj]; (ī), f. a broom, besom, brush; N. of one of Durgā's female attendants; (am), n. the act of wiping or rubbing off; the act of cleaning, scouring, cleansing, sweeping; cleansing the person by wiping or bathing or rubbing it with unguents; the act of wiping away or effacing; (uććhishṭa-mārjanam, removing leavings.)

Mārjanīya, as, ā, am, to be cleaned, to be cleansed or purified; to be swept or brushed.

Mārjāra, as, m. a cat, (probably so called from its habit of constantly cleaning itself); a polecat, civet-cat [cf. gandha-m°]; a wild cat, = araṇya-mārjāra; (ī), f. a female cat; a civet-cat; musk. — Mārjāra-kaṇṭha, as, m. 'having the throat or cry of a cat,' a peacock. — Mārjāra-karaṇa, am, n. a particular posture in sexual intercourse. — Mārjāra-karṇikā or mārjāra-karṇī, f. 'cat-eared,' an epithet of Ćāmuṇḍā. — Mārjāra-gandhā, f. a species of Mudga-parṇī or pulse, Phaseolus Trilobus. — Mārjāra-gandhikā, f. = mudga-parṇī, q. v. — Mārjāra-liṅgin, ī, inī, i, having the nature or characteristics of a cat. — Mārjārī-kramaṇa, am, n. a particular kind of coitus.

Mārjāraka, as, m. a cat; a peacock (so called from its cat-like cry).

Mārjāri, is, m., N. of a son of Saha-deva.

Mārjārīya, as, m. a cat; a Śūdra; one who cleanses or purifies his body (= kāya-śodhana).

Mārjāla, as, m. = mārjāra, a cat.

Mārjālīya, as, ā, am, 'fond of washing or ablution, delighting in purification,' an epithet of Śiva in Mahā-bh. Vana-p. 1628, (according to the Scholiast = śuddha-deha = kirāta); (as), m. a cat; a Śūdra; scil. dhishṇya, a heap of earth to the right of the Vedi on which the sacrificial vessels are cleansed (Ved.); N. of the seventeenth Kalpa.

Mārjālya, as, ā, am, Ved. fond of washing or ablution, delighting in purification; (according to Sāy.) entitled to worship.

Mārjita, as, ā, am (see rt. 1. mṛij, with which this and the following may be connected), scoured, cleansed, purified, swept, brushed, adorned; (ā), f. curds with sugar and spice.

Mārshṭavya, as, ā, am, to be cleansed, to be scoured or purified, to be swept or brushed.

Mārshṭi, is, f. washing, cleaning, cleansing, purifying, cleansing the person or anointing it with oil; (is), m., N. of a son of Sāraṇa. — Mārshṭi-mat, ān, m., N. of a son of Sāraṇa.

मार्डाकव mārḍākava, as, m. a patronymic from Mṛiḍāku.

Mārḍākavāyana, as, m. a patronymic from Mārḍākava.

मार्डीक mārḍīka, as, ā, am (fr. rt. mṛiḍ), Ved. gladdening, rejoicing; (am), n. compassion, grace, favour, (in this sense fr. mṛiḍīka.)

मार्ड्यर्थ mārḍyartha, as, m., N. of a man; (ās), m. pl., N. of his descendants.

मार्तण्ड mārtaṇḍa, as, m. (fr. mṛitaṇḍa, but the old form is probably mārtāṇḍa below), the sun, the sun-god, (sometimes used in titles of books; cf. ćhando-m°, prameya-kamala-m°); an Āditya; a symbolical expression for the number twelve; a hog, boar. — Mārtaṇḍa-tilaka-svāmin, ī, m., N. of a preceptor. — Mārtaṇḍa-vallabhā, f. 'beloved of the sun,' the plant Polanisia Icosandra.

Mārtāṇḍa, as, m. (fr. mṛitāṇḍa), a bird (Ved.); 'the bird in the sky,' the sun, a statue of the sun-god.

मार्तवत्स mārtavatsa, am, n. (fr. mṛita-vatsā), Ved. born dead, still-born.

मार्त्तिक mārttika, as, ī, am (fr. mṛittikā), made of clay or loam, earthen; (as), m. a kind of pitcher or earthenware vessel; the lid of a pitcher.

Mārttikāvata (fr. mṛittikāvatī), N. of a country; epithet of the king of that country; N. of a city; (ās), m. pl., N. of a people; of a princely race.

Mārttikāvataka, as, ī, am, relating to the country Mārttikāvata.

मार्त्य mārtya, as, ā (?), am (fr. martya), mortal, corporeal; (am), n. the corporeal or mortal part, mortality.

Mārtyava, as, ī, m. f. (fr. mṛityu), a patronymic of Antaka.

Mārtyuñjaya, as, ī, m. f. a patronymic from Mṛityuñ-jaya.

मार्त्स्न mārtsna, as, ā, am (fr. mṛitsnā), Ved. ground fine or small.

मार्दङ्ग mārdaṅga, am, n. (fr. mṛidaṅga), a city, town; (as), m. a drummer.

Mārdaṅgika, as, m. a drummer.

मार्दमर्षि mārdamarshi. See mārgamarshi.

मार्दव mārdava, as, m. (fr. mṛidu), a patronymic; a particular mixed caste, (in this sense perhaps incorrectly for mārgava); (am), n. softness, weakness, suppleness, pliancy, kindness, indulgence, gentleness, mildness, leniency, good nature; kindness or gentleness towards (with gen., e. g. mārdavaṃ sarva-bhūtānām, gentleness towards all living creatures). — Mārdava-bhāva, as, m. the state of being soft or pliant, pliancy, suppleness. — Mārdavī-kṛi, cl. 8. P. -karoti, &c., to make soft, make weak or indulgent. — Mārdavī-kṛitā, f. made soft, weak, self-indulgent, lax.

Mārdavāyana, as, m. (fr. mārdava), a patronymic.

मार्देय mārdeya, as, m. = mṛideḥ apatyam. — Mārdeya-pura, am, n., N. of a city.

मार्द्वीक mārdvīka, as, ī, am (fr. mṛidvīkā), coming from or made of grapes; (am), n. wine.

मार्ष mārsha, as, m. (fr. marsha), a venerable or honourable man, respectable person; a kind of vegetable; [cf. mārisha.]

Mārshika, as, m. a kind of vegetable (= mārisha).

मार्ष्टव्य mārshṭavya, mārshṭi. See col. 1.

माल māla, as, m. (said to be fr. rt. 3. mā), N. of a district (lying west and south-west of Bengal); a barbarian or mountaineer of a particular tribe; an epithet of Vishṇu; (ās), m. pl., N. of a barbarous tribe of people; (ā), f. a wreath, garland, chaplet, crown; a row, line (= paṅkti, Kirātārjunīya V. 9); a chain, string, rosary, necklace [cf. aksha-m°]; a collection, group [cf. nakshatra-m°]; a series, regular succession, (nāmnām mālā, a collection of words arranged in order, a vocabulary, dictionary; cf. nāma-m°); (in rhetoric) a series of epithets, a string of similes; (in the drama) the offering of many things to obtain a wish; a streak, (taḍin-mālā, a flash of lightning); N. of a river; of a lexicon; of a metre containing two lines of – – ⏑ – – ⏑ ⏑ – ⏑ – – and two of ⏑ – ⏑ – – ⏑ ⏑ – ⏑ – –; of another metre, four times ⏑⏑⏑⏑⏑⏑, ⏑⏑⏑⏑⏑⏑⏑⏑ – [cf. sraj]; of a Prākṛit metre of twice 45 and 43 + 27 instants; (am), n. a field, a forest or wood near a village; deceit, fraud, artifice; (as, ā, am), low, base. — Māla-ćakraka, am, n. the hip-joint. — Māla-bhañjikā, f. (māla for mālā), 'breaking the garland,' N. of a game. — Māla-bhārin, ī, iṇī, i (māla for mālā), bearing or wearing a garland, having a chaplet or crown, garlanded. — Mālā-kaṇṭha, as, m. the plant Achyranthes Aspera. — Mālā-kanda, as, m. a species of bulbous plant. — Mālā-kara or mālā-kāra, as, m. a wreath-maker, garland-weaver, florist, gardener; the mixed caste of gardeners; N. of a son of Viśva-karman by a Śūdra woman or by Ghṛitāćī; (ī), f. a woman who weaves garlands, a wreath-maker. — Mālā-kuṭa-dantī, f., N. of a Rākshasī. — Mālā-guṇa, as, m. the string of a garland, a necklace. — Mālāguṇa-parikshiptā, f. 'invested with the marriage string,' a marriageable woman. — Mālā-guṇā, f., scil. lūtā, a species of venomous spider. — Mālā-granthi, is, m. = mālā-dūrvā, q. v. — Mālāṅka (°lā-aṅ°), as, m., N. of a king (the author of a commentary on the Mālatī-mādhava, and of the Vṛindā-vana). — Mālā-tṛiṇa or mālātṛiṇaka, am, n. a fragrant grass, Andropogon Schœnanthus. — Mālā-dīpaka, am, n. (in rhetoric) a particular figure of speech, a closely linked or connected climax. — Mālā-dūrvā, f. a species of Dūrvā grass. — Mālā-dhara, as, ī, am, having or wearing a garland, wearing a chaplet or crown, crowned; N. of a class of divine beings; N. of a man; (ī), f., N. of a Rākshasī; (am), n. a species of the Aty-ashṭi metre, four times ⏑⏑⏑⏑⏑ – ⏑ – ⏑⏑⏑ – ⏑ – – ⏑ –. — Mālā-prastha, as, m., N. of a city. — Mālā-phala, am, n. the seed of Elæocarpus Ganitrus (employed for rosaries). — Mālā-manu, us, m., Ved. or mālā-mantra, as, m. a sacred text or saying written in the form of a wreath. — Mālā-maya, as, ī, am, made of garlands; consisting of lines or streaks in regular succession. — Mālārishṭā (°lā-ar°), f. a species of plant (= pāćī). — Mālālikā or mālālī (°la-āl°), f. Trigonella Corniculata. — Mālā-vat, ān, atī, at, having a wreath or garland, garlanded, wreathed, crowned; (atī), f., N. of the wife of Upa-barhaṇa; of the wife of Kuśa-dhvaja. — Mālopamā (°lā-up°), f. 'string of comparisons,' a particular figure in rhetoric (e. g. 'heroism adds glory to thy character, as heat to the sun, the sun to the day, the day to the sky').

Mālaka, as, m. the Nimb tree, Melia Sempervirens; a wood near a village; (ā), f. a garland; (akī), f., see Gaṇa Gaurādi to Pāṇ. IV. 1, 41; (ikā), f. = mālā, a garland, &c.; a necklace; a row, series, collection of things arranged in a line; a species of jasmine (= saptalā); linseed, Linum Usitatissimum [cf. nava-mālikā]; a kind of bird [cf. mālika]; an intoxicating drink; a daughter; a palace; N. of a river; (am), n. a garland, &c., a ring; Hibiscus Mutabilis.

1. mālaya (for 2. see p. 775, col. 1), Nom. P. mālayati (Aor. amamālat = mālām ākhyat), Schol. on Pāṇ. VII. 4, 2.

Mālākā, f. = mālikā. See under mālaka above.

Māli, is, is, i, (at the end of comps.) wreathed, garlanded, crowned [cf. su-m°]; (is), m., N. of a son of the Rākshasa Su-keśa.

Mālika, as, ī, am (fr. mālā), relating or belonging to a garland; (as), m. a garland-maker, a gardener, florist; a painter, colourist, dyer; a species of bird; [cf. mālikā.]

Mālikā, f. See under mālaka above.

Mālita, as, ā, am, (at the end of comps.) garlanded, crowned, encircled, encompassed, surrounded.

Mālin, ī, inī, i, garlanded, wearing a garland or chaplet, crowned; (at the end of comps.) wearing a garland or necklace of, crowned with, wreathed with, encircled by (e. g. nagarī ćampaka-mālinī, a city encircled by Campaka trees; pṛithivī samudra-mālinī, the sea-girt earth; cf. aṃśu-m°, ūrmi-m°, kirīṭa-m°, marīći-m°, hema-m°); (ī), m. a wreath-maker, garland-maker; a florist, gardener; N. of a son of the Rākshasa Su-keśa [cf. māli]; (inī), f. the wife of a wreath-maker or gardener, a female florist; N. of a city (= ćampā); N. of two plants (= agni-śikhā and dur-ālabhā); N. of a celestial maiden; of a divine Mātṛi (one of the seven Mātṛis of Skanda); an epithet of Durgā; N. of one of Durgā's female attendants; epithet of a girl seven years old (representing Durgā at the festival of that goddess); N. of a Rākshasī, the mother of Vibhīshaṇa; N. assumed by Draupadī (while resident with king Virāṭa, cf. Mahā-bh. Virāṭa-p. 246); N. of Śveta-karṇa's wife, daughter of Su-ćāru; of the wife of Priya-vrata; of the wife of Rući and mother of Manu Raućya; of the wife of Prasena-jit; of the celestial Ganges (= Gaṅgā = Mandākinī);

of various other rivers; N. of various metres, four times – ⏑ – – – –, four times ⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ –, four times ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ – –, – ⏑ – – ⏑ – –; the personification of a particular musical mode; a poetical stanza consisting of alternate verses or hemistichs of eight and seven syllables; it is especially used to conclude a section or canto. – *Mālinī-tantra, am,* n., N. of a Tantra. – *Mālinī-vijaya, as,* m., N. of a work.

1. *mālīya,* Nom. P. *mālīyati,* &c., to wish one's self a garland, &c.

2. *mālīya, as, ā, am,* destined or fitted or suited for a garland, &c.

Māleya, as, m. (fr. *māli*), a patronymic, = *mālin,* N. of a Rākshasa; (*ā*), f. great cardamoms.

Mālya, as, ā, am, relating or belonging to a garland, &c., proper or fit for a garland; (*as*), m. a patronymic; (*ā*), f. the plant Trigonella Corniculata; (*am*), n. a wreath, garland, chaplet, crown; a flower. – *Mālyaguṇāya,* Nom. A. (fr. *mālya-guṇa*), *mālyaguṇāyate,* &c., to become the string of a garland, to appear like a wreath, to become a garland. – *Mālya-jīvaka, as,* m. one who lives by making or selling wreaths. – *Mālya-piṇḍaka, as,* m., N. of a Nāga. – *Mālya-pushpa, as,* m. a kind of hemp (= *śaṇa*). – *Mālya-pushpikā,* f. a species of plant (= *śaṇa-pushpī*). – *Mālya-vat, ān, atī, at,* garlanded, crowned, adorned with crowns or garlands; (*ān*), m., N. of a Rākshasa, the son of Su-keśa; of one of Śiva's attendants; of a mountain or mountainous range (described as one of the smaller mountains of India proper, lying eastward of mount Meru); (*atī*), f., N. of a river. – *Mālya-vṛitti, is,* m. one who subsists by making or selling garlands. – *Mālyāpaṇa* (°*ya-āp*°), *as,* m. a market for the sale of wreaths or garlands, garland market, flower market.

मालकौश *mālakauśa, as,* m. = *kauśika,* a particular Rāga or musical mode.

मालति *mālati, is,* f. = *mālatī* below.

Mālatikā, f., N. of one of the Mātṛis attending upon Skanda; of a woman.

Mālatī, f. Jasminum Grandiflorum (both the plant and its blossom; it bears fragrant white flowers which open towards evening); a species of plant (= *viśalyā*); Bignonia Suaveolens; a shrub, Echites Caryophyllata; a bud, blossom; a maid, virgin, young woman; moonshine, moonlight; night; N. of various metres, viz. four times ⏑ – ⏑ ⏑ – ⏑, four times ⏑ ⏑ ⏑ ⏑ – ⏑ ⏑ – ⏑ – ⏑ –, and four times – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – –; N. of a river; of a woman; of Kalyāṇa-malla's commentary on the Megha-dūta: (probably) = *kāća-mala,* = *mālatī-tīra-ja.* – *Mālatī-kshāraka, as,* m. (probably) borax. – *Mālatī-tīra-ja, as,* m. borax (found on the bank of the Mālatī). – *Mālatī-tīra-sambhava, am,* n. white borax. – *Mālatī-pattrikā,* f. = *jāti-pattrī,* the outer shell of a nutmeg. – *Mālatī-phala, am,* n. a nutmeg. – *Mālatī-mādhava, am,* n. 'Mālatī and Mādhava,' N. of a celebrated drama by Bhava-bhūti (so called from the names of the heroine and hero). – *Mālatī-mālā,* f. a garland of jasmine blossoms; N. of a lexicon.

मालद *mālada, ās,* m. pl., N. of a people; (also read *mānada.*)

मालय 2. *mālaya, as, ī, am* (fr. *malaya;* for 1. *mālaya* see p. 774, col. 3), coming from the Malaya mountains; (*as*), m. sandal-wood; N. of a son of Garuḍa; (*am*), n. the unguent prepared from sandal; a caravansary.

मालव *mālava, as,* m., N. of a country (Malwa in central India); of a Rāga or particular scale in music; of a man; (*ās*), m. pl. the inhabitants of Malwa; (*ā*), f., N. of a river; (*ī*), f. a princess of the Mālavas; N. of the wife of Aśva-pati and progenitress of the Mālavas; (*am*), n. a kind of Prākṛit metre, 16 + 12 + 16 + 12 instants; (*as, ī, am*), relating or belonging to the Mālavas. – *Mālava-gupta, as,* m., N. of an author. – *Mālava-deśa, as,* m. the country of Mālava or Malwa. – *Mālava-nṛipati, is,* m. a king of Mālava. – *Mālava-rudra, as,* m., N. of a poet. – *Mālava-vishaya, as,* m. the country of Mālava or Malwa. – *Mālava-śrī, īs,* f., N. of a particular musical mode or scale. – *Mālavādhīśa* (°*va-adh*°) or *mālavendra* (°*va-in*°), *as,* m. a king of Mālava.

Mālavaka, relating to the province of Mālava or Malwa; (*as*), m. the country of the Mālavas; a native of Mālava or Malwa; (*ikā*), f. Ipomœa Turpethum; N. of a woman. – *Mālavikāgnimitra* (°*kā-ag*°), *am,* n. 'Mālavikā and Agnimitra,' N. of a drama by Kālidāsa (so called from the names of the heroine and hero).

Mālavīya, as, ā, am, native of or belonging to Mālava.

Mālavya, as, m. epithet of one of the Mahāpurushas born under particular constellations (Ved.); a prince of the Mālavas. – *Mālavya-deśa,* N. of a country.

मालवर्ति *mālavarti, is,* m., N. of a people.

मालसी *mālasī,* f., N. of a plant (commonly called Keśapushpa).

मालहायन *mālahāyana, as,* m. a patronymic.

माला *mālā.* See under *māla,* p. 774.

मालायन *mālāyana, as,* m. a patronymic.

मालिन् *mālin,* &c. See p. 774, col. 3.

मालिन्द्य *mālindya, as,* m., N. of a mountain.

मालिन्य *mālinya, am,* n. (fr. *malina*), foulness, uncleanness, dirtiness, pollution, defilement, impurity; sinfulness; trouble, affliction; blackness, obscurity.

मालु *mālu, us,* m., N. of a particular mixed caste; N. of one of Śiva's attendants; (*us*), f. a species of creeper (= *pattra-vallī, pattra-latā*); a woman. – *Mālu-dhāna, as,* m. a particular kind of snake; (*ī*), f. a species of creeper.

Māluka in *kṛishṇa-m*°, probably for *mālūka.*

Mālūka, as, m. Ocimum Sanctum; [cf. *kṛishṇa-māluka.*]

मालुद *māluda,* (with Buddhists) a particular high number.

मालूर *mālūra, as,* m. a fruit tree, Ægle Marmelos; Feronia Elephantum.

माल्ल *mālla, as,* m. (fr. *malla*), N. of a particular mixed caste.

Māllavāstava, as, ī, am (fr. *malla-vāstu*), see Schol. on Pāṇ. IV. 2, 120.

Māllavī, f. a wrestling or boxing match, exhibition of wrestlers (= *malla-yātrā*).

माल्व्य *mālvya, am,* n. (fr. *malva*), foolishness, inconsiderateness, thoughtlessness, awkwardness, (opposed to *dhairya.*)

मावत् *mā-vat,* ind., Ved. like me.

माविलम्बम् *mā-vilambam, mā-vilambitam.* See under 1. *mā,* p. 764.

मावेल्ल *māvella, as,* m., N. of a son of Vasu (prince of Cedi).

मावेल्लक *māvellaka, ās,* m. pl., N. of a people; (also read *māvelaka, māvelvaka.*)

माशब्दिक *māśabdika, as, ī, am* (fr. *mā śabdaḥ,* see 1. *mā*), commanding silence, prohibitive, prohibiting; a prohibitor, forbidder.

माष *māsha, as,* m. a bean, (the sing. is used for the plant, the pl. for the fruit); Phaseolus Radiatus, a valued kind of pulse having seeds marked with black and grey spots, (*akṛishṭā māshāḥ,* 'wild beans,' epithet of a Ṛishi-gaṇa, to whom Ṛig-veda IX. 86, 1. is ascribed); a particular weight of gold, &c. = 5 Kṛishṇalas = $\frac{1}{16}$ Suvarṇa, (the weight in common use is said to be about seventeen grains troy); a cutaneous eruption resembling beans; a fool, blockhead. – *Māsha-taila, am,* n. an oily preparation from beans. – *Māsha-parṇī,* f. a kind of leguminous shrub, Glycine Debilis (= *pṛiśni-parṇī*). – *Māsha-vardhaka, as,* m. a goldsmith, jeweler. – *Māsha-śarāvin, ī,* m., N. of a man. – *Māsha-śas,* ind. after the manner of a Māsha, Māsha-wise, Māsha by Māsha. – *Māshājya* (°*sha-āj*°), *am,* n. a dish of beans dressed or cooked with ghee. – *Māshāda* (°*sha-ada* or °*sha-āda*), *as,* m. 'bean-eater,' a tortoise. – *Māshāśa* (°*sha-āśa*), *as,* m. 'bean-eater,' a horse. – *Māshoṇa* or *māshona* (°*sha-ūna*), *as, ā, am,* minus a Māsha, lacking one Māsha; see Gaṇa Giri-nadyādi to Pāṇ. VIII. 4, 10.

Māshaka, as, m. a bean; a particular weight of gold, &c. = 7 or 8 Guñjās, = according to some, about 4½ grains; (*as, ā, am*), amounting to or worth a particular number of Māshas, (at the end of comps., cf. *pañća-m*°.)

Māshaśarāvi, is, m. a patronymic, (probably fr. *māsha-śarāvin.*)

Māshi, is, m. a patronymic from Māsha.

Māshika, as, ī, am, worth one Māsha, amounting to or worth a particular number of Māshas, (at the end of comps., cf. *pañća-m*°.)

Māshīṇa, as, ā, am, sown with beans; (*am*), n. a bean field, a field producing black kidney-beans.

Māshya, as, ā, am, fitted or suited for beans (= *māshīṇa*); amounting to or worth a particular number of Māshas, (used in this sense at the end of comps. after numerals, &c., cf. *dvi-m*°, *adhyardha-m*°); (*am*), n. a field of kidney-beans.

मास् 1. *mās, ās,* n., Ved. = *māṃs,* flesh, meat.

मास् 2. *mās, ās,* m. (fr. rt. 3. *mā;* according to Pāṇini and Vopa-deva used in all cases except the nom. sing. du. pl. and acc. sing. du., according to the lexicographers and Garga also in the nom. sing.; inst. pl., Ved. *mādbhis*), the moon; a month; [cf. *pūrṇa-m*°, *pushpa-m*°: cf. also Zend *maoṅh,* 'moon, month;' *maoṅha,* 'moon:' Gr. μήν for μήνς, Ion. μείς, μήν-η, μην-ιαῖο-ς, Æol. μῆνν-ος for μῆνσ-ος: Lat. *mensis, Mena, menstruus:* Goth. *mena, menoth-s:* Old Germ. *manot:* Angl. Sax. *mona, monath:* Lith. *menu,* 'moon;' *mėnesi-s,* 'month:' Old Slav. *mese-ci,* 'moon, month.']

Māsa, as, am, m. n. (but usually m.), the moon (cf. *pūrṇa-m*°; in this sense occurring in Ved. in the comp. *sūrya-māsā,* sun and moon, see Ṛig-veda VIII. 83, 2, X. 64, 3, &c., where, however, *māsā* may be referred to 2. *mās*); a month or the twelfth part of the Hindū year, (usually a lunar month consisting of thirty Tithis; there may be also a Saura or solar month, equal to the sun's passage through a sign of the zodiac, a Sāvana month consisting of thirty risings and settings of the sun, a Nakshatra month regulated by the lunar asterisms, and a Bārhaspatya month depending on the motions of the planet Jupiter; the lunar month being of two kinds, as reckoned from the new or full moon, completes six modes of monthly computation); (*māse,* after the lapse of a month); a symbolical expression for the number twelve; [cf. Lat. *mensi-s;* Hib. *mios;* Cambro-Brit. *mis.*] – *Māsa-kālika, as, ā, am,* lasting for a month, available for a month, monthly; *māsakālikam vetanam,* a month's wages. – *Māsa-ćārika, as, ā, am,* practising (anything) for a month. – *Māsa-jāta, as, ā, am,* one month old. – *Māsa-jña, as, ā, am,* knowing the months; (*as*), m. a species of gallinule (= *dātyūha*). – *Māsa-tama, as, ā, am,* monthly [cf. *ardha-m*°, *saṃvatsara-tama*]; completing a full month (= *māsa-pūraṇa*). – *Māsa-tāla, as, ā, am,* having time measured monthwise? (apparently applied to the sound of cymbals &c., which lasts a long while). – *Māsa-tulya, as, ā, am,* equal to a month or to a number of months.

— *Māsa-traya, am,* n. three months. — *Māsatrayāvadhi* (°*ya-av*°), ind. for the space of three months. — *Māsa-deya, as, ā, am,* to be paid or discharged in a month (as a debt). — *Māsa-dhā,* ind. by the month, monthly. — *Māsa-pāka, as, ā, am,* Ved. maturing or producing results in a month. — *Māsa-pūrva, as, ā, am,* a month before, a month earlier, (in this sense *pūrva* has not the pronominal declension.) — *Māsa-pramita, as, ā, am,* 'measured by months,' occurring once a month; (*as*), m. new moon. — *Māsa-praveśa, as,* m. the beginning of a month. — *Māsapraveśānayana* (°*śa-ān*°), *am,* n., N. of an astronomical work. — *Māsa-bhukti, is,* f. the (sun's) monthly course; [cf. *paksha-bhukti.*] — *Māsa-māna, as,* m. a year. — *Māsa-varttikā,* f. a species of wagtail (= *sarshapī*). — *Māsa-śas,* ind. by the month, monthly, month by month; for months. — *Māsa-sañćayika, as, ā, am,* having provisions for a month. — *Māsa-stoma, as,* m., Ved., N. of an Ekāha. — *Māsādhipa* (°*sa-adh*°), *as,* and Ved. *māsādhipati* (°*sa-adh*°), *is,* m. the regent or planet presiding over a month. — *Māsānumāsika, as, ā, am* (fr. *māsa + anu-māsa*), performed from month to month, monthly. — *Māsānta* (°*sa-an*°), *as,* m. the end of a month, day of new moon. — *Māsāpavarya* (°*sa-ap*°), *as, ā, am,* Ved. continuing a month at the most. — *Māsāvadhika* (°*sa-av*°), *as, ā, am,* having a month as the limit, happening in the period of a month at the latest. — *Māsāhāra* (°*sa-āh*°), *as, ā, am,* taking food only once a month. — *Māsoparāsa* (°*sa-up*°), *as,* m. fasting a whole month. — *Māsopavāsinī* (°*sa-up*°), f. a woman who fasts a whole month; (ironically) a lascivious woman, procuress.

Māsaka = *māsa,* a month; [cf. *ćāturmāsaka.*]

Māsala, as, m. a year.

Māsika, as, ī, am, (at the end of a comp.) relating or pertaining to a month [cf. *ardha-m*°]; monthly, happening every month (e.g. *māsikam śrāddham,* a monthly Srāddha; cf. *ashṭa-m*°); lasting or continuing for a month (e.g. *māsiko vyādhiḥ,* a sickness which continues for a month); performed or paid &c. within or after a month, payable in a month, to be restored in a month; engaged for a month or by the month (as a teacher, servant, &c.); dedicated to a particular month; (*am*), n. a particular Srāddha or funeral rite performed every new moon. — *Māsikānna* (°*ka-an*°), *am,* n. the food given at a monthly oblation to the Manes (Manu XI. 157).

Māsīna, as, ā, am, one month old; monthly.

Māsya, as, ā, am, (at the end of comps.) a month old, lasting or continuing a month.

मासन *māsana, am,* n. Vernonia Anthelminthica; the seed of this plant (?).

मासर *māsara, am,* n., Ved. a particular made dish, a mixture of the water in which rice and millet are boiled with yeast, grasses, &c.; (*as*), m. the meal of parched barley mixed with sour milk or buttermilk and covered with grass; the scum of boiled rice, rice-gruel.

मासुरकर्ण *māsurakarṇa, as,* m. a patronymic from Masura-karṇa.

मासुरी *māsurī,* f. a beard.

मासूर *māsūra, as, ī, am* (fr. *masūra*), of the shape of a lentil, lentil-shaped; consisting or made of lentils or pulse.

माह् *māh,* cl. 1. P. A. *māhati, -te,* &c., to measure, mete.

माहकस्थली *māhaka-sthalī,* f., N. of a place.

Māhakasthalaka, pertaining to the above.

माहकि *māhaki, is,* m. (probably a patronymic fr. *mahaka*), N. of a preceptor; [cf. *ćhandoga-m*°.]

माहत *māhata, as, ī, am* (fr. *mahat*), see Gaṇa Utsādi to Pāṇ. IV. 1, 86; (*am*), n. greatness (?), see Gaṇa Pṛithvādi to Pāṇ. V. 1, 122.

माहन *māhana, as,* m. a Brāhman.

माहा *māhā,* f. a cow; [cf. *mahā, mahī, māheyī.*]

माहाकुल *māhākula* or *māhākulīna, as, ī, am* (fr. *mahā-kula*), of noble family or lineage, nobly born, of illustrious descent.

Māhāćamasya, as, m., Ved. a patronymic from Mahā-ćamasa.

Māhāćitti, is, is, i (fr. *mahā-ćitta*), see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80.

Māhājanika or *māhājanīna, as, ī, am* (fr. *mahā-jana*), fit for or suitable to great persons; fit for merchants.

Māhātmika, as, ī, am (fr. *mahātman*), high-minded, magnanimous, noble, lofty, exalted, dignified, majestic; of great sanctity or honour; glorious.

Māhātmya, am, n. (fr. *mahātman*), greatness of soul, high-mindedness, magnanimity, exalted state or position, greatness, majesty, dignity; the peculiar efficacy or virtue of any divinity or sacred shrine; a work giving an account of the merits of any holy place or object; [cf. *devī-m*°, *bhāva-nārāyaṇa-m*°.]

Māhānada, as, ī, am (fr. *mahā-nada*), relating to a great river, see Gaṇa Utsādi to Pāṇ. IV. 1, 86.

Māhānasa, as, ī, am (fr. *mahānasa*), relating or belonging to a large carriage; belonging to a kitchen, &c.; see Gaṇa Utsādi to Pāṇ. IV. 1, 86.

Māhānāmana or *māhānāmika* or *māhānāmnika, as, ī, am* (fr. *mahā-nāmnī*), Ved. relating to or connected with the Mahā-nāmnī verses; = *mahānāmnyo brahmaćaryam asya,* = *mahā-nāmnīś ćarati* or *tāsām vratam ćarati* [cf. *mahānāmnika*]; *māhānāmika* or *māhānāmnika, as,* m. a Brāhman versed in the above portion of the Vedas.

Māhāputri, is, is, i (fr. *mahā-putra*), see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80.

Māhāprāṇa, as, ī, am (fr. *mahā-prāṇa*), relating to the hard breathing or aspirate, having the hard breathing, &c.; see Gaṇa Utsādi to Pāṇ. IV. 1, 86.

Māhābhāgya, am, n. = *mahā-bhāgya,* great good fortune, great prosperity.

Māhārajana, as, ī, am (fr. *mahā-rajana*), dyed with saffron.

Māhārājika, as, ī, am (fr. *mahā-rāja*), attached or devoted to or honouring the reigning prince; imperial, fit for a great king, royal.

Māhārājya, am, n. (fr. *mahā-rāja*), the rank of a reigning prince or great sovereign.

Māhārāshṭra, as, ī, am (fr. *mahā-rāshṭra*), belonging to the Mahrattas or Marāṭhas; (*ī*), f. the Mahratta language, (more properly Marāṭhī.)

Māhāvārttika, as, ī, am (fr. *mahā-vārttika*), familiar with Kātyāyana's Vārttikas.

Māhāvrati, f. (fr. *mahā-vrata*), the doctrine of the Pāśupatas.

Māhāvratīya, a wrong reading for *mahāvratīya,* q. v.

Māhendra, as, ī, am (fr. *mahendra*), relating or belonging to great Indra (e.g. *māhendram dhanus,* great Indra's bow, i. e. the rainbow; *māhendram ambhas,* great Indra's water, i. e. rain-water; *māhendrī diś,* great Indra's region, i. e. the eastern quarter); fit or proper for mighty Indra; eastern, running or flowing eastward; (*as*), m. = *śubhadaṇḍa-viśesha;* a patronymic; epithet of the seventh Muhūrta; (*ī*), f. the energy of Indra, one of the seven divine Mātṛis and one of the Mātṛis of Skanda; a cow; (scil. *diś*), the east; (scil. *ṛić*), a hymn in praise of Indra (Ved.). — *Māhendra-ja, ās,* m. pl. (with Jainas) N. of a class of gods. — *Māhendra-vāṇī,* f., N. of a river.

Māheśī, f. (fr. *maheśa*), a N. of Durgā.

Māheśvara, as, ī, am (fr. *maheśvara*), relating or belonging to the great lord Siva; worshipping Siva; (*as*), m. a worshipper of Siva; (*ī*), f. the energy of Siva, one of the divine Mātṛis (= Pārvatī or Durgā); N. of a river; a species of climbing plant (= *yava-tiktā*). — *Māheśvara-tantra* and *māheśvarī-tantra, am,* n., N. of a work. — *Māheśvaropapurāṇa* (°*ra-up*°), *am,* n., N. of an Upa-Purāṇa.

माहिक *māhika, ās,* m. pl., N. of a people; (also read *māhisha.*)

माहिकीप्रस्थ *māhikīprastha,* N. of a village in the north of India; see also Schol. on Pāṇ. IV. 2, 110.

माहित्थि *māhitthi, is,* m., Ved., N. of a preceptor.

माहित्य *māhitya, as,* m. a patronymic from Mahita, see Gaṇa Gargādi to Pāṇ. IV. 1, 105; (*māhitās,* m. pl., see Gaṇa Kaṇvādi to Pāṇ. IV. 2, 111.)

माहित्र *māhitra, am,* n., scil. *sūkta,* epithet of the hymn Ṛig-veda X. 185 (beginning with the words *mahi triṇām*).

माहिन *māhina, as, ā, am* (fr. rt. 1. *mah*), Ved. great, exalted, joyful, joyous, gladsome, exhilarated; giving pleasure, yielding enjoyment; an epithet of the place in which Soma is prepared; (*am*), n. sovereignty, dominion, kingdom. — *Māhinā-vat, ān, atī, at,* Ved. exhilarated, excited; endowed with might, mighty; (Sāy. = *mahimopeta.*)

माहिर *māhira, as,* m. an epithet of Indra.

माहिष *māhisha, as, ī, am* (fr. *mahisha*), coming from or belonging to a buffalo or buffalo cow; (*as*), m., N. of a district; (*ās*), m. pl., N. of a people; [cf. *mahisha.*] — *Māhisha-sthalī,* f., N. of a place.

Māhishaka, as, m. a buffalo herdsman, buffalo keeper; (*ās*), m. pl., N. of a people.

Māhishika, as, m. a buffalo herdsman, one who lives by keeping or breeding buffaloes; (said to mean) the paramour of an unchaste woman, one who lives by the prostitution of his wife; (*ā* or *ī*), f., N. of a river.

Māhishya, as, m. a particular mixed caste, the son of a Kshatriya father and a Vaiśya mother, (whose business is attendance on cattle with the practice of astronomy and music.)

माहिष्मती *māhishmatī,* f. of *māhishmata* (fr. *mahishmat*), N. of a city founded by Mahishmat or by Muću-kunda.

Māhishmateyaka, see Gaṇa Kattryādi to Pāṇ. IV. 2, 95.

माहीन *māhīna, as,* m., Ved. (perhaps) a patronymic.

माहीयत्व *māhīyatva,* Ved. beginning with the word *mahīya-tva* (?).

माहुरदत्त *māhuradatta,* N. of a place.

माहुल *māhula, as,* m. a patronymic.

माहेन्द्र *māhendra.* See col. 2.

माहेय *māheya, as, ī, am* (fr. *mahī*), made of earth, earthen, relating to the earth, terrestrial; (*as*), m. the son of the earth, the planet Mars; coral; (*ās*), m. pl., N. of a people; (*ī*), f. a cow.

माहेल *māhela, as,* m. a patronymic.

मि 1. *mi* (in some of its senses connected with rt. 3. *mā*), cl. 5. P. A. *minoti, minute, mamau* or *mimāya, mimye, māsyati, -te, amāsīt, amāsta, mātum,* Ved. to fix or fasten in the earth; to found, establish; to erect, build; to measure; to judge, observe, perceive; to cast, throw, throw away or about, scatter; [cf. *mayūkha.*]

Mit, t, f., Ved. a post (erected or fixed in the ground), a column; [cf. *garta-m*°, *upa-m*°, *prati-m*°.]

1. *mita, as, ā, am.* Ved. fixed in the earth, founded, established; erected, built; cast, thrown, thrown away, scattered. — *Mita-jñu, us, us, u,* Ved. having well-compacted or firm knees; (Sāy. = *san-kućita-jānu; mita-jñubhiḥ = prahvair jānubhiḥ,* with bended knees.) — 1. *mita-medha, as, ā, am,* having firmly established strength or power.

1. *miti, is,* f., Ved. fixing, erecting, establishing.

मि 2. *mi,* cl. 9. P. A. *mināti, minīte,* &c., = rt. 1. *mī,* q. v.

मिक्ष् *miksh* or *mimiksh* (thought by some to be desiderative forms fr. a lost rt. *miś,* contained in the words *miśra, miśla,* but referred by native commentators to the rt. 1. *mih,* q. v.), *mimikshati, mimikshus, mimikshe,* to mix, stir up, to give a relish to; (A.) to mix, be mixed: Caus. *mekshayati, -yitum,* to stir up, mix, mingle; [cf. *myaksh.*]

मिघ् *migh* = rt. 1. *mih,* only in *nime-ghamāna, as, ā, am* [cf. *megha*], Ved. emitting moisture; (Sāy. = *nyañći avāṅmukhāni vrishṭy-udakāni siñćat,* sprinkling down rain-water.)

मिचिता *mićitā,* f., N. of a river; (various reading for *niśćitā.*)

मिच्छक *miććhaka, as,* m., N. of a Buddhist patriarch.

मिछ् *mićh,* cl. 6. P. *miććhati, mimiććha, miććhitum,* to annoy, hurt, pain; to obstruct, hinder.

मिञ्ज् *miñj,* cl. 10. P. *miñjayati, -yitum,* to speak; to shine.

मिञ्जिकामिञ्जिक *miñjikā-miñjika, am,* n., N. of two beings sprung from the seed of Rudra.

मिण्मिण *minmiṇa, as, ā, am,* speaking indistinctly through the nose.

मित् *mit.* See under rt. 1. *mi,* p. 776, col. 3.

मित 2. *mita, as, ā, am* (fr. rt. 3. *mā;* for 1. *mita* see above), measured, meted, measured off, measured out, containing a particular measure, measuring, (*aksharāṇi shaṭ-triṃśad Gāyatrī mitā,* the Gāyatrī measuring or consisting of thirty-six syllables); defined, limited, bounded; measured, moderate, regular, scanty, frugal, sparing, little, brief, succint, concise (e. g. *mitam dadāti,* he gives little or sparingly; *mitā ṭīkā,* a concise commentary); examined, investigated, known, understood; (*as*), m., N. of a divine being (associated with Sammita). — *Mitan-gama, as, ā, am,* taking measured steps, going deliberately or slowly; (*as, ā*), m. f. an elephant. — 2. *mita-dru, us, us, u,* running or moving in a measured manner (Sāy. = *pari-mita-gati;* but in Ṛig-veda VII. 7, 1, Sāy. explains *mita-dru* by *dagdha-druma,* consuming forests); (*us*), m. the ocean, sea. — *Mita-dhvaja, as,* m., N. of a king. — *Mita-bhāshitṛi, tā, trī, tṛi,* speaking in a measured or deliberate manner, speaking seldom or sparingly. — *Mita-bhāshin, ī, iṇī, i,* speaking little, seldom speaking; (*iṇī*), f., N. of two concise commentaries. — *Mita-bhukta, as, ā, am,* or *mita-bhuj, k, k, k,* eating sparingly, moderate in diet, moderate, temperate. — *Mita-mati, is, is, i,* narrow-minded, having a contracted understanding. — 2. *mita-medha, as, ā, am,* Ved. having few sacrifices. — *Mi-tam-paća, as, ā, am,* cooking a measured portion of food, cooking little; cooking food by measure, a miser, sparing, niggardly, stingy, covetous; cooking little (as applied to a culinary utensil), small-sized; [cf. *kim-paća.*] — *Mita-rāvin, ī, iṇī, i,* roaring or sounding moderately or in a measured manner, (used in Nirukta XI. 13. to explain *marut;* according to others a wrong reading for *a-m°,* roaring beyond measure.) — *Mita-roćin,* used in Nirukta XI. 13. to explain *marut.* — *Mita-vāć, k, k, k,* of measured speech, speaking little, prudent or deliberate in speaking. — *Mita-vyayin, ī, inī, i,* one who measures expenses, economical. — *Mita-śāyin, ī, inī, i,* sleeping little or sparingly. — *Mitākshara* (°*ta-ak*°), *as, ā, am,* having measured syllables, composed in verse, metrical; short and comprehensive (as a speech); (*ā*), f., N. of various concise commentaries; of a celebrated commentary by Vijñāneśvara on Yājñavalkya's Dharma-śāstra; of a commentary by Hara-datta on the Gautama-smṛiti; of a commentary by Nityānandāśrama on the Ćhāndogya Upanishad. — *Mitāksharā-kāra, as,* m. 'author of the Mitāksharā,' an epithet of Vijñāneśvara. — *Mitāksharā-vyākhyāna, am,* n., N. of a commentary by Lakshmī-devī on Vijñāneśvara's Mitāksharā. — *Mitāksharā-siddhānta-saṅgraha, as,* m., N. of an abbreviation by Rādhā-manohara-śarman of Vijñāneśvara's Mitāksharā; (*as, ā, am*), speaking with caution, acting with circumspection. — *Mitārtha* (°*ta-ar*°), *as,* m. measured or accurate meaning; (*as, ā, am*), of measured or restricted meaning. — *Mitārthaka* (°*ta-ar*°), *as, ā, am,* of measured meaning, speaking with caution; (*as*), m. a cautious envoy. — *Mitārtha-bhāshin, ī, iṇī, i,* speaking words of well-weighed or measured import. — *Mitāśana* (°*ta-aś*°), *as, ī, am,* eating little or sparingly, moderate in diet, abstemious. — *Mitāhāra* (°*ta-āh*°), *as,* m. moderate food, scanty diet, moderation in eating; (*as, ā, am*), taking little food, sparing in diet. — *Mitokti* (°*ta-uk*°), *is,* m. moderate or infrequent speech, speaking little.

2. *miti, is,* f. (for 1. *miti* see col. 1), measuring, measure, weight, value, quantity; determining; accurate knowledge [cf. *māti*]; proof, evidence.

Mitvā, ind. having measured, &c.

मित्र 1. *mitra, as,* m. (originally *mittra,* fr. rt. 2. *mid,* or according to some fr. rt. *mith + tra;* cf. *medin*), a companion, associate, friend, (in this sense generally neut., except in Ved.; see *am,* n. below); N. of an Āditya or form of the sun (as a Vedic deity commonly associated with Varuṇa, both Mitra and Varuṇa being frequently invoked together with another of the Ādityas called Aryaman; Mitra is regarded in Ṛig-veda VIII. 47, 9, as son of Aditi; elsewhere he is called the deity of the constellation Anu-rādhā, and father of Ut-sarga: according to Sāy. on Ṛig-veda I. 89, 3, Mitra presides over the day as Varuṇa over the night; hence the closest connection subsists between these two deities, who are more frequently invoked together than Varuṇa is invoked singly; together they uphold and rule the earth and sky, together they guard the world, together they promote religious rites, avenge sin, and are the lords of truth and light; associated with Aryaman, they are represented as awful deities, haters and dispellers of all falsehood; in only one hymn, Ṛig-veda III. 59, Mitra is celebrated alone, and is there described as calling men to activity, sustaining earth and sky, and beholding all creatures with unwinking eye; in Ṛig-veda VII. 61, 1, the sun is described as the eye of Mitra-Varuṇa); the sun; N. of a Marut; of a son of Vasishṭha; of the third Muhūrta; (*ā*), f., N. of an Apsaras, (also read *Ćitra*); N. of the mother of Maitreya and Maitreyī; N. of one of the wives of Daśa-ratha, (cf. *su-mitrā;* according to some, in this sense *mitrī*); (*am*), n. a friend, (*aurasam mitram,* a friend connected by blood relationship); an ally, the next neighbour of a king; epithet of a mode of fighting, (also read *bhinna*); friendship (Ved.). — *Mitra-karaṇa, am,* n. the making of friends, making one's self friends. — *Mitra-karman, a,* n. a friendly office. — *Mitra-kāma, as, ā, am,* desirous of friends, wishing for friends. — *Mitra-kārya, am,* n. the business of a friend, a friendly office, friendship. — *Mitra-kṛit, t,* m. 'friend-maker,' N. of a son of the twelfth Manu. — *Mitra-kṛiti, is,* f., Ved. (according to Sāy.) a friendly office. — *Mitra-kaustubha, as,* m. a proper N. — *Mitra-kru* or *mitra-krū,* Ved. (probably) N. of an evil being; see Ṛig-veda X. 89, 14. — *Mitra-gupta, as, ā, am,* protected by Mitra; (*as*), m., N. of a man. — *Mitra-gupti, is,* f. protection of friends. — *Mitra-ghna, as, ī, am,* 'friend-killing,' treacherous; (*as*), m., N. of a Rākshasa; (*ā*), f., N. of a river, (also read *ćitra-ghnī.*) — *Mitra-jña, as,* m., N. of a demon (said to steal oblations). — *Mitra-tā,* f. or *mitra-tva, am,* n. friendship, friendliness, alliance, intimacy, (*mitratām samprāptaḥ,* one who has become a friend.) — *Mitra-tūrya, am,* n., Ved. victory or triumph of friends. — *Mitra-deva, as,* m., N. of a man; of one of the sons of the twelfth Manu. — *Mitra-druh, -dhruk, k, k,* or *-dhruṭ, ṭ, ṭ* (see 2. *druh*) or *mitra-drohin, ī, iṇī, i,* seeking to injure a friend, the betrayer of a friend, a false or treacherous friend; [cf. Zend *mithro-druj.*] — *Mitra-droha, as,* m. injury or betrayal of a friend. — *Mitra-dvish, ṭ, ṭ, ṭ,* or *mitra-dveshin, ī, iṇī, i,* hating or injuring a friend; (*ṭ*), m. a treacherous friend. — *Mitra-dharman, ā,* m., N. of a demon (said to steal oblations). — *Mitra-dhā,* ind., Ved. in a friendly manner. — *Mitra-dhita, am,* n. or *mitra-dhiti, is,* f. or *mitra-dheya, am,* n., Ved. a covenant or contract of friendship, friendly compact. — *Mitra-pati, is,* m., Ved. lord of friends or of friendship. — *Mitra-pada, am,* n. 'Mitra's place,' N. of a particular locality. — *Mitra-pratīkshā,* f. regard for a friend. — *Mitra-bandhu-hīna, as, ā, am,* destitute of friends or relations. — *Mitra-bāhu, us,* m., N. of one of the sons of the twelfth Manu; of a son of Kṛishṇa. — *Mitra-bha, am,* n., Ved. a friendly constellation, Mitra's Nakshatra, i. e. Anu-rādhā. — *Mitra-bhānu, us,* m., N. of a king. — *Mitra-bhāva, as,* m. a state of friendship, friendliness, friendly disposition. — *Mitra-bhū, ūs,* m. a proper N. — *Mitra-bhṛit, t, t, t,* Ved. entertaining or receiving a friend. — *Mitra-bheda, as,* m. separation of friends, breach of friendship; N. of the first book of the Pañća-tantra. — *Mitra-mahas, ās, ās, as,* Ved. (perhaps) having plenty of friends, rich in friends; having a friendly light, causing a favourable lustre; (Sāy.) = *mitrāṇām pūjaka, anukūla-dīptimat, hitakāri-tejas,* &c. — *Mitra-miśra, as,* m., N. of the author of the Vīra-mitrodaya. — *Mitra-yajña, as,* m., N. of a man. — *Mitra-yuj, k, k, k,* Ved. joining one's self to a friend, joining a friend to one's self; (*k*), m., N. of a man; (*jas*), m. pl., N. of his descendants. — *Mitra-yuddha, am,* n. a contest of friends, a strife or quarrel between friends, conflict of allies, feud. — *Mitra-labdhi, is,* f. = *mitra-lābha* below. — *Mitra-lābha, as,* m. acquisition of friends or of friendship, forming friendship; N. of the first book of the Hitopadeśa. — *Mitra-vat, ān, atī, at,* having friends, possessing friends; (*ān*), m., N. of a demon (said to steal oblations); N. of a son of the twelfth Manu; of a son of Kṛishṇa; (*atī*), f., N. of a daughter of Kṛishṇa. — *Mitra-vatsala, as, ā, am,* affectionate towards friends, winning, captivating, engaging. — *Mitra-vana, am,* n. 'Mitra's wood,' N. of a forest. — *Mitra-varaṇa, am,* n. choice of friends, the act of choosing of friends or acquaintances. — *Mitra-varćas, ās,* m. a proper N. — *Mitra-vardha,* see Gaṇa Dhūmādi to Pāṇ. IV. 2, 127; [cf. *maitravardhaka.*] — *Mitra-vardhana, as, ī, am,* making friends prosperous, prospering friends (Ved.); N. of a demon (said to steal oblations). — *Mitra-vardhra,* see Gaṇa Dhūmādi to Pāṇ. IV. 2, 127. — *Mitra-varman, ā,* m. a proper N. — *Mitra-vāha, as,* m., N. of a son of the twelfth Manu. — *Mitra-vid, t,* m. 'a friend-knower,' one who knows friends, (various reading for *mantra-vid,* a spy.) — *Mitra-vinda, as, ā, am,* 'finding friends, acquiring friends,' epithet of an Agni; (*as*), m., N. of a son of the twelfth Manu; of a son of Kṛishṇa; of a preceptor; (*ā*), f. epithet of an Ishṭi; N. of a wife of Kṛishṇa. — *Mitra-rishaya, as,* m. friendship. — *Mitra-vaira, am,* n., Ved. dissension among friends. — *Mitra-śarman, ā,* m., N. of various persons. — *Mitra-śis, īs, īs, īs* (*śis* fr. rt. *śās,* cf. *āśis*), ruling over friends or allies; see Vopa-deva XXVI. 69. — *Mitra-saptamī,* f. epithet of the seventh day in the light half of the month Mārga-

śīrsha. — *Mitra-samprāpti, is,* f. 'acquisition of friends,' N. of the second book of the Pañća-tantra. — *Mitra-saha, as, ā, am,* tolerant of friends, indulgent towards friends; (*as*), m., N. of a king, (also called *Kalmāsha-pāda*); N. of a Brāhman. — *Mitra-sāha, as, ā, am,* = *mitra-saha* above. — *Mitra-sāhvayā,* f., N. of a divine being. — *Mitra-sena, as,* m., N. of a son of the twelfth Manu; of a grandson of Kṛishṇa; of a Buddhist; of a king of the Draviḍa country. — *Mitra-hatyā,* f. the murder of a friend. — *Mitra-han, ā,* m. one who kills or murders a friend; [cf. *mitra-ghna.*] — *Mitra-hū* = *mitram hvayati,* see Vopa-deva XXVI. 72. — *Mitrākhya* (°*ra-ākh*°), *as, ā, am,* named after Mitra. — *Mitrāćāra* (°*ra-āć*°), *as,* m. treatment of friends, conduct to be observed towards a friend. — *Mitrātithi* (°*ra-at*°), *is,* m., Ved. a proper N. — *Mitrānugrahaṇa* (°*ra-an*°), *am,* n. the act of favouring friends or causing them prosperity. — *Mitrābhidroha* (°*ra-abh*°), *as,* m. = *mitra-droha,* q. v. — *Mitrā-varuṇa, au,* m. du. Mitra and Varuṇa, see p. 777, under 1. *mitra*; (*mitrā-varuṇayor ayanam,* N. of a particular festival.) — *Mitrāvaruṇavat, ān, atī, at,* Ved. accompanied by Mitra and Varuṇa. — *Mitrāvaruṇīya, am,* n. the office of the Ṛitvij Mitrā-varuṇa. — *Mitrā-vasu, us,* m., N. of a son of Viśvā-vasu, king of the Siddhas. — *Mitrī-kṛi,* cl. 8. P. A. *-karoti, -kurute,* &c., to make a friend, make any one a friend, make any one friendly to one's self. — *Mitrī-bhū,* cl. 1. P. *-bhavati,* &c., to become a friend, make friends with (with inst.). — *Mitrī-bhūya,* ind. becoming a friend or friendly. — *Mitreru* (°*ra-īru*), *us, us, u,* Ved. (Sāy.) troubling friends, disturbing friends or friendly worshippers (= *mitrāṇām yajamānānām īrayitṛi,* = *mitrāṇām bādhaka*). — *Mitreśvara* (°*ra-īś*°), scil. *hara,* N. of a statue of Śiva erected by Mitra-śarman. — *Mitrodaya* (°*ra-ud*°), *as,* m. a friend's welfare, the success or prosperity of a friend; sunrise; N. of a work by Mitra-miśra on jurisprudence, (abbreviated from *vīra-m*°.)

2. *mitra,* Nom. P. *mitrati,* &c., to be friendly, act in a friendly manner.

Mitraka, as, m. a proper N.

Mitraya, Nom. P. *mitrayati,* &c., (probably) to befriend.

Mitrayu, us, us, u (fr. *mitraya* above), friendly-minded; winning or acquiring friends, attractive; = *loka-yātrābhijña,* possessing worldly prudence, acquainted with the traditions and customs of mankind; (*us*), m. a friend; N. of a teacher; of a son of Divo-dāsa; (*avas*), m. pl., N. of a race.

Mitrāya, Nom. A. *mitrāyate,* &c., (probably) to desire or wish for a friend.

Mitrāyu, us, us, u (fr. *mitrāya* above), desiring a friend, seeking friendship (Ved.); (*us*), m., N. of a son of Divo-dāsa, (also read *mitreyu*); N. of a preceptor.

Mitrin, ī, iṇī, i, Ved. befriended, having a friend; united by friendship.

Mitriya, as, ā, am, friendly, coming from or relating to a friend.

Mitrīya, Nom. P. *mitrīyati,* &c., to treat any one as a friend or companion, to seek to make a friend of any one.

Mitrīyat, an, antī, at, becoming a friend, acting as a friend, deserving friendship.

Mitrya, as, ā, am, Ved. = *mitriya*; (at the end of a comp.) see Gaṇa Vargyādi to Pāṇ. VI. 2, 131.

मित्वा *mitvā.* See p. 777, col. 2.

मिथ् *mith* (connected with rts. *meth, midh, medh,* 1. *mid, med, mil*), cl. 1. P. A. *methati, mithati, methate,* &c., to meet or associate with; to unite, pair; to meet as rivals, be mutually antagonistic, wrangle, contradict, revile; to take hold of, grasp; to understand, perceive, know; to hurt, injure; to strike, kill.

Mithatyā, ind., Ved. alternately, emulously; (according to Sāy. *mithatyā* is inst. c. of *mithati* = *hiṇsā.*)

Mithas, ind. together, mutually, reciprocally, with each other, in common, to one another; from each other; between one another, secretly, privately, in secret; alternately, by turns. — *Mithas-tar,* Ved. following closely on one another (as day and night), alternating, emulous, (according to Sāy. on Ṛig-veda VI. 49, 3, *mithas-turā* = *parasparam bādhayantyau,* mutually opposing each other.) — *Mithaspṛidhya, as, ā, am,* emulating or vying together, mutually emulous. — *Mitho-avadya-pa, as, ā, am,* Ved. mutually averting calamities. — *Mitho-yodha, as,* m., Ved. hand to hand fighting with one another.

Mithu, ind., Ved. falsely, wrongly, pervertedly, confusedly.

Mithuna, as, ā, am, paired, forming a pair; (*as*), m., Ved. a pair (male and female, boy and girl, son and daughter), a twin couple, a brace, couple or pair in general, (in Ved. usually m. du., e. g. *saptī mithunā,* a pair of horses; *go-mithunau,* a pair of cows; in the later language mostly neut.); (*am*), n. a pair, couple, brace; twins; union, junction; congress of the sexes, pairing, cohabitation, copulation; the sign of the zodiac Gemini, or the third arc of 30° in a circle, (in this sense also *as,* m.); (in gram.) a root compounded with a preposition; a term applied to a particular kind of small statue at the entrance of a temple. — *Mithuna-tva, am,* n. or *mithuna-bhāva, as,* m. the state of being a pair or forming a couple. — *Mithuna-vratin, ī, inī, i,* devoted to sexual cohabitation, practising copulation. — *Mithunī-kṛi,* cl. 8. P. *-karoti, -kartum,* to cause to pair or couple, effect the union of the sexes. — *Mithunī-ćārin, ī, iṇī, i,* coupling together, cohabiting, having sexual intercourse. — *Mithunī-bhāva, as,* m. copulation, cohabitation, amorous inclination. — *Mithunī-bhū,* cl. 1. P. *-bhavati,* &c., to become paired, to be joined or united in couples, be arranged in pairs. — *Mithunī-bhūya,* ind. being joined in pairs, forming or uniting in couples. — *Mithune-ćara, as, ā, am,* going in pairs, living in pairs; (*as*), m. the Ćakra-vāka.

Mithunāya, Nom. A. *mithunāyate,* &c., to copulate, couple, pair, cohabit sexually.

Mithuyā, ind., Ved. invertedly, distortedly, perversely, falsely, incorrectly; [cf. *mithyā* below.]

Mithus, ind., Ved. = *mithuyā* above, (*mithur bhū,* to turn out badly, fail); reciprocally, mutually (= *mithas*).

Mithū-dṛiś, k, k, k, Ved. seen or appearing alternately.

Mitho, ind. = *mithas,* q. v., cf. Gaṇa Svarādi to Pāṇ. I. 1, 37.

Mithyā, ind. (probably a contracted form for *mithuyā* above), invertedly, distortedly, contrarily, perversely, falsely, incorrectly, wrongly, improperly, (*katham mayi mithyā pravartase,* why dost thou act improperly towards me?); untruly, deceitfully, in a lying manner, (with *vad, vać, brū,* to speak falsely, to make a false assertion); in vain; *mithyā* at the beginning of a comp. is often equivalent to an adj., and translatable by 'false, untrue, sham, unjust,' &c.; Mithyā, Untruth, is personified as the wife of A-dharma. — *Mithyā-karman, a,* n. false act, failure. — *Mithyā-kṛi,* cl. 8. P. *-karoti,* &c., to make false, falsify, utter a falsehood, contradict: Caus. P. *-kārayati,* &c., to pronounce [a word] wrongly once: Caus. A. *-kārayate,* to pronounce wrongly over and over again; see Pāṇ. I. 3, 71. — *Mithyā-kopa, as,* m. feigned resentment, pretended anger. — *Mithyā-kraya, as,* m. a false price. — *Mithyā-graha* or *mithyāgraha* (°*yā-āg*°), *as,* m. improper persistency, useless obstinacy. — *Mithyāćarat* (°*yā-āć*°), *an, antī, at,* acting or practising falsehood. — *Mithyā-ćaryā,* f. false behaviour, hypocrisy. — *Mithyāćāra* (°*yā-āć*°), *as, ā, am,* dealing falsely, perversely; hypocritical, sanctimonious; (*as*), m. improper or incorrect conduct, wrong treatment (in medicine). — *Mithyā-jalpita, am,* n. a false report or rumour. — *Mithyā-jñāna, am,* n. a false conception, misapprehension, error, mistake. — *Mithyātva, am,* n. falsity, unreality; illusion; (with Jainas) the lowest of the fourteen steps which lead to final emancipation; inversion; perversion (as one of the eighteen faults of a Jaina system). — *Mithyātvin, ī, inī, i,* being in a state of illusion. — *Mithyā-darśana, am,* n. a false appearance; false doctrine, heresy. — *Mithyā-dṛishṭi, is,* f. false doctrine, heresy, denial of future existence, atheism. — *Mithyādhyavasiti* (°*yā-adh*°), *is,* f. 'fruitless trouble,' epithet of a figure of speech expressing the impossibility of a thing by making it depend upon some impossible contingency (e. g. 'only one who wears a crown of air can engage the affections of a harlot'). — *Mithyā-nirasana, am,* n. denial by oath. — *Mithyā-paṇḍita, as, ā, am,* one who makes a false pretence to learning, educated or learned only in appearance. — *Mithyāpavāda* (°*yā-ap*°), *as,* m. a false accusation. — *Mithyā-purusha, as,* m. a mere sham person, a man only in appearance. — *Mithyā-pratijña, as, ā, am,* false to one's promise, faithless, treacherous. — *Mithyā-pravādin, ī, inī, i,* speaking falsely, lying. — *Mithyā-pravṛitti, is,* f. an erroneous course of action, wrong function (of the senses), misdirected effort. — *Mithyā-prasupta, as, ā, am,* falsely or pretendedly asleep, feigning sleep. — *Mithyā-phala, am,* n. an imaginary or vain advantage or reward. — *Mithyābhigṛidhna* (°*yā-abh*°), *as, ā, am,* unjustly covetous. — *Mithyābhidhā* (°*yā-abh*°), f. a false name. — *Mithyābhidhāna* (°*yā-abh*°), *am,* n. a false or untrue expression or assertion. — *Mithyābhiyoga* (°*yā-abh*°), *as,* m. an unjust claim, a false accusation, groundless charge. — *Mithyābhiśaṇsana, am,* n. or *mithyābhiśasti* (°*yā-abh*°), *is,* f. a false accusation. — *Mithyābhiśaṇsin* (°*yā-abh*°), *ī,* m. a false or unjust accuser. — *Mithyābhiśāpa, as,* m. an unjust claim, false accusation; a false prediction. — *Mithyā-bhū,* cl. 1. P. *-bhavati,* &c., to be false, &c. — *Mithyā-mati, is,* f. false opinion, error, ignorance, mistake. — *Mithyā-māna, as,* m. false pride. — *Mithyā-yoga, as,* m. wrong use or employment. — *Mithyā-vadat, an, antī, at,* speaking falsely. — *Mithyā-vadhyānukīrtana* (°*ya-an*°), *am,* n. the proclaiming that any one has been unjustly sentenced to death. — *Mithyā-vākya, am,* n. an untruthful speech, falsehood, lie. — *Mithyā-vāć, k, k, k,* whose words are false, untruthful, lying. — *Mithyā-vāda, as,* m. false or untruthful speech, a falsehood, lie; declaring the falsehood of an accusation; (*as, ā, am*), speaking untruly, lying. — *Mithyā-vādin, ī, inī, i,* speaking untruly, lying, a liar; declaring an accusation to be false. — *Mithyā-vārttā,* f. false report. — *Mithyā-vyāpāra, as,* m. wrong occupation, meddling with another's affairs. — *Mithyā-sākshin, ī,* m. a false witness. — *Mithyā-sākshi-pradātṛi, tā, trī, tṛi,* bringing forward false witnesses. — *Mithyāhāra* (°*yā-āh*°), *as,* m. improper nourishment, wrong diet. — *Mithyottara* (°*yā-ut*°), *am,* n. (in law) an untrue answer, false or prevaricating reply. — *Mithyopaćāra* (°*yā-up*°), *as,* m. a feigned or pretended service or kindness; (in medicine) wrong treatment.

मिथि *mithi, is,* m., N. of a son of Nimi and king of Mithilā.

मिथित *mithita, as,* m. a proper N.

मिथिल *mithila, as,* m., N. of a king, the founder of Mithilā; (*ās*), m. pl., N. of a people, probably the inhabitants; (*ā*), f., N. of a city said to have been founded by Mithi or Mithila, (it was the capital of Videha or the modern Tirhut, and residence of king Janaka.) — *Mithilādhipati* (°*lā-adh*°), *is,* m. lord of Mithilā, i. e. Janaka.

मिथ्या *mithyā.* See col. 2.

मिद् 1. *mid,* cl. 1. P. A. *medati, -te,* &c., = rt. *mith,* q. v.

मिद् 2. *mid* or *mind,* cl. 1. A. *medate, mimide, medishyati, amidat, meditum;* cl. 4. P. A. *medyati, -te, mimeda, mimide, medishyati, amidat, meditum;* cl. 10. P. *mindayati, medayati,* &c., to become fat; to be unctuous or

greasy; to liquefy, melt; to feel affection for any one, love [cf. *mitra*, rt. *snih*]; to rejoice (Ved.?): Caus. *medayati*, *-yitum*, to fatten, make fat (Ved.); [cf. Gr. *μειδάω*: Old Germ. *minna*, *minni*, 'love:' Lith. *myliu*, 'I love;' *mīlas*, 'dear:' Russ. *milyĭ*, 'kind, affable.']

Minna, *as*, *ā*, *am*, become fat, fat; unctuous; affectionately disposed towards any one.

मिद्ध *middha*, *am*, n. sloth, indolence; sleepiness, torpor; dulness, heaviness of spirits or intellect.

मिध् *midh*, cl. 1. P. A. *medhati*, *-te*, *medhitum*, = rt. *mith*.

मिन्दा *mindā*, f., Ved. a bodily defect, fault, blemish; [cf. Lat. *menda*.]

मिन्मिन *minmina* = *miṇmiṇa*, p. 777, col. 1.

मिन्व् *minv* (connected with rts. *ninv*, *sinv*), cl. 1. P. *minvati*, &c., to sprinkle, moisten, water (= rt. *pinv*); to worship, serve, gratify by service.

मिमङ्क्षा *mimankshā*, f. (fr. Desid. of rt. *majj*), the wish to plunge into water, desire of bathing or diving.

Mimankshu, *us*, *us*, *u*, being about to plunge into water, desirous of bathing or diving.

मिमत *mimata*, *as*, m. a proper N.; [cf. *maimata*.]

मिमन्थिषा *mimanthishā*, f. (fr. Desid. of rt. *math* or *manth*), the desire of stirring up or shaking, desire of destroying, &c.

Mimanthishu, *us*, *us*, *u*, wishing to stir up, wishing or being about to shake or destroy.

मिमर्दयिषु *mimardayishu* or *mimardishu*, *us*, *us*, *u* (fr. Desid. of rt. 1. *mṛid*), wishing to crush, being about to crush or grind to powder.

मिमिक्ष *mimiksha*, *as*, *ā*, *am* (fr. Desid. of rt. 1. *mih*), Ved. mixed, mingled; (according to Sāy. on Ṛig-veda VI. 34, 4, *mimiksha* may = *vṛishṭy-udakānām sektṛi*, the sprinkler of rain-waters.)

Mimikshu, *us*, *us*, *u*, Ved. mixed, mingled; being mixed, &c.; wishing to rain down, desirous of bestowing; (Sāy. = *varshitum iććhat*.)

मियक्ष् *miyaksh*. See *myaksh*, p. 800, col. 1.

मियेध *miyedha*, *as*, m. food set before the gods, a sacrificial meal or oblation, (perhaps) = *medha*, a sacrificial animal or victim, (according to Sāy. derived fr. *medha*; cf. Zend *myazda*.)

Miyedhya, *as*, *ā*, *am*, partaking of or receiving the sacrificial food, worthy of the oblation; (Sāy. = *medhasya yajñasya yogya* or *yajñārha*.)

मिरफ *mirapha*, (with Buddhists) a particular high number.

मिराखान *mirā-khāna*, *as*, m., N. of a Paṭhān chief (*khāna* = خان).

मिरिका *mirikā*, f. a species of plant, (connected with *irikā*, q. v.)

मिर्मिर *mirmira*, *as*, *ā*, *am* (fr. a form *mir* = rt. 1. *mish*), Ved. (according to a commentator) blinking.

मिल् *mil* (thought by some to be originally a Nom. fr. a Prākṛit form *milla* = *miśra*), cl. 6. P. A. *milati*, *-te*, *mimela*, *mimile*, *melitum*, (generally P.) to unite, be united with, join, accompany; to meet together, come together; to meet, assemble, associate; to mix, combine, be present at; to be connected with; to meet or fall in with (with inst. or gen. or loc. of the person or with *saha* and inst.); to find; to meet, encounter, (*dvandva-yuddhena dvau militau*, two persons met in single combat); to clash, impinge, concur; to happen, come to pass: Caus. *melayati*, *-yitum*, to cause to meet, bring together, assemble, convene.

Milat, *an*, *atī* or *antī*, *at*, joining, accompanying; meeting; assembling; concurring, combining; happening. — *Milad-vyādha*, *as*, *ā*, *am*, uniting with hunters, accompanied by huntsmen.

Milana, *am*, n. the act of mixing with, coming in contact with, associating with; concurring, encountering, coalescing, meeting; contact.

Milita, *as*, *ā*, *am*, united, mixed, combined, connected; found, met, encountered.

Militvā, ind. having met together, having united.

Milin, *ī*, *inī*, *i*, mixing with, combined with, provided with, possessing.

मिला *milā* in *dur-milā*, q. v.

मिलिन्दक *milindaka*, *as*, m. a kind of snake.

मिलीमिलिन् *milīmilin*, *ī*, m. an epithet of Śiva (which is said to contain a Mantra addressed to Śiva, consisting of the following eighteen syllables, *Om, rudra ćili ćili ćili mili mili, om svāhā*).

मिल्ला *millā*, f., N. of a woman.

मिश् *miś* (connected with rt. *maś*), cl. 1. P. *meśati*, *meśitum*, to make a noise, sound; to be angry.

मिशर *miśara*, N. of a place.

मिशि *miśi*, *is*, or *miśī*, f. Anethum Panmori and Anethum Sowa (= *misi*); common anise; Indian spikenard, Nardostachys Jatamansi.

मिशृष *miśrisha*, N. of a place (also written *miśrisha*).

मिश्र् *miśr* or *misr* (probably a Nom. fr. *miśra* below), cl. 10. P. *miśrayati*, *miśrāpayati*, &c., to mix, mingle, blend, combine, unite, mix with (with inst.); to add; [cf. Gr. *μίσγ-ω*, *μίγ-νυ-μι*, *ἐ-μίγ-ην*, *ἐ-μίχθη-ν*, *μίγ-α*, *μίγ-δα*, *μίγ-δην*, *μιγ-άδες*, *μίξις*: Lat. *misc-e-o*, *mix-tu-s*, *mis-tu-s*, *mix-tū-ra*, *mis-tū-ra*, *mix-ti-o*, *mis-ti-o*, *misc-ellu-s*, *miscell-āneu-s*: Old Germ. *miscjan*, *misk-iu*, 'mix thou:' Angl. Sax. *miscan*: Slav. *mes-i-ti*: Lith. *maisz-ti*; *misz-ini-s*, 'a mongrel;' *maisz-y-ti*, 'to mix.']

Miśra, *as*, *ā*, *am* (thought by some to be fr. a lost rt. *miś*, connected with *miksh*, desiderative of rt. 1. *mih*; by others referred to rt. *miś* above), mixed, mingled, blended, joined; mixed or blended with (with inst. or sometimes gen.), combined; associated, connected, (*na miśraḥ syāt pāpakṛidbhiḥ*, one should not associate with the wicked); mixing, adulterating (e. g. mixing or adulterating corn); tangled, intertwined; manifold, diverse; (at the end of a comp.) having a mixture or mixed collection of anything, for the most part consisting of, consisting chiefly of (e. g. *badarī-miśram kānanam*, a forest consisting for the most part of Badarī trees; *ārya-vidagdha-miśrās*, for the most part worthy and learned persons); (*as*), m. a respectable person (cf. *ārya-m°*; in this sense frequently used at the end or beginning of a proper name, especially that of a scholar, by way of respect, cf. *Kṛishṇa-m°*, *Bhāva-m°*, *Madhu-m°*; and sometimes used alone as an abbreviation for a name ending in *miśra*, e. g. *miśra* = *Maṇḍana-miśra*); N. of the author of the Karma-pradīpa and of various other persons; epithet of a kind of elephant; (*am*), n. mixing, mixture; a species of radish (= *ćāṇakya-mūlaka*). — *Miśra-keśava*, *as*, m., N. of an author (= *Keśava-dāsa*). — *Miśra-keśī*, f., N. of an Apsaras. — *Miśra-ćaturbhuja*, *as*, m. a proper N. — *Miśra-ja*, *as*, m. 'of mixed birth or breed,' a mule. — *Miśra-jāti*, *is*, *is*, *i*, being of mixed birth or breed, of mixed parentage, any one whose parents belong to different castes. — *Miśra-tā*, f. mixedness, the being mixed, mixing, mingling. — *Miśra-dina-kara*, *as*, m., N. of a commentator on the Śiśupāla-badha. — *Miśra-dhānya*, *as*, *ā*, *am*, made by mixing various kinds of grain; (*am*), n. mixed grain. — *Miśra-pushpā*, f. Trigonella Fœnum Græcum (= *methikā*). — *Miśra-bhāva*, *as*, m., N. of the author of the Bhāva-prakāśa, a medical work, (also *Bhāva*, *Bhāva-miśra*.) — *Miśra-laṭakana*, *as*, m., N. of the father of Miśra-bhāva. — *Miśra-varṇa*, *as*, *ā*, *am*, being of a mixed colour; (*am*), n. a kind of black aloe wood (= *kṛishṇāguru*). — *Miśravarṇa-phalā*, f. Solanum Melongena. — *Miśra-vyavahāra*, *as*, m. (in arithmetic) investigation of mixture, ascertainment of composition (as principal and interest joined, &c.). — *Miśra-śabda*, *as*, m. a mule (= *miśra-ja*). — *Miśrī-karaṇa*, *am*, n. the act of mixing, an ingredient, seasoning. — *Miśrī-kṛi*, cl. 8. *-karoti*, &c., to make mixed, mix, mingle. — *Miśrī-bhāva*, *as*, m. becoming mixed, mixing, mingling. — *Miśrī-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become mixed, mix, intertwine.

Miśraka, *as*, *ā*, *am*, mixing, adulterating, mingled, miscellaneous; mixed, adulterated; (*as*), m. a mixer or compounder; an adulterator of articles of commerce, mixer of bad wares with good ones; (*am*), n. salt produced from salt soil; N. of a Tīrtha; of a grove or garden of paradise; a particular kind of song or singing. — *Miśrakā-vana*, *am*, n., N. of Indra's pleasure-grove.

Miśraṇa, *am*, n. the act of mixing, uniting; (in arithmetic) addition.

Miśraṇīya, *as*, *ā*, *am*, to be mixed or mingled.

Miśrita, *as*, *ā*, *am*, mixed, mingled, blended, united, joined; added; respected, respectable.

Miśrin, *ī*, m., N. of a Nāga.

Miśreyā, f. (connected with *miśi*, q. v.), Anethum Panmori or a species of anise.

Miśla = *miśra* in *ā-m°*, *ni-m°*, *sam-m°*.

मिष् 1. *mish* [cf. rt. *mil*], cl. 6. P. *mishati*, *mimesha*, *meshishyati*, *ameshīt*, *meshitum* (the simple rt. appears to be used only in the present participle), to open the eyes, have the eyes open; to look at, look at or look on unwillingly, look on angrily or with the eyes contracted, wink at (generally used in the present participle, the construction being that of a genitive absolute, e. g. *mishato bandhu-vargasya*, the whole number of relatives looking helplessly on, i. e. before their very eyes or in spite of them; *mishatām vaḥ*, in spite of you); to rival, contend with, resist, emulate; [cf. Gr. *μῖσος*, perhaps also *μύω*: Lat. *mico*; perhaps *nico*, *nic-to*, fr. *nimic-o*, *nimic-to* = *nimishāmi*: Russ. *migaju*, *mischu*, 'I wink:' Lith. *mirkloju*, 'I wink;' *mēgmi*, 'I sleep.']

Misha, *as*, m. rivalry, emulation, envy; (*am*), n. deceit, fraud, trick, illusion, false appearance (e. g. *sūda-misham śritaḥ*, having assumed the form of a cook; *darśana-mishāt*, under the pretext of seeing); [cf. *mṛishā*.]

मिष् 2. *mish* (connected with rt. 3. *mṛish*), cl. 1. P. *meshati*, *mimesha*, *meshitum*, to sprinkle, moisten, wet.

Mishṭa, *as*, *ā*, *am*, sprinkled, moistened; nice, savoury, dainty, delicate; sweet, sugary, (in this sense thought by some to be for 1. *mṛishṭa* fr. rt. 1. *mṛij*, to cleanse); *mishṭam payas*, water; (*am*), n. a sweetmeat; a dainty or savoury dish. — *Mishṭa-kartṛi*, *tā*, *trī*, *tṛi*, a maker of dainties or delicacies, a skilful cook. — *Mishṭa-pāćaka*, *as*, *ikā*, *am*, cooking savoury food or delicacies. — *Mishṭa-bhuj*, *k*, *k*, *k*, an eater of dainties, eating delicacies. — *Mishṭa-vākya*, *as*, *ā*, *am*, speaking pleasantly or agreeably. — *Mishṭānna* (°*ṭa-an*°), *am*, n. sweet or savoury food, sweetmeats, sauce, gravy, seasoning, a mixture of sugar and acids &c. eaten with rice or bread. — *Mishṭāśā* (°*ṭa-āśā*), f. desire for delicacies.

मिषमिषाय *mishamishāya*, Nom. A. *mishamishāyate*, &c. (an onomatopoetic word), to crackle, crepitate, make a crackling sound.

मिषि *mishi*, *is*, f. spikenard; fennel, &c., = *misi*.

Mishikā, f. Nardostachys Jatamansi.

मिस् *mis*, cl. 4. P. *misyati*, &c., Ved. to go.

मिसर *misara*, N. of a place, (perhaps = *Misr*, Egypt; cf. *miśara*.)

Misaru, N. of a place.

Misarū-miśra, *as*, m., N. of the author of the Vivāda-ćandra.

मिसि *misi*, *is*, f. a sort of fennel, Anethum Sowa; Anethum Panmori; common anise, Pimpinella Anisum; spikenard, Nardostachys Jatamansi; a sort of lovage; = *aja-modā*; = *uśīrī*; [cf. *miśī*, *mishi*.]

मिस्र् *misr*. See *miśr*, p. 779, col. 2.

मिह 1. *mih*, cl. 1. P. (in poetry also A.) *mehati* (-*te*), *mimeha*, *mekshyati*, *amikshat*, *medhum*, to make water, void or pass urine, to rain down moisture, wet, moisten, sprinkle; to emit seed or seminal fluid (= *retaḥ-sekaṃ kṛi*): Caus. *mehayati*, -*yitum*, Aor. *amīmihat*, to cause to make water, &c.: Desid. *mimikshati*, to wish to mix or stir up, to mix, unite, mix intimately [cf. *miksh*]: Intens. *memehyate*; [cf. Gr. ὀ-μιχ-έ-ω, ὤμιξα, ὄ-μιχ-μα, ὀμίχ-λη, ὀμίχλη, μοιχ-ό-ς, μοιχ-ά-ω, μαίνω, μιαρός: Lat. *mi-n-g-o*, *mēj-o*, *mic-tu-s*: Goth. *maihstu-s*, 'dung:' Angl. Sax. *mig*, *mīge*, *māh*, *migon*: Mod. Germ. *Mist*: Iceland. *mig*: Lith. *myz-u*; *mig-là*, 'mist:' Slav. *mĭg-la*.]

2. *mih*, *t*, f., Ved. mist, fog; falling of water; *miho napāt*, the demon of the mist.

Mihikā, f. mist, fog; frost, snow; [cf. *mahikā*.]

Mihira, *as*, m. (according to Uṇādi-s. I. 52. fr. rt. 1. *mih* above), the sun (= the Persian مهر); a cloud (as raining down moisture); wind, air; the moon; an old man, sage; N. of an author (an abbreviation of Varāha-mihira; cf. *padma-m°*). — *Mihira-kula*, *as*, m., N. of a king. — *Mihira-datta*, *as*, m. a proper N. — *Mihira-pura*, *am*, n., N. of a city built by Mihira-kula. — *Mihira-rati*, *is*, m., N. of a man (son of Bhaganarāya). — *Mihireśvara* (°*ra-īś*°), *as*, m., N. of a temple built by Mihira-kula.

Mihirāṇa, *as*, m. an epithet of Śiva.

Mīḍha, *as*, *ā*, *am*, passed (as urine); urined, watered; (*am*), n., also *mīḷha*, *am*, n., Ved. a battle, combat, struggle.

Mīḍhusha, *as*, m., N. of a son of Indra by Paulomī.

Mīḍhvas, *ān*, *ushī*, *as* (the declension follows that of a perf. part., e.g. acc. sing. masc. *mīḍhvāṃsam*, dat. *mīḍhushe* or *mīḷhushe*, cf. Mahā-bh. Vana-p. 1628, voc. Ved. *mīḍhvas*), bountiful, liberal (applied to Rudra, Agni, Varuṇa, Mitra, Vishṇu, Parjanya, and Indra); pouring forth seed (= *retaḥ-sektṛi*), prolific (applied to a goat); N. of a son of Daksha. — *Mīḍhush-ṭama*, *as*, *ā*, *am*, Ved. most bountiful or liberal; (*as*), m., the sun; Śiva; a thief.

मिहिलारोप्य *mihilāropya*, *am*, n., N. of a city in the south of India; [cf. *mahilāropya*.]

मी 1. *mī*, cl. 9. P. A. *mīnāti*, *mīnīte* (Ved. *mināti*), *mimāya* (3rd du. *mimyatus*), *mimye*, *māsyati*, -*te*, *amāsīt*, *amāsta*, *mātum* (Ved. forms *meshṭa*, *umeshanta*, *amāyi*, Ved. inf. with *pra*, -*mīyam*, -*miye*, -*metos*; ind. part. -*māya*, cf. *pra-mī*; chiefly Vedic), to lessen, diminish, reduce; to injure, destroy, kill; to violate, transgress; to annul, change, alter; to be lessened, disappear, be lost or destroyed; to stray, go astray; cl. 4. A. -*mīyate*, to perish, be destroyed, die: Caus. *māpayati*, Aor. *amīmapat*, to cause to perish, destroy, kill. Pāṇ. VII. 4, 93: Desid. *mitsati*, -*te*, Pāṇ. VII. 4, 54; [cf. Lat. *pro-minere*, *e-minere*, *minere*, *prominari*, *e-minus*, *co-minus*, *minari*.]

2. *mī* in *manyu-mī*, q. v.

Mīta, *as*, *ā*, *am*, in *pra-mīta*. See *pra-mī*.

Mīna, *as*, m. (according to Uṇādi-s. III. 3. fr. rt. 1. *mī* above), a fish [cf. *naḍa-m°*]; the sign of the zodiac, Pisces; N. of a teacher of the Yoga system, = *mīna-nātha*; (*ā*), f., N. of a daughter of Ushā and wife of Kaśyapa. — *Mīna-ketana*, *as*, m. 'fish-bannered,' an epithet of the god of love. — *Mīna-gandhā*, f. an epithet of Satya-vatī; [cf. *matsya-gandhā*.] — *Mīna-godhikā*, f. a pool, pond. — *Mīna-ghātin*, *ī*, m. 'fish-killer,' a fisherman; a crane. — *Mīna-tā*, f. the state or condition of a fish. — *Mīna-dhāraṇa-toya*, *am*, n. water in which fish have been washed. — *Mīna-nātha*, *as*, m., N. of a teacher of the Yoga system. — *Mīna-netrā*, f. a species of Dūrvā grass (= *gaṇḍa-dūrvā*; cf. *netra-mīnā*). — *Mīna-raṅka* or *mīna-raṅga*, *as*, m. a kingfisher. — *Mīna-ratha*, *as*, m., N. of a king. — *Mīna-rāja*, *as*, m. the king of the fishes; N. of an astrologer. — *Mīnarāja-jātaka*, *am*, n., N. of an astrological work by Yavaneśvara. — *Mīna-vat*, *ān*, *atī*, *at*, possessing fish, abounding in fish. — *Mīnāksha* (°*na-ak*°), *as*, m. 'fish-eyed,' N. of a Rākshasa; (*ī*), f. a species of Soma plant, a kind of Dūrvā grass [cf. *matsyākshī*]; N. of a daughter of Kuvera. — *Mīnāghātin* (°*na-āgh*°), *ī*, m. = *mīna-ghātin*, q. v. — *Mīnāṇḍa* (°*na-aṇ*°), *am*, n. fish-spawn, roe, milt; (*ī*), f. moist or brown sugar. — *Mīnālaya* (°*na-āl*°), *as*, m. 'abode of fish,' the sea, ocean.

Mīnara, *as*, m. a kind of sea-monster (= *makara*).

Mīnāmrīṇa, *as*, m. = *dardurāmra*, a kind of sauce or condiment, fish-sauce; a wag-tail.

मी 3. *mī*, cl. 1. 10. P. *mayati*, *māyayati*, &c., to go, move; to understand, know; [cf. Lat. *meare*, *movere*.]

मीडम् *mīḍam*, ind. in a low tone, softly.

मीढ *mīḍha*, *mīḍhvas*, *mīḍhushe*, *mīḷhushe*, &c. See col. 1.

मीन *mīna*. See col. 1.

मीम् *mīm*, cl. 1. P. *mīmati*, *mīmitum*, cl. 10. P. (or Caus.) *mīmayati*, -*yitum*, to go, move; to sound; [cf. rt. 2. *mā*.]

मीमांस *mīmāṇsa*, Desid. base of rt. *man*, q. v.

Mīmāṇsaka, *as*, m. one who thinks over or reflects deeply upon, one who examines or proves; an examiner, investigator, prover; a follower of the Pūrva-mīmāṇsā system, (see below.)

Mīmāṇsana, *as*, m. one who examines or proves, a tester, prover, examiner, investigator.

Mīmāṇsā, f. reflection, consideration, opinion, investigation, examination, discussion, (*kāvya-m°*, the theory of poetry, art of poetry; N. of a work); 'examination (of the sacred text),' N. of one of three great divisions of orthodox Hindū philosophy (divided like the Nyāya and Sāṅkhya into two systems, viz. the Pūrva-mīmāṇsā or Karma-mīmāṇsā founded by Jaimini, and the Uttara-mīmāṇsā or Brahma-mīmāṇsā or Śārīraka-mīmāṇsā by Bādarāyaṇa, the latter, however, is more commonly called the Vedānta system, while the Pūrva-mīmāṇsā is usually called *the* Mīmāṇsā; though the Mīmāṇsā by Jaimini is classed among the six orthodox systems of philosophy, it does not concern itself like the others with the nature of soul, mind, and matter, but rather with a correct interpretation of the ritual of the Veda and the solution of doubts and discrepancies in regard to the Vedic texts caused by the discordant explanations of opposite schools; it may therefore be described as a critical commentary on the first or ritual portion of the Veda, and its only claim to the title of a philosophy consists in its philosophical method of interpretation, the topics being arranged according to particular categories, such as authoritativeness, indirect precept, &c., and treated according to a kind of logical sequence, which commences with the proposition to be discussed, the doubt arising about it, the Pūrva-paksha or primâ facie and wrong view of the question, the right argument or refutation of the Pūrva-paksha, and the conclusion; see, moreover, *Pūrva-mīmāṇsā*: Jaimini, whose date is unknown, taught his system in twelve books, each book containing either four or eight chapters, and each chapter being subdivided into sections comprising one or more Sūtras; the oldest commentary on these obscure aphorisms being the Bhāshya of Śabara-svāmin, explained by the great Mīmāṇsā authority Kumārila-svāmin or Kumārila-bhaṭṭa, and again elucidated by Mādhavāćārya in the Jaiminīya-nyāya-mālā-vistara). — *Mīmāṇsā-kṛit*, *t*, m. 'the author of the Mīmāṇsā system,' an epithet of Jaimini. — *Mīmāṇsā-kautūhala-vṛitti*, *is*, f., N. of a commentary by Vāsudeva Adhvarin (also called Vāsudeva Dīkshita) on the Mīmāṇsā-sūtras of Jaimini. — *Mīmāṇsā-kaustubha*, *as*, m., N. of a commentary by Khaṇḍa-deva on the Mīmāṇsā-sūtras of Jaimini. — *Mīmāṇsā-jīva-rakshā*, f., N. of a Mīmāṇsā work. — *Mīmāṇsā-tattva-ćandrikā*, f., N. of a work by Gopāla-bhaṭṭa on various Mīmāṇsā topics. — *Mīmāṇsā-tantra-vārttika*, *am*, n., N. of a commentary by Kumārila-svāmin on the Sūtras of Jaimini. — *Mīmāṇsā-naya-viveka*, *as*, m., N. of a commentary by Bhavanātha-miśra on the Mīmāṇsā-sūtras of Jaimini. — *Mīmāṇsā-nyāya-prakāśa*, *as*, m., N. of a celebrated elementary work on the Mīmāṇsā system by Āpa-deva (son of Ananta-deva and pupil of Govinda). — *Mīmāṇsā-paribhāshā*, f., N. of an elementary treatise by Krishṇa-dīkshita on the Mīmāṇsā. — *Mīmāṇsā-bhāshya-vivaraṇa*, *am*, n., N. of a commentary by Kumāra-svāmin on a work entitled Mīmāṇsā-bhāshya. — *Mīmāṇsārtha-pradīpa* (°*sā-ar*°), *as*, m., N. of a disquisition by Śaṅkara-śukla on the provableness of the Veda. — *Mīmāṇsā-vidhi-bhūshaṇa*, *am*, n., N. of a Mīmāṇsā work by Gopāla-bhaṭṭa, written in refutation of the Vidhi-rasāyana. — *Mīmāṇsā-śiromaṇi*, *is*, m. 'crest-gem of the Mīmāṇsā,' epithet of an author, (also called Nīla-kaṇṭha.) — *Mīmāṇsā-sarvasva*, *am*, n., N. of a work by Halāyudha. — *Mīmāṇsā-sūtra*, *am*, n., N. of the twelve books of aphorisms by Jaimini on the interpretation of the Veda; see *Mīmāṇsā*, col. 2. — *Mīmāṇsā-stavaka*, *as*, m., N. of a Mīmāṇsā work by Rāghavānanda.

Mīmāṇsitvā, ind. having considered or reflected upon.

Mīmāṇsya, *as*, *ā*, *am*, to be thought over or reflected upon, to be examined or considered.

मीर *mīra*, *as*, m. (said to be fr. rt. 1. *mi*, perhaps connected with rt. 1. *mih*), the sea, ocean; a particular part of a mountain; a limit, boundary; a drink, beverage.

मीरमीरसुत *mīramīra-suta*, *as*, m. a proper N.

Mīramīrā, f., N. of a woman.

मील् *mīl* (connected with rt. 1. *mish*, and perhaps originally a Nom.), cl. 1. P. *mīlati*, *mimīla*, *mīlishyati*, *amīlīt*, *mīlitum*, to close (the eyes), wink, twinkle, close or contract the eyelids; to close, be closed (as the eyes); to fade, disappear, vanish; to assemble, gather together, be collected (= rt. *mil* intransitively): Caus. *mīlayati*, Aor. *amimīlat* and *amīmilat*, to cause to close, close (applied to the blossom of flowers as well as to the eyes): Desid. *mimīlishati*: Intens. *memīlyate*.

Mīlat, *an*, *antī*, *at*, closing (as the eyes); winking, twinkling.

Mīlana, *am*, n. the act of closing the eyes; winking, blinking, twinkling; the closing of a flower; (in rhetoric) a covert or concealed simile, see *mīlita* below.

Mīlayitvā, ind. having closed (as the eyes).

Mīlikā in *nīla-mīlikā*, q. v.

Mīlita, *as*, *ā*, *am*, closed; twinkled; half opened, unblown, partly opened (as a young bud &c.); disappeared, vanished; assembled, gathered together; (*am*), n. a simile merely implied (e.g. *kshauma-vatyo na lakshyante jyotsnāyām*, 'clad in linen they are not perceived in the moonlight,' where comparison between the whiteness of the linen and of the moonlight is implied.)

मीव् 1. *mīv*, cl. 1. P. *mīvati*, *mīvitum*, to move.
1. *mūta*, *as*, *ā*, *am* (for 2. see rt. 1. *mū*), moved, in *kāma-mūta*, q. v.

मीव् 2. *mīv* (connected with rt. *pīv*), cl. 1. P. *mīvati*, *mīvitum*, to grow fat, to be large or corpulent.

मीवग *mīvaga*, (with Buddhists) a particular high number.

मीवर *mīvara*, *as*, *ī*, *am* (fr. rt. 1. *mī*), hurting, killing, hurtful, injurious, mischievous; venerable, worthy of esteem; (*as*), m. a general, leader of an army.

मीवा *mīvā*, f. (probably fr. 2. *mī*; said to be fr. 1. *mī*), the tape-worm, a worm generated in the intestines, Ascarides; air, wind, (in this sense also, according to some, *mīvan*, *ā*, m.); = *śikara* (?); = *sāra* (?).

मु *mu*, *us*, m. (fr. rt. 1. *mū*, q. v.), a bond, binding, confinement; an epithet of Śiva; final emancipation; a funeral pile; a reddish brown or tawny colour.

मुंसल *muṃsala*, N. of a place.

मुकन्दक *mukandaka*, *as*, m. probably an error for *su-kandaka*, an onion.

मुकय *mukaya*, *as*, *ī*, m. f., see Pāṇ. IV. 1, 63.

मुकाबिला *mukābilā* = مقابلة.

मुकारिणा *mukāriṇā* = مقارنة.

मुकु *muku*, *us*, m. = *mukti*, liberation; (an artificial word, formed fr. rt. 2. *muć*, to explain *mukun-da*, q. v., for which purpose others assume *mukum*, ind.)

मुकुट *mukuṭa*, *am*, n. a tiara, diadem, crown (said to be crescent-shaped; the *kirīṭa* being pointed, and the *mauli* having three points); a crest; a peak, point, head [cf. *tri-m°*]; N. of a place; (*as*), m. a proper N. (contracted fr. *Rāja-mukuṭa*); (*ās*), m. pl., N. of a people or of a race; (*ā*), f., N. of one of the Mātṛis attending upon Skanda; (*ī*), f. snapping the fingers (= *mućuṭi*, fr. rt. 2. *muć*). — *Mukuṭa-tīrtha*, *am*, n., N. of a sacred bathing-place. — *Mukuṭe-kārshāpaṇa*, *am*, n. epithet of a tax or tribute raised for a royal diadem (in the east of India). — *Mukuṭeśvara* (°*ṭa-īś°*), *as*, m., N. of a king; (*ī*), f. a N. of Dākshāyaṇī in Mākoṭa (Mukuṭa). — *Mukuṭeśvara-tīrtha*, *am*, n., N. of a Tīrtha.
Mukuṭin, *ī*, *inī*, *i*, crowned, wearing a diadem.

मुकुट्ट *mukuṭṭa*, *ās*, m. pl., N. of a people; (also read *sukuṭṭa*.)

मुकुण्टी *mukuṇṭī*, f. a kind of weapon; (perhaps an error for *su-kuṇṭhī*.)

मुकुन्द *mukun-da*, *as*, m. (according to an artificial etymology, fr. *muku*, q. v., *mukun-da* being said to mean 'giver of liberation'), N. of Vishṇu (sometimes transferred to Śiva); of a particular treasure; a kind of precious stone; quicksilver; the resin of Boswellia Thurifera, gum olibanum; a kind of drum or kettle-drum; N. of various learned men (= *Govinda*, *Vārāhatājīka-mukunda*, *Mukunda-paṇḍita*); N. of a mountain. — *Mukunda-deva*, *as*, m., N. of various princes of Orissa (= *vīra-m°*). — *Mukunda-priya*, *as*, m., N. of a certain teacher; of the father of the commentator Rāmānanda. — *Mukunda-bhaṭṭa*, *as*, m. a proper N. — *Mukunda-mālā*, f. 'Mukunda-garland,' N. of a prayer in twenty-two verses addressed to Mukunda (Vishṇu). — *Mukunda-miśra*, *as*, m., N. of a Brāhman. — *Mukunda-muni*, *is*, or *mukunda-rāja*, *as*, m. a proper N. — *Mukunda-rāma*, *as*, m. a proper N. — *Mukunda-śarman*, *ā*, m., N. of a scribe.
Mukundaka, *as*, m. a species of grain reckoned among the Ku-dhānyas; an onion (= *su-kundaka*, *su-kandaka*; cf. *mukandaka*).
Mukundu, *us*, m. = *mukunda*, the resin of Boswellia Thurifera, gum olibanum.

मुकुम् *mukum*, ind. See *muku*, col. 1.

मुकुर *mukura*, *as*, m. a mirror (= *makura*; cf. *karṇa-mukura*, *mati-m°*); the stick or handle of a potter's wheel; Mimusops Elengi; Jasminum Zambac (= *kula-vṛiksha*); a bud (= *mukula* below).
Mukurita, *as*, *ā*, *am*, (probably) = *mukulita* below; see Gaṇa Tārakādi to Pāṇ. V. 2, 31.

मुकुल *mukula*, *as*, *am*, m. n. (perhaps connected with rt. 2. *muć*), a bud, opening bud or calyx of a flower, (in these senses also written *makula*, q. v.); anything shaped like a bud, (*daśana-m°*, a bud-like tooth); a bud-like junction or bringing together of the fingers of the hand, (in this sense only *as*, m.); the body; the soul or spirit; N. of a king; of another person; (*am*), n. a kind of metre, four times – – – ⏑ ⏑ – . — *Mukulāgra* (°*la-ag°*), *am*, n. a particular surgical instrument with a bud-like point. — *Mukulī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to close (the hands) in the form of a bud. — *Mukulī-kṛita*, *as*, *ā*, *am*, closed, shut (as a bud). — *Mukulī-bhāva*, *as*, m. closing, being closed (as a flower).
Mukulaya, Nom. P. *mukulayati*, &c., to close, cause to close (the eyes, &c.).
Mukulita, *as*, *ā*, *am*, budded, having buds, blossoming, full of blossoms; closed like a bud, half closed; half shut (as the eye), blinking, winking; closed, shut. — *Mukulitāksha* (°*ta-ak°*), *as*, *ī*, *am*, having half closed eyes.
Mukulin, *ī*, *inī*, *i*, budding, budded, having buds.

मुकुष्ठ *mukushṭha*, *as*, *ā*, *am*, = *manthara*; (*as*), m. a species of bean; [cf. *makushṭha*.]
Mukushṭhaka, *as*, m. a species of bean.

मुकूलक *mukūlaka*, *as*, m. = *makūlaka*, a species of plant (commonly Danti).

मुक्त *mukta*, *mukti*, &c. See p. 782, col. 3, and p. 783, col. 2.

मुक्षीजा *mukshījā*, f. a net, snare.

मुख *mukha*, *am*, n. (said in Uṇādi-s. V. 20. to be fr. rt. *khan*, to dig, with the final rejected and *mu* prefixed), the mouth; the face, countenance, (in this sense often at the end of comps., e. g. *bhrū-kuṭi-mukha*, a frowning face; especially at the end of adj. comps. when the fem. is generally *mukhī*, e. g. *sakalendu-mukhī*, a woman with a full moon-like face; cf. *aśru-m°*); the beak of a bird, snout or muzzle of any animal, (in these senses said to be also *as*, m.); a direction, quarter, (in this sense also often at the end of comps., e. g. *āśā-mukha*, *diṅ-mukha*, quarter or region of space; *antar-mukham*, ind. in the direction of or towards the interior; and more frequently at the end of adj. comps. in the sense of 'looking towards, facing,' when the fem. is generally *-mukhī*, cf. *ubhayato-m°*, *adho-m°*, *udaṅ-m°*; *makha-mukha*, going to the sacrifice); opening, aperture, mouth of a vessel, &c.; entrance, egress (e. g. *Vindhyāṭavī-mukhe*, at the entrance of the Vindhya forest; *svargasya mukham*, the entrance into heaven); the entrance to a house; the mouth or embouchure of a river; the fore part, front, van (of an army), head, top; the head, tip or point of anything, (*stana-mukha*, the tip or nipple of the breast; *aṅguli-mukha*, the tip of the finger; *śara-mukha*, the point of an arrow); the edge of any sharp instrument; surface, upper side (e. g. *visha-kumbham payo-mukham*, a vessel of poison with milk on the surface); the chief, principal, best, most excellent (e. g. *Nakshatrāṇām mukham ćandrah*, the moon is chief of the Nakshatras); introduction, beginning, commencement, (often at the end of comps. when the fem. is *-mukhā* or *-mukhī*, but oftener the latter, e. g. *Gaṅgā-mukhīnām* or *Gaṅgā-mukhānām saritām*, of the rivers beginning with the Ganges; *mahā-rathā Jayadratha-mukhāḥ*, the heroes beginning with Jayad-ratha, i. e. Jayad-ratha and the other heroes; cf. the use of *ādi*); the opening or previous incidents of a drama, the original cause or source of the action, the first act; (in algebra) the first term, the initial quantity of the progression; the apex or side opposite to the base of a mathematical figure; source, cause, occasion, ground; means, expedient; scripture, the Veda; sound (?); Artocarpus Locucha or Lakuća, (in this sense *as*, m.); (*ena*), ind. with reference to, according to. — *Mukha-kamala*, *am*, n. 'face-lotus,' a lotus-like face. — *Mukha-khura*, *as*, m. 'mouth-razor,' a tooth. — *Mukha-gandhaka*, *as*, m. 'mouth-scenting,' an onion. — *Mukha-ghaṇṭā*, f. 'mouth-bell,' a particular sound made with the mouth (= *hula-hulī*). — *Mukha-ćandra*, *as*, m. 'face-moon,' a moon-like face, lovely face. — *Mukha-ćapala*, *as*, *ā*, *am*, 'one whose mouth is ever moving,' talkative, loquacious, garrulous; (*ā*), f. a kind of Āryā metre. — *Mukha-ćapeṭikā*, f. a slap on the face, box on the ear; [cf. *durjana-m°*.] — *Mukha-ćīrī*, f. the tongue. — *Mukha-ja*, *as*, *ā*, *am*, produced from or in the mouth; (*as*), m. 'mouth-born,' a Brāhman, (so called as being sprung from the mouth of Brahmā; cf. Manu I. 31.) — *Mukha-jāha*, *am*, n. the root or point of issue of the mouth, the top of the pharynx. — 1. *mukha-tas*, ind. from or out of or at the mouth, in the mouth, in the face; at the head, in the front. — 2. *mukha-tas* = *mukhe tasyati*, see Scholiast on Pāṇ. III. 4, 61. — *Mukha-daghna*, *as*, *ī*, *am*, reaching to the mouth. — *Mukha-dūshaṇa*, *as*, m. 'mouth-defiler,' an onion. — *Mukha-dūshikā*, f. 'face-disfiguring,' an eruption which disfigures the face of young people. — *Mukha-dhautā*, f. a plant, Clerodendrum Siphonanthus. — *Mukha-nāsikā*, *am*, n. the mouth and nose. — *Mukha-nirīkshaka*, *as*, m. 'face-gazer,' an idler, lazy person. — *Mukha-nivāsinī*, f. 'dwelling in the mouth,' an epithet of Sarasvatī. — *Mukha-paṭa*, *as*, m. 'face-cloth,' a veil. — *Mukha-pāka*, *as*, m. inflammation of the mouth. — *Mukha-piṇḍa*, *as*, m. a lump or piece of food in the mouth, mouthful of food. — *Mukha-pūraṇa*, *am*, n. filling the mouth, a mouthful of water, a mouthful in general. — *Mukha-pratimukha*, speech and reply (?). — *Mukha-prasāda*, *as*, m. the light of the countenance, graciousness of aspect. — *Mukha-priya*, *as*, *ā*, *am*, pleasant in the mouth; (*as*), m. an orange. — *Mukha-preksha*, *as*, *ā*, *am*, or *mukha-prekshin*, *ī*, *iṇī*, *i*, observing or watching the face (to detect any one's intentions). — *Mukha-bandha*, *as*, m. a preface. — *Mukha-bandhana*, *am*, n. 'mouth-binding,' the fastening of an aperture, a lid, cover; an introduction, preface. — *Mukha-bāhūru-paj-ja* (°*hu-ūr°*), *as*, *ā*, *am*, sprung from the mouth, arm, thigh, and foot (Manu I. 87). — *Mukha-bāhūru-pāda-tas* (°*hu-ūr°*), ind. from the mouth, arms, thighs, and feet. — *Mukha-bhūshaṇa*, *am*, n. 'mouth-ornament,' betel; tin (?). — *Mukha-bheda*, *as*, m. distortion of the face. — *Mukha-maṇḍanaka*, *as*, m. a species of tree (= *tilaka*). — *Mukha-maṇḍala*, *am*, n. 'face-orb,' the face, countenance. — *Mukha-maṇḍikā*, f. a particular disease or the deity presiding over it; (also read *mukha-maṇḍinikā*.) — *Mukha-maṇḍi*, f., N. of one of the Mātṛis attending on Skanda. — *Mukha-mādhurya*, *am*, n. a particular disease of the phlegm. — *Mukha-mārjana*, *am*, n. washing or cleansing the mouth (after meals, &c.). — *Mukha-moda*, *as*, m. Hyperanthera Moringa. — *Mukham-paća*, *as*, m. a beggar. — *Mukha-yantraṇa*, *am*, n. 'mouth-curb,' the bit of a bridle. — *Mukha-rāga*, *as*, m. colour of the face. — *Mukha-ruj*, *k*, f. or *mukha-roga*, *as*, m. 'mouth-disease,' any disease of the mouth. — *Mukharogika*, *as*, *ā*, *am*, relating to mouth-disease. — *Mukha-rogin*, *ī*, *iṇī*, *i*, diseased

in the mouth. — *Mukha-lāṅgala, as,* m. 'using the snout for a plough,' a hog. — *Mukha-lepa, as,* m. anointing the face, anointing the upper side (of a drum); a disease of the phlegmatic humor; [cf. *āsyo-palepa.*] — *Mukha-vat, ān, atī, at,* possessing a mouth, having a mouth. — *Mukha-vallabha, as,* m. a pomegranate tree. — *Mukha-vāṭikā,* f. a species of plant (= *amba-shṭhā*). — *Mukha-vādya, am,* n. a wind-instrument, any instrument of music sounded with the mouth; (in the worship of Śiva) a kind of musical sound made with the mouth (by striking it with the hand). — *Mukha-vāsa* or *mukha-vāsana, as,* m. 'mouth-perfume,' a perfume used to scent the breath; fragrant grass (= *gandha-triṇa*). — *Mukha-vipulā,* f. a kind of Āryā metre. — *Mukha-viluṇṭhikā,* f. a she-goat. — *Mukha-vishṭhā,* f. a species of cockroach. — *Mukha-vyādāna, am,* n. the act of opening the mouth wide, gaping. — *Mukha-śapha, as, ā, am,* foul-mouthed, scurrilous. — *Mukha-śuddhi, is,* f. cleanness of the face or mouth, cleansing or purifying the mouth (as by eating betel-nut, &c.). — *Mukha-śesha, as, ā, am,* having only the face left; (*as*), m. an epithet of Rāhu. — *Mukha-śodhana, as, ī, am,* 'mouth-cleansing,' cleansing the mouth; sharp, pungent; (*as*), m. pungency, sharp or pungent flavour; (*am*), n. the cleansing of the mouth; cinnamon. — *Mukha-śodhin, ī, inī, i,* cleansing the mouth; (*ī*), m. a lime or citron, citron tree. — *Mukha-śosha, as,* m. dryness of the mouth. — *Mukha-śoshin, ī, iṇī, i,* suffering from dryness of the mouth. — *Mukha-śrī, is,* f. beauty of countenance, a beautiful face. — *Mukha-shṭhila, as, ā, am* (probably for *mukhā-shṭhila*), = *mukha-śapha.* — *Mukha-sambhava, as,* m. 'mouth-born,' a Brāhman; [cf. *mukha-ja.*] — *Mukha-sukha, am,* n. 'ease of pronunciation,' causing ease of pronunciation or facility of utterance. — *Mukha-sura, am,* n. 'lip-nectar,' the moisture of the lips. — *Mukha-srāva, as,* m. flow of saliva, salivation, saliva. — *Mukhākāra* (°*kha-āk*°), *as,* m. 'form of the countenance,' mien, look, appearance. — *Mukhāgni* (°*kha-ag*°), *is,* m. a forest conflagration; a sort of goblin with a face of fire; fire put into the mouth of a corpse at the time of lighting the funeral pile; a sacrificial or consecrated fire; [cf. *mukholkā.*] — *Mukhāgra* (°*kha-ag*°), *am,* n. the extremity of the mouth, extremity. — *Mukhānila* (°*kha-an*°), *as,* m. 'mouth-wind,' wind of the mouth, breath. — *Mukhāmaya* (°*kha-ām*°), *as,* m. disease of the mouth. — *Mukhāmṛita* (°*kha-am*°), *am,* n. the nectar of the mouth or countenance, (a term used in flattering addresses.) — *Mukhārćis* (°*kha-ar*°), *is,* n. 'mouth-flame,' hot breath (?). — *Mukhārjaka* (°*kha-ar*°), *as,* m. a species of plant (= *arjaka*). — *Mukhāsava* (°*kha-ās*°), *as,* m. 'lip-moisture,' nectar of the lips. — *Mukhāstra* (°*kha-as*°), *as,* m. 'mouth-armed,' a crab. — *Mukhāsrāva* (°*kha-ās*°), *as,* m. = *mukha-srāva.* — *Mukhī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* see Scholiast on Pāṇ. III. 4, 61. — *Mukhendu* (°*kha-in*°), *us,* m. a moon-like face, beautiful face. — *Mukhe-bhava, as, ā, am,* Ved. formed in the mouth. — *Mukhotkīrṇa* (°*kha-ut*°), *as,* m. a proper N. — *Mukholkā* (°*kha-ul*°), f. = *mukhāgni,* a forest fire.

Mukhatīya, as, ā, am (fr. 1. *mukha-tas;* cf. *pārśvatīya*), being in the mouth or in the front.

Mukhara, as, ā, am, talkative, loquacious, garrulous, noisy, making any continuous or tedious sound (said of birds and bees and tinkling ornaments, cf. *un-m*°); sounding, resonant or resounding with (at the end of a comp., e. g. *pratiśrun-mukhara,* resonant with echoes); expressive of, (*avarṇa-mukharā giraḥ,* voices expressive of reproach); foul-mouthed, scurrilous, speaking harshly or abusively; ridiculing, mocking; (*as*), m. a crow; a conch shell; a leader, principal, chief, ringleader; N. of a Nāga; (*ī*), f. the bit of a bridle. — *Mukhara-tā,* f. talkativeness, garrulity, noisiness. — *Mukhari-karaṇa, am,* n. making resonant, speaking harshly, rallying, mocking. — *Mukharī-kṛi,* cl. 8. P. *-karoti, -kartum,* to make resonant, cause to resound.

Mukharaka, as, m. a proper N.; (*ikā*), f. = *mukharī,* the bit of a bridle; talking, conversation.

Mukharaya, Nom. P. *mukharayati, -yitum,* to make noisy or resonant; to notify, declare.

Mukharita, as, ā, am, rendered noisy, made resonant, sounding, ringing.

Mukhiya, as, ā, am, (at the end of a comp.) being at the top or head, being foremost, being at the entrance.

Mukhya, as, ā, am, being in or on the mouth or face; belonging to the mouth or face, coming from the mouth, &c.; being at the head or at the beginning, principal, chief, prime, primary, original, first, eminent, pre-eminent, first-rate, most excellent or important, original; (at the end of a comp.) the chief, most excellent among, first or best of (cf. *dvijāti-m*°, *dvija-m*°, *mantri-m*°, *vāra-mukhyā*); sometimes even used like *ādi,* e. g. *Nārāyaṇī-mukhyam mātri-ćakram,* the whole circle of Mātṛis beginning with Nārāyaṇī); (*as*), m. a leader, guide; N. of a tutelary deity presiding over one part of an astrological house which is divided into 81 or 63 divisions or Padas; (*ās*), m. pl., N. of a class of gods under Manu Sāvarṇi; (*am*), n. a principal or essential rite, chief ordinance; reading or teaching the Vedas; the month reckoned from new moon to new moon. — *Mukhya-ćāndra,* the principal lunar month which ends with the conjunction (as opposed to the *gauṇa-ćāndra* or secondary lunar month which ends with the opposition). — *Mukhya-tas,* ind. principally, chiefly, particularly, especially, par excellence. — *Mukhya-tā,* f. or *mukhya-tva, am,* n. pre-eminence, the being best or chief, principalness, primacy, highest rank or position. — *Mukhya-nṛipa, as,* or *mukhya-rāj, ṭ,* m. a paramount sovereign, reigning monarch. — *Mukhyamantri-tā,* f. the office or rank of prime minister. — *Mukhya-mantrin, ī,* m. a prime minister, chief councillor; [cf. *mantri-mukhya.*] — *Mukhya-śas,* ind. principally, particularly, chiefly, before all, next. — *Mukhyārtha* (°*ya-ar*°), *as,* m. primary meaning (of a word, as opposed to its *gauṇārtha* or secondary or metaphorical meaning), original sense, first signification; (*as, ā, am*), employed in or having the original sense.

मुखुण्डी *mukhuṇḍī* or *mukhuṇḍī,* f. a kind of weapon.

मुखुली *mukhulī,* f., N. of a Buddhist goddess.

मुगदस *mugadasa, mugademu, mugala-sthāna,* names of places.

मुगूह *mugūha, us,* m. a species of gallinule (= *dātyūha*).

मुग्ध *mugdha,* &c. See under rt. 1. *muh.*

मुङ्ग *muṅga, as,* m. a proper N.

Muṅgaṭa, as, m. a proper N.

मुच 1. *muć* [cf. rt. *muñć*], cl. 1. A. *moćate, moćitum,* = rt. *mać,* q. v., to cheat, &c.

मुच 2. *muć,* cl. 6. P. A. *muñćati, -te, mumoća, mumuće, mokshyati,-te, amućat, amukta* (Vedic forms *mućanti, muñćātu, mumućre, mumokta, mumugdhi, mā mauk* = *mā muñća* in Vājasaneyi-s. I. 25, *amumuktam, mumoćata, mumoćati, mumoćatam, mukshata*), *moktum,* to loose, loosen, let loose, free, let go, release, liberate, (*kaṇṭham muñćati,* he loosens his throat or voice, i. e. raises a cry; *vanāya dhenum mumoća,* he let the cow go into the wood; *prāṇān muć,* to let loose the breath of life, i. e. to deprive of life, kill); to set free, unloose, open; to let go, relinquish, abandon, forsake, leave, quit, put off, shake off, lay aside, give up, (*deham muñćati,* he quits the body, i. e. dies; *mućyatām vishādaḥ,* let despondency be shaken off); to give up, grant, bestow; to sacrifice; to set on one side, take away, set apart, except; to let go, discharge, emit, effuse, shed, send forth, send, throw, cast, fling, hurl, shoot, (*rāṇamayaṃ varsham mumoća,* he discharged a shower of arrows; *Indro vajram mokshyate,* Indra will hurl his thunderbolt; *kūṭād ātmānam mumoća,* he threw himself down from a peak); to send away, dismiss; to spit out; to void; to emit sounds, utter; to put on (A.); Pass. *mućyate* (ep. also *mućyati,* 2nd Fut. *mokshyati*), to be loosed, to be let loose or set free, to be released from (with abl. or sometimes with inst., e. g. *mućyate pātakaiḥ,* he is loosed from sins); to become loose, free or deliver one's self, escape, (*yady etebhyo mućyase,* if thou deliver thyself from these men; *na me mokshyati jīvan,* he shall not escape from me alive); to abandon, to deviate or go astray from, (*yadi dharmād na mućyate,* if he go not astray from virtue): Caus. *moćayati, -te,* Aor. *amūmućat, moćayitum,* to cause to loose, cause to be liberated, cause to let go, cause to shed; to loose, unloose, set loose or free, set at large, liberate; to open (a road); to redeem from (with abl., Manu III. 37); to unyoke, unharness, (*aśvān moćayati,* he unyokes the horses); to let go, give away, bestow; to cause to give up or let go or discharge or shed; to gladden, delight, rejoice, yield enjoyment: Desid. of Caus. *mumoćayishati,* Ved. to wish or intend to liberate, desire to be freed from (the bondage of existence, &c.); Desid. *mumukshati, -te,* to wish or be about to set free or let go or give up; to wish or be about to hurl, wish to cast, (*vajram mumukshan,* being about to hurl a thunderbolt); to wish to free one's self or get loose; to desire final liberation or beatitude [cf. rt. *moksh, moksha*]: Intens. *momokti, momućyate*; [cf. Gr. μύσσ-ω, μῦκ-ος, μυκτήρ, ἀπο-μυκτίζω, μύξα, Μυκάλη (?), Μυκήνη (?), μύξινος: Lat. *mung-o, mucu-s, mūcēre, mūcor, mūcēdo*: Slav. *mok-na-ti,* 'to be wet;' *moćiti,* 'to wet.']

Mukta, as, ā, am, loosened, loosed, let loose, set free, relaxed, (*muktair avayavaiḥ,* with loosened or relaxed limbs); unloosed, opened, open [cf. *mukta-hasta*]; redeemed, released, extricated, liberated, emancipated (from sin or from worldly existence), finally happy, saved; abandoned, relinquished, quitted, left, put off, laid aside; given up; bestowed, granted, given; discharged, emitted, shed, thrown, cast, hurled, darted, shot, sent, sent forth, poured forth, (*varṇodakaiḥ kāñćana-śṛiṅga-muktaiḥ,* with coloured waters poured forth from golden vials); ejected, spit out; fallen; deprived; (*as*), m., N. of one of the seven sages under Manu Bhautya; N. of a cook in Rāja-taraṅgiṇī VII. 1635, &c.; (*ā*), f., scil. *diś,* the quarter just quitted by the sun (e. g. if the sun be in the south, the south is said to be *prāptārkā,* and the south-east *muktā*); a pearl (as loosened or set free from the pearl-oyster shell); a courtezan, harlot; a species of plant, = *rāsnā*; (*am*), n. the spirit released from corporeal existence. — *Mukta-kaććha, as, ā, am,* letting the hem of the lower garment hang down or leaving it loose and untucked; (*as*), m. a Buddhist. — *Mukta-kañćuka, as,* m. a snake that has cast its slough. — *Mukta-kaṇṭha, as, ā* or *ī, am,* having a loosened or free throat, raising a cry, shrill; (*am*), ind. aloud. — *Mukta-kara, as, ā* or *ī, am,* open-handed, liberal, bountiful. — *Mukta-keśa, as, ā* or *ī, am,* 'loose-haired,' having flowing hair, having the hair dishevelled or hanging down. — *Mukta-ćakshus, us, us, us,* having the eyes opened; (*us*), m. 'casting glances,' a lion. — *Mukta-ćetas, ās, ās, as,* one whose soul is liberated (from existence), emancipated. — *Mukta-tā,* f. or *mukta-tva, am,* n. emancipation, liberation, the being liberated from existence. — *Mukta-dhvani, is, is, i,* giving out thunder (as a cloud). — *Mukta-nidra, as, ā, am,* freed from sleep, awakened. — *Mukta-nirmoka, as, ā, am,* = *mukta-kañćuka,* q. v. — *Mukta-phūtkāra, as, ā, am,* uttering a scream, screaming. — *Mukta-phūtkṛiti, is,* f. uttering a shriek, shrieking; hissing. — *Mukta-bandhana, as, ā, am,* released from bonds, freed from fetters. — *Mukta-buddhi, is, is, i,* one whose

soul is liberated, emancipated. — *Mukta-maṇḍūka-kaṇṭha, as, ā, am,* having frogs croaking loudly (lit. with loosened throats). — *Mukta-mūrdhaja, as, ā, am,* = *mukta-keśa,* q. v. — *Mukta-rodho-nitamba, as, ā, am,* quitting the hip-like bank. — *Mukta-rosha, as, ā, am,* one who has laid aside or relinquished anger. — *Mukta-lajja, as, ā, am,* casting away shame. — *Mukta-vasana, as, ā, am,* one who has put off his clothes, going about naked; (*as*), m. an epithet of a Jaina ascetic. — *Mukta-vyāpāra, as, ā, am,* one who has resigned an office or occupation. — *Mukta-saṃśaya, as, ā, am,* free from doubt, certain. — *Mukta-saṅga, as, ā, am,* free from worldly or selfish attachment, disinterested. — *Mukta-svāmin, ī,* m. 'lord of emancipation,' N. of a statue erected by a king (Rāja-taraṅgiṇī IV. 188). — *Mukta-hasta, as, ā, am,* open-handed, liberal, easily parting with possessions, giving away, profuse; loosed, let go. — *Muktā-kaṇa, as,* m. (for *muktā-karṇa*), a proper N. — *Muktā-kalāpa, as,* m. an ornament made of strings of pearls, pearl necklace. — *Muktākāra* (°*tā-āk*°), *as, ā, am,* having the look or appearance of a pearl. — *Muktākāra-tā,* f. the form of a pearl, likeness to a pearl. — *Muktā-keśara, as,* m., N. of a statue of Kṛishṇa. — *Muktāgāra* (°*tā-ag*° or -*āg*°), *am,* n. 'pearl-abode,' the pearl-oyster. — *Muktā-guṇa, as,* m. a string of pearls; the excellence of a pearl, lustre or water of a pearl. — *Muktā-jāla, am,* n. an ornament of pearls, a string or multitude of pearls, a pearly zone; [cf. *muktā-phala-jāla.*] — *Muktā-jāla-maya, as, ī, am,* made or consisting of pearls. — *Muktātman* (°*ta-āt*°), *ā,* m. the emancipated soul, the soul released from matter; (*ā, ā, a*), one whose soul is liberated, emancipated. — *Muktā-dāman, ā,* m. a string of pearls. — *Muktā-paṭala, am,* n. a mass of pearls. — *Muktāpīḍa* (°*ta-āp*°), *as,* m., N. of a king; of a poet. — *Muktā-pura, am,* n., N. of a mythical city in the Himālaya mountains. — *Muktā-pushpa, as,* m. Jasminum Multiflorum or Pubescens. — *Muktā-prasū, ūs,* f. 'pearl-bearing,' mother of pearl, the pearl-oyster; [cf. *muktā-mātṛi, mauktika-prasavā.*] — *Muktā-pralamba, as,* m. a string of pearls, pearl ornament, (also read *muktā-pralamba.*) — *Muktā-phala, am,* n. a pearl; a species of flower; the fruit of the Lavalī plant, the custard apple; camphor; title of a work by Vopa-deva; N. of a king of the Śavaras. — *Muktāphala-ketu, us,* m., N. of a king of the Vidyādharas. — *Muktāphala-jāla, am,* n. = *muktā-jāla.* — *Muktāphala-dhvaja, as,* m., N. of a king. — *Muktāphala-parīkshā,* f., N. of the eighty-first Adhyāya in the Varāha-brāhmaṇa-saṃhitā. — *Muktā-phala-latā,* f. a string of pearls; [cf. *muktā-latā.*] — *Muktā-maṇi, is,* m. 'pearl-gem,' a pearl; [cf. *muktā-ratna.*] — *Muktā-maya, as, ī, am,* made or consisting of pearls, pearly. — *Muktā-mātṛi, tā,* f. mother of pearl, a pearl-oyster; [cf. *muktā-prasū.*] — *Muktāmukta* (°*ta-am*°), *as, ā, am,* loosed and not loosed (applied especially to weapons which may be wielded or hurled, as clubs, javelins, &c.). — *Muktāmbara* (°*ta-am*°), *as, ā, am,* one who has put off his clothes, naked; (*as*), m. an epithet of a Jaina ascetic; [cf. *mukta-vasana.*] — *Muktā-ratna, am,* n. 'pearl-gem,' a pearl; [cf. *mauktika-ratna.*] — *Muktā-latā,* f. a string of pearls, pearl necklace; N. of a woman. — *Muktāvalī* (°*tā-āv*°), f. a pearl necklace; N. of various works; of a dictionary; of a commentary on the Megha-dūta; of the wife of Ćandra-ketu. — *Muktāvalī-prakāśa, as,* m., N. of a commentary by Dinakara-bhaṭṭa on the Nyāya-siddhānta-muktāvalī; of a commentary by Maṇi-rāma. — *Muktā-śukti, is,* f. a pearl-oyster (= *mauktika-śukti*). — *Muktāsana* (°*ta-ās*°), *as, ā, am,* leaving a seat, rising from a seat; (*am*), n. the mode in which the emancipated are said to sit, a particular posture of ascetics (= *siddhāsana,* q. v.). — *Muktā-sena, as,* m., N. of a king of the Vidyādharas. — *Muktā-sthūla, as, ā, am,* big as a pearl. — *Muktā-sphoṭa, as, ā,* m. f. a pearl-oyster. — *Muktā-sraj, k,* f. a chaplet of pearls. — *Muktā-hāra, as,* m. a string of pearls, pearl necklace. — *Mukteśvara* (°*ta-īś*°), *am,* n., N. of a Liṅga.

Muktaka, as, ā, am, detached, separate, independent; (*am*), n. a missile, any missile weapon; a separate or detached Śloka the meaning of which is complete in itself; simple prose (freed from all compound words); a kind of metre.

Mukti, is, f. loosing, release, deliverance, liberation, setting free, becoming free, freedom, emancipation (e. g. *dāsatva-mukti,* release from servitude; cf. *śāpa-m*°); final liberation or emancipation, final beatitude, the delivery of the soul from the body and exemption from further transmigration, the re-absorption of the Jīvātman into the Paramātman or Supreme Soul of the universe; unloosing, opening; abandonment, putting off, giving up, leaving off; discharging (rain, a missile, &c.); throwing, casting, flinging, hurling, shooting, sending; discharge (of a debt, cf. *ṛiṇa-m*°); N. of a divine being, the wife of Satya. — *Mukti-kshetra, am,* n. a place where final emancipation is attainable; N. of a sacred place. — *Mukti-grantha, as,* m. a book of precepts for the attainment of final emancipation. — *Mukti-ćintāmaṇi-māhātmya, as,* m., N. of a work. — *Mukti-pati, is,* m. lord of bliss or beatitude. — *Mukti-pura, am,* n., N. of a Dvīpa. — *Mukti-maṇḍapa, as,* m., N. of a temple. — *Mukti-matī,* f., N. of a river, (also read *bhukti-matī* and *śukti-matī.*) — *Mukti-mārga, as,* m. the way of liberation, path to final emancipation. — *Mukti-mukta, as,* m. incense, frankincense. — *Mukti-mat, ān, atī, at,* having freedom, freed from (with abl.). — *Mukti-vāda, as,* m., N. of a work. — *Mukti-vićāra, as,* m., N. of a philosophical work. — *Mukti-sena, as,* m. a proper N.

Muktikā, f., N. of an Upanishad.

Muktvā, ind. having loosed or freed or let go, (*muktvā hāsam,* having broken out into loud laughter); having left or abandoned, having resigned; having put on one side, having excepted, excepting, except, (*yuddham muktvā nānyad asti me,* except a battle there is nothing else for me); having discharged or shed, having thrown or flung.

3. *muć, k, k, k,* (at the end of a comp.) freeing or delivering from [cf. *aṃho-m*°]; discharging, dropping, letting fall, emitting, throwing, shooting, sending, (*śara-vṛishṭi-muć,* discharging showers of arrows; *jala-lava-muć,* letting fall drops of rain; cf. *a-m*°, *jala-m*°, *toya-m*°, *payo-m*°, *parṇa-m*°.)

Muća, as, ī, am, in *nakha-muća* and *a-mućī,* q. v.

Mućira, as, ā, am, liberal, munificent, generous [cf. *mukta-hasta*]; (*as*), m. virtue; wind; a deity.

Mućyamāna, as, ā, am, being freed or released, being abandoned by.

Muñćat, an, atī or *antī, at,* or *muñćāna, as, ā, am,* loosing, freeing; giving up, relinquishing; discharging, shooting, casting, shedding.

Mumukshat, an, antī, at, desiring emancipation.

Mumukshā, f. desire of liberation or final emancipation.

Mumukshu, us, us, u, desirous of freeing, wishing to deliver or liberate; eager to be free (from mundane existence), striving after emancipation; wishing to let go or give up; wishing to emit or discharge; about to shoot; (*us*), m. a sage striving after emancipation. — *Mumukshu-tā,* f. or *mumukshu-tva, am,* n. desire of liberation or of final emancipation.

Mumućāna, as, m. a cloud.

Mumući, us, m. (mentioned with Un-mući and Pra-mući), N. of a Ṛishi.

Mumoćayishu, us, us, u, desirous of liberating, wishing to set free.

Moktavya, moktṛi, &c. See s. v.

मुचक *mućaka, as,* m. lac, gum-lac.

मुचि *mući, is,* m., N. of a Ćakra-vartin.

मुचिलिन्द *mućilinda, as,* m. a species of flower; N. of a Nāga; of a Ćakra-vartin; [cf. *mahā-m*°.] — *Mućilinda-parvata, as,* m., N. of a mythical mountain; [cf. *mahā-m*°.]

मुचुकुन्द *mućukunda, as,* m. Pterospermum Suberifolium; N. of an ancient king (or Muni); N. of a son of Māndhātṛi (who asked the gods to grant him the enjoyment of long and unbroken sleep as a reward for the assistance he had rendered them in subduing the demons; the gods complied with his request, and decreed that whosoever disturbed him should be burnt to ashes by fire emanating from his body; Kṛishṇa, in order to destroy Kāla-yavana, enticed him into the cave where Mućukunda was asleep, and the latter being thus roused cast upon Kāla-yavana an angry glance which reduced him to ashes; see translation of Vishṇu-Purāṇa, p. 567); N. of a son of Yadu; of the father of Ćandra-bhāga; of a poet of Kaśmīra; of a Daitya. — *Mućukunda-prasādaka, as,* m. an epithet of Kṛishṇa.

मुचुटी *mućuṭī,* f. (fr. rt. 2. *muć*), snapping the fingers [cf. *puććhaṭi*]; the fist; a pair of forceps.

मुछ् *much,* cl. 1. P. *muććhati,* &c., a various reading for rt. *yuch,* q. v.

मुज् *muj,* cl. 1. P. *mojati,* &c., and *muñj,* cl. 1. P. *muñjati,* &c., to sound, give out a particular sound; (according to Vopa-deva also) cl. 10. P. *mojayati,* &c., and *muñjayati,* &c., to sound; to cleanse; [cf. rt. 1. *mṛij*; cf. also Gr. μύζ-ω, ἔ-μυ-σα, μυγ-μό-ς, μῦκ-ά-ο-μαι, μέμυκα; Lat. *mugio.*]

मुञ्च् *muñć* (connected with rts. *mañć, mruñć, mluñć*), cl. 1. P. *muñćati,* &c., to go, move; cl. 1. A. *muñćate,* &c. = rt. *mać,* q. v., to cheat, to be wicked, &c.

Muñćaka, as, m. a species of tree (= *mushkaka-vṛiksha*).

मुञ्ज् *muñj.* See rt. *muj* above.

Muñja, as, m. a sort of rush or grass, Saccharum Munja (which grows to the height of ten feet and is used to form the Brāhmanical mekhalā or girdle as well as in basket-work); the Brāhmanical girdle or the sacred cord of a Brāhman (as made of the Muñja grass, but in this sense the more proper form is *mauñja*; cf. Manu II. 27, 42, 43); an arrow (?); N. of a person with the patronymic Sāma-śravasa; of a Brāhman; of a poet and king of Dhārā; of a prince of Ćampā. — *Muñja-ketu, us,* m. a proper N. — *Muñja-keśa, as,* m. 'rush-haired,' epithet of Śiva; of Vishṇu; of a king; of a teacher; of a disciple of Vijitāsu. — *Muñjakeśa-vat, ān,* m. 'having rush-like hair,' epithet of Kṛishṇa. — *Muñja-keśin, ī, inī, i,* having rush-like hair; (*ī*), m. an epithet of Vishṇu; a proper N. — *Muñja-grāma, as,* m., N. of a village, (also read *ramya-grāma.*) — *Muñja-nejana, as, ā, am,* Ved. (according to Sāy.) freed from grass or rushes (= *tṛiṇena śodhita, apagata-tṛiṇa*). — *Muñjan-dhaya, as, ī, am,* sucking rushes. — *Muñja-pṛishṭha, as,* m., N. of a place on the Himālaya mountains. — *Muñja-bandhana, am,* n. investiture with the Brāhmanical girdle or cord. — *Muñja-maya, as, ī, am,* made of Muñja grass. — *Muñja-mekhalin, ī,* m. 'Muñja-girdled,' an epithet of Vishṇu; of Śiva. — *Muñja-vaṭa,* N. of a place of pilgrimage; [cf. *muñjāvaṭa.*] — *Muñja-vat, ān, atī, at,* overgrown with rushes, rushy; (*ān*), m. epithet of a particular species of Soma plant; N. of a mountain of the Himālaya range. — *Muñja-vāsas, ās,* m. 'rush-clothed,' epithet of Śiva. — *Muñjāditya* (°*ja-ād*°), *as,* m., N. of an author. — *Muñjādri* (°*ja-ad*°), *is,* m., N. of a mountain. — *Muñjāvaṭa* (°*ja-av*°), N. of a place (= *muñja-pṛishṭha*). — *Muñjī-kṛi,* cl. 8. P. -*karoti,* -*kartum,* to reduce to Muñja grass, i. e. to tear to shreds.

Muñjaka, a various reading for *mauñjaka,* q. v.

Muñjara, am, n. the fibrous root of the lotus.

Muñjāta, as, m. a species of plant.

Muñjātaka, as, m. a species of tree; a kind of vegetable (= *pushpa-śāka-bheda*); = *muñja.*

Muñjāla, as, m., N. of an astronomer.

मुट् *muṭ* (connected with rts. 1. *mṛid*, *puṭ*, *puṇḍ*, *puḍ*, *puth*), cl. 1. 6. 10. P. *moṭati*, *muṭati*, *moṭayati*, &c., to crush, grind, break, (see *moṭaka*, *moṭana*); to blame, rebuke, (in this sense only cl. 6. *muṭati*.)

Muṭa in *nir-m°*, q. v.

मुड् *muḍ*, cl. 1. P. *moḍati*, &c.,= rt. *muṭ* above.

मुण् *muṇ*, cl. 6. P. *muṇati*, &c., to promise.

मुण्ट् *muṇṭ*, cl. 1. P. *muṇṭati*, &c.,= rt. *muṭ* above.

मुण्ठ् *muṇṭh*, cl. 1. Ā. *muṇṭhate*, &c., to run away; to protect, (*pālane* being given as a various reading for *palāyane*.)

मुण्ड् *muṇḍ*, cl. 1. P. *muṇḍati*, &c., to grind, (in this sense = rt. *muṭ* and connected with rt. 1. *mṛid*); to shave, shear; cl. 1. Ā. *muṇḍate*, *muṇḍitum*, to be pure; to sink; [cf. Lat. *mund-o*, *mundu-s*.]

Muṇḍa, *as*, *ā*, *am* (perhaps connected with rt. 1. *mṛid*), shaved, bald, having no hair on the head; hornless, destitute of horns, having no horns (Ved.); stripped of top leaves or branches, lopped (as a tree); pointless, blunt; low, mean; (*as*), m. a man with a shaved head; a bald or shaven head, bald pate, shorn poll; the forehead; a tree stripped of its top branches, the trunk of a lopped tree, a pollard; a barber (= *muṇḍaka*); N. of a king; of a Daitya; an epithet of Rāhu; (*ās*), m. pl., N. of a people; (*ā*), f. a (close-shaved) female mendicant; a species of plant (= *muṇḍirikā*); Bengal madder; (*ī*), f. a species of plant (= *mahā-śrāvaṇikā*); N. of one of the Mātṛis attending on Skanda; (*am*), n. the head; iron [cf. *muṇḍa-loha*, *muṇḍāyasa*]; myrrh. — *Muṇḍa-ćaṇaka*, *as*, m. a kind of pulse (= *kalāya*). — *Muṇḍa-dhānya*, *am*, n. a kind of grain (without awns; cf. *muṇḍa-śāli*). — *Muṇḍa-prishṭha*, N. of a place. — *Muṇḍa-phala*, *as*, m. a cocoa-nut tree, (the fruit being one step towards a human head made by Viśvāmitra when he proposed attempting a creation in opposition to that of Brahmā.) — *Muṇḍa-maṇḍalī*, f. a number of shaven heads; a number of troops of an inferior description. — *Muṇḍa-mālā*, f. or *muṇḍamālā-tantra*, *am*, n., N. of a Tantra. — *Muṇḍa-mālinī*, f. a form of Durgā. — *Muṇḍa-loha*, *am*, n. iron; [cf. *ashṭa-lohaka*, *muṇḍāyasa*, *muṇḍita*.] — *Muṇḍa-vedāṅga*, *as*, m., N. of a serpent-demon. — *Muṇḍa-śāli*, *is*, m. a species of rice. — *Muṇḍākhyā* (°*ḍa-ākh*°), f. a species of plant (= *mahā-śrāvaṇikā*). — *Muṇḍāyasa* (°*ḍa-ay*°), *am*, n. iron. — *Muṇḍāsana* (°*ḍa-ās*°), *am*, n. a particular posture in sitting. — *Muṇḍeśvara-tīrtha* (°*ḍa-īś*°), *am*, n., N. of a Tīrtha.

Muṇḍaka, *as*, m. the lopped trunk or stem of a tree, a tree stripped of its branches; a shaver, barber; (*ikā*), f. a species of plant; (*am*), n. the head; N. of the chapters into which the Muṇḍakopanishad is divided. — *Muṇḍakopanishad* (°*ka-up*°), f., N. of a well-known Upanishad of the Atharva-veda (containing three short chapters or Muṇḍakas, each of which comprises two sections or Khaṇḍas, and said to take its name from the word *muṇḍa* because every one who comprehends its secret doctrine is 'shorn,' i. e. liberated from all error, a similar idea being probably involved in the name of the Kshurikopanishad or 'Razor Upanishad:' the Muṇḍaka is one of the most interesting of the numerous Upanishads, on account of the reasons which it gives for the superiority of these works over the Veda and its ritual; thus, according to Muṇḍaka I. 4, there are two sciences, the higher and the inferior; the inferior is the knowledge of the Ṛig-veda, Yajur-veda, Sāma-veda, Atharva-veda, pronunciation, ritual, grammar, explanation of Vedic texts, prosody, and the astronomical calendar; but the higher knowledge is that by which the imperishable Brahma is comprehended). — *Muṇḍakopanishad-dīpikā*, f., N. of a commentary on the above.

Muṇḍana, *am*, n. shaving the head, tonsure; protecting, defending, [cf. rt. *muṇṭh*.]

Muṇḍanaka, *as*, m. a species of rice, = *muṇḍa-śāli*; (*ikā*), f. in *mahā-m°*, q. v.

Muṇḍaya, Nom. P. *muṇḍayati*, *-yitum*, to shave, shear, cut off the hair, shave the head closely.

Muṇḍāra, *am*, n., N. of a place at which the sun was worshipped.

Muṇḍita, *as*, *ā*, *am*, shaved, closely shaven, bald, shorn, lopped; (*am*), n. iron; [cf. *muṇḍa-loha*.] — *Muṇḍita-śiras*, *ās*, *ās*, *as*, shaven-headed, bald-pated.

Muṇḍitikā, f. a species of plant, (commonly *muṇḍirī* or *muṇḍinikā*; cf. *maṇḍanaka*.)

Muṇḍin, *ī*, *inī*, *i*, shaven, close-shaved, bald; hornless, having no horns; (*ī*), m. an epithet of Śiva; a barber. — *Muṇḍiśvara-tīrtha* (°*di-īś*°), *am*, n., N. of a Tīrtha; [cf. *daṇḍi-muṇḍiśvara*.]

Muṇḍibha, *as*, m., Ved. a proper N., (the author of Vājasaneyi-saṃhitā XXV. 9. is so called.)

Muṇḍirikā, f. a species of plant (= *muṇḍā* = *muṇḍitikā*.)

Muṇḍirī, f. a species of plant (= *śramaṇā*, *pravrajitā*).

मुत्कल *mutkala*, *as*, m., N. of a man.

मुत्खलिन् *mutkhalin*, *ī*, m., N. of a Deva-putra.

मुत्य *mutya*, *am*, n. a pearl.

मुथशिल *muthaśila*, (in astrology) N. of the third Yoga (= مُتَّصِل).

मुद् 1. *mud*, cl. 10. P. *modayati*, *modayitum*, to mix, mingle, blend, unite.

मुद् 2. *mud*, cl. 1. Ā. *modate* (ep. occasionally P. *modati*, &c.), *mumude*, *modishyate*, *amodishṭa*, *moditum*, to be glad or joyous or happy, to rejoice, enjoy one's self, rejoice in, have pleasure in (with inst. or loc., e. g. *putra-pautrair modasva*, rejoice thou in children and children's children; *tasmin na modāmahe*, we do not take pleasure in that): Caus. *modayati*, *amūmudat*, *modayitum*, to rejoice, delight, give pleasure or joy, exhilarate, yield enjoyment; [cf. Lith. *mu-drùs*.]

3. *mud*, *t*, f. joy, pleasure, delight, joyfulness, joyousness, gladness, happiness, rejoicing; Joy personified as the daughter of Tushṭi (Contentment); intoxication; a species of medicinal plant (= *vṛiddhi*); a wife, woman (?). — *Mud-bhāj*, *k*, *k*, *k*, Ved. possessing joy, feeling or experiencing pleasure.

Mudakara, *ās*, m. pl., N. of a people.

Mudā, f. pleasure, enjoyment, joy, gladness. — *Mudānvita* (°*dā-an*°), *as*, *ā*, *am*, filled with joy, pleased, delighted. — *Mudā-vat*, *ān*, *atī*, *at*, rejoicing, glad, delighted; (*atī*), f., N. of a daughter of king Vidūratha. — *Mudā-vasu*, *us*, m., N. of a son of Prajāti.

Mudita, *as*, *ā*, *am*, rejoiced, joyful, happy, delighted, glad; (*as*), m. epithet of a particular sort of servant; (*ā*), f. joy, gladness; (*am*), n. pleasure, happiness; a particular kind of sexual embrace. — *Mudita-bhadra*, *as*, m. a proper N.

Mudira, *as*, m. a cloud; a lover, libertine; a frog.

Mudī, f. moonshine, moonlight.

Mudga, *as*, m. (said to be fr. rt. 2. *mud* above, Uṇādi-s. I. 127), a sort of kidney-bean, Phaseolus Radiatus or Phaseolus Mungo (both the plant and its beans); a cover, covering, lid; a kind of sea-bird, (in this sense for *madgu*, q. v.) — *Mudga-giri*, *is*, m., N. of a city. — *Mudga-parṇī*, f. a sort of kidney-bean, Phaseolus Trilobus. — *Mudga-bhuj*, *k*, or *mudga-bhojin*, *ī*, m. 'eating Mudga-beans,' a horse. — *Mudga-modaka*, *as*, m. a kind of sweet-meat or confectionery. — *Mudga-vat*, *ān*, *atī*, *at*, having beans, &c. — *Mudgārdrakavaṭa* (°*ga-ār*°), *as*, m. a kind of sweetmeat.

Mudgapa, *as*, m., N. of a man.

Mudgara, *as*, m. (probably connected with *mudga*), a hammer, mallet; a hammer-like weapon, mace; a staff weighted at the bottom with iron for breaking clods of earth; a kind of dumb-bell or club-like piece of wood used for exercising the arms; a bud (= *koraka*); a species of jasmine, (also *am*, n. probably the blossom); N. of a Nāga; (*am*), n. a particular posture in sitting. — *Mudgara-gomin*, *ī*, m. a proper N. — *Mudgara-parṇaka*, *as*, m., N. of a Nāga. — *Mudgara-piṇḍaka*, *as*, m., N. of a Nāga. — *Mudgarākāra* (°*ra-āk*°), *as*, *ā*, *am*, hammer-shaped, shaped like a mallet.

Mudgaraka, *as*, *ikā*, *am*, (at the end of a comp.) a hammer; (*as*), m. Averrhoa Carambola; [cf. *phala-mudgarikā*.]

Mudgala, *as*, m. (said to be fr. *mudga*), N. of a Ṛishi with the patronymic Bhārmyaśva, (said to be the author of Ṛig-veda X. 102); N. of a disciple of Śākalya; of a disciple of Deva-mitra; of a son of Viśvāmitra; of various persons; (*ās*), m. pl. the descendants of Mudgala; N. of a people; (*am*), n. a species of grass (= *rohisha*); N. of an Upanishad.

Mudgalānī, f., Ved. the wife of Mudgala.

Mudgashṭa, *as*, m. a species of bean (= *makushṭhaka*, &c.; also spelt *mudgashṭha*, *mudgashṭaka*, *mudgashṭhaka*).

Mudra, *as*, *ā*, *am*, Ved. joyous, joyful, glad.

मुद्ग *mudga*. See col. 2.

मुद्र *mudra*. See above.

मुद्रा *mudrā*, f. a seal or any instrument used for sealing or stamping, a seal-ring, signet-ring [cf. *anguli-m°*], any ring; the stamp or impression made by a seal, &c., any stamp, print, impression, mark, form, (*mudrāṃ dā*, to set or affix a seal to anything); type, lithograph; a stamped coin, cash; any coin or piece of money, a rupee; a medal; an image, sign, badge, token (especially a token of divine attributes impressed upon the body); shutting, closing (e. g. *oshṭha-mudrā*, closing of the lips, sealed lips); a mystery; a general N. for certain positions or intertwinings of the fingers commonly practised in devotion or religious worship and held to be symbolical [cf. *tarka-m°*]; the natural expression of things by words (in rhetoric), calling things by their right names. — *Mudrā-kara*, *as*, m. a maker of seals, engraver, coiner. — *Mudrākshara* (°*rā-ak*°), *am*, n. type, print. — *Mudrākshepa* (°*rā-āk*°), *as*, m. taking away or removing a seal. — *Mudrāṅka* or *mudrāṅkita* (°*rā-an*°), *as*, *ā*, *am*, stamped or marked with a seal, stamped, sealed, signed, marked, printed. — *Mudrā-bala*, *am*, n. (with Buddhists) a particular high number. — *Mudrā-mārga*, *as*, m. an aperture believed to exist on the crown of the head (through which the soul is said to escape at death, = *brahma-randhra*). — *Mudrā-yantra*, *am*, n. a printing-press. — *Mudrāyantrālaya* (°*ra-āl*°), *as*, *am*, m. n. a printing-office. — *Mudrā-rakshaka*, *as*, m. the keeper of the seals. — *Mudrā-rākshasa*, *am*, n. 'the Rākshasa and the ring,' N. of a drama by Viśākha-datta. — *Mudrā-lipi*, *is*, f. print, lithograph.

Mudraṇa, *am*, n. the act of sealing, sealing up, closing.

Mudraya, Nom. P. *mudrayati*, *mudrayitum*, to seal, stamp, print, mark, impress a stamp, &c.

Mudrikā, f. a little seal, seal; seal-ring, signet-ring [cf. *anguli-m°*]; a stamp, impression; a stamped coin; a particular surgical instrument; a sealed or signed paper; N. of certain positions or intertwinings of the fingers practised in devotion, (see *mudrā* above.)

Mudrita, *as*, *ā*, *am*, sealed, stamped, impressed, printed, marked, bearing the impress of anything; contracted, closed, sealed up; unblown (as a flower); arranged or intertwined in a particular form (said of the fingers of the hand, cf. *mudrā*). — *Mudrita-mukha*, *as*, *ī*, *am*, having the mouth closed, having the lips sealed.

मुधा *mudhā*, ind. (perhaps connected with rt. 1. *muh* and *mūḍha*), in vain, uselessly, unprofitably, to no purpose, without any purpose or object.

मुनि *muni, is*, m. (said to be fr. rt. *man*, to think or perceive, Uṇādi-s. IV. 122; perhaps connected with μόνος, alone, whence the Eng. *monk* is said to be derived; cf. also μία fr. εἷς), impulse (Ved.?); an inspired saint, holy man endowed with divine inspiration or one who has attained more or less of a divine nature by mortification and abstraction; a sage, seer, ascetic, devotee, monk; (especially) a recluse who lives alone and has taken the vow of silence [cf. *mauna*]; epithet of Agastya; of Vyāsa; of Pāṇini, &c. [cf. *muni-traya*]; of a Buddha or Arhat [cf. *śākya-muni*]; of a son of Kuru; of a son of Dyuti-mat, &c.; the internal monitor or conscience, (according to Kullūka on Manu VIII. 91 = *paramātman*, the Supreme Spirit); N. of various plants, Agati Grandiflora (= *agasti, agastya*); Buchanania Latifolia; Butea Frondosa; Terminalia Catappa; the mango tree; Artemisia Indica; (*ayas*), m. pl. 'the celestial Munis, the seven Munis,' an epithet of the seven stars of Ursa Major; a symbolical expression for the number seven; (*is* or *munī*), f. a female Muni; (*is*), f., N. of a daughter of Daksha and wife of Kaśyapa, mother of a class of Gandharvas and Apsarasas, (see *mauneya*.) — *Muni-keśa, as, ā* or *ī, am*, Ved. 'monk-haired,' wearing long hair like a Muni. — *Muni-kharjūrikā*, f. a species of date. — *Muni-ćīta*, see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80. — *Muni-ććhada, as*, m. 'seven-leaved,' N. of a plant (= *sapta-ććhada*). — *Muni-jñāna-jyanta, as*, m., N. of a scribe. — *Muni-taru, us*, m. Agati Grandiflora. — *Muni-tā*, f. or *muni-tva, am*, n. the state or character of a Muni, saintship, monkhood. — *Muni-traya, am*, n. 'the Muni-triad,' i. e. Pāṇini, Kātyāyana, and Patañjali. — *Muni-deśa, as*, m., N. of a place. — *Muni-druma, as*, m. 'the sage Agastya's tree,' Agati Grandiflora; Calosanthes Indica. — *Muni-nirmita, as*, m. a species of plant (= *ḍiṇḍiśa*). — *Muni-padī*, f., see Gaṇa Kumbhapadyādi to Pāṇ. V. 4, 139. — *Muni-paramparā*, f., Ved. a tradition handed down from one Muni to another in regular succession. — *Muni-pittala, am*, n. copper. — *Muni-puṅgava, as*, m. an eminent sage. — *Muni-putra, as*, m. Artemisia Indica. — *Muni-putraka, as*, m. a wagtail. — *Muni-pushpaka, am*, n. the blossom of Agati Grandiflora. — *Muni-pūga, as*, m. Areca Triandra. — *Muni-bheshaja, am*, n. 'sage's medicine,' fasting; the fruit of the yellow Myrobalan; Agati Grandiflora; Terminalia Chebula or Citrina. — *Muni-maraṇa, am*, n., N. of a district. — *Muni-vana, am*, n. a hermit's grove, a wood inhabited by ascetics. — *Muni-vara, as*, m. an excellent Muni, best of ascetics or holy sages. — *Muni-vākya, am*, n. the saying or sentence of a holy sage. — *Muni-vīrya, as*, m., N. of a divine being reckoned among the Viśve Devāḥ. — *Muni-vrata, as, ā, am*, observing the vow of a Muni, i. e. keeping perpetual silence. — *Muni-śreshṭha, as*, m. an excellent sage, eminent saint. — *Muni-sattra, am*, n., Ved., N. of an Ishṭi, q. v. — *Muni-suvrata, as*, m., N. of the twelfth Arhat of the past Ut-sarpiṇī; of the twentieth of the present Ava-sarpiṇī, (also called simply *Muni*.) — *Muni-sthala*, see Gaṇa Kumudādi to Pāṇ. IV. 2, 80. — *Muni-sthāna, am*, n. an abode of ascetics, the hermitage of a recluse or holy sage. — *Muni-hata, as*, m. an epithet of king Pushpamitra. — *Munīndra* (°*ni-in*°), *as*, m. 'chief of sages or ascetics,' a great sage or ascetic; epithet of a Buddha; of Śākya-muni; of Bharata; of Śiva; of a Dānava. — *Munīndra-tā*, f. the rank of a great Muni. — *Munī-vati*, f., see Gaṇa Śarādi to Pāṇ. VI. 3, 120. — *Muni-vaha*, see Scholiast on Pāṇ. VI. 3, 121. — *Munīśa* (°*ni-īśa*), *as*, m. 'chief of sages or ascetics,' a great sage or ascetic. — *Munīśvara* (°*ni-iś*°), *as*, m. 'chief of sages or ascetics,' a great sage or ascetic; an epithet of Vishṇu; of Buddha; N. of a commentator on the Siddhānta-Śiromaṇi. — *Muny-anna, āni*, n. pl. the food of ascetics (consisting mostly of roots and fruits). — *Muny-ayana, am*, n., N. of an Ishṭi, q. v. — *Muny-ālaya-tīrtha, am*, n., N. of a Tīrtha.

Munika, as, m. a proper N.

Muniśa, as, ā, am, full of ascetics.

मुन्थहा *munthahā, munthā*, astrological terms.

मुन्नभट्ट *munnabhaṭṭa, as*, m. a proper N.

मुमुक्षा *mumukshā, mumukshu*. See p. 783, col. 2.

मुमुचान *mumućāna, mumuću*. See p. 783, col. 2.

मुमुरत् *mumurat*. See under rt. *mṛi*.

मुमुषिषु *mumushishu*. See p. 786, col. 2.

मुमूर्षा *mumūrshā, mumūrshu*. See rt. *mṛi*.

मुमोक्षयिषु *mumokshayishu*. See under rt. *moksh*, p. 797, col. 2.

मुमोचयिषु *mumoćayishu*. See p. 783, col. 2.

मुम्मडिदेव *mummaḍi-deva, as*, m. a proper N.

मुम्मुनि *mummuni, is*, m. a proper N.

मुर् 1. *mur, ūr*, Ved. (fr. rt. *mṛi*), a mortal, (Sāy. = *maraṇa-svabhāva, maraṇa-śīla*.)

मुर् 2. *mur, ūr*, f. (fr. rt. *murćh*), fainting; see Scholiast on Pāṇ. VI. 4, 21.

मुर् 3. *mur, ūr* (fr. rt. *murv*), binding, tying.

मुर् 4. *mur*, cl. 6. P. *murati*, &c., to encompass, surround, encircle, entwine, bind together; [cf. perhaps Lat. *murus*.]

5. *mur, ūr*, Ved. a wall (?).

Mura, as, m., N. of a Daitya slain by Kṛishṇa; (*ā*), f. a species of fragrant plant (named after the Daitya); said to be the N. of the wife of Nanda and mother of Candra-gupta; (*am*), n. encompassing, surrounding. — *Mura-jit, t*, m. 'conqueror of Mura,' epithet of Kṛishṇa or Vishṇu. — *Mura-da, as*, m. 'Mura-cutting,' the discus of Vishṇu. — *Mura-dvish, ṭ*, m. 'foe of Mura,' epithet of Kṛishṇa or Vishṇu. — *Mura-bhid, t*, m. 'cleaver of Mura,' epithet of Kṛishṇa or Vishṇu. — *Mura-mardana, as*, m. 'crusher of Mura,' epithet of Kṛishṇa or Vishṇu. — *Mura-ripu, us*, m. 'enemy of Mura,' epithet of Kṛishṇa or Vishṇu. — *Mura-vairin, ī*, m. 'enemy of Mura,' epithet of Kṛishṇa or Vishṇu. — *Mura-han, hā*, m. 'slayer of Mura,' epithet of Kṛishṇa or Vishṇu. — *Murāri* (°*ra-ari*), *is*, m. 'enemy of Mura,' epithet of Kṛishṇa or Vishṇu; N. of the author of the Murāri-nāṭaka or Anargha-rāghava; N. of a commentary on the Kātantra grammar. — *Murāri-gupta, as*, m., N. of a pupil of Caitanya. — *Murāri-nāṭaka, am*, n., N. of a drama by Murāri, = Anargha-rāghava. — *Murāri-bhaṭṭa, as*, m., N. of a teacher. — *Murāri-miśra, as*, m., N. of a scholar, = Murāri (author of the Murāri-nāṭaka). — *Murāri-vijaya, as*, m., N. of a drama.

मुरगण्ड *muragaṇḍa, as*, m. an eruption on the face (= *varaṇḍa*).

मुरङ्गी *murangī*. See *murungī*, col. 3.

मुरचीपत्तन *muraćī-pattana*, N. of a town in the Dekhan, (also read *marići-pattana*.)

मुरज *muraja, as*, m. (thought by some to be a comp. of *mura + ja*), a kind of drum, tambourine; a Śloka artificially arranged in the form of a drum; (*ā*), f. a great drum; N. of Kuvera's wife. — *Muraja-phala, as*, m. the jack fruit tree, Artocarpus Integrifolia.

Murajaka, as, m., N. of one of Śiva's attendants.

मुरण्ड *muraṇḍa, as*, m. a country to the north-west of Hindūstān (called also Lampāka, and now Lamghan in Cabul); (*ās*), m. pl., N. of a people; [cf. *muruṇḍa*.]

मुरन्दला *murandalā*, f., N. of a river (= *muralā*; thought by some to be Narma-dā).

मुरमण्ड *muramaṇḍa* (probably incorrect) for *muragaṇḍa*, q. v.

मुरल *murala, as*, m. (probably fr. rt. 4. *mur*), a species of fresh-water fish; a king of the Muralas; (*ās*), m. pl., N. of a people; (*ā*), f., N. of a river in the country of the Keralas, = *murandalā*, q. v.; (*ī*), f. a flute, pipe. — *Muralī-dhara, as*, m. 'flute-bearer,' an epithet of Kṛishṇa.

Muralikā, f., N. of a woman.

मुरवार *muravāra, as*, m., N. of a king of the Turushkas.

मुरसिदाबाद *murasidābāda*, N. of a city (= مرشد آباد).

मुराद *murāda, as*, m. a proper N.

मुरु *muru, us*, m., N. of a country; N. of a Daitya slain by Kṛishṇa [cf. *Mura*]; (said to be) a species of plant (in explanation of *maurvī*); a kind of iron. — *Muru-deśa, as*, m., N. of a country; [cf. *maru-deśa*.]

मुरुङ्गी *murungī*, f. Moringa Pterygosperma, (also spelt *murangī*.)

मुरुण्ड *muruṇḍa, as*, m., N. of a king; (*ās*), m. pl., N. of a people, [cf. Μαροῦνδαι, a people mentioned by Ptolemy.]

Muruṇḍaka, as, m., N. of a mountain in Udyāna.

मुरुताणदेश *murutāṇa-deśa, as*, m., N. of a country.

मूर्छ् *murćh*, cl. 1. P. *mūrćhati, mumūrćha, mūrćhishyati, amūrćhīt, mūrćhitum*, to settle into a fixed or solid form, assume definite shape or substance, acquire consistency; to congeal, become dense, thicken, coagulate, stiffen; to become torpid or stupefied, become senseless, lose consciousness, faint away, swoon, be troubled in mind; to be infatuated; to increase, grow, become strong, gather strength, become stronger or more intense, acquire vehemence or power, be powerful or effectual, take effect, (*mārutasya raṅhaḥ śiloććhaye na mūrćhati*, the velocity of the wind has no power against a mountain); to be a match for; to be frequent; to fill, penetrate, pervade; to make to sound loudly, play loudly: Caus. *mūrćhayati, -yitum*, to cause to settle into a fixed or solid form, give form to, form (Ved.); to congeal, curdle (Ved.); to stupefy, cause to faint, make senseless; to strengthen, augment; to excite; to cause to sound loudly, play (a musical instrument).

Mūrkha, as, ā, am, stupid, foolish, silly, ignorant, dull, unintelligent; inexperienced in (with loc.); (*as*), m. a fool, blockhead; a sort of bean, Phaseolus Radiatus. — *Mūrkha-tā*, f. or *mūrkha-tva* or *mūrkha-bhūya, am*, n. stupidity, folly, foolishness, dulness. — *Mūrkha-bhrātṛika, as*, m. one who has a foolish brother. — *Mūrkha-maṇḍala, am*, n. a collection or assemblage of fools. — *Mūrkha-vyasani-nāyaka, as, ā, am*, having a foolish and vicious commander. — *Mūrkha-śata, am*, n. a hundred fools. — *Mūrkhī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to become stupid or foolish.

Mūrkhiman, ā, m. dulness, stupidity, folly (= *mūrkha-tā*).

Mūrćhat, an, antī, at, becoming senseless, fainting, swooning.

Mūrćhana, as, ī, am, stupefying, causing insensibility (applied to one of the five arrows of Kāma-deva or Cupid); strengthening, augmenting, confirming; (*am, ā*), n. f. fainting, swooning, syncope; vehemence, violence, prevalence, growth, increase, (in this sense usually *am*, n.); swelling or rising of

sounds, an intonation, note, a tone or semitone in the musical scale, the seventh part of a Grāma or scale, (each Grāma or scale consisted of seven notes and contained also seven Mūrćhanās); modulation, melody, (in these senses usually *ā*, f.); a particular process in metallic preparations, calcining quicksilver with sulphur, (in this sense only *am*, n.)

Mūrćhayitvā, ind. having caused to thicken or coagulate, having curdled (Ved.); having augmented; having caused to sound loudly.

Mūrćhā, f. fainting, loss of consciousness, a swoon, stupor; spiritual stupor or blindness, delusion, hallucination; the rising of sounds, diatonic scale; a particular process in calcining metals. — *Mūrćhākshepa* (°*ćhā-āk*°), *as*, m. (in rhetoric) expressing vehement dissent or disapprobation by fainting. — *Mūrćhā-parīta, as, ā, am*, overcome with faintness or swooning, fainting away, insensible, (according to a Scholiast = *niśćelana*.) — *Mūrćhā-vat, ān, atī, at*, suffering from faintness, swooning away.

Mūrćhāla, as, ā, am, fainting, fainted, swooning, insensible.

Mūrćhita, as, ā, am, stupefied, rendered senseless, fainted, fainting, insensible, bewildered, infatuated; intoxicated; stupid, ignorant; rendered vehement or violent, intensified; grown, increased, augmented, swollen; rising upwards, lofty; filled with; calcined (as quicksilver; cf. *mūrćhana*); (*am*), n. epithet of a kind of song or air.

Mūrta, as, ā, am, thickened, congealed, coagulated, curdled (Ved.); settled into any fixed shape, formed, substantial, solid, material, corporeal, embodied, incarnate; real (said of the practically useful division of time as opposed to the *a-mūrta*, the unreal or imaginary division); stupefied, unconscious, fainted, insensible. — *Mūrta-tva, am*, n. the possession of a form, embodiment, corporality, incarnate existence, materiality. — *Mūrta-mātra, am*, n. that which is merely material, only corporeal.

Mūrti, is, f. (often written *mūrtti*), any solid body, any tangible or material form, (in philosophy) anything which has definite shape and limits (as earth, air, fire, water, and mind, but not *ākāśa*, ether), a material element (especially as a component part of the human body), body, form, visible shape, matter, substance; embodiment, manifestation, incarnation, personification, (*mūrtir dharmasya śāśvatī*, an eternal personification of justice; cf. *tapo-m*°); an image, statue, figure, form; beauty; N. of the first astrological house; N. of a daughter of Daksha and wife of Dharma; (*is*), m., N. of one of the sages under the tenth Manu; [cf. perhaps Gr. βρέτας, μορφή.] — *Mūrti-tas*, ind. from the form, bodily, substantially. — *Mūrti-tva, am*, n. the being or having a body, corporeity, embodiment, materiality, (*mūrtitve parikalpitaḥ*, made into bodily shape.) — *Mūrti-dhara, as, ā, am*, having a body, embodied, corporeal, incarnate. — *Mūrti-pa, as*, m. 'image-keeper,' a priest who guards an idol. — *Mūrti-bhāva, as*, m. the state of assuming a solid form, corporeity. — *Mūrti-mat, ān, atī, at*, having a material or bodily form, material, embodied, corporeal, incarnate, personified [cf. *kha-m*°, *viśva-m*°]; (*ān*), m., N. of a son of Kuśa; (*at*), n. a body. — *Mūrti-maya, as, ī, am*, possessing a particular form. — *Mūrti-mātrā*, f. a particle of matter. — *Mūrti-linga*, perhaps = Prāg-jyotisha, the city of Naraka.

मुर्भिणी *murbhiṇī*, f. a chafing-dish, small fire-place, fire-pan.

मुर्मुर *murmura, as*, m. (an onomatopoetic word), a fire made of chaff, burning chaff; the god of love; N. of one of the horses of the sun; (*ā*), f., N. of a river.

मुर्व् *murv* [cf. rt. 1. *mū*], cl. 1. P. *mūrvati, mūrvitum*, to bind, tie; [cf. *mūrvā*.]

मुल् *mul* = rt. *mūl*, q. v.

मुलालिन् *mulālin, ī*, m. or *mulālī*, f., Ved. (probably) a species of edible lotus.

मुशटी *muśaṭī, muśala, muśalikā, muśalin*. See *musaṭī, musala, musalikā, musalin*.

मुशल्लह *muśallaha* or *musallaha*, an astrological term (= مصالحة).

मुष् 1. *mush*, cl. 1. P. *moshati, moshitum*, = rt. *mash*, to kill, q. v.

मुष् 2. *mush* [cf. rt. 1. *mūsh*], cl. 9. P. *mushṇāti* (rarely cl. 6. P. *mushati*), *mumosha, moshishyati, amoshīt* (Ved. forms *moshati, moshatha, mushāyate*), *moshitum*, to steal, filch, pilfer, rob, plunder, seize, carry off; to steal away, tear away, ravish; to captivate, enrapture; to surpass, excel; cl. 4. P. *mushyati, moshitum*, = rt. *mus*, to break, destroy, (according to the commentator on Bhaṭṭi-kāvya XV. 16, where *amushaḥ* is explained by *khaṇḍitavān asi*): Pass. *mushyate*: Caus. *moshayati*, Aor. *amūmushat*: Desid. *mumushishati*, -*shitum*, see Pāṇ. I. 2, 8: Intens. *momushyate, momoshṭi*.

Mumushishu, us, us, u, wishing to steal, intending to rob; (*us*), m. a thief, robber. — *Mumushishu-vat*, ind. like a thief.

3. *mush, ṭ*, f. stealing, theft; (*ṭ, ṭ, ṭ*). robbing, stealing, taking away (at the end of comps.); dispelling (darkness, &c.); surpassing, excelling.

Mushaka, as, m. a mouse, = *mūshaka*, q. v.

Mushā, f. = *mūshā*, a crucible.

Mushi, is, is, i, stealing, &c. (in *mano-m*°, q. v.).

Mushita, as, ā, am, stolen, robbed, plundered; stript; deceived, cheated; ravished, carried off, torn away, bereft of, deprived of, free from. — *Mushita-ćetas, ās, ās, as*, bereft of sense, deprived of consciousness.

Mushitaka, as, ikā, am, stolen in a low or vile manner; (*am*), n. stolen property.

Mushitvā, ind. having stolen, having carried off, &c.

Mushīvan, ā, m. (*mushīvāṇam*, acc. c.), Ved. a thief, robber.

Mushka, as, m. (perhaps originally 'a little mouse,' fr. *mush* = 2. *mūsh* + *ka*), a testicle; the scrotum; a species of tree (= *mushkaka*); a muscular or stout person (= *mānsala*); a thief; a crowd, heap, quantity, multitude, mass; (*au*), m. du. pudenda muliebria. — *Mushka-kaććhū, ūs*, f. an eruption on the scrotum. — *Mushka-deśa, as*, m. the region of the scrotum. — *Mushka-dvaya, am*, n. the two testicles. — *Mushka-bhāra, as, ā, am*, Ved. having large testicles, (Sāy. = *pravṛiddha-mushka*.) — *Mushka-vat, ān, atī, at*, Ved. having testicles; an epithet of Indra as author of Ṛig-veda X. 38. — *Mushka-śūnya, as*, m. 'one who is without testicles,' a castrated person, eunuch, guard of the women's apartments. — *Mushka-sopha, as*, m. swelling of the testicles. — *Mushka-srotas, as*, n. the vas deferens (in anatomy). — *Mushkābarha* (°*ka-āb*°), *as*, m., Ved. one who gelds or castrates.

Mushkaka, as, m. a species of tree (the ashes of which are used as a cautery).

Mushkara, as, ā, am, having testicles; (*as*), m. a man with large testicles; a species of small animal or insect (Atharva-veda VI. 14, 2).

Mushṭa, as, ā, am, a rare form for *mushita*, q. v.; (*am*), n. theft, robbery.

Mushṭi, is, m. f. stealing, filching, pilfering; the closed or clenched hand (perhaps originally 'the hand closed to grasp anything stolen'); the fist, (*gūḍhāngushṭha-kṛita-mushṭi*, the clenched fist with the thumbs turned in); a fistful, handful [cf. *darbha-m*°, *kuśa-m*°, *keśa-m*°, *gāḍha-m*°]; a particular measure (= a handful = 1 Pala); a hilt or handle (of a sword, &c.); a compendium, abridgment; (according to Mahī-dhara on Vājasaneyi-s. XXIII. 24) the penis (= *linga*); [cf. Old Germ. *fust*; Angl. Sax. *fyst*.] — *Mushṭi-karaṇa, am*, n. clenching the fist. — *Mushṭi-tā*, f. firmness of grasp. — *Mushṭi-deśa, as*, m. the part of a bow which is grasped in the hand, the middle of a bow. — *Mushṭi-dyūta, am*, n. a kind of game, odd or even, (commonly called *puramuṭkhelā*.) — *Mushṭin-dhama, as, ī, am*, blowing into the closed hand. — *Mushṭin-dhaya, as, ā, am*, sucking the fist or closed hand; (*as*), m. a child, boy. — *Mushṭi-pāta, as*, m. pummelling, boxing. — *Mushṭi-prahāra, as*, m. a blow with the fist. — *Mushṭi-bandha, as*, m. clenching the fist, closing the hand (in taking hold of anything); a handful. — *Mushṭi-bandhana, am*, n. the act of clenching the fist. — *Mushṭi-mukha, as, ī, am*, having a fist-like face. — *Mushṭi-meya, as, ā, am*, to be measured or spanned with the hand, (*madhyena mushṭi-meyena*, with a waist which might be spanned with the fingers.) — *Mushṭi-yuddha, am*, n. a fight with fists, pugilistic encounter. — *Mushṭi-sangrāha-pīḍita, as, ā, am*, squeezed by a grasp with the fist, griped. — *Mushṭi-hatyā*, f., Ved. a hand to hand engagement. — *Mushṭi-han, ā, ghnī, a*, Ved. fighting hand to hand (said of common soldiers as opposed to those who fought in chariots). — *Mushṭī-kṛi*, cl. 8. P. -*karoti*, &c., to close the hand, clench the fist. — *Mushṭī-kṛitya*, ind. having clenched the fist. — *Mushṭī-mushṭi*, ind. fist to fist, hand to hand fighting, fisticuffs.

Mushṭika, as, m. a particular position of the hands; a goldsmith; N. of an Asura; (*ās*), m. pl., N. of an outcast race, = *ḍombās*; (*ā*), f. the fist, hand; (*am*), n. a fight with fists, pugilistic encounter, fisticuffs. — *Mushṭika-ghna, as*, m. 'slayer of Mushṭika,' an epithet of Vishṇu. — *Mushṭika-svastika, as*, m. a particular position of the hands in dancing. — *Mushṭikā-kathana, am*, n. talking with the fingers. — *Mushṭikāntaka* (°*ka-an*°), *as*, m. 'annihilator of Mushṭika,' an epithet of Bala-deva, the brother of Kṛishṇa.

Mushṇat, an, atī, at, stealing, robbing, taking away, depriving of; captivating; excelling, surpassing, eclipsing.

Mushyamāṇa, as, ā, am, being robbed, being plundered.

Mustu, us, m. f. = *mushṭi*, the fist.

मुषल *mushala, mushalya*. See *musala*, &c.

मुष्ठक *mushṭhaka, as*, m. black mustard.

मुस् *mus* [cf. rt. 2. *mush*, cl. 4], cl. 4. P. *musyati*, &c., to break in pieces, cleave, divide, cut, destroy.

Musala, as, am, m. n. (often spelt *mushala* and less correctly *muśala*), a pestle, a kind of wooden pestle used for cleaning rice; a mace, club, (*ćakra-musalaḥ sangrāmaḥ*, a battle fought with discuses and clubs); a particular surgical instrument; a particular constellation; the twenty-second astronomical Yoga or division of the moon's path; N. of a son of Viśvāmitra; (*ī*), f. the plant Curculigo Orchioides; Salvinia Cucullata; the house-lizard. — *Musalā-musali*, ind. club against club. — *Musalāyudha* (°*la-āy*°), *as, ā, am*, club-armed; (*as*), m. an epithet of Bala-deva. — *Musalī-bhū*, cl. 1. P. -*bhavati*, -*bhavitum*, to become a club. — *Musalolūkhala* (°*la-ul*°), *am*, n. a pestle and mortar.

Musalaka, as, m., N. of a mountain; (*ikā*), f. a common lizard.

Musalita, as, ā, am, see Gaṇa Tārakādi to Pāṇ. V. 2, 36.

Musalin, ī, inī, i, armed with a club; (*ī*), m. an epithet of Śiva; of Bala-deva.

Musalīya or *musalya, as, ā, am*, deserving to be pounded to death or to be put to death with a club.

Musra, am, n. a pestle; a tear (in this sense = *aśru*, q. v.).

मुसटी *musaṭī*, f. a white variety of Panicum Italicum, (also read *muśaṭī*.)

मुसल्लह *musallaha*. See *muśallaha*, col. 2.

मुसारगल्व *musāragalva*, coral or a kind of white coral.

मुस्त् *must*, cl. 10. P. *mustayati, mustayitum*, to gather, collect, heap up, accumulate.

Musta, as, ā, am, m. f. n. a species of grass, Cyperus Rotundus; (*am*), n. the root of the Musta grass; [cf. *bhadra-m°*.] — *Musta-giri, is*, m., N. of a mountain. — *Mustāda* (°*ta-ada* or °*ta-āda*), *as*, m. 'grass-eater,' a hog, a wild boar. — *Mustābha* (°*ta-ābh°*), *am*, n. a species of Cyperus.

Mustaka, as, ā, am, m. f. n. a species of grass, Cyperus Rotundus; (*as*), m. a particular vegetable poison.

मुस्तु *mustu*. See p. 786, col. 3.

मुस्र *musra*. See p. 786, col. 3.

मुह 1. *muh*, cl. 4. P. *muhyati, mumoha, mohishyati* or *mokshyati, amuhat, mohitum* or *mogdhum* or *moḍhum*, to become stupefied or unconscious, to be faint, lose consciousness, to be perplexed or embarrassed; to be disturbed in mind; to err or be mistaken; to be foolish or stupid or infatuated; to fail: Caus. *mohayati, -yitum*, Aor. *amūmuhat*, to stupefy, bewilder, perplex, infatuate, deprive of consciousness; to throw into disorder; to cause to err; to mistake (A., e. g. *adhvānam mohayante*, they mistake the way): Intens. *momuhyate, momogdhi, momoḍhi*, to be in great perplexity or greatly embarrassed.

Mugdha, as, ā, am, stupefied, perplexed, stupid, ignorant; infatuated, enamoured; foolish, silly, simple, mistaken, erring; inexperienced, artless, innocent, rendered attractive by youthful simplicity, charming, tender, lovely, beautiful; (*ā*), f. a young and beautiful female. — *Mugdha-kathā*, f. a story of a fool, tale about a fool. — *Mugdha-tā*, f. or *mugdha-tva, am*, n. stupidity, silliness, ignorance; simplicity, artlessness, loveliness, charmingness, gracefulness. — *Mugdha-dṛiś, k, k, k*, lovely-eyed, having beautiful eyes. — *Mugdha-dhī, is, is, i*, or *mugdha-buddhi, is, is, i*, silly, simple, a simpleton. — *Mugdha-bodha, am*, n. 'instructing the ignorant' (scil. *vyākaraṇa*), N. of a celebrated grammar by Vopa-deva (a grammarian who is supposed to have flourished in the thirteenth century, and who is regarded as a great authority in Bengal). — *Mugdha-bodha-pariśishṭa, am*, n. a supplement or appendix to the Mugdha-bodha. — *Mugdhabodha-pradīpa, as*, m., N. of a commentary on the Mugdha-bodha. — *Mugdhabodha-sambodhinī*, f., N. of a commentary on the Mugdha-bodha. — *Mugdha-bodhinī*, f., scil. *ṭīkā*, N. of a commentary by Bharata-malla on the Amara-kosha and of a commentary by Bharata-mallika (probably identical with the preceding author) on the Bhaṭṭi-kāvya. — *Mugdha-bhāva, as*, m. stupidity, simplicity, inexperience. — *Mugdha-vat, ān, atī, at*, perplexed, embarrassed, infatuated, mistaken. — *Mugdhākshī* (°*dha-ak°*), f. a lovely-eyed woman. — *Mugdhāgraṇī* (°*dha-ag°*), *īs*, m. the greatest of simpletons, the stupidest of the stupid. — *Mugdhā-ćakra, am*, n. a particular mystical circle. — *Mugdhānana* (°*dha-ān°*), *as, ā, am*, lovely-faced.

2. *muh, k, k, k*, or *ṭ, ṭ, ṭ*, perplexing, embarrassing, infatuating; [cf. *mano-muh*.]

Muhira, as, ā, am, foolish, stupid; (*as*), m. a blockhead [cf. *muhera*]; 'the bewilderer,' epithet of the god of love.

Muhu, ind. = *muhus*, Ved. suddenly, in a moment.

Muhuka, am, n., Ved. a moment, instant; [cf. *muhūrta*.]

Muhus, ind. (perhaps originally 'in a bewildering manner'), suddenly, all at once, in a moment, in an instant (Ved.); for a moment, for a time, awhile; at every moment, repeatedly, constantly; *muhus—muhus*, at one moment—at another; at one time—at another; *muhur muhus*, at every moment, repeatedly, again and again, over and over again; on the other hand; [cf. *punar*.] — *Muhur-gir, īr, īr, īr*, Ved. swallowing suddenly; (Sāy.) ever being hymned (= *sarvadā gīyamānaḥ*). — *Muhur-bhāshā*, f. or *muhur-vaćas, as*, n. repeating what is said, repetition, tautology. — *Muhur-bhuj, k*, m. 'constantly eating,' a horse. — *Muhuś-ćārin, ī, iṇī, i*, occurring repeatedly, recurring over and over again. — *Muhus-kāma, as, ā, am*, loving or desiring again and again. — *Muhus-tanais*, ind. at repeated intervals, repeatedly, constantly.

Muhūrta, as, am, m. n. a moment, an instant, any short space of time, (*muhūrtāt*, after an instant, immediately, directly, at once; *muhūrtena*, after an instant, after a little while; *ku-muhūrta*, an inauspicious moment, cf. *dur-m°, prati-m°*); a particular division of time (see Manu I. 64); the thirtieth part of a day, a period of forty-eight minutes; (*as*), m. an astrologer; (*ās*), m. pl. the Muhūrtas or Hours personified as the children of Muhūrtā; (*ā*), f., N. of a daughter of Daksha (wife of Dharma or Manu and mother of the Muhūrtas). — *Muhūrta-kalpa-druma, as*, m. and *muhūrta-gaṇa-pati, is*, m., N. of works. — *Muhūrta-ćintāmaṇi, is*, m., N. of an astrological work by Rāma the son of Ananta. — *Muhūrta-ja, ās*, m. pl. children of Muhūrtā; [cf. *mauhūrtika*.] — *Muhūrta-tattva, am*, n., N. of a work. — *Muhūrta-dīpaka, as*, m., N. of an astrological work by Mahā-deva. — *Muhūrta-dīpikā*, f., N. of a work. — *Muhūrta-mārtaṇḍa, as*, m., N. of an astrological work by Nārāyaṇa. — *Muhūrta-vallabhā*, f., N. of a commentary on the Muhūrta-mārtaṇḍa. — *Muhūrta-stoma, ās*, m. pl., N. of an Ekāha.

Muhūrtaka = *muhūrta*, a moment, instant; an hour.

Muhera, as, m. = *muhira*, a fool, blockhead; [cf. perhaps Gr. μῶρο-ς; Lat. *moru-s, mor-osu-s*.]

Mūḍha, as, ā, am, stupefied, bewildered, perplexed, confounded, confused [cf. *dig-m°*], uncertain how to act; infatuated; stupid, dull, silly, foolish, simple, ignorant; mistaken, deceived, erring, gone astray or adrift; wrong, out of the right place (as the fetus in delivery), abortive; causing confusion, confounding; epithet of a particular position in the Yoga system; (*as*), m. a fool, blockhead, dolt, idiot; a sluggard; (*ās*), m. pl. an epithet of the elements in the Sāṅkhya philosophy. — *Mūḍha-garbha, as*, m. difficult delivery; a dead fetus. — *Mūḍha-grāha, as*, m. a confused notion, misconception, infatuation. — *Mūḍha-ćakshur-gada-ććhetṛi, tā*, m. the remover of the defect of vision of the foolish. — *Mūḍha-ćetana, as, ā, am*, or *mūḍha-ćetas, ās, ās, as*, bewildered in mind, foolish, simple, silly. — *Mūḍha-tā*, f. or *mūḍha-tva, am*, n. stupidity, infatuation, bewilderment, confusion, simplicity, folly, ignorance; error, mistake, (*granthi-mūḍhatā*, mistake or confusion in disentangling a knot.) — *Mūḍha-dhī, īs, īs, i*, or *mūḍha-buddhi*, or *mūḍha-mati, is, is, i*, 'silly-minded,' silly, simple, foolish. — *Mūḍha-prabhu, us*, m. the chief of fools, a great blockhead. — *Mūḍha-ratha, as*, m., N. of a man; (*ās*), m. pl., N. of his descendants. — *Mūḍha-vat*, ind. like a fool. — *Mūḍha-sattva, as, ā, am*, 'silly-minded,' infatuated, insane. — *Mūḍhātman* (°*ḍha-āt°*), *ā, ā, a*, bewildered or stupefied in mind, unconscious, insensible, foolish, a fool. — *Mūḍheśvara* (°*ḍha-īś°*), *as*, m. the greatest of fools, a great simpleton, arrant blockhead; N. of an ascetic.

मुहुस् *muhus*. See col. 1.

मुहूर्त *muhūrta*. See above.

मू 1. *mū* (connected with rts. *mav, mavy*), cl. 1. A. *mavate* (sometimes P. *-ti*), to bind, tie, make fast: Caus. Aor. *amīmavat*: Desid. of Caus. *mimāvayishati*, see Scholiast on Pāṇ. VII. 4, 80.

2. *mū, ūs*, f. binding, tying.

Mūka, as, ā, am, dumb, silent, speechless, mute [cf. *eḍa-m°, kalla-m°*]; wretched, poor; (*as*), m. a mute; a poor man; N. of a Dānava; of a Nāga; [cf. Lat. *mutus*.] — *Mūka-tā*, f. or *mūka-tva, am*, n. dumbness, muteness, silence. — *Mūka-bhāva, as*, m. the state of being dumb, dumbness. — *Mūkāṇḍaja* (°*ka-aṇ°*), *as, ā, am*, having the birds silent (said of a forest). — *Mūkāmbikā* (°*ka-am°*), f. (perhaps) a form of Durgā; *mūkāmbikāyāḥ sadanam*, N. of a place. — *Mūkī-kṛi*, cl. 8. P. *-karoti, -kartum*, to make dumb, render speechless, put to silence.

Mūkiman, ā, m. dumbness, muteness, silence.

2. *mūta, as, ā, am* (for 1. see rt. 1. *mīv*), bound, tied; woven; (*as, am*), m. n., Ved. a woven basket; a woven band of cloth or fillet. — *Mūta-kārya, as, ā, am*, consisting of plaited work or basket work.

Mūtaka, am, n., Ved. a little basket.

मूकलराय *mūkalarāya, as*, m., N. of a king.

मूचीप *mūćīpa, ās*, m. pl., N. of a people; [cf. *mūtiba*.]

मूजवत् *mūja-vat, ān*, m., N. of a mountain; (*antas*), m. pl., N. of a people.

मूजालदेव *mūjāla-deva, as*, m. a proper N.

मूढ *mūḍha, mūḍha-ćetas*, &c. See col. 2.

मूत 1. and 2. *mūta*. See under rt. 1. *mīv* and rt. 1. *mū*.

मूतिब *mūtiba, ās*, m. pl., N. of a people.

मूत्र *mūtra, am*, n. (probably connected with rt. 1. *mih*; but according to Uṇādi-s. IV. 162. fr. rt. *muć*, to discharge; by others connected with rts. 1. *mīv* and *mīnv*), the fluid secreted by the kidneys, urine. — *Mūtra-kara, as, ī, am*, producing urine. — *Mūtra-kṛićchra, am*, n. painful discharge of urine in minute quantities, strangury; a class of urinary affections (of which eight kinds are enumerated, including gravel, stone, &c.). — *Mūtra-kṛićchrin, ī, iṇī, i*, labouring under painful discharge of urine, suffering from strangury. — *Mūtra-kṛita-vāsas, ās, ās, as*, Ved. steeped or soaked in urine. — *Mūtra-kośa, as*, m. the scrotum. — *Mūtra-kshaya, as*, m. insufficient secretion of urine. — *Mūtra-granthi, is*, m. a knot or induration on the neck of the bladder. — *Mūtra-ghāta* = *mūtrāghāta*, q. v. — *Mūtra-jaṭhara, as, am*, m. n. swelling of the belly in consequence of retention of urine. — *Mūtra-dosha, as*, m. urinary disease. — *Mūtra-nirodha, as*, m. obstruction or retention of urine. — *Mūtra-patana, as*, m. the civet cat. — *Mūtra-patha, as*, m. the urinary passage. — *Mūtra-parīkshā*, f. examination of urine, uroscopy; N. of a chapter of the Śārṅgadhara-saṃhitā. — *Mūtra-puṭa, am*, n. 'urine-cavity,' the lower belly. — *Mūtra-purīsha, am*, n. urine and excrement. — *Mūtra-praseka, as*, m. the urethra. — *Mūtra-phalā*, f. Cucumis Utilissimus (= *karkaṭī*); another species of cucumber (= *trapushī*). — *Mūtra-bhāvita, as, ā, am*, saturated with urine. — *Mūtra-mārga, as*, m. 'urine-canal,' the urethra. — *Mūtramārga-nirodhana, am*, n. obstruction of the urethra. — *Mūtra-vardhaka, as, ikā, am*, increasing urine, diuretic. — *Mūtra-vaha, as, ā, am*, conveying urine. — *Mūtra-vibandha-ghna, as, ī, am*, preventing suppression of urine, causing discharge of urine. — *Mūtra-visha, as, ā, am*, poisonous with urine. — *Mūtra-vṛiddhi, is*, f. copious secretion of urine. — *Mūtra-śakṛit, t*, n. urine and excrement. — *Mūtra-śukra, am*, n. a disease in which semen and urine are ejected together. — *Mūtra-śūla, as*, m. urinary colic. — *Mūtra-saṅkshaya, as*, m. insufficient secretion of urine (= *mūtra-kshaya*). — *Mūtra-saṅga, as*, m. urinary obstruction, a painful and bloody discharge of urine. — *Mūtra-saṅgin, ī, inī, i*, suffering from the above disease. — *Mūtrāghāta* (°*ra-āgh°*), *as*, m. affection of the urine, urinary disease (of which twelve or thirteen kinds are enumerated). — *Mūtrātīta* (°*ra-at°*), *as*, m. 'past the proper time for voiding urine,' a particular kind of retention of urine. — *Mūtrāśaya* (°*ra-āś°*), *as*, m. 'urine-receptacle,' the lower belly. — *Mūtrāsāda* = *mūtrauka-sāda*, q. v. — *Mūtrotsaṅga* (°*ra-ut°*) = *mūtra-saṅga*, q. v. — *Mūtrauka-sāda* (°*ra-ok°*), *as*, m. a disease in

which the urine assumes various colours and is voided with pain.

Mūtraya, Nom. P. *mūtrayati*, *-yitum*, to discharge urine; to make water against or upon (with acc.): Intens. *momūtryate*.

Mūtrala, *as*, *ā*, *am*, promoting (the secretion of) urine, diuretic; (*ā*), f. Cucumis Utilissimus; another species of cucumber, = *vālukī*; (*am*), n. a species of cucumber (= *trapusha*).

Mūtrita, *as*, *ā*, *am*, voided as urine, discharged like urine; soiled with urine.

Mūtrya, *as*, *ā*, *am*, urinary, belonging or relating to urine.

मूर 1. *mūra*, *as*, *ā*, *am*, Ved. = *mūḍha*, stupefied, bewildered, stupid, dull, foolish; [cf. *a-m°*, *a-pram°*.]

मूर 2. *mūra*, *as*, *ā*, *am* (perhaps fr. a form *mū* = rt. 1. *mīv*), Ved. rushing, impetuous; (according to Sāy.) destroying, killing (= *māraka*, fr. rt. *mṛi*). — *Mūra-deva*, *as*, m., Ved. epithet of a particular kind of demon; (Sāy.) sporting in destruction (= *māraṇa-krīḍa*).

मूर 3. *mūra*, *am*, n., Ved. = *mūla*, a root.

मूरु *mūru*, N. of a country.

मूर्ख *mūrkha*. See p. 785, col. 3.

मूर्खलिका *mūrkhalikā*, f. an arrow in the form of a bird's heart.

मूर्छन *mūrćhana*. See p. 785, col. 3.

मूर्ण *mūrṇa*. See under rt. *mṛī*, p. 793.

मूर्त *mūrta*, *mūrti*. See p. 786, col. 1.

मूर्धन् *mūrdhan*, *ā*, m. (in Uṇādi-s. I. 158. said to be fr. rt. *murv*, to bind), the forehead, brow, skull; the head in general; a head, chief, leader, superior, (*sarveshām bhūtānām mūrdhā rājā*, the king is the head of all creatures); the highest or foremost or most prominent part, surface, top, point, peak, summit, (*parvatasya mūrdhā*, the top or peak of a mountain); 'the summit,' epithet of a particular spiritual condition with Buddhists; (in geometry) the base, (opposed to *agra*); *mūrdhni* or *mūrdhani*, at the head or highest point, at the beginning or commencement, in the front, (*atishṭhan manujendrāṇām mūrdhni*, he stood at the head of the kings of men; *saṅgrāma-mūrdhani*, in the front of the battle); before, above, over. — *Mūrdha-karṇī* or *mūrdha-karparī*, f. or *mūrdha-khola*, *am*, n. a broad-brimmed hat (worn as a shelter from rain); an umbrella. — *Mūrdha-ja*, *as*, m. 'head-born,' the hair of the head, (in this sense usually *ās*, m. pl.); the mane; N. of a king (a Cakra-vartin). — *Mūrdhaja-rāga*, *as*, m. colouring or dyeing the hair. — *Mūrdha-jyotis*, *is*, n. = *brahma-randhra*, q. v. — *Mūrdha-tas*, ind., Ved. upon the head. — *Mūrdha-tailika*, *as*, m., with *vasti*, epithet of a kind of Errhine for the head. — *Mūrdhan-vat*, *ān*, *atī*, *at*, Ved. containing the word *mūrdhan*; (*ān*), m., N. of a Gandharva; of an Āṅgirasa or Vāma-devya, author of the hymn Ṛig-veda X. 88. — *Mūrdha-pāta*, *as*, m. the splitting of the skull. — *Mūrdha-piṇḍa*, *as*, m. a lump upon the head (of an elephant in rut). — *Mūrdha-pushpa*, *as*, m. the tree Mimosa Sirissa (*śirīsha*). — *Mūrdha-rasa*, *as*, m. the scum of boiled rice, rice-water. — *Mūrdha-veshṭana*, *am*, n. a turban, fillet, diadem. — *Mūrdhānta* (°*dha-an°*), *as*, m. the crown of the head. — *Mūrdhābhishikta* (°*dha-abh°*), *as*, *ā*, *am*, having the head sprinkled, anointed, inaugurated, consecrated, installed; (*as*), m. a consecrated king; a man of the Kshatriya or warrior caste; a royal counsellor, minister; = *mūrdhāvasikta* below. — *Mūrdhābhisheka* (°*dha-abh°*), *as*, m. 'head-sprinkling,' the act of consecrating any one (as king), anointing, inaugurating. — *Mūrdhāvasikta* (°*dha-av°*), *as*, m. epithet of a particular mixed caste, the son of a Brāhman father by a Kshatriya mother; = *mūrdhābhishikta*, a consecrated king.

Mūrdha = *mūrdhan* (at the end of certain comps., cf. *dvi-m°*, *tri-m°*).

Mūrdhaka, *as*, m. a Kshatriya.

Mūrdhanya, *as*, *ā*, *am*, being on or in the head, belonging to the head, capital; coming from the head or skull, cerebral (a term applied to a class of letters representing sounds formed high in the mouth or by keeping back the tip of the tongue as far as possible in the head and slightly turning it upwards, e. g. *ṛi*, *ṝi*, *ṭ*, *ṭh*, *ḍ*, *ḍh*, *ṇ*, *r*, *sh*; these letters are sometimes called linguals); uppermost, highest, superior, pre-eminent; (*ā*), f., N. of the mother of Veda-śiras.

Mūrdhvan, *ā*, m. = *mūrdhan*.

मूर्वा *mūrvā*, f. (according to some also *mūrvī*, f.; probably fr. rt. *murv*), Sanseviera Roxburghiana, a sort of creeper from the fibres of which bow-strings and the girdle of the Kshatriyas are made, a sort of hemp for bow-strings; [cf. *maurva*.] — *Mūrvā-maya*, *as*, *ī*, *am*, made of Mūrvā.

Mūrvikā, f. = *mūrvā*.

मूल् *mūl* (more properly to be regarded as a Nom. fr. *mūla* below), cl. 1. P. *mūlati* (according to Vopa-deva also Ā. *-te*), *mumūla*, *mūlitum*, to be rooted or firm, stand fast, take or strike root: Caus. *mūlayati* (according to Vopa-deva also *molayati*), *mūlayitum*, Aor. *amūmulat*, to plant, transplant; to grow, sprout, shoot, germinate.

Mūla, *am*, n. a root (literally and metaphorically); the root of any plant or tree, (*mūlam kṛi*, to take or strike root); the root of Arum Campanulatum; the root of long pepper and of Costus Speciosus or Arabicus; basis, groundwork, beginning, origin, commencement, cause, (*mūlād ārabhya*, having commenced at the beginning); the bottom of anything, foot, (*śailasya mūlam*, the foot of a mountain); basis, lower part, lower end, (*vīṇāyā mūlam*, the lower end of a lute which rests against the body of a player); the end or juncture of anything by which it is joined to anything else [cf. *bāhu-m°*, *karṇa-m°*]; outermost edge or border; original, original text of any work (as distinguished from the scholia or commentary); an old or hereditary servant or dependant, an aboriginal native or inhabitant; original property, capital, principal, stock; a chief or capital city; square root; the twenty-fourth or, according to some, seventeenth or nineteenth lunar asterism containing eleven stars, (in this sense *as*, *am*, m. n.; cf. *nakshatra*); immediate neighbourhood or proximity; a copse, thicket; a vendor not a true owner, (according to Kullūka on Manu VIII. 202. *mūlam* = *a-svāmī vikretā*); a particular position of the fingers [cf. *mūla-bandha*]; (*as*), m. an epithet of Sadā-śiva; (*ā*), f. Asparagus Racemosus; the asterism Mūla; (*ī*), f. a species of small house-lizard; (*as*, *ā*, *am*), original, first; own, proper, peculiar, (in Manu VII. 184. *mūla* is said to mean a king's own territory.) — *Mūla-karman*, *a*, n. 'root-machination,' magical employment of roots, magic; [cf. *mūli-karman*, *mūla-kṛit*.] — *Mūla-kāra*, *as*, m. the author of an original work. — *Mūla-kāraṇa*, *am*, n. first or original cause. — *Mūla-kārikā*, f. a fire-place, furnace, oven. — *Mūla-kṛićchra*, *as*, *am*, m. n. 'root-austerity,' a kind of penance, living solely on roots. — *Mūla-kṛit*, *t*, *t*, *t*, Ved. preparing roots for magical uses. — *Mūla-keśara*, *as*, m. a citron. — *Mūla-khānaka*, *as*, m. 'root-digger,' one who digs for roots, a collector of roots. — *Mūla-guṇa*, *as*, m. 'root-multiplier,' the coefficient of a root (in algebra). — *Mūlaguṇa-jāti*, *is*, f. assimilation and reduction of the root's coefficient with a fraction. — *Mūla-grantha*, *as*, m. an original text; an epithet of the very words uttered by Śākya-muni. — *Mūla-ććheda*, *as*, m. 'root-cutting,' cutting away the roots, cutting up by the roots, uprooting. — *Mūla-ja*, *as*, *ā*, *am*, 'root-born,' growing from roots, produced from a root, radical; formed at the roots of trees (as an ant-hill); (*as*), m. a plant growing from a root (as a lotus); (*am*), n. green ginger. — *Mūla-jāti*, *is*, f. chief or principal origin; = *mūlaguṇa-jāti*, col. 2. — *Mūla-tas*, ind. from the root, on the root, on the lower side (Ved.), (*ā mūlatas*, from the root upwards, from the beginning.) — *Mūla-trikoṇa*, *am*, n. epithet of the third astrological house. — *Mūla-tva*, *am*, n. the state or condition of a root, the being a root, the having a foundation or source in anything, (*mūlatvāt prajānāṃ rājā skandhaḥ*, the king is the stem through his subjects being the root; *Veda-mūlatva*, the statement that the Veda is the original source of all knowledge; *Śāstra-mūlatva*, the being founded upon the Śāstras.) — *Mūla-deva*, *as*, m. = *mūra-deva*, an epithet of Kaṇsa [cf. *mūla-bhadra*]; N. of the murderer of Su-mitra the son of Agni-mitra; of an author; of a preceptor. — *Mūla-dravya*, *am*, n. original property, capital, principal, stock; [cf. *mūla-dhana*.] — *Mūla-dvāra*, *am*, n., Ved. principal door. — *Mūla-dvāravatī*, f. the original or ancient Dvāra-vatī, the older part of that city; [cf. *laghu-dvāravatī*, *mūla-nagara*.] — *Mūla-dhana*, *am*, n. original property, capital. — *Mūla-dhātu*, *us*, m. lymph. — *Mūla-nagara*, *am*, n. old town, (opposed to the suburbs or *śākhā-nagara*.) — *Mūla-nāśa* or *mūla-nāśaka*, *as*, m. a proper N. — *Mūla-nikṛintana*, *as*, *ī*, *am*, cutting away the roots, utterly destroying, destroying root and branch. — *Mūla-parṇī*, f. a species of plant (= *maṇḍūka-parṇī*). — *Mūla-pāka*, *as*, m., see Pāṇ. VII. 3, 53. — *Mūla-purusha*, *as*, m. the male representative of a family, the last male of a race. — *Mūla-puliśa-siddhānta*, *as*, m. the original Siddhānta of Puliśa. — *Mūla-pushkara*, *am*, n. = *pushkara-mūla*, q. v. — *Mūla-potī*, f. a species of culinary plant (= *potikā*). — *Mūla-prakṛiti*, *is*, f. (in phil.) the original root or germ out of which matter or all apparent forms are evolved, the primary cause or 'originant;' (*ayas*), f. pl. the four principal sovereigns to be considered in time of war (viz. the Vi-jigīshu, Ari, Madhyama, and Udāsīna; cf. *pra-kṛiti*, *śākhā-prakṛiti*). — *Mūla-praṇihita*, *as*, *ā*, *am*, (perhaps) placed under the surveillance or brought under the notice of old (thieves employed as spies; according to Kullūka on Manu IX. 269 = *rāja-niyukta-purāṇa-ćaura-varge sāvadhāna-bhūtāḥ*). — *Mūla-phala-da*, *as*, m. the Jaka or bread-fruit tree. — *Mūla-phalāśana* (°*la-aś°*), *am*, n. feeding on roots and fruits. — *Mūla-baṇig-dhana*, *am*, n. a merchant's original property or capital. — *Mūla-bandha*, *as*, *ā*, *am*, (probably) having roots, deep-rooted; (*as*), m. a particular position of the fingers. — *Mūla-barhaṇa*, *as*, *ī*, *am*, Ved. tearing up by the roots, uprooting; (*ī*, *am*), f. n. the Nakshatra Mūla; (*am*), n. the act of uprooting. — *Mūla-bhadra*, *as*, m. an epithet of Kaṇsa, the uncle of Kṛishṇa; [cf. *mūla-deva*.] — *Mūla-bhava*, *as*, *ā*, *am*, springing or growing from roots. — *Mūla-bhāra*, *as*, m. a load of roots. — *Mūla-bhūta*, *as*, *ā*, *am*, become the root or original. — *Mūla-bhṛitya*, *as*, m. an old or hereditary servant, one whose father, grandfather, &c. were servants before him, (opposed to *ā-gantu*.) — *Mūla-mantra*, *as*, m. an original or fundamental text; an epithet of a particular sacred text. — *Mūla-mādhava*, N. of a place. — *Mūlamādhava-tīrtha*, *am*, n., N. of a sacred bathing-place. — *Mūla-mitra*, *as*, m. a proper N. — *Mūla-rasa*, *as*, m. Sanseviera Zeylanica. — *Mūla-rāja*, *as*, m., N. of a king. — *Mūla-rāmāyaṇa*, *am*, n. the original Rāmāyaṇa, i. e. Vālmīki's Rāmāyaṇa. — *Mūla-vaćana*, *am*, n. 'primary word,' an original text. — *Mūla-vat*, *ān*, *atī*, *at*, possessing edible roots; (perhaps) practising magic with roots. — *Mūla-vāpa*, *as*, m. one who plants roots. — *Mūla-vārin*, *ī*, m. a proper N. — *Mūla-vitta*, *am*, n. 'original property,' capital, principal. — *Mūla-vidyā*, f. 'principal science,' epithet of a particular Mantra (= *dvādaśākshara*, q. v.). — *Mūla-vināśana*, *am*, n. radical or entire destruction. — *Mūla-vibhuja*, *as*, *ā*, *am*, bending

down roots; (*as*), m. a chariot. — *Mūla-virećana, am*, n. a purgative prepared from roots. — *Mūla-vyasana-vṛitti, is*, f. the hereditary occupation of executing criminals (Manu X. 38). — *Mūla-vratin, ī, inī, i*, living exclusively on roots. — *Mūla-śakuna, as*, m. (in augury) the first bird. — *Mūla-śākaṭa* or *mūla-śākina, am*, n. a field planted with edible roots. — *Mūla-śripati-tīrtha, am*, n., N. of a Tīrtha. — *Mūla-sangha, as*, m. a society or sect. — *Mūla-sarvāstivāda* (°*va-as*°), *ās*, m. pl., N. of a Buddhist school. — *Mūla-sādhana, am*, n. a chief instrument, principal expedient. — *Mūla-sūtra, am*, n. a principal Sūtra. — *Mūla-sthala, am*, n., N. of a place. — *Mūla-sthāna, am*, n. principal place; foundation, base; the air, atmosphere; God; Mooltan: (*ī*), f. an epithet of Gaurī. — *Mūlasthāna-tīrtha, am*, n., N. of a Tīrtha (= *bhāskara*). — *Mūla-sthāyin, ī, inī, i*, existing from the beginning; (*ī*), m. an epithet of Śiva. — *Mūla-srotas, as*, n. the fountain-head of a river, principal current. — *Mūla-hara, as, ā, am*, taking away the roots of anything, uprooting, utterly destroying, eradicating. — *Mūla-hara-tva, am*, n. the state of plucking up by the roots, eradicating, utter ruin. — *Mūlādhāra* (°*la-ādh*°), *am*, n., scil. *ćakra*, epithet of a mystical circle situated above the generative organs; (according to a Scholiast) the navel. — *Mūlābha* (°*la-ābh*°), *am*, n. a radish. — *Mūlābhidharma-śāstra* (°*la-abh*°), *am*, n. the original Abhidharma-śāstra. — *Mūlāyatana* (°*la-āy*°), *am*, n. an original residence. — *Mūlāvidyā-vināśaka* (°*la-av*°), *as, ikā, am*, (probably) destroying ignorance at its roots, eradicating ignorance. — *Mūlāśin* (°*la-aś*°), *ī, inī, i*, 'root-eating,' living upon roots. — *Mūlāhva* (°*la-āh*°), *am*, n. a radish. — *Mūli-karman, a*, n. = *mūla-karman*, q. v. — *Mūlī-bhūta, as, ā, am*, become a root, become a source or origin. — *Mūloććheda* (°*la-uć*°), *as*, m. cutting up the roots, utter destruction. — *Mūlotkhāta* (°*la-ut*°), *as, ā, am*, dug up by the roots, utterly destroyed; (*am*), n. digging up roots. — *Mūlotpāṭana* (°*la-ut*°), *am*, n. the digging up of roots. — *Mūlotpāṭana-jīvin, ī*, m. one who lives by digging for roots (= *mūla-khānaka*). — *Mūlaushadhi* (°*la-osh*°), *is*, f. a species of plant.

Mūlaka, as, ikā, am, (at the end of comps.) having roots, rooted in, springing from; born under the constellation Mūla; (*as, am*), m. n. an esculent root; a radish [cf. *ćāṇakya-m*°, *nepāla-m*°]; a sort of yam; (*as*), m. a kind of vegetable poison; N. of a prince, a son of Aśmaka; (*ikā*), f. a root. — *Mūlaka-paṇa, as*, m. a handful or bunch of radishes, &c. (for sale). — *Mūlaka-parṇī*, f. Moringa Pterygosperma. — *Mūlaka-potikā*, f. a radish. — *Mūlaka-mūlā*, f. the plant Lipeocercis Serrata.

Mūlasa, as, ā, am, see Gaṇa Tṛiṇādi to Pāṇ. IV. 2, 80.

Mūlika, as, ā, am, living on roots; radical, original; primary, principal; (*as*), m. an ascetic, devotee; (*ā*), f. a multitude or collection of roots. — *Mūlikārtha* (°*ka-ar*°), *as*, m. a radical fact; [cf. *yoga*.]

Mūlin, ī, inī, i, having a root or stock or origin, &c.; (*ī*), m. a tree.

Mūlina, as, ā, am, having a root, growing from a root (not bulbous or tuberous; cf. *phala-mūlina*); = *mūli-kṛit*, q. v.; (*as*), m. a plant, tree.

Mūlera, as, m. a king; Indian spikenard, Nardostachys Jatamansi (= *jaṭā-māṇsī, jaṭā*).

Mūlya, as, ā, am, being at the root; to be torn up by the roots, to be eradicated; to be bought for a price, to be bought, purchasable; (*am*), n. original value; price, worth, value, a sum of money given as payment (e. g. *dātum mūlyena*, to part with for a certain price, sell; *dattvā kiṇćin mūlyena*, having given something in payment; *mūlyena gṛihīta*, bought for a price); wages, salary, payment for service rendered; earnings, gain; = *mūla*, capital, principal; an article purchased. — *Mūlya-karaṇa, am*, n. making the worth or value of anything, turning into money. — *Mūlya-vivarjita, as, ā, am*, devoid of price, priceless, invaluable.

मूलाट *mūlāṭa, mūlāṭī*, see Gaṇa Gaurādi to Pāṇ. IV. 1, 41.

मूष 1. *mūsh* (= rt. 2. *mush*), cl. 1. P. *mūshati, mūshitum*, to steal, rob, plunder.

2. *mūsh, ṭ*, Ved. a mouse.

Mūsha, as, ā or *ī*, m. f. a rat, mouse; (*ā*), f. a crucible, (said to be also *as*, m. and *ī*, f.); Lipeocercis Serrata; = *gavāksha*, a round window, air-hole; [cf. Gr. μῦς; Lat. *mus, mus-culu-s, mus-cip-ula*; Old Germ. *mûs*; Slav. *mys-i*.] — *Mūshā-karṇī*, f. an aquatic plant, Salvinia Cucullata. — *Mūshā-tuttha, am*, n. a kind of vitriol. — *Mūshī-karaṇa, am*, n. melting in a crucible.

Mūshaka, as, m. a thief; a rat, mouse; a kind of metre; a particular part of the face; (*ās*), m. pl., N. of a people; (*ikā*), f. a rat, mouse, a female rat or mouse; a species of leech; Salvinia Cucullata; a crucible; (*akā*), f. a rat, mouse, female rat. — *Mūshaka-karṇikā* or *mūshaka-karṇī* or *mūshaka-mārī*, f. = *mūshā-karṇī*, q. v. — *Mūshakāda* (°*ka-ada*), *as*, m. 'mouse-eater,' N. of a Nāga. — *Mūshakārāti* (°*ka-ar*°), *is*, m. 'mouse's foe,' a cat.

Mūshaṇa, am, n. the act of stealing, pilfering, filching.

Mūshat, an, antī, at, stealing, filching, plundering.

Mūshika, as, m. a thief, plunderer; a rat, mouse [cf. *gandha-mūshika, mahā-mūshika*]; Mimosa Sirissa (= *śirīsha*); N. of a country (the part of the Malabar coast between Quilon and Cape Comorin); (*ās*), m. pl., N. of a people, (also read *bhūshika*); (*ā*), f., see under *mūshaka*. — *Mūshika-nirviśesha, as, ā, am*, not differing from a mouse, the same as a mouse. — *Mūshika-parṇī*, f. an aquatic plant, Salvinia Cucullata. — *Mūshika-ratha, as*, m. 'rat-vehicled, riding on a rat,' an epithet of Gaṇeśa (see *gaṇeśa*, p. 279). — *Mūshika-vishāṇa, am*, n. a mouse's horn, i. e. an impossibility; [cf. *śaśa-vishāṇa*.] — *Mūshika-sthala, am*, n. (probably) a mole-hill. — *Mūshikāṅka* (°*ka-an*°), *as*, m. 'characterized by a rat,' epithet of Gaṇeśa. — *Mūshikāñćana* (°*ka-añ*°), *as*, m. 'going on a rat,' an epithet of Gaṇeśa. — *Mūshikāda* (°*ka-ada*) = *mūshakāda*. — *Mūshikā-dat, an, atī, at*, or *mūshikā-danta, as, ā* or *ī, am*, 'mouse-toothed,' having the teeth of a mouse. — *Mūshikāntakṛit* (°*ka-an*°), *t*, m. 'mouse-destroyer,' a cat. — *Mūshikārāti* = *mūshakārāti*. — *Mūshikāhvaya* (°*ka-āh*°), *as*, m. Salvinia Cucullata. — *Mūshikotkara* (°*ka-ut*° or °*kā-ut*°), *as*, m. a mole-hill.

Mūshikakā or *mūshikikā*, f. (diminutive of *mūshikā*), a little rat or mouse.

Mūshikāra, as, m. a male mouse.

Mūshita, as, ā, am, stolen, &c. = *mushita*, q. v.

Mūshi-parṇikā, f. = *mūshika-parṇī*, q. v.

Mūshīka, as, ā, m. f. = *mūshika*, a rat, mouse. — *Mūshīka-karṇī*, f. = *mūshā-karṇī*, q. v.

मूष्यायण *mūshyāyaṇa, as, ā, am*, born of unknown parents, (probably for *āmushyāyaṇa*.)

मूसरिःफ *mūsariḥ-pha* and *mūsarīpha, as*, m., N. of the fourth Yoga.

मृ *mṛi*, cl. 6. A., but in Perf., Futures, and Cond. only P. (ep. occasionally both P. and A. in all the tenses), *mriyate, mamāra, marishyati, amṛita, mṛishīshṭa, martum* (epic forms *mriyati, mriyanti, mriyeyam, mriyeyus, mamre, mamrire*, Ved. forms *marati, marate, marāti, amarat*; the form *mumarat*, Ṛig-veda VIII. 97, 3, is said by Sāy. to = *mārayatu* = *vināśayatu*), to die, decease, depart from life: Pass. *mriyate* (sometimes used impersonally with inst. c.), Perf. *mamre*, Aor. *amāri*: Caus. *mārayati, -yitum*, Aor. *amīmarat*, to cause to die, kill, slay, put to death: Desid. *mumūrshati*, to wish to die, be about to die, be at the point of death, face death: Intens. *memrīyate, marmarti*; [cf. Zend *mar*, 'to die;' *mare-ta*, 'mortal;' *marетan*, 'man:' Gr. ἄ-μβρο-το-ς, ἀμ-βρόσ-ιο-ς, βρο-τό-ς, μορ-τό-ς, μαρ-αίν-ω, μαρα-σ-μό-ς: Lat. *mor-i-o-r, mor-(ti)-s, mor-tuu-us, mort-āli-s, mor-bu-s, mar-c-e-o, marc-e-sc-o, marc-i-du-s*: Angl. Sax. *uta-mæran, mordher, myrdhro, mordh*: Goth. *maur-th-r*: Slav. *mr-e-ti*, 'to die;' *mor-u*, 'plague, death;' *s-mrĭ-tĭ*, 'death;' *mrĭ-tvu*, 'a dead man:' Russ. *u-miraju*, 'to die;' *mertvyi*, 'dead;' *s-mer-tj*, 'death:' Lith. *mir-ti*, 'to die;' *már-a-s*, 'plague;' *mórai*, 'bier;' *s-mer-ti*, 'death:' Hib. *marbhaim*, 'I kill, slay;' *marbhan*, 'a corpse, dead body.']

Mamūrshā, f. (fr. Desid.), desire of death, wishing to die, being at the point of death, impatience of life.

Mumūrshu, us, us, u, wishing to die, being about to die, being at the point of death.

Mṛita, as, ā, am, dead, deceased, deathlike, torpid, useless; calcined, reduced (said of metals); (*am*), n. death, (*mṛitebhyaḥ pramṛitam yānti*, they pass from death to death, i. e. from one death to another); = *ćaitya*, a grave; begging, food or alms obtained by begging. — *Mṛita-kalpa, as, ā, am*, almost dead, well-nigh dead, insensible, fainted. — *Mṛita-gṛiha, am*, n. 'house of the dead,' a grave. — *Mṛita-ćela, am*, n. the garments of the dead (worn by Caṇḍālas). — *Mṛita-jīvana, as, ī, am*, giving life to the dead, raising the dead to life. — *Mṛita-dāra, as*, m. one whose wife is dead, a widower. — *Mṛita-nātha, as, ā, am*, one whose lord is dead. — *Mṛita-niryātaka, as*, m. one who carries out dead bodies. — *Mṛita-pa, as*, m. a person who guards a dead body. — *Mṛita-pā, ās*, m. a person who watches a dead body, a man of the lowest caste who collects dead men's clothes, conveys dead bodies to the river side to be burnt, executes criminals, &c.; N. of an Asura. — *Mṛita-putra, as*, m. one whose son is dead. — *Mṛita-praja, as, ā, am*, one whose children are dead. — *Mṛita-prāya, as, ā, am*, well-nigh dead, almost dead. — *Mṛita-bhraj*, Ved. one who has lost the power of erection. — *Mṛita-matta* or *mṛita-mattaka, as*, m. a jackal. — *Mṛita-manas, ās, ās, as*, Ved. unconscious, insensible. — *Mṛita-vat*, ind. like one dead. — *Mṛita-vatsā* or *mṛita-vatsikā*, f., Ved. whose offspring or first-born child dies. — *Mṛita-vastra-bhṛit, t, t, t*, wearing a dead man's clothes. — *Mṛita-vārshika*, the period of the short rains (said to last twenty-four hours, while the *vārshika* last a month, and the *dīrgha-vārshika* three months all but a day). — *Mṛita-śaṅkā*, f. the fear entertained of a person being dead. — *Mṛita-śabda, as*, m., Ved. report of any one's death. — *Mṛita-sanskāra, as*, m. funeral rites or ceremonies. — *Mṛita-sañjīvana, as, ī, am*, reviving the dead, bringing the dead to life; (*ī*), f. the revival of a dead person, a Mantra for reviving the dead; (*am*), n. the revival of a dead person; bringing the dead to life. — *Mṛita-sañjīvin, ī, inī, i*, reviving or giving life to the dead, bringing the dead to life; (*inī*), f. epithet of a kind of formula; a species of shrub (= *goraksha-dugdhā*); N. of a commentary on Piṅgala's Chandaḥ-śāstra. — *Mṛita-sūtaka, am*, n. bringing forth a still-born child; (*as*), m. a term applied to quicksilver in a particular state. — *Mṛita-snāta, as, ā, am*, one who has washed himself after a death or funeral, bathed after mourning; dying immediately after ablution. — *Mṛita-snāna, am*, n. ablution after a death or funeral. — *Mṛita-sva-moktṛi, tā*, m. 'letting alone, i. e. not taking the property of deceased persons,' an epithet of Kumāra-pāla. — *Mṛita-hāra, as*, or *mṛita-hārin, ī*, m. a carrier of the dead, one who bears a corpse to the funeral pile. — *Mṛitāṅga* (°*ta-an*°), *am*, n. a dead body, corpse. — *Mṛitāṅgāra* (°*ta-an*°), *as*, m. a proper N. — *Mṛitāṇḍa* (°*ta-aṇ*°), *am*, n. a seemingly dead or lifeless egg (as opposed to a living egg or testicle; cf. *mārtāṇḍa*, 'a bird' which is produced from the seemingly lifeless egg); (*as*), m. the sun; [cf. *mṛitaṇḍa*.] — *Mṛitādhāna* (°*ta-ādh*°), *am*, n. placing a dead body (on the funeral pile). — *Mṛitāśana* (°*ta-aś*°), *as, ā, am*, living upon the dead. — *Mṛitāśauća* (°*ta-aś*°), *am*, n. impurity contracted through the death of any one. — *Mṛitāhan* or *mṛitāhas* (°*ta-ah*°), n. the day of any one's death. — *Mṛitotthita*

(°ta-ut°), *as, ā, am*, risen from the dead. — *Mritodbhava* (°*ta-ud*°), *as*, m. the sea, ocean; (perhaps for *amritodbhava*.)

Mritaka, as, am, m. n. a dead man, a corpse; (*am*), n. death, decease. — *Mritakāntaka* (°*ka-an*°), *as*, m. 'consumer of corpses, demolisher of carcases,' a jackal.

Mriti, is, f. death, dying; [cf. Lat. *mors* (*mor-ti-s*); Slav. *s-mrt-tĭ*; Lith. *s-mèr-ti-s*.]

Mritiman, ā, m. mortality.

Mrityu, us, m. (ep. also f.), death, dying, decease, demise, (a hundred kinds of death are enumerated from disease or accident, and one natural kind from old age); Death personified, the god of death, Yama the judge of the dead; an epithet of Vishṇu; N. of a son of A-dharma by Nir-ṛiti; an epithet of Brahmā; N. of Māyā; of Kali; of a teacher; of Vyāsa in the sixth Dvāpara; of one of the eleven Rudras; of an Ekāha; of the eighth astrological house; of the seventeenth astrological Yoga; the god of love [cf. *māra*]; *mrityor hurah* and *mrityor vikarṇa-bhāse*, names of Sāmans; *akāla-mrityu*, 'untimely death,' N. of a being attendant on Padma-pāṇi. — *Mrityu-kanyā*, f. the goddess of death. — *Mrityu-jit, t*, m. 'conqueror of death,' N. of an author, (also called Mrityujid-bhaṭṭāraka); N. of a work by the same author. — *Mrityuñ-jaya, as, ā, am*, overcoming death; (*as*), m. 'death-conqueror,' an epithet of Śiva; N. of an author. — *Mrityuñjaya-tīrtha* and *mrityu-tīrtha, am*, n., N. of two Tīrthas. — *Mrityu-tūrya, am*, n. a kind of drum beaten at funeral ceremonies. — *Mrityu-da, as, ā, am*, death-giving, fatal. — *Mrityu-dūta, as*, m., Ved. 'death-messenger,' one who brings the news of a death. — *Mrityu-dvāra, am*, n. death's door, the door that leads to death. — *Mrityu-nāśaka, as*, m. 'death-averter,' quicksilver. — *Mrityu-nāśana, am*, n. 'death-destroying,' the drink of immortality. — *Mrityu-patha, as*, m. a way or path leading to death. — *Mrityu-pā, ās*, m. 'death-quaffing,' an epithet of Śiva. — *Mrityu-pāśa, as*, m. death's noose (these are variously reckoned at 101 or even more than 1000 in number). — *Mrityu-pushpa, as*, m. 'death-flowered,' the sugar cane (so called because it dies after the loss of its flowers). — *Mrityu-pratibaddha, as, ā, am*, subject or liable to death. — *Mrityu-phala, as*, m. a species of cucumber, = *mahā-kāla* = *mahākāla-phala*; (*ā* or *ī*), f. the plantain, Musa Sapientum; (*am*), n. a sort of fruit considered as poisonous. — *Mrityu-bandhu, us*, m., Ved. 'companion of death,' a man. — *Mrityu-bīja*, see *mrityu-vīja*. — *Mrityu-bhaṅguraka, as*, m. a drum beaten at funeral ceremonies. — *Mrityu-bhaya, am*, n. danger or peril of death; fear of death. — *Mrityu-bhīta, as, ā, am*, afraid of death. — *Mrityu-bhritya, as*, m. a servant of death; (figuratively) sickness, malady, disease. — *Mrityu-mat, ān, atī, at*, having death, subject to death. — *Mrityu-māra, as*, m. (with Buddhists), N. of one of the four Māras or devils. — *Mrityu-mrityu, us*, m. the death of death, i. e. a remover or preventer of death. — *Mrityu-rāj, ṭ*, m. 'death-king,' the god of death, Yama. — *Mrityu-rūpin, ī, iṇī, i*, death-formed, having the form of death; (*iṇī*), f. mystical epithet of the letter *ś*. — *Mrityu-laṅghanopanishad* (°*na-up*°), *t*, f., N. of an Upanishad. — *Mrityu-loka, as*, m. 'death-world,' the world of death (the fifth of the seven worlds), the world of the dead, abode of Yama. — *Mrityu-vañćana, as*, m. 'death-cheater,' an epithet of Śiva; a raven, carrion-crow; Ægle Marmelos. — *Mrityu-vīja, as*, m. 'dying after the production of seed,' a bamboo, bamboo-cane. — *Mrityu-sañjīvana, as, ī, am*, restoring from death to life, making alive again [cf. *mrita-sañjīvana*]; (*ī*), f., N. of a section of the Tantra-sāra. — *Mrityu-sāt*, ind. to death, to the power of death; *mrityu-sāt kri*, to deliver any one over to death. — *Mrityu-suta, ās*, m. pl., Ved. 'death's sons,' epithet of a class of Ketus. — *Mrityu-sūti, is*, f. 'dying in bringing forth,' a female crab. — *Mrityu-senā*, f. the army of the god of death. — *Mrityu-hetu, us*, m. cause of death; *mrityu-hetave*, dat. c. for the sake of death, in order to kill.

Mrityuka, as, ā, am, (at the end of comps.) = *mrityu*.

Mriyamāṇa, as, ā, am, dying, departing from life.

मृकण्ड *mrikaṇḍa, as*, or *mrikaṇḍu, us*, m., N. of an ancient sage, the father of Mārkaṇḍeya.

मृक्ष् *mriksh* = rt. *mraksh*, q. v.

Mriksha, as, m., Ved. (perhaps) a curry-comb, comb or any instrument for scraping; (according to Sāy. on Ṛig-veda VIII. 66, 3) purifying, cleansing; rubbed, cleansed (= *śodhaka, pra-kshālita*).

Mrikshaka-nāṭaka, am, n., N. of a Nāṭaka.

Mrikshiṇī, f. (perhaps fr. rt. *mraksh*, in the sense of 'tearing up the ground'), Ved. (perhaps) a rapid stream, torrent.

मृग् *mrig* (more properly to be regarded as a Nom. fr. *mriga*), cl. 4. P., 10. A. *mrigyati, mrigayate* (ep. also P. *-ti*), &c., to chase, hunt, pursue; to seek, search for, seek after; to investigate, examine; to strive for, aim at; to visit; to desire or request or beg anything (acc.) from another (abl., gen., or with *sakāśāt*); *antar mrig*, to examine or investigate inwardly, i. e. in the mind: Pass. *mrigyate*, to be searched or sought after, to be pursued.

Mriga, as, m. a wild beast; an animal in general, any quadruped, a deer, stag, antelope, musk-deer; game in general; the spots on the moon represented as a hare or antelope; the celestial antelope or the Nakshatra Mriga-śiras; the sign of the zodiac Capricorn (or the tenth arc of 30° in a circle); an elephant characterized by particular marks (one of the three classes of elephants); a particular kind of large bird (Ved.); epithet of a demon or of Vritra in the form of a deer slain by Indra (Ved.); N. of a celestial being or tutelary divinity occupying a particular place in an astrological house divided into eighty-one compartments (Ved.); epithet of a particular class of men whose conduct in coitus resembles that of the roebuck; N. of the district in Śāka-dvīpa inhabited principally by Brāhmans, (also read *manga*, cf. *maga*); = *mriga-nābhi*, musk; the month Mārgaśīrsha; a particular Aja-pāla sacrifice; seeking, search (= *mārgaṇa*); pursuit, hunting, chase; research, inquiry, investigation; asking, soliciting, begging; (*ī*), f. a female deer or antelope, doe; N. of the mythical progenitress of the antelopes; epithet of a particular class of women; a particular metre, four times – ⏑ –; demoniacal possession, epilepsy. — *Mriga-kāka, au*, m. du. a deer and a crow. — *Mriga-kānana, am*, n. a forest abounding in game; a park, preserve; [cf. *mrigāraṇya, mrigayā-vana*.] — *Mriga-kshīra, am*, n. antelope's milk, doe's milk. — *Mriga-gāminī*, f. a kind of medicinal substance (= *viḍaṅgā*). — *Mriga-grahaṇa, am*, n. the capture of a deer. — *Mriga-ćarmīya, as*, m., N. of an author. — *Mriga-ćaryā*, f. the acting like a deer (a kind of penance, see *mriga-ćārin* below). — *Mriga-ćārin, ī, iṇī, i*, acting like a deer (as certain devotees; cf. *go-ćārin*, which appears to mean 'acting like a cow, using the mouth instead of the hands'). — *Mriga-ćaiṭaka, as*, m. (?), a wild cat, pole-cat. — *Mriga-jambuka, au*, m. du. a deer and a jackal. — *Mriga-jala, am*, n. 'deer-water,' mirage; see *mriga-trish*. — *Mrigajala-snāna, am*, n. bathing in the unreal waters of a mirage, (a term for any impossibility.) — *Mriga-jāti, ayas*, f. pl. the deer species, whole race of deer. — *Mriga-jālikā*, f. a net for snaring game. — *Mriga-jīvana, as*, m. one who lives by hunting, a hunter, huntsman. — *Mriga-tīrtha, am*, n., Ved. 'animal track,' epithet of the path by which the priests at the end of the Savana leave the sacred place to attend to their bodily wants. — *Mriga-trish, ṭ*, or *mriga-trishā*, or *mriga-trishṇā*, or *mriga-trishṇi, is*, or *mriga-trishṇikā*, f. 'deer-thirst,' mirage, vapour floating over sands or deserts, fancied appearance of water in deserts. — *Mriga-toya, am*, n. the water of a mirage. — *Mriga-tva, am*, n. the being a deer or antelope, the state or condition of a deer. — *Mriga-danśa* or *mriga-danśaka, as*, m. 'animal-biter,' a hunting-dog, dog. — *Mriga-dāva, as*, m. a wood for game, park, preserve. — *Mriga-driś, k*, f. 'deer-eyed,' a woman with eyes like an antelope's; (*k*), m. the sign of the zodiac Capricorn. — *Mriga-dyut, t, t, t* (see 1. *dyut*, p. 437), attacking a deer, a hunter. — *Mriga-dyū, ūs, ūs, u*, delighting or taking pleasure in deer; (*ūs*), m. a hunter. — *Mriga-dvija, ās*, m. pl. beasts and birds. — *Mriga-dhara, as*, m. 'bearing deer-like marks,' the moon (which, according to the Hindūs, is spotted like a deer or a hare); N. of a minister of Prasena-jit. — *Mriga-dhūma*, N. of a Tīrtha. — *Mriga-dhūrta* or *mriga-dhūrtaka, as*, m. 'animal-deceiver,' a jackal. — *Mriga-nayanā*, f. a fawn-eyed woman. — *Mriga-nābhi, is*, m. 'deer's navel,' musk; a musk-deer; [cf. *nābhi*.] — *Mriganābhi-jā*, f. musk. — *Mriganābhi-maya, as, ī, am*, made or consisting of musk. — *Mriga-nirmoka-vasana, as, ā, am*, clothed in the cast-off skin of a deer. — *Mriga-netra, as, ā, am*, having the Nakshatra Mriga for a leader, relating to this Nakshatra; (*ā*), f. 'fawn-eyed,' a woman with eyes like an antelope's. — *Mriga-pakshin, iṇas*, m. pl. beasts and birds. — *Mriga-pati, is*, m. 'lord of the beasts,' a lion; a tiger; a roebuck. — *Mriga-pada, am*, n. a deer's foot, deer's track (= *mrigyāḥ padam*). — *Mriga-pālikā*, f. a musk-deer. — *Mriga-piplu, us*, m. 'deer-marked,' the moon. — *Mriga-pota* or *mriga-potaka, as*, m. a young deer, fawn. — *Mriga-prabhu, us*, m. 'lord of the beasts,' the lion. — *Mriga-prekshin, ī, iṇī, i*, looking at (anything) like a deer, having the eyes of a deer; [cf. *vrika-p*°.] — *Mriga-badhājīva* (°*dha-āj*°), *as*, m. 'living by killing deer,' a deer-killer, hunter. — *Mriga-bandhinī*, f. a net for snaring game or for confining deer. — *Mriga-bālaka, as*, m. a young deer. — *Mriga-bhakshā*, f. Nardostachys Jatamansi. — *Mriga-bhojanī*, f. coloquintida, colocynth, bitter apple. — *Mriga-mada, as*, m. musk. — *Mrigamada-vāsā*, f. a musk-bag. — *Mriga-manda, as*, m. epithet of a class of elephants; (*ā*), f. the mythical progenitress of lions, Sṛimaras, and Ćamaras; [cf. *mriga-vatī*.] — *Mriga-mandra, as*, m. epithet of a class of elephants. — *Mriga-maya, as, ī, am*, coming from or consisting of wild animals. — *Mriga-mānsa, am*, n. deer's flesh, venison. — *Mriga-mātrikā*, f. a species of wild animal; a doe. — *Mriga-māsa, as*, m. the month Mārgaśīrsha. — *Mriga-mukha, as*, m. the sign of the zodiac Capricorn; [cf. *mrigāsya*.] — *Mriga-yūtha, am*, n. a herd of deer. — *Mrigayūtha-pa, as*, m. lord of the herd of deer. — *Mriga-rasā*, f. a species of plant (= *mrigādanī, saha-devī*). — *Mriga-rāj, ṭ*, m. 'king of the beasts,' a lion, the sign of the zodiac Leo; a tiger. — *Mriga-rāja, as*, m. 'king of the beasts,' a lion, the sign of the zodiac Leo; a tiger; the moon. — *Mrigarāja-dhārin, ī*, m. (probably) the moon; 'lion-shaped,' the sign of the zodiac Leo. — *Mrigarāja-lakshman, ā, ā, a*, 'characterized by the lion (or the moon),' bearing that surname (= *sinha-ćihna*). — *Mriga-rātikā*, f. a species of medicinal plant (= *jīvantī*). — *Mriga-ripu, us*, m. 'the enemy of wild animals,' the lion. — *Mriga-rūpin, ī, iṇī, i*, 'deer-shaped,' being in the form of an antelope. — *Mriga-roma-ja, as, ā, am*, 'produced from animal's hair,' woollen. — *Mriga-lakshman, ā*, or *mriga-lāñćhana, as*, m. 'spotted like a deer,' the moon. — *Mrigalāñćhana-ja, as*, m. 'son of the moon,' the planet Mercury. — *Mriga-lekhā*, f. the deer-like streak on the moon. — *Mriga-loćana, as*, m. 'deer-eyed,' the moon; (*ā* or *ī*), f. a woman with eyes like an antelope's. — *Mriga-vatī*, f., N. of the mythical progenitress of the bears and Sṛimaras. — *Mriga-vadhājīva* (°*dha-āj*°), *as*, m. 'one who lives by killing wild animals,' a huntsman. — *Mriga-vana, am*, n. a forest

abounding in wild animals, a park, preserve. — *Mṛigavana-tīrtha, am,* n., N. of a sacred bathing-place on the Narmadā river. — *Mṛiga-vallabha, as,* m. 'liked by deer,' a species of grass (= *kandara*). — *Mṛiga-vāhana, as,* m. 'having a deer for a vehicle,' epithet of Vāyu, god of the wind (who is sometimes represented mounted on an antelope), air, wind. — *Mṛiga-vīthī,* f. 'deer-track,' an epithet of that portion of the moon's course which includes the constellations Śravaṇā, Śata-bhishaj, and Pūrva-bhadra-padā; [cf. *mṛigākhya.*] — *Mṛiga-vaiṇika, am,* n. epithet of a particular posture in sitting. — *Mṛiga-vyādha, as,* m. a hunter of wild animals, huntsman; the dog-star or Sirius; an epithet of Śiva; N. of one of the eleven Rudras. — *Mṛiga-vyādha-sarpa-śūkara, ās,* m. pl. the deer, hunter, snake, and boar. — *Mṛiga-vyādhīya, as, ā, am,* relating to the hunter and the deer. — *Mṛiga-vyāla-nishevita, as, ā, am,* infested by wild beasts and serpents. — *Mṛiga-śāyikā,* f. the lying or reclining posture of an antelope (e. g. *śayīta mṛiga-śāyikām,* let him lie as still as an antelope). — *Mṛiga-śāva, as,* m. a young deer, fawn. — *Mṛiga-śāvaka, as,* m. = *mṛiga-śāva.* — *Mṛigaśāvāksha* (°*va-ak*°), *as, ī, am,* 'fawn-eyed,' having eyes like those of a young deer or fawn. — *Mṛiga-śira, as, ā,* m. f. the Nakshatra Mṛiga-śiras, (see *nakshatra.*) — *Mṛiga-śiras, as,* n., N. of the tenth or, according to some, third or fifth Nakshatra or lunar mansion (containing three stars, one of which is λ Orionis and figured by an antelope's head; see *nakshatra*); (*ās, ās, as*), born under the Nakshatra Mṛiga-śiras; (*ās*), m., scil. *hasta,* a particular position of the hands. — *Mṛiga-śīrsha, am,* n. the constellation Mṛiga-śiras, (according to some also *as, ā,* m. f.); (*as, ā, am*), born under the constellation Mṛiga-śiras; (*as*), m., scil. *māsa,* the month Mārgaśīrsha; scil. *hasta,* epithet of a particular position of the hands, (also *mṛiga-śīrshaka.*) — *Mṛiga-śīrshan, ā,* m. the constellation Mṛiga-śiras. — *Mṛiga-śūkara, au,* m. du. a deer and a boar. — *Mṛiga-śṛiṅga, am,* n. a stag's horn. — *Mṛiga-śṛiṅga-vratin, inas,* m. pl., N. of a particular sect. — *Mṛiga-śreshṭha, as,* m. 'best of beasts, chief of animals,' a tiger. — *Mṛiga-saktha, am,* n. = *mṛigasya sakthi,* Pāṇ. V. 4, 98. — *Mṛiga-sattama, as,* m. the best of antelopes. — *Mṛiga-sattra, am,* n., Ved., N. of a festival lasting nineteen days. — *Mṛiga-han, ā,* m. 'deer-slayer,' a huntsman. — *Mṛigākshī* (°*ga-ak*°), f. a fawn-eyed woman, a woman with eyes like an antelope's; coloquintida, colocynth; = *tri-yāmā.* — *Mṛigākhara* (°*ga-ākh*°), *as,* m., Ved. the lair or den of a wild beast, the hole of any wild animal. — *Mṛigākhya* (°*ga-ākh*°), *as, ā, am,* named after the deer, (*mṛigākhyā vīthī,* a portion of the moon's course which comprises three constellations beginning with Maitra.) — *Mṛigāṅka* (°*ga-aṅ*°), *as,* m. 'deer-spotted, spotted like a deer,' the moon; camphor; the wind [cf. *mṛiga-vāhana*]; N. of a sword (in Kathā-sarit-s. X. 45); of a man. — *Mṛigāṅka-datta, as,* m., N. of a son of Amara-datta (king of Ayodhyā); of the father of Aruṇa-datta. — *Mṛigāṅkadattīya, as, ā, am,* relating to Mṛigāṅka-datta. — *Mṛigāṅka-rasa, as,* m. epithet of a kind of formula. — *Mṛigāṅka-lekhā,* f., N. of the daughter of a king of the Vidyā-dharas. — *Mṛigāṅka-vatī,* f., N. of the wife of Dharma-dhvaja, king of Ujjayinī; of the wife of Mṛigāṅka-sena. — *Mṛigāṅka-sena, as,* m., N. of a king of the Vidyā-dharas. — *Mṛigāṅganā* (°*ga-aṅ*°), f. a female deer, doe. — *Mṛigājina* (°*ga-aj*°), *am,* n. a deer-skin. — *Mṛigājīva* (°*ga-āj*°), *as,* m. 'subsisting by wild animals,' a huntsman; a hyena. — *Mṛigāṭavī* (°*ga-aṭ*°), f. = *mṛiga-kānana,* q. v. — *Mṛigāṇḍa-jā* (°*ga-aṇ*°), f. musk. — *Mṛigād* (°*ga-ad*), *t,* m. 'animal-devourer,' a tiger. — *Mṛigādana* (°*ga-ad*°), *as,* m. 'animal-devourer,' a hyena; a hunting leopard; (*ī*), f. coloquintida, colocynth (= *indra-vāruṇī*). — *Mṛigādhipa* (°*ga-adh*°), *as,* m. 'king of animals,' a lion. — *Mṛigādhipatya* (°*ga-ādh*°), *am,* n. dominion over wild animals. — *Mṛigādhirāja* (°*ga-adh*°), *as,* m. = *mṛigādhipa.* — *Mṛigāntaka* (°*ga-an*°), *as,* m. 'animal-destroyer,' a cheeta or hunting leopard. — *Mṛigārāti* (°*ga-ar*°), *is,* m. 'enemy of wild animals,' a lion; a dog. — *Mṛigāri* (°*ga-ari*), *is,* m. 'enemy of wild animals,' a lion; a tiger; a dog, hound; a species of Moringa with red blossoms (= *rakta-śigru;* cf. *mārgāra*). — *Mṛigā-vatī,* f., N. of Dākshāyaṇī on the Yamunā; N. of several princesses. — *Mṛigāvatī-ćaritra, am,* n., N. of a work. — *Mṛigāvidh* (°*ga-āv*°), *t,* m. a deer-killer, huntsman. — *Mṛigāsya* (°*ga-ās*°), *as, ā, am,* 'deer-faced,' having the head or face of an antelope; (*as*), m. the sign of the zodiac Capricorn; [cf. *mṛiga-mukha.*] — *Mṛigī-kuṇḍa,* N. of a Tīrtha. — *Mṛigītva, am,* n. the state or condition of a female deer or doe. — *Mṛigī-dṛiś, k,* f. 'deer-eyed, fawn-eyed,' a woman with eyes like an antelope's. — *Mṛigī-pati, is,* m. 'husband of Mṛigī,' an epithet of Krishṇa. — *Mṛigī-loćanā,* f. 'fawn-eyed,' a woman with eyes like an antelope's. — *Mṛigekshaṇa* (°*ga-īk*°), *am,* n. the eye of an antelope or fawn, an eye like a deer's; (*ā*), f. 'fawn-eyed,' a woman with eyes like an antelope's; coloquintida, colocynth. — *Mṛigendra* (°*ga-in*°), *as,* m. 'king of beasts,' a lion; the sign of the zodiac Leo; a tiger; a particular metre, four times ◡ – ◡; N. of an author; (*am*), n., N. of Mṛigendra's work; of a Tantra. — *Mṛigendra-ćaṭaka, as,* m. a hawk, falcon. — *Mṛigendra-tā,* f. lordship over the beasts, dominion over wild animals. — *Mṛigendra-mukha, am,* n. a lion's mouth; a particular metre, four times ◡◡◡◡ – ◡◡ – ◡ – ◡ – –. — *Mṛigendra-vṛishabha, au,* m. du. a lion and a bull. — *Mṛigendrāṇī,* f. Gendarussa Vulgaris (= *aṭarūshaka;* cf. *siṅhī*). — *Mṛigendrāsana* (°*ra-ās*°), *am,* n. 'lion's seat,' a throne; [cf. *siṅhāsana.*] — *Mṛigendrāsya* (°*ra-ās*°), *as,* m. 'lion-faced,' an epithet of Śiva. — *Mṛigervāru* (°*ga-ir*°), coloquintida, colocynth; a species of animal; a white deer (?). — *Mṛigervāruka* (°*ga-ir*°), a species of animal (said to dwell in holes or caves). — *Mṛigeśvara* (°*ga-īś*°), *as,* m. 'lord of beasts,' a lion; the sign of the zodiac Leo. — *Mṛigeshṭa* (°*ga-ish*°), *as,* m. a species of jasmine. — *Mṛigairvāru* or *mṛigairvāruka* (°*ga-er*°) = *mṛigervāru.* — *Mṛigottama* (°*ga-ut*°), *as,* m. best of antelopes, a beautiful antelope or deer; (*am*), n. the Nakshatra Mṛiga-śiras. — *Mṛigottamāṅga* (°*ga-ut*°), *am,* n. 'antelope-head,' the Nakshatra Mṛiga-śiras.

Mṛigaṇā, f. seeking, searching, search, investigation, research, inquiry.

Mṛigaṇyu, us, us, u, Ved. hunting wild animals.

Mṛigamāṇa, as, ā, am, seeking, pursuing, hunting.

Mṛigaya, as, m., Ved., N. of a demon conquered by Indra; [cf. *mṛiga.*]

Mṛigayas, ās, m., Ved. a wild animal.

Mṛigayā, f. hunting, the chase; the Chase personified as one of the attendants of Revanta. — *Mṛigayā-yāna, am,* n. the going out to hunt, a hunting expedition. — *Mṛigayāraṇya* (°*yā-ar*°) or *mṛigayā-vana, am,* n. a forest prepared or suited for hunting, a park, preserve; [cf. *mṛiga-kānana.*] — *Mṛigayā-śīla, as, ā, am,* accustomed to the chase, attached to hunting.

Mṛigayāṇa, as, ā, am, searching for, hunting after, chasing, pursuing.

Mṛigayitvā, ind. having searched, having investigated.

Mṛigayu, us, m. a huntsman; a jackal; an epithet of Brahmā.

Mṛigava, (with Buddhists) a particular high number.

Mṛigavya, am, n. hunting, the chase; the butt or mark in archery, a target.

Mṛigāra, as, m., N. of the author of the hymns Atharva-veda IV. 23–29; of a minister of Prasenajit [cf. *mṛiga-dhara*]; = *mṛigāra-sūkta* below. — *Mṛigāra-sūkta, am,* n. the hymns Atharva-veda IV. 23–29. — *Mṛigāreshṭi* (°*ra-ish*°), *is,* f. epithet of Taittirīya-saṃhitā IV. 7, 15, and of Atharva-veda IV. 23–29.

Mṛigita, as, ā, am, chased, hunted after, sought, searched for, pursued.

Mṛigū, ūs, f., Ved. (according to Sāy.), N. of the mother of Rāma Mārgaveya.

Mṛigya, as, ā, am, to be hunted after, to be sought or inquired after.

Mṛigyamāṇa, as, ā, am, being searched for, being sought or inquired after.

मृच् *mṛić, k,* f. (fr. rt. *marć*), Ved. threatening; injury; a snare; [cf. *a-mṛikta.*]

Mṛićaya, as, ā, am, Ved. (perhaps) liable to destruction or decay, transitory, going, moving.

मृचय *mṛić-ćaya, mṛić-ćhakaṭikā.* See under 2. *mṛid,* p. 792, col. 2.

मृछ् *mṛićh* or *marćh,* cl. 6. A. *mṛiććhate,* &c., to pass away, perish.

मृज् 1. *mṛij* [cf. rts. *mārj, mṛiś*], cl. 2. P. *mārshṭi* (ep. also A. *mārshṭe,* 3rd pl. *mṛijanti* or *mārjanti;* Ved. 3rd sing. *mṛijati, -te*), Impf. *amārṭ* (3rd pl. *amṛijan* or *amārjan*), Impv. *mārshṭu* (2nd sing. *mṛiḍḍhi*), *mamārja* (3rd pl. *mamṛijus* or *mamārjus*), *mārjishyati* or *mārkshyati* (Ved. *mrakshyate*), *amārjīt* or *amārkshīt* (Ved. *amṛikshat*), *mārjitum* or *mārshṭum,* to wipe, rub, cleanse, clean, purify, wash off, clear away; to rub, stroke; to make smooth or glossy, curry (as a horse); to deck, adorn, make ready; (A.) to wipe off (impurity from one's self) upon some one else (loc. c.); to go (Ved.); cl. 1. P. *marjati, mṛiñjati,* &c., to sound, (in this sense connected with rts. *muj, muñj,* cf. rt. *mārj*); cl. 10. P. A. or Caus. *mārjayati, -te* (Ved. *marjayati, -te*), *-yitum,* to wipe off; to wash or cleanse one's self (in this sense only A.), purify one's self, become purified; to adorn; to move about, (according to Sāy. on Ṛig-veda VII. 39, 3. *marjayanta* = *parićaryante*): Pass. *mṛijyate,* Aor. *amārji,* to be wiped or washed, &c.: Caus. *mārjayati, -yitum,* Aor. *amamārjat* or *amīmṛijat,* to cause to wipe or cleanse, &c.: Desid. *mimārjishati* or *mimṛikshati:* Intens. *marīmṛijyate* (Ved. *marmṛijyate*), *marīmārshṭi, marimārshṭi, marmārshṭi,* to rub or wipe off repeatedly, to keep rubbing or wiping off; (A.) to be continually cleansing one's self; [cf. Zend *marez,* 'to wipe:' Gr. ἀμέλγ-ω, ἀμελξις, ἀμολγεύ-ς, ἀμολγαῖο-ς, ἀμέργ-ω, ἀμοργός, ἀμόργη, ὀμόργ-νυ-μι, ὄμοργ-μα, γλάγος (for μλάγος), γάλα, γάλακτος (for μλακτο): Lat. *mulg-e-o, mulc-tu-s, mulctra, mulctru-m, merg-a, merg-e(t)s, mulier, lac* (for *mlac*): Old Germ. *milch-u,* 'I milk:' Goth. *miluks,* 'milk:' Angl. Sax. *meolue, meole, meleau, mearc, mearcian, ge-meare:* Slav. *mlz-a:* Lith. *melz-u:* perhaps Hib. *breugaim,* 'I soothe;' *bleaghaim,* 'I milk.']

Mārjita, as, ā, am (equally to be connected with rt. *mārj*), wiped, cleansed, purified, clean, smooth, bright; washed away, removed; rubbed, smeared, besmeared, &c.; see *mārjita,* p. 774, col. 1.

2. *mṛij, ṭ, ṭ, ṭ,* (at the end of a comp.) wiping, rubbing; wiping off or away.

Mṛija, as, m. a kind of drum.

Mṛijat, an, atī or *antī, at,* wiping away, cleansing, effacing, (also *pra-mṛijat,* Kirātārj. III. 4, 3.)

Mṛijā, f. wiping, cleansing, washing, purifying, purification, ablution; purity, cleanliness; a pure skin, clear complexion; complexion. — *Mṛijā-nagara, am,* n., N. of a town. — *Mṛijānvaya* (°*jā-an*°), *as, ā, am,* possessing or endowed with cleanliness, cleansed, clean. — *Mṛijā-vat, ān, atī, at,* possessed of cleanliness.

Mṛijita, as, ā, am, wiped, wiped away, rubbed off, removed.

Mṛijya, as, ā, am, to be cleansed, to be purified; to be wiped away or removed (= 2. *mārgya*).

1. *mṛishṭa, as, ā, am* (for 2. see p. 793, col. 1), washed, cleansed, clean, pure; smeared, besmeared; prepared, dressed, savoury, (*mṛishṭam annam,* delicate food, dainties; cf. *mishṭa*); (*am*), n. pepper. — *Mṛishṭa-gandha, as,* m. (probably) an agreeable

or appetizing smell or savour. — *Mṛishṭagandha-pavana, as*, m. a fragrant breeze. — *Mṛishṭa-tama, as, ā, am*, exceedingly delicate or savoury. — *Mṛishṭa-lunćita, as, ā, am*, torn up (as a root) and washed. — *Mṛishṭa-vat, ān, atī, at*, Ved. containing a form of rt. 1. *mṛij*. — *Mṛishṭa-vākya, as, ā, am*, speaking sweetly (= *mishṭa-vākya*). — *Mṛishṭa-salila, as, ā, am*, having bright or pure water.

1. *mṛishṭi, is*, f. (for 2. see p. 793, col. 1), cleansing, cleaning, preparation, dressing (of food, Manu III. 255); a savoury repast, (according to Kullūka = *annādeḥ saṇskāra-viśesha*.)

Mṛishṭeruka, as, ā, am, eating dainties or delicacies, luxurious, selfish; liberal.

मृड् *mṛiḍ* (Ved. *mṛiḷ*), cl. 6. 9. P. *mṛiḍati, mṛiḍnāti, mamarḍa, marḍishyati, amarḍīt, marḍitum* (Ved. cl. 6. P. *mṛiḷati*, cl. 10. P. *mṛiḷayati*, &c.), to be gracious or favourable, be gracious towards (with dat.); to forgive, pardon, spare; to treat graciously, rejoice, delight, make happy; to rejoice, be delighted or happy: Caus. *marḍayati, -yitum*, Aor. *amīmṛiḍat* or *amamarḍat*: Desid. *mimarḍishati*: Intens. *marīmṛiḍyate, marīmarṭṭi*; [cf. Gr. μείλ-ια, μείλιχο-ς, μειλίχιο-ς, μει-λιχ-ίη, μειλίσσω, μειλ-εῖν: Lat. *blandus*: Goth. *mild-s*, 'affectionate:' Old Germ. *milti*, 'mild:' Slav. *mil-ŭ*, 'pitiable;' *mil-ovati*, 'to pity;' *mil-ostĭ*, 'pity:' Lith. *myl-iu; meilù-s*, 'lovely;' *meile*, 'love.']

Mṛiḍa, as, ā, am [cf. *mṛidu*, col. 3], showing mercy, gracious (Ved.); (*as*), m. a N. of Agni or Fire; of Śiva; (*ā, ī*), f. an epithet of Pārvatī [cf. *mṛiḍānī*]; (*am*), n., scil. *hiraṇya*, a particular weight of gold (?).

Mṛiḍana, am, n. the act of showing grace or favour, making happy, delighting.

Mṛiḍaya, as, ā, am, showing grace or mercy; *a-mṛiḍaya*, unmerciful.

Mṛiḍāku, us, m. a proper N.

Mṛiḍānī, f. the wife of Mṛiḍa or Śiva, i. e. Pārvatī. — *Mṛiḍānī-tantra, am*, n., N. of a work.

Mṛiḍitṛi, tā, trī, tṛi, Ved. = *marḍitṛi*, one who shows favour.

Mṛiḍīka, as, m. 'gracious,' N. of Śiva; a fish; (according to some) an antelope, [cf. *mṛiga*.]

Mṛiḷayat, an, antī, at, Ved. showing grace or favour, favouring. — *Mṛiḷayat-tama, as, ā, am*, Ved. exceedingly gracious.

Mṛiḷayāku, us, us, u, Ved. gracious, kindly disposed, showing grace, making happy.

Mṛiḷīka, am, n., Ved. grace, mercy, kindness; (*as*), m., N. of a Vāsishṭha, author of the hymns Ṛig-veda IX. 97, 25–27, and X. 150.

मृडङ्कण *mṛiḍaṅkaṇa, as*, m. (according to Uṇādi-s. IV. 24. fr. rt. *mṛiḍ*), a child, boy.

मृण् *mṛiṇ* (connected with rts. *mṛi, mṛī*), cl. 6. P. *mṛiṇati, mamarṇa, mṛiṇitum*, to kill, slay; [cf. Gr. μάρναμαι.]

मृणाल *mṛiṇāla, as, am*, m. n. (said to be also *ī*, f.), the edible fibrous root of some kinds of lotus, a lotus fibre or small fibre attached to the stalk of a water-lily; (*ī*), f. a lotus fibre; (*am*), n. the root of the fragrant grass Andropogon Muricatus. — *Mṛiṇāla-bhaṅga, as*, m. the fracture of a lotus fibre. — *Mṛiṇāla-vat, ān, atī, at*, possessing lotus fibres or roots. — *Mṛiṇāla-sūtra, am*, n. the fibre of a lotus stalk.

Mṛiṇālaka, as, ā, am, (at the end of comps.) = *mṛiṇāla*; (*ikā*), f. the edible root of a lotus; a proper N.

Mṛiṇālin, ī, m. a lotus; (*inī*), f. a lotus plant; a group of lotuses; a place where lotuses grow.

मृण्मय *mṛiṇ-maya*, incorrectly for *mṛin-maya* under 2. *mṛid*, col. 3.

मृत *mṛita*. See under rt. *mṛi*, p. 789, col. 3.

मृतण्ड *mṛitaṇḍa, as*, m., N. of the father of the sun; the sun; [cf. *mṛitāṇḍa, mārtaṇḍa*.]

मृतामद *mṛitāmada, am*, n. blue vitriol.

मृतालक *mṛitālaka* or *mṛittāla* or *mṛittālaka, am*, n. (probably connected with 2. *mṛid*), a kind of loam or clay.

मृत्कर *mṛit-kara*. See under 2. *mṛid* below.

मृत्यव *mṛityava*, probably incorrect for *mṛit-paća* below.

मृत्यु *mṛityu*. See p. 790, col. 1.

मृत्सा *mṛitsā, mṛitsna*. See below.

मृद् 1. *mṛid* [cf. rts. *mrad, mṛiḍ*], cl. 9. P. *mṛidnāti* (ep. also A. *mṛidnīte*), cl. 1. P. *mardati* (ep. also A. *-te*), *mamarda* (3rd pl. *mamṛidus* or *mamardus*), *mamṛide, mardishyati, amardīt, marditum*, to press, squeeze; to grind, pound, bruise, reduce to powder, pulverize; to crush, dash to pieces, trample upon, treat harshly, lay waste; to overcome, surpass; to rub, stroke, wipe, (*hastena mamṛide lalāṭam*, he wiped his forehead with his hand); to rub against, touch, graze, pass through (as a constellation, in astronomy); to rub away, wipe away, destroy; (according to Naigh. II. 14) to go, (in this sense cl. 1. P.): Pass. *mṛidyate*, to be pressed or ground, &c.: Caus. *mardayati, -yitum*, Aor. *amamardat* or *amīmṛidat*, to press or squeeze hard, to crush, break, trample upon, tread under foot, oppress, treat harshly, wear out, torment, plague, destroy, kill; to rub; to cause to be trampled upon, &c.: Desid. *mimardishati*, to desire to crush, wish to pound; to be about to crush, &c.: Intens. *marīmṛidyate, marīmartti*, &c.; [cf. Gr. ἀ-μέρδ-ω, μύλ-η, μέλδ-ω, ἀ-μαλδ-ύν-ω, ἁ-μαλο-ς: Lat. *mord-e-o, mand-o, mol-o, mol-a, malleus* (for *mardeus*): Goth. *malrja*, 'I pound;' *mala*, 'I grind;' *malo*, 'a moth:' Angl. Sax. *s-melte*, 'to melt;' *malt, meltan, miltan, smeortan*: Old Germ. *smilzu; smylt*, 'serene, calm;' *malz, smerzan*: Lith. *malù*, 'I grind;' *mald-inu, mal-inu*, 'I cause to be ground;' *molj*, 'a moth:' Hib. *meilim*, 'I grind;' *millim*, 'I spoil, ruin.']

Mṛittikā, f. earth, clay, loam; fresh earth; a kind of fragrant earth. — *Mṛittikā-vatī*, f., N. of a town.

Mṛitsā, f. good earth or clay; earth, clay; a kind of fragrant earth.

Mṛitsna, as, am, m. n. dust, powder; (*ā*), f. good earth or clay; a kind of fragrant earth; clay; [cf. *mārtsna*.] — *Mṛitsnā-bhāṇḍaka, am*, n. a kind of earthen vessel (= *ushṭrikā*).

2. *mṛid, t*, f. earth, soil, clay, loam; a piece of earth, lump of clay; a mound of earth; a kind of fragrant earth; [cf. *pāṇḍu-m°*.] — *Mṛić-ćaya, as*, m. a heap of earth. — *Mṛić-ćhakaṭikā*, f. (i. e. *mṛit* + *śakaṭikā*), a small cart made of clay, toy-cart; (*ā, am*), f. n., N. of a celebrated drama (supposed to be the oldest Sanskrit play extant) by king Śūdraka. — *Mṛiććha-kaṭikā-setu, us*, m., N. of a commentary by Lallādīkshita on the above drama. — *Mṛić-ćhilā-maya, as, ī, am* (i. e. *mṛit* + *śilā* + *maya*), made of clay and stone. — *Mṛit-kaṇa*, a small lump or clod of earth or clay. — *Mṛitkaṇa-tā*, f. the state of a clod of earth. — *Mṛit-kara, as*, m. a worker in clay, potter. — *Mṛit-kāṇsya, am*, n. an earthen pitcher, earthen vessel. — *Mṛit-kirā*, f. 'earth-scattering,' an earth-worm; a species of cricket. — *Mṛit-khalinī*, f. a species of plant (= *ćarma-ka°ā*). — *Mṛit-paća, as*, m. a baker of clay, potter. — *Mṛit-pātra, am*, n. a vessel of clay, earthen vessel, earthenware. — *Mṛit-piṇḍa, as*, m. a clod of earth, lump of clay. — *Mṛitpiṇḍa-tas*, ind. from a lump of clay. — *Mṛit-prakshepa*, scattering earth over anything (as a means of purification, Manu V. 125). — *Mṛit-phalī*, f. Costus Speciosus or Arabicus. — *Mṛid-āhvayā*, f. a species of fragrant earth. — *Mṛid-ga, as, ā, am*, being in the earth, growing in clay; (*as*), m. a species of fish. — *Mṛid-ghaṭa, as*, m. an earthen pot or pitcher. — *Mṛid-bhāṇḍa, am*, n. a vessel of clay, earthen pot, earthenware. — *Mṛid-bhāṇḍāvaśesham* (°*ḍa-av*°), ind. so that only an earthen vessel is left. — *Mṛid-vāri-śući, is, is, i*, purified with earth and water (Manu V. 106). — *Mṛin-maya, as, ī, am*, made of earth or clay, earthen; *mṛin-mayam pātram*, an earthenware vessel. — *Mṛin-maru, us*, m. a stone, rock (?). — *Mṛil-loshṭa, am*, n. a lump of clay, clod of earth.

Mṛidava, am, n. (fr. *mṛidu*), contrasting excellence or merit of any kind with demerit (in dramatical language).

Mṛidā, f., Ved. = 2. *mṛid*; [cf. probably Lat. *merda*; Goth. *mulda*; Angl. Sax. *molde*.] — *Mṛidā-kara, as*, m. a thunderbolt.

Mṛidita, as, ā, am, pressed, squeezed; crushed, bruised, pounded, ground, trampled upon, trampled down, laid waste; rubbed; (*am*), n. a particular disease of the membrum virile.

Mṛidinī, f. good earth or soil.

Mṛidu, us, us or *vī, u* (compar. *mradīyas*, superl. *mradishṭha*, q. q. v. v.; cf. rt. *mrad*, from which in Uṇādi-s. I. 29. *mṛidu* is said to be derived), 'easily pressed or squeezed,' soft, tender, supple, flexible, pliant; mild, gentle; weak, moderate; blunt; slow; (*us*), m. the planet Saturn [cf. *manda*]; N. of a king; (*vī*), f. a vine with red grapes [cf. *mṛidvīkā*]; (*u*), n. softness, mildness, gentleness; [cf. Gr. βραδύς (fr. μραδύς like βροτό-ς fr. μροτό-ς); Lat. *bardus, mollis* (fr. *molvis* for *modvis* or *morvis*), *mollities, mollire, blandus*; Old Germ. *milti*; Mod. Germ., Angl. Sax., and Eng. *mild*; Russ. *molodyĭ*, 'young;' Hib. *meirbh*, 'slow, tedious, weak.'] — *Mṛidu-kṛishṇāyasa, am*, n. 'soft-iron,' lead. — *Mṛidu-koshṭha, as, ā, am*, having relaxed bowels, relaxed, easily affected by medicine. — *Mṛidu-kriyā*, f. the act of softening, mollifying. — *Mṛidu-gaṇa, as*, m. = *mṛidu-varga* below. — *Mṛidu-gandhika, as*, m. a species of plant. — *Mṛidu-gamana, as, ā, am*, going softly, having a soft or gentle gait; (*ā*), f. a goose or female swan. — *Mṛidu-gāmin, ī, inī, i*, going softly, having a soft or gentle gait. — *Mṛidu-ćarmin, ī*, m. a species of birch tree (= *ćarmin*). — *Mṛidu-ćāpa, as*, m., N. of a Dānava. — *Mṛidu-ćhada, as*, m. a species of birch tree; a kind of mountain Pīlu tree. — *Mṛidu-jātīya, as, ā, am*, somewhat soft, slightly weak. — *Mṛidu-tā*, f. or *mṛidu-tva, am*, n. softness, gentleness, tenderness, mildness, weakness; *mṛidu-tām gam* or *vraj*, to become mild or weak, be appeased. — *Mṛidu-tāla, as*, m. a species of tree (= *śrī-tāla*). — *Mṛidu-tīkshṇa, as, ā, am*, soft and violent, gentle and harsh, (used as an epithet of the two Nakshatras Kṛittikā and Vi-śākhā.) — *Mṛidu-tvać, k*, or *mṛidu-tvaća, as*, m. 'having a soft bark,' a species of birch tree. — *Mṛidu-pattra, as*, m. 'soft-leafed,' a rush, reed. — *Mṛidu-parusha-guṇa, au*, m. du. 'the qualities of mild and harsh,' mildness and harshness. — *Mṛidu-parvaka, as*, m. or *mṛidu-parvan, a*, n. 'soft-jointed,' a reed, cane. — *Mṛidu-pāṇi, is, is, i*, 'soft-handed,' having a delicate hand. — *Mṛidu-pīṭhaka, as*, m. a kind of sheat-fish, silurus. — *Mṛidu-pushpa, as*, m. 'having soft flowers,' Acacia Sirissa (= *śirīsha*). — *Mṛidu-pūrva, as, ā, am*, commencing softly, friendly at first, gentle, tender; (*am*), ind. mildly or friendly at first, gently, tenderly, blandly, softly, coaxingly. — *Mṛidu-prayatna, as, ā, am*, Ved. (to be pronounced) with a gentle effort. — *Mṛidu-priya, as*, m., N. of a Dānava. — *Mṛidu-prauḍha, as, ā, am*, full of gentleness; mild and haughty. — *Mṛidu-phala, as*, m. 'having soft fruit,' N. of various plants (= *vikaṅkata, vikaṇṭaka, madhu-nālikeraka*). — *Mṛidu-bhāshin, ī, iṇī, i*, speaking sweetly. — *Mṛidu-mṛitsna, as, ā, am*, consisting of soft or fine particles or atoms. — *Mṛidu-roma-vat, ān*, or *mṛidu-lomaka, as*, m. 'having soft hair,' a hare. — *Mṛidu-varga, as*, m. the group of Nakshatras called *mṛidu* (viz. Anu-rādhā, Ćitrā, Revatī, and Mṛiga-śiras). — *Mṛidu-vāć, k, k, k*, 'soft-voiced,' mild in speech. — *Mṛidu-vāta, as*, m. a gentle breeze, zephyr. — *Mṛidu-vid, t*, m., N. of a son of Śvaphalka. — *Mṛidu-sparśa, as, ā, am*, soft to the

touch, soft. — *Mṛidu-hṛidaya, as, ā, am*, tender-hearted, kind. — *Mṛidūtphala* (°*du-ut*°), *am*, n. the blue lotus, Nymphæa Cyanea. — *Mṛidv-aṅga, as, ā* or *ī, am*, 'tender-limbed,' delicately formed; (*ī*), f. a delicate woman; (*am*), n. tin. — *Mṛidv-avagraha, as, ā, am*, Ved. easily indicating the division of the members of a compound.

Mṛiduka, as, ā, am, soft, tender, gentle; (*am*), ind. softly, gently, tenderly.

Mṛidura, as, m., N. of a son of S'vaphalka, (also read *mudara*.) — *Mṛidura-svana*, see under *bhidura-svana*.

Mṛidula, as, ā, am, soft, tender, mild, gentle; (*am*), n. water; Amyris Agallocha (= *a-guru*).

Mṛidū-as, cl. 2. P. *mṛidv-asti*, &c., to be or become soft.

Mṛidū-bhāva, as, m. the becoming soft.

Mṛidū-bhū, cl. 1. P. *-bhavati*, &c., to become soft.

Mṛidyamana, as, ā, am, being crushed or bruised.

Mṛidvīkā, f. a vine; a bunch of grapes.

मृदङ्कुरु *mṛidaṅkuru, us*, or *mṛidaṅkura, as*, m. the green pigeon, Columba Hariala.

मृदङ्ग *mṛidaṅga, as*, m. (according to Uṇādi-s. I. 120. fr. rt. 1. *mṛid*), a kind of drum, tabour; noise, din; a bamboo cane; (*ī*), f. a species of plant (= *ghoshātakī*). — *Mṛidaṅga-phala, as*, m. the jack or bread-fruit tree. — *Mṛidaṅga-phalinī*, f. = *mṛidaṅgī*.

Mṛidaṅgaka, am, n. a kind of metre, four times – – ◡ – ◡ ◡ ◡ – ◡ ◡ – ◡ – ◡ –.

मृदर *mṛidara, as, ā, am* (perhaps fr. rt. 1. *mṛid*, said to be fr. rt. *mṛi*), sporting, sportive; passing quickly away, transient.

मृदानी *mṛidānī*, incorrect for *mṛiḍānī*.

मृदि *mṛidi*. See *mārdeya*.

मृदुन्नक *mṛidunnaka, am*, n. gold.

मृदुर *mṛidura*. See above.

मृध 1. *mṛidh*, cl. 1. P. A. *mardhati, -te, mardhitum*, (Ved.) to kill, injure, hurt; to contemn, neglect, forget, disregard, be disgusted with (with acc.); to be moist; to moisten; [cf. probably Gr. μαλθακός; Goth. *maurthr*; Angl. Sax. *mordher, mordhor*; Old Germ. *multjan*.]

2. *mṛidh, t*, f., Ved. (according to Sāy.) combat, fight, battle; one who contemns or injures; an adversary, foe, enemy.

Mṛidha, am, n. combat, fight, war, battle; (said to be also *as*, m.)

Mṛidhas, as, n., Ved. war, battle; contempt, indifference; *mṛidhas-kṛi*, to disdain, contemn, injure.

Mṛidhra, as, ā, am, Ved. one who injures, an enemy; (*āṇi*), n. pl. disdain, contempt, abuse, insult, contumely. — *Mṛidhra-vāć, k, k, k*, Ved. speaking injuriously or contumeliously, insulting.

मृन्मय *mṛin-maya, mṛil-loshṭa*, &c. See under 2. *mṛid*.

मृळ् *mṛiḷ*, Ved. See under rt. *mṛiḍ*.

मृश 1. *mṛiś* (often confounded with rt. 1. *mṛish*), cl. 6. P. *mṛiśati* (sometimes also A. *mṛiśate*), *mamarśa, markshyati* or *mrakshyati, amṛikshat* or *amārkshīt* or *amrākshīt, marshṭum* or *mrashṭum*, to touch, stroke, handle; to rub, rub off; to touch (mentally), consider, reflect, deliberate; [cf. Lat. *mulc-e-o*, (probably also) *mulc-o*: perhaps Hib. *mear*, 'a finger, toe;' *mearacht*, 'fingering or touching a musical instrument.']

2. *mṛiś, k, k, k*, (at the end of comps.) one who strokes or touches, a stroker, (see Gram. 181.)

2. *mṛishṭa, as, ā, am* (for 1. and 3. see under rts. 1. *mṛij* and 3. *mṛish*), touched, stroked, rubbed, handled; considered, reflected upon, deliberated.

2. *mṛishṭi, is*, f. (for 1. and 3. see p. 792, col. 1, and this page, col. 2), touching, stroking, contact.

मृशय *mṛiśaya* for *mṛićaya*, q. v.

मृष 1. *mṛish* (often confounded with rt. 1. *mṛiś*), cl. 4. P. A. *mṛishyati, -te* (rarely cl. 1. P. A. *marshati, -te*), *mamarsha, mamṛishe, marshishyati, -te, amarshīt* (ep. *amṛishat*), *amarshishṭa, marshitum*, to bear, endure, suffer; to permit, let, allow; to bear patiently, (*muhūrtam mṛishyatām*, have patience for a moment); to forget, let slip (from the mind), neglect; to pardon, forgive, excuse; cl. 10. P. A. or Caus. *marshayati, -te* (according to Vopa-deva also *mṛishayati, -te*), *-yitum*, Aor. *amīmṛishat* or *amamarshat, amīmṛishata* or *amamarshata*, to bear, suffer; endure, tolerate, allow, put up with; to forgive, excuse, pardon; [cf. Goth. *marzjan*; Old Germ. *marrjan*; Angl. Sax. *myrran*.]

2. *mṛish, ṭ, ṭ, ṭ*, (at the end of comps.) one who bears or endures, bearing, (see Gram. 181.)

Mṛishā, ind. (probably an old inst. fr. a form *mṛisha*, and perhaps meaning originally 'with forgetfulness'), in vain, to no purpose, uselessly; wrongly, incorrectly, falsely, untruly, untruthfully, lyingly, feignedly, (sometimes used like a substantive, e. g. *varjanīyam mṛishā budhaiḥ*, untruthfulness is to be avoided by the wise); *mṛishā kṛi*, to act falsely, feign; Mṛishā, as 'Untruth,' is personified as the wife of A-dharma. — *Mṛishā-jñāna, am*, n. false or spurious knowledge, ignorance, folly. — *Mṛishā-tva, am*, n. incorrectness, falsity. — *Mṛishā-dāna, am*, n. 'false gift,' feigned or insincere promise of a gift. — *Mṛishā-dṛishṭi, is, is, i*, having a false view or opinion. — *Mṛishādhyāyin* (°*shā-adh*°), *ī*, m. a species of crane, Ardea Nivea, (compared to a religious hypocrite, hence its names *tāpasa, dāmbhika, tīrtha-sevin*.) — *Mṛishānuśāsin* (°*shā-an*°), *ī, inī, i*, punishing unjustly. — *Mṛishā-bhāshin, ī, iṇī, i*, speaking falsely or untruthfully, a liar. — *Mṛishārthaka* (°*shā-ar*°), *as, ā, am*, having a false sense or meaning, untrue, absurd; (*am*), n. an impossibility, absurdity (as a rabbit's horn, &c.). — *Mṛishā-vāć, k*, f. an untrue or satirical speech, sarcasm, irony. — *Mṛishā-vāda, as*, m. an untrue speech, lie; sarcasm, irony; (*as, ā, am*), speaking falsely or untruthfully, a liar. — *Mṛishā-vādin, ī, inī, i*, speaking falsely or untruthfully, a liar; (*ī*), m. one who brings forward an unjust or unfounded charge, a false accuser. — *Mṛishodya* (°*shā-ud*°), *as, ā, am*, speaking untruthfully, lying, a liar; (*am*), n. untruthfulness, lying.

Mṛishāya (fr. *mṛishā*), Nom. A. *mṛishāyate*, &c., to err, be mistaken, hold a wrong notion or opinion.

Mṛishita in *apa-mṛishita*, q. v.

मृष 3. *mṛish* (connected with rt. 2. *mish*), cl. 1. P. *marshati, mamarsha, marshitum*, to sprinkle, pour out.

3. *mṛishṭa, as, ā, am*, sprinkled.

3. *mṛishṭi, is*, f. (for 1. and 2. see under rts. 1. *mṛij* and 1. *mṛiś*), sprinkling.

मृषालक *mṛishālaka, as*, m. the mango tree.

मृष्ट *mṛishṭa*. See under rts. 1. *mṛij*, 1. *mṛiś*, and 3. *mṛish*.

मॄ *mṝ* (connected with rts. *mṛi* and *mṛiṇ*), cl. 9. P. *mṛiṇāti, mamāra, marishyati, amārīt, martum*, Ved. to bruise, smash, crush, break; kill, hurt, injure.

Mūrṇa, as, ā, am, crushed, broken; = 2. *mūta*, bound; [cf. rt. *murv*.]

मे *me*, cl. 1. A. *mayate, mame, māsyate, amāsta, mātum*, to change, exchange, barter: Caus. *māpayati, -yitum*, to cross over, (perhaps fr. rt. 3. *mā*): Desid. *mitsate*: Inteos. *memīyate, māmeti, māmāti*; [cf. Gr. ἀ-μείβ-ω, ἀμείβ-ο-μαι, ἀ-μεύ-σα-σθαι, παρ-αμείβ-ειν, ἀμοιβή, μοῖ-το-ς: Lat. *me-a-re, mov-e-o, mô-tu-s, mô-tio, mô-men-tu-m, mu-ta-re, mû-tuu-s, communis, munus*: Goth. *maithms, maidjan, ga-mains*: Angl. Sax. *madhm, mæne, man, ge-mæne*: Slav. *me-na*, 'change:' Lith. *mai-na-s*, 'exchange;' *mainý-ti*, 'to change, exchange.']

Māpayāna, as, ā, am (fr. the Caus.), crossing over (fr. rt. 3. *mā*).

मेक *meka, as*, m. (probably onomatopoetic), a goat.

मेकल *mekala, as*, m., N. of a mountain; (*ās*), m. pl., N. of a people, (also wrongly read *melaka*); (*ā*), f., N. of a river (= *mekala-kanyakā*). — *Mekala-kanyakā* or *mekala-kanyā*, f. 'daughter of Mekala,' an epithet of the Narmadā river. — *Mekalakanyakā-taṭa*, N. of a district. — *Mekalādri* (°*la-ad*°), *is*, m. the Mekala mountain. — *Mekalādri-jā*, f. 'sprung from the Mekala mountain,' an epithet of the Narmadā river.

मेक्षण *mekshaṇa, am*, n. (fr. *miksh*), Ved. a wooden stick or spoon for stirring up the C'aru or taking small portions from it.

मेखला *mekhalā*, f. a girdle, belt, waist-belt, (in one or two instances *as* or *am*, m. or n.); the zone of a woman; the triple zone worn by the first three classes, (according to Manu II. 42. that of a Brāhman ought to be of *muñja*, that of a Kshatriya of *mūrvā*, that of the Vaiśya of *śaṇa* or hemp); the girth of a horse; a band or fillet; anything girding or surrounding [cf. *sāgara-m*°]; a sword-belt, baldric; a sword-knot or string fastened to the hilt; the place of the girdle, the hips; the cords or lines drawn round an altar, or on the four sides of the hole in which sacrificial fire is offered; the edge or slope of a mountain [cf. *ni-tamba*]; Hemionitis Cordifolia; N. of a place; of a woman; of the Narmadā river, [cf. *mekalā*.] — *Mekhala-kanyakā* = *mekala-kanyakā*, q. v. — *Mekhalā-pada, am*, n. the place of the girdle, the hips. — *Mekhalā-bandha, as*, m. investiture with the girdle; the rites connected with such investiture. — *Mekhalā-vat, ān, atī, at*, Ved. having a girdle or belt, wearing a fillet. — *Mekhalā-vin, ī, inī, i*, Ved. wearing a girdle. — *Mekhalī-kṛi*, cl. 8. P. *-karoti, -kartum*, to put on a girdle, to put on the sacrificial string.

Mekhalāla, as, m. 'having a girdle,' epithet of S'iva; (according to a Scholiast = *mekhalayālankṛita*.)

Mekhalika, as, ā, am, wearing a girdle.

Mekhalin, ī, inī, i, wearing a girdle; (*ī*), m. an epithet of S'iva; a Brāhmanical student or youth who, previous to his marriage, wears a girdle suited to his caste, Brahma-ćārin.

मेघ् *megh* = rt. *migh*.

Megha, as, m. a cloud, (*kāla-m*°, a black cloud); cloudy weather; a mass, multitude; a fragrant grass, Cyperus Rotundus; N. of one of the six Rāgas or musical scales; of a Rākshasa; of the father of the fifth Arhat of the present Ava-sarpiṇī; of a poet, (also read *meća*); of a mountain; (*am*), n. talc; [cf. Gr. ὀ-μίχ-λη; Goth. *milh-ma*, 'a cloud;' Lith. *mig-la*, 'a mist.'] — *Megha-kapha, as*, m. 'cloud-phlegm,' hail. — *Megha-karṇā*, f., N. of one of the Mātṛis attending on Skanda. — *Megha-kāla*, m. 'cloud-time,' the rainy season. — *Megha-kūṭābhigarjiteśvara* (°*ṭa-abh*°, °*ta-īś*°), *as*, m., N. of a Bodhi-sattva. — *Megha-gambhīra, as, ā, am*, deep as (the rumbling of) a cloud. — *Megha-garjana, am*, n. 'cloud-rumbling,' thundering, thunder. — *Megha-giri, is*, m., N. of a mountain. — *Meghaṅ-kara, as, ī, am*, 'cloud-making,' producing clouds. — *Megha-ćintaka, as*, m. 'anxious for clouds,' the C'ātaka bird (supposed to drink only rain-water, and therefore naturally eager for rainy weather). — *Megha-ja, as, ā, am*, 'cloud-born,' coming from the clouds; (*as*), m. a large pearl. — *Megha-jāla, am*, n. 'cloud-collection,' a mass of clouds, thick clouds; talc. — *Megha-jīvaka* or *megha-jīvana, as*, m. 'living on clouds,' the C'ātaka bird. — *Megha-jyotis, is*, n. (according to

the Amara-kosha, *is*, m.), 'cloud-light,' a flash of lightning, the fire produced from lightning. — *Megha-ḍambara*, *as*, m. thunder; [cf. *meghāḍambara*.] — *Megha-taru*, *us*, m., Ved. 'cloud-tree,' a particular form of cloud. — *Megha-timira*, *am*, n. 'cloud-darkness,' darkness resulting from a clouded sky, cloudy or rainy weather. — *Megha-tva*, *am*, n. the being a cloud, the state of a cloud, cloudiness; *meghatvam upa-gam*, to become a cloud. — *Megha-dīpa*, *as*, m. 'cloud-light,' lightning. — *Megha-dundubhi*, *is*, m., N. of an Asura. — *Megha-dundubhi-svara-rāja*, *as*, m., N. of a Buddha. — *Megha-dūta*, *as*, m. 'cloud-messenger,' N. of a celebrated poem by Kālidāsa. — *Meghadūta-pāda-samasyā*, f., N. of a work. — *Meghadūtābhidha* (°*ta-abh*°), *as*, *ā*, *am*, entitled 'cloud-messenger.' — *Megha-dvāra*, *am*, n. 'cloud-gate,' heaven, the sky, ether. — *Megha-nāda*, *as*, m. 'cloud-noise,' sound of rain, thunder; (*as*, *ā*, *am*), sounding or rumbling like thunder, making a noise like thunder; (*as*), m. an epithet of Varuṇa; N. of one of the attendants of Skanda; of a Dānava; of a son of Rāvaṇa, afterwards called Indra-jit, as having conquered Indra (see Rāmāyaṇa, Uttara-kāṇḍa XXXIV); of a frog; Amaranthus Polygonoides; the Palāśa tree, Butea Frondosa. — *Meghanāda-jit*, *t*, m. 'conqueror of Megha-nāda or Indra-jit, son of Rāvaṇa,' an epithet of Lakshmaṇa, the favourite brother of Rāma (the account of his fighting and killing Indra-jit is in Rāmāyaṇa, Yuddha-kāṇḍa LXVII–LXX). — *Meghanāda-tīrtha*, *am*, n., N. of a sacred bathing-place on the Narmadā river. — *Meghanādānulāsin* (°*da-an*°), *ī*, m. 'rejoicing in the rumbling of thunder-clouds,' a peacock. — *Megha-nādin*, *ī*, *inī*, *i*, sounding or making a noise like thunder; crying with joy at the appearance of clouds; (*ī*), m., N. of a Dānava. — *Megha-nāman*, *ā*, m. 'cloud-named,' a fragrant grass, Cyperus Rotundus. — *Megha-nirghosha*, *as*, m. the rumbling of clouds, thunder; (*as*, *ā*, *am*), sounding or making a noise like thunder. — *Megha-pankti*, *is*, f. a line or succession of clouds. — *Megha-parvata*, *as*, m., N. of a mountain. — *Megha-pālī*, f. a proper N. — *Megha-pushpa*, *am*, n. 'cloud-blossom,' water; river-water; hail; (*as*), m., N. of one of the four horses of Vishṇu or Kṛishṇa. — *Megha-pṛishṭha*, *as*, m., N. of a son of Ghṛita-pṛishṭha. — *Megha-pradīpa*, *as*, m., N. of a work. — *Megha-pravāha*, *as*, m., N. of one of the attendants of Skanda. — *Megha-prasava*, *as*, m. 'cloud-offspring,' water. — *Megha-baddha*, *as*, m. epithet of a particular formula. — *Megha-bala*, *as*, m. a proper N. — *Megha-bhagīratha-ṭhakkura*, *as*, m., N. of an author. — *Megha-bhūti*, *is*, m. a thunderbolt. — *Megha-mañjarī*, f., N. of a daughter of king Vijaya-pāla. — *Megha-maṭha*, *as*, m., N. of a monastery or college built by and named after Megha-vāhana. — *Megha-maṇḍala*, *am*, n. the sphere of the clouds, region of the clouds, firmament, atmosphere. — *Megha-maya*, *as*, *ī*, *am*, formed or consisting of clouds, cloudy. — *Megha-māla*, *as*, *ā*, *am*, 'cloud-wreathed, cloud-capt,' crowned with clouds; (*as*), m., N. of a mountain; of a Rākshasa; of a son of Kalki by Ramā; (*ā*), f. a line or succession of clouds, gathering of clouds; N. of a work by Ketali-kīrtti treating of the astrological significance of various kinds of clouds; of one of the Mātṛis attending upon Skanda. — *Megha-mālin*, *ī*, *inī*, *i*, cloud-wreathed; (*ī*), m., N. of one of Skanda's attendants; of an Asura; of a king. — *Megha-yoni*, *is*, m. 'cloud-source,' smoke, fog. — *Megha-rava*, *as*, m. 'cloud-noise,' thunder; (*as*, *ā*, *am*), thundering like a cloud; (*ā*), f., N. of one of the Mātṛis attending upon Skanda. — *Megha-rāga*, *as*, m. the musical scale Megha (being supposed capable of bringing down rain from heaven). — *Megha-rāja*, *as*, m., N. of a Buddha. — *Megha-rāji*, *is*, or *megha-rājī*, f. a line of clouds. — *Megha-rāva*, *as*, m. 'cloud-sounding,' a kind of water-bird. — *Megha-rekhā* or *megha-lekhā*, f. a line of clouds. — 1. *megha-vat*, *ān*, *atī*, *at*, enveloped in clouds, overcast with clouds; (*ān*), m., N. of a mountain. — 2. *megha-vat*, ind. like a cloud. — *Megha-vana*, N. of an Agra-hāra named after Megha-vāhana. — *Megha-vapus*, *us*, m. 'cloud-form,' a mass of clouds which appear to assume some shape. — *Megha-varṇa*, *as*, *ā*, *am*, 'cloud-coloured,' having the hue of a cloud; (*as*), m., N. of a man; of a crow in the Hitopadeśa; (*ā*), f. the indigo plant. — *Megha-vartman*, *a*, n. 'cloud-path,' the atmosphere, sky. — *Megha-vahni*, *is*, m. 'cloud-fire,' lightning. — *Megha-vāsas*, *ās*, *ās*, *as*, 'cloud-robed,' clad in clouds; (*ās*), m., N. of a Daitya. — *Megha-vāhana*, *as*, *ā*, *am*, 'having clouds for a vehicle,' riding upon the clouds; (*as*), m. an epithet of Indra; of Śiva; N. of a king; of a king of Kaśmīra; of the twenty-second Kalpa. — *Megha-vāhin*, *ī*, *inī*, *i*, riding upon a cloud; (*inī*), f., N. of one of the Mātṛis attending upon Skanda, (also read *mesha-vāhinī*.) — *Megha-vitāna*, *as*, m., Ved. 'cloud-canopy,' an expanded mass of clouds, a sky overcast with clouds; (*am*), n. a particular metre, four times ⏑⏑–⏑⏑–⏑⏑––. — *Megha-visphūrjita*, *am*, n. the rumbling of clouds, thundering; thunder; (*ā*), f., scil. *vṛitti*, a particular metre, four times ⏑–––––, ⏑⏑⏑⏑⏑–, ⏑––⏑––, (in this sense also *am*, n.) — *Megha-vṛinda*, *am*, n. a mass of clouds. — *Megha-vega*, *as*, m. a proper N. — *Megha-veśman*, *a*, n. 'cloud-abode,' the sky, atmosphere. — *Megha-śyāma*, *as*, *ā*, *am*, dark as a cloud. — *Megha-sakha*, *as*, m. 'cloud-friend,' N. of a mountain. — *Megha-sanghāta*, *as*, m. an assemblage or multitude of clouds. — *Megha-sandeśa*, *as*, m. = *megha-dūta*, q. v. — *Megha-sandhi*, *is*, m., N. of a king of Magadha. — *Megha-sambhava*, *as*, m. 'cloud-produced,' N. of a Nāga. — *Megha-sāra*, *as*, m. 'cloud-essence,' a kind of camphor (= *ćīna-karpūra*). — *Megha-suhṛid*, *t*, m. 'cloud-friend,' a peacock (described as delighting in the rainy season). — *Megha-stanita*, *am*, n. 'cloud-rumbling,' thunder. — *Meghastanitodbhava* (°*ta-ud*°), *as*, m. Asteracantha Longifolia. — *Megha-svana*, *as*, *ā*, *am*, 'cloud-sounding,' loud as a (thunder) cloud; (*ā*), f., N. of one of the Mātṛis attending upon Skanda. — *Megha-svara* or *meghasvara-rāja*, *as*, m., N. of a Buddha. — *Megha-svāti*, *is*, m., N. of a king. — *Megha-hrāda*, *as*, *ā*, *am*, shouting or roaring like a thunder-cloud. — *Meghākhya* (°*gha-ākh*°), *as*, m., N. of a Persian king, (also read *meghāksha*; = Prākṛit *mehākkho*); (*am*), n. Cyperus Rotundus; talc. — *Meghāgama* (°*gha-āg*°), *as*, m. 'approach of clouds,' the rainy season. — *Meghāććhanna* or *meghāććhādita* (°*gha-āć*°), *as*, *ā*, *am*, overspread with clouds, covered with clouds, clouded. — *Meghāṭopa* (°*gha-āṭ*°), *as*, m. 'cloud-swelling,' a dense cloud. — *Meghāḍambara* (°*gha-āḍ*°), *as*, m. 'cloud-drum,' thunder; [cf. *megha-ḍambara*.] — *Meghānandā* (°*gha-ān*°), f. 'rejoicing in clouds,' a kind of crane. — *Meghānandin* (°*gha-ān*°), *ī*, m. 'rejoicing in clouds,' a peacock; [cf. *megha-suhṛid*.] — *Meghānta* (°*gha-an*°), *as*, m. 'coming at the end of the rainy season,' the autumn. — *Meghāri* (°*gha-ari*), *is*, m. 'cloud-enemy,' the wind. — *Meghāvṛita* (°*gha-āv*°), *as*, *ā*, *am*, overspread with clouds, overcast. — *Meghāvalī* (°*gha-āv*°), f., N. of a princess. — *Meghāsthi* (°*gha-as*°), *i*, n. 'cloud-bone,' hail. — *Meghāspada* (°*gha-ās*°), *am*, n. 'cloud-region,' the atmosphere, sky, ether, heaven. — *Megheśvara-tīrtha* (°*gha-īś*°), *am*, n., N. of a Tīrtha on the Revā or Narmadā river. — *Meghodaka* (°*gha-ud*°), *am*, n. 'cloud-water,' rain. — *Meghodaya* (°*gha-ud*°), *as*, m. 'cloud-rising,' rising clouds. — *Meghonmukhya* (°*gha-un*°), *am*, n. the act of looking up eagerly or longing for clouds (said of a peacock).

Meghaya, Nom. P. *meghayati*, *-yitum*, to make cloudy, cause cloudy weather.

Meghayat, *an*, *antī*, *at*, Ved. making cloudy; (*antī*), f., N. of one of the seven Kṛittikās.

Meghāya, Nom. A. *meghāyate*, *-yitum*, Ved. to form clouds, become cloudy.

Meghya, *as*, *ā*, *am*, Ved. being in the clouds; according to Pāṇ. *meghya* at the end of a comp. = *megham arhati* or *megha iva*.

Maigha, *as*, *ī*, *am*, belonging to the clouds, cloudy; descended from clouds (Ved.).

मेङ्गनाथ *menga-nātha*, *as*, m., N. of a race (?). — *Menganātha-bhaṭṭa*, *as*, m. a proper N.

मेच *meća*, *as*, m., N. of a poet; [cf. *megha*.]

मेचक *mećaka*, *as*, *ā*, *am* (said to be fr. rt. *mać*), dark-blue, dark-coloured, black; (*as*), m. dark-blue colour, black; blackness; an eye of a peacock's tail; a teat, nipple; smoke; a cloud; Moringa Pterygosperma; a kind of gem; (*am*), n. darkness; sulphuret of antimony. — *Mećakāpagā* (°*ka-ap*°), f. 'dark-blue river,' an epithet of the Yamunā. — *Mećakābhidhā* (°*ka-abh*°), f. a species of creeper (= *pātāla-garuḍī*).

मेचकचातनी *mećakaćātanī*, f. a various reading for *maćakaćātanī*, q. v.

मेचुरुदि *mećurudi* (?), N. of a place.

मेट् *meṭ* (= rt. *mreṭ*), cl. 1. P. *meṭati*, *meṭitum*, to be mad.

मेटुला *meṭulā*, f. the myrobalan tree (= *āmalakī*).

मेठ *meṭha*, *as*, m. an elephant keeper [cf. *meṇḍa*]; an elephant driver (= *yantṛi*); a ram [cf. *meḍhra*].

मेठि *meṭhi*, *meṭhī*. See *methi* below.

मेड् *meḍ*, cl. 1. P. *meḍati*, &c., = rt. *meṭ* above.

मेडि *meḍi* or *meli*, *is*, m., Ved. crackling, emitting sparks, rustling (said of wind, fire, &c.); any jingling or murmuring sound; (a reading *meḍaras* is given for the pl. *meḍayas*.)

मेढी *meḍhī*, f. See *methi* below.

मेढ्र *meḍhra*, *am*, n. (fr. rt. 1. *mih* + *tra*; according to native lexicographers also *as*, m.), membrum virile, the penis; (*as*), m. a ram; [cf. *mīḍhvas*, *meṇḍha*, *mesha*.] — *Meḍhra-ćarman*, *a*, n. or *meḍhra-tvać*, *k*, f. the fore-skin, prepuce. — *Meḍhra-ja*, *as*, m. an epithet of Śiva. — *Meḍhra-roga*, *as*, m. venereal disease. — *Meḍhra-śṛingī*, f. Odina Pennata (= *mesha-śṛingī*, said to be a milky plant, the fruit of which is crooked and therefore like a ram's horn).

Meḍhraka, *as*, m. the penis; a ram.

Meṇḍha, *as*, m. (formed fr. *meḍhra* above), a ram.

Meṇḍhaka, *as*, m. a ram; a proper N.

Meṇḍhra, *as*, m. = *meṇḍha* above; membrum virile.

मेण्ठ *meṇṭha*, *as*, m. an elephant keeper or feeder (= *meṭha*); N. of a poet (= *bhartṛi-meṇṭha*).

Meṇḍa, *as*, m. an elephant keeper.

मेतार्य *metārya*, *as*, m. (with Jainas) N. of one of the eleven Gaṇādhipas.

मेतृ *metṛi*, *tā*, m. (fr. rt. 1. *mi*), Ved. one who erects a column; (but according to Sāy. on Ṛig-veda IV. 6, 2, *metā* is f. and = *sthūṇā*, a column, pillar.)

मेथ् *meth* (connected with rt. *mith*, q. v.), cl. 1. P. A. *methati*, *-te*, *methitum*, to meet; (A.) to meet one another, associate; to reproach, revile; to strike, hurt, kill; to know, understand.

Methi, *is*, m. (perhaps connected with rt. 1. *mi*), a pillar, post; a pillar in the middle of a threshing-floor to which oxen are bound, any central body, (also written *medhi*, *meḍhī*, *meḍhī*, *methi*, *meṭhi*, f.; *meḍhī-bhūta* or *meḍhi-bhūta*, forming a solid pillar or centre); a post to which cattle are tied; a prop for supporting the shafts of a carriage; (*ī*), f. =

methikā. — Methi-shṭha, as, ā, am, Ved. standing at the post to which cattle are bound.

Methikā or methinī, f. a sort of grass, Trigonella Fœnum Græcum.

मेद् med = rt. 1. mid, q. v.

मेद meda, as, m. (fr. rt. 2. mid), fat (= medas below); a species of plant (= alambushā); a particular mixed caste (the son of a Vaideha by a Kārāvara female); N. of a serpent-demon; (ā), f. a root resembling ginger (said to be one of the eight principal medicines, used especially in cases of fever and consumption); (ī), f., see Gaṇa Gaurādi to Pāṇ. IV. 1, 41. — Meda-ja, as, m. a species of bdellium (= bhūmija-guggulu). — Meda-pāṭa, N. of a place. — Meda-pāṭha, as, m., N. of a branch of the Vatsa family. — Meda-bhilla, as, m., N. of a degraded tribe. — Meda-śiras, ās, m., N. of a king. — Medodbhavā (°da-ud°), f. = medā above.

Medaka, as, m. spirituous liquor used for distillation.

Medana, am, n., Ved. the act of fattening.

Medas, as, n. fat, marrow, lymph (as one of the seven Dhātus or constituent elements of the body, and supposed to be a serous or adipose secretion that spreads amongst the muscular or fleshy fibres, performing the same functions to the flesh that the marrow of the bones performs to them; in Hindū physiology its proper seat is said to be the abdomen); vigour, energy (Ved.); corpulence; excessive fatness, morbid or unnatural corpulence (= meda-dosha); a mystical term for the letter v; [cf. perhaps Gr. μυε-λό-ς for μεδυλό-ς; Lat. medulla for medusla or medurla.] — Medaḥ-puććha or medaḥ-puććhaka, as, m. the fat-tailed sheep. — Medaḥ-sāra, as, ā, am, one in whom the Dhātu fat predominates; (ā), f. = medā. — Medas-kṛit, t, n. 'fat-producing,' the body, flesh. — Medas-tejas, as, n. 'strength of the Medas,' bone. — Medas-piṇḍa, as, m. a lump of fat. — Medas-vat, ān, atī, at, Ved. possessed of fat, fat. — Medas-vin, ī, inī, i, 'having Medas,' corpulent, fat; robust, stout, strong. — Medo-gaṇḍa, as, m., Ved. a kind of fatty excrescence. — Medo-granthi, is, m. a lump or knot of fat, a fatty tumor. — Medo-ja, am, n. 'produced by Medas,' bone. — Medo-dharā, f. a membrane in the abdomen containing the fat, the omentum. — Medo-'rbuda, am, n. a fatty tumor unattended with pain. — Medo-vatī, f. = medā. — Medo-vaha, am, n. (in anatomy) a vessel conveying fat, a lymphatic. — Medo-vṛiddhi, is, f. increase of fat, corpulence; enlargement of the scrotum.

Medin, ī, inī, i, Ved. associated with another as a friend or companion [cf. mitra]; a partner, confederate, ally; (Sāy.) having Medas, possessing vigour or energy, = medasā yukta = balavat; (inī), f. the earth, land, soil, ground, landed property; spot, place [cf. yuddha-m°]; Gmelina Arborea; = medā, q. v.; N. of a lexicon; (sometimes in comps. spelt medinī.) — Medinī-kosha, N. of a lexicon. — Medinī-ja, as, m., Ved. 'earth-born,' the planet Mars. — Medinī-drava, as, m. dust. — Medinī-pati, is, m. 'lord of the earth or of the country,' a prince, king. — Medinīśa (°nī-īśa), as, m. 'lord of the earth or of the country,' a prince, king; (am), n., scil. tantra, N. of a Tantra.

Medura, as, ā, am, fat; smooth, soft, bland, unctuous; thick, dense; (with inst. or at the end of a comp.) thick with, as thick as, full of, covered with.

Medurita, as, ā, am, thick, thickened, made dense; unctuous.

Medya, as, ā, am, fat; thick, consistent, (opposed to drava.)

मेदिनी medinī, f. See under medin above.

मेदुर medura. See above.

मेध् medh (= rts. midh, mith), cl. 1. P. A. medhati, -te, &c., to meet, associate, accompany; to hurt, kill, immolate; to revile; to understand: Caus. medhayati, -yitum, to cause to understand.

Medha, as, ā, am, one who kills or immolates; (as), m. (also am, n. in Ved.), the juice of meat, broth, nourishing or strengthening drink (Ved.); marrow (especially of the sacrificial victim), sap, pith, essence (Ved.); a sacrificial animal, victim; an animal sacrifice; an offering, oblation, sacrifice in general; N. of the reputed author of Vājasaneyi-saṃhitā, 33, 92; N. of a son of Priya-vrata; see Gaṇa Paćādi to Pāṇ. III. 1, 134; (ā), f. vitality, strength, vigour, power, ability (Ved.); mental vigour or power, understanding, intelligence, intellect, prudence, wisdom; retentiveness, memory; Intelligence personified as the wife of Dharma and daughter of Daksha; a form of Dākshāyaṇī in Kaśmīra; a form of Sarasvatī; a symbolical expression for the letter dh; (according to native authorities also) a sacrifice; (according to Naigh. II. 10) = dhana; (ās), f. pl. the products of the understanding, ideas, perceptions, thoughts, opinions. — Medha-ja, as, m. 'sacrifice-born,' an epithet of Vishṇu. — Medha-pati, is, m., Ved. 'lord of sacrifice,' Rudra. — Medha-sāti, is, f., Ved. (perhaps) expression of devotion, service or worship of the gods; (according to Sāy.) the receiving or giving of the oblation. — Medhā-kāra, as, ā, am, Ved. inspiring mental power, causing intelligence, bestowing wisdom. — Medhā-kṛit, t, t, t, causing mental power or intelligence; (t), m. a species of culinary plant (= sitāvara). — Medhā-ćakra, as, m., N. of a king. — Medhā-janana, as, ī, am, productive of wisdom; (Ved.) N. of a rite (and of its appropriate sacred text) for producing mental and bodily strength in a new-born child or in a youth. — Medhā-jit, t, m. an epithet of Kātyāyana. — Medhātithi (°dhā-at°), is, m., N. of a Kāṇva (author of the hymns Ṛig-veda I. 12–23, VIII. 1, &c.; cf. medhyātithi); of the father of Kaṇva; of a son of Manu Svāyambhuva; of one of the seven sages under Manu Sāvarṇa; of a son of Priya-vrata; of a lawyer or commentator on the Mānava-dharma-śāstra; of a river; a parrot [cf. medhā-vin]. — Medhā-rudra, as, m. an epithet of Kālidāsa. — Medhā-vat, ān, atī, at, possessing wisdom, intelligent, wise; (atī), f. a species of plant (= mahā-jyotishmatī); a proper N. — Medhā-vara, as, m. a proper N. — Medhāvi-tā, f. cleverness, prudence, judiciousness. — Medhā-vin, ī, inī, i, possessed of mental power, intelligent, intellectual, wise, judicious, endowed with sound judgment, having a good memory; (ī), m. a learned man, sage, teacher, Pandit; a parrot [cf. medhātithi]; an intoxicating beverage, (in this sense perhaps an error for mādhavī); N. of a Brāhman; of a king (son of Su-naya and father of Nṛipañ-jaya); of a son of Bhavya and of a Varsha named after him; an epithet of Vyāḍi; (inī), f. epithet of the wife of Brahmā. — Medhā-sūkta, am, n. epithet of a particular Vedic hymn.

Medhayu, us, us, u, Ved. full of sap or marrow, strong, powerful; (Sāy.) = saṅgrāmećchu, eager for war, or = yajña-kramaṇećchu.

Medhas, as, n. = medha, a sacrifice (Ved.); (ās), m., N. of a son of Manu Svāyambhuva; of a son of Priya-vrata; (ās, ās, as), at the end of an adj. comp. = medhā, intelligence, knowledge, understanding (e. g. ātma-medhas, knowing or understanding the Supreme Spirit); [cf. alpa-m°, dur-m°.]

Medhasa, as, m. a proper N.

Medhā. See under medha above.

Medhira, as, ā, am (fr. medhā), Ved. wise, intelligent, clever.

Medhishṭha, as, ā, am (superl. of medhā-vin), wisest, most intelligent.

Medhīyas, ān, asī, as (compar. of medhā-vin), wiser, more intelligent.

Medhya, as, ā, am (fr. medha), full of sap, vigorous, mighty (Ved.); fresh, uninjured (Ved.); belonging to a sacrifice; fit for a sacrifice or oblation, free from blemish (as a victim); clean, purified, pure (not defiling by contact or by being eaten); = medhira, wise, intelligent, (in this sense fr. medhā; according to Pāṇ. = medhāyām bhavaḥ; = medhām arhati.) — Medhya-tama, as, ā, am, most pure, purest. — Medhya-tara, as, ā, am, more pure, purer. — Medhya-tā, f. or medhya-tva, am, n. purity, (especially) ceremonial purity. — Medhya-mandira, as, m., N. of an author. — Medhya-maya, as, ī, am, consisting of pure matter. — Medhyātithi (°ya-at°), is, m., N. of a Ṛishi (a Kāṇva and author of Ṛig-veda VIII. 1, 3–29, IX. 41–43).

मेधि medhi, medhī. See methi, p. 794, col. 3.

मेना menā, f. a woman (Ved.); the female of any animal (Ved.); speech, = vāć (Ved.); (according to Mādhava) the sound of thunder; (according to Sāy.) N. of the daughter of Vṛishaṇ-aśva (the latter being sometimes called Mena); N. of an Apsaras (wife of Hima-vat and mother of Pārvatī); of a river. — Menā-jā, f. 'daughter of Menā,' Pārvatī. — Menā-dhava, as, m. 'husband of Menā,' Hima-vat.

Menakā, f., N. of the daughter of Vṛishaṇ-aśva; of an Apsaras (wife of Hima-vat). — Menakātmajā (°kā-āt°), f. 'daughter of Menakā,' Pārvatī. — Menakā-prāṇeśa, as, m. 'husband of Menakā,' Hima-vat. — Menakā-hita, am, n., N. of a Rāsaka or kind of drama.

Meni, is, f., Ved. a missile weapon, a thunder-bolt; a various reading for menā, speech (Naighaṇṭuka I. 11).

Menilā, f., N. of a princess.

Menula, as, m. a proper N.

मेनाद me-nāda, as, ā, am, making the sound me; (as), m. a goat; a cat; a peacock.

मेनि meni. See above.

मेन्धिका mendhikā or mendhī, f. a plant, Lawsonia Alba (a reddish dye is extracted from its leaves, used for staining the palms of the hands, the tips and nails of the fingers, and the soles of the feet).

मेप् mep, cl. 1. P. mepati, mepitum, to go, move; to worship (?).

मेब् meb (= rt. mev), cl. 1. A. mebate, mebitum, to worship, serve.

मेम mema, (with Buddhists) a particular high number.

मेमिष memisha, as, ā, am (fr. Intens. of rt. 1. mish), Ved. in ati-m°, opening the eyes wide, staring.

मेय meya, as, ā, am (fr. rt. 3. mā), to be measured, measurable, to be spanned [cf. mushṭi-m°]; capable of being estimated, discernible.

मेरक meraka, as, m., N. of an enemy of Vishṇu; a seat covered with bark.

मेरु meru, us, m. (in Uṇādi-s. IV. 101, said to be fr. rt. 1. mi), N. of a fabulous mountain regarded as the Olympus of Hindū mythology, (it is said to form the central point of Jambu-dvīpa, all the planets revolving round it, and is compared to the cup or seed-vessel of a lotus, the leaves of which are formed by the different Dvīpas; its height is said to be 84,000 Yojanas, 16,000 of which are below the surface of the earth; its shape is variously described, as square, conical, spherical, or spiral, and its four faces are variously coloured, being white towards the east, yellow to the south, black to the west, and red to the north; the river Ganges falls from heaven on its summit, and flows thence to the surrounding worlds in four streams; the regents of the four points of the compass occupy the corresponding faces of the mountain, the whole of which consists of gold and gems; its summit is the residence of Brahmā, and a place of meeting for the gods, Ṛishis, Gandharvas, &c.; when not regarded as a fabulous mountain, it appears to mean the

highland of Tartary north of the Himālaya); the central or most prominent bead in a rosary, large middle gem of a necklace; the most prominent finger-joint in certain positions of the fingers; N. of a Cakra-vartin; of a person mentioned in Rāja-taraṅgiṇī VIII. 1418; epithet of a particular kind of temple; N. of the palace of Gāndhārī, one of the wives of Kṛishṇa; (*us*), f., N. of the wife of Nābhi and mother of Ṛishabha. — *Meru-kalpa, as,* m., N. of a Buddha. — *Meru-kūṭa, as, am,* m. n. the summit of Meru; (*as*), m., N. of a Buddha. — *Meru-tantra, am,* n., N. of a Tantra. — *Meru-tunga, as,* m., N. of a Jaina. — *Meru-duhitṛi, tā,* f. the daughter of Meru. — *Meru-dṛiśvan, ā, ā* or *arī, a,* one who has seen or visited Meru. — *Meru-devī,* f., N. of a daughter of Meru (wife of Nābhi and mother of Ṛishabha, who was an incarnation of Vishṇu). — *Meru-dhāman, ā,* m. 'having Meru for a habitation,' an epithet of Śiva. — *Meru-dhvaja, as,* m., N. of a king. — *Meru-nanda, as,* m., N. of a son of Sva-roćis. — *Meru-parvata, as,* m. the mountain Meru. — *Meru-putrī,* f. a daughter of Meru. — *Meru-prishṭha, am,* n. the summit of Meru; heaven, the sky. — *Meru-prabha, as, ā, am,* resembling Meru; shining like Meru. — *Meru-prabha-vana, am,* n., N. of a forest. — *Meru-prastāra, as,* m. a term for a representation of all the possible combinations of a metre having a fancied resemblance to mount Meru. — *Meru-bala-pra-mardin, ī,* m., N. of a king of the Yakshas. — *Meru-bhūta, ās,* m. pl., N. of a people. — *Meru-mandara, as,* m., N. of a mountain. — *Meru-ma-hībhṛit, t,* m. mount Meru. — *Meru-yantra, am,* n. (in mathematics) a figure shaped like a spindle. — *Meru-vardhana, as,* m. a proper N. — *Meru-varsha, am,* n., N. of a Varsha. — *Meru-vraja, am,* n., N. of a city. — *Meru-śikhara-dhara-ku-māra-bhūta, as,* m., N. of a Bodhi-sattva. — *Meru-śrī-garbha, as,* m., N. of a Bodhi-sattva. — *Meru-sāvarṇa, as,* or *meru-sāvarṇi, is,* m. a general N. for the last four of the fourteen Manus. — *Meru-susambhava, as,* m., N. of a king of the Kum-bhāṇḍas. — *Merv-adri-karṇikā,* f. 'having the Meru mountain for a seed-vessel,' the earth.

Meruka, as, m. fragrant resin, incense; N. of a district in the north-east of Madhya-deśa.

मेरुटू **meruṭū,** (with Buddhists) a particular high number.

Merudu, (with Buddhists) a particular high number.

मेरुण्डा **meruṇḍā,** f. a particular goddess, (probably incorrect for *bheruṇḍā*.)

मेल **mela, as, ā,** m. f. (fr. rt. *mil*), meeting, coming together, union, intercourse; an assembly, company, society; (in modern dialects) a large concourse of people collected at stated periods for religious or commercial purposes; a fair; (*ā*), f. a musical scale; (with Buddhists) a particular high number; any black substance used for writing, ink-powder, ink, (in this and the following senses probably connected with Gr. μέλας); antimony, eye-salve; the indigo plant. — *Melā-nanda, as, ā,* m. f. an ink-bottle; [cf. *melā-mandā* below.] — *Melā-nandāya,* Nom. A. *melānandāyate,* &c., to become an ink-bottle. — *Melāndhu, us,* f. (? m.) or *melāndhuka* (°*lā-an*°), *as,* m. an ink-bottle. — *Melā-mandā,* f. an ink-bottle. — *Melāmbu, us,* m. an ink-bottle; (probably for *melāndhu*.)

Melaka, as, m. meeting, union, coming together, intercourse; a congress, assembly, a company [cf. *naṭaka-m*°]; *melakam kṛi,* to assemble together; *graha-melaka,* a conjunction of the planets. — *Melaka-lavaṇa, am,* n. a kind of salt (= *mṛittikā-lavaṇa*; cf. *kshāra-melaka, kshāra-mṛittikā*).

Melana, am, n. the act of meeting, union, coming together, junction, assembling, associating with; an encounter; mixing with, mixture; adding to.

Melayat, an, antī, at (fr. the Caus.), causing to be mixed or added to, mixing, adding.

Melāpaka, as, m. (fr. the Caus.), uniting, bringing together; conjunction (of planets).

Melāyana, am, n. mixing together, combination.

Melu and *meluda,* (with Buddhists) a particular high number.

मेव **mev** (= rts. *mlev, meb*), cl. 1. A. *mevate, mevitum,* to worship, serve.

मेवाड **mevāḍa, as,** m., N. of a man.

मेवार्य **mevārya** for *metārya,* q. v.

मेशिका **meśikā** in *kāla-m*°, q. v.

मेशी **meśī,** f., Ved. epithet of water in a particular formula, (also read *meshī*.)

मेष **mesha, as,** m. (fr. rt. 2. *mish*; according to some fr. rt. 1. *mish*), a ram, wether, sheep, (in Ved. applied also to a fleece or anything woollen); the sign of the zodiac Aries, or the first arc of 30° in a circle; a kind of drug; a species of plant [cf. *mesha-kusuma, mesha-pushpā*]; N. of a demon said to possess children; (*ā*), f. a kind of cardamoms; (*ī*), f. an ewe; Nardostachys Jatamansi; Dalbergia Ougeinensis; [cf. *kāla-m*°.] — *Mesha-kambala, as,* m. a sheep's fleece or woollen dress serving for an outer garment, a woollen rug or blanket. — *Mesha-kusuma, as,* m. Cassia Tora; [cf. *meshākshi-kusuma*.] — *Mesha-pāla* or *mesha-pālaka, as,* m. a shepherd. — *Mesha-pushpā,* f. a species of plant. — *Mesha-māṇsa, am,* n. the flesh of sheep, mutton. — *Mesha-yūtha, am,* n. a flock of sheep. — *Mesha-loćana, as,* m. Cassia Tora. — *Mesha-vallī,* f. Odina Pinnata. — *Mesha-vāhin, ī, inī, i,* riding on a ram; (*inī*), f., N. of one of the Mātṛis attending on Skanda, (also read *megha-vāhinī*.) — *Mesha-vishāṇikā,* f. = *mesha-śṛingī,* q. v. — *Mesha-śṛinga, as,* m. a species of tree (enumerated among the *drumāṇām rājānaḥ*); a species of poisonous plant; (*ī*), f. Odina Pinnata. — *Mesha-hṛit, t,* m., N. of a son of Garuḍa, (also read *megha-hṛit*.) — *Meshākshi-kusuma* (°*sha-ak*°), *as,* m. Cassia Tora. — *Meshāṇḍa* (°*sha-aṇ*°), *as,* m. 'having ram's testicles,' an epithet of Indra. — *Meshāntrī* (°*sha-an*°), f. a species of plant (= *ajāntrī, ćhagalāntrī*). — *Meshālu* (°*sha-ālu*), *us,* m. a species of plant (= *varvarā*). — *Meshāhvaya* (°*sha-āh*°), *as,* m. Cassia Tora.

Meshaka, as, m. a species of vegetable, = *jīva-śāka*; (*ikā*), f. an ewe; [cf. *kāla-meshikā*.]

Meshāya, Nom. A. *meshāyate,* &c., to act like a goat.

Meshāyita, as, ā, am, acting like a ram or goat.

मेषूरण **meshūraṇa, am,** n. (a word borrowed fr. the Gr. μεσουράνημα), epithet of the tenth astrological house.

मेह **meha, as,** m. (according to some also) *am,* n. (fr. rt. 1. *mih*), making water; urine, (*meham kṛi,* to make water; *a-meha,* retention of urine); urinary disease, excessive flow of urine, diabetes; a ram (= *mesha*); a goat; [cf. Gr. μοιχός.] — *Meha-ghnī,* f. 'curing diabetes,' Indian saffron. — *Meha-hāṭa,* N. of a place; [cf. *meda-pāṭa*.]

Mehat, an, antī, at, urining, passing urine.

Mehatnū, ūs, f., Ved., N. of a river.

Mehana, am, n. the act of passing urine; membrum virile, the penis; the urinary duct; urine; (*as*), m. a species of tree, = *mushkaka*; (*ā*), f. (according to some) = *mahilā,* q. v.

Mehanā, ind., Ved. (lit. in streams), abundantly. — *Mehanā-vat, ān, atī, at,* Ved. bestowing abundantly.

Mehin, ī, inī, i, (at the end of comps.) making water; suffering from a particular urinary disease.

मैघ **maigha.** See p. 794, col. 3.

मैत्र **maitra, as, ī, am** (fr. 1. *mitra*), coming or derived from a friend, given by a friend, of or belonging to a friend; friendly, amicable, well-disposed, kind, benevolent, affectionate; of or belonging to the god Mitra, q. v.; (*as*), m. 'a friend to all creatures,' a Brāhman who has arrived at the highest state of human perfection; a particular mixed caste or degraded tribe (the offspring of an outcast Vaiśya, Manu X. 23; cf. *maitreyaka*); scil. *sandhi,* an alliance grounded on good-will; epithet of the twelfth astrological Yoga; the anus, fundament; a man's N. much used in grammatical examples [cf. *Caitra* and the Latin *Caius*]; N. of a preceptor; (*ī*), f. (according to native authorities f. of *maitrya*), friendship, friendliness, good-will, (in the Buddhist system) universal charity, love; friendship for, good-will towards (with loc.); association, intimate connection, union, contact; Benevolence personified (daughter of Daksha and wife of Dharma); the Nakshatra Anu-rādhā; (*am*), n. friendship; the Nakshatra Anu-rādhā presided over by Mitra; a prayer addressed to Mitra early in the morning; evacuation of excrement presided over by Mitra, (*maitram kṛi,* to discharge excrement, see Manu IV. 152); N. of a Sūtra work; (in Ved. said to be) = 1. *mitra,* a friend. — *Maitra-kanyaka, as,* m. a proper N. — *Maitra-tā,* f. friendship, friendliness, benevolence, kindness. — *Maitra-bha, am,* n., N. of the Nakshatra Anu-rādhā. — *Maitra-śākhā,* f., N. of a school. — *Maitra-sūtra, am,* n., N. of a Sūtra work. — *Maitrāksha-jyotika* (°*ra-ak*°), *as,* m., N. of a particular class of evil beings or demons who feed on purulent carcases (Manu XII. 72). — *Maitrī-nātha, as,* m., N. of an author. — *Maitrī-pūrva, as, ā, am,* preceded by friendship. — *Maitrī-bala, as, ā, am,* whose strength is benevolence; (*as*), m. epithet of a Buddha; N. of a king (regarded as an incarnation of Śākya-muni). — *Maitrī-bhāva, as,* m. state of friendliness, friendship.

Maitraka, am, n. friendship.

Maitravardhaka (fr. *mitra-vardha*; also read *maitravardhraka,* fr. *mitra-vardhra*), see Gaṇa Dhūmādi to Pāṇ. IV. 2, 127.

Maitrābārhaspatya, Ved. belonging or pertaining to Mitra and Bṛihas-pati.

Maitrāyaṇa, am, n. (fr. *maitra* + *ayana*), benevolence; (*as*), m. a patronymic, see Gaṇa Naḍādi to Pāṇ. IV. 1, 89, (in this sense fr. 1. *mitra*); N. of the author of a Gṛihya-sūtra; (*ās*), m. pl., N. of a school (named after Maitri); (*ī*), f., N. of the mother of Pūrṇa; of a female teacher. — *Maitrāyaṇa-gṛihya-paddhati, is,* f., N. of a work by Prathama-purusha on the sixteen Saṇskāras.

Maitrāyaṇaka, see Gaṇa Arihaṇādi to Pāṇ. IV. 2, 80.

Maitrāyaṇi or *maitrāyaṇī,* N. of an Upanishad.

Maitrāyaṇīya, ās, m. pl., N. of a school. — *Maitrāyaṇīya-pariśishṭa, am,* n., N. of a work.

Maitrāyaṇya, as, m. a patronymic.

Maitrāvaruṇa, as, ī, am, Ved. descended or derived from Mitra and Varuṇa, of or belonging to them; (*as*), m. a patronymic (see Ṛig-veda VII. 33, 11); of Agastya; of Vālmīki; epithet of one of the officiating priests (the first assistant of the Hotṛi, who was also called Pra-śāstṛi; cf. *kokila-m*°). — *Maitrāvaruṇa-śruti, is,* f., N. of a work.

Maitrāvaruṇi, is, m. the son of Mitra and Varuṇa, a patronymic of Mānya or Agastya; of Vasishṭha; of Vālmīki.

Maitrāvaruṇīya, as, ā, am, Ved. relating to the Maitrāvaruṇa Ṛitvij; (*am*), n. the office of the preceding.

Maitri, is, m., Ved., N. of a teacher (from whom the Maitry-upanishad derives its title).

Maitrika, am, n. (fr. 1. *mitra* or *maitra*), a friendly office, (used at the end of an adj. comp.)

Maitrin, ī, iṇī, i (fr. *maitra*), friendly, benevolent, a friend.

Maitreya, as, ī, am (fr. *maitrī*), friendly, relating to a friend, benevolent; (*as*), m. (fr. *mitrayu*), a patronymic of Kaushārava; of Glāva, (according to a Scholiast a metronymic fr. *mitrā*); N. of a Bodhi-sattva and future Buddha; of the Vidūshaka in the Mṛić-ćhakaṭikā; of a grammarian (= *maitreya-rakshita*); a particular mixed caste,

=*maitreyaka;* (*i*), f., N. of an Upanishad (probably as composed by Maitri); of the wife of Yājñavalkya; of certain other women. — *Maitreya-rakshita, as,* m., N. of a grammarian. — *Maitreya-vana, am,* n., N. of a forest. — *Maitreya-sūtra, am,* n., N. of a Sūtra work.

Maitreyaka, as, m., N. of a particular mixed caste or degraded tribe (the offspring of a Vaideha father by an Ayogavī, whose business is to praise great men and announce the dawn by ringing a bell, Manu X. 33); (*ikā*), f. descent from Mitrayu; a contest between friends or allies (=*mitra-yuddha*).

Maitrya, am, n. friendship.

मैथिल *maithila, as, ī, am,* relating or belonging to Mithilā; (*as*), m. a king of Mithilā; (*ās*), m. pl. the people of Mithilā; (*ī*), f. an epithet of Sītā (daughter of Janaka, king of Mithilā). — *Maithila-vāćas-pati, is,* m. a proper N.

Maithilika, ās, m. pl. the inhabitants of Mithilā.

Maithileya, as, m. a metronymic from Maithilī.

मैथुन *maithuna, as, ī, am* (fr. *mithuna*), paired, coupled, forming a pair or one of each sex; united by marriage; relating or belonging to copulation, (*maithunam vāsas,* a garment worn during sexual intercourse); entered into (as a marriage) for the sake of cohabitation; (*am*), n. copulation, coitus, sexual intercourse or connection; union, connection; marriage, matrimony, (at the end of an adj. comp. *maithuna* forms its fem. in *ā.*) — *Maithuna-gata, as, ā, am,* engaged in copulation. — *Maithuna-jvara, as,* m. the excitement of sexual passion. — *Maithuna-dharmin, ī, iṇī, i,* cohabiting, copulating. — *Maithuna-vairāgya, am,* n. abstinence from sexual indulgence. — *Maithunī-bhāva, as,* m. (fr. *maithunī-bhū*), copulation, sexual union.

Maithunika (at the end of a comp.) = *maithunin.*

Maithunikā, f. union by marriage.

Maithunin, ī, inī, i, having sexual intercourse, sexually united; (*ī*), m. one who has had sexual connection with a woman; Ardea Sibirica, [cf. *kāmin.*]

Maithunya, as, ā or *-nī* (?), *am,* proceeding from sexual passion, caused by the desire for sexual union; relating to copulation.

मैधातिथ *maidhātitha, as, ī, am,* Ved. relating to Medhātithi; (*am*), n., N. of a Sāman.

Maidhāva, as, m. (fr. *medhā-vin*), the son of a wise man.

Maidhāvaka, am, n. (fr. *medhā-vin*), intelligence, prudence, wisdom.

Maidhyātitha, am, n. (fr. *medhyātithi*), N. of a Sāman.

मैनाक *maināka, as,* m. (fr. *menā*), N. of a mountain (son of Hima-vat by Menā or Menakā, and said to have alone retained his wings when Indra clipped those of the other mountains; according to some this mountain was situated between the southern point of the Indian peninsula and Laṅkā); N. of a Daitya. — *Maināka-svasṛi, sā,* f. 'sister of Maināka,' an epithet of Pārvatī.

मैनाल *maināla* or *mainika, as,* m. (fr. *mīna*), a fisher, fisherman.

मैनेय *maineya, ās,* m. pl., N. of a people.

मैन्द *mainda, as,* m., N. of an ape or monkey-demon killed by Kṛishṇa. — *Mainda-mardana, as,* or *mainda-han, hā,* m. 'killer of Mainda,' an epithet of Vishṇu or Kṛishṇa.

मैमत *maimata* and *maimatāyana, as,* and *maimatāyani, is,* m. (fr. *mimata*), patronymics.

मैरव *mairava, as, ī, am,* relating or belonging to mount Meru.

मैरावण *mairāvaṇa, as,* m., N. of an Asura.

मैरेय *maireya, as, am,* m. n. (according to the lexicographers only *am,* n.), a kind of intoxicating drink (extracted from the blossoms of the Lythrum Fructicosum, with sugar, &c.).

Maireyaka, as, am, m. n. = *maireya* above; (*ās*), m. pl., N. of a mixed caste.

मैलिन्द *mailinda, as,* m. a bee.

मैश्रधान्य *maiśradhānya, am,* n. (fr. *miśra-dhānya*), a dish prepared by mixing various kinds of grain.

मैहिक *maihika, as, ī, am* (fr. *meha*), relating to urinary disease.

मो *mo* (*mā* + *u*), Ved. and not, nor, not indeed (see under 1. *mā*).

मोक *moka, am,* n. (fr. rt. 2. *muć*), the cast-off skin of an animal [cf. *nir-m°*]; (*ī*), f., Ved. night.

Moktavya, as, ā, am, to be set free or released or liberated; to be let go or given up or delivered; to be flung or hurled, to be wielded, to be sent (as a missile).

Moktu-kāma, as, ā, am, wishing to let go, desiring to shoot or cast.

Moktṛi, tā, trī, tṛi, a releaser, liberator, deliverer, rescuer, saviour; one who pays or discharges (a debt), a payer.

मोक्ष् *moksh,* cl. 1. P. A. *mokshati, -te* (more properly to be regarded as an anomalous Desid. fr. rt. 2. *muć*), to set free, liberate; to free one's self from or wish to do so (A.); cl. 10. P. (ep. also A.) *mokshayati* (*-yate*), *-yitum* (perhaps to be regarded as a Nom. fr. *moksha* below), to free, set free, set at liberty, liberate, emancipate; to set free from (with abl.); to detach, extract; to loose, untie, undo; to wrest away, wrest from (with abl.); to shed, cause to flow; to cast, hurl, fling.

Mumokshayishu, us, us, u (fr. the Desid.), wishing to set free, desiring to liberate.

Moksha, as, m. emancipation, deliverance, freedom, liberation, escape, release; release from worldly existence, final emancipation, eternal bliss resulting from the soul's final liberation and its exemption from further transmigration; death; epithet of particular sacred hymns conducive to final emancipation; delivery, discharge; the act of loosing, loosening, untying, unbinding, undoing, solving, (*praśna-m°,* the settling of a question); acquittance of an obligation; (in astronomy) the liberation of an obscured planet, end of an eclipse, the last contact or separation of the eclipsed and eclipsing bodies; shedding, causing to flow; the act of discharging, casting, flinging, shooting; strewing, scattering; separating, falling off, falling down; a species of tree (= *mushkaka*). — *Moksha-kāṅkshin, ī, iṇī, i,* desirous of liberation or final emancipation. — *Moksha-kriyā-samāćāra, as, ā, am,* affording a method for effecting liberation. — *Moksha-jñāna, am,* n. knowledge of the beatitude attained through final emancipation. — *Moksha-tīrtha, am,* n., N. of a Tīrtha. — *Moksha-dā,* f., N. of a female ascetic. — *Moksha-deva, as,* m. an epithet applied to Hiouen-thsang. — *Moksha-dvāra, am,* n. 'gate of emancipation,' an epithet of the sun. — *Moksha-dharma, as,* m. law or rule of emancipation. — *Mokshadharma-parvan, a,* n. 'section relating to the law or rules of emancipation,' N. of a section of the twelfth book of the Mahā-bhārata, from Adhyāya 174 to the end. — *Mokshadharmārtha-dīpikā* (*°ma-ar°*), f., N. of a commentary on the preceding section of the Mahā-bhārata. — *Moksha-purī,* f. 'city of emancipation,' an epithet of the city of Kāńćī. — *Moksha-bhāj, k, k, k,* receiving final emancipation. — *Moksha-mahā-parishad, t,* f. 'great emancipation-assembly,' the great Buddhist general council. — *Moksha-mārga, as,* m. 'path of emancipation,' N. of a Jaina work. — *Moksha-lakshmī-vilāsa, as,* m., N. of a temple. — *Moksha-vat, ān, atī, at,* having final emancipation, connected with eternal bliss. — *Moksha-viṇśaka, am,* n. 'twenty verses on emancipation,' epithet of the verses Hari-vaṇśa 14348 sqq. — *Moksha-śāstra, am,* n. the doctrine of final emancipation. — *Moksha-sādhana, am,* n. means of emancipation. — *Mokshāntaraṅ-ga* (*°sha-an°*), *as, ā, am,* nearest or next to final emancipation. — *Mokshopāya* (*°sha-up°*), *as,* m. means of emancipation; a sage, saint, devotee (?).

Mokshaka, as, ikā, am, (at the end of a comp.) setting at liberty, freeing, delivering, emancipating; (*as*), m. a species of tree; one who looses or unties or sets free, a deliverer, liberator.

Mokshaṇa, as, ī, am, liberating, emancipating; (*am*), n. the act of loosing, loosening; emancipation, releasing, rescuing, setting at liberty, liberation; letting go, giving up, resigning, abandoning, deserting; squandering; shedding, causing to flow; [cf. *rakta-m°.*]

Mokshaṇīya, as, ā, am, to be let go or liberated, to be given up or resigned, to be disregarded or neglected, (*a-mokshaṇīya,* inevitable.)

Mokshamāṇa, as, ā, am, setting free, liberating.

Mokshayat, an, antī, at, setting free, liberating.

Mokshayitṛi, tā, trī, tṛi, one who frees or liberates, a liberator, emancipator.

Mokshāya, Nom. A. *mokshāyate, -yitum,* to become emancipated, tend to emancipation.

Mokshita, as, ā, am, set free, let go, liberated, allowed to be at large.

Mokshin, ī, iṇī, i, striving after emancipation; emancipated, redeemed.

Mokshya, as, ā, am, to be set free or liberated; to be saved.

मोग *moga, as,* m. the chicken-pox or some similar disease.

मोघ *mogha, as, ā, am* (fr. rt. 1. *muh*), vain, useless, aimless, fruitless, unprofitable, (*amoghātithi,* a guest who does not come causelessly or uselessly); left, abandoned; idle; (*as*), m. an enclosure, hedge, fence; (*ā*), f. the trumpet flower, Bignonia Suaveolens; a species of plant, the seeds of which are used as a vermifuge, = *vidaṅga;* (*am*), ind. in vain, uselessly. — *Mogha-karman, ā, ā, a,* one whose actions are fruitless or unavailing, observing useless ceremonies. — *Mogha-jñāna, as, ā, am,* one whose knowledge is useless or unavailing, cultivating any but religious wisdom. — *Mogha-tā,* f. vainness, uselessness, aimlessness, erringness, (*a-moghatayā yutam astram,* a weapon endowed with unerringness, Kirātārj. VI. 40); idleness. — *Mogha-pushpā,* f. a barren woman. — *Mogha-hāsin, ī, inī, i,* laughing without any cause or occasion. — *Moghāśa* (*°gha-āś°*), *as, ā, am,* one whose hopes are vain. — *Moghī-kṛi,* cl. 8. P. *-karoti, -kartum,* to make vain, render useless, foil, frustrate, baffle, disappoint. — *Moghī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become useless or aimless, be foiled. — *Moghī-bhūta, as, ā, am,* become useless, rendered vain, foiled.

Mogholi, is, m. an enclosure, hedge, fence; [cf. *mogha* above.]

मोच *moća, as,* m. (fr. rt. 2. *muć*), Moringa Pterygosperma; (probably) the plantain tree, Musa Sapientum; (*ā*), f. Musa Sapientum (= *kadalī, rambhā*); the cotton shrub; the indigo plant; (*ī*), f. Hingtsha Repens [cf. *hila-moćī*]; (*am*), n. a plantain, banana (the fruit). — *Moća-niryāsa* or *moća-rasa* or *moća-sāra* or *moća-srāva, as,* or *moća-srut, t,* m. the resin of Gossampinus Ramphii.

Moćaka, as, ikā, am (fr. Caus. of rt. 2. *muć*), liberating, emancipating; (*as*), m. a liberator, one who has abandoned all worldly passion and desire, an ascetic, devotee; Moringa Pterygosperma; the plantain tree, Musa Sapientum; (*ikā*), f. Musa Sapientum.

Moćana, as, ī, am, releasing, freeing from; casting, darting; (*ī*), f. a species of plant, = *kaṇṭakārī;* (*am*), n. the act of releasing, liberating, liberation, emancipation, setting free, loosing, (*ṛiṇa-*

moćana, the releasing from a debt, paying a debt for any one); the act of unyoking, unharnessing; letting loose, discharging, emitting. — *Moćana-paṭṭaka*, 'clearing-cloth,' a filter.

Moćanikā, f. a proper N.

Moćanīya, *as*, *ā*, *am*, to be released or set free, to be let loose; to be resigned or given up.

Moćayitavya, *as*, *ā*, *am*, to be set free or released, (sometimes with inst. of the thing from which there is release); capable of being set at liberty.

Moćayitṛi, *tā*, *trī*, *tṛi*, freeing, setting free, releasing.

Moćayitvā, ind. having freed or loosed, having unharnessed.

Moćāṭa, *as*, m. the pith or heart of the banana tree; the fruit of the banana; a kind of pungent seed, Nigella Indica; sandal-wood.

Moći in *hila-m°*, q. v.

Moćita, *as*, *ā*, *am*, caused to be released, set at liberty, emancipated.

Moćin, *ī*, *inī*, *i*, setting free, liberating.

Moćya, *as*, *ā*, *am*, to be set free or released; to be given up or restored.

मोचिक *moćika*, *as*, m. a leather manufacturer, shoe-maker, &c.; [cf. Hindī موچی.]

मोटक *moṭaka*, *as*, *am*, m. n. (fr. rt. *muṭ*), a globule, pill; *moṭakam netra-rogāṇām*, a pill to be used as a remedy against ophthalmia; (*as*), m., N. of an author; (*ī*), f., N. of a Rāgiṇī; (*am*), n. a broken or crushed leaf.

Moṭana, *as*, *ī*, *am*, crushing, pressing, rubbing, grinding, tearing, destroying [cf. *gaja-m°*]; (*as*), m. wind, air; (*am*), n. the act of crushing, breaking, grinding, strangling, (*gala-moṭana*, wringing the neck); [cf. *anguli-m°*.]

Moṭanaka, *am*, n. crushing, entire destruction; a kind of metre, four times ‒ ‒ ⏑ ⏑ ‒ ⏑ ⏑ ‒ ⏑ ⏑ ‒.

मोटा *moṭā*, f. Sida Cordifolia.

मोटि *moṭi* in *karṇa-m°*, q. v.

मोट्टायित *moṭṭāyita*, *am*, n. showing affection in the absence of a loved object by various ways of recalling him to mind, the silent expression of returned affection, (one of the ten Bhāvas or properties of women.)

मोढ *moḍha*, *as*, m., N. of a family.

Moḍhaka, *as*, m. a proper N.

मोण *moṇa*, *as*, m. dried fruit; a kind of fly (= *nakra-makshikā*); a basket in which snakes are carried.

Moṇaka, a word used to explain *ḍimbikā*.

मोतीराम *motīrāma*, *as*, m., N. of a son of Kāṇada.

मोद *moda*, *as*, m. (fr. rt. 2. *mud*), pleasure, delight, gladness, joyousness, joyfulness; fragrance, perfume [cf. *ā-moda*]; N. of a Muni; (*ā*), f. = *aja-modā*, q. v. — *Moda-kara*, *as*, m., N. of a Muni. — *Moda-modinī*, f. 'delighting by fragrance,' Eugenia Jambolana (= *jambu*). — *Modākhya* (°*da-ākh*°), *as*, m. the mango tree. — *Modā-giri*, *is*, m., N. of a country. — *Modādhyā* (°*da-ādh*°), f. = *aja-modā*, q. v. — *Modā-pura*, *am*, n., N. of a city.

Modaka, *as*, *ā* or *ī*, *am*, delighting, rejoicing, pleasing, gladdening, exhilarating, causing happiness or delight; glad, cheerful; (*as*, *am*), m. n. a small round sweetmeat or a sweetmeat in general; (in medicine) a sort of pill; (*as*), m. a particular mixed caste (the son of a Kshatriya by a Śūdra mother); (*am*), n. a kind of metre, four times ‒ ⏑ ⏑ ‒ ⏑ ⏑ ‒ ⏑ ⏑ ‒ ⏑ ⏑; (*ī*), f., N. of a particular mythical club or weapon. — *Modaka-kāra*, *as*, m. a sweetmeat-maker, confectioner. — *Modaka-maya*, *as*, *ī*, *am*, composed of sweetmeats. — *Modaka-śarāva*, *as*, *am*, m. n. a dish of sweetmeats.

Modakikā, f. (at the end of a comp. after numerals), a sweetmeat.

Modana, *as*, *ī*, *am* (fr. the Caus.), giving joy, gratifying, gladdening, delighting, (generally at the end of a comp., e. g. *kravyāda-gaṇa-modana*, giving joy to numbers of beasts of prey, Mahā-bh. Droṇa-p. 1576); (*am*), n. the act of pleasing or affording pleasure; joy, pleasure; = *uććhishṭa-modana*, wax.

Modanīya, *as*, *ā*, *am*, to be rejoiced at, to be delighted in, delightful.

Modamāna, *as*, *ā*, *am*, rejoicing, being glad.

Modayat, *an*, *antī*, *at*, rejoicing, delighting; (*antī*), f. a sort of wild lovage, Ptychotis Ajowan; Arabian jasmine.

Modayantikā, f. = *modayantī*, Ptychotis Ajowan.

Modākin, *ī*, m. (probably) N. of a hill (Mahā-bh. Bhīshma-p. 427).

Modāyani, *is*, m. a patronymic from Moda.

Modita, *as*, *ā*, *am*, pleased, gratified, delighted; (*am*), n. pleasure, delight.

Modin, *ī*, *inī*, *i*, rejoicing, glad, pleased, cheerful, merry, happy; making glad, gladdening, gratifying, delighting, (often at the end of comps., cf. *gīta-m°*); (*inī*), f., N. of various plants (= *aja-modā*, *mallikā*, *yūthikā*, *vṛitta-mallikā*); musk; an intoxicating beverage.

Modosha, *as*, m., N. of a preceptor.

मोमुघ *momugha*, *as*, *ā*, *am* (fr. Intens. of rt. 1. *muh*), very much perplexed, greatly embarrassed; mad, insane.

मोरट *moraṭa*, *as*, m. a species of plant with sweet juice (= *kshīra-moraṭa*); the milk of a cow recently calved, biestings, (according to lexicographers, *am*, n.); (*ā*), f. = *mūrvā*, hemp used for bow-strings, Sanseviera Roxburghiana; (*am*), n. the root of the sugar-cane; the flower of Alangium Hexapetalum; the root of this plant.

Moraṭaka, *am*, n. the root of the sugar-cane.

मोराक *morāka*, *as*, m., N. of king Pravarasena's minister (founder of the temple called after him *morāka-bhavana*).

मोरिका *morikā*, f., N. of a female poet.

Mori, N. of a family.

मोर्वणीकर *morvaṇī-kara*, *as*, m. a proper N.

मोष *mosha*, *as*, m. (fr. rt. 2. *mush*), a robber, thief, plunderer; robbery, theft, stealing; plundering, sacking, (*nagara-mosha*, plundering a city); anything robbed or stolen, stolen property. — *Mosha-kṛit*, *t*, *t*, *t*, one who practises theft, a thief. — *Moshābhidarśana* (°*sha-abh*°), *am*, n. seeing or witnessing a robbery.

Moshaka, *as*, m. a thief, robber.

Moshaṇa, *as*, *ī*, *am*, robbing, plundering, carrying off; (*am*), n. the act of robbing, plundering, stealing, defrauding, embezzling.

Moshayitnu, *us*, m. (fr. the Caus.), a Brāhman; the Indian cuckoo.

Moshā, f. robbery, theft.

Moshṭṛi, *ṭā*, m. a robber, thief.

मोह *moha*, *as*, m. (fr. rt. 1. *muh*), unconsciousness, loss of consciousness, fainting, a swoon; delusion, bewilderment, perplexity, distraction, phrenzy; weakness of intellect, ignorance, folly, foolishness, infatuation; error, mistake, going astray; pain, affliction; wonder, amazement, astonishment; Infatuation (personified as the offspring of Brahmā); (in phil.) darkness or delusion of mind preventing the discernment of truth (leading men to believe in the reality of worldly objects and to addict themselves to mundane or sensual enjoyment); a magical art employed to bewilder an enemy (= *mohana*); *mohāt*, ind. through ignorance, from folly or infatuation. — *Moha-kalila*, *am*, n. a thicket or snare of illusion. — *Moha-ćūḍottara* (°*ḍa-ut*°), *am*, n., N. of a work. — *Moha-jāla*, *am*, n. the net of delusion, the snare or fetters of illusory objects, the fascination of the world. — *Moha-nidrā*, f. 'sleep of infatuation,' thoughtless assurance, overweening confidence. — *Moha-pāśa*, *as*, m. the snare of (worldly) illusion. — *Moha-mantra*, *as*, m. an infatuating spell, deluding charm. — *Moha-maya*, *as*, *ī*, *am*, consisting of infatuation, leading to delusion, perplexing. — *Moha-mudgara*, *as*, m. 'hammer of ignorance or infatuation,' N. of a metrical exposition of the Vedānta philosophy; of another work. — *Moha-rātri*, *is*, f. 'night of bewilderment,' the night when the world is to be destroyed. — *Moha-vat*, *ān*, *atī*, *at*, possessed of infatuation, infatuated, foolish, ignorant. — *Moha-śāstra*, *am*, n. erroneous or false teaching, false doctrine. — *Moha-śūlottara* (°*la-ut*°), *am*, n., N. of a work. — *Mohopamā* (°*ha-up*°), f. 'error-comparison,' a rhetorical figure in which there is a confusion of the subject and object of a comparison (e. g. 'regarding thy face, O dear one, as the moon, I run after the moon as if it were thy face').

Mohaka, *as*, *ikā*, *am*, bewildering, confusing, infatuating, causing ignorance or folly.

Mohana, *as*, *ī*, *am*, stupefying, depriving of consciousness or sensation, bewildering, perplexing, puzzling, confusing, deceiving, deluding, leading astray, infatuating, fascinating; (*as*), m. the thorn-apple; epithet of Śiva; N. of one of the five arrows of Kāma-deva, the god of love; (*ā*), f. the flower of a sort of jasmine; a sort of grass, Trigonella Corniculata; (*ī*), f. Basella Cordifolia; a term for a particular magical formula or incantation; N. of a female demon (daughter of Garbha-hantṛi); of an Apsaras; (*am*), n. the act of stupefying, bewildering, perplexing, deluding, puzzling, deceiving, fascinating; stupor, loss of sensation, unconsciousness, the being deluded or infatuated, delusion, infatuation, deception, embarrassment, mistake; temptation, seduction; sexual intercourse; a magical charm or incantation used to bewilder an enemy; the formula used in that process (especially certain magical hymns of the Atharva-veda); any means employed for perplexing or deluding others; N. of a town. — *Mohana-ćanda*, *as*, m. a proper N. — *Mohana-dāsa* or *mohana-dāsa-miśra*, *as*, m., N. of the author of a commentary on the Mahā-nāṭaka or Hanūman-nāṭaka. — *Mohana-prakṛiti*, *is*, m., N. of a pupil of Śaṅkarāćārya. — *Mohana-bhoga*, *as*, m. a particular kind of sweetmeat. — *Mohana-latā*, f. a plant which has the power of fascinating. — *Mohana-vallikā* or *mohana-vallī*, f. a species of plant. — *Mohanāstra* (°*na-as*°), *am*, n. a weapon charmed to fascinate or bewitch the person against whom it is directed.

Mohanaka, *as*, m. an epithet of the month Ćaitra, (also written *mohanika*); (*ikā*), f. a species of plant.

Mohanīya, *as*, *ā*, *am*, relating to delusion, depending on illusion or error, resulting from infatuation, producing delusion; perplexing, puzzling, confusing.

Mohayat, *an*, *antī*, *at* (fr. the Caus.), stupefying, bewildering, depriving of sense.

Mohayitṛi, *tā*, *trī*, *tṛi*, one who perplexes or deludes, a perplexer, infatuator.

Mohita, *as*, *ā*, *am*, stupefied, perplexed, bewildered, infatuated, deluded, beguiled, fascinated, (often in comps., e. g. *kāma-mohita*, infatuated by love.)

Mohin, *ī*, *inī*, *i*, stupefying, confusing, puzzling, perplexing, illusive, fallacious, beguiling, alluring, fascinating; (*inī*), f. a fascinating woman; N. of an Apsaras; the flower of a species of jasmine.

Mohuka, *as*, *ā*, *am*, Ved. being deluded, falling into error or confusion, going astray.

मौक *mauka*, *as*, m. a patronymic from Mūka.

मौकलि *maukali* or *maukuli*, *is*, m. a crow, raven; [cf. *maudgali*.]

मौकुन्द *maukunda*, *as*, *ī*, *am*, relating to Mukunda, i. e. Vishṇu.

मौक्तिक *mauktika*, *am*, n. (fr. *muktā*), a pearl (properly 'a collection of pearls'). — *Mauktika-gumphikā*, f. a female stringer of pearls. — *Mauk-*

tika-taṇḍula, as, m. a kind of white Yāvanāla. — *Mauktika-dāman, a,* n. a string of pearls; a kind of metre, four times ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑ ⏑ – ⏑. — *Mauktika-prasavā,* f. a pearl muscle; [cf. *muktā-prasū.*] — *Mauktika-māraṇa, am,* n., N. of a subject treated of in the Dhātu-ratna-mālā. — *Mauktika-mālā,* f. an ornament of pearls, a pearl necklace; a species of metre, four times – ⏑ ⏑ – –, ⏑ ⏑ ⏑ ⏑ – –. — *Mauktika-ratna, am,* n. a pearl gem, pearl; [cf. *muktā-ratna.*] — *Mauktikaratna-tā,* f. the state or condition of a pearl. — *Mauktika-śukti, is,* f. a pearl oyster; [cf. *muktā-śukti.*] — *Mauktika-sara, as,* m. a string of pearls. — *Mauktikābha* (°*ka-ābh*°), *as, ā, am,* resembling pearls. — *Mauktikāvali* (°*ka-āv*°), f. a string of pearls; [cf. *muktāvalī.*]

मौक्य *maukya, am,* n. (fr. *mūka*), the state of being dumb, dumbness, speechlessness.

मौक्ष *mauksha, am,* n. (fr. *moksha*), N. of a Sāman.

Maukshika, as, ī, am, (in astronomy) relating to the release of a planet (from an eclipse), relating to the end of an eclipse.

मौख *maukha, as, ī, am* (fr. *mukha*), relating or belonging to the mouth or face, frontal; (*am*), n. a fault or defect connected with the mouth.

Maukhika, as, ī, am, = *maukha* above.

Maukhya, am, n. precedence, pre-eminence.

मौखर *maukhara* (fr. *mukhara*), epithet of a family or race ('talkative?').

Maukhari, is, m. a patronymic.

Maukharī, f. = *maukharya* below.

Maukharya, am, n. talkativeness, garrulity, loquaciousness; scurrility, defamation, abusiveness, abuse, calumny, vilification; (*ā*), the feminine form of Maukhari above, (according to Scholiast on Pāṇ. IV. 1, 79.)

मौग्ध्य *maugdhya, am,* n. (fr. *mugdha*), simplicity, innocence, inexperience, silliness; a feminine grace (asking a lover to tell what is already known); charm, beauty; (also incorrectly written *maugdha.*)

मौघ्य *maughya, am,* n. (fr. *mogha*), vainness, uselessness.

मौच *mauća, am,* n. (fr. *moća*), the fruit of the banana or plantain tree.

मौजवत *maujavata, as, ī, am* (fr. *mūja-vat*), Ved. coming from or produced on the mountain Mūja-vat; (*as*), m. a patronymic of Aksha (author of the hymn Ṛig-veda X. 34; also read *mauñjavat*).

मौञ्ज *mauñja, as, ī, am* (fr. *muñja*), made of Muñja grass or its fibres; resembling Muñja grass; (*as*), m. a blade of Muñja grass; (*ī*), f., scil. *mekhalā*, a Brāhman's girdle or cord made of a triple string of Muñja grass; any girdle. — *Mauñjī-triṇākhya* (°*ṇa-ākh*°), *as,* m. Muñja grass. — *Mauñjī-dhara, as, ā, am,* wearing or carrying Muñja grass. — *Mauñjī-nibandhana, am,* n. the binding on of the girdle of Muñja grass, ligation of the sacrificial cord (Manu II. 27). — *Mauñjī-pattrā,* f. Elensine Indica. — *Mauñjī-bandhana, am,* n. the ligation or binding on of the Muñja grass girdle, investiture with the sacred thread, (in Manu II. 169. shortened on account of the metre to *mauñji-bandhana.*) — *Mauñjībandhana-ćihnita, as, ā, am,* distinguished by the ligation of the Muñja zone (Manu II. 170).

Mauñjaka, as, m. a blade of Muñja grass; (also read *muñjaka.*)

Mauñjakāyana, as, m. a patronymic.

Mauñjavata, as, ī, am, Ved. coming from the mountain Muñja-vat; (also read *maujavata,* q. v.)

Mauñjāyana, as, m. (fr. *muñja*), a patronymic; (*ās*), m. pl., N. of a warlike family; (*ī*), f. a princess of the Mauñjāyanas.

Mauñjāyanīya, as, m. a king of the Mauñjāyanas.

Mauñjin, ī, inī, i, girt with or wearing a girdle of Muñja grass, (*nāga-mauñjin,* wearing a snake for a girdle.)

Mauñjiya, as, ā, am, made of Muñja grass.

मौढ्य *mauḍhya, as,* m. (fr. *mūḍha*), a patronymic; (*am*), n. stupidity, want of understanding, folly, fatuity, ignorance, simplicity; spiritual folly.

मौण्डिनिकाय *mauṇḍi-nikāya, as,* m. (*mauṇḍi* fr. *muṇḍa*), a proper N.

मौण्ड्य *mauṇḍya, am,* n. (fr. *muṇḍa*), shaving of the head, the having the head shaved, tonsure; baldness.

मौत्र *mautra, am,* n. (fr. *mūtra*), a quantity of urine, chamber-lye.

मौद *mauda, ās,* m. pl. (probably fr. *moda*), N. of a school; (*as*), m. a pupil of this school.

Maudahāyana, ās, m. pl., N. of a family.

मौदक *maudaka, as, ī, am* (fr. *modaka*), relating to sweetmeats; dealing or trading in sweetmeats; (*am*), n. a particular version of a sacred text by Mauda, (in this sense connected with *mauda* above.)

Maudakika, as, ī, am (fr. *modaka*), consisting or composed of sweetmeats; (*as*), m. a seller of sweetmeats, confectioner.

Maudanika (fr. *modana*), see Gaṇa Kāśyādi to Pāṇ. IV. 2, 116.

Maudaneyaka, see Gaṇa Kattryādi to Pāṇ. IV. 2, 95.

Maudamānika (fr. *modamāna*), see Gaṇa Kāśyādi to Pāṇ. IV. 2, 116.

Maudākin, a various reading for *modākin.*

मौद्ग *maudga, as, ī, am* (fr. *mudga*), relating to a bean; (*as*), m., N. of a preceptor.

Maudgika, as, ī, am, purchased with beans.

Maudgīna, as, ī, am, sown with beans, fit for being sown with kidney-beans, bearing beans (said of a field).

मौद्गलि *maudgali, is,* m. (fr. *mudgala*), a crow [cf. *maukali*].

Maudgalya, descended or sprung from Mudgala; (*as*), m. a proper N.; patronymic of Nāka; of Śata-balāksha; of Lāṅgalāyana; a particular mixed caste; *maudgalās,* m. pl., see Gaṇa Kaṇvādi to Pāṇ. IV. 2, 111.

Maudgalyāyana, as, m. (patronymic fr. *maudgalya*), N. of a pupil of Śākya-muni.

Maudgalyīya, as, ā, am, relating to or coming from Maudgalya.

मौद्गिक *maudgika, maudgīna.* See above.

मौन *mauna, as,* m. (fr. *muni*), a patronymic; (*ās*), m. pl., N. of a dynasty; (*ī*), f., N. of the fifteenth day in the dark half of the month Phālguna, when a ceremony of bathing in silence is performed; (*am*), n. the office or position of a Muni or holy sage; silence, taciturnity. — *Mauna-bhaṭṭa, as,* m. a proper N. — *Mauna-mantrāva-bodha* (°*ra-av*°), *as,* m., N. of a work by Sundara-śukla. — *Mauna-mudrā,* f. the Mudrā or attitude of silence. — *Mauna-vrata, am,* n. a vow of silence; (*as, ā, am*), observing a vow of silence, holding one's tongue; [cf. *muni-vrata.*] — *Maunavrata-dhārin, ī, iṇī, i,* or *mauna-vratin, ī, inī, i,* observing a vow of silence. — *Mauna-sammati, is,* f. silent assent.

Maunika, as, ī, am, resembling a Muni or inspired sage, like a Muni.

Mauniciti (fr. *muni-ćita*), see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80.

Maunin, ī, inī, i, silent, observing silence, taciturn, reserved, not speaking; (*ī*), m. = *muni,* an ascetic, hermit, holy sage, one who has overcome his passions and retired from the world; (sometimes at the end of proper names, e. g. *gopīnātha-m*°, the Muni Gopīnātha.) — *Mauni-tva, am,* n. silence, taciturnity, reticence.

Maunisthalika (fr. *muni-sthala*), see Gaṇa Kumudādi 2. to Pāṇ. IV. 2, 80.

Mauneya, ās, m. pl. (fr. *muni*), N. of a school; (*ās*), m. f. pl. epithet of a class of Gandharvas and Apsarasas; (*am*), n. the position or office of a Muni (Ved.).

मौन्द *maunda, as,* m. a proper N.; (also read *maudga, moda.*)

मौरजिक *maurajika, as,* m. (fr. *muraja*), a drum-beater, drummer.

मौरव *maurava, as, ī, am* (fr. *muru*), coming from or relating to the Daitya Muru.

1. *maurva, as, ī, am,* made from the iron called *muru.*

मौर्ख्य *maurkhya, am,* n. (fr. *mūrkha*), stupidity, folly, fatuity, (sometimes less correctly read *maurkha.*)

मौर्य *maurya, as,* m. a patronymic from Mura; a metronymic from Murā; N. of a dynasty beginning with Ćandra-gupta. — *Maurya-datta, as,* m. a proper N. — *Maurya-putra, as,* m. (with Jainas), N. of one of the eleven Gaṇādhipas.

मौर्व 2. *maurva, as, ī, am* (fr. *mūrvā*), made of the Sanseviera Roxburghiana, coming from or relating to *mūrvā* or bow-string hemp; (*ī*), f. a string or girdle made of *mūrvā*, the string of investiture for a Kshatriya (Manu II. 42); a bow-string; (in geometry) the chord of an arc. — *Maurvī-mekhalin, ī, inī, i,* wearing a girdle made of *mūrvā.*

Maurvikā, f. (in geometry) the chord of an arc.

Maurvika (at the end of an adj. comp.) = *maurvī,* a bow-string.

मौल *maula, as, ā* or *ī, am* (fr. *mūla*), proceeding from a root, radical, original; handed down from antiquity (as an old custom, &c.); ancient, of old standing; living from olden times or for generations in any country, indigenous; of pure or good extraction, nobly born, of a good family; holding an office from ancient times, brought up in a king's service for generations, (*maulo mantrī* or *maulaḥ saćivaḥ,* an old minister, one born in the country or one whose forefathers have held the same office, see Manu VII. 54, where, according to Kullūka, *maulaḥ* = *pitṛi-pitāmaha-krameṇa sevakaḥ*); hereditary, (*maulaḥ pārthivaḥ,* an hereditary prince.)

Maulabhārika, as, ī, am (fr. *mūla-bhāra*), carrying a load of roots.

Mauli, is, m. (probably fr. *mūla*), the head, the top of anything; the plant Jonesia Asoka; a patronymic; (*ayas*), m. pl., N. of a tribe; (*is*), m. f. a diadem [cf. *mukuṭa*], crown, crest; a tuft or lock of hair left on the crown of the head after tonsure, a top-knot (= *ćūḍā*); hair ornamented and braided round the head, = *dhammila;* (*is*), f. the earth, (in this sense according to some *maulī,* f.) — *Mauli-maṇi, is,* m. f. a crest gem, jewel worn in a diadem. — *Mauli-maṇḍana, am,* n. an ornament for the head. — *Mauli-mālā* or *mauli-mālikā,* f. a wreath or crown worn on the head. — *Mauli-mālin, ī, inī, i,* having a wreath or crown on the top of the head; *udayāćala-maulimālin,* having the eastern mountain for its crest (said of the sun). — *Mauli-mukuṭa, am,* n. a diadem for the head, tiara; [cf. *mukuṭa.*] — *Mauli-ratna, am,* n. a crest jewel, crown jewel, head jewel. — *Mauly-ābharaṇa, am,* n. a head ornament.

Maulika, as, ī, am, producing roots, &c.; coming from or belonging to the root, radical, original [cf. *mūlika*]; chief, principal, being of low origin, (opposed to *kulīna*); inferior; (*as*), m. a digger of roots, a dealer in roots; (*ās*), m. pl., N. of a people.

Maulikya, am, n. an abstract noun from *mūlika,* see Gaṇa Purohitādi to Pāṇ. V. 1, 128.

Maulin, ī, inī, i, having a diadem or crown, diademed, crested; having at the top, (sometimes at

the end of a comp., e. g. ćakra-maulī śakaṭaḥ, a cart having the wheels uppermost.)

Mauleya, ās, m. pl., N. of a people.

Maulya, as, -lī, am, being at the root; (*am*), n. price, (for *mūlya*.)

मौलि *mauli.* See p. 799, col. 3.

मौशल *mauśala, maushala,* &c., incorrectly for *mausala* below.

मौषिकि *maushiki, is,* m. a metronymic from Mūshikā.

Maushiki-putra, as, m., N. of a preceptor.

मौष्टा *maushṭā,* f. (fr. *mushṭi*), a combat with fists, boxing match, sparring, playing at fisticuffs.

Maushṭika, as, m. a cheat, impostor, rogue, sharper.

मौसल *mausala, as, ī, am* (fr. *musala*), club-shaped, club-formed; relating to the battle with clubs, (*mausalam parva = mausala-parvan* below); fought with clubs (as a battle); an epithet of a Madhu-parka (composed of ghee and spirituous liquor); (*ās*), m. pl. of *mausalya* below. — *Mausala-parvan, a,* n. 'Musala-section,' N. of the sixteenth book of the Mahā-bhārata (in which is described the death of Krishṇa and Balarāma and the self-destruction of Krishṇa's family through the curse of some Brāhmans; it is narrated that in consequence of this curse, the Andhakas and Yādavas indulged in intoxicating liquors which led to a general quarrel in which the infuriated relatives, having no weapons, plucked the rushes [*erakā*], and with these, turned to clubs by the working of the curse, slaughtered each other).

Mausalya, as, m. a patronymic from Musala.

मौसुल *mausula, as,* m. a Moslim, Mussulmān, Muhammedan.

मौहूर्त *mauhūrta, as,* m. (fr. *muhūrta*), an astrologer.

Mauhūrtika, as, ī, am, lasting for a moment or instant, momentary; relating to a particular time; (*as*), m. an astrologer; N. of a class of celestial beings (children of Muhūrtā).

म्न *mna* in *ćarma-mna,* q. v.

म्ना *mnā* (connected with rt. *man,* with which *mnā* was originally identical), cl. 1. P. *manati, mamnau, mnāsyati, amnāsīt, mnāyāt* or *mneyāt, mnātum,* to bind or fix in the mind, repeat over in the mind, fix in the memory by frequent repetition, repeat; to study or learn diligently; to remember; to celebrate, praise (Ved.): Pass. *mnāyate:* Caus. *mnāpayati, -yitum,* Aor. *amimnapat:* Desid. *mimnāsati:* Intens. *māmnāyate, māmnāti, māmneti;* [for comparisons see under rt. *man.*]

Mnāta, as, ā, am, fixed in the mind, repeated, learnt, remembered; [cf. *ā-m°, sam-ā-m°.*]

म्यक्ष *myaksh* (a Vedic verb, of which the following forms are found, *myakshati, mimyaksha, mimikshatus, mimikshus, mimikshire, amyak, mimikshat*), to be fixed in or on; to be in any place or state; to be near, to be present, to be at hand; to go to, reach; to be associated or united; (Sāy. = *prāpnoti, sangaććhate, saṃhato bhavati.*)

म्रक्ष *mraksh* or *mriksh* (connected with rts. 1. *mrij, maksh*), cl. 1. P. *mrakshati, mrikshati,* &c., to accumulate, collect, assemble; to rub; cl. 10. P. *mrakshayati, mrikshayati,* &c., to accumulate, collect; to combine, mix; to rub, smear, anoint; to speak indistinctly or incorrectly; (according to some) to divide, cut.

Mraksha, as, ā, am, rubbing, destroying, (in *tuvi-m°,* q. v.); (*as*), m. concealment of one's vices or failings, hypocrisy, slyness. — *Mraksha-kritvan, ā, arī, a,* Ved. rubbing to pieces, destroying (said of Indra; Sāy. = *radha-kartri*).

Mrakshaṇa, am, n. the act of rubbing in or on, anointing, smearing the body with unguents; anything to be rubbed on, ointment, oil.

म्रद *mrad* (another form of rt. 1. *mrid,* q. v.), cl. 1. A. *mradate, mamrade, mraditum,* to rub; to grind, pound, reduce to powder; to tread or trample on: Caus. *mradayati, -yitum,* Aor. *amamradat:* Desid. *mimradishate:* Intens. *māmradyate, māmratti.*

Mrada, mradas, in *ūrṇa-mrada, ūrṇa-mradas,* q. q. v. v.

म्रदय *mradaya* (fr. *mridu*), Nom. P. *mradayati, -yitum,* Ved. to make soft or smooth; to polish.

Mradiman, ā, m. softness, tenderness, mildness, gentleness. — *Mradimānvita* (°*ma-an*°), *as, ā, am,* endowed with softness, soft, mild, kind.

Mradishṭha, as, ā, am (superl. of *mridu*), very soft, exceedingly mild, softest.

Mradīyas, ān, asī, as (compar. of *mridu*), softer, milder.

म्रातन *mrātana, am,* n. Cyperus Rotundus.

म्रित *mrit* [cf. rt. *mri*], cl. 4. P. *mrityati,* Ved. to decay, moulder away, be dissolved.

म्रियमाण *mriyamāṇa.* See p. 790, col. 2.

म्रुच *mruć* [cf. rts. *mruñć, mluć*], cl. 1. P. *mroćati,* Aor. *amrućat* or *amroćīt,* &c., to go, move: Desid. *mumrućishati, mumroćishati.*

Mroka, as, m., N. of a destructive Agni (mentioned in Atharva-veda V. 31, 9); of a flame.

म्रुञ्च *mruñć,* cl. 1. P. *mruñćati,* &c., = rt. *mruć* above.

म्रेट *mreṭ* or *mreḍ* (= rts. *meṭ, mleṭ*), cl. 1. P. *mreṭati, mreḍati,* to be mad.

म्लक्त *mlakta* (?), *as, ā, am,* stolen.

म्लक्ष *mlaksh,* cl. 10. P. *mlakshayati,* to cut, divide.

म्लात *mlāta, mlāna, mlāyin, mlāsnu.* See col. 3.

म्लिष्ट *mlishṭa,* &c. See under rt. *mlećh* below.

म्लुच *mluć* [cf. rt. *mruć*], cl. 1. P. *mloćati,* Aor. *amlućat* or *amloćīt,* &c., to go; to go down: Desid. *mumlućishati, mumloćishati.*

Mlukta in *apa-mlukta, as, ā, am,* Ved. retired, withdrawn, concealed, hidden.

म्लुञ्च *mluñć,* cl. 1. P. *mluñćati,* &c., = rt. *mluć* above.

म्लुप *mlup,* another form of rt. *mluć* above.

Mlupta in *upa-mlupta, as, ā, am,* retired, withdrawn, concealed, hidden.

म्लेछ *mlećh,* cl. 1. P. *mleććhati, mimleććha, mleććhitum,* cl. 10. P. *mleććhayati, -yitum,* to speak confusedly or barbarously; to talk an unintelligible or foreign language, to speak a provincial or barbarous dialect.

Mlishṭa, as, ā, am [cf. Pāṇ. VII. 2, 18], spoken barbarously or indistinctly, indistinct (as speech), foreign, barbarous; = *mlāna,* withered, faded, faint; (*am*), n. indistinct speech, a foreign language. — *Mlishṭokti* (°*ṭa-uk*°), *is,* f. indistinct or barbarous speech.

Mleććha, as, m. a foreigner, barbarian, non-Arian, man of an outcast race, (a generic term for a person speaking any language but Sanskrit and not conforming to the usual Hindū institutions); a wicked or bad man, sinner; foreign or barbarous speech, ignorance of the language of the country; (*am*), n. copper. — *Mleććha-kanda, as,* m. 'foreign-root,' Allium Ascalonicum, garlic. — *Mleććha-jāti, is,* m. a man belonging to one of the Mleććha or barbarian races, a barbarian, savage, mountaineer (as a Kirāta, Śavara, Pulinda). — *Mleććha-deśa, as,* m. a foreign or barbarous country, any country inhabited by people of a language and institutions different from the Hindūs. — *Mleććha-niruha, as,* m. a host or swarm of barbarians. — *Mleććha-bhāshā,* f. a foreign or barbarous language. — *Mleććha-bhojana, as,* m. 'food of foreigners or barbarians,' wheat; (*am*), n. = *yāvaka,* half-ripe barley. — *Mleććha-maṇḍala, am,* n. the country of the Mleććhas or barbarians. — *Mleććha-mukha, am,* n. 'foreign countenance,' copper (see *mleććhāsya*). — *Mleććha-vāć, k, k, k,* speaking a barbarous or foreign language, speaking the language of the Mleććhas, (opposed to *ārya-vāć,* speaking the language of the Āryas, Manu X. 45.) — *Mleććhākhya* (°*ćha-ākh*°), *am,* n. 'called Mleććha,' copper. — *Mleććhāśa* (°*ćha-āśa*), *as,* m. 'food of barbarians,' wheat; [cf. *mleććha-bhojana.*] — *Mleććhāsya* (°*ćha-ās*°), *am,* n. 'barbarian-face,' copper, (so named because the complexion of the Greek and Muhammedan invaders of India was supposed to be copper-coloured; cf. *mleććhākhya.*)

Mleććhana, am, n. the act of speaking unintelligibly or confusedly; speaking in a foreign or barbarous tongue.

Mleććhita, as, ā, am, spoken barbarously or unintelligibly, foreign, barbarian; (*am*), n. a foreign tongue, ungrammatical speech.

Mleććhitaka, am, n. the speaking in a language unintelligible to others, foreign speech.

म्लेट *mleṭ* or *mleḍ* (= rt. *mreṭ*), cl. 1. P. *mleṭati, mleḍati,* &c., to be mad.

म्लेव *mlev* [cf. rt. *mev*], cl. 1. A. *mlevate,* &c., to serve, worship, gratify by service.

म्लै *mlai,* cl. 1. P. *mlāyati* (ep. also A. *mlāyate,* and cl. 2. P. *mlāti, mlānti*), *mamlau* (*mamle*), *mlāsyati, amlāsīt, mlāyāt* or *mleyāt, mlātum,* to wither, fade, decay; to be faint or languid, grow weary, languish; to become weak or feeble; to become thin or emaciated; to be dispirited or downcast; to be sad: Caus. *mlāpayati, -yitum,* to cause to wither or fade; to enfeeble, make languid or dispirited, emaciate; [cf. Gr. βλάπτω = Caus. *mlāpayati,* μῶλυς, μωλυρός.]

Mlāta, as, ā, am, faded, withered; made white by tanning (said of leather).

Mlāna, as, ā, am, withered, faded; wearied, weary, wan; languid, languishing; enfeebled, emaciated, faint, feeble, weak; dispirited, dejected, sad, downcast, melancholy; foul, dirty [cf. *mala*]; black, dark-coloured; (*am*), n. a withered or faded state, withering, fading; absence of brightness or lustre. — *Mlāna-kshiṇa, as, ā, am,* withered and languishing. — *Mlāna-tā,* f. witheredness, the state of being faded; the being out of spirits; lassitude, languor. — *Mlāna-manas, ās, ās, as,* depressed in mind, dispirited. — *Mlāna-vaktra, as, ā, am,* having a downcast countenance. — *Mlāna-sraj, k, k, k,* having a withered or faded garland. — *Mlānāṅga* (°*na-aṅ*°), *as, ī, am,* having enfeebled limbs, weak-bodied; (*ī*), f. a woman during the menses. — *Mlānendriya* (°*na-in*°), *as, ā, am,* having enfeebled senses.

Mlāni, is, f. withering, fading, decay; languor, faintness, lassitude, weariness, emaciation; growing thin; dejection, sadness; foulness, filth.

Mlāyat, an, antī, at, fading, withering; languishing. — *Mlāyad-vaktra, as, ā, am,* having a haggard or sorrowful face, having an emaciated appearance.

Mlāyamāna, as, ā, am, fading, withering, languishing.

Mlāyin, ī, inī, i, becoming faded or withered; growing thin or emaciated.

Mlāsnu, us, us, u, becoming faded or withered; growing thin or emaciated.

य

य 1. *ya*, the twenty-sixth consonant of the Nāgarī alphabet, being the semivowel of the vowels *i*, *ī*, and allied to the soft palatal consonant *j*, and having the sound of the English *y*, (in Bengal it is usually pronounced *j*.) — *Ya-kāra*, *as*, m. the letter or sound *ya*. — *Yakārādi-pada* (°*ra-ād*°), *am*, n. a word beginning with the letter or sound *ya*.

य 2. *ya*, (in prosody) a bacchic or foot consisting of a short syllable followed by two long ones.

य 3. *ya*, the actual base of the relative pronoun in declension, though *yad*, q. v., is used as the base in comps. and in the derivative *yadīya*, (the declension follows that of the demonstrative pronoun *tad*, q. v., *y* being substituted for the initial letter of that pronoun throughout.)

य 4. *ya*, *as*, m. (in some senses fr. rt. 1. *yā*), one who goes or moves, a goer, mover; air, wind; a carriage; union, joining; restraining; fame, celebrity; barley; light, lustre; abandoning; N. of Yama; (*ā*), f. going, proceeding; a car, carriage; restraining, checking; religious meditation; getting, obtaining; N. of Lakshmī; pudendum muliebre.

यक् *yak*, (in grammar) a term for the syllable *ya*, which is the sign of the Passive.

यकन् *yakan*, a defective word optionally substituted for *yakṛit* in certain cases. See below.

यकृत् *yakṛit*, *t*, n. (all the cases except the Nom. Voc. sing. du. pl., Acc. sing. du. are optionally formed from a base *yakan*, hence Acc. pl. *yakṛinti* or *yakāni*, Inst. sing. du. pl. *yakṛitā* or *yaknā*, *yakṛidbhyām* or *yakabhyām*, *yakṛidbhis* or *yakabhis*, see Pāṇ. VI. 1, 63, Vopa-deva III. 39, III. 165, Gram. 144), the liver; [cf. Gr. ἧπαρ; Lat. *jecur*; (perhaps) Angl. Sax. *lifer*; Lett. *ak-ni-s*; Bohem. *jatra*, 'the liver.'] — *Yakṛit-kośa*, *as*, *am*, m. n. the cyst or membrane enveloping the liver. — *Yakṛid-ālmikā*, f. a kind of cockroach. — *Yakṛid-udara* or *yakṛid-dālya* or *yakṛid-dāly-udara*, *am*, n. an enlargement of the liver. — *Yakṛid-varṇa*, *as*, *ā*, *am*, liver-coloured, of the colour of liver. — *Yakṛid-vairin*, *ī*, m. Andersonia Rohitaka. — *Yakṛin-medas*, *as*, n. liver and fat. — *Yakṛil-loma*, *ās*, or *yakṛil-loman*, *ānas*, m. pl., N. of a people.

यक्ष् *yaksh* (connected with rt. 1. *yaj*), cl. 1. P. *yakshati*, (according to some originally) to move, stir (as a living being); to honour; cl. 10. A. *yakshayate*, *ayayakshata*, &c., to worship, honour; (according to Sāy. *pra-yakshanta* in Ṛig-veda I. 132, 5 = *prakarsheṇa yajante*, they diligently worship.)

Yaksha, *am*, n. (the neut. form is found only in Ved.), a living supernatural being (or a being deserving of worship, cf. rt. 1. *yaj*), an unsubstantial or spiritual apparition, a ghost, spirit; (according to Sāy.) worship, adoration (= *pūjā*); sacrifice (= *yajña*); anything honoured or revered; (*as*), m., N. of certain mythical beings or demigods who, like the Guhyakas, are attendants on Kuvera, the god of wealth, and employed in the care of his garden and treasures, (they are variously described as sons of Pulastya, of Pulaha, of Krodhā, of Kaśyapa; or in Hari-vaṇśa 11794. as sprung from the feet of Brahmā; according to the Vāyu-Purāṇa they were descended from Khasā or Khaśā, who had two sons, Yaksha and Rakshas, severally the progenitors of the Yakshas and Rākshasas; the Vishṇu-Purāṇa I. 5. narrates that they were produced by Brahmā as beings emaciate with hunger, of hideous aspect, and with long beards, and that crying out 'let us eat,' they were denominated Yakshas, [fr. *jaksh*, to eat]; in the Brahma-Purāṇa thirteen Yakshas are appointed by Vishṇu as guardians of a particular city; though generally regarded as beings of a benevolent and inoffensive disposition, like the Yaksha described in Kālidāsa's Megha-dūta, they are nevertheless occasionally classed with Piśāćas and other malignant spirits; the Buddhists give them a prominent position, describing them in some of their legends as cruel demons who feast on human flesh and have the power of raising storms; in others, as harmless beings who delight in songs, dances, &c.); a subdivision of a Vyantara (with Jainas); N. of Kuvera; of a Muni; of the palace of Indra; (*ī*), f. a female Yaksha; N. of Kuvera's wife; (*as*, *ā*, *am*), a Vedic word said to be formed fr. the Aor. of rt. 1. *yaj*, and used at the end of a comp. — *Yaksha-kardama*, *as*, m. an ointment or perfumed paste consisting of camphor, agallochum, musk, and kakkola, or, according to some, saffron, in equal proportions; (according to others the ointment also contains sandal-wood.) — *Yaksha-kūpa*, *as*, m. 'Yaksha-tank,' N. of a place. — *Yaksha-graha*, *as*, m. 'the being possessed by Yakshas,' N. of a particular kind of insanity. — *Yakshagraha-paripīḍita*, *as*, *ā*, *am*, afflicted with the preceding insanity. — *Yaksha-taru*, *us*, m. 'Yaksha-tree,' the Indian fig-tree. — *Yaksha-tā*, f. or *yaksha-tva*, *am*, n. the state or condition of a Yaksha, the being a Yaksha. — *Yaksha-dara*, N. of a district. — *Yaksha-dāsī*, f., N. of a wife of Śūdraka. — *Yaksha-dṛiś*, *k*, *k*, *k*, Ved. having the look or appearance of a Yaksha, having a living or visible appearance, bodily, corporeal, (but according to Sāy. = *utsavasya drashṭā*, a gazer or spectator at a festival.) — *Yaksha-dhūpa*, *as*, m. the resin of Shorea Robusta; resin in general; incense. — *Yaksha-nāyaka*, *as*, m., N. of the servant of the fourth Arhat of the present Ava-sarpiṇī. — *Yaksha-pati*, *is*, m. a king of the Yakshas; N. of Kuvera. — *Yaksha-pāla*, *as*, m., N. of a king. — *Yaksha-bali*, *is*, m. an oblation to the Yakshas. — *Yaksha-bhṛit*, *t*, *t*, *t*, Ved. 'Yaksha-bearing,' nourishing or supporting the Yakshas; receiving worship, receiving that which is honoured; (Sāy. = *pūjitam havir-ādikam dadhānaḥ*.) — *Yaksha-malla*, *as*, m. (with Buddhists) N. of one of the five Lokeśvaras. — *Yaksha-rasa*, *as*, m. a kind of intoxicating drink. — *Yaksha-rāj*, *ṭ*, m. 'king of the Yakshas,' N. of Kuvera; of Maṇi-bhadra; a palæstrum or place prepared for wrestling and boxing. — *Yaksha-rāja*, *as*, m. 'Yaksha-king,' N. of Kuvera. — *Yaksharāṭ-purī*, f., N. of Alakā, the capital of Kuvera (supposed to be situated on mount Kailāsa). — *Yaksha-rātri*, *is*, f. 'the night of the Yakshas,' N. of a Hindū festival (= *dīpālī*, q. v.). — *Yaksha-varman*, *ā*, m., N. of a commentator on Śākaṭāyana. — *Yaksha-vitta*, *as*, *ā*, *am*, one whose property is like that of the Yakshas, one who has merely the guardianship of property and does not make use of it himself. — *Yaksha-sena*, *as*, m., N. of a king. — *Yaksha-sthala*, *as*, m. (?), N. of a place. — *Yakshāṅganā* (°*sha-an*°), f. a Yaksha woman. — *Yakshāṅgī* (°*sha-an*°), f., N. of a river. — *Yakshādhipa* (°*sha-adh*°), *as*, or *yakshādhipati* (°*sha-adh*°), *is*, m. 'lord of the Yakshas,' N. of Vaiśravaṇa or Kuvera. — *Yakshāmalaka* (°*sha-ām*°), *am*, n. the fruit of a species of date called Piṇḍa-kharjūra. — *Yakshāvāsa* (°*sha-āv*°), *as*, m. 'the abode or residence of the Yakshas,' the Indian fig-tree. — *Yakshi-tva*, *am*, n. the state or condition of a female Yaksha, the being a Yakshī. — *Yakshendra* (°*sha-in*°), *as*, m. a king of the Yakshas; N. of Kuvera. — *Yakshes* (°*sha-iś*), *ṭ*, m., N. of the servants of the eleventh and eighteenth Arhat of the present Ava-sarpiṇī. — *Yaksheśa* (°*sha-īśa*) or *yaksheśvara* (°*sha-īś*°), *as*, m. a king of the Yakshas; N. of Kuvera. — *Yakshoḍumbaraka* (°*sha-ud*°), *am*, n. the fruit of the Ficus Religiosa.

Yakshaka, *as*, m. = *yaksha*, N. of certain mythical beings attending on Kuvera.

Yakshaṇa, *am*, n. probably for *jakshaṇa*, q. v.

Yakshan, probably for *yakshman*, q. v.

Yakshin, *ī*, *iṇī*, *i*, having life, living, really existing (said of Varuṇa); adorable, (Sāy. = *yajanīya*); (*iṇī*), f. = *yakshī*, a female Yaksha; N. of Kuvera's wife; a sort of female fiend attached to the service of Durgā and frequently, like a sylph or fairy, maintaining intercourse with mortals. — *Yakshiṇī-tva*, *am*, n. the state or condition of a female Yaksha, the being a Yakshī.

Yakshu, *us*, m., *avas*, m. pl., N. of a family or race.

Yakshma, *as*, m. sickness, disease in general or N. of a large class of diseases (probably of a consumptive nature); pulmonary disease, consumption. — *Yakshma-nāśana*, *as*, *ī*, *am*, Ved. destroying or removing sickness; (*as*), m. the reputed author of the hymn Ṛig-veda X. 161, (having the patronymic Prājāpatya.)

Yakshman, *ā*, m. pulmonary consumption, consumption, decline (= *śosha*, *kshaya*). — *Yakshma-gṛihīta*, *as*, *ā*, *am*, seized with consumption, afflicted with or suffering from consumption. — *Yakshma-grasta*, *as*, *ā*, *am*, attacked by consumption. — *Yakshma-graha*, *as*, m. a consumptive seizure, attack of consumption. — *Yakshma-ghnī*, f. 'destroying consumption,' grapes, raisins.

Yakshmin, *ī*, *iṇī*, *i*, consumptive, phthisical; (*ī*), m. one who suffers from pulmonary consumption (Manu III. 154).

Yakshmodhā, f. a kind of sickness.

यक्ष्य *yakshya*, *yakshyamāṇa*. See under rt. 1. *yaj*.

यङ् *yaṅ*, (in grammar) a term for the syllable *ya*, which is the sign of the Intensive. — *Yaṅ-anta*, *as*, m. (in grammar) the Ātmane-pada Intensive formed by reduplication and the addition of the syllable *ya*. — *Yaṅ-luk*, the dropping or omission of *ya* (i. e. according to the theory of grammarians a blank substituted for the *ya* of the Intensive). — *Yaṅlug-anta*, *as*, m. the Parasmai-pada Intensive formed without *ya*. — *Yaṅlug-anta-śiromaṇi*, N. of a treatise on the Intensive without *ya*.

यच्छत् *yaććhat*, *yaććhamāna*. See under rt. *yam*, p. 809, col. 1.

यच्छन्दस् *yać-ćhandas*. See under *yad*.

यज् 1. *yaj*, cl. 1. P. A. *yajati*, *-te*, Impv. *yajatu*, *yajatām* (2nd sing. P., Ved. *yakshi*, A. *yakshva*, 2nd pl. *yajadhva* for *yajadhvam*), Perf. *iyāja* (2nd sing. *iyajitha* or *iyashṭha* or *yejitha*, 3rd du. *ījatus*, 3rd pl. *ījus*), *īje* (3rd pl. *ījire*, part. *ījāna*, cf. Manu XI. 87), 1st Fut. *yashṭā*, 2nd Fut. *yakshyati*, *-te*, Aor. *ayākshīt* (1st du. *ayākshva*, 1st pl. *ayākshma*, 3rd sing., Ved. *ayāṭ*, 2nd sing. *ayās*; other Vedic forms *yakshat*, *yakshatas*, *yakshatām*), *ayashṭa* (1st sing. *ayakshi*, 1st du. *ayakshvahi*, 1st pl. *ayakshmahi*, 3rd pl. *ayakshata*), Prec. *ijyāt* (3rd du. *ijyāstām*, 3rd pl. *ijyāsus*), *yakshīshṭa* (2nd pl. *yakshīdhvam*), Cond. *ayakshyat*, *ayakshyata*, Indec. part. *ishṭvā* (*ishṭvīnam*, Pāṇ. VII. 1, 48), Inf. *yashṭum* (ep. *ijitum*, Ved. *yashṭave*, *yajadhyai*), to worship with sacrifices or oblations, make an offering or oblation, sacrifice, (in Ved. generally A. if the sacrificer makes the offering on his own account, in the later language properly P. when used with reference to the sacrificing priest, and A. when referring to the person who provides the sacrifice, see Scholiast on Pāṇ. I. 3, 72, and Vopa-deva XXIII. 58); to sacrifice or make an oblation to a particular deity (with acc. of the deity to whom the sacrifice or offering is made, and inst. of the means by which the sacrifice or oblation is performed, e. g. *havishā yakshi devān*, worship the gods with an oblation; and dat. of the thing for which the offering is made, e. g. *yakshvā saumanasāya rudram*, worship Rudra for a sound understanding; also with dat. or even loc. of the person to whom the offering is made, or with *prati* after the acc.; rarely with acc. of the thing for which the offering is made, e. g. *yajante asya sakhyam*,

they sacrifice for his friendship); to worship, adore, honour, venerate, revere, respect; to consecrate, dedicate, inaugurate; to invite to a sacrifice (Ved.); to honour with one's presence, come to, (according to Sāy. on Ṛig-veda I. 75, 5. *yakshi* = *saṅgaććhasva*): Pass. *ijyate*, Impf. *aijyata* (Pres. part. Pass. *ijyamāna*, ep. *ijyat*), to be sacrificed, to be worshipped, &c.: Caus. *yājayati, -yate, -yitum*, Aor. *ayiyajat*, to cause to sacrifice or worship, &c.; to assist at a sacrifice; to perform the office of the sacrificing priest: Desid. *yiyakshati, -te*, to desire to sacrifice or worship, wish to make an offering: Intens. *yāyajyate, yāyajīti, yāyashṭi*; [cf. Zend *yaz*, 'to honour, worship;' Gr. ἅζ-ο-μαι, ἅγ-ιο-ς, ἁγ-νό-ς, ἁγίζω, ἐναγίζω, ἅγ-ος.]

Yakshya, as, ā, am, Ved. to be sacrificed or worshipped, &c., (according to Sāy. on Ṛig-veda VIII. 60, 3 = *yashṭavya*.)

Yakshyamāṇa, as, ā, am, about to perform a sacrifice, wishing to make a sacrifice.

2. *yaj, ṭ, ṭ, ṭ* [cf. Pāṇ. VIII. 2, 36], sacrificing, worshipping, a sacrificer, (at the end of a comp., cf. *divi-y°, deva-y°*.)

Yaja, as, m. a sacrifice, &c. (at the end of a comp.); = *agni*, fire. — *Yaja-praisha, as, ā, am*, Ved. having a Praisha or invitation with the word *yaja*.

Yajat, an, antī, at, sacrificing, worshipping.

Yajata, as, ā, am, Ved. worthy of worship, (Sāy. = *yajanīya, yashṭavya*); adorable, holy, godly, divine (said of Agni, Indra, and other gods, also of the chariot of the Aśvins); august, sublime, dignified, awe-inspiring, awful; (*as*), m. an officiating priest at a sacrifice (= *ṛitv-ij*); the moon; N. of Śiva; of a Ṛishi with the patronymic Ātreya (author of the hymns Ṛig-veda V. 67, 68; cf. Zend *yazata*).

Yajati, is, m. a technical term for those sacrificial ceremonies to which the verb *yajati* is applied (as distinguished from *juhoti*, q. v.), a solemn sacrifice, (according to Kullūka, *juhoti-yajati-kriyāḥ* = *homa-yāgādi-rūpāḥ kriyāḥ*, oblations to fire and solemn sacrifices, Manu II. 84.) — *Yajati-deśa, as*, m. or *yajati-sthāna, am*, n. the place or position south of the Vedi or sacrificial altar.

Yajatra, as, ā, am, Ved. worthy of worship (Sāy. = *yajanīya, yashṭavya*), deserving of adoration, adorable, worthy of sacrifice (said of Agni, of Varuṇa, and the Ādityas, and of heaven and earth); (*as*), m. = *agni-hotrin*, a Brāhman who has maintained his consecrated fire; (*am*), n. = *agni-hotra*, the maintenance of the sacrificial fire.

Yajatha, Ved. (only found in the dat. *yajathāya*, often = the inf. *yashṭum*), worship of the gods, sacrifice, (Sāy. = *yajña, yajana*); an adorer, worshipper, (Sāy. = *yashṭṛi*.)

Yajana, am, n. the act of sacrificing, sacrifice, worshipping; a place of sacrifice; N. of a Tīrtha.

Yajanīya, as, ā, am (fr. *yajana*), relating to sacrifice or worship; (*am*), n., scil. *ahan*, the day of sacrifice or consecration, i. e. the first day of the month, [cf. *māghi-paksha-y°*.]

Yajanta, as, m. a sacrificer, worshipper (?).

Yajamāna, as, ā, am, worshipping, sacrificing, &c.; (*as*), m. a person who institutes or performs a regular sacrifice and pays the expences of it, a person who employs a priest or priests to perform a sacrifice or any fixed or occasional religious ceremonies, any person who intends performing or is able to bear the cost of a regular sacrifice; a patron, host, rich man, householder, respectable person, gentleman, (as the person who employs priests to sacrifice is generally a householder, the title Yajamāna has come to signify in modern times 'the head of a family,' 'chief of a caste or tribe,' 'head man of a community;' the family priest employed by a Yajamāna is sometimes an hereditary functionary, and cannot be dismissed as long as he performs his functions efficiently); (*ī*), f. the wife of a Yajamāna. — *Yajamāna-tva, am*, n. the rank or position of a Yajamāna. — *Yajamāna-brāhmaṇa, am*, n., Ved. the Brāhmaṇa of the Yajamāna. — *Yajamāna-loka, as*, m. the world or heaven of sacrificers. — *Yajamāna-śishya, as*, m. the pupil of a Brāhman who defrays the expences of a sacrifice.

Yajamānaka, as, m. = *yajamāna*, the person paying the cost of a sacrifice.

Yajas, as, n., Ved. honour, worship, sacrifice, (Sāy. = *yāga*.)

Yajā, f., N. of a female tutelary being (mentioned in connection with Sītā, Śamā, and Bhūti).

Yajāka, as, ā, am, making offerings or presents, liberal, munificent.

Yaji, is, m. one who institutes or performs a sacrifice, a sacrificer; sacrificing, honouring, worshipping, (at the end of a comp., cf. *deva-y°*); a sacrifice, (in this sense the gender is doubtful); the root *yaj*.

Yajin, ī, inī, i, a worshipper, sacrificer, offerer of oblations; worshipping, honouring.

Yajishṭha, as, ā, am, Ved. worshipping very much, worshipping or honouring in the highest degree.

Yajishṇu, us, us, u, worshipping or adoring the gods with sacrifices, making sacrifices to the deities, sacrificing.

Yajīyas, ān, asī, as, Ved. honouring more, making better offerings or sacrifices.

Yaju, us, m., N. of one of the ten horses of the moon.

Yajusha in *ṛig-yajusha, am*, n. the Ṛig and the Yajur-veda.

Yajushka in *a-yajushka*, q. v.

Yajushya, as, ā, am (fr. *yajus*), Ved. relating to ceremonial.

Yajus, us, n. religious reverence, veneration, worship, oblation, sacrifice (Ved.); that by which a sacrifice is effected, a sacrificial prayer or formula; a text of the Yajur-veda or rather a technical term for certain words or Mantras muttered in a peculiar manner at a sacrifice, (these Mantras were properly in prose as distinguished from the metrical *ṛić* which was recited, and the metrical *sāman* which was sung, see *mantra*, 2. *ṛić*; although, however, the prose Yajus is a distinctive feature of the Yajur-veda, this Veda is in real fact chiefly composed of verses taken from the Ṛig-veda, which may then also be called Yajus, cf. *Yajur-veda* below); N. of the Yajur-veda, q. v., (in this sense also frequently *yajāṅshi*, n. pl.); (*us*), m., N. of a man. — *Yajaḥ-śākhin, ī, inī, i*, familiar with a Śākhā of the Yajur-veda. — *Yajur-maya, as, ī, am*, consisting of verses of the Yajur-veda; [cf. *ṛiṅ-maya*.] — *Yajur-lakshmī, īs*, f., N. of a particular formula. — *Yajur-vid, t, t, t*, knowing the Yajus, conversant with sacrificial formulas, one who is familiar with the Yajur-veda. — *Yajur-vidhāna, am*, n., N. of a work. — *Yajur-veda, as*, m. 'the sacrificial Veda,' the collective body of sacred Mantras or texts which constitute the Yajur-veda, (these Mantras, though often consisting of the prose Yajus, are frequently identical with the Mantras of the Ṛig-veda, the Yajur-veda being only a collection of liturgical forms or rather a sort of sacrificial prayer-book for the Adhvaryu priests formed out of the Ṛig-veda, which had to be dissected and re-arranged with additional texts for sacrificial purposes; to serve these purposes, the hymns of the Ṛig-veda are scattered about piecemeal, verses of the same hymn being often transposed, verses from different hymns combined, and even those of different poets brought together into one and the same hymn; in fact the compilation of the Yajur-veda resulted from the gradual growth of a complicated ritual in connection with those sacrifices without which the Hindū believed it was impossible to secure the favour of his gods, and for the performance of which the unsystematic collection of hymns in the Ṛig-veda was unsuited: the great characteristic feature of the Yajur-veda is its division into two distinct collections of texts, the one called Taittirīya-saṃhitā or Kṛishṇa, i. e. 'Black' [because in it the Saṃhitā or simple collection of texts and Brāhmaṇa or explanation of the rites in which the texts were employed is confused]; the other called Vājasaneyi-saṃhitā or Śukla, i. e. 'White' [because in this, which is thought to be the more recent of the two recensions, the Saṃhitā is cleared from confusion with its Brāhmaṇa, and therefore looks white and orderly]: the order of sacrifices, however, of both divisions of the Yajur-veda is similar, two of the principal being the Darśa-pūrṇa-māsa or sacrifice to be performed at new and full moon, and the Aśva-medha or horse-sacrifice; cf. *Taittirīya-saṃhitā, Vājasaneyi-saṃhitā*.) — *Yajurveda-śrāddha*, N. of a work (treating of the prayers and rites to be used at the anniversaries of the death of parents according to the school of the Yajur-veda). — *Yajur-vedin, ī, inī, i*, familiar with the Yajur-veda. — *Yajurvedi-vṛishotsarga-tattva* (°*sha-ut*°), *am*, n., N. of part of the Smṛiti-tattva by Raghunandana on the release of a bull according to the teaching of the Yajur-veda. — *Yajurvedi-śrāddha-tattva, am*, n., N. of certain verses by Raghunandana on the anniversaries of the death of parents according to the school of the Yajur-veda. — *Yajush-kṛita, as, ā, am*, Ved. performed with a Yajus, consecrated or dedicated with a sacrificial formula. — *Yajush-kṛiti, is*, f., Ved. consecration or dedication with a sacrificial formula. — *Yajush-kriyā*, f., Ved. a rite or ceremony accompanied with a Yajus. — *Yajush-ṭama*, Ved. superl. of *yajus*. — *Yajush-ṭara*, Ved. compar. of *yajas*. — *Yajush-ṭas*, ind., Ved. from a Yajus; in relation to a Yajus; on the authority of the Yajur-veda. — *Yajush-ṭā*, f. or *yajush-ṭva, am*, n., Ved. the state of a Yajus. — *Yajush-pati, is*, m. 'lord of the Yajus,' N. of Vishṇu. — *Yajush-pātra, am*, n., see Gaṇa Kaskādi to Pāṇ. VIII. 3. 48. — *Yajush-mat, ān, atī, at*, Ved. any rite accompanied with a sacrificial formula, (*yajushmatya ishṭakās*, a term for certain bricks used in building the sacrificial altar.) — *Yajas-sāt*, ind. to the state of a Yajus. — *Yajūdara* (*yajus* + *udara*), *as*, m., Ved. 'Yajus-bellied, having the Yajus for a belly,' epithet of Brahman.

Yajña, as, m. prayer, devotion, homage, praise, (used in the older language with these meanings; cf. Zend *yaśna*); worship of a deity, respect or reverence for a deity, act of worship or devotional act in general, (the five most important acts of devotion which ought to be performed daily by every twice-born man are *bhūta-y°, manushya-y°, pitṛi-y°, deva-y°, brahma-y°*, q. q. v. v.; cf. *mahā-y°*); a sacrifice (this is the most common sense of the word), any offering or oblation, (*ćintā-yajña*, a sacrifice in thought, mental offering); Sacrifice (personified); a form of Vishṇu; N. of a son of Rući by Ākūti; of Indra under Manu Svāyambhuva; (according to native authorities also) N. of Agni; = *ātman*; *Yajña prājāpatya*, N. of the reputed author of the hymn Ṛig-veda X. 130. — *Yajña-karman, a*, n. a sacrificial act, sacrificial rite or ceremony; (*ā, ā, a*), occupied or engaged in a sacrifice. — *Yajña-kalpa, as, ā, am*, resembling or like a sacrifice, of the form or nature of an offering. — *Yajña-kāma, as, ā, am*, Ved. 'sacrifice-loving,' desiring sacrifice, eager for worship. — *Yajña-kāra, as, ī, am*, occupied or engaged in a sacrifice. — *Yajña-kāla, as*, m. 'sacrifice-time,' a season for sacrifice; N. of the last lunar day in each half of a month. — *Yajña-kīlaka, as*, m. 'sacrifice-post,' the post to which the victim is fastened. — *Yajña-kuṇḍa, am*, n. a hole in the ground for receiving the sacrificial fire. — *Yajña-kṛit, t, t, t*, 'sacrifice-doing,' worshipping, performing or arranging a sacrifice, employed or occupied in a sacrifice; causing or occasioning sacrifices; (*t*), m. an epithet of Vishṇu; a priest conducting a sacrifice; N. of a king. — *Yajña-kṛintatra, am*, n. a fragment or portion of a sacrifice. — *Yajña-ketu, us*, m., Ved. (perhaps) one who is conversant with sacrifice; having the sacrifice for a mark or sign, the announcer of a sacrifice, (Sāy. = *yajñaḥ prajñāpako yasya*); N. of a Rākshasa (in Rāmāyaṇa VI. 18, 14). — *Yajña-kopa, as*, m., N. of a Rākshasa. — *Yajña-kratu, us*, m. a sacrificial rite or ceremony in honour of the gods; a

complete rite or chief ceremony; a personification of Vishṇu; (*avas*), m. pl. the Yajña and Kratu sacrifices. — *Yajña-kriyā*, f. sacrificial act, any sacrificial rite or ceremony. — *Yajña-gāthā*, f. a sacrificial verse or any memorial verse connected with the ritual of a sacrifice. — *Yajña-giri*, *is*, m., N. of a mountain. — *Yajña-ghna*, *as*, *ī*, *am*, 'sacrifice-destroying,' interrupting sacrifices; (*as*), m. a demon who interrupts sacrifices, a malicious or evil-omened demon. — *Yajña-ćhāga*, *as*, m. a goat for sacrifice. — *Yajña-jña*, *as*, *ā*, *am*, 'sacrifice-knowing,' conversant with sacrifices, understanding the worship of the gods. — *Yajña-tati*, *is*, f., Ved. a sacrificial offering, performance of a sacrifice. — *Yajña-tanū*, *ūs*, f. a form of worship; epithet of certain Vyāhṛitis; of certain sacrificial bricks (*ishṭakā*). — *Yajña-tantra-sudhā-nidhi*, *is*, m., N. of a work on Vedic ritual by Sāyaṇāćārya. — *Yajña-tantra-sūtra*, *am*, n., N. of a Sūtra work. — *Yajña-trātṛi*, *tā*, m. 'sacrifice-protector,' N. of Vishṇu. — *Yajña-dakshiṇā*, f. a sacrificial gift or present, a fee or donation given to the priests engaged in the performance of a ceremony. — *Yajña-datta*, *as*, m. 'sacrifice-given,' a proper N. (commonly used in examples). — *Yajñadattaka*, *as*, m. (a diminutive), dear little Yajña-datta. — *Yajñadatta-vadha*, *as*, m. 'Yajña-datta's death,' N. of an episode of the Rāmāyaṇa. — *Yajñadatta-śarman*, *ā*, m. a proper N. (often used in examples). — *Yajña-dīkshā*, f. initiation into sacrifices, admission to sacrificial rites, due performance of the sacrifice (see Manu II. 169). — *Yajña-deva*, *as*, m. a proper N. — *Yajña-dravya*, *am*, n. any sacrificial utensil, anything used for sacrifice, a sacrificial vessel. — *Yajña-druh*, *-dhruk* or *-dhruṭ*, m. an enemy of sacrifices, a Rākshasa. — *Yajña-dhara*, *as*, *ā*, *am*, bringing the sacrifice, bearing an offering; (*as*), m., N. of Vishṇu. — *Yajña-dhīra*, *as*, *ā*, *am*, Ved. experienced in or conversant with the worship of the gods; constant in sacrifice. — *Yajña-nārāyaṇa*, *as*, m. a proper N. — *Yajña-nārāyaṇa-dīkshita*, *as*, m., N. of a preceptor. — *Yajña-nirvāha*, *as*, m. the accomplishment or carrying out of a sacrifice. — *Yajña-nirvṛitti*, *is*, f. completion or reward of a sacrifice, fruit of a sacrificial offering. — *Yajña-nishkṛit*, *t*, *t*, *t*, Ved. arranging the sacrifice. — *Yajña-nī*, *īs*, *īs*, *i*, Ved. conducting worship, directing the sacrifice; (*īs*), m. a partaker of the sacrifice, (Sāy. = *yajñasya nirvāhakaḥ*.) — *Yajña-nemi*, *is*, m. 'surrounded by sacrifices,' an epithet of Kṛishṇa. — *Yajña-pati*, *is*, m. lord of the sacrifice, (applied to the person who institutes and bears the expence of a sacrificial ceremony); N. of Soma and of Vishṇu (as gods in whose honour an offering is made); of an author. — *Yajña-patnī*, f. the wife of the person who institutes a sacrifice, (as taking part in the ceremony.) — *Yajña-patha*, *as*, m., Ved. path of worship, way of sacrifice. — *Yajña-pad* or *yajña-pād*, Ved. (perhaps) walking on sacrifices, (a feminine form *yajña-padī* is given.) — *Yajña-paribhāshā*, f., N. of a Sūtra work by Āpastambha. — *Yajña-parus*, *us*, n., Ved. a joint or part of a sacrifice. — *Yajña-paśu*, *us*, m. an animal for sacrifice, victim; a horse. — *Yajña-pātra*, *am*, n. a sacrificial vessel. — *Yajñapātrīya*, *as*, *ā*, *am*, proper or suitable for a sacrificial vessel. — *Yajña-pārśva*, *am*, n., N. of a work; (*as*), m., N. of an author (according to some). — *Yajña-puṃs puman*, m. 'soul of sacrifice,' N. of Vishṇu. — *Yajña-puććha*, *am*, n., Ved. the tail, i. e. the last part or conclusion of a sacrifice. — *Yajña-puraś-ćaraṇa*, *am*, n., N. of a work. — *Yajña-purusha* or *yajña-pūrusha*, *as*, m., N. of Vishṇu. — *Yajña-prayāṇa*, *am*, n., N. of the eighty-fifth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Yajña-prī*, *īs*, *īs*, *i*, Ved. taking pleasure in sacrifices. — *Yajña-phala-da*, *as*, *ā*, *am*, yielding the fruit of sacrifices; (*as*), m. 'recompensing or rewarding for sacrifice,' an epithet of Vishṇu. — *Yajña-bandhu*, *us*, m., Ved. companion of sacrifice. — *Yajña-bāhu*, *us*, m. 'arm of sacrifice,' N. of Agni; of Priya-vrata. — *Yajña-bhaṅga*, *as*, m., N. of the Fifth Act of Vaidya-nātha's Ćitra-yajña-nāṭaka. — *Yajña-bhāga*, *as*, m. a part or portion of a sacrifice; (*as*, *ā*, *am*), having a share in a sacrifice, partaking of an offering; (*as*), m. a god, deity. — *Yajñabhāga-bhuj*, *k*, *k*, *k*, enjoying a share in a sacrifice; (*k*), m. a god, deity. — *Yajñabhāgeśvara* (°*ga-iś*°), *as*, m., N. of Indra. — *Yajña-bhājana* or *yajña-bhāṇḍa*, *am*, n. a sacrificial vessel or utensil. — *Yajña-bhāvana*, *as*, *ā*, *am*, causing or promoting sacrifice; (*as*), m. an epithet of Vishṇu. — *Yajña-bhāvita*, *as*, *ā*, *am*, honoured with sacrifices (said of the gods). — *Yajña-bhuj*, *k*, *k*, *k*, enjoying sacrifice, taking pleasure in offerings; (*k*), m. a god, deity (especially Vishṇu). — *Yajña-bhūmi*, *is*, f. 'sacrifice-ground,' a place for sacrifice. — *Yajña-bhūshaṇa*, *as*, m. 'sacrifice-ornament,' white Darbha grass. — *Yajña-bhṛit*, *t*, m. 'sacrifice-bearer,' an arranger or institutor of a sacrifice, one who institutes or bears the expence of a sacrifice; an epithet of Vishṇu. — *Yajña-bhoktṛi*, *tā*, m. 'enjoyer of sacrifice,' N. of Kṛishṇa. — *Yajña-maṇḍala*, *am*, n. a sacrificial ring or circle, place for sacrifice. — *Yajña-manas*, *ās*, *ās*, *as*, having the mind or attention set on sacrifices. — *Yajña-manman*, *ā*, *ā*, *a*, Ved. intent on sacrifices, delighting in sacrifice, (Sāy. = *yajñārtham matimat*, *yajvan*.) — *Yajña-maya*, *as*, *ī*, *am*, consisting of sacrifices, containing sacrifice. — *Yajña-mahotsava* (°*hā-ut*°), *as*, m. a great sacrificial feast or ceremony. — *Yajña-māli*, *is*, m. a proper N. — *Yajña-mukha*, *am*, n., Ved. an introduction to a sacrifice, commencement of a sacrifice. — *Yajña-mush*, *ṭ*, *ṭ*, *ṭ*, 'sacrifice-stealing,' robbing a sacrifice; (*ṭ*), m. a demon who lies in wait and carries off a sacrifice. — *Yajña-mūrti*, *is*, m. a proper N. — *Yajña-meni*, Ved. = *āyudha* (according to the commentator). — *Yajña-yaśasa*, *am*, n., Ved. the beauty or splendor of a sacrifice. — *Yajña-yogya*, *as*, *ā*, *am*, suited or proper for a sacrifice; (*as*), m. Ficus Glomerata. — *Yajña-rasa*, *as*, m. 'juice or fluid of sacrifice,' the Soma. — *Yajña-rāj*, *ṭ*, m. 'king of the sacrifice,' the moon, (perhaps for *yajva-rāj*; cf. *yajvanām patiḥ* under *yajvan*.) — *Yajña-rući*, *is*, m., N. of a Dānava. — *Yajña-retas*, *as*, n. 'seed of sacrifice,' the Soma. — *Yajñarta* (°*ña-ṛita*), *as*, *ā*, *am*, Ved. suitable or proper for sacrifice (?); set apart for sacrifice (?). — *Yajña-liṅga*, *as*, m. 'having sacrifice for his attribute,' N. of Kṛishṇa. — *Yajña-vaćas*, *as*, n., Ved. a sacrificial word or speech; (*ās*), m., N. of a preceptor (having Rājastambāyana as his patronymic). — *Yajña-vat*, *ān*, *atī*, *at*, Ved. having or possessing sacrifice, worshipping. — *Yajña-vanas*, Ved. loving sacrifice. — *Yajña-varāha*, *as*, m. Vishṇu in the boar-incarnation; [cf. *yajña-sūkara*.] — *Yajña-vardhana*, *as*, *ī*, *am*, Ved. increasing or promoting sacrifice. — *Yajña-varman*, *ā*, m., N. of a king. — *Yajña-valka*, *as*, m. a proper N. — *Yajña-vallī*, f. = *soma-vallī*, Cocculus Cordifolius. — *Yajña-vāṭa*, *as*, m. 'sacrifice-enclosure,' a place prepared and enclosed for a sacrifice. — *Yajña-vāma*, *as*, m. a proper N. — *Yajña-vāstu*, *u*, n., Ved. a place for worship or sacrifice, sacrificial ground. — *Yajña-vāha*, *as*, *ā*, *am*, conducting or accompanying the sacrifice, conveying the sacrifice to the gods; (*as*), m., N. of one of Skanda's attendants. — *Yajña-vāhana*, *as*, m. the conductor of a sacrifice, a Brāhman; 'having sacrifice for a vehicle,' epithet of Vishṇu; of Śiva. — *Yajña-vāhas*, *ās*, *ās*, *as*, Ved. bringing or offering sacrifice, a worshipper, offerer of sacrifice; receiving sacrifice (said of the gods and of the Maruts). — *Yajña-vāhin*, *ī*, *inī*, *i*, conducting or accompanying the sacrifice, conveying the sacrifice to the gods. — *Yajña-vid*, *t*, *t*, *t*, 'sacrifice-knowing,' skilled in sacrifice. — *Yajña-vidyā*, f. knowledge of sacrifice, skill in sacrifice. — *Yajña-vibhrashṭa*, *as*, *ā*, *am*, Ved. one whose sacrifice has failed or is profitless. — *Yajña-vīrya*, *as*, m. 'whose might is sacrifice,' epithet of Vishṇu. — *Yajña-vṛiksha*, *as*, m. 'sacrifice-tree,' the banian or Indian fig-tree. — *Yajña-vṛiddha*, *as*, *ā*, *am*, Ved. exalted with sacrifices, delighted with offerings (said of Indra). — *Yajña-vṛidh*, Ved. pleased with sacrifices or abounding in sacrifices. — *Yajña-vedi*, *is*, or *yajña-vedī*, f. an altar for sacrifice, a place prepared for a sacrifice. — *Yajña-veśasa*, *am*, n., Ved. interruption of worship or sacrifice, desecration or profanation of sacrifice. — *Yajña-voḍhave* (*voḍhave*, dat. c. of *voḍhu*, used as an inf. of rt. *vah*), Ved. to accompany or attend the sacrifice, to convey the offering to the gods. — *Yajña-vrata*, *as*, *ā*, *am*, Ved. observing the sacrifice, conforming to the ritual or observance of sacrifice. — *Yajña-śatru*, *us*, m. an enemy of sacrifices; N. of a Rākshasa. — *Yajña-śaraṇa*, *am*, n. 'sacrifice-shed,' a building or temporary structure under which sacrifices are performed. — *Yajña-śālā*, f. a sacrificial hall; = *agni-śaraṇa*, a house or place for keeping the sacrificial fire. — *Yajña-śāstra*, *am*, n. the science of sacrifice, ordinances or rules relating to sacrifices. — *Yajñaśāstra-vid*, *t*, *t*, *t*, knowing the rules or ordinances for sacrifices. — *Yajña-śishṭa*, *as*, *ā*, *am*, (anything) left from a sacrifice or oblation. — *Yajña-śishṭāśana* (°*ṭa-aś*°), *am*, n. the eating of the remains of a sacrifice, a repast on the remnants of a sacrifice (Manu III. 118). — *Yajña-śīla*, *as*, *ā*, *am*, accustomed to perform sacrifices, frequently performing sacrifices; (*as*), m., N. of a Brāhman. — *Yajña-śesha*, *as*, *am*, m. n. the remains or residue of a sacrifice (Manu III. 285). — *Yajña-śrī*, *īs*, *īs*, *i*, promoting or favourable to sacrifice, (Sāy. = *yajñasya sampad-rūpaḥ*); (*īs*), m., N. of a king. — *Yajña-śreshṭhā*, f. Cocculus Cordifolius. — *Yajña-saṃśita*, *as*, *ā*, *am*, Ved. excited by offerings or sacrifices. — *Yajña-saṃsthā*, f., Ved. the constitution or basis of a sacrifice, form of a sacrifice. — *Yajña-sadana*, *am*, n. a sacrificial hall. — *Yajña-sadas*, *as*, n. an assembly or number of people at a sacrifice. — *Yajña-samṛiddhi*, *is*, f., N. of the eighty-sixth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Yajña-sambhāra*, *as*, m. apparatus or materials for a sacrifice. — *Yajña-sādh*, *t*, *t*, *t*, Ved. 'sacrifice-effecting,' accomplishing sacrifices. — *Yajña-sādhana*, *as*, *ī*, *am*, 'sacrifice-effecting,' accomplishing sacrifices; occasioning or causing sacrifices, (used as an epithet of Vishṇu.) — *Yajña-sāra*, *as*, m. 'essence of sacrifice,' N. of Vishṇu; Ficus Glomerata. — *Yajña-sārathi*, N. of a Sāman. — *Yajña-siddhi*, *is*, f. the completion or accomplishment of a sacrifice, the due performance of a sacrificial ceremony; obtaining the objects of a sacrifice. — *Yajña-sūkara*, *as*, m. Vishṇu in his incarnation as a boar (= *yajña-varāha*). — *Yajña-sūtra*, *am*, n. a sacred cord worn over the left shoulder and under the right arm at sacrifices, the sacrificial thread or cord, (see *yajñopavīta*.) — *Yajña-sena*, *as*, m., N. of Drupada; of a king of Vidarbha; of a Dānava; of Vishṇu; of various men. — *Yajña-soma*, *as*, m., N. of several Brāhmans. — *Yajña-sthala*, *am*, n. a place for sacrifice; N. of an Agra-hāra; of a Grāma; of a town. — *Yajña-sthāṇu*, *us*, m. a sacrificial post or stake. — *Yajña-sthāna*, *am*, n. a place for sacrifice. — *Yajña-svāmin*, *ī*, m., N. of a Brāhman. — *Yajña-han*, *ā*, *-ghnī*, *a*, destroying sacrifice, injuring or vitiating sacrifice, interrupting worship; (*ā*), m., N. of Śiva. — *Yajña-hana*, *as*, *ā*, *am*, = *yajña-han* above; (*as*), m., N. of a Rākshasa. — *Yajña-hṛidaya*, *as*, *ā*, *am*, 'whose heart is sacrifice,' liking sacrifice above everything else, loving sacrifice. — *Yajña-hotṛi*, *tā*, m. an offerer at a sacrifice; invoker of the (gods who are) worthy of worship, (Sāy. = *yashṭavyānāṃ devānām āhvātṛi*); N. of a son of Manu Uttama. — *Yajñāṃśa* (°*ña-aṃ*°), *as*, m. a part or share of a sacrifice. — *Yajñāṃśa-bhuj*, *k*, m. 'enjoying a share in sacrifices,' a god, deity. — *Yajñāgāra* (°*ña-ag*° or *-āg*°), *am*, n. a shed for sacrifice. — *Yajñāṅga* (°*ña-aṅ*°), *am*, n. 'sacrifice-limb,' a part of a sacrifice, any means or instrument or implement of a sacrifice; (*as*), m. the glomerous fig-tree, Ficus Glomerata; Acacia Catechu; Clerodendrum Siphonanthus; N. of Vishṇu or Kṛishṇa; of Śiva; (*ā*), f. Cocculus Cordifolius. — *Yajñātman* (°*ña-āt*°), *ā*, m. 'soul of sacrifice,' N. of Vishṇu. — *Yajñātma-miśra*, *as*, m., N. of the father of Pārthasārathi-miśra. — *Yajñānukāśin* (°*ña-an*°), *ī*,

ini, i, Ved. looking at or inspecting sacrifices, (according to a commentator = *yajña-tattva-prakāśana-samartha*.) — *Yajñānta* (°*ña-an*°), *as*, m. the conclusion or termination of a sacrifice; a supplementary sacrifice. — *Yajñānta-krit, t*, m., N. of Vishṇu. — *Yajñāyatana* (°*ña-āy*°), *am*, n. a place for sacrifice. — *Yajñāyudha* (°*ña-āy*°), *am*, n., Ved. 'sacrifice-instrument,' any vessel or utensil employed at a sacrifice, (ten are usually enumerated.) — *Yajñāyudhin, ī, inī, i*, Ved. having or furnished with sacrificial utensils. — *Yajñāri* (°*ña-ari*), *is*, m. 'foe of sacrifices,' epithet of Śiva. — *Yajñārtha* (°*ña-ar*°), *as, ā, am*, serving for a sacrifice; (*am*), ind. for the sake of sacrifice. — *Yajñārha* (°*ña-ar*°), *as, ā, am*, deserving sacrifice; suitable or fit for sacrifice; (*au*), m. du. epithet of the two Aśvins. — *Yajñāvayava* (°*ña-av*°), *as*, m. 'whose limbs consist of sacrifices,' epithet of Vishṇu. — *Yajñāvasāna* (°*ña-av*°), *am*, n., N. of the ninety-third chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Yajñāśana* (°*ña-aś*°), *as*, m. 'consumer of sacrifices,' a god, deity. — *Yajñā-sāh, ṭ, ṭ, ṭ*, Ved. mighty in sacrifice; bearing the sacrifice, (Sāy. = *yajñasya voḍhṛi* or *dhārayitrī*.) — *Yajñeśa* (°*ña-īśa*), *as*, m. 'lord of worship or of sacrifice,' epithet of Vishṇu; of the sun. — *Yajñeśvara* (°*ña-īś*°), *as*, m. 'lord of worship or of sacrifice,' epithet of Vishṇu; N. of an author; (*ī*), f., N. of a particular magical incantation. — *Yajñeśvarārya* (°*ra-ār*°), *as*, m. a proper N. — *Yajñeshu* (°*ña-ishu*), *us*, m. a proper N. — *Yajñeshṭa* (°*ña-ish*°), *am*, n. a species of fragrant grass (= *dīrgha-rohishaka*). — *Yajñoḍumbara* (°*ña-uḍ*°), *as*, m. = *uḍumbara*, Ficus Glomerata. — *Yajñopakaraṇa* (°*ña-up*°), *am*, n. 'sacrifice-instrument,' any utensil or implement useful or necessary for sacrifice. — *Yajñopavīta* (°*ña-up*°), *am*, n. the solemn investiture of youths of the first three castes, Brāhmans, Kshatriyas, and Vaiśyas, with a peculiar thread or cord worn over the left shoulder and hanging down diagonally across the body to the right hip, by which they are considered regenerated and admitted to the twice-born classes, see *upa-naya*; (in the later language) the sacred thread itself, (originally, it appears, worn at sacrifices and restricted to the first three tribes, as explained above; in modern times assumed by other mixed castes in various parts of India, as by the Vaidyas or medical caste in Bengal; according to Manu II. 44, a Brāhman's thread should be of cotton, a Kshatriya's of flax or hemp, a Vaiśya's of woollen thread, and the youths should be invested at particular ages, see *upa-naya* and cf. *yajña-sūtra*; this thread is commonly called Janeo, which is probably corrupted fr. *yajñop*°.) — *Yajñopavīta-vat, ān, atī, at*, or *yajñopavītin, ī, inī, i*, invested with the sacred thread; [cf. *upavītin*.] — *Yajñopāsaka* (°*ña-up*°), *as*, m. an honourer of sacrifices, one who performs a sacrifice.

Yajñaka = *yājaka*, q. v.

Yajñāya (fr. *yajña*), Nom. P. *yajñāyati, -yitum*, Ved. to perform a sacrifice or be diligent in sacrificing.

Yajñāyajñiya, am, n., N. of a Sāman, (so called from the verse Ṛig-veda I. 168, 1, which begins with *yajñā-yajñā*; it is also called Agnishṭoma-sāman, from coming at the end of the Agni-shṭoma.)

Yajñāyat, an, antī, at, Ved. one who performs a sacrifice or is eager to make offerings.

Yajñārangeśa-purī, f., N. of a town, (perhaps for *yajña-rangeśa-purī*.)

Yajñika, as, m. Butea Frondosa; = *yajñadattaka*, (see Scholiast on Pāṇ. V. 3, 78; cf. *devika*.)

Yajñin, ī, inī, i, having sacrifices, abounding in sacrifices [cf. *dākshāyaṇayajñin*]; (*ī*), m. epithet of Vishṇu.

Yajñiya, as, ā, am, worthy of worship or sacrifice, sharing in sacrifice; sacred, godly, divine, adorable, (applied to gods and to anything belonging to them, e. g. the chariot of the Aśvins; also to rivers, &c.); active or eager in the worship of the gods, skilful in sacrifice, having a capacity for sacrifice; pious, devoted, holy; belonging to worship, relating to a sacrifice, suitable or fit for sacrifice, sacrificial; (*as*), m. a god, deity; N. of the Dvāpara or third Yuga. — *Yajñiya-deśa, as*, m. 'sacrificial country,' the country of the Hindūs, Hindūstān or that region in which sacrificial ceremonies can be duly performed, the country in which the black antelope is native, see Manu II. 23. — *Yajñiya-śālā*, f. a hall for sacrifice, sacrificial hall; a temple, shrine.

Yajñiyat, Ved. a word used in Śatapatha-Br. IX. 2, 3, 10. to explain *adhvaryat*.

Yajñīya, as, ā, am, suitable or fit for sacrifice, proper for the performance of a sacrifice, sacrificial; (*as*), m. the glomerous fig-tree, Ficus Glomerata. — *Yajñīya-brahma-pādapa, as*, m. a species of plant (= *vikankata*).

Yajya, as, ā, am, to be worshipped, adorable; to be sacrificed, &c.; (*am, ā*), n. f. worshipping, sacrificing, in *deva-y*°, q. v.

Yajyamāna, as, ā, am, = *ijyamāna*.

Yajyu, us, us, u, worshipping, adoring, honouring; devout, pious, godly; taking part in a sacrifice, an assistant priest at a sacrifice; (*us*), m. an Adhvaryu priest or one conversant with the Yajur-veda; = *yajamāna*.

Yajvan, ā, arī, a (a feminine form in *anī* is said to exist), worshipping, sacrificing; a worshipper, adorer, honourer; a sacrificer, one who performs sacrifices in due form or agreeably to the ritual of the Veda, sacrificial, effective of sacrifices, (Sāy. = *yāga-nishpāduka*); *yajvanām patiḥ*, N. of the moon.

Yajvin, ī, inī, i, = *yajvan* above.

Yashṭavya, as, ā, am, to be worshipped, &c.

1. *yashṭi, is*, f. (for 2. *yashṭi* see s. v.), sacrificing, (perhaps incorrect for 3. *ishṭi*.)

Yashṭu-kāma, as, ā, am, desiring to worship, wishing or intending to sacrifice.

Yashṭri, ṭā, ṭrī, ṭṛi, one who worships or sacrifices, a worshipper, sacrificer (= *yajamāna*).

यण्व *yaṇva, am*, n., N. of a Sāman.

Yaṇvāpatya and *yaṇvāpatyottara, am*, n., N. of two Sāmans.

यत् 1. *yat, yan, yatī, yat* (fr. rt. 5. *i*), going, passing, moving.

यत् 2. *yat* (connected with rt. *yam*), cl. 1. A. (Ved. and ep. also P.) *yatate* (*-ti*), *yete* (3rd pl. *yetire*), *yatishyate, ayatishṭa, yatitum*, to join, connect, unite (Ved. P.); to excite, arouse (Ved. P., according to Sāy. on Ṛig-veda VII. 36, 2. *yatati* = *yātayati, pravartayati*, he arouses, animates to exertion); to join or attach one's self to, unite one's self with, associate with (Ved. A.); to come together or be arranged in order (Ved. A.); to proceed, go (Ved.); to try to join one's self with (with loc.); to endeavour to reach (Ved. A.); to strive or endeavour after, struggle after, be eager or anxious for (with loc. or dat. or even acc., or with one of the following prepositional words, *arthe, arthāya, artham, hetos, prati*, or with the inf.); to exert one's self, endeavour, take pains, make effort, persevere, observe caution, be watchful; to strive against, be engaged in mutual contest, contend together (Ved.): Caus. *yātayati, -yate, -yitum*, Aor. *ayīyatat*, to join, connect, associate, unite (Ved. P.); to join or attach one's self to (Ved. A.); to join or unite to (Ved. P.); to requite, recompense, repay, restore, return, give up; to cause to be repaid or requited or restored; to receive in requital (A.); to cause to strive or make effort, animate, encourage, instigate; to cause to contend (Ved.); to pain, harass, distress, torture, vex, annoy; to reprehend, despise: Desid. *yiyatishate*: Intens. *yāyatyate, yāyatti*; [cf. according to some Gr. ζητέω.]

Yatat, an, antī, at, exerting one's self, striving after, &c., (in Ṛig-veda V. 48, 5. *yatat* = *uddharat*, extirpating.)

Yatana, am, n. the act of making effort or exertion, an effort, endeavour.

Yatanīya, as, ā, am, to be exerted or persevered or striven after; (the neut. may be used impersonally, e. g. *sadā yatanīyam muktau*, one must always strive after final emancipation.)

Yatamāna, as, ā, am, striving, endeavouring, struggling, persevering, making effort, taking pains.

Yatavya, as, ā, am (fr. an unused *yatu*), Ved. = *prayatna-vat*.

Yatāna, as, ā, am, Ved. uniting or coming together (in regular order), ranging; proceeding, (Sāy. = *pravartamāna*.)

Yatita, as, ā, am, striven, endeavoured, attempted, tried, striven after, (sometimes with inf. used passively, e. g. *esha tvayā hantuṃ yatitaḥ*, he was attempted to be killed by thee); endeavouring, taking pains; (the neut. may be used impersonally, e. g. *yatitam mayā gantum*, it was attempted by me to go, it was my intention to go.)

Yatitavya, as, ā, am, to be strived for or after, to be endeavoured; (the neut. is used impersonally with loc., e. g. *arthārjane yatitavyam*, one must strive for the acquisition of money.)

Yatuna, as, ā, am, Ved. going, moving, (Sāy. = *gantṛi*.)

1. *yatta, as, ā, am* (for 2. see under rt. *yam*), endeavoured, making effort or exertion, taking care, watchful; prepared, ready; ready for (e. g. *raṇe yattaḥ*, ready for battle, or with an inf.); resolved; cared for, attended to (as a chariot, &c.).

Yatna, as, m. effort, endeavour, exertion, energy, diligence, perseverance, zeal; labour, work, trouble, pains, difficulty; effort for, endeavour after (with loc., e. g. *paropakritau yatnaḥ*, an effort for the benefit of another); *yatnaṃ kṛi*, to make effort, use exertion, take pains, strive; (*ena*), ind. with effort, diligently, vigorously, eagerly, with all one's might; carefully; (*āt*), ind. from effort, with effort, after great exertions; in spite of every effort; necessarily. — *Yatna-tas*, ind. from effort, diligently, vigorously, eagerly, zealously; carefully. — *Yatna-pratipādya, as, ā, am*, to be explained with difficulty, difficult, not easy. — *Yatna-vat, ān, atī, at*, possessing energy, making or using effort, energetic, using exertion, strenuous, laborious, assiduous, persevering, diligent; striving after, taking pains about (with loc.). — *Yatnavat-tva, am*, n. the state or condition of making effort, diligence, zealousness. — *Yatnākshepa* (°*na-āk*°), *as*, m. (in rhetoric) the making an objection notwithstanding an effort to repress it.

Yatya, as, ā, am, to be strived for or after, to be exerted.

यत *yata*. See under rt. *yam*, p. 809.

यतम *yatama, as, ā, at* (superl. of 3. *ya* or *yad*; see Gram. 236), who or which (of many).

Yatamathā, ind., Ved. in which of many ways, (*yatamathā katamathā*, in the same way, as always.)

Yatara, as, ā, at (compar. of 3. *ya*), who or which (of two).

Yatarathā, ind. in which of two ways.

यतस् *yatas*, ind. (fr. the pronom. base 3. *ya*; correlative of *tatas*, q. v., and often used for the ablative or even instrumental cases *yasmāt, yebhyas, yasyās, yena*, &c. of the relative pronoun *yad*, but oftener as an adverb or conjunction), from which, from what, whence; in consequence of which, for which reason, wherefore; because, since, whereas, as, for; from which place, wherefrom, from any place; where, whither, in which direction; from which time, from which time forward, ever since, (*yato jātā*, from her birth up to the present time, ever since her birth); that, so that, on condition that; *yato-yatas*, from whichever, from whatever, from whatever place, from wherever, whencesoever, wherever, whithersoever; *yatas-tatas*, from whichever, from which place soever, from this or that person or place, from any one whatever, from any place whatsoever, any whither, any wheresoever; *yata eva kutaś ća*, from this or that place, from any place whatever; *yataḥ-prabhṛiti*, whence-

forward, from which time forward, from what time; [cf. Gr. ὅ-θε-ν; Slav. *jundu-se*.] — *Yato-jā, ās, ās, am,* or *yatodbhava* (°*tas-ud*°), *as, ā, am,* produced from which. — *Yato-mūla, as, ā, am,* originating in or from which.

यति 1. *yati* (fr. the pronom. base 3. *ya*; correlative of *tati*, q. v.; declined in plur. only, all the cases except the nom. voc. acc. taking terminations, e. g. inst. *yatibhis*, dat. and abl. *yatibhyas*, gen. *yatīnām*, loc. *yatishu*, see Gram. 227. *a*), as many (= Lat. *quot*); as often; how many; how often. (For 2. *yati* see p. 809, col. 1.)

Yatitha, as, ī, am, 'as maniest, the as manieth;' [cf. *tatitha*.]

Yatidhā, ind., Ved. in as many parts, in as many ways.

यतीयस *yatīyasa* (?), *am*, n. silver.

यतुका *yatukā* or *yatūkā*, f. a species of plant (= *rajanī, jananī*).

यतुन *yatuna*. See p. 804, col. 3.

यत्कर *yat-kara, yat-kāma, yat-kāraṇam, yat-kratu*, &c. See p. 808, col. 1.

यत्न *yatna, yatya*, &c. See p. 804, col. 3.

यत्र *yatra*, ind. (fr. the pronom. base 3. *ya*; correlative of *tatra*, q. v., often used for the loc. cases *yasmin, yasyām, yeshu*, &c., but oftener as an adverb or conjunction), in which place, where, wherein, wherever, whither; when; whereas, because, since; that, so that; *yatra yatra*, wherever, wheresoever, whithersoever, whensoever; *yatra-tatra*, in any place whatever, anywhere, (*yatra-tatra dine*, on any day whatever, on whatever day you like); *yatra-kutra*, in any place whatever; everywhere, in every part; *yatra-kutraćit* or *yatra-kutrāpi*, in whatever place, in some place or other, in any place whatever, anywhere, in whichever (e. g. *yatra-kutrāpi janmani*, in whichever birth); *yatra-kvaćana* or *yatra-kvāpi* or *yatra-kva ća* or *yatra-kva vā*, wherever, whithersoever, anywhere, anywhither; whenever, as often as, every time; at any time; hither and thither. — *Yatra-kāmam*, ind. wherever it pleases, according to pleasure or wish. — *Yatra-kāmāvasāya* (°*ma-av*°), *as*, m. the supernatural power of taking up an abode or transporting one's self anywhere one likes, (this power is said to belong to some Yogins.) — *Yatrakāmāvasāyi-tā*, f. or *yatrakāmāvasāyi-tva, am*, n. = *yatra-kāmāvasāya* above. — *Yatrakāmāvasāyin, ī, inī, i*, having the power of taking up a residence or transporting one's self anywhere one wishes. — *Yatra-tatra-śaya, as, ā, am*, lying down anywhere, sleeping anywhere. — *Yatra-sāyan-griha* or *yatra-sāyam-pratiśraya, as, ā, am*, having or taking up an abode wherever the evening finds one, spending the night anywhere where one happens to be. — *Yatra-stha, as, ā, am*, where staying, in which place abiding. — *Yatrākūta* (°*ra-āk*°), *am*, n., Ved. the aim or object in view.

Yatratya, as, ā, am, where being, dwelling in which place, relating to which place, of which place, whose (used relatively).

यथऋषि *yatha-ṛishi, yatharćam*, &c. See col. 2.

यथा *yathā*, ind. (fr. the pronom. base 3. *ya*; correlative of *tathā*, q. v.), in which manner, in which way, as, like as, like, (sometimes redundantly connected with *iva*); as, for example; as truly as, (in asseverations, followed by *tathā* or *tena satyena*, so truly); that, so that, in order that (with pot. or not unfrequently with pres. impf. perf. fut. or aor.; in the earlier language *yathā* in this sense is often found after the first word of a sentence); that, whether, (often used as an introduction to a direct sentence after verbs of knowing, believing, hearing, doubting, &c., either with or without *iti*, e. g. *jñāyate yathā rājā tat karishyati*, it is known that the king will do that; *viddhi yathā sā punar eshyatīti*, know that she will return); whereas, since, because; when, as when, as if; as soon as; as is right or proper (= *yathā-vat*); how! (as an exclamation); *yathā—tathā*, as—so; as—just so, (instead of *tathā*, the other similar correlatives *evam, eva, tadvat, tad evam* are often found in the corresponding clause); *yathā yathā—tathā tathā*, in whatever manner—in that manner; according as—so; in whatever degree or proportion—in that degree or proportion; by how much the more—by so much the more; *yathā-tathā*, in whatever manner, in any manner or way, in every way, as always, as ever; *yathā-kathanćit*, in any way, in any manner, any wise, somehow or other, anyhow; *tad yathā*, as here follows, that is to say, namely, as for example; *yathā-kathā*, as much as; *yathā-kathā ća*, now and then, rarely, unfrequently; *yathaiva* (*yathā eva*), just as. — *Yatha-ṛishi*, ind., Ved. according to the Ṛishi (see Gram. 38. *h*). — *Yatharćam* (°*thā-ṛić*°), ind. according to the Ṛić. — *Yathartu* (°*thā-ṛitu*), ind. according to the season; in accordance with a fixed time, corresponding to the right season. — *Yathartuka* (°*thā-ṛit*°), *as, ā, am*, corresponding to the season of the year. — *Yathartu-pushpita, as, ā, am*, bearing flowers or blossoms at the right season. — *Yatharshi* (°*thā-ṛishi*), ind. = *yatha-ṛishi* above. — *Yathāṅśu-tas* (°*thā-aṅ*°), ind. according to shares or portions, in due proportion, proportionably. — *Yathā-kanishṭham*, ind. according to the youngest, from the youngest to the oldest; [cf. *yathā-jyeshṭham*.] — *Yathā-kartavya, as, ā, am*, as proper to be done; (*am*), n. what is right or proper to be done (under any particular circumstances). — *Yathā-karma*, ind. in accordance with (any) action, according to actions, in accordance with duties; according to circumstances. — *Yathā-karma-guṇam*, ind. in accordance with actions and qualities. — *Yathā-kalpam*, ind. in conformity with ritual or ceremonial, according to rule or rubric. — *Yathā-kāṇḍam*, ind. according to Kāṇḍas or chapters. — *Yathā-kāma, as, ā, am*, conformable to desire, (acting) according to wish; (*am*), ind. according to wish, as one likes, at pleasure, agreeably, easily, comfortably. — *Yathākāmārćitārthin* (°*ma-ar*°, °*ta-ar*°), *ī, inī, i*, honouring suppliants by conforming to their desires. — *Yathā-kāmin, ī, inī, i*, acting according to will or pleasure, independent, wilful, uncontrolled. — *Yathākāmya, am*, n. (probably incorrect for *yāthākāmya*), will, inclination, pleasure. — *Yathā-kāyam*, ind., Ved. 'according to body or form,' according to the dimensions (of anything). — *Yathā-kāram*, ind. according to which way, in which manner. — *Yathā-kārin, ī, iṇī, i*, as acting, acting in which way. — *Yathā-kārya, as, ā, am*, = *yathā-kartavya*. — *Yathā-kāla, as*, m. the proper time (for anything), a suitable moment, auspicious time; (*am*), ind. according to time, in due time, at the proper moment, at the right time. — *Yathākāla-prabodhin, ī, inī, i*, watchful in proper seasons, waking at the right time. — *Yathā-kuladharmam*, ind. according to family usage, in conformity with family customs. — *Yathā-kṛita, as, ā, am*, as has been done, as agreed, made or done according to rule, done according to custom or agreement, usual, customary, conventional; (*am*), ind. as happened, according to usual practice, in the way agreed upon. — *Yathā-kṛishṭam*, ind., Ved. according to furrows, furrow after furrow. — *Yathā-klṛipti*, ind. in a suitable or fitting way. — *Yathā-kratu, us, us, u*, Ved. conforming to a plan or design, forming which plan. — *Yathā-kramam* or *yathā-krameṇa*, ind. according to order, in regular order or series, in due succession, regularly, methodically, successively, in a row, respectively, in due form, properly. — *Yathā-krośam*, ind., Ved. according to Krośas. — *Yathā-kshamam*, ind. according to power or ability, as much as possible. — *Yathā-kshemeṇa*, ind. with all due safety or security, safely, comfortably, peaceably. — *Yathā-khātam*, ind., Ved. as dug or excavated. — *Yathākhyam* (°*thā-ākh*°), ind. according to names, as named. — *Yathākhyāta* (°*thā-ākh*°), *as, ā, am*, as previously described or mentioned, before mentioned. — *Yathākhyānam* (°*thā-ākh*°), ind. in accordance with any narrative or statement, according to the circumstances narrated, as stated. — *Yathā-gata, as, ā, am*, as gone, as previously gone; *yathāgata* (°*thā-āg*°), as come, as one came; as one came (into the world), without sense, stupid [cf. *yathā-jāta*]; *yathāgatam* or *yathāgatena*, ind. by the way one came. — *Yathāgamam* (°*thā-āg*°), ind. according to tradition, as handed down. — *Yathā-gātram*, ind., Ved. according to limbs, limb after limb. — *Yathā-guṇam*, ind. according to Guṇas or qualities. — *Yathā-griham*, ind. according to houses or habitations, (*yānti yathā-griham*, they go to their respective homes.) — *Yathā-grihītam*, ind., Ved. as taken, just as laid hold of, as come to hand, in regular order or succession. — *Yathā-gotra-kula-kalpam*, ind. according to the usages of a family or race. — *Yathāgni* (°*thā-ag*°), ind., Ved. according to (the size of) the fire. — *Yathā-grahaṇam*, ind., Ved. according to any statement, conformably to what was mentioned. — *Yathāṅgam* (°*thā-aṅ*°), ind., Ved. according to limbs or members, limb after limb. — *Yathā-ćamasam*, ind., Ved. Camasa after Camasa. — *Yathāćāram* (°*thā-āć*°), ind. according to custom, as usual, as customary. — *Yathā-ćārin* or *yathāćārin* (°*thā-āć*°), *ī, iṇī, i*, Ved. as proceeding, as acting. — *Yathā-ćintita, as, ā, am*, as thought of or considered, previously considered. — *Yathā-ćoditam*, ind., Ved. according to precept, in conformity with injunction. — *Yathā-ćhandasam*, ind., Ved. according to metre, one metre after another. — *Yathā-jāta, as, ā, am*, just as born; senseless, stupid, foolish, natural; barbarous, outcast; (*am*), ind. according to race or family, family by family. — *Yathā-jāti*, ind., Ved. according to birth, according to kind or class, sort by sort. — *Yathā-josham*, ind., Ved. according to will or pleasure, according to one's satisfaction, (also read *yathā-yosham*.) — *Yathājñapta* (°*thā-āj*°), *as, ā, am*, as previously enjoined, before directed. — *Yathā-jñānam*, ind. according to knowledge, to the best of one's knowledge or judgment. — *Yathā-jyeshṭham*, ind. according to the oldest, by seniority, according to rank, from the oldest to the youngest. — *Yathā-tattvam*, ind. in accordance with truth, as the case really is, according to actual fact, exactly, precisely, strictly, accurately. — *Yathā-tatha, as, ā, am*, conformable to truth or the exact state of the case, right, true, accurate; (*am*), ind. in conformity with truth or reality; precisely, exactly; as is becoming or proper, fitly, duly, in a suitable manner; (*am*), n. a detailed account of events, narrative of particulars. — *Yathā-tathyam* or *yathā-tathyena*, ind. in accordance with the truth, really, truly. — *Yathā-tṛipti*, ind. to the heart's content, to full satisfaction of one's desire. — *Yathātmaka* (°*thā-āt*°), *as, ikā, am*, according to nature or character, having which nature. — *Yathā-datta, as, ā, am*, as given. — *Yathā-darśanam*, ind. according to every occurrence, in every single case. — *Yathā-dāyam*, ind. according to shares or portions. — *Yathā-dik* or *yathā-diśam*, ind. according to the various quarters of the sky; in all directions. — *Yathādishṭa* (°*thā-ād*°), *as, ā, am*, as enjoined or directed, corresponding to what has been enjoined, conformable to a direction; (*am*), ind. in accordance with a direction or injunction. — *Yathā-diksham*, ind. in accordance with religious observances. — *Yathā-dṛishṭam* or *yathā-dṛishṭi*, ind. as seen or observed. — *Yathā-devatam*, ind., Ved. deity after deity, divinity by divinity. — *Yathā-deśa-kāla-dehāvasthāna-viśesham* (°*ha-av*°), ind. according to differences of place, time, and bodily constitution. — 1. *yathā-deśam*, ind. according to places. — 2. *yathādeśam* (°*thā-ād*°), ind. according to direction or injunction. — *Yathā-dravya, as, ā, am*, according to property, proportioned or conformable to wealth. — *Yathā-dharmam*, ind. according to duty or right, in proper form or order. — *Yathādhikāram* (°*thā-adh*°), *am*, ind. according to authority. — *Yathā-dhishṇyam*,

ind., Ved. according to the position or arrangement of the Dhishṇya. — *Yathādhīta* (°*thā-adh*°), *as, ā, am,* as read, conformable to the text; (*am*), ind. according to the text. — *Yathādhyāpakam* (°*thā-adh*°), ind. according to the teacher, agreeably to the instructions of a teacher. — *Yathā-nāma,* ind., Ved. according to name, name by name. — *Yathā-nārada-bhāshita, as, ā, am,* exactly as Nārada announced, being just as Nārada stated. — *Yathā-nihsriptam,* ind., Ved. as gone forth or out. — *Yathā-niruptam,* ind., Ved. as presented or offered. — *Yathā-nirdishṭa, as, ā, am,* as directed or enjoined, before mentioned or described, previously directed. — *Yathā-nilayam,* ind. each in its own resting-place or lair (said of animals). — *Yathā-nivāsin, ī, inī, i,* wherever dwelling or abiding. — *Yathānīkam* (°*thā-an*°), ind. according to the extent of the army, as far as the host extended. — *Yathānupūrvam* (°*thā-an*°) or *yathānupūrvyam* or *yathānupūrvyā* (°*thā-ān*°), ind. according to a regular series, in regular order or succession, successively. — *Yathānubhūtam* (°*thā-an*°), ind. according to experience, by previous experience. — *Yathānurūpam* (°*thā-an*°), ind. according to form or rule, in exact conformity, orderly, properly. — *Yathā-nyastam,* ind. as thrown down, as deposited. — *Yathā-nyāyam,* ind. according to rule, according to justice, justly, rightly, fitly, as is fitting or suitable, properly. — *Yathā-nyupta, as, ā, am,* as presented or offered, in the order presented. — *Yathā-paṇyam,* ind. according to the (value of the) wares or commodities. — *Yathā-padam,* ind., Ved. according to the Pada or word. — *Yathāparādha-daṇḍa, as, ā, am,* inflicting punishment in proportion to the crime. — *Yathāparādham* (°*thā-ap*°), ind. according to the offence or error. — *Yathā-paru,* ind., Ved. according to joints, joint after joint, limb by limb. — *Yathā-puram,* ind. as before, as on previous occasions. — *Yathā-pūrva, as, ā, am,* being as before, previous, former; (*am*), ind. as before, as previously; in succession, one after another. — *Yathā-prajñam,* ind. according to knowledge. — *Yathā-pratiguṇam,* ind. according to qualities, to the best of one's abilities. — *Yathā-pratijñam,* ind. according to agreement, as settled or arranged. — *Yathā-pratirūpam,* ind., Ved. as is suitable or fitting. — *Yathā-pratyarham,* ind. according to merit. — *Yathā-pradishṭam,* ind. according to direction or precept, as is suitable or proper. — *Yathā-pradeśam,* ind. according to direction or precept, in a suitable or proper manner; according to place, in a suitable or proper place, at proper places, on all sides. — *Yathā-pradhānatas* or *yathā-pradhānam,* ind. according to precedence or superiority, by rank. — *Yathā-prayogam,* ind. according to usage or practice. — *Yathā-praśnam,* ind. in accordance with the question. — *Yathā-prastutam,* ind. conformably to the circumstances. — *Yathā-prāṇam,* ind. according to one's whole soul, with all one's might. — *Yathā-prāpta, as, ā, am,* as obtained or arrived, in conformity with a particular state or condition, suitable or conformable to circumstances; (*am*), ind. in conformity with rule, regularly, properly. — *Yathāprāpta-svara, as,* m. an accent according to rule. — *Yathā-prārthitam,* ind. according to wish, by request. — *Yathā-prīti, is, is, i,* in accordance with love or affection, affectionate, loving. — *Yathā-phalam,* ind. according to fruit, when bearing fruit. — *Yathā-balam,* ind. according to power, with all one's might, to the best of one's ability; according to the (condition of the) army, according to the (number of) forces. — *Yathā-bījam* = *yathā-vījam,* q. v. — *Yathā-buddhi,* ind. according to knowledge, to the best of one's judgment. — *Yathā-bhaktyā* (*bhaktyā,* inst. c. of *bhakti*), ind. with full or entire devotion. — *Yathā-bhakshitam,* ind. as eaten. — *Yathā-bharaṇam,* ind. according to houses, house by house. — *Yathā-bhāgam,* ind. according to shares or portions, according to the share of each, proportionably; each in his respective place, in the proper place. — *Yathā-bhājanam,* ind., Ved. each in his proper place or position. — *Yathā-bhāva, as,* m. conformity to any destined state, destiny; (*as, ā, am*), having which nature or condition, being of which nature. — *Yathābhikāmam* (°*thā-abh*°), ind. according to wish or desire. — *Yathābhijñāyam* (°*thā-abh*°), ind., Ved. as one has perceived or ascertained. — *Yathābhipreta* (°*thā-abh*°), *as, ā, am,* as wished or intended; desired; (*am*), ind. according to one's desire or wish, agreeably, pleasantly. — *Yathābhimata* (°*thā-abh*°), *as, ā, am,* as wished, desired, approved; (*am*), ind. according to wish or will, at pleasure, at will, wherever desire leads one, (*sarve yathābhimata-deśam gatāḥ,* they all went to the place that each wished.) — *Yathābhirāmam* (°*thā-abh*°), ind. according to loveliness, according to the degree of charmingness (belonging to each). — *Yathābhirucita* (°*thā-abh*°), *as, ā, am,* accordant with taste or liking, pleasurable, agreeable, pleasant, pleasing. — *Yathābhirūpam* (°*thā-abh*°), ind. according to Scholiast on Pāṇ. II. 1, 7 = *abhi-rūpasya yogyam.* according to beauty of form (?). — *Yathābhilashita* (°*thā-abh*°), *as, ā, am,* as wished, desired. — *Yathābhilikhita* (°*thā-abh*°), *as, ā, am,* Ved. painted in the manner stated. — *Yathābhivṛishṭam* (°*thā-abh*°), ind., Ved. according to the quantity of rain that has fallen. — *Yathābhihitam* (°*thā-abh*°), ind. as spoken. — *Yathābhīshṭa* (°*thā-abh*°), *as, ā, am,* as wished, liked, desired, (*yathābhīshṭa-diśam jagmuḥ,* they went to the quarter that each wished.) — *Yathā-bhūtam,* ind. in accordance with fact, according to what has happened; according to the truth. — *Yathā-bhūyaso-vāda* (*bhūyasas,* gen. c. of *bhūyas*), *as,* m., Ved. a general rule. — *Yathābhyarthita* (°*thā-abh*°), *as, ā, am,* as already requested, previously asked for. — *Yathā-maṅgalam,* ind., Ved. according to custom. — *Yathā-mati,* ind. according to opinion; to the best of one's judgment. — *Yathā-manīshitam,* ind. according to wish, by desire or request. — *Yathā-mātram,* ind. according to measure or quantity. — *Yathā-mānam,* ind. according to measure or dimensions, according to the circumference. — *Yathā-mukham,* ind. according to face or appearance, from face to face. — *Yathāmukhīna, as, ā, am,* looking straight at (with gen.). — *Yathā-mukhyam,* ind. according to the chief (persons), as regards the chiefs; (*ena*), ind. by way of precedence or preference, before all. — *Yathāmnātam* (°*thā-ām*°) or *yathāmnāyam* (°*thā-ām*°), ind. in accordance with sacred tradition; according to the tenour of a sacred text. — *Yathā-yajus,* ind. according to the Yajus. — *Yathāyatanam* (°*thā-āy*°), ind., Ved. each in his own place or abode. — *Yathā-yatham,* ind. (fr. *yathā + yathā*), in a proper manner, as is fit or proper, rightly, properly, suitably, fitly; in regular order, severally, by degrees, gradually. — *Yathā-yuktam* or *yathā-yukti* or *yathāyukti-tas,* ind. as is fitting, in a proper manner, fitly, rightly, suitably, according to circumstances. — *Yathā-yūtham,* ind. according to herds, by flocks. — *Yathā-yogam* or *yathā-yogena,* ind. as is fit, in a suitable manner, according to circumstances, according to requirements; in due order. — *Yathā-yogya, as, ā, am,* accordant with propriety; (*am*), ind. as is fitting or proper, suitably, properly, fitly. — *Yathā-yoni,* ind. according to the womb, according to birth. — *Yathārabdha* (°*thā-ār*°), *as, ā, am,* as begun or commenced, previously commenced. — *Yathārambham* (°*thā-ār*°), ind. according to the commencement, in regular order or succession. — *Yathā-rasam,* ind. according to the sentiments. — *Yathā-rucam* or *yathā-ruci,* ind. according to taste, according to pleasure or liking. — *Yathā-rūpa, as, ā, am,* accordant with (beauty of) form, having a handsome form, suitable; (*am*), ind. according to the form or appearance; in a suitable way, properly, duly; of the same shape or appearance. — *Yathārtha* (°*thā-ar*°), *as, ā, am,* accordant with reality, conformable to truth or the true meaning, agreeing with fact, true, actual, real, genuine, right, fit, suitable; (*am*), ind. according to the meaning, conformably to the sense, according to the aim or object, according to truth or fact, suitably, fitly, truly, really. — *Yathārthaka, as, ā, am,* = *yathārtha,* having a suitable meaning, right, true, real. — *Yathārtha-tattvam* (i. e. *yathā + artha-t*°), ind. 'according to the reality of the matter,' in accordance with the truth, truly, really. — *Yathārtha-tas,* ind. in accordance with the truth, truly, rightly, fitly. — *Yathārtha-tā,* f. suitableness, fitness, rectitude, propriety, genuineness, the state of appearing to the greatest advantage (Kirātārj. VIII, 49). — *Yathārtha-bhāshin, ī, iṇī, i,* speaking fitly or truly. — *Yathārtha-varṇa, as,* m. 'having a true colour or appearance,' a spy, secret emissary; [cf. *yathārha-varṇa.*] — *Yathārthākshara* (°*tha-ak*°), *as, ā, am,* significant in every syllable, of which the letters or syllables express the true sense. — *Yathārthita* (°*thā-ar*°), *as, ā, am,* as asked, previously asked. — *Yathārthitvam* (°*thā-ar*°), ind. according to design or purpose. — *Yathārpita* (°*thā-ar*°), *as, ā, am,* as delivered. — *Yathārha* (°*thā-ar*°), *as, ā, am,* as deserving, according to merit, corresponding to desert, as is fit or right, appropriate, suitable, just, adequate; (*am*), ind. according to merit or worth, agreeably to propriety, suitably, fitly. — *Yathārhaṇam* (°*thā-ar*°), ind. according to merit or worth; according to propriety. — *Yathārha-tas,* ind. according to worth or merit, according to propriety, as is proper or suitable, justly. — *Yathārha-varṇa, as,* m. 'having a suitable appearance,' a spy, secret agent. — *Yathā-labdha, as, ā, am,* as obtained or met with, as found at first, previously found. — *Yathā-lābham,* ind. according to what one finds, just as it happens to occur; according to gain or profit. — *Yathā-liṅgam,* ind., Ved. according to characteristic marks or tokens. — *Yathā-lokam,* ind., Ved. according to room or place. — *Yathāvakāśam* (°*thā-av*°), ind. according to room or space; in the proper place; according to opportunity or leisure, on the first opportunity, as occasion or leisure may occur. — *Yathā-vat,* ind. according to propriety, as is fitting, duly, becomingly, properly, rightly, suitably, precisely, exactly, truly; according to law; as (= *yathā*). — *Yathāvad-grahaṇa, am,* n. right comprehension. — *Yathā-vayas* or *yathā-vayasam,* ind. according to age, of the same age. — *Yathā-varṇam,* ind. according to caste, by caste. — *Yathā-varṇa-vidhānam,* ind. according to the rules or laws of caste. — *Yathā-vaśam,* ind., Ved. according to pleasure or inclination. — *Yathāvasaram* (°*thā-av*°), ind. according to opportunity, as occasion may require, on every occasion. — *Yathā-vastu,* ind. according to the state of the matter, precisely, exactly, accurately, strictly. — *Yathāvastham* (°*thā-av*°), ind. according to state or condition; according to circumstances, each according to his own circumstances. — *Yathāvāsam* (°*thā-āv*°), ind. according to dwellings, each to his own abode. — *Yathā-vāstu,* ind. in accordance with the site or ground. — *Yathā-vittam,* ind. by virtue of (the right of) property (Ved.); according to possession, in proportion to power or substance. — *Yathā-vidyam,* ind. according to knowledge. — *Yathā-vidha, as, ā, am,* of which kind or sort (= Lat. *qualis*); of such a kind or sort, such as. — *Yathā-vidhānam* or *yathā-vidhānena,* ind. according to prescription or rule, by order. — *Yathā-vidhi,* ind. according to direction or precept, according to rule, duly, fitly, suitably, (in Hari-vaṃśa 7138. *yathā-vidhim* occurs on account of the metre.) — *Yathā-vibhavam,* ind. according to power or ability, in proportion to property or resources. — *Yathā-vījam,* ind. according to the seed or germ. — *Yathā-vīryam,* ind. according to strength or vigour, in respect of manliness or courage. — *Yathā-vṛitta, as, ā, am,* as happened or occurred, as ensued; as done, as acted; (*am*), n. a previous occurrence or event; the circumstances or details of an event, (*avedayad yathā-vṛittam,* he related the details of the occurrence, he told exactly how it happened); (*am*), ind. according to the occurrence or event, according to all the circumstances, circumstantially, truly; according to the metre. — *Yathā-*

vrittānta (°*ta-an*°), *as, am,* m. n. an event or adventure just as it occurred. — *Yathā-vritti,* ind. according to way or mode of life. — *Yathā-vriddham,* ind. according to age or seniority. — *Yathā-vriddhi,* ind. according to increase, in accordance with the waxing (of the moon, &c.). — *Yathā-vyavahāram,* ind. conformably to custom, according to usage. — *Yathā-vyādhi,* ind. according to the (nature of a) disease or sickness. — *Yathā-vyutpatti,* ind. according to the view propounded; according to the etymology. — *Yathā-śakti* or *yathā-śaktyā,* ind. according to power or ability, to the utmost of one's power, as far as possible. — *Yathāśayam* (°*thā-āś*°), ind. according to intention or wish; according to stipulation. — *Yathā-śarīram,* ind. according to body, body by body. — *Yathā-śāstram,* ind. according to the Śāstras or sacred codes of law, according to the precepts of science, as the law ordains. — *Yathāśāstrānusārin* (°*ra-an*°), *ī, iṇī, i,* observing the Śāstras or scriptures, following the precepts of the sacred codes of law. — *Yathā-śīlam,* ind. in conformity with character, agreeably to disposition. — *Yathā-śraddham,* ind. according to inclination (Ved.); according to faith, in all faith, in all fidelity, confidently, confidingly. — *Yathāśramam* (°*thā-āś*°), ind. according to the Āśrama or period of life, (see *āśrama.*) — *Yathāśrayam* (°*thā-āś*°), ind. according to the connection or dependance (of anything), according to the mode of connection (of one thing with another). — *Yathā-śruta, as, ā, am,* corresponding to (what has been) heard, agreeing with a report; (*am*), n. a corresponding or suitable tradition; (*am*), ind. as heard, as reported, according to report; according to sacred precept or injunction, according to Vedic precept. — *Yathā-śruti,* ind. according to revealed precept, in accordance with the injunctions of sacred books, conformably to the precepts of the Veda. — *Yathā-śreshṭham,* ind. in order of merit (so that the best is placed first); in order of precedence. — *Yathā-saṃstham,* ind. according to circumstances. — *Yathā-saṃhitam,* ind. in accordance with the Saṃhitā. — *Yathā-sakhyam,* ind. according to friendship. — *Yathā-saṅkalpita, as, ā, am,* corresponding to wish, in accordance with (a proposed) plan, answering expectations. — *Yathā-saṅkhya,* 'Relative order,' a figure in rhetoric which separating each verb from its immediate subject so arranges verbs with verbs and subjects with subjects that each may answer to each; (*am, ena*), ind. according to number, number for number (so that in two rows composed of similar numbers the several terms of one row correspond with those of the other). — *Yathā-saṅgam,* ind. according to need or exigence, as required, suitably, so as to adapt (itself), opportunely. — *Yathā-satyam,* ind. in accordance with truth, agreeably to the reality. — *Yathāsanam* (°*thā-ās*°), ind., Ved. each in proper place or seat, according to proper position. — *Yathā-sandishṭa, as, ā, am,* as agreed or directed; (*am*), ind. according to direction or order. — *Yathā-sandhi,* ind., Ved. according to Sandhi. — *Yathā-samayam,* ind. according to agreement, according to established custom; according to time, at the proper time. — *Yathā-samāmnātam,* ind. as repeated, according to what has been mentioned. — *Yathā-sampad,* ind., Ved. according to the event, as may happen. — *Yathā-sampratyayam,* ind. according to agreement. — *Yathā-sampradāyam,* ind. according to tradition, in accordance with traditional teaching or usage. — *Yathā-sambandham,* ind. according to relationship. — *Yathā-sambhava, as, ā, am,* accordant with possibility, possible; (*am*), ind. compatibly, according to the previous order, successively. — *Yathā-sambhavin, ī, inī, i,* or *yathā-sambhāvita, as, ā, am,* compatible, corresponding, suitable, appropriate. — *Yathā-savanam,* ind. according to the order of the Savana (Ved.); according to the time, at the proper season. — *Yathā-sāma,* ind., Ved. according to the order of the Sāman. — *Yathā-sāmarthyam,* ind. according to ability or power. — *Yathā-sāram,* ind. according to quality or goodness. — *Yathā-siddha, as, ā, am,* as effected; just as prepared, just as cooked (said of food). — *Yathā-sukham,* ind. according to ease or pleasure, at ease, at will or pleasure, comfortably, agreeably, pleasantly, happily. — *Yathāsukha-mukha, as, ā* or *ī, am,* having the face turned in any direction one pleases. — *Yathā-stut,* ind., Ved. according to the order of the Stut, Stut by Stut. — *Yathā-stutam* or *yathā-stomam,* ind., Ved. according to the order of the Stoma. — *Yathā-sthāna, am,* n. the right or proper place; (*as, ā, am*), each in proper place, arranged in order; (*am, e*), ind. according to place, each according to the right place, all in regular order, according to rank, in order, properly, suitably; instantly. — *Yathā-sthāma,* ind., Ved. in the proper place, in regular order (= *yathā-sthānam*). — *Yathā-sthita, as, ā, am,* accordant with circumstances, standing properly; right, proper, fit, true; (*am*), ind. according to place or circumstances; in statu quo; properly, truly, certainly, assuredly. — *Yathā-sthiti,* ind. in accordance with usage or custom, as usual, as on previous occasions. — *Yathā-smṛiti,* ind. according to recollection, according to the precepts of the law-books. — *Yathā-smṛiti-maya, as, ī, am,* as remembered, as fixed in the memory. — *Yathā-sva, as, ā, am,* each according to (his, her, their) own, every one his own; (*am*), ind. each on (his, her, their) own account, each for himself or in his own way, individually, properly. — *Yathā-svairam,* ind. according to inclination or wish, at pleasure, freely, independently. — *Yathāhāra* (°*thā-āh*°), *as, ā, am,* having suitable food, eating anything that comes in the way. — *Yathekshitam* (°*thā-ik*°), ind. according to what was actually seen, as beheld with one's own eyes. — *Yatheććha* (°*thā-ić*°), *as, ā, am,* agreeable to wish or desire; (*ā*), f. a suitable wish or desire; *yatheććhayā,* inst. c. according to wish, at will or pleasure; (*am*), ind. according to wish or desire, at pleasure, ad libitum, agreeably, pleasantly. — *Yatheććhakam,* ind. = *yatheććham* above. — *Yathetam* (°*thā-et*°), ind., Ved. as happened, as it turned out, (also written *yathaitam.*) — *Yathepsayā* (°*thā-īp*°), ind. according to wish or inclination, at pleasure. — *Yathepsita* (°*thā-īp*°), *as, ā, am,* as wished, agreeable to wish or expectation, wished for, desired; (*am*), ind. according to wish or desire, agreeably to fancy, agreeably, pleasantly, spontaneously, ad libitum, wantonly. — *Yatheshṭa* (°*thā-ish*°), *as, ā, am,* as wished or desired, agreeable to wish, accordant with desire, wished for, desired, loved, dear; (*am*), ind. according to wish or inclination, at pleasure, pleasantly, agreeably; carelessly; according to sacrifice (Ved.; in this sense fr. 2. *ishṭa*). — *Yatheshṭa-gati, is, is, i,* or *yatheshṭa-ćārin* or *yatheshṭa-sańćārin, ī, iṇī, i,* going according to will or inclination, going where one wishes, independent, free; (*ī*), m. a bird. — *Yatheshṭa-tas,* ind. according to inclination or wish, at pleasure, independently. — *Yatheshṭāćāra* (°*ṭa-āć*°), *as, ā, am,* doing what one likes, unrestrained, licentious. — *Yatheshṭāsana* (°*ṭa-ās*°), *as, ā, am,* sitting down as one likes. — *Yathaitam* = *yathetam* above. — *Yathokta* (°*thā-uk*°), *as, ā, am,* as said or spoken, as told or directed, previously told or prescribed, enumerated before, above mentioned; (*am*), ind. according to what has been stated, as mentioned before, as previously described or related; *yathoktena,* in the above mentioned way. — *Yathokta-vādin, ī, inī, i,* speaking as told, reporting accurately what has been said. — *Yathoćita* (°*thā-uć*°), *as, ā, am,* accordant with propriety or equity, proper, fit, suitable, becoming; (*am*), ind. suitably, fitly, properly. — *Yathottara* (°*thā-ut*°), *as, ā, am,* following in regular order or succession, succeeding one another; (*am*), ind. in regular order or succession, one after another. — *Yathotsāham* (°*thā-ut*°), ind. according to power or ability, with all one's might. — *Yathodaya* (°*thā-ud*°), *as, ā, am,* Ved. next following; (*am*), ind. according to means or circumstances, in proportion to one's income. — *Yathodita* (°*thā-ud*°), *as, ā, am,* as said or spoken, previously told, before stated, above mentioned; (*am*), ind. as mentioned before or above, according to a previous statement. — *Yathodgata* (°*thā-ud*°), *as, ā, am,* as arisen; as one came (into the world), without sense, childlike, stupid; [cf. *yathāgata.*] — *Yathoddishṭa* (°*thā-ud*°), *as, ā, am,* as indicated or described, before mentioned; (*am*), ind. in the manner stated, in the above mentioned way. — *Yathoddeśam* (°*thā-ud*°), ind. according to direction, in the manner pointed out. — *Yathodbhavam* (°*thā-ud*°), ind. according to rise or origin. — *Yathopajosham* (°*thā-up*°), ind. according to inclination or pleasure, according to desire. — *Yathopadishṭa* (°*thā-up*°), *as, ā, am,* as specified or indicated, as stated, before mentioned; (*am*), ind. in the manner above mentioned or previously described. — *Yathopadeśam* (°*thā-up*°), ind. according to advice or suggestion, according to instructions or orders. — *Yathopapatti* (°*thā-up*°), ind. according to the event or occasion, as may happen. — *Yathopapanna* (°*thā-up*°), *as, ā, am,* as happened, occurring naturally, unconstrained, natural. — *Yathopapādam* (°*thā-up*°), ind., Ved. as may occur or happen. — *Yathopamā* (°*thā-up*°), f. (in rhetoric) a comparison expressed by *yathā.* — *Yathopayogam* (°*thā-up*°), ind. according to use or need, according to requirements or circumstances. — *Yathopasmāram* (°*thā-up*°), ind., Ved. according to recollection, as one may happen to remember. — *Yathopādhi* (°*thā-up*°), ind. according to the condition or limitation, according to the supposition. — *Yathopta* (°*thā-up*°), *as, ā, am,* as sown, in proportion to the seed sown. — *Yathaukasam* (°*thā-ok*°), ind., Ved. each according to (his) abode. — *Yathaućitya* (°*thā-auć*°), *am,* n. a corresponding or suitable way; *yathaućityāt,* in a suitable manner, fitly, suitably; (*am*), ind. according to propriety, properly, fitly, duly.

यद् *yad, yas, yā, yad* (the actual base of this relative pronoun is *ya,* except in compounds and in the derivative *yadīya;* its proper correlative is *tad,* q. v., but other demonstrative pronouns and pronominals, such as *etad, idam, adas, tādṛiśa, īdṛiśa, sarva,* often occur in the correlative clauses; see 3. *ya*), who, which, what, that, whoever, whichever, whatever, any. The relative *yad* often precedes the noun to which it refers, this noun being either put in the same case with the relative or joined with the demonstrative (e. g. *yasya narasya buddhiḥ sa balavān* or *yasya buddhiḥ sa naro balavān,* of whatever man there is intellect he is strong); sometimes the relative stands alone, an antecedent noun or pronoun being understood from which it takes its gender and number (e. g. *dhanena kim yo na dadāti,* what is the use of wealth [to him] who does not give?); or the relative itself may be dropped (e. g. *na karoty a-kāryam tam āryam āhuḥ,* they call him honourable [who] does nothing improper to be done). Sometimes the relative *yad,* with or without its demonstrative, appears to be used redundantly to eke out the metre, or perhaps to give force to the noun with which it is connected, even the neut. sing. being occasionally thus used in connection with words of a different gender and number, and the relative being itself almost untranslatable (e. g. *yan maraṇam sa 'sya viśrāmaḥ,* that very death is his rest; *andho jaḍaḥ pīṭha-sarpī saptatyā sthaviraś-ća yaḥ,* a blind man, an idiot, a cripple, and a man seventy years old; *yat kshāntiḥ samaye śrutiḥ Śiva Śiveti-uktir mano-nirvṛitir asau mukti-mārge sthitiḥ,* forbearance, obedience to ordinances, saying 'Śiva, Śiva,' contentment of mind, this is continuance on the road of emancipation); and sometimes this redundant or emphatic use of *yad* causes a sudden change of construction from accusative to nominative (e. g. *upoheta rasān aśmano lavaṇam ćaiva paśavo ye ća,* he should avoid liquids, stones, and salt, and all cattle). The relative *yad* is often repeated to express 'whoever,' 'whatever,' 'whichever,' &c. (e. g. *yo yaḥ,* whatever man; *yā yā,* whatever woman; *yad yad,* whatever thing; *yo yo yāvatithaḥ,* whichever [is] how many soever degrees, i. e. in

proportion as each of which is advanced in the series); or the repetition of *yad* may be caused by a kind of attraction, the second relative being equivalent to an indefinite pronoun (e. g. *yo yasya bhāvah syāt*, whatever may be the disposition of any one; *yad roćate yasmai*, whatever is pleasing to any one); or the relative may be used to express similar indefinite meanings when joined with *kaśćit, kaśćana, ko 'pi, kaśća, ko vā* (e. g. *yah kaśćit* or *yah-kaśćana*, whosoever; *yat kinćit* or *yat kinća*, whatsoever; *yena kenāpy upāyena*, by any means whatsoever; *yāni kāni ća mitrāṇi*, any friends whatsoever; *yasmai kasmai ća*, to any one whatever; *yasmin kasmin vā deśe*, in any country whatever); or even with a demonstrative pronoun (e. g. *yasmai tasmai*, to any one whatever; *yasmāt tasmāt*, from any one, from this or that person; *yena tena karmaṇā*, by any act whatever); or sometimes the relative *yad* is used alone with the indefinite sense 'any one,' &c. (e. g. *striyam spriśed yah sangrahaṇam smritam*, should any one touch a woman it is called an adulterous act; *yām ajām vriko hanyāt pāle tat kilvisham bhavet*, if a wolf kill any she-goat the blame must be on the keeper). *Yad* is also connected in a peculiar manner with the personal pronouns, which, when placed immediately after the relative, appear to derive force or emphasis from this juxtaposition (e. g. *yo 'ham*, I that very person who; *yas tvam*, thou that very one who, &c.). *Yad* in the neut. sing. is used as an adverbial conjunction equivalent to 'for which reason,' 'on which account,' 'wherefore,' 'since,' 'as,' 'because,' 'when,' 'while,' 'if,' 'with regard to,' 'as to,' &c.; or still oftener as a simple conjunction meaning 'that,' especially after the verbs of saying, hearing, &c., or such words as *kāma, yukta, āśćarya*, &c. (e.g. *dhīvarair uktam yat* —, it was said by the fishermen that —; *śrutam tvayā yat* —, it has been heard by thee that —; *āśćaryam yat* —, it is a wonder that —); frequently followed by a verb in the indicative (e. g. *ayam nūtano nyāyo yad arātim hatvā santāpah kriyate*, this is a new doctrine that having killed an enemy remorse is experienced); less frequently in the potential (e. g. *esha me kāmo yat sa rājyam āpnuyāt*, this is my desire that he may obtain the kingdom); *yad api*, although; *yać-ća*, that (according to Pāṇ. III. 3, 148, with potential, after expressions of impossibility, disbelief, hope, disregard, reproach, and wonder, e. g. *na śrad-dadhe yać-ća tatra-bhavān vrishalam yājayet*, I do not believe that your Highness will allow a Śūdra to sacrifice); *yad vā*, or, or else, whether, (in the writings of commentators *yad vā* generally occurs when an alternative reading or meaning is proposed, and may commonly be translated by 'or,' 'or else'): in philosophical writings *yah* is said to be used as a synonymn for *purushah*: [cf. Zend *ya*: Gr. ὅ-ς, ἥ, ὅ, ἵνα, ὡς: Goth. *ja-bai*, 'if;' *jau*, 'whether:' Lith. *ji-s*, 'he;' *ji*, 'she;' *ju*, 'it:' Slav. *i, ja, je.*] — *Yać-ćhandas, ās, ās, as*, having which metre. — *Yać-ćhīla, as, ā, am* (*yad* + *śīla*), having which disposition. — *Yat-kara, as, ī, am*, which doing or undertaking. — *Yat-kāma, as, ā, am*, Ved. which desiring, wishing which. — *Yat-kāmyā*, ind., Ved. with which view or design. — *Yat-kāraṇam* or *yat-kāraṇāt*, ind. for which cause or reason, on which account, in consequence of which; since, because, as, while. — *Yat-kārin, ī, iṇī, i*, which doing or undertaking. — *Yat-kinćedam* (°*ća-idam*), the commencement of the sacred text Rig-veda VII. 89, 5, (incorrectly read *yat-kinćidam*.) — *Yat-krite*, ind. on account of which, for which reason, wherefore, why. — *Yat-kratu, us, us, u*, Ved. having which resolution, forming which plan. — *Yad-abhāve*, ind. in the absence of which, for want of which, in default of which. — *Yad-artha, as, ā, am*, having which object in view, having which intention; (*am, e*), ind. on which account, for which purpose, for the sake of which, wherefore, why, &c.; as, since, when, because, whereas. — *Yad-ātmaka, as, ikā, am*, having which being or existence. — *Yad-ṛiććhā*, f. acting as one lists, following one's own inclination, self-will, spontaneity, wilfulness, independence, (according to native lexicographers = *svairitā, sveććhā, svāććhandya, nirnimitta*); accident, an accidental occurrence or event, chance, contingence, (*yad-ṛiććhayā*, as one likes, of one's own accord, spontaneously, by accident, accidentally, incidentally, by chance, unexpectedly); (in grammar) a noun which is neither a generic nor specific term nor noun of agency, one either not derived from authority or not possessing meaning. — *Yadṛiććhā-tas*, ind. spontaneously, by accident, &c. (= *yad-ṛiććhayā* above). — *Yadṛiććhābhijña* (°*ćhā-abh*°), *as*, m. a voluntary or self-offered witness. — *Yadṛiććhā-lābha-tushṭa, as, ā, am*, satisfied with obtaining what comes spontaneously, easily satisfied. — *Yadṛiććhā-saṃvāda, as*, m. accidental or spontaneous conversation, incidental intercourse. — *Yadṛiććhika, as*, m., scil. *putra*, a son who offers himself for adoption. — *Yad-devata* or *yad-devatya, as, ā, am*, Ved. having which godhead or divinity. — *Yad-dvandva, am*, n., N. of a Sāman. — *Yad-dhetos*, ind. (*dhetos* for *hetos*, abl. c. of *hetu*), from which reason or cause, on which account. — *Yad-bhavishya, as*, m. one who says 'what will be,' or 'what must be must be,' one who believes in the power of fate; a fatalist; N. of a fish (in the Hitopadeśa). — *Yadriyanć* or *yadryanć, an, drīći, ak* (fr. *yad* with *adri* substituted for *ad* and rt. *anć*; cf. *madryanć*), Ved. moving or turning in which direction, extending to which point, reaching whither or to what place or in which direction, (incorrectly written *yadranć, yaddranć*.) — *Yad-vat*, ind. in which way, as, (used as a correlative of *tad-vat* and *evam*.) — *Yad-vada, as, ā, am*, talking anything, talking nonsense, saying no matter what. — *Yadvāhishṭhīya, am*, n. (fr. *yad vāhishṭham*, the first two words of Ṛig-veda V. 25, 7), N. of a Sāman. — *Yad-vidha, as, ā, am*, of which sort (= Lat. *qualis*). — *Yad-vritta, am*, n. anything which has occurred, an adventure; any form of *yad*. — *Yan-nimittam*, ind. on which account, for which reason, in consequence of which, through which. — *Yanmanhishṭhīya, am*, n., N. of a Sāman. — *Yan-madhye*, ind. in the centre of which. — *Yan-maya, as, ī, am*, formed or consisting of which. — *Yan-mātra, as, ā, am*, having which measure, of which dimensions or circumference, &c. — *Yan-mūrdhan, ā*, m. the head of whom.

Yada = *yad* above, (occurring only in the form *yadam* at the end of an adverbial comp.)

Yadā, ind. at what time, when, whenever, (generally followed in the correlative clause by *tadā* or *tatas* or *tarhi* or in Ved. by *ād it*); whereas, since, as; if; *yadā yadā*, whenever; *yadā tadā*, at any time whatsoever; *yadā yadā—tadā tadā*, as often as—so often; *yadaiva—tadaiva*, when indeed—then indeed; *yadā prabhṛiti—tadā prabhṛiti*, from whatever time—from that time forward; *yadā-kadā-ća*, Ved. as often as, whenever; *yadā-kadā-ćit*, at any time; *na yadā-kadā-ćit*, never at any time: *yadā* is sometimes joined in the same sentence with other relatives used indefinitely (e. g. *yo 'tti yasya yadā māṇsam*, when any one eats the flesh of any one).

Yadi, ind. (in Ved. sometimes lengthened to *yadī*), if, in case that; whether; if haply, if perchance; provided that, when. As a conjunction meaning 'if,' *yadi* is sometimes joined with the present indicative (e. g. *yadi jīvati bhadrāṇi paśyati*, if he live he will behold prosperity); sometimes with the potential (e. g. *yadi rājā daṇḍam na praṇayet*, if the king were not to inflict punishment; or with omission of *yadi*, e. g. *vriko hanyād ajām*, if a wolf should kill a goat); sometimes with the future (e. g. *yadi na karishyanti tat*, if they will not do that); sometimes with the aorist or even imperfect or perfect (e. g. *yadi Prajā-patir na vapur asrākshīt*, if the Creator had not created the body; *yady etan na me 'kathayat*, if he were not to tell me that; *yady āha*, if he had said); sometimes with the conditional (e. g. *yady anujñām adāsyat*, if he should give permission); sometimes *yadi* may be translated by 'that' (e. g. *nāśanse yadi jīvanti*, I do not expect that they are alive); rarely *yadi* is joined redundantly with *ćed* (e. g. *yadi ćet syāt*, if it should be); or with *purā* (e. g. *purā yadi paśyāmi*, before that I see); *yady-api*, even if, although, (followed by *tathāpi*, q. v., or *tadapi* in the correlative clause); *yadi vā*, or if, or whether; or else, or; or rather (= *atha vā*); *yadi—yadi vā, yadi vā—yadi vā, yadi vā—vā*, if—or if, whether—or.

Yadīya, as, ā, am, relating to whom, whose, belonging to which or what, (*yadīya-karuṇāt*, from whose favour.)

यदावाजदावर्य *yadāvājadāvarya*, N. of a Sāman.

यदु *yadu, us*, m., N. of an ancient hero (often mentioned in the Veda together with Turvaśa or Turvasu, and described as preserved by Indra during an inundation, see Ṛig-veda I. 174, 9); N. of a son of Yayāti, (in the later mythology Yadu and Puru are both sons of Yayāti, the fifth monarch of the lunar dynasty, Krishṇa being descended from Yadu [cf. *yadu-nātha* below], and both Bharata and Kuru, the ancestor of the Pāṇḍu princes, being descended from Puru; Yadu is also described as a brother of Turvasu); N. of a son of Vasu (king of Ćedi); of a son of Hary-aśva; (according to some) N. of a country on the west of the Jumna river, about Mathurā and Vṛindā-vana, over which Yadu ruled, (according to other authorities the kingdom of Yadu is the Dakshiṇa or peninsula of India); (*avas*), m. pl. the family and descendants of Yadu [cf. *yādava*]; = *daśārhāh*, q. v. — *Yadu-kulodvaha* (°*la-ud*°) or *yadūdvaha, as*, m. 'supporter of the family of Yadu,' N. of Krishṇa. — *Yadu-dhra, as*, m., N. of a Ṛishi. — *Yadu-nātha, as*, or *yadu-pati, is*, m. 'lord of the Yadus,' N. of Krishṇa. — *Yadu-pungava, as*, m. a chief of the Yadus. — *Yadu-vanśa, as*, m. the family of Yadu. — *Yadu-vīra-mukhya, as*, m. 'leader of the heroes of Yadu,' N. of Krishṇa. — *Yadu-śreshṭha, as*, m. 'best of the Yadus,' N. of Krishṇa.

यदृच्छा *yad-ṛiććhā, yad-dhetos, yad-vat*, &c. See col. 2.

यद्यपि *yady-api*. See under *yadi* above.

यद्रियञ्च् *yadriyanć, yadryanć*. See col. 2.

यद्रा *yadrā*, f. = *buddhi*, perception, mind, intelligence (?).

यन्तव्य *yantavya, yanti, yantṛi*, &c. See p. 809, col. 2.

यन्त्र् *yantr* (more properly regarded as a Nom. fr. *yantra*, p. 809, col. 2, cf. *yantraya*), cl. 1. 10. P. *yantrati, yantrayati*, &c., to restrain, curb, check, bind, fasten, confine; to strain; to force.

Yantraṇa, am, n. the act of restraining, controlling, curbing, checking, binding, fastening, confining; restraint, restriction, limitation, (*āhāra-yantraṇa*, restriction in diet); a means of fastening, bond, bandage; the application of a bandage (also *ā*, f.); constraint, compulsion, force, torturing, pain, anguish, (in these senses also *ā*, f.); guarding, protecting, protection; (*ī*), f. a wife's younger sister.

Yantrita, as, ā, am, restrained, curbed, checked; bound, fastened, fettered, confined; bound by, subject to; one who strains every nerve, one who makes exertions or takes pains. — *Yantrita-katha, as, ā, am*, restrained in speech, constrained to be silent. — *Yantrita-sāyaka, as*, m. one who has fixed an arrow (in a kind of self-acting bow or machine which discharges itself when touched).

यन्त्र *yantra, yantraya, yantrin*, &c. See p. 809, cols. 2, 3.

यन्मय *yan-maya, yan-mātra*. See col. 2.

यभ् *yabh*, cl. 1. P. *yabhati, yayābha, yapsyati, ayāpsīt, yabdhum*, to know carnally, have sexual intercourse with, lie with: Desid. A. *yiyapsate*, to desire sexual intercourse.

Yabhana, am, n. copulation, sexual intercourse.

Yabhya, as, ā, am, to be carnally known.

Yiyapsyumāna, as, ā, am (fr. the Desid.), desiring to be carnally known.

यम् *yam* (connected with rt. 2. *yat*), cl. 1. P. *yaććhati* (Ved. and ep. also A. *yaććhate*, Ved. also *yamati, -te*), *yayāma* (2nd sing. *yayantha* or *yemitha*, 3rd pl. P. *yemus*, 3rd sing. A. *yeme*, 3rd pl. *yemire*, Part. A. *yemāna*), *yansyati, ayansīt* (Vedic forms are *yamat, yansi, yamus, yandhi, yanta, yantam, yansat, yansan, ayānsam, ayān, ayānsi, yansate, ayansata*), *yantum, yamitum* (Ved. *yamam, yantave, yamitavai*), to sustain, support, hold up, maintain (Ved.); to support one's self (A., Ved.); to raise, hold up, lift up (Ved.); to raise (a sound, &c., Ved.); to stretch out, extend, spread (Ved.); to keep in, hold back, restrain, check, stop, rein, curb, tame, govern, control, regulate, suppress; to offer, present, grant, bestow, confer, give to any one (with loc. or dat.); to present with anything (inst., Ved.); to offer or resign one's self, give one's self up to (A., Ved.); to display, exhibit (Ved.); to go, approach (Ved.): Pass. *yamyate, ayāmi*, to be raised or lifted up, &c. (Ved.); to be held back or restrained, &c.; to be offered, &c.: Caus. *yamayati*, (or according to others) *yāmayati, -yitum*, Aor. *ayīyamat*, to cause to hold back or restrain, &c.; to restrain, hold in, check, keep in order, control; to offer, give, present, serve with (food, &c.): Desid. *yiyansati*: Intens. *yanyamyate, yanyamīti, yanyanti*; [cf. Gr. ζημία, ἡνία, ἥμερος: Lat. *jejunus, frænа, emo* (for *sumo*), *sub-imo, demo* (for *de-imo*): Lith. *immu*, 'to take:' Slav. *imami*: Russ. *imaju*: Hib. *iomainim*, 'I drive, force, compel;' *iomain*, 'a driving.']

Yaććhat, an, antī, at, restraining, controlling.

Yaććhamāna, as, ā, am, Ved. stretching out, extending; distributing.

Yata, as, ā, am, restrained, held in, curbed, kept in check, governed, &c.; limited, moderate, temperate; (*am*), n. the spurring or guiding of an elephant by means of the rider's feet. — *Yata-gir, īr, ir, ir*, one who restrains speech, keeping silence; [cf. *yata-vāć*.] — *Yatan-kara, as*, m., Ved. one who regulates, a regulator, (Sāy. = *yamana-kartṛi*.) — *Yata-ćitta, as, ā, am*, one who controls the thoughts or restrains the feelings, subdued in mind. — *Yataćittātman* (°*ta-āt*°), *ā, ā, a*, one who controls the soul and spirit, of subdued or well-governed mind. — *Yata-manyu, us, us, u*, restraining or controlling anger. — *Yata-mānasa, as, ā, am*, = *yata-ćitta* above. — *Yata-maithuna, as, ā, am*, abstaining from sexual intercourse or restraining all desire for it. — *Yata-raśmi, is, is, i*, Ved. having well held or guided reins. — *Yatavāk-tva, am*, n. the state of being restrained in speech, reticence. — *Yata-vāć, k, k, k*, restraining speech, observing silence, reticent. — *Yata-vrata, as, ā, am*, observing vows, keeping to engagements, holding to any promised observance. — *Yata-sruć, k, k, k*, Ved. raising or lifting up the sacrificial ladle, stretching out or extending the ladle; [cf. *udyata-sruć*.] — *Yatātman* (°*ta-āt*°), *ā, ā, a*, self-restrained, restraining or curbing the soul, governing one's self. — *Yatātma-vat, ān, atī, at*, having a subdued mind, self-restrained. — *Yatāhāra* (°*ta-āh*°), *as, ā, am*, abstaining from food, temperate in eating, abstemious. — *Yatendriya* (°*ta-in*°), *as, ā, am*, having the organs of sense restrained, of subdued passions, chaste, pure.

2. *yati, is*, f. (for 1. see p. 805, col. 1), restraint, control, check; guidance; stopping, ceasing, rest, term; a pause (in music); cæsura (in prosody); a widow, (in this sense also *yatī*; cf. *yatinī*); (*is*), m. an ascetic, devotee, one who has restrained his passions and abandoned the world; N. of a mythical race of ascetics (connected with the Bhṛigus and, according to one legend, said to have taken part in the creation of the world); N. of a son of Brahmā; of a son of Nahusha; of a son of Viśvāmitra; (with Jainas) N. of a class of ascetics; N. of Śiva; = *nikāra*. — *Yati-ćāndrāyaṇa, am*, n., N. of a particular kind of penance (Manu XI. 218). — *Yati-tva, am*, n. the state of a Yati or ascetic. — *Yati-dharma, as*, m. the duty of an ascetic or devotee. — *Yati-dharman, ā*, m., N. of a son of Śva-phalka. — *Yatidharma-samuććaya, as*, m., N. of a work on the duties of ascetics. — *Yati-pañćaka, am*, n., N. of five stanzas on the subject of ascetics. — *Yati-pātra, am*, n. an ascetic's vessel, a wooden vessel for collecting alms, (sometimes a hollow bamboo or an earthen bowl or a gourd is used for that purpose.) — *Yati-bhrashṭa, as, ā, am*, wanting the cæsura (in grammar or prosody). — *Yati-maithuna, am*, n. the copulation or cohabitation of devotees, the unchaste life of ascetics. — *Yati-varya, as*, m., N. of the author of a commentary on Śiro-maṇi's Dīdhiti. — *Yati-vilāsa, as*, m. a proper N. — *Yati-sāntapana, am*, n., N. of a particular kind of penance, (a *pańća-gavya* lasting for three days.) — *Yaty-anushṭhāna-paddhati, is*, f., N. of a treatise on the duties of ascetics by Śaṅkara Ānanda.

Yatin, ī, m. = 2. *yati*, an ascetic; (*inī*), f. a widow.

Yatī. See under 2. *yati*, col. 1.

2. *yatta, as, ā, am* (for 1. see p. 804, col. 3), = *yata*, col. 1, (occurring rarely in ep. poetry, and only when required by the exigency of metre.)

Yatvā, ind. having restrained, having curbed or controlled.

Yantavya, as, ā, am, to be held in or restrained; to be checked or controlled, to be guided or managed.

Yanti, is, f., see Pāṇ. VI. 4. 39.

Yanturam, acc. sing. m., in Ṛig-veda III. 27, 11, VIII. 19, 2. explained by Sāy. as an irregularity for *yantāram*, and used as an epithet of Agni (= *sarvasya niyantāram*, regulator of all).

Yantṛi, tā, trī, tṛi, restraining, controlling; guiding, directing, &c.; one who restrains, a governor, ruler, director, manager, a guider, driver (of a chariot, waggon, &c.); an elephant driver or rider; fixing, one who fixes or makes fast (Ved.); giving, a giver (Ved.); in Naighaṇṭuka III. 19. *yantāras* is enumerated among the *yāćñākarmāṇas*.

Yantra, am, n. a means or instrument for holding or restraining or fastening anything, a prop, support, stay, fence, barrier; a fetter, band, fastening, tie, thong, cord, rein, trace, harness; a surgical instrument (especially any blunt instrument, such as tweezers, a vice, &c., opposed to *śastra*); any instrument, machine, engine, implement, apparatus, vessel, appliance, (*kūpa-yantra*, a machine for drawing water from a well; cf. *jala-y*°, *taila-y*°, *gola-y*°); a lock, bolt, &c.; restraining, restraint, constraint, force, (*yantreṇa*, forcibly, violently); an amulet, a diagram of a mystical nature or astrological character used as an amulet. — *Yantra-karaṇḍikā*, f. a kind of magical basket. — *Yantrakarma-kṛit, t*, m. a person who makes instruments or machines, a machinist, artisan. — *Yantra-garuḍa, as*, m. an image of Garuḍa mechanically contrived to move by itself. — *Yantra-gṛiha, am*, n. an oil-mill; a manufactory. — *Yantra-gola, as*, m. a kind of pea. — *Yantra-ćeshṭita, am*, n. any magical work or operation, enchantment. — *Yantra-takshan, ā*, m. a constructer of machines, maker of instruments; a preparer of charms or spells. — *Yantra-dṛiḍha, as, ā, am*, secured by a lock or bolt (as a door). — *Yantra-dhārā-gṛiha, am*, n. a room fitted up with a kind of shower-bath, a bath-room with flowing water; [cf. *dhārā-gṛiha*.] — *Yantra-nāla, am*, n. a mechanical pipe or tube, the pipe of a well. — *Yantra-putraka, as, ikā*, m. f. a mechanical doll or puppet fitted with strings or any contrivance for moving the limbs. — *Yantra-peshaṇī*, f. a hand-mill. — *Yantra-prakāśa, as*, m., N. of a work (attributed to Madana-pāla). — *Yantra-pravāha, as*, m. an artificial stream of water, machine for watering. — *Yantra-maya, as, ī, am*, consisting of a machine, artificially made or constructed. — *Yantra-mātṛikā*, f., N. of one of the sixty-four Kalās. — *Yantra-mārga, as*, m. an aqueduct, canal. — *Yantra-mukta, as, ā, am*, thrown by any kind of machine (said of weapons). — *Yantra-yukta, as, ā, am*, furnished with (all necessary) implements or apparatus, (*yantra-yuktā nauḥ*, a boat fitted out with oars, sails, &c.) — *Yantra-vat, ān, atī, at*, possessing or furnished with a machine. — *Yantra-śara, as*, m. a missile shot off by machinery. — *Yantra-sūtra, am*, n. the cord attached to a jointed doll or puppet. — *Yantrākāra* (°*ra-āk*°) and *yantroddhara* (°*ra-ud*°), *as*, m., N. of two works. — *Yantrārūḍha* (°*ra-ār*°), *as, ā, am*, fixed or mounted on the revolving engine (of the universe). — *Yantrālaya* (°*ra-āl*°), *as*, m. a printing-office, press. — *Yantrotkshiptopala* (°*ra-ut*°, °*ta-up*°), *as*, m. a stone shot off by a machine (sling, ballista, &c.). — *Yantropala* (°*ra-up*°), *as, am*, m. n. a mill-stone, mill.

Yantraka, as, ikā, am, restraining, a restrainer, tamer, subduer; (*as*), m. one acquainted with instruments or machinery, a maker of instruments or machines, machinist, artisan; (*am*), n. a bandage (in medicine); a turner's wheel, lathe.

Yantraya, Nom. P. *yantrayati, -yitum*, to bind, confine, restrain, (see rt. *yantr*); to put on bandages, &c.; to place in splints, &c.

Yantrin, ī, iṇī, i, having or furnished with harness or trappings (said of a horse); furnished with an amulet; tormenting, a tormentor, harasser, painer; (*iṇī*), f. a wife's younger sister.

Yama, as, m. a rein, curb, bridle (Ved.); a driver, charioteer (Ved.); restraining, controlling, taming, keeping in check, restraint, (*vāćāṃ yamaḥ*, restraint of words, silence); self-control, any great moral duty or observance, (as opposed to *niyama*, a minor duty or observance, see Manu IV. 204; some of the Yamas are as follow, 'restraining the organs of sense,' 'chastity, and the control of all sensual desires,' 'refraining from violence or injury,' 'patience,' 'truthfulness,' 'honesty'); a twin, one of a pair or couple, a fellow, (*yamau*, 'the twins,' an epithet of the Aśvins and of their twin children by Mādrī, called Nakula and Sahadeva); a symbolical expression for the number two; N. of the god who presides over the Pitṛis, q. v., and rules the spirits of the dead, (he is regarded in Post-vedic mythology as the appointed Judge and 'Restrainer' or Punisher of the dead, in which capacity he corresponds to the Greek Pluto and to Minos; he is one of the eight guardians of the world as regent of the South quarter, in which direction in some region of the lower world is his abode, called Yama-pura; thither a soul, when it leaves the body, is said to repair, and there, after the recorder, Ćitra-gupta, has read an account of its actions kept in a book called Agra-sandhānī, it receives a just sentence, either ascending to heaven or to the world of the Pitṛis or being driven down to one of the twenty-one hells [called the awful provinces of the kingdom of Yama] to be born again, after undergoing its appointed recompense of bliss or pain, in higher or lower forms of being; in unison with these functions Yama is sometimes called 'king of Justice' or simply 'Justice' [see *dharma-rāja, dharma*], sometimes 'Rod-bearer' or 'Noose-bearer' [see *daṇḍa-dhara, pāśin*], sometimes 'lord of the Pitṛis or Manes' [see *pitṛi-pati*], sometimes 'king of Death' or simply 'Death' [see *mṛityu-rāj, mṛityu, kāla, antaka*], sometimes 'god of the Śrāddha' [see *śrāddha-deva*]: in the Vana-parvan of the Mahā-bhārata, l. 16754, where there is a story of his appearing to a dying man, he is described as dressed in blood-red garments, with a glittering form, a crown on his head, glowing eyes, and, like Varuṇa, holding a noose, with which he binds the spirit after drawing it from the body, in size about the measure of a man's thumb: he is otherwise represented as grim in aspect, green in colour, clothed in red, riding on a buffalo, and holding a club in one hand and noose in the other: he is said to possess two four-eyed watch-dogs, called

Karbura [=*Cerberus?*], 'spotted,' and S'yāma, 'dark,' which guard the road to his abode: in the later mythology he is always represented as a terrible deity inflicting tortures, called *yātanā*, on departed souls: according to some the earlier legends point to the original meaning of his name being 'twin,' and make him a kind of first man, Yama and his twin sister Yamī being the first pair of beings born from Vivasvat, 'the Sun,' and his wife Saraṇyū; the seventh Manu, another form of the first man, being also born from the Sun, and so regarded as a brother of Yama, [see especially Ṛig-veda X. 10, part of which is ascribed to the authorship of Yama Vaivasvata, and cf. *Vaivasvata*]; Yama is, however, described as resisting sexual alliance with his sister; Yama is also regarded as the regent of the Nakshatra Apabharaṇī or Bharaṇī, see *yama-devatā*); N. of the author of a hymn to Vishṇu; of the author of a Dharma-śāstra; of the planet Saturn, (Saturn being regarded as the son of Vivasvat and Chāyā); of one of Skanda's attendants (mentioned together with Ati-yama); a crow [cf. *yama-dūtaka*]; (*ās*), m. pl., N. of a class of deities with Buddhists; (*ī*), f., N. of Yama's twin sister, who is identified in Post-vedic mythology with the river goddess Yamunā; (*am*), n. a pair, brace, couple; (in gram.) the twin letter of any consonant, (when a nasal consonant follows immediately after one of the four other consonants in each class, the consonant preceding the nasal may be doubled, and the interposed letter is then called its *yama* or twin, thus in *kkn*, the interposed *k* is a *yama*; but this interposed letter is generally understood, and not written in practice); pitch of the voice, tone of utterance, key; (*as, ā* or *ī, am*), twin-born, twin, double, coupled, paired. — *Yama-kālindī*, f., N. of Sañjñā (wife of the Sun and, according to one account, mother of Yama). — *Yama-kiṅkara, as*, m. Yama's servant, a messenger of death. — *Yama-kīṭa, as*, m. a wood-louse; an earth-worm. — *Yama-kīla, as*, m., N. of Vishṇu. — *Yama-ketu, us*, m. Yama's ensign or mark; a sign of death. — *Yama-koṭi, is*, or *yama-koṭī*, f., N. of a mythical town (fabled by astronomers to be situated 90° or 1235 Yojanas east of Laṅkā). — *Yama-kshaya, as*, m. Yama's abode. — *Yama-gāthā*, f. a verse or hymn treating of Yama. — *Yama-gīta, am*, n. 'the hymn of Yama (in praise of Vishṇu),' N. of the seventh chapter of the third book of the Vishṇu-Purāṇa, in which Yama instructs his ministers to keep clear of the worshippers of Vishṇu, that god's votaries being admitted by him to be exempt from his authority. — *Yama-ghaṇṭa, as*, m., N. of an astronomical Yoga. — *Yama-ghna, as*, m. 'destroying Yama or death,' epithet of Vishṇu. — *Yama-ja, as, ā, am*, twin-born; (*as*), m. a twin; (*au*), m. du. twins. — *Yama-jāta* or *yama-jātaka, as, ā, am*, = *yama-ja* above. — *Yama-jit, t*, m. 'conqueror of Yama,' N. of Śiva. — *Yama-jihvā*, f. 'Yama's tongue,' N. of a procuress (in Kathā-sarit-s. LVII. 59). — *Yama-tarpaṇa, am*, n. presenting libations to Yama on the fourteenth day of the dark half of the month Āśvina. — *Yama-tīrtha, am*, n., N. of a Tīrtha. — *Yama-tva, am*, n. the being Yama, the name Yama. — *Yama-daṇshṭra, as*, m., N. of an Asura; of a Rākshasa; of a warrior on the side of the gods; (*ā*), f. Yama's tooth, (*Yamadaṇshṭrāntaraṃ gataḥ*, one who has fallen into the jaws of Yama or Death); (*ās*), f. pl. the last eight days of the month Āśvina and the whole of Kārttika considered as a period of general sickness. — *Yama-daṇḍa, as*, m. Yama's rod. — *Yama-dūta, as*, m. Yama's messenger or minister (employed to bring the souls of the dead to Yama's judgment-seat, and thence conduct them to their final destination); a crow (as boding evil or death); (*ī*), f., N. of one of the nine Samidhs. — *Yama-dūtaka, as*, m. Yama's messenger or minister; a crow; (*ikā*), f. Indian tamarind. — *Yama-devatā*, f., N. of the lunar asterism Bharaṇī as presided over by Yama, (also *am*, n.) — *Yama-daivata, as, ā, am*, having Yama for lord or ruler. — *Yama-druma, as*, m. 'Yama's tree,' Bombax Heptaphyllum. — *Yama-dvitīyā*, f., N. of the second day in the light half of the month Kārttika (when brothers and sisters dress up and exchange gifts and compliments in allusion to the attachment of Yama and his sister Yamī; cf. *bhrātṛi-dvitīyā*). — *Yama-dvīpa, as*, m., N. of an island. — *Yama-dhānī*, f. Yama's dwelling or abode. — *Yama-dhāra, as*, m. a kind of double-edged weapon. — *Yama-nakshatra, am*, n. Yama's asterism or lunar mansion, (see above under *yama*.) — *Yama-netra, as, ā, am*, Ved. having Yama as a guide or leader. — *Yama-pāśa, as*, m. the snare or noose of Yama. — *Yama-pura, am*, n. the city or abode of Yama, (see above under *yama*.) — *Yama-purusha, as*, m. Yama's servant or minister. — *Yama-prastha-pura, am*, n., N. of a town, where Yama was especially worshipped. — *Yama-priya, as, ā, am*, dear to Yama, beloved by Yama; (*as*), m. the Indian fig-tree, Ficus Indica. — *Yama-bhaginī*, f. 'Yama's sister,' the river Yamunā or Jumna. — *Yama-mārga, as*, m. Yama's road or path. — *Yamamārga-gamana, am*, n. the going or entering on Yama's road, receiving the recompense for one's actions. — *Yama-yātanā*, f. the torment or torture inflicted by Yama. — *Yama-ratha, as*, m. 'Yama's vehicle,' i. e. a buffalo. — *Yama-rāj, ṭ*, m. king Yama. — *Yama-rāja, as*, m. king Yama; N. of a physician. — *Yama-rājan, ā*, m. king Yama; (*ā, ā, a*), Ved. having Yama as king, subject to Yama. — *Yama-rājya* or *yama-rāshṭra, am*, n. Yama's kingdom, the dominion of Yama. — *Yamarksha* (°*ma-ṛik*°), *am*, n., Ved. a lunar mansion or asterism supposed to be under Yama or Saturn. — *Yama-loka, as*, m. Yama's world, the region of Yama. — *Yama-vat, ān, atī, at*, possessing restraint, one who governs himself or keeps the passions in subjection, self-restrained, temperate, moderate. — *Yama-vatsā*, f., Ved. a cow bearing twin calves. — *Yama-vāhana, as*, m. 'Yama's vehicle,' i. e. a buffalo. — *Yama-vishaya, as*, m. Yama's realm or empire. — *Yama-vrata, am*, n. a religious observance or vow made to Yama; Yama's method or manner (i. e. punishing offences without regard to persons or without partiality, as one of the duties of kings, see Manu IX. 307); N. of a Sāman. — *Yama-śikha, as*, m., N. of a Vetāla. — *Yama-śrāya, as*, m. the residence or place of resort of Yama, the Southern quarter. — *Yama-śreshṭha, as, ā, am*, among whom Yama is the chief or takes precedence (said of the Pitṛis). — *Yama-śva, as*, m. Yama's dog, (see under *yama*.) — *Yama-sadana, am*, n. Yama's seat or abode. — *Yama-sabha, as, ā*, m. f. Yama's council or court of justice, the tribunal of Yama. — *Yamasabhīya, as, ā, am*, relating to Yama's court of justice. — *Yama-sāt*, ind. to the power of Yama; *yamasāt kṛi*, to make over to Yama, deliver over to the god of death; *yamasāt kṛita*, made over to or devoted to Yama, sent to Yama. — *Yama-sādana, am*, n. Yama's seat or abode (= *yama-sadana*). — *Yama-sū, ūs*, f. bringing forth twins; (*ūs*), m. Yama's father, the Sun. — *Yama-sūkta, am*, n., Ved. a hymn in honour of Yama. — *Yama-sūrya, am*, n. a building with two halls or porches, one with a western, the other with a northern aspect. — *Yama-stoma, as*, m., N. of an Ekāha. — *Yama-svasṛi, sā*, f. 'Yama's sister,' N. of the river Yamunā (commonly called Jumna); N. of Durgā. — *Yama-hārdikā*, f., N. of one of Devī's female attendants. — *Yama-hāseśvara-tīrtha* (°*sa-īś*°), *am*, n., N. of a Tīrtha. — *Yamātirātra* (°*ma-at*°), *as*, m., Ved., N. of a Sattra of forty-nine days duration. — *Yamādarśana-trayodaśī* (°*ma-ad*°), f., N. of a particular thirteenth lunar day. — *Yamādarśanatrayodaśī-vrata, am*, n. a religious observance on the above day, (those who perform this are said to be exempted from seeing Yama.) — *Yamāditya* (°*ma-ād*°), *as*, m. a particular form of the sun. — *Yamānuga* (°*ma-an*°), *as, ā, am*, following Yama, being in attendance on Yama. — *Yamānućara* (°*ma-an*°), *as*, m. a servant or attendant of Yama. — *Yamāntaka* (°*ma-an*°), *as*, m. Yama (regarded) as the destroyer or god of death [cf. *kālāntaka*]; 'Yama's destroyer,' N. of Śiva; (*au*), m. du. Yama and the god of death. — *Yamāri* (°*ma-ari*), *is*, m. 'Yama's enemy,' N. of Vishṇu. — *Yamālaya* (°*ma-āl*°), *as*, m. Yama's abode. — *Yameśa* (°*ma-īśa*), *as, ā, am*, having Yama as lord or chief; (*am*), n. the Nakshatra Bharaṇī. — *Yameśvara* (°*ma-īś*°), *am*, n., N. of a Liṅga.

Yamaka, as, m. restraint, check, &c., = *yama*, (in this sense, according to some, *am*, n.); = *vrata*, a religious obligation or observance; a twin, one of a pair or couple, a fellow; scil. *sneha*, two similar greasy substances, oil and ghee; (*am*), n. (in medicine) a double band or bandage; (in artificial poetry) the repeating or setting in opposition in the same stanza of words or syllables different in meaning but similar in sound, a kind of play on words or paronomasia, (the following kinds are enumerated, *yuk-pāda-yamaka, a-yuk-pāda-y*°, *ādyanta-y*°, *pādādi-y*°, *pāda-madhya-y*°, *pādānta-y*°, *pādādi-madhya-y*°, *pādādyanta-y*°, *madhyānta-y*°, *kāñći-y*°, *garbha-y*°, *ćakravāla-y*°, *pushpa-y*°, *mahā-y*°, *mithuna-y*°, *vṛitta-y*°, *vipatha-y*°, *samudga-y*°, *sarva-y*°, *yamakāvalī-y*°); N. of a kind of metre, four times ⏑⏑⏑⏑⏑; a couple of similar substances (as serum and marrow, oil and ghee); (*as, ā, am*), twin, twin-born, fellow, doubled, twofold. — *Yamaka-kārya, am*, n., N. of an artificial poem ascribed to Ghaṭa-karpara. — *Yamaka-tva, am*, n. the being a Yamaka, (see above.)

Yamana, as, ī, am, restraining, curbing, taming, governing, managing; (*as*), m. the god Yama; (*am*), n. the act of restraining or holding, curbing; binding; the being restrained, stopping, ceasing, term, cessation, rest.

Yamala, as, ā, am, twin, one of a pair or couple, paired, doubled; (*as*), m. a term for the number two; (*au*), m. du. twins, a pair, couple, brace; (*ā*), f. a kind of hiccough; N. of a Tantra deity; of a river; (*ī*), f. a pair; a sort of dress consisting of two pieces (body and petticoat); (*am*), n. a pair. — *Yamala-śānti, is*, f. a purificatory ceremony after the birth of twins. — *Yamalārjuna* (°*la-ar*°), *au*, m. du. two Arjuna trees which obstructed the path of Kṛishṇa, when a child, and were uprooted by him, (according to Hari-vaṇśa 3449, his foster-mother Yaśo-dā had tied him to an *ulūkhala* or large wooden mortar, but such was the strength of the child that he not only dragged away the mortar but the twin Arjuna trees with which it came in contact; these trees were afterwards personified as the enemies of Kṛishṇa, and in the later mythology they are regarded as metamorphoses of Nala-kūbara and Maṇi-grīva, two sons of Kuvera.) — *Yamalārjunaka* (°*la-ar*°), *au*, m. du. = *yamalārjuna*. — *Yamalārjuna-bhañjana, as*, m. or *yamalārjuna-han, ā*, m. epithet of Kṛishṇa or Vishṇu. — *Yamalodbhava* (°*la-ud*°), *as*, m. the birth of twins.

Yamasāna, as, ā, am, Ved. champing the bit, holding the reins or bridle; (Sāy. = *triṇādikaṃ niyaććhat*, holding or champing grass, &c.)

Yamānikā or *yamānī*, f. Ptychotis Ajowan; [cf. *kshetra-y*°, *yavānikā*.]

Yamāya, Nom. A. *yamāyate, -yitum*, to represent or be like Yama, the god of death.

Yamika, am, n., with *agastyasya*, N. of a Sāman.

Yamita, as, ā, am, restrained, checked, curbed.

Yamin, ī, inī, i, restraining, curbing, controlling; (*ī*), m. one who restrains himself, a sage who has subdued his senses; (*inī*), f., Ved. bringing forth twins.

Yamishṭha, as, ā, am, Ved. guiding or managing best, most skilful in restraining or guiding (horses).

Yamunā, f., N. of a river, commonly called the Jumna (personified as Yamī, the twin sister of Yama, q. v., and hence regarded as daughter of the Sun as well as sister of the seventh Manu or Manu Vaivasvata; this celebrated river rises in the Himālaya mountains among the Jumnotri peaks at an elevation of 10,849 feet, and flows for 860 miles

before it joins the Ganges at Allahabad, its water being there clear as crystal, while that of the Ganges is yellow; the confluence is a very sacred spot with the Hindūs, and the river Sarasvatī being supposed to join the other two rivers underground, the place is called *tri-veṇi*, q. v.); N. of a daughter of the Muni Mataṅga. — *Yamunā-janaka, as*, m. the father of Yamunā; N. of the god of the Sun. — *Yamunā-tīrtha, am*, n., N. of a Tīrtha. — *Yamunā-dvīpa, as*, m., N. of a district. — *Yamunā-pati, is*, m. 'lord of Yamunā,' N. of Vishṇu. — *Yamunā-prabhava, as*, m. the source of the river Yamunā (celebrated as a place of pilgrimage). — *Yamunā-bhāj, k, k, k*, living on the Yamunā. — *Yamunā-bhid, t*, m., N. of Bala-deva (so called from his having divided the river into two parts with his ploughshare). — *Yamunā-bhrātri, tā*, m. the brother of Yamunā, i. e. Yama. — *Yamunāshṭaka* (°*nā-ash*°), *am*, n., N. of a short poem (consisting of eight stanzas) on the glories of the river Yamunā. — *Yamunāshṭa-padī* (°*nā-ash*°), f., N. of a short poem on the Yamunā.

1. *yamya, as, ā, am*, restrainable, to be curbed or controlled.

2. *yamya, as, ā, am* (fr. *yama*), Ved. being a twin, (Sāy. = *yama-rūpa, mithuna-bhūta*); twin-like, belonging to twins; (*ā*), f. night, (according to Naighaṇṭuka I. 7.)

यमदग्नि *yamadagni*, an incorrect reading for *jamad-agni*.

यमन्वन् *yamanvan, ā*, m. or *yamanvā*, f. a term for a form increased by Vṛiddhi.

यमया *yamayā*, N. of the sixth astronomical Yoga.

यमयिष्णु *yamayishṇu*, in Sāma-veda I. 5, 1, 2, 3 = *namayishṇu*, q. v.

यमल *yamala*. See p. 810, col. 3.

यमुन्द *yamunda, as*, m. a proper N.

यमुषदेव *yamushadeva*, N. of a kind of woven cloth mentioned in Rāja-taraṅgiṇī I. 299.

यमेरुका *yamerukā*, f. a kind of drum or gong on which the hours are struck.

ययाति *yayāti, is*, m., N. of a celebrated monarch of the lunar race (son of king Nahusha, whom he succeeded; he first married the daughter of Uśanas or Śukra, Devayānī, who had been thrown into a well by Śarmishṭhā, daughter of Vṛisha-parvan; Yayāti having found her and wedded her, she demanded that Śarmishṭhā, who had ill-treated her, should become her handmaid; this was granted, but Yayāti then fell in love with the handmaid and secretly married her, for which the father of Devayānī inflicted on him premature decay; from the two wives of Yayāti came the two lines of the lunar race, Yadu being the son of Devayānī, and Puru of Śarmishṭhā; Yayāti Nāhusha is represented as the author of Ṛig-veda IX. 101, 4–6). — *Yayāti-ćarita, am*, n. the history of Yayāti; N. of a drama in seven acts by Rudra-deva (celebrating the amours of Yayāti and Śarmishṭhā). — *Yayāti-patana, am*, n. 'fall of Yayāti,' N. of a place of pilgrimage. — *Yayāti-vijaya, as*, m. 'Yayāti's victory,' N. of a work.

ययावर *yayāvara* for *yāyāvara*, q. v.

ययि *yayi, is, is, i*, or *yayī, īs, īs, i* (fr. rt. 1. *yā*), Ved. going, moving, hastening, swift, quick; (*is*), m. a horse; a road; Śiva; a cloud, (in this sense the gender is doubtful.)

Yayin, ī, m., N. of Śiva.

Yayivas, vān, yushī, vat, who or what has gone.

Yayu, us, us, u, going, moving, hastening, quick, swift; (*us*), m. a horse fit for sacrifice ('one running about wild'); a horse (generally).

यर्हि *yarhi* (fr. the pronom. base 3. *ya*; its proper correlative is *tarhi* or *etarhi*, but it may be followed by *tadā, tatra, atha*, &c.), when, at what time, whenever, while, whereas, since, as, because; (*yarhi* is found in construction with either pres. or pot.; also with impf. or perf. or aor.)

यव 1. *yava, as*, m., Ved. the first half of a month, (generally in the pl.; according to the commentators = *pūrva-pakshāḥ*; also written *yāva*.)

Yavan, ā, m. = 1. *yava* above.

1. *yavya, as*, m. (for 2. see col. 3), a month (as containing a *yava*, see above).

यव 2. *yava, as, ā, am* (fr. rt. 1. *yu*), Ved. warding off, keeping off, averting, preventing, removing.

Yavayāvan, ā, m., Ved. one who keeps off or averts.

यव 3. *yava, as*, m. (perhaps connected with rt. 2. *yu*), barley, (in the earliest times probably any grain or corn yielding flour or meal); a barley-corn; (as a measure of length) a barley-corn = 1/8 or (according to others) 1/6 of an *aṅgula*; (as a weight) a barley-corn = 6 grains of white mustard seed or (according to others) = 12 mustard seeds = 1/2 *guñja*; (in palmistry) a figure or mark on the hand resembling a barley-corn, a natural line across the thumb at the second joint compared to a grain of barley and supposed to indicate good fortune; N. of a particular astronomical Yoga, (viz. when the favourable planets are situated in the fourth and tenth mansions and the unfavourable ones in the first and seventh); speed, velocity (?); a double convex lens (?); [cf. Zend *yava*; Gr. ζεά; Lith. *jawa-s*.] — *Yava-krī, īs*, m. a buyer or purchaser of barley; a proper N.; [cf. *yava-krīta*.] — *Yava-krīta, as*, m. 'purchased with barley,' N. of a son of Bharadvāja. — *Yava-kshāra, as*, m. an alkali prepared from the ashes of burnt barley-straw, saltpetre, nitre, nitrate of potash. — *Yava-kshetra, am*, n. a field of barley. — *Yava-kshoda, as*, m. barley-meal. — *Yava-khada*, see Gaṇa Vrīhy-ādi to Pāṇ. V. 2, 116. — *Yava-godhūma-ja, as, ā, am*, produced from barley and wheat, prepared with barley and wheat. — *Yava-grīva, as, ā, am*, Ved. 'barley-necked,' whose neck is like a grain of barley (said of a fowl; called also *yava-śiras*, q. v.). — *Yava-ćaturthī*, f. a sort of game played on the fourth day in the light half of the month Vaiśākha (when people throw barley-meal over one another). — *Yava-ćūrṇa, as, am*, m. n. barley-meal. — *Yava-ja, as*, m. = *yava-kshāra*; Ptychotis Ajowan (= *yavānī*). — *Yava-tiktā*, f. a species of plant (= *śaṅkhinī*). — *Yava-dvīpa, as*, m. the island Yava, (also written *jala-dvīpa*.) — *Yava-nāla, as*, m. a sort of grass or grain, Andropogon Bicolor; barley-straw (?). — *Yavanāla-ja, as*, m. an alkali made from the ashes of the above plant, nitre; [cf. *yava-kshāra*.] — *Yava-pishṭa, am*, n. barley-meal. — *Yava-prakhya, as, ā, am*, resembling barley-meal; (*ā*), f., N. of a particular eruption or small tumor like a barley-corn. — *Yava-praroha, as*, m. a shoot or ear of barley. — *Yava-phala, as*, m. the bamboo cane; Indian spikenard, Nardostachys Jatamansi; Wrightia Antidysenterica; the tree Ficus Infectoria; an onion. — *Yava-busa, am*, n. the husk or chaff of barley. — *Yavabusaka, as, ā, am*, (to be paid) at the time of the production of barley-husk (as a debt; cf. Pāṇini IV. 3, 48). — *Yava-mat, ān, atī, at*, possessing or abounding in barley; containing barley, mixed with barley; (*ān*), m., N. of a Gandharva; of the author of a Vedic hymn; (*atī*), f. a kind of metre, twice ‒ ⏑ ‒ ⏑ ‒ ⏑ ‒ ⏑ ‒ ⏑ ‒ ⏑, ⏑ ‒ ⏑ ‒ ⏑ ‒ ⏑ ‒ ⏑ ‒ ‒; (*at*), n. abundance of grain (Ved.). — *Yava-madhya, as, ā, am*, having the middle like a barley-corn, i. e. stout or broad in the centre and thin or tapering at the ends; (*as*), m. a kind of drum; (*ā*), f. a kind of metre; (*am*), n. a kind of penance (= *yava-madhyama*, q. v.); a particular measure of length. — *Yava-madhyama, am*, n. a kind of lunar penance, (see *ćāndrāyaṇa*.) — *Yava-maya, as, ī, am*, consisting of barley, made of barley. — *Yava-mātra, as, ī, am*, measuring a barley-corn, as large as a grain of barley. — *Yava-mushṭi, is*, m. f. a handful of barley. — *Yava-lāsa, as*, m. nitre, saltpetre. — *Yava-vaktra, as, ā, am*, having a head or point like a grain of barley. — *Yava-śiras, ās, ās, as*, having a head shaped like a grain of barley, (see *yava-grīva*.) — *Yava-śūka* or *yava-śūka-ja, as*, m. = *yava-kshāra*, a kind of alkaline salt prepared from the ashes of burnt barley-straw. — *Yava-sura, am*, n. malt-liquor, an intoxicating drink prepared from barley, beer. — *Yavākāra* (°*va-āk*°), *as, ā, am*, barley-shaped, shaped like a barley-corn. — *Yavāgra-ja* (°*va-ag*°), *as*, m. = *yava-kshāra*, N. of a plant, Ptychotis Ajowan (= *yavānī*). — *Yavāgrayaṇa* (°*va-āg*°), *am*, n. the first-lings or first-fruits of barley. — *Yavāṅkura* (°*va-aṅ*°), *as*, m. a shoot or blade of barley. — *Yavāćita* (°*va-āć*°), *as, ā, am*, laden with barley. — *Yavād* (°*va-ad*), *t, t, t*, eating barley, living on barley. — *Yavānna* (°*va-an*°), *am*, n. barley-food, boiled barley. — *Yavāpatya* (°*va-ap*°), *am*, n. = *yava-kshāra*. — *Yavāmla-ja* (°*va-am*°), *am*, n. sour barley-gruel. — *Yavāśir* (°*va-āś*°), *īr, īr, īr*, mixed or malted with barley. — *Yavāhāra* (°*va-āh*°), *as, ā, am*, having barley for food, living on barley. — *Yavāhva* (°*va-āh*°), *as*, m. = *yava-kshāra*. — *Yavottha* (°*va-ut*°), *am*, n. = *yavāmla-ja*. — *Yavodara* (°*va-ud*°), *am*, n. the body or thick part of a grain of barley used as a measure of length. — *Yavorvarā* (°*va-ur*°), f., Ved. a field sown with barley, barley-field.

Yavaka, as, m. barley; = *yava-prakāra*, a sort of barley.

Yavakya, as, ā, am, producing barley, sown with barley, fit for barley.

Yavakshā, f., N. of a river.

Yavayu, us, us, u, Ved. desiring barley or corn, (Sāy. = *yavećchu*.)

Yavasa, am, n. (according to some also *as*, m.), grass, fodder, food, pasturage, pasture, meadow grass. — *Yavasa-prathama, as, ā, am*, Ved. beginning with or depending on good pasturage, well-nurtured; (according to Mahī-dhara on Vājasaneyi-s. XXI. 43. first or best of all kinds of food.) — *Yavasād* (°*sa-ad*), *t, t, t*, Ved. eating or consuming grass, grazing, pasturing, feeding. — *Yavasānnodakendhana* (°*sa-anna-ud*°, °*ka-in*°), *am*, n. grass, corn, water, and fuel. — *Yavasodaka* (°*sa-ud*°), *e*, n. du. grass and water.

Yavāgū, ūs, f. (in Uṇādi-s. III. 81. said to come fr. rt. 2. *yu*), sour gruel, rice-gruel (made from rice boiled with water and said to be composed of six measures of water to one of rice); any thin decoction of other kinds of grain, &c., (according to some, a decoction in which four measures of grain are steeped in sixty-four measures of water and the whole boiled down to half the original quantity.) — *Yavāgū-maya, as, ī, am*, consisting of Yavāgū.

Yavānikā, f. Ptychotis Ajowan.

Yavānī, f. a kind of bad barley; Ptychotis Ajowan.

Yavāsa, as, m. (said to be fr. rt. 2. *yu*), = *yāsa*, Alhagi Maurorum; a species of Khadira; (*ā*), f. a kind of grass (= *gundāsinī*). — *Yavāsa-śarkarā*, f. a kind of sugar made from Yavāsa.

Yavāsaka, as, m. Alhagi Maurorum.

Yavāsinī, f. a district abounding in Yavāsa.

Yavika or *yavila, as, ā, am*, having or producing barley.

Yavin, ī, inī, i, = *yavika* above.

2. *yavya, as, ā, am* (for 1. *yavya* see col. 2), suitable or fit for barley; sown with or consisting of barley; (*as*), m., Ved. a stock of barley or fruit; (*ās*), m. pl., N. of a family of Ṛishis; (*am*), n. a field of barley; (Ved.) epithet of certain Homa-mantras; (*ā*), f., Ved. a river, stream (in Ṛig-veda VIII. 98, 8).

Yavyā-vatī, f., Ved., N. of a river (in Ṛig-veda VI. 27, 6, identified by Sāy. with Hariyūpīyā, which he describes as the N. of a river or of a city); N. of a district.

यवक्षार *yava-kshāra*. See col. 2.

यवगण्ड *yavagaṇḍa, as,* m. = *yuva-gaṇḍa,* a kind of eruption on the face.

यवन *yavana, as,* m. (fr. rt. 1. or 2. *yu,* or connected with rt. *ju* = 1. *jū*), one who keeps back; one who mixes, &c., see Gaṇa Nandyādi to Pāṇ. III. 1, 134; a fast horse, courser, (in this sense fr. rt. 1. *jū* and connected with *javana,* for which it is sometimes a false reading); speed, velocity, (connected with rt. 1. *jū*); an Ionian, Greek, (in Uṇādi-s. II. 74. said to be fr. rt. 2. *yu*); a king of the Greeks; a Muhammadan, (sometimes applied to both the Muhammadan and European invaders of India as coming from the same quarter); any foreigner; a barbarian generally (Manu X. 44); the country of the Yavanas (sometimes applied to Bactria, Ionia, Greece, and more recently to Arabia); a carrot; olibanum; (*ās*), m. pl. the Ionians or Greeks; the Greek astrologers; N. of a dynasty; (*ī*), f. a Greek or Muhammadan woman; the wife of a Yavana; = *javanī,* a curtain. — *Yavana-deśa, as,* m. the country of the Yavanas. — *Yavanadeśa-ja,* 'growing in the country of the Yavanas,' styrax or benzoin. — *Yavana-dvishṭa, as,* m. 'hated or disliked by Yavanas,' bdellium. — *Yavana-pura, am,* n. the city of the Yavanas, (probably) Alexandria. — *Yavana-priya, am,* n. 'dear to Yavanas,' pepper. — *Yavana-muṇḍa, as,* m. a bald Yavana, one with a shaved head. — *Yavana-sena, as,* m. a proper N. — *Yavanāćārya* (°*na-āć*°), *as,* m. an astronomical writer (frequently quoted by Varāha-mihira and other ancient Hindū astronomers, perhaps any Greek astronomer). — *Yavanāri* (°*na-ari*), *is,* m. 'enemy of the Yavanas,' N. of Kṛishṇa or Vishṇu; of a king of Vārāṇasī. — *Yavaneśvara* (°*na-īś*°), *as,* m., N. of the author of the Mīna-rāja-jātaka. — *Yavaneshṭa* (°*na-ish*°), *as, ā, am,* liked by the Yavanas; (*as*), m. a kind of onion or garlic; Azadirachta Indica; (*ā*), f. the wild date tree; (*am*), n. lead; an onion, garlic; pepper.

Yavanaka, as, m. a particular kind of grain; (*ikā*), f. = *yavanī,* a Yavana woman; = *javanikā,* a curtain or screen, an outer tent, a screen of cloth surrounding a tent; a veil.

Yavanānī, f. the writing of the Yavanas.

यवनाल *yava-nāla.* See p. 811, col. 2.

यवय *yavaya* (fr. *yuvan*), Nom. P. *yavayati, -yitum,* to make young.

यवयस *yavayasa, am,* n., N. of a Varsha in Plaksha-dvīpa.

यवस *yavasa.* See p. 811, col. 3.

यवागू *yavāgū.* See p. 811, col. 3.

यवान *yavāna, as, ā, am,* quick, swift, rash, (incorrectly for *javāna,* part. fr. rt. 1. *jū.*)

यवानिका *yavānikā.* See p. 811, col. 3.

यवाष *yavāsha* = *yevāsha,* q. v.

Yavāshika, see Gaṇa 1. Kumudādi to Pāṇ. IV. 2, 80.

Yavāshin, see Gaṇa Prekshādi to Pāṇ. IV. 2, 80.

यविष्ठ *yavishṭha, as, ā, am* (superl. of *yuvan*), youngest, very young, last-born; (*as*), m. a younger brother; N. of Agni (called 'the youngest' or 'last-born' of the gods, either as produced from wood or as placed on the altar after everything else); N. of a Brāhman; (*ās*), m. pl. his descendants; *agni yavishṭha,* N. of the author of the hymn Ṛig-veda VIII. 91; [cf. Old Germ. *jungisto.*] — 1. *yavishṭha-vat, ān, atī, at,* containing the word *yavishṭha.* — 2. *yavishṭha-vat,* ind. like a youth.

Yavishṭhya, as, ā, am, Ved. youngest, = *yavishṭha,* (Sāy. = *yuvatama.*)

Yavīyas, ān, asī, as (compar. of *yuvan*), younger; (*ān*), m. a younger brother; a Śūdra (as opposed to one of the three higher castes); (*asī*), f. a younger sister; [cf. Goth. *juhiza.*]

Yavīyasa, as, m., N. of a preceptor.

यवीनर *yavīnara, as,* m., N. of a son of Ajamīḍha; of a son of Dvimīḍha and of Bharmyāśva and of Vāhyāśva.

यवीयुध् *yavīyudh, t, t, t* (fr. Intens. of rt. 1. *yudh*), Ved. eager to fight, fond of war, warlike, (also written *yavyudh.*)

यव्य 1. 2. *yavya.* See p. 811, cols. 2, 3.

यश *yaśa.* See col. 3.

यशद *yaśada, am,* n. a species of mineral (commonly called *dastā,* which according to some is zinc or pewter).

यशस् *yaśas, as,* n. (in Uṇādi-s. IV. 190. said to be fr. rt. 1. *aś;* according to some for original *daśas* = Lat. *decus,* fr. a lost rt. *daś*), beautiful or handsome appearance, beauty, splendor, magnificence, worth, excellence (Ved.); honour, glory, praise, renown, fame, reputation, distinction, celebrity; Fame (personified as the son of Kāma and Rati or of Dharma and Kīrtti); an object of honour or respect, a person of respectability; favour, partiality (Ved.); = *udaka,* water (Ved.); *anna,* food (Ved.); = *dhana,* wealth (Ved.); N. of a Sāman; (*ās*), m. a proper N.; (*ās, ās, as*), Ved. beautiful, handsome, splendid, resplendent; worthy, excellent; renowned, honoured, respected, venerated; pleasant, pleasing, agreeable, estimable; [cf. Gr. δοκ-έ-ω, δόξα, δόγμα, δοκεύω, διδάσκω, δάκτυλος; Lat. *dec-et, decus, digna-s, doceo;* probably Angl. Sax. *tu, tah;* Old Germ. *zeha.*] — *Yaśaḥ-karṇa, as,* m., N. of a king. — *Yaśaḥ-kāya, as,* m. a body consisting of fame or glory, i. e. glory, reputation. — *Yaśaḥ-ketu, us,* m., N. of various kings. — *Yaśaḥ-paṭaha, as,* m. a drum, a double drum. — *Yaśaḥ-pāla, as,* m., N. of a king. — *Yaśaḥ-prakhyāpana, am,* n. spreading abroad or proclaiming the glory (of any one). — *Yaśaḥ-śarīra, am,* n. = *yaśaḥ-kāya* above. — *Yaśaḥ-śesha, as, ā, am,* having nothing left but glory or fame, i. e. dead; (*as*), m. death, dying. — *Yaśaś-ćandra, as,* m., N. of a king. — *Yaśas-kara, as, ī, am,* causing renown, conferring fame or distinction, famous, glorious; (*as*), m., N. of various men. — *Yaśaskara-svāmin,* N. of a temple founded by a certain Yaśas-kara. — *Yaśas-kāma, as, ā, am,* honour-loving, desirous or eager for fame, ambitious. — *Yaśas-kāmya,* Nom. P. *-kāmyati,* &c., to desire honour or fame, be eager for renown. — *Yaśas-kāmyat, an, antī, at,* desiring fame, desirous of glory. — *Yaśas-kṛit, t, t, t,* causing honour, conferring dignity or renown. — *Yaśas-tama, as, ā, am,* Ved. most renowned or resplendent. — *Yaśas-vat, ān, atī, at,* possessing honour or glory, full of honour, honourable, glorious, famous; pleasant, pleasing, excellent, handsome; agreeable, estimable; (*atī*), f., N. of a woman. — *Yaśasvi-tama, as, ā, am,* most famous or renowned. — *Yaśas-vin, ī, inī, i,* possessing honour or glory, renowned, famous, celebrated, glorious; excellent, handsome; (*inī*), f. epithet of a particular artery; N. of several plants, wild cotton (= *vana-kārpāsī, yava-tiktā, mahā-jyotishmatī*); N. of one of the Mātṛis attending on Skanda. — *Yaśo-gopi, is,* m., N. of a commentator on the Srauta-sūtras of Kātyāyana. — *Yaśo-ghna, as, ī, am,* destroying the appearance or beauty (Ved.); destroying fame or reputation. — *Yaśo-da, as, ā, am,* glory-giving, bestowing distinction, conferring fame or renown; (*as*), m. quicksilver; (*ā*), f., N. of the wife of the cowherd Nanda, (she resided at Go-kula, and was the foster-mother of Kṛishṇa, who immediately after his birth as son of Devakī and Vasu-deva was entrusted to her care, that he might be protected from the enmity of Kaṇsa); N. of the wife of Mahā-vīra and daughter of Samara-vīra; N. of the daughter of a class of Manes. — *Yaśo-datta, as,* m. a proper N. — *Yaśo-dā, ās, ās, am,* Ved. glory-giving, conferring beauty, (for *yaśo-dā,* f. of *yaśo-da,* see above.) — *Yaśodā-garbha-sambhūtā,* f. epithet of Durgā. — *Yaśodā-nanda, as,* m. Yaśodā's son, i. e. Kṛishṇa. — *Yaśo-deva, as,* m., N. of a Buddhist mendicant; of a son of Rāma-ćandra; (*ī*), f., N. of a daughter of Vainateya and wife of Bṛihan-manas. — *Yaśo-dhana, am,* n. a fund or stock of fame; (*as, ā, am*), whose wealth consists of fame, rich in renown, renowned, famous (said of persons); (*as*), m., N. of a king. — *Yaśo-dhara, as, ā, am,* maintaining or preserving glory, upholding renown; (*as*), m., N. of the fifth day of the civil month (*karma-māsa*); of the eighteenth Arhat of the preceding and of the nineteenth of the future Utsarpiṇī; of a son of Kṛishṇa by Rukmiṇī, (also read *yaśo-vara*); of various other men; (*ā*), f., N. of the fourth night of the civil month; of the mother of Rāhula; of several other women. — *Yaśo-dhā, ās, ās, am,* conferring splendor or fame. — *Yaśo-dhāman, a,* n. site or abode of glory. — *Yaśo-nandi, is,* m., N. of a king. — *Yaśo-bhagin, ī, inī, i,* Ved. possessing fame, rich in glory, famous, renowned. — *Yaśo-bhagīna, as, ā, am,* or *yaśo-bhagya, as, ā, am,* Ved., see Pāṇ. IV. 4, 131. — *Yaśo-bhadra, as,* m. (with Jainas) N. of one of the six Sruta-kevalins. — *Yaśo-bhṛit, t, t, t,* bearing fame, possessing renown, famous, renowned; bringing glory. — *Yaśo-mati,* f., N. of the third lunar night. — *Yaśo-matya, ās,* m. pl., N. of a people. — *Yaśo-mādhava, as,* m. a form of Vishṇu. — *Yaśo-mitra, as,* m., N. of a Buddhist author. — *Yaśo-rāja, as,* m. a proper N. — *Yaśo-rāśi, is,* m. a heap or mass of glory, a glorious deed. — *Yaśo-lekhā* f., N. of a princess. — *Yaśo-vat, ān, atī, at,* possessing fame or glory; (*atī*), f., N. of various women; of a district (originally of a stream; sometimes abbreviated into *yaśo-vati*); of a mythical town on mount Meru. — *Yaśo-vara, as,* m., N. of a son of Kṛishṇa by Rukmiṇī, (see *yaśo-dhara.*) — *Yaśo-vartman, a,* n. the path of glory, road to fame. — *Yaśo-varman, ā,* m., N. of a poet; of several other men, (*yaśo-varmaka* is found at the end of an adj. comp.) — *Yaśo-han, ā, ghnī, a,* destroying fame or reputation. — *Yaśo-hara, as, ā, am,* taking away fame, depriving of reputation, dishonouring; N. of a place, (gender doubtful.) — *Yaśoharа-jit, t,* m., N. of Kaću-rāya. — *Yaśo-hīna, as, ā, am,* shorn of fame or glory.

Yaśa at the end of a comp. = *yaśas,* cf. *ati-y°;* (*am*), n., N. of a Sāman.

Yaśasa at the end of a comp. = *yaśas.*

Yaśasya, as, ā, am, famous, glorious, renowned, celebrated, honoured; bestowing glory or distinction, producing fame, creditable; (*ā*), f., N. of a plant (= *jīvantī*); of another plant (= *ṛiddhi*).

Yaśasya, as, us, u, Ved. seeking favour.

यष्टव्य *yashṭavya, yashṭṛi.* See p. 804, col. 2.

यष्टि 2. *yashṭi, is,* f. (rarely m.), or *yashṭī,* f. (probably fr. rt. *yam;* for 1. *yashṭi* see p. 804, col. 2), a staff, stick, wand; a staff armed with iron, mace, club; a pole, column, pillar; a perch; a stem, support; a palisade; a flag-staff [cf. *dhvaja-y°*]; a stalk, stem, blade; a reed; a branch; the arm (= *bhuja-daṇḍa*); anything thin or slender (e. g. *aṅga-yashṭi,* a slender or delicate form; *asi-yashṭi,* a sword-blade; cf. *gātra-y°, śarīra-y°, bhuja-y°*); a string, thread (= *tantu*), string of pearls, necklace [cf. *hāra-y°*]; a particular kind of pearl necklace; liquorice (= *yashṭi-madhuka, madhukā*); sugar-cane (= *madhu-yashṭi*); Clerodendrum Siphonanthus (= *bhārgī*); any creeping plant. — *Yashṭi-gṛiha, am,* n., N. of a district. — *Yashṭi-graha, as, ā, am,* carrying a stick or staff; (*as*), m. a club-bearer, mace-bearer, staff-bearer. — *Yashṭi-nivāsa, as,* m. a pole serving as a perch (for peacocks, Raghu-v. XVI. 14); a pigeon-house standing on upright poles; [cf. *vāsa-yashṭi.*] — *Yashṭi-prāṇa, as, ā, am,* one whose strength or power is as slender as a stalk or reed, powerless or feeble as a reed (= *yashṭir veṇu-daṇḍa eva prāṇaḥ śaktir yasya saḥ*); out of breath. — *Yashṭi-mat, ān, atī, at,* having a stick or staff, furnished with a flag-staff. — *Yashṭi-madhu, u,* n. or *yashṭi-madhukā,* f.

liquorice. — Yashṭi-yantra, am, n. a particular astronomical instrument. — Yashṭi-pushpa, as, m., N. of a plant, Putranjiva Roxburghii; [cf. putra-jīva.] — Yashṭī-madhu, u, or yashṭi-madhuka, am, n. = yashṭi-madhu. — Yashṭy-āghāta, as, m. a blow with a stick, a cudgeling, beating. — Yashṭy-āhva or yashṭy-āhvaya, as, m. liquorice.

Yashṭika, as, m. a species of water-fowl (= jala-kukkuṭa; cf. ko-yashṭi); a bird, the lapwing; (ā), f. a staff, stick, club; a particular pearl ornament or necklace (especially of one string); an oblong pond or tank; liquorice.

Yashṭī. See under 2. yashṭi, p. 812, col. 3.

Yashṭīka, am, n. liquorice (= yashṭi-madhu).

यष्ट्रस्क yashṭraska (?), ās, m. pl., N. of a people.

यस् yas (probably connected with rt. yam), cl. 4. 1. P. yasyati, yasati, yayāsa, yasitum, to froth up, foam (Ved.; but according to Sāy. on Ṛig-veda VII. 104. 2, yayastu = āyāsam prāpnotu = upakshīyatām), to make great effort or exertion, strive, endeavour, labour, preserve, trouble one's self; to strive after (with dat.); [cf. Gr. ζέ-ω (ζέν-νυμι, ἔ-ζεσ-μαι, ζέσ-σε-ν), ζέσ-μα, ζέ-μα, ζέ-σι-ς, ζεσ-τό-ς, ζῆ-λο-ς; Old Germ. jes-an, ger-ja-n.]

Yasitvā or yastvā, ind. making effort, endeavouring.

Yaska, as, m. a proper N.; (ās), m. pl. the descendants of Yaska; yaskā gairikshitāḥ, N. of a school.

Yasya, as, ā, am, to be endeavoured, to be done with energy or perseverance; (according to a commentator) = vadhya, to be killed, fit or ready for slaughter. — Yasya-tva, am, n. effort, energy; fitness for slaughter; death.

यस्मात् yasmāt, ind. (abl. of 3. ya or yad; correlative of tasmāt, q. v.), from which, from which cause, since, as, because; that, in order that.

यह yaha, as, m. or yahas, as, n., Ved. water; strength, power.

यहु yahu, us, us, u, Ved. = mahat, great; (us), m. = apatya, offspring, a child, (in Ṛig-veda VIII. 60, 13, Agni is called sahaso yahuh, Sāy. = sahasaḥ putraḥ.)

Yahva, as, ī, am, Ved. = mahat, great, mighty, powerful, &c.; (perhaps) being in continual motion or activity, restless, active; continual, perpetual (said of Agni, Rudra, and Soma); continually moving or flowing; (vyas), f. pl., Ved. flowing or running water, a river, (sapta yahvīḥ, the seven great rivers); (vī), f. du. epithet of heaven and earth, of night and day, of evening and morning, (according to Sāy. on Ṛig-veda I. 142, 7, yahvī means 'the two children,' according to some it may mean 'the two hands'); (as), m. = yajamāna, a sacrificer (according to Uṇādi-s. I. 154).

Yahvat (fem. atī), Ved. = yahva above; (according to Sāy. yahvatī = mahatī, great.)

या 1. yā, cl. 2. P. (ep. also A.) yāti (-te), Impf. ayāt (3rd pl. ayān or ayus), Pot. yāyāt, Impv. yātu (2nd sing. yāhi), yayau (2nd sing. yayātha or yayitha, 1st pl. yayima, Part. yayivas), yāsyati, ayāsīt (Vedic forms ayāsus, yāsat, yāsishṭham, yāsishṭa), yātum (Ved. yātave, yātavai), to go, proceed, move, set out, march, travel, journey; to go away, withdraw, retire; to pass away, pass by, elapse (said of time); to extend, last (said of time, e. g. māsam yāti, it lasts for a month); to take place, come to pass, prosper, succeed; to proceed, behave, act; to go or come to, travel or journey towards, approach, arrive at, reach (with acc. or even dat. or loc. or with prati after an acc.); to go or march against; to go to any state or condition, to become, be (with acc. and especially acc. of an abstract noun, e. g. vināśam yāti, he goes to destruction, i. e. he is destroyed; kāṭhinyam yāti, it goes to hardness, i. e. becomes hard); to undertake, obtain, get (with acc.); to go in to, have carnal intercourse with (with acc.); to go to for any object, request, implore, solicit (with double acc., e. g. yāmi va draviṇam, I go to you for money, I solicit wealth of you; tvām śaraṇam yāmi, I go to thee for help); to find out, discover, perceive. The meanings of yā may be variously extended by combining it with other words and phrases, e. g. palāyya yā, to run away; bahir yā, to go out; adho yā, to go down, sink; kshemeṇa yā, to escape safely; khaṇḍaśo yā, to fall to pieces; śata-dhā yā, to fall into a hundred pieces; yātrām yā, to undertake a journey; mṛigayām yā, to go out hunting; śirasā mahīm yā, to bow down to the ground with the head; agoćaram nayanayor yā, to become invisible; dveshyatām yā, to become hated; vilayam yā, to be dissolved; karṇau yā, to come to the ears, be heard; kare yā, to come to hand, be obtained; vaśam yā, to be subject to (with gen.); prakṛitim yā, to return to one's natural state; nidrām yā, to fall asleep; nidhanam yā, to die; darśanam yā, to become visible, be seen; udayam yā, to rise (said of stars, &c.): Pass. yāyate, to be gone, &c.: Caus. yāpayati, -yitum, Aor. ayīyapat, to make or cause to go or proceed, cause to set off or march, command to go away, drive away, remove, cure (a disease); to cause to pass by or elapse, pass or spend (as time, night, &c.); to cause to subsist, support; to cause to arrive at or obtain (with a double acc., e.g. tam śriyam yāpayati, he causes him to obtain fortune); to induce: Desid. yiyāsati, to wish or intend to go, to desire to proceed, &c.: Intens. yāyāyate, yāyeti, yāyāti, to go frequently, &c.; [cf. Gr. ἰάπτω (= Caus. yāpayāmi), ἵημι, ἥ-σω (= yāsyāmi), perhaps also some forms like ἱέναι: Lat. jacio; Janus, janua.]

2. yā, ās, ās, am [cf. 4. ya, p. 801, col. 1], going, proceeding, moving, &c. (at the end of a comp., see eva-yā, tura-yā, deva-yā).

1. yāt, yān, yātī or yāntī, yāt (for 2. yāt see s. v.), going, proceeding, moving; that which moves (e.g. Ṛig-veda I. 32, 15, Indro yāto 'vasitasya rājā, Indra the sovereign of all that is movable and immovable). — Yāt-sattra, am, n., Ved. 'continuing sacrifice,' N. of certain solemn ceremonies which go on for a long period, (also called Sārasvata.)

Yāta, as, ā, am, gone, proceeded, marched, passed, &c.; gone to, attained, obtained (with acc.); passed by or away, elapsed, escaped; (am), n. the act of going, going, march, proceeding; motion, (often confounded with yāna, q. v.); the past time (e. g. yātam anāgatam ća, the past and the future); the guiding or driving of an elephant with a goad. — Yāta-yāma, as, ā, am, or yāta-yāman, ā, ā, a, that which has completed its course or (according to others) that which has stood for a night (and so become flat and stale), used, spoiled, impaired, useless, rejected; raw, half ripe; who or what has run out or completed a course, exhausted, old, aged. — Yātayāma-tva, am, n. uselessness, unprofitableness; old age. — Yātānuyāta (°ta-an°), am, n. the going and following. — Yātāyāta (°ta-āy°) or yātopayāta (°ta-up°), am, n. a going and coming; intercourse. — Yātopayātika, see Gaṇa Aksha-dyūtādi to Pāṇ. IV. 4, 19.

1. yātavya, as, ā, am, to be gone or set out, to be marched; to be gone against, to be assailed or attacked, (the neuter is used impersonally.)

2. yātavya, as, ā, am (fr. 2. yātu below), serviceable against witchcraft, keeping off Rākshasas.

Yāti, is, f. (said to be fr. the Intens.), see Pāṇ. I. 1, 58.

Yātika, as, m. a traveller, (probably incorrect for yātrika.)

1. yātu, 3rd sing. Impv. of rt. 1. yā above (often used as an interjection), let it go, let it pass, be it so, no matter.

2. yātu, us, us, u, a goer, one who goes or moves; (us), m. a traveller, wayfarer; wind; time; (perhaps) sorcery, witchcraft, (but according to Sāy. yātu means either karmaṇām hiṃsā, injury of rites, or pīḍā, pain, torture); a kind of evil spirit, Rākshasa, demon; (u), n. a weapon, (according to Sāy. as inflicting yātanā, pain); a Rākshasa, evil spirit, demon. — Yātu-ghna, as, ī, am, destroying Yātus; (as), m. bdellium. — Yātu-ćātana, as, ī, am, Ved. 'Yātu-removing,' driving away Rākshasas. — Yātu-jambhana, as, ī, am, Ved. 'Yātu-destroying,' destroying Rākshasas or demons. — Yātu-jū, ūs, ūs, u, Ved. incited by Yātus, impelled by Rākshasas; (Sāy.) pressing forwards or eager to torment (said of demons). — Yātu-dhāna, as, m. an evil spirit, Rākshasa, demon; (ī), f. a female Rākshasa. — Yātu-mat, ān, atī, at, Ved. practising witchcraft or sorcery, evil-disposed, injurious, malignant; composed of demons or Rākshasas, (according to Sāy. on Ṛig-veda I. 133, 2, yātu-mat means either 'possessing injury,' 'inflicting injury,' or 'possessing injurious weapons,' or 'possessing demons.') — Yātu-vid, t, t, t, Ved. skilful in sorcery or witchcraft, learned in the practices of Rākshasas. — Yātu-han, ā, ghnī, a, Ved. destroying witchcraft.

Yātu-māvat, ān, atī, at, Ved. (according to the Pada text of the Ṛig-veda and Atharva-veda Prātiśākhya IV. 8. this word is divided yātu-māvat, not yātumā-vat as might be expected), = yātu-mat, 'practising sorcery, &c.,' (but according to Sāy. yātu = yātanā, 'torment,' and mā = vyāpāra, 'practice,' as if fr. 2. yātu with rt. 3. mā.)

1. yātṛi, tā, trī, tṛi (for 2. see p. 815, col. 2), going, proceeding, &c., being on a journey or march; (tā), m. a goer, traveller; a driver, charioteer, coachman; a destroyer, slayer, (according to Sāy. on Ṛig-veda I. 32, 14 = hantṛi; according to modern scholars the meaning may be 'an avenger,' as if fr. rt. 2. yat; cf. 3. yāt, ṛiṇa-yā.)

Yātṛika, as, m. a wayfarer, traveller, (wrongly for yātrika.)

Yātrā, f. going, setting off, journey, travel, march, the march of an army, expedition, (yātrām yā or dā, to undertake an expedition or campaign, take the field); going on a pilgrimage; a company of pilgrims; a festive train, procession, the procession of idols; a feast, festival (= utsava); a sort of dramatic entertainment; a road; support of life, livelihood, subsistence, provisions; passing away time; going to and fro; intercourse, (laukikī yātrā or jagad-yātrā, worldly intercourse); way, means, expedient; practice, usage, custom; N. of a particular kind of astrological work (especially of one by Varāha-mihira, the full title of which is Yoga-yātrā). — Yātrā-karaṇa, am, n. the setting forth on a journey, a march. — Yātrā-kāra, as, m. the author of a work of the Yātrā class. — Yātrā-gamana, am, n. the going on a journey or expedition. — Yātrā-prasaṅga, as, m. engaging in or performing a pilgrimage. — Yātrā-phala, am, n. the fruit of an expedition, success of a campaign. — Yātrā-mahotsava (°hā-ut°), as, m. a great festive procession. — Yātrār-tham (°rā-ar°), ind. for the sake of marching. — Yātrotsava (°rā-ut°), as, m. a festive procession.

Yātrika, as, ī, am, belonging to a march, relating to an expedition or campaign, marching, journeying, performing a pilgrimage; relating to the support of life, requisite for subsistence; customary, usual; (as), m. a traveller; a pilgrim; (am), n. a march, expedition, campaign; provisions for a march, supplies, &c.; N. of a particular class of astrological works; [cf. yātrā.]

Yātrin, ī, iṇī, i, being on a march, being in a procession.

Yāna, as, am, m. n. way, road, path (Ved.); (am), n. the act of going, moving, riding; marching or proceeding (against an enemy), attacking; retreating, retreat; a journey; a procession; a conveyance or vehicle of any kind, carriage, waggon, chariot, car; a litter, palanquin; (with Buddhists) the vehicle or means of arriving at knowledge, the means of release from repeated births; (ī), f., see Gaṇa Gaurādi to Pāṇ. IV. 1, 41; [cf. Lat. janua.] — Yāna-kara, as, m. 'carriage-maker,' a wheel-

wright, carpenter. — *Yāna-pātra* or *yāna-pātraka, am,* n. 'going-vessel,' a ship, boat. — *Yānapātrikā,* f. a small vessel, boat. — *Yāna-bhanga, as,* m. the fracture of a vessel or boat, shipwreck. — *Yāna-mukha, am,* n. the fore part of a waggon or chariot, the pole or part where the yoke is fixed. — *Yāna-yāna, am,* n. riding in a carriage, driving in a chariot, a drive. — *Yāna-vat, ān, atī, at,* having a carriage or vehicle; travelling in a carriage. — *Yāna-śālā,* f. a coach-house, cart-shed. — *Yāna-svāmin, ī,* m. the owner of a vehicle.

Yānaka, as, m. a vehicle, carriage.

Yāpa, as, m. (fr. the Caus.), the causing to go; [cf. *kāla-y°.*]

Yāpaka, as, ikā, am (fr. the Caus.), causing to go or come, causing to pass away or spend, bringing, granting, bestowing.

Yāpana, as, ī, am, causing to go or pass away, bringing to an end; mitigating, alleviating, curing; prolonging or supporting life; (*ā, am*), f. n. the causing to go, act of driving away or expelling, expulsion, removal, rejection; the cure or alleviation (of a malady); the causing (time) to pass away, spending time, wasting time, delay, procrastination; loitering, staying; maintenance, support (= *vartana, yātrā*); exercise, practice.

Yāpanīya, as, ā, am, to be caused to go, to be passed or spent (as time); to be removed or cured, to be expelled.

Yāpayat, an, antī, at, causing to go or pass, spending.

Yāpita, as, ā, am, caused to go; spent (as time); expelled.

Yāptā, f. twisted or plaited hair (= *jaṭā*).

Yāpya, as, ā, am, to be passed or spent (as time); to be removed or cured; to be expelled or rejected; low, vile, contemptible, little, trifling, unimportant. — *Yāpya-tva, am,* n. curability. — *Yāpya-yāna, am,* n. a palanquin, litter.

1. *yāma, as,* m. (for 2. *yāma* see p. 816, col. 1), motion, course, going, proceeding, coming; a road, way, path (Ved.); progress (Ved.); a carriage, chariot (Ved.); a night-watch, period or watch of three hours, the eighth part of a day; a wandering star, planet (?); *yāmasya arkaḥ,* N. of a Sāman; (*ās*), m. pl., N. of a class of gods; (*ī*), f., N. of a daughter of Daksha (wife of Dharma or Manu; sometimes written Yāmī); N. of an Apsaras; night. — *Yāma-kośa, as, ā, am,* Ved. covering up or obstructing the way, (Sāy. = *mārga-pratibandhaka.*) — *Yāma-ghosha, as,* m. 'sounding the watches,' a cock; a metal plate on which the night-watches or hours are struck, a drum or gong used for a similar purpose, (in this sense said to be also *ā,* f.) — *Yāma-tūrya, am,* n. or *yāma-dundubhi, is,* m. or *yāma-nāli,* f. a kind of drum or metal plate on which the night-watches or hours are struck, a clock. — *Yāma-mātra, am,* n. a mere watch, only three hours. — *Yāma-yama, as,* m. a regular or stated occupation for every hour. — *Yāma-vatī,* f. 'possessing watches,' night. — *Yāma-vṛitti, is,* f. the being on watch, standing on guard. — *Yāma-śruta, as, ā, am,* renowned for going or speed, (Sāy. = *śīghra-gamanena viśruta.*)

1. *yāman, a,* n. (for 2. see p. 816, col. 1), Ved. going, motion, course; flight, flying; coming, arrival; a march, expedition; the act of approaching or addressing (with prayers, entreaties, &c.), invocation, supplication; offering, oblation, sacrifice, (*yāman* is used in some passages as a Ved. loc. without termination); *punar-yāman, ā, ā, a,* coming into use again; [cf. *yāta-yāman.*] — *Yāma-hū, ūs, ūs, u,* Ved. one who allows himself to be invoked by prayers or offerings, ready or inclined to assist; (Sāy.) to be invoked to come or to be invoked at the right time (= *gamanārtham āhvātavya* or *kāle hvātavya*). — *Yāma-hūti, is,* f., Ved. invocation for assistance; (according to Sāy. on Ṛig-veda VIII. 8, 18, *yāma-hūtishu* = *devānām āhvānaṃ yeshu yāgeshu,* in sacrifices at which there is an invocation of the gods.)

1. *yāmi* = *yāmī* under 1. *yāma.* (For 2. *yāmi* see p. 816, col. 2.)

Yāmika, as, ā, am, being on watch or guard; (*as*), m. a night-watcher, watchman, one who announces the watches, one on guard or duty at night; (*ikā*), f. = *yāminī,* night. — *Yāmika-bhaṭa, as,* m. a night-watcher, watchman.

Yāminaya (fr. *yāminī*), Nom. P. *yāminayati, -yitum,* to appear like night.

Yāminī, f. (fr. 1. *yāma*), night (as possessing watches); N. of a daughter of Prahlāda; of the wife of Tārksha (mother of Śalabha). — *Yāminī-pati, is,* m. the husband or lord of night, the moon.

Yāmira, as, m. the moon; (*ā*), f. night.

1. *yāmeya, as,* m. (fr. 1. *yāmi*), a metronymic.

Yāmyā, f. (fr. 1. *yāma*), = *yāminī,* night, (for *yāmyā,* the south, see under *yāmya,* p. 816, col. 1.)

Yāyāvara, as, ā, am (fr. the Intens.), going repeatedly; wandering in all directions, having no fixed or permanent abode; (*as*), m. a vagrant mendicant, saint; a horse selected for the horse sacrifice ('wandering at large'); a Brāhman who has preserved his household fire (?); N. of Jarat-kāru; (*ās*), m. pl., N. of a family of Brāhmans (to which Jarat-kāru belonged); (*am*), n. the life of a wandering beggar.

Yāyin, ī, inī, i, going, moving, travelling, journeying, marching, running, riding, driving, flying; a traveller, passenger; riding or going in or on, (generally at the end of comps., e. g. *gaja-yāyin,* riding on an elephant; cf. *nau-y°*); going to, journeying towards; going on an expedition, taking the field, going to war; opposing each other (said of planets; cf. *graha-yuddha*).

1. *yāvan, ā,* m. (for 2. see p. 817, col. 1), Ved. a rider, horseman, horse-soldier; an invader, aggressor, enemy, (Sāy. = *abhigantṛi*); going, driving, riding (at the end of a comp.; cf. *agra-y°, pūrva-y°*).

Yāsyat, an, atī or *antī, at,* about to go, about to proceed.

Yiyāsu, us, us, u (fr. the Desid.), wishing to go, intending to set off or depart, desirous of taking the field or entering on an expedition; intending to fly away.

या 3. *yā,* fem. of the relative pronoun *yad.* See p. 807, col. 3.

याकृत्क *yākṛitka* (fr. *yakṛit*), see Pāṇ. VII. 3, 51.

याक्ष *yāksha, as, ī, am* (fr. *yaksha*), belonging or peculiar to the Yakshas.

याग *yāga, as,* m. (fr. rt. 1. *yaj*), an offering, oblation, sacrifice; any ceremony in which offerings and oblations are presented. — *Yāga-karman, a,* n. a sacrificial rite or ceremony. — *Yāga-kāla, as,* m. time of sacrifice. — *Yāga-maṇḍapa, as, am,* m. n. a hall for sacrifices, a temple. — *Yāga-santāna, as,* m., N. of Jayanta (son of Indra). — *Yāga-sūtra, am,* n. the sacrificial cord, sacred thread, (see *yajña-sūtra.*)

याच् *yāć,* cl. 1. P. A. *yāćati, -te, yayāća, yayāće, yāćishyati, -te, ayāćīt, ayāćishṭa, yāćitum,* to ask, beg, solicit, pray, request, desire, entreat, require, implore, supplicate, importune (with double acc., e. g. *devam varam yāćate,* he solicits a boon from the god; also with abl. and rarely with gen. of person, e. g. *annam parāt* or *parasya yāćate,* he begs food from another; or the thing asked may be compounded with *arthe* or *artham,* e. g. *mokshārtham yāćate,* he asks for deliverance; or may be in acc. with *prati,* e. g. *sutam prati yayāće,* he asked for a son; or in dat., e. g. *tam yayāće 'bhyavahārāya,* he asked him for food); to offer anything (acc.) to any one (dat.), tender (e. g. *yāćati vittam gurave,* he offers property to the Guru); to promise (?); *kanyām yāć,* to be a suitor for a girl, to ask a girl in marriage from any one (abl. or rarely acc.): Pass. *yāćyate:* Caus. *yāćayati, -yitum,* Aor. *ayayāćat,* to cause to ask, &c.: Desid. *yiyāćishati, -te,* (in Ṛig-veda VIII. 67, 1, *yāćishāmahe* = *yāćāmahe*): Intens. *yāyāćyate, yāyākti* (1st sing. *yāyāćmi*), to ask repeatedly, importune; [cf. Gr. αἰτέω, which however may be connected with rt. *arth;* cf. also, according to some, ζητέω.]

Yāćaka, as, ī, am, asking, one who asks or solicits, a petitioner, asker, beggar; (*ī*), f. a female beggar or petitioner. — *Yāćaka-vṛitti, is,* f. the occupation or profession of a beggar.

Yāćana, am, n. the act of asking, begging, requesting; asking in marriage, (*duhitṛi-yāćana,* the being a suitor for a daughter); (*ā*), f. asking, soliciting, requesting, entreating, petitioning; a request, petition, entreaty.

Yāćanaka, as, m. an asker, petitioner, an importunate man.

Yāćanīya, as, ā, am, to be asked, to be desired or requested.

Yāćamāna, as, ā, am, asking, begging, requesting, soliciting.

Yāćita, as, ā, am, asked, prayed for, begged, requested, solicited, entreated, importuned (with acc., e. g. *Daśaratho Rāmaṃ yāćitaḥ,* Daśaratha was asked for Rāma); requisite, necessary.

Yāćitaka, am, n. anything borrowed, any article borrowed for use.

Yāćitavya, as, ā, am, to be asked or solicited.

Yāćitṛi, tā, trī, tṛi, one who begs or solicits, an asker, petitioner; a suitor, wooer.

Yāćitvā, ind. having asked, having solicited.

Yāćin, ī, inī, i, asking, desiring, requesting.

Yāćishṇu, us, us, u, disposed to ask, habitually asking or begging, soliciting favours, importuning, an importunate person. — *Yāćishṇu-tā,* f. the habit of soliciting favours, importunity.

Yāćñā, f. the act of asking, requesting, begging, solicitation, asking alms, mendicancy, mendicity; a petition, request, prayer, entreaty; the being a suitor, making an offer of marriage. — *Yāćñā-jīvana, am,* n. subsisting by begging or mendicancy. — *Yāćñā-prāpta, as, ā, am,* obtained by begging or asking. — *Yāćñā-bhanga, as,* m. failure of request, an unsuccessful entreaty, useless request. — *Yāćñā-vaćas, as,* n. words used in begging or entreating.

Yāćñya, as, m. or *yāćñyā,* f., Ved. = *yāćñā* above.

Yāćya, as, ā, am, to be asked or solicited, to be importuned, to be asked for alms, to be desired or requested; to be required; (*am*), n. the making a request.

Yāćyamāna, as, ā, am, being asked or solicited, being prayed for.

याच्छ्रेष्ठ *yāć-ćhreshṭha.* See under 2. *yāt.*

याज् *yāj, ṭ, ḍ, ṭ* (fr. rt. 1. *yaj*), one who sacrifices or offers oblations, an offerer, sacrificer; [cf. *hayamedha-yāj.*]

Yāja, as, m. a sacrificer (in *ati-y°,* q. v.); boiled or cooked rice; food in general; N. of a Brahmarshi.

Yājaka, as, m. (fr. the Caus.), a sacrificer, sacrificing priest, one who offers sacrifices or oblations, a priest officiating at a sacrifice, (often at the end of a comp., cf. *grāma-y°, nakshatra-y°;* sometimes compounded with the person who institutes the sacrifice, e. g. *Kshatriya-yājaka,* the sacrificer for a Kshatriya; cf. *Śūdra-y°*); a royal elephant; a furious elephant or one in rut. — *Yājaka-tva, am,* n. the condition or office of a sacrificing priest.

Yājana, am, n. (fr. the Caus.), the act of conducting a sacrifice or causing it to be performed, superintending or assisting at the sacrifices of others, (sometimes with gen., e. g. *vrātyānāṃ yājanaṃ kṛitvā,* having officiated at a sacrifice for outcasts, Manu XI. 197; *ayājya-yājana,* sacrificing for those who have no right to sacrifice, Manu III. 65.)

Yājanīya, as, ā, am (fr. the Caus.), to be made or allowed to sacrifice, to be assisted at a sacrifice, one for whom it is allowable to officiate.

Yājamāna, am, n. (fr. *yajamāna*), the part of a

sacrificial ceremony performed by the Yajamāna or institutor of the sacrifice himself.

Yājamānika, as, ī, am, relating to the Yajamāna, belonging to the institutor of a sacrifice.

Yājayitṛi, tā, m. (fr. the Caus.), one who conducts a sacrifice or causes it to be performed, the officiating priest at a sacrifice.

Yāji, is, f. a sacrifice, oblation; (*is*), m. according to Ujjvala-datta on Uṇādi-s. IV. 124 = *yashṭṛi,* a sacrificer, the institutor of a sacrifice.

Yājikā, f. a sacrifice, oblation.

Yājin, ī, inī, i, sacrificing, conducting a sacrifice, one who officiates at a sacrifice, a sacrificer, (usually at the end of comps.; cf. *deva-y°, bahu-y°*); worshipping, adoring.

Yājuka, as, ā, am, (at the end of comps.) habitually sacrificing or making offerings.

Yājña, as, ī, am (fr. *yajña*), belonging to sacrifice.

Yājñatura, as, m. (fr. *yajña-tura*), a patronymic of Ṛishabha; (*am*), n., N. of a Sāman.

Yājñadattaka (fr. *yajña-datta*), see Gaṇa Arīhaṇādi to Pāṇ. IV. 2, 80.

Yājñadatti, is, m. a patronymic from Yajña-datta; Kuvera (?).

Yājñadeva, as, m., N. of an author.

Yājñapata (fr. *yajña-pati*), see Gaṇa Aśvapatyādi to Pāṇ. IV. 1, 84.

Yājñavalka, as, ī, am, composed by or derived from Yājñavalkya; (*ās*), m. pl. of *yājñavalkya,* see Gaṇa Kaṇvādi to Pāṇ. IV. 2, 111.

Yājñavalkīya, as, ī, am, relating to Yājñavalkya, composed by or descended from Yājñavalkya; (*am*), n., scil. *dharma-śāstra,* the code of Yājñavalkya.

Yājñavalkya, as, m. (fr. *yajña-valka*), N. of an ancient sage frequently quoted as an authority in the Śata-patha-Brāhmaṇa, (the first reputed teacher of the Vājasaneyi-saṃhitā or White Yajur-veda, revealed to him by the Sun, cf. *Taittirīya-saṃhitā, Vājasaneyi-saṃhitā*); N. of the author of a celebrated code of laws (by some identified with the preceding sage; this code is only second in importance to that of Manu, and with its most celebrated commentary, the Mitākshara, is the leading authority of the Mithilā school; it is much later than Manu, and probably in its present form dates from about the first century of our era); the family of Yājñavalkya; (*am*), n., N. of an Upanishad; (*as, kī, am*), relating to Yājñavalkya, composed by or derived from Yājñavalkya. — *Yājñavalkya-gītā,* f., N. of a poem in commendation of the practice of Yoga attributed to Yājñavalkya. — *Yājñavalkya-ṭīkā,* f., N. of several commentaries on the code of Yājñavalkya (besides the Mitākshara by Vijñāneśvara, there are other commentaries by Deva-bodha, Dharmeśvara, Bhāruċi, Viśva-rūpa, and Śūla-pāṇi). — *Yājñavalkya-dharma-śāstra, am,* n. Yājñavalkya's code of laws. — *Yājñavalkya-śikshā,* f., N. of a treatise. — *Yājñavalkya-smṛiti, is,* f. the body of law as delivered by Yājñavalkya.

Yājñasena, as, or *yājñaseni, is,* m. (fr. *yajña-sena*), a patronymic of Śikhaṇḍin; (*ī*), f. a patronymic of Draupadī (as daughter of Yajñasena).

Yājñāyani, is, m. a patronymic from Yajña.

Yājñika, as, ī, am, relating or belonging to sacrifice, &c.; (*as*), m. a sacrificer or the officiating priest at a sacrificial ceremony, the institutor of a sacrifice, one skilled in sacrificial rites, a Ritualist; N. of various kinds of plants &c. used at a sacrifice; of Kuśa grass; of a red-flowering Khadira; the sacred fig-tree; Butea Frondosa. — *Yājñika-deva, as,* m., N. of a commentator on Kātyāyana's Śrauta-sūtra. — *Yājñika-vallabhā,* f., N. of a work. — *Yājñikānanta* (°*ka-an*°), *as,* m., N. of an author. — *Yājñikāśraya* (°*ka-āś*°), *as,* m., N. of Vishṇu.

Yājñikya, am, n. (fr. *yājñika*), the laws or observances relating to sacrificial rites; sacrificial ceremonies in general, a sacrifice.

Yājñiya, as, ī, am, = *yajñiya,* sacrificial, belonging to sacrifices; fit or suitable for sacrifice; (*as*), m. one skilled in sacrificial rites, (in this sense a various reading for *yājñika.*)

Yājñīya probably incorrect for *yajñiya.*

Yājya, as, ā, am (fr. the Caus.), to be made or allowed to sacrifice, one on whose behalf a sacrifice is made; to be sacrificed; sacrificial; (*as*), m. a sacrificer, performer of a sacrifice for others; the person for whom a sacrifice is performed, the master or institutor of a sacrifice; (*ā*), f., scil. *ṛić,* the sacred text uttered at the moment of making the offering, the words of consecration used at a sacrifice; (*am*), n. property or presents obtained by officiating at sacrifices. — *Yājya-tā,* f. or *yājya-tva, am,* n. the rank or position of a sacrificer or of one for whom a sacrifice is performed. — *Yājya-vat, ān, atī, at,* Ved. having the Yājyā or consecrating text.

Yājvana, as, m. (fr. *yajvan*), the son of a sacrificer.

याजुर्वैदिक *yājurvaidika, as, ī, am* (fr. *yajur-veda*), belonging or relating to the Yajurveda.

Yājusha, as, ī, am, relating to the Yajus, belonging to the Yajur-veda; (*as*), m. an observer of religious ceremonies as prescribed in the Yajur-veda.

Yājushmatī, f., scil. *ishṭakā,* a kind of brick used for the sacrificial altar; [cf. *yajush-mat.*]

याज्ञ *yājña, yājya.* See col. 1. and above.

यात् 2. *yāt,* ind. (properly obsolete abl. fr. the pronom. base 3. *ya,* cf. *tāt;* for 1. *yāt* see p. 813, col. 2, for 3. *yāt* see below), inasmuch as, so far as, so long as, since, (but according to Sāy. on Ṛig-veda I. 80, 15, *yāt* = *yāntam,* pervading; VII. 88, 4, *yāt* = *yātaḥ* = *gaććhataḥ,* passing; VI. 21, 6, *yāt* = *yāni* [*karmāṇi*], which [actions]; according to some *yāt* is an interjection of pleasure; of alarm; of restlessness.) — *Yāć-ćhreshṭha, as, ā, am* (i. e. *yāt* + *śreshṭha*), Ved. the best possible; [cf. *yāvać-ćhreshṭha;* but according to Sāy. on Ṛig-veda III. 53, 21, *yāt* is a separate word, and means 'an enemy,' as if fr. rt. 2. *yat.*]

यात् 3. *yāt* (fr. rt. 2. *yat*), in *ṛiṇa-yāt,* Ved. the avenger of guilt or debt.

यात *yāta,* &c. See p. 813, col. 2.

यातन *yātana, am,* n. (fr. the Caus. of rt. 2. *yat*), the act of requiting, requital, retaliation, recompense, reward, return; *vairasya yātanam,* requital of hostile acts, revenge, vengeance; (*ā*), f. requital, (*yātanāṃ dā,* to make requital, revenge); recompense, retaliation, reward [cf. *vaira-y°*]; acute pain, torment, anguish, agony, (especially) punishment inflicted by Yama, the pains of hell; personified as the daughter of Fear (*bhaya*) and Death (*mṛityu*). — *Yātanārthīya* (°*nā-ar*°), *as, ā, am,* fit for torment, capable of suffering, susceptible of the pains of hell.

Yātayat, an, antī, at, joining, connecting, uniting (Ved.); existing, animating (Ved.); requiting, recompensing, &c. — *Yātayaj-jana, as,* m., Ved. uniting or bringing men together; animating mankind, impelling men to exertion (said of Mitra, Varuṇa, and Aryaman; according to Sāy. on Ṛig-veda I. 136, 3, the meaning as applied to Aryaman may be 'tormenting [irreligious] men in hell').

यातलराय *yātala-rāya, as,* m., N. of a king.

यातव्य *yātavya.* See p. 813, col. 2.

यातस्रुच *yātasruća, am,* n. (fr. *yata-sruć*), = *yauktasruća,* N. of a Sāman.

यातानप्रस्थ *yātānaprastha,* N. of a place.

Yātānaprasthaka, relating to the above place.

यातु *yātu, yātu-ghna,* &c. See p. 813.

यातृ 2. *yātṛi, tā,* f. (acc. *yātaram,* nom. acc. du. *yātarau,* nom. pl. *yātaras;* said in Uṇādi-s. II. 98. to be fr. rt. 2. *yat*), a husband's brother's wife. (For 1. *yātṛi* see p. 813, col. 3.)

यात्निक *yātnika, ās,* m. pl. (fr. *yatna*), N. of a Buddhist school.

यात्य *yātya, as,* m. (fr. the Caus. of rt. 2. *yat*), 'to be tormented, subject to the torments of hell,' an inhabitant of hell, a condemned spirit.

यात्रा *yātrā, yātrika,* &c. See p. 813, col. 3.

यात्सत्त्र *yāt-sattra.* See p. 813, col. 2.

याथ *yātha* (fr. rt. 1 *yā*), in *dīrgha-yātha,* q. v.

याथाकथाच *yāthākathāća, am,* n. (fr. *yathā kathā ća*), anything which occurs now and then; that which happens under any circumstances.

Yāthākāmī, f. or *yāthākāmya, am,* n. (fr. *yathā-kāma*), the acting according to will or desire, doing as one thinks fit or proper, conformity to one's wishes.

Yāthātathya, am, n. (fr. *yathā-tatham*), a proper state or condition, proper way or course, reality, rectitude, propriety, truth; (*am, ena*), ind. according to truth, in reality, as is proper. — *Yāthātathya-tas,* ind. from the truth, according to truth, in reality.

Yāthātmya, am, n. (fr. *yathātman*), real nature or essence, true character.

Yāthārthika, as, ī, am (fr. *yathārtha*), conformable to truth or reality, just, true, right, real.

Yāthārthya, am, n. conformity with truth or fact, consistency with reality, the true or real meaning; suitableness, justness, rightness, application, use, accomplishment, attainment of an object.

Yāthāsaṃstarika, as, ī, am (fr. *yathā-saṃstara*), letting the covering lie according (to the original position).

यादईश *yāda-īśa, yādaḥ-pati.* See below.

यादमान *yādamāna, as, ā, am* (Pres. part. A. fr. an old form *yād,* which, according to Sāy., is a substitute for rt. *yāć*), Ved. closely connected with, seeking connection or association with, wishing to mix, (Sāy. = *saṅgatiṃ yāćamāna,* but in Ṛig-veda VII. 69, 3 = *gaććhat* or *gamayat.*)

यादव *yādava, as, ī, am* (fr. *yadu*), relating to Yadu, descended or coming from Yadu; (*as*), m. a descendant of Yadu; N. of Kṛishṇa; of a lexicographer; of an astronomer; (*ās*), m. pl. the descendants of Yadu; = *mādhavaḥ, vṛishṇayaḥ;* (*ī*), f. a Yādava female; N. of Durgā; (*am*), n. a stock of cattle. — *Yādava-giri,* N. of a country. — *Yādava-paṇḍita, as,* m. = *yādava-vyāsa.* — *Yādava-rāya, as,* m., N. of a king. — *Yādava-vyāsa, as,* m., N. of the author of the Siddhānta-saṅgraha and of a commentary on the Nyāya-siddhānta-mañjarī. — *Yādava-śārdūla, as,* m. 'Yādava-tiger, chief of the Yādavas,' N. of Kṛishṇa. — *Yādavāćārya* (°*va-āć*°), *as,* m., N. of a teacher. — *Yādavābhyudaya* (°*va-abh*°), *as,* m., N. of a work. — *Yādavendra* (°*va-in*°), *as,* m., N. of Kṛishṇa; of an author. — *Yādavodaya* (°*va-ud*°), *as,* m. 'rise of the Yādavas,' N. of a drama.

Yādavaka, ās, m. pl. the descendants of Yadu.

Yādva, as, ī, am, Ved. belonging to the family of Yadu; (*as*), m. a son or descendant of Yadu.

यादस् *yādas, as,* n. a fluid, water; a river; semen; desire, lust (Ved. originally 'close carnal connection;' cf. *yādamāna*); any animal living in water, any large aquatic animal, a monster of the deep, sea monster; *yādasāṃ nāthaḥ* or *yādasāṃ prabhuḥ* or *yādasāṃ patiḥ,* 'lord of sea animals,' N. of Varuṇa; the ocean. — *Yāda-īśa, as,* m. 'lord of marine animals,' the sea. — *Yādaḥ-pati, is,* m. 'lord of sea animals,' the ocean, sea; N. of Varuṇa. — *Yādo-nātha, as,* m. 'lord of sea

monsters,' N. of Varuṇa. — *Yādo-nivāsa, as,* m. 'abode of sea animals,' the ocean, sea.

Yādu, us, m. a fluid, liquid, water.

Yāduri, as, ī, am, Ved. embracing sensually or voluptuously, (according to Sāy. on Ṛig-veda I. 126, 6, *yāduri* = *bahu-reto-yuktā.*)

यादृक्ष *yā-dṛiksha, as, ī, am* (fr. 3. *ya* + *dṛiksha*, fr. rt. 1. *dṛiś*), looking or appearing like which, what like, which like, as like, of which sort or nature, (used correlatively to *tādṛiksha*, q. v.: cf. Gr. ἧλιξ, ἡλίκος; Lat. *qualis.*)

Yādṛiś, k, k, k (Ved. nom. *yādṛin*), or *yādṛiśa, as, ī, am* (see 2. *dṛiś, dṛiśa*), which like, what like, as like, of whatever kind or nature, whoever, whichever, whatever, which, what, (used correlatively to *tādṛiś* and *tādṛiśa*); *yādṛiśa, tādṛiśa,* any one whatever, anybody whatsoever. — *Yādṛig-guṇa, as, ā, am,* of whatever qualities.

यादृच्छिक *yādṛiććhika, as, ī, am* (fr. *yad-ṛiććhā*), voluntary, spontaneous, independent; accidental, casual, unexpected; (*as*), m. an officiating priest who does as he pleases.

याद्राध्य *yād-rādhya, as, ā, am* (i. e. 1. *yāt* + *rādhya*), obtainable by moving or living creatures, (according to Sāy. on Ṛig-veda II. 38, 8 = *gaććhatām rādhya;* or according to modern scholars, the word may be used adverbially, as if fr. 2. *yāt* + *rādhyam,* 'as far as is practicable,' 'as well or as quickly as possible,' cf. *yāć-ćhreshṭha.*)

याद्व *yādva.* See p. 815, col. 3.

यान *yāna,* &c. See p. 813, col. 3.

यान्त्रिक *yāntrika, as, ī, am* (fr. *yantra*), belonging to instruments or implements, relating to blunt surgical instruments, (see *yantra*); artificially or mechanically refined (said of sugar).

यापक *yāpaka, yāpana, yāptā.* See p. 814, col. 1.

याभ *yābha, as,* m. (fr. rt. *yabh*), sexual intercourse. — *Yābha-vat, ān, atī, at,* having sexual intercourse.

याभिस् *yābhis,* ind. (inst. pl. fem. fr. the pronom. base 3. *ya,* see *yad*), Ved. whereby, that, in order that.

याम 2. *yāma, as,* m. (fr. rt. *yam;* for 1. *yāma* see p. 814, col. 1), restraint, forbearance, &c., = *yama;* (*as, ī, am*), relating to Yama, (in this sense fr. *yama*); coming or derived from Yama, done or ordered by Yama; (*am*), n., N. of several Sāmans. — *Yāmottara* (°*ma-ut*°), *am,* n., N. of a Sāman.

Yāmaka, au, m. du., N. of the Nakshatra Punarvasū; (*ī*), f. the voc. *yāmaki* is used as a term of abuse.

2. *yāman* = *yāmin* in *antar-yāman.* (For 1. see p. 814, col. 1.)

Yāmin in *antar-yāmin,* q. v. (For *yāminī* see p. 814, col. 2.)

Yāmya, as, -mī, am, relating or belonging to Yama, like or resembling Yama, &c., (*yāmya ṛiksha,* the Nakshatra Bharaṇī presided over by Yama); southern, southerly, (*yāmye* or *yāmyena,* in the south, in a southerly direction); (*as*), m., scil. *nara* or *purusha* or *dūta,* a servant of Yama; N. of Agastya; of Śiva; of Vishṇu; sandal-wood; (*ā*), f. the lunar asterism Bharaṇī; scil. *diś* or *āśā,* the southern quarter, south, (for *yāmyā,* night, see p. 814, col. 2.) — *Yāmya-tas,* ind. from the south. — *Yāmya-tīrtha, am,* n., N. of a Tīrtha. — *Yāmya-pāśa, as,* m. the noose or fetter of Yama. — *Yāmyāyana* (°*ya-ay*°), *am,* n. the sun's progress south of the equator, the winter solstice (= *dakshiṇāyana*). — *Yāmyottara* (°*ya-ut*°), *as, ā, am,* southern and northern, going from south to north. — *Yāmyottara-vṛitta, am,* n. south and north circle, the solstitial colure. — *Yāmyodbhūta* (°*yā-ud*°), *as, ā, am,* arising or growing in the south; (*as*), m. a species of tree (= *śrī-tāla*).

यामकिनी *yāmakinī,* f. = 2. *yāmi* below.

यामदूत *yāmadūta, ās,* m. pl. (fr. *yama-dūta*), N. of a family.

Yāmaratha, am, n. (fr. *yama-ratha*), scil. *vrata,* N. of a particular religious observance relating to Yama.

यामनेमि *yāmanemi, is,* m., N. of Indra.

यामल *yāmala, am,* n. = *yamala,* a pair; N. of a class of Tantra works, (often wrongly written *jāmala.*)

Yāmalāyana (fr. *yamala*), see Gaṇa Pakshādi to Pāṇ. IV. 2, 80.

Yāmalīya, am, n. (fr. *yāmala*), N. of a work or of a class of works.

यामातृ *yāmātṛi, tā,* or *yāmātṛika, as,* m. = *jāmātṛi,* a daughter's husband, son-in-law; [cf. Gr. εἰνάτερ-ες; Lat. *janitr-i-c-es;* Old Germ. *eidum;* Angl. Sax. *adhum.*]

यामायन *yāmāyana, as,* m. (fr. *yama*), a patronymic of various authors of Vedic hymns; of Ūrdhva-kṛiśana; of Kumāra; of Damana; of Devaśravas; of Mathita; of Saṅkha; of Saṅkasuka.

यामि 2. *yāmi, is,* or *yāmī,* f. (for 1. *yāmi* see p. 814, col. 2), = *jāmi, svasṛi,* a sister, female relation; a daughter-in-law; a woman of rank or respectability (= *kula-strī*).

2. *yāmeya, as,* m. (for 1. see p. 814, col. 2), a sister's son, nephew.

यामिक *yāmika.* See p. 814, col. 2.

यामित्र *yāmitra, as,* m. = *jāmitra.*

यामिनी *yāminī, yāmīra.* See p. 814, col. 2.

यामी *yāmī.* See under 1. *yāma,* p. 814, col. 1, and 2. *yāmi* above.

यामुन *yāmuna, as, ī, am* (fr. *yamunā*), belonging or relating to the river Yamunā (commonly called Jumna), coming from it, growing in it, &c.; (*as*), m. a metronymic; N. of a mountain; of an author; (*ās*), m. pl., N. of a people; (*am*), n., scil. *āñjana,* antimony, collyrium; N. of a Tīrtha. — *Yāmunāćārya* (°*na-āć*°), *as,* m., N. of a preceptor (author of the Stotra-ratna).

यामुनेष्टक *yāmuneshṭaka, am,* n. lead.

यामुन्दायनि *yāmundāyani, is,* m. a patronymic from Yamunda.

Yāmundāyanika or *yāmundāyanīya, as,* m. patronymics from Yamunda, (used contemptuously, cf. Pāṇ. IV. 1, 149.)

याम्य *yāmya.* See col. 1.

यायजूक *yāyajūka, as, ā, am* (fr. the Intens. of rt. 1. *yaj*), frequently sacrificing, constantly making offerings, devout; (*as*), m. a performer of frequent sacrifices.

यायात *yāyāta, as, ī, am,* relating to Yayāti, belonging to Yayāti, &c.; (*am*), n., N. of the eighteenth chapter of the ninth book of the Bhāgavata-Purāṇa (containing an account of Yayāti).

यायावर *yāyāvara, yāyin.* See p. 814, col. 2.

यार्कायण *yārkāyaṇa, as,* m. a patronymic.

याव 1. *yāva* = 1. *yava,* q. v.

याव 2. *yāva, as, ī, am* (fr. 3. *yava*), relating to barley, consisting of barley, made or prepared from barley, = *yāvaka;* (*as*), m. a kind of food prepared from barley; lac or the red dye prepared from the cochineal insect.

Yāvaka, as, am, m. n. a kind of food prepared from barley, barley-gruel; half ripe barley; awnless barley; forced rice; a sort of kidney-bean; a kind of pulse, Dolichos Biflorus; a kind of pulse said to be peculiar to Kaśmīra; lac, the red dye.

Yāvakritika, as, m. (fr. *yava-krīta*), one conversant with the history of Yava-krīta.

यावत् *yāvat, ān, atī, at* (fr. the pronom. base 3. *ya;* correlative of *tāvat,* q. v.), as great, as large, as much, as many (= Lat. *quot*), as often, as far, as long, how much, how many, of what sort or kind, (for examples see *tāvat*); *yāvat-tāvat,* 'quantum-tantum,' an expression used in algebra for the relation of the first unknown quantity and its co-efficient); *yāvantaḥ kiyantaḥ,* as many as. *Yāvat,* ind. (i. e. acc. sing. neut. used adverbially), as greatly, as much as, as many as, as often as; as far as, as long as, while, whilst, during; meanwhile, in the mean time; as soon as, the moment that; till, until, until such a time as (with pres. or pot. or fut. or aor. or impf.); that, in order that; when (followed by the correlative *tāvat,* meaning 'then'); even, just. *Yāvat* meaning 'during,' 'for,' 'until,' 'up to,' 'as far as,' &c. is often used like a preposition with an acc. (e. g. *varsham yāvat,* for a year; *māsam ekam yāvat,* during one month; *yāvad varshāṇi dvādaśa,* for twelve years; *śatam janmāni yāvat,* for a hundred births; *sūryodayam yāvat,* until sunrise; *sarpa-vivaram yāvat,* up to the serpent's hole); or with indeclinable words like *adya* (e. g. *adya yāvat,* up to to-day); or sometimes with a nominative followed by *iti* (e. g. *anta iti yāvat,* as far as the end; *triṇśad iti yāvat,* as many as thirty, up to thirty; *pañća yāvad iti,* up to five); *yāvad-ā* and sometimes even *yāvat* alone may be used with a following abl. to express 'up to,' 'as far as,' 'until,' &c. (e. g. *yāvad-ā samāpanāt* or simply *yāvat samāpanāt,* until the completion); *yāvan na,* as long as not, before that, until that; *na param* or *na kevalam—yāvat,* not only—but also; *yāvatā,* ind. (i. e. inst. c. used adverbially), as far as, as long as; up to, until; as soon as, the moment that; *yāvati,* ind. (i. e. loc. c. used adverbially), as far as, as long as, &c.; [cf. Gr. ἦμος; Lat. *quantus?*]. — *Yāvać-ćhakyam,* ind. (i. e. *yāvat* + *śakyam*), as far as possible, according to ability. — *Yāvać-ćhas,* ind. (i. e. *yāvat* + *śas*), Ved. as often as, as many times as, in as many ways as. — *Yāvać-ćhastram,* ind. (i. e. *yāvat* + *ś*°), Ved. as far as the Śastra extends. — *Yāvać-ćhesham,* ind. (i. e. *yāvat* + *ś*°), Ved. as much as is left, as many as remain. — *Yāvać-ćhreshṭha, as, ā, am* (i. e. *yāvat* + *ś*°), Ved. the best possible. — *Yāvać-ćhlokam,* ind. (i. e. *yāvat* + *ś*°), according to the number of the Ślokas. — *Yāvaj-janma,* ind. throughout life, all one's life long. — *Yāvaj-jīvam* or *yāvaj-jīvena,* ind. throughout life, during the whole of life, for life, for the rest of life. — *Yāvajjīvika, as, ā, am,* Ved. life-long, as long as life, lasting for life. — *Yāvajjīvika-tā,* f. the lasting for life. — *Yāvat-kapālam,* ind., Ved. according to the circumference of the cup or bowl. — *Yāvat-kāmam,* ind., Ved. as much as one likes, according to desire. — *Yāvat-kālam,* ind. for the whole period, as long as (anything may last). — *Yāvat-kṛitvas,* ind., Ved. as often as, as many times as. — *Yāvat-tarasam,* ind., Ved. according to power or ability (= *yāvad-balam, yathā-śakti*). — *Yāvat-tmūta, as, ā, am,* Ved. as far as soaked with fat. — *Yāvat-pramāṇa, as, ā, am,* as great, as big, as large. — *Yāvat-saṃsāram,* ind. as long as the world lasts. — *Yāvat-sattvam,* ind. as far as ability goes, to the best of one's understanding. — *Yāvat-sabandhu,* ind., Ved. as far as relationship extends, inclusive of all relations. — *Yāvat-samasta, as, ā, am,* as many as form the whole, large as it is. — *Yāvat-svam,* ind., Ved. as much as one possesses, according to one's property. — *Yāvad-angina, as, ā, am,* Ved. forming as large a member or limb. — *Yāvad-antam* or *yāvad-antāya,* ind. as far as the end, to the last. — *Yāvad-abhikshṇam,* ind. for a moment's duration, for an instant. — *Yāvad-amatram,* ind. corresponding to

the number of the vessels, as many drinking-vessels as (there may be). — *Yāvad-artha, as, ā, am,* as many as necessary, corresponding to requirement; (*am*), ind. as much as may be useful, according to need. — *Yāvad-aha, am,* n., Ved. the corresponding day ('the how-manieth day'). — *Yāvad-ā-bhūta-samplavam,* ind. up to the dissolution of the creation, to the end of the world. — *Yāvadāyuḥ-pramāṇa, as, ā, am,* measured by the duration of life, lasting for life. — *Yāvad-āyusham,* ind., Ved. as long as life lasts, all through life, for the whole of life. — *Yāvad-āyus,* ind. as long as life lasts, all through life, for life. — *Yāvad-ittham,* ind. as much as necessary. — *Yāvad-īpsitam,* ind. as far as agreeable, as much as desired. — *Yāvad-ukta, as, ā, am,* Ved. as far as stated, as much as stated. — *Yāvad-uttamam,* ind. up to the furthest limit or boundary. — *Yāvad-gamam,* ind. as fast as one can go, as quickly as possible. — *Yāvad-balam,* ind. as far as strength goes, as long as strength lasts, to the best of one's ability, with all one's might or strength. — *Yāvad-bhāshita, as, ā, am,* as far as has been said, as much as said. — *Yāvad-rājyam,* ind. for the whole reign. — *Yāvad-vedam,* ind. as much as gained or obtained. — *Yāvad-vyāpti,* ind. to the utmost reach or extent. — *Yāvan-mātra, as, ā, am,* having which measure, of which size, as large, extending as far; moderate, insignificant, unimportant, diminutive, little; (*am*), ind. in some measure or degree, a little.

Yāvatitha, as, ī, am (a kind of ordinal of *yāvat* or, according to some, an old superl.), 'the how-manieth,' 'as-manieth,' in how many soever degrees advanced.

यावन् 2. *yāvan* = 1. *yava.* (For 1. *yāvan* see p. 814, col. 2.)

यावन् 3. *yāvan* (fr. rt. 1. *yu*) in *ṛiṇa-yāvan,* q.v.; [cf. 2. *yava.*]

यावन 1. *yāvana, as, ī, am* (fr. *yavana*; for 2. see col. 2, for 3. see col. 3), born or produced in the land of the Yavanas; (*as*), m. incense (as coming from the country of the Yavanas).

यावनाल *yāvanāla, as,* m. = *yava-nāla,* q.v.; (*ī*), f. sugar extracted from Yava-nāla. — *Yāvanāla-nibha* or *yāvanāla-śara, as,* m. a kind of cane or reed resembling the Yāvanāla.

यावयत् *yāvayat.* See col. 2.

यावशूक *yāvaśūka, as,* m. (fr. *yava-śūka*) = *yava-kshāra,* a kind of alkaline salt prepared from the ashes of burnt barley-straw.

यावस *yāvasa, as,* m. (fr. *yavasa*), a heap or quantity of grass; fodder, provender, provisions.

यावास *yāvāsa* (fr. *yavāsa*), see Gaṇa Palāśādi to Pāṇ. IV. 3, 141.

याव्य *yāvya.* See col. 3.

याशु *yāśu,* n. (perhaps connected with rt. *yas*), embracing, embrace, sexual union, (according to Sāy. on Ṛig-veda I. 126, 6. *yāśūni* = *prajanana-sambandhīni karmāṇi* = *bhogāḥ.*)

याशोधरेय *yāśodhareya* (fr. *yaśo-dharā*), *as,* m. a metronymic of Rāhula (the son of Śākya-muni).

याशोभद्र *yāśobhadra* (fr. *yaśo-bhadra*), *as,* m., N. of the fourth day of the civil month (*karma-māsa*).

याष्टीक *yāshṭīka* (fr. 2. *yashṭi*), *as, ī, am,* armed with a stick or club, having a staff of office; (*as*), m. a warrior armed with a club.

यास *yāsa, as,* m. = *yavāsa,* Alhagi Maurorum; (*ā*), f. a species of thrush, Turdus Salica.

यास्क *yāska, as,* m. (fr. *yaska*), a patronymic, N. of the author of the Nirukta or commentary on the difficult Vedic words contained in the lists called Nighaṇṭus, (these consist of three divisions, 1. the Naighaṇṭuka or a list of synonymous words, 2. the Naigama or words usually occurring in the Veda only, 3. the Daivata or words relating to deities and sacrificial acts; according to some, these three lists were drawn up by Yāska himself, and then commented on in his Nirukta, which quotes Vedic passages in illustration of the words, and is the oldest Vedic commentary extant; Yāska is supposed to have lived before Pāṇini); (*ās*), m. pl. the pupils of Yāska.

Yāskāyani, is, m. a patronymic from Yāska.

Yāskāyanīya or *yāskīya, ās,* m. pl. the pupils of Yāskāyani.

यित्थ *yittha, as,* m. a proper N.

यियक्षत् *yiyakshat, an, antī, at,* or *yiyakshamāṇa, as, ā, am* (fr. the Desid. of rt. 1. *yaj*), purposing to sacrifice, wishing to worship.

Yiyakshu, us, us, u, wishing or intending to sacrifice, desirous of worshipping.

यियविषु *yiyavishu.* See col. 3.

यियासु *yiyāsu.* See p. 814, col. 2.

यु 1. *yu* (said in Dhātu-pāṭha XXIV. 23. to be *a-miśraṇe,* i.e. the opposite in meaning to rt. 2. *yu* below, which is *miśraṇe,* but rt. 1. *yu* is entirely Vedic), cl. 3. P. *yuyoti,* (*yuyudhi* according to Pāṇ. III. 4, 88); Impv. 2nd sing. *yuyodhi;* the other forms are Vedic, e.g. *yayota, yuyavat, yuvanta, ayāvi, yāvīs, yūsham, yoshat, yoshati, yaushus, yaushṭam, yaus,* Inf. *yotave, yotavai, yotos,* Ved. to separate, remove, exclude, ward off; to protect from (with abl.); to keep off (with acc.); to drive away, scatter, (Sāy. = *prithak-kṛi*); to keep apart, to be or remain separate, (Sāy. = *prithag-bhū*); cl. 10. A. *yāvayate,* &c., to despise (?): Caus. *yavayati, yāvayati, -yitum,* to cause to separate or remove or keep off, &c.: Intens. *yoyūyate, yoyavīti,* to be violently separated or rent asunder, (Sāy. = *atyartham prithag-bhū.*)

2. *yāvana, am,* n. (fr. the Caus.; for 1. *yāvana* see col. 1, for 3. see col. 3), the act of removing or keeping off.

Yāvayat, an, antī, at (fr. the Caus.), causing to keep off, warding off, protecting. — *Yāvayat-sakha, as,* m. a protecting friend or companion. — *Yāvayad-dveshas, ās, ās, as,* Ved. driving away hostile beings (said of Ushas, who is supposed to make the Rākshasas and other malignant spirits vanish at her approach).

1. *yut, t, t, t* (for rt. 2. *yut* see s.v.), keeping off, preventing.

1. *yuta, as, ā, am* (for 2. see col. 3), separated, separate. — *Yuta-dveshas, ās, ās, as,* Ved. delivered from enemies, relieved from foes, (Sāy. = *prithag-bhūta-śatruka.*)

यु 2. *yu* (allied to rt. 1. *yuj*), cl. 2. P., cl. 9. P. A. *yauti* (3rd pl. *yuvanti*), *yunāti, yunīte, yuyāva* (2nd sing. *yuyavitha,* 3rd pl. *yuyuvus*), *yuyuve, yavishyati, -te, ayāvīt, ayavishṭa, yavitum,* (these forms are rarely found in classical Sanskrit, but the following are found in the older language, *yaumi, yuvate, yuvāse, yuvasva, ayuvata, yute, yuvate, yutām,* (*ni*)*yuyotam, yuyavat, yuyure, yavitā,* (*ni*)*yūya*), to attach, harness, bind, fasten; to join, unite, connect; to mix, combine; to gain possession of (Ved.); to bestow, confer (Ved.); to worship, honour (according to Naigh. III. 14): Pass. *yūyate,* 1st Fut. *yāvitā,* 2nd Fut. *yāvishyate,* Aor. *ayāvi,* Prec. *yāvishīshṭa,* to be joined or mixed: Caus. *yāvayati, -yitum,* Aor. *ayīyavat:* Desid. of Caus. *yiyāvayishati:* Desid. *yiyavishati, yuyūshati,* to wish to unite or join; to yoke: Intens. *yoyūyate, yoyavīti, yoyoti,* to unite very closely; [cf. Gr. ζώ-ννυ-μι (perhaps for ζωσνυμι), ζώ-νη, ζῶστρον; Lat. *jurare, jus, juro, jubere.*]

3. *yāvana, am,* n. (fr. the Caus.; for 1. see col. 1, for 2. see col. 2), the act of uniting or joining, mixing, mingling, blending.

Yāvya, as, ā, am, to be joined or mixed, to be united or mingled; miscible; = *yāpya,* unimportant, insignificant.

Yiyavishā, f. (fr. the Desid.), the wish to mix or blend.

Yiyavishu, us, us, u, wishing to mix or blend; wishing to fill or cover.

2. *yuta, as, ā, am* (often at the end of comps.), fastened to or on, attached to [cf. *vadiśa-y°*]; added, joined, united; connected or joined with, accompanied, attended by, furnished with, endowed with, possessed of, filled with, covered with; (*am*), n. a particular measure of length = 4 Hastas.

Yutaka, as, ā, am, attached, connected, joined, united; (*am*), n. a pair, couple; union, alliance, friendship, forming friendship; a nuptial gift or present (= *yautaka*); a sort of cloth or dress; a sort of dress worn by women; the edge of a garment, border of a woman's dress; the edge of a winnowing basket; suspicion, doubt, uncertainty (= *saṃśaya*); an asylum, refuge (= *sam-śraya*).

Yuti, is, f. uniting, joining, junction, union; the being furnished with (with inst.); the obtaining possession of; the sum, total number; (in arithmetic) addition; (in astronomy) conjunction.

यु 3. *yu, us, us, u* (fr. rt. 1. *yā*), Ved. going, moving, (Sāy. = *gaććhat*); coming to misfortune, incurring evil, (Sāy. on Ṛig-veda VIII. 18, 13 = *yātṛi, apagamana-śīla* or *duḥkhaṃ gaććhat.*)

यु 4. *yu,* the actual base of the dual and plural numbers of the second personal pronoun, (see *yushmad.*)

युक् *yuk* (?) or *yut* (?), ind. badly, ill; (these appear to be wrong forms.)

युक्त *yukta, yukti,* &c. See p. 818.

युग *yuga, yugma, yugya,* &c. See p. 818, col. 2, and p. 819, col. 1.

युगत् *yugat,* in Naigh. II. 15. a various reading for *dyu-gat,* q.v.

युङ्ग् *yuṅg,* cl. 1. P. *yuṅgati, yuyuṅga, yuṅgitum,* to desert, relinquish, abandon.

युङ्ग *yuṅga* in *a-yuṅga,* q.v.

युङ्गिन् *yuṅgin, ī,* m., N. of a particular mixed caste.

युच्छ् *yućh* (connected with rt. 1. *yu*), cl. 1. P. *yuććhati, yuyuććha, yuććhitum,* to leave, quit, go away, depart (Ved.); to err, be negligent or inattentive.

युज् 1. *yuj* (connected with rt. 2. *yu*), cl. 7. P. A. *yunakti, yuṅkte* (said to be also cl. 1. P. *yojati*), *yuyoja, yuyuje* (Ved. 3rd pl. *yuyujre*), *yokshyati, -te, ayujat* or *ayaukshīt, ayukta* (epic forms (*anu*)*yuñjase,* 3rd sing. *yuñjate, ayuñjam, yuñjata*; Vedic forms *yuje, yunajate, yoja, yojam, yojate, yuyojate, ayuji, ayujran, yujanta, ayukshata*), *yoktum* (Ved. Inf. *yuje*), to yoke, join, attach, join together, unite, fasten, connect, add; to harness, put to (horses, &c.); to join one's self to, come into union or conjunction with (e.g. *Rohiṇīṃ śaśī yunakti,* the moon unites with Rohiṇī); to adhere, cleave to (A.); to apply, fit, fix; to use, employ, make use of; to make ready, prepare, fit out, arrange; to appoint, institute; to enjoin, charge; to put on, place on, fix on, fasten on (as an arrow on a bow-string); to put in, infix, insert, inject; to fix the mind (*manas, ćittam,* &c.) on anything (loc.); to direct, turn, bend the thoughts (*ćintām,* &c.) towards any object (loc.); to concentrate or fix the mind (in order to obtain union with the Universal Spirit); to be absorbed or deeply engaged in meditation, meditate, think upon; to join

or connect with (with inst.), bring into the possession of, furnish or endow with (with inst.), bestow anything (acc.) upon any one (loc. or gen.), grant, confer: Pass. *yujyate* (ep. also *yujyati*), Aor. *ayoji*, to be yoked or joined; to be fastened or united; to be harnessed; to be put to; to join or connect one's self with, be in conjunction with, to adhere, cleave to; to be applied; to be fit or proper, to be adapted or suitable, to be right; to be made ready or prepared; to be placed or fixed on, to be directed towards; to be absorbed or immersed in; to meditate; to be joined or endowed with or possessed of (with inst.); to participate in, attain to, possess, obtain (with inst.): Caus. *yojayati, -yate, -yitum*, Aor. *ayūyujat*, to cause to join or unite; to cause union or conjunction; to yoke, harness, put to; to join, unite, fasten, connect, add; to apply, fix, fit, place, lay; to use, make use of; to prepare, arrange, equip, undertake, execute; to appoint, employ, commission, appoint to (with loc.); to fix on, place on or in; to fix the mind (*manas* or *ātmānam*) on, direct the thoughts &c. to (with loc.); to concentrate the attention on, be immersed or engrossed in (with loc.); to furnish or endow with (with inst.); to make to possess or partake of (with inst.), cause to share in, present with, bestow upon; to urge or incite any one (acc.) to anything (dat.), to excite, instigate; to surround; to think little of, esteem lightly, despise (A.): Desid. *yuyukshati, -te*, to wish to join or unite, to desire to appoint, to desire to place in any employment or occupation; to wish to fix or place; to be about to place or put on; to intend to fix (the mind) on; to wish to be absorbed in: Intens. *yoyujyate, yoyujīti, yoyokti*; [cf. Gr. *ζεύγ-νυ-μι* (*ἐ-ζύγ-η-ν*), *ζεῦγ-μα*, *ζεῦγ-ος*, *ὁμό-ζυξ*, *σύ-ζυξ*, *ζυγ-ό-ς*, *ζυγ-ό-ν*; Lat. *ju-n-g-o*, *ju-mentu-m*, *con-jux*, *jug-u-m*, *jugeru-m*, *juxta*; Goth. *juk*, *ga-juk*; Old Germ. *joh*, *joch*; Angl. Sax. *geocau*, *geoce*; Slav. *ig-o*; Lith. *jungu-s*, *jung-iu*.]

Yukta, as, ā, am, yoked, joined, united, connected, attached, fastened, harnessed; used, employed, prepared, fitted out, arranged, ready, arranged in regular order, adapted, fitted, fit, suitable, just, proper, right, moderate, due, (*yuktaḥ kālena yaḥ*, one who makes use of the right opportunity; *āyati-yukta*, suitable or profitable for the future); appointed, engaged, occupied; fixed on, intent on (with loc. or at the end of a comp.); occupied with, immersed in, engaged in, absorbed in, attentive, attached to, given up or devoted to, absorbed in abstract meditation or in the religious exercise called Yoga; exercised in, skilled in, experienced, skilful, clever; active, energetic; joined with, furnished with, endowed with, filled with, possessed of, having, possessing (with inst. or at the end of a comp.); connected with, relating to; proved, inferred, deduced by argument; (in gram.) primitive, i. e. not derivative; (*am*), ind. collectively, in troops (Ved.); suitably, properly, rightly, fitly, duly, well; (*as*), m. a sage or saint who has become united with the Universal Soul, one who is so absorbed in meditating on the Supreme Spirit as to be free from all feeling and passion; N. of a son of Manu Raivata; of one of the seven Ṛishis under Manu Bhautya; (*ā*), f., N. of a plant (commonly called Elānī, cf. *yukta-rasā*); (*am*), n. a team, yoke; a measure of four cubits, (incorrectly for 2. *yata*.) — *Yukta-karman, ā, ā, a*, invested with any office or function, appointed to any work. — *Yukta-kārin, ī, iṇī, i*, or *yukta-kṛit, t, t, t*, doing properly or suitably, acting fitly. — *Yukta-grāvan, ā, ā, a*, Ved. having the stone (for bruising the Soma) prepared, (Sāy. = *udyata-grāvan*.) — *Yukta-tama, as, ā, am*, most fit; most absorbed in or intent on, very much devoted to. — *Yukta-tara, as, ā, am*, more fit, very intent on or attentive, very much on one's guard (Manu VII. 186). — *Yukta-tva, am*, n. application, use, employment; suitableness, fitness, propriety. — *Yukta-daṇḍa, as, ā, am*, employing or applying punishment; punishing justly. — *Yukta-daṇḍa-tā*, f. the inflicting of just punishment. — *Yukta-manas, ās, ās, as*, ready-minded, fixing the mind, attentive. — *Yukta-māṇsala, as, ā, am*, Ved. properly stout or fleshy. — *Yukta-ratha, as*, m., N. of a particular kind of cleansing clyster; of a sort of elixir. — *Yukta-rasā*, f. a species of plant (= *yuktā*). — *Yukta-rūpa, as, ā, am*, suitably formed, symmetrical, suitable, proper, fit, moderate; fit for, corresponding to (with loc. or gen.); (*am*), ind. suitably. — *Yukta-vat, ān, atī, at*, Ved. containing the verb *yuj*. — *Yukta-śītoshṇa* (°*ta-ush*°), *as, ā, am*, of moderate cold and heat. — *Yukta-sena, as, ā, am*, one whose army is ready (for marching). — *Yuktasenīya, as, ā, am*, relating to one whose army is ready for marching. — *Yuktāyas* (°*ta-ay*°), *as*, n. 'bound with iron,' a sort of spade or shovel. — *Yuktāyukta* (°*ta-ay*°), *am*, n. the proper and improper, right and wrong. — *Yuktārohin* (°*ta-ār*°), *ī, iṇī, i*, see Pāṇ. VI. 2, 81. — *Yuktārtha* (°*ta-ar*°), *as, ā, am*, having meaning, filled with significance, sensible, rational, significant. — *Yuktāśva* (°*ta-aś*°), *as, ā, am*, Ved. having yoked horses; consisting of horses, (according to Sāy. on Ṛig-veda V. 41, 5 = *aśva-sahita*, accompanied with horses.)

Yukti, is, f. yoking, joining, junction, juncture, union, connection, combination; putting to, harnessing; application, use, employment, practice, usage; appliance, means, plan, scheme, expedient, (*dravya-yuktibhis*, by the appliances of money); trick, contrivance, device, stratagem; charm, spell; suitableness, adaptedness, adjustment, fitness, aptness, propriety, correctness; skill, dexterity, ingenuity, art; reasoning, argument, argumentation, inference, induction, deduction from circumstances; probability, provableness; reason, ground, motive; (in the drama) connection of events in the plot, concatenation of incidents, intelligent weighing of the circumstances; (in gram.) connection of words, a sentence; (in law) enumeration of circumstances, specification of place, time, &c.; (in rhetoric) emblematic or mystical expression of purpose; supplying an ellipsis; sum, total; mixture or alloying of metals; conjunction (in astronomy); *yuktyā*, inst. c. by means of, by virtue of (at the end of a comp.); by device or stratagem, cunningly, craftily, cleverly, artfully, skilfully, under pretext or pretence; properly, suitably, fitly, duly; *yuktiṃ kṛi*, to make arrangements, take measures; to find a means, discover a remedy; to employ stratagem. — *Yukti-kathana, am*, n. statement of argument, giving reasons. — *Yukti-kara, as, ī, am*, causing fitness, suitable, proper, fit; established, proved. — *Yukti-kalpa-taru, us*, m. [cf. *kalpa-taru*], 'Kalpa tree of prosperity,' N. of a work ascribed to king Bhoja (describing the virtues and good qualities that ought to be found in a king's ministers, army, &c.). — *Yukti-jña, as, ā, am*, knowing the proper application, knowing the means or remedy; skilled in mixing (substances). — *Yukti-tas*, ind. by means of, by virtue of (at the end of a comp.); by stratagem or craft, craftily, cleverly, artfully, under some pretence or pretext; in a suitable manner, properly, fitly, duly, according to propriety or justice. — *Yukti-bhāshā*, f., N. of a work. — *Yukti-mat, ān, atī, at*, joined, united, tied; possessing fitness, full of contrivances or plans, fertile in expedients, ingenious, clever, inventive, able, competent; furnished with arguments, based on argument, proved. — *Yuktimat-tva, am*, n. the being based on argument, the being proved. — *Yukti-yukta, as, ā, am*, possessing fitness or aptness, experienced, expert, skilful; possessing fitness or reason, suitable, proper, fit; established, proved. — *Yukti-śāstra, am*, n. the science of what is suitable or proper. — *Yukti-sneha-prapūraṇī*, f., N. of a commentary on the Śāstra-dīpikā by Rāma-kṛishṇa Bhaṭṭa, (the work is also called Siddhānta-ćandrikā.)

Yuktvā, ind. having yoked, having joined, having harnessed; having equipped or furnished; (a form *yunktvā* is also found.)

Yuga, as, am, m. n. a yoke; (*am*), n. a pair, couple, brace; a double Śloka or two Ślokas so connected that the sense is only completed by the two together; a race or generation of men, (generally in Ved. with *mānusha* or *manushya*); a period or astronomical cycle of five years, a lustrum, (especially such a period in the cycle of Jupiter); an age of the world, long mundane period of years, (of which there are four, each preceded by a period called *Sandhyā*, 'twilight,' and followed by a period called *Sandhyāṇśa*, 'portion of twilight;' viz. 1. Kṛita or Satya, 2. Tretā, 3. Dvāpara, 4. Kali, of which the first three have already elapsed, while the Kali is that in which we are supposed to live; the first consists of 4000 divine years with 400 for each of its twilights, the second of 3000 with 300 for each twilight, the third of 2000 with 200 for each twilight, the fourth or Kali of 1000 with 100 for each twilight; but since a divine year equals 360 years of men, the four Yugas comprise severally 1,728,000, 1,296,000, 864,000, and 432,000 years, the aggregate 4,320,000 constituting 'a great Yuga,' or *Mahā-yuga*, q. v.: the regularly descending numbers in the above series represent a corresponding physical and moral deterioration in those who live during each age, the present or Kali-yuga being the worst; this last Yuga is supposed to have commenced 3101 or 3102 years B.C.); a measure of length (= 4 Hastas or cubits); a symbolical expression for the number 4 and sometimes for the number 12; N. of a particular position or configuration of the moon; of a particular Nābhasa constellation (of the class called Saṅkhyā-yoga, when all the planets are situated in two houses); a species of drug or medicinal plant (= *vṛiddhi*); [cf. Gr. *ζυγόν*; Lat. *jugum*; Angl. Sax. *ioc, iuc, geoc*.] — *Yuga-kīlaka, as*, m. the pin of a yoke. — *Yuga-kshaya, as*, m. the end of a Yuga, destruction of the world. — *Yuga-dīrgha, as, ā, am*, long as a chariot yoke. — *Yugan-dhara, as, ā, am*, holding or bearing the yoke; (*as, am*), m. n. the pole of a carriage or wood to which the yoke is fixed; (*as*), m., N. of a particular magical formula spoken over weapons; of a king; of a mountain; of a forest; (*ās*), m. pl., N. of a people. — *Yuga-pa, as*, m., N. of a Gandharva. — *Yuga-pattra* or *yuga-pattraka, as*, m. mountain ebony, the plant Bauhinia Variegata. — *Yuga-pattrikā*, f. the plant Dalbergia Sissoo. — *Yugapat-prāpti, is*, f. simultaneous arrival, arriving all together. — *Yuga-pad*, ind. 'being in the same yoke or by the side of each other,' together, at one time, at the same time, simultaneously, at once, all at once, all together. — *Yuga-pārśvaka* or *yuga-pārśva-ga, as, ā, am*, going at the side of the yoke (said of a young ox in training). — *Yuga-purāṇa, am*, n., N. of a section of the Garga-saṃhitā. — *Yuga-bāhu, us, us, u*, 'yoke-armed,' having arms like a yoke, long armed. — *Yuga-bhaṅga, as*, m. the breaking of a yoke. — *Yuga-mātra, am*, n. the length of a yoke; (*us, ī, am*), as large as a yoke. — *Yuga-varatra* or *yuga-varatrā*, see Gaṇa Khaṇḍikādi to Pāṇ. IV. 2, 45. — *Yuga-vyāyata-bāhu, us, us, u*, having arms long as a yoke; long armed. — *Yugāṇśaka* (°*ga-aṇ*°), *as*, m. 'part of a Yuga or lustrum,' a year, (also *yugāṇsaka*.) — *Yugādi* (°*ga-ādi*), *is*, m. the commencement of a Yuga, the beginning of the world. — *Yugādi-kṛit, t*, m., N. of Śiva. — *Yugādi-jina, as*, m. the first Jina of a Yuga. — *Yugādijina-śrī, īs*, m., N. of Ṛishabha. — *Yugādīśa* (°*di-īśa*), *as*, m. 'first lord of a Yuga,' N. of Ṛishabha. — *Yugādyā* (°*ga-ād*°), f. the first day of a Yuga or age of the world; the anniversary of it. — *Yugādhyaksha* (°*ga-adh*°), *as*, m. 'superintendent of a Yuga,' epithet of Prajāpati; of Śiva. — *Yugānta* (°*ga-an*°), *as*, m. the end of the yoke; the meridian, midday, noon; the end of a generation; the end of an age or Yuga, destruction of the world. — *Yugāntaka, as*, m. the end of an age, end of the world. — *Yugānta-bandhu, us*, m. a real and constant friend. — *Yugāntara* (°*ga-an*°), *am*, n. a kind of yoke, a peculiar yoke; the second half of the arc cutting the meridian described by the sun; another generation, a succeeding age. — *Yugāntāgni* (°*ta-ag*°), *is*, m. the fire at the end of the world. — *Yugeśa* (°*ga-īśa*), *as*, m., Ved. the

lord or ruler of a lustrum. — *Yugorasya* (°*ga-ur*°), *as*, m., N. of a particular array of troops.

Yugala, am, n. a pair, couple, brace, (*upānad-yugalam*, a pair of shoes; *kaṇṭha-niveśita-hasta-yugalā*, having both her hands applied to her neck); 'double prayer,' N. of a prayer offered up to Lakshmī and Nārāyaṇa. — *Yugala-bhakta, ās*, m. pl., N. of a subdivision of the Caitanya Vaishṇavas. — *Yugalākhya* (°*la-ākh*°), *as*, m. a species of plant.

Yugalaka, am, n. a pair, couple, brace; a couple of Ślokas or two verses so connected that the sense is only completed by the two together.

Yugalāya, Nom. A. *yugalāyate*, &c., to be like or represent a pair (of anything).

Yugalāyita, as, ā, am, representing or like a pair.

Yugāya, Nom. A. *yugāyate*, &c., to appear as long as a Yuga, to seem like eternity.

Yugin in *vastrayugin*, q. v.

Yugma, as, ā, am, even [cf. *a-y*°]; (*am*), n. a pair, couple, brace; twins; the sign of the zodiac Gemini; a couple of Ślokas or two verses so connected that the sense is only completed by the two together; junction, union, mixing, uniting; confluence (of two streams). — *Yugma-ja, au*, m. du. twins. — *Yugma-pattra, as*, m. mountain ebony, Bauhinia Variegata (= *yuga-pattra*). — *Yugma-pattrikā*, f. Dalbergia Sissoo (= *yuga-pattrikā*). — *Yugma-parṇa, as*, m. Bauhinia Variegata; Alstonia Scholaris. — *Yugma-phalā*, f., N. of various plants (= *indra-ćirbiṭī, vṛiśćikālī, gandhikā*). — *Yugma-phalottama* (°*la-ut*°), *as*, m. Asclepias Rosea. — *Yugma-vipulā*, f. a species of metre.

Yugmaka, as, ā, am, even; (*am*), n. a pair, couple, brace; a couple of Ślokas or verses connected by the construction of the sentence (the sense being completed only by the two together).

Yugman, ā, ā, a, or *yugmat, ān, atī, at*, Ved. even.

Yugmin, ī, inī, i, an adj. fr. *yugma*.

Yugya, as, ā, am, fit or proper to be yoked or harnessed; belonging to a yoke; yoked, harnessed; drawn by (e. g. *aśva-yugya*, drawn by horses); any yoked or draught animal; (*am*), n. a vehicle, carriage, car, chariot; *jamadagner vratam yugyam*, N. of a Sāman. — *Yugya-vāha, as*, m. a coachman, driver. — *Yugya-stha, as, ā, am*, being in a carriage, a person in a carriage.

2. *yuj, k, k, k* (often at the end of comps.; when uncompounded the strong cases ought to have a nasal inserted, e. g. *yun, yuñjau, yuñjas, yuñjam, yuñjau*), yoked, joined, connected, joined to, harnessed, drawn by, (*ćatur-yuj*, drawn by four horses; *aśva-sahasra-yuj*, drawn by a thousand horses; *hayottama-yuj*, drawn by the best horses); yoked or joined together, any one who is joined or yoked, a yoke-fellow, yoke-mate, companion; furnished or provided with, filled with, affected by, possessed of, possessing (e. g. *prīti-yuj*, possessing pleasure, pleased; *kāma-yuj*, possessing, i. e. granting desires, cf. *dharma-yuj*); exciting, an exciter, (*yun bhiyaḥ*, exciter of fear); in couples or pairs, even, not odd, not single, not separate [cf. *a-yuj*]; (*k* or *n*), m. a pair, couple, the number two; a joiner, one who joins or unites; one who devotes his time to abstract contemplation, a sage; a measure of 300 poles (?); *yujau*, m. du. the sign of the zodiac Gemini; the two Aśvins; [cf. Lat. *con-jux, con-jug-is*.]

Yuja = 2. *yuj*, 'even,' 'not odd,' in a few comps.

Yujya, as, ā, am, Ved. connected, united, friendly; related, allied; suitable, fit, fitting, proper; of the same kind, homogeneous; a kinsman; (*am*), n. union, connection, relationship; *jamadagner vratam yujyam*, N. of a Sāman, (also read *yugyam*.)

Yujyamāna, as, ā, am, being united or joined or connected with (with inst.); being furnished or provided with, possessing (with inst.).

Yuñjaka, as, ā, am, applying, performing, exercising, practising, (*dhyāna-yuñjaka*, practising devotion.)

Yuñjat, an, atī, at, uniting, joining; uniting spiritually, practising devotion.

Yuñjāna, as, ā, am, uniting, combining, joining with; suitable, fitting, proper; successful, prosperous; (*as*), m. a driver, coachman, charioteer; a Brāhman, one who by the religious exercise called Yoga endeavours to obtain union with the Supreme Soul.

Yuñjānaka, as, ā, am, containing the word *yuñjāna*.

Yuyukshamāṇa, as, ā, am (fr. the Desid.), wishing to join or unite; wishing to effect spiritual union (with the divine essence), devout.

Yuyujāna, as, ā, am (Perf. Part. A.), one who has yoked or joined. — *Yuyujāna-sapti, ī*, m. du., Ved. having harnessed or yoked their horses (said of the two Aśvins; Sāy. = *rathe yujyamānāśvau*).

Yoktavya, as, ā, am, to be yoked or joined or united, to be united (spiritually); to be applied or made use of, applicable, practicable; to be appointed to (any office), to be charged with (with loc., e. g. *karmaṇi yoktavyaḥ*, to be charged with a business); to be fixed on or directed to (as the mind); to be furnished or endowed with, to be made to be possessed of (with inst.).

Yoktṛi, tā, trī, tṛi, one who yokes or harnesses, a harnesser, driver, coachman; an exciter, rouser.

Yoktra, am, n. any instrument for tying or fastening, a tie, fastening, band, cord, halter, rope, thong, girth; the tie of the yoke of a plough; the thongs by which an animal is attached to the pole of a vehicle.

Yoktraka, am, n. = *yoktra* above.

Yoktraya (fr. *yoktra*), Nom. P. *yoktrayati*, &c., to tie, bind, fasten, wind round.

Yoga, yogya, &c. See p. 821, col. 2, and p. 823, col. 2.

Yojana, yojayitṛi, yojitṛi, yojya, &c. See p. 823, cols. 2, 3.

युञ्जन्द *yuñjanda*, N. of a place.

युत् 2. *yut* (allied to rts. *jut, jyut, dyut*; for 1. *yut* see p. 817, col. 2), cl. 1. A. *yotate*, &c., to shine; [cf. Hib. *iudh*, 'a day;' *an-iudh*, 'to-day;' *iodhna*, 'brightness, purity;' 'clean, pure.']

युत *yuta, yutaka*. See under rts. 1. and 2. *yu*, p. 817.

युति *yuti*. See p. 817, col. 3.

युत्कार *yut-kāra, yud-bhū*. See under 2. *yudh*, col. 3.

युद्ध *yuddha*. See col. 3.

युध् 1. *yudh*, cl. 4. A. P. (in Post-Vedic literature usually A. except where the metre requires P.) *yudhyate (-ti), yuyudhe* (3rd pl. P. *yuyudhuḥ*), *yotsyate* (*yotsyati*), *ayuddha* (*ayodhit*), *yoddhum* (Ved. Inf. *yudhaye*), to fight, combat, oppose in battle (with acc.); to overcome in battle, conquer, vanquish (with acc.); to fight or contend with (with inst. or inst. with *saha*, e. g. *śatrubhiḥ* or *śatrubhiḥ saha yudhyate*, he fights with enemies); to fight for or about (with loc., Ved.); to wage war, fight, engage in battle or war; (according to Naigh. II. 14) to go (P.): Pass. *yudhyate*, to be fought: Caus. P. *yodhayati* (rarely A. *-te*), *-yitum*, Aor. *ayūyudhat*, to cause to fight, make to fight with (with inst.); to order to fight; to make war upon, attack, fight against, oppose; to overcome in battle, vanquish, conquer; to defend: Pass. of Caus. *yodhyate*, to be made to fight, &c.: Desid. *yuyutsati, -te* (in ep. often P. on account of the metre), to be desirous or anxious to fight; to wish to conquer; to prepare to fight: Caus. of Desid. *yuyutsayati*, to make desirous of fighting, make eager for battle: Intens. *yoyudhyate, yoyoddhi*; [cf. Zend *yud*: Gr. ὑσ-μίνη, ὑσ-μίν: Hib. *iodhna*, 'spears, arms' (= *ā-yudha*); *iodnach*, 'valiant;' *iodhlan*, 'a hero:' (perhaps also) Angl. Sax. *gudh*: (perhaps) Old Germ. *gund*, 'battle.']

Yuddha, as, ā, am, fought, encountered; overcome, subdued, conquered; (*am*), n. war, battle, conflict, fight, combat, struggle, contest, strife, engagement; (in astronomy) opposition, conflict of the planets. — *Yuddha-kāṇḍa, am*, n. 'battle-section,' N. of the sixth book of Vālmīki's Rāmāyaṇa; of the sixth book of the Adhyātma-rāmāyaṇa. — *Yuddhakāri-tva, am*, n. making war, fighting. — *Yuddha-kārin, ī, iṇī, i*, making war, fighting, contending, struggling, engaging in battle. — *Yuddha-kīrtti, is*, m., N. of a pupil of Śaṅkarāćārya. — *Yuddha-gāndharva, am*, n. a battle like the dance of the Gandharvas. — *Yuddha-jayārṇava* (°*ya-ar*°), *as*, m., N. of a section of the Jyotiḥ-śāstra. — *Yuddha-jayopāya* (°*ya-up*°), *as*, m., N. of a work. — *Yuddha-jit, t, t, t*, victorious in battle. — *Yuddha-dyūta, am*, n. the game of war, luck of battle, chance of war, (see *dyūta*.) — *Yuddha-dharma, as*, m. the law of war. — *Yuddha-parāṅ-mukha, as, ī, am*, averse from fighting. — *Yuddha-puri*, f., N. of a town. — *Yuddha-bhū, ūs*, or *yuddha-bhūmi, is*, f. battle-ground, a field of battle. — *Yuddha-maya, as, ī, am*, consisting of war, resulting from battle, relating to war, warlike, martial. — *Yuddha-mārga, as*, m. a mode of fighting, stratagem, manœuvre. — *Yuddha-mushṭi, is*, m., N. of a son of Ugra-sena. — *Yuddha-medinī*, f. battle-ground, a field of battle. — *Yuddha-yojaka, as, ā, am*, preparing for war, eager for battle. — *Yuddha-raṅga, as*, m. 'battle-arena,' field of battle; (*as, ā, am*), whose arena is battle; (*as*), m., N. of Kārttikeya. — *Yuddha-vastu, u*, n. an implement of war. — *Yuddha-vidyā*, f. the science of war, military art. — *Yuddha-vīra, as*, m. 'battle-hero,' a valiant man, warrior, hero, champion; heroism, bravery (as one of the Rasas). — *Yuddha-śakti, is*, f. warlike vigour or prowess. — *Yuddha-śālin, ī, inī, i*, warlike, courageous, valiant, bold. — *Yuddha-sāra, as*, m. 'battle-goer,' a horse. — *Yuddhāćārya* (°*dha-āć*°), *as*, m. 'war-preceptor,' a military instructor, one who teaches the use of arms. — *Yuddhāji* (°*dha-āji*), *is*, m., N. of a descendant of Aṅgiras. — *Yuddhādhvan* (°*dha-adh*°), *ā, ā, a*, going or resorting to battle. — *Yuddhārthin* (°*dha-ar*°), *ī, inī, i*, desirous of war, seeking war. — *Yuddhāvasāna* (°*dha-av*°), *am*, n. cessation of war, truce. — *Yuddhodyama* (°*dha-ud*°), or *yuddhodyoga* (°*dha-ud*°), *as*, m. preparing for battle, vigorous and active preparation for war. — *Yuddhonmatta* (°*dha-un*°), *as, ā, am*, 'battle-mad,' fierce or frantic in battle; (*as*), m., N. of a Rākshasa. — *Yuddhopakaraṇa* (°*dha-up*°), *am*, n. a war implement, accoutrements.

Yuddhaka, am, n. = *yuddha*, war, battle, &c.

Yuddhin, ī, inī, i, relating to war or battle, &c.

2. *yudh, t, t, t*, warring, fighting; a fighter, warrior, soldier, hero, champion; (*t*), f. war, fight, battle, combat, conflict, struggle, contest. — *Yut-kāra, as, ī, am*, Ved. making war, waging war, fighting, contending. — *Yud-bhū, ūs*, f. battle-ground, a field of battle. — *Yudhā-jit, t, t, t* (*yudhā*, inst. c.), conquering or vanquishing by means of war; (*t*), m., N. of a son of Kroshṭu by a woman called Mādrī; of a son of Kekaya (uncle of Bharata); of a son of Vṛishṇi; of a king of Ujjayinī. — *Yudhā-manyu, us*, m. (*yudhā*, inst. c.), N. of a warrior on the side of the Pāṇḍavas. — *Yudhi-śreshṭha, as, ā, am*, pre-eminent in battle. — *Yudhi-shṭhira, as*, m. (*yudhi*, loc. c. + *sthira*), 'firm or steady in battle,' N. of the eldest of the five reputed sons of Pāṇḍu, (though nominally the son of Pāṇḍu, he was really the child of Pṛithā or Kuntī, Pāṇḍu's wife, by the god Dharma or Yama, whence he is often called Dharma-putra or Dharma-rāja; as the eldest of the five Pāṇḍavas, he ultimately succeeded Pāṇḍu as king, first reigning over Indra-prastha, and afterwards, when the Kuru princes or sons of Dhṛita-rāshṭra were defeated, at Hāstina-pura); N. of a son of Kṛishṇa; of two kings of Kaśmīra; of a potter (in Pañća-tantra, p. 217); of a preceptor; (*ās*), m. pl. the descendants of Yudhi-shṭhira, son of Pāṇḍu.

— *Yudhishṭhira-purogama, as, ā, am,* having Yudhi-shṭhira as leader, led on by Yudhi-shṭhira.

Yudhāṃśraushṭi, is, m., Ved. a proper N.

Yudhāji, cf. *yaudhājaya.*

Yudhā-jit, yudhā-manyu. See under 2. *yudh.*

Yudhājīva, as, m. a proper N., (perhaps for *yuddhājīva.*)

Yudhāna, as, m. a man of the second or military order, a warrior; an enemy.

Yudhāsura, as, m., N. of king Nanda.

Yudhi, Ved. fighting, contending, battle, (usually occurring in the dat. *yudhaye* used as a Ved. Inf. in the sense 'to fight.')

Yudhika, as, ā, am, fighting, contending, (perhaps an incorrect form.)

Yudhin-gama, as, ā, am (*yudhim,* acc. c.), Ved. going to battle.

Yudhi-shṭhira. See under 2. *yudh.*

Yudhenya, as, ā, am, Ved. to be fought with, to be overcome in battle.

Yudhma, as, ā, am, Ved. warlike, martial; (*as*), m. a warrior, champion, soldier, (Sāy. = *yoddhṛi*); a battle, fight; an arrow; a bow; (according to some) = *śesha-saṅgrāma; = śarabha.*

Yudhya, as, ā, am, to be fought with; to be conquered or subdued, conquerable.

Yudhyamāna, as, ā, am, fighting, making war.

Yudhyāmadhi, is, m., Ved. a proper N.

Yudhvan, ā, ā, a, Ved. warlike, martial, a warrior.

Yuyutsat, an, antī, at, wishing to fight.

Yuyutsā, f. (fr. the Desid.), the wishing to fight, desire for war, eagerness for battle, pugnacity, enmity. — *Yuyutsā-rahita, as, ā, am,* without wish or intention to fight, cowardly.

Yuyutsu, us, us, u, wishing to fight, desiring war, eager for battle; anxious to fight with (with inst. or with *saha, sārdham,* &c. with inst.); pugnacious, hostile, ambitious; (*us*), m. a combatant; N. of one of the sons of Dhṛita-rāshṭra.

Yuyudhan, ā, m., N. of a king of Mithilā.

Yuyudhāna, as, m., N. of a son of Satyaka, (he was one of the allies of the Pāṇḍavas); a Kshatriya, warrior; epithet of Indra.

Yuyudhi or *yūyudhi, is, is, i,* Ved. warlike, martial, pugnacious.

Yotsyamāna, as, ā, am, about to fight, ready to fight.

Yoddhavya, as, ā, am, to be fought or contended, to be overcome in battle, (the neuter may be used impersonally, e. g. *kair mayā saha yoddhavyam,* by whom is it to be fought with me.)

Yoddhu-kāma, as, ā, am, wishing to fight, anxious for battle.

Yoddhṛi, dhā, m. a fighter, warrior, champion, combatant, soldier.

Yodha, as, m. a fighter, warrior, champion, combatant, soldier; battle, war (in *dur-y°, mitho-y°,* q. q. v. v.); a kind of metre, four times ⏑ ⏑ – – ⏑ – . — *Yodha-dharma, as,* m. the law of soldiers, military law, duty of the Kshatriya caste. — *Yodha-mukhya, as,* m. a chief warrior, leader. — *Yodha-vīra, as,* m. a hero, warrior. — *Yodha-saṃrāva, as,* m. challenging to battle, mutual defiance of combatants. — *Yodha-hara, as, ā, am,* carrying warriors. — *Yodhāgāra* (°*dha-āg°*), *as,* m. a soldier's dwelling, barrack.

Yodhaka, as, m. = *yodha,* a fighter, warrior.

Yodhana, am, n. the act of fighting, battle, war, strife. — *Yodhana-pura-tīrtha, am,* n., N. of a Tīrtha.

Yodhanī-pura, am, n., N. of a town.

Yodhayat, an, antī, at, fighting, making war.

Yodhika, epithet of a particular mode of fighting; [cf. *yaudhika.*]

Yodhin, ī, inī, i, fighting, contending, waging war, (at the end of comps., e. g. *divyāstra-yodhin,* fighting with divine weapons; cf. *haya-y°*); conquering, subduing, a conqueror (e. g. *dānava-yodhin,* conquering the Dānavas); (*ī*), m. a warrior. — *Yodhi-vana, am,* n., N. of a place.

Yodhīyas, ān, asī, as (compar. of *yodha*), more warlike or martial.

Yodheya, as, m. = *yodha,* a warrior, combatant; (*ās*), m. pl., N. of a race.

Yodhya, as, ā, am, to be fought, to be overcome in battle, to be conquered or subdued, conquerable; (*ās*), m. pl., N. of a people.

युन्थ् *yunth* = rt. *punth,* q. v.

युप् *yup,* cl. 4. P. *yupyati, yuyopa, ayupat,* &c., to confuse, trouble, perplex; to efface, destroy, obliterate; to make level or smooth; to be concealed, (according to Sāy. on Ṛig-veda I. 104, 4. *yuyopa* = *gūḍham āsīt*): Caus. *yopayati, -yitum,* to efface, obliterate, destroy: Intens. *yoyupyate.*

Yopana, am, n. the act of effacing (foot-prints or traces, &c.) or anything used for effacing or obliterating; the act of oppressing, obstructing, molesting, perplexing, confusing, destroying, effacing, obliterating (sometimes at the end of comps.; cf. *pada-y°, jana-y°*).

Yopayat, an, antī, at, effacing, obliterating, obstructing, perplexing.

युयु *yuyu, us,* m. a horse, (probably incorrect for *yayu.*)

युयुक्खुर *yuyuk-khura, as,* m. a hyena.

युयुत्सा *yuyutsā, yuyutsu, yuyudhāna,* &c. See col. 1.

युयुवि *yuyuvi.* See *yūyuvi,* p. 821, col. 2.

युव *yuva,* the actual base of the dual of the second personal pronoun, (*yuvām,* nom. acc. you two; *yuvābhyām,* inst. dat. abl.; *yuvayos,* gen. loc.; Ved. forms *yuvam, yuvabhyām, yuvos.*) — *Yuva-drik,* ind., Ved. directed towards both of you. — *Yuva-dhita, as, ā, am,* Ved. placed or arranged for you both; beneficial to you both, (Sāy. *yuvābhyām vihita.*) — *Yuvā-datta, as, ā, am,* Ved. given by both of you. — *Yuvā-nīta, as, ā, am,* Ved. brought by both of you. — *Yuvā-yuj, k, k, k,* Ved. yoked for you both, harnessed by you both. — *Yuvā-vat, ān, atī, at,* Ved. belonging to both of you.

1. *yuvat* (for 2. *yuvat* see col. 3). Ved. abl. du. of the 2nd personal pronoun, (according to Sāy. on Ṛig-veda I. 109, 1. *yuvat* = *yuvābhyām.*) — *Yuvad-devatya, as, ā, am,* Ved. having (each of) you for a divinity.

Yuvayu or *yuvāyu, us, us, u,* Ved. longing for both of you, (Sāy. *yuvayu* = *yuvāṃ kāmayamāna*); intended for you both.

Yuvāku, us, us, u, Ved. belonging to both of you.

युवक *yuvaka.* See col. 3.

युवन् *yuvan, ā, yuvati* or *yuvatī* or *yūnī, a* (said to be fr. rt. 2. *yu,* but according to some for *dyuvan,* fr. 3. *dyu* or rt. 2. *div,* 'to shine;' compar. *yavīyas,* q. v.; superl. *yavishṭha,* q. v.), young, youthful, juvenile, adult, arrived at puberty (applied to men or animals); endowed with native or natural strength, strong, excellent, good, healthy; (*ā*), m. a youth, young man, a young animal; (in the Veda *yuvan* is also applied to Indra, Agni, and various other gods); the younger descendant of any one (an elder descendant being still alive); N. of the ninth year in Jupiter's cycle of sixty years; (*yuvati, is*), f. a girl, young woman, any youthful female, any young female animal, (*ibha-yuvati,* a young female elephant; the term *yuvati* is also applied in the Veda to Ushas, Night and Morning, Heaven and Earth); turmeric; (*yuvatī*), f. = *yuvati,* a young woman; the sign of the zodiac Virgo; [cf. Lat. *juveni-s, jun-ior, Junius, junix:* Goth. *juggs:* Angl. Sax. *iong, iung, geong, geoguth:* Lith. *jauna-s:* Slav. *junu,* 'a youth;' *junosti,* 'youth.'] — *Yuva-khalati, is, is, i,* bald in youth; *yuva-khalatī,* f. bald in girlhood. — *Yuva-gaṇḍa, as,* m. an eruption on the face of young people. — *Yuva-jarat, an, atī, at,* appearing old in youth, becoming old at an early age. — *Yuva-jāni, is, is, i,* Ved. having a young wife. — *Yuva-tā,* f. or *yuva-tva, am,* n. youthfulness, youth. — *Yuvati-jana* or *yuvatī-jana, as,* m. a young woman. — *Yuvatishṭā* (°*ti-ish°*), f. yellow jasmine (= *svarṇa-yūthikā*). — *Yuva-palita, as, ā* (?), *am,* grey-haired in youth. — *Yuva-pratyaya, as,* m. a suffix forming the so-called Yuvan patronymics. — *Yuva-mārin, ī, iṇī, i,* Ved. dying in youth. — *Yuva-rāja, as,* m. 'young king,' an heir-apparent associated with the reigning sovereign in the government, a crown prince; epithet of Maitreya the future Buddha; one of the Jaina Pontiffs. — *Yuvarāja-tva* or *yuva-rājya, am,* n. the rank or position of an heir-apparent to a throne. — *Yuva-rājan, ā,* m. = *yuva-rāja* above. — *Yuva-rāja-śabda-bhāj, k, k, k,* possessing the title of heir-apparent. — *Yuva-valina, as, ā, am,* having wrinkles in youth or at an early age. — *Yuvī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become young. — *Yuvī-bhūta, as, ā, am,* become young.

Yuvaka, as, m. = *yuvan,* a youth.

2. *yuvat,* Ved. = *yuvan,* youthful, Ṛig-veda X. 39, 8. (For 1. *yuvat* see col. 2.)

Yuvati or *yuvatī.* See under *yuvan,* col. 2.

Yuvanyu, us, us, u, Ved. youthful, juvenile.

Yuvaśa, as, ā, am, Ved. young, youthful, juvenile.

युवन *yuvana* (?), *as,* m. the moon.

युवनाश्व *yuvanāśva, as,* m., N. of the father of Māndhātṛi; of various persons. — *Yuvanāśva-ja, as,* m. the son of Yuvanāśva, i. e. Māndhātṛi (an early sovereign of the solar dynasty).

युवन्यु *yuvanyu, yuva-rāja,* &c. See above.

युवा *yuvā,* f., Ved., N. of one of Agni's arrows.

युवादत्त *yuvā-datta, yuvāyu,* &c. See under *yuva,* col. 2.

युवाम *yuvāma,* N. of a town.

युष्टग्राम *yushṭa-grāma, as,* m., N. of a village.

युष्मद् *yushmad,* a form derived from *yushmat,* abl. pl. of the pronominal base 4. *yu,* and serving for the base of the 2nd personal pronoun in the plural number and at the beginning of some compounds; the actual base, however, in most of the plural cases is *yushma,* which is also found in a few compounds, cf. *yushmā-datta* below; the following forms are found, *yūyam,* nom. pl. you; *yushmān,* acc. you; *yushmābhis,* inst. by you; *yushmabhyam,* dat. to you; *yushmat* or *yushmattas,* abl. from you; *yushmākam,* gen. of you, (in Ved. the final nasal may be dropped, e. g. *yushmākaika* for *yushmākam eka*); *yushmāsu* (Ved. also *yushme*), loc. in you, cf. Ṛig-veda VIII. 47, 8; [cf. Zend *yūs;* Gr. ὑμεῖς, Æol. ὔμμες (fr. ὑαμες); Goth. and Lith. *ju-s.*] — *Yushmad-artham,* ind. for you, on your account. — *Yushmad-āyatta, as, ā, am,* dependent upon you, at your disposal. — *Yushmad-vācya, am,* n. (in gram.) the second person. — *Yushmad-vidha, as, ā, am,* of your kind or sort, like you. — *Yushmā-datta, as, ā, am,* Ved. given or bestowed by you; [cf. *yuvā-datta.*] — *Yushmā-dṛiś, k, k, k,* or *yushmā-dṛiśa, as, ī, am,* like you, similar to you, resembling you, one such as you; [cf. *mādṛiś, tvā-dṛiś.*] — *Yushmā-nīta, as, ā, am,* Ved. led or accompanied by you. — *Yushmā-vat, ān, atī, at,* Ved. belonging to you. — *Yushmeshita* (°*mā-ish°*), *as, ā, am,* Ved. excited or instigated by you. — *Yushmota* (°*mā-ūta*), *as, ā, am,* Ved. protected or loved by you.

Yushmadīya, as, ā, am, your, yours, your own, belonging to you.

Yushmayat, an, antī, at, Ved. seeking you, addressed to you, (according to Sāy. on Ṛig-veda II. 39, 7 = *yuvām icchat.*)

Yushmāka, as, ā, am, Ved. your, yours; [cf. *yushmāka* under *yushmad.*]

यू *yū, ūs,* m. (according to some f.), soup, pease-soup, broth (= *yūsha*).

यूक *yūka, as, ā,* m. f. (said to be fr. rt. 2. *yu*), a louse. — *Yūka-devī,* f., N. of a princess. — *Yūkā-likshu, am,* n. lice and nits.

यूकर *yūkara,* see Gaṇa Kṛiśāśvādi to Pāṇ. IV. 2, 80.

यूति *yūti, is,* f. (fr. rt. 2. *yu*), joining, mixing, mixture, junction, connection, union, addition; [cf. *yuti, vahir-yūti.*]

यूथ *yūtha, as, am,* m. n. (usually *am,* n.; fr. rt. 2. *yu*), a flock, herd (of birds, animals, &c.); a bevy, troop, band; a multitude, number, large quantity; (*ī*), f. a kind of jasmine (= *yūthikā*). — *Yūtha-ga, as,* m., N. of a class of gods under Manu Ćākshusha. — *Yūtha-nātha, as,* m. the lord of a band, leader of a troop, head of a flock or herd; a large elephant. — *Yūtha-pa, as,* or *yūtha-pati, is,* m. a keeper or protector of a troop, lord or captain of a band; the leader of a herd (especially of elephants), a large elephant. — *Yūthapati-sakāśam,* ind. to the chief of the herd. — *Yūtha-paribhrashṭa, as, ā, am,* fallen out or strayed from the herd. — *Yūtha-paśu, us,* m., N. of a particular tax or tithe. — *Yūtha-pāla, as,* m. = *yūtha-pa.* — *Yūtha-bhrashṭa* or *yūtha-vibhrashṭa, as, ā, am,* = *yūtha-paribhrashṭa* above. — *Yūtha-mukhya, as,* m. the chief or captain of a troop. — *Yūtha-śas,* ind. in troops or bands, in flocks or herds, gregariously. — *Yūtha-hata, as, ā, am,* = *yūtha-paribhrashṭa.* — *Yūthāgraṇī* (°*tha-ag*°), *is,* m. a leader of a band or troop. — *Yūthī-kṛi,* cl. 8. P. -*karoti,* &c., to make or form into a herd, to unite in a flock.

Yūthaka at the end of an adj. comp. = *yūtha.*

Yūthara, an adj. fr. *yūtha,* see Gaṇa Aśmādi to Pāṇ. IV. 2, 80.

Yūthikā, f. a kind of jasmine, Jasminum Auriculatum; globe-amaranth; Clypea Hernandifolia.

Yūthya, as, ā, am, Ved. belonging to a herd or flock; being at the head of the herd; belonging to a troop or herd of (at the end of a comp.).

यून *yūna, am,* n. (fr. rt. 2. *yu*), a band, cord, string.

Yūni, is, f. joining, connection, union.

यूनर्वन् *yūnarvan,* a Vedic word of which the sense is doubtful.

यूनी *yūnī,* f. of *yuvan,* q. v.

यूप *yūpa, as,* m. (according to Uṇādi-s. III. 27. fr. rt. 2. *yu,* 'to bind;' but according to some, more probably fr. rt. *yup*), a smooth post or stake to which the sacrificial victim is fastened, any sacrificial post, (usually made of bamboos or Khadira wood; in Rāmāyaṇa I. 13, 24, 25, where the horse sacrifice is described, twenty-one of these posts are set up, six made of Vilva, six of Khadira, six of Palāśa, one of Uḍumbara, one of Śleshmātaka, and one of Deva-dāru); a column erected in honour of a victory, a trophy (= *jaya-stambha*); N. of a particular conjunction of the class *Ākṛiti-yoga* (i. e. when all the planets are situated in the first, second, third, and fourth houses). — *Yūpa-kaṭaka, as,* m. a wooden ring at the top of the sacrificial post; (according to some) an iron ring at its base. — *Yūpa-karṇa, as,* m. the part of a sacrificial post which is sprinkled with ghee. — *Yūpa-ketu, us,* m., N. of Bhūri-śravas. — *Yūpa-ććhedana, am,* n. the cutting of the sacrificial post. — *Yūpa-dāru,* n. the wood for the sacrificial post. — *Yūpa-dru, us,* m. Acacia Catechu (the wood of this tree being especially suitable for the sacrificial post). — *Yūpa-druma, as,* m. = *yūpa-dru* above; = *rakta-khadira.* — *Yūpa-dhvaja, as,* m. 'having the sacrificial post as an emblem,' epithet of the sacrifice (personified). — *Yūpa-lakshaṇa, am,* n., N. of a Pariśishṭa of Kātyāyana. — *Yūpa-lakshya, as,* m. a bird (said to be so called as 'having a post [round which a snare is tied] for its aim'). — *Yūpa-vat, ān, atī, at,* having a sacrificial post. — *Yūpa-vāha, as,* m., Ved. the carrier or bearer of the sacrificial post. — *Yūpa-vraska, as,* m. the cutter of the sacrificial post. — *Yūpāksha* (°*pa-ak*°), *as,* m., N. of a Rākshasa, (also read *yūpākhya.*) — *Yūpāgra* (°*pa-ag*°), *am,* n. the top of the sacrificial post. — *Yūpāhuti* (°*pa-āh*°), *is,* f. an offering at the erection of the sacrificial post. — *Yūpoććhraya* (°*pa-uć*°), *as,* m. the ceremony of erecting the sacrificial post.

Yūpīya or *yūpya, as, ā, am,* fit or suitable for a sacrificial post.

यूयम् *yūyam.* See *yushmad,* p. 820, col. 3.

यूयुधि *yūyudhi* = *yuyudhi,* p. 820, col. 1.

यूयुवि *yūyuvi, is, is, i* (fr. rt. 1. *yu;* according to the Pada-pāṭha *yuyuvi*), Ved. setting aside, removing.

यूष् *yūsh* [cf. rt. *jūsh*], cl. 1. P. *yūshati,* &c., to injure, hurt, wound; to kill; [cf. Slav. *jucha.*]

यूष *yūsha, as, am,* m. n. (said to be connected with rt. *yūsh* above; cf. *jūsha*), soup, broth, pease-soup, the water in which pulse of various kinds has been boiled; (*as*), m. the Indian mulberry tree; [cf. probably Gr. ζωμός, ζύθος; Lat. *jus;* Slav. *jucha.*]

Yūshan, a form optionally substituted for *yūsha* in all the cases except Nom. Voc. sing. du. pl., Acc. sing. du. (e. g. Acc. pl. *yūshān* or *yūshṇaḥ,* Inst. sing. *yūsheṇa* or *yūshṇā,* du. *yūshābhyām* or *yūshabhyām,* &c.).

Yūs = *yūsha* above; [cf. *yū.*]

येन *yena,* ind. (inst. of 3. *ya* or *yad*), by which, by means of which, by which way, in which manner, in whatever way or manner, in which direction, whither, where, in whatever direction, wheresoever; on which account, in consequence of which, wherefore; because, since, as; that, so that, in order that (with pot. or pres. or fut.).

येमन *yemana, am,* n. = *jemana,* eating.

येयजामह *yeyajāmaha, as,* m. a term for the expression *ye yajāmahe,* which immediately precedes the Yājyā or formula of consecration.

येयायेय *yeyāyeya* (°*ya-ay*°), *am,* n. (fr. rt. 1. *yā*), that which is to be gone after and not to be gone after.

येवाष *yevāsha, as,* m., Ved., N. of a noxious insect, (also read *yavāsha.*)

येष् *yesh,* cl. 1. P. *yeshati,* &c., Ved. to boil up, bubble; to flow, leak; cl. 1. A. *yeshate,* &c., to exert one's self, endeavour, persevere, = rt. *pesh,* q. v.

Yeshat, an, antī, at, boiling up, bubbling; flowing, leaking; (Sāy. on Ṛig-veda III. 53, 22 = *sravat.*)

येष्टिह *yeshṭiha,* Ved. epithet of a Muhūrta.

येष्ठ *yeshṭha, as, ā, am* (superl. fr. rt. 1. *yā*), going very quickly, moving with the greatest rapidity, (Sāy. Ṛig-veda VII. 56, 6 = *yātṛitama, atiśayena gantṛi,* but Ṛig-veda V. 41, 3 = *yantṛitama,* restraining greatly, as if fr. rt. *yam.*)

योक् *yok,* ind. = *jyok,* for a long time.

योक्तव्य *yoktavya, yoktṛi, yoktra,* &c. See p. 819, col. 2.

योग *yoga, as,* m. (in one or two exceptional cases *am,* n.; fr. rt. 1. *yuj*), the act of yoking, joining, junction, conjunction, uniting, union, contact; the harnessing or putting to (of horses); a yoke, team, (*shaḍ-yoga,* having a team of six); conveyance; the arraying or equipping (of an army), arrangement, disposition; applying, fixing, application, use, employment, appointment, institution; the putting on armour; armour; the fixing (of an arrow or other weapon); application of a remedy or medicine, remedy, cure; mode, manner, method, means, (*yogena* or *yogāt* at the end of comps. = 'by means of,' 'by reason of,' 'through'); an expedient, artifice, plan, device, (*yogena,* artfully, craftily); a supernatural means, charm, incantation, spell, magic, magical art; fraud, deceit [cf. *yoga-nanda*]; side, part, argument; occasion, opportunity; fitness, propriety, suitability, aptness, congruity, (*yogena,* suitably, fitly, in accordance with, conformably to); the performance or execution (of anything); undertaking, occupation, work, business; gaining, acquiring, acquisition [cf. *yoga-kshema*]; accession of property, substance, wealth, thing; connection, consequence, result, (*yogāt* at the end of comps. = 'in consequence of,' e. g. *karma-yogāt,* in consequence of actions, i. e. of destiny); combination or mixing of various materials, association, mixture; contact, (with Jainas) contact or mixing with the outer world; (in the Sāṅkhya phil.) one of the ten Mūlikārthas; connection with, the partaking or possessing of (with inst.); conjunction (in astronomy, cf. *nakshatra-yoga*), lucky conjuncture; (in arithmetic) addition, sum, total; the being connected together, dependance, relation, regular order or series, (*kathā-yoga,* conversation); a period of time, (*kāla-yogena,* after the lapse of some time; *nava-yoga,* nine times); a combination or configuration of stars, a constellation, asterism, (these with the moon are called in astronomical works *ćāndra-yogāḥ,* and are thirteen in number; without the moon they are called *kha-yogāḥ* or *nābhasa-yogāḥ,* and are divided into *ākṛiti-yogāḥ, saṅkhyā-yogāḥ, āśraya-yogāḥ,* and *dala-yogāḥ;* two others are added, called *dvigraha-yogāḥ*); (in astronomy) N. of a particular division of time or astronomical period, (a period of variable length during which the joint motion in longitude of the sun and moon amounts to 30° 20′; the term *yoga* in this sense is a mere mode of indicating the sum of the longitude of the sun and moon; twenty-seven such Yogas are enumerated, beginning with 1. Vishkambha, and ending with 27. Vaidhṛiti, or according to some authorities twenty-eight); the leading or principal star of a lunar mansion; etymology, derivation of the meaning of a word from its root; the etymological meaning of a word (opposed to *rūḍhi*); (in gram.) the connection of words together, dependence of one word upon another, construction; a rule, aphorism, precept [cf. *yoga-vibhāga*]; application of effort, endeavour, diligence, assiduity, zeal, attention, (*pūrṇena yogena* or *jala-pūrṇena yogena,* with all one's powers, with overflowing zeal); application or concentration of the thoughts, fixing the mind on a particular point and keeping the body in a fixed posture, abstract contemplation, meditation; the systematic practice of the above abstract contemplation or meditation; the Yoga system of philosophy as established by Patañjali, (the Yoga is the name of the second of the two divisions of the Sāṅkhya system, its chief aim being to teach the means by which the human soul may attain complete union with Īśvara or the Supreme Being, whose existence it establishes, while the original system or Sāṅkhya proper, without acknowledging a Supreme Being, teaches the successive development of the Tattvas or principles of creation from an original Tattva, called Prakṛiti or Pradhāna; according to Patañjali, the author of the second system, Yoga is defined to be 'the preventing of the modifications of *ćitta* or the thinking principle [which modifications arise through the three Pramāṇas, perception, inference, and verbal testimony, as well as through incorrect ascertainment, fancy, sleep, and recollection] by *abhyāsa* or the constant practice of keeping the mind in its unmodified state [clear as crystal when uncoloured by contact with other substances], and by *vairāgya* or dispassion;' this dispassion being obtained by *praṇidhāna* or devotedness to Īśvara,

the Supreme, who is defined as a particular Purusha or spirit unaffected by afflictions, works, &c., and having the appellation Praṇava or Om, which monosyllable is to be muttered and its meaning reflected on in order to attain knowledge of the Supreme and the prevention of the obstacles to Yoga: the eight means or stages of Yoga or mental concentration are, 1. *yama*, forbearance; 2. *niyama*, religious observances; 3. *āsana*, postures; 4. *prāṇāyāma*, regulation of the breath; 5. *pratyāhāra*, restraint of the senses; 6. *dhāraṇā*, steadying of the mind; 7. *dhyāna*, contemplation; 8. *samādhi*, profound meditation, which, according to the Bhagavad-gītā VI. 13, is to be practised by fixing the eyes on the tip of the nose: true liberation is the cessation of all idea of self and the separation of matter and spirit or *kaivalya*, isolation: the self-mortification and asceticism of the Yoga connects it closely with Buddhism); the union of the individual soul with the universal soul, devotion, pious seeking after God; any single act or rite conducive to Yoga or abstract contemplation; (personified as) the son of Dharma and Kriyā; a follower of the Yoga system of philosophy; a traitor, violator of confidence, spy; N. of a commentator on the Paramārtha-sāra; (*ā*), f., N. of Pīvarī (daughter of the Pitṛis called Barhishads); of a Śakti. — *Yoga-kakshā*, f. = *yoga-paṭṭa*. — *Yoga-kanyā*, f., N. of the infant daughter of Yaśo-dā (substituted as the child of Devakī for the infant Kṛishṇa and therefore killed by Kaṃsa, but immediately raised to heaven as a beautiful girl; as she ascended she warned Kaṃsa of his doom, see Harivaṃśa 3340). — *Yoga-karaṇḍaka, as*, m., N. of a minister of Brahma-datta; (*ikā*), f., N. of a female ascetic (*pravrājikā*). — *Yoga-kuṇḍalinī*, f., N. of an Upanishad. — *Yoga-kshema, as*, m. the security or secure possession of what has been acquired, the keeping safe of property; the charge for securing property (from accidents), insurance, (in Manu IX. 219. the term *yoga-kshema* is applied to counsellors, family priests, &c. as the cause of security); property, substance, profit, gain; security, well-being, welfare, prosperity; (*am*), n. or (*au*), m. du. gain and security, maintenance and protection, the acquisition and preservation of property, making fresh gains as well as keeping what has been acquired, (in these senses the word must be regarded as a Dvandva comp.) — *Yogakshema-kara, as, ī, am*, causing gain and security, causing protection of what is acquired, one who takes charge of property, a keeper. — *Yoga-gati, is*, f. state of union, original state, primitive condition. — *Yoga-ćakshus, us*, m. 'contemplation-eyed,' one whose eye is meditation, epithet of a Brāhman. — *Yoga-ćara, as*, m., N. of Hanumat. — *Yoga-ćandrikā*, f., N. of a work. — *Yoga-ćintāmaṇi, is*, m., N. of a philosophical treatise in four chapters by Śivānanda Sarasvatī. — *Yoga-ćūrṇa, as, am*, m. n. magical powder. — *Yoga-ja, as, ā, am*, produced by or arising from Yoga or meditation; (*am*), n. agallochum. — *Yoga-tattva, am*, n. the principle of Yoga; N. of an Upanishad. — *Yoga-tattva-prakāśa* or *yoga-tattva-prakāśaka*, N. of a work. — *Yoga-tantra, am*, n. a book treating of the Yoga system of philosophy; (with Buddhists) N. of a class of writings. — *Yoga-taraṅga, as*, m., N. of a work. — *Yoga-talpa, am*, n. 'Yoga-couch,' = *yoga-nidrā*. — *Yoga-tas*, ind. conjointly; suitably, properly; conformably to, in accordance with; seasonably, in due season; through devotion, by the power of magic, &c.; by means of, in consequence of, (often at the end of comps.) — *Yoga-tārakā* or *yoga-tārā*, f. the chief star in a Nakshatra. — *Yoga-tārāvalī*, f., N. of a work. — *Yoga-tva, am*, n. the state of Yoga. — *Yoga-dāna, am*, n. gift of the Yoga, communicating the Yoga doctrine; a fraudulent gift. — *Yoga-dīpikā*, f., N. of a work. — *Yoga-deva, as*, m., N. of a Jaina author. — *Yoga-dharmin, ī, iṇī, i*, doing homage to the Yoga. — *Yoga-dhāraṇā*, f. continuance or perseverance in devotion. — *Yoga-nanda, as*, m. the false Nanda, (opposed to *satya-nanda*.) — *Yoga-nātha, as*, m. 'Yoga-lord,' N. of Śiva; of Datta. — *Yoga-nāvika, as*, m. a kind of fish (= *gargāṭa*). — *Yoga-nidrā*, f. 'contemplation-sleep,' a state of half contemplation, half sleep, or a state between sleep and wakefulness which admits of the full exercise of the mental powers (supposed to be peculiar to devotees), light sleep; (especially) the sleep of Vishṇu at the end of a Yuga; Vishṇu's Sleep personified as a goddess and said to be a form of Durgā; (according to others) the great sleep of Brahmā, during the period between the annihilation and reproduction of the universe. — *Yoga-nidrālu, us*, m., N. of Vishṇu. — *Yoga-nilaya, as*, m., N. of Śiva. — *Yogan-dhara, as*, m., N. of a particular formula recited over weapons; N. of a minister of Śatānīka; of Piṇḍola. — *Yoga-paṭṭa* or *yoga-paṭṭaka, am*, n. the cloth thrown over the back and knees of an ascetic during meditation. — *Yoga-pati, is*, m. 'Yoga-lord,' N. of Vishṇu. — *Yoga-patnī*, f. 'wife of Yoga,' N. of Pīvarī, (called also *yogā* and *yoga-mātṛi*.) — *Yoga-patha, as*, m. the road leading to Yoga. — *Yoga-pada, am*, n. the state or condition of contemplation. — *Yoga-padaka, am*, n., N. of a particular garment worn during contemplation. — *Yoga-pātañjala, as*, m. a follower or disciple of Patañjali as teacher of the Yoga doctrine. — *Yoga-pādukā*, f. a magical shoe (supposed to carry the wearer wherever he wishes). — *Yoga-pāran-ga, as*, m. 'conversant with Yoga,' N. of Śiva. — *Yoga-pīṭha, am*, n. a particular posture during religious contemplation. — *Yoga-prāpta, as, ā, am*, obtained through abstract meditation. — *Yoga-bala, am*, n. the force of devotion, the power of magic, supernatural power. — *Yoga-bīja, am*, n., N. of a work. — *Yoga-bhāvanā*, f. (in algebra) composition of numbers by the sum of the products. — *Yoga-bhāshya, am*, n., N. of a commentary by Vyāsa. — *Yoga-bhāskara*, N. of a work. — *Yoga-bhrashṭa, as, ā, am*, one who has fallen from the practice of Yoga. — *Yoga-maṇi-prabhā*, f., N. of a commentary on the Yoga-sūtra. — *Yoga-maya, as, ī, am*, coming or resulting from Yoga or contemplation; (*as*), m., N. of Vishṇu. — *Yogamaya-jñāna, am*, n. knowledge derived from contemplation. — *Yoga-mahiman, ā*, m., N. of a work. — *Yoga-mātṛi, tā*, f. mother of Yoga; epithet of Pīvarī. — *Yoga-māyā*, f. the Māyā or magical power of the Yoga. — *Yoga-mārtaṇḍa, as*, m., N. of a work. — *Yoga-mālā*, f. 'garland of magic &c.,' N. of a work on magic. — *Yoga-muktāvalī* (°*ta-āv*°), f., N. of a work. — *Yoga-mūrti-dhara, ās*, m. pl. 'bearing the form of the Yoga,' epithet of a class of Manes. — *Yoga-yājñavalkya, am*, n., N. of a work. — *Yoga-yātrā*, f. the road or way to union with the Supreme Spirit, the way of profound meditation; N. of a work by Varāha-mihira. — *Yoga-yukta, as, ā, am*, or *yoga-yogin, ī, inī, i*, immersed in deep meditation, absorbed in the Yoga. — *Yoga-yuj, k, k, k*, possessing Yoga. — *Yoga-raṅga, as*, m. the orange tree (= *nāraṅga*). — *Yoga-ratna, am*, n. a magical jewel; 'jewel of remedies,' N. of a work on medicine. — *Yoga-ratna-mālā*, f. 'string of jewels of spells,' N. of a work on sorcery and various magical arts ascribed to Nāgārjuna, (it is also called Āśćarya-ratna-mālā, and is probably an epitome of a much larger work.) — *Yoga-ratna-samuććaya, as*, m. 'collection of jewels of remedies,' N. of a medical work by Ćandraṭa. — *Yoga-ratnākara* (°*na-āk*°), *as*, m. 'mine of jewels of charms or remedies,' N. of a work. — *Yoga-ratnāvali* (°*na-āv*°), f. 'string of jewels of charms,' N. of a work. — *Yoga-ratha, as*, m. the Yoga as a chariot. — *Yoga-rasāyana, am*, n. 'Yoga-elixir,' N. of certain verses or a composition ascribed to Śiva. — *Yoga-rahasya, am*, n. 'Yoga-secret,' N. of a work. — *Yoga-rāja, as*, m. 'king of medicines,' N. of a particular medicinal preparation; a king or master in the Yoga. — *Yoga-rājopanishad* (°*ja-up*°), *t*, f., N. of an Upanishad. — *Yoga-rūḍha, as, ā, am*, having a special as well as an etymological and general meaning, (said of certain words, e. g. *paṅka-ja* means 'growing in mud' and 'a lotus-flower;' the English word *parasol* is an example of a similar kind.) — *Yoga-roćanā*, f., N. of a kind of magical ointment (having the power of making invisible or invulnerable). — *Yoga-vat, ān, atī, at*, connected, united, joined; one who applies himself to or practises the Yoga. — *Yoga-vartikā*, f. a magical lamp, magic-lantern. — *Yoga-vaha, as, ā, am*, bringing about, causing, promoting, furthering. — *Yoga-vāćaspatya, am*, n., N. of a work. — *Yoga-vārttika, am*, n., N. of a commentary on the Pātañjala-bhāshya by Vijñāna-bhikshu, (also called Pātañjala-bhāshya-vārttika.) — *Yoga-vāsishṭha, am*, n., N. of a work by an unknown author treating of the way of obtaining final happiness and reckoned among Vedānta treatises, (it is in the form of a dialogue between Vasishṭha and his pupil, the youthful Rāma, and is considered as an appendage to the Rāmāyaṇa of Vālmīki, to whom it is attributed; it is also called Vāsishṭha-rāmāyaṇa.) — *Yogavāsishṭha-tātparya-prakāśa*, N. of a commentary on the preceding work. — *Yogavāsishṭha-sāra, as*, m., N. of an abridgement or abstract of the Yoga-vāsishṭha. — *Yogavāsishṭha-sāra-ćandrikā*, f. and *yogavāsishṭhasāra-vivṛiti, is*, f., N. of two commentaries on the preceding abridgement. — *Yogavāsishṭhīya, as, ā, am*, relating to the Yoga-vāsishṭha. — *Yoga-vāha, as*, m. a term for the sounds Visarjanīya, Jihvāmūlīya, Upadhmānīya, and Nāsikya; (*ī*), f. alkali; honey; quicksilver. — *Yoga-vāhin, ī, inī, i*, contriving artifices (?), plotting, scheming; (*i*), n. a menstruum or medium for mixing medicines. — *Yoga-vikraya, as*, m. a fraudulent sale. — *Yoga-vid, t, t, t*, knowing the (right) means, understanding the proper way or method, skilful; conversant with the Yoga; (*t*), m., N. of Śiva; a follower of the Yoga doctrines; a practiser of devotional exercises; a magician; a compounder of medicines. — *Yoga-vibhāga, as*, m. the disuniting or separation of that which is usually combined together into one, the separation of one rule into two, making two rules of what might be propounded as one. — *Yoga-vṛitti-saṅgraha, as*, m., N. of certain selected annotations by Udayakara Pāṭhaka on the Yoga-sūtras. — *Yoga-śata, am*, n., N. of a medical work. — *Yoga-śatakākhyāna* (°*ka-ākh*°), *am*, n., N. of a work by Sanātana. — *Yoga-śabda, as*, m. the word Yoga; a word the meaning of which is plain from the etymology. — *Yoga-śarīrin, ī, iṇī, i*, 'Yoga-bodied,' whose body is Yoga. — *Yoga-śāyin, ī, inī, i*, half asleep and half absorbed in religious meditation. — *Yoga-śāstra, am*, n. the Śāstra relating to the Yoga system (especially that of Patañjali); the Yoga philosophy, Yoga doctrine. — *Yoga-śikshā*, f., N. of an Upanishad, (for *yoga-śikhā*?). — *Yoga-śikhā*, f., N. of an Upanishad. — *Yoga-saṃsiddhi, is*, f. perfection in Yoga. — *Yoga-saṅgraha, as*, m., N. of a work. — *Yoga-samādhi, is*, m. the absorption of the soul in profound meditation peculiar to the Yoga system. — *Yoga-sāra*, a universal remedy, panacea; N. of a work on the Yoga system. — *Yoga-sāra-saṅgraha, as*, m., N. of a short treatise on the doctrines of the Yoga system by Vijñāna-bhikshu. — *Yoga-siddha, as, ā, am*, perfected by means of the Yoga or profound abstraction; (*ā*), f., N. of a sister of Vāćas-pati. — *Yoga-siddhānta-ćandrikā* and *yoga-siddhi-prakriyā*, f., N. of two philosophical works. — *Yoga-siddhi-mat, ān, atī, at*, experienced or skilful in the art of magic. — *Yoga-sudhā-nidhi, is*, m., N. of a work. — *Yoga-sūtra, am*, n. the aphorisms on the Yoga system of philosophy ascribed to Patañjali, (these consist of four Pādas or chapters; the oldest commentary on them is said to be by Vyāsa, and there are other commentaries on that by Vāćaspati-miśra, Vijñāna-bhikshu, Bhoja-deva, Nāgoji-bhaṭṭa, &c.) — *Yoga-sevā*, f. the practice or cultivation of religious abstraction. — *Yoga-stha, as, ā, am*, remaining engrossed in Yoga. — *Yoga-hṛidaya, am*, n. 'heart of the Yoga,' N. of a work. — *Yogāgni-maya* (°*ga-ag*°), *as, ī, am*, Ved. filled with the fire of the Yoga, attained

through the ardour of devotion.—*Yogāṅga* (°*ga-aṅ*°), *am*, n. a means of attaining Yoga, (eight such Aṅgas are enumerated, viz. *yama, niyama, āsana, prāṇāyāma, pratyāhāra, dhāraṇā, dhyāna*, and *samādhi*, or according to another authority six, viz. *āsana, prāṇa-saṃrodha*, with the last four as enumerated above; see under *yoga*.)—*Yogāćāra* (°*ga-āć*°), *as*, m. the observance or practice of the Yoga; N. of a Yoga work; a disciple or follower of a particular Buddhist sect or school; (*ās*), m. pl., N. of a particular sect or school of Buddhists, (they maintain the eternal existence of conscious sense or intelligence [*vijñāna*] alone.)—*Yogāćārya* (°*ga-āć*°), *as*, m. a teacher of the art of magic; a teacher of the Yoga system of philosophy.—*Yogāñjana* (°*ga-añ*°), *am*, n. a healing ointment; the Yoga as a salve.—*Yogātman* (°*ga-āt*°), *ā, ā, a*, whose soul or essence is Yoga; one who fixes the mind on the Yoga system.—*Yogādhamana* (°*ga-ādh*°), *am*, n. a fraudulent pledge.—*Yogānanda* (°*ga-ān*°), *as*, m. the delight or joy of the Yoga.—*Yogānuśāsana* (°*ga-an*°), *am*, n. 'Yoga-instruction,' the doctrine of the Yoga, the system or precepts of Patañjali.—*Yogānuśāsana-sūtra, am*, n.=*yoga-sūtra*.—*Yogānta* (°*ga-an*°) or *yogāntikā* (scil. *gati*), N. of the seven divisions into which, according to Parāśara, the orbit of Mercury is divided.—*Yogāpatti* (°*ga-āp*°), *is*, f., Ved. modification of usage or custom.—*Yogāmbara* (°*ga-am*°), *as*, m., N. of a Buddhist deity.—*Yogāraṅga, as*, m.=*yoga-raṅga*.—*Yogārūḍha* (°*ga-ār*°), *as, ā, am*, engaged in profound meditation or devotion.—*Yogāsana* (°*ga-ās*°), *am*, n. the posture or mode of sitting proper for profound and abstract meditation, a way of sitting similar to that of the Yoga.—*Yogendra* (°*ga-in*°), *as*, m. a master or adept in the Yoga.—*Yogeśa* (°*ga-īśa*), *as*, m. a master of the Yoga, any principal sage or Yogin, epithet of Yājñavalkya; of Śiva; N. of the city of Brahmā.—*Yogeśvara* (°*ga-īś*°), *as*, m. a master or adept in the Yoga, any principal sage or Yogin; one who has obtained superhuman faculties, a magician; a deity, the object of devout contemplation; epithet of Kṛishṇa; a Vetāla (as perfectly skilled in magical arts); an epithet of Yājñavalkya [cf. *yogeśa*]; N. of a son of Deva-hotra; of a Brahma-rākshasa; (*ī*), f. a mistress of the Yoga; a fairy; N. of a goddess; of a Vidyā-dharī; a species of plant (=*bandhyā-karkoṭakī*).—*Yogeśvara-tīrtha, am*, n., N. of a Tīrtha.—*Yogeśvara-tva* or *yogaiśvarya* (°*ga-aiś*°), *am*, n. perfect mastery of the Yoga.—*Yogeshṭa* (°*ga-ish*°), *am*, n. tin; lead.—*Yogopanishad* (°*ga-up*°), *t*, f., N. of an Upanishad.

Yoguka, as, m., N. of Agni (as the nuptial fire).

Yogas, as, n. meditation, religious abstraction; the half of a lunar month.

Yogāya, Nom. A. *yogāyate*, &c., to become Yoga, to be changed into religious contemplation or devotion.

Yogi=*yogin* (occasionally occurring in ep. where the metre requires *yogīnām* for *yoginām*).

Yogita, as, ā, am, bewitched, enchanted, under the influence of charms or sorcery, mad, crazy, wild.

Yogin, ī, inī, i, who or what joins or effects junction, being in conjunction with (at the end of a comp., e. g. *ćandra-yogin*, being in conjunction with the moon; cf. *soma-y*°); connected with, endowed or provided with, possessed of, relating to (at the end of a comp., e. g. *kāla-y*°, connected with fate; cf. *svādu-y*°); possessed of magical powers; practising or following the Yoga philosophy; (*ī*), m. a follower of the Yoga system, a Yogin or contemplative saint, a devotee, ascetic in general; a religious or devout man, a magician, conjurer, one supposed to have obtained supernatural powers; N. of Yājñavalkya; of Arjuna; of Vishṇu; of Śiva; of a Buddha; of a particular mixed caste; (*inī*), f. a female demon or being endowed with magical power, a fairy, witch, sorceress (represented as an attendant of Śiva or Durgā; eight Yoginīs are enumerated as created by and attendant on Durgā); epithet of a particular Tāntrika Śakti; (with Buddhists) a woman representing any goddess who is the object of adoration; N. of Durgā.—*Yogitā*, f. or *yogi-tva, am*, n. the being connected with, the having reference or relation to (at the end of a comp.), connection, relationship, the state or condition of a Yogin.—*Yogi-daṇḍa, as*, m. a kind of reed or cane (=*vetra*).—*Yogi-nidrā*, f. 'a Yogin's sleep,' light sleep, wakefulness.—*Yoginī-jāla-śambara, am*, n. and *yoginī-jñānārṇava* (°*na-ar*°), *as*, m. and *yoginī-tantra, am*, n., N. of three Tantra works.—*Yoginī-pura, am*, n., N. of a town.—*Yoginī-bhairava* and *yoginī-hṛidaya, am*, n., N. of two Tantra works.—*Yogi-patnī*, f. a Yogin's wife.—*Yogi-mātṛi, tā*, m. a Yogin's mother.—*Yogi-rāj, ṭ*, m. a king among Yogins.—*Yogīndra* (°*gi-in*°) or *yogīśa* (°*gi-īśa*), *as*, m. a chief or lord among contemplative saints; N. of Yājñavalkya.—*Yogīśvara* (°*gi-īś*°), *as*, m.=*yogīśa*; (*ī*), f., N. of a goddess.

Yogīya (fr. *yoga*), Nom. A. *yogīyate*, &c., to regard as Yoga, treat as Yoga.

Yogya, as, ā, am (fr. *yoga* and fr. rt. 1. *yuj*), fit for the yoke (Ved.); belonging to a particular remedy (Ved.); useful, serviceable, fit, becoming, suitable, proper, appropriate, fit for, qualified for, capable of, able to (with dat., loc. or even gen. or at the end of a comp. or with active or passive inf., e. g. *sa tat-sādhanāya yogyaḥ*, he is fit for accomplishing that; *neyaṃ vanasya yogyā*, she is not fit for a forest; *karma-yogya*, fit for work; *ime yogyā Rākshasair yoddhum*, they are able to fight with the Rākshasas; *ćhettum yogyaṃ tat*, that is fit to be cut); fit for Yoga, proper for religious meditation; (*as*), m. a calculator of expedients; the asterism Pushya; (*ā*), f. preparation, contrivance (Ved., Sāy. Ṛig-veda III. 6, 6, 'materials or appliance for harnessing'); exercise, practice, (especially) bodily exercise, gymnastics, warlike or martial exercise, drill; N. of the wife of Sūrya; (*am*), n. a species of plant (=*ṛiddhi*); sandal-wood; a vehicle, conveyance, carriage; a cake; milk.—*Yogya-tā*, f. or *yogya-tva, am*, n. suitableness, propriety, fitness, consistency, appropriateness; ability, capability.—*Yogyatā-vāda, as*, m., N. of certain verses by an unknown author.—*Yogyā-ratha, as*, m. a carriage employed in military exercises.

Yojaka, as, ikā, am, uniting, joining; one who yokes or harnesses, a harnesser, groom; an arranger, preparer, contriver, effecter; [cf. *yuddha-y*°.]

Yojana, am, n. the act of joining, junction, harnessing, yoking; that which is yoked or harnessed (as 'a yoke of oxen,' 'pair or team of horses,' 'a vehicle or its trappings;' so explained by some in Ṛig-veda VI. 62, 6, &c., but in Ṛig-veda I. 88, 5. *yojanam* is explained to mean 'a means for inducing the gods to yoke their horses,' i. e. a hymn); a stage or distance gone in one harnessing or without unyoking; a particular measure of distance sometimes regarded as about equal to an European league (i. e. 4 or 5 English miles, but more correctly=4 Krośas or about 9 miles; according to other calculations=2½ English miles, and according to some=8 Krośas); a way, course, road (Ved.); a line, row (Ved.?); the act of applying, application, fixing, arranging, preparing, preparation, (*āhāra-y*°, preparation of food); erecting, constructing, (in these senses sometimes *ā*, f.); application of the sense of a passage, the putting together of the sense, construction (in gram.); application of effort, exertion (Ved., Sāy.=*udyoga*); the act of inciting or exciting, instigation; application of the thoughts, concentration of the mind, abstraction, directing the thoughts to one point (=*yoga*); the Supreme Being or Soul of the Universe; (*ā*), f. union, connection; grammatical construction.—*Yojana-gandha, as, ā, am*, whose scent or fragrance extends for a Yojana, diffusing perfume to the distance of a Yojana; (*ā*), f. musk; epithet of Satya-vatī the mother of Vyāsa; of Sītā.—*Yojana-gandhikā*, f. epithet of Satya-vatī.—*Yojana-parṇī*, f. Bengal madder, Rubia Munjista (=*mañjishṭhā*).—*Yojana-vallikā* or *yojana-vallī*, f.=*yojana-parṇī*, col. 2.—*Yojana-śata, am*, n. a hundred Yojanas.

Yojanika, as, ā, am, (at the end of an adj. comp. after a numeral) so many Yojanas long, measuring so many Yojanas.

Yojanīya, as, ā, am, to be joined or united; to be applied; to be added; to be made use of or employed, serviceable, useful; to be connected with (with inst.); to be set to work; to be grammatically connected or arranged.

Yojanya at the end of an adj. comp., e. g. *shashṭi-y*°, sixty Yojanas distant.

Yojayitavya, as, ā, am (fr. the Caus. of rt. 1. *yuj*), to be joined or applied; to be used or employed; to be chosen or selected; to be endowed or furnished with (with inst.).

Yojayitṛi, tā, trī, tṛi (fr. the Caus.), who or what joines or unites; joining, combining, one who applies or sets, a setter (of precious stones), one who enchases, &c.

Yojita, as, ā, am, joined, united, mixed; applied, arranged, concerted.

Yojitṛi, tā, trī, tṛi (fr. rt. 1. *yuj*), one who unites or joins, a joiner, uniter, connecter.

Yojya, as, ā, am (fr. rt. 1. *yuj*), to be joined; to be applied or directed to; to be appointed or arranged; to be made use of or employed, to be brought in use; to be added to (with loc.); to be endowed or furnished with (with inst.); to be shared in; one on whom the mind is to be fixed or concentrated, an object of Yoga.

योटक *yoṭaka, as*, m. a combination of stars, &c., constellation.

योतु *yotu, us*, m. (probably fr. rt. 2. *yu*), =*pari-māṇa*, measure in general; cleaning, purifying, separating (? fr. rt. 1. *yu*).

योत्र *yotra, am*, n. (fr. rt. 2. *yu*),=*yoktra*, a fastening, tie, band, cord, rope, line; the tie or cord that fastens the yoke of the plough to the neck of the ox.—*Yotra-pramāda, as*, m., N. of a work.

योत्स्यमान *yotsyamāna*. See p. 820, col. 1.

योद्धव्य *yoddhavya, yoddhṛi, yodha, yodhin*, &c. See p. 820, col. 1.

योनल *yonala, as*, m. =*yava-nāla*.

योनि *yoni, is*, m. f. (rarely fem. in the older language; sometimes also *yonī*, f.; said to be fr. rt. 2. *yu*), the womb, uterus, matrix, vulva, vagina, female organs of generation; site of birth or production, any place of birth or origin, native place; a home, abode, site, lair, nest; birth, origin, source [cf. *jagad-y*°, *karma-y*°], spring, fountain, (at the end of an adj. comp.='originating in,' 'arising or proceeding from,' 'sprung from,' 'produced by,' e. g. *aguru-yonir dhūpaḥ*, aromatic vapour proceeding from aloe wood); a repository, receptacle, seat; a mine; family, race, stock, caste, the form of existence or station fixed by birth, a class or particular nature of created existence (e. g. that of a man, Brāhman, animal, &c.); the regent of the Nakshatra Pūrva-phalgunī; water; a mystical term for the sound *e*.—*Yoni-kuṇḍa, am*, n., N. of a particular mystical diagram.—*Yoni-guṇa, as*, m. the property of a womb, quality of a place of origin.—*Yoni-grantha, as*, m.=*ćhandas*, q. v.—*Yoni-ja, as, ā, am*, born or produced from the womb, viviparous, (opposed to *a-y*°, q. v.)—*Yoni-tas*, ind. from birth, by blood.—*Yoni-tva, am*, n. the being an origin or source; the arising from or being based on.—*Yoni-devatā*, f. the Nakshatra Pūrva-phalgunī.—*Yoni-deśa, as*, m. the region of the womb or the generative organs.—*Yoni-dvāra, am*, n. the orifice of the womb; N. of a sacred bathing-place.—*Yoni-nāsā*, f. the upper part of the female organ, the point of union of the labiæ.—*Yoni-bhraṃśa, as*, m. fall of the womb, prolapsus uteri.—*Yoni-mat, ān, atī, at*, Ved. connected with the womb

or with the mother. — *Yoni-mukta, as, ā, am,* Ved. released from birth or from being born again. — *Yoni-mukha, am,* n. the orifice of the uterus. — *Yoni-mudrā,* f., N. of a particular position of the fingers. — *Yoni-rañjana, am,* n. the menstrual excretion. — *Yoni-roga, as,* m. disease of the female organs of generation. — *Yoni-liṅga, am,* n. the clitoris. — *Yoni-saṃvṛitti, is,* f. contraction or closure of the vagina. — *Yoni-saṅkara, as,* m. 'confusion of births,' mixture of caste by unlawful intermarriage, misalliance. — *Yoni-sambandha, as,* m. relation by marriage, affinity. — *Yoni-sambhava, as, ā, am,* = *yoni-ja.* — *Yony-arśas, as,* n. a fleshy excrescence in the female organ (= *kanda*), prolapsus uteri (?).

Yonin, ī, inī, i, = *yoni,* at the end of an adj. comp.

Yonya, as, ā, am, Ved. forming a womb or receptacle (for the waters; Sāy. = *udaka-nirgamana-dvāra*).

योपन *yopana.* See under rt. *yup,* p. 820.

योषणा *yoshaṇā,* f. (probably fr. rt. 2. *yu,* cf. *yuvan;* according to others connected with rt. 1. *jush*), a girl, maiden, young woman, wife; (according to Sāy. on Ṛig-veda V. 52, 14) a hymn, praise.

Yoshan, aṇas, f. pl. (apparently only used in plur.), Ved. women, young women, maidens; epithet of the ten fingers (in Ṛig-veda IX. 1, 7, &c.).

Yoshā, f. a girl, young woman, woman, female, wife; epithet of the early dawn (Ved., but according to Sāy. on Ṛig-veda I. 123, 9. *yoshā* = *miśrayantī,* blending); the female of an animal, a mare (Ved.); speech, (Sāy. = *mādhyamikā vāk.*)

Yoshit, t, f. a woman, female, wife; the female (of an animal, e. g. *ali-yoshit,* a female bee). — *Yoshit-kṛita, as, ā, am,* done by a woman, contracted by a female. — *Yoshit-pratiyātanā,* f. the image or statue of a woman. — *Yoshit-sarpa, as,* m. a serpent of a woman, a woman like a serpent. — *Yoshid-ratna, am,* n. a jewel of a woman, a most excellent woman. — *Yoshin-maya, as, ī, am,* formed like a woman, representing a woman.

Yoshitā, f. a woman, female, wife.

Yoshitvā, ind. (said to be a kind of ind. part. derived fr. *yoshit*), having made into a woman.

योस् *yos,* ind. welfare, happiness, (generally used in Ved. after *śam;* according to Sāy. *yoḥ* = *yāvanam,* 'the warding off of dangers,' as if fr. rt. 1. *yu,* or *sukhasya miśrayitā,* 'the mixer or causer of happiness,' as if fr. rt. 2. *yu.*)

योहुल *yohula, as,* m. a proper N.

यौकरीय *yaukarīya* (fr. *yūkara*), see Gaṇa Kṛiśāśvādi to Pāṇ. IV. 2, 80.

यौक्तस्रुच *yauktasruća, am,* n. (fr. *yukta* + *sruć*), N. of a Sāman.

Yauktāśva, am, n. (fr. *yuktāśva*), N. of a Sāman.

Yauktāśvādya and *yauktāśvottara, am,* n., N. of two Sāmans.

यौक्तिक *yauktika, as, ī, am* (fr. *yukti*), anything which connects or binds, suitable, proper, fit; founded on reasoning, logical; inferrible, deducible; usual, customary; (*as*), m. a king's companion or associate (= *narma-saćiva*).

यौग *yauga, as,* m. (fr. *yoga*), a follower of the Yoga system of philosophy.

Yaugaka, as, ī, am, relating to the religious exercise called Yoga; [cf. *yaugika.*]

Yaugandhara or *yaugandharaka, as, ī, am* (fr. *yugan-dhara*), relating to Yugan-dhara.

Yaugandharāyaṇa, as, m. (fr. *yugan-dhara* and *yogan-dhara*), a patronymic; N. of a minister of Udayana.

Yaugandharāyaṇīya, as, ī, am, relating or belonging to Yaugandharāyaṇa.

Yaugandhari, is, m. a king of the Yugan-dharas.

Yaugapada, am, n. = *yaugapadya* below.

Yaugapadya, am, n. (fr. *yuga-pad*), simultaneousness, contemporaneousness; *yaugapadyena* = *yuga-pad,* simultaneously, together.

Yaugavaratra, am, n. = *yuga-varatrāṇām samūha,* see Gaṇa Khaṇḍikādi to Pāṇ. IV. 2, 45.

Yaugika, as, ī, am, useful, applicable; proper, customary, usual; belonging to a remedy, remedial; derivative, suiting the derivation, agreeing with the etymology, derived from the etymology, (*yaugikī sañjñā,* a word retaining that signification which belongs to it according to its etymology; *yaugika-rūḍha,* a word which has both an etymological and special meaning, cf. *yoga-rūḍha*); relating to the Yoga, proceeding or derived from the Yoga.

यौजनशतिक *yaujanaśatika, as, ī, am* (fr. *yojana* + *śata*), one who goes a hundred Yojanas; one who deserves to be approached from a distance of a hundred Yojanas; [cf. *krauśaśatika.*]

Yaujanika, as, ī, am (fr. *yojana*), going or extending a Yojana.

यौट् *yauṭ* or *yauḍ,* cl. 1. P. *yauṭati, yauḍati,* &c., Caus. Aor. *ayuyauṭat,* &c., to join or fasten together; [cf. *yoṭaka.*]

यौतक *yautaka, as, ī, am* (fr. 1. *yutaka*), anything which rightfully belongs to or is the property of any one; (*am*), n. private property, (especially) property given at marriage, a woman's dowry, nuptial gift, presents made to a bride at her marriage by her father or friends; (according to some also) a gift to the bridegroom.

Yautaki, is, m. a patronymic; *yautakyā,* f., see Gaṇa Krauḍy-ādi to Pāṇ. IV. 1, 80.

Yautuka, am, n. = *yautaka* above.

यौतव *yautava, am,* n. measure in general (= *pautava,* q. v.).

यौथिक *yauthika, as, ī, am* (fr. *yūtha*), belonging to a band or troop, belonging to a flock or herd; (*as*), m. one belonging to the same flock or company, a companion, comrade.

Yauthya, see Gaṇa Saṅkāśādi to Pāṇ. IV. 2, 80.

यौध *yaudha, as, ī, am* (fr. *yodha*), warlike, martial.

Yaudhājaya, am, n., N. of various Sāmans.

Yaudhika, epithet of a particular mode of fighting (Hari-vaṇśa 15980; also read *yodhika*).

Yaudhishṭhira, as, ī, am (fr. *yudhi-shṭhira*), relating or belonging to Yudhi-shṭhira; (*as*), m. a descendant of Yudhi-shṭhira; (*ī*), f. a female descendant of Yudhi-shṭhira.

Yaudhishṭhiri, is, m. a patronymic from Yudhi-shṭhira.

Yaudheya, as, m. a king of the Yaudheyas; N. of a son of Yudhi-shṭhira; = *yoddhṛi,* a warrior; (*ās*), m. pl., N. of a warlike race.

Yaudheyaka = *yaudheya.*

यौन 1. *yauna, as, ī, am* (fr. *yoni*), relating to the womb or place of birth, uterine; concerning or relating to marriage or to affinity; resulting through marriage; connected by the mother's side, connubial; (*am*), n. matrimonial connection, conjugal alliance, marriage, relationship by marriage; (at the end of an adj. comp.) proceeding from, arising from (e. g. *agni-yauna,* proceeding from fire). — *Yauna-sambandha, as,* m. relationship by marriage, affinity.

यौन 2. *yauna, ās,* m. pl., N. of a people, (probably contracted for Yavana.)

यौप *yaupa, as, ī, am* (fr. *yūpa*), relating to the sacrificial post.

Yaupya, see Gaṇa Saṅkāśādi to Pāṇ. IV. 2, 80.

यौयुधानि *yauyudhāni, is,* m. a patronymic from Yuyudhāna.

यौवत *yauvata, am,* n. (fr. *yuvati*), a number of girls, assemblage of young women; = *yauvana.*

Yauvateya, as, m. the son of a young woman.

यौवन *yauvana, as, ī, am* (fr. *yuvan*), juvenile; (*am*), n. youth, youthfulness, the prime of life, bloom of youth, puberty, manhood, (at the end of an adj. comp. the fem. ends in *ā,* cf. *prāpta-y°*); a number of young people (especially of young women); any youthful act or juvenile indiscretion; N. of the third grade or degree in the mysteries of the Śāktas. — *Yauvana-kaṇṭaka, as, am,* m. n. an eruption common in youth, pimples &c. on the face of young people. — *Yauvana-darpa, as,* m. the pride of youth, rashness, juvenile indiscretion or conceit. — *Yauvana-daśā,* f. the period of youth. — *Yauvana-piḍakā,* f. = *yauvana-kaṇṭaka.* — *Yauvana-prānta, as, am,* m. n. the extreme verge or end of youth. — *Yauvana-bhinna-śaiśava, as, ā, am,* whose childhood is divided by youth, passing from childhood to manhood. — *Yauvana-matta, as, ā, am,* intoxicated by (the pride of) youth; (*ā*), f. a species of metre, four times – ◡ ◡ – –, – – – – – – ◡ ◡ – – . — *Yauvana-lakshaṇa, am,* n. a sign or characteristic of youth; charm, loveliness, grace; the female breast. — *Yauvana-vat, ān, atī, at,* possessing youth, being in youth, young, youthful. — *Yauvana-śrī, īs,* f. the beauty of youthfulness. — *Yauvana-stha, as, ā, am,* 'being in the bloom of youth,' arrived at puberty, youthful, marriageable. — *Yauvanāvasthā* (°*na-av*°), f. the state of youth, youthfulness, puberty. — *Yauvanodbheda* (°*na-ud*°), *as,* m. the ardour of youthful passion, sexual love or inclination; Kāma-deva, the god of love.

Yauvanaka, am, n. = *yauvana,* youth.

Yauvanāśva, as, m. (fr. *yuvanāśva*), a patronymic of Māndhātṛi; a patronymic of a grandson of Māndhātṛi.

Yauvanāśvaka, as, or *yauvanāśvi, is,* m. a patronymic of Māndhātṛi.

Yauvanika, as, m. (?), = *yauvana,* youth.

Yauvanin, ī, inī, i, youthful.

Yauvarājika, as, ā or *ī, am* (fr. *yuva-rāja*), see Gaṇa Kāśyādi to Pāṇ. IV. 2, 116.

Yauvarājya, am, n. (fr. *yuva-rāja*), the rank or office of a Yuva-rāja or heir-apparent associated in the kingdom; the rights and privileges of heir-apparent, right of succession to the kingdom.

यौषिण्य *yaushiṇya, am,* n. womanhood; [cf. *yoshan.*]

यौष्माक *yaushmāka, as, ī, am* (fr. *yushma*), your, yours, belonging to you.

Yaushmākīṇa, as, ī, am, your, yours.

र

र 1. *ra,* the twenty-seventh consonant of the Nāgarī alphabet, being the semivowel of the vowels *ṛi, ṝī,* and having the sound of the English *r* in *real.* — *Ra-kāra, as,* m. the letter or sound *ra.*

र 2. *ra, as,* m. fire; heat, warmth; burning, scorching; love, desire; speed; (*ā*), f. = *vibhrama;* giving, = *dāna;* gold, = *kāñćana;* (*ī*), f. going, motion, = *gati;* (*am*), n. = *tejas,* brightness, splendor.

र 3. *ra,* (in prosody) a cretic or a short between two long syllables. — *Ra-vipulā,* f. 'abounding in cretics,' N. of a metre.

रंसु *raṇsu, us, us, u* (said by some to be fr. rt. *ran,* but according to Nirukta VI. 17. and Sāy. fr. rt. *ram*), Ved. cheerful, joyful, delightful; (*u*), ind. cheerfully, delightfully, (Sāy. = *ramaṇīyeshu,* i. e. *ājyādi-haviḥshu,* in oblations, &c.) — *Raṇsu-jihva, as, ā, am,* Ved. having a pleasing tongue or voice, (Sāy. = *ramaṇīya-jvālopeta,* possessing a pleasing tongue of flame.)

रंह् raṅh (connected with rt. laṅgh; cf. rt. raṅgh), cl. 1. P. raṅhati (also Ved. A. raṅhate), raraṅha, raṅhitum, to go, move with speed, hasten; to make to run or go rapidly, cause to flow; to flow: Caus. raṅhayati (according to some also raṅhāpayati), to cause to move rapidly, urge on; to cause to flow; to go; to speak; to shine, (in the last two senses a various reading for rt. vaṅh); [cf. perhaps Gr. τρέχ-ω; Goth. thrag-ja.]

Raṅha = raṅhas below.

Raṅhaṇa, am, n. going swiftly, hastening.

Raṅhati, is, f. (?), speed, velocity; the speed of a chariot.

Raṅhamāṇa, as, ā, am, moving or flowing rapidly, (Sāy. = vegam kurvāṇa.)

Raṅhas, as, n. speed, quickness, velocity; eagerness, vehemence, violence, impetuosity; N. of Śiva, (Vehemence personified); of Vishṇu.

Raṅhasa at the end of an adj. comp. = raṅhas.

Raṅhi, is, f., Ved. the act of running or flowing, a running stream; the making to run, pursuing, hunting; speed, haste, flight.

Rārahāṇa, as, ā, am (fr. Intens.; in Pada-pāṭha rarahāṇa), Ved. going quickly, hastening, swift.

रक् rak (connected with rts. rag, ragh, lak, lag), cl. 10. P. rākayati, &c., to taste, relish; to obtain, get.

Raka, as, m. the sun gem; crystal; a hard shower.

रकसा rakasā, f. a mild form of leprosy.

रक्क rakka, as, m. a proper N. — Rakka-jayā, f., N. of a statue of Śrī erected by Rakka.

रक्त rakta, raktaka, rakta-kaṅgu, &c. See p. 826, col. 3, and p. 828, col. 1.

रक्ति rakti, &c. See p. 828, col. 1.

रक्ष् 1. raksh (thought by some to be connected with rt. rañj as a kind of Desid. form of that rt.), cl. 1. P. rakshati (Ved. and ep. also A. rakshate), raraksha, rakshishyati, arakshīt (an earlier form arākshīt is also given, Ved. Leṭ rakshishat), rakshitum, to guard, watch, take care of, protect, preserve, save, keep, (rahasyam raksh, to keep a secret), hold, maintain, tend, (paśūn raksh, to tend cattle); to govern, rule over, (kshitim or vasudhām raksh, to govern the earth); to spare, save; to protect or save from (with abl.); to take care, beware of, be on one's guard against; to take refuge or shelter (A.): Caus. rakshayati, -yitum, Aor. ararakshat, to guard, watch, protect: Desid. rirakshishati, to wish to guard, intend to protect from (with abl.): Intens. rārakshyate, rārāshṭi, to protect very carefully; [cf. probably Gr. ἀρκ-έ-ω, ἄρκιο-ς, ἀλκτήρ, ἀλαλκτήρ, ἀλκή, ἀλέξω; Lat. arc-e-o, arx; Goth. ga-rehsns.]

2. raksh, ṭ, ṭ, ṭ, guarding, watching, protecting, tending, &c. (at the end of a comp., cf. go-raksh).

Raksha, as, ī, m. f. a guard, guardian, protector, keeper; protecting, preserving, watching, keeping, &c. (often at the end of a comp., cf. go-r°); (ā), f. the act of protecting or guarding, protection, care, preservation, security; a guard, watch; any preservative, any act or right performed for protection or preservation, a sort of bracelet or amulet, any mystical token used as a charm; a tutelary divinity [cf. mahā-r°]; ashes (used as a preservative); (ā or ī), f. a piece of thread or silk bound round the wrist on particular occasions (especially on the full moon of Śrāvaṇa, either as an amulet and preservative against misfortune, or as a symbol of mutual dependence, or as a mark of respect; among the Rājputs it is sometimes sent by a lady of rank or family to a person of influence whose protection she is desirous of securing and whom she thus adopts, as it were, as a male relative or brother). — Raksha-pāla or raksha-pālaka, as, m. a protector, guard. — Raksha-bhagavatī, f. = prajñā-pāramitā. — Rakshā-karaṇḍaka, am, n. an amulet in the shape of a small basket. — Rakshā-gṛiha, am, n. 'watch-room,' a lying-in chamber, room appropriated to a lying-in woman. — Rakshādhikṛita (°shā-adh°), as, ā, am, entrusted with the protection or superintendence (of a country, &c.), placed over the government; (as), m. a superintendent or governor (of a province), magistrate, superintendent of police. — Rakshādhipati (°shā-adh°) or rakshā-pati, is, m. one placed over for protection, a superintendent of police. — Rakshā-pattra, as, m. a kind of birch tree (= bhūrja). — Rakshā-purusha, as, m. a watchman, guard, protector. — Rakshāpekshaka (°shā-ap°), as, m. a doorkeeper, porter; a guard of the women's apartments; a catamite; an actor, mime. — Rakshā-pradīpa, as, m. a light kept burning for protection (against evil spirits, &c.). — Rakshā-bhūshaṇa, am, n. an ornament or amulet worn for protection (against evil spirits, &c.). — Rakshābhyadhikṛita (°shā-abh°), as, ā, am, and as, m. = rakshādhikṛita. — Rakshā-maṅgala, am, n. a ceremony performed for protection (against evil spirits, &c.). — Rakshā-maṇi, is, m. a jewel worn as a preservative (against evil spirits, &c.). — Rakshā-malla, as, m., N. of a king. — Rakshā-mahaushadhi, is, f. a sovereign remedy serving as a preservative (against evil spirits, &c.). — Rakshā-ratna, am, n. = rakshā-maṇi. — Rakshā-ratna-pradīpa, as, m. a lamp shining or brilliant with gems used as a preservative (against evil spirits, &c.; cf. ratna-pradīpa). — Rakshārtham (°shā-ar°), ind. for the sake of guarding, for guarding. — Rakshā-vat, ān, atī, at, having or enjoying protection, protected, guarded. — Rakshā-sarshapa, as, m. mustard as a preservative (against evil spirits).

Rakshaka, as, ikā, am, who or what protects or guards or tends [cf. go-r°]; guarding, protecting; (as), m. a guardian, protector; a guard, watch; (ikā), f. a female guardian or protector; an amulet, charm, anything worn as a preservative (= rakshā). — Rakshakāmbā (°ka-am°), f., N. of the wife of Rāmānuja.

Rakshaṇa, as, m. a protector, defender, guardian; N. of Vishṇu; (ā), f. the act of protecting or guarding, watching over, protection; (ī), f. a rein, bridle; (am), n. the act of guarding, watching, protecting, tending, caring for, preserving, protection, (paśūnām rakshaṇam, the tending of cattle); a ceremony performed for protection or preservation. — Rakshaṇārtham (°ṇa-ar°), ind. for the sake of guarding or protecting. — Rakshaṇopāya (°ṇa-up°), as, m. a means of safety.

Rakshaṇāraka or rakshaṇīraka, as, m. (probably connected with rt. 1. raksh), morbid retention of urine.

Rakshaṇī, is, f. a species of plant (= trāyamāṇā).

Rakshaṇīya, as, ā, am, to be guarded or preserved, to be protected; to be watched or guarded against, defensible.

Rakshat, an, antī, at, guarding, protecting, preserving.

Rakshamāṇa, as, ā, am, protecting, guarding, being on one's guard, watching against.

1. rakshas, ās, ās, as (for 2. see col. 2), protecting (at the end of a comp., e. g. pathi-r°, q. v.)

Rakshā, f. guard, protection, &c.; see raksha, col. 1; (for rakshā = rākshā, lac, see rākshā.)

Rakshi, is, is, i, Ved. guarding, protecting (at the end of a comp., e. g. pathi-r°, paśu-r°).

Rakshika, as, m. (fr. rakshā), a guard, protector, policeman. — Rakshika-purusha, as, m. a watchman, policeman.

Rakshita, as, ā, am, guarded, protected, taken care of, preserved, maintained, kept; (as), m., N. of a teacher of medicine; of a grammarian; (ā), f., N. of an Apsaras. — Rakshita-vat, ān, atī, at, containing the idea of raksh or 'protecting, &c.'

Rakshitaka in dāra-rakshitaka, relating to the guarding or protection of wives; (ikā), f. a proper N.

Rakshitavya, as, ā, am, to be guarded, to be protected or taken care of, to be guarded against or kept off.

Rakshitṛi, tā, trī, tṛi, one who guards or protects, a guardian, guard, protector, watch, sentinel.

Rakshin, ī, iṇī, i, a guardian, protector, defender, guard, sentinel; guarding, protecting, protecting from (often at the end of comps., e. g. amṛita-rakshin, guarding the nectar; cf. ripu-r°, sarva-r°). — Rakshi-varga, as, m. an assemblage of guards or sentinels, body-guard.

Rakshṇa, as, m. protection (= trāṇa).

Rakshya, as, ā, am, to be guarded or protected, to be taken care of; to be watched against; to be concerned about, to be on one's guard against (with abl.). — Rakshya-tama, as, ā, am, to be protected most carefully, requiring the greatest watching, most worthy of protection.

Rakshyamāṇa, as, ā, am, being guarded or protected.

Rārakshāṇa, as, ā, am, Ved. excessively protecting.

रक्ष् 3. raksh (probably a form of rt. riksh = rts. riś, 1. rish, q. q. v. v.), Ved. to hurt, injure, destroy, damage.

2. rakshas, as, n. hurt, injury, damage (Ved., but according to Sāy. on Ṛig-veda VII. 104. 23. rakshas = Rākshasa-jāti, 'the race of Rākshasas,' and in I. 36. 20. rakshas = balam, 'strength'); 'the injurer,' (according to some a kind of euphemism fr. rt. 1. raksh, like Εὐμενίδες); an evil being or demon, an ogre, malignant spirit, a Rākshasa, (these beings play an important part in the Hindū religious and mythological system; see their description under rākshasa); (ās), m., Ved. an evil and malignant being, a nocturnal fiend or Rākshasa, (see rākshasa.) — Raksha-īśa, as, m. 'lord of the Rākshasas,' N. of Rāvaṇa. — Rakshaḥ-sabha, am, n. an assemblage or multitude of Rākshasas. — Rakshas-tva, am, n. the nature of a Rākshasa, demoniacal nature or disposition, fiendishness, malignity, malice. — Rakshas-pāśa, as, m. a contemptible Rākshasa, despicable demon; [cf. pāśa.] — Rakshas-vin, ī, inī, i, Ved. having or attended by Rākshasas, demoniacal, evil-disposed, malignant; (Sāy.) powerful, strong (= bala-vat). — Raksho-gaṇa, as, m. a class or company of demons. — Raksho-gaṇa-bhojana, as, m., N. of a hell where human beings are eaten by Rākshasas. — Raksho-ghna, as, ī, am, driving back or repelling Rākshasas, killing or destroying Rākshasas; (as), m. Semecarpus Anacardium; white mustard; (ī), f. Acorus Calamus; (am), n. sour rice-gruel. — Raksho-jananī, f. 'producing Rākshasas,' night. — Raksho-'dhidevatā, f. the chief goddess of the Rākshasas. — Raksho-bhāsh, ṭ, Ved. barking or making a noise like a Rākshasa, (see 2. bhāsh.) — Raksho-mukha, as, m. 'Rākshasa-faced,' N. of a man; (ās), m. pl. his descendants. — Raksho-yuj, k, k, k, Ved. associated with Rākshasas. — Raksho-vāha, ās, m. pl., N. of a race. — Raksho-vikshobhiṇī, f. 'agitating or exciting the Rākshasas,' N. of a goddess. — Raksho-haṇa, as, ā, am, = raksho-han. — Rakshohaṇaka, containing the word raksho-haṇa. — Raksho-hatya, am, n., Ved. the killing or destruction of Rākshasas. — Raksho-han, hā, ghnī, ha, Ved. destroying or killing Rākshasas; (hā), m., N. of the author of the hymn Ṛig-veda X. 162; bdellium.

Rakshasya, as, ā, am, useful for (keeping off) Rākshasas, anti-demoniacal.

रख् rakh or raṅkh (connected with rts. rikh, riṅkh), cl. 1. P. rakhati, raṅkhati, &c., to go, move.

रग् rag, cl. 1. P. ragati, rarāga, aragīt, &c., to doubt, suspect; cl. 10. P. rāgayati = rt. rak, to taste, &c.

रघ् ragh (= rt. rak), cl. 10. P. rāghayati, to taste, relish; to obtain; cl. 1. A. raṅghate, &c., to go, (see rt. raṅgh); [cf. Lith. ragauja.]

रघु *raghu, us, ghrī, u* (fr. rt. *raṅh* or *raṅgh*), Ved. fleet, rapid, rushing, (Sāy. = *śīghra-gāmin*); eager; light (= *laghu*), fickle; (*us*), m. a racer, fleet courser (Ved.); N. of an ancient king and ancestor of Rāma, (in the Raghu-vaṇśa he is described as the son of Dilīpa and Su-dakshiṇā, and in III. 21. the name Raghu is said to have been given to him as 'going' to the end of the Śāstras and to the destruction of his enemies; he was the father of Aja, the father of Daśa-ratha, and was therefore great-grandfather of Rāma; but different accounts are given of Rāma's genealogy, and in Rāmāyaṇa II. 110, 28. Raghu is said to be son of Kakutstha; in the Hari-vaṇśa two Raghus are mentioned among the ancestors of Rāma); N. of a son of Śākya-muni; of the author of the Kavi-darpaṇa; an abbreviation for Raghu-vaṇśa, q. v.; (*avas*), m. pl. the Raghus or descendants of Raghu; [cf. *rāghava.*] — *Raghu-kāra, as,* m., N. of Kālidāsa the author of the Raghu-vaṇśa. — *Raghu-ja, as, ā, am,* Ved. produced from a fleet courser or racer. — *Raghu-ṭippaṇī,* f., N. of a commentary on the Raghu-vaṇśa. — *Raghu-tanaya, as,* m. son of Raghu, N. of Rāma. — *Raghu-deva, as,* m., N. of the author of the Virudāvalī; (*ī*), f., N. of a commentary on the Tattva-ćintāmaṇi by Raghu-deva. — *Raghu-dru, us, us, u,* Ved. going or running quickly, running like a race-horse. — *Raghu-nandana, as,* m. a descendant or son of Raghu, N. of Rāma; N. of an author of several treatises on religion and law. — *Raghu-nātha, as,* m., N. of Rāma; of various persons; of the author of the Rasika-ramaṇa. — *Raghu-pati, is,* m., N. of Rāma; of the father of the lexicographer Jaṭā-dhara. — *Raghu-patma-jaṅhas, ās, ās, as,* Ved. light-winged, (Sāy.) having a light-falling foot (= *laghu-patana-samartha-pāda*). — *Raghu-patvan, ā, arī, a,* Ved. lightly flying, going or moving quickly; [cf. Lat. *acci-piter* = Sansk. *āśu-patvan.*] — *Raghu-pratinidhi, is,* m. image or counterpart of Raghu. — *Raghu-pravara, as,* m., N. of Rāma. — *Raghu-manyu, us, us, u,* Ved. having light or little wrath, mild-tempered, (Sāy. = *laghu-krodha*); full of eagerness or zeal. — *Raghu-yāman, ā, ā, a,* Ved. going quickly, moving lightly. — *Raghu-rāma, as,* m. a proper N. — *Raghu-vaṇśa, as,* m. the race or family of Raghu; N. of Kālidāsa's celebrated poem in honour of the race of Raghu, (it consists of nineteen chapters or books; cf. *mahā-kāvya.*) — *Raghuvaṇśa-tilaka, as,* m. 'ornament of the race of Raghu,' epithet of Rāma. — *Raghuvaṇśa-sañjīvanī,* f., N. of Mallinātha's commentary on the Raghu-vaṇśa. — *Raghu-vara, as,* m., N. of Rāma. — *Raghu-vartani, is, is, i,* Ved. lightly rolling or turning (said of a chariot and of a horse). — *Raghu-vīra, as,* m., N. of Rāma; of an author (= Raghu-deva). — *Raghu-shyad, t, t, t* (i. e. *raghu + syad*), Ved. moving quickly, hasty, speedy, rapid, (Sāy. = *śīghra-gamana, śīghram syandamāna.*) — *Raghūttama* (°*ghu-ut*°), *as,* m. 'best of the Raghus,' N. of Rāma. — *Raghūdvaha* (°*ghu-ud*°), *as,* m. 'offspring of Raghu,' N. of Rāma.

Raghīyas, ān, asī, as (compar. of *raghu*), Ved. more rapid or fleet, very swift.

Raghuyat, an, antī, at (Part. fr. an unused Nom. *raghuya*), moving fleetly or rapidly, (Sāy. = *śīghram gaććhat.*)

Raghuyā, ind. (fr. *raghu*), Ved. quickly, swiftly, lightly, (Sāy. = *śīghra-gāmin,* as if *raghu-yā.*)

Raghūyat, an, antī, at, Ved. = *raghuyat* above.

रङ्क *raṅka, as, ā, am,* niggardly, mean, indigent, poor, miserable, hungry, (*kaṅka-raṅka,* a hungry or half-starved crane; cf. *jala-r*°, *matsya-r*°); slow; (*as*), m. a beggar.

रङ्कु *raṅku, us,* m. a species of deer or antelope; N. of a place. — *Raṅku-mālin, ī,* m., N. of a Vidyā-dhara.

रङ्कृ *raṅkṛi.* See *raktṛi,* p. 828, col. 1.

रङ्क्षु *raṅkshu,* N. of a river.

रङ्ख् *raṅkh* = rt. *rakh,* q. v.

रङ्ग् *raṅg* (= rt. *riṅg*), cl. 1. P. *raṅgati,* &c., to go, move.

रङ्ग *raṅga, raṅgin,* &c. See p. 828.

रङ्गोजि *raṅgoji, is,* or *raṅgoji-bhaṭṭa, as,* m., N. of the father of Koṇḍabhaṭṭa and brother of Bhaṭṭoji.

रङ्घ् *raṅgh* [cf. rt. *raṅh*], cl. 1. Ā. *raṅghate, raraṅghe, raṅghitum,* to go, hasten, run; cl. 10. P. or Caus. *raṅghayati, -yitum,* to speak; to shine.

Raṅghas, as, n. = *raṅhas,* haste, speed, velocity.

रच् *rać,* cl. 10. P. *raćayati, raćayām-āsa, raćayitum,* to make, form, fabricate, create, produce; to prepare, get ready, contrive, plan, arrange, dispose; to complete, effect; to compose, write (a book or any literary work); to string together; to adorn, decorate; to place in or on (with loc.), fix on; to direct (the thoughts &c.) towards: Caus. *raćayati,* to cause to make or do (with two acc.); to cause to move, put in motion; [cf. Lat. *locare, locus:* Angl. Sax. *logian,* 'to place;' *loh.*]

Raćana, am, n. the act of making, forming, formation, creation, arranging, putting in order, managing, directing, preparing; (*ā, am*), f. n. arrangement, disposition, management, preparation, performance, accomplishment, fabrication; a literary production, work, composition; dressing of the hair; stringing flowers or garlands, the arrangement of troops, array; a creation of the mind, artificial image, (*artha-raćanā,* striving after or accomplishing an object; *gīti-raćanā,* a musical or vocal composition; *nirāsa-raćanā,* a building); according to native lexicographers *raćanā* = *pari-spanda* or *pari-syanda, prati-yatna, granthana, gumpha, vyūha, niveśa, sthiti;* also = *pāśa, bhāra, paksha, uććaya,* 'abundance,' 'quantity,' when compounded with a word meaning 'hair' (e. g. *keśa-raćanā,* abundance of hair); (*ā*), f., N. of the wife of Tvashṭṛi.

Raćayat, an, antī, at, making, forming, composing.

Raćayitṛi, tā, trī, tṛi, one who makes or composes, a composer, author.

Raćayitvā, ind. having made or formed, having arranged, &c.

Raćita, as, ā, am, made, formed, fabricated, produced, prepared, made ready, concerted, contrived, planned, arranged, completed, effected, composed, written; strung together; decorated, adorned; fastened, placed in or on (with loc.); directed towards; furnished or equipped with, provided with (with inst. or at the end of a comp.); (*as*), m. a proper N. — *Raćita-tva, am,* n. the being composed or written. — *Raćita-dhī, īs, īs, i,* having the mind directed to (with loc.), intent on. — *Raćita-paṅkti, is, is, i,* forming a line. — *Raćita-śikhara, as, ā, am,* having the summit adorned. — *Raćitārtha* (°*ta-ar*°), *as, ā, am,* one who has obtained his object (= *kṛitārtha*).

रज् *raj.* See rt. *rañj.*

Raja, rajaka, rajani, rajas, &c. See p. 828, cols. 2, 3.

रजि *raji, is,* m., N. of a demon or king subdued by Indra, (according to Sāy., Ṛig-veda VI. 26, 6, *raji* means 'a maiden or a kingdom called Raji;' and X. 105, 2, 'heaven and earth' or 'the sun and moon,' but the meaning is obscure); N. of a son of Āyu.

रजिष्ठ *rajishṭha, as, ā, am* (superl. of *ṛiju*), Ved. = *ṛijishṭha,* most honest or upright.

Rajīyas, ān, asī, as (compar. of *ṛiju*), Ved. more honest.

रजीकृ *rajī-kṛi, rajo-gātra,* &c. See p. 829, col. 1.

रज्जु *rajju, us,* f. (at the end of a comp. sometimes *us,* m.; in the older language also *rajjū,* Ved. acc. *rajjvam,* gen. *rajjvās* [Manu XI. 168] and *rajjos;* said in Uṇādi-s. I. 16. to be fr. rt. *sṛij;* according to some, perhaps for original *srajyu,* cf. *sraj*), a rope, cord, string, line, (at the end of an adj. comp. the fem. may be *rajjukā*); N. of certain sinews or tendons proceeding from the vertebral column (in anatomy); a lock of braided hair, braid (= *veṇī*); N. of a particular constellation; [cf. Lat. *ligare, stringere;* Old Germ. *stricch, stric, strac-chian;* Angl. Sax. *streccan.*] — *Rajju-kaṇṭha, as,* m., N. of a preceptor. — *Rajju-dāla, as,* m., Ved. a species of tree. — *Rajju-dālaka, as,* m. a kind of wild-fowl. — *Rajju-peḍā,* f. a rope basket. — *Rajju-bhāra, as,* m., N. of a preceptor. — *Rajju-mātra-tva, am,* n. the condition of being only a rope. — *Rajju-vāla, as,* m. = *rajju-dālaka,* a wild-fowl. — *Rajju-śārada, as, ā, am,* newly drawn up by a rope (said of water; Pāṇini VI. 2, 9). — *Rajju-sarja, as,* m., Ved. a rope-maker. — *Rajjūddhṛita* (°*ju-ud*°), *as, ā, am,* drawn up by means of a rope. — *Rajjv-avalambin, ī, inī, i,* hanging by a string.

Rajjavya, am, n., Ved. material for a rope.

रञ्छ् *rañćh.* See *ni-rañćhana.*

रञ्ज् *rañj* or *raj,* cl. 1. 4. P. Ā. *rajati, -te* (ep. also *rañjati*), *rajyati, -te, ra-rañja* (3rd pl. *rarajatus* or *rarañjatus*), *rarañje, raṅkshyati, -te, arāṅkshīt, araṅkta, rajyāt, raṅkshīshṭa, raṅktum,* to be dyed or coloured, to redden, grow red, glow; to dye, tinge, colour; to be affected or moved, to have the passions or feelings roused, to be excited; to be pleased or delighted with (with inst.); to attach one's self to, be attached or devoted to, (perhaps in this sense connected with rt. *lag*); fall in love with, be enamoured of (usually with loc.); to go, (in this sense cl. 1. P. according to Naighaṇṭuka II. 14): Caus. *rañjayati, -yate, -yitum,* to dye, colour, paint, make red, redden, illuminate; to rejoice, gratify, exhilarate, charm; to cause to be attached, to conciliate; (according to Naighaṇṭuka III. 14) = rt. *arć,* to worship, (also *rajayati*); to hunt, (in this sense only *rajayati*): Desid. *riraṅkshati, -te:* Intens. *rārajyate, rā-raṅkti,* to be greatly affected or excited; to be intensely attached or devoted; [cf. Gr. ῥέζ-ω, ῥαγ-εύ-ς, ῥηγ-εύ-ς, ῥεγ-εύ-ς, ῥέγ-ος, ῥέγ-μα, ῥήσσω, ῥῆγ-ος, λέγ-νον: probably Angl. Sax. *ge-regnian,* 'to colour.']

Rakta, as, ā, am, coloured, dyed, painted, tinged, stained; reddened, red, crimson, of a red colour; nasalized (said of a vowel, cf. *raṅga*); affected by passion, excited, incited, impassioned, passionately fond of, attached, affected with love or interest towards; loving, dear, beloved; lovely, pleasant, agreeable, sweet, charming; fond of play, engaging in pastime, sporting; (*as*), m. red colour; safflower; Barringtonia Acutangula; epithet of Śiva; (*ā*), f. lac (= *lākshā*); Abrus Precatorius; Bengal madder, Rubia Munjista; = *ushṭra-kāṇḍī;* N. of one of the seven tongues of fire; the female personification of a particular musical mode; (*am*), n. blood; copper; saffron; the fruit of the Flacourtia Cataphracta; vermilion; cinnabar; = *padmaka;* [cf. Gr. ῥόδον; Hib. *rot.*] — *Rakta-kaṅgu, us,* m. Panicum Italicum. — *Rakta-kaṇṭa, as,* m. a species of Celastrus. — *Rakta-kaṇṭha, as, ī, am,* or *rakta-kaṇṭhin, ī, inī, i,* sweet-voiced, having an impassioned voice or note; (*as*), m. = *kokila,* the Indian cuckoo. — *Raktakaṇṭha-khaga, as,* m. a sweet-voiced bird. — *Rakta-kadamba, as,* m. a red-flowering Kadamba. — *Rakta-kadalī,* f. a species of Musa or plantain. — *Rakta-kanda, as,* m. coral; N. of two bulbous plants (= *raktālu, rāja-palāṇḍu*). — *Rakta-kandala, as,* m. coral. — *Rakta-kamala* or *rakta-kambala, am,* n. a red lotus-flower. — *Rakta-karavīra* or *rakta-karavīraka, as,* m. a red-flowering Oleander,

Nerium Odorum Rubro-simplex. — *Rakta-kāñćana, as,* m. Bauhinia Variegata. — *Rakta-kāṇḍā,* f. a red-flowering Punarnavā. — *Rakta-kāshṭha, am,* n. Cæsalpina Sappan. — *Rakta-kumuda, am,* n. the flower of Nymphæa Rubra, red lotus. — *Rakta-kṛimijā,* f. red lac. — *Rakta-keśara, as,* m. Rottleria Tinctoria; the coral tree. — *Rakta-kairava* or *rakta-kokanada, am,* n. the flower of Nymphæa Rubra, a red lotus-flower. — *Rakta-kośatakī,* f. a species of plant (= *mahā-jālī*). — *Rakta-khadira, as,* m. a red-flowering Khadira. — *Rakta-khāḍava, as,* m. a species of foreign date. — *Rakta-gandhaka, am,* n. myrrh. — *Rakta-garbhā,* f. Lawsonia Alba. — *Rakta-gulma, as,* m. a particular form of the disease called *gulma.* — *Rakta-gulminī,* f. a female suffering from the above-mentioned disease. — *Rakta-gairika, am,* n. a kind of ochre. — *Rakta-granthi, is,* m. a kind of Mimosa. — *Rakta-grīva, as,* m. 'red-necked,' a kind of pigeon; a Rākshasa. — *Rakta-ghna, as, ī, am,* blood-destroying, corrupting the blood; (*as*), m. Andersonia Rohitaka; (*ī*), f. a kind of Dūrvā grass. — *Rakta-ćandana, am,* n. red sandal; Cæsalpina Sappan; saffron. — *Rakta-ćitraka, as,* m. a species of shrub. — *Rakta-ćillikā,* f. a kind of Chenopodium. — *Rakta-ćūrṇa, am,* n. vermilion. — *Rakta-ćchardi, is,* f. vomiting or spitting blood. — *Rakta-ja, as, ā, am,* produced from blood. — *Rakta-jantuka, as,* m. a kind of worm, an earth-worm. — *Rakta-jihva, as, ā, am,* red-tongued; (*as*), m. a lion. — *Rakta-tara, as, ā, am,* more red; more attached, very attached; (*am*), n. = *rakta-gairika.* — *Rakta-tā,* f. redness; the nature of blood; the being affected by passion. — *Rakta-tuṇḍa, as,* m. 'red-beaked,' a parrot. — *Rakta-tuṇḍaka, as,* m. a kind of worm. — *Rakta-tṛiṇā,* f. a species of grass (= *go-mūtrikā*). — *Rakta-tejas, as,* n. flesh. — *Rakta-trivṛit, t,* f. a red-flowering Trivṛit. — *Rakta-tva, am,* n. redness; the being affected by passion, affection. — *Rakta-dantikā* or *rakta-dantī,* f. 'red-toothed,' N. of Durgā or Pārvatī. — *Rakta-dalā,* f., N. of two plants (= *ćivillikā, nalikā*). — *Rakta-dūshaṇa, as, ī, am,* corrupting or vitiating the blood. — *Rakta-dṛiś, k,* m. 'red-eyed,' a pigeon. — *Rakta-dhātu, us,* m. red chalk or orpiment, earth, ruddle; copper. — *Rakta-nayana, as, ī, am,* red-eyed, having red eyes; (*as*), m. a kind of partridge, Perdix Rufa. — *Rakta-nāḍī,* f. a fistulous ulcer on the gum caused by a bad state of the blood. — *Rakta-nāla* = *jīvantī,* a kind of lotus. — *Rakta-nāsika, as,* m. 'red-beaked,' an owl. — *Rakta-netra, as, ā* or *ī, am,* red-eyed. — *Raktanetra-tā,* f. or *raktanetra-tva, am,* n. the state of having red or blood-shot eyes. — *Rakta-pa, as, ā, am,* blood-drinking, blood-sucking; (*as*), m. a Rākshasa; (*ā*), f. a blood-sucker, leech; a Ḍākinī or female fiend. — *Rakta-paksha, as,* m. 'red-winged,' epithet of Garuḍa. — *Rakta-paṭa, as, ā, am,* wearing a red cloth or garment; (*as*), m. a kind of mendicant (= *sāṅkhya-bhikshu*). — *Raktapaṭī-kṛita, as,* m. changed into a *rakta-paṭa* mendicant. — *Rakta-pattrā,* f. Bœrhavia Erecta Rosea. — *Rakta-pattrāṅga, am,* n. a kind of red sandal. — *Rakta-pattrikā,* f., N. of two plants (= *nākulī, rakta-punarnavā*). — *Rakta-padī,* f. a species of plant. — *Rakta-padma, am,* n. a red lotus-flower, large red water-lily. — *Rakta-parṇa* = *rakta-punarnavā.* — *Rakta-pallava, as,* m. Jonesia Asoka. — *Rakta-pākī,* f. the egg-plant. — *Rakta-pāta, as,* m. bloodshed, spilling of blood. — *Rakta-pātā,* f. a leech. — *Rakta-pāda, as, ā* or *ī, am,* red-footed; (*as*), m. a bird with red feet, a parrot; an elephant; a war-chariot; (*ī*), f. Mimosa Pudica. — *Rakta-pāyin, ī, inī, i,* blood-drinking; (*ī*), m. a bug; (*inī*), f. a blood-sucker, leech. — *Rakta-pārada, am, as,* n. m. cinnabar. — *Rakta-piṭikā,* f. a red boil or ulcer. — *Rakta-piṇḍa, as,* m. Hibiscus Rosa Sinensis; (*am*), n. the flower of this plant; a spontaneous discharge of blood from the nose and mouth; a red pimple or boil; a species of climbing plant, Ventilago Madraspatana. — *Rakta-piṇḍaka, as,* m. = *raktālu.* — *Rakta-pitta, am,* n. 'blood-bile,' a peculiar disturbance of the blood caused by bile, plethora, spontaneous hemorrhages from the mouth, nose, &c. (accompanied with fever, head-ache, vomiting, purging, &c.). — *Raktapitta-kara, as, ā* or *ī, am,* causing the above disease. — *Raktapitta-hā,* f. 'removing *rakta-pitta,*' a kind of Dūrvā grass. — *Rakta-pittin, ī, inī, i,* subject to or suffering from *rakta-pitta.* — *Rakta-puććhaka, as, ikā, am,* red-tailed; (*ikā*), f. a kind of lizard. — *Rakta-punarnavā,* f. a red-flowering Punarnavā. — *Rakta-pushpa, am,* n. a red flower; (*as, ā, am*), red-flowered, bearing red flowers; (*as*), m., N. of various plants, Bauhinia Variegata Purpurascens; = *kara-vīra;* = *dāḍima;* = *vaka;* = *bandhūka;* = *pun-nāga;* (*ā*), f. Bombax Heptaphyllum; (*ī*), f., N. of various plants, Grislea Tomentosa; = *pāṭali;* = *javā;* = *āvartakī;* = *nāga-damanī;* = *karuṇī;* = *ushṭra-kāṇḍī.* — *Rakta-pushpaka, as,* m., N. of various plants, = *palāśa;* = *parpaṭa;* = *śālmali;* (*ikā*), f. Mimosa Pudica; = *rakta-punarnavā;* = *bhū-pāṭalī.* — *Rakta-pūya,* N. of a hell. — *Rakta-pūraka, am,* n. the dried peel or integument of the mangostan. — *Rakta-pūrṇa, as, ā, am,* full of blood. — *Raktapūrṇa-tva, am,* n. the being full of blood, fulness of blood. — *Rakta-paitta* or *rakta-paittika,* adjectives from *rakta-pitta.* — *Rakta-pradara, as,* m., Ved. a flow of blood from the womb. — *Rakta-prameha, as,* m. a disease of the bladder, the passing of blood in the urine. — *Rakta-pravāha, as,* m. a stream of blood. — *Rakta-prasava, as,* m., N. of two plants (= *rakta-karavīra, raktāmlāna*). — *Rakta-phala, as, ā, am,* having or bearing red fruit; (*as*), m. the Indian fig-tree; (*ā*), f. Momordica Monadelpha; = *svarṇa-vallī.* — *Rakta-phena-ja, as,* m. a part of the body, (probably) the lungs. — *Rakta-bindu, rakta-bīja,* &c., see *rakta-vindu,* &c. — *Rakta-bhava, am,* n. 'blood-produced,' flesh. — *Rakta-bhāva, as, ā, am,* being in love, amorous, enamoured. — *Rakta-mañjara, as,* m. Barringtonia Acutangula. — *Rakta-maṇḍala, as, ā, am,* having a red disk (said of the moon); having devoted subjects; (*as*), m. a species of red-spotted or red-ringed snake; (*ā*), f. a particular venomous animal; (*am*), n. a red lotus-flower. — *Rakta-maṇḍala-tā,* f., Ved. the appearance of red spots on the body caused by a bad state of the blood. — *Rakta-matta, as, ā, am,* drunk or satiated with blood (said of a leech). — *Rakta-matsya, as,* m. a species of red fish. — *Rakta-maya, as, ī, am,* consisting of blood, full of blood, bloody. — *Rakta-mastaka, as, ā, am,* red-headed; (*as*), m. a species of heron, Ardea Sibirica. — *Rakta-mādrī,* f. a particular disease peculiar to women. — *Rakta-mukha, as, ā* or *ī, am,* red-faced, having a red mouth; (*as*), m., N. of an ape. — *Rakta-mūtra-tā,* f. the voiding of blood with urine. — *Rakta-mūlaka, as,* m. a kind of mustard. — *Rakta-mūlā,* f. Mimosa Pudica. — *Rakta-meha, as,* m. the voiding of blood with urine. — *Rakta-moksha, as,* m. or *rakta-mokshaṇa, am,* n. blood-letting, bleeding, venesection, &c. — *Rakta-yashṭi, is,* or *rakta-yashṭikā,* f. Rubia Munjista. — *Rakta-yāvanāla, as,* m. = *tuvara-yāvanāla.* — *Rakta-rāji, is,* m. a particular venomous insect; a peculiar disease of the eye. — *Rakta-rājī,* f. a particular venomous insect; cress, Lepidium Sativum. — *Rakta-reṇu, us,* m. vermilion; a bud of Butea Frondosa; Rottleria Tinctoria; a sort of cloth; an angry man. — *Rakta-reṇukā,* f. a bud of Butea Frondosa. — *Rakta-raivataka, am,* n. a species of fruit tree (= *mahā-pārevata*). — *Rakta-laśuna, as,* m. a kind of garlic. — *Rakta-loćana, as, ā* or *ī, am,* red-eyed; (*as*), m. a pigeon. — *Rakta-vaṭī* or *rakta-varaṭī,* f. small-pox. — *Rakta-varga, as,* m. lac; N. of various plants, the pomegranate tree; Butea Frondosa; Pentapetes Phœnicea; Rubia Munjista; two kinds of saffron; safflower. — *Rakta-varṇa, as,* m. red colour; the colour of blood; (*as, ā, am*), red-coloured; (*as*), m. the cochineal insect, = *indra-gopa;* (*am*), n. gold. — *Rakta-vardhana, as, ī, am,* increasing or promoting the formation of blood; (*as*), m. Solanum Melongena. — *Rakta-varshābhū, ūs,* f. = *rakta-punarnavā.* — *Rakta-vasana, as, ā, am,* red-clad, clad in red garments, clothed in red; (*as*), m. a Brāhman in the fourth order or stage of life as a religious mendicant. — *Rakta-vāta, as,* m. a particular disease. — *Rakta-vāluka, am, ā,* n. f. vermilion. — *Rakta-vāsas, ās, ās, as,* or *rakta-vāsin, ī, inī, i,* wearing red garments, clad in red. — *Rakta-vikāra, as,* m. alteration or deterioration of blood. — *Rakta-vidradhi, is,* m. a blood-red boil, a boil or ulcer filled with blood. — *Rakta-vindu, us,* m. a red spot forming a flaw in a jewel; a drop of blood. — *Rakta-vīja, as,* m. the pomegranate tree; N. of an Asura. — *Rakta-vījakā,* f. a species of plant (= *taraḍī*). — *Rakta-vṛiksha, as,* m. a kind of tree. — *Rakta-vṛittā,* f. Nyctanthes Arbor Tristis. — *Rakta-śāli, is,* m. red rice, Oryza Sativa. — *Rakta-śāsana, am,* n. vermilion. — *Rakta-śigru, us,* m. red-flowering Sigru. — *Rakta-śīrshaka, as,* m. a kind of heron; Pinus Longifolia; the resin of Pinus Longifolia. — *Rakta-śukra-tā,* f. bloody condition of the semen. — *Rakta-śṛiṅgika, am,* n. poison, venom. — *Rakta-śmaśru, us, us, u,* having a red beard. — *Rakta-śmaśru-śiroruha, as, ā, am,* having a red beard and hair. — *Rakta-śyāma, as, ā, am,* dark-red. — *Rakta-shṭhīvana-tā* or *rakta-shṭhīvī,* f. the spitting of blood. — *Rakta-saṅkoća, us,* m. safflower. — *Rakta-saṅkoćaka, am,* n. a red lotus-flower. — *Rakta-sañjña, am,* n. saffron. — *Rakta-sandaṅśikā,* f. a blood-sucker, leech. — *Rakta-sandhyaka, am,* n. the flower of Nymphæa Rubra. — *Rakta-saroruha, am,* n. a red lotus-flower. — *Rakta-sarshapa, as,* m. Sinapis Ramosa. — *Rakta-sahā,* f. the red globe-amaranth. — *Rakta-sāra, as, ā, am,* whose essence or predominating quality is blood, of a sanguinary disposition; (*as*), m. a species of plant, = *amla-vetasa, rakta-khadira;* (*am*), n. red sandal; Cæsalpina Sappan. — *Rakta-sūryamaṇi, is,* m. a beautiful red-flowering shrub (Hibiscus Phœniceus). — *Rakta-sūryāya,* Nom. A. *-sūryāyate,* &c., to represent or be like a red sun. — *Rakta-saugandhika, am,* n. a red lotus-flower. — *Rakta-srag-anulepin, ī,* m. (probably) 'wearing a red garland and being anointed,' epithet of Śiva. — *Rakta-srāva, as,* m. a flow of blood, hemorrhage (Ved.); a kind of sour sorrel or dock. — *Rakta-haṅsā,* f., N. of a Rāgiṇī. — *Rakta-hīna, as, ā, am,* bloodless, cold-blooded. — *Raktākāra* (°*ta-āk*°), *as,* m. 'having a red appearance,' coral. — *Raktākta* (°*ta-ak*°), *as, ā, am,* dyed red; sprinkled or besmeared with blood; (*am*), n. red sandal or Cæsalpina Sappan. — *Raktāksha* (°*ta-ak*°), *as, ī, am,* red-eyed, having red or blood-shot eyes; fearful, dreadful, = *krūra;* (*as*), m. a buffalo; Perdix Rufa; a pigeon; the Indian crane; N. of a sorcerer; (*am*), n., N. of the fifty-eighth year in a Jupiter's cycle of sixty years. — *Raktākshi* (°*ta-ak*°), *is,* or *raktākshin, ī,* m., N. of the fifty-eighth year in a Jupiter's cycle of sixty years. — *Raktāṅka* (°*ta-aṅ*°), *as,* m. coral. — *Raktāṅga* (°*ta-aṅ*°), *as,* m. 'red-bodied,' a species of bird; a bug; a species of plant (= *kāmpilla, kampilla*); the planet Mars; the disk of the sun or moon; N. of a serpent-demon; (*ā, ī*), f. a species of plant, = *jīvantī;* (*ī*), f. Rubia Munjista; coral; (*am*), n. coral; saffron; a species of plant (= *kampilla*). — *Raktātīsāra* or *raktātisāra* (°*ta-at*°), *as,* m. 'blood-diarrhœa,' dysentery, bloody flux. — *Raktādharā* (°*ta-adh*°), f. a Kinnarī. — *Raktādhāra* (°*ta-ādh*°), *as,* m. 'blood-receptacle,' the skin. — *Raktādhimantha* (°*ta-adh*°), *as,* m. inflammation of the eyes, ophthalmia with discharge of blood. — *Raktānta* (°*ta-an*°), *as, ā, am,* having red extremities, having the corners (of the eyes) inflamed. — *Raktāpaha* (°*ta-ap*°), *am,* n. myrrh. — *Raktāpāmārga* (°*ta-ap*°), *as,* m. red-flowering Apāmārga. — *Raktābha* (°*ta-ābh*°), *as, ā, am,* red-looking, having a red appearance. — *Raktābhishyanda* (°*ta-abh*°), *as,* m. ophthalmia brought on by the state of the blood, redness of the vessels of the eye with a watery discharge. — *Raktāmishāda* (°*ta-*

āmisha-ada), *as, ā, am*, eating blood and flesh. — *Raktāmbara* (°*ta-am*°), *am*, n. a red garment; (*as, ā, am*), wearing a red cloth, clad in red garments; (*as*), m. any vagrant devotee wearing red garments; (*ā*), f., N. of a goddess. — *Raktāmbara-tra, am*, n. the wearing of red garments (with Buddhist monks). — *Raktāmbara-dhara, as, ā, am*, wearing red garments. — *Raktāmbu-pūra* (°*ta-am*°), *as*, m. a stream or flood of blood. — *Raktāmbu-ruha* (°*ta-am*°), *am*, n. a red lotus-flower. — *Raktāmra* (°*ta-ām*°), *as*, m. a species of plant (= *kośāmra*). — *Raktāruṇa* (°*ta-ar*°), *as, ā, am*, blood-red, red as blood. — *Raktārbuda* (°*ta-ar*°), *as*, m. a bloody tumour. — *Raktārman* (°*ta-ar*°), *a*, n. a particular disease of the eyes. — *Raktārśas* (°*ta-ar*°), *as*, n. a form of hemorrhoids. — *Raktālu* (°*ta-ālu*), *us*, or *raktāluka, as*, m. a species of red yam, Dioscorea Purpurea. — *Raktāśaya* (°*ta-āś*°), *as*, m. 'blood-receptacle,' any viscus containing or secreting blood (as the heart, liver, spleen). — *Raktāśoka* (°*ta-aś*°), *as*, m. red-flowering Aśoka. — *Raktekshu* (°*ta-ik*°), *us*, m. red sugar-cane. — *Raktairaṇḍa* (°*ta-er*°), *as*, m. the red Ricinus or castor-oil plant. — *Raktairvāru* (°*ta-er*°), *us*, m. a kind of cucumber (= *indra-vāruṇī*). — *Raktotklishṭa* (°*ta-ut*°), *as*, m. a particular disease of the eyes. — *Raktotpala* (°*ta-ut*°), *as*, m. Bombax Heptaphyllum; (*am*), n. a red lotus, the flower of Nymphæa Rubra. — *Raktotpalābha* (°*la-ābh*°), *as, ā, am*, being like the colour of Nymphæa Rubra, resembling the red lotus. — *Raktopala* (°*ta-up*°), *am*, n. red chalk, red earth, red ochre or orpiment, indurated ochre or clay iron-stone.

Raktaka, as, ā, am, red; passionately attached to, fond of, enamoured; pleasing, entertaining, amusing; bloody, containing blood; (*as*), m. a red garment; an amorous or impassioned man; a sporter, player; N. of various plants bearing red flowers, Pentapetes Phœnicea; the globe-amaranth; = *rakta-śigru*; = *raktairaṇḍa*.

Raktalā, f. = *kāka-tuṇḍī*.

Rakti, is, f. pleasingness, attractiveness, charmingness, loveliness; the being attached, affection, attachment, devotion, loyalty; = *raktikā*, the seed of Abrus Precatorius. — *Rakti-mat, ān, atī, at*, possessing charms, charming, lovely, attractive.

Raktikā, f. Abrus Precatorius; the seed or grain of this plant used as a weight = ⅛ or $\frac{1}{7}$ or $\frac{2}{15}$ of a Māshaka; (according to some, the seed weighs about $1\frac{5}{16}$ of a grain troy, the artificial Ratti or Raktikā should be double that weight, but in common use it averages nearly $2\frac{1}{4}$ grains.)

Raktiman, ā, m. redness, red colour.

Raktṛi, tā, trī, tṛi, one who colours or dyes, a colourist, painter, (more correctly *ranktṛi*.)

Raktvā or *ranktvā*, ind. having dyed; having attached one's self to.

Raṅga, as, m. colour, paint, pigment, dye, hue; the nasal modification or nasalizing of a vowel; a place of public amusement or for dramatic exhibitions, theatre, play-house, amphitheatre, stage, arena, place of public contest, place for athletic exercises or feats, sports, &c.; a place of assembly; an assembly or assemblage of spectators; a field of battle; dancing, singing, acting, diversion, mirth; borax; an extract obtained from Acacia Catechu; a proper N.; (*am*), n. tin (= *raṅga*; in this sense also *as*, m.). — *Raṅga-kāra* or *raṅga-kāraka, as*, m. 'a colour-maker,' painter, colourist. — *Raṅga-kāshṭha, am*, n. Cæsalpina Sappan. — *Raṅga-kshetra, am*, n., N. of a place. — *Raṅga-ćara, as*, m. 'a stage-goer,' stage-player, actor, player, performer, &c.; a gladiator. — *Raṅga-ja, am*, n. red lead, vermilion. — *Raṅga-jīvaka, as*, m. 'living by colours,' a painter, an actor, performer. — *Raṅga-da, as*, m. borax; an extract from Acacia Catechu; a particular white paint (= *sphaṭī, dṛiḍha-raṅgā*). — *Raṅga-datta*, (probably) *am*, n., N. of a drama. — *Raṅga-dāyaka, am*, n. a particular kind of earth (= *kaṅkushṭha*). — *Raṅga-dṛiḍhā*, f. a sort of white paint (= *dṛiḍha-raṅgā*). — *Raṅga-devatā*, f. a goddess supposed to preside over sports and diversions, the goddess or genius of pleasure. — *Raṅga-dvār, r*, f. a stage-door, the door or entrance of a theatre. — *Raṅga-dvāra, am*, n. a stage-entrance, stage-door; the prologue of a play. — *Raṅga-nātha, as*, m., N. of various men; of the author of a commentary on the Vikramorvaśī (A. D. 1656); of a commentator on the Sūrya-siddhānta. — *Raṅga-patākā*, f., N. of a woman. — *Raṅga-pattrī* or *raṅga-pushpī*, f. the indigo plant. — *Raṅga-pīṭha, am*, n. a place for dancing. — *Raṅga-praveśa, as*, m. entering on the stage, engaging in theatrical performances. — *Raṅga-bhūti, is*, f. the night of full moon in the month Āśvina. — *Raṅga-bhūmi, is*, f. a place for acting, stage, theatre, arena; a battle-field. — *Raṅga-maṅgala, am*, n. a stage-festival, rejoicing or festive ceremony on the stage. — *Raṅga-maṇḍapa, as, am*, m. n. a play-house, theatre. — *Raṅga-maṇḍala, am*, n. the circuit of an arena or assembly. — *Raṅga-madhya, am*, n. the middle of an arena. — *Raṅga-malla, as*, m. a proper N.; (*ī*), f. the Indian lute. — *Raṅga-māṇikya, am*, n. a ruby (= *māṇikya*). — *Raṅga-mātṛi, tā*, f. lac or the insect which forms the red dye; a bawd; = *truṭi*. — *Raṅga-mātṛikā*, f. lac. — *Raṅga-rāja, as*, m., N. of a king; of a learned man, (also called Raṅgarāja-dīkshita, &c.) — *Raṅga-lāsinī*, f. Nyctanthes Arbor Tristis. — *Raṅga-vatī*, f., N. of a woman (who killed her husband Rantideva). — *Raṅga-vallikā* or *raṅga-vallī*, f., N. of a kind of plant used at sacrifices. — *Raṅga-vastu, u*, n. any colouring substance, paint. — *Raṅga-vāṭa*, a place or arena enclosed for contests, plays, dancing, &c. — *Raṅga-vārāṅganā* (°*ra-aṅ*°), f. a kind of dancing girl. — *Raṅga-vidyā-dhara, as*, m. a proficient in or teacher of the art of acting. — *Raṅga-vīja, am*, n. silver. — *Raṅga-śālā*, f. a play-house, theatre, dancing-hall, dancing-room. — *Raṅga-stha, as, ā, am*, standing in an arena. — *Raṅgāṅgaṇa* (°*ga-aṅ*°), *am*, n. the area of an amphitheatre or arena, an arena or place of public contest. — *Raṅgāṅgā* (°*ga-aṅ*°), f. a particular white substance (= *sphaṭī*). — *Raṅgājīva* (°*ga-āj*°), *as*, m. 'living by colours,' a painter; one who lives by the stage, an actor, performer. — *Raṅgāri* (°*ga-ari*), *is*, m. a fragrant Oleander. — *Raṅgāvataraṇa* (°*ga-av*°), *am*, n. entering on the stage, engaging in theatrical performances; the profession of an actor. — *Raṅgāvatāraka* (°*ga-av*°), *as*, or *raṅgāvatārin, ī*, m. one who enters the stage or engages in theatrical performances, a stage-player, actor. — *Raṅgeśa* (°*ga-īśa*), *as*, m., N. of a king. — *Raṅgeśvarī* (°*ga-īś*°), f. (probably) N. of the wife of Raṅgeśa. — *Raṅgeshṭhāluka* (°*ṭha-āl*°), *am*, n. a kind of bulbous root or onion, (also *raṅgeshṭhālu*.) — *Raṅgopajīvin* (°*ga-up*°), *ī*, or *raṅgopajīvya, as*, m. one who lives by the stage, a stage-player, actor.

Raṅgaṇa, am, n. (probably) dancing, merry-making, &c.

Raṅgin, ī, iṇī, i, colouring, dyeing, painting; passionate, impassioned; attached to, devoted to, finding enjoyment in; acting or exhibiting on a stage, being an actor; (*iṇī*), f. Asparagus Racemosus.

Raja, as, m. = *rajas*, dust [cf. *nī-r*°]; the pollen of flowers; the menstrual excretion, (in this sense also *am*, n.); the quality of passion, (see *rajas*); emotion, affection; N. of one of Skanda's attendants; of a king (a son of Vi-raja).

Rajaka, as, m. a washerman (so called from his being occupied in the cleaning or whitening of clothes; the washermen are regarded as a degraded caste of Hindūs); a parrot; N. of a king; (*ī*), f. a washerman's wife, washerwoman; epithet of a woman on the third day of the menses; (*ikā*), f. a washerwoman.

Rajata, as, ā, am [cf. rt. 2. *arj*], white, whitish, silver-coloured, silvery, (*rajataṃ hiraṇyam*, white gold, i. e. silver); silver, made of silver, like silver; (*am*), n. silver [cf. *arjuna*]; gold; a pearl-ornament or necklace; blood; ivory; N. of a particular mountain (perhaps of Kailāsa); of a particular lake; an asterism, constellation; [cf. Gr. ἀργό-ς, ἀργ-ή-ς, ἄργυ-ρο-ς; Lat. *arg-entu-m*; Hib. *airgiod*.] — *Rajata-kumbha, as*, m. a silver jar. — *Rajata-kūṭa*, N. of a peak on the Malaya mountains. — *Rajata-daṇshṭra, as*, m., N. of a son of Vajra-daṇshṭra (a king of the Vidyā-dharas). — *Rajata-dyuti, is*, m., N. of Hanumat. — *Rajata-nābha, as*, m., N. of a particular fabulous being. — *Rajata-nābhi, is, is, i*, having a white navel; (*is*), m., N. of a descendant of Kuvera. — *Rajata-parvata, as*, m. a silver mountain; N. of a particular mountain. — *Rajata-pātra* or *rajata-bhājana, am*, n. a silver cup, silver vessel of any kind. — *Rajata-prastha, as*, m., N. of Kailāsa. — *Rajata-maya, as, ī, am*, made of silver, silver. — *Rajata-vāha, as*, m., N. of a man; (*ās*), m. pl. his descendants. — *Rajatādri* (°*ta-ad*°), *is*, m. 'silver-mountain,' N. of Kailāsa.

Rajatākara, N. of a place.

Rajana, as, m., N. of a person with the patronymic Kauṇeya; a ray, beam; (*am*), n. colouring, dyeing; safflower.

Rajanaka, as, m. a proper N. (= *rajana*).

Rajani, is, or *rajanī*, f. (the latter is the more common; said to be fr. rt. *rañj* in the sense 'to colour,' cf. *rajas*), night; N. of Durgā; a species of plant (= *janī, jatukā, jatu-kṛit*); Curcuma Longa, (all words meaning 'night' appear to be used for this plant); Curcuma Aromatica; the indigo plant; N. of a river; [cf. Hib. *reag*, 'night.'] — *Rajani-kara, as*, m. 'the night-maker,' the moon. — *Rajani-ćara, as*, m. 'night-rover,' a Rākshasa; [cf. *rajanī-ćara*.] — *Rajanim-manya, as, ā, am*, passing for or looking like night. — *Rajanī-rākshasī*, f. night regarded as a Rākshasī. — *Rajanī-kara, as*, m. 'the night-maker,' the moon. — *Rajanī-gandha, as*, m. Polianthes Tuberosa; (*ā*), f. a species of plant bearing white flowers. — *Rajanī-ćara, as, ā* or *ī, am*, wandering in the night, moving about by night; (*as*), m. epithet of the moon; a Rākshasa, an evil spirit; a night-watcher; a thief. — *Rajanīćara-nātha, as*, m. 'lord or protector of night-wanderers,' epithet of the moon, (wrongly read *rajanī-ćaya-nātha*.) — *Rajanī-jala, am*, n. 'night-dew,' rime, hoar-frost. — *Rajanī-dvandva, am*, n. a period of two nights with the intermediate day. — *Rajanī-pati, is*, m. 'the lord or husband of night,' the moon. — *Rajanī-mukha, am*, n. 'front or beginning of night,' evening, nightfall. — *Rajanī-ramaṇa, as*, m. 'the husband of night,' the moon. — *Rajanī-hāsā*, f. Nyctanthes Arbor Tristis.

Rajanīya, as, ā, am, to be enjoyed, enjoyable, charming.

Rajayitrī, f. (fr. the Caus.), Ved. a female painter or colourist.

Rajas, as, n. (said to be fr. rt. *rañj* in the sense 'to colour,' cf. rt. 2. *arj*; according to some the original meaning may have been 'dimness,' cf. *rajanī* and Goth. *riqis*), the sphere of vapour or mist, region of clouds, atmosphere, air, firmament (Ved.; sometimes represented as the expanse of heaven or sky in general); any sphere or world or division of the world (so used in Ved. according to Yāska and Sāy.; the dual *rajasī* = 'heaven and earth,' or perhaps 'the lower and higher atmospheres' immediately above the earth; *trīṇi rajāṇsi* = 'the three worlds' or earth, atmosphere, and sky; sometimes even six such spheres are enumerated); vapour, mist, clouds, rain-water, water (according to Nirukta IV. 19); gloom, gloominess, dimness, darkness; impurity, dirt, dust, powder, speck of dust, any small particle of matter, (*go-rajas*, a speck of dust on a cow's hair; a mote in a sun-beam; *eḍaka-rajas*, a speck of dust on a sheep's fleece); the dust or pollen of flowers; cultivated or ploughed land (as 'dusty'), arable land, fields; the 'darkening' quality, passion, foulness, impurity; (in philosophy) the second of the three Guṇas or qualities, (the three are called *sattva*, goodness, *rajas*, passion, and *tamas*, darkness; cf. *guṇa*: of these *rajas* is sometimes

identified with *tejas*, energy or activity: it is said to predominate in air, and to be active, urgent, and variable); passion, emotion, feeling, affection; the menstrual excretion; tin; (according to Nirukta IV. 19) = *jyotis, ahan;* (*ās*), m., N. of a Ṛishi, son of Vasishṭha. — *Raja-udvāsa, as, ā, am,* Ved. one who has put off soiled clothes; [cf. *malodvāsas.*] — *Rajaḥ-paṭala, am,* n. a coating of dust. — *Rajaḥ-putra, as,* m. the son of passion (a term applied to a person when the object is to mark his being of no particular note; cf. *rajas-toka*). — *Rajaḥ-pluta, as, ā, am,* filled with (the quality of) passion. — *Rajaḥ-śaya, as, ā, am,* Ved. silver, made of silver. — *Rajaḥ-śuddhi, is,* f. a pure or right condition of the menses. — *Rajaḥ-spṛiś, k, k, k,* touching the dust or the ground, touching the earth. — *Rajas-tamaska, as, ā, am,* being under the influence of the two qualities *rajas* and *tamas,* (see above.) — *Rajas-tamo-maya, as, ī, am,* made up or consisting of the qualities *rajas* and *tamas.* — *Rajas-tur, ūr, ūr, ūr,* Ved. hastening through the sky or atmosphere, (Sāy.) dust-scattering (= *pāṃsos tvarayitrī*) or water-scattering (= *udakasya preraka*). — *Rajas-toka, as, am,* m. n. the child or offspring of passion; avarice, greediness. — *Rajas-vala, as, ā, am,* having water (Ved. = *udaka-vat*); covered with dust, dusty; full of the quality *rajas,* full of passion; (*as*), m. a buffalo; (*ā*), f. a menstruating woman, a female during the menses; a marriageable woman. — *Rajas-vin, ī, inī, i,* dusty, full of dust or pollen; full of the quality *rajas.* — *Rajī-kṛi,* cl. 8. P. *-karoti,* &c., to change or turn into dust. — *Rajeshita* (fr. *raja* for *rajas* + *ishita*), according to Sāy. on Ṛig-veda VIII. 46, 28. *rajas* = *ushṭra* or *gardabha, ishita* = *prāpita.* — *Rajo-gātra, as,* m., N. of a son of Vasishṭha. — *Rajo-guṇa, as,* m. the quality *rajas* or passion, (see under *rajas.*) — *Rajoguṇa-maya, as, ī, am,* consisting of or having the quality *rajas.* — *Rajo-grahi, is, is, i,* see Vopa-deva XXVI. 48. — *Rajo-darśana, am,* n. the (first) appearance of the menstrual excretion. — *Rajo-nimīlita, as, ā, am,* blinded by passion or desire. — *Rajo-bandha, as,* m. suppression of menstruation. — *Rajo-bala, am,* n. darkness, (perhaps more correctly *rajo-vala.*) — *Rajo-megha, as,* m. a cloud of dust. — *Rajo-rasa, as,* m. darkness. — *Rajo-hara, as,* m. 'remover of impurity,' a washerman. — *Rajo-haraṇa-dhārin* (according to Halāyudha II. 189) = *vratin.*

Rajasa (at the end of an adj. comp.) = *rajas* (e.g. *a-prāpta-rajasā,* not yet having menstruated); (*as, ā, am*), obscure, dark, dim, Ved.; (perhaps) dirty, unclean, impure.

Rajasānu, us, m. a cloud; soul, heart (= *ćitta*).

Rajaska (at the end of an adj. comp.) = *rajas* in *nī-r°, vi-r°,* q. q. v. v.

1. *rajasya,* Nom. P. *rajasyati,* &c., to become dust, to be scattered as dust.

2. *rajasya, as, ā, am,* Ved. having the quality *rajas;* dusty.

Rajita, as, ā, am (for *rañjita*), affected, moved, &c.

Rañja in *jala-rañja,* q. v.

Rañjaka, as, ikā, am (fr. the Caus.), = *rañjana,* colouring, dyeing; causing affection or passion, exciting love or pleasure, gladdening, rejoicing, pleasing; (*as*), m. a colourist, dyer, painter; an inciter of affection &c., stimulus; a species of plant (= *kampillaka*); biliary humor on which vision depends; (*akī*), f. a female colourer or dyer; (*am*), n. red sandal; vermilion.

Rañjana, as, ī, am, colouring, dyeing, (*keśa-rañjana,* dyeing the hair); exciting passion or love; gratifying, exhilarating, delighting, rejoicing, (*jana-rañjanī,* 'men-rejoicing,' N. of a particular formula); conciliating, befriending; (*as*), m. Saccharum Munja, = *muñja;* (*ī*), f. the female personification of a particular musical mode; (probably) friendly salutation; N. of various plants, the indigo plant; Nyctanthes Arbor Tristis; saffron; a kind of fragrant perfume; (*am*), n. the act of colouring, dyeing; colour, dye; the act of pleasing, delighting, conciliating, rejoicing, giving pleasure; nasalizing (in gram.); red sandal-wood. — *Rañjana-dru, us,* m. a kind of tree.

Rañjanaka, as, m. a kind of tree.

Rañjanīya, as, ā, am, to be coloured or dyed; to be rejoiced or pleased; anything which may be rejoiced at.

Rañjita, as, ā, am, dyed, coloured, tinted; affected, moved; highly delighted.

Rañjinī, f., N. of various plants, the indigo plant; Rubia Munjista; [cf. *rañjanī.*]

रट् *raṭ,* cl. 1. P. *raṭati, rarāṭa,* &c., to shout, howl, yell, cry, scream, roar, bellow; to call out, proclaim aloud; to shout with joy, applaud: Caus. *raṭayati,* &c., to shout, &c.; to speak [cf. rt. *raṭh*]: Intens. *rārāṭīti,* to scream aloud.

Raṭana, am, n. the act of shouting, &c.; cry or shout of applause, approbation.

Raṭantī, f., N. of the fourteenth day in the dark half of the month Māgha.

Raṭita, as, ā, am, screamed, shouted, &c.; (*am*), n. a roar, yell, scream, cry.

रट्टा *raṭṭā,* f., N. of a princess.

रठ् *raṭh* [cf. rt. *raṭ*], cl. 1. P. *raṭhati,* &c., to speak; [cf. Old Germ. *rediôn, redinôn;* Old Sax. *rethjôn, rethinôn,* 'to speak;' perhaps Goth. *rasda.*]

रड्ड *raḍḍa, as,* m. a proper N.; (*ā*), f., N. of a princess.

रण् *raṇ* (thought by some to be developed out of a base *ramṇā,* fr. rt. *ram*), cl. 1. P. (Ved. also cl. 4. P.) *raṇati* (*raṇyati*), *rarāṇa, arāṇīt* (Ved. forms *rāraṇa* or in Pada-pāṭha *raraṇa, raṇishṭan*), *raṇitum,* to rejoice, exult; to take pleasure in (with loc., rarely with acc., Ved.); to delight (Ved.); to sound, ring, rattle, jingle; to shout: Caus. P. A. *raṇayati, raṇayate, -yitum,* Aor. *arīraṇat* or *ararāṇat* (Ved. forms *rāraṇat, arāraṇus, rāraṇdhi, rāraṇtu, rarāṇata*), to cause to rejoice; cause to be pleased, delight; to rejoice or be pleased at, delight in (with loc., Ved.); to make to sound, cause to sound forth; to praise; to go (P.): Desid. *riraṇishati:* Intens. *raṃraṇyate, raṃraṇti;* [cf. Hib. *ran,* 'a squeal, roar;' *ranach,* 'a roaring.']

Raṇa, as, m. joy, delight, gratification, pleasure (Ved.); sound, noise; the quill or bow of a lute; going, motion; (*as, am*), m. n. battle, war, combat, fight, conflict. — *Raṇa-karman, a,* n. 'war-business,' war, battle, combat, fighting. — *Raṇa-kāmin, ī, inī, i,* desirous of war, wishing to fight. — *Raṇa-kāmya,* Nom. P. *-kāmyati,* &c., to wish for battle. — *Raṇa-kārin, ī, iṇī, i,* Ved. causing battle or strife. — *Raṇa-kṛit, t, t, t,* causing joy, gratifying, delighting (Ved.); fighting, a fighter, combatant, warrior. — *Raṇa-kshiti, is,* f. or *raṇa-kshetra, am,* n. or *raṇa-kshoṇi, is,* f. place of battle, battle-field. — *Raṇa-goćara, as, ā, am,* engaged in war, fighting. — *Raṇa-jaya, as,* m. victory in battle. — *Raṇaṃ-jaya, as,* m. (*raṇam,* acc. c.), N. of a king. — *Raṇa-tūrya, am,* n. a war-drum, military drum. — *Raṇa-dara, as,* m. a proper N. — *Raṇa-dundubhi, is,* m. a military drum. — *Raṇa-durgādhāraṇa-yantra, am,* n., N. of a particular amulet. — *Raṇa-paṇḍita, as,* m. 'skilled in battle,' a warrior. — *Raṇa-pura-svāmin, ī,* m., N. of a certain statue of Sūrya. — *Raṇa-priya, as, ā, am,* battle-loving, fond of war or battle, warlike; (*as*), m. a falcon; (*am*), n. the fragrant root of Andropogon Muricatus. — *Raṇa-bhaṭa, as,* m. a proper N. — *Raṇa-bhū, ūs,* or *raṇa-bhūmi, is,* f. a battle-ground, field of battle. — *Raṇa-matta, as, ā, am,* furious in battle; (*as*), m. an elephant. — *Raṇa-mārga-kovida, as, ā, am,* experienced in the art or ways of war. — *Raṇa-mukha, am,* n. the front or van of battle; the van of an army. — *Raṇa-mushṭi, is,* m. a species of plant (= *visha-mushṭi*). — *Raṇa-mūrdhan, ā,* m. the front or van of a fight. — *Raṇa-raṅka, as,* m. the space between the tusks of an elephant. — *Raṇa-raṅga, as,* m. 'battle-stage,' a place or field of battle. — *Raṇaraṅga-malla, as,* m. = *bhoja-rāja,* q. v. — *Raṇa-raṇa, as,* m. 'the buzzer,' a gnat, musquito; (*am*), n. a longing, anxious desire; regret (for a lost object). — *Raṇa-raṇaka, as, am,* m. n. anxiety, anxious regret for some beloved object; desire, love; (*as*), m. the god of love. — *Raṇa-lakshmī, īs,* f. the fortune of war; the goddess of battle. — *Raṇa-vanya, as,* m., N. of a king. — *Raṇa-vādya, am,* n. a military instrument of music, martial music. — *Raṇa-viśārada, as, ā, am,* skilled in war. — *Raṇa-vṛitti, is, is, i,* having war or battle for a profession. — *Raṇa-śikshā,* f. the art or science of war. — *Raṇa-śiras, as,* n. the head or front of a battle. — *Raṇa-śūra, as,* m. a hero in war, warrior. — *Raṇa-saṃrambha, as,* m. the fury of battle. — *Raṇa-saṅkula, am,* n. the confusion or noise of battle, a melée, mixed or tumultuary combat. — *Raṇa-sajjā,* f. military accoutrement. — *Raṇa-sattra, am,* n. war or battle regarded as a sacrifice. — *Raṇa-sahāya, as,* m. 'war-helper,' an ally. — *Raṇa-stambha, as,* m. 'battle-pillar,' a monument of war or battle, trophy, column; N. of a country (Chitore?). — *Raṇa-sthāna, am,* n. a battle-place, field of battle. — *Raṇa-svāmin, ī,* m., N. of a statue of Śiva as lord of battle. — *Raṇāgni* (°*ṇa-ag*°), *is,* m. the fire of battle, battle regarded as fire. — *Raṇāgra* (°*ṇa-ag*°), *am,* n. the head or front of a battle. — *Raṇāṅga* (°*ṇa-an*°), *am,* n. 'war-implement,' weapon of war or battle, any weapon, a sword. — *Raṇāṅgana* (°*ṇa-an*°), *am,* n. a battle-place, field of battle, (also *raṇāṅgaṇa.*) — *Raṇāji* (°*ṇa-āji*), *is,* m., N. of a Sādhya. — *Raṇājira* (°*ṇa-aj*°), *am,* n. area or arena for fighting, battle-field. — *Raṇātodya* (°*ṇa-āt*°), *am,* n. a battle-drum, military drum. — *Raṇāditya* (°*ṇa-ād*°), *as,* m., N. of a king of Kaśmīra; of another person. — *Raṇānta-kṛit* (°*ṇa-an*°), *t,* m. 'making an end of battle,' N. of Vishṇu. — *Raṇāpeta* (°*ṇa-ap*°), *as, ā, am,* flying away from battle (Kirāt. XV. 33). — *Raṇābhiyoga* (°*ṇa-abh*°), *as,* m. engaging in battle, warlike encounter. — *Raṇārambhā* (°*ṇa-ār*°), f., N. of the wife of Raṇāditya. — *Raṇārambhā-svāmi-deva, as,* m., N. of a statue erected by Raṇārambhā. — *Raṇālaṅkaraṇa* (°*ṇa-al*°), *as,* m. a heron (= *kaṅka*). — *Raṇāvani* (°*ṇa-av*°), *is,* f. battle-ground, a field of battle. — *Raṇāśra* (°*ṇa-aś*°), *as,* m., N. of a king. — *Raṇe-ćara, as, ā* or *ī, am,* going or moving about in the field of battle (said of Vishṇu). — *Raṇeśa* (°*ṇa-īś*°) or *raṇeśvara* (°*ṇa-īś*°), *as,* m. = *raṇa-svāmin.* — *Raṇe-svaććha, as,* m. a cock. — *Raṇaishin* (°*ṇa-es*°), *ī, iṇī, i,* eager for battle. — *Raṇotkaṭa* (°*ṇa-ut*°), *as, ā, am,* furious or mad in battle; (*as*), m., N. of one of Skanda's attendants; of a Daitya. — *Raṇotsāha* (°*ṇa-ut*°), *as,* m. prowess in battle. — *Raṇoddāma* (°*ṇa-ud*°), *as, ā, am,* eager for battle. — *Raṇoddeśa* (°*ṇa-ud*°), *as,* m. a field of battle; a part or quarter of a battle.

Raṇaka, as, m., N. of a king.

Raṇat, an, antī, at, sounding, rattling; going. — *Raṇat-kāra, as,* m. a rattling or clanking sound; any sound; humming (of bees).

Raṇita, as, ā, am, sounded, sounding, rattling; (*am*), n. sound, any ringing or rattling sound.

Raṇitṛi, tā, trī, tṛi, Ved. rejoicing in, delighting in, (Sāy. = *ramaṇa-śīla.*)

Raṇya, as, ā, am, Ved. agreeable, enjoyable, delightful, pleasant; fit for fighting, warlike; (*am*), n., Ved. joy, pleasure; war, battle. — *Raṇya-jit, t, t, t,* Ved. conquering in battle, victorious in war. — *Raṇya-vāć, k, k, k,* Ved. speaking agreeably.

Raṇva, as, ā, am, Ved. pleasant, delightful, agreeable, lovely; joyous, gay; sounding; to be praised, worthy of praise. — *Raṇva-sandṛiś, k, k, k,* Ved. looking lovely, appearing beautiful, (Sāy. = *ramaṇīya-darśana.*)

Raṇvan, in Ṛig-veda V. 44, 10, according to Sāy. = *ramaṇīya,* agreeable, pleasant.

रण्ड *raṇḍa, as, ā, am* (in Uṇādi-s. I. 113. said to be fr. rt. *ram*), mutilated, maimed, crippled, (incorrect for *vaṇḍa*, q. v.); faithless (in *śākhā-raṇḍa*, q. v.); (*as*), m. a man who dies without male issue; a barren tree; (*ā*), f. a term of abuse in addressing women, a slut; a widow, (*bāla-raṇḍā*, a young widow); Salvinia Cucullata; N. of a species of metre. — *Raṇḍāśramin* (°*ḍa-āś*°), *ī*, m. one who loses a wife after the forty-eighth year.

Raṇḍaka, as, m. a barren tree.

रण्य *raṇya, raṇva*, &c. See p. 829, col. 3.

रण्व् *raṇv* (= rts. *ramb, riṇv, rimb*), cl. 1. P. *raṇvati*, to go; (a form *raṇv* for rt. *raṇ* occurs in Taittirīya-s. I. 2, 5, 1, where, according to the commentator, *raṇvatu* = *ramayatu*.)

Raṇvita, as, ā, am (fr. *raṇv* for rt. *raṇ*), in Ṛig-veda II. 3, 6. according to Sāy. = *śabdita, stuta*, sounded, praised, or *gaććhat*, going.

रत *rata, rati*, &c. See p. 833, cols. 1, 2.

रतान्ध्री *ratāndhrī*, f. a fog, mist.

रताम्बुक *ratāmbuka, e*, n. du. the two cavities immediately above the hips.

रतू *ratū, ūs*, f. (said to be fr. a Sautra rt. *ṛit*), the river of heaven, the celestial Ganges; a true speech.

रत्न *ratna, am*, n. (rarely *as*, m.; according to Uṇādi-s. III. 14. fr. rt. *ram*), a gift, present (Ved., in this sense perhaps connected with rt. 1. *rā*); property, goods, riches, possessions (Ved.); a jewel, gem, treasure, precious stone, pearl; anything valuable or desirable, (according to Sāy. on Ṛig-veda I. 41, 6, &c. *ratnam* = *ramaṇīyam*); any precious thing, anything excellent or best of its kind (e. g. *putra-ratna*, an excellent son; *go-ratnāni*, excellent cows; cf. *pum-r*°, *strī-r*°); a magnet, loadstone [cf. *maṇi*]; = *ratna-havis* (Ved.); (*as*), m. a proper N. — *Ratna-kandala, as*, m. coral. — *Ratnakara, as*, m., N. of Kuvera. — *Ratna-karaṇḍaka*, N. of a Buddhist work. — *Ratna-kalaśa, as*, m. a proper N. — *Ratna-kalā*, f., N. of a woman. — *Ratna-kīrtti, is*, m., N. of a Buddha. — *Ratna-kūṭa, as*, m., N. of a mountain; of a Bodhi-sattva; of an island. — *Ratnakūṭa-sūtra, am*, n., N. of a Buddhist Sūtra work. — *Ratna-ketu, us*, m., N. of a Buddha; of a Bodhi-sattva; (said to be a name common to 2000 future Buddhas.) — *Ratna-koṭi*, N. of a Samādhi. — *Ratna-kośa* or *ratna-kosha, as*, m. 'repository of jewels,' N. of various works. — *Ratna-kshetra-kūṭa-sandarśana, as*, m., N. of a Bodhi-sattva, (also written *ratna-ććhattra-kūṭa-sandarśana*.) — *Ratna-khaćita, as, ā, am*, set or studded with gems. — *Ratna-khāni, is*, f. a jewel-mine, mine for precious stones. — *Ratna-garbha, as, ā, am*, holding precious stones, filled with jewels, containing jewels; (*as*), m. the sea; N. of Kuvera; of a Bodhi-sattva; of a commentator on the Vishṇu-Purāṇa; (*ā*), f. the earth. — *Ratna-grīva-tīrtha, am*, n., N. of a place of pilgrimage. — *Ratna-ćandra, as*, m., N. of a god (said to be the guardian deity of a jewel-mine); of a Bodhi-sattva; of a son of Vimbisāra. — *Ratna-ćandrāmati, is*, m. a proper N. — *Ratna-ćūḍa, as*, m., N. of a Bodhi-sattva; of a mythical king. — *Ratna-ćūḍā-paripṛiććhā*, f., N. of a work. — *Ratna-ććhattra, am*, n. 'jewel-umbrella,' an umbrella (adorned) with precious stones. — *Ratnaććhattra-kūṭa-sandarśana, as*, m., N. of a Bodhi-sattva. — *Ratnaććhattrābhyudgatāva-bhāsa* (°*ra-abh*°, °*ta-av*°), *as*, m., N. of a Buddha. — *Ratna-tejo-'bhyudgata-rāja, as*, m., N. of a Buddha. — *Ratna-traya, am*, n. (with Jainas) 'jewel-triad,' three jewels or excellent things (viz. *samyag-darśana, samyag-jñāna*, and *samyak-ćāritra*). — *Ratnatraya-parīkshā*, f., N. of a treatise on the Vedānta by Apya-dīkshita. — *Ratna-datta, as*, m., N. of various persons. — *Ratna-darpaṇa, as*, m. 'jewel-mirror,' a looking-glass (ornamented) with jewels; N. of a commentary on the Sarasvatī-kaṇṭhābharaṇa. — *Ratna-dīpa, as*, m. 'jewel-lamp,' a lamp in which jewels give out light, a gem serving as a light, (such gems are fabled to be in Pātāla.) — *Ratna-dīpikā*, f., N. of a work. — *Ratna-druma*, (probably) coral; [cf. *ratna-vṛiksha*.] — *Ratnadruma-maya, as, ī, am*, made or composed of coral, resembling coral. — *Ratna-dvīpa*, 'jewel-island, pearl-island,' N. of a particular island. — *Ratna-dhara, as*, m., N. of the father of Jagad-dhara. — *Ratna-dhā, ās, ās, am*, Ved. getting or possessing wealth, possessed of riches or precious things, (*ratnadhā-tama*, superl. possessing great riches.) — *Ratna-dhenu, us*, f. an offering of jewels (properly in the shape of a cow, see *dhenu*). — *Ratna-dheya, am*, n., Ved. the giving away or distribution of wealth, (according to Sāy. also = *dātavyaṃ ratnam*, treasure that ought to be given, and *ramaṇīya-dhanasya dātṛi*, giver of precious wealth.) — *Ratna-dhvaja, as*, m., N. of a Bodhi-sattva. — *Ratna-nadī*, f. 'jewel-river,' N. of a river. — *Ratna-nābha, as*, m. 'having a jewel on the navel,' N. of Vishṇu. — *Ratna-nićaya, as*, m. a heap or collection of jewels, &c. — *Ratna-nidhi, is*, m. 'receptacle of pearls, mine of jewels,' epithet of the sea; of Meru; N. of Vishṇu; a wagtail (in this sense probably for *rata-nidhi*). — *Ratna-parīkshā*, f. 'jewel-testing,' N. of a work. — *Ratna-parvata, as*, m. 'jewel-mountain,' a mountain containing jewels; N. of Meru. — *Ratna-pāṇi, is*, m., N. of a Bodhi-sattva; of a grammarian. — *Ratna-pāla, as*, m., N. of a king. — *Ratna-pura, am*, n., N. of a town. — *Ratna-prakāśa, as*, m., N. of a dictionary. — *Ratna-pradīpa, as*, m. = *ratna-dīpa*. — *Ratna-prabha, as*, m., N. of a particular class of deities; of a king; (*ā*), f. epithet of the earth; N. of a hell (with Jainas); of various women; of a Nāgī; of the seventh Lambaka of the Kathā-sarit-sāgara. — *Ratna-bāhu, us*, m. 'jewel-armed,' N. of Vishṇu. — *Ratna-bhāj, k, k, k*, distributing gifts or wealth (Ved.); acquiring or possessing jewels, possessing treasures. — *Ratna-bhūta, as, ā, am*, being a gem or jewel. — *Ratna-mañjarī*, f., N. of a Vidyā-dharī; of a woman in the Hitopadeśa. — *Ratna-mati, is*, m. a proper N. — *Ratna-maya, as, ī, am*, made or consisting of jewels, abundantly studded with precious stones. — *Ratna-mālā*, f. a jewel necklace, pearl necklace, &c.; N. of various works; of a lexicon; of a Dharma-śāstra; of a work by Śrī-pati (= *jyotisha-r*°); = *nyāya-ratnamālā*. — *Ratnamālā-vat, ān, atī, at*, having a necklace of jewels or pearls; (*atī*), f., N. of one of Rādhā's female attendants. — *Ratnamālikā*, f. (diminutive fr. *ratna-mālā*), a little jewel necklace. — *Ratna-mālin, ī, inī, i*, adorned with a necklace of jewels. — *Ratna-mukuṭa, as*, m., N. of a Bodhi-sattva. — *Ratna-mukhya, am*, n. 'chief of jewels,' a diamond. — *Ratna-mudrā*, f., N. of a Samādhi. — *Ratna-mudrā-hasta, as*, m., N. of a Bodhi-sattva. — *Ratna-megha-sūtra, am*, n., N. of a Buddhist Sūtra work. — *Ratna-yashṭi, is*, m., N. of a Buddha. — *Ratna-yugma-tīrtha, am*, n., N. of a Tīrtha. — *Ratna-rakshita, as*, m., N. of one of the two translators of the Karaṇḍa-vyūha into Tibetan. — *Ratna-rāj, ṭ*, m. 'jewel-king,' a ruby. — *Ratna-rāji, is*, f. a string of pearls. — *Ratna-rāśi, is*, m. a heap of precious stones, collection of jewels; the sea, ocean. — *Ratna-rekhā*, f., N. of a princess. — *Ratna-liṅgeśvara* (°*ga-īś*°), *as*, m. (with Buddhists) Svayam-bhū in his visible form. — *Ratna-vat, ān, atī, at*, accompanied with gifts (Ved.); possessing wealth or treasure, abounding in precious stones, decorated with jewels; (*ān*), m., N. of a mountain; (*atī*), f. the earth; N. of various women. — *Ratna-vardhana, as*, m., N. of a person (who erected a statue of Śiva called after him *ratnavardhaneśa*). — *Ratna-varman, ā*, m., N. of a merchant. — *Ratna-varsha, as*, m., N. of a king of the Yakshas. — *Ratna-varshuka, am*, n., N. of the mythical car Pushpaka (supposed to rain or pour forth jewels; see *pushpaka*). — *Ratna-viśuddha, as*, m., N. of a world. — *Ratna-vṛiksha*, (probably) coral. — *Ratna-śalākā*, f. a sprout or sprig of jewels. — *Ratna-śāstra, am*, n., N. of a work by Agastya. — *Ratna-śikhara, as*, m., N. of a Bodhi-sattva. — *Ratna-śikhin, ī*, m., N. of a Buddha. — *Ratna-śekhara, as*, m., N. of the author of the Guṇa-sthāna-prakaraṇa. — *Ratna-shashṭhī*, f. the sixth day of a particular fortnight. — *Ratna-saṅgraha, as*, m., N. of a work on law. — *Ratna-saṅghāta, as*, m. a number or collection of jewels. — *Ratnasaṅghāta-maya, as, ī, am*, made or consisting of a number of jewels. — *Ratna-samudgata*, N. of a Samādhi. — *Ratna-sambhava, as*, m., N. of a Dhyāni-buddha; of a Buddha; of a Bodhi-sattva; of the place where the Buddha Śaśi-ketu is to appear. — *Ratna-sāgara, as*, m., N. of a work. — *Ratna-sānu, us*, m., N. of the mountain Meru. — *Ratna-sū, ūs, ūs, u*, producing jewels; (*ūs*), f. the earth. — *Ratna-sūti, is*, f. the earth. — *Ratna-sena, as*, m., N. of a king. — *Ratna-svāmin*, N. of a temple founded by Ratna. — *Ratna-havis, is*, n., Ved., N. of a particular oblation in the Rāja-sūya having reference to whatever may be reckoned among a king's most valuable treasures. — *Ratnākara* (°*na-āk*°), *as*, m. a jewel-mine; the sea, ocean; N. of a Buddha; of a Bodhi-sattva; of a poet; of the author of the Vrata-kalpa-druma; of various other persons; of a horse descended from Uććaiḥ-śravas; of various works; of a Dharma-śāstra; of a work on music; of a work on rhetoric; of a town, (in this sense probably *am*, n.) — *Ratnākara-nighaṇṭa, as*, m., N. of a dictionary. — *Ratnāṅka* (°*na-aṅ*°), *as*, m., N. of Vishṇu's car. — *Ratnāṅguriyaka* (°*na-aṅ*°), *am*, n. a finger-ring (set) with precious stones, (also written *ratnāṅgulīyaka*.) — *Ratnāḍhya* (°*na-āḍh*°), *as, ā, am*, abounding in jewels. — *Ratnā-devī*, f., N. of a princess. — *Ratnādri* (°*na-ad*°), *is*, m., N. of a mythical mountain. — *Ratnādhipati* (°*na-adh*°), *is*, m. a superintendent of treasures or valuables; N. of a king. — *Ratnā-pura, am*, n., N. of a town. — *Ratnābharaṇa* (°*na-ābh*°), *am*, n. an ornament made of jewels. — *Ratnārćis* (°*na-ar*°), *is*, m., N. of a Buddha. — *Ratnāloka* (°*na-āl*°), *as*, m. the lustre or brilliance of a gem. — *Ratnā-vatī*, f., N. of a town. — *Ratnāvabhāsa* (°*na-av*°), *as*, m., N. of a Kalpa. — *Ratnāvali* (°*na-āv*°), f. a string of pearls, row of jewels, pearl necklace; N. of a particular rhetorical figure; of various women; of a celebrated comedy by Harsha-deva; of a Tantra work; of various other works. — *Ratnāvalī-nibandha, as*, m., N. of a work. — *Ratnāsana* (°*na-ās*°), *am*, n. a throne ornamented with jewels. — *Ratnendra* (°*na-in*°), *as*, m. 'jewel-chief,' a very precious jewel. — *Ratneśvara* (°*na-īś*°), *as*, m., N. of various persons; (*am*), n., N. of a Liṅga. — *Ratnottamā* (°*na-ut*°), f., N. of a Tantra deity. — *Ratnodbhava* (°*na-ud*°), *as*, m., N. of a Buddhist saint. — *Ratnolkā* (°*na-ul*°), f., N. of a Tantra deity.

Ratnaka, as, m. a proper N.

Ratnin, ī, inī, i, Ved. having gifts, receiving presents or offerings, possessing treasures, having precious things, (Sāy. = *ramaṇīya-dhana-vat* or *ramaṇīya-phala-vat*, having valuable riches or rewards); epithet of certain persons in whose dwelling the Ratna-havis (q. v.) is offered by a king.

रत्नि *ratni, is*, m. f. (a corrupted form of *aratni*), the elbow; a measure of length (= the distance from the elbow to the end of the closed fist, a cubit); (*is*), m. the closed fist. — *Ratni-pṛishṭhaka, am*, n. the elbow.

रत्यङ्ग *raty-aṅga*. See under *rati*, p. 833.

रथ *ratha, as*, m. (according to some fr. rt. 4. *ṛi*, according to Uṇādi-s. II. 2. fr. rt. *ram*, according to Nirukta IX. 11. fr. rt. *raṃh*), a two-wheeled vehicle, carriage, car, chariot, war-chariot; a vehicle or equipage in general, (applied also to the vehicles of the gods; in Ved. applied sometimes to the driver as well as the vehicle, but according to Sāy. on Ṛig-veda V. 63, 7. *ratha* = *raṃhaṇa-sva-*

bhāva, of a swift nature, going swiftly); a warrior, hero, champion; the body; the foot; a limb, member, part; Calamus Rotang; Dalbergia Ougeinensis; = *purusha;* pleasure, delight, desire [cf. *mano-ratha, ratha-jit*]; (*ī*), f. a small carriage; [cf. probably Gr. ῥέθος; Lat. *rota;* Old Germ. *rad;* Angl. Sax. *rad, lidh;* Goth. *lithus;* Lith. *ratas;* Hib. *roth.*] — *Ratha-kaṭyā* or *ratha-kaḍyā*, f. a quantity of chariots, assemblage of cars. — *Ratha-kara, as,* m. = *ratha-kāra* below. — *Ratha-kalpaka, as,* m. an officer who has charge of a king's chariots, the arranger or superintendent of a great man's equipages. — *Ratha-kāmya,* Nom. P. *-kāmyati,* &c., to long for a chariot, wish to be yoked (said of a horse, &c.). — *Ratha-kāya, am,* n. the whole body or collection of chariots (constituting one division of an army). — *Ratha-kāra* or *ratha-kāraka, as,* m. a chariot-maker, coach-builder, wheelwright, carpenter (regarded as the son of a Māhishya by a Karaṇī). — *Rathakāra-tva, am,* n. the trade or business of a carriage-builder. — *Ratha-kuṭumbika, as,* or *ratha-kuṭumbin, ī,* m. a carriage-driver, charioteer, coachman. — *Ratha-kūbara, as, am,* m. n. a chariot-shaft, pole of a carriage. — *Ratha-kṛit, t,* m. a carriage or chariot-maker, wheelwright (regarded as the son of a Māhishya by a Karaṇī); N. of a Yaksha. — *Ratha-ketu, us,* m. the flag or banner of a chariot. — *Ratha-krānta, as,* m., N. of a particular time (in music). — *Ratha-krīta, as, ā, am,* Ved. purchased for the price of a chariot. — *Ratha-kshaya, as, ā, am,* Ved. abiding or remaining in a chariot. — *Ratha-kshobha, as,* m. the shaking about of a chariot. — *Ratha-gaṇaka, as,* m. 'car-numberer,' (probably) an officer who numbers or counts a great man's chariots. — *Ratha-garbhaka, as,* m. 'an embryo-carriage,' i. e. a litter, sedan-chair, palanquin. — *Ratha-gupti, is,* f. 'car-preservative,' a fence of wood or iron protecting a war-chariot from collisions, &c. — *Ratha-gṛitsa, as,* m., Ved. a clever or skilful charioteer. — *Ratha-gopana, am,* n. = *ratha-gupti.* — *Ratha-granthi, is,* m. the knot or fastening of a chariot. — *Ratha-ghosha, as,* m. the sound or rattling noise of a chariot. — *Ratha-ćakra, am,* n. a chariot-wheel. — *Ratha-ćakra-ćit, t, t, t,* Ved. arranged in the form of a chariot-wheel. — *Ratha-ćaraṇa, as,* m. 'chariot-foot,' a chariot-wheel; the ruddy goose. — *Ratha-ćaryā,* f. chariot-course, chariot-exercise, chariot-race, travelling or going by carriage, (frequently in pl.) — *Ratha-ćarshaṇa,* Ved. a particular part of a chariot, the middle part where people sit, (according to Sāy. on Ṛig-veda VIII. 5, 19. *ratha-ćarshaṇe* = *rathasya drashṭavye madhye deśe.*) — *Ratha-ćitrā,* f., N. of a river. — *Ratha-jaṅghā,* f. a particular part of a carriage, the hinder part. — *Ratha-jit, t, t, t,* Ved. conquering chariots, obtaining chariots by conquest; gaining desire, winning affection, (see *ratha.*) — *Ratha-jūti, is, is, i,* Ved. rushing along in a chariot; (*is*), m. (perhaps) a proper N. — *Ratha-jñāna, am,* n. knowledge of chariots, skill in driving. — *Ratha-jñānin, ī, inī, i,* skilled in managing a chariot, skilful in driving a carriage. — *Ratha-jvara, as,* m. a crow. — *Ratha-tur, ūr, ūr, ūr,* Ved. urging a chariot, drawing a carriage, (Sāy. Ṛig-veda I. 88, 2 = *rathasya-prerayitṛi.*) — *Ratha-dāru, u,* n. wood suitable for carriage building. — *Ratha-dru, us,* or *ratha-druma, as,* m. Dalbergia Ougeinensis. — *Ratha-dhur, ūr,* f. the pole of a chariot, shaft of a carriage. — *Ratha-dhūr-gata, as, ā, am,* gone or standing upon the fore-part of a chariot. — *Ratha-nābhi, is,* f. the nave of a chariot-wheel. — *Ratha-nirghosha* or *ratha-nirhrāda, as,* m. the sound or rattling of a chariot. — *Ratha-nisvana, as,* m. sound of a chariot. — *Ratha-nīḍa, as,* m. the seat or inner part of a chariot. — *Ratha-nemi, is,* f. the rim or circumference of a chariot-wheel. — *Rathan-tara, am,* n. (*ratham,* acc. c.), N. of various Sāmans; (*as*), m. a form of Agni (regarded as a son of Tapas); (*ī*), f., N. of a wife of Taṃsu. — *Ratha-patha, as,* m. a carriage road. — *Ratha-paryāya, as,* m. Calamus Rotang. — *Ratha-pāda, as,* m. 'carriage-foot,' a carriage or chariot-wheel. — *Ratha-puṅgava, as,* m. chief of warriors. — *Ratha-prashṭha, as,* m. any one who goes before or leads a chariot. — *Ratha-prā, ās, ās, am,* Ved. (according to Sāy.) = *rathasya pūrayitṛi,* filling a chariot (with riches, said of Vāyu); (*ās*), f., N. of a river. — *Ratha-prota, as, ā, am,* Ved. fixed or fastened in a car. — *Ratha-proshṭha, as,* m. a proper N. — *Ratha-psā, ās,* f., N. of a river. — *Ratha-bandha, as,* m. 'carriage-fastening,' the fastenings or harness of a chariot. — *Ratha-maṇḍala, as, am,* m. n. a number of chariots. — *Ratha-madhya-stha, as, ā, am,* standing in the centre of a car. — *Ratha-mahotsava, as,* m. a great car-festival, the solemn procession of an idol on a car. — *Ratha-mukha, am,* n. the front or fore-part of a carriage. — *Ratha-yātrā,* f. 'car-procession,' the festive procession of an idol on a car (especially the procession of the car of Jagan-nātha). — *Ratha-yāna, am,* n. the going by carriage or in a chariot. — *Ratha-yāvan, ā, ā, a,* Ved. going by carriage or in a chariot. — *Ratha-yuga, as,* m. a chariot yoke. — *Ratha-yuj, k, k, k,* yoking carriages, harnessed to chariots (Ved.); (*k*), m. a charioteer. — *Ratha-yuddha, am,* n. a chariot fight, a battle (between combatants mounted) on chariots. — *Ratha-yūtha, as, am,* m. n. a quantity or number of chariots. — *Ratha-yojaka, as,* m. the yoker or harnesser of a chariot. — *Ratha-yodha, as,* m. one who fights from a chariot. — *Ratha-rāja, as,* m. 'chariot-king,' N. of an ancestor of Śākya-muni. — *Ratha-vaṃśa, as,* m. a number of carriages. — *Ratha-vat, ān, atī, at,* having or possessing carriages, accompanied with chariots; containing the word *ratha.* — *Ratha-vara, as,* m. an excellent chariot; excellent warrior. — *Ratha-vartman, a,* n. a carriage-road, highway, street. — *Ratha-vāha, as, ī, am,* drawing a carriage or chariot; (*as*), m. a carriage-horse, a horse yoked in a carriage; a coachman, charioteer. — *Ratha-vāhaka, as,* m. a coachman, charioteer. — *Ratha-vāhana, as,* m. a proper N.; (*am*), n. a movable platform or stand on which carriages may be placed. — *Ratha-vijñāna, as,* m. or *ratha-vidyā,* f. skill in managing chariots, the art of driving cars. — *Ratha-vimoćana, am,* n. the unyoking of a chariot. — *Ratha-vimoćanīya, as, ā, am,* relating to the unyoking of chariots. — *Ratha-vīti, is,* m., Ved. a proper N. — *Ratha-vīthī,* f. a carriage way, high-road, street. — *Ratha-vega, as,* m. the speed or velocity of a chariot. — *Ratha-vraja* or *ratha-vrāta, as,* m. = *ratha-vaṃśa.* — *Ratha-śakti, is,* f. the staff which supports the banner of a war-chariot. — *Ratha-śālā,* f. a coach-house, carriage-shed. — *Ratha-śikshā,* f. the art of driving a chariot, coachmanship. — *Ratha-śiras, as,* or *ratha-śīrsha, am,* n., Ved. = *ratha-mukha.* — *Ratha-śreṇi, is,* f. a row of carriages, line of chariots. — *Ratha-saṅga, as,* m. a hostile encounter of chariots. — *Ratha-sattama, as,* m. a most excellent chariot; the best of warriors. — *Ratha-saptamī,* f., N. of the seventh day in the light half of the month Māgha (so called as the beginning of a Manvantara when a new Sun ascended his car). — *Ratha-sārathi, is,* m. a charioteer, coachman. — *Ratha-sūtra, am,* n. rules or directions about carriage building. — *Ratha-stha, as, ā, am,* being on a chariot, mounted on a car; (*ā*), f., N. of a river. — *Rathas-pati, is,* m. (*rathas* probably a form of the genitive; cf. *vanas-pati*), Ved. the deity presiding over pleasure (or over war-chariots). — *Ratha-spṛiś, k, k, k,* Ved. touching the chariot. — *Ratha-svana, as,* m. the sound or rattling of chariots; (*as, ā, am*), Ved. having the sound of a chariot (?), having a sounding chariot; (*as*), m., N. of a Yaksha. — *Rathāksha* (°*tha-ak*°), *as,* m. a carriage axle; a measure of length, = 104 Aṅgulas; N. of one of Skanda's attendants. — *Rathāgrya* (°*tha-ag*°), *as,* m. the best warrior, (sometimes incorrectly written *rathāgra.*) — *Rathāṅga* (°*tha-aṅ*°), *am,* n. any part of a carriage, (in this sense also *as,* m.); a carriage-wheel, chariot-wheel; a discus (especially that of Kṛishṇa or Vishṇu); a potter's wheel or lathe; (*as*), m. the ruddy goose, Anas Casarca, = *ćakra-vāka;* (*ī*), f. a species of plant, = *ṛiddhi;* (*ā*), f., see *rathāhvā.* — *Rathāṅga-tulyāhvayana* (°*ya-āh*°), *as,* m. '(a bird) having the same name as the wheel of a carriage,' i. e. the Anas Casarca or ruddy goose (= *ćakra-vāka*). — *Rathāṅga-nāmaka, as,* or *rathāṅga-nāman, ā,* or *rathāṅga-sañjña,* or *rathāṅga-sāhva,* or *rathāṅgāhva* (°*ga-āh*°), or *rathāṅgāhvaya* (°*ga-āh*°), *as,* m. = *rathāṅga-tulyāhvayana* above. — *Rathāṅga-nemi, is,* f. the circumference or felly of a chariot-wheel. — *Rathāṅga-pāṇi, is,* m. 'having a wheel, i. e. a discus in hand,' N. of Vishṇu. — *Rathāṅga-śroṇi-vimbā,* f. having buttocks like a wheel, i. e. semi-circular. — *Rathānīka* (°*tha-an*°), *am,* n. an array or army of war-chariots. — *Rathāntara* (°*tha-an*°), *as,* m., N. of a preceptor, (for *rathītara*); N. of a Kalpa. — *Rathābhra* (°*tha-abh*°) or *rathābhra-pushpa, as,* m. Calamus Rotang. — *Rathā-rathi,* ind. (fr. *ratha* + *ratha*), carriage to carriage, chariot against chariot, in closest fight; [cf. *nakhā-nakhi.*] — *Rathārūḍha* (°*tha-ār*°), *as, ā, am,* mounted on a chariot. — *Rathāroha* (°*tha-ār*°), *as, ā, am,* sitting or mounted on a chariot, one who fights from a chariot; (*as*), m. the mounting or ascending a chariot, entering a carriage. — *Rathārohin* (°*tha-ār*°), *ī, iṇī, i,* mounting a car, one who rides on or fights from a chariot. — *Rathārbhaka* (°*tha-ar*°), *as,* m. a small carriage. — *Rathā-vaṭṭa, as,* m. a proper N. — *Rathāvayava* (°*tha-av*°), *as,* m. any part or portion of a carriage. — *Rathāvarta* (°*tha-āv*°), *as,* m., N. of a place of pilgrimage. — *Rathāśva* (°*tha-aś*°), *as,* m. a carriage or chariot-horse; (*am*), n. a carriage and horse. — *Rathā-sah, au,* m. du., Ved. able or fit to draw a chariot (said of the two horses of Vāyu). — *Rathāhar* (°*tha-ah*°) or *rathāhna* (°*tha-ah*°) or *rathāhnya, am,* n., Ved. a day by carriage or chariot, a day's journey by carriage. — *Rathāhvā* (°*tha-āh*°), f., N. of a river, (also read *rathāṅkā, rathāṅgā.*) — *Rathe-ćitra, as, ā, am,* Ved. variegated or glittering on a chariot. — *Ratheśa* (°*tha-īśa*), *as,* m. the owner or master of a carriage, a warrior or combatant fighting from a chariot; (*ā*), f. the pole of a carriage, (for the next.) — *Ratheshā* (°*tha-īshā*), f. the pole or shaft of a carriage, chariot-pole. — *Ratheshu* (°*tha-ishu*), *us,* m., N. of a kind of arrow. — *Ratheshṭhā, ās, ās, am,* Ved. standing on a car or chariot, moving or going by carriage, a warrior or combatant fighting from a chariot; [cf. Zend *rathaestā.*] — *Rathoḍha* (°*tha-ūḍha*) or *ratholha, as, ā, am,* Ved. carried on a chariot or carriage. — *Rathottama* (°*tha-ut*°), *as,* m. an excellent chariot or carriage. — *Rathotsava* (°*tha-ut*°), *as,* m. the car-festival, a solemn procession of an idol mounted on a car. — *Rathoddhata* (°*tha-ud*°), *as, ā, am,* Ved. haughty on his car; (*ā*), f., N. of a kind of metre, four times – ⏑ – ⏑ ⏑ ⏑ – ⏑ – ⏑ –; N. of a work. — *Rathodvaha* (°*tha-ud*°) or *rathopastha* (°*tha-up*°), *as,* m. the seat of a chariot, seat for driving, driving-box (as lower than the main body of the car), the hinder part of a car. — *Rathoraga* (°*tha-ur*°), *ās,* m. pl., N. of a people. — *Rathoshmā* (°*tha-ush*°), f., N. of a river. — *Rathaugha* (°*tha-ogha*), *as,* m. a number of carriages or chariots. — *Rathaujas* (°*tha-oj*°), *ās, ās, as,* Ved. having the strength of a chariot, as strong as a chariot.

Rathaka, as, m. a particular part of a house.

Rathayā, f., Ved. desire for carriages or chariots.

Rathayu, us, us, u, Ved. desiring or wishing for carriages.

Ratharya, Nom. P. *ratharyati,* &c., Ved. to go or travel by carriage or chariot.

Ratharvī, f., Ved. epithet of a serpent.

Rathasyā, f., N. of a river.

Rathika, as, ī, am, going by carriage or chariot, any one who travels or rides in a carriage, the owner of a car or carriage.

Rathita, as, ā, am, equipped or furnished with a chariot.

Rathin, ī, inī, i, having or possessing a chariot or carriage, going in a car, travelling or riding in a carriage; consisting of chariots; accustomed to chariots (said of horses, Ved.); belonging to carriages; (*ī*), m. an owner of a carriage, lord of chariots; a warrior who fights from a chariot; (*inī*), f. a number of carriages or chariots.

Rathina, as, ā, am, possessing a carriage, riding in a chariot.

Rathira, as, ā, am, possessing a carriage or chariot, going in a carriage; hastening, quick, speedy; (*as*), m. a warrior.

Rathirāya, Nom. P. *rathirāyati*, &c., Ved. to go quickly, hasten; (Sāy.) to possess a chariot.

Rathirāyat, an, antī, at, Ved. hastening; having chariots.

Rathī (a Vedic word formed fr. *ratha*, and used as both adj. and subst.; *rathyam* acc. sing., *rathyas* acc. pl.), one going by chariot, one who is furnished with a chariot or carriage; forming a cart-load, as much as a cart will carry, carried on a waggon, belonging to a chariot; a carriage-driver, coachman, charioteer, a warrior who fights from a chariot; a guide, leader, master, lord. — *Rathī-tama, as*, m., Ved. chief or best of charioteers, (Sāy. = *atiśayena rathin* or *atiśayena raṃhitṛi*.) — *Rathī-tara, as, ā, am*, a better or superior charioteer; (*as*), m., N. of a preceptor; (*ās*), m. pl. his descendants.

Rathīkara, as, m. a proper N.

Rathīya, Nom. P. *rathīyati*, &c., to desire a chariot; to go or travel in a chariot.

Rathīyat, an, antī, at, Ved. desiring a chariot; going in a chariot.

Rathya, as, ā, am, belonging or relating to a carriage or chariot, accustomed to a carriage; delighting in roads (?); (*as*), m. a carriage or chariot-horse, (also *ā*, f.); a part of a chariot; (*ā*), f. a road for carriages, high-road, main road, a place where several roads meet; a number of carriages or chariots, assemblage of cars; (*am*), n., Ved. carriage equipments or harness, chariot trappings, a wheel or any part of a carriage; (perhaps) a chariot-race or contest with chariots; a conveyance, carriage (?). — *Rathya-ćaryā*, f. = *ratha-ćaryā*, q. v. — *Rathyāvasarpaṇa* (°*yā-av*°), *am*, n. walking down a road. — *Rathyopasarpaṇa* (°*yā-up*°), *am*, n. walking to a road.

रद् *rad*, cl. 1. P. *radati, rarāda, raditum*, to scratch, scrape; to split, chop, divide, tear, break, rend; to gnaw; to dig; to open (a road &c., Ved.); to guide, lead, conduct (Ved.); to convey anything to any one, give, dispense (Ved.); [cf. Lat. *rad-o, rod-o, ros-trum*, perhaps *radius*; probably Goth. *letan*; Angl. Sax. *lætan*.]

Rada, as, ā, am, scratching, scraping, splitting, rending, tearing, gnawing; (*as*), m. the act of scratching or gnawing, &c.; a tooth; an elephant's tusk; a symbolical expression for the number thirty-two. — *Rada-ććhada, as*, m. 'tooth-covering,' a lip; [cf. *danta-ććhada*.] — *Radāṅkura* (°*da-an*°), *as*, m. the point of a tooth. — *Radā-vasu, us, us, u*, Ved. dispensing wealth.

Radana, as, m. a tooth, tusk; an elephant's tusk; (*am*), n. the act of splitting, tearing, rending, gnawing. — *Radana-ććhada, as*, m. = *rada-ććhada*, a lip.

Radanikā, f. a proper N.

Radanin, ī, m. 'tusked,' an elephant.

Radin, ī, m. 'tusked,' an elephant.

रद्द *radda, as*, m., N. of the eleventh Yoga.

रद्ध *raddha, raddhṛi*. See col. 2.

रद्य *rady*, cl. 1. P. *radyati*, &c., to be firm.

रध् *radh* or *randh*, cl. 4. P. *radhyati, rarandha* (1st pl. *rarandhima* or *redhma*), *radhishyati* or *ratsyati, aradhat* or *arandhat* (Vedic forms *rāradhus, radham, radhāma, randhi, randhis*), Inf. *raddhum, radhitum, randhitum*, to become subject to any one (dat.), to be subdued (Ved.); to be destroyed, perish (Ved.); to be completed or matured [cf. rt. *rādh*]; to bring into subjection, subdue; to oppress, injure, hurt, torment, kill: Caus. P. *randhayati* (Ved. also A. *-te*), *-yitum*, Aor. *ararandhat* (Ved. *rīradhat*), to make subject, subdue; to pain, torment, oppress, hurt, injure, destroy, bring to nothing; to cook, prepare food: Desid. *riradhishati* or *riratsati*: Intens. *rāradhyate, rāraddhi*, to give into the power of, hand over to; [cf. Lat. *lædo*; Angl. Sax. *rendan*.]

Raddha, as, ā, am, subdued, hurt, injured.

Raddhṛi, dhā, m. one who subdues or oppresses, a subduer, conqueror, oppressor, tormentor.

Radhita, as, ā, am, injured, hurt.

Radhitṛi, tā, trī, tṛi, injurious, hurtful.

Radhra, as, ā, am (said to be fr. rt. *radh*, but in the first sense perhaps fr. a form *radh* = rt. *ṛidh* or *rādh*, q. v.; cf. Zend *aredra*), Ved. prosperous, happy, rich, wealthy, liberal; worshipping or gaining the favour of the gods; injuring, (Sāy. = *samṛiddha* or *rādhaka* or *ārādhaka* or *hiṃsaka*.) — *Radhra-ćoda* or *radhra-ćodana, as*, m., Ved. bestowing wealth, assisting or encouraging the prosperous; driver or impeller of enemies, (Sāy. = *samṛiddhānām preraka* or *hiṃsakānām ćodaka*.) — *Radhra-tura, as, ā, am*, Ved. (according to some) = *radhra-ćoda* above, (according to Sāy. on Ṛig-veda VI. 18, 4. *radhra-turaḥ* is gen. c. of *radhra-tur*, a subduer, injurer, &c.)

Randhaka, as, ikā, am, subduing, destroying.

Randhana, as, ī, am, one who destroys, a destroyer; (*am*), n. the act of destroying or annihilating; the act of cooking, preparation or dressing of food.

Randhanāya, Nom. P. *randhanāyati*, &c., Ved. to make subject, deliver into the power of, (Sāy. = *vaśī-kṛi*.)

Randhas, ās, or *randhasa, as*, m., N. of a man belonging to the family of Andhaka.

Randhi, is, f. subjection, subjugation (Ved.); the being prepared or cooked; cooking.

Randhita, as, ā, am, subdued; destroyed; cooked, dressed (as food).

Randhisha, as, m., Ved. = *hantṛi*, a destroyer (Vājasaneyi-s. VIII. 55).

रन् 1. *ran* = rt. *raṇ*, q. v.

1. *ranti, is*, m., Ved. (according to some) a fighter, warrior, (but according to Sāy. *ranti* = *ramamāṇa, ramaṇa-śīla*, delighting, taking pleasure, as if fr. rt. *ram*, see 2. *ranti* at p. 833, col. 3.)

Rantya, as, ā, am, Ved. (according to some) agreeable, pleasant, (perhaps to be connected with rt. *ram*, but in Ṛig-veda X. 29, 3. another reading has *raṇhya*.)

रन् 2. *ran* in Ṛig-veda I. 120, 7, according to Sāy. = *rātārau* = *dātārau*, 'givers,' as if pres. part. of rt. 1. *rā*, the sing. being substituted for the dual.

रन्तव्य *rantavya, ranti, rantṛi*. See p. 833.

रन्तु *rantu, us*, f. a way, road; a river.

रन्त्य *rantya*. See above.

रन्दला *randalā*, f., N. of Sañjñā (wife of the Sun).

रन्ध् *randh* = rt. *radh*, q. v.

Randhaka, randhana, &c. See above.

रन्ध्र *randhra, am*, n. (rarely also *as*, m.; said to be fr. rt. *radh*, probably connected with rt. *rad*), a slit, split, opening, fissure, aperture, hole, chasm, vent, cavity, (nine openings are usually reckoned in the human body, viz. two in the nose, eyes, and ears respectively, one in the mouth, urethra, and anus, and there is an imaginary tenth opening in the skull); a symbolical expression for the number nine; N. of a particular part of a horse's head; a defect, fault, flaw, imperfection, weak part, assailable point; N. of the eighth astrological mansion. — *Randhra-kaṇṭa, as*, m. a species of plant (= *jāla-varvūraka*). — *Randhra-prahārin, ī, iṇī, i*, attacking the weak places (of an enemy). — *Randhra-babhru, us*, m. a rat. — *Randhra-vaṃśa, as*, m. a hollow bamboo. — *Randhrāgata* (°*ra-āg*°), *am*, n. a disease which attacks the throat of horses. — *Randhrānusārin* (°*ra-an*°) or *randhrānveshin* (°*ra-an*°), *ī, iṇī, i*, looking out for flaws, picking holes, seeking for weak or assailable points; [cf. *ćhidrānveshin*.] — *Randhrānveshaṇa* (°*ra-an*°), *am*, n. the act of seeking for weak places, picking holes, searching for flaws. — *Randhrāpekshin* (°*ra-ap*°), *ī, iṇī, i*, watching for weak or assailable places, spying out holes, looking out for an assailable point.

रप् *rap* [cf. rt. *lap*], cl. 1. P. *rapati, rarāpa*, &c., Ved. to talk (frivolously), chatter; to murmur; to praise, (Sāy. *arapat* = *astaut*): Intens., Ved. *rārapīti*, to make a loud crackling noise.

Rāpya, as, ā, am, to be said or spoken.

रपस् *rapas, as*, n. [cf. *repas*], defect, fault, sin; hurt, injury, (Sāy. = *pāpa*, but Ṛig-veda I. 69, 4. *rapāṃsi* = *bādhakāni rākshasādīni*, disturbing or injurious Rākshasas, &c.)

रप्श् *rapś*, a Vedic root, only occurring in the pres. part. below and with the preps. *pra* and *vi*; [cf. *vi-rapś*.]

Rapśad-ūdhan, ā, ā or *dhnī, a*, Ved. having a full or distended udder, (Sāy. = *mahodhaska*.)

रप्सु *rapsu* (according to Mahī-dhara) = *rūpa*.

Rapsudā, du., in Ṛig-veda VIII. 72, 12 (the meaning is obscure).

रफ् *raph* or *ramph*, cl. 1. P. *raphati, ramphati*, &c., to go [cf. rt. *rarph*]; to injure, hurt, kill; [cf. rts. *riph, ṛiph*; cf. also Lat. *rep-o, serp-o*.]

Raphita, as, ā, am, Ved. injured, hurt.

रब्धृ *rabdhṛi*. See below.

रभ् *rabh* (originally connected with rts. *grabh, labh*), cl. 1. A. (in poetry also P.) *rabhate* (*-ti*), *rebhe, rapsyate, arabdha, rabdhum*, to seize, take (Ved.); to take hold of, clasp, embrace; to desire vehemently, regret; to act rashly: Pass. *rabhyate, arambhi*: Caus. *rambhayati, -yitum*, Aor. *ararambhat*: Desid. *ripsate*: Intens. *rārabhyate, rārambhīti, rārabdhi*; [cf. Gr. ῥάννυμι, λαμβάνω: Lat. *rabies, robur*: Goth. *arbaiths, liban*: Angl. Sax. *earfedh, earfodh, leofian, lifian, lybban*, (perhaps also) *a-refian*, 'to bear;' *a-ræfnan*, 'to take away:' Old Germ. *laba, labôn*.]

Rabdhṛi, dhā, dhrī, dhṛi, seizing, taking hold of; beginning [cf. *ā-rabh*]; who or what seizes, &c.

Rabha, as, m., N. of an ape (in Rāmāyaṇa IV. 33, 14).

Rabhas, as, n. violence, impetuosity, (*rabhasā*, with impetuosity, violently), zeal; force, energy, power, strength, strengthening food, oblation (Ved.). — *Rabhas-vat, ān, atī, at*, Ved. possessing impetuosity, violent, impetuous, zealous. — *Rabho-dā, ās, ās, am*, Ved. bestowing strength or force, (Sāy. = *balasya dātṛi*.)

Rabhasa, as, ā, am (fr. *rabhas* above), impetuous, violent, rapid, fierce, wild; eager; powerful, strong, energetic; strengthening, invigorating (Ved.); joyful; (*as*), m. violence, impetuosity, vehemence, haste, speed, velocity, precipitation, (*rabhasāt* or *rabhasena*, with violence, impetuously, in great haste, quickly); passion, anger, ill temper, rage; passionate fondness; joy, pleasure; regret, sorrow; N. of a magical incantation recited over weapons; of a Dānava; of a king (son of Rambha); of a lexicographer; of a Rākshasa; of an ape (in Rāmāyaṇa IV. 39, 7). — *Rabhasa-pāla, as*, m., N. of a lexicographer.

Rabhasāna, as, ā, am, Ved. = *rabhasa*, impetuous, violent, rapid.

Rabhi, is, f., Ved. (according to some) a particular part of a car or chariot, (but according to Sāy., Ṛig-veda VIII. 5. 29, *rabhi* is an adj. = *ārambhaṇīya* or *ālambhana-bhūta,* 'supporting.')

Rabhishṭha, as, ā, am, Ved. most violent or impetuous, very strong.

Rabhīyas or *rabhyas, ān, asī, as,* Ved. more impetuous, very strong.

1. *rambha, as,* m. (for 2. see p. 834, col. 1), a prop, support, staff, stick; a bamboo; N. of the fifth Kalpa; of a son of Āyu; of a son of Viviṅśati; of a king of Vajra-rāṭra; of the father of the Asura Mahisha and brother of Karambha; of an ape (in Rāmāyaṇa IV. 39. 20, &c.); (*ā*), f. the plantain, Musa Sapientum; a sort of rice; a kind of metre, four times ⏑⏑⏑⏑ – – – –; N. of Gaurī or of Dākshāyaṇī in the Malaya mountains; N. of a celebrated Apsaras (wife of Nala-kūbara and carried off by Rāvaṇa; Rambhā is best known as a beautiful nymph of Indra's paradise; she is sometimes regarded as a form of Lakshmī, when she sprang with thirteen other precious things from the froth of the churned ocean; she takes her place in Hindū mythology as a kind of popular Venus or type of female beauty); a harlot. — *Rambhā-tṛitīyā,* f., N. of the third day of the first half of the month Jyaishṭha (so called because Hindū women on this day imitate the beautiful nymph Rambhā, who bathed on the same day with particular ceremonies). — *Rambhābhisāra* (°*bhā-abh*°), *as,* m. 'the meeting or assaulting of Rambhā,' N. of a drama. — *Rambhā-vrata, am,* n., N. of a particular ceremony, (see above.) — *Rambhoru* (°*bha-ūru*), *us, us* or *ūs, u,* having beautiful thighs, (see *ūru.*)

Rambhaka, as, m. a proper N.

Rambhin, ī, m., Ved. 'carrying a stick,' an old man; (Sāy.) a door-keeper, porter; (*iṇī*), f., Ved. (probably) a particular vessel or ornament.

Ripsu, us, us, u (fr. the Desid.), wishing to seize or take hold of, &c.

रभिनेय *rabhineya* (?), a patronymic.

रभेणक *rabheṇaka, as,* m., N. of a serpent-demon.

रम् *ram,* cl. 1. A. (in poetry also P.) *ramate (-ti), reme, raṅsyate, araṅsta* (in the Veda also cl. 9. P. *ramṇāti,* &c.), *rantum,* (and with a preposition sometimes) *ramitum,* to stop, stay, calm, tranquillize, (in these senses cl. 9. P., Ved.); to rest, repose, remain quiet, take one's ease (cl. 1. A.); to remain, stay, pause; to like to stay or remain; to make happy, rejoice, please (cl. 1. P. and A.); to be pleased or delighted, to rejoice (cl. 1. A.); to be pleased with or rejoice at, take delight in (with loc. or inst. or with *saha* and inst.); to play or sport with, dally with (with inst. or with *saha* and inst., or with *sārdham* &c. and inst.); to have sexual intercourse with (with inst.), know carnally (with acc.); to couple (said of deer): Caus. *ramayati* (according to some also *rāmayati*), *-yitum,* Aor. *arīramat* (Ved. *ramayāmakah,* Pāṇ. III. 1, 42), to cause to stay, stop (Ved.); to calm, tranquillize (Ved.); to delight, gratify, please, rejoice, amuse, give pleasure, cause (sexual) enjoyment; to cause to couple (said of deer); to be pleased or delighted, to rejoice: Desid. *riraṅsate:* Intens. *raṅramyate, raṅranti, raṅramīti* (Ved. *rārandhi,* according to Sāy. = *ramasva,* cf. Pāṇ. VI. 4. 103); [cf. Zend *ram, rām-a, airi-ma;* Gr. ἠρέμα, ἠρεμα-ῖο-ς, ἠρεμ-ία, ἠρεμ-έ-ω, ἠρεμίζω, ἐρη-μο-ς, ἐρημ-ία, ἐρημ-ό-ω, τω-λεμ-ές; Goth. *rim-is;* Old Germ. *rawa, ruowa, rawen, resti, rastjan;* Angl. Sax. *rest, restan;* Lith. *ram-a-s, rom-u-s, rim-ti, ram-dy-ti;* Hib. *reamhain,* 'pleasure.']

Rata, as, ā, am, pleased, delighted, amused, gratified, satisfied, happy; enamoured of, fondly attached to; delighted with, taking pleasure in, pleased with (with inst.); intent on, addicted to; devoted to, occupied in, engaged in (with loc.); inclined to, disposed; loved, beloved; (*ā*), f., N. of the mother of Day (in Mahā-bh. Ādi-p. 2584); (*am*), n. pleasure, enjoyment, enjoyment of love, sexual union, coition, copulation; the private parts (= *guhya*). — *Rata-kīla, as,* m. a dog. — *Rata-kūjita, am,* n. lascivious murmur. — *Rata-guru, us,* m. a husband. — *Rata-jvara, as,* m. a crow. — *Rata-tālin, ī,* m. a libertine, voluptuary. — *Rata-tālī,* f. a procuress, bawd. — *Rata-nārāća, as,* m. (according to some) = *rata-nārīća* (except in the first meaning). — *Rata-nārīća, as,* m. a voluptuary; a dog; N. of Kāma-deva, the god of love; lascivious murmur. — *Rata-nidhi, is,* m. a species of bird (the wagtail). — *Rata-bandha, as,* m. sexual union. — *Ratarddhika* (°*ta-ṛid*°), *am,* n. a day; bathing for pleasure; the aggregate of eight auspicious objects. — *Rata-vat, ān, atī, at,* Ved. containing a form of the rt. *ram.* — *Rata-vraṇa, as,* m. a dog. — *Rata-śāyin, ī,* m. a dog. — *Rata-hiṇḍaka, as,* m. a ravisher or seducer of women; a libertine. — *Ratānduka* (°*ta-an*°), *as,* m. a dog. — *Ratāmarda* (°*ta-ām*°), *as,* m. a dog. — *Ratāyanī* (°*ta-ay*°), f. a prostitute, harlot. — *Ratārthin* (°*ta-ar*°), *ī, inī, i,* wishing for sexual enjoyment, amorous, lascivious; (*inī*), f. a wanton woman. — *Ratotsava* (°*ta-ut*°), *as,* m. 'love-festival,' feast of sexual enjoyment. — *Ratodvaha* (°*ta-ud*°), *as,* m. the Indian cuckoo.

Rati, is, f. rest, repose (Ved.); pleasure, enjoyment, delight, joy, amusement; love, affection, fondness; fondness for, pleasure in, attachment or addiction to (with loc.); the pleasure of love, sexual passion, sexual intercourse; the pudenda; = *rati-gṛiha,* q. v.; the goddess of Love or Sexual Passion personified as the wife of Kāma-deva; N. of the sixth Kalā of the moon; of an Apsaras; of the wife of Vibhu (mother of Pṛithu-sheṇa); of a magical incantation recited over weapons; a mystical term for the letter *n;* N. of a metre, four times – ⏑. — *Rati-kara, as, ī, am,* pleasure-causing, joy-making, preparing love or happiness; being in love, enamoured, = *kāmin;* (*as*), m. epithet of a Samādhi. — *Rati-karman, a,* n. sexual intercourse. — *Rati-kānta-tarka-vāg-īśa, as,* m., N. of a commentator on the Mugdha-bodha. — *Rati-kuhara, am,* n. pudendum muliebre. — *Rati-kriyā,* f. sexual intercourse. — *Rati-kheda-supta, as, ā, am,* sleeping after the fatigue of sexual enjoyment. — *Rati-guṇa, as,* m., N. of a Deva-gandharva. — *Rati-gṛiha, as,* m. 'pleasure-house,' a brothel; pudendum muliebre. — *Rati-ćaraṇa-samanta-svara, as,* m., N. of a king of the Gandharvas. — *Rati-janaka, as,* m., N. of a king. — *Rati-jaha, as,* m., N. of a Samādhi. — *Rati-jña, as, ā, am,* skilled in the art of love. — *Rati-taskara, as,* m. a ravisher, seducer. — *Rati-nāga, as,* m. a sort of coitus. — *Rati-pati, is,* m. 'Rati's husband,' i. e. Kāma-deva, the god of love. — *Rati-pāśa, as,* m. a sort of coitus. — *Rati-prapūrṇa, as,* m., N. of a particular Kalpa or age. — *Rati-priya, as,* m. 'beloved by Rati,' i. e. Kāma-deva; (*ā*), f. a N. of Dākshāyaṇī, (also read *ravi-priyā.*) — *Rati-bhavana, am,* n. 'pleasure-abode,' a house for prostitution, brothel. — *Rati-mañjarī,* f., N. of an erotic work. — *Rati-mat, ān, atī, at,* having enjoyment or pleasure, gay, cheerful, pleased, gratified. — *Rati-madā,* f. an Apsaras. — *Rati-mandira, am,* n. 'pleasure-house,' a pleasure-room, pleasure-temple; Love's dwelling; pudendum muliebre. — *Rati-mitra, as,* m. a sort of coitus. — *Rati-raṇa-dhīra, as, ā, am,* bold or energetic in Love's contests. — *Rati-ramaṇa, as,* m. Rati's lover or husband, i. e. Kāma-deva. — *Rati-rasa, as,* m. the taste or pleasure of love, sexual enjoyment; (*as, ā, am*), having the flavour or taste of love, as sweet as love. — *Rati-rasa-glāni, is,* f. lassitude after sexual enjoyment. — *Rati-rahasya, am,* n. 'secrets or mysteries of love,' N. of an erotic work by Kokkvoka. — *Rati-laksha, am,* n. sexual intercourse. — *Rati-lampaṭa, as, ā, am,* desirous of sexual enjoyment, lascivious, lustful. — *Rati-lola, as,* m., N. of a demon. — *Rati-vara, as,* m. Rati's husband, Kāma-deva; a gift or offering vowed to Rati. — *Rati-vardhana, as, ī, am,* increasing love. — *Rati-vallī,* f. love regarded as a creeper. — *Rati-śakti, is,* f. the faculty of sexual enjoyment, virile power. — *Rati-śūra, as,* m. 'love-hero,' a man of great procreative power. — *Rati-saṃyoga, as,* m. sexual union. — *Rati-saṃhita, as, ā, am,* accompanied with love, abounding in affection. — *Rati-satvarā,* f. Trigonella Corniculata. — *Rati-sarvasva, am,* n. 'the whole essence of love,' N. of a work on erotic subjects. — *Rati-sundara, as,* m. a sort of coitus. — *Rati-sena, as,* m., N. of a king of the Ćolas. — *Raty-aṅga, am,* n. pudendum muliebre.

Ratikā, f. a particular musical mode (?).

Ratī, f. = *rati,* the wife of Kāma and goddess of love, (lengthened on account of the metre.)

Ratvā, ind. having sported or dallied.

Rantavya, as, ā, am, to be rejoiced at, to be loved, lovable, lovely, amiable; (*am*), n. pleasure, enjoyment, play.

2. *ranti, is,* f. (for 1. see p. 832, col. 2), amusement, pleasure, delight (? Ved., if *ranti* has this sense, it may equally be referred to rt. 1. *ran;* it is said also to be used as a term of endearment for a cow); (*is*), m., N. of a lexicographer (= *ranti-deva*). — *Ranti-deva, as,* m., N. of Vishṇu; of a king (son of Saṅkṛiti); of a lexicographer; a dog. — *Ranti-nāra* or *ranti-bhāra, as,* m., N. of a king.

Rantu-manas, ās, ās, as (*rantu* for *rantum,* inf. of rt. *ram*), inclined to take pleasure, wishing to enjoy sexual pleasures.

Rantṛi, tā, trī, tṛi, Ved. liking to remain, delighting in.

Rama, as, ā, am, pleasing, delighting, rejoicing, gratifying, giving pleasure, delightful [cf. *manorama*]; dear, beloved; (*as*), m. joy; a lover, husband, spouse; the god of love, Kāma-deva; the red-flowering Aśoka; (*ā*), f. a wife, mistress; N. of Lakshmī, the goddess of fortune; good luck, fortune, riches, opulence; splendor, pomp; N. of the eleventh day in the dark half of the month Kārttika; of a daughter of Śaśi-dhvaja and wife of Kalki. — *Ramā-kānta, as,* m. 'lover of Ramā,' Vishṇu. — *Ramā-dhava, as,* m. 'husband of Ramā,' Vishṇu. — *Ramādhipa* (°*mā-adh*°), *as,* m. 'lord of Ramā,' Vishṇu. — *Ramā-nātha, as,* m. 'lord of Ramā,' Vishṇu or Kṛishṇa; N. of a poet; of a commentator on the Amara-kośa. — *Ramā-pati, is,* m. 'husband of Ramā,' Vishṇu or Kṛishṇa. — *Ramā-priya, am,* n. 'dear to Ramā,' a lotus. — *Ramā-veshṭa, as,* m. turpentine. — *Ramāśraya* (°*mā-āś*°), *as,* m. 'Ramā's refuge or protection,' Vishṇu. — *Rameśa* (°*mā-īśa*) or *rameśvara* (°*mā-īś*°), *as,* m. 'Ramā's lord,' Vishṇu or Kṛishṇa.

Ramaka, as, ā, am, sporting, playing, dallying, jesting; (*as*), m. a lover, wooer, suitor. — *Ramakatva, am,* n. affection.

Ramaṇa, as, ī, am, causing pleasure, pleasing, gratifying, delighting, rejoicing, agreeable, delightful, charming; (*as*), m. a lover, wooer, spouse, husband, (*kshapā-ramaṇa,* the husband of night, the moon); the god of love or Kāma-deva; an ass; a testicle; a species of tree (= *mahā-rishṭa*); N. of a mythical son of Mano-hara; of Aruṇa or the charioteer of the sun; (*ās*), m. pl., N. of a people; (*ī*), f. a charming woman, a wife, mistress; a kind of metre, four times ⏑⏑ –; N. of Dākshāyaṇī in Rāma-tīrtha; (*ī*), f. a beautiful young woman, a mistress, wife; Aloe Indica (= *bālā*); a kind of metre, four times ⏑⏑ – or four times ⏑⏑ – ⏑⏑ –; N. of a female serpent-demon; (*am*), n. sporting, playing, dalliance, amorous sport, love, sexual pleasure or intercourse; joy or pleasure in general; the hinder parts, the hip and loins, the pudenda (= *jaghana*); the root of Trichosanthes Diœca; N. of a forest. — *Ramaṇa-vasati, is,* f. the dwelling-place of a lover.

Ramaṇaka, as, m., N. of a Varsha; (*as*), m., N. of the regent of this Varsha, (he was a son of Yajña-bāhu); of a Dvīpa; of a son of Vīti-hotra.

1. *ramaṇīya, as, ā, am,* to be enjoyed, pleasant, agreeable, delightful, beautiful, lovely, charming, handsome. — *Ramaṇīya-tama, as, ā, am,* most

charming. — *Ramaṇīya-tā*, f. or *ramaṇīya-tva, am*, n. pleasantness, agreeableness, delightfulness, beauty, charm.

2. *ramaṇīya* (fr. *ramaṇī*), Nom. A. *ramaṇīyate*, &c., to represent or take the place of a wife, to be the mistress of any one (gen.).

Ramaṇīyaka, am, n. pleasantness, beauty, (for *rāmaṇīyaka*.)

Ramaṇya, as, ā, am, (probably) = 1. *ramaṇīya*.

Ramati, is, f., Ved. a place of pleasant resort; (*is, is, i*), liking to remain in one place, not straying (Ved., said of a cow); (*is*), m. a lover; paradise, heaven; a crow; time; the god of love, Kāma-deva.

Ramamāṇa, as, ā, am, playing, sporting, disporting.

Ramayat, an, antī, at (fr. the Caus.), causing delight, giving pleasure; enjoying.

Ramya, as, ā, am, to be enjoyed, enjoyable, pleasing, pleasant, delightful, agreeable, beautiful, handsome; (*as*), m. Michelia Champaka (= *ćampaka*); = *vaka-vriksha*; N. of a son of Āgnīdhra; (*ā*), f. night [cf. *rāmyā*]; Hibiscus Mutabilis; N. of a female personification of a particular musical mode; of a daughter of Meru (wife of Ramya); of a river; (*am*), n. the root of Trichosanthes Diœca; semen virile. — *Ramya-grāma, as*, m., N. of a village. — *Ramya-tā*, f. or *ramya-tva, am*, n. pleasantness, enjoyableness, agreeableness, pleasure, beauty. — *Ramya-pushpa, as*, m. Bombax Heptaphyllum. — *Ramya-phala, as*, m. a species of plant (= *kāraskara*). — *Ramya-śrī, īs*, m., N. of Vishṇu. — *Ramya-sānu, us, us, u*, having pleasant peaks or summits (said of a mountain). — *Ramyākshi* (°*ya-ak*°), *is*, m. a proper N.

Ramyaka, as, m. Melia Sempervirens; the root of Trichosanthes Diœca; N. of a son of Āgnīdhra; (*ā*), f., scil. *siddhi*, N. of one of the eight perfections in the Sāṅkhya system, (in this sense also *am*, n.); (*am*), n., N. of a Varsha called after Āgnīdhra's son Ramyaka.

Ramra, as, m., N. of Aruṇa, the charioteer of the sun [cf. *ramaṇa*]; beauty, splendor.

रमठ *ramaṭha, ās*, m. pl., N. of a people in the west of India, (also read *ramaṭa, rāmaṭha*); (*am*), n. = *rāmaṭha*, Asa Fœtida. — *Ramaṭha-dhvani, is*, m. Asa Fœtida.

रमितङ्गम *ramitaṅgama, as*, m. a proper N.

रम्फ् *ramph*. See rt. *raph*, p. 832.

रम्ब् *ramb* [cf. rt. *rambh* below], cl. 1. A. *rambate, rarambe*, &c., to sound; to go (cl. 1. P. *rambati*, cf. rt. *ramr*); to hang down, hang loosely (= rt. *lamb*).

रम्भ् *rambh* [cf. rts. *ramb, lambh*], cl. 1. A. *rambhate*, &c., to sound, roar, bellow, low (as cows), &c., make a noise; (for *rambh*, as a form of rt. *rabh*, see rt. *rabh* at p. 832.)

2. *rambha, as, ā, am* (for 1. see p. 833, col. 1), sounding, roaring, lowing, &c.; (*ā*), f. a sounding, roaring; the lowing (of cattle).

Rambhamāṇa, as, ā, am, sounding, roaring, bellowing, lowing.

रम्य *ramya, ramra*, &c. See above.

रय् *ray* [cf. rt. *lay*], cl. 1. A. *rayate, reye*, &c., *rayitum*, to go.

रय *raya, as*, m. (fr. rt. *rī*), the stream of a river, current; rapid flow, quick motion, velocity, speed, swiftness, (*rayāt* or *rayeṇa*, quickly, immediately, straightway); course [cf. *samvatsara-r*°]; impetuosity, vehemence, violence, ardour, zeal, impetuous onset; N. of a son of Purū-ravas; of a king. — *Raya-praśna-sūtra-siddhānta* or *rāya-p*°, N. of a work. — *Raya-vat, ān, atī, at*, possessing a rapid current or course, swift.

Rayishṭha, as, ā, am, very swift or fleet, very vehement; (*as*), m., N. of Agni; of Kuvera; of Brahman; (*am*), n., N. of various Sāmans.

रयक *rayaka, as*, m. = *ravaka*.

रयि *rayi, is*, m. (sometimes also *is*, f.; fr. rt. 1. *rā*; the following forms occur in the Veda, *rayim, rayibhis, rayīṇām, rayyā, rayyai, rayyām*; cf. 2. *rai*), Ved. property, goods, possessions, treasure, wealth; stuff, materials; (*rayer āṅgirasasya prastobhaḥ*, N. of a Sāman.) — *Rayi-da, as, ā, am*, Ved. giving property, a bestower of wealth. — *Rayi-pati, is*, m., Ved. a lord of property or wealth. — *Rayi-mat, ān, atī, at*, Ved. possessing property, well off, rich; containing the word *rayi*. — *Rayi-vid, t, t, t*, Ved. obtaining or possessing property or wealth. — *Rayi-vridh, t, t, t*, Ved. abounding in riches, (Sāy. = *rayyā* or *dhanena vriddha*.) — *Rayi-shāć, k, k, k* (i. e. *rayi* + *sāć*), Ved. sharing or possessing property, (Sāy. = *dhana-samavāyin*.) — *Rayi-shāh, ṭ, ṭ, ṭ* (i. e. *rayi* + *sāh*), Ved. ruling over property, (Sāy. = *rayīṇām abhibhavitri*.) — *Rayi-shṭhā, ās, ās, am* (i. e. *rayi* + *sthā*) or *rayi-sthāna, as, ā, am*, Ved. being a receptacle of riches, possessing wealth or property.

Rayikva, as, m. = *raikva*, a proper N.

Rayin-tama, as, ā, am (superl. of an unused form *rayin*; cf. Pāṇ. VIII. 2. 17), Ved. possessing much property, very wealthy.

Rayiyat, an, antī, at (pres. part. fr. a Nom. fr. *rayi*), Ved. wishing for property, desiring riches.

Rayīshin, ī, iṇī, i, Ved. desiring treasures, (apparently an incorrect form.)

रय्यावट्ट *rayyāvaṭṭa, as*, m. a proper N.

रराट *rarāṭa, am*, n. (an earlier form of *lalāṭa*, q. v.), the forehead, brow; (*ī*), f. the forehead; twisted grass used in a particular manner for the Havir-dhāna (Ved.).

Rarāṭya, as, ā, am, belonging or relating to the forehead; (*ā*), f. twisted grass, (see *rarāṭī* above); the horizon.

ररावन् *rarāvan, ā, ā, a* (fr. rt. 1. *rā*), liberal, bountiful, (Sāy. = *haviḥ prayaććhat*.)

रर्फ् *rarph* [cf. rt. *raph*], cl. 1. P. *rarphati*, &c., to go.

रलमानाथ *ralamā-nātha, as*, m., N. of a poet; [cf. *ramā-nātha*.]

रला *ralā*, f. a species of bird.

रल्लक *ralluka, as*, m. a woollen cloth, woollen coverlet, blanket; a species of stag or deer; an eyelash.

रव *rava, as*, m. (fr. rt. 1. *ru*), a cry, shriek, bray, yell, howl, roar (of animals, wild beasts, &c.); song, singing (of birds &c.); hum, humming; clamour, outcry; talk; thunder; sound, noise (in general).

Ravaṇa, as, ā, am, crying, screaming, roaring, shrieking, singing, making an outcry or noise of any kind, sounding, sonorous (= *śabdana*); jesting, a jester (= *bhaṇḍaka*); sharp, hot (= *tīkshṇa*); unsteady, fickle, changing, = *ćañćala*; (*as*), m. a camel; the Koil or Indian cuckoo; N. of a man; of a serpent-king; (*am*), n. brass, bell metal.

Ravat, an, antī, at (for *ruvat*, q. v., pres. part. P. of rt. 1. *ru*), cying out, raising a cry, bellowing.

Ravatha, as, m. = *rava* (Ved.); the Koil or Indian cuckoo.

Ravamāṇa, as, ā, am (anomalous pres. part. A. of rt. 1. *ru*), crying, roaring, raising a cry.

Ravas in *purū-ravas, brihad-ravas*, q. q. v. v.

Ravāṇa, as, ā, am, Ved. = *ravamāṇa* above.

Ravitri, tā, trī, tri, Ved. one who cries or calls out, crier, screamer.

रवक *ravaka, as*, m., N. of a Dharaṇa or particular weight of pearls (thirty making the Dharaṇa; also read *rayaka, rivaka*).

रवणक *ravaṇaka*, a filter made of cane or bamboo.

रवि *ravi, is*, m. (said to be fr. rt. 1. *ru*), a particular form of the sun (sometimes regarded as one of the twelve Ādityas); the sun (in general) or the god of the sun; a mountain; N. of a Sauvīraka; of a son of Dhṛita-rāshṭra; the right canal for the passage of the vital air (?). — *Ravi-kara, as*, m., N. of a commentator. — *Ravi-kānta, as*, m. a sort of crystal (= *sūrya-kānta*). — *Ravi-gupta, as*, m., N. of a poet. — *Ravi-ćakra, am*, n. a particular astronomical diagram (the sun represented as a man carrying the stars on the various parts of his body). — *Ravi-ja, as*, m. 'child of the sun,' N. of a particular Ketu; the planet Saturn. — *Ravi-tanaya, as*, m. the son of the sun, the planet Saturn. — *Ravi-tīrtha, am*, n., N. of a Tīrtha. — *Ravi-tejas, as*, n. the radiance of the sun. — *Ravi-datta, as*, m., N. of a priest; of a poet. — *Ravi-dina, am*, n. the day of the sun, Sunday. — *Ravi-dīpta, as*, sun-lighted, sun-illuminated. — *Ravi-deva, as*, m., N. of a poet. — *Ravi-nandana, as*, m. 'son of the sun,' Manu Vaivasvata; the ape Sugrīva. — *Ravi-pattra, as*, m. a sort of shrub. — *Ravi-putra, as*, m. the son of the sun, the planet Saturn. — *Ravi-priya, as*, m., N. of various plants, = *lakuća*; = *āditya-pattra*; = *rakta-karavīra*; (*ā*), f., N. of Dākshāyaṇī in Gaṅgā-dvāra; (*am*), n. a red lotus-flower; copper. — *Ravi-bimba, am*, n., Ved. the sun's disk. — *Ravi-maṇḍala, am*, n. the sun's orb or disk. — *Ravi-ratna, am*, n. = *ravi-kānta*. — *Ravi-ratnaka, am*, n. 'sun-jewel,' a ruby. — *Ravi-loćana, as*, m. 'sun-eyed,' N. of Vishṇu; of Śiva. — *Ravi-loha, am*, n. copper. — *Ravi-vāra, as*, m. or *ravi-vāsara, as, am*, m. n. the day of the sun, Sunday. — *Ravi-saṅkrānti, is*, f. the sun's entrance into a sign of the zodiac. — *Ravi-sañjñaka, am*, n. copper ('called after the sun'). — *Ravi-sama-prabha, as, ā, am*, radiant as the sun. — *Ravi-sārathi, is*, m. the sun's charioteer, i. e. Aruṇa or the Dawn. — *Ravi-suta, as*, m. son of the sun, the planet Saturn; the ape Sugrīva. — *Ravi-sundara-rasa, as*, m., N. of a particular elixir. — *Ravi-sūnu, us*, m. son of the sun, the planet Saturn.

रवितृ *ravitri*. See col. 2.

रविन्द *ravinda, am*, n. = *aravinda*, a lotus, lotus-flower.

रविपुला *ra-vipulā*. See under 3. *ra*, p. 824.

रवीषु *ravīshu, us*, m. the god of love, Kāma-deva, (also read *varīshu*.)

रशना *raśanā*, f. (connected with *raśmi* below), a rope, cord, line; a rein, bridle; a girth, girdle, zone, woman's zone or girdle, (in this and the previous senses often incorrectly written *rasanā*); the tongue, (in this sense incorrect for *rasanā*); a finger (according to Naigh. II. 5). — *Raśana-sammita, as, ā, am* (*raśana* for *raśanā*), Ved. as long as the rope on the sacrificial post. — *Raśanā-kalāpa, as*, m. a woman's girdle formed out of several strings or threads; [cf. *kalāpa, raśmi-kalāpa*.] — *Raśanākrita* (°*nā-āk*°), *as, ā, am*, Ved. guided by a cord, managed with a bridle. — *Raśanā-guṇa, as*, m. the cord of a girdle. — *Raśanāguṇāspada* (°*ṇa-ās*°), *am*, n. the place for the girdle, waist. — *Raśanopamā* (°*nā-up*°), f. 'string of comparisons,' a form of simile (when the object to which anything is compared is made the subject of another comparison, which again leads to a third and so on).

Raśanāya, Nom. A. *raśanāyate*, &c., to be guided by a rein or bridle (?).

Raśanāyamāna, as, ā, am, Ved. being guided by a rein.

रश्मि *raśmi, is*, m. (in one passage *is*, f.; connected with *raśanā* above; in Uṇādi-s. IV. 46. said to be fr. *raś*, substituted for rt. 1. *aś*, to pervade; perhaps connected with rt. 1. *las*, to shine), a string, rope, cord; a bridle, rein, leash; a measuring cord or rope; a goad, whip; a finger (Ved.); a ray of light, beam [cf. *aṅśu*]; an eyelash (= *pakshman*); (in Vājasaneyi-s. XV. 6. said to) = *anna*;

[cf. probably Lat. *laqueus.*] — *Raśmi-kalāpa, as,* m. a pearl-necklace &c. consisting of fifty-four (or according to others fifty-six) threads. — *Raśmi-ketu, us,* m. 'beam-bannered,' epithet of a Rākshasa; of a particular comet (Ved.). — *Raśmi-krīḍa, as,* m., N. of a Rākshasa. — *Raśmi-pati, is,* m. a species of plant (= *ravi-pattra*). — *Raśmi-pavitra, as, ā, am,* Ved. purified by rays or beams. — *Raśmi-prabhāsa, as,* m., N. of a Buddha. — *Raśmi-maṇḍala, am,* n. a circle or garland of rays. — *Raśmi-mat, ān, atī, at,* having rays or beams, radiant; (*ān*), m. the sun; a proper N. — *Raśmi-maya, as, ī, am,* formed of beams, consisting of rays. — *Raśmi-mālin, ī, inī, i,* encircled or garlanded with rays. — *Raśmi-muća, as,* m. 'ray-emitting,' the sun. — *Raśmi-rāja, as,* m. a proper N. — *Raśmi-vat, ān, ati, at,* having rays, radiant; (*ān*), m. the sun, (also *raśmī-vat.*) — *Raśmi-śata-sahasra-paripūrṇa-dhvaja, as,* m., N. of a Buddha.

Raśman, only found in inst. c. m. *raśmā* = *raśminā,* by a rein (Ṛig-veda VI. 67, 1).

Raśmin at the end of an adj. comp. = *raśmi.*

Raśmisa, as, m., N. of a Dānava.

रस 1. *ras* [cf. rt. 1. *rās*], cl. 1. P. (sometimes also A.) *rasati (-te), rarāsa, rasishyati, arāsīt* or *arasīt, rasitum,* to roar, howl, bellow, neigh, yell, cry, scream, cry out, sound, make any sound or noise; to sing; to resound, reverberate; (according to Naigh. III. 14) to praise: Caus. *rāsayati, -yitum,* Aor. *arīrasat:* Desid. *rirasishati:* Intens. *rārasyate, rārasti,* to cry out loudly, scream aloud; [cf. Goth. *razda;* Old Germ. *rartjan, rerjan;* Angl. Sax. *reordian, rarian.*]

Rasat, an, antī, at, crying, sounding, making any sound.

1. *rasana, am,* n. the act of roaring or screaming, crying, tinkling, sounding, &c., the shaking or rumbling (of the earth), croaking (of frogs); sound, noise.

1. *rasita, as, ā, am,* sounded, uttering inarticulate sounds; (*am*), n. a roar, scream, cry, noise, sound; the rattling of thunder. — *Rasitāśin* (°*ta-āś*°), *ī, inī, i,* consuming or destroying by mere noise.

1. *rasitṛi, tā, trī, tṛi,* one who roars or bellows.

Rārasyamāna, as, ā, am (fr. the Intens.), crying out or howling very loud.

रस 2. *ras* (perhaps to be regarded as a Nominal fr. *rasa* below), cl. 1. 4. 10. P. *rasati, rasyati, rasayati* (also *rasāpayati;* in Ved. occasionally A. *rasayate*), to taste, relish; to feel, perceive, be sensible of; to love: Pass. *rasyate:* Desid. *rirasayishati,* to desire to taste.

Rasa, as, m. (perhaps connected with rt. *ram*), the sap or juice of plants, juice of fruit; juice of the sugar-cane, syrup; (metaphorically) the best or finest or prime part of anything, essence, marrow; any liquid or fluid, (*gavāṃ rasaḥ,* milk), water, liquor, drink; milk; melted butter; any mixture, draught, elixir, potion; nectar; poison, poisonous drink; soup, broth; a constituent fluid or essential juice of the body, serum, (especially) the primary juice called chyle (formed from the food and changed by the bile into blood); mercury, quicksilver (sometimes regarded in philosophical works as a kind of quintessence of the human body or as possessing some supernatural power over its juices; elsewhere regarded as the seminal fluid of Śiva); semen virile; taste, savour, flavour, relish, (the six principal tastes are said to be *madhura, amla, lavaṇa, kaṭuka, tikta,* and *kashāya,* q.q.v.v.); a symbolical expression for the number six; anything used to give relish, a condiment, sauce, spice, seasoning; the organ or instrument of taste, the tongue; taste or inclination for anything, appetite, enjoyment of anything, love, affection, desire; anything that stimulates enjoyment, pleasure, charm, grace, elegance, beauty, sweetness, spirit, wit; taste, style, character (of a work); taste, sentiment, feeling, emotion, pathos, affection, passion, disposition, (in dramatic composition ten Rasas are enumerated, viz. *śṛingāra,* love; *vīra,* heroism; *bībhatsa,* disgust; *raudra,* anger or fury; *hāsya,* mirth; *bhayānaka,* terror; *karuṇa,* pity; *adbhuta,* wonder; *śānta,* tranquillity or contentment; *vātsalya,* paternal fondness: according to some only nine or eight are enumerated, the last or last two being omitted); myrrh; any mineral or metallic salt (as sulphur, borax, green vitriol, &c.); a metal or mineral in a state of fusion; gold; a kind of metre consisting of four times seventy syllables; = *śabda?;* (*ā*), f. moisture, humidity (Ved.); N. of a river (Ved.); a mythical stream supposed to flow round the earth and the atmosphere (Ved.); the lower world, hell [cf. *rasā-tala*]; the earth, ground, soil; the tongue; N. of various plants, Clypea Hernandifolia; Boswellia Thurifera; Panicum Italicum; a vine or grape; = *kākolī;* (*am*), n. myrrh; milk; taste; [cf. according to some, Gr. δρόσος; Lat. *ros, ror-is* (for *ros-is*); Lith. *rassa;* Russ. *rosa.*] — *Rasa-karpūra, am,* n. sublimate or muriate of mercury (made with sulphur, mercury, and common salt; the crystals formed in the first operation are sublimed a second time). — *Rasa-karman, a,* n. or *rasa-kalpanā,* f. preparation of quicksilver, any process undergone by quicksilver. — *Rasa-kalyāṇinī-vrata, am,* n., N. of a particular ceremony; of the twenty-second chapter of the Bhavishyottara-Purāṇa; of the sixty-second chapter of the Matsya-Purāṇa. — *Rasa-kulyā,* f., N. of a river in Kuśa-dvīpa. — *Rasa-ketu, us,* m., N. of a prince. — *Rasa-kesara, am,* n. camphor. — *Rasa-komala, am,* n. a particular mineral. — *Rasa-kriyā,* f. application of fluid remedies or fomentations. — *Rasa-gandha, as, am,* m. n. gum-myrrh. — *Rasa-gandhaka, as,* m. myrrh; brimstone, sulphur. — *Rasa-garbha, am,* n. a collyrium made from the juice of the Curcuma Xanthorrhiza: a mineral preparation, vermilion. — *Rasa-graha, as, ā, am,* apprehending or perceiving flavours, having a taste for enjoyments, appreciating pleasures; (*as*), m. the organ of taste. — *Rasa-grāhaka, as, ikā, am,* apprehending or perceiving flavours, sensible of flavour. — *Rasa-ghana, as, ā, am,* Ved. full of juice, consisting entirely of juice. — *Rasa-ghna, as,* m. borax. — *Rasa-ćandrikā,* f., N. of Śaṅkara's commentary on the Abhijñāna-śakuntala. — *Rasa-ćintāmaṇi, is,* m., N. of a medical work. — *Rasa-ja, as, ā, am,* originating in fluids, produced from liquids; proceeding from chyle; born in passion; (*as*), m. sugar, molasses; any insect engendered by the fermentation of liquids; (*am*), n. blood. — *Rasa-jña, as, ā, am,* knowing tastes, discriminating or appreciating flavour or excellence, knowing what gives real enjoyment, knowing the true essence of things, capable of discerning the spirit or beauty of anything, well versed in any knowledge; (*as*), m. a poet or man of discrimination, any writer who understands the Rasas; an alchemist who understands the magical properties of mercury; a physician; a preparer of mercurial and chemical compounds; (*ā, am*), f. n. the tongue. — *Rasajña-tā,* f. or *rasajña-tva, am,* n. knowledge of flavours; acquaintance with the true essence of things, poetical skill or taste; alchemy; discrimination, skill, experience. — *Rasa-jñāna, am,* n. knowledge of tastes (a branch of medical science). — *Rasa-jyeshṭha, as,* m. the first or best taste, sweet taste, sweetness; the sentiment of love. — *Rasa-tanmātra, am,* n. the subtile element or rudiment of taste. — *Rasa-tama, as,* m., Ved. the juice of all juices, best juice, essence of essences. — *Rasa-taraṅgiṇī,* f., N. of a treatise on poetical sentiment or pathos by Bhānu-datta; of another work. — *Rasa-tas,* ind. according to taste or flavour. — *Rasa-tā,* f. or *rasa-tva, am,* n. fluidity, juiciness, the being chyle, state of chyle. — *Rasa-tejas, as,* n. 'strength of the chyle,' blood. — *Rasa-da, as, ā, am,* emitting juice or sap, emitting resin; (*as*), m. 'giver of fluids or mixtures,' a physician. — *Rasa-darpaṇa, as,* m. 'mirror of the Rasas,' N. of a medical work. — *Rasa-dālikā,* f. a kind of sugar-cane. — *Rasa-dīpikā,* f. 'lamp of the Rasas,' N. of a medical work. — *Rasa-drāvin, ī,* m. a kind of citron (= *madhura-jambīra*). — *Rasa-dhātu, u,* n. 'fluid-metal,' quicksilver. — *Rasa-nātha, as,* m. 'chief of fluids,' quicksilver, mercury. — *Rasa-nāyaka, as,* m. 'leader or lord of quicksilver,' N. of Śiva. — *Rasa-nivṛitti, is,* f. cessation or loss of taste, &c. — *Rasa-netrikā,* f. realgar, red arsenic. — *Rasan-tama, as, ā, am,* Ved. = *rasa-tama.* — *Rasa-paddhati, is,* f., N. of a medical work. — *Rasa-pāka-ja, as,* m. 'produced by the cooking of juices,' sugar. — *Rasa-pāćaka, as,* m. 'cooker of sauces or flavours,' a cook. — *Rasa-pārijāta, as,* m. 'the Pārijāta tree of Rasas,' N. of a work on medicine. — *Rasa-pushpa, am,* n. a particular preparation of mercury, a kind of muriate formed by subliming in close vessels a mixture of sulphur, mercury, and common salt. — *Rasa-pradīpa, as,* m. 'lamp of the Rasas,' N. of a work on medicine; of a work on rhetoric. — *Rasa-prabandha, as,* m. 'connection of Rasas,' any poetical composition, (especially) a drama. — *Rasa-phala, as,* m. a cocoa-nut tree (the fruit of which contains a fluid). — *Rasa-bandhana, am,* n. (probably) a particular part of the intestines. — *Rasa-bodha, as,* m. knowledge of taste (especially in poetic composition). — *Rasa-bhaṅga, as,* m. interruption or cessation of passion or sentiment. — *Rasa-bhava, am,* n. 'produced from chyle,' blood. — *Rasa-bhasman, a,* n. calx or oxide of mercury. — *Rasa-bheda, as,* m. a particular preparation of quicksilver. — *Rasa-bhedin, ī, inī, i,* discharging juice (said of fruits which burst with ripeness). — *Rasa-bhojana, as, ā, am,* feeding on liquids or fluids; (*am*), n. an entertainment given to Brāhmans in which they are feasted with the juice of mangoes. — *Rasa-mañjarī,* f., N. of a treatise by Bhānu-datta on the Rasas, (describing the various kinds of heroes and heroines, their feelings, passions, and peculiarities.) — *Rasa-maya, as, ī, am,* formed of juice or sap, consisting of fluid, juicy, liquid; savoury; consisting of quicksilver; full of taste, delightful, of great beauty, charming. — *Rasa-mala, am,* n. the refuse of the juices (of the body), impure excretions. — *Rasa-mahārṇava, as,* m. 'ocean of Rasas,' N. of a work. — *Rasa-mātṛikā,* f. 'mother of taste,' the tongue. — *Rasa-mātra, am,* n. = *rasa-tanmātra.* — *Rasa-mālā,* f., N. of a Prākṛit metre consisting of four times twenty-four instants. — *Rasa-yāmala, am,* n., N. of a medical work. — *Rasa-yoga, ās,* m. pl. scientifically mixed juices or prepared mixtures. — *Rasa-ratna, am,* n. 'jewel of Rasas,' N. of a medical work. — *Rasa-ratna-dīpikā,* f. and *rasa-ratna-pradīpa, as,* m. and *rasa-ratna-hāra, as,* m. and *rasa-ratnākara* (°*na-āk*°), *as,* m. and *rasa-ratnāvalī* (°*na-āv*°), f. and *rasa-rahasya, am,* n., N. of various works treating of the Rasas and of medicine. — *Rasa-rāja, as,* m. 'king of fluids,' quicksilver; = *rasāñjana.* — *Rasa-rāja-lakshmī, īs,* f. and *rasa-rāja-śaṅkara,* and *rasa-rājahaṃsa, as,* m., N. of three medical works. — *Rasa-leha, as,* m. quicksilver. — *Rasa-vat, ān, atī, at,* having juice or sap, full of juice, juicy, succulent; tasteful, sapid, savoury, luscious, well-seasoned, well-flavoured, strong; containing the essence (of anything); moist, well-watered; tasty, charming, elegant, graceful, beautiful; possessing love and the other Rasas; impassioned, full of feeling (in rhetoric applied to the poetical description of inanimate objects as affected by emotions of love and jealousy); spirited, witty; (*atī*), f. a kitchen; N. of an erotic poem; of a supplement to the Saṅkshipta-sāra by Jūmara-nandin. — *Rasavat-tā,* f. juiciness, savouriness, sapidity; tastefulness; elegance, beauty, gracefulness. — *Rasa-varja, as,* m. avoidance of tastes or flavours. — *Rasa-vaha, as, ā, am,* bringing or producing juice. — *Rasa-vikraya, as,* m. the sale of stimulating juices or liquors. — *Rasa-vikrayin, ī,* m. syrup-seller, liquor-seller, a dealer in essences or spices. — *Rasa-vid, t, t, t,* knowing tastes, knowing or appreciating flavours, having good taste, discriminating. — *Rasa-viśesha, as,* m. a more excellent juice or flavour. — *Rasa-śāstra, am,* n. the science of Rasas, alchemy. — *Rasa-śodhana, as,* m. borax; (*am*), n. purification of quicksilver. — *Rasa-saṅgraha-siddhānta, as,* m., N. of a medical work.

—*Rasa-sāgara, as,* m. 'ocean of Rasas,' N. of a work on medicine; of a work on rhetoric. —*Rasa-sāra,* N. of a commentary on the second book of the Kiraṇāvalī. —*Rasa-siddha, as, ā, am,* brought to perfection by means of quicksilver; skilled in alchemy; well versed in or conversant with the poetical Rasas, accomplished in poetry. —*Rasa-siddhānta-sāgara* and *rasa-sindhu* and *rasa-sudhā-kara* and *rasa-sudhāmbhodhi* (°*dhā-am*°) and *rasākara* (°*sa-āk*°), N. of various works on medicine or on the Rasas. —*Rasa-siddhi, is,* f. perfection attained by means of quicksilver, knowledge of the art of performing various chemical operations with mercury which with certain mystical rites secure health and wealth to the adept; skill in alchemy. —*Rasa-sindūra, am,* n. a sort of factitious cinnabar made with zinc, mercury, blue vitriol, and nitre fused together. —*Rasa-sthāna, am,* n. cinnabar or vermilion. —*Rasa-hṛidaya, am,* n., N. of a work on alchemy. —*Rasā-khana, as,* m. 'digging or scratching in the soil,' a cock. —*Rasāgraja* (°*sa-ag*°), *am,* n. = *rasāñjana.* —*Rasāñjana* (°*sa-añ*°), *am,* n. vitriol of copper or a sort of collyrium prepared from it with the addition of Curcuma or (according to some) from the calx of brass with Amomum Anthorrhiza or (according to others) from lead-ore. —*Rasāḍhya* (°*sa-āḍh*°), *as, ā, am,* abounding in juice or sap, abounding in moisture; (*as*), m. Spondias Mangifera. —*Rasā-tala, am,* n., N. of one of the seven hells or regions under the earth, (see *pātāla*); the lower world or hell in general, (not to be confounded with Naraka or the place of punishment); N. of the fourth astrological mansion. —*Rasātmaka* (°*sa-āt*°), *as, ikā, am,* having juice or sap for its essence, consisting of nectar; having the nature of liquid or fluid; characterized by sapidity or savour; having taste or flavour; having grace or elegance for its essence, elegant, beautiful. —*Rasādāna* (°*sa-ād*°), *am,* n. the taking or drawing up of moisture, drying up or absorption of fluid, sucking, suction. —*Rasādhāra* (°*sa-ādh*°), *as,* m. 'receptacle of fluids or moisture,' the sun. —*Rasādhāraṇa* (°*sa-ādh*°), *am,* n., Ved. retention of moisture (by the sun's rays). —*Rasādhika* (°*sa-adh*°), *as, ā, am,* full of taste, tasty, elegant, abounding in enjoyments; (*as*), m. borax; (*ā*), f. a species of plant. —*Rasādhipatya* (°*sā-ādh*°), *am,* n. dominion over the lower world. —*Rasādhyaksha* (°*sa-adh*°), *as,* m. a superintendent of liquors or fluids. —*Rasānupradāna* (°*sa-an*°), *am,* n., Ved. the bestowing of moisture, (according to Yāska one of the functions of Indra.) —*Rasāntara* (°*sa-an*°), *as,* m. another taste or flavour; another pleasure or enjoyment; different passion or emotion, change of feeling or sentiment. —*Rasā-pāyin, ī,* m. 'drinking with the tongue,' a dog. —*Rasābhāsa* (°*sa-ābh*°), *as,* m. the semblance or mere appearance of sentiment, a sentiment attributed to an inanimate object; the unsuitable manifestation of a sentiment. —*Rasābhiniveśa* (°*sa-abh*°), *as,* m. accession of sentiment, intentness of feeling or passion. —*Rasābhivyañjikā* (°*sa-abh*°), f., N. of a commentary. —*Rasābhyantara* (°*sa-abh*°), *am,* n. inside the waters. —*Rasāmṛita* (°*sa-am*°) and *rasāmṛita-sindhu* and *rasāmbhodhi* and *rasāmbho-nidhi* (°*sa-am*°), N. of various medical works. —*Rasāmla* (°*sa-am*°), *as,* m. a kind of sorrel (= *amla-vetasa*); vinegar made from fruit; sour sauce, (especially) tamarind sauce; = *vṛikshāmla, śukra.* —*Rasāyana* (°*sa-ay*°), *as,* m. a particular drug used as a vermifuge (= *viḍanga*); an alchemist; N. of Garuḍa; (*ī*), f. a canal or channel for the fluids (of the body), a vessel conveying chyle, a lacteal or absorbent vessel; N. of various plants, = *guḍūćī, kāka-māćī, mahā-karañja, go-raksha-dugdhā, māṇsa-ćchadā;* (*am*), n. a medicine supposed to prevent old age and prolong life, an elixir, elixir vitæ; any medicine or medicinal compound; alchemy, chemistry, the employment of mercury as a remedy or for magical purposes; (according to native lexicographers also) buttermilk; poison; long pepper (?). —*Rasāyana-phalā,* f. Terminalia Chebula or Citrina. —*Rasāyana-śreshṭha, as,* m. 'best of elixirs,' mercury. —*Rasārṇava* (°*sa-ar*°) and *rasālankāra* (°*sa-al*°), *as,* m. two works on medicine. —*Rasālaya* (°*sa-āl*°), *as,* m. the seat or abode of the Rasas; the seat of enjoyments; (*ās*), m. pl., N. of a people. —*Rasāvatāra* (°*sa-av*°), *as,* m., N. of a medical work. —*Rasāśa* (°*sa-āśa*), *as,* m. the drinking or consuming of liquors. —*Rasāśin* (°*sa-āś*°), *ī, inī, i,* drinking or enjoying liquids. —*Rasāśir* (°*sa-āś*°), *ir, īr, ir,* Ved. mixed with juice or liquid, (Sāy.) mixed with milk. —*Rasāśrāśā* (°*sa-āś*°), f. a kind of creeper (= *palāśī*). —*Rasāsvāda* (°*sa-ās*°), *as,* m. the sipping of juices or liquids; the perception of enjoyment, sense of joy or pleasure. —*Rasāsvādin* (°*sa-ās*°), *ī, inī, i,* tasting juice, perceiving or apprehending flavours; (*ī*), m. 'juice-sipper,' a bee. —*Rasāhva* (°*sa-āh*°), *as,* m. turpentine, the resin of Pinus Longifolia. —*Rasendra* (°*sa-in*°), *as,* m. 'chief of fluids or metals,' quicksilver, mercury; the philosopher's stone (the touch of which turns iron to gold). —*Rasendra-kalpa-druma, as,* m., N. of a work by Rāma-kṛishṇa treating of the preparation of mercury and minerals or metals for medicinal uses. —*Rasendra-ćintā-maṇi, is,* m., N. of a similar work to the above by Rāma-ćandra. —*Raseśvara* (°*sa-īś*°), *as,* m. 'lord of fluids or metals,' mercury, quicksilver; [cf. *rasendra.*] —*Raseśvara-darśana, am,* n. the science of the application of mercury to various chemical and magical operations, the doctrine of alchemy. —*Raseśvara-siddhānta, as,* m., N. of a work establishing the efficacy of mercury in alchemy. —*Rasottama* (°*sa-ut*°), *as,* m. Phaseolus Mungo, = *mudga;* (*am*), n. (?), 'best of liquids,' milk. —*Rasotpatti* (°*sa-ut*°), *is,* f. production of taste or flavour; development of passion or sentiment; generation of the vital fluids. —*Rasodadhi* (°*sa-ud*°), *is,* m. 'ocean of Rasas,' N. of a rhetorical treatise on the Rasas. —*Rasodbhava* (°*sa-ud*°), *am,* n. 'produced in water,' a pearl. —*Rasopala* (°*sa-up*°), *am,* n. 'water-stone,' a pearl. —*Rasollāsa* (°*sa-ul*°), *as,* m. 'the spontaneous evolution of the fluids (or juices of the body, without nutriment from without),' N. of one of the eight Siddhis or states of perfection, (also written *rasollāsā*); springing up of desire, increase of longing (for anything). —*Rasaukas* (°*sā-ok*°), *āṇsi,* n. pl. the habitations of the lower world; (*ās, ās, as*), inhabiting the lower regions; (*ās*), m. an inhabitant of the lower world.

Rasaka, as, m. stewed or boiled meat, broth, soup made from meat, (also *am,* n.)

Rasat, an, antī, at, tasting, perceiving flavour.

2. *rasana, as,* m. (for 1. *rasana* see p. 835, col. 1), phlegm (regarded as the cause of taste to the tongue); (*ā*), f. the tongue; N. of two plants, = *rāsnā;* = *gandha-bhadrā;* (incorrectly) = *raśanā;* (*am*), n. tasting, taste, flavour, savour; the organ of taste; the being sensible of (anything), perception, apprehension, sense. —*Rasanā-rada, as,* m. 'having the tongue for teeth,' a bird. —*Rasanā-lih, ṭ,* m. 'licking with the tongue,' a dog. —*Rasanendriya* (°*nā-in*°), *am,* n. the organ of taste, the tongue.

Rasayati, is, f. (fr. a Nom. base *rasaya*), taste, flavour.

Rasayitavya, as, ā, am, to be tasted, tasty, palatable.

Rasayitṛi, tā, trī, tṛi, one who tastes, a taster.

Rasayitvā, ind. having tasted.

Rasāyaka, as, m. a kind of grass.

Rasāyya, as, ā, am (fr. a Nom. *rasāya*), Ved. to be made savoury or tasteful; juicy, tasteful, savoury.

Rasāla, as, m., N. of various plants and trees, the mango tree; the sugar-cane; a kind of sugar-cane (= *puṇḍraka*); the olibanum tree; the bread-fruit tree; wheat; a kind of grain; a kind of mouse; (*ā*), f. curds mixed with sugar and spices; the tongue; Dūrvā grass; Desmodium Gangeticum; a vine or grape; (*ī*), f. a kind of sugar-cane; (*am*), n. frankincense; gum-myrrh.

Rasālasā, f. any tubular vessel of the body (especially one conveying the fluids), a vein, artery; a nerve, tendon.

Rasālihā, f. Hemionitis Cordifolia.

Rasika, as, ā, am, = *sa-rasa,* tasty, savoury, flavoured, well-tasted, sapid, tasteful (as a dish, composition, &c.), full of feeling or passion, impassioned, graceful, elegant, beautiful; spirited, witty, facetious, humourous; having a discriminating taste, apprehending or appreciating flavour or excellence, appreciative; having a liking or passion for, taking pleasure in, delighting in (sometimes with loc. or at the end of a comp.); fanciful; lustful; (*as*), m. a man full of feeling or passion; a libertine; Ardea Sibirica (= *sārasa*); a horse; an elephant; (*ā*), f. the juice of the sugar-cane, molasses; curds with sugar and spice; the tongue [cf. *rasanā*]; a woman's girdle [cf. *raśanā*]. —*Rasika-tā,* f. tastefulness, savouriness, sapidity; taste, feeling, the having a taste for; taking pleasure in. —*Rasika-rañjanī,* f., N. of a commentary. —*Rasika-ramaṇa, am,* n., N. of a poem by Raghu-nātha, (it consists of eighteen chapters, and contains the life and adventures of Dur-vāsas, a Vaishṇava preceptor and ascetic.) —*Rasikā-bhārya, as,* m. a man who has a passionate wife or one full of feeling. —*Rasikeśvara, as,* m. (probably fr. *rasikā,* a passionate woman, + *īśvara*), N. of Kṛishṇa.

2. *rasita, as, ā, am* (for 1. see p. 835, col. 1), tasted; having taste or flavour or sentiment; covered or overlaid with gold, gilded, plated, (in this sense fr. *rasa,* gold, + *ita*); (*am*), n. vinous liquor, wine.

Rasita-vat, ān, atī, at, one who has tasted, &c.

2. *rasitṛi, tā, trī, tṛi,* = *rasayitṛi,* a taster.

Rasin, ī, inī, i, having juice or sap, juicy, liquid; tasteful, spirited, full of feeling, impassioned; having good taste, having a taste for the beautiful.

Rasya, as, ā, am, juicy, tasty, savoury, palatable; (*ā*), f., N. of two plants, = *rāsnā;* = *pāṭhā;* (*am*), n. blood (supposed to be produced from chyle).

Rasyamāna, as, ā, am, being tasted.

रसुन *rasuna, as,* m. = *rasona, laśuna.*

Rasona or *rasonaka, as,* m. a kind of garlic, shalote, Allium Ascalonicum.

रस्न *rasna, am,* n. (said to be fr. rt. 1. *ras*), a thing, object.

रह् *rah* (perhaps originally *radh*), cl. 1. P. *rahati, rarāha, rahitum,* cl. 10. P. *rahayati, ararahat* or *arīrahat* (?), *rahayitum,* to leave, quit, relinquish, abandon, desert, give up, surrender, resign; [cf. Gr. **λανθάνω, ἔλαθον, λάθρα, ἀλήθης;** (probably) **ἔρημος;** perhaps also **λόχος, λέχος:** Lat. *lates; lectum, lego:* Goth. *ligan, lagjan:* Angl. Sax. *lecgan, licgan:* Lith. *leidmi, leidziu.*]

Raha, as, m. = 1. *rahas* below. —*Raha-rūḍha-bhāra, as, ā, am,* withdrawn into privacy, being private or in secret. —*Raha-sū, ūs,* f., Ved. a woman bringing forth (a child) in secret, a bad woman who conceals the birth of her child. —*Raha-stha,* see under 1. *rahas* below.

Rahaṇa, am, n. the act of quitting, desertion, abandonment; separation.

Rahayat, an, antī, at, quitting, abandoning.

1. *rahas, as,* n. (for 2. see p. 837, col. 1), loneliness, solitariness, solitude, privacy, secrecy, retirement, (*rahasi,* in secret, secretly, privily; *rahassu,* privately, in private, secretly); a lonely or deserted place, private or solitary abode, hiding-place; a secret, mystery, mystical truth; sexual intercourse, copulation; a privity; (*as*), ind. in a solitary place, in secret, secretly, clandestinely, privately, privily, (opposed to *pra-kāśam.*) —*Rahaḥ-stha* or *raha-stha, as, ā, am,* standing or being in a lonely place or in private, being apart, being alone; being in the enjoyment of love. —*Rahas-kara, as, ī, am,* executing a secret commission. —*Rahī-kṛi,* cl. 8. P. *-karoti,* &c., or *rahī-bhū,* cl. 1. P. *-bhavati,* &c., to withdraw to a solitary place, retire apart. —*Rahī-bhūta, as, ā, am,* withdrawn to a lonely place, retired. —*Raho-*

gala, as, ā, am, being in a lonely place, being alone; secret, clandestine, concealed, private.

Rahasa in *anu-r°,* &c. = 1. *rahas,* p. 836, col. 3.

Rahasanandin or *rahasānandin* (?), *ī,* m., N. of a grammarian.

Rahasya, as, ā, am, secret, private, clandestine, concealed; mysterious; fit to be concealed; (*am*), n. a secret, any secret doctrine or mystery, anything hidden or recondite, mystical or esoteric teaching; an Upanishad (Manu II. 165); (*am*), ind. in secret, secretly, privately; (*ā*), f., N. of a river; of two plants, = *rāsnā ; = pāṭhā.* — *Rahasya-traya-sāra,* 'essence of the three mystical doctrines,' N. of a treatise by Veṅkaṭa Āćārya (being a short exposition in verse of the doctrines of the Vedānta according to Rāmānuja). — *Rahasya-dhārin, ī, iṇī, i,* secret-possessing, being in possession of a secret or mystery, initiated into a secret rite or mystery. — *Rahasya-bheda, as,* m. or *rahasya-bhedana, am,* n. or *rahasya-vibheda, as,* m. revealing a secret, disclosure of a secret or mystery. — *Rahasya-vrata, am,* n. 'mystical-vow,' the mystic science of obtaining command over magical weapons.

Rahasyu, us, m. a proper N.

Rahāṭa, as, m. (perhaps for *raho-'ṭa*), a counsellor, minister; a ghost, spirit; a spring.

Rahāya (fr. *rahas*), Nom. A. *rahāyate,* &c., to be lonely or private, &c.

Rahita, as, ā, am, left, quitted, forsaken, abandoned, deserted; lonely, solitary; deserted by, separated from, free from, deprived of, void or destitute of, without (with inst. or at the end of comps. or sometimes at the beginning, e. g. *bhartrā rahitā,* a woman separated from her husband; *ratna-rahita* or *rahita-ratna,* destitute of gems); (*am*), n. privacy, secrecy, (*rahite,* loc. c. in secret, in privacy, secretly, privately.)

Rahī-kṛi, rahī-bhū. See under 1. *rahas,* p. 836.

रहस् 2. *rahas, as,* n. = *raṃhas,* swiftness, rapidity. (For 1. *rahas* see p. 836, col. 3.)

रहूगण *rahūgaṇa, ās,* m. pl., N. of a family belonging to the race of Aṅgiras; (*as*), m., N. of the author of the hymns Ṛig-veda IX. 37, 38.

रा 1. *rā,* cl. 2. P. (Ved. also A.) *rāti* (*-te*), *rarau,* &c (Vedic forms *rāsate, arāsata, rāsan, rāsat* [see 2. *rās*], *rāsva, rarate, rarāthām, rarāsva, raridhvam, rirīhi, rare, rarāthe, rarima, rarivas, rāsiya,* Inf. *rātave*), to grant, give, bestow, impart, give up, surrender.

Rarāṇa, as, ā, am, Ved. giving, bountiful, (see Ṛig-veda I. 117, 24.)

2. *rā, ās, ās, am,* (at the end of a comp.) granting, bestowing, giving; (for *rā,* fem. of 2. *ra,* see p. 824, col. 3.)

Rākā, f. (according to Uṇādi-s. III. 40. fr. rt. 1. *rā* above), the goddess presiding over the actual day of full moon (or regarded as the Full Moon's consort; Anu-mati is supposed to preside over the previous day); the day of full moon, full moon; N. of a daughter of Aṅgiras and Smṛiti; of a daughter of Aṅgiras and S'raddhā; of the wife of Dhātṛi and mother of Prātṛi; of a Rākshasī, mother of Khara and Sūrpa-ṇakhā; of a daughter of Su-mālin; of a river; itch, scab; a girl in whom menstruation has just commenced. — *Rākā-ćandra, as,* m. full moon. — *Rākā-niśā,* f. the night of full moon. — *Rākā-pati, is,* or *rākā-ramaṇa, as,* m. 'husband of Rākā,' full moon. — *Rākā-vibhāvarī,* f. the night of full moon. — *Rākāvibhāvarī-jāni, is,* m. 'the consort of the night of Rākā,' full moon. — *Rākā-śaśāṅka, as,* or *rākā-śaśin, ī,* m. full moon. — *Rākendīvara-bandhu* (°*kā-in*°), *us,* m. full moon. — *Rākeśa* (°*kā-īśa*), *as,* m. full moon; N. of Siva.

Rāta, as, ā, am, given (Ved. *rātum astu,* 'let it be given;' cf. Lat. *ratum esto*), presented, bestowed (often at the end of comps.; cf. *asmad-r°, kīrtti-r°, deva-r°, brahma-r°*); (*as*), m. a proper N. — *Rāta-manas, ās, ās, as,* Ved. having a ready or willing mind, ready, willing. — *Rāta-havis, is, is, is,* Ved. one who offers oblations. — *Rāta-havya, as, ā, am,* Ved. one who willingly presents offerings, a liberal offerer or worshipper (of the gods), one to whom the offering is presented, one who receives the oblation; (*as*), m., N. of a Ṛishi with the patronymic Ātreya (author of Ṛig-veda V. 65, 66).

Rāti, is, is or *ī, i,* Ved. ready or willing to give, generous, favourable; ready, willing; (*is*), m. a friend, (opposed to *a-rāti*); (*is*), f. the act of giving or granting, bestowal, presentation, favour; a gift, present, offering, oblation; *Indrasya rātiḥ,* N. of a Sāman. — *Rāti-shāć, k, k, k* (*shāć* for *sāć*), Ved. granting favours, dispensing gifts, liberal, bountiful, generous.

Rāvan, ā, m., Ved. a giver, bestower; [cf. *a-r°.*]

राउल *rāüla, as,* m. a proper N.

राकिणी *rākiṇī,* f., N. of a Tantra goddess.

राक्य *rākya, as,* &c., coming or descended from Raka.

राक्षस *rākshasa, as, ī, am* (fr. 2. *rakshas,* q. v.), of or belonging to a Rakshas or evil demon, like a Rakshas, demoniacal, infested by demons; (scil. *vivāha* or *vidhi*) one of the eight forms of marriage (the violent seizure and rape of a girl after the defeat or destruction of her relatives, see Manu III. 33); (*as*), m. an evil being or demon, an evil or malignant spirit, a Rakshas, (the Rākshasas are sometimes regarded as produced from Brahmā's foot, sometimes with Rāvaṇa as descendants of Pulastya; elsewhere they are styled children of Khasā or Su-rasā; according to some they are distinguishable into three classes, one sort being of a semi-divine nature and ranking with Yakshas &c., another corresponding to Titans or relentless enemies of the gods, and a third answering more to demons, imps, fiends, goblins, going about at night, haunting cemeteries, disturbing sacrifices and devout men, animating dead bodies, ensnaring and even devouring human beings, and generally hostile to the human race; this last class is the one most commonly denoted by the term Rakshas or Rākshasa; their place of abode, according to the Rāmāyaṇa, was Laṅkā in Ceylon, where resided their chief, Rāvaṇa, q. v.; in Rāmāyaṇa V. 10, 17, &c. they are fully described; some have long arms, some are fat, others thin, some dwarfish, others enormously tall and humpbacked, some have only one eye, others only one ear, some enormous paunches, others projecting teeth and crooked thighs, while others can assume noble forms and are beautiful to look upon; they are further described as biped, triped, quadruped, with heads of serpents, donkeys, horses, elephants, and every imaginable deformity; cf. 2. *rakshas*); a king of the Rākshasas; (with Jainas) one of the eight classes of Vyantaras; epithet of the thirtieth Muhūrta; one of the astronomical Yogas or divisions of the moon's path; N. of a minister of Nanda; of a poet; (*as, am*), m. n. epithet of the forty-ninth year in the Jupiter cycle of sixty years; (*ī*), f. a Rākshasa female, Rākshasī or female demon; the island of the Rākshasas, i. e. Laṅkā or Ceylon; epithet of a malignant spirit supposed to haunt one of the four corners of a house; night; a kind of perfume (= *ćaṇḍā*); a large tooth, tusk. — *Rākshasa-kāvya, am,* n., N. of a poem. — *Rākshasa-graha, as,* m. 'Rākshasa-demon,' epithet of a particular kind of insanity or seizure (produced by evil spirits). — *Rākshasa-tā,* f. or *rākshasa-tva, am,* n. fiendishness, the state or condition of a Rākshasa. — *Rākshasālaya* (°*sa-āl*°), *as,* m. abode of the Rākshasas. — *Rākshasī-karaṇa, as,* m. the act of changing into a Rākshasa. — *Rākshasī-bhūta, as, ā, am,* become or changed into a Rākshasa.

राक्षा *rākshā,* f. (sometimes written *rakshā*), = *lākshā,* lac.

राक्षोघ्न *rākshoghna, as, ī, am,* treating of or relating to the slayer of a Rakshas; *agastyasya rākshoghnam* and *agne rākshoghnam,* N. of two Sāmans.

Rāksho'sura, as, ī, am, relating to or treating of a Rakshas and Asura; containing the words *rakshas* and *asura.*

राख् *rākh* [cf. rt. *lākh*], cl. 1. P. *rākhati,* &c., Caus. Aor. *ararākhat,* to be arid or dry; to adorn; to suffice, be able or competent; to impede, prevent.

राग *rāga, as,* m. (fr. rt. *rañj*), the act of colouring or dyeing, tinting [cf. *mūrdhaja-r°*]; colour, hue, tint, dye, red colour, (sometimes at the end of an adj. comp., e. g. *krimi-rāga, as, ā, am,* red as cochineal, dyed with cochineal); affection, emotion, passion, feeling; a musical mode, (six primary modes or orders of sounds are enumerated, viz. *Bhairava, Kauśika, Hindola, Dīpaka, S'rī-rāga,* and *Megha ;* or *S'rī-rāga, Vasanta, Pañćama, Bhairava, Megha,* and *Naṭa-nārāyaṇa ;* or *Mālava, Mallāra, S'rī-rāga, Vasanta, Hillola,* and *Karṇāṭa:* these six Rāgas or modes are supposed to have been originally connected with the six Ṛitus or seasons, each mode, like the several seasons, moving some Rāga or affection of the mind; they are personified, and each of the six is wedded to five consorts, called Rāgiṇīs, and is the father of eight sons; sometimes six Rāgiṇīs are assigned to each Rāga); a musical note, harmony, music; the quality Rajas, q. v.; feeling or mental affection in general, love, sympathy, interest in anything, joy, pleasure; vehement longing or desire; regret, sorrow; greediness, envy; anger, wrath; loveliness, beauty, charm, attraction; nasalization; N. of a particular process in the preparation of quicksilver; a king, prince; the sun; the moon; (*ā*), f. Eleusine Coracana, a sort of grain (commonly called Raggy, much cultivated in the south of India); N. of the second daughter of Aṅgiras; [cf. according to some, Gr. ὀργή, perhaps for ϝοργή.] — *Rāga-khāḍava,* see *rāga-shāḍava.* — *Rāga-khāṇḍava, am,* n. a kind of sweetmeat; [cf. *rāga-shāḍava.*] — *Rāga-khāṇḍavika, as,* m. a maker of the above sort of sweetmeat. — *Rāga-ćūrṇa, as,* m. Acacia Catechu (a tree yielding an astringent resin, the wood of which is used in dyeing); a red powder (which the Hindūs throw over each other at the vernal festival called Holi; cf. *holākā*); red lead; lac; Kāma-deva, the god of love. — *Rāga-ćchanna, as,* m. the god of love or Kāma-deva; N. of Rāma. — *Rāga-da, as, ā, am,* colour-giving, colouring, passion-inspiring; (*as*), m. a kind of shrub, = *tairaṇī ;* (*ā*), f. 'producing various colours,' crystal. — *Rāga-dravya, am,* n. 'colour-substance,' paint, dye. — *Rāga-paṭṭa,* a kind of precious stone. — *Rāga-pushpa, as,* m. Pentapetes Phœnicea; the red globe-amaranth; (*ī*), f. the Chinese rose. — *Rāga-prasava, as,* m. Pentapetes Phœnicea; the red globe-amaranth. — *Rāga-bandha, as,* m. the connection of the Rāgas, expression or manifestation of affection, affection, passion. — *Rāga-bandhin, ī, inī, i,* exciting or inflaming the passions. — *Rāga-bhañjana, as,* m., N. of a Vidyā-dhara. — *Rāga-mañjarikā,* f. a diminutive from *rāga-mañjarī* below ('wicked Rāga-mañjarī'). — *Rāga-mañjarī,* f., N. of a woman. — *Rāga-maya, as, ī, am,* 'consisting of colour or of red colour,' red-coloured, red; dear, beloved. — *Rāga-mālā,* f. 'string or series of musical Rāgas,' a chapter on the subject of musical Rāgas; N. of a work on the musical Rāgas by Kshema-karṇa. — *Rāga-yuj, k,* m. a ruby. — *Rāga-rajju, us,* m. Kāma-deva, the god of love. — *Rāga-latā,* f. 'Passion-creeper, Passion-flower,' N. of Rati (wife of Kāma-deva). — *Rāga-lekhā,* f. a streak or line of paint, stroke, the mark of dye. — *Rāga-vat, ān, atī, at,* having colour, coloured, red; impassioned. — *Rāga-vibodha, as,* m., N. of a celebrated treatise on the musical Rāgas and theory of music. — *Rāga-vṛinta, as,* m. 'Passion-stalk,' N. of Kāma-deva, the god of love. — *Rāga-shāḍava, as,* m. a sweet-

meat made from grapes and pomegranates together with a kind of broth made from Phaseolus Mungo; (according to others) half ripe mango fruit made into syrup with ginger, cardamoms, oil, butter, &c., (also written *rāga-khāḍava, rāga-shāḍhava*; cf. *rāga-khāṇḍava.*) — *Rāga-sūtra, am,* n. any coloured thread or string; a silk thread; the string of a balance. — *Rāgāṅgī* (°*ga-aṅ*°) or *rāgāḍhyā* (°*ga-āḍh*°), f. Rubia Munjista (= *mañjishṭhā*). — *Rāgātmaka* (°*ga-āt*°), *as, ikā, am,* composed of or characterized by passion, impassioned. — *Rāgānugāvivṛiti* (°*ga-an*°), *is,* f., N. of a work. — *Rāgāndha* (°*ga-an*°), *as, ā, am,* blind with passion or desire. — *Rāgānvita* (°*ga-an*°), *as, ā, am,* having colour or dye, coloured; affected by passion or desire. — *Rāgāyāta* (°*ga-āy*°), *am,* n. excess of passion, the coming on or uprising of excessive passion. — *Rāgārṇava* (°*ga-ar*°), *as,* m., N. of a work on the musical Rāgas. — *Rāgārha* (°*ga-ar*°), *as, ā, am,* worthy of affection, any suitable object of affection. — *Rāgāśani* (°*ga-aś*°), *is,* m. a Buddha; a Jina. — *Rāgodreka* (°*ga-ud*°), *as,* m. excess of passion.

Rāgaḍāli, is, m. a kind of lentil (= *masūra*).

Rāgāru, us, us, u, one who raises hopes of a gift which he afterwards disappoints.

Rāgin, ī, iṇī, i (fr. rt. *rañj* and fr. *rāga*), coloured, dyed, painted, having a particular colour (applied to a kind of Amaurosis or blindness when it affects the second membrane of the eye, as opposed to *a-rāgin,* which affects the first); red, of a red colour; full of passion or feeling; impassioned, labouring under emotion, given up to passion; full of love, loving, affectionate, warm, susceptible, in love; passionately fond of, devotedly attached to, taking great pleasure in (with loc. or at the end of a comp.), eagerly desirous of, having great taste or relish for (anything); colouring, painting, dyeing; rejoicing, delighting, gladdening, exhilarating; (*ī*), m. a painter; a lover; a lustful man, libertine; a sort of grain (= *bahutara-kaṇiśa*); (*iṇī*), f. a modification of the musical mode called Rāga, (thirty or thirty-six Rāgiṇīs are enumerated, either five or six being assigned to each Rāga and personified as his wives); a wanton and intriguing woman; N. of the eldest daughter of Menakā; a form of Lakshmī. — *Rāgi-tā,* f. the state of being coloured or impassioned, affectionateness, tenderness, fondness for, longing after, eager desire for (with loc. or at the end of comps.).

राघ 1. *rāgh* [cf. rt. *lāgh*], cl. 1. A. *rāghate, rarāghe, rāghitum,* to be able or competent: Caus. *rāghayati, -yitum,* Aor. *ararāghat.*

2. *rāgh, rāk,* m. an able or efficient person.

राघव *rāghava, as,* m. (fr. *raghu*), a descendant of Raghu; a patronymic of Aja; of Daśaratha; (especially) of Rāma-ćandra; of a more recent king (author of the Hasta-ratnāvalī); of the author of the Gaṇeśa-stuti hymn; of a serpent-demon; sea, ocean; a species of large fish; (*au*), m. du. the two Rāghavas, i. e. Rāma and Lakshmaṇa. — *Rāghava-ćaitanya, as,* m., N. of a poet. — *Rāghava-deva, as,* m., N. of a poet; of the father of Dāmodara and grandfather of Śārṅgadhara; of the author of the Laghu-ćintana. — *Rāghava-pāṇḍavīya, am,* n., N. of an artificial poem by Kavi-rāja giving a narrative of the acts of both Rāghavas and Pāṇḍavas in such a way that it may be interpreted either as a history of one or the other family. — *Rāghava-bhaṭṭa, as,* m., N. of an author. — *Rāghava-vilāsa, as,* m., N. of a work. — *Rāghavānanda* (°*va-ān*°), *as,* m., N. of a pupil of Hari-nanda; of the author of the Nyāyāvalī-dīdhiti; of the author of a commentary on the Mānava-dharma-śāstra. — *Rāghavānuja-ga* (°*va-an*°), *as, ā, am,* referring to the younger brother of Rāma. — *Rāghavābhyudaya* (°*va-abh*°), *as,* m. 'rise of Rāma,' N. of a drama. — *Rāghavāyaṇa* (°*va-ay*°), *am,* n. Rāma's history, i. e. the Rāmāyaṇa. — *Rāghavendra* (°*va-in*°), *as,* m. 'Rāghava-chief,' N. of several persons. — *Rāghaveśvara* (°*va-īś*°), 'Rāghava-lord,' N. of one of Śiva's Liṅgas.

Rāghavīya, am, n. the work composed by Rāghava.

राङ्कल *rāṅkala, as,* m. a thorn.

राङ्कव *rāṅkava, as, ī, am,* belonging to the Raṅku species of deer; made from the hair of the Raṅku deer, woollen; coming from Raṅku (said of animals, see Pāṇ. IV. 2, 100); (*am*), n. woollen cloth made of deer's hair, a woollen cover or garment; a rug, blanket. — *Rāṅkavājina* (°*va-aj*°), *am,* n. a woollen skin. — *Rāṅkavāstaraṇa* (°*va-ās*°), *am,* n. a woollen coverlet. — *Rāṅkavāstṛita* (°*va-ās*°), *as, ā, am,* covered with a woollen rug.

Rāṅkavaka, as, ī, am, coming from Raṅku (said of men, see Pāṇ. IV. 2, 100).

Rāṅkavāyaṇa, as, ī, am, coming from Raṅku (said of animals).

राङ्ग *rāṅga, as,* m. a proper N.

राङ्गण *rāṅgaṇa, am,* n. a kind of flower (commonly called Raṅgan).

राचित *rāćita, as,* m. a patronymic from Raćita.

Rāćitāyana, as, m. a patronymic from Rāćita.

राज् 1. *rāj* (perhaps connected with rt. *ṛij,* originally *raj*), cl. 1. P. A. (in Ved. only P.) *rājati, -te* (Ved. also cl. 2. *rāshṭi, arāṭ*), *rarāja* (2nd sing. *rarājitha* or *rejitha,* 3rd pl. *rarājuḥ* or *rejuḥ*), *rarāje* or *reje, rājitum* (Ved. *rājase*), to reign, rule, exercise sovereignty, to be a king or sovereign, to be the first or chief (of anything); to rule over (with gen.); to govern, direct (with acc.); to be illustrious or eminent; to shine, glitter, glisten, be radiant or splendid; to appear as: Caus. *rājayati, -yitum,* Aor. *ararājat,* to reign, rule; to illuminate, make radiant: Desid. *rirājishati, -te*: Intens. *rārājyate, rārāshṭi*; [cf. Lat. *rego, di-rigo, rex*; Goth. *ragino, reikja* (= *rājya*), *reik-s,* 'a chief;' Old Germ. *rîchi.*]

2. *rāj, ṭ, ṭ, ṭ,* shining, radiant (at the end of comps.); (*ṭ*), m. = *rājan,* a king, sovereign, chief; any principal object or anything the best of its kind [cf. *śaṅkha-rāj*]; N. of an Ekāha; a metre of four times twenty-two syllables; (*ṭ*), f., Ved., N. of a goddess; (according to Mahī-dhara) = *rājya,* a kingdom; [cf. Lat. *rex*; Goth. *reiks.*]

Rāja, as, m. (at the end of a comp.) = *rājan,* a king, prince, sovereign, chief; any principal object or anything the best of its kind; [cf. *vyūha-r*°; at the end of an adj. comp. the fem. ends in *ā.*]

Rājaka, as, ā, am, illuminating, irradiating, splendid; (*as*), m. a little king, petty prince; = *rājan* (often at the end of an adj. comp.); N. of various persons; (*am*), n. a number of kings or sovereigns.

Rājakīya, as, ā, am (fr. *rājaka*), of or belonging to a king, kingly, princely, royal.

Rājat, an, antī, at, ruling; shining, (an anomalous form *rājatam* for *rājantam* is given.)

Rājan, ā, m. (for fem. *rājñī* see p. 840, col. 3), a king, sovereign, prince, ruler, chief, governor, (at the end of an adj. comp. the fem. may be formed in three ways, viz. either like the masc. or fr. *rāja,* and declined like the fem. of *śiva,* or with *rājñī* declined like *nadī,* e. g. *bahu-rājan,* having many kings, makes its fem. sing. du. either *bahu-rājā, -rājānau* or *bahu-rājā, -rāje* or *bahu-rājñī, -rājñyau,* see Pāṇ. IV. 1, 28; sometimes *rājan* is found at the end of a comp. where *rāja* would be more correct; cf. *nāga-rājan, kāśi-r*°); a man of the military caste, Kshatriya, a man of the royal tribe (= *rājanya*); N. of Yudhi-shṭhira; a master; the moon; Indra; a Yaksha; N. of one of the eighteen attendants on Sūrya (identified with a form of Guha); government, guidance, (this is said to be the sense in only one passage, Ṛig-veda X. 49, 4; according to Sāy. *rājani* = *rājanārtham.*) — *Rāja-ṛishi* = *rājarshi.* — *Rāja-kathā,* f. a history of kings, royal history. — *Rāja-kadamba, as,* m. 'royal Kadamba,' a sort of Kadamba. — *Rāja-kandarpa, as,* m., N. of a work. — *Rāja-kanyakā* or *rāja-kanyā,* f. a king's daughter, princess. — *Rāja-kara, as,* m. king's tax, tribute paid to a king, royal tribute or taxes. — *Rāja-karkaṭī,* f. a kind of cucumber (= *ćīnākarkaṭī*). — *Rāja-karṇa, as,* m. an elephant's tusk. — *Rāja-kartṛi, tā,* m. 'king-maker,' one who assists at the coronation of a king; (*tāras*), m. pl. those who place the king on the throne. — *Rāja-karman, a,* n. the business or duty of a king; any service performed for a king, royal service; the Soma ceremony; (*āṇi*), n. pl. royal or state affairs. — *Rāja-kalaśa, as,* m. a proper N. — *Rāja-kalā,* f. the sixteenth part of the moon's disk, a crescent of the moon. — *Rāja-kali, is,* m. a bad king who does not protect his subjects. — *Rāja-kaśeru, us,* m. a fragrant grass, Cyperus Rotundus; (*u*), n. the root of Cyperus Pertenuis. — *Rāja-kārya, am,* n. a king's duty or business, state affairs. — *Rāja-kuñjara, as,* m. 'an elephant among kings,' great or powerful monarch. — *Rāja-kumāra, as,* m. a king's son, prince. — *Rāja-kumārikā,* f. a king's daughter, princess. — *Rāja-kula, am,* n. a king's family, royal family; the court of a king; a court of justice; a royal palace. — *Rājakula-bhaṭṭa, as,* m. any learned man attached to a royal household. — *Rāja-kulya, as, ā, am,* of royal race, of regal descent. — *Rāja-kushmāṇḍa, as,* m. Solanum Melongena. — *Rāja-kṛit, t,* m. = *rāja-kartṛi.* — *Rāja-kṛita, as, ā, am,* made or performed by a king. — *Rāja-kṛita-pratijña, as, ā, am,* one who has fulfilled the king's conditions. — *Rāja-kṛitya, am,* n. king's duty or business, state affairs. — *Rāja-kṛitvan* = *rāja-kartṛi* (followed by an acc., Bhaṭṭi-k. VI. 130). — *Rāja-kośātaka, am,* n. a kind of fruit. — *Rāja-kraya, as,* m., Ved. purchase of Soma. — *Rāja-kriyā,* f. the business of a king, royal or state affairs. — *Rāja-kshavaka, as,* m. a kind of mustard. — *Rāja-kharjūrī,* f. a kind of date tree (= *nṛipa-priyā*). — *Rāja-gaṇa, as,* m. a host of kings. — *Rāja-gavī,* f. Bos Grunniens. — *Rāja-gāmin, ī, inī, i,* going to the king or ruler, devolving or escheating to the sovereign (as property &c. to which there are no heirs). — *Rāja-giri, is,* m. 'king's hill,' N. of a place; a species of vegetable (= *rājādri*). — *Rāja-guru, us,* m. a king's minister, royal counsellor. — *Rāja-guhya, am,* n. a royal mystery. — *Rāja-gṛiha, as,* m. a king's house, royal dwelling, palace; N. of the chief city in Magadha (said to be nine Yojanas distant from Pāṭaliputra); (*as, ā, am*), belonging to the city Rāja-gṛiha. — *Rāja-gṛihaka, as, ā, am,* of or belonging to the city Rāja-gṛiha. — *Rāja-geha, as,* m. = *rāja-gṛiha,* a palace. — *Rāja-grīva, as,* m. a species of fish. — *Rāja-gha, as,* m. a king-killer, regicide; (*as, ā, am*), sharp, hot. — *Rāja-ćihna, am,* n. a mark or sign of royalty, insignia of royalty, regalia. — *Rāja-ćihnaka, am,* n. the organs of generation (= *upa-stha*). — *Rāja-jakshman* for *rāja-yakshman,* q. v. — *Rāja-jambū, ūs,* f. a species of Jambū; a species of date tree. — *Rāja-tanaya, as,* m. a king's son, prince; (*ā*), f. a king's daughter, princess. — *Rāja-taraṅgiṇī,* f. 'stream or current history of kings,' N. of a celebrated history of the kings of Kaśmīra or Cashmere by Kalhaṇa (written A. D. 1148). — *Rāja-taru, us,* m. Cathartocarpus or Cassia Fistula; Pterospermum Acerifolium. — *Rāja-taruṇī,* f., N. of a plant, the globe-amaranth. — *Rāja-tas,* ind. from a king. — *Rāja-tā,* f. or *rāja-tva, am,* n. kingship, royalty, the rank or function of a king, sovereignty, princedom, kingly dignity or authority, government. — *Rāja-tāla, as,* m. or *rāja-tālī,* f. a betel-nut tree; (*as*), m., N. of a particular measure or time in music. — *Rāja-timisha, as,* m. Cucumis Sativus. — *Rāja-tīrtha, am,* n., N. of a Tīrtha. — *Rāja-tuṅga, as,* m. a proper N. — *Rāja-temisha, as,* m. = *rāja-timisha.* — *Rāja-daṇḍa, as,* m. a king's sceptre, kingly authority, punishment inflicted by a king; fine payable to a king. — *Rāja-dattā,* f. a proper N. — *Rāja-danta, as,* m. a prin-

rājatva = sovereignty ' R.V. 69.5

cipal tooth, front tooth; a proper N. — *Rājadanti*, *is*, m. a patronymic from Rāja-danta. — *Rāja-darśana*, *am*, n. the act of seeing or appearing before a king, a royal audience; N. of a kind of artificial composition. — *Rāja-dāra*, *ās*, m. pl. a king's wife, royal consort; the wives of a king. — *Rāja-duhitṛi*, *tā*, f. a king's daughter, princess. — *Rāja-dūta*, *as*, m. a king's ambassador. — *Rāja-dūrvā*, f. a kind of high-growing Dūrvā grass. — *Rāja-dṛishad*, *t*, f., N. of the larger or lower mill-stone. — *Rāja-deva*, *as*, m., N. of a lexicographer (= *bhoja-rāja-deva*). — *Rāja-druma*, *as*, m. = *rāja-vṛiksha*. — *Rāja-droha*, *as*, m. 'the act of injuring a king,' high treason, rebellion. — *Rāja-drohin*, *ī*, m. 'king-injurer,' a traitor, rebel. — *Rāja-dvār*, *r*, f. or *rāja-dvāra*, *am*, n. the king's gate, gate of a royal palace. — *Rāja-dvārika*, *as*, m. a royal porter or gatekeeper. — *Rāja-dhattūra* or *rāja-dhattūraka*, *as*, m. a kind of thorn-apple. — *Rāja-dharma*, *as*, m. a king's duty; (*ās*), m. pl. royal duties, rules or laws relating to kings. — *Rājadharma-kaustubha*, N. of [illegible]t of the Smṛiti-kaustubha. — *Rāja-dharman*, [illegible]m., N. of the king of the cranes or herons (a son of Kaśyapa, Mahā-bh. Śānti-p. 6337). — *Rājadharmānuśāsana* (°*ma-an*°), *am*, n. 'instruction in the duties of kings,' N. of the first section of the Śānti-p. of the Mahā-bhārata. — *Rāja-dhāna* or *rāja-dhānaka*, *am*, n. or *rāja-dhānikā*, or *rāja-dhānī*, f. a royal city, metropolis, capital, a king's residence, palace. — *Rāja-dhānya*, *am*, n. 'royal grain,' Panicum Frumentaceum; a kind of rice. — *Rāja-dhāman*, *a*, n. a king's residence, royal palace. — *Rāja-dhira*, *as*, m. a proper N. — *Rāja-dhura*, *as*, m. or *rāja-dhurā*, f. 'king's yoke,' the burden of government. — *Rāja-dhustūraka* or *rāja-dhūrta*, *as*, m. a species of large Datura or thorn-apple. — *Rāja-nagarī*, f. a royal city. — *Rāja-nandana*, *as*, m. a king's son, prince. — *Rāja-naya*, *as*, m. royal conduct or policy, the administration of government, politics. — *Rāja-nāpita*, *as*, m. a royal barber, a first-rate barber. — *Rāja-nāman*, *ā*, m. Trichosanthes Diœca. — *Rāja-nighaṇṭu*, *us*, or *rāja-nighaṇṭa*, *as*, m., N. of a dictionary of materia medica (including many herbs and plants) by Hara-hari-paṇḍita, (also written *rāja-nirghaṇṭa*.) — *Rāja-nirdhūta-daṇḍa*, *as*, *ā*, *am*, one who has undergone punishment from a king. — *Rāja-niveśana*, *am*, n. a king's abode, palace. — *Rāja-nīti*, *is*, f. royal conduct or policy, the administration of government, statesmanship, politics. — *Rāja-nīla*, *am*, n. an emerald. — *Rājan-vat*, *ān*, *atī*, *at* (anomalous for *rāja-vat*, see Pāṇ. VIII. 2, 14), having a good king, governed by a just monarch (Raghu-v. VI. 22). — *Rāja-paṭola* or *rāja-paṭolaka*, *as*, m. a kind of cucumber, Trichosanthes Diœca; (*ī*), f. = *madhura-paṭolī* (?). — *Rāja-paṭṭa*, *as*, m. a kind of precious stone, a diamond of inferior quality (said to be brought from Virāṭa-deśa in the north-west of India); a royal fillet or tiara. — *Rāja-paṭṭikā*, f. = *ćātaka-pakshin*. — *Rāja-pati*, *is*, m. a lord of kings. — *Rāja-patnī*, f. a king's wife, royal consort, queen. — *Rāja-patha*, *as*, m. the king's highway, a main road, public road, principal street. — *Rāja-pathāya*, Nom. A. -*pathāyate*, &c., to represent or be like a main road. — *Rāja-pada*, *am*, n. the rank of a king, kingship. — *Rāja-paddhati*, *is*, f. a main road, principal street. — *Rāja-parṇī*, f. Pæderia Fœtida. — *Rāja-palāṇḍu*, *us*, m. a particular kind of onion. — *Rāja-pāla*, *as*, m., N. of a king; of a royal family. — *Rāja-pitṛi*, *tā*, m. a king's father. — *Rāja-pīlu*, *us*, m. a species of tree (= *mahā-pīlu*). — *Rāja-putra*, *as*, m. a king's son, prince; a Kshatriya or man of the military tribe (in the Hindū caste system); the son of a Vaiśya by an Ambashṭhā or the son of a Kshatriya by a Karaṇī; a Rājpoot (the name of a class of persons who claim descent from the ancient Kshatriyas); the planet Mercury (regarded as the son of the moon); a kind of mango; (*ī*), f. a king's daughter, princess; a female of the Rājpoot tribe; N. of several plants, a bitter gourd (= *kaṭu-tumbī*); a kind of jasmine (= *jātī*, *mālatī*); a kind of perfume (= *reṇukā*); a kind of metal (= *rāja-rīti*); a musk-rat; (*ā*), f., Ved. 'having kings for sons,' a mother of kings. — *Rāja-putraka*, *am*, n. a number of kings' sons, assemblage of princes. — *Rāja-putrikā*, f. a king's daughter, princess; a species of bird (= *śarāri*). — *Rāja-putrīya*, *am*, n., N. of a work. — *Rāja-pura*, *am*, n. a royal city, the residence of a king; N. of a city; (*ī*), f., N. of a city. — *Rāja-purusha*, *as*, m. a royal servant or attendant; a king's minister. — *Rāja-pushpa*, *as*, m. Mesua Roxburghii; (*ī*), f. a species of plant (= *karuṇī*). — *Rāja-pūga*, *as*, m. a kind of Areca or betel-nut palm. — *Rāja-pūrusha*, *as*, m. = *rāja-purusha* above. — *Rāja-paurushika*, *as*, *ī*, *am*, being in a king's service. — *Rāja-paurushya*, *am*, n. (fr. *rāja-purusha*), the state of a royal servant, the being a king's minister. — *Rāja-prakṛiti*, *is*, f. a king's minister. — *Rāja-pradeya*, *as*, *ā*, *am*, to be given or presented to a king. — *Rāja-prasāda*, *as*, m. royal favour. — *Rāja-priya*, *as*, m. a kind of onion; (*ā*), f. a species of plant (= *karuṇī*). — *Rāja-preshya*, *as*, m. a king's servant; (*am*), n. royal service, service of kings, (more correctly *rāja-praishya*.) — *Rāja-phaṇijjhaka*, *as*, m. an orange tree. — *Rāja-phala*, *am*, n. 'royal fruit,' the fruit of Trichosanthes Diœca; (*as*), m. 'bearing royal fruit,' a species of tree, = *rājādanī*; (*ā*), f. Eugenia Jambolana. — *Rāja-badara*, *as*, m. a species of jujube tree; (*am*), n. a sort of Justicia plant; salt. — *Rāja-bandha*, *as*, m. imprisonment by the king. — *Rāja-balā*, f. Pæderia Fœtida. — *Rāja-bāndhava*, *as*, m. a relation of a king, royal relation; (*ī*), f. a female relation of a king. — *Rāja-bhaṭa*, *as*, m. a king's soldier, soldier of the royal army. — *Rāja-bhaṭṭikā*, f. a species of water-fowl. — *Rāja-bhadraka*, *as*, m. Costus Speciosus or Arabicus; Azadirachta Indica. — *Rāja-bhaya*, *am*, n. king's risk, danger from a king, fear of a king. — *Rāja-bhavana*, *am*, n. a king's abode, royal palace. — *Rāja-bhāryā*, f. a king's wife, queen. — *Rāja-bhūya*, *am*, n. = *rāja-tā*, royalty, &c. — *Rāja-bhṛit*, see Gaṇa Saṅkalādi to Pāṇ. IV. 2, 75. — *Rāja-bhṛita*, *as*, *ā*, *am*, hired by the king, being in the king's service; (*as*), m. a king's soldier. — *Rāja-bhṛitya*, *as*, m. a servant of a king, royal servant or minister, courtier, any public officer. — *Rāja-bhoga*, *as*, m. a king's meal, royal repast. — *Rāja-bhogīna*, *as*, *ā*, *am*, fit for a king's enjoyment, suitable for a king's use. — *Rāja-bhogya*, *as*, m. Buchanalia Latifolia; (*am*), n. nutmeg. — *Rāja-bhojana*, *as*, *ā*, *am*, eaten by kings. — *Rāja-bhauta*, *as*, m. a king's fool or jester. — *Rāja-bhrātṛi*, *tā*, m. a king's brother. — *Rāja-maṇi*, *is*, m. 'royal gem,' a kind of precious stone. — *Rāja-maṇḍūka*, *as*, m. a species of large frog. — *Rāja-mantra-dhara*, *as*, m. a king's counsellor, royal minister. — *Rāja-mantrin*, *ī*, m. a minister of state. — *Rāja-mandira*, *am*, n. the palace of a king, a royal mansion; N. of the chief town of Kalinga. — *Rāja-malla*, *as*, m. a royal wrestler. — *Rāja-mahila*, N. of a town. — *Rāja-mahendra-tīrtha* (°*hā-in*°), *am*, n., N. of a Tīrtha. — *Rāja-mātṛi*, *tā*, f. a king's mother. — *Rāja-mātra*, *am*, n., Ved. every one claiming the name of Rājan. — *Rāja-mānusha*, *as*, m. a royal officer or minister, any public officer. — *Rāja-mārga*, *as*, m. the king's highway, a royal or main road, high road, high street, principal street (one passable for horses and elephants); the way or method of kings, procedure of kings (as warfare &c.). — *Rāja-mārtaṇḍa*, N. of a commentary by Bhoja-deva on Patañjali's Yoga-sūtras. — *Rāja-māsha*, *as*, m. a kind of bean, Dolichos Catjang. — *Rāja-māshya*, *as*, *ā*, *am*, suited to the cultivation of Rāja-māsha, consisting of or sown with this plant (as a field &c.) — *Rāja-mudga*, *as*, m. a kind of bean. — *Rāja-mudrā*, f. a royal signet or seal. — *Rāja-muni*, *is*, m. = *rājarshi*. — *Rāja-mṛigāṅka* (°*ga-aṅ*°), N. of a particular medicinal compound; of an astronomical work. — *Rāja-yakshma*, *as*, or (in later authors) *rāja-yakshman*, *ā*, m. a particular kind of dangerous disease; (in the later language) pulmonary consumption, atrophy. — *Rāja-yakshma-nāman*, *ā*, m., Ved., N. of a particular mythical being (said to be connected with the building or foundation of a house). — *Rāja-yakshmin*, *ī*, *iṇī*, *i*, suffering from consumption, consumptive. — *Rāja-yajña*, *as*, m. a king's sacrifice, royal offering. — *Rāja-yāna*, *am*, n. a royal vehicle, palanquin. — *Rāja-yudhvan*, *ā*, m. a king's soldier, royal warrior; one who makes war against a king. — *Rāja-yoga*, *as*, m. a constellation under which princes are born or a configuration of planets &c. at the birth of any person indicating him to be destined for kingship; a particular stage in abstract meditation, an easy mode of meditation as distinguished from the more rigorous; [cf. *yoga*.] — *Rāja-yogya*, *as*, *ā*, *am*, befitting a king, suitable for royalty, princely. — *Rāja-yoshit*, *t*, f. a king's wife, queen. — *Rāja-raṅga*, *am*, n. 'royal tin,' silver. — *Rāja-ratha*, *as*, m. a royal carriage. — *Rāja-rākshasa*, *as*, m. 'a Rākshasa of a king,' a bad king. — *Rāja-rāj*, *ṭ*, m. a king of kings, supreme sovereign; N. of the moon. — *Rāja-rāja*, *as*, m. a king of kings, supreme sovereign, emperor; N. of Kuvera; of the moon; of a man. — *Rājarāja-tā*, f. or *rājarāja-tva* or *rāja-rājya*, *am*, n. the rank of a supreme sovereign or emperor, dominion over all princes, universal sovereignty. — *Rāja-rāma-nagara*, *am*, n., N. of a town. — *Rāja-rīti*, *is*, f. a kind of brass or bell-metal. — *Rājarshabha* (°*ja-ṛish*°), *as*, m. the chief of kings. — *Rājarshi* (°*ja-ṛishi*), *is*, m. a royal Ṛishi or saint, Ṛishi of royal descent, that holy and superhuman personage which a king or man of the military class may become by the performance of great austerities (e. g. Purū-ravas, Viśvā-mitra, &c.; see *ṛishi*, *viśvā-mitra*). — *Rājarshin*, *ī*, m. = *rājarshi* above. — *Rāja-lakshaṇa*, *am*, n. a royal sign or token, any mark on the body &c. indicating a future king; royal insignia, regalia. — *Rāja-lakshman*, *a*, n. a royal token, sign of royalty; (*ā*), m. 'having the marks of royalty,' N. of Yudhi-shṭhira. — *Rāja-lakshmī*, *īs*, f. the Fortune or Prosperity of a king (personified as a goddess), a king's good genius, the good fortune or glory of a king, royal majesty or sovereignty; N. of a princess. — *Rāja-liṅga*, *am*, n. a kingly mark, royal token. — *Rāja-līlā-nāman*, *āni*, n. pl., N. of a collection of epithets borne by Kṛishṇa having reference to 118 of his diversions when he had attained to regal rank. — *Rāja-lekha*, *as*, m. 'king's writing,' a royal letter or edict. — *Rāja-loka*, *as*, m. a company of kings. — *Rāja-vaṃśa*, *as*, m. a family of kings, royal family, dynasty. — *Rājavaṃśāvali* (°*śa-āv*°), f. the genealogy of kings, royal pedigree. — *Rājavaṃśīya* or *rājavaṃśya*, *as*, *ā*, *am*, belonging to a royal family, of regal race or descent. — 1. *rāja-vat*, ind. like a king; as towards a king. — 2. *rāja-vat*, *ān*, *atī*, *at*, having a king, possessing kings; (*ān*), m., N. of a son of Dyutimat; (*atī*), f., N. of the wife of the Gandharva Deva-prabha. — *Rāja-vadana*, *as*, m. a proper N. — *Rāja-vadha*, *as*, m., Ved. a king's weapon. — *Rāja-vandin*, *ī*, m. a proper N. — *Rāja-varćas*, *as*, n. kingly rank or dignity, majesty. — *Rāja-vartman*, *a*, n. a king's high road, principal street. — *Rāja-vardhana*, *as*, m. a proper N. — *Rāja-vallabha*, *as*, m. a king's favourite; N. of various plants (= *rāja-badara*, *rājādanī*, *rājāmra*); N. of a kind of incense; of a work. — *Rāja-vallī*, f. Momordica Charantia. — *Rāja-vaśībhūta*, *as*, *ā*, *am*, subject to a king, loyal. — *Rājavaśībhūta-tā*, f. loyalty, allegiance. — *Rāja-vasati*, *is*, f. dwelling in a king's court; a royal residence, palace. — *Rāja-vārttika*, *am*, n., N. of a Sāṅkhya work. — *Rāja-vāha*, *as*, m. a horse. — *Rāja-vāhana*, *as*, m., N. of a son of king Rāja-haṃsa. — *Rāja-vāhya*, *as*, m. a royal elephant. — *Rāja-vi*, *is*, m. 'royal bird,' the blue jay. — *Rāja-vidyā*, f. royal science, kingcraft, state policy, statesmanship, administration of government, political economy. — *Rāja-vinoda-tāla*, *as*, m. a kind of time or measure in music. — *Rāja-vihāra*, *as*, m. a royal convent. — *Rāja-vījin*, *ī*, *inī*, *i*, sprung from a

royal progenitor, of royal parentage or descent. — *Rāja-vīthī*, f. a principal street, high street, main road. — *Rāja-vīrya, am*, n. the power of a king, regal power. — *Rāja-vṛiksha, as*, m. 'royal tree,' Cathartocarpus Fistula; Buchanania Latifolia (or the Piyāl tree); Euphorbia Tirucalli. — *Rāja-vṛitta, am*, n. the conduct of a king, the duty or occupation of a sovereign. — *Rāja-veśman, a*, n. a king's abode, palace. — *Rāja-vesha, as*, m. a royal garment. — *Rāja-śaṇa, as*, m. a plant from the fibres of which a coarse cordage and canvas are prepared, Corchorus Olitorius. — *Rāja-śaphara, as*, m. a species of fish (the Hilsa fish). — *Rāja-śayyā*, f. a king's couch, royal couch, royal seat or throne. — *Rāja-śāka, as*, m. a kind of pot-herb (= *vāstūka*). — *Rāja-śākanikā* or *rāja-śākinī*, f. a kind of vegetable (= *rāja-giri*). — *Rāja-śārdūla, as*, m. 'a tiger of a king,' great king. — *Rāja-śāsana, am*, n. a royal edict or order. — *Rāja-śāstra, am*, n. royal science, king-craft, state policy, statesmanship, political economy. — *Rāja-śuka, as*, m. a kind of parrot (= *prājña*). — *Rāja-śṛiṅga, as*, m. a species of fish, Macropteronatus Magar; a sort of sheat fish; (*am*), n. a royal Chattar or umbrella with a golden handle. — *Rāja-śekhara, as*, m., N. of a king of Kerala (the author of several dramas). — *Rāja-śaila, as*, m., N. of a mountain. — *Rāja-śyāmalopāsaka* (°*la-up*°), *ās*, m. pl., N. of a sect. — *Rāja-śyāmāka, as*, m. a kind of grain. — *Rāja-śrī, is*, f. the Fortune or Prosperity of a king (personified; cf. *rāja-lakshmī*), the good fortune or glory of a king, royal sovereignty or majesty. — *Rāja-saṃśraya, as, ā, am*, having kings for a refuge or protection, dependent on kings. — *Rāja-saṃsad, t*, f. a king's assembly or court, court of justice. — *Rāja-sattama, as*, m. a most excellent king. — *Rāja-sattra, am*, n. a king's sacrifice, any sacrifice instituted by a king. — *Rāja-sadana, am*, or *rāja-sadman, a*, n. a royal dwelling, palace. — *Rāja-sannidhāna, am*, n. the royal presence. — *Rāja-sabhā*, f. a royal assembly or court, court of justice, royal council, privy council. — *Rājasabhā-stha, as, ā, am*, being at a king's court, a courtier. — *Rāja-sarpa, as*, m. a species of large serpent. — *Rāja-sarshapa, as*, m. black mustard, Sinapis Ramosa; a seed of the above used as a weight (= 3 Likshās = $\frac{1}{3}$ of a Gaura-sarshapa). — *Rāja-sāt*, ind. to the state of a king, to the power of a king. — *Rājasāt-kṛi*, cl. 8. P. *-karoti*, &c., to give over to the power of a king, make dependent on a king. — *Rāja-sāyujya, am*, n. 'the state of close union with royalty,' sovereignty. — *Rāja-sārasa, as*, m. 'royal crane,' a peacock. — *Rāja-siṇha, as*, m. 'a lion of a king,' an illustrious king; N. of a king. — *Rāja-sukha, am*, n. a sovereign's happiness or welfare. — *Rāja-suta, as*, m. a king's son, prince; (*ā*), f. a king's daughter, princess. — *Rāja-sundara-gaṇi, is*, m., N. of a preceptor. — *Rāja-sū, ūs, ūs, u*, Ved. creating or making a king. — *Rāja-sūna, us*, m. a king's son, prince. — *Rāja-sūya, as, am*, m. n. a great sacrifice or religious ceremony performed at the coronation of a supreme sovereign or universal monarch by the king himself and his tributary princes, (such a sacrifice at the inauguration of Yudhi-shṭhira is described in the Sabhā-parvan of the Mahā-bhārata); a lotus; a kind of rice; a mountain; *rājasūyo mantraḥ*, a Mantra recited at the Rāja-sūya ceremony. — *Rāja-sūya-yājin, ī*, m. a priest who officiates at a Rāja-sūya sacrifice. — *Rājasūyārambha-parvan* (°*ya-ār*°), *a*, n., N. of section 12–18 in the Sabhā-parvan of the Mahā-bhārata. — *Rājasūyika, as, ī, am*, relating to the Rāja-sūya sacrifice. — *Rāja-sūyeshṭi* (°*ya-ish*°), *is*, f. the Rāja-sūya sacrifice. — *Rāja-sevaka, as*, m. a king's servant. — *Rāja-sevā*, f. king's service, royal service. — *Rāja-sevin, ī*, m. a king's servant. — *Rāja-skandha, as*, m. a horse. — *Rāja-stamba, as*, m. a proper N. — *Rāja-stambāyana, as*, and *rājastambi, is*, m. patronymics from Rāja-stamba. — *Rāja-strī*, f. a king's wife, queen. — *Rājasthalaka*, see Gaṇa Dhūmādi to Pāṇ. IV. 2, 127. — *Rāja-sthalī*, f., N. of a place. — *Rāja-sva, am*, n. the property of a king, royal possessions; revenue, tribute. — *Rāja-svarṇa, as*, m. a kind of thorn-apple. — *Rāja-svāmin, ī*, m. 'lord of kings,' N. of Vishṇu. — *Rāja-haṇsa, as*, m. 'king-goose,' a flamingo (a sort of white goose with red legs and bill); an illustrious king; N. of a king of Magadha; of an author; (*ī*), f. the female flamingo. — *Rāja-hatyā*, f. assassination of a king, regicide. — *Rāja-harmya, am*, n. a king's palace, royal palace. — *Rāja-harshaṇa, am*, n. 'king's delight,' the flower of Tabernæmontana Coronaria. — *Rāja-hastin, ī*, m. a royal elephant, a handsome elephant. — *Rāja-hāra, as*, m., Ved. a bearer or bringer of Soma. — *Rāja-hāsaka, as*, m. a species of fish, Cyprinus Catla. — *Rājāgni* (°*ja-ag*°), *is*, m. the fire of a king, i. e. wrath of a king. — *Rājāṅgaṇa* (°*ja-aṅ*°), *am*, n. royal court, the court-yard of a palace. — *Rājājñā* (°*ja-āj*°), f. a king's edict, royal decree or command, ordinance. — *Rājātana* (°*ja-āt*°), *as*, m. Buchanania Latifolia; Butea Frondosa; Mimusops Kauki. — *Rājātmaka-stava* (°*ja-āt*°), *as*, m., N. of a panegyric of Rāma. — *Rājātyāvartaka* (°*ja-at*°), *as*, m. = *rājāvarta*. — *Rājādana* (°*ja-ad*°), *as*, m. Buchanania Latifolia; Mimusops Kauki or Hexandra; Butea Frondosa [cf. *rājātana*]; (*ī*), f. a species of tree, = *kapīshṭa, bhūpeshṭa*, &c.; (*am*), n. the nut of Buchanania Latifolia; the fruit of the Mimusops. — *Rājādeśa* (°*ja-ād*°), *as*, m. a king's command. — *Rājādri* (°*ja-ad*°), *is*, m. a species of vegetable. — *Rājādhikārin* (°*ja-adh*°), *ī*, m. 'royal official,' a judge. — *Rājādhikṛita* (°*ja-adh*°), *as*, m. a judge (placed over [judicial affairs] by a king). — *Rājādhideva* (°*ja-adh*°), *as*, m., N. of Sūra; (*ī*), f., N. of a daughter of Sūra. — *Rājādhirāja* (°*ja-adh*°), *as*, m. a king of kings, supreme king, paramount sovereign, mighty potentate. — *Rājādhishṭhāna* (°*ja-adh*°), *am*, n. 'royal city, royal capital,' a town in which a king has built a palace. — *Rājādhvan* (°*ja-adh*°), *ā*, m. a royal road, principal street. — *Rājānaka* (°*ja-an*°), *as*, m. an inferior king, petty prince. — *Rājānujīvin* (°*ja-an*°), *ī*, m. the dependent of a king, a king's servant. — *Rājānta-karaṇa* (°*ja-an*°), *as, ī, am*, causing the destruction of kings. — *Rājānna* (°*ja-an*°), *am*, n. food obtained from a king or great personage; a kind of rice of a superior quality (grown in Andhra). — *Rājānya-tva* (°*ja-an*°), *am*, n., Ved. a change of kings. — *Rājāpasada* (°*ja-ap*°), *as*, m. a degraded or outcast king. — *Rājābharaṇa* (°*ja-ābh*°), *am*, n. a king's ornament, regalia. — *Rājābhisheka* (°*ja-abh*°), *as*, m. the consecration or coronation of a king, royal inauguration or installation. — *Rājāmra* (°*ja-ām*°), *as*, m. a superior kind of mango. — *Rājāmla* (°*ja-am*°), *as*, m. = *amla-vetasa*. — *Rājārka* (°*ja-ar*°), *as*, m. Calotropis Gigantea. — *Rājārha* (°*ja-ar*°), *as, ā, am*, fit or suitable for a king, worthy of a prince, royal, noble; (*ā*), f. Eugenia Jambolana; (*am*), n. aloe wood, Agallochum; a kind of rice (= *rājānna*). — *Rājārhaṇa* (°*ja-ar*°), *am*, n. a royal gift or offering of honour. — *Rājālābū* (°*ja-al*°), *ūs*, f. a species of cucumber, (also *rājālābu*.) — *Rājāluka* (°*ja-āl*°), *as*, m. a species of tuberous plant or yam (= *mahā-kanda*). — *Rājāvarta* (°*ja-āv*°), *as*, m. a kind of diamond or other gem (of an inferior quality, said to come from the country Virāṭa, and regarded as a lucky possession though not esteemed as an ornament; in the Rasa-rāja-lakshmī enumerated among the Rasas or metallic substances). — *Rājāvali, is*, or *rājāvalī* (°*ja-āv*°), f. a line of kings, a royal dynasty or genealogy; N. of the history or chronicles of a particular line of kings. — *Rājāvalī-patākā*, f., N. of a history of the kings of Kaśmīra by Prājya-bhaṭṭa. — *Rājāvali-patāka*, N. of the history or chronicles of a particular line of kings. — *Rājāśva* (°*ja-aś*°), *as*, m., Ved. a large or powerful stallion. — *Rājāsana* (°*ja-ās*°), *am*, n. a royal seat, throne. — *Rājāsandī* (°*ja-ās*°), f., Ved. a stool or stand on which the Soma is placed. — *Rājāhi* (°*ja-ahi*), *is*, m. a kind of large snake. — *Rājendra* (°*ja-in*°), *as*, m. a lord of kings, king of kings, supreme sovereign, emperor; N. of a poet; of a son of Kāśī-nātha. — *Rājendra-gir, īr*, m. a proper N. — *Rājeśvara* (°*ja-īś*°), *as*, m. a king of kings, supreme sovereign; a proper N. — *Rājeshṭa* (°*ja-ish*°), *as*, m. 'liked by kings,' a kind of onion, = *rāja-palāṇḍu*; (*am*), n. a kind of rice (= *rājānna*). — *Rājodvejana-sañjñaka* (°*ja-ud*°), *as*, m. a species of plant. — *Rājopakaraṇa* (°*ja-up*°), *āni*, n. pl. the paraphernalia of a king, ensigns of royalty. — *Rājopajīvin* (°*ja-up*°), *inas*, m. pl. the subjects of a king. — *Rājopasevā* (°*ja-up*°), f. a king's service, royal service. — *Rājopasevin, ī, inī, i*, serving a king; (*ī*), m. a king's servant, royal servant.

Rājana, as, ī, am, belonging to a royal family, of regal descent (but not belonging to the warrior caste); (*ī*), f., N. of a river; (*am*), n., N. of a Sāman.

Rājanya, as, ā, am (fr. *rājan*), kingly, princely, royal; (*as*), m. a royal personage, one of princely rank, a nobleman; a man of the military or regal tribe, a Kshatriya, (the title Rājanya was the more ancient designation of the second or Kshatriya caste); N. of Agni or Fire; a kind of date tree, = *kshīrikā*; (*ās*), m. pl. epithet of a particular family of warriors; (*ā*), f. a lady of royal rank. — *Rājanya-tva, am*, n. the being a warrior or belonging to the military caste. — *Rājanya-bandhu, us*, m. the friend or connection of a prince (generally used in contempt); a Kshatriya. — *Rājanya-vat, ān, atī, at*, Ved. connected with one of royal rank.

Rājanyaka, as, ā, am, inhabited by warriors; (*am*), n. a number of Kshatriyas, assemblage of warriors.

Rājamāna, as, ā, am, shining, glittering, radiant. — *Rājamāna-tva, am*, n. splendor, radiance.

Rājāna (fr. *rājan*), Nom. P. *rājānati*, &c., to become a king (?).

Rājāya, Nom. A. *rājāyate*, to act or behave like a king, to consider one's self a king.

Rājika, as, ā, am, in *shoḍaśa-r*°, q. v., (for *rājikā*, a streak, field, &c., see p. 841, col. 2); (*as*), m. a lord, chief, noble person; N. of a Muni.

Rājita, as, ā, am, illuminated, irradiated; adorned, embellished.

Rājīya (fr. *rājan*), Nom. P. *rājīyati*, &c., to wish or long for a king.

1. *rājīva, as, ā, am* (for 2. see p. 841, col. 2), living at a king's expense (= *rājopajīvin*).

Rājñī, f. (fem. of *rājan*), a queen, princess, the wife of a king; epithet of the western quarter of the Soul of the Universe (see Chāndogya-Upanishad III. 15, 2); N. of the wife of the Sun; deep-coloured or yellowish red brass (consisting of three parts of copper to one of zinc or tin); [cf. Lat. *regina*; perhaps Goth. *raginon*.] — *Rājñī-pada, am*, n. the rank or dignity of a queen.

Rājya, as, &c., Ved. of or belonging to a king, kingly, princely, royal; (*am*), n. kingship, royalty, sovereignty, reign; a kingdom, country, principality, empire, monarchy, government; administration or exercise of government, (*brāhmaṇa-r*°, a country governed by Brāhmans; cf. *sura-r*°.) — *Rājya-kara, as, ī, am*, exercising government, ruling; (*as*), m. the tribute paid by tributary princes, (in this sense fr. 2. *kara*.) — *Rājya-kartṛi, tā*, m. an administrator or officer of government; a king. — *Rājya-kṛit, t, t, t*, exercising government or sovereignty, ruling. — *Rājya-ćyuta, as, ā, am*, fallen from sovereignty; (*as*), m. a king who has lost his kingdom, a deposed or dethroned monarch. — *Rājya-ćyuti, is*, f. loss of sovereignty, deposal, dethronement. — *Rājya-tantra, am*, n. (also *āṇi*, n. pl.), the science or rules of government, theory or system of administration, rule, government. — *Rājya-devī*, f., N. of the mother of Vāṇa. — *Rājya-dravya, am*, n. a requisite of sovereignty, any object necessary for the consecration of a king. — *Rājyadravya-maya, as, ī, am*, consisting of or belonging to the requisites of royalty. — *Rājya-dhara, as*, m. 'exercising rule,' a proper N. — *Rājya-dhurā*, f. burden of government, administration. — *Rājya-paribhrashṭa*,

as, ā, am, fallen from or deprived of a kingdom. —*Rājya-pāla*, as, m. 'kingdom-protector,' N. of a king. —*Rājya-prada*, as, ā, am, giving or conferring a kingdom. —*Rājya-bhaṅga*, as, m. subversion of sovereignty. —*Rājya-bhāj*, k, m. the possessor of a kingdom, a king. —*Rājya-bhāra*, as, m. the weight of (the duties of) government. —*Rājya-bheda-kara*, as, ī, am, causing division or discord in a government. —*Rājya-bhoga*, as, m. the possession of sovereignty, government of a kingdom. —*Rājya-bhraṅśa*, as, m. 'falling from sovereignty,' deposition from a kingdom. —*Rājya-bhrashṭa*, as, m. one fallen from royalty, a deposed sovereign. —*Rājya-rakshā*, f. protection or defence of a kingdom. —*Rājya-lakshmī*, is, f. the good fortune of a kingdom, glory of sovereignty. —*Rājya-līlā*, f. 'king-play,' pretending to be a king. —*Rājyalīlāya*, Nom. A. *rājyalīlāyate*, &c., to play the king, pretend to be a king. —*Rājyalīlāyita*, am, n. the playing at kings. —*Rājya-lobha*, as, m. desire for royalty, lust of dominion, ambition. —*Rājya-vardhana*, as, m., N. of a king (son of Dama); of another (son of Pratāpa-śīla or Prabhākara-vardhana). —*Rājya-vyavahāra*, as, m. government business. —*Rājya-śrī*, īs, f., N. of a daughter of Pratāpa-śīla. —*Rājya-sukha*, am, n. the pleasure or sweets of royalty, enjoyment of a kingdom. —*Rājya-sena*, as, m., N. of a king of Nandī-pura. —*Rājya-stha*, as, ā, am, or *rājya-sthāyin*, ī, inī, i, being in a kingly office, bearing sway, ruling, governing. —*Rājya-sthiti*, is, f. the being in a royal office, being a king, bearing rule. —*Rājya-hara*, as, ā, am, spoiling a kingdom, the spoiler of an empire. —*Rājyāṅga* (°ya-aṅ°), am, n. 'limb of royalty,' a requisite of regal administration (variously enumerated as seven, eight, or nine, viz. the monarch, the prime minister, a friend or ally, treasure, territory, a stronghold, an army, the companies of citizens, and the Puro-hita or spiritual adviser). —*Rājyādhikāra* (°ya-adh°), as, m. authority over a kingdom; right or title to a sovereignty. —*Rājyāpakaraṇa* (°ya-ap°), am, n. the taking away or deprivation of a kingdom, usurpation. —*Rājyāpahāraka* (°ya-ap°), as, m. a usurper. —*Rājyābhishikta* (°ya-abh°), as, ā, am, inaugurated to an empire, crowned. —*Rājyābhisheka* (°ya-abh°), as, m. inauguration to a kingdom, coronation. —*Rājyāśrama-muni* (°ya-āś°), is, m. 'the monk of a royal hermitage,' a king. —*Rājyaikaśeshena* (°ya-ek°), ind. with the single exception of the kingdom. —*Rājyopakaraṇa* (°ya-up°), āni, n. pl. the instruments or paraphernalia of government, insignia of sovereignty.

Rāshṭra. See s. v.

राजकिनेय *rājakineya*, as, m. (fr. *rajakī*), a metronymic.

राजत *rājata*, as, ī, am (fr. *rajata*), silvery, made of silver, silver; (am), n. silver. —*Rājatānvita*, as, ā, am, covered or overlaid with silver.

राजनि *rājani*, is, m. a patronymic from Rajana.

राजस *rājasa*, as, ī, am (fr. *rajas*), belonging or relating to the quality *rajas*, attendant on the quality of passion, endowed with or influenced by the quality of passion, passionate; (ī), f., N. of Durgā. —*Rājasa-tva*, am, n. the state or predominance of the quality of passion.

Rājasika, as, ī, am, = *rājasa* above.

राजसाइ *rājasāī*, N. of a country.

राजासलखण *rājāsalakhaṇa*, as, m. a proper N.

राजि *rāji*, is, or *rājī*, f. (according to Uṇādi-s. IV. 124. fr. rt. *rāj*, but probably fr. *raj*, for rt. *rij*), a streak, stripe, line, row, rank; a continuous or unbroken line; a line parting the hair; black mustard (= *rājikā*; in this sense generally *rājī*); (is), m., N. of a son of Āyu, (also read *raji*.) —*Rājī-ćitra*, as, ā, am, variegated with stripes (said of a species of snake). —*Rāji-phalā*, f. 'having striped fruit,' a kind of cucumber (= *ćīnākarkaṭī*). —*Rāji-mat*, ān, atī, at, possessing stripes, striped; epithet of a species of snake. —*Rājī-kṛita*, as, ā, am, formed into lines, striped. —*Rājī-phala*, as, m. Trichosanthes Diœca. —*Rājī-mat*, ān, atī, at, = *rāji-mat* above.

Rājikā, f. (for *rājika* see p. 840, col. 3), a stripe, streak, line, row, range; a field; black mustard, Sinapis Ramosa; a grain of mustard, mustard-seed (as a weight = ⅛ of a Sarshapa); a particular eruption (enumerated among the Kshudra-rogas). —*Rājikā-phala*, as, m. white mustard, Sinapis Glauca.

Rājila, as, ā, am, striped; (as), m. epithet of a species of snake.

Rājī. See under *rāji*, col. 1.

2. *rājīva*, as, ā, am (fr. *rāji*; for 1. see p. 840, col. 3), streaked, striped; (as), m. a species of fish (its spawn is said to be poisonous); a kind of deer; the Indian crane; an elephant; N. of the pupil of Viśva-nātha; (am), n. a blue lotus-flower. —*Rājīva-netra* or *rājīva-loćana*, as, ā or ī, am, lotus-eyed, blue-eyed. —*Rājīva-priśni*, is, is, i, Ved. having lotus-coloured spots or streaks.

Rājīvinī, f. the plant Nelumbium Speciosum.

राजीक *rājīka*, ās, m. pl., N. of a people.

राजेय *rājeya*, as, ī, am, coming or derived from Raji.

राजेयु *rājeyu*, us, m. a proper N.

राज्जुकण्ठिन् *rājjukaṇṭhin*, inas, m. pl. (fr. *rajju-kaṇṭha*), the school of Rajju-kaṇṭha.

Rājjudāla, as, ī, am (fr. *rajju-dāla*), coming from the Rajju-dāla tree.

Rājjubhārin, iṇas, m. pl. (fr. *rajju-bhāra*), the school of Rajju-bhāra.

राज्ञी *rājñī*, *rājya*, &c. See p. 840, col. 3.

राटि *rāṭi*, is, f. (fr. rt. *raṭ*), war, battle; = *śarāri*, (probably a mistake for *āṭi*, see *rāḍi* below.)

Rāṭikā, f. in *mṛiga-r°*, q. v., (perhaps) 'causing the deer to scream.'

Rāṭu, us, m., N. of a preceptor.

राडि *rāḍi*, said to = *śarāri*, (apparently a mistake for *āḍi*.)

राढा *rāḍhā*, f. (sometimes written *rārā*), beauty, splendor, light, lustre; N. of a district in the west of Bengal (= *suhma*); of the capital of this district. —*Rāḍhā-pura*, am, n., N. of a town.

Rāḍhīya, as, ā, am, belonging to the district or town Rāḍhā.

राण *rāṇa*, am, n. (said to be fr. rt. *raṇ*), a leaf; a peacock's tail; (as), m. a proper N.

राणक *rāṇaka*, N. of a commentary by Someśvara Bhaṭṭa on the Tantra-vārttika; (as), m., N. of an author; (ikā), f. a bridle.

राणड्य *rāṇaḍya*, as, m., N. of Dāmodara.

राणाक *rāṇāka*, as, m. a proper N.

राणायन *rāṇāyana*, as, m. a patronymic from Raṇa. —*Rāṇāyani-putra*, am, n., N. of a preceptor.

Rāṇāyanīya, as, m., N. of a preceptor; (ās), m. pl. the school of Rāṇāyana; (am), n. the Sūtras of Rāṇāyana.

Rāṇāyanīyi, is, m., N. of a preceptor.

Rāṇi, is, m. a patronymic from Raṇa.

राणिग *rāṇiga*, as, m., N. of the father of Jayāditya and uncle of Keśavārka.

राण्ड्य *rāṇḍya* or *rāndrya* (according to Sāy. on Ṛig-veda VI. 23, 6) = *ramaṇīya*, agreeable, gratifying.

रात *rāta*, *rāti*, &c. See p. 837, cols. 1, 2.

रातन्ती *rātantī* (?), a festival on the fourteenth day of the second half of the month Pausha (when people bathe at the first appearance of dawn.)

रातुल *rātula*, as, m., N. of a son of Śuddhodana.

रात्र *rātra*, *rātraka*. See p. 842, col. 1.

रात्रि *rātri*, is, or *rātrī*, f. (in the older language generally *rātrī*; probably fr. rt. *ram*), night, the darkness or stillness of night [cf. *rāma*]; Night personified, (*rātrau*, at night, by night; *rātrau śayanam*, a festival on the eleventh day of the first half of the month Āshāḍha, regarded as the night of the gods, beginning with the summer solstice, when Vishṇu reposes for four months on the serpent Śesha); = *ati-rātra*; = *rātri-paryāya*; = *rātri-sāman*; one of the four bodies of Brahmā, (in this and the following senses only *rātri*); = *haridrā*, turmeric; *Rātrī bhāradvājī*, f., N. of the authoress of the hymn Ṛig-veda X. 127. —*Rātri-kara*, as, m. 'night-maker,' the moon. —*Rātri-kāla*, as, m. night-time. —*Rātri-ćara*, as, ī, am, night-wandering, prowling or roaming at night; (as), m. a night-rover, night-prowler, thief, robber; a night-watcher, watchman, guard, patrol; a Rākshasa; a goblin, ghost, fiend, evil spirit; (ī), f. a Rākshasa female. —*Rātri-ćaryā*, f. night-roving, roaming about at night; a nightly act or ceremony. —*Rātri-ja*, as, ā, am, produced at night, appearing by night, nocturnal; (am), n. a star, constellation. —*Rātri-jala*, am, n. 'night-water,' dew, mist, fog. —*Rātri-jāgara*, as, m. night-watching, wakefulness at night; (as, ā, am), watching at night, sitting up at night; (as), m. a dog. —*Rātri-jāgaraṇa*, am, n. the act of sitting up all night. —*Rātrijāgara-da*, as, ā, am, causing waking or wakefulness at night, keeping awake at night; (as), m. a gnat, musquito. —*Rātriṅ-ćara* = *rātri-ćara* above. —*Rātri-tarā*, f. (compar. of *rātri*), the depth or dead of night. —*Rātri-tithi*, is, f. a lunar night. —*Rātri-divam* = *rātrin-divam* below. —*Rātri-nāśana*, as, m. 'night-destroyer,' the sun. —*Rātrin-diva*, am, n. a night and day, day and night; (am, ā), ind. by night and day. —*Rātri-pada-vićāra*, as, m., N. of a work. —*Rātri-pariśishṭa*, am, n. = *rātri-sūkta*. —*Rātri-paryāya*, as, m., Ved. the three recurring sentences in the recitation of the Ati-rātra. —*Rātri-pushpa*, am, n. 'night-flower,' a lotus-flower which opens during the night. —*Rātri-pūjā*, f. night-worship, the nocturnal worship of a deity. —*Rātri-bala*, as, ā, am, powerful by night, manifesting power at night; (as), m. a Rākshasa. —*Rātri-bhojana*, am, n. night-eating, the act of taking food at night. —*Rātribhojana-nishedha*, as, m., N. of a work. —*Rātrim-aṭa*, as, m. = *rātry-aṭa*. —*Rātri-maṇi*, is, m. 'night-jewel,' the moon. —*Rātri-māraṇa*, am, n. night-killing, a murder committed in the night. —*Rātrim-manya*, as, ā, am, thinking it night; being regarded as night, appearing like night. —*Rātri-yoga*, as, m. night-fall, the coming on of night. —*Rātri-rakshaka*, as, m. a night-guard, watchman, night-watcher. —*Rātri-rāga*, as, m. 'the colour of night,' darkness, obscurity. —*Rātri-lagna-nirūpaṇa*, am, n., N. of a treatise ascribed to Kālidāsa. —*Rātri-vāsas*, as, n. a night-garment, night-dress; the garment of night, i. e. darkness, obscurity. —*Rātri-vigama*, as, m. departure of night, break of day, dawn, day-light. —*Rātri-viśle-sha-gāmin*, ī, inī, i, going apart at night, separating at night; (ī), m. the ruddy goose, Anas Casarca. —*Rātri-veda*, as, or *rātri-vedin*, ī, m. 'night-knower,' a cock. —*Rātri-shāman* or *rātri-sāman*, a, n. a Sāman belonging to the Ati-rātra. —*Rātri-sattra*, am, n., Ved. a night sacrifice, night ceremony. —*Rātri-sūkta* or *rātrī-sūkta*, am, n. epithet of certain hymns on Night appended to Ṛig-veda X. 127. —*Rātri-hāsa*, as, m. 'laughing,' i. e. opening in the night,' the white lotus. —*Rātri-hiṇḍaka*, as, m. 'moving about at night,' a guard of the women's apartments. —*Rātri-daivodāsa* or *rātrī-hava-dai-*

rodāsa, am, n., N. of a Sāman. — Rātry-aṭa, as, m. 'night-moving,' a Rākshasa, goblin; a ghost; a night-walker: a thief. — Rātry-andha, as, ā, am, night-blind, unable to see by night. — Rātryandhatā, f. night-blindness. — Rātry-ahanī, n. du. night and day. — Rātry-āgama, as, m. the coming on or approach of night; [cf. ahar-āgama.] — Rātry-āndhya, am, n. night-blindness.

Rātra, am, n. (at the end of comps.) = rātri, night; [cf. tri-r°, pañća-r°, dirā-r°; also used alone in trīṇi rātrāṇi, Mahā-bh. Anuśāsana-p. 6230.]

Rātraka, as, ikā, am, nocturnal, nightly, lasting a night [cf. pañća-r°]; (as), m. a man who takes up his abode in a harlot's house for one year; (am), n. = pañća-rātra, a general term for the sacred books of various Vaishṇava sects; (according to others) a period of five nights collectively.

Rātrika (at the end of a comp. after a numeral), lasting a certain number of nights or days (e.g. pañća-rātrika, as, ā, am, lasting five nights); sufficient for or completed in a certain number of nights or days [cf. eka-r°]; (ā), f. night.

Rātriṇa, as, ā, am, lasting a certain number of nights, completed &c. in a certain number of nights, (eka-rātriṇa, completed in one night; cf. dvi-r°.)

Rātryākūpāra, am, n., N. of a Sāman.

राथकारिक rāthakārika (fr. ratha-kāra), see Gaṇa Kumudādi 2. to Pāṇ. IV. 2, 80.

Rāthakārya, as, m. a patronymic from Rathakāra.

Rāthagaṇaka, am, n. the occupation or office of a Ratha-gaṇaka.

Rāthajiteyī, f. (fr. ratha-jit), epithet of certain Apsarases (Atharva-veda VI. 130, 1).

Rāthantara, as, ī, am (fr. rathan-tara), Ved. relating to the Rathantara Sāman; (as), m. a patronymic; (ī), f., N. of a female teacher.

Rāthantarāyaṇa, as, m. (fr. rathan-tara), a patronymic.

Rāthaproshṭha, as, m. a patronymic of Asamāti.

Rāthītara, as, m. (fr. rathi-tara), Ved. a patronymic of Satya-vaćas.

Rāthītarī-putra, as, m. son of Rāthītarī, N. of a preceptor.

Rāthya, as, ā (?), am, belonging to a chariot, fit for a chariot, useful for a carriage; = rathya (of which it is a lengthened form, Ṛig-veda I. 157, 6).

राद्ध rāddha, rāddhānta, &c. See col. 2.

राध rādh (connected with rts. ṛidh, 1. rā), cl. 5. 4. P. rādhnoti, rādhyati (sometimes A. rādhyate), rarādha (2nd sing. rarādhitha or redhitha, 3rd du. rarādhatus or redhatus, 3rd pl. rarādhus or redhus, but according to Pāṇ. VI. 4, 123. the contracted forms are only used in the sense 'to injure, kill;' see also Vopa-deva VIII. 52), rātsyati, arātsīt (1st pl. arātsma, 3rd pl. arātsus), arādhishṭa (Vedic forms rādhati, arādhat, rādhat), rāddhum, (without prep. this verb is generally Ved.), to make favourable or kind, propitiate, conciliate, make agreeable (cl. 5); to be favourable or merciful (cl. 4); to accomplish, perform, effect, finish, perfect, complete, make ready, prepare, carry out, (generally cl. 5. or Ved. cl. 1. rādhati); to attain; to be accomplished or finished (cl. 4); to succeed, prosper, be successful (cl. 4); to be prepared or ready (cl. 4); to be ready for (with dat. or loc.); to fall to the share of any one (dat.); to put an end to, destroy, injure, exterminate: Pass. rādhyate, Aor. arādhi, to be conciliated or made favourable &c., to be appeased; to be accomplished, to be successful &c.: Caus. rādhayati, -yitum, Aor. arīradhat, to make favourable, conciliate, propitiate, satisfy, appease; to accomplish, perform, complete, bring to a successful issue, cause to succeed; to make ready or prepared for (with dat.): Desid. rirātsati, to wish to conciliate or propitiate; ritsati, to wish to injure, destroy, hurt (Pāṇ. VII. 4. 54, Vārt.): Intens. rārādhyate, rārādhi; [cf. according to some, Gr. ἰλάσκομαι, ἵληθι, ἱλάομαι, &c.; according to others, ἔρδω: Goth. rêda, ga-rêda, und-rêda.]

Rāddha, as, ā, am, propitiated, conciliated; accomplished, perfected, completed, finished, performed, done; prepared, ready; cooked, dressed; perfected (as a religious vow), observed (as a fast); perfect in mysterious or magical power, adept, initiated; obtained, attained; appeared; successful, prosperous, fortunate, happy; fallen to the share or lot of any one. — Rāddhānta (°dha-an°), as, m. = siddhānta, an established end or result, demonstrated conclusion, a proved or established fact, demonstrated truth, dogma; the conclusion of an argument. — Rāddhāntita, as, ā, am (fr. the preceding), logically demonstrated, proved, established.

Rāddhi, is, f. accomplishment, perfection, completion; success, prosperity, good fortune.

Rādha, as, am, m. n. = rādhas, favour, goodwill; a gift, affluence, &c.; (as), m., N. of the month Vaiśākha (= April–May; in this sense fr. rādhā below); a proper N.; (ā), f. prosperity, success; N. of the twenty-first Nakshatra Vi-śākhā (containing four stars in the shape of a festoon; the stars are supposed to be α, ι, ν Libræ, and γ Scorpionis, cf. nakshatra); a later form for anu-rādhā; lightning; a particular attitude in shooting (standing with the feet a span apart; cf. rādhā-bhedin); Emblic Myrobalan; the plant Clitoria Ternatea; N. of the foster-mother of Karṇa, (she was the wife of Adhiratha, who was the Sūta or charioteer of king Śūra, and who found Karṇa, the illegitimate child of Pṛithā or Kuntī by the Sun, when exposed by his mother on the banks of the Jumna, and brought him up as his own son); N. of a celebrated cowherdess or Gopī (the favourite mistress and consort of Kṛishṇa, q. v., during his residence in Vṛindā-vana amongst the cowherds, and a principal personage in Jayadeva's celebrated lyrical poem, the Gīta-govinda, q. v.; she is sometimes supposed to typify the human soul, attracted towards Kṛishṇa as the divine goodness, sometimes the divine or mystical love to which Kṛishṇa returns at the end of his more worldly amours; at a later period she was worshipped as a goddess, and is occasionally regarded as an Avatāra of Lakshmī as Kṛishṇa is of Vishṇu; she is also, under other aspects, identified with Dākshāyaṇī); N. of a female slave. — Rādha-gupta, as, m., N. of a minister of Aśoka. — Rādha-ranka, as, m. a plough; thin rain; hail. — Rādha-ranku, us, m. = sāra, śīkara, jalaḍopala. — Rādhas-pati, is, m. [cf. rathaspati], Ved. a lord of gifts or wealth. — Rādhā-kānta, as, m. 'lover of Rādhā,' N. of Kṛishṇa. — Rādhā-kṛishṇa, as, m., N. of the author of the Dhātu-ratnāvali. — Rādhā-janmāshṭamī (°ma-ash°), f., N. of the eighth day of a particular fortnight (commemorating the birthday of Rādhā; cf. kṛishṇa-j°). — Rādhā-tanaya, as, m. son of Rādhā, i.e. Karṇa. — Rādhā-tantra, am, n., N. of a Tantra. — Rādhā-dāmodara, as, m., N. of the author of an elementary treatise on the Vedānta. — Rādhā-nagarī, f., N. of a town in the neighbourhood of Ujjayinī. — Rādhānurādhīya (°dhā-an°), as, ā, am, relating to the Nakshatras Rādhā and Anurādhā. — Rādhā-bhedin, ī, m., N. of Arjuna, (according to some this name has reference to a particular attitude in shooting, see rādhā above and cf. rādhā-vedhin; according to others it was given to Arjuna as having prevailed on Kṛishṇa to abandon Rādhā.) — Rādhā-mādhava, as, m., N. of an author. — Rādhā-mohana-śarman, ā, m., N. of the author of the Mitāksharā-siddhānta-saṅgraha. — Rādhā-ramaṇa, as, m., N. of Kṛishṇa. — Rādhā-rasa-sudhā-nidhi or rādhā-sudhā-nidhi, is, m., N. of a poem by Hari-vaṅśa Go-svāmin celebrating the praises of Rādhā as worshipped in Vṛindā-vana (supposed to have been written at the end of the sixteenth century). — Rādhā-vat, ān, atī, at, possessed of prosperity or wealth, rich. — Rādhā-vallabha, as, m. 'the beloved of Rādhā,' N. of Kṛishṇa; epithet of various persons. — Rādhā-vinoda, as, m., N. of a poem. — Rādhā-vedhin, ī, m., N. of Arjuna; [cf. rādhā-bhedin.] — Rādhā-suta, as, m. son of Rādhā, i.e. Karṇa. — Rādheśa or rādheśvara (°dhā-īś°), as, m. 'lord of Rādhā,' Kṛishṇa.

Rādhaka, as, ā, am, Ved. liberal, bountiful.

Rādhana, am, n. the act of pleasing, satisfying, conciliating; pleasure, satisfaction; the act of accomplishing, effecting, completing, succeeding; obtaining, acquisition; the means or instrument of accomplishing anything; (ā), f. speaking, speech.

Rādhas, as, n., Ved. favour, good-will, kindness, a gift of affection, a gift or present in general; beneficence, liberality, munificence; accomplishment of one's wishes, success, (alpa-rādhas, one who has obtained but little success, unfortunate); striving to accomplish or gain, (ananya-rādhas, striving after nothing else); opulence, wealth, riches, affluence, might, power. — Rādhas-pati, see under rādha. — Rādho-gūrta, as, ā, am, Ved. agreeable through kindness (according to Mahī-dhara); giving or bestowing wealth. — Rādho-deya, as, ā, am, to be presented with gifts or offerings; (am), n., Ved. the giving of presents, bestowing wealth, showing favour.

Rādhi, rādhī, see Gaṇa Bahvādi to Pāṇ. IV. 1, 45; [cf. kṛishṭa-rādhi.]

Rādhika, as, m., N. of a king (son of Jayasena); (ā), f. a diminutive of the name Rādhā (expressive of endearment). — Rādhikā-vinoda, as, m. = rādhā-vinoda.

Rādheya, as, m. (fr. rādhā), a metronymic of Karṇa (as passing for the child of his foster-mother Rādhā, see rādhā).

Rādhya, as, ā, am, Ved. to be conciliated or propitiated, to be appeased or satisfied; to be accomplished or performed, achievable; to be completed; to be obtained.

राध्रेवकि rādhrevaki (?), a patronymic.

रान्द्र्य rāndrya, various reading for rāṇḍya.

रान्धस rāndhasa, as, m. a patronymic.

राप्य rāpya. See rt. rap, p. 832, col. 3.

राभस्य rābhasya, am, n. (fr. rabhasa), velocity, impetuosity; eagerness, delight, joy, pleasure.

राम rāma, as, ā, am (fr. rt. ram), pleasing, delighting, rejoicing; lovely, beautiful, charming, pleasant; obscure, dark-coloured, dark, black [cf. rātri]; white; (as), m. joy, pleasure; 'the pleasing or beautiful one,' N. of three celebrated mythological personages, commonly called Paraśu-rāma, Rāma-ćandra, and Bala-rāma, (of these the first two are always regarded as Avatāras of Vishṇu, one born at the beginning, the other at the end of the second age: the first or Paraśu-rāma, 'Rāma with the axe,' forms the sixth Avatāra; he is sometimes called Jāmadagnya, as son of the sage Jamad-agni by Reṇukā, and sometimes Bhārgava, as descended from Bhṛigu, and he is the type of Brāhmanism arrayed in opposition to the military caste, see paraśu-rāma: the second, Rāma-ćandra, forms Vishṇu's seventh Avatāra, and is the hero of the great epic poem called Rāmāyaṇa; his wife, Sītā, is sometimes regarded as an Avatāra of Lakshmī; he has the patronymic Dāśarathi, as son of Daśa-ratha, a king of the solar dynasty, and Rāghava, as descended from Raghu [see Raghu], and he typifies the conquering Kshatriyas advancing southwards and subjugating the barbarous aborigines represented by the demon Rāvaṇa and his followers, the Rākshasas: the third, Bala-rāma, 'the strong Rāma,' born in the third age, is a kind of Hindū Hercules, the seventh son of Vasudeva and elder brother of Kṛishṇa, both being descended from Yadu [who with Puru formed the two branches of the lunar dynasty]; he is sometimes called Halāyudha, 'armed with a plough,' sometimes Musalin, 'club-armed,' and although occasionally regarded as Vishṇu's eighth Avatāra, is more properly an incarnation of the great serpent Śesha, see bala-deva, bala-rāma: according to Jainas, a Rāma is

enumerated among the nine white Balas [see *bala*]; in Vishṇu-Purāṇa III. 2. a Rāma is mentioned among the seven Ṛishis of the eighth Manvantara presided over by Manu Sāvarṇi, cf. Hari-vaṅśa 453); N. of the author of Ṛig-veda X. 110 (with the patronymic Jāmadagnya belonging to Paraśu-rāma); N. of Varuṇa; of a person with the patronymic Mārgaveya; of various others persons or teachers; of a king of Malla-pura; of a king of Śriṅga-vera; a lover; a kind of deer; a horse; (*ās*), m. pl., N. of a people; (*ā*), f. a beautiful female, handsome woman, a young and charming woman, a woman in general; a woman of low origin; N. of various plants (= *śveta-kaṇṭakārī, gṛiha-kanyā, ārāma-śītalā, aśoka*); Asa Fœtida (= *hiṅgu*); vermilion (= *hiṅgula*); a kind of pigment (= *go-roćanā*); ruddle; a river; a kind of metre, ◡ – ◡ – – ◡ ◡ – ◡ – –, ◡ – ◡ – – ◡ ◡ – ◡ – –, – – ◡ – – ◡ ◡ – ◡ – –, – – ◡ – – ◡ ◡ – ◡ – –; N. of an Apsaras; of a daughter of Kumbhāṇḍa; of the mother of the ninth Arhat of the present Ava-sarpiṇī; (*ī*), f., Ved. darkness, night [cf. *rātrī*]; (*am*), n. darkness; Chenopodium Album; = *kushṭha*; = *tamāla-pattra*. — *Rāma-kaṇṭha, as*, m., N. of an author. — *Rāma-karī*, f. 'joy-causing,' N. of one of the Rāgiṇis or female personifications of the musical modes. — *Rāma-karpūra* or *rāma-karpūraka, as*, m. a species of fragrant grass. — *Rāma-kalpadruma, as*, m., N. of a work on law. — *Rāma-kavaća, am*, n. 'Rāma's breast-plate or charm,' N. of part of the Brahma-yāmala-tantra (in which Śiva narrates to Pārvatī the most efficacious rites in the worship of Rāma). — *Rāma-kānta, as*, m. a kind of sugar-cane; N. of a Scholiast. — *Rāma-kirī* or *rāma-kīrī* (according to some) = *rāma-karī*. — *Rāma-kilvisha, am*, n. an offence against Rāma. — *Rāma-kutūhala, am*, n., N. of a work. — *Rāma-kumāra, as*, m. a proper N. — *Rāma-krishṇa, as*, m., N. of various persons. — *Rāma-krishṇa-kāvya* or *rāma-krishṇa-viloma-kāvya, am*, n., N. of an artificial poem by the astronomer Sūrya celebrating the praises of Rāma and Krishṇa (read either backwards or forwards; cf. *vilomākshara-kāvya*). — *Rāma-krishṇa-paddhati, is*, f., N. of a work. — *Rāma-keli*, f., N. of a Rāgiṇī or musical mode. — *Rāma-keśava-tīrtha, am*, n., N. of a Tīrtha. — *Rāma-kautuka, am*, n., N. of a work. — *Rāma-kshetra, am*, n., N. of a district. — *Rāma-gaṅgā*, f., N. of a river. — *Rāma-gāyatrī*, f., N. of a particular hymn on Rāma. — *Rāma-giri, is*, m. 'Rāma's mountain,' N. of several mountains (especially, according to some, of Ćitra-kūṭa in Bundelkund and of another hill near Nagpore, now called Ramtek). — *Rāma-gīta-govinda*, N. of a poem. — *Rāma-gītā*, f., N. of a poem partly extracted from the Adhyātma-rāmāyaṇa (in which spiritual knowledge is shown to be better than ritualistic observances; also *ās*, f. pl.). — *Rāma-govinda-tīrtha, as*, m., N. of a preceptor. — *Rāma-grāma, as*, m., N. of a kingdom. — *Rāma-ćakra, am*, n., N. of a particular mystical circle. — *Rāma-ćandra, as*, m. 'Rāma-moon' or 'moon-like Rāma,' N. of Rāma the son of Daśa-ratha, the hero of the Rāmāyaṇa (see under *rāma*, p. 842; although his name is connected with the moon, he is not of the lunar race, like Krishṇa and Bala-rāma, but of the solar race of kings beginning with Vivasvat or 'the Sun,' whose son was Manu Vaivasvata or the Manu of the present period, and whose son again was Ikshvāku, from whom sprang the two branches of the solar dynasty, the chief of which or that of Ayodhyā may be said to have commenced in Kakutstha, the ancestor of Rāma-ćandra); N. of various kings, authors, preceptors &c. of later times. — *Rāmaćandra-ćampū, ūs*, f., N. of a work by Kavi-ćandra (see *ćampū*). — *Rāmaćandra-ćaritra-sāra, am*, n., N. of a short poem by Agniveśa narrating the exploits of Rāma-ćandra. — *Rāmaćandra-stava-rāja, as*, m., N. of an extract from the Sanat-kumāra-saṃhitā (in which Rāma-ćandra is represented as endowed with the divine nature of Krishṇa). — *Rāmaćandrāśrama* (°*ra-āś*°), *as*, m., N. of a commentator on the Sarasvatī-sūtra; (*am*), n., N. of a Tīrtha. — *Rāma-ćandrodaya* (°*ra-ud*°), *as*, m. 'rise of Rāma-ćandra,' N. of a work by Purushottama. — *Rāma-ćara, as*, m., N. of Bala-rāma. — *Rāma-ćaraṇa, as*, m., N. of the author of the Rāma-vilāsa and of a commentary on the Sāhitya-darpaṇa. — *Rāma-ćarita, am*, n. the exploits of Rāma-ćandra the son of Daśa-ratha. — *Rāma-ććhardanaka, as*, m. a species of plant. — *Rāma-ja, as*, m. a proper N. — *Rāma-janani*, f. the mother of Rāma (applicable to the mother of any one of the three Rāmas). — *Rāma-janman, a*, n. the birth or birthday of Rāma. — *Rāma-jīvana, as*, m., N. of a son of Rudra-rāya. — *Rāma-tapana*, N. of an Upanishad; [cf. *tapana*.] — *Rāma-taruṇī*, f. a species of tree. — *Rāma-tarka-vāg-īśa, as*, m., N. of a grammarian. — *Rāma-tāpanīya, am*, n., N. of a well known Upanishad (belonging to the Atharva-veda). — *Rāma-tīrtha, am*, n., N. of a Tīrtha; (*as*), m., N. of various persons. — *Rāma-tva, am*, n. the being Rāma. — *Rāma-datta, as*, m., N. of an author. — *Rāma-darśanāditas* (°*na-ād*°), ind. after having seen Rāma. — *Rāma-dāsa, as*, m., N. of various persons. — *Rāma-dūta, as*, m. 'Rāma's messenger,' N. of Hanumat; a monkey; (*ī*), f. a kind of basil. — *Rāma-deva, as*, m., N. of Rāma the son of Daśa-ratha; of various persons. — *Rāma-dvādaśī*, f., N. of the twelfth day in one of the halves of the month Jyaishṭha. — *Rāma-dhara, as*, m. a proper N. — *Rāma-nagara, am*, n., N. of a town. — *Rāma-navamī*, f., N. of the ninth day in the light half of the month Ćaitra, being the birthday of Rāma-ćandra. — *Rāma-navamī-nirṇaya, as*, m., N. of certain verses on the fast and feast to be observed on the above day. — *Rāma-nātha, as*, m., N. of Rāma the son of Daśa-ratha; of various persons. — *Rāma-nāma-vrata, am*, n., N. of a particular religious observance. — *Rāma-nārāyaṇa, as*, m., N. of a grammarian. — *Rāma-nārāyaṇa-jīva, as*, and *rāma-nṛipati, is*, m., N. of two kings. — *Rāma-nyāyālaṅkāra* (°*ya-al*°) and *rāma-paṇḍita* and *rāma-pāla, as*, m., N. of various persons. — *Rāma-pura, am*, n., N. of a village. — *Rāma-pūga, as*, m. a species of small Areca or betel-nut tree, Areca Triandra. — *Rāma-pūjā-śaraṇī*, f., N. of a work. — *Rāma-pūrva-tāpanīya, am*, n. the first part of the Rāma-tāpanīya, q. v. — *Rāma-prakāśa, as*, m., N. of a commentary. — *Rāma-prasāda-tarka-vāg-īśa* and *rāma-prasāda-tarkālaṅkāra, as*, m., N. of two Paṇḍits. — *Rāma-bāṇa* = *rāma-vāṇa*, q. v. — *Rāma-bhakta, as*, m. a worshipper of Rāma; a proper N. — *Rāma-bhaṭṭa, as*, m., N. of various persons. — *Rāma-bhadra, as*, m., N. of Rāma the son of Daśa-ratha; of various persons. — *Rāma-mantra, as*, m. a Mantra addressed to Rāma. — *Rāmamantra-paṭala, am*, n. a collection of Mantras addressed to Rāma. — *Rāma-miśra* and *rāma-mohana, as*, m., N. of two persons. — *Rāma-yantra, am*, n. a particular diagram. — *Rāma-rahasya, am*, n., N. of an Upanishad. — *Rāma-rāja, as*, m., N. of an author. — *Rāma-rāma, as*, m., N. of a preceptor. — *Rāma-rudra-bhaṭṭa, as*, m., N. of an author; (*ī*), f., N. of his commentary on Dina-kara's treatise relating to invocations. — *Rāma-lavaṇa, am*, n. a kind of salt. — *Rāma-liṅga-kriti, is*, m., N. of an author. — *Rāma-lekhā*, f., N. of a princess. — *Rāma-vardhana, as*, m. a proper N. — *Rāma-varman, ā*, m., N. of a commentator on the Rāma-gītā. — *Rāma-vallabha, am*, n. Cassia bark. — *Rāma-vājapeyin, ī*, m., N. of an author. — *Rāma-vāṇa, as*, m. 'Rāma's arrow,' a kind of sugar-cane; a particular medicinal preparation. — *Rāma-vilāsa, as*, m., N. of a poem by Rāma-ćaraṇa. — *Rāma-vilāsa-kāvya, am*, n., N. of a poem in four chapters by Hari-nātha (describing the amours of Rāma and Sītā). — *Rāma-vīṇā*, f. 'Rāma's lute,' a kind of lute, (said to be also applicable ironically to the horn blown by Bala-rāma.) — *Rāma-vyākaraṇa, am*, n., N. of a grammatical work by Vopa-deva. — *Rāma-vratin, inas*, m. pl. 'devoted to Rāma,' N. of a sect. — *Rāma-śara, as*, m. a kind of sugar-cane. — *Rāma-śarman, ā*, m., N. of the author of the Uṇādi-kosha (a metrical work on words formed with Uṇādi suffixes). — *Rāma-śītalā*, f. = *ārāma-śītalā*, a fragrant plant. — *Rāma-śrī-pāda, as*, m., N. of a preceptor. — *Rāma-shaḍ-akshara-mantra-rāja, as*, m. a particular Mantra or prayer of six syllables addressed to Rāma. — *Rāma-saṃyamin, ī*, m., N. of the author of certain Vedānta precepts in verse. — *Rāma-sakha, as*, m. 'Rāma's friend,' N. of Sugrīva. — *Rāma-saras, as*, n., N. of a sacred lake. — *Rāma-sahasra-nāma-stotra, am*, n. 'praise of Rāma's thousand names,' N. of a section of the Brahma-yāmala-tantra. — *Rāma-sāhi, is*, m., N. of a king. — *Rāma-siṅha, as*, m. a proper N. — *Rāma-sūkta, am*, n., N. of a hymn. — *Rāma-setu, us*, m. 'Rāma's bridge,' a ridge of sand now called Adam's bridge. — *Rāma-senaka, as*, m. Gentiana Cherayta. — *Rāma-sevaka, as*, m. a proper N. — *Rāma-stuti, is*, f. and *rāma-stotra, am*, n. 'Rāma's praise,' N. of two works. — *Rāma-svāmin, ī*, m., N. of a statue of Rāma. — *Rāma-hṛidaya, am*, n. 'Rāma's heart,' N. of a part of the Adhyātma-rāmāyaṇa revealing the supposed mystical essence of Rāma. — *Rāma-hrada, as*, m. 'Rāma's lake,' N. of a sacred bathing-place. — *Rāmāćakra*, probably for *rāma-ćakra*. — *Rāmāćārya* (°*ma-āć*°), *as*, m., N. of various religious teachers. — *Rāmā-ććhardanaka*, various reading for *rāma-ććhardanaka*. — *Rāmātmaikya-prakāśikā* (*ma-āt*°), f., N. of a treatise by Satya-jñānānanda-tīrtha Yati setting forth Rāma's identity with the Supreme Soul. — *Rāmā-devī*, f., N. of the mother of Jaya-deva. — *Rāmādhikaraṇa* (°*ma-adh*°), *as, ā, am*, relating to Rāma. — *Rāmānanda* (°*ma-ān*°), *as*, m., N. of a disciple of Rāmānuja and founder of a subdivision of the Vaishṇava sect. — *Rāmānanda-svāmin, ī*, m. the author of the Vaidya-bhūshaṇa. — *Rāmānuja* (°*ma-an*°), *as*, m. 'younger brother of Rāma,' (this title would be applicable to Krishṇa as born after Bala-rāma of the same father); N. of a celebrated reformer, author of several Vedānta treatises, (he belonged to the sect of the Vaishṇavas, was regarded as an incarnation of Śesha, and flourished in the twelfth century in the south of India, where he combated the Śaivas); *Rāmānujam matam*, the sect of Rāmānuja. — *Rāmānushṭubh* (°*ma-an*°), *p*, f., N. of a particular prayer addressed to Rāma. — *Rāmābhinanda* (°*ma-abh*°) or *rāmābhyudaya* (°*ma-abh*°), *as*, m., N. of a drama. — *Rāmāyaṇa* (°*ma-ayana*), *am*, n. 'Rāma's goings or adventures,' N. of Vālmīki's famous epic poem describing the adventures of Rāma-ćandra, (it contains about 24000 verses in seven books, called Kāṇḍas, viz. 1. Bāla-kāṇḍa or Ādi-k°, 2. Ayodhyā-k°, 3. Araṇya-k°, 4. Kishkindhyā-k°, 5. Sundara-k°, 6. Yuddha-k°, 7. Uttara-k°; the seventh is thought to be a comparatively modern addition, and gives the history of Rāma and Sītā after their reunion and installation as king and queen of Ayodhyā, afterwards dramatized by Bhava-bhūti in the Uttara-rāma-ćaritra; Rāma's character, as described in the Rāmāyaṇa, is that of a perfect man, born to suffering and self-denial, which he bears with more than human patience; the author, Vālmīki, was probably a real person, and although there are two recensions of the poem, of which the purest belongs to the north-west of India, six books at least are thought to be the work of one man, and not, like the Mahā-bhārata, the production of different epochs and minds); (*as, ī, am*), relating to the history of Rāma; a descendant of Rāma, (see Atharva-veda VI. 83. 3.) — *Rāmāyaṇīya, as, ā, am*, relating or belonging to the Rāmāyaṇa. — *Rāmārćana-ćandrikā* (°*ma-ar*°), f., N. of a work. — *Rāmārya* (°*ma-ār*°), *as*, m., N. of a preceptor. — *Rāmāliṅgana-kāma* (°*mā-āl*°), *as, ā, am*, longing for the embrace of a handsome person; (*as*), m. epithet of the red-flowering globe-amaranth. — *Rāmā-vakshojopama* (°*ja-up*°), *as, ā, am*, resembling the breasts of a beautiful woman; (*as*), m. epithet of the Anas Casarca or ruddy goose. — *Rāmāśrama* (°*ma-āś*°), *as*, m. a proper N. — *Rāmāśvamedha*

(°*ma-aś*°), *as*, m. 'Rāma's horse-sacrifice,' N. of a part of the Padma-Purāṇa. — *Rāmāśvamedhika*, *as*, *ī*, *am*, relating to Rāma's horse-sacrifice. — *Rāmendra-yati* (°*ma-in*°), *is*, m., N. of the author of a Vedānta treatise called the Viveka-sāra. — *Rāmendra-vana*, *as*, m., N. of a preceptor. — *Rāmeśa* (°*ma-īśa*), *as*, m. a proper N.; (*am*), n., N. of a Liṅga. — *Rāmeśvara* (°*ma-īś*°), *as*, m., N. of various persons; (*am*), n., N. of a Liṅga; of a Tīrtha or sacred bathing-place. — *Rāmeshu* (°*ma-ishu*), *us*, m. 'Rāma's arrow,' epithet of a species of sugar-cane; a proper N. — *Rāmottara-tāpanīya* (°*ma-ut*°), *am*, n. the second part of the Rāma-tāpanīya; [cf. *rāma-pūrva-t*°.] — *Rāmoda* (°*ma-uda*), *as*, m. a proper N. — *Rāmodāyana*, *as*, m. (fr. the preceding), a patronymic. — *Rāmopanishad* (°*ma-up*°), *t*, f., N. of one of the more recent Upanishads of the Atharva-veda. — *Rāmopādhyāya* (°*ma-up*°), *as*, m., N. of a preceptor. — *Rāmopāsaka* (°*ma-up*°), *as*, m. a worshipper of Rāma-ćandra the son of Daśa-ratha.

Rāmaka, *as*, &c. (fr. the Caus. of rt. *ram*), one who delights or gratifies, delighting; = *ramaka*, q. v.; (*as*), m., N. of a mountain.

Rāmaṭha, *as*, *am*, m. n. Asa Fœtida; (*as*), m. Alangium Hexapetalum; (*ās*), m. pl., N. of a people; (*ī*), f. = *nāḍī-hiṅgu*.

Rāmaṇa, *as*, m., N. of two plants, Diospyros Embryopteris; = *giri-nimba*; (*ā*), f., N. of an Apsaras.

Rāmaṇi, *is*, m. a patronymic.

Rāmaṇīyaka, *am*, n. (fr. 1. *ramaṇīya*), loveliness, agreeableness, charmingness, delightfulness, beauty; N. of a Dvīpa; (*as*, *ī*, *am*), lovely, agreeable, beautiful, pleasing.

Rāmala, *as*, m. a proper N.

Rāmāṅgāra, *as*, m., N. of an author.

Rāmi, *is*, m. (fr. *rāma*), a patronymic.

Rāmin, *ī*, *iṇī*, *i*, delighting sexually, in *kshaṇa-r*°, q. v.

Rāmila, *as*, m. a lover, husband; the god of love, Kāma-deva; N. of a poet.

Rāmī, f. See under *rāma*.

Rāmyā, f., Ved. night; [cf. *rātri*.]

रामुष *rāmusha*, N. of a place.

राम्भ *rāmbha*, *as*, m. (fr. 1. *rambha*), the bamboo staff of a religious student.

राय *rāya*, *as*, m. a king, prince, (at the beginning or end of a proper N. used as a title of honour, = *rājan*, of which it is a corruption.) — *Rāya-mukuṭa*, *as*, m., N. of the author of the Pada-ćandrikā, a commentary on the Amara-kosha; of the author of a work on law. — *Rāya-rāghava*, *as*, m., N. of the author of the Hasta-ratnāvalī.

रायण *rāyaṇa*, *am*, n. (said to be fr. rt. 1. *rai*), sounding, crying, making a noise; pain (= *pīḍā*). — *Rāyaṇendra-sarasvatī* (°*ṇa-in*°), m., N. of a commentator.

रायभाटी *rāyabhāṭī*, f. the stream of a river; [cf. *raya*.]

रायस्काम *rāyas-kāma*, *rāyos-posha*, *rāyo-vāja*, &c. See under 3. *rai*, p. 853, col. 3.

रायाणनीय *rāyāṇanīya*, *as*, m., N. of a preceptor.

रायान *rāyāna* or *rāyana* (?), *as*, m. a proper N.

रारा *rārā*. See *rāḍhā*, p. 841, col. 2.

राल *rāla* or *rālaka*, *as*, m. the resin of Shorea Robusta (= *arāla*). — *Rāla-kārya*, *as*, m. Shorea Robusta.

राव *rāva*, *as*, m. (fr. rt. 1. *ru*), a cry, shriek, roar, scream, yell, roaring, bellowing, vociferation, the cry of any animal; a sound, noise in general; [cf. *rava*.]

Rāvaṇa, *as*, *ī*, *am* (fr. the Caus.), screaming, roaring, crying, bellowing, bewailing, making lamentation; (*as*), m. 'the Vociferator,' N. of the ruler of Laṅkā or Ceylon and the famous chief of the Rākshasas or demons whose subjugation and destruction by Rāma-ćandra, the seventh incarnation of Vishṇu, form the subject of the Rāmāyaṇa, (as son of Viśravas, he was younger brother of Kuvera, but by a different mother, Ilavilā being the mother of Kuvera, and Keśinī of the three other brothers, Rāvaṇa, Vibhīshaṇa, and Kumbha-karṇa; both Rāvaṇa and Kuvera, the god of wealth, are often called Paulastya, as grandchildren of the Ṛishi Pulastya, one of the seven or ten mind-born sons of Brahmā, and as Kuvera is king of the Yakshas, so is Rāvaṇa of the Rākshasas, the latter, however, are always malignant beings [see *rākshasa*], and Rāvaṇa himself is one of the worst of the many impersonations of evil common in Hindū mythology; he is the Satan of the Rāmāyaṇa as Duryodhana is of the Mahā-bhārata; he has ten heads [whence his names Daśa-grīva, Daśānana, &c.] and twenty arms, symbolizing strength; his power is described as so great, that where he is 'there the sun does not give out its heat, the winds through fear of him do not blow, the fire ceases to burn, and the ocean becomes motionless;' he even, by his power, defeated his own brother Vaiśravaṇa or Kuvera, and carried off his self-moving car, called Pushpaka, the wonders of which are described in the Rāmāyaṇa; this potency was, as usual, acquired by self-inflicted austerities, which had obtained from Brahmā a boon, in virtue of which Rāvaṇa was invulnerable by gods and divine beings of all kinds, though not by men or a god in human form; as Vishṇu became incarnate in Rāma-ćandra to destroy Rāvaṇa, so other gods produced innumerable monkeys, bears, and various semi-divine animals to do battle with the legions of demons, his subjects, under Khara, Dūshaṇa, and his other generals; see *hanu-mat*); a patronymic from Ravaṇa; N. of the author of a commentary on the Sāma-veda; of one on the Ṛig-veda; of the author of the Arka-ćikitsā; of a king of Kaśmīra (mentioned together with Indra-jit and Vibhīshaṇa); (*am*), n. the act of screaming, &c.; N. of a Muhūrta. — *Rāvaṇa-gaṅgā*, f. 'Rāvaṇa's Ganges,' N. of a river in Laṅkā (called after the Rākshasa Rāvaṇa). — *Rāvaṇa-hasra*, a particular stringed instrument. — *Rāvaṇa-hrada*, *as*, m., N. of a lake (from which the Śata-dru or Sutlej takes its rise). — *Rāvaṇāri* (°*ṇa-ari*), *is*, m. Rāvaṇa's enemy, i. e. Rāma.

Rāvaṇi, *is*, m. a patronymic from Rāvaṇa, N. of Indra-jit (eldest son of the demon Rāvaṇa) or of any son of Rāvaṇa; of the author of a Bāla-tantra; (*ayas*), m. pl. the sons of Rāvaṇa.

Rāvin, *ī*, *iṇī*, *i*, screaming, crying, roaring, bellowing.

रावन् *rāvan*. See p. 837, col. 2.

रावौट *rāvauṭa*, N. of a royal race.

राश् *rāś*, various reading for rt. *rās*, q. v.

राशभ *rāśabha*, incorrect for *rāsabha*.

राशि *rāśi*, *is*, m. (according to Uṇādi-s. IV. 132. fr. rt. 1. *aś*), a heap, mass, pile, accumulation, congeries, group, multitude, quantity, number; the figure or figures put down for an arithmetical operation (such as multiplying, dividing, &c.); a measure of quantity (Ved. = *droṇa*); a sign of the zodiac (as being a certain sum or quantity of degrees), one twelfth part of the ecliptic, an astrological house; N. of an Ekāha (Ved.). — *Rāśi-gata*, *as*, *ā*, *am*, placed in a heap, heaped, piled up, accumulated; computed, summed up. — *Rāśi-ćakra*, *am*, n. the zodiacal circle, zodiac; epithet of a particular mystical circle. — *Rāśi-traya*, *am*, n. 'triad of numbers,' the rule of three. — *Rāśi-nāman*, *a*, n. a name given to a child taken from the Rāśi under which he is born. — *Rāśi-pa*, *as*, m. the regent of an astrological house. — *Rāśi-pravibhāga*, *as*, m. a division or distribution of the twelve signs of the zodiac (under the twenty-eight Nakshatras); N. of the 102nd Adhyāya of Varāha-mihira's Vṛihat-saṃhitā. — *Rāśi-bhāga*, *as*, m. a fraction. — *Rāśibhāgānubandha* (°*ga-an*°), *as*, m. the addition of a fraction. — *Rāśibhāgāpavāha* (°*ga-ap*°), *as*, m. the subtraction of a fraction. — *Rāśi-bheda*, *as*, m. a portion or division of a zodiacal sign or astrological house. — *Rāśi-bhoga*, *as*, m. the passage of the sun or moon or any planet through a sign of the zodiac. — *Rāśi-vyavahāra*, *as*, m. (in arithmetic) the method for finding the quantity contained in a heap. — *Rāśi-stha*, *as*, *ā*, *am*, standing or being in a heap, heaped up, accumulated. — *Rāśī-karaṇa*, *am*, n. the making into a heap, heaping up, piling together. — *Rāśī-karaṇa-bhāshya*, *am*, n., N. of a work of the Pāśupatas. — *Rāśī-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, &c., to make or form into a heap, heap together, pile up, accumulate. — *Rāśī-kṛita*, *as*, *ā*, *am*, made into a heap, heaped up, accumulated. — *Rāśī-bhū*, cl. 1. P. *-bhavati*, &c., to become a heap, be piled up or accumulated. — *Rāśī-bhūta*, *as*, *ā*, *am*, become a heap, accumulated, piled, heaped. — *Rāśy-aṇśa* = *navāṇśa*, q. v. — *Rāśy-adhipa*, *as*, m. the regent of an astrological house.

राष्ट्र *rāshṭra*, *am*, n. (fr. rt. 1. *rāj*; also *as*, m. in Mahā-bh. Anuśāsana-p. 3050), a kingdom, realm, empire, dominion, sovereignty; a district, country, region, territory, inhabited country; a people, nation, subjects; (*as*, *am*), m. n. any public calamity (as famine, plague, &c.), affliction; (*as*), m., N. of a king (a son of Kāśi). — *Rāshṭra-karshaṇa*, *am*, n. distressing or oppressing a kingdom. — *Rāshṭra-kāma*, *as*, *ā*, *am*, desiring a kingdom. — *Rāshṭra-kūṭa*, *ās*, m. pl., N. of a race. — *Rāshṭra-gupti*, *is*, f. protection of a kingdom. — *Rāshṭra-gopa*, *as*, m. a guardian or protector of a kingdom. — *Rāshṭra-tantra*, *am*, n. system of government, government. — *Rāshṭra-dā*, *ās*, *ās*, *am*, Ved. giving dominion. — *Rāshṭra-dipsu*, *us*, *us*, *u* (see *dipsu*), Ved. intending to injure a country or people, menacing a country. — *Rāshṭra-devī*, f., N. of the wife of Ćitra-bhānu. — *Rāshṭra-pati*, *is*, m. the lord of a kingdom, king, sovereign, (*rāshṭrapata* is given as an adj. from this word.) — *Rāshṭra-pāla*, *as*, m. a protector or guardian of a kingdom, king, sovereign; N. of a son of Ugra-sena; (*ī*), f., N. of a daughter of Ugra-sena. — *Rāshṭra-pālikā*, f., N. of a daughter of Ugra-sena. — *Rāshṭra-bhaṅga*, *as*, m. breaking up or dissolution of a kingdom. — *Rāshṭra-bhaya*, *am*, n. fear for a kingdom, danger threatening a country. — *Rāshṭra-bhṛit*, *t*, *t*, *t*, supporting a kingdom, taking care of the sovereignty; (*t*), m., N. of a son of Bharata; (*tas*), m. pl. the subjects of a kingdom; epithet of dice (in Atharva-veda VII. 109, 6); of certain prayers and oblations; (*t*), f., N. of an Apsaras. — *Rāshṭra-bhṛiti*, *is*, f. or *rāshṭra-bhṛitya*, *am*, n., Ved. maintenance of government, support of authority. — *Rāshṭra-bheda*, *as*, m. division of a kingdom. — *Rāshṭra-vardhana*, *as*, *ī*, *am*, increasing the kingdom, exalting or extending dominion; (*as*), m., N. of a minister of Daśa-ratha and Rāma. — *Rāshṭra-vāsin*, *ī*, m. an inhabitant of a kingdom, subject. — *Rāshṭrānta-pāla* (°*ra-an*°), *as*, m. the protector of the borders of a country. — *Rāshṭrābhivṛiddhi* (°*ra-abh*°), *is*, f. the increase of a kingdom, exaltation of a kingdom.

Rāshṭraka at the end of an adj. comp. = *rāshṭra*, a kingdom, &c.; (*as*, *ikā*, *am*), dwelling in a kingdom or country; (*ikā*), f. a kind of Solanum (= *bṛihatī*).

Rāshṭrī, *is*, f. = *rāshṭrī*, a female ruler, proprietress, &c.

Rāshṭrika, *as*, *ī*, *am*, belonging to or inhabiting a kingdom; (*as*), m. an inhabitant of a kingdom, subject; the ruler of a kingdom, governor; [cf. *rāshṭraka* above.]

Rāshṭrin, *ī*, *iṇī*, *i*, Ved. possessing or occupying a kingdom.

Rāshṭriya, *as*, *ā*, *am*, belonging to a kingdom or country; born in a kingdom; (*as*), m. a king's brother-in-law (in theatrical language).

Rāshṭrī, f., Ved. a female ruler or sovereign or proprietress; (Sāy.) = *rājana-śīlā*; a form *rāshṭrī*, m., is found in Ṛig-veda VI. 4, 5 (according to Sāy.) = *rājya-vat*, possessing a kingdom, a sovereign.

Rāshṭriya, *as, ā, am*, belonging to a country or kingdom; (*as*), m. a king's brother-in-law.

रास् 1. *rās* (connected with rt. 1. *ras*), cl. 1. A. *rāsate, rarāse, rāsitum*, to scream, cry, yell, howl (said of animals); to sound, make any cry or noise: Intens. *rārāsyate*.

Rārāsyamāna, *as, ā, am*, crying aloud, uttering loud lamentations.

Rāsa, *as*, m. uproar, confused noise, din; noise, sound in general; N. of a particular rustic dance (in this sense probably connected with *lāsa, lāsya*, q. v.), a kind of circular dance practised by cowherds, (especially) that in which Kṛishṇa and the Gopīs engaged; any sportive game or festive amusement, amorous pastime, play in general; (according to some also) speech; a chain. — *Rāsa-krīḍā*, f. a sportive dance, the circular dance of Kṛishṇa and the cowherdesses. — *Rāsa-maṇḍala*, *am*, n. Kṛishṇa's circular dance or dancing-ground. — *Rāsa-yātrā*, f. a festival in honour of Kṛishṇa and his dances with the Gopīs on the full moon of the month Kārttika. — *Rāse-rasa*, *as*, m. (*rāse*, loc. c.), the dance described above; pastime, sport, festive mirth; a company, assembly, party; love, desire, sentiment; the sixth night after delivery when the family sit up all night (?); alchemy; [cf. *rasa*.] — *Rāsotsava* (°*sa-ut*°), *as*, m. the Rāsa festival or festive dances.

Rāsaka, *as, am*, m. n. a kind of drama or dramatic entertainment.

Rāsabha, *as, ā, am*, sounding, braying; neighing (applied in Ṛig-veda III. 53, 5. to the horse of Indra); (*as*), m. an ass, jackass, donkey, (in Ṛig-veda I. 34, 9, I. 116, 2. the chariot of the Aśvins is said to be drawn by a single ass, and other authorities mention two asses, but in other places their car is described as drawn by golden-winged, falcon-like, swan-like horses); (*ī*), f. a she-ass. — *Rāsabha-dhūsara*, *as, ā, am*, ass-grey, grey as an ass, light brown. — *Rāsabha-yukta*, *as, ā, am*, yoked with asses, drawn by asses. — *Rāsabha-vandinī*, f. Arabian jasmine. — *Rāsabha-sena*, *as*, m., N. of a king. — *Rāsabhārāva* (°*bha-ār*°), *as*, m. the braying of asses. — *Rāsabhāruṇa* (°*bha-ar*°), *as, ā, am*, brown as an ass.

Rāsya in *go-rāsya*, *as*, m., N. of Kṛishṇa.

रास् 2. *rās*, a form of rt. 1. *rā*, to give, (to which forms like *rāsate, arāsata, rāsan, rāsat* are sometimes referred; see Naigh. III. 20.)

रासन *rāsana*, *as, ī, am* (fr. *rasanā*), relating to the tongue, perceptible by the tongue, pertaining to the sense or organ of taste, savoury, palatable.

रासभ *rāsabha*. See above.

रासायन *rāsāyana*, *as, ī, am* (fr. *rasāyana*), relating to an elixir, &c.

रास्ना *rāsnā*, f. (according to Uṇādi-s. III. 15. fr. rt. 1. *ras*), a girdle (Ved.; cf. *raśanā*); N. of two plants, Mimosa Octandra, a thorny shrub; the ichneumon plant; a sort of perfume.

Rāsnākā, f., Ved. a small girdle or band.

Rāsnāva, *as, ā, am*, Ved. having a girdle, girdled, girt.

रास्प *rāspa*, Ved. (according to Sāy. on Ṛig-veda V. 43, 14) a sacrificial ladle (= 2. *juhū*).

Rāspira, *as, ā, am*, Ved. (according to Sāy.) holding the sacrificial ladles, &c.

रास्पिन *rāspina*, *as, ā, am* (according to Sāy. either fr. rt. 1. *ras* or rt. *rap*), Ved. sounding forth praise, praising.

राहक्षति *rāhakshati*, *is*, m. a patronymic.

राहित्य *rāhitya*, *am*, n. (fr. *rahita*), the being without anything, the being destitute of, freedom from anything, destitution, destituteness (at the end of a comp., e. g. *kṛipā-rāhitya*, the being without compassion).

राहिल *rāhila*, *as*, m. a proper N.

राहु *rāhu*, *us*, m. (said to be fr. rt. *rah*; probably connected with rts. *rabh, grabh*), 'the looser' or 'the seizer,' N. of a Daitya or demon who is supposed to seize the sun and moon and thus cause eclipses, (according to the common myth he was a son of Vipra-ćitti and Siṃhikā, and had four arms, his lower part ending in a tail; he was the instigator of all mischief among the Daityas, and when the gods had produced the Amṛita or nectar from the churned ocean, he disguised himself like one of them and drank a portion of it, but the Sun and Moon having detected his fraud and informed Vishṇu, the latter severed his head and two of his arms from the rest of his body; the portion of nectar he had swallowed having secured his immortality, the head and tail were transferred to the stellar sphere, the head wreaking its vengeance on the Sun and Moon by occasionally swallowing them for a time, while the tail, under the name of Ketu, gave birth to a numerous progeny of comets and fiery meteors: in astronomy Rāhu is variously regarded as a dragon's head, as the ascending node of the moon, or as one of the planets); an eclipse or (rather) the moment of occultation or obscuration; the regent of the south-west quarter. — *Rāhu-gata*, *as, ā, am*, Ved. 'gone to Rāhu,' darkened, obscured, eclipsed. — *Rāhu-grasana* or *rāhu-grahaṇa*, *am*, n. 'seizure or swallowing by Rāhu,' an eclipse of the sun or moon. — *Rāhu-grasta*, *as, ā, am*, 'swallowed by Rāhu,' eclipsed. — *Rāhu-grāsa* or *rāhu-grāha*, *as*, m. an eclipse of the sun or moon, the immersion at an eclipse. — *Rāhu-ćhattra*, *am*, n. green ginger. — *Rāhu-darśana*, *am*, n., Ved. 'appearance of Rāhu,' an eclipse. — *Rāhu-parvan*, *a*, n. the day or period of an eclipse. — *Rāhu-pīḍā*, f. 'oppression by Rāhu,' an eclipse. — *Rāhu-pūjā*, f. the worship of Rāhu. — *Rāhu-bhedin*, *ī*, m. 'severing Rāhu,' epithet of Vishṇu. — *Rāhu-mūrdha-bhid*, *t*, or *rāhu-mūrdha-hara*, *as*, m. 'decapitator of Rāhu,' epithet of Vishṇu. — *Rāhu-ratna*, *am*, n. Rāhu's jewel, N. of a kind of jewel. — *Rāhu-saṃsparśa*, *as*, m. contact with Rāhu, i. e. an eclipse of the sun or moon. — *Rāhu-sūtaka*, *am*, n. the birth or appearance of Rāhu, an eclipse of the sun or moon. — *Rāhūććhishṭa* (°*hu-uć*°) or *rāhūtsṛishṭa* (°*hu-ut*°), *am*, n. 'left or despised by Rāhu,' a shalote, Allium Ascalonicum.

Rāhavi, *is*, m. a patronymic from Rāhu.

Rāhula, *as*, m., N. of a son of Śākya-muni; of a son of Śuddhodana; of a minister of Hiouen-thsang. — *Rāhula-sū*, *ūs*, m. father of Rāhula, i. e. Śākya-muni.

Rāhulaka, *as*, m., N. of a poet.

Rāhulata (?), *as*, m., N. of a Buddhist patriarch.

राहूगण *rāhūgaṇa*, *as*, m. (fr. *rahūgaṇa*), Ved. a patronymic of Gotama; (*ās*), m. pl. of the following word.

Rāhūgaṇya, *as*, m. a patronymic.

रि 1. *ri* (connected with rts. 1. *rī*, 4. *ṛi*), cl. 6. P. *riyati, rirāya, reshyati, araishīt, retum*, to go, move; cl. 5. P. *riṇoti*, &c., to hurt [cf. rt. 4. *ṛi*]; cl. 9. P. A. *riṇāti, riṇīte*, &c., to go, move; to draw out, drive out, set free, expel; to separate, (according to Sāy. on Ṛig-veda III. 60, 2. *ariṇīta* = *yojanāt prāpitavantaḥ*); to emit; to bestow, grant; to hurt, injure, kill; to be injured (A.); to howl, &c. [cf. rt. 1. *rī*]: Caus. *rāyayati, -yitum*, Aor. *arīrayat*: Desid. *ririshati*: Intens. *reriyate, rerayīti, rereti*.

Riṇat, *an, atī, at*, Ved. injuring, hurting; setting free.

रि 2. *ri*, at the end of adj. comps.; [cf. *ati-ri, bṛihad-ri*.]

रि 3. *ri* (a contraction of *ṛishabha*), the second note of the Hindū gamut.

रिःफ *riḥpha*, *am*, n. (fr. Gr. ῥιφή), Ved. epithet of the twelfth astrological house.

रिक्त *rikta, riktha*, &c. See below and p. 846, col. 1.

रिक्वन् *rikvan*, *ā*, m., Ved. = *stena*, a thief (according to Naigh. III. 24).

रिक्षा *rikshā*, f. a nit (= *likshā*); a mote in a sun-beam.

रिख् *rikh* (connected with rts. *riṅkh, riṅg, rakh, raṅkh*), cl. 1. P. *rekhati*, &c., to go, move (so given by Vopa-deva, but by other grammarians identified in this sense with rt. *riṅkh* below); cl. 6. P. (not in use, but apparently the original form of rt. *likh*, cl. 6. *likhati*, q. v.), to scratch, scrape, write; [cf. *rekhā*; cf. also Gr. ἐρείκω, ἐρέχθω.]

रिङ्ख् *riṅkh* (connected with rts. *rikh, rakh, raṅkh, riṅg, raṅg*), cl. 1. P. *riṅkhati*, &c., to go, move, creep, crawl (said of young children); to go slowly; to slip.

Riṅkha, *as*, m. See under *riṅkhā* below.

Riṅkhaṇa, *am*, n. the act of crawling, creeping (said of children who creep on all fours).

Riṅkhā, f. creeping, sliding; dancing; one of a horse's paces; a horse's hoof; deceiving, disappointing, (according to some also *as*, m. in the previous senses); the plant Carpopogon Pruriens.

रिङ्ग् *riṅg* (connected with rts. *raṅg, riṅkh*, &c., see above), cl. 1. P. *riṅgati*, &c., to go, move, creep, crawl (said of young children), to move slowly or with difficulty; to slip: Caus. *riṅgayati*, &c., to cause to creep.

Riṅgaṇa, *am*, n. the act of moving, creeping, crawling (= *riṅkhaṇa*); slipping, sliding; deviating (from rectitude, &c.).

Riṅgat, *an, antī, at*, creeping, crawling, moving.

Riṅgamāṇa, *as, ā, am*, creeping, crawling, slipping.

Riṅgi, *is*, f. going, moving, motion.

Riṅgita, *am*, n. motion, surging (of waves).

Riṅgin, *ī, iṇī, i*, creeping, crawling (said of young children).

रिच् *rić*, cl. 7. P. A. *riṇakti, riṅkte, rireća, ririće, rekshyati, -te, arićat* or *araikshīt* (Vedic forms *arirećīt, araik*), *arikta* (1st sing. *arikshi*), *rektum*, to empty, make empty, evacuate, clear, purge, remove, separate, divide; to resign, give up, deliver up, part with, sell, (but according to Sāy. on Ṛig-veda IV. 24, 9. 'to recover, get back'); to leave, leave behind, bequeath; cl. 10. 1. P. *rećayati, rećati*, &c., to divide, separate; to disconnect, disjoin; to leave, abandon; to join, mix: Pass. *rićyate*, Aor. *areći*, to be emptied, &c.; to be deprived of, lose, be freed from; to be destroyed, perish: Caus. *rećayati, -yitum*, Aor. *arīrićat*, to cause to empty, make empty; to discharge, emit (as breath); to abandon, give up: Desid. *ririkshati, -te*: Intens. *rerićyate, rerekti*; [cf. Zend *rić*; Gr. λείπ-ω, λιμπάν-ω, λεῖμμα, λείψανο-ν, λοιπός; Lat. *linqu-o, re-linqu-o, re-liqu-u-s, lic-e-t* (Osc. *lik-i-tud* = *lice-to*), *lic-e-o-r*; Goth. *laib-a, bi-laib-jan, af-lif-nan, leihvan*; Old Germ. *bi-lib-an*; Mod. Germ. *bleibe*; Angl. Sax. *lyfan, be-lifan, lafan, lœn, lœnan*; Lith. *lek-u, lik-ti, lek-as, pa-laiki-s*.]

Rika (?), *am*, n. the heart, mind; law, litigation.

Rikta, *as, ā, am*, emptied, cleared, purged; empty, void; unloaded, unburdened; hollow, hollowed (as the hands); having nothing, poor, indigent; vain, worthless, valueless; epithet of one of the four wagtails (employed in augury); free from, devoid of, deprived of, destitute of, without; (*ā*), f., scil. *tithi*, epithet of the fourth, ninth, or fourteenth days of the lunar fortnight; (*am*), n. an empty

place, empty space, vacuum, void, vacuity; a desert, wilderness, wood, forest. — *Rikta-kumbha, am,* n., Ved. (the sound of) an empty vessel, a hollow sound, empty or senseless language. — *Rikta-kṛit, t, t, t,* Ved. making empty, emptying; causing a vacuum. — *Rikta-guru,* see Pāṇ. VI. 2, 42. — *Rikta-tā,* f. emptiness, vacuity, void, empty space or space in general. — *Rikta-pāṇi, is, is, i,* empty-handed, bringing no present. — *Rikta-bhāṇḍa, am,* n. an empty vessel; *(as, ā, am),* having no vessels or effects. — *Rikta-mati, is, is, i,* empty-minded, thinking of nothing. — *Rikta-hasta, as, ā, am,* empty-handed, having empty hands, bringing no present; carrying away no present. — *Riktārka* (°*ta-ar*°), *as,* m. a Sunday falling on one of the Riktā days. — *Riktī-kṛi,* cl. 8. P. *-karoti,* &c., to make empty or void, remove, take away; to steal; to get back, recover. — *Riktīkṛita-hṛidaya, as, ā, am,* emptied or deprived of heart.

Riktaka, as, ā, am, empty, void; unladen, unburdened.

Riktha, am, n. (frequently written *ṛiktha*), property left at death, inheritance, portion, bequest; property in general, possessions, substance, wealth; gold. — *Riktha-grāha, as, ā, am,* receiving an inheritance, inheriting property; *(as),* m. an inheritor, heir. — *Riktha-jāta, am,* n. the aggregate of a property, collected estate (of a deceased person). — *Riktha-bhāgin, ī, inī, i,* or *riktha-bhāj, k, k, k,* inheriting or sharing property, dividing the property (of a deceased person), an inheritor, heir. — *Riktha-vibhāga, as,* m. the division or sharing of (a deceased person's) property, partition of inheritance; a share in an inheritance. — *Riktha-hara* or *riktha-hāra, as, ā* or *ī, am,* receiving an inheritance, inheriting property; *(as),* m. an heir. — *Riktha-hārin, ī, iṇī, i,* receiving or inheriting property; *(ī),* m. an heir, one who succeeds to property; a maternal uncle; the seed of the Indian fig-tree. — *Rikthāda* (°*tha-āda*), *as, ā, am,* receiving an inheritance; *(as),* m. an heir, son.

Rikthin, ī, inī, i, inheriting property; possessing property, wealthy; *(ī),* m. an heir.

Rikthiya in *a-rikthiya, as, ā, am,* incapable of inheriting property, having no claim to inheritance.

Ricyamāna, as, ā, am, being emptied, being purged, being left clear, being freed from, being delivered from.

Ririkvas, vān, m., Ved. one who has emaciated or attenuated (his body by austerities, Ṛig-veda IV. 24, 3).

Reka, reca, recita, &c. See p. 852, col. 3.

रिज् *rij* (connected with rt. *ṛiñj*), cl. 1. A. *rejate,* &c., to fry; to parch; [cf. rt. *bhṛij.*]

रिटि *riṭi, is,* f. the crackling or roaring of flame; a musical instrument; black salt.

रिणीनगर *riṇī-nagara, am,* n., N. of a town.

रिण्व् *riṇv* or *rimb* (= rt. *raṇv*), cl. 1. P. *riṇvati, rimbati,* &c., to go.

रित् *rit, t, t, t* (fr. rt. 1. *ri*), Ved. (perhaps) moving, flowing, (Sāy. = *gantṛi.*)

रितक्कन् *ritakvan, ā,* m., Ved. a thief, (various reading for *takvan,* Naigh. III. 24.)

रिद्ध *riddha, as, ā, am* (probably for *ṛiddha,* q. v.), ripe (said of grain).

रिधम *ridhama, as,* m. (perhaps connected with *riddha* above), spring; love.

रिप् 1. *rip* (the old form of rt. *lip,* q. v.; in Ṛig-veda V. 85, 8. the form *riripuḥ* = *lepayanti* = *pāpam āropayanti*), Ved. to smear, smear or cover over; to defile, spoil; to deceive, cheat.

2. *rip, p,* f., Ved. injury, fraud, deceit, trick, guile, (Sāy. = *hiṇsā, māyā*); the earth, (Sāy. = *bhūmi*); *(p, p, p),* injuring, an injurer, enemy, deceiver, cheat, (Sāy. = *ripu.*)

Ripu, us, us, u (according to Uṇādi-s. I. 27. fr. rt. *rap;* according to others, connected with rt. 1. *ri* or with Caus. of rt. 1. *rī;* cf. rt. *riph*), injuring, cheating, deceiving, fraudulent, treacherous, false (Ved.); *(us),* m. a deceiver, cheat, rogue, thief (Ved.); an enemy, adversary, foe; (in astrology) a hostile planet; epithet of the sixth astrological house; N. of a son of Ślishṭi. — *Ripu-ghātin, ī, inī, i,* slaying an enemy, killing foes; *(inī),* f. a species of creeper; Abrus Precatorius. — *Ripu-ghna, as, ī, am,* killing an enemy. — *Ripuñ-jaya, as, ā, am,* conquering a foe, vanquishing enemies; *(as),* m., N. of several kings; of a son of Ślishṭi; of a son of Suvīra; of a son of Viśva-jit. — *Ripu-tā,* f. enmity, hostility. — *Ripu-nipātin, ī, inī, i,* causing an enemy to fall, destroying a foe. — *Ripu-bala, am,* n. an enemy's army. — *Ripu-bhaya, am,* n. fear or danger from an enemy. — *Ripu-bhavana, am,* n. or *ripu-bhāva, as,* m. epithet of the sixth astrological house. — *Ripu-malla, as,* m., N. of a king. — *Ripu-rakta, am,* n. an enemy's blood. — *Ripu-rakshin, ī, iṇī, i,* preserving from an enemy. — *Ripu-rākshasa, as,* m., N. of an elephant. — *Ripu-varjita, as, ā, am,* freed from an enemy. — *Ripu-vaśa, as, ā, am,* subject to an enemy. — *Ripuvaśa-tva, am,* n. subjection to an enemy. — *Ripu-sūdana, as, ī, am,* destroying enemies. — *Ripu-sthāna, am,* n. epithet of the sixth astrological house.

Ripta, as, ā, am (= *lipta*), Ved. anointed, smeared, (*api-ripta* in Ṛig-veda I. 118, 7 = *paṭalena pihita-dṛishṭi,* i. e. blinded.)

Ripra, am, n. (according to Uṇādi-s. V. 55. fr. rt. 1. *rī*), dirt, impurity (Ved.); sin, (Sāy. = *pāpa;* cf. Nirukta IV. 21); *(as, ā, am),* vile, bad; *(as),* m., N. of a son of Ślishṭi. — *Ripra-vāha, as, ā, am,* Ved. carrying off or removing impurity or sin, (Sāy. = *pāpasya vodhṛi.*)

Repa, as, ā, am, low, vile, inferior, contemptible; cruel, savage.

Repas, as, n. (according to Uṇādi-s. IV. 189. fr. rt. *rap;* cf. *rapas*), a spot, stain; a wrong or blamable action, fault, sin; *(ās, ās, as),* low, vile, contemptible; miserly, niggardly; wicked, abandoned, cruel, savage.

रिप्सु *ripsu.* See p. 833, col. 1.

रिफ् *riph* [cf. rt. *rih*], cl. 6. P. *riphati, rirepha,* &c., to utter a murmuring guttural sound, to utter a rough or grating or burring sound, to pronounce the letter *r* [cf. *repha* below]; to murmur or snarl at, revile, find fault with, blame, despise; (according to lexicographers also capable of the following senses), to speak, say, relate; to boast, (*katthane* being a various reading for *kathane*); to give; to fight; to hurl, kill, (in this sense = rts. *ṛiph, ṛimph*): Pass. *riphyate,* to be murmured or spoken in a grating or burring manner, to have or take the pronunciation of the letter *r.*

Riphat, an, atī or *antī, at,* murmuring, uttering a burring sound, pronouncing the letter *r.*

Riphita, as, ā, am, uttered in a burring or grating manner, pronounced with the sound of the letter *r.*

Repha, as, m. a burr, burring or grating sound, the letter *r;* a cretic (see 3. *ra*); passion, affection of the mind; *(as, ā, am),* low, vile, contemptible; [cf. *repa* above.] — *Repha-vat, ān, atī, at,* Ved. containing a burring sound, having the sound of *r.* — *Repha-vipulā* = *ra-vipulā,* q. v.

Rephas, ās, ās, as, low, vile, contemptible; wicked, abandoned; miserly, niggardly; cruel, savage; [cf. *repas* above.]

Rephitrā, ind. having uttered a burring or grating sound, having pronounced with the sound of the letter *r.*

Rephin, ī, iṇī, i, Ved. containing a burring sound, containing the letter *r,* having the nature of *r.*

रिभ् *ribh* or *rebh,* cl. 1. A. *rebhate* (Ved. also P. *rebhati*), *rirebhe, rebhitum,* to crackle, creak; to murmur (as a stream &c.); to sound in general; to chatter, babble, clatter; to talk or speak aloud, shout with joy, rejoice [cf. rt. *rih*]; to praise, glorify, worship (Ved. P.): Pass. *ribhyate,* to be praised or glorified; [cf. Gr. ῥοῖβδην, ῥοῖβδος, ῥοιβδέω.]

Ribhvan, ā, m., Ved. (according to Naigh. III. 24) a thief; [cf. *rihvan.*]

Rebha, as, ā, am, Ved. crackling; sounding loudly; *(as),* m. a praiser, reciter of praises, panegyrist, celebrator; a talker, prattler, chatterer; N. of a Ṛishi (who was cast into a well by the Asuras, and rescued by the Aśvins after having lain there for ten nights and nine days, see Ṛig-veda I. 112, 5. 116, 24, &c.); N. of the author of Ṛig-veda VIII. 97 (having the patronymic Kāśyapa). — *Rebha-sūnū,* m. du. two sons of Rebha, the authors of the hymns Ṛig-veda IX. 99, 100.

Rebhaṇa, am, n. the lowing of kine.

Rebhat, an, antī, at, Ved. crackling, sounding; praising.

Rebhila and *rebhilaka, as,* m. a proper N.

रिमेद *rimeda, as,* m. = *ari-meda.*

रिम्फ् *rimph* (connected with rt. *ṛiph;* cf. rt. *riph*), cl. 6. P. *rimphati,* to hurt, kill.

Rimpha, am, n. the zodiac.

रिम्ब् *rimb* = rt. *riṇv.*

रिरंसा *riraṇsā,* f. (fr. Desid. of rt. *ram*), the desire to rejoice or be pleased, wish to sport; desire of pleasure or sexual enjoyment, lasciviousness, lustfulness.

Riraṇsu, us, us, u, desiring to rejoice, wishing to sport, wishing for sexual pleasures, lustful, wanton, lascivious.

Riramayishu, us, us, u (fr. Desid. of Caus.), wishing to cause or give pleasure (especially sexual pleasure).

रिरक्षिषा *rirakshishā,* f. (fr. the Desid. of rt. 1. *raksh*), the desire to watch or keep guard, wish to protect.

Rirakshā, f. less correct for the above.

Rirakshishu, us, us, u, desiring to watch or keep guard, wishing to protect.

Rirakshu, less correct for *rirakshishu* above.

रिरिक्षु *ririkshu.* See below.

रिरी *rirī,* f. yellow brass, pale brass, prince's metal; [cf. *riri, rīti.*]

रिल्हण *rilhaṇa* or *rihlaṇa, as,* m. a proper N.

रिवक *rivaka, as,* m. = *ravaka.*

रिश् *riś* (according to some an older form of rt. 1. *liś,* q. v.; closely connected with rt. 1. *rish,* from which, in some forms and meanings, it is not distinguishable; cf. also rts. *ruś,* 1. *rush*), cl. 6. P. *riśati, rireśa, rekshyati, arikshat, reshṭum,* Ved. to tear, rend, tear off, break off, pluck off, injure, hurt; to feed on, graze: Caus. *reśayati, -yitum,* Aor. *arīriśat:* Desid. *ririkshati,* to wish to injure: Intens. *reriśyate, rereshṭi;* [cf. Slav. *rezati,* 'to cut.']

Ririkshat, an, antī, at, Ved. wishing to injure, &c.; *(an),* m. an enemy.

Ririkshu, us, us, u, wishing to injure or harm, (this form is sometimes referred to rt. 1. *rish.*)

Riśa, as, ā, am, Ved. tearing, tearing off, injuring; *(as),* m. an injurer, enemy.

Riśat, an, atī or *antī, at,* Ved. tearing, injuring, hurting; feeding or grazing upon, consuming, (Sāy. = *bhakshaṇārtham hiṇsat.*)

Riśādas, ās, ās, as (a word of doubtful derivation and meaning; said to be fr. *riśa,* an enemy, + *ada*

fr. rt. *ad*), Ved. destroying those who injure, destroying enemies, epithet of the Maruts, &c.; [cf. Ṛig-veda I. 39, 4.]

1. *rishṭa, as, ā, am* (for 2. *rishṭa* see below), Ved. torn, torn off, broken, injured; wearied.

रिश्य *riśya, as*, m. = *ṛiśya*, an antelope.

रिष् 1. *rish* (closely connected with rt. *riś*, from which, in some forms and meanings, it is not distinguishable; cf. also rts. *ruś*, 1. *rush*), cl. 1. 4. P. *reshati, rishyati* (in ep. and later authors also A. *rishyate*), *riresha, reshishyati, areshit* or *arishat* (Vedic forms *rishat, rishāma, rishāthana, reshat, rishata*), *reshitum* or *reshṭum* (Ved. inf. *rishe*), to injure, hurt, harm; to kill, destroy, ruin; to give offence; to be injured or destroyed, suffer wrong, perish (cl. 4); to fail, miscarry, meet with misfortune or disaster (cl. 4): Caus. *reshayati, -yate, -yitum*, Aor. *arīrishat, arīrishata*, to cause to be injured, injure, hurt, harm; to cause to miscarry, make to fail; to fail, miscarry, meet with misfortune or disaster (A.): Desid. *ririshishati, rireshishati*, (according to some also *ririkshati*): Intens. *rerishyate, rereshṭi*; [cf. probably Gr. ῥαίω, ῥαιστός; Lat. *lædo*.]

2. *rish, ṭ*, f. injury; (*ṭ, ṭ, ṭ*), injuring, an injurer.

Risha, as, ā, am, injuring, destroying, &c.; [cf. *naghā-risha*.]

Rishaṇya, Nom. P. *rishaṇyati*, &c. (Pāṇ. VII. 4, 36), Ved. to injure, harm, be hurtful; to reject (a petition); to fail, miscarry.

Rishaṇyu, us, us, u, Ved. injurious, hurtful, malevolent, (Sāy. = *hiṇsaka*.)

Rishika, as, ā, am, (probably) destroying, destructive, injurious.

2. *rishṭa, as, ā, am* (for 1. see above), injured, hurt, wounded; unlucky; (according to some also) lucky; (*am*), n. mischief, harm; misfortune, bad luck (= *arishṭa*); destruction, loss; sin; (according to some also) good luck, prosperity; (*as*), m. a sword; the soap plant, Sapindus Detergens; N. of a king; of a Daitya or demon (destroyed by Vishṇu); of a son of a Manu; (*ā*), f., N. of the mother of the Apsarases. — *Rishṭa-tāti, is, is, i*, causing prosperity, propitious; auspicious; [cf. *śiva-tāti*.] — *Rishṭa-deha, as, ā, am*, wounded in body.

Rishṭaka, as, m. Sapindus Detergens.

Rishṭi, is, f. injury, hurt, damage; failure, miscarriage, misfortune, bad luck; (according to some) good luck; *ishu-rishṭi*, 'the going astray or swerving of an arrow,' N. of a Sāman; (*is*), m. = *ṛishṭi*, a sword, (according to some also *is*, f.)

Rishṭīya, Nom. P. *rishṭīyati*, &c. = *rishaṇya* above.

Rishva, as, ā, am, injurious, hurtful, mischievous.

रिषि *rishi, is*, m. = *ṛishi*.

रिष्फ *rishpha, am*, n. = *riḷpha*.

रिष्य *rishya, as*, m. = *ṛishya, ṛiśya*. — *Rishya-mūka, as*, m. = *ṛishya-mūka*.

रिह् *rih* (a Vedic form of rt. *lih*), the following forms of this rt. are found, *reḷhi, rihati* (3rd pl. *rihanti*, A. *rihate*), to lick, taste; to caress, kiss; (also regarded as another form of rt. *riph*, and therefore said to be capable of the following meanings) to praise, worship; to say, speak; to boast; to give [cf. rt. 1. *rā*]; to blame; to fight; to hurt, injure; to kill, (in this sense said to be also *rehati*): Intens. *rerihyate*, to lick again and again; to caress, kiss.

Rihat, an, atī, at, licking.

Rihāṇa, as, ā, am, Ved. licking, caressing, wishing to caress.

Rihāyas, ās, m., Ved. a thief, robber (Naigh. III. 24).

Rihvan, ā, m. a thief; [cf. *ribhvan*.]

Rerihāṇa. See s. v.

रिहम् *riham*, ind., Ved. various reading for *ṛihat*, q. v.

री 1. *rī* (connected with rt. 1. *ri*), cl. 9. P. A. *riṇāti, riṇīte, rirāya* (3rd du. *riryatus*), *rirye, reshyati, reshyate, araishīt, areshṭa, retum*, to go, move; to hurt, injure, kill, (see rr. 1. *ri*); to howl [cf. rt. 1. *ru*]; cl. 4. A. *rīyate*, &c., to melt, become fluid, distil, drip, trickle, ooze, drop, flow [cf. rt. 1. *lī*]: Caus. *repayati, -yitum*, Aor. *arīripat*: Desid. *ririshati, -te*: Intens. *rerīyate, rerayīti*; [cf. Goth. and Angl. Sax. *rinnan*.]

Rīṇa, as, ā, am, dropping, trickling, oozing, distilling, flowing, leaking.

Rīti, is, f. going, motion, moving, flowing, trickling; a stream, river; a course; a line, streak; a limit, boundary (= *sīman*); general course or way, method, mode, manner, fashion; usage, observance, custom, practice, natural property or disposition; style, diction, (three styles of diction or composition are enumerated, viz. *vaidarbhī, gauḍī, pāñćālī*, to which a fourth is sometimes added, viz. *lāṭikā*, and even a fifth and sixth, viz. *āvantikā* and *māgadhī*); bell-metal, brass, pale brass; calx of brass; rust of iron; scoria of any metal or the oxide formed on the surface of metals by their exposure to heat and air. — *Rīti-jña, as, ā, am*, acquainted with established usages or customs. — *Rīti-pushpa, am*, n. 'brass-efflorescence,' calx of brass. — *Rīti-prasṭha, as, am*, m. n. a Prasṭha weight of brass. — *Rīti-baddha, as, ā, am*, brass-bound, studded or inlaid with brass. — *Rītī-bhūta, as, ā, am*, being in a row, standing in a line. — *Rīty-ap, p, p, p*, Ved. streaming with rain.

Rītika, am, n. calx of brass; (*ā*), f. bell-metal, brass.

री 2. *rī* = *rai* in *ṛidhad-rī*, (for *rī*, fem. of 2. *ra*, see under 2. *ra*, p. 824.)

रीज्या *rījyā*, f. reproach, censure [cf. *riḍhā*]; shame, modesty.

रीठा *rīṭhā*, f. or *rīṭhā-karañja, as*, m. a species of Karañja.

रीढक *rīḍhaka, as*, m. (said to be fr. rt. *rih*), the back-bone.

रीढा *rīḍhā*, f. (probably fr. rt. *rih*), disrespect, disregard, contempt, irreverence; [cf. *avalīḍhā*.]

रीर *rīra, as*, m., N. of Śiva.

रीरी *rīrī*, f. = *rīrī*, yellow brass.

रीव् *rīv*, cl. 1. P. A. *rīvati, -te*, &c., to take.

रु 1. *ru*, cl. 2. P. *rauti, ravīti* (Ved. also *ruvati*, and in some forms also A.), Impf. *araut* or *aravīt* (1st du. *arava* or *aruvīva*, 3rd pl. *aruvan*), *rurāva* (1st du. *ruruvira*, 3rd pl. A. *ruruvire*), *ravitā* or (according to Vopa-deva IX. 53) *rotā, ravishyati, arāvīt* (A. *arāvishṭa*, 3rd pl. *arāvishus*, Ved. *aravanta*), *ravitum*, and (according to Vopa-deva) *rotum*, to cry or make any particular sound or noise, bellow, roar, howl, yelp, yell, bray, shout, shriek; to hum (as bees); to sound in general; to cry aloud, to fill with noise or cries; to praise (according to Naigh. III. 14): Pass. *rūyate*: Caus. *rāvayati, -yitum*, Aor. *arīravat* (anomalous form 3rd pl. *arūravan*), to cause to bellow or roar, &c., to cause an uproar; to fill with shrieks, clamour, &c.: Desid. of Caus. *rirāvayishati*: Desid. *rurūshati*: Intens. *rorūyate, -ti, roravīti, roroti*, to cry out loudly, bellow or roar loudly, yelp loudly, scream aloud, to vociferate; [cf. Gr. ὠρύ-ω, ὠρυ-θ-μό-ς, ὀρυ-μαγδό-ς; Lat. *rū-mor, rūm-i-to, rāvi-s, rau-cu-s*; Angl. Sax. *ryn*; Slav. *rev-a, rju-ti*, 'to roar.']

2. *ru, us*, m. sound, noise; fear, alarm; war, battle.

1. *ruta, as, ā, am* (for 2. see col. 3), sounded, filled with the cry (of animals), made to resound, rendered vocal; (*am*), n. any cry or noise, yell, roar, humming (of bees), the note of birds; sung. — *Ruta-jña, as, ā, am*, understanding the cries (of animals); (*as*), m. an augur. — *Ruta-vyāja, as*, m. simulated cry or sound; mimicry.

Rutāyata (?), *as, ā, am* (fr. 1. *ruta*), rendered vocal (by the sound of birds, &c.).

Ruvaṇya (fr. an unused form *ruvaṇa*), Nom. P. *ruvaṇyati*, &c., Ved. to cry, utter harsh or loud cries.

Ruvaṇyu, us, us, u, Ved. sounding, clamouring.

Ruvat, an, atī, at, crying out, bellowing, howling, crying.

Ruvatha, as, m. the bellowing of a bull (Ved.); a dog.

Roravaṇa, am, n. (fr. the Intens.), Ved. a loud cry or roaring, violent bellowing.

Roruvat, an, atī, at, Ved. sounding or shouting loudly, (referred by some to rt. 3. *ru*.)

Roravāṇa, as, ā, am, crying loudly, making a loud cry or sound.

Rorūya, as, m. crying much, &c. (Vopa-deva XXVI. 29).

Rorūyamāṇa, as, ā, am, crying loudly, making a loud cry.

रु 3. *ru*, cl. 1. A. *ravate, ruruve*, &c., Ved. to break to pieces, dash to pieces; to kill, hurt (?); to be angry (?); to go; to speak: Caus. *rāvayati*, &c.

4. *ru, us* m. cutting, dividing.

2. *ruta, as, ā, am* (for 1. see col. 2), broken to pieces, divided, &c.

रुंश् *ruṇś*, cl. 1. 10. P. *ruṇśati, ruṇśayati*, &c., to speak; to shine (?).

रुक *ruka, as, ā, am*, liberal, bountiful.

रुक्काम *ruk-kāma*. See under 2. *ruć*, p. 848.

रुक्प्रतिक्रिया *ruk-pratikriyā*. See under 2. *ruj*, p. 848, col. 3.

रुक्म *rukma, rukmin*, &c. See below.

रुक्मत् *ruk-mat, run-mat*. See under 2. *ruć*, p. 848, col. 1.

रुक्ष 1. *ruksha, as, ā, am* (for 2. see p. 848, col. 1), rough, harsh, &c. = *rūksha*, q. v.; [cf. Angl. Sax. *rug, ruh, ruw*; Eng. *rough, rugged*.]

रुक्सद्मन् *ruk-sadman, rug-anvita*, &c. See under 2. *ruj*, p. 848, col. 3.

रुग्ण *rugṇa, rugna*. See p. 848, col. 3.

रुच् 1. *ruć* (connected with rt. *loć*, q.v.), cl. 1. A. (sometimes P. on account of the metre), *roćate* (*-ti*), *ruruće, roćishyate, arućat, aroćishṭa, roćitum* (Ved. Inf. *ruće*), to shine, be bright or resplendent (said of the sun, fire, stars, &c.); to make bright or resplendent (Ved. P.); to shine beautifully, appear beautiful, appear good; to please, be agreeable; to please any one (dat. or gen.); to be pleased, find pleasure in, approve, desire (sometimes with acc. or dat.): Pass. *rućyate*, Aor. *aroći*, to be bright or radiant: Caus. *roćayati, -yate, -yitum*, Aor. *arūrućat*, to cause to shine; to enlighten, illuminate, irradiate, make bright; to make pleasant or agreeable; to please (A.), be pleasant to any one (dat.); to cause to like; to cause any one (acc.) to long for anything (dat.); to cause to appear beautiful or good, to find pleasure in, like, approve, choose (A.); to resolve: Pass. of Caus. *roćyate*, to be agreeable: Desid. *rurućishate, ruroćishate*; [cf. Gr. ἀμφι-λύκ-η, λύχ-νο-ς, λευκό-ς, λοῦσσο-ν: Lat. *luc-eo, lux, lu-men, lucidu-s, lu-na, Leucesius, di-luc-ulu-m*: Goth. *liuh-uth*, 'light;' *lauhmoni*, 'lightning;' *liuhtjan*: Old Germ. *liuchan, luchjan, lochon*: Angl. Sax. *leoht, lioht, gelihtan, locian*: Slav. *luča*, 'a ray;' *luna*, 'the moon:' Lith. *lauka-s, lauki-s*.]

Rukma, as, ā, am, bright, radiant, clear; (*as*), m. an ornament of gold, golden chain, (perhaps also) an ornament of precious stones (Ved.); the

plant Mesua Roxburghii; the thorn-apple; N. of a son of Rućaka; (*am*), n. gold; iron.—*Rukma-kavaća, as*, m., N. of a grandson of Uśanas.—*Rukma-kāraka, as*, m. a worker in gold, goldsmith.—*Rukma-keśa, as*, m., N. of a son of Bhīshmaka.—*Rukma-pāśa, as*, m., Ved. a string on which golden ornaments are worn.—*Rukma-pura, am*, n. 'city of gold,' N. of the city inhabited by Garuḍa.—*Rukma-prishṭha, as, ā, am*, having a gold surface, coated or overlaid with gold, gold-plated, gilded.—*Rukma-prastaraṇa, as, ā, am*, Ved. having an outer garment decorated with gold.—*Rukma-bāhu, as*, m., N. of a son of Bhīshmaka.—*Rukma-maya, as, ī, am*, made of gold, golden.—*Rukma-mālin, ī*, m., N. of a son of Bhīshmaka.—*Rukma-ratha, as*, m. a golden car or chariot; the chariot of Rukma-ratha, i. e. of Droṇa; (*as, ā, am*), having a golden chariot; (*as*), m., N. of Droṇa; of a son of Śalya; of a son of Mahat; of a son of Bhīshmaka.—*Rukma-vakshas, ās, ās, as*, Ved. golden-breasted, having golden ornaments on the breast (said of the Maruts).—*Rukma-vat, ān, atī, at*, possessing gold, golden, ornamented with gold; (*ān*), m. a proper N., = *rukmin*; (*atī*), f. a particular metre, four times – ᴗ ᴗ – – – ᴗ ᴗ – –; N. of a granddaughter of Rukmin and wife of Aniruddha.—*Rukma-vāhana, as, ā, am*, golden-carred, having a golden chariot; (*as*), m., N. of Droṇa.—*Rukma-steya, am*, n. stealing gold.—*Rukmāngada* (°*ma-an*°), *as, ā, am*, wearing a golden bracelet on the upper arm; (*as*), m., N. of various kings.—*Rukmābha* (°*ma-ābh*°), *as, ā, am*, shining like gold, bright as the purest gold.—*Rukmeshu* (°*ma-ishu*), *us*, m. 'golden-arrowed,' N. of a king.

Rukmi, is, m. a proper N. (= *rukmin*; in one or two passages *rukmim* is used for *rukmiṇam* on account of the metre).

Rukmin, ī, iṇī, i, wearing golden ornaments, decorated with golden ornaments (Ved.), gilded, gilt; (*ī*), m., N. of the eldest son of Bhīshmaka and adversary of Kṛishṇa (who carried off his sister Rukmiṇī; he was slain by Bala-deva); N. of a mountain; (*iṇī*), f., N. of a daughter of Bhīshmaka carried off and espoused by Kṛishṇa, (she is represented as the mother of Pra-dyumna, and in the later mythology =) the goddess Lakshmī; N. of Dākshāyaṇī in Dvāravatī; of a daughter of Śreshṭhin Sulоćana.—*Rukmi-darpa, as*, m., N. of Bala-deva (so called as proud of having overcome Rukmin).—*Rukmi-dārin, ī*, or *rukmi-dāraṇa, as*, or *rukmi-bhid, t*, m. 'destroyer of Rukmin,' N. of Bala-deva.

2. *ruksha, as, ā, am* (for 1. see p. 847, col. 3), Ved. shining, brilliant, radiant, glittering, (Sāy. = *dīpta*.)

2. *ruć, k*, f. light, lustre, brightness; lightning; splendor, beauty, loveliness; colour; appearance, (sometimes at the end of a comp., e. g. *janāḥ sura-rućaḥ*, god-like men); pleasure, delight, liking, wish, desire; [cf. Lat. *lux*.]—*Ruk-kāma, as, ā, am*, Ved. desiring splendor, eager for lustre.—*Ruk-mat, ān, atī, at*, Ved. possessed of brightness, shining; (*ān*), m., N. of Agni.—*Run-mat, ān, atī, at*, Ved. containing the word *ruć*.

Ruća, as, ā, am, Ved. bright, radiant, brilliant; (*ā*), f. light, lustre, beauty; pleasure, delight, desire, liking; the note of the parrot or Maina.

Rućaka, as, ā, am, agreeable, pleasing; sharp, acrid; tonic, stomachic; (*as*), m. epithet of a kind of four-sided column; epithet of one of the five great personages born under particular constellations; the citron, Citrus Medica; a pigeon; N. of a mountain; of a son of Uśanas; (*am*), n. one of the five kinds of bone in the human body (that of the teeth), a tooth, (said to be also *as*, m.); a kind of golden ornament, an ornament for the neck, a ring, an ornament for a horse, (according to some *as*, m.); a curl on a horse's neck; any object or substance supposed to bring good luck, (also *as*, m.); epithet of a sort of building or temple having terraces on three sides and closed only on the north side; a stomachic, tonic; (according to native authorities also) Ricinus Communis; a garland, wreath, crown; sochal salt; natron, alkali; the perfume Rоćanā; an anthelminthic medicine commonly called Viḍaṅga; = *prot-kaṭa*; = *utkaṭa*; = *svādurasa* (?).

Rući, is, f. light, lustre, brightness, splendor, beauty; a ray of light; colour; appearance; liking, taste, relish, zest, appetite, hunger; wish, desire, pleasure, (*rućyā*, with pleasure, willingly); passion; inclination, taste for, liking for, (at the end of comps. in the sense 'having a taste or liking for,' cf. *māṅsa-r*°, *hiṅsā-r*°); intent application to any object; (in erotic works) epithet of a particular kind of lover's embrace; a kind of yellow pigment (= *go-rоćanā*); N. of an Apsaras; of the wife of Deva-śarman; (*is*), m., N. of a Prajā-pati, the husband of Ākūti and father of Yajña or Su-yajña and of Manu Raućya; of a son of Viśvā-mitra; of a king; (*is, is, i*), pleasing, pleasant, agreeable (= *rućira*).—*Ruci-kara, as, ā* or *ī, am*, causing pleasure, entertaining, diverting, amusing, exciting desire; causing an appetite or relish, tasteful, savoury, sapid, appetizing, stomachic; (*as*), m., N. of a son of Keśava.—*Ruci-krit, t, t, t*, causing a relish, relishing.—*Ruci-tā*, f. or *ruci-tva, am*, n. the having a taste or liking for, taking pleasure in (at the end of comps., cf. *sa-māna-ruci-tā, hiṅsā-ruci-tva*); desire, interest, (*ārambha-ruci-tā*, engaging in enterprises from mere liking or from interested motives, having a taste for new enterprises.)—*Ruci-datta, as*, m., N. of a commentator on the Tattva-ćintā-maṇi-prakāśa.—*Ruci-deva, as*, m. a proper N.—*Ruci-dhāman, ā, ā, a*, having light for an abode; (*a*), n. the abode of light (epithet of the sun).—*Ruci-nātha, as*, m., N. of an author.—*Ruci-pati, is*, m., N. of a commentator on the Anarghya-rāghava.—*Ruci-parvan, ā*, m. a proper N.—*Ruci-prada, as, ā, am*, giving an appetite, appetizing.—*Ruci-prabha, as*, m., N. of a Daitya.—*Ruci-phala, am*, n. a kind of fruit (= *amṛitāhva*).—*Ruci-bhartṛi, tā*, m. 'lord or bearer of light,' the sun; 'lord or cherisher of pleasure,' a husband.—*Ruci-ruci* in *ruci-ruće rоćanam*, N. of a Sāman.—*Ruci-vaha, as, ā, am*, bringing light.—*Ruci-sampraklṛipta, as, ā, am*, prepared with good taste.

Rućita, as, ā, am, brightened, bright, shining; pleased; sweet, delicate, dainty; sharpened (said of the appetite); digested.—*Rućita-vat, ān, atī, at*, Ved. containing the meaning of *rućita* or of rt. 1. *ruć*.

Rućitvā or *roćitvā*, having shone, &c. (Pāṇ. I. 2, 26).

Rućira, as, ā, am, bright, brilliant, radiant, light, shining, glittering, beautiful; pleasing, agreeable, charming, pleasant; sweet, dainty, nice; stomachic, cordial, restorative; (*as*), m., N. of a son of Sena-jit; (*ā*), f. a kind of yellow pigment (= *go-rоćanā*); N. of a metre, four times thirty instants; of another, four times ᴗ – ᴗ –, ᴗ ᴗ ᴗ ᴗ – ᴗ – ᴗ –; N. of a river; (*am*), n. saffron; a radish; cloves.—*Rućira-ketu, us*, m., N. of a Bodhi-sattva.—*Rućira-dantaushṭha* (°*ta-osh*°), *as, ī, am*, having beautiful teeth and lips.—*Rućira-deva, as*, m., N. of a king.—*Rućira-dhī, īs*, m., N. of a king.—*Rućira-prabhāsa-sambhava, as*, m., N. of a serpent-demon.—*Rućira-vadana, as, ā, am*, having a pleasing or beautiful countenance.—*Rućira-vāć, k, k, k*, having pleasant speech, eloquent.—*Rućira-śrī-garbha, as*, m., N. of a Bodhi-sattva.—*Rućirāñjana* (°*ra-añ*°), *as*, m. = *śobhāñjana*, Hyperanthera Moringa.—*Rućirānana* (°*ra-ān*°), *as, ā, am*, handsome-faced, beautiful.—*Rućirāpāṅgī* (°*ra-ap*°), f. 'having beautiful corners of the eyes,' a woman with beautiful eyes.—*Rućirāśva* (°*ra-aś*°), *as*, m., N. of a son of Sena-jit.—*Rućirā-suta, as*, m. a metronymic of Pālakāpya.

Rućishya, as, ā, am, pleasing, pleasant, agreeable, liked; giving an appetite, tonic, stomachic; dainty, nice.

Rućī, f. = *ruci* above.

Rućya, as, ā, am, bright, radiant, beautiful, handsome, pleasing, agreeable, delightful; palatable, delicious, giving an appetite, stomachic, tonic; (*as*), m. a lover, husband; N. of various plants, Strychnos Potatorum; rice; Ægle Marmelos; (*am*), n. a digestive, tonic; = *sauvarćala*.—*Rućya-kanda, as*, m. Arum Campanulatum.

रुज् 1. *ruj*, cl. 6. P. *rujati* (rarely A. *-te*), *ruroja, rokshyati, araukshīt* (in Vājasaneyi-s. XVI. 47. *mā rok* = *bhaṅgam mā kārshīḥ*), *roktum*, to break, break open, break to pieces, break down, destroy; to bend; to pain, cause pain, afflict with disease, disorder, injure: Pass. *rujyate*, to be broken, &c.: Caus. *rojayati, -yitum*, Aor. *arūrujat*, to cause to break, to injure, hurt, kill: Desid. *rurukshati*: Intens. *rorujyate, rorokti*; [cf. Gr. λυγ-ρό-ς, λευγαλέο-ς, λοιγό-ς, λοίγιο-ς, perhaps ὀ-ρύσσω, ὄ-ρυγμα, ὀ-ρυκτή, ὀ-ρυχή; Lat. *lug-e-o, lug-u-bri-s, luc-tu-s, lu-e-s*; Lith. *luz-ti*, 'to break.']

Rugṇa, as, ā, am (sometimes incorrectly written *rugna*), broken, broken to pieces; thwarted, checked; bent, crooked, curved; injured; diseased, sick, infirm.—*Rugṇa-tā*, f. or *rugṇa-tva, am*, n. brokenness, crookedness; infirmity, sickness, disease.—*Rugṇa-raya, as, ā, am*, checked in an onset, foiled in an attack.

2. *ruj, k, k, k*, breaking, breaking or dashing to pieces; (*k*), f. fracture; pain, sickness, illness, disease, (*akshi-ruj*, a disease of the eye); toil, fatigue, weariness, effort, trouble.—*Ruk-pratikriyā*, f. counteraction of disease, treatment of sickness, practice of medicine, curing, remedying.—*Ruk-sadman, a*, n. 'seat of pain,' excrement, feces.—*Rug-anvita, as, ā, am*, attended with pain, painful.—*Rug-dāha, as*, m. a kind of fever.—*Rug-bhaya, am*, n. fear of disease.—*Rug-bheshaja, am*, n., Ved. 'disease-medicine,' any medicine or drug.—*Rug-viniśćaya, as*, m. 'determination of disease,' N. of a work by Mādhava (treating of the causes and diagnosis of eighty kinds of disease).—*Rujas-kara, as, ā* or *ī, am* (*rujas*, acc. pl. + *kara*), causing or producing pain.

Ruja, as, ā, am, breaking, breaking to pieces, destroying (at the end of comps., cf. *valam-r*°); (*as*), m. a word of doubtful meaning in Atharva-veda XVI. 3, 2; (*ā*), f. breaking, fracture, rupture, destruction, overthrow; pain, sickness, disease, illness, disorder; Costus Speciosus or Arabicus (= *kushṭha*); an ewe.—*Rujā-kara, as, ī, am*, causing pain, making sick or ill, sickening; (*as*), m. sickness, disease; sickness induced by passion or love (said to be one of the Bhāvas or sentiments); (*am*), n. the acid fruit of Averrhoa Carambola.—*Rujāpaha* (°*jā-ap*°), *as, ā, am*, keeping off pain, removing sickness or disease.—*Rujā-vat, ān, atī, at*, having pain or disease, painful, diseased.—*Rujā-vin, ī, inī, i*, Ved. painful.—*Rujā-saha, as*, m. a species of fruit tree.

Rujāya, Nom. A. *rujāyate*, &c., to be sick or ill.

Rurukshaṇi, is, is, i (fr. the Desid.), Ved. wishing or able to destroy.

रुट् *ruṭ*, cl. 1. A. *roṭate*, &c., to strike against, resist, oppose; to suffer pain; to shine; cl. 10. P. *roṭayati*, &c., to be angry [cf. rt. 1. *rush*]; to shine; to speak.

रुठ् *ruṭh*, cl. 1. P. *roṭhati*, &c., to strike, strike down, fell; cl. 1. A. *roṭhate*, &c., to strike against, resist, oppose; to torment, pain; to suffer pain; [cf. rt. *ruṭ*.]

Roṭhamāna, as, ā, am, paining; suffering pain.

रुणस्करा *ruṇaskarā*, f. a cow easily milked, a gentle cow.

रुणा *ruṇā*, f., N. of a river flowing into the Sarasvatī.

रुण्ट् *ruṇṭ*, cl. 1. P. *ruṇṭati*, &c., to steal, rob.

रुण्ठ् *ruṇṭh* (= rt. *luṇṭh*), cl. 1. P. *ruṇṭhati*, &c., to go; to be lame; to be

idle; to strike against, resist; to steal, (in this sense a various reading for rt. *ruṭ*.)

रुण्ड् *ruṇḍ*, cl. 1. P. *ruṇḍati*, &c. = rt. *ruṇṭ*, p. 848, col. 3.

Ruṇḍa, *as*, *ā*, *am*, maimed, mutilated; (*as*), m. according to some also (*am*), n. a headless body, mere trunk (retaining life and continuing to mix in battle).

Ruṇḍikā, f. a field of battle; a female messenger or go-between: the threshold of a door; superhuman power (= *vi-bhūti*).

रुत *ruta*, &c. See under rt. 1. *ru*, p. 847, col. 2.

रुथ *rutha*, *as*, m. a proper N.

रुद् 1. *rud* [cf. rt. 1. *ru*], cl. 2. P. *roditi* (Ved. also cl. 6. *rudati*, ep. also A. *rudate*), Impf. *arodīt* or *arodat* (Pāṇ. VII. 3, 98, 99; 1st sing. *arodam*, 3rd pl. *arudan*), Impv. *roditu* (2nd sing. *rudihi*), Perf. *ruroda* (ep. *rurude*), 2nd Fut. *rodishyati* (Ved. *rotsyati*), Aor. *arodīt* (3rd pl. *arodishus*) or *arudat*, *roditum*, to weep, cry, shed tears, wail, lament; to bewail, deplore; to roar, howl: Pass. *rudyate*, Aor. *arodi*: Caus. *rodayati*, *-yitum*, Aor. *arūrudat*, to cause to weep or lament: Desid. *rurudishati*: Intens. *rorudyate*, *rorotti*, to weep very much; [cf. perhaps Gr. ὀδύρομαι; Lat. *rud-o*; Old Germ. *riuzan*; Angl. Sax. *reotan*; Lith. *raudoju*; Slav. *rudajun*.]

2. *rud*, *t*, *t*, *t*, weeping, crying, lamenting [cf. *agha-r°*]; (*t*), f. cry, wail, lamentation; sound, noise; grief; pain, affliction; disease.

Rudat, *an*, *atī* or *antī*, *at*, weeping, crying, wailing, bewailing; (*antī*), f. a species of small shrub (= *rudantikā*).

Rudatha, *as*, m. a child, a pupil, scholar; a dog; a cock.

Rudana, *am*, n. the act of crying, weeping, lamentation.

Rudantikā, f. 'the weeper,' epithet of a species of small succulent shrub (= *amṛita-sravā*).

Rudamāna, *as*, *ā*, *am*, weeping, wailing, lamenting.

Rudita, *as*, *ā*, *am*, wept, lamented, deplored; weeping, crying, lamenting; wet with tears; (*am*), n. a weeping, wailing, crying, lamentation.

Ruditvā, ind. having wept, having lamented.

Rudyamāna, *as*, *ā*, *am*, being bewailed.

Rudra, *as*, *ā*, *am* (according to Uṇādi-s. II. 22. fr. rt. 1. *rud* above; according to others fr. rt. 1. *ru* + *dra* fr. rt. 2. *dru*, to run; connected with *rodas*, q. v., and perhaps with *rudhira*), crying, howling, roaring, one who cries or roars, dreadful, horrible, terrific, awful; great, large; (according to the fanciful etymologies of native writers, the following meanings are also assigned to this word), driving away evil; running about and roaring; praiseworthy, to be praised, (according to Naigh. III. 16) = *stotṛi*, a praiser, panegyrist, worshipper; (*as*), m. 'the Roarer' or 'Howler,' N. of the god of tempests and father of the Rudras or Maruts, (originally perhaps the mere personified roaring of the storms, but as the crackling or raging of fire may resemble the sound of wind, so in the Veda the god of storms is sometimes identified with the god of fire; though generally represented as a destroying deity whose terrible shafts bring death or disease on men and cattle, he is also addressed as benevolent and auspicious [*śiva*], and is even supposed to have a healing efficacy from his chasing away vapours and purifying the atmosphere; hence he has various epithets in the Veda, such as 'multiform,' 'terrible as a wild beast,' 'tawny-coloured,' 'wearing braided hair' [*kapardin*], 'celestial boar,' 'armed with a strong bow and fleet arrows,' 'cause of prosperity to man and beast,' 'possessor of healing remedies,' 'greatest of physicians,' &c.; he is of course ruler of the Rudras, who are the same as the storm winds, more usually called Maruts, and who are often associated with Indra [see *marut*]: in the later mythology the epithet *śiva*, 'propitious,' which does not occur as *a name* in the Veda, was employed as the real name of the destroying deity, being at first applied as an euphemism to propitiate him: moreover the character of the deity lost its special connection with storms, and developed into a personification of the destroying principle generally, though even the Epic and Purāṇic Śiva was regarded as the generator as well as destroyer: moreover a new class of beings, described as eleven in number, though still called Rudras, took the place of the original Rudras or Maruts: in the Veda only three groupings of deities into classes appear to be recognised, Indra belonging to the Vasus, Varuṇa to the Ādityas, and Rudra to the Rudras or Maruts; but in Manu XI. 221. the Maruts are enumerated as a fourth group, being there distinguished from the eleven Rudras: in Vishṇu-Purāṇa I. 7. Rudra is said to have sprung from Brahmā's forehead, and to have afterwards separated himself into a figure half male and half female, the former portion separating again into the eleven Rudras, who were so called because they 'ran about crying aloud' [*rudanād drāvaṇāć-ća*, cf. rts. 1. *rud*, 2. *dru*]; hence these later Rudras are sometimes regarded as inferior manifestations of Śiva, and most of their names are also names of Śiva; these names are variously given in the different Purāṇas; those of the Vāyu are Ajaikapād, Ahvi-bradhna, Hara, Nir-ṛita, Īśvara, Bhuvana, Aṅgāraka, Ardha-ketu, Mṛityu, Sarpa, Kapālin: according to other accounts the Rudras are represented as children of Kaśyapa and Surabhī or of Brahmā and Surabhī or of Bhūta and Su-rūpā); a form or manifestation or N. of Śiva (in the later mythology, as explained above; according to the Vishṇu-Purāṇa I. 8. Rudra is one of the eight forms of Śiva; he is elsewhere reckoned among the Dik-pālas as regent of the north-east quarter); a symbolical expression for the number eleven (from the eleven Rudras, see above); a mystical epithet of the letter *e*; Calotropis Gigantea; N. of various persons; of a lexicographer; of a poet; of a king; (*ās*), m. pl. the Rudras (described above); an abbreviated expression for the texts or hymns addressed to the Rudras [cf. *rudra-japa*]; (*ā*), f., N. of a wife of Vasu-deva; of a daughter of Raudrāśva; = *rudra-jaṭā*; (*ī*), f. a kind of lute or guitar; [cf. *rudra-vīṇā*; cf. perhaps also Gr. λύρα.] — *Rudra-kalaśa*, *am*, n. 'Rudra's vessel,' a particular kind of pot or vessel used in making oblations to the planets. — *Rudra-kavīndra* (°*vī-in*°), *as*, m. a proper N. (= *rudra-bhaṭṭa*). — *Rudra-kālī*, f. a form of Durgā. — *Rudra-koṭi*, *is*, f., N. of a place of pilgrimage. — *Rudra-kosha*, *as*, m., N. of a lexicon by Rudra. — *Rudra-gaṇa*, *as*, m., Ved. 'Rudra-class,' the troop of beings called Rudras, (see under *rudra*.) — *Rudra-garbha*, *as*, m. 'Rudra's offspring,' N. of Agni. — *Rudra-gīta*, *am*, *ā*, n. f. the song of Rudra (in which Agastya repeats a dialogue between himself and Rudra). — *Rudra-ćaṇḍikā*, epithet of a particular text or formula. — *Rudra-ćaṇḍī*, f. a form of Durgā; N. of a section in the Rudra-yāmala. — *Rudra-ćandra*, *as*, m., N. of a king. — *Rudra-ććhattra*, *as*, m. a proper N. — *Rudra-ja*, *as*, m. (according to some) *am*, n. 'produced from Rudra or Śiva,' quicksilver (supposed to be the semen of Śiva). — *Rudra-jaṭā*, f. 'Rudra's hair,' N. of a species of creeper. — *Rudra-japa*, *as*, m., N. of a particular prayer or hymn addressed to Rudra. — *Rudra-japana*, *am*, n. the recitation of the Rudra-japa in a low tone. — *Rudra-jāpaka*, *as*, *ikā*, *am*, or *rudra-jāpin*, *ī*, *inī*, *i*, one who recites the Rudra-japa in a low tone. — *Rudra-jāpya*, *am*, n., N. of a particular hymn or prayer extracted from the Vājasaneyi-saṃhitā and addressed to Rudra. — *Rudra-tanaya*, *as*, m. 'Rudra's son,' N. of the third black Vāsudeva; of Punishment; epithet of a sword. — *Rudra-tva*, *am*, n. the being Rudra. — *Rudra-datta*, *as*, m., N. of an author; of a work on medicine. — *Rudra-dāman*, *ā*, m., N. of a king. — *Rudra-deva*, *as*, m., N. of various persons; of the author of the Yayāti-ćarita; of the author of a commentary on the Prabodha-ćandrodaya. — *Rudra-dhara*, *as*, m., N. of an author. — *Rudra-nyāya-vāćaspati-bhaṭṭāćārya* (°*ṭa-āć*°), *as*, m., N. of an author (= *rudra-bhaṭṭāćārya*). — *Rudra-paṇḍita*, *as*, m., N. of an author (= *rudra-sūri*). — *Rudra-patnī*, f. Rudra's wife, the goddess Durgā; linseed, Linum Usitatissimum. — *Rudra-paddhati*, *is*, f., N. of a work by Paraśu-rāma. — *Rudra-pāla*, *as*, m. a proper N. — *Rudra-putra*, *as*, m. Rudra's son, a patronymic of the twelfth Manu; [cf. *rudra-sāvarṇi*.] — *Rudra-pura*, *am*, n., N. of a province. — *Rudra-pūjana*, *am*, n. or *rudra-pūjā*, f. 'worship of Rudra,' N. of a work. — *Rudra-pratāpa*, *as*, m., N. of a king (= *pratāpa-rudra*). — *Rudra-prayāga*, *as*, m., N. of the sacred place where the river Mandākinī joins the Ganges. — *Rudra-priyā*, f. 'dear to Rudra,' epithet of Terminalia Chebula; the goddess Pārvatī. — *Rudra-bali*, *is*, m. an oblation of meat &c. presented to the Rudras. — *Rudra-bhaṭṭa*, *as*, m., N. of the author of the Śṛiṅgāra-tilaka (= *rudraṭa*); of the author of a commentary on the Vaidya-jīvana; = *rudra-kavīndra*. — *Rudra-bhaṭṭāćārya* (°*ṭa-āć*°), *as*, m., N. of an author and commentator. — *Rudra-bhāshya*, *am*, n., N. of a work by Ahobala. — *Rudra-bhū*, *ūs*, or *rudra-bhūmi*, *is*, f. 'Rudra's ground,' a cemetery. — *Rudra-bhūti*, *is*, m., N. of a preceptor (having the patronymic Drāhyāyaṇi). — *Rudra-bhairavī*, f. a form of Durgā. — *Rudra-maya*, *as*, *ī*, *am*, consisting of Rudra, having the essence of Rudra. — *Rudra-mahā-devī*, f., N. of the wife of king Govinda-ćanda. — *Rudra-yajña*, *as*, m. an oblation or sacrifice offered to Rudra. — *Rudra-yāmala*, *am*, n., N. of a Tantra work in the form of a dialogue between Bhairava and Bhairavī. — *Rudra-rāya*, *as*, m., N. of a king. — *Rudra-rāśi*, *is*, m. a proper N. — *Rudra-rodana*, *am*, n. 'Rudra's tears,' i. e. gold. — *Rudra-roman*, *ā*, f., N. of one of the Mātṛis attending upon Skanda. — *Rudra-laṭā*, f. = *rudra-jaṭā*. — *Rudra-loka*, *as*, m. Rudra's world. — *Rudra-vaṭa*, N. of a Tīrtha. — *Rudra-vat*, *ān*, *atī*, *at*, Ved. having Rudra or the Rudras. — *Rudravad-gaṇa*, *as*, *ā*, *am*, Ved. surrounded by the Rudra troop. — *Rudra-vartani*, *ī*, m. du. 'proceeding on terrible roads,' N. of the Aśvins, (Sāy. = *rodana-śīla-mārgau* or *stūyamāna-mārgau*.) — *Rudra-viṅśati*, *is*, f. epithet of the last twenty years in the Jupiter cycle of sixty years. — *Rudra-vidhāna*, *am*, n., N. of a work. — *Rudra-vīṇā*, f. epithet of a particular religious observance. — *Rudra-śarman*, *ā*, m., N. of a Brāhman. — *Rudra-sampradāyin*, *inas*, m. pl., N. of a sect. — *Rudra-saras*, *as*, n., N. of a lake. — *Rudra-sarga*, *as*, m. Rudra's creation; the creation of the eleven Rudras. — *Rudra-sāman*, *a*, n., N. of a particular Sāman. — *Rudra-sāvarṇi*, *is*, m., N. of the twelfth Manu; [cf. *rudra-putra*, *manu*.] — *Rudrasāvarṇika*, *as*, *ī*, *am*, belonging or relating to Rudra-sāvarṇi, being under Rudra-sāvarṇi. — *Rudra-siṅha*, *as*, m. a proper N. — *Rudra-sundarī*, f., N. of a goddess. — *Rudra-sū*, *ūs*, f. a mother of eleven children. — *Rudra-sūkta*, *am*, n., N. of a particular hymn. — *Rudra-sūri*, *is*, m., N. of an author. — *Rudra-srishṭi*, *is*, f. Rudra's creation; the creation of the eleven Rudras; [cf. *rudra-sarga*.] — *Rudra-sena*, *as*, m., N. of a warrior. — *Rudra-soma*, *as*, m., N. of a Brāhman. — *Rudra-skanda*, *as*, m., N. of a commentator. — *Rudra-svarga*, *as*, m. Rudra's heaven. — *Rudra-svāmin*, *ī*, m. a proper N. — *Rudra-himālaya*, *as*, m., N. of a peak of the Himālaya mountains. — *Rudra-hūti*, *is*, *is*, *i*, Ved. (according to Mahīdhara on Vājasaneyi-s. XXXVIII. 16) being invoked by praisers or worshippers. — *Rudra-hṛidaya*, *am*, n., N. of an Upanishad. — *Rudrākrīḍa* (°*ra-āk*°), *as*, m. 'Rudra's play-ground,' a cemetery, place where dead bodies are burnt or buried (Rudra being supposed to dance and sport in such places at evening twilight). — *Rudrāksha* (°*ra-ak*°), *as*, m. 'Rudra-eyed,' a kind of tree, Elæocarpus Ganitrus; (*am*), n. the berry of this tree (used for rosaries); a rosary;

N. of an Upanishad, (the gender here and in the preceding sense is doubtful.) — *Rudrāksha-mālā*, f. a rosary made of Rudrāksha berries. — *Rudrāćārya* (°*ra-āć*°), *as*, m. a proper N. — *Rudrādhyāya* (°*ra-adh*°), *as*, m. epithet of particular prayers addressed to Rudra. — *Rudrādhyāyin*, *ī*, *inī*, *i*, one who recites or repeats the above prayers. — *Rudrāyaṇa* (°*ra-ay*°), *as*, m., N. of a king of Roruka. — *Rudrāri* (°*ra-ari*), *is*, m. Rudra's enemy; N. of Kāma-deva; (*is*, *is*, *i*), having Rudra for an enemy, hostile to Rudra. — *Rudrāvarta* (°*ra-āv*°), N. of a place of pilgrimage. — *Rudrāvasrishṭa* (°*ra-av*°), *as*, *ā*, *am*, Ved. let go or hurled by Rudra. — *Rudrāvāsa* (°*ra-āv*°), *as*, m. Rudra's abode, i. e. Kāśī or Benares. — *Rudraikādaśinī* (°*ra-ek*°), f. the eleven Rudra hymns. — *Rudropanishad* (°*ra-up*°), *t*, f., N. of two Upanishads. — *Rudropastha* (°*ra-up*°), *as*, m. 'Rudra's generative organ,' N. of a mountain.

Rudraka, *as*, m. a proper N.

Rudraṭa, *as*, m. an abbreviated form of Rudra-bhaṭṭa.

Rudrāṇī, f. Rudra's wife, the goddess Durgā; epithet of a girl eleven years of age, in whom menstruation has not yet commenced, representing the goddess Durgā at the Durgā festival.

Rudriya, *as*, *ā*, *am*, Ved. belonging or relating to Rudra [cf. *śata-rudriya*], coming from Rudra; relating to the Rudras, coming from them, &c.; terrific, fearful, awful, impetuous; (according to Sāy. also) uttering praise or giving pleasure; (*ās*), m. pl. the Maruts; (*am*), n. Rudra's majesty or power; (Sāy.) pleasure, delight (= *sukha*).

Rurudisha, *us*, *us*, *u* (fr. the Desid.), wishing or intending to weep, inclined to cry.

Roda, *as*, m., Ved. weeping, wailing, lamenting, lamentation.

Rodana, *am*, n. the act of weeping or wailing, bewailing, lamentation; weeping, a tear, tears; (*ī*), f. Alhagi Maurorum.

Rodamāna, *as*, *ā*, *am*, for *rudamāna*, q. v.

Rodas, *as*, n. heaven, &c. See p. 855, col. 1.

Roditavya, *as*, *ā*, *am*, to be bewailed or lamented.

Roditrā, ind. = *ruditrā*.

Rorudat, *an*, *atī*, *at*, weeping or wailing bitterly.

Rorudā, f. violent weeping, excessive lamentation. — *Rorudā-vat*, *ān*, *atī*, *at*, full of excessive lamentation, weeping violently or intensely.

Rorudyamāna, *as*, *ā*, *am*, weeping or crying bitterly.

रुद्ध *ruddha*. See col. 2.

रुद्र *rudra*. See p. 849, col. 1.

रुध् 1. *rudh* (= rt. 1. *ruh*), cl. 1. P. *rodhati*, &c., Ved. to sprout, shoot, grow, germinate; [cf. *nyag-rodha*, 2. *ava-rodha*.]

1. *rodha*, *as*, m. sprouting, growing, &c.; [cf. 2. *ava-r*°, *nyag-r*°.] — *Rodhāvarodha* (°*dha-av*°), probably 'moving up and down.'

रुध् 2. *rudh*, cl. 7. P. A. *ruṇaddhi*, *runddhe* (ep. also *rundhati*, *rundhate*, *rodhati*, Impf. *arundhat*), *rurodha*, *rurudhe*, *rotsyati*, *-te*, *arudhat* or *arautsīt*, *aruddha* (Ved. forms *araut*, *rudhmas*, *arautsi*), *roddhum* (ep. also *rodhitum*), to stop, check, arrest, restrain, hinder, impede, prevent, obstruct, suppress, oppose; to hold, withhold, retain, keep; to avert, keep off, keep back; to shut, close, lock, shut up, lock up, block up, close up, stop up, fill up; to besiege, blockade, lay siege to, invest; to shut in, enclose, surround, confine (with loc. of the place of confinement or with double acc. according to Vopa-deva V. 6); to bind; to cover, cover up, cover over, obscure; to oppress, torment, harass: Pass. *rudhyate*, Aor. *arodhi*: Caus. *rodhayati*, *-te* (ep. also *rundhayati*), *-yitum*, Aor. *arūrudhat*, to cause to stop; to restrain, impede, obstruct; to cause to be confined; cause to be besieged; to fetter, enchain; to oppress, torment, harass: Desid. *rurutsati*, *-te*: Intens. *rorudhyate*, *roroddhi*; [cf. perhaps Hib. *rundha*, 'secret, mysterious;' *rundhachd*, 'secrecy;' *ruindiamhar*, 'a mystery;' *ruine*, 'secrecy:' Goth. *runa*, 'a mystery:' Old Germ. *runen*, *runazjan*, which may be related to rt. 1. *ru*.]

Ruddha, *as*, *ā*, *am*, stopped, checked, impeded, restrained, obstructed, suppressed, opposed; held, withheld; kept, kept back; shut, closed, shut up, secured; invested, besieged, blockaded; shut in, enclosed, confined, surrounded, begirt, fenced in; covered, covered up; (*as*), m., N. of a town; (*ā*), f. a siege. — *Ruddha-gir*, *īr*, *īr*, *īr*, having the utterance choked or impeded. — *Ruddha-pravāha*, *as*, *ā*, *am*, having the stream obstructed. — *Ruddha-mūtra*, *as*, *ā*, *am*, having the urine suppressed; suffering from retention of urine.

Ruddhaka, *am*, n. citron, (perhaps for *rućaka*.)

Ruddhvā, ind. having stopped or checked, having restrained or obstructed.

3. *rudh*, *t*, *t*, *t*, stopping, restraining, impeding, holding; [cf. *kara-r*°.]

Rudha, *as*, *ā*, *am*, stopping, restraining, hindering, repelling.

Rudhi-krā, m., Ved., N. of an Asura or demon conquered by Indra.

Rundhat, *an*, *atī*, *at*, stopping, hindering, opposing, impeding; resisting, refusing.

Rurutsu, *us*, *us*, *u*, wishing to obstruct or oppose; wishing to bind or tie up (as the hair).

Roddharya, *as*, *ā*, *am*, to be closed or shut.

Roddhṛi, *dhā*, *dhṛī*, *dhṛi*, one who stops or obstructs, one who shuts in, a besieger.

2. *rodha*, *as*, m. (for 1. *rodha* see col. 1), the act of stopping, checking, arresting, restraining, hindering, impeding, preventing, &c.; restraint, stoppage, obstruction, suppression, prevention, prohibition; shutting up, confining; closing, blocking up; siege, blockade (of a town); attacking, making war upon; a dam, bank, shore [cf. *rodhas* below]; a proper N.; N. of a hell. — *Rodha-kṛit*, *t*, m. epithet of the forty-fifth year in the Jupiter cycle of sixty years. — *Rodha-ćakra*, *as*, *ā*, *am*, Ved. (rivers) forming eddies on the bank, (Sāy. = *rodhana-śīlāni ćakrāṇi yāsa*.) — *Rodha-vakrā*, f. = *rodho-vakrā*.

Rodhaka, *as*, *ikā*, *am*, stopping, checking, restraining, confining, shutting up, besieging, blockading.

Rodhana, *as*, *ī*, *am*, obstructing, impeding, being an obstacle or hindrance; (*as*), m. the planet Mercury; (*ā*), f. = *rodhas*; (*am*), n. the act of stopping, checking, restraining, preventing, impeding, oppressing; the act of confining, confinement, restraint; besieging, blockading.

Rodhas, *as*, n. a bank, embankment, dam, obstruction; a mound, high bank, wall, a shore; the brink of a well; a flank, epithet of a woman's hips; [cf. *taṭa*.] — *Rodhaḥ-patana-kalusha*, *as*, *ā*, *am*, (rendered) muddy by the falling in of a bank. — *Rodhas-vat*, *ān*, *atī*, *at*, Ved. having high banks (said of rivers; Ved.); (*atī*), f., N. of a river. — *Rodho-vakrā*, f. 'winding along its banks,' a river. — *Rodho-vatī*, f. 'having banks,' a river. — *Rodho-vapra*, *as*, m. a rapid river.

Rodhin, *ī*, *inī*, *i*, stopping, checking, restraining, hindering, preventing, prohibiting; shutting up, closing; destroying; a species of plant, (gender doubtful.)

Rodhya, *as*, *ā*, *am*, to be stopped or checked, to be restrained, &c.

रुधिर *rudhira*, *as*, *ā*, *am* (according to Uṇādi-s. I. 52. fr. rt. 2. *rudh*; according to some fr. a lost rt. *rudh*; according to others connected with rts. 1. *rudh* and 1. *ruh*; cf. *rohita*), red, blood-red, bloody (Ved.); (*as*), m. the blood-red planet, i. e. Mars; a kind of precious stone [cf. *rudhirākhya*]; (*am*) n. blood; saffron; N. of a town; [cf. *śoṇita-pura*: cf. also Gr. ἐρεύθ-ω, ἐρυθ-ρός, ἔρευθ-ος, ἐρυθρ-ιά-ω, ἐρυσίβη, ῥούσιος: Lat. *ruber*, *rufu-s*, *rutilu-s* (for old *ruthilus*), *rob-igo*: Old Norse *rioð-r*, 'ruddy;' *rioða*: Goth. *ga-riud-jo*: Old Germ. *rot*, *rost*: Angl. Sax. *read*, *roder*: Slav. *rud-e-ti*, *ruzd-a*: Lith. *raud-a*, *rud-a-s*, *rūdi-s*: Hib. *ruadh*, *ruaid*, 'red, reddish;' *ruaidhim*, 'I redden.'] — *Rudhira-tāmrāksha*, *as*, *ī*, *am*, having blood-red eyes. — *Rudhira-pāyin*, *ī*, m. 'drinking blood,' a Rākshasa or demon. — *Rudhira-pradigdha*, *as*, *ā*, *am*, besmeared with blood. — *Rudhira-plāvita*, *as*, *ā*, *am*, swimming with blood, soaked in blood. — *Rudhira-rūshita*, *as*, *ā*, *am*, covered with blood. — *Rudhira-lepa*, *as*, m. blood-stain, smear of blood. — *Rudhira-vindu*, *us*, m. a drop of blood. — *Rudhirāksha* (°*ra-ak*°) = *rudhirākhya* below (according to some). — *Rudhirākhya* (°*ra-ākh*°), *as*, *am*, m. n. 'blood-named, red as blood,' epithet of a particular precious stone. — *Rudhirādhyāya* (°*ra-adh*°), *as*, m., N. of a chapter of the Kālikā-Purāṇa treating of the sacrifice of animals. — *Rudhirānana* (°*ra-ān*°), *am*, n. epithet of one of the five retrograding motions of Mars. — *Rudhirāndha* (°*ra-an*°), 'whose waters are blood,' N. of a hell. — *Rudhirāmaya* (°*ra-ām*°), *as*, m. 'blood-disease,' hemorrhage (= *rakta-pitta*). — *Rudhirāvila* (°*ra-āv*°), *as*, *ā*, *am*, blood-stained, soiled with blood. — *Rudhirāśana* (°*ra-aś*°), *as*, *ā*, *am*, feeding on blood (said of Rākshasas &c.). — *Rudhirodgārin* (°*ra-ud*°), *ī*, *iṇī*, *i*, spitting blood, vomiting blood; (*ī*), m. epithet of the fifty-seventh year in the Jupiter cycle of sixty years.

रुप् 1. *rup* (an older form of rt. 1. *lup*), cl. 4. P. *rupyati*, *ruropa*, *arupat*, &c., to suffer violent or racking pain (Ved.); to violate, confound, disturb: Caus. *ropayati*, *-yitum*, Aor. *arūrupat*, to cause acute pain; to break off; [cf. Lat. *rumpo*, *rupi*, &c.]

1. *ropa*, 1. *ropita*, &c. See p. 855, col. 1.

रुप् 2. *rup* (connected with rt. 1. *ruh*), Ved. the earth.

रुभेटि *rubheṭi*, *is*, f. fog, vapour.

रुम *ruma*, *as*, m. a proper N. (Ved.); (*ā*), f., N. of a salt-mine or salt-lake (in the district of Sambhar in Ajmere); of a wife of the ape Su-grīva. — *Rumā-bhava*, *as*, *ā*, *am*, obtained from the Rumā salt-mines; [cf. *raumaka*.]

Rumaṇvat, *ān*, m. a proper N.; N. of a mountain ('possessing salt').

रुम्र *rumra*, *as*, *ā*, *am* (in Uṇādi-s. II. 14. said to be fr. rt. *ram*) = *aruṇa*, tawny; the dawn, &c.; = *śobhana*, bright, beautiful, &c.

रुरु *ruru*, *us*, m. (in Uṇādi-s. IV. 103. said to be fr. rt. 1. *ru*), a kind of deer; a species of rapacious animal, a dog; a species of fruit tree; N. of a son of the Ṛishi Pramati by the Apsaras Ghṛitāćī; of a divine being enumerated among the Viśve Devāḥ; of one of the seven Ṛishis under Manu Sāvarṇi (his patronymic is Kāśyapa); of a Dānava or Daitya (said to have been slain by Durgā); of a form of Bhairava, (sometimes called *Ruru-bhairava*.) — *Ruru-muṇḍa*, *as*, m., N. of a mountain, (also read *uru-muṇḍa*.) — *Ruru-śīrshan*, *ā*, *-shṇī*, *a*, Ved. 'deer-headed,' having a deer's horn or having a destructive point (said of an arrow; Sāy. = *śṛiṅga-śīrshan* or *hantṛi-śiraska*).

Ruruka, *as*, m., N. of a king.

रुरुक्षणि *rurukshaṇi*. See p. 848, col. 3.

रुरुत्सु *rurutsu*. See col. 2.

रुरुदिषु *rurudishu*. See col. 1.

रुवण्य *ruvaṇya*, *ruvatha*. See p. 847, col. 3.

रुवु *ruvu*, *us*, m. [cf. *uruvu*], the castor-oil tree, Ricinus Communis (= *raktairaṇḍa*).

Ruvuka or *ruvūka*, *as*, m. Ricinus Communis; [cf. *uruvuka*, *rūvuka*, &c.]

रुश् *ruś* (connected with and in some forms and meanings identified with rt. 1. *rush*), cl. 6. P. *ruśati*, *rurośa*, *rokshyati*, *arukshat*, *roshṭum*, to hurt, injure, kill; to vex, displease, annoy: Caus. *rośayati*, *-yitum*, Aor.

arūruśat: Desid. *rurukshati:* Intens. *roruśyate, roroshṭi.*

1. *ruśat, an, atī* or *antī, at,* hurting, injuring, vexing, displeasing; cursing, imprecating.

रुशङ्गु *ruśangu, us,* m., N. of a Ṛishi.

रुशत् 2. *ruśat, an, atī* or *antī, at* (probably to be regarded as a participle connected with rt. 1. *ruć*), Ved. brilliant, bright, light-coloured, white; [cf. Gr. λευκός.] — *Ruśat-paśu, us, us, u,* Ved. having white cattle; (Sāy.) having brilliant rays or blazing with the oblation (= *ruśad-raśmi* or *prakāśita-havis*). — *Ruśad-ūrmi, is, is, i,* Ved. having glistening waves, having bright flames (said of Fire; Sāy. = *dīpta-jvāla*). — *Ruśad-gu, us, us, u,* Ved. having white or bright cattle; bright-rayed, (Sāy. = *roćamāna-raśmi*); (*us*), m. a proper N. — *Ruśad-ratha, us, ā, am,* Ved. having a light-coloured carriage; (*as*), m. a proper N. — *Ruśad-vatsa, as, ā, am,* Ved. having a bright or white calf or offspring, (the Dawn is so called as parent of the Sun.)

रुशना *ruśanā,* f., N. of one of the wives of Rudra.

रुशम *ruśama, as,* m. a proper N.; (*ā*), f. a proper N., (Ruśamā is said to have contended with Indra as to which of the two would run fastest round the earth, and to have won by the artifice of only going round Kurukshetra.)

रुशेकु *ruśeku, us,* m., N. of a king.

रुष 1. *rush* (connected with and in some forms and meanings identified with rt. *ruś;* allied also to *ruksh* in 1. *ruksha*), cl. 1. P. *roshati, rurosha, roshishyati, aroshīt* or *arushat, roshitum* or *roshṭum,* to hurt, injure, kill; to vex, annoy, displease, make angry, disgust; to take ill, be offended (Ved.); cl. 4. *rushyati,* to be vexed or annoyed; to be offended; to be cross or angry; to injure, &c.: cl. 10. or Caus. *roshayati, -yitum,* Aor. *arūrushat,* to vex, annoy, displease, irritate; to enrage, exasperate: Desid. *rurushishati, ruroshishati:* Intens. *rorushyate, roroshṭi;* [cf. probably Gr. λύσσα, λυσσάω, λυσσαίνω, (perhaps also) ἀλυσταίνω, ἀλυκταίνω, ἀλαλύκτημαι; Goth. *in-rauhtjan.*]

2. *rush, ṭ,* f. anger, wrath, rage, fury, passion.

Rushangu, us, m., N. of a Brāhman.

Rushat, an, antī or *atī* (as if fr. rt. *ruś*), *at,* hurting, injuring, vexing, displeasing. — *Rushad-gu, us,* m., N. of a king.

Rushā, f. = 2. *rush,* anger, wrath, rage, fury. — *Rushānvita* (°*shā-an*°), *as, ā, am,* filled with anger, full of wrath.

Rushita, as, ā, am, injured; enraged, irritated, &c., = *rushṭa* below.

Rushṭa, as, ā, am, enraged, irritated, offended, angry, furious; (*as*), m., N. of a Muni.

Rushṭi, is, f. anger, wrath, rage, fury, passion. — *Rushṭi-mat, ān, atī, at,* angry, &c.

1. *rushya, rushya-mat,* see Gaṇa Madhvādi to Pāṇ. IV. 2, 86.

2. *rushya,* ind. having irritated or enraged, &c. (Rāmāyaṇa II. 98, 12).

Rushyat, an, antī, at, being angry or offended.

Rosh, ṭ, m. one who hurts or injures, an injurer; one who irritates or enrages.

Rosha, as, m. anger, rage, wrath, passion, fury. — *Rosha-tāmrāksha, as, ī, am,* having eyes red with anger. — *Rosha-parīta, as, ā, am,* filled with wrath. — *Rosha-maya, as, ī, am,* consisting of anger, proceeding from fury. — *Rosha-vāhana, as, ā, am,* 'being a vehicle of anger,' bearing or feeling wrath (= *ārūḍha-krodha*). — *Roshākshepa* (°*sha-āk*°), *as,* m. (in rhetoric) angry expression of dissent, angry reproach, ironical taunt. — *Roshāraroha* (°*sha-ār*°), *as,* m., N. of a warrior on the side of the gods in the war against the Asuras.

Roshaṇa, as, ī, am, angry, wrathful, passionate, easily enraged; enraged at or against, (*kshatriya-roshaṇa,* exasperated at the Kshatriyas); (*as*), m. a touch-stone; quicksilver; an arid or desert soil containing salt; Grewia Asiatica. — *Roshaṇa-tā,* f. the state of being easily enraged, proneness to anger, irritability, wrath.

Roshita, as, ā, am, enraged, exasperated, irritated.

Roshin, ī, iṇī, i, angry, wrathful, irritable, furious.

Roshṭṛi, ṭā, ṭrī, ṭṛi, an injurer; one who is vexed or angry, wrathful.

रुह 1. *ruh* (originally written *rudh;* cf. rt. 1. *rudh*), cl. 1. P. *rohati* (ep. also A. *rohate*), *ruroha, rokshyati, arukshat* (Ved. and ep. *aruhat*), *roḍhum* (ep. *rohitum,* Ved. *rohishyai,* Pāṇ. III. 4, 10), to rise, mount upwards, ascend, climb; to spring up, shoot forth, sprout, germinate, to be produced or born; to grow, grow up, be developed or formed, grow larger, increase, increase in size; to grow together, grow over, cicatrize, heal; to reach to, attain: Caus. *rohayati* or (in the later language) *ropayati, -yitum,* Aor. *arūruhat* or *arūrupat,* to cause to ascend, raise up, elevate; to place in or on, fix, fasten; to deliver over, commit, entrust; to plant, sow, put in the ground; to cause to grow, cause to grow over or heal: Desid. *rurukshati:* Intens. *roruhyate, roroḍhi;* [cf. perhaps Gr. λαό-ς, βασι-λεύ-ς: perhaps Lat. *rus, rur-is:* Goth. *liugan, jugga-lauths; liudith,* 'it grows;' *lauths,* 'a man' (gen. *laudi-s*): Old Germ. *liut,* 'a people;' *liuti* (= Mod. Germ. *Leute*), *sumarlota,* 'a twig;' *ruota,* 'a set, twig:' Old Sax. *ruoda:* Angl. Sax. *rod:* Slav. *rod-i-ti,* 'to bring forth;' *na-rodu,* 'a people:' Lith. *liudinu,* 'to produce;' *rudu,* 'autumn:' Celt. *rhodara,* 'a kind of plant:' *rod-ra,* 'a tree:' Scot. *ros,* 'seed;' *rosach,* 'full of seed:' Hib. *rosan,* 'a shrub;' *rud,* 'a wood, forest;' *ruadh,* 'strength, value; strong;' *romho,* 'very much, great;' *romhoide,* 'greatness;' *ruidh,* 'running, a race;' *roid,* 'a race;' *ruaidhneach,* 'hair;' *laidir,* 'strong, stout;' *laidireacht, laidireas,* 'strength.']

2. *ruh, ṭ,* f. rising, ascending, ascent, sprouting, germinating, growth; (at the end of a comp.) shooting up, germinating, growing, increasing; [cf. *ambho-r*°, *kshiti-r*°, *bhūmi-r*°.]

Ruha, as, ā, am, rising, mounting, springing up, germinating, growing, springing from, growing on, produced on (at the end of a comp., cf. *panka-r*°, *bhūmi-r*°, *mahī-r*°); mounted, ascended upon; (*ā*), f. bent grass, Panicum Dactylon.

Ruhaka, am, n. a hole, vacuity, cave, chasm; [cf. 1. *ropa.*]

Ruhāṇa, as, ā, am, Ved. attaining, gaining; gaining over, delighting, (according to Sāy. on Ṛig-veda I. 32, 8. *mano ruhāṇa* = *ćittam ārohat.*)

Ruhran, ā, m. a plant, tree.

Rūḍha, as, ā, am, mounted, risen, ascended; sprung up, born, produced; grown, grown up, increased; budded, blown; large, bulky, great, much; grown or spread about, diffused, commonly known, notorious; certain, ascertained; traditional, generally received, popular, customary, conventional, not to be etymologically resolved; having a special meaning or one not depending directly on the etymology (said of words); obscure. — *Rūḍha-praṇaya, as, ā, am,* whose love or affection has grown strong. — *Rūḍha-yoga, as, ā, am,* whose Yoga or devotion has increased. — *Rūḍha-yauvana, as,* m. one who has attained to youth or adolescence. — *Rūḍha-vanśa, as, ā, am,* of a high family. — *Rūḍha-vaćana, am,* n. = *rūḍhi-śabda* below. — *Rūḍha-sauhṛida, as, ā, am,* whose friendship is grown or increased, firm in friendship.

Rūḍhi, is, f. ascending, rising, rise, ascent; springing up, germination, birth, origin; growth, increase; fame, renown, notoriety; tradition, custom, traditional or customary usage, common currency, general prevalence, popular or conventional acceptation of words (as opposed to their direct etymological meaning); the employment of a word in a sense not borne out by its etymology. — *Rūḍhi-śabda, as,* m. a word not etymologically derived, a word used in a conventional sense (as opposed to the etymological, thus *śatru* as a Rūḍhi-śabda means 'enemy,' but in its etymological sense 'a destroyer'). — *Rūḍhiśabda-tā,* f. the state of being used in a conventional sense (said of a word).

Rūḍhvā, ind. having ascended, having grown, &c.

Roḍhṛi, 2. *ropa, roha,* &c. See pp. 854, 855.

रुहिरुहिका *ruhiruhikā,* f. = *utkaṇṭhā;* [cf. *raṇa-raṇaka.*]

रूक्ष *rūksh* (more properly regarded as a Nom. fr. *rūksha* below; cf. rts. 1. *rush, rūsh, rūshita*), cl. 10. P. *rūkshayati* (according to Vopa-deva also *rūkshāpayati*), *-yitum,* Aor. *arurūkshat,* to be rough or harsh; to make dry or emaciated (Ved.); to soil, smear (Ved.).

Rūksha, as, ā, am (perhaps fr. rt. 1. *rush,* q. v., but according to Uṇādi-s. III. 66. fr. rt. 1. *ruh;* and according to others connected with rt. *rūsh* and *rūshita;* sometimes written *ruksha,* see 1. *ruksha*), rough, harsh (to the touch), not smooth or soft; rough to the taste, astringent, not bland; rough, rugged, uneven, difficult; harsh, cruel, unkind, uncouth, austere; firm, dry, arid, parched, emaciated; (*as*), m. a species of grass (= *varaka*); a tree [cf. *ruhran,* according to some for Prākṛit *rukkha* = *vṛiksha*]; (*ā*), f. Croton Polyandrum or Croton Tiglium. — *Rūksha-gandhaka, as,* m. bdellium. — *Rūksha-tā,* f. or *rūksha-tva, am,* n. roughness, harshness, dryness, aridity, emaciation; harshness, unkindness, unfriendliness. — *Rūksha-darbha, as,* m. a kind of grass. — *Rūksha-pattra, as,* m. Trophis Aspera (= *śākhoṭa*). — *Rūksha-pesham,* ind., with rt. *pish,* to pound dry, i. e. without adding butter or any liquid (Pāṇ. III. 4, 35). — *Rūksha-priya, as,* m. = *ṛishabhaushadha.* — *Rūksha-svādu-phala, as,* m. a species of fruit tree. — *Rūkshī-kṛi,* cl. 8. P. *-karoti,* &c., to make rough or dry. — *Rūkshī-kṛita, as, ā, am,* made rough, soiled, besmeared, covered with, (*pānsu-rūkshīkṛita,* soiled or covered with dust; cf. *rūshita.*)

Rūkshaṇa, as, ī, am, making dry or thin, attenuating (Ved.); (*am*), n. the act of making dry or thin; (in medicine) treatment for reducing fat or corpulence. — *Rūkshaṇātmikā* (°*ṇa-āt*°), f. a species of grain (= *lankā*).

Rūkshita, as, ā, am, made rough, rough; soiled, smeared; [cf. *a-rūkshita, rūshita.*]

रूखर *rūkhara, ās,* m. pl., N. of a Śaiva sect.

रूचक *rūćaka,* incorrect for *rućaka,* q. v.

रूढ *rūḍha, rūḍhi.* See col. 2.

रूप *rūp* (more properly regarded as a Nom. fr. *rūpa* below), cl. 10. P. *rūpayati,* &c., to form, mould, model, figure, represent, to represent on the stage, exhibit in pantomime or by gesture, act; to feign; to view, inspect, contemplate; (probably) to appear, (in this sense only A. *rūpayate,* see Vopa-deva XXII. 2.)

Rūpa, am, n. (according to Uṇādi-s. III. 28. fr. rt. 1. *ru,* but probably fr. a base *rūp* for *rop,* Caus. of rt. 1. *ruh;* at the end of an adj. comp. the fem. ends in *ā*), any outward appearance or phenomenon, form, figure, shape, (*rūpam kṛi,* to assume a form); any object of vision or visible object (as colour &c.); reflected form, image, representation, similitude, resemblance, semblance; the form of a noun or verb &c. (in grammar), an inflected form by declension or conjugation; a beautiful appearance, handsome form, mien, or figure, shapeliness, beauty, elegance, grace; natural state or condition, natural disposition, nature, essence, property, character, characteristic, peculiarity, feature, sign, symptom; kind, sort, species; mode, manner; a single specimen, type, copy, pattern, original, exemplar; discrete quantity, the number one, the arithmetical unit; integer number, (in this sense said to be plur.); known or absolute number, a known quantity (expressed in algebra by the first

syllable *rū*); a particular coin, (probably) a rupee [cf. *rūpaka, rūpya*]; a drama, play, dramatic composition; (according to native lexicographers *rūpa* has also the following meanings), cattle, a herd of cattle; = *mṛiga*, a beast; = *śabda*, sound, word; a Śloka, verse; = *granthāvṛitti*, acquiring familiarity with any book by frequent recitation or learning by heart; (*as*), m. a proper N.; (*as* or *am*), m. n. (?), N. of a place; (*ā*), f., N. of a river. *Rūpa* is frequently used in compounds in the sense 'formed of,' 'composed of,' 'consisting of,' 'having the figure or appearance of,' 'in the form of,' 'having the same form or colour as,' 'like to' (especially at the end of adj. comps., e. g. *manojña-rūpā strī*, a beautifully-formed woman; *an-āćāra-rūpa*, of an unusual appearance; *aśoka-rūpa*, having the colour of the Aśoka, Aśoka-coloured; sometimes used almost redundantly, cf. *ghora-r°*). — *Rūpa-kartṛi, tā*, m. 'maker of forms or figures,' N. of Viśva-kṛit. — *Rūpa-kāra, as*, m. a maker of images, sculptor. — *Rūpa-kṛit, t, t, t*, making forms or figures; (*t*), m. epithet of Tvashṭṛi (Ved.); a sculptor. — *Rūpa-gosvāmin, ī*, m., N. of an author. — *Rūpa-graha, as, ā, am*, apprehending forms, perceiving colours; (*as*), m. the eye. — *Rūpa-ćintā-maṇi, is*, m., N. of a work. — *Rūpa-jīva* for *rūpājīva*, q. v. — *Rūpa-jña, as, ā, am*, knowing forms, perceiving or recognising shapes, distinguishing or discriminating visible objects (as colours &c.). — *Rūpa-tattva, am*, n. 'reality of form,' inherent property, natural disposition, nature, essence. — *Rūpa-tama, as, ā, am*, Ved. having most form or colour. — *Rūpa-tas*, ind. according to form, by shape, in form. — *Rūpa-tā*, f. or *rūpa-tva, am*, n. the state of being formed or composed of (often at the end of comps., e. g. *duḥkha-rūpa-tā*, the consisting of pain). — *Rūpa-dhara, as, ā, am*, having the form or shape of, being of the colour of (at the end of a comp., e. g. *go-rūpa-dhara*, cow-shaped; cf. *kāma-r°*); (*as*), m., N. of a king. — *Rūpa-dhātu, us*, m. the element of form, original seat or region of form (with Buddhists; the other two elements being *kāma-dh°*, q. v., and *arūpa-dh°*, 'the element of formlessness'). — *Rūpadhāri-tva, am*, n. the power of assuming any form or shape. — *Rūpa-dhārin, ī, iṇī, i*, bearing a form, assuming a shape; endowed with a good figure, possessed of beauty. — *Rūpa-dhṛik* or *rūpa-dhṛit, t, t, t* (see *dhṛik*, p. 459), having the form or shape of, resembling (at the end of a comp., e. g. *kapi-rūpa-dhṛit*, monkey-shaped; cf. *vividha-r°*). — *Rūpa-dheya, am*, n., Ved. form, external appearance; [cf. *nāma-dheya.*] — *Rūpa-nayana, as*, m., N. of a commentator. — *Rūpa-nārāyaṇa, as*, m., N. of an author. — *Rūpa-nāśana, as*, m. 'form-destroying,' an owl. — *Rūpa-pa, ās*, m. pl., N. of a people. — *Rūpa-pati, is*, m., Ved. 'lord of forms,' epithet of Tvashṭṛi. — *Rūpa-pura, am*, n., N. of a town. — *Rūpa-bhāgānubandha* (°*ga-an*°), *as*, m. the addition of a fraction to a unit. — *Rūpa-bhāgāpavāha* (°*ga-ap*°), *as*, m. the deduction of a fraction from a unit. — *Rūpa-bhṛit, t, t, t*, having form or beauty. — *Rūpa-bheda, as*, m. diversity of form, variety of manifestations; (*am*), n., N. of a Tantra work. — *Rūpa-mañjarī*, f., N. of a woman; of a work on medicine. — *Rūpa-mātra, am*, n. only beauty. — *Rūpa-mālā*, f., N. of a grammatical work; (*ī*), ? f., N. of a metre, four times – – – – – – – – –. — *Rūpa-yauvana-vat, ān, atī, at*, possessing beauty and youth. — *Rūpa-ratnākara* (°*na-āk*°), *as*, m., N. of a work. — *Rūpa-latā*, f., N. of a princess. — *Rūpa-lāvaṇya, am*, n. beauty of form, elegance, loveliness. — *Rūpa-vat, ān, atī, at*, having form or colour, possessing shape or figure, possessed of body, formed, embodied, bodily, corporeal; having a beautiful form or figure, handsomely formed, handsome, beautiful, lovely, graceful; having the form or appearance of (at the end of comps.); (*atī*), f. a handsome or beautiful woman; N. of various women; of a river. — *Rūpa-vāhika, ās*, m. pl., N. of a people, (also read *rūpa-vāsika.*) — *Rūpa-viparyaya, as*, m. a morbid change of bodily form. — *Rūpa-vibhāga, as*, m. the portioning of an integer number. — *Rūpa-śas*, ind., Ved. in various forms, according to different formations. — *Rūpa-śālin, ī, inī, i*, possessing form or figure, possessed of beauty, handsome, beautiful. — *Rūpa-śikhā*, f., N. of a daughter of the Rākshasa Agni-śikha. — *Rūpa-samṛiddha, as, ā, am*, Ved. perfect in form; perfectly beautiful. — *Rūpa-samṛiddhi, is*, f. perfection of form, a suitable form. — *Rūpa-sampatti, is*, or *rūpa-sampad, t*, f. perfection or excellence of form, beauty, handsomeness, elegance. — *Rūpa-siddhi, is*, m. a proper N. — *Rūpa-sena, as*, m., N. of a Vidyādhara; of a king. — *Rūpa-stha, as, ā, am*, 'being in form,' having form or figure. — *Rūpa-hāni, is*, f. loss of form, (in the Nyāya one of the seven preventives of classification.) — *Rūpājīva* (°*pa-āj*°), *as, ā, am*, making a living by beauty of form, living by prostitution; (*ā*), f. a harlot, prostitute. — *Rūpādhibodha* (°*pa-adh*°), *as*, m. the perception of form or of any visible object (by the senses). — *Rūpāvaćara* (°*pa-av*°), *ās*, m. pl., N. of a class of gods (with Buddhists); [cf. *kāmāvaćara.*] — *Rūpāvali* (°*pa-āv*°), f. a string of inflections, series of variations of form through declension and conjugation, &c. — *Rūpāśraya* (°*pa-āś*°), *as*, m. a repository or receptacle of beauty, an exceedingly handsome person. — *Rūpāstra* (°*pa-as*°), *as*, m. 'having beauty for a weapon,' Kāma-deva, the god of love. — *Rūpendriya* (°*pa-in*°), *am*, n. the organ of form, the organ which perceives form and colour, the eye. — *Rūpeśvara* (°*pa-īś*°), *as*, m., N. of a particular god; (*ī*), f., N. of a goddess. — *Rūpopajīvana* (°*pa-up*°), *am*, n. the gaining a livelihood by a handsome figure. — *Rūpopajīvin* (°*pa-up*°), *ī, inī, i*, gaining a livelihood by means of a handsome form.

Rūpaka, as, ā, am, appearing in an assumed form (Ved.); illustrating by metaphor, describing by figurative language, figurative; (*as*), m. a particular coin, (probably) a rupee [cf. *rūpya*]; (*ikā*), f. swallow-wort, Asclepias Lactifera: (*am*), n. form, figure, shape, image (often at the end of a comp. in the sense of 'having the form of,' 'composed of,' 'consisting in'); any manifestation or representation; feature, sign, symptom; kind, species; (in rhetoric) a metaphor, comparison, simile, the description of one object under the form of another which it is poetically supposed to resemble (especially a simile or comparison when *iva, vat*, &c. are omitted: there are three or four varieties of the figure Rūpaka, e. g. the *khaṇḍa-rūpaka* or 'imperfect metaphor,' the *ardha-rūpaka* or 'partial metaphor,' and the *lalāmaka-rūpaka* or 'flowery metaphor;' and they differ from the Upamā or comparison chiefly in the omission of the particles denoting resemblance, such as *iva, yathā, saha*, or the Taddhita affix *vat*; when this last is added the simile is called Taddhitopamā); a drama, play, theatrical performance, (one of the two classes of dramatic composition divided into ten species including the Nāṭaka or principal play and the Prahasana or farce; see also *pra-karaṇa, bhāṇa*, &c.; cf. *upa-rūpaka*); a particular weight (= 3 Guñjās); = *mūrta* (*mūrti*?); = *dhūrta*. — *Rūpaka-tāla, as*, m. a particular time in music. — *Rūpaka-vākya, am*, n. or *rūpaka-śabda, as*, m. a figurative expression.

Rūpaṇa, am, n. figurative illustration, metaphorical description; examination, investigation, proof.

Rūpayat, an, antī, at, figuring, describing, representing, acting.

Rūpayitvā, ind. having represented or acted.

Rūpasvin, ī, inī, i, Ved. handsome, beautiful.

Rūpika, coined gold or silver, money.

Rūpiṇikā, f. (dimin. fr. *rūpiṇī*), a proper N.

Rūpita, as, ā, am, formed, represented, exhibited, imagined.

Rūpin, ī, iṇī, i, having form or figure, possessed of body, formed, embodied, corporeal; having a beautiful form or figure, well-shaped, handsome, beautiful; having the form or appearance of, having the character of, characterized by, appearing as, like (at the end of a comp., e. g. *kāla-rūpin, ī*, m. 'having the form of Death,' an epithet of Śiva; cf. *deva-r°*); (*ī*), m., N. of a son of Aja-mīḍha.

Rūpya, as, ā, am, having a beautiful form or appearance, well-shaped, handsome, beautiful; bearing a stamp, stamped, impressed: to be denoted figuratively or metaphorically; formerly in the possession of or possessed by (as an affix or at the end of a comp., see Pāṇ. V. 3, 54, Vopa-deva VII. 67; cf. also Pāṇ. IV. 3, 81); (*as*), m. a proper N.; N. of a mountain; (*am*), n. silver; wrought silver, silver or gold bearing a stamp or impression, stamped coin; wrought gold. — *Rūpya-maya, as, ī, am*, made or consisting of silver, containing silver. — *Rūpya-mākshika, am*, n. silver Mākshika, Hepatic pyrites of iron. — *Rūpyāćala* (°*ya-ać*°), *as*, m. 'silver-mountain,' N. of the mountain Kailāsa. — *Rūpyādhyaksha* (°*ya-adh*°), *as*, m. a superintendent of silver or of silver coinage, master of the mint.

Rūpyaka in *suvarṇa-rūpyaka*, q. v.

रूम *rūma*, N. of a place, (also read *rūpa.*)

रूर *rūra, as, ā, am*, Ved. hot, burning.

रूवुक *rūvuka, as*, m. the castor-oil tree, Ricinus Communis; [cf. *ruvuka.*]

रूष् *rūsh*, cl. 1. P. *rūshati*, &c., to adorn, decorate; to cover, smear [cf. rt. *rūksh, rūkshita*]; cl. 10. P. *rūshayati*, &c., to tremble; to burst.

Rūshaka, as, m. a plant, Gendarussa Vulgaris.

Rūshaṇa, am, n. the act of adorning, decoration; covering, strewing, smearing, soiling.

Rūshita, as, ā, am (sometimes confounded with *rushita*, q. v.), adorned, decorated; perfumed; inlaid; covered (with dust &c.), strewed, overspread, soiled, besmeared, smeared [cf. rt. *rūksh, rūkshita, rudhira-r°*]; made rough or rugged [cf. *rūksha*]; pounded, (perhaps for *rushita.*)

रे *re*, ind. a vocative particle (generally used contemptuously or to express disrespect).

रेउइ *reüi*, N. of a village.

रेक् *rek*, cl. 1. A. *rekate, rireke, rekitum*, to suspect, doubt.

1. *reka, as*, m. suspicion, doubt, fear, care, anxiety, concern; a man of a low caste, outcast; a frog; [cf. *bheka.*]

रेक 2. *reka, as*, m. (fr. rt. *rić*), emptying, loosening, looseness, purging.

Reku, us, us, u, Ved. empty, void, deserted, solitary, lonely, secret.

Rekṇas, as, n., Ved. (in Uṇādi-s. IV. 198. the form given is *rikṇas*), any property left (by a deceased person), inherited possession, property, any valuable object or possession, gold, (by some written *reknas.*) — *Rekṇas-vat, ān, atī, at*, Ved. possessed of valuable property, rich.

Reća, as, m. the emptying of the lungs (in the practice of Yoga), emission of breath; (*ī*), f., N. of a plant (= *kampillaka*); of another (= *aṅkoṭha*).

Rećaka, as, ikā, am, emptying, purging, purgative, aperient, cathartic; emptying the lungs, emitting the breath; (*as*), m. the act of breathing out or exhalation, expiration or emission of breath, (especially) expelling the breath out of one of the nostrils (in the practice of Yoga); a syringe; N. of various aperient medicines; the purging-nut plant, Croton Jamalgota; nitre, saltpetre; N. of a forester in the Vikramorvaśī; (*ās*), m. pl., N. of a people; (*am*), n. a purge, cathartic.

Rećana, as, ī, am, purging, purgative, cathartic, aperient; (*ī*), f., N. of various plants (= *tri-vṛit, dantī, gundrā, roćanikā, kāmpilla, kālāñjanī*); (*am, ā*), n. f. the act of emptying, making empty or void, lessening, diminishing; emitting the breath; purging, looseness; evacuation.

Rećanaka, as, m. = *kampillaka*.

Rećita, as, ā, am, left void or empty, freed from, cleared; purged; (*am*), n., N. of one of a horse's

paces, cantering [cf. rt. 1. *rej*]; a particular position of the hands in dancing.

Rećya, as, m. = *reća.*

रेख *rekha, as,* m. (fr. *rikh* = rt. *likh*), a line, &c. (= *rekhā* below); a proper N.; (*ā*), f. a line; a streak, stripe; a row, series [cf. *lekhā*]; a continuous line; drawing; the first or prime meridian (considered to be a line drawn from Lankā to Meru, i. e. from Ceylon supposed to lie on the equator to the North-pole); = *ābhoga*, fulness, satisfaction; = *ćhadman*, deceit, fraud; a small quantity, little portion; [cf. probably Old Germ. *riga.*] — *Rekhāṅśa* (°*khā-aṅ*°), *as,* m. a degree of longitude. — *Rekhākāra* (°*khā-āk*°), *as, ā, am,* formed in lines, striped. — *Rekhā-gaṇita, am,* n. 'line-reckoning,' geometry. — *Rekhāntara* (°*khā-an*°), *am.* n. geographical longitude, distance east or west from the first meridian, (see *rekhā* above.) — *Rekhā-nyāsa, as,* m. the marking down of lines or lineaments.

Rekhaka in *vindu-rekhaka,* q. v.

Rekhāya, Nom. A. *rekhāyate,* &c., to praise, flatter; to vex, distress, annoy.

Rekhāyani, is, m. a patronymic.

Rekhin, ī, iṇī, i, having lines (on the hand &c.), lined.

रेच *reća.* See p. 852, col. 3.

रेज 1. *rej* [cf. rt. 1. *rāj*], cl. 1. A. *rejate* (Ved. also P. *rejati*), &c., to shine; to shake, tremble, quiver, flicker (Ved.); to cause to tremble or shake (Ved. P.); (according to Naigh. II. 14) to go (P.): Caus. *rejayati,* &c., to cause to tremble or quake, to shake.

2. *rej, ṭ, ṭ, ṭ,* shining; shaking, a shaker; (*ṭ*), m.. N. of Agni or fire.

Rejamāna, as, ā, am, Ved. quaking, trembling.

रेट *reṭ,* cl. 1. P. A. *reṭati, -te, rireṭa, rireṭe, reṭitum,* to speak; to ask, seek, request: Caus. *reṭayati, -yitum,* Aor. *arireṭat:* Desid. *rireṭishati, -te:* Intens. *rereṭyate, rereṭṭi.*

रेड *reḍ* or *reḷ* (a Vedic rt. probably connected with rt. 1. *rish*), to be angry, &c., (according to Naigh. II. 12. *reḷate* = *krudhyati.*)

रेणु *reṇu, us,* m. (according to some also *us, u,* f. n.; according to Uṇādi-s. III. 38. fr. rt. 1. *rī*), dust, a grain or atom of dust, sand, &c.; the pollen of a flower; N. of a particular medicinal drug (= *reṇukā, parpaṭa*); N. of the author of the hymns Ṛig-veda IX. 70, X. 89, (his patronymic is Vaiśvāmitra); of a son of Vikukshi; (*us*), f., N. of a wife of Viśvā-mitra. — *Reṇu-kakāṭa, as, ā, am,* Ved. furrowing through or tossing up the dust; (Sāy. on Ṛig-veda VI. 28, 4 = *rajasa udbhedakaḥ.*) — *Reṇu-kārikā,* f., N. of a Kārikā. — *Reṇu-garbha, as,* m. 'sand-vessel,' (probably) a kind of hour glass (used for astronomical purposes). — *Reṇu-tva, am,* n. the state or condition of dust, the being dust, dustiness. — *Reṇu-dikshita, as,* m., N. of an author. — *Reṇu-pa, ās,* m. pl., N. of a people. — *Reṇu-padavī,* f. a path of dust. — *Reṇu-pālaka, as,* m. a proper N. — *Reṇu-mat, ān,* m., N. of a son of Viśvā-mitra by Reṇu. — *Reṇu-rūshita, as, ā, am,* covered with dust, dusty; (*as*), m. an ass. — *Reṇu-vāsa, as, ā, am,* dwelling in dust, covered with the pollen of flowers; (*as*), m. a bee. — *Reṇu-śas,* ind. to dust, into dust, (*reṇuśaḥ kṛi,* to make into dust, turn to dust.) — *Reṇu-sāra* or *reṇu-sāraka, as,* m. 'essence of dust,' camphor.

Reṇuka, as, m., N. of a Yaksha; of a mythical elephant; of a particular formula recited over weapons; (*ā*), f. a particular drug or medicinal substance (said to be fragrant, but bitter and slightly pungent in taste, and of a greyish colour; it is procured in grains about the size of pepper-corns); a sort of pulse; N. of the wife of Jamad-agni and mother of Paraśu-rāma, (she was the daughter of Reṇu and of king Prasena-jit); N. of a Kārikā composed by Hari-hara. — *Reṇukāćārya* (°*ka-āć*°), *as,* m., N. of an author. — *Reṇukā-suta, as,* m. 'son of Reṇukā,' i. e. Paraśu-rāma.

रेत *reta, retaḥ-kulyā,* &c. See below.

रेतस् *retas, as,* n. (fr. rt. 1. *rī*), a flow, flood, stream, current, flow of water or rain (Ved.); flow of semen, seminal fluid, semen, sperm, virile energy; seed, offspring, progeny, posterity, descendants (Ved.); quicksilver (regarded as 'Śiva's semen'); sin, (Sāy. on Ṛig-veda IV. 3, 7 = *pāpa.*) — *Retaḥ-kulyā,* f. a stream or river of semen virile (in a particular hell). — *Retaḥ-sić, k, k, k,* Ved. discharging semen; an epithet of particular Ishṭakās — *Retaḥ-sićya, am,* n., Ved. discharge of semen. — *Retas-vat, ān, atī, at,* Ved. possessed of seed, abounding in seed, impregnating, prolific, productive; (*ān*), m. epithet of Agni. — *Retas-vin, ī, inī, i,* Ved. abounding in seed, prolific, productive. — *Reto-dhā, ās,* f., Ved. the act of impregnating, impregnation; (*ās, ās, am*), impregnating, fertilizing; (*ās*), m. a father. — *Reto-dheya, am,* n., Ved. impregnation. — *Reto-mārga, as,* m. the seminal duct or canal.

Reta = *retas,* semen virile. — *Reta-ja, as, ā, am,* born or produced from seed; any beloved offspring or child; (*ā*), f. sand.

Retana, am, n. semen virile.

Retasa at the end of a comp. = *retas;* [cf. *agni-r*°, *kapota-r*°.]

Retasya, as, ā, am, Ved. conveying seed, (the first verse of the Bahishpavamāna Stotra is so called.)

Retin, ī, inī, i, Ved. abounding in seed; impregnating.

Retya, am, n. = *rīti,* bell-metal.

Retra, am, n. semen virile; quicksilver; nectar, ambrosia; perfumed or aromatic powder; (these meanings are sometimes given to *vetra,* which is confounded with *retra.*)

रेधक *redhaka, as,* m. a proper N., (also read *rećaka.*)

रेप् *rep,* cl. 1. A. *repate,* &c., to go, move; to sound.

रेप *repa, repas.* See p. 846, col. 2.

रेफ *repha, rephas, rephin.* See p. 846, col. 2.

रेब् *reb* = rt. *rev,* q. v.

रेभ् *rebh.* See rt. *ribh,* p. 846, col. 3.

रेमि *remi,* a Vedic adjective fr. rt. *ram,* see Pāṇ. III. 2, 171, Vārtt. 2.

रेरिवन् *rerivan, ā,* m., Ved. = *prerayitṛi.*

रेरिह *reriha, as, ā, am* (fr. the Intens. of rt. *rih,* q. v.), Ved. continually or repeatedly licking.

Rerihat, at, atī, at, Ved. excessively licking, licking up, consuming.

Rerihāṇa, as, ā, am, Ved. repeatedly licking or caressing; (*as*), m., N. of Śiva; a thief; an Asura; = *ambara;* = *vara.*

रेव् *rev* or *reb,* cl. 1. A. *revate, rebate,* &c., to go, move, flow; to leap, jump, go by leaps.

Reva, as, m., N. of a son of Ānarta and father of Raivata; (*ā*), f., N. of the Narma-dā river (which rises in one of the Vindhya mountains called Āmra-kūṭa or more commonly Amarakantak in the province of Gondwana, and after a westerly course of about 800 miles falls into the sea below Broach); the indigo plant; N. of Rati (the wife of Kāma-deva); (*am*), n., N. of various Sāmans. — *Revottaras* (°*va-ut*°), *ās,* m., Ved. a proper N.

Revaṭa, as, m. a boar; a bamboo cane; a whirlwind; a kind of poison; oil of the Moringa tree; the fruit of the plantain; (*am*), n. a muscle or conch-shell with its windings or spiral lines going from right to left.

Revaṇa, as, m. a proper N.

रेवत् *re-vat, re-vatī.* See below and p. 854.

रेवत *revata, as,* m. the citron tree; Cathartocarpus Fistula; N. of various persons; of a son of Andhaka or of Ānarta; of the father of Revatī and father-in-law of Bala-rāma; of a Varsha (?).

Revataka, as, m. a proper N.; (*am*), n. a species of plant.

Revati, is, f., N. of Rati (wife of Kāma-deva); = *re-vatī,* the wife of Bala-rāma. — *Revati-putra, as,* m. (*revati* for *revatī*), the son of Revatī.

रेशयदारिन् *reśaya-dārin* (*reśaya* = *hiṅsat*), Ved. destroying those who injure, (used in Nirukta VI. 14. to explain *riśādas,* q. v.)

रेशी *reśī,* f., Ved. epithet of water.

रेष् 1. *resh,* cl. 1. A. *reshate, rireshe, reshitum,* to howl, roar, yell (as wolves); to neigh, whinny (as a horse; cf. rt. *hresh*); to utter any inarticulate sound.

2. *resh, ṭ, ṭ, ṭ,* one who howls or neighs, howling, neighing.

1. *reshaṇa, am,* n. the howl of a wolf, howling, yelling, roaring.

Reshā, f. howling, yelling (of wolves); neighing.

Reshita, as, ā, am, yelled, sounded; (*am*), n. neighing, roaring.

रेष् 3. *resh, ṭ* (fr. rt. 1. *rish*), in Vājasaneyi-s. VI. 18. according to Mahī-dhara = *rishṭā* or *hiṅsitā,* (perhaps referrible to rt. *riś,* to injure.)

Resha, as, m., Ved. injury, hurt, receiving injury.

2. *reshaṇa, as, ī, am,* Ved. injuring, hurting; (*am*), n. the act of injuring, injury, hurt, damage; failure.

Reshin, ī, iṇī, i, injuring, hurting; [cf. *purusha-r*°.]

Reshṭṛi, ṭā, ṭrī, ṭṛi, one who injures or hurts, an injurer.

Reshman, ā, m., Ved. a storm, whirlwind, storm-cloud, (according to Mahī-dhara) the dissolution or destruction of the world. — *Reshma-ćhinna* or *reshma-mathita, as, ā, am,* Ved. rent or broken by a storm, torn up by a tempest.

Reshmya, as, ā, am, Ved. being in or exposed to a storm, involved in destruction (at the dissolution of the world).

रेहत् *rehat,* see Gaṇa Bhṛiśādi to Pāṇ. III. 1, 12.

Rehāya, Nom. A. *rehāyate,* &c., see Gaṇa Bhṛiśādi to Pāṇ. III. 1, 12.

रै 1. *rai,* cl. 1. P. *rāyati, rarau, rātum,* to bark, bark at (with acc.); to sound; [cf. Lat. *latrare.*]

2. *rai, ās* (?), m. barking, sound, noise.

रै 3. *rai, rās,* m. rarely f. (connected with *rayi,* q. v., fr. rt. 1. *rā;* acc. *rāyam,* Ved. *rām* = Lat. *rem;* for other cases see Gram. 132), property, possessions, goods, wealth, gold; costliness; (*rai*), ind., see Gaṇa Ćādi to Pāṇ. I. 4. 57; [cf. Lat. *res.*] — *Rāyas-kāma, as, ā, am* (*rāyas,* gen. c.), Ved. desirous of property, anxious to become rich. — *Rāyas-posha, as,* m., Ved. increase of property or riches, the possession of wealth, increase of prosperity; (*as, ā, am*), increasing riches (said of Krishṇa). — *Rāyas-poshaka, as, ikā, am,* increasing riches. — *Rāyas-posha-dā, ās, ās, am,* or *rāyasposha-dāvan, ā, ā, a,* Ved. granting increase of wealth, bestowing increase of prosperity. — *Rāyas-posha-vani, is, is, i,* Ved. procuring increase of riches (*dhana-pushṭeḥ sampādayitṛī*). — *Rāyo-vāja, as,* m. (*rāyas,* gen. c.), Ved. a proper N. — *Rāyo-vājīya, am,* n. (fr. the preceding), N. of a Sāman. — *Rai-kṛi,* cl. 8. P. *-karoti,* &c., to transform into property.

Re-vat, ān, atī, at (*re* contracted fr. *rayi* + *vat*), having prosperity or wealth, rich, wealthy, opulent, prosperous; grand in external appearance, shining,

glittering, beautiful, illustrious; (*at*), ind., Ved. radiantly, beautifully; (*atī*), f., N. of the fifth Nakshatra, (see *nakshatra;* sometimes also *atyas*, f. pl.); the day of Revatī; N. of the evil genius or goddess presiding over a particular sickness, (sometimes identified with Durgā, sometimes with Aditi); N. of the wife of Mitra; of a daughter of the Lustre (*kānti*) of the Nakshatra Revatī and mother of Manu Raivata; of the wife of Bala-rāma (daughter of Kakudmin); of a wife of Amṛitodana; (*atyas*) f. pl. 'the wealthy ones, the shining ones,' epithet of cows (Ved.); waters, water, a quantity of water (Ved.); epithet of the verse Ṛig-veda I. 30, 13 (so called from *revati* being the first word; the Raivata Sāman is formed from this verse; according to Pāṇ. IV. 3, 34, Vārtt. 1. *revati* = one born under the Nakshatra Revatī); *revad yājñaturam*, N. of a Sāman. — *Revati-bhava, as*, m. 'son of Revatī,' the planet Saturn. — *Revatī-ramaṇa, as*, m. the husband of Revatī, i. e. Bala-rāma; N. of Vishṇu. — *Revatīśa* (°*ti-īśa*), *as*, m. lord or husband of Revatī, i. e. Bala-rāma. — *Revatī-suta, as*, m. 'son of Revatī,' a N. of Skanda.

Revatya (a Vedic adjective fr. *revatī*, Pāṇ. IV. 4, 122), illustrious, beautiful, &c. (?)

Revanta, as, m., N. of a son of Sūrya and chief of the Guhyakas; the fifth Manu of the present Kalpa; [cf. *raivata*.] — *Revanta-manu-sū, ūs*, f. mother of Manu Revanta, epithet of Sañjñā (wife of Sūrya). — *Revantottara* (°*ta-ut*°), N. of a work.

Raikva, as, m., Ved. a proper N.; [cf. *rayikva*.] — *Raikva-parṇa, ās*, m. pl., N. of a place.

Raiya, Nom. P. *raiyati*, &c., to desire riches.

Raivata, as, ī, am (fr. *re-vat*), coming or descended from a wealthy family, rich, opulent, wealthy; relating to Manu Raivata; belonging to or connected with the Raivata Sāman (said of Indra, Savitṛi; Ved.); (*as*), m. a cloud (Ved.); a kind of Soma; a sort of vegetable; N. of a demon presiding over a particular child's disease; N. of one of the eleven Rudras; of Śiva; of the fifth Manu; of a Daitya; of a Ṛishi; of a Brahmarshi; of a king; a patronymic of Kakudmin (the ruler of Ānarta; in this sense fr. *revata*); a metronymic of a son of Amṛitodana by Revatī; N. of a mountain near Kuśasthalī, the capital of the country Ānarta; (*ī*), f. in Mahā-bh. Anuśāsana-p. 6236, according to the commentator = *raivata* above; (*am*), n., N. of a Sāman. — *Raivata-madanikā*, f., N. of a Goshṭhī drama.

Raivataka, see Gaṇa Arihaṇādi to Pāṇ. IV. 2, 80; (*as*), m., N. of a mountain (= *raivata*); N. of a porter (in the Śakuntalā); (*ās*), m. pl., N. of the inhabitants of the mountain Raivataka; (*am*), n. a species of plant.

Raivatika, as, m. a metronymic from Revatī.

Raivatikīya, adj. fr. *raivatika* (Pāṇ. IV. 3, 131).

Raivatya, am, n. (fr. *revat*), riches, wealth; *raivatya rishabhaḥ*, N. of a Sāman.

रैख *raikha, as*, m. (fr. *rekha*), a patronymic.

रैणव *raiṇava, as*, m. (fr. *reṇu*), a patronymic; (*am*), n., N. of a Sāman.

Raiṇukeya, as, m. (fr. *reṇukā*), a metronymic of Paraśu-rāma.

रैतस *raitasa, as, ī, am* (fr. *retas*), Ved. belonging to seed or semen, seminal.

रैतिक *raitika, as, ī, am* (fr. *rīti*), of or belonging to brass, brazen.

Raitya, as, &c., made of brass, brazen.

रैभ *raibha, as*, m. (fr. *rebha*), a patronymic; (*ī*), f., Ved., scil. *ṛić*, epithet of particular ritualistic verses; N. of the three verses, Atharva-veda XX. 127. 4–6 (so called from the word *rebha* occurring several times).

Raibhya, as, m. a patronymic from Rebha, N. of a son of Sumati and father of Dushyanta.

रैवत *raivata*. See above.

रैष्णायन *raishṇāyana, as*, m. a patronymic.

रोक *roka, as*, m. (fr. rt. 1. *ruć*), light, lustre, brightness, (according to Sāy. on Ṛig-veda VI. 66, 6 = *dīpti*, 'light,' or *bādhaka*, 'obstructing'); buying with ready money; (*am*), n. a hole, cavity; a boat, ship; moving, shaking; = *kṛipaṇa-bheda*.

Rokas, as, n., Ved. light or any phenomenon of light.

रोग *roga, as*, m. (fr. rt. 1. *ruj*), 'breaking up of strength,' infirmity, weakness, sickness, disease, malady, (*kshud-roga*, disease from hunger; *kshetriya-roga*, an incurable disease, see *kshetriya*); Disease regarded as an evil genius or demon; Costus Speciosus or Arabicus. — *Roga-grasta, as, ā, am*, seized with sickness, sick, diseased. — *Roga-ghna, as, ī, am*, removing sickness, curative, remedial, medicinal; (*am*), n. medicine. — *Roga-jñāna, am*, n. knowledge of diseases. — *Roga-da, as, ā, am*, giving or causing sickness. — *Roga-nāśana, as, ī, am*, Ved. destroying sickness, removing disease. — *Roga-nigrahaṇa, am*, n. suppression of disease. — *Roga-prada, as, ā, am*, causing disease. — *Roga-bhaya, am*, n. fear of disease. — *Roga-bhāj, k, k, k*, possessing sickness, one who suffers from disease, ill, sick. — *Roga-bhū, ūs*, f. the place or seat of sickness, the body. — *Roga-mukta, as, ā, am*, freed from sickness, recovered from illness. — *Roga-murāri* (°*ra-ari*), *is*, m., N. of a work on medicine. — *Roga-rāja, as*, m. 'king of sicknesses,' consumption. — *Roga-lakshaṇa, am*, n. the sign or symptoms of a disease. — *Roga-śāntaka, as*, m. a curer of disease, a physician. — *Roga-śānti, is*, f. cure or alleviation of disease. — *Roga-śilā*, f. realgar, red arsenic. — *Roga-śilpin, ī*, m. a species of plant (commonly called Śarālu), Cassia Fistula. — *Roga-śreshṭha, as*, m. 'the chief of sicknesses,' fever. — *Roga-ha, am*, n. 'destroying disease,' a drug, medicament. — *Roga-han, hā*, m. 'remover of disease,' a physician. — *Roga-hara, as, ā, am*, taking away disease, remedial, curative, medicinal; (*am*), n. medicine. — *Roga-hārin, ī, iṇī, i*, taking away disease, curing, curative; (*ī*), m. a physician. — *Roga-hṛit, t, t, t*, curing disease; (*t*), m. a physician. — *Rogāntaka* (°*ga-an*°), *as, ī, am*, 'disease-destroying,' curative, medicinal; (*as*), m. a physician. — *Rogānvita* (°*ga-an*°), *as, ā, am*, possessed of sickness, sick, diseased. — *Rogāyatana* (°*ga-āy*°), *am*, n. the abode of disease, seat of malady, the body. — *Rogārta* (°*ga-ār*°), *as, ā, am*, suffering from sickness or disease, afflicted with any disease. — *Rogonmādita* (°*ga-un*°), *as, ā, am*, maddened with disease, mad (said of a dog). — *Rogopaśama* (°*ga-up*°), *as*, m. cure or alleviation of disease. — *Rogolbaṇa-tā* (°*ga-ul*°), f., Ved. the spreading or raging of diseases.

Rogita, as, ā, am, diseased, suffering from sickness; mad (said of a dog).

Rogin, ī, iṇī, i, sick, sickly, diseased, ill, (*manda-rogin*, seldom ill.) — *Rogi-taru, us*, m. 'tree of the sick,' epithet of the Aśoka tree. — *Rogi-tā*, f. sickness, illness, a diseased state. — *Rogi-vallabha, am*, n. 'friend of the sick,' medicine, a drug.

Rogishṭha, as, ā, am (superl. of *rogin*), one who is always sickly or ill.

Rogya, as, ā, am (fr. *roga*), related to or connected with disease, producing sickness, unwholesome, unhealthy; (*rogya* may also be a fut. part. pass. fr. rt. 1. *ruj*, q. v.)

रोच *roća, as, ā, am* (fr. rt. 1. *ruć*), enlightening, illuminating, one who lightens or makes bright; (*as*), m., N. of a king; [cf. *go-r*°.]

Roćaka, as, ā, am, brightening, enlightening, &c. (= *roćana*); giving an appetite, (*a-roćaka*, taking away appetite, depriving of appetite); pleasing, agreeable; (*as*), m. hunger, appetite; a stomachic, stimulant, any medicine, fruit, &c. supposed to strengthen the tone of the stomach and restore lost appetite; N. of various plants, the plantain; a kind of onion; a worker in glass or artificial ornaments.

Roćakin, ī, inī, i, having desire or appetite; *a-roćakin*, free from desire or appetite.

Roćana, as, ā or *ī, am*, enlightening, making bright, illuminating, irradiating, lightening, light, bright, splendid, beautiful; causing or exciting desire, giving pleasure or satisfaction, pleasing, agreeable, pleasant, charming, lovely; sharpening or giving an appetite, stomachic; (*as*), m. a stomachic; a variety of the cotton tree; = *palāṇḍu, ārag-badha, karañja, ankoṭha, dāḍima;* epithet of a demon presiding over a particular disease; N. of one of the five arrows of the god of love ('exciter of pleasures'); N. of a son of Vishṇu by Dakshiṇā; N. of Indra under Manu Svārоćisha; of a mountain; (*ā*), f. the bright sky, firmament, (see *roćanam* below); a handsome woman; a particular yellow pigment (commonly called *go-roćanā*, q. v.); a red lotus-flower; dark Śālmali (= Marāṭhī *kāḷī sāmvarī*) = *vanśa-roćanā*, bamboo manna or Tabāshīr; N. of a wife of Vasu-deva; (*ī*), f., N. of various plants, Convolvulus Turpethum; = *kāmpilla;* = *dantī;* = *āmalakī;* red arsenic, realgar; a particular yellow pigment, = *roćanā;* (*am*), n. light, brightness (Ved.), the bright sky, firmament, luminous sphere (of which there are said to be three, see Ṛig-veda I. 102, 8; in this sense sometimes *ā*, f.); a luminary (Ved.); the raising a desire for; *devānām roćanam*, N. of a Sāman. — *Roćana-phala, as*, m. the citron tree; (*ā*), f. a species of cucumber. — *Roćanā-sthā, ās, ās, am*, Ved. abiding in light, dwelling in the firmament. — *Roćanā-kṛi*, see Gaṇa Sākshādādi to Pāṇ. I. 4, 74. — *Roćanā-mukha, as*, m., N. of a Daitya. — *Roćanā-vat, ān, atī, at*, Ved. possessing light, shining, light, bright.

Roćanaka, as, m. the citron tree; (*ikā*), f. a species of plant (= *śuṇḍā-roćanī, kāmpillikā*); = *vanśa-roćanā*, bamboo manna or Tabāshīr.

Roćamāna, as, ā, am, shining, glittering, bright, splendid, resplendent; pleasing, gratifying, charming, pleasant, agreeable, (*a-roćamāna*, not agreeable, unpleasant); (*as*), m. a tuft or curl of hair on a horse's neck; N. of a king; of one of the Mātṛis attending upon Skanda.

Roćas in *sva-roćas*.

Roći, light, a beam, ray.

Roćin, ī, inī, i, light, bright, (see *mita-r*°.)

Roćisha, as, m. (fr. *roćis*), N. of a son of Vibhāvasu by Ushas.

Roćishṇu, us, us, u, shining, giving light, bright, splendid, brilliant, beautiful, gaily adorned, elegantly dressed, gay, blooming; giving an appetite. — *Roćishṇu-mukha, as, ā* or *ī, am*, having a bright countenance.

Roćis, is, n. light, splendor, brightness, brilliancy, flame. — *Roćish-mat, ān, atī, at*, possessing light, giving light; (*ān*), m., N. of a son of Manu Svāroćisha.

Roćī, f. a pot-herb, Hingtsha Repens.

Roćya, as, ā, am, to be illuminated or enlightened.

रोट *roṭa* in *pūga-roṭa*, q. v.

Roṭaka-vrata, am, n. epithet of a particular religious observance.

Roṭikā, f. bread or a kind of bread, wheaten cakes toasted on an earthen or iron dish (= Hindūstānī *roṭī*); *yava-roṭikā*, barley bread.

Roṭī, f. bread, in *phiranga-r*°, q. v.

रोड् *roḍ*, cl. 1. P. *roḍati*, &c., to be mad (= rt. *loḍ*); to despise, disrespect, (in this sense = rts. *rauḍ, rauṭ*.)

रोड *roḍa, as, ā, am*, satisfied, contented; (*as*), m. crushing, pounding (= *kshoda*).

रोढृ *roḍhṛi, ḍhā, ḍhrī, ḍhṛi* (fr. rt. 1. *ruh*), one who ascends or grows, &c.

रोणीक *roṇīka*, N. of a place.

Roṇīkīya, as, ā, am, belonging to Roṇīka.

रोद *roda, rodana*, &c. See p. 850, col. 1.

रोदस् *rodas, as*, n. (fr. rt. 1. *rud;* in Nirukta VI. 1. *rodas* is connected with *rodhas* as if fr. rt. 2. *rudh*), the seat of the roaring winds, heaven; (*asī*), n. du. heaven and earth, the upper and lower world, (in Ṛig-veda IX. 22, 5. *rodasoḥ*, gen. du. = *dyāvā-prithivyoḥ.*) — *Rodaḥ-kuhara, am*, n. the canopy of heaven. — *Rodas-tra, am*, n., Ved. a word used in explaining the etymology of *rodasī*.

Rodasī, f. heaven; N. of the wife of Rudra and mother of the Maruts; (Sāy. also) mother of the Maruts or lightning; (*asyau* or *asī*), f. du. heaven and earth, the upper and lower world, (in Ṛig-veda I. 33, 5. *rodasyoḥ*, gen. du. = *dyāvā-prithivyoḥ;* the form *rodasī* for nom. acc. du. is also referred to *rodas* above.) — *Rodasi-prā, ās, ās, am* (*rodasi* for *rodasī*), Ved. filling heaven and earth (= *dyāvā-prithivyoḥ pūrayitṛi*).

रोद्धव्य *roddhavya, roddhṛi*. See p. 850, col. 2.

रोध 1. *rodha*. See p. 850, col. 1.

रोध 2. *rodha, rodhas, rodhin*, &c. See p. 850, col. 2.

रोध्र *rodhra, as*, m. (probably connected with rt. 1. *rudh* and *rudhira*), the tree Symplocos Racemosa (having yellow leaves; the red powder thrown over persons during the Holī festival is prepared from the bark of this tree); (*am*), n. sin, (in this sense also *as*, m.); offence, injury, (in these two senses probably connected with rt. 2. *rudh*.) — *Rodhra-pushpa, as*, m. Bassia Latifolia; a species of ringed snake. — *Rodhra-pushpaka, as*, m. a kind of grain (said to be a sort of *śāli*); a species of ringed snake. — *Rodhra-pushpiṇī*, f. Grislea Tomentosa. — *Rodhra-śūka, as*, m. a kind of rice (the ears of which are similar in colour to the flowers of the Rodhra).

रोप 1. *ropa, as*, m. (fr. rt. 1. *rup* = rt. 1. *lup*), confusing, disturbing; (*am*), n. a fissure, chasm, hole, cavity, (in this sense possibly connected with rt. 1. *ruh*, cf. *ruhaka*.)

1. *ropaṇa, as, ī, am*, Ved. causing bodily pain, causing racking or griping pain; (*am*), n. according to the commentator on Taittirīya-Brāhmaṇa III. 476, 9 = *vimohana* or *upadrava*.

Ropi, is, f., Ved. acute or racking pain.

1. *ropita, as, ā, am*, bewildered, perplexed.

Ropushī, f., Ved., according to some = *ropi;* according to Sāy. on Ṛig-veda I. 191, 13. 'destroying,' *ropushīṇām* = *lopayitrīṇām* = *chettrīṇām*.

रोप 2. *ropa, as*, m. (fr. the Caus. of rt. 1. *ruh*), the act of raising or setting up, &c. (= 2. *ropaṇa*); the planting (of trees); an arrow.

Ropaka, as, m. a planter [cf. *vṛiksha-r°*]; a weight of metal or a coin ($\frac{1}{70}$ of a Suvarṇa; cf. *rūpaka*).

2. *ropaṇa, as, ī, am*, causing to grow, causing to grow over or cicatrize, healing; putting or placing on; (*am*), n. the act of setting up or erecting, raising; the act of planting, setting, &c.; healing, cicatrizing; a healing application (used for sores).

Ropaṇīya, as, ā, am, to be set up or erected or raised; to be planted; useful for healing or cicatrizing.

Ropayitṛi, tā, trī, tṛi, one who sets up or erects, an erecter; a planter.

2. *ropita, as, ā, am*, made to grow; raised, erected, elevated; set, planted, placed in or upon.

Ropin, ī, iṇī, i, raising, erecting, setting, planting.

Ropya, as, ā, am, to be raised or erected; to be planted.

रोपणाका *ropaṇākā*, f., Ved. a kind of bird, (Sāy.) a thrush (= *śārikā*).

रोम 1. and 2. *roma*, 1. and 2. *romaka*, &c. See col. 3.

रोमन् *roman, a*, n. (probably fr. rt. 1. *ruh;* cf. *loman;* according to Uṇādi-s. IV. 150. fr. rt. 1. *ru*), the hair on the body of men and animals, (especially) short hair, bristles, wool, down, nap, &c., (less properly applicable to the long hair on the head and beard of men, and to that on the mane and tail of animals); the feathers of a bird; (*āṇas*), m. pl., N. of a people; [cf. Hib. *romach*, 'hairy;' *romachad*, 'hairiness;' *roinfaith*, 'hair-cloth;' *roin, roine*, 'hair, fur;' *roineach*, 'hairy.'] — *Roma-kanda, as*, m. a kind of bulbous root or vegetable (= *piṇḍālu*). — *Roma-karṇaka, as*, m. 'hair-eared,' a hare. — *Roma-kūpa, as, am*, m. n. 'hair-hole,' a pore of the skin; [cf. *roma-randhra*.] — *Roma-kesara, am*, n. the tail of the Bos Grunniens used as a Chowri, a whisk; (also written *roma-keśara*.) — *Roma-garta, as*, m. = *roma-kūpa*. — *Roma-gaććha, as*, m. or *roma-gutsa, am*, n. the tail of the Bos Grunniens used as a Chowri. — *Romaṇ-vat, ān, atī, at*, Ved. = *roma-vat*, covered with hair, hairy. — *Roma-tyaj, k, k, k*, Ved. losing the hair (said of a horse). — *Roma-pāda, as*, m., N. of a king. — *Roma-pulaka, as*, m. the bristling of the hairs of the body, a thrill of joy or fear (= *roma-harsha*). — *Roma-phalā*, f. = *romaśa-phala*. — *Roma-baddha, as, ā, am*, 'hair-bound,' made or fastened with the hair of animals, woven with hair. — *Roma-bandha, as*, m. hair-texture. — *Roma-bhūmi, is*, f. the place of the hair, i. e. the skin. — *Roma-mūrdhan, ā, ā* or *dhnī, a*, having short hairs on the head, covered with hair or down on the head (said of insects). — *Roma-ratāsāra, as*, m. the belly, (apparently a wrong form.) — *Roma-randhra, am*, n. a hole through which a hair shoots out, a pore of the skin. — *Roma-rāji, is*, or *roma-rājī*, f. a row or line of hair, a streak of hair (on the abdomen of men and especially of women just above the navel, said to be a sign of puberty). — *Roma-rāji-patha, as*, m. the line of the hair above the navel, (in *tanu-r°* = 'the waist.') — *Roma-latā* or *roma-latikā*, f. the winding line of hair above the navel (of women). — *Roma-vat, ān, atī, at*, possessed of hair, covered with hair, hairy, woolly. — *Roma-vāhin, ī, inī, i*, cutting off hair, sharp enough to cut a hair. — *Roma-vikāra, as*, m. or *roma-vikriyā*, f. change of the hair of the body, bristling or erection of the hair of the body, horripilation. — *Roma-vidhvaṇsa, as*, m. 'hair-destroying,' a louse. — *Roma-vivara, am*, n. = *roma-kūpa*. — *Roma-vedha, as*, m., N. of an author. — *Roma-śuka, am*, n. a kind of perfume. — *Roma-harsha, as*, m. the bristling of the hair of the body, a thrill or shudder (caused by joy, fear, cold, &c.). — *Roma-harshaṇa, as, ī, am*, causing the hair to bristle or stand erect, causing excessive joy, causing a shudder or horror, awe-inspiring, thrilling; (*as*), m. Terminalia Belerica (the nuts of which are used as dice); N. of Sūta (the pupil of Vyāsa and supposed narrator of the events in the Purāṇas); N. of the father of Sūta; (*am*), n. = *roma-harsha*. — *Roma-harshita, as, ā, am*, thrilled with delight, having the hair of the body bristling or erect with joy or horror. — 1. *romāñća* (°*ma-añ°*), *as*, m. 'curling or erection of the hair of the body,' a thrill of rapture (= *roma-harsha*); thrill of horror, horripilation. — 2. *romāñća* (fr. the preceding), Nom. P. *romāñćati*, &c., to have the hair erect from excessive rapture, to feel a thrill of joy or horror. — *Romāñća-kañćuka, as*, m. a coat of mail consisting (as it were) of the down of the body erect through delight. — *Romāñćakin, ī*, m., N. of a serpent-demon. — *Romāñćikā*, f. a species of plant (= *rudantī*). — *Romāñćita, as, ā, am*, having the hair of the body erect or thrilled with joy or horror, enraptured. — *Romānta* (°*ma-an°*), *as*, m. the hairy side, i. e. the upper side of the hand. — *Romālī* (°*ma-ālī*), f. a row or line of hair (above the navel; cf. *roma-rājī*); = *vayaḥ-sandhi*, (probably) puberty. — *Romālu* (°*ma-ālu*), *us*, m. a sort of vegetable (= *piṇḍālu*). — *Romālu-viṭapin, ī*, m. a species of plant (= *kumbhī*). — *Romāvalī* (°*ma-āv°*), f. a row or line of hair (above the navel; cf. *romālī*). — *Romāśraya-phalā* (°*ma-āś°*), f. a species of shrub. — *Romodgati* (°*ma-ud°*), *is*, f. or *romodgama* (°*ma-ud°*) or *romodbheda* (°*ma-ud°*), *as*, m. erection of the hair (= *roma-harsha*, q. v.).

1. *roma* = *roman* (at the end of an adj. comp., e. g. *a-roma*, having no hair, hairless; cf. *sa-r°*); (*as*), m. a hole, cavity [cf. 1. *ropa*]; (*am*), n. water.

1. *romaka* = *roman* (at the end of an adj. comp.).

Romaśa, as, ā, am, having thick hair, having thick wool or bristles, hairy, woolly; (*as*), m. a sheep, ram; a hog, boar; a sort of vegetable (= *piṇḍālu, kumbhī*); N. of a Ṛishi; of an astronomer [cf. 2. *romaka*]; (*ā*), f. Cucumis Utilissimus; N. of the reputed authoress of Ṛig-veda I. 126, 7; (*am*), n. the pudenda (Ved.). — *Romaśa-phala, as*, m. a species of plant (= *tiṇḍiśa*).

रोम 2. *roma*, the city Rome.

2. *romaka, as*, m. Rome; 'the Roman' as epithet of a particular astronomer; (*ās*), m. pl., N. of a people (mentioned in Mahā-bh. Sabhā-p. 1837; cf. *romāṇas* under *roman*); the people of the Roman empire, the Romans; (*am*), n. a kind of saline earth and the salt extracted from it; a kind of magnet. — *Romaka-pattana, am*, n. the city of Rome. — *Romaka-siddhānta, as*, m., N. of one of the five chief Siddhāntas in the age of Varāha-mihira. — *Romakāćārya* (°*ka-āć°*), *as*, m., N. of a teacher of astronomy.

Romakāyaṇa, as, m., N. of an author.

रोमन्थ *romantha, as*, m. (according to some fr. *ruj* + *mantha*), ruminating, chewing the cud, (*gagana-romantha, as*, m. 'ruminating on the sky,' nonsense, absurdity); chewing; frequent repetition; [cf. Gr. ἐρεύγομαι, ἐρυγγάνω, ὀρυγγάνω; Lat. *rūmen* (for *rug-men*), *ruminare, ructare;* Old Germ. *ita-ruchjan;* Angl. Sax. *roccettan*.]

Romanthāya, Nom. A. *romanthāyate*, &c., to ruminate, chew the cud.

Romanthāyamāna, as, ā, am, ruminating, chewing the cud.

रोमाञ्च 1. and 2. *romāñća*. See col. 2.

रोरवण *roravaṇa, roruvat, rorūya*. See p. 847, col. 3.

रोरुक *roruka*, N. of a country or of a town.

रोरुदा *rorudā*. See p. 850, col. 1.

रोल *rola, as*, m. Flacourtia Cataphracta; green ginger; (*ā*), f. a particular metre (= *lolā*). — *Rola-deva, as*, m., N. of a painter.

रोलम्ब *rolamba, as, ā, am*, distrustful, unbelieving (?); (*as*), m. a bee; dry or arid soil (?). — *Rolamba-kadamba, am*, n. a swarm of bees.

रोलिचन्द्रू *rolićandrū, ūs*, m. a proper N.

रोशंसा *rośaṇsā* (?), f. wish, desire.

रोष् *rosh, rosha*, &c. See p. 851, col. 1.

रोह *roha, as, ā, am* (fr. rt. 1. *ruh*), rising, mounting upwards, ascending, springing up, growing [cf. *roha-śikhin*]; riding on, (*aśva-roha*, riding on a horse); (*as*), m. rising, height, altitude; the raising or increasing of anything (as of a number from a smaller to a higher denomination); the growing, growth; a bud, blossom, shoot, sprout. — *Roha-ga, as*, m., N. of a mountain (= *rohaṇa*). — *Roha-śikhin, ī*, m. fire which mounts upwards, ascending flame. — *Roha-sena, as*, m. a proper N.

Rohaka, as, &c. = *rodhṛi;* riding on [cf. *kaṭi-r°*], a rider; growing on [cf. *grāva-r°*]; (*as*), m. epithet of a kind of spirit or goblin.

Rohaṇa, as, m., N. of a mountain (Adam's peak in Ceylon); (*ī*), f. a medicine for healing or cicatrizing (a wound; Ved.); (*am*), n. a rising or ascending; a means of ascending (Ved.); the act of mounting up, riding on, sitting on, standing on,

(*jyā-rohaṇa*, the putting or fastening on of a bow-string); the growing over, healing; the proceeding from, consisting of; semen virile. — *Rohaṇa-druma*, *as*, m. the sandal tree.

Rohat, *an*, *antī*, *at*, rising, mounting, ascending, growing.

Rohanta, *as*, m. a particular tree; a tree in general; (*ī*), f. a particular creeper; a creeper in general.

Rohas, *as*, n., Ved. height, elevation.

Rohāya (fr. *rohat* above), Nom. A. *rohāyate*, &c., see Gaṇa Bhṛiśādi to Pāṇ. III. 1, 12.

Rohi, *is*, m. a kind of deer; a seed; a tree; a pious or religious man, one observing a vow (= *vratin*).

Rohiṇa, *as*, *ā*, *am*, born under the asterism Rohiṇī; (*as*), m., N. of Vishṇu; of a man; of various plants, = *bhū-triṇa*, *vaṭa*, *rohitaka*; (*ās*), m. pl. the descendants of Rohiṇa; (*am*), n. epithet of the ninth Muhūrta (a part of the forenoon, extending to midday, in which Srāddhas are especially to be observed).

Rohiṇi, *is*, f. = *rohiṇī*, the Nakshatra. — *Rohiṇi-tva*, *am*, n., Ved. = *rohiṇī-tva*. — *Rohiṇi-nandana*, *as*, m. the son of Rohiṇī, i. e. Bala-rāma. — *Rohiṇi-putra*, *as*, m. 'son of Rohiṇī,' a proper N. — *Rohiṇi-sheṇa* or *rohiṇi-sena*, *as*, m. a proper N.

Rohiṇikā, f. a woman with a red face (either from anger or from being coloured with pigments); inflammation of the throat.

Rohiṇī, f. (fem. of *rohita*, col. 2; see also the fem. of *rohin*, col. 2), a red cow, (in the Veda perhaps also) a red mare; a cow in general. (in Hindū mythology Rohiṇī is represented as a daughter of Surabhi and mother of cattle; she is also said to be the mother of Kāma-dhenu, the cow of plenty); N. of the ninth Nakshatra or lunar asterism (personified as a daughter of Daksha, and the favourite wife of the Moon, called 'the Red one,' from the colour of the star Aldebaran or principal star in the constellation; the Nakshatra contains five stars, probably α, β, γ, δ, ε, Tauri, and according to Hindū notions is figured by a wheeled carriage or sometimes by a temple or a fish); N. of the lunar day belonging to the above Nakshatra; lightning; a young girl, one in whom menstruation has just commenced, a girl nine years of age; inflammation of the throat (of various kinds); N. of various plants, a kind of vegetable (= *kaṭu-rohiṇī*, *soma-valka*, *kāśmarī*, *harītakī*, *mañjishṭhā*); N. of a wife of Vasu-deva and mother of Bala-rāma; of a wife of Kṛishṇa; of the wife of Mahā-deva; of a daughter of Hiraṇya-kaśipu; of one of the sixteen Vidyā-devīs; (according to Pāṇ. IV. 4, 34, Vārtt. 1, there is an adj. *rohiṇī*, meaning 'born under the Nakshatra Rohiṇī.') — *Rohiṇī-kānta*, *as*, m. 'the lover of Rohiṇī,' epithet of the Moon. — *Rohiṇī-ćandra-vrata* and *rohiṇī-ćandra-śayana*, *am*, n., N. of two religious observances. — *Rohiṇī-tanaya*, *as*, m. the son of Rohiṇī, i. e. Bala-rāma. — *Rohiṇī-tapas*, N. of a work. — *Rohiṇī-tīrtha*, *am*, n., N. of a Tīrtha. — *Rohiṇī-tva*, *am*, n., Ved. the state or condition of the Nakshatra Rohiṇī. — *Rohiṇī-pati*, *is*, m. the husband of Rohiṇī, i. e. the Moon. — *Rohiṇī-priya*, *as*, m. the lover of Rohiṇī, i. e. the Moon. — *Rohiṇī-bhava*, *as*, m. the son of Rohiṇī, i. e. the planet Mercury. — *Rohiṇī-yoga*, *as*, m. the conjunction of the moon with the Nakshatra Rohiṇī. — *Rohiṇī-ramaṇa*, *as*, m. 'the lover of the cow,' a bull; the lover or husband of Rohiṇī, i. e. the Moon. — *Rohiṇī-vallabha*, *as*, m. the lover of Rohiṇī, i. e. the Moon. — *Rohiṇī-vrata*, *am*, n., N. of a particular religious observance. — *Rohiṇīśa* (°*ṇī-īśa*), *as*, m. the lord or husband of Rohiṇī, i. e. the Moon. — *Rohiṇī-śakaṭa*, *as*, *am*, m. n. an asterism, probably α, β, γ, δ, ε, Tauri. — *Rohiṇī-sheṇa*, *as*, m. a proper N.; [cf. *rohiṇi-sheṇa*.] — *Rohiṇī-suta*, *as*, m. 'son of Rohiṇī,' the planet Mercury. — *Rohiṇy-ashṭamī*, f. the eighth day in the dark half of the month Bhādra when the moon is in conjunction with the Nakshatra Rohiṇī.

Rohit, *t*, m. (according to Uṇādi-s. I. 99. fr. rt. 1. *ruh*), the sun; a species of fish, = *rohita*; (*t*), f. a red mare (Ved.); the female of a deer, doe; a sort of creeper; (*tas*), f. pl. epithet of rivers (according to Naigh. I. 13); the fingers (according to Naigh. II. 5); (*t*, *t*, *t*), red, of a red colour. — *Rohid-aśva*, *as*, *ā*, *am*, Ved. having red mares (said of Agni).

Rohita, *as*, *ā* or (more commonly) *rohiṇī*, *am* [cf. *lohita*], red, of a red colour [cf. *rudhira*]; coloured; (*as*), m. red (the colour), a red horse; a fox; a form of Fire or the Sun (Ved.); another deity in Atharva-veda XIII. 1; N. of the hymns of the above Veda in which the god Rohita is mentioned; a kind of deer; a species of fish, Cyprinus Rohita; a kind of tree, Andersonia Rohitaka; a sort of ornament made of precious stones; a particular form of rainbow, (see *rohitam* below); N. of a son of Hari-śćandra; of a Manu; of a son of Kṛishṇa; of a son of Vapush-mat (king of Sālmala); of a river; (*ās*), m. pl. epithet of a class of Gandharvas; of a class of gods under the twelfth Manu; (*iṇī*), f., see col. 1; (*am*), n. a kind of rainbow appearing in a straight form, Indra's bow unbent and invisible to mortals; blood; saffron. — *Rohita-kūla*, N. of a place. — *Rohita-kūlīya* and *rohita-kūlīyādya* and *rohita-kūlīyottara*, *am*, n., N. of Sāmans. — *Rohita-giri*, *is*, m., N. of a mountain. — *Rohita-girīya*, *ās*, m. pl. the inhabitants of the mountain Rohita-giri. — *Rohita-pura*, *am*, n., N. of the town founded by Rohitaka the son of Hari-śćandra. — *Rohita-vat*, *ān*, *atī*, *at*, Ved. having a red horse. — *Rohita-vastu*, N. of a place. — *Rohitāksha* (°*ta-ak*°), *as*, *ī*, *am*, red-eyed, having red eyes. — *Rohitāñji* (°*ta-añ*°), *is*, *is*, *i*, Ved. marked with red. — *Rohitāśva*, *as*, *ā*, *am*, having red horses; (*as*), m. the god of fire, Agni; N. of a son of Hari-śćandra. — *Rohitaita* (°*ta-eta*), *as*, *ā*, *am*, Ved. variegated with red.

Rohitaka, *as*, m., N. of a tree, Andersonia Rohitaka; N. of a river; of a Stūpa; (*ās*), m. pl., N. of a people; (*ikā*), f. a woman whose face is stained with red pigments or red with rage. — *Rohitakāraṇya* (°*ka-ar*°), *am*, n. 'Rohitaka-wood,' N. of a place.

Rohitāyana, *as*, m. a patronymic, (probably for *rauhitāyana*.)

Rohiteya, *as*, m. Andersonia Rohitaka.

Rohin, *ī*, *iṇī*, *i*, rising, mounting upwards, growing, increasing; grown, shot up, long, tall; (*ī*), m., N. of various trees, Andersonia Rohitaka; the sacred fig-tree, Ficus Religiosa; the Indian fig-tree, Ficus Indica; (*iṇī*), f., N. of various plants, [cf. *rohiṇī*.]

Rohish, *ṭ*, f. = *rohit*, a doe; = *rauhisha*.

Rohisha, *as*, m. a kind of fragrant grass; a species of fish; a kind of deer. — *Rohisha-triṇa* = *bhūti*.

Rohishyai, dat. of an unused form *rohishī* or *rohishi*, used as a Ved. inf.

Rohī, f. = *rohit*, a doe.

Rohītaka, *as*, m. = *rohitaka*, Andersonia Rohitaka; N. of a place or of a mountain, (according to some a stronghold on the borders of Multan is so called.)

रौक्म *raukma*, *as*, *ī*, *am* (fr. *rukma*), golden, adorned with gold.

Raukmiṇeya, *as*, m. a metronymic from Rukmiṇī, epithet of Pradyumna.

रौक्षक *raukshaka*, *as*, m. a patronymic.

Raukshāyaṇa, *as*, m. a patronymic.

रौक्ष्य *raukshya*, *am*, n. (fr. *rūksha*), roughness, hardness, dryness, aridity, emaciation; roughness, harshness, cruelty, uncouthness.

रौचनिक *raućanika*, *as*, *ī*, *am* (fr. *roćanā*), coloured with Roćanā, Roćanā-coloured, yellowish; (*am*), n. the tartar of the teeth.

Raućya, *as*, m. (fr. *rućya* = *bilva*), a staff of Bilva wood; (according to some) an ascetic with a staff of Bilva wood, a patronymic of the thirteenth Manu; of the ninth Manu, (in these senses fr. *rući*); (*as*, &c.), of or belonging to the thirteenth Manu.

रौट् *rauṭ* or *rauḍ* (see rt. *raḍ*), cl. 1. P. *rauṭati*, *rauḍati*, to despise, treat with disrespect.

रौढीय *rauḍhīya*, *ās*, m. pl. (probably fr. *rūḍhi*), N. of a grammatical school.

रौद्र *raudra*, *as*, *ā* or *ī*, *am* (fr. *rudra*), of or belonging to Rudra or to the Rudras, &c., Rudra-like, violent, impetuous, wrathful, irascible, savage, wild, fearful, terrible, formidable; acute; addressed to Rudra (said of a hymn); called after Rudra (said of a river); bringing or betokening misfortune; (*am*), ind. fearfully, horribly; (*as*), m. a patronymic of a descendant of Rudra; a worshipper of Rudra; heat, warmth, ardor, passion, wrath, rage, (also *am*, n.); the cold season of the year, winter; N. of Yama; of the fifty-fourth year of the Jupiter cycle of sixty years; N. of a particular Ketu (Ved.); (*ās*), m. pl., N. of a class of evil spirits; N. of a people; (*ī*), f., N. of Gaurī; a species of plant (= *rudra-jaṭā*); N. of a commentary on the Siddhānta-muktāvalī by Rudra-bhaṭṭāćārya; (*am*), n. formidableness, dreadfulness, fierceness, savageness; heat, warmth, solar heat, sunshine; wrath, rage; N. of the Nakshatra Ārdrā when situated under Rudra; N. of a Liṅga; of a Sāman. — *Raudra-karman*, *a*, n. a terrible magic rite or one performed for some dreadful purpose; (*ā*, *ā*, *a*), doing dreadful acts, performing horrors; (*ā*), m., N. of a son of Dhṛita-rāshṭra. — *Raudra-karmin*, *ī*, *iṇī*, *i*, doing dreadful acts, performing fearful things. — *Raudra-tā*, f. wild or savage state, fierceness, fearful condition, horribleness, formidableness, dreadfulness. — *Raudra-darśana*, *as*, *ā*, *am*, of dreadful appearance, formidable, terrific. — *Raudra-pāda*, (apparently) N. of a Nakshatra (= *raudra* = *ārdrā*). — *Raudra-manas*, *ās*, *ās*, *as*, Ved. savage-minded, fierce. — *Raudrāśva* (°*ra-aś*°), *as*, m., N. of a son or more distant descendant of Puru. — *Raudrī-bhāva*, *as*, m. the character of Rudra or Śiva.

Raudraka = *rudreṇa kṛitam*, see Gaṇa Kulālādi to Pāṇ. IV. 3, 118.

Raudrāgna, *as*, *ī*, *am* (fr. *rudra* + *agni*), Ved. relating to Rudra and Agni.

Raudrāṇi in *raudrāṇi-stotra*, probably for *rudrāṇī-stotra*.

Raudrāyaṇa, *as*, m. a patronymic from Rudra.

Raudri, *is*, m. a patronymic from Rudra.

रौध *raudha*, *as*, m. a patronymic from Rodha.

रौधादिक *raudhādika*, *as*, *ī*, *am* (fr. *rudhādi*), belonging to the class of roots beginning with *rudh*, i. e. the seventh class.

रौधिर *raudhira*, *as*, *ī*, *am* (fr. *rudhira*), bloody, consisting of blood, caused by blood.

रौप्य *raupya*, *as*, &c. (fr. *rūpya*), made of silver, silver; like silver, silvery; (*ā*), f., N. of a place; (*am*), n. silver. — *Raupya-maya*, *as*, *ī*, *am*, consisting of silver, made of silver, silver. — *Raupya-māshaka*, *as*, m. a Māshaka weight of silver.

Raupyāyana, *as*, m. a patronymic.

Raupyāyaṇi, *is*, m. a patronymic from Rūpya.

रौम *rauma*, *as*, m. a proper N.; (*am*), n. a kind of salt (= *raumaka* below). — *Rauma-lavaṇa*, *am*, n. salt from the Rumā district, (see below.)

Raumaka, *as*, *ī*, *am* (fr. 2. *romaka*), Roman, spoken by the inhabitants of the Roman empire; derived or coming from the astronomer Romaka; (*am*), n. a kind of salt procured from a salt-lake near Sambhar in Ajmere, (in this sense fr. *rumā*.)

Raumakīya (fr. *romaka*), see Gaṇa Kṛiśāśvādi to Pāṇ. IV. 2, 80.

रौमण्य *raumaṇya* (fr. *roman*), see Gaṇa Saṅkāśādi to Pāṇ. IV. 2, 80.

Raumaśīya (fr. *romaśa*), see Gaṇa Kṛiśāśvādi to Pāṇ. IV. 2, 80.

Raumaharshaṇuka, as, ikā, am (fr. *romaharshaṇa*), made or composed by Roma-harshaṇa.

Raumāyaṇa (fr. *roman*), see Gaṇa Pakshādi to Pāṇ. IV. 2, 80.

रौम्य *raumya, ās,* m. pl., N. of particular evil spirits in the service of Agni.

रौरव *raurava, as, ī, am* (fr. *ruru*), made of the hide of the deer called *ruru;* fearful, dreadful, terrible; unsteady, cheating, fraudulent, dishonest; (*as*), m. a savage; N. of one of the hells (Manu IV. 88); of the fifth Kalpa; (*am*), n. the fruit of the Ruru tree; N. of various Sāmans.

Rauravaka = ruruṇā kṛitam, see Gaṇa Kulālādi to Pāṇ. IV. 3, 118.

Raurukin, inas, m. pl. (fr. *ruruka*), the school of Ruruka.

रौशर्मन् *rauśarman, ā,* m. a proper N.

रौहिक *rauhika = ruha iva,* see Gaṇa Aṅgulyādi to Pāṇ. V. 3, 108.

रौहिण *rauhiṇa, as, ī, am* (fr. *rohiṇī*), born under the Nakshatra Rohiṇī; (*as*), m. the sandal tree; the Indian fig-tree; N. of Agni; of a demon vanquished by Indra; a proper N. (according to Naigh. I. 10) = *megha,* a cloud; N. of a grammatical school; (*am*), n. sandal-wood; N. of the ninth Muhūrta of the day; *indrasya rājanu-rauhiṇe* and *dhātū rauhiṇam,* N. of particular Sāmans.

Rauhiṇaka, am, n., N. of a Sāman.

Rauhiṇāyana, as, m. (fr. *rohiṇa*), a patronymic of Priya-vrata.

Rauhiṇi, is, m. a patronymic; *rauhiṇer ekarshe rājanam,* N. of a Sāman.

Rauhiṇeya, as, m. (fr. *rohiṇī*), a metronymic; a calf, (also *ī,* f.); N. of Bala-rāma; the planet Mercury; (*am*), n. an emerald. — *Rauhiṇeśvara-tīrtha* (°*ṇa-iś*°), *am,* n., N. of a Tīrtha.

Rauhiṇya, as, m. a patronymic.

Rauhita, as, ī, am (fr. *rohita*), coming from the animal or fish called *rohita;* relating to Manu Rohita; (*as*), m., N. of a son of Kṛishṇa.

Rauhitaka, as, ī, am (fr. *rohitaka*), Ved. made from the wood of the Andersonia Rohitaka.

Rauhityāyani, is, m. a patronymic.

Rauhidaśva, as, m. (fr. *rohid-aśva*), a patronymic of Vasu-manas.

Rauhish, f, m. = *rauhisha,* a kind of deer.

Rauhisha, as, m. (according to Uṇādi-s. I. 48. fr. rt. 1. *ruh;* cf. *rohit, rohita, rohisha*), a kind of deer; a species of fish, = *rohita;* (*ī*), f. a doe of the Rauhisha species; a creeper (= *latā*); = *dūrvā;* a sort of grass (= *kat-tṛiṇa*).

Rauhī, f. the female of a particular kind of deer.

Rauhītaka, as, ī, am (fr. *rohītaka*), coming from the Andersonia Rohitaka, made of Andersonia Rohitaka wood; coming from the district Rauhīta; (*as*), m. = *rohītaka,* Andersonia Rohitaka.

Rauhīta-deśa, as, m., N. of a country.

Rauheya (fr. *roha*), see Gaṇa Sakhyādi to Pāṇ. IV. 2, 80.

ल

ल 1. *la,* the twenty-eighth consonant of the Nāgarī alphabet, being the semivowel of the vowels *ḷri, ḷrī,* and having the sound of the English *l.* — *La-kāra, as,* m. the letter or sound *la.* — *La-kāra-vāda, as,* m., N. of a work.

ल 2. *la,* Pāṇini's general or technical term for all the tenses and moods or verbal terminations.

ल 3. *la, as,* m., N. of Indra; cutting (?).

ल 4. *la* (for *laghu*), a short syllable.

लक् *lak* (= rt. *rak*), cl. 10. P. *lākayati,* &c., to taste; to obtain.

Laka, am, n. the forehead; an ear or spike of wild rice.

Lakaća or (more generally) *lakuća, as,* m. a kind of bread-fruit tree, Artocarpus Lacucha (a tree containing a large quantity of sticky milky juice); (*am*), n. the fruit of this tree.

लकुट *lakuṭa, as,* m. = *laguḍa,* a club.

Lakuṭin, ī, inī, i, carrying a club, armed with a club.

लकुल *lakula, lakulya,* see Gaṇa Balādi to Pāṇ. IV. 2, 80.

Lakulin, ī, m., N. of a Muni.

लक्कक *lakkaka, as,* m. a proper N.

लक्त *lakta, as, ā, am,* = *rakta,* red; [cf. *gūtha-lakta.*] — *Lakta-karman, ā,* m. a red variety of the Lodh tree (used in dyeing).

Laktaka, as, m. lac, the red dye (= *alaktaka*); a dirty and tattered cloth, a rag, (in this sense = *naktaka.*)

लक्नचन्द्र *lakvana-ćandra, as,* m. a proper N.

लक्ष् *laksh,* cl. 1. A. *lakshate,* to perceive, apprehend, observe, see, view, contemplate; cl. 10. P. A. (more properly regarded as a Nom. fr. *laksha* below), *lakshayati, -te, alalakshat, alalakshata, lakshayitum,* to mark, sign, betoken, distinguish, denote, characterize, indicate; to define or describe accurately; to signify, express (especially indirectly); to aim at (a mark or object); to consider, regard, think, call, name; to observe, enquire into, examine; to notice (any particular marks), apprehend, recognise, know; to remark, observe, perceive, see: Pass. *lakshyate,* to be marked; to be aimed at; to be meant or intended; to be perceived or observed; to appear, seem: Caus. *lakshayati,* &c., to cause to be seen or exhibited, &c.

Laksha, am, n. (according to some for original *rakta,* fr. rt. *rañj;* according to others fr. rt. *lag,* cf. *lakshman, lakshmī*), a mark, sign, token; a mark to aim or shoot at, target, butt, aim, object, prey, prize (= *lakshyam;* cf. *labdha-l*°); appearance, show, pretence, disguise, fraud; (*as, am*), m. n. a lac, one hundred thousand, (said to be also *ā,* f.) — *Laksha-tā,* f. the condition of being a mark or aim. — *Laksha-datta, as,* m., N. of a king. — *Laksha-pura, am,* n., N. of a town. — *Laksha-śas,* ind. by hundreds of thousands, by lacs. — *Laksha-supta, as, ā, am,* pretending to be asleep, appearing asleep. — *Laksha-homa, as,* m. 'lac-oblation,' N. of a particular offering to the planets. — *Lakshādhīśa* (°*sha-adh*°), *as,* m. a person possessed of a lac (or of a hundred thousand rupees). — *Lakshānta-purī* (°*sha-an*°), f., N. of a town. — *Lakshī-kṛi,* cl. 8. P. A. *-karoti, -kurute,* &c., to make a mark or object, to aim at, point at, look at. — *Lakshī-kṛita, as, ā, am,* made a mark, aimed at, directed towards. — *Lakshīkṛita-ghrāṇa, as, ā, am,* looking at the nose, fixing the gaze on the tip of the nose. — *Lakshī-bhū,* cl. 1. P. *-bhavati,* &c., to become a mark or aim or object.

Lakshaka, as, ā, am, marking or indicating (especially indirectly, i. e. not by name); hinting at, expressing elliptically or by metonymy; a proper N.; (*am*), n. a lac, one hundred thousand.

Lakshaṇa, am, n. a mark, distinctive mark, sign, symbol, token, indication, characteristic (often at the end of comps., e. g. *purusha-l*°, the mark or organ of virility; at the end of adj. comps. the fem. is in *ā* and rarely in *ī*); character, attribute, quality; stroke, line, spot; a lucky mark, favourable sign; a symptom or indication of disease; an accurate mark, accurate description, definition; settled rate, fixed tariff (Manu VIII. 406); a designation, appellation, name, (sometimes at the end of comps., e.g. *Ṛig-yajuḥ-sāma-lakshaṇa,* named Ṛig, Yajur, and Sāma); aiming at, aim, intention, scope, object, signification; form, kind; subject, head, term, province; effect, operation influence; cause, occasion; observation, sight, seeing; (*as*), m. the Indian crane, Ardea Sibirica; a proper N.; = *lakshmaṇa,* the brother of Rāma; (*ā*), f. aim, object, view; an indirect indication or hint, elliptical mode of expression, ellipsis, a word or phrase understood though not expressed, metonymy; indirect application of a word (as distinguished from its literal meaning); = *lakshmaṇā,* the female of the Ardea Sibirica; a goose; N. of an Apsaras. — *Lakshaṇa-jña, as, ā, am,* sign-knowing, understanding marks (especially those on the body), able to interpret or explain them. — *Lakshaṇa-tva, am,* n. the being a mark or definition. — *Lakshaṇa-bhrashṭa, as, ā, am,* deprived of good marks, fallen into misfortune, unlucky. — *Lakshaṇa-lakshaṇā,* f., N. of a particular mode of expression by ellipsis or by metonymy. — *Lakshaṇa-vat, ān, atī, at,* possessing marks or signs, marked, distinguished, characterized, (*triṃśal-lakshaṇa-vat,* having thirty marks or characteristics.) — *Lakshaṇa-vāda-rahasya, am,* n., N. of a short philosophical treatise. — *Lakshaṇa-saṃgraha, as,* m., N. of a work. — *Lakshaṇa-sannipāta, as,* m. the impressing or fixing of a mark, branding, stigmatizing. — *Lakshaṇa-samuććaya, as,* m., N. of a work. — *Lakshaṇānvita* (°*ṇa-an*°), *as, ā, am,* endowed with good marks, lucky. — *Lakshaṇoru* (°*ṇa-ūru*), *us, ūs, u,* having good marks on the thighs? (Pāṇ. IV. 1, 70).

Lakshaṇaka, as, ikā, am, having marks or tokens &c. (at the end of an adj. comp. = *lakshaṇa*).

Lakshaṇin, ī, inī, i, possessing marks, &c.; = *lakshaṇa-jña,* q. v.

Lakshaṇīya, as, ā, am, to be perceived or regarded as, perceptible, to be expressed by ellipsis, expressible by metonymy.

Lakshaṇya, as, ā, am (fr. *lakshaṇa*), serving as a mark or token, having good marks or signs.

Lakshayat, an, antī, at, marking, observing, perceiving.

Lakshayitvā, ind. having perceived or observed, having noticed.

Lakshita, as, ā, am, marked, denoted, characterized; characterized or recognisable by; defined; expressed (indirectly), hinted at; aimed at; remarked, observed, perceived, discerned, discovered, beheld, seen, evident; considered, regarded; enquired into, examined. — *Lakshita-tva, am,* n. the state of being marked or expressed indirectly. — *Lakshita-lakshaṇa, as, ā, am,* having the marks (of anything) perceived or evident.

Lakshitavya, as, ā, am, to be marked or defined.

Lakshin, ī, iṇī, i, having good marks or signs.

Lakshma = lakshman at the end of an adj. comp.

Lakshmaka, as, m. a proper N.

Lakshmaṇa, as, ā, am (fr. *lakshman*), having marks or signs, furnished with tokens or characteristics: possessed of lucky signs or marks, lucky, fortunate, prosperous, thriving; (*as*), m. the Indian crane, Ardea Sibirica; N. of a Vāsishṭha; of a son of Daśa-ratha by his wife Su-mitrā, (he was younger brother and companion of Rāma during his travels and adventures; Lakshmaṇa and Śatru-ghna were both sons of Su-mitrā, but Lakshmaṇa alone is usually called Saumitri; he so attached himself to Rāma as to be called Rāma's second self; whereas Śatru-ghna attached himself to Bharata); N. of various other persons; (*ā*), f. the female of the Ardea Sibirica; a goose; N. of various plants (= *oshadhi, pṛiśni-parṇī, putra-kandā, śveta-kaṇṭakārī*); N. of a wife of Kṛishṇa; of a daughter of Duryodhana (carried off by Sāmba, son of Kṛishṇa); of an Apsaras; of the mother of the eighth Arhat of the present Avasarpiṇī; (*am*), n. = *lakshaṇa,* a mark, sign, token, spot; a name. — *Lakshmaṇa-karaća, am,* n., N. of a hymn in praise of Lakshmaṇa. — *Lakshmaṇa-kuṇḍaka, am,* n., N. of a place. — *Lakshmaṇa-khaṇḍa-praśasti, is,* f., N. of a work. — *Lakshmaṇa-ćandra, as,* m., N. of a king.

— *Lakshmaṇa-deva, as,* m. a proper N. — *Lakshmaṇa-prasū, ūs,* f. the mother of Lakshmaṇa, i. e. Su-mitrā, one of the three wives of Daśa-ratha, (she was also the mother of Śatru-ghna.) — *Lakshmaṇa-bhaṭṭa, as,* m., N. of the author of the Gīta-govinda-ṭīkā. — *Lakshmaṇa-rāja-deva, as,* m., N. of a king. — *Lakshmaṇa-sena, as,* m. a proper N. — *Lakshmaṇa-svāmin, ī,* m., N. of a statue of Lakshmaṇa. — *Lakshmaṇā-kanda* = *putra-kandā.* — *Lakshmaṇāćārya* (°*ṇa-āć*°), *as,* m. a proper N. — *Lakshmaṇānuéara* (°*ṇa-an*°), *as, ā, am,* accompanied by Lakshmaṇa. — *Lakshmaṇoru* (°*ṇa-ūru*), *us, ūs, u,* see *lakshaṇoru* (Vopa-deva IV. 30).

Lakshmaṇya, as, m. a proper N., (according to Sāy.) a son of Lakshmaṇa.

Lakshman, a, n. (according to some fr. rt. *lag*), a mark, spot, sign, token, characteristic; definition; = *pradhāna,* the chief, principal, most excellent.

Lakshmi = *lakshmī,* (shortened on account of the metre.) — *Lakshmi-vardhana, as, ī, am,* increasing good fortune. — *Lakshmi-sampanna, as, ā, am,* possessed of good fortune.

Lakshmī, īs (rarely *ī*), f. (according to some fr. rt. *lag;* according to others connected with rt. *lañj,* to shine), a mark, sign, indication, token (Ved.; sometimes even 'a bad sign' in Ved., but in this sense usually with *pāpī*); a good sign, (in Ved. usually with *puṇyā*); good fortune, good luck, fortune, prosperity, wealth, success, happiness; beauty, grace, loveliness, charm, splendor; N. of the goddess of fortune and beauty, (frequently in the later mythology identified with Śrī and regarded as the wife of Vishṇu or Nārāyaṇa; according to the legend narrated in Rāmāyaṇa I. 45, 40–43, she sprang with other precious things from the froth of the ocean when churned by the gods and demons for the recovery of the Amṛita [see *mandara*]; she appeared with a lotus in her hand, whence she is also called Padmā; she is, moreover, connected in other ways with the lotus, and according to another legend is said to have appeared at the creation floating over the water on the expanded petals of a lotus-flower: Lakshmī is also variously regarded as a wife of Sūrya, as a wife of Prajā-pati, as a wife of Dharma and mother of Kāma, as sister [or mother] of Dhātṛi and Vidhātṛi, as wife of Dattātreya); the Good Genius or Fortune of a king personified; royal power, dominion; superhuman power; N. of Dākshāyaṇī in Bharatāśrama; of Sītā the wife of Rāma, and of other women; the wife of a hero; N. of turmeric and various other auspicious plants (= *ṛiddhi, vṛiddhi, priyangu, phalinī, sthala-padminī, śamī*); N. of the eleventh Kalā of the moon; of a metre, four times — — ⏑ — ⏑ ⏑ ⏑ ⏑ — ⏑ — ⏑ —; of another, four times — — — ⏑ ⏑ — — — ⏑ — ⏑ ⏑ — —; = *dravya;* = *muktā,* a pearl; [cf. Lith. *Laime,* 'the goddess of happiness.'] — *Lakshmī-kānta, as,* m. 'the beloved of Lakshmī,' epithet of Vishṇu; *Kallāleśo Lakshmī-kāntaḥ,* N. of a deity. — *Lakshmī-kula-tantra, am,* n., N. of a work. — *Lakshmī-kulārṇava* (°*la-ar*°), *as,* m., N. of a work. — *Lakshmī-gṛiha, am,* n. 'abode of Lakshmī,' epithet of the red lotus-flower. — *Lakshmī-ćaritra, am,* n., N. of a work. — *Lakshmī-janārdana, am,* n. Lakshmī and Janārdana. — *Lakshmī-tāla, as,* m. a kind of palm (= *śrī-tāla*); epithet of a particular time in music. — *Lakshmī-tva, am,* n. the being Lakshmī. — *Lakshmī-dāsa, as,* m., N. of a commentator on Bhāskara's astronomy. — *Lakshmī-devī,* f., N. of the authoress of a commentary on the Mitāksharā-vyākhyāna. — *Lakshmī-dhara, as,* m., N. of a poet; of various other persons; (probably *am*), n. a particular metre, four times — ⏑ — — ⏑ — — ⏑ — — ⏑ —. — *Lakshmī-nātha, as,* m. 'lord of Lakshmī,' N. of Vishṇu. — *Lakshmī-nārāyaṇa, au,* m. du., *am,* n. sing. Lakshmī and Nārāyaṇa. — *Lakshmī-nārāyaṇa-yati, is,* m., N. of a preceptor. — *Lakshmī-nivāsa, as,* m. the abode of the goddess of fortune. — *Lakshmī-nivāsābhidhāna* (°*sa-abh*°), N. of a work. — *Lakshmī-nṛisiṇha, am,* n. Lakshmī and 'the man-lion;' (*as*), m., N. of a king. — *Lakshmī-pati, is,* m. the husband or lord of Lakshmī or Fortune: N. of Vishṇu or Kṛishṇa; a king or prince (as husband of Lakshmī, who is often regarded as the consort of a king); the betel-nut tree; the clove tree. — *Lakshmī-putra, as,* m. the son of Lakshmī; N. of Kāma; a horse; epithet of Kuśa and Lava (the sons of Rāma and Sītā). — *Lakshmī-pura, am,* n., N. of a town. — *Lakshmī-pushpa, as,* m. 'Lakshmī's flower,' a ruby. — *Lakshmī-pūjana, am,* n. the ceremony of worshipping Lakshmī performed by a bridegroom in company with his bride (at the conclusion of the marriage after the bride has been brought to her husband's house). — *Lakshmī-pūjā,* f. 'the worship of Lakshmī,' N. of a festival on the fifteenth day in the dark half of the month Āśvina (said to be celebrated in modern times by bankers and traders to propitiate Fortune). — *Lakshmī-praṇayin, ī, inī, i,* dear to Lakshmī, a favourite of fortune. — *Lakshmī-phala, as,* m. Ægle Marmelos. — *Lakshmī-yajus, us,* n., N. of a particular sacred text. — *Lakshmī-ramaṇa, as,* m. the husband of Lakshmī, i. e. Vishṇu. — *Lakshmī-vat, ān, atī, at,* possessed of fortune or good luck, lucky, prosperous, fortunate, wealthy, rich, thriving; handsome, beautiful; the bread-fruit tree, Artocarpus Integrifolia; another tree (= *śveta-rohita*). — *Lakshmī-varma-deva, as,* m., N. of a king. — *Lakshmī-vallabha, as,* m. 'favourite of Lakshmī,' N. of an author. — *Lakshmī-vasati, is,* f. 'abode of Lakshmī,' epithet of the lotus-flower (Nelumbium Speciosum). — *Lakshmī-vahishkṛita, as, ā, am,* excluded from fortune, destitute of wealth. — *Lakshmī-vāra, as,* m. 'Lakshmī's day,' Thursday. — *Lakshmī-veshṭa, as,* m. turpentine (= *śrī-veshṭa,* q. v.). — *Lakshmīśa* (°*mī-īśa*), *as,* m. the lord of Lakshmī, i. e. Vishṇu; a prosperous man; the mango tree. — *Lakshmī-sakha, as,* m. a friend of the goddess of fortune, a favourite of Lakshmī. — *Lakshmī-sanātha, as, ā, am,* endowed with beauty or fortune. — *Lakshmī-samāhvayā,* f. 'having the name of Lakshmī,' N. of Sītā. — *Lakshmī-saha-ja, as,* m. 'produced together with Lakshmī,' the moon (supposed to have arisen together with Lakshmī from the ocean when churned by the gods and Asuras, see *lakshmī,* col. 1). — *Lakshmī-sūkta, am,* n. a particular hymn addressed to Lakshmī. — *Lakshmī-sena, as,* m. a proper N. — *Lakshmī-stotra, am,* n. 'praise of Lakshmī,' N. of a particular hymn ascribed to Agastya. — *Lakshmy-ārāma, as,* m. the garden of Lakshmī; N. of a forest.

Lakshmīka = *lakshmī* at the end of an adj. comp. (e. g. *putra-sankrānta-lakshmīka,* one whose fortune has been transferred to a son; *alakshmīka-tama,* most unfortunate).

Lakshya, as, ā, am, to be marked, to be defined or described; having marks or attributes, to be expressed indirectly; to be aimed at; to be regarded as, deserving to be regarded; to be looked at or observed, observable, perceptible, visible; to be recognised or known, recognisable by (with inst. or at the end of a comp.); (*as*), m. epithet of a magical formula or charm recited over weapons; (*am*), n. an aim, object, mark to be aimed at, butt, target, prize; a lac or one hundred thousand; mere appearance, sham, pretence [cf. *lakshya-supta*]; a sign, token (for *lakshman*); an example, illustration (?). — *Lakshya-krama, as, ā, am,* having an indirectly perceptible method (said of that which is suggested by poetry but not expressed). — *Lakshya-jña-tva, am,* n. knowledge of a mark or aim; knowledge of examples. — *Lakshya-tā,* f. or *lakshya-tva, am,* n. the being indirectly expressed; the being an aim or object, (*lakshyatām yā,* to become an aim or object); perceptibility, visibility, (*lakshyatām nī,* to make visible.) — *Lakshya-bheda, as,* m. the cleaving of a mark. — *Lakshya-vīthī,* f. the visible or universally recognisable road, (according to a commentator = *brahma-loka-mārga.*) — *Lakshya-vedhin, ī, inī, i,* piercing or hitting a mark. — *Lakshya-supta, as, ā, am,* pretending to be asleep, shamming sleep. — *Lakshya-han, hā, ghnī, ha,* hitting the mark; (*hā*), m. an arrow. — *Lakshyābhiharaṇa* (°*ya-abh*°), *am,* n. the carrying off of a prize. — *Lakshyi-kṛi, lakshyī-kṛita,* = *lakshī-kṛi, lakshī-kṛita,* see under *laksha.* — *Lakshyī-bhū* = *lakshī-bhū.*

लख् *lakh* or *lankh* (= rt. *linkh*), cl. 1. P. *lakhati, lankhati,* &c., to go, move, approach.

लखिमादेवी *lakhimā-devī,* f., N. of a princess, (a corruption fr. *lakshmī-devī.*)

लग् *lag* (this rt. is most extensively and variously applied in spoken languages allied to Sanskṛit), cl. 1. P. *lagati, lalāga, alagīt,* &c., to adhere, stick; to attach or fasten one's self to, cling to, clasp; to touch, join, become united; to meet, come in contact, intersect, cut (as lines); to approach near, follow closely (on any event), ensue or happen immediately; cl. 10. P. *lāgayati,* &c., to taste; to obtain, (in these senses = rts. *lak, rak*): Caus. *lagayati,* &c., to cause to adhere, &c.; [cf. perhaps Gr. λήγω and, according to some, possibly Lat. *ligare.*]

Laganīya, as, ā, am, to be attached, to be clung to.

Lagita, as, ā, am, attached to, adhered, connected with; obtained, got; entered.

Lagitvā, ind. having adhered, having clasped, having closely approached so as to touch or join, (*tasya pādayor lagitvā,* having clung to his feet.)

1. *lagna, as, ā, am* (for 2. see p. 860, col. 2), attached, adhered, stuck, held fast; attached to, joined to, connected with; coming in contact, meeting, intersecting, cutting (said of lines); adhering or clinging to, sticking to or upon, remaining on, impressed upon, fastened in, sticking in; fastened on, directed towards; followed or following closely, immediately ensuing; intent on, closely occupied about; auspicious; (*as*), m. a bard or minstrel (who awakes the king in the morning); a furious elephant or one in rut; (*am*), n. the point of contact or intersection (of two lines), the point where the horizon and the ecliptic or path of the planets meet; the point or arc of the equator which corresponds to a given point or arc of the ecliptic; the division of the equator which rises in succession with each sign in an oblique sphere; the point of the ecliptic which at a given time is upon the meridian or at the horizon, (*kshitije lagnam,* horizon Lagna; *madhya-lagna,* meridian Lagna); the moment of the sun's entrance into a zodiacal sign; the rising of the sun or of the planets; (in astrology) a scheme or figure of the twelve houses or zodiacal signs (used as a horoscope); the whole of the first astrological house; an auspicious moment, a particular time fixed upon as lucky for the performance of anything, (rarely *as,* m.); the decisive moment, time for action, decisive measure, (also *as,* m.) — *Lagna-kāla, as,* m. the moment or time pointed out by astrologers as favourable for any undertaking, an auspicious moment or time. — *Lagna-graha, as, ā, am,* insisting firmly on anything, persisting steadfastly in, important, obtrusive. — *Lagna-ćandrikā,* f., N. of an astronomical work. — *Lagna-dina, am,* n. or *lagna-divasa, as,* m. an auspicious day, a day fixed upon or chosen as favourable for any undertaking. — *Lagna-devī,* f., N. of a fabulous cow of stone. — *Lagna-nakshatra, am,* n. any auspicious constellation of the moon's path. — *Lagna-pattrikā,* f. a paper on which the auspicious moment for a marriage &c. is noted down. — *Lagna-bhuja, as,* m. (in astronomy) ascensional difference. — *Lagna-maṇḍala, am,* n. the circle of signs, the zodiac. — *Lagna-māsa, as,* m. an auspicious month. — *Lagna-muhūrta, am,* n. the auspicious moment or period for a marriage, &c. — *Lagna-velā,* f. or *lagna-samaya, as,* m. = *lagna-kāla.* — *Lagna-śuddhi, is,* f. auspiciousness of the signs &c. for the commencement of any contemplated work. — *Lagnāsu* (°*na-asu*), *avas,* m. pl. (in astro-

nomy) ascensional equivalents in respirations. — *Lagnāha* (°*na-aha*), *as*, m. = *lagna-dina*.

Lagnaka, *as*, m. a (fixed) surety or security, one who is responsible; a bondsman, bail.

Lagnikā, f. incorrect for *nagnikā*, q. v.

लग *laga*, (in prosody) an iambus.

Lagālikā, f. a kind of metre, four times ⏑–⏑–.

लगड *lagaḍa*, *as*, *ā*, *am*, beautiful, handsome; [cf. *laḍaha*.]

लगत *lagata* or *lagadha*, *as*, m., N. of the author of a work on astronomy.

लगुड *laguḍa*, *as*, m. (perhaps connected with rt. *lag*), a stick, staff; a club, iron club. — *Laguḍa-hasta*, *as*, m. 'staff-in-hand,' a man armed with a stick or mace, a staff-bearer.

Lagura, *as*, m. = *laguḍa* above.

लग्न *lagna*, &c. See p. 858, col. 3.

लघट् *laghaṭ*, *ṭ*, or *laghaṭi*, *is*, m. (according to Uṇādi-s. I. 134. fr. rt. *laṅgh*), air, wind.

Laghantī, f., N. of a river, (also read *laṅghatī*.)

लघय *laghaya*, *laghiman*. See p. 860.

लघु *laghu*, *us*, *-ghvī* or *us*, *u* (a later form of *raghu*, q. v.; according to Uṇādi-s. I. 30. fr. rt. *laṅgh*), quick, swift, fleet, rapid, light, nimble, active; epithet of a particular mode of flying (peculiar to birds); epithet of the Nakshatras Hasta, Aśvinī, and Pushya; light, easy, not difficult or heavy; easy of digestion; (in prosody) short or light (i. e. a light vowel as opposed to a *guru* or heavy, the proper term for a short vowel being *hrasva*); lightly pronounced (said of the pronunciation of *va*, as opposed to *madhyama* and *guru*); little, small, narrow, diminutive, slight, unimportant, trivial, insignificant, trifling, of little worth or estimation; weak, feeble, wretched, low, lowly, humble, mean, contemptible, vain, frivolous; sapless, pithless; young, younger; soft, low, gentle (as sound; opposed to *a-laghu*, loud); pleasing, agreeable, pleasant, handsome, beautiful; clean, pure; (*u*), ind. quickly, rapidly, swiftly; lightly, easily, &c.; contemptibly, (*laghu man*, to think lightly of, despise); (*us*), f. Trigonella Corniculata; (*ghvī*), f. a slender or delicate woman; a light carriage; Trigonella Corniculata; (*u*), n. a particular measure of time (= 15 Kāshṭhās = $\frac{1}{15}$ Nāḍikā); Agallochum, a particular kind of Agallochum; the root of Andropogon Muricatus; [cf. Gr. ἐλαχύ-ς, ἐλαφρός, λαγώς: Lat. *lev-i-s*, *levi-ta-s*, *levare*, *lepus* (for old *leplus*): Goth. *leihts*: Old Germ. *lihti*: Angl. Sax. *light*: Slav. *lig-u-ku*: Lith. *lengva-s*: Hib. *lag*, 'weak, feeble, faint;' *lagudhadh*, 'diminution, weakening;' *laguighthe*, 'weakened, lessened;' *laghad*, 'fewness, weakness;' *lagaighim*, 'I weaken;' *laigidh*, *laigse*, *laigsinn*, 'weakness, infirmity;' *lugh*, 'little, swift, active;' *lughad*, 'littleness.'] — *Laghu-kaṅkola*, *as*, m. Pimenta Acris. — *Laghu-kaṇṭakā*, f. Mimosa Pudica. — *Laghu-karkandhu*, *us*, m. f. a small kind of Zizyphus. — *Laghu-karṇī*, f. a species of plant (= Marāṭhī *moravela*). — *Laghu-kāya*, *as*, *ā*, *am*, light-bodied; (*as*), m. a goat. — *Laghu-kāśmarya*, *as*, m. a kind of tree. — *Laghu-koshṭha*, *as*, *ā*, *am*, having a light stomach, having little in the stomach. — *Laghu-kaumudī*, f. 'the short Kaumudī,' N. of an epitome of the Siddhānta-kaumudī by Varada-rāja. — *Laghu-krama*, *as*, *ā*, *am*, having a quick or rapid step, going quickly, hastening; (*am*), ind. with quick step, quickly, hastily. — *Laghu-kriyā*, f. a small event, trifle. — *Laghu-khaṭvikā*, f. a small bedstead or couch, easy chair. — *Laghu-khartara*, N. of a family. — *Laghu-gaṅgādhara*, *as*, m. a particular powder or medicine (used in diarrhœa). — *Laghu-garga*, *as*, m. a species of fish (probably a variety of the Pimelodus). — *Laghu-godhūma*, *as*, m. a small kind of wheat. — *Laghu-gruha-mañjarī*, *is*, f., N. of an astrological work. — *Laghu-ćandrikā*, f., N. of a commentary by Brahmānanda-sarasvatī on the Advaita-siddhi (described as a refutation of the Nyāya theory from the point of view of the Vedānta). — *Laghu-ćitta*, *as*, *ā*, *am*, light-minded, little-minded, having little thought, thoughtless, frivolous, fickle, unsteady. — *Laghućitta-tā*, f. light-mindedness, thoughtlessness, fickleness. — *Laghu-ćitra-hasta*, *as*, *ā*, *am*, light and ready-handed. — *Laghu-ćintana*, *am*, n., N. of an epitome of the Mīmāṃsā Sūtras by Rāghavadeva. — *Laghu-ćintāmaṇi-rasa*, *as*, m. epithet of a particular fluid mixture. — *Laghu-ćirbhiṭā*, f. colocynth. — *Laghu-ćetas*, *ās*, *ās*, *as*, little-minded, low-minded, frivolous. — *Laghu-ćchadā*, f. a kind of asparagus. — *Laghu-ćchedya*, *as*, *ā*, *am*, easy to be cut, easy to be extirpated, easily annihilated or destroyed. — *Laghu-jaṅgala*, *as*, m. a sort of quail (= *lābaka*). — *Laghu-jātaka*, *am*, n., N. of a short work by Varāha-mihira on horoscopes. — *Laghu-jātiviveka*, *as*, m. 'the short Jāti-viveka,' N. of a work. — *Laghu-tara*, *as*, *ā*, *am*, more quick, lighter, easier, &c. (= *laghīyas*). — *Laghu-tā*, f. or *laghu-tva*, *am*, n. quickness, rapidity, agility, activity; lightness, levity, ease, facility; shortness; smallness, littleness, lowness, meanness, insignificance, unimportance, thoughtlessness, levity, frivolity; wantonness; want of rank or dignity, humbleness of origin; disregard, disrespect. — *Laghu-dantī*, f. a small kind of Croton. — *Laghu-dīpikā*, f., N. of a commentary. — *Laghu-dundubhi*, *is*, m. a small drum. — *Laghu-drākshā*, f. a small stoneless grape (commonly called Kishmish). — *Laghu-drāvin*, *ī*, *iṇī*, *i*, fusing or liquefying easily, flowing rapidly (said of quicksilver). — *Laghu-dvāravatī*, f. the young or recent Dvāra-vatī, i. e. the more modern part of the town. — *Laghu-nābha-maṇḍala*, *am*, n., N. of a particular mystical circle. — *Laghu-nāman*, *a*, n. Agallochum. — *Laghu-nāradīya*, *am*, n. the short Nāradīya. — *Laghu-nyāya-sudhā*, f., N. of a commentary on the Śata-ślokī. — *Laghu-nyāsa*, *as*, m., N. of a grammatical treatise. — *Laghu-pañćamūla*, *am*, n. the smaller Pañća-mūla, q. v. — *Laghu-paṇḍita*, *as*, m., N. of an author. — *Laghu-patanaka*, *as*, m. 'quickly flying, lightly falling,' N. of a crow (in the Hitopadeśa). — *Laghu-pattraka*, *as*, m. a kind of plant (= *roćanī*). — *Laghu-pattra-phalā*, f. = *laghūdumbarikā*. — *Laghu-pattrī*, f. a species of plant. — *Laghu-paddhati*, *is*, f., N. of a work. — *Laghu-parāśara*, *as*, m. the shorter Parāśara. — *Laghu-paribhāshā-vṛitti*, *is*, f., N. of a short commentary on the grammatical Paribhāshās. — *Laghu-parṇī*, f. = *laghu-karṇī*. — *Laghu-pāka*, *as*, m. easy digestion, digestibility; (*as*, *ā*, *am*), easy of digestion, easily digested. — *Laghu-pākin*, *ī*, *inī*, *i*, easily digested. — *Laghu-pātin*, *ī*, *inī*, *i*, quickly flying, lightly falling or alighting; (*ī*), m., N. of a crow. — *Laghu-pićchila*, *as*, m. Cordia Myxa. — *Laghu-pulastya*, *as*, m. the shorter or lesser Pulastya. — *Laghu-pushpa*, *as*, m. a kind of Kadamba. — *Laghu-prayatna*, *as*, *ā*, *am*, using little effort, indolent, impotent; pronounced with slight articulation. — *Laghu-badara*, *as*, *ī*, m. f. a kind of jujube tree. — *Laghu-buddha-purāṇa*, *am*, n., N. of an epitome of the Lalita-vistara. — *Laghu-bodha*, *as*, m. 'easily understood,' N. of a grammar. — *Laghu-brahmavaivarta*, *am*, n., N. of an epitome of the Brahma-vaivarta. — *Laghu-brāhmī*, f. a species of plant. — *Laghu-bhava*, *as*, m. a low station, humble birth. — *Laghu-bhāgavata*, *am*, n. the short Bhāgavata. — *Laghu-bhāva*, *as*, m. light state, lightness, ease, facility. — *Laghu-bhuj*, *k*, *k*, *k*, eating little. — *Laghu-bhūshaṇa-kānti*, *is*, f., N. of a commentary. — *Laghu-bhojana*, *am*, n. a light repast, slight refreshment. — *Laghu-mañjūshā*, f., N. of a commentary. — *Laghu-mantha*, *as*, m. = *kshudrāgnimantha*, Premna Spinosa. — *Laghu-māṃsa*, *as*, m. 'having light (i. e. easily digested) flesh,' a kind of partridge; (*ī*), f. a kind of Valeriana. — *Laghu-mānasa*, N. of an astronomical work. — *Laghu-mitra*, *am*, n. a slight or weak friend, an ally of little power or value. — *Laghu-mūla*, *am*, n. (in algebra) the lesser root of an equation, the least root with reference to the additive quantities; (*as*, *ā*, *am*), having a small root or beginning, easily commenced. — *Laghu-mūlaka*, *am*, n. a radish. — *Laghu-yama*, *as*, m. 'the short Yama,' N. of a particular recension of Yama's law-book. — *Laghu-rāśi*, *is*, *is*, *i*, (in arithmetic) composed of fewer terms (as a side in an equation; opposed to *bahu-rāśi*, q. v.). — *Laghu-laya*, *am*, n. the root of a fragrant Andropogon Muricatus. — *Laghu-lalita-vistara*, N. of an extract from the Lalita-vistara. — *Laghu-vasishṭha-siddhānta* or *laghu-vāsishṭha-siddhānta*, *as*, m., N. of an epitome of the Vasishṭha-siddhānta. — *Laghu-vākya-vṛitti*, *is*, f., N. of certain Vedānta precepts by Śaṅkarāćārya. — *Laghu-vārttika*, *am*, n., N. of the last eight books of the Tantra-vārttika; of a metrical epitome of the Mīmāṃsā Sūtras by Kumārila. — *Laghu-vāsas*, *ās*, *ās*, *as*, thinly or lightly dressed; wearing clean or pure clothing. — *Laghu-vikrama*, *as*, m. a quick step; (*as*, *ā*, *am*), having a quick step, quick-footed, with hasty step, hastening. — *Laghu-vivara-tva*, *am*, n. the state of having a narrow opening. — *Laghu-vishṇu*, *us*, m. 'the short Vishṇu,' N. of a particular recension of Vishṇu's law-book. — *Laghu-vṛitti*, *is*, f. a short commentary; N. of a particular commentary; (*is*, *is*, *i*), badly behaved, ill-conducted, ill-conditioned, of low practices, low, vile; ill-done, mismanaged; having a light nature, light. — *Laghuvṛitti-tā*, f. insignificance, meanness; bad conduct, mismanagement. — *Laghu-vedhin*, *ī*, *inī*, *i*, easily piercing, cleverly hitting. — *Laghu-vaiyākaraṇa-siddhānta-mañjūshā*, f., N. of an epitome of the Vaiyākaraṇa-siddhānta-mañjūshā. — *Laghu-śabdaratna*, *am*, n., N. of an epitome of the Śabda-ratna. — *Laghu-śabdendu-śekhara*, *as*, m., N. of a commentary on the Siddhānta-kaumudī (being an epitome of the Śabdendu-śekhara). — *Laghu-śamī*, f. a kind of Acacia. — *Laghu-śānti-purāṇa*, *am*, n. an epitome of the Śānti-purāṇa. — *Laghu-śikhara-tāla*, *as*, m., N. of a particular time in music. — *Laghu-śivapurāṇa*, *am*, n. the short Śiva-purāṇa. — *Laghu-śaunakī*, f. 'the shorter Śaunakī,' N. of a work. — *Laghu-saṅgraha*, *as*, m. and *laghu-saṅgrahiṇī-sūtra*, *am*, n., N. of two works. — *Laghu-sattva*, *as*, *ā*, *am*, 'weak-natured,' having a weak or fickle character, having an easy disposition. — *Laghusattva-tā*, f. weakness of character, fickleness. — *Laghu-sāṅkhya-vṛitti* or *laghu-sāṅkhya-sūtra-vṛitti*, *is*, f., N. of an epitome of the Sāṅkhya-pravaćana-bhāshya. — *Laghu-sāra*, *as*, *ā*, *am*, of little importance, insignificant, unimportant, worthless. — *Laghu-siddhānta-kaumudī*, f. = *laghu-kaumudī*, q. v. — *Laghu-siddhānta-ćandrikā*, f., N. of a commentary. — *Laghu-sudarśana*, *am*, n. a particular medicinal powder. — *Laghu-syada*, *as*, *ā*, *am*, = *raghu-shyad*, going quickly. — *Laghu-hasta*, *as*, *ā*, *am*, light-handed, ready-handed, active, nimble, expert, clever; (*as*), m. a good archer. — *Laghuhasta-tā*, f. or *laghuhasta-tva*, *am*, n. ready-handedness, activity, expertness. — *Laghuhasta-vat*, *ān*, *atī*, *at*, = *laghu-hasta*. — *Laghu-hārīta*, *as*, m. 'the short Hārīta,' N. of a particular recension of Hārīta's law-book. — *Laghu-hṛidaya*, *as*, *ā*, *am*, light-hearted, fickle. — *Laghu-hema-dugdhā*, f. Ficus Oppositifolia. — *Laghū-karaṇa*, *am*, n. the act of making light, making less, lessening, diminishing, diminution; thinking little of, contemning. — *Laghū-krita*, *as*, *ā*, *am*, made light, reduced in weight, made easier or shorter, abbreviated; lessened, reduced in importance, made insignificant; thought lightly of. — *Laghūkti* (°*ghu-uk*°), *is*, f. a brief mode of expression. — *Laghūtthāna* (°*ghu-ut*°) or *laghu-samutthāna*, *as*, *ā*, *am*, making active efforts, doing work rapidly. — *Laghūdumbarikā* (°*ghu-ud*°), f. Ficus Oppositifolia. — *Laghv-añjīra*, *am*, n. a small fig. — *Laghv-atri*, *is*, m. 'the short Atri,' N. of a particular recension of Atri's law-book. — *Laghv-ādy-udumbarāhvā* (°*ra-āh*°), f. = *laghūdumbarikā*. — *Laghv-ārya-siddhānta*, *as*, m. an abbreviation of the Ārya-siddhānta. — *Laghv-āśin*, *ī*, *inī*, *i*, or *laghv-āhāra*,

as, ā, am, eating little, making a light repast, moderate in diet, moderate, abstemious.

Laghaya, Nom. P. *laghayati,* &c., to make light, lighten, lessen, diminish, alleviate, mitigate, soften.

Laghiman, ā, m. lightness, levity, absence of weight; a kind of *siddhi* or supernatural faculty of assuming excessive lightness at will; smallness, diminutiveness, insignificance; frivolousness, fickleness; meanness, lowness, diminution.

Laghishṭha, as, ā, am (superl. of *laghu*), most quick, very swift; lightest, very light; very small, &c.; [cf. Gr. ἐλάχιστο-ς.]

Laghīyas, ān, asī, as (compar. of *laghu*), more quick, very swift; lighter, &c.

Laghūya, Nom. P. *laghūyati,* &c., Ved. to think lightly of, despise.

Laghrī, f. a delicate woman, &c. See under *laghu,* p. 859, col. 1.

लङ् *laṅ,* a technical term or symbol in grammar for the terminations of the Imperfect or First Preterite or for that tense itself.

लङ्क *laṅka, as,* m. a proper N.; (*ā*), f., N. of the chief town in Ceylon or of the whole island (renowned as the capital and habitation of the great Rākshasa Rāvaṇa and his hosts of demons, whose conquest by Rāma-ćandra, q. v., after the carrying off of his wife Sītā by Rāvaṇa, forms the subject of the Rāmāyaṇa; according to some accounts Laṅkā was much larger than the island of Ceylon is at present or even distinct from Ceylon, the first meridian of longitude which passed through Ujjayinī being supposed to pass through Laṅkā also); = *rāvaṇa-hrada;* N. of a Śākinī or evil spirit; an unchaste woman; a branch; a kind of grain. — *Laṅka-ṭaṅkaṭā,* f., N. of a daughter of Sandhyā (wife of Vidyut-keśa and mother of Su-keśa). — *Laṅkā-dāhin, ī,* m. the burner of Laṅkā, i.e. Hanu-mat (as having set fire to the city with his burning tail). — *Laṅkādhipati* (°*kā-adh*°), *is,* or *laṅkā-nātha, as,* or *laṅkā-pati, is,* m. lord of Laṅkā, i. e. Rāvaṇa. — *Laṅkāri* (°*kā-ari*), *is,* m. the enemy of Laṅkā, i. e. Rāma. — *Laṅkāvatāra* (°*kā-av*°), N. of a Buddhist Sūtra work, (abbreviated from *saddharma-l*°; it is one of the chief religious works of the Buddhists, treating of their law and of many abstruse philosophical problems.) — *Laṅkā-sthāyin, ī, inī, i,* residing or being in Laṅkā; (*ī*), m. a plant. — *Laṅkeśa* or *laṅkeśvara* (°*kā-īś*°), *as,* m. the lord of Laṅkā, i.e. Rāvaṇa. — *Laṅkeśa-vanāri-ketu* (°*na-ar*°), *us,* m. 'having the enemy of the grove of Rāvaṇa (i.e. the monkey Hanu-mat) for an ensign,' N. of Arjuna. — *Laṅkodaya* (°*kā-ud*°), *as,* m. or *laṅkodayāsu, avas,* m. pl. (in astronomy) the equivalents of the signs in right ascension (literally 'ascension at Laṅkā').

Laṅkāpikā or *laṅkāyikā* or *laṅkārikā* or *laṅkopikā* or *laṅkoyikā,* f. the plant Trigonella Corniculata.

लङ्ख् *laṅkh.* See rt. *lakh,* p. 858, col. 3.

लङ्खनी *laṅkhanī,* f. the bit of a bridle.

लङ्ग् *laṅg,* cl. 1. P. *laṅgati,* &c., to go; to go lame, limp.

1. *laṅga, as, ā, am,* lame, limping; (*as*), m. limping, lameness.

लङ्ग 2. *laṅga, as,* m. (probably connected with rt. *lag*), union, association, connection; a lover, paramour.

Laṅgaka, as, m. a lover, paramour.

Laṅgala, am, n. = *lāṅgala,* a plough; N. of a kingdom, (also written *lāṅgala.*)

Laṅgima or *laṅgiman* (?), union. — *Laṅgima-maya, as, ī, am,* fit to be joined.

Laṅgūla, am, n. = *lāṅgūla,* the tail of an animal.

लङ्घ् *laṅgh,* cl. 1. P. A. *laṅghati, -te, lalaṅgha, lalaṅghe, laṅghitum,* to leap, spring, go by leaps; to ascend, mount upon; to diminish, lessen, weaken, (in this sense connected with *laghu*); to dry, dry up (P.); to fast, abstain from food (A.); cl. 10. P. or Caus. *laṅghayati,* &c., to jump or spring over, leap or step over, overstep, go beyond (with acc.); to pass over, traverse; to ascend, mount, cross over; to transgress, trample upon, violate, disregard, disrespect, disdain, insult, offend, displease, injure, prevent, hinder, oppose; to go beyond, excel, surpass, outshine, outstrip; to cause any one to go beyond his meal-time, cause to fast [cf. *su-laṅghita*]; to speak; to shine: Desid. of Caus. *lilaṅghayishati,* to intend to step over; [cf. according to some, Gr. λαγγάζω, λογγάζω, λαγχάνω, λάχος, λόγχη, ἐλέγχω; Lat. *longus, languere;* Old Germ. *langên, ga-lingan, ga-langon;* Goth. *laggs;* Angl. Sax. *lang,* &c.]

Laṅghaka, as, m., Ved. one who leaps over or transgresses, one who insults or displeases, an offender, transgressor, violator.

Laṅghatī, f., N. of a river.

Laṅghana, am, n. the act of leaping or jumping, going by leaps or jumps, springing, leaping over, overstepping, stepping across; one of a horse's paces, curvetting, bounding; ascending, mounting, attaining; the act of assaulting or storming, capturing a fort, capture, conquest; the act of jumping over, passing over, overstepping, exceeding, going beyond bounds, transgressing, violation; transgressing propriety; despising, disregarding, disdain, contempt; the act of offending or displeasing, injury, harm, offence, affront; fasting, abstinence.

Laṅghanīya, as, ā, am, to be lept over, to be stepped or passed over, to be passed, passable, attainable; transgressible, to be violated; to be disregarded; to be injured or wronged; to be fasted. — *Laṅghanīya-tā,* f. or *laṅghanīya-tva, am,* n. capability of being lept or stepped over or transgressed; attainability; capability of being injured.

Laṅghita, as, ā, am, lept over, overstepped, passed beyond, passed over, traversed, transgressed, violated, disregarded, insulted.

Laṅghitavya, as, ā, am, = *laṅghanīya* above.

Laṅghya, as, ā, am, to be jumped or stepped over; to be traversed or passed, attainable; capable of being transgressed or violated; to be neglected or disregarded; capable of being injured or wronged; to be made to fast.

लछ् *laćh* (= rt. *lāñćh;* connected with rt. *laksh*), cl. 1. P. *laććhati, lalaććha,* &c., to mark.

लज् 1. *laj* (= rt. *lajj,* q. v.), cl. 6. A. *lajate, leje, lajitum,* to be ashamed: Caus. *lājayati:* Desid. *lilajishate:* Intens. *lālajyate, lālakti.*

Laja-kārikā, f. (*laja* for *lajjā*), the sensitive plant, Mimosa Pudica.

लज् 2. *laj* (= rt. 1. *lañj*), cl. 1. P. *lajati,* &c., to fry, roast; to calumniate, blame.

लज् 3. *laj* (= rt. 2. *lañj*), cl. 10. P. *lajayati,* &c., to appear, seem, shine; to cover, (in this sense another reading for rt. *jal.*)

लज्ज् *lajj* (perhaps connected with a base *rujya* fr. rt. *rañj;* cf. rt. 1. *laj*), cl. 6. A. *lajjate* (sometimes also P. *lajjati*), *lalajje, lajjishyate, alajjishṭa, lajjitum,* to be ashamed, blush: Caus. *lajjayati:* Desid. *lilajjishate:* Intens. *lālajjyate.*

2. *lagna, as, ā, am* (for 1. see p. 858, col. 3), ashamed; (this part. is also referrible to rt. 1. *laj.*)

Lajja, as, m., N. of a man; (*ās*), m. pl. his descendants.

Lajjakā, f. the wild cotton-tree, Gossypium.

Lajjat, an, atī or *antī, at,* being ashamed, blushing.

Lajjamāna, as, ā, am, blushing, feeling shame.

Lajjarī, f. a white sensitive plant.

Lajjā, f. shame, modesty, bashfulness; Shame (personified as the wife of Dharma and as the mother of Vinaya); the sensitive plant, Mimosa Pudica. — *Lajjā-kara, as, ā* or *ī, am,* or *lajjā-kārin, ī, iṇī, i,* causing or occasioning shame, shameful. — *Lajjākṛiti* (°*jā-āk*°), *is, is, i,* feigning modesty. — *Lajjānvita* (°*jā-an*°), *as, ā, am,* possessed of shame, ashamed, modest, bashful. — *Lajjā-rahita, as, ā, am,* void of shame, shameless, immodest. — *Lajjā-vat, ān, atī, at,* possessed of shame, full of shame, ashamed, bashful, modest; embarrassed, perplexed. — *Lajjāvat-tva, am,* n. bashfulness, modesty. — *Lajjā-śīla, as, ā, am,* of a modest disposition, bashful, modest. — *Lajjā-śūnya* or *lajjā-hīna, as, ā, am,* destitute of shame, void of modesty, shameless, impudent.

Lajjāya, Nom. (probably A.) *lajjāyate,* &c., to be ashamed.

Lajjāyita, as, ā, am, ashamed, abashed, embarrassed.

Lajjālu, us, us, u, bashful, modest, shameful; (*us*), m. f. the sensitive plant, Mimosa Pudica.

Lajjita, as, ā, am, ashamed, abashed, modest, bashful.

Lajjirī, f. = *lajjālu,* Mimosa Pudica; [cf. *lajjarī.*]

Lajyā, f. = *lajjā,* shame, modesty.

लञ्चा *lañćā,* f. a present, bribe.

लञ्छन *lañćhana,* Eleusine Coracana (a kind of grain).

लञ्ज् 1. *lañj* (= rt. 2. *laj*), cl. 1. P. *lañjati,* &c., to fry, roast; to calumniate, blame.

लञ्ज् 2. *lañj* (also read *luñj*), cl. 10. P. *lañjayati,* &c., to be strong; to strike, injure; to dwell; to give; to speak; to shine; to be manifest.

लञ्ज *lañja, as,* m. a foot; the end of the lower garment tucked into the waist-band; a tail; = *paṅgu;* (*ā*), f. an adulteress; sleep; a current; Lakshmī.

Lañjikā, f. a harlot, prostitute; [cf. perhaps Gr. λαγ-αρό-ς, λάγ-νο-ς, λαγνεύω; Lat. *langu-e-o, langu-i-du-s, langu-or, laxus, lac-tes.*]

लट् 1. *laṭ,* cl. 1. P. *laṭati,* &c., to be a child, act or talk like a child, be childish; to cry; [cf. rt. *raṭ.*]

Laṭa, as, m. one who speaks like a child, a blockhead, fool; a fault, defect; a thief. — *Laṭa-parṇa, am,* n. = *tvaća,* large cinnamon.

Laṭaka, as, m. a bad man, contemptible person.

Laṭṭa, as, m. = *laṭaka* above.

Laṭya, Nom. P. *laṭyati,* &c., to speak foolishly.

Laṭva, as, m. a horse; a particular caste (said to be a tribe of mountaineers); a dancing boy; a particular Rāga or scale in music; (*ā*), f. a kind of bird (said to be a kind of sparrow); safflower; a kind of Karañja; the fruit of a kind of Karañja; fruit in general; a curl on the forehead, &c. (= *bhramaraka*); a game, gambling (= *dyūta*); a bad or unchaste woman; a sweetmeat (?); = *avadya;* = *śilī.*

Laṭvākā, f. = *laṭvā,* a kind of bird.

लट् 2. *laṭ,* a technical term or symbol in grammar for the terminations of the Present or for that tense itself. — *Laḍ-artha-vāda, as,* m., N. of a treatise on the meaning of the Present tense.

लटकन *laṭakana* or *laṭakana-miśra, as,* m. a proper N.

लड् *laḍ,* cl. 1. P. *laḍati,* &c., to play, sport, frolic, dally (= rt. *lal,* q. v.); cl. 10. P. *laḍayati, laḍāpayati,* &c., to throw, toss; to blame, (in this sense = rt. *lāḍ*); cl. 10. P. or Caus. *laḍayati,* to loll the tongue, use or put out the tongue, stir with the tongue, lick [cf. rt. *lal*]; to caress, foster, cherish (= *lalayati, lālayati,* see

rt. lal); to stir, coagulate; to harass, annoy; to be harassed or pained (?); to throw up or out (?); to apprise (?); [cf. perhaps Gr. λάλος, λαλέω, λῆρος; Mod. Germ. lallen.]
Laḍita = lalita, q. v.

लडक laḍaka, ās, m. pl., N. of a people.

लडह laḍaha, as, ā, am, handsome, pleasing, beautiful, charming; (as), m., N. of a people.

लड्ड laḍḍa, as, m. a wretch, villain, bad man; [cf. laṭṭa.]

लड्डु laḍḍu or laḍḍuka, as, am, m. n. a kind of sweetmeat (made of coarsely ground gram or other pulse, or of corn-flour, mixed up with sugar and spices, and fried in ghee or oil; there are several varieties of this sweetmeat).

लड्वा laḍvā, f., N. of a woman.

लण्ड laṇḍ [cf. rt. olaṇḍ], cl. 10. P. laṇḍayati, &c., to cast upwards, throw or toss up; to speak.

लण्ड laṇḍa, am, n. excrement.

लण्ड्र laṇḍra (probably fr. the French Londres), London. — Laṇḍra-ja, as, ā, am, born or produced in London.

लता latā, f. (said to be fr. a Sautra rt. lat), a creeper, creeping plant, winding plant in general, (the brows, arms, curls, lightning, &c. are frequently metaphorically compared to the form of a creeper; cf. bhrū-l°, bāhu-l°, taḍil-l°, &c.); a plant of any kind; a branch; musk-creeper, = kastūrikā [cf. latā-kastūrikā below]; N. of various plants, Panicum Italicum; Trigonella Corniculata; Cardiospermum Halicacabum; Gærtnera Racemosa; Panicum Dactylon; = kaivartikā; = sārivā; the thong or lash of a whip, a whip; a string or thread of pearls; a slender or graceful woman; a woman in general; N. of a metre, four times ⏑⏑⏑⏑⏑⏑ –⏑––, ⏑––⏑––⏑–; N. of an Apsaras; of a daughter of Meru and wife of Ilāvṛita. — Latā-kara, as, m. a particular position of the hands in dancing. — Latā-karañja, as, m. Guilandina Bonduc. — Latā-kastūrikā or latā-kastūrī, f. musk-creeper, a kind of aromatic medicinal plant or substance (said to grow in the Dekhan). — Latā-gṛiha, as, am, m. n. 'creeper-house,' a house or bower built or surrounded with creepers, an arbour. — Latāṅgī (°tā-aṅ°), f. a kind of plant (= karkaṭa-śṛiṅgī). — Latāṅguli (°tā-aṅ°), is, f. 'creeper-finger,' a branch serving as a finger. — Latā-jihva, as, m. 'creeper-tongued,' a snake. — Latā-taru, us, m., N. of various trees, Shorea Robusta; Borassus Flabelliformis; the orange tree. — Latā-druma, as, m. Shorea Robusta. — Latānana (°tā-ān°), as, m. a particular position of the hands in dancing. — Latānta (°tā-an°), am, n. 'the end of a creeper,' a flower. — Latā-panasa, as, m. the water-melon. — Latā-parṇa, as, m., N. of Vishṇu; (ī), f. Curculigo Orchioides; Trigonella Fœnum Græcum. — Latā-prikkā, f. Trigonella Corniculata. — Latā-pratāna, as, m. the tendril of a creeper. — Latā-phala, am, n. the fruit of Trichosanthes Diœca. — Latā-bhadrā, f. Pæderia Fœtida. — Latā-bhavana, am, n. an arbour (= latā-gṛiha). — Latā-maṇi, is, m. 'creeper-jewel,' coral. — Latā-maṇḍapa, as, m. 'creeper-pavilion,' an arbour, bower. — Latā-marut, t, f. Trigonella Corniculata. — Latā-mādhavī, f. the Mādhavī creeper, Gærtnera Racemosa. — Latā-mṛiga, as, m. an ape, monkey. — Latāmbuja (°tā-am°), am, n. a kind of cucumber. — Latā-yashṭi, is, f. Bengal madder, Rubia Munjista. — Latā-yāvaka, am, n. a shoot, sprout, young or tender pasturage. — Latā-rasana, as, m. 'creeper-tongued,' a snake. — Latārka (°tā-ar°), as, m. a green onion. — Latālaka (°tā-al°), as, m. an elephant. — Latālaya (°tā-āl°), as, m. an abode or dwelling made of creepers. — Latā-valaya, as, am, m. n. = latā-gṛiha, an arbour. — Latāvalaya-vat, ān, atī, at, possessed of bowers or having bracelet-like creepers. — Latā-vṛiksha, as, m. the cocoa-nut tree; Shorea Robusta. — Latā-veshṭa, as, m., N. of a mountain; a kind of coitus. — Latā-veshṭana or latā-veshṭitaka, am, n. 'creeper-embrace,' an embrace or kind of embrace. — Latā-veshṭita, as, m., N. of a mountain. — Latā-śaṅkha, as, m. Shorea Robusta. — Latodgama (°tā-ud°), as, m. the upward climbing of a creeper.
Latikā, f. a small creeper or winding plant; a string of pearls.

लतु latu, us, m. a proper N.

लत्तिका lattikā, f. (according to Uṇādi-s. III. 147. fr. a Sautra rt. lal, to hurt), a kind of lizard.

लदनी ladanī, f., N. of a female poet.

लद्ध laddha (?), as, m. a particular animal.

लद्धनदेव laddhana-deva, as, m. a proper N.

लप 1. lap, cl. 1. P. lapati (sometimes also A. lapate when required by the metre), lalāpa, lapitum, to chatter, prate, speak, talk; to whisper; to wail, lament, weep: Caus. lāpayati, -yitum, Aor. alīlapat or alalāpat, to cause to talk: Desid. lilapishati: Intens. lālapyate, lālapti, to talk incessantly or excessively, chatter senselessly, prattle; to bewail, lament; [cf. Gr. ἔ-λακ-ο-ν, λέ-λακ-α, λά-σκ-ω, λακ-ε-ρό-ς, λα-κέρυζα, (probably also) ὀλοφύρομαι, according to some also λάλος, λαλέω (through reduplication, the final letter of rt. lap being rejected): Lat. loqu-o-r, loquax, loquela, Ajus Locu-ti-us, la-mentum; labium, labrum, lambo: Slav. reka: Lith. su-rik-ti, rek-iu: Hib. labhraim, 'I speak;' labhradh, 'speech, discourse.']
2. lap, speaking, talking. See abhilāpa-lap.
Lapana, am, n. the act of speaking, talking; the mouth.
Lapita, as, ā, am, chattered, spoken, said; (ā), f., N. of a Śārṅgikā or particular bird (with which Manda-pāla is said to have allied himself); (am), n. voice, speech.
Lāpa, as, m. chattering, speaking, talking.
Lāpikā in antar-lāpikā, f. a sort of riddle or enigma; [cf. vahir-l°.]
Lāpin, ī, inī, i, speaking, saying, declaring; bewailing, lamenting.
Lāpya, as, ā, am, to be spoken, &c.; to be lamented.
Lālapyamāna, as, ā, am, speaking incessantly; wailing or bewailing greatly, supplicating much, (a form lālapyat is also found.)

लपेटिका lapeṭikā, f., N. of a place of pilgrimage.

लपेत lapeta, as, m., N. of a demon presiding over a particular disease of children.

लप्सिका lapsikā, N. of a kind of prepared food.

लप्सुद lapsuda, am, n., Ved. = kūrća, the beard (of a goat &c.).
Lapsudin, ī, inī, i, Ved. having a beard, bearded (said of a goat &c.).

लब laba, as, m., Ved. a quail [cf. lava]; N. of the author of the hymn Ṛig-veda X. 119, (his patronymic is Aindra.) — Laba-sūkta, am, n., N. of the hymn Ṛig-veda X. 119.

लब्ध labdha, labdhaka, &c. See col. 3.

लभ labh (probably a later form of rt. rabh), cl. 1. A. labhate (ep. also P. labhati; a nasal is also sometimes inserted, e. g. lambhate, alambhata, as if fr. a rt. lambh), lebhe, lapsyate, alabdha, labdhum, to take, seize, take hold of, catch, catch hold of, to receive, (garbham labh, to receive an embryo, conceive, become pregnant), obtain, get, acquire, enjoy; to meet with, find, gain possession of, have, possess; to recover, regain; to gain the power of doing anything, be able, be permitted (with infinitive, e. g. labhate drashṭum, he is able or is allowed to see); to perceive, know, understand, learn: Pass. labhyate, Aor. alābhi or alambhi (with prep. only alambhi), to be taken or received, to be gained or obtained, &c.; to be found; to be contained; to take (Passive reflexive): Caus. lambhayati, -yitum, Aor. alalambhat, to cause to take or receive, cause to obtain, &c. (generally with a double acc.; rarely with acc. and inst.); to give, bestow; to obtain, receive; to find out, discover; to cause to suffer: Desid. lipsate (sometimes P. when required by the metre; Ved. also lipsate), to wish to seize or take hold of, to strive to obtain, desire to receive or obtain, long for: Intens. lālabhyate, lālambhīti, lālabdhi; [cf. Gr. λάφυρον, λαμβάνω, εἴληφα, λαῖλαψ, probably λέβης, λίπτω: Old Pruss. labba-s, 'goods, possessions;' lab-s, 'good:' Lith. laba-s, 'good;' lobis, 'possessions, goods:' Slav. lov-i-ti: Hib. lamh, 'a hand.']
Labdha, as, ā, am, taken, seized, taken hold of, obtained, received, got, gained, won, acquired; perceived, apprehended, known, obtained (as a quotient by division &c.; cf. labdhi); (ā), f. a woman whose husband or lover is faithless; epithet of a particular heroine. — Labdha-kāma, as, ā, am, one who has gained his wishes. — Labdha-kīrtti, is, is, i, one who has won fame or glory. — Labdha-ćetas, ās, ās, as, one who has recovered his right mind, restored to sense, recovered. — Labdha-janman, ā, ā, a, one who has obtained birth, born. — Labdha-datta, as, m. 'restoring what one has received,' a proper N. — Labdha-dhana, as, ā, am, one who has acquired wealth, wealthy. — Labdha-nāman, ā, ā, a, one who has gained a name, well spoken of, famous, celebrated. — Labdha-nāśa, as, m. the loss of what has been acquired. — Labdha-praṇāśa, as, m. the loss of anything acquired; N. of the fourth book of the Pañća-tantra. — Labdha-pratishṭha, as, ā, am, one who has acquired fame or renown. — Labdha-praśamana, am, n. the securing of what has been acquired, keeping acquisitions in safety; (according to Kullūka on Manu VII. 56) bestowing acquisitions on a proper recipient. — Labdhapraśamana-svastha, as, ā, am, at ease by (reason of) the securing or secure possession of acquisitions. — Labdha-laksha, as, ā, am, one who has hit the mark, one who has obtained the prize; skilled in the use of missiles; (as), m. a proper N. — Labdha-lakshya, as, ā, am, = labdha-laksha. — Labdha-vara, as, ā, am, one who has obtained a boon or favour; (as), m. a proper N. — Labdha-varṇa, as, ā, am, one who has learnt his letters, lettered, learned, sage, skilful, clever. — Labdhavarṇa-bhāj, k, k, k, honouring the learned. — Labdha-vidya, as, ā, am, one who has acquired knowledge or wisdom, learned, educated. — Labdha-śabda, as, ā, am, = labdha-nāman. — Labdha-sañjña, as, ā, am, one who has recovered his senses, restored to consciousness. — Labdha-siddhi, is, is, i, one who has attained perfection. — Labdhānujña (°dha-an°), as, ā, am, one who has obtained leave of absence. — Labdhāntara (°dha-an°), as, ā, am, one who has found an opportunity. — Labdhāvakāśa (°dha-av°) or labdhāvasara (°dha-av°), as, ā, am, one who has found an opportunity or gained scope, one who has obtained leisure. — Labdhodaya (°dha-ud°), as, ā, am, one who has received birth or production (Kumāra-s. I. 25); one who has attained prosperity, prosperous.
Labdhaka, as, ikā, am, obtained, received, got, attained; [cf. duḥkha-labdhikā.]
Labdhavat, ān, atī, at, one who has obtained or gained or received.
Labdhavya, as, ā, am, to be obtained or received, to be gained or attained, obtainable, &c. See labhya.
Labdhi, is, f. obtaining, gaining, acquisition, acquirement, attainment; anything gained or obtained, gain, advantage, profit; the quotient (in arithmetic).

Labdhṛi, dhā, dhrī, dhṛi, one who obtains or receives, a receiver, gainer, recipient.

Labdhṛima, as, ā, am, obtained, received, attained.

Labdhvā, ind. having obtained or gained, having got.

Labha in *ishal-l°*, *dur-l°*, q.q.v.v.

Labhana, am, n. the act of obtaining or getting, the meeting with, gaining possession of; the act of conceiving, conception.

Labhasa, as, m. a horse's foot-rope, a rope for tying a horse (= *rāji-bandhana*); wealth, riches; one who asks or solicits, a solicitor.

Labhya, as, ā, am, to be found or met with, capable of being acquired, acquirable, obtainable, attainable, procurable, to be reached (see *prāṇ-u-l°*); to be understood or known, intelligible; suitable, proper, fit; to be furnished or provided with.

Labhyamāna, as, ā, am, being obtained, being acquired, &c.

Lambha, as, m. the obtaining or attaining, attainment, acquirement; finding, meeting with, recovery; gain; (*ā*), f. a sort of fence or enclosure.

Lambhaka, as, m. one who obtains, an obtainer, one who finds, a finder.

Lambhana, am, n. the act of obtaining or receiving, attainment, recovery; the act of procuring, causing to get; abuse, reviling (?).

Lambhanīya, as, ā, am, to be obtained or received, to be attained, attainable.

Lambham, ind. having taken or obtained, (*lambham lambham*, repeatedly taking, &c.)

Lambhayat, an, antī, at, causing to obtain, procuring, producing.

Lambhita, as, ā, am (fr. the Caus.), caused to obtain or receive, given, procured, gained; heightened, improved; cherished; applied, employed, adapted; addressed, spoken to; abused (?). — *Lambhita-kānti, is, is, i*, one who has acquired lustre or beauty.

Lambhuka, as, ā, am, Ved. one who is accustomed to receive.

Lābha, as, m. obtaining, receiving, gaining, getting, meeting with, finding, acquirement, acquisition; gain, advantage, profit; capture, conquest; apprehension, comprehension, perception, knowledge; enjoying; = *prāpti*, N. of the eleventh astrological house or lunar mansion; [cf. Slav. *lovu*.] — *Lābha-kara, as, ā* or *ī, am*, or *lābha-kṛit, t, t, t*, causing gain, making or procuring profit, gainful, profitable. — *Lābha-lipsā*, f. greediness of gain, avarice, covetousness. — *Lābha-lipsu, us, us, u*, desirous of gain or profit, covetous, grasping. — *Lābha-vat, ān, atī, at*, having gain or profit; being in possession of. — *Lābhālābha* (°*bha-al*°), *au*, m. du. profit and loss, advantage and disadvantage, gain and detriment.

Lābhaka, as, m. gain, profit, advantage.

Lābham, ind. = *lambham*.

Lābhin, ī, inī, i, obtaining, gaining, meeting with, finding, receiving, acquiring.

Lābhya, am, n. = *lābha* (according to some).

Lipsā, f. (fr. the Desid.), the desire to gain, wish to acquire or obtain, desire for possessing.

Lipsita, as, ā, am, wished to be obtained, coveted, desired.

Lipsitavya, as, ā, am, desirable to be obtained, to be wished for.

Lipsu, us, us, u, wishing to gain or obtain, desiring to become possessed of (with acc.), eager for, desirous of, covetous. — *Lipsu-tā*, f. the state of wishing to obtain, covetousness.

Lipsya, as, ā, am, to be wished to be obtained, desirable to be acquired, eligible.

Lipsitavya, as, ā, am, Ved. worthy of being acquired, desirable.

लम् *lam* (a later form of rt. *ram*), cl. 1. P. *lamati* (= *ramati*), *lalāma* (= *rarāma*), &c., to delight in, sport, enjoy (sexually).

Lamaka, as, m. = *ramaka*, a lover, wooer, paramour, (according to Ujjvala-datta, Uṇādi-s. II. 33, = *tīrtha-śodhaka*); a proper N.

लम्न *lamna, ās*, m. pl., N. of a particular tribe.

लम्पक *lampaka, ās*, m. pl., N. of a Jaina sect.

लम्पट *lampaṭa, as, ā, am* (perhaps connected with rt. *lap*; cf. *limpaṭa*), covetous, greedy, desirous, lustful; hankering after, addicted to (licentious pleasures), lascivious, dissolute; (*as*), m. a libertine, lecher, dissolute person. — *Lampaṭa-tā*, f. or *lampaṭa-tva, am*, n. eagerness, greediness; libertinism, lasciviousness, dissoluteness, lewdness.

Lampāka, as, ā, am, = *lampaṭa*; (*as*), m., N. of a country (= *muraṇḍa*; according to some the district of Lamghan in Cabul).

लम्पा *lampā*, f., N. of a town; of a kingdom. — *Lampā-paṭaha, as*, m. a kind of drum (= *pratipatti-paṭaha*, *ṭaṭṭarī*).

लम्फ *lampha, as*, m. a leap, spring, jump; [cf. *jhampa*.]

Lamphana, am, n. leaping, springing, jumping, (a form *ul-lamphana*, 'jumping up,' is given.)

लम्ब् *lamb* (a later form of rt. *ramb*), cl. 1. A. *lambate* (sometimes also P. *lambati*), *lalambe*, *lambishyate*, *alambishṭa*, *lambitum*, to hang down, depend, dangle, hang from, hang on or upon, depend on or from; to sink, sink down, go down, decline, fall, set (as the sun); to be fastened to, be attached to, hold on to, rest on; to fall behind, stay behind, lag behind, be retarded; to delay, tarry; to sound (fr. rt. *ramb*; cf. rt. *lambh*): Caus. *lambayati*, &c., to cause to hang down or depend, let down; to hang up, suspend; to cause to be fastened or attached, join; to stretch out, extend; to depress, (perhaps) discourage; [cf. Lat. *labi*; Lith. *rambus*; Angl. Sax. *limpian*, *ge-limp*; Eng. *limp*.]

Lamba, as, ā, am, hanging down, depending, pendulous, pendent, dangling; hanging on or upon, attached to; long, tall; expanded, great, large; spacious, capacious; (*as*), m. a perpendicular (in geometry); complement of latitude, co-latitude (in astronomy), the arc between the pole of any place and the zenith; epithet of a particular throw or move (at a kind of chess or a game like backgammon or draughts); N. of a Muni; of a Daitya; a present, bribe (?), = *nartaka*, *aṅga*, *kānta*; (*ā*), f. a kind of bitter gourd or cucumber; N. of one of the Mātṛis attending upon Skanda; N. of Durgā or Gaurī; of Lakshmī; of a daughter of Daksha and wife of Dharma or Manu; of a Rākshasī. — *Lamba-karṇa, as, ā* or *ī, am*, having pendulous ears, long-eared; (*as*), m. a he-goat, goat; an elephant; a hawk, falcon; a Rākshasa; Alangium Hexapetalum; N. of one of Śiva's attendants; of an ass (in one of the stories of the Pañća-tantra); of a hare (in the Pañća-tantra). — *Lamba-keśa, as, ā* or *ī, am*, having hanging or flowing hair. — *Lamba-keśaka, as*, m. 'long-haired,' N. of a Muni. — *Lamba-guṇa, as*, m. the sine of the co-latitude (in astronomy). — *Lamba-jaṭhara, as, ā, am*, big-bellied. — *Lamba-jihva, as, ā, am*, letting the tongue hang out; (*as*), m., N. of a Rākshasa. — *Lamba-jyā* or *lamba-jyakā*, f. the sine of the co-latitude (in astronomy). — *Lamba-dantā*, f. a kind of plant (= *saiṃhalī*). — *Lamba-payodharā*, f. a woman with large or pendent breasts; N. of one of the Mātṛis attending upon Skanda. — *Lamba-rekhā*, f. the complement of latitude, co-latitude (in astronomy). — *Lamba-rījā*, f. = *lamba-dantā*. — *Lamba-sphić, k, k, k*, having large or protuberant buttocks. — *Lambāksha* (°*ba-ak*°), *as*, m., N. of a Muni. — *Lambālaka* (°*ba-al*°), *as, ā, am*, having pendulous curls or ringlets. — *Lambālaka-tva, am*, n. pendulosity of ringlets. — *Lambodara* (°*ba-ud*°), *as, ī, am*, having a large or protuberant belly, pot-bellied; (*as*), m. a voracious person, glutton; N. of Gaṇeśa; of a king; of a Muni; (*ī*), f., N. of a female demon. — *Lamboshṭha* (°*ba-osh*°), *as, ā* or *ī, am*, having a large or prominent under-lip; (*as*), m. a camel, (also written *lambaushṭha*.)

Lambaka, as, m. a perpendicular (in geometry); the complement of latitude, co-latitude (in astronomy); N. of a particular implement or vessel; N. of the fifteenth astronomical Yoga; N. of the larger sections or books of the Kathā-sarit-sāgara (of which there are eighteen, containing in all 124 Taraṅgas or chapters); (*ikā*), f. the uvula or soft palate. — *Lambikā-kokilā*, f., N. of a deity.

Lambana, as, ā, am, hanging down, depending, pendulous; causing to hang down; (*as*), m., N. of Śiva; phlegm, the phlegmatic humor; (*am*), n. hanging down, depending, descending, falling; fringe; a long necklace (depending from the neck to the navel); the parallax in longitude (of the moon), the interval of the lines between the earth's centre and surface; epithet of a particular mode of fighting; N. of a Varsha in Kuśa-dvīpa. — *Lambana-vidhi, is*, m. the rule for calculating the above parallax (in astronomy).

Lambamāna, as, ā, am, hanging down, depending, descending, dangling, falling, going down; being large or bulky.

Lambikā, f. See under *lambaka* above.

Lambita, as, ā, am, hanging down, pendent; suspended; sunk, gone down, set; laying hold of, attached to, supported or resting on; = *vi-lambita*, slow (of time in music).

Lambin, ī, inī, i, hanging down, depending, pendent, hanging down as far as, hanging on or upon; (*inī*), f. one of the Mātṛis attending on Skanda.

Lambuka, as, m., N. of a serpent-demon; N. of the fifteenth astronomical Yoga, (for *lambaka*.)

Lambushā, f. a necklace of seven strings.

लम्भ् *lambh* (= rt. *rambh*), cl. 1. A. *lambhate*, &c., to sound.

लम्भ *lambha, lambhana*, &c. See col. 1.

लय् *lay* (= rt. *ray*), cl. 1. A. *layate*, &c., to go.

लय *laya, layana*, &c. See p. 868, cols. 2, 3.

लरमानाथ *laramā-nātha, as*, m., N. of an author; [cf. *ralamā-nātha*.]

लर्ब् *larb*, cl. 1. P. *larbati*, &c., to go.

लल् *lal* (= rt. *laḍ*), cl. 1. P. A. *lalati*, *lalate*, &c., to play, sport, frolic, dally; to play (with the tongue); cl. 10. P. *lalayati*, &c., to loll the tongue, &c. (see rt. *laḍ*): Caus. P. *lālayati*, &c. (according to some also *lalayati*), to cause to sport or dally; to caress, fondle, coax, cherish, nurse, love; A. *lālayate*, &c., to desire, &c.

Lala, as, ā, am, sporting, frolicking, playful; lolling, wagging; wishing, desirous. — *Lala-jihva* = *lalaj-jihva* below.

Lalat, an, antī, at, playing, sporting, dallying; playing with the tongue, &c. — *Lalaj-jihva, as, ā, am*, playing with the tongue, lolling the tongue, moving the tongue hither and thither; fierce, savage; (*as*), m. a camel; a dog. — *Lalad-ambu, us*, m. a particular plant (= *limpāka*).

Lalana, as, ā, am, playing, coruscating (said of light, colour, &c.); sporting; (*as*), m., N. of various plants, = *sāla*, *priyāla*; (*ā*), f. a wanton woman; a woman (in general), a wife; the tongue; N. of several metres, four times – ◡ ◡ – –, – ◡ ◡ – ◡ ◡ –; four times – ◡ ◡ – –, ◡ ◡ ◡ ◡ ◡ ◡ –; a particular kind of Gāthā; N. of a mythical being; (*am*), n. play, sport, pleasure, dalliance; the playing or moving to and fro of the tongue; lolling the tongue. — *Lalanā-priya, as, ā, am*, dear to women, liked by females; (*as*), m. Nauclea Cadamba; (*am*), n. = *hrī-vera*, a kind of drug. — *Lalanā-varūthin, ī, inī, i*, surrounded by a troop of women.

Lalanikā, f. a little woman, a miserable woman.

Lalantikā, f. (fr. *lalanti*, fem. of *lalat*), a long pendulous necklace; a lizard, chameleon.

Lalamāna, as, ā, am, sporting, playing, dallying.

Lalāka, as, m. the penis.

Lalita, as, ā, am, sported, played, playing, sporting, dallying, wanton, frolicsome, amorous, voluptuous; lovely, handsome, beautiful, graceful, elegant, naive, simple, artless, gay, cheerful; soft, gentle; pleasing, charming, pleasant, agreeable, wished for, desired, loved; trembling, tremulous, shaken; = *ćalita;* (*am*), ind. sweetly, agreeably, gracefully; (*as*), m. epithet of a particular position of the hands in dancing; N. of a particular musical scale or Rāga, (according to some *lalitā*, f.); (*ā*), f. a wanton woman, a woman in general; musk; N. of a goddess; of a form of Durgā or Pārvatī; of a Gopī (identified with Durgā and Rādhikā); of a river; of various metres, 30 + 32 instants; four times ⏑⏑⏑⏑⏑⏑––––⏑–; four times ––⏑–⏑⏑⏑–⏑–⏑–; four times –⏑⏑–⏑–⏑⏑⏑–⏑–⏑⏑⏑–; four times –⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–⏑⏑–; twice –⏑–⏑⏑–⏑–, ⏑⏑–⏑⏑⏑⏑–⏑–; (*am*), n. sport, dalliance, amorous gesture, love; grace, beauty, charm, charmingness, gracefulness of gait, softness and delicacy of motion, languid gestures in a woman (expressive of amorous sentiment, 'lolling,' 'languishing,' &c.); any natural and artless act (as that of a child); simplicity, innocency, ingenuousness; N. of two metres, four times ⏑⏑⏑⏑⏑⏑⏑⏑–⏑⏑–; four times ⏑⏑⏑⏑⏑⏑––––⏑–; N. of a town. – *Lalita-ćaitya, as,* m., N. of a particular Caitya. – *Lalita-tāla, as,* m., N. of a particular time (in music). – *Lalita-pada, as, ā, am,* consisting of amorous words; elegantly composed; a kind of metre, four times ⏑⏑⏑⏑–⏑⏑–⏑⏑––. – *Lalita-pada-bandhana, am,* n. an amorous composition in verse, a metrical composition treating of love. – *Lalita-pura, am,* n., N. of a town. – *Lalita-purāṇa, am,* n. = *lalita-vistara-purāṇa.* – *Lalita-prahāra, as,* m. a soft or gentle blow. – *Lalita-mādhava, am,* n., N. of a drama by Rūpa. – *Lalita-lalita, as, ā, am,* excessively beautiful, very handsome. – *Lalita-loćana, as, ā, am,* beautiful-eyed; (*ā*), f., N. of the daughter of a Vidyā-dhara Vāma-datta. – *Lalita-vanitā,* f. a lovely woman. – *Lalita-vistara, as,* m. or *lalita-vistara-purāṇa, am,* n., N. of a Sūtra work giving a detailed record of the simple and natural acts in the life of Buddha or Śākya-muni. – *Lalita-vyūha, as,* m. epithet of a particular kind of Samādhi or meditation (with Buddhists); N. of a Deva-putra; of a Bodhisattva. – *Lalitā-tantra, am,* n., N. of a Tantra work. – *Lalitā-tritīyā,* f. epithet of a particular third day. – *Lalitāditya* (°*ta-ād*°), *as,* m., N. of a king of Kaśmīra. – *Lalitāditya-pura, am,* n., N. of a town founded by Lalitāditya. – *Lalitā-pañćamī,* f. the fifth day of the moon's increase in the month Āśvina on which the worship of the goddess Lalitā or Pārvatī is celebrated. – *Lalitāpīḍa* (°*ta-āp*°), *as,* m., N. of a king of Kaśmīra. – *Lalitābhinaya* (°*ta-abh*°), *as,* m. erotic performance, representation of love scenes. – *Lalitā-mādhava* = *lalita-mādhava.* – *Lalitārćana-ćandrikā* (°*tā-ar*°), f., N. of a work on the worship of Lalitā. – *Lalitārtha* (°*ta-ar*°), *as, ā, am,* having an amorous meaning. – *Lalitārtha-bandha, as, ā, am,* composed in words of love or in words having an amorous meaning. – *Lalitā-vrata, am,* n., N. of a particular religious observance. – *Lalitā-shashṭhī,* f. epithet of a particular sixth day. – *Lalitā-saptamī,* f. epithet of the seventh day in the light half of the month Bhādra.

Lalitaka or *lalitikā, am,* n., N. of a Tīrtha.

Lalitha, ās, m. pl., N. of a people.

Lalitikā, f., N. of a place of pilgrimage.

Lāla, as, m., N. of an astronomer; (*ā*), f. saliva, spittle, slaver. – *Lāla-ćandra, as,* m. a proper N. – *Lāla-vat, ān, atī, at* (*lāla* for *lālā*), causing saliva to flow. – *Lāla-siṅha, as,* m., N. of an astronomer. – *Lālā-bhaksha, as,* m. 'having saliva for food,' N. of the hell appropriated to those who eat their meals without first offering food to the gods, to the Manes, or to guests. – *Lālā-meha, as,* m. passing mucous urine. – *Lālā-visha, as, ā, am,* whose saliva is poison (said of venomous insects). – *Lālā-srava, as,* m. 'distilling saliva,' a spider. – *Lālā-srāva, as,* m. a flow of saliva or spittle; 'emitting saliva,' a spider. – *Lālā-srāvin, ī, iṇī, i,* causing a flow of saliva.

Lālaka, as, ikā, am (fr. the Caus. of rt. *lal*), caressing, fondling, coaxing, seducing; (*ikā*), f. a jesting or evasive reply, equivoque.

Lālana, as, ī, am, caressing, fondling, coaxing; (*as*), m. a particular venomous animal, a sort of mouse; (*am*), n. the act of caressing, fondling, coaxing, dandling; spoiling, indulging, over-indulging.

Lālanīya, as, ā, am, to be caressed or fondled or coaxed.

Lālayat, an, antī, at, caressing, coaxing; stroking.

Lālayitavya, as, ā, am, = *lālanīya.*

Lālāya, Nom. A. *lālāyate,* &c., to emit saliva, slaver.

Lālāyita, as, ā, am, emitting or discharging saliva.

Lālika, as, m. a buffalo; [cf. *lāvika.*]

Lālita, as, ā, am, caressed, tenderly cherished, fondled, nursed, coaxed, indulged, seduced; loved, desired; (*am*), n. pleasure, joy, love.

Lālitaka, as, m. a fondling, darling, little favourite, pet.

Lālitya, am, n. (fr. *lalita*), loveliness, grace, beauty, pleasingness, pleasantness, sweetness, loveliness, charm, grace, beauty; gaiety; amorous or languid gestures.

Lālin, ī, inī, i, caressing, fondling, coaxing; (*ī*), m. a seducer; (*inī*), f. a wanton.

Lālila, as, m., Ved., N. of Agni.

Lālya, as, ā, am, = *lālanīya.*

ललल्ल *lalalla,* an onomatopoetic word representing a lisping sound.

ललाट *lalāṭa, am,* n. (a later form of *rarāṭa,* q. v.), the forehead, brow, (*lalāṭe,* 'on the forehead, in front;' the destiny of every individual is conceived by the Hindūs to be written on the forehead.) – *Lalāṭa-laṭa, am,* n. the slope of the forehead, the forehead. – *Lalāṭan-tapa, as, ā, am,* burning the forehead (as the sun). – *Lalāṭa-paṭṭa, am,* n. or *lalāṭa-paṭṭikā,* f. 'the plate' or flat surface of the forehead, the forehead; a tiara, fillet. – *Lalāṭa-pura, am,* n., N. of a town. – *Lalāṭa-phalaka, am,* n. the flat surface of the forehead. – *Lalāṭa-rekhā,* f. a line on the forehead supposed to indicate long life; a wrinkled or corrugated brow; a coloured sectarial mark on the forehead. – *Lalāṭāksha* (°*ṭa-ak*°), *as, ī, am,* having an eye in the forehead; (*as*), m. an epithet of Śiva.

Lalāṭaka, am, n. a beautiful forehead; the forehead, brow; (*ikā*), f. an ornament worn on the forehead; a mark made with sandal on the forehead.

Lalāṭikāya, Nom. A. *lalāṭikāyate,* &c., to represent or be like a mark on the forehead.

Lalāṭikāyamāna, as, ā, am, representing a mark on the forehead.

Lalāṭūla, as, ā, am, having a high or handsome forehead.

Lalāṭya, as, &c. = *rarāṭya,* of or belonging to the forehead.

ललाम *lalāma, am,* n. (probably connected with rt. *lal;* cf. *lalāṭa*), a mark or spot on the forehead, mark or spot in general; an ornament for the forehead, ornament, decoration, embellishment in general, (in this sense also *as,* m.); a coloured mark on the forehead of a horse or bull, &c.; a sign, symbol, token, mark of caste, &c.; a banner, flag, ensign; a line, row; any one who is the ornament of his class, any eminent or principal person, (in this sense even *am,* n.); anything the best of its kind, any grand or beautiful object; eminence, beauty, dignity; a tail; a mane; a horn (?); (*as, ī, am*), having a mark or spot on the forehead, marked with a blaze (said of cattle); beautiful, agreeable, charming; (*as*), m. a horse; (*ī*), f., N. of a female demon (Ved.); a kind of ornament for the ears. – *Lalāma-gu, us,* m., Ved. a facetious term for the penis. – *Lalāma-vat, ān, atī, at,* having a mark or spot; having an ornament.

Lalāmaka, am, n. a chaplet or wreath of flowers worn on the forehead. – *Lalāmaka-rūpaka, am,* n. (in rhetoric) a flowery metaphor.

Lalāman, a, n. = *lalāma,* an ornament, decoration; a mark, sectarial mark; sign, symbol, token; a banner, flag; any one who is the ornament of his class; any chief or principal person or thing; a tail; a horn (?); a species of stanza having ten syllables in the first two Pādas, eleven in the third, and thirteen in the fourth; a horse, (in this sense probably *ā,* m.); = *ramya;* = *sukha.*

ललित *lalita,* &c. See col. 1.

लल्यान *lalyāna,* N. of a place.

लल्ल *lalla, as,* m., N. of an astronomer; of certain other persons; (*ā*), f., N. of a courtezan (in Rāja-taraṅgiṇī VIII. 1834, &c.). – *Lalla-rāraha-suta, as,* m. the son of Lalla and Vāraha, N. of the author of the Nakshatra-samuććaya.

लल्लिय *lalliya, as,* m. a proper N.

लल्लुजीलाल *lallujīlāla, as,* m., N. of an author.

लव *lava, as,* m. (fr. rt. 1. *lū*), the act of cutting, reaping (of corn), mowing, plucking or gathering (of flowers, &c.); that which is cut or shorn off, a shorn fleece, wool, hair; anything cut off, a section, fragment, fraction, piece, particle, bit, drop, small piece, small quantity, little, (*jala-l*°, a drop of water; *triṇa-l*°, a piece of straw; *aparādha-l*°, a little blame); a minute division of time, the sixtieth of a twinkling, half a second, a moment, an instant, (according to others $\frac{1}{4000}$ or $\frac{1}{5400}$ or $\frac{1}{20250}$ of a Muhūrta); a degree (in astronomy); the numerator of a fraction; loss, destruction; sport [cf. *lala*]; N. of a son of Rāma-ćandra and Sītā, (he and Rāma's other son Kuśa were the two rhapsodists who first committed the Rāmāyaṇa to memory and recited it at assemblies, see Rāmāyaṇa I. 4. and cf. *kuśīlava*); N. of a king of Kaśmīra (father of Kuśa); a kind of quail, Perdix Chinensis; (*am*), ind. a little; *lavam api,* even a little; (*am*), n. nutmeg; cloves; the root of Andropogon Muricatus. – *Lava-rāja, as,* m., N. of a Brāhman. – *Lava-vat, ān, atī, at,* lasting only for a moment. – *Lavaśas,* ind. in small pieces or fragments, bit by bit, piecemeal, in minute divisions or instants, after an instant, after some moments. – *Lavepsu* (°*va-īp*°), *us, us, u,* wishing to cut or reap.

Lavaka, as, ā, am, one who cuts or reaps, &c., a cutter, reaper, shearer; N. of a particular substance, (see *sa-l*°.)

Lavaṅga, as, m. the clove tree; (*am*), n. cloves. – *Lavaṅga-kalikā,* f. cloves.

Lavaṅgaka, am, n. cloves; (*ikā*), f., N. of a woman.

Lavana, as, ī, am, one who cuts, &c., a cutter, reaper; (*ī*), f. a particular fruit tree, Anona Reticulata; (*am*), n. the act of cutting, reaping, mowing, &c. (of corn); an implement for cutting, sickle, knife, &c.

Lavanīya, as, ā, am, to be cut, to be reaped or mown.

Lavanya, as, m., N. of a particular tribe of men.

Lavaya, Nom. P. *lavayati,* &c., = *lavam āćashṭe,* Pāṇ. 1. 1, 58, Vārtt. a.

Lavāka, as, m. an implement for cutting, sickle, reaping-hook; the act of cutting.

Lavāṇaka, as, m. an implement for cutting, a sickle, reaping-hook.

Lavi, is, is, i, cutting, sharp, edged (as a tool or instrument); (*is*), m. = *lavitra.*

Lavitra, am, n. an implement for cutting, a sickle, reaping-hook, scythe.

Lavya, as, ā, am, to be cut, to be mown or hewn down.

लवट *lavaṭa, as,* m. a proper N.

लवण *lavaṇa, am,* n. (said to be fr. rt. 1. *lū;* according to others for original *ravaṇa*), salt, (especially) sea-salt, rock or fossil salt, (*go-lavaṇa,* as much salt as is given to a cow); factitious salt or salt obtained from saline earth; (*as*), m. saltness, saline taste; the sea of salt water; N. of a hell; of a Rākshasa or Daitya; of a king belonging to the family of Hari-ścandra; of a son of Rāma; of a river; = *bala, asthi-bheda* (?); (*ā*), f. lustre, beauty [cf. *lāvaṇya*]; a species of plant (= *mahā-jyotishmatī*); N. of a small river in Tirhut; (*ī*), f., N. of several rivers; (*as, ā, am*), saline, salt, briny, brinish; handsome, beautiful. — *Lavaṇa-kiṃśukā,* f. a species of plant. — *Lavaṇa-kshāra, as,* m. a kind of salt (= *loṇāra*). — *Lavaṇa-khāni, is,* f. a salt-mine; the district of Sambher in Ajmere celebrated for its fossil salt. — *Lavaṇa-jala, as, ā, am,* having salt water; (*as*), m. the sea, ocean. — *Lavaṇa-jala-dhi* or *lavaṇa-jala-nidhi, is,* m. 'receptacle of salt water,' the sea, ocean. — *Lavaṇa-jalodbhava* (°*la-ud*°), *as, ā, am,* produced in the sea; (*as*), m. a muscle, shell. — *Lavaṇa-tā,* f. or *lavaṇa-tva, am,* n. saltness, brinishness. — *Lavaṇa-tṛiṇa, am,* n. a kind of grass. — *Lavaṇa-toya, as, ā, am,* having salt water; (*as*), m. the sea, ocean. — *Lavaṇa-dhenu, us,* f. an offering of salt, (see *dhenu.*) — *Lavaṇa-pāṭalikā,* f. a salt-bag. — *Lavaṇa-pura, am,* n., N. of a town. — *Lavaṇa-pragāḍha, as, ā, am,* strongly impregnated with salt. — *Lavaṇa-mada, as,* m. = *lavaṇa-kshāra.* — *Lavaṇa-mantra, as,* m. a prayer accompanied with an offering of salt. — *Lavaṇa-meha, as,* m. a kind of urinary disease (discharging salty urine). — *Lavaṇa-mehin, ī, inī, i,* suffering from the above disease. — *Lavaṇa-vāri, is, is, i,* having salt water; (*i*), n. the sea, ocean. — *Lavaṇa-samudra, as,* m. the sea of salt water, salt-sea, sea, ocean. — *Lavaṇa-sthāna, am,* n., N. of a place. — *Lavaṇākara* (°*ṇa-āk*°), *as,* m. a salt-mine; (metaphorically) a mine of grace or beauty. — *Lavaṇāntaka* (°*ṇa-an*°), *as,* m. the slayer of the Rākshasa Lavaṇa; N. of Śatrughna. — *Lavaṇābdhi* (°*ṇa-ab*°), *is,* m. 'receptacle of salt water,' the sea, ocean. — *Lavaṇābdhi-ja, am,* n. 'produced from the sea,' sea-salt. — *Lavaṇāmbu-rāśi* (°*ṇa-am*°), *is,* m. 'a mass of salt water,' the sea, ocean. — *Lavaṇāmbhas* (°*ṇa-am*°), *as,* n. salt water; (*ās*), m. 'having salt water,' the sea, ocean. — *Lavaṇārṇava* (°*ṇa-ar*°) or *lavaṇālaya* (°*ṇa-āl*°), *as,* m. the sea of salt water, ocean. — *Lavaṇāśva* (°*ṇa-aś*°), *as,* m., N. of a Brāhman. — *Lavaṇottama* (°*ṇa-ut*°), *am,* n. 'best salt,' river or rock salt; nitre. — *Lavaṇottha* (°*ṇa-ut*°), *am,* n. a kind of salt (= *loṇāra*). — *Lavaṇotsa* (°*ṇa-ut*°), *am,* n., N. of a town. — *Lavaṇoda* (°*ṇa-uda*), *am,* n. salt water, brine; (*as*), m. 'containing salt water,' the sea of salt water, ocean. — *Lavaṇodaka* (°*ṇa-ud*°), *am,* n. salt water, brine; (*as, ā, am*), having or containing salt water; (*as*), m. the sea, ocean. — *Lavaṇodadhi* (°*ṇa-ud*°), *is,* m. 'receptacle of salt water,' the sea, ocean.

Lavaṇaya, Nom. P. *lavaṇayati,* to salt, season with salt.

Lavaṇasya, Nom. P. *lavaṇasyati,* to desire salt, long for salt.

Lavaṇāraja, am, n. a kind of salt (= *loṇāra*).

Lavaṇiman, ā, m. saltness; grace, beauty, loveliness.

Lavaṇīya, Nom. P. *lavaṇīyati,* &c., (probably) to wish for salt (Pāṇ. VII. 1, 51).

लवन *lavana,* &c. See p. 863, col. 3.

लवली *lavalī,* f. Averrhoa Acida; a kind of metre. — *Lavali-phala, am,* n. the fruit of the above.

लवेरणि *laveraṇi, is,* m. a proper N.

लव्य *lavya.* See col. 1.

लश् *laś,* cl. 10. P. *lāśayati,* &c., to exercise an art, do anything scientifically (= rt. 1. *las,* cl. 10, of which it is sometimes considered a various reading).

लशुन *laśuna, am,* n., (rarely) *as,* m. garlic, (sometimes written *lasuna.*)

Laśunīya, as, ā, am, garlicky.

लष् *lash,* cl. 1. 4. P. A. *lashati, -te, lashyati, -te, lalāsha, leshe, lashishyati, -te, alāshīt* or *alashīt, alashishṭa, lashitum,* to wish, desire, long for, be eager for (with acc.); cl. 10 P. *lāshayati,* to exercise an art, do anything scientifically, (in this sense a various reading for rt. *laś* above): Pass. *lashyate,* Aor. *alāshi:* Caus. *lāshayati, -te, -yitum,* Aor. *alilashat:* Desid. *lilashishati:* Intens. *lālashyate, lālashṭi,* to long for eagerly; [cf. Gr. λά-ω (Dor. λῶ, λῇς, λῇ, 3rd pl. λῶντι), λῆ-μα, λῆ-σι-ς, λι-λα-ί-ο-μαι, λε-λίη-μαι, λία-ν, λαρός, λαίων, λήλαντος, probably λα-μία, λάμος, λαρυγξ, λαιμός, λαίτμα; Lat. *las-c-ivu-s;* Goth. *lus-tu-s, lus-to-n;* Angl. Sax. *lust, lyst, lystan;* Slav. *las-k-a-ti,* 'to flatter;' Bohem. *las-ka,* 'love.']

Lashaṇa, as, &c., one who desires or longs for.

Lashaṇā-rati, f., N. of a place.

Lashita, as, ā, am, wished, desired, &c.

Lashva, as, m. a dancer, actor.

Lālashyamāṇa, as, ā, am, eagerly longing for.

लषमण *lashamaṇa, as,* m. (= *lakhamaṇa,* = *lakshmaṇa*), a proper N.

Lashamā-devī, f. (= *lakshmī-devī*), N. of a princess.

लस् 1. *las,* cl. 1. P. *lasati, lalāsa* (3rd du. *lesatuḥ*), *alāsīt* or *alasīt, lasitum,* to shine, flash, glitter, coruscate, glance; to appear, come to light, arise; to sound, resound, (connected with rt. 1. *ras*); to embrace; to play, sport, move about rapidly, dance, jump, skip about [cf. *rāsa*]; cl. 10. P. *lāsayati,* &c., to exercise an art, do anything scientifically or skilfully, (in this sense = rts. *laś, lash*): Pass. *lasyate,* Aor. *alāsi,* &c.: Caus. *lāsayati, -yitum,* Aor. *alīlasat,* to cause to sport or play, to cause to dance, teach to dance; to dance: Intens. *lālasyate,* (this form does not seem to occur, but cf. *lālasa*); [cf. probably Lat. *ludo,* (according to some) *lascivus, lascivire.*]

2. *las, as, as, as,* shining, glittering; [cf. *a-las.*]

Lasa, as, ā, am, shining, glancing, playing, moving hither and thither [cf. *a-lasa*]; (*ā*), f. saffron, turmeric.

Lasaka = *lāsaka* below.

Lasat, an, antī, at, shining, glittering, flashing, glancing; sporting, playing. — *Lasad-aṃśu, us, us, u,* having flashing or glancing rays (said of the sun).

Lasamāna, as, ā, am, shining, glittering; sporting.

Lasita, as, ā, am, played, sported, &c.

Lasta, as, ā, am, embraced, grasped; skilled, skilful.

Lastaka, as, m. the middle of a bow (the part grasped).

Lastakin, ī, m. a bow.

Lāsa, as, m. the act of jumping, skipping or moving about, sporting, dancing, (probably connected with *rāsa*); dancing as practised by women; dalliance, wanton sport; soup, broth, boiled pulse, pea-water; saliva (? in *a-lāsa,* q. v.). — *Lāsa-vatī,* f., N. of a woman.

Lāsaka, as, ikā, am, one who sports or gambols, playing; moving hither and thither, going through various evolutions; (*as*), m. a dancer, actor; N. of Śiva; a peacock; N. of a dancer; embracing, enfolding, surrounding; (*ikā*), f. a female dancer; a harlot, wanton; a kind of dramatic performance; (*akī*), f. a female dancer, dancing girl; (*am*), n. = a turret, tower, room on the top of a building (= *aṭṭaka*).

Lāsayat, an, antī, at, causing to dance, causing to move about.

Lāsin, ī, inī, i, moving to and fro, dancing.

Lāsya, am, n. a dance, dancing; a dance accompanied with instrumental music and singing; a dance in which the emotions of love are mimically represented, the dance of the Indian dancing girls, a Nach dance (confined to attitude and gesticulation, with a shuffling motion of the feet seldom lifted from the ground; this style is said to have been invented by Pārvatī and communicated by her to the daughter of Vāṇāsura, by whom her female friends and companions were instructed in it; it is opposed to the Tāṇḍava, the more boisterous dance of Śiva and his followers); a part or particular kind of drama or dramatic representation (said to be the occasional introduction of music and singing; also a style of dramatic composition in which there is abrupt transition from Prākrit to Sanskrit and from Sanskṛit to Prākṛit, &c.); (*as*), m. a dancer; (*ā*), f. a female dancer, dancing girl. — *Lāsyāṅga* (°*ya-an*°), *am,* n. that part of a drama in which the Lāsya described above is introduced.

Lāsyaka, am, n. = *lāsya,* a dance, dancing in general.

लसिका *lasikā,* f. spittle, saliva, (perhaps a later form of *rasikā,* or connected with rt. 1. *las;* cf. *lālā* fr. rt. *lal.*)

Lasikā, f. spittle, saliva; the juice of the sugar-cane; lymph; matter, pus.

लसोफरञ्ज *lasopharañja,* N. of a place.

लस्त *lasta, lastaka,* &c. See col. 2.

लस्पूजनी *laspūjanī,* f., Ved. a large needle.

लहका *lahakā,* f., see Gaṇa Kshipakādi to Pāṇ. VII. 3, 45, Vārtt. 6.

लहर *lahara, as,* m., N. of a people, (also read *luhaḍa, laḍaka*); N. of a province in Kaśmīra, (perhaps the present Lahore.)

लहरि *lahari, is,* or *laharī,* f. a large wave, billow.

लहिक *lahika, as,* m. a diminutive from Lahoḍa.

Lahoḍa, as, m. a proper N.

लह्य *lahya, as,* m. a proper N.; (*ās*), m. pl. the descendants of Lahya.

ला 1. *lā,* cl. 2. P. *lāti, lalau* (3rd pl. *laluḥ*), &c., to take, receive, obtain.

2. *lā, ās,* f. the act of taking, receiving; the giving.

Lāta, as, ā, am, taken, received, obtained.

Lāti, is, f. taking, receiving, &c.

Lātvā, ind. having taken.

लाकिनी *lākinī,* f., N. of a Tantra goddess; [cf. *rākiṇī.*]

लाकुच *lākuća, as, ī, am* (fr. *lakuća*), belonging or relating to the Lakuća tree.

Lākući, is, m. a patronymic from Lakuća.

लाकुटिक *lākuṭika* for *lāguḍika* or (according to some) for *lālāṭika.*

लाक्षकी *lākshakī,* f., N. of Sītā.

लाक्षण *lākshaṇa, as, ī, am* (fr. *lakshaṇa*), relating to signs or marks, knowing characteristic signs or marks.

Lākshaṇi, is, m. a patronymic from Lakshaṇa.

Lākshaṇika, as, ī, am, knowing marks, acquainted with signs; relating to marks or signs, indicatory, characteristic; expressing indirectly or figuratively; having a figurative or metaphorical meaning, secondary, inferior, subordinate; technical; (*as*), m. one who knows or explains signs; a technical term, a word implying a definition. — *Lākshaṇika-tva, am,* n. the expressing by signs or figures.

Lākshaṇya, as, ā, am, conversant with signs or

marks, explaining or interpreting signs, relating to a sign or mark, indicative.

लाक्षा *lākshā*, f. (probably a later form of *rākshā*, and perhaps connected with *rāga* fr. rt. *rañj*, to dye; according to some connected with *laksha*, from the thousands of insects forming the red dye), a species of plant (Ved.); a kind of red dye, lac (obtained from the cochineal insect or a similar insect as well as from the resin of a particular tree; according to some the nest of the insect is formed of a resinous substance used as sealing-wax and commonly termed Shel-lac); the insect or animal which produces the red dye. — *Lākshā-taru, us*, m. the tree Butea Frondosa (the insect being especially found in this tree). — *Lākshā-prasāda* or *lākshā-prasādana, as*, m. the red Lodh tree (an astringent infusion prepared from its bark is used to fix colour in dyeing). — *Lākshā-rakta, as, ā, am*, coloured or dyed with lac. — *Lākshā-vṛiksha, as*, m. Butea Frondosa.

Lākshika, as, ī, am, relating to lac, coloured or dyed with lac, made of lac; relating to a large number or to a lac, (in this sense fr. *laksha*.)

लाक्षेय *lāksheya, as*, m. a patronymic.

लाक्ष्म *lākshma, as, ī, am* (fr. *lakshmī*), addressed to Lakshmī.

लाक्ष्मण *lākshmaṇa, as, ī, am* (fr. *lakshmaṇa*), relating to the plant Lakshmaṇā; (*as*), m. a patronymic from Lakshmaṇa.

Lākshmaṇi, is, m. a patronymic from Lakshmaṇa.

Lākshmaṇeya, as, m. a patronymic from Lakshmaṇa.

लाक्ष्यिक *lākshyika, as, ī, am*, = *lakshyam adhīte veda vā*, Pāṇ. IV. 2, 60, Vārtt. 7.

लाख् *lākh* (= rt. *rākh*), cl. 1. P. *lākhati*, &c., to grow dry, be dry or arid; to adorn; to suffice, be competent; to prevent.

लागुडिक *lāguḍika, as, ī, am* (fr. *laguḍa*), armed with a club; (*as*), m. a sentinel.

लाघ् *lāgh* (= rt. *rāgh*), cl. 1. A. *lāghate*, &c., to be able or equal to, to be competent or suffice.

लाघरकोलस *lāgharakolasa, as*, m. a particular form of jaundice.

लाघव *lāghava, am*, n. (fr. *laghu*), quickness, swiftness, rapidity, speed; lightness, levity; activity, alacrity, versatility, dexterity, readiness; ease, facility; health; littleness, smallness, minuteness, delicacy, fineness; insignificance, unimportance, meanness; frivolity, inconsiderateness, rashness; (in prosody) shortness of a vowel or syllable; shortness of expression, brevity, conciseness; making light of, undervaluing, slighting, slight, disrespect, contempt, disgrace. — *Lāghavānvita* (°*va-an*°), *as, ā, am*, possessed of brevity. — *Lāghavāyana* (°*va-āy*°), *as*, m., N. of an author.

Lāghavika, as, ī, am, being quick or light, being short or brief.

लाङ्काकायनि *lāṅkākāyani, is*, m. a metronymic from Laṅkā.

Lāṅkāyana, as, m. a patronymic from Laṅka.

लाङ्गल *lāṅgala, am*, n. (probably connected with rt. *lag*; according to Uṇādi-s. I. 108. fr. rt. *laṅg*), a plough; a particular appearance presented by the moon; a plough-shaped beam or timber (used in the construction of a house); the palm tree; a kind of flower; membrum virile, (probably incorrect for *lāṅgūla*); (*as*), m. a kind of rice; N. of a son of Śuddhoda and grandson of Śākya; (*ī*), f., N. of various plants, Jussiæa Repens; Hemionitis Cordifolia; Rubia Munjista; Hedysarum Lagopodioides; = *lāṅgalin*, the cocoa-nut tree; N. of a river. — *Lāṅgala-graha, as*, m. 'plough-holder,' a ploughman, cultivator, peasant. — *Lāṅgala-grahaṇa, am*, n. the act of holding or guiding the plough, ploughing. — *Lāṅgala-ćakra, am*, n. a particular plough-shaped diagram. — *Lāṅgala-daṇḍa* or *lāṅgala-daṇḍaka, as*, m. the pole or beam of a plough. — *Lāṅgala-dhvaja, as, ā, am*, having a plough for an ensign or characteristic; (*as*), m., N. of Bala-rāma, (see *lāṅgalin*.) — *Lāṅgala-paddhati, is*, f. a plough's path or line, furrow. — *Lāṅgala-phāla, as, am*, m. n. a ploughshare. — *Lāṅgalākhya* (°*la-ākh*°) or *lāṅgalāhvaya* (°*la-āh*°), *as, ā, am*, 'plough-named, called after a plough,' (a term applied to the plant Jussiæa Repens; probably *ā*, f.) — *Lāṅgalāpakarshin* (°*la-ap*°), *ī, iṇī, i*, drawing the plough (said of an ox). — *Lāṅgalīshā* (°*la-īshā*, anomalous), f. the pole of a plough.

Lāṅgalaka at the end of a comp. = *lāṅgala*, a plough; (*as*), m. a plough-shaped incision (in surgery); (*ikā, ikī*), f. = *lāṅgalī*, Jussiæa Repens.

Lāṅgalāyana, as, m. a patronymic from Lāṅgala.

Lāṅgali, is, m. (fr. *lāṅgala*), a patronymic, N. of a preceptor.

Lāṅgalika, as, ī, am, relating or belonging to a plough; (*as*), m. epithet of a particular vegetable poison; (*ī*), f. Methonica Superba; [cf. *lāṅgalikī* under *lāṅgalaka*.]

Lāṅgalin, ī, inī, i, furnished with or possessing a plough; (*ī*), m., N. of Bala-deva (who is represented as armed with a ploughshare); N. of a preceptor; the cocoa-nut tree; a snake.

लाङ्गुल *lāṅgula, am*, n. (probably fr. rt. *lag*; but see *lāṅgūla*), a tail; membrum virile.

Lāṅgulikā, f. Uraria Lagopodioides.

Lāṅgulinī, f., N. of a river; [cf. *lāṅgūlinī*.]

Lāṅgūla, am, n. (according to Uṇādi-s. IV. 90. fr. rt. *laṅg*), a tail, a hairy tail; membrum virile; a granary?; (*ī*), f. Uraria Lagopodioides.

Lāṅgūlikā, f. Hemionitis Cordifolia.

Lāṅgūlin, ī, inī, i, tailed, having a tail; (*ī*), m. a monkey, ape; a kind of medicinal plant; (*inī*), f., N. of a river.

लाज् *lāj* or *lāñj* [cf. rt. 2. *laj*], cl. 1. P. *lājati* (in Nirukta VI. 9. *lājate*), *lāñjati*, &c., to fry, roast, parch; to blame, censure.

Lāja, as, m. (supposed by some to be connected with rt. 1. *bhrajj* or *bhrij*), fried or parched grain; wetted or sprinkled grain; (*ās*), m. pl. parched or roasted grain, (also *ā*, f.); (*am*), n. the root of Andropogon Muricatus.

Lāji, is, m., Ved. a quantity of parched grain, (according to a commentator on Taittirīya-Brāhmaṇa III. 9, 4, 8, *lāji* is voc. c. fr. *lājin* = *lājopalakshita*.)

Lājī, f., N. of a place.

लाञ्छ् *lāñćh* (connected with rt. *laksh*, from which it is probably corrupted; cf. rt. *laćh*), cl. 1. P. *lāñćhati, lalāñćha*, &c., to mark, distinguish, decorate, deck.

Lāñćhana, am, n. a mark, sign, token, spot; a landmark; a mark of ignominy, stain, spot; a name, appellation.

Lāñćhita, as, ā, am, marked, distinguished, characterized, designated; decorated, decked; furnished with (with inst. or at the end of a comp.).

लाञ्ज् *lāñj* = rt. *lāj* above.

लाट *lāṭa, ās*, m. pl. (according to some formed fr. *rāshṭra*), N. of a people and of the district inhabited by them (= Λαρικη of Ptolemy); (*as*), m. a king of the Lāṭas; clothes, dress; old or worn-out clothes, shabby ornaments, &c.; idle or childish language; repetition of words in the same sense but in a different application; (*as, ī, am*), relating to the Lāṭas, of or belonging to Lāṭa; old, worn, spoiled, &c. — *Lāṭāćārya* (°*ṭa-āć*°), *as*, m. the teacher of the Lāṭas, N. of an astronomer. — *Lāṭānuprāsa* (°*ṭa-an*°), *as*, m. 'Lāṭa-repetition,' the repetition of a word in the same sense but with a different application, (see *lāṭaka*.)

Lāṭaka, as, ikā, am, of or belonging to the Lāṭas, customary among them; (*ikā*), f. a particular style of speech or composition, (see *rīti*.)

Lāṭīya, as, ā, am, = *lāṭaka*.

लाट्य *lāṭya*, Nom. P. *lāṭyati*, &c., to live.

लाट्यायन *lāṭyāyana, as*, m., N. of the author of a Sūtra work.

लाड् *lāḍ* (= rt. *laḍ*), cl. 10. P. *lāḍayati*, *lāḍāpayati*, &c., to toss, throw; to blame, reproach; to fondle, cherish, caress, &c. (= *lālayati*, see rt. *lal*).

लाड *lāḍa, as*, m. a proper N.; N. of a royal race. — *Lāḍa-khāna, as*, m., N. of a king.

Lāḍana, as, m. a proper N.; (*am*), n. a various reading for *lālana*.

लाडम *lāḍama, as*, m. a proper N.

लाडि *lāḍi, is*, m. a patronymic.

लाण्ठनी *lāṇṭhanī* (?), f. = *kulaṭā*.

लात *lāta, lāti*, &c. See rt. 1. *lā*, p. 864.

लातव्य *lātavya, as*, m. a patronymic from Latu; N. of a chamberlain (in the Vikramorvaśī).

लान्त *lānta, as*, m. a mystical term for the letter *va*.

लान्तकज *lāntaka-ja, ās*, m. pl., N. of a class of deities (with Jainas).

लान्द्र *lāndra, lāndraka*, see Gaṇa Yāvādi to Pāṇ. V. 4, 29.

लाप *lāpa, lāpin*, &c. See p. 861, col. 2.

लाब *lāba* (often written *lāva*), *as*, m. = *laba*, a sort of quail, Perdix Chinensis; (*ā*), f. the female of this bird. — *Lābāksha* (°*ba-ak*°) or *lābākshaka, as*, m. 'quail-eyed,' a kind of rice.

Lābaka, as, m. a sort of quail.

लाबु *lābu* or *lābū* = *a-lābu*.

Lābukī, f. a kind of lute.

लाबुकायन *lābukāyana, as*, m., N. of a philosophical writer mentioned in the Jaimini-sūtras, (probably incorrect for *lāmakāyana*.)

लाभ् *lābh*, cl. 10. P. *lābhayati*, &c., to throw, direct.

लाभ *lābha*, &c. See p. 862, col. 1.

लामकायन *lāmakāyana, as*, m. (fr. *lamaka*), a patronymic; N. of a preceptor; (*ās*), m. pl. the descendants of Lamaka.

Lāmakāyani, is, m. a patronymic.

Lāmakāyanin, inas, m. pl. the school of Lāmakāyana.

Lāmagāyani, is, m. = *lāmakāyani*.

लामज्जक *lāmajjaka, am*, n. the root of the fragrant grass Andropogon Muricatus.

लाम्पट्य *lāmpaṭya, am*, n. (fr. *lampaṭa*), lasciviousness, lustfulness, lewdness, dissoluteness.

लायक *lāyaka*. See p. 868, col. 3.

लायम् *lāyam*, a word of uncertain meaning in Ṛig-veda X. 42, 1, (perhaps an indec. part. fr. rt. 1. *lī*), having bent down, bending; (according to Sāy.) = *saṃśleshaṇam* = *hṛidaya-vedhinam śaram*.

लाल *lāla, lālaka, lālita*, &c. See p. 863, cols. 1, 2.

लालप्यमान *lālapyamāna*. See p. 861, col. 2.

लालस *lālasa, as, ā, am* (fr. the Intens. of rt. 1. *las*, but probably connected also with rt. *lash*), eagerly longing for, ardently desirous of, eager after; finding pleasure in, devoted to, totally given up to [cf. *śoka-l*°]; (*as, ā*), m. f. longing or ardent

desire, eagerness; regret, sorrow; asking, soliciting; the longing of a pregnant woman; dalliance? ; (ā), f. a particular metre, four times ⏑⏑⏑⏑⏑⏑–⏑––, ⏑––⏑––⏑–.

Lālasika, am, n. sauce, gravy.

लालाट *lālāṭa*, as, ī, am (fr. lalāṭa), being in or on the forehead, relating to it, &c.

Lālāṭi, is, m. a patronymic.

Lālāṭika, as, ī, am, relating to the forehead, being on the forehead; relating to fate, arising from destiny; looking attentively at the forehead (of a master), attentive; useless, low, vile; (as), m. an attentive servant, one who watches a master's countenance and learns by it what is necessary to be done; one who is unfit for work (as depending too much on the look of his superior), a careless person or idler (perhaps as always gazing at the countenances of others); a mode of embracing.

Lālāṭī, f. = lalāṭa, the forehead.

लालामिक *lālāmika*, as, ī, am, = lalāmaṃ gṛihṇāti, Pāṇ. IV. 4, 40.

लालिक *lālika*. See p. 863, col. 2.

लालुका *lālukā*, f. a sort of necklace.

लाव *lāva*. See p. 870, col. 3.

लावण *lāvaṇa*, as, ī, am (fr. lavaṇa), saline, salt, salted, cooked or dressed with salt.

Lāvaṇika, as, ī, am, relating to salt, impregnated with salt, prepared or dressed with salt, salted; dealing in salt; lovely, beautiful, graceful; (as), m. a dealer in salt, salt merchant; (am), n. a vessel holding salt, salt-cellar.

Lāvaṇya, am, n. saltness, the taste or property of salt; beauty, loveliness, charm. — Lāvaṇya-kalita, as, ā, am, endowed with beauty. — Lāvaṇya-mañjarī, f., N. of a woman. — Lāvaṇya-maya, as, ī, am, full of taste, full of loveliness or beauty, lovely, beautiful, handsome. — Lāvaṇya-vat, ān, atī, at, possessed of beauty or grace, beautiful, lovely; (atī), f., N. of various women. — Lāvaṇya-śrī, īs, f. 'wealth of beauty,' great beauty. — Lāvaṇyārjita (°ya-ar°), as, ā, am, obtained through beauty; (am), n. the private property of a married woman (consisting of that which has been presented to her at her marriage as a token of respect or kindness or by her father or mother-in-law).

लावाणक *lāvāṇaka*, as, m., N. of a district adjacent to Magadha, (sometimes incorrectly written lāvānaka); N. of the third Lambaka of the Kathā-sarit-sāgara.

लाविक *lāvika*, as, m. = lālika, a buffalo.

लावु *lāvu*, lāvū, &c. See lābu, &c., p. 865, col. 3.

लावेरणि *lāveraṇi*, is, m. a patronymic.

Lāveraṇīya, see Gaṇa Gahādi to Pāṇ. IV. 2, 138.

लाव्य *lāvya*. See p. 870, col. 3.

लाषुक *lāshuka*, as, ā or ī, am (fr. rt. lash), covetous, greedy.

लास *lāsa*, lāsin, lāsya. See p. 864.

लास्फोटनी *lāsphoṭanī*, f. a gimlet, auger.

लाहरिमल्ल *lāharimalla*, as, m., N. of a general.

लाह्य *lāhya*, as, m. (fr. lahya), a patronymic.

Lāhyāyani, is, m. (fr. lāhya), a patronymic of Bhujyu.

लि *li*, is, m. (a doubtful word, meaning according to some) weariness, fatigue; loss, destruction; end, term; equality, sameness; a bracelet.

लिकुच *likuća*, as, m. = lakuća.

लिक्षा *likshā*, f. (also written likkā), a nit, young louse, the egg of a louse; a minute measure of weight, (according to some, a poppy seed or = 8 Trasa-reṇus or motes.)

Likshikā, f. = likshā, a nit.

Likhya, as, m. a nit, the egg of a louse; (ā), f. a nit; a minute measure of weight; [cf. likshā.]

लिख् *likh* (the original form of this rt. was probably rikh, q. v.), cl. 6. P. likhati (according to some also A. likhate), lilekha, lekhishyati, alekhīt, lekhitum or likhitum, to scratch, scrape, furrow, tear up, scarify, lance; to pick, peck (said of birds); to scratch or make an incision in or on, draw a line or streak, make a mark or sign, write, copy, write down, engrave, inscribe; to sketch, trace, portray, draw, delineate, depict, draw a picture, paint; to make smooth, polish; to graze, touch; to unite sexually with a female: Pass. likhyate, Aor. alekhi, to be written: Caus. lekhayati (also, according to some, likhāpayati), Aor. alilikhat, to cause to scratch or write, &c.; to scratch; to write: Desid. lilikhishati, lilekhishati.

Likha, as, ā, am, scratching, writing; a writer, &c.

Likhat, an, atī or antī, at, scratching, writing, &c.; painting, delineating.

Likhana, am, n. the act of scratching; writing, inscribing; a writing, written document, manuscript, scripture.

Likhita, as, ā, am, scratched, scraped, scarified; written; drawn, delineated, portrayed, sketched, traced, painted; (as). m., N. of a Ṛishi and author of a work on law (frequently mentioned together with Śaṅkha, q. v.); N. of Śaṅkha's brother, whose hands were cut off by king Su-dyumna as a punishment for eating some fruit without leave (described in Śānti-p. 668); (am), n. a writing, written document or composition, book, scripture.

Likhitvā, ind. having scratched; having written or delineated.

Lekha, as, m. [cf. rekha], a writing, letter, epistle, manuscript, document, written document of any kind, (kūṭa-lekha, a spurious or forged document); a god, deity; a proper N.; (ā), f. a scratch, streak, line, (gaṇḍa-lekhā, 'cheek-line,' the outline of the cheek; cf. vidyul-l°); stripe, stroke, furrow, row, groove; writing, handwriting, drawing lines, delineation, drawing, painting; a drawing, likeness, representation, figure, impression, mark; the curved line or pale streak of the young moon (when only faintly discernible), the moon's crescent; hem, border, rim, brim, edge, the horizon; = śikhā, ćūḍāgra; (ās), m. pl., N. of a class of gods under Manu Ćākshusha. — Lekha-pattra, am, n. or lekha-pattrikā, f. a written document, writing, letter, epistle; writ, deed. — Lekha-pratilekha-lipi, is, f. a particular kind of writing. — Lekharshabha (°kha-rish), as, m. 'best of deities,' N. of Indra. — Lekha-sandeśa-hārin, ī, iṇī, i, taking or conveying a written message or instructions. — Lekha-hāra or lekha-hāraka, as, m. a letter-carrier, the bearer of a letter. — Lekha-hārin, ī, iṇī, i, taking or conveying a letter. — Lekhākshara (°kha-ak°), am, n. writing, (opposed to ālekhya, painting.) — Lekhādhikārin (°kha-adh°), ī, m. 'presiding over written documents,' a king's secretary. — Lekhābhra (°kha-abh°), as, m., N. of a man; (ās), m. pl. his descendants. — Lekhā-bhrū, ūs, f., N. of a woman. — Lekhārha (°kha-ar°), as, m. 'fit for writing on,' a kind of palm tree (the leaves of which are used for writing on). — Lekhāvalaya, as, am, m. n. an encircling line.

Lekhaka, as, m. a writer, scribe, copyist, clerk, amanuensis, secretary; one who delineates or paints; writing down, transcribing, (in this sense perhaps am, n.) — Lekhaka-pramāda, as, m. an error or mistake of a copyist. — Lekhaka-muktā-maṇi, is, m. 'pearl-gem for scribes,' N. of a treatise on the art of writing by Hari-dāsa (especially intended for scribes belonging to a royal court).

Lekhana, as, ī, am, scratching, scraping, scarifying, making an incision, lancing; writing; exciting, stimulating; (as), m. Saccharum Spontaneum, a sort of grass or reed of which pens are made; (ī), f. an instrument for writing, a writing-reed, pen, style, (also written lekhani when required by the metre); a spoon, ladle; (am), n. the act of scratching or scraping; cutting or making incisions (in surgery); scarifying; the act of writing or writing down, transcribing, copying; scripture; an instrument or implement for scraping or furrowing; a kind of birch the bark of which is used for writing on [cf. bhūrja], the leaf of the palm tree used for the same purpose; grazing, touching, coming in contact (said of heavenly bodies); thinning, attenuating, reducing corpulency. — Lekhana-vasti, is, f. a kind of clyster or enema for thinning or reducing corpulency. — Lekhana-sādhana, am, n. writing materials.

Lekhanī. See under lekhana above.

Lekhanika, as, m. one who makes another sign a document instead of himself, signing by proxy, or making a mark (from inability to write); the bearer of a letter, a letter-carrier, postman, express.

Lekhanikā in ćitra-l°, q. v.

Lekhanīya, as, ā, am, to be written; to be drawn or painted; serving as a scraper or as a lancet, &c.; (am), n. an accusation or defence in law (required to be given in writing).

Lekhāya, Nom. P. lekhāyati, &c., to be wanton, sport wantonly; to waver, totter, stumble, slip.

Lekhita, as, ā, am, scratched, written, &c.

Lekhitvā, ind. = likhitvā, q. v.

Lekhin, ī, inī, i, scratching, scraping; writing; grazing, touching; (inī), f. a spoon, ladle.

1. lekhya, Nom. P. lekhyati, &c., = lekhāya above.

2. lekhya, as, ā, am, to be scratched or scraped, to be scarified; to be written or transcribed, proper to be written; to be drawn or painted; portrayed, painted; to be written down or numbered among (loc.); (am), n. writing, the art of writing; copying, transcribing; delineation, drawing, painting; a writing, document, letter, manuscript; a written accusation or defence; an inscription; a painted figure. — Lekhya-kṛita, as, ā, am, done in writing, signed, executed. — Lekhya-gata, as, ā, am, represented in painting, painted. — Lekhya-ćūrṇikā, f. a writing-pencil, drawing-pencil, paint-brush. — Lekhya-pattra or lekhya-pattraka, as, m. the palmyra or palm tree; (am), n. a palm leaf for writing on; a written paper, writing, letter. — Lekhya-prasaṅga, as, m. a written contract, record, document. — Lekhya-maya, as, ī, am, delineated, painted. — Lekhya-sthāna, am, n. a writing place, office. — Lekhyārūḍha (°ya-ār°), as, ā, am, committed to writing, recorded.

Lekhyaka, as, ā, am, written, epistolary.

लिखिखिल्ल *likhikhilla* (?), as, m. a peacock.

लिख्य *likhya*. See col. 2.

लिङ्ख् *liṅkh* (= rt. lakh), cl. 1. P. liṅkhati, &c., to go, move.

लिगु *ligu*, u, n. (according to Uṇādi-s. I. 37. fr. rt. lag), the mind, heart; (us), m. a fool, blockhead; a deer; part of the earth; a proper N.

लिङ् *liṅ*, a technical term in grammar for the terminations of the Potential and Precative or for these Moods themselves (the Precative being usually distinguished by the fuller term liṅ āśishi or āśir-liṅ). — Liṅ-artha-vāda, as, m. 'explanation of the sense of Liṅ,' N. of a grammatical treatise.

लिङ्कवाराहतीर्थ *liṅka-vārāha-tīrtha*, am, n., N. of a Tīrtha.

लिङ्ग् *liṅg*, cl. 1. P. liṅgati, &c., to go; cl. 10. P. liṅgayati, &c. (more properly regarded as a Nom. fr. liṅga, p. 867), to change or inflect a noun according to its gender;

to paint, variegate; [cf. probably Old Germ. *hring, hringjan;* Angl. Sax. *hring.*]

Liṅga, am, n. (perhaps connected with rt. *lag*), a mark, sign, token, emblem, badge, anything which distinguishes or defines, distinguishing or discriminating mark, characteristic mark, characteristic, sectarian mark; a symptom, mark of disease; a false badge, any badge or mark assumed with a view to deceive; a spot, stain; a proof, evidence, means of proof, proof from a sure sign or token; (in logic) = *vyāpya,* the predicate of a proposition or the mark which characterizes the subject (as in the proposition 'there is fire because there is smoke, and fire has smoke,' smoke is the *liṅga*), inference, conclusion, reason, (*kārya-liṅga,* a particular figure of speech in which the grounds of a statement are explained after the statement has been made); the sign of gender or sex, organ of generation; gender (in grammar, cf. *pum-liṅga*); the male organ; Śiva's genital organ or Śiva worshipped in the form of a Phallus, (this is usually of stone or marble, and set up in temples appropriated to Śiva; there were formerly twelve principal Śiva-liṅgas in India, of which two or three of the best known are Soma-nātha in Gujarāt, Mahākāla at Ujjayinī, Viśveśvara at Benares, &c.); the image of a god, an idol; the subtile frame or body which is not destroyed by death, the indestructible original of the gross or visible body [cf. *liṅga-śarīra, sūkshma-ś°*]; = *prātipadika,* a nominal base, the crude form or base of a noun (shortened by Vopa-deva into *li*); (according to some) Prakṛiti or Pradhāna (i. e. the primary germ out of which all phenomena are evolved in the Sāṅkhya phil.); the effect or product (i. e. according to others, that which is evolved out of a primary cause, and becomes in its turn a producer, = *vyakta* in the Sāṅkhya phil.); the order of the religious student; N. of a Purāṇa, (see *liṅga-purāṇa.*) — *Liṅga-jā,* f. a kind of plant (= *liṅginī*). — *Liṅgatas,* ind. from a mark or sign, according to marks, &c. — *Liṅgato-bhadra, am,* n. epithet of a particular magical circle. — *Liṅga-tva, am,* n. the state of being a Liṅga or mark, &c. — *Liṅga-deha, as, am,* m. n. the subtile or primary body, see *liṅga-śarīra.* — *Liṅga-dvādaśa-vrata, am,* n., N. of a particular religious ceremony. — *Liṅga-dhara, as, ā, am,* wearing marks, carrying distinctive signs, (*mithyā-liṅgadhara,* wearing false marks, a hypocrite; cf. *suhṛil-l°.*) — *Liṅga-dhāraṇa, as, ī, am,* wearing a badge; (*am*), n. the act of wearing a badge or any characteristic mark, the wearing of a Liṅga or Phallus. — *Liṅga-dhārin, ī, iṇī, i,* wearing a badge, wearing the Liṅga of Śiva; (*ī*), m. = *liṅga-vat,* q. v.; (*iṇī*), f., N. of Dākshāyaṇī in Naimisha. — *Liṅga-nāśa, as,* m. loss of characteristic marks; a particular disease of the eyes, (loss of vision from cataract &c., considered to be a discoloration of the pupil); loss of the penis. — *Liṅga-parāmarśa, as,* m. the groping after or seeking for a sign or token (in logic), the consideration of a sign or characteristic (as that smokiness is a sign of fire). — *Liṅga-pīṭha, am,* n. the pedestal of a Liṅga. — *Liṅga-purāṇa, am,* n., N. of one of the eighteen Purāṇas (in which Śiva, supposed to be present in the Agni-liṅga or great fiery Liṅga, gives an account of the creation &c. as well as of his own incarnations in opposition to those of Vishṇu). — *Liṅga-pratishṭhā-vidhi, is,* m. rules for the establishment of a Liṅga. — *Liṅga-māhātmya, am,* n. the majesty or pre-eminence of the Liṅga, N. of a section of several Purāṇas. — *Liṅga-mūrti, is, is, i,* having the form of the Phallus (said of Śiva). — *Liṅga-lepa, as,* m., N. of a particular disease. — *Liṅga-vat, ān, atī, at,* having marks, possessed of signs or tokens; having various sexes or genders; furnished with a Liṅga or wearing a small representation of the Liṅga of Śiva round the neck or on one arm (applied as an epithet to a particular Śaiva sect, also called Jaṅgamas). — *Liṅga-vardhana, as, ī, am,* causing erections of the male organ; (*as*), m. Feronia Elephantum. — *Liṅga-vardhin, ī, inī, i,* causing erections; (*inī*), f. Achyranthes Aspera. — *Liṅga-viparyaya, as,* m. change of gender. — *Liṅga-viśesha-vidhi, is,* m. rules for the different genders, N. of a grammatical treatise ascribed to Vara-ruci. — *Liṅga-vṛitti, is, is, i,* making a livelihood by false appearance or assumed outward marks, hypocritical; (*is*), m. a religious hypocrite, one who assumes the dress &c. of an ascetic to gain a livelihood. — *Liṅga-vedī,* f. the pedestal of a Liṅga. — *Liṅga-śarīra, am,* n. the subtile body which accompanies the grosser in all its transmigrations and is not destroyed by death. — *Liṅga-śāstra, am,* n. a grammatical treatise on gender. — *Liṅga-sambhūtā,* f., N. of a particular plant. — *Liṅga-stha, as,* m. a religious student. — *Liṅga-hanī,* f. = *mūrvā.* — *Liṅgāgra* (°*ga-ag*°), *as,* m. glans penis. — *Liṅgānuśāsana* (°*ga-an*°), *am,* n. the doctrine or laws of grammatical gender. — *Liṅgārcana* (°*ga-ar*°), *am,* n. worship of the Liṅga or Phallus. — *Liṅgārcana-tantra, am,* n., N. of a Tantra work. — *Liṅgārcā-pratishṭhā-vidhi* (°*ga-ar*°), *is,* m., N. of a work.

Liṅgaka at the end of an adj. comp. = *liṅga;* (*as*), m. the elephant or wood apple, Feronia Elephantum; [cf. *liṅga-vardhana.*]

Liṅgana, am, n. = *ā-liṅgana,* embracing, an embrace.

Liṅgin, ī, inī, i, having a mark or sign, wearing a distinguishing mark; having the character of, characterized by (at the end of a comp.); wearing or bearing the insignia (of any office or character), bearing false marks or signs, a hypocrite; only having the appearance or acting the part of (at the end of a comp.; cf. *dvija-l°*); having a right to wear signs or badges, one whose external appearance corresponds with his inner character; possessing or furnished with a Liṅga; having a subtile body; (*ī*), m. a Brāhman of a particular order, a religious student, an ascetic; N. of Parameśvara (as the sustainer of Liṅga or Pradhāna, cf. *liṅga,* col. 1); a worshipper of Śiva in the Phallic type; a hypocrite or pretended devotee; = *vyāpaka,* the subject of a proposition, that which possesses a characteristic mark (as in the proposition 'there is fire because there is smoke, and fire has smoke,' fire is the *liṅgin*); the cause or source (i. e. that original substance into which a Liṅga is resolved, see under *liṅga*); an elephant; (*inas*), m. pl., N. of a particular Śaiva sect [cf. *liṅga-vat*]; (*inī*), f. a particular plant. — *Liṅgi-vesha, as,* m. the dress or the insignia of a religious student (the skin, staff, bowl, &c.), the dress or appearance of a follower of Śiva.

Liṅgya, ind. = 2. *ā-liṅgya,* having embraced.

लिङ्गालिका *liṅgālikā,* f. a kind of mouse.

लिच्छवि *liććhavi,* N. of a regal race.

लिट् *liṭ,* a technical term in grammar for the terminations of the Reduplicated Perfect tense or for this tense itself.

लिट्य *liṭya,* Nom. P. *liṭyati,* &c., to be little; to think little of.

लिधु *li-dhu,* (in grammar) a technical term for Nominal verbs, (said to be a contraction of *liṅga,* 'the crude base of a noun,' and *dhātu,* 'a root.')

लिन्दु *lindu,* Ved. = *piććhala,* slimy, slippery.

लिप् *lip* (the later and classical form of rt. *rip*), cl. 6. P. Á. *limpati, -te, lilepa, lilipe, lepsyati, -te, alipat, alipata* or *alipta, leptum,* to smear, besmear, anoint, daub, plaster, paint; to spread over, cover; to stain, soil, pollute, defile, contaminate; to inflame, kindle, burn: Pass. *lipyate,* to be smeared or anointed; to stick, cleave, adhere to: Caus. *lepayati, -yitum,* Aor. *alīlipat,* to cause to smear, &c.; to smear, anoint, cover; to cause to be covered or decorated: Desid. *lilipsati, -te:* Intens. *lelipyate, lelepti;* [cf. Gr. λίπ-α, λίπ-ος, λιπαρό-ς, λιπ-αρ-ής, λιπαρέ-ω, ἀ-λείφ-ω, ἄλειφ-αρ, ἄλειφα, λισσός: Lat. *limpidus, lippus, li-no, li-mus, de-libuo;* probably also *liquidus, liqueo:* Old Germ. *salba:* Goth. *salbôn:* Angl. Sax. *sealf:* Slav. *lep-i-ti, lep-u:* Lith. *limp-u, lip-ti, lip-u-s:* Hib. *laib, laibe,* 'mire, clay.']

Lipa, as, m. smearing, anointing, plastering.

Lipi, is, or *lipī,* f. smearing, besmearing, anointing, plastering, spreading over; painting, drawing; writing, transcribing, handwriting; the art of writing: written characters, the letters; a writing, written paper or book, manuscript, document, letter. — *Lipikara, as,* m. an anointer, white-washer, plasterer; a writer, scribe; an engraver. — *Lipi-kāra, as,* m. a writer, scribe, copyist. — *Lipi-jña, as, ā, am,* one who understands writing, one who can write. — *Lipi-nyāsa, as,* m. 'the act of putting down written characters,' writing, transcribing. — *Lipi-phalaka, am,* n. a writing-tablet, leaf for writing on. — *Lipi-śālā,* f. a writing-school. — *Lipi-saṅkhyā,* f. a number of written characters. — *Lipi-sajjā,* f. implements or materials for writing.

Lipikā, f. = *lipi,* a writing, written paper, &c.

1. *lipta, as, ā, am* (for 2. *lipta* see p. 868, col. 1), smeared, besmeared, anointed; stained, soiled, defiled; smeared with poison, poisoned, envenomed; eaten. — *Lipta-vat, ān, atī, at,* one who has smeared or anointed, &c. — *Lipta-hasta, as, ā, am,* having the hands smeared or stained. — *Liptāṅga* (°*ta-aṅ*°), *as, ā* or *ī, am,* having the body anointed with unguents, &c.

Liptaka, as, ā, am, smeared, covered with poison; (*as*), m. a poisoned arrow.

Limpa, as, m. smearing, anointing, plastering: (*as*), m., N. of one of Śiva's attendants.

Limpaṭa, as, ā, am, libidinous, lustful, lecherous; (*as*), m. a libertine; [cf. *lampaṭa.*]

Limpat, an, atī or *antī, at,* smearing, anointing, plastering.

Limpāka, as, m. an ass; a citron or lime tree; (*am*), n. the fruit of the lime tree, a citron.

Limpi, is, f. = *lipi,* a writing, &c.

Livi, is, or *livī,* f. writing, transcribing, a writing, &c., = *lipi.* — *Livi-kara* or *liviṅ-kara, as,* m. a writer, scribe.

Lepa, as, m. the act of smearing, besmearing, daubing, anointing, plastering, anything smeared on, salve, ointment, unguent, plaster, mortar, chunam, white-wash; a coating of paint, &c.; the wipings of the hand after offering funeral oblations to three ancestors, (these wipings being considered as an oblation to paternal ancestors in the fourth, fifth, and sixth degrees); impurity, dirt, any grease or dirt sticking to vessels, &c., a spot, stain, pollution, defilement, moral impurity, sin; food, victuals. — *Lepa-kara, as,* m. plaster-maker, mortar-maker or plasterer, bricklayer, white-washer. — *Lepa-kāminī,* f. = *añjanī.* — *Lepa-bhāgin, ī,* m. 'sharing the Lepa,' a paternal ancestor in the fourth, fifth, and sixth degrees (Manu III. 216). — *Lepa-bhuj, k,* m. 'eating the Lepa,' = *lepa-bhāgin.*

Lepaka, as, m. a plasterer, bricklayer; one who moulds or models; (a form *lepaka* for *lepa* is found at the end of some comps., see *a-l°.*)

Lepana, as, m. olibanum, incense; (*am*), n. the act of smearing, besmearing, daubing, spreading on; anything smeared on, salve, ointment, plaster, mortar, white-wash; flesh, meat.

Lepanīya, as, ā, am, to be smeared or anointed, fit to be plastered.

Lepin, ī, inī, i, smearing or besmearing with, covering with; smeared with, covered with; (*ī*), m. a plasterer, bricklayer, one who moulds or models.

Lepya, as, ā, am, to be smeared or anointed; to be defiled, to be spotted or stained; moulded, modeled; (*am*), n. plastering, spreading or smearing ointment or mortar, making models, moulding, modeling. — *Lepya-kṛit, t,* m. one who makes models, a bricklayer, plasterer. — *Lepya-nārī,* f. (probably) a modeled figure of a woman. — *Lepya-*

maya, as, ī, om, made of mortar or clay, moulded; (*ī*), f. a doll, puppet. — *Lepya-yoshit, t*, f. = *lepya-nārī*. — *Lepya-strī*, f. a woman covered with unguents, a perfumed woman.

लिप्त 2. *lipta, as, ā, am* (according to Uṇādi-s. V. 55. fr. rt. 1. *lī*; for 1. *lipta* see p. 867, col. 3), united, joined, connected, embraced.

लिप्ता *liptā* or *liptikā*, f. a minute, the sixtieth part of a degree; [cf. Gr. λεπτός.] — *Liptī-kṛi*, cl. 8. P. *-karoti*, &c., Ved. to reduce to minutes.

लिप्सा *lipsā, lipsu, lipsya*, &c. See p. 862, col. 1.

लिबि *libi, libī*, = *lipi*, q. v.

लिबुजा *libujā*, f., Ved. a creeping plant, creeper.

लिम्प *limpa, limpi*, &c. See p. 867, col. 3.

लिम्बभट्ट *limba-bhaṭṭa, as*, m. a proper N.

लिश् 1. *liś* (according to some a later form of rt. 1. *riś*), cl. 6. P. *liśati* (according to some also A. *liśate*), to tear off, hurt, injure, (in this sense only if identified with rt. 1. *riś*); to go, move; cl. 4. P. *liśyati* (also A. *liśyate*), *lileśa, liliśe, lekshyati, -te, alikshat, alikshata, leshṭum*, to be small, lessen, become small [cf. rts. *kriś, kliś*]: Caus. *leśayati, aliliśat*: Desid. *lilikshati*: Intens. *leliśyate, leleshṭi*; [cf. Gr. ὀλίγος, perhaps also λίγδοι; Lith. *lesas*.]

2. *liś, ṭ, ṭ, ṭ*, (probably) one who tears off or injures, &c.

Liśa, as, ā, am, (probably) tearing, injuring, &c.; (see *kuliśa*.)

Lishṭa, as, ā, am, lessened, decreased, reduced.

Leśa, as, m. smallness, littleness; a small part or portion, particle, atom, bit, little bit, slight trace, small quantity, little (frequently at the end of comps., cf. *daṇḍa-l°, sveda-l°*); a particular division or short space of time (= 2 Kalās); epithet of a particular modulation of sound or melody; (in rhetoric) a particular figure of speech, employment of a comparison instead of a direct statement; representing as a disadvantage what is otherwise regarded as an advantage and vice versa; N. of a king (a son of Su-hotra). — *Leśokta* (°*śa-uk*°), *as, ā, am*, briefly said, only hinted or insinuated.

Leśyā, f. light.

Leshṭarya, as, ā, am, (probably) to be torn off or injured.

Leshṭu, us, m. a clod, lump of earth; [cf. *loshṭa, loshṭu*.] — *Leshṭu-ghna* or *leshṭu-bhedana, as*, m. a clod-breaker, clod-crusher, a harrow or other agricultural implement used for breaking clods.

लिष्व *lishva, as*, m. = *lashva*, a dancer, actor.

लिह् 1. *lih* (a later form of rt. *rih*), cl. 2. P. A. *leḍhi, līḍhe* (and sing. P. *lekshi*, 2nd and 3rd du. *līḍhas*), Impf. P. *aleṭ* or *aleḍ* (2nd sing. *aleṭ*, 2nd du. *alīḍham*), Impv. P. *leḍhu* (2nd sing. *līḍhi*), *leleha, lilihe, lekshyati, -te, alikshat, alikshata* or *alīḍha, leḍhum*, to lick; to lick up; to taste, sip, lap, take any food by licking or lapping: Pass. *lihyate*, Aor. *alehi*, to be licked, &c.: Caus. *lehayati, -yitum*, Aor. *alīlihat*, to cause to lick: Desid. *lilikshati, -te*: Intens. *lelihyate, leleḍhi*, to lick frequently, be constantly licking, play with the tongue, dart out the tongue; [cf. Gr. λείχ-ω, λιχ-μά-ω, λιχ-μά-ζ-ω, λιχ-ανό-ς, λίχ-νο-ς; Lat. *li-n-g-o, lig-uri-o, pol-lex*; Goth. *bi-laigô-n*; Old Germ. *lecchôn*; Angl. Sax. *liccian*; Slav. *liz-a-ti*; Lith. *lez-iu, liz-u-s*; Hib. *lighim, im-lighim*, 'I lick.']

2. *lih, ṭ, ṭ, ṭ*, licking, licking up, tasting.

Liha in *go-liha*, q. v.

Lihat, an, atī, at, licking, licking up, tasting.

Lihyamāna, as, ā, am, being licked.

Līḍha, as, ā, am, licked, tasted, licked up, devoured, eaten. — *Līḍha-mukta, as, ā, am*, tasted and ejected, rejected after being tasted; (a compound formed like *dagdha-prarūḍha*, 'growing again after being burnt.')

Līḍhvā, ind. having licked or licked up.

Leliha, as, m. (fr. the Intens.), 'constantly licking,' a kind of parasitical worm; a serpent, snake; (*ā*), f. a particular Mudrā or position of the fingers.

Lelihat, at, atī, at, constantly licking or playing with the tongue.

Lelihāna, as, ā, am, frequently licking or darting out the tongue; (*as*), m. a snake, serpent; epithet of Śiva; (*ā*), f. a particular Mudrā or position of the fingers.

Lelihyamāna, as, ā, am, constantly darting out the tongue.

Leha, as, m. licking, tasting; one who licks, a licker, sipper, (*madhuno lehaḥ*, a sipper of honey, a bee, = *madhu-lih*); anything to be taken by licking, a lambative, electuary; food; epithet of one of the ten ways in which an eclipse can take place; (*ī*), f. a particular disease of the tips of the ears.

Lehaka, as, m. one who licks, a licker, taster.

Lehana, am, n. the act of licking, tasting or lapping with the tongue.

Lehanīya, as, ā, am, to be licked, &c., = *lehya* below.

Leham, ind. having licked, &c., (*kshīra-leham*, having licked milk.)

Lehin, ī, inī, i, licking, a licker; [cf. *madhu-l°*.]

Lehina, as, m. borax.

Lehya, as, ā, am, to be licked, lickable, capable of being licked, to be lapped or licked up or eaten by licking; (*am*), n. nectar, ambrosia, food that is licked or sipped, a lambative, syrup, electuary; food in general.

ली 1. *lī*, cl. 9. P. *lināti* (this form not usually found), to adhere; to obtain (?); cl. 1. P. *layati* (not usually found), to melt, liquefy, dissolve; cl. 4. A. *līyate* (this is the usual form), *lilye, leshyati* or *lāsyati, leshyate* or *lāsyate, aleshṭa* or *alāsta, letum, lātum*, to cling or press closely, join or adhere firmly, adhere or stick together, cling to, embrace; to lie, recline, lie or rest upon, sit upon, dwell in, stay in, haunt, lurk in, hide in, cower down in; to be viscous or sticky; to be solvable, to be dissolved; to be absorbed in; to be devoted to; to disappear, vanish: Pass. *līyate*, Aor. *alāyi*: Caus. (generally with prep. *vi*), *-lāpayati* or *-lāyayati* or *-līnayati* or *-lālayati*, to melt, liquefy, dissolve, &c., (see *vi-lī*; according to Pāṇ. I. 3, 70, the form *lāpayate* in Ātmane-pada is used in the sense of 'to obtain honour,' 'cause to be honoured'): Desid. *lilīshati, -te*: Intens. *lelīyate, lelayīti, leleti* (for *lelāyati*, which some consider an intensive form of a rt. *lī*, see *lelāya*); [cf. Gr. λεῖμαξ: Lat. *līmus, po-līre, linere*; according to some, *liqueo, liquo*: Old Germ. *līm, leim*: Angl. Sax. *līme, lam*.]

Laya, as, m. the act of clinging, adhering, sticking, union, adherence; embracing, an embrace (= *śleshā, sam-śleshaṇa*); the act of lying, cowering, lurking, hiding; melting, fusion, solution, melting away, dissolution, absorption, extinction, disappearing, vanishing, disappearance, destruction, reduction (of the Universe &c.) into its original state, death, (*layam yā* or *gam*, &c., to go to dissolution, melt away, disappear, vanish; to be destroyed, perish); rest, repose; place of rest, residence, house, dwelling; mental inactivity, spiritual indifference, slackness of mind; time (in music, regarded as of three kinds, viz. *druta*, 'quick,' *madhya*, 'mean or moderate,' and *vilambita*, 'slow'); a pause in music; a particular agricultural implement, (perhaps a sort of harrow or hoe, Ved.); (*am*), n. the root of Andropogon Muricatus; (*as, ā, am*), making the mind inactive or indifferent. — *Laya-kāla, as*, m. time of dissolution or destruction. — *Laya-gata, as, ā, am*, gone to dissolution, dissolved, melted. — *Laya-putrī*, f. 'daughter of (musical) time,' a female dancer, actress. — *Layārambha* (°*ya-ār*°) or *layālamba* (°*ya-āl*°), *as*, m. 'moving according to time,' a dancer, actor. — *Layārka* (°*ya-ar*°), *as*, m. the sun at the dissolution of the world.

Layana, am, n. the act of clinging, adhering, lying, &c.; rest, repose; a place of rest, house.

Lāyaka, as, &c., clinging, sticking, adhering, &c.

2. *lī, īs*, f. clinging to, adhering, embracing, &c.; liquefying, melting; = *ćapala*; [cf. *lelāya*.]

Līna, as, ā, am, clung or pressed closely together, embraced, clung to, adhered to, attached to; clinging to, sticking to, embracing, adhering, lying, lying on, resting on, staying in, lurking, hiding, entered into; dissolved, melted, absorbed, absorbed in or into, swallowed up in; intimately united with; devoted to, given up to; disappeared, effaced, vanished, departed; (*am*), n. the being dissolved, melting, being absorbed in, disappearance. — *Līna-tā*, f. or *līna-tva, am*, n. the state of clinging together or adhering, adhesion, adhesiveness; the lying hidden or concealed. — *Līnāli* (°*na-al*°), *is, is, i*, having bees adhering (to anything), embraced or clung to by bees.

Lelya, as, ā, am (fr. the Intens., Vopa-deva XXVI. 29), clinging or adhering very closely, &c.

लीका *līkā*, f. epithet of particular evil spirits.

लीक्का *līkkā* or *līkshā*, f. = *likshā*.

लीला *līlā*, f. (supposed by some to be a corruption of *krīḍā*; perhaps connected with rt. 1. *las* or with *lelāya*), play, sport, diversion, amusement, pastime; wanton sport, amorous pastime (shown in the imitation of a lover's gait, manner, &c.), wantonness; mere sport or play, mere amusement, joking, frivolity, child's play, ease or facility in doing anything, (*līlayā*, out of sport, sportively, for amusement, as a mere joke, with the greatest ease, without effort); sportive appearance, semblance, dissembling, dissimulation, pretence, disguise, sham; air, mien, manner; grace, beauty, charm, loveliness; a species of metre, four times – ◡ ◡ – ◡ ◡ – ◡ ◡ – ◡ ◡ – ◡ ◡ –. — *Līlā-kamala, am*, n. a woman's toy-lotus, a lotus-flower held in the hand as a plaything. — *Līlā-kara, as*, m. a particular metre. — *Līlā-kalaha, as*, m. a quarrel or dispute in play, sham-fight, mock-fight. — *Līlā-khela, as, ā, am*, moving or sporting playfully, playful; (*am, ā*), n. f. a kind of metre, four times – – – – – – – – – – – – – – –. — *Līlāgāra* (°*lā-āg*°) or *līlā-gṛiha* or *līlā-geha, am*, n. a pleasure-house, place of amusement or sport. — *Līlāṅga* (°*lā-aṅ*°), *as, ī, am*, having graceful or playful limbs (said of a bull &c.). — *Līlāćala* (°*lā-ać*°), *as*, m., N. of a district. — *Līlā-tanu, us*, f. a form assumed for mere sport or pleasure. — *Līlā-tāṇḍava-paṇḍita, as, ā, am*, skilled in sportive dances (said of Śiva). — *Līlā-tāmarasa, am*, n. a lotus-flower held in the hand as a plaything. — *Līlā-dagdha, as, ā, am*, burnt to ashes or consumed without effort. — *Līlādri* (°*lā-ad*°), *is*, m. = *līlāćala*. — *Līlā-naṭana, am*, n. a sportive dance. — *Līlā-padma, am*, n. a toy-lotus, (see *līlā-kamala*.) — *Līlā-parvata, as*, m., N. of a mountain. — *Līlābja* (°*lā-ab*°), *am*, n. = *līlā-kamala*. — *Līlābharaṇa* (°*lā-ābh*°), *am*, n. a sham ornament (as a bracelet made of a string of lotuses). — *Līlā-madhu-kara, as*, m., N. of a drama. — *Līlā-manushya, as*, m. a sham man, man in disguise, one not really a man. — *Līlā-maya, as, ī, am*, consisting of play or amusement, playful, sportive, relating to play or amusement. — *Līlā-mātreṇa*, ind. out of mere sport, in mere play, without the least effort. — *Līlā-mānusha-vigraha, as, ā, am*, having a human body merely for amusement, assuming the shape of a man for a pretext or pretence; (*as*), m. epithet of Kṛishṇa. — *Līlāmbuja* (°*lā-am*°), *am*, n. = *līlā-kamala*. — *Līlāyudha* (°*lā-āy*°), *ās*, m. pl., N. of a people, (perhaps for *nīlāyudha*.) — *Līlā-rati, is*, f. sportive amusement, sport, amusement. — *Līlāravinda* (°*lā-ar*°), *am*, n. = *līlā-kamala*.

—Līlā-vajra, am, n. an implement or instrument shaped like a thunderbolt.—Līlā-vat, ān, atī, at, possessed of grace or beauty, graceful, beautiful, charming; (atī), f. a beautiful and charming woman, a wanton woman; N. of Durgā; of the wife of the Asura Maya; of a merchant's daughter (in the Hitopadeśa); a kind of metre; N. of a section of the Siddhānta-śiromaṇi; of a well known treatise on arithmetic, algebra, and geometry by Bhāskara Ācārya; of an elementary treatise on the Vaiśeshika philosophy (= nyāya-l°, q. v.); of a work on medicine.—Līlāvatāra (°lā-av°), as, m. the descent (of Vishṇu on the earth) for his own amusement.—Līlāvadhūta (°lā-av°), as, ā, am, gracefully waved about.—Līlā-vāpī, f. a pleasure-tank or lake.—Līlā-veśman, a, n. a pleasure-house; [cf. līlāgāra.]—Līlā-śuka, as, m. 'pleasure-parrot,' N. of the poet Vilva-maṅgala.—Līlā-sādhya, as, ā, am, to be effected with ease.—Līlā-svātma-priya, as, m., N. of an author held in esteem by the Tāntrikas or worshippers of Durgā.—Līlodyāna (°lā-ud°), am, n. a pleasure-garden, pleasure-grounds.

Līlāya, Nom. P. A. līlāyati, -yate, -yitum, to play, sport, amuse one's self.

Līlāyat, an, antī, at, or līlāyamāna, as, ā, am, playing, sporting, dallying, sporting wantonly.

Līlāyita, as, ā, am, done playfully or sportively, written sportively; (am), n. play, sport, amusement.

Līlopavati (?), f. a kind of metre, four times ‒ ‒ ‒ ‒, ‒ ‒ ‒ ‒ ‒ ‒ ‒ ‒ ‒ ‒ ‒.

लुक् 1. luk, an artificial root probably meaning 'to meet together,' and apparently only invented to explain lukeśvara; the forms lukishyasi and lukitasya being also given.

Lukeśvara (°ka-īś°), am, n., N. of a Tīrtha.

लुक् 2. luk (probably fr. Pass. of rt. luñć; cf. luć below; the loc. c. however is luki, not lući), a technical term or symbol in grammar to express 'the dropping out' or 'disappearance' of Pratyayas or affixes; (it is properly regarded as a substitute for an affix, preventing the appearance of any other affix in its place, and neutralizing the effect which this affix would have had on the base; the symbols luk, lup, and ślu are distinguished from lopa, q. v., and are called lu-mat, as containing the syllable lu.)

लुङ् luṅ, a technical term or symbol in grammar for the termination of the Aorist or Third Preterite or for that Tense itself.

लुङ्ग luṅga = mātuluṅga, a citron.

लुञ्च् luñć, cl. 1. P. luñćati, luluñća, &c., to pluck, pull, tug, tear, pare, peel; to pull or pluck out, pull off, tear off: Pass. lućyate, to be plucked or pulled out, &c.; [cf. probably Lat. runcare; Old Germ. liuhhan; Angl. Sax. lyccan; (according to some) Slav. luc-i-ti; Goth. raupja; Mod. Germ. raufe.]

Luć, k, f. plucking out or off, cutting off; dropping out; [cf. 2. luk.]

Lućitvā, ind. having plucked or pulled out; having torn off.

Luñća, as, ā, am, pulling or tearing out, one who plucks or pulls.

Luñćaka, as, ikā, am, one who plucks or pulls out, a tearer, &c. [cf. keśa-l°]; (as), m. (perhaps) a kind of grain.

Luñćana, am, n. the act of plucking, tearing, pulling out, &c.

Luñćita, as, ā, am, plucked, pulled, plucked out, &c.; peeled.—Luñćita-keśa, as, m. 'having the hair torn out,' N. of a Jaina ascetic (so called as pulling out the hair of the head and body by way of mortification).

Luñćitvā, ind. having plucked or pulled out, &c.; [cf. lućitvā.]

लुञ्ज् luñj = rt. 2. lañj, q. v.

लुट् 1. luṭ [cf. rts. ruṭ, 1. luṭh], cl. 1. A. loṭate, &c., to repel, resist, oppose; to suffer pain, be affected with grief; to shine; cl. 10. P. loṭayati, to speak; to shine.

लुट् 2. luṭ [cf. rt. 2. luṭh], cl. 1. 4. P. loṭati, luṭyati, luloṭa, aloṭīt or aluṭat, loṭitum, to roll, roll about, roll on the ground, wallow; to be connected or in contact with (?); cl. 1. A. loṭate, &c., to go (according to Naigh. II. 14): Caus. loṭayati, -yitum, Aor. alūluṭat or aluloṭat.

Loṭana, am, n. rolling, wallowing, tumbling.

लुट् 3. luṭ, a technical term or symbol in grammar for the terminations of the First Future or for that Tense itself.

लुठ् 1. luṭh, cl. 1. P. loṭhati, luloṭha, aluṭhat, loṭhitum, to strike, knock down; cl. 1. A. loṭhate, luluṭhe, aloṭhishṭa, to resist, oppose, repel; to suffer pain; to go (according to Naigh. II. 14); cl. 10. P. loṭhayati [cf. rt. luṇṭh], to rob, plunder, steal, pillage, sack.

लुठ् 2. luṭh, cl. 6. P. luṭhati, luloṭha, aluṭhat, &c., luṭhitum, to roll, roll about, move about, move to and fro, roll on the ground, wallow, welter; to roll down; to agitate, move, stir, (in this sense = rt. luḍ): Caus. loṭhayati, -yitum, Aor. alūluṭhat or aluloṭhat, to cause to roll, make to move to and fro: Desid. luluṭhishate, to wish to roll, intend to roll, to be on the point of rolling; [cf. Hib. liuth, 'I move, hasten.']

Luṭhat, an, atī or antī, at, rolling, rolling on the ground, falling down; flowing, trickling (?).

Luṭhana, am, n. the act of rolling, rolling or wallowing on the earth, rolling on the ground with sorrow.—Luṭhaneśvara-tīrtha (°na-īś°), am, n., N. of a Tīrtha.

Luṭhamāna, as, ā, am, rolling, moving to and fro.

Luṭhita, as, ā, am, rolled, rolled down, rolling on the ground (as a horse &c.); fallen; (am), n. the rolling on the ground (of a horse).

Luṭheśvara (°ṭha-īś°), am, n., N. of a Tīrtha.

Loṭha, as, m. rolling, rolling on the ground.

Loṭhana, as, m. a proper N.

लुड् luḍ (= rt. lul, cf. rts. 2. luṭ, 2. luṭh), cl. 1. P. loḍati, &c., to agitate, move about, stir, churn, disturb; cl. 6. P. luḍati, &c., to adhere, be attached; to cover: Caus. loḍayati, &c., to set in motion, agitate, disturb.

Loḍana, am, n. the act of agitating or disturbing.

Loḍayat, an, antī, at, agitating, disturbing.

Loḍita, as, ā, am [cf. lolita], agitated, troubled.

Loḍyamāna, as, ā, am, being agitated, being stirred.

लुण्ट् luṇṭ [cf. rts. ruṇṭ, ruṇṭh, 1. luṭh, luṇḍ], cl. 1. P. luṇṭati, &c., to rob, plunder; cl. 10. P. luṇṭayati, &c., to rob, plunder; to peel, (for rt. luñć); to disregard, despise.

Luṇṭaka, as, m. a kind of vegetable; a proper N.

Luṇṭā, f. robbing; rolling, (for luṭhana, q. v.)

Luṇṭāka, as, m. a robber, thief; a crow.

Luṇṭita, as, ā, am, robbed, plundered; peeled, (for luñćita.)

लुण्ठ् luṇṭh (= rt. ruṇṭh), cl. 1. P. luṇṭhati, &c., to go; to stir up, agitate, excite, set in motion (= rts. 2. luṭh, luḍ); to be idle; to be lame; to repel, resist; to steal, rob, plunder, pillage [cf. rts. ruṇṭ, luṇṭ, 1. luṭh]: Caus. luṇṭhayati, to rob, steal, plunder, sack; to peel, (for rt. luñć.)

Luṇṭhaka, as, m. a robber, plunderer.

Luṇṭhat, an, antī, at, stirring up, exciting, agitating; rolling, (for luṭhat.)

Luṇṭhana, am, n. the act of plundering, pillaging.

Luṇṭha-nadī, f., N. of a river.

Luṇṭhayat, an, antī, at, plundering, pillaging.

Luṇṭhā, f. robbing, pillaging, &c.; rolling, &c., (for luṭhana, q. v.)

Luṇṭhāka, as, m. a robber; a crow.

Luṇṭhi, is, f. plundering, pillaging, sacking.

Luṇṭhita, as, ā, am, plundered, pillaged, robbed, stolen; peeled, (for luñćita.)

Luṇṭhī, f. = luṭhana, q. v.

लुण्ड् luṇḍ (= rts. ruṇṭ, luṇṭ, 1. luṭh), cl. 1. 10. P. luṇḍati, luṇḍayati, &c., to rob, plunder.

लुण्डिका luṇḍikā, f. a ball, round mass (of anything); proper behaviour, fitting conduct.

Luṇḍī, f. proper behaviour, becoming conduct, acting and judging rightly.

Luṇḍī-kri, cl. 8. P. -karoti, &c., to roll into a ball, roll up, roll together.—Luṇḍī-krita, as, ā, am, made into a ball, rolled up together.

लुन्थ् lunth [cf. rts. 1. luṭh, 1. laṭ], cl. 1. P. lunthati, &c., to strike, hurt, kill; to afflict; to suffer pain.

लुप् 1. lup (a later form of rt. 1. rup), cl. 6. P. A. lumpati, -te, lulopa, lulupe, lopsyati, -te, alupat, alupta, loptum, to break, fracture, violate, break in pieces, cut, cut off, mutilate, destroy, injure, spoil; to seize, pounce upon; to rob, plunder, take away, deprive of; to suppress, elide, erase, cause to disappear; cl. 4. P. lupyati, lulopa, lopishyati, lopitum, to be suppressed or destroyed [cf. lupyate below]; to disturb, bewilder, perplex, confound [cf. rt. lubh, with which lup appears to be connected; see lolupa]: Pass. lupyate, Aor. alopi, to be broken or violated; to be suppressed or lost, be elided, suffer elision, disappear (in grammar): Caus. lopayati, -yitum, Aor. alūlupat or alulopat, to cause to break or violate; to break, infringe, violate, offend against, thwart, injure; to omit, neglect, miss; to cause to swerve from (with abl.): Desid. lulupsati, -te, lulopishati, &c.: Intens. lolupyate, lolopti, to confound, disturb, bewilder, perplex; [cf. Gr. λυπ-ρό-ς, λυπ-ή, λυπ-έ-ω, λυπη-ρό-ς, perhaps also Ὄλυμπος: Lat. rump-o: Old Germ. raubon: (probably) Goth. raupjan, 'to pull out:' Angl. Sax. reaf, reafian: Old Norse ryf: Lith. rup-e-ti, rup-u-s: Slav. lom-i-ti: Hib. reubaim, 'I tear, lacerate;' reuban, 'plundering, robbery;' lomaim, 'I sheer, shave, make bare.']

2. lup, falling or dropping out, suppression, elision, cutting off, rejection, (lup is one of the three technical terms for grammatical elision classed with luk, q. v.; it is especially applicable to a Taddhita affix, implying its disappearance and preventing the appearance of any other affix in its place.)

Lupta, as, ā, am, broken, violated, injured, destroyed; robbed, plundered, deprived of; omitted, left off, neglected; suppressed, cut off, elided (in grammar), rejected, fallen or dropped out, disappeared, lost, obsolete, disused; (am), n. stolen property, plunder, booty.—Lupta-tā, f. the state of being cut off or elided, disappearance, suppression, non-existence.—Lupta-dharma-kriya, as, ā, am, excluded from or deprived of religious ordinances.—Lupta-pada, as, ā, am, wanting (whole) words.—Lupta-piṇḍodaka-kriya (°ḍa-ud°), as, ā, am, deprived of funeral rites.—Lupta-pratibha, as, ā, am, deprived of reason.—Lupta-visarga-tā, f. the dropping of Visarga.—Luptopama (°ta-up°), as, ā, am, wanting or failing in the particle of comparison; (ā), f. (in rhetoric) a mutilated or elliptical simile (the conjunction expressing comparison being omitted), a metaphor.

Lupyamāna, as, ā, am, being broken, being cut off, being perplexed or confused.

Lopa, as, m. breaking, violation, fracture, mutilation, cutting off, destruction; robbing, plundering, stealing, deprivation, want, deficiency, loss, interruption, intermission, omission, separation, disappearance, dropping or falling out, rejection, annulling, cancelling, erasure, grammatical elision, (lopa is the technical term for elision generally as distinguished from the terms lup, ślu, luk, which are only appli-

cable to affixes; when *lopa* of an affix takes place, a blank is substituted, which exerts the same influence on the base as the affix itself, but when either *luk* or *lup* or *ślu* of an affix is enjoined, then the affix is not only dropped but it is also inoperative on the base; thus in the 1st pl. of *kati*, where *jas* is said to be elided by *luk*, the change of the final of the base to Guṇa does not take place, i. e. both the affix and its effect on the base are abolished; moreover, *lopa* may refer only to the last letter of an affix, whereas by *luk* &c. the dropping of the whole affix is implied); (*ā*), f. = *lopāmudrā*. — *Lopāpatti* (°*pa-āp*°), *is*, f. the being cut off or elided, the being dropped. — *Lopāmudrā* (°*pa-am*°), f., N. of the reputed wife of Agastya (regarded as the authoress of Ṛig-veda I. 179, 4). — *Lopāmudrā-pati*, *is*, m. 'husband of Lopāmudrā,' N. of the sage Agastya.

Lopaka, *as*, *ikā*, *am*, interrupting, annihilating, (*dhāra-lopaka*, *am*, n. [probably] epithet of a particular ceremony); (*as*), m. violation.

Lopana, *am*, n. the act of omitting or violating, violation; [cf. *vrata-l°*.]

Lopāka, *as*, m. a kind of jackal.

Lopāpaka, *as*, m. a kind of jackal; (*ikā*), f. the female of this jackal.

Lopāśa, *as*, m. a jackal, fox, or a similar animal; [cf., according to some, Gr. ἀλώπηξ.]

Lopāśaka, *as*, m. a jackal; a proper N.; (*ikā*), f. the female of a jackal, a female fox.

Lopin, *ī*, *inī*, *i*, causing loss, doing an injury or wrong, injuring; liable or subject to elision, suffering elision.

Loptṛi, *tā*, *trī*, *tṛi*, one who interrupts or violates, a violator, injurer.

Loptra, *am*, *ī*, n. f. stolen property, plunder, booty.

Lopya, *as*, *ā*, *am*, to be broken or destroyed; to be rejected or elided, to be omitted or passed over; (perhaps) being among thickets or inaccessible places (Ved.; cf. *ulupa*).

लुब्ध *lubdha*, *lubdhaka*, &c. See below.

लुभ् *lubh*, cl. 4. P. *lubhyati*, *lulobha* (A. *lulubhe*), *lobhishyati*, *alubhat*, *lobhitum*, *lobdhum*, to desire greatly or eagerly, covet, long for anything (dat. or loc.); to be interested in; to allure, (*mām lulubhe*, he allured me); to be perplexed or disturbed, become disordered, go astray; cl. 6. P. *lubhati*, &c., Aor. *alobhīt*, to bewilder, confound, perplex, disturb: Caus. *lobhayati*, &c., to cause to desire or long for, make greedy; excite greediness or covetousness, excite lust; to allure, entice, entice away, seduce, attract; to disturb, derange: Desid. *lulubhishati*, *lulobhishati*: Intens. *lolubhyate*, *lolobdhi*; [cf. Gr. λίψ, λιψ-ουρία, λίπ-τ-ομαι, ἐλευθερός: Lat. *lub-et*, *lib-et*, *lib-ī-do*, *lib-er*, *Libentina*: Goth. *liub-s*, 'dear;' *brothra-lub-o*, *us-laubjan*: Old Germ. *liub-an*, *môt-luba*, *lob*, *lob-ô-n*: Angl. Sax. *leof*, *lyfan*, *lufian*, *lof*, *leaf*, *left*: Slav. *ljub-i-ti*, 'to love;' *liub-y*, *ljub-imi*, *liub-y-ti*, *liub-jaus*: Lith. *lubju*.]

Lubdha, *as*, *ā*, *am*, desiring, covetous, greedy, avaricious; desirous of, longing for, (sometimes with loc., e. g. *yaśasi lubdhaḥ*, desirous of fame); (*as*), m. a hunter; a lustful man, libertine. — *Lubdha-jana*, *as*, *ā*, *am*, having covetous followers. — *Lubdha-tā*, f. or *lubdha-tva*, *am*, n. greediness, avariciousness, covetousness, eager desire for.

Lubdhaka, *as*, m. a covetous or greedy man; a lustful man, libertine; a hunter; the star Sirius (so called according to a legend which narrates that Śiva transformed himself into a hunter in order to shoot an arrow [represented by the three stars in the belt of Orion lying in a direct line with Sirius] at Brahmā transformed into a deer and pursuing his own daughter metamorphosed into a doe for the purpose of committing incest with her; cf. *mṛiga-vyādha*); epithet of the hinder parts.

Lubdhvā, ind. having desired or longed for, having coveted.

Lubhita, *as*, *ā*, *am*, perplexed, disturbed, deluded, fascinated.

Lubhitvā, ind. having perplexed or disturbed, &c.

Lubhyat, *an*, *antī*, *at*, desiring greatly, coveting, longing for.

Lobha, *as*, m. eager desire or wish, covetousness, cupidity, avarice, greediness, greed; Avarice personified (as a son of Pushṭi or of Dambha and Māyā); desire for or after (with gen. or at the end of a comp.). — *Lobha-mañjarī*, f. the pearl of covetousness. — *Lobha-mohita*, *as*, *ā*, *am*, beguiled by covetousness, infatuated through avarice. — *Lobha-viraha*, *as*, m. absence of avarice; (*as*, *ā*, *am*), free from cupidity. — *Lobhākṛishṭa* (°*bha-āk*°), *as*, *ā*, *am*, attracted by greediness, tempted by covetousness. — *Lobhānvita* (°*bha-an*°), *as*, *ā*, *am*, possessed of covetousness, avaricious, greedy. — *Lobhābhipātin* (°*bha-abh*°), *ī*, *inī*, *i*, hastening through eager desire, rushing greedily. — *Lobhotkarsha* (°*bha-ut*°), *as*, m. excess of avarice, excessive greed or avarice.

Lobhana, *as*, *ī*, *am* (fr. the Caus.), alluring, enticing, attracting, charming; (*am*), n. the act of alluring, allurement, enticement, temptation; gold.

Lobhanīya, *as*, *ā*, *am*, to be desired or longed for, alluring, enticing, seductive, attractive. — *Lobhanīya-tama*, *as*, *ā*, *am*, most worthy of being desired, most attractive. — *Lobhanīyatamākṛiti* (°*ma-āk*°), *is*, *is*, *i*, having a most attractive figure.

Lobhayāna, *as*, *ā*, *am*, alluring, enticing, seducing.

Lobhayitvā, ind. having allured or enticed.

Lobhāyana, *as*, m. a patronymic.

Lobhita, *as*, *ā*, *am*, allured, enticed, seduced. — *Lobhita-vat*, *ān*, *atī*, *at*, one who has allured, &c.

Lobhitvā, ind. See *lubhitvā*, *labdhvā*.

Lobhin, *ī*, *inī*, *i*, desirous, greedy, covetous, avaricious, longing for, eager after, desirous of (often at the end of comps., e. g. *dhana-lobhin*, desirous of wealth); alluring, enticing, attracting.

Lobhya, *as*, *ā*, *am*, to be eagerly desired, desirable, alluring, enticing, attractive; (*as*), m. Phaseolus Mungo.

Lobhyamāna, *as*, *ā*, *am*, being allured or enticed.

लुमत् *lu-mat*. See under 2. *luk*, p. 869.

लुम्ब् *lumb*, cl. 1. P. *lumbati*, &c., to torment, harass; cl. 10. P. *lumbayati*, &c., to torment; to be invisible.

लुम्बिका *lumbikā*, f. a particular musical instrument.

लुम्बिनी *lumbinī*, f., N. of a princess; of a grove named after this princess.

Lumbinīya, *as*, *ā*, *am*, relating to the above.

लुल् *lul* (closely connected with rt. *luḍ*), cl. 1. P. *lolati*, &c., to move about, move hither and thither, roll about; to stir, agitate, disturb, make tremulous; cl. 6. P. *lulati*, &c. (for *luḍati*, see rt. *luḍ*), to adhere, be attached: Caus. *lolayati*, &c., to set in motion, agitate, disturb, confound, put in confusion.

Lulita, *as*, *ā*, *am*, shaken, agitated, tossed about, moved to and fro, moving hither and thither, shaking about, fluttering, tremulous, heaving, waving, curling, disturbed, confused, bewildered; disarranged, injured, destroyed; adhering, coming in contact, touching; agreeable, elegant (for *lalita*?). — *Lulita-maṇḍana*, *as*, *ā*, *am*, having ornaments tossed about in confusion.

Lola, *as*, *ā*, *am*, moving hither and thither, shaking, rolling, tossing, swinging about, dangling, pendent, tremulous, trembling, quivering, agitated, alarmed, unsteady, restless, uneasy; changeable, inconstant, fickle; desiring, desirous, coveting, longing for, eager or anxious for, greedy, lustful; (*as*), m. a proper N.; (*ā*), f. the tongue; lightning; the goddess of fortune or Lakshmī (as 'the fickle or changeable one'); N. of Dākshāyaṇī in Utpalāvartaka; of the mother of the Daitya Madhu; of a female personification in Hindū music; of a metre, four times twenty-four instants [cf. *rolā*]; of another, four times – – – ⏑ ⏑ – –, – – – ⏑ ⏑ – –. — *Lola-kuṇḍala*, *as*, *ā*, *am*, having dangling or pendent ear-rings. — *Lola-ghaṭa* (?), the wind. — *Lola-jihva*, *as*, *ā*, *am*, having a rolling or restless tongue, insatiable, greedy. — *Lola-tā*, f. or *lola-tva*, *am*, n. movableness, tremulousness, fickleness, unsteadiness, restlessness; eager desire for, cupidity, lustfulness, lust. — *Lola-lola*, *as*, *ā*, *am*, being in constant motion, continually moving, ever restless. — *Lolākshi* (°*la-ak*°), *is*, *is*, *i*, having a rolling eye. — *Lolākshikā*, f. (a woman) with a rolling eye. — *Lolāpāṅga* (°*la-ap*°), *as*, *ā*, *am*, having tremulous or quivering outer corners (said of the eyes). — *Lolārka* (°*la-ar*°), *as*, m. a form of the sun.

Lolat, *an*, *antī*, *at*, moving to and fro, rolling, tossing about. — *Lolad-bhuja*, *as*, *ā*, *am*, having swinging arms.

Lolana, *ās*, m. pl., N. of a people.

Lolamāna, *as*, *ā*, *am*, rolling, tossing, rolling on the ground.

Lolita, *as*, *ā*, *am*, moved hither and thither, waved to and fro, shaken, agitated, tremulous, trembling; [cf. *loḍita*.]

लुलाप *lulāpa*, *as*, m. (said to be connected with rt. *lul*), a buffalo. — *Lulāpa-kanda*, *as*, m. a kind of plant with a tuberous root (= *mahisha-kanda*). — *Lulāpa-kāntā*, f. a buffalo cow.

Lulāya, *as*, m. a buffalo.

लुश *luśa*, *as*, m., N. of a Ṛishi with the patronymic Dhānāka (author of the hymns Ṛig-veda X. 35, 36).

लुशाकपि *luśākapi*, *is*, m. a proper N.

लुष् *lush* [cf. rt. *lūsh*], cl. 1. P. *loshati*, &c., to rob, plunder.

लुषभ *lushabha*, *as*, m. (according to Uṇādi-s. III. 124. fr. rt. 1. *rush*), an elephant in rut; [cf. Gr. λύσσα.]

लुह् *luh* (connected with rt. *lubh*), cl. 1. P. *lohati*, &c., to covet.

लू 1. *lū*, cl. 9. P. A. *lunāti* (Ved. also cl. 5. *lunoti*), *lunīte*, *lulāva* (2nd sing. *lulavitha*, 3rd du. *luluvatus*), *luluve* (2nd pl. *luluvidhve* or *luluvidhve*), *lavishyati*, *-te*, *alāvīt*, *alavishṭa* (2nd pl. *alavidhvam* or *alavidhvam*), *lavitum*, to cut, sever, divide, clip, reap, pluck, gather; to cut off, cut up, cut to pieces, destroy: Pass. *lūyate*, Aor. *alāvi*: Caus. *lāvayati*, *-yitum*, Aor. *alīlavat*, *alīlavata*, to cause to cut: Desid. of Caus. *lilāvayishati*: Desid. *lulūshati*, *-te*: Intens. *lolūyate*, *loloti*, to cut completely off: Desid. of Intens. *lolūyishate*; [cf. Gr. λύ-ω, λύ-α, λύ-σι-ς, λυ-τήρ, λύ-τρο-ν, ἀπο-λαύω; Lat. *re-lu-o*, *so-lv-o* (for *se-lu-o*), *so-lu-tu-s*, *lu-o*, *lucrum*; Goth. *lau-s-j-a*, *laus*, *us-laus-ein-s*, *fra-lius-an*; Angl. Sax. *leosan*, *lysan*, *leas*, *los*; Lith. *lauju*; Slav. *ru-a-ti*, *runo*, *rus-i-ti*.]

Lava, *lavaka*, *lavanīya*, &c. See p. 863, col. 3.

Lavitvā, ind. having cut, having cut off or gathered. See *lūtvā* below.

Lāva, *as*, *ī*, *am*, cutting, severing, dividing, reaping; plucking, gathering, (*kusuma-lāvī*, a female gatherer of flowers); cutting off; cutting to pieces, destroying, killing [cf. *śatru-l°*]; = *lāba*, a quail, q. v.

Lāvaka, *as*, m. a cutter, divider, reaper; = *lābaka*, a quail, q. v.

Lāvin, *ī*, *inī*, *i*, cutting, reaping; gathering, plucking; [cf. *pushpa-l°*.]

Lāvya, *as*, *ā*, *am*, to be cut, to be reaped, to be cut through.

Lunat, *an*, *atī*, *at*, or *lunāna*, *as*, *ā*, *am*, cutting, severing, dividing, reaping, cutting off, &c.

2. *lū*, *ūs*, *ūs*, *u*, cutting, dividing, cutting off, plucking.

Lūtvā, ind. having cut or divided, &c.

Lūna, *as*, *ā*, *am*, cut, severed, clipped; reaped; plucked, gathered (said of flowers); cut off, cut down, wounded; nibbled at, bitten; destroyed;

(*am*), n. = *lūma*, a tail. — *Lūna-yavam*, ind. after the barley has been cut, after barley-harvest. — *Lūna-visha*, *as*, *ā*, *am*, having poison in the tail.

Lūnaka, *as*, *ā*, *am*, cut, divided; (*as*), m. a cut, division, wound, anything cut or broken; sort, species, difference; an animal.

Lūni, *is*, f. the act of cutting, reaping, cutting off; rice (?).

Lūnī, see Vopa-deva III. 61.

Lūyamāna, *as*, *ā*, *am*, being cut, being plucked or gathered. — *Lūyamāna-yavam*, ind. when the barley is cut.

Lolava, *as*, *ā*, *am* (fr. the Intens.), cutting much or often.

Lolūyā, f. determination to cut. — *Lolūyā-vat*, *ān*, *atī*, *at*, resolved to cut or cut off.

लूक्ष *lūksha*, *as*, *ā*, *am*, = *rūksha* in *a-l°*, q.v.

लूता *lūtā*, f. a spider; an ant; a kind of cutaneous disease (said to be produced by moisture from a spider). — *Lūtā-tantu*, *us*, m. a spider's web, cobweb. — *Lūtā-markaṭaka*, *as*, m. an ape; Arabian jasmine; = *putrī*. — *Lūtāri* (*°tā-ari*), *is*, m. 'spider-enemy,' a kind of shrub (= *dugdha-phenī*).

Lūtikā, f. a spider.

लूम *lūma*, *am*, n. (connected with *lūna*, q. v.), a tail, a hairy tail (as a horse's or monkey's). — *Lūma-visha*, *as*, m. 'having poison in the tail,' any animal that stings with the tail (as a scorpion).

लूष् *lūsh* [cf. rts. *lush*, *rūsh*], cl. 1. P. *lūshati*, &c., to adorn, decorate; cl. 10. P. *lūshayati*, *-yitum*, Aor. *alūlushat*, to hurt, injure, kill; to rob, steal, (also cl. 1. P. *loshati*.)

Lūsha in *arka-l°*, q. v.

लूह *lūha*, *as*, *ā*, *am*, bad?; (*as*), m. a proper N.

Lūhasudatta, *as*, m. a proper N. (= *lūha*).

लृङ् *lṛiṅ*, a technical term or symbol for the terminations of the Conditional or for that Mood itself.

लृट् *lṛiṭ*, a technical term or symbol for the terminations of the Second Future or for that Tense itself.

लेक *leka*, *as*, m. (said to be) N. of an Āditya.

लेकुञ्चिक *lekuñćika*, *as*, m. a proper N.

लेख *lekha*, *lekhana*, *lekhin*, *lekhya*, &c. See p. 866, cols. 2, 3.

लेट् *leṭ*, a technical term for the terminations of the Vedic Mood or for this Mood itself, (this is a kind of Subjunctive Mood only found in the Vedas; its characteristic is the insertion of short *a*, often lengthened to *ā*, between the base and terminations.)

लेट *leṭa*, *as*, m., N. of a particular mixed caste.

लेट्य *leṭya* (= *loṭya*, q. v.), Nom. P. *leṭyati*, &c., to deceive, cheat; to be first; to sleep; to shine.

लेण्ड *leṇḍa*, *am*, n. excrement; [cf. *laṇḍa*.]

लेत *leta*, *as*, *am*, m. n. tears; [cf. *lota*.]

लेदरी *ledarī*, f., N. of a place.

लेप् *lep*, cl. 1. A. *lepate*, &c., to go; to worship, serve.

लेप *lepa*, *lepana*, *lepya*, &c. See p. 867, col. 3.

लेय *leya*, *as*, m. (fr. Gr. λέων), Ved. the sign of the zodiac Leo.

लेलया *lelayā*. See col. 2.

लेलाय *lelāya* (by some regarded as an Intens. fr. an unused rt. *lī*, as distinguished fr. rt. 1. *lī*), Nom. P. A. *lelāyati*, *-te*, *alelāyat*, *alelet*, *alelīyata*, *lelāyitum*, Ved. to move to and fro, quiver, flicker, tremble, quake, shake; [cf. *lelayā*.]

Lelayā, ind. (probably to be connected with *lelāya* above, though formed fr. the Intens. of rt. 1. *lī*), Ved. quivering, flickering, shaking about.

Lelāyat, *an*, *antī*, *at*, trembling.

Lelāyamānā, f. one of the seven tongues of fire.

लेलिह *leliha*, *lelihāna*, &c. See p. 868.

लेल्य *lelya*. See p. 868, col. 3.

लेवार *levāra*, *as*, m., N. of an Agra-hāra.

लेश *leśa*. See p. 868, col. 1.

Leshṭavya, *leshṭu*, &c. See p. 868, col. 1.

लेसिक *lesika*, *as*, m. a rider on an elephant.

लेह *leha*, *lehana*, *lehya*. See p. 868, col. 2.

लैख *laikha*, *as*, m. (fr. *lekha*), a patronymic.

Laikhābhreya, *as*, m. a patronymic from Lekhābhra; a metronymic from Lekhā-bhrū.

लैगवायन *laigavāyana*, *as*, m. a patronymic from Ligu.

Laigavya, *as*, m. a patronymic from Ligu.

लैङ्ग *lainga*, *am*, n. (fr. *linga*), N. of a Purāṇa; of an Upa-Purāṇa; (*ī*), f. a kind of creeper (= *linginī*).

Laingika, *as*, *ī*, *am*, relating to or depending on a mark or token; (*as*), m. a maker of images or statues, statuary.

लैण् *laiṇ*, cl. 1. P. *laiṇati*, &c., to go, approach; to send; to embrace, &c. (= rt. *paiṇ*, q. v.).

लो *lo*, *laus*, m. a noun of agency said to be derived fr. *lavaya*, q. v.; a proper N.

लोक् *lok* (more properly to be regarded as a Nom. fr. *loka* below, or, according to some, as a secondary rt. developed out of *ruć*, *roka*, q. v.), cl. 1. A. *lokate*, *luloke*, *lokitum*, to see, perceive; cl. 10. P. or Caus. *lokayati*, *-yitum*, Aor. *alulokat*, to look, look at, view, contemplate; to see, perceive, be aware of, know; to shine; to speak, (*bhāshārtha* being a various reading for *bhāsārtha*); [cf. Gr. λεύσσ-ω; Old Germ. *luog-e-m*; Eng. *look*; Lith. *lauk-i-u*; Lett. *lūkō-t*, 'to see.']

Loka, *as*, m. (cf. *roka*; in the oldest texts of the Ṛig-veda *loka* is generally preceded by *u*, which according to the Pada-pāṭha = the particle 3. *u*, and according to some may be an abbreviation of *uru*, wide, or derived from the prep. *ava*, cf. *uru-loka*, *ava-kāśa*), open space (Ved.), space, room, intermediate space (Ved.; in Ṛig-veda VIII. 100, 12, *dehi lokam* = *avakāśam pra-yaććha*, make room), the vast space, the wide world, sky, heaven; any division of the universe, (three Lokas are commonly given, viz. heaven, earth, and the lower world, but the fuller classification enumerates fourteen, seven descending one below the other and constituting together the lower world, sometimes called hell [see *pātāla*], and seven higher regions rising one above the other, as follow, 1. *Bhūr-loka*, the earth; 2. *Bhuvar-l°*, the space between the earth and the sun, the region of the Munis, Siddhas, &c.; 3. *Svar-l°*, the heaven of Indra above the sun or between the sun and the polar star; 4. *Mahar-l°*, said to be one krore of Yojanas above the polar star and to be the abode of Bhṛigu and other saints who survive the destruction of the three worlds situated below; during the conflagration of these lower worlds the saints ascend to 5. *Janar-l°*, which is described as the abode of Brahmā's sons Sanat-kumāra, &c.; 6. *Tapar-l°*, where the deified Vairāgins reside; 7. *Satya-l°* or *Brahma-l°* or the abode of Brahmā, translation to which world exempts beings from further birth: the first three worlds are destroyed at the end of each Kalpa or day of Brahmā, the last three at the end of his life or of 100 of his years; the fourth Loka is equally permanent, but is uninhabitable from heat at the time that the first three are burning: another enumeration calls these seven worlds, earth, sky, heaven, middle region, place of births, mansion of the blest, and abode of truth, placing the sons of Brahmā in the sixth division and affirming the fifth or *Janar-l°* to be that where animals destroyed in the general conflagration are born again); a symbolical expression for the number seven; the world, earth, (*iha loke*, in this world, on the earth, opposed to *paratra*, *para-loke*, &c.); any place, region, tract, district, province; the inhabitants of the world, the human race, mankind, folk, man, men (in this sense also *ās*, m. pl.), people, subjects (as contrasted with the king); a company, community; common life, ordinary practice, (especially) common usage (as contrasted with ancient usage or idiom of the Veda; *loke*, 'in ordinary usage, in the language of the people,' as opposed to *vede*, *ćhandasi*); seeing, looking, sight, regard; [cf. Lat. *locus*; Lith. *laukas*, 'a plain.'] — *Loka-kaṇṭaka*, *as*, m. 'thorn of men,' a wicked or injurious man, criminal; epithet of Rāvaṇa. — *Loka-kathā*, f. a popular legend or fable. — *Loka-kartṛi*, *tā*, m. the creator of the world (applied to Brahmā, Vishṇu, and Śiva). — *Loka-kalpa*, *as*, *ā*, *am*, resembling or appearing like the world, becoming manifested in the form of the world; regarded by the world; (*as*), m. a period or age of the world. — *Loka-kānta*, *as*, *ā*, *am*, world-loved, liked by every one, pleasing to all, popular; (*ā*), f. a kind of medicinal herb. — *Loka-kāra*, *as*, m. = *loka-kartṛi*. — *Loka-kāraṇa-karaṇa*, *am*, n. cause of the causes of the world (a name applied to Śiva). — *Loka-kṛit*, *t*, *t*, *t*, making or creating free space, setting free (Ved.); (*t*), m. = *loka-kartṛi*, the creator of the world. — *Loka-kṛitnu*, *us*, *us*, *u*, Ved. = *loka-kṛit*, creating space. — *Loka-kshit*, *t*, *t*, *t*, Ved. dwelling in the sky, inhabiting heaven. — *Loka-gati*, *is*, f. 'the way of the world,' actions of men. — *Loka-gāthā*, f. a verse or song (handed down orally) among men. — *Loka-guru*, *us*, m. a teacher of the world, instructor of the people. — *Loka-ćakshus*, *us*, n. 'eye of the world,' the sun, (according to some *us*, m.); (*ūṇshi*), n. pl. the eyes of men. — *Loka-ćara*, *as*, *ā* or *ī*, *am*, wandering through the world. — *Loka-ćāritra*, *am*, n. the way or proceedings of the world. — *Loka-ćārin*, *ī*, *iṇī*, *i*, = *loka-ćara*. — *Loka-jananī*, f. 'the mother of the world,' epithet of Lakshmī. — *Loka-jit*, *t*, *t*, *t*, winning or conquering a region (Ved.); conquering Heaven; (*t*), m. a conqueror of the world; a sage; N. of a Buddha. — *Loka-jña*, *as*, *ā*, *am*, knowing the world, understanding men. — *Lokajña-tā*, f. knowledge of the world, knowledge of mankind. — *Loka-jyeshṭha*, *as*, m. 'the most distinguished or excellent among men,' epithet of Buddha. — *Loka-tattva*, *am*, n. 'world-truth,' knowledge of the world, knowledge of mankind. — *Loka-tantra*, *am*, n. the system or course of the world. — *Loka-tas*, ind. from the world, according to ordinary life, popularly, as is usual or customary. — *Loka-tushāra*, *as*, m. 'earth's-dew,' camphor. — *Loka-traya*, *am*, *ī*, n. f. 'world-triad,' the three worlds (heaven, earth, and the lower regions). — *Loka-dambhaka*, *as*, *ikā*, *am*, deceiving the world, cheating or deluding mankind. — *Loka-dvāra*, *am*, n. the door or gate of heaven. — *Lokadvārīya*, *am*, n. (fr. the preceding), N. of a Sāman. — *Loka-dhātu*, *us*, m. epithet of a particular division of the world (with Buddhists). — *Loka-dhātṛi*, *tā*, m. 'the creator or supporter of the world,' epithet of Śiva. — *Loka-nātha*, *as*, m. 'lord of worlds,' epithet of Brahmā; of Vishṇu or Kṛishṇa; of Śiva; a governor or ruler of the people, a king, sovereign; a Buddha; N. of a Buddha; of the author of the Pada-mañjarī. — *Lokanātha-rasa*, *as*, m., N. of a particular medicinal preparation. — *Loka-nindita*, *as*, *ā*, *am*, blamed by the world, generally censured, found fault with by men. — *Loka-netṛi*, *tā*, m. guide or

ruler of the world; epithet of Śiva. — *Loka-pa, as,* m. protector or guardian of the world, world-protector (= *loka-pāla,* q. v.). — *Loka-pakti, is,* f. world-reputation, general respectability, esteem among men. — *Loka-pati, is,* m. the lord of the world; epithet of Brahmā; of Vishṇu; a lord or ruler of people, a king, sovereign. — *Loka-patha, as,* m. way of the world, general or universal way, the usual way. — *Loka-paddhati, is,* f. general or universal way. — *Loka-pāla, as,* m. a world-protector, guardian of the world, regent of a quarter of the world, any presiding deity, (the Loka-pālas are sometimes regarded as deities appointed by Brahmā at the creation of the world to act as guardians of different orders of beings, but more commonly they are identified with the deities presiding over the four cardinal and four intermediate points of the compass, which, according to Manu V. 96, are 1. Indra, guardian of the East; 2. Agni, of the South-east; 3. Yama, of the South; 4. Sūrya, of the South-west; 5. Varuṇa, of the West; 6. Pavana or Vāyu, of the North-west; 7. Kuvera, of the North; 8. Soma or Candra, of the North-east: other authorities substitute Nir-ṛiti for 4. and Īśānī or Pṛithivī for 8); a protector or ruler of the people, king, sovereign, prince; N. of a king; protection of the people. — *Loka-pālaka, as,* m. = *loka-pāla,* a world-protector, ruler of the universe; a king, sovereign. — *Lokapāla-tā,* f. or *lokapāla-tva, am,* n. the being a Loka-pāla or guardian of the world. — *Loka-pitāmaha, as,* m. progenitor or creator of the world, the great forefather of mankind; epithet of Brahmā. — *Loka-puṇya,* N. of a place. — *Loka-purusha, as,* m. 'world-man,' the World personified. — *Loka-pūjita, as, ā, am,* honoured by the world, universally worshipped; (*as*), m. a proper N. — *Loka-prakāśaka, am,* n., N. of a compilation by Kshemendra. — *Loka-prakāśana, as,* m. 'world-illuminator,' the sun. — *Loka-pratyaya, as,* m., Ved. world-currency, universal prevalence (of a custom, &c.). — *Loka-pradīpa, as,* m. 'light of the world,' N. of a Buddha. — *Loka-pravāda, as,* m. popular talk, common saying, current report, general rumour, news, popular opinion, commonly used expression. — *Loka-pravāhin, ī, inī* or *iṇī, i,* flowing through the world. — *Loka-prasiddha, as, ā, am,* celebrated in the world, generally established or received, universally known or acknowledged, well-known, notorious. — *Loka-prasiddhi, is,* f. universal establishment or reception (of any custom &c.), general notoriety or prevalence. — *Loka-bandhu, us,* m. 'universal friend, friend of all,' epithet of the sun; of Śiva. — *Loka-bāndhava, as,* m. 'the friend of all,' epithet of the sun. — *Loka-bāhya,* see *loka-vāhya.* — *Loka-bhartṛi, tā,* m. supporter of the people. — *Loka-bhāj, k, k, k,* Ved. occupying space. — *Loka-bhāvana, as, ī, am,* or *loka-bhāvin, ī, inī, i,* world-creating; promoting the welfare of men or of the world. — *Loka-maya, as, ī, am,* containing space or room, spacious (Ved.); containing the universe. — *Loka-maryādā,* f. popular observance, established usage or custom. — *Loka-mātṛi, tā,* m. the mother of the world; epithet of Lakshmī. — *Loka-mārga, as,* m. general or universal way, prevalent custom. — *Lokam-pṛiṇa, as, ā, am,* filling the world, penetrating everywhere; (*ā*), f., Ved., scil. *ishṭakā,* epithet of the bricks used for building the sacrificial altar (set up with the usual formula *lokam pṛiṇa,* those which have a peculiar formula being called *yajush-matī,* q. v.); scil. *ṛić,* the formula *lokam pṛiṇa.* — *Loka-yātrā,* f. the business and traffic of men, intercourse or business of the world, worldly affairs, popular usages and customs, conduct of men, ordinary actions or conduct, &c.; support of life. — *Loka-yātrika, as, ī, am,* relating to the business or traffic of the world. — *Loka-raksha, as,* m. 'protector of the people,' a king, sovereign. — *Loka-rañjana, am,* n. pleasing the world, gaining public confidence, popularity. — *Loka-rava, as,* m. the talk of the world, popular report. — *Loka-lekha, as,* m. a general writing, public document, ordinary letter. — *Loka-loćana, am,* n. (according to some *as,* m.), 'the eye of the world,' the sun; (*āni*), n. pl. the eyes of men. — *Lokalocanāpāta* (°*na-āp*°), *as,* m. the attacks of men's eyes, i. e. the prying eyes of men. — *Loka-vaćana, am,* n. people's talk, public rumour, popular report. — *Loka-vat, ān, atī, at,* containing the world. — *Loka-vartana, am,* n. the conduct of men, general mode of acting, usual behaviour. — *Loka-vāda, as,* m. the talk of the world, popular report, public rumour, common talk, news. — *Loka-vārttā,* f. the world's news, popular report or rumour. — *Loka-vāhya, as, ā, am,* excluded from the world, expelled from society, excommunicated; differing from the world, singular, eccentric; (*as*), m. an outcast. — *Loka-vikrushṭa, as, ā, am,* abused by the world, censured by mankind, universally blamed or condemned. — *Loka-vijñāta, as, ā, am,* universally known or celebrated. — *Loka-vid, t, t, t,* knowing or understanding the world; (*t*), m. epithet of a Buddha. — *Loka-vidvishṭa, as, ā, am,* hated by men, universally hated, disliked by people generally, unpopular. — *Loka-vidhi, is,* m. the creator of the world, disposer of the universe; order or mode of proceeding prevalent in the world. — *Loka-vināyaka, ās,* m. pl., N. of a particular class of deities presiding over diseases. — *Loka-vindu, us, us, u,* Ved. creating room or space, gaining or obtaining freedom. — *Loka-vindu-sāra, am,* n., N. of the last of the fourteen Pūrvas or most ancient Jaina writings. — *Loka-viśruta, as, ā, am,* universally celebrated, far-famed, famous, current. — *Loka-viśruti, is,* f. world-wide fame, notoriety; unfounded rumour or report. — *Loka-visarga, as,* m. the creation of the world. — *Loka-vistāra, as,* m. universal spreading, general extension or diffusion. — *Loka-vīra, ās,* m. pl. the world's heroes. — *Loka-vṛitta, am,* n. worldly intercourse, idle conversation; a universal custom. — *Loka-vṛittānta, as,* m. the events or occurrences of the world, course or proceedings of the world, circumstances of life, human conduct. — *Loka-vyavahāra, as,* m. the affairs or business of the world, popular usage, general custom or course; (*as, ā, am*), universally used, commonly current. — *Loka-vrata, am,* n. any observance prevalent in the world or among men, general practice or way of proceeding, general mode of life; N. of several Sāmans. — *Loka-śruti, is,* f. world-wide fame or reputation, universal notoriety. — *Loka-saṃvyavahāra, as,* m. commerce or intercourse with the world, worldly business, trade and traffic. — *Loka-saṃsṛiti, is,* f. the course of the world, fate, destiny. — *Loka-saṅkara, as,* m. confusion of mankind, general confusion in the world, acting a false character among men. — *Loka-saṅkshaya, as,* m. the destruction of the world. — *Loka-saṅgraha, as,* m. intercourse with the world, worldly experience; the propitiation or conciliation of men; the whole of the universe; the welfare of the world. — *Loka-sani, is, is, i,* Ved. causing room or space, effecting a free course. — *Loka-sākshika, as, ī, am,* having the world as a witness, attested by the world or by others; (*am*), ind. before or in the presence of witnesses. — *Loka-sākshin, ī,* m. witness of the world, universal witness; epithet of Brahman; of Fire; (*ī, iṇī, i*), = *loka-sākshika* above. — *Loka-sāt,* ind. for the general good. — *Lokasāt-kṛita, as, ā, am,* made or done for the general good. — *Loka-sādhaka, as, ikā, am,* creating worlds. — *Loka-sāman, a,* n., N. of a Sāman. — *Loka-siddha, as, ā, am,* world-established, current among the people, generally done, usual, customary, popular, fashionable, common; universally admitted, generally received. — *Loka-simātivartin* (°*ma-at*°), *ī, inī, i,* passing beyond ordinary limits, extraordinary, supernatural. — *Loka-sundara, as, ī, am,* generally esteemed beautiful, universally considered handsome; (*as*), m., N. of a Buddha. — *Loka-sthala, am,* n. an incident of ordinary life, common or ordinary occurrence. — *Loka-sthiti, is,* f. a universal law, generally established rule or maxim. — *Loka-spṛit, t, t, t,* Ved. = *loka-sani* (?). — *Loka-hāsya, as, ā, am,* world-derided, ridiculed by mankind, any object of general ridicule. — *Lokahāsya-tā,* f. universal ridiculousness. — *Loka-hita, am,* n. the welfare of the world, general weal. — *Lokākāśa* (°*ka-āk*°), *as,* m. space, sky; (according to the Jainas) a worldly region, the abode of unliberated beings. — *Lokākshi* (°*ka-ak*°), *is,* m. 'eye of the world,' N. of a preceptor. — *Lokāćāra* (°*ka-āć*°), *as,* m. usage or practice of the world, common practice, ordinary conduct, general or popular custom, universal habit. — *Lokātiga* (°*ka-at*°), *as, ā, am,* going beyond the usage of the world, extraordinary, supernatural. — *Lokātiśaya* (°*ka-at*°), *as, ā, am,* superior to the world, surpassing ordinary usage (= *lokātiga*). — *Lokātman* (°*ka-āt*°), *ā,* m. the soul of the universe. — *Lokādi* (°*ka-ādi*), *is,* m. the beginning of the world, the beginner or creator of the world. — *Lokādhipa* (°*ka-adh*°), *as,* m. a ruler or governor of the world, a god, deity. — *Lokādhipati* (°*ka-adh*°), *is,* m. the ruler or lord of the world. — *Lokānugraha* (°*ka-an*°), *as,* m. the welfare of the world, prosperity of all people, general weal. — *Lokānarāga* (°*ka-an*°), *as,* m. the love of mankind, universal love or attachment, general benevolence, philanthrophy, charity. — *Lokāntara* (°*ka-an*°), *am,* n. another world, the next world, a future life, decease, death, (*lokāntaram gam* or *yā,* to go into the next world, die.) — *Lokāntara-gata* or *lokāntara-prāpta, as, ā, am,* gone to another world, deceased, dead. — *Lokāntarika* (°*ka-an*°), *as, ā, am,* dwelling or situated between the worlds. — *Lokāpavāda* (°*ka-ap*°), *as,* m. the reproach or censure of the world, general evil report, public scandal, general outcry against, popular accusation. — *Lokābhibhāvin* (°*ka-abh*°), *ī, inī, i,* overcoming the world; overspreading or pervading the world (said of light). — *Lokābhilashita* (°*ka-abh*°), *as, ā, am,* world-desired, universally coveted, generally liked; (*as*), m., N. of a Buddha. — *Lokābhyudaya* (°*ka-abh*°), *as,* m. the prosperity of the world, general welfare. — *Lokāyata* (°*ka-āy*°), *as, ā, am,* 'world-extended (?),' materialistic, atheistical; (*am*), n., scil. *śāstra* or *mata* or *tantra,* materialism, the system of atheistical philosophy (taught by Cārvāka); (*as*), m. a materialist. — *Lokāyatika* (°*ka-āy*°), *as,* m. a materialist, follower of the Cārvāka system, atheist, unbeliever. — *Lokāyana* (°*ka-ay*°), *as,* m. 'refuge of the world,' epithet of Nārāyaṇa. — *Lokāloka* (°*ka-al*°), *am,* n., or *au,* m. du. world and no world, the visible and invisible world; (*as*), m., N. of a mythical belt or circle of mountains surrounding the outermost of the seven seas and dividing the visible world from the region of darkness, (the sun being within this circle these mountains are supposed to form a kind of wall, light on one side and dark on the other; cf. *ćakra-vāla.*) — *Lokāvekshaṇa* (°*ka-av*°), *am,* n. consideration for the world, anxiety or care for the welfare of mankind. — *Lokeśa* (°*ka-īśa*), *as,* m. the lord or ruler of the world; epithet of Brahmā; N. of a Buddha; quicksilver. — *Lokeśa-prabhavāpyaya* (°*va-ap*°), *as, ā, am,* owing both origin and end to the guardians of the world. — *Lokeśvara* (°*ka-īś*°), *as,* m. the lord or ruler of the world; N. of a Buddha. — *Lokeśvarātmajā* (°*ra-āt*°), f. 'Lokeśvara's daughter,' N. of a Buddhist goddess. — *Lokeshṭi* (°*ka-ish*°), *is,* f., Ved., N. of a particular Ishṭi. — *Lokaikabandhu* (°*ka-ek*°), *us,* m. 'the only friend of the world,' epithet of Gotama and of Śākya-muni. — *Lokaishaṇā* (°*ka-esh*°), f. desire or longing after heaven. — *Lokokti* (°*ka-uk*°), *is,* f. a general or common saying, any saying commonly current among men, a proverb. — *Lokottara* (°*ka-ut*°), *as, ā, am,* excelling or surpassing the world, beyond what is common or general, unusual, extraordinary; (*as*), m. an uncommon person, a king, prince. — *Lokottara-parivarta,* N. of a Buddhist Sūtra work. — *Lokottara-vādin, inas,* m. pl., N. of a Buddhist sect (probably so called from their pretending to be superior to or above the rest of the world). — *Lokoddhāra* (°*ka-ud*°), *am,* n., N. of a Tīrtha.

Lokana, am, n. the act of looking, seeing, viewing.
Lokanīya, as, ā, am, to be seen or perceived, visible, worthy of being looked at.
Lokita, as, ā, am, seen, beheld, looked at, viewed, perceived.
Lokin, ī, inī, i, Ved. possessing a world, occupying the world, possessing the best world; (*inas*), m. pl. the inhabitants of the universe.
Lokya, as, ā, am, granting a free sphere of action, giving free space (Ved.); diffused over the world, world-wide; conducive to the attainment of a better world, heavenly; usual, customary, ordinary, right, real, actual; (*am*), n. free space or sphere (Ved.). — *Lokya-tā*, f., Ved. (according to a commentator) the attainment of a better world.

लोग *loga, as*, m. (perhaps connected with rt. 1. *ruj*), Ved. a clod of earth, lump of clay, clod, (Sāy. = *loshṭa*.) — *Logāksha* (°*ga-ak*°), *as*, m. 'clod-eyed,' a proper N. — *Logeshṭakā* (°*ga-ish*°), f., Ved. a brick made from a lump of clay.

लोच् *loć* (connected with rts. *lok*, 1. *ruć*), cl. 1. A. *loćate, luloće, loćitum*, to see, behold, look or gaze at, view, inspect, perceive; cl. 10. P. *loćayati*, &c., to speak; to shine (?): Caus. *loćayati, -yitum*, Aor. *aluloćat*, to cause to see: Desid. *luloćishate*: Intens. *loloćyate*; [cf. Gr. λεύσσ-ω; Old Germ. *luog-e-m*; Lith. *lauk-i-u*; Lett. *luko-t*, 'to see.']
Loća, as, m. sight?; (*am*), n. tears; [cf. *lota, leta*.] — *Loća-markaṭa* or *loća-mastaka, as*, m. cock's comb, the flower Celosia Cristata.
Loćaka, as, m. a stupid or senseless person, (perhaps as gazing or staring in a senseless manner); the pupil of the eye; lamp-black (used as a stibium); a dark or black dress; a lump of flesh; a particular ear-ornament worn by women on the forehead; a particular ear-ornament, ear-ring; a bow-string; the plantain tree, Musa Sapientum; a wrinkled skin, wrinkled or contracted eyebrow; the cast-off skin of a snake; (*ikā*), f. a kind of pastry.
Loćana, as, ī, am, illuminating, brightening; visible, (*a-loćana*, invisible); (*as*), m., N. of an author; (*ā*), f., N. of a Buddhist goddess; (*ī*), f. a species of plant; (*am*), n. the organ of sight, instrument of vision, the eye, (at the end of an adj. comp. the fem. generally ends in *ā*, cf. *ćāru-l*°, *vāma-l*°); N. of a work. — *Loćana-kāra, as*, m. the author of the Loćana. — *Loćana-goćara, as*, m. the range or horizon of the eye; (*as, ā, am*), within the range of vision. — *Loćana-patha* or *loćana-mārga, as*, m. the path or range of the eyes, sphere of vision. — *Loćana-hita, as, ā, am*, useful or serviceable for the eyes; (*ā*), f. blue vitriol (used as a collyrium). — *Loćanāmaya* (°*na-ām*°), *as*, m. eye-disease, ophthalmia. — *Loćanoddāraka* (°*na-ud*°), N. of a Grāma. — *Loćanotsu* (°*na-ut*°), N. of a place.

लोट् 1. *loṭ* (= rt. *loḍ*), cl. 1. P. *loṭati*, &c., to be mad or foolish.

लोट् 2. *loṭ*, a technical term or symbol in grammar for the terminations of the Imperative or for that Mood itself.

लोटा *loṭā* or *loṭikā*, f. sorrel.

लोट्य *loṭya* (= *leṭya*, q. v.), Nom. P. *loṭyati*, &c., to deceive, cheat; to be first; to sleep; to shine.

लोठ *loṭha, loṭhana*. See p. 869, col. 2.

लोड् *loḍ* (= rts. *roḍ, loṭ, lauḍ*), cl. 1. P. *loḍati*, &c., to be foolish or mad.

लोडन *loḍana*. See under rt. *luḍ*, p. 869.

लोड्य *loḍya* in *anka-l*°, *anga-l*°, &c., q. q. v. v.

लोणतृण *loṇa-tṛiṇa, am*, n. = *lavaṇa-tṛiṇa*.
Loṇā, f. (for *lavaṇā*), a kind of sorrel (= *kshudrāmlikā*).
Loṇāmlā (i. e. *loṇa* = *lavaṇa* + *am*°), f. a kind of sorrel.
Loṇāra, as, m. a kind of salt.
Loṇikā, f. = *loṇāmlā*; Portulacca Oleracea.
Loṇi in *amla-l*°, q. v.

लोणितक *loṇitaka, as*, m., N. of a poet.

लोत *lota, as*, m. (according to Uṇādi-s. III. 86. fr. rt. 1. *lū*), tears [cf. *leta*]; a token, sign, mark, spot; (*am*), n. booty, plunder, stolen property (= *loptra*).
Lotra, am, n. tears; booty, plunder, stolen goods.

लोदी *lodī*, N. of a family or race.

लोध *lodha, as, ā, am*, Ved. desirous, perplexed, confused (= *lubdha* according to the Nirukta and Sāy. on Ṛig-veda III. 53. 23, according to others it may mean 'red' or may be the name of a particular animal); (*as*), m. = *lodhra* below.

लोध्र *lodhra, as*, m. = *rodhra*, a tree the bark of which is used in dyeing, Symplocos Racemosa.
Lodhraka, as, m. = *lodhra* above.

लोप *lopa, lopana, loptṛi*, &c. See p. 869, col. 3, and p. 870, col. 1.

लोभ *lobha, lobhin, lobhya*. See p. 870, col. 2.

लोम *loma, lomaka*, &c. See col. 3.

लोमन् *loman, a*, n. (a later form of *roman*, q. v.), the hair on the body of men and animals, (especially) short hair, wool, down, feathers, nap, &c., (not so properly applicable to the hair of the head and beard nor to the mane and tail of animals); a tail (according to some). — *Loma-karaṇī*, f. a species of plant (= *māṉsa-ććhadā*). — *Loma-karṇa, as*, m. 'hair-eared,' a hare. — *Loma-kīṭa, as*, m. 'hair-insect,' a louse. — *Loma-kūpa* or *loma-garta, as*, m. 'hair-hole,' a pore of the skin. — *Loma-ghna, am*, n. 'hair-destruction,' loss of the hair through disease, morbid baldness. — *Loma-pāda, as*, m., N. of a king of the Angas. — *Lomapāda-purī*, f. Champā, the capital of Loma-pāda (the modern Bhāgalpur and its vicinity). — *Loma-pravāhin, ī, iṇī* or *inī, i*, = *loma-vāhin*. — *Loma-phala, am*, n. the fruit of Dillenia Indica. — *Loma-maṇi, is*, m. an amulet made of hair. — *Loma-yūka, as*, m. a hair-louse. — *Loma-vat, ān, atī, at*, = *roma-vat*, having hair, hairy. — *Loma-vāhin, ī, inī, i*, bearing or carrying hair, having feathers, feathered (said of an arrow); = *roma-vāhin*, sharp enough to cut a hair. — *Loma-vivara, am*, n. = *roma-vivara*, 'hair-hole,' a pore of the skin. — *Loma-visha, as, ā, am*, having poisonous hair, whose hair is poisonous (said of tigers and other animals). — *Loma-vetāla, as*, m. epithet of a particular demon. — *Loma-śātana, am*, n. an application for removing the hair of the body, a depilatory. — *Loma-saṃharshaṇa, as, ā, am*, causing the hair of the body to bristle, producing horripilation. — *Loma-sātana*, incorrect for *loma-ś*°. — *Loma-sāra, as*, m. an emerald. — *Loma-harsha, as*, m. the bristling or erection of the hair of the body, thrill or shudder (caused by excessive joy, fear, &c.), horripilation [cf. *roma-harsha*]; N. of a Rākshasa. — *Loma-harshaṇa, as, ā, am*, causing bristling or erection of the hair of the body, producing horripilation, causing a shudder, exciting horror, exciting a thrill of joy, thrilling; (*as*), m., N. of Sūta (the pupil of Vyāsa and father of Sauti, who repeated the Mahā-bhārata to the Ṛishis, cf. *roma-harshaṇa*); (*am*), n. the bristling of the hair of the body, horripilation, thrilling with delight, shuddering with horror. — *Loma-harshin, ī, iṇī, i*, = *loma-harshaṇa*. — *Loma-hārin, ī, iṇī, i*, = *loma-vāhin*. — *Loma-hṛit, t, t, t*, removing the hair of the body, depilatory; (*t*), m. yellow orpiment. — *Lomāńća* (°*ma-ań*°), *as*, m. curling or erection of the hair of the body, a thrill of rapture, shudder, &c., = *romāńća*. — *Lomālikā* (°*ma-āl*°), f. a fox (?). — *Lomāvali* (°*ma-āv*°), *is*, f. the line of hair from the breast to the navel.
Loma at the end of comps. = *loman*; (*am*), n. a hairy tail, tail.
Lomaka = *loman* in *prati-l*°, *mṛidu-l*°, (*a-lomaka*, having no hair, hairless.)
Lomakāgṛiha, am, n. a proper N.
Lomakin, ī, m. a bird.
Lomadhi, is, m., N. of a king.
Lomaśa, as, ā, am, hairy, woolly, downy, shaggy, bristly, covered with hair &c., made of hair, mixed with hair; containing hair; consisting in sheep or other woolly animals (as property &c.); woollen; overgrown with grass &c.; (*as*), m. a ram, sheep; N. of a Ṛishi; of a cat (in Mahā-bh. Śānti-p. 4934); (*ā*), f. a fox; a female jackal (= *śṛigālī*); an ape; green vitriol; N. of various plants, Nardostachys Jatamansi; Leea Hirta; Carpopogon Pruriens; Sida Cordifolia; Sida Rhombifolia; orris root (= *vaćā*); Cucumis Utilissimus; = *gandha-māṉsī*; = *śaṇa-pushpī*; N. of a Śākinī or female divinity of an inferior class; an attendant on Durgā; (*am*), n. a kind of metre. — *Lomaśa-karṇa, as*, m. a species of animal living in holes. — *Lomaśa-kāṇḍā*, f. Cucumis Utilissimus. — *Lomaśa-parṇinī*, f. Glycine Debilis. — *Lomaśa-pushpaka, as*, m. Acacia Sirissa. — *Lomaśa-mārjāra, as*, m. the civet cat. — *Lomaśa-vakshaṇa, as, ā, am*, Ved. covered with hair on the breast or body. — *Lomaśa-saktha, as, ā, am*, or *lomaśa-sakthi, is, is, i*, Ved. having hair or bristles on the thighs or hind feet; (according to Mahī-dhara on Vājasaneyi-s. 24, 1 = *bahu-roma-puććhika*), having a hairy tail.
Lomaśya, am, n. hairiness, woolliness; roughness; N. of a particular pronunciation of the sibilants (Ved.).
Lomāyayani (?), *is*, m. a patronymic.
Lomāśa, as, m. a jackal or fox; [cf. *lomaśā, lopāśa*.]
Lomāśikā, f. the female of the jackal or fox.

लोराय *lorāya*, Nom. P. *lorāyati*, &c., (said to be *viloćane*.)

लोल *lola, lolita*, &c. See p. 870.

लोलिका *lolikā*, f. a sort of sorrel, Oxalis Pusilla, (according to some Rumex Vesicarius.)

लोलिम्बराज *lolimba-rāja, as*, m., N. of the author of the Vaidya-jīvana.

लोलुप *lolupa, as, ā, am* (fr. the Intens. of rt. 1. *lup*), very destructive, destroying; very desirous, very eager, ardently longing for, covetous, (in these senses a corruption of *lolubha* below); (*ā*), f. eager desire, appetite, longing, eagerness. — *Lolupa-tā*, f. or *lolupa-tva, am*, n. eager desire or longing; greediness, cupidity, desire, lust, lustfulness.

लोलुभ *lolubha, as, ā, am* (fr. the Intens. of rt. *lubh*), very desirous, eagerly longing for or coveting, ardently wishing for, greedy after.

लोलुव *lolava, lolūyā*. See p. 871, col. 1.

लोलोर *lolora, am*, n., N. of a town.

लोल्लट *lollaṭa, as*, m., N. of an author.

लोशशरायणि *lośaśarāyaṇi* (?), *is*, m., N. of an author.

लोष्ट् *loshṭ*, cl. 1. A. *loshṭate, luloshṭe, loshṭitum*, to heap up, accumulate, gather into a heap or lump.
Loshṭa, as, am, m. n. (according to Uṇādi-s. III. 92. fr. rt. 1. *lū*), a lump of earth or clay, clod [cf. *loga*]; a particular object serving as a mark; (*as*), m. a proper N.; (*am*), n. rust of iron, iron filings. — *Loshṭa-ghna, as*, m. an agricultural implement for breaking clods, a harrow. — *Loshṭa-dhara, as*, m. a proper N. — *Loshṭa-bhedana, as, am*, m. n. 'a clod-crusher,' harrow. — *Loshṭa-maya, as, ī, am*, made of clay or earth, earthen. — *Loshṭa-mardin, ī, inī, i*, crushing or breaking clods. — 1. *loshṭa-vat*,

ān, atī, at, containing clods, mixed with lumps or particles of earth. — 2. *loshṭa-vat*, ind. like a clod, as a lump of earth. — *Loshṭāksha* (°*ṭa-ak*°), *as*, m. a proper N.; [cf. *logāksha*.]

Loshṭaka, *as*, m. = *loshṭa*, a clod; a particular object serving as a mark; a spot, (according to some *am*, n.); N. of various persons.

Loshṭan = *loshṭa*, a clod.

Loshṭaśa, *as*, m. a proper N.

Loshṭu, *us*, m. = *loshṭa*, a clod.

Loshṭra, *loshṭha*, *loshṭhaka*, incorrect for *loshṭa*, *loshṭaka*.

लोस्तानी *lostānī*, a proper N.

लोह *loha*, *as*, *ā*, *am* (probably a later form of *roha*, fr. rt. 1. *ruh*, or fr. a lost rt. *rudh*, cf. *rohita*, *lohita*, *rudhira*), red, reddish, copper-coloured; made of copper, coppery; made of iron; (*as*, *am*), m. n. red metal, copper; iron (either crude or wrought); steel; any metal; gold; a weapon; a fish-hook; blood; (*as*), m. the red goat [cf. *lohāja*]; a proper N.; (*ās*), m. pl., N. of a people; (*am*), n. aloe wood, Agallochum. — *Loha-kanṭaka*, *as*, m. a kind of thorny shrub, Vanguiera Spinosa. — *Loha-kānta*, *as*, m. a magnet, loadstone. — *Loha-kāra*, *as*, m. a worker in iron, smelter of iron, iron-smith, blacksmith; (*ī*), f., N. of the Tantra goddess Atibalā. — *Loha-kāraka*, *as*, m. an iron-smith, blacksmith. — *Lohakāra-bhastrā*, f. a black-smith's bellows. — *Loha-kiṭṭa*, *am*, n. rust of iron or iron filings. — *Loha-giri*, *is*, m., N. of a mountain. — *Loha-ghātaka*, *as*, m. 'iron-striker,' a blacksmith. — *Loha-ćāriṇī*, f., N. of a river. — *Loha-ćūrṇa*, *am*, n. rust of iron, iron filings. — *Loha-ja*, *am*, n. bell-metal; rust of iron or iron filings. — *Loha-jangha*, *as*, m., N. of a Brāhman; (*ās*), m. pl., N. of a people. — *Loha-jāla*, *am*, n. an iron net, a coat of mail. — *Loha-jit*, *t*, m. 'conquering iron (in hardness),' a diamond. — *Loha-tāraṇī*, f., N. of a river, (also read *loha-tāriṇī*, *loha-ćāriṇī*.) — *Loha-dāraka*, *as*, m., N. of one of the twenty-one hells (Manu IV. 90). — *Loha-drāvin*, *ī*, *iṇī*, *i*, melting copper or iron, fusing metal; (*ī*), m. borax. — *Loha-nagara*, *am*, n., N. of a town. — *Loha-nāla*, *as*, m. an iron arrow. — *Loha-pāśa*, *as*, m. an iron chain. — *Loha-pura*, N. of a place. — *Loha-prishṭha*, *as*, m. 'iron-backed,' a heron. — *Loha-pratimā*, f. an iron image; an anvil. — *Loha-baddha*, *as*, *ā*, *am*, studded with iron (as a war-club). — *Loha-maya*, *as*, *ī*, *am*, made of iron or copper, composed or consisting of iron, iron. — *Loha-māraka*, *as*, *ikā*, *am*, calcining metal; (*as*), m. Achyranthes Triandra. — *Loha-muktikā*, f. a red pearl. — *Loha-mekhala*, *as*, *ā*, *am*, wearing a metal girdle; (*ā*), f., N. of one of the Mātṛis attending on Skanda. — *Loha-yashṭi*, f., N. of a place. — *Loha-rajas*, *as*, n. iron-dust, rust of iron or iron filings. — *Loha-rājaka*, *am*, n. silver. — *Loha-linga*, *am*, n. a boil or abscess filled with blood. — *Loha-vara*, *am*, n. the most precious metal, gold. — *Loha-varman*, *a*, n. iron armour, mail. — *Loha-vāla*, *as*, m. a kind of rice. — *Loha-śanku*, *us*, m. an iron pike, iron stake or spike; (*us*), m. 'iron-spiked,' N. of one of the twenty-one hells (Manu IV. 90). — *Loha-śleshaṇa*, *as*, *ī*, *am*, uniting metals; (*as*), m. borax. — *Loha-sankara*, *am*, n. blue steel. — *Lohākara* (°*ha-āk*°), *as*, m., N. of a town. — *Lohā-karṇa*, *as*, *ī*, *am* (*lohā* for *loha*), Ved. red-eared. — *Lohāngāraka* (°*ha-an*°), N. of a hell ('pit of red-hot charcoal'). — *Lohāćala* (°*ha-ać*°), *as*, m., N. of a mountain. — *Lohāja* (°*ha-aja*), *as*, m. the red goat. — *Lohāja-vaktra*, *as*, m., N. of one of Skanda's attendants. — *Lohāṇḍa* (°*ha-aṇ*° or °*ha-āṇ*°), see Gaṇa Gaurādi to Pāṇ. IV. 1, 41. — *Lohābhisāra* (°*ha-abh*°), *as*, m., N. of a military ceremony performed on the tenth day after the Nī-rājana, (this ceremony or lustration of arms was formerly observed by kings before commencing a campaign, but is now usually confined to the domestic decoration and worship of the soldiers' weapons); = *lohābhihāra*. — *Lohābhihāra* (°*ha-abh*°), *as*, m. = *nī-rājana*. — *Lohāmisha* (°*ha-ām*°), *am*, n. the flesh of the red-haired goat. — *Lohāyasa* (*ha-āy*°), *am*, n., Ved. any metal mixed with copper. — *Lohārgala* (°*ha-ar*°), *am*, n., N. of a Tīrtha. — *Lohottama* (°*ha-ut*°), *am*, n. the best metal, gold.

Lohaka = *loha* in *ashṭa-lohaka*, *indu-l*°, *tri-l*°, *pańća-l*°.

Lohara, N. of a district.

Lohala, *as*, *ā*, *am*, iron, made of iron; lisping, speaking inarticulately; (*as*), m. the principal ring of a chain (?).

Lohi, n. a kind of borax.

Lohikā, f. an iron pot or vessel (being a sort of large shallow bowl, sometimes of iron, but usually of wood and bound with iron, used for washing rice, &c.).

1. *lohita*, *as*, *ā* or *lohinī*, *am* (a later form of *rohita*, q. v.), red, red-coloured, reddish; made of copper, copper, metal; (*as*), m. red (the colour), any red colour; a particular disease attacking the eyelids; a kind of precious stone; a species of rice; a sort of bean or lentil; Dioscorea Purpurea; a kind of fish, Cyprinus Rohita; a sort of deer; a snake, serpent; the planet Mars; N. of a Nāga or serpent-demon; of a river (the Brahma-putra); of a sea; of a lake; of a country; (*ās*), m. pl., N. of a class of gods under the twelfth Manu; the descendants of Lohita; (*ā*), f., N. of one of the seven tongues of fire; of two plants (= *varāha-krāntā*, *rakta-punarnavā*); = *lohinī* below; (*inī*), f. a woman with a red-coloured skin or red with anger; (*am*), n. copper, metal; blood, (in this sense also *as*, m.); battle; saffron; red sanders; a kind of sandal-wood (= *go-śīrsha*); a kind of Agallochum; an imperfect form of rainbow. — *Lohita-kalmāsha*, *as*, *ī*, *am*, variegated with red, red-spotted. — *Lohita-kūṭa*, N. of a place. — *Lohita-krishṇa*, *as*, *ā*, *am*, of a reddish black colour, dark-red. — *Lohita-kshaya*, *as*, m. loss of blood. — *Lohita-kshayaka*, *as*, *ā*, *am*, suffering from loss of blood. — *Lohita-kshīra*, *as*, *ā*, *am*, Ved. yielding red or bloody milk. — *Lohita-ganga*, N. of a place; (*am*), ind. where the Ganges appears red. — *Lohita-gangaka*, N. of a place. — *Lohita-grīva*, *as*, *ā*, *am*, red-necked, having a red neck; (*as*), m. epithet of Agni. — *Lohita-ćandana*, *am*, n. saffron. — *Lohita-jahnu*, *us*, m. a proper N. — *Lohita-tā*, f. or *lohita-tva*, *am*, n. redness, red colour. — *Lohita-dhvaja*, *as*, *ā*, *am*, red-bannered, having a red flag; (*ās*), m. pl., N. of a particular association of persons. — *Lohita-nayana*, *as*, *ā*, *am*, red-eyed, having the eyes reddened with anger or passion. — *Lohita-pāda-deśa*, *as*, m., N. of a place. — *Lohita-pittin*, *ī*, *inī*, *i*, subject to hemorrhage, suffering from hemorrhage; [cf. *rakta-pittin*.] — *Lohita-pura*, N. of a place. — *Lohita-pushpa*, *as*, *ā*, *am*, red-flowering, bearing red flowers. — *Lohita-pushpaka*, *as*, *ā*, *am*, red-flowering; (*as*), m. the granate tree. — *Lohita-muktā*, f. a red pearl. — *Lohita-mrittikā*, f. red earth, red chalk, ruddle. — *Lohita-rāga*, *as*, m. a red colour, red hue. — *Lohita-vat*, *ān*, *atī*, *at*, containing blood. — *Lohita-vāsas*, *ās*, *ās*, *as*, having red or blood-stained garments. — *Lohita-śatapattra*, *am*, n. a red lotus-flower. — *Lohita-śavala* or *lohita-sāranga*, *as*, *ā*, *am*, variegated with red, dappled with red. — 1. *lohitāksha* (°*ta-ak*°), *as*, m. a red die (used in gaming). — 2. *lohitāksha* (°*ta-ak*°), *as*, *ī*, *am*, red-eyed; (*as*), m. a kind of snake; the Indian cuckoo; N. of Vishṇu; of one of Skanda's attendants; of a man; (*ī*), f., N. of one of the Mātṛis attending on Skanda; scil. *sirā*, an artery or vein situated either at the thigh-joint or at the arm-joint; (*am*), n. a part of the arm and of the thigh, the place where these are joined to the body, the arm-joint, thigh-joint, hip. — *Lohitā-giri*, *is*, m. (*lohitā* for *lohita*), N. of a mountain. — *Lohitānga* (°*ta-an*°), *as*, m. 'red-limbed,' the planet Mars; a species of plant (= *kampillaka*). — *Lohitānana* (°*ta-ān*°), *as*, *ī*, *am*, red-faced; (*as*), m. an ichneumon. — *Lohitā-mukhī*, f., N. of a club (in the Rāmāyaṇa). — *Lohitāyas* (°*ta-ay*°), *as*, n. 'red-iron,' copper. — *Lohitāyasa*, *as*, *ā*, *am*, made of red metal; (*am*), n. (probably) copper. — *Lohitārṇa* (°*ta-ar*°), *as*, m. a proper N. — *Lohitārdra* (°*ta-ār*°), *as*, *ā*, *am*, wet or dripping with blood, soaked in blood. — *Lohitārman* (°*ta-ar*°), *a*, n. a red swelling or blood-shot appearance in the whites of the eyes. — *Lohitāvabhāsa* (°*ta-av*°), *as*, *ā*, *am*, having a red appearance, reddish. — *Lohitāśoka* (°*ta-aś*°), *as*, m. a red-flowering Aśoka. — *Lohitāśva* (°*ta-aś*°), *as*, *ā*, *am*, having or driving red horses. — *Lohitāsya* (°*ta-ās*°), *as*, *ā*, *am*, having a red or blood-stained mouth. — *Lohitāhi* (°*ta-ahi*), *is*, m. a red snake. — *Lohitī-bhū*, cl. 1. P. *-bhavati*, &c., to be or become red, to be reddened. — *Lohitekshaṇa* (°*ta-īk*°), *as*, *ā*, *am*, red-eyed. — *Lohitaita* (°*ta-eta*), *as*, *ā*, *am*, = *rohitaita*, variegated with red. — *Lohitotpala* (°*ta-ut*°), *am*, n. the flower of Nymphæa Rubra. — *Lohitoda* (°*ta-uda*), *as*, *ā*, *am*, having blood-red water, having red water, having blood instead of water; (*as*), m., N. of a particular hell. — *Lohitorṇa* (°*ta-ūr*°), *as*, *ī*, *am*, having red wool.

2. *lohita*, Nom. P. *lohitati*, &c., to be or become red, redden.

Lohitaka, *as*, *ikā* or *lohinikā*, *am*, red, of a red colour, reddish; (*as*), m. a ruby; a kind of rice; the planet Mars; N. of a Stūpa; (*ikā*), f. a particular vein or artery; a species of plant; (*am*), n. bell-metal; calx of brass.

Lohitāya, Nom. P. A. *lohitāyati*, *-te*, &c., to be or become red, redden, grow red.

Lohitāyana, *as*, m. a patronymic, (probably for *lauhitāyana*.)

Lohitāyani, *is*, f. a patronymic, (perhaps for *lauhitāyani*.)

Lohitiman, *ā*, m. redness, red colour.

Lohitya, *as*, m. a kind of rice; N. of a man; of the Brahma-putra river; of a village; (*ā*), f., N. of a celestial female (in Hari-vaṇśa 9534); of a river.

Lohinikā. See under *lohitaka* above.

Lohinī. See under 1. *lohita*, col. 2.

Lohinikā, f. (fr. *lohinī*), Ved. red glow or lustre.

Lohinya, *as*, m. a patronymic, (probably for *lohitya*.)

लौकाक्ष *laukāksha*, *ās*, m. pl., N. of a school, (perhaps for *laugāksha*.)

लौकायतिक *laukāyatika*, *as*, *ī*, *am* (fr. *lokāyata*), following the teaching of Ćārvāka; (*as*), m. a follower of Ćārvāka, a materialist, atheist.

लौकिक *laukika*, *as*, *ī*, *am* (fr. *loka*), worldly, mundane, terrestrial, popular, familiar (as opposed to *a-laukika*, 'technical'), belonging to ordinary life, occurring in every-day life, vulgar, common, usual, ordinary, fashionable, publicly received, customary, temporal, secular, not sacred (as opposed to *vaidika*, *ārsha*, *śāstrīya*); belonging to the world of (at the end of a comp., e. g. *brahma-laukika*, belonging to the world of Brahmā); (*ās*), m. pl. common or ordinary men (as opposed to 'the learned, initiated,' &c.), men in general, the human race; men familiar with the ways of the world, men of the world; (*am*), n. anything occurring in the world, the laws or ordinances of the world, general custom, usage. — *Laukika-tā*, f. or *laukika-tva*, *am*, n. worldliness, commonness, worldly currency or custom, popularity, usual custom, usage, general prevalence. — *Laukika-vishaya-vićāra*, *as*, m. 'consideration of ordinary objects,' N. of a philosophical treatise.

Laukya, *as*, *ā*, *am*, belonging to the world, being in the world, extended through the world, generally diffused, worldly, mundane, terrestrial, human, general, ordinary, common, common-place; (*as*), m. a proper N.

लौगाक्षि *laugākshi*, *is*, m. (fr. *logāksha*), a patronymic, N. of the author of a Dharma-śāstra. — *Laugākshi-bhāskara*, *as*, m., N. of the author of several modern philosophical works.

लौठरथ *lauṭharatha, as,* m. a proper N.

लौड् *lauḍ* (= rts. *loṭ, loḍ*), cl. 1. P. *lauḍati,* &c., to be foolish or mad.

लौपायन *laupāyana, as,* m., Ved. a patronymic.

लौप्स *laupsa, as,* m., N. of a Sāman.

लौम *lauma* (fr. *loman*), see Gaṇa Sankalādi to Pāṇ. IV. 2, 75, and Gaṇa Sarkarādi to Pāṇ. V. 3, 107.

Laumakāyana (fr. *lomaka*), see Gaṇa Pakshādi to Pāṇ. IV. 2, 80.

Laumakāyani, is, m. a patronymic from Lomaka.

Laumakīya (fr. *lomaka*), see Gaṇa Kriśāśvādi to Pāṇ. IV. 2, 80.

Laumanya (fr. *loman*), see Gaṇa Sankāśādi to Pāṇ. IV. 2, 80.

Laumaśīya (fr. *lomaśa*), see Gaṇa Kriśāśvādi to Pāṇ. IV. 2, 80.

Laumaharshaṇaka, as, ikā, am, composed by Loma-harshaṇa.

Laumaharshaṇi, is, m. a patronymic from Lomaharshaṇa.

Laumāyana (fr. *loman*), see Gaṇa Pakshādi to Pāṇ. IV. 2, 80; (*ās*), m. pl. of the following.

Laumāyanya, as, m. a patronymic from Loman.

Laumi, is, m. a patronymic from Loman.

लौलाह *laulāha,* N. of a place.

लौल्य *laulya, am,* n. (fr. *lola*), restlessness, instability, inconstancy, fickleness; lustfulness, eagerness, eager desire, greediness, passion, (*a-laulya, am,* n. absence of all desire.) — *Laulya-tā,* f. lustfulness, eager desire. — *Laulya-vat, ān, atī, at,* eagerly desirous, eager, greedy, avaricious, lustful.

लौश *lauśa, am,* n. (fr. *luśa*), N. of various Sāmans.

लौह *lauha, as, ī, am* (fr. *loha*), made of copper or metal, coppery, metallic; made of iron, composed or consisting of iron, belonging to iron, iron; coming from or belonging to the red-coloured goat; copper-coloured, red; (*ā*), f. a metal or iron cooking-pot, kettle, pan; (*am*), n. iron, metal. — *Lauha-kāra, as,* m. = *loha-kāra,* a blacksmith. — *Lauha-ćāraka, as,* m., N. of a hell; [cf. *loha-dāraka.*] — *Lauha-ja, am,* n. = *loha-ja,* the rust of iron. — *Lauha-pradīpa, as,* m., N. of a treatise on metals. — *Lauha-bandha, as, am,* m. n. an iron chain, iron fetters. — *Lauha-bhāṇḍa, am,* n. an iron vessel, metal mortar. — *Lauha-bhū, ūs,* f. a metal pan, boiler, caldron, kettle. — *Lauha-mala, am,* n. the rust of iron. — *Lauha-śanku, us,* m. = *loha-śanku.* — *Lauha-śāstra, am,* n. a Śāstra treating of metals. — *Lauhāćārya* (°*ha-āć*°), *as,* m. a teacher of metallurgy or the art of working metals. — *Lauhātman* (°*ha-āt*°), *ā,* m. = *lauha-bhū.* — *Lauhesha* (°*ha-īsh*°), *as, ā, am,* having a metal pole (said of a carriage).

Lauhāyana, as, m. a patronymic from Loha.

Lauhāyasa, as, ī, am (fr. *lohāyasa*), made of metal, metallic, made of copper, &c.

लौहि *lauhi, is,* m., N. of a son of Ashṭaka.

लौहित *lauhita, as,* m. (fr. 1. *lohita*), the trident of Śiva.

Lauhitadhvaja, as, m. (fr. *lohita-dhvaja*), a follower of the Lohita-dhvajas.

Lauhitīka, as, ī, am (fr. 1. *lohita*), reddish, having a reddish lustre.

Lauhitya, as, m. (fr. 1. *lohita*), a patronymic; N. of a river, the Brahma-putra; of a sea; of a mountain; of a Tīrtha, (in this sense probably *am,* n.); (*am*), n. red colour, redness.

Lauhityāyanī, f. (feminine form of the above), a patronymic.

ल्पी *lpī* or *lyī,* cl. 9. P. *lpināti, lyināti,* &c., to join, unite, be attached to, mix with, (various readings for rt. 1. *lī.*)

ल्युट् *lyuṭ,* (in grammar) a technical symbol for the Kṛit affix *ana.*

ल्वी *lvī,* cl. 9. P. *lvināti, lvīnāti,* &c., to go, move, approach, (a various reading for rt. *vlī* or *plī.*)

Lvīna, as, ā, am, gone.

व

व 1. *va,* the twenty-ninth consonant of the Devanāgarī alphabet, being the semivowel of the vowels *u, ū,* and having the sound of the English *v,* except when forming the last member of a conjunct consonant, in which case it is pronounced like *w;* it is often confounded with the labial consonant *b,* with which it may frequently be interchanged.

व 2. *va, as,* m. (fr. rt. 2. *vā*), air, wind; the arm; N. of Varuṇa; addressing; conciliation; auspiciousness; reverence; a dwelling; the residence of Varuṇa; the ocean, water; a tiger; cloth; the esculent root of the water-lily; (*ā*), f. going; hurting, injury; an arrow; weaving; (*am*), n. a sort of incantation or Mantra (of which the object is the deity Varuṇa); = *pra-ćetas;* (*as, ā, am*), strong, powerful.

व 3. *va,* ind. = *iva,* like, as.

वंश *vanśa, as,* m. (said to be fr. rt. 1. *van,* to sound, or connected with rt. *vank*), a bamboo cane, bamboo; a staff; a term for the rafters and laths fastened to the beams of a house (as generally made of split bamboos), or laths running across a roof [cf. *prāćīna-vanśa, prāg-vanśa*], a cross-beam, joint; a sort of sugar-cane; the Sāl tree, Shorea Robusta; a reed-pipe, tube, flute, pipe, fife; the back-bone, spine [cf. *prishṭha-v*°]; the central projecting part of a cimeter or sabre; the joints in a bamboo; the line of a pedigree or genealogy (from its resemblance to the succession of joints in a bamboo), a lineage, race, family, stock; offspring, a son; a dynasty, race of kings; a succession or collection of similar things (as of chariots, stars, &c.), an assemblage, multitude, host; a particular measure of length (= 10 Hastas); bamboo-manna; N. of Vishṇu?; (*ā*), f., N. of an Apsaras (a daughter of Prādhā); (*ī*), f. a flute, pipe; an artery, vein; a particular weight (= 4 Karshas); bamboo-manna; [cf. Goth. *rausa,* 'a reed;' Old Germ. *rohr.*] — *Vanśa-rishi, is,* m. a Ṛishi mentioned in a Vanśa-Brāhmaṇa. — *Vanśa-kaṭhina, as,* m. a clump or thicket of bamboos. — *Vanśa-kapha, am,* n. 'bamboo-phlegm,' cottony or flocculent seeds floating in the air. — *Vanśa-kara, as, ā, am,* making or founding a family, propagating or perpetuating a race; (*as*), m. an ancestor; a proper N.; (*ā*), f., N. of a river rising in the Mahendra mountains. — *Vanśa-karpūra-roćanā,* f. = *vanśa-roćanā,* q. v. — *Vanśakarma-krit, t, t, t,* doing bamboo-work, engaged in the manufacture of baskets, &c. — *Vanśa-karman, a,* n. bamboo-work, manufacture of baskets, &c. — *Vanśa-kīrtti, is, is, i,* having great family renown, celebrated. — *Vanśa-krit, t, t, t,* = *vanśakarma-krit;* (*t*), m. the founder of a family. — *Vanśa-kramāgata* (°*ma-āg*°), *as, ā, am,* descended or inherited lineally, what comes from one's family in regular succession, obtained by family inheritance. — *Vanśa-kshaya, as,* m. decay of a family. — *Vanśa-kshīrī,* f. bamboo-manna. — *Vanśa-gulma,* N. of a sacred bathing-place. — *Vanśa-ćaritra, am,* n. the history of any race or dynasty, a genealogical account of the doings of any family. — *Vanśa-ćintaka, as,* m. one familiar with pedigrees, a genealogist. — *Vanśa-ććhettri, tā,* m. one who cuts off the line of descent, the last of a family or race. — *Vanśa-ja, as, ā, am,* made of or produced from bamboos; born in the family of, belonging to the family of (with loc. or at the end of a comp.), sprung from a good family; (*as*), m. the seed of the bamboo; (*ā, am*), f. n. bamboo-manna. — *Vanśa-taṇḍula, as,* m. the seed of the bamboo. — *Vanśa-dalā,* f. a kind of plant or grass (= *vanśa-pattrī, jīrikā*). — *Vanśa-dhara, as, ā, am,* carrying or holding a bamboo, &c.; maintaining or supporting a family. — *Vanśa-dhānya, am,* n. the seed of the bamboo. — *Vanśa-dhārā,* f., N. of a river rising in the Mahendra mountains. — *Vanśa-dhārin, ī, iṇī, i,* = *vanśa-dhara.* — *Vanśa-nartin, ī,* m. 'family-dancer,' a buffoon. — *Vanśa-nāḍikā,* f. a tube or pipe made of bamboo. — *Vanśa-nātha, as,* m. the head of a family, chief of a race. — *Vanśa-nālikā,* f. a pipe or lute made of bamboo, a reed, flute. — *Vanśa-netra, am,* n. a kind of sugar-cane, the root of sugar-cane (= *ikshu-mūla*). — *Vanśa-pattra, am,* n. a bamboo leaf; a kind of metre, = *vanśapattra-patita;* (*as*), m. a reed; (*ī*), f. a particular kind of grass; = *nāḍī-hingu.* — *Vanśa-pattraka, as,* m. a reed; white sugar-cane; a sort of fish, Cynoglossus Lingua; (*am*), n. yellow orpiment. — *Vanśapattra-patita, am,* n. 'fallen on a bamboo leaf,' a species of metre, four times – ⏑ ⏑ – ⏑ – ⏑ ⏑ ⏑ –, ⏑ ⏑ ⏑ ⏑ ⏑ ⏑ –. — *Vanśa-paramparā,* f. family succession, lineage, descent. — *Vanśa-pātra-kāriṇī,* f. a woman who makes bamboo vessels or baskets. — *Vanśa-pīta, as,* m., N. of a plant (= *kaṇa-guggulu*). — *Vanśa-pushpā,* f., N. of a plant (= *saha-devī*). — *Vanśa-pūraka, am,* n. a kind of sugar-cane (= *ikshu-mūla*). — *Vanśa-pratishṭhāna-kara, as,* m. one who establishes his family on a firm foundation. — *Vanśa-brāhmaṇa, am,* n., N. of a chronological list of ancient teachers. — *Vanśa-bhāra, as,* m. a load of bamboos. — *Vanśa-bhrit, t,* m. the supporter of a family, head of a race. — *Vanśa-bhojya, as, ā, am,* to be possessed by a family, hereditary; (*am*), n. an hereditary estate. — *Vanśa-maya, as, ī, am,* made of bamboo. — *Vanśa-mūlaka, am,* n., N. of a sacred bathing-place. — *Vanśa-rāja, as,* m. a very high or lofty bamboo; N. of a king. — *Vanśa-roćanā* or *vanśa-loćanā,* f. an earthy concretion of a milk-white colour formed in the hollow of the bamboo and known by the name of bamboo-manna. — *Vanśa-lakshmī, īs,* f. the fortune of a family. — *Vanśa-vardhana, as, ī, am,* increasing or prospering a family; (*am*), n. the act of causing prosperity to a family. — *Vanśa-vardhin, ī, inī, i,* increasing or exalting a family. — *Vanśa-vitati, is,* f. a clump or thicket of bamboos; family, descent. — *Vanśa-vidāriṇī,* f. a woman employed in splitting bamboos. — *Vanśa-viśuddha, as, ā, am,* (made) of a good bamboo; of a pure or good family. — *Vanśa-vistara, as,* m. a complete genealogy. — *Vanśa-vriddhi, is,* f. prosperity of a family. — *Vanśa-śarkarā,* f. = *vanśa-roćanā.* — *Vanśa-śalākā,* f. a bamboo peg or screw at the lower end of a Vīṇā or lute, (according to some) the bamboo pipe that forms the body of the lute; any small bamboo pin or stake (as the bar of a cage, &c.). — *Vanśa-samāćāra, as,* m. family usage. — *Vanśa-stanita, am,* n. a species of the Jagatī metre (= *vanśa-stha-vila*). — *Vanśa-stha, am,* n. (or *ā,* f.?), a particular metre (= *vanśa-stha-vila*). — *Vanśa-stha-vila, am,* n. the hollow or cavity found in a bamboo cane; N. of a species of the Jagatī metre, four times ⏑ – ⏑ – – ⏑ ⏑ – ⏑ – ⏑ –, (the beginning of the Ṛitu-saṃhāra is in this metre.) — *Vanśa-sthiti, is,* f. the state or condition of a family. — *Vanśa-hīna, as, ā, am,* destitute of family or descendants, having no kindred. — *Vanśāgata* (°*śa-āg*°), *as, ā, am,* what comes from one's family, inherited, obtained by inheritance. — *Vanśāgra* (°*śa-ag*°), *am,* n. the point or end of a bamboo cane; the shoot of a bamboo. — *Vanśānkura* (°*śa-an*°), *as,* m. a bamboo shoot or sprout. — *Vanśānukīrtana* (°*śa-an*°), *am,* n. the publishing or proclaiming a family, genealogy. — *Vanśānukrama* (°*śa-an*°), *as,* m. family succession, genealogy, lineal inheritance. — *Vanśānuga* (°*śa-an*°), *as, ā, am,* being on or along the central projecting part of a sword; passing from family to family. — *Vanśānućarita* (°*śa-an*°), *am,* n. the history of a family or dynasty, a genealogical list (one of the five Lakshaṇas or distinguishing marks of a Purāṇa). — *Vanśānuvanśa-ćarita* (°*śa-an*°), *am,* n.

the history of both old and more recent families (one of the five Lakshaṇas of a Purāṇa). — *Vaṉśā-vati*, f. a proper N. — *Vaṉśāvali* (°*śa-āv*°), f. the line of a family, a pedigree, genealogy. — *Vaṉśāhva* (°*śa-āh*°), *as*, m. bamboo-manna. — *Vaṉśī-dhara, as, ā, am*, holding a flute or pipe; (*as*), m. a flute-player, piper; N. of Kṛishṇa; of a learned man. — *Vaṉśī-dhārin, ī, iṇī, i*, holding or carrying a flute; (*ī*), m. a flute-player; N. of Kṛishṇa. — *Vaṉśī-vadana, as*, m., N. of a Scholiast.

Vaṉśaka, as, m. a large kind of sugar-cane; a joint in a bamboo; a small fish, Cynoglossus Lingua; N. of a king; (*ikā*), f. a kind of pipe or flute; aloe wood, Agallochum, (in this sense also *am*, n.; cf. *vaṉśikā*.)

Vaṉśika, as, ī, am, belonging or relating to a bamboo, pertaining to a family &c., lineal, genealogical; (*am*), n. aloe wood; [cf. *vaṉśikā* above.]

Vaṉśin, ī, inī, i, belonging to a family; [cf. *sva-v*°.]

Vaṉśī-rādya, am, n. a flute, pipe, (probably wrong for *vaṉśī-vādya*.)

Vaṉśī. See under *vaṉśa*, p. 875, col. 2.

Vaṉśīya, as, ā, am, of or belonging to a family, of a good family, of the same family.

Vaṉśya, as, ā, am, belonging or attached to the main beam; connected with the back-bone or spine; of or belonging to a family; of a good family, of the same family; peculiar to a family; genealogical, lineal; (*as*), m. a cross-beam, joist; a bone in the arm; a bone in the leg; a member of a family; a son, lineal descendant, posterity; an ancestor, forefather; a kinsman from seven generations above and seven below; a pupil; (*ās*), m. pl. ancestors.

वंसग *vaṉsaga, as*, m., Ved. a bull.

वंह् *vaṉh.* See rt. *baṉh*, p. 671, col. 2.

Vaṉhishṭha, as, ā, am (see *baṉhishṭha*), most, very much or great.

Vaṉhīyas, ān, asī, as (see *baṉhīyas*), more, greater; very much or large.

वक् *vak* (a form of rt. *vaṉk*, q.v.), to go crookedly, &c., (in Ṛig-veda VII. 21, 3. *vāvakre = niryaććhanti*, they issued forth.)

Vaka, as, m. a heron, crane, Ardea Nivea; a hypocrite, cheat, rogue, deceiver (the crane being regarded as an animal of great cunning and deceit as well as sagacity); a particular tree, Sesbana Grandiflora; an apparatus for calcining or subliming metals or minerals (consisting of two crucibles, one inverted over the other and placed over a fire); N. of a Ṛishi (having the patronymic Dālbhi or Dālbhya); of a Rākshasa or demon (killed by Bhīma or Bhīmasena, see *vaka-vadha*); of an Asura (said to have assumed the form of a crane and to have been conquered by Kṛishṇa); of Kuvera; of a king; (*ās*), m. pl., N. of a people; (*ī*), f. = *pūtanā*. — *Vaka-kaććha*, N. of a district. — *Vaka-kalpa, as*, m., N. of a particular Kalpa or period of the world. — *Vaka-ćara, as*, m. = *vaka-vratin*. — *Vaka-ćiñćikā*, f. a sort of fish. — *Vaka-jit, t*, m. 'conqueror of Vaka,' N. of Bhīma-sena. — *Vaka-tva, am*, n. the state or condition of a crane. — *Vaka-dvīpa, as*, m., N. of a Dvīpa. — *Vaka-dhūpa, as*, m. a compound perfume, (also read *vṛika-dhūpa*.) — *Vaka-nakha, as*, m., N. of a son of Viśvā-mitra, (also read *vaka-naka*.) — *Vaka-nishūdana, as*, m. 'destroyer of Vaka,' N. of Bhīma-sena. — *Vaka-pañćaka, am*, n. a space of time consisting of the last five Tithis of the bright half of the month Kārttika. — *Vaka-pushpa, as*, m. a kind of tree, Æschynomene Grandiflora; (*am*), n. the flower of this tree. — *Vaka-yantra, am*, n. 'crane-like instrument,' epithet of a particular form of retort. — *Vaka-rāja, as*, m. the king of the cranes (named Rāja-dharman, he was son of Kaśyapa, see Mahā-bh. Śānti-p. 6336). — *Vaka-vadha, as*, m. 'the killing of Vaka,' N. of a section of the Ādi-parvan of the Mahā-bh. 6103–6315 (describing how Bhīma, while resident in the city of Eka-ćakrā, delivered his family and the whole neighbourhood from the tyranny of the demon named Vaka or Baka, who forced the citizens to send him every day a dish of food by a man whom he always devoured as his daintiest morsel at the end of the repast). — *Vaka-vṛiksha, as*, m. a kind of tree. — *Vaka-vṛitti, is, is, i*, one who acts or behaves like a crane, hypocritical; (*is*), m. a false or hypocritical devotee, hypocrite (compared to the crane which stations itself cunningly by a pool apparently absorbed in meditation till it sees a fish on which to dart). — *Vaka-vairin, ī*, m. 'Vaka's enemy,' N. of Bhīma-sena. — *Vaka-vrata, am*, n. 'crane-like observance,' the conduct of a crane, hypocrisy. — *Vakavrata-ćara, as*, m. one who acts like a crane, a hypocrite. — *Vaka-vratika, as*, or *vaka-vratin, ī*, m. 'one whose acts or observances are like those of a crane,' a false devotee, religious hypocrite, one who assumes the appearance of devotion or meditation for interested purposes, (see *vaka-vṛitti*.) — *Vaka-saktha, as*, m. a proper N.; (*ās*), m. pl. Vaka-saktha's descendants. — *Vaka-saha-vāsin, ī*, m. 'dwelling in the same abode as the crane,' a lotus. — *Vakāri* (°*ka-ari*), *is*, m. 'enemy of Vaka,' N. of Kṛishṇa. — *Vakeśa* (°*ka-īśa*), *as*, m., N. of a temple founded by Vaka.

Vakāćī, f. a sort of fish (= *vaka-ćiñćikā*).

Vakāya, Nom. P. *vakāyati*, &c., to represent or act like the Asura Vaka.

Vakāyat, an, antī, at, acting like the Asura Vaka.

Vakula, as, m. (said to be fr. rt. *vak* or *vaṉk*), a kind of tree, Mimusops Elengi; a kind of drug; (*ā*), f., N. of a plant, = *kaṭukā*; (*ī*), f. a sort of drug (commonly called Kākolī); (*am*), n. the fragrant flower of Mimusops Elengi. — *Vakulāvalikā* (°*la-āv*°), f., N. of a woman.

Vakulita, as, ā, am, furnished with Mimusops Elengi.

Vakūla, as, m. the Vakula tree.

Vakerukā, f. a small crane; the branch of a tree bent by the wind.

Vakoṭa, as, m. a crane.

Vakra, as, ā, am, crooked, winding, tortuous, curved, bent, bowed, meandering, curled, curly (as hair &c.); having an apparently backward motion, retrograde (said of planets); prosodially long (the form of the long mark being supposed to be curved), crooked in disposition, cunning, fraudulent, dishonest, prevaricating, indirect, evasive, ambiguous; cruel, malignant; (*as*), m. the planet Mars; the planet Saturn; Rudra or Śiva; the Asura Tripura; N. of a king of the Karūshas; of a Rākshasa; = *parpaṭa*; (*ās*), m. pl., N. of a people, (also read *ćakra*); (*ā*), f., N. of a particular musical instrument; scil. *gati*, N. of a particular variation in the course of Mercury; (*am*), n. the winding course of a river, the arm or bend of a stream; the apparent retrograde motion of a planet; (in surgery) a form of fracture (when a bone is bent in a particular way or only partially broken); [cf. according to some, Lat. *varus*: Hib. *fiar*, 'crooked, wicked;' *fiaras*, 'crookedness;' *fiaraim*, 'I incline, bend.'] — *Vakra-kaṇṭa, as*, m. 'having crooked thorns,' the jujube tree. — *Vakra-kaṇṭaka, as*, m. Acacia Catechu. — *Vakra-khaḍga* or *vakra-khaḍgaka, as*, m. a bent sword, a cimeter, sabre. — *Vakra-gati, is*, f. crooked or winding course, tortuous motion, apparent retrograde motion or retrogression (said of the course of Mars &c.); (*is, is, i*), moving crookedly or tortuously, meandering. — *Vakra-gāmin, ī, inī, i*, going crookedly, moving tortuously or in zigzag, fraudulent, dishonest. — *Vakra-grīva, as*, m. 'crooked-necked,' a camel. — *Vakra-ćañću, us*, m. 'crooked-beaked,' a parrot. — *Vakra-tā*, f. or *vakra-tva, am*, n. crookedness, curvature, curvedness, tortuousness; retrograde motion (in astronomy); the going crooked or wrong, failure, mishap; perverseness, falseness, dishonesty, ambiguity, prevarication. — *Vakra-tuṇḍa, as, ā, am*, crooked-beaked, having a crooked face; (*as*), m. a parrot; N. of Gaṇeśa (so called as represented with the trunk of an elephant). — *Vakra-daṉshṭra, as*, m. 'crooked-tusked,' a boar, (wrongly read *vaktra-d*°.) — *Vakra-dṛishṭi, is*, f. oblique vision, an oblique look, squint; malignant regard, hostile view; (*is, is, i*), looking asquint, squint-eyed, squinting; looking malignantly or with an evil eye at any one; jealous, envious. — *Vakra-nakra, as*, m. 'crooked-beaked,' a parrot; a low or depraved man. — *Vakra-nāla, am*, n. a sort of wind-instrument. — *Vakra-nāsa, as, ā, am*, crooked-nosed, having a crooked beak; (*as*), m. a proper N. — *Vakra-nāsika, as*, m. 'crooked-nosed,' an owl. — *Vakra-pāda, as, ā, am*, crooked-legged. — *Vakra-puććha* or *vakra-puććhika, as*, m. 'crooked-tailed,' a dog. — *Vakra-pura, am*, n., N. of a town. — *Vakra-pushpa, as*, m., N. of a plant, Sesbana Grandiflora; Butea Frondosa. — *Vakra-bāladhi, is*, m. 'crooked-tailed,' a dog. — *Vakra-bhaṇita, am*, n. indirect speech, equivocation, prevarication, evasion. — *Vakra-bhāva, as*, m. the state of being bent, curvature, crookedness; cunning, craft, deceit. — *Vakra-rekhā*, f. a curved line. — *Vakra-lāṅgūla, am*, n. a crooked tail; (*as*), m. 'crooked-tailed,' a dog. — *Vakra-vaktra, as*, m. 'crooked-faced, having a crooked snout,' a hog, boar. — *Vakra-śalyā*, f. a kind of small shrub or bush. — *Vakra-śṛiṅga, as, ī, am*, having crooked or bent horns. — *Vakra-saṉstha, as, ā, am*, placed transversely. — *Vakrāgra* (°*ra-ag*°), *am*, n., N. of a plant (commonly called Bétu). — *Vakrāṅga* (°*ra-aṅ*°), *am*, n. a crooked limb; (*as*), m. a goose; the ruddy goose ('having a curved body'); a snake. — *Vakrāṅghri* (°*ra-aṅ*°), *is*, m. a crooked leg. — *Vakrī-karaṇa, am*, n. the act of making crooked, bending, distorting. — *Vakrī-kṛi*, cl. 8. P. *-karoti, -kartum*, to make curved or crooked. — *Vakrī-kṛita, as, ā, am*, made crooked or curved, bent. — *Vakrī-bhāva, as*, m. curvature, curve; fraudulent or dishonest disposition. — *Vakrī-bhū*, cl. 1. P. *-bhavati*, &c., to become crooked or bent; to retrograde (said of planets). — *Vakrī-bhūta, as, ā, am*, become crooked, curved, bent, dishonest. — *Vakretara* (°*ra-it*°), *as, ā, at*, reverse of crooked, straight, not curved or curled. — *Vakrokti* (°*ra-uk*°), *is*, f. indirect or perverse speech, equivocation, prevarication, evasive speech or reply, evasion; hint, insinuation; pun; sarcasm. — *Vakrokti-jīvita, am*, n., N. of a work. — *Vakroshṭhi, is*, or *vakroshṭhikā*, f. (fr. *vakra + oshṭha*), a slight smile, one in which the lips are drawn on one side without the teeth being shewn.

Vakratu, us, m., N. of a deity.

Vakrātapa, ās, m. pl., N. of a people, (also read *ćakrāti*.)

Vakri, is, is, i, equivocating, speaking falsely, uttering untruths, prevaricating, lying.

Vakrita, as, ā, am, curved, crooked, bent; entering on an apparently retrograde course (said of a planet).

Vakrin, ī, iṇī, i, crooked; retrograding, moving backwards (said of Mars and other planets); dishonest, fraudulent; (*ī*), m. a Jaina or Bauddha.

Vakrima, as, ā, am, bent, curved.

Vakriman, ā, m. crookedness, curvature; craftiness, cunning, duplicity, ambiguity.

Vakva, as, ā, am, Ved. winding about, moving crookedly, rolling, hastening.

वकल *vakala, as*, m., Ved. inner rind, bast.

वकसुहाण *vakasuhāṇa*, N. of a place.

वकुल *vakula.* See col. 2.

वकुश *vakuśa, as*, m., N. of a particular animal dwelling in the foliage of trees.

वक्क् *vakk* [cf. rts. *vashk, vask, vaṉk*], cl. 1. A. *vakkate, vakkitum*, to go.

वक्कलिन् *vakkalin, ī*, m. (formed fr. *valkalin*), N. of a Ṛishi.

वक्कस *vakkasa* = *vakvasa*.

वक्कुल *vakkula, as*, m. a proper N.

वक्तव्य *vaktavya, vaktra.* See p. 877, col. 3.

वक्र *vakra*, &c. See col. 2.

वक्रम *va-krama, as,* m. (for *ava-krama*), flight, retreat.

वक्रय *va-kraya, as,* m. (for *ava-kraya*, q. v.), price.

वक्रोलक *vakrolaka, as,* m., N. of a village; (*am*), n., N. of a town.

वक्रन् *vakran.* See p. 878, col. 1.

वक्सम *vakvasa, as,* m. a particular intoxicating drink.

वक्ष् *vaksh* (closely connected with rt. 2. *uksh*, q. v.), cl. 1. P. (Ved. also A.) *vakshati, vavaksha*, (in the Veda only the following Perfect forms are found, *vavaksha, vavakshitha, vavakshus, vavakshe, vavakshire*), *vakshitum*, Ved. to grow, increase, become tall; to accumulate; to be great or strong, to be powerful, (according to Sāy. on Ṛig-veda I. 64, 3. *vavakshuḥ* = *prāpayitum iććhanti*, they wish to bring; II. 22, 3. *vavakshitha* = *voḍhum iććhasi*, thou desirest to support, as if fr. rt. 1. *vah*); to be angry: Caus. *vakshayati*, &c., Ved. to make grow, cause to increase, cause to be strong; [cf. Zend *ukhs*, 'to grow:' Gr. αὔξ-ω, αὐξ-άν-ω, αὔξ-η, αὔξ-η-σι-ς, αὔξ-η-μα: Lat. *vas-tus*: Goth. *vahs-ja, vahs-tu-s*: Angl. Sax. *weaxan*: Lith. *augu, auks-tas*: Hib. *fasaim*, 'I grow;' *fasamhuil*, 'growing.']

Vakshaṇa, as, ī, am, Ved. (perhaps) strengthening, refreshing; (*am*), n. the breast; (perhaps) refreshment, strengthening, (according to Sāy. on Ṛig-veda VI. 23, 6. *vakshaṇāni* = *vāhakāni stotrāṇi*, as if fr. rt. 1. *vah*); fire (according to Sāy. on Ṛig-veda V. 19, 5); (*ās*), f. pl. the stomach, abdomen, interior, (perhaps connected with rt. 1. *vah*); the sides, flank; the bed of a river; (according to Naigh. I. 13) = *nadī*, a river. — *Vakshaṇe-sthā, ās, ās, am*, Ved. being in fire, (Sāy. = *vahnau sthita*.)

Vakshaṇi, is, is, i, Ved. (perhaps) strengthening, making strong.

Vakshatha, as, m., Ved. the act of strengthening, invigorating; growing, increasing; growth.

Vakshas, as, n. (according to some originally *pakshas*), strength (Ved.); the breast, bosom, chest, (in this sense perhaps fr. rt. 1. *vah*); (*ās*), m. an ox, bullock; [cf. perhaps Lat. *pectus*; Hib. *uchd*, 'the breast.'] — *Vakshaḥ-sammardinī*, f. a wife (as pressing or reclining on her husband's breast). — *Vakshaḥ-sthala* or *vakshas-sthala, am*, n. the place of the breast, the breast, bosom, heart. — *Vakshas-taṭāghāta* (°*ṭa-āgh*°), *as*, m. a blow on the chest; [cf. *taṭa*.] — *Vaksho-grīva, as*, m., N. of a son of Viśvā-mitra. — *Vaksho-ja, as*, m. or *au*, m. du. 'chest-born,' the female breast; [cf. *uro-ja*.] — *Vaksho-maṇḍalin, ī*, m., scil. *hasta*, a position of the hands in dancing. — *Vaksho-ruh, ṭ*, or *vaksho-ruha, as*, m. 'chest-growing,' the female breast.

Vakshī, f., Ved. (according to Sāy.) flame; [cf. *vakshaṇa* above.]

वक्षु *vakshu*, the Oxus.

वक्ष्यमाण *vakshyamāṇa.* See p. 878, col. 1.

वख् *vakh* or *vaṅkh*, cl. 1. P. *vakhati, vaṅkhati, vakhitum* or *vaṅkhitum*, to go, move, move about; [cf. Lat. *vacillo*; Old Germ. *wankôn, wanchôn*.]

वगला *vagalā* or *vagalā-mukhī*, f. a goddess worshipped by the Tāntrikas.

वगाह *va-gāha, as*, m. (for *ava-gāha*), bathing, ablution.

Va-gāhya, ind. having bathed, bathing, dipping into; having entered.

वग्नु *vagnu, vagvanu.* See p. 878, col. 1.

वघा *vaghā*, f., Ved. a kind of noxious animal.

वङ्क् *vaṅk* (probably connected with rt. *vać*; cf. rt. *vak*, with which rt. *vaṅk* is identical; cf. also rt. *vaṅg*), cl. 1. A. *vaṅkate, vaṅkitum*, to go or proceed crookedly, be crooked; to go; [cf. Gr. ἀγκή, ἄγκος, ἀγκών, ἀγκύλος, ἄγκυρα, (probably) ὄκνος: Lat. *angulus*; *vacillare, vacare, vacuus*: Old Germ. *winkil, waga, wagon, waga, wank, wankon*: Angl. Sax. *vincel, wæg, woh, wog, wo, wancol*: Lith. *wingis*.]

Vaṅka, as, m. the bend or elbow of a river, the winding course of a stream; crookedness; (*ā*), f. the pummel of a saddle. — *Vaṅka-sena, as*, m. a kind of tree (= *vaka*).

Vaṅkaṭaka, as, m., N. of a mountain.

Vaṅkara, as, m. = *vaṅka*, the bending of a river.

Vaṅkālakāćārya (°*ka-āć*°), *as*, m., N. of an astronomer.

Vaṅkālā, f., N. of a place.

Vaṅkiṇī, f. a kind of plant (= *kola-nāsikā*).

Vaṅkila, as, m. a thorn.

Vaṅku, us, us, u, Ved. going crookedly, (Sāy. on Ṛig-veda I. 51, 11 = *vakra-gamana-śīla*; but Ṛig-veda V. 45, 6 = *vana-gāmin*, going to the wood); going hurriedly, hastening (according to some).

Vaṅkya, as, ā, am, crooked, curved, flexible, pliant.

Vaṅkri, is, m. a rib, the rib of any animal (as of a horse, ox, &c.); the ribs of a building; the timber of a roof; a particular musical instrument.

वङ्क्षण *vaṅkshaṇa, am*, n. (probably connected with *vakshaṇa* under rt. *vaksh*), the groin, the pubic and iliac regions; the joint of the thigh.

वङ्क्षु *vaṅkshu, us*, f. a small arm or branch of the Ganges [cf. *vaṅka, vaṅku*]; the Oxus; [cf. *vakshu*.]

वङ्ख् *vaṅkh* = rt. *vakh*, q. v.

वङ्खर *vaṅkhara, as, ā, am*, = *ćāru*; (*us*), m. a proper N.

वङ्ग् *vaṅg* [cf. rt. *vaṅk*], cl. 1. P. *vaṅgati, vaṅgitum*, to go; to go lamely, limp.

वङ्ग *vaṅga, as*, m. Bengal proper or the eastern parts of the modern province; N. of the son of Bali; of a king of the lunar race (regarded as the common ancestor of the people of Bengal); cotton; the egg-plant, Solanum Melongena; (*ās*), m. pl. the inhabitants of the above country; (*am*), n. tin; lead; [cf. Hib. *ban*, 'copper.'] — *Vaṅga-ja, am*, n. brass, red-lead. — *Vaṅga-jīvana, am*, n. silver. — *Vaṅga-deśa, as*, m. the country of Bengal. — *Vaṅga-sena, as*, m. = *vaṅka-sena*; a proper N. — *Vaṅga-senaka, as*, m. the Sesbana Grandiflora. — *Vaṅgāri* (°*ga-ari*), *is*, m. yellow orpiment.

Vaṅgana, as, m. the egg-plant, Solanum Melongena; [cf. *vaṅga*.]

Vaṅgīya, see Gaṇa Gahādi to Pāṇ. IV. 2, 138.

वङ्गला *vaṅgalā*, f., N. of a particular Rāginī or modification of a musical mode, (see *rāgin*.)

Vaṅgāla, as, m., N. of the son of the Rāga or musical mode called Bhairava; (*ī*), f., N. of the wife of the Rāga Bhairava, (see *rāga*.)

Vaṅgālikā, f. = *vaṅgālī*.

Vaṅgulā, f. = *vaṅgalā* above.

वङ्गिरि *vaṅgiri, is*, m., N. of a king.

वङ्गृद *vaṅgṛida, as*, m., Ved., N. of a demon.

वङ्घ् *vaṅgh*, cl. 1. A. *vaṅghate, vaṅghitum*, to go; to begin moving; to begin; to move swiftly; to blame or censure.

वङ्घ *vaṅgha, as*, m. a kind of tree.

वच् *vać*, cl. 2. P. (in the non-conjugational tenses also A.), *vakti* (1st sing. *vaćmi*, &c., see Gram. 650; Ved. also cl. 3. P. *vivakti*, 1st sing. *vivakmi*, as if fr. a form *vak*; said to be also cl. 1. P. *vaćati*), *uvāća* (Ved. [*pra*]-*vavāća*, Ṛig-veda I. 67, 4), *uće* (2nd sing. *ūćishe*, Ved. [*pra*]*vavakshe*), *vakshyati, -te, avoćat, avoćata* (other anomalous forms fr. the base *voć* are *voćaḥ*, *voćanti, voćāma, voćes, voćema*, &c., *voću, voćatu, voće, voćanta, voćeya, voćemahi*), *vaktum* (Ved. *vaktave, vaktos*), to say, speak, (*punar vać*, to speak again, answer, reply); to tell, declare, utter, (sometimes with a double acc., e. g. *tam idaṃ vākyam uvāća*, he spoke this speech to him); to mention, describe; to call, name; to recite, repeat; to announce, proclaim, publish; to speak ill of, revile (with acc.): Pass. *ućyate*, Aor. *avāći*, to be said or spoken; to be spoken about; to be told; to be admonished; to be called or named, &c.; to be regarded as, pass for: Caus. *vāćayati, -yitum*, Aor. *avīvaćat*, to cause to say or speak, order to speak; to cause to be recited, cause (anything written) to be uttered or pronounced, to read; to say, tell, declare; to promise: Desid. *vivakshati*, &c., to desire to say or speak, &c.: Pass. of Desid. *vivakshyate*; [cf. Gr. ἐπ (for Ϝεπ for Ϝεκ) in εἶπ-ο-ν, ἔπ-ος, ὄψ, ὄσσα, ἐν-οπ-ή, θεό-προπος, πέπρωται: Lat. *vŏc-are, vox, vōc-is, in-vī-tare, con-viciu-m*: Old Germ. *wah-an, ga-wah-anian, gi-wah-t*: Mod. Germ. *er-wähnen*: Old Pruss. *en-wack-e-mai*, 'we invoke;' *en-wacke*: Hib. *faighim*, 'I speak, talk;' *faigh*, 'a prophet;' *faighle, faighleadh*, 'words, talk.']

Vaktavya, as, ā, am, to be spoken or uttered, fit or proper to be said; to be named or called; to be spoken to or addressed; to be spoken about or against, having a bad name or reputation, blamable, reprehensible, vile, low, base, bad; liable to be called upon for an account, answerable, accountable, responsible; subject, dependent; (*am*), n. a rule, precept, sentence, dictum, aphorism, speech; speaking; reproach, censure. — *Vaktavya-tā*, f. or *vaktavya-tva, am*, n. the state of being fit or proper to be said or spoken about, the state of being spoken against, the having a bad name or reputation, reproachableness, blamableness, reprehension, blame; responsibility; subjection, dependence.

Vakti, is, f., Ved. speech; [cf. *ukti*.]

Vaktu, us, m. (according to Sāy. = *parusha-vākyānāṃ vaktṛi*), a speaker of harsh language, reviler; (but according to modern scholars *vaktave* in Ṛig-veda VII. 31, 5. is a Vedic infin.)

Vaktu-kāma, as, ā, am (*vaktu* for *vaktum*), intending to speak, desirous of speaking, about to speak.

Vaktu-manas, ās, ās, as (*vaktu* for *vaktum*), having a mind to speak, being about to speak.

Vaktṛi, tā, trī, tṛi, one who speaks, a speaker; speaking, saying, loquacious, talkative; speaking well or sensibly, eloquent, learned, wise; speaking truly, honest, sincere; (*tā*), m. a speaker, orator, expounder, teacher; [cf. Lat. *auctor*.] — *Vaktṛi-tā*, f. or *vaktṛi-tva, am*, n. ability to speak, talkativeness, eloquence, elocution. — *Vaktṛitva-śakti, is*, f. ability to speak, eloquence.

Vaktṛika, as, ā, am, at the end of an adj. comp. = *vaktṛi*.

Vaktra, am, n. the organ of speech, the mouth; the face; a muzzle, snout, proboscis, beak, &c.; the point (of an arrow), the spout of a jug or vessel; beginning, commencement; (in algebra) the initial quantity or first term of a progression; a sort of metre containing four times eight syllables (said to be like the *śloka*); a sort of garment; the root of Tabernæmontana Coronaria; [cf. perhaps Lat. *latrare* for *vactrare*.] — *Vaktra-khura, as*, m. 'mouth-hoof,' a tooth. — *Vaktra-ja, as*, m. 'sprung from the mouth (of Brahmā),' a Brāhman. — *Vaktra-tāla, am*, n. a musical instrument played with the mouth; (said to mean also 'making a noise by striking the mouth with the hand at the moment of uttering sound.') — *Vaktra-tuṇḍa, as*, m. 'having a proboscis instead of a face,' N. of Gaṇeśa. — *Vaktra-dala, am*, n. a part of the mouth, the palate.

—Vaktra-dvāra, am, n. the opening of the mouth. —Vaktra-paṭa, a veil. —Vaktra-paṭṭa, as, m. a bag containing corn tied round a horse's head. —Vaktra-parispanda, as, m. 'motion of the mouth,' speech, discourse. —Vaktra-bhedin, ī, inī, i, mouth-piercing, mouth-cutting, pungent, bitter, sharp. —Vaktra-yodhin, ī, inī, i, fighting with the mouth; (ī), m., N. of an Asura. —Vaktra-randhra, am, n. the aperture of the mouth. —Vaktra-ruha, 'growing on the face,' hair growing on the face, hair on the proboscis (of elephants &c.). —Vaktra-roga, as, m. mouth-disease, a disease of the mouth. —Vaktra-rogin, ī, iṇī, i, suffering from a disease of the mouth. —Vaktra-vāsa, as, m. 'mouth-scenting,' an orange. —Vaktra-śodhana, as, ī, am, cleansing or purifying the mouth; (am), n. the act of cleansing the mouth; the fruit of Averrhoa Carambola; a lime, citron. —Vaktra-śodhin, ī, inī, i, purifying the mouth; (ī), m. the citron tree; (i), n. a citron or lime. —Vaktrāsava (°ra-ās°), as, m. 'mouth-liquor,' saliva.

Vaktraka at the end of an adj. comp. = vaktra.

Vaktra, as, ā, am, Ved. = vaktavya, to be uttered or spoken; (according to Sāy. vaktrāṇām = vaktavyānāṃ veda-vākyānām.)

Vakman, a, n., Ved. (Sāy. = mārga), path, road; (= vaćana, stotra), speech, hymn of praise. —Vakma-rāja-satya, as, m., Ved. faithful to those who are the rulers or ordainers of hymns (of praise).

Vakmya, as, ā, am, Ved. to be praised, worthy of celebration, praiseworthy.

Vakvan, ā, -varī, a, Ved. (according to modern scholars) = vakva, p. 876, col. 3; (ā), m. a speaker, singer, chanter, great talker, chatterer.

Vakshyamāṇa, as, ā, am, about to be said or described, intended to be spoken about afterwards, to be mentioned hereafter or subsequently. —Vakshyamāṇa-tva, am, n. the being about to be mentioned, the being about to be spoken of hereafter.

Vagnu, us, us, u, talkative; (us), m. a speaker; a sound; the cry (of an animal), croak (of a frog, Ṛig-veda VII. 103, 2).

Vagvana, as, ā, am, Ved. (perhaps) talkative, chattering; praising.

Vagvanu, us, m., Ved. a sound, noise, (Sāy. = śabda.)

Vaća, as, ā, am, speaking, talking, saying, &c. [cf. ka-v°]; (as), m. a parrot; = sūrya, the sun; = kāraṇa; (ā), f. a kind of talking bird, Turdus Salica (= sārikā); a kind of aromatic root, (according to some, orris root); (am), n. the act of speaking, talk; [cf. dur-v°.] —Vaćāćārya (°ća-āć°), as, m., N. of a preceptor. —Vaćārća (°ća-ar°), as, m. a sun-worshipper, Parsee.

Vaćaknu, us, us, u, talkative, loquacious, eloquent; (us), m. a Brāhman; a proper N.

Vaćaṇḍā, f. a kind of talking bird, Turdus Salica or the Maina.

Vaćaṇḍī, f. = vaćaṇḍā; = vartti; a kind of weapon.

Vaćana, as, ā, am, speaking, a speaker, eloquent (Ved.); to be praised, laudable (Ved.); being pronounced (Ved.); mentioning, indicating, pointing out, signifying (at the end of a comp.); (am), n. the act of speaking or pronouncing, speaking, uttering, declaring, ordering, enjoining, declaration, affirmation, promise; pronunciation; the pronunciation of a letter (in grammar); the act of reciting or repeating, recitation; mentioning, naming, being called; a speech, word, expression, utterance, sentence, message; a text, dictum, aphorism, rule, precept, passage of a sacred book or code of laws; counsel, advice, instruction; proclamation, edict, order, injunction, command, (vaćanāt, and less frequently vaćanena, 'in the name of,' e.g. mama vaćanāt, 'in my name,' 'by my order'); sound, voice; the meaning of a word (in grammar); number (in grammar; cf. eka-v°, dvi-v°, bahu-v°); dry ginger. —Vaćana-kara, as, ī, am, making a speech, speaking; acting according to injunction, doing what one is told, obeying orders, obedient; (as), m. the author or enunciator of a precept. —Vaćana-kārin, ī, iṇī, i, doing what is commanded, obeying orders, obedient. —Vaćana-krama, as, m. order of words, discourse. —Vaćana-goćara, as, ā, am, forming a subject of conversation. —Vaćana-gaurava, am, n. respect for an order, deference to a command. —Vaćana-grāhin, ī, iṇī, i, accepting or obeying orders, attentive to a command, obedient, compliant, conformable, submissive, humble. —Vaćana-paṭu, us, us, u, skilful in speech, eloquent. —Vaćana-mātra, am, n. mere words, assertion unsupported by facts. —Vaćana-viruddha, as, ā, am, opposed to a declaration or precept, contrary to a text. —Vaćana-virodha, as, m. inconsistency of precepts or texts, incongruity, contradiction. —Vaćana-vyakti, is, f. distinctness or perspicuity of a text. —Vaćana-śata, am, n. a hundred speeches, repeated speech or declaration. —Vaćana-sahāya, as, m. a companion for (the sake of) conversation, any sociable companion with whom one may talk. —Vaćanānuga (°na-an°), as, ā, am, following advice or orders, obedient, submissive. —Vaćanā-vat, ān, atī, at, Ved. possessed of speech, eloquent, gifted with the power of praising or singing; making a sound, lowing (as kine; Sāy. = hambhā-ravādi-śabda-vat). —Vaćanī-kṛi, cl. 8. P. -karoti, -kartum, to make a reproach. —Vaćanī-kṛita, as, ā, am, made a reproach, exposed to censure or abuse. —Vaćane-sthita, as, ā, am, abiding in a command, obeying orders, compliant, conformable, obedient. —Vaćanopakrama (°na-up°), as, m. commencement of a speech, exordium.

Vaćanīya, as, ā, am, to be spoken or uttered, fit or proper to be said, mentionable; to be called or named; to be spoken about or against, to be reproved, censurable, liable to reproach; (am), n. reproach, censure, blame. —Vaćanīya-tā, f. or vaćanīya-tva, am, n. liability to be spoken about or against; rumour, report, evil report, blamableness, detraction, scandal; blame, reprehension.

Vaćaru, as, m. a cock; a low person.

Vaćalu, us, m. = śatru, a malevolent person, enemy; offence, fault (?).

Vaćas, as, n. speech, voice; a speech, word; a hymn; singing, song (of birds); advice, counsel; proclamation, edict, command, order; a sentence; declaration of fate, oracle; number (in grammar, cf. dvi-v°). —Vaćaḥ-krama, as, m. course of speech, mode of address, discourse. —Vaćasām-pati, is, m. 'lord of speeches,' N. of Bṛihas-pati; the planet Jupiter. —Vaćas-kara, as, ī, am, accomplishing the words or commands of another; doing what is enjoined or commanded, obedient, compliant. —Vaćo-graha, as, ā, am, receiving words or commands, comprehending or apprehending words; (as), m. the ear. —Vaćo-yuj, k, k, k, Ved. harnessed at (his) word; harnessed with hymns. —Vaćo-vid, t, t, t, Ved. skilful in speech, eloquent; knowing hymns.

1. vaćasa, as, ā, am (for 2. see p. 880), talkative, eloquent, wise; (at end of comp.) = vaćas above.

1. vaćasya (fr. vaćas), Nom. A. vaćasyate, &c., Ved. to babble, rattle (said of the sound of the running Soma); to be praised or glorified, (Sāy. = stūyate.)

2. vaćasya, as, ā, am, Ved. (perhaps) worthy of mention, praiseworthy, celebrated; (or perhaps for 1. vaćasyu, q. v.)

Vaćasyā, f. (fr. 1. vaćasya), Ved. desire of speaking, readiness of speech, eloquence; desire of praise.

1. vaćasyu, us, us, u (for 2. see p. 880, col. 1), Ved. eloquent; desirous of praise, (Sāy. = stuti-kāma.)

Vaći, Ved. name, appellation.

1. vaćyamāna, as, ā, am, Ved. being spoken or uttered, (Sāy. = ućyamāna.)

वच्यमान 1. and 2. vaćyamāna. See above and p. 880, col. 1.

वच्छला vaććhalā, a various reading for vatsalā.

वच्छिका vaććhikā in dīrgha-v°, q. v.

वज् vaj, cl. 1. P. vajati, vavāja (2nd sing. vavajitha, 3rd du. vavajatus), vajitum, to go, roam about [cf. rt. vraj]; to increase; to be hard or strong, (these senses are assumed to explain vajra, vāja, &c., q. v., but a lost rt. uj = vaj may be conjectured; cf. ugra, ojas, &c.); cl. 10. P. vājayati, &c., to make possessed of food or strength, to desire or ask for food or strength, (in these senses more properly a Nom. fr. vāja, see vājaya); to prepare the way; to trim or feather an arrow, to prepare, make; to go; [cf. Zend vaz, vaz-y-ant, vaz-d-vare; Gr. ὑγι-ής, ὑγιη-ρό-ς, ὑγίε-ια, ὑγιαίν-ω, ὑγιάζ-ω; Lat. veg-e-o, vig-e-o, veg-e-tu-s, vig-or, vig-il, aug-eo, aug-men-tu-m, (perhaps) vagari; Goth. auku, vokrs; Old Germ. auhon; Angl. Sax. eacan, (probably also) wacor, wacian; Lith. ug-i-s, ug-a, aug-u, aug-mu.]

Vajra, as, ā, am, adamantine, hard, impenetrable; severe; shaped like a kind of cross with two transverse lines bisecting each other diagonally, cross, forked, zigzag; (as, am), m. n. (in the earlier language as, m.), the thunderbolt and weapon of Indra (said to have been formed out of the bones of a celebrated Ṛishi called Dadhīća or Dadhīći, see dadhīća, dadhīćy-asthi; it is sometimes described as circular like the Ćakra or discus of Vishṇu or shaped like a quoit but with a broader circumference and smaller central hole, and when made to revolve and launched at an enemy, the fire of lightning is supposed to issue in destructive flames from its periphery, elicited by the intensity of its centrifugal energy; the thunderbolt is also regarded as having the form of two transverse bolts or lines crossing each other thus X); any destructive weapon like a discus or thunderbolt (as used by various gods, evil beings, or persons of superhuman power, e.g. by Vishṇu, Kṛishṇa, the Rākshasas, and Viśvā-mitra); a thunderbolt in general or the lightning supposed to issue from the centrifugal energy of the circular thunderbolt of Indra; a diamond, (this gem being considered to possess the hardness of the thunderbolt or to be of the same substance); sour gruel; (as), m. a form of military array; a particular kind of column or pillar; a particular figure or diagram the form of which is supposed to resemble that of the thunderbolt; any symbol with two lines crossing each other in a diagonal direction; a particular form of the moon; N. of various plants, Euphorbia Antiquorum; Asteracantha Longifolia; white-flowering Kuśa grass; N. of the fifteenth of the twenty-seven Yogas or astronomical periods of time, (see yoga); of a particular Soma ceremony; of a particular penance; a kind of very tenacious mortar or hard cement; N. of a son of Aniruddha or of a grandson of Kṛishṇa; of a son of Viśvā-mitra; of a son of Manu Sāvarṇa; of one of the seven Jaina Daśa-pūrvins; of a Ṛishi; of a minister of Narendrāditya; of a son of Bhūti; of a king; (ā), f. Cocculus Cordifolius; Euphorbia Antiquorum; N. of Durgā; of a daughter of Vaiśvānara; (ī), f. a kind of Euphorbia; (am), n. a kind of hard iron, steel; a kind of talc; = vāg-vajra, thunder-like denunciation, very harsh or severe language; a particular mode of sitting; Emblic Myrobalan; the blossom of the sesamum or of any plant called Vajra; N. of a particular configuration of the planets and stars (viz. when the favourable planets are situated in the first and seventh houses and the unfavourable ones in the fourth and tenth); = bālaka, a child, pupil; [cf. Zend vaz-ra, 'a club;' Old Germ. weggi; Angl. Sax. wæcg, wecg.] —Vajra-kaṅkaṭa, as, m. 'adamantine-armoured,' N. of Hanumat the monkey god. —Vajra-kaṇṭa, as, m. Euphorbia Neriifolia or Antiquorum. —Vajra-kaṇṭaka, as, m. = vajra-kaṇṭa; Asteracantha Longifolia. —Vajra-kaṇṭaka-śālmali, f. a cotton tree with very hard thorns; N. of a hell. —Vajra-kanda, as, m. a sort of esculent root, (perhaps) yam. —Vajra-kapāṭa-mat, ān, atī, at, having adamantine doors. —Vajra-kapālin, ī, m., N. of a

Buddha. — *Vajra-karṇa, as,* m. = *vajra-kaṇḍa.* — *Vajra-kālikā,* f., N. of the mother of Śākya-muni. — *Vajra-kālī,* f. epithet of a Jina-śakti. — *Vajra-kīṭa, as,* m. a kind of penetrating insect which bores holes in wood and stone, (see *vajra-daṇshṭra.*) — *Vajra-kīla, as,* m. a thunderbolt. — *Vajra-kīlāya,* Nom. A. *-kīlāyate,* &c., to act or be like a thunderbolt. — *Vajra-kīlāyita, as, ā, am,* struck as it were by thunderbolts. — *Vajra-kukshi,* N. of a cave. — *Vajra-kūṭa, as,* m. 'diamond-peak,' a mountain consisting of diamonds; N. of a mountain; of a mythical town on the Himālaya mountains. — *Vajra-ketu, us,* m. 'having a Vajra for an ensign,' N. of the demon Naraka. — *Vajra-kshāra, am,* n. an alkaline earth or an impure carbonate of soda. — *Vajra-garbha, as,* m., N. of a Bodhi-sattva. — *Vajra-gopa, as,* m. = *indra-gopa.* — *Vajra-ghāta, as,* m. a thunder-stroke, stroke of a thunderbolt, thunder-clap, thunderbolt. — *Vajra-ghosha, as, ā, am,* sounding like a thunderbolt. — *Vajra-ćañću, us,* m. 'hard-beaked,' a vulture; [cf. *vajra-tuṇḍa.*] — *Vajra-ćarman, ā,* m. 'having a very hard or impenetrable skin,' a rhinoceros. — *Vajra-ćihna, am,* n. a Vajra-like mark. — *Vajra-ććhedaka-prajñā-pāram-itā,* f., N. of a Buddhist Sūtra work, (also *vajra-ććhedikā.*) — *Vajra-jit, t,* m. 'conquering the thunderbolt,' N. of Garuḍa (who was invulnerable to the strokes of Indra's bolt; cf. *vajri-jit*). — *Vajra-jvalana, am,* n. 'thunder-flash,' lightning. — *Vajra-jvālā,* f. 'thunder-flash,' lightning; N. of a granddaughter of Vairoćana. — *Vajra-ṭika, as,* m., N. of a Buddha. — *Vajra-ṇakhā,* f. a proper N., (see Pāṇ. IV. 1, 58; cf. *vajra-nakha.*) — *Vajra-tara, as,* m. epithet of a kind of very tenacious mortar or cement. — *Vajra-tā,* f. or *vajra-tva, am,* n. great hardness or impenetrableness, severity. — *Vajra-tuṇḍa, as, ā, am,* hard-beaked; (*as*), m. a vulture; a mosquito, gnat; N. of Garuḍa; of Gaṇeśa; the plant Cactus Opuntia. — *Vajra-tulya, as,* m. 'resembling a diamond,' the azure stone, lapis lazuli. — *Vajra-daṇshṭra, as, ā, am,* having teeth as hard as adamant; (*as*), m. = *vajra-kīṭa;* N. of a Rākshasa; of an Asura; of a king of the Vidyā-dharas; of a lion (in the Pañća-tantra). — *Vajra-dakshiṇa, as, ā, am,* holding a thunderbolt in the right hand; (*as*), m., N. of Indra. — *Vajra-daṇḍa, as, ā, am,* having a staff studded with diamonds. — *Vajra-daṇḍaka, am,* n. the plant Cactus Opuntia. — *Vajra-datta, as,* m., N. of a son of Bhaga-datta; of a Buddhist author. — *Vajra-danta, as, ā, am,* 'hard-toothed,' a hog, boar; a rat. — *Vajra-daśana, as, ā, am,* having hard teeth; (*as*), m. a rat. — *Vajra-dṛiḍha-netra, as,* m., N. of a king of the Yakshas. — *Vajra-deśa, as,* m., N. of a district. — *Vajra-deha, as, ā, am,* or *vajra-dehin, ī, inī, i,* having a frame hard as adamant, having a very robust or hardy body. — *Vajra-dru, us,* or *vajra-druma, as,* m., N. of certain plants, Euphorbia of various species. — *Vajradruma-kesara-dhvaja, as,* m., N. of a king of the Gandharvas. — *Vajra-dhara, as, ā, am,* holding a thunderbolt; (*as*), m., N. of Indra; of a Buddhist saint; of a king. — *Vajra-dhātrī,* f., N. of the wife of Vairoćana. — *Vajra-nakha, as, ā, am,* having hard claws. — *Vajra-nagara, am,* n., N. of the city of the Dānava Vajra-nābha. — *Vajra-nābha, as, ā, am,* having a hard nave (as a wheel &c.); (*as*), m. the discus of Kṛishṇa; N. of one of Skanda's attendants; of a Dānava; of a king (a son of Uktha, also a son of Unnābha, also a son of Sthala). — *Vajranābhīya, as, ā, am,* relating to (the Dānava) Vajra-nābha, treating of him. — *Vajra-nirghosha, as,* m. a clap of thunder. — *Vajra-nishpesha, as,* m. sound produced by the clashing or concussion of thunder-clouds, a clap of thunder. — *Vajra-pañjara,* epithet of certain prayers addressed to Durgā; (*as*), m., N. of a Dānava. — *Vajra-pattrikā,* f. Asparagus Racemosus. — *Vajra-pāṇi, is, is, i,* 'thunderbolt-handed,' holding a thunderbolt in the hand, grasping a thunderbolt; whose thunderbolt is the hand (said of Brāhmans); (*is*), m., N. of Indra; of a class of divine beings (with Buddhists); of a Dhyāni-Bodhi-sattva. — *Vajrapāṇi-tva, am,* n. the state of one who holds a thunderbolt in the hand. — *Vajra-pāṇin, ī, inī, i,* 'thunderbolt-handed,' grasping a thunderbolt. — *Vajra-pāta, as,* m. the fall of a thunderbolt, a stroke of lightning; (*as, ā, am*), falling like a thunderbolt. — *Vajra-pāshāṇa, as,* m. 'diamond-stone,' a kind of spar or valuable stone. — *Vajra-pura, am,* n., N. of the city of the Dānava Vajra-nābha. — *Vajra-pushpa, am,* n. 'diamond-flower,' a valuable flower; the blossom of sesamum; (*ā*), f. a kind of fennel, Anethum Sowa. — *Vajra-prabha, as,* m., N. of a Vidyā-dhara. — *Vajra-prabhāva, as,* m., N. of a king of the Karūshas. — *Vajra-prastāriṇī,* f., N. of a Tantra goddess. — *Vajra-prastāriṇī-mantra, ās,* m. pl. an epithet of particular magical formulas. — *Vajra-prāya, as, ā, am,* like adamant, adamantine, exceedingly hard. — *Vajra-badha,* see *vajra-vadha.* — *Vajra-bāhu, us, us, u,* 'thunderbolt-armed,' holding a thunderbolt in the hand, wielder of the thunderbolt (said of Indra, of Indra and Agni, and of Rudra); (*us*), m., N. of a king of Orissa; of another person. — *Vajra-bhūmi, is,* f., N. of a place. — *Vajra-bhūmi-rajas, as,* n. a particular precious stone (= *vaikrānta*). — *Vajra-bhrikuṭi, is,* f., N. of a Tantra goddess. — *Vajra-bhṛit, t, t, t,* carrying or wielding a thunderbolt; (*t*), m., N. of Indra. — *Vajra-maṇi, is,* m. 'thunderbolt-gem,' a diamond. — *Vajra-maṇḍā,* f., N. of a Dhāraṇī. — *Vajra-maya, as, ī, am,* made of diamond, hard as diamond, hard, adamantine; hard-hearted. — *Vajra-mitra, as,* m., N. of a king. — *Vajra-mukuṭa, as,* m., N. of a son of Pratāpa-mukuṭa. — *Vajra-mushṭi, is, is, i,* holding a thunderbolt in the fist; having a hard or iron fist; (*is*), m., N. of Indra; of a Rākshasa; of a Kshatriya or warrior. — *Vajra-mūlī,* f. a kind of leguminous shrub (= *māsha-parṇī*). — *Vajra-yoginī,* f., N. of a goddess. — *Vajra-ratha, as, ā, am,* whose thunderbolt is a war-chariot (said of a Kshatriya). — *Vajra-rada, as, ā, am,* having teeth or tusks as hard as adamant; (*as*), m. a hog, boar. — *Vajra-rātra, am,* n., N. of a town. — *Vajra-rūpa, as, ā, am,* shaped like a Vajra, crossed, (see *vajra.*) — *Vajra-lipi, is,* f. a particular style of writing. — *Vajra-lepa, as,* m. a particular kind of very hard mortar or cement. — *Vajralepa-ghaṭita, as, ā, am,* joined with adamantine cement. — *Vajra-lepāya,* Nom. A. *vajralepāyate,* &c., to be like Vajra-lepa, to be as hard or tenacious as cement. — *Vajra-lohaka,* a magnet, loadstone. — *Vajra-vadha, as,* m. death by a thunderbolt or lightning; oblique or cross multiplication. — *Vajra-vara-ćandra, as,* m., N. of a king of Orissa. — *Vajra-vallī,* f. a species of sunflower, Heliotropium Indicum. — *Vajra-vah* or *vajra-vāh, t,* m. carrying or wielding a thunderbolt. — *Vajra-vāraka, as,* m. a title of respect applied to certain sages. — *Vajra-vārāhī,* f., N. of the mother of Śākya-muni; [cf. *vajra-kālikā.*] — *Vajra-vidrāviṇī,* f., N. of a Buddhist goddess. — *Vajra-vishkambha, as,* m., N. of a son of Garuḍa. — *Vajra-vihata, as, ā, am,* Ved. struck by a thunderbolt or lightning. — *Vajra-vījaka, as,* m. a kind of creeper, Guilandina Bonduc. — *Vajra-vīra, as,* m., N. of Mahā-kāla. — *Vajra-vṛiksha, as,* m. a kind of plant, Cactus Opuntia. — *Vajra-vega, as,* m., N. of a Rākshasa; of a Vidyā-dhara. — *Vajra-vyūha, as,* m. a kind of military array. — *Vajra-śarīra, as, ā, am,* = *vajra-deha,* q. v. — *Vajra-śalya, as,* m. 'having hard quills or prickles,' a porcupine. — *Vajra-śākhā,* f., N. of a branch or sect of the Jainas founded by Vajra-svāmin. — *Vajra-śīrsha, as,* m., N. of a son of Bhṛigu. — *Vajra-śṛiṅkhalā,* f. a female personification peculiar to the Jainas and one of their sixteen Vidyā-devīs. — *Vajra-śṛiṅkhalikā,* f. Asteracantha Longifolia. — *Vajra-saṃhata, as,* m., N. of a Buddha. — *Vajra-saṅghāta, as,* m. having the hardness or compactness of adamant (applied to Bhīma in Mahā-bh. Ādi-p. 4775); epithet of a kind of mortar or cement. — *Vajra-sattva, as, ā, am,* having a soul or heart of adamant; (*as*), m., N. of a Dhyāni-buddha. — *Vajrasattvātmikā* (°*va-āt*°), f., N. of the wife of Vajra-sattva. — *Vajra-samādhi, is,* m. a particular kind of abstract meditation with Buddhists. — *Vajra-samutkīrṇa, as, ā, am,* perforated by a diamond or any hard instrument. — *Vajra-sāra, as, ā, am,* having the essence or nature of a diamond, hard as a diamond; made of diamond; a diamond (gender doubtful); (*as*), m. a proper N. — *Vajrasāra-maya, as, ī, am,* made of the essence of a diamond, hard as a diamond, made of diamond. — *Vajrasārī-kṛi,* cl. 8. P. *-karoti,* &c., to make hard as diamond. — *Vajra-sūći, is,* or *vajra-sūćī,* f. a diamond needle; N. of an Upanishad ascribed to Śaṅkarāćārya; of a work by Aśva-ghosha. — *Vajra-sūrya, as,* m., N. of a Buddha. — *Vajra-sena, as,* m., N. of a king of Śrāvastī; of a preceptor. — *Vajra-sthāna, am,* n., N. of a place. — *Vajra-svāmin, ī,* m., N. of one of the seven Jaina Daśa-pūrvins. — *Vajra-hasta, as, ā, am,* 'thunderbolt-handed,' wielding the thunderbolt (said of Indra, Agni, the Maruts, Śiva, &c.); (*ā*), f., N. of one of the nine Samidhs; of a Buddhist goddess. — *Vajra-hūṇa, as,* m., N. of a place. — *Vajra-hṛidaya, am,* n., N. of a Buddhist work. — *Vajrāṇśu* (°*ra-aṇ*°), *us,* m., N. of a son of Kṛishṇa. — *Vajrākara* (°*ra-āk*°), *as,* m. a diamond mine; N. of a place. — *Vajrākāra* (°*ra-āk*°), *as, ā, am,* or *vajrākṛiti* (°*ra-āk*°), *is, is, i,* shaped like a thunderbolt, having the shape of a Vajra, having transverse lines, (see *vajra*); any cross-shaped symbol, (a symbol shaped like a cross was formerly used in grammars as the sign of the Jihvāmūlīyas.) — *Vajrākhya* (°*ra-ākh*°), *as, ā, am,* having the name of Vajra, called Vajra; (*as*), m. a kind of mineral spar; [cf. *vajra-pāshāṇa.*] — *Vajrāghāta* (°*ra-āgh*°), *as,* m. the stroke of a thunderbolt, a stroke of lightning; any sudden shock or calamity. — *Vajrāṅkita* (°*ra-aṅ*°), *as, ā, am,* marked with a Vajra or with a Vajra-like symbol, (see *vajra.*) — *Vajrāṅkuśī* (°*ra-aṅ*°), f., N. of a Tantra goddess. — *Vajrāṅga* (°*ra-aṅ*°), *as,* m. a snake, (probably for *vakrāṅga*); (*ī*), f. a sort of grain, Coix Barbata; Heliotropium Indicum. — *Vajrāćārya* (°*ra-āć*°), *as,* m. 'diamond-like teacher,' N. of a preceptor. — *Vajrāditya* (°*ra-ād*°), *as,* m., N. of a king of Kaśmīra. — *Vajrābha* (°*ra-ābh*°), *as, ā, am,* diamond-like, resembling a diamond; (*as*), m. a kind of spar or valuable stone, (perhaps) the opal; [cf. *vajrākhya.*] — *Vajrābhyāsa* (°*ra-abh*°), *as,* m. multiplication crosswise or zigzag, cross multiplication. — *Vajrāmbujā* (°*ra-am*°), f., N. of a Tantra goddess. — *Vajrāyudha* (°*ra-āy*°), *as, ā, am,* thunderbolt-armed, having the thunderbolt for a weapon; (*as*), m., N. of Indra; a proper N. — *Vajrāśani* (°*ra-aś*°), *is,* m. f. Indra's thunderbolt. — *Vajrāsana* (°*ra-ās*°), *am,* n. a diamond seat or throne; a particular way of sitting. — *Vajrāṇśu* = *vajrāṇśu* (according to one reading). — *Vajrāsthi-śṛiṅkhalā* (°*ra-as*°), f. Asteracantha Longifolia, (perhaps resolvable into the name of two plants, viz. Vajra-śṛiṅkhalā and Asthi-śṛiṅkhalā.) — *Vajrāhata* (°*ra-āh*°), *as, ā, am,* struck by a thunderbolt. — *Vajrāhikā* (°*ra-ah*°), f. Carpopogon Pruriens. — *Vajrī-karaṇa, am,* n. the making into a Vajra or into the form of a thunderbolt. — *Vajrī-bhūta, as, ā, am,* become a thunderbolt, turned into a thunderbolt. — *Vajrendra* (°*ra-in*°), *as,* m. a proper N. — *Vajreśvarī* (°*ra-īś*°), f., N. of a Buddhist goddess. — *Vajrodarī* (°*ra-ud*°), f., N. of a Rākshasī.

Vajraka, am, n., scil. *taila,* a kind of oil prepared with various substances (used as a remedy for cutaneous eruptions); a particular appearance or phenomenon of the sky; = *vajra-kshāra.*

Vajrāya, Nom. A. *vajrāyate,* &c., to become a thunderbolt.

Vajrin, ī, iṇī, i, holding or wielding the thunderbolt (said of Indra, Agni, Śiva, &c.); containing the word *vajra* (Ved.); (*ī*), m. 'the Thunderer,' N. of Indra; a Buddha or Jaina deified saint; (*iṇī*), f. epithet of certain Ishṭakās (Ved.). — *Vajri-jit, t,* m. 'conqueror of Indra,' N. of Garuḍa, (see *vajra-jit.*)

Vajrivas, voc. c. a Vedic form (see Ṛig-veda I. 121, 14) = *vajra-van*, voc. c. of *vajra-vat*, having or wielding a thunderbolt.

वजसाण *vajaāṇa* and *vajahūṇa*, N. of places; [cf. *vajra-hūṇa*.]

वज्रट *vajraṭa*, *as*, m., N. of the father of Uvaṭa.

वज्रोली *vajrolī*, f. a particular position of the fingers.

वञ्च् *vañć* (probably connected with rt. *vaṅk*), cl. 1. P. *vañćati*, *vavañća*, Prec. *vaćyāt*, *vañćitum*, to move to and fro, shake, vibrate, tremble, totter, rock about, waver (Ved.); to go crookedly; to go slyly or secretly, sneak along; to go, go to, arrive at; to pass over, wander over, go astray: Pass. *vaćyate*, Ved. to move or rock to and fro, roll, hurry along, (but according to Sāy. on Ṛig-veda I. 46, 3. *vaćyante* = *ućyante*, as if fr. rt. *vać*, to speak, proclaim, address, &c.): Caus. P. *vañćayati*, &c., to move or go away from, avoid, escape, shun, evade (generally P. and with acc.): Caus. A. *vañćayate*, &c., to cause to go astray, deceive, defraud, delude, trick, cheat, (in these senses properly A., but sometimes also P.): Pass. of Caus. *vañćyate*, to be deceived: Desid. *vivañćishate*: Intens. *vanīvaćyate*, *vanīvañćīti*; [cf. probably Gr. ἄτη, ἀτάω, ἀπάτη, ἀτάσθαλος, ἀτύζομαι; Lat. *vafer*.]

Vaktvā or *vaćitvā*, ind. = *vañćitvā* below.

2. *vaćasa*, *as*, *ā*, *am* (for 1. see p. 878, col. 2), Ved. oscillating, moving about, rolling (said of carriages).

2. *vaćasyu*, *us*, *us*, *u* (for 1. see p. 878, col. 2), Ved. shaking, tossing, tottering.

2. *vaćyamāna*, *as*, *ā*, *am*, Ved. being urged on or incited, being inspired, (according to Sāy. *vaćyamāna* = both *ućyamāna* and *preryamāṇa*.)

Vañćaka, *as*, *ikā*, *am* (fr. the Caus.), deceiving, cheating, one who deceives, a deceiver, rogue, cheat, knave; fraudulent, deceitful, crafty; (*as*), m. a jackal; a musk-rat; a tame or house-ichneumon.

Vañćatha, *as*, m. a deceiver, rogue, knave, cheat; the Indian cuckoo; cheating.

Vañćana, *am*, *ā*, n. f. (fr. the Caus.), the act of deceiving, cheating, defrauding, fraud, deceit, (*vañćanam* or *vañćanām kṛi*, to practise fraud, cheat); illusion, delusion, hallucination. — *Vañćana-tā*, f. trickery, deception, roguishness. — *Vañćana-pravaṇa*, *as*, *ā*, *am*, inclined to fraud or deception. — *Vañćana-vat*, *ān*, *atī*, *at*, deceitful, crafty, fraudulent.

Vañćanīya, *as*, *ā*, *am*, to be avoided or shunned; to be deceived, capable of being cheated.

Vañćayitavya, *as*, *ā*, *am*, to be tricked or cheated.

Vañćayitṛi, *tā*, *trī*, *tṛi*, one who deceives, a deceiver, cheat.

Vañćayitvā, ind. having cheated or deceived, having deluded.

Vañćita, *as*, *ā*, *am*, (fr. the Caus.), deceived, tricked, cheated, deluded, imposed upon; (*ā*), f. a kind of riddle or enigma.

Vañćitaka in *paksha-v°*, q. v.

Vañćitvā, ind. having cheated or deceived, &c.

Vañćin, *ī*, *inī*, *i*, deceiving, cheating (at the end of a comp.).

Vañćuka or *vañćūka*, *as*, *ī*, *am*, deceptive, fraudulent, dishonest, crafty.

Vañćya, *as*, *ā*, *am*, to be gone, to be avoided, &c.; to be cheated.

वञ्चति *vañćati*, *is*, m. fire; [cf. *añćati*.]

वञ्जरा *vañjarā*, f., N. of a river.

वञ्जुल *vañjula*, *as*, m. the tree Dalbergia Ougeinensis; another tree, Jonesia Aśoka; common cane or ratan, Calamus Rotang; a kind of flower, Hibiscus Mutabilis; a sort of bird; (*ā*), f. a cow that yields abundance of milk; N. of a river. — *Vañjula-druma*, *as*, m. the Aśoka tree. — *Vañjula-priya*, *as*, m. the ratan, Calamus Rotang.

Vañjulaka, *as*, m. a kind of plant; a sort of bird.

वट 1. *vaṭ* (probably connected with rt. 1. *vṛit*), cl. 1. P. *vaṭati*, *vavāṭa*, *vaṭitum*, to surround, encompass; cl. 10. P. *vaṭayati*, &c., to tie, string, connect; to divide, partition: Caus. *vaṭayati*, *-yitum*, to speak.

Vaṭa, *as*, m. the banyan or Indian fig-tree, Ficus Indica, (said to be also *am*, n.); a small shell, the Cypræa Moneta or cowry; a sort of bird; a little ball, globule, pill, small lump or roundish mass; a cake made of pulse ground and fried with oil or butter [cf. *vaṭaka*]; a round figure, circle, cipher; equality in shape or dimension; N. of one of Skanda's attendants; (*as*, *ī*, *am*), m. f. n. a string, rope, tie; (*ī*), f. a pill, bolus; a kind of tree (= *nadī-vaṭa*); *gūḍhā vaṭī*, a particular position in the game of Catur-aṅga or chess. — *Vaṭa-kaṇikā* or *vaṭa-kaṇīkā*, f. a very small particle of the Indian fig-tree. — *Vaṭa-ja*, *as*, m., see Pāṇ. VI. 2, 82. — *Vaṭa-tale*, ind. at the bottom of an Indian fig-tree, under a banyan tree. — *Vaṭa-tīrtha-nātha*, N. of a Liṅga. — *Vaṭa-pattra*, *as*, m. a kind of white basil; (*ā*), f. a kind of jasmine; a plant from the fibrous leaves of which bow-strings are made, Aletris Hyacinthoides; Sanseviera Zeylanica; (*ī*), f. a kind of plant (= *irāvatī*). — *Vaṭa-yakshiṇī-tīrtha*, *am*, n., N. of a Tīrtha. — *Vaṭa-vāsin*, *ī*, *inī*, *i*, dwelling in the Indian fig-tree; (*ī*), m. a Yaksha. — *Vaṭeśvara* (°*ṭa-īś*°), *as*, m., N. of a Liṅga; of the author of a commentary on the drama called Mudrā-rākshasa. — *Vaṭeśvara-siddhānta*, *as*, m., N. of a work. — *Vaṭodakā* (°*ṭa-ud*°), f., N. of a river.

Vaṭaka, *as*, m. a small lump or round mass, ball, globule; a kind of cake made of pulse fried in oil or butter, (said to be also *am*, n.); a particular weight, = 8 Māshas or 2 Śāṇas; (*ikā*), f. a pill, bolus; a chess-man, (see under *vaṭa* above.)

Vaṭakinī, f. (fr. *vaṭaka*), N. of a particular night of full moon (when it is customary to eat Vaṭaka cakes).

Vaṭara, *as*, *ā*, *am*, wicked, villainous, unsteady; (*as*), m. a thief; a cock; a cloth worn round the head, turban; a mat; a fragrant grass, Cyperus; a churning-stick.

Vaṭākara, *as*, m. a cord, string (= *varāṭaka*, *vaṭāraka*).

Vaṭāraka, *as*, m. a cord, string, rope (= *varāṭaka*, *vaṭākara*); N. of a man; (*ās*), m. pl. this man's descendants. — *Vaṭāraka-maya*, *as*, *ī*, *am*, made or consisting of a rope, made of string.

Vaṭi, *is*, f. a sort of ant (= *divī* and *upajihvā*); a kind of louse or other insect.

Vaṭika, *as*, m. a pawn or common man at chess.

Vaṭin, *ī*, *inī*, *i*, having a string, stringed; circular, globular; (*ī*), m. = *vaṭika* above.

Vaṭibha, *as*, *ā*, *am*, having or containing the insect called Vaṭi.

Vaṭī, f. See under *vaṭa* above.

Vaṭu, *us*, m. (also written *baṭu*), a boy, lad, stripling, youth; a young Brāhman or Brahma-ćārin, religious student; N. of a class of priests; a form of Śiva (so called from being represented by boys in the rites of the Śāktas); a plant, Colosanthes Indica or Bignonia Indica. — *Vaṭu-mātra*, a mere stripling. — *Vaṭu-rūpin*, *ī*, *iṇī*, *i*, having the form of a lad or stripling. — *Vaṭū-karaṇa*, *am*, n. the act of making into a youth, the introduction of a boy to his preceptor [cf. *upa-nayana*], investiture with the sacred thread.

Vaṭuka, *as*, m. a boy, lad, youth; a young Brāhman or religious student; a stupid fellow, blockhead; N. of a class of priests; a form of Śiva (among the Śāktas). — *Vaṭuka-nātha*, *as*, m., N. of a pupil of Śaṅkarāćārya. — *Vaṭuka-bhairava*, *as*, m. a form of Bhairava.

Vaṭūrin or *mahā-vaṭūrin*, *ī*, *iṇī*, *i*, Ved. broad, wide, wide-spreading, (Sāy. = *veshṭana-śīla* or *ativistṛita*.)

Vaṭya, *as*, *ā*, *am*, belonging to the Vaṭa or Indian fig-tree; a kind of mineral, (gender doubtful.)

वट् 2. *vaṭ*, ind., Ved. an interjection or exclamation used in sacrificial ceremonies.

वटावीक *vaṭāvīka*, *as*, m. one who assumes a false name; notorious thief(?).

वट्ट *vaṭṭa*, *as*, m. a proper N. — *Vaṭṭa-deva*, *as*, m. a proper N.

वठ् *vaṭh* (also written *baṭh*), cl. 1. P. *vaṭhati*, *vavāṭha* (3rd pl. *vavaṭhus*), *vaṭhitum*, to be large; to be powerful or able; to be fat.

वठर *vaṭhara*, *as*, *ā*, *am* (according to Uṇādi-s. V. 39. fr. rt. *vać* with substitution of *ṭh* for *ć*), stupid, slow, dull; vile, wicked, abandoned [cf. *vaṭara*]; (*as*), m. a fool, blockhead; a physician; a water-pot; = *śabda-kāra*; = *vakra*.

वडभि *vaḍabhi*, *is*, or *vaḍabhī*, f. the wooden frame of a roof; a flat roof, house-top, top room, turret, top floor, balcony, any temporary erection on the top of a palace, awning, tent; [cf. *valabhī*.]

वडवा *vaḍavā*, f. (also written *vaḍabā*, *baḍavā*, q. v.), a female horse, mare, (also *vaḍava*, *as*, m. in Taittirīya-s. II. 1, 8, 3, in the sense of a horse resembling a mare); the nymph Aśvinī (who, in the form of a mare as the wife of Vivasvat or the Sun, became the mother of the two Aśvins, see *aśvinī*); the personification of the constellation represented by a horse's head; a female slave; a harlot, prostitute; N. of a woman (having the patronymic Prātitheyī); of a wife of Vasu-deva (having the epithet Pari-ćārikā, Hari-vaṃśa 1949); of a river; of a place of pilgrimage. — *Vaḍava-dhenu*, *us*, f., Ved. a mare. — *Vaḍavāgni* (°*vā-ag*°), *is*, m. 'mare's fire,' submarine fire or the fire of the lower regions (fabled to be at the South-pole and not extinguishable by the sea water; see *aurva*, *baḍavāgni*). — *Vaḍavānala* (°*vā-an*°), *as*, m. = *vaḍavāgni*; a kind of medicinal powder (composed of pepper and other pungent materials and used to facilitate digestion). — *Vaḍavā-mukha*, *am*, n. 'the mare's mouth,' the entrance to the lower regions at the South-pole; (*as*, *ī*, *am*), belonging to the submarine fire at the South-pole; (*as*), m. the submarine fire described above; N. of Śiva; a personification of a Maharshi (identified with Nārāyaṇa); (*ās*), m. pl., N. of a mythical people. — *Vaḍavā-vaktra*, *am*, n. = *vaḍavā-mukha*. — *Vaḍavā-hṛita*, a term applied to a kind of slave.

Vaḍavin, *ī*, *inī*, *i*, an adjective formed from *vaḍavā*, see Gaṇa Vrīhyādi to Pāṇ. V. 2, 116.

वडा *vaḍā* or *vaḍikā*, f. = *vaṭa*, pulse ground and fried with oil or butter.

वडिश *vaḍiśa*, *am*, n. (rarely *as*, m., and according to some also *ā*, *ī*, f.), a hook, fish-hook; a particular surgical instrument in the form of a hook; [cf. *valiśa*.] — *Vaḍiśa-yuta*, *as*, *ā*, *am*, joined to or fastened on a hook (said of a bait).

वडौसक *vaḍausaka*, N. of a place.

वड्र *vaḍra*, *as*, *ā*, *am*, large, great.

वण् *vaṇ* (also written *baṇ*), cl. 1. P. *vaṇati*, *vavāṇa* (Caus. Aor. *avīvaṇat* or *avavāṇat*), *vaṇitum*, to sound.

Vaṇa, *as*, m. sound, noise.

वणथलग्राम *vaṇathala-grāma*, *as*, m. (probably a corruption of *vana-sthala-g*°), N. of a village.

वणिज् *vaṇij*, *k*, m. (also written *baṇij*, q. v.), a merchant, trader; the sign of the zodiac Libra or the Scales; (*k*), f. trade, merchandise. — *Vaṇik-karman*, *a*, n. or *vaṇik-kriyā*, f. the business or occupation of a trader, trade, merchandise.

—*Vaṇik-patha*, *as*, m. (see *baṇik-patha*), 'trader's path,' a trader's business, merchandise, traffic; a merchant's shop; a merchant; the zodiacal sign Libra or the Scales. —*Vaṇik-sārtha*, *as*, m. a company of traders or merchants, caravan. —*Vaṇig-jana*, *as*, m. a tradesman, merchant; tradespeople, merchants. —*Vaṇig-bandhu*, *vaṇig-bhāva*, *vaṇig-vaha*, see *baṇig-b°*, &c. —*Vaṇig-vṛitti*, *is*, f. 'livelihood by trade,' trade, traffic, retail or petty trade, low trade, huckstering. —*Vaṇin-mārga*, *as*, m. 'trader's path or road,' a merchant's shop, &c. (= *vipaṇi*).

Vaṇija, *as*, m. = *vaṇij*, a merchant; the zodiacal sign Libra; N. of a particular Karaṇa.

Vaṇijaka, *as*, m. a merchant.

Vaṇijya, *am*, *ā*, n. f. trade, traffic, (for *vāṇijya*; cf. *baṇijya*.)

वराट् *vaṇṭ* (also written *baṇṭ*, connected with rt. *vaṇḍ*), cl. 1. 10. P. *vaṇṭati*, *vaṇṭayati* (also, according to some, *vaṇṭāpayati*), &c., to partition, apportion, share, separate, divide.

Vaṇṭa, *as*, m. a part, portion; the handle of a sickle; an unmarried man; (*as*, *ā*, *am*), unmarried.

Vaṇṭaka, *as*, m. dividing; an apportioner, distributer; a part, portion, share.

Vaṇṭana, *am*, n. the act of portioning, apportioning, partitioning, dividing into shares.

Vaṇṭanīya, *as*, *ā*, *am*, to be apportioned, divisible, to be divided.

Vaṇṭita, *as*, *ā*, *am*, divided into shares, distributed.

वराटाल *vaṇṭāla* or *vaṇṭhāla*, *as*, m. a spade, shovel, hoe; a boat; a kind of battle, the contest of heroes; [cf. *vaṇḍāla*.]

वराठ् *vaṇṭh*, cl. 1. A. *vaṇṭhate*, *vavaṇṭhe*, *vaṇṭhitum*, to go or move alone, go unaccompanied.

Vaṇṭha, *as*, *ā*, *am*, crippled, maimed; unmarried; (*as*), m. an unmarried man; a servant; a dwarf; a javelin; [cf. *vaṇḍa*.]

Vaṇṭhara, *as*, m. the new shoot of the Tāl or palm tree; the sheath that envelopes the young bamboo; a rope for tying a goat, &c.; the female breast; a dog's tail; a dog; a cloud.

वराड् *vaṇḍ* (connected with rt. *vaṇṭ*), cl. 1. A. *vaṇḍate*, *vavaṇḍe*, *vaṇḍitum*, to partition, apportion, share, divide; to surround, encompass; to cover; cl. 10. P. *vaṇḍayati*, &c., to partition, share, divide.

वराड *vaṇḍa*, *as*, *ā*, *am* (said to be fr. rt. 1. *van* or *vaṇ*), maimed, defective, crippled (especially in the hands or feet or tail), one whose hands have been cut off [cf. *vaṇṭha*]; impotent, emasculated [cf. *paṇḍa*]; (*as*), m. a man who is circumcised or has no prepuce, (probably a wrong reading for *ćaṇḍa*); an ox without a tail [cf. *a-vaṇḍa*]; (*ā*), f. an unchaste woman, (probably a wrong reading for *raṇḍā*.)

Vaṇḍara, *as*, m. a niggard, miser; a eunuch or attendant on the women's apartments.

वराडाल *vaṇḍāla*, *as*, m. (said to be fr. rt. *vaṇḍ*), a particular mode of fighting, the contest of heroes; a boat; a spade, a hoe.

वत् 1. *vat*, ind. an affix (technically termed *vati*) added to words to imply likeness or resemblance, and generally translatable by 'as,' 'like' (e.g. *brāhmaṇa-vat*, like a Brāhman).

वत 2. *vat*, a Vedic rt. usually connected with *api*, (probably) cl. 1. *vatati*, &c., to understand, comprehend, apprehend, (according to Sāy. on Ṛig-veda VII. 3, 10. *vatema* = *sambhajemahi*, 'may we share in or possess or obtain,' where *vat* is said to stand for rt. 1. *van*): Caus. *vātayati*, *-yitum*, Aor. *avīvatat*, to cause to understand, make intelligible; to excite, awaken, (Sāy. = *prāpayati*, *āgamayati*, *prerayati*.)

Vatat, *an*, *antī*, *at*, understanding, comprehending, (Sāy. on Ṛig-veda VII. 60, 6 = *gaććhat*, going.)

Vātayat, *an*, *antī*, *at*, causing to understand; exciting, &c., (according to Sāy. on Ṛig-veda I. 165, 13. *api-vātayat* = *sampūrṇam prāpayat*, causing to obtain completely.)

वत 1. *vata*, ind. in the earlier language generally written *bata*, q. v.; for 2. *vata* see p. 883, col. 1), a particle expressing sorrow, compassion, pleasure, surprise, &c., and generally translatable by 'ah!' 'alas!' 'oh!' also used as a vocative particle; (in later Sanskṛit *vata* is often found in the middle of a sentence.)

वतंस *va-taṃsa* or *va-taṃsaka*, *as*, m. = *ava-taṃsa*, a garland; a ring-shaped ornament, ear-ring, ear-ornament; a crest.

वतराड *vataṇḍa*, *as*, m., N. of a Muni; (*ās*), m. pl. the descendants of Vataṇḍa, (*Taṇḍa-vataṇdās*, m. pl. the descendants of Taṇḍa and Vataṇḍa); (*ī*), f. a female decendant of Vataṇḍa.

वति *vati*, see under rt. 1. *van*. (For the affix *vati* see 1. *vat*, col. 1.)

वतू *vatū*, *ūs*, f. a river of heaven; (*ūs*), m. one who speaks the truth, a road; a disease of the eyes.

वतोका *va-tokā*, f. = *ava-tokā*, a cow miscarrying from accident.

वत्स *vatsa*, *as*, m. (according to Uṇādi-s. III. 62. fr. rt. *vad*), a calf, a young animal or the young of any animal, offspring, child, (*vatsa*, voc. c. 'my dear child, my darling,' used as a term of endearment; *jīvad-vatsā*, a woman whose child is still alive); a son, boy, (*bāla-vatsā*, a woman whose son is still a boy); a year [cf. *vatsara*]; N. of a son or descendant of Kaṇva; of a descendant of Agni (author of the hymn Ṛig-veda X. 187); of a descendant of Kaśyapa; of the author of a law-book; of a son of Pratardana; of a son of Prasena-jit; of a son of Aksha-mālā; of a son of Uru-kshepa; of a son of Soma-śarman; N. of a country (its chief town is Kauśāmbhī); (*ās*), m. pl. the descendants of Vatsa; N. of the inhabitants of Vatsa and of the country; (*ā*), f. a female calf; a little daughter, little girl, (*vatse*, voc. c. 'my dear child,' used as a term of endearment); (*am*), n. the breast, chest, (according to some authorities also *as*, m.); [cf. Gr. ἰτ-αλό-ς (for ϝιταλός); Lat. *vitulu-s*, *vitula*; Osk. *Viteliu* (= *Italia*); Slav. *tel-ici*; Bohem. *tel-e*; Lith. *telyċza*.] —*Vatsa-kāma*, *as*, *ā*, *am*, child-loving, fondly loving or affectionate towards offspring; (*ā*), f. a cow longing for her calf; a mother anxious after her child. —*Vatsa-guru*, *us*, m. a teacher of children, preceptor. —*Vatsa-tantrī*, *īs*, f. a rope for tying calves. —*Vatsa-tara*, *as*, m. 'more than a calf,' a weaned calf, young ox or bull, bullock, steer, (also applied to the young of goats); (*ī*), f. a heifer. —*Vatsatarārṇa* (°*ra-ṛiṇa*), *am*, n. the debt or loan of a bullock (?); see Vopa-deva II. 9. —*Vatsa-tva*, *am*, n. the state or condition of a calf. —*Vatsa-danta*, *as*, m. 'calf-toothed,' a kind of arrow (having a point like the tooth of a calf); (*am*), n. an arrow point like a calf's tooth. —*Vatsa-napāt*, m., N. of a descendant of Babhru. —*Vatsa-nābha*, *as*, m. a particular tree; a particular kind of strong poison prepared from the root of a kind of aconite (said to resemble the nipple of a cow; the poison is also called Mīthā zahr); a proper N.; (*am*), n. a hole of a particular shape in the frame of a bedstead. —*Vatsa-nābhaka*, *as*, m. the poison described above. —*Vatsa-pa*, *as*, m. a keeper of calves; N. of a demon (Ved.). —*Vatsa-pati*, *is*, m. a king or lord of the Vatsas, (or) N. of a king. —*Vatsa-pattana*, *am*, n. 'Vatsa town,' N. of a city in the north of India, (also called Kauśāmbhī.) —*Vatsa-pāla*, *as*, m. a keeper of calves; N. of Kṛishṇa; of Bala-deva. —*Vatsa-pālana*, *am*, n. the act of keeping calves. —*Vatsa-praćetas*, *ās*, *ās*, *as*, Ved. minding or taking care of Vatsa or the Vatsas, (Sāy. = *stotari prakṛishṭa-jñāna*, favourably-minded towards a worshipper.) —*Vatsa-prī*, *īs*, m., N. of the author of the hymns Ṛig-veda IX. 68, X. 45, 46, (his patronymic is Bhālandana.) —*Vatsa-prīti*, *is*, m. = *vatsa-prī*. —*Vatsa-bandhā*, f. a cow longing for her calf. —*Vatsa-bālaka*, *as*, m., N. of a brother of Vasu-deva. —*Vatsa-bhūmi*, *is*, f. the land of the Vatsas, N. of a country; (*is*), m., N. of a son of Vatsa. —*Vatsa-mitra*, *as*, m., N. of a certain Gobhila. —*Vatsa-mukha*, *as*, *ī*, *am*, calf-faced, having the face of a calf. —*Vatsa-rāja*, *as*, m. a king of the Vatsas; a proper N. —*Vatsa-rāja-deva*, *as*, m., N. of a poet. —*Vatsa-rājya*, *am*, n. sovereignty or authority over the Vatsas. —*Vatsa-vat*, *ān*, *atī*, *at*, having or possessing a calf; (*ān*), m., N. of one of the sons of Śūra. —*Vatsa-vinda*, *as*, m. a proper N.; (*ās*), m. pl. Vatsa-vinda's descendants. —*Vatsa-vriddha*, *as*, m., N. of a son of Uru-kriya. —*Vatsa-vyūha*, *as*, m., N. of a son of Vatsa. —*Vatsa-śālā*, f. a calf-shed; (*as*, *ā*, *am*), born in a calf-shed. —*Vatsākshī* (°*sa-ak*°), f. a kind of cucumber, Cucumis Madraspatanus. —*Vatsāṅka* (°*sa-an*°), *as*, m. a proper N. —*Vatsājīva* (°*sa-āj*°), *as*, *ā*, *am*, living by calves, obtaining a livelihood by keeping calves; (*as*), m. epithet of a Piṅgala. —*Vatsādana* (°*sa-ad*°), *as*, *ī*, *am*, eating calves; (*as*), m. a wolf; (*ī*), f. 'eating its own offspring,' Cocculus Cordifolius (so called as not bringing all its berries to maturity). —*Vatsāsura* (°*sa-as*°), *as*, m., N. of an Asura. —*Vatseśa* or *vatseśvara* (°*sa-īś*°), *as*, m. a king of Vatsa.

Vatsaka, *as*, m. a little calf, calf, or young animal in general; a child, offspring; a medicinal plant, Wrightia Antidysenterica; N. of a son of Śūra; of an Asura; (*ikā*), f. a calf, female calf, a heifer, young cow; (*am*), n. green or black sulphate of iron. —*Vatsaka-vīja*, *am*, n. the seed of Wrightia Antidysenterica.

Vatsara, *as*, m. the fifth year in a cycle of five or six years; the sixth year in a cycle of six years; a year; the Year personified as a son of Dhruva and Bhramī; N. of Vishṇu; of a Sādhya; of a son of Kaśyapa; [cf. Gr. ἔτος (ϝέτος), ἐτήσιο-ς, ἐτησίαι, δυσετηρία; Lat. *vetus*, *vetus-tu-s*, *vetulu-s*; Lith. *wasara*; Slav. *vetuchu*.] —*Vatsarādi* (°*ra-ādi*), *is*, m. the first month of the Hindū year, the month Mārgaśīrsha. —*Vatsarāntaka* (°*ra-an*°), *as*, m. 'Year-destroyer,' N. of the month Phālguna. —*Vatsarārṇa* (°*ra-ṛiṇa*), *am*, n. a debt or loan for a year (?); see Vopa-deva II. 9.

Vatsala, *as*, *ā*, *am*, child-loving, affectionate towards offspring, affectionate in general; kind, loving, tender; fond of, wholly given up to, devoted to, longing for (sometimes with loc., e. g. *gāvo vatseshu vatsalāḥ*, cows longing for their calves); (*as*), m. a fire fed with grass (i. e. quickly burning away); N. of one of Skanda's attendants; (*ā*), f. a cow fond of her calf; (*am*), n. affection, fondness. —*Vatsala-tā*, f. or *vatsala-tva*, *am*, n. affectionateness, lovingness, tenderness, affection.

Vatsalaya, Nom. P. *vatsalayati*, &c., to make tender or affectionate (especially towards offspring or children).

Vatsāya, Nom. P. *vatsāyati*, &c., to represent or be like a calf.

Vatsāyat, *an*, *antī*, *at*, acting like a calf.

Vatsāra, *as*, m., N. of a son of Kaśyapa.

Vatsin, *ī*, *inī*, *i*, having a calf; (*ī*), m. (perhaps) 'baving many children,' N. of Vishṇu.

Vatsiman, *ā*, m. childhood, youth, early youth.

Vatsīya, *as*, *ā*, *am*, proper or fit for a calf; (*as*), m. a cowherd.

वत्सणुरकतीर्थ *vatsaṇuraka-tīrtha*, *am*, n., N. of a Tīrtha.

वत्सर *vathsara*, *as*, m. = *vatsara* (according to the grammarian Paushkarasādi).

वद् *vad* (sometimes lengthened in ep. into *vād* on account of the metre), cl. 1. P. A. *vadati*, *vadate*, *uvāda* (3rd du. *ūdatus*, 3rd

pl. *ūdus*; according to Vopa-deva VIII. 52, 2nd sing. also *veditha*, 3rd du. *vedatus*, 3rd pl. *vedus*), *ūde* (3rd du. *ūdāte*, 3rd pl. *ūdire*), *vadishyati*, *-te*, *avādīt*, *avadishṭa*, Prec. *udyāt*, *vaditum*, to speak, say, utter, tell, speak to, to address (with acc. of the thing said and of the person addressed and sometimes with prep. *abhi* and acc., both P. and A. being used indiscriminately, e. g. *yad vadasi mām*, that which thou sayest to me; *mām abhi vadati*, he speaks to me; *kiṃ vadāmi* or *vade*, what must I say? *maivaṃ vada* or *vadasva*, do not speak so; *satyaṃ vada* or *vadasva*, speak the truth; *devānāṃ vaćanāt tvāṃ vadāmi* or *vade*, I speak to thee in the name of the gods; *prativākyaṃ vada* or *vadasva*, speak a reply); to speak about, declare, proclaim, announce, communicate, inform, notify; to maintain, affirm; to designate, call, name; to raise the voice, sing, utter a cry (said of birds &c.); to discuss, dispute about, contend, quarrel (Ved. A.); to be called, be considered (Ved. A.); to state authoritatively (?), be an authority (A.); to exert one's self, strive for (A.): Pass. *udyate*, Aor. *avādi*, Part. *udita* (see 2. *udita*), to be said or spoken, to be addressed or spoken to; to be declared or announced, to be published or proclaimed: Caus. *vādayati*, *-yate*, *-yitum*, Aor. *avīvadat*, to cause to speak or say, to urge or invite to speak; to cause to sound forth, play (a musical instrument; generally P.), to play music; to cause to be played by any one (inst.); to speak, recite, rehearse: Pass. of Caus. *vādyate*: Desid. *vivadishati*, *-te*, to desire to speak: Intens. *vāvadyate*, *vāvatti*, *vāvadīti*, to speak aloud; to sound loudly; [cf. Gr. ὕδ-ω, ὑδ-έ-ω, ὕδ-η-s, ἀ(F)είδ-ω, ἀοιδό-s, ἀοιδή, ἀηδών, (according to some) αὐδή, αὐδάω, (perhaps also) φράζω, φραδάω: (probably) Lat. *vas* (*vad-is*): (perhaps) Old Germ. *far-wāzan*: Old Sax. *for-wātan*: Lith. *vad-i-n-u*, 'I call:' Slav. *vad-i-ti*, *vāda*, 'accusation;' *us-ta*, 'mouth:' Hib. *feadaim*, 'I say;' (perhaps) *luadhaim*, 'I mention;' *raidim*, 'I say.']

Vada, *as*, *ā*, *am*, speaking, able to speak, speaking well or sensibly, (frequently at the end of comps.; cf. *priyaṃ-v°*, *ku-v°*); (*as*), m., N. of a so-called Veda (with the Magians).

Vadaka = *vada* in *dur-vadaka*, q. v.

Vadat, *an*, *antī*, *at*, speaking, saying, telling.

Vadana, *am*, n. the act of speaking or saying; sounding (Ved.); the mouth, face, countenance, (*kāla-vadana*, 'the face of Time,' N. of a Śaiva work), aspect, appearance, look; the front, point; the first term, initial quantity or term of a progression (in algebra); the summit or apex of a triangle; [cf. Hib. *aodann*, 'the face;' *eadan*, 'the forehead.'] — *Vadana-dantura*, *ās*, m. pl., N. of a people. — *Vadana-madirā*, f. the wine or nectar of the mouth. — *Vadana-roga*, *as*, m. mouth-disease. — *Vadana-śyāmikā*, f. blackness of the face; a kind of disease. — *Vadana-saroja*, *am*, n. 'face-lotus,' the face of a mistress. — *Vadanāmaya* (°*na-ām*°), *as*, m. mouth-disease, face-sickness. — *Vadanāsava* (°*na-ās*°), *as*, m. 'mouth-liquor,' saliva, spittle. — *Vadanī-bhū*, cl. 1. P. *-bhavati*, &c., to become a face, be changed into a face. — *Vadanībhūta*, *as*, *ā*, *am*, changed into a face. — *Vadanendu* (°*na-in*°), *us*, m. 'face-moon,' the face.

Vadanta in *kiṃ-v°*, q. v.

Vadanti, *is*, or *vadantī*, f. speech, discourse, talk, (according to some only used in *kiṃ-v°*, q. v.)

Vadantikā, *ās*, m. pl., N. of a people.

Vadanya, *as*, *ā*, *am*, = *vadānya* below.

Vadamāna, *as*, *ā*, *am*, speaking, saying, telling; calling; explaining, declaring; glorifying, boasting.

Vadānya, *as*, *ā*, *am*, eloquent, speaking kindly or agreeably, affable; bountiful, liberal, munificent, (in this sense probably for 1. *ava-dānya*); (*as*), m., N. of a Ṛishi.

Vadāvada, *as*, *ā*, *am*, or *vadāvadin*, *ī*, *inī*, *i* (probably an old Intens., cf. 2. *mahāmaha*), speaking much, talkative, chattering, speaking, a speaker; able to speak well, eloquent.

Vaditarya, *as*, *ā*, *am*, to be said or spoken.

Vaditṛi, *tā*, *trī*, *tṛi*, saying, speaking, a speaker.

Vadishṭha, *as*, *ā*, *am*, Ved. speaking very well, speaking best.

Vadya, *as*, *ā*, *am*, to be spoken &c., (used only in comp., cf. *a-vadya*, *an-avadya*); an epithet of the days of the dark lunar fortnight, (see *vadya-paksha*); (*am*), n. speech, speaking about, conversing, (only at the end of a comp., cf. *brahma-v°*, *satya-v°*.) — *Vadya-paksha*, *as*, m. the dark fortnight of the lunar month (in which the moon is waning).

वदर *vadara*, *vadari*, &c. See *badara*, &c.

Vadarika, *as*, m. a jujube tree.

वदाम *vadāma*, *as*, m. (fr. the Persian بادام), an almond.

वदाल *vadāla*, *as*, m. a kind of Silurus or sheat-fish; an eddy or whirlpool.

Vadālaka, *as*, m. = *vadāla*, a kind of sheat-fish.

वदि *vadi*, ind. (according to some for *badi*, contracted fr. *bahula-dina*, but cf. *vadya*), in the dark half of any month, (affixed to the names of months in giving dates at the end of MSS.; cf. *vaiśākha-v°*.)

वड्डिवास *vaddivāsa*, N. of a place.

वद्ध्री *vaddhrī*. See under *vadhra*, p. 883.

वध् *vadh* (a defective rt. frequently written *badh*, see 3. *badh*, properly only used in the Aorist and Precative tenses, the other tenses being supplied fr. rt. *han*, q. v.), Aor. P. A. *avadhīt*, *avadhishṭa*, (*mā vadhishṭhāḥ*, do not kill); Prec. 1st sing. *vadhyāsam*, 3rd sing. *vadhyāt*, (in the Veda the Potential also occurs, e. g. 1st sing. *vadheyam*, 3rd sing. *vadhet*; in epic poetry the 2nd Fut. P. A. *vadhishyati*, *-te*, and some tenses and forms of the Pass.; other Vedic forms are *vadhīm*, *vadhishṭana*), to strike; to slay, kill, put to death, destroy, murder: Pass. *vadhyate* (ep. P. *vadhyati*), 3rd sing. Impv. *vadhyatām*, Aor. *avadhi*, Prec. *vadhishīshṭa*, to be slain or killed: Caus. *vadhayati*, *-yitum*, to kill, slay; [cf. according to some, Lat. *lædo*: Hib. *fæthaim*, 'I kill;' *fæthadh*, 'killing;' *fesaim*, 'I kill, destroy;' *feadhm*, 'killing.']

Vadha, *as*, m. one who kills or slays, a killer, slaughterer; a vanquisher, victor; a deadly weapon, Indra's thunderbolt (Ved.); the act of striking, killing, slaying, slaughter, murder, death, destruction; a blow, stroke, corporal punishment; paralysis; destruction, disappearance (said of inanimate objects); multiplication. — *Vadha-karmādhikārin* (°*ma-adh*°), *ī*, m. 'one who superintends the act of putting to death,' an executioner, hangman. — *Vadhakāṅkshin*, *ī*, *iṇī*, *i*, wishing for death. — *Vadhakāmyā*, f. the desire to kill, intention to hurt. — *Vadha-jīvin*, *ī*, *inī*, *i*, living by the death (of animals); (*ī*), m. a butcher; a hunter, fowler. — 1. *vadha-tra*, *as*, *ā*, *am* (for 2. *vadhatra* see col. 3), protecting from death or destruction. — *Vadha-daṇḍa*, capital punishment; corporal punishment (e. g. whipping &c., Manu VIII. 129). — *Vadha-nirṇeka*, *as*, m. expiation for killing, atonement for murder or manslaughter. — *Vadhabhūmi*, *is*, f. execution-ground, place of execution. — *Vadha-sthalī*, f. or *vadha-sthāna*, *am*, n. a place of execution; a slaughter-house. — *Vadhāṅgaka* (°*dha-aṅ*°), *am*, n. a prison. — *Vadhārha* (°*dha-ar*°), *as*, *ā*, *am*, deserving death. — *Vadhaishin* (°*dha-esh*°), *ī*, *iṇī*, *i*, desirous of killing, intending to kill. — *Vadhodarka* (°*dha-ud*°), *as*, *ā*, *am*, resulting in death, effecting death. — *Vadhodyata* (°*dha-ud*°), *as*, *ā*, *am*, prepared or ready to kill, intending to put to death, murderous; an assassin, murderer. — *Vadhopāya* (°*dha-up*°), *as*, m. an instrument or means of putting to death.

Vadhaka, *as*, *akā* or *ikā*, *am*, killing, destructive, pernicious, injurious; (*as*), m. one who kills, a murderer, assassin; an executioner, hangman, (also written *badhaka*); a particular sort of reed or rush.

2. *vadhatra*, *am*, n. (for 1. *vadha-tra* see col. 2), 'an instrument of death,' deadly weapon, dart.

Vadhanā, f., Ved. a deadly weapon.

Vadhar, n., Ved. a destructive weapon, the weapon or thunderbolt of Indra, a thunderbolt (= *vajra*).

Vadharya, Nom. P. *vadharyati*, &c., to desire the thunderbolt of Indra.

Vadharyat, *an*, *antī*, *at*, desiring the thunderbolt of Indra; (*antī*), f. 'casting a bolt,' i. e. (according to some) lightning; (according to Sāy. on Ṛig-veda I. 161, 9) a line of clouds or the earth.

Vadhas = *vadhar* above.

Vadhasna (apparently only used in the inst. pl. *vadhasnais*), Ved. a destructive or deadly weapon, the weapon of Indra.

Vadhasnu, *us*, *us*, *u*, Ved. bearing a deadly weapon, (Sāy. = *prahāreṇa prasravaṇa-śīla*.)

Vadhika, musk.

Vadhitra, *am*, n. the god of love, love, sexual love.

Vadhin, *ī*, *inī*, *i*, incurring death, killed by, (at the end of a comp.)

Vadhya, *as*, *ā*, *am* (frequently written *badhya*), to be slain or killed, to be put to death, punished with death; to be punished or chastised, to be corporally punished, subject to corporal punishment; vulnerable, liable to be killed, to be destroyed, to be annihilated; (*as*), m. an enemy. — *Vadhya-ghna*, *as*, m. killing one sentenced to death, carrying out the duties of public executioner. — *Vadhya-tā*, f. or *vadhya-tva*, *am*, n. the state of being sentenced to be killed or of deserving death; fitness to be killed; destruction. — *Vadhya-paṭaha*, *as*, m. a drum beaten at the time of the execution of a criminal. — *Vadhya-bhū*, *ūs*, or *vadhya-bhūmi*, *is*, f. a place of public execution. — *Vadhya-mālā*, f. a garland placed on one condemned to death or about to be executed. — *Vadhya-vāsas*, *as*, n. the clothes of a criminal who has been executed (given to a Caṇḍāla, Manu X. 56). — *Vadhya-śilā*, f. a stone or rock on which malefactors are executed, executioner's block, scaffold; a slaughter-house, shambles. — *Vadhya-sthāna*, *am*, n. a place of execution.

Vadhyat, *an*, *antī*, *at*, being struck, being killed.

Vadhyamāna, *as*, *ā*, *am*, being killed, being destroyed.

Vadhyā, f. killing, murder; [cf. *ātma-v°*, *brahma-v°*.]

Vadhri, *is*, *is*, *i*, Ved. 'one whose testicles are cut out,' castrated, emasculated, unmanly (= *ćhinna-mushka*, opposed to *vṛishan*). — *Vadhri-matī*, f. (fem. of an unused form *vadhri-mat*), Ved. having an impotent husband; a proper N. — *Vadhri-vāć*, *k*, *k*, *k*, Ved. speaking unmanly or useless words, idly talking, (Sāy. = *jalpaka*.) — *Vadhry-aśva*, *as*, m. 'having castrated horses,' a proper N.; (*ās*), m. pl. the family of Vadhry-aśva.

Vadhrikā, m. (Pāṇ. I. 2, 52, Vārtt. 3), a castrated person, eunuch.

वधा *vadhā*, ind. a various reading for *vadhrā*, q. v.

वधु *vadhu*, *vadhukā*. See p. 883, col. 1.

वधू *vadhū*, *ūs*, f. (fr. *vadh* = rt. 1. *vah*; or, according to others, fr. rt. *bandh*, and then more properly written *badhū*), a bride or newly married woman (as 'recently brought or led home'), a young wife, spouse; a woman in general, female, girl, maiden, (in Ṛig-veda VIII. 19, 36. perhaps 'a handmaid' or 'female slave' or, according to some, 'a mare or animal used for draught;' cf. *vadhū-mat*); the female of any animal (e. g. *mṛiga-vadhū*, the female of a deer, cf. *vyāghra-v°*); a daughter-in-law; the wife of a younger relation, younger brother's wife, nephew's wife, younger female relation; N. of various plants, Trigonella Corniculata; Echites Frutescens; Curcuma Zerumbet;

[cf. Hib. *badhbh*, 'an evil-minded woman, witch.'] —*Vadhū-kāla, as,* m. the time during which a woman is held to be a bride. —*Vadhū-gṛiha-praveśa* or *vadhū-praveśa, as,* m. the ceremony of the entrance of a bride into the house of her husband. —*Vadhū-jana, as,* m. a woman, female, wife. —*Vadhū-darśa, as, ā, am,* Ved. looking at a bride. —*Vadhū-paksha, as,* m. the party or side of the bride (at a wedding). —*Vadhū-patha, as,* m., Ved. the path or way of a bride. —*Vadhū-mat, ān, atī, at,* Ved. having or possessing a wife, accompanied by a wife, having women; furnished or harnessed with yoke animals or with female animals suitable for draught; fit for harness, suitable for the yoke. —*Vadhū-vastra, am,* n. bridal apparel. —*Vadhū-sarā,* f., N. of a river (fabled to have sprung from the weeping eyes of Pulomā, wife of Bhṛigu).

Vadhu, us, or *vadhukā,* f. = *vadhū,* a young wife or woman in general; a son's wife, daughter-in-law.

Vadhuṭī or *vadhūṭī,* f. a young woman living in her father's house (whether married or not); a son's wife, daughter-in-law.

Vadhūyu, us, us, u, Ved. one who loves his wife, longing for a wife, desiring marriage, eager to marry, uxorious, lustful; one who seeks a wife, a wooer, suitor.

Vadhvatī, f. = *vadhūṭī.*

वधूटशयन *vadhūṭaśayana, as,* m. a lattice, window.

वध्न *vadhna, ās,* m. pl., N. of a people, (more correctly written *vadhra.*)

वध्य *vadhya,* &c. See p. 882, col. 3.

वध्र *vadhra, am,* n. (more properly written *badhra,* q. v.), a leathern strap or thong; lead; (*ī*), f. a leathern strap or thong, (sometimes spelt *vaddhrī.*)

Vadhraka, lead.

Vadhrasva, a various reading for *vadhry-aśva.*

Vadhrya, as, m. (also written *badhrya*), a shoe, slipper.

वध्रि *vadhri,* &c. See p. 882, col. 3.

वध्वा *vadhvā,* ind., see Gaṇa Ćādi to Pāṇ. I. 4, 57.

वन् 1. *van,* cl. 1. P. *vanati,* &c., to sound; to serve, honour, worship, help, aid; cl. 8. P. A. *vanoti, vanute, vavāna, vavane,* &c. (Vedic forms *vanāti, vanās, vavanma, vavne, vansāma, vansīmahi, vanuyāma, vanavat* [= *vanuyāt* = *hinsyāt*], *vanishat, vanushanta, vanishanta, vanta* [as if cl. 2], *vanṣva, vāvanas, vāvandhi*), Inf. *vanitum* (Ved. [*pra*]*vantave*), to ask, request, beg, seek; (the following senses are mostly peculiar to Ved.), to like, love; to wish, desire; to obtain, acquire, procure, furnish, offer, give; to gain or obtain by conquest, become master of, conquer, possess; to make ready, prepare for, aim at; to hurt, injure: Caus. *vanayati* (when combined with preps.), *vānayati, -yitum,* to cause to sound, &c.; to act, transact business; to hurt, kill; (the rt. *van* in cl. 10. 1. *vānayati, vanati,* &c. also means 'to confide,' 'believe in,' but in this sense is a various reading for rt. 2. *tan,* q. v.); [cf. perhaps Gr. ὀνίνημι, ὀνήσω, ὄνειαρ; Lat. *Ven-us, venustas, veneror;* Goth. *vens;* Old Germ. *wini, winia, wunna;* Angl. Sax. *wyn, ge-wenian, towenan;* (according to some also) Gr. φένω, φόνος, φονεύς; Lat. *funus;* Hib. *bana,* 'death.']

2. *vata, as, ā, am* (for 1. see p. 881, col. 2), sounded, spoken, uttered; asked, begged; killed, hurt.

Vati, is, f. (perhaps) asking, begging, (see Pāṇ. VI. 4, 37.)

2. *van* (only used in the loc. and gen. pl. *vanṣu, vanām*), Ved. = 1. *vana,* a wooden vessel, (according to Sāy. *vanṣu* = *udakeshu*); = *araṇi,* the wood used for kindling fire by attrition, (according to Sāy. *garbho vanām* = the offspring of the pieces of wood so used); love, worship (according to some).

1. *vana, am,* n. (for 2. *vana* see p. 885, col. 1), a wood, forest, grove, thicket, a quantity of lotuses or other plants growing in a thick bed or cluster (e. g. *kumuda-v°,* a bed or cluster of water-lilies); wood, timber; a wooden vessel or barrel (for the Soma juice); 'the vessel in the sky,' i. e. a cloud (Ved.); water (Ved.); a fountain, spring; a place of abode, residence; dwelling in a forest, residence abroad; (according to Naigh. I. 4) = *raśmi,* a ray of light; (according to Sāy. on Ṛig-veda I. 24, 7) light (= *tejas*); the body of a carriage (so suggested by modern scholars as an interpretation in Ṛig-veda VIII. 34, 18); worshipping; (perhaps) longing, earnest desire; Cyperus Rotundus; (*ā*), f. = *araṇi,* wood used to produce fire by attrition; (in Ṛig-veda III. 1, 13) Wood for so kindling fire personified; (*ī*), f. a wood, forest; (*as*), m., N. of a son of Uśīnara; of one of the ten orders of mendicants founded by a pupil of Śaṅkarāćārya, the members of which order affix *vana* to their names; [cf. *rāmendra-vana.*] —*Vana-kaća, us,* m. the plant Arum Colocasia. —*Vana-kaṇā,* f. wild pepper. —*Vana-kaṇḍula* (?), *as,* m. = *vana-śūraṇa.* —*Vana-kadalī,* f. wild banana or plantain. —*Vana-kanda, as,* m., N. of two kinds of tuberous plants (= *vana-śūraṇa, dharaṇī-kanda*). —*Vana-kapīvat, ān,* m., N. of a son of Pulaha, (also read *ghana-k°, dhana-k°.*) —*Vana-karin, ī,* m. a wild elephant. —*Vana-kāma, as, ā, am,* loving the forest, fond of wandering in woods. —*Vana-kārpāsī,* f. the wild cotton tree, (also written *vana-kārpāsi.*) —*Vana-kukkuṭa, as,* m. a wild fowl, jungle fowl. —*Vana-kuñjara, as,* m. a wild elephant. —*Vana-kokilaka, am,* n. a kind of metre, four times ⏑⏑⏑⏑–⏑–,⏑⏑⏑–⏑⏑, –⏑⏑–. —*Vana-koli, is,* f. the wild jujube. —*Vana-kraksha, as, ā, am,* Ved. (perhaps) crackling or bubbling in the Soma vessel; (according to Sāy.) scattered or distributed in wooden vessels or attracting water (*kāshṭheshu pātreshu viprakīrṇa* or *udakānāṃ karshaka*); distributing water (according to others). —*Vana-khaṇḍa, am,* n. a wood, forest. —*Vana-gaja, as,* m. a wild elephant. —*Vana-gava, as,* m. the wild ox, Bos Gavæus. —*Vana-gahana, am,* n. the depth or thick part of a forest; a thicket. —*Vana-gupta, as,* m. a spy, emissary. —*Vana-gulma, as,* m. a forest shrub or bush, wild shrub. —*Vana-go, gaus,* f. the Gāyal, Bos Gavæus. —*Vana-goćara, as, ā, am,* dwelling in a forest, frequenting forests; living in water; (*as*), m. a hunter, forester; (*am*), n. a forest. —*Vana-gholi,* f. = *araṇya-gholī.* —*Vanan-karaṇa, am,* n., Ved. 'water-making (?),' epithet of a particular part of the body, (Sāy. *vanam* = *udakaṃ kriyate visṛijyate yena.*) —*Vana-ćandana, am,* n. aloe wood or Agallochum; a sort of pine, Pinus Deodora. —*Vana-ćandrikā,* f. a kind of jasmine, Jasminum Zambac. —*Vana-ćampaka, as,* m. the wild Campaka tree. —*Vana-ćara, as, ī, am,* roaming in woods, living in a forest, haunting forests, sylvan; (*as*), m. an inhabitant of forests, woodman, forester; a wild animal; the fabulous eight-legged animal called Śarabha. —*Vana-ćaryā,* f. the roaming about in a forest, residence in a wood. —*Vana-ćārin, ī, iṇī, i,* = *vana-ćara* above. —*Vana-ćchāga, as,* m. a wild goat; a boar, hog. —*Vana-ćchid, t, t, t,* cutting wood, felling timber; (*t*), m. a woodcutter. —*Vana-ćcheda, as,* m. cutting timber. —*Vana-ja, as, ā, am,* forest-born, born or produced in a wood, sylvan, wild; (*as*), m. an elephant, a fragrant grass, Cyperus Rotundus; N. of certain other plants (= *gulma, vana-śūraṇa, tumburu*); the wild citron tree; (*ā*), f. Phaseolus Trilobus; the wild cotton tree; wild ginger; N. of certain other plants (= *vanyopādakī, aśva-gandhā, gandha-pattrā, miśreyā*); (*am*), n. 'produced in water,' a blue lotus-flower. —*Vana-jīra, as,* m. wild cumin. —*Vana-jīvin, ī,* m. 'living in the wood,' a woodman, forester. —*Vana-tikta, as,* m. a sort of myrobalan, Terminalia Chebula; (*ā*), f. a kind of plant (= *śveta-buhnā, grishmā*). —*Vana-tiktikā,* f. Clypea Hernandifolia. —*Vana-da, as,* m. 'giving or distributing rain,' a cloud. —*Vana-damana, as,* m. = *araṇya-damana.* —*Vana-dāraka, ās,* m. pl., N. of a people. —*Vana-dāha, as,* m. a forest conflagration. —*Vana-dīpa, as,* m. = *vana-ćampaka.* —*Vana-dīya-bhaṭṭa, as,* m., N. of a commentator. —*Vana-devatā,* f. a forest goddess, Dryad. —*Vana-druma, as,* m. a forest tree, a tree growing in a wood. —*Vana-dvipa, as,* m. a wild elephant. —*Vana-dhārā,* f. an avenue of trees. —*Vana-dhiti, is,* f., Ved. (perhaps) a layer of wood to be laid on the altar; (Sāy.) the instrument to be applied to a forest to cut down the trees, a hatchet; [cf. *svadhiti,* perhaps for *sva-dhiti.*] —*Vana-dhenu, us,* f. the cow or female of the Bos Gavæus. —*Vana-nitya, as,* m., N. of a son of Raudrāśva. —*Vana-pa, as,* m. a forest protector, woodman. —*Vana-pannaga, as,* m. a serpent living in woods. —*Vana-parvan, a,* n. 'forest-Parva,' N. of the third book of the Mahā-bhārata (describing the abode of Yudhishṭhira and his brothers, the Pāṇḍava princes, in the Kāmyaka forest and adjacent district). —*Vana-pallava, as,* m. Hyperanthera Moringa. —*Vana-pānsula, as,* m. a hunter, deer-killer. —*Vana-pādapa, as,* m. a forest tree. —*Vana-pārśva, as,* m. the neighbourhood of a wood, a wood. —*Vana-pāla, as,* m. a forest protector, woodman; a proper N. —*Vana-pippalī,* f. wild pepper. —*Vana-pushpa, am,* n. a forest-flower, field-flower; (*ā*), f. a sort of dill, Anethum Sowa. —*Vanapushpa-maya, as, ī, am,* made or consisting of forest-flowers. —*Vana-pūraka, as,* m. the wild citron tree. —*Vana-pūrva, as,* m., N. of a village. —*Vana-praksha, as, ā, am,* Ved. living in water, (a various reading for *vana-kraksha.*) —*Vana-praveśa, as,* m. the act of entering a wood, (especially) a festive procession into a forest for the purpose of cutting wood for an idol; commencing to live as a hermit. —*Vana-prastha,* a wood situated on an elevation or on table-land; N. of a place; (*as, ā, am*), retiring into a forest, withdrawing into the woods, leading the life of an anchorite, (see *vānaprastha.*) —*Vana-priya, as, ā, am,* loving the wood, fond of the forest; (*as*), m. the Indian cuckoo; (*am*), n. the cinnamon tree, a kind of Cassia. —*Vana-phala, am,* n. wood fruit, wild fruit. —*Vana-barbara, vana-barhiṇa,* &c., see *vana-v°.* —*Vana-bhadrikā,* f. Sida Cordifolia. —*Vana-bhaj, k,* m. a particular medicinal herb (= *ṛishabha*). —*Vana-bhū, ūs,* f. woody ground, the neighbourhood of a wood. —*Vana-makshikā,* f. a gad-fly. —*Vana-mallī,* f. wild jasmine. —*Vana-mānusha, as,* m. 'wild-man,' the orang-outang; the Lemur Tardigradus. —*Vana-mālā,* f. a garland of wood-flowers, the chaplet worn by Kṛishṇa; a kind of metre, four times ⏑⏑⏑⏑⏑⏑–⏑––,⏑––⏑––⏑–; N. of a work; (*as, ā, am*), adorned with a garland of wood-flowers; (*as*), m. epithet of Kṛishṇa or Vishṇu. —*Vanamālā-dhara, as, ā, am,* wearing a chaplet of wood-flowers; (*am*), n. a kind of metre, four times ⏑⏑⏑⏑⏑–⏑–⏑⏑⏑–⏑––⏑–. —*Vana-mālikā,* f. = *vana-mālā;* N. of a plant (= *vārāhi-kanda*); a particular metre (= *vana-mālinī*); N. of one of Rādhā's female attendants; of a river. —*Vana-mālin, ī, inī, i,* adorned with a chaplet of wood-flowers; (*ī*), m. epithet of Kṛishṇa or Vishṇu; N. of a poet; (*inī*), f. = *vārāhī,* (probably a kind of plant, according to others a female energy of Kṛishṇa); N. of the town Dvārakā. —*Vanamālīśā* (fr. *vana-mālin* + *īśa*), f. 'having as a husband one adorned with a chaplet of wood-flowers, i. e. Kṛishṇa,' epithet of Rādhā. —*Vana-muć, k, k, k,* pouring forth rain, scattering water; (*k*), m. a cloud. —*Vana-mudga, as, ā,* m. f. a sort of kidney-bean, Phaseolus Trilobus. —*Vana-mūta, as,* m. a cloud. —*Vana-mūrdha-jā,* f. a kind of plant (= *karkaṭa-śṛiṅgī*). —*Vana-mūla, as,* m. the shrub Tetranthera Laneeifolia. —*Vana-mūla-phala, am,* n. roots and fruit of the forest. —*Vana-mṛiga, as,* m. a forest deer. —*Vana-moćā,* f. wild plantain. —*Vana-rakshaka, as,* m. the keeper of a garden or forest. —*Vana-rāja, as,* m. 'king of the forest,' the lion; the plant Verbesina Scandens.

—*Vana-rājī*, *is*, or *vana-rāji*, f. a row of trees; a long tract of forest; a path in a forest; (*ī*), f., N. of a female slave belonging to Vasu-deva; (*is*, *is* or *ī*, *i*), embellishing or beautifying a forest.—*Vana-rājya*, *am*, n., N. of a kingdom.—*Vana-rāshṭra* or *vana-rāshṭraka*, *ās*, m. pl., N. of a people. —*Vana-ruha*, *am*, n. 'growing in water,' a lotus-flower.—*Vanarddhi* (°*na-riď*), *is*, m. an ornament of the forest.—*Vana-lakshmī*, *is*, f. an ornament of the wood; the plantain, Musa Sapientum.—*Vana-latā*, f. a creeper growing in the forest.—*Vana-lekhā*, f.=*vana-rāji*.—*Vana-varāha*, *as*, m. a wild hog.—*Vana-vartin*, *ī*, *inī*, *i*, residing in the woods.—*Vana-varvara*, *as*, m. a kind of basil, Ocimum Sanctum.—*Vana-varvarikā*, f. a kind of plant (=*doshā-kleśī*).—*Vana-varhiṇa*, *as*, m. a wild peacock.—*Vanavarhiṇa-tva*, *am*, n. the condition of a wild peacock.—*Vana-vallarī*, f. a kind of grass.—*Vana-vahni*, *is*, m. a forest fire, wood on fire, forest conflagration.—*Vana-vāta*, *as*, m. a forest wind.—*Vana-vāsa*, *as*, m. the living in a wood, residence in a forest; a wild or unsettled manner of life, wandering habits; N. of a country; (*as*, *ā*, *am*), residing in a forest or wood; (*as*), m. a wood-dweller, inhabitant of forests.—*Vana-vāsaka*, *ās*, m. pl., N. of a people.—*Vana-vāsana*, *as*, m. 'wood-dweller,' a pole-cat, civet-cat.—*Vana-vāsin*, *ī*, *inī*, *i*, dwelling in a wood; (*ī*), m. a dweller in woods, inhabitant of a forest, forester, hermit, anchorite; N. of a country in the south of India; of various plants (=*rishabha*, *mushkaka*, *vārāhī-kanda*, *śālmali-kanda*, *nīla-mahisha-kanda*).—*Vana-vāsya*, N. of a country (=*vana-vāsin*).—*Vana-vāhyaka*, *ās*, m. pl., N. of a people. —*Vana-viḍāla*, *as*, m. a kind of wild cat, Felis Caracal.—*Vana-virodhin*, *ī*, m. 'wood-enemy,' N. of one of the Hindū months, (that succeeding Nidāgha, q. v.)—*Vana-vīja* or *vana-vījaka* or *vana-vīja-pūraka*, *as*, m. the wild citron tree.—*Vana-vṛintākī*, f. the egg-plant.—*Vana-vrīhi*, *is*, m. wild rice.—*Vana-śūkarī*, f. cowach, Mucuna Pruritus.—*Vana-śūraṇa*, *as*, m. a kind of plant (=*araṇya-śūraṇa*).—*Vana-śṛiṅgāṭa* or *vana-śṛiṅgāṭaka*, *as*, m. the plant Asteracantha Longifolia. —*Vana-śobhana*, *am*, n. 'water-beautifier,' a lotus-flower.—*Vana-śvan*, *ā*, m. 'forest-dog,' a jackal; a tiger; a civet-cat, pole-cat.—*Vana-shad*, *ṭ*, *ṭ*, *ṭ*, =*vana-sad* below.—*Vana-saṅkaṭa*, *as*, m. a sort of pulse, Ervum Hirsutum.—*Vana-sad*, *ṭ*, *ṭ*, *ṭ*, abiding or dwelling in a wood; (*ṭ*), m. a forester.—*Vana-sannivāsin*, *ī*, *inī*, *i*, dwelling in a forest; (*ī*), m. a forester.—*Vana-samūha*, *as*, m. a thick forest, a quantity of groves or forests, a thick wood. —*Vana-sampraveśa*, *as*, m. the entering into a wood, (especially) a festive procession into a forest for the purpose of cutting wood for an idol.—*Vana-sarojinī*, f. the wild cotton plant.—*Vana-sāhvayā*, f. a kind of creeping plant (=*vanyopālaki*).—*Vana-stamba*, *as*, m., N. of a son of Gada.—*Vana-stha*, *as*, *ā*, *am*, forest-abiding, living in the wood; (*as*), m. a deer, gazelle; a hermit, ascetic; (*ā*), f. the holy fig-tree (=*aśvatthī*).—*Vana-sthalī*, f. the neighbourhood of a forest, a wood.—*Vana-sthāna* (?), N. of a kingdom.—*Vana-sthāyin*, *ī*, *inī*, *i*, being or abiding in a wood; (*ī*), m. a hermit, anchorite. —*Vana-sthita*, *as*, *ā*, *am*, situate or being in a forest.—*Vanas-pati*, *is*, m. (*vanas* probably a form of the gen., cf. *rathas-pati*), 'the king of the wood,' a large forest tree, a large tree bearing fruit, but apparently having no blossoms (as several species of the fig, the jack-tree, &c.); any tree; the god of large trees, (in Ṛig-veda VIII. 23, 25. Agni is described as 'the son of the Vanaspatis'); the Soma plant (regarded as the king of plants); Bignonia Suaveolens; a stem, trunk; a beam, timber, pole, post; the sacrificial posts (enumerated among the Āprī divinities); an offering to Vanas-pati; the timber of which a car or carriage is made (Ved.); a drum made of wood (Ved.); a wooden amulet; a block on which criminals are executed; an ascetic; N. of a son of Ghṛita-pṛishṭha.—*Vanaspati-kāya*, *as*, m. the whole body or world of plants.—*Vanaspati-sava*, *as*, m., N. of an Ekāha.—*Vana-sraj*, *k* or *g*, f. a garland of forest-flowers.—*Vana-hari*, *is*, m. a lion (?).—*Vana-haridrā*, f. wild turmeric.—*Vana-hāsa*, *as*, m. a sort of grass, Saccharum Spontaneum; a fragrant oleander.—*Vana-hāsaka*, *as*, m. Saccharum Spontaneum.—*Vana-hutāśana* (°*ta-aś*°), *as*, m. a forest conflagration.—*Vanākampa* (°*na-āk*°), *as*, m. the shaking of the trees of a wood by the wind.—*Vanākhu* (°*na-ākhu*), *us*, m. 'wood-rat,' a hare.—*Vanākhuka*, *as*, m. a sort of bean, Phaseolus Mungo.—*Vanāgni* (°*na-ag*°), *is*, m. a forest conflagration, burning of a wood.—*Vanāja* (°*na-aja*), *as*, m. the wild goat.—*Vanāṭana* (°*na-aṭ*°), *am*, n. the act of roaming or wandering about in a forest.—*Vanāṭu* (°*na-āṭu ?*), *us*, m. 'wood-roamer,' a kind of blue fly.—*Vanādhivāsin* (°*na-adh*°), *ī*, *inī*, *i*, dwelling in a forest.—*Vanānta* (°*na-an*°), *as*, m. the skirts of a wood, neighbourhood of a forest; (*as*, *ā*, *am*), having a wood for a boundary, bounded by a wood.—*Vanāntara* (°*na-an*°), *am*, n. the middle or interior of a wood, (*vanāntarāt*, out of the wood); another wood.—*Vanāntara-ćara*, *as*, *ā*, *am*, wandering about in a forest.—*Vanāpaga* (°*na-āp*°), a forest stream, river.—*Vanābjinī* (°*na-ab*°), f. a lotus-plant growing in the water.—*Vanābhilāva* (°*na-abh*°), *as*, *ā*, *am*, wood-destroying.—*Vanāmala* (°*na-ām*°), *as*, m. (*āmala* for *āmalaka*), Carissa Carandas; [cf. *krishṇa-pāka*.]—*Vanāmbikā* (°*na-am*°), f., N. of a tutelary divinity in the family of Daksha.—*Vanāmra* (°*na-ām*°), *as*, m., N. of a plant (=*kośāmra*).—*Vanārishṭā* (°*na-ar*°), f. wild turmeric (=*vana-haridrā*).—*Vanārćaka* (°*na-ar*°), *as*, m. 'wood-worshipper,' a flower-gatherer, florist, maker of garlands.—*Vanārdrakā* (°*na-ār*°), f. wild ginger; (*am*), n. the root of wild ginger.—*Vanālakta* (°*na-al*°), *am*, n. 'wild lac,' red earth, ruddle.—*Vanālaya* (°*na-āl*°), *as*, m. a forest-abode, forest-habitation.—*Vanālaya-jīvin*, *ī*, *inī*, *i*, living in forests. —*Vanālikā* (°*na-al*°), f. a sun-flower, Heliotropium Indicum.—*Vanālī* (°*na-ālī*), f.=*vana-rājī*.—*Vanāśrama* (°*na-āś*°), *as*, m. abode in the forest, the third Āśrama or stage in a Brāhman's life (when he is a Vānaprastha or hermit, see *āśrama*).—*Vanāśramin*, *ī*, m. (fr. the preceding), a Vānaprastha or Brāhman dwelling in the woods, one in the third period of life, an anchorite.—*Vanāśraya* (°*na-āś*°), *as*, *ā*, *am*, living in the forest; (*as*), m. an inhabitant of the wood; a sort of crow or raven.—*Vanāśrita* (°*na-āś*°), *as*, *ā*, *am*, one who has sought refuge in the woods, repaired to the forest, leading the life of a hermit.—*Vane-kiṃśuka*, *ās*, m. pl. 'Butea Frondosa in the wood,' anything found unexpectedly.—*Vane-kshudrā*, f. the tree Pongamia Glabra (commonly called Karañja).—*Vane-ćara*, *as*, *ī*, *am*, wandering in a forest, dwelling in or inhabiting a wood; (*as*), m. an inhabitant of the forest, forester, anchorite, hermit; a sylvan, satyr; an imp, demon; a wild beast.—*Vanećarāgrya* (°*ra-ag*°), *as*, m. 'chief of foresters,' an ascetic, anchorite, sage.—*Vane-jā*, *ās*, *ās*, *am*, Ved. born or generated in the woods.—*Vane-bilvaka*, *ās*, m. pl. an Ægle Marmelos in the forest; (metaphorically) anything found unexpectedly.—*Vane-rāj*, *ṭ*, *ṭ*, *ṭ*, Ved. shining or blazing in the wood; (*ṭ*), m. epithet of Agni. —*Vane-śaya*, *as*, *ā*, *am*, living in the woods. —*Vane-shah* (i. e. *vane+sah*), *shāṭ*, *ṭ*, *ṭ*, Ved. overpowering or prevailing in the wood or over the wood, (Sāy.=*kāshṭhānām abhibhavitṛi*.)—*Vane-sarja*, *as*, m. Terminalia Tomentosa.—*Vanaika-deśa* (°*na-ek*°), *as*, m. a part of a wood or thicket. —*Vanotsāha* (°*na-ut*°), *as*, m. a rhinoceros.—*Vanoddeśa* (°*na-ud*°), *as*, m. the neighbourhood of a forest, a particular spot in a wood.—*Vanodbhava* (°*na-ud*°), *as*, *ā*, *am*, produced in a forest, being in a wood; (*ā*), f. the wild cotton plant.—*Vanopaplava* (°*na-up*°), *am*, n. a forest conflagration. —*Vanorvī* (°*na-ur*°), f. the neighbourhood of a forest.—*Vanauka* (°*na-oka*), *as*, m.=*vanaukas*, an inhabitant of a wood.—*Vanaukas* (°*na-ok*°), *ās*, *ās*, *as*, living in a forest; (*ās*), m. an inhabitant of a wood, a forester; an anchorite, ascetic, hermit; an animal living in woods, an ape, wild boar, &c.—*Vanaugha* (°*na-ogha*), *as*, m. 'thick forest,' N. of a district or mountain in the west of India.—*Vanaushadhi* (°*na-osh*°), *is*, f. a medicinal herb growing wild.

Vanad, m. (only in pl. *vanadas*), a praiser, honourer, one who joins in praising; sounding forth loudly, praising greatly, (according to Sāy. on Ṛig-veda II. 4, 5. *vanadaḥ*=*vanantaḥ*=*sambhaktāraḥ* or may be for *ava-nadaḥ*=*bhṛiśam śabdayantaḥ* =*stotāraḥ*; according to Durga *vanadaḥ* is for *vana-dāḥ*, 'givers of the desirable oblation;' according to modern scholars *vanad* may perhaps mean 'longing, earnest desire.')

Vanana, *am*, n., Ved. longing, desire, (Sāy.) wealth, =*dhana*; (*ā*), f. (perhaps) wish, desire.

Vananīya, *as*, *ā*, *am*, Ved. to be desired, desirable.

Vananva, Nom. P. *vananvati*, &c., Ved. to be in possession, be at hand, (Sāy. on Ṛig-veda VIII. 102, 19. *vananvati*=*kāshṭhāni hanti*, [the axe] fells timber.)

Vananvat, *ān*, *atī*, *at*, Ved. (according to Sāy.= *vanana-vat* = *dhana-vat* = *udaka-vat* = *sambhakta-vat*), possessing wealth, &c., bountiful; (according to modern scholars) possessing, being in possession.

Vanayitṛi, *tā*, *trī*, *tṛi*, one who causes to ask, &c.

Vanas, *as*, n., Ved. (perhaps) desire, longing; attractiveness, loveliness, (Sāy.=*tejas*, glory, or *dhana*, wealth); a wood; [cf. Lat. *venus* in *venustas*.]—*Vanar-gu*, *us*, *us*, *u*, moving about in a wood; wandering in a forest or wilderness, (Sāy.=*vana-gāmin*); (*us*), m.=*stena* (according to Naigh. III. 24).—*Vanar-ja*, *as*, m. a particular plant (= *śṛiṅgī*).

Vanasa, see Gaṇa Tṛiṇādi to Pāṇ. IV. 2, 80.

Vanas-pati. See col. 1.

Vanasyu in *gir-v*°, q. v.

Vanāyu, *us*, m., N. of a son of Purū-ravas; of a Dānava; of a district inhabited by the Vanāyus; (*avas*), m. pl., N. of a people.—*Vanāyu-ja*, *as*, *ā*, *am*, produced or bred in Vanāyu.

Vani, *is*, m., Ved. fire, Agni, the god of fire; (*is*), f. wish, desire; (*is*, *is*, *i*), used at the end of comps., see *brahma-v*°, *kshatra-v*°.

Vanikā, f. a little wood, grove, (in *aśoka-v*°, a grove of Aśoka trees; also *aśoka-vanika*, *am*, n.)

Vanikāvāsa, *as*, m., N. of a village.

Vanita, *as*, *ā*, *am*, solicited, begged, asked, wished for, desired, loved; served; (*ā*), f. a loved woman, wife, mistress; a woman in general; the female of an animal; a particular metre, four times ◡ ◡ – ◡ ◡ –; [cf. Old Germ. *winia*, 'a wife;' Hib. *ban*, 'a woman.']—*Vanitā-dvish*, *ṭ*, m. hating women, a misogynist.—*Vanitā-bhogin*, *ī*, m. a woman like a serpent, serpent of a woman.—*Vanitā-mukha*, *ās*, m. pl. 'woman-faced,' N. of a people.—*Vanitā-vilāsa*, *as*, m. the wantonness of women.

Vanitāsa, *am*, n., N. of a family.

Vanitṛi, *tā*, *trī*, *tṛi*, an asker, &c.; one who possesses or owns, a possessor (Ved.).

Vanin, *ī*, *inī*, *i* (fr. the rt. and in some meanings fr. 1. *vana*), Ved. worshipping, honouring, serving; desiring, wishing for; distributing, bestowing, giving (said of the Maruts &c.); rain-dispensing; having water, granting water, abounding in water; belonging to a wood, living in a wood; filled with or possessed of wood; (*ī*), m. a tree; the Soma plant; a Brāhman residing in the forest, one in the third stage of life, a Vānaprastha.

Vanina, *am*, n., Ved. anything growing in a forest, a tree.

Vanila, see Gaṇa Kāśādi to Pāṇ. IV. 2, 80.

Vanishṭha, *as*, *ā*, *am*, Ved. obtaining most; bestowing or imparting most, very munificent or liberal, (Sāy.=*dātṛitama*.)

Vanishṭhu, *us*, m., Ved. part of the entrails of

an animal offered in sacrifice; the rectum; (according to others) a part of the intestines near the omentum, (Sāy. = *sthavirāntra.*)

Vanishṇu, incorrect for *vanishṭhu*.

Vanī, f. See under 1. *vana*, p. 883, col. 2.

Vanīka or *vanīpaka* or *vanīyaka*, *as*, m. a beggar, mendicant.

Vanīya, Nom. P. *vanīyati*, &c., to beg, ask alms; to entreat, request.

Vanīyas, *ān*, *asī*, *as*, asking or obtaining more, obtaining most; to be honoured, to be favoured, (Sāy. = *sambhajanīya* = *sambhāvya*); imparting or bestowing most.

Vanīvan, *ā*, *ā*, *a* (an Intensive form), asking for, demanding, (Sāy. = *vanana-vat.*)

Vanu, *us*, m., Ved. one who plots against or injures, a malignant or malicious person, (Sāy. = *hinsaka*); an adherent (?).

Vanusha (fr. *vanus*), Nom. A. *vanushate*, &c., Ved. to obtain, acquire; (Sāy.) to worship.

Vanushya (fr. *vanus*), Nom. P. A. *vanushyati*, *-te*, &c., Ved. to have a design upon, plot against, seek to injure, to be fond of battle; to emulate (with inst.); to overpower, defeat, attack, (according to Naigh. II. 12 = *krudhyati*; according to Nirukta V. 2 = *hanti*); (A.) to wish for, desire, (Sāy. on Ṛig-veda IX. 7, 6. *vanushyate* = *sevyate.*)

Vanushyat, *an*, *antī*, *at*, seeking to injure, malevolent, hostile, an enemy.

Vanus, *us*, *us*, *us*, Ved. desiring, anxious for, eager, zealous; devoted, attached to, loving; enjoying, an enjoyer, worshipping, a worshipper, honourer, (Sāy. = *sambhaktṛi*); (*us*), m. any one eager to injure (others), an enemy, plotter, warrior; the act of possessing, enjoying, distributing, (Sāy. = *sambhajana.*)

Vanejya, *as*, m. a kind of mango.

Vaneyu, *us*, m., N. of a son of Raudrāśva.

Vanti, *is*, f., see Pāṇ. VI. 4, 39.

Vantṛi, *tā*, *trī*, *tṛi*, one who enjoys or possesses, a possessor, owner, (Sāy. = *sambhaktṛi.*)

Vanya, *as*, *ā*, *am*, growing in woods, of or belonging to a wood, forest, produced in a wood, living in woods, wild, savage; being or existing in a wood (said of Agni, Ved.); made of wood, wooden; (*as*), m. an animal of the forest, wild animal, wild beast; a wild plant; N. of particular wild plants (= *vana-śūraṇa*, *vārāhī-kanda*, *deva-nāla*); (*ā*), f. a multitude of groves, a large forest; abundance of water, a flood, deluge; N. of various plants, Physalis Flexuosa; = *madgu-parṇī*, *gopāla-karkaṭī*, *guñjā*, *miśreyā*, *bhadra-mustā*, *gandha-pattrā*; (*am*), n. anything grown in a wood, the fruit or roots of wild plants; = *tvaća*; [cf. other meanings of the word *vanya* in *ćakshur-v°*, *ajita-punarvanya.*] — *Vanya-dvipa*, *as*, m. a wild elephant. — *Vanya-pakshin*, *ī*, m. a wild bird, forest bird; [cf. *pura-pakshin.*] — *Vanya-vṛitti*, *is*, f. forest fare. — *Vanyāśana* (°*ya-aś*°), *as*, *ā*, *am*, eating wild fruits, &c. — *Vanyetara* (°*ya-it*°), *as*, *ā*, *at*, different from wild, tame, civilized.

Vanyopādakī, f. a kind of creeper.

Vanvas, *vān*, *ushī*, *vat*, Ved. one who has desired or asked.

वन 2. *vana*, ind. (for 1. *vana* see p. 883, col. 2), see Gaṇa Ćādi to Pāṇ. I. 4, 57.

वनर *vanara*, *as*, m. = *vānara*.

वनर्गु *vanar-gu*. See under *vanas*, p. 884.

वनहबन्दि *vanahabandi*, N. of a place.

वनाहिर *vanāhira*, *as*, m. a hog, wild boar.

वनीवाहन *vanīvāhana*, *am*, n. (an anomalous Intens. fr. rt. 1. *vah*), Ved. the act of carrying or moving hither and thither.

वनौकस् *vanaukas*, *vanaushadhi*. See p. 884, cols. 2, 3.

वन्तव *vantava* (?), *as*, m. a proper N.

वन्द् *vand* (connected with rt. *vad*), cl. 1. A. (Ved. and ep. sometimes P.) *vandate*, *vavande* (Ved. *vavanda*, *vavandima*), *avandishṭa*, *vanditum* (Ved. Inf. *vandadhyai*), to praise, celebrate, laud, extol, eulogize, bless, pronounce a blessing; to show honour, do homage, salute respectfully, greet, make obeisance to; to venerate, worship, adore: Pass. *vandyate*, Aor. *avandi*, to be praised, &c.: Caus. *vandayati*, *-yate*, *-yitum*, Aor. *avavandat*, *avavandata*, to show honour to any one, make obeisance to, greet respectfully.

Vanda, *as*, *ā*, *am*, praising, extolling; [cf. *deva-vanda.*]

Vandaka, *as*, *ā*, m. f. a praiser, &c.; a parasitical plant.

Vandatha, *as*, m. a praiser, panegyrist, eulogist, bard; one deserving praise.

Vandad-vāra, *as*, *ā*, *am*, Ved. blessing the multitude, i. e. men, (in Sāma-veda I. 1, 2, 3, 6. for *vande dārum*, which is the correct reading in the corresponding passage of the Ṛig-veda.)

Vandad-vīra, *as*, *ā*, *am*, Ved. blessing heroes, (in Sāma-veda I. 4, 2, 3, 1. for *mandad-vīra*, which is the correct reading in the corresponding passage of the Ṛig-veda.)

Vandana, *as*, m., N. of a Ṛishi (described in Ṛig-veda I. 112, 5. as having been cast into a well, along with Rebha, by the Asuras, and rescued by the Aśvins); (*ā*), f. praise, praising, worship, adoration; a mark or sign worn on the body (made with ashes &c.); (*ī*), f. making obeisance, reverence, worship, adoring; begging, soliciting, asking; the hip (?); a drug for reviving the dead; (*am*), n. the act of praising, praise; obeisance to a Brāhman or superior (by touching the feet &c.), reverence, adoration; the face, mouth (= *vadana*); a parasitical plant (perhaps a kind of lichen); a disease attacking the limbs or joints, a cutaneous eruption, scrofula (sometimes personified as a demon). — *Vandana-mālā* or *vandana-mālikā*, f. a festoon suspended across gateways (in honour of the arrival of any distinguished personage, or on the occasion of a marriage or other festival). — *Vandana-śrut*, *t*, *t*, *t*, Ved. listening to praise, a hearer of praises, (Sāy. = *stutīnām śrotṛi.*)

Vandanīya, *as*, *ā*, *am*, to be praised or worshipped, praiseworthy, adorable, to be greeted with homage, to be saluted or made obeisance to; (*as*), m. a yellow-flowering Verbesina; (*ā*), f. the yellow pigment called *go-roćanā*, q. v.

Vandamāna, *as*, *ā*, *am*, praising, celebrating, pronouncing a blessing, honouring, reverencing.

Vandayitvā, ind. (fr. the Caus.), having praised, having saluted or shown honour to, having made obeisance to.

Vandā, f. a parasitical plant, the parasitical plant Epidendrum Tesselatum, &c.; a female beggar or mendicant; = *vandi*, *vandī*.

Vandāka, *as*, m., *ā*, *ī*, f. a parasitical plant.

Vandāra, *as*, m. a parasitical plant.

Vandāru, *us*, *us*, *u*, praising, celebrating; respectful, reverential, civil, complimentary, polite; (*us*), m. a panegyrist, bard; a proper N.; (*u*), n. praise.

1. *vandi*, *is*, m. (for 2. *vandi* see col. 3), a praiser, panegyrist, &c. (= *vandin*).

Vandita, *as*, *ā*, *am*, praised, extolled, celebrated.

Vanditavya, *as*, *ā*, *am*, to be praised or celebrated, laudable, to be treated with awe or respect, one to whom obeisance is to be made.

Vanditṛi, *tā*, *trī*, *tṛi*, Ved. one who praises or celebrates, a praiser.

Vandin, *ī*, m. one who praises or extols, a praiser, panegyrist, encomiast, bard, poet, herald (whose duty is to proclaim the titles of a great man as he passes along, or who sings the praises of a prince in his presence or accompanies an army to chaunt martial songs; these bards are regarded as belonging to a distinct tribe, being considered the descendants of a Kshatriya by a Sūdra female); a captive, slave, (in this sense more properly written *bandin*, cf. 2. *vandi.*) — *Vandi-pāṭha*, *as*, m. the panegyric of a bard or Vandin, eulogium.

Vandinikā or *vandinīyā*, f., N. of Dākshāyaṇī.

Vandya, *as*, *ā*, *am*, to be praised, laudable, commendable, praiseworthy; to be reverentially saluted, to be honoured or worshipped, adorable, very venerable; to be regarded or respected; (*as*), m. a proper N.; (*ā*), f. = *vandā*, a parasitical plant; = *go-roćanā*; N. of a Yakshī. — *Vandya-tā*, f. laudability, praiseworthiness, venerableness.

Vandyamāna, *as*, *ā*, *am*, being praised or celebrated, being saluted or greeted.

Vandra, *as*, *ā*, *am*, praising, worshipping, honouring, doing homage; (*as*), m. a worshipper, votary, follower; (*am*), n. prosperity.

वन्दि 2. *vandi*, *is*, or *vandī*, f. (more properly written *bandi*, *bandī*; probably connected with rt. *bandh*, cf. the Persian بندی; for 1. *vandi* see col. 2), a captive or prisoner in general (male or female); a woman in captivity, female captive or slave; an animal confined in a cage; a ladder or stairs; plunder, booty, spoil. — *Vandi-grāha*, *as*, m. 'plunder-seizer,' a housebreaker (especially one breaking into a temple or place where sacred fire is preserved). — *Vandi-ćaura*, *as*, m. = *vandi-grāha* above. — *Vandī-kāra*, *as*, m. one who commits robbery, a robber, thief, housebreaker, burglar. — *Vandī-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make captive, take prisoner, capture, rob. — *Vandī-kṛita*, *as*, *ā*, *am*, made prisoner, taken captive. — *Vandī-pāla*, *as*, m. a keeper of prisoners, a jailor.

वन्दीक *vandīka*, *as*, m. (also written *bandīka*), N. of Indra.

वन्धा *vandhā*, ind., see Gaṇa Ūry-ādi to Pāṇ. I. 4, 61.

वन्धुर् *vandhur*. See below.

वन्धुर *vandhura*, *am*, n. (probably connected with rt. *bandh* and perhaps more properly written *bandhura*), the seat of a charioteer, the fore part of a chariot or place at the end of the shafts, a carriage-seat or driver's box; the framework [cf. *hiraṇya-v°*] of a carriage, (the word *vandhuram* occurs frequently in Ved. and is variously explained by Sāy. as *nīḍa-bandhanādhāra-bhūtam*, *unnatānata-rūpa-bandhana-kāshṭham*, *veshṭitam sāratheḥ sthānam*, *sārathy-āśraya-sthānam*, &c.; the car of the Aśvins, which is described as 'three-wheeled' as well as triple in other parts of its construction, is said to be also *tri-vandhura* or *tri-bandhura*, i. e. 'having three poles or pieces of wood for securing the occupant' or 'having a triple standing-place or seat for the charioteer.') — *Vandhure-shṭhā*, *ās*, *ās*, *am* (i. e. *vandhure*, loc. c. + *sthā*), Ved. standing or sitting on the chariot-seat.

Vandhur, m., Ved. = *vandhura* above; (in Atharva-veda III. 9, 3. the sense is doubtful.)

Vandhurāyu, *us*, *us*, *u*, Ved. having a standing-place in front or a seat for driving (said of the car of the Aśvins).

वन्धुल *vandhula*, *as*, m. (also written *bandhula*, q. v.), N. of a Ṛishi.

वन्ना *vannā*, f., N. of a woman.

वन्न *vanra*, *as*, m. (according to Uṇādi-s. II. 28. fr. rt. 1. *van*), a co-partner, co-heir.

वप् *vap*, cl. 1. P. A. *vapati*, *vapate*, *uvāpa* (1st sing. *uvapa* or *uvāpa*, 2nd sing. *uvapitha*), *ūpe* (according to some also [*ā*]*vepe*), *vapsyati*, *-te* (ep. *vapishyati*), *avāpsīt*, *avapta*, *vaptum*, to shear, cut, shave (the hair, beard, &c., Ved.); to shear off, crop off, eat off, graze, mow (grass &c., in Ṛig-veda VI. 6, 4. *vapanti* = *muṇḍayanti*); to shave one's self, be shaven or shorn (Ved. A.); to strew, scatter (especially seed), sow

seed, sow, plant; to throw, cast (dice &c.); to procreate, beget; to weave, (in this sense probably a kind of Caus. of rt. *ve*): Pass. *upyate* (Part. *upta*, q. v.; the forms *upita* and *vapita* are also given), to be scattered or sown: Caus. *vāpayati*, *-yate*, *-yitum*, Aor. *avīvapat*, to cause to shear or shave (Ved.); to cause to be shorn (Ved. A.); to sow, put in the ground, plant: Desid. *vivapsati*, *-te*: Intens. *vāvapyate*, *vāvapti*; [cf. Gr. ὀπυίω, οἴφω, οἰφέω, (perhaps also) ὅπλον, ὑφαίνω; Angl. Sax. *wef*, *wæpen*; Goth. *vepn*.]

Vapa, *as*, m. shaving, shearing; one who sows, a sower; sowing seed; weaving; (*ā*), f. the skin or covering of the intestines, omentum; the mucous or glutinous secretion of the bones or flesh, marrow, fat (= *medas*, q. v.); a mound or heap thrown up by ants; a cavity, hollow, hole.—*Vapā-krit*, *t*, m. marrow.—*Vapā-vat*, *ān*, *atī*, *at*, furnished with omentum, enveloped in omentum, covered with fat, &c.—*Vapodara* (°*pā-ud*°), *as*, *ī*, *am*, Ved. fat-bellied, corpulent (said of Indra).

Vapana, *am*, n. the act of shearing, shaving; the act of sowing seed, sowing; semen virile; (*ī*), f. a barber's shop.

Vapanīya, *as*, *ā*, *am*, to be shorn [cf. *keśa-v*°]; to be sown.

Vapā. See under *vapa* above.

Vapila, *as*, m. a procreator, father.

Vapu, *us*, m. a body; (*us*), f., N. of an Apsaras.

Vapuna, *as*, m. (said to be fr. rt. *vap*), a deity; (*am*), n. knowledge, (probably for *vayuna*.)

Vapur-dhara. See under *vapus* below.

Vapusha, *as*, *ī*, *am*, Ved. = *vapus*, having form or beautiful form, handsome, (according to modern Vedic scholars also) wonderful; (*am*), n. beauty or elegance of form, wonderful figure, (Sāy. on Ṛig-veda III. 2, 15. *vapushāya* = *rūpārtham*, for beauty of form, on account of beauty of form); body, form, (at the end of a comp., cf. *varāha-v*°); (*ā*), f. a particular article of commerce (= *havushā?*).

1. *vapushya*, Nom. P. *vapushyati*, &c., Ved. to cause beauty or lustre of form, (Sāy. *vapur-dīptiṃ kri*); to desire form or beauty of form, (Sāy. = *vapur ish*); to wonder, be astonished, (this latter sense is thought probable by modern scholars.)

2. *vapushya*, *as*, *ā*, *am*, Ved. having form or beauty of form, handsome; conducive to bodily welfare, (Sāy. = *vapushi hita*); wonderfully beautiful, wonderful.

Vapus, *us*, *us*, *us*, having form or beautiful form (Ved.), embodied, handsome, (according to modern Vedic scholars also) wonderful; (*us*), n. form, figure, shape, body, person, appearance; essence, nature, character; a beautiful form or figure; beautiful appearance, beauty, (*vapushe*, dat. c. for beauty of form, in order to be beautiful); beautiful or wonderful appearance of any kind, (according to modern Vedic scholars) marvellous phenomenon, wonder; water (according to Naigh. I. 12); N. of a daughter of Daksha and wife of Dharma.—*Vapuḥ-prakarsha*, *as*, m. excellence of form, personal beauty.—*Vapuḥ-srava*, *as*, m. a humor of the body.—*Vapur-dhara*, *as*, *ā*, *am*, having form, embodied, having beautiful form, beautiful, handsome.—*Vapush-ṭama*, *as*, *ā*, *am*, Ved. most beautiful or excellent in form, most beautiful or handsome; most wonderful; (*ā*), f. Hibiscus Mutabilis; N. of the wife of Janam-ejaya.—*Vapush-ṭara*, *as*, *ā*, *am*, Ved. more or most beautiful in form, more handsome, more or most wonderful.—*Vapush-mat*, *ān*, *atī*, *at*, having a body, corporeal, corporate, embodied; having a beautiful form, beautiful, handsome; containing the word *vapus*; (*ān*), m., N. of a deity enumerated among the Viśve Devāḥ; of a son of Priya-vrata; of a king of Kuṇḍina; (*atī*), f., N. of one of the Mātṛis attending upon Skanda.—*Vapush-mata*, *as*, m., N. of a king of Kuṇḍina, (for *vapush-mat*.)—*Vapus-sāt*, ind. into the state of a body, to a form or body.

Vaptavya, *as*, *ā*, *am*, to be sown; to be immitted seminally; to be impregnated or begotten; to be implanted, to be given or conferred.

Vaptri, *tā*, *trī*, *tṛi*, one who shears, a shearer, cutter, shaver; one who sows or plants, a planter, sower, husbandman; (*tā*), m. one who fertilizes or fecundates, a procreator, progenitor, father; a poet, sage.

Vapya-nīla, N. of a country.

Vapra, *as*, *am*, m. n. a rampart, earth-work, mud-wall, mound, hillock, earth taken from the ditch of a town and raised as a wall or buttress; the foundation of a building; the gate of a fortified city; the bank of a river, shore or bank in general, (*anu-vapram*, along the bank or shore, Kirāt. VI. 4); the slope or declivity of a hill, table-land on a mountain; a ditch; the circumference of a sphere or globe; a sown field, field in general; dust, earth; the butting of an elephant or bull, (see *vapra-krīḍā*); = *nish-kuṭa*, *vana-ja*, *rājikā* (?), *pāṭira*; (*am*), n. lead [cf. *vardhra*]; (*as*), m. a father [cf. *vaptri*]; = *prajā-pati*; N. of a Vyāsa in the fourteenth division of the Dvāpara age; of a son of the fourteenth Manu; (*ā*), f. Bengal madder (= *mañjishṭhā*); N. of the mother of Nimi (the twenty-first Arhat of the present Ava-sarpiṇī); (*ī*), f. a hillock, ant-hill.—*Vapra-kriyā*, f. = *vapra-krīḍā* below.—*Vapra-krīḍā*, f. the playful butting (of an elephant or bull) against a bank or mound of any kind, (this is called *taṭāghāta* in Kumāra-s. II. 50.)—*Vaprānata* (°*ra-ān*°), *as*, *ā*, *am*, bowed or stooping to butt at a bank or wall.—*Vaprāntar* (°*ra-an*°), ind. in or between banks or mounds.—*Vaprābhighāta* (°*ra-abh*°), *as*, m. butting at a bank or mound.—*Vaprāmbhaḥ-sruti*, *is*, f. the stream of water flowing along a bank or issuing from a bank, a rivulet.—*Vaprāmbhas* (°*ra-am*°), *as*, n. the water flowing along a bank.

Vapraka, *as*, m. the circumference of a sphere.

Vapri = *kshetra*, a field; = *dur-gati*, *samudra*.

Vapsas, Ved. form, (according to Sāy. on Ṛig-veda I. 181, 8 = *vapus* or *rūpa*.)

वपाटिका *va-pāṭikā*, f. = *ava-pāṭikā*, laceration of the prepuce.

वप्प *vappa* or *vappaka*, *as*, m., N. of a king.

Vappaṭa-devī, f., N. of a princess, (also read *vappaṭa-devī*.)

Vappiya or *vappiyaka*, *as*, m., N. of a king.

वप्पीह *vappīha*, *as*, m. Cuculus Melanoleucus (= *cātaka*).

वभ्र् *vabhr* (perhaps more properly written *babhr*, which may be a reduplicated form of rt. *bhram*), cl. 1. P. *vabhrati*, *vavabhra*, *avabhrit*, *vabhritum*, to go, go astray.

वम् *vam*, cl. 1. P. *vamati* (Ved. also *vamiti*), *vavāma* (2nd sing. *vavamitha*, 3rd pl. *vavamus* by Pāṇ. VI. 4, 126; according to some *vemitha*, *vemus*), *vamishyati*, *avamīt* (Pāṇ. VII. 2, 5), *vamitum*, to vomit, eject from the mouth, spit out; to eject, emit, send forth, give forth, give out, give off, divulge; to reject: Pass. *vamyate*, Aor. *avāmi* (Part. *vānta* and *vamita*): Caus. *vāmayati*, *vamayati* (with prepositions the latter only is used), *-yitum*, Aor. *avīvamat*, to cause to vomit, sicken: Desid. *vivamishati*: Intens. *vaṃvamyate*, *vaṃvanti*; [cf. Zend *vam*, 'to vomit;' Gr. ἐμ-έ-ω, ἔμ-ε-το-ς, ἐμ-εσι-ς; Lat. *vom-o*, *vom-i-tu-s*, *vom-i-tlo*; Goth. *vamm*, *ana-vammjan*; Angl. Sax. *wemman*; Old Norse *vom-a*, *væma*; Lith. *vem-j-u*, *vem-ti*, *vem-alai*.]

Vama, *as*, *ī*, m. f. vomiting, ejecting, giving out.

Vamathu, *us*, m. vomiting, ejecting from the mouth; water ejected from an elephant's trunk; = *kāśa*, a cough (?).

Vamana, *am*, n. the act of vomiting, ejecting anything from the mouth; causing vomiting, an emetic; offering oblations to fire; taking, getting; pain, paining; (*as*), m. hemp; (*ās*), m. pl., N. of a people; (*ī*), f. a leech.

Vamanīya, *as*, *ā*, *am*, to be vomited; (*ā*), f. a fly.

Vami, *is*, f. vomiting, sickness, nausea, qualmishness; an emetic; (*is*), m., N. of fire; a rogue, cheat.

Vamita, *as*, *ā*, *am*, vomited, made to vomit, sickened.

Vamitavya, *as*, *ā*, *am*, to be vomited, to be ejected from the mouth.

Vamitvā, ind. having vomited, having been sick.

Vamin, *ī*, *inī*, *i*, vomiting, being sick.

Vānta, *vānti*. See s. v.

वम्भ *vambha*, *as*, m. = *vaṃśa*, a bamboo, &c.

वम्भारव *vambhā-rava*, *as*, m. (onomatopoetic), the lowing of cattle, (better written *bambhā-rava*.)

वम्मागदेश *vammāga-deśa*, *as*, m., N. of a district.

वम्र *vamra*, *as*, m. (or more frequently) *ī*, f. (probably connected with *valmī*), an ant, (said to be also *ā*, f.); (*as*), m. a proper N., (Vamra Vaikhānasa is the author of the hymn Ṛig-veda X. 99); [cf. Gr. μύρμο-ς, μύρμ-ηξ; Lat. *form-ica*.]—*Vamrī-kūṭa*, *am*, n. an ant-hill.

Vamraka, *as*, m., Ved. a small ant; (*as*, *ā*, *am*), small, little (= *hrasva*, according to Naigh. III. 2).

वय् *vay*, cl. 1. A. *vayate*, *veye*, *vayitum*, to go; (for cl. 1. P. *vayati*, &c., see rt. *ve*.)

वय *vaya*, *as*, m. (fr. rt. *ve*), one who weaves, a weaver; (*ī*), f., Ved. a female weaver.

Vayat, *an*, *antī*, *at*, weaving, interweaving; (*an*), m., Ved. a proper N.; (according to some *vayata*.)

Vayana, *am*, n. the act of weaving, &c.

Vayiyu, Ved. anything woven, cloth, clothes, (Ṛig-veda VIII. 19, 37. according to Durga = *vastrādi*.)

Vayishyat, *an*, *antī*, *at*, Ved. about to weave.

वयम् *vayam* (nom. pl. of *aham*, see *asmad*, p. 108), we.

वयस् *vayas*, *as*, n. (in some senses fr. rt. 1. *vī*), food, victuals, sacrificial food, oblation, offering (Ved.); energy (both bodily and mental), strength, vigour, power, might (Ved.); soundness, health (Ved.); the time of health and strength, youth, the prime of life; any period of life, age, time of life, stage of existence, year of life or age; any period, step, degree, kind; a bird, any winged animal, the winged tribe (especially applied to smaller birds, cf. 2. *vi*).—*Vayaḥ-pariṇati*, *is*, f. ripeness of age.—*Vayaḥ-pramāṇa*, *am*, n. measure or length of life, duration of life, age.—*Vayaḥ-sandhi*, *is*, m. 'age-junction,' puberty.—*Vayaḥ-sama*, *as*, *ā*, *am*, of the same age, equal in age.—*Vayaḥ-stha*, *as*, *ā*, *am*, being in the period of youth or in the prime of life, young, youthful; grown up, mature, middle-aged; strong, powerful; (*as*), m. a contemporary, associate, friend; (*ā*), f. a female contemporary, female friend or companion [cf. *vayasyā*]; N. of several plants, Emblica Officinalis; the moon-plant, Asclepias Acida; a medicinal root (= *kākolī*, *kshīra-kākolī*); Terminalia Chebula or Citrina; Cocculus Cordifolius; Bombax Heptaphyllum; = *aty-amla-parṇī*; small cardamoms.—*Vayaḥ-sthāna*, *am*, n. the firmness or freshness of youth.—*Vayaḥ-sthāpana*, *as*, *ī*, *am*, maintaining or preserving the freshness of youth.—*Vayas-kara*, *as*, *ā* or *ī*, *am*, causing life or health; of mature age (?).—*Vayas-krit*, *t*, *t*, *t*, Ved. causing strength, preserving health or youth; giving life, (Sāy. *āyushya-prada*.)—*Vayas-vat*, *ān*, *atī*, *at*, Ved. possessed of power or vigour, mighty, vigorous; possessing or supplying food, (Sāy. = *anna-yukta*.)—*Vayo-gata*, *as*, *ā*, *am*, arrived at age, come of age, advanced in years, old, aged; (*am*), n. the departure of youth; *vayo-gate*, when youth is past.—*Vayo-jñā*, *ās*, *ās*, *u*, Ved. exciting or increasing strength.—*Vayo-'tiga* or *vayo-'tīta*, *as*, *ā*, *am*, advanced in age, exceedingly old or decrepit; passing beyond or liberated from all periods or stages of existence.—*Vayo-dhas*, *ās*, *ās*,

as, Ved. = vayo-dhā below. — Vayo-dhā, ās, ās, am (acc. -dhām, voc. -dhas, nom. pl. m. f. -dhās, borrowing some of its cases fr. vayo-dhas above), Ved. giving strength, bestowing or granting health; possessing strength, powerful, mighty, vigorous, youthful, young, middle-aged; giving food, (Sāy. = annasya dātṛi); (ās), f. strength, power, might, vigour. — Vayo-'dhika, as, ā, am, superior in years, older in age; very old or advanced in age, exceedingly old; (as), m. an old man. — Vayo-dheya, am, n., Ved. power, energy, vigour. — Vayo-nādha, as, ā, am (nādha fr. rt. nah), Ved. (perhaps) establishing health. — Vayo-vayaḥ-śaya, as, ā, am, Ved. resting on all kinds of food or where food of every kind rests. — Vayo-'vasthā, f. a stage or state of life (generally considered to be three, viz. bāla-tva, childhood, taruṇa-tva, youth, and vṛiddha-tva, old age). — Vayo-vidha, as, ā, am, Ved. of the kind or nature of birds. — Vayo-vṛiddha, as, ā, am, advanced in years, old. — Vayo-vṛidh, t, t, t, Ved. increasing strength or energy, strengthening, invigorating (said of the Maruts and of Morning and Night); increasing food, (Sāy. = annasya vardhayitṛi.) — Vayo-hāni, is, f. loss of youth or vigour, the growing old.

Vayasa, as, m., Ved. = vayas, a bird; (am), n. age, (at the end of a comp., e. g. madhyama-vayasam, middle age; cf. uttara-v°, pūrva-v°.)

Vayasin, ī, inī, i, being in any age or period of life, (at the end of comps., see pūrva-v°, prathama-v°.)

Vayaska = vayas, age, (at the end of an adj. comp., e. g. abhinava-vayaskā, a woman in the fresh bloom of youth.)

Vayasya, as, ā, am, relating to age, being of the same age, contemporary; (as), m. a contemporary, associate, companion, friend; (ā), f. a female companion or friend, a woman's confidante or faithful female servant; scil. ishṭakā, Ved. epithet of nineteen bricks used for building the sacrificial altar (so called from the word vayas being contained in the formula of consecration). — Vayasya-tva, am, n. or vayasya-bhāva, as, m. the condition of being a contemporary, companionship, friendship.

Vayasyaka, as, m. a contemporary, friend.

Vayā, f., Ved. strength, power, (according to Sāy. on Ṛig-veda I. 165, 15. vayām = vayam, we); a branch, twig; a race, family, (according to Sāy. on Ṛig-veda X. 124, 3. vayāyāḥ = gantavyāyāḥ.) — Vayā-vat, ān, atī, at, Ved. = vayas-vat, possessed of power or vigour; (Sāy. on Ṛig-veda VI. 2, 5. vayā = śākhā = putra-pautrādi, having posterity, peopled with descendants.)

Vayāka, as, m. a little branch, tendril, creeper (= latā).

Vayākin, ī, inī, i, Ved. having little branches or tendrils, ramifying (said of the Soma plant).

1. vayuna, as, ā, am, Ved. (perhaps) having vital power, endowed with life (in Śata-patha-Brāhmaṇa VIII. 2, 2, 8).

वयियु vayiyu. See under vayo, p. 886, col. 3.

वयुन 2. vayuna, am, n. (according to Uṇādi-s. III. 61. fr. rt. vī, substituted for rt. aj), a mark, token, sign, characteristic (Ved.); a rule, ordinance, sacred rite, appointment, order; manner, custom, mode of acting, actions; distinctness, clearness, (in the preceding senses generally Ved. and frequently āni, n. pl.); the faculty of perceiving, consciousness, knowledge, wisdom, information, instruction, (Sāy. = prajñā, prajñāna, jñāna-sādhana, jñāna); a temple; (as), m., N. of a son of Kṛiśāśva and Dhishaṇā; (ā), f. knowledge; N. of a daughter of Svadhā. — Vayuna-vat, ān, atī, at, Ved. wisdom-bestowing, endowed with wisdom or sense, (Sāy. = prajñopeta); clear, distinct, bright, (Sāy. on Ṛig-veda VI. 21, 3 = prakāśa-vat.) — Vayuna-śas, ind., Ved. according to rule or order, in due order, in the order of knowledge, (Sāy. = jñāna-krameṇa.) — Vayunā-vid, t, t, t (in the Pada-pāṭha text vayuna-vid), Ved. learned in rules, well versed in ordinances.

वयोवङ्ग vayovanga (?), am, n. lead.

वय्य vayya, as, m., Ved., N. of an Asura (a companion of Turvīti, both of whom Indra helped over a stream which obstructed their course; but according to Sāy. on Ṛig-veda I. 54, 6. vayyam = vayya-kula-jam, Vayya being merely a patronymic of Turvīti); a companion, friend (?).

वर् var, the form assumed by the rt. vṛi (q. v.) in cl. 10. and causal, and in the following derivatives.

Vara, as, m. surrounding, encompassing; circumference, compass, space, room (Ved., cf. ura, with which vara in this sense is connected); stopping, checking (= nivāraṇa, nigraha, Ved.); the act of selecting, choosing, appointing, engaging; requesting, soliciting, entreating; choice, election, wish, desire, request, boon, blessing, favour, (rarely am, n.); anything chosen as a present, gift, reward, recompense; any desirable object, benefit, advantage, privilege; a dowry; charity, alms; a kind of grain (= varaṭa); bdellium; a sparrow; (as, ā, am), one who chooses, a chooser, choosing, selecting, &c.; one who solicits a girl in marriage, a suitor, wooer, lover, (in these senses only masc.); a bridegroom, husband (m.); a bridegroom's friend; a son-in-law (m.); a dissolute man (m.); wished for, desirable, valuable, precious, excellent, best; the best, most excellent or eminent, (frequently with gen. pl., e. g. saritām varā, the best of rivers: also with a loc. and even abl. pl., e. g. nareshu varaḥ, the best among men; nārībhyo varā, the best of women: frequently also at the end of a comp., cf. ratha-v°, nara-v°); better, preferable, better than (with abl. and sometimes even with gen., e. g. granthibhyo dhāriṇo varāḥ, those who remember are better than those who merely read books; kāmo dharmārthayor varaḥ, pleasure is better than religion or wealth); eldest; (am), ind. preferably, rather, better, preferable, (in Ved. sometimes with abl., e. g. agnibhyo varam, better than fires; or sometimes with abl. and ā, e. g. sakhibhya ā varam, better than companions); it is better that, it would be best if (with pres., e. g. varam gaććhāmi, it is better that I go; or even with ellipsis of the verb, e. g. varam siṇhāt, it would be better if [death should happen] from the lion; sometimes with pot., e. g. varam tat kuryāt, better that he should do that); better than, rather than, (in these senses varam is followed by na or na ća or na tu or na punar &c., and may be translated by 'better and not;' varam mṛityur na ćākīrttiḥ, better death than infamy, or better death and not infamy); (ā), f., N. of several plants and vegetable products, the three kinds of myrobalan; Clypea Hernandifolia; Asparagus Racemosus; Cocculus Cordifolius; a sort of perfume (= reṇukā); turmeric; = brāhmī, medā, viḍaṅga; N. of Pārvatī; of a river; (ī), f. the plant Asparagus Racemosus; N. of Ćhāyā the wife of Sūrya; (am), n. saffron; [cf. Lat. vir: Goth. vair, vaila: Old Germ. wela: Angl. Sax. wel, wela: Lith. wyras: Hib. fear, 'good;' 'a husband.'] — Vara-kalyāṇa, as, m., N. of a king. — Vara-kāshṭhakā, f. the plant Clerodendrum Siphonanthus; a grain similar to Varāṭikā. — Vara-kīrtti, is, m. a proper N. — Vara-kratu, us, m., N. of Indra. — Vara-ga, as, m., N. of a place. — Vara-ghaṇṭikā or vara-ghaṇṭī, f. the plant Asparagus Racemosus. — Vara-ćandana, am, n. a dark sort of sandal-wood; a sort of pine, Pinus Deodora. — Vara-ja = vare-ja, Pāṇ. VI. 3, 16. — Vara-jānuka, as, m., N. of a Ṛishi. — Vara-tanu, us, ūs, u, having a beautiful body or person; (ūs), f. an elegant woman; a kind of metre, four times ⏑⏑⏑⏑–⏑⏑–⏑–⏑–. — Vara-tantu, us, m., N. of an ancient preceptor; (avas), m. pl. Vara-tantu's descendants. — Vara-tama, as, ā, am, most preferable or excellent. — Vara-tikta, as, m. Wrightia Antidysenterica. — Vara-tiktaka, as, m., N. of a plant, Azadirachta Indica; of another, = parpaṭa; (ikā), f. Clypea Hernandifolia. — Vara-toyā, f. 'having excellent water,' N. of a river. — Vara-tvaća, as, m. the Nimb tree, Azadirachta Indica. — Vara-da, as, ā, am, granting wishes, conferring a boon, ready to fulfil requests or answer prayers, propitious, favourable; (as), m. a benefactor; N. of Agni in Śāntika; fire for burnt offerings of a propitiatory character; N. of one of Skanda's attendants; of a particular class of Manes; of a Dhyāni-buddha; (ā), f. a young woman, girl, maiden; N. of a guardian goddess in the family of Vara-tantu; N. of various plants, Physalis Flexuosa; Polanisia Icosandra; Helianthus; Linum Usitatissimum; the root of yam; = tri-parṇī; N. of a river. — Vara-dakshiṇā, f. a present made to the bridegroom by the father of the bride in giving her away; a term for expence or costs incurred in fruitless endeavours to recover a loss. — Varada-ćaturthī, f., N. of the fourth day in the light half of the month Māgha. — Vara-datta, as, ā, am, given as a boon, granted in consequence of a request; (as), m. a proper N. — Varada-rāja, as, m., N. of the author of the Laghu-kaumudī and of the Madhya-siddhānta-kaumudī; of various other persons. — Varada-rājīya, as, ā, am, coming from or relating to Varada-rāja, composed by Varada-rāja. — Vara-darśinī, in Rāmāyaṇa II. 55, 21, probably incorrect for vara-varṇinī. — Varada-hasta, as, m. the beneficent hand (of a deity or benefactor of any kind). — Varadā-ćaturthī, f. = varada-ćaturthī. — Vara-dātu, us, m. a kind of tree (= dvāra-dātu). — Vara-dātṛi, tā, trī, tṛi, = vara-da. — Varadādhīśa-yajvan (°da-adh°), ā, m., N. of an author. — Vara-dāna, am, n. the granting a boon or request, giving compensation or reward; N. of a place of pilgrimage. — Varadāna-maya, as, ī, am, caused by the granting a request, arising from the grant of a favour or bestowal of a boon. — Vara-dānika, as, ā, am, caused by bestowing a boon. — Vara-dāru, Tectona Grandis. — Vara-dāruka, a kind of plant with poisonous leaves. — Vara-dāśvas = vara-da. — Vara-druma, as, m. 'excellent-tree,' Agallochum. — Vara-dharma, as, m. a noble act of justice, excellent work, &c. — Varadharmī-kṛi, cl. 8. P. -karoti, &c., to do a noble act towards any one. — Vara-nārī, f. the best woman, a most excellent woman. — Vara-niśćaya, as, m. the determining or choosing of a person to be a husband, choice of a bridegroom. — Vara-paksha, as, m. the party or side of a bridegroom at a wedding. — Vara-pakshiṇī, f., N. of a Tantra goddess. — Vara-pakshīya, as, ā, am, belonging to the party of the bridegroom. — Vara-paṇḍita, as, m., N. of an author. — Vara-parṇākhya (°ṇa-ākh°), as, m. Lipeocercis Serrata. — Vara-pāṇḍya, as, m. a proper N. — Vara-pītaka, talc. — Vara-pota, a kind of plant (= śreshṭha-śāka). — Vara-prada, as, ā, am, = vara-da, conferring a boon, granting a favour; (ā), f., N. of Lopāmudrā. — Vara-pradāna, am, n. = vara-dāna, the bestowal of a boon. — Vara-prabha, as, ā, am, having excellent brightness; (as), m., N. of a Bodhisattva. — Vara-prasthāna, am, n. the setting out of a bridegroom in procession towards the house of the bride for the celebration of the marriage. — Vara-phala, as, ā, am, possessing or yielding the best fruits; (as), m. the cocoa-nut tree. — Vara-bālhika, am, n. saffron, (also written vara-vāhlika.) — Vara-mukhī, f. a kind of perfume (= reṇukā). — Vara-yātrā, f. the procession of a suitor or bridegroom (to the house of the bride). — Vara-yuvati, is, or vara-yuvatī, f. a beautiful young woman, handsome girl; a kind of metre, four times –⏑⏑–⏑–⏑––⏑⏑⏑⏑⏑⏑–. — Vara-yogya, as, ā, am, worthy of a boon or reward. — Vara-yonika, (probably) a kind of plant (= kesara). — Vara-rući, is, m., N. of a poet, grammarian, lexicographer, and writer on medicine, (sometimes identified with Kātyāyana, the reputed author of the Vārttikas or supplementary rules of Pāṇini; he is placed by some among the nine gems of the court

of Vikramāditya, and by others among the ornaments of the court of Bhoja; he was the author of the Prākṛit grammar called Prākṛita-prakāśa, and is said to be the first grammarian who reduced the various dialects of Prākṛit to a system); N. of Śiva. — *Vara-rūpa, as, ā, am,* having an excellent or noble form; (*as*), m., N. of a Buddha. — *Vara-labdha, as, ā, am,* one who has obtained a boon; received as a boon; (*as*), m. Michelia Champaka; Bauhinia Variegata. — *Vara-vatsalā,* f. a mother-in-law. — *Vara-varṇa, as,* m. 'best-coloured,' gold; [cf. *su-varṇa.*] — *Vara-varṇin, ī, inī, i,* having a beautiful complexion or colour; (*inī*), f. a woman with a beautiful complexion, an excellent or handsome woman, a virtuous woman; a woman in general; N. of Durgā; of Sarasvatī; of Lakshmī; turmeric; lac; a brownish yellow pigment; a kind of plant (= *priyaṅgu, phalinī*). — *Vara-vāraṇa, as,* m. a fine elephant. — *Vara-vāsi, ayas,* m. pl., N. of a people. — *Vara-vāhlika,* see *vara-bālhika.* — *Vara-vṛita, as, ā, am,* received as a boon or reward. — *Vara-vṛiddha, as,* m., N. of Śiva. — *Vara-śikha, as,* m., Ved., N. of an Asura whose family was destroyed by Indra (Ṛig-veda VI. 27, 4, 5). — *Vara-śīta,* cinnamon. — *Vara-śreṇī,* f. a kind of plant. — *Vara-sad, t, t, t,* Ved. dwelling in an orb or sphere, (Sāy. = *varaṇīye maṇḍale sīdat,* dwelling in the most excellent orb, i.e. the sun.) — *Vara-sundarī,* f. a very beautiful woman; a kind of metre, four times – ◡ ◡ ◡ – ◡ ◡ ◡ – ◡ ◡ ◡ – –. — *Vara-surata, as, ā, am,* well acquainted with the secrets of sexual enjoyment, very wanton. — *Vara-sena* (?), N. of a mountain pass. — *Vara-strī,* f. an excellent woman. — *Vara-sraj, k,* f. a bridegroom's garland, the garland placed by a maiden on the head of a chosen suitor. — *Varāṅga* (°*ra-aṅ*°), *am,* n. the best or most beautiful member of the body; the head; the female pudenda; the principal piece or part; an elegant form or body; (*as, ā, am*), having an excellent form, excellent or beautiful in all parts; (*as*), m. an elephant; epithet of a Nakshatra year consisting of 324 days; N. of Vishṇu; (*ī*), f. turmeric; N. of a daughter of Dṛishad-vat and wife of Sañjāti; (*am*), n. Cassia bark, green cinnamon; sorrel (?). — *Varāṅgaka, am,* n. = *varāṅga,* Cassia bark. — *Varāṅganā* (°*ra-aṅ*°), f. a beautiful or noble woman. — *Varāṅga-rūpopeta, as, ā, am,* handsome and well shaped. — *Varāṅgin, ī,* m. 'beautiful-limbed,' sorrel, Rumex Vesicarius. — *Varājīvin* (°*ra-āj*), *ī,* m. an astrologer. — *Varājya* (°*ra-āj*°), *am,* n. the choicest ghee or clarified butter. — *Varādana* (°*ra-ad*°), *am,* n. a sort of Mimusops (= *rājādana*). — *Varānanā* (°*ra-ān*°), f. a lovely-faced woman. — *Varābhidha* (°*ra-abh*°), *as,* m. one who has a good name; sorrel, Rumex Vesicarius. — *Varāmra* (°*ra-am*°), *as,* m. a sort of acid fruit tree, Carissa Carandas. — *Varāroha* (°*ra-ār*°), *as,* m. an excellent rider; a rider on an elephant or horse; a rider in general; mounting, riding; (*as, ā, am*), having fine hips; (*as*), m., N. of Vishṇu, (perhaps incorrect for *varāha*); (*ā*), f. a handsome or elegant woman, noble lady; N. of Dākshāyaṇī in Someśvara; the hip or flank. — *Varārthin* (°*ra-ar*°), *ī, inī, i,* seeking for a boon, asking for a blessing. — *Varārha* (°*ra-ar*°), *as, ā, am,* worthy of a boon; exceedingly worthy, being in high esteem; very costly or expensive. — *Varāli* (°*ra-āli*), *is,* m. the moon; a division of music; [cf. *varāḍī.*] — *Varālikā,* f. (fr. *vara + āli*), N. of Durgā. — *Varāsana* (°*ra-ās*°), *am,* n. an excellent seat, the best seat, a throne; N. of a town; the China rose, Hibiscus Rosa Sinensis; a cistern, reservoir, (for *vār-āsana,* q. v.); (*as, ā, am*), having an excellent seat; (*as*), m. a door-keeper; a lover, paramour. — *Vare-ja* = *vara-ja,* Pāṇ. VI. 3, 16. — *Varendra* (°*ra-in*°), *as,* m. a chief, sovereign; Indra; N. of a part of Bengal; (*ī*), f. ancient Gauḍa or Gaur, the capital and district so named (according to some). — *Vareśa* (°*ra-īśa*), *as, ā, am,* presiding over boons, able to grant wishes. — *Vareśvara* (°*ra-iś*°), *as, ā, am,* = *vareśa*; (*as*), m., N. of Śiva. — *Varoru* (°*ra-ūru*), *us,* m. a beautiful thigh; (*us, us* or *ūs, u*), having beautiful thighs; (*us* or *ūs*), f. a beautiful-thighed woman, well-formed woman, (see *ūru.*)

Varaṃvarā, f. a particular plant (= *ćakra-parṇī*).

Varaka, as, m. a cloak; one who asks a female in marriage; a wish, request, boon; a kind of wild bean, Phaseolus Trilobus; a particular medicinal plant (= *parpaṭa*); a kind of grass (= *rūksha*); = *śara-parṇikā*; N. of a king, (also read *dhanaka, kanaka*); (*am*), n. a towel, cloth, wiper; the cover or awning of a boat.

Varaṭa, as, m. a kind of grain (probably the seed of safflower or Carthamus Tinctorius); a kind of wasp; a gander; an artisan of a particular class (placed among Mlećchas or barbarians); (*ā*), f. the seed of Carthamus Tinctorius; a kind of wasp; a goose; (*ī*), f. a kind of wasp; (*am*), n. a jasmine flower.

Varaṭaka, as, m. or *varaṭṭikā,* f. a kind of grain (= *varaṭa* above).

Varaṇa, as, m. a rampart, mound, wall of masonry, &c., outer enclosure; a causeway, bridge; the tree Cratæva Roxburghii (found in every part of India; it is used in medicine, and supposed to possess magical virtues; cf. *varuṇa, setu*); any tree; a camel; a kind of ornament or decoration on a bow; N. of a particular magical formula recited over weapons; N. of Indra; (*ās*), m. pl., N. of a people; of a kingdom; (*ā*), f., N. of a small river (running past the north of Benares into the Ganges and now called Burnah); (*am*), n. the act of screening, covering, protecting, supporting; enclosing, encircling, surrounding, encompassing; keeping off, prohibiting; the act of choosing, selecting, choice of a bride; wishing, requesting, soliciting. — *Varaṇa-mālā* or *varaṇa-sraj, k,* f. the garland placed by a maiden on the head of a selected suitor. — *Varaṇā-vatī,* f., Ved. (perhaps) N. of a river (in Atharva-veda IV. 7, 1).

Varaṇaka, as, ā, am, covering, covering over, concealing.

Varaṇasī, f. (fr. *varaṇā*), Benares, (more usually written *vārāṇasī,* q. v.)

Varaṇīya, as, ā, am, to be chosen, to be selected, &c.; to be solicited (for a boon &c.).

Varaṇḍa, as, m. a multitude; an eruption on the face; a veranda, portico; a heap of grass; the string of a fish-hook; a packet, package; (*ā*), f. a kind of thrush (= *sārikā*); a dagger, knife; the wick of a lamp. — *Varaṇḍālu* (°*ḍa-ālu*), *us,* m. a kind of bulbous plant (= *phala-pućcha*); the castor-oil tree, Ricinus Communis.

Varaṇḍaka, as, m. a small mound of earth; the seat or canopy on an elephant, a howdah; an eruption on the face; a wall; (*as, ā, am*), round; large, great, large in compass or circumference; miserable, wretched, miserly; fearful, terrified.

Varaṇya, Nom. P. *varaṇyati,* &c., to go.

Varatkarī, f. a sort of perfume (= *reṇukā*).

Varatrā, f. a strap, thong, strip of leather, girth; an elephant's or horse's girth.

Varayitavya, as, ā, am, to be chosen or selected.

Varayitṛi, tā, trī, tṛi, a suitor, wooer, lover, bridegroom, husband.

Varayu, us, m. a proper N.

Varala, as, ā, m. f. a sort of gad-fly or wasp; (*ā*), f. a goose; (*ī*), f. = *varaṭā.*

Varas, as, n., Ved. width, breadth, room, space; [cf. Gr. εὖρος.]

Varasāna, Ved. = *dārika* (according to Uṇādi-s. II. 86).

Varasyā, f., Ved. wish, desire, request.

Varāka, as, ā, am, pitiable, miserable, unhappy, poor, wretched, low, vile; impure; (*as*), m., N. of Śiva; battle, war; N. of a plant.

Varāṭa, as, m. a cowry (used as a coin); a rope, cord; (*ī*), f. = *varāḍī.*

Varāṭaka, as, ikā, m. f. a cowry, Cypræa Moneta (= $\frac{1}{20}$ of a Kākiṇī or $\frac{1}{80}$ of a Paṇa); (*as*), m. the seed-vessel of a lotus-flower; a rope, cord, string; (*ikā*), f. the plant Mirabilis Jalapa; (*am*), n. a particular vegetable poison. — *Varāṭaka-rajas, ās,* m. a kind of plant, Mesua Roxburghii.

Varāḍī, f. (?), N. of a Rāga.

Varāṇa, as, m. = *varaṇa,* the tree Cratæva Roxburghii; N. of Indra, (in this sense said to be a Pres. Part. A. of rt. *vṛi.*)

Varāṇasī, f. the city of Benares, (more usually written *vārāṇasī,* see *varaṇasī.*)

Varātashṭa, as, m. a proper N.

Varāya, Nom. A. (?) *varāyate,* &c., to represent or become like a boon.

Varāyita, as, ā, am, become like a boon.

Varāla, cloves.

Varālaka, cloves; (*as*), m. Carissa Carandas.

Varitṛi, tā, trī, tṛi, one who covers or screens; a chooser, choosing, &c.; [cf. *varītṛi.*]

Varin, ī, m., N. of a divine being enumerated among the Viśve Devāḥ.

Variman, ā, a, m. n. circumference, circuit, compass (Ved.); width, breadth, extent, greatness, expanse (Ved., in this sense an abstract noun of *uru,* q. v.); excellence, superiority, pre-eminence, (in this sense fr. *vara*); the most excellent, best, (used as an adj. for *varishṭha.*)

Varivas, as, n., Ved. room, width, space, (*varivaḥ kṛi,* to make room or space, procure ample space); freedom, relief, comfort, ease, rest, repose, bliss, happiness; wealth, treasure (= *dhana* according to Sāy. and Naigh. II. 10); worship, service, honour. — *Varivas-kṛit, t, t, t,* Ved. acquiring room, procuring space, affording relief, freeing, delivering, (Sāy. = *dhanasya kartṛi,* the causer or giver of wealth.) — *Varivo-da, as, ā, am,* Ved. giving room or space, granting freedom or relief. — *Varivo-dhā, ās, ās, am,* Ved. causing room, making a free course; granting bliss; (Sāy.) conferring riches (= *dhanasya dātṛi*). — *Varivo-vid, t, t, t,* Ved. obtaining or causing room, granting freedom, bestowing comfort or repose; granting treasures or affluence; bestowing honour, &c.

Varivasita, as, ā, am (another form of *varivasyita* below), served, honoured, adored (said of a deity or of a spiritual teacher).

Varivasya, Nom. P. *varivasyati,* &c., to grant room or space, give room to, give relief, concede, grant, permit (Ved.); to make happy or comfortable, show favour, serve, honour, adore, worship; (Sāy.) to desire wealth.

Varivasyat, an, antī, at, granting room or space; (Sāy.) desiring wealth.

Varivasyā, f. service, honour, worship, devotion, devoted obedience to a spiritual teacher.

Varivasyita, as, ā, am, served, honoured, adored, reverenced.

Varishṭha, as, ā, am, the most excellent, best, dearest, most preferable (= *vara-tama*); better than (with abl.); widest, broadest, largest, greatest, most extensive, heaviest, (in these senses regarded as a superl. of *uru*); the most conspicuous (in a bad sense), worst, most wicked; (*as*), m. the Francoline partridge; the orange tree; N. of a son of Manu Ćākshusha; of one of the seven sages in the eleventh Manv-antara; of a Daitya; (*ā*), f. Polanisia Icosandra; (*am*), n. copper; pepper; [cf. Gr. ἄριστος; Lith. *wrausas,* 'noblest, oldest.'] — *Varishṭhāśrama* (°*ṭha-āś*°), *as,* m., N. of a place.

Varishṭhaka, as, ā, am, = *varishṭha,* most excellent, &c.

Varītṛi, tā, trī, tṛi, one who covers or screens, covering, screening; [cf. *varitṛi.*]

Varīman, a, n. (= *variman,* q. v.), circumference, width, breadth, extent (Ved.); (*ā*), m. excellence, superiority, &c.

Varīyas, ān, asī, as, more excellent, better, preferable; the most excellent, best; larger, very large, wider, broader, most extensive, (in this sense regarded as a compar. of *uru,* cf. *varishṭha*); extremely young or tender; (*as*), ind. wider, more distant, further off or away; (*as*), n., Ved. = *varivas,* rest, repose; (*ān*), m., N. of one of the twenty-seven divisions of the ecliptic, the eighteenth astronomical Yoga; of a son of Manu Sāvarṇa; of a son of Pulaha by Gati; [cf. Gr. ἀρείων; Lat. *melior* (*v*

being changed into *m*); Lith. *wyresnis*, 'nobler, older.']

Varu, us, m., Ved., N. of a king.

Varuṇa, as, m. 'Universal encompasser, All-enveloper,' N. of an Āditya, (as a Vedic deity commonly associated with Mitra and presiding over the night as Mitra over the day [see 1. *mitra*], but often celebrated separately, whereas Mitra is rarely invoked alone; Varuṇa is one of the oldest of the Vedic gods, corresponding in name and partly in character to the Οὐρανός of the Greeks, and is often regarded as the supreme deity, being then styled 'king of the gods' or 'king of both gods and men' or 'king of the universe:' no other deity has such grand attributes and functions assigned to him; he is described as fashioning and upholding heaven and earth, as possessing extraordinary power and wisdom called *māyā*, as sending his spies or messengers throughout both worlds, as numbering the very winkings of men's eyes, as hating falsehood, as seizing transgressors with his *pāśa* or noose, as inflicting diseases, especially dropsy, as pardoning sin, as the guardian of immortality; though generally associated with Mitra, he is also invoked in the Veda together with Indra, and in later Vedic literature together with Agni, with Yama, and with Vishṇu; in Ṛig-veda IV. 1, 2. he is even called the brother of Agni; though not generally regarded in the Veda as a god of the ocean, yet he is often connected with the waters, especially the waters of the atmosphere or firmament, and in one place [Ṛig-veda VII. 64, 2] is called with Mitra *Sindhu-pati*, 'lord of the sea or of rivers;' hence in the later mythology he became a kind of Neptune, and is there best known in his character of god of the ocean; in the Mahā-bhārata Varuṇa is said to be a son of Kardama and father of Pushkara, and is also variously represented as one of the Deva-gandharvas, as a Nāga, as a king of the Nāgas, and as an Asura; he is the regent of the western quarter [cf. *loka-pāla*] and of the Nakshatra Śata-bhishaj; the Jainas consider Varuṇa as a servant of the twentieth Arhat of the present Ava-sarpiṇī); the sun ('the warder off or dispeller of darkness,' cf. Ṛig-veda V. 48, 5, Sāy. = *tamo-vāraka*); the firmament; the ocean, waters; N. of a particular magical formula recited over weapons; the tree Cratæva Roxburghii [cf. *varaṇa*]; (*ās*), m. pl. (perhaps) the gods generally (so explained by some in Atharva-veda III. 4, 6); (*ā*), f., N. of a river; [cf. Zend *Varena;* Gr. Οὐρανό-ς; Hib. *burne*, 'water.'] — *Varuṇa-gṛihīta, as, ā, am*, Ved. seized by Varuṇa, afflicted with disease (especially with dropsy; see under *varuṇa*). — *Varuṇa-grāha, as*, m., Ved. seizure by Varuṇa. — *Varuṇa-tīrtha, am*, n., N. of a sacred bathing-place. — *Varuṇa-tva, am*, n. the state or nature of Varuṇa. — *Varuṇa-datta, as*, m. a proper N. — *Varuṇa-deva* or *varuṇa-daivata, as, ā, am*, having Varuṇa for a deity: (*am*), n. the Nakshatra Śata-bhishaj. — *Varuṇa-dhrut, t, t, t*, Ved. deceiving Varuṇa; (according to Sāy. on Ṛig-veda VII. 60, 9. *varuṇa-dhrutaḥ = varuṇena hiṅsitaḥ.*) — *Varuṇa-pāśa, as*, m. Varuṇa's snare or noose (Ved.); a shark. — *Varuṇa-parusha, as*, m. a servant of Varuṇa. — *Varuṇa-praghāsa, ās*, m. pl. the second of certain periodical oblations offered on the full moon of Āshāḍha or Śrāvaṇa and observed for the purpose of obtaining exemption from the snares or bonds of Varuṇa, (so called from the custom of eating barley on this festival in honour of the god Varuṇa.) — *Varuṇa-praśishṭa, as, ā, am*, ruled over or guided by Varuṇa. — *Varuṇa-bhaṭṭa, as*, m., N. of an astronomer. — *Varuṇa-mati, is*, m., N. of a Bodhi-sattva. — *Varuṇa-mitra, as*, m., N. of a Gobhila. — *Varuṇa-meni, is*, f., Ved. Varuṇa's wrath. — *Varuṇa-rājan, ā, ā, a*, Ved. having Varuṇa as king. — *Varuṇa-loka, as*, m. Varuṇa's world or sphere; Varuṇa's province, i. e. water. — *Varuṇa-śarman, ā*, m., N. of a warrior on the side of the gods in their war against the Daityas. — *Varuṇa-śeshas, ās, ās, as*, Ved. being Varuṇa's posterity; (Sāy.) having descendants capable of protecting (= *vārakāḥ putrā yesham;* according to Sāy. *śeshas* = *apatya*). — *Varuṇa-śrāddha, am*, n., N. of a particular funeral offering. — *Varuṇa-sava, as*, m., Ved. Varuṇa's aid or approval. — *Varuṇa-senā* or *varuṇa-senikā*, f., N. of a princess. — *Varuṇa-srotasa, as*, m., N. of a mountain, (also read *varuṇa-śrotasa.*) — *Varuṇāṅga-ruha* (°*ṇa-aṅ*°), *as*, m. 'Varuṇa's offspring or scion,' a patronymic of Agastya. — *Varuṇātmajā* (°*ṇa-āt*°), f. 'Varuṇa's daughter,' spirituous or vinous liquor (so called from being one of the precious things produced at the churning of the ocean). — *Varuṇādri* (°*ṇa-ad*°), *is*, m., N. of a mountain. — *Varuṇālaya* (°*ṇa-āl*°), *as*, m. 'Varuṇa's habitation,' the sea, ocean, (*karuṇā-varuṇālaya*, the sea of compassion.) — *Varuṇāvāsa* (°*ṇa-āv*°), *as*, m. 'Varuṇa's abode,' the sea, ocean. — *Varuṇeśa* (°*ṇa-īśa*), *as, ā, am*, having Varuṇa as lord or governor; (*am*), n. the Nakshatra Śata-bhishaj. — *Varuṇeśa-deśa, as*, m. the district or sphere governed by Varuṇa. — *Varuṇeśvara-tīrtha* (°*ṇa-īś*°), *am*, n., N. of a Tīrtha. — *Varuṇoda* (°*ṇa-uda*), *am*, n. 'Varuṇa's water,' N. of a sea. — *Varuṇopanishad* (°*ṇa-up*°), *t*, f., N. of an Upanishad.

Varuṇaka, as, m. = *varuṇa*, Cratæva Roxburghii.

Varuṇānī, f. Varuṇa's wife.

Varuṇāvi, is, or *varuṇāvis*, f., N. of Lakshmī.

Varuṇika or *varuṇīya* or *varuṇila, as*, m. (diminutives fr. *varuṇa-datta*), see Pāṇ. V. 3, 84.

Varuṇya, as, ā, am, Ved. coming from Varuṇa, belonging to him, &c.

Varutṛi, tā, trī, tṛi, = *varūtṛi*.

Varutra, am, n. an upper and outer garment, cloak, mantle.

Varula, as, &c. = *sambhakta* (according to the Śabda-k.).

Varūtṛi, tā, trī, tṛi, Ved. one who wards off or protects, a protector, defender; (*tā*), m. a god who protects, guardian deity, (Sāy. on Ṛig-veda IV. 55, 1 = *sambhaktṛi*); N. of an Asura priest, (in the Kāṭhaka-Brāhmaṇa II. 30, 1. Trishṭha and Varūtṛi are said to be priests of the Asuras); (*trī*), f. a female defender, guardian goddess; N. of a goddess (sometimes invited to a sacrifice along with Sarasvatī); of a class of guardian goddesses, (Sāy. on Ṛig-veda I. 22, 10. *varūtrī* = *varaṇīyā*, to be chosen, excellent; III. 62, 3. *varūtrīḥ* = *sarvaiḥ sambhajanīyā devapatnyaḥ.*)

Varūtha, am, n. protection, defence, shelter (Ved.); a sort of wooden ledge or fender fastened round a chariot as a defence against collision, (in this sense also *as*, m.); armour, a coat of mail; a shield (made of leather &c.); a house, dwelling (so called according to Sāy. because it shelters from the cold and wind); a family or assemblage of sons &c. (Ved.); any multitude, host, swarm, flock, quantity, assemblage; (*as*), m. the Indian cuckoo; time; = *nija-rāshṭraka* (?); N. of a Grāma; of a person mentioned in the Mārkaṇḍeya-Purāṇa. — *Varūtha-pa, as*, m. the leader of a multitude or host, commander of an army, general. — *Varūtha-śas*, ind. in multitudes or hosts, in heaps or masses. — *Varūthādhipa* (°*tha-adh*°), *as*, m. the leader of a multitude or army.

Varūthin, ī, inī, i, wearing or carrying defensive arms or armour; furnished with a protecting plank or ledge (said of a chariot); having a fender; affording protection or defence, sheltering; being in a carriage or chariot; surrounded by a quantity or troop (at the end of a comp., cf. *lalanā-v*°); (*ī*), m. a guard, defender; a car; (*inī*), f. a multitude, troop, army; N. of an Apsaras. — *Varūthinī-pati, is*, m. the leader of an army.

Varūthya, as, ā, am, Ved. affording protection or shelter, sheltering, protected; to be chosen or worshipped, (Sāy. = *varaṇīya* = *sambhajanīya*); domestic, favourable or auspicious to a family or house, (Sāy. = *gṛihārha.*)

Vareṇ, a Kvip formation fr. *vareṇyaya* (according to Purushottama-deva, cf. Uṇādi-s. III. 98).

Vareṇya, as, ā, am (perhaps a kind of anom. fut. pass. part. of rt. *vṛi*), desirable, to be wished for, eligible; excellent, superior, chief, principal, preeminent; (*as*), m., N. of a particular class of Manes; of a son of Bhṛigu; (*ā*), f., N. of Śiva's wife; (*am*), n. saffron. — *Vareṇya-kratu, us, us, u*, Ved. having excellent understanding, intelligent, wise, learned, (Sāy. = *varaṇīya-prajña.*)

Vareṇyaya, Nom. P. *vareṇyayati*, &c. (Uṇādi-s. III. 98).

Vareya, Nom. P. *vareyati*, &c., Ved. to be a suitor, ask in marriage.

Vareyu, us, m., Ved. one who woos, a wooer, suitor.

1. *vartu* in *dur-vartu*, q. v. (For 2. *vartu* see p. 892, col. 2.)

Vartṛi, tā, trī, tṛi, Ved. one who keeps back or off, one who wards off, one who resists or opposes; an encourager, propeller, (Sāy. = *vārayitṛi, nivārayitṛi, pravartayitṛi, preraka.*)

Vartra, as, ā, am, Ved. keeping or warding off, protecting, defending; (*am*), n. a dike, dam.

वरण्ट *varaṇṭa* in *jala-v*°, q. v.

वरम्बरा *varambarā*, f. the Nux Vomica plant.

वरहक *varahaka*, N. of a place.

वरारक *varāraka, am*, n. a diamond.

वराशि *varāśi*, coarse cloth, &c.; (see *barāsī.*)

वरासि *varāsi* (?) = *varāśi* above; (*is*), m. a swordsman (?).

वराह *varāha, as*, m. (thought by some to be fr. rt. 1. *vṛih*, to tear up roots, &c.), a boar, hog, wild boar, (at the end of a comp. *varāha* denotes 'superiority,' 'pre-eminence,' see Gaṇa Vyāghrādi to Pāṇ. II. 1, 5, 6); (according to Naigh. I. 10, &c.) = *megha*, a cloud; a bull; a ram; Delphinus Gangeticus; N. of Vishṇu in the third or boar-incarnation (in which he raised the earth from the bottom of the sea with his tusks, cf. *varāhāvatāra*); an array of troops in the form of a boar; N. of a Daitya; of a Muni; of Varāha-mihira; of a mountain; of one of the eighteen Dvīpas; a particular measure; Cyperus Rotundus; = *vārāhī-kanda;* N. of an Upanishad; of a Purāṇa (see *varāha-purāṇa*); (*ī*), f., N. of two plants (= *bhadra-mustā, sūkara-kunda*); [cf. Lat. *verres, porcus;* Old Germ. *farh, varh, farah;* Mod. Germ. *Ferkel;* Lith. *parsa-s;* Russ. *porosenok;* Hib. *uirchin.*] — *Varāha-kanda, as*, m. an esculent root, a sort of yam. — *Varāha-karṇa, as*, m. 'boar-eared,' epithet of a kind of arrow; N. of a Yaksha; (*ī*), f. Physalis Flexuosa. — *Varāha-karṇikā*, f. a kind of missile weapon. — *Varāha-kalpa, as*, m. the period during which Vishṇu assumed the form of a boar. — *Varāha-kāntā*, f. a kind of yam. — *Varāha-kālin, ī*, m. a kind of sunflower, Helianthus Annus. — *Varāha-krāntā*, f. a sort of sensitive plant, Mimosa Pudica; (according to some) Lycopodium Imbricatum. — *Varāha-daṅshṭra, as, ā, am*, m. f. 'boar-toothed,' N. of a disease (placed among the Kshudra-rogas). — *Varāha-dat, an, atī, at*, or *varāha-danta, as, ā, am*, having boar's teeth. — *Varāha-datta, as*, m., N. of a merchant (in the Kathā-sarit-s. 37, 100). — *Varāha-dvādaśī*, f., N. of a festival in honour of the boar-incarnation of Vishṇu (observed on the twelfth day in the light half of the month Māgha). — *Varāha-dvīpa*, N. of a Dvīpa. — *Varāha-nāman, ā*, m. the plant Mimosa Pudica; an esculent root, yam. — *Varāha-purāṇa, am*, n., N. of the fifteenth Purāṇa celebrating Vishṇu in his boar-incarnation; [cf. *purāṇa.*] — *Varāha-mihira, as*, m., N. of an astronomer (son of Āditya-dāsa and author of the Vṛihaj-jātaka, the Vṛihat-saṃhitā, &c.). — *Varāha-mūla, am*, n., N. of a place having a statue of Vishṇu in his form of a boar. — *Varāha-vat*, ind. like a boar. — *Varāha-*

vapusha, am, n. the body of a boar. — *Varāha-śringa, as,* m. 'boar-horned,' N. of Śiva. — *Varāha-śaila, as,* m., N. of a mountain. — *Varāha-saṃhitā,* f., N. of a work. — *Varāha-svāmin, ī,* m., N. of a mythical king. — *Varāhādri* (°*ha-ad*°), *is,* m., N. of a mountain. — *Varāhāvatāra* (°*ha-av*°), *as,* m. the boar-incarnation, the third incarnation of Vishṇu, (in which Vishṇu, in the form of a boar, raised up on one of his tusks the earth which lay buried beneath the waters when the whole world had become one ocean.) — *Varāhāsva* (°*ha-aś*°), *as,* m., N. of a Daitya.

Varāhaka, as, m., N. of a serpent-demon; (*ikā*), f. Mucuna Pruritus; (*am*), n., N. of an Upanishad.

Varāhayu, us, us, u, Ved. eager after boars, useful or fit for boar-hunting.

Varāhu, us, m., Ved. a boar, hog; killing distinguished enemies (said of the Maruts, Sāy. on Ṛig-veda I. 88, 5 = ***utkṛishṭasya śatror hantṛi***; other interpretations of Sāy. are ***utkṛishṭānām devatānām āhrātṛi, utkṛishṭasya vṛishṭy-āhartṛi, varasya havisho bhakshayitṛi, varāhāra,*** cf. ***vara;*** Sāy. also applies the epithet Varāhavaḥ to gods of the middle sphere).

वरितृ *varitṛi, variman.* See p. 888, col. 3.

वरिवस् *varivas, varivo-da,* &c. See p. 888, col. 3.

वरिशी *variśī,* f. = *vaḍiśī, vaḍiśa,* a fish-hook.

वरिष *varisha, as,* m. (a modern form of *varsha,* q. v., cf. *harisha,* the separation of an *r* from a following consonant by an intervening *i* being not unfrequent in modern Sanskṛit), rain; (*ās*), f. pl. the rains, rainy season; (*am*), n. a year. — *Varishā-priya, as,* m. 'the friend of the rainy season,' the Cātaka bird (being supposed to drink only rain-water).

वरिष्ठ *varishṭha, variman, varīyas.* See p. 888, col. 3.

वरी *varī, -ryas,* f. pl. (for *varī,* fem. of *vara,* see under *vara,* p. 887, col. 2), Ved. streams, rivers (according to Naigh. I. 13; cf. *vār, vāri*). — *Varī-dāsa, as,* m., N. of the father of the Gandharva Nārada. — *Varī-dharā,* f. a kind of metre, the first, second, and fourth lines consisting of – – ᴗ – – ᴗ ᴗ – ᴗ – –, and the third of ᴗ – ᴗ – – ᴗ ᴗ – ᴗ – –.

वरीवर्द *varīvarda, as,* m. = *balīvarda,* an ox, bull.

वरीवृजत् *varīvṛijat, at, atī, at* (fr. Intens. of rt. *vṛij*), Ved. turning aside, diverting, (according to Sāy. on Ṛig-veda VII. 24, 4 = ***bhṛiśaṃ hiṃsat,*** excessively injuring, overthrowing repeatedly.)

वरीवृत *varīvṛita, as, ā, am* (fr. Intens. of rt. 1. *vṛit*), Ved. turning frequently, rolling.

वरीषु *varīshu, us,* m., N. of Kāma-deva; [cf. *ravishu.*]

वरु *varu.* See p. 889, col. 1.

वरुक *varuka, as,* m. a species of inferior grain.

वरुट *varuṭa, as,* m., N. of a class of Mlećchas, (also read *varaṭa.*)

Varuḍa, as, m., N. of a low mixed caste (one of the seven low castes called Antya-ja, whose occupation is splitting canes).

वरुण *varuṇa,* &c. See p. 889, col. 1.

वरुत्र *varutra, varūtṛi,* &c. See p. 889, col. 2.

वरूथ *varūtha,* &c. See p. 889, col. 2.

वरेणा *vareṇā, as,* m. a wasp [cf. *varola*]; (*ā*), f. probably incorrect for *vareṇyā,* q. v.

वरेण्य *vareṇya, vareya.* See p. 889, cols. 2, 3.

वरोट *varoṭa, as,* m., N. of a plant (= *maruvaka*); (*am*), n. its flower.

वरोल *varola, as,* m. a kind of wasp; (*ī*), f. a smaller kind of wasp.

वर्कर *varkara, as, ī,* m. f. (fr. rt. *vṛik?*), any young domestic animal; (*as*), m. a kid, lamb; a goat; pleasure, pastime, sport, mirth, festivity. — *Varkara-karkara,* (perhaps) of all kinds or sorts.

वर्कराट *varkarāṭa, as,* m. a side glance, wink, leer; the rays of the ascending sun; the marks of a lover's finger-nails on the bosom of a woman.

वर्करीकुण्ड *varkarīkuṇḍa,* N. of a place.

वर्कुट *varkuṭa, as,* m. a pin, bolt.

वर्ग *varga, as,* m. (fr. rt. *vṛij*), one who excludes or removes; a class or multitude of similar things (animate or inanimate), division, group, class, tribe, troop, company, society, family, party, side, (frequently compounded with numerals, e. g. *tri-varga,* any group or division consisting of three objects, a triad, cf. *ćatur-v*°, &c.); any series or group of words classified together, a class or series of consonants in the alphabet (seven such classes being given, viz. *ka-varga,* 'the class of Guttural letters;' *ća-varga,* 'the Palatals;' *ṭa-varga,* 'the Cerebrals;' *ta-varga,* 'the Dentals;' *pa-varga,* 'the Labials;' *ya-varga,* 'the Semivowels and the aspirate *h*:' the first consonant of each Varga is called *varga-prathama* or simply *prathama,* the second *varga-dvitīya* or *dvitīya,* &c.); everything embraced or comprehended under any department or head, everything included under a category; a sphere, province; the whole class of objects or pursuits of life, (viz. *kāma, artha,* and *dharma,* see *tri-varga*); a section, chapter, division of a book; a subdivision of an Adhyāya in the Ṛig-veda, (according to the arrangement which has reference to mere bulk and not authorship, the Saṃhitā consists of 8 Ashṭakas, which are divided into 64 Adhyāyas or lessons, and these into 2006 Vargas or sections, and these into Ṛićs and Padas, see *maṇḍala*); a similar subdivision in the Bṛihad-devatā; (in algebra) the square or second power of a number, (*pańća-varga,* the square of five; cf. *bhinna-v*°); = *bala,* strength (fr. rt. *vṛij* in a sense 'to be strong,' see *vargas;* cf. *ūrj;* cf. also Zend *verez;* Gr. ϝέργάζομαι); N. of a country; (*ā*), f., N. of an Apsaras; [cf. probably Lat. *vulgus.*] — *Varga-karman, a,* n. an operation relating to square numbers. — *Varga-ghana, am,* n. the cube of a square. — *Varga-ghana-ghāta, as,* m. the fifth power (in arithmetic). — *Varga-pada, am,* n. square root. — *Varga-pāla, as,* m. a protector of a company or tribe (of dependants &c.). — *Varga-prakṛiti, is,* f. an affected square (in arithmetic). — *Varga-prathama, as,* m. the first letter of a Varga, (see above.) — *Varga-praśaṃsin, ī, inī, i,* praising one's own company (of relatives, dependants, &c.). — *Varga-mūla, am,* n. square root. — *Varga-varga, as,* m. the square of a square, a biquadratic number. — *Varga-varga-varga, as,* m. the square of a squared square. — *Varga-śas,* ind. according to divisions, in groups. — *Varga-stha, as, ā, am,* standing by a party or side, faithful or devoted to a party. — *Vargāntya* (°*ga-an*°), *as,* m. the last consonant in the first five classes of consonants, a nasal. — *Vargī-kṛita, as, ā, am,* made into classes, classified, arranged; (in algebra) raised to a square, squared. — *Vargottama* (°*ga-ut*°), *as,* m. the last consonant in one of the first five classes of consonants, a nasal letter; the chief or most remarkable of a class, epithet of the Ram, the Bull, and the Twins (being the first signs in a particular grouping of the signs of the zodiac).

Varganā, f. (fr. *vargaya*), multiplication.

Vargaya, Nom. P. *vargayati,* &c., to multiply.

Vargas, Ved. = *bala-nāma* (Naigh. II. 9).

Vargin, ī, iṇī, i, belonging to a class, devoted to a side or party.

Vargīṇa, as, ā, am, belonging to the class or category of, belonging to the family or party of (at the end of a comp., cf. *mad-v*°).

Vargīya, as, ā, am, = *vargīṇa* above; belonging to a class of consonants, (*ka-vargīya,* a Guttural; *pa-vargīya,* a Palatal.)

Vargya, as, ā, am, belonging to a class or division, belonging to a side or party, &c.; (*as*), m. a member of a society, a colleague.

Varja, as, ā, am, free from, devoid of (at the end of comps.); excluding, excepting, with the exception of; (*as*), m. the act of leaving, abandoning; leaving out; (*am*), ind. see below.

Varjaka, as, ā, am (at the end of a comp.), excluding, exclusive of; avoiding, shunning, leaving, leaving out.

Varjana, am, n. the act of excluding, avoiding, leaving, abandoning, giving up, renouncing; desertion; exception; the act of killing, hurting, injury.

Varjanīya, as, ā, am, to be excluded, to be avoided or shunned, improper, censurable, wicked.

Varjam, ind. excluding, exclusive of, with the omission or exception of, without (at the end of a comp., cf. *mantra-v*°); excepting, except.

Varjayitavya, as, ā, am, to be avoided or shunned.

Varjayitṛi, tā, trī, tṛi, one who excludes or avoids or shuns; one who pours out, a discharger.

Varjayitvā, ind. having excluded, having shunned or avoided, having omitted or excepted, excepting, leaving out.

Varjita, as, ā, am, excluded, abandoned, avoided; relinquished; left, remnant; deprived of, destitute of, without (with inst. or at the end of a comp., e. g. *ćhidra-v*°, without a break, uninterrupted); excepted; given.

Varjin, ī, inī, i, avoiding, shunning.

Varjya, as, ā, am, to be excluded, to be shunned or avoided, to be excepted, to be left out; with the exception of, exclusive of (at the end of a comp., e. g. *tvad-varjyam,* except thee); (*am*), n. a point in each lunar mansion during which no business should be begun.

वर्च् *varć,* cl. 1. A. *varćate, vavarće, varćitum,* to shine, be bright.

Varća, as, m., N. of an ancient sage (= *su-varćaka*).

Varćala in *su-varćalā,* q. v.

Varćas, as, n. vital power, vigour, energy, efficacy, efficiency, activity, the illuminating power of fire or of the sun, (in the preceding senses mostly Ved.); light, lustre, brightness, brilliancy; form, figure, shape, colour; excrement, ordure, feces; (*ās*), m., N. of a son of Soma; of a son of Su-tejas; of a Rākshasa. — *Varćas-vat, ān, atī, at,* Ved. possessing vital energy or vigour, vigorous, active; shining, bright; containing the word *varćas.* — *Varćas-vin, ī, inī, i,* full of power or vigour, vigorous, active, energetic; bright; (*ī*), m., N. of a son of Varćas and grandson of Soma. — *Varćo-graha, as,* m. obstruction of the feces, constipation. — *Varćo-dā* or *varćo-dhā, ās, ās, am,* Ved. granting power, bestowing vigour or energy.

Varćasa, am, n. (at the end of a comp.) = *varćas,* (*ćandra-varćasa,* moon-shine.)

Varćasin in *brahma-v*°, q. v.

Varćaska, as, am, m. n. power, vigour, brightness, &c. (= *varćas*); ordure, excrement.

Varćasya, as, ā, am, bestowing vital power or vigour (Ved.); relating to *varćas;* acting on the excrement; (*ā*), f., scil. *ishṭakā,* a term applied to certain sacrificial bricks (at the laying of which a particular Mantra containing the word *varćas* is used).

Varćāya, Nom. A. *varćāyate, -yitum,* to shine.

Varćin, ī, m., Ved., N. of an Asura or demon (who with his family and dependants was slain by Indra [Ṛig-veda II. 14, 6], or by Indra and Vishṇu jointly, Ṛig-veda VII. 99, 5).

वर्चटी *varćaṭī* (?), f. a kind of rice; a harlot.

वर्ज *varja*, &c. See p. 890, col. 3.

वर्ण् *varṇ* (more properly regarded as a Nom. fr. *varṇa* below), cl. 10. P. *varṇayati* (according to some also A. *-te*), *varṇayāmāsa*, *avavarṇat*, *-ta*, *varṇayitum* (anom. Inf. *varṇitum*), to paint, colour, dye; to depict, delineate, picture, write, describe, enumerate, relate, tell, explain, illustrate; to praise, extol; to illuminate; to spread, extend; to exert one's self; to send, cast (or to grind, pound): Pass. *varṇyate*, Aor. *avarṇi*, to be coloured; to be described; to be praised, &c.

Varṇa, as, m. (according to Uṇādi-s. III. 10. fr. rt. *vṛi*), a covering, cloak, mantle; a cover, covering, lid; outward appearance, exterior, form, figure; colour, hue, tint, dye, paint; lustre, beauty; a coloured cloth thrown over an elephant, housings; staining or anointing the body with coloured unguents; dress, embellishment; gold; the purity of gold as ascertained by its streak; sort, kind, species, class, race, tribe; class of men, order, caste (as being originally perhaps connected with colour or complexion; but the word *varṇa* is more properly applicable to the four principal classes described in Manu's code, viz. Brāhmans, Kshatriyas, Vaiśyas, and Śūdras, and not to the numerous mixed castes of later times; the more modern word for 'caste' is *jāti*); a letter, sound, vowel, syllable, word, (in these and some of the preceding senses said to be also *am*, n.); quality, property; a musical mode; a particular time in music, the order or arrangement of a song, &c.; praise, commendation, renown, fame, glory, celebrity; (in algebra) an unknown magnitude or quantity; (in arithmetic) the figure one, (according to some) a coefficient; a religious observance; (*am*), n. coloured unguent or perfume; saffron; (*ā*), f. a kind of plant or leguminous shrub, Cajanus Indicus; [cf. Slav. *vran*, 'black; a raven:' Russ. *voronj*, 'the azure colour of swords;' *vornoi*, 'black;' *voron*, 'a raven:' Lith. *varnas*, 'a raven.'] —*Varṇa-kavi, is*, m., N. of a son of Kuvera. —*Varṇa-kūpikā*, f. any vessel containing colour or paint, an ink-bottle, ink-stand. —*Varṇa-kṛit, t, t, t*, causing or giving colour. —*Varṇa-krama, as*, m. order or succession of colours; order of castes; order or series of letters, alphabetical arrangement, the alphabet; (*eṇa*), ind. according to the order of the castes. —*Varṇa-gata, as, ā, am*, 'gone to colour,' coloured, described; algebraical. —*Varṇa-ćāraka, as*, m. a painter, colourer. —*Varṇa-ja, as, ā, am*, produced from castes, relating to castes. —*Varṇa-jyeshṭha, as, ā, am*, highest in caste; (*as*), m. a Brāhman. —*Varṇa-tanu, us*, f., N. of a particular Mantra addressed to Sarasvatī. —*Varṇa-tas*, ind. by or with colour, &c. —*Varṇa-tā*, f. or *varṇa-tva, am*, n. the state of colour, colour, (*anya-varṇa-tva*, the being of another colour); the state or condition of caste, division into classes; the state or condition of a letter or sound. —*Varṇa-tāla, as*, m., N. of a king. —*Varṇa-tūli, is*, or *varṇa-tūlikā* or *varṇa-tūlī*, f. 'letter-brush,' a pen, pencil, paint-brush. —*Varṇa-da, as, ā, am*, giving colour, colouring, dyeing; giving tribe, &c.; (*am*), n. a kind of fragrant yellow wood. —*Varṇa-dātṛi, tā*, m. a granter or bestower of colour, &c.; (*trī*), f. turmeric. —*Varṇa-dūta, as*, m. 'a letter as a messenger,' a letter, epistle. —*Varṇa-dūshaka, as, ikā, am*, violating or disturbing the distinctions of caste. —*Varṇa-deśanā*, f. 'instruction in sounds,' N. of a lexicon. —*Varṇa-dvaya-maya, as, ī, am*, consisting of two syllables. —*Varṇa-dharma, as*, m. the particular duty or occupation of each caste or tribe. —*Varṇa-pāta, as*, m. the dropping or omission of a letter in pronunciation. —*Varṇa-pātra, am*, n. a vessel or receptacle for colours, paint-box. (according to some this word should be *varṇa-pattra*, a leaf on which a painter mixes his colours, a pallet.) —*Varṇa-pushpa, am*, n. the blossom of the globe-amaranth; (*ī*), f. a kind of plant (= *ushṭra-kāṇḍī*). —*Varṇa-pushpaka, as*, m. globe-amaranth. —*Varṇa-prakarsha, as*, m. excellence or beauty of colour. —*Varṇa-prabodha, as*, m., N. of a work. —*Varṇa-prasādana, am*, n. aloe wood, Agallochum. —*Varṇa-bhedinī*, f. a kind of plant (?). —*Varṇa-maya, as, ī, am*, consisting of colours; consisting of letters or sounds. —*Varṇa-mātṛi, tā*, f. 'letter-mother,' a pen, pencil, &c. —*Varṇa-mātṛikā*, f., N. of Sarasvatī. —*Varṇa-mātrā*, f. a kind of metre. —*Varṇa-mālā*, f. order or series of letters, (especially) rows of letters (written on a board or in a diagram), the alphabet. —*Varṇa-rāśi, is*, m. 'multitude or series of letters,' the alphabet. —*Varṇa-rekhā* or *varṇa-lekhā* or *varṇa-lekhikā*, f. chalk or a white substance often confounded with chalk. —*Varṇa-vat, ān, atī, at*, having colour, &c.; (*atī*), f. turmeric. —*Varṇa-varti, is*, or *varṇa-vartikā*, f. a writing-pen, pencil, &c. —*Varṇa-vādin, ī*, m. a speaker of praise, panegyrist. —*Varṇa-viparyaya, as*, m. the change or substitution of one letter for another. —*Varṇa-vilāsinī*, f. turmeric. —*Varṇa-viloḍaka, as*, m. a plagiarist; a house-breaker. —*Varṇa-viveka, as*, m. 'distinction of words,' N. of a dictionary. —*Varṇa-vṛitta, am*, n. metre regulated by the number of syllables, (this term applies to a common class of metres, such as the Śloka or Anushṭubh, the Indra-vajrā, &c., which are regulated by the number of syllables in the half-line; cf. *mātrā-vṛitta*.) —*Varṇa-vyavasthiti, is*, f. 'caste-system,' institution of caste. —*Varṇa-śikshā*, f. instruction in sounds or letters. —*Varṇa-śreshṭha, as, ā, am*, belonging to the best of the tribes; (*as*), m. a Brāhman or member of the highest caste. —*Varṇa-saṃyoga, as*, m. 'union of tribe or caste,' matrimonial connection or marriage between persons of the same caste. —*Varṇa-saṃsarga, as*, m. mixture or confusion of castes, matrimonial connection or marriage with members of other castes. —*Varṇa-saṃhāra, as*, m. an assemblage or mixture of different castes, an assembly in which all the four tribes are represented. —*Varṇa-saṅkara, as*, m. mixture or blending of colours; mixture or confusion of castes through intermarriage with different castes; a tribe of different origin, a man descended from a father and mother of different castes. —*Varṇa-saṅkarika, as, ā, am*, one who causes a mixture of castes by marrying a member of a different caste. —*Varṇa-saṅghāṭa* or *varṇa-saṅghāta* or *varṇa-samāmnāya, as*, m. an assemblage or aggregate of letters, the alphabet. —*Varṇa-sthāna, am*, n. the place or organ of utterance of any sound or letter, (of these there are eight, such as 'the throat' &c., see under *sthāna*.) —*Varṇa-hīna, as, ā, am*, deprived of caste, outcast. —*Varṇāgama* (°*ṇa-āg*°), *as*, m. the addition of a letter to a word. —*Varṇāṅkā* (°*ṇa-aṅ*°), f. 'letter-marker,' a pen. —*Varṇātman* (°*ṇa-āt*°), *ā*, m. 'consisting of sounds or letters,' a word. —*Varṇādhipa* (°*ṇa-adh*°), *as*, m. 'caste-presider,' a planet presiding over a class or caste. —*Varṇānyatva* (°*ṇa-an*°), *am*, n. change of complexion. —*Varṇāpasada* (°*ṇa-ap*°), *as*, m. one who goes out from caste, excluded from caste, an outcast. —*Varṇāpeta* (°*ṇa-ap*°), *as*, m. destitute of caste, born in a mixed caste, outcast, degraded. —*Varṇārha* (°*ṇa-ar*°), *as*, m. a sort of bean, Phaseolus Mungo. —*Varṇāśrama* (°*ṇa-āś*°), *am*, n. caste and order, class and stage of life, (see *āśrama*.) —*Varṇāśrama-dharma, as*, m. the duties of caste and order. —*Varṇāśrama-vat, ān, atī, at*, or *varṇāśramin, ī, inī, i*, possessed of caste and order. —*Varṇī-bhū*, cl. 1. P. *-bhavati*, &c., to become or be changed into an articulate sound. —*Varṇeśvarī* (°*ṇa-īś*°), f., N. of a goddess. —*Varṇodaka* (°*ṇa-ud*°), *am*, n. coloured water. —*Varṇopeta* (°*ṇa-up*°), *as, ā, am*, having tribe or caste.

Varṇaka, as, ā, m. f. a mask, the dress of an actor, &c.; paint, pigment; colour for painting, paint, anything for smearing on the body; (*as*), m. a panegyrist, encomiast, bard, strolling player or singer; a letter, syllable (= *varṇa*, generally at the end of an adj. comp.); a kind of plant; the sandal tree, sandal; (*ā*), f. a kind of outer or upper garment, mantle; fine gold, purity of gold; (*ikā*), f. a mask, dress of an actor, &c.; colour; ink; a pen, pencil; (*am*), n. paint, pigment (as orpiment, indigo, &c.); sandal; a chapter, section, division; a circle, orb; (perhaps) a model or specimen, (in this sense the gender is doubtful.) —*Varṇaka-daṇḍaka*, a painting-stick; N. of a metre. —*Varṇaka-maya, as, ī, am*, composed or consisting of colours, painted.

Varṇakita, see Gaṇa Tārakādi to Pāṇ. V. 2, 36.

Varṇaṭa, as, m. a proper N.

Varṇana, am, ā, n. f. the act of painting, colouring, delineation, description, representation, explanation, describing, expatiating, pointing out qualities, &c.; writing; a statement, assertion; (*ā*), f. praise, commendation, panegyric.

Varṇanīya, as, ā, am, to be painted or coloured, to be delineated or described; to be praised; to be illustrated, &c.

Varṇayitavya, as, ā, am, to be delineated or described, &c.

Varṇayitṛi, tā, trī, tṛi, one who colours or depicts or describes.

Varṇayitvā, ind. having depicted, having described, &c.

Varṇayishyat, an, atī or *antī, at*, about to depict or describe.

Varṇasa, see Gaṇa Tṛiṇādi to Pāṇ. IV. 2, 80.

Varṇāṭa, as, m. a painter; a singer; one who makes his living by his wife; a lover.

Varṇāśā, f., N. of a river.

Varṇi (gender doubtful), gold.

Varṇika in *aikavarṇika*, being of one kind, &c.; (*as*), m. a writer, scribe, secretary, (for *vārṇika*.)

Varṇita, as, ā, am, painted, delineated; described, explained; praised, eulogized, extolled. —*Varṇita-vat, ān, atī, at*, one who has painted or described, &c.

Varṇin, ī, inī, i (at the end of a comp.), having the colour or appearance of; belonging to a tribe: belonging to the caste of (e. g. *brāhmaṇa-varṇin*, belonging to the Brāhman caste); (*ī*), m. a person belonging to one of the four castes; a Brāhman in the first order of life, a religious student or Brahmaćārin, q. v.; a painter; a writer, scribe; (perhaps) a kind of plant; (*inas*), m. pl., N. of a particular sect; (*inī*), f. a woman belonging to one of the higher castes, caste-woman; a woman or wife in general; turmeric. —*Varṇi-liṅgin, ī*, m. one wearing the marks of a religious student. —*Varṇi-vadha, as*, m. killing or occasioning the death of a man belonging to one of the four castes.

Varṇila, see Gaṇa Piććhādi to Pāṇ. V. 2, 100.

1. *varṇya, as, ā, am*, to be delineated or described, to be pictured, describable.

2. *varṇya, as, ā, am*, relating to colour, useful for colour, giving colour; (*am*), n. = *varṇa*, saffron.

Varṇyamāna, as, ā, am, being painted; being described; being extolled or praised.

वर्णसि *varṇasi* (according to Uṇādi-s. IV. 107. fr. rt. *vṛi*), water; [cf. *parṇasi*.]

Varṇu, us, m. (according to Uṇādi-s. III. 38. fr. rt. *vṛi*), N. of a river and of the adjacent district; the sun.

वर्त *varta, as*, m. (fr. rt. 1. *vṛit*), manner of existence or subsistence, livelihood, living (generally at the end of comps., cf. *kalya-v*°, *bahu-v*°, &c.). —*Varta-janman, ā*, m. a cloud. —*Varta-loha, am*, n. a sort of brass, mixed or bell-metal.

Vartaka, as, ā, am, who or what abides or exists, abiding, existing, living; given up to, devoted or attached to (generally at the end of comps.); (*as*), m. a sort of quail; a horse's hoof; (*akā, akī, ikā*), f. a quail; (*am*), n. a sort of brass or bell-metal (= *varta-loha*).

Vartana, as, ā, am, = *vartishṇu*, abiding, staying; stationary, stable; causing to move or live, giving life, causing to be; (*as*), m. a dwarf; (*ī*), f. staying, abiding, living, life; a way, road, path; rubbing, grinding, pounding (= *peshaṇa*); sending

off, dispatching (= *preshaṇa*, according to some); a spindle or distaff, the ball at one end of a spindle; (*am*), n. the act of turning or moving, revolving; rolling on, moving forward, moving about; staying, abiding, living, abode, residence; causing to move; causing to be or exist; appointing; living on, supporting life by (with inst. or at the end of a comp.), livelihood, subsistence; earnings, hire, wages, salary; occupation, profession; intercourse, commerce, traffic; proceeding, conduct, behaviour; colouring, covering with colour (such as lac &c.); a spindle or distaff or (according to some) a ball of cotton from which the threads are spun; a ball, globe. — *Vartana-dāna*, *am*, n. the gift of means of subsistence or wages. — *Vartana-viniyoga*, *as*, m. appointment or assignment of means of subsistence, i. e. of salary, wages, &c. — *Vartanābhāva* (°*na-abh*°), *as*, m. want of means of subsistence, destitution.

Vartani, *is*, f. a wheel (Ved.), the circle or felloe of a wheel (Ved.); the track of a wheel (Ved.); the track of a road, way, road, course; the eyelashes [cf. *vartman*]; (*is*), m. the eastern country or eastern India; = *stotra*, see Gaṇa Uṇādi to Pāṇ. VI. 1, 160.

Vartanin, *ī*, *inī*, *i*, Ved. having wheels (at the end of a comp., e. g. *eka-vartanin*, having one wheel; cf. *sahasra-v*°).

Vartanīya, *as*, *ā*, *am*, to be lived, to be stayed or dwelt in.

Vartamāna, *as*, *ā*, *am*, turning, turning round, revolving, moving; being, existing, living, being present; dwelling or abiding in; (*am*), n. presence; (in grammar) the present tense. — *Vartamāna-tā*, f. or *vartamāna-tva*, *am*, n. the being present, the condition of present time. — *Vartamānākshepa* (°*na-āk*°), *as*, m. denying or not agreeing with any present event or circumstances.

Vartayat, *an*, *antī*, *at*, causing to turn; causing to be or exist; living, subsisting; dwelling, abiding.

Vartas, *ās*, m., Ved. the eyelashes; [cf. *vartani*.]

Varti, *is*, or *vartī*, f. anything rolled or wrapped round, a pad or kind of bandage on a wound; ointment, unguent, perfume for the person, rouge, eye-salve, collyrium or any cosmetic remedy prepared from various substances and dried in the shape of a ball or pill; the wick of a lamp; a lamp, a magical lamp; the projecting threads or unwoven ends of woven cloth, a kind of fringe; a projecting rim or protuberance round a vessel; a swelling or polypus in the throat; a swelling or protuberance formed by internal rupture, (*mūtra-varti*, rupture of the scrotum); a surgical instrument, bougie; a streak, line, stripe, ruled line.

Vartika, *as*, m. = *vartaka*, a sort of quail.

Vartikā, f. (fr. *varti*), = *dīrgha-yashṭi*; the wick of a lamp [cf. *yoga-v*°]; a paint-brush; colour, paint; Odina Pinnata; a quail, (see under *vartaka*, p. 891, col. 3.)

Vartita, *as*, *ā*, *am*, caused to be or exist, brought about, accomplished.

Vartitavya, *as*, *ā*, *am*, to be lived or dwelt, to be stayed, to be remained or continued, to be carried out, to be accomplished or performed.

Vartitvā, ind. having lived, having dwelt, having remained, &c.

Vartin, *ī*, *inī*, *i*, turning, moving, going; abiding, staying, resting, being, situated, (frequently at the end of comps., cf. *hasta-v*°, *samīpa-v*°); being or remaining fixed in any position or condition; conducting one's self, behaving, acting, practising, performing; acting with propriety, (*a-vartin*, behaving improperly.) — *Varti-tā*, f. or *varti-tva*, *am*, n. conduct to be observed towards (e. g. *guru-varti-tā*, proper behaviour to a superior).

Vartira, *as*, m. = *vartīra*.

Vartishṇu, *us*, *us*, *u*, turning, revolving, circular; abiding, staying, being stationary or fixed; standing firm in battle, facing (an enemy).

Vartishyamāṇa, *as*, *ā*, *am*, about to be, about to take place, future.

Vartis, *is*, n., Ved. circuit, orbit; a way, road (= *mārga*, according to Mahī-dhara); a residence, dwelling, abode (= *gṛiha*, according to Sāy.).

Vartīra, *as*, m. a sort of quail or partridge; [cf. *vartaka*.]

2. *vartu* in *tri-vartu*, q. v. (For 1. *vartu* see p. 889, col. 3.)

Vartula, *as*, *ā*, *am*, round, circular, globular, spherical; (*as*), m. a kind of pulse, a pea; a ball; N. of one of Śiva's attendants; (*ā*), f. a ball at the end of a spindle to assist its rotation, the ring belonging to a spindle; (*ī*), f. a plant bearing a seed resembling pepper, Scindapsus Officinalis; (*am*), n. a circle; the round bulb of a kind of onion. — *Vartulākāra* (°*la-āk*°), *as*, *ā*, *am*, of circular shape, round, globular, spherical.

Vartmaka at the end of an adj. comp. = *vartman* below, (*rakta-vartmaka*, *as*, m. 'having red eyelids,' a kind of bird.)

Vartman, *a*, n. the track of a wheel or of a road, a way, road, path, track, course, passage, (*vartmanā*, inst. c. by the way of, frequently at the end of comps., e. g. *ambudhi-vartmanā*, by sea; *ākāśa-vartmanā*, through the air; *dvāra-vartmanā*, through the door); an edge, border; an eyelid (as encircling the eye). — *Vartma-karman*, *a*, n. the business or science of road-making, engineering. — *Vartma-da*, *ās*, m. pl., N. of a school belonging to the Atharva-veda. — *Vartma-pāta*, *as*, m. deviation from the road, aberration. — *Vartma-bandha* or *vartma-vibandhaka*, *as*, m. a disease attacking the eyelids and obstructing their proper movement. — *Vartma-roga*, *as*, m. a disease of the eyelids. — *Vartma-śarkarā*, f., N. of certain hard excrescences on the eyelids. — *Vartmāyāsa* (°*ma-āy*°), *as*, m. 'road-fatigue,' weariness after a journey. — *Vartmāvarodha* (°*ma-av*°), *as*, m. rigidity of the eyelids (preventing them from closing). — *Vartmonmukha* (°*ma-un*°), *as*, *ī*, *am*, looking up at the path.

Vartmani, *is*, f. = *vartani*, a road, way, track.

1. *vartsyat*, *an*, *atī* or *antī*, *at* (for 2. see below), about to be or take place.

वर्तरूक *vartarūka*, *as*, m. standing water, a pool, puddle; a crow's nest; a door-keeper, chamberlain; N. of a river.

वर्तृ *vartṛi*, *vartra*. See p. 889, col. 3.

वर्त्स *vartsa*, *as*, m., Ved. (according to a commentator) a swelling or fleshy formation of the gum on the inner side of the jaw; [cf. *barsva*.]

Vartsya, *as*, *ā*, *am*, relating to the above swelling.

वर्त्स्यत् 2. *vartsyat*, *an*, *atī* or *antī*, *at* (fut. part. of rt. *vṛidh*; for 1. see above), intending or going to augment.

वर्ध् *vardh*, cl. 10. P. *vardhayati* (also *vardhāpayati*), &c., to cut, divide, shear, cut off; to fill, (in this sense perhaps rather a Caus. of rt. *vṛidh*, q. v.)

1. *vardha*, *as*, m. (for 2. *vardha* see col. 3), cutting, dividing.

1. *vardhaka*, *as*, *ikā*, *am*, cutting, dividing, cutting off, shearing [cf. *māsha-v*°, *śmaśru-v*°]; (*as*), m. a carpenter.

Vardhaki, *is*, or *vardhakin*, *ī*, m. a carpenter.

1. *vardhana*, *am*, n. the act of cutting or cutting off; [cf. *nābhi-v*°.]

Vardhāpaka, *as*, m. (probably) one who performs the ceremony of cutting the umbilical cord; (perhaps) the presents distributed at this ceremony.

Vardhāpana, *am*, n. the act of cutting or dividing; the cutting of the umbilical cord; the ceremony in commemoration of the day of the above rite; a birthday ceremony, festival on a birthday or any festive occasion when wishes for prosperity and other congratulatory expressions are offered, (in this sense equally referrible to the Caus. of rt. *vṛidh*), (probably) = *vardhāpaka*, presents distributed at the ceremony of cutting the umbilical cord.

Vardhāpanaka = *vardhāpana*, the cutting of the umbilical cord, &c.

1. *vardhita*, *as*, *ā*, *am*, cut, cut off, divided; filled, full, (in this sense probably rather to be placed under 2. *vardhita* below.)

वर्ध 2. *vardha*, *as*, *ā*, *am* (fr. rt. *vṛidh*; for 1. *vardha* see col. 2), increasing, augmenting, strengthening; exhilarating, animating, &c.; (*as*), m. the act of increasing, giving increase or prosperity, making happy; increase, augmentation; the plant Clerodendrum Siphonanthus; (*am*), n. lead, red lead. — *Vardha-māla*, *as*, m., N. of a Brāhman.

2. *vardhaka*, *as*, *ikā*, *am*, increasing, strengthening, &c.; (*as*), m. the plant Clerodendrum Siphonanthus.

2. *vardhana*, *as*, *ī*, *am*, increasing, augmenting, growing, thriving; enlarging, causing to increase, magnifying, strengthening; exhilarating, making joyful, animating; bestowing prosperity; (*as*), m. a granter of increase, bestower of prosperity; N. of Śiva; a tooth growing over another tooth; N. of one of Skanda's attendants; of a son of Kṛishṇa and Mitra-vindā; (*ī*), f. a broom, brush; a water-jar of a particular shape; (*am*), n. the act of increasing, growing, thriving; increase, growth, prosperity, success; the act of making larger, enlargement, making great, magnifying; elevation; a means of strengthening, restorative; animation, exhilaration; rearing, educating. — *Vardhana-śīla*, *as*, *ā*, *am*, having a tendency to increase or grow, increasing, growing. — *Vardhana-sūri*, *is*, m., N. of a Jaina preceptor. — *Vardhana-svāmin*, *ī*, m., N. of a particular temple or statue.

Vardhanikā, f. (with Buddhists) a small vessel in which the sacred water is kept.

Vardhanīya, *as*, *ā*, *am*, to be increased or strengthened, to be made prosperous or happy. — *Vardhanīya-tā*, f. or *vardhanīya-tva*, *am*, n. augmentability.

Vardhamāna, *as*, *ā*, *am*, increasing, growing, thriving, prospering, prosperous; (*as*), m. the castor-oil plant, Ricinus Communis (so called from its vigorous growth); sweet citron, (also *ā*, f.); a particular way of joining the hands; a kind of riddle or charade; N. of Vishṇu; of a mountain and district (now called Bardwān; in this sense also *ā*, f.); of a Grāma; of various persons; of the last and most celebrated of the twenty-four Arhats of the present Ava-sarpiṇī; (*ās*), m. pl., N. of a people; (*as*, *am*), m. n. a dish or platter of a particular shape (sometimes used as a lid or cover to water-jars, &c.); a house having no door or entrance on the south side; a kind of mystical figure or diagram; a palace or temple built in the shape of the above diagram; (*ī*), f., N. of a commentary written by Vardhamāna; (*ā*), f. a species of Gāyatrī metre; (*am*), n. a kind of metre. — *Vardhamāna-dvāra*, *am*, n. the gate leading to Vardhamāna, N. of a gate in Hastināpura. — *Vardhamāna-pura*, *am*, n. the town of Bardwān. — *Vardhamāna-purīya*, *as*, *ā*, *am*, coming from or born in Vardhamāna-pura. — *Vardhamāna-mati*, *is*, m., N. of a Bodhi-sattva. — *Vardhamāna-miśra*, *as*, m., N. of a grammarian (author of the Kātantra-vistara). — *Vardhamānendu* (°*na-in*°), *us*, m., N. of a commentary on the Vardhamānī. — *Vardhamāneśa* (°*na-īśa*), *as*, m., N. of a particular temple or statue.

Vardhamānaka, *as*, m. = *vardhamāna*, a dish or saucer of a particular shape, a lid or cover; a particular way of joining the hands; N. of a class of persons following a particular trade; of a district or of a people; of a serpent-demon; a proper N.

Vardhayitṛi, *tā*, *trī*, *tṛi*, one who causes to grow or increase; one who rears or educates, a guardian.

2. *vardhita*, *as*, *ā*, *am*, increased, grown, expanded; [cf. 1. *vardhita* above.]

Vardhitṛi, *tā*, *trī*, *tṛi*, Ved. one who increases or strengthens.

Vardhin, *ī*, *inī*, *i*, increasing, growing, thriving; augmenting, strengthening, &c. (at the end of comps.).

Vardhishṇu, us, us, u, increasing, growing, thriving; strengthening, enlarging, expanding.

Vardhman in *antra-vardhman,* internal rupture or hernia (=*antra-vṛiddhi*). — *Vardhma-roga, as,* m. the above disease.

Vardhra, as, m. (also written *varddhra*), a strap or leather band of any kind (Ved.); (*am*), n. a leather strap, thong, girth for securing a saddle, (also *ī,* f.); leather; lead.

Vardhrikā, f. a strap, thong; (perhaps) a person as supple or flexible as leather.

वर्पस् *varpas, as,* n. (said to be fr. rt. *vṛi*), Ved. a pretended or assumed form, any form, shape, figure, aspect, (Sāy. = *rūpa*); plot, trick, artifice, stratagem, design, scheme; (Sāy.) praise (= *stotra*); anything which opposes or wards off (= *āvaraka, vāraka*); [cf. perhaps Gr. μορφή.]

Varpa-ṇīti, is, is, i (fr. *varpa* = *varpas* + *nīti*), taking a pretended form, acting artfully; (Sāy.) mighty in warding off enemies, (Ṛig-veda III. 34, 3 = *yuddhe para-prahārāṇām nirāraka.*)

Varphas, a various reading for *varpas* above.

वर्फ् *varph,* cl. 1. P. *varphati,* &c., to go, move; to kill.

वर्मन् *varman, a,* n. (according to some also) *ā,* m. (fr. rt. *vṛi*), defensive armour, a coat of mail, armour; a bulwark, shelter, defence, protection, (frequently found at the end of the names of Kshatriyas); bark, rind; N. of particular preservative formulas or prayers; of the mystical syllable *hum.* — *Varma-kaṇṭaka, as,* m. a kind of medicinal plant, Gardenia Latifolia or Fumaria Parviflora. — *Varma-kashā,* f. a kind of plant (= *ćarma-kashā*). — *Varmaṇ-vat, ān, atī, at,* Ved. having armour or a coat of mail, mailed. — *Varma-mantra, as,* m. a particular sacred Mantra. — *Varma-vat, ān, atī, at,* having armour or a coat of mail, mailed; (*at*), n. an unfortified (?) town. — *Varma-hara, as, ā* or *ī, am,* wearing armour or mail, old enough to wear armour, being young or of a military age; (*as*), m. one who takes arms or spoils another of them.

Varma, as, ā, am, at the end of an adj. comp. = *varman.*

Varmaka, ās, m. pl., N. of a people.

Varmaṇa, as, m. the orange tree.

Varmāya, Nom. A. *varmāyate,* &c., see Pāṇ. IV. 1, 15.

Varmika, as, ā, am, clad in armour, mailed.

Varmita, as, ā, am, clad in armour, mailed, accoutred.

Varmin, ī, iṇī, i, clad in armour, mailed.

वर्मि *varmi, is,* m. a kind of fish, (commonly called *vāni.*)

Varmusha, as, m. a kind of fish, (commonly called *vāmirūsha.*)

वर्य *varya, as, ā, am* (fr. rt. *vṛi*), to be chosen, eligible; to be wooed, to be solicited, to be asked or obtained in marriage; excellent, eminent, chief, principal, the best, (frequently at the end of comps., e. g. *nara-varya,* the best of men, an excellent man); (*as*), m. the god of love, Kāma-deva; (*ā*), f. a girl choosing her own husband (?).

वर्व *varva,* (perhaps) a particular coin.

वर्वट *varvaṭa, as, ī,* m. f. a sort of bean, (see *barbaṭa.*)

वर्वणा *varvaṇā,* f. = *barbaṇā,* q. v.

वर्वर *varvara, as, ā, am* (also written *barbara,* q. v.; said to be fr. rt. *vṛi*), stammering, babbling; curled, curly, woolly; (*as*), m. a man of low origin, barbarian (see *barbara*), one belonging to a degraded tribe or occupation, an outcast, a piteous wretch; curly hair; a kind of shrub, Clerodendrum Siphonanthus; another plant (= *krishṇa-varvaraka*); a sort of worm; the noise or clash of weapons; a mode of dancing; (*ā*), f. a kind of basil; a sort of pot-herb; a particular flower; a kind of fly or bee; (*ī*), f. a kind of basil; a kind of fly or bee; = *varvara, varvarika*; (*am*), n. = *varvarī, varvarika*; vermilion; gum-myrrh; yellow sandal-wood. — *Varvarottha* (°*ra-ut*°), *am,* n. 'growing in the land of barbarians,' white sandal-wood.

Varvaraka, am, n. a sort of sandal-wood; [cf. *krishṇa-v°.*]

Varvari, is, m. a proper N.

Varvarila, see Gaṇa Kāśādi to Pāṇ. IV. 2, 80.

Varvarika, as, m. curly or woolly hair; a kind of shrub (= *brāhmaṇa-yashṭikā*); a kind of basil (= *aja-gandhikā*); = *ćarćarika*; (*am*), n. = *varvara, varvarī.*

Varvā, f. = *varvarī,* a kind of basil.

वर्वि *varvi, is, is, i* (according to Uṇādi-s. IV. 53. fr. rt. *vṛi*), voracious; (*is*), m. a glutton.

वर्वूर *varvūra, as,* m. a kind of plant (= *yugalākhya*).

वर्श्मन् *varśman, ā,* m. = Zend *bareśman.*

वर्ष *varsha, as, am,* m. n. (in some senses fr. rt. *vṛish,* in others fr. rt. *vṛi,* to surround, &c., cf. Uṇādi-s. III. 62), rain, raining, a shower of rain; sprinkling, effusion; seminal sprinkling or effusion; a cloud; a year, (*varshe varshe,* year by year, every year; *ā varshāt,* for a whole year; *varshāt,* after a year; *varsheṇa,* in a year, within a year); a day (?); a division of the world or known continent, (in this sense probably fr. rt. *vṛi*); the plains or low land situated between certain principal mountains, (nine such divisions are enumerated, viz. Kuru, Hiraṇmaya, Ramyaka, Ilāvṛita, Hari, Ketu-mālā, Bhadrāśva, Kinnara, and Bhārata); India (= *Bhārata-varsha, Jambu-dvīpa*); (*āṇi*), n. pl. the rains, rainy season (Ved.); (*ā*), f. rain, the rains; a kind of plant (= *koṭi-varshā*); (*ās*), f. pl. the rains, rainy season, monsoon (lasting two months according to the Hindū classification of the seasons which divides the whole year into six seasons [see *ṛitu*], the rains falling in some places during Śrāvaṇa and Bhādra, and in others during Bhādra and Āśvina; but the duration of the monsoon is longer in parts of India, being reckoned on the west coast from about June to October); rain; (*as*), m., N. of a grammarian; [cf. Gr. ἔρσ-η (Hom. ἐέρσ-η), ἔρσ-η, ἐρσή-εις.] — *Varsha-kara, as, ā* or *ī, am,* making or producing rain; (*as*), m. a cloud; (*ī*), f. a cricket (this animal chirping in wet weather). — *Varsha-karman, a,* n., Ved. the act of raining, &c. — *Varsha-kāma, as, ā, am,* desiring or anxious for rain. — *Varsha-kṛitya, as, ā, am,* to be done or completed in a year; (*am*), n., N. of a work by Vidyāpati. — *Varsha-keta, us,* m. a red-flowering Punarnavā; N. of a son of Ketu-mat. — *Varsha-kośa* or *varsha-kosha, as,* m. 'year-sheath,' a month; an astrologer. — *Varsha-gaṇita-paddhati, is,* f., N. of a work. — *Varsha-giri, is,* m. a Varsha mountain, i. e. a mountain separating a Varsha, (see *varsha-parvata.*) — *Varsha-ja, as, ā, am,* born or produced in the rainy season. — *Varsha-dhara, as,* m. 'restrainer of generative power,' a eunuch or attendant on the women's apartments; a cloud. — *Varsha-dharsha, as,* m. a eunuch or attendant on the women's apartments. — *Varsha-nirṇij, k, k, k,* Ved. clothed with rain (said of the Maruts); (Sāy. on Ṛig-veda V. 57, 4 = *vṛishṭeḥ śodhayitri,* rain-purifier, or *varsham eva rūpaṃ yeshām,* having the form of rain.) — *Varsha-parvata, as,* m. one of the mountainous ranges supposed to separate the various Varshas or divisions of the globe from each other, (six names are enumerated from north to south, viz. Hima-vat, Hema-kūṭa, Nishadha, Nīla, Śveta, and Śṛiṅgin or Śṛiṅga-vat; Meru constitutes a seventh, and other names are given.) — *Varsha-pākin, ī,* m. 'ripening in the rains,' the hog plum, Spondias Mangifera. — *Varsha-pushpā,* f. a kind of plant (= *saha-devī*). — *Varsha-pūga, as,* m. a series or succession of years. — *Varsha-pratibandha, as,* m. obstruction of rain, drought. — *Varsha-praveśa, as,* m. the entrance into a new year. — *Varsha-priya, as,* m. 'fond of rain,' the Cātaka, Cuculus Melanoleucus. — *Varsha-mātra, am,* n. one year only. — *Varshartu* (°*sha-ṛitu*), *us,* m. the rainy season. — *Varsha-lambhaka, as,* &c. (perhaps) marking off or bounding a Varsha. — *Varsha-vara, as,* m. a eunuch, one employed in the women's apartments. — *Varsha-vardhana, as, ī, am,* causing increase of years; (*am*), n. increase of years. — *Varsha-vṛiddhi, is,* f. 'year-increase,' birthday. — *Varsha-śata, am,* n. a century. — *Varshaśatādhika* (°*ta-adh*°), *as, ā, am,* more than a century. — *Varsha-sahasra, am,* n. a thousand years. — *Varshāṇśa* or *varshāṇśaka* (°*sha-aṇ*°), *as,* m. 'portion of a year,' a month. — *Varshā-kāla, as,* m. the rainy season. — *Varshākālīna, as, ā, am,* belonging to or produced in the rainy season. — *Varshāghosha* (°*sha-āgh*°), *as,* m. 'uttering cries in the rainy season,' a frog. — *Varshāṅga* (°*sha-aṅ*°), *as,* m. 'member or portion of a year,' a month; (*ī*), f., N. of a plant (= *punar-navā*). — *Varshā-prabhañjana, as, ā, am,* rain-scattering; (*as*), m. a high wind, a gale. — *Varshā-bhava, as,* m. 'produced in the rains,' N. of a plant (= *rakta-punarnavā*). — *Varshā-bhū, ūs,* m. 'produced in the rains,' a frog; (*ūs* or *vī*), f. a female frog, any small frog; hogweed; an earth-worm. — *Varshāmada* (°*sha-ām*°), *as,* m. 'rejoicing in the rains,' a peacock. — *Varshāmbu* (°*sha-am*°), *u,* n. rain-water. — *Varshāmbu-pravaha, as,* m. a receptacle or reservoir of rain-water. — *Varshāmbhaḥ-pāraṇā-vrata* (°*sha-am*°), *as,* m. 'breakfasting on rain-water,' the Cātaka bird, (see *ćātaka.*) — *Varshāyuta* (°*sha-ay*°), *am,* n. ten thousand years. — *Varshā-rātra, as,* m. a night in the rainy season, rainy season. — *Varshārćis* (°*sha-ar*°), *is,* m. the planet Mars (as visible in the rainy season). — *Varshā-laukāyikā,* f., N. of a plant (= *pṛikkā*). — *Varshāvasāna* (°*sha-av*°), *as,* m. 'the close of the rains,' autumn, the autumnal season. — *Varshā-śaradau,* f. du. the rainy season and autumn. — *Varshā-samaya, as,* m. = *varshā-kāla.* — *Varshe-ja, as, ā, am,* born or produced in the rains. — *Varshaika* (°*sha-eka?*), *as, ā, am,* yearly, annual. — *Varshopala* (°*sha-up*°), *as,* m. 'rain-stone,' hail.

Varshaka, as, ā, am, raining, falling like rain; = *varsha,* a year (at the end of an adj. comp., e. g. *pañća-varshaka,* five years old).

Varshaṇa, am, n. raining, rain; sprinkling.

Varshaṇi, is, f. raining, &c. (= *varshaṇa*); abiding, staying; action, act; a rite, sacrifice.

Varshat, an, antī, at, raining, showering, sprinkling, (*varshati,* loc. c. while it rains, Manu IV. 38); a summer-house, (gender doubtful.)

Varshamāṇa, as, ā, am, raining, showering, sprinkling.

Varshika, as, ā, am, raining, rainy, relating or belonging to the rains; shedding, showering, pouring down; (*am*), n. aloe wood or Agallochum.

Varshita, am, n. rain.

Varshitṛi, tā, trī, tṛi, raining, raining down, one who pours forth, &c.

Varshin, ī, iṇī, i, raining, showering, sprinkling.

Varshuka, as, ī, am, rainy, watery. — *Varshukābda* (°*ka-ab*°), *as,* m. a rainy cloud. — *Varshukāmbuda* (°*ka-am*°), *as,* m. a rain-cloud.

Varshma, am, n. body, form, = *varshman* below.

Varshman, a, n. body, form, shape; measure; height, elevation; a handsome form; (*ā, ā, a*), Ved. holding rain, (Sāy. = *udakasya vāraka.*) — *Varshma-vīrya, am,* n. vigour of body. — *Varshmābha* (°*ma-ābh*°), *as, ā, am,* resembling the body or form (of anything).

Varshya, as, ā, am, to be rained or showered; to be sprinkled; of or belonging to rain, rainy.

वर्षिष्ठ *varshishṭha, as, ā, am* (superl. of *varsha,* substituted for *vṛiddha*; cf. *vṛishan*), oldest, very old; largest, greatest, strongest; best, most excellent (Ved.). — *Varshishṭha-kshatra, as, ā, am,* Ved. having the greatest power or might.

Varshīyas, ān, asī, as (compar. of *vriddha*), older, very old, very aged.

वर्ह् *varh* (also written *barh*, q. v.), cl. 1. A. *varhate, vavarhe, varhitum*, to speak, tell; to hurt, injure, kill; to give; to protect, cover; to be pre-eminent; cl. 10. P. *varhayati*, &c., to speak; to kill, hurt; to shine; to be excellent or pre-eminent.

वर्ह *varha, as, am*, m. n. (probably fr. rt. 2. *vrih*; also written *barha*, q. v.), a tail-feather, plumage of the tail, the tail of a bird, (especially) a peacock's tail [cf. *ćitra-barha*]; a leaf; a retinue, train; (*am*), n. a kind of perfume (=*granthi-parṇa*, commonly called Ganthiāla). — *Varha-ketu, as*, m., N. of one of the sons of the ninth Manu. — *Varha-bhāra, as*, m. 'tail-burden,' a peacock's tail; a tuft of peacock's feathers on the shaft of a lance or on the handle of a club.

Varhaṇa, am, n. (also written *barhaṇa*), a leaf; the act of pulling out, (in this sense fr. rt. 1. *vrih*.)

Varhāya, Nom. A. *varhāyate*, &c., to be like the tail (of a peacock).

Varhāyita, as, ā, am (fr. the above), resembling the eyes on a peacock's tail.

Varhiṇa, as, m. a peacock; (*as, ā, am*), adorned with peacocks' feathers. — *Varhiṇa-lakshaṇa, as, ā, am*, adorned with peacocks' feathers. — *Varhiṇa-rāja, as*, m. an arrow feathered with a peacock's plumes. — *Varhiṇa-vāhana, as*, m. 'riding on a peacock,' epithet of Skanda or Kārttikeya.

Varhin, ī, m. a peacock; N. of a Deva-gandharva descended from Prādhā; of a holy sage; (*i*), n. a kind of perfume (=*varhi-pushpa*). — *Varhi-kusuma, am*, n.=*varhi-pushpa*. — *Varhi-ćitraka, am*, n., N. of the forty-seventh Adhyāya of Varāha-mihira's Vrihat-saṃhitā; [cf. *mayūra-ćitraka*.] — *Varhi-dhvajā*, f. 'symbolized by a peacock,' an epithet of Durgā. — *Varhi-pushpa, am*, n. a kind of perfume. — *Varhi-yāna, as*, m. 'having a peacock for a vehicle,' an epithet of Skanda. — *Varhi-vāhana, as*, m. 'riding on a peacock,' an epithet of Gaṇeśa (?).

वर्हिष्ठ *varhishṭha, as, ā, am* (superl. of *vrihat*), largest, strongest, broadest, thickest, highest, very large, &c.; (*am*), n. a species of fragrant grass, Andropogon Muricatus; the resin of Pinus Longifolia; (*am*), ind., Ved. most mighty, very loudly; (also often written *barhishṭha*.)

वर्हिस् *varhis, is*, m. n. (in the earlier language generally written *barhis*, q. v.), Kuśa grass, &c., (according to some only n., see *barhis*); sacrifice, oblation, (according to some only m.); (*is*), m. fire, light, lustre, splendor; (*is*), n. a kind of vegetable perfume (=*granthi-parṇa*, commonly called Ganthiāla). — *Varhiḥ-pushpa*, &c., see *barhiḥ-pushpa*, &c., under *barhis*, p. 675, col. 1.

वल् *val* [cf. rts. 1. *bal, vall, vri*], cl. 1. A. *valate, vavale, valitum*, to cover, enclose; to be covered or surrounded, to be enclosed; to move round in a circle; to go, approach, hasten; to be attached to, be drawn towards; to move to and fro; to increase: Caus. *valayati* or *vālayati*, to cause to move, move; to cherish, &c. (see *bālayati* under rt. 2. *bal*); [cf. Hib. *falaim*, 'I hedge, enclose.']

Vala, as, m., Ved. a cloud (according to Naigh. I. 10); N. of an Asura (fabled to have stolen the cows of the gods and to have concealed them in a cave; Indra surrounded the cave with his army and recovered the cattle; in Ṛig-veda X. 68, 9, he is said to have assumed the form of a bull and to have been destroyed by Bṛihas-pati; elsewhere he is identified with a cloud); (*am*), n. strength, force; an army, &c. (see *bala*). — *Valaṃ-ruja, as*, m., Ved. one who breaks the clouds.

Valaga (?), a kind of magical Mantra.

Valana, am, n. turning, moving round in a circle; agitation; deflection (in astronomy). — *Valanāṅśa* (°*na-aṅ*°), *as*, m. a degree of deflection.

Valabhi, is, m. or *valabhī*, f. (also written *vaḍabhi*), the wooden frame of a thatch, a roof; a turret or temporary building on the roof of a house; =*vallabhī*. — *Valabhī-pura, am*, n., N. of a town.

Valaya, as, am, m. n. (sometimes written *balaya*), a bracelet, armlet, ring; a zone, girdle of a married woman; a circle, boundary, circumference, (*dig-valaya*, the circumference of the sky, the universe); (*as*), m. a boundary, enclosure, fence; a branch; sore throat, inflammation of the larynx, &c. — *Valaya-vat, ān, atī, at*, possessed of or endowed with bracelets, &c. — *Valayī-krita, as, ā, am*, made into a bracelet or girdle, girdled. — *Valayī-krita-vāsuki, is*, m. 'who has made the serpent Vāsuki his bracelet,' epithet of Śiva. — *Valayī-bhūta, as, ā, am*, become or serving as a girdle, surrounding.

Valayita, as, ā, am, encircled, surrounded, encompassed, enclosed; whirling round.

Valayin in *jyotir-lekhā-v*°, q. v.

Valāka, as, m. (also written *balāka*, q. v.), a crane; (*ā*), f. a female crane; a crane in general; a flight of cranes; a mistress or loved woman; (*ā, ī*), f. a small kind of crane.

Valākin, ī, inī, i, having or attended by cranes.

Vali, is, m. (usually written *bali*, q. v.), tax, tribute, offering, oblation, &c. (see *bali*); (*is, ī*), f. a line or streak made with fragrant unguents on the person; a natural line or fold of skin, wrinkle, fold of skin over the navel (especially of women). — *Vali-kriyā*, f. making offerings to all beings; making lines on the person, &c. — *Vali-mukha*, &c., see *bali-mukha*.

Valika, as, am, m. n. the edge of a thatched roof.

Valita, as, ā, am, surrounded; moved, moving; turned, constrained; wrinkled, having wrinkles, contracted into wrinkles; [cf. 2. *balita*.]

Valibha, as, ā, am, having the fold of skin called *vali*; having wrinkles, wrinkled, (see *balibha*.)

Valī, f. See under *vali* above.

Valīka, am, n. the edge of a thatched roof.

Valūka, am, n. the root of a lotus; (*as*), m. a bird.

Valūla, as, ā, am,=*balūla*, strong, powerful.

Valka, am, n. the bark of a tree; the scales of a fish. — *Valka-taru, us*, m. a species of tree (=*pūga*). — *Valka-druma, as*, m. a kind of birch tree. — *Valka-lodhra, as*, m. a kind of Lodhra tree; =*paṭṭikā-lodhra*. — *Valka-vat, ān, atī, at*, having bark, having scales; wearing a bark dress; (*ān*), m. a fish. — *Valka-vāsas, as*, n. clothing made of bark.

Valkala, as, am, m. n. the bark of a tree; a garment made of bark (worn by ascetics, &c.); (*ā*), f.=*śilā-valkā*, a medicinal substance said to be of cooling and lithonthryptic properties, (commonly called *silābāk*.) — *Valkala-kshetra-māhātmya, am*, n. 'the praise of Valkala-kshetra,' part of the Adhyātma-rāmāyaṇa. — *Valkala-saṃvīta, as, ā, am*, clad in bark, clothed in a bark dress. — *Valkalājina-saṃvrita* (°*la-aj*°), *as, ā, am*, clad in bark and deer-skin.

Valkalin, ī, inī, i, dressed in bark, clothed in a bark dress.

Valkila, as, m. a thorn.

Valkuta, am, n. bark, rind.

वलकेश्वरतीर्थ *valakeśvara-tīrtha* (°*ka-īś*°), *am*, n., N. of a Tīrtha.

वलक्ष *valaksha, as, ī, am*, white; (*as*), m. white, the colour; [cf. *palaksha, balaksha, avalaksha*.] — *Valaksha-gu, us*, m. 'having white rays of light,' the moon.

वलग्न *va-lagna, as, am*, m. n.=*ava-lagna*, the waist, middle.

वलन्तिका *valantikā*, f. a particular air or mode in music.

वलम्ब *va-lamba, as*, m.=*ava-lamba*, a perpendicular.

वलम्भ *valambha*, N. of a country.

वलासक *valāsaka, as*, m. (perhaps for *avalāsaka*), the Koil or Indian cuckoo; a frog.

वलाहक *valāhaka, as*, m. a cloud, thunder-cloud; N. of one of the seven clouds at the destruction of the world; a mountain; a kind of crane (=*valāka*); N. of a Daitya; of a brother of Jayadratha; one of the Nāgas; one of the four horses of Vishṇu.

वलिर *valira, as, ā, am*, squint-eyed, squinting.

वलिश *valiśa, am, ī*, n. f. or *valiśi, is*, f. a fish-hook; [cf. *vaḍiśa*.]

वलिशान *valiśāna, as*, m., Ved. a cloud (Naigh. I. 10).

वल्क् *valk*, cl. 10. P. *valkayati, -yitum*, to speak.

वल्क *valka, valkala*. See col. 2.

वल्ग् *valg*, cl. 1. P. *valgati, vavalga, valgitum*, to go, move; to go by leaps, jump, bounce; to gallop; to move in different ways; to fluctuate; [cf. perhaps Angl. Sax. *wlœnce*; Engl. *walk*.]

Valgat, an, antī, at, going, jumping.

Valgana, am, n. the act of going by leaps, bounding, jumping.

Valgā, f. a bridle, rein. — *Valgāṅka* (°*gā-aṅ*°), *as, ā, am*, holding a bridle.

Valgita, as, ā, am, leaped, jumped, gone by bounds or leaps; (*am*), n. a bound, gallop, one of the paces of a horse.

वल्गु *valgu, us, us, u* (according to Uṇādi-s. I. 20. fr. rt. *val*; according to others fr. rt. *valg*), handsome, beautiful, lovely, sweet, precious; (*u*), ind. beautifully; (*us*), m. a goat. — *Valgu-pattra, as*, m. a sort of wild pulse (=*vana-mudga*).

Valguka, as, ā, am, handsome, beautiful; (*am*), n. sandal; a wood; price.

Valgula, as, m. the flying fox; (*ā*), f. a species of bird.

Valgulikā, f. a cockroach.

Valgūya, Nom. P. *valgūyati, -yitum*, to be beautiful or handsome; to be mild or gentle; to honour, praise, (Sāy. on Ṛig-veda IV. 50, 7=*stauti*).

Valgūyat, an, antī, at, becoming handsome or beautiful; honouring.

वल्भ् *valbh*, cl. 1. A. *valbhate, vavalbhe, valbhitum*, to eat, devour.

Valbhana, am, n. the act of eating; food.

Valbhita, as, ā, am, eaten, devoured.

वल्मी *valmī*, f. an ant; [cf. *vamrī*; perhaps for *varmī*.] — *Valmī-kūṭa, am*, n. an ant-hill, hillock.

Valmika, as, m. for *valmīka*, an ant-hill, &c.; see below.

Valmīki, is, i, m. n. an ant-hill, &c.; see below.

Valmīka, as, am, m. n. (in Uṇādi-s. IV. 25. derived fr. rt. *val*), an ant-hill, mole-hill, a hillock or ground thrown up by white ants, moles, &c.; (*as*), m. swelling of the neck or of the chest and other parts of the body, elephantiasis; the poet Vālmīki. — *Valmīka-mātra, as, ī, am*, being of the size of an ant-hill. — *Valmīka-śīrsha, am*, n. a kind of antimony (used as a collyrium).

वल्युल् *valyul* or *valyūl* [cf. *palyul*], cl. 10. P. *valyūlayati, -yitum*, to cut, cut off; to purify.

वल्ल् *vall* [cf. rt. *val*], cl. 1. A. *vallate, vavalle, vallitum*, to be covered; to go, move.

Valla, as, m. covering; winnowing corn; a Māsha of silver; a weight of three Raktikās or Ratīs; prohibiting, prohibition.

Vallakī, f. the Viṇā or Indian lute.

Vallabha, as, ā, am (in Uṇādi-s. III. 125. said to be fr. rt. vall), beloved, desired, dear; supreme, superintending, superintendent; (as), m. a lover, husband, friend, favourite, (kāma-vallabha, the cinnamon tree); a superintendent, overseer; a chief herdsman; a horse (especially one with good marks); N. of a grammarian; (ās), m. pl., N. of a people; (ā), f. a beloved female, wife, mistress; (ī), f., N. of a city in Gujarāt, the capital of a line of kings. —Vallabha-tama, as, ā, am, most beloved, dearest. —Vallabha-tā, f. or vallabha-tva, am, n. the state of being loved or a favourite, love. —Vallabha-deva, as, m., N. of a poet. —Vallabha-pālaka, as, m. a horse-keeper, groom. —Vallabhāćārya (°bha-āć°), as, m., N. of a great teacher of the Vaishṇava sect, (he was a successor of a less celebrated teacher named Vishṇu-svāmin, and his followers are sometimes called Vallabhāćāryas, sometimes Rudra-sampradāyins; he was born, it is said, in the forest of Campāraṇya in 1479; at an early age he commenced travelling to propagate his doctrines, and at the court of Kṛishṇa-deva, king of Vijaya-nagara, succeeded so well in his controversies with the Śaivas that the Vaishṇavas chose him as their chief; he then went to other parts of India, and finally settled down at Benares, where he composed seventeen works, the most important of which were a commentary on the Vedānta and Mīmāṅsā Sūtras and another on the Bhāgavata-Purāṇa, which last, as inculcating the worship of Kṛishṇa, is the chief religious work on which this sect rest their doctrines; he left behind eighty-four disciples, of each of whom some history or story is told, which stories are often repeated to large audiences on festive or solemn occasions; the Tilaka mark on the forehead of the Vallabhāćāryas is described as consisting of two perpendicular lines meeting in a semicircle at the root of the nose and having a round spot of red between them.) —Vallabhāshṭaka-vivṛiti (°bha-ash°), is, f., N. of a work.

Vallabhāyita, am, n. a kind of coitus; [cf. purushāyita.]

Vallara, am, n. Agallochum or aloe wood (the black variety).

Vallarī, is, or *vallarī*, f. a branching foot-stalk, compound pedicle; a creeping or twining plant.

Vallava, as, m. a herdsman [cf. go-v°]; a name of Bhīma-sena; a cook; (ī), f. a cowherdess.

Valli, is, or *vallī*, f. a creeper, any climbing or creeping plant; (is), f. the earth; (ī), f. a plant, Ligusticum Ajwæn; N. of an Upanishad. —Valli-kaṇṭakārikā, f. the plant Solanum Jacquini. —Valli-dūrvā, f. a kind of grass. —Valli-śākaṭa-potikā, f. = mūla-poti. —Valli-sūraṇa, as, m. a kind of plant (= atyamla-parṇī). —Valli-gaḍa, as, m. a kind of fish (commonly called bholā or bālikaḍā). —Valli-ja, am, n. 'creeper-grown,' pepper. —Vallī-mudga, as, m. a kind of kidney-bean. —Vallī-vadarī, f. a kind of plant (= bhū-vadarī). —Vallī-vṛiksha, as, m. the Sāl tree, Sborea Robusta; [cf. śāla, sāla.]

Vallura, am, n. an arbour, bower; any place overgrown with creeping plants; a thicket, wood; an uncultivated field or place overrun with wild grass; a desert, place destitute of water, wilderness, wild, solitude; a field; a branching foot-stalk, compound pedicle.

Vallūra, as, ā, am, m. f. n. dried flesh; hog's flesh, the flesh of the wild hog; (am), n. an uncultivated field or one overrun with grass; a thicket; a desert (= vana-kshetra; = vāhana; = ūshara-bhūmi).

Vallyā, f. Emblic Myrobalan (= dhātrī).

वल्व *valva*. See balva, p. 677, col. 1.

वल्वज *valvaja, as*, m. (also written balbaja, q. v.), a sort of coarse grass, Eleusine Indica; (ā), f. a kind of grass (called in Hindī sāve vāge and, according to some, a different species from valvaja, its synonyms are tṛiṇa-valvajā, tṛiṇekshu dṛiḍha-kshurā, dṛiḍha-tṛiṇā, dṛiḍha-pattrī, pāniyāśrā, mauñjī-pattrā).

वल्श *valśa, as*, m. (or am, n.?), Ved. a branch; [cf. sahasra-v°.]

वल्ह *valh* (also written balh; cf. rt. varh), cl. 1. A. valhate, &c., to be good or excellent, be pre-eminent; to speak; to kill, hurt; to give or to cover; cl. 10. P. valhayati, &c., to speak, tell; to shine.

वल्हिक *valhika, valhīka*, = balhika, balhīka, q. q. v. v.

वव *vava, as*, m. the first of the eleven Karaṇas or astrological divisions of time.

ववर्जुषी *vavarjushī*, f. (see rt. vṛij), Ved. one who has effaced or atoned for.

वव्र *vavra, as, ā, am* (fr. rt. vṛi), Ved. surrounding, enveloping, (Sāy. = vṛiṇvat); (as), m. darkness, (Sāy. = vāraka); a cavern, abyss, (Sāy. = garta); a hole, well (= kūpa, according to Naigh. III. 23).

Vavri, is, m. an enveloping shape or form (according to Sāy. on Ṛig-veda I. 116, 10, V. 74, 5), any form (according to Naigh. III. 7 = rūpa); N. of the author of the hymn Ṛig-veda V. 19, (his patronymic is Ātreya.)

Vavrivas, vān, ushī, vat, Ved. one who has enveloped or obstructed.

वश् *vaś*, cl. 2. P. vashṭi (2nd sing. vakshi, 3rd du. ushṭas, 3rd pl. uśanti), Impf. avaṭ (3rd du. aushṭām), Pot. uśyāt, Impv. vashṭu (2nd sing. uḍḍhi), uvāśa (1st du. ūśiva), vaśishyati, avaśīt or avāśīt, vaśitum (Ved. also cl. 3. P. vivashṭi), to desire, wish, long for, will; to favour, accept favourably: Pass. uśyate, Aor. avāśi, to be desired or wished, &c.: Caus. vāśayati, -yitum, Aor. avivaśat, to cause to desire or wish, make favourable or thankful, give, grant: Desid. vivaśishati: Intens. vāvaśyate, vāvaśīti or vāvashṭi, to desire very much, love [cf. vāvaśāna]; to exult; [cf. Gr. ἑκ-ών, ἀ-έκων, ἕκ-η-τι, ἕκ-η-λο-ς, εὔκηλος; Lat. in-vi-tu-s for in-vic-(i)-tu-s.]

Vaśa, as, ā, am, willing, subdued, subject, submissive, obedient, tamed, overpowered, enthralled, humbled; subdued by charms or incantations; fascinated, charmed, enchanted; (as, am), m. n. wish, desire; will, authority, power, influence, control, supremacy, mastership; subjection, submission, the state of being tamed or overpowered, (vaśe kṛi, to bring into subjection, overpower; vaśe bhū, to be subjected; to be obedient to the will of another); birth; (as), m. the residence of harlots; N. of a Ṛishi preserved by the Aśvins; Vaśa Aśvya, N. of the author of Ṛig-veda VIII. 46; (ās), m. pl., N. of a tribe or race; (ā), f. a woman; a wife; a daughter; a husband's sister; a cow; a barren cow; a barren woman; a female elephant; vaśāt, ind. through the power or influence of, by the force of, in virtue of, by means of, for the sake of (at the end of a comp.). —Vaśam-vada, as, ā, am, speaking submissively to the will (of another), compliant, submissive, acknowledging subjection. —Vaśamvada-tva, am, n. speaking compliantly. —Vaśa-kara, as, ī, am, causing subjection, subjugating. —Vaśa-kriyā, f. the act of subduing or overpowering (especially by drugs, gems, charms, or incantations); the drugs &c. so used. —Vaśa-ga, as, ā, am, obedient, subject, vassal; (ā), f. an obedient wife. —Vaśan-gata, as, ā, am, subject to the will (of another), obedient, reduced to vassalage. —Vaśa-tas, ind. in consequence of the power of, on account of or through the influence of. —Vaśa-tā, f. subjection, the being under the control of. —Vaśa-nī, is, īs, i, Ved. performing the will or fulfilling the pleasure (of another). —Vaśa-vartin, ī, inī, i, acting obediently to the will (of another), obsequious. —Vaśādhyaka (°śa-ādh°?), as, m. a porpoise, the Gangetic porpoise. —Vaśānuga (°śa-an°), as, ā, am, obedient or subject to the will (of another), submissive; (as, ā), m. f. a male or female servant. —Vaśā-pāyin, ī, m. a dog, (for vasā-pāyin, q. v.) —Vaśī-karaṇa, am, n. the act of making subject, subjugating, overcoming by charms, &c., enchanting, charming. —Vaśī-kṛi, cl. 8. P. -karoti, -kartum, to make subject to another's will, bring into subjection, subjugate. —Vaśī-kṛita, as, ā, am, subjected to the will (of another), brought into subjection, subdued, enthralled, bewitched, fascinated. —Vaśī-bhū, cl. 1. P. -bhavati, -bhavitum, to become subject to another's will. —Vaśī-bhūta, as, ā, am, become subject, subjugated, brought under control.

Vaśakā, f. an obedient wife, submissive woman.

Vaśana, am, n. wishing, desiring, willing, &c.

Vaśanīya, as, ā, am, to be wished or willed.

Vaśāku, us, m. a bird (?).

Vaśi, is, m. subjugation, fascination, bewitching, holding others in magical submission to the will; (i), n. the state of being subject, subjection.

Vaśika, as, ā, am, void, empty; (ā), f. aloe wood.

Vaśin, ī, inī, i, having will or power; having or being in authority, powerful, being in subjection, subdued, subjugated, under control, obedient; (ī), m. a ruler, lord (Ved.); a sage with subdued passions; (inī), f. the Samī tree, Acacia or Mimosa Suma; a parasite plant. —Vaśi-tā, f. or vaśi-tva, am, n. subjugation, dominion; subduing by magical means, fascinating, bewitching.

Vaśira, am, n. sea salt [cf. vasuka]; (as), m. the tree Achyranthes Aspera; a sort of pepper (= gaja-pippalī; cf. vasira); orris root.

Vaśishṭha, as, m. (fr. vaśin), N. of a celebrated Ṛishi or divine sage, (originally written vasishṭha, but in the later language regarded as a superl. of vaśin, meaning 'the most self-subdued;' for an account of him see vasishṭha, p. 896, col. 2.)

Vaśira, as, m. = gaja-pippalī, a plant bearing a pungent fruit resembling pepper, (also written vaśira; cf. vasira.)

Vaśya, as, ā, am, to be subjected, able to be subdued, controllable, governable; subdued, tamed, humbled; under control, obedient, dutiful, docile, tame, humble; (as), m. a dependant, slave; (ā), f. a docile and obedient wife; (am), n. cloves. —Vaśya-tā, f. or vaśya-tva, am, n. subjugation, fitness for subjection, humility. —Vaśyātman (°ya-āt°), ā, ā, a, of subdued mind.

Vaśyaka, as, ā, am, = vaśya above; (ā), f. an obedient wife; [cf. a-vaśyaka.]

वष् *vash* (also written bash), cl. 1. P. vashati, vavāsha, vashitum, to hurt, strike, kill.

वषट् *vashaṭ*, ind. (probably for vakshat, Vedic Leṭ of rt. 1. vah; cf. śraushaṭ), an exclamation used on making an oblation to a deity with fire, 'may he (the god of fire) bear it to the gods!' (followed by a dat., e. g. Pūshṇe vashaṭ.) —Vashaṭ-kartṛi, tā, m. the priest who makes the oblation with the exclamation vashaṭ. —Vashaṭ-kāra, as, m. making the exclamation vashaṭ, the formula vashaṭ or a burnt offering made with this formula; N. of one of the thirty-three so-called Vedic deities (which, according to one account, are thus reckoned, eight Vasus, eleven Rudras, twelve Ādityas, Prajāpati, and Vashaṭ-kāra). —Vashaṭ-kṛita, as, ā, am, offered in fire with the exclamation vashaṭ, 'may he bear it to the gods!' (said of an oblation); (am), n. an oblation made in fire to the gods with the formula vashaṭ. —Vashaṭ-kṛiti, is, f. an oblation made in fire with the exclamation vashaṭ.

वष्क् *vashk*, cl. 1. A., 10. P. vashkate, vashkayati, &c., to see [cf. rt. vishk]; to go.

Vashkaya, as, m. a one-year-old calf (according to Śākaṭāyana); [cf. vaskaya; Gr. μόσχος, μοσχάς; Lat. vacca.]

Vashkayaṇī or *vashkayiṇī*, f. a cow that has

full-grown calves, a cow bearing many calves; [cf. *vaskayaṇī.*]

वस् 1. *vas*, a root assumed by some to explain Ṛig-veda VI. 38, 2. *dūrāc cid ā vasato asya karṇā*, his ears hear even from a great distance, but according to Sāy. fr. rt. 6. *vas*.

वस् 2. *vas* (sometimes written *bas*), cl. 4. P. *vasyati, vavāsa, vasitum*, to be straight or unbending, to be fixed or erect; to make firm, fix.

वस् 3. *vas* (a Vedic rt. which probably afterwards passed into *ush*, cf. 2. *ush, vivasvat, ushas*), cl. 6. P. *uććhati, uvāsa*, Leṭ *uććhāt*, Inf. *vastave*, Ved. to shine: Caus. *vāsayati*, &c., to cause to shine; [cf. Goth. *uhtvo*.]

वस् 4. *vas*, cl. 10. P. *vāsayati, -yitum*. Aor. *avīvasat*, to love; to cut, cut off, divide; to accept, take; to offer; to kill.

वस् 5. *vas*, cl. 2. Ā. *vaste, vavase, vasishyate, avasishṭa, vasitum*, to wear (as clothes), to put on (clothes &c.), cover with dress, dress: Pass. *vasyate*: Caus. *vāsayati, -te*: Desid. *vivasishate*: Intens. *vāvasyate, vāvasti*; [cf. Zend *vanh, vas-tra*; Gr. ἕν-νυ-μι (for Ϝεσ-νυμι), εἷ-μα (= Ved. *vasman*), ἱμάτ-ιο-ν, ἐσ-θ-ος, ἐσ-θ-ή-s, ἑ-ανό-s, ἑ-ανό-s; Lat. *ves-ti-s, vesti-o*; Goth. *ga-vas-jan, vas-ti*; Angl. Sax. *werian*.]

Vas (at the end of a comp.), wearing.

1. *vasat, an, atī, at*, wearing, putting on (clothes).

1. *vasana, am*, n. cloth, clothes, dress, attire; covering, clothing; an ornament worn by women round the loins, (in this sense also *ā*, f.) — *Vasanārṇa* (°*na-ṛiṇa*), *am*, n. debt of a cloth.

Vasarhan, ā, m., Ved. 'assuming various vestures,' epithet of Agni, (according to Sāy. Ṛig-veda I. 122, 3 = *vasanārha* or = *vāsakānāṃ vṛikshādīnāṃ hantri* or = *vāsārha*, i. e. *vāsarasya gamayitri*.)

Vasāna, as, ā, am, wearing, putting on (clothes).

1. *vasi, is*, m. f. (?), clothes. (For 2. see col. 2.)

1. *vasita, as, ā, am*, worn, put on.

Vasitṛi, tā, trī, tṛi, one who wears, wearing.

Vasitvā, ind. having worn, having put on (clothes), wearing.

1. *vasti, is*, m. f. (?), cloth, (only the pl. *vastayas* seems to be used, and is said to mean 'the ends or skirt of a cloth.')

Vastṛi, tā, trī, tṛi, Ved. one who clothes, a clother; (perhaps) shining, lighting up, illuminating, (connected with rt. 3. *vas*.)

Vastra, am, n. (said to be sometimes *as*, m.), cloth, clothes, garment, raiment, apparel, dress, vesture, night-dress, bed-clothes, a covering, cover. — *Vastra-kuṭṭima, am*, n. 'cloth-hut,' an umbrella; a tent. — *Vastra-gṛiha, am*, n. 'cloth-house,' a tent. — *Vastra-granthi, is*, m. the knot which fastens the lower garments above the hips. — *Vastra-ććhanna, as, ā, am*, clad in clothes. — *Vastra-da, as, ā, am*, giving clothes. — *Vastra-nirṇejaka, as*, m. a washer of clothes, washerman. — *Vastra-pañjala, as*, m., N. of a plant (= *kola-kanda*). — *Vastra-paridhāna, am*, n. the putting on of clothes, dressing. — *Vastra-putrikā*, f. a doll, puppet. — *Vastra-pūta, as, ā, am*, purified with a cloth, filtered through a cloth (said of water). — *Vastra-bhūshaṇa, as*, m., N. of a tree; (*ā*), f. a kind of plant (= *mañjishṭhā*). — *Vastra-bhedaka, as*, or *vastra-bhedin, ī*, m. a cloth-cutter, tailor. — *Vastra-mathi, is, is, i*, Ved. carrying off clothes by force, stealing clothes, (Sāy. = *vastra-māthin*.) — *Vastra-yugala, am*, n. two garments. — *Vastra-yugin, ī, inī, i*, having or possessing a couple of garments. — *Vastra-yugma, am*, n. a pair of garments or clothes of any kind. — *Vastra-yoni, is*, f. the basis or material of cloth (as cotton, silk, wool, &c.). — *Vastra-rañjana, as*, m. 'cloth-colourer,' safflower. — *Vastra-vilāsa, as*, m. foppery in dress. — *Vastra-veshṭita, as, ā, am*, covered with clothes, well clad. — *Vastrāgāra* (°*ra-āg*°), *as, am*, m. n. a clothier's shop; a tent. — *Vastrāñćala* (°*ra-añ*°), *am*, n. the end or hem of a garment. — *Vastrānta* (°*ra-an*°), *as*, m. the end of a garment. — *Vastrāpahāraka* (°*ra-ap*°), *as*, or *vastrāpahārin, ī*, m. a stealer of clothes. — *Vastrārdha* (°*ra-ar*°), *am*, n. the half of a garment. — *Vastrārdha-prāvṛita* or *vastrārdha-saṃvīta* or *vastrārdha-saṃvṛita, as, ā, am*, covered or clothed with half a garment. — *Vastrāvakarta* (°*ra-av*°), *as*, m. a fragment of a garment. — *Vastrotkarshaṇa* (°*ra-ut*°), *am*, n. the act of taking off clothes.

Vastraya, Nom. P. *vastrayati, -yitum*, to dress one's self.

1. *vasna, am*, n. (for 2. see p. 897, col. 2), cloth, a cloth, clothes; skin.

1. *vasman, a*, n., Ved. a garment.

वस् 6. *vas*, cl. 1. P. *vasati* (ep. also Ā. *vasate*), *uvāsa, vatsyati* (ep. *vasishyati*), *avātsīt* (ep. *avosit*), *vastum*, to dwell, live, to inhabit, dwell in, abide in (with loc. or even acc., e. g. *vaneshu vas*, to dwell in woods; *nadīr vas*, to live in rivers); to dwell with, live near (with loc. or with *saha* governing an inst.): to spend (time), pass (a night); cl. 10. P. *vasayati*, &c., to dwell: Pass. *ushyate* (Part. *ushita*, see 2. *ushita*, s. v.), to be dwelt: Caus. *vāsayati, -yitum*, Aor. *avīvasat*, to cause to dwell, to lodge; to people; to receive hospitably or as a guest; to let abide; to dwell, inhabit: Desid. *vivatsati*, to wish to dwell: Intens. *vāvasyate, vāvasti*, to remain, be in, be engaged in; [cf. Gr. ἄστυ, Ϝάστυ, ἀστεῖο-s, ἀστό-s, ἑστία, ὑπερ-ῷον, (probably also) εὐνή, ἰαύω, αὐλή, αὖλις: Lat. *Vesta, vesti-bulum, verna*, (perhaps also) *vās, vāsum*: Goth. *visan, vas* = Eng. *was*: Old Germ. *wisu, was*, 'I was; he was;' *warumes*, 'we were;' *weren, wonen*: Mod. Germ. *war, gewesen, Wesen, an-wesend*: Angl. Sax. *wesan, ed-wist, werig, wunian*: Hib. *fosaim*, 'I stay, lodge;' *fosra*, 'a dwelling, abode;' *arasaim*, 'I dwell;' *aras*, 'a dwelling-house.']

2. *vasat, an, antī, at*, dwelling, inhabiting, lodging.

Vasati, is, or *vasatī*, f. a dwelling-place, dwelling, house, abode, residence, (*kāma-v*°, 'abode of love,' a term belonging to erotic composition); abiding; a Jaina monastery; night, (in this sense perhaps connected with rt. 5. *vas*); [cf. Hib. *fosadh*, 'staying.']

2. *vasana, am*, n. a dwelling, residence, house. — *Vasana-sadman, a*, n. a dwelling-house, abode, habitation.

Vasamāna, as, ā, am, dwelling, abiding.

Vasavya, am, n. (fr. *vasu*), Ved. a quantity of goods or treasure, wealth, opulence.

2. *vasi, is*, m. (for 1. see col. 1), dwelling, abode; a dwelling.

2. *vasita, as, ā, am*, dwelling, inhabiting [cf. 2. *ushita*]; stored (said of grain); (*am*), n. abiding, abode, residence; (*ā*), f. incorrect for *vaśi-tā*.

Vasira, am, n. sea salt; (*as*), m. = *gaja-pippalī*, a plant bearing a pungent seed or fruit resembling pepper, (according to some also *am*, n.; cf. *vaśira*.)

Vasishṭha, as, m. (superl. of *vasu* or *vasumat*; cf. *vasīyas*), 'the most wealthy,' N. of a very celebrated Vedic Ṛishi or inspired sage (owner of the 'cow of plenty,' called Nandinī, offspring of Surabhi, which by granting all desires made him, as his name implies, master of every *vasu* or desirable object; he was the typical representative of Brāhmanical dignity, and the legends of his conflict with Viśvā-mitra, who raised himself from the military to the sacerdotal class, though probably founded on the actual struggles which took place between the Brāhmans and Kshatriyas, were doubtless mostly invented to impress the mind with the power and superiority of the priesthood; a great many hymns of the Ṛig-veda are ascribed to these two great rivals, those of the seventh Maṇḍala, besides some others, being attributed to Vasishṭha, while those of the third Maṇḍala are assigned to Viśvā-mitra; in one of Vasishṭha's hymns he is represented as king Su-dās's family priest, an office to which Viśvā-mitra also aspired; in another hymn Vasishṭha claims to have been inspired by Varuṇa, and in another [Ṛig-veda VII. 33, 11] he is called the son of the Apsaras Urvaśī by Mitra and Varuṇa, whence his patronymic Maitrāvaruṇi; in Manu I. 35. he is enumerated among the ten Prajā-patis or Patriarchs produced by Manu Svāyambhuva for the peopling of the universe; in the Mahā-bhārata he is mentioned as the family priest of the solar race or family of Ikshvāku and Rāma-ćandra, and in the Purāṇas as one of the arrangers of the Vedas in the Dvāpara age; in the first and second chapters of the Raghu-vaṇśa he is described as releasing king Dilīpa from his curse of childlessness by directing him to attend upon the cow Nandinī in atonement for an offence he had unintentionally committed against the parent cow Surabhi; according to one account Vasishṭha married Ūrjā, 'Strength;' according to another, Arundhatī, one of the Pleiades, by whom he had seven sons [see *arundhatī*]; other legends make him one of the seven great patriarchal sages regarded as forming the stars of the Great Bear [see *ṛishi*]; his name is often written Vaśishṭha, q. v., in which case it must be connected with *vaśa* and *vaśin*); N. of the author of a law-book (perhaps intended to be ascribed to the Vedic Ṛishi above); (*ās*), m. pl. the family of Vasishṭha; (*Vasishṭhasyāṅkuśa* and *Vasishṭhasyānupadam*, N. of two Sāmans.) — *Vasishṭha-tantra, am*, n., N. of a Tantra work. — *Vasishṭha-putra, ās*, m. pl. 'the sons or descendants of Vasishṭha,' N. of the authors of Ṛig-veda VII. 33, 10–14. — *Vasishṭha-pramukha, as, ā, am*, preceded or led by Vasishṭha. — *Vasishṭha-prāći*, f., N. of a place. — *Vasishṭha-bhṛigv-atri-sama, as, ā, am*, equal to (the three great saints) Vasishṭha, Bhṛigu, and Atri (all three being reckoned among the nine Prajā-patis, Manu I. 35). — *Vasishṭha-saṃhitā*, f., N. of a philosophical treatise; = *yoga-vāsishṭha*. — *Vasishṭhāpavāha* (°*ṭha-ap*°), *as*, m., N. of a place on the Sarasvatī (where that river carried the Ṛishi Vasishṭha away so that he escaped from Viśvā-mitra).

Vasīyas, ān, asī, as (compar. of *vasu* or *vasu-mat*, cf. *vasishṭha*), more wealthy, better, more excellent.

Vasu, us, us or *vī* (Ved.), *u*, good (Ved.); wealthy, rich (Ved.); sweet, sweet-flavoured; dry, dried; (*us*), m. (pl. *vasavas*), N. of a kind of god or semi-divine being belonging to a class of eight (forming one of the nine Gaṇas or classes enumerated under Gaṇa-devatā, q. v.; the eight Vasus were originally personifications, like other Vedic deities, of natural phenomena, and are usually mentioned with the other Gaṇas or classes common in the Veda, viz. the eleven Rudras and the twelve Ādityas, constituting with them and with Dyaus, 'Heaven,' and Pṛithivī, 'Earth' [or, according to some, with Indra and Prajā-pati, or, according to others, with the two Aśvins], the number of thirty-three gods to which reference is frequently made: the names of the Vasus, according to the Vishṇu-Purāṇa, are, 1. Āpa [connected with *ap*, 'water']; 2. Dhruva, 'the Pole-star;' 3. Soma, 'the Moon;' 4. Dhava or Dhara; 5. Anila, 'Wind;' 6. Anala or Pāvaka, 'Fire;' 7. Pratyūsha, 'the Dawn;' 8. Prabhāsa, 'Light;' but their appellations are variously given by different authorities, Ahan, 'Day,' being sometimes substituted for 1; in their relationship to Fire and Light they appear to belong to the Vedic rather than Purānic period of mythology); a symbolical expression for the number eight; N. of Agni or Fire; of Śiva; of Kuvera, the god of wealth; of a king; of a Ṛishi with the patronymic Bhāradvāja (author of the hymns Ṛig-veda IX. 80–82); the sun; a ray of light; a rein; the tie of a yoke; a halter; a tree; the tree Sesbana Grandiflora; the plant Trophis Aspera; a lake, pool; a kind of fish; (*us*), f. light, radiance; (*u*), n. wealth, riches (abl. gen., Ved. *vasvas*); a thing, substance; gold; a gem, jewel; water; a sort of salt; a yellow kind of kidney-bean; a medicinal root (commonly called Vṛiddhi; said to be also *us*, f.); [cf. Gr. ἐΰς, ἐάων.] — *Vasu-karṇa, as*, m., N. of a Ṛishi with the

patronymic Vāsukra (author of the hymns Ṛig-veda X. 65, 66). — *Vasu-kīṭa, as,* or *vasu-krimi, is,* m. 'money-worm,' a suppliant, beggar. — *Vasu-kṛit, t,* m., N. of a Ṛishi with the patronymic Vāsukra (author of the hymns Ṛig-veda X. 20–26). — *Vasu-kra, as,* m., N. of a Ṛishi with the patronymic Aindra (author of the hymns Ṛig-veda X. 27, 29, and part of 28); of another Ṛishi with the patronymic Vāsishṭha (author of Ṛig-veda IX. 97, 28–30). — *Vasukra-patnī,* f., N. of the authoress of Ṛig-veda X. 28, 1. — *Vasu-gupta, as,* m. a proper N. — *Vasuguptāćārya* (°*ta-āć*°), *as,* m., N. of an author. — *Vasu-ććhidrā,* f., N. of a tree (= *mahā-meda*). — *Vasu-tāti, is,* f., Ved. wealth, riches, (Sāy. = *dhana.*) — *Vasu-tti, is,* f. (for *vasu-datti;* cf. *deva-tta*), Ved. granting wealth. — *Vasu-tvana, am,* n., Ved. wealth, riches. — *Vasu-dā, ās,* m. f., Ved. one who grants wealth or treasures; (*ā*), f. the earth, (fem. of *vasu-da.*) — *Vasu-deva, as,* m., N. of the father of Kṛishṇa, (he was the son of Śūra, a descendant of Yadu of the lunar line, and was also called Ānaka-dundubhi, q. v., because at his birth the gods, foreseeing that Vishṇu would take a human form in his family, sounded the drums of heaven with joy; he was a brother of Kuntī or Pṛithā, the mother of the Pāṇḍu princes, who were thus cousins of Kṛishṇa, see 1. *kṛishṇa*); a proper N. — *Vasu-devatā,* f. the constellation Dhanishṭha (presided over by the Vasus). — *Vasudeva-bhū, ūs,* m. 'son of Vasu-deva,' epithet of Kṛishṇa. — *Vasudevyā,* f. the asterism Dhanishṭha [cf. *vasu-devatā*]; the ninth day of the fortnight. — *Vasu-dharmikā,* f. crystal. — *Vasu-dhā,* f. 'containing wealth,' the earth. — *Vasudhā-kharjūrikā,* f., N. of a plant. — *Vasudhā-dhara, as,* m. a mountain. — *Vasudhādhipa* (°*dhā-adh*°), *as,* m. a king. — *Vasu-dhāna, as, ā, am,* Ved. possessing wealth, a possesser of wealth. — *Vasudhā-nagara, am,* n. the capital of Varuṇa in the western ocean. — *Vasu-dhāra, as, ā, am,* treasure-holding; (*ā*), f. a female Śakti peculiar to the Jainas; the capital of Kuvera, (also read *vasu-bhārā.*) — *Vasu-dhiti, is,* f., Ved. the bestowal of wealth, (according to Sāy. on Ṛig-veda IV. 8, 2 = *yajamā-nābhishṭa-phala-rūpa-dhanasya dānam*); (*is, is, i*), bestowing wealth, (Sāy. = *dhanasya dhāṭṛi,* Ṛig-veda I. 181, 1.) — *Vasu-dheya, am,* n., see Nirukta IX. 42, 43. — *Vasun-dhara, as,* m. containing wealth; N. of a poet; (*ās*), m. pl., N. of a people; (*ā*), f. the earth. — *Vasu-pati, is,* m., Ved. a lord of wealth or of good things. — *Vasu-prabhā,* f. one of the seven tongues of fire. — *Vasu-prāṇa, as,* m. 'life of the Vasus,' fire or its deity Agni. — *Vasu-bharita, as, ā, am,* full of treasures. — *Vasu-mat, ān, atī, at,* possessing treasures, wealthy, rich; (*atī*), f. the earth; a proper N. — *Vasu-manas, ās,* m., N. of the author of Ṛig-veda X. 179, 3 (having the patronymic Rauhidaśva). — *Vasu-ruć, k,* m. a proper N. — *Vasu-retas, ās,* m. fire. — *Vasu-roćis, is,* m., Ved. a proper N.; (*is*), n. a religious ceremony in which the deities called Vasus are especially worshipped; *Vasuroćisho 'ṅgirasaḥ,* N. of the authors of Ṛig-veda VIII. 34, 16–18. — *Vasa-vani, is,* f., Ved. a request or prayer for wealth; (*is, is, i*), a giver of wealth. — *Vasu-vāhana, as, ī, am,* bringing treasures. — *Vasuvit-tama* (superl. of *vasu-vid*), *as, ā, am,* Ved. one who bestows great wealth. — *Vasu-vid, t, t, t,* Ved. granting treasures. — *Vasu-śravas, ās, ās, as,* Ved. famous or renowned for wealth. — *Vasu-śrata, as,* m., Ved. (probably) one renowned for wealth; N. of the author of the hymns Ṛig-veda V. 3–6 (having the patronymic Ātreya). — *Vasu-śreshṭha, am,* n. 'the best of treasure,' silver; wrought gold. — *Vasu-sheṇa, as,* m., N. of Karṇa (half brother of the Pāṇḍu princes by the same mother, Pṛithā; the name is supposed by some to have reference to his wealth, which he liberally distributed, cf. *karṇa*). — *Vasu-sampūrṇa, as, ā, am,* filled with wealth. — *Vasu-sthalī,* f. the city of Kuvera. — *Vasu-haṭṭa* or *vasuhaṭṭaka, as,* m. = *vaka-pushpa* or Sesbana Grandiflora. — *Vasūpamāna* (°*su-up*°), *as, ā, am,* resembling or equal to Kuvera (the god of wealth). — *Vasor-dhārā,* f. 'a stream or source of wealth,' N. of a particular libation to Agni; of a sacred bathing-place; of the wife of Agni. — *Vasv-aukasārā,* f. the city of Indra, i. e. Amarā-vatī; the residence of Kuvera, i. e. Alakā; a river or lake attached to Amarā-vatī and Alakā (regarded as belonging to either Indra or Kuvera).

Vasuka or *vasūka, as,* m. a kind of tree, Sesbana Grandiflora; a kind of shrub, Asclepias Gigantea; (*am*), n. sea salt [cf. *vastra*]; a fossil salt (brought from Sambhar lake in Rājputāna).

Vasula, as, m. a god, deity.

Vasūya, us, us, u, Ved. desiring riches; *Vasūyava Ātreyāḥ,* N. of the authors of Ṛig-veda V. 25–26.

Vasta, am, n. an abode, house; a part (= *bhāga,* perhaps an error for *ćhāga*); (*as*), m. a goat, (more commonly written *basta,* q. v.) — *Vasta-karṇa, as,* m. the Sāl tree. — *Vasta-gandhā, vasta-modā,* &c., see *basta-g*°, &c. — *Vastājina* (°*ta-aj*°), *am,* n. a goat's skin. — *Vastāntrī* (°*ta-an*°), f. benzoin or storax; a plant (see *bastāntrī*).

Vastavya, as, ā, am, inhabitable, habitable, to be dwelt in, to be resided or remained at, &c.

2. *vasti, is,* m. f. (for 1. see p. 896, col. 1), abiding, dwelling, staying; the lower belly, abdomen, the hypogastric or pubic region; the pelvis; the bladder; a clyster, syringe, bag made of bladder or gut with a wooden or metallic nozzle. — *Vasti-karmādhya* (°*ma-ādh*°), *as,* m. the soap berry, Sapindus Detergens. — *Vasti-mala, am,* n. 'bladder-excretion,' urine. — *Vasti-śiras, as,* n. the neck of the bladder; the pipe of a clyster. — *Vasti-śodhana, am,* n. 'bladder-cleanser,' a diuretic.

Vastu, u, n. any really existing or abiding substance or essence; (in phil.) the real (opposed to *a-vastu,* that which does not really exist, the unreal; *a-dvitīya-vastu,* the one real substance which has no second); object, the object (of love &c.); thing, matter, article, commodity; substance, wealth, property; natural disposition, essential property, nature, essence; material essence, body, stuff, materials, ingredients; the pith or substance of anything; the main plot or subject of a poem or play; means, mode, plan, project, design; (*us*), f., Ved. day, dawn (gen. sing. *vastos*). — *Vastu-kshaṇāt,* ind. at the very moment, at the right moment. — *Vastutas,* ind. in fact, in reality, really, actually, in very deed, verily, essentially, substantially; as a natural consequence, owing to the very nature of a thing, of course; in fine. — *Vastu-tā,* f. substantiality, essentiality, reality, (*parihāsa-vastutā,* the condition of being the object of derision.) — *Vastu-pāla, as,* m., N. of a poet. — *Vastu-mātra, am,* n. the mere outline of any subject, skeleton of a discourse. — *Vastu-raćanā,* f. arrangement of matter, style (e. g. *saṅkshiptā vastu-raćanā,* a compressed or concise style). — *Vastu-vat, ān, atī, at,* supplied with commodities. — *Vastu-vinimaya, as,* m. exchange of goods, barter. — *Vastu-vivarta, as, ā, am,* enveloping reality, (in the Vedānta said of *avastu* or unreality, i. e. of the external world conceived of as illusory.) — *Vastu-hāni, is,* f. loss of substance or property. — *Vastūtthāpana* (°*tu-ut*°), *am,* n. the production of any change or incident in a play by magic. — *Vastūpahita* (°*ta-up*°), *as, ā, am,* applied to a suitable object, placed on a proper object. — *Vastv-antara, am,* n. another thing, another object or subject. — *Vastv-abhāva, as,* m. absence of reality, unsubstantial existence; loss or destruction of property.

Vastuka, am, n. a pot-herb, Chenopodium Album, (also written *vāstaka, vāstūka,* q. v.)

Vastūkī, f. a kind of plant.

Vastya, am, n. an abode, house (= *pastya,* q. v.).

2. *vasna, as,* m. (according to Uṇādi-s. III. 6. fr. rt. 6. *vas;* for 1. see p. 896, col. 2), hire, wages, price; (*am*), n. abiding, dwelling; wealth, substance, thing; wages, hire; death; [cf. Gr. ὦνο-ς (for Ϝόσνος), ὠνή, ὠνέ-ο-μαι; Lat. *venu-m, ven-eo, ven-do;* Slav. *ven-i-ti, ven-o.*]

Vasnika, as, ī, am, relating to hire or price, earning wages, mercenary, hireling; purchasable.

Vasnya, as, ā, am, Ved. hired.

2. *vasman, a,* n., Ved. abode, habitation.

Vasyas, ān, asī, as (for *vasīyas*), Ved. more wealthy, more excellent, better, more precious, more glorious; (*as*), n. more excellent wealth, very excellent treasure.

Vasvī, f. [cf. *vasu*], Ved. glorious, excellent, (Sāy. = *vāsayitrī, praśasyā, praśastā.*)

वसतीवरी *vasatīvarī,* f., Ved. water used in the preparation of Soma.

वसन्त *vasanta, as,* m. (according to Uṇādi-s. III. 128. fr. rt. 6. *vas;* perhaps connected with rt. 3. *vas,* 'to shine'), spring, the vernal season (comprising, according to some, the months Ćaitra and Vaiśākha or from the middle of March to that of May; see *ṛitu*); the deified personification of spring; dysentery, diarrhœa; small-pox; (*ī*), f., N. of a particular scale or musical mode; [cf. Gr. ἔαρ; Lat. *ver;* Slav. *vesna.*] — *Vasanta-kāla, as,* m. the vernal season. — *Vasanta-kusuma, as,* m. 'having blossoms in spring,' the tree Cordia Myxa or Latifolia. — *Vasantakusumākara* (°*ma-āk*°), *as,* m. a kind of plant. — *Vasanta-ghoshin, ī,* m. 'singing in spring,' the Koïl or Indian cuckoo. — *Vasanta-ja, as, ā, am,* 'spring-born,' produced in spring; (*ā*), f. a festival in honour of Kāmadeva or the god of love (held in the month Ćaitra, about the commencement of spring). — *Vasanta-tilaka, as, am,* m. n., N. of a variety of the Śakvarī or Śakkarī metre in Sanskṛit prosody, four times – – ᴗ – ᴗ ᴗ ᴗ – ᴗ ᴗ – ᴗ – –. — *Vasanta-dūta, as,* m. the Koïl or Indian cuckoo (see *kokila*); the month Ćaitra (March–April); the fifth Rāga or musical mode (called also Hindola); the mango tree; (*ī*), f. the trumpet flower; the creeper Gærtnera Racemosa. — *Vasanta-dru, us,* or *vasanta-druma, as,* m. 'spring-tree,' the mango tree, Mangifera Indica (which blossoms in March or April and is then an object of great beauty). — *Vasanta-pañćamī,* f. the fifth day of the light half of the month Māgha. — *Vasanta-bandhu, us,* m. 'friend of the spring,' epithet of Kāmadeva or the god of love. — *Vasanta-mālikā,* f., N. of a kind of metre. — *Vasanta-yodha, as,* m. 'spring-combatant,' epithet of the god of love. — *Vasanta-rāja, as,* m., N. of a grammarian; of the author of a work on augury. — *Vasanta-sakha, as,* m. 'friend of the spring,' epithet of the god of love. — *Vasantotsava* (°*ta-ut*°), *am,* n. the spring festival or celebration of the return of spring (formerly held on the full moon of Ćaitra, but now on the full moon of Phālguna and identified with the Dolā-yātrā or Holī).

Vasantaka, as, m. the plant Bignonia Indica.

वसव्य *vasavya.* See p. 896, col. 2.

वसा *vasā,* f. (perhaps fr. rt. 3. *vas,* 'to shine,' or according to some fr. rt. 6. *vas,* 'to dwell'), the serum or marrow of the flesh (considered by some authorities as distinct from the marrow of the bones, but by others as the same substance), marrow, adeps, fat, grease, suet, any fatty oily substance or oily exudation; the brain. — *Vasā-ćhaṭā,* f. the mass of the brain. — *Vasādhya* (°*sā-ādh*°) or *vasādhyaka, as,* m. the Gangetic porpoise, Delphinus Gangeticus, (also written *vaśādhyaka.*) — *Vasā-pāyin, ī,* m. 'grease-drinker,' a dog, (also written *vaśā-pāyin.*) — *Vasā-mūra,* N. of a place. — *Vasāvaskṣha-malina* (°*sā-av*°), *as, ā, am,* dirty with the remains of fat.

वसार *vasāra* (?), *am,* n. wish, purpose.

वसिर *vasira.* See p. 896, col. 2.

वसिष्ठ *vasishṭha.* See p. 896, col. 2.

वसु *vasu.* See p. 896, col. 3.

वसूरा *vasūrā,* f. a harlot, prostitute, unchaste woman.

वस्क् *vask* [cf. rt. *vashk*], cl. 1. Ā. *vaskate,* to go.

Vaska, as, m. going, motion; application, perseverance.

Vaskaya, as, m. a calf one year old, a yearling; [cf. *vashkaya.*]

Vaskayaṇī, f. a cow bearing many calves, or one that has full-grown calves; [cf. *vashkayaṇī.*]

वस्कराटिका *vaskarāṭikā,* f. a scorpion.

वस्त् *vast,* cl. 10. A. *vastayate, -yitum,* to hurt or kill; to torment; to go or move; to ask, beg, solicit.

वस्त *vasta, vasti.* See p. 897, col. 2.

वस्तर् *vastar,* ind., Ved. early, in the morning.

वस्न *vasna.* See p. 896, col. 2, and p. 897, col. 2.

वस्नन *vasnana, am,* n. an ornament for a woman's loins, a zone, girdle.

वस्नसा *va-snasā,* f. (for *ava-snasā*), a tendon, a nerve, a fibre (described as a hollow stringlike tube, attached to the bones and supposed to serve as a passage for the vital air).

वस्यस् *vasyas.* See p. 897, col. 3.

वस्वी *vasvī.* See p. 897, col. 3.

वह् 1. *vah* (connected with rt. 1. *ūh,* q. v.; cf. 1. *ūḍha*), cl. 1. P. A. *vahati, -te, uvāha* (2nd sing. *uvahitha* or *uvoḍha*), *ūhe, vakshyati* (ep. also *vahishyati*), *-te, avākshīt* (3rd du. *avoḍhām,* 3rd pl. *avākshus*), *avoḍha* (1st sing. *avakshi,* 3rd du. *avakshātām,* 3rd pl. *avakshata*), Prec. *uhyāt, vakshīshṭa* (Ved. forms *vakshi, vakshati, vakshva*), *voḍhum* (Ved. Inf. *vahadhyai, voḷhave, voḍhave,* see *yajña-v°*), to bear, carry, convey, transport; to draw, lead; to convey in a carriage, &c.; to carry away, carry off; to bring or carry near; to take in marriage, marry a wife; to be carried or borne along, proceed, move; to feel, experience, have; to flow; to breathe; to spit out, vomit (probably for rt. *vam*): Pass. *uhyate,* Aor. *avāhi,* to be borne or carried; to ride, (Pres. part. *uhyat, an, antī, at,* or *uhyamāna, as, ā, am,* being carried or borne): Caus. *vāhayati, -te, -yitum,* Aor. *avīvahat,* to cause to bear or carry, cause to convey or draw; to cause to be conveyed (A.); to ship or place in a boat; to cause to be brought or led; to cause to take in marriage; to cause to proceed or move, guide, drive, impel, direct; to travel (A.), proceed, go; to go to, visit; to carry out, perform, finish: Pass. of Caus. *vāhyate,* to be caused to bear or carry, to be made to convey: Desid. *vivakshati, -te:* Intens. *vāvahyate, vāvoḍhi;* [cf. Gr. ὄχο-ς, ὀχέ-ο-μαι, ὀχεύ-ω, ὄχη-μα, ὄχ-λο-ς, ὀχ-λέ-ω, ὀχ-ετό-ς, αὐχήν, ἄχθος; Lat. *veho, vehi-culu-m, vehe-s, vectura, via, vexo, vēlu-m* (for *veh-lu-m*), *uxor,* probably *bajulus;* Goth. *ga-vig-an, ga-vag-ja, vēg-s, vig-s;* Old Germ. *wag-an, wâga;* Angl. Sax. *wegan, weg, wagan, weddian;* Slav. *vez-u, vozu, vez-lo;* Lith. *vez-u, vez-ima-s, veze;* Hib. *feon,* 'a carriage.']

2. *vah* in *vajra-vah,* q. v.

Vaha, as, ā, am, bearing, carrying, conveying, bringing (often at the end of comps., e. g. *pushpagandha-v°,* 'bringing flowers and perfumes,' and sometimes with a passive sense, cf. *dur-v°, su-v°*); one who bears or carries; (*as*), m. the act of bearing or conveying; any vehicle or means of conveyance (as a car, carriage, horse, &c.); the shoulder of an ox; a road, way; a measure of four Droṇas; air, wind; any male river; a current; (*ā*), f. a river, stream in general. — *Vaham-liha, as,* m. 'shoulder-licking (?),' an ox.

Vahat, an, antī, at, bearing, carrying, conveying; wearing, taking, assuming; possessing, having.

Vahata, as, m. an ox; a traveller.

Vahati, is, m. an ox; air, wind; a friend, counsellor; (*i*), f. a river, stream.

Vahatu, us, m. an ox; a traveller (Ved.); a marriage, bridal, nuptial ceremony, (Sāy. = *vivāha.*)

Vahana, am, n. the act of bearing, carrying, conveying; flowing (as a stream); any vehicle or means of conveyance; a raft, float, boat.

Vahanīya, as, ā, am, to be carried or borne; portable.

Vahanta, as, m. air, wind; an infant.

Vahamāna, as, ā, am, bearing, carrying, conveying, being carried or riding on (with inst.); possessing, having; flowing.

Vahala, am, n. a raft, float; (*as, ā, am*), hard, firm, compact, &c., (in this sense more correctly written *bahala,* q. v.) — *Vahala-gandha,* &c., see *bahala-g°,* &c.

Vahita, as, ā, am, borne, conveyed, carried; obtained; known, celebrated.

Vahitra or *vahitraka, am,* n. a raft, float, boat, vessel.

Vahin, ī, inī, i, bearing, conveying; (*inī*), f. a boat, vessel.

Vahishṭha, as, ā, am, Ved. carrying heavy burdens, bearing much, (Sāy. = *voḍhṛi-tama.*)

Vahiru, us, m. (?), a tendon, nerve, muscle.

Vahni, is, is, i, bearing, carrying, bringing (Ved.); luminous, bright (Ved.); (*is*), m. one who bears an oblation (to the gods), a sacrificer, priest (Ved.); 'borne along,' an epithet of the Maruts (Ved.); of Soma (Ved.); of the gods in general (Ved.); fire (= Agni); a horse (Naigh. I. 14); any vehicle; lead-wort, Plumbago Zeylanica; the marking-nut plant; the fire of the stomach, digestive faculty, gastric fluid; digestion, appetite. — *Vahni-kara, as, ā* or *ī, am,* making fire, igniting, lighting; promoting digestion, giving appetite, stomachic; (*ī*), f., N. of the tree Grislea Tomentosa. — *Vahni-kāshṭha, am,* n. a kind of Agallochum used as incense. — *Vahni-gandha, as,* m. incense; resin. — *Vahni-garbha, as,* m. a bamboo; a sort of Mimosa, Mimosa Suma. — *Vahni-ćakrā,* f. a kind of plant (= *kalikārī*). — *Vahni-jvālā,* f., N. of the plant Grislea Tomentosa. — *Vahni-tama, as, ā, am,* Ved. most luminous, brightest. — *Vahni-taskara-pārthiva, ās,* m. pl. fire, robbers, and the king. — *Vahni-damanī,* f., N. of a plant. — *Vahni-dāha-samudbhava, as, ā, am,* produced by burning. — *Vahni-dīpaka, as,* m. safflower; (*ikā*), f. = *aja-modā.* — *Vahni-nāman, ā,* m. 'called after fire,' the marking-nut plant; lead-wort. — *Vahni-nī,* f., N. of a plant, Nardostachys Jatamansi. — *Vahni-purāṇa,* N. of a Purāṇa. — *Vahni-pushpī,* f., N. of a plant (= *dhātakī*). — *Vahni-bhogya, am,* n. 'that which is to be consumed by fire,' ghee or clarified butter. — *Vahni-mantha, as,* m. the tree Premna Spinosa (the wood of which is used to procure fire by attrition). — *Vahni-māraka, am,* n. fire-destroyer. — *Vahni-mitra, as,* m. 'friend of fire,' air, wind. — *Vahni-retas, ās,* m. 'fire-semen,' an epithet of Śiva. — *Vahni-loha* or *vahni-lohaka, am,* n. 'fire-like iron,' copper. — *Vahni-vadhū, ūs,* f. the wife of Agni or Fire. — *Vahni-varṇa, am,* n. 'fire-coloured,' the red water-lily. — *Vahni-vallabha, as,* m. 'fire-beloved,' resin. — *Vahni-vīja, am,* n. 'fire-seed,' gold; the common lime (= *nimbūka*); = *ram-vīja,* i. e. the mystical syllable *ram* (repeated as the peculiar prayer of fire in the Tantra system). — *Vahni-śikha, am,* n. safflower, Carthamus Tinctorius; saffron; (*ā*), f. a pot-herb, Echites Dichotoma; [cf. *agni-śikhā.*] — *Vahni-śikhara, as,* m. the flower Celosia Cristata or cock's-comb. — *Vahni-sakha, as,* m. 'friend of fire,' the wind; a kind of plant (= *jīraka*). — *Vahni-sañjñaka, as,* m. = *ćitraka,* q. v.

Vahya, am, n. a vehicle, carriage, conveyance of any sort, cart, &c.; (*ā*), f. the wife of a Muni.

वहिस् *vahis,* ind. (in the earlier language usually written *bahis,* q. v.; according to some connected with rt. 1. *vah,* according to others with *avadhi*), out, without, outwards, outside; on the outside, out-of-doors, in the open air, outside of (with abl. or gen.); besides, except (with abl. or gen.; in Manu IV. 72. *vahis* is said to mean 'except on the hair'); apart, separately, away from others; *vahir bhū,* to become or be on the outside, go outside. — *Vahiḥ-kuṭī-ćara,* see *vahish-kuṭī-ćara.* — *Vahiḥ-śīta, as, ā, am,* cool or cooling on the outside. — *Vahiḥ-śri,* ind., Ved. externally, in an external direction (?). — *Vahiḥ-saṃstha, as, ā, am,* situated outside (the town). — *Vahiḥ-stha* or *vahiḥ-sthita, as, ā, am,* or *vahiḥ-sthāyin, ī, inī, i,* being outside, external, outer. — *Vahir-aṅga, as,* m. an external part, outer limb or member; property (as an external possession); a stranger, indifferent person; the preliminary part of a religious ceremony; (*as, ā, am*), relating to the exterior, external, exterior, unessential, (opposed to *antar-aṅga,* q. v.) — *Vahir-aṅga-tā,* f. or *vahiraṅga-tva, am,* n. the state of being external, exteriority, externality. — *Vahir-ante,* ind. externally and internally. — *Vahir-argala, as,* m. an outer bolt or bar. — *Vahir-artha, as,* m. an external object. — *Vahir-indriya, am,* n. an outer organ, outward sense, organ of sense or perception (as the eye &c.), an organ of action (as the hand &c.). — *Vahir-gata, as, ā, am,* gone out or forth, manifested in an external or bodily form. — *Vahir-gamana, am,* n. the act of going out or forth. — *Vahir-gāmin, ī, inī, i,* going out or forth. — *Vahir-giri, is,* m. a country situated on the other side of a mountain; (*ayas*), m. pl. the inhabitants of such a country. — *Vahir-geham,* ind. outside the house, out-of-doors, abroad. — *Vahir-grāmam,* ind. outside a village. — *Vahir-deśa, as,* m. a foreign country; a place without a town or village; the outskirts of a town or village. — *Vahir-dvāra, am,* n. an outer gate; the space outside a gate or door. — *Vahirdvāra-prakoshṭhaka, am,* n. a covered terrace in front of the door of a house, a portico or porch before a house. — *Vahir-dhvajā,* f., N. of Durgā. — *Vahir-niḥsāraṇa, am,* n. the act of removing or turning out, expulsion, removal. — *Vahir-nirgamana, am,* n. the act of going out or away from (with abl.). — *Vahir-bhava, as, ā, am,* being on the outside, produced externally, external, (opposed to *antar-ja,* q. v.) — *Vahir-bhavana, am,* n. the being out or outside, the coming out, emanation. — *Vahir-bhūta, as, ā, am,* being out, being outside, expelled, excluded; expired (said of a period of time); inattentive, careless. — *Vahir-manas, ās, ās, as,* external to the mind, external. — *Vahir-mukha, as, ī, am,* one who turns his face away, turning away from, indifferent to, averse from; greatly devoted to external things; coming out of the mouth, (opposed to *antar-mukha*); (*as*), m. a deity, (in this sense incorrect for *barhir-mukha.*) — *Vahir-yātrā,* f. or *vahir-yāna, am,* n. a journey out, excursion. — *Vahir-yūti, is, is, i,* placed or fastened outside. — *Vahir-yoga, as, ā, am,* relating to the exterior, external; (*as*), m. a proper N.; (*ās*), m. pl. Vahir-yoga's descendants. — *Vahir-lamba, as, ā, am,* having the perpendicular outside, obtuse-angular; (*ā*), f. an obtuse-angled triangle (whose perpendicular falls outside). — *Vahir-lāpikā,* f. a kind of enigma, one not containing a solution, (opposed to *antar-lāpikā.*) — *Vahir-loma, as, ā, am,* having hair outside, having the hair turned outwards. — *Vahir-vartin, ī, inī, i,* being on the outside. — *Vahir-vāsas, as,* n. an outer or upper garment, (opposed to *antar-vāsas.*) — *Vahir-vikāra, as,* m. 'outward change or disfigurement,' syphilis. — *Vahir-vṛitti, is,* f. occupation with external objects. — *Vahir-vedi, is,* f. the space outside the Vedi or sacrificial altar; *vahir-vedyām* or *vahir-vedi,* ind. outside the sacrificial altar. — *Vahir-vedika, as, ā, am,* performed or taking place outside the Vedi. — *Vahir-vyasana, am,* n. 'external vice,' evil practices or dissolute conduct out-of-doors; licentiousness, immorality. — *Vahir-vyasanin, ī, inī, i,* practising vice, addicted to immoral practices, dissolute. — *Vahiś-ćara, as, ā, am,* going out, bustling about outside, looking after external matters; being on the outside, external, foreign; (*as*), m. 'crawling out of its shell,' a crab. — *Vahish-karaṇa, am,* n. an outer or external organ; expelling,

expulsion, excluding, excepting; expulsion from (with abl.). — *Vahish-kāra, as,* m. putting or placing outside, expulsion, exclusion. — *Vahish-kārya, as, ā, am,* fit to be removed or expelled, deserving rejection. — *Vahish-kuṭī-ćara, as,* m. a crab (as 'crawling out of its shell,' cf. *vahiś-ćara*). — *Vahish-kṛita, as, ā, am,* turned out, thrust out, expelled, excluded, rejected, excommunicated; excepted; manifested in an external form. — *Vahish-kriti, is,* f. = *vahish-kāra.* — *Vahish-kriya, as, ā, am,* excluded from sacred rites. — *Vahish-kriyā,* f. an outer act, external rite or ceremony. — *Vahish-paṭa,* an upper or outer garment. — *Vahish-prākāra, as,* m. an outer wall or rampart. — *Vahish-prāṇa, as,* m. external breath or life, anything as dear as life, anything near the heart; money; (*as, ā, am*), having the breath or life existing outside (i. e. having one dear as life existing externally to one's self).

Vahishka, as, ā, am, outer, external.

Vahishṭāt, ind. on the outside, without, abroad. — *Vahishṭāj-jyotis, is,* f. epithet of a Trishṭubh the last Pāda of which contains eight syllables.

वहेडुक *vaheḍuka, as,* m. the Vibhītaka tree.

वह्नि *vahni, vahni-kara, vahya,* &c. See p. 898, col. 2.

वह्नि *vahli, is,* m., N. of a country, (more correctly written *balhi.*)

Vahlika, vahlīka. See *balhika, balhīka.*

वा 1. *vā,* ind. (excluded, like the Lat. *ve,* from the first place in a sentence, and generally coming immediately after the word to which it refers), as, like, so (not commonly used in this sense); either, or, whether; either—or not, i. e. optionally, (in grammar the word *vā* is placed after a rule to denote its being optional); else; or if, but if; but; only, no other; indeed, truly, even, very (in asseveration or confirmation); and (as a conjunction); *vā* is also sometimes used as an expletive; it is also somewhat pleonastically or perhaps emphatically added to an interrogative pronoun especially when followed by the negative *na* (e. g. *ko vā na, ke vā na,* which may be translated by 'every one,' 'all'); *vā—vā,* either—or; on the one side—on the other; *atha vā,* or else; or, or if, or rather, but, certainly, see *atha*; *na vā,* or not; *yadi vā,* or if, or whether, whether, whether or no, see under *yadi,* p. 808; *yad vā,* or, or else; *kiṃ vā,* whether? *kiṃ vā—na vā,* is it—or not? see under *kim*; [cf. Gr. ἤ; Lat. *ve.*]

वा 2. *vā* (according to some originally *av + ā,* cf. ἄημι), cl. 2. P. *vāti, vavau, vāsyati, avāsīt, vātum,* to blow (as the wind); to move, go; to pierce, strike, hurt, injure; cl. 4. P. *vāyati,* &c., to be dried up (by the wind), become dry or languid, to dry, (in this sense, according to some, the form of the rt. is *vai*); to be extinguished; (according to some authorities also cl. 10. P. in the senses, to be happy; to go, move; to worship): Caus. *vāpayati, -yitum,* to cause to blow, cause to move, excite; to cut, shave, (in this sense confounded with Caus. of rt. *vap*); Desid. *vivāsati,* Ved. to wish to blow, wish to fan; to favour, honour, worship (Naigh. III. 5); to be favourable or kind towards; to bestow, grant; [cf. Zend *vā*: Gr. ἄ-ω, ἄ-ος, ἄη-μι, ἀή-τη-ς, ἄ-ελλα, αὔ-ρα, ἀ-ήρ, ἀ-ΐ-σθ-ω, ἀά-ζ-ω, ἆσθ-μα, μετέωρος, ἀείρω, ἄρδην, ἀρτάω, ἀορτήρ, αἰωρέω, (probably also) αὐλός, οὖρος; ἀϋτμήν (= *ātman*), ἀτμή: Lat. *ven-tu-s, a-er,* probably also *vanus, vapor* (fr. the Caus.): Goth. *vaian, vind-s*: Old Germ. *wa-dal,* 'a fan;' *wat, wait, walet, wahet,* 'to blow:' Slav. *ve-j-a*: Lith. *ve-je-s,* 'wind;' *o-ra-s*: Hib. *bad,* 'wind:' Pers. *bād.*]

1. *vāt, ān, ātī* or *āntī, āt* (for rt. 2. *vāt* see p. 902, col. 2), blowing; going, moving.

1. *vāta, as, ā, am* (for 2. *vāta* see p. 902, col. 2), blown; (*as*), m. wind, air, breeze; the god of the wind (usually called Vāyu, q. v., but addressed under the name Vāta in Ṛig-veda X. 168. and X. 186); wind or air as one of the humors of the body; morbid affection of the windy humor, rheumatism, gout, inflammation of the joints; [cf. Gr. ἐτώσιος; Lat. *ventus*; Goth. *vinds*; Angl. Sax. *wind, weder*; Old Germ. *weder.*] — *Vāta-karman, a,* n. breaking wind. — *Vāta-kuṇḍalikā,* f. scanty and painful flow of urine. — *Vāta-kumbha, as,* m. the part of an elephant's forehead below the frontal sinuses. — *Vāta-ketu, us,* m. 'wind-sign,' dust. — *Vāta-keli, is,* m. amorous sport or converse, speaking in whispers; the marks of finger-nails on a lover's person. — *Vāta-gāmin, ī,* m. 'wind-goer,' a bird. — *Vāta-gulma, as,* m. 'wind-cluster,' a gale, high wind; acute gout or rheumatism. — *Vāta-gopā, ās, ās, am,* Ved. having the Wind as protector. — *Vāta-grasta, as, ā, am,* 'wind-seized,' epileptic; rheumatic. — *Vāta-ghna, as, ī, am,* removing disorders of the wind; (*ī*), f. the shrub Hedysarum Gangeticum. — *Vāta-ćodita, as, ā, am,* driven by the wind. — *Vāta-ja, as, ā, am,* produced by or arising from wind. — *Vāta-java, as, ā, am,* fleet as the wind. — *Vāta-jūta, as, ā, am,* Ved. impelled or driven by the wind. — *Vāta-jūti, is,* m., N. of the author of Ṛig-veda X. 136, 2 (having the patronymic Vātaraśana). — *Vāta-jvara, as,* m. 'wind-fever,' fever arising from vitiated wind. — *Vātajvara-pratīkāra, as,* m. the remedying or counteraction of the above disease. — *Vāta-tūla, am,* n. cottony or flocculent seeds floating in the air. — *Vāta-tvish, t, t, t,* Ved. brilliant or radiant with the wind (said of the Maruts). — *Vāta-thuḍā,* f.(?), a gale, a high wind; acute gout or rheumatism; a disease, a sort of small-pox; a handsome woman. — *Vāta-dhvaja, as,* m. 'wind-sign,' a cloud. — *Vātan-dhama,* see Vopa-deva XXVI. 55. — *Vāta-pitta, am,* n. 'wind-bile,' a form of rheumatism or rheumatic fever. — *Vātapitta-ja, as, ā, am,* produced by the above disease. — *Vāta-pittaja-śūla, am,* n. a form of the disease called *śūla.* — *Vāta-putra, as,* m. 'son of the wind,' N. of Bhīma; the monkey Hanumat; a cheat, swindler. — *Vāta-potha* or *vāta-pothaka, as,* m. the Palāśa tree, Butea Frondosa. — *Vāta-prakopa, as,* m. (in medicine) excess of wind. — *Vāta-prabala, as, ā, am,* (in medicine) having an excess of wind. — *Vāta-pramī, īs,* m. f. 'wind-surpassing,' a swift antelope, (see Gram. 126. *f.*) — *Vāta-phulla, as, ā, am,* 'wind-inflated,' swollen or puffed up with wind. — *Vāta-phullāntra* (°*la-an*°), *am,* n. 'wind-swollen stomach,' flatulence in the bowels, colic. — *Vātam-aja, as, ā, am,* going towards or against the wind; (*as*), m. a swift antelope. — *Vāta-maṇḍalī,* f. 'wind-circle,' a whirlwind. — *Vāta-mṛiga, as,* m. 'wind-deer,' a swift antelope. — *Vāta-raṃha, as, ā, am,* or *vāta-raṃhas, ās, ās, as,* having the impetuosity of the wind, swift as the wind. — *Vāta-rakta, am,* n. acute gout or rheumatism (ascribed to a vitiated state of the 'wind and blood'). — *Vātarakta-ghna, as,* m. 'destroying or curing the disease Vāta-rakta,' a plant or shrub (= *kukkura,* commonly called Kukurmurā). — *Vātaraktāri* (°*ta-ari*), *is,* m. 'enemy of Vāta-rakta,' a plant, Menispermum Glabrum (= *pitta-ghnī*). — *Vāta-ranga, as,* m. the fig-tree (= *aśvattha*). — *Vāta-rūsha, as,* m. [cf. rt. *rūsh*], a gale, storm; the rainbow; a bribe. — *Vāta-roga, as,* m. 'wind-disease,' rheumatism, gout. — *Vātarogin, ī, iṇī, i,* afflicted with gout or rheumatism, rheumatic. — *Vātarddhi* (°*ta-ṛid*°), *is,* m. a sort of cup made of wood and iron or a vessel made of wood with an iron stand; a mace, a club or stick bound with iron. — *Vāta-vat, ān, atī, at,* windy, gusty. — *Vāta-valāsaka, as,* m. nervous fever (?). — *Vāta-vasti, is,* f. suppression of urine. — *Vāta-vikāra, as,* m. disease of the wind, rheumatism. — *Vāta-vṛiddhi, is,* f. swelled testicle. — *Vāta-vega, as,* m. 'fleet as wind,' N. of a son of Dhṛita-rāshṭra. — *Vāta-vairin, ī,* m. 'enemy of wind-disease,' the castor-oil tree, &c.; [cf. *vātāri.*] — *Vāta-vyādhi, is,* m. any morbid affection of the wind. — *Vātavyādhi-ćikitsā,* f. the cure of the above disease. — *Vātavyādhi-nidāna, am,* n. the cause of the above disease. — *Vāta-śīrsha, am,* n. 'wind-source,' the lower belly. — *Vāta-śūla, am,* n. 'wind-pain,' colic with flatulence. — *Vāta-śoṇita, am,* n. acute gout or rheumatism (ascribed to a vitiated state of 'the wind and blood'). — *Vāta-saha, as, ā, am,* suffering from wind-disease, gouty, rheumatic; bearing wind, able to resist gusts and gales. — *Vāta-sārathi, is,* m. 'having the wind for a charioteer,' Agni or Fire. — *Vāta-skandha, am,* n. the part of the atmosphere where the wind blows. — *Vāta-svana, as, ā, am,* sounding or roaring like the wind. — *Vāta-han, ā, ghnī, a,* = *vāta-ghna,* q. v. — *Vātāṭa* (°*ta-aṭa*), *as,* m. 'wind-goer,' a horse of the sun; an antelope. — *Vātāṇḍa* (°*ta-aṇ*°), *as,* m. a disease of the testicles. — *Vātātisāra* (°*ta-at*°), *as,* m. dysentery produced by vitiated wind. — *Vātāda* (°*ta-āda*), *as,* m. a kind of fruit tree. — *Vātānulomana* (°*ta-an*°), *am,* n. forcing the wind in the right direction or downwards (as in inflating the lungs). — *Vātā-parjanyā,* m. du., Ved. the gods Vāta and Parjanya (who are invoked together in Ṛig-veda X. 66, 10, &c.). — *Vātāpi* (°*ta-āpi*?), *is,* m., N. of an Asura (devoured by Agastya). — *Vātāpi-drish, t,* or *vātāpi-sūdana, as,* or *vātāpi-han, ā,* m. 'destroyer of the Asura Vātāpi,' epithet of the Muni Agastya. — *Vātāpya* (°*ta-āp*°), *as, ā, am,* Ved. swelling or filling with air or wind, fermenting; (*am*), n. fermentation; water; Soma; (according to Sāy. on Ṛig-veda IX. 93, 5 = *udaka.*) — *Vātāmodā* (°*ta-ām*°), f. musk. — *Vātāya* (°*ta-aya*), *am,* n. 'wind-going,' a leaf. — *Vātāyana* (°*ta-ay*°), *am,* n. 'wind-passage, air-passage,' a window, air-hole, loop-hole; a porch, portico; a covered shed, pavilion; (*as*), m. a horse; a patronymic of Anila (author of the hymn Ṛig-veda X. 168); of Ula (author of the hymn Ṛig-veda X. 186). — *Vātāyana-stha, as, ā, am,* standing or being at the window. — *Vātāyu* (°*ta-ayu*), *us,* m. an antelope, deer. — *Vātāri* (°*ta-ari*), *is,* f. 'enemy of wind-disease,' the castor-oil tree; a plant, Asparagus Racemosus. — *Vātālī* (°*ta-ālī*), f. a whirlwind, gale. — *Vātāśva* (°*ta-aś*°), *as,* m. a swift horse or one of good breed. — *Vātāsaha* (°*ta-as*°), *as, ā, am,* suffering from wind-disease, rheumatic, gouty. — *Vātāhata* (°*ta-āh*°), *as, ā, am,* stirred or shaken by the wind; struck by wind-disease, affected by rheumatism. — *Vātāhata-nau, naus,* f. a ship tossed by the winds. — *Vātāhati* (°*ta-āh*°), *is,* f. 'wind-stroke,' a violent gust of wind, the action of the wind; an attack of rheumatism or gout, occurrence of arthritic pains. — *Vāteśvara-tīrtha, am,* n., N. of a Tīrtha. — *Vātona* (°*ta-ūna*), *as, ā, am,* deficient in wind or the windy humor; (*ā*), f., N. of a plant (= *go-jihvā*). — *Vātopajūta* (°*ta-up*°) or *vātopadhūta* (°*ta-up*°), *as, ā, am,* Ved. raised by the wind.

Vātaka, as, m. the plant Marsilea Quadrifolia.

Vātakin, ī, inī, i, rheumatic, gouty.

Vātaya (fr. 1. *vāta,* but cf. rt. 2. *vāt*), Nom. P. *vātayati, -yitum,* to blow (as the wind), blow gently, to raise a wind, fan, ventilate; to blow favourably, to serve, &c. (see rt. 2. *vāt*).

Vātara, as, ā, am, windy, stormy; swift (as the wind); [cf. Goth. *vintrus*; Angl. Sax. *winter.*] — *Vātarāyaṇa* (°*ra-ay*°), *as,* m. an arrow; arrow's flight, discharge of an arrow, bow-shot; a saw; a mountain-peak; a mad-man, intoxicated person; an idler, useless person; the Sarala tree, a sort of pine.

Vātala, as, ā, am, windy, stormy; flatulent; (*as*), m. wind; a sort of pulse, Cicer Arietinum; (*ā*), f. a morbid state of the uterus. — *Vātala-maṇḍalī,* f. a whirlwind.

Vātāyana, as, m. See above.

Vāti, is, m. air, wind; the sun; the moon. — *Vāti-ga, as, ā, am,* acquainted with or working in minerals, &c., a mineralogist, metallurgist; (*as*), m. the egg-plant, Solanum Melongena. — *Vāti-gama* or *vātin-gaṇa, as,* m. the egg-plant (= *bhaṇṭākī, vārttāku*).

Vātika, as, ī, am, windy, stormy; affected by wind-disease, rheumatic; produced by or proceeding from disorder of the wind; mad; (*am*), n. fever or inflammation ascribed to a vitiated state of the wind or aerial humor.

Vātīya, as, ā, am, windy, relating or belonging to wind, &c.; (*am*), n. sour rice-gruel (= *kāñjika*, q. v.).

Vātula, as, ā, am, inflated with wind, affected by wind-disease, gouty, rheumatic; mad, crazy; (*as*), m. a whirlwind, gale. — *Vātula-tantra* and *vātulottara-tantra* (°*la-ut*°), *am*, n., N. of two Tantra works.

Vātuli, is, f. a large bat (commonly called 'the flying fox').

Vātūla, as, ā, am, inflated with wind; affected with wind-disease; gouty, rheumatic; mad, insane, inebriate; (*as*), m. a whirlwind, gale, hurricane; [cf. *vātula*.]

Vātri, tā, m. 'the blower,' air, wind.

Vātyā, f. a strong wind, gale, storm, whirlwind, hurricane. — *Vātyaupamya* (°*yā-au*°), *am*, n. resemblance to a storm.

1. *vāna, as, ā, am*, blown (as the wind), blown upon so as to be dried, dry, dried; (*as, ā, am*), m. f. n. dry or dried fruit.

2. *vāna, am*, n. (for 3. see p. 903, col. 1), blowing; living; going, moving, rolling; the rolling of water or of the tide; the high wave in Indian rivers (commonly called 'the Bore'); a perfume, fragrance.

वांश *vāṇśa, as, ī, am* (fr. *vaṇśa*), made of bamboo, of or belonging to bamboo; (*ī*), f. bamboo manna.

Vāṇśika, as, m. a bamboo-cutter, &c.; a flute-player, piper, fifer.

वाःकिटि *vāḥ-kiṭi, vāḥ-pushpa*, &c. See under *vār*, p. 904.

वाक 1. *vāka, as, ī, am* (fr. *vaka*; for 2. *vāka* see col. 3), belonging or relating to a crane; (*am*), n. a flight of cranes.

वाकुची *vākuċī*, f. (said to be fr. *vā* for *vāta*, 'wind,' and rt. *kuć*, 'to contract'), the plant Serratula Anthelmintica.

वाकुल *vākula, am*, n. (fr. *vakula*), scil. *phala*, the fruit of the Vakula tree.

वाक्य *vākya*. See col. 3.

वागा *vāgā*, f. a bridle.

वागुजी *vāgujī*, f. the plant Serratula Anthelmintica (= *soma-rājī*).

वागुण *vāguṇa, as*, m. the plant Averrhoa Carambola (= *karmaranga*).

वागुरा *vāgurā*, f. (fr. rt. 2. *vā*?), a net (for catching deer or wild animals), trap, toils, snare, noose. — *Vāgurā-vṛitti, is*, f. livelihood obtained by snaring or catching wild animals; (*is*), m. one who lives by snaring animals.

Vāgurika, as, m. one who uses nets for catching deer, &c., a deer-catcher, hunter.

वागुस *vāgusa, as*, m. a sort of large fish.

वाघत् *vāghat, t*, m. (according to some fr. rt. 1. *vah*, probably Pres. part. of a lost rt. *vāgh* = Lat. *vāgire*, Gr. εὔχομαι), Ved. praying; a priest (according to Naigh. III. 18 = *ṛitvij*); = *medhāvin* (Naigh. III. 15); a horse, (Sāy. = *vāhaka* = *aśva*).

वाघेल्ल *vāghella*, N. of a family.

वाङ्क *vāṅka, as*, m. (fr. *vaṅka*), the ocean, the sea.

वाङ्क्ष् *vāṅksh* [cf. rts. *kāṅksh, vāñćh, vaś*], cl. 1. P. *vāṅkshati, vavāṅksha, vāṅkshitum*, to wish, desire; [cf. Old Germ. *wunsc, wunskian*: Angl. Sax. *wiscan*: Cambro-Brit. *gwanc*, 'desire:' perhaps Hib. *miangas*, 'inclination, appetite;' *mianaighim*, 'I desire, wish, intend.']

वाङ्मय *vāṅ-maya, vāṅ-mukha*, &c. See col. 3.

वाच् *vāć, k*, f. (fr. rt. *vać*), speech, voice, talk, language, discourse, speaking (often at end of comps., cf. *anṛita-v*°, *dush(a-v*°); a word, saying, phrase, proverb; assertion, asseveration, assurance, promise [cf. *abhaya-v*°]; voice, sound; N. of Sarasvatī, goddess of speech, (in the Veda and Brāhmaṇas Vāć or Speech is herself the goddess, and is represented as created by Prajā-pati and married to him; one of the hymns of the Ṛig-veda [X. 125] is attributed to this goddess under the title of Vāć Āmbhriṇī; in other places she is called the mother of the Vedas and wife of Indra; cf. Taittirīya-Br. II. 8, 8, 5, Śatapatha-Br. VII. 5, 2, 52); [cf. Lat. *voc-s*; Gr. ὄπ-ς.] — *Vāk-kalaha, am*, n. 'speech-strife,' quarrel, dispute. — *Vāk-kīra, as*, m. a wife's brother, (said to be fr. *vāć*, speech, and *kīra*, a parrot.) — *Vāk-ćapala, as, ā, am*, frivolous or inconsistent in speech, an idle or careless talker, chattering, impertinent. — *Vāk-ćāpalya, am*, n. frivolity of speech, gossiping, chattering, idle or improper talk. — *Vāk-ćhala, am*, n. 'fraud in speech,' prevarication, equivocation. — *Vāk-ćhalānvita* (°*la-an*°), *as, ā, am*, equivocating, evasive. — *Vāk-paṭu, us, us, u*, skilled in speech, eloquent. — *Vākpaṭu-tā*, f. or *vākpaṭu-tva, am*, n. skill or ability in speech, eloquence. — *Vāk-pati, is, is, i*, eloquent; (*is*), m. 'lord of speech,' N. of Vṛihas-pati. — *Vākpati-rāja, as*, m., N. of a poet. — *Vāk-pathu, as, ā, am*, suitable or seasonable for discourse. — *Vāk-pārushya, am*, n. harshness or severity of language; violence in words, abusive or contumelious language, scurrility, defamation. — *Vāk-praćodana, am*, n. a command expressed in words; (*āt*), ind. at the words of command, in obedience to an order. — *Vāk-pratoda, as*, m. goading words, cutting or taunting language. — *Vāk-pralāpa, as*, m. eloquence. — *Vāk-prasārin, ī, iṇī, i*, Ved. spreading out or abounding in speech, eloquent. — *Vāk-saṃyama, as*, m restraint or control of speech, modesty. — *Vāg-apahāraka, as*, m. a stealer of words or books; a reader of prohibited works or passages. — *Vāg-artha, au*, m. du. a word and its sense (between which, according to the Mīmāṇsā, there is an eternal connection). — *Vāg-asi, is*, f. 'speech-sword,' sharp or cutting speech. — *Vāg-āḍambara, as*, m. 'confused sound of words,' bombast. — *Vāg-īśa, as, ā, am*, one who is a master of language, eloquent; (*as*), m. an orator, author, poet, &c.; an epithet of Vṛihas-pati, the preceptor of the gods; of Brahmā; (*ā*), f. the goddess of speech or eloquence, Sarasvatī. — *Vāg-īśvara, as*, m. a master of language, an orator, learned man; (with Buddhists) a deified sage (= Mañju-ghosha); Brahmā; the author of the Māna-manohara; (*ī*), f. Sarasvatī (goddess of speech). — *Vāg-uttara, am*, n. speech and reply. — *Vāg-ṛishabha, as*, m. any one eminent in speech, an eloquent or learned man. — *Vāgṛishabha-tva, am*, n. eminence or excellence in speaking, eloquence, learning, erudition. — *Vāg-guda, as*, m. a sort of bird. — *Vāg-guli, is*, m. the betel-bearer (of a king or prince &c.). — *Vāggulika, as*, m. a betel-bearer. — *Vāg-ghasta-vat, ān, atī, at* (i. e. *vāć + hasta*), possessed of speech and hands. — *Vāg-jāla, am*, n. 'multitude of words,' bombast. — *Vāg-ḍambara, as*, m. graceful or eloquent language. — *Vāg-daṇḍa, as*, m. 'speech-assault,' abusive or scurrilous language, reproof, reprimand; speech-control, restraint of speech (Manu XII. 10). — *Vāg-daṇḍa-ja, as, ā, am*, springing from scurrilous language and open assault (Manu VII. 48). — *Vāg-datta, as, ā, am*, 'given by word of mouth,' promised; (*ā*), f. a betrothed virgin. — *Vāg-daridra, as, ā, am*, poor in speech, of few words, speaking little or humbly, speaking guardedly. — *Vāg-dala, am*, n. 'speech-leaf,' a lip. — *Vāg-dāna, am*, n. 'gift by word of mouth,' the promise of a maiden in marriage. — *Vāg-dushṭa, as, ā, am*, speaking ill or abusively, abusive, scurrilous; speaking ungrammatically; (*as*), m. a rude or scurrilous speaker, defamer; a Brāhman who has past the proper time of life without investiture with the sacred thread, &c. — *Vāg-devatā*, f. 'speech-divinity,' epithet of Sarasvatī. — *Vāg-devī*, f. 'the goddess of speech or eloquence,' epithet of Sarasvatī. — *Vāgdevī-kula, am*, n. 'the family of Sarasvatī,' science, learning, eloquence. — *Vāg-daivatya, as, ā, am*, having speech for a divinity, sacred to Sarasvatī. — *Vāg-dosha, as*, m. 'speech-vice,' the act of speaking ill, defamation, abuse; ungrammatical speech; uttering a disagreeable sound. — *Vāg-bandhana, am*, n. 'speech-binding,' the stopping of speech, silencing. — *Vāg-bhaṭa, as*, m., N. of the author of the Vāgbhaṭālaṅkāra, a work on rhetoric; of the author of the Ashṭāṅga-hṛidaya-saṃhitā. — *Vāg-bhaṭṭa, as*, m. a proper N. — *Vāg-manasa*, see *vāṅ-manasa*. — *Vāg-mūla, as, ā, am*, having root or origin in speech. — *Vāg-yata, as, ā, am*, reserved in speech, taciturn, silent. — *Vāg-yāma, as*, m. a dumb man, one silent from necessity. — *Vāg-yuddha, am*, n. war of words, controversy, vehement debate or discussion. — *Vāg-rodha, as*, m. the stopping of speech, silencing. — *Vāg-vajra, am*, n. 'thunder of words,' boisterous or harsh language. — *Vāg-vidagdha, as, ā, am*, skilled in language, clever in speech; (*ā*), f. a kindly-speaking or fascinating woman. — *Vāg-vinihsṛita, as, ā, am*, emitted or put forth by speech. — *Vāg-vilāsa, as*, m. graceful or elegant speech. — *Vāg-vyaya, as*, m. expenditure of words or speech, waste of breath. — *Vāg-vyāpāra, as*, m. manner of speaking, style or habit of speech; customary phraseology. — *Vāṅ-niśćaya, as*, m. 'speech-settlement,' marriage contract, affiance by word of mouth. — *Vāṅ-nishṭhā*, f. abiding by one's words, punctuality in fulfilling a promise, faithfulness. — *Vāṅ-matī*, f., N. of a sacred stream (said to be situated on the summit of the Himālaya). — *Vāṅ-madhura, as, ā, am*, sweet in speech. — *Vāṅ-manasa, am*, n. or *e*, n. du. speech and mind. — *Vāṅ-maya, as, ī, am*, relating to speech; endowed with speech; consisting of words; eloquent, rhetorical; (*ī*), f. the goddess Sarasvatī; (*am*), n. speech, language; eloquence; rhetoric. — *Vāṅmayādhikṛita-tā*, f. the state of presiding over eloquence (said of the goddess of speech). — *Vāṅ-mātra, am*, n. mere words, words alone, only speech. — *Vāṅ-mukha, am*, n. the opening or commencement of a speech, an exordium. — *Vāćaṃ-yama, as*, m. 'speech-restrainer,' a sage who practises rigid taciturnity. — *Vāćam-īṅkhaya, as, ā, am*, Ved. 'word-moving,' i. e. singing a hymn; 'making a sound,' epithet of the Soma. — *Vāćasām-pati, is*, m. (probably for *vāćāmpati*), 'lord of speech,' N. of Vṛihas-pati. — *Vāćas-pati, is*, m. 'lord of speech,' N. of Vṛihas-pati (preceptor of the gods and regent of the planet Jupiter); N. of a grammarian and lexicographer (the author of the Adhyāsa-bhāshya-vyākhyā commentary, also author of a work called Kalpa-taru and of the Ātaṅka-darpaṇa). — *Vāćaspati-govinda, as*, m., N. of the author of a commentary on the Megha-dūta. — *Vāćaspati-miśra, as*, m., N. of a celebrated lawyer (the author of several works on law, among which the Kṛitya-kalpa-latā, the Tīrtha-ćintā-maṇi, the Vivāda-ćintā-maṇi, &c. are enumerated); of an author of various works, especially of the Bhāmatī-nibandha and Sāṅkhya-tattva-kaumudī; of the author of several commentaries. — *Vāćaspatya, as, ā, am*, declared by Vāćas-pati; (*am*), n. fine language, an eloquent speech, harangue. — *Vāćo-yukti, is, is, i*, possessing fitness or dexterity of speech. — *Vāćoyukti-paṭu, us, us* or *vī, u*, skilled in fitness of speech, eloquent.

2. *vāka, as, ā, am*, sounding, speaking (at the end of some comps., cf. *ćakra-v*°, *ćīri-v*°).

Vākya, am, n. speech, saying, assertion, statement, word, (*mama vākyāt*, by my order, in my name); a sentence, period; a rule, precept, aphorism; (in astronomy) the solar process for all astronomical computations. — *Vākya-khaṇḍana, am*, n. refutation of an assertion. — *Vākya-tas*, ind. conformably to the saying. — *Vākya-pada, am*, n. a word in a sentence. — *Vākya-padīya, am*, n.? (relating to the words of a sentence), N. of a poem on grammar by Bhartṛihari. — *Vākya-paddhati, is*, f. the manner or rule of constructing sentences. — *Vākya-prabandha, as*, m. connection or relation of sentences, connected

composition. — *Vākya-prayoga, as,* m employment or application of speech or language. — *Vākya-raćanā,* f. the arrangement or construction of sentences, syntax. — *Vākya-vajra-vishama, as, ā, am,* rough or course by (using) thunderbolt-like words. — *Vākya-vinyāsa, as,* m. the arrangement or order of a sentence, syntax. — *Vākya-viśārada, as, ā, am,* skilled in speech, eloquent. — *Vākya-śesha, as,* m. the remainder of a speech (i. e. anything intended to be said but left unsaid). — *Vākya-sāra,* N. of a work. — *Vākya-sudhā,* f., N. of a philosophical treatise ascribed to Śaṅkarāćārya. — *Vākya-stha* or *vākya-sthita, as, ā, am,* being or contained in a sentence; attentive to what is said. — *Vākya-sphoṭa,* see *sphoṭa.* — *Vākyārtha* (°*ya-ar*°), *as,* m. the meaning of a word or sentence. — *Vākyālāpa* (°*ya-āl*°), *as,* m. talking, conversation.

Vāgara, as, m. a sage, holy man, one desirous of final emancipation; a scholar, Paṇḍit, learned Brāhman; a hero, brave man, intrepid or fearless person; certainty, ascertainment; a whetstone; an obstacle, impediment, obstruction; submarine fire; a wolf.

Vāgāru, us, us, u (said to be fr. *vāć,* compounded with *āru* fr. rt. 4. *ṛi,* q. v.), breaking promise or faith, disappointing, a disappointer, deceiver.

Vāgāśani, is, m. a Buddha.

Vāgmin, ī, inī, i, speaking much, loquacious, talkative, verbose, wordy; speaking well, eloquent; (*ī*), m., N. of Vṛihas-pati (preceptor of the gods). — *Vāgmi-tā,* f. or *vāgmi-tva, am,* n. loquacity, eloquence.

Vāgya, as, ā, am, speaking little, speaking cautiously or humbly (perhaps fr. *vāć + ya* fr. rt. *yam;* cf. *vāg-yata*); speaking truly; (*as*), m. modesty, humility, self-disparagement; doubt, alternative (?). — *Vāgya-tas,* ind. silently.

Vāćaka, as, ā, am, speaking, declaratory, explanatory, expressive of, significant, expressing, signifying; verbal, expressed by words; (*as*), m. a speaker, reader; a significant sound, word; a messenger. — *Vāćaka-tā,* f. or *vāćaka-tva, am,* n. expressiveness, significance. — *Vāćaka-pada, am,* n. an expressive or significant word, explicit term.

Vāćana, am, n. the act of reciting or reading, recitation; the act of relating or declaring, proclamation, declaration; [cf. *svasti-v*°.]

Vāćanaka, am, n. an enigma, riddle.

Vāćanika, as, ī, am, verbal, expressed by words, textual.

Vāćā, f. speech; a holy word, sacred text; an oath.

Vāćāṭa, as, ā, am, talkative, talking much or idly.

Vāćāla, as, ā, am, talkative, chattering, talking much or idly; boasting.

Vāćika, as, ā or *ī, am,* verbal, oral; communicated by speech or by word of mouth, (*pārushye daṇḍa-vāćike,* the two violences, whether by blows or speech, i. e. assault and slander); (*am*), n. news, tidings, intelligence. — *Vāćika-pattra, am,* n. a letter, dispatch; a newspaper, gazette. — *Vāćika-hāraka, as,* m. 'news-conveyer,' a letter, epistle; a messenger, courier.

Vāćin in *jāti-vāćin, ī, inī, i,* expressing genus, generic; [cf. *jāti-vāćaka.*]

Vāćya, as, ā, am, to be spoken or said, proper to be said; to be spoken against or gainsayed, blamable, censurable, vile, bad, contemptible, low, outcast; to be predicated (of anything), attributive, adjective, declinable as an adjective, taking three genders; (*as*), m. a patronymic of the Ṛishi Prajā-pati; (*am*), n. that which may be said of anything; blame, censure; (in gram.) a predicate; the voice of a verb (e. g. *kartari-vāćyam,* the active voice; *karmaṇi-vāćyam,* the passive voice). — *Vāćya-ćitra, as, ā, am,* fanciful in sense (as poetry). — *Vāćya-tā,* f. or *vāćya-tva, am,* n. blamableness, blame, reproach; ill repute, infamy; the quality of being predicable; conjugation. — *Vāćya-vajra, am,* n. 'thunder of words,' boisterous or severe language; [cf. *vāg-vajra.*] — *Vāćyārtha* (°*ya-ar*°), *as,* m. expressed meaning (in rhetoric).

Vāćyamāna, as, ā, am, being made to speak; being read aloud.

वाच *vāća, as,* m. a plant. See *madana.*

वाज *vāja, as,* m. (fr. rt. *vaj*), strength, vigour, energy (Ved.); food, sacrificial food (Ved.); wealth (Ved.); speed; a month, (Sāy. on Ṛig-veda III. 27, 1. *vājāḥ = māsāḥ*); battle, conflict, contest, (according to Naigh. II. 17; *vāje vāje,* in every conflict); a wing; a feather, the feather of an arrow [cf. *gṛidhra-v*°, *ćitra-v*°, *pattra-v*°]; sound; N. of a Muni; of one of the Ṛibhus or sons of Su-dhanvan, see *ṛibhu;* (*ās*), m. pl., N. of certain semi-divine or deified personages of the family of Vāja and closely connected or identified with the Ṛibhus, see *ṛibhu;* (*am*), n. ghee or clarified butter; an oblation of rice offered at a Śrāddha or obsequial ceremony; rice or food in general; water; an acetous mixture of ground meal and water left to ferment; a Mantra or prayer concluding a sacrifice; [cf. perhaps Eng. *wing.*] — *Vāja-karman, ā, ā, a,* Ved. performing mighty works. — *Vāja-gandhya, as, ā, am,* Ved. having the smell of strength, i. e. having a little strength. — *Vāja-dāvan, ā, ā, a,* Ved. granting food, (Sāy. = *anna-prada.*) — *Vāja-draviṇas, ās, ās, as,* Ved. possessing strength or food. — *Vāja-pati, is,* m., Ved. lord of strength or food, &c. — *Vāja-pastya, as, ā, am,* Ved. in whose house there is food, having a house abounding in food or overflowing with plenty. — *Vāja-peya, as, am,* m. n. (said to be fr. *vāja,* 'an acetous mixture of meal and water,' + *peya,* 'to be drunk' by the gods), a particular sacrifice; N. of the sixth book of the Śata-patha-Brāhmaṇa. — *Vāja-pramaha, as, ā, am,* famous or illustrious for wealth, (Sāy. = *dhanair prakṛishṭam mahas tejo yasya* or *dhanair pramahanīya.*) — *Vāja-prasūta, as, ā, am,* produced in a sacrifice. — *Vāja-bharman, ā, ā, a,* Ved. bearing food or strength. — *Vāja-bhojin, ī,* m., Ved. a particular sacrifice; see *vāja-peya.* — *Vājam-bhara, as, ā, am,* Ved. bearing food or oblations; a patronymic of Sapti, (in this case written *vājambhara.*) — *Vāja-ratna, as, ā, am,* rich in food, &c.; having agreeable food, &c. — *Vāja-śravas, ās, ās, as,* Ved. bestower of food (said of Agni). — *Vāja-sani, is, is, i,* or *vāja-sā, ās, ās, am* (see rt. *san*), Ved. granting food or strength. — *Vāja-sātama, as, ā, am,* Ved. a liberal dispenser of food. — *Vāja-sāti, is,* f., Ved. the granting of strength or food; gaining food; a sacrifice; war, battle (as yielding spoil); (*is, is, i*), granting food or strength. — *Vāji-kara, as, ā* or *ī, am,* strengthening, stimulating, aphrodisiac. — *Vājī-karaṇa, am,* n. the act of strengthening or stimulating, excitement of amorous desires by aphrodisiacs, &c.

Vājaya [cf. rt. *vaj,* cl. 10], Nom. P., Ved. *vājayati, -yitum,* to desire or ask for strength or food; to worship, (according to Naigh. III. 14 = *arćati.*)

Vājayat, an, antī, at, Ved. desiring food or strength, (Sāy. = *annam iććhat.*)

Vājayu, us, us, u, Ved. desiring or asking for strength or food.

Vājasaneya, as, m. (according to the Śabda-k.), N. of a Vedic work compiled by Janam-ejaya, afterwards destroyed through the curse of Vaiśampāyana, (according to the Matsya-Purāṇa a dispute arose between Janam-ejaya and Vaiśampāyana in consequence of the former's patronage of the Vājasaneyin branch of the Yajur-veda founded by Yājñavalkya in opposition to Vaiśampāyana, the author of the Black or Taittirīya branch); a follower of the sect of the Vājasaneyins. — *Vājasaneya-brāhmaṇa, am,* n. a Brāhmaṇa of the Vājasaneyin branch of the Yajur-veda.

Vājasaneyaka, as, m. a Vājasaneyin; (*am*), n. a text of the Vājasaneyi-saṃhitā.

Vājasaneyin, ī, m. a member of the sect of the Vājasaneyins, a follower of the White Yajur-veda; a N. of Yājñavalkya. — *Vājasaneyi-śākhā,* f. the branch or sect of the Vājasaneyins. — *Vājasaneyi-saṃhitā,* f. 'the collection of the Vājasaneyins,' (i. e. the collection of hymns of the White Yajur-veda ascribed to the Ṛishi Yājñavalkya and called 'white' or *śukla* to distinguish it from the Black or Dark Yajur-veda, which was the name given to the oldest collection or Taittirīya-saṃhitā [q. v.] of the Yajur-veda, because in this last, the separation between the Saṃhitā or collection of Mantras and the Brāhmaṇa portion is greatly obscured, and the two are blended together; whereas the White Saṃhitā is clearly distinguished from the Brāhmaṇa; it is divided into 40 Adhyāyas with 303 Anuvākas, comprising 1975 sections or Kaṇḍikās: the legend relates that the Yajus in its original form was taught by the Ṛishi Vaiśampāyana to his pupil Yājñavalkya, but that the latter having incurred his teacher's anger was made to disgorge all the texts he had learnt, which were then picked up by Vaiśampāyana's other disciples in the form of partridges [see *taittirīya-saṃhitā*]; Yājñavalkya then hymned the Sun, who gratified by his homage, appeared in the form of a *vājin* or horse, and consented to give him fresh Yajus texts, which were not known to his former master; those who studied these texts were called Vājins from the shape assumed by the Sun.)

Vājin, ī, inī, i, Ved. possessing strength, possessed of food or sacrificial food, possessing wings; swift, powerful, strong, impetuous, quick; hastening (to aid others); epithet of the horse in general and of the representations of the Sun in the shape of a horse (see Dadhi-krā, Dadhi-krāvan, Tārkshya); of Indra; of Bṛihas-pati and other gods; (*ī*), m. a horse; a follower of the Vājasaneyin branch of the Yajur-veda; an arrow; a bird; a plant, Justicia Adhenatoda; (*inas*), m. pl., N. of the Ṛibhus (Ṛig-veda IV. 37, 4); (*inī*), f. food (Ved.); a mare; N. of Ushas (goddess of the dawn); of the mother of Bharad-vāja. — *Vāji-gandha, as,* m. the plant Physalis Flexuosa, (also written *vājigandhaka.*) — *Vāji-tā,* f. or *vāji-tva, am,* n. the state of having strength or food or wings; the state or nature of a horse. — *Vāji-danta* or *vājidantaka, as,* m. the plant Justicia Adhenatoda. — *Vājinī-vat, ān, atī, at,* Ved. possessed of Vājinī, i. e. of food, &c. (the adj. being used for the substantive), yielding nutriment; possessed of sacrifices; abounding in worship or prayers (which are offered at dawn), highly honoured; (*atī*), f. epithet of Ushas (goddess of the dawn); of Sarasvatī (goddess of speech or eloquence). — *Vājinī-vasu, us, us, u,* Ved. lord of wealth; (Sāy.) abiding in the sacrificial rite; rich in food (said of Indra, Agni, Vāyu, and the Aśvins). — *Vājin-tama, as, ā, am,* Ved. very strong or vigorous. — *Vāji-pṛishṭha, as,* m. the globe-amaranth. — *Vāji-bhaksha, as,* m., N. of a plant, chick-pea. — *Vāji-bhūmi, is,* f. a place where horses are bred or a spot abounding in or suitable for horses. — *Vāji-bhojana, as,* m. 'affording food to horses,' a sort of kidney-bean (= *mudga*). — *Vāji-mat, ān,* m. a kind of cucumber, (see *paṭola.*) — *Vāji-medha, as,* m. the horse sacrifice; [cf. *aśva-medha.*] — *Vāji-śālā,* f. 'horse-house,' a stable.

Vājina, am, n. impetuosity, prowess, a heroic act, heroism (Ved.); a conflict, contest (Ved.); the scum of curdled milk; curd of two-milk whey or whey from which the curds have been separated.

Vājineya, as, m., Ved. the son of Vājinī, i. e. Bharad-vāja.

वाञ्छ् *vāñćh* [cf. rt. *vāñksh*], cl. 1. P. (sometimes also A.) *vāñćhati (-te), vavāñćha, avāñćhīt, vāñćhitum,* to desire, wish; to wish for, ask for, seek after, pursue: Pass. *vāñćhyate,* Aor. *avāñći,* to be wished, &c.: Caus. *vāñćhayati, -te,* Aor. *avavāñćhat,* to cause to wish, &c.; [cf. Old Germ. *wunsc,* 'wish;' *wunskian,* 'to wish:' Angl. Sax. *wiscan:* Eng. *wish.*]

Vāñćhaka, as, ā, am, wishing, desiring; a wisher, &c.

Vāñćhat, an, antī, at, wishing, desiring.

Vāñćhana, am, n. the act of desiring, wishing.

Vāñćhanīya, to be wished for, desirable.

Vāñćhā, f. wish, desire; desire for (with loc., Kirāt. IV. 25). — *Vāñćhā-siddhi, is,* f. the accomplishment of a wish.

Vāñćhita, as, ā, am, wished, desired, longed for; wishing, desiring; (*am*), n. wish, desire.

Vāñćhitavya, as, ā, am, to be wished or desired, desirable, &c.

Vāñćhitvā, ind. having wished, having desired.

Vāñćhin, *ī*, *inī*, *i*, wishing, desirous; lustful; (*inī*), f. a libidinous woman; a wanton.

Vāñćhya, *as*, *ā*, *am*, = *vāñćhanīya*, p. 901, col. 3.

Vāñćhyamāna, *as*, *ā*, *am*, being wished or desired.

वाट् *vāṭ*, ind. an exclamation on making an oblation of butter, &c.

वाट *vāṭa*, *as*, *ī*, *am* (fr. *vaṭa*), made or consisting of the Indian fig-tree or its wood, &c.; (*as*, *ī*, *am*), m. f. n. an enclosure, piece of enclosed ground, court-yard; a garden, park, orchard, plantation; the enclosure of a town or village, fence, wall, hedge, &c.; a road; a sort of grain, Panicum Spicatum; the groin; (*ī*), f. the site of a house or building; a house, dwelling; a kind of plant (= *vāṭyālaka*). — *Vāṭa-dhāna*, *as*, m. the descendant of an outcast Brāhman by a Brāhman female; N. of a degraded tribe. — *Vāṭa-śriṅkhalā*, f. the chain of an enclosure, a sort of fence (?). — *Vāṭī-dīrgha*, *as*, m. a sort of grass or reed (= *ikkaṭa*).

Vāṭikā, f. the site of a house; a garden, orchard; the plant Sida Cordifolia.

Vāṭi-dīrgha, *as*, m. = *vāṭī-dīrgha*.

Vāṭya, *as*, *ā*, *am*, belonging to a house or garden; (*as*), m., see Nirukta II. 1; (*ā*), f. the plant Sida Cordifolia. — *Vāṭya-pushpa*, *am*, n. sandal; saffron; (*ī*), f. the plant Sida Cordifolia, (also called Atibalā.)

Vāṭyāla, *as*, *ī*, m. f. a herbaceous shrub, Sida Cordifolia.

Vāṭyālaka, *as*, m. the plant Sida Cordifolia (commonly called Bariyāla).

वाट्टक *vāṭṭaka*, *am*, n. fried barley.

वाड् *vāḍ* (more properly written *bāḍ*, q. v.), cl. 1. A. *vāḍate*, *vāḍitum*, to bathe; to dive and emerge.

वाडव *vāḍava*, *as*, m. submarine fire (see under *vaḍavā*, *baḍavā*); a Brāhman; (*am*), n. a stud, a collection of mares. — *Vāḍavāgni* (°*va-ag*°), *is*, m. the fire of the lower regions, hell; see *vaḍavāgni*.

Vāḍaveya, *as*, m. a bull; (*au*), m. du. the two Aśvins as the sons of Vaḍavā or Aśvinī (see *aśvinī*).

Vāḍavya, *am*, n. a number of Brāhmans.

वाढ *vāḍha*, *as*, *ā*, *am* (probably the original form of *ūḍha*, past part. of rt. 1. *vah*; compar. *sāḍhiyas*, superl. *sāḍhishṭha*, q. q. v. v.; cf. *bahu*, *vahala*), hard, firm; much, abundant, excessive, exceeding; (*am*), ind. much, excessively; indeed, truly; very well, very good, well, yes, indeed, truly, surely, positively; consequently. — *Vāḍha-vikrama*, *as*, *ā*, *am*, of excessive prowess, powerful, very strong, mighty.

वाण 1. *vāṇa*, *as*, *ā*, *am* (often written *bāṇa*, q. v.; fr. rt. *vaṇ*, 'to sound'), sounding (Kirāt. XV. 10), making a sound; (*as*), m. a reed, reed-shaft, shaft, arrow, (in this and some other senses said to be also *am*, n.); a symbolical expression for the number five (from the five arrows of Kāma-deva, cf. *pañća-vāṇa*); a particular kind of reed or cane; a pipe, flute, lute, (in Ṛig-veda I. 85, 10. the Maruts are described as *vāṇam dhamantaḥ*, 'blowing on their pipe' or 'playing on their lute,' *vāṇa* being explained by Sāy. as 'a kind of lute with a hundred strings'); a sound, voice; a word spoken, agreement (Ved., Sāy. = *vaćana*); a mark for arrows, aim; the udder of a cow; alone, solitary (= *kevala*); N. of an Asura (a son of Bali, an enemy of Vishṇu, and favourite of Śiva); of one of Skanda's attendants; of a king; of a poet (the author of the Kādambarī, of the Harsha-ćarita, and perhaps also of the Ratnāvalī); of a person (mentioned in Rāja-taraṅgiṇī VI. 318); fire (?), lightning (?); (*as*, *ā*), m. f. a blue-flowering Barleria; the hind part or feathered end of an arrow; (*ī*), f. sound, speech, (*kaṭhorā vāṇī*, a harsh speech); voice; praise, laudation; a literary production; N. of Sarasvatī (the goddess of speech and eloquence); (*am*), n. the flower of Barleria; the body. — *Vāṇa-gaṅgā*, f. 'arrow Ganges,' N. of a river flowing past Someśa (and said to have been produced by Rāvaṇa by cleaving a mountain with an arrow). — *Vāṇa-goćara*, *as*, m. the range of an arrow. — *Vāṇa-jit*, *t*, m. 'conqueror of the Asura Vāṇa,' an epithet of Vishṇu. — *Vāṇa-tūṇa*, *as*, m. 'arrow-quiver,' a quiver. — *Vāṇatūṇī-kṛita*, *as*, *ā*, *am*, made into a quiver. — *Vāṇa-dhi*, *is*, m. 'arrow-receptacle,' a quiver. — *Vāṇa-nāśā*, f., N. of a river. — *Vāṇa-nikṛita*, *as*, *ā*, *am*, pierced or wounded by an arrow. — *Vāṇa-pañćānana*, *as*, m., N. of a poet. — *Vāṇa-patha*, *as*, m. 'arrow-path,' the range of an arrow, a bow-shot. — *Vāṇapathātīta* (°*tha-at*°), *as*, *ā*, *am*, passed beyond the range of an arrow. — *Vāṇa-pāṇi*, *is*, *is*, *i*, 'arrow-handed,' having arrows in the hand, armed with arrows. — *Vāṇa-pāta*, *as*, m. arrow-fall, an arrow-shot (as a measure of distance), the range of an arrow. — *Vāṇapāta-vartin*, *ī*, *inī*, *i*, being within the range of an arrow. — *Vāṇa-puṅkhā*, f. the feathered end of an arrow or that part of an arrow which includes the feathers and shaft. — *Vāṇa-pur*, *ūr*, f. or *vāṇa-pura*, *am*, n. the capital of Vāṇa-rāja. — *Vāṇa-bhaṭṭa*, *as*, m., N. of an author. — *Vāṇa-maya*, *as*, *ī*, *am*, consisting of arrows, arrowy. — *Vāṇa-mukti*, *is*, f. or *vāṇa-mokshaṇa*, *am*, n. discharge of an arrow, shooting an arrow. — *Vāṇa-yojana*, *am*, n. 'arrow-union,' a quiver. — *Vāṇa-rāja*, *as*, m. 'king-Vāṇa,' epithet of the Asura. — *Vāṇa-rekhā*, f. a long wound made by an arrow. — *Vāṇa-liṅga*, *am*, n., N. of a Liṅga on the bank of the Narma-dā river. — *Vāṇa-varshaṇa*, *am*, n. or *vāṇa-vṛishṭi*, *is*, f. showering down arrows or darts. — *Vāṇa-varshin*, *ī*, *iṇī*, *i*, showering arrows. — *Vāṇa-vāra*, *as*, m. 'arrow-defender,' a breastplate, cuirass, armour. — *Vāṇa-sandhāna*, *am*, n. the fitting of an arrow to the bow-string. — *Vāṇa-siddhi*, *is*, f. the hitting of a mark by an arrow. — *Vāṇa-sutā*, f. 'daughter of Vāṇa,' epithet of Ushā or the Dawn (wife of Aniruddha, see Ushā). — *Vāṇa-han*, *ā*, or *vāṇāri* (°*ṇa-ari*), *is*, m. 'killer or enemy of Vāṇa,' an epithet of Vishṇu. — *Vāṇāvalī* (°*ṇa-āv*°), f. a series of five Ślokas (containing only one sentence). — *Vāṇāśraya* (°*ṇa-āś*°), *as*, m. 'arrow-receptacle,' a quiver. — *Vāṇāsana* (°*ṇa-as*°), *am*, n. 'arrow-discharger,' a bow. — *Vāṇeśvara* (°*ṇa-iś*°), *as*, m., N. of a temple.

Vāṇin, *ī*, *inī*, *i*, having an arrow or arrows; speaking; (*inī*), f. a sharp or clever woman, an intriguing woman; an actress, dancer, Nāch girl; a drunken woman, one literally or figuratively intoxicated.

Vāṇīći, f., Ved. speech or the goddess of speech.

वाण 2. *vāṇa* (fr. rt. *ve*) for 2. *vāna*, q. v. — *Vāṇa-daṇḍa*, *as*, m. a weaver's loom (for *vāna-daṇḍa*).

Vāṇi, *is*, f. weaving; a weaver's loom; a species of the Ashṭi metre, (also written *vāṇī*.)

वाणिज *vāṇija*, *as*, m. (usually spelt *bāṇija*, q. v.), a merchant.

Vāṇijya, *am*, n. traffic, trade, (see *bāṇijya*.)

वाणी *vāṇī*, f. See under 1. *vāṇa*, col. 1.

वाणीची *vāṇīćī*. See above.

वात् 2. *vāt* (probably to be regarded as a Nom. fr. 1. *vāta*, cf. rt. 2. *vat*, *vātaya*; for 1. *vāt* see p. 899, col. 1), cl. 10. P. *vātayati*, &c., to blow, blow gently; to fan, ventilate; to blow favourably; to serve, make happy, act favourably (towards one setting out on a journey); to go.

वात 2. *vāta*, *as*, *ā*, *am* (fr. rt. 1. *van*; for 1. *vāta* see p. 899, col. 1), = *vanita*, solicited, wished for, &c.

वातरशन *vātaraśana*, *as*, m., Ved. a patronymic; (*ās*), m. pl., N. of certain Ṛishis or semi-divine beings.

वातुल *vātula*. See p. 900, col. 1.

वात्सक *vātsaka*, *am*, n. (fr. *vatsa*), a herd of calves.

Vātsalya, *am*, n. (fr. *vatsala*), affection or tenderness towards offspring, affection or love in general; fondness, fond or foolish partiality. — *Vātsalya-bandhin*, *ī*, *inī*, *i*, evincing tenderness, displaying affection.

Vātsāyana, *as*, m., N. of a philosophical writer.

Vātsī, f. (fr. *vatsa*?), the daughter of a Śūdra woman by a Brāhman. — *Vātsī-putra*, *as*, m. 'son of a Vātsī,' a barber.

Vātsya, *as*, m. (fr. *vatsa*), N. of a Muni. — *Vātsya-gulmaka*, *ās*, m. pl., N. of a people.

Vātsyāyana, *as*, m., N. of a Muni and of a writer on amorous subjects (author of the Kāma-sūtras and of the Nyāya-bhāshya). — *Vātsyāyana-sūtra* = *kāma-sūtra*.

Vātsyāyanīya, *am*, n. the Kāma-sūtras of Vātsyāyana.

वाद *vāda*, *as*, m. (fr. rt. *vad*), speaking, talking, (*kāma-vāda*, talking as one pleases, speaking freely); discourse, speech, assertion, proposition, allegation; statement, discussion, dispute, controversy, words; explanation, exposition (of holy texts &c.); demonstrated conclusion; reply; a plaint, accusation; report, rumour; sound, sounding. — *Vāda-kara*, *as*, *ā* or *ī*, *am*, or *vāda-kṛit*, *t*, *t*, *t*, making a discussion, causing a dispute. — *Vāda-ćañću*, *us*, *us*, *u*, clever in repartee, a good jester. — *Vāda-prativāda*, *as*, m. or *au*, m. du. a set disputation, assertion and counter assertion, statement and contradiction, controversy, disputation. — *Vāda-yuddha*, *am*, n. a war of words, controversial war, controversy, dispute. — *Vādayuddha-pradhāna*, *as*, *ā*, *am*, skilled in the war of controversy, an eminent controversialist. — *Vāda-rata*, *as*, *ā*, *am*, adhering to or following any particular proposition or doctrine; addicted to controversy, disputatious. — *Vāda-vādin*, *ī*, m. a Jaina (= *ārhata*). — *Vāda-vivāda*, *as*, m. or *au*, m. du. a discussion about any statement, argument and disputation, debate, dispute, argumentation, litigation. — *Vāda-sādhana*, *am*, n. the proof of an assertion, the maintaining of an argument, controversy. — *Vādānuvāda* (°*da-an*°), *au*, m. du. assertion and reply, attack and rejoinder, plea and counterplea, accusation and defence, plaint and reply, controversy, dispute, disputation.

Vādaka, *as*, *ī*, *am* (fr. Caus. of rt. *vad*), making a speech, speaking; (*as*), m. a speaker; a musician.

Vādana, *am*, n. the act of sounding, sound; instrumental music, the sound of musical instruments. — *Vādana-daṇḍa*, *as*, m. a stick &c. for striking a musical instrument.

Vādayat, *an*, *antī*, *at*, causing to speak, causing to sound; sounding, playing a musical instrument.

Vādi, *is*, *is*, *i*, speaking; learned; wise, sage, skilful. — *Vādi-rāj*, *ṭ*, m. a Bauddha sage; = *mañju-ghosha*, *mañju-śrī*.

Vādita, *as*, *ā*, *am* (fr. the Caus. of rt. *vad*), made to speak, caused to be uttered; made to sound, sounded, played.

Vāditra, *am*, n. a musical instrument; instrumental music. — *Vāditra-gaṇa*, *as*, m. a band of music.

Vādin, *ī*, *inī*, *i*, speaking, discoursing; asserting, declaring; disputing; (*ī*), m. a speaker; a disputant; a plaintiff, accuser; an explainer, expounder (of the law, Śāstras, &c.); the leading or key-note (in music). — *Vādi-tva*, *am*, n. in *satya-vādi-tva*. — *Vādīndra* (°*di-in*°), *as*, m., N. of a philosopher.

Vādiśa, *as*, m. a learned and good man, a sage, seer.

Vādya, *am*, n. any musical instrument. — *Vādya-kara*, *as*, m. a musician. — *Vādya-nirghosha*, *as*, m. the sound of musical instruments. — *Vādya-bhāṇḍa*, *am*, n. a multitude of musical instruments, a band; any musical instrument. — *Vādyabhāṇḍa-mukha*, *am*, n. the mouth or top part or point of a musical instrument.

Vādyamāna, *as*, *ā*, *am*, being made to speak or sound, played.

वादर *vādara, as, ī, am* (fr. *vadara* for *badara*, q. v.), made or consisting of cotton, &c. (see *bādara*); (*ā*), f. the cotton plant.
Vādarika, as, ī, am, one who collects cotton, &c. (See *bādarika.*)

वादरङ्ग *vādaranga, as*, m. the sacred fig-tree. (See *aśvattha.*)

वादरायण *vādarāyaṇa, as*, m., N. of Vyāsa, (also written *bādarāyaṇa*, q. v.)

वादल *vādala, am*, n. [cf. *bādara*], liquorice or the root of the Abrus Precatorius (used for it).

वादान्य *vādānya, as, ā, am* (for *vadānya*, q. v.), munificent, liberal, &c.

वादाल *vādāla, as*, m. the sheat fish (= *vadāla, sahasra-daṇshṭra*).

वादिर *vādira, am*, n., N. of a particular tree (resembling the Vadarī or Badarī).

वाध *vādh* (more correctly written *bādh*, q. v.), cl. 1. A. *vādhate, vavādhe, vādhishyate, avādhishṭa, vādhitum*, to press, oppress, vex, give pain, distress.
Vādhana, am, n. the act of oppressing, paining, vexing, &c. (See *bādhana.*)
Vādhā, f. pain, affliction, opposition. (See *bādha.*)

वाधुक्य *vādhukya, am*, n. (fr. *vadhukā*), marriage.

वाधू *vādhū, ūs*, f. (probably connected with rt. 1. *vah*), a vessel, boat, raft.

वाधूय *vādhūya, am*, n. (fr. *vadhū*), Ved. a bride's garment, bridal dress.

वाध्रीणस *vādhrīṇasa, as*, m. a rhinoceros; (according to some also *vādhrīnasa.*)

वान 3. *vāna, am*, n. (fr. rt. *ve*), the act of weaving, sewing; a mat of straw; a hole in the wall of a house. — *Vāna-daṇḍa, as*, m. a weaver's loom; [cf. *vāya-daṇḍa.*]
Vāniya, as, ā, am, to be woven, &c.

वान 4. *vāna, as, ī, am* (fr. 1. *vana*), belonging or relating to a wood or forest; relating to a dwelling in a wood or to a house, &c.; (*am*), n. a multitude of woods, collection of groves or thickets.
Vānaprastha, as, m. (fr. *vana-prastha*), a Brāhman of the third order who has passed through the stages of student and householder and has left his house and family for the woods, (see *āśrama*); a hermit, anchorite; a class of supernatural beings; the tree Bassia Latifolia; the Palāśa tree, Butea Frondosa. — *Vānaprastha-dharma, as*, m. the law or duty of a Vānaprastha. — *Vānaprasthāśrama* (°*tha-āś*°), *as, am*, m. n. the Āśrama or order of a Vānaprastha.
Vānara, as, m. (fr. *vanara*, which is probably fr. 1. *vana*, 'a wood;' according to others fr. *vā*, 'like,' *nara*, 'a man'), a monkey, ape; (*ī*), f. a female monkey or ape; cowach, Carpopogon Pruriens; (*as, ī, am*), belonging to a monkey, monkey-like. — *Vānara-priya, as*, m. 'dear to monkeys,' the tree Mimusops Kauki. — *Vānarāksha* (°*ra-ak*°), *as*, m. 'monkey-eyed,' a wild goat. — *Vānarāghāta* (°*ra-āgh*°), *as*, m. 'monkey-stroke,' i. e. 'struck or injured by monkeys,' the tree Symplocos Racemosa (commonly called Lodhra or Lodh). — *Vānarāpasada* (°*ra-ap*°), *as*, m. a contemptible monkey. — *Vānarendra* (°*ra-in*°), *as*, m. 'monkey-chief,' epithet of Sugrīva; of Hanu-mat. — *Vānareśvara-tīrtha, am*, n., N. of a Tīrtha.
Vānala, as, m. (probably fr. 1. *vana*), the black species of Tulasī or holy basil, Ocymum Sanctum.
Vānaspatya, as, m. (fr. *vanas-pati*), a tree the fruit of which is produced from blossom (= *pushpa-jāta-phala-vṛiksha*; cf. *vanas-pati*, which is said to be used in a different sense; examples of a Vānaspatya are the Mango, Eugenia, &c.).
Vānā, f. (probably fr. 1. *vana*), a quail.
Vānīra, as, m. (fr. 1. *vana*, 'a wood or water'), a sort of cane or ratan, Calamus Rotang, a reed. — *Vānīra-gṛiha, am*, n. or *ās*, m. pl. an arbour of reeds. — *Vānīra-ja, am*, n. a plant (= *kushṭha*, q. v.).
Vānīraka, as, m. a sort of rush or grass, Saccharum Munja; [cf. *muñja.*]
Vāneya, as, ī, am, relating or belonging to a wood or to water, &c.; (*as*), m. the fragrant grass Cyperus Rotundus.
Vānyā, f. a collection of woods, multitude of groves or thickets; [cf. *vanyā.*]

वानायु *vānāyu, us*, m. (fr. *vanāyu*), a country to the north-west of India, also called Vanāyu. — *Vānāyu-ja, as*, m. 'Vānāyu-born,' a Vānāyu or Vanāyu horse (regarded as of a particularly good breed).

वानीर *vānīra*. See above.

वान्त *vānta, as, ā, am* (fr. rt. *vam*), vomited, ejected from the mouth, effused; one who has vomited; *vānte*, ind. when one has vomited; (*as*), m., N. of a particular family of priests. — *Vānta-vṛishṭi, is, is, i*, (a cloud &c.) that has vomited out rain. — *Vāntāda* (°*ta-ada*), *as*, m. 'eating what is vomited,' a dog. — *Vāntāśin* (°*ta-aś*°), *ī*, m. 'eating what is vomited,' a foul-feeding demon.
Vānti, is, f. the act of vomiting, ejecting from the mouth. — *Vānti-kṛit, t, t, t*, causing vomiting, emetic; (*t*), m. the thorny plant Vangueria Spinosa. — *Vānti-da, as, ā, am*, causing vomiting, emetic; (*ā*), f. a medicinal plant (= *kaṭukī*); Helleborus Niger or Wrightea Antidysenterica or Calotropis Gigantea.
Vāntvā, ind. having vomited, &c.
1. *vāma, as*, m. (for 2. see below), the act of vomiting.
1. *vāmaka, as*, &c. (for 2. see col. 3), one who vomits.
Vāmin, ī, inī, i, vomiting, ejecting from the mouth.

वान्दन *vāndana, as*, m. a patronymic of Duvasyu (author of the hymn Ṛig-veda X. 100).

वाप *vāpa, as*, m. (fr. rt. *vap* or connected with Caus. of rt. *ve*), sowing seed; weaving; shearing, shaving. — *Vāpa-daṇḍa, as*, m. a weaver's loom; [cf. *vāya-daṇḍa.*]
Vāpaka, as, ā, am, causing to sow (seed &c.); causing to weave, &c.
Vāpana, am, n. the act of causing to sow or sowing; shaving, shearing.
Vāpi, is, or *vāpī*, f. (according to Uṇādi-s. IV. 124. fr. rt. *vap*), a large oblong pond, an oblong reservoir of water, a pool or lake; *krīḍā-vāpī*, f., Ved. 'pleasure-pond,' a pond in which tortoises, fishes, &c. are kept for amusement. — *Vāpī-ha, as*, m. 'abandoning pools,' the Cātaka bird, Cuculus Melanoleucos.
Vāpila, as, ā, am, caused to be sown, sown (as seed); shaven, shorn.
Vāpya, as, ā, am, to be sown, to be cast or thrown; (*as*), m. Costus Speciosus (= *kushṭha*).

वाम 2. *vāma, as, ā* or *ī, am* (according to Uṇādi-s. I. 139. fr. rt. 2. *vā*; according to others fr. rt. 1. *van*, 'to hurt or to like'), reverse, adverse, opposite, contrary, inverted; left, not right; crooked; bad, vile, base, wicked; short; beautiful, handsome, pleasing; (*as*), m., N. of Śiva; of Kāma (god of love); a breast, udder; a pot-herb, Chenopodium Album; an animal, sentient being; a snake; (*am*), n. anything desirable or pleasing, wealth, possessions; (*ā*), f. a woman; N. of Gaurī; of Lakshmī; of Sarasvatī; (*ī*), f. a mare; a she-ass; a young female elephant; the female of the jackal; [cf. Old Germ. *winistar*; Angl. Sax. *wynstre.*] — *Vāma-jāta, as, ā, am*, Ved. produced from wealth. — *Vāma-jushṭa, am*, n., N. of a Tantra work (= *vāmakeśvara-tantra*). — *Vāma-tā*, f. or *vāma-tva, am*, n. contrariety, perverseness; wickedness, craftiness; disfavour; loveliness. — *Vāma-dṛiś, k*, f. a woman. — *Vāma-deva, as*, m., N. of a Vedic Ṛishi (having the patronymic Gautama, author of the hymns Ṛig-veda IV. 1–41, 45–48, comprising nearly the whole fourth Maṇḍala); of Śiva; of an author. — *Vāma-devya, as*, m. a patronymic of Aṅho-muć (author of Ṛig-veda X. 127); of Bṛihad-uktha; of Mūrdhan-vat. — *Vāma-nīti, is, is, i*, Ved. leading or guiding to wealth, (Sāy. on Ṛig-veda VI. 47, 7. *vananīyānām dhanānām netrī.*) — *Vāma-netra, am*, n. a mystical name of the long vowel *ī*; (*ā*), f. a woman with beautiful eyes, a handsome woman in general. — *Vāma-mārga, as*, m. the left hand way or ritual; see *vāmāćāra*. — *Vāma-loćana, as, ā, am*, fine-eyed; (*ā*), f. a handsome-eyed woman. — *Vāma-śīla, as, ā, am*, refractory in disposition; (*as*), m. an epithet of Kāma. — *Vāmāksha* (°*ma-ak*°), *as, ī, am*, having beautiful eyes; (*ī*), f. a woman with lovely eyes. — *Vāmākshi* (°*ma-ak*°), *i*, n. the left eye. — *Vāmāćāra* (°*ma-āć*°), *as*, m. the left hand ritual or doctrine of the Tantras, i. e. the worship of the Śakti or Female Energy personified as the wife of Śiva according to the grosser system (in which the eating of flesh, drinking of spirits, &c. is practised, cf. *dakshiṇāćāra*). — *Vāmāćārin, ī*, m. a follower of the left hand ritual of the Tantras. — *Vāmāpīḍana* (°*ma-āp*°?), *as*, m. the tree Salvadora Persica, &c. (= *pīlu*). — *Vāmāvarta* (°*ma-āv*°), *as*, m. a conch-shell with the spiral running from right to left. — *Vāmoru* (°*ma-ūru*), *us, us* or *ūs, u*, having handsome thighs; (*us* or *ūs*), f. a handsome-thighed woman. — *Vāmoru-tarā* or *vāmorū-tarā*, f. a very handsome-thighed woman.
2. *vāmaka, as, ā, am*, left, not right; (*am*), n. a kind of gesture. — *Vāmakeśvara-tantra* (°*ka-īś*°), *am*, n., N. of a Tantra work.
Vāmikā, f. an epithet of the goddess Durgā.

वामन *vāmana, as, ā, am* (probably fr. 2. *vāma*; said to be fr. rt. *vam*), dwarfish, short in stature, a dwarf; depressed, pressed flat or down; low, vile, base; (*as*), m. Vishṇu in his dwarf incarnation, (this was the fifth of the descents of Vishṇu, and undertaken to humble the pride of the Daitya Bali, who had acquired dominion over the three worlds [see *bali*]; the germ of the story of this incarnation seems to be contained in Śatapatha-Br. I. 2, 5, 1, the later legend is given in Rāmāyaṇa I. 31, 2); the elephant that supports the south quarter; the tree Alangium Hexapetalum; N. of the author of the Kāvyālaṅkāra-vṛitti; of the Kāśikā-vṛitti commentary; (*ā*), f., N. of an Apsaras; (*ī*), f. a female dwarf; a sort of woman; a mare; a disease of the Vagina. — *Vāmana-tanu, us, us* or *vī, u*, dwarf-bodied. — *Vāmana-purāṇa, am*, n., N. of one of the eighteen Purāṇas (said to have been related by Pulastya to Nārada, and containing an account of the dwarf incarnation of Vishṇu; see *purāṇa*). — *Vāmana-prādurbhāva, as*, m. the manifestation or incarnation of the dwarf; see above. — *Vāmana-rūpin, ī, iṇī, i*, dwarf-formed, being in the form of a dwarf. — *Vāmana-vṛitti, is*, f., N. of a commentary on Pāṇini's grammar by Vāmana Jayāditya, (see *kāśikā.*) — *Vāmana-vṛitti-ṭīkā*, f., N. of a commentary by Maheśvara on the Kāvyālaṅkāra-vṛitti. — *Vāmana-vrata, am*, n., N. of a particular Vrata to be observed on the twelfth day of Śrāvaṇa in celebration of Vishṇu's dwarf incarnation. — *Vāmana-sūkta, am*, n., N. of a Vedic hymn. — *Vāmana-svāmin, ī*, m., N. of a poet. — *Vāmanākṛiti* (°*na-āk*°), *is, is, i*, dwarf-shaped, dwarfish. — *Vāmanāćārya* (°*na-āć*°), *as*, m., N. of a commentator. — *Vāmanāvatāra* (°*na-av*°), *as*, m. the dwarf incarnation; see under *vāmana* above. — *Vāmanāvatāra-kathana, am*, n. the story of the dwarf incarnation, N. of a chapter of the Padma-Purāṇa. — *Vāmanī-kṛita, as, ā, am*, pressed down, shortened, flattened. — *Vāmanendra-svāmin, ī*, m. a proper N. — *Vāmanopapurāṇa* (°*na-up*°), *am*, n., N. of an Upa-Purāṇa.
Vāmanikā, f. a female dwarf; a sort of woman.

वामलूर *vāmalūra, as*, m. (connected with

vamrā, valmī, valaika), an ant-hill, mole-hill, hillock thrown up by white ants.

वामिल *vāmila, as, ā, am* (probably connected with 2. *vāma*), proud, haughty, deceitful; handsome, beautiful.

वाय *vāya, as*, m. (fr. rt. *ve*), weaving, sewing. — *Vāya-daṇḍa, as*, m. a weaver's loom.

Vāyuka, as, m. a weaver [cf. *paṭṭikā-v°*]; a heap, multitude, number.

Vāyin, ī, inī, i, weaving, sewing.

वायत *vāyata, as*, m. (fr. *vayat*), Ved. 'son of Vayat,' a patronymic of Pāśa-dyumna.

वायन *vāyana* or *vāyanaka, am*, n. (said to be fr. rt. 2. *vā*), sweetmeats or cakes which may be eaten during a religious fast, presents of sweetmeats &c. (forming part of an offering to a deity, or prepared on festive occasions, such as marriages &c., and sent as presents to friends and acquaintances).

वायव *vāyava*. See col. 2.

वायस *vāyasa, as*, m. (probably fr. *vayas*, 'age,' but according to Uṇādi-s. III. 120. fr. rt. *vay*), 'the long-lived one,' a crow; Agallochum or fragrant aloe (= *aguru*); turpentine; (*as, ī, am*), used by crows (?); consisting of birds; (*ī*), f. a female crow; a species of fig, Ficus Oppositifolia; a particular vegetable, Solanum Indicum. — *Vāyasādani* (°*sa-ad°*), f. a kind of plant or tree (= *kāka-tuṇḍī*). — *Vāyasāri* (°*sa-ari*), *is*, m. or *vāyasārāti* (°*sa-ar°*), *is*, m. 'crow's enemy,' an owl. — *Vāyasāhvā* (°*sa-āh°*), f. an esculent vegetable, Solanum Indicum (= *kāka-māćikā*). — *Vāyasekshu* (°*sa-ik°*), *us*, m. a sort of long grass, Saccharum Spontaneum.

Vāyasolī or *vāyasolikā*, f. a medicinal root (= *kākolī*).

वायु *vāyu, us*, m. (fr. rt. 2. *vā*), air, wind, the god of the wind (often associated with Indra in the Ṛig-veda, but not occupying a very prominent position; in the Purusha-sūkta he is said to have sprung from the breath of Purusha, and elsewhere is described as the son-in-law of Tvashṭṛi; he is said to move in a shining car drawn by a pair of red or purple horses or by several teams consisting of ninety-nine or a hundred or even a thousand horses; he is often made to occupy the same chariot with Indra, and in conjunction with him honoured with the first draught of the Soma libation; he is rarely connected with the Maruts, although in I. 134. 4. he is said to have begotten them from the rivers of heaven; he is regent of the north-west quarter, see *loka-pāla*); the air of the body, a vital air (of which five are reckoned, viz. *prāṇa, apāna, samāna, udāna*, and *vyāna*); morbid affection of the windy humor. — *Vāyu-ketu, us*, m. 'wind-sign,' i.e. 'sign of wind,' dust. — *Vāyu-keśa, as, ī, am*, Ved. having hair (waving) in the wind (said of the Gandharvas). — *Vāyu-koṇa, as*, m. 'wind-corner,' the north-west. — *Vāyu-gaṇḍa, as*, m. 'wind-swelling,' flatulence, indigestion. — *Vāyu-gati, is, is, i*, going like the wind, swift as the wind, fleet. — *Vāyu-gīta, as, ā, am*, chanted by the breeze. — *Vāyu-gulma, as*, m. 'wind-cluster,' a whirlwind, hurricane; a whirlpool, eddy. — *Vāyu-goćara, as*, m. the track or range of the wind. — *Vāyu-gopā, ās, ās, am*, Ved. having the Wind as protector. — *Vāyu-grasta, as, ā, am*, 'wind-seized,' affected by wind, flatulent, epileptic, mad. — *Vāyu-ghna, as, ī, am*, 'wind-destroying,' curing windy disorders. — *Vāyu-ja*, 'air-born,' N. of a tree. — *Vāyu-jāta, as*, m. 'wind-born,' epithet of Hanu-mat. — *Vāyu-tanaya* or *vāyu-nandana, as*, m. = *vāyu-putra*. — *Vāyu-dāru, us*, m. 'air-tearer, air-scatterer,' a cloud. — *Vāyu-nānā-tva, am*, n. diversity or multiplicity of air (said to be inferred from the concurrence [*sanmarćhana*] of two winds). — *Vāyu-nighna, as, ā, am*, 'subject to wind,' mad, frantic. — *Vāyu-nivṛitti, is*, f. 'cessation of wind,' a calm, lull; cure of windy disorders. — *Vāyu-pañćaka, am*, n. the set of five vital airs. — *Vāyu-paramāṇu, us*, m. a primary aerial atom. — *Vāyu-putra, as*, m. 'son of the wind,' epithet of Bhīma; of Hanu-mat. — *Vāyu-purāṇa, am*, n., N. of one of the eighteen Purāṇas, (it is probably one of the oldest, and is supposed to have been revealed by the god Vāyu; it treats of the creation of the world, the origin of the four classes, the worship of Śiva, &c.) — *Vāyu-phala, am*, n. 'wind-fruit,' the rainbow; hail. — *Vāyu-bhaksha, as, ā, am*, air-eating, fasting; (*as*), m. a snake; an ascetic. — *Vāyu-bhakshaṇa, am*, n. the act of eating or living on air, fasting. — *Vāyu-bhūta, as, ā, am*, become air, become like the wind; going everywhere at will. — *Vāyu-mārga, as*, m. the path or track of the wind. — *Vāyu-rugṇa, as, ā, am*, broken off by the wind. — *Vāyu-roshā*, f. 'raging with wind,' night. — *Vāyu-lakshaṇa, am*, n. the character or property of air (viz. touch). — *Vāyu-vartman, ā*, m. 'wind-path,' the atmosphere, sky, heaven. — *Vāyu-vāha, as*, m. 'having the wind for a vehicle,' smoke, vapour. — *Vāyu-vāhinī*, f. 'wind-conveying,' a vessel of the body, artery, vein, nerve, &c. (supposed to convey the aerial humor). — *Vāyu-vega, as*, m. the velocity of the wind, a gust or blast of wind; (*as, ā, am*), having the velocity of wind, fleet as the wind; (*as*), m., N. of a son of Dhṛita-rāshṭra. — *Vāyuvega-sama, as, ā, am*, equal to the velocity of wind, swift as the wind. — *Vāyu-saṃhitā*, f. the 'Vāyu compendium' or collection of legends according to the Vāyu-Purāṇa. — *Vāyu-sakha, as*, or *vāyu-sakhi, khā*, m. 'wind-friend, having the wind for a friend,' fire. — *Vāyu-sama, as, ā, am*, equal to the wind, swift; like air or wind, unsubstantial. — *Vāyu-sambhava, as*, m. 'wind-born,' epithet of Hanu-mat. — *Vāyu-suta, as*, m. = *vāyu-putra* above. — *Vāyu-hīna, as, ā, am*, destitute of wind, having a deficiency of the windy humor. — *Vāyv-agnī, ī*, m. du. Vāyu and Agni, the gods of wind and fire. — *Vāyv-āspada, am*, n. 'place or site of the wind,' the atmosphere, sky, ether.

Vāyava, as, ī, am, windy, relating or belonging to the wind or to Vāyu; given by Vāyu; aerial; (*ī*), f. the quarter or region of the wind, the north-west (as presided over by Vāyu in his character of the sixth Loka-pāla).

Vāyavīya, as, ā, am, relating to the wind or Vāyu, belonging to air or wind, aerial. — *Vāyavīya-purāṇa, am*, n., N. of a Purāṇa.

Vāyavya, as, ā, am, relating to the wind, coming from or relating to Vāyu, sacred to Vāyu, aerial. — *Vāyavya-purāṇa, am*, n., N. of a Purāṇa.

वाय्य *vāyya, as*, m., Ved. 'son of Vayya,' epithet of Satya-śravas (represented as a poet and an Ātreya).

वार् *vār, r*, n. (fr. rt. *vṛi*), water; [cf. *varuṇa*: cf. also Zend *vāra*, 'rain:' Gr. οὐρο-ν, οὐρ-έ-ω, οὐρ-ί-α, οὐράνη, οὐρή-θρα, οὖρη-μα, perhaps also ὑρτήρ, ὕρχη: Lat. *ur-ina, urin-a-ri, urinator, urceus, urna; mare*: Old Germ. *mari*: Slav. *more*: Hib. *burn*, 'water;' *fairge*, 'ocean;' *fual*, 'urine;' *muir*: Welsh *mor*.] — *Vāḥ-kiṭi, is*, m. 'water-pig,' a porpoise, the Gangetic porpoise (= *śiśumāra*). — *Vāḥ-pushpa, am*, n. cloves. — *Vāḥ-sadana, am*, n. 'water-abode,' a reservoir of water, cistern, large water-jar. — *Vāḥ-stha, as, ā, am*, standing or remaining in water. — *Vārām-nidhi, is*, m. 'receptacle of waters,' the ocean. — *Vār-āsana, am*, n. 'water-seat,' a reservoir of water, cistern, large water-jar. — *Vār-kārya, as, ā, am*, Ved. to be performed with water, (Sāy. = *vārbhir nishpādya*); granting or effecting rain. — *Vār-ća, as*, m. 'water-going,' a gander, goose (Vopa-deva XXVI. 33). — *Vār-da, as, ā, am*, water-giving; (*as*), m. a cloud. — *Vār-dara, am*, n. water; speech; silk; the seed of the Abrus Precatorius; the seed of the Mango; a conch-shell (= *dakshiṇāvarta*); a sort of curl on the right side of a horse's neck (regarded as an auspicious mark). — *Vārdala, am*, n. (fr. *vārda + la*), a rainy day, bad weather; (*as*), m. an ink-stand. — *Vār-dhi, is*, m. 'water-holder,' the ocean. — *Vārdhi-bhava* or *vār-dheya, am*, n. a kind of salt (= *droṇi-lavaṇa*). — *Vārdhi-vat*, ind. like the ocean. — *Vār-bhaṭa, as*, m. 'water-combatant,' an alligator. — *Vār-muć, k*, m. 'water-discharger,' a cloud. — *Vār-rāśi, is*, m. 'water-heap,' the ocean. — *Vār-vaṭa, as*, m. 'water-enclosure (?),' a boat, vessel.

1. *vāra, as*, m. (for 2. see p. 905, col. 1), anything which covers or surrounds, a cover; a multitude, quantity, heap; a flock, herd, troop; time; a day of the week [cf. *ravi-v°, soma-v°, mangala-v°, budha-v°, guru-v°, śukra-v°, śani-v°*]; a moment, occasion, opportunity; turn, time (used adverbially like the English 'times,' or like the French 'fois,' e.g. *vāreṇa* or *bahu-vāram* or *vāram vāram*, many times, repeatedly, often); N. of Śiva; anything which causes an obstruction, a gate, door, door-way; the plant Achyranthes Aspera (= *kubja*); the opposite bank of a river or of the sea, (for *pāra*); (*am*), n. a vessel for holding spirituous liquor; [cf. Gr. ἦρα: Hib. *uair*, 'an hour, time;' *air uairibh*, 'sometimes:' Cambro-Brit. *aur*: Old Island. *var* in *tvis-var*, 'twice;' *thris-var*, 'thrice:' Old Germ. *or, o*, in *zuir-or, zuir-o*, 'twice:' Pers. بار *bār*, 'time;' باری *bāre*, 'once;' *ber* in *September, October*, &c.] — *Vāra-nārī*, f. a common woman, harlot, courtezan. — *Vāra-bushā* or *vāra-būshā*, f. the plantain or banana (= *kadalī*; cf. *vāraṇa-bushā*). — *Vāra-mukhyā*, f. the chief of a number of harlots, a royal courtezan. — *Vāra-yuvati, is*, f. or *vāra-yoshit, t*, f. a courtezan, harlot; a dancing-girl. — *Vāra-vadhū, ūs*, f. the chief of a number of harlots. — *Vāra-vāṇa, as, am*, m. n. armour, mail, an iron cuirass or thick quilted jacket (so called as 'warding off arrows,' cf. *vāṇa-vāra*). — *Vāra-vāṇi, is*, m. a player on the flute; a principal singer, musician; a judge; a year; (*is* or *ī*), f. a harlot or the chief of a number of harlots. — *Vāra-vilāsinī*, f. a harlot. — *Vāra-velā*, f. a period of the day in which any act is suspended. — *Vāra-sundarī*, f. a harlot, prostitute. — *Vāra-sevā*, f. the practice of harlotry, prostitution; a number of courtezans. — *Vāra-strī*, f. a harlot, courtezan. — *Vārāṅganā* (°*ra-an°*), f. a harlot.

Vāraka, as, ā, am, restraining, opposing, obstructing, resisting, anything which restrains or obstructs, an obstacle; (*as*), m. a sort of horse; a horse in general; one of a horse's paces; (*am*), n. the seat of pain; a sort of perfume or fragrant grass (= *bāla, hrī-vera*).

Vārakin, ī, m. an opposer, obstructor, enemy; the ocean; a horse with good marks; an ascetic, a hermit who lives on leaves.

Vāraṇa, as, ī, am, warding off, keeping off, restraining, resisting, opposing; (*am*), n. the act of restraining, keeping back, warding, warding off, guarding, protecting, defending, defence, resistance, opposition, prohibition, obstacle, impediment; (*as*), m. armour, mail, a cuirass; an elephant. — *Vāraṇa-prativāraṇa, as, ā, am*, having armour for a defence, protected by armour; keeping off elephants. — *Vāraṇa-bushā* or *vāraṇa-busā*, f. the plantain or banana, Musa Sapientum. — *Vāraṇa-vallabhā*, f. the plantain tree. — *Vāraṇa-sāhvaya, am*, n. 'having a name synonymous with an elephant,' epithet of Hastinā-pura or Hāstina-pura; [cf. *gaja-sāhvaya*.] — *Vāraṇendra* (°*ṇa-in°*), *as*, m. 'elephant-chief,' a large and excellent elephant.

Vāraṇāvata, as, am, m. n., N. of a town (supposed to be the modern Allahabad).

Vāraṇāvataka, as, ā, am, belonging to Vāraṇāvata.

Vāraṇīya, as, ā, am, to be warded off, to be restrained or resisted.

Vārayitṛi, tā, m. a protector; a husband.

Vārayitvā, ind. having warded or driven off, having restrained or prohibited, having repelled or expelled.

Vāri, n. water; a fluid, fluidity; a particular drug or perfume, = *bāla, hrī-vera*; (*is*), f., N. of Sarasvatī (goddess of speech or eloquence); the place for tying or fastening an elephant; a captive, prisoner; (*is* or *ī*), f. a water-pot, pitcher, jar; a rope for

fastening an elephant; a hole or trap for catching elephants. – *Vāri-kaṇṭaka, as,* m. an aquatic plant, Trapa Bispinosa (= *śṛiṅgāṭaka*). – *Vāri-karṇikā,* f. the plant Pistia Stratiotes (= *kha-mūlī*). – *Vāri-karpūra, as,* m. the Ilīśa fish, (see *ilīśa.*) – *Vāri-kubja* or *vāri-kubjaka, as,* m. the aquatic plant Trapa Bispinosa. – *Vāri-krimi, is,* m. 'water-worm,' a leech. – *Vāri-ćatvara, as,* m. a piece of water; the aquatic plant Pistia Stratiotes. – *Vāri-ćara, as, ā* or *ī, am,* living or moving in water, aquatic; (*as*), m. a fish. – *Vāri-ćāmara, am,* n. a sort of aquatic fish, Vallisneria (= *śaivāla*). – *Vāri-ja, as, ā, am,* born or produced in or by water; (*as*), m. a conch-shell; any bivalve shell; (*am*), n. a lotus; salt. – *Vāri-jāvan,* see Vopa-deva XXVI. 69. – *Vāri-taskara, as,* m. 'water-thief,' a cloud. – *Vāri-trā,* f. 'protecting from water,' an umbrella, a screen of leaves carried on the head as an umbrella. – *Vāri-da, as, ā, am,* water-giving, yielding water; (*as*), m. a cloud; (*am*), n. a sort of vegetable perfume (= *bāla*). – *Vāri-durga, as, ā, am,* inaccessible by reason of water. – *Vāri-dra, as,* m. the Ćātaka bird, Cuculus Melanoleucus. – *Vāri-dhara, as,* m. 'water-holder,' a cloud. – *Vāri-dhārā,* f. a shower of rain. – *Vāri-dhi, is,* m. 'water-holder,' the sea, ocean. – *Vāri-nātha, as,* m. 'lord of the waters,' the deity Varuṇa; the ocean; a cloud; the habitation of the serpent race. – *Vāri-nidhi, is,* m. 'water-receptacle,' the ocean. – *Vāri-patha, as, am,* m. n. 'water-path,' a voyage. – *Vāri-pathika, as, ī, am,* proceeding or conveyed by water. – *Vāri-parṇī* or *vāri-pālikā,* f. Pistia Stratiotes. – *Vāri-pravāha, as,* m. a current or flow of water, a water-fall, cascade. – *Vāri-praśnī,* f. the aquatic plant Pistia Stratiotes. – *Vāri-badarā,* f. the plant Flacourtia Cataphracta (= *prāćīnāmalaka*). – *Vāri-bālaka, am,* n. a perfume (= *bāla*). – *Vāri-bhava, am,* n. (probably) a kind of plant (= *srotoñjana*). – *Vāri-masi, is,* m. 'water-ink,' a cloud. – *Vāri-muć, k,* m. 'water-discharger,' a cloud. – *Vāri-mūli,* f. the aquatic plant Pistia Stratiotes. – *Vāri-ra, as, ā, am,* giving or shedding water; (*as*), m. a cloud. – *Vāri-ratha, as,* m. 'water-carriage,' a raft, boat, float. – *Vārirārava* (°*ra-ār*°), *as, ā, am,* sounding like clouds or like thunder. – *Vāri-rāśi, is,* m. 'water-heap,' a large body of water, the sea, ocean; a lake. – *Vāri-ruha, am,* n. 'water-grower,' a lotus. – *Vāri-loman, ā,* m. 'having watery hair,' epithet of Varuṇa. – *Vāri-vadana, am,* n. the fruit Flacourtia Cataphracta. – *Vāri-vara, am,* n. the fruit of the tree Carissa Carandas (= *kara-marda*). – *Vāri-vallabhā,* f. a kind of plant (= *vidārī*). – *Vāri-vāsa, as,* m. a distiller of spirit, dealer in spirituous liquors. – *Vāri-vāha* or *vāri-vāhana, as,* m. 'water-bearer,' a cloud. – *Vārivāha-jāla, am,* n. a mass of clouds. – *Vāri-śa, as,* m. (said to be fr. *vāri* + *śa* fr. rt. *śī,* to sleep), N. of Vishṇu. – *Vāri-sambhava, am,* n. 'water-produced,' cloves; a kind of antimony (= *sauvīrāñjana*); the root of the plant Andropogon Muricatus (= *uśīra*); (*as*), m. a kind of cane (= *yāvanāla-śara*). – *Vāri-stha, as, ā, am,* standing in water, reflected in the water (said of the sun, Manu IV. 37). – *Vārīśa* (°*ri-īś*°), *as,* m. 'lord of waters,' the ocean. – *Vāry-udbhava, am,* n. 'water-born,' a lotus. – *Vāry-oka, as,* m. 'water-dwelling,' a leech.

Vārita, as, ā, am, warded off, prevented, hindered, impeded, restrained.

Vāriṭa, as, m. (said to be fr. *vāri,* a trap, + *aṭa,* going), an elephant.

Vāru, us, m. a royal or war elephant carrying a standard (= *vijaya-kuñjara*).

Vārya, as, ā, am, to be warded off or prevented, to be checked or impeded, to be stopped or obstructed; to be chosen, to be selected or appointed; eligible, desirable, excellent; (*am*), n. anything to be chosen or desired, a blessing, boon; (*āṇi*), n. pl. goods, possessions.

Vāryamāṇa, as, ā, am, being prevented, being impeded or prohibited or resisted.

वार 2. *vāra, as,* m., Ved. for *vāla* = *bāla,* a tail; the tail (of sheep &c.) used to filter Soma juice, (also *am,* n.); (*ās*), m. pl. the hairs of a tail. – *Vāra-vat, ān, atī, at,* Ved. having a tail, (see Nirukta I. 20.)

वारकीर *vārakīra, as,* m. a wife's brother, brother-in-law (= *śyālaka*); submarine fire (= *vāḍava*); a louse; a small comb; a horse of high spirit, war horse, charger; a bearer of burdens, porter.

वारङ्क *vāraṅka, as,* m. a bird.

वारङ्ग *vāraṅga, as,* m. the handle of a sword or knife or sickle, &c.; the narrow end to which the handle is fastened.

वारट *vāraṭa, am,* n. a field; a number of fields; (*ā*), f. a goose (= *varaṭā,* q. v.).

Vāralā, f. a wasp; a goose (= *varaṭā*).

वारणसी *vāraṇasī,* f. = *vārāṇasī,* q. v.

वारतन्तवीय *vāratantavīya, as, ā, am,* composed by Vara-tantu (as a book &c.).

वारत्र *vāratra, am,* n. (fr. *varatrā*), a leather thong, leather fit for making thongs.

वाररुच *vāraruća, as, ī, am,* composed by Vara-rući.

वारला *vāralā,* f. See under *vāraṭa* above.

वारलीक *vāralīka, as,* m. a sort of grass, Eleusine Indica (= *valva-jā*).

वाराणसी *vārāṇasī,* f. the holy city Benares, (also written *varāṇasī,* q. v.) – *Vārāṇasī-māhātmya, am,* n. 'the glory of Benares,' N. of a section in the Kūrma and other Purāṇas.

Vārāṇaseya, as, ī, am, produced at or born in Benares, &c.

वाराह *vārāha, as, ī, am* (fr. *varāha*), relating or belonging to a boar, boarish; (*as*), m. a boar; a kind of tree, = *mahā-piṇḍītaka*; (*ī*), f. a sow; N. of one of the divine mothers or Mātṛis attending on Skanda; of a Yoginī; of the Śakti of Vishṇu in the form of a boar; the earth; a measure; a particular kind of bulbous plant (said to be an esculent root or yam, = *badarā, ghṛishṭi*). – *Vārāha-karṇī,* f. or *vārāha-pattrī,* f. a kind of plant (= *aśva-gandhā,* q. v.). – *Vārāha-kalpa, as,* m. 'boar Kalpa,' N. of the now existing Kalpa or day of Brahmā (being the first of the second Parārdha of Brahmā's existence). – *Vārāha-tīrtha, am,* n., N. of a Tīrtha. – *Vārāha-purāṇa, am,* n., N. of one of the eighteen Purāṇas (said to have been revealed to the Earth by Vishṇu in the form of a boar; it contains an account of the creation, the various forms of Vishṇu, and a vast number of legends and directions relating to the Vaishṇava sect). – *Vārāhāṅgī* (°*ha-aṅ*°), f. the plant Croton Polyandrum (= *dantī*). – *Vārāhī-kanda, as,* m. a kind of bulbous plant (= *brāhmī-kanda*). – *Vārāhī-tantra, am,* n., N. of a Tantra work.

Vārāhīya, am, n., N. of a work or a class of works; [cf. *yāmalīya.*]

Vārāhyā, f. a female descendant of Varāha (Pāṇ. IV. 1, 78).

वारुठ *vāruṭha, as,* m. (said to be fr. rt. *vṛi*), a bier, the bed on which a corpse is carried.

वारुण *vāruṇa, as, ī, am,* connected with or belonging to Varuṇa, sacred to or given by Varuṇa, q. v.; epithet of a weapon; (*as*), m., N. of one of the nine divisions of Bhārata Varsha; (*am*), n. water; (*ī*), f. the western quarter or region presided over by Varuṇa [cf. *loka-pāla*]; the west; N. of the lunar asterism commonly called Śata-bhishaj (of which Varuṇa is the ruling deity; cf. *nakshatra*); a particular kind of spirit (prepared from hogweed ground with the juice of the date or palm and then distilled), any spirituous liquor; a species of Dūrbā grass. – *Vāruṇa-karman, a,* n. 'Varuṇa's work,' any work connected with the supply of water, the digging of tanks or wells, &c. – *Vāruṇa-tīrtha, am,* n., N. of a Tīrtha. – *Vāruṇī-vallabha, as,* m. 'beloved by the asterism Vāruṇī,' epithet of Varuṇa. – *Vāruṇendra* (°*ṇa-in*°), *as,* m. a proper N. – *Vāruṇeśvara-tīrtha* (°*ṇa-iś*°), *am,* n., N. of a Tīrtha. – *Vāruṇopapurāṇa* (°*ṇa-up*°), *am,* n., N. of an Upa-Purāṇa.

Vāruṇi, is, m. 'son of Varuṇa,' the saint Agastya; a patronymic of Bhṛigu; of Satya-dhṛiti.

वारुण्ड *vāruṇḍa, as,* m. (said to be fr. rt. *vṛi*), the chief of the serpent race; (*as, am*), m. n. the rheum or excretion of the eyes; the wax of the ear; a vessel for baling water out of a boat; (*ī*), f. a door-step.

वारेन्द्री *vārendrī,* f. (said to be fr. *varendra*), N. of a tract of country north of the Ganges or a part of Bengal and Behar now called Rājshāhi.

वार्कार्य *vār-kārya,* &c. See under *vār,* p. 904, col. 2.

वार्केण्य *vārkeṇya, as,* m. (fem. *vārkeṇī*), according to Pāṇ. V. 3, 115, this word is formed from *vṛika,* and the pl. is *vṛikās,* which appears to mean 'soldiers or fighting men in the country Vāhīka.'

वार्क्ष *vārksha, as, ī, am* (fr. *vṛiksha*), made of or belonging to a tree; consisting of trees, arboreous; made of bark; (*ī*), f., N. of a sort of female Dryad mentioned in the Mahā-bhārata; (*am*), n. a forest.

Vārkshya, as, ī, am, made of a tree, made with trees; (*am*), n. a fence &c. made with felled trees or wooden stakes, a stockade.

वार्णिक *vārṇika, as,* m. (fr. *varṇa*), a scribe, writer.

वार्ता *vārtā,* f., often incorrectly written for *vārttā.* See under *vārtta* below.

वार्ताक *vārtāka, as,* m. (fr. rt. 1. *vṛit,* Uṇādi-s. III. 79), the egg-plant, Solanum Melongena.

Vārtākī, is, or *vārtākī,* f. = *vārtāka* above.

Vārtākin, ī, m. = *vārtāka* above.

Vārtāku, us, m. (or according to some f.) = *vārtāka* above.

वार्तिका *vārtikā,* f. (fr. *vartaka,* q. v.), a kind of quail.

वार्तीर *vārtīra, as, ī, am* (fr. *vartīra*), connected with a quail or partridge.

वार्त्त *vārtta, as, ā, am* (fr. *vṛitti,* cf. *vṛitta*), being in a good state, healthy, hale, well; practising any business or profession; (*ā*), f. abiding, staying, being; livelihood, business, profession; agriculture, trade, the occupation of the Vaiśya; an account of anything that has happened, tidings, report, rumour, news, intelligence, (in this sense sometimes *vārttās,* pl.); a particular figure of rhetoric, simple description, the mere narration of facts without rhetorical or poetical embellishment; the egg-plant [cf. *vārtāka*]; (*am*), n. welfare, health; chaff. – *Vārttā-karman, a,* n. the practice of agriculture or trade. – *Vārttānuyoga* (°*tā-an*°), *as,* m. inquiry after news or health. – *Vārttā-mātra, am,* n. mere report; superficial knowledge. – *Vārttārambha* (°*tā-ār*°), *as,* m. commercial enterprise, (according to Kullūka *kṛishi-bāṇijya-paśupālanādi-vārttā tad-ārambho 'rthanopāyārthaḥ.*) – *Vārttā-vaha, as,* m. a news-bearer, messenger; a vendor of grain, rice, oil, &c., a chandler. – *Vārttā-vṛitti, is,* m. one whose business is agriculture, a householder. – *Vārttā-vyatikara, as,* m. the passing of a rumour from one to another, general report, common rumour. – *Vārttā-hara, as,* m. a carrier of tidings, messenger, courier.

Vārttāyana, as, m. a news-bearer, newsmonger, intelligencer, spy, emissary, agent, ambassador.

Vārttika, as, ī, am (sometimes written *vārtika*), relating to news, bringing or conveying intelligence, &c.; explanatory, glossarial, containing or relating to a critical gloss or annotation, see *vārttikam* below;

(*as*), m. an intelligencer, an informer, spy, agent, envoy; a man of the third or Vaiśya tribe, a husbandman, trader; (*ikā*), f. a sort of quail, (more properly *vārtikā*; cf. *vartaka*); (*am*), n. an explanatory or supplementary rule, critical gloss or annotation (added to a grammatical or philosophical Sūtra and defined to be 'the exposition of the meaning, of that which is said, of that which is left unsaid, and of that which is ill or imperfectly said;' the term Vārttika is, however, especially applied to Kātyāyana's critical annotations on the aphorisms of Pāṇini's grammar, the object of each Vārttika being to limit a too general rule, amplify a too limited one, and give the relations of the Sūtras of Pāṇini to each other). — *Vārttika-kāra, as*, m. an epithet of Kātyāyana as the author of the Vārttikas to Pāṇini's grammatical aphorisms; of Kumārila.

वार्त्रघ्न *vārtraghna, as*, m. (fr. *vṛitra-ghna*), 'son of the Vṛitra-slayer,' epithet of Arjuna (as son of Indra).

Vārtrahatya, as, ā, am, Ved. belonging to the destruction of Vṛitra.

वार्द *vār-da, vār-dara, vārdala*. See under *vār*, p. 904, col. 2.

वार्द्धक *vārddhaka, am*, n. (fr. *vṛiddha*), a collection of old men; old age; the imbecility or infirmity of old age.

Vārddhakya, am, n. old age, senility.

Vārddhakshatri, is, m. (fr. *vṛiddha-kshatra*), a patronymic.

Vārddhaka, am, n. = *vārddhaka* above.

वार्द्धुषि *vārddhushi, is*, m. (fr. *vṛiddhi*, q.v., or perhaps better spelt *vārdhushi* fr. rt. *vṛidh*), one who exacts high interest, a usurer.

Vārddhushika, as, m. one who lives by lending money at a high rate of interest, a usurer.

Vārddhushin, ī, m. a usurer.

Vārddhushya, am, n. high interest, usurious loan, usury.

वार्धि *vār-dhi*. See under *vār*, p. 904, col. 2.

वार्ध्र *vārdhra, as, ī, am* (fr. *vardhra*), made of leather, leathern; (*am, ī*), n. f. a leather thong.

Vārdhrī-ṇasa, as, m. (fr. *vārdhrī + nasa*), a rhinoceros (perhaps so called as having a leather-like snout); a white goat with long ears; (according to some) a kind of fabulous bird.

वार्भट *vār-bhaṭa, vār-vaṭa*. See p. 904, col. 3.

वार्मण *vārmaṇa, am*, n. (fr. *varman*), a collection of coats of mail.

Vārmiṇa, am, n. (fr. *varmin*), a multitude of men in armour.

वार्य *vārya, vāryamāṇa*. See p. 905, col. 1.

वार्वणा *vārvaṇā*, f. a kind of blue fly (= *nīlī*; cf. *varvaṇā*).

वार्श *vārśa, am*, n. (fr. *vṛiśa*), N. of a Sāman.

वार्ष *vārsha, as, ī, am* (fr. *varsha*), belonging to the rains, &c., belonging to a year, yearly, annual.

Vārshika, as, ī, am, belonging to the rainy season, growing in the rains, filled with rain, yearly, annual, belonging to a year; lasting a whole year (e.g. a river the water of which does not dry up in the hot season); (*am*), n. a medicinal plant (= *trāyamāṇā*).

Vārshilā, f. hail.

Vārshuka, as, ī, am, raining, showering, sprinkling, wetting.

वार्षगण्य *vārshagaṇya, as*, m., N. of an author.

वार्षदंश *vārshadaṇśa, as*, m. (fr. *vṛishadaṇśa*), a patronymic, (some form two distinct patronymics, *Vārshada* and *Aṇśa*.)

वार्षभाणवी *vārshabhāṇavī* or *vārshabhānavī*, f. (fr. *vṛisha-bhāṇu*), the daughter of Vṛishabhāṇu, i. e. Rādhā.

वार्षागिर *vārshāgira, ās*, m. pl. (fr. *vṛishāgir*), Ved. the five sons of Vṛishāgir (viz. Ambarīsha, Ṛijrāśva, Bhayamāna, Saha-deva, and Surādhas, authors of the hymn Ṛig-veda I. 100).

वार्ष्टिहव्य *vārshṭihavya, as*, m. a patronymic of Upa-stuta (author of Ṛig-veda X. 115).

वार्ष्णेय *vārshṇeya, as*, m. a descendant of Vṛishṇi, epithet of Kṛishṇa; N. of Nala's charioteer. — *Vārshṇeya-sahita, as, ā, am*, accompanied by Vārshṇeya. — *Vārshṇeya-sārathi, is, is, i*, having Vārshṇeya for a charioteer.

वार्ह *vārha, as, ī, am* (fr. *varha*), made of the feathers of a peacock's tail.

Vārhiṇa, as, ī, am (fr. *varhiṇa*), derived from a peacock (as feathers).

वार्हत *vārhata, am*, n. See *bārhata*.

वार्हद्रथ *vārhadratha, as*, or *vārhadrathi, is*, m. 'son of Vṛihad-ratha,' epithet of Jarā-sandha. See *bārhadratha*.

वार्हस्पत *vārhaspata, as, ī, am* (fr. *vṛihaspati*), sacred to or declared by Vṛihas-pati; see Bṛihas-pati.

Vārhaspatya, am, n. the science taught by Vṛihaspati, rules of conduct, ethical precepts, ethics, morality.

वाल *vāla, as*, m. (fr. rt. *val?*), hair; (*as, ā*), m. f. a tail; [cf. *bāla*.] — *Vāla-dhi, vāla-hasta*, &c., see *bāla-dhi*, &c.

वालक *vālaka, as*, m. (fr. rt. *val*; cf. *valaya*), a bracelet; a finger-ring, (also *ā*, f.)

वालखिल्य *vālakhilya, am*, n. a collection of eleven additional or apocryphal hymns inserted between the forty-eighth and forty-ninth hymns of the eighth Maṇḍala of the Ṛig-veda; [cf. *bālakhilya*.]

वालम्मदेश *vālamma-deśa, as*, m., N. of a country.

वालव *vālava, as*, m. the second of the eleven Karaṇas or astrological divisions of time, (see *karaṇa*.)

वालवितु *vālavitu, us*, m. a proper N.

वालि *vāli*. See *bāli*.

वालिखिल्येश्वरतीर्थ *vālikhilyeśvara-tīrtha* (°*ya-īś*°), *am*, n., N. of a Tīrtha.

वालुका *vālukā*, f. (more commonly written *bālukā*, q.v.), sand, gravel; (*ī*), f. a species of cucumber. — *Vālukeśvara-tīrtha* (°*kā-īś*°), *am*, n., N. of a Tīrtha.

Vālukin, ī, m. = *bhālukin*.

वाल्क *vālka, as, ī, am* (fr. *valka*), made of the bark of trees.

Vālkala, as, ī, am (fr. *valkala*), made of bark; (*ī*), f. spirituous liquor; (*am*), n. a bark dress worn by ascetics.

वाल्मीक *vālmīka, as*, m. (fr. *valmīka*, q.v.) = *vālmīki* below; a proper N. — *Vālmīkeśvara-tīrtha* (°*ka-īś*°), *am*, n., N. of a Tīrtha.

Vālmīki, is, m. (also spelt *vālmiki*), N. of the celebrated author of the Rāmāyaṇa, (so called, according to some, because when immersed in thought he allowed himself to be overrun with ants like an ant-hill; according to one tradition he began life as a robber, but repenting of his misdeeds betook himself to a hermitage on a hill in the district of Banda in Bundelkund, where he eventually received Sītā, the wife of Rāma, when banished by her husband.)

Vālmīkīya, as, ā, am, composed by Vālmīki.

वाल्लभ्य *vāllabhya, am*, n. (fr. *vallabha*), the state of being a favourite or of being beloved.

वाव *vāva*, ind. (i. e. probably *vā + eva*), verily, indeed, (sometimes used in a question.)

वावदत् *vāvadat, at, atī, at* (fr. Intens. of rt. *vad*), Ved. uttering or causing loud sounds.

Vāvadūka, as, ā, am, talking much, gabbling, prattling; eloquent. — *Vāvadūka-tā*, f. or *vāvadūka-tva, am*, n. garrulity, loquaciousness.

Vāvadyamāna, as, ā, am, talking much, uttering loud sounds.

वावय *vāvaya, as*, m. a sort of basil, Ocymum Sanctum.

वावशान 1. *vāvaśāna, as, ā, am* (fr. the Intens. of rt. *vaś*; for 2. see below), Ved. eagerly desiring or longing for, ardently loving.

वावहि *vāvahi, is, is, i* (fr. the Intens. of rt. 1. *vah*), bearing or carrying much.

वावातृ *vāvātṛi, tā*, m., Ved. one who is favourable to or serves another, a worshipper, (in the Pada text *vavātṛi*.)

वावुट *vāvuṭa, as*, m. a raft, boat, vessel.

वावृत् *vāvṛit* (rather to be regarded as an old Intens. of rt. 3. *vṛit*, q.v.), cl. 4. A. *vāvṛityate*, &c., to choose, select, prefer, love, like; to serve.

Vāvṛitta, as, ā, am, chosen, selected, appointed.

Vāvṛityamāna, as, ā, am, choosing, preferring.

वावृधान *vāvṛidhāna, as, ā, am* (fr. rt. *vṛidh*, in the Pada-pāṭha *vavṛidhāna*), Ved. growing, increasing.

Vāvṛidhenya, as, ā, am, to be increased, (Sāy. = *vardhanīya*.)

वाश् *vāś* (also written *vās*), cl. 4. A. *vāśyate* (ep. also cl. 1. P. A. *vāśati, -te*), *vavāśe, vāśishyate, avāśishṭa, vāśitum*, to roar, howl, low (as a cow), cry, shriek, sing (like a bird), sound; to call: Caus. *vāśayati, -yitum*, Aor. *avavāśat* (Ved. also *avīvaśat*), to cause to roar or sound: Desid. *vivāśishate*: Intens. *vāvāśyate, vāvāshṭi* (in Ved. the vowel of the rt. is sometimes shortened), to roar vehemently, cry repeatedly, praise repeatedly.

Vāvaśat, at, atī, at (anom. intens. part.), Ved. sounding or lowing loudly.

2. *vāvaśāna, as, ā, am* (anom. intens. part.), Ved. roaring aloud, sounding, crackling, (according to Sāy. on Ṛig-veda IV. 26, 2 = *śabdāyamāna*.)

Vāśa, as, ā, am, Ved. roaring, crying; (*ā*), f. the plant Justicia Ganderussa; [cf. *vāsa*.]

Vāśaka, as, &c., roaring, crying, sounding, &c.

Vāśat, an, antī, at, roaring, crying, singing (like a bird &c.).

Vāśana, as, ā, am, roaring, singing, crying; (*am*), n. the cry or song of birds, hum of bees, &c.

Vāśi, is, m. fire or the god of fire.

Vāśikā, f. (for *vāsikā*, q.v.), the plant Justicia Ganderussa.

Vāśita, as, ā, am, roared, cried, called out, sung; perfumed, scented, (in this sense incorrect for 1. *vāsita*); (*am*), n. the cry of birds or animals; (*ā*), f. a woman; a female elephant.

Vāśī, f., Ved. roaring, crying, singing; a weapon of the Maruts, an axe, spear, weapon in general; (according to some, perhaps) the roaring thunderbolt, (according to Sāy. = *ārākhyam āyudham*); voice, speech (= *vāć*, Naigh. I. 11); a war-cry. — *Vāśī-mat, ān, atī, at*, Ved. roaring; having or bearing the weapon called *vāśī*, armed with an axe, &c.

Vāśurā, f. night.

Vāśra, as, ā, am, bellowing, lowing, roaring (Ved.); (*as*), m. a bull (Ved.); a day, (also read *vāsra*; cf. *vāsara*); (*ā*), f. a cow (Ved.); (espe-

cially) a cow with a calf; a mother; (*am*), n. an edifice, dwelling, building; a place where four roads meet; dung.

वाशिष्ठ *vāśishṭha, as, ī, am* (better written *vāsishṭha*, q. v.), relating to Vaśishṭha or Vasishṭha; descended from Vaśishṭha, see *vāsishṭha*; (*ī*), f. the Go-matī or Goomtī river (which passes Lucknow and falls into the Ganges below Benares).

वाष्कल *vāshkala, as, ā, am*, large, great; (*as*), m. a warrior; a proper N.; (*ās*), m. pl., N. of a family or race (the descendants of Viśvā-mitra; also written *vāskala*).

वाष्प *vāshpa* (also written *vāspa*), *as, am*, m. n. (perhaps connected with *vār*; according to Uṇādi-s. III. 28. fr. rt. *vādh*, the final being changed to *sh*; cf. *aśru*), vapour, hot vapour, steam, mist; an incipient tear, water swimming in the eye, a tear, tears; iron; a kind of pot-herb, = *vāshpikā*; (*as*), m., N. of one of the five pupils of Śākya-muni; (*ī*), f. a drug (commonly *hingu-pattrī*); [cf. Lat. *vappa*, perhaps *vapor*.] — *Vāshpa-kaṇṭha, as, ā, am*, having tears in the throat, choking with tears. — *Vāshpa-kala, as, ā, am*, inarticulate through tears. — *Vāshpa-durdina, as, ā, am*, clouded by tears. — *Vāshpa-pūra, as*, m. a flood of tears. — *Vāshpa-pramoćana, am*, n. the shedding of tears, act of shedding tears. — *Vāshpa-moćana, am*, n. the shedding of tears. — *Vāshpa-viklava, as, ā, am*, overcome or agitated with tears, confused with weeping. — *Vāshpa-vindu, us*, m. a tear-drop, tear. — *Vāshpa-sandigdha, as, ā, am*, indistinct or hesitating through suppressed tears. — *Vāshpākula* (°*pa-āk*°), *as, ā, am*, interrupted by tears. — *Vāshpāmbu-pūra* (°*pa-am*°), *as*, m. a flood of tears. — *Vāshpāvilekshaṇa* (°*pa-āvila-īk*°), having the eyes dimmed by tears. — *Vāshpodbhava* (°*pa-ud*°), the rising or starting of tears.

Vāshpaka, as, m. a kind of vegetable or pot-herb, = *mārisha*; (*ā*), f. a drug (= *hingu-pattrī*).

Vāshpāya, Nom. A. *vāshpāyate, -yitum*, to weep, shed tears; to emit vapour or steam.

Vāshpikā or *vāshpikā*, f. a drug (= *hingu-pattrī*).

Vāshpin, ī, iṇī, i, discharging or shedding tears (at the end of a comp.).

वास् *vās* (perhaps rather to be regarded as a Nom. fr. 1. *vāsa* below), cl. 10. P. *vāsayati* (ep. also A. *vāsayate*), *-yitum*, to fill with (perfumes &c.); to infuse (fragrant odours or other qualities), steep, macerate; to perfume, make fragrant, fumigate, incense; to spice, season; cl. 4. A. *vāsyate*, to sound, cry, (in this sense for rt. *vāś*, q. v.)

1\. *vāsa, as*, m. perfuming, perfume; (*as, ā*), m. f. the plant Justicia Ganderussa. — *Vāsa-tāmbūla, am*, n. betel mixed with fragrant substances (such as cardamoms, camphor, &c.). — *Vāsa-yoga, as*, m. fragrant powder sprinkled on the clothes, (especially) the red powder scattered about at the Holī festival.

1\. *vāsaka, as, ā* or *ikā, am*, perfuming, fumigating, filling with perfume; (*as, ā* or *ikā*), m. f. 'giving perfume,' the plant Justicia Ganderussa.

1\. *vāsana, am*, n. the act of perfuming, fumigating with fragrant vapours or incense, infusing, steeping.

Vāsikā, f. See under 1. *vāsaka* above.

1\. *vāsita, as, ā, am*, infused, steeped, perfumed, scented, made fragrant, filled with fragrance; spiced, seasoned (as sauces &c.); (*am*), n. the cry of birds, sound, (for *vāśita*, q. v.)

वास 2. *vāsa, as*, m. (fr. rt. 6. *vas*), dwelling, resting, living; a dwelling-place, house, habitation; site, situation, abode, place of staying or abiding; [cf. Hib. *fos*, 'staying, resting.'] — *Vāsa-karṇī*, f. a hall where public exhibitions (as Nāches &c. are held). — *Vāsa-gṛiha, am*, n. 'dwelling-house,' the inner part of a house, an inner or sleeping-room, bed-chamber. — *Vāsa-paryaya, as*, m. change of residence. — *Vāsa-bhavana, am*, n. or *vāsa-bhūmi, is*, f. a place of abode, dwelling-place, house. — *Vāsa-yashṭi, is*, f. a pole or pillar for a bird to perch on, a roosting perch. — *Vāsa-veśman, a*, n. the inner part of a house. — *Vāsāgāra* (°*sa-ag*°), *am*, n. 'abiding apartment,' the inner or sleeping apartment. — *Vāsaukas* (°*sa-ok*°), *as*, n. 'dwelling-house,' the inner or private apartments.

2\. *vāsaka, as, ā* or *ikā, am*, causing to inhabit, making to dwell or abide, populating.

Vāsateya, as, ī, am (fr. *vasati*), habitable, fit or proper to be dwelt in; (*ī*), f. night.

2\. *vāsana, as, ā, am*, belonging to an abode, fit for a dwelling; (*am*), n. causing to abide; abiding, abode; a particular posture (conceived to be peculiarly proper for ascetics during abstract meditation; also said to be practised by princes, when it is described as sitting with the knees bent and the feet turned backwards); any receptacle or vessel, a water-jar, box, basket; knowledge; (*ā*), f. knowledge derived from memory, the present consciousness of past perceptions or an impression remaining unconsciously in the mind from past good or evil actions and hence producing pleasure or pain (= *saṇskāra*); fancy, imagination, idea, inclination [cf. *dur-v*°]; false fancy, ignorance; expectation, desire, trust, confidence. — *Vāsana-stha, as, ā, am*, placed in a box or basket, packed, folded. — *Vāsanā-maya, as, ī, am*, full of imagination, consisting in fancy. — *Vāsanāmaya-tva, am*, n. the state of being full of imagination.

Vāsi, is, m. abiding, dwelling; (*is, ī*), m. f. a small hatchet or axe, chopper, adze, chisel; [cf. *vāśī*.]

2\. *vāsita, as, ā, am*, peopled, populous (as a country); flourishing, famous, celebrated; possessed of, possessing, having; (*am*), n. the act of rendering populous or causing to be inhabited; knowledge (especially derived from memory, see *vāsanā*).

1\. *vāsin, ī, inī, i*, abiding, staying, inhabiting; (*ī*), m. an inhabitant (at the end of a comp.); (*inī*), f. a sort of white Jhiṇṭī or Barleria (= *śukla-jhiṇṭī*).

वास 3. *vāsa, as*, m. (fr. rt. 5. *vas*), dressing, dress, cloth, clothes. — *Vāsa-sajjā*, f. a woman dressed in all her ornaments to receive her lover.

3\. *vāsaka, as*, m. clothing, clothes. — *Vāsaka-sajjā* or *vāsaka-sajjikā*, f. a woman dressed in all her ornaments to receive her lover.

3\. *vāsana, as, ā, am*, enveloping, covering, clothing; (*am*), n. cloth, clothes; an envelope.

Vāsas, as, n. cloth, clothes, dress, a garment; a pall; a curtain. — *Vāsaḥ-kuṭī*, f. a tent. — *Vāsaḥ-khaṇḍa, as, am*, m. n. a piece of cloth, a rag. — *Vāso-da, as, ā, am*, giving clothes. — *Vāso-yuga, am*, n. a pair of garments, suit of clothes, (the dress of the Hindūs usually consisting of two pieces of cloth, viz. a lower garment fastened round the waist, and an upper one thrown loosely over the shoulders.)

3\. *vāsita, as, ā, am*, clothed, dressed; (*ā*), f. a woman; a female elephant; the female of cattle.

2\. *vāsin, ī, inī, i*, having or wearing clothes, dressed, arrayed, clothed, (*pīta-kauśeya-vāsinī*, a woman wearing a yellow silk garment.)

Vāsya, as, ā, am, to be clothed; to be covered or pervaded.

वासत *vāsata, as*, m. an ass.

वासन्त *vāsanta, as, ī, am* (fr. *vasanta*), vernal, relating to spring, suitable to spring, produced in the spring season; being in the spring of life, young; attentive or diligent (in the performance of religious ceremonies &c.); situated, (? perhaps connected with 2. *vāsa*); (*as*), m. a camel; the Indian cuckoo; a young elephant, any young animal; the southern or western wind (= *malayānila*, q. v.); a sort of kidney-bean (Phaseolus Mungo), a kind of black bean (= *krishṇa-mudga*); the plant Vangueria Spinosa; a dissolute man; (*ī*), f. a large creeper, Gærtnera Racemosa; a species of jasmine, Jasminum Auriculatum (= *mādhavī, yūthī*); long pepper; the trumpet-flower; N. of a deity; a festival in honour of Kāma-deva (held in the month Caitra; in some places Durgā is worshipped at this festival); a species of the Śakvarī metre. — *Vāsantī-pūjā*, f. the worship of Durgā in the month Caitra.

Vāsantaka, as, ī, am, vernal, sown or grown in spring; suitable to the spring season; relating or belonging to it, &c.

Vāsantika, as, ī, am, vernal; (*as*), m. the buffoon or Vidūshaka in a drama (see *vidūshaka*); an actor, dancer (the spring being the season for dancing, &c.).

वासर *vāsara, as, ā, am* (fr. rt. 3. *vas*; cf. *ushas*), Ved. shining, giving light, (according to Sāy. on Ṛig-veda VIII. 48, 7. *vāsarāṇi* = *jagad-vāsakāni*); (*as, am*), m. n. a day; (*as*), m. one of the Nāgas or serpents, a kind of snake; (*ī*), f. epithet of a cow. — *Vāsara-saṅga, as*, m. 'day-junction,' the morning.

वासव *vāsava, as, ī, am* (fr. *vasu*), belonging to Indra; accompanied by the Vasus; (*as*), m., N. of Indra; (*ī*), f. the mother of Vyāsa. — *Vāsava-dattā*, f., N. of the wife of Nidhi-pati; of a work by Subandhu (describing the amours of Kandarpa-ketu and Vāsava-dattā). — *Vāsaveśvara-tīrtha, am*, n., N. of a Tīrtha. — *Vāsavopama* (°*va-up*°), *as, ā, am*, resembling or like Indra.

वासिन् 1. and 2. *vāsin*. See col. 2.

वासिशुम्फ *vāsishumpha*, N. of a place.

वासिष्ट *vāsishṭa, am*, n. blood.

वासिष्ठ *vāsishṭha, as, ī, am* (fr. *vasishṭha*, q. v., cf. *vāśishṭha*), belonging to Vasishṭha, composed by or revealed to the Ṛishi Vasishṭha (as the seventh Maṇḍala of the Ṛig-veda); (*as*), m. a son or descendant of Vasishṭha (applied as a patronymic to various Ṛishis); (*ī*), f. a female descendant of Vasishṭha; (*am*), n. = *yoga-vāsishṭha*. — *Vāsishṭha-rāmāyaṇa, am*, n. = *yoga-vāsishṭha*. — *Vāsishṭha-laiṅga-purāṇa, am*, n., N. of a Purāṇa. — *Vāsishṭha-sāra, as*, m. = *yoga-v*°. — *Vāsishṭhopapurāṇa* (°*ṭha-up*°), *am*, n., N. of an Upa-Purāṇa.

वासु *vāsu, us*, m. (fr. rt. 6. *vas*), N. of Vishṇu (as dwelling in all beings); the soul; the Supreme Being considered as the soul of the universe. — *Vāsu-pūjya, as*, m. the twelfth Jina of the present era. — *Vāsu-bhadra, as*, m. a N. of Krishṇa.

Vāsū, ūs, f. (in theatrical language) a young girl, maiden.

वासुकि *vāsuki, is*, m. (fr. *vasuka*, said to be a N. of Kaśyapa), the serpent Vāsuki, sovereign of the snakes. — *Vāsuki-hrada, as*, m., N. of a lake.

Vāsukeya, as, m. the serpent Vāsuki. — *Vāsukeya-svasṛi, sā*, f. 'sister of Vāsuki,' epithet of the goddess Manasā (presiding over serpents and regarded as wife of Jarat-kāru).

वासुक्र *vāsukra, as*, m. (fr. *vasu-kra*), Ved. a patronymic of Vasu-karṇa; of Vasu-kṛit.

वासुदेव *vāsudeva, as*, m. (fr. *vasu-deva*), 'son of Vasu-deva,' epithet of Krishṇa; a descendant of Vasu-deva; N. of a class of persons peculiar to the Jainas; N. of an author; of a poet; of a physician. — *Vāsudeva-priyaṅkarī*, f. a kind of shrub (= *śatāvarī*). — *Vāsudevopanishad* (°*va-up*°), *t*, f., N. of one of the more recent Upanishads of the Atharva-veda.

वासुरा *vāsurā*, f. (fr. rt. 6. *vas* or rt. *vās*), night; the earth; a woman; a female elephant.

वासोद *vāso-da, vāso-yuga*. See col. 2.

वासौकस् *vāsaukas*. See col. 2.

वास्कल *vāskala*. See *vāshkala*, col. 1.

वास्त *vāsta, as, ī, am* (fr. *vasta*), made or derived from a goat, coming from goats, goatish, (also written *bāsta*.)

Vāstika, as, ī, am, relating to goats; (*am*), n. a collection of goats.

वास्तव vāstava, as, ī, am (fr. vastu), substantial, real; being anything in the true sense of the word, substantiated, fixed, determined, demonstrated; (ā), f. dawn; (am), n. anything fixed or appointed. —Vāstavoshā, f. 'real twilight,' night, (according to some this is not a compound but two words, ushā, 'dawn,' being the explanation of vāstavā.)

Vāstavika, as, ī, am, substantial, real, material, genuine; demonstrated.

वास्तव्य vāstavya, as, ā, am (anom. fut. part. of rt. 6. vas), fit to be abided or dwelt in, fit to be inhabited; making a habitation, inhabiting, dwelling; (as), m. a dweller, resident, inhabitant, citizen, dependant; [cf. grāma-v°.]

वास्तु vāstu, us, u, m. n. (fr. rt. 6. vas; see Uṇādi-s. I. 77), the site or foundation of a house, ground suitable for building a house, a building-place, building-ground, site, ground [cf. pura-v°]; a house, habitation, abode, region; (u), n. a kind of vegetable (= vāstuka). —Vāstu-tattva, am, n., N. of a part of the Smṛiti-tattva. —Vāstu-pradīpa, N. of a work. —Vāstu-yāga, as, m. a sacrificial rite observed on measuring the ground and laying the foundation of a house. —Vāstu-yāga-tattva, am, n., N. of a part of the Smṛiti-tattva (giving the rules for the above rite). —Vāstu-śāstra, am, n., N. of a work. —Vāstu-saṁśamana or vāstu-saṁśamanīya, am, n. a ceremony performed on laying the foundation or setting out the ground for a new house, a sacrifice performed on preparing a foundation or on entering a new mansion. —Vāstu-ha, am, n. in Aitareya-Br. V. 14. interpreted to mean 'what is left on the sacred spot.' —Vāstosh-pati, is, m. 'lord of the Vāstu,' i. e. 'protector of the foundation of a house,' or generally 'house-protector,' N. of one of the more recent deities of the Ṛig-veda (regarded as presiding over the foundation of a house, and addressed in VII. 54. and VII. 55); an epithet of Indra, (also written vāstos-pati.)

Vāstuka or vāstūka, am, n. the pot-herb Chenopodium Album.

Vāstukī, f. a species of vegetable (= ćillī).

वास्तेय vāsteya, as, ī, am (fr. vasti), relating or belonging to the belly, abdominal.

वास्त्र vāstra, as, ī, am (fr. vastra), made of cloth, covered with cloth, &c.

वास्थ vā-stha = vāḥ-stha. See under vār.

वास्प vāspa, as, m. (more correctly written vāshpa, q. v.), a tear, tears, hot vapour, &c.

Vāspeya, as, m. the tree Nāga-keśara, (commonly called Nāgesar.)

वास्य vāsya. See p. 907, col. 2.

वाह् 1. vāh (also written bāh; connected with rt. 1. vah), cl. 1. A. vāhate (ep. also P. vāhati), vavāhe, vāhitum, to endeavour, make effort, strive, exert one's self, try: Caus. vāhayati, -yitum, to cause to labour or work, use, employ, occupy.

1. vāhana, am, n. the act of making effort, endeavouring, exertion.

Vāhayat, an, antī, at, causing to labour, employing, making use of.

1. vāhita, as, ā, am, exerted, endeavoured; mystified.

वाह् 2. vāh, ṭ, -hī, ṭ (fr. rt. 1. vah), bearing, carrying, &c. (at the end of comps.; cf. bhāra-v°, vajra-v°, Gram. 182. c).

Vāha, as, ā, am, bearing, carrying, (ati-bhāra-vāha, carrying too heavy burdens); (as), m. bearing, carrying, drawing; a bearer, porter, carrier of burdens, &c.; any animal used for draught, a beast of burden; a horse; a buffalo; a bull; any vehicle, carriage, conveyance, car; the arm; air, wind; a measure of capacity containing ten Kumbhas (nearly equal to the weight of an English wey). —Vāha-dvishat, an, m. a buffalo (said to be so called as 'hostile to the horse'). —Vāha-bhraṁś, -bhraṭ, ṭ, ṭ (or vāha-bhraṅs, -bhraṭ, ṭ, ṭ), falling from a vehicle, &c. —Vāha-śreshṭha, as, m. 'best of draught-animals,' a horse.

Vāhaka, as, ikā, am, bearing, carrying, conveying, conducting; (as), m. a porter, carrier; the driver of a chariot; a horseman.

2. vāhana, am, n. the act of carrying, bearing, conveying, conducting; the act of driving or governing (horses); a vehicle, chariot, carriage, a conveyance of any kind; any animal used in riding or draught, a horse, an elephant; (as), m., N. of a Muni; [cf. Old Germ. wagana, 'a chariot;' Hib. fenn, 'a chariot.']

Vāhayitrā, ind. having caused to be conveyed.

Vāhas, ās, m., Ved. one who carries or bears (at the end of comps.; cf. stoma-v°, nṛi-v°, gir-v°, brahma-v°): 'one who bears the oblation or sacrifice' [cf. yajña-v°], epithet of Agni; (as), n. a hymn, (Sāy. = stotra.)

Vāhasa, as, m. a water-course; a large snake (especially the boa constrictor); the pot-herb Marsilia Dentata.

Vāhika, as, m. a car or vehicle drawn by oxen; a large drum.

2. vāhita, as, ā, am, caused to be borne or conveyed; (am), n. a heavy burden.

Vāhin, ī, inī, i, bearing, carrying (often at the end of comps.); (ī), m. a chariot; (inī), f. an army, body of forces; a division of an army (consisting of 81 elephants, 81 cars, 243 horse, 405 foot), a battalion; a river. —Vāhi-ttha, am, n. (for vāhi-stha), the part of an elephant's forehead below the frontal globes. —Vāhini-niveśa, as, m. the camp of an army. —Vāhinī-pati, is, m. the lord or leader of an army, a general, commanding officer; 'lord of rivers,' epithet of the ocean.

Vāhishṭha, as, ā, am, Ved. bearing or carrying best, bearing most effectually, (according to Nirukta V. 1 = voḍhṛi-tama.)

1. vāhīka, as, ā, am, carrying, bearing burdens; (as), m. an ox; N. of a priest.

Vāhuka, as, m., N. of a charioteer.

1. vāhya, as, ā, am, to be carried or borne; (am), n. a carriage, vehicle; (as), m. any beast of burden, an ox, horse, &c.

Vāhyamāna, as, ā, am, being borne, being carried or conveyed, being conducted; being driven, being urged or incited; being induced.

वाहादुर vāhādura. See bāhādura.

वाहिर्वेदिक vāhirvedika. See bāhirvedika.

वाहीक 2. vāhīka, as, ā, am (fr. vahis), outer, external; (ās), m. pl., N. of a country (said to be part of the Pañjāb).

वाह्य 2. vāhya, as, ā, am (fr. vahis, q. v.; in the Veda usually written bāhya, q. v.), being outside, situated without (a city &c.), outer, external, exterior (often at the end of a comp.; cf. dharma-v°, nagara-v°, veda-v°); not belonging to the family or the country, strange, foreign; expelled from caste or from society, an outcast, one of a low tribe; (as), m. a foreigner; a proper N.; (ās), m. pl., N. of the descendants of Vāhya; of a people; (ā), f., scil. tvać, the outer bark of a tree; (am, ena, e), ind. outside, on the outside of, without; (āt), ind. from without. —Vāhya-kaksha, as, m. the outer side (of a house). —Vāhya-karaṇa, am, n. an external organ of sense. —Vāhya-karṇa, as, m., N. of a Nāga. —Vāhya-kuṇḍa, as, m., N. of a Nāga. —Vāhya-taddhita, as, m. (in grammar) an external Taddhita affix. —Vāhya-tara, as, ā, am, more external or foreign, of a lower caste, a lower outcast (Manu X. 30). —Vāhya-tas, ind. externally, out-of-doors, &c.; out of, outside of (with gen. or abl.). —Vāhya-tā, f. or vāhya-tva, am, n. the state of being outside, exclusion, deviation from. —Vāhyato-nara, ās, m. pl. 'external men,' N. of a people. —Vāhya-druti, is, f. 'external solution,' a process in the preparation of quicksilver. —Vāhya-prayatna, as, m. (in grammar) the external effort in the production of articulate sounds. —Vāhya-rata, am, n. 'external coition,' (probably) the gratification of the sexual impulse externally to the vulva. —Vāhya-vastu, u, n. external wealth or riches. —Vāhya-vāsin, ī, inī, i, dwelling outside the village or town (said of Caṇḍālas). —Vāhya-sambhoga, as, m. external coition; [cf. vāhya-rata.] —Vāhyāntar (°ya-an°), ind. outside and inside, externally and internally. —Vāhyāyāma (°ya-āy°), as, m. a particular disease of the nerves. —Vāhyālaya (°ya-āl°), as, m. 'external abode,' the abode of outcasts, i. e. the country of the Vāhikas. —Vāhyendriya (°ya-in°), am, n. an outer organ of sense.

Vāhyakā, f., N. of a Sṛiñjarī (an older sister of Upa-vāhyakā and one of the two wives of Bhajamāna, Hari-vaṁśa 2001).

वाह्यायनि vāhyāyani, is, m. (fr. vahya), a patronymic.

वाह्लि vāhli, is, f. (also written bāhli, bālhi, q. v.), N. of a country lying north-west of Afghānistān, Balkh. —Vāhli-ja, as, ā, am, born or bred in Balkh; (as), m. a Balkh-bred horse.

Vāhlika or vāhlīka, as, m. (also written bāhlika, bālhika, bālhīka, q. v.), a country lying north-west of Afghānistān, Balkh; a horse from Balkh (considered to be of a good breed); one of the principal Gandharvas or choristers of heaven; a proper N.; (am), n. saffron; Asa Fœtida; (as, ī, am), of or belonging to the Vāhlīkas, spoken by the Vāhlīkas, (vāhlīkī bhāshā, the language spoken by the Vāhlīkas.) —Vāhlīka-deśa, as, m. the country of the Vāhlīkas. —Vāhlīka-deśya, as, ā, am, belonging to the country of the Vāhlīkas.

वि 1. vi, ind. (thought by some to be for an original dvi, meaning 'in two parts;' as a preposition or prefix to verbs it is opposed to sam, q. v., and expresses) apart, apart from, asunder, in different directions, to and fro, about, away, away from, off, &c. (e. g. vi-yuj, to disjoin, separate; vi-dṛī, to tear asunder; vi-kṛī, to scatter in different directions; vi-ćal, to move to and fro; vi-ććhid, to cut away, cut off); when prefixed to some roots, vi gives a meaning opposite to the idea contained in the simple rt. (e. g. krī, to buy; vi-krī, to sell; smṛi, to remember; vi-smṛi, to forget); in other cases it appears either not to affect or simply to intensify that idea [cf. naś, vi-naś, hiṅs, vi-hiṅs]. Vi may also be used with verbs or nouns, and other parts of speech derived from verbs, to express 'division' [cf. vi-bhid, vi-bheda, vi-bhaj, vi-bhāga]; 'distinction' [cf. vi-śish, vi-śesha, vi-vić, vi-veka]; 'discrimination' [cf. vy-avaććhid, vy-avaććheda]; 'distribution,' 'arrangement,' 'order' [cf. vi-dhā, vi-dhāna]; 'opposition' [cf. vi-rudh, vi-rodha]; 'discussion,' 'deliberation' [cf. vi-ćar, vi-ćāra]; 'privation' [cf. vi-nī, vi-nayana]. Vi may also be used with nouns, adjective or substantive, not immediately connected with verbs, to express 'difference' [cf. vi-lakshaṇa]; 'variety' [cf. vi-ćitra]; 'distinction' [cf. vi-śesha]; 'intensity,' 'greatness,' 'largeness' [cf. vi-karāla]; 'change' [cf. vi-kāra]; 'manifoldness' [cf. vi-vidha]; 'contrariety' [cf. vi-loma]; 'impropriety,' 'deviation from right' [cf. vi-janman, vi-karmika]; 'negation' or 'privation' (e. g. vi-jana, devoid of men; in this sense vi is used like nis, q. v., and like 3. a, q. v.); in this latter signification the use of vi often corresponds to that of the Latin dis, se, and the English prefixes a, ex, de, dis, in, un, &c.; [cf. Old Germ. wi-dar, 'against;' Pers. بی bī, 'without;' perhaps Lat. vē, in words like ve-cors, ve-sanus, vi in di-vi-dere; Lith. be, 'without;' Slav. bez (perhaps = vahis).]

वि 2. vi, is, m. f. (according to Uṇādi-s. IV. 133. fr. rt. vā, the final of the rt. being rejected; a form vī is also given, and according to some the word vi may be fr. rt. 1. vī), Ved. a goer; a bird [cf. vika]; a horse (from its fleetness); a rein (according to Sāy.); epithet of the Soma; of a sacrificer; the eye (?); heaven (?); the region of the

wind (?); [cf. Zend *vi*; Gr. οἰ-ωνό-ς, αἰ-ε-τό-ς, ὤϊον, ᾠόν; Lat. *avis*, *ovum*; Old Germ. *ei*; Angl. Sax. *æg.*] — 1. *vi-gata*, *am*, n. (for 2. see under *vi-gam*), the flight of birds. — 1. *vi-ććhāya*, *am*, n. (for 2. see s. v.), the shadow of a flock of birds.

विंश *vinśa*, *vinśaka*, &c. See below.

विंशति *vinśati*, *is*, f. (perhaps contracted fr. *dvi-daśati*, 'two tens'), twenty, a score; (*tī*), f. du. two twenties; (*tayas*), f. pl. many twenties; [cf. Gr. εἴκατι, εἴκοσι (Lacon. βείκατι); Lat. *viginti*; Hib. *fichead*; Cambro-Brit. *ugaint*.] — *Vinśatika*, *as*, *ā* or *ī*, *am*, worth twenty, produced from or bought with twenty, &c. — *Vinśati-tama*, *as*, *ī*, *am*, twentieth. — *Vinśati-bhāga*, *as*, m. a twentieth part. — *Vinśati-varsha-deśīya*, *as*, *ā*, *am*, about twenty years old. — *Vinśatīśa* (°*ti-īśa*), *as*, or *vinśatīśin*, *ī*, m. a governor of twenty villages.

Vinśa, *as*, *ī*, *am*, twentieth: (*as*), m., scil. *bhāga*, a twentieth part (= *vinśati-bhāga*, Manu VIII. 398); (*as*), m., N. of a king.

Vinśaka, *as*, *ī*, *am*, twenty, an aggregate of twenty.

Vinśat in *eka-v*°, *pari-v*°, q. q. v. v.

Vinśatima, abbreviated for *vinśati-tama* in *pañćavinśatima*, q. v.

Vinśin, *ī*, m. twenty, a score; a lord of twenty towns.

विक् *vik*, (in Pāṇini's system) the augment *vi* at the end of a syllable of reduplication, (see Intens. of rt. 2. *dyut*.)

विक *vika*, *am*, n. the milk of a cow that has just calved.

विकङ्कट *vi-kankaṭa*, *as*, m. the plant Asteracantha Longifolia (= *go-kshura*).

विकङ्कत *vi-kankata*, *as*, m. a kind of tree (= *granthila*).

विकच 1. *vi-kaća*, *as*, *ā*, *am*, blown, opened, expanded (as a flower &c.), spread; (*as*), m. a Buddhist mendicant; epithet of Ketu or the personified descending node. — *Vikaćī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to cause to blow or expand, to open.

2. *vi-kaća*, *as*, *ā*, *am*, having no hair, hairless, bald.

विकट 1. *vi-kaṭa*, *as*, *ā*, *am* (see *kaṭa*), large, great; formidable, hideous, ugly, uncouth, horrible, frightful; large-toothed; knitted (said of the brows), frowning; changed in form or appearance; beautiful; obscure, obsolete; (*as*), m. a proper N.; (*am*), n. a boil, tumour; (*ā*), f. a kind of female divinity peculiar to Buddhists. — *Vikaṭa-mūrti*, *is*, *is*, *i*, having a hideous or distorted shape, deformed, ugly. — *Vikaṭānana* (°*ṭa-ān*°), *as*, m. 'ugly-faced,' N. of one of the sons of Dhṛita-rāshṭra.

2. *vi-kaṭa*, *as*, *ā*, *am*, having no mat, without a mat.

विकण्टक *vi-kaṇṭaka*, *as*, m. a herbaceous plant, Hedysarum Alhagi or Alhagi Maurorum (as 'having no thorns' or as 'having spreading thorns,' = *yavāsa*).

विकत्थ् *vi-katth*, cl. 1. A. *-katthate* (sometimes also P. *-katthati*), *-katthitum*, to boast, vaunt, boast of (with inst., e. g. *vidyayā vikatthate*, he boasts of his learning); to praise, praise ironically, mock; to humiliate; to speak ill of (with acc.); to proclaim loudly, make a noise about anything.

Vi-katthana, *as*, *ā*, *am*, boasting, vaunting, boastful, speaking boastfully or ostentatiously, praising; praising ironically; (*am*), n. the act of boasting; the act of proclaiming loudly; the act of praising, praise; ironical or false praise, irony.

Vi-katthanīya, *as*, *ā*, *am*, to be vaunted, to be boasted of, to be praised, commendable; to be praised ironically; ridiculous.

Vi-katthamāna, *as*, *ā*, *am*, boasting, vaunting.

Vi-katthayitvā, ind. (anom. for *vi-katthya*), having praised ironically, having mocked.

Vi-katthā, f. boasting, boast, vaunt; praise; ironical praise, irony; proclaiming.

Vi-katthin, *ī*, *inī*, *i*, boasting, vaunting, proclaiming.

विकम्प् *vi-kamp*, cl. 1. A. *-kampate*, *-kampitum*, to tremble greatly, quiver, heave, move about, move from or change a position; to become changed or deformed; to shrink or retreat from: Caus. P. *-kampayati*, *-yitum*, to cause to tremble, &c.

Vi-kapita, *as*, *ā*, *am*, = *vi-kampita*.

Vi-kampa, *as*, *ā*, *am*, trembling, heaving; unsteady, not firm, inconstant; shrinking from.

Vi-kampamāna, *as*, *ā*, *am*, trembling, quivering, heaving.

Vi-kampita, *as*, *ā*, *am*, trembling, tremulous, quivering, moving about, (*a-vikampita*, not trembling, immovable); palpitating, heaving; agitated, unsteady, broken, interrupted; shrinking from.

विकर *vi-kara*, &c. See under *vi-kṛi*, p. 910, col. 1.

विकराल *vi-karāla*, *as*, *ā*, *am*, very formidable or terrible, frightful. — *Vikarāla-tā*, f. formidableness, dreadfulness.

विकर्ण 1. *vi-karṇa*, *as*, *ī*, *am*, having large ears; (*as*), m., N. of one of the Kuru princes (on the side of Duryodhana in the war against the Pāṇḍavas).

2. *vi-karṇa*, *as*, *ā*, *am*, earless, having no ears.

Vi-karṇika, *as*, m. the district called Sārasvata (in the north-west of Hindūstān, generally considered to be part of the Pañjāb, said to be so called as being 'the region from which Karṇa was excluded').

विकर्तन *vi-kartana*. See under *vi-kṛit*.

विकर्मन् *vi-karman*. See p. 910, col. 1.

विकर्ष *vi-karsha*, &c. See under *vi-kṛish*.

विकल *vi-kala*, *as*, *ā*, *am* (see *kalā*), deprived of a part, destitute of a portion, deprived of a limb or member, defective, imperfect; wanting, failing; decayed, impaired, withered, waned; confused, confounded, agitated, sorrowful; (*as*), m., N. of a Daitya; (*ā*, *ī*), f. a woman in whom menstruation has ceased; (*ā*), f. the sixtieth part of a Kalā, the second of a degree. — *Vikala-pāṇika*, *as*, m. one who has a mutilated or withered hand, a cripple. — *Vikala-vadha*, *as*, m. 'death of Vikala,' N. of a chapter in the Gaṇeśa-Purāṇa. — *Vikalānga* (°*la-an*°), *as*, *ī*, *am*, having mutilated or defective limbs, deformed, crippled, maimed. — *Vikalī-karaṇa*, *am*, n. the act of depriving of a limb, mutilating, maiming, breaking, spoiling; confusing, agitating. — *Vikalī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to deprive of a limb, mutilate, maim, spoil, break; to agitate, confound. — *Vikalī-kṛita*, *as*, *ā*, *am*, mutilated, maimed, impaired, broken, injured; lame; sick; confused, distressed. — *Vikalī-bhūta*, *as*, *ā*, *am*, mutilated, maimed, defective; agitated, distressed. — *Vikalendriya* (°*la-in*°), *as*, *ā*, *am*, having any of the organs of sense impaired or defective.

विकल्प *vi-kalpa*, &c. See under *vi-klṛip*.

विकल्मष *vi-kalmasha*, *as*, *ā*, *am*, spotless, sinless, guiltless.

विकश्वर *vi-kaśvara*, *as*, *ā*, *am*, for *vi-kasvara*, col. 3.

विकषा *vi-kashā*, f. = *vi-kasā*, Bengal madder.

Vi-kashvara, *as*, *ā*, *am*, for *vi-kasvara*, col. 3.

विकस् *vi-kas*, cl. 1. P. *-kasati*, *-kasitum*, to burst, become split or divided or rent asunder; to open, become expanded, blossom, bloom, blow (as a flower): Caus. P. *-kāsayati*, *-yitum*, to cause to open, cause to expand or blow.

Vi-kasa, *as*, m. the moon; (*ā*), f. Bengal madder.

Vi-kasat, *an*, *antī*, *at*, opening, expanding; budding, blowing; glowing.

Vi-kasita, *as*, *ā*, *am*, blown (as a flower), budded, opened, expanded. — *Vikasita-kumudendīvarālokin* (°*da-in*°, °*ra-āl*°), *ī*, *inī*, *i*, looking like the expanded white and blue lotus. — *Vikasita-vadana-kamala*, *as*, *ā*, *am*, opening [her] lotus-like mouth.

Vi-kasta, *as*, *ā*, *am*, Ved. split or rent asunder, divided, mutilated, (Sāy. = *vi-ććhinna*.)

Vi-kasvara, *as*, *ā*, *am*, opening, expanding; (*ā*), f. a kind of plant (= *rakta-punarnavā*).

Vi-kāsa, *as*, m. opening, expanding, expansion, blossoming, blooming, budding.

Vi-kāsaka, *as*, *ikā*, *am*, causing to expand or blow.

Vi-kāsana, *am*, n. the causing to expand or blow, expansion.

Vi-kāsita, *as*, *ā*, *am*, caused to open or blow, expanded; radiant, (in this sense better *vi-kāśita*.)

Vi-kāsin, *ī*, *inī*, *i*, expanding, opening, budding, blowing.

विकाङ्क्षा *vi-kānkshā*, f. freedom from desire or eagerness, hesitation.

विकार *vi-kāra*, &c. See under *vi-kṛi*.

विकाल *vi-kāla*, *as*, m. twilight, evening, afternoon, the close of day; [cf. *vaikālika*.]

Vi-kālaka, *as*, m. twilight, evening; (*ikā*), f. = *māna-randhrā*, a perforated copper vessel (which when placed in a pan of water marks the time by gradually filling); a sort of clepsydra or water-clock.

विकाश् *vi-kāś*, cl. 1. A. *-kāśate*, *-kāśitum*, to appear, become visible, shine forth: Caus. P. *-kāśayati*, *-yitum*, to cause to appear or shine forth, display, blazon abroad, publish; illuminate, make clear.

1. *vi-kāśa*, *as*, m. appearance, becoming visible, display, manifestation, exhibition; open or splendid appearance; expanse, sky, heaven, ether; an open or direct course (= *prasāra*, Kirāt. XV. 52); an oblique course (= *vishama-gati*, Kirāt. XV. 52); opening; budding, blowing (as a flower, but in these senses better *vi-kāsa*); pleasure, joy, enjoyment. — 1. *vikāśa-tā*, f. or 1. *vikāśa-tva*, *am*, n. appearance, display; expansion, diffusion. — *Vikāśa-bhṛit*, *t*, *t*, *t*, possessing expansion, full-blown.

2. *vi-kāśa*, *as*, m. absence of manifestation or display, solitude, loneliness, privacy. — 2. *vikāśa-tā*, f. or 2. *vikāśa-tva*, *am*, n. absence of manifestation, loneliness, solitude.

Vi-kāśaka, *as*, *ikā*, *am*, displaying, causing to appear or shine forth, illustrating; causing to expand or bloom, opening (= *vi-kāsaka*).

Vi-kāśana, *am*, n. manifestation, display, exhibition, extent; expansion, blowing (of a flower; but in this sense better *vi-kāsana*); the causing to expand or blow (= *vi-kāsana*).

Vi-kāśita, *as*, *ā*, *am*, made visible, displayed, made to shine, illumined, resplendent; expanded.

Vi-kāśin, *ī*, *inī*, *i*, becoming visible or apparent, becoming manifested, shining forth; expanding, spreading, developing, opening, budding, blowing, (in these senses better *vi-kāsin*.)

Vi-ćākaśat, *at*, *atī*, *at*, Ved. See s. v.

विकाषिन् *vi-kāshin* for *vikāsin* and *vikāśin*, q. q. v. v.

विकास *vi-kāsa*, *vi-kāsita*. See above.

विकिर *vi-kira*, *vi-kirat*, &c. See under *vi-kṛī*, p. 910, col. 3.

विकुक्षि *vi-kukshi*, *is*, m., N. of a son of Ikshvāku.

विकुञ्च् *vi-kuñć*, cl. 10. P. *-kuñćayati*, *-yitum*, to contract; to bend or turn back.

Vi-kuñćita, *as*, *ā*, *am*, contracted, crisped, curled; drawn into wrinkles, knitted (as the brow), frowning. — *Vikuñćita-lalāṭa-bhṛit*, *t*, *t*, *t*, having a scowling brow.

विकुण्ठ *vi-kuṇṭha* (perhaps 'not blunted,'

'not worn out,' 'ever fresh;' cf. *a-kuṇṭha*), N. of Vishṇu's heaven; (*ā*), f., N. of the mother of Vishṇu.

Vi-kuṇṭhita, as, ā, am, obtuse, blunt; weak, feeble.

विकुस्र *vi-kusra, as*, m. (in Uṇādi-s. II. 15. said to be fr. rt. *kas* with *vi*), the moon, (said to be also written *vi-krasra*.)

विकूज् *vi-kūj*, cl. 1. P. *-kūjati, -kūjitum*, to coo, chirp, sing (as a bird &c.), make any cry or sound, hum, buzz.

Vi-kūjana, am, n. cooing, chirping, humming, grumbling, rumbling, (*antra-vikūjana*, rumbling of the bowels.)

विकूण् *vi-kūṇ*, cl. 10. P. *-kūṇayati, -yitum*, Ved. to contract.

Vi-kūṇana, am, n. a side-glance, leer, wink.

Vi-kūṇikā, f. the nose.

विकृ *vi-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make different, form variously, give a different shape to anything, transform, alter, change, convert, cause to alter; to cause any one to change his state or opinions; to cause to change for the worse, distort, deprave, pervert, deform, render deformed, spoil; to display; to form or produce variously (as sound, A.); to be changed, undergo a change, change for the worse, deteriorate, change one's state or opinions (A.); to rejoice (A.); to feel aversion (A.); to act in various ways (A.); to decorate in various manners; to move to and fro, become restless (A.); to put into practice, exercise; to distribute; to extend; to destroy, annihilate; to act in a hostile or unfriendly way towards (with gen. or loc. of the person); to contend together: Pass. *vi-kriyate*, &c., to be changed, undergo a change; to act as a substitute for, act in place of (with acc., Ved.): Caus. *-kārayati, -yitum*, to cause to change or be changed.

Vi-kara, as, m. sickness, disease, loss of health.

Vi-karaṇa, as, m., scil. *pratyaya*, (in grammar) a term for the affix or conjugational characteristic which is placed between the root and terminations, the inserted conjugational affix; (according to Pāṇini these affixes are *śap, śapo luk, ślu, śyan, śnu, śa, śnam, u, yak*, and *ćli* with its substitutes *tāsi, sya*, and *sip*, the first eight of which are added in the Present, Imperfect, Imperative, and Potential, and before a Kṛit which contains a mute palatal *ś*, when these affixes denote the Kartṛi or Agent, i. e. the Active; when, however, they denote the Karman or Bhāva, i. e. the Passive or Neuter, then *yak* is added; *ćli* is added in the Aorist, *tāsi* in the 1st Future, *sya* in the 2nd Future and Conditional, and *sip* before Leṭ.)

1. *vi-karman, a*, n. various business or duty; prohibited or unlawful act, fraud; retiring from business; (*ā, ā, a*), acting variously; acting wrongly. — *Vikarma-kṛit, t, t, t*, acting in various ways, acting wrongly or illegally, one who does forbidden acts. — *Vikarma-kriyā*, f. an illegal or immoral act, vicious conduct. — *Vikarma-stha, as, ā, am*, doing what is illegal or immoral, addicted to vice, engaged in prohibited acts; engaged in various business.

2. *vi-karman, ā, ā, a*, not acting, free from action.

Vikarmika, as, ī, am, transacting various affairs; doing forbidden acts; acting wrongly; (*as*), m. a clerk or superintendant of markets or fairs.

Vi-kāra, as, m. change of form or nature, alteration or deviation from any natural state; change for the worse, change from a state of health, disease, sickness; a wound; change of mind; change from the quiescent condition of the soul, perturbation, emotion, passion, feeling, excitement; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous source or *pra-kṛiti*, q. v., a modification or result of the modification of the *prakṛitayah* or producers. — *Vikāra-tas*, ind. from change, through change. — *Vikāra-tva, am*, n. the state of change, condition of transforming, transformation.

Vi-kārita, as, ā, am, caused to be changed, made to undergo a change, converted, perverted; rendered unfavourable or unfriendly.

Vi-kārin, ī, iṇī, i, producing a change, modifying; undergoing a change; producing a change for the worse, spoiling; feeling emotion, falling in love; (*ī*), m., N. of the seventh year of Jupiter's cycle.

Vi-kurvāṇa, as, ā, am, undergoing or causing a change of form or of mind, &c.; feeling emotions of joy, &c., rejoicing, being glad.

Vi-kṛita, as, ā, am, altered, changed, modified, transformed, changed in form or feeling; changed for the worse, sick, diseased, mutilated, maimed, deformed, disfigured; unnatural; imperfect, unfinished, incomplete; affected by passion, overcome by emotion; entertaining feelings of disgust or aversion, averse, estranged; strange, extraordinary; (*am*), n. change, alteration; change for the worse, a diseased state; disgust, aversion. — *Vikṛita-darśana, as, ā, am*, changed in appearance. — *Vikṛita-buddhi, is, is, i*, changed in mind, estranged, made unfriendly or ill-disposed. — *Vikṛita-loćana, as, ā, am*, having excited eyes. — *Vikṛita-vadana, as, ā, am*, having a distorted face, ugly-faced. — *Vikṛitākāra* (°*ta-āk*°), *as, ā, am*, changed in form or appearance, misshaped, distorted in form. — *Vikṛitākṛiti* (°*ta-āk*°), *is, is, i*, having a deformed shape or aspect. — *Vikṛitāṅga* (°*ta-aṅ*°), *as, ā, am*, changed in form, having misshaped limbs, deformed. — *Vikṛitānana* (°*ta-ān*°), *as, ā, am*, having a distorted countenance, ugly-faced.

Vi-kṛiti, is, f. change, alteration of any kind (as of purpose, mind, form, nature, &c.), change from a natural or healthy state, sickness, disease; change from a quiescent state, emotion, anger, wrath, fear; (in the Sāṅkhya philosophy) a production or that which is evolved from a previous *pra-kṛiti* or producer (see *vi-kāra*, col. 1); fermented or spirituous liquor; a species of metre (the stanza consisting of four lines of two syllables each, variously arranged); = *ḍimbha* (according to Śabda-k.); (*is*), m., N. of a king. — *Vikṛiti-mat, ān, atī, at*, possessed of change, changed; diseased, wounded; changeable. — *Vikṛiti-vijñānīya*, N. of a chapter in the Ashṭāṅga-hṛidaya-saṃhitā.

Vi-kṛitī, f. = *vi-kṛiti* above.

Vi-kriyā, f. alteration, change; transformation, change of mind, &c., any change from a natural or quiescent state, disease, injury, mischief, emotion, anger, any sudden affection or seizure [cf. *bhūta-v*°, *roma-v*°]; a preparation or dish of rice, &c.

विकृत् *vi-kṛit*, cl. 6. P. *-kṛintati, -kartitum*, to cut into or through, divide by cutting, tear to pieces, destroy.

Vi-karta, vi-karttṛi in *go-v*°, q. q. v. v.

Vi-kartana, as, m. the sun; the plant Calotropis Gigantea (= *arka*); a son who has usurped his father's kingdom.

विकृश् *vi-kṛiś*, Caus. *-karśayati, -yitum*, to make thin, emaciate, attenuate; to distort, deform.

विकृष् *vi-kṛish*, cl. 1. P. *-karshati*, cl. 6. P. A. *-kṛishati, -te, -karshṭum* or *-krashṭum*, to draw asunder, tear asunder, drag apart, draw across, drag hither and thither, draw different ways, drag to and fro, drag excessively, drag along, drag after, draw away, draw out, pull out, extend, draw away from; to withdraw, deprive of, withhold, keep back; to destroy; to pull or drag or draw (in general); to draw a furrow, plough (cl. 6); to draw (a bow-string, cl. 1), bend (a bow).

Vi-karsha, as, m. dragging or drawing asunder, pulling apart, pulling out; an arrow.

Vi-karshaṇa, as, m. 'the distractor,' one of the five arrows of Kāmadeva; (*am*), n. the act of drawing asunder, pulling, drawing, dragging; the drawing (of a bow); the act of dragging or throwing across, a cross throw (in wrestling &c.).

Vi-karshat, an, antī, at, dragging asunder or across.

Vi-kṛishṭa, as, ā, am, dragged asunder, drawn asunder or apart; analyzed; dragged hither and thither; dragged excessively; drawn towards, attracted, dragged, drawn, pulled, drawn (as a bow-string); drawn out, extended, protracted, long; sounded, making a noise (= *śabdāyamāna*). — *Vikṛishṭa-kāla, as*, m. a long period, (*vikṛishṭa-kālais*, ind. for a long time or extended period.)

Vi-kṛishya, ind. having drawn or dragged asunder.

Vi-kṛishyamāṇa, as, ā, am, being dragged asunder, being dragged or pulled about hither and thither.

विकॄ *vi-kṝī*, cl. 6. P. *-kirati, -karitum* or *-karītum*, to scatter in different directions, throw about, sprinkle, toss about, disperse; to spread about, expand, extend; to dissolve; to scatter over, overwhelm, cover, fill with; to tear asunder, split, rend; to revile; to contaminate.

Vi-kira, as, m. scattering, tearing, one who scatters or tears, a bird, a scattered portion or fallen fragment, anything dropped; a well.

Vi-kiraṇa, am, n. (according to Śabda-k. *vi-kīraṇa*), the act of scattering, throwing or spreading about, dispersing, tearing; spreading abroad; knowledge, fame; (*as*), m. gigantic swallow wort, Calotropis Gigantea (= *arka*).

Vi-kirat, an, atī or *antī, at*, scattering about, sprinkling, throwing in different directions, covering (with arrows &c.).

Vi-kīrṇa, as, ā, am, scattered or spread about, extended, diffused; celebrated, famous. — *Vikīrṇa-keśa* or *vikīrṇa-mūrdhaja, as, ā, am*, having dishevelled hair. — *Vikīrṇa-roman, a*, n. or *vikīrṇa-sañjña, am*, n. a sort of perfume (= *sthauṇeya*).

Vi-kīrya, ind. having scattered about, having spread in different directions.

Vi-kīryamāṇa, as, ā, am, being scattered, being tossed about, being agitated, &c.

विक्लृप् *vi-klṛip*, cl. 1. A. *-kalpate, -kalpitum*, to change or alternate with (with inst.); to be doubtful or questionable, be subject to doubt or alternative, be optional or not decided: Caus. P. *-kalpayati, -yitum*, to prepare or arrange or dispose differently; to prescribe variously; to make, compose, form; to change or exchange with anything; to divide (Ved.); to weigh alternatives, admit anything as doubtful or optional; to choose one out of two alternatives (Ved.); to doubt, consider as doubtful, be doubtful about, consider with distrust; to consider possible, conjecture, presume; to reflect upon.

Vi-kalpa, as, m. alternation, alternative, option; distinction; uncertainty, ambiguity; indecision, doubt, hesitation; error, mistake, ignorance; (in rhetoric) antithesis of opposites; (in grammar) admission of an option or alternative, the allowing a rule to be observed or not at pleasure; (*ās*), m. pl., N. of a people, (also read *vikalya*.) — *Vikalpa-jāla*, a snare-like dilemma from which there is no escape. — *Vikalpopahāra* (°*pa-up*°), *as*, m. an optional offering.

Vi-kalpaka, at the end of an adj. comp. = *vi-kalpa*; [cf. *nir-v*°, *sa-v*°.]

Vi-kalpana, am, n. the giving or allowing an option or alternative, admitting of doubt or uncertainty; indecision; inconsideration.

Vi-kalpayat, an, antī, at, preparing or disposing differently, composing; exchanging with; weighing alternatives, deliberating, doubting.

Vi-kalpita, as, ā, am, made optional, held to be optional; (in grammar) optionally enforced, applied or not at pleasure, (*a-vikalpita*, not subject to doubt, undoubted.)

Vi-kalpin, ī, inī, i, possessing doubt or indecision, possessing an illusion, (*nīlāśoka-vikalpi-keśa-nikaraḥ*, having a mass of hair possessing the illusion of the dark Aśoka.)

विकेश 1. *vi-keśa, as, ī, am*, having loose or dishevelled hair; (*ī*), f. a woman with loose hair; a small braid or tress of hair first tied up separately and then collected into the Veṇī or larger braid.

2. *vi-keśa, as, ī, am*, hairless, without hair, bald; (*as*), m., N. of a Muni; (*ī*), f. a woman without hair; N. of the wife of Śiva manifested in the form of Mahī or the Earth (one of his eight Tanus or visible forms).

Vi-keśikā, f. a piece of rag smeared with ghee or other substances and applied as a dressing to a sore, a kind of pledget.

विकोक *vi-koka, as*, m. [cf. *koka*], N. of an Asura (son of Vṛika and killed by Kalki).

विकोष *vi-kosha* or *vi-kośa, as, ā, am*, without a case or covering, without a husk, unsheathed (as a sword &c.), uncovered, denuded.

विकौतुक *vi-kautuka, as, ī, am*, having no desire or curiosity, incurious, indifferent.

विक्क *vikka, as*, m. a young elephant.

विक्त *vikta*. See under rt. *vić*, p. 913, col. 2.

विक्रन्दित *vi-krandita, as, ā, am* (see rt. *krand*), crying or calling out, complaint.

विक्रम् *vi-kram*, cl. 1. P. A. *-krāmati, -kramate, -kramitum*, to step beyond, go beyond, pass beyond, to step on, go on, walk on, step aside, move or go aside, move away; to step or move apart (P.), become divided; to step over, stride over, step through, stride or stalk through, go through; to advance, proceed, walk, pass, go; to attack, fight against, show valour or prowess (P.); to rise to or towards: Caus. P. *-kramayati, -yitum*, to cause to step or stride over or through.

Vi-krama, as, m. stepping or going beyond, stepping or striding over; a step, stride, pace [cf. *tri-v°*]; going, proceeding, walking; overpowering, overcoming; heroism, prowess, heroic valour, great power or strength; strength in general, (*vikramam kṛi*, to display prowess, use one's strength); N. of a king, (see *vikramāditya*); N. of Vishṇu; of a city; of the forty-eighth year of Jupiter's cycle.—*Vikrama-karman, a*, n. an act of prowess, feat of valour.—*Vikrama-keśarin, ī*, m. 'valour-lion,' N. of king Vikramāditya.—*Vikrama-ćarita* or *vikrama-ćaritra, am*, n. 'Vikrama's acts,' N. of thirty-two stories (describing the acts of Vikramāditya).—*Vikrama-bāhu, us*, m., N. of a king.—*Vikrama-sinha* or *vikrama-sena, as*, m., N. of king Vikramāditya.—*Vikrama-hīna, as, ā, am*, destitute of valour, wanting in courage.—*Vikramāditya* (°*ma-ād*°), *as*, m. 'valour-sun,' N. of a celebrated Hindū king (of Ujjayinī or Oujein and founder of the era called Saṃvat [see *saṃvat*], which begins 57 B. C.; he is said to have driven out the Śakas or Scythians and to have established his dominion over almost the whole of Northern India; he was one of the wisest of Hindū kings and a great patron of literature; nine celebrated men of letters flourished at his court [see *nava-ratna*], and innumerable legends are related of him [cf. *vikrama-ćarita, sinhāsana-dvātrinśat-putrikā-vārttā*] all teeming with exaggerations and absurdities; according to some he fell in a battle with his rival Śāli-vāhana, king of the south country or Deccan, and the legendary date given for his death is Kali Yuga 3044; there are, however, other kings called Vikramāditya, and the name has been applied to king Bhoja and even to Śāli-vāhana).—*Vikramāditya-kosha*, N. of a work.—*Vikramārka* (°*ma-ar*°), *as*, m., N. of king Vikramāditya.—*Vikramārjita* (°*ma-ar*°), *as, ā, am*, acquired or conquered by valour.—*Vikramorvaśī* (°*ma-ur*°), f. 'valour-[won] Urvaśī,' N. of one of the three celebrated dramas of Kālidāsa.

Vi-kramaṇa, as, m., Ved. a step, pace, stride; the stride of Vishṇu, (see *tri-vikrama*.)

Vi-kramaṇīya, as, ā, am, to be stepped on, to be overcome or overpowered.

Vi-kramamāṇa, as, ā, am, stepping or passing beyond, traversing, proceeding; striding along, taking giant steps; displaying strength, overpowering.

Vikramin, ī, iṇī, i, displaying valour or prowess, powerful, courageous, strong; chivalrous, gallant, aggressive; (*ī*), m. a hero; a lion; N. of Vishṇu.

Vi-krānta, as, ā, am, stepped or passed beyond; valiant, mighty, victorious, overcoming; (*as*), m. a hero, warrior; a lion; N. of a Prajā-pati; (*am*), n. a step, stride; valour, prowess, military achievement; the jewel called *vaikrānta*.—*Vikrānta-gati, is*, m. a man with a portly gait.—*Vikrānta-bhīma*, N. of a drama.

Vi-krānti, is, f. stepping on, striding; a horse's canter or gallop; heroism, valour, power, prowess.

Vi-krāntṛi, tā, trī, tṛi, displaying prowess, valiant; victorious; (*tā*), m. a hero, victor.

Vi-krāmat, an, antī, at, stepping beyond or aside, striding on, passing beyond; stalking; displaying valour or strength.

Vi-ćakramāṇa, as, ā, am, Ved. striding, traversing.

विक्रय *vi-kraya*. See below.

विक्रस्र *vi-krasra* = *vi-kusra*, q. v.

विक्रान्ति *vi-krānti*. See above.

विक्रिया *vi-kriyā*. See p. 910, col. 2.

विक्री *vi-krī*, cl. 9. A. *-krīṇīte, -kretum*, to buy and sell, barter, trade (Ved.); to sell, vend; to sell or exchange for (with inst., e. g. *gavāṃ sahasreṇa vikrīṇe*, I sell for a thousand cows): Desid. A. *-ćikrīshate*, to wish to sell, to desire to sell or exchange for (with inst.).

Vi-kraya, as, m. sale, selling, vending.—*Vikraya-pattra, am*, n. a bill of sale.—*Vikrayānuśaya* (°*ya-an*°), *as*, m. rescission of sale.—*Vikrayārtham* (°*ya-ar*°), ind. for sale.

Vi-krayaṇa, am, n. the act of selling, vending.

Vikrayika, as, ā, am, one who sells, selling; (*as*), m. a vender, salesman, dealer.

Vikrayin, ī, m. a seller, vender.

Vi-krāyaka or *vi-krāyika, as*, m. a vender, seller.

Vi-krīta, as, ā, am, sold; (*as*), m., N. of a Prajā-pati; (*am*), n. sale.

Vi-krīya, ind. having sold.

Vi-kretṛi, tā, trī, tṛi, one who sells, a vender, seller, selling.

Vi-kreya, as, ā, am, to be sold, saleable, vendible.

विक्रीड् *vi-krīḍ*, cl. 1. P. *-krīḍati, -krīḍitum*, to play with, to make a plaything of (with acc.); to sport.

Vi-krīḍita, as, ā, am, played with, played; (*am*), n. play, sport.

विक्रुश् *vi-kruś*, cl. 1. P. *-krośati, -kroshṭum*, to cry out, exclaim; to raise a cry; to sound; to invoke any one (acc.); to revile.

Vi-kruśya, ind. having screamed, bawling, crying out.

Vi-krushṭa, as, ā, am, called out, cried out, exclaimed; harsh, abusive, cruel, unkind (as speech); (*am*), n. a cry of alarm or for help; abuse.

Vi-krośat, an, antī, at, crying out, bawling, screaming, shrieking; reviling.

Vi-krośana, am, n. the act of calling out; abasing, reviling.

Vi-krośamāna, as, ā, am, crying aloud, screaming.

Vi-kroshṭṛi, ṭā, ṭrī, ṭṛi, one who calls or cries out, calling out; a reviler.

विक्लम् *vi-klam*, cl. 1. 4. P. *-klāmati, -klāmyati, -klamitum*, to become faint or weak or weary; to be dispirited or dejected, lose heart, despond, despair.

Vi-klānta, as, ā, am, dispirited, fatigued, wearied.

विक्लव् *vi-klav*, cl. 1. A. *-klavate, -klavitum*, to become agitated or confused, to feel alarm, fear.

Vi-klava, as, ā, am (according to some fr. rt. *klu* with *vi*), overcome with fear or agitation, confused, agitated, bewildered, confounded; excited, alarmed; disgusted.—*Viklava-tā*, f. or *viklava-tva, am*, n. agitation, confusion; alarm, fear.

विक्लिद् *vi-klid*, cl. 4. P. *-klidyati*, &c., to become very wet or moist.

Vi-klinna, as, ā, am, very wet or moist, thoroughly wetted; decayed, shrivelled, withered; old.—*Viklinna-hṛidaya, as, ā, am*, 'moist-hearted,' tender-hearted, one whose heart is easily moved with pity.

Vi-kleda, as, m. moistening or wetting thoroughly, dissolution.

विक्लिष्ट *vi-klishṭa, as, ā, am* (see rt. *kliś*), excessively afflicted or distressed, much hurt or injured, destroyed; (*am*), n. a fault in pronunciation.

Vi-kleśa, as, m. 'indistinctness,' an incorrect pronunciation of the dentals.

विक्षणम् *vi-kshaṇam*, ind. momentarily, for a moment.

विक्षन् *vi-kshan* or *vi-kshaṇ*, cl. 8. P. *-kshaṇoti, -kshaṇitum*, to wound or hurt severely, kill.

Vi-kshata, as, ā, am, excessively wounded or hurt, torn asunder, struck about; (*am*), n. wounding.

विक्षर् *vi-kshar*, cl. 1. P. *-ksharati, -ksharitum*, to flow away, flow into.

विक्षल् *vi-kshal*, cl. 10. P. *-kshālayati, -yitum*, to wash off, wash away.

Vi-kshālita, as, ā, am, washed off; bathed.

विक्षाव *vi-kshāva, as*, m. (see rt. *kshu*), sneezing, cough; a sound.

विक्षि *vi-kshi*, Caus. *-kshayayati, -kshapayati, -yitum*, Ved. to waste, destroy completely, ruin.

Vi-kshīṇa, as, ā, am, completely destroyed.

Vi-kshīṇaka, as, m. a destroyer; N. of the chief of a class of demigods attendant on Śiva (described as the ministers of destruction by pestilential diseases &c.); a meeting or assembly of the gods; a place prohibited to eaters of meat.

विक्षिप् *vi-kship*, cl. 6. P. A. *-kshipati, -te, -ksheptum*, to throw apart or asunder, throw hither and thither; to throw away or about, send hither and thither, disperse, scatter, distribute; to extend, stretch out; to let loose a bow-string, to shoot off; to cast, throw; to cast off or aside, discard; to reject, refute.

Vi-kshipat, an, atī or *antī, at*, throwing apart, throwing away, throwing about, tossing; scattering; agitating; pulling, twitching, twanging.

Vi-kshipta, as, ā, am, thrown apart or asunder, thrown about, cast; scattered, dispersed; discarded; sent, dispatched; agitated, bewildered, perplexed; refuted, falsified.

Vi-kshipya, ind. having thrown apart or aside, having cast off or discarded; having stretched out.

Vi-kshipyamāṇa, as, ā, am, being thrown or hurled off, being thrown out, being foiled, disgraced.

Vi-kshepa, as, m. the act of throwing apart or asunder, (*ćaraṇa-v*°, throwing asunder of the feet, striding with the legs apart); throwing away, casting, throwing, projection (see *vikshepa-śakti*); sending, dispatching; scattering; confusion, perplexity, alarm, fear; looking about vaguely or wildly; refuting an argument; celestial or polar latitude.—*Vikshepa-dhruva, as*, m. (in astronomy) the greatest inclination of a planet's orbit.—*Vikshepa-śakti, is*, f. the power of Māyā, the projective power of ignorance (according to the Vedānta phil.) or that power of projection which raises up on the soul enveloped by it the appearance of an external world.

Vi-kshepaṇa, am, n. the act of throwing asunder or away, throwing; scattering, dispersing; sending, dispatching; confusion proceeding from error.

विक्षीर *vi-kshīra, as*, m. the tree Calotropis Gigantea.

विक्षुद् *vi-kshud*, cl. 7. P. A. *-kshuṇatti, -kshuntte, -kshottum*, to pound to pieces, bruise, crush, comminute.

Vi-kshuṇṇa, as, ā, am, pounded or ground to pieces.

विक्षुध् *vi-kshudh*, cl. 4. P. *-kshudhyati, -kshoddhum*, to be hungry.

विक्षुभ् *vi-kshubh*, cl. 1. A., 4. 9. P. *-kshobhate, -kshubhyati, -kshubhnāti, -kshobhitum*, to be shaken about or agitated or tossed about, to become greatly disturbed or moved, to be dis-

ordered; to confuse, disturb (cl. 9): Caus. *-kshobhayati, -yitum*, to cause to move or shake, agitate, excite, disturb, confuse, throw into disorder (as an army).

Vi-kshobha, as, m. shaking, agitating, agitation, confusioo, conflict, struggle, trepidatioo, alarm, panic.

Vi-kshobhita, as, ā, am, shaken about, agitated, tossed about, scattered.

Vi-kshobhya, ind. having agitated or disturbed, disturbing.

विख *vikha, as, ā, am*, noseless; [cf. *vikhu, vikhya, vikhra, vikhru, vigra.*] — *Vikha-nas, ās*, m. epithet of Brahmā.

विखण्ड् *vi-khaṇḍ*, cl. 10. P. *-khaṇḍayati, -yitum*, to break into fragments, break up, cut or divide into pieces; to cleave or tear asunder, dismember; to scatter, disturb, trouble; to interrupt.

Vi-khaṇḍita, as, ā, am, broken up, cut into pieces, divided; torn apart or asunder, cleft in two; refuted.

विखन् *vi-khan*, cl. 1. P. A. *-khanati, -te, -khanitum*, to dig up.

Vi-khānasa, as, m. a kind of hermit (said to be so called from living on roots; cf. *vaikhānasa*).

विखाद *vi-khāda, as*, m., Ved. = *sangrāma* (according to Naigh. II. 17).

विखासा *vikhāsā*, f. the tongue.

विखिद् *vi-khid*, cl. 6. P. *-khindati, -khettum*, Ved. to strike or tear asunder, rend apart.

विखु *vikhu, us, us, u*, noseless; [cf. *vikha.*]

Vikhya, as, ā, am, = *vikhu*, noseless.

विखुर *vi-khura, as*, m. 'hoofless,' a goblin, demon, Rākshasa; a thief.

विख्या *vi-khyā*, cl. 2. P. *-khyāti, -khyātum*, to look about, look at, view, see; to shine; to make visible, illuminate; to celebrate; to call, name: Caus. *-khyāpayati, -yitum*, to make visible; to make known, communicate, announce, declare, proclaim, promulgate, publish abroad, celebrate.

Vi-khyāta, as, ā, am, generally known, notorious, renowned, famous, celebrated; known as, called, named; avowed, confessed.

Vi-khyāti, is, f. fame, celebrity, notoriety.

Vi-khyāpana, am, n. making known, declaring, announcing, publishing; explanation, exposition; avowing, acknowledging, confessing.

विख्र *vikhra, as, ā, am*, noseless; [cf. *vikha.*]

Vikhru, us, us, u, = *vikhra*, noseless.

विगण् *vi-gaṇ*, cl. 10. P. *-gaṇayati, -yitum*, to reckon, compute, calculate; to deliberate, consider, reflect; to esteem, regard; to consider as; to disregard, take no notice of.

Vi-gaṇana, am, n. reckoning, computing; considering, deliberating; reckoning off, discharge of a debt.

Vi-gaṇayya, ind. having reckoned; having deliberated or weighed; not having considered.

Vi-gaṇita, as, ā, am, reckoned, calculated; considered, weighed; reckoned off, discharged (as a debt).

विगद् *vi-gad*, cl. 1. P. *-gadati, -gaditum*, to talk about, speak about, repeat, spread a report.

Vi-gada, Ved. talking or sounding variously.

Vi-gadita, as, ā, am, talked about, spoken about, spread abroad (as a report).

विगन्धक *vi-gandhaka, as*, m. 'having a bad smell,' the Iṅgudī tree.

Vi-gandhi, is, is, i, smelling badly, having an unpleasant smell, stinking.

Vigandhikā, f. = *hapushā*, q. v.

विगम् *vi-gam*, cl. 1. P. *-gaććhati, -gantum*, to go away, pass away, depart, disappear, cease, die, disperse: Caus. *-gamayati, -yitum*, to cause to go or pass away; to spend.

2. *vi-gata, as, ā, am* (for 1. *vi-gata* see under 2. *vi*), gone away, departed, disappeared, ceased, gone; dead; parted, severed, separated; freed or exempt from, devoid of; lost; destitute of light, obscured, gloomy, dark. — *Vigata-kalmasha, as, ā, am*, free from stain or soil, unsoiled, free from sin, sinless; pure, righteous. — *Vigata-klama, as, ā, am*, one whose fatigues have ceased, relieved from fatigue. — *Vigata-jñāna, as, ā, am*, one who has lost his wits. — *Vigata-jvara, as, ā, am*, cured of fever; freed from feverishness or morbid feeling, freed from trouble or distress of mind; exempt from decay. — *Vigata-bhī, is, īs, i*, one whose fears are gone, free from fear. — *Vigata-manyu, us, us, u*, free from resentment. — *Vigata-rāga, as, ā, am*, devoid of passion or affection. — *Vigata-lakshaṇa, as, ā, am*, devoid of good or lucky marks, unfortunate, unlucky. — *Vigata-śrīka, as, ā, am*, destitute of fortune, unfortunate, unprosperous. — *Vigata-saṅkalpa, as, ā, am*, devoid of purpose or design, without resolution. — *Vigata-sneha, as, ā, am*, void of affection. — *Vigata-sneha-sauhṛida, as, ā, am*, one who has relinquished love and friendship. — *Vigata-spṛiha, as, ā, am*, devoid of wish or desire, indifferent. — *Vigatārtavā* (°*ta-ār*°), f. a woman in whom the menstrual excretion has ceased, one past child-bearing or one past the age of fifty-five.

Vi-gama, as, m. departure, secession, decease, death, withdrawing, relinquishment, separation.

Vi-gāma, as, m., Ved. a step, pace, stride, (in Ṛig-veda I. 155. 4. applied to the three strides of Vishṇu; Sāy. = *vividha-gamana.*)

विगर *vi-gara, as*, m. 'not swallowing,' an abstemious man; a naked ascetic; a mountain.

विगर्ज् *vi-garj*, cl. 1. P. *-garjati, -garjitum*, to roar out, cry out.

विगर्ह् *vi-garh*, cl. 1. A. *-garhate, -garhitum*, to blame, abuse, reproach, revile; to disdain, despise, contemn: Caus. *-garhayati, -yitum*, to revile, rail at, vituperate.

Vi-garhaṇa, am, ā, n. f. blaming, blame, abusing, abuse, censure, reproach.

Vi-garhaṇīya, as, ā, am, reprehensible, blamable, bad, wicked.

Vi-garhita, as, ā, am, abused, reviled, blamed; disdained, despised; reprobated, scouted, condemned; prohibited; low, vile; wicked, bad.

1. *vi-garhya, as, ā, am*, reprehensible, blamable. — *Vigarhya-kathā*, f. reprehensible speech, scandal.

2. *vi-garhya*, ind. having blamed or reviled.

विगल् *vi-gal*, cl. 1. P. *-galati, -galitum*, to flow or ooze or trickle away, drain off, fall in drops, drip, distil; to melt away, liquefy, pass away, disappear, fade away, disperse; to fall down or out, drop down, drop out; to become loose or untied.

Vi-galat, an, antī, at, flowing away, trickling, dropping, oozing; melting away, dissolving, fading, dispersing.

Vi-galita, as, ā, am, flowed away, flowing, trickled, distilled, oozed, fallen, dropped, melted away, liquefied, dissolved; dissipated, dispersed, gone, decayed; slackened, untied (as a knot); loose, disordered (as hair or dress), untied, detached. — *Vigalita-keśa, as, ā, am*, having dishevelled hair. — *Vigalita-nīvi, is, is, i*, having the knot untied.

विगा *vi-gā* (see rt. 1. *gā*), cl. 3. P. *-jigāti, -gātum*, Ved. to go or pass away, disappear.

विगान *vi-gāna*. See under *vi-gai*, col. 3.

विगाह् *vi-gāh*, cl. 1. A. *-gāhate, -gāhitum, -gāḍhum*, to plunge or dive into (with acc. or loc.), bathe in; to agitate or stir about, disturb; to enter into or engage upon; to enter, penetrate, advance into, pervade; to come on, set in (as a season, the night, &c.): Pass. *-gāhyate*, to be plunged into or penetrated, to be entered into or engaged upon.

Vi-gāḍha, as, ā, am, plunged into, (*ambhasi vigāḍha-mātre*, at the very moment of the water being plunged into), bathed in, immersed, bathed, bathing; come on, advanced, set in, taken place; deep, excessive.

Vi-gāḍhṛi, ḍhā, ḍhrī, ḍhṛi, one who plunges into; one who agitates or disturbs.

Vi-gāha, as, m. the act of plunging into (literally or figuratively), bathing.

Vi-gāhamāna, as, ā, am, plunging into, bathing; advancing into, penetrating, advancing, proceeding; perceiving, knowing.

Vi-gāhya, ind. having plunged into, having bathed, having entered.

Vi-gāhyamāna, as, ā, am, being plunged into, being agitated, being entered or penetrated.

विगुण *vi-guṇa, as, ā, am*, void of qualities; having no merit, worthless, bad, barren.

विगुप् *vi-gup*, Desid. A. *-jugupsate*, to shrink away from, shun.

विगूढ *vi-gūḍha, as, ā, am* (see rt. 1. *guh*), concealed, hidden; blamed, reproached, censured. — *Vigūḍha-ćārin, ī, iṇī, i*, proceeding or acting secretly.

विगै *vi-gai*, cl. 1. P. *-gāyati, -gātum*, to sing variously, sing discordantly or badly; to decry, abuse, reproach, blame.

Vi-gāna, am, n. singing discordantly, defamation, ill report, detraction, scandal; censure, reproach.

Vi-gīta, as, ā, am, sung or said variously; badly sung; decried, abused, reproached; contradicted, contradictory, inconsistent.

Vi-gīti, is, f. singing in various ways, singing ill; reproach, abuse; contradiction; a kind of metre.

विग्न *vigna*. See under rt. 1. *vij.*

विग्र *vigra, as, ā, am* (perhaps for *vi-agra*), noseless [cf. *vikha*, &c.]; wise, (according to Naigh. III. 15 = *medhā-vin*.)

विग्रथ् *vi-grath* or *vi-granth* (see rt. 1. *grath*), cl. 9. P. *-grathnāti, -granthitum*, to connect, tie or bind together, wind round.

Vi-grathita, as, ā, am, connected; containing knots; having tubercles; clotted; bound up, hindered, obstructed, impeded.

विग्रह् *vi-grah* (see rt. *grah*), cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte* (Ved. *-gṛibhṇāti, -gṛibhṇīte*), *-grahītum*, to stretch out or apart, spread out; to hold apart, keep separate, distribute into parts, divide, dissolve, resolve, separate (anything into its constituent elements), isolate; to quarrel, fight, war, wage war, wage war against (with acc.); to assault, seize, lay hold of, take up; to receive in a friendly manner, welcome; to perceive, observe: Caus. *-grāhayati, -yitum*, to cause to fight, cause to wage war against: Desid. *-jighṛikshati*, to wish to fight against.

Vi-gṛihīta, as, ā, am, stretched out or apart, separated, divided, dissolved; isolated; opposed; encountered (as in fight), warred against; obstructed; seized, taken up.

Vi-gṛihya, ind. having stretched out or apart, having warred against or contended with.

Vi-gṛihyamāṇa, as, ā, am, being warred upon or contended with.

Vi-graha, as, m. stretching out or apart, extension, expansion; shape, form, figure; the body; (in grammar) separation, resolution, analysis, resolution of a compound word into its constituent parts, the separation or analysis of any word capable of separation, (such words are Kṛidantas, Taddhitas, all Samāsas or compound words, Ekaśeshas, and all derivative verbs like desideratives &c.; the only words incapable of resolution being the simple verb, the singular of the noun, and a few indeclinables not derived from roots; all compounds being called *nitya* or 'fixed,' when their meaning cannot be ascertained through an analysis of their component parts; cf. *jamad-agni*);

a division, part, portion; (*as, am*), m. n. opposition, encounter, quarrel, combat, strife, war, battle; conflict (of the planets); disfavour. — *Vigraha-para, as, ā, am,* intent on war, engaged in fighting. — *Vigraha-vat, ān, atī, at,* having form or figure, embodied, incarnate; having a handsome form or shape, fine, beautiful. — *Vigrahāvara* (°*ha-av*°), *am,* n. 'the posterior of the body,' the back.

1. *vi-grāhya, as, ā, am,* to be warred upon or contended with.

2. *vi-grāhya,* ind. having caused to wage war or fight with.

Vi-jigrāhayishu, us, us, u (fr. Desid. of Caus.), wishing to cause to fight or wage war.

Vi-jighṛikshu, us, us, u (fr. Desid.), wishing to make war or fight with, determined to encounter or oppose.

विग्रीव *vi-grīva, as, ā, am,* Ved. having the neck or head cut off, decapitated.

विग्लै *vi-glai,* Caus. *-glāpayati, -yitum,* to make distressed, afflict, grieve.

विघट् *vi-ghaṭ* [cf. *vi-ghaṭṭ* below], cl. 1. A. *-ghaṭate, -ghaṭitum,* to become separate, crumble away, fly apart, burst, disperse; to be broken or interrupted; to be destroyed: Caus. *-ghaṭayati, -yitum,* to tear apart, separate, disperse; to remove, displace.

Vi-ghaṭana, am, n. breaking up, destruction, ruin, misfortune.

Vi-ghaṭikā, f. a particular measure of time, the sixtieth part of a Ghaṭikā or Gharī, equal to twenty-four seconds (= *pala*).

Vi-ghaṭita, as, ā, am, separated, divided, severed; [cf. *vi-ghaṭṭita.*]

विघट्ट् *vi-ghaṭṭ,* cl. 1. A., 10. P. *-ghaṭṭate, -ghaṭṭayati, -ghaṭṭitum, -ghaṭṭayitum,* to strike or force asunder, break asunder, burst open, open (a door &c.); to separate, disperse; to strike, shake, rub against, touch; to break (an agreement), violate, betray.

Vi-ghaṭṭana, am, ā, n. f. striking asunder, forcing apart; opening, separating, undoing, untying; striking, rubbing, friction; hurting, offending.

Vi-ghaṭṭita, as, ā, am, struck apart, severed, dispersed, opened, disclosed, untied, undone; struck, rubbed, touched; excessively shaken, churned; hurt, offended.

Vi-ghaṭṭin, ī, inī, i, striking apart, striking, touching.

विघन 1. *vi-ghana, as, ā, am,* cloudless, destitute of clouds. — *Vighanendu* (°*na-in*°), *us,* m. a cloudless moon.

विघन 2. *vi-ghana, as,* m. (fr. *vi-han*), an implement for striking, a mallet, hammer; one who destroys or overpowers.

Vi-ghanin, ī, inī, i, Ved. slaying, killing; (*ī*), m. one who slays, a slayer, destroyer.

Vi-ghāta, as, m. destruction, killing; a blow; opposition, prohibition, prevention, impediment, obstacle; abandoning. — *Vighāta-siddhi, is,* f. the settling or removal of obstacles or impediments.

Vi-ghātin, ī, inī, i, slaying, killing, wounding, destroying; removing; opposing, impeding, preventing.

Vi-ghna, as, m. (occasionally also *am,* n.), obstacle, impediment, hindrance, obstruction, interruption, prevention, opposition; any difficulty or trouble; the Caronda or Carissa Carondas. — *Vighna-kara, as, ī, am,* causing any obstacle or interruption, opposing, impeding, obstructing. — *Vighna-kartṛi, tā, trī, tṛi,* causing obstacles. — *Vighna-kārin, ī, iṇī, i,* causing obstacles, impeding, obstructing; fearful, formidable, terrible. — *Vighna-dhvaṇsa, as,* m. the removal of obstacles. — *Vighna-nāyaka, as,* m. 'obstacle-chief,' an epithet of Gaṇeśa, (this deity being supposed capable of causing or removing difficulties and being therefore worshipped at the commencement of any undertaking.) — *Vighna-nāśaka, as, ā, am,* who or what removes obstacles or difficulties; (*as*), m. an epithet of Gaṇeśa. — *Vighna-nāśana, am,* n. the destruction or removal of obstacles; (*as*), m. an epithet of Gaṇeśa. — *Vighna-pratikriyā,* f. the counteraction or removal of an impediment. — *Vighna-rāja, as,* m. 'obstacle-king,' epithet of Gaṇeśa. — *Vighna-leśa, as,* m. a slight obstacle or impediment. — *Vighna-vat, ān, atī, at,* having obstacles, obstructed by difficulties or impediments. — *Vighna-vighāta, as,* m. the removal of obstacles. — *Vighna-vināyaka, as,* m. 'obstacle-remover,' epithet of Gaṇeśa. — *Vighna-siddhi, is,* f. the settling or removal of obstacles. — *Vighna-hantṛi, tā,* m. a remover or destroyer of obstacles. — *Vighna-hārin, ī, iṇī, i,* removing obstacles; (*ī*), m. an epithet of Gaṇeśa. — *Vighneśa* or *vighneśāna* or *vighneśvara* (°*na-īś*°), *as,* m. 'obstacle-lord,' epithet of Gaṇeśa. — *Vighneśa-vāhana, as,* m. the vehicle of Gaṇeśa, a rat. — *Vighneśāna-kāntā* (°*na-īś*°), f. 'loved by Gaṇeśa,' a kind of white Dūrvā grass.

Vighnaka (at the end of comps.) = *vi-ghna,* preventing, hindering.

Vighnaya, Nom. P. *vighnayati, -yitum,* to impede, check, obstruct.

Vighnita, as, ā, am, impeded, stopped, prevented, obstructed.

विघस *vi-ghasa, as,* m. (see rt. *ghas*), the residue of an oblation of food (offered to the gods, to the Manes, to a guest, or to a spiritual preceptor); food in general; (*am*), n. bee's-wax. — *Vighasāśa* (°*sa-āśa*), *as,* or *vighasāśin, ī,* m. one who eats the remains of an offering.

विघात *vi-ghāta,* &c. See col. 1.

विघुष् *vi-ghush,* cl. 1. P. *-ghoshati, -ghoshitum,* to cry or proclaim aloud; to sound, resound; to fill with noise.

Vi-ghushṭa, as, ā, am, cried out, proclaimed loudly, cried; made to resound, resounding, resonant, vocal.

Vi-ghushya, ind. having proclaimed aloud.

Vi-ghoshaṇa, am, n. the act of proclaiming aloud, proclamation, crying.

विघूर्ण् *vi-ghūrṇ,* cl. 1. P. A. *-ghūrṇati, -te, -ghūrṇitum,* to roll about, whirl about, shake about, be agitated; to roll (the eyes).

Vi-ghūrṇat, an, antī, at, rolling about, shaking; rolling (the eyes).

Vi-ghūrṇita, as, ā, am, rolled or shaken about; rolled (as the eyes); rolling, shaking.

विघृत *vi-ghṛita, as, ā, am,* Ved. destitute of moisture.

विघृष्ट *vi-ghṛishṭa, as, ā, am,* excessively rubbed or ground; rubbed; sore.

विघ्न *vi-ghna.* See col. 1.

विघ्रा *vi-ghrā,* cl. 1. P. *-jighrati, -ghrātum,* to smell or scent out, find out by smelling, perceive, discover; to smell at, smell.

विङ्ख *vinkha, as,* m. a horse's hoof.

विच् *vić,* cl. 7. 3. P. A. *vinakti* (1st sing. *vinaćmi,* 2nd sing. *vinakshi,* 3rd pl. *vinćanti*), *vinkte, vevekti* (3rd du. *viviktas,* Ṛig-veda VIII. 12, 24), *vevikte* (?), *viveća, viviće, vekshyati, -te, avićat, avaikshīt, avikta, vektum,* to divide, separate, sever; to remove from, deprive of (with inst.); to discriminate, discern, judge: Pass. *vićyate,* Aor. *aveći:* Caus. *većayati,* Aor. *avivićat:* Desid. *vivikshati;* [cf. Gr. εἴκω, (perhaps also) ἑκάς, ἴχ-ν-ος; Lat. *vito* for *vic-(i)-to,* (according to some also) *vinco, vicis, invicem, vicissim;* Old Germ. *wichan,* (perhaps also) *wehsal;* Angl. Sax. *wican, wrixl.*]

Vikta, as, ā, am, separated; empty, (probably for *rikta,* q. v.)

विचकिल *vi-ćakila, as,* m. a kind of jasmine; another flowering plant (Artemisia, commonly called Dona); a particular shrub, Vangueria Spinosa.

विचक्ष् *vi-ćaksh,* cl. 2. A. *-ćashṭe, -ćashṭum,* to appear, shine (Ved.); to see distinctly, view, look at (Ved.); to perceive, descry, observe (Ved.); to make manifest (Ved.); to tell, declare, proclaim, announce: Caus. *-ćakshayati, -yitum,* to cause to see distinctly, make clear (Ved.).

Vi-ćakshaṇa, as, ā, am, clear-seeing, far-sighted, all-seeing, discerning, circumspect, knowing, clever, wise, sensible; able, proficient, skilful, (*kārya-v*°, clever or skilful in managing affairs); (*as*), m. a learned Brāhman, Paṇḍit, a holy teacher; (*ā*), f. a sort of sun-flower (= *nāga-dantī*).

Vi-ćakshas, ās, m. a teacher, preceptor, spiritual instructor.

विचक्षुस् *vi-ćakshus, us, us, us,* eyeless, destitute of sight, blind; perplexed, sad; (*us*), m. a proper N.

विचतुर *vi-ćatura, as, ā, am,* see Vopa-deva VI. 29.

विचय *vi-ćaya,* &c. See p. 914, col. 1.

विचर् *vi-ćar,* cl. 1. P. *-ćarati, -ćaritum,* to move or spread in different directions (Ved.); to go or move about, wander, roam, rove, ramble about; to go or gad about wantonly (Manu IX. 20), wander from the right path; to go or walk through, run through, pass through, pervade; to march against, attack; to run out, come to an end; to go about with, associate or have intercourse with (with inst.); to proceed, act; to conduct one's self, behave, live; to make, do, perform, accomplish; to go badly, fail: Caus. *-ćārayati, -yitum,* to cause to go or roam about; to cause to wander from the right path, seduce; to reflect, consider, deliberate, ponder, excogitate; to examine, investigate, ascertain; to doubt, be doubtful, hesitate.

Vi-ćarat, an, antī, at, wandering, roaming, going about; marching; acting, making, performing.

Vi-ćarita, as, ā, am, gone or roamed about, &c.; (*am*), n. roaming, roving about, wandering.

Vi-ćāra, as, m. deliberation, discussion, consideration, reflection, investigation, examination, trial, disputation, dispute; the exercise of judgment or reason, discriminating, distinguishing, judging, discrimination, judgment, selection, decision, determination; doubt, hesitation; prudence. — *Vićāra-kartṛi, tā,* m. one who makes investigation, a judge, investigator. — *Vićāra-ćintāmaṇi,* N. of a work on grammar. — *Vićāra-jña, as, ā, am,* knowing how to discriminate or judge, able to decide on the merits of a case, a judge. — *Vićāra-bhū, ūs,* f. a place for discussion, any place for deliberation or judicial investigation, a tribunal; the judgment-seat of Yama (judge of the dead). — *Vićāra-mūḍha, as, ā, am,* foolish or mistaken in judgment. — *Vićāra-śāstra, am,* n., N. of a work. — *Vićāra-śīla, as, ā, am,* disposed to deliberation or reflection, considerate, deliberative, reflective, thoughtful. — *Vićāra-sthala, am,* n. a place for discussion or investigation, tribunal; a logical disputation. — *Vićārārtha-samāgama* (°*ra-ar*°), *as,* m. assembling for the sake of trial or judgment, an assembly for investigation or discussion.

Vi-ćāraka, as, m. an investigator, discriminator, judge. — *Vićāraka-tā,* f. or *vićāraka-tva, am,* n. investigation, deliberation, discussion.

Vi-ćāraṇa, am, ā, n. f. deliberation, consideration, examination, discussion, investigation, the exercise of judgment; hesitation, doubt; (*ā*), f. the Mīmāṇsā system of philosophy, (see *mīmāṇsā.*)

Vi-ćāraṇīya, as, ā, am, to be deliberated about, to be discussed or investigated.

Vi-ćārita, as, ā, am, deliberated about, considered, examined, inquired into, discussed, judged; decided, determined; (*am*), n. deliberation, discussion.

Vi-ćārin, ī, iṇī, i, moving about, wandering; wanton, dissolute, lascivious; deliberating, judging, discussing.

1. *vi-ćārya, as, ā, am,* to be deliberated, to be weighed or discussed, &c.; questionable, doubtful.
2. *vi-ćārya,* ind. having deliberated, having considered, &c.
Vi-ćāryamāṇa, as, ā, am, being investigated or discussed, being under inquiry.
Vi-ćīrṇa, as, ā, am, gone through, wandered through; occupied or inhabited by; entered.

विचर्चिका *vi-ćarćikā,* f. cutaneous eruption, itch, herpes, scab.

विचर्चित *vi-ćarćita, as, ā, am,* rubbed, smeared, anointed, rubbed with fragrant unguents, applied (as an unguent).

विचर्षणि *vi-ćarshaṇi, is, is, i* (see *ćarshaṇi*), Ved. seeing through, far-seeing, discerning, gifted with discernment, all-beholding, (Sāy. = *viśeshena sarvasya drashṭṛi*); swift, active.

विचल् *vi-ćal,* cl. 1. P. *-ćalati, -ćalitum,* to move about, move to and fro, shake, waver, totter, tremble; to move or go away, depart from, swerve or deviate from (with abl.), go astray; to fall off or down; to be agitated or troubled: Caus. *-ćālayati, -yitum,* to cause to move about, shake, wave, cause to tremble, make unsteady, trouble; to cause to go away or depart from, cause to turn off or swerve from, detach from, lead away from; to excite, stir up; to destroy, rescind.
Vi-ćala, as, ā, am, moving about, shaking, wavering, tottering, unsteady, unfixed; conceited.
Vi-ćalat, an, antī, at, moving about, going to and fro, shaking, waving.
Vi-ćalana, am, n. the act of moving or going away from, deviating from, deviation; unsteadiness, fickleness; conceit, self-praise.
Vi-ćalita, as, ā, am, gone or moved away, departed, swerved, deviated from.
Vi-ćāla, as, ā, am, coming between, intervening.

विचाकशत् *vi-ćākaśat, at, atī, at* (Intens. part. fr. rt. *kāś* with *vi*), Ved. shining very brightly, resplendent; seeing, perceiving, beholding.

विचार *vi-ćāra.* See p. 913, col. 3.

विचि 1. *vi-ći* (see rt. 1. *ći*), cl. 5. P. A. *-ćinoti, -ćinute, -ćetum,* to segregate, separate or sever from (a mass), divide, select, pick out; to take away, remove, efface, destroy (Ved.); to clear, prepare (a way or road; in this sense the form *vićiyantu* is used in Ṛig-veda I. 90, 4); to gather together, collect, bring together; to distribute (Ved.); to pile or heap up in a wrong way, disarrange.
Vi-ćayishṭha, as, ā, am, Ved. removing most effectually, effacing, (Sāy. = *ati-śayena nāśaka.*)
2. *vi-ći, is,* m. f. a wave (= *vići,* q. v.).
1. *vi-ćinvat, an, atī, at,* selecting, picking out; gathering together, collecting (as winnings &c.).
Vi-ći, f. a wave (= 2. *vi-ći* above).

विचि 3. *vi-ći* (see rt. 2. *ći*; cf. *vi-ćit*), cl. 5. P. A. (Ved. also cl. 3. P.) *-ćinoti, -ćinute, -ćiketi, -ćetum,* to discern, distinguish, make anything discernible or clear, cause to appear; to search through, investigate, inspect, examine; to search for, look for, long for.
Vi-ćaya, as, m. search, searching for, research, investigation.
Vi-ćayana, am, n. the act of searching for, search, research, seeking.
Vi-ćita, as, ā, am, searched through, searched.
Vi-ćiti, is, f. searching, search, research, consideration.
2. *vi-ćinvat, an, atī, at,* searching for, searching, seeking, considering, investigating, discriminating.
Vićinvatka, as, m. search, discrimination, judgment; a hero.
Vi-ćinvāna, as, ā, am, searching for, searching, considering, deliberating, thinking.
Vi-ćeya, as, ā, am, discernible, distinguishable; to be searched for. — *Vićeya-tāraka, as, ā, am,* having stars which have to be searched for, i. e. separated by long intervals (= *virala-nakshatra*).

विचित् *vi-ćit* (see rt. 4. *ćit,* which is probably connected with rt. 2. *ći*; cf. 3. *vi-ći*), cl. 1. P. A. *-ćetati, -te, -ćetitum,* to perceive, notice, observe, know, comprehend, understand, distinguish; to be perceived or known (A.), to appear: Caus., Ved. *-ćitayati, -yitum,* to perceive, distinguish: Desid. *-ćikitsati,* to wish to distinguish; to reflect, consider, ponder; to hesitate about, doubt, be uncertain.
Vi-ćikitsat, an, antī, at, doubting, being in doubt or uncertainty.
Vi-ćikitsā, f. doubt, uncertainty; error, mistake.
Vi-ćitta, as, ā, am, perceived, observed, perceivable, manifest.

विचित्र *vi-ćitra, as, ā, am,* variegated, diversified, speckled, spotted, party-coloured, various, varied, motley; painted, coloured; handsome, beautiful; wonderful, surprising; (*ā*), f. a white deer; (*am*), n. a variegated colour, party-colour; surprise; speech implying apparently the reverse of the meaning intended. — *Vićitra-ćaritra, as, ā, am,* behaving in a wonderful manner. — *Vićitra-ćīnāṇśuka, am,* n. variegated China cloth; shot or watered China silk. — *Vićitra-tā,* f. or *vićitra-tva, am,* n. variegation, variety of colour, &c., spottedness; variety, diversity; wonderfulness, wonder. — *Vićitra-deha, as, ī, am,* having a variegated or painted body; elegantly formed; (*as*), m. a cloud. — *Vićitra-rūpa, as, ā, am,* having various forms or diversified aspects, various, diverse. — *Vićitra-vīrya, as,* m., N. of a celebrated king of the lunar race (descended in regular line from Soma, Purūravas, Puru, Dushyanta, Bharata, Kuru, and lastly Śāntanu, who was his father, his mother being Satyavatī; the latter before her marriage with Śāntanu had borne a son, named Vyāsa, to the sage Parāśara, which son, when his half-brother Vićitra-vīrya died childless, married his two widows and by them became the father of Dhṛita-rāshṭra and Pāṇḍu). — *Vićitravīrya-sū, ūs,* f. epithet of Satyavatī (mother of Vićitra-vīrya by Śāntanu and of Vyāsa by Parāśara). — *Vićitrāṅga* (°*ra-an*°), *as, ī, am,* having variegated or beautiful limbs, having a spotted body, well-formed, elegant, handsome; (*as*), m. a peacock; a tiger.
Vićitraka, as, ā, am, wonderful, surprising; (*as*), m. the birch tree; (*am*), n. wonder, astonishment.
Vi-ćitrita, as, ā, am, variegated, spotted, coloured, painted; wonderful.

विचिन्त् *vi-ćint,* cl. 10. P. *-ćintayati, -yitum,* to perceive, discern, observe (Ved.); to think of, reflect or muse upon (with acc.); to consider, ponder, regard, care for; to find out, devise, investigate; to imagine.
Vi-ćintayat, an, antī, at, thinking about, brooding over.
Vi-ćintita, as, ā, am, thought of, meditated on, considered.
1. *vi-ćintya, as, ā, am,* to be thought about or imagined.
2. *vi-ćintya,* ind. having thought or reflected upon.
Vi-ćintyamāna, as, ā, am, being thought of or considered.

विचीर्ण *vi-ćīrṇa.* See col. 1.

विचुम्ब् *vi-ćumb,* cl. 1. P. *-ćumbati, -ćumbitum,* to kiss, kiss warmly.

विचूर्ण् *vi-ćūrṇ,* cl. 10. P. *-ćūrṇayati, -yitum,* to grind, pound, pulverize, crush to pieces.
Vi-ćūrṇita, as, ā, am, crushed or dashed to pieces, shattered, smashed.

विचृत् *vi-ćṛit,* cl. 6. P. *-ćṛitati, -ćartitum,* Ved. to untie, detach, disconnect, loosen, open, spread out, (according to Sāy. on Ṛig-veda I. 67, 4. *vićṛitanti* = *stutir grathnanti,* they string together or compose praises.)
Vi-ćṛitau, m. du. 'two releasers,' N. of two stars the rising of which promotes relief from disease.
Vi-ćṛitta, as, ā, am, Ved. opened, spread, (Sāy. = *prasārita.*)

विचेतन *vi-ćetana, as, ā, am,* senseless, unconscious, lifeless, inanimate, dead.
Vi-ćetas, ās, ās, as, senseless, mindless, ignorant, stupid; sad, perplexed, unhappy; wise (Ved.).

विचेष्ट् *vi-ćeshṭ,* cl. 1. P. A. *-ćeshṭati, -te, -ćeshṭitum,* to move the limbs about, writhe, wallow, struggle, stretch, sprawl; to exert one's self; to bestir one's self, strive, be active, act; to struggle or act against (with loc.); to conduct or behave one's self: Caus. *-ćeshṭayati, -yitum,* to set in motion, rouse to action.
Vi-ćeshṭat, an, antī, at, struggling, making exertion, striving; sprawling.
Vi-ćeshṭamāna, as, ā, am, struggling, writhing, striving, exerting one's self.
Vi-ćeshṭayat, an, antī, at, setting in motion, rousing to action.
Vi-ćeshṭā, f. movement, effort, exertion, conduct, behaviour.
Vi-ćeshṭita, as, ā, am, struggled, striven, tried, endeavoured, acted, exerted, done; investigated, inquired into; acted badly, done foolishly, misdone, ill-judged; = 2. *vi-gata*; (*am*), n. exertion, enterprise, effort, undertaking; action, act; gesture; sensation (e. g. *anaṅga-vićeshṭitam,* a thrilling sensation or movement produced by love); evil or malicious act, machination, trickery.

विच्छद् 1. *vi-ćchad* (see rt. 1. *ćhad*), cl. 10. P. *-ćchādayati, -yitum,* to uncover, unclothe, undress.

विच्छद् 2. *vi-ćchad* (see rt. 3. *ćhad*), cl. 10. P. A. or Caus. *-ćhandayati, -te, -yitum,* to render or return homage (?).
Vi-ćchanda or *vi-ćchandaka, as,* m. a building consisting of several stories and surrounded by a portico; a palace, temple.
Vi-ćchandas (?), an inferior kind of metre; [cf. *ćhandas.*]

विच्छर्दक *vi-ćchardaka, as,* m. (= *vi-ćchandaka* above), a large building, temple, palace; [cf. 2. *ćhardis.*]

विच्छर्दन *vi-ćchardana, am,* n. (said to be fr. rt. *ćhṛid* with *vi*), the act of vomiting, ejecting, disregarding; wasting (?).
Vi-ćchardita, as, ā, am, vomited, ejected; disregarded, neglected; diminished, impaired.

विच्छाय 2. *vi-ćchāya, as, ā, am* (for 1. see p. 909, col. 1), destitute of shadow, shadowless; (*as*), m. a jewel, gem.
Vi-ćchāyaya, Nom. P. *-ćchāyayati,* &c., to free from shadow.

विच्छिद् *vi-ćchid* (see rt. 1. *ćhid*), cl. 7. P. A. *-ćchinatti, -ćchintte, -ćchettum,* to cut or tear asunder, cleave or split in two, break asunder, divide, separate; to cut off, break off; to interrupt, intercept, disturb; to destroy; to be divided (Ved.): Pass. *-ćchidyate,* to be cut asunder; to be cut off or destroyed; to come to an end, cease.
Vi-ćchitti, is, f. cutting asunder, dividing, separating, separation; cutting off, excision; breaking off, fracture; interruption, cessation; absence, disappearance, loss, destruction; cesura, pause in a verse; boundary, limit (as of a house &c.); N. of certain amorous gestures practised by a mistress or heroine in a drama (described as irregularity or carelessness in dress and decoration); colouring or marking the body with coloured unguents.
Vi-ćchidya, ind. having cut asunder; having separated; separatively, interruptedly, (*vićchidya vićchidya,* on separate occasions.)
Vi-ćchidyamāna, as, ā, am, being cut off, being destroyed or exterminated.
Vi-ćchinna, as, ā, am, cut asunder, severed, separated, divided, parted, scattered, distributed, portioned, shared; cut off; broken off, broken, interrupted, prevented, intercepted, ceased, ended, termi-

nated; hidden, absent; variegated, diversified, coloured, anointed. smeared or marked with unguents; crooked, curved. — *Vićchinna-dhūma-prasara, as, ā, am,* having the free course of the smoke interrupted.

Vi-ććheda, as, m. cutting asunder, dividing, separation, disjunction, cutting off, breaking off, breaking, interruption, termination; prohibition, prevention, removal; the division of a book, a section, chapter; dissension, difference; space, interval.

Vi-ććhedaka, as, ikā, am, cutting asunder, dividing, separating, &c.; (*as*), m. a cutter off, divider, sector.

Vi-ććhedana, am, n. the act of cutting asunder, severing, dividing, separating, &c.; destruction.

Vi-ććhedanīya, as, ā, am, to be cut asunder, to be divided or separated, &c.; divisible.

विच्छुर् *vi-ććhur* (see rt. *ćhur*), cl. 6. P. *-ććhurati, -ććhuritum,* to inlay; to overspread.

Vi-ććhurita, as, ā, am, inlaid; coated, overspread, covered; anointed, besmeared; suffused.

विच्छो *vi-ććho* (see rt. *ćho*), Caus. *-ććhāyayati, -yitum,* Ved. to cut about, wound.

विच्यु *vi-ćyu,* cl. 1. A. *-ćyavate, -ćyotum,* to fall asunder, fall to pieces, split in two, perish; to fall or depart from, deviate or swerve from (with abl.); to fall off or down, decline; to fail, err, make a mistake; to displace (Ved.): Caus. *-ćyāvayati, -yitum,* to cause to fall to pieces, throw down, destroy.

Vi-ćyuta, as, ā, am, fallen apart, fallen down, slipped off; fallen or deviated from, displaced, thrown down; (in surgery) separated from the living part, sloughed.

Vi-ćyuti, is, f. falling to pieces; downfall, decadence, decline; deviation from; severance, separation; failure, miscarriage, (*garbha-v°*, miscarriage of the fetus.)

विछ् *vićh* (connected with rt. 1. *vī*), cl. 6. P. *viććhati* or *viććhāyati, viviććha* or *viććhāyāñ-ćakāra* (Part. *viviććhvas* or *viviśvas*), *aviććhīt* or *aviććhāyīt, viććhitum* or *viććhāyitum,* to go, approach; cl. 10. P. *viććhayati, -yitum,* to speak; to shine [cf. *viśna*]: Intens. *veviććhīti*; [cf. Gr. οἰχνέω, οἴχομαι.]

विज् 1. *vij,* cl. 7. P. *vinakti, viveja, vijishyati, avijīt,* cl. 6. A. (usually with prep. *ud*) *vijate, vivije, vijishyate, avijishṭa, vijitum,* to shake, tremble; to be agitated; to tremble with fear; to fear, be afraid; to be distressed or afflicted; cl. 3. P. A. (= rt. *vić,* with which, as a verb of the 3rd class in the sense 'to separate, discriminate,' it may be identified, see rt. *vić*) *vevekti, vevikte,* &c., to separate, divide; to separate by the reason, distinguish, discriminate, judge; to be separate, &c.: Pass. *vijyate,* Aor. *aveji*: Caus. *vejayati, -yitum,* Aor. *avivijat,* to terrify, frighten: Desid. *vivijishati*: Intens. *vevijyate, vevekti,* to shake or tremble violently; [cf. probably Gr. ἀΐσσω; Angl. Sax. *wicelian, wince.*]

Vigna, as, ā, am, shaken, trembling, agitated, disturbed, alarmed; [cf. *ud-vigna.*]

2. *vij,* m., Ved., according to Sāy. on Ṛig-veda I. 92, 10. *vijaḥ = pakshiṇaḥ,* 'birds,' but according to modern scholars the meaning is rather 'dice.'

Vija, as, m., Ved. one who trembles or is agitated; a gamester, gambler; a harasser, vexer, (Sāy. on Ṛig-veda II. 12, 5 = *ud-vejaka.*)

Vijitavya, as, ā, am, to be apprehended or feared.

Vijitṛi, tā, trī, tṛi, who or what separates or divides, separating, &c.; (*tā*), m. a discriminator, distinguisher, judge; a partner, co-heir.

विजग्ध *vi-jagdha, as, ā, am* (see rt. 1. *jaksh*), eaten up, devoured.

विजटीकृ *vi-jaṭī-kṛi,* cl. 8. P. *-karoti, -kartum,* to comb out braided or matted hair.

विजन् *vi-jan,* cl. 4. A. *-jāyate, -janitum,* to be born or produced; to bear young, generate, engender, bring forth, produce; to be transformed.

Vi-janana, am, n. the act of generating or bearing young, bringing forth, procreation, birth, delivery.

Vi-janita, as, ā, am, brought forth, engendered, begotten, born, produced.

Vi-janman, a, n. separate birth, birth in general; (*ā, ā, a*), born illegitimately, bastard; (*ā*), m. a bastard, illegitimate child, the son of an outcast or of a degraded Vaiśya.

Vi-jāta, as, ā, am, born separately; base born, of mixed origin; generated; born; transformed; (*ā*), f. a woman who has borne children, a mother, matron.

Vi-jāti, is, f. different origin or birth; different species; different caste or tribe or kind.

Vi-jātīya, as, ā, am, of different or mixed origin; of different birth or caste; of different tribe or species; of a different kind or sort, dissimilar.

Vi-jāman, ā, ā, a, Ved. variously born, manifold, (Sāy. = *vi-janman.*)

Vi-jāyamāna, as, ā, am, being born or produced; generating, producing offspring.

Vi-jāvan, ā, arī, a, Ved. variously productive, prolific, widely-spreading.

विजन *vi-jana, as, ā, am,* free from people, private, lonely, solitary: (*am*), n. a solitary place, desert; (*e*), ind. privately.

विजपिल *vijapila, am,* n. (etymology doubtful), mud (= *paṅka*).

विजय *vi-jaya, vijayin,* &c. See below.

विजयिन *vijayina, as, ā, am,* sauce mixed with the water of boiled rice; [cf. *vijala.*]

विजर *vi-jara, as, ā, am,* free from decay, fresh, young; (*am*), n. a stalk.

विजल *vijala, as, ā, am,* m. f. n. sauce &c. mixed with rice-water or gruel (= *vijina, piććhila*).

विजल्प् *vi-jalp,* cl. 1. P. *-jalpati, -jalpitam,* to speak foolishly, chatter, talk, speak (in general).

Vi-jalpa, as, m. speech, talk, idle or foolish talk.

Vi-jalpita, as, ā, am, spoken foolishly, spoken or talked about.

विजात *vi-jāta, vi-jāti.* See above.

विजानत् *vi-jānat.* See under *vi-jñā.*

विजामन् *vi-jāman.* See above.

विजामातृ *vi-jāmātṛi, tā,* m., Ved. an inferior daughter's husband, defective son-in-law (explained by Yāska as 'one who has not all the necessary qualifications,' see Nirukta VI. 9, where it is also said that the people of the south always speak of this word as denoting 'a man who has purchased his wife').

विजि *vi-ji,* cl. 1. A. *-jayate* (rarely P. *-jayati*), *-jetum,* to conquer, vanquish, be victorious, overcome, defeat, overpower; to win or acquire by conquest; to contend victoriously with (with inst.); to surpass, excel: Caus. *-jāpayati, -yitum* (anom. Aor. *ajījayat*), to cause to conquer; to conquer: Desid. *-jigīshati,* to wish to conquer; to attack.

Vi-jaya, as, m. conquest, victory, triumph, overcoming, defeating, overpowering, excelling; a divine car, chariot of the gods; N. of Arjuna; of Yama; of a son of Cunću; of a son of Jaya; of a son of Sañjaya; of a son of Jayad-ratha; of a king of the Āndhra race; of the father of the twenty-first Jina; of one of the persons named Sukla-Balas by the Jainas [cf. *bala*]; of the founder of Buddhist civilisation in Ceylon; of a particular auspicious period; of the first year of Jupiter's cycle; (*ā*), f., N. of the goddess Durgā; of one of her female attendants; of one of the wives of Yama; of a daughter of Daksha and wife of Kṛiśāśva; of various plants, hemp, Cannabis Sativa, or the tops of the plant used as a narcotic; yellow myrobalan, Terminalia Chebula; orris root; N. of a particular Tithi or lunar day (the third, eighth, or thirteenth of a fortnight); of a festival in honour of Durgā (on the tenth day of the light half of the month Āśvina, when the image of Durgā is cast into the water); (*ās*), m. pl., N. of a people. — *Vijaya-kuñjara, as,* m. a royal or war elephant (which carries a standard). — *Vijaya-ćhanda, as,* m. a kind of necklace, one of 500 rows or strings. — *Vijaya-ḍiṇḍima, as,* m. 'drum of victory,' a large military drum. — *Vijaya-tīrtha, am,* n., N. of a Tīrtha. — *Vijaya-daśamī,* f. the tenth day of the light half of the month Āśvina, the day of the Daśa-harā, &c. — *Vijaya-nagara, am,* n., N. of a town. — *Vijaya-nandana, as,* m., N. of a sovereign of the race of Ikshvāku. — *Vijaya-phala, as, ā, am,* having victory for a result. — *Vijaya-mardala, as,* m. 'drum of victory,' a large military drum. — *Vijaya-rāma, as,* m. a proper N. — *Vijaya-lakshmī, is,* f., N. of the mother of Veṅkaṭa. — *Vijaya-vat, ān, atī, at,* possessing victory, triumphant. — *Vijaya-siddhi, is,* f. accomplishment of victory, success. — *Vijayābhinandana* (°*ya-abh*°), *as,* m., N. of a great warrior yet to arise and to be the founder of an era. — *Vijayābhyupāya* (°*ya-abh*°), *as,* m. means of victory. — *Vijayārtham* (°*ya-ar*°), ind. on account of victory, for victory. — *Vijayārthin* (°*ya-ar*°), *ī, inī, i,* seeking victory, desirous of conquest. — *Vijayā-saptamī,* f. the seventh day of the light half of a month falling on a Sunday. — *Vijayeśa* (°*ya-īśa*), *as,* m. 'lord of victory,' epithet of Siva. — *Vijayotsava* (°*ya-ut*°), *as,* m. 'victory-festival,' N. of a festival in honour of Vishṇu celebrated on the tenth day of the light half of the month Āśvina (= *vijaya-daśamī*).

Vi-jayanta, as, m. 'the victorious,' epithet of Indra.

Vi-jayamāna, as, ā, am, conquering, victorious, triumphant.

Vijayin, ī, inī, i, conquering, victorious, triumphant; (*ī*), m. a conqueror.

Vi-jigīsha, as, ā, am, desirous of victory, wishing to overcome or conquer; emulous; (*ā*), f. a desire to conquer or overcome or subdue, wish to surpass, desire to excel, competition, emulation, ambition. — *Vijigīshā-vivarjita, as, ā, am,* devoid of ambition.

Vi-jigīshat, an, antī, at, wishing or striving to conquer.

Vi-jigīshin, ī, iṇī, i, desirous to conquer or overcome, desirous of victory.

Vi-jigīshu, us, us, u, desirous of victory or conquest, desirous to overcome or surpass, emulative, emulous, ambitious; (*us*), m. a warrior; an invader, antagonist; a disputant; an opponent.

Vi-jita, as, ā, am, conquered, subdued, defeated, won, gained. — *Vijita-vat, ān, atī, at,* one who has conquered. — *Vijitātman* (°*ta-āt*°), *ā, ā, a,* one who has conquered himself, self-subdued. — *Vijitāśva* (°*ta-aś*°), *as,* m., N. of a son of Pṛithu. — *Vijitāsana* (°*ta-ās*°), *as, ā, am,* indifferent about a seat. — *Vijitendriya* (°*ta-in*°), *as, ā, am,* having the organs of sense or passions subdued.

Vi-jiti, is, f. conquest, victory, triumphing over, vanquishing; victory over various enemies.

Vi-jitya, ind. having conquered, having won.

Vi-jetṛi, tā, trī, tṛi, victorious, a victor, conqueror, gainer, winner, (*purāṃ vijetṛi,* 'conqueror of towns,' an epithet of Siva.)

विजिग्राहयिषु *vi-jigrāhayishu, vi-jighṛikshu.* See p. 913, col. 1.

विजिन *vijina, as, ā, am,* m. f. n. sauce &c. mixed with rice-water or gruel; [cf. *vijala.*]

Vijila or *vijivila* = *vijina* above.

विजिहीर्षा *vi-jihīrshā,* f. (fr. Desid. of *vi-hṛi*), wish or intention to roam about or take one's pleasure.

Vi-jihīrshu, us, us, u, wishing or seeking to roam about or sport.

विजिह्म *vi-jihma, as, ā, am,* curved, bent; crooked in mind or purpose, dishonest, depraved.

—Vijihma-tā, f. or vijihma-tva, am, n. crookedness, dishonesty, craftiness.

विजीव् vi-jīv, cl. 1. P. -jīvati, -jīvitum, to revive, return to life.

विजुल vijula, as, m. the silk-cotton tree.

विजृम्भ् vi-jṛimbh, cl. 1. Ā. -jṛimbhate, -jṛimbhitum, to yawn, gape; to open (intrans.), unfold, expand, become expanded or developed or exhibited, spread out, blossom; to extend; to spring open, spring back (as a bow); to become displayed, break forth or out, appear, rise; to display activity or energy, exhibit courage, &c.

Vi-jṛimbhaṇa, am, n. yawning, gaping; expanding, unfolding, displaying, exhibiting, extending; blossoming, budding; pastime, sport (especially amorous).

Vi-jṛimbhita, as, ā, am, yawned, gaped; expanded, opened, unfolded, displayed, exhibited, acted; blossomed; arisen, appeared; sported, wantoned; (am), n. pastime, sport; wish, desire; act.—Vi-jṛimbhita-sneha, as, ā, am, displaying affection.

विजेह् vi-jeh, cl. 1. Ā. -jehate, -jehitum, to open the mouth.

Vi-jehamāna, as, ā, am, Ved. opening wide; darting forth, (Sāy. = prakshipat.)

विजोषस् vi-joshas, ās, ās, as, Ved. disunited, estranged from each other, no longer friends.

विज्जन vijjana, as, ā, am, m. f. n. sauce &c. mixed with rice-water or gruel.

Vijjala, as, ā, am, m. f. n. = vijjana above; (am), n. an arrow.—Vijjala-pura, N. of a town.

Vijjila, as, ā, am, m. f. n. sauce &c. mixed with rice-gruel.

विज्जाका vijjākā, f., N. of a female poet.

विज्जूलिका vijjūlikā, f., N. of a kind of plant (= jatukā).

विज्ञ vi-jña. See below.

विज्ञा vi-jñā, cl. 9. P. Ā. -jānāti, -jānīte, -jñātum, to distinguish, discern, understand, observe, perceive, know, recognise, know thoroughly or well, have a right knowledge of; to be familiar with; to find out, investigate, inquire, ascertain, learn, learn from (with gen.); to hear, to consider as; to explain; to become wise or learned (Manu IV. 20): Caus. -jñapayati and -jñāpayati, -yitum, to make known, declare, report, communicate, announce to any one (acc.); to make any one understand, apprise, teach, instruct; to make a representation or request (in a respectful manner), ask, beg; to inform any one of anything (with two acc.): Desid. -jijñāsati, to wish to understand or know, &c.

Vi-jānat, an, atī, at, distinguishing, understanding, knowing, recognising, possessing various or extended knowledge, wise, considerate; (an), m. a wise man, sage.

Vi-jijñāsā, f. a desire of knowing distinctly, wish to prove or try.

Vi-jña, as, ā, am, knowing, intelligent; wise, learned; proficient, conversant, clever, experienced, skilful, prudent, discreet; (as), m. a wise man.—Vijña-tā, f. or vijña-tva, am, n. intelligence, wisdom, learning, skill, cleverness.—Vijña-buddhi, is, f. Indian spikenard (= jaṭā-māṃsī).

Vi-jñapta, as, ā, am, made known, reported, represented; apprised, respectfully informed or told.

Vi-jñapti, is, f. information, representation, respectful statement or communication; a report, announcement.

Vi-jñāta, as, ā, am, discerned, understood, known, perceived; celebrated, famous, notorious.—Vijñātārtha (°ta-ar°), as, ā, am, one who is acquainted with any matter or the true state of a case.

Vi-jñātṛi, tā, trī, tṛi, one who knows or understands, an experienced person.

Vi-jñāna, am, n. the act of distinguishing or perceiving or recognising, discerning, understanding, comprehending, distinction, intelligence, knowledge, science, learning, worldly knowledge of any kind (including all subjects except that understanding of the true nature of God or Brahma which is acquirable only by abstract meditation and the study of the Vedas), wisdom; business, employment; music.—Vijñāna-kanda, as, m. a proper N.—Vijñāna-kaumudī, f., N. of a Buddhist woman.—Vijñāna-pāda, as, m. (see pāda), an epithet of Vyāsa.—Vijñāna-bhikshu, us, m., N. of the author of the Yoga-sāra-saṅgraha, the Yoga-vārttika, the Sāṅkhya-sāra, and the Brahmādarśa.—Vijñāna-maya, as, ī, am, consisting of knowledge or intelligence, all knowledge, intellectual (said of the first or innermost of the several sheaths of the soul).—Vijñānamaya-kosha, as, m. the sheath consisting of intelligence, the intelligent sheath (of the soul, according to the Vedānta philosophy) or that sheath which is caused by the understanding being associated with the organs of perception.—Vijñāna-mātṛikā, as, m. 'parent of knowledge,' an epithet of Buddha.—Vijñāna-lalita, N. of a work.—Vijñāna-vāda, as, m. the theory of Vi-jñāna, ideal theory.—Vijñāneśvara (°na-īś°), as, m. 'master of knowledge,' N. of the author of the Mitākshara commentary.

Vijñānika, as, ī, am, learned, well-informed, clever, skilful, proficient, conversant.

Vi-jñāpaka, as, ikā, am (fr. the Caus.), who or what makes known or apprises, making known, giving information; (as), m. an informant; an instructor.

Vi-jñāpana, am, ā, n. f. the act of making known or acquainting, teaching; representing, informing; information, instruction; respectful communication or representation.

Vi-jñāpanīya, as, ā, am, to be made known or represented, to be apprised.

Vi-jñāpita, as, ā, am, apprised, informed, instructed; respectfully told or represented.

Vi-jñāpti, is, f. representing, informing; respectful communication or representation.

Vi-jñāya, ind. having known or perceived, having understood, having ascertained, having recognised.

Vi-jñeya, as, ā, am, to be perceived or known or understood; cognizable, intelligible, comprehensible, discernible, recognizable.

विज्वर vi-jvara, as, ā, am, free from fever or pain; free from distress; exempt from decay.

विझर्झर vi-jharjhara, as, ā, am, making a harsh or rattling sound, discordant.

विञ्जिलविन्दु viñjilavinda, N. of a town.

विञ्जामर viñjāmara, am, n. the white of the eye.

विञ्जोली viñjolī, f. a line, row, range.

विट् viṭ (also written biṭ; cf. rt. 1. viḍ), cl. 1. P. veṭati, veṭitum, to sound; to curse, swear at, revile.

Viṭa, as, m. a voluptuary; a paramour; (in the drama) the companion of a prince or dissolute young man or sometimes of a courtezan, (he resembles in some respects the Vidūshaka, being generally represented as a parasite on familiar terms with his associate, but at the same time accomplished in the arts of poetry, music, and singing); a catamite; a rogue, cheat; N. of a mountain; the Khayar tree, Mimosa Catechu; a medicinal salt (= viḍ-lavaṇa); a rat; the orange tree; a branch and its shoot.—1. viṭapa, as, m. a keeper of catamites.—Viṭa-priya, as, m. a kind of tree (= mudgara).—Viṭa-mākshika, as, m. a sort of mineral (= tāpya).—Viṭa-lavaṇa, am, n. a medicinal salt (= viḍ-lavaṇa, q. v.).

2. viṭapa, as, am, m. n. (according to Uṇādi-s. III. 145. fr. rt. viṭ in the sense 'to sound'), the young branch of a tree or creeper; a new shoot or sprout, branch (in general); a bush; a clump, cluster, thicket, tuft; spreading, expansion; the septum of the scrotum.—Viṭapa-śas, ind. in branches, in shoots.

Viṭapin, ī, inī, i, having branches; (ī), m. a tree (in general); the large Indian fig-tree, Ficus Indica.—Viṭapi-mṛiga, as, m. 'tree-animal,' a monkey, ape; [cf. taru-mṛiga.]

विटङ्क vi-ṭaṅka or vi-ṭaṅkaka, as, am, m. n. (see rt. ṭaṅk), a dove-cot, an aviary (perhaps in this sense fr. 2. vi, a bird, + ṭaṅka); the loftiest point.

Vi-ṭaṅkita, as, ā, am, marked, stamped, laden with.

विटि viṭi, is, f. yellow sanders.—Viṭi-kaṇṭhī-rava, as, m., N. of the grammarian Varada-rāja.

विट्कारिका viṭ-kārikā, viṭ-ćara, &c. See under 3. vish.

विट्ठल viṭṭhala, as, m. (or commonly viṭhṭhala), N. of a god worshipped at Pandhar-pur or Punderpoor in the Bombay presidency, (he is stated to be an incarnation of Vishṇu or Kṛishṇa himself, who is believed to have visited this city); N. of the author of the Prasāda commentary and of the Vaishṇava-siddhānta-dīpikā.—Viṭṭhala-dīkshita, as, m., N. of the author of the Kuṇḍa-maṇḍapa-siddhi.

विट्पण्य viṭ-paṇya, viṭ-pati, &c. See under 2. viś.

विठङ्क viṭhaṅka, as, ā, am, bad, vile.

विठर viṭhara, as, m. an epithet of Vṛihaspati.

विड् 1. viḍ (= rt. viṭ, q. v.), cl. 1. P. veḍati, veḍitum, to call out, cry out against, curse, swear at, revile; to break (?).

2. viḍ, ṭ, f. a fragment, bit (?).

Viḍa, am, n. a kind of factitious salt (procured by boiling earth impregnated with saline particles); a particular kind of fetid salt (used medicinally as a tonic aperient, commonly called Vit-lavan or Bit-noben, cf. viḍ-lavaṇa; it is black in colour and is prepared by fusing fossil salt with a small portion of Emblic Myrobalan, the product being muriate of soda with small quantities of muriate of lime, sulphur, and oxide of iron); a fragment, bit, portion (?).—Viḍa-gandha, am, n. the medicinal salt described above.

Viḍaṅga, as, ā, am, clever, able, skilful, conversant; (as, am), m. n. Erycibe Paniculata, a vegetable and medicinal substance (considered of great efficacy as a vermifuge).

विडम्ब् vi-ḍamb, cl. 10. P. -ḍambayati, -yitum, to imitate, act like (= anu-kṛi), copy, emulate, simulate (with acc., e. g. taḍid-vilasitāni viḍambayanti, they imitate the flashes of lightning); to give anything another form, transform, distort; to impose upon, deceive, cheat; to ridicule, deride, mock; to afflict.

Vi-ḍamba, as, m. imitation; afflicting, distressing, annoyance.

Vi-ḍambana, am, ā, n. f. imitation, copying, assuming a similar appearance or dress, disguise, masquerade, transformation, imposture, (ku-viḍambanā, f. base imposture); deceiving, deception, fraud, breach of faith; disappointing, frustrating; afflicting, distressing, vexation, mortification, pain, distress; ridiculing, ridiculousness, ludicrousness.

Vi-ḍambanīya, as, ā, am, to be imitated, to be assumed as a disguise; to be distressed or annoyed.

Vi-ḍambayat, an, antī, at, imitating, copying; assuming, putting on (a borrowed dress or appearance).

Vi-ḍambita, as, ā, am, imitated, copied, assumed, put on (as a borrowed form &c.), simulated, transformed, distorted; mocked at, ridiculed, derided; deceived, disappointed, frustrated; vexed, mortified; distressed, low, poor, abject; (am), n. an object of ridicule or contempt, despicable object.

Viḍambin, ī, inī, i, imitating, resembling; causing deception or error.

विडारक *viḍāraka, as,* m. = *viḍālaka*, a cat.

विडाल *viḍāla, as,* m. (also written *biḍāla*, in Uṇādi-s. I. 117. said to be fr. rt. *viḍ*, 'to cry out;' according to others perhaps fr. *viś* + *āla*, 'having habitation with man'), a cat; the eye-ball; (*ī*), f. a female cat; N. of a plant (= *vidārī*, q. v.). — *Viḍāla-pada, as,* m. a measure of weight (the same as the Karsha or weight of sixteen Māshas). — *Viḍāla-padaka, am,* n. the measure of a Karsha.

Viḍālaka, as, m. a cat; application of ointment to the exterior of the eye (especially to the eyelids when the lashes have fallen off or are ulcerated); (*am*), n. yellow orpiment.

Viḍāli, f. See under *viḍāla* above.

विडी *vi-ḍī,* cl. 1. 4. A. *-ḍayate, -ḍīyate, -ḍayitum,* to fly asunder, fly apart, fly separately, fly on one side or obliquely.

Vi-ḍīna, am, n. the act of flying apart or obliquely, one of the different modes of flight attributed to birds; [cf. *a-viḍīna;* other modes of flight are *ava-ḍīna, uḍḍīna, ni-ḍīna, pra-ḍīna, pari-ḍīna, san-ḍīna, ḍīna-ḍīnaka,* q.q. v.v.]

Vi-ḍīnaka, am, n. flying apart.

विडुल *viḍula, as,* m. a sort of cane, Calamus Rotang.

विडूरज *viḍūra-ja, am,* n. lapis lazuli, (for *vidūra-ja,* q. v.)

विडोजस् *viḍ-ojas* or *viḍ-aujas, ās,* m. (said to be fr. *viḍ* or 2. *viś* + *ojas*), N. of Indra.

विड्गन्ध *viḍ-gandha, viḍ-graha,* &c. See under 3. *vish.*

विण्ट् *viṇṭ* (= rt. *vuṇṭ*), cl. 10. P. *viṇṭayati,* &c., to kill; to waste away, perish, decay.

वितंस *vi-taṇsa, as,* m. (see rt. *taṇs*), a bird-cage (perhaps fr. 2. *vi,* a bird, + *taṇsa*), any net or chain or apparatus for confining beasts or birds; [cf. *vi-taṇsa.*]

वितक्ष् *vi-taksh,* cl. 1. P. *-takshati, -takshitum, -tashṭum,* Ved. to cut off; to cleave or split in pieces; to carve out, plane off, chisel; to wound.

Vi-tashṭa, as, ā, am, hewn or carved out, planed, fashioned.

वितड् *vi-taḍ,* cl. 10. P. *-tāḍayati, -yitum,* to strike or dash to pieces; to strike back; to strike against (with loc.); to wound.

वितण्ड *vi-taṇḍa, as,* m. (probably connected with *vi-taḍ* above), a sort of lock or bolt with three divisions or wards; an elephant; (*ā*), f. cavil, captious objection, hypercriticism, perverse or frivolous argument (especially, in the Nyāya phil., idly carping at the arguments or assertions of another without attempting to establish the opposite side of the question), frivolous or fallacious controversy or wrangling, debate, criticism (in general); an esculent root, Arum Colocasia; the oleander plant, Nerium Odorum; a ladle, spoon; benzoin or storax (?).

Vi-taṇḍaka, as, m., N. of the author of a Dharma-śāstra.

वितत *vi-tata.* See col. 2.

वितथ *vi-tatha, as, ā, am,* untrue, false, incorrect, unreal, vain, futile; [cf. *yathā-tatha.*] — *Vitatha-prayatna, as, ā, am,* one whose efforts are futile, endeavouring in vain. — *Vitatha-maryāda, as, ā, am,* incorrect in behaviour. — *Vitathī-kṛita, as, ā, am,* rendered vain or futile.

Vi-tathya, as, ā, am, untrue (= *vi-tatha* above).

वितद्रु *vitadru, us,* f., N. of a river said to be situated in the Pañjāb.

वितन् *vi-tan,* cl. 8. P. A. *-tanoti, -tanute, -tanitum,* to stretch out, spread through, extend, expand, lengthen out, spread over, cover over, fill; to spread (a net, snare, &c.); to stretch (a cord &c.); to draw or bend (a bow); to unfold, develop, manifest, exhibit; to carry out, execute, perform, accomplish (any rite or ceremony); to offer an oblation, sacrifice, &c.; to effect, cause, produce; to prepare, make ready, arrange.

Vi-tata, as, ā, am, stretched out, extended, spread out, stretched, expanded; lengthened out, lengthened, elongated, large, broad, wide; spread over, covered, prepared, diffused, performed, accomplished, celebrated; effected; (*am*), n. any stringed instrument, such as a lute, &c. — *Vitata-tva, am,* n. extendedness, extension, expansiveness, largeness. — *Vitata-dhanvan, ā,* m. one who has drawn a bow to its full stretch. — *Vitata-vapus, us, us, us,* having an elongated body. — *Vitati-karaṇa, am,* n. the act of stretching out, spreading. — *Vitatī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to stretch out, expand, spread. — *Vitatī-kṛita, as, ā, am,* stretched out, spread, expanded.

Vi-tati, is, f. stretching out, spreading, extension, expansion; collection, quantity; a clump, cluster (of trees &c.).

Vi-tatya, ind. having stretched or spread out, having spread through; having stretched, having drawn or bent (as a bow); stretching into, extending far.

Vi-tanvat, an, atī, at, stretching or spreading out, stretching, extending, expanding, bending (a bow &c.).

Vi-tanvāna, as, ā, am, extending, spreading out, &c.

Vi-tāna, as, am, m. n. stretching or spreading out, expansion; an awning, canopy, cover; a cushion; an oblation, sacrifice; the sacrificial hearth on which the sacred fires are kept, or the sacred fire itself; a heap, quantity; season, opportunity; (*am*), n. a form of the metre Anushṭubh or verse of four lines of eight syllables each, (each line of the stanza is said to consist of two Iambics, one Trochee, and one Spondee); leisure, rest, interval of occupation; (*as, ā, am*), empty, vacant: pithless, sapless; dull, stupid; wicked, abandoned. — *Vitāna-mūlaka, am,* n. the fragrant root of Andropogon Muricatus (= *uśīra*). — *Vitāna-vat, ān, atī, at,* having a canopy or awning. — *Vitānī-karaṇa, am,* n. the act of overspreading or covering. — *Vatānī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to spread over, extend over (as a canopy &c.), form an awning, overshadow. — *Vitānī-kṛita, as, ā, am,* spread or extended over (as a canopy).

Vitānaka, as, am, m. n. an awning, canopy, (especially) a cloth spread over a large open hall or court (in which dancing, singing, &c. are exhibited); an expanse; a heap, quantity; (*as*), m. the Māḍa tree.

Vi-tānāya, Nom. A. *-tānāyate,* &c., to become a canopy, turn into an awning.

Vi-tāyamāna, as, ā, am, being stretched out, being spread abroad or overspread, being covered or shaded.

वितनु *vi-tanu, us, vī, u,* very thin, delicate, graceful.

वितन्तु *vi-tantu, us,* m. a good horse; (*us*), f. a widow.

वितप् *vi-tap,* cl. 1. P. A. *-tapati, -te, -taptum,* to give out heat, be hot, burn; to warm one's self (or any member of the body, A.); to be heated, to feel or suffer pain; to pervade, penetrate (Ved.): Caus. *-tāpayati, -yitum,* to make hot, heat, warm.

वितमस् *vi-tamas, ās, ās, as,* free from darkness, light; exempt from the quality of ignorance.

वितरण *vi-taraṇa.* See under *vi-tṛī.*

वितर्क् *vi-tark,* cl. 10. P. *-tarkayati, -yitum,* to reason or think about, make conjectures about (with acc.), to infer, conjecture, guess, suppose, imagine, think, believe; to anticipate, expect; to deliberate or reflect about, discuss (with acc.); to consider as, take for; to find out, ascertain.

Vi-tarka, as, m. reasoning, argument, inference, conjecture, guess, supposition, opinion, anticipation, discussion; deliberation, consideration of probabilities or alternatives, doubt, apprehension; a teacher, an instructor in divine knowledge.

Vi-tarkaṇa, am, n. reasoning, conjecturing, inferring, drawing an inference, argument, discussion, reflection; doubt.

Vi-tarkita, as, ā, am, conjectured, imagined, anticipated, (*a-vitarkita,* unexpected.)

1. *vi-tarkya,* ind. having deliberated or considered, &c.

2. *vi-tarkya, as, ā, am,* to be conjectured or supposed or imagined, questionable, doubtful.

वितर्ज् *vi-tarj,* cl. 1. P. *-tarjati, -tarjitum,* to threaten, menace, revile, abuse, inveigh against, blame.

वितर्तुरम् *vi-tarturam, vi-tarturāṇa.* See p. 918, col. 1.

वितर्दि *vi-tardi, is,* f. or *vitardikā,* f. or *vitardī,* f. (said to be fr. rt. *tṛid*), a raised square piece of ground in the centre of a house or temple; a kind of covered terrace in the middle of a court-yard; a quadrangular seat or bench made of wood, a place in a court-yard for sitting in or standing under; a floor on four posts, a kind of altar or temporary stage or shed in the middle of a court-yard (for performing sacrifices &c. = *vedikā*); a covered temporary platform on which idols are sometimes placed; a verandah, balcony.

Vi-tarddhi, is, f. or *vi-tarddhikā,* f. or *vi-tarddhī,* f. = *vi-tardi* above.

वितल *vi-tala, am,* n. the second in order of the seven lower regions or regions under the earth; [cf. *pātāla.*] — *Vitala-loka, as,* m. the world or lower region of Vi-tala.

वितस्तपुरी *vitasta-purī,* f., N. of a city.

वितस्ता *vitastā,* f., N. of a river in the Pañjāb, now called Jhelum or Betusta or Behut (the Hydaspes of the Greeks; cf. *pañca-nada*).

वितस्ति *vi-tasti, is,* f. (said to be fr. rt. *tas* or *taṇs* with prep. *vi*), a long span measured by the extended thumb and little finger, equal to twelve Aṅgulas. — *Vitasti-deśya, as, ā, am,* almost a Vitasti long.

वितस्थान *vi-tasthāna, vi-tishṭhamāna.* See under 1. *vi-shṭhā.*

वितान *vi-tāna.* See col. 2.

वितिमिर *vi-timira, as, ā, am,* free from darkness, clear.

वितीर्ण *vi-tīrṇa.* See under *vi-tṛī.*

वितुद् *vi-tud,* cl. 6. P. A. *-tudati, -te, -tottum,* to pierce, strike, sting; to tear, scratch; to scourge, whip: Caus. *-todayati,* Ved. *-tudāyati, -yitum,* to pierce, strike, tear.

Vi-tudyamāna, as, ā, am, being pierced, being struck, &c.

Vi-tunna, am, n. the pot-herb Marsilia Quadrifolia (= *sa-nishaṇṇaka*); the aquatic plant Śaivala, Vallisneria Octandra; (*ā*), f. the tree Flacourtia Cataphracta (= *tāmalakī*).

Vitunnaka, as, m. Flacourtia Cataphracta; (*am*), n. coriander seed; blue vitriol; (*ikā*), f. Flacourtia Cataphracta.

वितुष्ट *vi-tushṭa, as, ā, am,* displeased, dissatisfied.

वितूस्तय *vi-tūstaya* (fr. *tūsta,* q. v. + *vi*), Nom. P. *-tūstayati, -yitum,* to comb out matted or braided hair (= *keśān vijaṭī-kṛi*), clean or smooth the hair.

वितृद् *vi-tṛid,* cl. 7. P. A. *-tṛiṇatti, -tṛintte, -tarditum,* to pierce, bore, cleave; to break through; to excavate.

वितृप् vi-tṛip, cl. 4. P. *-tṛipyati, -tarpitum, -tarptum, -traptum*, to be satisfied, become satiated.

Vi-tṛipta, as, ā, am, satisfied, satiated.

वितृष् vi-tṛish, cl. 4. P. *-tṛishyati, -tarshitum*, to be thirsty: Caus. *-tarshayati, -yitum*, to make thirsty, cause to thirst.

वितृष्ण vi-tṛishṇa, *as, ā, am*, free from thirst or desire, satisfied, content. — *Vitṛishṇa-tā*, f. or *vitṛishṇa-tva, am*, n. freedom from desire, satiety.

वितॄ vi-tṛī, cl. 1. P. *-tarati, -taritum, -tarītum*, to pass across or over, cross over, go over, go or pass through, pervade; to convey or bring away; to give away; to give, grant, bestow, allow, yield, afford, favour with, (*uttaram vitṛī*, to favour with an answer); to give (medicine), apply a remedy; to forgive; to cause, produce (= *janayati*, Kirāt. V. 31); to do, perform, effect; to increase, enhance: Caus. *-tārayati, -yitum*, to cause to go through, to carry through, accomplish: Intens., Ved. *-tartūryate*, to pass over vehemently, labour or perform energetically.

Vi-taraṇa, am, n. the act of crossing or passing over; donation, gift; giving up, abandoning.

Vi-taram, ind., Ved. widely, vastly, exceedingly, (Sāy. on Ṛig-veda VIII. 100, 12 = *aty-antam*.)

Vi-tāritrat, at, atī, at, Ved. excessively carrying through or accomplishing.

Vi-tarturam, ind., Ved. with alternate movements, alternately, (Sāy. = *paraspara-vyatihāreṇa*.)

Vi-tarturāṇa, as, ā, am, Ved. alternating; (Sāy.) injuring, despoiling (= *hiṃsat*, Ṛig-veda VI. 47, 17).

Vi-tīrṇa, as, ā, am, crossed, passed, gone over or through; subdued, overcome; effaced; conveyed; given, bestowed, conferred, yielded, afforded; widely distant. — *Vitīrṇa-tara, as, ā, am*, more widely distant, situated further off.

वित्त vitt, cl. 10. P. (probably rather to be regarded as a Nom. fr. *vitta*, col. 2), *vittayati, -yitum*, to abandon (especially by giving away), to give, give alms.

वित्त vitta, vittaka, vitti. See cols. 2, 3.

वित्रप vitrapa, *as*, m. a proper N.

वित्रस् vi-tras, cl. 1. 4. P. *-trasati, -trasyati, -trasitum*, to tremble, be frightened: Caus. *-trāsayati, -yitum*, to cause to tremble, terrify.

Vi-trasta, as, ā, am, frightened, alarmed, terrified.

Vi-trāsa, as, m. fear, terror, alarm.

Vi-trāsita, as, ā, am, caused to tremble, frightened, terrified. — *Vitrāsita-vihaṅgama, as, ā, am*, having (its) birds frightened away.

वित्वक्षण vi-tvakshaṇa, *as*, m., Ved. = *viśesheṇa tanū-kartṛi*, one who greatly thins or emaciates or destroys (his enemies; see rt. *tvaksh*).

वित्सन vitsana, *as*, m. an ox, bull (= *vṛishabha*).

विथ् vith (= rts. *veth*, 1. *vidh*), cl. 1. A. *vethate, vivithe* or *vivethe, vethishyate, avethishṭa, vethitum*, to ask, beg.

विथुर vithura, *as, ā, am* (connected with rt. *vyath*), agitated, troubled, (Sāy. = *vyathita*); trembling, frail, fragile, weak, feeble, poor, (Sāy. = *hīna*); (*as*), m. a thief; a demon, Rākshasa; (*ā*), f. a widow (according to Sāy.).

Vithurya, Nom. P. *vithuryati, -yitum*, Ved. to be agitated or troubled, (Sāy. = *vyathate*.)

विथ्या vithyā, f. a kind of plant (commonly called Go-jihvā).

विद् 1. vid, cl. 2. P. *vetti* (ep. also A. *vitte*, 3rd pl. A. *vidate* or *vidrate*; a form of the Perf., viz. *veda* contracted from *viveda*, is often substituted for the Pres. *vetti*; 3rd pl. *vidus*, contracted from *vividus*, being also much used for *vidanti, vettha* for *vetsi*, &c.), Impf. *avet* (1st sing. *avedam*, 2nd sing. *avet* or *aves*, 3rd pl. *avidus* and according to Vopa-deva also *avidan*; 3rd pl. A. *avidata* or *avidrata*), Pot. *vidyāt*, Impv. *vettu* or *vidāṃ-karotu* (3rd pl. A. *vidatām* or *vidratām*), *viveda* (according to Vopa-deva also *vidām-babhūva*), *vedishyati* (sometimes *vetsyati*), *avedīt, veditum* (originally 'to see,' = Lat. *video*); to perceive, understand, know, learn, ascertain, find out, experience, feel; to consider, regard, look upon, value, take for, name, call (especially in the 3rd pl. *viduḥ* of *veda* above, used with a present signification, e.g. *tam sthaviram viduḥ*, they consider or call him aged; *rājarshir iti māṃ viduḥ*, they consider me a Rājarshi); to notice, take notice of (with gen.; Ved.); to convey, bestow, grant (Ved.); cl. 6. P. A. *vindati, -te* (in Ṛig-veda I. 7, 7. *vindhe* = 1st sing. A. *vinde*, 3rd pl. ep. *vindate*), Pot. *vindet* (ep. *vindyāt*, Ved. 1st sing. P. *videyam*, A. *videya*), *viveda* (3rd sing. Ved. *vividat* = *labdha-vān* in Ṛig-veda VII. 21, 6), *vivide* (2nd sing. *vividishe*, Ved. *vivitse*; 3rd pl. Ved. *vidre* = *labdha-vantaḥ*, Ṛig-veda I. 87, 6), *vedishyati, -te* (or according to others *vetsyati, -te*), *avidat, avidata, veditum* (or *vettum*), to find, discover, meet with; to obtain, gain, get, acquire, possess; to take in marriage, choose a husband or wife, marry, (in this sense generally A.); to convey, cause to obtain, grant (Ved., in Ṛig-veda I. 86, 8. *vidā* = *vida*, which according to Sāy. is for 2nd pl. Impv. = *lambhayata*); cl. 7. A. (ep. also P.) *vintte* (*vinatti*), *vivide, vetsyate, avitta, vettam*, to perceive, understand, know; to consider, regard, value, take for; to find, meet with, obtain; to reason, reflect: Pass. or cl. 4. A. *vidyate, vivide, vetsyate*, Aor. *avedi*, to be known; to be found or obtained; to happen; to be or exist: Caus. *vedayati, -yate, -yitum*, Aor. *avīvidat*, to cause to know, make known, announce, report, inform of, apprise, tell, narrate, teach (sometimes with loc. of person); to cause to find or discover; to know; to perceive, feel; to be perceived or felt (A., Manu XII. 13); to dwell, inhabit (?): Desid. *vividishati, -te, vivitsati, -te*, to desire to know, strive to know; to wish to find or discover: Intens. *vevidyate, vevetti*; [cf. Gr. ἴδ-ο-ν, εἶδ-ο-ν (i. e. ἔϝιδον), εἴδ-ο-μαι, οἶδ-α (= *veda*), εἶδ-ος, εἴδ-ωλο-ν, ἴνδαλ-μα, ἀ-ειδ-ής, ἀ-ΐδη-ς, ἄ-ϊστ-ο-ς, εἰδ-ώς, ἴδ-μων, ἴσ-τωρ, ἱστορ-έ-ω, ἴδ-ρι-ς, ἰνδ-άλλομαι, ὕδνης, ὕδω, ὑδέω, ἀείδω: Lat. *vid-eo, visu-s* (Umbr. *virs-e-to*), *vis-o, vi-tru-m*: Goth. *vait, un-vit-i*, 'ignorance;' *vit-an, far-veit-l, vitôth, in-veitan, veitvods*: Old Germ. *wizan, gi-wizo, wizago, wizagôn*: Angl. Sax. *witan, wita, ge-wit, ge-wittig, wisian, ge-wis, wite*, 'punishment;' *witnian*, 'to punish:' Slav. *vid-e-ti*, 'to see;' *ved-e-ti*, 'to know:' Lith. *veid-a-s, vyzd-i-s, veizd-mi*: Hib. *fêth*, 'science, instruction;' (perhaps) *feidhim*, 'I manifest, relate;' *feidhr*, 'power;' (perhaps also) *aithnim, aithnighim*, 'I know;' *aithne*, 'known;' 'knowledge;' *fios*, 'knowledge;' *fiosach*, 'knowing.']

Vitta, as, ā, am (according to Pāṇ. VIII. 2, 56. the forms *vitta* and *vinna* belong to the root when used in cl. 7; according to Vopa-deva also in cl. 6), known, notorious, famous; found out, discovered, investigated, examined, discussed, judged; found, acquired, gained, possessed; (*am*), n. wealth, property, possessions, goods, money, substance, thing; power. — *Vitta-kāma, as, ā, am*, desirous of wealth. — *Vitta-ja, as, ā, am*, produced by wealth. — *Vitta-jāni, is, is, i*, one who has taken or married a wife, (Sāy. = *labdha-bhārya*.) — *Vitta-da, as*, m. 'wealth-giver,' one who gives away property, a benefactor. — *Vitta-dugdha, am*, n. 'wealth-milk,' wealth like milk. — *Vitta-mātrā*, f. 'materials of property,' wealth. — *Vitta-vat, ān, atī, at*, having property, wealthy, opulent, rich. — *Vitta-vardhana, as, ī, am*, increasing wealth, lucrative, profitable. — *Vitta-vivardhana, as, ī, am*, increasing property or capital, bearing interest. — *Vitta-śāṭhya, am*, n. cheating in money matters. — *Vitta-hīna, as, ā, am*, deprived of wealth, indigent. — *Vittāgama* (°*ta-āg*°), *as*, m. acquisition of property, any source of wealth, means of acquiring property. — *Vitteśa* (°*ta-īśa*), *as*, m. 'lord of riches,' epithet of Kuvera. — *Vittehā* (°*ta-īhā*), f. desire of wealth, cupidity, avarice.

Vittaka, as, ā, am, known, famous.

Vitti, is, f. knowledge, judgment, investigation, discussion, discrimination; probability, likelihood; acquisition, gain.

Vittvā, ind. having found or met with, having obtained; having married.

2. *vid, t, t, t*, who or what knows, a knower, knowing; obtaining [cf. *variro-vid*]; (*t*), f. knowing, knowledge.

Vida, as, ā, am, knowing, a knower (= 2. *vid* at the end of comps.); (*as*), m. a knower; a wise man, sage; (*ā*), f. knowledge, learning; understanding, intellect.

Vidat, an, atī, at, knowing, learned, wise, intelligent; granting, bestowing (Ved.). — *Vidad-aśva, as*, m. 'granting horses,' a proper N. — *Vidad-vasu, us, us, u*, Ved. possessing wealth, granting wealth.

Vidatha, am, n. anything known, knowledge (Ved.); a sacrificial rite, sacrifice, ceremony, rite (Ved.); battle (according to some); (*as*), m. a sacrifice (according to Naigh. III. 17); a wise or learned man, sage, scholar; a saint, devotee, ascetic; a proper N. (Ved.); [cf. Goth. *vitoth*.]

Vidathin, ī, m., Ved., N. of a king (father of Ṛijiśvan).

Vidathya, as, ā, am, Ved. worthy of sacrifice or sacrificial worship, adorable.

Vidāna, as, ā, am, Ved. knowing, wise, one who knows, a knower, (Sāy. = *vidvas*); known, discovered; making known, showing, exhibiting, (Sāy. = *pra-jñāpayat*.)

Vidita, as, ā, am, perceived, known, understood; apprised, informed; represented; promised, agreed; (*as*), m. a learned man, sage; (*am*), n. knowledge, information, representation.

Viditvā, ind. having perceived, having known, having ascertained or considered.

Vidu, us, m. the hollow between the frontal globes of an elephant; a hippopotamus.

Vidura, as, ā, am, knowing, wise, intelligent; (*as*), m. a learned or clever man; an intriguer; N. of the younger brother of Dhṛita-rāshṭra and Pāṇḍu, (they were all three sons of Vyāsa, but only the latter two by the two widows of Vicitra-vīrya; when Vyāsa wanted a third son, the elder widow sent him one of her slave-girls, dressed in her own clothes, and this girl became the mother of Vidura, who is sometimes called Kshattṛi as if he were the son of a Kshatriya man and Śūdra woman: Vidura is described as *sarva-buddhimatāṃ varaḥ*, and is one of the wisest characters in the Mahā-bhārata, always ready with good advice both for his nephews, the Pāṇḍavas, and for his brother Dhṛita-rāshṭra.)

Vidula, as, m. a sort of reed or ratan (Calamus Rotang); the same reed growing in water (Calamus Fasciculatus); gum-myrrh; (*ā*), f., N. of a woman.

Vidushī, f. (fem. of *vidvas*, q. v.), a wise woman. — *Vidushī-tarā* or *vidushi-tarā*, f. a very wise woman (= *vidvat-tarā*, Vopa-deva VII. 49).

Vidush-ṭara, as, ā, am, Ved. = *vidvat-tara*, more wise, very wise.

Vidush-mat, ān, atī, at, full of learned men.

Vidus, us, us, us, Ved. = *vidvas*, wise.

Vidman, Ved. knowledge (according to Sāy. = *jñāna*). — *Vidmanāpas, ās, ās, as* (for *vidmanā + apas*), Ved. pervading all things by knowledge or knowing all acts, (according to Nirukta XI. 33 = *vidita-karman*, according to Sāy. on Ṛig-veda I. 31, 1. *vidmanāpasaḥ* = *jñānena vyāpnuvānāḥ* or *jñāta-karmāṇaḥ*), executing work with knowledge, working skilfully (= *utkṛishṭa-jñānena nishpādya-karman*).

Vidmana, an adj. formed by Sāy. from *vidman* above.

Vidyamāna, as, ā, am, being perceived or known, being found, being present (sometimes applied to present time in grammar), being in existence, existing, being, being preserved; actual, real, possessed

(as property), being in one's possession.—Vidyamāna-keśa, as, ā, am, one who possesses hair.—Vidyamāna-tā, f. or vidyamāna-tva, am, n. existence, presence.—Vidyamāna-mati, is, is, i, possessing understanding.

Vidyā, f. knowledge, (kāla-v°, knowledge of time, i. e. of the almanac), learning, scholarship, philosophy, science, (according to some there are four Vidyās or sciences, 1. trayī, the triple Veda; 2. ānvīkshikī, logic and metaphysics; 3. daṇḍa-nīti, the science of government; 4. vārttā, practical arts, such as agriculture, commerce, medicine, &c.; and Manu VII. 43. adds a fifth, viz. ātma-vidyā, knowledge of soul or sublime theological truth: according to others, Vidyā has fourteen divisions, viz. the four Vedas, the six Vedāṅgas, the Purāṇas, the Mīmāṇsā, Nyāya, and Dharma or law; or with the four Upa-vedas, eighteen divisions); a spell, incantation; the goddess Durgā; the tree Premna Spinosa; magical skill; a kind of magical pill (which placed in the mouth is supposed to give the power of ascending to heaven).—Vidyā-kara, as, ī, am, causing wisdom, giving knowledge or science; (as), m. a learned man, (in this sense the word may also be divided into vidyā-ākara, 'a mine of learning.')—Vidyākara-vājapeyin, ī, m., N. of an author.—Vidyāgama (°yā-āg°), as, m. acquirement of knowledge, proficiency in science.—Vidyā-ćaṇa, as, ā, am, or vidyā-ćuñću, us, us, u (ćaṇa and ćuñću are regarded by Pāṇini as Taddhita affixes), famous for learning or knowledge.—Vidyā-tas, ind. from learning, than learning (after a compar.).—Vidyā-dala, as, m. 'science-leafed,' N. of the Bhūrja or Bhojpattra tree (the leaves of which are used for writing).—Vidyā-dātṛi, tā, trī, tṛi, one who gives or imparts knowledge, a teacher, instructor.—Vidyā-dāna, am, n. the giving of knowledge, teaching.—Vidyā-devī, f. 'goddess of learning,' a female divinity peculiar to the Jainas, (sixteen are named, Rohiṇī, Prajñaptī, Vajra-śṛiṅkhalā, Kuliśāṅkuśā, Ćakreśvarī, Naradattā, Kālī, Mahā-kālī, Gaurī, Gandhārī, Sarvāstra-mahājvālā, Mānavī, Vairāṭyā, A-ććhuptā, Mānasī, Mahā-mānasikā.)—Vidyā-dhana, am, n. wealth consisting in learning, money acquired by scholarship.—Vidyā-dhara, as, m. 'magical-knowledge holder,' a particular kind of good or evil genius attending upon the gods, (according to Kullūka on Manu XII. 47 = devānuyāyin); a kind of spirit or fairy; N. of several persons; (ī), f. a female of the same class of genii, a fairy, sylph.—Vidyādhara-tāla, as, m., N. of a particular time in music.—Vidyādharāćārya (°ra-āć°), as, m., N. of an author.—Vidyādharī-parijana, as, ā, am, attended by Vidyādharīs.—Vidyādhāra (°yā-ādh°), as, m. a receptacle of knowledge.—Vidyādhirāja (°yā-adh°), as, m. a proper N.—Vidyā-nagara, am, n., N. of a city.—Vidyā-nanda, as, m. 'pleasure of knowledge,' N. of a chapter of the Pañća-daśī; of an author.—Vidyā-nivāsa, as, m., N. of the author of a commentary on the Mugdha-bodha.—Vidyā-nivāsa-bhaṭṭāćārya, as, m., N. of the author of the Sać-ćarita-mīmāṇsā.—Vidyānupālana (°yā-an°), am, n. the act of cherishing or patronising learning, encouragement or cultivation of science; acquiring learning, studying.—Vidyānupālin (°yā-an°), ī, inī, i, cherishing or encouraging science, acquiring learning.—Vidyānusevana (°yā-an°), am, n. the cultivation of science or learning.—Vidyānusevin (°yā-an°), ī, inī, i, cultivating learning, engaged in study.—Vidyānta (°yā-an°), am, n. the end of knowledge.—Vidyā-pati, is, m., N. of a poet; of the author of the Gaṅgā-vākyāvalī; of the author of the Varsha-kṛitya.—Vidyā-pradāna, am, n. 'the bestowing of knowledge,' N. of a section of the Purāṇa-sarva-sva.—Vidyā-prāpti, is, f. acquirement of knowledge; any acquisition made by learning.—Vidyā-phala, am, n. the fruit of learning.—Vidyābhimāna (°yā-abh°), am, n. the fancy or idea that one possesses learning.—Vidyābhimānavat (°yā-abh°), ān, atī, at, fancying that one possesses learning, imagining one's self learned.—Vidyābhyāsa (°yā-abh°), as, m. practice or pursuit of learning, application to books, study.—Vidyāraṇya (°yā-ar°), as, m., N. of a poet; of the author of the Vidyārtha-dīpikā.—Vidyā-ratna, am, n. the jewel of learning; valuable knowledge.—Vidyā-ratnākara (°na-āk°), as, m., N. of a work by Dhana-pati.—Vidyārambha (°yā-ār°), as, m. 'commencement of knowledge,' N. of a section in the Purāṇa-sarva-sva.—Vidyārjana (°yā-ar°), am, n. the acquirement of knowledge; acquiring anything by knowledge or by teaching.—Vidyārjita (°yā-ar°), as, ā, am, acquired or gained by knowledge.—Vidyārtha (°yā-ar°), as, m. the seeking for knowledge.—Vidyārtha-dīpikā, f., N. of a work by Vidyāraṇya.—Vidyārtha-prakāśikā, f., N. of a work.—Vidyārthin (°yā-ar°), ī, inī, i, seeking for knowledge, studious; (ī), m. a student, pupil, scholar, disciple.—Vidyālaṅkāra-bhaṭṭāćārya (°yā-al°), as, m., N. of the author of annotations on Goyīćandra's commentary.—Vidyā-labdha, as, ā, am, acquired or gained by learning.—Vidyālaya (°yā-āl°), as, m. abode or seat of learning, a school, college; N. of a place.—Vidyā-lābha, as, m. acquisition of learning; any acquirement gained by learning.—Vidyā-vat, ān, atī, at, possessed of learning or science, learned.—Vidyā-vayo-vṛiddha, as, ā, am, advanced in learning and years.—Vidyā-vinoda, as, m., N. of a poet.—Vidyā-viśishṭa, as, ā, am, distinguished by learning, possessed of science or scholarship.—Vidyā-vihīna, as, ā, am, deprived of knowledge, misinstructed, ignorant.—Vidyā-vṛiddha, as, ā, am, old in knowledge, increased or advanced in learning.—Vidyā-vyavasāya, as, m. the pursuit of science.—Vidyā-vrata-snātaka or vidyā-snātaka, as, m. a Brāhman who has finished his period of studentship, (see snātaka.)—Vidyā-hīna, as, ā, am, destitute of knowledge or learning, uninstructed, ignorant.—Vidyopārjana (°yā-up°), am, n. acquisition of knowledge.—Vidyopārjita (°yā-up°), as, ā, am, acquired by learning.

Vidvas, vān, ushī, vat, one who knows, knowing, understanding (with acc., Ṛig-veda X. 8, 8; Kirāt. XI. 30), learned, (kāla-v°, 'learned in time,' an almanac-maker); intelligent, wise; (vān), m. a wise man, scholar, sage, seer.—Vidvaj-jana, as, m. a wise man, a sage, seer.—Vidvat-kalpa, as, ā, am, a little learned, slightly learned.—Vidvat-tama, as, ā, am, wisest, very wise.—Vidvat-tara, as, ā, am, wiser, very wise; [cf. vidush-ṭara.]—Vidvat-tva, am, n. scholarship, science, wisdom.—Vidvad-deśīya or vidvad-deśya, as, ā, am, = vidvat-kalpa.—Vidvan-moda-taraṅgiṇī, f., N. of a philosophical work by Rāma-deva.

Vinda, vindamāna, &c. See p. 925, col. 3.

Vinna, as, ā, am [cf. vitta], known; discussed, judged; obtained, gained; married; placed, fixed.

Vividivas, ān, ushī, at, one who has known or obtained or found.

Vividvas, ān, ushī, at, one who has known, knowing, wise; one who has obtained.

Veda, vedya, &c. See s. v.

विदंश vi-daṇś, cl. 1. P. -daśati, -daṇshṭum, to bite into pieces, bite asunder, bite; to crush.

Vi-daṇśa, as, m. any pungent food which excites thirst (= ava-daṇśa).

Vi-daśyamāna, as, ā, am, being bitten.

विदग्ध vi-dagdha. See under vi-dah.

विदय् vi-day, cl. 1. A. -dayate, -dayitum, Ved. to divide asunder, separate; to dissipate, dispel, (Sāy. = vi-bādhate); to destroy, injure greatly; to consume, devour, (Sāy. = bhakshayati); to distribute, grant, bestow, (Sāy. = viśesheṇa dadāti.)

Vi-dayamāna, as, ā, am, dividing; dissipating; destroying; distributing.

विदर vi-dara. See under vi-dṛi.

विदर्भ vi-darbha, as, ā, m. f. (said to be fr. vi, 'without,' + darbha, 'sacred grass,' supposed not to grow in Vidarbha because the son of a saint died of a wound inflicted by a sharp blade of this grass), a district and city to the south-west of Bengal, the modern Berar proper; (as), m. the king of Vidarbha; any dry or desert soil; (ās), m. pl., N. of a people.—Vidarbha-jā, f. 'Vidarbha-born,' epithet of the wife of the saint Agastya; of Damayantī (wife of Nala and heroine of the poem so called); of Rukmiṇī (wife of Kṛishṇa).—Vidarbha-tanayā or vidarbha-rāja-tanayā or vidarbha-subhrū, ūs, f. 'daughter of the king of Vidarbha,' Damayantī.—Vidarbha-nagarī, f. the city of Vidarbha.—Vidarbha-pati, is, or vidarbha-rāj, ṭ, or vidarbha-rāja, as, or vidarbha-rājan, ā, or vidarbhādhipati (°bha-adh°), is, m. the king of Vidarbha.—Vidarbha-rājadhānī, f. the city or capital of Vidarbha.—Vidarbhābhimukha (°bha-abh°), as, ī, am, having the face turned towards Vidarbha, facing Vidarbha.

विदर्शिन् vi-darśin. See under vi-dṛiś.

विदल् vi-dal, cl. 1. P. -dalati, -dalitum, to break or burst asunder, burst or break to pieces; to be rent or split; to open, expand, blow.

1. vi-dala, as, ā, am, rent asunder, split; opened, expanded, blown (as a flower &c.); (as), m. rending, dividing, separating; a cake; mountain ebony, Bauhinia Variegata; (ā), f. a plant, = trivṛit; (am), n. a shallow basket made of split bamboos or any vessel of wicker-work; split peas; pomegranate bark; the cuttings or chips of any substance, anything pared or split; a twig.—Vidalī-karaṇa, am, n. the act of rending asunder, dividing, &c.—Vidalī-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to rend asunder, tear, split, divide.—Vidalī-kṛita, as, ā, am, rent asunder, split, torn, broken; cut, divided, separated.

Vi-dalana, am, n. the act of tearing or rending asunder, splitting.

Vi-dalita, as, ā, am, burst asunder, rent, torn, split; crushed; blown, expanded (as a flower).

विदल 2. vi-dala, as, ā, am, having no leaves, leafless.

विदस् vi-das, cl. 4. P. -dasyati, -dasitum, Ved. to waste away, become exhausted, fail, be wanting, wither away, come to an end, (Sāy. = upakshīyate, vi-śushyati.)

Vi-dasta, as, ā, am, wasted away, exhausted.

विदह् vi-dah, cl. 1. P. -dahati, -dagdhum, to burn out, cauterize (a wound &c.); to burn, consume by fire, scorch, parch, shrivel up, destroy by fire: Pass. -dahyate, to be burnt; to suffer from internal heat, burn, be inflamed; to be consumed by grief; to be puffed up, boast.

1. vi-dagdha, as, ā, am, burnt, inflamed; consumed by fire or internal heat; cooked; digested; destroyed, decomposed, corrupt, spoiled, turned sour; clever, shrewd, well-bred, knowing, witty, sharp; subtle, cunning, crafty, sly, artful, intriguing; (as), m. a learned or clever man, a scholar, Paṇḍit; a libertine, intriguer; N. of a teacher of the school of the Vājasaneyins or White Yajur-veda; (ā), f. a sharp or knowing woman.—Vidagdha-tā, f. or vidagdha-tva, am, n. sharpness, shrewdness, cleverness, wit; elegance.—Vidagdha-mādhava, am, n., N. of a drama ascribed to Rūpa (containing seven acts and written A. D. 1549; it relates to the loves of Kṛishṇa and Rādhā, and is in fact the Gīta-govinda dramatised).—Vidagdha-mukha-maṇḍana, am, n., N. of a work by Dharma-dāsa.

2. vi-dagdha, as, ā, am, unburnt, uncooked, undigested, ill-concocted.

Vi-dāha, as, m. burning; great heat, inflammation, pungency.

Vi-dāhin, ī, inī, i, burning, hot; pungent, acrid; (i), n. any substance that causes inflammation.

विदा 1. vi-dā (see rt. 1. dā), cl. 3. P. -dadāti, -dātum, to give out, distribute, grant.

Vi-datta, as, ā, am, given out, distributed.

विदा 2. vi-dā (= vi-do, see rt. 3. dā), cl.

2. 4. P. *-dāti, -dyati, -dātum*, to cut up, cut in pieces, bruise, pound; to destroy; to be destroyed, perish (Ved.).

विदा 3. *vi-dā* (see rt. 4. *dā*), cl. 4. P. *-dyati, -dātum*, to unbind, untie; to release; deliver from (with abl.).

विदाय *vidāya, as*, m. (perhaps not a Sanskṛit word, cf. وداع), permission to go away, dismissal with good wishes.

विदार *vi-dāra*. See under *vi-dṛī*, col. 2.

विदित्य *vi-ditya*. See under *vi-do*, col. 2.

विदिश् *vi-diś, k*, f. an intermediate point of the compass; an intermediate district. — *Vidik-ćanga, as*, m. a sort of yellow bird (= *haridrāṅga*).

विदिशा *vidiśā*, f. Vidiśā, the capital of the district of Daśārṇa; N. of a river in Malwa.

विदीप् *vi-dīp*, cl. 4. A. (ep. also P.) *-dīpyate (-ti), -dīpitum*, to shine forth, blaze forth, shine very brightly: Caus. P. *-dīpayati, -yitum*, to illuminate.

विदीर्ण *vi-dīrṇa*. See under *vi-dṛī*, col. 2.

विदु *vi-du* or *vi-dū* (see rt. 2. *du*), cl. 5. P. *-dunoti, -dotum*, to consume or destroy (especially by burning); to pain, afflict; cl. 5. A., cl. 4. A. (P.) *-dunute, -dūyate (-ti)*, to be consumed by grief, &c.; to suffer pain, pine away with sorrow, &c.; to be agitated or disturbed.

Vi-dūna, as, ā, am, distressed, agitated, afflicted, pained.

Vi-dūyat, an, antī, at, being distressed or afflicted; agitated.

विदुर *vidura, vidula*. See p. 918, col. 3.

विदुष् *vi-dush*, Caus. P. *-dūshayati, -yitum*, to corrupt, defile, contaminate, spoil; to disgrace, offend; to revile, abuse, blame, censure.

Vi-dūshaka, as, ī, am, corrupting, defiling, corruptive, contaminating, a defiler; censorious, detracting, a detractor, abuser; jocular, facetious, witty; (*as*), m. a jester, joker, wag, buffoon; (in the drama) the jocose companion and confidential friend of the principal character or hero of the play, (this character acts the same confidential part towards the king or prince, who is the hero of the piece, that her female companions do towards the heroine; he is also the personage whose business is to excite mirth by being ridiculous in person and attire, and by allowing himself to become the universal butt of others; a curious regulation requires him to be a Brāhman, that is, of a caste higher than that of the king himself; see Śakuntalā, Act 2); a libertine, catamite.

Vi-dūshaṇa, am, n. the act of corrupting or defiling; corruption, contamination; censuring, reviling, abuse, satire.

विदुष्टर *vidush-ṭara*. See p. 918, col. 3.

विदून *vi-dūna, vi-dūyat*. See under *vi-du*.

विदूर *vi-dūra, as, ā, am*, very far, remote; (*as*), m., N. of a city and mountain whence the lapis lazuli is brought. — *Vidūra-ga, as, ā, am*, going far or wide, spreading. — *Vidūra-ja, am*, n. 'produced in Vidūra,' the lapis lazuli; [cf. *vaidūrya*.] — *Vidūra-tas*, ind. from afar, from a distance; far. — *Vidūra-bhūmi, is*, f., N. of a country (= *vi-dūra*). — *Vidūrādri* (°*ra-ad*°), *is*, m., N. of a mountain (said to be in Ceylon).

विदूरथ *vidūratha, as*, m., N. of a king (a son of Su-ratha); of a son of Bhajamāna.

विदृश् *vi-dṛiś*, cl. 1. P. *-paśyati, -drashṭum*, to see through, see clearly, see: Pass. *-dṛiśyate*, to be clearly visible, become apparent, appear: Caus. *-darśayati, -yitum*, to cause to see, show; to teach.

Vi-darśin, ī, inī, i, seeing clearly, seeing through, penetrating.

विदृ *vi-dṛī*, cl. 9. P. *-dṛiṇāti, -daritum, -darītum*, to tear asunder or to pieces, rend asunder, split open: Pass. *-dīryate*, to be torn or rent asunder, to burst open; to be torn with grief or anguish: Caus. *-dārayati, -yitum*, to cause to burst asunder; to rend, tear in pieces, crush; to tear open, open; to saw in pieces; to break or burst through; to tear up, rip up: Intens., Ved. *-dardarīti*, to tear or split in pieces, rend asunder, crush.

Vi-dara, as, m. tearing asunder, rending; (*am*), n. the Indian prickly pear, Cactus Indicus (= *viśva-sāraka*).

Vi-dāra, as, m. tearing asunder, rending; cutting; war, battle; an inundation, overflow, the rising of a river or pond above its banks; (*ī*), f. the plant Hedysarum Gangeticum (= *śāla-parṇī*); the climbing plant Ipomœa Paniculata; a swelling in the groin, bubo, &c. — *Vidārī-gandhā*, f. the plant Hedysarum Gangeticum.

Vi-dāraka, as, m. a render, tearer, divider; a tree or rock in the middle of a stream dividing its course; a hole or pit for water sunk in the bed of a dry river, &c.; (*ikā*), f. the plant Hedysarum Gangeticum; a swelling in the groin, bubo; (*am*), n. alkaline earth (= *vajra-kshāra*).

Vi-dāraṇa, am, n. the act of rending or tearing asunder, splitting, ripping up, severing, breaking, dividing; paining, afflicting; killing, massacre, slaughter; (*as, ā*), m. f. war, battle; (*as*), m. a tree or rock in the middle of a stream to which a boat is fastened; the tree Pterospermum Acerifolium (= *karṇikāra*).

Vi-dārayat, an, antī, at, tearing asunder, rending, ripping, dividing.

Vi-dārita, as, ā, am, torn asunder, rent, split, broken open.

Vi-dārin, ī, iṇī, i, rending asunder, tearing, breaking; (*iṇī*), f. the plant Gmelina Arborea (= *kāśmarī*, q. v.).

Vi-dāru, as, m. a lizard, chameleon (= *krakaća-pād*).

Vi-dārya, ind. having torn asunder, having split or rent, &c.

Vi-dāryamāṇa, as, ā, am, being rent asunder, being split in pieces.

Vi-dīrṇa, as, ā, am, rent asunder, torn, split, burst or broken open, ripped up, expanded, opened.

Vi-dīryamāṇa, as, ā, am, being rent or torn asunder, being split or broken or cut in pieces.

Vi-dṛiti, is, f. (probably fr. *vi-dṛī*), a suture, seam.

विदेश *vi-deśa, as*, m. another country, foreign country, abroad; any place away from home. — *Videśa-ga, as, ā, am*, going abroad or to a foreign country. — *Videśa-gata, as, ā, am*, gone abroad. — *Videśa-gamana, am*, n. the act of going abroad, travelling in foreign lands. — *Videśa-ja, as, ā, am*, born or produced in a foreign country, foreign, exotic, a foreigner. — *Videśa-stha, as, ā, am*, remaining abroad, living in foreign lands or in a distant country. — *Videśasthāśauća* (°*tha-aś*°), *am*, n. impurity resulting from living abroad.

Videśin, ī, inī, i, belonging to another country, foreign, exotic; a foreigner, stranger.

Videśīya, as, ā, am, belonging to a foreign country, foreign.

विदेह *vi-deha, as, ā, am*, without body, bodiless, incorporeal; trunkless; (*as*), m. a sovereign of the family of Janaka, king of Mithilā; N. of the author of a work on medicine; (*as, ā*), m. f. a district in the province of Behar (ancient Mithilā or the modern Tirhut); (*ās*), m. pl. the people of Videha. — *Videha-mukti, is*, f. incorporeal deliverance. — *Videha-mukty-ādi-kathana, am*, n., N. of a short treatise on the duties and exercises of ascetics.

विदो *vi-do* (see 2. *vi-dā*), cl. 2. 4. P. *-dāti, -dyati, -dātum*, to cut into pieces, cut up, crush; to destroy.

Vi-ditya, ind. (?), having cut up or destroyed.

विद्ध *viddha, as, ā, am* (fr. rt. *vyadh*, q. v.), pierced, perforated, penetrated, stabbed, wounded; beaten, lashed, whipped; thrown, cast, sent, directed; opposed, impeded; resembling, like; (*as*), m. the tree Echites Scholaris; (*am*), n. a wound. — *Viddha-karṇa, as, ī, am*, having bored ears, having the ears pierced or slit; (*as, ā* or *ī*), m. f. a species of plant (= *pāṭhā*, q. v.). — *Viddha-karṇikā*, f. = *viddha-karṇī*. — *Viddha-śāla-bhañjikā*, f., N. of a drama by Rāja-śekhara.

विद्मनापस् *vidmanāpas*. See p. 918, col. 3.

विद्यमान *vidyamāna*. See p. 918, col. 3.

विद्या *vidyā*. See p. 919, col. 1.

विद्युत् 1. *vi-dyut*, cl. 1. A. *-dyotate* (ep. also P. *-dyotati*; Perf. *-didyute*), *-dyotitum*, to shine forth, radiate, flash, be brilliant or radiant, sparkle; to light, lighten; to illuminate: Caus. *-dyotayati, -yitum*, to illuminate, irradiate, enlighten, make brilliant.

Vi-davidyutat, at, atī, at (Intens. part. Ved.), shining brightly, shining.

2. *vi-dyut, t*, f. lightning; a thunderbolt (a weapon of the Maruts); a species of the Atijagatī metre; (*t*), m., N. of an Asura. — *Vidyuj-jihva, as*, m. 'lightning-tongued,' a kind of Rākshasa. — *Vidyuj-jvālā*, f. the flashing of lightning; N. of a particular plant (= *kali-kārī*). — *Vidyut-keśa, as*, m., N. of a Rākshasa (son of Heti and father of Su-keśa). — *Vidyut-keśin, ī*, m., N. of a king of the Rākshasas. — *Vidyut-patāka, as*, m. 'having lightning for its banner,' epithet of one of the seven kinds of cloud at the destruction of the world; [cf. *valāhaka*.] — *Vidyut-pāta, as*, m. the falling or darting of lightning, a stroke of lightning. — *Vidyut-prabha, as, ā, am*, having the splendor of lightning, flashing like lightning. — *Vidyut-priya, am*, n. 'lightning-loved,' bell-metal. — *Vidyut-vat* or *vidyun-mat, ān, atī, at*, having or containing lightning, electrical (a cloud &c.). — *Vidyud-unmesha, as*, m. a flash of lightning. — *Vidyud-dāman, a*, n. 'a garland or mass of lightning,' a flash or streak of zigzag lightning. — *Vidyud-dyota, as*, m. the brightness or brilliance of lightning. — *Vidyud-ratha, as, ā, am*, Ved. having lightning for a vehicle (said of the Maruts). — *Vidyun-mahas, ās, ās, as*, Ved. brilliant or radiant with lightning (said of the Maruts; Sāy. = *vidyotamāna-tejas*). — *Vidyun-mālā*, f. 'garland of lightning,' N. of a metre in Sanskṛit prosody. — *Vidyun-mālin, ī*, m. 'garlanded with lightning,' N. of an Asura. — *Vidyul-latā*, f. 'lightning-creeper,' forked or zigzag lightning. — *Vidyul-lekhā*, f. a streak of lightning, flash of lightning, forked lightning.

3. *vi-dyut, t, t, t*, devoid of splendor, lustreless.

Vidyutaya, Nom. A. *vidyutayate, -yitum*, Ved. to flash or gleam (like lightning), be radiant.

Vi-dyotana, as, ī, am, irradiating, illuminating, enlightening; illustrating.

Vi-dyotamāna, as, ā, am, shining, blazing, flashing, lightening, (*vidyotamāne*, ind. when the lightning flashes, when it lightens.)

विद्र *vidra, am*, n. (probably fr. *vi-dṛī* or connected with rt. *vyadh*), tearing, splitting, piercing, perforating; a fissure, hole, chasm.

Vidradha, as, ā, am (probably connected with rt. *vyadh*), Ved. divided, (according to Yāska = *viddha*, according to Durga = *vikushitādhobhāga*; see Nirukta IV. 15.)

Vidradhi, is, m. an abscess (especially when deep-seated or internal). — *Vidradhi-nāśana, as*, m. 'abscess-destroyer,' the tree Hyperanthera Moringa (= *śobhāñjana*, q. v.).

विद्रा *vi-drā* or *vi-drai*, cl. 2. 1. (or 4.) P. *-drāti, -drāyati, -drātum*, (probably) to awake out of sleep.

Vi-drāṇa, as, ā, am, awakened out of sleep, awaking.

विद्रु *vi-dru*, cl. 1. P. *-dravati, -drotum*, to run in different directions, disperse, escape; to

part asunder, become divided, burst asunder; to flow asunder, melt, become melted, liquefy: Caus. *-drāvayati, -yitum,* to cause to disperse, drive away, put to flight, frighten away, scare, chase away.

Vi-drava, as, m. running in different directions, running away, flight, panic, agitation; retreat, escape; flowing out, oozing; flowing asunder, melting, liquefaction; censure, abuse, reproach; intellect, understanding.

Vi-drāva, as, m. running away, flight, panic, retreat; liquefaction.

Vi-drāvaka, as, ikā, am, driving away; causing to flow or melt, liquefying.

Vi-drāvaṇa, am, n. the act of driving away, chasing, defeating; causing to flow or melt, liquefying.

Vi-drāvita, as, ā, am, caused to disperse, driven away, put to flight; liquefied, fused.

Vi-druta, as, ā, am, flown, fled; running hither and thither, going fast; agitated, alarmed; liquefied, liquid, fluid (as an oily or metallic substance when heated).

विद्रुम *vi-druma, as,* m. a tree bearing precious gems; coral; a young sprout or shoot. **—** *Vidruma-taṭa, as, ā, am,* having banks of coral. **—** *Vidruma-dehalī,* f. a threshold of coral. **—** *Vidruma-latā,* f. a branch of coral; a sort of vegetable perfume. **—** *Vidruma-latikā,* f. a kind of perfume (= *nalikā*).

विद्रै *vi-drai* (see *vi-drā*), cl. 1. P. *-drāyati, -drātum,* to awake from one's sleep.

विद्वस् *vidvas, vidvat-tva,* &c. See p. 919.

विद्विष् 1. *vi-dvish,* cl. 2. P. A. *-dveshṭi, -dvishṭe, -dveshṭum,* to dislike, hate, be hostile to; (A.) to hate each other mutually, dislike one another: Caus. *-dveshayati, -yitum,* to cause to dislike or hate, make hostile, render an enemy, make hostile towards one another.

2. *vi-dvish, ṭ, ṭ, ṭ,* hostile, inimical; an enemy, foe.

Vi-dvisha, as, ā, am, hating, inimical, adverse; (*as*), m. an enemy.

Vi-dvishat, an, atī, at, hating, hostile; an enemy, foe.

Vi-dvishṭa, as, ā, am, hated, disliked, odious. **—** *Vidvishṭa-tā,* f. hatred, dislike, hostility.

Vi-dvesha, as, m. enmity, hatred, contempt. **—** *Vidvesha-vīra, as,* m., N. of a chief of the Śaivas.

Vi-dveshaka, as, ikā, am, hating, hostile; a hater, enemy.

Vi-dveshaṇa, as, m. one who hates, a hater; (*ī*), f. a woman of a resentful disposition; (*am*), n. causing abhorrence, hatred, enmity.

Vi-dveshin, ī, iṇī, i, hating, hostile, inimical; (*ī*), m. an enemy. **—** *Vidveshi-prabhava, as, ā, am,* proceeding from an enemy.

Vi-dveshṭṛi, ṭā, ṭrī, ṭṛi, one who hates, an enemy; hating, hostile, inimical, adverse.

विध् 1. *vidh* (= rt. *vith*), cl. 1. A. *vedhate, vedhitum,* to ask, beg.

विध् 2. *vidh* (thought by some to have been developed out of *vi-dhā* and rt. *vyadh*), cl. 6. P. *vidhati, vivedha, vedhishyati, avedhīt, vedhitum,* to dispose (Ved.); to perform (Ved.); to administer, govern, rule, command; to worship, honour, sacrifice; to pierce, (in this sense for rt. *vyadh*): Caus. *vedhayati, -yitum,* Aor. *avīvidhat*: Desid. *vividhishati* and *vivedhishati*: Intens. *vevidhyate, vevidhīti, vevedddhi.*

1. *vidha, as, ā,* m. f. (more properly fr. rt. *vyadh*), piercing, penetrating, penetration. (For 2. *vi-dha* see under *vi-dhā*, col. 2.)

Vidhat, an, atī or *antī, at,* Ved. worshipping, honouring.

विधन *vi-dhana, as, ā, am,* devoid of wealth, having no riches, poor. **—** *Vidhana-tā,* f. destitution, poverty.

विधर्तृ *vi-dhartṛi, vi-dharman,* &c. See under *vi-dhṛi*, p. 922, col. 2.

विधवन *vi-dhavana,* &c. See p. 922, col. 1.

विधवा *vi-dhavā,* f. (see 2. *dhava*), a husbandless woman, a widow; [cf. Lat. *vidua, viduus*; Goth. *viduvo*; Angl. Sax. *wuduwe, wuduwa*; Slav. *vidova*; Hib. *feadhb*; perhaps Gr. ἠΐθεος.] **—** *Vidhavā-gāmin, ī,* m. one who has intercourse with a widow. **—** *Vidhavā-dharma, as,* m. 'the duty of widows,' N. of a section of the Purāṇa-sarva-sva. **—** *Vidhavāvedana* (°*vā-āv*°), *am,* n. marrying a widow.

विधा *vi-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to distribute, apportion, bestow, grant; to procure, furnish; to give out, diffuse; to extend (Ved.); to put in order, arrange, regulate, dispose, make ready, prepare, attend to; to prescribe, ordain, direct, enjoin, settle, fix; to appoint, commission, depute; to place on, put on or in, put down, lay down, lay aside; to place, put, lay (in general); to hold, possess, assume, take; to form, build, create; to perform, effect, accomplish, produce, establish, cause, occasion, render, make, do, act, act towards, treat as, (these senses may be almost endlessly modified by using *vi-dhā*, like *kṛi*, in connection with various nouns, e. g. *siṃhatvaṃ vidhā,* to change into a lion; *kāmaṃ vidhā,* to fulfil a wish; *vṛittiṃ vidhā,* to fix a livelihood or maintenance; *hṛidaye vidhā,* to lay to heart; *śastrāṇi vidhā,* to lay down arms; *mantraṃ vidhā,* to hold a consultation; *rājyaṃ vidhā,* to carry on a government, rule; *pūjāṃ vidhā,* to do honour to, show respect to, worship; *śaućam vidhā,* to perform purification; *lajjāṃ vidhā,* to display bashfulness; *maitryaṃ vidhā,* to make friendship; *sandhiṃ vidhā,* to conclude peace; *kalahaṃ vidhā,* to pick a quarrel; *vairaṃ vidhā,* to declare war; *kolāhalaṃ vidhā,* to raise a clamour; *taṃ nṛipaṃ vidadhuḥ,* they made him king): Pass. *-dhīyate,* to be distributed or apportioned; to be arranged or attended to; to be prescribed or settled, &c.; to be taken or reckoned for, &c.: Caus. *-dhāpayati, -yitum,* to cause to put in order or arrange or fix; to cause to put, cause to be laid: Desid. *-dhitsati, -te,* to wish to distribute or bestow, to wish to arrange, try to fix; to wish or intend to do or perform or accomplish or effect; to wish to render, &c.

Vi-dadhat, at, atī, at, distributing, granting, procuring, arranging, prescribing, fixing, performing, &c.; holding, having, assuming, wearing.

2. *vi-dha, as,* m. form, manner, measure, kind, sort (often at the end of comps., see *evaṃ-v*°, *tathā-v*°, *dvi-v*°, *bahu-v*°, &c.); fold (at the end of comps., especially after numerals, see *ashṭa-v*°, *sapta-v*°); the food of elephants; prosperity; (*ā*), f. form, formula, rule; manner, kind, sort; act, action; doing well, prosperity, affluence; wages, hire; fodder, the food of elephants, horses, &c.; [cf. Old Pruss. *wida-s, wid-s, sta-wida-s, sta-wids,* 'of such sort;' *ka-wid-s* (fem. *ka-wida*), 'of which kind;' *kitta-widin, kitte-widei,* 'in any way.']

Vi-dhas, ās, m., N. of Brahmā; [cf. *vedhas*.]

Vi-dhātavya, as, ā, am, to be done according to rule, to be observed (as a rite or ceremony); to be prescribed or regulated; to be done or performed or effected.

Vi-dhātṛi, tā, trī, tṛi, arranging, disposing, making, creating; = *medhāvin* (according to Naigh. III. 15); (*tā*), m. an arranger, disposer, maker, creator; N. of Brahmā (as creator of the world); N. of Viśva-karman; fate, destiny; N. of Kāma (god of love); of a son of Bhṛigu; of a son of Vishṇu and Lakshmī; spirituous liquor; (*trī*), f. long pepper. **—** *Vidhātṛi-bhū, ūs,* m. 'son of Brahmā,' epithet of Nārada, (see *nārada*.) **—** *Vidhātṛi-vaśāt,* ind. from the will of Brahmā; through the power of fate or destiny. **—** *Vidhātrāyus* (°*tṛi-āy*°), *us,* m. the sunflower; sunshine, (according to Śabda-k. = *sūrya-śobhā*.)

Vi-dhāna, am, n. the act of arranging, disposing, prescribing, enjoining, ordering, performing, making; arrangement, disposition, creation; act, action, (especially) the performance of prescribed acts or rites; rule, precept, ordinance, injunction, regulation, sacred text; act of worship, rite, ceremony; form, formula, mode, method, manner, (*tathā-v*°, following such a mode or method); means, expedient; gaining, obtaining, taking, possessing; wealth; act of hostility; conflict of opposite feelings; an elephant's fodder; (in grammar) affixing, prefixing, taking as an affix, &c.; (*as, ā, am*), acting, performing, possessing, assuming, wearing, having. **—** *Vidhāna-ga, as,* m. 'rule-goer,' a Paṇḍit, a wise or learned man, teacher. **—** *Vidhāna-jña, as,* m. one who knows rules or rites, a Paṇḍit, wise man. **—** *Vidhāna-yukta, as, ā, am,* agreeable to rule, conformable to sacred precept.

Vi-dhānaka, as, ā, am, disposing, arranging, one who knows how to arrange; (*am*), n. affliction, distress, pain (= *vyathā*).

Vi-dhāya, ind. having disposed or arranged, having placed or put on; having taken or assumed, &c.; having formed or created; having rendered.

Vi-dhāyaka, as, ikā, am, disposing, arranging, performing; consigning, delivering, one who entrusts or deposits anything or causes it to be fixed or secure. **—** *Vidhāyaka-tva, am,* n. consignment or delivery of anything, making anything firm or secure.

Vi-dhāyin, ī, inī, i, disposing, arranging; making, forming, building; causing, occasioning; placing, fixing, securing; delivering, entrusting; establishing a rule or law.

Vi-dhāsyat, an, atī or *antī, at,* wishing or purposing to arrange; intending to direct or enjoin or prescribe, wishing to make or do or perform, &c.

Vi-dhi, is, m. a rule, form, formula, sacred precept, injunction, rubric, sacred text or scripture, text prescribing any act or observance, order, command, ordinance, statute, law, direction for the performance of a rite as given in the Brāhmaṇa portion of the Veda, (according to Sāy. the Brāhmaṇa consists of two parts, 1. Vidhi or commandment, e. g. *yajeta,* he ought to sacrifice; *kuryāt,* he ought to perform; 2. Artha-vāda or explanatory statements as to the origin of rites and use of the Mantras, mixed up with legends and illustrations), any prescribed act or rite or ceremony, an act or action in general, behaviour, conduct, mode of life, method, manner, way, means; kind, sort; creation; the creator; N. of Brahmā; of Vishṇu; fate, destiny, luck; time; fodder, food for elephants or horses; a physician; (*is*), f., N. of a goddess. **—** *Vidhi-ghna, as, ī, am,* 'rule-destroying,' one who deviates from or disregards rules, disturbing modes of proceeding. **—** *Vidhi-jña, as, ā, am,* 'rule-knowing,' one who knows the prescribed mode or form; learned in ritual; (*as*), m. a Brāhman who knows the ritual, a ritualist. **—** *Vidhi-tas,* ind. according to rule. **—** *Vidhi-darśaka, as,* or *vidhi-darśin, ī,* m. 'rule-shower,' a priest whose business is to see that everything at a sacrifice is done according to prescribed rules and to correct any deviation from them. **—** *Vidhi-drishṭa, as, ā, am,* prescribed or approved by rule. **—** *Vidhi-deśaka, as,* m. 'rule-shower,' a priest who corrects errors at a sacrifice. **—** *Vidhi-dvaidha, am,* n. diversity of rule, variance of rite. **—** *Vidhi-paryāgata, as, ā, am,* come into possession through destiny. **—** *Vidhi-pūrvakam,* ind. after due observance of rule, according to rule. **—** *Vidhi-prayukta, as, ā, am,* performed according to rule. **—** *Vidhi-prayoga, as,* m. the application of a rule, acting according to rule. **—** *Vidhi-prasaṅga, as,* m. application of a rule, acting upon a rule. **—** *Vidhi-yajña, as,* m. a ceremonial act of worship. **—** *Vidhi-yoga, as,* m. the occurrence of fated or predestined events; combining for any act or rite. **—** *Vidhi-rasāyana,* N. of a work by Appayya Dīkshita (confuting the Mīmāṃsā as expounded by Bhaṭṭa Kumārila). **—** *Vidhi-vat,* ind. agreeably to rule, according to law, in due form, conformably to established ordinances. **—** *Vidhi-vadhū, ūs,* f. 'wife of Brahmā,' epithet of Sarasvatī. **—** *Vidhi-vihita, as, ā, am,* established by rule, prescribed by law. **—** *Vidhi-hīna, as, ā, am,* destitute of rule, unauthorised, irregular.

Vi-dhitsat, an, antī, at, = *vi-dhitsamāna* below.

Vi-dhitsamāna, as, ā, am, wishing to bestow; desiring to fix or place; wishing to perform; having certain intentions, following certain aims.

Vi-dhitsā, f. the wish to arrange; desire to do or make; design, purpose, desire.

Vi-dhitsita, am, n. design, purpose, intention.

Vi-dhitsu, us, us, u, wishing to arrange; intending to make; purposing to perform.

Vi-dhīyamāna, as, ā, am, being arranged, being enjoined, being defined, &c.

Vi-dheya, as, ā, am, to be arranged or prescribed; to be enjoined (as a rule &c.); to be performed or practised or done; liable to be ruled or governed or influenced by, governable, subject to; compliant, submissive, tractable.—*Vidheya-jña, as, ā, am,* knowing what ought to be done.—*Vidheya-tā,* f. or *vidheya-tva, am,* n. fitness to be prescribed or enjoined; fitness for enactment (as a rule or law), necessary or proper act or conduct; tractableness, docility, submission.—*Vidheya-pada, am,* n. an object to be accomplished.—*Vidheya-mārga, as,* m. the seeking to do a necessary act.—*Vidheyātman* (°*ya-āt*°), *ā,* m. 'having a well-governed nature,' epithet of Vishṇu.

Vi-hita, as, ā, am, arranged, settled, &c. See s. v.

विधाव् 1. *vi-dhāv,* cl. 1. P. A. *-dhāvati, -te, -dhāvitum,* to run or flow through, flow off (as water), to percolate or trickle through, flow away; to run or flee away (in disorder), be dispersed; to run through: to rush upon.

Vi-dhāvat, an, antī, at, running away, running through.

विधाव् 2. *vi-dhāv,* cl. 1. P. A. *-dhāvati, -te, -dhāvitum,* to wash off, wash away, cleanse off.

Vi-dhauta, as, ā, am, cleansed by washing.

विधु 1. *vidhu, us,* m. (according to Uṇādi-s. I. 24. fr. rt. *vyadh,* 'to pierce,' because the moon pierces the absent with sorrowful feelings; more probably connected with rt. 2. *vidh* or with *vi-dhā*), one who arranges or disposes or rules or maintains (Ved.); the moon; N. of Brahmā; of Vishṇu; a Rākshasa, fiend; an expiatory oblation; camphor.—*Vidhu-kshaya, as,* m. the wane of the moon, the dark days of the month.—*Vidhun-tuda, as,* m. 'moon-troubler,' epithet of Rāhu or the personified ascending Node (causing the moon's eclipses).—*Vidhu-pañjara, as,* m. a scimitar, sabre.—*Vidhu-priyā,* f. 'dear to the moon,' a lunar mansion or Nakshatra (personified as a nymph, the daughter of Daksha and wife of the Moon, see *nakshatra*).

Vidhura, as, ā, am (probably fr. rt. *vyadh,* cf. *vi-thura*), agitated, troubled, distressed, bewildered, confused (with fear, liquor, &c.), trembling; suffering separation or absence from a mistress or lover, being in a state of bereavement, abandoned; adverse, hostile; (*as*), m. a widower; (*am*), n. agitation of mind, anxiety, alarm, terror; danger; separation from a mistress or lover; (*ā*), f. curds mixed with sugar and spices.—*Vidhura-tā,* f. a state of agitation or trouble of mind, state of trepidation or alarm.—*Vidhura-darśana, am,* n. the sight of anything alarming; a feeling of agitation or uneasiness.

विधु 2. *vi-dhu* = *vi-dhū* below.

विधू *vi-dhū,* cl. 5. P. A. *-dhūnoti, -dhūnute* (later also *-dhunoti, -dhunute*), cl. 6. P. *-dhuvati, -dhavitum, -dhotum,* to shake about, move to and fro, agitate, excite, wave about, toss about; to shake off, drive away, disperse, remove, destroy; to shake off from one's self, relinquish, abandon, leave off (A.); to fan, agitate by blowing: Pass. *-dhūyate,* to be shaken about, to be waved about, to be fanned, &c.: Caus. *-dhūnayati, -yitum,* to cause to shake about, shake violently, agitate, cause to stagger.

Vi-dhavana, am, n. the act of shaking about, agitation, trembling.

Vi-dhavya, am, n. agitation, trembling, tremor.

Vi-dhāvya, am, n. agitation, shaking about, trepidation.

Vi-dhuta, as, ā, am, shaken about; shaken off, driven away; abandoned, relinquished, left off.—*Vi-dhuta-bandhana, as, ā, am,* released from bonds.

Vi-dhuti, is, f. shaking, trembling, trepidation.

Vi-dhunana, am, n. the act of shaking or tossing about, trembling, tremor.

Vi-dhunvat, an, atī, at, shaking, tossing about, waving about.

Vi-dhunvāna, as, ā, am, shaking about, tossing.

Vi-dhuvat, an, atī or *antī, at,* shaking or waving about, brandishing.

Vi-dhuvana, am, n. trembling, tremor.

Vi-dhūta, as, ā, am, shaken or tossed about, waved, waving; trembling, tremulous; unsteady; shaken off, dispelled, removed; abandoned; (*am*), n. the repelling of affection, repugnance.—*Vidhūta-kalmasha, as, ā, am,* having sin dispelled or removed, delivered from sin.—*Vidhūta-keśa, as, ā, am,* who or what has tossed about the hair (Kirāt. VIII. 33).—*Vidhūta-nidra, as, ā, am,* roused from sleep, awakened.

Vi-dhūti, is, f. agitation, tremor; shaking.

Vi-dhūnana, am, n. causing to shake or tremble, shaking, trembling, tremor.

Vi-dhūnayat, an, antī, at, violently shaking.

Vi-dhūnita, as, ā, am, shaken about, tossed about, agitated, alarmed; harassed, annoyed.

Vi-dhūya, ind. having shaken about, having shaken off, having removed, &c.

Vi-dhūyat, an, antī, at, being shaken, being agitated or waved about.

Vi-dhūyamāna, as, ā, am, being shaken, being agitated, being waved about.

विधूम *vi-dhūma, as, ā, am,* smokeless.

विधृ *vi-dhṛi,* cl. 10. P. *-dhārayati, -yitum,* to keep asunder, keep apart, separate, divide, distribute; to arrange; to manage; to keep off; to lay hold of, seize; to keep back, withhold, restrain, obstruct; to hold up, bear, carry, support, maintain, sustain, preserve, take care of; to keep fixed, (with *manas,* to fix the mind upon.)

Vi-dhartṛi, tā, m., Ved. one who supports, a supporter, bearer, sustainer (= *vidhārayitṛi,* Nirukta XII. 14); the performer of various functions, (Sāy. = *vividha-kāraka*.)

Vi-dharman, a, n., Ved. the function of supporting (the universe); various function or office; bearing, supporting; epithet of the sky (as the bearer of light and rain); epithet of the vessel used in the preparation of the Soma juice; order, rule, right, might.

Vi-dhāra, as, m., Ved. bearing, supporting; epithet of the sky (as the bearer of rain and light).

Vi-dhṛita, as, ā, am, kept asunder or apart, separated; seized, grasped, held; taken, assumed, possessed; withheld, restrained, (*a-vidhṛita,* unrestrained, unchecked); (*am*), n. disregard of an injunction or wish; dissatisfaction.—*Vidhṛitāyudha* (°*ta-āy*°), *as, ā, am,* holding weapons.

Vi-dhṛiti, is, f. arrangement, rule, regulation, ordinance.

विधृष् *vi-dhṛish,* Caus. *-dharshayati, -yitum,* to violate, ravish; to spoil, injure; to annoy, trouble.

विध्मा *vi-dhmā,* cl. 1. P. *-dhamati, -dhmātum,* to blow away, blow off; to scatter, disperse, destroy.

विध्यत् *vidhyat,* &c. See under rt. *vyadh.*

विध्वंस् *vi-dhvaṇs* or *vi-dhvas,* cl. 1. A. *-dhvaṇsate* (ep. also P. *-ti*), *-dhvaṇsitum,* to fall to pieces, crumble into dust or powder; to be scattered or whirled about (like dust), be dispersed; to be destroyed, perish: Caus. *-dhvaṇsayati, -yitum,* to cause to fall to pieces or crumble, dash to pieces, crush, destroy, annihilate; to injure.

Vi-dhvaṇsa, as, m. falling to pieces, ruin, destruction; aversion, disrespect, enmity, dislike; insult, offence.

Vi-dhvaṇsamāna, as, ā, am, falling or crumbling to pieces.

Vi-dhvaṇsita, as, ā, am, dashed or broken to pieces, destroyed.

Vi-dhvaṇsin, ī, inī, i, falling to pieces, falling asunder, being scattered or dispersed, falling down, being ruined, perishing; causing to fall, ruining, destroying; hostile, adverse.

Vi-dhvasta, as, ā, am, fallen asunder, fallen to pieces, destroyed, ruined, scattered about or tossed up, whirled up (as dust); obscured, darkened, obliterated, eclipsed (in astronomy).—*Vidhvasta-naga-rāśrama* (°*ra-āś*°), *as, ā, am,* having ruined cities and hermitages.—*Vidhvasta-para-guṇa, as,* m. one who detracts from the merits of another.

विनङ्गृस *vinan-gṛisa, as,* m., Ved. according to Sāy. on Ṛig-veda IX. 72, 3 = *kamanīyam stotram gṛihṇāti yaḥ*; (*au*), m. du. the two arms (according to Naigh. II. 4).

विनद् *vi-nad,* cl. 1. P. *-nadati, -naditum,* to sound forth, cry out, scream out, roar, bellow; to thunder (as clouds); to roar or scream at (with acc.); to fill with cries: Caus. *-nādayati, -yitum,* to cause to sound or resound, cause to make a noise; to fill with noise or cries; to sound aloud: Pass. of Caus. *-nādyate,* to be made to sound, be made to cry, &c.

Vi-nada, as, m. sound, noise; a kind of tree, Echites Scholaris.

Vi-nadat, an, antī, at, shouting, bellowing, lowing.

Vi-nadin, ī, inī, i, roaring, thundering, grumbling.

Vi-nadī, f., N. of a river, (also read *vainadī*.)

Vi-nadya, ind. having sounded, sounding.

Vi-nādita, as, ā, am, made to resound, caused to sound aloud.

Vi-nādin, ī, inī, i, sounding forth, crying out.

Vi-nādyamāna, as, ā, am, being made to sound or cry.

विनन्द् *vi-nand,* cl. 1. P. A. *-nandati, -te, -nanditum,* to rejoice, be glad or joyful.

विनम् *vi-nam,* cl. 1. P. A. *-namati, -te, -nantum,* to bend down, bow down, stoop: Caus. *-namayati, -nāmayati, -yitum,* to bend down, bend a bow; (in grammar) to cerebralize or change into a cerebral letter.

Vi-nata, as, ā, am, bent down, bowed, stooping, inclined, sunk down, depressed, deepened; curved, crooked; humble, modest; depressed, dispirited; (in grammar) changed into a cerebral letter, see *vi-nāma* below; (*as*), m., N. of a son of Su-dyumna; (*ā*), f., N. of one of the wives of Kaśyapa and mother of Aruṇa and Garuḍa, (in Mahā-bh. Ādi-p. 2520, Vinatā is enumerated among the thirteen daughters of Daksha; the Bhāgavata-Purāṇa makes her the wife of Tārksha; the Vāyu describes the metres of the Veda as her daughters, while the Padma gives her only one daughter, Saudāminī); a sort of basket.—*Vinata-kāya, as, ā, am,* having the body bent, stooping.—*Vinatānana* (°*ta-ān*°), *as, ā, am,* having the face bent or cast down, dejected, dispirited.—*Vinatā-sūnu, us,* m. epithet of Aruṇa (charioteer of the Sun); of Garuḍa (younger brother of Aruṇa).—*Vinatodara* (°*ta-ud*°), *as, ā, am,* with bending waist, bending at the waist.

Vi-nati, is, f. bowing down, bending; humility, modesty.

Vi-namana, am, n. the act of bending down, bowing, bending.

Vi-namita, as, ā, am, bowed down, inclined, declined.

Vi-namra, as, ā, am, bent down, bowed; depressed; humble, modest.

Vinamraka, am, n. the flower of the plant Tagara.

Vi-nāma, as, m. (in grammar) conversion into a cerebral letter, the substitution of *sh* for *s* and *ṇ* for *n.*

Vi-nāmya, ind. (fr. the Caus.), having bent down.

विनय *vi-naya.* See under *vi-nī,* p. 925.

विनर्द् *vi-nard*, cl. 1. P. A. *-nardati, -te, -narditum*, to cry out, roar out, make a loud sound, thunder.

Vi-nardat, an, antī, at, crying out, making a loud noise, sounding forth.

Vi-nardamāna, as, ā, am, sounding loudly, thundering.

विनश् *vi-naś*, cl. 1. 4. P. *-naśati, -naśyati, -naśitum, -nanshṭum*, to be completely lost or ruined; to be destroyed, perish; to disappear, vanish; to come to nothing, be frustrated: Caus. *-nāśayati, -yitum*, to cause to be lost or ruined, destroy, annihilate; to cause to disappear or vanish.

Vi-naśana, am, n. perishing, loss, disappearance; destruction; N. of the place where the river Sarasvatī is lost in the sand; a country in the north-west of Delhi (said to be the same as Kuru-kshetra or the country adjacent to the modern Panipat; see Manu II. 21). — *Vinaśana-kshetra, am*, n. the district of Vinaśana.

Vi-naśyat, an, antī, at, being lost or ruined, perishing, decaying.

Vi-naśvara, as, ī, am, liable to be destroyed, perishable.

Vi-nashṭa, as, ā, am, utterly lost or ruined, disappeared, perished; destroyed; spoilt, corrupted.

Vi-nashṭi, is, f. utter loss or destruction, ruin, disappearance.

Vi-nāśa, as, m. utter loss, annihilation, perdition, ruin, destruction, decay, death; removal. — *Vināśa-dharman, ā, ā, a*, or *vināśa-dharmin, ī, iṇī, i*, subject to the law of decay. — *Vināśa-sambhava, as*, m. a source of destruction, cause of subsequent non-existence of a composite body (*avayavin*). — *Vināśonmukha* (°*śa-un*°), *as, ā, am*, about to perish, verging on decay, full ripe or mature.

Vi-nāśaka, as, ikā, am, annihilating, destroying; a destroyer.

Vi-nāśana, as, ī, am, destroying, destructive, ruinous; (*as*), m. one who destroys, a destroyer; (*am*), n. destruction, annihilation.

Vi-nāśayat, an, antī, at, destroying, annihilating.

Vi-nāśayitṛi, tā, trī, tṛi, one who destroys, a destroyer.

Vi-nāśita, as, ā, am, utterly destroyed, ruined.

Vi-nāśin, ī, inī, i, perishing, being destroyed; undergoing transformation; destructive, destroying.

विनस *vi-nasa, as, ā* or *ī, am*, noseless, without a nose.

Vi-nāsaka or *vi-nāsika, as, ī, am*, noseless.

विना *vinā*, ind. (probably a kind of inst. of 1. *vi*), without, except (with acc., inst., or occasionally abl., e.g. *bhūshaṇam* or *bhūshaṇena* or *bhūshaṇād vinā*, without ornament); short of, exclusive of. — *Vinā-kṛita, as, ā, am*, 'made-without,' deprived of, bereaved, abandoned, left, relinquished. — *Vinānyonyam* (°*nā-an*°), ind. without each other, one without the other. — *Vinokti* (°*nā-uk*°), *is*, f. 'the utterance of *vinā*,' i.e. the use of the word *vinā* in composition (e.g. *kā niśā śaśinā vinā*, what is the night without the moon?).

विनाडिका *vi-nāḍikā* or *vi-nāḍī*, f. a period of twenty-four seconds, the sixtieth part of a Nāḍī or Indian hour.

विनाथ *vi-nātha, as, ā, am*, having no lord or master, unprotected, unowned, deserted.

विनायक *vi-nāyaka*. See p. 925, col. 2.

विनारुहा *vināruhā*, f. a kind of plant (= *tri-parṇikā*).

विनाह *vi-nāha, as*, m. (see rt. 1. *nah*), a top or cover for the mouth of a well; [cf. *vīnāha*.]

विनिःकम्प *vi-niḥ-kampa, as, ā, am*, Ved. motionless, immovable.

विनिःश्वस् *vi-niḥ-śvas*, cl. 2. P. *-śvasiti, -śvasitum*, to breathe hard, sigh, heave a deep sigh.

Vi-niḥśvasya, ind. having sighed, having heaved a sigh.

विनिःसृ *vi-niḥ-sṛi*, cl. 1. P. *-sarati, -sartum*, to go forth, issue out.

Vi-niḥsaraṇa, am, n. the act of going forth or out, issuing forth.

Vi-niḥsṛita, as, ā, am, gone forth or out, issued forth, sprung from.

विनिकृ *vi-ni-kṛi* (see rt. 1. *kṛi*), cl. 8. P. A. *-karoti, -kurute, -kartum*, to act badly towards, ill-treat, offend, hurt, injure.

Vi-nikṛita, as, ā, am, ill-treated, injured, damaged.

विनिकृत् *vi-ni-kṛit* (see rt. 2. *kṛit*), cl. 6. P. *-kṛintati, -kartitum*, to cut or hew in pieces, cut off, cut away, cut about, mutilate; to tear off; to destroy.

Vi-nikṛitta, as, ā, am, cut or hewn in pieces, mutilated.

Vi-nikṛitya, ind. having cut away or asunder, having destroyed, having dissipated.

विनिकॄ *vi-ni-kṝ* (see rt. 1. *kṝ*), cl. 6. P. *-kirati, -karitum* or *-karītum*, to scatter in different directions, throw about; to scatter or cast down; to scatter over, cover; to cast off, abandon.

Vi-nikīrṇa, as, ā, am, scattered over, covered; spread over; crowded, filled; outstretched; dispersed.

विनिक्ष् *vi-niksh*, cl. 1. P. *-nikshati*, &c. (Ved. Inf. *vinikshe*), to pierce, penetrate.

Vi-nikshaṇa, am, n. the act of piercing; [cf. Nirukta IV. 18.]

विनिक्षिप् *vi-ni-kship*, cl. 6. P. A. *-kshipati, -te, -ksheptum*, to throw or cast down, overthrow; to put or place down; to put or place in or on, infix, insert; to deposit, deliver over, entrust with; to occupy with or engage in.

Vi-nikshipta, as, ā, am, thrown or tossed down; fixed, infixed, inserted; deposited; dispatched, sent.

Vi-nikshipya, ind. having thrown or flung down, having put down, having delivered over, having given into charge.

Vi-nikshepa, as, m. the act of throwing or tossing down, sending.

विनिगड *vi-nigaḍa, as, ā, am*, fetterless, without fetters. — *Vinigaḍī-kṛi*, cl. 8. P. *-karoti, -kartum*, to render fetterless, unfetter, unshackle.

विनिगद् *vi-ni-gad*, cl. 1. P. *-gadati, -gaditum*, to speak to, address, accost: Pass. *-gadyate*, to be called or named.

विनिगुह् *vi-ni-guh*, cl. 1. P. A. *-gūhati, -te, -gūhitum* or *-goḍhum*, to cover over, conceal, hide.

Vi-nigūhita, as, ā, am, covered, concealed, hidden.

विनिग्रह् *vi-ni-grah*, cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte, -grahītum*, to lay hold of, seize; to hold in, keep back, keep in check, restrain, obstruct, impede.

Vi-nigṛihya, ind. having seized, having restrained.

Vi-nigraha, as, m. restraining, subduing, restraint; disjunction, mutual opposition, an antithesis which implies that when two propositions are antithetically stated peculiar stress is laid on one of them. — *Vinigrahārtha* (°*ha-ar*°), *as*, m. the sense of the above antithesis. — *Vinigrahārthīya, as, ā, am*, standing in the sense of the above antithesis.

विनिघ्नत् *vi-nighnat*. See under *vi-ni-han*.

विनिचूर्ण् *vi-ni-ćūrṇ*, cl. 10. P. *-ćūrṇayati, -yitum*, to grind or crush to pieces, pulverize, pound, rub.

विनिद्र *vi-nidra, as, ā, am*, sleepless, awake; blown, budded. — *Vinidra-karaṇa, am*, n. rendering sleepless. — *Vinidra-tā*, f. or *vinidra-tva, am*, n. sleeplessness, wakefulness, vigilance, waking.

विनिधा *vi-ni-dhā*, cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to put or lay down in different places, distribute; to put off; to lay or put down; to put away; to place or put on; to put by, lay aside, store up; to fix upon, direct, (with *dṛishṭim*, &c., to fix the eyes upon; with *manas*, &c., to fix or direct the mind upon; with *hṛidi* or *hṛidaye*, to fix in the heart, keep fixed in the heart, bear in mind.)

Vi-nidhāya, ind. having put in different places, having distributed; having placed or taken, &c.

Vi-nihita, as, ā, am, put off or down, &c.; fixed on, directed. — *Vinihita-dṛishṭi, is, is, i*, having the eyes fixed upon, eagerly looking at, intent on. — *Vinihita-manas, ās, ās, as*, having the mind fixed upon, intent upon, devoted to.

विनिध्वंस् *vi-ni-dhvaṇs* or *vi-ni-dhvas*, cl. 1. A. *-dhvaṇsate, -dhvaṇsitum*, to fall to pieces, be dispersed, be destroyed, perish, disappear, vanish; (2nd sing. Impv. *vinidhvaṇsa*, be off! take thyself off!)

Vi-nidhvasta, as, ā, am, destroyed, ruined, struck down.

विनिन्द् *vi-nind*, cl. 1. P. *-nindati* (ep. also A. *-te*), *-ninditum*, to reproach, revile, abuse.

विनिपट् *vi-ni-paṭ*, cl. 10. P. *-pāṭayati*, &c., to split open, split up, cleave.

Vi-nipāṭya, ind. having split open, having severed.

विनिपत् *vi-ni-pat*, cl. 1. P. *-patati, -patitum*, to fall down, fall headlong, fall in or into; fall upon, attack, assail; fly down, fly away: Caus. *-pātayati, -yitum*, to cause to fall down, throw down; to kill, deprive of life; to destroy, annihilate: Pass. of Caus. *-pātyate*, to be thrown down.

Vi-nipatita, as, ā, am, fallen down; flown down; flying away.

Vi-nipatya, ind. having fallen down, &c.

Vi-nipāta, as, m. falling down, falling; a great fall, ruin, any great calamity or unavoidable evil; decay, death, destruction; pain, distress; disrespect. — *Vinipāta-śaṇsin, ī, inī, i*, announcing misfortune or destruction, portentous.

Vi-nipātita, as, ā, am, thrown down; killed, destroyed.

Vi-nipātya, ind. having killed.

विनिमज्ज् *vi-ni-majj*, cl. 6. P. *-majjati*, &c., to plunge in or under, dive under, bathe.

Vi-nimagna, as, ā, am, plunged, bathed, immersed.

विनिमील् *vi-ni-mīl*, cl. 1. P. *-mīlati, -mīlitum*, to close the eyes, wink, connive; to close or shut (as the eyes &c.).

Vi-nimīlita, as, ā, am, closed, shut (as the eyes &c.). — *Vinimīlitekshaṇa* (°*ta-ik*°), *as, ā, am*, having the eyes closed.

विनिमे *vi-ni-me*, cl. 1. A. *-mayate, -mātum*, to exchange, barter.

Vi-nimaya, as, m. exchange, barter, (*vinimayena*, alternately); a pledge, deposit, security; transmutation (of letters).

विनिमेष *vi-nimesha, as*, m. (see rt. 1. *mish*), winking or twinkling of the eyes, a wink, sign.

विनियम् *vi-ni-yam*, cl. 1. P. *-yaććhati, -yantum*, to restrain, check, control, keep in check, hold back, regulate; to retrench, limit.

Vi-niyata, as, ā, am, restrained, checked, regulated, retrenched. — *Viniyata-ćetas, ās, ās, as*, having a controlled or regulated mind. — *Viniyatāhāra* (°*ta-āh*°), *as, ā, am*, moderate in food or diet, abstemious.

Vi-niyama, as, m. restraining, restraint, regulating, control, government.

Vi-niyamya, ind. having restrained, having checked, &c.

विनियुज् *vi-ni-yuj*, cl. 7. A. (rarely P.) *-yuṅkte* (*-yunakti*), *-yoktum*, to unyoke, disjoin, disconnect, detach, separate; to discharge (an arrow &c.); to attach to, appoint, fix, assign, commit, commission, charge; to apply, use, employ: Pass.

-yujyate, to be separated, fall into decay; to be appointed, to be applied, &c.: Caus. *-yojayati*, *-yitum*, to appoint, commission, employ, use, intrust, enjoin, command; to offer, present; to perform.

Vi-niyukta, as, ā, am, separated, sundered, loosed, detached, parted, parted with; absent; attached to, appointed, commissioned to; applied to, employed in; enjoined, commanded. — *Viniyuktātman* (°*ta-āt*°), *ā, ā, a*, having the mind fixed on or directed towards.

Vi-niyujya, ind. having appointed.

Vi-niyoktavya, as, ā, am, to be appointed, to be employed in, to be applied to; to be enjoined or commanded.

Vi-niyoga, as, m. unyoking, separating, parting, separation, detachment; separating from, parting with (any body or anything); giving up, leaving, abandoning; appointment to (any office); application to, employment in; commission, charge; impediment. — *Viniyoga-saṅgraha, as*, m., N. of a Pariśishṭa of the Sāma-veda.

Vi-niyojita, as, ā, am, disjoined, detached; joined to, attached to; appointed to, employed for or in, applied to (any particular duty or purpose, with loc., e. g. *adhi-patitve viniyojita*, appointed to the sovereignty); commissioned, charged, deputed.

विनिर्गम् *vi-nir-gam*, cl. 1. P. *-gaććhati*, *-gantum*, to go out, issue out; to go away, depart; to escape from; to leave; to disengage or liberate one's self from (with abl.); to become put out or beside one's self.

Vi-nirgata, as, ā, am, gone out, gone out of or from, escaped from, liberated or freed from (with abl.).

Vi-nirgama, as, m. the act of going forth, going out, departure.

विनिर्जि *vi-nir-ji*, cl. 1. P. *-jayati, -jetum*, to conquer completely; to overpower, master; to win.

Vi-nirjaya, as, m. complete victory, conquest.

Vi-nirjita, as, ā, am, entirely conquered, overpowered, overcome, won.

Vi-nirjitya, ind. having completely subdued or conquered.

विनिर्ज्ञा *vi-nir-jñā*, cl. 9. P. A. *-jānāti*, *-jānīte, -jñātum*, to distinguish, discriminate, discern, find out, investigate.

विनिर्णी *vi-nir-ṇī* (see rt. 1. *nī*), cl. 1. P. A. *-ṇayati, -te, -ṇetum*, to settle completely, decide or determine clearly.

Vi-nirṇaya, as, m. complete settlement or decision, ascertainment; certainty; a settled rule.

Vi-nirṇīta, as, ā, am, settled or determined clearly, ascertained, certain.

Vi-nirṇīya, ind. having clearly decided or settled.

विनिर्दह् *vi-nir-dah*, cl. 1. P. *-dahati, -dagdhum*, to burn completely, burn up, consume by fire, destroy totally.

Vi-nirdagdha, as, ā, am, completely burnt up or consumed, utterly destroyed.

Vi-nirdahat, an, antī, at, burning up, utterly consuming or destroying.

Vi-nirdahana, am, n. the act of burning or destroying utterly.

विनिर्दिश् *vi-nir-diś*, cl. 6. P. *-diśati*, *-deshṭum*, to point out, show, indicate, denote, mark; to direct, enjoin, announce, declare; to determine, settle, fix, resolve; to appoint, assign, charge with any business (loc.).

Vi-nirdishṭa, as, ā, am, pointed out, stated, declared, directed, enjoined; assigned.

विनिर्धू *vi-nir-dhū* (see rt. 1. *dhu* and 1. *dhū*), cl. 5. P. A. *-dhūnoti, -dhūnute* (in the later language also *-dhunoti, -dhunute*), *-dhotum*, *-dhavitum*, to shake off; to drive away, blow away, scatter in every direction, dissipate; to wave about, shake about, agitate.

Vi-nirdhuta, as, ā, am, shaken off, dispelled; shaken or waved about, agitated.

Vi-nirdhūta, as, ā, am, shaken off, driven away; scattered in all directions, dissipated, dispersed; shaken about, waved about.

Vi-nirdhūya, ind. having shaken off or driven away; having scattered or dispersed; having waved about.

विनिर्बन्ध *vi-nirbandha, as*, m. persistence, pertinacity, pertinacious pursuit.

विनिर्भञ्ज् *vi-nir-bhañj*, cl. 7. P. *-bhanakti*, *-bhaṅktum*, to break to pieces, break asunder, break through, break down.

Vi-nirbhagna, as, ā, am, broken asunder, broken down. — *Vinirbhagna-nayana, as, ā, am*, having the eyes dashed out.

विनिर्भर्त्स् *vi-nir-bharts*, cl. 10. P. A. *-bhartsayati, -te, -yitum*, to threaten or chide vehemently, scold.

Vi-nirbhartsya, ind. having threatened, having greatly reviled.

विनिर्भिद् *vi-nir-bhid*, cl. 7. P. A. *-bhinatti*, *-bhintte, -bhettum*, to split or cleave asunder, cleave; to pierce, shoot through: Pass. *-bhidyate*, to be split, to open.

Vi-nirbhidya, ind. having split asunder, having pierced or shot through.

Vi-nirbhinna, as, ā, am, split asunder, cleft; opened; pierced.

विनिर्भुज् *vi-nir-bhuj*, cl. 6. P. *-bhujati*, *-bhoktum*, to bend or turn on one side.

विनिर्मथ् *vi-nir-math* or *vi-nir-manth*, cl. 1. 9. P. *-mathati, -manthati, -mathnāti*, &c., to churn out, stir or shake about, crush, stamp to pieces, annihilate.

Vi-nirmathya, ind. having churned, having crushed or annihilated.

विनिर्मा *vi-nir-mā*, cl. 2. P. *-māti*, cl. 3. 4. A. *-mimīte, -māyate, -mātum*, to make or form out of; to form, fashion, construct, build, prepare, make, create.

Vi-nirmāṇa, am, n. the act of forming or making.

Vi-nirmātṛi, tā, trī, tṛi, one who forms or makes, a maker, builder, &c.

Vi-nirmita, as, ā, am, formed or made of, constructed, built, made, created, prepared; kept, celebrated, observed (as a feast); determined, destined; laid out (as a garden).

विनिर्मुच् *vi-nir-muć*, cl. 6. P. A. *-muñćati*, *-te, -moktum*, to loosen, free from; to set free, liberate; to discharge, shoot off; to abandon, give up: Pass. *-mućyate*, to be liberated or set free, to be freed from.

Vi-nirmukta, as, ā, am, liberated, escaped, let loose or free; exempt, free from; discharged, shot.

Vi-nirmućya, ind. having loosened or set free; having abandoned or deserted; having discharged.

विनिर्मूढ *vi-nirmūḍha, as, ā, am*, not stultified, not made void or vain. — *Vinirmūḍha-pratijña, as, ā, am*, one who is faithful to a promise or agreement.

विनिर्यत् *vi-niryat, an, atī, at* (Pres. part. of rt. 5. *i* with *nis* and *vi*), going out or forth, issuing.

विनिर्या *vi-nir-yā*, cl. 2. P. *-yāti, -yātum*, to go forth, go out, issue, set out.

Vi-niryāṇa, am, n. the act of going forth, setting out.

Vi-niryāta, as, ā, am, gone forth or out, set out.

विनिर्युज् *vi-nir-yuj*, cl. 7. P. A. *-yunakti*, *-yuṅkte, -yoktum*, to dispatch, send forth, shoot, cast.

विनिर्लिख् *vi-nir-likh*, cl. 6. P. *-likhati*, *-lekhitum*, to scratch out, scratch in, make an incision.

विनिर्वर्ण् *vi-nir-varṇ*, cl. 10. P. *-varṇayati*, *-yitum*, to look at, contemplate.

विनिर्वृत् *vi-nir-vṛit*, cl. 1. A. *-vartate, -vartitum*, to proceed out, come forth, be produced; to come to an end.

Vi-nirvṛitta, as, ā, am, proceeded, proceeding, produced, occurred; completed, finished.

विनिविद् *vi-ni-vid*, Caus. *-vedayati, -yitum*, to make known, tell, inform, report, communicate.

Vi-nivedita, as, ā, am, made known, announced.

विनिविश् *vi-ni-viś*, Caus. *-veśayati, -yitum*, to cause to enter; to introduce; to place or put on; to add.

Vi-niveśa, as, m. entrance, settling down (in a place); an impression.

विनिवृ *vi-ni-vṛi*, Caus. *-vārayati, -yitum*, to keep off, ward off; to hinder, prevent; to prohibit, forbid: Pass. of Caus. *-vāryate*, to be kept off; to be prevented.

Vi-nivāraṇa, am, n. the act of keeping off or preventing, &c.

Vi-nivārita, as, ā, am, kept off, prevented, hindered, opposed; screened, covered, kept out of view.

विनिवृत् *vi-ni-vṛit*, cl. 1. A. *-vartate, -vartitum*, to turn back, return, turn away, go back; to desist from, cease from (with abl.); to cease, end, disappear: Caus. *-vartayati, -yitum*, to cause to turn back; to restrain, withhold; to avert, divert; to cause to cease or desist; to renounce; to annul.

Vi-nivartita, as, ā, am, caused to turn back, diverted; caused to cease, stopped.

Vi-nivṛitta, as, ā, am, turned back, returned, turned away; stopped, ceased, ended, refrained, desisted from, freed from, desisting from; retired, withdrawn. — *Vinivṛitta-kāma, as, ā, am*, one whose desires have ceased, foiled in one's wishes.

Vi-nivṛitti, is, f. cessation, stopping, desisting, abstaining; stop, end, term.

विनिशम् *vi-ni-śam*, cl. 4. P. *-śāmyati, -śamitum*, to hear, listen, apprehend.

Vi-niśamya, ind. having heard.

विनिश्चर् *vi-niś-ćar* (*-nis-ćar*), cl. 1. P. *-ćarati, -ćaritum*, to go forth in all directions.

विनिश्चल *vi-niśćala, as, ā, am*, immovable, firm, steady.

विनिश्चि *vi-niś-ći* (*-nis-ći*), cl. 5. P. A. *-ćinoti, -ćinute, -ćetum*, to debate about, weigh, investigate, to regard as ascertained or certain, arrive at a fixed decision, determine, resolve.

Vi-niśćaya, as, m. decision, resolution; fixing, ascertaining, settling, ascertainment, certainty, (*aṅga-viniśćaya*, the fixing or settling of a horoscope.) — *Viniśćaya-jña, as, ā, am*, knowing the certainty of anything.

Vi-niśćita, as, ā, am, ascertained, determined, settled, decided, certain. — *Viniśćitārtha* (°*ta-ar*°), *as, ā, am*, having a decided meaning.

Vi-niśćitya, ind. having ascertained or determined, having concluded, having decided.

विनिश्वस् *vi-ni-śvas*, cl. 2. P. *-śvasiti, -śvasitum*, to draw a deep breath, heave a deep sigh, sigh, breathe hard.

Vi-niśvasat, an, atī, at, drawing in the breath, breathing hard, sighing, puffing and blowing.

Vi-niśvasya, ind. having breathed hard, having sighed, sighing.

Vi-niśvāsa, as, m. breathing hard, strong expiration, sighing, a sigh.

विनिष्क्रम् *vi-nish-kram* (*-nis-kram*), cl. 1. P. A. *-krāmati, -kramate, -kramitum*, to step forth, go out, issue forth.

Vi-nishkramya, ind. having gone forth.

Vi-nishkrānta, as, ā, am, gone forth, come out.
Vi-nishkrāmat, an, antī, at, stepping forth, coming out.

विनिष्क्रिय *vi-nishkriya, as, ā, am,* abstaining or desisting from ceremonial rites.

विनिष्टप् *vi-nish-ṭap (-nis-tap),* cl. 1. P. *-tapati, -taptam,* to heat or roast thoroughly.
Vi-nishṭapta, as, ā, am, well roasted, well fried.

विनिष्पट् *vi-nish-paṭ (-nis-paṭ),* cl. 10. P. *-pāṭayati, -yitum,* to split or cleave asunder.

विनिष्पत् *vi-nish-pat (-nis-pat),* cl. 1. P. *-patati, -patitum,* to fall out of, fly forth from, rush out, jump forth, leap out, come forth; to go or run away.
Vi-nishpatita, as, ā, am, rushed forth, lept out.
Vi-nishpatya, ind. having rushed out, having come forth.

विनिष्पिष् *vi-nish-pish (-nis-pish),* cl. 7. P. *-pinashṭi, -peshṭum,* to grind to pieces, crush, bruise; to rub together.
Vi-nishpishṭa, as, ā, am, ground to pieces, crushed into powder, smashed.
Vi-nishpishya, ind. having ground or rubbed together, having battered.
Vi-nishpesha, as, m. grinding to pieces, bruising, rubbing together.

विनिसूद् *vi-ni-sūd,* Caus. *-sūdayati, -yitum,* to kill or destroy utterly.

विनिसृ *vi-ni-sṛi = vi-niḥ-sṛi.*
Vi-nisṛita = vi-niḥsṛita.

विनिस्तप् *vi-nis-tap,* cl. 1. P. *-tapati,* &c., see *vi-nish-ṭap;* (*s* is only retained before *t* when *repeated* action is intended; in other cases it becomes *sh* by Pāṇini VIII. 3, 102.)

विनिहन् *vi-ni-han,* cl. 2. P. *-hanti, -hantum,* to strike down, strike, kill, wound.
Vi-nighnat, an, atī, at, striking down, wounding; killing.
Vi-nihata, as, ā, am, struck down, struck, wounded; completely killed; overcome; (*as*), m. a great or unavoidable calamity, the infliction of fate or heaven; a portent, comet, meteor.
Vi-nihatya, ind. having struck.

विनिह्नुत *vi-nihnuta, as, ā, am* [cf. *ni-hnuta*], hidden, concealed.

विनी *vi-nī,* cl. 1. P. *-nayati, -netum,* to lead away, take away, remove; to lead, conduct, bring, guide; to train, educate; to tame, govern; to advise, instruct, direct, give directions; to conduct, perform; to bend down, incline; to pour out; to present, offer; to spend, pass (time); to spend, pay (money); to spread: Pass. *-nīyate,* to be led or guided &c., to be conducted or performed &c.
Vi-naya, as, m. leading, guidance, moral training, training, discipline; gentlemanly refinement, gentlemanlike bearing; good behaviour, propriety of conduct, decorum, decency; modesty, affability, humility, mildness; reverence, obeisance, courtesy; conduct or behaviour (in general); N. of a son of Dharma; (*ā*), f. the plant Sida Cordifolia; (*as, ā, am*), cast, thrown; secret; a man of subdued senses; a merchant, trader, (these four senses are given on the authority of the Śabda-k.) — *Vinaya-grāhin, ī, iṇī, i,* conforming to rules of discipline, compliant, tractable, humble. — *Vinaya-piṭaka, as,* m. 'basket of discipline,' N. of those Buddhist works which contain moral precepts and rules of discipline; [cf. *tri-piṭaka.*] — *Vinaya-pradhāna, as, ā, am,* having humility pre-eminent, of which modesty is chief. — *Vinaya-pramāthin, ī, inī, i,* violating propriety, behaving ill or improperly. — *Vinaya-bhāj, k, k, k,* possessing propriety or modesty, well-behaved, modest. — *Vinaya-yogin, ī, inī, i,* possessing humility. — *Vinaya-vat, ān, atī, at,* possessed of modesty, well-behaved, modest. — *Vinaya-vāć, k, k, k,* speaking humbly or modestly; (*k*), f. modest speech. — *Vinaya-stha, as, ā, am,* conforming to discipline, compliant, tractable, governable. — *Vinayāvanata* (*°ya-av°*), *as, ā, am,* bending down modestly, bowing low with modesty.
Vi-nayana, as, ā or *ī, am,* taking away, removing; (*am*), n. the act of leading away, removing, taking away; training, education, instruction, accomplishment.
Vi-nāyaka, as, ikā, am, taking away, removing; (*as*), m. a remover (of obstacles); a Buddha or Buddhist deified teacher; N. of the god Gaṇeśa; of Garuḍa (the bird and vehicle of Vishṇu); of a poet; a Guru or spiritual preceptor; an obstacle, impediment, difficulty; (*ikā*), f. the wife of Garuḍa. — *Vināyaka-ćarita, am,* n., N. of the seventy-third chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Vināyaka-paṇḍita, as,* m., N. of a poet; = *nanda-paṇḍita.* — *Vināyaka-bhaṭṭa, as,* m., N. of a modern author. — *Vināyaka-bhojana-varṇanā,* f., N. of a chapter of the Gaṇeśa-Purāṇa. — *Vināyakāvatāra-varṇana* (*°ka-av°*), *am,* n., N. of part of the Skanda-Purāṇa. — *Vināyakāvirbhāva* (*°ka-āv°*), *as,* m. 'manifestation of Gaṇeśa,' N. of the sixth chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Vināyakotpatti* (*°ka-ut°*), *is,* f. 'birth of Gaṇeśa,' N. of the 102nd chapter of the first part of the Liṅga-Purāṇa.
Vi-nīta, as, ā, am, led away, taken away, removed; led, conveyed; taken; thrown, sent, dismissed; well-trained, educated, disciplined, refined, gentleman-like, well-behaved, well-controlled; compliant, governable, tractable; modest, demure, meek, virtuous, gentle, placid, decent, decorous; having the passions restrained, having the senses under subjection; tamed, broken in (as a horse, ox, &c.); chastised, punished; plain, neat (in dress &c.); lovely, handsome; (*as*), m. a trained horse; a merchant, trader; N. of a son of Pulastya. — *Vinīta-tva, am,* n. modesty, decency, decorum. — *Vinīta-vesha, as,* m. a modest or appropriate garb, plain attire. — *Vinītātman* (*°ta-āt°*), *ā, ā, a,* having a well-controlled mind, well-behaved; humble, lowly.
Vi-nītaka, as, am, m. n. any medium of conveyance (= *vainītaka,* q. v.); a bearer (carrying a litter); a horse (dragging a carriage).
Vi-nīti, is, f. training, good behaviour, reverence, obeisance, homage.
1. *vi-nīya,* ind. having taken away or removed; having conducted; having guided or trained; having inclined; having passed (as time &c.).
2. *vi-nīya, as,* m. sediment, dregs; sin.
Vi-netṛi, tā, m. a leader, guide, instructor, teacher; a governor, chastiser, ruler, king.
Vi-neya, as, ā, am, to be taken away or removed; to be governed or directed, governable, tractable.
Vi-neshyat, an, atī or *antī, at,* wishing or intending to take away, wishing to deprive of, wishing to conduct, &c.

विनील *vi-nīla, as, ā, am,* dark-blue, blue. — *Vinīla-bandhana, as, ā, am,* having dark-blue stalks.

विनु *vi-nu,* cl. 1. A. *-navate,* &c., Ved. to go or spread in different directions, (Sāy. = *vividham vy-āp.*)

विनुद् *vi-nud,* cl. 6. P. A. *-nudati, -te, -nottum,* to drive asunder, drive away, scare away, dispel, remove; to wound; to strike (the cords of a lute &c.), play (on a musical instrument): Caus. *-nodayati, -yitum,* to drive away, dispel, remove; to pass away or spend (time &c.); to divert, amuse, entertain: to delight in (with inst.).
Vi-nudyamāna, as, ā, am, being driven away, being sent away, being dispatched.
Vi-noda, as, m. driving away, removing, dismissing, abandoning; diversion, sport, pastime, play; interest, interesting pursuit or occupation, pleasure, gratification, happiness; eagerness, vehemence; N. of a work on music.
Vi-nodana, am, n. the act of driving away or removing; diversion, play, sport, pastime, enjoyment.
Vi-nodita, as, ā, am, driven away, dispelled, dissipated, dispersed; dismissed; diverted, amused; delighted, made happy; allayed, soothed.
Vi-nodin, ī, inī, i, driving away; diverting.

विनोक्ति *vinokti.* See under *vinā,* p. 923.

विन्द् *vind.* See rt. 1. *vid,* p. 918.
Vinda, as, ā, am, finding, getting, gaining, one who finds, &c.; (*as*), m., N. of a son of Jaya-sena; of a son of Dhṛita-rāshṭra.
Vindamāna, as, ā, am, finding, acquiring, obtaining, gaining, taking.
Vindu, us, us, u, intelligent, knowing; liberal, munificent; finding, obtaining [cf. *loka-v°*]; (*us*), m. a detached particle, drop, (in the Vedas usually spelt *bindu,* q. v., and in this sense, according to some, fr. rt. *bid* or *bind*); a drop of water or other liquid, tear-drop [cf. *jala-v°, vāshpa-v°;* rarely neut., e. g. in Mahā-bh. Droṇa-p. 2113. *aśru-vindūni,* 'drops of tears']; a drop of water taken as a measure; a spherule, globule, spot, dot, mark; a mark or spot of coloured paint on an elephant's trunk; the dot over a letter representing the Anusvāra; (in manuscripts) a mark over an erased word to show that the word ought not to be erased [cf. *kuṇḍalanā*]; a mark made by the teeth of a lover on the lips of his mistress; a peculiar mark like a dot made in cauterizing; a particular part of the mystic rites of the Śaivas; the part of the forehead between the eyebrows; (in the drama) the unexpected development of a secondary incident (which, like a drop of oil in water, expands and furnishes an important element in the plot); N. of the author of a Rasa-paddhati; (*avas*), m. pl., N. of a warrior tribe. — *Vindu-ghṛita, am,* n., Ved., N. of a particular medicinal compound taken in small quantities. — *Vindu-ćita, as,* m. a kind of deer or other animal (= *rohisha*). — *Vindu-ćitraka, as,* m. the spotted antelope. — *Vindu-jāla* or *vindu-jālaka, am,* n. a mass of dots or spots; coloured marks or spots on an elephant's face and trunk. — *Vindu-tantra, as,* m. a die, dice; a kind of chess-board. — *Vindu-tīrtha, am,* n., N. of a sacred bathing-place. — *Vindu-deva, as,* m. = *ṇa,* a Buddhist deity; N. of Śiva. — *Vindu-nātha, as,* m., N. of a teacher of the Haṭha-vidyā. — *Vindu-pattra, as,* m. a species of birch tree. — *Vindu-pattraka,* a species of amaranth used as a vegetable. — *Vindu-phala, am,* n. a pearl. — *Vindu-mat, ān, atī, at,* possessing drops, formed into balls or globules (Ved.); (*ān*), m., N. of a son of Marīći by Vindu-matī; (*atī*), f. epithet of certain verses mentioned in the Śārṅgadhara-paddhati; N. of a particular treatise; of the wife of Marīći and mother of Vindu-mat; of a daughter of Śaśa-vindu and wife of Māndhātṛi; of various other women. — *Vindu-mādhava, as,* m. a form of Vishṇu. — *Vindu-rekhaka, as,* m. a kind of bird. — *Vindu-rekhā,* f. a row or line of points or dots; N. of a daughter of Caṇḍa-vikrama. — *Vindu-vāsara, as,* m. the day of fecundation or conception. — *Vindu-saṅgraha, as,* m., N. of a work on medicine. — *Vindu-sandīpana, am,* n., N. of a commentary on the Siddhānta-tattva-vindu. — *Vindu-saras, as,* n., N. of a sacred lake, (also written *vindu-sara.*) — *Vindu-sāra, as,* m., N. of a king (a son of Candra-gupta). — *Vindu-sena, as,* m., N. of a king (a son of Kshatraujas). — *Vindu-hrada, as,* m., N. of a lake.
Vinduka, as, m. = *vindu,* a drop, &c.
Vindukita, as, ā, am, covered with drops.

विन्ध् *vindh,* a Vedic rt. (of which the form *vindhe,* 'I know,' occurs in Rig-veda I. 7, 7), referred by some to rt. *vidh* or *vyadh,* and by others connected with rt. *vind,* (see Nirukta VI. 18.)

विन्धपत्त्र *vindha-pattra, as,* m. a plant (commonly called Bel Suṇṭh).

विन्ध्य *vindhya, as*, m. (perhaps connected with rt. *bind* or *bid*, 'to divide'), N. of a range of mountains connecting the Northern extremities of the Western and Eastern Ghauts, and separating Hindūstān proper from the Dekhan, (the Vindhya range is reckoned among the seven principal mountains of Bhārata-varsha [see *kulāćala*, p. 240, col. 3], and according to Manu II. 21. forms the Southern limit of Madhya-deśa or the middle region, regarded as the sacred land of the Hindūs; according to a legend related in the Vana-parvan of the Mahā-bhārata, I. 8782 &c., the personified Vindhya mountain, jealous of Himālaya, demanded that the sun should revolve round him in the same way as about Meru, which the sun declining to do, the Vindhya then began to elevate himself that he might bar the progress of both sun and moon; the gods alarmed, asked the aid of the saint Agastya, who approached the mountain and requested that by bending down he would afford him an easy passage to the South country, begging at the same time that he would retain a low position till his return; this the mountain promised to do, but Agastya never returned, and the Vindhya range consequently never attained the elevation of the Himālaya); a hunter; (*ā*), f. a kind of plant or tree (= *lavalī*); small cardamoms (= *truṭi*). — *Vindhya-kandara*, N. of a place. — *Vindhya-kūṭa* or *vindhya-kūṭana, as*, m. epithet of the saint Agastya. — *Vindhya-parvata, as*, m. the Vindhya mountains. — *Vindhya-mūlika, ās*, m. pl., N. of a people. — *Vindhya-vāsin, ī*, m. 'dwelling in the Vindhya,' epithet of the celebrated grammarian and lexicographer Vyāḍi; (*inī*), f., N. of Durgā; a village and temple sacred to Durgā under the forms of Yoga-māyā and Bhoga-māyā (said to be a place of great resort, situated about three miles from Mirzapur on the Ganges). — *Vindhya-śakti, is*, m., N. of a king. — *Vindhya-śaila, as*, m. the Vindhya mountains. — *Vindhya-stha, as*, m. 'living in the Vindhya,' epithet of Vyāḍi (regarded as an inspired grammarian and Muni). — *Vindhyāćala* (°*ya-ać*°), *as*, m. the Vindhya range of mountains. — *Vindhyāṭavī* (°*ya-aṭ*°), f. the great Vindhya forest (which appears to have spread at one time from near Mathurā to the Narma-dā). — *Vindhyādri-vāsinī*, f. = *vindhya-vāsinī*. — *Vindhyāvali* (°*ya-āv*°), *is*, or *vindhyāvalī*, f., N. of the wife of the Asura Bali. — *Vindhyāvalī-putra* or *vindhyāvalī-suta* (°*ya-av*°), *as*, m. 'son of Vindhyāvalī,' N. of the Asura Vāṇa.

विन्न *vinna*. See p. 919, col. 2.

विन्नप *vinnapa, as*, m. (perhaps fr. *vinna*, q. v. + *pa*), the saint Agastya.

विन्यस् *vi-ny-as* (*vi-ni-*), cl. 4. P. *-asyati, -asitum*, to put or place down in different places; to put down, deposit; to place in order, adjust, dispose, arrange, distribute; to put or place on, lay on; to set the mind on; to fix the eyes upon; to put or place into; to deliver over.

Vi-nyasta, as, ā, am, placed down, deposited, fixed; inlaid, paved; delivered; offered, presented.

Vi-nyasya, ind. having put or laid down; having laid on, &c.; having arranged or disposed.

Vi-nyasyat, an, antī, at, putting down, putting or placing on; setting or fixing the eyes upon; arranging, fixing, settling, determining.

Vi-nyāsa, as, m. putting or placing down, depositing, entrusting; a deposit; orderly arrangement, disposition; any site or receptacle on or in which anything is placed or deposited; collecting, collection, assemblage.

विन्याक *vinyāka, as*, m. the tree Echites Scholaris (= *viddha*).

विप् 1. *vip* [cf. rts. *vap, vyap*], cl. 10. P. *vepayati* (Ved. also *vipayati*), *-yitum*, to throw, cast; to strew, scatter, (Ṛig-veda VII. 21, 2. *vipayanti barhiḥ*, they strew the sacred grass; Sāy. = *stṛiṇanti*.)

विप् 2. *vip, p, p, p*, Ved. (perhaps connected with rt. 1. *vip*, in the sense 'pouring out,' 'uttering'), uttering hymns of praise, praising; (*p*), m. a singer of hymns, praiser; = *vipra*; = *medhāvin*, a wise man; (*p*), f. praise, a hymn; a finger. — *Vipaś-ćit, t, t, t*, excogitating praise or hymns of praise (Ved.); wise, learned, prudent; (*t*), m. a Ṛishi, sage, teacher, learned Brāhman (= *medhāvin*, Naigh. III. 15); N. of the Indra in the second Manv-antara. — *Vipo-dhā, ās, ās, am*, Ved. singing hymns.

Vipa, as, m., Ved. a praiser (= *medhāvin*, according to Naigh. III. 15); (*ā*), f. = *vāć* (according to Naigh. I. 11).

Vipra, as, m. (according to Uṇādi-s. II. 28. fr. rt. *vap*, 'to strew;' cf. rt. 1. *vip*), an utterer of praise, singer of hymns, Ṛishi, praiser, poet, any one skilled in hymns; a Brāhman, priest; a sage, seer, wise man (= *medhāvin*, Naigh. III. 15); a foot of four short syllables (in prosody); N. of a son of Dhruva; of a son of Śrutañ-jaya. — *Vipra-kanyā*, f. a Brāhman girl, maiden of the sacerdotal class, Brāhmaṇī. — *Vipra-kāshṭha, am*, n. the cotton tree (= *tūla-vṛiksha*). — *Vipra-ćūḍāmaṇi, is*, m. 'Brāhman-jewel,' an excellent Brāhman. — *Vipra-jana, as*, m. a person of the sacerdotal caste, a Brāhman; a company of Brāhmans. — *Vipra-jūta, as, ā, am*, Ved. impelled or urged by priests, invoked by the wise, (Sāy. = *medhāvibhir ṛitvigbhiḥ preritaḥ*, Ṛig-veda I. 3, 5.) — *Vipra-jūti, is*, m., N. of the author of Ṛig-veda X. 136, 3, (having the patronymic Vātaraśana.) — *Vipra-tama, as, ā, am*, Ved. most wise, wisest. — *Vipra-deva, as*, m., N. of a leader of the Bhāgavata sect. — *Vipra-priya, as*, m. 'Brāhman-favourite,' epithet of the Palāśa tree. — *Vipra-bandhu, us*, m., N. of the author of Ṛig-veda V. 24, 4, X. 57–60, (having the patronymic Gaupāyana or Laupāyana.) — *Vipra-rājya, am*, n. the kingdom or sovereignty of the Brāhmans or priests. — *Viprarshi* (°*ra-ṛishi*), *is*, m. a Brāhman-ṛishi, a sage of the Brāhmanical class (e. g. Vasishṭha). — *Vipra-lobhin, ī*, m. 'Brāhman-enticing,' epithet of the Kiṅkirāta tree. — *Vipra-vaćas, ās, ās, as*, Ved. possessing the hymns of Ṛishis or poets, (Sāy. = *vividha-prakṛishṭa-vaćana*.) — *Vipra-samāgama, as*, m. a concourse of Brāhmans. — *Vipra-sāt*, ind. to the state of a Brāhman. — *Vipra-sevā*, f. attendance on Brāhmans, service of a Brāhman master (Manu X. 123). — *Vipra-sva, am*, n. the property of a Brāhman. — *Viprāpavāda* (°*ra-ap*°), *as*, m. abuse of a Brāhman. — *Viprendra* (°*ra-in*°), *as*, m. chief of Brāhmans.

विपक्त्रिम *vi-paktrima, vi-pakva*. See under *vi-pać*.

विपक्ष *vi-paksha, as, ā, am*, being on a different or opposite side, opposed, adverse, contrary, inimical; (*as*), m. an opponent, enemy, adversary, rival; a disputant; (in grammar) an exception; (in logic) a negative instance, a syllogism in which the major term is not found; an instance on the opposite side (as 'there cannot be fire in a lake, because there is no smoke there'). — *Vipaksha-tas*, ind. hostilely, inimically; from a rival, (*ćaramam vipakshataḥ*, after a rival, Kirāt. VIII. 54.) — *Vipaksha-tā*, f. or *vipaksha-tva, am*, n. hostility, enmity, opposition, controversy, contradiction. — *Vipaksha-bhāva, as*, m. hostile disposition, state of hostility. — *Vipaksha-śūla, as*, m., N. of a chief of a sect called Ārādhya. — *Vipakshākrānta* (°*sha-āk*°), *as, ā, am*, seized by an enemy.

Vi-pakshas, ās, ās, as, Ved. placed or yoked on both sides (e. g. *yuñjanti kāmyā harī vipakshasā rathe*, they harness the two favourite bay horses [of Indra] to the chariot on both sides, Ṛig-veda I. 6, 2).

विपक्षपात *vi-pakshapāta, as, ā, am*, free from partizanship, impartial, indifferent; (*as*), m. impartiality, indifference.

विपच् *vi-pać*, cl. 1. P. A. *-paćati, -te, -paktum*, to cook thoroughly, overcook; to roast; to dissolve by cooking or boiling, melt, liquefy; to digest; to mature, ripen: Pass. *-paćyate*, to be cooked or baked; to be digested; to be completely matured or ripened; to be developed: Caus. *-pāćayati, -yitum*, to cook thoroughly, overcook; to dissolve by cooking, melt, liquefy.

Vi-paktrima, as, ā, am, thoroughly matured, ripened; fulfilled, developed, come to pass (as the consequence of former actions).

Vi-pakva, as, ā, am, cooked, dressed; ripened, matured.

Vi-pāka, as, m. cooking thoroughly, cooking, dressing; ripening, maturing, ripeness, maturity; conversion of food into a state differing from its original one, digestion; change of state (in general); unexpected consequence of actions, unexpected event or occurrence, improbable result; the consequence or result of any action either in this or in a former birth matured by the operation of time; calamity, distress, poverty, difficulty, embarrassment; flavour, taste; (*as, ā, am*), having mature fruit, fruitful, (Sāy. = *paripakva-phala*.) — *Vipāka-visphūrjathu, us*, m. the thunder or thunderbolt of the consequences (of sins committed in a former birth).

Vi-pākin, ī, inī, i, having unexpected consequences or results, resulting in, followed by.

विपञ्ची *vi-pañćī*, f. (said to be fr. rt. *pañć* with *vi*), play, sport, pastime; a lute.

Vi-pañćikā, f. a lute (= *vīṇā*).

विपट् *vi-paṭ*, cl. 10. P. *-pāṭayati, -yitum*, to split in two, tear open; to tear out, eradicate, root up, destroy; to open, unfold.

Vi-pāṭana, am, n. the act of splitting in two, tearing open, uprooting, eradication; driving away, spoliation.

Vi-pāṭita, as, ā, am, split or torn open, rooted up, eradicated, destroyed. — *Vipāṭitārishṭa* (°*ta-ar*°), *as, ā, am*, destroying or driving away ill luck.

विपठ् *vi-paṭh*, cl. 1. P. *-paṭhati, -paṭhitum*, to read through, read.

विपण् *vi-paṇ*, cl. 1. A. *-paṇate* (ep. also P. *-ti*), *-paṇitam*, to sell; to bet.

Vi-paṇa, as, m. or *vi-paṇana, am*, n. sale, contract of sale; low or petty traffic.

Vi-paṇat, an, antī, at, selling.

Vi-paṇi, is, m. f. or *vi-paṇī*, f. a place where things are sold, a shop, stall, fair, market, market-place; the street of a market; any article or commodity for sale; traffic. — *Vipaṇi-madhya-ga, as, ā, am*, being in the midst of the market.

Vi-paṇin, ī, m. a dealer, trafficker, shopkeeper, merchant.

विपत् *vi-pat*, cl. 1. P. *-patati, -patitum*, to fall or break through, dash through (Ved., Sāy. on Ṛig-veda I. 168, 6. *vi-patatha* = *viśīrṇam pātayatha*); to fall off, fly apart, fall asunder, burst asunder, be reft asunder, be divided or separated: Caus. *-pātayati, -yitum*, to cause to fly off or away, shoot off, discharge (arrows &c.); to cause to fly apart or burst asunder; to destroy, kill.

विपथ *vi-patha, as, am*, m. n. a different path, wrong way, bad road; (*as*), m., Ved. a kind of war-chariot. — *Vipatha-gāmin, ī, inī, i*, going in a wrong way or evil course. — *Vipatha-yamaka, am*, n. a kind of Yamaka, q. v., in which the paronomasia is only at the beginning and end of the verse.

Vi-pathi, is, is, i, Ved. going on paths that spread in different directions.

विपद् 1. *vi-pad*, cl. 4. A. *-padyate, -pattum*, to go apart, go badly or wrongly, fail, miscarry; to fall into a bad state, fall into misfortune; to be disabled or incapacitated; to perish, die; to hinder, obstruct: Caus. *-pādayati, -yitum*, to cause to go wrong, cause to perish, destroy, kill.

1. *vi-patti, is*, f. going wrongly, adversity, calamity, misfortune, disaster, mishap, (opposed to *sam-*

patti); pain, agony; death, dying. — *Vipatti-kāla*, *as*, m. a season of adversity or distress. — *Vipatti-yukta*, *as*, *ā*, *am*, attended with misfortune, unfortunate. — *Vipatti-rahita*, *as*, *ā*, *am*, free from misfortune, prosperous, happy.

2. *vi-patti*, *is*, m. a distinguished or excellent foot-soldier (= *viśishṭaḥ padātiḥ*, Kirāt. XV. 16).

2. *vi-pad*, *t*, f. going wrongly, calamity, adversity, distress, misfortune; death. — *Vipat-kāla*, *as*, m. a time of calamity, season of misfortune, adversity. — *Vipat-phala*, *as*, *ā*, *am*, resulting in misfortunes, calamitous in result. — *Vipat-sāgara*, *as*, m. an ocean of misfortunes, heavy calamity. — *Vipad-uddharaṇa*, *am*, n. or *vipad-uddhāra*, *as*, m. extrication from misfortune. — *Vipad-grasta*, *as*, *ā*, *am*, seized or devoured by misfortune, overtaken by or involved in calamity. — *Vipad-daśā*, f. a state of misfortune, calamitous condition. — *Vipad-yukta*, *as*, *ā*, *am*, attended with misfortune, unhappy, unfortunate. — *Vipad-rahita*, *as*, *ā*, *am*, free from misfortune, prosperous.

Vi-padā, f. misfortune, adversity, calamity, distress.

Vi-panna, *as*, *ā*, *am*, gone wrong, fallen into adversity or misfortune, unfortunate, afflicted, distressed; declined, failed; disabled, incapacitated; lost, destroyed, annihilated; dead, defunct; (*as*), m. a snake. — *Vipannāpatya* (°*na-ap*°), *ā*, f. a woman who has lost a child by abortion.

Vipannaka, *as*, *ā*, *am*, unfortunate; dead; destroyed.

Vi-pādana, *am*, n. the act of destroying, destroying, killing, destruction.

Vi-pādanīya or *vi-pādayitavya* or *vi-pādya*, *as*, *ā*, *am*, proper to be destroyed, fit to be killed, destructible.

Vi-pādita, *as*, *ā*, *am*, destroyed, killed.

विपन्य *vi-panya* (probably fr. *vipanyā* below), Nom. A. *-panyate*, &c., Ved. to praise in various ways, praise, (Sāy. = *vividham stu*.)

Vipanyā, f., Ved. desire of praising; praise.

Vipanyu, *us*, *us*, *u*, Ved. desirous of praising, wishing to praise, diligent in praise, singing praises, praising, (Sāy. = *stotṛi*.)

विपयस् *vi-payas*, *ās*, *ās*, *as*, waterless, destitute of water.

विपरिक्रम् *vi-pari-kram*, cl. 1. P. A. *-krāmati*, *-kramate*, *-kramitum*, to step or walk round or on all sides, go round, circumambulate.

Vi-parikrānta, *as*, *ā*, *am*, one who has shown valour (in battle), courageous, powerful.

Vi-parikrāmam, ind., Ved. having walked round, going all about.

विपरिगा *vi-pari-gā*, cl. 3. P. *-jigāti*, *-gātum*, to go over, be overturned or upset (as a cart).

विपरिच्छिद् *vi-pari-ćhid* (*-ćhid*), cl. 7. P. A. *-ćchinatti*, *-ćchintte*, *-ććhettum*, to cut on all sides, cut round, cut to pieces, cut off, destroy utterly.

Vi-pariććhinna, *as*, *ā*, *am*, cut on all sides, cut to pieces, cut off, utterly destroyed. — *Vipariććhinna-mūla*, *as*, *ā*, *am*, having the roots cut completely round or off, entirely uprooted.

विपरिणम् *vi-pari-ṇam* (*-nam*), Pass. *-ṇamyate*, to be changed into; to undergo change or alteration.

Vi-pariṇamana, *am*, n. changing, alteration, undergoing change or alterations.

Vi-pariṇāma, *as*, m. change of state or form, transformation, change, alteration.

Vi-pariṇāmin, *ī*, *inī*, *i*, undergoing or producing change of state or form.

विपरितप् *vi-pari-tap*, cl. 4. A. or Pass. *-tapyate*, to be greatly distressed, suffer great pain.

विपरिधा *vi-pari-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte*, *-dhātum*, to exchange, change, alter.

Vi-paridhāya, ind. having changed, having changed a dress.

विपरिधाव् *vi-pari-dhāv*, cl. 1. P. A. *-dhāvati*, *-te*, *-dhāvitum*, to run about, run in all directions; to run through, overrun.

विपरिमुच् *vi-pari-muć*, Pass. *-mućyate*, to be freed from, be released from.

विपरिम्लै *vi-pari-mlai*, cl. 1. P. A. *-mlāyati*, *-te*, *-mlātum*, to fade or wither away entirely.

Vi-parimlāna, *as*, *ā*, *am*, entirely faded, completely withered.

विपरिलुप् *vi-pari-lup*, cl. 6. P. A. *-lumpati*, *-te*, *-loptum*, to break to pieces or destroy utterly, break up, annihilate.

Vi-parilupta, *as*, *ā*, *am*, broken or destroyed utterly, broken up.

Vi-parilopa, *as*, m. breaking or destroying utterly.

विपरिवृत् *vi-pari-vṛit*, cl. 1. A. *-vartate*, &c., *-vartitum*, to turn round, revolve, move in a circle; to roll about; to go to and fro, wander all round, wander about; to turn round or back, return; to be changed or altered; to surround, attend upon (with acc.): Caus. *-vartayati*, *-te*, *-yitum*, to cause to turn round or revolve.

Vi-parivartana, *as*, *ī*, *am*, causing to turn round, causing to return; (*ī*), f., scil. *vidyā*, a magical knowledge producing the return of any one; (*am*), n. turning about, turning away from or back.

Vi-parivartamāna, *as*, *ā*, *am*, wandering or roaming about.

Vi-parivartita, *as*, *ā*, *am*, turned away from or back, reverted, averted.

Vi-parivartya, ind. having turned round, having turned away.

Vi-parivṛitti, *is*, f. turning round, revolution.

विपरी *vi-parī* (*-pari-i*), cl. 2. P. *-pary-eti*, *-etum*, to go or turn round in an opposite direction; to turn round the wrong way; to go round, return.

Vi-parīta, *as*, *ā*, *am*, turned round, turned the wrong way, reversed, inverted, inverse, converse, opposite, adverse, perverse, contrary, repugnant; contrary to what is right, wrong, contrary to rule, incorrect; being the reverse of anything (abl.); being in altered or changed circumstances; acting in an opposite manner, having a contrary disposition, going asunder or in opposite directions, different; cross; disagreeable; inauspicious, unfavourable; (*ā*), f. a perverse woman; a disloyal or unchaste wife. — *Viparīta-kara*, *as*, *ī*, *am*, or *viparīta-kārin*, *ī*, *iṇī*, *i*, or *viparīta-kartṛi*, *tā*, *trī*, *tṛi*, acting in a contrary manner, perverse, contradictory. — *Viparīta-krīḍā*, f., N. of the 125th chapter of the Sārṅgadhara-paddhati. — *Viparīta-gati*, *is*, *is*, *i*, going backwards, going in a contrary or reverse direction; (*is*), f. inverse or reverse motion. — *Viparīta-ćetas*, *ās*, *ās*, *as*, contrary-minded, having a perverted mind or impaired mental faculties. — *Viparīta-tā*, f. or *viparīta-tva*, *am*, n. contrariety, inversion, perverseness, reverse or opposite state or condition; counterpart. — *Viparīta-pathyā*, f. a sort of metre. — *Viparīta-bodha*, *as*, *ā*, *am*, having a perverted understanding or intellect. — *Viparīta-rata*, *am*, n. inverted sexual intercourse. — *Viparīta-lakshaṇā*, f. ironical description of an object by mentioning its contrary properties. — *Viparīta-vṛitti*, *is*, *is*, *i*, acting or behaving in a contrary manner. — *Viparītākhyānakī* (°*ta-ākh*°), f. a sort of metre. — *Viparītāyana* (°*ta-ay*°), *am*, n. a contrary Ayana or progress of the sun from solstice to solstice. — *Viparītāyana-gata*, *as*, *ā*, *am*, (in astronomy) situated in contrary Ayanas.

Vi-paryaya, *as*, m. reverse, inversion, contrariety, (*viparyaye*, on the contrary; *rātrer viparyayaḥ*, the contrary of night, i. e. day); inverted order or succession, perverseness, obstruction, opposition; change, interchange, exchange, barter, (*dravya-v*°, exchange of goods, buying and selling, trade); morbid change, reverse of fortune, calamity, misfortune, adverse fate; error, transgression, trespass; misapprehension, mistake, failure of conception; perverseness of disposition; change of purpose or conduct, enmity, hostility; overthrow, destruction, annihilation.

Vi-paryāya, *as*, m. = *vi-paryaya*, reverse, contrariety, &c.

विपरे *vi-pare* (*-parā-i*), cl. 2. P. *-paraiti*, *-paraitum*, Ved. to go back again, return.

विपर्णक *vi-parṇaka*, *as*, m. the Palāśa tree, Butea Frondosa.

विपर्यस् *vi-pary-as* (*-pari-as*), cl. 4. A. *-asyate*, *-asitum*, to throw or turn over, overturn, turn the wrong way, reverse, invert; to change about, interchange, exchange.

Vi-paryasta, *as*, *ā*, *am*, reversed, inverted, reverse, opposite, contrary; interchanged, inverted (in grammar); erroneously conceived to be real. — *Viparyasta-putrā*, f. a woman bearing no male children. — *Viparyasta-manaś-ćeshṭa*, *as*, *ā*, *am*, having mind and actions perverted or inverted.

Vi-paryasya, ind. having turned over, having inverted, having changed or exchanged.

Vi-paryāsa, *as*, m. reverse, contrariety, opposition; interchange [cf. *vi-paryaya*]; error, mistake, delusion, imagining what is unreal or false to be real or true, error, mistake; (*am*), ind., Ved. alternately.

विपर्यावृत् *vi-pary-ā-vṛit* (*-pari-ā-vṛit*), cl. 1. A. *-vartate*, &c., to be turned back: Caus. *-vartayati*, *-te*, *-yitum*, to cause to turn away from, cause to be overturned.

विपर्यूह् *vi-pary-ūh* (*-pari-ūh*), cl. 1. P. *-ūhati*, *-ūhitum*, Ved. to place or fix separately.

विपर्व *vi-parva*, *as*, *ā*, *am*, Ved. dismembered, mutilated, (according to Sāy. on Ṛig-veda I. 187, 1 = *viććhinna-sandhika*.)

विपल *vi-pala*, *am*, n. a moment, instant (= a Pala or second or, according to some, $\frac{1}{6}$th of it); a simple breathing (or, according to some, $\frac{1}{10}$th of it).

विपलाय् *vi-palāy* (fr. rt. *ay* = rt. 5. *i* with *palā* for *parā* and *vi*), cl. 1. A. *-palāyate*, *-yitum*, to run away in different directions.

Vi-palāyana, *am*, n. running away, flying in different directions.

Vi-palāyita, *as*, *ā*, *am*, run away, running away, routed, put to flight.

विपल्यङ्ग् *vi-paly-aṅg* (*-pari-aṅg*), Caus. *-aṅgayati*, *-yitum*, Ved. to envelop, surround.

विपल्यय् *vi-paly-ay* (fr. rt. *ay* = rt. 5. *i* with *pali* for *pari* and *vi*), cl. 1. A. *-palyayate*, &c., Ved. to go back, turn round, return.

विपव्य *vi-pavya*. See under *vi-pū*, p. 928.

विपशिन् *vi-paśin*, *ī*, m. (probably fr. rt. 1. *paś* with *vi*), a Buddhist saint, the first of the seven principal Buddhas.

Vi-paśya, *am*, n. knowledge (?).

विपश्चित् *vipaś-ćit*. See under 2. *vip*.

विपा *vi-pā*, cl. 1. P. *-pibati*, &c., *-pātum*, to drink at different times; to drink up.

Vi-pipāna, *as*, *ā*, *am*, Ved. drinking much or variously; drinking especially, (Sāy. = *viśesheṇa pibat*, Ṛig-veda I. 112, 15; = *vipīta-vat* or *vipibat*, Ṛig-veda VII. 22, 4.)

Vi-pīta, *as*, *ā*, *am*, drunk up. — *Vipīta-vat*, *ān*, *atī*, *at*, one who has drunk up.

विपाक *vi-pāka*. See under *vi-pać*.

विपाटन *vi-pāṭana*. See under *vi-paṭ*.

विपाटल *vi-pāṭala*, *as*, *ā*, *am*, pale-red.

विपाठ *vipāṭha*, *as*, m. (perhaps for *vi-pāṭa*, fr. rt. *paṭ*), a kind of large arrow (described by the commentator on the Mahā-bhārata as *viśāla vaiśākhī-mukha-vat*).

विपाण्डु *vi-pāṇḍu, us, us, u,* pale, pallid (Kirāt. IV. 24), painted with different yellow colours.
Vi-pāṇḍura, as, ā, am, pale, pallid, white.

विपादिका *vi-pādikā,* f. (fr. *pāda* with *vi*), a disease of the foot, a sore or tumour on the foot; a riddle, enigma.

विपापा *vi-pāpā,* f., N. of a river.

विपाल *vi-pāla, as, ā, am,* having no keeper or attendant, unguarded, unattended.

विपाश् *vi-pāś, ṭ,* f. (according to Sāy. fr. rt. *paś* or rt. *paś*), the Vipāś or Vipāśā river, (see below.) — *Vipāṭ-ćhutudrī,* f. du. the rivers Vipāś and Sutudrī, (in Ṛig-veda III. 33. is a dialogue between Viśvā-mitra and these two rivers.)
Vi-pāśa, as, ā, am, unnoosed, uncorded, unfastened, untied, unfettered, freed from a noose, devoid of fastenings or ties; (*ā*), f. the Vipāśā or Beas river, one of the five rivers of the Pañjāb (said to be so called as having destroyed the cord which the Muni Vasishṭha had tied round his neck when about to hang himself through grief for the death of his son slain by Viśvā-mitra; this river is considered to be identical with the Hyphasis of Arrian, the Greek name being a corruption of Bipasha; it rises in the Himālaya, and after a course of about 220 miles joins the Sutlej south-east of Amritsar).
Vi-pāśin, ī, inī, i, Ved. without fastenings, with unloosed or dissevered fastenings or cords.

विपिन *vipina, am,* n. (according to Uṇādi-s. II. 52. fr. rt. *vep*), a wood, forest, thicket, grove. — *Vipina-tilaka,* a species of metre.
Vipināya, Nom. A. *vipināyate,* &c., to be like a wood or thicket.

विपुल *vi-pula, as, ā, am* (see rt. *pul*), large, great, extensive, broad, wide, spacious, roomy, capacious; abundant; deep, profound; (*as*), m. the mountain Meru (or the western branch of it); the Himālaya mountain; a respectable man; N. of a pupil of Deva-śarman (who guarded the virtue of Rući, his preceptor's wife, when tempted by Indra during her husband's absence); (*ā*), f. the earth; N. of Dākshāyaṇī in Vipula; a form of the Āryā metre in which the line is irregularly divided by the cesura or pause, (three species of this form are reckoned, viz. Ādi-vipulā, having the pause in the first line; Antya-vipulā, having it in the second; Ubhaya-vipulā, having it in both lines.) — *Vipula-ćchāya, as, ā, am,* having ample shade, shady, umbrageous. — *Vipula-jaghanā,* f. a woman with large hips. — *Vipula-tā,* f. or *vipula-tva, am,* n. largeness, greatness, magnitude, extent, width, spaciousness. — *Vipula-mati, is, is, i,* endowed with great understanding. — *Vipula-rasa, as,* m. 'having abundant juice,' the sugar-cane. — *Vipula-vrata, as, ā, am,* one who practises great devotion. — *Vipula-śroṇi,* f. (a woman) having swelling hips, round-limbed. — *Vipulāyatāksha* (°*la-āy*°, °*ta-ak*°), *as, ā, am,* having large and long eyes. — *Vipulekshaṇa* (°*la-ik*°), *as, ī, am,* large-eyed. — *Vipuloraska* (°*la-ur*°), *as, ā, am,* broad-chested.

विपुलक *vi-pulaka, as, ī, am,* free from erection of the hair, devoid of horripilation.

विपुलिन *vi-pulina, as, ā, am,* without islands, having no islands or sandbanks.

विपुष्ट *vi-pushṭa, as, ā, am,* ill-fed, underfed; [cf. *pushṭa-vipushṭau.*]

विपू *vi-pū,* cl. 9. P. *-punāti, -pavitum,* to cleanse thoroughly, purify effectually.
Vi-pavya, as, ā, am, to be cleansed or purified.
1. *vi-pūya, as,* m. the Muñja grass, Saccharum Munja (so called from being cleaned before being made into ropes).
2. *vi-pūya,* ind., Ved. having purified, &c.

विपृक्वत् *vipṛikvat* [cf. rt. 1. *pṛić*], Ved. = *sarvato vyāptam,* that which is everywhere diffused, (Ṛig-veda V. 2, 3.)

विपृच् *vi-pṛić, k,* f. (see rt. 1. *pṛić*), Ved. disuniting, expelling, driving away, (Sāy. = *pṛithak-karaṇa.*)

विपृच्छम् *vi-pṛiććham,* ind. to ask, to make various inquiries, (Sāy. = *vividham prashṭum,* Ṛig-veda VII. 86, 3.)

विपृथ *vi-pṛitha, as,* m., N. of a son of Ćitraka.

विपृथु *vi-pṛithu, us,* m., N. of a king.

विपोधा *vipo-dhā.* See under 2. *vip.*

विप्र *vipra, vipra-kanyā,* &c. See p. 926, col. 2.

विप्रकृ *vi-pra-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to treat with disrespect, hurt, injure; to offend, disturb, oppress.
Vi-prakāra, as, m. treating with disrespect, injury, offence; contumely, abuse; opposition, counteraction; retaliation; wickedness; various manner.
Vi-prakārin, ī, iṇī, i, treating with contempt, opposing, opposed to, retaliating.
Vi-prakṛita, as, ā, am, treated with disrespect or contempt, injured, offended, oppressed; reviled, abused; opposed, counteracted; retaliated, requited.
Vi-prakṛiti, is, f. injury, offence; abuse, contumely; retort, retaliation.

विप्रकृष् *vi-pra-kṛish,* cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw apart, draw away, draw out.
Vi-prakarsha, as, m. distance, remoteness.
Vi-prakṛishṭa, as, ā, am, drawn or removed away, drawn out, extended, protracted, lengthened; remote, distant; carried away, carried off; (*am*), ind. far, far away. — *Viprakṛishṭa-tva, am,* n. remoteness, distance.
Vi-prakṛishṭaka, as, ā, am, remote, distant.

विप्रकॄ *vi-pra-kṝ,* cl. 6. P. *-kirati, -karitum* or *-karītum,* to scatter or throw about, spread abroad.
Vi-prakīrṇa, as, ā, am, thrown about, scattered or spread abroad, dispersed; dishevelled, loose; dashed to pieces; outstretched, expanded, wide, broad. — *Viprakīrṇa-śiroruha, as, ā, am,* having dishevelled or flowing hair.

विप्रगम् *vi-pra-gam,* cl. 1. P. *-gaććhati, -gantum,* to go apart or asunder, be dispersed or scattered.

विप्रचित्ति *vipraćitti, is,* m., N. of a Dānava.

विप्रचिन्त् *vi-pra-ćint,* cl. 10. P. *-ćintayati, -yitum,* to meditate or reflect on, think about.
Vi-praćintya, having reflected on, having thought about.

विप्रणश् *vi-pra-ṇaś* (*-naś*), cl. 1. 4. P. *-naśati, -naśyati, -nanshṭum, -nashṭum* (see 2. *pra-ṇaś*), to be lost, disappear; to have no effect or result, bear no fruit: Caus. *-nāśayati, -yitum,* to cause to be lost.
Vi-pranashṭa, as, ā, am (not *vi-praṇashṭa,* see 2. *pra-ṇaś;* cf. Pāṇ. VIII. 4, 36), lost, disappeared, vanished; vain, fruitless. — *Vipranashṭa-viśeshaka, as, ā, am,* one who has lost his discriminative faculty.

विप्रतिकृ *vi-prati-kṛi,* cl. 8. P. *-karoti,* &c., to counteract, oppose.
Vi-pratikāra, as, m. counteraction, opposition, contradiction, reverse; retaliation.
Vi-pratikṛita, as, ā, am, counteracted, opposed; requited.

विप्रतिपद् *vi-prati-pad,* cl. 4. A. *-padyate, -pattum,* to go in different or opposite directions, go hither and thither, turn here and there; to be perplexed or confused, be uncertain how to act, waver; to differ, be of different opinions or interests, be mutually opposed.
Vi-pratipatti, is, f. going in different or opposite directions, perplexity, confusion; difference, opposition (of opinion or interests), mutual contrariety, discrepancy, contest, dispute, contradiction, conflict (of evidence), dissent, objection (in argument); various acquirement or acquisition, conversancy; mutual connection or relation.
Vi-pratipadya, as, ā, am, to be mutually opposed or contradicted, to be contested; to be variously acquired.
Vi-pratipadyamāna, as, ā, am, being disputed or contested; being in course of acquirement.
Vi-pratipanna, as, ā, am, gone in different or opposite directions, perplexed, confused, bewildered; mutually opposed, opposite, dissentient, being at variance; contradicted, disputed, contested; conversant or acquainted with in various ways; mutually connected.

विप्रतिभा *vi-prati-bhā,* cl. 2. P. *-bhāti, -bhātum,* to appear as, seem.

विप्रतिषिद्ध *vi-pratishiddha, as, ā, am* (fr. rt. *sidh* with *prati* and *vi*), contradicted, opposed, prohibited, forbidden.
Vi-pratishedha, as, m. a grammatical term implying that two different operations can be undertaken according to two different rules (the last mentioned being then generally regarded as operative *para-vipratishedhena,* 'by the prohibition of the other').

विप्रतिसार *vi-pratisāra, as,* m. (fr. rt. *sṛi* with *prati* and *vi*), repentance; evil, wickedness, evil action; hate, enmity, rage, wrath.
Vi-pratīsāra, as, m. = *vi-pratisāra* above.

विप्रतॄ *vi-pra-tṝ,* Caus. *-tārayati, -yitum,* to impose upon, deceive, cheat.
Vi-pratārita, as, ā, am, imposed upon, deceived.

विप्रथ् *vi-prath,* cl. 1. A. *-prathate* (Ved. also P. *-prathati*), *-prathitum,* to spread out, extend (Ved. P.), to be widely extended, be expanded or spread abroad: Caus. *-prathayati, -yitum,* to spread out, extend, spread abroad, celebrate; to display, exhibit.
Vi-prathayat, an, antī, at, spreading abroad, diffusing.
Vi-prathita, as, ā, am, spread out, spread abroad, widely diffused or extended.

विप्रदह *vi-pra-daha, as,* m. (probably fr. rt. 1. *dah* with *pra* and *vi*), dried fruit or roots, &c.

विप्रदुष्ट *vi-pradushṭa, as, ā, am* (see rt. *dush*), very sensual or dissolute, spoiled, vitiated, defiled; corrupt, bad. — *Vipradushṭa-bhāva, as, ā, am,* having a very vicious or sensual disposition, vicious, sensual, corrupt, bad.

विप्रदुह् *vi-pra-duh,* cl. 2. P. *-dogdhi, -dogdhum,* Ved. to receive, accept, take, (Sāy. *vipra-duhanti* = *labhante,* Ṛig-veda IV. 24, 9.)

विप्रधाव् *vi-pra-dhāv,* cl. 1. P. A. *-dhāvati, -te, -dhāvitum,* to run in different directions, disperse.

विप्रनष्ट *vi-pranashṭa.* See *vi-pra-naś.*

विप्रबुध् *vi-pra-budh,* cl. 4. A., 1. P. *-budhyate, -bodhati,* &c., to awake: Caus. *-bodhayati, -yitum,* to awaken, arouse; to admonish, advise, explain.
Vi-prabuddha, as, ā, am, awakened, awake.
Vi-prabodhita, as, ā, am (fr. the Caus.), aroused, admonished, explained.

विप्रमत्त *vi-pramatta* (?), see Kathā-s. 34, 255.

विप्रमुच् *vi-pra-muć,* cl. 6. P. A. *-muñćati, -te, -moktum,* to loosen, unfasten, take off; to liberate, release, set free, deliver; to discharge, cast, hurl, shoot: Pass. *-mućyate,* to be liberated or released.

Vi-pramukta, as, ā, am, set free, loosed, loosened, let go, escaped, liberated; discharged, shot; free from, (*guṇa-v°*, free from qualities.) — *Vipramukta-bhaya, as, ā, am,* removed from danger, free from fear.

Vi-pramućya, ind. having taken off, having liberated or released, having discharged.

Vi-pramoćya, as, ā, am, to be liberated or freed from.

विप्रमुह् *vi-pra-muh,* Caus. *-mohayati, -yitum,* to bring into confusion or disorder, render confused.

Vi-pramohita, as, ā, am, utterly bewildered, infatuated; fascinated.

विप्रया *vi-pra-yā,* cl. 2. P. *-yāti, -yātum,* to go asunder, run away in disorder.

Vi-prayāṇa, am, n. going or flying away, flight, retreat.

Vi-prayāta, as, ā, am, gone apart or asunder, fled in all directions, run away in disorder.

विप्रयुज् *vi-pra-yuj,* cl. 7. P. A. *-yunakti, -yuṅkte, -yoktum,* to disunite, separate, dissever, deprive of (with inst.): Pass. *-yujyate,* to be disunited, be separated from (with inst.): Caus. *-yojayati, -yitum,* to disunite, cause to be separated from (with inst.), to deprive of, free from, release from.

Vi-prayukta, as, ā, am, disjoined, disunited, separated, severed, divorced; separated from, freed from, released from (with inst. or at the end of a comp., e. g. *bandhana-v°*, freed from fetters); deprived of, without (e. g. *maṇi-v°*, without jewels); absent from, away from.

Vi-prayujya, ind. having separated, having deprived of.

Vi-prayoga, as, m. disjunction, disunion, dissociation, severance, separation, divorce, absence, the separation of lovers; separation from (with inst. and even with *saha,* e. g. *priyair* or *priyaiḥ saha viprayogaḥ,* separation from loved objects); quarrel, disagreement; the being fit or deserving.

Vi-prayojita, as, ā, am, separated from, deprived of, freed or delivered from (with inst.).

विप्रलप् *vi-pra-lap,* cl. 1. P. *-lapati, -lapitum,* to discourse or speak about variously, discuss; to talk idly, prate, prattle, wrangle; to complain, lament, bewail.

Vi-pralapita, as, ā, am, discussed, debated about.

Vi-pralapta, am, n. discussion, debate, disquisition.

Vi-pralāpa, as, m. talking idly, prattling, prattle, unmeaning discourse, nonsense, mutual contradiction, wrangling, quarrelling, quarrel; infraction of a promise or engagement, deception.

विप्रलभ् *vi-pra-labh,* cl. 1. A. *-labhate* (ep. also *-lambhate*), *-labdhum,* to overreach, deceive, cheat; to mock, insult, to disregard, violate; to receive back, regain, recover: Caus. *-lambhayati, -yitum,* to mock, insult; to offend against, violate.

Vi-pralabdha, as, ā, am, cheated, deceived, tricked; hurt, injured; disappointed; (*ā*), f. a female disappointed by her lover's breaking his appointment, (one of the incidental characters in a drama.)

Vi-pralabdhṛi, dhā, dhṛi, dhṛi, deceiving; one who deceives, a deceiver, traitor.

Vi-pralambha, as, m. overreaching, deceiving, tricking, disappointing, deceiving by false assertions or by not keeping a promise, deception, deceit (in general); quarrel, disagreement; separation of lovers; disunion, disjunction.

Vi-pralambhaka, as, ikā, am, deceiving, a deceiver, fallacious. — *Vipralambha-tva, am,* n. deceptiveness, fallaciousness.

Vi-pralambhana, am, n. the act of overreaching or deceiving, deception.

Vi-pralambhin, ī, inī, i, deceiving, deceptive, fallacious.

विप्रली *vi-pra-lī,* cl. 4. A. *-līyate,* &c., to dissolve away, become dissolved; to be dispersed.

Vi-pralaya, as, m. dissolution, annihilation.

Vi-pralīna, as, ā, am, dispersed or scattered in all directions (said of a defeated army).

विप्रलुड् *vi-pra-luḍ,* Caus. *-loḍayati, -yitum,* to stir about, agitate, disturb, throw into disorder or confusion, disorder, disarrange, spoil.

Vi-praloḍita, as, ā, am, disarranged, spoiled.

विप्रलुप् *vi-pra-lup,* cl. 6. P. A. *-lumpati, -te, -loptum,* to tear away, carry off, snatch away, rob, plunder; to break in upon, interrupt, disturb, confound: Pass. *-lupyate,* to be robbed or plundered.

Vi-pralupta, as, ā, am, snatched away, carried off, plundered; broken in upon, interrupted, disturbed.

Vi-pralumpaka, as, ikā, am, rapacious, exacting, avaricious.

विप्रलुभ् *vi-pra-lubh,* Caus. A. *-lobhayate, -yitum,* to allure, entice, try to lead astray or deceive.

विप्रलू *vi-pra-lū,* cl. 9. P. A. *-lunāti, -lunīte, -lavitum,* to cut off, sever, pluck, gather.

Vi-pralūna, as, ā, am, cut off, plucked off, gathered.

विप्रवद् *vi-pra-vad,* cl. 1. P. A. *-vadati, -vadate, -vaditum,* to speak variously, be at variance with one another, disagree.

विप्रवस् *vi-pra-vas* (see rt. 6. *vas*), cl. 1. P. *-vasati, -vastum,* to dwell at a distance, dwell abroad, be absent: Caus. *-vāsayati, -yitum,* to cause to dwell away, banish, expel; to take away, remove.

Vi-pravasita, as, ā, am, withdrawn, departed.

Vi-pravāsa, as, m. dwelling at a distance, residence in a foreign country, staying abroad.

Vi-pravāsana, am, n. banishment, expulsion; residence abroad.

Vi-pravāsita, as, ā, am, banished, removed.

Vi-proshita, as, ā, am (*vi-pra-ushita*), dwelling abroad, absent, away from; banished. — *Viproshita-bhartṛikā,* f. a woman whose husband or lover is absent.

Vi-proshya, ind. having dwelt abroad, having been absent, returning after having been absent.

विप्रव्यध् *vi-pra-vyadh,* cl. 4. P. *-vidhyati, -vyaddhum,* to strike through, strike down.

Vi-praviddha, as, ā, am, struck through, struck.

विप्रश्निका *vi-praśnikā,* f. (fr. rt. *praćh* with *vi*), a female fortune-teller.

विप्रसृ *vi-pra-sṛi,* cl. 1. P. *-sarati,* &c., to spread, be expanded or extended.

विप्रस्था *vi-pra-sthā,* cl. 1. A. (sometimes P.) *-tishṭhate* (*-ti*), *-sthātum,* to go away, depart; to extend, be extended.

विप्रहीण *vi-prahīṇa, as, ā, am* (fr. rt. 3. *hā* with *pra* and *vi*), deprived of, destitute of.

विप्रिय *vi-priya, as, ā, am,* unpleasant, disagreeable, disliked, distasteful, unbeloved; (*am*), n. offence, transgression. — *Vipriya-kārin, ī, iṇī, i,* doing what is displeasing, acting unkindly, offensive.

विप्रुत *vi-pruta, as, ā, am,* Ved. = *vi-pluta,* immersed, submerged; having torn or wounded limbs, (Sāy. = *vislishṭāvayava.*)

विप्रुष् *vi-prush, ṭ,* f. (also written *vi-plush,* see rts. 1. *prush, plush*), a drop of water or other liquid; a spot, mark, dot. — *Viprud-ḍhoma, as,* m., Ved. an expiatory offering designed to atone for the drops of Soma accidentally let fall at a sacrifice. — *Vi-prush-mat, ān, atī, at,* filled with drops.

विप्रे *vi-pre* (*-pra-i*), cl. 2. P. *-praiti, -praitum,* to go forth in different directions, depart in different ways; to be dispersed or scattered.

Vi-preta, as, ā, am, gone forth, departed.

विप्रेक्ष् *vi-preksh* (*-pra-īksh*), cl. 1. A. *-prekshate, -prekshitum,* to look here and there, look on all sides; to regard, consider.

विप्रोषित *vi-proshita,* &c. See under *vi-pra-vas,* col. 2.

विप्लु *vi-plu,* cl. 1. A. *-plavate, -plotum,* to swim or float or drift in different directions, float about, fluctuate, be submerged; to be dispersed or scattered; to fall into disorder or confusion, become disarranged or confused; to be lost or ruined, to come to disgrace or dishonour: Caus. *-plāvayati, -yitum,* to cause to swim or float about, cause to drift hither and thither; to make known, spread abroad, make public, divulge; to bring to ruin or calamity; to perplex, confuse, confound, (in this sense the form *vi-plavayati* is found.)

Vi-plava, as, m. floating or drifting about or in different directions; confusion, perplexity, contrariety, opposition, perversity; trouble, disaster, evil, calamity; sin, wickedness; the rust on a mirror (Kirāt. II. 26); tumult, rapine, extortion; predatory or devastating warfare, devastation; affray, scuffle, disturbance; terrifying an enemy by shouts and gestures; spreading abroad, divulging, (*viplavam gam,* to become known.) — *Viplava-tas,* ind. in consequence of misfortune, by reason of disturbance.

Vi-plavamāna, as, ā, am, floating or drifting about, falling into disorder.

Vi-plāva, as, m. causing tumult or disturbance, devastating; deluging, inundating; a horse's canter or gallop.

Vi-plāvita, as, ā, am, made to drift or swim about, turned adrift, floated; spread abroad, divulged.

Vi-plāvya, ind. having caused to swim or float about; having caused to be deluged or devastated, having confused or disturbed; having divulged, having made public or common, (applied in Manu XI. 198. to the teaching of the Veda to improper persons or at improper seasons.)

Vi-pluta, as, ā, am, turned adrift, confounded, disturbed, fallen into confusion, scattered, dispersed; devastated, ravaged; ruined, disgraced, dishonoured, lost, disappeared; overwhelmed; drowned, deluged, bathed; obscured, dimmed, disfigured; depraved, wicked, abandoned, dissolute, addicted to evil practices, guilty of lewdness or promiscuous intercourse; contrary, adverse, averse. — *Vipluta-netra* or *vi-pluta-loćana, as, ā, am,* having eyes bathed or dimmed (with tears, joy, &c.).

विप्लुष् *vi-plush, ṭ,* f. (also written *vi-prush;* see rts. *plush,* 1. *prush*), a drop of any fluid; a spot, dot.

विप्सा *vipsā,* f. = *vīpsā,* repetition, succession.

विफल् *vi-phal,* cl. 1. P. A. *-phalati, -te, -phalitum,* to bear or produce fruit, become fruitful.

विफल *vi-phala, as, ā, am,* fruitless, useless, ineffectual, unmeaning, vain, idle; (*ā*), f. a kind of plant or tree (= *ketakī*). — *Viphala-tā,* f. or *viphala-tva, am,* n. fruitlessness, unprofitableness. — *Viphala-preraṇa, as, ā, am,* flung in vain. — *Viphalī-karaṇa, am,* n. frustrating, foiling, defeating; doing anything in vain. — *Viphalī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to make fruitless or useless, frustrate, foil. — *Viphalī-kṛita, as, ā, am,* rendered fruitless or ineffectual, frustrated; done in vain. — *Viphalīkṛita-yatna, as, ā, am,* making fruitless efforts. — *Viphalī-bhavishṇu, us, us, u,* becoming or become useless or unprofitable. — *Vi-phalībhavishṇu-tā,* f. or *viphalībhavishṇu-tva, am,* n. unprofitableness. — *Viphalī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become useless, be unprofitable. — *Viphalī-bhūta, as, ā, am,* become useless.

विबन्ध् *vi-bandh,* cl. 9. P. *-badhnāti, -banddhum,* to bind or fasten on different sides, fasten on both sides, fasten; to stretch out, extend: Intens. *-bābadhe,* Ved. to lavish, bestow liberally, distribute, (according to Sāy. on Ṛig-veda VII. 36, 5. *vi-bābadhe* = *vi-badhnāti* = *dadāti;* according to others

the form *vi-bābadhe* is assigned to *vi-bādh*); to set free.

Vi-baddha, as, ā, am, bound or fastened on different sides, fastened; entirely stopped, obstructed, constipated.

Vi-badhya, ind. having bound or fastened.

Vi-bandha, as, m. binding, obstruction, constipation, ischnry.

Vi-bandhana, am, n. the act of fastening or binding on both sides, (*paraspara-vibandhana, as, ā, am*, mutually bound, depending on each other.)

विबाध *vi-bādh*, cl. 1. A. *-bādhate, -bādhitum*, to press or drive asunder or in different directions; to press hard upon, drive away, chase away; to oppress, molest, harass, torment, persecute, pain, injure: Intens. *vi-bābadhe* (see under *vi-bandh*).

Vi-bādhā, f. pressure, pain, agony, anguish.

विबाल्य *vi-bālya, as, ā, am*, Ved. passed beyond a state of youth, in full vigour; swollen (said of a river).

विबुध *vi-budh*, cl. 4. A. *-budhyate, -boddhum*, to awake (intrans.), be awake or awakened; to become conscious, perceive, observe, learn, ascertain: Caus. *-bodhayati, -yitum*, to awaken; to cause to perceive or observe, make conscious, restore to consciousness.

1. *vi-buddha, as, ā, am*, wide awake, awakened, aroused, awake, expanded, blossomed; clever, experienced, knowing, skilful (e. g. *karmasu vibuddhaḥ*, skilful in business). — *Vibuddha-kamala, as, ā, am*, having expanded lotuses.

2. *vi-buddha, as, ā, am*, without consciousness, unconscious.

Vi-budha, as, m. a learned or wise man, teacher, Paṇḍit; a god, immortal; the moon; N. of the author of the Janma-pradīpa. — *Vibudha-priyā*, f. 'favourite of the gods,' N. of a metre. — *Vibudha-vijaya, as*, m. a victory (won) by the gods. — *Vibudha-vidvish, ṭ*, or *vibudha-śatru, us*, m. a foe of the gods; a demon. — *Vibudhādhipati* (°*dha-adh*°), *is*, or *vibudheśvara* (°*dha-īś*°), *as*, m. the lord of the immortals.

Vi-budhāna, as, m. a wise man, teacher, preceptor.

Vi-budhya, ind. having become conscious, having perceived or learnt.

1. *vi-bodha, as*, m. awaking; perceiving, observing, discovering; intelligence; (in the drama) the unfolding of the faculties, becoming conscious, awaking, (one of the Vyabhićāra-bhāvas.)

2. *vi-bodha, as*, m. want of consciousness, inattention, absence of mind.

Vi-bodhana, am, n. the act of awakening, awaking.

Vi-bodhita, as, ā, am, awakened, aroused; caused to perceive or know, instructed.

विब्बोक *vibboka, as*, m. (also written *bibboka, virvoka*, q. q. v. v.), (in erotic poetry) affectation of indifference to a beloved object through pride and conceit.

विब्रू *vi-brū*, cl. 2. P. A. *-bravīti, -brūte*, &c. (see rt. *brū*), to speak out, say, speak, utter; to speak in detail, particularize, interpret, explain, declare; to speak of or about (with acc.); to speak at variance; to say what is false, declare falsely, explain falsely; to contradict, disagree with, be at variance with; to dispute, contend about (Ved. A.).

Vi-bruvat, an, atī (ep. *antī*), *at*, speaking out, speaking, saying, declaring, particularizing, interpreting; speaking falsely, saying what is untrue or unjust.

Vi-bruvāṇa, as, ā, am, speaking out, saying, declaring, uttering.

विभज *vi-bhaj*, cl. 1. P. A. *-bhajati, -te, -bhaktum* (Ved. inf. *-bhājam*), to divide, apportion, distribute, assign; to share together or with each other, participate in (A.); to take possession of; to separate, divide, part, cut; to honour, worship: Caus. *-bhājayati, -yitum*, to cause to distribute or divide or share, apportion: Pass. of Caus. *-bhājyate*, to be caused to be divided, be apportioned.

Vi-bhakta, as, ā, am, divided, portioned, partitioned; parted, separated, distinct; different, multifarious; retired, secluded, isolated; measured; regular, symmetrical; ornamented; (*as*), m. an epithet of Kārttikeya; (*am*), n. solitude, separatedness; isolation. — *Vibhakta-ja, as*, m. a son born after the partition of the family property between his parents and brethren.

Vi-bhakti, is, f. a division, partition; part, portion, share of inheritance, &c.; (in grammar) inflection of nouns, declension, an affix of declension, case; (according to Pāṇini's system) a termination or inflection either of a case or of the persons of a tense, (certain Taddhita affixes which are used like case-terminations have also the name *vi-bhakti*.)

Vi-bhaktṛi, tā, trī, tṛi, one who distributes or dispenses, a dispenser, distributer.

Vi-bhajanīya, as, ā, am, to be apportioned or partitioned; to be divided, divisible.

Vi-bhajya, ind. having divided or parted, having portioned or distributed, having allotted.

Vi-bhajyamāna, as, ā, am, being divided or parted; being apportioned.

Vi-bhāga, as, m. division, separation, disjunction, (one of the twenty-four Guṇas of the Nyāya); portion, part, share; the share or portion of an inheritance; partition of inheritance, law of inheritance, distribution, apportionment; arrangement; a section, (*kūrma-v*°, a section of a globe, hemisphere); the numerator of a fraction (in arithmetic). — *Vibhāga-kalpanā*, f. apportioning or allotment of shares or portions. — *Vibhāga-tas*, ind. according to a part or share, proportionately. — *Vibhāga-dharma, as*, m. the law of division, rule of inheritance. — *Vibhāga-pattrikā*, f. a deed of partition. — *Vibhāga-bhāj, k*, m. one who shares in a portion of property already distributed, (applied especially to a son by a father and mother of the same tribe, born subsequently to a distribution of property amongst his parents and brethren, in which case he inherits the portion allotted or reserved to the parents.) — *Vibhāga-śas*, ind. according to a part or share, part by part, share by share, proportionately. — *Vibhāgećchu* (°*ga-ić*°), *us, us, u*, wishing for a partition or distribution.

Vi-bhājana, am, n. the act of causing to share or distribute, participation.

Vi-bhājita, as, ā, am, caused to be divided, distributed, apportioned, partitioned.

Vi-bhājya, as, ā, am, to be divided or apportioned, portionable, divisible.

Vi-bhājyamāna, as, ā, am, being caused to be divided, being distributed or apportioned.

विभञ्ज *vi-bhañj*, cl. 7. P. *-bhanakti, -bhanktum*, to break asunder, break to pieces.

Vi-bhagna, as, ā, am, broken asunder, broken to pieces, shattered, crushed.

Vi-bhanga, as, m. breaking, fracture; division; stopping, stoppage, obstruction; bending, contracting (especially of the eyebrows); expression or play of features.

Vibhangin, ī, inī, i, wavy, undulating, wrinkled.

विभव *vi-bhava*, &c. See under 1. *vi-bhū*.

विभा 1. *vi-bhā*, cl. 2. P. *-bhāti, -bhātum*, to shine or gleam forth; to shine brightly, glitter; to appear as, appear to be, seem; to come to light, be visible, appear; to lighten up, illuminate, brighten.

2. *vi-bhā*, f. light, lustre; a ray of light; beauty. — *Vibhā-kara, as*, m. 'light-maker,' the sun; fire; N. of a kind of plant or tree (= *arka, ćitraka*). — *Vibhā-vas, ān*, m. (a doubtful word), the sun (?). — *Vibhā-vasu, us, us, u*, abounding in light, (Sāy. *dīpti-roćana*); (*us*), m. the sun, fire; the moon; a sort of necklace or garland; N. of a Gandharva (who is said to have stolen the Soma from Gāyatrī as she was carrying it to the gods). — *Vibhā-sah, ṭ, ṭ, ṭ*, Ved. splendor-surpassing.

Vi-bhāt, ān, ātī or *āntī, āt*, shining, splendid; (*ātī*), f. epithet of the dawn.

Vi-bhāta, as, ā, am, shining, bright, luminous; (*am*), n. dawn, day-break.

Vibhā-van, vā, varī, va, Ved. radiant, shining, resplendent, illuminating, (in Ṛig-veda X. 8, 4. *vi-bhāvā* is by some translated 'the divider,' as if from *vi-bhū*); (*varī*), f. the dawn (= *ushas*, Naigh. I. 8); night, (in this sense *vi* is probably privative); turmeric; a harlot, bawd; the shreds of a garment torn in a scuffle (?).

विभाण्डक *vibhāṇḍaka, as*, m., N. of a hermit; of a Muni (son of Kaśyapa and father of Ṛishya-śṛiṅga).

Vi-bhāṇḍī, f. a kind of creeping plant (= *ā-vartakī*).

विभाव *vi-bhāva*. See p. 931, col. 1.

विभाष *vi-bhāsh*, cl. 1. A. *-bhāshate, -bhāshitum*, to speak variously; to speak against, revile, abuse.

Vi-bhāshā, f. an alternative, option, one of two ways; (in grammar) the allowing a rule to be optional, (it is of two kinds, viz. 1. *prāpta-v*° or *prāpte v*°, an option allowed in a particular operation which another rule makes necessary; 2. *aprāpta-v*° or *aprāpte v*°, an option allowed in a particular operation which another rule makes impossible.)

Vi-bhāshita, as, ā, am, made optional (in grammar).

Vi-bhāshya, ind. having reviled or abused.

विभास् *vi-bhās*, cl. 1. A. (Ved. also P.) *-bhāsate* (*-bhāsati*), *-bhāsitum*, to shine brightly or pleasantly, be bright: Caus. *-bhāsayati*, &c., to cause to shine, illuminate, brighten.

Vi-bhāsā, f. shining brightly, light, lustre.

Vi-bhāsita, as, ā, am, made bright, lighted, illuminated, shining.

विभिद् *vi-bhid*, cl. 7. P. A. *-bhinatti, -bhintte, -bhettum*, to split or break in two, break in pieces, cleave apart or asunder, cleave, divide, separate, pierce, open; to loosen, untie; to scatter, disperse, dispel, drive away, destroy; to disunite, cause disunion, set at variance, estrange: Pass. *-bhidyate*, to burst asunder; to become disunited; to be set at variance, be estranged or alienated; to change, become changed: Caus. *-bhedayati, -yitum*, to divide; to alienate, estrange; to dispel, remove.

Vi-bibhitsu, us, us, u, wishing to break asunder, purposing to cleave or pierce.

Vi-bhidya, ind. having split in two, having cut asunder, having cleaved; having divided or separated, &c.

Vi-bhidyamāna, as, ā, am, being broken or split asunder; being divided or scattered; being pierced or wounded.

Vi-bhindu, us, us, u, Ved. splitting or cleaving asunder, dissevering, shattering; (*us*), m., Ved. a proper N.

Vi-bhinna, as, ā, am, broken or split asunder, divided, pierced, broken, wounded; scattered, dispersed, dispelled, destroyed; bewildered, estranged, alienated, perplexed, deceived; moved to and fro; disappointed; become faithless; various, different; mixed, intermixed, mingling (with inst.); (*as*), m. an epithet of Śiva. — *Vibhinna-tamisra, as, ā, am*, having the darkness dispelled. — *Vibhinna-tā*, f. or *vibhinna-tva, am*, n. the state of being broken or split asunder; the state of being scattered, &c.

Vi-bhettṛi, tā, m. one who splits or breaks asunder, a destroyer.

Vi-bheda, as, m. breaking asunder, dividing, breaking, division, separation; piercing, wounding; violating; bewildering, perplexing, confusing; contradiction; enmity, opposition; variety, distinction.

Vi-bhedana, am, n. the act of splitting or cleaving asunder; breaking, dividing; separating, setting at variance.

विभी 1. *vi-bhī*, cl. 3. P. *-bibheti*, &c., to be afraid of, fear: Caus. *-bhīshayati*, &c., to frighten, terrify, intimidate.

2. *vi-bhī*, *īs*, *īs*, *i*, free from fear.

Vi-bhīta, *as*, *ā*, *am*, fearless; (*as*, *ā*, *am*), m. f. n. the plant Terminalia Belerica.

Vibhītaka, *as*, *ī*, *am*, m. f. n. the tree Terminalia Belerica.

Vi-bhīshaka, *as*, *ikā*, *am*, frightening, terrifying, intimidating, threatening, bullying; (*ikā*), f. the act of terrifying, terror; a means of terrifying.—*Vibhīshikā-sthāna*, *am*, n. an object or means of terrifying.

Vi-bhīshaṇa, *as*, *ā* or *ī*, *am*, terrifying, intimidating, terrific, fearful, terrible, formidable, horrible; bullying or blustering (as language); (*am*, *ā*), n. f. the act of terrifying, the property of exciting fear, a means of terrifying, terror; (*as*), m., N. of a brother of Rāvaṇa, (his other brothers were Kuvera [by a different mother] and Kumbha-karṇa; both Rāvaṇa and Vibhīshaṇa are said to have propitiated Brahmā by their penances, so that the god granted them both boons, and the boon chosen by Vibhīshaṇa was that he should never, even in the greatest calamity, stoop to any mean or wicked action; hence he is represented in the Rāmāyaṇa as opposing and endeavouring to counteract the malice of his brother Rāvaṇa, in consequence of which he was so ill-treated and insulted by Rāvaṇa that, leaving Laṅkā, he joined the side of Rāma, by whom, after the death of Rāvaṇa, Vibhīshaṇa was placed on the throne of Laṅkā); N. of several kings, (in later times Vibhīshaṇa appears to have been used as a general name of the kings of Laṅkā.)—*Vibhīshaṇa-vākya*, *am*, n. 'speech of Vibhīshaṇa,' N. of several chapters in the Sundara-kāṇḍa of the Rāmāyaṇa.—*Vibhīshaṇābhisheka* (°*ṇa-abh*°), *as*, m. 'inauguration of Vibhīshaṇa,' N. of the ninety-first chapter of the Sundara-kāṇḍa of the Rāmāyaṇa (according to one recension).

Vi-bhīshayat, *an*, *antī*, *at*, terrifying, causing terror or alarm.

विभीदक *vibhīdaka*, *as*, m., Ved. a kind of tree (from the nuts of which dice are made; cf. *vi-bhītaka*); dice, gambling, (Sāy. = *aksha*.)

विभुग्न *vi-bhugna*, *as*, *ā*, *am* (rt. 1. *bhuj*), bent, bowed, crooked.

विभू 1. *vi-bhū*, cl. 1. P. A. *-bhavati*, *-te*, *-bhavitum*, to arise, be produced, become developed, be manifested, expand, appear; to pervade; to be equal to, suffice for; to prevail, have power, be capable of, be able to (with inf.): Caus. *-bhāvayati*, *-yitum*, to cause to arise, cause to be developed or expand, make manifest, develop, cause to appear clearly, manifest, reveal, show forth, display; to cause to be apart, separate; to perceive distinctly, find out, trace out, discover, ascertain, detect, observe, know, feel; to recognise; to suppose, fancy, imagine; to suppose anything (acc.) of or about any one (loc.); to think about, reflect upon; to make clear, establish, prove, decide; to convict, convince: Pass. of Caus. *-bhāvyate*, to be considered or regarded as, to appear, seem.

Vi-bobhuvat, *at*, *atī*, *at* (fr. the Intens.), Ved. spreading in every direction.

Vi-bhava, *as*, m. power, might, supreme power, superhuman power; substance, thing, property, wealth; magnanimity, lofty-mindedness; emancipation from existence; N. of the thirty-sixth year of Jupiter's cycle.—*Vibhava-tas*, ind. according to power, according to dignity or majesty; in regal state or ceremony.—*Vibhava-mada*, *as*, m. the pride of power.—*Vibhava-vat*, *ān*, *atī*, *at*, possessed of power, wealthy.

Vi-bhavat, *an*, *antī*, *at*, pervading, prevailing.

Vi-bhāva, *as*, m. any condition which excites or develops a particular state of mind or body, (in dramatic composition one of the three divisions of Bhāvas, the other two being Anu-bhāvas and Sāttvika-bhāvas, see *bhāva*); any causative or exciting property (as dress, perfumes, &c. causing amorous desire, extravagant gesture causing mirth, distress causing tenderness, arms and tumult causing wrath or heroism); a friend, acquaintance.

Vi-bhāvaka, *as*, *ā*, *am*, causing to appear clearly, manifesting, showing, illustrating; discussing.

Vi-bhāvana, *am*, *ā*, n. f. the causing to appear distinctly, clear perception, distinguishing or perceiving distinctly, conception, imagination, examination, discrimination, judgment, clear ascertainment; discussion; (in rhetoric) description of effects not arising from the usual causes, peculiar causation; or, according to some, description by negatives, bringing out the qualities of any object more clearly than by positive description.—*Vibhāvanālaṅkāra* (°*nā-al*°), *as*, m. (in rhetoric) the rhetorical figure described above.

Vi-bhāvanīya, *as*, *ā*, *am*, distinguishable, ascertainable, to be judged or determined.

Vi-bhāvita, *as*, *ā*, *am*, made to appear clearly, manifested; proved, established; judged, discriminated; perceived, ascertained, seen, conceived, known, understood, convicted, convinced.—*Vibhāvita-tva*, *am*, n. the state of being perceived or judged.

Vibhāvin, *ī*, *inī*, *i*, filled with amorous sentiments, exciting emotion of love, (see *vi-bhāva*, col. 1.)

Vi-bhāvya, *as*, *ā*, *am*, distinguishable, to be clearly perceived or seen or observed; remarkable; to be conceived or imagined.

Vi-bhu, *us*, *us* or *vī*, *u* (in Ved. the fem. is always *vibhvī*, Pāṇ. IV. 1, 47), being everywhere, pervading all material things, developing in all directions, omnipresent, eternal (Ved.); mighty, very powerful or great, excellent, eminent, supreme; capable, able to (with inf., e. g. *pūrayituṃ vibhuḥ*, able to fill); firm, solid, hard; (*us*), m. (Ved. acc. *vibhvam*, Ved. nom. pl. *vibhvas*), ether; space; time; the soul; a lord, ruler, sovereign, master, owner (often used in addressing a superior); N. of Brahmā; of Vishṇu; of Śiva; of a son of Bhṛigu; a servant.—*Vibhu-kratu*, *us*, *us*, *u*, Ved. mighty in action, effecting much, (Sāy. = *bahu-karman*.)—*Vibhu-tā*, f. or *vibhu-tva*, *am*, n. might, power, capacity, supremacy.—*Vibhu-pramita*, *am*, n., Ved. the hall of Brahmā.—*Vibhu-mat*, *ān*, *atī*, *at*, Ved. mighty, powerful.—*Vibhū-vasu*, *us*, *us*, *u* (for *vibhu-vasu*), Ved. having mighty treasures or wealth.

2. *vi-bhū*, *ūs*, &c., Ved. expanding, pervading, epithet of a particular Prāṇa.

Vi-bhūta, *as*, *ā*, *am*, arisen, produced, developed, manifested, appeared, displayed; great, mighty.—*Vibhūta-dyumna*, *as*, *ā*, *am*, Ved. abounding in glory or in food, (Sāy. = *prabhūta-yaśas* or *prabhūtānna*.)—*Vibhūta-rāti*, *is*, *is*, *i*, Ved. making great gifts.

Vi-bhūti, *is*, m. great power, might, dominion, supremacy, dignity; great success, prosperity, welfare; superhuman power (consisting of eight faculties, especially attributed to Śiva, but supposed also to be attainable by human beings through a course of austere worship in honour of that deity, viz. *aṇiman*, the power of becoming as minute as an atom; *laghiman*, extreme lightness; *prāpti*, the power of attaining or reaching anything, as illustrated by the power of touching the moon with the tip of the finger; *prākāmya*, irresistible will; *mahiman*, illimitable bulk; *īśitā*, supreme dominion; *vaśitā*, the power of subjugating by magic; and *kāmāvasāyitā*, the power of suppressing all desires); the ashes of cow-dung &c. (with which Śiva is said to smear his body, and hence used in imitation of him by devotees); (*is*, *is*, *i*), Ved. very powerful, mighty.—*Vibhūti-dvādaśī*, f., N. of a particular Vrata or religious observance.—*Vibhūti-mat*, *ān*, *atī*, *at*, powerful, possessed of excellence or dignity, superhuman; smeared with ashes.—*Vibhūti-yoga*, *as*, m., N. of the sixth canto of the Śiva-gītā.

Vi-bhvan, *ā*, &c., Ved. displayed, developed, diffused; great, mighty; (*ā*), m., N. of a son of Su-dhanvan (brother of Ṛibhu, q. v., regarded as one of the three Ṛibhus).—*Vibhva-tashṭa*, *as*, *ā*, *am*, Ved. cut out or fashioned by Vibhvan (said of the rivers which were supposed to be carved out by him, as the artificer of Varuṇa); modelled by Vibhvan, very perfect or handsome (according to Sāy. on Ṛig-veda V. 58, 4).—*Vibhvā-sah* (*vibhvā* for *vibhva*), Ved. conquering or overcoming the mighty, (Sāy. = *mahato-'bhibhavitṛi*.)

विभूष् *vi-bhūsh*, cl. 1. 10. P. *-bhūshati*, *-bhūshayati*, *-bhūshitum*, *-bhūshayitum*, to decorate, adorn; to shine forth, appear, (according to Sāy. on Ṛig-veda I. 112, 4. *vibhūshati* may = *vyāpto bhavati*, the rt. *bhūsh* being sometimes used in the Veda as another form of rt. 1. *bhū*, in the sense of 'to obtain, attain.')

Vi-bhūshaṇa, *am*, n. decoration, ornament.—*Vibhūshaṇodbhāsin* (°*ṇa-ud*°), *ī*, *inī*, *i*, glittering with ornaments.

Vi-bhūshā, f. ornament, decoration; light, lustre, splendor, beauty.

Vi-bhūshita, *as*, *ā*, *am*, adorned, decorated, ornamented.—*Vibhūshitāṅga* (°*ta-an*°), *as*, *ā*, *am*, decorated about the body.

Vi-bhūshin, *ī*, *iṇī*, *i*, adorning, decorating; adorned, decorated.

Vi-bhūshya, ind. having adorned or decorated.

विभृ *vi-bhṛi*, cl. 1. P. A. *-bharati*, *-te*, cl. 3. P. A. *-bibharti*, *-bibhṛite*, &c., *-bhartum*, to support; to bear or carry in different directions, spread out; to distribute, diffuse (A.): Intens. (for Intensive forms see under rt. *bhṛi*), to move to and fro, wave about, brandish, toss about; to roam or sport about, (according to Sāy. in this sense for *vi-hṛi*; cf. *vi-bhṛitra*.)

Vi-bhṛita, *as*, *ā*, *am*, upheld, supported, maintained, held, retained.

Vi-bhṛitra, *as*, *ā*, *am*, Ved. borne in various directions, (Sāy. = *nānā-sthāneshu vihṛita*); employed in various sacred rites, (according to Sāy. on Ṛig-veda I. 71, 3. *vi-bhṛitrāḥ* = *agni-hotrādi-karmaṇi viharantyaḥ*.)

Vi-bhṛitvan, *ā*, m., Ved. one who bears or supports.

विभ्रंश *vi-bhraṃś* (sometimes written *vi-bhraṃs*), cl. 4. P., 1. A. *-bhraśyati*, *-bhraṃśate*, *-bhraṃśitum*, to fall down, fall, go to ruin, decay; to fall away, fall off; to disappear, vanish; to be unfortunate, fail; to fall away from, stray from, be separated from (with abl.); to be deprived of, lose: Caus. *-bhraṃśayati*, *-yitum*, to cause to fall off, strike or knock off, break off, to cause to fall, lead astray, seduce; to cause to disappear or vanish, destroy, annihilate, ruin; to divert from (with abl.), deprive of.

Vi-bhraṃśa, *as*, m. falling away, &c.; a precipice.

Vi-bhraṃśita, *as*, *ā*, *am* (fr. the Caus.), caused to fall away; struck off, broken off; led astray, seduced; made to disappear, destroyed; deprived of.—*Vibhraṃśita-jñāna*, *as*, *ā*, *am*, deprived of reason or consciousness.—*Vibhraṃśita-pushpa-pattra*, *as*, *ā*, *am*, having the flowers and leaves knocked off.

Vi-bhraṃśin, *ī*, *inī*, *i*, falling away, falling off; dropping, falling, fallen.

Vi-bhrashṭa, *as*, *ā*, *am*, fallen away or off, broken off or from, separated from, gone astray; fallen, decayed, failed, ruined, lost, disappeared, vanished.—*Vibhrashṭa-timira*, *as*, *ā*, *am*, whose darkness has vanished or disappeared (said of the sky).—*Vibhrashṭa-harsha*, *as*, *ā*, *am*, fallen from or deprived of joy.

विभ्रम् *vi-bhram*, cl. 1. 4. P. *-bhramati*, *-bhrāmyati*, *-bhramitum*, to wander or roam about, roam through or over; to flit or hover about; to move to and fro, roll about; to disperse, scatter, scare or frighten away; to fall into disorder or confusion,

become disarranged or bewildered: Caus. *-bhramayati, -bhrāmayati, -yitum*, to confuse, perplex.

Vi-bhrama, as, m. roaming or wandering about, whirling round, whirling or rolling about, going round, any whirling motion; error, mistake, blunder, erroneous use or application; hurry, confusion, agitation, perturbation, flurry (one of the classes of feminine action proceeding from love, as when a woman through flurry puts on her ornaments in the wrong places); amorous action of any kind; caprice, whim; beauty, grace; play (of the eyes); rapture; doubt, apprehension; (*ā*), f. old age. — *Vibhrama-tantra* or *vibhrama-sūtra*, N. of a treatise on grammar (attributed to Hema-ćandra).

Vi-bhramat, an, antī, at, roaming about, roaming through, whirling round.

Vi-bhramitrā (anom. ind. part.), having whirled or frightened away.

Vi-bhrānta, as, ā, am, whirled about, agitated, bewildered, hurried, flurried, confused (through precipitation &c.). — *Vibhrānta-nayana, as, ā, am*, having rolling eyes. — *Vibhrānta-manas, ās, ās, as*, bewildered or confused in mind. — *Vibhrānta-śīla, as, ā, am*, confused in mind or disposition; drunk, intoxicated, insane; (*as*), m. a monkey; the disk of the sun or moon.

Vi-bhrānti, is, f. whirling round, going round, error, confusion; hurry, flurry, precipitation.

विभ्राज् 1. *vi-bhrāj*, cl. 1. A. *-bhrājate, -bhrājitum* (Ved. inf. *vibhrājam*), to shine forth, shine, glitter, gleam, be bright or radiant; to shine through: Caus. *-bhrājayati, -yitum*, to cause to radiate or beam or shine.

2. *vi-bhrāj, ṭ, ṭ, ṭ*, shining, splendid, luminous; elegant, richly dressed or decorated; (*ṭ*), m., N. of the author of the hymn Ṛig-veda X. 170 (having the patronymic Saurya).

Vi-bhrājat, an, antī, at, shining, glittering.

Vi-bhrājamāna, as, ā, am, resplendent, glittering, shining, dazzling, radiant, bright.

Vi-bhrājita, as, ā, am, made splendid or bright, caused to shine.

Vi-bhrāshṭi, is, f., Ved. radiance, flame, blaze.

विभ्वन् *vi-bhvan*. See p. 931, col. 3.

विमंह् *vi-maṅh*, cl. 1. A. *-maṅhate*, &c., Ved. to distribute, bestow.

Vi-maṅhamāna, as, ā, am, Ved. distributing, giving.

विमज्ज् *vi-majj*, cl. 6. P. *-majjati*, &c., to plunge or dive in, enter into, (probably wrongly for *ni-majj*): Caus. *-majjayati*, &c., to submerge, cause to plunge into or enter in.

विमत *vi-mata, vi-mati*. See under *vi-man*.

विमत्सर *vi-matsara, as, ā, am*, free from envy or jealousy, unenvious, unambitious.

विमथ् *vi-math* or *vi-manth*, cl. 1. 9. P. *-mathati, -manthati, -mathnāti* (Ved. generally A. *-mathnīte*), &c., *-mathitum, -manthitum*, to crush or dash to pieces, rend asunder, bruise (Ved. A.); to cut to pieces, annihilate, destroy, disperse, scatter; to confuse, perplex, bewilder, embarrass.

Vi-mathita, as, ā, am, crushed or dashed to pieces, rent asunder, bruised, destroyed, annihilated.

Vi-mathnat, an, atī, at, dashing to pieces, crushing, destroying.

Vi-mathya, ind. having crushed completely, having destroyed.

Vi-mātha, as, m. the act of crushing or destroying utterly.

Vi-māthin, ī, inī, i, crushing or dashing to pieces, destroying.

विमद् *vi-mad*, cl. 4. P. *-mādyati* (Ved. also *-madati*), &c., *-maditum*, to become perplexed or confused, be disconcerted; to confound, embarrass, disturb: Caus. *-mādayati*, &c., *-yitum*, to cause to be perplexed, to confuse, embarrass; to intoxicate.

Vi-matta, as, ā, am, intoxicated; being in rut, ruttish.

Vi-mada, as, ā, am, free from intoxication; joyless; (*as*), m., N. of the author of the hymns Ṛig-veda X. 20–26 (having the patronymic Aindra or Prājāpatya; Vasu-krit Vāsukra is also regarded as the author of these hymns).

Vi-madita, as, ā, am (fr. the Caus.), = *vi-matta*.

विमध्य *vi-madhya*, Ved. an unfathomable depth, (Sāy. on Ṛig-veda IV. 51, 3. explains *tamaso vimadhye* by *atyanta-gāḍhāndhakāre*, 'in unfathomable darkness.')

विमन् *vi-man*, cl. 8. 4. A., 1. P. *-manute, -manyate, -manati*, &c., *-mantum*, to distinguish (?, Ved.); to dishonour, offend: Caus. *-mānayati, -yitum*, to dishonour, slight, treat with disrespect.

Vi-mata, as, ā, am, disagreed, disagreeing, dissenting, disapproving; at variance, inconsistent, averse, hostile to; slighted, despised, offended, displeased; of a different mind or disposition; (*as*), m. an enemy.

Vi-mati, is, f. difference of mind or opinion, dissent, disagreement; dislike, aversion; stupidity. — *Vimati-tā*, f. difference of opinion, want of mind, stupidity.

1. *vi-māna, as, am*, m. n. (for 2. see under 2. *vi-mā*), disrespect, dishonour.

Vi-mānanā, f. dishonour, disrespect, contempt.

Vi-mānita, as, ā, am, dishonoured, slighted, treated with disrespect.

विमनस् *vi-manas, ās, ās, as*, changed in mind or feeling; averse, displeased; out of one's mind, distraught, depressed in mind or spirit, sad, distressed, discomposed; heart-broken; absent in mind, thinking of something else; perplexed, disordered, bewildered.

Vi-manaska, as, ā, am, out of one's mind, depressed in spirit, heart-broken, sad, melancholy, bewildered.

Vimanī-krita, as, ā, am, altered in mind or feeling; displeased, offended; depressed in mind, sad, sorrowful.

Vimanī-bhūta, as, ā, am, become changed in mind or feeling, brought into a melancholy frame of mind.

विमन्थ् *vi-manth*. See *vi-math*, col. 1.

विमन्यु *vi-manyu, us, us, u*, free from anger or passion, free from grief.

विमय *vi-maya, as*, m. (see rt. *me*), change, exchange, barter.

विमर्द *vi-marda*, &c. See under *vi-mṛid*.

विमर्श *vi-marśa*, &c. See under *vi-mṛiś*.

विमर्ष *vi-marsha*, &c. See under *vi-mṛish*.

विमल *vi-mala, as, ā, am*, stainless, free from dirt or impurity, spotless, pure, clean; white, transparent, beautiful; (*as*), m. an Arhat or Jaina deified sage; N. of the father of Padma-pāda; of a son of Su-dyumna; (*ā*), f. a particular plant, = *saptalā*, (commonly called Charmaghās); a sort of soil; N. of Dākshāyaṇī; (*am*), n. silver gilt; talc. — *Vimala-tantra, am*, n., N. of a Tantra work. — *Vimala-tā*, f. or *vimala-tva, am*, n. stainlessness, cleanliness, purity, clearness. — *Vimala-dāna, am*, n. a gift or offering to a deity. — *Vimala-nātha-purāṇa*, N. of a Jaina work by Krishṇa-dāsa. — *Vimala-prabhā*, f., N. of one of the wives of Narendrāditya. — *Vimala-maṇi, is*, m. 'clear-gem,' crystal. — *Vimalātmaka* (°*la-āt*°), *as, ā, am*, pure-minded, clean, pure. — *Vimalātman* (°*la-āt*°), *ā, ā, a*, pure-souled, undefiled, pure. — *Vimalāditya* (°*la-ād*°), *as*, m. 'clear-sun,' a particular form of the sun. — *Vimalādri* (°*la-ad*°), *is*, m. 'pure mountain,' N. of the mountain Vimala or Girnar in Gujarāt, (this mountain is celebrated for its inscriptions; it is also called Śatruñ-jaya, q. v.) — *Vimalārthaka* (°*la-ar*°), *as, ā, am*, of pure purpose, pure-minded; pure, clean, clear. — *Vimalāśva* (°*la-aś*°), N. of a country in Kaśmīra. — *Vimalī-karaṇa, am*, n. the act of making pure. — *Vimalī-kṛi*, cl. 8. P. *-karoti*, &c., to make clean or pure. — *Vimaleśvara-tīrtha* (°*la-īś*°), *am*, n., N. of a chapter in the Śiva-Purāṇa.

Vimalogya-tantra, am, n., N. of a Tantra work.

विमस्तकित *vi-mastakita, as, ā, am*, beheaded, decapitated.

विमहत् *vi-mahat, ān, atī, at*, very great, immense.

Vi-mahas, ās, ās, as, Ved. of various or excellent might or splendor, very vigorous, very brilliant or resplendent.

Vi-mahi, is, is, i, Ved. very large or great, (Sāy. = *viśesheṇa mahat*.)

विमा 1. *vi-mā*, cl. 3. A. *-mimīte*, &c. (see rt. 2. *mā*), Ved. to bellow, roar, cry (?).

विमा 2. *vi-mā* (see rt. 3. *mā*), cl. 2. P., 3. 4. A. *-māti, -mimīte, -māyate, -mātum*, (Ved.) to measure out, to traverse, pass over (a course); (Ved.) to set in order, set right, prepare; to count, count over; to measure; to pervade; to make in various ways.

2. *vi-māna, as, am*, m. n. (for 1. *vi-māna* see under *vi-man*), a measure; a car or chariot of the gods (sometimes serving as a seat or throne, sometimes self-moving and carrying its occupant through the skies; other descriptions make the Vimāna more like a house or palace, and one kind is said to be seven stories high; that of Rāvaṇa was called *pushpaka*, q. v.); any car or vehicle; a horse; a palace, the palace of an emperor or supreme monarch. — *Vimāna-gamana, am*, n. 'going in a car,' N. of the fifty-second chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Vimāna-ćārin, ī, iṇī, i*, travelling in a celestial car. — *Vimāna-tā*, f. the state or condition of a chariot. — *Vimāna-prabhutā*, f. the ownership or possession of a celestial chariot. — *Vimāna-yāna, as, ā, am*, going or driving in a car. — *Vimāna-rāja, as*, m. the driver of a chariot of the gods. — *Vimāna-vat*, ind. like a self-moving car, (Kirāt. VII. 4.) — *Vimāna-stha, as, ā, am*, standing on a divine chariot.

Vi-mimāna, as, ā, am, measuring out, preparing, making; measured, conceived, (according to Sāy. on Ṛig-veda I. 155, 6 = *viridham mimāna*.)

विमांस *vi-māṅsa, as, am*, m. n. unclean meat (as the flesh of dogs &c.).

विमातृ *vi-mātṛi, tā*, f. a stepmother, a father's wife. — *Vimātṛi-ja, as*, m. a stepmother's son.

विमानना *vi-mānanā*, &c. See col. 2.

विमाय *vi-māya, as, ā, am*, devoid of magic, free from illusion.

विमार्ग *vi-mārga, as*, m. a bad road, by-road; a wrong road (literally or figuratively); evil conduct, immorality; a broom, brush; [cf. rt. *mārg*.] — *Vimārga-gāmin, ī, inī, i*, going in a wrong road, following an evil course.

Vi-mārgaṇa, am, n. the act of searching or seeking for.

विमि *vi-mi* (see rt. 1. *mi*), cl. 5. P. A. *-minoti, -minute, -mātum*, Ved. to fix, build, erect.

Vi-mita, as, ā, am, fixed, built; (*am*), n., Ved. a square shed or large building resting on four posts.

Vi-minvat, an, atī, at, fixing; (Sāy.) separating and fixing (= *pari-ćchindat sthāpayat*, Ṛig-veda IV. 56, 1).

विमिश्र् *vi-miśr*, cl. 10. P. *-miśrayati, -yitum*, to mix or mingle together.

Vi-miśra, as, ā, am, mixed or mingled together, commingled.

Vi-miśrita, as, ā, am, mixed together, mingled; mixed with, attended or accompanied by.

विमुक्त *vi-mukta*, &c. See under 1. *vi-muć*.

विमुख *vi-mukha, as, ī, am*, having the face turned away or cast down, averted; disinclined, opposed.—*Vimukha-tā*, f. or *vimukha-tva, am*, n. the state of having the face averted, turning away; disinclination, opposition; disappearance, departure.

Vimukhin, ī, inī, i, having the face averted, turned away; averse from, hostile.—*Vimukhi-tā*, f. or *vimukhi-tva, am*, n. a state of aversion, enmity; opposition; departure.

Vimukhī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make the face averted, turn away the face, turn away from, leave.—*Vimukhī-karaṇa, am*, n. the act of turning away or averting the face, leaving.—*Vimukhī-kṛita, as, ā, am*, turned away from, averted, departed.

विमुग्ध *vi-mugdha*. See under *vi-muh* below.

विमुच् 1. *vi-muć*, cl. 6. P. A. *-muńćati, -te, -moktum*, to unloose, loosen, unharness, unfasten, untie, release, set free, liberate; to take off (clothes), undress; to free from (with abl.); to leave off, stop, cease; to become loose (A.); to yield, relinquish, quit, give up, lose; to emit, pour forth, shed, send forth; to assume, take: Pass. *-mućyate*, to be loosened, become detached; to be freed from (with abl. or inst.); to escape; to be deprived of (with inst.): Caus. *-moćayati, -yitum*, to loosen, set free, unfasten, liberate: Desid. *-mumukshati, -te*, to wish to set free, &c.

Vi-mukta, as, ā, am, loosed, let loose, liberated; freed from (with inst. or abl., e. g. *pāśaiḥ* or *pāśebhyo vimuktaḥ*, freed from fetters); quitted, abandoned; issued from, given vent to; hurled, thrown, discharged.—*Vimukta-kaṇṭha, as, ā, am*, having a loosened throat or voice, raising a loud cry.—*Vimukta-pragraha, as, ā, am*, having loosened reins.

Vi-mukti, is, f. liberation, release, remission; escape, salvation, final emancipation (from all future existence); separation, parting.—*Vimukti-patha, as*, m. the path or way of final emancipation.

2. *vi-muć, k, k, k*, one who lets loose or sends forth, a creator; a deliverer; (*k*), m., N. of Prajāpati; a cloud, (Sāy.=*jala-vimoćaka megha*.)

2. *vi-mućya*, ind. having let go; having quitted, quitting, releasing.

Vi-mućyamāna, as, ā, am, being let loose or liberated; being poured forth or sent forth.

Vi-muńćat, an, atī or *antī, at*, unloosing, loosening; shedding, letting fall.

Vi-moktavya, as, ā, am, to be let loose or set free or discharged.

Vi-moćana, as, m. one who delivers, a deliverer, liberator, (Sāy.=*pāpād vimoćayitṛi*); (*am*), n. the act of unloosing, liberating, unharnessing, unyoking; liberation, emancipation.

Vi-moćita, as, ā, am, loosened, liberated, set free.

विमुद्र *vi-mudra, as, ā, am*, unsealed, unclosed; opened as a bud or flower, budded, blown.

विमुह् *vi-muh*, cl. 4. P. A. *-muhyati, -te, -mogdhum* or *-moḍhum*, to be confused, become perplexed or bewildered; to faint away: Caus. *-mohayati, -yitum*, to cause to be confused, disturb, deprive of consciousness, infatuate, bewilder, lead astray, bewitch.

Vi-mugdha, as, ā, am, confused, bewildered, infatuated.

Vi-muhyamāna, as, ā, am, being bewildered or stupefied, embarrassed.

1. *vi-mūḍha, as, ā, am*, confounded, bewildered, discomposed; beguiled, led astray, seduced, tempted; foolish.—*Vimūḍha-ćetas, ās, ās, as*, or *vimūḍha-dhī, īs, īs, i*, foolish-minded, foolish, simple.—*Vimūḍha-bhāva, as*, m. bewildered state, perplexed condition, confusion.—*Vimūḍha-sanjña, as, ā, am*, bewildered in mind, senseless, unconscious.—*Vimūḍhātman* (°*ḍha-āt*°), *ā, ā, a*, foolish-minded, senseless, foolish, beguiled.

2. *vi-mūḍha, as, ā, am*, not foolish or infatuated, wise; (*as*), m. a kind of divine being.

Vi-mohana, as, ā or *ī, am*, alluring, seducing, seductive, bewitching, tempting, fascinating, one who fascinates, &c.; (*as, am*), m. n., N. of one of the divisions of Naraka (see *naraka*); (*am*), n. the act of seducing, seduction, temptation, exciting the passions.

Vi-mohita, as, ā, am, allured, seduced, bereft of consciousness, beguiled; stupefied, infatuated, bewitched.

विमृज् *vi-mṛij*, cl. 2. P. *-mārshṭi* (sometimes also A. *-mārsh(e), -mārjitum, -mārshṭum*, to rub off or out, purify, cleanse; to rub, stroke; to rub dry, wipe off, wipe; to rub on, anoint: Intens., Ved. *-māmṛijīti*, to cleanse, purify.

Vi-mṛijya, ind. having rubbed or stroked, having wiped or swept away, &c.

1. *vi-mṛishṭa, as, ā, am*, rubbed off, purified, cleansed, wiped.—*Vimṛishṭa-rāga, as, ā, am*, having the colour refined or purified.

विमृद् *vi-mṛid*, cl. 9. 1. P. *-mṛidnāti, -mardati*, &c., *-marditum*, to press or crush to pieces, bruise, pound, trample down, lay waste, devastate, destroy; to rub together: Caus. *-mardayati, -yitum*, to crush to pieces, bruise; to rub.

Vi-marda, as, m. crushing, bruising; devastation, destruction, pressing or rubbing together, friction; the trituration of perfumes; rubbing against, touch, contact; conjunction of the sun and moon, total obscuration, eclipse; war, battle; weariness, tediousness; the plant Cassia Esculenta.—*Vimardārdha* (°*da-ar*°), *am*, n. the time from the apparent conjunction to the end of an eclipse.—*Vimardottha* (°*da-ut*°), *as*, m. a scent arising from the trituration of perfumes.

Vi-mardaka, as, ikā, am, one who crushes or pounds, a crusher, destroyer, &c.; (*as*), m. pounding, grinding, destroying; rolling; the trituration of perfumes; the conjunction of the sun and moon, an eclipse; a proper N.

Vi-mardana, am, ā, n. f. the act of grinding, pounding, crushing, trampling down, rubbing; the trituration of perfumes; the conjunction of the sun and moon, an eclipse; destroying, killing.

Vi-mardita, as, ā, am, crushed to pieces, bruised, pounded, broken to pieces, trampled on; rubbed, anointed; [cf. *sneha-v*°.]

Vi-mardin, ī, inī, i, crushing to pieces, destroying, removing.

Vi-mṛidita, as, ā, am, bruised, ground, pounded; broken, rubbed.—*Vimṛidita-dhvaja, as, ā, am*, having a crushed or broken banner.

Vi-mṛidya, ind. having bruised or pounded or crushed, having trampled upon; having rubbed.

विमृश् *vi-mṛiś* (often confounded with *vi-mṛish*, q. v.), cl. 6. P. *-mṛiśati, -marshṭum, -mrashṭum*, to touch (with the hands), feel, stroke, rub; to touch (mentally), be sensible of, be aware of, perceive; to ponder, meditate, consider, reflect on, deliberate about; to observe; to investigate, examine; to think about with hesitation, hesitate about doing anything (with inf.): Caus. *-marśayati, -yitum*, to ponder, reflect on, consider.

Vi-marśa, as, m. consideration, deliberation, investigation, trial, examination by reason, reasoning, discussion, hesitation; a conflicting judgment.—*Vimarśa-vādin, ī, inī, i*, uttering discussions, one who reasons, a reasoner.

Vi-marśana, am, n. the act of investigating, discussing, investigation.

Vi-marśin, ī, inī, i, deliberating, thinking about, reflecting.

Vi-mṛiśat, an, atī or *antī, at*, reflecting, considering, musing.

1. *vi-mṛiśya, as, ā, am*, to be deliberated about or investigated, to be discussed or reflected upon.

2. *vi-mṛiśya*, ind. having considered, after due deliberation or reflection, (*a-vimṛiśya*, without due deliberation.)—*Vimṛiśya-kārin, ī, iṇī, i*, acting after due deliberation.

2. *vi-mṛishṭa, as, ā, am*, reflected on, considered, weighed.

विमृष् *vi-mṛish* (in many passages where this verb occurs the forms used may equally be referred to *vi-mṛiś*), cl. 1. 4. P. A. *-marshati, -te, -mṛishyati, -te, -marshitum*, to bear with indifference.

Vi-marsha, as, m. dissatisfaction, displeasure; want of forbearance, impatience, (in these senses *vi* is privative); change in the prosperous course of a dramatic plot, unforeseen reverse or adverse event in the course of a love-story.—*Vimarshāṅga* (°*sha-aṅ*°), a division of the dramatic Vimarsha (of which there are said to be thirteen).

Vi-marshaṇa, as, m., N. of a king of the Kirātas.

Vi-marshin, ī, iṇī, i, disliking, dissatisfied, averse; impatient, intolerant.

विमोक्ष् *vi-moksh*, cl. 10. P. *-mokshayati, -yitum*, to set free, liberate, let loose.

Vi-moksha, as, m. liberation, freedom, letting loose, letting off; discharging, shooting, dismissing; becoming loose or free, escape, final emancipation.

Vi-mokshaṇa, am, ā, n. f. untying, the act of setting free, liberation, release; discharging, (*aṇḍa-v*°, the act of laying eggs); quitting, abandoning, resigning.

Vi-mokshin, ī, iṇī, i, setting free, liberating.

विम्ब *vimba* or *vimva, as, am*, m. n. (according to Uṇādi-s. IV. 95. fr. rt. 1. *vī*, but the etymology is doubtful; frequently written *bimba*), the disk of the sun or moon; any disk, a ball, hemisphere; any round or disk-like appearance; a looking-glass, mirror; a jar, water-pot (?); an image, shadow, reflected or represented form, picture, type; the object compared (as opposed to *prati-vimba*, 'the counterpart' to which it is compared); (*as*), m. a lizard, chameleon; a proper N.; (*ā, ī*), f. a plant bearing a bright-red gourd, Momordica Monadelpha; (*ā*), f., N. of two metres, four times ⏑⏑⏑⏑⏑–⏑––; four times –––––, ⏑⏑⏑⏑⏑⏑–, ––⏑––⏑–; N. of the wife of Bālāditya (a king of Kaśmīra); of the mother of king Vimbi-sāra; (*am*), n. the fruit of the Momordica Monadelpha, (the lips are frequently compared to this fruit; cf. *vimboshṭha*.)—*Vimbajā*, f. the plant Momordica Monadelpha or the gourd.—*Vimba-phala, am*, n. the fruit of the Vimba.—*Vimba-sāra*, a various reading for *vimbi-sāra*.—*Vimbāgata* (°*ba-āg*°), *as, ā, am*, 'gone to an image,' reflected.—*Vimbeśvara* (°*bā-īś*°), N. of a temple founded by the princess Vimbā.—*Vimboshṭha* or *vimbaushṭha* (°*ba-osh*°), *as, ā* or *ī, am*, having lips like the Vimba fruit, red-lipped, 'cherry-lipped.'

Vimbaka, am, n. the disk of the sun or moon; the fruit of the Momordica Monadelpha; (*ikā*), f. the disk of the sun or moon; a cucurbitaceous plant, Momordica Monadelpha.

Vimbaki, is, m., N. of a king.

Vimbaṭa, as, m. the mustard plant, Sinapis Dichotoma.

Vimbara, a particular high number.

Vimbāva, am, n., see Vārtt. to Pāṇ. V. 2, 109.

Vimbita, as, ā, am, imaged, reflected, pictured, painted.

Vimbin, ī, inī, i, coming from or relating to Vimba.—*Vimbi-sāra, as*, m., N. of a king of Magadha (a contemporary of Śākya-muni; also written *vimbi-sara, vidhi-sāra, vidmi-sāra, vindu-sena, vindhya-sena*).

Vimbiya, as, m. a proper N.

विम्बु *vimbu, us*, m. the betel-nut tree.

विम्रद् *vi-mrad*, cl. 1. A. *-mradate*, &c., Ved. to make soft or tender, to soften.

विम्रित् *vi-mrit*, cl. 4. P. *-mrityati*, &c., Ved. to fall to pieces, crumble away, decay.

विम्लै *vi-mlai*, cl. 1. P. A. *-mlāyati, -te*, &c., to wither away, fade, languish, become weak

or feeble or weary: Caus. *-mlāpayati, -yitum,* to make to wither or languish, cause to fade or disappear; to weary, enfeeble.

1. *vi-mlāna, as, ā, am,* faded or withered away; refreshed, fresh, pure.

2. *vi-mlāna, as, ā, am,* unfaded, free from decay; unsoiled.

1. *vi-mlāpana, am,* n. the act of causing to wither or fade away, causing to languish.

2. *vi-mlāpana, am,* n. the act of removing decay or fatigue; refreshing, reviving; cleaning, wiping.

वियत् 1. *vi-yat,* cl. 1. A. *-yatate, -yatitum,* to dispose in various rows (?): Caus. *-yātayati, -yitum,* to place in rows, arrange, dispose of; to do penance; to pain, torment, harass, disturb; to punish.

वियत् 2. *vi-yat, t,* n. (probably connected with *vi-yam* below; but according to some, pres. part. of rt. 5. *i* with 2. *vi;* according to others fr. rt. 1. *vi*), sky, heaven, ether, atmosphere. — *Viyać-ćārin, ī,* m. 'sky-goer,' a kite (= *ćilla*). — *Viyad-gaṅgā,* f. 'sky-Ganges,' the heavenly Ganges; the galaxy. — *Viyad-gati, is,* f. going or moving in the air. — *Viyad-bhūti, is,* f. 'sky-power,' darkness. — *Viyan-maṇi, is,* m. 'sky-gem,' the sun.

Vi-yati, is, m. (perhaps connected with the above), a bird; N. of a son of Nahusha.

वियम *vi-yam,* cl. 1. P. *-yaććhati, -yantum,* to stretch out, extend, spread out; to present, grant, bestow, give; to stretch apart; to restrain: Caus. *-yāmayati, -yitum,* to cause to stretch out, extend, expand.

Vi-yata, as, ā, am, stretched out, extended, kept apart; (*am*), ind. separately, at intervals, intermittingly.

Vi-yama, as, m. restraint, check; rest, cessation, stop; pain, distress.

Vi-yāma, as, m. restraint, &c. (= *vi-yama*).

विया *vi-yā,* cl. 2. P. *-yāti, -yātum,* to go away, depart, leave; to go through, pervade, pass through, go across, to run through, drive through; to pierce, destroy.

Vi-yāta, as, ā, am, 'gone apart or from the right path,' abandoned; shameless, impudent, ill-behaved.

वियु *vi-yu* (see rt. 1. *yu*), cl. 3. P. *-yuyoti,* &c., to be separated or parted, to separate (intrans.), be dissolved; to be separated from or deprived of (with inst.); to separate, exclude, deprive of (with inst.); to keep off, ward off.

Vi-yuta, as, ā, am (see 1. and 2. *yuta,* p. 817), separated, deprived of, separated from (with inst., e. g. *vatsair viyutāḥ,* [cows] separated from their calves). — *Viyutārthaka* (°*ta-ar*°), *as, ā, am,* void of meaning.

Vi-yotṛi, tā, trī, tṛi, Ved. separating; warding off, defending; (Sāy.) one who does not mix, not mixing (= *duḥkhānām amiśrayitri,* Ṛig-veda IV. 55, 2).

वियुज् *vi-yuj,* cl. 7. P. A. *-yunakti, -yuṅkte, -yoktum,* to disjoin, detach, separate, divide; to free or liberate from, separate from (with inst., rarely with abl.); to relax, be slackened, give way, yield (A.): Pass. *-yujyate,* to be separated from, be deprived of (with inst.); to be relaxed, yield, give way: Caus. *-yojayati, -te, -yitum,* to cause to be disjoined, separate; to free or deliver from, deprive of (with inst. or abl.).

Vi-yukta, as, ā, am, disjoined, detached, separated, sundered, severed; separated from, free from, deprived of, deserted by (with inst. or at the end of a comp.); failing, deficient.

Vi-yujya, ind. having separated or detached, having freed or delivered from.

Vi-yoga, as, m. separation, disunion, disjunction; loss, death, absence (especially of lovers). — *Viyoga-bhāj, k, k, k,* suffering separation. — *Viyoga-vāhya, as, ā, am,* excluded from separation, not separated. — *Viyogāvasāna* (°*ga-av*°), *as, ā, am,* ending or terminating in separation. — *Viyogāvasāna-tva, am,* n. termination in separation.

Viyogin, ī, inī, i, being separated or disjoined; apart, absent, remote; (*ī*), m. the ruddy goose; (*inī*), f. a woman separated from her husband or lover; a kind of metre having two unequal half lines, the first containing ten and the second eleven syllables, as follow, ◡◡–◡◡–◡–◡–, ◡◡––◡◡–◡–◡–, (the fourth Canto of the Kumāra-sambhava is chiefly written in this metre.)

Vi-yojayat, an, antī, at, separating, separating from; depriving of; lavishing, expending.

Vi-yojita, as, ā, am (fr. the Caus.), separated, disjoined, disunited; separated from, parted from, deprived of.

वियोतृ *vi-yotṛi.* See under *vi-yu,* col. 1.

वियोनि *vi-yoni, is,* or *vi-yonī,* f. various or manifold birth, (according to Kullūka on Manu XII. 27. 'the womb of animals'); an ignominious birth. — *Viyoni-janmādhyāya* (°*ma-adh*°), *as,* m., N. of a chapter of Varāha-mihira's Vṛihaj-jātaka.

विर *vira, as,* m. (according to Sāy. fr. rt. *vri*), Ved. one who goes or departs this life (= *gantṛi* = *preta*). — *Virā-sah* or *virā-sāh, -shāṭ, ṭ, ṭ,* Ved. bearing or leading departed spirits, (Sāy. on Ṛig-veda I. 35, 6 = *pretān purushān sahate yaḥ;* cf. *jalā-sah, turā-shāh.*)

विरक्त *vi-rakta.* See under *vi-rañj,* col. 3.

विरक्ष *vi-raksh,* cl. 1. P. *-rakshati, -rakshitum,* to watch over, guard, protect.

विरच् *vi-rać,* cl. 10. P. *-raćayati, -yitum* (Aor. *vy-araraćat;* in one passage *-arīraćat*), to arrange, construct, fabricate, contrive, form, make, prepare; to compose, write (a book); to put on, lay on, inlay; to effect, perform: Pass. *-raćyate* (Aor. *vy-araći*), to be arranged or composed.

Vi-raćana, am, ā, n. f. the act of arranging, arrangement; constructing, contriving, contrivance; making; compiling, composing, composition, compilation; embellishing; embellishment, any artificial or ornamental fabric.

Vi-raćanīya, as, ā, am, to be made, to be composed, &c.

Vi-raćayat, an, antī, at, arranging, making, fabricating, composing, embellishing, &c.

Vi-raćayya, ind. having arranged, having composed; having marked out.

Vi-raćita, as, ā, am, arranged, trimmed, constructed, formed, contrived, made, prepared; written, compiled, composed; put on, worn; put in, inlaid, set; embellished, ornamented, furnished with (with inst.). — *Viraćita-vapus, us, us, us,* having the body arranged.

विरज *vi-raja.* See under *vi-rajas* below.

विरजस् *vi-rajas, ās, ās, as,* free from dust; devoid of passion, passionless; free from the menstrual excretion; (*ās*), m., N. of a son of Paurṇamāsa; of a son of Vasishṭha; of a son of Dhṛita-rāshṭra; (*ās*), f. a woman who has ceased to menstruate. — *Vi-rajas-tamas, ās, ās, as,* free from (the qualities of) passion and ignorance. — *Virajo-'mbara-bhūshaṇa, as, ā, am,* having apparel and ornaments free from dust.

Vi-raja, as, ā, am, free from dust; (*as*), m., N. of Vishṇu; of a son of Tvashṭṛi; (*ā*), f. a plant (commonly called Kavitthānī); Dūrvā grass; N. of a river; of the wife of Nahusha (daughter of a class of Manes called Sva-svadha). — *Virajā-kshetra, am,* n., N. of a place.

Vi-rajaska, as, ā, am, free from dust, &c., = *vi-rajas;* (*ā*), f. a woman who has ceased to menstruate.

Virajī-kṛi, cl. 8. P. A. *-karoti, -kurute, -kartum,* to render free from dust or passion. — *Virajī-kṛita, as, ā, am,* freed from dust, unsoiled, clean; exempt from passion.

Virajī-bhū, cl. 1. P. *-bhavati, -bhavitum,* to become free from dust or passion. — *Virajī-bhūta, as, ā, am,* free from dust, clean, clear; free from passion, pure, holy.

विरञ्च *vi-rańća, as,* m. (perhaps connected with *vi-rać*), N. of Brahmā; [cf. *viriñća.*]

Vi-rańći, is, m., N. of Brahmā.

विरञ्ज् *vi-rañj,* cl. 1. 4. P. A. *-rajati, -te, -rajyati, -te, -raṅktum,* to be changed in colour, be discoloured, lose the natural colour; to become changed in disposition, become indifferent to, take no interest in, regard with indifference, become estranged or disaffected, grow cold: Caus. *-rañjayati, -yitum,* to colour, dye, make of various colours; to cause to be indifferent, make estranged, cause to dislike.

Vi-rakta, as, ā, am, discoloured, changed in colour; changed in disposition, disaffected, estranged, averse, indifferent; displeased; free from passion or affection, void of attachment to worldly objects, (in these senses *vi* appears to be privative); impassioned, feeling excessive passion, (in these senses *vi* only intensifies the root.) — *Virakta-ćitta, as, ā, am,* disaffected at heart, estranged. — *Virakta-prakṛiti, is, is, i,* whose chiefs or principal officers are disaffected. — *Virakta-bhāva, as, ā, am,* having the heart or affections estranged, disinclined to, disliking.

Vi-rakti, is, f. change of disposition or feeling, estrangement, alienation of mind, aversion, disinclination, dissatisfaction; absence of affection or attachment, freedom from passion, weanedness from the world, (in these senses *vi* appears to be privative.)

Vi-rāga, as, m. change of colour or feeling, change of nature, (applied in Vedic grammar to the change in consonants which mutually affect each other); absence of desire or passion, indifference, disinclination; disregard of all sensual enjoyment either in this world or the next; stoicism. — *Virāga-visha-bhṛit, t, t, t,* cherishing the poison of dislike, harbouring the poison of aversion. — *Virāgārha* (°*ga-ar*°), *as, ā, am,* qualified for freedom from passion.

Virāgin, ī, iṇī, i, changed in feeling, estranged; void of passion or desire.

विरट *viraṭa, as,* m. a kind of black Agallochum; N. of a king.

विरण् *vi-raṇ,* Caus. *-raṇayati, -yitum,* to make to sound forth, cause to sound, play upon (a musical instrument).

विरण *viraṇa, am,* n. a fragrant grass used in certain religious ceremonies, Andropogon Aromaticum or Muricatum; [cf. *vīraṇa.*]

विरथ *vi-ratha, as, ā, am,* having no car or chariot, chariotless.

विरद् *vi-rad,* cl. 1. P. *-radati,* &c., Ved. to divide, separate, sever, cut through, open; to conduct, convey; to bestow.

विरप्श् *vi-rapś* (according to some *rapś* may be fr. an old Desid. form of rt. *rap* or *rabh,* according to Sāy. *rapś* is fr. rt. *rap* = *lap*), cl. 1. A. *-rapśate,* &c., Ved. to be full to overflowing, be ready to burst, to be distended or inflated; to have too much of (inst.); to be praised or hymned, (Sāy. = *vividham stūyate*); to shine forth variously, (Sāy. = *vividham rājate*); to sound forth, utter a murmuring sound.

Vi-rapśa, am, n., Ved. sound, voice, utterance, (Sāy. *virapśam* = *vākyam;* but in Ṛig-veda IV. 50, 3. *virapśam* = *viśesheṇa śabdena stotram yathā bharati tathā.*)

Vi-rapśin, ī, inī, i, Ved. copious, abundant, great, powerful, mighty, (according to Nirukta III. 3 = *mahat*); singing, sounding forth, loud-sounding, uttering various sounds of praise, having various sounds or utterances, (according to Sāy. on Ṛig-veda IV. 17, 20. *virapśī* = *bahu-vidha-śabdavān;* in Ṛig-veda I. 8, 8. *virapśī* = *vividha-vākya-yuktā,* and appears to be used for *virapśinī*); shaking, tossing, rocking.

विरम् *vi-ram*, cl. 1. P. *-ramati* (rarely also A. *-ramate*), *-rantum*, to cease or desist from, rest from (with abl.); to leave off or discontinue anything (especially applied to discontinuing a speech, e. g. *virarāma* or even *vaćanam virarāma*, he ceased speaking), stop, pause, end, come to an end (e. g. *rātrir vyaraṅsīt*, the night ended): Caus. *-ramayati*, *-rāmayati*, *-yitum*, to cause to leave off or discontinue, make to cease or desist from; to bring to an end, finish.

Vi-rata, *as*, *ā*, *am*, ceased from, desisting from (with abl., e. g. *pāpād virataḥ*, ceased from sin), stopped, ceased (e. g. *virateshu munishu*, when the Munis had ceased speaking); rested, ended, concluded. — *Virata-prasaṅga*, *as*, *ā*, *am*, one who has left off a habit or practice, one whose occupation has ceased, having no occupation. — *Viratāśaya* (°*ta-āś*°), *as*, *ā*, *am*, one whose desires have ceased, one who has resigned worldly intentions.

Vi-rati, *is*, f. cessation, discontinuance, stop, rest, pause, end, term; indifference.

Vi-rama, *as*, m. ceasing, desisting, cessation; sunset.

Vi-ramat, *an*, *antī*, *at*, ceasing, desisting, resting, stopping; sporting or playing about.

Vi-ramita, *as*, *ā*, *am* (fr. the Caus.), made to cease, stopped.

Vi-ramya, ind. having ceased or desisted.

Vi-rāma, *as*, m. leaving off, cessation, rest, repose, discontinuance (of working, speaking, &c.); stoppage, stop, pause, pause of the voice, stoppage of sound; (in gram.) 'the stop,' N. of a small oblique stroke placed under a consonant to denote that it is quiescent, i. e. that it has no vowel inherent or otherwise pronounced after it, (this mark is sometimes used in the middle of conjunctions of consonants; but its proper use, according to native grammarians, is only as a stop at the end of a sentence ending in a consonant); end, conclusion, term; N. of Vishṇu.

विरल *virala*, *as*, *ā*, *am* (perhaps for *vila-la*, possessing holes), having interstices, separated by intervals (whether of space or time); not close or compact, open in texture, not thick or dense, fine, thin, delicate; loose, relaxed, wide apart; rare, unfrequent; single; remote; little, few; (*am*), ind. rarely, seldom, unfrequently; (*am*), n. sour curds, coagulated milk (= *dadhi*). — *Virala-jānuka*, *as*, m. 'having knees wide apart,' a bandy-legged man. — *Virala-dravā*, f. gruel made of rice or other grain with the addition of ghee, &c. (= *ślakshṇa-yavāgū*). — *Viralāgata* (°*la-āg*°), *as*, *ā*, *am*, happening rarely, of unfrequent occurrence, rare. — *Virali-kṛi*, cl. 8. P. *-karoti*, &c., to make rare, lessen, diminish. — *Viraletara* (°*la-it*°), *as*, &c., 'other than wide apart,' dense, thick, compact, close.

Viralita, *as*, *ā*, *am*, not compacted, not dense, (*a-viralita-kapolam*, ind. with closely-united cheeks.)

विरस् *vi-ras*, cl. 1. P. *-rasati*, *-rasitum*, to cry out, cry aloud, scream, shriek.

विरस *vi-rasa*, *as*, *ā*, *am*, juiceless, sapless, flavourless, tasteless, insipid; painful; (*as*), m. pain.

विरह् *vi-rah*, cl. 1. 10. P. *-rahati*, *-rahayati*, *-rahitum*, &c., to abandon, desert, relinquish, leave.

Vi-raha, *as*, m. separation, parting, absence, (especially) the separation of lovers; separation from (with inst.); loneliness, distance; want; abandonment, desertion, cessation, relinquishment. — *Viraha-guṇita*, *as*, *ā*, *am*, increased by separation. — *Viraha-ja* or *viraha-janita*, *as*, *ā*, *am*, arising from or produced by separation. — *Viraha-jvara*, *as*, m. the anguish of separation. — *Viraha-vyāpad*, *t*, *t*, *t*, impaired or decreased by absence. — *Viraha-śayana*, *am*, n. a solitary couch or bed, i. e. one slept on alone. — *Virahādhigama* (°*ha-adh*°), *as*, m. experiencing the absence of any one, (according to Malli-nātha = *viraha-jñāna*.) — *Virahānala* (°*ha-an*°), *as*, m. the fire of separation. — *Virahārta* (°*ha-ār*°), *as*, *ā*, *am*, pained by the absence of a lover. — *Virahāvasthā* (°*ha-av*°), f. a state of separation or absence. — *Virahotkaṇṭhitā* (°*ha-ut*°), f. a woman who longs after her absent lover or husband, one distressed by the absence of her husband (said to be one of the incidental characters in a drama).

Vi-rahayat, *an*, *antī*, *at*, abandoning, relinquishing, deserting.

Vi-rahayya, ind. having abandoned, having forsaken, leaving.

Vi-rahita, *as*, *ā*, *am*, abandoned, deserted, forsaken, relinquished, left, left alone, solitary, lonely, retired or withdrawn from company, separated; devoid of, exempt from, bereft of, destitute of, free from (with inst. or at the end of a comp., and sometimes even with gen.).

Virahin, *ī*, *iṇī*, *i*, being separated from, absent (from another), apart from; lonely, solitary; (*iṇī*), f. a woman separated from her husband or suffering the pangs of absence from her lover; wages, hire.

विराग *vi-rāga*, &c. See p. 934, col. 3.

विराज् 1. *vi-rāj*, cl. 1. P. A. *-rājati* (in Ved. only P.), *-te*, *-rājitum*, to reign over, rule, govern (Ved. P.); to be illustrious or eminent, be conspicuous, appear to advantage, shine forth, shine out, shine, glitter; to appear as: Caus. *-rājayati*, *-yitum*, to cause to shine forth, make to glitter, fill with brightness, give radiance or lustre, brighten, illuminate.

2. *vi-rāj*, *ṭ*, *ṭ*, *ṭ*, shining, radiant; (*ṭ*), m. splendor, beauty; a man of the regal or military class; the first progeny of Brahmā, (according to Manu I. 32, &c., Brahmā having divided his own substance into male and female, produced from the female the male power Virāj, who then produced the first Manu or Manu Svāyambhuva, who then created the ten Prajāpatis; the Bhāgavata-Purāṇa states that the male half of Brahmā was Manu, and the other half S'ata-rūpā, and does not allude to the intervention of Virāj; other Purāṇas describe the union of S'ata-rūpā with Virāj or Purusha in the first instance, and with Manu in the second; as a sort of secondary creator, Virāj is sometimes called Prajā-pati, while in Ṛig-veda X. 90, 5. he is represented as born from Purusha, and Purusha from him; in the Atharva-veda VIII. 10, 24, XI. 8, 30, Virāj is spoken of as a female, and regarded as a cow, being elsewhere, however, identified with Prāṇa); 'ruler of the various forms of bodies,' N. of Intellect located in and ruling over the collective aggregate of bodies, the consciousness which perceives collections or aggregates (in the Vedānta phil.); the body; N. of a son of Rādhā; of a district; (*ṭ*), f. a particular Vedic metre consisting of four Pādas of ten syllables each, (in Ṛig-veda X. 130, 5. this metre is represented as attaching itself to Mitra and Varuṇa, and in Aitareya-Br. I. 4. Virāj is mystically regarded as 'food,' and invocations are directed to be made in this metre when food is the especial object of prayer.) — *Virāṭ-kāmā*, f. a Vedic form of the Sammā metre. — *Virāṭ-kshetra*, *am*, n., N. of a district. — *Virāṭ-pūrvā*, f. a Vedic form of the Tri-shṭubh metre. — *Virāṭ-suta*, *as*, m. 'son of Virāj,' epithet of a class of Pitṛis called Soma-sads (Manu III. 195). — *Virāṭ-sthānā*, f. a Vedic form of the Tri-shṭubh metre. — *Virāṭ-svarūpa*, *as*, *ā*, *am*, consisting of Virāj, (applied to the Supreme Being.) — *Virāḍ-deha*, *as*, m. 'having the body of Virāj,' a term for the universe. — *Virāḍ-rūpā*, f. a Vedic form of the Tri-shṭubh metre ($3 \times 11 + 8$ or rather + 7, giving forty syllables in all).

Vi-rāja, *as*, m. = 2. *vi-rāj*.

Vi-rājat, *an*, *antī* (ep. also *atī*), *at*, shining, splendid; handsome.

Vi-rājamāna, *as*, *ā*, *am*, shining, brilliant, splendid, handsome, gorgeous.

Vi-rājayat, *an*, *antī*, *at*, causing to shine, giving radiance or lustre to, brightening.

Vi-rājita, *as*, *ā*, *am*, illuminated, irradiated, splendid; made visible, manifested.

विराट *virāṭa*, *as*, m., N. of one of the midland or north-west districts of India (perhaps Berar); N. of an ancient king of a particular district in India, (the Pāṇḍavas being obliged to live in concealment during the thirteenth year of their exile, journied to the court of this king and entered his service in various disguises.) — *Virāṭa-ja*, *as*, m. = *rāja-paṭṭa*, a sort of inferior diamond (said to be found in the country Virāṭa). — *Virāṭa-parvan*, *a*, n., N. of the fourth book of the Mahā-bhārata (describing the adventures of the Pāṇḍu princes when living in the service of king Virāṭa).

Virāṭaka, *as*, m. a diamond of inferior quality.

विराणिन् *vi-rāṇin*, *ī*, m. (probably fr. rt. *raṇ* with *vi*), an elephant.

विराध् *vi-rādh*, cl. 4. P. *-rādhyati*, &c., *-rāddhum*, to lose or be deprived of anything (inst., Ved.); to hurt, offend, injure, do an injury: Caus. *-rādhayati*, *-yitum*, to oppose, thwart, be at variance, disagree.

Vi-rāddha, *as*, *ā*, *am*, opposed, thwarted; injured, hurt, offended, treated with disrespect, reviled, abused.

Vi-rāddhṛi, *dhā*, *dhrī*, *dhṛi*, opposing, thwarting; offending, injuring; abusive, calumnious.

Vi-rādha, *as*, m. opposition, prevention; vexation, annoyance; a kind of Rākshasa.

Vi-rādhana, *am*, n. the act of opposing, injuring, hurting; pain, agony, anguish.

Vi-rādhayat, *an*, *antī*, *at*, opposing, being at variance, disagreeing with.

Vi-rādhāna, *am*, n. pain (= *vi-rādhana*).

Vi-rādhyat, *an*, *antī*, *at*, opposing, thwarting; offending, annoying, injuring, being at variance.

विराल *virāla*, *as*, m. = *viḍāla*, a cat, q.v.

विराव *vi-rāva*. See p. 936, col. 1.

विरि *vi-ri* or *vi-rī* (see rts. 1. *ri*, *rī*), cl. 9. P. A. *-riṇāti*, *-riṇīte*, *-retum*, Ved. to cleave asunder, separate, cut to pieces, kill, destroy, (according to Sāy. on Ṛig-veda IV. 19, 3. *vi-riṇāḥ* = *vy-ariṇāḥ* = *viśesheṇa hatavān asi*.)

विरिच् *vi-rić*, cl. 7. P. A. *-riṇakti*, *-riṅkte*, *-rektum*, to empty, make empty, evacuate: Pass. *-rićyate*, to extend or be extended, reach out, surpass, (according to Sāy. on Ṛig-veda IV. 16, 5. *vi-reći* = *ati-ririće*, *adhiko babhūva*); to be emptied or purged: Caus. *-rećayati*, *-yitum*, to cause purging, purge, empty, make empty, cleanse, purify.

Vi-rikta, *as*, *ā*, *am*, evacuated, emptied, purged.

Vi-reka, *as*, m. purging, evacuation of the bowels; a purgative, cathartic.

Vi-rećana, *am*, n. purging, evacuation of the bowels; a purgative. — *Virećana-dravya*, *am*, n. any purging substance or medicine.

Vi-rećita, *as*, *ā*, *am*, purged, emptied, evacuated.

Vi-rećya, *as*, *ā*, *am*, to be purged or emptied.

विरिञ्च *vi-riñća* or *vi-riñćana*, *as*, m. a N. of Brahmā.

Vi-riñći, *is*, m., N. of Brahmā; of Vishṇu; of S'iva.

विरिफित *vi-riphita*, *as*, *ā*, *am*, Ved. deprived of the sound of *r*; pronounced or uttered with great effort.

विरिब्ध *vi-ribdha*, *as*, *ā*, *am* (fr. rt. *ribh* with *vi*), sounded; (*as*), m. a note, tone, sound (= *svara*).

Vi-ribhita, see Scholiast on Pāṇ. VII. 2, 18.

Vi-rebhita, *as*, *ā*, *am*, sounded, uttered.

विरिश् *vi-riś* or *vi-liś* (see rt. *riś*), cl. 6. A. *-riśate*, &c., Ved. to be dragged or rent apart, to be disarranged or disordered; to be torn off, break off, become rent or torn.

Vi-rishṭa, *as*, *ā*, *am*, Ved. rent asunder, broken off, out of due order; (*am*), n. a defect in a sacrifice, (also written *vi-lishṭa*.)

विरी *vi-rī*. See *vi-ri* above.

विरु *vi-ru*, cl. 2. P. *-rauti*, *-ravīti*, *-ravitum*, to roar aloud, scream or shout out, cry, buzz, hum,

yell, bray; to sound, jingle, rattle; to lament, weep, appeal to with lamentations, call on, invoke: Caus. *-rāvayati, -yitum*, to roar or scream aloud, fill with noise or clamour; to make to sound or resound.

Vi-rava, as, m., Ved. outcry, clamour, sound, noise.

Vi-rāva, as, m. crying or shouting out, clamour, sound, noise.

Vi-rāvin, ī, iṇī, i, shouting or roaring out, resounding, crying, singing; lamenting; (*iṇī*), f. weeping, crying; a broom; N. of a river.

Vi-ruta, as, ā, am, roared aloud, screamed; resounded, resounding, filled with cries, (*mayūra-viruta*, filled with the cries of peacocks); (*am*), n. shrieking, howling, crying, singing, humming (of bees), chirping; clamour, noise, din, howling (of the wind &c.), sound, tone.

Vi-ruvat, an, atī, at, howling, crying, shrieking, &c.

विरुच *vi-ruć*, cl. 1. A. *-roćate* (Ved. also P. *-roćati*, in Raghu-v. VI. 5. and in one or two other later works the Aor. P. *vy-arućat* is found), *-roćitum*, to shine forth, glitter, be bright or radiant; to be conspicuous, become visible, appear; to become eminent or famous; to cause to shine, illuminate, make bright (P.); to please, delight: Caus. *-roćayati, -yitum*, to cause to shine, illuminate, brighten; to find pleasure in, delight in; to sport with.

Virukmat, ān, atī, at, Ved. shining, brilliant, splendid; (*ān*), m. a bright weapon.

Vi-roka, as, m. a ray of light; (*am*), n. a hole, chasm.

Vi-rokin, ī, iṇī, i, Ved. shining, glowing, gleaming, bright.

Vi-roćana, as, ā, am, shining, illuminating; (*as*), m. the sun; the moon; fire; N. of the son of Prahlāda or Prahrāda; (*am*), n. (?), light, lustre. — *Viroćana-vadha, as*, m., N. of a chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Viroćana-suta, as*, m. 'son of Viroćana,' epithet of Bali (sovereign of Mahābali-pura).

Vi-roćamāna, as, ā, am, shining, glittering, radiant.

Vi-roćayat, an, antī, at, causing to shine, making bright.

Vi-roćishṇu, us, us, u, shining; illuminating, making visible.

विरुज *vi-ruj*, cl. 6. P. *-rujati, -roktum*, to break to pieces, tear asunder; to destroy.

Vi-rugṇa, as, ā, am (less correctly written *virugna*), broken to pieces, torn asunder; bent; blunted; destroyed.

Vi-rujya, ind. having broken to pieces, having torn asunder.

विरुद *vi-rud*, cl. 2. P. *-roditi, -roditum*, to weep or cry aloud, sob, lament, bewail.

Vi-ruda, as, m. crying; proclaiming; a laudatory poem, panegyric. — *Virudāvali* (°*da-āv*°), f., N. of a poem by Raghu-deva celebrating the praises of a certain king of Mithilā.

Vi-rudita, am, n. loud lamentation, intense grief, bewailing.

विरुध 1. *vi-rudh* (= *vi-ruh*), cl. 1. P. *-radhati*, &c., Ved. to grow or sprout out, shoot forth.

विरुध 2. *vi-rudh*, cl. 7. P. A. *-ruṇaddhi, -runddhe, -roddhum*, to hinder, obstruct; to encounter opposition (A., Ved.): Pass. *-rudhyate* (ep. also P. *-ti*), to be impeded or checked or kept back or withheld; to be opposed to, contend with, combat (with inst., or with inst. and *saha*, or with gen., or with loc., or with acc. and *prati*); to be at variance, disagree, be inconsistent; to fail: Caus. *-rodhayati, -yitum*, to cause to hinder or obstruct, to render hostile, set at variance; to oppose, encounter, fight against, contend with: Pass. of Caus. *-rodhyate*, to be impeded or kept back; to be rendered hostile or set at variance: Desid. *-rurutsati*, to wish to oppose, intend commencing hostility.

Vi-ruddha, as, ā, am, opposed, hindered, checked, restrained, arrested, obstructed, blocked or shut up, besieged, barred or locked up, blockaded; opposed or contrasted in quality (as sweet to sour &c.); contrary, repugnant, opposite, contradictory, perverse, reverse, (a reason) proving the reverse (in logic); incongruous, inconsistent, incompatible, mutually disagreeing (as medicine and food); hostile, adverse, at variance, at enmity; unpropitious, unfavourable, disagreeable; prohibited, forbidden; excluded, disqualified; doubtful, uncertain; (*ās*), m. pl., N. of a class of deities; (*am*), n. opposition, hostility, disagreement, discord, a feeling of repugnance; (*am*), ind. perversely, incongruously. — *Viruddha-tā*, f. or *viruddha-tva, am*, n. opposition, contrariety, perverseness, incongruity; hostility, enmity, disagreeableness. — *Viruddha-dhī, īs, īs, i*, having a hostile disposition, malevolently disposed, malignant. — *Viruddha-prasaṅga, as*, m. a prohibited or unlawful occupation. — *Viruddha-bhuj, k, k, k*, eating incompatible or unsuitable food. — *Viruddha-bhojana, am*, n. incompatible food. — *Viruddha-lakshaṇa, am*, n., N. of a section of the Purāṇa-sarva-sva. — *Viruddhāćaraṇa* (°*dha-āć*°), *am*, n. a wrong or improper course of conduct. — *Viruddhānna* (°*dha-an*°), *am*, n. incompatible or forbidden food.

Vi-roddhavya, as, ā, am, to be opposed, to be obstructed, &c.

Vi-rodha, as, m. opposition, obstruction, hindrance, impediment; impediment to the successful progress of a plot (in a drama); restraint, check; blocking up, surrounding, investing, siege, blockade, confinement; contradiction (in logic), contrariety, antithesis, contrast; inconsistency, opposition of qualities (in food, medicine, &c.); hostility, enmity, animosity, quarrel, war, calamity, misfortune; (*ī*), f. a fixed rule, ordinance (?). — *Virodha-kāraka, as, ikā, am*, causing opposition or disagreement, fomenting quarrels. — *Virodha-kṛit, t, t, t*, causing hindrance or opposition; an enemy; (*t*), m., N. of the nineteenth year of Jupiter's cycle. — *Virodhābhāsa* (°*dha-ābh*°), *as*, m. the semblance of opposite qualities, a particular figure in rhetoric. — *Virodhālaṅkāra* (°*dha-al*°), *as*, m. (in rhetoric) 'the ornament of contradiction,' a particular figure of speech or mode of writing. — *Virodhokti* (°*dha-uk*°), *is*, f. adverse or contradictory speech, quarrel, dispute, mutual contradiction.

Vi-rodhaka, as, ikā, am, opposing, contradicting, incongruous.

Vi-rodhana, am, n. the act of opposing, hindering, obstructing, preventing, blockading, besieging, encountering, defying; opposition, resistance, contradiction; incongruity, inconsistency.

Vi-rodhita, as, ā, am, opposed, contended against, fought with, rendered hostile, set at variance.

Vi-rodhin, ī, inī, i, opposing, hindering, preventing, obstructing, besieging; obstructive; excluding, disqualifying; inimical, adverse, hostile; contradictory, inconsistent; having opposite or incompatible qualities (as food, medicine, &c.); contentious, quarrelsome; (*ī*), m. an opponent, enemy; N. of the fifty-seventh year of Jupiter's cycle; (*inī*), f. a woman who causes enmity or promotes quarrels (between husband and wife &c.).

1. *vi-rodhya*, ind. having opposed, having contended with.

2. *vi-rodhya, as, ā, am*, to be opposed or contended against.

विरुष *vi-rush*, cl. 1. P. *-roshati*, &c., *-roshitum* or *-roshṭum*, to displease, annoy, irritate.

Vi-rushṭa, as, ā, am, very angry, very much irritated.

Vi-rushyamāṇa, as, ā, am, being very angry at (with gen.).

Vi-rosha, as, ā, am, very angry, wrathful.

विरुह *vi-ruh*, cl. 1. P. *-rohati, -roḍhum*, to grow or shoot out, shoot forth, sprout, bud; to go forth, arise, proceed; to mount, ascend, increase: Caus. *-rohayati, -ropayati, -yitum*, to cause to grow, plant; to cause to grow over or cicatrize, heal; to thrust out, remove, expel, dethrone.

Vi-rūḍha, as, ā, am, grown or shot out, budded, blossomed; grown, increased, arisen, produced, born; ascended, mounted, ridden. — *Virūḍha-bodha, as, ā, am*, one whose intelligence has increased or matured.

Vi-ropaṇa, as, ī, am, causing to grow, planting; causing to grow over, healing.

Vi-ropita, as, ā, am, planted; caused to grow over, healed. — *Viropita-vraṇa, as, ā, am*, one whose wound is healed or cicatrized.

Vi-roha, as, m. growing out, shooting forth.

Vi-rohaṇa, am, n. the act of growing out, &c.

विरूक्षण *vi-rūkshaṇa, as, ī, am* (fr. rt. *rūksh* with *vi*), making rough or dry, drying, astringent; (*am*), n. the act of roughening or contracting, acting as an astringent; censure, blame, reviling, abuse; oath, imprecation.

Vi-rūkshita, as, ā, am, made rough; smeared over, covered.

विरूप *vi-rūp*, cl. 10. P. *-rūpayati, -yitum*, to deform, make deformed, disfigure, mutilate.

Vi-rūpa, as, ā or *ī, am*, deformed, badly formed, misshapen, ugly, unusual in form or nature, monstrous, unnatural; of various form, multiform, diversified; (*as*), m., N. of one of the descendants of Vaivasvata Manu; N. of a descendant of Aṅgiras (author of the hymns Ṛig-veda VIII. 43, 44, 64); (*ās*), m. pl., N. of a family belonging to the race of Aṅgiras; (*am*), n. deformity, irregular or monstrous shape; difference of form, variety of nature or character; (*ā*), f., N. of the wife of Yama. — *Virūpa-karaṇa, am*, n. deformation, disfiguring. — *Virūpa-ćakshus, us*, m. 'diversely-eyed,' epithet of Śiva, (see *virūpāksha*.) — *Virūpa-tā*, f. deformity, malformation. — *Virūpa-rūpa, as, ā, am*, having a deformed shape, of a monstrous form, misshapen. — *Virūpāksha* (°*pa-ak*°), *as, ī, am*, diversely-eyed, having deformed eyes; (*as*), m. an epithet of Śiva (as represented with an odd number of eyes, one being in his forehead, cf. *tri-loćana*); N. of a Rudra; of a teacher of the Haṭha-vidyā.

Vi-rūpaka, as, ikā, am, deformed, misshapen; monstrous, frightful, hideous; (*as*), m. a nickname.

Vi-rūpita, as, ā, am, deformed, disfigured, mutilated.

विरेपस् *vi-repas, ās, ās, as* (see rt. 1. *rip*), stainless, faultless, without blemish or defect.

विरेफ *vi-repha, as*, m. the absence of the letter *r*; a river, stream.

विरेभित *vi-rebhita*. See under *vi-ribdha*.

विरोष *vi-rosha*. See under *vi-rush*, col. 2.

विल् *vil*, cl. 6. P. *vilati, velitum*, to cover, conceal, clothe; to break or divide, (in this sense more usually written *bil*); cl. 10. P. *velayati, -yitum*, to throw, cast, direct, send.

Vila, am, n. an aperture, opening, hole, chasm, vacuity; a burrow, cave, cavern, den; the vagina; (*as*), m. one of Indra's horses; a sort of reed or cane, Calamus Rotang. — *Vila-kārin, ī, iṇī, i*, making holes, burrowing; (*ī*), m. a mouse. — *Vilaṅgama, as*, m. 'hole-goer,' a serpent, snake. — *Vila-dhāvana, as, ī, am*, Ved. (sensu obsceno) rimam tergens. — *Vila-yoni, is, is, i*, of the breed of Vila (said of horses). — *Vila-vāsa, as, ā, am*, living in holes, burrowing; (*as*), m. an animal which lives in holes; a polecat (= *jāhaka*). — *Vila-vāsin, ī, inī, i*, living in a hole, burrowing; (*ī*), m. a snake. — *Vila-śaya, as, ī, am*, living or burrowing in holes; (*as*), m. any animal that lives in holes; a snake. — *Vila-śāyin, ī, inī, i*, lying in a hole, living in holes; (*ī*), m. any animal that lives in holes. — *Vile-vāsin, ī, inī, i*, living or burrowing in holes; (*ī*), m. a snake. — *Vile-śaya, as*, m. any animal living in holes; a snake; a rat; a hare or rabbit; N. of a teacher of the Haṭha-vidyā. — *Vileśvara* (°*la-īś*°), *as*, m., N. of a place of pilgrimage;

(perhaps incorrectly for *bilveśvara.*) — *Vilaukas* (°*la-ok*°), *ās, ās, as,* living in a hole; (*ās*), m. any animal that lives in holes.

Vilasa, as, ā, am, see Gaṇa Tṛiṇādi to Pāṇ. IV. 2, 80.

विलक्ष् *vi-laksh,* cl. 10. P. A. *-lakshayati, -te, -yitum,* to distinguish, mark, characterize; to observe, perceive, see, notice; to be without the power of fixing the eye on any object, to become bewildered or confused or embarrassed.

Vi-laksha, as, ā, am (fr. *laksha* with *vi* in a privative sense or expressing difference), markless, unmarked, having no distinguishing mark or aim; having no characteristic mark or property; having a different mark, having a character different to what is usual or natural, strange, extraordinary; bewildered, embarrassed; astonished, surprised; abashed, ashamed. — *Vilaksha-tā,* f. or *vilaksha-tva, am,* n. absence of mark or aim, absence of distinguishing property; confusion, bewilderment, surprise; shame. — *Vi-lakshī-kṛi,* cl. 8. P. *-karoti,* &c., to make bewildered or confused, scoff at, insult. — *Vilakshī-kṛita, as, ā, am,* scoffed at, insulted.

1. *vi-lakshaṇa, am,* n. the act of distinguishing, perceiving, seeing, observing.

2. *vi-lakshaṇa, as, ā, am,* having no distinguishing marks; having different or opposite marks or characteristics, having distinguishing qualities or features, other, different, strange, extraordinary; (*am*), n. any state or condition which is without distinguishing mark or for which no cause can be assigned, vain or causeless state.

1. *vi-lakshita, as, ā, am,* distinguished, marked, recognised, discerned, perceived, seen, observed, noticed, discernible by; perplexed, dismayed, disconcerted, affected without cause, embarrassed, puzzled, vexed, annoyed, disappointed.

2. *vi-lakshita, as, ā, am,* undistinguished, undiscriminated, unmarked.

Vi-lakshya, ind. having perceived or noticed, having observed; having become bewildered or confused.

विलग् *vi-lag,* cl. 1. P. *-lagati,* &c., to hang to, cling to, stick to, hold on to (with loc.).

Vi-lagita, as, ā, am, attached to, &c., (but see *vi-lagita* below.)

Vi-lagna, as, ā, am, clung to, clinging to, fastened or attached to, resting on, fixed on, connected with; brought close to; gone by, passed away; slender, thin, delicate (said of the waist); (*am*), n. = *lagna,* the rising of constellations, a horoscope, &c.; the waist, middle (as connecting the upper and lower parts of the body). — *Vilagna-madhyā,* f. a woman with a slender waist.

Vi-lagya, ind. having clung to, having stuck to.

विलगित *vi-lagita* or *vi-langita,* referred to rt. *lang* with *vi* in Pāṇ. VI. 4, 24, Vārtt. 1.

विलङ्घ् *vi-langh,* cl. 1. P. A. *-langhati, -te, -langhitum,* to leap or spring about, jump, skip; cl. 10. P. or Caus. *-langhayati, -yitum,* to leap or jump over, overstep, pass over, pass or rise beyond, pass by, transgress, violate, neglect, contemn; to overcome, surmount, get the better of, surpass, excel, frustrate; to rise towards, ascend to; to give up, abandon; to act wrongly towards, offend; to cause to pass over the right time for eating, cause to fast, make to abstain from food.

Vi-langhana, am, n. the act of passing beyond, transgressing, overstepping; striking against, transgression, offence.

Vi-langhanīya, as, ā, am, to be overstepped or passed over, to be transgressed.

Vi-langhayitvā, anom. ind. part. having surpassed or surmounted.

Vi-langhita, as, ā, am, overleaped, overstepped, transgressed; overcome, surpassed, excelled. — *Vi-langhitākāśa* (°*ta-āk*°), *as, ā, am,* passing or rising beyond the sky.

Vi-langhin, ī, inī, i, transgressing, ascending to.

Vi-langhya, ind. having jumped or passed over, having omitted or neglected.

विलज्ज् *vi-lajj,* cl. 6. A. *-lajjate* (sometimes also P. *-lajjati*), *-lajjitum,* to become ashamed or abashed, feel ashamed, blush.

Vi-lajja, as, ā, am (fr. *lajjā* with *vi* in a privative sense), shameless, unabashed.

Vi-lajjat, an, atī or *antī, at,* being ashamed, feeling ashamed, modest, bashful.

Vi-lajjamāna, as, ā, am, ashamed, abashed, modest, blushing.

Vi-lajjita, as, ā, am, ashamed, abashed.

विलप् *vi-lap,* cl. 1. P. A. *-lapati, -te, -lapitum, -laptum,* to wail, moan, weep, cry, utter cries or lamentations, to mourn, bewail, lament (with acc.), complain; to speak variously, talk much or idly, prattle, chatter, talk (in general): Caus. *-lāpayati, -yate, -yitum,* to cause to mourn or lament; to cause to speak much (A.).

Vi-lapat, an, antī (ep. also *atī*), *at,* lamenting, wailing, moaning, complaining; prating, talking idly or wildly; talking, speaking.

Vi-lapana, am, n. the act of lamenting, wailing, complaining, &c.; chattering, talking idly or wildly; talking; the dirt or sediment of any oily substance (as of clarified butter &c.). — *Vilapana-vinoda, as,* m. removing (grief) by weeping.

Vi-lapamāna, as, ā, am, lamenting, wailing, weeping.

Vi-lapita, as, ā, am, lamented, bewailed; chattered; spoken idly, spoken; (*am*), n. lamentation, wailing; a moan, wail.

Vi-lapishyat, an, atī or *antī, at,* about to lament or bewail.

Vi-lapya, ind. having bewailed or lamented, lamenting, bewailing.

Vi-lapyat, an, antī, at (ep. for *vi-lapat*), lamenting, bewailing.

Vi-lāpa, as, m. lamentation, crying, wailing, moaning, complaint; a moan, wail, groan.

विलभ् *vi-labh,* cl. 1. A. *-labhate, -labdhum,* to take away, remove; to grant, bestow, provide; to consign, hand over, deliver: Caus. *-lambhayati, -yitum,* to cause to receive or fall to the share of (with double acc.): Desid. *-lipsate,* to desire to take away, wish to share.

Vi-labdha, as, ā, am, taken away, taken; given, bestowed, consigned.

Vi-lambha, as, m. giving, gift, donation; liberality.

विलम्ब् *vi-lamb,* cl. 1. A. *-lambate* (ep. also P. *-lambati*), *-lambitum,* to hang on both sides (Ved.), hang down, hang on, hang to or from, be attached to (with loc.); to sink, set, decline; to continue hanging, linger, loiter, delay (e. g. *mā vilambasva,* do not delay), tarry, hesitate, procrastinate: Pass. *-lambyate,* to be lingered or loitered, to be delayed: Caus. *-lambayati, -te, -yitum,* to cause to linger or loiter, detain, delay; to spend unprofitably, waste, lose; to put off, procrastinate; to loiter, delay.

Vi-lamba, as, m. hanging or falling down, pendulousness; slowness, tardiness, delay, procrastination; N. of the sixth year of Jupiter's cycle.

Vi-lambat, an, antī, at, hanging down, falling down, delaying.

Vi-lambana, am, n. hanging down or from, depending; delaying, delay, procrastination, retarding.

Vi-lambamāna, as, ā, am, hanging down, hanging from; hanging or suspended on; declining, setting (said of the sun).

Vi-lambikā, f. retardation of the feces, constipation.

Vi-lambita, as, ā, am, hanging or falling down, depending; pendulous; hanging on, closely connected with or dependent on; retarded, procrastinated, slow, tardy; slow (as time in music or in chanting the Veda &c.; cf. *vṛitti*); spent uselessly, wasted; (*am*), ind. slowly, tardily; (*am*), n. delay, (*a-vilambitam,* ind. without delay); (*as, am*), m. n. slow time. — *Vilambita-gati, is, is, i,* slow or tardy in motion; epithet of a kind of metre. — *Vilambita-phala, as, ā, am,* having the fruit or fulfilment delayed.

Vi-lambin, ī, inī, i, hanging down or from, depending, pendulous; delaying, retarding, dilatory, slow; (*ī*), m. the thirty-second year of the Indian cycle.

Vi-lambya, ind. having lingered or loitered, loitering, dallying, (*a-vilambya,* without delay.)

विलय *vi-laya,* &c. See under *vi-lī,* p. 938.

विलला *vi-lalā,* f. (probably fr. rt. *lal* with *vi*), a sort of plant, Sida Cordifolia (= *śveta-balā*).

विलस् *vi-las,* cl. 1. P. *-lasati, -lasitum,* to gleam, flash, glitter, shine; to shine forth, come to light, appear, arise, be manifested; to play, sport, be sportive or wanton, be amused or delighted; to jump or frisk about, move about, dart, wave; to sound, echo.

Vi-lasat, an, antī, at, flashing, shining, glittering, brilliant, beautiful, splendid; shining forth, appearing; playing, sporting, sportive, wanton; frisking or moving about, waving, darting, flashing (as lightning); sounding, echoing. — *Vilasat-patākā, as, ā, am,* having a gleaming or waving flag. — *Vilasan-marīci, is, is, i,* having rays of light gleaming or playing.

Vi-lasana, am, n. the act of flashing, gleaming, sporting, dallying, play, sport.

Vi-lasita, as, ā, am, gleaming, glittering, shining, shining forth, appearing, appeared, manifested; played, sported; sportive, wanton; (*am*), n. gleaming, flashing; appearance, manifestation, (*vidyā-v*°, manifestation of knowledge); a gleam, flash; sport, play, pastime, dalliance, wanton gestures; a brilliant action, action or gesture (in general).

Vi-lāsa, as, m. sport, pastime, play, merriness, (especially) amorous pastime, diversion (with women, dancers, singers, &c.), dalliance, coquetry, affectation of coyness, wantonness, (a form of feminine gesture considered as indicative of amorous sentiments, such as change of place, posture, gait, look, hiding at the approach of a lover, assuming a look of displeasure, &c.); grace, elegance, charm, beauty. — *Vilāsa-kānana, am,* n. a pleasure-grove, pleasure-ground. — *Vilāsa-mandira, am,* n. a pleasure-house, summer-house. — *Vilāsa-vat, ān, atī, at,* sportive, playful, dallying, wanton; (*atī*), f. a wanton or coquettish woman. — *Vilāsa-vibharānasa* (?), *as, ā, am,* greedy, covetous.

Vi-lāsana, am, n. (perhaps for the more correct form *vi-lasana*), sport, pastime, play, dalliance, wantonness; fascination.

Vi-lāsikā, f. a drama in one act on any light subject or adventure.

Vi-lāsin, ī, inī, i, wanton, sportive, coquettish, playful, dallying; (*ī*), m. a sporter, voluptuary, sensualist; fire; the moon; a snake; an epithet of Vishṇu; of Kṛishṇa; of Śiva; of Kāma, god of love; (*inī*), f. a wanton woman, harlot; a coquettish woman, any woman.

विलाता *vilātā,* f., Ved. a young girl (?).

विलाल *vi-lāla, as,* m. (fr. rt. *lal* with *vi*), an instrument, machine (= *yantra*); a cat, (in this sense = *viḍāla, virāla,* q. q. v. v.)

विलिख् *vi-likh,* cl. 6. P. *-likhati, -lekhitum* (Ved. inf. *-likhas*), to scratch, scratch up, tear, tear open, scarify, scrape, rub, rub against, touch, reach to; to scratch in or on, make a furrow or mark, make an incision, write, write down, delineate, paint: Caus. *-lekhayati, -yitum,* to cause to scratch, cause to write.

Vi-likhat, an, atī or *antī, at,* scratching, tearing, scraping, writing, &c.

Vi-likhana, am, n. the act of scratching, scraping, writing, &c.

Vi-likhita, as, ā, am, scratched, scraped, scarified.

Vi-likhya, ind. having scratched, having written, &c.

Vi-lekhana, am, n. making an incision or mark or furrow; dividing, splitting; digging, delving, rooting up.

Vi-lekhin, ī, inī, i, scratching, scraping, touching, reaching.

विलिप् *vi-lip,* cl. 6. P. A. *-limpati, -te, -leptum,* to smear over, besmear, plaster, spread over, anoint; to smear or spread on; to pollute: Pass. *-lipyate,* to be anointed, be smeared over.

Vi-lipta, as, ā, am, smeared over, besmeared, anointed, plastered, smeared.

Vi-limpita, as, ā, am (said to be fr. the Caus.), smeared over, besmeared.

Vi-lepa, as, m. ointment, unguent, (especially the fragrant unguent of sandal, agallochum, &c.); anointing, plastering; mortar, plaster; (ī), f. rice-gruel.

Vi-lepana, am, n. the act of smearing, anointing, plastering over, smearing or anointing the body (with fragrant oils, &c.); perfume for the person (as unguent or oil of sandal, saffron, camphor, bdellium, &c.); ointment of any kind; (ī), f. a woman scented with perfumes, &c.; rice-gruel.

Vilepanin, ī, inī, i, possessing unguents or perfumes. (*a-vilepanin,* deprived of ointments.)

Vi-lepikā, f. rice-gruel.

Vi-lepin, ī, inī, i, smearing or plastering over, one who anoints, &c.

Vi-lepya, as, ā, am, to be spread over or plastered; (*as*), m. rice-gruel.

विलिश् *vi-liś = vi-riś,* q. v.

Vi-lishṭa = vi-rishṭa.

विलिस्तेङ्गा *vilistengā,* f., N. of a Dānavī (of whom Indra was enamoured).

विलिह् *vi-lih,* cl. 2. P. A. *-leḍhi, -līḍhe, -leḍhum,* to lick, lick up, lap.

Vi-lelihat, at, atī, at (Intens. pres. part.; in Mahā-bh. Śānti-p. 8075. *vi-lelihan,* nom. case masc.), licking continually.

Vi-lelihāna, as, ā, am, continually or repeatedly licking.

विली *vi-lī,* cl. 4. A. *-līyate, -lātum* or *-letum,* to cling to, lie close to, stick to, cleave to, be united or addicted or attached to; to settle on, alight or perch on; to become disunited or dissolved, become liquid, melt away; to become dissipated or dispersed, become ineffectual; to fall to pieces, be destroyed, perish, vanish, disappear, become hidden; cl. 1. P. *-layati,* to make liquid or fluid, melt: Caus. *-līnayati, -lāpayati, -lālayati, -lāyayati,* (according to some grammarians this last is the form to be used when not speaking of liquefying butter or similar substances, see Pāṇ. VII. 3. 39), *-yitum,* to cause to become disunited or dissolved, cause to be dissolved in (with loc.); to make liquid, dissolve, melt; to cause to vanish or disappear, destroy.

Vi-laya, as, m. dissolution, liquefaction, death, destruction, destruction of the world, (*vilayaṃ gam,* to be dissolved, to end.)

Vi-layana, am, n. the act of dissolving, liquefying, dissolution, liquefaction, destroying; corroding, eating away; removing, taking away; attenuating; an attenuant, escharotic (in medicine).

Vi-lāpita, as, ā, am (fr. the Caus.), caused to be dissolved, liquefied.

Vi-lāpyamāna, as, ā, am, being caused to be dissolved, being liquefied.

Vi-lāya, ind. = *vi-līya,* Pāṇ. VI. 1, 51.

Vi-lāyam, ind. becoming dissolved, melting away, becoming dispersed, (*abhra-vilāyam,* in the manner of the dissolving of a cloud, Kirāt. XI. 79.)

Vi-lāyita, as, ā, am (fr. the Caus.), made liquid, dissolved, melted.

Vi-līna, as, ā, am, clinging to, sticking or cleaving to, attached to, addicted to, immersed in; settled on, alighting on [cf. *śākhā-v°*]; contiguous to, in contact with, united or blended with; infused into the mind, imagined; dissolved, liquid, liquefied, melted, semifluid (as melted oil or butter, &c.); disappeared, perished, vanished. — *Vilīna-shaṭpada, as, ā, am,* having bees clinging or attached.

Vi-līya, ind. having settled down, having become dissolved, having disappeared.

Vi-līyat, an, antī, at, clinging to, settling; becoming dissolved, liquefying.

Vi-līyamāna, as, ā, am, being dissolved or melted, &c., disappearing, being hidden.

विलुञ्च् *vi-luñć,* cl. 1. P. *-luñćati, -luñćitum,* to tear off, tear out, pluck off, tear to pieces.

Vi-luñćana, am, n. the act of tearing off.

विलुठ् *vi-luṭh,* cl. 6. P. *-luṭhati, -luṭhitum,* to roll, roll or move about, move to and fro, quiver, flicker; to agitate, move, stir, rouse, excite.

Vi-luṭhat, an, atī or *antī, at,* rolling, moving to and fro, sparkling.

Vi-luṭhita, as, ā, am, agitated, excited.

विलुड् *vi-luḍ* (closely connected with *vi-lul*), Caus. *-loḍayati,* &c., to agitate, stir about, stir up, rouse, move to and fro, toss about; to turn over, upset; to disarrange, disturb, disorder, confuse, throw into disorder or confusion.

Vi-loḍana, am, n. the act of agitating, shaking, stirring, churning, rolling, tossing.

Vi-loḍayitṛi, tā, m. an agitator, disturber.

Vi-loḍita, as, ā, am, agitated, shaken, churned; rolling or tumbling on the ground; (*am*), n. butter-milk (= *takra*).

Vi-loḍyamāna, as, ā, am, being agitated, being stirred about or up, being tossed about; being thrown into disorder, being disarranged.

विलुण्ट्य *vi-luṇṭya,* ind. having taken away, having taken off the husk, (in Pañća-tantra, p. 121, 13, a better reading has *luñćitvā*.)

विलुण्ठ् *vi-luṇṭh,* cl. 1. P. *-luṇṭhati, -luṇṭhitum,* to carry off, rob, plunder, steal: Pass. *-luṇṭhyate,* to be plundered or ravaged.

Vi-luṇṭhana, am, n. the act of plundering, robbing.

Vi-luṇṭhita, as, ā, am, robbed, plundered, pillaged; rolled or rolling about (= *vi-luṭhita*).

विलुप् *vi-lup,* cl. 6. P. A. *-lumpati, -te, -loptum,* to tear or break off, cut off; to tear or break to pieces, pull out or up; to tear or carry away, carry off, ravish, seize, plunder, rob, pillage; to destroy, confound, ruin; to fall to pieces, be ruined (A.): Pass. *-lupyate,* to be torn away or carried off, be plundered, be destroyed, perish, be lost, disappear, fail: Caus. *-lopayati, -yitum,* to tear or carry away, withhold, keep back; to cause to disappear, destroy, ruin, oppress, extinguish.

Vi-lupta, as, ā, am, torn off or away, broken off, broken; carried off or away, snatched away, seized, taken, plundered, robbed; destroyed, ruined, lost; impaired, mutilated.

Vi-lumpaka, as, ikā, am, one who breaks or cuts off; one who seizes or robs; a robber, ravisher.

Vi-lumpat, an, atī or *antī, at,* tearing or plucking off, tearing, &c.

Vi-lopa, as, m. carrying off, seizing, taking away; a break or interruption in the Saṃhitā (according to the Prātiśākhyas).

Vi-lopana, am, n. the act of tearing or breaking to pieces, cutting off, destroying, destruction.

Vi-lopita, as, ā, am, torn away, broken, ruined, destroyed, oppressed, extinguished, put out.

विलुभ् *vi-lubh,* cl. 4. P. *-lubhyati, -lobhitum* or *-lobdhum,* to become disordered or disarranged, fall into disorder or confusion: Caus. *-lobhayati, -yitum,* to lead astray, perplex, confuse; to allure, entice, tempt; to divert, amuse, delight.

Vi-lubhita, as, ā, am, disordered, disarranged, disturbed, agitated, bewildered; tossed or shaken about. — *Vilubhita-plava, as, ā, am,* going in an agitated manner.

Vi-lobha, as, m. attraction, delusion, seduction.

Vi-lobhana, am, n. the act of leading astray, perplexing, beguiling; allurement, attraction, temptation, seduction; flattering, praise, commendation (especially by contrast with inferiority).

Vi-lobhayat, an, antī, at, alluring, enticing; diverting, amusing, delighting.

Vi-lobhita, as, ā, am, allured, beguiled; deceived; flattered, praised.

Vi-lobhya, ind. having enticed or beguiled, having fascinated, &c.

Vi-lobhyamāna, as, ā, am, being allured or enticed, being fascinated, being overcome.

विलुल् *vi-lul* (closely connected with *vi-luḍ*), cl. 1. P. *-lolati,* &c., to move or roll about; to become disarranged or confused: Caus. *-lolayati, -yitum,* to cause to move or roll about, agitate, disturb.

Vi-lulita, as, ā, am, moved hither and thither; shaken down, falling down, rolling down; shaken, shaking about, agitated, waving, tremulous, unsteady, fickle; disordered, disarranged. — *Vilulitālaka* (°*ta-al*°), *as, ā, am,* having disordered or dishevelled locks.

Vi-lola, as, ā, am, moving or shaking about; shaking, trembling, tremulous, fickle, unsteady, loose; rolling (as the eye), rolling or tossing about, waving. — *Vilola-tā,* f. or *vilola-tva, am,* n. tremulousness, unsteadiness; rolling (of the eyes). — *Vilola-hāra, as, ā, am,* having necklaces tossing about.

Vi-lolana, am, n. the act of shaking; stirring, agitating.

Vi-lolita, as, ā, am, moved hither and thither, shaken about, agitated, tossed about. — *Vilolita-dṛiś, k, k, k,* rolling the eyes, having tremulous eyes.

विलून *vi-lūna, as, ā* or *ī, am,* cut asunder, cut off, cut, (Pāṇ. IV. 1, 52, Vārtt. 3.)

विलोक् *vi-lok,* cl. 1. A. *-lokate, -lokitum,* to look at or upon, regard; to examine, test, study; cl. 10. P. or Caus. *-lokayati, -yitum,* to look at, look on or upon, look towards, behold, regard, observe, consider, examine; to perceive, see, discover, be aware of; to look over or beyond (with acc.): Pass. *-lokyate,* to be seen, be visible.

Vi-lokana, am, n. the act of looking or regarding, discerning, seeing, spying; sight, observation.

Vi-lokanīya, as, ā, am, to be looked at; worthy of being looked at, agreeable, beautiful. — *Vilokanīya-tā,* f. or *vilokanīya-tva, am,* n. a state worthy of being looked at, loveliness, beauty.

Vi-lokayat, an, antī, at, looking at, seeing; discerning.

Vi-lokita, as, ā, am, looked at, beheld, seen, observed, regarded, examined, contemplated; (*am*), n. a look, glance.

Vi-lokya, ind. having looked at, having seen or observed, having perceived or noticed or witnessed; having regard to, paying attention to.

विलोक *vi-loka, as, ā, am,* apart from the world, solitary, lonely.

विलोचन *vi-loćana, am,* n. the eye, sight. — *Viloćana-pāta, as,* m. a cast or glance of the eye, a glance, look. — *Viloćanāmbu* (°*na-am*°), *u,* n. 'eye-water,' tears.

विलोटक *vi-loṭaka, as,* m. (fr. rt. *luṭ* with *vi*), a sort of fish, Clupea Cultrata (= *nala-mīna*).

विलोडन *vi-loḍana,* &c. See under *vi-luḍ,* col. 2.

विलोप *vi-lopa,* &c. See under *vi-lup.*

विलोभ *vi-lobha,* &c. See under *vi-lubh.*

विलोम *vi-loma, as, ī, am,* against the hair, against the grain, out of the usual or proper course, reverse, inverted, inverse, turned the wrong way, turned backward, contrary, opposite; produced in the reverse order [cf. *viloma-ja*]; (*as*), m. reverse

order, opposite course, reverse; a snake; a dog; an epithet of Varuṇa (the regent of the waters); (*am*), n. a water-wheel or machine for raising water from a well (= *ara-ghaṭṭaka*); (*ī*), f. Emblic Myrobalan. —*Viloma-kriyā*, f. reverse action, doing anything in reverse order or backwards; (in arithmetic) rule of inversion. —*Viloma-ja* or *viloma-jāta, as, ā, am*, 'born out of the proper course or in the reverse order,' i. e. one whose father and mother have their stations reversed, the father being of an inferior caste and the mother of a superior. —*Viloma-jihva, as*, m. an elephant (as having a tongue which moves backwards?). —*Viloma-trairāśika, am*, n. rule of three inverse. —*Viloma-varṇa, as*, m. 'of reverse caste,' a man of mixed or inferior birth, (see *viloma-ja* above.) —*Viloma-vidhi, is*, m. an inverted rite, reversed ceremony; (in arithmetic) rule of inversion. —*Vilomākshara-kārya* (°*ma-ak*°), *am*, n. a poem which may be read either backwards or forwards; = *rāma-krishṇa-kāvya*, q. v. —*Vilomotpanna* (°*ma-ut*°), *as, ā, am*, = *viloma-ja* above.

Vi-lomita, as, ā, am, reversed, inverted, made averse or disaffected.

विलोल *vi-lola, vi-lolita*, &c. See p. 938.

विलोहित *vi-lohita, as, ā, am*, of a deep-red or purple colour; (*as*), m. epithet of Rudra and Fire (as identified with Rudra); (*ā*), f. (according to some), epithet of one of the tongues of fire; [cf. *sa-lohita.*]

विल्ल *villa, am*, n. (probably connected with *vila*), a pit, hole, a basin for water round the root of a tree (= *ālavāla*); Asa Fetida. —*Villa-mūlā*, f. a sort of yam (= *vārāhī*).

विल्व *vilva, as*, m. (fr. rt. *vil*, also written *bilva*, q. v.), the tree Ægle Marmelos (commonly called Bel); (*am*), n. the fruit of the Bel; a particular weight, (see *bilva*.) For the compounds of *vilva* see *bilva*.

विवक्वस् *vivakvas, vān*, m. (fr. rt. *vać*, q. v.), Ved. one who repeats (praises), praising, a praiser, (Sāy. = *stutīnāṃ vaktṛi*.)

विवक्षा *vivakshā*, f. (fr. Desid. of rt. *vać*), a wish or desire to speak; meaning, sense; intention, purpose, wish, desire; a question. —*Vivakshā-vaśāt*, ind. according to the meaning (of a speaker or writer).

Vivakshaṇa, as, &c., Ved. (fr. rt. *vać* or rt. 1. *vah*), 'making eloquent,' or according to Sāy. 'bringing to heaven' (= *svarga-prāpaṇa-śīla*), an epithet of Soma.

Vivakshat, an, antī, at, desiring to mention, wishing or intending to speak.

Vivakshamāṇa, as, ā, am, wishing or desiring to speak about.

Vivakshita, as, ā, am, wished or intended to be spoken or said; purposed, intended; meant, signified, really meant, literal (not figurative); wished, desired; favourite, handsome; (*am*), n. what is intended to be said or declared, meaning, sense, purpose, intention, any desired object or aim; (*ā*), f. meaning, purpose, wish (?). —*Vivakshita-tva, am*, n. the being intended or meant to be said.

Vivakshu, us, us, u, wishing to speak, intending to say.

विवच् *vi-vać* (see rt. *vać*), cl. 2. P. *-vakti* (in the non-conjugational tenses also A.), *-vaktum*, to declare, announce, explain, interpret, solve; to dispute about, speak against, oppose in argument; to speak variously or differently, to dispute with one another (A.).

Vi-vaktṛi, tā, trī, tṛi, one who declares or explains, &c.

Vi-vāka, as, m. one who decides causes, a judge; [cf. *praśna-v*°, *prād-v*°.]

Vi-vāć, k, k, k, Ved. of various speech, having various speeches, variously praising, (according to Sāy. on Ṛig-veda VI. 33, 2. *vi-vāćaḥ = vividha-stuti-rūpā vāćo yeshām*, whose words have the form of many kinds of praise); (*k*), f., Ved. various speech or praise; N. of a particular sacrifice in which various prayers and praises are repeated; dispute, controversy, contention, strife (= *saṅgrāma*, Naigh. II. 17).

विवञ्चिषु *vivañćishu, us, us, u* (fr. Desid. of rt. *vañć*), wishing to deceive; crafty, deceitful.

विवत्सा *vi-vatsā*, f. a calfless cow, one whose calf is dead.

विवद् *vi-vad*, cl. 1. P. A. *-vadati, -te, -vaditum*, to dispute, oppose in argument, contradict, controvert, litigate, dispute about, discuss about (with loc. of the thing disputed about); to dispute with or engage in a discussion with any one (acc.); to cry out: Caus. *-vādayati, -yitum*, to cause to dispute or litigate, commence an action or lawsuit: Intens. *-vāvadīti*, &c., to roar aloud.

Vi-vadat, an, antī, at, wrangling, disputing, arguing, contending, debating, contradicting; litigating.

Vi-vadamāna, as, ā, am, disputing, contending, mutually disagreeing or contradictory; litigating; crying out.

Vi-vadita, as, ā, am, disputed, controverted, litigated.

Vi-vāda, as, m. a dispute, quarrel, controversy, debate, contest, strife, contention; an argument; contest at law, legal dispute, litigation, lawsuit; crying out, sound. —*Vivāda-kalpataru, us*, m., N. of a work. —*Vivāda-ćandra, as*, m., N. of a compendium of civil law by an author named Misarū-miśra. —*Vivāda-ćintāmaṇi, is*, m., N. of a work by Vāćaspati-miśra. —*Vivāda-bhaṅgārṇava* (°*ga-ar*°), *as*, m., N. of a compendium of civil law by Jagannātha (compiled at the close of the eighteenth century). —*Vivāda-śamana, am*, n. the allaying or settling of a dispute, pacification. —*Vivāda-saṃvāda-bhū, ūs*, f. a matter or subject of controversy and discussion. —*Vivādānugata* (°*da-an*°), *as, ā, am*, 'gone through a lawsuit,' disputed, litigated. —*Vivādārthin* (°*da-ar*°), *ī, inī, i*, seeking for a dispute; (*ī*), m. a litigant, prosecutor, plaintiff. —*Vivādāspadī-bhūta* (°*da-ās*°), *as, ā, am*, become the subject of a lawsuit, litigated, contested at law.

Vivādin, ī, inī, i, disputing, contending, litigating, disputatious, contentious; a litigant, party in a lawsuit.

Vi-vāvadat, at, atī, at, Ved. roaring aloud.

विवध् *vi-vadh* (a defective verb, see rt. *vadh*), Ved. to destroy utterly.

विवध *vi-vadha, as*, m. (probably fr. rt. 1. *vah* with *vi*), a yoke for carrying burdens, a load; a road, highway; storing grain, hay, &c.; a ewer, pitcher; [cf. *vī-vadha*.]

Vivadhika, as, m. a man who carries a burden; a dealer, peddler, hawker; [cf. *vīvadhika*.]

विवन्दिषु *vivandishu, us, us, u* (fr. Desid. of rt. *vand*), intending to praise; wishing to salute.

विवप् *vi-vap*, cl. 1. P. A. *-vapati, -te, -vaptum*, to strew or scatter about.

Vy-upta. See s. v.

विवर *vi-vara*, &c. See under *vi-vṛi*.

विवर्जन *vi-varjana*, &c. See under *vi-vṛij*.

विवर्ण *vi-varṇa, as, ā, am*, colourless, wanting colour, changing colour, pale, wan, pallid; bad-coloured, discoloured; low, vile; unlettered, ignorant, stupid; (*as*), m. a man of low caste or of degrading occupation, an outcast. —*Vivarṇa-maṇī-kṛita, as, ā, am*, (a bracelet &c.) which has its jewels rendered discoloured. —*Vivarṇa-vadana, as, ā, am*, pale-faced.

विवर्त *vi-varta*, &c. See under *vi-vṛit*.

विवर्ध् *vi-vardh*, cl. 10. P. *-vardhayati, -yitum*, to cut off, sever.

1. *vi-vardhana, am*, n. (for 2. see *vi-vṛidh*), the act of cutting off, cutting, dividing.

1. *vi-vardhita, as, ā, am* (for 2. see *vi-vṛidh*), cut off, cut, divided.

विवर्षत् *vi-varshat*. See under *vi-vṛish*.

विवल् *vi-val*, cl. 1. P. A. *-valati, -te, -valitum*, to turn away, avert.

Vi-valita, as, ā, am, turned away, averted.

विवल्ग् *vi-valg*, cl. 1. P. *-valgati*, &c., to leap, jump, spring; to burst asunder.

विवश *vi-vaśa, as, ā, am*, unrestrained, unsubdued, uncontrolled; independant; subject, subjected; apprehensive of death; desirous of death (as having the soul free from worldly cares and fears).

विवस् 1. *vi-vas* (see rts. 3. *vas*, 2. *ush*, 2. *vy-ush*), cl. 6. P. *-uććhati*, &c., Ved. to shine forth, shine, dawn: Caus. *-vāsayati, -yitum*, to cause to shine.

Vivasvat, ān, m. 'the brilliant one,' N. of the Sun, (sometimes regarded as one of the eight Ādityas or sons of Aditi, his father being Kaśyapa; elsewhere he is said to be a son of Dākshāyaṇī and Kaśyapa; in epic poetry he is held to be the father of Manu Vaivasvata [or according to another legend of Manu Sāvarṇi by Sa-varṇā], and therefore a kind of parent of the human race [see Manu]; in Ṛig-veda X. 17, 1. he is described as the father of Yama Vaivasvata, and in Ṛig-veda X. 17, 2. as father of the Aśvins by Saraṇyū, and elsewhere as father of both Yama and Yamī; according to Nīla-kaṇṭha, the name *vivasvat* is derived fr. 2. *vi-vas*, in the sense *viśesheṇa āććhādayati*); N. of Aruṇa (charioteer of the Sun); of the seventh or present Manu, (more properly called Vaivasvata, as son of Vivasvat); a god; N. of the author of the hymn Ṛig-veda X. 13 (having the patronymic Āditya); N. of the author of a Dharma-śāstra; (*atī*), f., N. of the city of the Sun.

Vivasvan, ā, &c., Ved. shining, possessing brightness; (Sāy. also 'possessing wealth;' in Ṛig-veda VIII. 102, 22. *vivasvabhiḥ = ṛitvigbhiḥ*.)

1. *vi-vāsana, am*, n. manifestation, (Sāy. = *prakāśana*.)

Vy-ushṭa. See under 2. *vy-ush*.

विवस् 2. *vi-vas*, cl. 2. A. *-vaste, -vasitum*, to exchange clothes; to wear, put on (a garment), clothe: Caus. *-vāsayati, -yitum*, to clothe, put on, cover: Pass. of Caus. *-vāsyate*, to be clothed or clad in.

विवस् 3. *vi-vas*, cl. 1. P. *-vasati, -vastum*, to change an abode, to depart, go off, retire, withdraw; to dwell, abide; to pass, spend (time &c.); to pass away: Caus. *-vāsayati, -yitum*, to cause to dwell apart, banish, expel, drive into exile, transport, dismiss.

1. *vi-vāsa, as*, m. banishment, expulsion. —*Vivāsa-karaṇa, am*, n. causing banishment, banishment, transporting.

2. *vi-vāsana, am*, n. the act of banishing, banishment, exile.

Vi-vāsita, as, ā, am, banished, expelled, forced into exile, transported.

Vi-vāsya, as, ā, am, to be expelled or exiled.

Vi-vāsyamāna, as, ā, am, being banished, being exiled.

Vy-ushita, vy-ushṭa, &c. See s. v.

विवसन *vi-vasana, as, ā, am*, destitute of garments, unclothed, naked; (*as*), m. a Jaina ascetic.

Vi-vastra, as, ā, am, devoid of clothing, unclothed, naked.

2. *vi-vāsa, as, ā, am*, or *vi-vāsas, ās, ās, as*, without clothes, naked.

विवह् *vi-vah*, cl. 1. P. *-vahati, -voḍhum*, to bear away, remove, carry off, lead away; to conduct home, take in marriage, marry: Caus. *-vāhayati, -yitum*, to cause to marry, give in marriage; to marry.

Vi-vaha, as, m. 'carrying away,' epithet of one of the seven tongues of fire.

Vi-vāha, as, m. the taking a wife, marriage, (eight kinds of marriage are enumerated in Manu III. 21, viz. Brāhma, Daiva, Ārsha, Prājāpatya, Āsura, Gāndharva, Rākshasa, and Paiśāća; see also Yājñavalkya

I. 58–61.) — *Vivāha-kāma, as, ā, am,* desirous of marriage. — *Vivāha-ćatushṭaya, am,* n. a quadruple marriage, the marrying four wives. — *Vivāha-tattva, am,* n., N. of a part of the Smṛiti-tattva. — *Vivāha-dīkshā,* f. the marriage rite, marriage ceremony. — *Vivāha-dīkshā-tilaka, as, am,* m. n. a Tilaka made on the forehead for a matrimonial ceremony. — *Vivāha-dīkshā-vidhi, is,* m. the preparatory rites of matrimony. — *Vivāha-yajña, as,* m. a matrimonial sacrifice. — *Vivāha-vidhi, is,* m. the law of marriage. — *Vivāha-vṛindā-vana,* N. of an astrological work by Keśavārka. — *Vivāhārtha* (°*ha-ar*°), *as,* m. purpose of marriage, a marriage suit. — *Vivāheććhu* (°*ha-ić*°), *us, us, u,* desirous of marriage.

Vi-vāhita, as, ā, am, caused to marry, married.

Vivāhin, ī, inī, i, taking a wife, marrying; relating to marriage; [cf. *a-vivāhin.*]

Vi-vāhya, as, ā, am, to be married, marriageable; (*as*), m. a son-in-law; a bridegroom.

Vi-voḍhṛi, ḍhā, m. one who takes in marriage, a bridegroom, husband.

Vy-ūḍha. See s. v.

विवा *vi-vā,* cl. 2. P. *-vāti, -vātum,* to blow on all sides, blow in every direction, blow, blow through.

Vi-vāt, ān, ātī or *antī, at,* blowing on all sides, blowing, blowing gently.

Vi-vāyamāna, as, ā, am, blowing.

विवाक *vi-vāka, vi-vāć.* See under *vi-vać.*

विवाश *vivāśa, ās,* m. pl., N. of a mythical caste in Plaksha-dvīpa (corresponding to the Vaiśyas).

विविंशति *vi-viṇśati, is,* m., N. of one of Dhṛitarāshṭra's sons.

विविक्कस् *vivikvas, ān,* m. (fr. rt. *vić*), Ved. one who possesses discrimination, discriminating; an epithet of Indra (in Ṛig-veda III. 57, 1).

विविक्ष *viviksh, vivikshat,* &c. See under rt. 1. *viś,* p. 941, col. 2.

विविग्न *vi-vigna, as, ā, am,* very agitated or alarmed, terrified; very angry.

विविच् *vi-vić,* cl. 7. 3. P. A. *-vinakti, -vinkte, -vevekti, -vevikte, -vektum,* to separate or divide asunder, rend or tear asunder; to distinguish, discriminate, decide, judge between (two sides of a question); to alter; to tear up, remove: Caus. *-većayati, -yitum,* to separate, distinguish, discriminate.

Vi-vikta, as, ā, am, separated, disjoined, detached, kept apart, scattered, abstracted, sequestered; single, alone, lonely, solitary, private, deserted; distinguished, discriminated, judged; discriminative, judicious; profound (as judgment or thought); pure, faultless; intent on; (*am*), n. separation, loneliness, privacy, abstraction; a solitary place. — *Vivikta-tarka, as, ā, am,* clear in reasoning. — *Vivikta-tā,* f. the being separated, separation, loneliness, privacy; an empty or free space. — *Vivikta-bhāva, as, ā, am,* having a mind separated or abstracted (from other pursuits), intent on any object. — *Vivikta-varṇa, as, ā, am,* having letters or syllables distinctly enunciated. — *Vivikta-sevin, ī, inī, i,* seeking solitude, solitary, retired, recluse. — *Viviktāsana* (°*ta-ās*°), *as, ā, am,* having a secluded seat, sitting in a sequestered place.

Vi-vići, is, is, i, Ved. separating, discriminating, a discriminator, (Sāy. = *vivećaka*); (*is*), m. 'the separator,' epithet of Agni.

Vi-vićya, ind. having discriminated or judged, having discussed or considered; having properly discriminated; dividing or discriminating in regular order; severally, one by one.

Vi-veka, as, m. discrimination, judgment, the faculty of distinguishing and classifying things according to their real properties; (in the Vedānta system) the power of separating the invisible Spirit from the visible world, (or spirit from matter, truth from untruth, reality from mere semblance or illusion); true knowledge; discretion; discussion, investigation; a receptacle for water, reservoir, basin (= *jala-droṇī*). — *Viveka-ja, as, ā, am,* produced or arising from discrimination. — *Viveka-jña, as, ā, am,* skilled in discrimination, intelligent. — *Viveka-jñāna, am,* n. knowledge arising from discrimination, faculty of discrimination. — *Viveka-tā,* f. or *viveka-tva, am,* n. judgment, discrimination, the faculty of judgment. — *Vivekadṛiśva-tā,* f. or *viveka-dṛiśva-tva, am,* n. the character of a discerning man, discrimination, discernment. — *Viveka-dṛiśvan, ā,* m. one who sees or is conversant with true knowledge, a wise or discerning man. — *Viveka-paddhati,* f. 'path of discrimination,' reflection. — *Viveka-vilāsa, as,* m., N. of a work. — *Viveka-sāra,* N. of a general Vedānta disquisition in sixteen sections by Rāmendra-yati. — *Viveka-sindhu,* N. of an elementary treatise on the Vedānta by Mukunda-rāja.

Vivekin, ī, inī, i, discriminating, discriminative, judicious, prudent, discreet; (*ī*), m. a judge, discriminator, sage, philosopher. — *Viveki-tā,* f. or *viveki-tva, am,* n. discriminativeness, discrimination, discussion.

Vi-vektavya, as, ā, am, to be distinguished or discriminated, to be discussed or judged.

Vi-vektṛi, tā, m. one who judges, a judge, decider (of questions or causes), sage, wise man.

Vi-većana, am, ā, n. f. the act of discrimination, discriminating or distinguishing (as truth from falsehood, reality from semblance), the making a distinction; investigation, judgment, decision.

Vi-većanīya or *vi-većya, as, ā, am,* to be distinguished or judged, to be discussed, distinguishable.

Vi-većita, as, ā, am, discriminated, distinguished, investigated.

विविदिवस् *vividivas, vividvas.* See p. 919.

विविध *vi-vidha, as, ā, am,* of various sorts or kinds, divers, manifold, sundry, various, multiform; (*am*), n. variety of action or gesture. — *Vividha-rūpa-dhṛit, t, t, t,* having various forms. — *Vividhāgama* (°*dha-āg*°), *as, ā, am,* comprising various sacred (or traditional) works. — *Vividhopala-bhūshita* (°*dha-up*°), *as, ā, am,* decorated with various jewels.

विविशिवस् *viviśivas, viviśvas.* See p. 941.

विवीत *vi-vīta, as,* m. an inclosed spot of ground (abounding in grass, wood, &c.), a preserved or inclosed pasture ground, paddock. — *Vivīta-bhartṛi, tā,* m. the owner of a preserved or inclosed pasture.

विवृ *vi-vṛi,* cl. 5. 9. P. A. *-vṛiṇoti, -vṛiṇute, -vṛiṇāti, -vṛiṇīte* (in the Veda the form *vy-avar* frequently becomes *vy-āvar* or *vy-āvaḥ*), *-varitum, -varītum,* to uncover, spread out, open, unfold, display, discover, reveal, make clear, illuminate, make manifest, proclaim, publish, explain, describe, comment upon; to cover over, cover up, stop up; to obtain (Ved., according to Sāy. on Ṛig-veda VII. 90, 4. *vivavruḥ* = *vyavṛiṇvan* = *alabhanta*).

Vi-vara, as, m. expansion, opening, widening, separation; (*am*), n. a fissure, hole, chasm, cave, cavern, burrow, hollow, vacuity; a sequestered or solitary place; interval, intermediate space, space; a breach, fault, flaw, defect, vulnerable place, weak point, wound; a symbolical expression for the number nine, (see *randhra.*) — *Vivara-nālikā,* f. a pipe, fife, flute. — *Vivare-sad, t, t, t,* abiding in intermediate space, an inhabitant of the sky.

Vi-varaṇa, am, n. the act of uncovering, spreading out, expanding, opening, unfolding, displaying, exposing, laying bare or open; explanation, exposition, interpretation, gloss, comment, translation; detailing, describing, description, specification, detailed account; a sentence.

Vivarishu, us, us, u, wishing to make manifest or display; wishing to explain or declare.

Vi-vāra, as, m. dilatation, expansion; open or expanded state of the organs of speech, expansion of the throat in articulation, (one of the Ābhyantara-prayatnas or efforts of articulate utterance which take place within the mouth, opposed to *saṃ-vāra.*)

Vi-vṛiṇvat, an, atī, at, making manifest, explaining, declaring.

Vi-vriṇvāna, as, ā, am, uncovering, explaining, publishing, &c.

Vi-vṛita, as, ā, am, uncovered, unconcealed, (*a-vivṛita,* hidden, concealed), unclosed, opened, open (as the organs of speech for articulation); bare, barren (as ground, earth, &c.); spread out, expanded, extended, extensive, ample, spacious, large; displayed, unfolded, exposed, discovered, made manifest, evident; published, divulged, proclaimed, explained, interpreted, expounded; (*am*), ind. openly, in the sight of every one; (*ā*), f. a particular disease, an ulcer attended with much pain and heat; (*am*), n. (in grammar) open articulation, approach of the tongue towards the organ of speech but without contact. — *Vivṛita-paurusha, as, ā, am,* one whose prowess is displayed, displaying valour. — *Vivṛita-smayana, am,* n. an open smile, a smile by which the teeth are shown. — *Vivṛitāksha* (°*ta-ak*°), *as, ī, am,* open-eyed, large-eyed; (*as*), m. a cock. — *Vivṛitāsya* (°*ta-ās*°), *as, ā, am,* open-mouthed.

Vivṛitavat, ān, atī, at, one who has opened.

Vi-vṛiti, is, f. expansion, making clear, manifestation; display; exposure, discovery; explanation, exposition, gloss, comment, interpretation. — *Vivṛiti-vimarśinī,* f., N. of a work by Abhinava-gupta.

Vi-vṛitya, ind. having uncovered, having opened, having expanded, displaying wide.

विवृक्ण *vi-vṛikṇa.* See under *vi-vraść.*

विवृज् *vi-vṛij,* Caus. or cl. 10. P. A. *-varjayati, -te, -yitum,* to exclude; to avoid, shun, abandon, leave; to distribute, give: Pass. of Caus. *-varjyate,* to be avoided.

Vi-varjana, am, n. the act of excluding, abandoning, leaving, shunning.

Vi-varjanīya, as, ā, am, to be excluded, to be abandoned, to be shunned or avoided, to be quitted.

Vi-varjayat, an, antī, at, avoiding, shunning, leaving.

Vi-varjita, as, ā, am, left, abandoned; avoided by, shunned by (with inst. or at the end of a comp.); destitute of, deprived of, entirely free or exempt from, without, (*māna-vivarjitam,* ind. without honour, dishonourably); excepting, excluding; distributed, given.

Vi-varjya, ind. having avoided, having abandoned.

Vi-vṛikta, as, ā, am, abandoned, left; (*ā*), f. a woman disliked or deserted by her husband (= *durbhagā*).

विवृण् *vi-vṛiṇ,* cl. 6. P. *-vṛiṇati,* &c., or Caus., to exhilarate.

विवृत् *vi-vṛit,* cl. 1. A. *-vartate* (rarely P. *-vartati*), *-vartitum,* to turn round, roll round, revolve, whirl round; to roll onwards, become unrolled; to roll over; to turn or roll about, roll or turn hither and thither, move about, wind about; to move through; to roll or turn away from, depart from, turn back, return; to roll down, descend; to attack: Caus. *-vartayati, -yitum,* to cause to turn round or revolve, cause to alternate.

Vi-varta, as, m. turning round, revolving, revolution, going or whirling round; dancing; rolling onwards; unrolling, rolling back, returning, rolling about, moving hither and thither, changing from one state to another, passing through various existences or states of being; modification, altered condition; human error (consisting in the mistaking unreal objects and conceiving them to be what they are not, as mirage for water, a rope for a snake, &c.); the unreal (as opposed to Brahma the only real essence); collection, assemblage, heap, multitude. — *Vivarta-vāda, as,* m. maintaining or asserting that Brahma or the one eternal essence manifests himself in various illusory forms.

Vi-vartana, am, n. (in some senses fr. the Caus.), turning round, revolving, revolution (as of a wheel &c.), whirling or going round, circumambulating

(an altar &c.); reverential salutation; rolling back, returning; rolling down, descending; passing through a change or succession of various states or existences; existing, being, abiding, continuing; tossing to and fro; causing to revolve or go round; whirling round; causing to change, overturning.

Vi-vartamāna, as, ā, am, turning back or round, revolving, rolling onwards, turning back, declining, setting (as the sun), returning, recoiling; continuing or abiding (in any course of action).

Vi-vartita, as, ā, am, turned round, revolved, rolled or rolling about; whirled round; turned or moved about, moving hither and thither; unrolled, unfolded; returned, turned back or away, averted, turned the wrong way, distorted, bent, bent down.

Vi-vartin, ī, inī, i, turning round, revolving; turning back.

Vi-vṛtta, as, ā, am, turned or twisted round, whirling, revolving, rolling.

Vi-vṛtti, is, f. turning round, revolution, rolling, whirling, tumbling; (in grammar) interval between two vowels, hiatus. — *Vivṛtti-pūrva, as, ā, am,* preceded by a hiatus. — *Vivṛtty-abhiprāya, as,* m. an intended or apparent hiatus.

विवृत्सत् *vivṛtsat.* See under rt. 1. *vṛit.*

विवृध् *vi-vṛidh,* cl. 1. A. *-vardhate, -vardhitum,* to grow up, increase, swell, become enlarged, become powerful; to prosper, thrive; to spring up, arise; to have reason to rejoice or be congratulated: Caus. *-vardhayati, -yitum,* to cause to grow or increase, enlarge, augment, magnify, amplify; to cause to prosper, advance, further; to elevate; to gratify, exhilarate.

Vi-vardhat, an, antī, at, increasing, growing bigger, thriving, &c.

2. *vi-vardhana, am,* n. (for 1. see *vi-vardh*), the act of increasing, augmenting, increase, growth, augmentation, amplification, aggrandizement; (*as, ā* or *ī, am*), growing, increasing, advancing, furthering.

Vi-vardhamāna, as, ā, am, growing up, increasing, thriving.

2. *vi-vardhita, as, ā, am* (for 1. see *vi-vardh*), increased, augmented, enlarged; advanced, furthered; gratified, delighted.

Vi-vṛiddha, as, ā, am, grown up, increased, enlarged, enhanced, augmented, intensified; large, abundant. — *Vivṛiddha-matsara, as, ā, am,* whose anger or resentment is increased.

Vi-vṛiddhi, is, f. growth, increase, great growth, augmentation, enlargement; prosperity.

विवृष् *vi-vṛish,* cl. 1. P. *-varshati, -varshitum,* to rain down, rain: Caus. *-varshayati, -yitum,* to cause to rain, rain down upon.

Vi-varshat, an, antī, at, deluging with rain.

विवृह् *vi-vṛih* (see rt. 1. *vṛih*), cl. 6. P. *-vṛihati, -varhitum,* Ved. to rend asunder, tear to pieces, break up, split; to tear away, draw away, tear out, remove.

Vi-vṛidha, as, ā, am, Ved. torn asunder, rent.

विवृहत् *vivṛihat, an,* m., N. of the author of the hymn Ṛig-veda X. 163 (having the patronymic Kāśyapa).

विवे *vi-ve,* cl. 1. P. A. *-vayati, -te,* &c., Ved. to interweave.

Vy-ūta, as, ā, am, Ved. interwoven, &c. See s. v.

विवेन् *vi-ven,* cl. 1. P. A. *-venati, -te,* &c., to be hostile or ill-disposed, (in Ṛig-veda V. 78, 1. *mā vi-venatam = mā vi-kāmau bhavatam,* [O Aśvins] be not ill-disposed.)

विवेल्ल् *vi-vell,* cl. 1. P. *-vellati,* &c., to struggle, tremble.

विवोढृ *vi-voḍhṛi.* See under *vi-vah.*

विव्रत *vi-vrata, as, ā, am,* Ved. performing various religious actions or ceremonies; many-actioned (said of horses; Sāy. = *vividha-karman*).

विव्रश्च् *vi-vraść,* cl. 6. P. *-vṛiśćati,* &c., Ved. to cut off, cut asunder, separate, sever; to destroy; to be cut asunder, cut off, (Sāy. on Ṛig-veda III. 53, 22 = *viććhidyate.*)

Vi-vṛikṇa, as, ā, am, Ved. entirely severed or cut asunder, cut off, (Sāy. = *viśeshataś ćhinna.*)

Vi-vṛiśćat, an, atī or *antī, at,* Ved. cutting asunder, separating, scattering.

विव्वोक *vivvoka, as,* m. (etymology doubtful), affectation of indifference, (one of the ten forms of amorous dalliance practised by women to excite love; cf. *vi-kṛita.*)

विश् 1. *viś* (some of the forms and meanings of this rt. are identical with those of rt. 2. *vish*), cl. 6. P. *viśati* (ep. also A. *-te*), *viveśa, vekshyati, avikshat, veshṭum* (Ved. Impv. 2nd sing. *viviḍḍhi = praviśa,* according to Sāy. on Ṛig-veda I. 27, 10, but cf. rt. 2. *vish*), to enter, enter in (with acc.); to pierce, penetrate; to pervade; to sit or settle down on (with acc.); to come to, come into the possession of, fall to the lot of; to undertake, begin, (in Naigh. II. 14. *veśishṭi* is enumerated among the *gati-karmāṇaḥ*): Caus. *veśayati, -yitum, avīviśat,* to cause to enter, &c.: Desid. *vivikshati:* Intens. *veviśyate, veveshṭi;* [cf. Zend *viś,* 'to come;' Gr. ἵκ-ω, ἱκ-νέ-ο-μαι, ἱκ-άν-ω, ἱκ-έ-τη-ς, ἱκ-τήρ, ἱκετή-σιο-ς, ἰκ-ανό-ς, ἵκ-μενο-ς.]

Viviksh, ṭ, ṭ, ṭ, or *ḍ, ḍ, ḍ* (fr. the Desid.), one who wishes to enter, (see Vopa-deva III. 151.)

Vivikshat, an, antī, at, wishing to enter.

Vivikshu, us, us, u, wishing or intending to enter.

Viviśivas, ān, ushī, at, one who has entered, (see Pāṇ. VII. 2, 68.)

Viviśvas, ān, ushī, at, = viviśivas above; [cf. also *viviśvas* under rt. *vić.*]

2. *viś, ṭ,* m. (Ved. loc. pl. *vikshu,* Ṛig-veda IV. 37, 1), a man who settles down on or occupies the soil, an agriculturist, merchant, a man of the third or agricultural caste (= *vaiśya,* q. v.); a man in general; people; N. of any class of gods designated by troops (Ved.); (*ṭ*), f. entrance; a family, house, tribe, host, race (Ved.); a daughter; [cf. Zend *viś,* 'a house, hamlet;' Goth. *vaihts;* Angl. Sax. *wiht;* Old Germ. *ni-wiht, eo-wiht, neo-wiht.*] — *Viṭ-paṇya, am,* n. the wares of a man of the mercantile class, goods, merchandise. — *Viṭ-pati, is,* m. a chief of men of the mercantile class, head merchant; a daughter's husband, son-in-law. — *Viṭ-śūdra, ās,* m. pl. Vaiśyas and Sūdras. — *Viśām-pati, is,* m. a lord of men, lord of people, a king, sovereign, (perhaps so called as especially 'lord of the Vaiśyas,' the Brāhmans being his superiors and the Kshatriyas his equals.) — *Viś-pati, is,* m., Ved. lord of the house, lord of men, lord of the people, king; epithet of Agni; [cf. Zend *viś-paiti;* Lith. *wies-patis, wiespatene;* Mold. *hospodar;* (perhaps also) Gr. δεσ-πότης.] — *Viś-patnī,* f., Ved. the mistress or protectress of mankind (applied to the fire of attrition).

Viśa = 2. *viś* (at the end of a comp.); (*am*), n. the film or fibres of the stalk of the water-lily (= *visha, visa*). — *Viśam-varā,* f. = *pallī.* — *Viśa-kaṇṭhin, ī,* m. a kind of crane; [cf. *visa-kaṇṭhin.*] — *Viśākara* (°*śa-āk*°), *as,* m. 'filled with fibres,' the plant Euphorbia (= *bhadra-ćūḍa*).

Viśat, an, atī or *antī, at,* entering, entering into, penetrating, &c.

Viśya, as, ā, am, Ved. belonging to the people, kindly disposed to the people, (Sāy. = *viḍbhyo hita.*)

1. *vishṭa, as, ā, am* (for 2. see p. 946, col. 3), entered, penetrated, pervaded. — *Vishṭa-pura, as,* m., N. of a Ṛishi; (*ās*), m. pl., N. of a family.

1. *vishṭi, is,* f. (for 2. see p. 946, col. 3), N. of particular astronomical Karaṇas; N. of a daughter of Sūrya and Ćhāyā. — *Vishṭi-vrata, am,* n. a particular religious ceremony in honour of Vishṭi.

Veśa, veśya, &c. See s. v.

विशङ्क् *vi-śaṅk,* cl. 1. A. *-śaṅkate, -śaṅkitum,* to suspect, doubt.

Vi-śaṅka, as, ā, am (fr. *vi* privative + *śaṅkā*), fearless, undaunted; (*am*), ind. fearlessly.

Vi-śaṅkanīya, as, ā, am, to be suspected or doubted, doubtful, suspicious; questionable.

Vi-śaṅkamāna, as, ā, am, suspecting, doubting, fearing, apprehending.

Vi-śaṅkā, f. suspicion, doubt, fear, apprehension.

विशङ्कट *vi-śaṅkaṭa, as, ā* or *ī, am* (for *vi-saṅkaṭa*), great, large; strong, vehement; (*am*), ind. vehemently.

विशद् *vi-śad,* Caus. *-śātayati, -yitum,* to cause to fall to pieces, break to pieces; to rend asunder; to scatter in all directions.

Vi-śada, as, ā, am (said to be connected with *vi-śad* above), clear, pure, pellucid, spotless, perspicuous; white, of a white colour; evident, apparent, obvious, manifest; beautiful; (*as*), m. white, the colour. — *Viśada-prabha, as, ā, am,* of pure effulgence, shedding pure light. — *Viśadī-kṛi,* cl. 8. P. *-karoti, -kartum,* to make clear, explain, illustrate.

Vi-śātana, as, ī, am (fr. the Caus.), causing to fall to pieces, rending asunder; setting free, delivering.

Vi-śātayitvā (anom. ind. part.), having broken in pieces, having scattered.

विशय *vi-śaya, as,* m. (fr. rt. *śī* with *vi*), doubt, uncertainty; refuge, asylum.

Viśayin, ī, inī, i, dubious, uncertain; doubting.

Vi-śāya, as, m. sleeping and watching alternately (applied to watchmen who sleep and watch by turns; cf. *upa-śāya*).

विशर *vi-śara,* &c. See under *vi-śṛī.*

विशल *viśala, as,* m. (for *viśāla?*), N. of the son of Abja; (*ā*), f., N. of a town; [cf. *vaiśalī.*]

विशल्य *vi-śalya, as, ā, am,* free from thorns or darts; free from trouble or embarrassment, without care or pain; (*ā*), f. a twining shrub, Menispermum Cordifolium; a sort of pot-herb; the plant Croton Polyandrum (commonly called Danti); Convolvulus Turpethum (commonly called Teori); a sort of fruit, Langaliya; (probably) N. of a stream or river. — *Viśalya-kṛit, t, t, t,* freeing from pain or distress; (*t*), m. the climbing plant Echites Dichotoma. — *Viśalyā-saṅgama, as,* m. 'union with Viśalyā,' N. of a chapter of the Revā-māhātmya. — *Viśalyā-sambhava, as,* m. 'origin of Viśalyā,' N. of a chapter of the Revā-māhātmya.

विशस् *vi-śas,* cl. 1. P. *-śasati, -śasitum,* to cut up, dissect, kill, destroy; to immolate, sacrifice.

Vi-śasana, am, n. the act of cutting up, dissecting; killing, slaying, immolating, slaughter; ruin; N. of one of the divisions of Naraka; (*as*), m. a sabre, crooked sword.

Vi-śasita, as, ā, am, cut up, dissected; killed, immolated; rude, ill-mannered, (see 1. *vi-śasta* below.)

Vi-śasitṛi, tā, trī, tṛi, one who cuts up or dissects (Manu V. 51), a dissector; a killer, immolator.

1. *vi-śasta, as, ā, am,* cut up, dissected; bold, fierce, ill-mannered, rude.

Vi-śastṛi, tā, trī, tṛi, Ved. one who kills or dissects; (*tā*), m. an immolator, sacrificer; a Ćaṇḍāla.

Vi-śasya, ind. having cut up or dissected, having immolated.

विशस्त 2. *vi-śasta, as, ā, am* (fr. rt. *śaṅs* with *vi*), praised, celebrated.

विशस्त्र *vi-śastra, as, ā, am,* weaponless, disarmed, unarmed. — *Viśastra-tva, am,* n. an unarmed or defenceless condition.

विशाकार *viśākāra, as,* m. the plant Euphorbia, (probably for *viśākara,* see under *viśa.*)

विशाख *vi-śākha, as, ā, am* (fr. *śākhā* with *vi*), branchless; having spreading branches; (*as*), m., N. of Kārttikeya; of a son of Kārttikeya (as son of Agni); an attitude in shooting (standing with the feet a span apart); a solicitor, petitioner, beggar; a spindle; (*ā*), f. or (*e*), f. du., N. of one of the lunar asterisms (figured by a decorated gateway or

arch and containing four or originally two stars placed under the regency of a dual divinity, *Indrāgnī*, Indra and Agni; it is probably to be connected with the quadrangle of stars ι, α, β, γ Libræ; see *nakshatra*); the cucurbitaceous plant Momordica Charantia, (in this sense fem. sing.) — *Viśākha-ja, as,* m. 'born under the asterism Viśākha,' the orange, Citrus Aurantium (as coming into season when the sun is in this asterism, or about the end of October). — *Viśākha-datta, as,* m., N. of the author of the Mudrā-rākshasa drama. — *Viśākha-yūpa, as,* m., N. of a king.

Viśākhala, am, n. an attitude in shooting. (See *vi-śākha.*)

विशाखिल *viśākhila, as,* m., N. of an author.

विशातन *vi-śātana,* &c. See under *vi-śad.*

विशाप *viśāpa, as,* m., N. of a Muni.

विशारण *vi-śāraṇa.* See under *vi-śṛī.*

विशारद *viśārada, as, ā, am* (said to be connected with *viśāla*), learned, wise; skilful, skilled in, versed in, conversant with (often at the end of comps., cf. *sarva-śāstra-v°*); famous, celebrated; confident, bold, presuming.

विशाल *viśāla, as, ā, am* (in Uṇādi-s. I. 117. said to be fr. rt. 1. *viś;* according to some connected with 2. *vi-śṛī*), large, great, wide, broad, extensive; great, eminent, illustrious; (*as*), m. a sort of deer; a sort of bird; N. of a son of Tṛiṇavindu; (*ā*), f., N. of the city Ujjayinī or Ougein; of another town (see *vaiśālī, vaiśāli*); the bitter apple, Cucumis Colocynthis; (*ī*), f. a particular plant (= *aja-modā*). — *Viśāla-kula, am,* n. a great or illustrious family; (*as, ā, am*), of noble family. — *Viśāla-kula-sambhava, as, ā, am,* sprung from an illustrious race. — *Viśāla-tā,* f. or *viśāla-tva, am,* n. largeness, greatness, width, breadth, expansion, magnitude, bulk; eminence, distinction. — *Viśāla-tvać, k,* m. 'having large bark,' the tree Echites Scholaris. — *Viśāla-nagara, am,* n., N. of a town. — *Viśāla-netra, as, ā, am,* large-eyed. — *Viśāla-purī,* f., N. of a town. — *Viśālāksha* (°*la-ak*°), *as, ī, am,* large-eyed, having beautiful eyes; (*as*), m. epithet of Śiva; of Garuḍa; N. of a son of Dhṛitarāshṭra; (*ī*), f. epithet of Pārvatī; N. of a daughter of Śāṇḍilya.

विशिक्षु *vi-śikshu, us, us, u* (see *śikshu*), Ved. especially instructing or accomplishing, (Sāy. = *viśesheṇa śikshayitṛi, sādhayitṛi.*)

विशिख *vi-śikha, as, ā, am,* devoid of the Śikhā or tuft of hair left on the head after tonsure; pointless, without a point or top, without a crest; weak (Ved.?); (*as*), m. an arrow; an iron crow, (in these and some following senses *vi* may denote intensity or largeness); a sort of Śara or reed; (*ā*), f. a spade; a hoe; a minute arrow; a sort of pin or needle; a spindle; a highway, broad or carriage road; a barber's wife; a sick room or the dwelling of the sick. — *Viśikha-śreṇi* or *viśikhāvali* (°*kha-āv*°), f. a line of arrows.

विशिञ्ज् *vi-śiñj,* cl. 2. A. *-śiṅkte, -śiñjitum,* to sound, resound, tinkle.

Vi-śiñjāna, as, ā, am, sounding, singing, uttering cries; tinkling.

विशित *vi-śita, as, ā, am* (fr. rt. 1. *śi* or rt. *śo* with *vi*), sharpened, sharp.

विशिप *viśipa, am,* n. (in Uṇādi-s. III. 145. said to be fr. rt. 1. *viś*), a house; a palace; a temple.

विशिशिप्र *viśi-śipra, as,* m. (so divided in the Pada text), Ved. 'deprived of jaws' or 'noseless,' N. of a person represented in Ṛig-veda V. 45, 6, as conquered by Manu, (Sāy. = *vigata-hanu;* Sāy. also that Manu may stand for Indra, and Viśi-śipra mean Vṛitra.)

विशिष् *vi-śish,* cl. 7. P. *-śinashṭi, -śeshṭum,* to distinguish, make distinct or different; to particularize, specify, define, describe; to excel (with acc.): Pass. *-śishyate,* to be distinguished; to differ or be different from; to be better than or more excellent than (with abl. and sometimes with inst., e. g. *maunāt satyaṃ viśishyate,* truth is more excellent than silence; *yajñaiḥ sthitir viśishyate,* continuance in duty is better than sacrifices); to be of more weight; to be best: Caus. *-śeshayati, -yitum,* to distinguish, make distinct or different, define.

Vi-śishṭa, as, ā, am, distinguished, distinct, particular, especial, special, peculiar; having distinctive qualities or exclusive properties; superior, excellent, choice, more excellent, better; distinguished by, endowed with, possessed of, having; (*as*), m., N. of Vishṇu. — *Viśishṭa-tā,* f. or *viśishṭa-tva, am,* n. distinction, individuality, the having distinguishing or characteristic qualities, speciality, peculiarity (of any kind); excellence, superiority, eminence. — *Viśishṭa-buddhi, is,* f. 'differenced knowledge,' distinguishing knowledge (e. g. the knowledge of 'a man carrying a staff' which distinguishes him from 'a man' indifferently). — *Viśishṭa-varṇa, as, ā, am,* having a distinguished colour. — *Viśishṭādvaita-vādin* (°*ṭa-ad*°), *ī, inī, i,* one who asserts the identity of what is distinct, i. e. of the two distinct things Prakṛiti and Purusha with Brahma. — *Viśishṭopamā* (°*ṭa-up*°), f. a particular comparison. — *Viśishṭopamā-yukta* (°*ṭa-up*°), *am,* n., scil. *rūpaka,* a metaphor which contains a particular comparison (said to be a variety of the Rūpaka or metaphor general).

Vi-śesha, as, m. the act of distinguishing or discriminating, discrimination; difference, distinction, individuality, individual identity (consisting in distinction from every other individual or species), characteristic difference, peculiar mark, special property, speciality, peculiarity (sometimes at the beginning of compounds and to be translated by 'peculiar,' 'special,' &c., cf. *viśesha-guṇa*); particularity; (in the Vaiśeshika school of the Nyāya phil.) the eternal distinguishing nature or individual essence of each of the nine Dravyas or substances (i. e. of each of the five atoms of earth, water, fire, air, and mind, and of ether, time, space, and soul; these nine eternal substances are said to be so essentially different that one can never be the other); predicament (in logic); peculiar attribute; (in grammar) a word which defines or limits the meaning of another word, (any word in which the general meaning of another word is merged is said to be the Viśesha of that word); a distinguishing mark made on the forehead with sandal; species, kind, sort, variety, mode, manner, various method (often at the end of comps., e. g. *vṛiksha-viśesha,* a kind of tree; *tapo-viśeshāḥ,* m. pl. various kinds of penance; and sometimes to be translated by 'different,' 'special,' e. g. *purusha-v°,* a different man; *daśā-v°,* a special condition); variation, change, alteration for the better, amendment; a favourable turn or crisis in sickness; a distinct or different object; a limb, member; distinction, peculiar merit, excellence, superiority; the best of anything (at the end of comps. or even at the beginning, and sometimes to be translated by 'excellent,' 'superior,' e. g. *rasa-v°,* an excellent juice, cf. *prasādhana-v°*); a particular figure in rhetoric (said to be of three kinds, cf. *viśeshokti,* col. 3); N. of the mundane egg; *viśesheṇa* or *viśeshāt,* ind. especially, particularly, even more. — *Viśesha-kāma, as, ā, am,* peculiarly desirous or amorous. — *Viśesha-kṛit, t, t, t,* making a distinction, distinguishing. — *Viśesha-guṇa, as,* m. a special or distinct quality, distinguishing property; an object or substance of a single and distinct kind (as soul, time, space, ether, and the atoms of earth, water, fire, air, and mind). — *Viśesha-jña, as, ā, am,* knowing distinctions, critical, intelligent, wise, discriminating, a connoisseur. — *Viśesha-tas,* ind. especially, particularly, in particular, specifically. — *Viśesha-dharma, as,* m. a peculiar or different duty; a special law. — *Viśesha-padārtha* (°*da-ar*°), *as,* m. (in the Nyāya) the category of particularity. — *Viśesha-pratishedha, as,* m. a special exception. — *Viśesha-pramāṇa, am,* n. special authority. — *Viśesha-bhāraṇā,* f. reflecting on or perceiving differences; (in mathematics) a particular operation in extracting roots, composition by the difference of the products. — *Viśesha-ramaṇīya, as, ā, am,* especially delightful, particularly pleasant. — *Viśesha-lakshaṇa, am,* n. any specific or characteristic mark or sign. — *Viśesha-liṅga, am,* n. a particular mark, specific property, attribute of a subordinate class. — *Viśesha-vaćana, am,* n. a special text, different text, special rule or precept. — *Viśesha-vat, ān, atī, at,* possessed of some distinguishing property, peculiar, excellent, superior, better. — *Viśesha-vidvas, ān,* m. eminently learned, a sage, philosopher. — *Viśesha-vidhi, is,* m. a special rule or observance, special form. — *Viśesha-vyāpti, is,* f. (in logic) a form of Vyāpti or pervasion, (according to Śabda-k. = *pratiyogi-vyadhikaraṇa - svasamānādhikaraṇātyantābhāvā - pratiyogitva.*) — *Viśesha-śālin, ī, inī, i,* possessing peculiar merit or excellence. — *Viśesha-śāstra, am,* n. (in grammar) a special rule (= *apa-vāda*). — *Viśeshātideśa* (°*sha-at*°), *as,* m. a special supplementary rule. — *Viśeshārtham* (°*sha-ar*°), ind. for the sake of distinction or difference. — *Viśeshārthin* (°*sha-ar*°), *ī, inī, i,* seeking for excellence or distinction; particular in searching for (anything). — *Viśeshokti* (°*sha-uk*°), *is,* f. (in rhetoric) 'statement of distinction' or 'description of excellence,' (either coupling cause with effect so as to explain any peculiar condition or enhancing the beauty of a subject by dwelling upon certain adverse circumstances in spite of which this excellence exists); enumeration of merits, panegyric. — *Viśeshoććhvasita* (°*sha-uć*°), *am,* n. the peculiar breath or life (of another), a peculiar treasure (applied to an object especially dear). — *Viśeshoddeśa* (°*sha-ud*°), *as,* m. (in the Nyāya) a particular kind of enunciation.

Vi-śeshaka, as, ā, am, distinguishing, discriminative, characteristic, attributive; (*as, am*), m. n. any distinguishing property or characteristic; an attribute, predicate; a mark on the forehead made with sandal &c. (worn either as an ornament or for sectarial distinction; *pattra-viśeshaka,* strokes or lines drawn on the face with pigments); discriminative faculty or perception; a particular arrangement of poetical composition. — *Viśeshaka-ććhedya, am,* n. a particular form of Tilaka or sectarial mark, (according to Śabda-k. = *ćatuḥshashṭi-kalāntargata-shashṭha-kalā.*)

Vi-śeshaṇa, as, ī, am, distinguishing, discriminative, attributive; distinctive (as a property &c.); (*am*), n. the act of distinguishing or discriminating, distinction, discrimination; a distinguishing mark or attribute; a word which particularizes or defines another word, the 'differencer' or distinguisher of another word (which other word is called *vi-śeshya,* q. v.); an epithet, attribute, adjective; a word used in apposition. — *Viśeshaṇa-tā,* f. the state of a distinguisher or of distinguishing, the being a distinguishing mark; the being an adjective; individuality. — *Viśeshaṇatā-sambandha, as,* m. the relation of predicability, relation of predicate to subject. — *Viśeshaṇa-vat, ān, atī, at,* endowed with discrimination; having a distinguishing attribute. — *Viśeshaṇa-varga, as,* m., N. of a division of the Śabda-ratnāvalī lexicon.

Vi-śeshaṇīya, as, ā, am, to be distinguished or discriminated; to be marked as different or distinct; to be particularized.

Vi-śeshita, as, ā, am, distinguished, made different or distinct, defined, separated, divided; having as an attribute, distinguished by an attribute; predicated; excellent, superior.

Vi-śeshya, as, ā, am, to be distinguished or discriminated; requiring to be defined or determined; distinguished, pre-eminent, principal, primary, chief; (*am*), n. the word to be 'differenced' or distinguished, the thing or object to be particularized or defined by another word (which other word is called

viśeshaṇa, q.v.), a substantive, noun, the object or subject of a predicate, (according to some, in these senses, also masc.) — *Viśeshya-tā*, f. the being to be described or defined; the condition of a substantive.

Vi-śeshyaka in *tadvad-viśeshyaka, as, ā, am*, relating to (an object) possessing such an attribute.

विशीर्षन् *vi-śīrshan, ā, ā, a*, Ved. headless, without a head.

विशील *vi-śīla, as, ā, am*, ill-behaved, indecorous, immoral; badly conducted, ill-mannered, not observing approved usages.

विशुध् *vi-śudh*, cl. 4. P. *-śudhyati, -śod-dhum*, to be completely purified or cleansed; to become pure: Caus. *-śodhayati, -yitum*, to purify, cleanse.

Vi-śuddha, as, ā, am, completely purified or cleansed; cleared; clean; pure, free from all vice or fault; pious, virtuous, honest; humble, modest, compliant; rectified, corrected, accurate; (*am*), n. a kind of mystical circle in the body, (see *ćakra*, cf. *viśuddhi-ćakra*.) — *Viśuddha-dhishaṇa, as, ā, am*, having the understanding or mind purified. — *Viśuddha-bhāva, as, ā, am*, having a pure mind or disposition, pure-minded. — *Viśuddha-vanśya, as, ā, am*, of a pure family. — *Viśuddha-sattva-pradhāna, as, ā, am*, chiefly characterized by pure goodness. — *Viśuddhātman* (°*dha-āt*°), *ā, ā, a*, having a pure soul, pure-minded, innocent. — *Viśud-dheśva-tantra* (°*dha-iś*°), *am*, n., N. of a work.

Vi-śuddhi, is, f. complete purity; purifying; purification, sanctification, holiness; rectitude, rectification, correction, correctness, removal of error or doubt; equality, sameness, similarity; (in algebra) a subtractive quantity. — *Viśuddhi-ćakra, am*, n. a kind of mystical circle or mark in the body (said by some to be in the region of the throat). — *Viśuddhi-bhāj, k, k, k*, possessing purity, free from sin or vice, pure.

Vi-śodhana, am, n. the act of purifying, cleaning, freeing from soil, defect, or sin; expiation; (*ī*), f. a particular plant or tree (= *dantī*); N. of the capital of Brahmā.

Vi-śodhanīya, as, ā, am, to be purified or cleansed, to be freed from taint or sin; to be rectified or corrected.

Vi-śodhita, as, ā, am, purified, cleansed, freed from soil or taint.

Vi-śodhitavya, as, ā, am, = *vi-śodhanīya* above.

Vi-śodhin, ī, inī, i, purifying, cleaning, clearing; (*inī*), f. a particular plant (= *nāga-dantī*). — *Viśo-dhi-tā*, f. or *viśodhi-tva, am*, n. purifying, cleaning; clearing, freeing from obstructions; rectifying, correcting. — *Viśodhinī-rīja, am*, n. = *jaya-pāla* (according to Śabda-k.).

Vi-śodhya, as, ā, am, to be purified or cleaned, to be freed from taint or fault; to be rectified; (*am*), n. a debt.

विशुभ् *vi-śubh*, cl. 1. A. *-śobhate, -śobhi-tum*, to shine brightly, be beautiful.

विशुष् *vi-śush*, cl. 4. P. *-śushyati, -śoshṭum*, to become very dry, dry up, to become withered: Caus. *-śoshayati, -yitum*, to make dry, dry up, desiccate.

Vi-śushka, as, ā, am, completely dried up, very dry; withered; thirsty.

Vi-śoshaṇa, as, ī, am, drying, desiccative; epithet of a weapon; (*am*), n. the act of drying, desiccating, desiccation.

Vi-śoshita, as, ā, am, completely dried up, dried.

विशूल *vi-śūla, as, ā, am*, destitute of a spear or pike, without a spear.

विशृङ्खल *vi-śriṅkhala, as, ā, am*, unfettered, unshackled, unchecked, unrestrained, uncurbed; dissolute.

विशॄ *vi-śṝ*, Pass. *-śīryate*, to be broken or split in pieces; to crumble or fall to pieces, lose cohesion, be dissolved, become rotten, decay; to waste away, become emaciated; to shrivel or fade away, disappear.

Vi-śara, as, m. splitting, bursting; destroying, killing, slaying, slaughter.

Vi-śaraṇa, am, n. the act of splitting, destroying, killing, &c.

Vi-śāraṇa, am, n. the act of splitting, shattering, destroying.

Vi-śīrṇa, as, ā, am, shattered, broken to pieces, wrecked; decayed, withered, rotten, dried up, dry; shrunk, shrivelled; impaired, wasted. — *Viśīrṇa-parṇa, as*, m. the Nimb tree (= *nimba*). — *Vi-śīrṇa-mūrti, is*, m. 'having his body destroyed or reduced to ashes,' epithet of Kāma-deva.

Vi-śīrya, as, ā, am, to be broken to pieces or dissolved; likely or fit to crumble or fall to pieces.

Vi-śīryat, an, antī, at, being shattered or dashed to pieces, crumbling away.

Vi-śīryamāṇa, as, ā, am, being shattered or destroyed or wasted; wasting away, decaying, perishing.

विशोक *vi-śoka, as, ā, am*, freed from grief, free from sorrow, happy; (*as*), m., N. of a Muni; the Aśoka tree; (*ā*), f. exemption from grief, (one of the original properties of man.) — *Viśoka-koṭa*, N. of a mountain. — *Viśoka-deva, as*, m. a proper N. — *Viśoka-parvan, a*, n., N. of a section of the Mahā-bhārata.

विश्चकद् *viś-ćakadra, as*, m. (said to be fr. *vi-ś* for *vi* + *ćakadra*, cf. *viśva-kadru*), Ved. (according to some) a low man who deals in dogs, a dog-dealer, (according to others) a dog (regarded as a despicable animal). — *Viśćakadrākarsha* (°*ra-āk*°), *as*, m. (according to some) one who drags about or chastises the above, (see Nirukta II. 3.)

विश्न *viśna, as*, m. (fr. rt. *vić*, Pāṇ. VI. 4, 19), lustre, splendor.

विश्पला *viśpalā*, f. a proper N.

विश्रण् *vi-śraṇ*, cl. 10. P. *-śraṇayati, -śrā-ṇayati, -yitum*, to give away, distribute, present.

Vi-śraṇana, am, n. the act of giving away, distribution, gift, donation.

Vi-śrāṇana, am, n. = *vi-śraṇana* above.

Vi-śrāṇita, as, ā, am, given away, distributed, bestowed.

Vi-śrāṇya, ind. having given or bestowed.

विश्रथ् *vi-śrath* (connected with *vi-ślath*, q.v.), cl. 10. P. *-śrathayati, -yitum*, Ved. to loosen, relax, untie, release; to become loose.

विश्रम् *vi-śram*, cl. 4. P. *-śrāmyati* (ep. even cl. 1. *-śramati*), *-śramitum*, to cease from labour or toil, rest, repose; to cease: Pass. *-śram-yate*, Aor. *vy-aśrami* or *vy-aśrāmi*: Caus. *-śra-mayati* (ep. *-śrāmaya*), *-yitum*, to cause to rest, make to cease from toil.

Vi-śrama, as, m. rest, repose, quiet; cessation from labour or fatigue, remission of work, relaxation; N. of a scribe.

Vi-śramita, as, ā, am, made to rest; completely wearied, exhausted.

Vi-śramya, ind. having rested, having reposed, &c.

Vi-śrānta, as, ā, am, rested, reposed, reposing; ceased, ceasing, desisting from; calm, composed.

Vi-śrānti, is, f. rest, repose, cessation from toil or occupation.

Vi-śrāma, as, m. rest, repose, cessation from toil or occupation; pause, stop, cessation; tranquillity, composure.

विश्रम्भ् *vi-śrambh* (also written *vi-srambh*), cl. 1. A. *-śrambhate, -śrambhitum*, to entrust, confide, be confident.

Vi-śrabdha, as, ā, am, entrusted, trusted, confided, confided in, confided to; trusty, trustworthy, confidential; confiding, confident, fearless; firm, quiet, steady; reposed, rested, tranquil, patient, meek, lowly-minded, not lofty; excessive, exceeding, much; (*am*), n. confidingly, trustfully, without fear, without hesitation, quietly. — *Viśrabdha-tā*, f. or *viśrabdha-tva, am*, n. trustiness; trustworthiness. — *Viśrabdha-navoḍhā*, f. a confiding bride, (one of the several classes into which brides are divided.)

Vi-śrambha, as, m. trust, confidence; rest; the relaxing of the organs of utterance, lowering or sinking of the voice (applied to the An-udātta accent in grammar); affection, affectionate inquiry; playful or amorous quarrel, festive or sportive tumult; killing. — *Viśrambhālāpa* (°*bha-āl*°), *as*, m. confidential talk, affectionate conversation.

Vi-śrambhin, ī, iṇī, i, trusting, confiding, confiding in; trusty, faithful, trustworthy.

विश्रवस् *vi-śravas, vi-śrāva.* See below.

विश्राणित *vi-śrāṇita, vi-śrāṇya.* See under *vi-śraṇ*, col. 2.

विश्रि 1. *vi-śri, is*, m. death (according to Śabda-k.).

विश्रि 2. *vi-śri*, cl. 1. P. A. *-śrayati, -śra-yate, -śrayitum*, Ved. to be opened, be set open (A.); to be diffused, diffuse, spread out, expand (A.); to devote one's self to, serve, enjoy (A.); to open, spread out, spread over (P.); to have recourse to, approach.

Vi-śraya, as, m. the having recourse to, dependance upon, abode, asylum.

Vi-śrayamāṇa, as, ā, am, Ved. diffusing, spreading, serving, enjoying, (Sāy. = *ni-shevamāṇa*.)

Vi-śrayin, ī, iṇī, i, having recourse to, living or dwelling in; depending on, serving.

विश्रु 1. *vi-śru*, Pass. *-śrūyate*, to be heard in various places; to be heard of far and wide, to be celebrated: Caus. *-śrāvayati, -yitum*, to cause to be heard everywhere, cause to be heard, narrate; to cause to resound; to call out.

Vi-śravas, ās, m., N. of the father of Kuvera and of Rāvaṇa; (according to the Rāmāyaṇa, Viśravas was son of the sage Pulastya, who was the son of Brahmā; cf. *vaiśravaṇa*.)

1. *vi-śrāva, as*, m. great fame or celebrity.

1. *vi-śrāvaṇa, am*, n. causing to hear, narrating, apprising.

Vi-śrāvya, ind. having caused to be heard.

1. *vi-śruta, as, ā, am*, heard of far and wide, noted, renowned, celebrated, famous, notorious, well known; pleased, delighted, happy. — *Viśruta-vat, ān*, m., N. of a king. — *Viśrutābhijana* (°*ta-abh*°), *as, ā, am*, of a renowned family, of noted birth.

1. *vi-śruti, is*, f. celebrity, fame, notoriety.

विश्रु 2. *vi-śru* = *vi-sru*, q.v.

2. *vi-śrāva, as*, m. flowing forth or away, dropping.

2. *vi-śrāvaṇa, am*, n. causing to flow forth; bleeding, (see *vi-srāvaṇa*.)

2. *vi-śruta, as, ā, am*, flowed away, flowing forth.

2. *vi-śruti, is*, f. flowing, oozing.

विश्लथ् *vi-ślath* [cf. *vi-śrath*], cl. 1. P. *-ślathati*, cl. 10. P. *-ślathayati*, &c., to be loose or relaxed; to loosen.

Vi-ślatha, as, ā, am, untied, loose, relaxed, languid. — *Viślathāṅga* (°*tha-aṅ*°), *as, ā, am*, having relaxed limbs, relaxed, weak, nerveless.

विश्लिष् *vi-ślish*, cl. 4. P. *-ślishyati, -ślesh-ṭum*, to be disunited or separated, be divided, be broken: Caus. *-śleshayati, -yitum*, to cause to be disunited, separate.

Vi-ślishṭa, as, ā, am, disunited, disjoined, separated.

Vi-ślesha, as, m. disunion, disjunction, separation (especially of lovers, or of husband and wife); distance, absence, bereavement; a chasm; (in arithmetic) the converse of addition. — *Viślesha-jāti, is*, f. (in arithmetic) the assimilation of difference, the reduction of fractional difference.

Vi-śleshita, as, ā, am, disunited, severed, separated, divided.

Vi-śleshin, ī, iṇī, i, disunited, severed, falling from.

विश्लोक *vi-śloka, as,* m. a kind of metre.

विश्व *viśva, as, ā, am* (in Uṇādi-s. I. 151. said to be fr. rt. 1. *viś,* 'to pervade;' according to some connected with rt. *śri* with *vi;* declined as a pronominal, like *sarva,* nom. pl. masc. *viśve,* see Gram. 238; cf. *śaśvat, śāśvata*), all, every, every one, (*viśvasmād Indra uttaraḥ,* Indra is higher than all, Ṛig-veda X. 86, 1), entire, whole, universal; (*as*), m., N. of a kind of deity belonging to a class of ten (forming one of the nine Gaṇas or classes enumerated under Gaṇa-devatā, q. v.: in Ṛig-veda X. 130, 5. they are associated with the Jagatī metre, and called Viśve devāḥ, which may have originally denoted 'all the gods collectively,' though the introduction of the Viśvas under the name *viśva-devāḥ* or *viśve-devāḥ,* as a separate troop or Gaṇa of deities, seems to have taken place at an early period: according to the Vishṇu and other Purāṇas they were sons of Viśvā, daughter of Daksha, and their names are given as follow, 1. Vasu, 2. Satya, 3. Kratu, 4. Daksha, 5. Kāla, 6. Kāma, 7. Dhṛiti, 8. Kuru, 9. Purū-ravas, 10. Mādravas; two others are added by some authorities, viz. 11. Roćaka or Loćana, 12. Dhvani [also written Dhūri?]: they are particularly worshipped at the Śrāddhas or funeral obsequies in honour of deceased ancestors: moreover, according to Manu III. 90, 121, offerings should be made to them daily,—these privileges having been bestowed on them, it is said, by Brahmā and the Pitṛis, as a reward for certain severe austerities they had performed on the Himālaya: sometimes, however, it is difficult to decide whether the expression *viśve devāḥ* refers to all the gods or to the particular troop of deities described above); N. of Intellect in the Vedānta philosophy, or (according to some) the faculty which perceives Singleness, (perhaps translatable by 'the Pervader;' according to a commentator = *sthūla-śarīra-vyashṭy-upahita-ćaitanya,* 'intellect located in the distributive aggregate of material bodies'); N. of a well known lexicon, = *viśva-prakāśa,* q. v.; (*ā*), f., N. of a daughter of Daksha and wife of Dharma; the plant Aconitum Ferox; a tree used for dying red (commonly called Atis = Betula); the shrub Asparagus Racemosus (= *śatāvarī*); another plant (= *pippalī*); dry ginger; (*am*), n. the whole world, universe, whole creation; dry ginger. —*Viśva-kadru, us, us, u,* wicked, vile; (*us*), m. a dog trained for the chase; sound, noise. —*Viśva-karman, ā,* m. 'one who does universal acts, all-doer, all-creator, all-maker,' N. of the architect or artist of the gods (said to be son of Brahmā, and in the later mythology sometimes identified with Tvashṭṛi, q. v., not only as an architect, but as a kind of chief engineer or forger of divine weapons, and inventor of the *agny-astra,* q. v.; in this capacity Viśva-karman is said to have revealed the Sthāpatya-veda, q. v., or fourth Upa-veda, and to preside over all manual labours as well as the sixty-four mechanical arts, [whence he is worshipped by Kārus or artizans]; in the Vedic mythology, however, the office of Indian Vulcan is assigned to Tvashṭṛi as a distinct deity, Viśva-karman being rather identified with Prajā-pati [Brahmā] himself as the creator of all things and architect of the universe; in the hymns Ṛig-veda X. 81, 82. he is represented as the universal Father and Generator, the one all-seeing God, who has on every side eyes, faces, arms, and feet, who blows forth heaven and earth with his arms and wings, who knows all worlds, gives the gods their names, and is beyond the comprehension of mortals; in Nirukta X. 26. and elsewhere in the Brāhmaṇas he is called a son of Bhuvana, and Viśva-karman Bhauvana is described as the author of the two Ṛig-veda hymns X. 81, 82, mentioned above; moreover, a doubtful legend is told of his having offered up all beings, including himself, in sacrifice; the Rāmāyaṇa represents him as having built the city of Laṅkā for the Rākshasas, and as having generated the ape Nala, who made Rāma's bridge from the continent to the island; the name Viśva-karman, meaning 'doing all acts,' appears to be sometimes applicable as an epithet to any great divinity); epithet of Sūrya or the Sun; of one of the seven principal rays of the sun (supposed to supply heat to the planet Mercury); epithet of Mahā-deva (Mahā-bh. Śānti-parvan 10332); epithet of Indra (Ṛig-veda VIII. 87, 2); of a son of the Vasu Prabhāsa; any great saint. —*Viśvakarma-sutā* or *viśvakarma-jā,* f. 'daughter of Viśva-karman,' epithet of Sañjñā (one of the wives of the Sun). —*Viśva-kāya, as, ā, am,* whose body is the universe (said of Vishṇu); (*ā*), f., N. of a goddess. —*Viśva-kārya, as,* m., N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Venus; cf. *viśva-karman*). —*Viśva-kṛit, t, t, t,* making or creating all; (*t*), m. the creator or maker of all things; epithet of Viśva-karman, son of Brahmā, (see above); N. of a son of Gādhi or Gāthin, and brother of Viśvā-mitra. —*Viśva-kṛita, as, ā, am,* made by Viśva-karman (?). —*Viśva-kṛishṭi, is, is, i,* Ved. (probably) known to all men; [cf. *viśva-ćarshaṇi.*] —*Viśva-ketu, us,* m. 'whose banner is the universe,' epithet of A-niruddha, (a form of Kāma, as son of Pradyumna.) —*Viśva-kosha, as,* m. the lexicon called Viśva (= *viśva-prakāśa*). —*Viśva-ga, as,* m. 'going everywhere,' N. of Brahmā. —*Viśva-gandha, as,* m. 'having much odour,' an onion; (*ā*), f. 'having all fragrance,' the earth (as having the quality of odour, see *guṇa*); (*am*), n. myrrh (= *vola*). —*Viśva-guṇādarśa* (°*ṇa-ād*°), *as,* m. 'mirror of the virtues of the world,' N. of a work by Veṅkaṭa (relating the history of Southern India). —*Viśva-gudh, ghut, t, t,* all-enveloping. —*Viśva-gūrta, as, ā, am,* Ved. approved by every body, accomplisher of all deeds, prepared for all acts, (Sāy. = *sarveshu kāryeshūdyata,* Ṛig-veda VIII. 1, 22.) —*Viśva-goptṛi, tā,* m. 'preserver of the universe,' epithet of Vishṇu; of Indra. —*Viśva-granthi, is,* f. the plant Cissus Pedata (= *haṇsa-padī*). —*Viśvaṇ-kara, as, ī, am,* all-creating, making all; (*as*), m. the eye. —*Viśva-ćakra, am,* n., N. of a particular kind of large gift or offering consisting of a mass of pure gold. —*Viśva-ćaksha, as, ā, am,* Ved. all-seeing. —*Viśva-ćakshas, ās, ās, as,* Ved. all-seeing, all-beholding, (said of Viśva-karman, Ṛig-veda X. 81, 2, and of Sūrya I. 50, 2.) —*Viśva-ćandra, as, ā, am,* Ved. all-radiant, all-brilliant. —*Viśva-ćarshaṇi, is, is, i,* Ved. known to all men, extending everywhere, world-wide, seeing everything, comprising all men. —*Viśva-jana, am,* n. all men, all mankind, mankind generally. —*Viśva-janīna, as, ā, am,* fit or good for all men, suitable to all mankind. —*Viśva-janīna-vṛitti, is, is, i,* whose conduct or actions are for the benefit of the whole world. —*Viśva-janīya, as, ā, am,* relating or suitable to all men. —*Viśva-janya, as, ā, am,* belonging or relating to all mankind, fit or good for all men, universally beneficial. —*Viśva-jit, t, t, t,* all-conquering, all-subduing; (*t*), m., N. of a particular ceremony or sacrifice; the cord or noose of Varuṇa; N. of a son of Gādhi and brother of Viśvā-mitra; of a son of Satya-jit. —*Viśva-jinva, as, ā, am,* Ved. all-refreshing, all-sustaining. —*Viśva-jū, ūs, ūs, u,* Ved. all-impelling, (Sāy. = *viśvasya prerayitṛī,* Ṛig-veda IV. 33, 8.) —*Viśva-tas,* &c., see p. 945, col. 3. —*Viśva-tur, ūr, ūr, ūr,* Ved. all-subduing, conquering everything. —*Viśva-darśata, as, ā, am,* Ved. all-conspicuous, visible to all; to be honoured by all. —*Viśva-deva, as,* m. a Viśva-deva or deity of a particular class, see under *viśva;* (*ā*), f. the plant Hedysarum Lagopodioides; (*as, ā, am*), possessing all divine attributes, containing all the gods. —*Viśva-devya, as, ā, am,* Ved. distinguished by all divine attributes; relating or acceptable to all the gods, Ṛig-veda III. 2, 5. —*Viśva-dohas, ās, ās, as,* Ved. milking or yielding all things, all-productive. —*Viśva-dhara, as,* m. 'all-containing,' a proper N. —*Viśva-dhāyas, ās, ās, as* (see 1. and 2. *dhāyas*), Ved. one who bears everything, all-sustaining, all-nourishing. —*Viśva-dhārin, ī, iṇī, i,* all-maintaining, all-sustaining; (*ī*), m. a deity; (*iṇī*), f. the earth. —*Viśva-dhṛik, k, k,* sustaining everything, (see *dhṛik.*) —*Viśva-dhenā,* f., Ved. 'all-cherisher, all-fosterer,' epithet of the earth. —*Viśva-nātha, as,* m. 'lord of the universe,' N. of Śiva (especially as the object of adoration at Benares, cf. *viśveśa*); N. of the author of the Ćandra-kalā drama, the Sāhitya-darpaṇa, and various other works; of several other authors and commentators. —*Viśvanātha-deva, as,* m., N. of the author of the Kuṇḍa-maṇḍapa-kaumudī. —*Viśvanātha-pañćānana* or *viśvanātha-bhaṭṭāćārya, as,* m., N. of the author of the Bhāshā-paricćheda, and of a commentary on the Nyāya-sūtra of Gotama. —*Viśva-pā, ās,* m. 'all-protecting, all-nourishing,' the sun; the moon; fire. —*Viśva-pāla, as,* m. 'all-protector,' N. of a merchant. —*Viśva-pāvana, as, ī, am,* world-purifying; (*ī*), f. holy basil (= *tulasī*). —*Viśva-piś,* Ved. having all sorts of ornaments; (Sāy.) having many forms (= *bahu-rūpa*). —*Viśva-push, ṭ, ṭ, ṭ,* all-nourishing. —*Viśva-pūjitā,* f. 'adored by all,' holy basil (= *tulasī*). —*Viśva-peśas, ās, ās, as,* Ved. containing all beauties; multiform, (Sāy. = *bahu-vidha-rūpa-yukta.*) —*Viśva-prakāśa, as,* m., N. of a lexicon by Maheśvara (more briefly called Viśva). —*Viśva-psan, ā,* m. (according to some corrupted from *viśva* + *bhasan,* cf. *bhasad*), a god; fire or the deity of fire, Agni; the moon; the sun. —*Viśva-psnya, as, ā, am* (*psnya* said to be for *psanya* fr. rt. *psā*), Ved. feeding everything; having many forms or whose forms pervade everything, (Sāy. = *vyāpta-rūpa.*) —*Viśva-budbuda, as,* m. the world regarded as a bubble. —*Viśva-bodha, as,* m. a Buddha or Buddhist deified saint. —*Viśva-bharas, ās, ās, as,* Ved. all-bearing, all-supporting. —*Viśva-bhānu, us, us, u,* Ved. having light on all sides, all-illumining, (Sāy. = *sarvato vyāpta-tejaska.*) —*Viśva-bhāvana, as,* m. 'creator of the universe,' N. of Vishṇu. —*Viśva-bhuj, k, k, k,* all-enjoying, all-possessing; eating all things; (*k*), m. epithet of Indra. —*Viśva-bhujā,* f., N. of a tutelary goddess. —*Viśva-bhū, ūs,* m. the third of the Buddhas (according to some systems). —*Viśva-bheshaja, am,* n. 'universal-medicine,' dry ginger; (*as*), m., Ved. a universal remedy, panacea. —*Viśva-bhojana, am,* n. the eating of all sorts of food. —*Viśva-bhojas, ās, ās, as,* Ved. all-nourishing, one who enjoys all things, granting all enjoyment. —*Viśva-bhrāj, ṭ, ṭ, ṭ,* Ved. all-illuminating. —*Viśva-madā,* f. 'all-delighting,' N. of one of the seven tongues of fire. —*Viśva-manas, ās,* m., N. of the author of the hymns Ṛig-veda VIII. 23–26 (having the patronymic Vaiyaśva). —*Viśva-manus, us, us, us,* Ved. (probably) known to all men; [cf. *viśva-kṛishṭi.*] —*Viśva-mānusha, as, ā, am,* Ved. (probably) known to all men [cf. *viśva-manus*]; (*as*), m. every mortal, (Sāy. = *sarvo manushyaḥ,* Ṛig-veda VIII. 45, 42.) —*Viśvam-inva, as, ā, am,* Ved. expanding everywhere, pervading everything, (Sāy. = *viśvaṃ vyāpnuvāna*); gratifying all, (Sāy. = *viśva-tarpaṇa.*) —*Viśva-mukhī,* f., N. of Dākshāyaṇī (as worshipped in Jālandhara). —*Viśva-mūrti, is, is, i,* one whose form is the universe, existing in all forms; an epithet of the Supreme Spirit. —*Viśvamūrti-mat, ān, atī, at,* having or taking all forms, existing in all forms, omnipresent. —*Viśvam-ejaya, as, ā, am,* Ved. shaking everything, making everything tremble; [cf. *janam-ejaya.*] —*Viśva-medinī,* f., N. of a lexicon. —*Viśvam-bhara, as, ā, am,* supporting the universe, all-sustaining, all-maintaining; (*as*), m. the Supreme Being; epithet of Vishṇu; of Indra; (*ā*), f. the earth. —*Viśvambharādhipa* (°*rā-adh*°), *as,* m. 'lord of the earth,' a king. —*Viśva-yoni, is,* m. 'source of the universe,' N. of Brahmā; of Vishṇu. —*Viśva-ratha, as,* m., N. of a son of Gādhi and brother of Viśvā-mitra. —*Viśva-rāj, ṭ,* m. a universal sovereign. —*Viśva-rući,* f. 'all-glittering,' epithet of one of the seven tongues of fire, (sometimes regarded as a goddess.) —*Viśva-rūpa, as, ā, am,* taking all forms, existing in all forms, of every kind, universal, omnipresent; (*as*), m. an epithet of Vishṇu; N. of a

son of Tvashṭṛi (a three-headed monster slain by Indra); of a lexicographer; of a pupil of Saṅkarāćārya; of several other persons; (*am*), n. Agallochum. — *Viśvarūpa-tama, as, ā, am,* Ved. having the greatest variety of forms or colours. — *Viśvarūpa-darśana, am,* n., N. of two chapters in the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Viśvarūpāćārya* (°*pa-āć*°), *as,* m., N. of the author of a Vārttika. — *Viśva-retas, ās,* m. 'containing the seed of all things,' epithet of Brahmā. — *Viśva-roćana, as,* m. an esculent root, Arum Colocasia. — *Viśva-liṅga, as, ā, am,* Ved. containing the distinguishing word *viśva*. — *Viśva-loćana* = *viśva-prakāśa*. — *Viśva-veda, as,* m., N. of a so-called Veda (with the Magians). — *Viśva-vasu, us,* m. 'wealth of all,' N. of a son of Purū-ravas. — *Viśva-vāra, as, ā, am,* Ved. possessed of all desirable things, containing all good things, granting all boons (Ṛig-veda VII. 10, 4); adored or cherished by all, (Sāy. = *viśvair varaṇīya,* Ṛig-veda I. 113, 19); (*ā*), f., N. of the authoress of the hymn Ṛig-veda V. 28 (belonging to the family of Atri). — *Viśva-vārya, as, ā, am,* Ved. all-desired, (Sāy. = *viśvair varaṇīya,* Ṛig-veda VIII. 19, 11.) — *Viśva-vāh, -vāṭ, viśvauhī, -vāṭ* (inst. c. *viśvauhā,* cf. *bhāra-vāh*), all-sustaining. — *Viśva-vid, t, t, t,* Ved. knowing everything, omniscient. — *Viśva-vidhāyin, ī,* m. all-making, all-arranging, a creator, deity. — *Viśva-vṛitti, is,* f. universal practice. — *Viśva-vedas, ās, ās, as,* one who knows all things, all-knowing, omniscient, obtaining or possessing all; a sage, saint. — *Viśva-vyaćas, ās,* f. 'all-embracing,' epithet of Aditi. — *Viśva-vyāpaka, as, ā, am,* all-pervading, everywhere diffused. — *Viśva-vyāpin, ī, inī, i,* all-diffused, all-pervading, ubiquitous, omnipresent. — *Viśva-vyāpti, is,* f. universal diffusion or permeation. — *Viśva-śambhū, ūs,* m. one who is the source of all prosperity: epithet of Viśva-karman (Ṛig-veda X. 81, 7; in Ṛig-veda I. 160, 4. the dual form *viśva-bhuvā,* 'all-beneficial,' is an epithet of *Rodasī,* or heaven and earth). — *Viśva-śardhas, ās, ās, as,* Ved. displaying great power, making great exertion, (Sāy. = *vyāpta-bala* or *bahūtsāha.*) — *Viśva-śārada, as,* m., Ved. epithet of the disease called Takman (as likely to occur every autumn). — *Viśva-śući, is, is, i,* Ved. all-enlightening, purifying everything (said of Agni). — *Viśva-saha, as, ā, am,* all-bearing, all-enduring; (*as*), m., N. of a son of Ilavila; (*ā*), f. the earth; epithet of one of the tongues of fire. — *Viśva-sāman, ā,* m., N. of the author of the hymn Ṛig-veda V. 22 (having the patronymic Ātreya). — *Viśva-sāraka, am,* n. 'having all essence,' the prickly pear, Cactus Indicus. — *Viśva-suvid, t, t, t,* Ved. granting everything well, giving every good thing, bestowing every sort of wealth. — *Viśva-sṛij, k, k, k,* creating the universe; (*k*), m. a creator of the universe (of whom there are ten according to some accounts); an epithet of Brahmā. — *Viśva-sena, as,* m. epithet of the eighteenth Muhūrta. — *Viśva-saubhaga, as, ā, am,* Ved. bestowing all blessings, containing all good things. — *Viśva-sphaṭika, as,* m., N. of a king of Magadha. — *Viśva-srashṭṛi, ṭā,* m. the creator of the universe, God. — *Viśvāṅga* (°*va-aṅ*°), *as,* m. universal-membered (said of Vishṇu). — *Viśvātman* (°*va-āt*°), *ā,* m. 'Universe-spirit,' the Soul of the Universe, the Universal Spirit, the Supreme Being, God; Brahman; Śiva; Vishṇu. — *Viśvā-dhāyas, ās,* m. (for *viśva-dhāyas,* q. v.), 'all-sustaining,' a deity, god. — *Viśvā-nara, as,* m. 'ruling all men, benefiting all men,' epithet of Savitṛi; N. of the father of Agni. — *Viśvāntara* (°*va-an*°), *as,* m., Ved., N. of a son of Su-shadman. — *Viśvāpsu, us, us, u,* Ved. having all forms, multiform, (according to Sāy. on Ṛig-veda I. 148. *apsu* = *rūpa, viśvāpsu* = *nānā-rūpa;* but cf. *psu.*) — *Viśvā-mitra, as,* m. (according to some authorities for *viśva* + *amitra,* and meaning 'no friend to all;' but more probably for *viśva-mitra,* 'the friend of all,' the final of *viśva* being lengthened), N. of a celebrated Kshatriya, described as son of Gāthin or Gādhi, deriving his lineage from an ancestor of Kuśika, named Purū-ravus, of the lunar race of kings, and himself sovereign of Kanyā-kubja or Kanoj, (according to one account he was brother of Satya-vatī, wife of Ṛićīka and mother by him of Jamad-agni, q. v., who was the father of Paraśu-rāma; he had one hundred sons, fifty of whom offended their father, and being degraded by him to the condition of outcasts, became the progenitors of various barbarous tribes and Dasyus: the fame of Viśvā-mitra rests chiefly on his contests with the great Brāhman Vasishṭha, and his success in elevating himself, though a Kshatriya, to the rank of a Brāhman, see Manu VII. 42: the Rāmāyaṇa, which makes him a companion and counsellor of the young Rāma-ćandra, records [I. 51–65] how Viśvā-mitra, on his accession to the throne, visited the hermitage of Vasishṭha, and seeing there the cow of plenty [probably typical of *go,* 'the earth'], offered the Muni untold treasures in exchange for it, but being refused, prepared to take it by force; a long contest ensued between the king and the saint [symbolical of the struggles between the Kshatriya and Brāhmanical classes], which ended in the defeat of Viśvā-mitra, whose vexation was such that, in order to become a Brāhman and thus conquer his rival, he devoted himself to intense austerities, gradually increasing the rigour of his mortification through thousands of years, till he successively earned the titles of Rājarshi, Ṛishi, Maharshi, and finally Brahmarshi; during the course of these penances Indra and the gods jealous of his increasing power—as exhibited in his transporting king Tri-śaṅku to the skies, and in saving his nephew Śunaḥ-śepha, son of his own brother-in-law Ṛićīka, out of the hands of Indra, to whom he had been promised by king Ambarīsha as a victim in a sacrifice—sent first the nymph Menakā and subsequently Rambhā to seduce him from his passionless life, and his surrender to the allurements of the first of these nymphs led to the birth of a daughter called Śakuntalā, q. v., the heroine of the celebrated drama; the rivalry between Viśvā-mitra and Vasishṭha is alluded to in many passages of the Ṛig-veda; it is thought, therefore, that as caste distinctions had not then become fixed, the later myths on the subject of this rivalry may have rested on a Vedic legend, according to which king Su-dās, having employed Vasishṭha as his domestic priest, allowed on various occasions Viśvā-mitra also to officiate, which of course led to jealousies and quarrels between these two functionaries: the whole of the hymns of the third Maṇḍala of the Ṛig-veda and a few others are attributed to Viśvā-mitra or to members of his family); *Viśvāmitrasyātyardha,* N. of a Sāman; (*ās*), m. pl. the family or descendants of Viśvā-mitra; (*ā*), f., N. of a river. — *Viśvāmitra-priya, as,* m. 'dear to Viśvā-mitra,' the cocoa-nut tree, (the fruit being said to have been created by that saint.) — *Viśvāmitra-srishṭi, is,* f., Viśvā-mitra's creation, (in allusion to several things fabled to have been created by this saint in rivalry of Brahmā, e. g. the fruit of the Palmyra in imitation of the human skull, the buffalo in imitation of the cow, the ass of the horse, &c.) — *Viśvāyu* (°*va-āy*°), *us, us, u,* Ved. containing all life, of full vitality, life-sustaining, abounding in food; going everywhere, (according to Sāy. on Ṛig-veda IV. 28, 2 = *sarvato gantṛi.*) — *Viśvāyu-poshas, ās, ās, as,* Ved. feeding or nourishing all living beings. — *Viśvāyu-vepas, ās, ās, as,* Ved. whose energy goes everywhere or pervades all things, (Sāy. = *sarva-gata-bala,* Ṛig-veda VIII. 43, 25.) — *Viśvā-rāj, ṭ,* m. a king of the universe. — *Viśvā-vasu, us,* m. 'wealth of all,' N. of one of the Gandharvas (regarded as the author of the hymn Ṛig-veda X. 139); epithet of one of the Manus; N. of a poet; of the thirteenth year of Jupiter's cycle; (*us*), f. epithet of a particular night. — *Viśvā-sah* or *viśvā-sāh, ṭ, ṭ, ṭ,* Ved. all-conquering, subduing all foes. — *Viśve-devās,* m. pl. the Viśva-devas, see *viśva;* (according to the Śabda-k. there is a form *Viśve-devās,* nom. m. sing. meaning 'Fire,' cf. *viśve-vedas.*) — *Viśve-devī, ā,* m. the clitoris (?). — *Viśve-bhojas, ās,* m. (for *viśva-bh*°), an epithet of Indra. — *Viśve-vedas, ās,* m. (for *viśva-v*°), an epithet of Agni or Fire. — *Viśveśa* (°*va-īśa*), *as,* m. 'lord of the universe,' N. of Śiva (as worshipped at Benares, where a celebrated temple is appropriated to him, cf. *viśva-nātha* above); the Supreme Spirit; (*ā*), f., N. of a daughter of Daksha and wife of Dharma. — *Viśveśvara* (°*va-īś*°), *as,* m. lord of the universe, = *viśveśa* above; N. of the author of the Madana-pārijāta, the Mahārṇava, the Smṛiti-kaumudī, and a commentary on the Mitāksharā; of the author of a commentary on the Ashṭā-vakra-saṃhitā. — *Viśveśvara-tīrtha, as,* m., N. of a commentator; (*am*), n., N. of a place. — *Viśveśvara-bhaṭṭa, as,* m., N. of the author of the Karma-vipāka. — *Viśvaika-sāra* (°*va-ek*°), 'sole essence of the universe,' N. of a plain in Kaśmīra.

Viśvaka, as, m., Ved., N. of the father of Vishṇāpū; of the author of the hymn Ṛig-veda VIII. 75 (having the patronymic Kārshṇi); (*ā*), f. a sort of gull, Larus Ridibundus.

Viśvak-sena, as, m., for *vishvak-sena,* see under *vishv-añć,* p. 948.

Viśvag-aśva, viśvag-gati, &c., for *vishvag-aśva,* &c., see under *vishv-añć,* p. 948.

Viśvañć, an incorrect form for *vishv-añć,* q. v.

Viśva-tas, ind. everywhere, all around, universally. — *Viśvataś-ćakshus, us, us, us,* Ved. having eyes on every side, (Ṛig-veda VIII. 81, 3.) — *Viśvatas-pād, t,* m., Ved. having feet on every side; epithet of Viśva-karman. — *Viśvato-dāvan, ā,* &c., Ved. granting from all sides. — *Viśvato-dhī, īs,* m., Ved. supporter of the universe, (Sāy. = *sarva-jagato dhāraka.*) — *Viśvato-bāhu, us, us, u,* Ved. having arms on every side. — *Viśvato-mukha, as, ī, am,* having a face on every side, facing all sides.

Viśvathā, ind. everywhere.

Viśvadānīm, ind., Ved. at all times, at all seasons; [cf. *tadānīm, i-dānīm.*]

Viśvadryañć, an, īćī, ak (fr. *viśva* + *adri* substituted for the final *a* + *añć*), moving everywhere or universally, going in all directions, (better written *vishvadryañć.*)

Viśvadha, ind., Ved. at all times, on every occasion.

Viśvadhā, ind., Ved. on all sides, everywhere, (Sāy. = *bahu-vidham.*)

Viśvantara, as, m., N. of a king (son of Su-shadman; perhaps for *viśvāntara*).

Viśvayu, us, m. (for *viśvāyu* ?), air, wind.

Viśvaha, ind., Ved. on all days, at all times, (Sāy. = *sarveshv apy ahaḥsu, sarvadā.*)

Viśvahā, ind., Ved. everywhere, in every place.

Viśvāhā, ind. (probably fr. *viśva* + *ahan*), every day, at all times, (Sāy. = *sarvadā.*)

Viśvyā, ind., Ved. from every place, from every quarter, (Sāy. = *viśva-tas, sarvāsu dikshu.*)

विश्वस् vi-śvas, cl. 2. P. *-śvasiti, -śvasitum,* to confide, trust, confide in, trust in, depend on (with loc. or gen.), to be trustful or confident, to be free from apprehension: Caus. *-śvāsayati, -yitum,* to cause to trust, inspire with confidence, give confidence to, free from apprehension, console, encourage.

Vi-śvasana, am, n. trusting, confiding in.

Vi-śvasanīya, as, ā, am, to be trusted or relied on, reliable, trustworthy, credible. — *Viśvasanīya-tā,* f. trustworthiness, credibility.

Vi-śvasita, as, ā, am, trusted; believed or confided in.

Vi-śvasta, as, ā, am, trusted, confided in, relied on; worthy of trust, deserving confidence; faithful; full of confidence, bold, fearless, unsuspecting; (*ā*), f. a widow. — *Viśvasta-vat,* ind. as if confiding, as though trustful.

Vi-śvāsa, as, m. trust, confidence, faith, belief, reliance; a confidential communication, secret. — *Viśvāsa-kāraṇa, am,* n. cause of confidence, motive of trust. — *Viśvāsa-kṛit, t, t, t,* inspiring confidence, causing trust. — *Viśvāsa-ghāta, as,* m. destruction of confidence, breach of faith, violation of trust, treachery. — *Viśvāsa-ghātaka, as,* or *viśvāsa-ghātin, ī,* m. destroying confidence, one who betrays confidence, a traitor. — *Viśvāsa-janman, ā, ā, a,* produced from

confidence. — *Viśvāsa-devī*, f., N. of the patroness of Vidyā-pati (to whom he dedicated his Gaṅgā-vākyāvalī, a work on the worship of the waters of the Ganges). — *Viśvāsa-pātra, am*, n. a confidential agent, one worthy to be trusted. — *Viśvāsa-prati-panna, as, ā, am*, possessed of confidence, confiding, trusting. — *Viśvāsa-prada, as, ā, am*, giving or inspiring confidence. — *Viśvāsa-bhaṅga, as*, m. breach of faith, violation of confidence. — *Viśvāsa-bhūmi, is*, f. ground for trust, an object of trust, a trustworthy person, any one worthy of confidence. — *Viśvāsa-sthāna, am*, n. an object or person of trust or confidence, anything which produces confidence; a hostage. — *Viśvāsaikasāra* (°*sa-ek*°), *as*, m. one whose sole essence is trust; a proper N.

Vi-śvāsana, am, ā, n. f. causing to trust or confide, producing confidence.

Vi-śvāsayitvā (anom. ind. part.), having caused or persuaded to trust, having inspired confidence.

Vi-śvāsika, as, ā, am, trusty, confidential. — *Vi-śvāsika-tara, as, ā, am*, more trusty.

Vi-śvāsita, as, ā, am, made to trust, inspired with confidence.

Viśvāsin, ī, inī, i, confiding, trusting, believing, confiding in; trusty, honest.

1. *vi-śvāsya, as, ā, am*, to be trusted or confided in, trustworthy; to be believed; to be made to trust or inspired with confidence; to be encouraged. — *Vi-śvāsya-tā*, f. trustworthiness.

2. *vi-śvāsya*, ind. having made to trust, having inspired with confidence or hope; having encouraged.

विश्वाची *viśvāćī*, f. (probably fr. *viśva* + *ać* or *añć*, making a form *viśvāć* or *viśvāñć*, cf. *ghṛitāćī, vishvāñć*), N. of one of the Apsarases or nymphs of Svarga.

विश्वि *vi-śvi*, cl. 1. P. *-śvayati, -śvayitum*, to be spread or extended in all directions; to be manifested, appear, shine forth, (Sāy. = *vy-aśvait* = *sarvaṃ jagad vyāpnot* or *tejasā pravṛiddhāsīt*.)

विष 1. *vish*, cl. 1. P. *veshati, vivesha, vekshyati, avikshāt, veshṭum* or (according to Vopa-deva) *veshitum*, to sprinkle, pour out; cl. 9. P. *vishṇāti*, &c., to separate, disjoin.

Vishṭvā or *veshitvā*, ind. having sprinkled.

विष 2. *vish*, cl. 3. P. A. (some of the forms of this rt. are liable to be confounded with those of rt. 1. *viś*), *veveshṭi, vevishṭe* (Impv. 2nd sing. *viviḍḍhi* = *kuru* according to Nirukta X. 8; = *praviśa*, see under rt. 1. *viś*), *vivesha, vivishe, vekshyati, -te, avikshat* or *avishat* (?), *avikshata, veshṭum*, (in Naigh. II. 6. *veshṭi* is enumerated among the *kānti-karmāṇaḥ*; in Naigh. II. 14. *vevishṭi* and *vivishṭi* are mentioned among the *gati-karmāṇaḥ*), to pervade, spread through, extend through, go through, penetrate, invest; to spread, extend; to embrace; to go to, go against, meet (in a hostile manner); to cause to obtain, convey, (Sāy. = *prāpayati*); to accomplish, perform; to eat, consume (according to Naigh. II. 8).

3. *vish, ṭ*, f. spreading, diffusion; feces, ordure, excrement; (*ṭ, ṭ, ṭ*), spreading, diffusing, all-pervading (Ved.); (*ṭ*), m. one who pervades, a pervading deity (Ved.). — *Viṭ-kārikā*, f. 'ordure-maker,' a kind of bird (probably a variety of the Turdus Salica). — *Viṭ-khadira, as*, m. a kind of fetid Mimosa. — *Viṭ-ćara, as*, m. 'filth-goer,' a tame or village hog. — *Viṭ-saṅga, as*, m. coherence or obstruction of the feces, constipation. — *Viṭ-sārikā*, f. a sort of thrush or variety of the bird inaccurately called 'Maina' in Bengal. — *Viḍ-gandha, as*, m. a medicinal salt (= *viḍ-lavaṇa*). — *Viḍ-graha, as*, m. seizure or obstruction of the feces, constipation. — *Viḍ-ja, as, ā, am*, produced from ordure; (*am*), n. a fungus. — *Viḍ-bhava, as, ā, am*, born or produced from ordure. — *Viḍ-bhuj, k, k, k*, feeding on ordure (Manu XII. 56). — *Viḍ-lavaṇa, am*, n. a medicinal salt (commonly called Vitlaban or Bitnoben). — *Viḍ-varāha, as*, m. a village or tame hog.

Visha, as, am, m. n. poison, venom, bane, anything baneful or deadly; (*am*), n. water; the fibres attached to the stalk of the lotus; gum-myrrh; a kind of very active vegetable poison, Aconitum Ferox, = *vatsa-nābha*; (*ā*), f. a tree (commonly called Atis, the bark of which is used as a red dye, also called *ati-vishā*); excrement; (for *vi-shā*, 'intellect,' see under *vi-sho.*) — *Visha-kaṇṭakinī*, f. a kind of plant (= *bandhyā-karkoṭakī*). — *Visha-kanda, as*, m. a species of bulbous plant (= *nīla-kanda*). — *Visha-kumbha, as*, m. a jar of poison. — *Visha-khā, ās*, m. one who digs for the fibres of the stem of the lotus, (also written *bisa-khā.*) — *Visha-granthi*, N. of a plant (?). — *Visha-ghā*, f. a kind of twining shrub, Menispermum Cordifolium or Cocculus Cordifolius (= *guḍūćī*). — *Visha-ghātin, ī, inī, i*, poison-destroying, antidotal, an antidote; (*ī*), m. the tree Mimosa Sirissa (= *śirīsha*). — *Visha-ghna, as, ī, am*, destroying or counteracting poison, antidotal, an antidote; (*as*), m. the tree Mimosa Sirissa; the plant Hedysarum Alhagi; Beleric Myrobalan, Terminalia Belerica; (*ī*), f. the pot-herb Hingtsha Repens; another plant (commonly called Biććhati); turmeric; bitter apple or colocynth. — *Visha-jushṭa, as, ā, am*, possessed of poison, poisonous; poisoned. — *Visha-tā*, f. or *visha-tva, am*, n. the state or condition of poison, poisonousness. — *Visha-tulya, as, ā, am*, resembling poison, fatal, deadly. — *Visha-da, as, ā, am*, yielding or giving poison, poisonous; shedding water; (*as*), m. a cloud; (*am*), n. green vitriol. — *Visha-daṃshṭrā*, f. a medicinal plant and antidote (= *sarpa-kaṅkālī*). — *Visha-dantaka, as*, m. 'having poisonous teeth,' a snake. — *Visha-darśana-mṛityuka, as*, m. 'dying at the sight of poison,' a kind of pheasant; [cf. *visha-mṛityu.*] — *Visha-dāyaka, as, ikā, am*, or *visha-dāyin, ī, inī, i*, giving poison, poisoning. — *Visha-digdha, as, ā, am*, smeared with poison, empoisoned, poisoned. — *Visha-dūshaṇa, am*, n. corrupting by poison, poisoning. — *Visha-dosha-hara, as, ā, am*, taking away the ill effects of poison. — *Visha-druma, as*, m. a kind of poison tree, Upas tree. — *Visha-dhara, as, ā, am*, holding or containing poison, venomous, poisonous; (*as*), m. a snake. — *Visha-dhara-nilaya, as*, m. 'abode of snakes,' Pātāla or the lower regions. — *Visha-dharmā*, f. cowach, Carpopogon Pruriens. — *Visha-dhātrī*, f. 'poison-holder,' N. of a goddess presiding over snakes, (she was wife of the Ṛishi Jarat-kāru and sister of Vāsuki; cf. *manasā.*) — *Visha-nāśaka, as, ikā, am*, poison-destroying, antidotal. — *Visha-nāśana, as*, m. 'poison-destroyer,' an antidote; the tree Mimosa Sirissa; (*am*), n. the act of removing or curing poison. — *Visha-nāśin, ī, inī, i*, poison-destroying, any antidote; (*inī*), f. a kind of plant (= *visha-daṃshṭrā*). — *Visha-nimitta, as, ā, am*, caused by poison. — *Visha-nud, t*, m. 'poison-expeller,' the plant Bignonia Indica. — *Visha-pīta, as, ā, am*, one who has drunk poison. — *Visha-pushpa, as*, m. 'having poisonous flowers,' the plant Vangueria Spinosa; (*am*), n. the blue lotus. — *Visha-pushpaka, as*, m. sickness or disease caused by eating poisonous flowers. — *Visha-prayoga, as*, m. the use or employment of poison, administering poison as a medicine. — *Visha-bhakshaṇa, am*, n. the act of eating poison, taking poison. — *Visha-bhishaj, k*, m. a poison-doctor; a dealer in antidotes, one who pretends to cure the bites of snakes. — *Visha-bhujaṅga, as*, m. a poisonous snake. — *Visha-bhṛit, t, t, t*, bearing or containing poison, venomous, poisonous; (*t*), m. a snake. — *Visha-mantra, as*, m. a snake-charmer, snake-catcher, one who pretends to charm snakes, one who cures the bite of snakes; (*am*), n. a charm for curing snake-bites. — *Visha-maya, as, ī, am*, consisting of poison, poisonous. — *Visha-mushṭi, is*, f. a kind of shrub possessing medicinal properties (commonly called Bishdori or Karsinh). — *Visha-mṛityu, us*, m. a sort of bird, a kind of pheasant ('to whom poison is death,' cf. *visha-darśana-mṛityuka*). — *Visha-rasa, as*, m. 'poison-juice,' a poisoned draught or potion. — *Visha-vallarī*, f. a poisonous creeper. — *Visha-vidyā*, f. 'poison-science,' the administration of antidotes, the cure of poisons by drugs or charms. — *Visha-vidhāna, am*, n. administering poison judiciously or by way of ordeal. — *Visha-vimuktātman* (°*ta-āt*°), *ā, ā, a*, one whose soul or whose nature is released from poison. — *Visha-vṛiksha, as*, m. a poison tree, the Upas tree. — *Visha-vega, as*, m. 'poison-force,' the effect of poison (shown by various bodily effects or changes). — *Visha-vaidya, as*, m. 'poison-doctor,' a dealer in antidotes or one professing to cure the bites of snakes. — *Visha-vairiṇī*, f. 'poison-enemy,' a kind of grass used as an antidote (= *nir-vishā*, q. v.). — *Visha-śālūka, as*, m. the root of the lotus. — *Visha-śūka, as*, m. or *visha-śṛiṅgin, ī*, m. 'having a poisonous sting,' a wasp. — *Visha-sūćaka, as*, m. 'poison-indicator,' the Greek partridge, Perdix Rufa (= *ćakora*). — *Visha-sṛikkan, ā*, m. 'poison-mouthed,' a wasp. — *Visha-ha, as, ā, am*, removing poison; (*ā*), f., N. of various plants (= *deva-dālī*; = *nir-vishā*). — *Visha-hantṛi, tā, trī, tṛi*, destroying or counteracting poison; (*trī*), f., N. of various plants (= *a-parājitā*; = *nir-vishā*). — *Visha-hara, as, ā* or *ī, am*, removing venom, antidotal; (*ā* or *ī*), f. the goddess who protects from the venom of snakes, (see *visha-dhātrī, manasā.*) — *Visha-hṛidaya, as, ā, am*, poison-hearted, cherishing hatred or hostility, malicious, malignant. — *Vishākta* (°*sha-ak*°), *as, ā, am*, smeared with poison, poisoned. — *Vishāgni* (°*sha-ag*°), *is*, m. the fire of poison. — *Vishāṅkura* (°*sha-aṅ*°), *as*, m. 'having a poisoned point,' a spear, dart. — *Vishādanī* (°*sha-ad*°), f. 'poison-destroying,' a kind of creeper (= *palāśī*). — *Vishānana* (°*sha-ān*°), *as*, m. 'having a poisonous mouth,' a snake. — *Vishāntaka* (°*sha-an*°), *as, ā, am*, poison-destroying, antidotal; (*as*), m. an epithet of Śiva, (so called because he swallowed the deadly poison produced at the churning of the ocean.) — *Vishāpaha* (°*sha-ap*°), *as, ā, am*, poison-repelling, antidotic, an antidote, (*mantrair vishāpahaiḥ*, with texts or charms which have the power of repelling poison); (*as*), m. a kind of tree, = *mushkaka*; (*ā*), f. a kind of birth-wort, Aristolochia Indica (= *arka-mūlā*; various other plants, = *indra-vāruṇī*; = *nir-vishā*; = *nāga-damanī*; = *sarpa-kaṅkālikā*). — *Vishābhāvā* (°*sha-abh*°), f. 'having no poison,' a species of plant (= *nir-vishā*). — *Vishāyudha* (°*sha-āy*°), *as*, m. 'armed with venom,' a snake. — *Vishārāti* (°*sha-ar*°), *is*, m. 'poison-enemy,' a species of plant (= *kṛishṇa-dhattūraka*). — *Vishāri* (°*sha-ari*), *is*, m. 'poison-enemy,' a kind of plant or tree (= *mahā-ćaṇćū*; = *ghṛita-karañja*). — *Vishāsya* (°*sha-ās*°), *as*, m. 'poison-mouthed,' a snake; (*ā*), f. the marking-nut plant, Semecarpus Anacardium. — *Vishāsvāda* (°*sha-ās*°), *as, ā, am*, tasting poison (Manu XI. 9; cf. *madhv-āpāta*).

Vishaṇi, is, m. a sort of snake.

Vishala, as, m. poison, venom.

Vishāya, Nom. A. *vishāyate, -yitum*, to become poison, turn into poison.

Vishāra, as, m. a snake.

Vishālu, us, us, u, venomous, poisonous.

1. *vishita, as, ā, am*, Ved. extended, spread, cast, (perhaps for 2. *vi-shita*, see under *vi-shi.*)

2. *vishṭa, as, ā, am* (for 1. see p. 941, col. 2), pervaded; (*ā*), f. the feces, excrement.

2. *vishṭi, is, is, i* (for 1. see p. 941, col. 2), performing, labouring; (*is*), f. pervading, penetrating; occupation, act, action; hire, wages; unpaid labour; sending, dispatching; consigning to hell.

Vishṭvī, ind., Ved. having pervaded; having performed, (Sāy. = *vyāpya, kṛitvā*; in Naigh. II. 1. enumerated among the *karma-nāmāni.*)

Vishya, as, ā, am, worthy of poison, deserving death by poison.

विषञ्ज *vi-shañj* (*-sañj*), cl. 1. P. *-shajati, -shaṅktum*, to attach to, fix or fasten to, fix on; to hang or suspend upon (anything).

Vi-shakta, as, ā, am, firmly fixed or fastened to or entangled in (with loc.); clinging closely, adhering

to, firmly rooted; in contact with, hung or suspended on (anything); emaciated, (Sāy. = *viśesheṇa saktāvayava, kṛiśāvayava.*)

Vi-shaṅga, as, m. attachment, contact; hanging or depending on.

विषण्ड *vishaṇḍa, am*, n. the fibres of the stalk of the water-lily.

विषत्वर *vishatvara, as*, m. a buffalo.

विषद् *vi-shad* (*-sad*), cl. 1. 6. P. *-shīdati* (Impf. *vy-ashīdat* or *vy-asīdat*, Pāṇ. VIII. 3, 119; Perf. *vi-shasāda*, Pāṇ. VIII. 3, 118), *-shattum*, to sink down, be exhausted; to be sorrowful or afflicted or dejected; to despair, despond; to be afraid: Caus. *-shādayati, -yitum*, to cause to sink down, exhaust, make sorrowful or fearful, afflict, vex, grieve.

Vi-shaṇṇa, as, ā, am, dejected, sad, desponding, spiritless, downcast, out of spirits, wanting in energy, disinclined to exertion. — *Vishaṇṇa-tā*, f. or *vishaṇṇa-tva, am*, n. dejection, sadness, want of energy or spirit, languor, lassitude (especially as one of the effects of unsuccessful love). — *Vishaṇṇa-mukha, as, ī, am*, or *vishaṇṇa-vadana, as, ā, am*, dejected in countenance, looking sad or dejected. — *Vishaṇṇa-rūpa, as, ā, am*, having a sorrowful aspect, being in a sorrowful mood.

Vi-shāda, as, m. dejection, depression, lowness of spirits, despondency, want of energy, languor, lassitude (especially as the result of unrequited love); sadness, sorrow, affliction; disappointment, despair (one of the Vyabhićāri-bhāvas); fear, weakness; dulness, stupidity, insensibility (= *moha*).

Vi-shādita, as, ā, am, caused to sink down, made sorrowful, dejected.

Vishādin, ī, inī, i, dejected, disconsolate, sad.

Vi-shīdat, an, antī, at, sinking down, desponding, sorrowing, despairing.

विषम *vi-shama, as, ā, am*, uneven, rough, rugged, hilly, difficult of access; unequal, irregular; odd, not even (in numbers); different; difficult, hard to be understood (as a book); rough, coarse, rude, cross; disagreeable, painful, troublesome, vexatious; odd, unusual, unequalled, unparalleled; intermittent, inconstant; unfair, dishonest, partial; bad, adverse, unpropitious; wicked; fearful, awful, unhappy; (*as*), m., N. of Vishṇu; (*am*), n. unevenness, inequality; oddness (of numbers); an inaccessible place, thicket, pit, precipice; difficulty, pain, misfortune; (in rhetoric) description of unusual or incompatible cause and effect; (*am*), ind. unequally, unfairly. — *Vishama-karṇa, as*, m. (or *am*, n.?), a quadrangle or tetragon with unequal diagonals; the hypothenuse of a right-angled triangle (especially as formed between the gnomon of a dial and the two sides of the shadow). — *Vishama-karman, a*, n. an odd or unequalled act; (in arithmetic or algebra) the finding of two quantities when the difference of their squares is given and either the sum or difference of the quantities. — *Vishama-kāla, as*, m. an unfavourable time, inauspicious season. — *Vishama-khāta, am*, n. an irregular excavation or solid, one with unequal sides. — *Vishama-ćaturasra* or *vishama-ćaturbhuja, am*, n. an unequal four-sided figure, a trapezium. — *Vishama-ććhada, as*, m. 'having uneven or odd leaves,' the plant Echites Scholaris. — *Vishama-ććhāyā*, f. 'uneven-shadow,' the shadow of the gnomon at noon when the sun is on the equinoctial line. — *Vishama-jvara, as*, m. irregular fever, irregularly remittent fever. — *Vishama-tribhuja, as*, m. a scalene triangle. — *Vishama-dhātu, us, us, u*, one whose bodily humors are unequally proportioned, unhealthy. — *Vishama-nayana, as*, m. 'having three or an odd number of eyes,' an epithet of Śiva. — *Vishama-pada, as, ī, am*, having unequal footmarks. — *Vishama-bhojana, am*, n. eating at irregular hours. — *Vishama-maya, as, ī, am*, produced by or resulting from inequality. — *Vishama-rūpya, as, ā, am*, produced by or resulting from unequal quantities or qualities. — *Vishama-lakshmī, īs*, f. adverse fortune, bad luck. — *Vishama-vibhāga, as*, m. unequal division of property amongst co-heirs. — *Vishama-śāyin, ī, inī, i*, sleeping irregularly. — *Vishama-śishṭa, as, ā, am*, 'unfairly left,' unjust, unfair (as applied to a division of property &c.). — *Vishama-śīla, as, ā, am*, 'having an uneven disposition,' cross tempered, rough, difficult. — *Vishama-sāhasa, am*, n. irregular boldness, temerity, daring. — *Vishama-stha, as, ā, am*, standing unevenly; being in an inaccessible position; being in embarrassed circumstances, being in difficulty or misfortune. — *Vishamāksha* (°*ma-ak*°), *as*, m. 'having three or an odd number of eyes,' an epithet of Śiva. — *Vishamānna* (°*ma-an*°), *am*, n. irregular or unusual food. — *Vishamāyudha* (°*ma-āy*°), *as*, m. 'having five or an odd number of arrows,' an epithet of Kāma-deva. — *Vishamāvatāra* (°*ma-av*°), *as*, m. descending on uneven ground. — *Vishamāśana* (°*ma-aś*°), *am*, n. eating irregularly (either as to quantity or time). — *Vishamāśaya* (°*ma-āś*°), *as, ā, am*, having an unfair disposition, dishonest, crafty. — *Vishamī-bhū*, cl. 1. P. *-bhavati*, &c., to become uneven or irregular, to stumble. — *Vishamekshaṇa* (°*ma-ik*°), *as*, m. = *vishamāksha*, an epithet of Śiva. — *Vishameshu* (°*ma-ish*°), *us*, m. 'having an odd number of arrows,' an epithet of Kāma-deva; [cf. *vishamāyudha*.] — *Vishamonnata* (°*ma-un*°), *as, ā, am*, unevenly raised. — *Vishamopala* (°*ma-up*°), *as, ā, am*, having rough stones or rocks.

Vishamita, as, ā, am, made uneven or irregular, made crooked, frowning, (*vishamita-ćakshushā*, with frowning or scowling eye); made difficult to be walked on.

Vishamīya, as, ā, am, connected with or produced by inequality, resulting from inequalities, unequal, uneven, irregular.

विषय *vi-shaya*. See col. 3.

विषह् *vi-shah* (*-sah*), cl. 1. A. *-shahate, -shahitum* or *-soḍhum* (not *-shoḍhum*, Pāṇ. VIII. 3, 115), to endure, bear, suffer, sustain; to be able to resist or overcome; to be able to conquer; to be able to settle or determine; to be able to do anything (with infin., e.g. *vihātum vishehe*, he was able to quit).

1. *vi-shahya, as, ā, am*, to be borne or endured; possible to be determined, (*sīmāyām avishahyāyām*, when a boundary is not possible to be settled, Manu VIII. 265); possible.

2. *vi-shahya*, ind. having endured, having borne, &c.

Vi-soḍha, as, ā, am (Pāṇ. VIII. 3, 115), endured, borne.

विषा *vi-shā*, ind. See *vi-sho*.

विषाण *vishāṇa, as, am*, m. n. (probably fr. *vi-sho*, thought by others to be fr. rt. 2. *vish*), a horn, the horn of any animal (usually neut., *khara-v*°, an ass's horn, i. e. a mere chimera or impossibility, = *śaśa-v*°, q. v.), the tusk of an elephant or boar; (*ī*), f. a particular plant (the fruit of which is compared to a ram's horn, = *mesha-śṛiṅgī*); a medicinal root, = *kshīra-kākolī*; (*am*), n. a sort of medicinal plant, Costus Speciosus (= *kushṭha*). — *Vishāṇa-kosha, as*, m. the hollow of a horn. — *Vishāṇonnamita-skandha* (°*ṇa-un*°), *as, ā, am*, having shoulders raised up towards (or high enough to meet) the horns. — *Vishāṇollikhita-skandha* (°*ṇa-ul*°), *as, ā, am*, whose shoulders are grazed or scratched by his horns (said of the leader of a herd of cattle to mark superiority).

Vishāṇikā, f. a sort of plant (= *mesha-śṛiṅgī*).

Vishāṇin, ī, inī, i, having horns, horned, having huge tusks; (*ī*), m. any horned animal or animal having tusks; a bull; an elephant.

विषाद *vi-shāda*. See col. 1.

विषि *vi-shi* (*-si*), cl. 5. 9. P. A. *-shiṇoti, -shiṇute, -shiṇāti, -shiṇīte, -shetum*, to bind to (any one or anything), attach, connect; to conciliate, appease (Ved.); to unbind, loosen.

Vi-shaya, as, m. an object of sense, (these are five in number, the five *indriya* or organs of sense having each their proper *vishaya* or object, viz. 1. *śabda*, 'sound,' for the ear, cf. *śruti-vishaya*; 2. *sparśa*, 'tangibility,' for the skin; 3. *rūpa*, 'form' or 'colour,' for the eye; 4. *rasa*, 'savour,' for the tongue; 5. *gandha*, 'odour,' for the nose: and these five Vishayas are sometimes called the Guṇas or 'properties' of the five elements, ether, air, fire, water, earth, respectively; cf. *śruti-vishaya-guṇa*); a symbolical expression for the number five; anything perceptible by the senses, any object (of affection, of desire, of art, &c.); object of concern or attention, worldly object or aim, pursuit, affair, concern, business, transaction; worldly or sensual enjoyment, pleasure of sense, sensuality, subject, subject-matter, topic, the subject of a book, (at the end of an adj. comp. = 'being on the subject of,' 'treating of,' 'relating to,' e.g. *dhana-vishaya, as, ā, am*, relating to wealth); subject of an argument, general head, (one of the Adhikaraṇas, see *adhi-karaṇa*); a country, native country, home, region, district, province, kingdom, realm, domain, empire, place; department, field, sphere, element, peculiar province, peculiar abode (e.g. a particular study is the *vishaya* of its professors, a particular town of its citizens, water of fish, air of birds, &c.); that which comes within the range of sight, horizon, scope, range, compass, reach [cf. *ćakshur-v*°]; refuge, asylum; anything indigenous or peculiar to a province, &c.; a religious obligation or observance; a collection of villages; a lover, husband; semen virile; *vishaye*, loc. c. sing. in or on any object, (often used by commentators to denote that a word is in the loc. c.), on the subject of, in relation to, in regard to, concerning, regarding, with reference to, (*atra vishaye*, with regard to this object; *strīṇām vishaye*, concerning women; *dhana-vishaye*, on the subject of wealth.) *Vishaya* may be often used in some of the above senses at the end of adj. comps. (e.g. *avakāśa-vishaya, as, ā, am*, having space as a sphere of action; *ananya-v*°, having regard to no other object; cf. *palāyana-v*°, *a-ćakshur-v*°). — *Vishaya-karman, a*, n. worldly business or act. — *Vishaya-kāma, as*, m. desire of worldly goods or pleasures. — *Vishaya-grāma, as*, m. the aggregate or assemblage of objects of sense or visible objects. — *Vishaya-jñāna, am*, n. acquaintance with worldly affairs. — *Vishaya-tā*, f. or *vishaya-tva, am*, n. the character or condition of an object, the relation between an object and the knowledge of it (in phil.). — *Vishaya-pratyabhijñāna, am*, n. the recognition of objects (in phil.). — *Vishaya-pravaṇa, as, ā, am*, attached to objects of sense, addicted to sensual objects. — *Vishaya-vāsin, ī, inī, i*, engaged in the affairs of life. — *Vishaya-vićāra, as*, m., N. of a treatise by Gadādhara. — *Vishaya-saṅga-ja, as, ā, am*, produced by addiction to sensuality. — *Vishaya-sukha, am*, n. the pleasures of sense. — *Vishaya-spṛihā*, f. desire for objects of sense, longing for sensual objects. — *Vishayātmaka* (°*ya-āt*°), *as, ā, am*, consisting of or identified with sensual or worldly objects, having a sensual nature, sensual, carnal. — *Vishayābhirati* (°*ya-abh*°), *is*, f. the enjoyment of objects of sense. — *Vishayāsakta* (°*ya-ās*°), *as, ā, am*, attached to objects of sense, devoted to the world. — *Vishayī-karaṇa, am*, n. the making anything an object of perception or thought, taking cognizance of an object. — *Vishayī-kṛi*, cl. 8. P. *-karoti, -kartum*, to make anything an object of sense or an object of thought; to apprehend, take cognizance of, perceive. — *Vishayī-kṛita, as, ā, am*, made an object of sense or activity; perceived. — *Vishayī-bhū*, cl. 1. P. *-bhavati, -bhavitum*, to become an object of sense or perception; to become an object of concern or attention; to become the province or property of any one or anything. — *Vishayī-bhūta, as, ā, am*, become or made an object of perception, &c. — *Vishayaishin* (°*ya-esh*°), *ī, iṇī, i*, desirous of objects of sense, devoted to worldly pursuits. — *Vishayopasevā* (°*ya-up*°), f. addiction to pleasures of sense, sensuality.

Vishayaka, *as*, *ā*, *am*, relating to an object; (at the end of comps.) having for an object or subject, relating to, having reference to, on the subject of, treating of, concerning. — *Vishayaka-tva*, *am*, n. the being an object, the state of an object or affair or circumstance.

Vishayāyin, *ī*, m. (according to some fr. *vishaya* + *yin* = *vin*), any one addicted to objects of sense or attentive to worldly objects; a man of business, man of the world; a king; a sensualist, voluptuary, epicurean; epithet of Kāma-deva (the god of love); a materialist, one who disbelieves the existence of anything not cognizable by the senses; an organ of sense.

Vishayin, *ī*, *iṇī*, *i*, relating to objects of sense, attached to sensual objects, engaged or interested in worldly occupations or enjoyments; sensual, carnal, worldly; (*ī*), m. a king (as ruling a country or engaged in the business of government); a man of business, man of the world, worldling; a sensualist, voluptuary; epithet of Kāma-deva (god of love); a materialist, one who disbelieves or denies the existence of everything except objects of sense; (*i*), n. an organ of sense.

Vishayīya, *as*, *ā*, *am*, relating to an object, &c.

2. *vi-shita*, *as*, *ā*, *am* (for 1. see p. 946, col. 3; for 3. see under *vi-sho*), unfastened, loosened, let loose, unarrested, discharged, (Sāy. = *vi-mukta*, *vi-shyūta*.)

विषु *vishu*, ind. (perhaps connected with 1. *vi* or for an original *drishu*, loc. pl. of *dri*, see 1. *vi*), in two equal parts, equally, variously, differently, manifold, many; same, like. — *Vishu-pada*, *am*, n. the autumnal equinox (?). — *Vishu-rūpa*, *as*, *ā*, *am*, Ved. of various or different shape or colour, &c. — *Vishū-vrit*, *t*, *t*, *t* (*vishū* for *vishu*), Ved. turning or moving everywhere, existing everywhere.

Vishuṇa, *as*, *ā*, *am*, having various motion or extension, moving variously, going in various ways, having various forms, (Sāy. = *vishv-añć* or *vishvag-añćana* or *nānā-rūpa*); having uniform motion; adverse, hostile, disorderly, wicked. (Sāy. = *vi-shama*, Rig-veda VII. 21, 5; = *parāṅ-mukha*, Rig-veda V. 34, 6); (*as*), m. the equinox (= *vishuva* below).

Vishupa, *am*, n. = *vishuva*, the equinox.

Vishuva, *am*, n. (abbreviated from *vishu-vat*), 'point of equal separation,' the equinoctial point, the first point of Aries or Libra into which the sun enters at the vernal or autumnal equinox. — *Vishuva-ććhāyā*, f. the shadow of the gnomon or index of a dial at noon when the sun is on the equinoctial points. — *Vishuva-dina*, *am*, n. the day of the equinox. — *Vishuva-rekhā*, f. the equinoctial line. — *Vishuva-saṅkrānti*, *is*, f. the sun's equinoctial passage, the passing of the sun into the next sign at either equinox.

Vishu-vat, *t*, n. (probably formed fr. *vishu* + *vat*), 'possessing a separation into two equal parts,' the point of equal separation, i. e. the equinoctial point or equinox; the central day in a Sattra or sacrificial session. — *Vishuvat-prabhā*, f. the equinoctial shadow. — *Vishuvat-saṅkrānti*, *is*, f. the sun's equinoctial passage, the passing of the sun into the next sign at either equinox. — *Vishuvad-bhā*, *ās*, f. the equinoctial shadow. — *Vishuvad-vritta*, *am*, n. the equinoctial circle or line. — *Vishuvan-maṇḍala*, *am*, n. the equinoctial circle or line.

Vishv-añć, *aṅ*, *-shūći*, *ak* (fr. *vishu* + *añć*; sometimes incorrectly written *viśvañć*), going everywhere, all-pervading; separating into two or into several parts, different, various; alternately (as day and night); (*ak*), n. the equinox; (*ak*), ind. every way, all around, all about, everywhere; alternately, (Sāy. = *samyak*, Rig-veda I. 146, 3.) — *Vishvak-sena* or *vishvak-sena*, *as*, m. (sometimes written *viśvak-sena*), 'whose hosts or powers go everywhere,' epithet of Vishṇu, or of a particular form of that deity to whom the fragments of a sacrifice are offered; N. of the fourteenth Manu; of a king; (*ā*), f. a kind of plant (commonly called Priyaṅgu). — *Vishvaksena-priyā*, f. 'beloved of Vishṇu,' an epithet of Lakshmī; a sort of yam, Dioscorea. — *Vishvag-aśva*, *as*, m., N. of a king. — *Vishvag-āyat*, *an*, *antī*, *at*, spreading or going in every direction. — *Vishvag-gata*, *as*, *ā*, *am*, gone all about, spread, extended. — *Vishvag-gati*, *is*, f. going all about, going everywhere, entering into every (topic). — *Vishvag-jyotis*, *is*, m., N. of the eldest of the 100 sons of Sata-jit. — *Vishvag-vāyu*, *us*, m. a kind of noxious wind which blows from all quarters.

Vishvadryañć, *aṅ*, *-drīći*, *ak* (fr. *vishu* + *adri* + *añć*; cf. *tadryañć*, *madryañć*), going everywhere, all-pervading, going in all directions.

Vishvāñć, *āṅ*, m. (for *vishv-añć*), Ved., N. of an Asura who had the power of going everywhere (Rig-veda I. 117, 16).

विषूचिका *vi-shūćikā*, f. cholera, = *vi-śūćikā*, q. v.

विषूवत् *vishūvat*, *ān*, *atī*, *at* (in the Pada text of Rig-veda I. 84, 10. *vishu-vat*), Ved. pervading, (Sāy. = *vyāpti-yukta*, as if fr. rt. 2. *vish*); poured forth (as Soma juice); prepared in the sacrifice, (as if for *vi-shuvat* fr. rt. 3. *su*); (*ān*), m. a particular kind of sacrifice; [cf. *vishu-vat*.]

विषो *vi-sho* (*-so*), cl. 4. P. *-shyati*, *-shātum*, Ved. to gush out, rush forth; to bring to an end or issue, cause to issue out; to open, distend, (Sāy. = *vivritam kri*); to offer.

Vi-shā, ind. (said in Uṇādi-s. IV. 36. to be fr. *vi-sho* above), intellect, understanding. (For *vishā* see under *visha*, p. 946, col. 2.)

3. *vi-shita*, *as*, *ā*, *am* (for 1. see p. 946, col. 3; for 2. see col. 1), opened, &c.

Vi-shyat, *an*, *antī*, *at*, throwing, hurling, (Sāy. = *pra-kshipat*, Rig-veda V. 45, 1.)

विष्क् *vishk* [cf. rt. *vashk*], cl. 10. P. *vishkayati*, *-yitum*, to see, perceive.

विष्कन्द् *vi-shkand* (also written *vi-skand*, q. v.), cl. 1. P. *-shkandati* (or *-skandati*), *-shkantum* (or *-skantum*), to go in different directions, wander about, stray, disperse; to go away.

Vi-shkanttri, *tā*, *trī*, *tri*, going in various directions, dispersing; going away.

Vi-shkanda, *as*, m. dispersing, going away.

Vi-skanna, *as*, *ā*, *am* (not *vi-shkaṇṇa*, see Pāṇ. VIII. 3, 73), gone in various directions, dispersed, gone away.

विष्कभ् *vi-shkabh*. See *vi-shkambh*.

विष्कम्भ् *vi-shkambh* (also written *vi-skambh*, q. v.), cl. 5. 9. P., 1. A. *-shkabhnoti*, *-shkabhnāti*, *-skambhate* (Pāṇ. VIII. 3, 77), *-shkambhitum* (Ved. Inf. *vishkabhe*, Sāy. = *vi-shkambhaṇāya*), to fix firmly, support, prop; to obstruct; to fix asunder, fix separately, hold asunder; to set free, allow to come forth, escape.

Vi-shkabdha, *as*, *ā*, *am*, fixed firmly, obstructed, impeded.

Vi-shkabhita, *as*, *ā*, *am*, Ved. fixed or held asunder, separately fixed.

Vi-shkambha, *as*, m. obstacle, hindrance, impediment, resistance; the bolt or bar of a door, the supporting beam or pillar of a house; a post; a tree; the first of the twenty-seven astronomical periods called Yogas, the leading star of the first lunar mansion; an interlude or introductory scene (coming between the acts [*aṅkayor madhya-varti*] and performed by an inferior actor or actors [*nīća-pātra-prayojitaḥ*], who explain to the audience the progress of the plot, and thus bind firmly together the story of the drama by concisely alluding to what is supposed to have happened in the intervals of the acts or what is likely to happen at the end, cf. *pra-veśaka*); spreading, extension; the breadth or diameter of a circle; action, doing anything; a particular posture practised by Yogins or devotees.

Vi-shkambhaka, *as*, m. = *vi-shkambha* above.

Vi-shkambhaṇa, *am*, n. the act of obstructing, impeding, &c.

Vi-shkambhita, *as*, *ā*, *am*, impeded, hindered, obstructed, precluded, shut out from.

Vi-shkambhin, *ī*, *iṇī*, *i*, obstructive, impeding; (*ī*), m. the bolt or bar of a door.

विष्किर *vish-kira*, *as*, m. (fr. *vi-kṛī* with euphonic *s* inserted, cf. *vi-kira*), scattering about, tearing to pieces; one who scatters about or tears in pieces; a cock; a bird (in general).

विष्ट *vishṭa*. See p. 946, col. 3.

विष्टन् *vi-shṭan* (*vi-stan*), cl. 1. P. *-shṭanati*, *-shṭanitum*, to groan, sigh.

विष्टप् *vishṭap*, *p*, f. (probably connected with *vi-shṭambh* below), 'anything fixed,' a place, region, world; the firmament, heaven, (Sāy. = *svarga-loka*.)

Vishṭapa, *as*, *am*, m. n. a world, region, place, (Sāy. = *sthāna*; cf. *pishṭapa*); a vessel, cup (Ved.).

विष्टम्भ् *vi-shṭambh* (*-stambh*), cl. 5. 9. P. *-shṭabhnoti*, *-shṭabhnāti* (Perf. *vi-tastambha*), *-shṭambhitum*, to prop or fix asunder, hold or keep apart, fix firmly, prop, support; to place or put down firmly, plant (the feet) firmly; to obstruct, stop, prohibit, hinder: Caus. *-shṭambhayati*, *-yitum*, to cause to stop, obstruct; to paralyse.

Vi-shṭabdha, *as*, *ā*, *am*, fixed apart; fixed firmly, propped, supported, stayed, fixed, firm, well-supported, placed firmly, planted in or upon; obstructed, stopped, hindered, paralysed, made stiff or motionless. — *Vi-shṭabdha-tā*, f. firmness, confidence.

Vi-shṭabha, *am*, n. 'that which is fixed or planted firmly,' the world.

Vi-shṭabhita, *as*, *ā*, *am*, fixed firmly, propped, supported.

Vi-shṭabhya, ind. having fixed asunder, having propped, having planted (the feet) firmly, having rested upon, having stopped, having made to stand still.

Vi-shṭambha, *as*, m. a support, supporter, prop (Ved.); planting firmly, placing in or on; stepping, planting the feet; obstruction, impediment, hindrance, obstacle; stopping, staying; obstruction of the urine or feces, ischury, constipation; paralysis, loss of motion.

Vi-shṭambhin, *ī*, *inī*, *i*, obstructing, stopping, impeding, hindering; checking (as perspiration &c.), chilling; making motionless.

विष्टर *vi-shṭara*, *as*, m. (= *vi-stara*, see under *vi-stṛī*), anything spread out, a layer, bed, couch; a seat, stool, chair, couch, &c.; the seat of the presiding Brāhman at a sacrifice (either real or in effigy); a seat made of twenty-five straws of Kuśa grass tied up in a sheaf; a handful of Kuśa grass; a tree. — *Vishṭara-bhāj*, *k*, *k*, *k*, occupying a seat, seated. — *Vishṭara-śravas*, *ās*, m. 'having broad or spreading ears (?),' an epithet of Vishṇu or Kṛishṇa. — *Vishṭara-stha*, *as*, *ā*, *am*, sitting on a seat, reclining on a bed (of leaves &c.). — *Vishṭarottara* (°*ra-ut*°), *as*, *ā*, *am*, covered with Kuśa grass.

Vi-shṭāra, *as*, m. (only used for *vi-stāra* when metre is denoted, according to Pāṇ. VIII. 3, 94, III. 3, 34), expansion, extension. — *Vishṭāra-paṅkti*, *is*, f. a particular form of Paṅkti metre (consisting of four lines, the first and last lines having eight syllables each and the second and third twelve each). — *Vishṭāra-bṛihatī*, f. a species of Bṛihatī metre (containing eight syllables in the first and fourth lines and ten in the second and third lines).

Vishṭārin, *ī*, *iṇī*, *i*, Ved. epithet of a kind of oblation.

विष्टि *vishṭi*. See p. 941, col. 2.

विष्टिरस् *vishṭiras*, pl., this word occurs in Rig-veda II. 13, 10. in connection with *shaṭ*, and is said by Sāy. to mean the six widely spread objects (*vistīrṇāḥ shaṭ*), viz. heaven, earth, day, night, water, and plants.

विष्टु *vi-shṭu* (*-stu*), cl. 2. P. *-shṭauti*, *-shṭa-*

viti (Impf. *vy-ashṭaut* or *vy-astaut*, Pāṇ. VIII. 3, 71). *-shṭotum*, to praise very much, extol with praises.

Vi-shṭāva, N. of a division of the Vi-shṭuti (?).

Vi-shṭuta, as, ā, am, praised highly, extolled.

Vi-shṭuti, is, f. a variety of arrangement for reciting the verses of the Tri-vṛit Stoma, (three such varieties are enumerated, viz. *udyatī, parivartinī*, and *kulāyinī*); (*ayas*), f. pl., N. of particular treatises on Vedic ritual.

विष्ठल *vi-shṭhala* (i. e. *vi-sth°*), *am*, n. a remote place, a spot situated apart or at a distance.

विष्ठा 1. *vi-shṭhā* (*-sthā*), cl. 1. A. *-tishṭhate* (ep. also P. *-ti*), Aor. *vy-ashṭhāt, -shṭhātum*, to stand apart; to stand firmly, remain stationary or fixed, stay, abide, remain, dwell, stop; to be diffused or spread abroad; to spread everywhere, be present in; to go out; to attack, invade.

Vi-tasthāna, as, ā, am, Ved. (for *vi-tishṭhamāna*), stopping, being stopped or impeded.

Vi-tishṭhamāna, as, ā, am, remaining fixed or stationary, abiding, staying, being permanent.

2. *vi-shṭhā*, f., Ved. intermediate space, interval.

Vi-shṭhita, as, ā, am, abiding, stopping; fixed.

विष्ठा 3. *vishṭhā*, f. (probably connected with *vishṭā*, see under 2. *vishṭa*), feces, excrement.

विष्णापू *vishṇāpū, ūs*, m., Ved., N. of a Ṛishi (restored to his father Viśvaka by the Aśvins).

विष्णु *vishṇu, us, us, u* (in Uṇādi-s. III. 39. said to be fr. rt. 2. *vish*, 'to pervade;' according to some fr. rt. 1. *viś*), all-pervading, encompassing, pervading, penetrating (Ved); (*us*), m., N. of one of the principal Hindū deities, (in the later mythology regarded as 'the preserver,' and with Brahmā 'the creator' and Śiva 'the destroyer,' constituting the well-known Tri-mūrti or triad; although Vishṇu comes second in the triad he is identified with the supreme deity by his worshippers; in the Vedic period, however, he is not placed in the foremost rank, and though frequently invoked with Indra, Varuṇa, the Maruts, Rudra, Vāyu, and the Ādityas, his superiority to these is never stated, and he is even described in one place as celebrating the praises of Indra and deriving his power from that god [cf. his later name *Indrānuja*, 'younger brother of Indra'], the point which distinguishes him from the other Vedic deities being chiefly his striding over the heavens, which he is said to do in three paces [see *tri-vikrama*], explained as denoting the threefold manifestations of light in the form of fire, lightning, and the sun, or as designating the three daily stations of the sun in his rising, culminating, and setting; the later legend of the Vāmana Ava-tāra grew out of this Vedic conception [see *bali*]; he does not appear to have been included at first among the Ādityas or sons of Aditi, whose number in the Vedic period varies from six to eight, though in later times, when their number was raised to twelve, representing the sun in the twelve months of the year, Vishṇu is accorded the foremost place among them; in the Brāhmaṇas he is identified with sacrifice, and in one described as a dwarf; in the Mahā-bhārata and Rāmāyaṇa he is not connected with the sun, but gradually rises to the supremacy which he now enjoys as the most popular deity of modern Hindū worship, and although in some passages of the former he is represented as paying homage to Śiva [cf. his name *Śiva-kīrtana*], the great rivalry between these gods and their worshippers—who are respectively called Vaishṇavas and Śaivas, and who each exalt their favourite to the first place in the Hindū Pantheon—is not fully developed till the period of the Purāṇas; the distinguishing feature in the character of the Post-vedic Vishṇu is his condescending to become incarnate in a portion of his essence on ten principal occasions, to set right particular disturbances or deliver mankind from certain great dangers; his ten principal incarnations or Avatāras are, 1. the Matsya or 'fish;' 2. the Kūrma or 'tortoise;' 3. the Varāha or 'boar;' 4. the Nara-siṇha or 'man-lion;' 5. the Vāmana or 'dwarf' [see *bali*]; 6. Paraśu-rāma or 'Rāma with the axe,' i. e. Rāma, son of Jamad-agni; 7. Rāma-ćandra or 'the illustrious Rāma,' i. e. Rāma, the son of Daśa-ratha and hero of the Rāmāyaṇa; 8. Kṛishṇa or 'the dark One,' who is held by the Vaishṇavas to be not so much an incarnation of Vishṇu as the very essence of Vishṇu or rather Vishṇu himself, so that the Bala-rāma incarnation, which is sometimes mixed up with this eighth Ava-tāra, is also occasionally substituted for it; 9. Buddha or 'the enlightened One,' by adopting whom the Brāhmans appear to have desired to effect a compromise between their own creed and Buddhism; 10. Kalki, which is yet to come; see these various incarnations s. v.; some of the Purāṇas multiply these Ava-tāras to the number of twenty-two or even twenty-four; as the supreme being Vishṇu is often identified with Nārāyaṇa, the personified Purusha or primeval living spirit [described as moving on the waters, reclining on Śesha, the serpent of infinity, while the god Brahmā emerges from a lotus growing from his navel; cf. Manu I. 10]; the wife of Vishṇu is Lakshmī or Śrī, and his paradise is called Vaikuṇṭha; he is usually represented with a peculiar mark on his breast called Śrī-vatsa, and as holding a *śaṅkha* or conch-shell called Pāñćajanya, a *ćakra* or quoit-like missile-weapon called Su-darśana, a *gadā* or club called Kaumodakī, and a *padma* or lotus; he has also a bow called Śārṅga, and a sword called Nandaka; his *vāhana* or vehicle is Garuḍa, q. v.; he has a jewel on his wrist called Syamantaka, another on his breast called Kaustubha, and the river Ganges is said to issue from his foot; the demons slain by him in his character of 'preserver from evil,' or by Kṛishṇa as identified with him, are Madhu, Dhenuka, Ćāṇūra, Yamala, and Arjuna [see *yamalārjuna*], Kālanemi, Haya-grīva, Śakaṭa, Arishṭa, Kaiṭabha, Kaṇsa, Keśin, Mura, Sālva, Mainda, Dvi-vida, Rāhu, Hiraṇya-kaśipu, Vāṇa, Kāliya, Naraka, Bali; he is worshipped under a thousand names, which are all enumerated in the Anuśāsana-parvan of the Mahā-bhārata, ll. 6950–7056; for his epithet, 'younger brother of Indra,' see *bali*; he is sometimes regarded as the divinity of the lunar mansion called Śravaṇa; Vishṇu Prājāpatya is said to be the author of Ṛig-veda X. 184); N. of Agni or fire; of one of the Vasus; of an ancient law-giver or writer of a law-book; a pure or pious person (= *śuddha*). — *Vishṇu-ṛiksha, am*, n. (according to the Śabda-k.) the Nakshatra or lunar mansion called Śravaṇa (presided over by Vishṇu). — *Vishṇu-kanda*, a species of bulbous root (= *jala-vāsa, bahu-sampuṭa*). — *Vishṇu-kavi, is*, m., N. of a poet. — *Vishṇu-kāñći*, f., N. of a town (said to have been founded by Śaṅkara). — *Vishṇu-kānti-tīrtha, am*, n., N. of a place. — *Vishṇu-krama, as*, m. the step of Vishṇu; [cf. *tri-vikrama*.] — *Vishṇu-krāntā*, f. the plant Clitorea Ternatea (= *a-parājitā*). — *Vishṇu-gupta, as*, m. 'hidden by Vishṇu,' N. of the Muni Vātsyāyana; of the saint Kauṇḍinya (said to have been concealed by Vishṇu when pursued by Śiva, whom he had incensed); N. of the sage Ćāṇakya; of a follower of Śaṅkarāćārya; a species of root (= *vishṇu-kanda*). — *Vishṇu-guptaka, am*, n. a kind of root (= *ćāṇakya-mūlaka*). — *Vishṇu-gṛiha, am*, n. 'Vishṇu's abode,' N. of a country or city, (also called Stamba-pura.) — *Vishṇu-ćakra, am*, n. the discus or quoit-like weapon of Vishṇu; epithet of a particular mystical circle (formed from the lines in the hand). — *Vishṇu-ćandra, as*, m., N. of an astronomer. — *Vishṇu-tattva-nirṇaya, as*, m. 'investigation or proof of the essence of Vishṇu,' N. of a work. — *Vishṇu-tīrtha, am*, n. 'Vishṇu's Tīrtha,' N. of a place of pilgrimage. — *Vishṇu-tulya-parākrama, as, ā, am*, having power equal to that of Vishṇu. — *Vishṇu-taila, am*, n. a kind of medicinal oil (said to have been fabricated by the Aśvins, = *pūraṇa*). — *Vishṇu-datta, as*, m. 'Vishṇu-given,' a proper N. — *Vishṇu-dattaka, as*, m., N. of a scribe. — *Vishṇu-dāsa, as*, m. 'Vishṇu's slave,' N. of a Brāhman. — *Vishṇu-daivata, as*, &c., having Vishṇu for a presiding deity. — *Vishṇu-daivatya, as, ā, am*, having Vishṇu for a presiding deity; (*ā*), f., N. of the eleventh and twelfth lunar day of each fortnight. — *Vishṇu-dharma, as*, m. a kind of Śrāddha. — *Vishṇu-dharmottara* (°*ma-ut*°), *am*, n., N. of a work consisting of a dialogue between the son of Janam-ejaya and Śaunaka, &c. — *Vishṇu-dvish, ṭ*, m. 'hating Vishṇu,' (with Jainas) an epithet of nine beings at enmity with Vāsudeva (= *prati-vāsudeva*). — *Vishṇu-pañjara, am*, n. a kind of mystical prayer or charm for securing the favour of Vishṇu, (see *pañjara*.) — *Vishṇu-pada, am*, n. 'station or step of Vishṇu,' the meridian sky (Ved. = *mādhyandinam antariksham*), the sky, heaven, atmosphere; an image of the foot of Vishṇu worshipped at Gayā; the sea of milk; a lotus; (*ī*), f., N. of the Ganges (as issuing from Vishṇu's foot); one of the twelve Saṅkrāntis or sun's passages into a sign of the zodiac (especially the first sign after the equinox). — *Vishṇupada-tīrtha, am*, n., N. of a Tīrtha sacred to Vishṇu. — *Vishṇupadī-ćakra, am*, n. a particular astrological circle or diagram. — *Vishṇupady-utpatti, is*, f. 'source of the Vishṇu-padī,' N. of a chapter in the Sṛishṭi-khaṇḍa of the Padma-Purāṇa. — *Vishṇu-pura, am*, n. Vishṇu's city or abode; (*ī*), f., N. of a city. — *Vishṇu-purāṇa, am*, n., N. of one of the most celebrated of the eighteen Purāṇas, (this Purāṇa conforms more than any other to the definition *pañća-lakshaṇa*, q. v.; it is divided into six books, the first treats of the details of creation, and explains how the universe proceeded from Pra-kṛiti or the eternal germ of all material things, and how after the world had been fitted for the reception of living creatures, it was peopled by the Prajā-patis or patriarchs and their posterity, who are described as governing the earth during the Svāyambhuva Manv-antara; the second continues the kings of this period, and the mention of Bharata, who gave his name to India, leads to many curious geographical and astronomical details; the third treats of the Vedas and other sacred writings, as well as of caste and the principal Hindū institutions; the fourth gives a list of dynasties and a kind of historical chronicle mixed with fable; the fifth is entirely devoted to the life of Kṛishṇa; the sixth contains an account of the dissolution of the world and the end and renovation of all things.) — *Vishṇu-prīti, is*, f. land granted rent-free to Brāhmans in honour of Vishṇu or to maintain his worship. — *Vishṇu-bhakta, as*, m. a worshipper of Vishṇu. — *Vishṇu-bhakti, is*, f. the worship of Vishṇu. — *Vishṇu-bhakti-ćandrodaya* (°*ra-ud*°), *as*, m., N. of a work. — *Vishṇu-bhakti-rahasya, am*, n. 'mystery of the worship of Vishṇu,' N. of a work. — *Vishṇu-bhaṭṭa, as*, m., N. of a scribe. — *Vishṇu-mandira, am*, n. Vishṇu's temple; = *vishṇu-gṛiha*, q. v. — *Vishṇu-maya, as, ī, am*, emanated from Vishṇu. — *Vishṇu-māyā*, f. 'Vishṇu's illusion,' N. of Durgā. — *Vishṇu-māhātmya, am*, n. 'the glory or majesty of Vishṇu,' N. of a chapter of the Liṅga-Purāṇa. — *Vishṇu-mitra, as*, m., N. of a priest; of the author of a Prātiśākhya commentary (with the surname Kumāra). — *Vishṇu-yaśas, ās*, m., N. of the son of Brahma-yaśas and father of Kalki. — *Vishṇu-yāmala-tantra*, N. of a Tantra work. — *Vishṇu-ratha, as*, m. 'Vishṇu's chariot,' N. of Garuḍa, the bird and vehicle of Vishṇu. — *Vishṇu-rahasya, am*, n. 'mystical doctrine of Vishṇu,' N. of a work. — *Vishṇu-rāta, as*, m. 'Vishṇu-given,' N. of king Parikshit. — *Vishṇu-liṅgī*, f. a quail. — *Vishṇu-loka, as*, m. Vishṇu's world; = *brahma-loka* (according to some accounts; or placed above it, according to others). — *Vishṇu-vallabha, as, ā, am*, beloved by Vishṇu; (*ā*), f. the plant Echites Caryophyllata; a small fragrant shrub, Ocymum Sanctum; an epithet of Lakshmī. — *Vishṇu-vājapeyin, ī*, m., N. of an author. — *Vishṇu-vāhana* or *vishṇu-vāhya, as*, m. 'Vishṇu's vehicle,' epithet of Garuḍa. — *Vishṇu-śarman, ā*, m., N. of a leader of the sect of Bhaktas; of the author of the Pañća-tantra; of a scribe. — *Vishṇu-*

...yaka, am, n., N. of a Tīrtha sacred to Vishṇu. — Vishṇu-sahasra-nāma-kathana, am, n. 'enumeration of the thousand names of Vishṇu,' N. of a small portion of the Ānuśāsanika section of the Anuśāsana-parvan (ll. 6936–7078) of the Mahā-bhārata. — *Vishṇu-sahasra-nāma-bhāshya, am*, n., N. of a commentary by Śaṅkarāćārya on the thousand names of Vishṇu. — *Vishṇu-sinha, as*, m. a proper N. — *Vishṇu-sūkta, am*, n., N. of a Vedic hymn. — *Vishṇu-svāmin, ī*, m., N. of the original teacher of the Vaishṇava sect of the Rudra-sampradāyins, (he was the predecessor of a more celebrated teacher called Vallabhāćārya, q. v.); a temple or statue built in honour of Vishṇu. — *Vishṇūttara* (°*ṇu-ut*°), a grant of land rent-free for the worship of Vishṇu. — *Vishṇūtsava* (°*ṇu-ut*°), *as*, m. 'Vishṇu's festival,' a particular day sacred to Vishṇu. — *Vishṇv-avatāra, as*, m. a descent or incarnation of Vishṇu.

Vishṇūya, Nom. P. *vishṇūyati*, &c., to treat as Vishṇu, act towards any one (loc.) as Vishṇu.

विष्पन्द *vi-shpand* (*vi-spand*), cl. 1. A. *-shpandate, -shpanditum*, to throb, beat; to struggle.

Vi-shpanda, as, m. throbbing, beating.

विष्पर्धस् *vi-shpardhas* (*vi-spardas*), *ās, ās, as* [cf. *vi-spardh*], Ved. emulating, envious, (Sāy. *vi-spardhasaḥ = vividha-spardhāḥ*, Ṛig-veda V. 87, 4); free from emulation or rivalry, (Sāy. = *vi-gata-spardha*.)

विष्पश् *vi-shpaś* (*vi-spaś*), *ṭ*, m., Ved. one who frees from obstruction, a deliverer; an especial adversary, (Sāy. = *viśesheṇa bādhaka*, Ṛig-veda I. 189, 6; cf. *vi-spashṭa*.)

विष्पित *vi-shpita, as*, m. (probably connected with rts. *pī, pyai, sphāy*), Ved. (according to some) a desert; expanse, (according to Sāy. on Ṛig-veda VII. 60, 7. *vishpitasya = vyāptitasya karmaṇaḥ*; according to Durga = *vistīrṇa = itaś-ćetaś-ća sarvataḥ prāpta*.)

विष्पुलिङ्गक *vi-shpulingaka, as*, m. (or *ā*, f.?), Ved. a spark of fire (= *vi-sphulinga*, q. v.; this word occurs in Ṛig-veda I. 191, 12, where, according to Sāy., it may mean one of the twenty-one sparks produced by a multiplication of the seven tongues of fire or may be a synonym of *ćaṭikā*, a female sparrow, of which there are twenty-one varieties, eaters of poison with impunity).

विष्फार *vi-shphāra, as*, m. (fr. *vi-shphar* = *vi-shphur* below), vibrating; the twang of a bow, &c. See *vi-sphāra*.

विष्फुर *vi-shphur*, cl. 6. P. *-shphurati*, &c. See *vi-sphur*, which is an alternative form according to Pāṇ. VIII. 3, 76.

Vi-shphurat, an, atī or *antī, at*, Ved. = *vi-sphurat*, quivering; injuring, harassing, (Sāy. = *vi-hinsat*.)

विष्फुल *vi-shphul* = *vi-sphul*, q. v.

विष्य *vishya*. See p. 946, col. 3.

विष्यत् *vi-shyat*. See under *vi-sho*, p. 948.

विष्यन्द् *vi-shyand* (also written *vi-syand*; according to Pāṇ. VIII. 3, 72. *vi-syand* is the only form allowed when the verb is used with reference to living beings), cl. 1. A. *-shyandate* or *-syandate*, &c. (see rt. *syand*), to flow out or away, flow off, trickle down.

Vi-shyanda, as, m. flowing, trickling, issuing forth.

Vi-shyandamāna, as, ā, am, flowing, trickling.

विष्र *vishra, as, ā, am* (said to be fr. rt. 2. *vish*), injurious, hurtful, mischievous.

विष्वञ्च् *vishv-añć, vishvak-sheṇa*, &c. See under *vishu*, p. 948.

विष्वन् *vi-shvan* (*vi-svan*), cl. 1. P. *-shvaṇati, -shvaṇitum* (Impf. *vy-ashvaṇat*, Pāṇ. VIII. 3, 63), to make a sound in eating, smack the lips (restricted to this sense according to Pāṇ. VIII. 3, 69; if any other sound is denoted, the dental *s* remains, see *vi-svan*, cf. *ava-shvan*).

Vi-shvaṇana, am, n. smacking the lips in eating, eating with a noise.

Vi-shvāṇa, as, m. eating with a noise, noisy eating; [cf. *ava-shvāṇa*.]

विस् *vis* (connected with rts. *bis, pis*, &c.), cl. 1. P. *vesati*, (if identified with rt. *bis*, then cl. 4. P. *visyati*), *vesitum*, to go, move; to cast, throw, send (cl. 4).

Visa, am, n. (in Ved. more usually *bisa*, q. v., cf. *visu*), the film or fibre of the water-lily or lotus, the fibres of the stalk or the stalk itself. — *Visa-kaṇṭhikā*, f. or *visa-kaṇṭhin, ī*, m. a small crane. — *Visa-kusuma, am*, n. 'fibre-(produced) flower,' a lotus-flower. — *Visa-khādikā*, f. 'the eating of fibres or shoots,' N. of a play mentioned in Vātsyāyana's Kāma-sūtra. — *Visa-granthi, is*, m. a knot on the stalk of the lotus (used for filtering or clearing water); a particular disease of the eyes. — *Visa-ććheda, as*, m. a cutting or portion of the fibres of the lotus. — *Visa-ja, am*, n. 'fibre-produced,' a lotus-flower, lotus. — *Visa-tantu, us*, m. a lotus fibre. — *Visa-nābhi, is*, m. a quantity of lotuses; the plant Nelumbium Speciosum (= *padminī*). — *Visa-nāsikā*, f. 'having a nose like a lotus-stalk,' a sort of crane. — *Visa-pushpa, am*, n. a lotus-flower. — *Visa-prasūna, am*, n. a lotus-flower, lotus (Nelumbium Speciosum). — *Visa-vartman, a*, n. a particular disease of the eyelid. — *Visākara* (°*sa-āk*°), *as*, m. 'abounding in fibres,' a species of Euphorbia (= *bhadra-ćūḍa*).

Visala, am, n. a sprout, bud, young shoot; [cf. *kisala*.]

Visinī, f. an assemblage of lotus-flowers; the lotus plant Nelumbium Speciosum; lotus fibres.

Visila, as, ā, am, coming from or relating to Visa.

विसंयुक्त *vi-saṃyukta, as, ā, am* (fr. rt. *yuj* with *sam* and *vi*), disjoined, detached, separate, abstaining from, keeping aloof from, omitting.

Vi-saṃyoga, as, m. disjunction, separation, omission.

विसंवद् *vi-saṃ-vad*, cl. 1. P. *-vadati, -vaditum*, to assert falsely; to fail in an agreement, break one's word, break a promise, to disappoint, deceive; to contradict, raise objections, disagree with, murmur against: Caus. *-vādayati, -yitum*, to make disappointed, disappoint; to fail to prove.

Vi-saṃvāda, as, m. false assertion, breaking or falsifying one's word, deceiving by a false assertion, breaking a promise, disappointing, deceiving; contradiction, disagreeing, disagreement.

Vi-saṃvādita, as, ā, am, disappointed, deceived, contradicted.

Visaṃvādin, ī, inī, i, breaking one's word, disappointing, deceiving; cunning, crafty, fraudulent; contradicting, disagreeing; disputing, contesting, contentious.

विसंशयम् *vi-saṃśayam*, ind. without doubt, without suspicion, undoubtedly.

विसंष्ठुल *vi-saṃshṭhula, as, ā, am* (fr. rt. *sthā* with *sam* and *vi*; cf. *apa-shṭhu, apa-shṭhula*, p. 53, col. 2), unsteady, agitated. — *Visaṃshṭhula-gamana, as, ā, am*, going unsteadily, tottering, staggering.

विसङ्कट *vi-saṅkaṭa, as*, m. a lion; the Iṅgudī tree.

विसङ्गत *vi-saṅgata, as, ā, am*, unconnected, inconsistent, not in harmony.

विसञ्ज्ञ *vi-sañjña, as, ā, am*, insensible, unconscious; bereft of sense, lifeless.

विसन्नाह *vi-sannāha, as, ā, am*, without a coat of mail; without clothes, unclothed, naked.

विसम्मुह् *vi-sam-muh*, cl. 4. P. *-muhyati, -mohitum* or *-mogdhum* or *-moḍhum*, to be utterly bewildered or infatuated.

Vi-sammūḍha, as, ā, am, utterly bewildered.

विसर *vi-sara, vi-sāra*, &c. See below.

विसर्ग *vi-sarga, vi-sarjana*, &c. See under *vi-sṛij* below.

विसल *visala*. See under rt. *vis*, col. 2.

विसामग्री *vi-sāmagrī*, f. the absence of means, the absence of causes calculated to produce an effect (in phil.).

विसि *vi-si*. See under *vi-shi*, (according to Pāṇ. VIII. 3, 70. the participle must be *vi-shita*.)

विसूचन *vi-sūćana, am*, n. making known.

Vi-sūćikā, f. (rt. *sūć*), symptom of disease; spasmodic cholera.

विसूरण *vi-sūraṇa, am, ā*, n. f. (fr. rt. *sūr* with *vi*), sorrow, distress.

Vi-sūrita, am, n. repentance; (*ā*), f. a fever.

विसृ *vi-sṛi*, cl. 1. 3. P. *-sarati, -sisarti* (Ved. also A. *-te*), *-sartum*, to go forth or in various directions, spread out, stretch out, unfold, display (Ved.), to be spread out, be extended, extend, spread through, stretch; to return: Pass. *-sriyate*, to be spread out, (Perf. *vi-sasre*, it was spread abroad): Caus. *-sārayati, -yitum*, to stretch forth, extend.

Vi-sara, as, m. going forth or abroad; going; spreading, extending; a multitude, crowd, assemblage, flock, herd.

Vi-saraṇa, am, n. the act of going forth or out, spreading.

Vi-sāra, as, m. going out or forth, spreading out, expansion, diffusion; flowing, creeping, sliding, gliding along; a fish; (*am*), n. a wood; timber; (*ī*), f. the region of the winds.

Vi-sārita, as, ā, am, made to go forth or spread, set on foot, occasioned; effected, performed. — *Vi-sāritāṅga* (°*ta-an*°), *as, ā, am*, having an expanded or extended body.

Vi-sārin, ī, iṇī, i, going forth or in all directions, spreading over or through, spreading, diffusing; creeping along; flowing, gliding; (*ī*), m. a fish; (*iṇī*), f. a kind of shrub (= *māsha-parṇī*).

Vi-sārya, ind. having spread out, having extended.

Vi-sṛita, as, ā, am, spread out, extended, expanded, drawn (as a bow-string); uttered. — *Visṛita-guṇa, as, ā, am*, having the string (of a bow &c.) stretched out.

Vi-sṛitvara, as, ī, am, spreading about, becoming diffused; gliding along, creeping, flowing, sliding.

Vi-sṛimara, as, ā, am, creeping along, moving onwards gently, flowing, gliding.

विसृज् *vi-sṛij*, cl. 6. P. *-sṛijati* (ep. also A. *-te*), *-srashṭum*, to send forth, let go, emit, let loose, pour forth; to create, produce; to let fall, drop, shed; to cast, hurl, throw, discharge, throw away; to emit sound, utter, sound forth; to send away, dismiss, abandon, cast off, repudiate, reject; to bestow, give, grant; to deliver, hand over to: Caus. *-sarjayati, -yitum*, to send forth, emit, pour forth, shed; to send away, dismiss; to spare; to repel, repudiate, get rid of; to reject, put off; to lose.

Vi-sarga, as, m. sending forth, letting go, emission, letting loose; creating, creation; emanation; voiding, evacuation (of excrement &c.); getting rid of, sending away, dismissal, abandonment, rejection, relinquishment; giving away, gift, donation; departure; separation; final emancipation, beatitude, exemption from worldly existence; the sun's southern course; light, lustre, splendor; (in grammar) N. of a symbol usually marked by two perpendicular dots [:] representing a hard and distinctly audible aspiration, (it usually, though not always, occurs at the end of a

word, and is really a kind of sibilant, often taking the place of final *s* and *r* when these letters pass into aspirations; it must be preceded by a vowel, but cannot be followed by one; it is called Visarga either from its liability to be rejected or from its being pronounced with a full *emission* of breath.)

Vi-sarjana, am, n. the act of sending forth, emitting, letting loose, sending among, dismissing, dispatching, dismissal; setting a bull at liberty on particular occasions; throwing the image of a deity into holy water (as the concluding rite of a festival); abandoning, relinquishing, quitting, abandonment, giving up; giving away, gift, donation.

Vi-sarjanīya, as, ā, am, to be sent forth or emitted; to be abandoned or left, to be given away, &c.; proper or fit to be abandoned; (*as*), m. = Visarga (in grammar).

Vi-sarjayitvā (anom. ind. part.), having let go, having dismissed, &c.

Vi-sarjita, as, ā, am, sent forth, let go, emitted, sent away, dismissed; abandoned, left; given away, given.

Vi-sṛijat, an, atī or *antī, at,* letting go, sending forth, emitting, abandoning; giving away, giving.

1. *vi-sṛijya, as, ā, am,* to be let go, to be abandoned, &c.

2. *vi-sṛijya,* ind. having let go, having sent away or dismissed, having discharged, having got rid of, &c.

Vi-sṛishṭa, as, ā, am, let go, sent forth, emitted, emanated, created; let fall, shed; sent away, dismissed, discharged; shot off; cast off, abandoned, relinquished, parted with; got rid of, cast out, expelled; given away, bestowed, granted. — *Visṛishṭa-bhūmi, is, is, i,* having space or room given, one who is allowed room (to sit down &c.). — *Visṛishṭa-rāti, is, is, i,* Ved. munificent in gifts.

Vi-sṛishṭi, is, f. letting go, sending forth, emanation, creation; dismissing, abandonment, leaving, quitting; giving, offering.

विसृप् *vi-sṛip,* cl. 1. P. *-sarpati, -sarptum* or *-sraptum* (Ved. Inf. *vi-sṛipas*), to creep away or about, go or run away, sneak off, roam about, escape; to fly about, glide, soar, hover about; to flow over (with acc.); to spread about, become diffused; to wander, wind, meander.

Vi-sarpa, as, m. creeping about; flying to and fro, gliding; going or spreading about; an unwished for consequence of any act; a particular disease, erysipelatous inflammation, a sort of dry spreading itch. — *Visarpa-ghna, am,* n. bee's-wax (as destroying the above disease?). — *Visarpa-ćikitsā,* f. the cure of the above disease.

Vi-sarpaṇa, am, n. the act of creeping or going about; soaring, gliding, flying, going gently; spreading, extending, diffusion.

Vi-sarpat, an, antī, at, creeping about, going along; flying gently, gliding, soaring, hovering about.

Vi-sarpamāṇa, as, ā, am, creeping about, flying or hovering about; wandering.

Visarpi, is, m. a cutaneous disease (= *vi-sarpa* above).

Vi-sarpikā, f. a sort of dry spreading itch.

Vi-sarpin, ī, iṇī, i, creeping about; gliding, going gently; spreading over or along; winding.

विस्कन्द् *vi-skand.* See *vi-shkand.*

Vi-skanttṛi, vi-skanda. See under *vi-shkand.*
Vi-skanna. See under *vi-shkand.*

विस्कम्भ् *vi-skambh,* according to Pāṇ. VIII. 3, 77. the *s* is retained only in A.; see *vi-shkambh.*

विस्त *vista, as, am,* m. n. (said to be fr. rt. *vis*), a weight of gold (= eighty Raktikās or a Karsha of sixteen Māshas, about half an ounce troy).

विस्तृ *vi-stṛi,* cl. 5. or *vi-stṝ,* cl. 9. P. A. *-stṛiṇoti, -stṛiṇute, -stṛiṇāti, -stṛiṇīte, -startum* or *-staritum* or *-starītum,* to spread out, spread abroad, diffuse, extend, expand; to spread or strew or scatter about: Pass. *-staryate* or *-stīryate,* to be spread abroad or widely diffused: Caus. *-stārayati, -yitum,* to extend, expand, make broad or wide, widen, broaden.

Vi-stara, as, m. [cf. *vi-shṭara*], spreading, extension, expansion, prolixity, diffuseness, detailed description, minute detail; affectionate solicitation; anything spread out, a layer, bed; a seat, a stool; abundance, quantity, multitude, number, assemblage, a large company; (*eṇa*), ind. diffusely, at length, fully, in detail. — *Vistara-tas* or *vistara-śas,* ind. diffusely, at length, fully, in detail, with full particulars. — *Vistara-tā,* f. expansion, spreading.

Vi-staraṇīya, as, ā, am, to be spread or extended, capable of being extended or expanded.

Vi-stāra, as, m. spreading, expansion, extension, diffusion; breadth, amplitude; vastness, expanse; particularising at length, detail, amplification; the breadth or diameter of a circle; the branch of a tree with its new shoots; a shrub.

Vi-stāraṇa, am, n. the act of spreading or extending or enlarging.

Vi-stārita, as, ā, am, spread, extended, enlarged, expanded; fully stated, amplified.

Vi-stārin, ī, iṇī, i, extending, large; powerful.

Vi-stīrṇa, as, ā, am, spread about, strewed about, strewed, spread out, extended, spread, expanded; broad; large, great, roomy, wide. — *Vistīrṇa-tā,* f. or *vistīrṇa-tva, am,* n. breadth, diffusion, extension, vastness, largeness, amplitude. — *Vistīrṇa-parṇa, am,* n. a sort of esculent root, Arum Indicum (= *mānaka*). — *Vistīrṇorahsthala* (°*ṇa-ur*°), *as, ā, am,* having a broad chest or breast.

Vi-stīrya, ind. having spread or diffused.

Vi-stṛita, as, ā, am, diffused, extended, spread; diffuse; expanded, broad; ample.

Vi-stṛiti, is, f. spreading, expansion; extent, width, breadth; the diameter of a circle.

विस्थान *vi-sthāna, as, ā, am,* (in Vedic grammar) belonging to another place or order of letters (e. g. *vi-sthāne sparśa udaye ma-kāraḥ,* the letter *m,* when a consonant of any other class follows).

विस्पन्द् *vi-spand.* See *vi-shpand,* p. 950.

विस्पर्ध् *vi-spardh,* cl. 1. A. *-spardhate, -spardhitum,* to vie with, emulate, envy.

Vi-spardhamāna, as, ā, am, vying with, emulating, envying.

Vi-spardhā, f. absence of envy; [cf. *vi-shpardhas.*]

विस्पष्ट *vi-spashṭa, as, ā, am* (see rt. *spaś*; cf. *vi-shpaś*), clear, apparent, manifest, evident, distinct, open; plain, intelligible; (*am*), ind. clearly, evidently.

विस्फर् *vi-sphar.* See under *vi-sphur.*

Vi-sphāra, vi-sphārita, &c. See below.

विस्फुर् *vi-sphur* (also written *vi-shphur,* q. v.; the base is changed to *vi-sphar* in the Caus. and in some derivatives, e. g. *vi-sphāra*), cl. 6. P. *-sphurati,* &c., *-sphuritum,* to quiver, tremble, throb, vibrate, flash, flicker, glitter; to struggle against, resist: Pass. *-sphuryate* (Perf. *vi-pusphure,* Kirāt. XIV. 30), to be flashed: Caus. *-sphārayati, -sphorayati, -yitum,* to cause to tremble, make to quiver or vibrate, draw (a bow); to make to glitter or flash, cause to shine: Pass. of Caus. *-sphāryate,* to be made to quiver or vibrate (as a bow).

Vi-sphāra, as, m. (also written *vi-shphāra*), trembling, quivering, vibrating, agitating; the twang of a bow-string.

Vi-sphārayat, an, antī, at, causing to tremble or vibrate, drawing (a bow), drawing to the full stretch.

Vi-sphārita, as, ā, am, made to vibrate or tremble; twanged or drawn (as a bow-string); shaken; trembling, tremulous, flashing; made open, displayed, manifested, evident, apparent.

Vi-sphāryamāṇa, as, ā, am, being drawn or twanged (as a bow-string); being made open or manifest.

Vi-sphurat, an, ntī or *antī, at,* quivering, throbbing, trembling; swelling, enlarging; struggling, resisting.

Vi-sphuramāṇa, as, ā, am, quivering, throbbing, trembling. — *Visphuramāṇaushṭha* (°*ṇa-osh*°), *as, ā* or *ī, am,* having quivering or trembling lips.

Vi-sphurita, as, ā, am, quivering, shaken, tremulous; swollen, enlarged.

Vi-sphurya, ind. (Mahā-bh. Vana-parvan 15639. *vi-sphūrya*), having trembled or quivered, quivering.

विस्फूर्ज् *vi-sphurj,* cl. 1. P. *-sphūrjati, -sphūrjitum,* to roar, resound, thunder.

Vi-sphūrjathu, us, m. roaring, resounding, thundering, rumbling; a clap of thunder; rolling. — *Vi-sphūrjathu-prakhya, as, ā, am,* like or resembling a clap of thunder.

Vi-sphūrjita, as, ā, am, resounded, resounding; (*am*), n. roar, shout; rolling.

विस्फुल् *vi-sphul* (also written *vi-shphul,* Pāṇ. VIII. 3, 76; connected with *vi-sphur,* col. 2), cl. 6. P. *-sphulati, -sphulitum,* to quiver; to leap about, jump for joy, go merrily.

Vi-sphulat, an, atī or *antī, at,* trembling, shaking, quivering; going briskly or merrily; appearing.

Vi-sphuliṅga, as, m. a spark of fire; a sort of poison.

विस्फोट *vi-sphoṭa, as, ā,* m. f. a boil, tumour, pustule; small-pox.

विस्मि *vi-smi,* cl. 1. A. *-smayate* (sometimes also P. *-smayati*), *-smetum,* to wonder, be surprised; to wonder at, be surprised at (with inst., loc., or acc.); to admire; to be proud of (with inst.): Caus. *-smāyayati, -smāpayati, -te, -yitum,* to cause to wonder; to astonish any one (acc.) with anything (inst.).

Vi-smaya, as, m. wonder, surprise, amazement, astonishment, admiration; dismay; pride, arrogance; doubt, uncertainty, perplexity; (in the drama) one of the Bhāvas. — *Vismaya-kara, as, ī, am,* causing astonishment or admiration. — *Vismayaṅgama, as, ā, am,* being an object of astonishment, astonishing. — *Vismaya-harsha-mūla, as, ā, am,* caused by astonishment and joy. — *Vismayākula* (°*ya-āk*°), *as, ā, am,* bewildered with wonder, amazed, astounded. — *Vismayānvita* (°*ya-an*°), *as, ā, am,* filled with wonder, astonished, surprised. — *Vismayāvishṭa* (°*ya-āv*°), *as, ā, am,* filled with astonishment or wonder. — *Vismayotphulla-nayana* or *vismayotphulla-loćana* (°*ya-ut*°), *as, ā, am,* having eyes wide open or staring with astonishment.

Vi-smayat, an, antī, at, wondering, admiring, being surprised, being dismayed.

Vismayin, ī, inī, i, astonished, surprised, amazed.

Vi-smāpana, am, n. the act of causing wonder or surprise, exciting astonishment; (*as, ī, am*), astonishing, surprising; (*as*), m. illusion, deceit; a city of the Gandharvas (a kind of magical or enchanted city that appears and disappears unexpectedly); an epithet of Kāma (god of love).

Vi-smita, as, ā, am, astonished, surprised, amazed, wonderstruck, astounded, dismayed, disconcerted, perplexed; (*ā, am*), f. n. a species of the Ati-dhṛiti metre (= *megha-visphūrjita*). — *Vismita-mānasa, as, ā, am,* surprised or perplexed in mind. — *Vismitānana* (°*ta-ān*°), *as, ā, am,* having a surprised face.

Vi-smiti, is, f. astonishment, wonder, surprise.

Vi-smera, as, ā, am, wondering, astonished, surprised.

विस्मृ *vi-smṛi,* cl. 1. P. *-smarati* (ep. also A. *-te*), *-smartum,* to forget, be unmindful of, lose the remembrance of (with acc. or gen.): Pass. *-smaryate,* Aor. *vy-asmāri,* to be forgotten: Caus. *-smārayati, -yitum,* to cause to forget.

Vi-smaraṇa, am, n. the act of forgetting, oblivion.

Vi-smaraṇīya, as, ā, am, to be forgotten; worthy of being forgotten.

Vi-smarat, an, antī, at, forgetting, losing the remembrance of, unmindful of (anything).

Vi-smarya, as, ā, am, to be forgotten.

Vi-smṛita, as, ā, am, forgotten, passed out of the memory or recollection. — *Vismṛita-pūrva-saṇskāra, as, ā, am,* forgetting a former promise or resolution. — *Vismṛita-saṇskāra, as, ā, am,* one who forgets an agreement.

Vi-smṛiti, is, f. forgetting, forgetfulness, loss of memory, oblivion.

Vi-smṛitya, ind. having forgotten.

विस्यन्द *vi-syand.* See *vi-shyand,* p. 950.

Vi-syanda, &c. See *vi-shyanda.*

विस्र *visra, am,* n. (said to be fr. rt. *vis*), a smell like that of raw meat; (*ā*), f. a particular substance smelling like raw meat (= *hapushā*). — *Visra-gandhi, is,* m. 'smelling like raw meat,' yellow orpiment. — *Visra-tā,* f. or *visra-tva, am,* n. rawness of smell.

विस्रंस् *vi-sraṇs,* cl. 1. A. *-sraṇsate, -sraṇsitum,* to fall asunder, fall down, drop; slip off: Caus. *-sraṇsayati, -yitum,* to cause to drop.

Vi-sraṇsa, as, ā, m. f. falling down, falling asunder, relaxation, laxness, weakness, debility, decay.

Vi-sraṇsana, am, n. the act of falling; flowing, dropping; loosening, unfastening, untying; a laxative, aperient.

Vi-sras, Ved. = *vi-srasta* below (according to Sāy. on Ṛig-veda VIII. 48, 5).

Vi-srasā, f. decay, decrepitude, weakness, the infirmity of old age.

Vi-srasta, as, ā, am, fallen down, loosened, detached; infirm, weak. — *Visrasta-hāra, as, ā, am,* having the necklace slipped off.

विस्रम्भ् *vi-srambh* = *vi-śrambh,* q. v.

Vi-srabdha, as, ā, am, trusted, confided in; steady, diligent; tame, humble, placid, &c. (See *vi-śrabdha.*)

Vi-srambha, as, m. trust, confidence; affection, regard, affectionate solicitation; acquaintance; killing, &c. (See *vi-śrambha.*)

Vi-srambhin, ī, iṇī, i, trusting, confiding in, &c. (See *vi-śrambhin.*)

विस्रस् *vi-sras.* See under *vi-sraṇs* above.

विस्रु *vi-sru,* cl. 1. P. *-sravati, -srotum,* to flow forth or away, flow, stream, trickle, ooze: Caus. *-srāvayati, -yitum,* to cause to flow forth (as blood &c.).

Vi-srāva, as, m. flowing forth, dropping, trickling.

Vi-srāvaṇa, am, n. the act of causing to flow out; bleeding; distilling; a spirit distilled from molasses.

Vi-srāvaṇīya, as, ā, am, = *vi-srāvya* below.

Vi-srāvita, as, ā, am, caused to flow out; bled.

Vi-srāvitavya, as, ā, am, = *vi-srāvya* below.

Vi-srāvya, as, ā, am, to be made to flow; to be bled, requiring bleeding.

Vi-sruta, as, ā, am, flowed forth, flowed, dropped, flowing; spread, diffused, stretched.

Vi-sruti, is, f. flowing forth, oozing, flow.

विस्रुह् *vi-sruh,* f. (fr. rt. 1. *ruh* or *sru* with *vi-s*), Ved. a stream, river, (Sāy. *visruhaḥ* = *nadyaḥ,* Ṛig-veda VI. 7, 6); a plant, (perhaps *vi-sruhā*; according to Sāy. on Ṛig-veda V. 44, 3. *vi-sruhā* = *visruhāṇām* = *oshadhīnām,* 'of plants;' cf. *virudh, vīrudhā.*)

विस्वन् *vi-svan,* cl. 1. P. *-svanati, -svanitum,* to sound forth, sound, (but see *vi-shvan.*)

विस्वर *vi-svara, as, ā, am,* discordant, unharmonious, unmusical.

विस्वाद *vi-svāda, as, ā, am,* tasteless, flavourless, insipid.

विहग *viha-ga, vihan-ga,* &c. See *vi-ha* under 1. *vi-hā* below.

विहन् *vi-han,* cl. 2. P. *-hanti* (ep. even cl. 4. P. *-hanyati*), *-hantum,* to strike apart, separate; to strike down, strike violently, strike; to destroy utterly, kill, destroy; to afflict; to oppose, impede, resist; to strike back, reject, refuse, deny; to hinder, interrupt, obstruct: Caus. *-ghātayati, -yitum,* to cause to be killed or destroyed; to afflict, drive into straits.

Vi-hat, f. a cow that miscarries from unseasonable gestation.

Vi-hata, as, ā, am, struck, killed, completely destroyed; hurt; opposed, impeded, resisted; (*as*), m. a Buddhist or Jaina temple.

Vi-hati, is, f. striking, killing; defeat; failure; (*is*), m. a friend, companion.

Vi-hanana, am, n. the act of striking; killing outright; hurting, injury; opposition, obstruction, impediment; a bow for cleaning cotton; [cf. *tūla-kārmuka.*]

विहर *vi-hara,* &c. See under *vi-hṛi,* col. 3.

विहर्ष *vi-harsha, as,* m. excessive joy or gladness, pleasure.

विहव *vi-hava.* See under *vi-hve,* p. 953.

विहव्य *vi-havya, as, ā, am,* Ved. to be offered; (*as*), m., N. of a descendant of Aṅgiras (author of Ṛig-veda X. 128).

विहस् *vi-has,* cl. 1. P. *-hasati, -hasitum,* to laugh gently, smile, laugh; to laugh at (with acc.).

Vi-hasat, an, antī, at, laughing, smiling.

Vi-hasana, am, n. laughing gently, smiling (= *madhyama-hāsya*), laughing.

Vi-hasita, as, ā, am, smiled, laughed; smiled at; (*am*), n. a gentle laugh, smile, laugh.

Vi-hasya, ind. having smiled; laughing at, ridiculing, contemning.

Vi-hasyamāna, as, ā, am, being laughed at, being smiled upon.

Vi-hāsa, as, m. a gentle laugh, smile.

विहस्त *vi-hasta, as, ā, am,* handless, helpless; confounded, perplexed, bewildered; wise, learned.

विहा 1. *vi-hā,* cl. 3. A. *-jihīte,* &c., Ved. to go apart, (Sāy. *vi-jihīshva* = *vi-gaććha,* Ṛig-veda V. 78, 5), become expanded, open, gape open (Lat. *dehisco,* Gr. χαίνω).

Vi-ha (for 2. *vi-hā* below), the sky, air (only used in comps.). — *Viha-ga, as,* m. 'sky-goer,' a bird; a cloud; an arrow; the sun; the moon; a planet. — *Vihagopaghushṭa* (°*ga-up*°), *as, ā, am,* resounding with (the notes) of birds, resonant with birds. — *Vihan-ga, as, ā, am,* sky-going, flying, going swiftly; (*as*), m. a bird; a cloud; an arrow; the sun; the moon. — *Vihan-gama, as,* m. 'sky-goer,' a bird; the sun; (*ā*), f. a pole or yoke for carrying burdens (= *bhāra-yashṭi*). — *Vihanga-rāja, as,* m. 'king of the birds,' epithet of Garuḍa (the vehicle of Vishṇu).

Vihangikā, f. a sort of pole or yoke for carrying burdens.

2. *vi-hā,* ind. (according to Uṇādi-s. IV. 36. fr. 1. *vi-hā*), heaven, paradise, sky.

Vi-hāyas, ās, ās, as (probably formed fr. 1. *vi-hā* above, as 1. *dhāyas* fr. rt. 1. *dhā*), 'expanding,' extensive, vast, great (= *mahat* according to Naigh. III. 3), all-pervading, (Sāy. = *vividha-gamana-yukta*); (perhaps) going quickly, impetuous, spirited, active; (*ās, as*), m. n. the open air, air, space (Gr. χάος), sky, atmosphere; (*ās*), m. a bird.

Vi-hāyasa, as, am, m. n. heaven, sky, atmosphere; (*as*), m. a bird.

Vi-hāyasā, ind. (inst. c. of *vi-hāyas* above), through the sky or air; heaven, sky, atmosphere.

विहा 3. *vi-hā,* cl. 3. P. *-jahāti* (2nd sing. Impv. *vi-jahīhi,* Kirāt. XI. 31), *-hātum,* to relinquish, quit, abandon, leave, give up or lay aside entirely, lose: Caus. *-hāpayati, -yitum,* to cause to quit or abandon.

Vi-hāpita, as, ā, am, caused to abandon or give up; made to yield, extorted, given up, given; (*am*), n. gift, donation.

Vi-hāya, ind. having abandoned or left.

Vi-hāyata, am, n. (?), donation, gift.

Vi-hīna, as, ā, am, entirely abandoned, left, deserted, destitute, bereaved, deprived of, void or devoid of, free from, without. — *Vihīna-tā,* f. the state of being wholly abandoned, abandonment. — *Vihīna-yoni, is, is, i,* low-born, base-born, brutish.

विहार *vi-hāra,* &c. See *vi-hṛi* below.

विहिंस् *vi-hiṇs,* cl. 7. 1. P. *-hinasti, -hiṇsati, -hiṇsitum,* to injure severely, injure, hurt, damage.

Vi-hiṇsaka, as, ikā, am, injuring, hurting.

Vi-hiṇsat, an, antī, at, injuring, harming, hurting.

Vi-hiṇsita, as, ā, am, injured, hurt, &c.

विहित 1. *vi-hita, as, ā, am* (fr. *vi-dhā*), distributed, apportioned, bestowed; put in order, arranged, appointed, determined, fixed, settled, prescribed, enjoined, enacted, decreed, ordained, ordered; proper to be done; deposited, placed; done, performed, undertaken, acted, made; framed, constructed, formed; furnished with, possessed of. — *Vihita-durga-raćana, as, ā, am,* one who has enjoined the building of a fortress. — *Vihitāgas* (°*ta-āg*°), *ās, ās, as,* one who has committed a fault, offending, faulty, wicked. — *Vihitāñjali* (°*ta-añ*°), *is, is, i,* making a respectful obeisance.

Vihita-vat, ān, atī, at, one who has performed or undertaken.

Vi-hiti, is, f. action, performance, acting, doing; arrangement.

Vihitrima, as, ā, am, done according to rule.

विहित 2. *vi-hita, as, ā, am* (fr. *vi* privative + *hita*), improper, unfit, unsuitable, not good.

विहीन *vi-hīna.* See under 3. *vi-hā* above.

विहुत्मती *vi-hut-matī,* f. (a Kvip formation fr. rt. *hu* with prep. *vi* and affix *mat*), a special oblation or offering, (according to Sāy. on Ṛig-veda I. 134, 6. *vihutmatīnām* = *viśeshena homavatīnām* or else *āhvānavatīnām.*)

विहृ *vi-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to take away, remove, destroy; to go in various directions; to walk or roam about or ramble for pleasure, saunter, amuse or divert one's self, sport, (in Ṛig-veda I. 28, 7. *vijarbhṛitas* = *viśeshena punaḥ panar vihāram kurutaḥ*); to vary, change, alternate, mix; to spend or pass (time &c.); to live.

Vi-hara, as, m. taking away; expanding, going apart or in different directions, separation, disunion, absence; changing, exchanging.

Vi-haraṇa, am, n. the act of taking away or removing, taking; going about for pleasure or exercise, rambling, roaming, taking a walk or airing; expatiating; relaxation, pastime, pleasure.

Vi-haraṇīya, as, ā, am, to be taken away; to be rambled or sported.

Vi-harat, an, antī, at, roaming for pleasure, sauntering about, ranging at large.

Vi-hartṛi, tā, m. one who takes away, a robber; one who rambles about, rambling, roaming; a roamer.

Vi-hāra, as, m. taking away, removing; expansion, opening; too great expansion of the organs of speech (consisting in too great lengthening or drawling in pronunciation; opposed to *sam-hāra;* cf. *vy-āsa*); walking for pleasure or amusement, taking an airing, wandering, roaming, gadding, going about; sporting, play, sport, recreation, pastime, pleasure, relaxation; a pleasure-garden, garden; a Buddhist or Jaina temple or convent (originally the hall where

the Buddhist priests met or walked about; afterwards these halls were used as temples, and sometimes became the centre of a whole monastic establishment); a temple; the palace of Indra or a banner (= *vaijayanta?*); a palace; N. of a district; the shoulder; a sort of bird, = *vindu-rekhaka;* (in Vedic ritual) a term for varying a verse (by taking it to pieces, joining to each of its Pādas a Pāda taken from another verse, and reciting both parts in such a way as if they formed only one verse; cf. *vy-atimarśa*). —*Vihāra-griha, am,* n. a pleasure-house, playhouse, theatre. —*Vihāra-bhūmi, is,* f. ground or place for roaming about, grazing ground, pasturage. —*Vihāra-vat, ān, atī, at,* taking pleasure or relaxation, enjoying one's self.

Vihāraka or *vihārikā, as, ikā, am,* roaming or walking about, a roamer; belonging to a Buddhist temple or convent.

Vihārin, ī, iṇī, i, expanding; taking pleasure or relaxation, wandering or roaming about for pleasure, enjoying one's self; beautiful.

Vi-hṛita, as, ā, am, expanded; sported, played; taken out, transposed, varied, (in Vedic ritual applied to the transposing of the Pādas in singing the Shoḍaśī hymns, see *vi-hāra*); (*am*), n. one of the ten blandishments or feminine modes of indicating love, hesitation or reluctance to avow feelings to a lover, (some of the others are *līlā, lalita, kuṭṭamita, moṭṭāyita, vi-ććhitti, kila-kinćita,* &c., q.q.v.v.)

Vi-hṛiti, is, f. taking away; opening, expansion; sport, pastime, pleasure.

Vi-hṛitya, ind. having opened or spread out, having expanded; having roamed about or sported, having rambled, having disported.

विहेठ *vi-heṭha, as,* m. (see rt. *heṭh*), hurt, injury; the act of afflicting or harassing.

Vi-heṭhaka, as, m. an injurer, one who inflicts pain or injury on another; a reviler.

Vi-heṭhana, am, n. the act of injuring, hurting, wounding, killing; afflicting, distressing; rubbing, grinding; injury, harm, pain, sorrow, affliction.

विह्रु *vi-hru* (*hru* = *hvṛi,* cf. *vi-hvṛi* below), cl. 9. P. *-hruṇāti,* &c., Ved. to injure, hurt, destroy, (Sāy. *vi-hruṇāti* = *vi-hvarati,* Ṛig-veda I. 166, 12.)

Vi-hruta, as, ā, am, Ved. injured, hurt, spoiled [cf. *a-v°*]; fractured, dissevered, (Sāy. = *vi-ććhinna, vi-bādhita*.)

विह्लण *vihlaṇa, as,* m., N. of a native of Kaśmīra (author of the following poem). —*Vihlaṇa-kāvya, am,* n. 'the poem of Vihlaṇa,' N. of a poem (containing the Caura-pańćāśikā, said to have been recited when Vihlaṇa was on the point of being put to death by king Vīra-siṇha, whose daughter he had secretly espoused).

विह्वल् *vi-hval,* cl. 1. P. *-hvalati, -hvalitum,* to shake or move about, stagger, tremble, be agitated.

Vi-hvala, as, ā, am, shaking about, agitated, alarmed, perturbed, disquieted, confused, overcome with fear, beside one's self, delirious; distressed, afflicted; languishing; desponding; fused, liquid. —*Vihvala-tā,* f. or *vihvala-tva, am,* n. agitation, perturbation, consternation, anxiety. —*Vihvalī-krita, as, ā, am,* made confused or agitated; fused, liquid.

Vihvalat, an, antī, at, trembling, agitated.

Vi-hvalita, as, ā, am, agitated, alarmed, staggering.

विह्वृ *vi-hvṛi,* cl. 1. P. *-hvarati, -hvartum,* Ved. to be crooked, curved; to hurt (?).

विह्वे *vi-hve,* cl. 1. P. A. *-hvayati, -te,* &c., to call upon, invoke, worship.

Vi-hava, as, m., Ved. an invocation, invitation.

वी 1. *vī,* cl. 2. P. *veti* (2nd sing. Impv. *vīhi,* 3rd pl. *vyantu*), *vivāya, veshyati, avaishīt, vetam,* to go, move; to go towards, approach, (in Ṛig-veda I. 77, 2. *veḥ* 2nd sing. Impf. = *vetī* = *gaććhati*); to pervade; to bring, convey, offer; to attain, obtain, accept; to conceive, become pregnant, engender, bring forth; to desire, love, wish for, (according to Nirukta IX. 42, 43. *vītām* = *pibetām* or *kāmayetām*); to eat, enjoy, consume, partake of (with gen. or acc.); to send, throw, hurl, cast; to drive (in this sense regarded as a substitute for rt. *aj*); Pass. or cl. 4. A. *vīyate,* to be gone, &c.: Caus. *vāyayati, -yitum,* Aor. *avīvayat,* to cause to go or approach; to cause to obtain or accept; to cause to eat or partake of; to cause to desire or love; to cause to conceive (in this sense also *vāpayati*): Desid. *vivīshati:* Intens. *vevīyate, vevayīti, veveti,* (see also *vevī*); [cf. Gr. οἴσω, οἶαξ, οἰήϊον; Lat. *in-vītus, in-vītare*.]

2. *vī, īs, īs, ī,* Ved. going, moving, (according to Sāy. *veḥ* = *gantryāḥ,* Ṛig-veda III. 5, 5); pervading, extensive, (Sāy. = *vyāpta,* Ṛig-veda IV. 5, 8); (*īs*), f. the act of going, motion; covering. (For *vī,* 'a bird,' see under 2. *vi,* p. 908.)

Vīka, as, m. (according to Uṇādi-s. III. 47. fr. *vī,* a substitute for rt. *aj*), a bird; air, wind; the mind.

1. *vīta, as, ā, am,* gone, approached; led round the sacrificial fire (said of a horse, Ṛig-veda I. 162, 15); accepted, acceptable, approved, liked, loved; desired, wished for, beautiful (Ved.); tranquil, quiet, tame, unfit for war; (*as*), m. a horse or elephant untrained or unfit for war; (*am*), n. the goading of an elephant. —*Vīta-tama, as, ā, am,* Ved. most acceptable, (Sāy. = *atiśayena kānta,* Ṛig-veda VII. 1, 18.) —*Vīta-prishṭha, as, ā, am,* Ved. having beautiful backs (said of horses, Sāy. = *kānta-prishṭha,* Ṛig-veda I. 162, 7). —*Vīta-vāra, as, ā, am* (see 2. *vāra*), Ved. having a handsome tail, (Sāy. = *krānta-bala, prāpta-bala,* Ṛig-veda VIII. 46, 23.)

Vīti, is, f. going, moving, motion; engendering, producing; eating, food, (*vītī,* Ved. inst. = *vītyā,* 'with food,' Ṛig-veda VI. 16, 46); enjoyment; cleaning, cleansing; light, lustre; (*is*), m. a horse. —*Vīti-hotra, as,* m., N. of Agni or fire; of the sun; of a son of Priya-vrata; of a son of Tāla-jaṅgha; (*as, ā, am*), Ved. one who offers the sacrificial meal to the gods; (*ās*), m. pl., N. of a sect of fire-worshippers; of a branch of the Haihaya tribe. —*Vīti-hotraka, as,* m., N. of Agni or fire; of the sun.

Vyat, an, atī, at, going, moving, &c., (Sāy. *vyantaḥ* = *gaććhantaḥ,* Ṛig-veda VI. 1, 4.)

वी 3. *vī* (*vi-i*), cl. 2. P. *vy-eti* (3rd pl. *vi-yanti*), Impf. *vy-ait,* Perf. *viyāya, vy-etum* (for *vyayati, vyayayati,* see *vyay*), to go apart or in different directions; to go or extend in every direction, to be diffused or scattered, become distributed or divided; to go away, disappear, vanish, be lost; to go through, traverse: cl. 4. A. *vīyate,* to go apart or away, &c., (Sāy. *vīyase* = *gaććhasi,* Ṛig-veda IX. 86, 37; according to some *vīyase* is an Intens. form.)

2. *vīta, as, ā, am* (for 3. *vīta* see under rt. *vye*), gone away, departed, disappeared; set free, loosed, let go, exempt, freed from, devoid of. —*Vīta-kalmasha, as, ā, am,* freed from taint or sin. —*Vīta-kāma, as, ā, am,* free from desire. —*Vīta-ghṛiṇa, as, ā, am,* one from whom mercy has departed, merciless. —*Vītaghṛiṇa-tā,* f. mercilessness. —*Vīta-janma-jarasa, as, ā, am,* not subject to birth or old age. —*Vīta-dambha, as, ā, am,* free from pride, not proud, humble, lowly. —*Vīta-bhaya, as, ā, am,* fearless, undaunted; (*as*), m. epithet of Vishṇu. —*Vīta-bhī, īs, īs, ī,* free from fear, intrepid. —*Vīta-matsara, as, ā, am,* free from envy, free from passion. —*Vīta-manyu, us, us, u,* exempt or free from sorrow; free from resentment or anger. —*Vīta-mala, as, ā, am,* free from obscurity or darkness, clear, pure. —*Vīta-moha, as, ā, am,* freed from illusion. —*Vīta-rāga, as, ā, am,* having the passions gone, free from passions or affections, dispassionate, devoid of desire, calm, tranquil; colourless, bleached; (*as*), m. a sage with subdued passions; a deified Buddhist or Jaina saint. —*Vīta-rāga-stuti, is,* f., N. of a work. —*Vīta-viruddha-buddhi, is, is, i,* one whose hostile feelings have passed away, without hostile intentions, peaceable. —*Vīta-śaṅka, as, ā, am,* freed from fear, fearless. —*Vīta-śoka, as, ā, am,* free from care or sorrow; (*as*), m. the Aśoka tree, Jonesia Aśoka. —*Vīta-śoka-bhayābādha* (°*ya-āb°*), *as, ā, am,* free from the disturbance of sorrow and fear. —*Vīta-spṛiha, as, ā, am,* free from wish or desire. —*Vīta-havya, as,* m., N. of a descendant of Aṅgiras (author of the hymn Ṛig-veda VI. 15); of a king. —*Vītoććaya-bandha* (°*ta-uć°*), *as, ā, am,* having the fastening of the knot gone, (Kirāt. VIII. 51.) —*Vītottara* (°*ta-ut°*), *as, ā, am,* having no answer, unable or disinclined to reply; (*am*), ind. without answering.

वीकाश 1. *vī-kāśa, as,* m. (for 1. *vi-kāśa*), manifestation, display; ether, heaven.

2. *vī-kāśa, as,* m. (for 2. *vi-kāśa*), absence of manifestation; solitude, privacy.

वीक्ष् *vīksh* (*vi-iksh*), cl. 1. A. *vīkshate* (ep. also P. *-ti*), *vīkshitum,* to see, behold, view, observe, look at, consider, regard, discern, (*hṛidi vīksh,* to see in the heart, ponder); to look upon as, regard as (e. g. *pitṛi-vad vīksh,* to look upon as a father): Pass. *vīkshyate,* to be seen; to look like, appear, seem.

Vīksha, as, ā, m. f. sight, gazing at, seeing, investigation; (*am*), n. surprise, astonishment; any visible object. —*Vīkshāpanna* (°*sha-āp°*), *as, ā, am,* one who experiences surprise, astonished, surprised.

Vīkshaṇa, am, ā, n. f. the act of seeing or observing, looking at, sight.

Vīkshaṇīya, as, ā, am, visible, perceptible, observable.

Vīkshamāṇa, as, ā, am, seeing, looking at, observing, regarding.

Vīkshita, as, ā, am, seen, viewed, beheld, regarded, considered; (*am*), n. a look, glance, sight.

1. *vīkshya, as, ā, am,* visible, perceptible; to be gazed at, astonishing, wonderful; (*am*), n. any visible object, anything to be gazed at; wonder, surprise; (*as*), m. a dancer, actor; a horse.

2. *vīkshya,* ind. having seen or viewed, having considered.

Vīkshyamāṇa, as, ā, am, being seen or beheld, being gazed at.

वीखा *vīkhā,* f. walking, (for *vīṅkhā?*)

वीङ्ख् *vīṅkh* (*vi-iṅkh*), Caus. *vīṅkhayati, -yitum,* to toss to and fro (trans.).

Vīṅkhā, f. going, moving, proceeding, progress, locomotion; a particular mode of moving; dancing; one of a horse's paces; cowach, Carpopogon Pruriens (= *śūka-śimbī*); = *sandhi* (according to Śabda-k.).

वीङ्ग् *vīṅg* (*vi-iṅg*), cl. 1. P. *vīṅgati, vīṅgitum,* Ved. to move to and fro, oscillate.

Vīṅgita, as, ā, am, moved to and fro.

वीचयन *vī-ćayana, am,* n. (for *vi-ćayana,* see under 3. *vi-ći,* p. 914), research, inquiry.

वीचि *vīći, is,* m. f. (according to Uṇādi-s. IV. 72. fr. rt. *ve*), a wave, small wave, ripple; inconstancy, thoughtlessness; pleasure, delight, happiness; leisure, interval, rest; a ray of light; small, little. —*Vīći-kshobha, as,* m. agitation or roughness of waves. —*Vīći-mālin, ī,* m. 'wave-garlanded,' the ocean.

Vīćī, f. = *vīći* above. —*Vīći-taraṅga-nyāya, as,* m. wave-undulation-method, (according to the Bhāshā-pariććheda 166 and Siddhānta-muktāvalī, p. 103, the cause of the production of sound in the ear.)

वीज् *vīj* [cf. rt. 1. *vij*], cl. 1. A. *vījate, vījitum,* to go; cl. 10. P. *vījayati, -yitum* (perhaps a Nom. fr. *vyaja,* q. v.), to fan, cool by blowing upon or fanning: Pass. *vījyate,* to be fanned; [cf. Lat. *vigeo*.]

Vījana, am, n. fanning, the being fanned; a fan [cf. *vyajana*]; a thing, substance; *(as),* m. a sort of pheasant; the ruddy goose.

1. *vījita, as, ā, am,* fanned, cooled by fanning.

Vījyamāna, as, ā, am, being fanned, fanned.

वीज *vīja, am,* n. (in the older language frequently written *bīja;* perhaps fr. rt. *jan* with *vi;* according to some connected with rt. 1. *vī*), seed (of plants &c.), seed-corn, grain; semen virile; (perhaps also) quicksilver; marrow; any germ, element, beginning, cause, source, primary cause or principle, origin; the germ or origin of any composition (as of a poem, of the plot of a drama, of a magical formula, &c.); calculating primary causes, analysis, algebra; truth, divine truth (as the seed or cause of being); the mystical letter or syllable which forms the essential part of the Mantra of any deity; receptacle, place of deposit; a particular correction in astronomy; *(as),* m. = *vījaka,* the citron tree. — *Vīja-kartṛi, tā,* m. 'producer of seed,' epithet of Śiva. — *Vīja-kāṇḍa-prarohin, ī, iṇī, i,* or *vīja-kāṇḍa-ruha, as, ā, am,* springing from a seed or from the (slip or portion taken from a) stalk. — *Vīja-kṛit, t, t, t,* producing semen; *(t),* n. an aphrodisiac. — *Vīja-kośa* or *vīja-kosha, as,* m. a seed-vessel, the pericarp of a flower; the seed-vessel of the lotus; *(ī),* f. a pod, legume. — *Vīja-kriyā,* f. the operation of analysis, elemental or algebraic solution. — *Vīja-gaṇita, am,* n. calculation of primary causes, causal calculus, analysis, algebra; N. of a treatise on algebra. — *Vīja-garbha, as,* m. the plant Trichosanthes Dioeca. — *Vīja-gupti, is,* f. 'seed-protection,' a pod, legume. — *Vīja-tas,* ind. from seed, according to the seed. — *Vīja-tva, am,* n. the being an origin or cause, causality. — *Vīja-darśaka, as,* m. 'explainer of the germ or plot of a play,' a play-director, stage-manager. — *Vīja-dhānī,* f., N. of a river. — *Vīja-dhānya, am,* n. coriander. — *Vīja-nyāsa, as,* m. (in dramatic language) laying down or making known the germ or plot of a play. — *Vīja-pādapa, as,* m. the plant Semecarpus Anacardium (= *bhallātaka*). — *Vīja-pura,* incorrect for *vīja-pūra.* — *Vīja-purusha, as,* m. the progenitor of a tribe or family. — *Vīja-pushpa, am,* n. common citron; a thorny plant, Vangueria Spinosa (= *maruraka*). — *Vīja-pushpikā,* f. a sort of grain, Andropogon Saccharatus. — *Vīja-pūra* or *vīja-pūraka, as,* m. 'seed-filling,' common citron; a variety of citron, Citrus Medica; *(am),* n. the fruit of the citron. — *Vīja-pūrṇa, as,* m. 'seed-filled,' epithet of the common citron (= *ćholanga*); Citrus Medica. — *Vīja-peśikā,* f. 'seed-sheath,' the scrotum. — *Vīja-prada, as, ā, am,* yielding seed, sowing seed, &c.; generating; *(as),* m. a generator. — *Vīja-prabodha, as,* m., N. of a commentary on the Vīja-gaṇita. — *Vīja-praroha, as, ā, am,* or *vīja-prarohin, ī, iṇī, i,* growing from seed. — *Vīja-phalaka, as,* m. the plant Citrus Medica; a citron or lemon. — *Vīja-mati, is,* f. (in algebra) a mind capable of analysis, penetration of causes or principles, causal sagacity. — *Vīja-mantra, am,* n. epithet of a mystical syllable with which a Mantra or magical formula commences. — *Vīja-mātṛikā,* f. the pericarp or seed-vessel of the lotus. — *Vīja-mātra, am,* n. only as much as is required for seed, only what is required for the procreation of offspring or for the preservation of a family; epithet of the ninth Maṇḍala of the Ṛig-veda. — *Vīja-muktāvalī,* f., N. of a work. — *Vīja-yajña, as,* m. 'seed-offering,' N. of a particular allegorical sacrifice or offering. — *Vīja-ratna, as,* m. 'having gems of seeds,' a kind of bean. — *Vīja-ruha, as, ā, am,* growing from seed; *(as),* m. grain, corn. — *Vīja-rećana, am,* n. Croton Jamalgota (= *jaya-pāla*). — 1. *vīja-vat,* ind. like seed. — 2. *vīja-vat, ān, atī, at,* possessing seed, furnished or provided with seed; provided with grain. — *Vīja-vapana, am,* n. the act of sowing seed. — *Vīja-vara, as,* m. 'best of grains,' a kidney-bean, Phaseolus Radiatus. — *Vīja-vāpa, as,* m. a sower of seed; the act of sowing seed. — *Vīja-vāpin, ī,* m. 'sowing seed,' a sower. — *Vīja-vāhana, as,* m. 'seed-bearer,' N. of Śiva. — *Vīja-vṛiksha, as,* m. the plant Terminalia Tomentosa. — *Vīja-sanćaya, as,* m. a heap or collection of seed or grain. — *Vīja-sū, ūs,* f. 'bringing forth seed,' the earth. — *Vīja-sektṛi, tā,* m. a sprinkler of seed, procreator, progenitor. — *Vīja-harā* or *vīja-hāriṇī,* f. 'taking away seed,' epithet of a witch (a daughter of Duḥsaha). — *Vījā-kṛita,* see below. — *Vījākshara* (°*ja-ak*°), *am,* n. the first syllable of a magical formula, the syllable at the commencement of a Mantra or form of prayer. — *Vījāṅkura* (°*ja-an*°), *as,* m. a sprout or first shoot from a seed, seed-shoot, seed-lobe, cotyledon, seedling; *(au),* m. du. seed and shoot, seed and blade. — *Vījāṅkura-vat,* ind. (in phil.) like the (continuous succession of) seed and shoot. — *Vījāḍhya* (°*ja-āḍh*°), *as, ā, am,* abounding in seed; *(as),* m. = *vīja-pūra.* — *Vījādhyaksha* (°*ja-adh*°), *as,* m. 'presiding over seed,' epithet of Śiva. — *Vījāpahāriṇī* (°*ja-ap*°), f. = *vīja-harā.* — *Vījābhidhāna* (°*ja-abh*°), *am,* n., N. of a Tantra work. — *Vījāmla* (°*ja-am*°), *am,* n. = *vṛikshāmla.* — *Vījārṇava-tantra* (°*ja-ar*°), *am,* n., N. of a Tantra work. — *Vījāśva* (°*ja-aś*°), *as,* m. 'seed-horse,' an entire horse, stallion. — *Vījotkṛishṭa* (°*ja-ut*°), *am,* n. good seed. — *Vījodaka* (°*ja-ud*°), *am,* n. 'seed-water, grain-like water,' hail. — *Vījopti* (°*ja-up*°), *is,* f. sowing seed. — *Vījopti-ćakra, am,* n. a kind of astrological diagram shaped like a serpent for indicating good or bad luck following on the sowing of seed. — *Vījopti-vidhi, is,* m. the manner of sowing seed.

Vījaka, am, n. seed; = *vīja* above (at the end of comps.); *(as),* m. common citron, Citrus Medica (= *mātulaṅga*); a citron or lemon; Terminalia Tomentosa (= *pīta-śāla*); the position of the arm of a child at birth; N. of a poet.

Vījala, as, ā, am, furnished with seed or grain, seedy.

Vījā, ind. by or with seed, sowing with seed. — *Vījā-kṛi,* cl. 8. P. *-karoti,* &c., to sow with seed, sow; to harrow over after sowing. — *Vījā-kṛita, as, ā, am,* sown with seed, sown; harrowed or ploughed over after sowing.

Vījika, as, ā, am, seedy, abounding in seeds; see Gaṇa Kumud-ādi to Pāṇ. IV. 2, 80.

2. *vījita, as, ā, am,* sown with seed, sown with, having for seed.

Vījin, ī, inī, i, having or possessing seed, bearing seed, seedy; being of the race or blood of (at the end of a comp., cf. *rāja-v*°); *(ī),* m. a real progenitor (as opposed to *kshetrin,* the nominal father or merely the husband of a woman, Manu IX. 51 sq.); a procreator, father (in general); the sun.

Vījya, as, ā, am, sprung or produced from seed; sprung from or belonging to any family; of a good family (at the end of a comp.).

वीटा *vīṭā,* f. a small piece of wood shaped like a barley-corn and about a span long, (it was struck with a stick or bat in a kind of game, like hockey, played by boys; according to others the *vīṭā* was a metal ball of some kind; see Mahā-bh. Ādi-p. 5050, Schol.)

वीटि *vīṭi, is,* or *vīṭikā* or *vīṭī,* f. (said to be fr. rt. *iṭ* with *vi*), the betel plant, Piper Betel (= *tāmbūla-vallikā*); a preparation of the Areca nut with spices and chunam enveloped in a leaf of the betel plant, betel, Pān; a tie, fastening; [cf. *vetra, vetasa;* cf. also Gr. ἰ-τυ-ς, ἰ-τέα; Lat. *vi-tex, vitta, vi-men, vi-ti-s;* Old Germ. *wi-d, wi-da;* Angl. Sax. *widde.*]

वीडु *vīḍu, us, us, u,* Ved. strong, firm, &c., see *vīlu.* — *Vīḍu-jambha,* &c., see *vīlu-jambha.* — *Vīḍv-aṅga, as, ā, am,* Ved. having strong limbs, firm in body.

Vīḍaya = *vīlaya,* q. v.

वीणा *vīṇā,* f. (in Uṇādi-s. III. 15. said to be fr. rt. 1. *vī*), the Vīṇā or Indian lute, (an instrument of the guitar kind, supposed to have been invented by Nārada, q. v., usually having seven wires or strings raised upon nineteen frets or supports fixed on a long rounded board, towards the ends of which are two large gourds; its compass is said to be two octaves, but it has many varieties according to the number of strings, &c.); lightning. — *Vīṇā-daṇḍa, as,* m. 'lute-stick,' the neck or long rounded board of a lute. — *Vīṇānubandha* (°*ṇā-an*°), *as,* m. the tie of a lute or lower part of one of its ends where the wires are fixed (sometimes called 'the tail-piece'). — *Vīṇā-bhid, t,* f. a kind of lute, (*vīṇā-bhidām viveka,* description of the different kinds of lutes.) — *Vīṇā-vāda* or *vīṇā-vādaka, as,* m. a player on the Vīṇā, a lutanist. — *Vīṇāsya* (°*ṇā-ās*°), *as,* m. 'lute-faced,' epithet of Nārada (the son of Brahmā and inventor of the Vīṇā described above).

Vīṇin, ī, inī, i, furnished with lutes, a player on a lute.

वीत *vīta, vīti,* &c. See p. 953, col. 2.

वीतंस *vī-taṅsa, as,* m. (for *vi-taṅsa,* q. v.), a cage, a chain or net for confining birds or beasts; an enclosure for taming birds or animals, an aviary, menagerie; a place for keeping or preserving game, preserve.

वीतन *vītana, au,* m. du. (possibly connected with *vi-tan*), the sides or cartilages of the larynx or throat (= *kṛika-pārśva-dvaya*).

वीथि *vīthi, is,* or *vīthī,* f. (probably fr. rt. 1. *vī* or 3. *vī*), a row, line; a road; a terrace in front of a house; a stall, shop; a sort of drama (or the dramatic narration of an amatory intrigue, said to be in one act and to be performed by one or two players); *(is),* f. a particular division of the planetary sphere (comprising three asterisms). — *Vīthy-aṅga, am,* n. a division or constituent part of the dramatic entertainment called Vīthi, (it is described as a kind of dialogue consisting in quibble, equivoque, jest, abuse, and the like.)

Vīthikā, f. = *vīthi,* a road, &c.; a hall.

वीध्र *vīdhra, as, ā, am* (according to Uṇādi-s. II. 26. fr. rt. *indh* with *vi*), clear, clean, pure; *(am),* n. the sky, atmosphere; wind; fire; [cf. Gr. αἴθρια.]

वीन् *vīn* (*vi-in*), cl. 8. P. *vīnoti,* &c., Ved. to cause to go out, drive away, remove, scatter, disperse, (Sāy. = *vividhaṃ gamayati*); to send forth in various ways, (Sāy. = *vividham prerayati*); to bestow.

वीना *vīnā,* f., N. of a river.

वीनाह *vīnāha, as,* m. = *vi-nāha,* the top or cover of a well.

वीन्व् *vīnv* (*vi-inv*), cl. 1. P. *vīnvati,* &c., = *vīn* above.

वीपा *vīpā,* f. lightning.

वीप्सा *vīpsā,* f. (fr. the Desid. of *vy-āp,* q. v.), 'the desire of pervading (with any property or quality simultaneously or continuously),' several or successive order or series, the arrangement of things or properties in regular succession or each by each, repetition, the repetition of words to imply continuous or successive action (e. g. *vṛikshaṃ vṛikshaṃ sińćati,* he waters tree after tree; *prabhur bhūtam bhūtam abhi sarva-prāṇishv asti,* the supreme being is in all living beings creature after creature; cf. Pāṇ. VIII. 1, 4).

वीबुकोश *vībukośa, as,* m. (?), a cowri.

वीभ् *vībh* (= rt. *ćibh*), cl. 1. A. *vībhate, vībhitum,* to boast.

वीर् 1. *vīr* (*vi-īr*), Caus. *vīrayati* (Impf. *-airayat,* Aor. Ved. *-airat*), *-yitum,* Ved. to scatter or drive in various directions; to split into pieces, break, divide asunder, break open, (Sāy. *vy-airat* = *udghāṭita-vat,* Ṛig-veda II. 15, 8.)

वीर् 2. *vīr*, cl. 10. P. (perhaps to be regarded as a Nom. fr. *vīra* below), *vīrayati, -yitum*, to be powerful or valiant; to make heroic effort, display heroism, act like a hero.

Vīra, as, ā, am (according to Uṇādi-s. II. 13. fr. *vī* substituted for rt. *aj*; according to some perhaps for an original *vāra*, fr. rt. *vṛi*), heroic, mighty, powerful, strong, robust, excellent, eminent; (*as*), m. a hero, brave man, warrior, champion, eminent man; the last Jina or Jaina pontiff of the present era; an actor; heroism (as one of the eight Rasas which give to poetic and dramatic composition its flavour or taste; the Rasa of heroism is said to be displayed by munificence, clemency, and valour; the Vīra-ćarita, q. v., exhibits an example of this Rasa); the flower Nerium Odorum; fire; sacrificial fire [cf. *vīra-han*]; (*ā*), f. the wife of a hero; a wife, mother, matron; a sort of perfume (commonly called Murā); a medicinal root (= *kshīra-kākolī*); the plant Flacourtia Cataphracta; the drug Elabāluka; the plantain tree; a sort of Asclepias, Asclepias Rosea; opposite-leaved fig-tree; Convolvulus Paniculatus (the white and dark kinds); the tree Gmelina Arborea; an aloe; the plant called Atis; spirituous liquor or a particular kind of it; N. of a river; (*am*), n. a reed, Arundo Tibialis; the root of ginger (?); pepper; rice-gruel; the root of Costus Speciosus; the root of Andropogon Muricatus; [cf. probably Gr. ἥρω-ς, Ἥρα, Ἡρα-κλῆς, εἰρήν; Lat. *vir*; Goth. *vair*; Angl. Sax. *wer*; Lith. *vyra-s*.] — *Vīra-karma, am*, n., Ved. hero-forming (seed). — *Vīra-kīṭa, as*, m. 'worm of a hero,' a pitiful warrior. — *Vīra-keśarin, ī*, m., N. of a king. — *Vīraṅ-karā*, f., N. of a river. — *Vīra-ćarita* or *vīra-ćaritra, am*, n. 'exploits of the hero,' N. of a celebrated drama by Bhava-bhūti (= *mahā-vīra-ćarita*, q. v.). — *Vīra-jayantikā*, f. a kind of dance performed by soldiers after a victory or on going to battle, a war-dance; war, battle. — *Vīra-tantra, am*, n., N. of a Tantra work. — *Vīra-tara, as, ā, am*, bolder; (*as*), m. a great hero; an arrow; a corpse (?); (*am*), n. = *vīraṇa*, Andropogon Muricatus. — *Vīratarāsana* (°*ra-ās*°), *am*, n. a particular posture. — *Vīra-taru, us*, m. the tree Pentaptera Arjuna; the shrub Barleria Longifolia. — *Vīra-tā*, f. or *vīra-tva, am*, n. heroism. — *Vīra-dhanvan, ā*, m. 'having a powerful bow,' epithet of Kāma-deva (god of love). — *Vīraṅ-dhara, as*, m. a peacock; fighting with wild beasts; a leather cuirass or jacket; N. of a river. — *Vīra-paṭṭa, as*, m. a kind of military dress or war accoutrement. — *Vīra-pattrā*, f. a kind of plant (= *vi-jayā*); N. of a river (Ved.). — *Vīra-patnī*, f. the wife of a hero. — *Vīra-parṇa, am*, n. a particular drug (= *sura-parṇa*). — *Vīra-pāṇa* or *vīra-pāna, am*, n. the drink of warriors, (taken, before or during a battle, for refreshment or to raise the courage.) — *Vīra-pāṇḍya, as*, m., N. of a king. — *Vīra-pushpī*, f. a kind of plant (= *sindūra-pushpī*). — *Vīra-peśas, ās*, m., Ved. a vigorous frame, (according to Sāy. on Ṛig-veda IV. 11, 3. the masc. is used for the neut.) — *Vīra-prajāyinī*, f. the mother of a hero. — *Vīra-prajāvatī*, f. the mother of a hero. — *Vīra-prasavā*, f. a woman who brings forth heroes. — *Vīra-bāhu, us*, m. 'strong-armed,' N. of Vishṇu; of a king. — *Vīra-bhadra, as*, m. a distinguished hero; an Ava-tāra or son of Śiva, (in the Vāyu-Purāṇa he is said to have been created from Śiva's mouth in order to spoil the sacrifice of Daksha, and is described as having a thousand heads, a thousand eyes, a thousand feet, and wielding a thousand clubs; his appearance is fierce and terrific, he is clothed in a tiger's skin dripping with blood, and he bears a blazing bow and battle-axe; in another Purāṇa he is described as produced from a drop of Śiva's sweat; this form of Śiva is said to be more especially worshipped in the Marāṭha country); N. of one of the Rudras; of an author; a horse fit for the Aśva-medha sacrifice; a fragrant grass (= *vīraṇa*). — *Vīra-bhadraka, am*, n. the fragrant grass Andropogon Muricatus. — *Vīra-bhānu, us*, m., N. of a king; of a work. — *Vīra-bhāryā*, f. the wife of a hero. — *Vīra-bhukti*, N. of a place, (probably for *tīra-bhukti*.) — *Vīra-bhūpati, is*, m., N. of the patron of Caṇḍapāćārya. — *Vīra-mātṛi, tā*, f. the mother of a hero. — *Vīra-mukunda-deva, as*, m., N. of a king (the patron of Mārkaṇḍeya-kavīndra). — *Vīra-mudrikā*, f. an ornament or ring worn on the middle toe. — *Vīra-rajas, as*, n. red lead, minium (= *sindūra*). — *Vīra-rasa, as*, m. the Rasa of heroism, (see *rasa*.) — *Vīra-reṇu, us*, m., N. of Bhīma-sena. — *Vīra-loka, as*, m. 'hero-world,' region of warriors or champions. — *Vīra-vat, ān, atī, at*, abounding in heroes, having a champion or hero; accompanied with heroes or progeny; (*atī*), f. a woman whose husband is living; a particular fragrant plant (= *māṅsa-rohiṇī*); N. of a river. — *Vīra-vatsā*, f. the mother of a hero. — *Vīra-vara, as*, m. a proper N. — *Vīra-vāmana, as*, m., N. of an author. — *Vīra-viplāvaka, as*, m. 'disturber of the sacrificial fire,' a Brāhman who performs oblations with money procured from the lowest or Śūdra caste. — *Vīra-viruda*, N. of a kind of artificial verse; [cf. *śūra-śloka*.] — *Vīra-vṛiksha, as*, m. the marking-nut plant, Semecarpus Anacardium; the tree Pentaptera Arjuna; a sort of grain, Andropogon or Holcus Sorghum. — *Vīra-śayyā*, f. a particular posture; [cf. *vīra-sthāna*.] — *Vīra-śushma, as, ā, am*, Ved. having heroic or mighty strength, very powerful or efficacious. — *Vīra-śreshṭha, as*, m. a matchless hero. — *Vīra-samanvita, as, ā, am*, attended or accompanied by heroes. — *Vīra-siṅha, as*, m., N. of a king of Gūrjara; of the author of the Durgā-bhakti-taraṅgiṇī. — *Vīra-siṅha-deva, as*, m., N. of the patron of Mitra-miśra. — *Vīra-sū, ūs*, f. 'hero-bearing,' the mother of a hero; the mother of a male child. — *Vīra-sena, as*, m. 'having an army of heroes,' N. of the father of Nala; (*am*), n., N. of a particular plant (= *āruka*). — *Vīrasena-ja* or *vīrasena-suta, as*, m. 'son of Vīra-sena,' epithet of Nala (a celebrated prince, hero of several well-known poems and episodes, as the Nalopākhyāna, Naishadha, Nalodaya, &c.). — *Vīra-sainya, am*, n. garlic. — *Vīra-soma, as*, m., N. of the author of the Hasti-vaidyaka. — *Vīra-skandha, as*, m. 'having powerful shoulders,' a buffalo. — *Vīra-sthāna, am*, n. a particular posture (practised by ascetics; cf. *vīrāsana*). — *Vīra-haṇa, as, ī, am*, hero-killing. — *Vīra-hatyā*, f. the killing of a man, murder of a son, (Manu XI. 41.) — *Vīra-han, ā*, m. 'destroyer of the sacrificial fire,' a Brāhman who has suffered the sacred domestic fire to become extinct (either from carelessness, impiety, or absence); N. of Vishṇu. — *Vīrāmla* (°*ra-am*°), *as*, m. a kind of dock or sorrel (= *amla-vetasa*). — *Vīrāruka* (°*ra-ār*°), *am*, n. a medicinal plant (= *āruka*). — *Vīrāśaṅsana* (°*ra-āś*°), *am*, n. 'the place wished for by heroes,' the post of danger in a battle; a forlorn hope; keeping watch. — *Vīrāsana* (°*ra-ās*°), *am*, n. 'hero-sitting, hero-posture,' kneeling on one knee; sleeping out in the open air, the station of a guard or sentinel; a bivouac; a particular posture in sitting practised by ascetics, (sitting on the thighs, one leg being in the other, = *paryaṅka*, q. v., see 1. *āsana*); a field of battle. — *Vīreśa* (°*ra-īśa*), *as*, m. 'chief of heroes,' N. of Śiva or Vīra-bhadra. — *Vīreśvara* (°*ra-īś*°), *as*, m. 'chief of heroes,' epithet of Śiva or Vīra-bhadra, q. v.; any great hero. — *Vīreśvara-liṅga, am*, n., N. of a sacred Liṅga. — *Vīrojjha* (°*ra-uj*°), *as*, m. 'sacrificial-fire abandoning,' a Brāhman who omits offering burnt offerings or neglects his sacrificial fire. — *Vīropajīvika* (°*ra-up*°), *as*, m. 'subsisting by the sacrificial fire,' a Brāhman who claims alms or presents for having preserved his sacrificial fire.

Vīraka, as, m., Ved. = *vīra*, a hero; the plant *kara-vīra*, q. v.

Vīraṇa, as, m., N. of a sage (father of Vīraṇī); of the father of Asiknī; of a teacher of the Yajur-veda; (*ī*), f. a side-glance, leer; a deep place; N. of a daughter of Vīraṇa and mother of Ćākshusha; (*am*), n. a fragrant grass, Andropogon Muricatus; [cf. *vīraṇa, vairiṇa*.]

Vīraṇin, ī, m., N. of a Muni.

Vīrayu, us, us, u, Ved. fond of heroes, desiring heroes; (Sāy.) desiring to kill heroes.

Vīrāya, Nom. A. *vīrāyate*, &c., to act like a hero, show heroism.

Vīrikā, f., N. of a woman.

Vīriṇī, f. the mother of a hero (Ved.); N. of a river; of a wife of Daksha (daughter of Vīraṇa and mother of a thousand sons, = *asiknī*).

Vīrya, am, n. vigour, strength, power; heroism, prowess, valour, fortitude, courage, firmness; virile energy, virility; dignity, consequence; splendor, lustre; semen virile; the seed of plants, &c.; (*ā*), f. vigour, energy, virility. — *Vīrya-ja, as*, m. a son. — *Vīrya-dhara, ās*, m. pl., N. of a race. — *Vīrya-pāramitā*, f. one of the six perfections (with Buddhists). — *Vīrya-prapāta, as*, m. discharge of semen virile. — *Vīrya-vat, ān, atī, at*, possessing vigour, vigorous, strong, stout, robust; efficacious, overcoming, victorious. — *Vīrya-virahita, as, ā, am*, devoid of prowess or vigour, &c. — *Vīrya-viśishṭa, as, ā, am*, possessed of courage, vigour, &c. — *Vīrya-vriddhi-kara, as, ī, am*, causing an increase of virile energy; (*am*), n. an aphrodisiac. — *Vīrya-śālin, ī, inī, i*, possessing vigour or heroism, strong, heroic. — *Vīrya-śulka, as, ā, am*, having prowess or heroism as its price, to be purchased by valour. — *Vīrya-hāni, is*, f. loss of vigour or virile energy; impotence. — *Vīrya-hīna, as, ā, am*, deprived of strength; cowardly; seedless. — *Vīryā-vat, ān, atī, at*, Ved. = *vīrya-vat*. — *Vīryāvadāna* (°*ya-av*°), *am*, n. effecting anything by prowess; (*āni*), n. pl. valour and achievements. — *Vīryāvadhūta* (°*ya-av*°), *as, ā, am*, overcome or surpassed in prowess.

वीराणक *vīrāṇaka, am*, n. (?), N. of a town.

वीरुध् *vīrudh, t*, f. (fr. rt. 1. *rudh* = rt. 1. *ruh* with *vi*; cf. *vi-sruh*), a spreading creeper; a branch, shoot; a plant which grows again after being cut; a shrub, plant in general.

Vīrudhā, f. = *vīrudh* above.

वीळु *vīḷu* or *vīḍu, us, us, u*, Ved. strong, firm, (sometimes written *vīlu*); (*u*), n. anything strong, a fortified place, stronghold; [cf. according to some Gr. Ἴλιος.] — *Vīḷu-jambha, as, ā, am*, Ved. having strong jaws or teeth, (Sāy. = *dṛiḍha-danta*.) — *Vīḷu-dveshas, ās, ās, as*, Ved. hating the strong or violent (said of Brahmaṇas-pati). — *Vīḷu-patman, ā, ā, a*, Ved. strong-going, moving with rapid flight. — *Vīḷu-pavi, is, is, i*, Ved. having strong tires (said of the chariot of the Maruts). — *Vīḷu-pāṇi, is, is, i*, Ved. strong-handed, strong-hoofed. — *Vīḷu-harshin, ī, iṇī, i*, Ved. having strong or violent joy, exulting, fiercely passionate.

Vīḷaya, Nom. P. *vīḷayati, -yitum*, Ved. to be strong.

Vīḷita, as, ā, am, Ved. made strong, strengthened, (Sāy. = *dṛiḍhī-kṛita*, Ṛig-veda III. 53, 19.)

वीवध *vī-vadha, as*, m. = *vi-vadha*, a yoke or pole for carrying burdens; a burden; storing or heaping corn; a road.

Vīvadhika, as, ī, m. f. a man or woman who carries a load by means of a yoke; a general dealer.

वीविध *vīvidha* for *vi-vidha*, q. v.

वीवृत *vīvṛita, as, ā, am*, = *vi-vṛita*, revealed, published.

वीष् 1. *vīsh* (*vi-īsh*), cl. 1. P. A. *vīshati, -te, vīshitum*, Ved. to go in various directions, spread, be extended.

वीष् 2. *vīsh* (*vi-ish*, see rt. 3. *ish*), cl. 1. P. *vīććhati*, &c., Ved. to seek for.

वीहार *vīhāra, as*, m. (for *vi-hāra*, q. v.), a temple, sanctuary, (especially) a Jaina or Buddhist convent or temple.

वुक *vuka, as*, m. a species of plant, (a various reading for *vaka*, q. v.)

वुङ्ग् *vuṅg* (= rt. *buṅg*), cl. 1. P. *vuṅgati*, &c., to leave, abandon.

वुरट् *vunṭ* (= rt. *vinṭ*), cl. 10. P. *vunṭayati, -yitum*, to hurt, kill; to waste away, decay, perish.

वुन्ध् *vundh, vus*, &c. See rts. *bundh, bus*, &c.

वूर्ण *vūrṇa*. See below.

वूरशर्मन् *vūra-śarman, ā*, m. a proper N.

वृ *vṛi*, cl. 1. P. A. *varati, varate*, &c.; cl. 5. P. A. *vṛiṇoti, vṛiṇute*, &c.; or *vṝi*, cl. 9. P. A. *vṛiṇāti, vṛiṇīte*, &c., Perf. *varāra* (2nd sing. *vavaritha*, Ved. *vavartha*, 1st du. *vavṛiva* or according to some *vavariva*, 3rd du. *vavratus*, 3rd pl. *vavrus* or *vavarus*), *vavre* or *vavare* (2nd sing. *vavṛishe* or *vavurishe*, 1st pl. *vavṛimahe*), 2nd Fut. *varishyati, -te*, or *varīshyati, -te*, Aor. *avārīt* (1st sing. *avārisham*), *avarishṭa* or *avarīshṭa* or *avṛita* or *avūrshṭa*, (Ved. forms *avar, āvar, var, avran, vran*, [*apa*]*vam* = *vṛiṇomi* in Ṛig-veda X. 28, 7, *avṛiṇi, avri, avṛishata, varshathas, vurīta, vṛiddhi, vartam*), *varitum, varītum* (ep. Inf. also *vartum*), to screen, cover, cover over, conceal, hide, encompass, surround, envelop; to restrain, keep back, ward off; to prevent, impede, obstruct, hinder, check, stop; resist, confine; to choose for one's self (A.), choose, select, prefer, choose anything (acc.) in preference to anything else (abl.); to love, adore (generally A.); to woo, solicit, beg, ask for, desire (generally A.); to solicit anything (acc.) from any one (acc.); cl. 10. P. A. or Caus. *varayati, -yate, -yitum*, to choose, select, ask or choose in marriage; to make a request, ask for, beg, solicit (sometimes with a double acc.): Pass. *vriyate*, Aor. *avāri*, to be screened or covered; to be restrained or impeded, be blocked up: Caus. *vārayati, -yate, -yitum*, Aor. *avīvarat, avīvarata* (Ved. *avāvarīt*), to cover, conceal, &c.; to prevent, impede, &c.; to keep off, ward off; to avert from (with abl.); to restrain, hinder, suppress, forbid, prohibit, withhold: Desid. *vivarishati, -te*, or *vivarīshati, -te*, or *vuvūrshati, -te*: Intens. *veriyate, vovūryate, varvarti*; [cf. Gr. ἐρύω, ἀρνέομαι, ὄρομαι, ὤρα, εὑρίσκω; ἀρά, ἀρείων, ἄριστος, ἦρα, βούλομαι, βουλή, βελτίων, βέλτιστος: perhaps Lat. *aperio, operio*, probably *velum, velare; verus, valeo, valor; velle*: Old Germ. *wara, wâr*, 'true;' *wari, werna, warnôn, weljan*, 'to choose:' Goth. *varjan, valjan*: Angl. Sax. *ware*, 'heed;' *wreon*, 'to cover;' *warian, werian*, 'to ward off;' *wearne, warnian, wearnian, willan.*]

Vara, varaṇa, &c. See pp. 887, 888.

Varya. See p. 893, col. 1.

Vūrṇa, as, ā, am, chosen, selected.

Vṛiṇāna, as, ā, am, choosing, preferring; supplicating, adoring.

Vṛiṇvat, an, atī, at, choosing, electing, preferring (especially as a husband or wife).

Vṛiṇvāna, as, ā, am, choosing, selecting, &c.

Vṛita, as, ā, am, surrounded, covered, screened, defended; chosen, selected; hired; preferred; agreed, assented to; served; affected by; vitiated, spoiled; (*am*), n., Ved. a treasure, wealth (according to Naigh. II. 10). — *Vṛita-pattrā*, f. a kind of plant (= *putra-dātrī*).

Vṛiti, is, f. surrounding, encompassing; hiding, secreting; an enclosure, hedge, fence, an enclosed piece of ground or place enclosed for particular cultivation (especially that of the Piper Betel, which in many parts of India is surrounded and screened by mats); selecting, choosing, preferring, appointing; a selection, choice, soliciting, asking, requesting; a request. — *Vṛitin-kara, as, ī, am*, making an enclosure, surrounding, encompassing; (*as*), m. the plant Flacourtia Sapida.

1. *vṛitya, as, ā, am* (for 2. see p. 958, col. 1), to be surrounded or encompassed, &c.; to be chosen, eligible, preferable, excellent.

Vṛitvā, ind., Ved. having enveloped, &c.

वृंह् *vṛiṅh* (= rts. 2. *vṛih, bṛiṅh*, 2. *bṛih*), cl. 1. P. *vṛiṅhati, vṛiṅhitum*, to grow, increase; to roar, bellow (frequently applied to the noise made by elephants); cl. 1. and 10. P. *vṛiṅhati, vṛiṅhayati*, to speak; to shine: Caus. *vṛiṅhayati, -yitum*, to cause to increase, to augment, strengthen, fatten; [cf. Gr. βράχω, βρίζω, βράγχος, βρόγχος, βρόχθος, (probably also) βράσσω, βρυχάομαι; βόχθος, ὀρεχθέω, βαχία, ῥέγχω, ῥόγχος.

Vṛiṅhaṇa, as, ā or *ī, am*, causing to increase, nourishing, fostering, fattening, nutritious; (*as*), m. a kind of sweetmeat (made of sugar, milk, spices, &c. fried in ghee, and powdered with coarse sugar, &c.); (*am*), n. the act of fattening, nourishing. — *Vṛiṅhaṇa-tva, am*, n. the quality of strengthening.

Vṛiṅhaṇīya, as, ā, am, to be increased; to be nourished or fatted or strengthened.

Vṛiṅhat, an, antī, at, growing, increasing; roaring, bellowing, making a cry.

Vṛiṅhayitavya, as, ā, am, to be increased, &c.

Vṛiṅhita, as, ā, am, grown, increased; cherished, nourished; (*am*), n. the roar or noise made by elephants; (*ā*), f., N. of one of the Mātṛis attending on Skanda (also written *vṛiṅhilā*).

वृक् *vṛik*, cl. 1. A. *varkate, vavarke, varkitum*, to take, accept, seize: Caus. *varkayati, -yitum*, Aor. *avavarkat* or *avīvṛikat*: Desid. *vivarkishate*: Intens. *varīvṛikyate, varvarkti, varīv°, varīv°, varvṛikīti, variv°, varīv°.*

Vṛika, as, ā, am (according to Uṇādi-s. III. 41. fr. rt. *vṛi*; perhaps connected with rt. *vraść*), seizing, rapacious, malignant, impious (Ved.); (*as*), m. a wolf; a jackal; a hyena; a crow; a plough (as tearing up the earth, Ved.; Sāy. = *lāṅgala*); = *vajra* (according to Naigh. II. 20); = *stena* (Naigh. III. 24); an epithet of the moon (Ved.); the tree Sesbana Grandiflora (= *vaka-pushpa*); turpentine; compounded perfume; N. of an Asura; of a son of Pṛithu; of a son of Vijaya; of a son of Kṛishṇa; (*ās*), m. pl., N. of a people (see *vārkenya*, cf. Pāṇ. V. 3, 115); (*ā*), f. the plant Cissampelos Hexandra, = *amba-shṭhā*; (*ī*), f. a she-wolf, (in Ṛig-veda I. 117, 18. the nom. case is *vṛikīs*); a kind of plant, = *pāṭhā*; [cf. Gr. λύκο-ς; Lat. *lupu-s*; Goth. *vulf-s*; Angl. Sax. *wulf*; Slav. *vluk-u*; Lith. *vilka-s*.] — *Vṛika-karman, ā*, m., N. of a leader of the Daityas. — *Vṛika-tāti, is*, f., Ved. wolfishness, rapacity (see Pāṇ. V. 4, 41); wolf-like, rapacious; [cf. *jyeshṭha-tāti*.] — *Vṛika-tejas, ās*, m., N. of a son of Dhruva. — *Vṛika-danśa, as*, m. 'wolf-biting,' a dog. — *Vṛika-devā*, f., N. of a daughter of Devaka. — *Vṛika-dhūpa, as*, m. compounded perfume; turpentine. — *Vṛika-dhūrta, as*, m. 'wolf-rogue,' a jackal. — *Vṛika-prekshin, ī, iṇī, i*, having the eyes of a wolf, looking at (anything) like a wolf. — *Vṛikākshī* (°*ka-ak*°), f. a kind of plant (= *tri-vṛit*). — *Vṛikārāti* (°*ka-ar*°), *is*, m. or *vṛikāri* (°*ka-ari*), *is*, m. 'wolf-enemy,' a dog. — *Vṛikāsura-vadha* (°*ka-as*°), *as*, m. 'killing of the Asura Vṛika,' N. of the ninety-sixth chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *Vṛikodara* (°*ka-ud*°), *as*, m. 'wolf-bellied,' a N. of Brahmā; of Bhīma (the second son of Pāṇḍu, so called from his enormous appetite).

Vṛikati, is, f. (probably) wolfishness, rapacity.

Vṛikala, as, m., N. of a son of Dhruva.

वृक्क *vṛikka, as, ā*, m. f. (according to some also) *am*, n. the heart [cf. *bukka*]; a kidney, (in this sense usually in the dual.)

Vṛikkaka, au, m. du. the kidneys.

वृक्ण *vṛikṇa, as, ā, am* (fr. rt. *vraść*), cut, divided; cut down; torn; broken. — *Vṛikṇa-vat, ān, atī, at*, one who has cut or severed.

वृक्त *vṛikta, vṛikti*. See under rt. 1. *vṛij*.

वृक्ष् *vṛiksh* (perhaps connected with rt. *vṛi*), cl. 1. A. *vṛikshate, vavṛikshe, vṛikshitum*, to select, take, accept; to cover; to keep off.

वृक्ष *vṛiksha, as*, m. (probably connected with rt. 2. *vṛih*; in Uṇādi-s. III. 66. said to be fr. rt. *vraść*, or fr. rt. *vṛiksh*, 'to cover'), a tree, shrub. — *Vṛiksha-kukkuṭa, as*, m. 'tree-cock,' a wild cock. — *Vṛiksha-khaṇḍa, am*, n. 'a party, i. e. number of trees,' a grove. — *Vṛiksha-gulmāvṛita* (°*ma-āv*°), *as, ā, am*, covered with trees and shrubs. — *Vṛiksha-ćara, as, ā, am*, going or living in trees; (*as*), m. 'tree-goer,' a monkey. — *Vṛiksha-ććhāyā*, f. the shade of a tree; (*am*), n. the shade of many trees, a grove. — *Vṛiksha-jātīya, as, ā, am*, belonging to the genus tree. — *Vṛiksha-tala, am*, n. the foot of a tree or the ground about it. — *Vṛiksha-dhūpa, as*, m. 'tree-resin,' turpentine. — *Vṛiksha-nātha, as*, m. 'lord of trees,' the Indian fig-tree. — *Vṛiksha-niryāsa, as*, m. the exudation of trees, gum, resin. — *Vṛiksha-nivāsa, as*, m. dwelling or living in a tree. — *Vṛiksha-pāka, as*, m. the Indian fig-tree. — *Vṛiksha-bhakshā*, f. a kind of parasitical plant (= *vandāka*). — *Vṛiksha-bhavana, am*, n. 'tree-abode,' the hollow of a tree. — *Vṛiksha-bhid, t*, f. 'tree-splitter,' an axe. — *Vṛiksha-bhedin, ī*, m. 'tree-splitter,' a carpenter's chisel; a hatchet. — *Vṛiksha-maya, as, ī, am*, abounding with trees, consisting of trees. — *Vṛiksha-markaṭikā*, f. 'tree-monkey,' a squirrel. — *Vṛiksha-mūla, am*, n. the root of a tree. — *Vṛikshamūla-niketana, as, ā, am*, dwelling at the roots of trees (as a hermit). — *Vṛiksha-mṛid-bhū, ūs*, m. 'tree-earth-born,' a sort of cane or reed, Calamus Fascicularis. — *Vṛiksha-yuddha, am*, n. a fight with trees (instead of clubs). — *Vṛiksha-ruha, as, ā*, m. f. 'tree-grower,' a parasitical plant which has its roots attached to another plant (as Cymbidum Tessaloides). — *Vṛiksha-ropaka, as*, m. a planter of trees. — *Vṛiksha-ropaṇa, am*, n. the planting of trees. — *Vṛiksha-ropin, ī, iṇī, i*, planting trees. — *Vṛiksha-vāṭī* or *vṛiksha-vāṭikā*, f. a grove of trees or garden near the residence of a minister of state, &c. — *Vṛiksha-śa, as*, m. (*śa* said to be fr. rt. *śī*, 'to sleep'), a lizard, a chameleon. — *Vṛiksha-śāyikā*, f. 'tree-sleeper,' a squirrel. — *Vṛiksha-sarpī*, f., Ved. a female tree-serpent. — *Vṛiksha-sećana, am*, n. the watering of trees. — *Vṛiksha-stha, as, ā, am*, or *vṛiksha-sthāyin, ī, inī, i*, or *vṛiksha-sthita, as, ā, am*, staying in or on a tree. — *Vṛikshāgra* (°*sha-ag*°), *am*, n. the top of a tree. — *Vṛikshāṅghri* (°*sha-aṅ*°), *is*, m. the root of a tree. — *Vṛikshādana* (°*sha-ad*°), *as*, m. a carpenter's chisel or adze; a hatchet, chopper; the Indian fig-tree; the Piyāl tree, Buchanania Latifolia; (*ī*), f. a parasitical plant, Epidendron; the shrub Hedysarum Gangeticum. — *Vṛikshādi-ruhaka* or *vṛikshādi-rūḍhaka, am*, n. the embracing or entwining (of a creeper) round a tree &c., embracing (in general). — *Vṛikshādi-vidyā* (°*sha-ād*°), f. the science of trees &c., botany. — *Vṛikshāmla* (°*sha-am*°), *as*, m. the hog-plum, Spondias Mangifera; (*am*), n. acid seasoning, the fruit of the tamarind so used. — *Vṛikshāyur-veda* (°*sha-āy*°), *as*, m., N. of a short treatise by Sura-pāla on the planting and cultivation of trees. — *Vṛikshāropaka* (°*sha-ār*°), *as*, m. the planter of a tree. — *Vṛikshāropaṇa* (°*sha-ār*°), *am*, n. the act of planting trees. — *Vṛikshārhā* (°*sha-ar*°), f. = *mahā-medā*. — *Vṛikshālaya* (°*sha-āl*°), *as*, m. 'having a tree for an abode,' a bird. — *Vṛikshāvāsa* (°*sha-āv*°), *as*, m. 'living in trees, living in the hollow of trees,' an ascetic; a bird. — *Vṛikshāśrayin* (°*sha-āś*°), *ī*, m. 'tree-dweller,' a kind of small owl. — *Vṛikshottha* (°*sha-ut*°), *as, ā, am*, growing on a tree. — *Vṛikshotpala* (°*sha-ut*°), *as*, m. the tree Pterospermum Acerifolium (= *karṇi-kāra*).

Vṛikshaka, as, m. a small tree; the tree Wrightea Antidysenterica (= *kuṭaja*); any tree.

वृगल *vṛigala, am*, n., Ved. = *vidala*, a pea, split peas, (*ardha-vṛigala*, half a pea.)

वृच् *vṛić* = rt. 1. *vṛij*, q. v.

वृचया *vṛićayā*, f., Ved., N. of a woman (said to have been given by Indra to Kakshīvat).

वृचीवत् vṛićīvat, ān, m., Ved., N. of the oldest of the sons of the Asura Vara-śikha; (antas), m. pl. the sons or family of Vara-śikha (slain by Indra).

वृज् 1. vṛij, cl. 1. P. varjati, cl. 7. P. (Ved. also A.) vṛiṇakti, vṛiṅkte (in this class the rt. is sometimes written vṛić), cl. 2. A. vṛikte (in this cl. the rt. is sometimes written vṛiñj, to which the 3rd sing. Pres. vṛiṅkte may be referred), vavarja, vavṛije, (according to some also) vavarća, vavṛiñje, varjishyati, -te (Ved. varkshyati, -te), avarjīt, avarjishṭa (Vedic forms avṛik, vark, varktam; Perf. part. fem. vavarjushī), varjitum, (according to some also) vṛiñjitum (Ved. Inf. vṛijadhyai, vṛiñjase), to bend, turn (Ved.); to turn away, avert, divert, alienate (Ved. A.); to apply to one's own use, choose for one's self (A.); to exclude, ward or keep off, remove, set aside; to abandon, lose; to bestow (Ved.); to efface, atone for, purify, purge, (in the above senses generally A.); to clear; to pull up, dig up, or (according to Sāy.) cut or strew (the sacred grass); to cut off, cut to pieces, (Sāy. on Ṛig-veda VI. 26, 3. vark = ćheditavān asi); to injure, kill, (Ṛig-veda VI. 18, 8): Pass. vṛijyate, to be bent, &c.; to be cut or injured, &c., (Sāy. on Ṛig-veda I. 84, 6. vṛijyate = ćhidyate): Caus. or cl. 10. P. varjayati (sometimes also A. varjayate), -yitum, Aor. avavarjat, to cause to bend or turn or turn away; to exclude, remove, set aside, take away, deprive; to abandon, avoid, shun, abstain from, renounce, give up, leave off, omit, disclaim; to leave out, except, exempt, spare; to dismiss; to discharge, give out: Pass. of Caus. varjyate, &c., to be excluded from or deprived of anything (inst.), lose (see varjita): Desid. vivarjishati, -te: Intens. varīvṛijyate, varvarkti, &c., to turn aside, divert: Caus. of Intens. varīvarjayati, Ved. to turn or move in different directions; [cf. Gr. εἴργ-νυ-μι, εἴργ-ω, εἰργ-μό-ς, εἱρκ-τή, Λυ-κόοργο-ς: Lat. urg-e-o, ex-urg-e-o; vergere: Goth. vrik-a, vruggo: Old Germ. reccheo; wurgjan: Angl. Sax. wring-an; wealc-an, 'to roll;' (probably also) wrenc, 'deceit:' Lith. verz-iu: Slav. vrag-u.]

Vṛikta, as, ā, am, cleared, cleaned; spread, strewn. —Vṛikta-barhis, is, is, is, Ved. one who has cleared the barhis (said of a sacrificial priest or Ṛitv-ij); one who has spread or strewn the sacrificial grass, (Sāy. = stīrṇa-barhis, Ṛig-veda III. 2, 5.)

Vṛikti, is, f., Ved. texture.

2. vṛij, in Naigh. II. 9. vṛik is enumerated among the bala-nāmāni. (See vṛijana below.)

Vṛijana, as, ā, am, crooked, curved (Ved.); strong, vigorous, (Sāy. = bala-vat, Ṛig-veda V. 44, 1); moving, transient, any living being regarded as transient, (Sāy. = gamana-śīla = jangama = prāṇi-jāta, Ṛig-veda I. 48, 5); (as), m. curled hair, hair; (am), n. an enclosure, field cleared for pasture or agriculture; a kind of camp or camping ground; sky, atmosphere; anything crooked or to be avoided; sin, wickedness, calamity; force, energy, strength (= bala, Naigh. II. 9); battle, conflict; oblation, sacrifice (?).

Vṛiji, is, f., N. of a country, = Vraja (the modern Braj, to the west of Delhi and Agra).

Vṛijika, as, ī, am, belonging to the district of Vraja or Braj; a native &c. of that country.

Vṛijina, as, ā, am, crooked, bent, curved; wicked; (as), m. curled hair, hair; (am), n. anything crooked or to be avoided, wrong, sin, vice, wickedness, (Sāy. = varjanīya, pāpa, Ṛig-veda IV. 23, 8); distress, misery, affliction; red leather. —Vṛijina-vartani, is, is, i, Ved. going on wrong tracks or roads, following evil courses, wicked.

Vṛijya, as, ā, am, to be bent, to be turned away.

वृञ्ज् vṛiñj. See rt. 1. vṛij.

वृढ vṛiḍha. See under rt. 1. vṛih.

वृण् vṛiṇ, cl. 8. P. A. vṛiṇoti, vṛiṇute, to consume, eat; cl. 6. P. vṛiṇati, to please, gratify, exhilarate.

वृत् 1. vṛit (for rt. 3. vṛit see p. 958, col. 1), cl. 1. A. (in 2nd Fut., Aor., and Cond. also P.; in Ved. and ep. P. also in other forms) vartate (ep. vartati), Perf. vavṛite (Ved. vāvṛite, P. vavarta), 2nd Fut. vartishyate and vartsyati, Aor. avartishṭa and avṛitat, Cond. avartishyata and avartsyat (Vedic forms [anu]vartti, [ā]varta, avart, [sam-ā]vavartti), vartitum, to turn, turn one's self, turn round, revolve, roll, move, go; to move on, pass on, go on in regular course, proceed, run a course, follow on; to be or be situated in any particular manner or circumstances, to be, exist, live, subsist, remain, dwell, be fixed, abide, stay, (manasi or hṛidaye or hṛidi vṛit, to dwell or be turned over or thought over in the mind, &c.); to be present; to take place, happen, come to pass; to conduce, tend to (with dat.); to depend upon (with loc.); to occupy one's self, employ one's self, be occupied or engaged in (with loc., upakāre vṛit, to give assistance); to behave, demean one's self, act, practice, do, act towards (with loc.), occupy one's self with (with inst.), act in any particular manner (with inst., e.g. dharmeṇa vṛit, to act justly; amāyayā vṛit, to act guilelessly; vyājena vṛit, to act deceitfully); to enter upon a particular course of conduct, act a part, (sometimes with acc. vṛittim added, e.g. vartase vṛittim akshudrām, thou art acting no mean part; yāṃ vṛittiṃ vartāmi pāṇḍaveshu, whatever course I enter upon towards the Pāṇḍavas): Pass. vṛityate, Aor. avarti, &c., to be turned, &c.: Caus. vartayati, -te, Aor. avīvṛitat, avavartat, to cause to turn or revolve, cause to roll, cause to move or move round, turn, move; to brandish (as a weapon); to cause to move away, remove (Ved.); to shed (as tears &c.); to cause to proceed, cause to be or exist, make; to cause to take place, cause to pass (as time), spend, pass, lead a life, live, (sometimes with acc. vṛittim added, or sometimes with inst. vṛittyā or vṛittena, or sometimes with inst. of other words, e.g. bhaiksheṇa vartayati, he lives by begging); to perform, practice, do, exhibit; to maintain one's self, subsist (A.); to relate, recount, declare; to perceive, comprehend; to care for (with dat.); to read, study [cf. vṛitta]; (according to some) to speak; to shine: Desid. vivartishate and vivṛitsati, to wish to remain, desire to stay, &c.: Intens. varīvṛityate, varīvṛitīti, varvṛitīti, varivṛitīti, varvartti, varivartti, varīvartti; [cf. Lat. vert-o, versus; Goth. vairthan, ana-vairths, vaurs-tva; Mod. Germ. werde, ward; Angl. Sax. weordhan, ward, weard, wyrd; Lith. wartau, werciu, wartoju, wirs-tu; Slav. vrat-i-ti.]

Vivṛitsat, an, antī, at (fr. the Desid.), wishing to be or exist.

Vivṛitsitṛi, tā, trī, tṛi, one who wishes to be.

2. vṛit, t, t, t, turning, turning round, moving, existing; (t), f., Ved. a turn, action, act, deed; (t), ind. 'finished,' a grammatical term signifying that a series of roots acted on by a grammatical rule ends with the word preceding vṛit.

1. vṛitta, as, ā, am, turned; round, rounded, circular; been, existed, lived; happened, (kiṃ-vṛitta, as, ā, am, 'one who says to himself, What has happened?' one who allows himself to be taken by surprise, incautious); occurred, past, gone, finished; dead, deceased; done, performed, acted, engaged in, undertaken; proceeded, proceeding from, derived from; read through, studied; fixed, firm; unimpaired; famous; (as), m. a tortoise; (ā), f. a kind of tree or shrub (= jhiñjhirishṭā); (am), n. a circle, circumference; (in astronomy) the epicycle (= paridhi); event, occurrence, news; procedure; practice, profession, occupation, mode of life, means of subsistence; act, action, behaviour, manner, demeanour, (ujjhita-dhairya-vṛittam, without regard to dignity of manner); conduct; observance of any enjoined practice, established rule or usage, actual practice, law; 'the turn of a line,' final rhythm, rhythm; verse, metre. —Vṛitta-karkaṭī, f. the water-melon (= shaḍ-bhujā). —Vṛitta-khaṇḍa, am, n. a portion or segment of a circle. —Vṛitta-gandhi, is, is, i, having only the smell of verse or rhythm; (i), n. epithet of a particular kind of prose. —Vṛitta-gaṇḍa, as, m. a kind of grass (= dīrgha-nāla). —Vṛitta-ćūḍa or vṛitta-ćaula, as, ā, am, whose tonsure has been performed, tonsured, (this should be performed at the age of one or three years, cf. Manu II. 35.) —Vṛitta-jña, as, ā, am, knowing actions or established practices. —Vṛitta-taṇḍula, as, m. a sort of grass (= yava-nāla). —Vṛitta-tas, ind. according to the practice or observance of caste, according to usage or customary procedure, (vṛittataḥ pāpam, a sin according to caste.) —Vṛitta-nishpāvikā, f. a kind of leguminous plant (= nakha-nishpāvī). —Vṛitta-parṇī, f. a kind of plant (= pāṭhā). —Vṛitta-pushpa, as, m. the Śirīsha tree; the Kadamba; = vānīra; = kubjaka; = mudgara. —Vṛitta-pratyabhijña, as, ā, am, well versed in sacred rites. —Vṛitta-phala, as, m. the pomegranate (= dāḍima); the jujube; (ā), f., N. of various plants, = vārtākī, = śaśāṇḍulī, = āmalakī; (am), n. black pepper. —Vṛitta-bāhu, us, us, u, round-armed, (see Pāṇ. IV. 1, 67.) —Vṛitta-mallikā, f. a species of plant (= modinī, = śvetārka). —Vṛitta-yamaka, am, n. a kind of verse containing a play on words, (see yamaka.) —Vṛitta-ratnākara (°na-āk°), as, m. 'ocean of metres,' N. of a short metrical treatise on Post-vedic metres by Kedāra. —Vṛitta-ratnākara-ṭīkā, f. and vṛitta-ratnākara-setu, us, m., N. of two commentaries on the above-mentioned work. —Vṛitta-vat, ān, atī, at, one who has performed the duties of caste or calling, well-conducted. —Vṛitta-vīja, as, m. a kind of plant, = bhiṇḍā; (ā), f. another plant, = āḍhakī. —Vṛitta-vījakā, f. a kind of plant, = pāṇḍura-phalī. —Vṛitta-śata, am, n., N. of a work mentioned in the Śūdra-dharma-tattva. —Vṛitta-śastra, as, ā, am, one who has studied (the science of) arms or warfare (= adhīta-śastravidya, Bhaṭṭi-k. IX. 19). —Vṛitta-sampanna, as, ā, am, well behaved or conducted, behaving with propriety. —Vṛitta-sādin, ī, inī, i, destroying established usage, worthless, mean, vile. —Vṛitta-stha, as, ā, am, abiding in the duties of caste or calling. —Vṛittādhyayanarddhi (°ta-adh°, °na-ṛid°), is, f. increase of moral conduct and study, holiness resulting from observance of rules and study (of scripture). —Vṛittānuvartin (°ta-an°), ī, inī, i, conforming to rule, obedient. —Vṛittānusāra (°ta-an°), as, m. conforming to prescribed practice; conformity to metre; (āt), ind. according to the metre or measure of a verse, for the sake of the metre. —Vṛittānusārin, ī, iṇī, i, conforming to established rule or practice, doing what is enjoined or proper. —Vṛittānta (°ta-an°), as, m., (rarely) am, n. 'the end or result of a course of action,' occurrence, incident, event; tidings, rumour, report, intelligence; a tale, story, narrative, history, account; an ancient story; topic, subject; sort, kind, difference; mode, manner, state, condition; interval, rest, leisure, opportunity; property, nature; the whole, totality; alone, solitary. —Vṛittānta-darśin, ī, inī, i, witnessing or being a spectator of any action. —Vṛittāntānveshaka (°ta-an°), as, ikā, am, inquiring into what takes place. —Vṛittervāru (°ta-ir°), us, m. a water-melon (= shaḍ-bhujā). —Vṛittoru (°ta-ūru), us, f. a round-thighed woman, (see Pāṇ. IV. 1, 69.) —Vṛittaujas (°ta-oj°), ās, ās, as, having unimpaired power, whose (creative) energy had free and unobstructed course, (Manu I. 6); of great energy, mighty, irresistible.

Vṛittaka, am, n. a particular kind of prose composition.

Vṛitti, is, f. turning, turning round, revolving; the circumference of a circle or wheel; being, existence, abiding (often at the end of comps., e.g. tad-vṛitti, is, is, i, abiding in that), staying, remaining; state, condition; proceeding, career, course of conduct, conduct, behaviour, action (often at the end of comps., cf. vaka-v°); operation, practice, business, profession, function, office, employment

(at the end of comps. translatable by 'employed about,' 'engaged in'), mode of life [cf. *vāgurā-v°*]; activity, cause or instrument of activity; treatment, respectful treatment; livelihood, maintenance, means of subsistence (often at the end of comps., cf. *uñćha-v°*; the means of subsistence for a Brāhman are said in Manu IV. 4. to be, 1. *ṛita*, 'true,' i. e. lawful gleaning; 2. *a-mṛita*, 'not deadly,' i. e. unsolicited alms; 3. *mṛita*, 'deadly,' i. e. solicited alms; 4. *pra-mṛita*, 'very deadly,' i. e. agriculture; 5. *satyānṛita*, 'true and false,' i. e. trade, traffic; 6. *śva-vṛitti*, 'dog-maintenance,' i. e. servitude; this last should never be engaged in, the preceding two, i. e. agriculture and trade, only in times of distress); wages, hire: customary allowance, perquisite, fee; mode of thinking, course of ideas; style, force, character, style in composition (especially dramatic style, said to be of four kinds, viz. 1. Kaiśikī, 2. Bhāratī, 3. Sātvatī, 4. Ārabhaṭī, q. q. v. v.; the first three are described as suited to the Śṛiṅgāra, Vīra, and Raudra Rasas respectively, the last as common to all); comment, commentary, explanation, exposition, gloss; general character or force of a word; (in grammar) a complex formation which requires resolution or explanation (as distinguished from a simple or uncompounded form, e. g. any word formed with Kṛit or Taddhita affixes, any compound and even duals and plurals which are regarded as Dvandva compounds, of which only one member is left, and all derivative verbs such as desideratives &c.); a measure of the voice in reciting or chanting, (of which, according to the Prātiśākhyas, there are three, viz. *vi-lambitā*, *madhyamā*, and *drutā*); N. of a commentary by Sa-nandana. — *Vṛitti-karshita*, *as*, *ā*, *am*, distressed for (want of) a livelihood (Manu VIII. 411; according to Kullūka = *bhṛity-abhāvena pīḍitaḥ*). — *Vṛitti-ććheda*, *as*, m. taking away the means of subsistence, confiscation of a patrimony, deprivation of an hereditary office. — *Vṛitti-tā*, f. or *vṛitti-tva*, *am*, n. state of being or residing or being contained in, state of existence, state, condition [cf. *anāyatta-v°*]; mode of subsistence, profession. — *Vṛitti-dāna*, *am*, n. the giving of maintenance. — *Vṛitti-mat*, *ān*, *atī*, *at*, possessing means of subsistence; abiding; having a particular way of thinking. — *Vṛitti-lābha*, *as*, m. discovery of the concurrent (in phil.). — *Vṛitti-vaikalya*, *am*, n. deficiency or lack of means of subsistence, want of a livelihood. — *Vṛitti-stha*, *as*, *ā*, *am*, being in any state or condition or employment; (*as*), m. a chameleon (= *saraṭa*). — *Vṛitti-hetu*, *us*, m. cause or means of subsistence. — *Vṛitty-anuprāsa*, *as*, m. alliteration suited to any style or expression. — *Vṛitty-artha-bodhaka*, *as*, *ikā*, *am*, indicating the meaning of a complex formation, (see under *vṛitti* above.) — *Vṛitty-artham*, ind. for the sake of subsistence, in order to sustain life. — *Vṛitty-upāya*, *as*, m. means of subsistence.

2. *vṛitya*, *as*, *ā*, *am* (for 1. see p. 956, col. 1), to be abided or stayed or remained, &c.

वृत् 3. *vṛit*, cl. 4. A. *vṛityate* (according to others also cl. 1. *vartate*), to choose, like, &c., generally used in an old Intens. form *vā-vṛityate*, (see *vāvṛit*, which is classed by native grammarians among simple roots.)

2. *vṛita*, *as*, *ā*, *am* (perhaps incorrect for *vṛita*), chosen, selected, appointed, &c.

वृत्र *vṛitra*, *as*, m. (probably fr. rt. *vṛi*; according to Uṇādi-s. II. 13. fr. rt. 1. *vṛit*), 'the coverer, hider, obstructer (of rain),' N. of the Vedic personification of an imaginary malignant influence or demon of darkness and drought (supposed to take possession of the clouds, causing them to obstruct the clearness of the sky and keep back the waters; Indra is represented as battling with this evil influence, and the pent up clouds being poetically pictured as mountains or castles are shattered by his thunderbolt and made to open their receptacles; as a Dānava or demon, Vṛitra is the son of Danu, q. v., and is often associated with other evil spirits, such as Ahi, Śushṇa, Namući, Pipru, Śambara, Uraṇa, whose malignant influences are generally exercised in producing darkness or drought); a cloud (in general); darkness; a mountain; an enemy; sound, noise; a wheel; N. of Indra (?); (*am*), n. a wicked person, an enemy. — *Vṛitra-khāda*, *as*, *ā*, *am*, Ved. 'Vṛitra-devouring,' destroying Vṛitra; (*as*), m. a devourer of enemies, epithet of Bṛihas-pati. — *Vṛitra-ghnī*, f., N. of a river. — *Vṛitra-tara*, *as*, *ā*, *am*, Ved. causing great darkness, (Sāy. = *atiśayena lokānām āvarakaḥ* or *vṛitrair āvaraṇaiḥ śatrūn tarati yaḥ*, i. e. overcoming enemies with darkness, Ṛig-veda I. 32, 5.) — *Vṛitra-tur*, *ūr*, m., Ved. 'Vṛitra-conquering,' epithet of Indra, conquering enemies (in general). — *Vṛitra-tūrya*, *am*, n., Ved. conquering enemies, destruction of enemies; battle (= *saṅgrāma* according to Naigh. II. 19). — *Vṛitra-dvish*, *ṭ*, m. 'enemy of Vṛitra,' epithet of Indra. — *Vṛitra-bhojana*, *as*, m. a kind of pot-herb (commonly called Samaṭh, described by some as a sort of cucumber, = *gaṇḍīra*). — *Vṛitra-vadha*, *as*, m. 'the killing of Vṛitra,' N. of the twenty-fifth and twenty-sixth chapters of the Bhūmi-khaṇḍa of the Padma-Purāṇa; of the seventy-ninth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa. — *Vṛitra-śatru*, *us*, m. 'enemy of Vṛitra,' epithet of Indra. — *Vṛitra-hatya*, *am*, *ā*, n. f., Ved. the slaying of Vṛitra, (Ṛig-veda VIII. 89, 5.) — *Vṛitra-hatha*, *as*, m., Ved. slaying Vṛitra, slaying enemies. — *Vṛitra-han*, *ā*, m. 'Vṛitra-killer,' epithet of Indra; killer of enemies, victorious. — *Vṛitrahan-tama*, *as*, m., Ved. 'most mighty slayer of Vṛitra,' epithet of Indra; a very victorious person. — *Vṛitrāri* (°*ra-ari*), *is*, m. 'enemy of Vṛitra,' Indra.

वृथा *vṛithā*, ind. (said to be fr. rt. *vṛi*; according to some for *vara-thā*), without trouble, (in Ṛig-veda IX. 76, 1 = *an-āyāsena*); without pain, without difficulty, with ease, easily (Ved.); without necessity, unnecessarily, uselessly, fruitlessly, in vain; unprofitably; foolishly, idly, wantonly, falsely; wrongly, incorrectly; vain, purposeless, useless, fruitless; (if compounded with articles of food, *vṛithā* is said to mean 'hot'): [cf. Gr. ῥεῖα, βρᾶ, ῥᾶ, ῥᾷστος, ῥᾴδιος, &c.] — *Vṛithā-kathā*, f. idle talk, nonsense. — *Vṛithākāra* (°*thā-āk*°), *as*, m. a false form, mere appearance, empty show. — *Vṛithā-kula-samāćāra*, *as*, *ā*, *am*, whose family and practices are low. — *Vṛithāghāta* (°*thā-āgh*°), *as*, m. striking uselessly, killing unnecessarily. — *Vṛithā-janman*, *a*, n. useless or unprofitable birth. — *Vṛithāṭyā* (°*thā-aṭ*°), f. going or strolling about in an idle manner, travelling for pleasure (regarded as a vice in a king; Manu VII. 47). — *Vṛithā-dāna*, *am*, n. useless or improper gift, a gift that may be annulled (or if promised, not made good, as a gift promised to courtezans, wrestlers, or money lost at play, &c.; according to some there are sixteen kinds of these gifts). — *Vṛithā-paśu-ghna*, *as*, m. the slayer of an animal wrongly or unnecessarily (i. e. not for sacrifice). — *Vṛithā-pratijña*, *as*, *ā*, *am*, one who makes a promise rashly. — *Vṛithā-bhū*, cl. 1. P. -*bhavati*, &c., to be in vain, to be useless, to be frustrated. — *Vṛithā-bhoga*, *as*, *ā*, *am*, enjoying in vain or to no purpose. — *Vṛithā-mati*, *is*, *is*, *i*, foolish-minded, wrong-minded. — *Vṛithā-māṃsa*, *am*, n. 'useless flesh,' i. e. flesh not destined for the gods or Pitṛis, (the eater of such flesh is said to be born as a goblin); (*as*), m. one who eats such flesh. — *Vṛithālambha* (°*thā-āl*°), *as*, m. cutting or plucking unnecessarily, (Manu XI. 144.) — *Vṛithā-vādin*, *ī*, *inī*, *i*, speaking falsely. — *Vṛithā-śrama*, *as*, m. vain exertion, useless labour. — *Vṛithā-shāh*, -*shāṭ*, m., Ved. one who easily overcomes or conquers, (Sāy. = *anāyāsena śatrūṇām abhibhavitā*, Ṛig-veda I. 63, 4.) — *Vṛithā-saṅkara-jāta*, *as*, *ā*, *am*, born in vain by the mixture of different castes, one who neglects to perform his duties. — *Vṛithotpanna* (°*thā-ut*°), *as*, *ā*, *am*, born or produced in vain.

वृद्ध *vṛiddha*. See col. 3.

वृद्धि 1. *vṛiddhi*, *is*, f. (fr. a form *vṛidh* for rt. *vardh*; for 2. *vṛiddhi* see under rt. 1. *vṛidh*), cutting off, abscission; (in law) forfeiture, deduction.

वृध् 1. *vṛidh* (perhaps developed out of *vi-ṛidh*), cl. 1. A. (in Fut., Aor., and Cond. also P.; in Ved. and ep. P. also in other forms; sometimes confounded in occasional forms with rt. 1. *vṛit*), *vardhate* (Ved. P. *vardhati*, *vṛidhati*), Perf. *vavṛidhe* (Ved. P. *vavardha*), 2nd Fut. *vardhishyate* and *vartsyati* (identical with 2nd Fut. of rt. 1. *vṛit*), Aor. *avardhishṭa* and *avṛidhat*, Cond. *avardhishyata* and *avartsyat* (identical with Cond. of rt. 1. *vṛit*), *vardhitum* (Ved. Inf. *vṛidhe*, *vṛidhase*, *vāvṛidhadhyai*), to increase, augment, cause to grow, make larger or stronger, raise, prosper, make to prosper, (in these active senses generally Ved. and always P.); to exhilarate, make joyful, inspirit, animate (Ved. P.); to increase, grow, become larger or stronger, prosper, be or become prosperous, (in these neuter senses generally A. except in the Vedic forms *vṛidhati*, *vavardha*, &c., and except in Fut., Aor., and Cond., which may be also P. in the classical language); to continue, last; to rise, ascend; to become joyful, have cause for congratulation: Caus. *vardhayati*, -*te* (also *vardhāpayati*), -*yitum*, Aor. *avīvṛidhat*, *avavardhat*, to cause to increase or grow, increase, augment, amplify, enhance, make larger or stronger, cause to prosper, make powerful, raise, exalt, to make joyful, gladden; (according to some) to speak; to shine: Desid. *vivardhishate*, *vivṛitsati*: Intens. *varīvṛidhyate*, *varīvṛidhīti*; [cf. Zend *vared*, *vareda*: Gr. βλάσ-τη, βλασ-τό-ς, βλαστ-άν-ω, βλωθ-ρό-ς, βραδινός, ῥαδινός, ῥίζα; ἄλσος: (perhaps) Lat. *grandis*: Goth. *valdan*, *vaur-ts*, 'a root:' Old Germ. *wurza*: Angl. Sax. *waldan*, *vridian*, *weald*: Slav. *vladun*, *vlas*, 'hair:' Hib. *folt*, 'hair;' *fridh*, 'a forest;' (perhaps) *for-bairt*, 'increase, profit.']

Vṛiddha, *as*, *ā*, *am* (compar. *jyāyas* or *varshīyas*, superl. *jyeshṭha* or *varshishṭha*, q. q. v. v.), increased, augmented; grown up, full grown, duly expanded; old, aged, advanced in years, ancient, mighty, great, large; accumulated, heaped; wise, learned; (*as*), m. an old man or one past seventy; a sage, saint; a respectable man; a male descendant (= *gotra*); a proper N.; = *vṛiddha-dāraka* below; (*ā*), f. an old woman (either one past childbearing or one with grey hair); a female descendant; (*am*), n. (in grammar) a word having a Vṛiddhi vowel in the first syllable; benzoin. — *Vṛiddha-kāka*, *as*, m. 'large crow,' a sort of crow or raven. — *Vṛiddha-kāla*, *as*, m., N. of a king. — *Vṛiddha-krama*, *as*, m. rank due to age. — *Vṛiddha-gaṅgā*, f., N. of a river (commonly called the Buḍi Gaṅgā). — *Vṛiddha-gautama*, 'the old Gautama,' N. of an ancient recension of Gautama's law-book. — *Vṛiddha-tama*, *as*, *ā*, *am*, oldest, most venerable. — *Vṛiddha-tā*, f. or *vṛiddha-tva*, *am*, n. old age, senility. — *Vṛiddha-dāraka*, *as*, m. or *vṛiddha-dāru*, n. a kind of convolvulus or climbing plant (= *ćhagalā*, *ṛiksha-gandhā*). — *Vṛiddha-dvija-rūpin*, *ī*, *iṇī*, *i*, bearing the form of an old Brāhman. — *Vṛiddha-nagara*, *am*, n., N. of a town. — *Vṛiddha-nābhi*, *is*, *is*, *i*, 'large-naveled,' having a prominent navel, pot-bellied, corpulent. — *Vṛiddha-pradhāna*, *as*, m. a paternal great-grandfather. — *Vṛiddha-prapitāmaha*, *as*, m. a paternal great-grandfather; (*ī*), f. a paternal great-grandmother. — *Vṛiddha-pramātāmaha*, *as*, m. a maternal great-grandfather; (*ī*), f. a maternal great-grandmother. — *Vṛiddha-balā*, f. a kind of plant (= *mahā-samaṅgā*). — *Vṛiddha-bhāva*, *as*, m. the state of being old, old age. — *Vṛiddha-mata*, *am*, n. an ancient precept, a precept of ancient sages. — *Vṛiddha-manu*, *us*, m. 'the old Manu,' an ancient recension of the Mānava-dharma-śāstra; [cf. *vṛihan-manu*.] — *Vṛiddha-mahas*, *ās*, *ās*, *as*, Ved. having increased or mighty splendor, endowed with great strength, very mighty. — *Vṛiddha-yājñavalkya*, a particular recension of Yājñavalkya's law-book. — *Vṛiddha-rāja*, *as*, m. a kind of dock or sorrel (= *amla-vetasa*). — *Vṛiddha-vasishṭha*, 'the

old Vasishṭha,' N. of an ancient recension of Vasishṭha's law-book. — *Vṛiddha-vāhana, as,* m. the mango tree. — *Vṛiddha-vibhītaka, as,* m. the hog-plum, Spondias Mangifera (= *āmrātaka*). — *Vṛiddha-vṛihaspati, is,* m. 'the old Vṛihas-pati,' N. of an ancient recension of Vṛihas-pati's law-book. — *Vṛiddha-śavas, ās, ās, as,* Ved. having increased or great force, very mighty, very rapid, (Sāy. = *vṛiddha-vega, atiśayena vega-vat,* Ṛig-veda VIII. 25, 10.) — *Vṛiddha-śīlin, ī, inī, i,* having the disposition of an old man. — *Vṛiddha-śoćis, is, is, is,* Ved. increased in lustre, very bright. — *Vṛiddha-śravas, ās, ās, as,* having great glory; endowed with much food; (*ās*), m. an epithet of Indra. — *Vṛiddha-saṅgha, as,* m. an assembly of old men, council or meeting of elders. — *Vṛiddha-sūtraka, am,* n. a flock of cotton, flocculent seeds flying in the air. — *Vṛiddha-sevā,* f. reverence for the aged, the serving or honouring of old persons. — *Vṛiddha-sevin, ī, inī, i,* honouring or reverencing old persons, serving one's elders. — *Vṛiddhāṅguli* (°*dha-an*°), *is,* f. 'the great finger,' the thumb; the great toe. — *Vṛiddhāṅgushṭha* (°*dha-an*°), *as,* m. the great toe; the thumb. — *Vṛiddhāćāra* (°*dha-āć*°), *as,* m. the practice of one's forefathers, ancient custom. — *Vṛiddhāditya* (°*dha-ād*°), *as,* m. a form of the sun. — *Vṛiddhānuśāsana* (°*dha-an*°), *am,* n. a seer's precept, direction or ordinance of the aged, an old man's advice. — *Vṛiddhāraṇya* (°*dha-ar*°), *as,* m. 'seer's grove,' a place where the Purāṇas or other sacred works are read and expounded. — *Vṛiddhāvasthā* (°*dha-av*°), f. the condition or period of old age, senility. — *Vṛiddhāśrama* (°*dha-āś*°), *as,* m. the order or mode of life of an aged (Brāhman), roaming or wandering about as a religious mendicant; [cf. *āśrama.*] — *Vṛiddhoksha* (°*dha-uk*°), *as,* m. an old bull (= *jarad-gava*).

2. *vṛiddhi, is,* f. (for 1. *vṛiddhi* see p. 958, col. 2), increase, increment, augmentation, growth, rise, rising, ascending; excess; a heap, quantity, assemblage, multitude; increase in wealth or dignity; increase of the digits of the sun or moon; progression of any kind, prosperity, success, advancement, happiness, pleasure; wealth, property; extension of power or revenue (as one of the three conditions or objects of regal power); profit, gain; paying back money lent with increase or interest, returning the principal with a proportionate increment; money-lending, usury, interest; enlargement of the scrotum (either from swelled testicle or hydrocele or other morbid affections); (in grammar) a peculiar increase or lengthening to which vowels are subject under certain conditions (e. g. *ā* is the Vṛiddhi of *a, ai* of *i, ī,* and *e, au* of *u, ū,* and *o; kṛita-vṛiddhi,* a word of which the first vowel has been subjected to the above change); one of the eight principal drugs or medicinal roots (described as mild, cooling, &c., and as a remedy for phlegm, leprosy, and worms); a particular period or division of time, the eleventh of the astronomical Yogas (or the Yoga star of the eleventh lunar mansion); (*is*), m., N. of a poet. — *Vṛiddhi-kara, as, ī, am,* yielding or causing increase &c. — *Vṛiddhi-jīvana, am,* n. or *vṛiddhi-jīvikā,* f. gaining a livelihood by money-lending, subsistence by usury, the profession of usury. — *Vṛiddhi-da, as, ā, am,* giving increase, causing advancement or prosperity; (*as*), m., N. of a plant (= *jīvaka,* = *śūkara-kanda*). — *Vṛiddhi-pattra, am,* n. a kind of razor or lancet. — *Vṛiddhi-mat, ān, atī, at,* having increase, augmented, increased, increasing; prosperous; rich, wealthy. — *Vṛiddhi-śrāddha, am,* n. a Śrāddha or offering made to progenitors on any prosperous occasion (as on the birth of a son &c.). — *Vṛiddhy-ājīva, as,* or *vṛiddhy-ājīvin, ī,* m. one who lives by money-lending or usury; a money-lender, usurer; (various kinds of interest are recognised by Hindū lawyers, viz. 1. *kāyikā vṛiddhi,* 'bodily interest,' i. e. either the advantage arising from the body of an animal pledged as security for a loan or interest paid repeatedly without reducing the body or principal; 2. *kālikā v*°, 'periodical interest,' i. e. payable weekly, monthly, annually, &c., but most usually computed by the month; 3. *ćakra-v*°, 'wheel-interest,' i. e. interest upon interest, compound interest; 4. *kāritā v*°, 'stipulated interest,' or interest at a rate higher than the usual legal rate; 5. *śikhā-v*°, 'growing continually like a lock of hair,' i. e. interest at a usurious rate payable daily; 6. *bhoga-lābha,* 'advantage accruing to a creditor from the use' of any article handed over to him as security, e. g. the usufruct of lands, gardens, animals, &c.: 'lawful interest' is called *dharma-v*°, 'usurious interest' *a-nyāya-v*°, 'interest at the highest legal rate' *parama-v*°.)

Vṛiddhikā, f. a sort of drug or medicinal plant (= *ṛiddhi,* see under 2. *vṛiddhi*).

2. *vṛidh,* f. (only found in dat. *vṛidhe* used as a Ved. infinitive), increase, prosperity; blessing.

Vṛidha, as, m., Ved. one who increases or promotes or prospers, a prosperer.

Vṛidhasāna, as, ā, am, growing, increasing, being augmented or exalted (Ved.); (*as*), m. a man.

Vṛidhasānu, us, m. a man; a leaf; an act, action.

Vṛidhāna, as, ā, am, increasing, augmenting.

Vṛidhu, us, m., N. of a Takshan or carpenter (whose cows were taken by Bharad-vāja when suffering from hunger, see Manu X. 107).

Vṛidhya, as, ā, am, to be increased or augmented.

वृध्न *vṛidhna, as,* m. a bubo in the groin.

वृन्त *vṛinta, am,* n. (said to be fr. rt. *vṛi*), the footstalk of a leaf or fruit, a stalk; a nipple; the stand of a water-jar.

Vṛintāka, as, ī, m. f. the egg-plant, Solanum Melongena (= *vārtāka*). — *Vṛintāka-vidhi, is,* m., N. of a chapter of the Bhavishyottara-Purāṇa.

Vṛintikā, f. a small stalk.

Vṛintitā, f. the medicinal plant Wrightea Antidysenterica.

वृन्द *vṛinda, as, ā, am* (according to Uṇādi-s. IV. 98. fr. rt. *vṛi*), numerous, many, much, all; (*am*), n. a heap, multitude, large number, quantity, aggregation; a flock, drove; (*ā*), f., N. of the forest in which Kṛishṇa was educated; sacred basil, Ocymum Sanctum, = *tulasī;* (*as*), m., N. of the author of a work on medicine. — *Vṛindā-vana, am,* n. a wood near the town Gokula in the district of Mathurā on the left bank of the Jumnā (celebrated as the place where Kṛishṇa in the character of Go-pāla, or cowherd, passed his youth, associating with the cowherds and milkmaids employed in tending the cattle grazing in the forest); a raised platform or mound of earth on which the worshippers of Kṛishṇa plant and preserve the Tulasī; (*ī*), f. holy basil (= *tulasī*). — *Vṛindāvana-varṇana, am,* n. 'description of Vṛindā-vana,' N. of a chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa.

Vṛindāra, as, ā, am, much, great; best, excellent, eminent; beautiful, handsome, pleasing.

Vṛindāraka, as, akā or *ikā, am,* much, great; best, excellent, eminent, chief; respectable, venerable, reputable; handsome, agreeable, beautiful, pleasing; (*as*), m. a deity, immortal; a chief, the head or leader of a crowd or herd &c.

Vṛindin in *aśva-vṛindin, ī, inī, i,* consisting of a large number of horses.

Vṛindishṭha, as, ā, am (superl. of *vṛindāra*), very much or great; very excellent, very eminent or venerable; most beautiful or charming.

Vṛindiyas, ān, asī, as, very much or great; very eminent or excellent.

वृश् *vṛiś,* cl. 4. P. *vṛiśyati, vavarśa, varśitum,* to choose, select.

वृश *vṛiśa, as,* m. (according to Uṇādi-s. IV. 104. fr. rt. *vṛi*), a rat; the flower Justicia Gandarussa; N. of the author of Ṛig-veda V. 2 (having the patronymic Jāra); (*ā*), f. a drug; (*am*), n. ginger; [cf. *vṛisha.*]

वृश्चत् *vṛiśćat,* &c. See under rt. *vraść.*

वृश्चिक *vṛiśćika, as,* m. (fr. rt. *vraść*), a scorpion; the zodiacal sign Scorpio; the month when the sun is in Scorpio; a hairy caterpillar; a crab; a sort of beetle found in cow-dung; a centipede; a thorny shrub, Vangueria Spinosa; (*ā*), f. the pot-herb Basella, (see the next.) — *Vṛiśćika-priyā,* f. 'dear to scorpions,' the pot-herb Basella Rubra or Lucida. — *Vṛiśćikālī* (°*ka-ālī*), f. a line of scorpions; the shrub Tragia Involucrata.

वृष् *vṛish* (perhaps developed fr. rt. 1. *ṛish* with prep. *vi*), cl. 1. P. *varshati* (ep. also A. *-te*), *vavarsha, varshishyati, avarshīt* (Ved. 2nd sing. Impv. A. *vṛishasva*), *varshitum,* to rain (often used impersonally or with Parjanya, Indra, the clouds, the sky, &c. in the nominative): to fall as rain (e. g. Ṛig-veda V. 84, 3. *varshanti vṛishṭayaḥ,* the showers fall, Sāy. *varshanti* = *patanti*); to rain or shower down, pour down, pour forth, effuse, shed (with acc., e. g. *meghāḥ śoṇitam vavṛishuḥ,* the clouds rained blood); to sprinkle, moisten; to engender, generate; to drink, (*ā-vṛish* also appears to have this sense in the Veda as well as the sense 'to eat'); to strike, hurt, vex, weary; to bestow, give; to have supreme power; cl. 10. A. *varshayate,* &c., to have the power of generation (according to some); to be powerful: Caus. *varshayati, -yitum,* Aor. *avavarshat, avīvṛishat,* to cause to rain, &c.: Desid. *vivarshishati:* Intens. *varīvṛishyate, varīvarshṭi,* &c.; [cf. Gr. ἔρσ-η (Hom. ἐέρσ-η), ἔρσ-η, ἐρσή-ει-s, βρέχ-ω.]

Vṛisha, as, m. a rainer, sprinkler, (Sāy. = *sećaka*); a bull; the sign of the zodiac Taurus; the bull of Śiva; a strong or athletic man; an amorous or lustful man (one of the four classes into which men are divided in erotic works); N. of Kāma (god of love); a rat; the chief of a class or anything the best of its kind (e. g. *vṛisho 'ṅgulīnām,* the chief among fingers, the thumb; often at the end of a comp. in the sense 'chief,' 'excellent,' 'pre-eminent,' e. g. *kapi-vṛishās,* the chief monkeys); the principal or chief die (in a game with dice); Justice or Virtue personified as a bull or as the bull of Śiva; justice, virtue, morality; an adversary, enemy; N. of Karṇa; of Vishṇu; of the Indra of the eleventh Manv-antara; of a son of Vīti-hotra; a particular drug (= *ṛishabha*); the plant Justicia Ganderussa; a piece of ground suitable for the foundation of a house; (according to some) N. of the fifteenth year of the Hindū cycle; (*am*), n. a peacock's plumage or tail; (*ā*), f. the plant Salvinia Cucullata (= *mūshika-parṇī*); cowach, Carpopogon Pruriens, = *kapi-kaććhu;* (*ī*), f., see s. v. — *Vṛisha-karṇī,* f. a particular plant. — *Vṛisha-gandhā,* f. a particular plant (= *vastāntrī*). — *Vṛisha-ćakra, am,* n. a particular astrological diagram shaped like a bull and having reference to agriculture. — 1. *vṛisha-daṇśa* or *vṛisha-daṇśaka, as,* m. 'rat-devourer,' a cat. — *Vṛisha-darbha, as,* m., N. of a son of Śiva. — *Vṛisha-dhvaja, as,* m. 'having a bull for a sign,' epithet of Śiva; 'having a rat for a symbol,' epithet of Gaṇeśa; 'having virtue for a mark,' a virtuous man. — *Vṛisha-dhvāṅkshī,* f. a species of grass, Cyperus (= *nāgara-mustā*). — *Vṛisha-nāśana, as,* m. the medicinal plant Embelica Ribes (= *viḍaṅga,* commonly called Virang). — *Vṛisha-pati, is,* m. 'lord of the bull,' epithet of Śiva; a bull set at liberty; [cf. *vṛishotsarga.*] — *Vṛisha-pattrikā,* f. a species of plant (= *vastāntrī*). — *Vṛisha-parṇī,* f. the plant Salvinia Cucullata (= *ākhu-parṇī*). — *Vṛisha-parvan, ā,* m. 'bull-jointed, strong-jointed,' epithet of Śiva; N. of a king of the Daityas or demons (father of Śarmishṭhā); a wasp; a sort of grass, Scirpus Kysoor (= *kaśeru*). — *Vṛisha-bhānu, us,* m. (sometimes written *vṛisha-bhāṇu* and *vṛisha-bhāna*), N. of the son of Sūra-bhāna and father of Rādhā; [cf. *vārshabhānavī.*] — *Vṛishabhānu-sutā* or *vṛisha-bhāṇu-sutā* or *vṛisha-bhāṇu-kanyā,* f. 'the daughter of Vṛisha-bhānu,' epithet of Rādhā. — *Vṛisha-bhāsā,* f. the residence of Indra and of the immortals (= *amarāvatī*). — *Vṛisha-rāja-ketana, as,* m. 'having

the king of bulls for a symbol,' epithet of Śiva. — *Vṛisha-loćana, as,* m. 'having the eyes of a bull,' a rat. — *Vṛisha-vāhana, as,* m. 'whose vehicle is a bull,' epithet of Śiva. — *Vṛisha-śatru, us,* m. 'enemy of Vṛisha or Karṇa,' epithet of Kṛishṇa or Vishṇu. — *Vṛisha-sena, as,* m., N. of a son of Karṇa. — *Vṛisha-skandha, as, ā, am,* 'bull-shouldered,' having the shoulders of a bull. — *Vṛishākara* (°*sha-āk*°) or *vṛishā-kara, as,* m. a kind of bean (= *māsha*). — *Vṛishāṅka* (°*sha-aṅ*°), *as,* m. 'bull-marked,' epithet of Śiva; a pious man (as marked by virtue); the marking-nut plant; a eunuch, one employed in the women's apartments. — *Vṛishāṅka-ja, as,* m. 'Śiva-produced,' a small drum (held in one hand and played by means of a string attached to it, = *ḍamaru*). — *Vṛishānćana* (°*sha-an*°), *as,* m. 'going on a bull,' epithet of Śiva. — *Vṛishādri* (°*sha-ad*°), *is,* m., N. of a mountain. — *Vṛishāntaka* (°*sha-an*°), *as,* m. 'destroyer of Vṛisha,' epithet of Kṛishṇa or Vishṇu; [cf. *vṛisha-śatru.*] — *Vṛishāhāra* (°*sha-āh*°), *as,* m. 'having rats for food,' a cat. — *Vṛishotsarga* (°*sha-ut*°), *as,* m. letting loose a bull or (according to some) a bull and four heifers on the occasion of a Śrāddha or funeral rite in honour of deceased ancestors; setting a bull at liberty on the occasion of a sacrifice or as a religious act generally; N. of a Pariśishṭa of the Sāma-veda. — *Vṛishotsarga-tattva, am,* n., N. of a part of the Smṛiti-tattva.

Vṛishaka, as, m., N. of a son of Subala.

Vṛishaṇa, as, ī, am, sprinkling, fertilizing; (*as*), m. the scrotum or bag containing the testicles; N. of a son of Kārtavīrya. — *Vṛishaṇa-kaććhū, ūs,* f. ulceration of the scrotum.

Vṛishad-aṅji, is, is, i, Ved. sprinkling Soma libations, (Sāy. = *varshakeṇa somena sinćat,* Ṛig-veda VIII. 20, 9.)

Vṛishan, ā, ā, a, Ved. raining, pouring forth, sprinkling; bounteous; generating, engendering, male; strengthening, invigorating, manly, vigorous, young, strong (applied to the horses of Indra and to the car of the Aśvins); mighty, excellent [cf. *varshishṭha*]; (*ā*), m. a rain-cloud, rain (Ved.); 'the trickling beverage,' i. e. Soma juice, a libation [cf. *vṛisha-pāna*]; a bull; the zodiacal sign Taurus; a stallion, horse; epithet of Indra; of Agni; of Soma; epithet of various other gods; of the hero Karṇa; a kind of metre (Ved.); pain, sorrow; insensibility to pain. — *Vṛisha-karman, ā,* m., Ved. a maker or sender of rain; a sender of benefits or favours, (Sāy. = *abhimata-varshaṇa-vyāpāra-vat.*) — *Vṛisha-kratu, us, us, u,* Ved. having vigorous or mighty strength, (Sāy. = *varshaṇa-karman,* Ṛig-veda V. 36, 5.) — *Vṛisha-khādi, is, is, i,* Ved. (according to some) having strong (ring-shaped) weapons or ornaments, (applied to the Maruts who are said to be armed or ornamented with rings on their arms, shoulders, and feet; according to Sāy. on Ṛig-veda I. 64, 10. 'whose weapon is Vṛishan, i. e. Indra,' or 'whose food is Soma.') — *Vṛisha-gaṇa, as,* m., N. of a descendant of Vasishṭha (author of Ṛig-veda IX. 97, 7–9); (*ās*), m. pl. the descendants of Vṛishagaṇa. — *Vṛisha-jūti, is, is, i,* Ved. having the speed or velocity of a bull, (Sāy. = *vṛishabhir ākṛishṭa,* Ṛig-veda VIII. 33, 10.) — *Vṛishaṇ-aśva, as, ā, am,* Ved. having strong horses, strong-horsed (said of a chariot); (*as*), m. the horse of Indra; N. of the father of Menā. — *Vṛishaṇ-vat, ān, atī, at,* Ved. producing or causing rain, shedding, pouring forth. — *Vṛishaṇ-vasu, us, us, u,* Ved. having rain for treasure, affluent in showers, (Sāy. = *varshaṇa-dhana,* Ṛig-veda VIII. 5, 36); (*u*), n. the treasure of Indra. — *Vṛisha-tva, am,* n., Ved. manliness, vigour, strength. — *Vṛisha-tvā,* ind., Ved. by strength, in strength. — *Vṛisha-dhūta, as, ā, am,* Ved. crushed by males, i. e. by stones (said of the Soma). — *Vṛisha-nābhi, is, is, i,* Ved. having a strong nave, strong-naved; (Sāy.) having wheels bestowing showers (= *varshaka-nābhi-yukta*). — *Vṛishan-tama, as, ā, am,* Ved. most manly, very vigorous, most powerful; (Sāy.) most bountiful (= *atiśayena kāmānām varshitṛi,* Ṛig-veda I. 100, 2). — *Vṛisha-patnī,* f., Ved. 'having a rain-cloud or a bull for a husband,' epithet of water. — *Vṛisha-pāṇa, am,* n. (i. e. *vṛishan* + *pāna*), Ved. the drinking of a libation, a Soma draught. — *Vṛisha-pāṇi, is, is, i,* Ved. strong-hoofed, (according to Sāy. on Ṛig-veda VII. 75, 7 = *pāṇsūnām varshaka-khura,* 'having hoofs the showerers of dust,' i. e. raising the dust with their hoofs.) — *Vṛisha-prabharman, ā,* m., Ved. sending the rain-cloud, (Sāy. = *varshaṇa-śīlasya meghasya pra-hartṛi,* Ṛig-veda V. 32, 4.) — *Vṛisha-prayāvan, ā,* &c., Ved. moving vigorously, swift-passing, (according to Sāy. on Ṛig-veda VIII. 20, 9. *vṛisha-prayāvṇe* = *secktāraḥ prakṛishṭaṃ yantāro maruto yasmin tasmai.*) — *Vṛisha-psu, us, us, u,* Ved. strong-shaped; rain-shedding, (Sāy. = *varshaka-rūpa-yukta,* Ṛig-veda VIII. 20, 10.) — *Vṛisha-manas, ās, ās, as* (i. e. *vṛishan* + *manas*), Ved. having the courage of a bull; disposed to pour forth or bestow benefits, benevolent-minded, (Sāy. = *kāmānāṃ varshaṇa-para-manaska,* Ṛig-veda IV. 22, 6.) — *Vṛisha-ratha, as, ā, am,* Ved. having a strong or mighty car; whose car showers down blessings. — *Vṛisha-raśmi, is, is, i,* Ved. having shower-yielding reins. — *Vṛisha-vrata, as, ā, am,* Ved. acting like a bull, engaged in sprinkling (said of Soma). — *Vṛisha-vrāta, as, ā, am,* Ved. having troops or companies of males, forming troops of bulls; having abundance of rain, abounding in drops of rain. — *Vṛisha-śipra, as,* m. a proper N. — *Vṛisha-śushma, as, ā, am,* Ved. drying up or over-powering the strong, (according to Sāy. on Ṛig-veda IV. 36, 8 = *sektṛiṇām balavatām śoshaka*); (*as*), m. (probably) 'having manly strength,' a proper N.

Vṛishandhi, is, m., Ved. a cloud (= *megha* according to Naigh. I. 10; in Ṛig-veda IV. 22, 2. Sāy. explains *vṛishandhim* by *megha-bhedana-dvāreṇa varshaṃ kurvantam,* causing rain by dividing the clouds).

Vṛishabha, as, m. a showerer of bounties, benefactor (Ved., Sāy. = *kāmānāṃ varshayitṛi,* Ṛig-veda VI. 44, 20); a male animal; a bull, (sometimes used in the Veda as an adjective in the sense of 'manly,' 'vigorous,' 'strong,' 'powerful,' e. g. *vṛishabhaḥ śushmaḥ,* manly strength); anything good or excellent of its kind (often at the end of comps. in the sense of 'good,' 'excellent,' 'pre-eminent,' 'chief'); the hollow or orifice of the ear [cf. *ṛishabha*]; an elephant's ear; a particular drug (= *ṛishabha*; it is described as a root brought from the Himālaya mountains, resembling the horn of a bull, of cooling and tonic properties, and serviceable in catarrh and consumption); the first of the Jaina pontiffs of the present era; epithet of the twenty-eighth Muhūrta; (*ī*), f. a widow; cowach; (*ā*), f., N. of a river. — *Vṛishabha-gati, is,* m. 'going on a bull,' epithet of Śiva. — *Vṛishabha-dhvaja, as,* m. 'having a bull for an emblem,' epithet of Śiva. — *Vṛishabha-shoḍaśa, as, ī, am,* having a bull as sixteenth, i. e. fifteen (cows) and a bull. — *Vṛishabhāksha* (°*bha-ak*°), *as, ī, am,* having the eyes of a bull; (*ī*), f. a species of plant (= *indra-vāruṇī*). — *Vṛishabhekshaṇa* (°*bha-īk*°), *as,* m. 'having the eyes of a bull,' N. of Vishṇu. — *Vṛishabhaikādaśa* (°*bha-ek*°), *as, ī, am,* having a bull as the eleventh, i. e. ten (cows) and a bull.

Vṛishala, as, m. (in Manu VIII. 16. fancifully derived fr. *vṛisha,* 'justice,' + *la* for *ala* fr. *alam,* implying 'prevention;' cf. *alam,* 'away with'), a Śūdra or man of the last or servile tribe; epithet of king Ćandra-gupta; a man of one of the three highest classes who by neglecting his religious duties has lost his caste; a sinner, reprobate, wicked man; a horse; garlic; (*ī*), f. a woman of low caste; an unmarried girl twelve years old (in whom menstruation has commenced); a woman during menstruation; a barren woman; the mother of a still-born child. — *Vṛishala-tā,* f. or *vṛishala-tva, am,* n. the condition of a Śūdra, state of an outcast. — *Vṛishalātmaja* (°*la-āt*°), *as,* m. the son of a Vṛishala or of a reprobate. — *Vṛishalī-pati, is,* m. the husband of a Śūdrā or woman of low caste or a Brāhman who owns such a woman as his mistress. — *Vṛishalī-phena-pīta, as, ā, am,* one who has drunk the moisture of a Śūdrā's (lips). — *Vṛishalī-sevana, am,* n. paying respect to a woman of low caste, intercourse with a Śūdra female.

Vṛishalaka, as, m. a poor or contemptible Śūdra.

Vṛishasya, Nom. P. *vṛishasyati, -yitum,* to long for a bull, long for sexual intercourse.

Vṛishasyantī, f. a lascivious woman; a cow in heat.

Vṛishākapāyī, f. 'wife of Vṛishākapi,' epithet of the Dawn (as the wife of the Sun); epithet of Lakshmī; of Gaurī; of Svāhā (wife of Agni); of Śaćī (wife of Indra); of the mother of Indra; Asparagus Racemosus; the plant Celtis Orientalis.

Vṛishākapi, is, m. (probably connected with *vṛishan,* 'sprinkler' or 'irrigator,' and *kapi* meaning 'ape' or 'tremulous'), an epithet of the sun (so called as drawing up vapour and irrigating with mist); N. of Kṛishṇa or Vishṇu; of Śiva or Rudra; of one of the eleven Rudras (according to the Bhāgavata-Purāṇa); of Agni or fire; N. of the author of part of Ṛig-veda X. 86 (having the patronymic Aindra); of the hymn Ṛig-veda X. 86.

Vṛishāṇaka, as, m., N. of the author of Ṛig-veda X. 136, 4 (having the patronymic Vātaraśana); a N. or form of Śiva.

Vṛishāya, Nom. A. *vṛishāyate, -yitum,* Ved. to act like a bull; to roar like one; to fertilize.

Vṛishāyaṇa, as, m., N. of Śiva; a sparrow (= *ćaṭaka*).

Vṛishāyamāṇa, as, ā, am, Ved. acting like a bull, eager as a bull.

Vṛishin, ī, m. a peacock (either as 'fond of rain' or as 'having a particular plumage').

Vṛishṭa, as, ā, am, rained; raining down, showering; raining; (*as*), m., N. of a son of Kukkura. — *Vṛishṭa-vat, ān, atī, at,* one who has rained.

Vṛishṭi, is, f. rain, a shower; (in the Sāṅkhya phil.) one of the four forms of internal acquiescence; [cf. *salila.*] — *Vṛishṭi-kara, as, ī, am,* producing rain, sprinkling, raining. — *Vṛishṭi-kāla, as,* m. the rainy season. — *Vṛishṭi-ghnī,* f. a kind of cardamoms (as 'preventing moisture?'). — *Vṛishṭi-jīvana, as, ā, am,* 'living by rain,' (land) nourished or watered by rain (= *deva-mātṛika*). — *Vṛishṭi-dyāvā,* m. du., Ved. causing a rainy sky; epithet of Mitra and Varuṇa, (Ṛig-veda V. 68, 5.) — *Vṛishṭi-bhū, ūs, ūs, u,* born or produced in rain; (*ūs*), m. a frog. — *Vṛishṭi-mat, ān, atī, at,* possessed of rain, rain-producing, full of rain, rainy; (*ān*), m. a cloud. — *Vṛishṭi-vani, is,* f., Ved. a request or prayer for rain [cf. *vasu-vani*]; (*is, is, i*), desiring rain, seeking or praying for rain. — *Vṛishṭi-sampāta, as,* m. a shower of rain. — *Vṛishṭi-havya, as,* m., Ved. a proper N.

Vṛishṭvī, ind. having been showered down, (in Ṛig-veda V. 53, 14. according to Sāy. = *vṛishṭishu preritāsu satīshu,* on rain being sent.)

Vṛishṇi, is, is, i, raining, showering blessings (said of Indra; Sāy. = *kāmānāṃ varshitṛi,* Ṛig-veda I. 10, 2); angry, passionate; heretical, heterodox; (*is*), m. a ram; a ray of light; air, wind; a heretic, sectary; N. of a descendant of Yadu and ancestor of Kṛishṇa; epithet of Kṛishṇa [cf. *vārshṇeya*]; of Indra; of Agni; (*ayas*), m. pl., N. of a tribe or family (descendants of Vṛishṇi and relations of Kṛishṇa); N. of a class of Kshatriyas and Vaiśyas; [cf. Gr. ἀρνός, ἀρνειός, ῥήν, ἔρσαι, ἔριφος.] — *Vṛishṇi-garbha, as,* m. 'born in the family of Vṛishṇi,' epithet of Kṛishṇa. — *Vṛishṇi-mat, ān,* m., N. of a king.

Vṛishṇya, as, ā, am, Ved. fecundating; (*am*), n. a vigorous or manly act; strength, (Sāy. = *vīrya.*) — *Vṛishṇyā-vat, ān, atī, at* (in the Pada text *vṛishṇya-vat*), Ved. possessed of vigour or strength, vigorous; (*ān*), m. 'the vigorous god,' epithet of Parjanya; the causer of rain, (according to Sāy. on Ṛig-veda V. 83, 2 = *varsha-karma-vat.*)

Vṛishya, as, ā, am, to be sprinkled or showered down, to be rained; aphrodisiac, provocative of sexual

vigour, stimulating; (*as*), m. a kind of kidney-bean, Phaseolus Radiatus; (*ā*), f. a kind of drug (= *ṛid-dhi*). — *Vṛishya-kandā*, f. a kind of plant (= *vidārī*). — *Vṛishya-gandhā*, f. the pot-herb Convolvulus Argenteus. — *Vṛishya-vallikā*, f. a kind of plant (= *vidārī*).

वृषदंश 2. *vṛishad-aṇśa* (for 1. *vṛisha-daṇśa* see under *vṛisha*). See *vārshadanśa*.

वृषय *vṛishaya*, *as*, m. (in Uṇādi-s. IV. 100. said to be fr. rt. *vṛi*, 'to screen'), refuge, shelter; asylum, place of refuge.

वृषसृक्की *vṛishasṛikkī*, f. a wasp (= *bhṛin-garola*.)

वृषागिर् *vṛishāgir*, N. of a king (father of the five Vārshāgiras, q. v.).

वृषायण *vṛishāyaṇa*. See p. 960, col. 3.

वृषी *vṛishī*, f. the seat of a religious student, a kind of seat or cushion made of Kuśa grass wound into a pad, the seat or cushion of an ascetic, (said to be also written *vṛisī*, *bṛishī*.)

वृष्ट *vṛishṭa*, *vṛishṭi*, &c. See p. 960, col. 3.

वृसय *vṛisaya* = *bṛisaya*, q. v.

वृह् 1. *vṛih* (also written *bṛih*), cl. 6. P. *vṛihati*, *vavarha*, *varhishyati* or *varkshyati*, *avarhīt* or *avṛikshat* (in Ṛig-veda IV. 16, 12. [*pra*]*vṛihatāt* = *prakarsheṇa ćhinnavān asi*), *varhitum* or *varḍhum*, to pull up, tear up, eradicate, root up; to make effort, raise, lift up, erect: Caus. *varhayati*, *-yitum*, Aor. *avavarhat* or *avīvṛihat*: Desid. *vivarhishati*, *vivṛikshati*: Intens. *varīvṛihyate*, *varīvardhi*.

Varhitvā or *vṛiḍhvā*, ind. having rooted up; having raised.

Vṛiḍha, *as*, *ā*, *am*, pulled up, eradicated; lifted up.

वृह् 2. *vṛih* (also written *bṛih*, cf. rts. 2. *bṛih*, *vṛiṇh*, 1. *vṛidh*), cl. 1. P. *varhati*, cl. 6. P. *vṛihati* (usually referred to rt. 2. *bṛih*), *vavarha*, *varhitum*, to grow, increase, expand; to roar, bellow (= rt. *vṛiṇh*).

3. *vṛih*, f. increase &c. in *vṛihas-pati*, p. 962.

Vṛihat, *an*, *atī*, *at* (originally a pres. part. of rt. 2. *vṛih*; in the earlier language written *bṛihat*, q. v., some compounds beginning with *vṛihat* will be found under *bṛihat*), 'growing,' 'extending,' great, large, bulky, big, lofty, high; broad, wide, extended, extensive, ample, abundant, much; dense, compact, thick, close; mighty, powerful; high, clear, loud (said of sounds &c.); (*an*), m., N. of one of the Maruts; of a king (a son of Su-hotra and father of Aja-mīḍha); (*atī*), f. a large lute, the lute of Nārada (= *mahatī*); Viśvā-vasu's lute; any metre containing thirty-six syllables [cf. *bṛihatī*]; a symbolical expression for the number thirty-six; a part of the body between the breast and backbone; a mantle, wrapper [cf. *vṛihatikā*]; a place containing water, reservoir; speech [cf. *vṛihati-pati*]; a particular plant, (see *bṛihatī*); N. of a commentary; of a wife of Ripu; of a wife of Gada; of a wife of Devahotra; (*at*), n., scil. *sāman*, see *bṛihat*; Brahma; the Veda; [cf. probably Goth. *bairgahei*; Angl. Sax. *beorh*, *beorg*.] — *Vṛihać-ćakshus* (*vṛihat* + *ć*°), *us*, m. a kind of vegetable. — *Vṛihać-ćanću* (*vṛihat-ćanću*), *us*, m. a kind of vegetable; [cf. *mahā-ćanćū*.] — *Vṛihać-ćāṇakya* (*vṛihat* + *ć*°), *am*, n. the large collection of precepts by Ćāṇakya. — *Vṛihać-ćitta* (*vṛihat-ć*°), *as*, m. the citron tree (= *phala-pūra*). — *Vṛihać-ćhabdendu-śekhara* (*vṛihat* + *śabdendu-ś*°), the large grammatical work by Nāgeśa. — *Vṛihać-ćharīra* (*vṛihat* + *ś*°), *as*, *ī*, *am*, large-bodied, gigantic. — *Vṛihać-ćhalka* (*vṛihat* + *ś*°), *as*, m. 'large-scaled,' a kind of prawn. — *Vṛihać-ćhātātapa* (*vṛihać* + *ś*°), *as*, m. 'the larger Śātātapa,' N. of a particular recension of Śātātapa's law-book. — *Vṛihać-ćhānti-stava* (*vṛihat* + *ś*°), *as*, m. the larger Śānti-stava. — *Vṛihać-ćhāla* (*vṛihat* + *ś*°), *as*, m. a large or lofty Shorea Robusta. — *Vṛihać-ćhṛingāra-tilaka* (*vṛihat* + *ś*°), *am*, n. the larger Śṛingāra-tilaka. — *Vṛihać-ćhravas* (*vṛihat* + *ś*°), *ās*, *ās*, *as*, Ved. loud-sounding; loudly praised, far-famed. — *Vṛihać-ćhrīkrama* (*vṛihat* + *ś*°), *as*, m., N. of a work. — *Vṛihać-ćhloka* (*vṛihat* + *ś*°), *as*, *ā*, *am*, loudly praised, far-famed; (*as*), m., N. of a son of Uru-krama by Kīrtti. — *Vṛihaj-jaghana* (*vṛihat* + *j*°), *as*, *ā*, *am*, having large hips, broad-hipped. — *Vṛihaj-jana* (*vṛihat* + *j*°), *as*, m. a great or illustrious man. — *Vṛihaj-jātaka* (*vṛihat* + *j*°), *am*, n., N. of Varāha-mihira's larger work on nativities; [cf. *svalpa-jātaka*.] — *Vṛihajjātaka-śloka-vyākhyāna*, *am*, n., N. of a metrical commentary by Bhaṭṭotpala on the preceding work. — *Vṛihaj-jābālopanishad* (*vṛihat* + *j*°), *t*, f., N. of an Upanishad on the divinity of Kālāgni-rudra. — *Vṛihaj-jīvantikā* or *vṛihaj-jīvanti* or *vṛihaj-jīvā* (*vṛihat* + *j*°), f. a kind of large Jīvantikā plant (= *priyan-karī*). — *Vṛihaj-jyotis*, *is*, m., N. of a grandson of Brahmā; [cf. *bṛihaj-jyotis*.] — *Vṛihaṭ-ṭikka* (*vṛihat* + *ṭ*°), *as*, m. a proper N. — *Vṛihaṭ-ṭīkā* (*vṛihat* + *ṭ*°), f. 'the large commentary,' N. of a work by Kumārila. — *Vṛihaḍ-ḍhakkā* (*vṛihat* + *ḍh*°), f. a large drum. — *Vṛihatī-pati*, *is*, m., N. of Vṛihaspati or the planet Jupiter; [cf. *vṛihas-pati*.] — *Vṛihat-kathā*, f. 'the large or extended narrative,' N. of a collection of tales ascribed to Guṇāḍhya, (the Kathā-sarit-sāgara of Soma-deva is said to have been abridged from this work); N. of another work ascribed to Kshemendra. — *Vṛihat-kanda*, *as*, m. a kind of bulbous root (either a species of large onion or a sort of garlic). — *Vṛihat-karman*, *ā*, m. 'doing mighty acts,' N. of several kings. — *Vṛihat-kalpa*, *as*, m., N. of a Kalpa, the seventh day in the bright half of the moon in Brahmā's month, (see *kalpa*); the last day in the dark half of the month. — *Vṛihat-kāya*, *as*, *ī*, *am*, large-bodied, bulky, gigantic. — *Vṛihat-kāla-jñāna*, *am*, n. 'the large Kāla-jñāna or knowledge of times,' N. of a work. — *Vṛihat-kāla-śāka*, *as*, m. a shrub, Cassia Purpurea or a large variety of it. — *Vṛihat-kāsa*, *as*, m. a particular kind of reed (= *khaḍgaṭa*). — *Vṛihat-kīrtti*, *is*, *is*, *i*, far-famed (said of Vṛihas-pati); (*is*), m., N. of a grandson of Brahmā; of an Asura. — *Vṛihat-kukshi*, *is*, *is* or *ī*, *i*, having a large or prominent belly; pot-bellied, corpulent. — *Vṛihat-ketu*, *us*, *us*, *u*, having great clearness or brightness; (*us*), m. epithet of Agni; N. of a king. — *Vṛihat-kshaṇa*, *as*, m., N. of a king, (also read *vṛihat-kshaya*, *vṛihad-raṇa*.) — *Vṛihat-kshata*, *as*, m., N. of a particular mythical being. — *Vṛihat-kshatra*, *as*, m., N. of a king. — *Vṛihat-tapas*, *as*, n. great mortification; (*ās*, *ās*, *as*), having great devotion, very devout; (*as*), n. a particular severe penance. — *Vṛihat-tāla*, *as*, m. Phœnix Paludosa (= *hintāla*). — *Vṛihat-tiktā*, f. the plant Clypea Hernandifolia. — *Vṛihat-tahina-śarkara*, *as*, *ā*, *am*, full of great pieces of ice. — *Vṛihat-tṛiṇa*, *am*, n. strong grass, (opposed to *mṛidu-tṛiṇa*); the bamboo cane. — *Vṛihat-tejas*, *ās*, *ās*, *as*, having great energy. — *Vṛihat-todala-tantra*, *am*, n., N. of a Tantra work. — *Vṛihat-tra*, *am*, n. greatness, largeness, loftiness, large extent. — *Vṛihat-tvać*, *k*, m. the plant Alstonia Scholaris. — *Vṛihat-pattra*, *as*, m. 'having large leaves,' a species of bulbous plant; (*ā*), f. a kind of plant (= *tri-parṇikā*). — *Vṛihat-parāśara*, *as*, m. 'the larger Parāśara,' N. of a particular recension of Parāśara's law-book. — *Vṛihat-pāṭali*, *is*, f. the thorn-apple, Datura Metel. — *Vṛihat-pāda*, *as*, *ī*, *am*, large-footed; (*as*), m. the Indian fig-tree. — *Vṛihat-pārevata*, *am*, n. a kind of fruit tree (= *mahā-pārevata*). — *Vṛihat-pālin*, *ī*, m. wild cumin. — *Vṛihat-pilu*, *us*, m. a kind of Pilu tree (= *mahā-pīlu*). — *Vṛihat-pushpa*, *as*, *ā*, *am*, having large flowers; (*ī*), f. a kind of Crotolaria (= *ghaṇṭā-ravā*). — *Vṛihat-prishṭha*, see *bṛihat-prishṭha*. — *Vṛihat-praćetas*, *ās*, m. 'the larger Praćetas,' N. of a particular recension of a law-book by Praćetas. — *Vṛihat-prayoga*, *as*, m., N. of a work. — *Vṛihat-phala*, *as*, *ā*, *am*, having or bearing large fruit; bringing great profit or reward, great in results; (*as*), m. a species of plant, = *ćaćeṇḍā*; (*ās*), m. pl., N. of a class of Buddhist gods; (*ā*), f., N. of various plants (= *kaṭu-tumbī*; = *mahendra-vāruṇī*; = *kushmāṇḍī*; = *mahā-jambū*). — *Vṛihat-saṃvarta*, *as*, m. 'the large Saṃvarta,' N. of a legal work mentioned in the Mitāksharā or commentary on Yājña-valkya's code, (see *saṃvarta*.) — *Vṛihat-saṃhitā*, f. 'the great composition,' N. of an astrological work by Varāha-mihira; of a philosophical work. — *Vṛihat-sāman*, see *bṛihat-sāman*. — *Vṛihat-sūrya-siddhānta*, *as*, m. the large Sūrya-siddhānta. — *Vṛihat-sena*, *as*, m., N. of a king; of a son of Sunakshatra; (*ā*), f., N. of Damayantī's nurse. — *Vṛihat-sphić*, *k*, *k*, *k* (according to some *vṛihat-sphij*), having large buttocks, large-hipped; (*k*), m. a proper N. — *Vṛihad-agni*, *is*, m. a proper N. — *Vṛihadagni-mukha*, *am*, n., N. of a particular powder. — *Vṛihad-aṅga*, *as*, *ī*, *am*, having large limbs, large-bodied, bulky; having many parts; (*as*), m. a large elephant (or one that is usually the leader of a wild herd). — *Vṛihad-aṅgiras*, *ās*, m. 'the great Aṅgiras,' N. of a particular recension of a law-book by Aṅgiras. — *Vṛihad-atri*, *is*, m. 'the large Atri,' N. of a work on medicine. — *Vṛihad-abhidhāna-ćintāmaṇi*, *is*, m. the large or enlarged Abhidhāna-ćintāmaṇi by Hema-ćandra. — *Vṛihad-amara* or *vṛihad-amara-kośa*, *as*, m. 'the large Amara-kośa,' N. of a particular recension of the Amara-kośa with interpolations. — *Vṛihad-ambālikā*, f., N. of one of the Mātṛis attending on Skanda. — *Vṛihad-amla*, *as*, m. the fruit tree Averrhoa Carambola. — *Vṛihad-aśva*, *as*, m., N. of the Ṛishi who relates the story of Nala to Yudhi-shṭhira; of a king; of a son of Śrāvastaka; of a son of Saha-deva; of a Gandharva. — *Vṛihad-asṛin-mati*, *is*, m. 'having a great inclination for blood,' an evil spirit, demon. — *Vṛihad-ātreya*, *as*, m. 'the large Ātreya,' N. of a work on medicine. — *Vṛihad-āraṇyaka*, see *bṛihad-āraṇyaka*. — *Vṛihadāraṇyaka-bhāshya*, *am*, n., N. of a commentary to the Vṛihad-āraṇyaka Upanishad by Śaṅkarāćārya, and of another by Śureśvara. — *Vṛihadāraṇyakabhāshya-ṭīkā*, f., N. of a commentary on the preceding work by Ānanda-jñāna. — *Vṛihadāraṇyakabhāshya-vārttika*, *am*, n., N. of a metrical commentary on Śaṅkarāćārya's Vṛihadāraṇyaka-bhāshya by Sureśvara. — *Vṛihadāraṇyakopanishad-vyākhyā* (°*ka-up*°), f., N. of a commentary on the Vṛihad-āraṇyaka Upanishad by Dviveda-gaṅga. — *Vṛihad-ishu*, *us*, m., N. of a son of Ajamīḍha; of a son of Bāhyāśva or Bharmyāśva or Hary-aśva. — *Vṛihad-uktha*, *as*, m. 'having loud praise,' N. of a son of Deva-rāta; of an Agni (a son of Tapas); [cf. *bṛihad-uktha*.] — *Vṛihad-ukthi*, *is*, m., N. of a Ṛishi mentioned in the Vāyu-Purāṇa; (perhaps wrongly for *vṛihad-uktha*.) — *Vṛihad-uttara-tāpinī*, f., N. of an Upanishad. — *Vṛihad-elā*, f. large cardamoms. — *Vṛihad-garbha*, a wrong reading for *vṛisha-darbha*. — *Vṛihad-guru*, *us*, m. a proper N. — *Vṛihad-gṛiha*, *as*, m. 'large-housed,' N. of a country (= *kārūsha*, described as lying behind the Vindhya mountains near the province of Malwa, and perhaps comprising Bandelkhand or the adjoining district; also read *vṛihad-guha*, and derived from *guha*, 'a cave,' the country being mountainous and the people probably having been Troglodytes or dwellers in caves); (*ās*), m. pl., N. of a people (= *kārūshās*). — *Vṛihad-gola*, *am*, n. a water-melon. — *Vṛihad-gauri-vrata*, *am*, n., N. of a particular religious observance. — *Vṛihad-darbha*, *as*, m., N. of a king, (also read *vṛihad-bhānu*.) — *Vṛihad-dala*, *as*, m. a species of Lodhra (= *paṭṭikā-lodhra*); Phœnix Paludosa; [cf. *vṛihat-tāla*.] — *Vṛihad-durga*, *as*, m. a proper N. — *Vṛihad-dyuti*, *is*, f. a great light, radiance, splendor. — *Vṛihad-dyumna*, *as*, m. and *vṛihad-dhanus*, *us*, m. and *vṛihad-dharman*, *ā*, m., N. of kings. — *Vṛihad-dharmaprakāśa*, *as*, m. 'the large Dharma-prakāśa,' N. of a work. — *Vṛihad-dhala* (*vṛihat-ha*°), *am*, n. a large plough (= *hali*). — *Vṛihad-*

dhārāvali (vṛihat-hā°), f. 'the large Hārāvalī,' N. of a dictionary. — Vṛihad-dhārīta (vṛihat-hā°), as, m. the large Hārīta. — Vṛihad-dhustūra, as, m. a large thorn-apple. — Vṛihad-dhemādri (vṛihat-he°), is, m. the large Hemādri. — Vṛihad-dhvani, f. 'loud-sounding,' N. of a river. — Vṛihad-bala, as, m. 'having great strength,' N. of a king of Kośala; of another king (son of Deva-bhāga). — Vṛihad-brahman, ā, m., N. of a grandson of Brahmā. — Vṛihadbrahmottara-khaṇḍa (°ma-ut°), as, m., N. of a part of the Skanda-Purāṇa. — Vṛihad-bhaṭṭārikā, f., N. of Durgā. — Vṛihad-bhaya, as, m., N. of one of the sons of the ninth Manu. — Vṛihad-bhānu, us, m. 'having great brightness,' fire or the god of fire, (see also bṛihad-bhānu); an epithet of a particular Agni; N. of a son of Sattrāyaṇa and a manifestation of Vishṇu; of a son of Kṛishṇa; N. of a king. — Vṛihad-bhāsa, as, ā, am, having great splendor, clear-shining; (as), m., N. of a grandson of Brahmā; (ā), f., N. of a daughter of the god of the sun and wife of Agni Bhānu. — Vṛihad-yama, as, m. 'the large Yama,' N. of a particular recension of Yama's law-book. — Vṛihad-yājña-valkya, as, m. 'the large Yājñavalkya,' N. of a particular recension of Yājñavalkya's law-book. — Vṛihad-yātrā, f., N. of a work by Varāha-mihira. — Vṛihad-raṇa, as, m., N. of a king; [cf. vṛihat-kshaṇa.] — Vṛihad-ratha, as, m. (see also bṛihad-ratha), 'having a large chariot,' epithet of Indra; N. of a man (supposed to be the same as Vāsishṭha, and mentioned together with Kaśyapa, Aṅgiras, Varća, and Prāṇa); N. of a king of the Māgadhas; of a son of Deva-rāta (king of the Videhas); of a son of the Vasu Upari-ćara; of a son of Tigma (or Timi or Tigmātman); of a son of Bhadra-ratha; of the successor of Śaśa-dharman and last of the Maurya dynasty; a sacrificial vessel; a particular Mantra; a part of the Sāma-veda; (ā), f., N. of a river. — Vṛihad-rāja, as, m., N. of a king. — Vṛihad-rāja-mārtaṇḍa, N. of a work mentioned in Raghunanda's Saṅskāra-tattva; [cf. rāja-mārtaṇḍa.] — Vṛihad-rāvin, ī, iṇī, i, crying loud; (ī), m. a species of small owl. — Vṛihad-rūpa, as, m., N. of a Marut. — Vṛihad-roma and vṛihadroma-paṭṭana, N. of places mentioned in the Romaka-siddhānta. — Vṛihad-vatī, f., N. of a river; [cf. bṛihad-vat.] — Vṛihad-valka, as, m. a species of Lodhra (= paṭṭikā-lodhra). — Vṛihad-vasishṭha, as, m. the large Vasishṭha. — Vṛihad-vasu, us, m., N. of a king. — Vṛihad-vāta, as, m. a kind of plant (= aśmarī-hara); a kind of grain, Andropogon Sorghum. — Vṛihad-vādin, ī, inī, i, loud-speaking, boasting, a boaster. — Vṛihad-vāruṇī, f. a kind of plant (= mahendra-vāruṇī). — Vṛihad-vāsishṭha, am, n. the large Vāsishṭha. — Vṛihad-virāha-paṭala, N. of a work by Varāha-mihira. — Vṛihad-vishṇu, us, m. 'the large Vishṇu,' N. of a larger recension of Vishṇu's law-book. — Vṛihad-vīja, as, ā, am, having large seeds; abounding in seed; (as), m. the plant Spondias Mangifera. — Vṛihad-vṛihaspati, is, m., N. of a particular recension of Vṛihas-pati's law-book. — Vṛihad-vyāsa, as, m. the large Vyāsa. — Vṛihad-vrata, as, ā, am, observing the great vow, observing the vow of chastity. — Vṛihan-nakhī, f. a particular perfume (= gandha-sāraṇa). — Vṛihan-naṭa, as, m. an epithet of Arjuna; [cf. vṛihan-nala.] — Vṛihan-naḍa, as, m. reed-grass, Amphidonax Karka (= naḍa); an epithet of Arjuna; [cf. vṛihan-nala.] — Vṛihan-nala, as, m. a kind of large reed, Arundo Gigantea (= mahā-poṭagala); the arm; the name assumed by Arjuna when living in the family of king Virāṭa as a eunuch in female attire, (also fem., see the next.) — Vṛihan-nalā, f. the assumed name of Arjuna at the court of Virāṭa, (under this name Arjuna adopted a sort of woman's dress, putting on bracelets and ear-rings, and undertook as a kind of eunuch to teach dancing and music to the daughter of king Virāṭa and the other women of the palace.) — Vṛihan-nāradīya, am, n. or vṛihan-nāradīya-purāṇa, am, n. 'the large Nāradīya,' N. of one of the eighteen Purāṇas. — Vṛihan-nāradīya-tantra, am, n., N. of a work mentioned in the Sakti-ratnākara. — Vṛihan-nārāyaṇa or vṛihan-nārāyaṇī or vṛihan-nārāyaṇopanishad (°ṇa-up°), t, f. the large Nārāyaṇa Upanishad (treating of Vedāntic theology and forming the last Prapāṭhaka of the Taittirīya Āraṇyaka of the Black Yajur-veda). — Vṛihan-nighaṇṭi, 'the large glossary,' N. of a dictionary. — Vṛihan-nirvāṇa-tantra, am, n. 'the large Nirvāṇa-tantra,' N. of a work mentioned in the Sakti-ratnākara. — Vṛihan-niveśa, as, ā, am, having large dimensions, large, protuberant. — Vṛihan-nīlī, f., N. of a plant. — Vṛihan-netra, as, ā, am, having large eyes, good-sighted, far-sighted. — Vṛihan-naukā, f. epithet of a favourable position in the game of Catur-aṅga; [cf. naukākṛishṭa.] — Vṛihan-manas, ās, m., N. of a grandson of Brahmā; of a king. — Vṛihan-manu, us, m. 'the large Manu,' N. of a law-book (probably the precursor of the present version, mentioned by Mādhava and other commentators). — Vṛihan-mantra, as, m., N. of a grandson of Brahmā. — Vṛihal-lohita, N. of a mythical tank or pond.

Vṛihala, as, m., N. of a son of the ninth Manu.

Vṛihatikā, f. an upper garment, mantle, wrapper; a small sort of egg-plant.

Vṛihatī-pati. See under vṛihat.

Vṛihatka, as, ā, am, = vṛihat, large, great; (as or am), m. n., N. of a Sāman.

Vṛihas-pati, is, m. (in the earlier language more usually written bṛihas-pati, q. v.; fr. vṛihas, gen. of 3. vṛih + pati), 'lord of increase,' N. of the regent of the planet Jupiter and preceptor or Purohita of the gods, (in astronomy identified with the planet; he is regarded as the son of Aṅgiras and, like Sarasvatī, presides over speech; Tārā, who is fabled to have been carried off by Candra, is represented as his wife; he is sometimes identified with Vyāsa; in the Veda his character and functions are somewhat different, and his name is there usually written Bṛihas-pati, q. v.); N. of a saint and law-giver, (sometimes written vṛihasām-pati); N. of a philosopher; of a king (a great-grandson of Aśoka); of a king of Kaśmīra. — Vṛihaspati-ćakra, am, n. 'cycle of Vṛihas-pati,' the Hindū cycle of sixty years; a particular astrological diagram (shaped like a man and used for foretelling good or bad fortune). — Vṛihaspati-ćāra, N. of the eighth Adhyāya of Varāha-mihira's Vṛihat-saṃhitā. — Vṛihaspati-datta, as, m. a proper N. — Vṛihaspati-miśra, as, m., N. of a commentator on the Raghu-vaṇśa. — Vṛihaspati-vāra, as, m. 'Vṛihas-pati's day,' Jupiter's day, Thursday. — Vṛihaspati-śānti, is, f., N. of a work. — Vṛihaspati-saṃhitā, f., N. of a short law-book (ascribed to Vṛihas-pati). — Vṛihaspati-sama, as, ā, am, equal to Vṛihas-pati, like Vṛihas-pati. — Vṛihaspati-sava, as, m., N. of a particular festival or ceremony, (see bṛihaspati-sava.) — Vṛihaspatisava-prayoga, as, m., N. of a treatise on the performance of the Vṛihas-pati-sava ceremony. — Vṛihaspati-suratā, f. a proper N. — Vṛihaspati-smṛiti, is, f. Vṛihas-pati's law-book (said to be classed among the Tāmasa works).

Vṛihaspatika, as, m. (fr. vṛihaspati-datta), a familiar diminutive, (Pāṇ. V. 3, 83, Vārtt. 1.)

Vṛihaspatīya or vṛihaspatila, as, m. = vṛihaspatika above.

वृ vṛī = rt. vṛi, q. v.

वे ve, cl. 1. P. A. vayati, -te, vavau or uvāya (2nd sing. uvayitha, uvitha, uvātha, 3rd pl. vavus, ūrus, ūyus, Pāṇ. II. 4, 41), vave or ūre or ūye, vāsyati (also vayishyati), -te, avāsīt, avāsta, Prec. ūyāt, vāsishṭa, vātum; cl. 4. A. (= rt. ūy, q. v.), ūyate, ūyāmāsa, ūyishyate, ūyishṭa, ūyitum, to weave, interweave, braid, plait; to string or join together artificially, make, compose (speeches, hymns, &c.); to sew; to cover: Pass. ūyate, Aor. avāyi: Caus. vāyayati (according to some vāpayati), -te, (ūyayati): Desid. vivāsati, -te, (ūyiyishate): Intens. vāvāyate, vāvāti or vāveti; [cf. Gr. ἤ-τριον, ὀθόνη, (probably also) ὀπέας, ἠπητής; ὑφή, ὑφαίνω: Lat. viere, vimen, vitta: Old Germ. wāt, weban: Angl. Sax. wæd, wefan, wæfels, weft, windan: Lith. u-dis, 'texture' (= 2. ūti); au-dziu, 'I weave:' Hib. fighim, 'I weave;' fighte, 'woven;' fuaghaim, 'I sew.']

Uta, as, ā, am, woven. See s. v., p. 147.

Ūta, ūti. See s. v., p. 177.

Vayat, an, antī, at, weaving, sewing.

Vayishyat, an, atī or antī, at, Ved. about to weave, weaving.

Vāna, vānīya. See s. v., p. 903.

Vema, as, m. a loom.

Veman, ā, a, m. n. a loom.

Veya, as, ā, am, to be woven. — Veya-gāna, am, n. a particular song-book or manual of singing giving (with the Āraṇya-gāna) the various modifications of intonation for the Ārćika division of the Sāma-veda, (the Staubhika division also has two of these song-books, viz. the Ūha-g° and Ūhya-g°.) — Veya-ććhalā, f., Ved., N. of a chapter of the Sāmaveda-ććhalā, q. v.

वेकट vekaṭa, as, m. a youth; (in the drama) a buffoon (= vi-dūshaka); a sort of fish (commonly called Bhekṭī); a jeweller (= vaikaṭika).

वेकुरि vekuri. See bekuri.

वेक्ष् veksh (= rt. vleksh), cl. 10. P. vekshayati, -yitum, to see; [cf. aveksh.]

वेग vega, as, m. (fr. rt. 1. vij), agitation, shaking, shock; impetus, impulse, momentum; impetuosity, speed, rapidity, quickness, velocity, (vegād vegaṃ gam, to go from speed to speed, increase one's speed); haste, rashness, violence; onset; stream, current; blast, breeze; the flight of an arrow; any sudden impulse or transition of mind (as from passion to apathy &c.); energy, activity, force, power, strength, determination, promptitude; passion, love; pleasure, delight; external indication of any internal emotion or sensation (as convulsion, sweat, &c.); expulsion of the feces, evacuation of the natural excretions; semen virile; the fruit of a kind of mango. — Vega-tas, ind. with speed, quickly, speedily, hastily. — Vega-nāśana, am, n. 'preventing speed or activity,' phlegm, the phlegmatic humor. — Vega-rodha, as, m. obstruction of speed or activity, retardation, check; obstruction of the movement of the bowels or of the natural excretions. — Vega-vat, ān, atī, at, possessing velocity or activity, impetuous, rapid; quick, expeditious; agitated; (ān), m., N. of a king; (atī), f., N. of a river; a species of metre (consisting of three anapests and a long syllable in the first Pāda, three dactyls and a spondee in the second Pāda). — Vegavat-tama, as, ā, am, speediest, quickest, very quick or swift. — Vegavat-tara, as, ā, am, more speedy, quicker, swifter, very quick. — Vegavat-tā, f. velocity, swiftness. — Vega-vāhin, ī, inī, i, bearing swiftness, swift. — Vega-vidhāraṇa, am, n. retardation of velocity, obstruction of speed, stopping, retarding; constipation, &c. — Vega-sara, as, m. 'going with speed,' a mule; [cf. vesara.] — Vegāghāta (°ga-āgh°), as, m. 'speed-obstruction,' the sudden arresting of impetus or velocity, stop, check; obstruction of the natural excretions. — Vegānila (°ga-an°), as, m. breeze or blast caused by the velocity (of a moving object).

Vegita, as, ā, am, impelled with speed or velocity, quickened, expedited, swift.

Vegin, ī, inī, i, having velocity, swift, fleet, impetuous, rapid; (ī), m. a courier, express; a hawk; (inī), f. a river. — Vegi-tā, f. or vegi-tva, am, n. impetus, velocity, quickness, speed. — Vegi-hariṇa, as, m. an antelope (= śrī-kāri).

Vejita, as, ā, am, agitated, frightened, terrified.

वेङ्कट veṅkaṭa, N. of a mountain; of the son of Raghu-nātha-dīkshita (author of the Viśvaguṇādarśa); of a king of Vijaya-nagara; of the author of the Sabdārtha-kalpa-taru lexicon, (his father's name was also Veṅkaṭa.) — Veṅkaṭa-giri, is, m. the mountain Veṅkaṭa. — Veṅkaṭa-nātha,

as, m., N. of an author.—*Venkaṭāćaleśa* (°*ṭa-ać*°, °*la-īśa*), *as*, m. 'lord of the Venkaṭa mountain,' epithet of a deity.

वेचा *vecā*, f. (said to be fr. rt. *vić*), hire, wages.

वेजानी *vejānī*, f. the medicinal plant Serratula Anthelmintica (=*soma-rājī*).

वेजित *vejita*. See under *vega*, p. 962.

वेटा *veṭā*, f. the abode of the Vaiśya tribe (?).

वेड *veḍa*, *am*, n. (probably fr. rt. 1. *viḍ*), a kind of coarse sandal; (*ā*), f. a boat.

वेढमिका *veḍhamikā*, f. a kind of bread or cake.

वेण् *veṇ*, cl. 1. P. A. *veṇati*, *-te*, &c., to go, move, move about; to play on an instrument, &c. (=rt. *ven*, q. v.).

Veṇa, *as*, m. (perhaps connected with *vīṇā* and meaning 'a lyre-player'), a musician (one by caste, the son of a Vaideha by an Amba-shṭhī or Ambashṭha woman; see Manu X. 19, 49); N. of a Rājarshi or royal Ṛishi (father of Pṛithu, and said to have perished through irreligious conduct and want of submissiveness to the Brāhmans; he is represented as having occasioned confusion of castes, see Manu VII. 41, IX. 66, 67, and as founder of the race of Nishādas and Dhīvaras; according to the Vishṇu-Purāṇa, Veṇa was a son of Aṅga and a descendant of the first Manu; a Veṇa Rāja-śravas is enumerated among the Veda-vyāsas or arrangers of the Veda; cf. *vena*); (*ā*), f., N. of a river.

वेणि *veṇi*, *is*, f. (according to Uṇādi-s. IV. 48. fr. rt. 1. *vī*, but rather fr. rt. *ve*), weaving, braiding, braided hair, a braid of hair, hair twisted into a single unornamented braid and allowed to fall on the back (as worn by widows and women whose husbands are absent, as a token of mourning; cf. *eka-veṇi*); the conflux or meeting of two or more rivers or streams in a common point of union (as at Prayāga or Allahabad, where the Gaṅgā, Yamunā, and Sarasvatī are supposed to unite; cf. *tri-veṇi*, *pra-yāga*).—*Veṇi-mādhava*, *as*, m. a particular square-shaped idol or stone image of a god at Prayāga.—*Veṇi-vedhanī*, f. 'hair-penetrating,' a leech.—*Veṇi-vedhinī*, f. 'braid-piercer,' a comb.

Veṇikā, f. braided hair.

Veṇī, f. braided hair, &c.=*veṇi* above; a stream, current; N. of a river; a sort of grass, Andropogon Serratum; a ewe.—*Veṇī-dāsa*, *as*, m. a proper N.—*Veṇī-bandha*, *as*, m. the binding of the braid of mourning.—*Veṇī-mādhava*, see *veṇi-mādhava*.—*Veṇī-mādhava-bandhu*, *us*, m., N. of the father of Raṅga-nātha.—*Veṇī-saṃhāra*, *as*, m. 'braid-seizing, hair-seizing,' N. of a well-known drama by Bhaṭṭa-nārāyaṇa (the subject of which is an incident described in the Sabhā-parvan of the Mahā-bhārata, 2229–2235, where it is narrated that after Yudhishṭhira had lost all his property, including Draupadī, to Duryodhana in gambling with dice, she was treated with great indignity by Duḥśāsana, who dragged her by her braided hair into the public assembly; Bhīma, who witnessed this insult, swore that in revenge he would one day dash Duḥśāsana to pieces and drink his blood—a threat which he fulfilled; this drama is said to be also called *Veṇī-saṃvaraṇa*, perhaps for °*-saṃharaṇa*).

वेणीर *veṇīra*, *as*, m. the soap-berry, Sapindus Detergens (=*arishṭa*).

वेणु *veṇu*, *us*, m. (according to Uṇādi-s. III. 38. fr. *vī* substituted for rt. *aj*, but probably connected with rt. *ve*), a bamboo; a reed; a flute, fife, pipe; N. of a king of the Yādavas.—*Veṇu-karkara*, *as*, m. a species of thorny plant (=*karīra*, commonly called Karir or Karil).—*Veṇu-ja*, *as*, m. bamboo seed or fruit.—*Veṇu-datta*, *as*, m. a proper N.—*Veṇu-dala*, *am*, n. a small shoot of a cane.—*Veṇu-dāri*, *is*, m. a proper N.—*Veṇu-dārin*, *ī*, m., N. of a demon.—*Veṇu-dhma*, *as*, m. a flute-player, fifer, piper.—*Veṇu-nisruti*, *is*, m. the sugar-cane.—*Veṇu-pattrī*, f. a species of plant (=*vaṇśa-pattrī*, *hiṅgu-parṇī*).—*Veṇu-yava*, *as*, m. bamboo seed or fruit.—*Veṇu-yashṭi*, *is*, m. f. a bamboo staff.—*Veṇu-vāda* or *veṇu-vādaka*, *as*, m. a flute-player, piper.—*Veṇu-vīja*, *am*, n. bamboo seed.—*Veṇu-haya*, *as*, m., N. of a king.—*Veṇu-hotra*, *as*, m., N. of the father of king Bharga; of the father of Gārgya (according to another account).

Veṇuka, *as*, m. a goad with a bamboo handle (used for driving an elephant).

वेणुन *veṇuna*, *am*, n. (also read *veṇu-ja*), black pepper (=*marića*).

वेत *veta*, *as*, m. (in Uṇādi-s. III. 118. said to be fr. rt. *ve*), a cane, reed, (probably a corruption of *vetra*.)

Vetasa, *as*, *ī*, m. f. the ratan, Calamus Rotang; (*as*), m. the citron (Citrus Medica); N. of Agni; N. of a city; [cf. Gr. ἴ-τυ-ς, ἰ-τέα, οἶσος, οἶνος; Lat. *vi-tex*, *vi-ti-s*; Old Germ. *wida*; Angl. Sax. *widhig*.]—*Vetasa-pattra*, *am*, n. the leaf of the ratan; a lancet.

Vetasinī, f., N. of a river; [cf. *vedasinī*.]

Vetas-vat, *ān*, *atī*, *at*, reedy, abounding in reeds or canes (as a place, soil, &c.).

वेतन *vetana*, *am*, n. (according to Uṇādi-s. III. 150. fr. rt. 1. *vī*; perhaps a corrupted form of *vartana*), hire, wages, stipend, salary; livelihood, subsistence; silver.—*Vetana-jīvin*, *ī*, *inī*, *i*, subsisting by hire or wages, stipendiary.—*Vetana-dāna*, *am*, n. the paying of wages, hiring.—*Vetanādāna* (°*na-ad*°), *am*, n. non-payment of wages.

Vetanin, *ī*, *inī*, *i*, receiving wages, stipendiary, (sometimes at the end of a comp., e. g. *kupya-vetanin*, receiving very small pay.)

वेतसु *vetasu*, *us*, m., Ved., N. of an Asura.

वेताल *vetāla*, *as*, m. (according to some for *ava-ita*+*āla* for *ālaya*; according to others fr. *ve*, loc. c. of 2. *va*+*tāla*), a kind of ghost, spirit, goblin, vampire, demon (especially one occupying a dead body); a door-keeper, (in this sense probably for *vetra*+*āla*.)—*Vetāla-pañćaviṇśati*, *is*, or *vetāla-pañćaviṇśatikā*, f. a collection of twenty-five tales or fables told by a Vetāla to king Vikramāditya (of which there are three recensions extant, two by Śiva-dāsa and one by Jambhala-bhaṭṭa; versions of these popular tales exist in Hindī and almost every Hindū vernacular, as well as in Tamil and Telugu, and translations in other languages are also current).—*Vetāla-pañćaviṇśati-kathā*, f., N. of part of the Vṛihat-kathā.

वेतृ 1. *vettṛi*, *tā*, *trī*, *tṛi* (fr. rt. 1. *vid*), one who knows, knowing, understanding, acquainted with; a knower, &c.; one who obtains or acquires, obtaining; (*tā*), m. a sage, one who knows the nature of the soul and god; one who obtains in marriage, an espouser, husband.—*Vettṛi-tva*, *am*, n. knowledge.

वेत्र *vetra*, *as*, m. (according to Uṇādi-s. IV. 166. fr. rt. 1. *vī*; probably rather fr. rt. *ve*), a reed, cane, the ratan; (*am*), n. a sort of creeper, (in this sense apparently also *as*, m.); a stick, staff; the rod or mace of an officer, staff of a door-keeper.—*Vetra-dhara*, *as*, m. a staff-bearer, mace-bearer; a door-keeper, warder.—*Vetra-dhāraka*, *as*, m. a door-keeper, warder, porter; a mace-bearer.—*Vetra-pāṇi*, *is*, m. 'staff-handed,' a mace-bearer.—*Vetra-yashṭi*, *is*, m. f. a staff of reed or cane.—*Vetra-latā*, f. 'reed-branch,' a staff or stick.—*Vetra-vatī*, f. 'full of reeds,' the Betwa river (which, rising in the Vindhya mountains and following a north-easterly direction for about 340 miles, falls into the Jumnā below Kalpī); a female door-keeper; a proper N.—*Vetrāghāta* (°*ra-āgh*°), *as*, m. a blow with a cane, a caning.—*Vetrāsana* (°*ra-ās*°), *am*, n. 'cane-seat,' a small cot or oblong low couch of cane work, (when furnished with bamboo sticks and a pole, it forms the common dooly or litter.)—*Vetrāsanāsīna* (°*na-ās*°), *as*, *ā*, *am*, seated on a seat of cane or reed.

Vetrakīya, *as*, *ā*, *am*, reedy, abounding with reeds or canes.

Vetrin, *ī*, m. a staff-bearer, mace-bearer, porter, door-keeper.

वेथ् *veth* (=rts. *vith*, 1. *vidh*), cl. 1. A. *vethate*, *vivethe*, *vethishyate*, *avethishṭa*, *vethitum*, to ask, beg.

वेथिलेह *vethileha*, N. of a place.

वेद *veda*, *as*, m. (fr. rt. 1. *vid*; cf. Gr. οἶδα fr. ἰδ, Lat. *video* fr. *vid*, Goth. *vait*, Lith. *weizd*), knowing, knowledge; 'the true knowledge, divine knowledge,' N. of certain celebrated works which constitute the basis of the first period of the Hindū religion, (these works were originally three, viz. 1. the Ṛig-veda, 2. the Yajur-veda [of which there are, however, two divisions, see *taittirīya-saṃhitā*, *vājasaneyi-saṃhitā*], 3. the Sāma-veda; these three works are sometimes called collectively *trayī*, 'the triple Vidyā' or 'threefold knowledge,' but the Ṛig-veda is really the only original work of the three, and much the most ancient, some of its hymns being rather Indo-European than Hindū, and representing the condition of the Āryans before their final settlement in India; subsequently a fourth Veda was added, called the Atharva-veda, which was probably not completely accepted till after Manu, as his law-book often speaks of the three Vedas—calling them *trayam brahma sanātanam*, 'the triple eternal Veda,' and stating in I. 23. that the Creator drew forth the Ṛig-veda from fire, the Yajur-veda from air, and the Sāma-veda from the sun; and in another place, IV. 124, stating that the Ṛig has the gods for its deities, the Yajur has men, and the Sāma has the Pitṛis, on which account the sound of this latter is impure—but only once [XI. 33] mentions the revelation made to Atharvan and Aṅgiras, without, however, calling it by the later name of Atharva-veda, the songs and incantations of the Atharvans not being at that time recognised as a fourth Veda; each of the four Vedas has two distinct parts, viz. 1. a Saṃhitā or collection of Mantras, i. e. of words of prayer and adoration often addressed either to fire or to some form of the sun or to some form of the air, sky, wind, &c., and praying for health, wealth, long life, cattle, offspring, victory, and even forgiveness of sins, which words of prayer or praise form what is usually called the Mantra portion of the Veda [see *mantra*], and 2. a Brāhmaṇa portion consisting of Vidhi and Artha-vāda, i. e. directions for the detail of the ceremonies at which the Mantras were to be used and explanations of the legends &c. connected with the Mantras [see *brāhmaṇa*, *vidhi*], both these portions being termed *Śruti*, revelation orally communicated by the Deity, and heard but not composed or written down by men; although both portions are supposed by orthodox Hindūs to have existed from eternity, and not to require *pramāṇa*, 'proof,' as they are themselves Pramāṇa, yet the oldest of the Mantras are not likely to belong to a much earlier date than the twelfth or thirteenth century B. C.; and it is certain that both Mantras and Brāhmaṇas were compositions spread over a considerable period, much of the latter being comparatively modern: as the Vedas are properly three, so the Mantras are properly of three forms, 1. Ṛić, which are verses of praise in metre, and intended for loud recitation; 2. Yajus, which are in prose, and intended for use at sacrifices; 3. Sāman, which are in metre, and intended for chanting at the Soma or Moon-plant ceremonies, the Mantras of the Atharva-veda having no special name; but it must be borne in mind that the Yajur and Sāma-veda hymns, especially the latter, besides their own Mantras, borrow largely from the Ṛig-veda; the Yajur-veda and Sāma-veda being in fact not so much collections of prayers and hymns as

special prayer and hymn-books intended as liturgical or sacrificial manuals for the Adhvaryu and Udgātṛi priests respectively, the necessity for which grew out of the vast and complicated ritual elaborated by the Āryans after they had settled down in India [see *yajur-veda, sāma-veda*]; the more modern Atharva-veda-saṃhitā, on the other hand, is, like the Ṛig-veda, a real collection of original hymns mixed up with incantations, borrowing little from the Ṛig, having no direct relation to mere ritual or sacrifices, but supposed by mere recitation to produce long life, to cure diseases [generally in connection with the use of some plant or drug gifted with magical properties], to obtain success in love or gaming, to effect the ruin of enemies, and to secure the reciter's own prosperity; each of the four Vedas seems to have passed through numerous Śākhās or schools, giving rise to various recensions of the text, though the Ṛig-veda is only preserved in the Śākala recension; as to arrangement, the Mantras being made up in the first instance of separate Padas or words are joined together so as to form Sūktas or hymns; the hymns of the Yajur-veda, with the exception of its last book, which is thought to be mystical, are arranged according to the sacrifices at which its Mantras were used, and those of the Sāma-veda with reference especially to the Moon-plant sacrifices, but those of the Ṛig-veda Mantras having no direct reference to sacrificial acts are arranged either according to their authors and the objects addressed or according to mere bulk; the former is the distribution into ten Maṇḍalas, the first and last three Maṇḍalas including a variety of authors or rather Ṛishis [who are said to have seen the Vedas and not composed them], and each of the other Maṇḍalas belonging to one particular Ṛishi; the latter is the distribution into Ashṭakas [see *maṇḍala, varga*]: a tradition makes Vyāsa the compiler and arranger of the Vedas in their present form: they each have an Anukramaṇī or Index, giving the first word of every hymn, the number of verses, the name of the *devatā* or deified being about which the Mantra is concerned [sometimes, however, the *devatā* may be an inanimate object], the names and families of the authors and the metre, the principal work of this kind being the Sarvānukramaṇī or general Index; out of the Brāhmaṇa portion of the Veda grew two other departments of Vedic literature, sometimes included under the general name Veda, viz. the strings of aphoristic rules, called Sūtras [though these are often said to be *paurusheya*, i. e. human compositions], and the mystical treatises on the nature of God and the relation of soul and matter, called Upanishads, which were appended to the Āraṇyakas, certain chapters of the Brāhmaṇas so obscure and awe-inspiring in their allusions to the Supreme Spirit of the Universe that they had to be read in the solitude of forests; the most important of the former are the Kalpa-sūtras or Śrauta-sūtras as founded directly on Śruti; these strings of rules being in fact guides to the rambling discursive Brāhmaṇas and systematized directories for the due performance of every part of the ceremonial, while the Upanishads, on the other hand, taught the secret doctrine [called *rahasya* in Manu II. 165. and *vedānta* in VI. 83, 94] underlying the ceremonial, viz. the existence of one Universal Spirit, called Brahma, with which the whole creation and the human soul itself was identified; as the Śrauta-sūtras were followed by the Gṛihya and Sāmayāćārika Sūtras or 'rules for domestic ceremonies and conventional customs,' which again became the forerunners of the Dharma-śāstras and thus linked the Veda with the code of Manu, so the Āraṇyakas were followed by the Upanishads, which latter became the real Veda of thinking Hindūs, leading to the Darśanas or systems of philosophy, and linking them also with Vedic literature: in modern writings the name of 'fifth Veda' is accorded to the Itihāsas or legendary epic poems and the Purāṇas, and certain Upa-vedas or secondary Vedas are enumerated, that of the Ṛig-veda being the Āyur-veda or Veda on medicine, that of the Yajur being the Dhanur-veda or Veda on archery, that of the Sāma being the Gāndharva-veda or Veda on music, and that of the Atharva-veda being either the Sthāpatya-veda or Artha-śāstra or Śilpa-śāstra, q.q.v.v.; the Vedāṅgas or works serving as limbs [for preserving the integrity] of the Veda, of which the Kalpa-sūtras form a part, are explained under *vedāṅga*, col. 3: the only other works included under the head of Veda being the Pariśishṭas, which supply rules for the ritual omitted in other works; in the Bṛihad-āraṇyaka Upanishad the Vedas and all the above literature are represented as the breathings of Brahmā, while in some of the Purāṇas the four Vedas are said to have been created by the four-faced Brahmā from his several mouths, and in the Vishṇu-Purāṇa the Veda and Vishṇu are identified); reading the Veda, (Sāy. = *vedādhyayana*, Ṛig-veda VIII. 19, 5); comment, explanation; metre; epithet of Vishṇu; obtaining, acquisition, wealth, = *dhana* (Ved.); a bunch or bundle of Kuśa grass (= *kuśa-mushṭi*, Manu IV. 36; in this sense probably connected with *vedi*, 'an altar made of grass'); (*ās*), m. pl. the Vedas, i. e. the three principal Vedas; (*ā*), f., N. of a river.—*Veda-kuśala, as, ā, am*, versed in or conversant with the Vedas.—*Veda-kauleyaka, as*, m. 'belonging to the family of the Veda,' an epithet of Śiva.—*Veda-garbha, as*, m. 'Veda-filled,' epithet of Brahmā; a Brāhman, man learned in the Veda.—*Veda-gāmbhīrya, am*, n. the deep or recondite sense of the Veda.—*Veda-gupti, is*, f. the preservation of the Vedas (by the Brāhmanical caste).—*Veda-jña, as*, m. 'Veda-knower,' a Brāhman skilled in the Vedas.—*Veda-tattva, am*, n. 'Veda-truth,' the true doctrine of the Vedas.—*Veda-tātparya, am*, n. the real object or true meaning of the Veda.—*Veda-traya, am, ī*, n. f. the three Vedas.—*Veda-darśin, ī, inī, i*, 'Veda-seeing,' one who discerns the sense of the Veda, (according to Kullūka on Manu XI. 235 = *vedārtha-jña*.)—*Veda-dīpa, as*, m. 'lamp of knowledge,' N. of Mahīdhara's commentary on the Vājasaneyi-saṃhitā.—*Veda-drishṭa, as, ā, am*, approved of or sanctioned by the Vedas or by Vedic ritual.—*Veda-dhara, as*, m. = *vedeśa*.—*Veda-dharma-vid, t, t, t*, knowing the Veda and the law.—*Veda-nāda, as*, m. 'Veda-sound,' sound of chanting or repeating the Veda.—*Veda-nidhi, is*, m. 'Veda-treasure,' N. of a priest.—*Veda-nindaka, as*, m. 'a Veda-reviler,' atheist, any seceder from the belief of the divine origin and character of the Vedas, unbeliever; a Jaina or Buddhist.—*Veda-nindā*, f. reviling the Vedas, heresy, unbelief, (Manu XI. 56.)—*Veda-pāraga, as*, m. 'one who has gone to the further end of the Veda,' a Brāhman skilled in the Veda.—*Veda-puṇya, am*, n. the sanctity or holiness of the Veda.—*Veda-pradāna, am*, n. imparting or teaching the Veda, giving instruction in the Veda.—*Veda-pravāda, as*, m. a statement or declaration of the Vedas.—*Veda-plāvin, ī*, m. one who promulgates or publicly teaches the Veda.—*Veda-bāhu, us*, m., N. of a son of Pulastya.—*Veda-bhāshya-kāra, as*, m. the author of a commentary on the Veda (epithet of Sāyaṇa).—*Veda-mātṛi, tā*, f. 'Veda-mother,' epithet of the most sacred verse of the Veda called Gāyatrī or Sāvitrī (personified as the mother or source of the Vedas, see *gāyatrī*).—*Veda-mitra, as*, m. 'friend of the Veda,' N. of a teacher of the Ṛig-veda.—*Veda-mūrti, is*, f. embodiment of the Veda (sometimes used as an honourable title before the names of learned Brāhmans).—*Veda-mūla, as, ā, am*, 'Veda-rooted,' grounded on the Veda.—*Veda-rakshaṇa, am*, n. 'Veda-preservation,' the preservation of the Vedas (as a duty of the Brāhmanical class).—*Veda-vaćana, am*, n. a text of the Veda.—*Veda-vatī*, f., N. of a river, (also written *vedasinī, vetasinī*); N. of a beautiful woman (daughter of Kuśa-dhvaja, whose story is told in the Rāmāyaṇa; she became an ascetic, and being insulted by Rāvaṇa in the wood where she was performing her penances, destroyed herself by entering fire, but was born again as Sītā).—*Veda-vadana, am*, n. grammar (= *vy-ākaraṇa*).—*Veda-vākya, am*, n. a text of the Veda.—*Veda-vāsa, as*, m. 'Veda-abode,' a Brāhman.—*Veda-vāhya, as, ā, am*, external to the Veda, not founded on the Veda (= *na veda-mūla*); contrary to the Veda.—*Veda-vid, t, t, t*, knowing the Veda, conversant with the Veda; (*t*), m. a Brāhman versed in the Vedas; epithet of Vishṇu.—*Veda-vidvas, ān*, m. one learned in the Vedas.—*Veda-vihita, as, ā, am*, taught or enjoined by the Vedas.—*Veda-vṛitta, am*, n. the doctrine of the Vedas.—*Veda-vṛiddha, as*, m., N. of a Muni.—*Veda-vedāṅga-pāraga, as*, m. well read in the Vedas and Vedāṅgas, (see *pāra-ga*.)—*Veda-vyāsa, as*, m. 'Veda-arranger,' epithet of Vyāsa or Bādarāyaṇa; (*ās*), m. pl. the arrangers of the Vedas.—*Veda-śabda, as*, m. a word or term in the Vedas.—*Veda-śāstra, am*, n. 'Veda-ordinance,' the Veda or any Vedic composition.—*Veda-śāstra-sampanna, as, ā, am*, versed in the Vedas and Śāstras.—*Veda-śiras, ās*, m., N. of a son of Mārkaṇḍeya and Mūrdhanyā (regarded as the progenitor of the Bhārgava Brāhmans); of a son of Prāṇa; of a son of Kṛiśāśva; (*as*), n. epithet of a weapon.—*Veda-śirsha, as*, m., N. of a mountain.—*Veda-śravas, ās*, m., N. of a Ṛishi.—*Veda-śruti, is*, f. the hearing of the Veda.—*Veda-saṃhitā*, f. the Saṃhitā or collection of Mantras of the Veda.—*Veda-sannyāsa, as*, m. giving up or discontinuing the ritual of the Vedas.—*Veda-sannyāsika, as*, m. or *veda-sannyāsin, ī*, m. a religious mendicant (belonging to the fourth *āśrama* or order) who discontinues the ritual of the Vedas.—*Veda-sammata, as, ā, am*, conformable to the Vedas.—*Veda-sammita, as, ā, am*, of equal measure with or conformable to the Vedas.—*Veda-stuti, is*, f. 'Veda-praise,' N. of a celebrated composition.—*Vedastuti-kārikā*, f., N. of a metrical paraphrase of the preceding work by Vallabhāćārya (inculcating the doctrine of faith as a means of salvation).—*Veda-sparśa, as*, m., N. of a Muni.—*Veda-smṛitā*, f., N. of a river.—*Veda-smṛiti, is*, f., N. of a river.—*Vedāgraṇī* (°*da-ag*°), *is*, f. 'leader of the Veda' (= *sarasvatī*).—*Vedāṅga* (°*da-an*°), *as*, m. 'a limb (for preserving the body) of the Veda,' N. of certain works or classes of works regarded as auxiliary to and even in some sense as part of the Veda, (their object was to secure the proper pronunciation and correctness of the text and the right employment of the Mantras at sacrifices as taught in the Brāhmaṇas; six subjects are usually enumerated under which these works are comprised, and six works are given as representatives of these subjects, mostly written in the Sūtra or aphoristic style, but whether all of these are the original representatives of the various subjects is doubtful; 1. *Śikshā*, 'the science of proper articulation and pronunciation,' comprising the knowledge of letters, accents, quantity, the use of the organs of pronunciation, and phonetics generally, but especially the laws of euphony peculiar to the Veda; one short treatise consisting in one recension of thirty-five and in another of fifty-nine verses, and a chapter of the Taittirīya-āraṇyaka are regarded as the representatives of this subject; but the more modern Prātiśākhyas and other works on Vedic phonetics may be included under it, [see *prātiśākhya*]: 2. *Ćhandas*, 'metre,' represented by a treatise ascribed to Piṅgala-nāga, which, however, treats of Prākṛit as well as Sanskṛit metres, and includes only a few of the leading Vedic metres: 3. *Vy-ākaraṇa*, 'linguistic analysis or grammar,' said to be represented by Pāṇini's celebrated Sūtras, but as this great work only treats of Vedic grammar exceptionally, this Vedāṅga is more properly identified with the lost grammatical Sūtras which preceded Pāṇini: 4. *Nir-ukta*, 'explanation of difficult Vedic words,' represented by the Nirukta of Yāska, which consists of five chapters of mere lists of words, three belonging to the Naighaṇṭuka section of synonyms, one to the Naigama of separate words, and one to the Daivata of divinities and the other objects

addressed in the Mantras; after which come twelve chapters of explanation with an introduction, to which is also added a Pariśishṭa of two other chapters; [see *yāska*]: 5. *Jyotisha*, 'astronomy,' or rather the Vedic calendar, represented by a small tract in a more modern style than the Sūtra works, the object of which is to fix the most auspicious days for sacrifices: 6. *Kalpa*, 'ceremonial,' represented by a large number of Sūtra works intended to systematize the tedious and confused ritualistic precepts of the Brāhmaṇas; each of the Vedas has its own Kalpa or S'rauta Sūtras, [see *sūtra* and cf. *veda*, p. 963]: the first and second of these Vedāṅgas is said to be intended to secure the correct reading or recitation of the Veda, the third and fourth the understanding of it, and the fifth and sixth its proper employment at sacrifices: the Vedāṅgas are alluded to by Manu, who calls them, in III. 184, Pravaćanas, 'expositions,' a term which is said to be also applied to the Brāhmaṇas.) — *Vedāngin*, *ī*, m. one who studies or teaches the Vedāṅgas. — *Vedādi* (°*da-ādi*), n. or *vedādi-varṇa* (°*da-ād*°), *as*, m. or *vedādi-vīja* (°*da-ād*°), *am*, n. the first syllable of the Veda or the mystical name of God, the sacred syllable *Om*. — *Vedādhigama* (°*da-adh*°), *as*, m. the going over or study of the Vedas. — *Vedādhipa* (°*da-adh*°), *as*, or *vedādhipati* (°*da-adh*°), *is*, m. 'one who presides over the Veda,' a term applied to certain of the planets, (thus the Ṛig-veda is said to be presided over by the planet Jupiter or Bṛihas-pati, the Yajur-veda by Venus, the Sāma-veda by Mars, and the Atharva-veda by Mercury.) — *Vedādhyayana* (°*da-adh*°), *am*, n. the going over or study of the Vedas. — *Vedādhyayin* or *vedādhyāyin* (°*da-adh*°), *ī*, m. one who studies the Veda. — *Vedādhyāpaka* (°*da-adh*°), *as*, m. one who causes to go over or study the Veda, a teacher of the Vedas. — *Vedādhyāpana* (°*da-adh*°), *am*, n. the causing to go over the Vedas, teaching the Vedas. — *Vedānta* (°*da-an*°), *as*, m. 'end of the Veda,' N. of the second and most important part of the Mīmāṇsā or third of the three great divisions of Hindū philosophy (so called either as teaching the ultimate aim and scope of the Veda or simply as founded on the Upanishads which come at the end of the Veda; this system, although belonging to the Mīmāṇsā school [see *mīmāṇsā*] and sometimes called Uttara-mīmāṇsā, 'examination of the later portion or *jñāna-kāṇḍa* of the Veda,' i. e. of that portion contained in the Āraṇyakas and Upanishads [which teach the knowledge of Brahma or the Universal Spirit], stands out prominently by itself as representing the popular pantheistic creed of the Hindūs of the present day, which is really based on the Upanishads and constitutes the true Veda of the modern cultivated Brāhman, underlying also all the polytheism and multiform mythology of the people; it explains the universe synthetically as a development from one principle, and so differs from the analytical Nyāya which treats of the various objects constituting the material world as it finds them, without investigating their mutual relation of effect and cause, and from the Sāṅkhya which, although also synthetic, propounds a duality of principles to account for the visible universe; according to the Vedānta doctrine, Brahma [nom. neut. of *brahman*] or the Supreme Soul, also called Paramātman, is both the efficient and material cause of the world; the Ātman or individual human soul, as well as all the phenomena of nature, being really identical with the Paramātman, and their existence being only the result of Ajñāna or an assumed ignorance on the part of this Supreme Soul, who is described as both Creator and Creation, Actor and Act, Existence, Knowledge, Joy, and as devoid of the three qualities, [see *guṇa*]; the liberation of the human soul, its deliverance from transmigrations, and re-union with the Paramātman, with which it is really identified, is only to be effected by a removal of that ignorance which prevents the consciousness of this identity and by a proper understanding of the truth of the Vedānta; this system is also sometimes called Brahma-mīmāṇsā and S'ārīraka-mīmāṇsā, 'investigation of the embodied soul:' the founder of the school is said to have been Vyāsa, also called Bādarāyaṇa, and its most eminent teacher was S'aṅkarāćārya); (*ās*), m. pl. the Upanishads (see Kullūka on Manu VI. 83), works on the Vedānta philosophy. — *Vedānta-kalpataru*, *us*, m., N. of a work by Amalānanda Vyāsāśrama. — *Vedānta-kalpalatikā*, f., N. of a work by Madhu-sūdana-sarasvatī. — *Vedānta-ga* or *vedānta-jña*, *as*, m. a follower or knower of the Vedānta. — *Vedānta-pradīpa*, *as*, m., N. of a commentary by Rāmānuja on the Bādarāyaṇa-sūtra. — *Vedānta-bhāshya*, *am*, n., N. of a work by Vyāsa-tīrtha. — *Vedānta-sāra*, *as*, m. 'essence or epitome of the Vedānta,' N. of a treatise on the Vedānta by Sadānanda; of a commentary on the Vedānta-sūtra by Rāmānujāćārya; [cf. *vedānta-pradīpa*.] — *Vedānta-sūtra*, *am*, n., N. of the aphorisms of the Vedānta philosophy ascribed to Bādarāyaṇa or Vyāsa, (these aphorisms are also called Brahma-sūtra and S'ārīraka-sūtra.) — *Vedāntāćārya* (°*ta-āć*°), *as*, m., N. of the author of a commentary on the Guṇa-ratna-kośa. — *Vedāntābhihita* (°*ta-abh*°), *as*, *ā*, *am*, declared in the Upanishads or in the Vedānta. — *Vedāntin*, *ī*, m. a follower of the Vedānta philosophy. — *Vedāntopagata* (°*ta-up*°), *as*, *ā*, *am*, derived from or produced by the Vedānta. — *Vedābhyāsa* (°*da-abh*°), *as*, m. study of the Veda; the repetition of the mystical syllable *Om*. — *Vedārtha* (°*da-ar*°), *as*, m. the meaning or sense of the Veda. — *Vedārtha-jña*, *as*, *ā*, *am*, one who knows the meaning of the Veda. — *Vedārtha-prakāśa*, *as*, m., N. of Sāyaṇa's commentary on the Ṛig-veda; of a commentary on the Taittirīya-saṃhitā by Mādhava. — *Vedārtha-saṅgraha*, N. of a work by Rāmānuja. — *Vedāvatāra* (°*da-av*°), *as*, m. descent of the Veda, revelation of the Veda, handing down of the Veda. — *Vedāśvā* (°*da-aś*°), f., N. of a river. — *Vedeśa* (°*da-īśa*), *as*, m. 'lord of the Veda,' a proper N. — *Vedeśa-bhikshu*, *us*, m., N. of the author of the Padārtha-kaumudī commentary. — *Vedokta* (°*da-uk*°), *as*, *ā*, *am*, taught or declared in the Vedas, scriptural. — *Vedodaya* (°*da-ud*°), *as*, m. 'origin of the Veda,' epithet of Sūrya or the Sun, (the Sāma-veda being said to have proceeded from the Sun, Manu I. 23.) — *Vedodita* (°*da-ud*°), *as*, *ā*, *am*, taught or declared in the Vedas, scriptural. — *Vedopakaraṇa* (°*da-up*°), *am*, n. 'Veda-instrument,' a subordinate science for aiding or supporting the Veda (= *vedāṅga*, q. v.).

Vedana, *am*, *ā*, n. f. perception, knowledge; knowledge obtained by the senses, feeling, sensation; obtaining, acquisition, property, wealth; presenting, delivering; marrying, marriage; the marriage of a Sūdra woman with a man of a higher caste, (see Manu III. 44; cf. *utkṛishṭa-v*°); the ceremony of holding the ends of a mantle (observed by a Sūdra female on her marriage with a man of a higher caste); (*ī*), f. the true skin or cutis; (*ā*), f. pain, torment, smart, agony; Pain or Torture (personified as a daughter of An-ṛita). — *Vedanā-vat*, *ān*, *atī*, *at*, possessed of pain, full of aches.

Vedanīya, *as*, *ā*, *am*, to be perceived, perceptible; capable of being felt; to be known or understood; to be made known.

1. *vedaya*, *as*, *ā*, *am*, who or what knows, knowing; who or what obtains.

Vedayāna, *as*, *ā*, *am*, causing to know, making known, telling, (*a-vedayāna*, not informing.)

Vedas, *ās*, m. the Vedas collectively; (*as*), n. acquisition, wealth (Ved.).

Vedasa in *sarva-vedasa*, q. v.

Vedāpaya, Nom. P. *vedāpayati*, *-yitum*, to cause to know, impart knowledge.

Vedi, *is*, or *vedī*, f. (in S'atapatha-Brāhmaṇa I. 2, 5, 7. said to be fr. rt. 1. *vid*, 'to acquire;' but perhaps connected with rt. *ve*, 'to weave or bind together'), an altar or raised place made of Kuśa grass or strewed with it and prepared for an oblation for placing the vessels used at a sacrifice, a place or ground prepared for sacrifice, (it is more or less raised and of various shapes); an altar (in general); a quadrangular spot in the court-yard of a temple or palace (usually furnished with a raised floor or seat and covered with a roof supported by pillars, = *vi-tardi*); a bench; a seal-ring; N. of Sarasvatī (wife of Brahmā); (*is*), m. a teacher, Paṇḍit. — *Vedi-jā*, f. 'altar-born,' epithet of Draupadī, wife of the Pāṇḍu princes, (the fee which Droṇa required for instructing the Pāṇḍu princes was that they should conquer Drupada, king of Pañćāla, who had insulted him; they therefore took him prisoner, and he, burning with resentment, undertook a sacrifice to procure a son who might avenge his defeat; two children were then born to him from the midst of the altar, out of the sacrificial fire, viz. a son Dhṛishṭa-dyumna, and a daughter Draupadī or Kṛishṇā, afterwards wife of the Pāṇḍavas.) — *Vedi-pratishṭha*, *as*, *ā*, *am*, erected on sacrificial ground. — *Vedi-mekhalā*, f. the boundary cord of a sacrificial ground. — *Vedi-vat*, ind. like the sacrificial altar. — *Vedīśa* (°*di-īśa*), *as*, m. 'lord of the Vedi,' epithet of Agni; of Brahmā (as husband of Sarasvatī). — *Vedy-anta*, *as*, m. the end of the Vedi.

Vedikā, f. ground prepared for sacrificial ceremonies, a kind of altar; a quadrangular open shed in the middle of a court-yard (erected for various purposes and furnished with a seat, = *vi-tardi*); an arbour; a seat.

Vedita, *as*, *ā*, *am*, made known, represented.

Veditavya, *as*, *ā*, *am*, to be known or ascertained; to be made known, to be explained or expounded.

Veditṛi, *tā*, *trī*, *tṛi*, knowing; a knower, &c.; wise, learned.

Vedin, *ī*, *inī*, *i*, knowing, acquainted with; espousing, marrying (e. g. *śudrā-vedī*, a man who marries a Sūdra woman); (*ī*), m. a knower; a teacher; a learned Brāhman; Brahmā; (*i*), n. a kind of plant (= *amba-shṭhā*). — *Vedi-tā*, f. or *vedi-tva*, *am*, n. knowledge, wisdom, learning, experience.

Vedī, f. = *vedi*, an altar, &c. (See col. 2.)

Vediyas, *ān*, *asī*, *as*, Ved. one who is wiser or very wise, (Sāy. = *atiśayena vidvas*, Ṛig-veda VII. 98, 1.)

1. *vedya*, *as*, *ā*, *am*, to be known or ascertained; to be made known; to be explained or taught; to be espoused or married; bringing or causing wealth (Ved., Sāy. = *dhana-hita*, *lābha-hetu*).

2. *vedya*, *as*, *ā*, *am*, relating or agreeable to the Vedas.

वेदण्ड *vedaṇḍa*, *as*, m. (a doubtful word), an elephant.

वेदमुख्या *vedamukhyā*, f. (a doubtful word, cf. *vedha-mukhya*), a sort of insect, the winged bug.

वेदसिनी *vedasinī*, f., N. of a river, (also written *veda-vatī*, *vetasinī*.)

वेदार *vedāra*, *as*, m. a chameleon; a lizard.

वेध *vedha*, *as*, m. (fr. rt. *vyadh*), penetration, piercing, breaking through, perforation; puncturing, wounding, wound; hole, excavation; the depth of any excavation, depth (in measurement); a particular measure or division of time (= 100 Truṭis). — *Vedha-mukhya*, *as*, m. a kind of Curcuma, = *karćūra*; (*ā*), f. a kind of plant (= *kastūrī*). — *Vedha-mukhyaka*, *as*, m. zedoary, Curcuma Zerumbet (= *haridrā*, *drāviḍaka*).

Veddhṛi, *dhā*, m. a piercer, perforator.

Vedhaka, *as*, *ā* or *ikā*, *am*, piercing, perforating, a piercer or perforator (of gems); sharp; (*as*), m., N. of one of the divisions of Naraka; camphor; (*am*), n. grain, rice in the ear.

Vedhana, *am*, n. the act of piercing, perforation; penetration, excavation; puncturing, pricking; wounding; a thrust; depth (in measurement); (*ī*), f. an instrument for piercing an elephant's ear; a small gimblet (for perforating gems, shells, &c.); an auger, gimblet, piercing instrument (in general).

Vedhanikā, f. a sharp-pointed perforating instrument (used especially for piercing jewels or shells), an auger, awl, gimblet, &c.

Vedhanīya, as, ā, am, capable of being pierced, penetrable, vulnerable.

Vedhita, as, ā, am, pierced, perforated, penetrated.

Vedhin, ī, inī, i, piercing, stabbing, perforating; hitting (a mark); *(inī),* f. a leech. — *Vedhi-tva, am,* n. capacity of piercing.

Vedhya, as, ā, am, to be pierced or perforated; *(am),* n. a mark for shooting at, butt, target.

वेधस् *vedhas, ās, ās, as* (according to Uṇādi-s. IV. 224. fr. *vedh* substituted for *vi-dhā*), arranging, creating; wise, learned (= *medhāvin,* Naigh. III. 15); *(ās),* m. an arranger, disposer, creator, *(ku-vedhas, ās,* m. 'evil creator,' evil destiny); N. of Brahmā; of Vishṇu; of Śiva; of the Sun; of Soma; a wise or learned man; a priest; a poet, Vedic Ṛishi. — *Vedhas-tama, as, ā, am,* Ved. most wise, wisest, (Sāy. = *atiśayena medhāvin.*)

Vedhasa, am, n. the part of the hand under the root of the thumb (considered as sacred to Brahmā, see *tīrtha*); *(as),* m., N. of a Vedic Ṛishi (said to belong to the family of Aṅgiras).

Vedhasyā, f., Ved. a desire of performing sacrifices, (Sāy. = *yāga-vidhānećchā.*)

वेन् *ven* (also written *veṇ,* q. v.), cl. 1. P. A. *venati, -te, vivena, vivene, venitum,* to go, move; to move about, circulate (Ved., cf. *venas*); to care for, be anxious for, wish, desire, love, favour (Ved.); to praise, worship (Ved.); to know, perceive, discern, recognise, reflect; to take; to play on an instrument: Caus. *venayati, -yitum,* Aor. *avivenat:* Desid. *vivenishati, -te:* Intens. *vevenyate, veventi;* [cf. Gr. αἰνέω, αἶνη.]

Vena, as, m., Ved. a friend, lover, (according to Sāy. on Ṛig-veda VIII. 63, 1 = *kānta*); a knower, discerner, wise man; = *yajña* (Naigh. III. 17); a priest; N. of the Sun; of Prajā-pati or Brahmā; of a son of Aṅga, (also written *veṇa,* q. v.); of the author of the hymns Ṛig-veda IX. 85, X. 123 (having the patronymic Bhārgava); *(ā),* f. a loved one; N. of the wife of Soma.

Venat, an, antī, at, Ved. wishing, desiring, desirous; *(an),* m. a suppliant.

Venas, as, n., Ved. circulation (of the vital airs).

Veni, is, is, i, Ved. loving, desiring, (according to Sāy. on Ṛig-veda VIII. 41, 3. *venīḥ* = *kāmayamānāḥ prajāḥ.*)

Venya, as, ā, am, Ved. to be loved or adored, adorable; *(as),* m., N. of a Vedic Ṛishi; [cf. *vainya.*]

वेन्ना *vennā,* f. (according to Uṇādi-s. III. 8. fr. rt. *van*), N. of a river.

वेप् *vep* (connected with the Caus. of rt. 1. *vī*), cl. 1. A. *vepate* (ep. also P. *vepati*), *vivepe, vepishyate, vepitum,* to tremble, shake, move about, quiver: Caus. *vepayati, -yitum,* to cause to tremble or move; [cf. Lat. *vibrare;* Old Germ. *weibon, weibjan.*]

Vepathu, us, m. trembling, tremor. — *Vepathu-parīta, as, ā, am,* seized with or affected by tremor. — *Vepathu-bhṛit, t, t, t,* possessing tremor, trembling. — *Vepathu-mat, an, atī, at,* possessed of tremor, trembling, quaking.

Vepana, am, n. tremor, trembling; the discharging of a bow, (in this sense perhaps to be connected with Caus. of rt. 1. *vī.*)

Vepamāna, as, ā, am, trembling, shaking, quivering, quaking.

Vepayat, an, antī, at, causing to tremble or quake, agitating; driving away, dispelling, (probably connected with Caus. of rt. 1. *vī;* according to Sāy. on Ṛig-veda VIII. 12, 2 = *tamāṃsi varjayat.*)

Vepas, as, n. trembling, tremor, (Sāy. = *vepana*); act, activity, energy (enumerated among the *karma-nāmāni* in Naigh. II. 1); = *anavadya* (according to Śabda-k.).

Vepi, in Ṛig-veda VI. 22, 5. perhaps 'accompanied with ceremonial acts,' (Sāy. = *vepas,* i. e. *yāgādi-lakshaṇaṃ karma tad-vati.*)

वेम *vema, veman, veya.* See under rt. *ve.*

वेर *vera, as, am,* m. n. (said to be fr. rt. 1. *vī*), the body; the egg-plant (= *vārtāka*); saffron.

Veraka, am, n. camphor (= *karpūra*).

वेरट *veraṭa, as,* m. a low man, one of a mixed or inferior caste; *(am),* n. the fruit of the jujube.

वेल् 1. *vel* (rather to be regarded as a Nom. fr. *velā* below), cl. 10. P. *velayati, -yitum,* to count or declare the time.

वेल् 2. *vel* or *vell* (also written *vehl*), cl. 1. P. *velati* or *vellati,* &c., to go, move; to shake about, tremble, move about, move round; to be wanton; [cf. perhaps Gr. εἴλω, ἑλύω; Lat. *volvo;* Old Germ. *wuoljan;* Goth. *valvjan;* Angl. Sax. *willian, wæltan.*]

Vela, am, n. a garden, grove; *(ā),* f. time, season, *(velāyām,* seasonably); opportunity, interval, leisure; tide, flow, stream, current; the coast, sea-shore, *(velāyām,* on the sea-shore, coast-wise); boundary, limit; speech; passion, emotion, feeling; easy or painless death (= *aklishṭa-maraṇa*); sickness, disease, (according to Śabda-k. = *rāga-sthāne rogaḥ*); the gums; the food of Śiva (= *īśvarasya bhojanam*); N. of a daughter of Meru and wife of Samudra; of the wife of Budha. — *Velākula* (°*lā-āk*°), *as, ā, am,* agitated by the tide. — *Velā-kūla, am,* n. 'stream-bank,' N. of a district (the modern Tāmalipta or Tumlook, see *tāma-lipta;* said to be in the district of Midnapore or in the southern part of the present Hūglī district, forming the west bank of the Hūglī river at its union with the sea; a village called Beercool, is said to be derived from Velā-kūla, is still found near the sea-shore). — *Velā-mūla, am,* n. the sea-shore. — *Velā-vana, am,* n. a wood on a shore or sea-coast. — *Velāvalī* (°*lā-āv*°), f., N. of a particular scale in Hindū music. — *Velā-vitta, as,* m. (thought to be) a kind of judicial office.

Vella, as, m. going, moving; shaking; *(as, am),* m. n. a particular plant (the seed of which is used as a vermifuge (= *viḍaṅga*). — *Vella-ja, am,* n. black pepper, Piper Nigrum.

Vellana, am, n. going, shaking; rolling on the ground (as a horse &c.); a sort of rolling-pin with which cakes &c. are prepared; *(ī),* f. a species of Dūrvā grass (= *mālā-dūrvā*).

Vellantara, as, m. a particular tree (= *vīra-taru*).

Vellahala, as, m. a libertine (= *kelī-nāgara*).

Velli, is, f. a creeping plant; [cf. *valli.*]

Vellikā or *vellikākhyā* (°*kā-ākh*°), f. a plant (commonly called Bel Suṇṭh).

Vellita, as, ā, am, shaken, trembling, tremulous; crooked; *(am),* n. going, moving; shaking.

वेलिभुक्प्रिय *velibhak-priya, as,* m. a kind of fragrant mango.

वेविजान *vevijāna, as, ā, am* (fr. the Intens. of rt. 1. *vij*), intimidating, terrifying, (Sāy. = *bhīshayat,* Ṛig-veda IV. 26, 5.)

वेविदान *vevidāna, as, ā, am* (fr. the Intens. of rt. 1. *vid*), Ved. knowing or finding out most effectually; obtaining very much.

वेविषत् *vevishat, at, atī, at* (fr. rt. 2. *vish*), Ved. engaged in sacred rites, (Sāy. *vevishataḥ* = *karmāṇi prāpnuvantaḥ,* Ṛig-veda VI. 21, 5.)

Vevishāṇa, as, ā, am, Ved. contending with, (Sāy. = *yuddhārthaṃ saṅgata,* Ṛig-veda VII. 18, 15.)

वेवी *vevī* (perhaps to be regarded as an Intens. of rt. 1. *vī,* q. v.), cl. 2. A. *vevīte* (Ved. also P. *veveti,* 3rd pl. A. *vevyate*), &c., to go; to pervade, obtain; to conceive or become pregnant; to wish, desire, love; to throw, cast, hurl; to eat, consume.

वेश् *veś.* See under rt. 1. *ves,* p. 967.

वेश *veśa, as,* m. (fr. rt. 1. *viś*), entrance, ingress, access; a house, dwelling, abode; a house of prostitutes; a neighbour (Ved., Sāy. = *prativeśya,* Ṛig-veda IV. 3, 13); dress, apparel; ornament, decoration [cf. *vesha*]; disguise, masquerade; [cf. Gr. οἶκο-ς, οἰκί-α; Lat. *vicu-s, vic-inu-s;* Goth. *veihs;* Angl. Sax. *wic.*] — *Veśa-dāna, as,* m. the sunflower (= *sūrya-śobhā*). — *Veśa-dhārin, ī,* m. 'wearing a disguise,' a hypocrite, false devotee. — *Veśa-bhṛit, t, t, t,* wearing dress or ornament, dressed, adorned; disguised. — *Veśa-vāṭa, am,* n. house and court.

Veśaka, as, ā or *ikā, am,* who or what enters, entering; *(as),* m. a house; *(ikā),* f. entrance, ingress.

Veśana, am, n. the act of entering; a house.

Veśanta, as, m. a basin, pool, small pond; a kind of ladle or basin for holding Soma (Ved., cf. *vaiśanta*); fire.

Veśasa in *yajña-veśasa,* q. v.

Veśi, in astronomy = φάσις.

Veśin, ī, inī, i, having a dress, dressed, assuming a particular dress or form; [cf. *sarva-v*°.]

Veśman, a, n. a house, dwelling, abode, mansion; a palace; N. of the fourth astrological house. — *Veśma-karman, a,* n. house-building. — *Veśma-kaliṅga, as,* m. 'house-kaliṅga,' a kind of sparrow (= *ćaṭaka*). — *Veśma-kūla, as,* m. a kind of creeper (= *ćaćeṇḍā*). — *Veśma-nakula, as,* m. the musk rat or shrew. — *Veśma-bhū, ūs,* f. building-ground, ground suitable for a house, the site of a habitation. — *Veśma-sthūṇā,* f. the main post or column of a house.

Veśya, as, ā, am, to be entered, to be occupied, accessible; *(am),* n. a habitation, abode, (Sāy. on Ṛig-veda VI. 61, 14 = *praveśana*); the habitation of harlots; *(ā),* f. a courtezan, harlot, prostitute, (sometimes written *veshyā*); the plant Cissampelos Hexandra; a particular metre. — *Veśyā-gaṇa, as,* m. a company of harlots. — *Veśyā-gamana, am,* n. going after prostitutes, debauchery. — *Veśyā-gāmin, ī,* m. one who visits prostitutes, a whoremonger. — *Veśyā-gṛiha, am,* n. 'harlot-house,' a brothel. — *Veśyāćārya* (°*yā-āć*°), *as,* m. the master or keeper of prostitutes or dancing girls, &c.; a pimp; a catamite. — *Veśyā-jana, as,* m. a courtezan. — *Veśyā-jana-samāśraya, as,* m. a habitation of courtezans, brothel. — *Veśyā-paṇa, as,* m. reward or wages given to a harlot. — *Veśyā-pati, is,* m. the husband of a courtezan. — *Veśyā-vāra, as,* m. a number or company of harlots. — *Veśyāśraya* (°*yā-āś*°), *as,* m. a habitation of harlots, abode of courtezans.

वेशर *veśara, as,* m. (also written *vesara,* q. v.), a mule.

Veśvara, as, m. a mule.

वेशवार *veśavāra, as,* m. = *vesavāra,* a kind of condiment or seasoning.

Veshavāra = *veśavāra* above.

वेशीजाता *veśījātā,* f. a kind of creeper (= *putra-dātrī*).

वेश्वर *veśvara, as,* m. See *veśara* above.

वेष *vesha, as,* m. (fr. rt. 2. *vish*), dress, apparel [cf. *veśa*]; ornament, decoration; (in Naigh. II. 1. *veshaḥ,* or according to another reading *veśaḥ,* is enumerated among the *karma-nāmāni.*)

Veshaṇa, as, m. the shrub Cassia Sophora, = *kāsa-marda;* *(ā),* f. the plant Flacourtia Cataphracta, = *vikaṅkata;* *(am),* n. occupation, possession, entrance.

Veshya, as, m. water [cf. *veshpa*]; *(ā),* f. a courtezan, harlot, (for *veśyā.*)

वेष्क *veshka, as,* m. (perhaps fr. rt. 2. *vish*), Ved. a noose for strangling a sacrificial victim.

वेष्ट् *veshṭ,* cl. 1. A. *veshṭate, viveshṭe, veshṭishyate, veshṭitum,* to surround, enclose, encompass, envelop, encircle, wind or twist round or about, wrap round; to dress: Caus. *veshṭayati, -yitam,* Aor. *aviveshṭat* and *avaveshṭat,* to surround, encompass; to twist about; to invest, blockade: Desid. *viveshṭishate:* Intens. *veveshṭyate, veveshṭi.*

Veshṭa, as, m. surrounding, enclosing; an enclosure,

fence; a turban; a kind of knot (Ved.); exudation, gum; resin in general; turpentine. — *Veshṭa-vaṅśa, as*, m. a sort of bamboo, Bambusa Spinosa. — *Veshṭa-sāra, as*, m. turpentine (= *śrī-veshṭa*).

Veshṭaka, as, ā, am, surrounding, encompassing; a surrounder; anything which encompasses or encloses or invests; (*am*), n. a turban; a wrapper; exudation, resin, gum, &c.; turpentine; (*as*), m. an enclosure, wall, fence; a pumpkin-gourd.

Veshṭana, am, n. the act of surrounding or encompassing or enclosing or encircling, (*aṅguli-v°*, that which invests or encircles the fingers, a finger ring); grasping; anything that surrounds or encompasses; an envelope, wrapper; an enclosure, fence, wall; a turban, garland, tiara, diadem; a girdle; a bandage, band; a covering, case; the outer ear (i. e. the meatus auditorius and concha); a particular attitude in dancing, (either a disposition of the hands or crossing of the feet); bdellium. — *Veshṭana-veshṭaka, as*, m. a particular attitude of the sexes in coitus.

Veshṭanaka, as, m. a particular position in coitus.

Veshṭanīya, as, ā, am, to be surrounded or enclosed, to be wrapped or wound round.

Veshṭayat, an, antī, at, surrounding, encompassing.

Veshṭayitvā, ind. having bound round, having encompassed.

Veshṭita, as, ā, am, surrounded, encompassed, enclosed, encircled, enveloped, bound or wound round, wrapped up; dressed; invested; impeded, stopped, blocked, secured from access; (*am*), n. encompassing, encircling; one of the gestures or attitudes of dancing, (a particular motion of the fingers or a crossing of the feet.)

Veshṭitavya, as, ā, am, to be surrounded or encompassed, &c.

Veshṭya, as, ā, am, = *veshṭitavya* above.

वेष्प **veshpa**, *as*, m. water; [cf. *vāshpa*.]

वेष्य **veshya**. See under *vesha*, p. 966.

वेस् 1. **ves**, cl. 1. P. *vesati, vesitum*, to go, move; to desire, love, (Naigh. II. 6; another reading has *veśati*.)

2. *ves*, Ved. in the phrase *ver na*, 'like a bird;' [cf. 2. *vi*.]

Vesana, am, n. a kind of flour made from a particular ground vegetable (= *dvidala-ćūrṇa*).

वेसर **vesara**, *as*, m. a mule, (also written *veśara*.)

वेसवार **vesavāra**, *as*, m. (said to be fr. rt. *vis*), a particular condiment or kind of seasoning (consisting of ground coriander, mustard, pepper, ginger, spice, &c.; also written *veśavāra, veshavāra*).

वेह् **veh** (also written *beh*), cl. 1. A. *vehate, vivehe, vehitum*, to strive, make effort, endeavour diligently, resolve; cl. 1. P. *vehati*, &c. = *vehāyate* (according to Vopa-deva).

वेहत् **vehat**, *t*, f. (said to be connected with *vi-han*), a cow miscarrying from taking the bull unseasonably, a barren cow.

Vehāya, Nom. A. *vehāyate, -yitum*, to miscarry (as a cow).

वेहार **vehāra**, *as*, m., N. of a country (Behār).

वेह्ल् **vehl**, cl. 1. P. *vehlati*, &c. = rt. *vel*, q. v.

वै 1. **vai** (= rt. 2. *vā*, cl. 4), cl. 1. P. *vāyati, vātum*, to dry, to become dried or withered; to be languid, be weary or faint, be exhausted, sink down, be extinguished, (Sāy. = *śushyati, śrāmyate, śāmyati*); to go, (according to Sāy. on Ṛig-veda VIII. 31, 6. *vāyataḥ* = *gaććhataḥ*.)

3. *vāta, as, ā, am* (often identified with 1. *vāta*, p. 899, col. 1), dried, withered.

5. *vāna, as, ā, am*, dried, &c. See 1. and 2. *vāna*, p. 900, col. 1.

वै 2. **vai**, ind. a particle of affirmation, generally translatable by 'indeed,' 'truly,' 'certainly,' 'verily,' 'in sooth;' it may also mean 'so,' 'just,' 'although,' 'granted,' 'if,' (*tu vai*, 'but just;' *na vai*, 'perhaps not'); it is also said to be a vocative particle, and is often merely an expletive used for filling out a verse.

वैंशतिक **vaiṅśatika**, *as, ī, am* (fr. *viṅśati*), purchased with twenty.

वैकक्ष **vaikaksha**, *am*, n. (fr. *vi-kaksha*), a garland or string of flowers &c. worn over one shoulder and under the other (like the sacrificial thread); an upper garment, wrapper, mantle.

Vaikakshaka or *vaikakshika, am*, n. a garland or string of flowers (worn as a kind of scarf hanging down below the hip, or like the sacrificial cord, over the left shoulder and under the right arm).

वैकङ्क **vaikanka**, N. of a mythical mountain.

वैकङ्कत **vaikankata**, *as*, m. (fr. *vi-kankata*), the plant Flacourtia Sapida (= *vṛintinkara*).

वैकटिक **vaikaṭika**, *as*, m. (fr. *vekaṭa*), a jeweller.

वैकर्ण **vaikarṇa**, *as*, m. = *vi-karṇa*, epithet of the wind (as fond of large or hollow ears?).

वैकर्त **vaikarta**, *as*, m. (fr. *vi-karta*), Ved. one who cuts up a sacrificial victim, a butcher; a particular part of a slaughtered animal (cut off and given to the priests at a sacrifice).

Vaikartana, as, m. 'son of Vi-kartana or the Sun,' N. of Karṇa.

वैकर्म **vaikarma**, *as*, m., N. of the Muni Vātsya.

वैकल्प **vaikalpa**, *am*, n. (fr. *vi-kalpa*), dubiousness, uncertainty, ambiguity, optionality, indecision; [cf. *artha-v°*.]

Vaikalpika, as, ī, am, doubtful, dubious, uncertain, admitting of difference of opinion, indeterminate, alternative, optional (= *vi-kalpita*).

वैकल्य **vaikalya**, *am*, n. (fr. *vi-kala*), imperfection, incompleteness, impairedness, deficiency, defect, mutilation, a defective or imperfect state of any limb or organ, lameness; incompetency, insufficiency; agitation, flurry; non-existence.

वैकारिक **vaikārika**, *as, ī, am* (fr. *vi-kāra*), modifying, a changer, modifier, (see *vi-kāra*); modified; (*as*), m. a class of deities. — *Vaikārika-bandha, as*, m. (in the Sāṅkhya phil.) one of the threefold forms of bondage, (see *bandha, vi-kāra*.)

वैकाल **vaikāla**, *as*, m. (fr. *vi-kāla*), evening, afternoon, (*vaikāle*, loc. c. in the evening.)

Vaikālika, as, ī, am, occurring in or belonging to the evening; (*am*), ind. in the afternoon.

Vaikālīna, as, ī, am, = *vaikālika* above.

वैकुण्ठ **vaikuṇṭha**, *as*, m. (fr. *vi-kuṇṭha*), N. of Vishṇu; of Kṛishṇa; of Indra, (Indra Vaikuṇṭha is regarded as the author of the hymns Ṛig-veda X. 48–50); holy basil; (*ās*), m. pl., N. of a particular class of gods; (*am*), n. the paradise or heaven of Vaikuṇṭha or Vishṇu, (its site is variously described as in the northern ocean or on the eastern peak of mount Meru); talc. — *Vaikuṇṭha-ćaturdaśī*, f. the fourteenth day of the light half of the month Kārttika (sacred to Vishṇu). — *Vaikuṇṭha-purī*, m., N. of an author and commentator, (also called *vishṇu-purī*.) — *Vaikuṇṭha-loka, as*, m. the world of Vishṇu. — *Vaikuṇṭha-varṇana, am*, n. a description of Vaikuṇṭha.

वैकृत **vaikṛita**, *as, ī, am* (fr. *vi-kṛiti*), undergoing change, changed (in mind or form); modified; (*am*), n. change, modification, alteration; change of mind, aversion, disgust. — *Vaikṛita-sarga, as*, m. a kind or form of creation, (opposed to *prākṛita-sarga*.) — *Vaikṛitāpaha* (°*ta-ap*°), *as, ā, am*, removing or preventing change.

Vaikṛitika, as, ī, am, changed, modified, incidental; (in the Sāṅkhya phil.) belonging to a Vikāra, i. e. to an evolute or evolved principle, (see *vi-kāra, pra-kṛiti*.)

Vaikṛitya, as, ā, am, changed (in form or mind); (*am*), n. change, alteration; aversion, disgust.

वैक्रान्त **vaikrānta**, *am*, n. (fr. *vi-krānta*), a kind of gem (= *go-nāsa*, said to resemble a diamond or burnt diamond; according to others, the common loadstone or magnet).

वैक्लव **vaiklava**, *am*, n. (fr. *vi-klava*), agitation or distress of mind, bewilderment.

Vaiklavya, am, n. confusion, agitation, distress, affliction, despair, bewilderment, commotion, tumult.

वैखरी **vaikharī**, f. speech in the fourth of its four stages from the first stirring of the air or breath, articulate utterance, that utterance of sounds or words which is complete as consisting of full and intelligible sentences, (according to Malli-nātha = *śabda-nishpattiḥ*, Kumāra-sambhava II. 17); the faculty of speech or the divinity presiding over it.

वैखान **vaikhāna**, *as*, m., N. of Vishṇu.

वैखानस **vaikhānasa**, *as, ī, am* (fr. *vi-khānasa*), instituted by hermits, relating to hermits, monastic; (*as*), m. a Brāhman of the third religious order, a Vānaprastha or hermit, anchorite; N. of a sect of Vaishṇavas, (in Taittirīya-ār. I. 23, 3. the Vaikhānasas are represented as having sprung from the nails of Prajā-pati); a patronymic of the Vedic Ṛishi Vamra, (Śataṃ Vaikhānasāḥ are regarded as the authors of the hymn Ṛig-veda IX. 66); (*ī*), f. a vessel used for frying the meal offered in sacrifice. — *Vaikhānasa-mata, am*, n. the laws ordained for hermits, (according to Kullūka = *vaikhānasa-śāstrokto dharmaḥ*.)

वैगुण्य **vaiguṇya**, *am*, n. (fr. *vi-guṇa*), absence of or freedom from qualities, absence of attributes; difference of qualities or properties, contrariety of properties, diversity, contrariety; inferiority, baseness, badness, vileness; unskilfulness, awkwardness, clumsiness, waywardness; fault, defect.

वैग्रहिक **vaigrahika**, *as, ī, am* (fr. *vi-graha*), corporeal, bodily.

वैचक्षण्य **vaićakshaṇya**, *am*, n. (fr. *vi-ćakshaṇa*), proficiency, skill, cleverness.

वैचित्त्य **vaićittya**, *am*, n. (fr. *vi-ćitti*), confusion of thought, distraction of mind, grief.

वैचित्र्य **vaićitrya**, *am*, n. (fr. *vi-ćitra*), variety, diversity; diversifiedness, manifoldness; surprisingness, surprise; sorrow, despair.

वैच्युत **vaićyuta**, *as*, m. (fr. *vi-ćyuta*), N. of a Muni.

वैजन **vaijana**, *as*, m., N. of the author of the grammatical work called Prabodha-ćandrikā.

वैजनन **vaijanana**, *am*, n. (fr. *vi-janana*), the last month of pregnancy (= *prasava-māsa*).

वैजयन्त **vaijayanta**, *as*, m. (fr. *vi-jayanta*), the banner or emblem of Indra; a banner, flag; the palace of Indra; (*ī*), f. a flag, banner; an ensign; a kind of garland; the necklace of Vishṇu (composed of five gems, viz. pearl, ruby, emerald, sapphire, and diamond); N. of the eighth night of the civil month; the plant Sesbana Ægyptiaca; Premna Spinosa; N. of a lexicon.

Vaijayantika, as, ā or *ī, am*, bearing a flag; (*as*), m. a flag-bearer, standard-bearer; (*ā*), f. a flag, banner; a kind of scarf or a string or necklace of pearls; the plant Sesbana Ægyptiaca (= *jayantī*); another plant (= *agni-mantha*).

वैजयि **vaijayi**, *is*, m. (fr. *vi-jayā*), the third Jaina Ćakra-vartin or emperor (= *maghavan*).

वैजयिक *vaijayika, as, ī, am* (fr. *vi-jaya*), relating to victory, victorious.

वैजवाप *vaijavāpa, as*, m. (fr. *vīja-vāpa*), N. of a Muni; of the author of a law-book.

Vaijavāpi, is, is, i (fr. *vīja-vāpin*), see Gaṇa Sutaṅgamādi to Pāṇ. IV. 2, 80; (*is*), m. a patronymic from Vīja-vāpa or Vīja-vāpin; (*ayas*), m. pl., N. of a warrior-tribe.

Vaijavāpiya, as, ī, am (fr. *vaijavāpi*), see Gaṇa Raivatikādi to Pāṇ. IV. 3, 131; (*as*), m. a prince of the Vaijavāpis.

वैजात्य *vaijātya, am*, n. (fr. *vi-jāti*), difference of class or species or kind, difference of caste, diversity of ordinary character or conduct, extraordinariness, strangeness; exclusion from caste; looseness, wantonness.

वैजिक *vaijika, as, ī, am* (fr. *vīja*), seminal, relating to seed, belonging to any primary cause or source or principle, original; relating to conception; relating to sexual union; (*as*), m. a young shoot, sprout, scion; (*am*), n. cause, source, origin, motive; the spiritual cause of existence, soul, spirit; oil prepared from the Śigru or Morunga.

Vaiji, is, is, i, see Gaṇa Gahādi to Pāṇ. IV. 2, 138.

Vaijīya, as, ā, am (fr. *vaiji*), see Gaṇa Gahādi to Pāṇ. IV. 2, 138.

Vaijeya, as, m. a patronymic from Vīja.

वैज्ञानिक *vaijñānika, as, ī, am* (fr. *vi-jñāna*), conversant with, skilful, clever, proficient.

वैडाल *vaiḍāla, as, ī, am* (fr. *viḍāla*), of or belonging to a cat, peculiar to cats, feline. — *Vaiḍāla-vrata, am*, n. 'cat-like observance,' putting on a show of virtue or piety to conceal malice and evil designs. — *Vaiḍāla-vratī, is*, m. one who leads a chaste or continent life merely from the absence of women or temptation. — *Vaiḍālavratika, as, ī, am*, or *vaiḍālavratin, ī, inī, i*, acting like a cat, hypocritical; any hypocritical religious impostor or pretended ascetic who, under an appearance of piety and virtue, conceals covetous or malignant designs (= *bhaṇḍa-tapasvin*).

वैण *vaiṇa, as*, m. (fr. *veṇu*), a cutter of bamboos, a maker of bamboo-work; N. of a Ṛishi.

Vaiṇava, as, ī, am, belonging to a bamboo, produced from or made of bamboo; (*as*), m. a student's staff cut from a bamboo, any bamboo staff; a worker in bamboo or wicker-work; N. of a sacred place of pilgrimage; (*ī*), f. bamboo manna; (*am*), n. the fruit or seed of the bamboo.

Vaiṇavika, as, m. a flutist, piper, flute-player.

Vaiṇavin, ī, m. epithet of Śiva.

Vaiṇahotra, as, m., N. of a king.

Vaiṇuka, am, n. a goad or bamboo pike (pointed with iron and used to drive an elephant); (*as*), m. a piper, player on a pipe or flute.

Vaiṇukeya, as, ī, am, relating or belonging to a bamboo, &c.

वैणिक *vaiṇika, as*, m. (fr. *vīṇā*), a lutanist, a player on the Vīṇā or Indian lute.

वैण्य *vainya, as*, m. (fr. *vena*), a patronymic of Pṛithu son of Veṇa, (he was the fifth sovereign of one branch of the solar race.)

वैतंसिक *vaitaṃsika, as*, m. (fr. *vi-taṃsa*), a vender of flesh, seller of the meat of beasts or birds.

वैतण्डिक *vaitaṇḍika, as*, m. (fr. *vi-taṇḍā*), a disputatious or captious person, one fond of cavilling.

Vaitaṇḍya, as, m., N. of a son of the Vasu Āpa.

वैतथ्य *vaitathya, am*, n. (fr. *vi-tatha*), falseness.

वैतनिक *vaitanika, as, ī, am* (fr. *vetana*), living on wages, subsisting on a stipend; (*as*), m. a hireling, stipendiary; a labourer.

वैतरण *vaitaraṇa, as*, m. (fr. *vi-taraṇa*), N. of a physician.

Vaitaraṇi, is, or *vaitaraṇī*, f., N. of the river of Hell, i. e. of a river which must be crossed before entering the infernal regions, (this river is described as rushing with great impetuosity, hot, fetid in odour, and filled with blood, hair, and bones; its name is derived from *vi-taraṇa* in the sense either of 'crossing' or 'giving,' liberality being supposed to secure a passage); N. of a division of Naraka or Hell; of a sacred river in the country of the Kaliṅgas; N. of the mother of the Rākshasas.

वैतस *vaitasa, as, ī, am* (fr. *vetasa*), reed-like; (*as*), m. a sort of cane, Calamus Fasciculatus; = *śepa* (according to Naigh. III. 29).

वैतहव्य *vaitahavya, as*, m. (fr. *vīta-havya*), a patronymic of the Vedic Ṛishi Aruṇa.

वैतान *vaitāna, as, ī, am* (fr. *vi-tāna*), taken from the sacred hearth, sacrificial, sacred (as fire); (*am*), n. an oblation with fire; a sacrificial rite. — *Vaitāna-kuśala, as, ā, am*, skilled in or conversant with sacrificial rites. — *Vaitānopāsanā* (°*na-up*°), f. the regular presentation of burnt-offerings morning and evening.

Vaitānika, as, ī, am, performed with the three sacred fires (i. e. with the Gārhapatya, Dakshiṇa, and Āhavanīya fires); sacrificial, sacred (as fire); (*am*), n. a burnt-offering (especially of clarified butter, as presented daily by the Brāhmans).

वैतालकि *vaitālaki, is*, m., N. of a teacher of the Ṛig-veda.

वैतालिक *vaitālika, as*, m. (fr. *tāla* with 1. *vi* or fr. *vetāla*), a bard whose duty it is to awaken a chief or prince at dawn with music and song; one who sings out of tune (?); one who is possessed by a Vetāla or demon, the servant of a Vetāla; the worshipper of a Vetāla; a magician, conjurer.

वैतालीय *vaitālīya, am*, n. (fr. *vetāla*), a kind of metre (the first and third Pāda containing fourteen Mātrās or the time of fourteen short syllables, the second and fourth containing sixteen Mātrās; each Pāda closes with a cretic and iambus, i. e. – ⏑ – ⏑ –; but there are some varieties).

वैतृष्ण्य *vaitṛishṇya, am*, n. (fr. *vi-tṛishṇa*), freedom from thirst, quenching the thirst.

वैत्रक *vaitraka, as, ī, am* (fr. *vetra*), cany, reedy, relating to a cane or stick of any kind.

Vaitrakīya, as, ī, am, relating to a cane or stick, reedy.

वैद *vaida, as, ī, am* (fr. *vida*), relating to or connected with a wise man, learned, knowing; (*as*), m. a wise man; (*ī*), f. the wife of a wise man, (Pāṇ. IV. 1, 73.)

वैदग्ध *vaidagdha, am*, n. (fr. *vi-dagdha*), cleverness, dexterity, skill, intelligence, acuteness, sharpness, craft, cunning.

Vaidagdhī, f. artifice, craft, trick (= *bhaṅgi*).

Vaidagdhya, am, n. cleverness, dexterity, skill, intelligence, knowingness, sharpness, acuteness, wit; cunning, craft.

वैदथिन *vaidathina, as*, m. (fr. *vidathin*), Ved. a patronymic of Ṛijiśvan.

वैददश्वि *vaidadaśvi, is*, m. a patronymic, the son of Vidad-aśva, Ṛig-veda V. 61, 10.

वैदर्भ *vaidarbha, as, ī, am* (fr. *vi-darbha* or fr. *dṛibha* formed fr. rt. 1. *dṛibh* with *vi*), coming from the country Vidarbha, produced in Vidarbha; (*as*), m. the sovereign of Vidarbha (father of Damayantī and father-in-law of Nala); a gum-boil; (*ī*), f. the law of the country Vidarbha (by which first cousins were allowed to intermarry); epithet of the wife of Agastya; of Damayantī (wife of Nala); of Rukmiṇī (one of Kṛishṇa's wives); a particular style of composition (see *rīti*); (*am*), n. crafty or indirect speech. — *Vaidarbha-rīti, is*, f. the Vidarbha style of composition (see *rīti*). — *Vaidarbhī-jananī*, f. the mother of Damayantī.

Vaidarbhaka, as, ikā, am, coming from Vidarbha, a native of Vidarbha.

वैदल *vaidala, as, ī, am* (fr. *vi-dala*), made of wicker or cane, wicker or basket-work; (*as*), m. a flat unleavened cake (made of flour &c. with cumin or coriander seeds and fried in ghee); any leguminous vegetable or grain (as peas, beans, &c.); (*am*), n. the shallow cup or platter belonging to a religious mendicant (made of clay and sometimes of metal or wood or wicker); any seat or vessel of basket or wicker-work.

वैदारव *vaidārava, vaidūrva.* See *śvaita.*

वैदिक *vaidika, as, ā* or *ī, am* (fr. *veda*), derived from or conformable to the Vedas, relating to the Vedas, Vedic, prescribed by Vedic ritual, knowing the Vedas, scriptural, sacred; (*as*), m. a Brāhman versed in the Vedas. — *Vaidika-karman, a*, n. an action enjoined by the Vedas. — *Vaidika-tva, am*, n. conformity to the Vedas, the being founded on or derived from the Vedas, sacredness. — *Vaidika-pāśa, as*, m. a bad Veda-knower, one imperfectly versed in the Veda, (Pāṇ. V. 3, 47.)

वैदिश *vaidiśa, as, ī, am* (fr. *vidiśā*), of or belonging to the city of Vidiśā, near Vidiśā. — *Vaidiśa-pura, am*, n., N. of a town.

Vaidiśya, am, n. a city not far from Vidiśā.

वैदुष्य *vaidushya, am*, n. (fr. *vidvas*), wisdom, learning, science, sapience.

Vaidushī, f. = *vaidushya*.

वैदूर्य *vaidūrya, as, ī* or *rī, am* (fr. *vi-dūra*), brought from Vidūra; (*am*), n. a gem of a dark colour, lapis lazuli or a kind of turkois; N. of a mountain; of a mythical mountain. — *Vaidūrya-maya, as, ī, am*, made or consisting of lapis lazuli.

वैदेशिक *vaideśika, as, ī, am* (fr. *vi-deśa*), belonging to another country, foreign, strange, a foreigner.

Vaideśya, am, n. the state of belonging to a foreign country, foreignness.

वैदेह *vaideha, as*, m. (fr. *vi-deha*), the king of Videha (father of Sītā); a dweller in Videha; a trader by caste; the son of a Vaiśya by a Brāhman woman (Manu X. 11); an attendant on the women's apartments; (*ās*), m. pl. people of Videha; people of mixed castes; (*ī*), f. Sītā (daughter of Janaka); the wife of a merchant, woman of the Vaideha caste; a sort of pigment (= *rocanā*); long pepper; a cow. — *Vaidehī-bandhu, us*, m. (for *vaidehī-b*° by Pāṇ. VI. 3, 63), 'husband of the lady of Videha,' an epithet of Rāma-candra, (Raghu-vaṃśa XIV. 33.)

Vaidehaka, as, m. a merchant or trader by caste; a man of a mixed caste (the offspring of a Vaiśya father and Brāhman mother whose business is attendance in the women's apartments).

Vaidehika, as, m. a merchant (= *vaidehaka*).

वैद्य *vaidya, as, -dī, am* (fr. *veda*), relating or belonging to the Vedas, conformable to the Vedas, Vedic; medical, medicinal, practising or relating to medicine [cf. *āyur-veda*]; (*as*), m. a learned man, doctor, Paṇḍit, a follower of the Vedas or one well versed in them; a medical man, doctor, physician; a man of the medical caste (enumerated among the mixed classes and originally the offspring of a Brāhman by a Vaiśya woman; he is also called Ambashṭha, Manu X. 8); a man of another and lower mixed caste (said to be the descendant of a Śūdra father and Vaiśya mother; cf. *caṇḍāla, vrātya*); the tree Justicia Gandenissa; (*ā*), f. a particular drug or medicinal substance (= *kākolī*). — *Vaidya-kriyā*, f. the business of a physician. — *Vaidya-nātha, as*, m. 'lord of physicians,' epithet of Śiva; of Dhanvantari; of a poet; of a country. — *Vaidya-*

bandha, *as*, m. the tree Cassia Fistula (= *ārag-badha*). — *Vaidya-bhūshaṇa*, 'ornament of physicians,' N. of a work by Rāmānanda-svāmin. — *Vaidya-mātṛi*, *tā*, f. the mother of a physician; the tree Justicia Ganderussa (= 1. *vāsaka*). — *Vaidya-vallabha*, *as*, m. 'favourite with physicians,' N. of a medical work on the treatment of fever by Sāṃgha-dhara. — *Vaidya-sinhī*, f. the plant Justicia Ganderussa (= 1. *vāsaka*).

Vaidyaka, *as*, *ī*, *am*, medical, relating to medicine; (*as*), m. a doctor, physician, medical man; (*am*), n. the science of medicine, the Āyur-veda, q. v. — *Vaidyaka-śāstra*, *am*, n. the science of medicine. — *Vaidyaka-sarva-sva*, *am*, n., N. of a work by Nakula.

वैद्याधर *vaidyādhara*, *as*, *ī*, *am* (fr. *vidyā-dhara*), belonging to the Vidyā-dharas.

वैद्युत *vaidyuta*, *as*, *ī*, *am* (fr. *vidyut*), coming or proceeding from lightning, belonging to or connected with lightning, electric, electrical, (*vaidyutaḥ kṛiśānuḥ*, the fire of lightning.)

वैध *vaidha*, *as*, *ī*, *am* (fr. *vidhi*), enjoined by rule, conformable to rule, prescribed, appointed, giving rules or directions, preceptive, ritual; legal.

Vaidhika, *as*, *ī*, *am*, in accordance with rule, giving precepts or commands, preceptive, ritual.

वैधर्म्य *vaidharmya*, *am*, n. (fr. *vi-dharma*), unlawfulness, injustice, impropriety, irreligion, heterodoxy; difference of duty or obligation; opposition or contrariety of character, difference of characteristic qualities, difference, heterogeneity.

वैधव *vaidhava*, *as*, m. (fr. *vidhu*), the son of the Moon, i. e. Budha.

वैधव्य *vaidhavya*, *am*, n. (fr. *vi-dhavā*), widowhood.

Vaidhaveya, *as*, m. the son of a widow.

वैधात्र *vaidhātra*, *as*, m. (fr. *vi-dhātṛi*), a patronymic of Sanat-kumāra (as son of Brahmā and eldest of the progenitors of mankind); (*ī*), f. = *brāhmī*, q. v.

वैधुर्य *vaidhurya*, *am*, n. (fr. *vidhura*), agitation, tremulousness.

वैधूमाग्नी *vaidhūmāgnī*, f., N. of a city in the country of the Sālvas.

वैधृत *vaidhṛita*, *as*, m. (fr. *vi-dhṛita*), N. of a particular position of the sun and moon when they are on the same side of either solstice and of equal declination but of opposite direction, (this is considered a malignant aspect; cf. *vy-atīpāta*.)

Vaidhṛiti, *is*, f. the Yoga star of the twenty-seventh lunar mansion; = *vaidhṛita* above.

वैधेय 1. *vaidheya*, *as*, *ī*, *am* (fr. *vi-dheya*), foolish, silly, weak, ignorant; (*as*), m. an idiot, fool.

2. *vaidheya*, *as*, *ī*, *am* (fr. *vidhi*), relating to rule or precept, prescribed, preceptive; (*as*), m., N. of a teacher of the White Yajur-veda.

वैध्यत *vaidhyata*, *as*, m., N. of Yama's porter or door-keeper.

वैनतक *vainataka*, *am*, n. a vessel for holding or pouring out ghee (used at sacrifices).

वैनतेय *vainateya*, *as*, m. (fr. *vi-natā*), N. of Garuḍa (as son of Vinatā); of Aruṇa (elder brother of Garuḍa).

वैनयिक *vainayika*, *as*, *ī*, *am* (fr. *vi-naya*), relating to moral conduct or discipline; enforcing proper behaviour; performed by the officers of criminal justice, magisterial; (*as*), m. a chariot employed in military exercises, a war-carriage.

वैनायिक *vaināyika*, *as*, m. (fr. *vi-nāyaka*), belonging or relating to Gaṇeśa, made by Gaṇeśa; a follower of Buddha, a Buddhist.

वैनाशिक *vaināśika*, *as*, m. (fr. *vi-nāśa*), a dependant, subject, slave; a spider; an astrologer; (*am*), n. the twenty-third Nakshatra or constellation from that under which any one is born.

वैनीतक *vainītaka*, *as*, *am*, m. n. (fr. *vi-nīta*), an indirect means of conveyance (as a porter carrying a litter or dooly, a palanquin-bearer, horse dragging a carriage, &c.).

वैन्दव *vaindava*, *as*, m. (fr. *vindu*), a patronymic from Vindu.

Vaindavi, *ayas*, m. pl., N. of a warrior-tribe.

Vaindavīya, *as*, m. a prince of the Vaindavis.

वैन्य *vainya*, *as*, m. (fr. *vena*), a patronymic of Pṛithī (Ved.); of Pṛithu (author of the hymn Ṛig-veda X. 148, who is probably to be identified with Pṛithī); of king Pṛithu [cf. *vaiṇya*]; N. of a deity (?). — *Vainya-datta*, *as*, m. a proper N.

वैपथक *vaipathaka*, *as*, *ā* or *ī*, *am* (fr. *vi-patha*), relating to a wrong path, going wrong, devious.

वैपरीत्य *vaiparītya*, *am*, n. (fr. *vi-parīta*), contrariety, opposition, adverseness, reverse; counterpart. — *Vaiparītya-lajjālu*, *us*, m. f. a particular species of sensitive plant or Mimosa Pudica (small in size but bearing large seed or fruit). — *Vaiparītya-sambandha*, *as*, m. the relation of contrariety or contradictoriness.

वैपुल्य *vaipulya*, *am*, n. (fr. *vi-pula*), largeness, spaciousness, abundance, plenty.

वैफल्य *vaiphalya*, *am*, n. (fr. *vi-phala*), fruitlessness, uselessness, unproductiveness, abortiveness.

वैबोधिक *vaibodhika*, *as*, m. (fr. *vi-bodha*), a watchman, one who announces the hours of the night or awakes sleepers by calling out the time.

वैभव *vaibhava*, *am*, n. (fr. *vi-bhava*), superhuman power or might; power, greatness, majesty, grandeur, glory, magnificence, splendor, wealth.

वैभाजित्र *vaibhājitra*, *am*, n. (fr. *vibhāja-yitṛi*), apportioning, dividing; apportionment.

वैभाषिक *vaibhāshika*, *as*, *ī*, *am* (fr. *vi-bhāshā*), optional, alternative; epithet of one of the four great schools or systems of Buddhism.

वैभोज *vaibhoja*, *ās*, m. pl., N. of a tribe (said to have been descended from Druhyu).

वैभ्र *vaibhra*, *am*, n. (etymology doubtful; said to be fr. *vi-bhrāj*), the heaven of Vishṇu.

वैभ्राज *vaibhrāja*, *am*, n. (fr. *vi-bhrāj*), the garden of the gods, a celestial grove or garden; N. of a forest (said to be situated on the west of Meru). — *Vaibhrāja-loka*, *as*, m. the world or place inhabited by the Manes called Barhi-shads.

वैमत्य *vaimatya*, *am*, n. (fr. *vi-mati*), difference of opinion, dissension; aversion, dislike; (*ās*), m. pl., N. of a school of the White Yajur-veda.

वैमद *vaimada*, *as*, *ī*, *am*, of or belonging to Vi-mada.

वैमनस्य *vaimanasya*, *am*, n. (fr. *vi-manas*), distraction or agitation of mind, great sadness or sorrow, distractedness, broken-heartedness; sickness.

वैमल्य *vaimalya*, *am*, n. (fr. *vi-mala*), spotlessness, cleanliness, purity.

वैमात्र *vaimātra*, *as*, *ī*, *am* (fr. *vi-mātṛi*), born of a different mother, the offspring of a stepmother; (*as*), m. a step-mother's son, half brother; (*ā* or *ī*), f. a step-mother's daughter.

Vaimātreya, *as*, m. a step-mother's son; (*ī*), f. a step-mother's daughter; a half sister, one by a different mother.

वैमानिक *vaimānika*, *as*, *ī*, *am* (fr. *vi-māna*), relating to a heavenly car, borne in divine chariots; (*ās*), m. pl., N. of a particular class of deities.

वैमुक्त *vaimukta*, *as*, *ī*, *am* (fr. *vi-mukta*), liberated, emancipated, being at liberty or loose; (*am*), n. liberation, emancipation.

वैमुख्य *vaimukhya*, *am*, n. (fr. *vi-mukha*), turning away the face, avertedness, flight, retreat.

वैमूल्य *vaimūlya*, *am*, n. (fr. *vi-mūlya*), variety or difference of price, an unfair charge. — *Vaimūlya-tas*, ind. at different or various prices, at unfair prices.

वैमेय *vaimeya*, *as*, m. (fr. rt. *me* with *vi*), barter, exchange.

वैम्बकि *vaimbaki*, *is*, m. a patronymic from Vimba.

वैयग्र *vaiyagra*, *am*, n. (fr. *vy-agra*), distraction or agitation of mind, perplexity, bewilderment; the being totally absorbed or wholly engaged (in any occupation).

Vaiyagrya, *am*, n. perplexity, &c., = *vaiyagra* above.

वैयर्थ्य *vaiyarthya*, *am*, n. (fr. *vy-artha*), unprofitableness, uselessness, inutility, unproductiveness, vainness.

वैयल्कस *vaiyalkasa*, *as*, *ī*, *am* (fr. *vy-alkasa*), see Vopa-deva VII. 4, VII. 18.

वैयश्व *vaiyaśva*, *as*, m. (fr. *vy-aśva*), a patronymic of the Vedic Ṛishi Viśva-manas.

Vaiyaśvi, *is*, m. a patronymic from Vy-aśva.

वैयाकरण *vaiyākaraṇa*, *as*, *ī*, *am* (fr. *vy-ākaraṇa*), relating to grammar, grammatical; (*as*), m. a grammatical analyst, a grammarian; (*ī*), f. a female grammarian. — *Vaiyākaraṇa-pāśa*, *as*, m. a bad grammarian, (Pāṇ. V. 3, 47.) — *Vaiyākaraṇa-bhārya*, *as*, m. a man who has a female grammarian for a wife. — *Vaiyākaraṇa-bhūshaṇa*, *am*, n., N. of a work by Koṇḍa-bhaṭṭa. — *Vaiyākaraṇa-siddhānta-mañjūshā*, f., N. of a work (= *mañjūshā*).

वैयाघ्र *vaiyāghra*, *as*, *ī*, *am* (fr. *vyāghra*), belonging to a tiger, tiger-like, consisting or made of a tiger's skin, covered with a tiger's skin. — *Vaiyāghra-pariććhada*, *as*, *ā*, *am*, covered with a tiger's skin.

Vaiyāghrapadya, *as*, m. (fr. *vyāghra-pad* or °*pād*), N. of a Muni, the founder of a family called after him; (*as*, *ā*, *am*), composed by the grammarian Vyāghra-pād.

Vaiyāghrya, *am*, n. the state or condition of a tiger; a particular posture in sitting.

वैयात्य *vaiyātya*, *am*, n. (fr. *vi-yāta*), lasciviousness, immodesty, boldness, impudence.

वैयासकि *vaiyāsaki*, *is*, m. (a patronymic fr. *vyāsa*), a son or descendant of Vyāsa.

Vaiyāsika, *as*, *ī*, *am*, composed by Vyāsa.

वैयुष्ट *vaiyushṭa*, *as*, *ī*, *am* (fr. *vy-ushṭa*), early, occurring at dawn, performed early in the morning.

वैर *vaira*, *am*, n. (fr. *vīra*), heroism, valour, prowess; enmity, hostility, animosity, revenge, grudge, malice, spite, hatred, vindictiveness, opposition, strife, quarrel. — *Vaira-kara*, *as*, *ī*, *am*, causing hostility, occasioning enmity, mischief-making. — *Vaira-kāra*, *as*, m. 'enmity-causer,' an enemy. — *Vaira-kāraṇa*, *am*, n. a cause of hostility. — *Vaira-kṛit*, *t*, m. 'causing enmity,' an enemy. — *Vaira-niryātana*, *am*, n. requital of enmity or of a grudge, revenge, retaliation, requital of an injury. — *Vaira-pratikriyā*, f. requital of hostile acts, revenge. — *Vaira-pratimoćana*, *am*, n. deliverance or setting free from enmity. — *Vaira-pratiyātana*, *am*, n. the requital of enmity, taking vengeance. — *Vaira-yātanā*, f. requital of a grudge, vengeance. — *Vaira-*

rakshin, ī, iṇī, i, guarding against or warding off hostility. — *Vaira-śuddhi, is*, f. the removal or wiping out of a grudge, revenge, retaliation. — *Vairātanka* (°*ra-āt*°), *as*, m. the Arjuna tree. — *Vairānubandha* (°*ra-an*°), *as*, m. beginning or commencement of hostilities. — *Vairānubandhin, ī, inī, i*, commencing hostilities, leading to or resulting in enmity or hostility; (*ī*), m. the calorific or heating solar ray; epithet of Vishṇu. — *Vairāroha* (°*ra-ār*°), *as*, m. rise or advance of hostility, desperate combat. — *Vairī-bhū*, cl. 1. P. *-bhavati*, &c., to become hostile, be changed into enmity or hatred. — *Vairoddhāra* (°*ra-ud*°), *am*, n. removal or redemption of a grudge, taking revenge, retaliation.

Vairāya, Nom. A. *vairāyate, -yitum*, to become hostile, behave inimically, act in a hostile manner, fight.

Vairāyamāṇa, as, ā, am, becoming hostile or inimical, being an enemy.

Vairin, ī, iṇī, i, hostile, malicious, revengeful; (*ī*), m. a hero; an enemy. — *Vairi-tā*, f. or *vairi-tva, am*, n. heroism; enmity, hostility, malice, hatred.

वैरक्त *vairakta, am*, n. (fr. *vi-rakta*), freedom from worldly affections and passions, absence of affection or attachment, aversion, displeasure, dislike.

वैरङ्गिक *vairangika, as*, m. (fr. *vi-ranga*), one who has subdued all passions and desires, a devotee, ascetic.

वैरल्य *vairalya, am*, n. (fr. *vi-rala*), looseness or openness (of texture), fineness; rareness, scarceness.

वैराग *vairāga, am*, n. (fr. *vi-rāga*), absence of worldly passion, freedom from all desires.

Vairāgika, as, m. an ascetic who has subdued his passions and is free from desire.

Vairāgin, ī, m. an ascetic or devotee who has subdued all worldly desires; a particular class of religious mendicants.

Vairāgya, am, n. freedom from passion, dispassion, absence of all worldly desires and appetites, asceticism, devotion. — *Vairāgya-śataka, am*, n., N. of one hundred verses on asceticism by Bhartṛi-hari, (these verses constitute the third Śataka in his work.)

वैराज *vairāja, as, ī, am* (fr. 2. *vi-rāj*), consisting of the Virāj metre, composed in this metre; consisting of ten syllables (as a Pāda); of or belonging to the district called Virāj; epithet of particular worlds; (*as*), m. a son or descendant of Virāj, Manu Svāyambhuva; a patronymic of the Vedic Ṛishi Ṛishabha; (*ās*), m. pl., N. of a particular class of deities; of a class of Pitṛis; (*am*), n., N. of the Virāj metre; of a particular Sāman or portion of the Sāma-veda.

Vairājaka, as, m. epithet of the nineteenth Kalpa.

वैराट *vairāṭa, as, ī, am* (fr. *vi-rāṭa*), relating or belonging to Virāṭa; (*as*), m. an earth-worm; a particular insect (= *indra-gopa*). — *Vairāṭa-deśa, as*, m., N. of a country. — *Vairāṭa-rāja, as*, m., N. of a king.

Vairāṭyā, f., N. of one of the sixteen Vidyā-devīs or goddesses of learning (with Jainas).

वैरिण *vairiṇa, as*, m. (see *vīraṇa*), Ved. a kind of Vīraṇa grass, (Sāy. = *vīraṇa-prakāra*, Ṛig-veda I. 191, 3.)

वैरिन् *vairin*. See above.

वैरूप *vairūpa, am*, n. (fr. *vi-rūpa*), Ved., N. of a particular Sāman; (*as*), m. a patronymic of the Vedic Ṛishi Ashṭā-daṇshṭra; of Nabha-prabhedana; of Śata-prabhedana; of Sadhri; (*ās*), m. pl., N. of a race of Pitṛis (occupying the third or highest heaven).

Vairūpya, am, n. difference or diversity of form, variety of shape; deformity, ugliness. — *Vairūpya-tā*, f. deformity, malformation.

वैरोचन *vairoćana, as, ī, am* (fr. *vi-rećana*), belonging to or coming from the Sun; descended from Viroćana, &c.; (*as*), m. a Buddha (the third of the Dhyāni-buddhas); a patronymic of the celebrated Daitya Bali (sovereign of Mahābali-pura, see *bali*); of the son of Agni; of the son of Sūrya (the Sun); a Siddha, a sort of demigod or deified mortal. — *Vairoćana-niketana, am*, n. 'abode of Bali,' Pātāla or that portion of the lower regions over which Bali presides, (see *bali*.)

Vairoćani, is, m. a Buddha; a patronymic of Bali, (see above); of the son of Agni; of the son of Sūrya.

वैरोचि *vairoći, is*, m., N. of the Daitya Vāṇa.

वैल *vaila, as, ī, am* (fr. *vila*), relating or belonging to a hole or pit. — *Vaila-stha, am*, n., Ved. a pit, burying-place, (according to Sāy. on Ṛig-veda I. 133, 3. *mahā-vailasthe = sarvair gantavye mahā-śmaśāne* or *nāga-loke*.) — *Vaila-sthāna, am*, n., Ved. a place like a hole, a pit; a burying-place. — *Vaila-sthānaka, am*, n., Ved. a pit.

वैलक्षण्य *vailakshaṇya, am*, n. (fr. *vi-lakshaṇa*), contrariety, difference, disparity, opposition; *pūrvokta-vailakshaṇyena*, in opposition to what was before stated.

वैलक्ष्य *vailakshya, am*, n. (fr. *vi-laksha*), absence of mark or characteristic; contrariety, reverse, inversion; the reverse of what is usual or natural, unnaturalness, affectation; *sa-vailakshyam*, affectedly, in a forced manner, unnaturally.

वैलोम्य *vailomya, am*, n. (fr. *vi-loma*), contrariety, reverseness, opposition, oppositeness.

वैल्व *vailva, as, ī, am* (fr. *vilva*), relating or belonging to the Vilva tree; made of Vilva wood; (*am*), n. the fruit of the Vilva or Ægle Marmelos. — *Vailva-maya, as, ī, am*, made or consisting of the Vilva or of its wood, &c.

वैवधिक *vaivadhika, as*, m. (fr. *vi-vadha*), a dealer, peddler, hawker, vender of various substances (as grain, oil, ghee, fruit, sweetmeats, &c., = *vivadhika*).

वैवर्ण्य *vaivarṇya, am*, n. (fr. *vi-varṇa*), diversity of colour, change of colour or complexion; deviation or secession from tribe or caste, &c.; heterogeneousness, diversity, difference.

वैवर्त *vaivarta, am*, n. (fr. *vi-varta*), revolution, change or modification of existence; [cf. *brahma-vaivarta*.]

वैवस्वत *vaivasvata, as*, m. (a patronymic fr. *vivasvat*), N. of Yama as son of Vivasvat, (see Yama); the seventh Manu or Manu of the present period (as son of Vivasvat and brother of Yama); the planet Saturn; one of the Rudras; (*am*), n., scil. *antara*, epithet of the seventh or present Manvantara (as presided over by Manu Vaivasvata); (*ī*), f. a patronymic of Yamī; the south, the southern quarter. — *Vaivasvata-tīrtha, am*, n., N. of a celebrated shrine and Tīrtha. — *Vaivasvata-manvantara, am*, n., N. of the seventh or present Manvantara, q. v.

वैवाहिक *vaivāhika, as, ī, am* (fr. *vi-vāha*), belonging or relating to marriage, matrimonial, nuptial; (*as, am*), m. n. a marriage, wedding; (*as*), m. a son's father-in-law or a daughter's father-in-law, i. e. the father of a son's wife or of a daughter's husband.

Vaivāhya, as, -hī, am, relating to marriage.

वैवृत्त *vaivritta, as, ī, am* (fr. *vi-vṛitti*), of or belonging to Vi-vṛitti; (*as*), m. a particular modification of Vedic accent.

वैशद्य *vaiśadya, am*, n. (fr. *vi-śada*), whiteness; cleanness, purity, clearness, perspicuity.

वैशन्त *vaiśanta, as, ī, am* (fr. *veśanta*), Ved. belonging to the Soma ladle or cup; (*am*), n. a cup of Soma juice, (according to modern scholars Vaiśanta in Ṛig-veda VII. 33, 2. is probably the name of a river.)

वैशम्पायन *vaiśampāyana, as*, m., N. of a celebrated sage (the original teacher of the Taittirīya-saṃhitā or collection of hymns of the Black Yajur-veda, see *taittirīya-saṃhitā*; he was also the narrator of the Mahā-bhārata to Janam-ejaya); N. of the author of a law-book.

Vaiśampāyanīya, as, ā, am, of or belonging to Vaiśampāyana.

वैशली *vaiśalī*, f. [cf. *viśalā*], N. of a town to the north of Pāṭali-putra; [cf. *vaiśālī*.]

वैशस *vaiśasa, as, ī, am* (fr. a form *vi-śasa*, derived fr. *vi-śas*; cf. *vi-śasana*), relating to slaughter or destruction, destructive; (*am*), n. rending in pieces; slaughter, destruction; distress, pain, anguish, hindrance, impediment.

वैशस्त्र 1. *vaiśastra, am*, n. (fr. *vi-śastṛi*), government, sway, rule.

2. *vaiśastra, am*, n. (fr. *vi-śastra*), the state of being unarmed, defencelessness.

वैशाख *vaiśākha, as*, m. (fr. *vi-śākhā*), the first of the twelve months constituting the Hindū solar year (answering to April–May); a churning-stick; (*am*), n. a particular attitude in shooting (standing with the feet a span apart); (*ī*), f. the day of full moon in the month Vaiśākha (= *rakta-punarnavā*); N. of a wife of Vasu-deva. — *Vaiśākha-vadi*, ind. in the dark half of the month Vaiśākha.

Vaiśākhya, as, m., N. of a Muni.

वैशारद्य *vaiśāradya, am*, n. (fr. *viśārada*), cleverness, expertness, skill.

वैशाल *vaiśāla, as*, m. (fr. *viśāla*), N. of a Muni; (*ī*), f., N. of a town [cf. *viśālā*]; of a wife of Vasu-deva.

वैशिक *vaiśika, as*, m. (fr. *veśyā*), a particular kind of Nāyaka or lover (in erotic poetry), one who associates with courtezans; (*am*), n. harlotry, the allurements of harlots, arts of courtezans.

वैशिष्ट *vaiśishṭa, am*, n. (fr. *vi-śishṭa*), distinction, difference (= *vaiśishṭya* below).

Vaiśishṭya, am, n. endowment with some distinguishing property or attribute, endowment with, possession of; distinction, peculiarity, difference, the state of distinguishing or being distinguished, differencing; excellence.

वैशेषिक *vaiśeshika, as, ī, am* (fr. *viśesha*), characteristic; belonging to the Vaiśeshika doctrine, (in this sense fr. *vaiśeshika, am*, n.); (*as*), m. a follower of the Vaiśeshika doctrine; (*am*), n., N. of one of the two great divisions of the Nyāya school of philosophy founded by Kaṇāda, (it was probably a later development of the other great division or 'Nyāya proper' founded by Gautama, with which it agrees in its analytical method of treating the various subjects of inquiry, but from which it differs in propounding only seven categories or topics instead of sixteen; and more especially in its doctrine of *viśesha*, 'particularity or individual essence,' i. e. in its maintaining the eternally distinct or *sui generis* nature of the nine substances, air, fire, water, earth, mind, ether, time, space, and soul, of which the first five, including mind, are held to be atomic: the seven Padārthas or categories are, 1. Dravya, 'substance,' divided into nine, as above stated; 2. Guṇa, 'quality,' of which there are twenty-four [see *guṇa*]; 3. Karman, 'action;' 4. Sāmānya, 'genus' and 'species;' 5. Viśesha, 'particularity,' described above; 6. Samavāya, 'co-inherence' or 'perpetual intimate connection;' 7. A-bhāva, 'non-existence' or 'privation:' Kaṇāda's system allows only two of the Pramāṇas, i. e. instruments or means of obtaining true knowledge, of the four admitted by the Nyāya proper, viz. *pratyaksha* or knowledge

arising from contact of a sense with its object, and *anumāna*, inference of three kinds [a priori, a posteriori, and analogy], but the other Pramāṇas are said by some to be contained in these two; the system is taught in the form of Sūtras, and the Vaiśeshika-sūtras, like those of the Nyāya proper, have been commented on by a triple set of commentaries, and expounded in various works, of which the best known are the Bhāshā-paričćheda with its commentary, called Siddhānta-muktāvalī, and the Tarka-saṅgraha.) — *Vaiśeshika-sūtra, am*, n. the aphorisms of the Vaiśeshika branch of the Nyāya philosophy (attributed to Kaṇāda).

Vaiśeshya, am, n. specific or generic distinction; difference, superiority, pre-eminence.

वैश्य *vaiśya, as*, m. (fr. 2. *viś*), 'a man who occupies the soil,' 'a man of the people,' a Vaiśya or man of the third caste whose business was agriculture and trade; (*ā*), f. a woman of the Vaiśya caste. — *Vaiśya-kanyā*, f. a Vaiśya damsel, girl of the agricultural class. — *Vaiśya-karman, a*, n. or *vaiśya-kriyā*, f. the business of a Vaiśya, agriculture, trade. — *Vaiśya-tā*, f. the state or condition of a Vaiśya, (*vaiśyatām gam*, to become a Vaiśya.) — *Vaiśya-vritti, is*, f. the mode of life or occupation of a Vaiśya, agriculture, trade. — *Vaiśyā-ja, as, ā, am*, born of a Vaiśya woman, the child of a Vaiśya mother. — *Vaiśyā-putra, as*, m. the son of a Vaiśya mother.

वैश्रवण *vaiśravaṇa, as*, m. (fr. *vi-śravas*), 'son of Viśravas,' epithet of Kuvera, the god of wealth; of Rāvaṇa (younger brother of Kuvera); N. of the fourteenth Muhūrta. — *Vaiśravaṇānuja* (°*ṇa-an*°), *as*, m. the younger brother of Kuvera, i.e. Rāvaṇa. — *Vaiśravaṇālaya* (°*ṇa-āl*°) or *vaiśravaṇāvāsa* (°*ṇa-āv*°), *as*, m. 'abode of Kuvera,' the Indian fig-tree (= *vaṭa*). — *Vaiśravaṇodaya* (°*ṇa-ud*°), *as*, m. 'Kuvera's glory,' the Indian fig-tree.

वैश्वदेव *vaiśvadeva, as, ī, am* (fr. *viśva-deva*), belonging or dedicated to the Viśva-devas or Viśve-devāḥ, (*vaiśvadevo lokaḥ*, the world of the Viśva-devas, Manu IV. 183); offered to the Viśva-devas; relating to all the divinities; (*am*), n. an offering or sacrifice to the Viśva-devas; an offering to all deities (said to be performed by casting a little food into fire before a meal); (*ī*), f. the eighth day of the second half of the month Māgha; a species of the Paṅkti metre. — *Vaiśvadeva-karman, a*, n. an oblation to the Viśva-devas; an offering to the deities collectively. — *Vaiśvadeva-homa, am*, n. oblation to the Viśva-devas.

वैश्वानर *vaiśvānara, as, ī, am* (fr. *viśvā-nara*), relating to or fit for all men, present with all men, common to all mankind, benefiting all men; (*as*), m. 'son of Viśvā-nara,' epithet of Agni or Fire, (Agni Vaiśvānara is regarded as the author of the hymns Ṛig-veda X. 79, 80); the fire of digestion; N. of a Dānava; (in the Vedānta phil.) 'the Spirit of Humanity,' N. of Intellect located in the collective aggregate of bodies, the general consciousness; (*ī*), f. a particular sacrifice performed at the beginning of every year; a particular division of the sun's path.

Vaiśvānarīya, as, ā, am, Ved. relating to Vaiśvānara; (*am*), n., scil. *sūkta*, a particular Vedic hymn.

वैश्वामित्र *vaiśvāmitra, as*, m. (fr. *viśvā-mitra*), a son or descendant of Viśvā-mitra, a patronymic of several Vedic Ṛishis; (*ī*), f. a female descendant of Viśvā-mitra.

वैश्वासिक *vaiśvāsika, as, ī, am* (fr. *vi-śvāsa*), deserving confidence, trustworthy.

वैश्वी *vaiśvī*, f. (fr. *viśva*), N. of the Nakshatra called Uttarā Ashāḍhā or Uttarāshāḍhā (so called because the Viśva-devas preside over this asterism).

वैषम्य *vaishamya, am*, n. (fr. *vishama*), inequality, unevenness, oddness (opposed to evenness); difficulty; calamity, misery, distress; injustice, harshness; solitariness, singleness.

वैषयिक *vaishayika, as, ī, am* (fr. *vishaya*), relating to an object, having for an object, (the *ādhāra* of an action is called *vaishayika* when it is the aim or object of the action); belonging or relating to an object of sense, sensual, carnal; (*as*), m. a sensualist, one addicted to the pleasures of sense, one occupied with worldly objects or interests.

वैषुवत *vaishuvata, as, ī, am* (fr. *vishu-vat*), relating to the equinox, equinoctial.

वैष्टुत *vaishṭuta, am*, n. (fr. *vi-shṭuta*), the ashes of a burnt-offering.

वैष्ट्र *vaishṭra, am*, n. (in Uṇādi-s. IV. 159. fr. rt. 1. *viś*), the world, a division of the universe, = *pishṭapa*; (*as*), m. (?), the sky (= 3. *div*); air, wind (= *vāyu*); N. of Vishṇu (according to Śabda-k.).

वैष्णव *vaishṇava, as, ī, am*, relating or belonging to Vishṇu; worshipping Vishṇu; (*as*), m. 'a worshipper or follower of Vishṇu,' N. of one of the three great divisions of modern Hindū sects, (the other two being the Śaivas and Śāktas; the Vaishṇavas believe in the supremacy of Vishṇu over the other gods of the Tri-mūrti; they are divided into six principal sects, as follow, 1. the Rāmānujas or Śrī-sampradāyins, founded by the celebrated reformer Rāmānuja, who flourished in the south of India towards the latter part of the twelfth century; the most striking peculiarity of this sect, who are chiefly found in the south, is the scrupulous preparation and privacy of their meals; they are distinguished by two perpendicular white lines drawn from the root of the hair to the commencement of each eyebrow, and a connecting transverse streak across the root of the nose; their chief authoritative works are the Vedānta-sūtras and other Vedānta works, the Pañća-rātra of Nārada, the Vishṇu-Purāṇa and other Purāṇas: 2. the Rāmānandas, a sect founded by Rāmānanda, disciple of Rāmānuja, and very numerous in Gangetic India; they worship Vishṇu under the form of Rāma-ćandra and his consort Sītā; their favourite work is the Bhakta-mālā: 3. the followers of Kabīr, a celebrated disciple of Rāmānanda, principally found in upper and central India; they do not observe all the ceremonies of the Hindūs, but conform to the usages of caste, and pay a sort of respect to Vishṇu: 4. the Vallabhāćāryas or Rudra-sampradāyins, see *vallabhāćārya*; this sect draws its doctrines from the Bhāgavata-Purāṇa and works of Vallabha: 5. the Mādhvas or Brahma-sampradāyins, founded by Madhvāćārya, who is regarded by his followers as an incarnation of Vāyu, the god of wind; they are found especially in the south of India, and appear to combine with their worship of Vishṇu a friendly leaning towards the god Śiva: 6. the Vaishṇavas of Bengal, a sect founded by Ćaitanya, who is regarded as an incarnation of Kṛishṇa; their chief ritual consists in constantly repeating the name of Kṛishṇa); scil. *yajña*, a particular sacrificial ceremony; epithet of the asterism Śravaṇa; (*ī*), f. the personified Śakti of Vishṇu (regarded as one of the Mātṛis); N. of Durgā; the plant Clitoria Ternatea (= *a-parājitā*); Asparagus Racemosus (= *śatāvarī*); sacred basil, Ocymum Sanctum; (*am*), n. a particular kind of prodigy or omen (belonging to or occurring in the *param divam* or upper sky), the ashes of a burnt-offering. — *Vaishṇava-tva, am*, n. belief in Vishṇu, the worship of Vishṇu. — *Vaishṇava-purāṇa, am*, n., N. of a Purāṇa. — *Vaishṇava-śāstra, am*, n., N. of an astrological work by Nārāyaṇa-dāsa-siddha (= *praśnārṇava*). — *Vaishṇava-siddhānta-dīpikā*, f., N. of a work by Rāma-ćandra. — *Vaishṇavākūta-ćandrikā* (°*va-āk*°), f., N. of a commentary on the Vishṇu-Purāṇa by Ratna-garbha. — *Vaishṇavāćamana* (°*va-āć*°), *am*, n. sipping water three times in the worship of Vishṇu. — *Vaishṇavāćara* (°*va-āć*°), *as*, m. the rites or practices of the Vaishṇavas.

वैसारिण *vaisāriṇa, as*, m. (fr. *vi-sārin*), a fish.

वैसूचन *vaisūćana, am*, n. (fr. *vi-sūćana*), assumption of female attire by a man (in the drama).

वैहायस *vaihāyasa, as, ī, am* (fr. *vihāyas*), being in the air, aerial, suspended in the air; (*as*), m., N. of a lake.

वैहार्य *vaihārya, as, ā, am* (fr. *vi-hāra*), to be played or sported with, to be conciliated by pleasantry (applied to a wife's brother or brother-in-law or other relations of a wife).

वैहासिक *vaihāsika, as*, m. (fr. *vi-hāsa*), a comic actor, buffoon; an actor (in general).

वोच् *voć*. See under rt. *vać*, p. 877.

वोटा *voṭā*, f. (perhaps more correctly written *boṭā* = *poṭā*, q. v.), a female servant or slave.

वोड्र *vodra, as*, m. (etymology doubtful), a kind of large snake, the Bor or Boa Constrictor (= *go-nasa*); a sort of fish; (*ī*), f. the fourth part of a Paṇa.

वोढव्य *voḍhavya, as, ā, am* (fr. rt. 1. *vah*), to be borne or carried; able to be borne, &c.

Voḍhu, us, m. the son of a woman living in her father's house (whose husband is absent).

Voḍhṛi, ḍhā, ḍhrī, ḍhṛi, one who carries or bears or draws, carrying, bearing, drawing; (*ḍhā*), m. a bearer, porter; a leader, guide; a charioteer; a draught-horse; a bull; a bridegroom; [cf. Lat. *vector*.]

वोण्ट *voṇṭa, as*, m. (fr. rt. *vuṇṭ?*), a stalk, stem.

वोद *voda, as, ā, am* (etymology doubtful), wet, moist, damp.

वोदाल *vodāla, as*, m. the sheat fish, Silurus Boalis (= *pāṭhīna*).

वोपदेव *vopa-deva, as*, m., N. of the author of the Mugdha-bodha grammar, the Kavi-kalpa-druma, and various other works (including, according to some, the Bhāgavata-Purāṇa; he was a son of Keśava and pupil of Dhaneśvara, and is said to have flourished about the latter half of the thirteenth century at the court of Hemādri, king of Deva-giri, now Dowlatabad).

वोपालित *vopālita* or *vopālita-siṇha, as*, m., N. of a lexicographer.

वोर *vora, as*, m. (probably not a Sanskrit word), a sort of pulse, Dolichos Catjang. — *Vora-paṭṭī*, f. a sort of mat or mattress for sleeping on (perhaps made of the straw of the Vora).

वोरक *voraka, as*, m. (= *volaka*), a scribe, writer.

वोरट *voraṭa, as*, m. a sort of jasmine.

वोरव *vorava, as*, m. a kind of rice (perhaps that called Boro, which is cut in March or April).

वोरुखान *vorukhāna, as*, m. a horse (described as one of a white and red colour).

वोल *vola, am*, n. gum-myrrh (= *raktā-paha*).

वोलक *volaka, as*, m. [cf. *voraka*], a scribe, writer; (*ikā*), f. a sort of cake or pudding made with flour and sugar.

वोल्लासक *vollāsaka*, N. of a town.

वोल्लाह *vollāha, as*, m. a kind of horse (with a light mane and tail).

वोळ्ह *voḷhṛi, ḷhā*, m., Ved. = *voḍhṛi*, a bearer, carrier; an animal used for draught.

वोहित्थ *vohittha, am*, n. a vessel, ship.

वौद्ध *vauddha, am*, n. (for *bauddha*), the collective body of Buddhist writings, (applied also to other infidel writings such as those of the Jainas.)

वौषट् vaushaṭ, ind. (perhaps for a form *vokshat* fr. rt. 1. *vah*, and meaning 'may he, i. e. Agni, carry the offering to the gods;' according to others merely a lengthened form of *vashaṭ*, q. v.), an exclamation or formula used on offering an oblation to the gods or Manes with fire; [cf. Zend *vaoshaṭ*.]

व्य 1. vya, *as*, m. (fr. rt. *vye*), a coverer.

व्य 2. vya (contracted fr. *avyaya*), a technical symbol for indeclinables such as *ni*, *ćit*, *svar*, &c.

व्यंश vy-anśa, *as*, m., N. of a son of Vipraćitti.
Vy-anśaka, *as*, m. a mountain.

व्यंशुक vy-anśuka, *as*, *ā*, *am*, without a garment, undressed, naked.

व्यंस् vy-ans (*vi-ans*), cl. 10. P. *-ansayati*, *-yitum*, to divide asunder, divide; to render useless or harmless, foil, ward off; to deceive.
Vy-ansaka, *as*, m. a cheat, rogue, juggler.
Vy-ansana, *am*, n. cheating, tricking, deceiving.
Vy-ansanīya, *as*, *ā*, *am*, to be deceived or cheated.
Vy-ansita, *as*, *ā*, *am*, tricked, deceived, cheated; disappointed in one's expectations.

व्यंस vy-ansa, *as*, *ā*, *am*, Ved. without a shoulder, shoulderless, mutilated, (Sāy. = *vigatānsa-ćhinna-bāhu*); (*as*), m., N. of a Rākshasa.

व्यक्त vy-akta, vy-akti. See col. 2.

व्यक्ष् vy-aksh (*vi-aksh*), cl. 1. 5. P. *-akshati*, *-akshṇoti*, &c. = *vy-aś*, to pervade, &c.

व्यक्ष vy-aksha, *as*, *ā*, *am*, (in astronomy) having no latitude; [cf. *nir-aksha*.]

व्यग्र vy-agra, *as*, *ā*, *am*, bewildered, perplexed, distracted; agitated, alarmed, frightened; zealous, eager, eagerly engaged in, occupied, zealously occupied; (*as*), m., N. of Vishṇu. — *Vyagra-tā*, f. or *vyagra-tva*, *am*, n. perplexedness, perplexity, confusion, anxiety; zealous occupation, zeal. — *Vyagra-purandhri-varga*, *as*, *ā*, *am*, having companies of matrons zealously occupied. — *Vyagra-manas*, *ās*, *ās*, *as*, perplexed or bewildered in mind.

व्यङ्ग vy-aṅga, *as*, *ā*, *am*, limbless, deformed, mutilated; lamed, lame; bodiless; ill-arranged; (*as*), m. a cripple; a frog; discoloration of the face, dark spots on the cheek. — *Vyaṅga-tva*, *am*, n. mutilation; the state of a cripple, maimedness. — *Vyaṅgārtha* (°*ga-ar*°), *as*, m. (in rhetoric) suggested sense or meaning.
Vyaṅgaya, Nom. P. *vyaṅgayati*, *-yitum*, to mutilate, maim, cripple.

व्यङ्गार vy-aṅgāra, *as*, *ā*, *am*, without charcoal, having no fire, (*vyaṅgāre*, at the time when the burning charcoal is extinguished.)

व्यङ्गुल vy-aṅgula, *am*, n. the sixtieth part of an Aṅgula.

व्यच् 1. vyać (probably connected with 2. *vy-ać*), cl. 6. P. *vićati*, *vivyāća*, *vyaćishyati*, *avyaćīt* or *avyāćīt*, *vyaćitum*, to cheat, trick, defraud, deceive; to encompass, embrace, surround (Ved.); to pervade, contain (Ved.): Caus. *vyāćayati*, *-yitum*, Aor. *avivyaćat*: Desid. *vivyaćishati*: Intens. *vevićyate*, *vāvyaćiti* or *vāvyakti*.
Vyaćas, *as*, n., Ved. anything which is expanded or spread, (Sāy. = *vyāptam antariksham*); expanse, amplitude, vastness, (Sāy. = *vyāpana*.) — *Vyaćasvat*, *ān*, *atī*, *at*, Ved. expansive, (Sāy. = *vyāptimat*, Ṛig-veda II. 3. 5); (according to some) emulous, (see Ṛig-veda VI. 25. 6, Nirukta VIII. 10.)
Vyaćishṭha, *as*, *ā*, *am*, Ved. expanding everywhere, extending far and wide.

व्यच् 2. vy-ać or **vy-añć** (*vi-ać*), cl. 1. P. A. *-aćati*, *-añćati*, *-te*, *-añćitum*, Ved. to force or bend asunder, sunder, separate; to make wide, extend.
Vy-aćyamāna, *as*, *ā*, *am*, being widened, being extended.

व्यज् vy-aj (*vi-aj*), cl. 1. P. *-ajati*, *-ajitum*, Ved. to throw in various directions, toss about, move to and fro.
Vy-aja, *as*, m. a fan (= *vy-ajana*).
Vy-ajana, *am*, n. a palm-leaf or other substance used as a fan, a fan (in general).

व्यञ्ज् vy-añj (*vi-añj*), cl. 7. P. A. *-anakti*, *-aṅkte*, *-aṅktum* or *-añjitum*, to anoint thoroughly (Ved.); to decorate, adorn, make beautiful or handsome (A., Ved.); to cause to appear, develop, manifest; to discriminate, make clear: Pass. *-ajyate*, to be manifested or developed; to be expressed: Caus. *-añjayati*, *-yitum*, to cause to appear, make clearly visible or manifest.
Vy-akta, *as*, *ā*, *am*, adorned, decorated, handsome, beautiful (Ved.); caused to appear, manifested, developed, manifest, apparent, evident, specifically known or understood; specified, distinguished; specific, individual; wise, learned; (*as*), m. 'the manifested,' epithet of Vishṇu; (*am*), n. 'the discrete or discernible,' that which is developed as the product of *a-vyakta*, q. v. (in the Sāṅkhya philosophy); (*am*), ind. manifestly, evidently, clearly, certainly. — *Vyakta-gaṇita*, *am*, n. calculation with known numbers, arithmetic. — *Vyakta-tā*, f. or *vyakta-tva*, *am*, n. distinctness, manifestation. — *Vyakta-tāraka*, *as*, *ā*, *am*, having clear stars. — *Vyakta-drishṭārtha* (°*ṭa-ar*°), *as*, *ā*, *am*, perceiving or witnessing a transaction with one's own eyes, any one present as an eye-witness, a witness (in general). — *Vyakta-bhuj*, *k*, *k*, *k*, consuming everything manifested or all visible things (said of time). — *Vyakta-rāśi*, *is*, f. (in arithmetic) known or absolute quantity. — *Vyakta-rūpa*, *as*, m. 'having a manifested form,' epithet of Vishṇu. — *Vyakta-rūpin*, *ī*, *iṇī*, *i*, having a discernible shape. — *Vyakta-lakshman*, *ā*, *ā*, *a*, having evident signs, having clear marks, clearly characterised. — *Vyakta-vikrama*, *as*, *ā*, *am*, displaying valour. — *Vyaktī-karaṇa*, *am*, n. the act of making manifest or clear or distinct. — *Vyaktī-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to make manifest, make clear or distinct. — *Vyaktī-kṛita*, *as*, *ā*, *am*, made clear or manifest, made distinct. — *Vyaktī-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become clearly visible, be distinct or clear. — *Vyaktī-bhūta*, *as*, *ā*, *am*, become clearly visible, distinct, clear. — *Vyaktodita* (°*ta-ud*°), *as*, *ā*, *am*, spoken clearly or plainly.
Vy-akti, *is*, f. visible appearance or manifestation, making clear or evident, clearness, distinctness, discernibility, discrimination; specific appearance or variation, individuality; a person, an individual (opposed to *jāti*), variety; gender (in gram.); case, inflection, the proper form of any inflected word; a vowel (?). — *Vyakti-tā*, f. or *vyakti-tva*, *am*, n. distinctness, individuality, personality.
Vy-aṅgya, *as*, *ā*, *am*, to be indicated correctly, to be intimated by sarcastic allusions or insinuations (applied to figurative or poetical speech, allusive language or insinuation, sarcasm, covert expression of suspicion or contempt, &c.). — *Vyaṅgyokti* (°*gya-uk*°), *is*, f. covert language, sarcastic insinuation.
Vy-añjaka, *as*, *ikā*, *am*, making clear, clearly showing, manifesting, indicating, denoting, declaring; (*as*), m. external indication of passion or feeling, gesture, dramatic action; feeling; a sign, mark, symbol; figurative expression or insinuation. — *Vyañjaka-tva*, *am*, n. the containing figurative or allusive expressions, indication by covert insinuations or elliptical language. — *Vyañjakārtha* (°*ka-ar*°), *as*, m. (in rhetoric) a suggestive or significant sense.
Vy-añjana, *am*, n. the act of making clear, marking, distinguishing, indicating; a consonant (as marking or distinguishing sound); a mark, spot, sign, token; insignia, paraphernalia; a mark or sign of puberty; the beard; mark of sex or gender, a privy part (male or female); anything used in dressing or preparing food, anything mixed with food, seasoning, sauce, condiment; a limb, member (= *ava-yava*); day, = *dina*; (*am*, *ā*), n. f. figurative expression or insinuation; irony, sarcasm; (*ā*), f. the third power of a word, suggestion. — *Vyañjana-saṅgama*, *as*, m. a collection or group of consonants. — *Vyañjana-sandhi*, *is*, m. the junction of consonants (in grammar). — *Vyañjana-sannipāta*, *as*, m. the falling together or conjunction of consonants. — *Vyañjana-sthāne*, ind. in the place of condiment, as seasoning. — *Vyañjanā-vṛitti*, *is*, f. figurative or elliptical style. — *Vyañjanodaya* (°*na-ud*°), *as*, *ā*, *am*, followed by a consonant. — *Vyañjanopadha* (°*na-up*°), *as*, *ā*, *am*, preceded by a consonant.
Vy-añjayat, *an*, *antī*, *at*, making clearly visible or manifest.
Vy-añjijishu, *us*, *us*, *u*, wishing to make clearly visible, trying to make manifest, wishing to detect or expose, &c.
Vy-añjita, *as*, *ā*, *am*, clearly manifested or made visible, distinguished, marked, characterised. — *Vyañjita-vṛitti-bheda*, *as*, *ā*, *am*, having varying actions manifested.

व्यडम्बक vyaḍambaka or **vyaḍambana** or **vyaḍambara**, *as*, m. (said to be fr. rt. 1. *aḍ* with *vi*), the castor-oil plant, Ricinus Communis.

व्यत् vyat. See under rt. 1. *vī*, p. 953.

व्यतिकृ vy-ati-kṛi (*vi-ati-*), cl. 8. A. *-kurute*, &c., to act mutually or reciprocally: Pass. *-kriyate*, to be greatly changed or moved.
1. *vy-atikara*, *as*, *ā*, *am*, acting reciprocally, acting on or with one another, reciprocal; pervading, spreading through or over; contiguous to, in contact with; (*as*), m. reciprocal action, reciprocity, mutual relation, exchange, interchange; contact, contiguity, union; alternation; action (in general); obstruction, hindrance, reverse, misfortune, calamity; opportunity.
Vy-atikṛita, *as*, *ā*, *am*, pervaded.

व्यतिकॄ vy-ati-kṝ (*vi-ati-*), Pass. *-kīryate*, &c., to be scattered in different directions; to be mixed together.
2. *vy-atikara*, *as*, m. a scattering in different directions, mixing or blending together, mixture.
Vy-atikīrṇa, *as*, *ā*, *am*, scattered about in different directions, mixed together.

व्यतिक्रम् vy-ati-kram (*vi-ati-*), cl. 1. P. A. *-krāmati*, *-kramate*, *-kramitum*, to go or pass by, pass over or beyond; to elapse, be spent (said of time); to step over, transgress, offend against; to excel, surpass, conquer; to neglect, omit, violate, forget; to apply one's self to anything (acc.) in a wrong manner.
Vy-atikrama, *as*, m. passing over or beyond, transgressing, deviating; violating, non-performance, disregard, neglect, breach, (*saṃvido vyatikramaḥ*, violation or breach of a contract); inverted order, inversion, reverse, contrariety, opposition, the contrary of anything, the contrary of right, crime, vice, fault, sin; the contrary of prosperity, adversity, misfortune.
Vy-atikramin, *ī*, *iṇī*, *i*, passing over, deviating, transgressing.
Vy-atikramya, ind. having passed over or beyond, having transgressed or violated; having disregarded or neglected.
Vy-atikrānta, *as*, *ā*, *am*, passed over; gone by, elapsed; transgressed, violated, retracted; neglected, disregarded; reversed, inverted.

व्यतिगम् vy-ati-gam (*vi-ati-*), cl. 1. P. *-gaććhati*, *-gantum*, to go or pass by, to be spent (as time).
Vy-atigata, *as*, *ā*, *am*, passed by, elapsed.

व्यतिगा vy-ati-gā (*vi-ati-*), cl. 3. P. *-jigāti*, *-gātum*, to pass by.

व्यतिचर् vy-ati-ćar (*vi-ati-*), cl. 1. P. (ep. also A.) *-ćarati* (*-te*), *-ćaritum*, to transgress against, commit an offence against, offend.

व्यतिचुम्ब् vy-ati-ćumb (*vi-ati-*), cl. 1. P.

-ćumbati, -ćumbitum, to kiss or touch closely, be in immediate contact with.

Vy-atićumbita, as, ā, am, touching closely, in immediate contact with.

व्यतिजल्प् *vy-ati-jalp (vi-ati-),* cl. 1. P. *-jalpati, -jalpitum,* to chatter together, gossip, talk with one another.

व्यतिजि *vy-ati-ji (vi-ati-),* cl. 1. P. A. *-jayati, -te, -jetum,* to overcome, surpass, excel.

व्यतितन् *vy-ati-tan (vi-ati-),* cl. 8. A. *-tanute, -tanitum,* to extend mutually, vie with each other in extending or spreading out.

व्यतितॄ *vy-ati-trī (vi-ati-),* cl. 1. P. *-tarati, -taritum* or *-tarītum,* to pass completely across, pass over successfully, overcome.

व्यतिनी *vy-ati-nī (vi-ati-),* cl. 1. P. *-nayati,* &c., Ved. to allow to pass away.

व्यतिभा *vy-ati-bhā (vi-ati-),* cl. 2. A. *-bhāte, -babhe,* to shine forth fully or brightly (used impersonally).

व्यतिभू *vy-ati-bhū (vi-ati-),* cl. 1. A. *-bhavate,* &c., to vie with any one (acc.), contend for precedence or superiority.

व्यतिमर्श *vy-atimarśa (vi-ati-), as,* m. (in Vedic ritual) a particular kind of *vihāra,* q. v., (it is described as the mutual transposition of the several Pādas or half verses or whole verses of the first and second Vālakhilya hymns which are repeated in sets, two being always taken together.)

Vy-atimarśam, ind., Ved. having skipped or passed over, having missed or taken alternately, alternating.

व्यतिमुह् *vy-ati-muh (vi-ati-),* cl. 4. P. *-muhyati,* &c., to be excessively perplexed or embarrassed.

Vy-atimūḍha, as, ā, am, excessively perplexed or embarrassed, utterly distracted.

व्यतिया *vy-ati-yā (vi-ati-),* cl. 2. P. *-yāti, -yātum,* to go completely through, penetrate, pervade (with acc., Ved.); to pass by, flow on (as time).

Vy-atiyāta, as, ā, am, gone by, passed, spent.

व्यतियु *vy-ati-yu (vi-ati-),* cl. 2. P., 9. P. A. *-yauti, -yunāti, -yunīte, -yavitum,* to join with one another, unite mutually, mix together, intermingle.

व्यतिरा *vy-ati-rā (vi-ati-),* cl. 2. A. *-rāte, vy-aty-are,* see Pāṇ. VI. 4, 64.

व्यतिरिच् *vy-ati-rić (vi-ati-),* Pass. *-rićyate,* to reach far beyond, leave behind, surpass, excel (with abl. or acc.); to be separated from, differ from, deviate.

Vy-atirikta, as, ā, am, reaching beyond, passing or projecting beyond, surpassing, excelling, excessive, immoderate; separate, different from, distinct from; excepted; withdrawn, withheld; *(am),* ind. with the exception of, except, without (e. g. *svara-v°,* except the accent).

Vy-atireka, as, m. reaching or passing beyond, excelling, excellence; separation from, distinction, difference, separateness, deviation; exception, exclusion, negation, interception; contrariety, contrast, dissimilitude, a particular figure in rhetoric or poetry (the contrasting of things compared in some respects with each other); logical discontinuance (opposed to *anvaya*), negative inference; *(eṇa),* ind. with exception of, without; *(e),* ind. on the contrary supposition. — *Vyatireka-vyāpti, is,* f. 'pervasion of difference or dissimilitude,' a comprehensive argument derived from negation or non-existence of certain qualities. — *Vyatirekālankāra (°ka-al°), as,* m. the rhetorical figure called Vyatireka, (see above.)

Vy-atirekin, ī, iṇī, i, passing beyond, excelling, distinguishing, discriminating; excepting; different, reverse. — *Vyatireki-linga, am,* n. an exclusive mark, i. e. a negative property (which excludes its subject from the class possessing the corresponding positive property). — *Vyatireky-udāharaṇa, am,* n. illustration by contrast or negation (of certain properties).

व्यतिरुह् *vy-ati-ruh (vi-ati-),* cl. 1. P. *-rohati, -rodhum,* to pass into various states of being, attain to or obtain another (state): Caus. *-ropayati* or *-rohayati, -yitum,* to eject, expel, remove, dispossess.

Vy-atiropita, as, ā, am, ejected, displaced, expelled, ousted, dispossessed, removed from rightful possession.

व्यतिलङ्घिन् *vy-atilanghin, ī, inī, i,* passing or falling away from, slipping away.

व्यतिलू *vy-ati-lū (vi-ati-),* cl. 9. A. *-lunīte* (also P. *-lunāti* if joined with *itaretara, anyonya,* or *paraspara,* see Pāṇ. I. 3, 16), *-lavitum,* to cut or hurt one another, cut mutually.

व्यतिवह् *vy-ati-vah (vi-ati-),* cl. 1. A. *-vahate,* &c., to bear mutually or reciprocally, (see Vopa-deva XXIII. 55.)

व्यतिवृत् *vy-ati-vrit (vi-ati-),* cl. 1. A. *-vartate,* &c. (in Fut., Cond., and Aor. also P., see rt. 1. *vrit*), *-vartitum,* to go or pass over, pass through; to escape, avoid; to glide or pass away, elapse; to depart from (with abl.), leave, quit, abandon.

व्यतिषञ्ज् *vy-ati-shañj (vi-ati-sañj),* cl. 1. P. *-shajati* (sometimes A. *-shajate*), *-shanktum,* to connect mutually, mix together (P.); to change (A.): Pass. *-shajyate,* to be mutually connected.

Vy-atishakta, as, ā, am, mutually connected or joined or related, &c.; intermarried, intermarrying.

Vy-atishanga, as, m. mutual connection, reciprocal junction or relation; fastening or tying together; absorption (in Vedic grammar). — *Vyatishanga-vat, ān, atī, at,* having mutual connection, connected, united, mixed.

व्यतिसन्दह् *vy-ati-san-dah (vi-ati-sam-),* cl. 1. P. *-dahati, -dagdhum,* to burn up entirely.

व्यतिसृप् *vy-ati-srip (vi-ati-),* cl. 1. P. *-sarpati, -sarptum* or *-sraptum,* to move to and fro, fly in every direction.

Vy-atisarpat, an, antī, at, going or flying in all directions.

व्यतिहन् *vy-ati-han (vi-ati-),* cl. 2. P. *-hanti, -hantum,* to strike one another; to strike again, strike in return.

Vy-atighnat, an, atī, at, striking again or in return.

व्यतिहस् *vy-ati-has (vi-ati-),* cl. 1. P. *-hasati, -hasitum,* to laugh at each other.

व्यतिहृ *vy-ati-hri (vi-ati-),* cl. 1. A. *-harate,* &c., to take or receive mutually, take in exchange.

Vy-atihāra, as, m. barter, exchange; reciprocity; exchange of blows or abuse.

Vy-atīhāra, as, m. = *vy-atihāra* above.

व्यती 1. *vy-ati (vi-ati-i),* cl. 2. P. *vyatyeti, -etum,* to pass away or over, pass by, elapse; to go away, depart from, deviate or swerve from, leave (with abl.), take an irregular course; to go beyond, transgress, to pass a person or place (with acc.); to pass or spend (a fixed time, &c.); to surpass, excel, overcome, conquer; to disregard, neglect, omit.

Vy-atiyat, an, atī, at, passing away, passing by, &c.; disregarding, paying no attention to (anything).

Vy-atīta, as, ā, am, passed away, passed by, elapsed, passed over, gone; departed, dead; departed from, left, abandoned; disregarded, omitted.

Vy-atītya, ind. having passed by, having gone through or passed over.

Vy-atyaya, as, m. passing or going away, going in a different direction, contrariety, opposition, opposition to the usual rule, *(vyatyayena,* by an irregularity, against the usual rule, in opposition to the usual rule); reverse; inverted or reverse order; transposition, transmutation, interchange.

व्यती 2. *vyatī* (perhaps connected with rt. 1. *vī* or with *vy-atī*), Ved., according to Sāy. on Ṛig-veda IV. 32, 17. *vyatīnām = gamanavatām aśvānām,* of swift-going horses; on Ṛig-veda I. 155, 6. *vyatin = vividhān eva sva-bhāvān,* various states or revolutions.

व्यतीपात *vy-atīpāta, as,* m. (fr. rt. *pat* with *vi* and *ati*), falling entirely away, total departure, deviation from (right), excessive sin, great or portentous calamity, any portent or prodigy indicating or occasioning calamity (as a comet, earthquake, &c.); disrespect, contempt; the seventeenth of the astronomical Yogas; the day of new moon (when it falls on Ravi-vāra or Sunday, and when the moon is in certain mansions, such as Śravaṇā, Dhanishṭhā, &c.); a malignant aspect of the sun and moon (when they are on opposite sides of either solstice and their minutes of declination are the same; cf. *vaidhṛita*).

व्यतीहार *vy-atīhāra.* See *vy-ati-hri,* col. 2.

व्यत्यस् 1. *vy-aty-as (vi-ati-as),* cl. 2. A. *vy-ati-ste* (1st sing. *-ati-he,* 2nd sing. *-ati-se,* Pāṇ. VII. 4, 50, 52), to be above, excel, surpass.

व्यत्यस् 2. *vy-aty-as (vi-ati-as),* cl. 4. P. *-asyati, -asitum,* to throw or place in an inverted position, invert, place across.

Vy-atyasta, as, ā, am, thrown or placed in an inverted position, reversed, inverted, changed into the opposite; contrary, opposite, placed across or crosswise, crossed, *(vyatyasta-pāṇinā,* with crossed hands.)

Vy-atyāsa, as, m. inverted position, inverted or reverse order; contrariety, oppositeness, opposition, reverse.

Vy-atyāsam, ind., Ved. having inverted, having placed crosswise; alternating, alternately.

व्यत्यूह् *vy-aty-ūh (vi-ati-ūh,* see rt. 1. *ūh*), cl. 1. P. *-ūhati, -ūhitum,* Ved. to place or arrange differently; to be ever changing the order of anything.

व्यथ् *vyath,* cl. 1. A. *vyathate* (ep. also P. *-ti*), *vivyathe, vyathishyate, avyathishṭa* (Ved. *vyathishat*), *vyathitum* (Ved. Inf. *vyathishyai*), to tremble, be agitated or disquieted or afflicted; to suffer pain, be sorrowful or unhappy or vexed, fall into misfortune; to be afraid of, fear (with abl.); to suffer; to dry, become dry: Pass. *vyathyate:* Caus. *vyathayati, -yitum,* Aor. *avivyathat,* to disquiet, pain, afflict, make uneasy; to destroy, baffle; to frighten; to lead or turn away: Desid. *vivyathishate:* Intens. *vāvyathyate, vāvyatti;* [cf. Goth. *vithon;* (perhaps also) Gr. ὄθη, ὄθομαι, ὠθέω, ἐνοσί-χθων, ἔννοσις.]

Vyathaka, as, ikā, am, inflicting pain, paining, causing pain, torturing, painful; distressing, afflicting, causing alarm.

Vyathat, an, antī, at, trembling, sorrowing, being in pain or trouble.

Vyathana, am, n. the act of giving pain, paining; (in Vedic grammar) change, alteration, variation.

Vyathanīya, as, ā, am, to be pained or afflicted, capable of being agitated or disturbed.

Vyathamāna, as, ā, am, quivering, trembling, feeling pain.

Vyathayat, an, antī, at, paining, distressing, disquieting.

Vyathā, f. disquietude, perturbation, agitation; pain, agony; anguish, ache; distress; alarm, fear; disease. — *Vyathā-kara, as, ī, am,* causing pain (bodily or mental), painful, excruciating. — *Vyathānvita (°thā-an°), as, ā, am,* suffering pain, pained. — *Vyathā-rahita, as, ā, am,* free from pain. — *Vyathā-vat, ān, atī, at,* full of pain.

11 P

Vyathi, is, is, i, Ved. agitated, quivering, moving about, troubled, distressed, (Sāy. = *vyathita*, Ṛig-veda V. 59, 2; = *ćalita*, X. 86, 2); (*is*), m. a weapon, (Sāy. = *śastra*, Ṛig-veda VI. 28, 3); a malevolent or evil-disposed person, (Sāy. = *bādhaka, rākshasa*, Ṛig-veda IV. 4, 3; = *hiṇsaka*, VI. 62, 3.)

Vyathita, as, ā, am, agitated, disquieted, perturbed, pained, tortured; distressed, afflicted; disturbed, troubled; alarmed, frightened.

Vyathitavya, as, ā, am, to be pained or distressed.

Vyathis, is, n., Ved. perturbation, anger (according to Naigh. II. 13; perhaps referrible to *vyathi* above).

Vyathya, as, ā, am, to be pained or distressed, &c.

Vyathyamāna, as, ā, am, being disquieted or agitated, being pained or distressed.

Vyathyayas, in Naigh. I. 14. a various reading for *a-vyathayas*, (see *a-vyathi*.)

व्यद् *vy-ad* (*vi-ad*), cl. 2. P. *-atti, -attum,* to bite through or on all sides, gnaw, nibble, eat.

व्यध् *vyadh*, cl. 4. P. *vidhyati, vivyādha, vyatsyati, avyātsīt, vyaddhum* (ep. *vedhum*), to pierce, perforate; to strike, beat, smite, stab; to pick; to tear, hurt, wound; to wave in triumph: Pass. *vidhyate*, to be pierced: Caus. *vyādhayati, -yitum*, Aor. *avivyadhat*: Desid. *vivyatsati*: Intens. *veridhyate, vāvyaddhi* (?); [cf. perhaps Gr. ϝεθ in ἄεθλος.]

Viddha, as, ā, am, pierced, perforated, wounded, &c. See p. 920, col. 2.

Viddhvā, ind. having pierced, having struck.

Vidhyat, an, antī, at, piercing, perforating; stabbing, striking, wounding, killing.

Vidhyamāna, as, ā, am, being pierced or struck or wounded.

Vedha, vedhaka, &c. See p. 965, col. 3.

Vyadha, as, m. piercing, perforating; striking, smiting; a stroke, wound; (*ā*), f. bleeding.

Vyadhana, am, n. the act of piercing, perforating.

Vyadhya, as, ā, am, to be pierced or wounded, (in this sense also *vyādhya*); (*as*), m. an effigy or mark for archers to shoot at, a butt, target, (according to Śabda-k. = *dhanur-guṇa* !)

Vyādha, as, m. 'one who pierces or wounds,' a hunter, one who lives by killing deer, &c., (if regarded as a particular caste, supposed to be the son of a Kshatriya by a Sarvasvin mother); a low man, wicked person. — *Vyādha-tā*, f. the state or business of a hunter. — *Vyādha-bhīta, as,* m. 'afraid of hunters,' a deer.

Vyādhāya, Nom. A. *vyādhāyate*, &c., to become a hunter.

1. *vyādhin, ī, inī, i,* possessing hunters, frequented by hunters.

2. *vyādhin, ī, inī, i,* piercing, wounding.

व्यधिकरण *vy-adhikaraṇa, am,* n. the subsisting or inhering in different receptacles or subjects or substrata (sometimes applied to a loose or ambiguous argument; probably opposed to *samānādhikaraṇa*, see *viśesha-vyāpti*).

व्यधित *vyadhita, as, ā, am* (a doubtful word), made, done (?).

व्यध्व *vy-adhva, as,* m. a bad road, wrong road.

Vy-adhvan, ā, m., Ved. 'having various paths,' epithet of Agni, (Sāy. = *vividha-jvāla*, Ṛig-veda I. 141, 7.)

व्यन् *vy-an* (*vi-an*), cl. 2. P. *-aniti, -anitum,* Ved. to breathe through, breathe.

व्यनुधा *vy-anu-dhā* (*vi-anu-*), cl. 3. A. *-dhatte, -dhātum,* Ved. to unfold, display, (according to Sāy. on Ṛig-veda I. 166, 10. *vi-dhire* = *vividham dhārayanti*, apparently connecting *dhire* with *vi* and not with *vy-anu*.)

व्यनुनद् *vy-anu-nad* (*vi-anu-*), Caus. *-nādayati, -yitum,* to cause to resound or re-echo, fill with noise or cries, &c.

Vy-anunāda, as, m. reverberation, loud and extending sound or noise.

Vy-anunādayat, an, antī, at, causing to resound or reverberate, filling with sound or noise.

व्यन्तर *vy-antara, as,* m. a kind of supernatural being, (eight classes are enumerated, viz. Piśāća, Bhūta, Yaksha, Rākshasa, Kinnara, Kimpurusha, Mahoraga, and Gandharva.)

व्यन्वारभ् *vy-anv-ā-rabh* (*vi-anu-ā-*), cl. 1. A. *-rabhate*, &c., Ved. to hold or touch on both sides.

व्यप् *vyap*, cl. 10. P. *vyāpayati, -yitum,* to throw (= rt. 1. *vip*); to throw away, diminish, waste; [cf. rt. *vyay*.]

व्यपकृष् *vy-apa-kṛish* (*vi-apa-*), cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw or drag away or off; to lead astray, seduce; to take off (as clothes), undress; to take away, remove, give up.

Vy-apakarshat, an, antī, at, drawing off or away.

Vy-apakṛishṭa, as, ā, am, drawn or dragged off, drawn aside, taken away, taken off, removed.

व्यपक्रम् *vy-apa-kram* (*vi-apa-*), cl. 1. P. *-krāmati, -kramitum,* to go away, move off, retire, depart.

व्यपगम् *vy-apa-gam* (*vi-apa-*), cl. 1. P. *-gaććhati, -gantum,* to go away, retire, retreat, escape, disappear; to move away from, be entirely removed from.

Vy-apagaććhat, an, antī, at, going away, leaving.

Vy-apagata, as, ā, am, gone away or off, gone; departed from, fallen away from (with abl.); disappeared. — *Vyapagata-śuć, k, k, k,* one whose sorrow has departed, free from grief.

Vy-apagama, as, m. going away, departure.

व्यपत्रप् *vy-apa-trap* (*vi-apa-*), cl. 1. A. *-trapate* (ep. also P. *-ti*), *-trapitum, -traptum,* to turn away through shame or embarrassment; to become shy, be ashamed.

Vy-apatrapa, as, ā, am, shameless, (in this word *vi* is privative.)

Vy-apatrapat, an, antī, at, = *vy-apatrapamāṇa*.

Vy-apatrapamāṇa, as, ā, am, turning away through shame, being ashamed; shy.

व्यपदिश् *vy-apa-diś* (*vi-apa-*), cl. 3. 6. P. *-dideshṭi, -diśati, -deshṭum,* to point out, indicate, represent, signify, mean, intend; to designate, name; to represent falsely, feign, pretend, hold forth as a pretext: Pass. *-diśyate*, to be represented or shown, (*iti vy-apadiśyate*, so it is represented, so it is said or intended or signified, such a form of expression is used): Caus. *-deśayati, -yitum,* to cause to be named after, call after.

Vy-apadiśat, an, atī or *antī, at,* representing.

Vy-apadiśya, ind. having represented or shown; having represented falsely, having feigned or pretended.

Vy-apadishṭa, as, ā, am, represented, signified, shown, informed, named; tricked; pleaded as a pretext or in excuse.

Vy-apadeśa, as, m. representation, information, apprising, notice, hint; a particular form of speech; designation by name or appellation; a name, title, appellation; family, race; fame, renown; fraud, craft; stratagem, device, pretext, excuse.

Vy-apadeshṭṛi, ṭā, ṭrī, ṭṛi, one who represents or shows, one who designates or names; one who represents falsely, one who pretends or makes pretexts, deceiving, a cheat, impostor.

व्यपदृश् *vy-apa-dṛiś* (*vi-apa-*), Pass. *-dṛiśyate,* to be clearly seen, be distinctly visible.

व्यपनश् *vy-apa-naś* (*vi-apa-*), Caus. *-nāśayati, -yitum,* to cause to disappear entirely, cause to perish, drive away, remove.

व्यपनी *vy-apa-nī* (*vi-apa-*), cl. 1. P. *-nayati, -netum* (Ved. also *-nayitum*), to lead away, take away; to carry away, remove, drive away, banish; to take off, lay aside; to get rid of: Caus. *-nāyayati, -yitum,* to cause to lead or carry away.

Vy-apanayat, an, antī, at, leading or taking away, driving away, removing.

Vy-apanāyita, as, ā, am (fr. the Caus.), caused to be led or taken away, &c.

Vy-apanīta, as, ā, am, led off, taken away, taken off, removed.

Vy-apanīya, ind. having led or taken away, having taken off or laid aside, having put away.

व्यपनुद् *vy-apa-nud* (*vi-apa-*), cl. 6. P. A. *-nudati, -te, -nottum,* to drive away, remove.

व्यपमुच् *vy-apa-muć* (*vi-apa-*), cl. 6. P. A. *-muñćati, -te*, &c., to loosen, take off, remove, lay aside.

Vy-apamućya, ind. having loosed or taken off.

व्यपया *vy-apa-yā* (*vi-apa-*), cl. 2. P. *-yāti* (ep. also A. *-te*), *-yātum,* to go away, retire from, withdraw; to pass away, disappear.

Vy-apayāta, as, ā, am, gone away, retired, withdrawn.

व्यपरुध् *vy-apa-rudh*, cl. 7. P. A. *-ruṇaddhi, -runddhe,* to exclude from sovereignty or power, dethrone, dismiss, dispossess, (in Rāmāyaṇa II. 58, 23. [Bombay ed.] the Intens. form *vyaparorudhaḥ* occurs.)

व्यपरुह् *vy-apa-ruh* (*vi-apa-*), Caus. *-ropayati, -yitum,* to root up, eradicate, extirpate; to lay aside, remove, take off; to deprive of, expel from (with inst. or abl.).

Vy-aparopaṇa, am, n. the act of rooting up, extirpating; expelling, removing; cutting up, cutting off.

Vy-aparopita, as, ā, am, rooted up, extirpated, eradicated; expelled.

Vy-aparopya, ind. having taken off.

व्यपवह् *vy-apa-vah* (*vi-apa-*), cl. 1. P. A. *-vahati, -te*, &c., to drive away, remove, expel; to manifest, display, exhibit.

Vy-apoḍha, as, ā, am, driven or frightened away, expelled, removed; opposite, contrary, reverse; manifested, displayed, exhibited. — *Vyapoḍhābhra* (°*ḍha-abh*°), *as, ā, am,* having the clouds driven away.

Vy-apohya, ind. having driven away, having removed or got rid of; having passed through a place, (*vy-apohya* and *vy-apoḍha* may equally be referred to *vy-apoh*, see rt. 1. *ūh*.)

व्यपवृज् *vy-apa-vṛij* (*vi-apa-*), Caus. *-varjayati, -yitum,* to leave off entirely, relinquish, give up, abandon.

Vy-apavarjita, as, ā, am, entirely relinquished or given up.

व्यपवृत् *vy-apa-vṛit* (*vi-apa-*), cl. 1. A. *-vartate*, &c. (see rt. 1. *vṛit*), to turn away from, leave; to desist from (with abl.).

व्यपव्यध् *vy-apa-vyadh* (*vi-apa-*), cl. 4. P. *-vidhyati, -vyaddhum,* to break to pieces, to throw or cast away.

Vy-apaviddha, as, ā, am, broken to pieces, thrown about in confusion, cast away, rejected, discarded. — *Vyapaviddha-vṛishī-maṭha, as, ā, am,* whose (ascetic) seats and cells were discarded or abandoned.

व्यपसृज् *vy-apa-sṛij* (*vi-apa-*), cl. 6. P. *-sṛijati, -srashṭum,* to let go; to send away, dismiss, throw away, relinquish, abandon.

व्यपसृप् *vy-apa-sṛip* (*vi-apa-*), cl. 1. P. *-sarpati, -sarptum, -sraptum,* to go away, creep away, run away, escape.

व्यपहृ *vy-apa-hṛi* (*vi-apa-*), cl. 1. P. A. *-harati, -te, -hartum,* to take away, carry away, remove; to cut off.

व्यपाकृति *vy-apākṛiti, is,* f. driving away, repelling, denial.

व्यपाकृष् *vy-apā-kṛish* (*vi-apa-ā-*), cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to drag or draw away, tear off, tear away from, take away, remove.

व्यपानुद् *vy-apā-nud* (*vi-apa-ā-*), cl. 6. P. A. *-nudati, -te, -nottum,* to drive away, remove.

व्यपाश्रि *vy-apā-śri* (*vi-apa-ā-*), cl. 1. P. A. *-śrayati, -te, -śrayitum,* to go to for refuge, seek refuge with, have recourse to.

Vy-apāśraya, as, m. going away, secession; having recourse to, taking refuge with, relying upon, reliance on, trusting to; expectation.

Vy-apāśrita, as, ā, am, one who has taken refuge with, relying upon, trusting to.

Vy-apāśritya, ind. having gone to for refuge, having taken refuge with.

व्यपे *vy-ape* (*vi-apa-i*), cl. 2. P. *-apaiti,* &c., *-apaitum,* to go apart, go asunder, be severed or separated, separate; to go away, leave, depart, leave off, cease, stop.

Vy-apeta, as, ā, am, gone apart or asunder, severed, separated; gone off or away, passed away, departed, got rid of; opposed to, contrary.—*Vyapeta-kalmasha, as, ā, am,* having taint or guilt removed.—*Vyapeta-dhairya, as, ā, am,* one who has abandoned firmness.—*Vyapeta-bhaya, as, ā, am,* or *vyapeta-bhī, īs, īs, i,* one whose fears are gone, free from fear (= *vīta-bhī*).—*Vyapeta-harsha, as, ā, am,* devoid of joy.

व्यपेक्ष् *vy-apeksh* (*vi-apa-īksh*), cl. 1. A. *-apekshate, -ekshitum,* to look about for, look for, expect; to regard, mind, pay regard or attention to; to look back.

Vy-apeksha, as, ā, am, looking about for, expecting; expectant, waiting, attentive; regarding, minding; (*ā*), f. looking for, expectation; regard, consideration; mutual expectation or regard; mutual connection or relation; application, use; (in grammar) the mutual application of two rules.

Vy-apekshaṇa, am, n. the act of looking for, expecting, expectation.

Vy-apekshaṇīya, as, ā, am, to be looked for or expected.

Vy-apekshamāṇa, as, ā, am, looking about for, looking round, expecting.

Vy-apekshā, f. See *vy-apeksha.*

Vy-apekshita, as, ā, am, looked for, expected; mutually expected or looked to; mutually related; employed, applied.

Vy-apekshitavya or *vy-apekshya, as, ā, am,* to be looked for or expected.

व्यपोढ *vy-apoḍha, vy-apohya.* See under *vy-apa-vah.*

व्यपोह् *vy-apoh* (*vi-apa-ūh*), cl. 1. P. *-apohati* (ep. also A. *-te*), *-apohitum,* to drive away from, keep off; to remove; to atone for, expiate, destroy; to heal, cure (sickness).

Vy-apoha, as, m. driving away, keeping off, destroying.—*Vyapoha-stava, as,* m., N. of a chapter of the Liṅga-Purāṇa.

Vy-apohamāna, as, ā, am, taking away, removing; putting out, extinguishing.

Vy-apohya. See under *vy-apa-vah.*

व्यभिचर् *vy-abhi-ćar,* cl. 1. P. (ep. also A.) *-ćarati* (*-te*), *-ćaritum,* to act in an unfriendly way towards (with acc. or gen.), commit an offence against, offend, injure; to bewitch, practise sorcery; to go away, depart or deviate from; to go astray; to go wrong, fail, miscarry; to go beyond, transgress, exceed, surpass (with acc.).

Vy-abhićāra, as, m. going or departing from, wandering away, going astray, deviation, leaving or abandoning (the right way), following improper courses, doing what is prohibited or wicked; erring, straying, error, trespass, transgression, crime, vice, sin, profligacy, adultery, infidelity of a wife, &c.; wandering from an argument, erroneous or fallacious reasoning, the presence of the *hetu* without the *sādhya;* straying from a rule, exception to a rule, irregularity, anomaly.—*Vyabhićāra-tas,* ind. in consequence of straying or erring; (in phil.) from the Vyabhićāra involved in the other supposition.—*Vyabhićāra-tā,* f. or *vyabhićāra-tva, am,* n. error.

Vy-abhićārin, ī, iṇī, i, going astray, erring, trespassing, deviating from (virtue), following or doing what is improper; profligate, wanton; untrue, false; irregular, anomalous; (a word) having a non-primitive or secondary meaning, having several meanings; (*iṇī*), f. a wanton woman, unchaste wife, adulteress; (*i*), n. anything transitory, a transitory feeling or state, (opposed to *sthāyi,* 'a lasting state,' q. v., and forming a particular condition of the mind or body described in poetical compositions; these Vyabhićāri-bhāvas are said to be thirty-four in number, viz. 1. *nirveda,* disgust, despondency; 2. *glāni,* exhaustion, emaciation; 3. *śankā,* apprehension; 4. *asūyā,* envy; 5. *mada,* intoxication; 6. *śrama,* fatigue; 7. *ālasya,* indolence, languor; 8. *dainya,* indigence, distress; 9. *ćintā,* anxious reflection or thought; 10. *moha,* perplexity, distraction; 11. *smṛiti,* recollection, effort to remember; 12. *dhṛiti,* calm enjoyment, satisfaction of mind; 13. *vrīḍā,* shame; 14. *ćapalatā,* unsteadiness, want of firmness; 15. *harsha,* joy, delight; 16. *āvega,* flurry; 17. *jaḍatā,* stupefaction, insensibility, apathy; 18. *garva,* pride, arrogance; 19. *vishāda,* depression, despair; 20. *autsukya,* regret, eager longing; 21. *nidrā,* drowsiness; 22. *apasmāra,* possession by an evil spirit, epilepsy; 23. *supta,* sleep; 24. *vibodha,* waking; 25. *amarsha,* angry impatience; 26. *avahitthā,* dissimulation; 27. *ugratā,* cruelty, rage; 28. *mati,* mental perception or conclusion; 29. *upālambha,* reviling, railing; 30. *vyādhi,* sickness; 31. *unmāda,* madness, delirium; 32. *maraṇa,* death; 33. *trāsa,* fear; 34. *vitarka,* doubt, deliberation.)—*Vyabhićāri-tā,* f. or *vyabhićāri-tva, am,* n. the state of going astray, error, doubt; (in grammar) the having a secondary meaning, the having several meanings.—*Vyabhićāri-bhāva, as,* m. a transitory state (of mind or body; see above).

व्यभ्र *vy-abhra, as, ā, am,* unclouded, cloudless.

व्यय् *vyay* (probably formed fr. rt. *ay* for 5. *i* with *vi*), cl. 1. P. A. *vyayati, -te, vavyāya, vavyaye, vyayitum,* and cl. 10. P. *vyayayati, -yitum,* to go, move; to expend, disburse, spend; to waste, give away or squander money, &c., (in these senses probably a Nom. fr. *vyaya* below); cl. 10. P. *vyāyayati* or *vyāpayati, vepayati* (rather to be referred to rts. *vyap,* 1. *vip*), *-yitum,* to throw, cast.

Vyaya, as, ā, am, mutable, liable to change or decay [cf. *a-v°*]; (*as*), m. disappearance, loss; perishing, decaying, decay, destruction, change, downfall, decline, misfortune; spending, expenditure, expense, outlay, disbursement, (opposed to *āya,* income); squandering, extravagance, waste, prodigality; N. of Pradhāna; N. of the twentieth (or fifty-fourth) year of Jupiter's cycle; (*am*), n. (in astrology) the twelfth station or house from the Lagna (= *lagnād dvādaśa-sthānam*).—*Vyaya-parāṅmukha, as, ī, am,* averse from expenditure, parsimonious.—*Vyaya-vat, ān, atī, at,* possessing waste or decay, &c.; changeful, imperfect, incomplete.—*Vyaya-śīla, as, ā, am,* disposed to prodigality, wasteful, spendthrift.—*Vyayī-karaṇa, am,* n. the act of expending or disbursing, wasting.—*Vyayī-kṛita, as, ā, am,* expended, spent, wasted, lavished.—*Vyayī-bhūta, as, ā, am,* spent, squandered, wasted.

Vyayana, am, n. the act of expending, spending, expenditure, wasting, destroying.

Vyayamāna, as, ā, am, expending, spending, wasting.

Vyayita, as, ā, am, expended, spent, disbursed, consumed, dissipated, dispersed; gone away, declined, fallen into decay.

Vyayin, ī, inī, i, expending, spending, expensive, prodigal, lavish, extravagant; declining, falling into calamity, wasting, changing, decaying, (*udaya-vyayin,* rising and falling.)—*Vyayi-tā,* f. or *vyayi-tva, am,* n. prodigality, wastefulness.

व्यर्ण 1. *vy-arṇa, as, ā, am* (for 2. see below), without water, rainless, dry.

व्यर्थ *vy-artha, as, ā, am,* useless, unprofitable, fruitless, ineffectual, vain; unmeaning.—*Vyartha-tā,* f. or *vyartha-tva, am,* n. uselessness, unprofitableness, (*vyartha-tām yā* or *gam,* to become useless); inoffensiveness; want of meaning, nonsense.—*Vyartha-yatna, as, ā, am,* making useless efforts.

Vyarthaka, as, ā, am, useless, vain, &c., = *vy-artha.*—*Vyarthaka-tā,* f. or *vyarthaka-tva, am,* n. unprofitableness, uselessness.

व्यर्द् *vy-ard* (*vi-ard*), cl. 1. P. *-ardati, -arditum,* Ved. to go or move away, to flow away; to oppress, harass, pain: Caus. *-ardayati, -yitum,* to cause to be scattered or dissolved, destroy, annihilate.

2. *vy-arṇa* or *vy-arṇṇa, as, ā, am* (see Pāṇ. VII. 2, 24), gone away, gone; oppressed, pained, distressed; asked.

व्यलीक *vy-alīka, as, ā, am* [cf. *alīka*], disagreeable, displeasing, painful, offensive, strange; improper or unfit to be done; false; (*am*), n. anything displeasing; any cause of pain or uneasiness or disagreeableness, pain, grief, torture; any improper act, fault, transgression (= *kāmajāparādha*); reverse, contrariety, inversion; cheating, tricking; falsehood; (*as*), m. a libertine (= *nāgara, kāma-keli*); a catamite.—*Vyalīka-tā,* f. or *vyalīka-tva, am,* n. disagreeableness, painfulness; impropriety, displeasure.—*Vyalīka-niḥśvāsa, as,* m. a sigh of pain or grief.

व्यल्कश *vy-alkaśa, as, ā, am,* Ved. having various branches, (Sāy. = *vividha-śākha.*)

व्यवकलन *vy-avakalana, am,* n. (fr. rt. 3. *kal* with *ava* and *vi*), separation, subtraction, deduction.

Vy-avakalita, as, ā, am, separated, subtracted, deducted; (*am*), n. subtraction.

व्यवकृष् *vy-ava-kṛish* (*vi-ava-*), cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw or drag down or away from, tear away, alienate.

व्यवकॄ *vy-ava-kṝ* (*vi-ava-*), cl. 6. P. *-kirati, -karitum, -karītum,* to scatter or pour down, pour on, scatter about.

व्यवक्रोशन *vy-avakrośana, am,* n. (fr. rt. *kruś* with *ava* and *vi*), mutual altercation, wrangling, mutual abuse; abuse, reviling (in general).

व्यवगम् *vy-ava-gam,* cl. 1. A. *-gaććhate, -gantum,* Ved. to go apart, part, separate, divide.

व्यवगाह् *vy-ava-gāh,* cl. 1. A. *-gāhate, -gāhitum, -gāḍhum,* to dive down into, plunge into; to enter into, penetrate; to set in.

Vy-avagāḍha, as, ā, am, dived or plunged into, immersed.

Vy-avagāhya, ind. having plunged into.

व्यवग्रह् *vy-ava-grah,* cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte,* &c., *-grahītum,* Ved. to bring down, to bend or incline down.

Vy-avagṛihīta, as, ā, am, Ved. brought down, bent down.

व्यवच्छिद् *vy-ava-ććhid* (*vi-ava-ćhid*), cl. 7. P. A. *-ććhinatti, -ććhinte, -ććhettum,* to cut off or in pieces, separate, separate from; to tear asunder, open, sever; to interrupt; to decide or resolve on (with *prati*): Pass. *-ććhidyate,* to be cut off or separated.

Vy-avaććhidya, ind. having cut off or separated; having decided or resolved.

Vy-avaććhinna, as, ā, am, cut off; torn or rent

asunder; separated, divided; distinguished; particularized, specified; distinct; interrupted, (*a-vyavaććhinna*, uninterrupted.)

Vy-avaććheda, as, m. cutting off or in pieces; anatomy; dividing, separating; discrimination; particularizing, specification; distinction, contrast; decision, determination; a division, section; letting fly an arrow, shooting, darting. — *Vyavaććheda-vidyā*, f. the science of anatomy.

Vy-avaććhedaka, as, ikā, am, cutting off, dividing in two, discriminating, distinguishing, particularizing.

व्यवतिष्ठमान *vy-avatishṭhamāna*. See under 1. *vy-ava-sthā*, col. 3.

व्यवदा *vy-ava-dā* (see rt. 3. *dā*), cl. 2. 4. P. *-dāti, -dyati, -dātum*, to cut off, cut in two, divide.

Vy-avadāya, having cut in two or divided.

व्यवदॄ *vy-ava-dṝ* (*vi-ava-*), Pass. *-dīryate*, to be torn asunder; to burst asunder, split in two.

Vy-avadīrṇa, as, ā, am, burst asunder, broken to pieces, distracted.

व्यवदै *vy-ava-dai* (*vi-ava-*), Pass. *-dāyate*, to be brightly diffused.

Vy-avadāta, as, ā (Ved. *ī*), *am*, = *ava-dāta*.

Vy-avadāyamāna, as, ā, am, brightly diffused or spread about.

व्यवधा 1. *vy-ava-dhā* (*vi-ava-*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum*, to place apart or asunder; to put or place between, interpose; to separate, divide, interrupt, obstruct, cover, screen, conceal; to lay aside, leave out, omit, pass over; to put down here and there: Pass. *-dhīyate*, to be separated or separated from.

2. *vy-avadhā*, f. anything which intervenes or conceals from sight; a screen, partition, covering, the state of being covered, concealment, disappearance.

Vy-avadhātṛi, tā, trī, tṛi, one who separates or interposes or screens.

Vy-avadhāna, am, n. the act of placing apart or between, intervening, intervention, interposition, separation, break, gap; anything which intervenes or screens; a screen, partition, intervening object; intervening space, interval, space (in general); (in grammar) the intervention of a syllable or letter; covering, a cover; obstruction, the being covered or concealed, concealment, disappearance.

Vy-avadhāya, ind. having placed apart or between, having interposed.

Vy-avadhāyaka, as, ikā, am, intervening, screening, interposing, separating; covering, concealing, hiding, obstructing; intermediate.

Vy-avadhi, is, m. anything which intervenes or screens, a covering; intervention, covering, concealing, &c., (see *vy-avadhāna*.)

Vy-avadheya, as, ā, am, to be put in between or interposed.

Vy-avahita, as, ā, am, placed apart, placed between; separated by anything intervening, separated, interrupted; obstructed, stopped, impeded; screened from view, concealed, covered; not contiguous, not immediately connected, only relating to; placed asunder, placed opposite, hostile, opposed; laid aside, omitted, passed over, surpassed, excelled, put to shame; done, acted, performed.

व्यवधाव् *vy-ava-dhāv* (*vi-ava-*), cl. 1. P. A. *-dhāvati, -te, -dhāvitum*, to run away from one another, separate from; to run away from.

व्यवधू *vy-ava-dhū* (*vi-ava-*), cl. 5. P. A. *-dhūnoti, -dhūnute* (in the later language also *-dhunoti, -dhunute*), *-dhavitum, -dhotum*, to shake off, ward off, remove; to shake about, treat roughly or rudely; to overthrow: Pass. *-dhūyate*, to be shaken off, &c.

Vy-avadhūta, as, ā, am, shaken off, one who has shaken off all worldly desires, indifferent in regard of life, resigned.

Vy-avadhūya, ind. having shaken off, having removed or warded off.

Vy-avadhūyamāna, as, ā, am, being shaken about, being roughly treated.

व्यवनी *vy-ava-nī* (*vi-ava-*), cl. 1. P. A. *-nayati, -te, -netum*, Ved. to pour in separately, pour in drop by drop.

Vy-avanīya, ind., Ved. having poured in separately.

व्यवपद् *vy-ava-pad* (*vi-ava-*), cl. 4. A. *-padyate, -pattum*, to fall down, fall asunder.

व्यवभक्ष *vy-ava-bhaksh* (*vi-ava-*), cl. 10. P. *-bhakshayati, -yitum*, Ved. to swallow down or eat (in the interval of certain religious rites).

व्यवभास् *vy-ava-bhās* (*vi-ava-*), Caus. *-bhāsayati, -yitum*, to cause to shine out brightly, to illuminate beautifully.

Vy-avabhāsita, as, ā, am, brightly illuminated.

व्यवमुच् *vy-ava-muć* (*vi-ava-*), cl. 6. P. A. *-muńćati, -te, -moktum*, to unloose, unfasten, take off.

Vy-avamućya, ind. having unloosed, having taken off.

व्यवरुह् *vy-ava-ruh* (*vi-ava-*), cl. 1. P. A. *-rohati, -te, -rodhum*, to ascend, mount, get upon: Caus. *-ropayati, -yitum*, to displace, remove; to deprive of (with abl.): Pass. of Caus. *-ropyate*, to be expelled from or deprived of (with abl.).

Vy-avaropita, as, ā, am, displaced, removed, expelled; deprived of (with abl.).

व्यववद् *vy-ava-vad* (*vi-ava-*), cl. 1. P. A. *-vadati, -te, -vaditum*, Ved. to speak ill of, decry; to begin to speak, break silence.

व्यवसद् *vy-ava-sad* (*vi-ava-*), cl. 1. P. *-sīdati, -sattum*, to sink or fall down, sit down; to pine or waste away, perish.

व्यवसाय *vy-avasāya*. See under *vy-ava-so*.

व्यवसृज् *vy-ava-sṛij* (*vi-ava-*), cl. 6. P. *-sṛijati, -srashṭum*, to throw, cast, hurl; to put down, lay down.

व्यवसो *vy-ava-so* (*vi-ava-*), cl. 4. P. *-syati* (ep. forms 1st sing. Pres. *vy-avasāmi*, Pot. *vy-avaseyam*, 2nd Fut. *vy-avasishyāmi*), *-sātum*, to settle, determine, resolve, decide, constitute, establish; to be convinced or persuaded; to make strenuous effort, strive, endeavour, act, be industrious; to strive for, labour after; to make an attempt upon (with acc.); to seek after, ask for, wish; to reflect: Caus. *-sāyayati, -yitum*, to cause to resolve, cause to make effort, excite, instigate, embolden, make vigorous or strong.

Vy-avasāya, as, m. settled determination, resolve, obstinacy; strenuous effort or exertion, activity, energy, industry, perseverance; action, performance; conduct, behaviour; following any business or profession; a trade, business, livelihood; artifice, plan, device, stratagem, trick; boasting; N. of Vishṇu; of Śiva; of a son of Dharma by Vapus (daughter of Daksha). — *Vyavasāyātmika* (°*ya-āt*°), *as, ā, am*, full of resolve or energy, relating to exertion, energetic, laborious.

Vy-avasāyin, ī, inī, i, one who acts resolutely or energetically, resolute, energetic, active, enterprising, persevering, painstaking, industrious, laborious, diligent; acting, performing, undertaking (anything), one who performs his duty; engaged in trade or business; a tradesman, handicraftsman.

Vy-avasita, as, ā, am, settled, decided, resolved, determined, ascertained; endeavoured, undertaken, performed; energetic, taking pains, making effort or exertion, persevering, endeavouring; planned, designed, schemed; deceived, tricked, cheated; (*am*), n. certainty, ascertainment.

Vy-avasya, ind. having settled or resolved, having decided; having made effort, having acted with resolution, having performed.

व्यवस्था 1. *vy-ava-sthā*, cl. 1. A. *-tishṭhate, -sthātum*, to be placed or situated asunder; to be arranged in due order, to be adjusted or settled: Caus. *-sthāpayati, -yitum*, to place or set asunder; to cause to be properly arranged or settled, decide, establish; to lay down a law; to perform.

Vy-avatishṭhamāna, as, ā, am, placed asunder, situated apart; adjusted, arranged, placed, &c.

2. *vy-avasthā*, f. arrangement, settlement, placing apart, separating; placing in suitable order, adjusting, arranging, arrangement; relative position or state; placing or setting in or on, fixing on a firm basis, settlement, decision, decree, statute, rule, law, written declaration of the law, legal opinion (applied to the written extracts from the codes of law or proper adjustment of contradictory passages in different codes made by decisions of officers attached to the courts of justice), a decision (in general); engagement, agreement, contract; course, state, condition, system or order of things (in general). — *Vyavasthātikrama* (°*thā-at*°), *as*, m. or *vyavasthātivartana* (°*thā-at*°), *am*, n. transgression or violation of the law, disregard of settled rule; breaking an agreement or contract. — *Vyavasthātivartin* (°*thā-at*°), *ī, inī, i*, transgressing the law, breaking an engagement or contract, &c.

Vy-avasthāna, as, m., N. of Vishṇu; (*am*), n. regular arrangement or distribution; steadiness, settlement, &c. (= *vy-avasthiti* below).

Vy-avasthāpaka, as, ikā, am, settling, adjusting, arranging in an orderly manner, deciding, establishing, any one who settles or legislates or gives a legal opinion.

Vy-avasthāpana, am, n. the act of placing apart; placing in order, fixing, determining, appointing, declaring, deciding, laying down a law; fixing or placing (in general).

Vy-avasthāpita, as, ā, am, caused to be placed or arranged in order; laid down (as a law, &c.), established, fixed, declared, determined.

1. *vy-avasthāpya, as, ā, am*, to be established or declared or settled, to be fixed, &c.; (*am*), n. the state of being established, &c.

2. *vy-avasthāpya*, ind. having set or placed in proper order, having fixed or settled or determined.

Vy-avasthita, as, ā, am, standing or situated apart or at a distance, stood aside, separated; excerpted, extracted; going away; placed in order, adjusted, harmoniously arranged; staying or standing or remaining in or on, (with *vākye*, abiding in what is said, obeying); depending on, fixed in or on, resting on, based, fixed, settled; appointed, agreed, declared, decided, decreed, constant, restricted. — *Vyavasthita-vikalpa, as*, m. an option fixed or declared by law. — *Vyavasthita-vibhāshā*, f. (in grammar) a fixed option or one applicable throughout, (the prescribed operation being in one case carried out throughout and in the other omitted throughout.)

Vy-avasthiti, is, f. the being situated or placed apart, separation; extracting; arrangement in due order, settlement, decision, determination, appointment; rule, statute; remaining firm, constancy, perseverance; extracting.

व्यवहा *vy-ava-hā*, cl. 3. P. *-jahāti, -hātum*, to abandon, give up, relinquish.

Vy-avahāya, ind. having abandoned or relinquished.

व्यवहास *vy-avahāsa, as*, m. (fr. rt. *has* with *ava* and *vi*), mutual laughter.

व्यवहित *vy-avahita*. See under *vy-ava-dhā*, col. 1.

व्यवहृ *vy-ava-hṛi*, cl. 1. P. A. *-harati, -te, -hartum*, to act, behave; to manage, transact, deal with, traffic with, carry on a business or trade; to stake at play (with gen. of the thing staked, = rt. 2. *paṇ*,

q. v.); to carry on legal proceedings, litigate, contend; to recover, regain, obtain; to distinguish.

Vy-avaharat, an, antī, at, acting, behaving, conducting one's self.

Vy-avahartavya, as, ā, am, to be transacted or done; to be litigated or decided judicially; to be dealt with.

Vy-avahartṛi, tā, trī, tṛi, one who acts or transacts business, one engaged in any affair; observing or following established usages; (*tā*), m. the manager of any business, the conductor of any judicial procedure, a judge, umpire; one engaged in litigation, a litigant, plaintiff, any one who institutes an action at law; an associate, partaker.

Vy-avahāra, as, m. doing, performing, conduct, behaviour, practice, action; affair; occupation, work, profession, business, any pecuniary transaction, usury; dealing, traffic, commerce, trade; a contest at law, legal dispute, lawsuit, litigation; legal practice, judicial procedure, administration of justice (as the examination of evidence, &c.); a title of legal procedure, occasion of litigation, any act cognizable in a court of justice; usage, habit, custom, rule, law, adherence to law; steadiness, propriety; a contract; mathematical determination or ascertainment; a sort of tree. — *Vyavahāra-kāla, as,* m. the period of action, a mundane period. — *Vyavahāra-jña, as,* m. a person who understands business, one acquainted with practice or legal procedure, a young man of age, one no longer a minor (i. e. one who has passed his sixteenth year, at which period he can assert his own rights in a court of law). — *Vyavahāra-tattva, am,* n., N. of a treatise on civil law by Raghu-nandana (being part of the Smṛiti-tattva). — *Vyavahāra-tas,* ind. according to established practice. — *Vyavahāra-darśana, am,* n. judicial investigation, trial. — *Vyavahāra-nirṇaya, as,* m. 'legal-decision,' N. of a work by Śrī-pati. — *Vyavahāra-pada, am,* n. a title or head of legal procedure, occasion of litigation, (according to Śabda-k. = *vādinā rājñi nivedanam,* see *vyavahāra-vishaya.*) — *Vyavahāra-pāda, as,* m. the fourth part or quarter of a legal process, one of the four stages or divisions necessary to conduct a regular suit, (these are, 1. *pūrva-paksha,* the plaint; 2. *uttara-paksha,* the defence; 3. *kriyā-pāda,* the production of witnesses and written documents; 4. *nirṇaya-pāda,* the decision or verdict.) — *Vyavahāra-prāpta, as,* m. one who has attained a knowledge of business or legal procedure, a youth sixteen years of age. — *Vyavahāra-mayūkha, as,* m., N. of a legal work forming part of the Bhagavad-bhāskara. — *Vyavahāra-mātṛikā,* f. the material or matter of ordinary judicature, legal process in general, any act or subject relating to the formation of legal courts or the administration of justice (arranged under thirty heads in the beginning of the second book or Vyavahārādhyāya of the Mitāksharā, viz. 1. *vyavahāra-darśanam,* 2. *vyavahāra-lakshaṇam,* 3. *sabhāsadaḥ,* 4. *prāḍvivākādiḥ,* 5. *vyavahāra-vishayaḥ,* 6. *rājñaḥ kāryānutpādakatvam,* 7. *kāryārthini praśnaḥ,* 8. *āhvānānāhvāne,* 9. *āsedhaḥ,* 10. *pratyarthiny āgate lekhyādi-kartavyatā,* 11. *pañća-vidho hīnaḥ,* 12. *kīdṛiśaṃ lekhyam,* 13. *pakshābhāsāḥ,* 14. *anādeyāḥ,* 15. *ādeyaḥ,* 16. *niyukta-jaya-parājaye vādi-jaya-parājayau,* 17. *śodhita-lekhya-niveśanam,* 18. *uttarāvadhi-śodhanam,* 19. *śodhite pattrārūḍhe uttara-kartavyam,* 20. *uttara-lakshaṇam,* 21. *satyottara-lakshaṇam,* 22. *mithyottara-lakshaṇam,* 23. *pratyavaskandanottaram,* 24. *prāṅ-nyāyottaram,* 25. *uttarābhāsaḥ,* 26. *saṅkarānuttaram,* 27. *pratyarthi-kriyā-nirdeśaḥ,* 28. *uttare pattre 'bhiniveśite sādhana-nirdeśaḥ,* 29. *tat-siddhau siddhiḥ,* 30. *ćatush-pād-vyavahāraḥ*). — *Vyavahāra-mārga, as,* m. course or title of legal procedure (= *vyavahāra-vishaya,* q. v.). — *Vyavahāra-lakshaṇa, am,* n. a characteristic of judicial investigation. — *Vyavahāravat, ān, atī, at,* having occupation, occupied, working with. — *Vyavahāra-vidhi, is,* m. legal enactment, rule of law, the precepts or code by which judicature is regulated, any code of law. — *Vyavahāra-vishaya, as,* m. a subject or title of legal procedure, any act or matter which may become the subject of legal proceedings, an actionable business, (according to Manu VIII. 4–7. there are eighteen principal heads, viz. 1. *ṛiṇādānam,* contraction of debt; 2. *nikshepaḥ,* deposit; 3. *asvāmi-vikrayaḥ,* sale without ownership; 4. *sambhūya-samutthānam,* engaging in business after joining partnership, concerns among partners; 5. *dattasyānapakarma,* non-delivery or resumption of what has been given; 6. *vetanādānam,* non-payment of wages; 7. *saṃvid-vyatikramaḥ,* violation of agreement; 8. *kraya-vikrayānuśayaḥ,* repenting of or rescinding either sale or purchase; 9. *svāmi-pālayor vivādaḥ,* dispute between master and servant; 10. *sīmā-vivādaḥ,* dispute about boundaries; 11. *vāk-pārushyam,* violence in words, slander, abuse; 12. *daṇḍa-pārushyam,* violence by actual assault; 13. *steyam,* theft, larceny; 14. *sāhasam,* robbery with violence; 15. *strī-saṅgrahaṇam,* improper intercourse with women, adultery; 16. *strī-puṃ-dharmaḥ,* law of man and wife; 17. *vibhāgaḥ,* apportionment of property, inheritance; 18. *dyūtam* and *āhvayaḥ,* gambling with dice and with fighting animals, laying wagers, &c.) — *Vyavahāra-samuććaya, as,* m., N. of a work by Bhoja-deva. — *Vyavahāra-sthāna, am,* n. a title or occasion of litigation (= *vyavahāra-vishaya,* q. v.). — *Vyavahāra-sthiti, is,* f. judicial procedure. — *Vyavahārāṅśa* (°*ra-aṅ*°), *as,* m. any part or division of legal procedure. — *Vyavahārāṅga* (°*ra-aṅ*°), *am,* n. the body of civil and criminal law. — *Vyavahārābhiśasta* (°*ra-abh*°), *as, ā, am,* prosecuted, accused, proceeded against legally. — *Vyavahārāyogya* (°*ra-ay*°), *as, ā, am,* unfitted or unsuited for legal proceedings; (*as*), m. one incompetent to conduct business, a minor, any one not yet of age.

Vyavahāraka, as, m. a dealer, trader.

Vyavahārika, as, ā or *ī, am,* relating to practice or business, transacting business, engaged in business, practical; relating to an action at law or legal process; litigant; one who is party to a suit; customary, usual; (*ikā*), f. practice, usage, custom; a brush, broom; a plant (= *iṅguda*).

Vyavahārin, ī, iṇī, i, customary, usual; acting, transacting, practising (any business or trade); litigant, litigating, engaged in a lawsuit; relating to a legal process or action.

Vy-avahārya, as, ā, am, to be transacted or performed, to be practised (as a duty, trade, business, &c.); actionable, liable to a legal process; to be employed or used; customary, usual.

Vy-avahṛita, as, ā, am, practised, employed, used.

Vy-avahṛiti, is, f. practice, performance, action, process. — *Vyavahṛiti-tattva, am,* n., N. of a part of the Smṛiti-tattva.

व्यवे *vy-ave* (*vi-ava-i*), cl. 2. P. *-avaiti,* *-avaitum,* to go or pass between, separate; (in Vedic grammar) to resolve or separate (by inserting a letter, &c.); to dissolve, decompose.

Vy-avāya, as, m. separation, resolution (into separate parts), decomposition, dissolution, disappearance; dissipation; loose habits; intervention, interval, intervening space; an obstacle, impediment; covering, concealment; sexual intercourse, copulation; purity; (*am*), n. light, lustre.

Vyavāyin, ī, inī, i, separating, resolving (into separate parts), decomposing, pervading, diffusive; lustful; (*ī*), m. a libertine; a drug, aphrodisiac, any substance or liquid possessing stimulating or exciting properties.

Vy-aveta, as, ā, am, separated, resolved, decomposed (into separate parts), different.

व्यश् 1. *vy-aś* (*vi-aś,* see rt. 1. *aś*), cl. 5. A. *-aśnute* (Ved. also frequently P. *-aśnoti*), Perf. *vy-ānaśe* (Vedic forms *vy-ānaṭ* = *vyāpnotu,* Rig-veda VII. 28, 2; *vy-aśyuḥ* = *vyāpnavantu,* Rig-veda I. 73, 5), *-aśitum, -ashṭum,* to reach, attain to, extend to; to obtain, take possession of, possess; to pervade, interpenetrate, fill, occupy; to fall to one's share.

Vy-aśnuvāna, as, ā, am, reaching, occupying, pervading.

Vy-ashṭi, is, f. (according to some fr. *vy-aksh*), singleness, individuality; (in the Vedānta phil.) distributive pervasion, a distributive aggregate, an aggregate or whole viewed as consisting of many separate bodies (e. g. an object, such as man, viewed as a separate part of a whole or constituting a part of the Universal Soul, while he is himself composed of parts or individuals; contra-distinguished from *samashṭi,* q. v.); power; (*is*), m., N. of a preceptor. — *Vyashṭy-abhiprāya, as,* m. regarding (a group of objects) singly or individually.

व्यश् 2. *vy-aś* (*vi-aś,* see rt. 2. *aś*), cl. 9. P. (Ved. also A.) *-aśnāti* (*-aśnīte*), *-aśitum,* to eat up, consume by eating.

व्यश्व *vy-aśva, as, ā, am,* without horses, deprived of horses; (*as*), m., N. of a Vedic Ṛishi (father of Viśva-manas). — *Vyaśva-vat,* ind., Ved. like Vy-aśva.

व्यष्टि *vy-ashṭi.* See above.

व्यस् *vy-as* (*vi-as,* see rt. 2. *as*), cl. 4. P. *-asyati* (anomalous ep. Perf. *vivyāsa* as if fr. a rt. *vyas*), *-asitum,* to throw asunder, cast in different directions, divide, divide into pieces, separate, sever, dispose, arrange; to throw about or in various directions, toss about, scatter, disperse, dispel; to cast aside or away; to throw over, upset, expel, remove.

Vy-asana, am, n. the act of throwing in different directions, separating, separation; individuality; casting away or dispelling (happiness &c.), violation, infraction; calamity, misfortune, ill-luck, evil destiny, fate, fated consequence, destruction, loss, defeat, falling away, fall; setting (as of the sun or moon); sin, fault, vice, crime, bad practice, evil habit (said to arise either from love of pleasure or from anger; ten vices are enumerated in Manu VII. 47, 48, under the first head, viz. *mṛigayā,* hunting; *dyūta* or *aksha,* gambling; *divā-svapna,* sleeping in the day; *parivāda,* calumny; *striyaḥ,* addiction to women; *mada,* drinking spirits; *tauryatrika,* dancing, singing, and instrumental music; *vṛithāṭyā,* idle roaming: and eight are said to proceed from anger, viz. *paiśunya,* tale-bearing; *sāhasa,* violence; *droha,* insidious injury; *īrshyā,* envy; *asūyā,* detraction; *artha-dūshaṇa,* unjust seizure of property; *vāk-pārushya,* violence in words or abuse; *daṇḍa-pārushya,* violence by actual assault: the number and nature of these vices are variously given in other books); punishment, execution (of criminals); fruitless effort; incompetence, inability; throwing one's self into any pursuit, intent application or attachment to any object, inordinate addiction, diligence; air, wind. — *Vyasana-prasārita-kara, as, ā, am,* having the hand stretched forth for (inflicting) calamity. — *Vyasana-prahārin, ī, iṇī, i,* inflicting calamity, giving trouble or pain. — *Vyasana-rakshin, ī, iṇī, i,* preserving from calamity. — *Vyasanākrānta-tva* (°*na-āk*°), *am,* n. distressful condition, grievous distress. — *Vyasanātibhāra* (°*na-at*°), *as, ā, am,* weighed down with misfortunes, overburdened with calamities. — *Vyasanānvita* (°*na-an*°), *as, ā, am,* involved in calamity. — *Vyasanāplata* (°*na-āp*°), *as, ā, am,* overwhelmed with calamity. — *Vyasanārta* (°*na-ār*°), *as, ā, am,* afflicted by calamity or misfortune, suffering pain. — *Vyasanodaya* (°*na-ud*°), *as, ā, am,* followed by or resulting in calamities.

Vyasanin, ī, inī, i, calamitous, unfortunate, unlucky; addicted to any kind of vice or evil practice (as gaming, drinking, &c., see above); vicious, dissolute; attached intently to (any object). — *Vyasanitā,* f. or *vyasani-tva, am,* n. calamitousness, calamity; viciousness, wickedness, dissoluteness; intent attachment.

Vyasanīya, as, m. a vicious person, profligate, libertine.

Vy-asta, as, ā, am, cast apart, thrown asunder, separated, divided, separate, severed, distinct, uncompounded, simple, broken asunder, broken to pieces, shattered; different, manifold, various, changed, altered; thrown or tossed about, scattered, dispersed; agitated, disturbed, troubled, confused, confounded, bewildered; cast aside or away, expelled, removed, spread; thrown upside down, upset, reversed, inverted, disordered, disarranged, out of order, uneven, reverse, inverse, opposite, opposed to, set or struck against; penetrated, pervaded, inherent in or pervading all the several parts of anything, (opposed to *sam-asta*, q. v.); (*am*), ind. severally, separately, partially. — *Vyasta-keśa, as, ī, am*, having dishevelled hair. — *Vyasta-tā*, f. or *vyasta-tva, am*, n. severalty, individuality; several inherence; agitation, bewilderment. — *Vyasta-trairāśika, am*, n. the rule of three inverted. — *Vyasta-pada, am*, n. confused statement of a case (in a court of law), confusion in accusation and defence (as when a man is charged with debt his defence is that he has been struck); a simple or uncompounded word (in gram., opposed to *samasta-pada*, q. v.). — *Vyasta-rātrin-diva, as, ā, am*, dividing or separating night and day. — *Vyasta-vidhi, is*, m. inverted rule, any rule for inversion. — *Vyasta-vṛitti, is, is, i*, (a word) whose proper force or meaning is changed or altered.

Vyastāra, am, n. (said to be fr. *vyasta + āra* fr. rt. 4. *ṛi*), the issue of the fluid from the temples of an elephant.

Vy-asya, ind. having thrown asunder, having thrown or tossed about, having dispersed or scattered; having arranged in order.

Vy-āsa, as, m. distributing or disposing in different directions, distribution or separation into parts, (in Atharva-veda Prātiśākhya III. 68. said to mean 'the disjoined or Pada text'); severing; severalty, distinction, detail; diffusing, extending; diffusion, extension, width, breadth, the breadth or diameter of a circle; a particular measure; a fault in pronunciation, a kind of drawl [cf. *pīḍana, vi-hāra*]; disposing in order, arranging, an arranger, compiler; N. of a celebrated sage and author (often called Veda-vyāsa and regarded as the original arranger of the Vedas &c. and founder of the Vedānta philosophy [see *vedānta*]; he was the son of the sage Parāśara and Satyavatī, who afterwards, as the wife of Śāntanu, gave birth to Vićitra-vīrya and Bhīshma; he was therefore half-brother of these latter; Parāśara met Satyavatī, when quite a girl, as he was crossing the river Jumnā; their child Vyāsa was called Kṛishṇa from his dark complexion, and Dvaipāyana because he was brought forth by Satyavatī on a Dvīpa or island in the Jumnā; when grown up he retired to the wilderness to lead the life of a hermit, but at his mother's request returned to become the husband of Vićitra-vīrya's two childless widows, by whom he was the father of the blind Dhṛita-rāshṭra and of Pāṇḍu; he was also the father of Vidura by a slave girl [see *vidura*, p. 918] and of Śuka, the supposed narrator of the Bhāgavata-Purāṇa: the Vishṇu-Purāṇa III. 3. enumerates twenty-eight Vyāsas or arrangers of the Vedas in the twenty-eight Dvāpara ages of the Vaivasvata Manv-antara; the first Vyāsa is said to have been Svayam-bhū or Brahmā himself, and the twenty-eighth was Kṛishṇa-dvaipāyana: the name Vyāsa seems to have been given to any great compiler or author, and this title is conferred not only on the arranger of the Vedas and the Purāṇas, but also on the compiler of the Mahā-bhārata, the Brahma-sūtra of the Vedānta philosophy, a Dharma-śāstra, the Yoga-sūtra-bhāshya, the Vakra-tuṇḍa-stotra, the Vakra-tuṇḍāshṭaka hymns, and the Śiva-dhanur-veda: the following are synonyms for Vyāsa, Vādarāyaṇa or Bādarāyaṇa, Dvaipāyana, Kṛishṇa-dvaipāyana, Pārāśari, Māṭhara, Kānīna, Sātyavata, Satya-bhārata, Satya-rata); a Brāhman who recites or expounds the Purāṇas &c. in public (= *pāṭhaka-brāhmaṇa*). — *Vyāsa-tīrtha, am*, n., N. of a place; (*as*), m., N. of a commentator. — *Vyāsa-tva, am*, n. the state or title of a compiler. — *Vyāsa-dāsa, as*, m., N. of a chief of the Vaikhānasa sect. — *Vyāsa-deva, as*, m. the divine sage Vyāsa. — *Vyāsa-pūjā*, f. honour paid to an expounder of the Purāṇas. — *Vyāsa-bhāshya-vyākhyā*, f., N. of a commentary by Vāćas-pati. — *Vyāsa-mātṛi, tā*, f. 'mother of Vyāsa,' epithet of Satyavatī. — *Vyāsa-vana, am*, n., N. of a sacred forest. — *Vyāsa-śuka-saṃvāda, as*, m. 'dialogue between Vyāsa and Śuka,' N. of a philosophical discourse on the vanity of everything except religion (said to be extracted from the Mahābhārata). — *Vyāsa-sūtra, am*, n., N. of a work. — *Vyāsa-smṛiti, is*, f., N. of a law-book. — *Vyāsāshṭaka* (°*sa-ash*°), N. of a hymn. — *Vyāsāsana* (°*sa-ās*°), *am*, n. the seat of an expounder of the Purāṇas. — *Vyāseśvara-tīrtha, am*, n., N. of a chapter of the Śiva-Purāṇa.

Vyāsīya, as, ā, am, relating to Vyāsa.

व्यसु *vy-asu, us, us, u*, breathless, without breath, inanimate, lifeless.

व्यह् *vy-ah* (*vi-ah*), Perf. *-āha* (see rt. 3. *ah*), to explain, assign a reason.

व्यह्न *vy-ahna, as, ā, am* (according to Vopadeva III. 42. the loc. may be *vy-ahne, vy-ahani*, or *vy-ahni*), done or happening on separate days; (according to some) done or produced in two days.

व्याकरण *vy-ākaraṇa*. See under *vy-ā-kṛi*.

व्याकीर्ण *vy-ākīrṇa, as, ā, am* (fr. rt. *kṛī* with *ā* and *vi*), scattered or tossed in every direction, thrown about or away. — *Vyākīrṇa-keśara, as, ā, am*, having a disordered or rough mane. — *Vyākīrṇa-mālya-kavara, as, ā, am*, variegated with interspersed garlands. — *Vyākīrṇārćis* (°*ṇa-ar*°), *is, is, is*, Ved. having scattered or divided flames.

व्याकुञ्चित *vy-ākuñćita, as, ā, am*, distorted, crooked, contracted, curved.

व्याकुल *vy-ākula, as, ā, am*, confounded, confused, agitated, discomposed, bewildered, perplexed, troubled, dimmed, overcome with fear; busily occupied about anything. — *Vyākula-ćitta, as, ā, am*, or *vyākula-ćetas, ās, ās, as*, or *vyākula-manas, ās, ās, as*, or *vyākulātman* (°*la-āt*°), *ā, ā, a*, agitated or perplexed in mind, flurried, having a mind distracted with grief. — *Vyākula-tā*, f. or *vyākula-tva, am*, n. perturbation, agitation, perplexity, bewilderment, alarm. — *Vyākuli-kṛi*, cl. 8. P. *-karoti, -kartum*, to bewilder, render confused or perplexed, trouble. — *Vyākulī-bhū*, cl. 1. P. *-bhavati*, &c., to become perplexed. — *Vyākulendriya* (°*la-in*°), *as, ā, am*, having the senses bewildered, one who has lost his senses, discomposed, ruffled.

Vyākulaya, Nom. P. *vyākulayati, -yitum*, to agitate, flurry, confuse, frighten.

Vyākulita, as, ā, am, agitated, flurried, perplexed, confounded, alarmed.

व्याकूति *vy-ākūti, is*, f. wrong or evil intention, fraud, deception, disguise (= *bhaṅgi*).

व्याकृ *vy-ā-kṛi* (*vi-ā-*), cl. 8. P. A. *-karoti, -kurute, -kartum*, to undo, decompose, analyse, separate, divide; to expound, explain, utter.

Vy-ākaraṇa, am, n. undoing, analysis, explaining, expounding; grammatical analysis, grammar (regarded as one of the Vedāṅgas, see *vedāṅga*, p. 964, col. 3). — *Vyākaraṇa-prakriyā*, f. grammatical formation of a word, etymology. — *Vyākaraṇa-siddha, as, ā, am*, established by grammar, conformable to grammar, grammatical. — *Vyākaraṇāgama* (°*ṇa-āg*°), *as*, m. traditional rules of grammar.

Vy-ākāra, as, m. transformation, change of form, distortion, deformity.

Vy-ākṛita, as, ā, am, analysed, decomposed, separated, expounded, explained, made clear; transformed, disfigured, deformed, distorted, changed.

Vy-ākṛiti, is, f. analysing, explaining, making clear; grammar; change of form, development.

Vy-ākṛitya, ind. having separated.

व्याकृष् *vy-ā-kṛish* (*vi-ā-*), cl. 1. P. *-karshati, -karshṭum, -krashṭum*, to draw or drag in different directions, draw apart, separate; to draw off or away, take off, put off, throw off; to remove.

Vy-ākṛishṭa, as, ā, am, drawn off, taken off, thrown off.

व्याकोश *vy-ākośa, as, ā, am*, expanded, blossomed, blown (as a flower).

Vy-ākosha, as, ā, am, = *vy-ākośa* above.

व्याक्रुश् *vy-ā-kruś* (*vi-ā-*), cl. 1. P. *-krośati, -kroshṭum*, to cry out aloud, complain, lament.

Vy-ākrośat, an, antī, at, crying out aloud, making loud lamentations.

व्याक्षिप् *vy-ā-kship* (*vi-ā-*), cl. 6. P. A. *-kshipati, -te, -ksheptum*, to throw or toss about; to carry away; to stretch out or forth, open; to shoot off (as a bow).

Vy-ākshipta, as, ā, am, tossed hither and thither, tossed about; torn asunder, carried away, distracted, stretched out, stretched forth. — *Vyākshipta-manas, ās, ās, as*, or *vyākshipta-hṛidaya, as, ā, am*, having the mind or heart tossed about, distracted in mind.

Vy-ākshepa, as, m. throwing or tossing about; obstruction, hinderance, delay, (*a-vyākshepa*, absence of delay.)

व्याक्षोभ *vy-ā-kshobha, as*, m. commotion, perturbation, agitation, disturbed state, disturbance.

व्याख्या 1. *vy-ā-khyā* (*vi-ā-*), cl. 2. P. *-khyāti, -khyātum*, to explain in detail, expound, interpret, illustrate; to speak at length, tell in full; to relate, narrate, tell (a story); to communicate, inform; to name, call: Pass. *-khyāyate*, to be explained: Desid. *-ćikhyāsati*, to intend or wish to explain, be about to expound.

2. *vy-ākhyā*, f. explanation, exposition, interpretation, gloss, comment, paraphrase. — *Vyākhyāgamya* (°*yā-ag*°), *am*, n. anything which can only be understood by explanation, a kind of *uttarābhāsa*, q. v.; indistinct assertion or declaration (said to proceed from grammatical inaccuracy or faulty construction), any obscure statement or passage. — *Vyākhyā-sudhā*, f. 'nectar of exposition,' N. of a commentary on the Amara-kosha by Bhānuji-dīkshita.

Vy-ākhyāta, as, ā, am, explained in detail, expounded, interpreted, illustrated; spoken in full, related, narrated, told, spoken, said; conquered, overcome (?).

Vy-ākhyātavya, as, ā, am, requiring to be expounded or commented upon.

Vy-ākhyātṛi, tā, m. an explainer, commentator, expounder.

Vy-ākhyāna, am, n. explaining, expounding, commenting; explanation, exposition; gloss, comment, interpretation. — *Vyākhyāna-yogya, as, ā, am*, deserving exposition.

Vy-ākhyeya, as, ā, am, to be explained or expounded, to be described.

Vyāćikhyāsita-grantha, as, m. one who is about to explain a book.

व्याघट्टन *vy-āghaṭṭana, am*, n. (fr. rt. *ghaṭṭ* with *ā* and *vi*), rubbing together, friction; churning.

Vy-āghaṭṭita, as, ā, am, rubbed together, rubbed; churned, stirred.

व्याघात *vy-āghāta, as*, m. (fr. *vy-ā-han*), striking against, beating, wounding, destroying, destruction; a blow, stroke; obstacle, impediment, hinderance; the thirteenth of the astronomical Yogas; the tree Cassia Fistula; a particular figure of rhetoric (described as the production of two different effects from a similar cause or by similar agency); contradiction, inconsistency of statement.

Vy-āghātaka, as, ā or *ikā, am*, striking against, opposing, thwarting, hindering, impeding, resisting; one who opposes or resists, an obstructor.

Vy-āghātin, ī, inī, i, one who strikes against or opposes or resists, an opposer; obstructing, opposing, resisting.

व्याघुट् *vy-ā-ghuṭ (vi-ā-),* cl. 1. A. *-ghoṭate,* cl. 6. P. *-ghuṭati, -ghoṭitum,* to turn back, return.
Vy-āghuṭita, as, ā, am, turned back, returned.
Vy-āghuṭya, ind. having returned.

व्याघुष् *vy-ā-ghush (vi-ā-),* cl. 1. P. *-ghoshati, -ghoshitum,* to sound aloud: Caus. *-ghoshayati, -yitum,* to call out aloud, shout or proclaim aloud.
Vy-āghushṭa, as, ā, am, sounded aloud, loud-sounding, resounding.
Vy-āghoshayat, an, antī, at, proclaiming aloud.

व्याघूर्ण् *vy-ā-ghūrṇ (vi-ā-),* cl. 1. P. A. *-ghūrṇati, -te, -ghūrṇitum,* to whirl or wave about, shake to and fro.
Vy-āghūrṇamāna, as, ā, am, whirling or waving about.
Vy-āghūrṇita, as, ā, am, whirled about, tossed hither and thither, wheeled about, agitated, whirling round, tottering, shaking about, waving.

व्याघृ *vy-ā-ghṛi (vi-ā-),* Caus. *-ghārayati, -yitum,* Ved. to sprinkle round or over, besprinkle.
Vy-āghāraṇa, am, n. the act of sprinkling.
Vy-āghārita, as, ā, am, besprinkled, sprinkled with oil or ghee.

व्याघ्र *vyāghra, as,* m. (fr. rt. *ghrā* with *ā* and *vi*), a tiger, (*ćitra-vyāghra,* 'spotted tiger,' a hunting leopard; in the Vahni-Purāṇa tigers are said to be the offspring of Kaśyapa's wife, Daṇshṭrā); any eminent person, best, pre-eminent (at the end of a comp., cf. *purusha-v°* and see *ṛishabha, siṇha,* which are also used as the last member of compounds to express 'eminence'); a red variety of the castor-oil plant (= *raktairaṇḍa*); the tree Pongamia Glabra or Galedupa Arborea (= *karañja*); N. of the author of a law-book; (*ī*), f. a female tiger, tigress; a sort of prickly nightshade, Solanum Jacquini (= *kaṇṭakārī*). — *Vyāghra-ćarman, a,* n. a tiger's skin. — *Vyāghraćarma-maya, as, ī, am,* made of a tiger's skin. — *Vyāghra-tā,* f. or *vyāghra-tva, am,* n. the state or condition of a tiger. — *Vyāghra-dala, as,* m. the castor-oil tree or a red variety of it. — *Vyāghra-nakha, as,* m. a tiger's claw; a particular plant (= *snuhī*); a kind of perfume; (*am*), n. a kind of medicinal herb with a fragrant root, (in Hindī called *baghnahā*); a sort of perfume, (in this sense also *ī,* f.); a scratch, impression of a finger-nail. — *Vyāghra-nakhaka, am,* n. 'tiger's claw,' a scratch, the impression of a finger-nail. — *Vyāghra-nāyaka, as,* m. 'tiger-leader,' a jackal. — *Vyāghra-pād, -pāt, -padī, -pāt,* tiger-footed; (*pād*), m., N. of the author of Ṛig-veda IX. 97, 16–18 (having the patronymic Vāsishṭha); N. of a grammarian and author of a law-book. — *Vyāghra-pāda, as,* m. 'tiger-footed,' N. of a lawgiver; the plant Flacourtia Sapida (= *vi-kankata*). — *Vyāghra-puććha, as,* m. a tiger's tail; the castor-oil tree, Palma Christi or Ricinus Communis. — *Vyāghra-pura, am,* n. 'tiger's town,' N. of a town. — *Vyāghra-bhūti, is,* m., N. of a grammarian. — *Vyāghra-vadhū, ūs,* f. the female of a tiger, a tigress. — *Vyāghra-śvan, ā,* m. a tiger-like dog. — *Vyāghrāṭa* (°*ra-aṭa*), *as,* m. a skylark (= *bharad-rāja*). — *Vyāghrādanī* (°*ra-ad°*), f. a particular plant (= *tri-vṛitā*). — *Vyāghrāsya* (°*ra-ās°*), *am,* n. the mouth or face of a tiger; (*as*), m. 'tiger-faced,' a cat.
Vyāghrī, f. See under *vyāghra* above.

व्याङ्गि *vyāngi, is,* m. a patronymic from Vy-anga.

व्याचक्ष् *vy-ā-ćaksh (vi-ā-),* cl. 2. A. *-ćashṭe, -ćashṭum,* to recite, rehearse (Ved.); to explain, comment upon.
Vy-āćakshāṇa, as, ā, am, reciting; explaining.

व्याज *vy-āja, as,* m. (fr. *vy-aj*), deceit, deception, fraud, craft, art, cunning; disguise (either of purpose or of person); semblance, appearance, pretext, pretence (sometimes at the end of comps., e. g. *mṛigayā-vyājena,* under the pretext of hunting); contrivance, means; wickedness. — *Vyāja-nindā,* f. 'artful censure,' a particular figure of rhetoric (praise veiled under apparent censure); ironical praise. — *Vyāja-bhānu-jit, t,* m. a proper N. — *Vyāja-stuti, is,* f. 'artful praise,' indirect eulogy, praise or censure conveyed in language that expresses the contrary (as when from blame praise is expressed, and when from praise blame); ironical commendation. — *Vyājī-kṛi,* cl. 8. P. *-karoti,* &c., to hold out as a pretence or pretext. — *Vyājī-kṛitya,* ind. having held out as a pretext, having pretended (= *apadiśya*). — *Vyājokti* (°*ja-uk°*), *is,* f. covert allusion (intended to mislead), innuendo.

व्याड *vyāḍa, as,* m. (said to be fr. rt. 1. *aḍ* with *vi*), a snake; a carnivorous animal, beast of prey; N. of Indra; a villain, rogue; a proper N.; [cf. *vyāla.*] — *Vyāḍāyudha* (°*ḍa-āy°*), *am,* n. a sort of vegetable perfume (= *vyāghra-nakha*).
Vyāḍi, is, m. (a patronymic fr. *vyāḍa*), N. of a celebrated grammarian and lexicographer (= *vindhya-vāsin, nandinī-tanaya,* q. q. v. v.).
Vyāḍīya, as, m. a follower of Vyāḍi.

व्यातन् *vy-ā-tan (vi-ā-),* cl. 8. P. A. *-tanoti, -tanute, -tanitum,* to stretch out, extend; to spread about or over, (*vyātenire,* they were spread about, Kirāt. XV. 42); to display; to produce, cause.

व्यात्युक्षी *vy-āty-ukshī,* f. (probably fr. rt. 1. *uksh* with *ati, ā,* and *vi,* cf. *vy-ābhy-ukshī*), bathing together for amusement, mutual splashing and sporting in water (= *rasikānām anyonyaṃ jala-krīḍanam*).

व्यादा *vy-ā-dā (vi-ā-),* cl. 3. P. A. *-dadāti, -datte, -dātum,* to open wide, open, separate; to open the mouth, (also with *mukham* or similar words added); to make large or broad.
Vy-ātta, as, ā, am, opened, open, wide open, spread, extended, expanded, vast; (*am*), n. the open mouth. — *Vyāttānana* (°*ta-ān°*) or *vyāttāsya* (°*ta-ās°*), *as, ā, am,* open-mouthed.
Vy-ādadāna, as, ā, am, opening (especially the mouth).
Vy-ādāna, am, n. opening, setting open or ajar.
Vy-ādāya, ind. having opened; having opened the mouth, having gaped (with wonder &c.); with the mouth open.
Vy-ādita, as, ā, am (ep. for *vy-ātta*), opened (applied especially to the mouth). — *Vyāditāsya* (°*ta-ās°*), *as, ā, am,* open-mouthed.

व्यादिश् *vy-ā-diś (vi-ā-),* cl. 3. 6. P. *-dideshṭi, -diśati, -deshṭum,* to point out separately, divide among, distribute; to point out, show; to explain, inform, teach; to prescribe, order, charge, command (with acc. of the person); to assign, appoint (to any duty); to give an order or command; to speak about any one (acc.); to declare, foretel.
Vy-ādiśa, as, m., N. of Vishṇu.
Vy-ādiśya, ind. having pointed out, having prescribed or ordered, &c.
Vy-ādishṭa, as, ā, am, assigned or divided separately, distributed; pointed out, explained, instructed, taught; prescribed, ordered, charged, commanded; declared, indicated, foretold.

व्यादीर्घ *vy-ādīrgha, as, ā, am,* very long or extended.

व्यादृश् *vy-ā-dṛiś,* Pass. *-dṛiśyate,* to be clearly seen or visible.

व्याध *vyādha.* See under rt. *vyadh,* p. 974, col. 1.

व्याधा *vy-ā-dhā (vi-ā-),* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to separate, divide, distract: Pass. *-dhīyate,* Ved. to be separated or divided; to be out of health, feel unwell; [cf. *vyādhi* below.]
Vy-āhita, as, ā, am, Ved. diseased, unwell, ill, sick.

व्याधाम *vy-ādhāma, as,* m. (said to be fr. rt. *dhmā* with *ā* and *vi,* but perhaps fr. *vy-ā-dhā,* cf. also *vy-ādhāva* below), Indra's thunderbolt (= *vajra*).

व्याधाव *vy-ādhāva.* See under *vy-ā-dhū.*

व्याधि *vyādhi, is,* m. (probably to be connected with *vy-ā-dhā* above, but also derived fr. rt. *vyadh,* and perhaps connected with 2. *ā-dhi*), pain, sickness, ailment, disease (in general); leprosy; N. of a son of Mṛityu or Death. — *Vyādhi-kara, as, ī, am,* causing sickness, unhealthy. — *Vyādhi-grasta* or *vyādhi pīḍita, as, ā, am,* seized or afflicted with disease. — *Vyādhi-ghāta, as,* m. 'illness-destroyer,' the tree Cassia Fistula (= *ārag-badha*). — *Vyādhi-ghna, as, ī, am,* removing or destroying disease. — *Vyādhi-durbhiksha-pīḍita, as, ā, am,* afflicted with sickness and famine. — *Vyādhi-nigraha, as,* m. suppression of disease. — *Vyādhi-nirjaya, as,* m. the subduing a disease. — *Vyādhi-bahula, as, ā, am,* frequently visited with disease (as a village). — *Vyādhi-bhaya, am,* n. fear of disease. — *Vyādhi-yukta, as, ā, am,* suffering from illness, diseased, sick. — *Vyādhi-rahita, as, ā, am,* free from disease, convalescent. — *Vyādhi-hantṛi, tā, trī, tṛi,* destroying or removing disease; (*tā*), m. a kind of plant (= *vārāhī-kanda*). — *Vyādhy-ārta, as, ā, am,* pained with or suffering from disease. — *Vyādhy-upaśama, as,* m. allaying or curing diseases.
Vyādhita, as, ā, am, diseased, sick, ill, ailing.
3. *vyādhin, ī, inī, i,* diseased, sick, ill.

व्याधू *vy-ā-dhū (vi-ā-),* cl. 5. P. A. *-dhūnoti, -dhūnute* (later also *-dhunoti, -dhunute*), *-dhavitum, -dhotum,* to shake to and fro, move or toss about.
Vy-ādhāva, as, m. Indra's thunderbolt; [cf. *vy-ādhāma.*]
Vy-ādhuta, as, ā, am, shaken about, tossed hither and thither, shaking, trembling, tremulous.
Vy-ādhunvat, an, atī, at, shaking or waving about.
Vy-ādhūta, as, ā, am, shaken about, agitated.
Vy-ādhūya, ind. having shaken or waved about.
Vy-ādhūyamāna, as, ā, am, being shaken or tossed about, being moved hither and thither, being fanned; flickering.

व्यान *vy-āna, as,* m. (fr. rt. *an* with *ā* and *vi*), one of the five vital airs (that which circulates or is diffused through the body, see *prāṇa*).

व्यानम् *vy-ā-nam (vi-ā-),* cl. 1. P. A. *-namati, -te,* &c., to bend or bow down.
Vy-ānata, as, ā, am, bent down, having the face bent towards the ground; (*am*), n. a kind of coitus. — *Vyānata-karaṇa, am,* n. the posture assumed in the preceding kind of coitus.

व्यानशि *vy-ānaśi, is, is, i* (fr. *vy-aś*), Ved. one who has pervaded, pervading, penetrating, (Sāy. *vy-ānaśiḥ* = *vyāpnuvat,* Ṛig-veda III. 49, 3; in Naigh. III. 1. *vyānaśiḥ* is enumerated among the *bahu-nāmāni.*)
Vy-ānaśin, ī, inī, i, Ved. pervading, (Sāy. = *vyāpana-śīla.*)

व्यानह् *vy-ā-nah,* cl. 4. P. A. *-nahyati, -te, -naddhum,* to connect mutually, intersperse, interweave.
Vy-ānaddha, as, ā, am, connected mutually, interspersed.

व्यानी *vy-ā-nī,* cl. 1. P. A. *-nayati, -te, -netum,* Ved. to pour in separately.

व्याप् *vy-āp (vi-āp),* cl. 5. P. *-āpnoti* (sometimes also A. *-āpnute*), *-āptum,* to reach through,

spread through, go everywhere, overspread, pervade, permeate, fill up, occupy, cover, fill; to reach as far as, extend to: Pass. *-āpyate*, &c.: Caus. *-āpayati*, &c.: Desid. *vīpsati*; [cf. *vīpsā*.]

Vy-āpaka, *as*, *ikā*, *am*, pervading, diffusive, comprehensive, going everywhere, widely spreading, extending over the whole of anything, extensive, invariably concomitant or inherent; (in law) comprehending all the points of an argument, pervading the whole plea; (*as*), m. (in logic) 'the pervader,' a pervading attribute, one invariably concomitant (i.e. always found where some other is found); (*ikā*), f. an impudent woman; (*am*), n. an invariably concomitant or inherent property or characteristic.—*Vyāpaka-tā*, f. or *vyāpaka-tva*, *am*, n. pervasion, diffusion, extensiveness, comprehensiveness; invariable concomitance or inherence.—*Vyāpaka-nyāsa*, *as*, m. (in the Tantra system) a particular disposition or arrangement of mystical texts over the whole person, (according to Śabda-k. = *śirastaḥ pādāntam pādataḥ śiro 'ntam mūla-mantra-vinyāsaḥ*.)

Vy-āpana, *am*, n. the act of spreading through or throughout, pervading, penetrating, penetration, filling up; covering.

Vy-āpanīya, *as*, *ā*, *am*, fit to be pervaded or penetrated, permeable.

Vy-āpita, *as*, *ā*, *am* (fr. the Caus.), filled up, filled.

Vyāpin, *ī*, *inī*, *i*, reaching through, pervading, extending over or to, covering; all-pervading, diffusive, comprehensive, co-extensive, invariably inherent or concomitant; (*ī*), m. 'the pervader,' N. of Vishṇu; a pervading property or characteristic.—*Vyāpi-tva*, *am*, n. the state of pervading, extensiveness, extent, pervasion, diffusedness.

Vy-āpta, *as*, *ā*, *am*, spread through, pervaded, pervading, extended, thoroughly occupied or penetrated by (as the universe by spirit, &c.); encompassed, surrounded; filled up, full; comprehended or included (under a general notion); having inherent properties, invariably attended or accompanied (e.g. smoke is invariably attended by fire or necessarily includes or implies fire); obtained, possessed, possessed of; celebrated, famous; placed, fixed; open, outspread, expanded.—*Vyāpta-tama*, *as*, *ā*, *am*, most diffused.—*Vyāptāntara* (°*ta-an*°), *as*, *ā*, *am*, having intervals or holes or recesses filled up.

Vy-āpti, *is*, f. the act or state of pervading, pervasion, pervadedness, permeation, pervading inherence, the inherent and inseparable presence of any one thing in another (as of oil in sesamum seed, heat in fire, &c.), universal pervasion, inseparable involvedness, invariable concomitance, invariable attendance on an ascertained sign, universal distribution (in logic), universal accompaniment of the middle term by the major (e.g. smoke is always pervaded by fire or fire is necessarily involved in smoke; it is this idea of pervasion that constitutes the peculiarity of the Hindū syllogism); universality, universal or general rule or law without an exception; omnipresence, ubiquity (as a divine attribute); fulness; obtaining, gaining, acquiring.—*Vyāpti-karman*, *ā*, *ā*, *a*, Ved. whose function is diffusion.—*Vyāpti-graha*, *as*, m. apprehension of a general proposition or of universal concomitance, induction.—*Vyāpti-jñāna*, *am*, n. knowledge of pervading inherence or of the presence of invariably concomitant properties.—*Vyāpti-niśćaya*, *as*, m. (in logic) the ascertainment of pervading inherence or universal concomitance.—*Vyāpti-mat*, *ān*, *atī*, *at*, possessing pervasion, universally diffused, pervading; pervaded, attended by.—*Vyāpti-lakshaṇa*, *am*, n. sign or proof of universal pervasion or of the invariable attendance of an inherent property or characteristic.

Vy-āpnuvāna, *as*, *ā*, *am*, pervading, permeating, penetrating.

1. *vy-āpya*, ind. having pervaded, having penetrated, &c.

2. *vy-āpya*, *as*, *ā*, *am*, permeable, penetrable; capable of being attended by any inherent characteristic or constantly pervaded or accompanied by it; (*am*), n. that which may be the site or locality of universal pervasion or of an invariably concomitant cause or characteristic (e.g. smoke is invariably pervaded by fire); the sign or middle term of an inference, the proof, reason, cause (= *sādhana*, *hetu*); a particular medicinal plant, Costus Speciosus (= *kushṭha*).—*Vyāpya-tā*, f. or *vyāpya-tva*, *am*, n. permeableness, the state or capacity of being invariably pervaded or attended by; capacity of obtaining.—*Vyāpyatvāsiddhi* (°*va-as*°), *is*, f. (in logic) imperfect conclusion (i.e. where the alleged invariableness of concomitancy is not real).

Vy-āpyamāna, *as*, *ā*, *am*, being pervaded, being permeated or penetrated.

व्यापद् 1. *vy-ā-pad* (*vi-ā-*), cl. 4. A. *-padyate*, *-pattum*, to fall away, fall down, fall into misfortune, perish; to disappear, be inaudible (as a sound): Caus. *-pādayati*, *-yitum*, to cause to perish, destroy, kill; to make worse, injure, hurt, spoil.

Vy-āpatti, *is*, f. falling into misfortune, ruin; change, substitution of one thing for another, (*varṇa-v*°, substitution of one letter for another; as the change of Visarga into its corresponding sibilant.)

2. *vy-āpad*, *t*, f. death, decease; ruin, disease, calamity; derangement.

Vy-āpanna, *as*, *ā*, *am*, fallen into misfortune, miscarried, failed; dead, deceased, expired, killed, perished; diseased; deranged, disordered; hurt, injured; changed, altered, substituted (as one letter or symbol for another, especially applied to the change of the Visarjanīya or Visarga to its corresponding sibilants; when this symbol remains unchanged it is called *Vikrānta*).

Vy-āpāda, *as*, m. destroying, destruction, ruin, injury, evil design, the wish or project to injure another.

Vyāpādaka, *as*, *ikā*, *am*, destructive, murderous.

Vy-āpādana, *am*, n. the act of destroying, destruction, killing, slaying; malice.

Vy-āpādanīya, *as*, *ā*, *am*, to be killed, liable to death, worthy of death or destruction.—*Vyāpādanīya-tā*, f. the necessity of being killed.

Vy-āpādayitavya or *vy-āpādya*, *as*, *ā*, *am*, to be killed, to be put to death.

Vy-āpādita, *as*, *ā*, *am*, destroyed, killed, slain; hurt, injured.—*Vyāpādita-vat*, *ān*, *atī*, *at*, one who has killed or destroyed.

व्यापृ *vy-ā-pṛi* (*vi-ā-*), cl. 6. A. *-priyate*, *-partum*, to be occupied or engaged in (with loc.); to be busy or occupied about anything (with *artham* or *hetoḥ* at the end of a comp.), be employed or placed in any office: Caus. *-pārayati*, *-yitum*, to cause to be employed, set to work, set in motion or action; to occupy with, engage upon (with loc., rarely with inst.); to employ, use, apply to any use or purpose, entrust with, charge, commission, place (in any office); to place, set, fix (e.g. *vyāpārayāmāsa karam*, he placed his hand; *vyāpārayāmāsa vilocanāni*, he fixed his eyes).

Vy-āpāra, *as*, m. occupation, employment, business, trade, profession; exercise, practice, exertion, activity; work, affair, operation, action, act, transaction, doing, performance.—*Vyāpārāveśa* (°*ra-āv*°), *as*, m. the arising of a determination or resolve (in phil.).

Vy-āpārayat, *an*, *antī*, *at*, setting to work, employing; busying, exercising; placing; moving.

Vy-āpārita, *as*, *ā*, *am*, made to be busy, set to work, engaged, occupied, employed.

Vyāpārin, *ī*, *iṇī*, *i*, occupied, busy; transacting business; engaged in trade, a dealer, trader, agent; exercising, practising; causing action or motion, moving, motive.

Vy-āpṛita, *as*, *ā*, *am*, occupied, engaged or occupied in (with loc.), engaged, employed, busy, appointed to any office; (*as*), m. a minister, employé, chargé d'affaires (= *karma-saćiva*).

Vy-āpriyamāṇa, *as*, *ā*, *am*, being occupied or engaged in (with loc.).

व्याप *vy-āpta*, *vy-āpti*. See col. 1.

व्याभञ्ज् *vy-ā-bhañj* (*vi-ā-*), cl. 7. P. *-bhanakti*, *-bhanktum*, to break to pieces, shatter.

Vy-ābhagna, *as*, *ā*, *am*, broken to pieces, shattered.

व्याभाष् *vy-ā-bhāsh* (*vi-ā-*), cl. 1. A. *-bhāshate*, *-bhāshitum*, to speak to, address; to profess, declare.

Vy-ābhāshamāṇa, *as*, *ā*, *am*, speaking to, addressing.

Vy-ābhāshita, *as*, *ā*, *am*, spoken to, addressed; spoken, pronounced [cf. *duḥkha-v*°]; (*am*), n. a speech.

व्याभुज् *vy-ā-bhuj* (*vi-ā-*), cl. 6. P. *-bhujati*, *-bhoktum*, to bend.

Vy-ābhugna, *as*, *ā*, *am*, bent.

व्याभ्युक्षी *vy-ābhy-ukshī*, f. (probably fr. rt. 1. *uksh* with *abhi*, *ā*, and *vi*, cf. *vy-āty-ukshī*), gamboling in water, bathing for pleasure.

व्याम *vyāma*, *as*, m. (probably for *vy-āyāma*, q.v.), a fathom or the space between the tips of the fingers of either hand when the arms are extended; disregard, disrespect (?); smoke (?).

Vyāmana, *am*, n. = *vyāma* above.

व्यामर्ष 1. *vy-āmarsha*, *as*, m. (fr. rt. 1. *mṛish* with *ā* and *vi*), impatience.

व्यामर्श 2. *vy-āmarsha*, *as*, m. (fr. rt. 1. *mṛiś* with *ā* and *vi*), rubbing out, erasure.

1. *vy-āmṛishṭa*, *as*, *ā*, *am*, rubbed out, effaced, rubbed.

व्यामिश्र *vy-ā-miśra*, *as*, *ā*, *am*, intermixed, blended together, mingled, confused.

व्यामील्य *vy-ā-mīlya*, ind. (fr. rt. *mīl* with *ā* and *vi*), having closed and opened, having twinkled, &c.

व्यामुच् *vy-ā-muć* (*vi-ā-*), cl. 6. P. A. *-muñćati*, *-te*, *-moktum*, to emit, discharge.

Vy-āmoka, *as*, m. release or freeing from, getting rid of.

व्यामुह् *vy-ā-muh* (*vi-ā-*), cl. 4. P. *-muhyati*, &c., to become stupified or bewildered, to be infatuated: Caus. *-mohayati*, *-yitum*, to stupify, bewilder, perplex, infatuate.

Vy-āmūḍha, *as*, *ā*, *am*, entirely stupified, thoroughly infatuated or bewildered, bewitched.

Vy-āmoha, *as*, m. bewilderment, embarrassment, error, foolishness.

Vy-āmohita, *as*, *ā*, *am*, bewildered, infatuated.

व्यामृज् *vy-ā-mṛij* (*vi-ā-*), cl. 2. P. *-mārshṭi*, &c., to rub off.

2. *vy-āmṛishṭa*, rubbed off.—*Vyāmṛishṭa-tilaka*, *as*, *ā*, *am*, one who has the Tilaka mark rubbed off.

व्यायम् *vy-ā-yam* (*vi-ā-*), cl. 1. P. *-yaććhati* (Ved. and ep. also A. *-te*), *-yantum*, *-yamitum*, to draw apart or asunder, stretch or draw out, extend; to drag or tear off (P.); to struggle or contend about (loc.), fight together (usually A.); to make efforts, strive, endeavour; to sport, dally: Caus. *-yamayati* or *-yāmayati*, *-yitum*, to cause to stretch out or struggle, make great effort or exertion, take exercise.

Vy-āyaććhat, *an*, *antī*, *at*, struggling or contending about.

Vy-āyaććhamāna, *as*, *ā*, *am*, struggling or contending together; fighting, quarrelling.

Vy-āyata, *as*, *ā*, *am*, drawn asunder, separated, drawn out, extended, long, tall; expanded, wide open; exercised, disciplined; busy, engaged, occupied; hard, firm; mighty, powerful, strong, intense, deep, much, excessive; (*am*), ind. excessively.—*Vyāyata-tva*, *am*, n. firmness.—*Vyāyata-pāta*, *as*, m. a strong or intense blow, a deep stroke (= *avagāḍha*).

Vy-āyāma, *as*, m. drawing or stretching out; a particular measure of length (= a fathom measured by the two extended arms, cf. *vyāma*); struggling,

struggle, contention; fatigue, labour; exercise, exertion, manliness, manly effort, athletic or gymnastic exercise (e. g. playing with heavy clubs, drawing a bow with a chain in place of a string, alternate rising and falling at full length on the ground, &c.); business, occupation; a difficult passage or impassable defile, any difficulty. — *Vyāyāma-śīla, as, ā, am,* accustomed to exertion or exercise, fond of taking exercise, active, robust, athletic.

Vyāyāmika, as, ī, am, relating to exercise or exertion, gymnastic, athletic.

Vyāyāmin, ī, inī, i, taking exercise, undergoing fatigue, active, athletic.

Vy-āyāmya, ind. having made exertion or effort, having taken exercise, having practised gymnastics, having made to undergo exercise or exertion.

व्यायुज् *vy-ā-yuj (vi-ā-),* cl. 7. P. A. *-yunakti, -yuṅkte, -yoktum,* to disunite, separate, part, become disunited.

Vy-āyujya, ind. having disjoined or separated.

Vy-āyoga, as, m. a kind of dramatic representation or composition in one act (belonging to the Prakaraṇa class, and describing some military or heroic exploit in which no part of the interest is derived from female participation, the sentiment of love being thereby excluded).

व्यारब्ध *vy-ā-rabdha, as, ā, am* (fr. rt. *rabh* with *ā* and *vi*), Ved. held on every side, upheld, maintained, properly carried into effect.

व्याल *vyāla, as, ā, am* (connected with *vyāḍa,* q. v.), wicked, villainous, bad; cruel, fierce; vicious; *(as),* m. a villain, cheat, rogue; a snake; a beast of prey; a tiger; a hunting leopard; a vicious elephant; a king; N. of Vishṇu; a species of the Daṇḍaka metre; *(ī),* f. a female snake; [cf. Old Germ. and Angl. Sax. *al.*] — *Vyāla-khaḍga, as,* m. = *vyāla-nakha* below. — *Vyāla-gandhā,* f. the ichneumon plant (= *nākulī*). — *Vyāla-grāha, as,* m. a snake-catcher. — *Vyāla-grāhin, ī,* m. a snake-catcher, one who lives by catching and exhibiting snakes. — *Vyāla-jihvā,* f. a kind of plant (= *mahā-samaṅgā*). — *Vyāla-tama, as, ā, am,* very fierce or cruel. — *Vyāla-danshṭra, as,* m. a kind of plant (= *go-kshura*). — *Vyāla-nakha, as,* m. a kind of medicinal herb with a fragrant root (in Hindī called *baghnahā* = *vyāghra-nakha*). — *Vyāla-pattrā,* f. a kind of cucumber (= *ervāru*). — *Vyāla-pāṇi-ja, as,* m. = *vyāla-nakha.* — *Vyāla-bala, as,* m. = *vyāla-nakha.* — *Vyāla-mṛiga, as,* m. a fierce animal, wild stag; a hunting leopard. — *Vyāla-rūpa, as,* m. epithet of Śiva. — *Vyāla-vat,* ind. like a serpent; like a beast of prey. — *Vyālāyudha* (°*la-āy*°), *as, am,* m. n. a sort of vegetable perfume (= *vyāla-nakha, nakhī, vyāḍāyudha*).

Vyālaka, as, m. a vicious elephant.

व्यालम्ब् *vy-ā-lamb,* cl. 1. A. *-lambate, -lambitum,* to hang down; to stay behind, linger, delay.

Vy-ālamba, as, m. the red Ricinus or castor-oil plant.

व्यालिख् *vy-ā-likh (vi-ā-),* cl. 6. P. *-likhati, -lekhitum,* to scratch or scrape against, rub against, touch, graze; to make an incision, scratch, draw lines, write.

Vy-ālikhat, an, atī or *antī, at,* scratching, scraping, piercing; touching, grazing, extending to; drawing lines, delineating.

व्यालीन *vy-ālīna, as, ā, am* (fr. rt. *lī* with *ā* and *vi*), clinging or sticking close together, clustering, dense, thick.

व्यालुड् *vy-ā-luḍ,* Caus. *-loḍayati, -yitum,* to stir about, agitate.

Vy-āloḍita, as, ā, am, = *mathita,* stirred about, agitated.

व्यालुप् *vy-ā-lup (vi-ā-),* cl. 6. P. *-lumpati, -loptum,* to take away, carry off, remove: Pass. *-lupyate,* to be broken asunder or destroyed, be divided, be removed, to disappear.

व्यालू *vy-ā-lū (vi-ā-),* cl. 9. P. A. *-lunāti, -lunīte, -lavitum,* to cut off, cut away.

Vy-ālūna, as, ā, am, cut off. — *Vyālūna-mūrdhaja, as, ā, am,* one who has the hair cut off.

व्यालोल *vy-ālola, as, ā, am,* rolling about, quivering, tremulous, shaking, waving. — *Vyālola-kuntala-kalāpa-vat, ān, atī, at,* having dishevelled locks of hair.

व्याळि *vyāḷi* = *vyāḍi,* q. v.

व्यावकलन *vy-āvakalana, am,* n. = *vy-avakalana,* subtraction (in arithmetic).

Vy-āvakalita, as, ā, am, subtracted.

व्यावक्रोशी *vy-āvakrośī,* f. (fr. rt. *kruś* with *ava, ā,* and *vi*), mutual abuse or imprecation.

व्यावप् *vy-ā-vap (vi-ā-),* cl. 1. P. A. *-vapati, -te, -vaptum,* to sow, scatter, strew, (according to some the Ved. *vyāvapāti,* Pāṇ. III. 1, 34, is for *vyāvayāti.*)

व्यावभाषी *vy-āvabhāshī,* f. (fr. rt. *bhāsh* with *ava, ā,* and *vi*), mutual abuse or imprecation; [cf. *vy-āvakrośī* above.]

व्यावर्ण् *vy-ā-varṇ (vi-ā-),* cl. 10. P. *-varṇayati, -yitum,* to enumerate, describe, narrate.

Vy-āvarṇya, ind. having narrated in detail.

व्यावर्त *vy-āvarta.* See col. 3.

व्यावल्ग् *vy-ā-valg (vi-ā-),* cl. 1. P. *-valgati,* &c., to jump, skip, leap; to gallop; to move quickly about, quiver, throb, be agitated.

Vy-āvalgat, an, antī, at, jumping, leaping, &c.; throbbing, being agitated.

Vy-āvalgita, as, ā, am, jumped, moved, agitated.

व्यावहारिक *vyāvahārika, as, ī, am* (fr. *vy-avahāra*), relating to business or practice or action, practical, active; belonging to judicial procedure, judicial, legal; what has to be dealt with or is practised or intended for use, practicable, customary, usual, current; *(as),* m. a counsellor, minister; *(am),* n. use. — *Vyāvahārika-tva, am,* n. practicalness; the state of belonging to the period of action.

व्यावहारी *vy-āvahārī,* f. (fr. rt. *hṛi* with *ava, ā,* and *vi*), mutual seizing or taking (Vopa-deva XXVI. 177).

व्यावहासी *vy-āvahāsī,* f. (fr. rt. *has* with *ava, ā,* and *vi*), mutual derision, reciprocal laughter.

व्याविध *vy-ā-vidha, as, ā, am* (see 2. *vidha*), of various kinds, multifarious, omnigenous.

व्यावृ *vy-ā-vṛi (vi-ā-),* cl. 5. 9. 1. P. A. *-vṛiṇoti, -vṛiṇute, -vṛiṇāti, -vṛiṇīte, -varati, -te, -varitum, -varītum,* to cover over, conceal; to obstruct, stop; to choose, select; to open, (but forms like *vy-āvar* in Ved. are referred to *vi-vṛi,* q. v.)

Vy-āvṛiṇvāna, as, ā, am, concealing or hiding one's self.

Vy-āvṛita, as, ā, am, covered over, screened; obstructed; excluded, excepted, (perhaps for *vy-āvṛitta*); uncovered, opened, (in this sense *vi* is rather privative.)

Vy-āvṛiti, is, f. covering, screening; exclusion; [cf. *vy-āvṛitti.*]

1. *vy-āvṛitya,* ind. having covered over; having obstructed or stopped.

व्यावृज् *vy-ā-vṛij (vi-ā-),* cl. 1. P. *-varjati,* &c., *-varjitum,* to exclude from; to divide or separate into parts.

Vy-āvṛijya, ind. having separated or divided.

व्यावृत् *vy-ā-vṛit (vi-ā-),* cl. 1. A. (in certain tenses also P., see rt. 1. *vṛit*), *-vartate, -vartitum,* to become separated or singled out from (with inst.); to become separate or distinct, keep apart; to be split asunder or opened; to turn away from, become averted, go away, depart; to roll or turn back, return; to turn round, go round, revolve; to go down, set (said of the sun); to come to an end, cease, perish: Caus. *-vartayati, -yitum,* to separate from (with inst. or abl.); to turn away, turn out, set aside, exclude, put aside, lay down, remove, take away, destroy, overrule, annul; to throw down, throw about, strew; to turn about or round, cause to revolve; to retract; to exchange, substitute one for another, to contrive (?): Pass. of Caus. *-vartyate,* to be excluded, &c.: Desid. *-vṛitsate,* to wish to separate from, &c.

Vy-āvarta, as, m. separating from, selecting, revolution, going round; encompassing, surrounding, enclosing; ruptured navel, umbilical hernia (= *nābhi-kaṇṭaka*).

Vy-āvartaka, as, ikā, am, separating from, excluding, excepting; turning away from; turning round; encircling, encompassing. — *Vyāvartaka-tā,* f. state of excluding, exclusion.

Vy-āvartana, am, n. the act of turning round or away, rolling round, revolving; a volute, fold, band; encompassing, surrounding.

Vy-āvartamāna, as, ā, am, becoming separated from, keeping apart from; turning away; desisting, ceasing; turning back.

Vy-āvartita, as, ā, am, made to turn away, made to desist, made to revolve; exchanged.

Vy-āvartya, as, ā, am, to be excluded or excepted.

Vy-āvṛitta, as, ā, am, separated or singled out from; excluded, excepted, free from (with inst.); opened, split asunder; turned away from, turned back, returned, desisted, desisting, ceased; turned round, revolved; encompassed, surrounded; fenced, screened, (probably for *vy-āvṛita*); praised, hymned (?). — *Vyāvṛitta-gati, is, is, i,* turned back from a course, desisting from any course of action. — *Vyāvṛitta-tva, am,* n. the being separated or excluded from, &c.; the being non-extensive, (defined to be *alpa-deśa-vṛittitvam,* the existing in few places, i. e. comprising but few individuals, said of a species in relation to its genus; opposed to *adhika-deśa-vṛittitvam,* the characteristic of a genus viewed in relation to the species it contains.) — *Vyāvṛitta-deha, as, ā, am,* having the body severed or split asunder. — *Vyāvṛitta-buddhi, is,* f. 'limited conception,' the conception of a class denoting few individuals, i. e. of a class contained in a higher class. — *Vyāvṛitta-śiras, ās, ās, as,* having the head turned round.

Vy-āvṛitti, is, f. separation from, selecting, selection, choice, (perhaps for *vy-āvṛiti*); exception, exclusion, rejection; turning away; rolling back; rolling round, surrounding; screening, (perhaps for *vy-āvṛiti*); praise, eulogium.

2. *vy-āvṛitya,* ind. having separated from, having parted with (with inst.), having turned or rolled away, having turned back.

व्याव्यध् *vy-ā-vyadh (vi-ā-),* cl. 4. P. *-vidhyati, -vyaddhum,* to throw about; to brandish, wave about.

Vy-āviddha, as, ā, am, thrown or tossed about, dishevelled; glancing or darting in all directions; interlaced.

Vy-āvidhya, ind. having brandished or waved about.

व्यास *vy-āsa, vyāsa-tīrtha,* &c. See p. 978.

व्यासञ्ज् *vy-ā-sañj (vi-ā-),* cl. 1. P. *-sajati, -saṅktum,* to attach firmly to, fasten on; to adhere separately or severally.

Vy-āsakta, as, ā, am, firmly attached to or connected with, adhering closely to (any one or anything), devoted to, intent on, occupied with; inhering separately; detached, disjoined, (in this sense *vi* is privative); bewildered, confused.

Vy-āsaṅga, as, m. excessive attachment, close adherence, devotion or addiction to, resting or sitting on; close attachment (of the thoughts), attention, assiduous application, diligent study; addition; detachment, separation, (in this sense *vi* is privative); perplexity, confusion.

Vyāsangin, ī, inī, i, attaching one's self or applying closely to (anything).
Vy-āsajya, ind. having firmly attached or fastened on, having adhered or inhered separately or severally. — *Vyāsajya-vṛitti, is, is, i,* inhering in more subjects than one (as a quality &c.).

व्यासिद्ध *vy-āsiddha, as, ā, am* (see 2. *ā-siddha*), prohibited, forbidden, restrained; contraband (i. e. not allowed to be sold except to particular persons or in certain places).
Vy-āsedha, as, m. prohibition, hindrance, restraint.

व्यासुकि *vyāsuki, is,* m. a proper N.

व्याहन् *vy-ā-han (vi-ā-),* cl. 2. P. *-hanti, -hantum,* to strike at excessively, strike back, repel, repulse; to foil, disappoint; to impede, obstruct, delay; to vex: Caus. *-ghātayati, -yitum,* to repel, obstruct.
Vy-āhata, as, ā, am, excessively struck at, struck or hit back; repelled, repulsed; obstructed, impeded; foiled, disappointed, expelled; confused, alarmed.
Vy-āhanyamāna, as, ā, am, being excessively struck back or repelled, being obstructed.

व्याहृ *vy-ā-hṛi (vi-ā-),* cl. 1. P. A. *-harati, -te, -hartum,* to utter or pronounce a sound, speak, say, tell, declare, narrate, report; to explain; to answer; to cry, scream.
Vy-āharaṇa, am, n. the act of uttering or pronouncing, utterance, pronunciation; speech, narration, explanation.
Vy-āharat, an, antī, at, uttering, pronouncing, speaking; uttering a cry (as an animal).
Vy-āhartavya, as, ā, am, to be told or declared or mentioned.
Vy-āhāra, as, m. utterance, speech, voice; a word, articulate sound, language; jest, joke, humorous speech, facetious allusion (a particular Alaṅkāra or figure in rhetoric).
Vy-āhārin, ī, iṇī, i, speaking, saying.
Vy-āhṛita, as, ā, am, spoken, uttered, pronounced, said, declared. — *Vyāhṛita-sandeśa, as, ā, am,* one who tells news or communicates information.
Vy-āhṛiti, is, f. utterance, speech, voice; an utterance, articulate sound, word; a mystical word pronounced after *om* by every Brāhman in commencing his daily prayers, (cf. Manu II. 76; *bhūr, bhuvaḥ, svar* are the three great Vyāhṛitis, and *mahar,* q. v., is said to be a fourth mystical word, cf. *mahā-vyāhṛiti.*) — *Vyāhṛiti-traya, am,* n. the three Vyāhṛitis or mystical words (described above). — *Vyāhṛiti-pūrvaka, as, ikā, am,* preceded by the three mystical words *bhūr, bhuvaḥ, svar.*
Vy-āhṛitya, ind. having uttered, having spoken.

व्याह्वे *vy-ā-hve,* cl. 1. P. A. *-hvayati, -te,* &c., to call separately or distinctly.
Vy-āhāva, as, am, m. n. a separate or distinct call.

व्यु *vy-u (vi-u),* cl. 5. P. *-unoti,* Ved. to urge on, drive forward; to incite, animate, (Sāy. = *prerayati,* Ṛig-veda V. 31, 1.)

व्युक्ष *vy-uksh (vi-uksh,* see rt. 1. *uksh),* cl. 6. P. A. *-ukshati, -te, -ukshitum,* Ved. to sprinkle or pour out; to drip or flow or trickle over (A.).

व्युच्चर् *vy-uć-ćar (vi-ud-ćar),* cl. 1. P. A. *-ćarati, -te, -ćaritum,* to go forth in different directions; to go out of the right path; to transgress or offend against, be faithless or disloyal towards (with acc.); to commit adultery with (with inst.).
Vy-uććarat, an, antī, at, offending against, being faithless towards (with acc.); committing adultery.
Vy-uććaramāṇa, as, ā, am, offending against, being faithless towards (with acc.).

व्युच्छत् *vy-uććhat.* See 2. *vy-ush,* 3. *vi-vas.*

व्युच्छिद् *vy-uć-ćhid (vi-ud-ćhid),* cl. 7. P. A. *-ćhinatti, -ćhintte, -ćhettum,* to cut entirely off, extirpate, cut up, destroy: Pass. *-ćhidyate* (ep. also P. *-ćhidyati*), to be entirely cut off, be extirpated; to be interrupted, come to an end, become extinct, cease, fail.
Vy-uććhitti, is, f. cutting off, cutting away, cutting short, destruction, rooting up, extirpation.
Vy-uććhinna, as, ā, am, cut off, extirpated, completely destroyed, interrupted, come to an end, ceased.
Vy-uććhettṛi, tā, trī, tṛi, who or what cuts off or destroys, a destroyer.
Vy-uććheda, as, m. cutting off, cutting short, destruction.

व्युत *vy-uta, as, ā, am* (fr. *vi-ve*), interwoven, woven, sewn; separated, (Sāy. = *vivikta*); stretched out, expanded, (according to Sāy. in this sense fr. rt. *vye.*)
Vy-uti, is, f. interweaving, weaving, sewing.
Vy-ūta, as, ā, am, interwoven, &c. = *vy-uta* above.
Vy-ūti, is, f. = *vy-uti* above.

व्युत्क्रम् *vy-ut-kram (vi-ud-kram),* cl. 1. P. A. *-krāmati, -kramate, -kramitum,* to go apart or in different directions, go in a wrong direction, go astray; to go or pass by, go beyond, overstep, deviate, go out of the right way, transgress; to disregard, neglect; to go away, depart, leave.
Vy-utkrama, as, m. going astray or out of the right course, going or passing beyond, transgression, inverted order, reverse or irregular arrangement, derangement, disorder, confusion, contrariety.
Vy-utkramya, ind. having gone forth, having left; having passed by or gone beyond.
Vy-utkrānta, as, ā, am, gone asunder, gone forth, departed, left; passed by, gone beyond, overstepped, transgressed, disregarded, neglected; (*ā*), f. a kind of riddle or enigma. — *Vyutkrānta-dharma, as, ā, am,* one who has overstepped his duty, neglectful of duty. — *Vyutkrānta-rajas, ās, ās, as,* one whose impurity has gone away, free from passion. — *Vyutkrānta-vartman, ā, ā, a,* one who has gone beyond the right path.
Vy-utkrāmat, an, antī, at, going asunder, going forth.

व्युत्था *vy-ut-thā (vi-ud-sthā),* Caus. *-thāpayati, -yitum,* to cause to rise up, stir up, excite greatly, rouse, instigate, incite, irritate.
Vy-utthāna, am, n. 'excessive rising up,' great activity; a kind of dancing or gesticulation; rising up against, opposition, contradiction, doing anything prohibited, obstruction, hindering; separate or individual exertion, independent action, following one's own inclination; the completion of a religious act or vow (as of contemplation or abstraction).
Vy-utthāpita, as, ā, am, made to rise up, roused, brought up.

व्युत्पद् *vy-ut-pad (vi-ud-pad),* cl. 4. A. *-padyate, -pattum,* to arise or originate clearly or in any well ascertained manner, to be produced from or out of; to originate; (in grammar) to be derived (from a root &c.); to have an etymology; to be an accomplished scholar, become perfectly proficient in or conversant with: Caus. *-pādayati, -yitum,* to cause to issue out of, produce, cause; (in grammar) to derive, trace back to a root &c.
Vy-utpatti, is, f. production, origin, derivation (especially of words from roots &c.), etymology; perfection, completion, perfect conversancy with or proficiency in (literature or science); scholarship, learning. — *Vyutpatti-pakshe,* ind. on the side of derivation or etymology (an expression used by Vedic commentators when the accentuation is settled by the affixes and not according to the meaning of the words).
Vy-utpanna, as, ā, am, produced, generated, begotten; derived (from a root &c.; *a-vyutpannam,* an underived or primitive word); formed (as a derivative word); completed, perfected, finished, accomplished; quite conversant with or proficient in (literature &c.); learned.
Vy-utpādaka, as, ikā, am, giving rise to, producing, originating, productive; tracing or forming (words).
Vy-utpādya, as, ā, am, derivable, deducible, capable of being formed &c.
Vy-utpitsu, us, us, u (fr. the Desid.), desirous of making proficiency (in any science).

व्युत्सद् *vy-ut-sad (vi-ud-),* cl. 1. P. *-sīdati, -sattum,* to be unsettled; to be upset or overthrown.

व्युद् *vy-ud* or *vy-und (vi-ud,* &c.), cl. 7. P. *-unatti, -unditum,* Ved. to spring or gush forth; to wet or sprinkle thoroughly, water, drench.
Vy-utta, as, ā, am, well sprinkled or wetted, drenched.
Vy-undat, an, atī, at, Ved. wetting thoroughly, sprinkling.
Vy-undana, am, n. the act of well moistening or wetting.

व्युदस् *vy-ud-as (vi-ud-),* cl. 4. P. *-asyati, -asitum,* to throw or scatter about, cast in every direction; to throw off, cast off, reject, lay aside, give up, abandon, exclude.
Vy-udasta, as, ā, am, thrown or scattered about, cast off, put off, thrown aside.
Vy-udasya, ind. having thrown or scattered in all directions, having thrown off or put away, having thrown aside or abandoned.
Vy-udāsa, as, m. throwing or scattering in different directions, throwing away or aside, rejection, exclusion (in grammar); prohibition; disregard for, indifference to.

व्युदित *vy-udita, as, ā, am* (fr. rt. *vad* with *vi*), disputed, debated, discussed, contested.

व्युदूह् *vy-ud-ūh (vi-ud-),* cl. 1. P. *-ūhati, -ūhitum,* Ved. to push apart or asunder, move away, move out, remove; to sweep out or away.
Vy-udūhya, ind. having moved or placed asunder, having removed.

व्युपदेश *vy-upadeśa, as,* m. pretext, pretence, plausible but false plea, deception.

व्युपनी *vy-upa-nī (vi-upa-),* cl. 1. P. A. *-nayati, -te, -netum,* Ved. to lead or bring separately or one by one.

व्युपयुज् *vy-upa-yuj (vi-upa-),* cl. 7. A. *-yunkte, -yoktum,* to become closely attached, be concerned about.

व्युपरम् *vy-upa-ram (vi-upa-),* cl. 1. A. *-ramate* (ep. also P. *-ti*), *-rantum,* to leave off or pause variously; to be at rest, be tranquil, have repose; to cease, desist from (with abl.).
Vy-uparata, as, ā, am, paused, rested, stopped, interrupted, ceased, desisted; calmed, tranquillized, tranquil.
Vy-uparama, as, m. pause, cessation, interruption.
Vy-uparamam, ind., Ved. leaving off or pausing variously.
Vy-uparamya, ind. having ceased or desisted from (with abl.), having stopped.

व्युपशम *vy-upaśama, as,* m. non-cessation, not ceasing or desisting; inquietude.

व्युपारम् *vy-upā-ram (vi-upa-ā-),* cl. 1. A. *-ramate* (ep. P. *-ti*), *-rantum,* to desist from, leave off, cease.

व्युपास् *vy-upās (vi-upa-as),* cl. 4. P. *-upāsyati, -upāsitum,* to throw about, distribute.

व्युप्त *vy-upta, as, ā, am* (fr. *vi-vap*), scattered about, disordered, dishevelled. — *Vyupta-keśa, as, ā* or *ī, am,* having dishevelled hair; (*as*), m. epithet of Rudra and Fire (as identified with Rudra).

व्युब्ज् *vy-ubj (vi-ubj),* cl. 6. P. *-ubjati, -ubjitum,* Ved. to uncover, open, display.

व्युष् 1. *vyush* (also read *pyush*), cl. 4. P. *vyushyati,* &c., to burn, (in this sense perhaps for rt. 1. *ush* with *vi*); to divide, distribute,

(in this sense also written *pyus, push, byus, bus*); cl. 10. P. *vyoshayati, -yitum*, to reject, discharge, emit, (in this sense also written *pus*.)

1. *vyushṭa, as, ā, am*, burnt, (perhaps to be written *vy-ushṭa*, see above.)

व्युष् 2. **vy-ush** (for 1. *vi-vas*, q. v., cf. 2. *ush*), cl. 6. P. *-uććhati*, &c., Ved. to shine forth, shine, dawn, arise.

Vy-uććhat, an, antī, at, Ved. shining forth, dawning, (according to Sāy. *vyuććhanti = tamo varjayantī*, Ṛig-veda I. 49, 4.)

Vy-uććhana, am, n. shining forth, opening, manifestation.

3. *vy-ush*, f., Ved. shining forth, dawning, (according to Sāy. *vyushi = vyuććhane sati*, Ṛig-veda V. 45, 8, = *virāsane* or *prakāśane sati*, Ṛig-veda VII. 81, 2.)

1. *vy-ushita, as, ā, am*, Ved. = 2. *vy-ushṭa* below.

2. *vy-ushṭa, as, ā, am*, dawned, become day-light or dawn; become bright or clear; (*am*), n. dawn, day-break (personified as a son of Kalpa, in which case to be regarded as masc.), day; fruit, result, consequence.

Vy-ushṭi, is, f., Ved. the rising or breaking of dawn, dawn; increase, prosperity, felicity; fruit, consequence; a hymn, praise.

व्युषित 2. **vy-ushita, as, ā, am** (fr. 3. *vi-vas*), lived away, dwelling abroad; dwelt, lodged, passed (e. g. *vy-ushito rātrim*, he lodged for a night, i. e. he passed or spent a night). — *Vyushitāśva* (°*ta-aś*°), *as*, m., N. of a king descended from Daśa-ratha.

3. *vy-ushṭa, as, ā, am*, dwelt, lodged; passed; one who has passed a night or lodged for a night.

Vy-ushya, ind. having dwelt, having lodged, having passed or spent (e. g. *rātrim vy-ushya*, having spent a night).

व्युस् **vyus.** See rt. *byus*.

व्यूढ 1. **vy-ūḍha, as, ā, am** (fr. *vi-vah*), married. (For 2. *vy-ūḍha* see under *vy-ūh*.)

व्यूत vy-ūta, vy-ūti. See under *vy-uta*.

व्यूर्णु vy-ūrṇu (*vi-ūrṇu*), cl. 2. P. A. *-ūrṇoti* or *-ūrṇauti, -ūrṇute, -ūrṇavitum* or *-ūrṇuvitum*, Ved. to uncover, open out, open; to display.

Vy-ūrṇvat, an, atī, at, Ved. uncovering, displaying, revealing.

व्यूह vy-ūh (*vi-ūh*, see rt. 1. *ūh*), cl. 1. P. *-ūhati, -ūhitum*, to push or move apart, place asunder, separate, divide, distribute; to separate, resolve (vowels, syllables, &c. in Vedic grammar); to dispose, arrange, place in order; to array, to place in battle-array, arrange in order of battle; to move from the proper place, change the position, transpose, alter, disarrange.

2. *vy-ūḍha, as, ā, am*, placed or moved apart, widely separated, expanded, developed, wide, broad; large, great, firm, compact; placed in order or array, arrayed, marshalled, arranged; placed out of order, disarranged, transposed, altered. — *Vyūḍha-kankaṭa, as, ā, am*, one who has arranged or put on armour, equipped in mail, accoutred, mailed, armed. — *Vyūḍha-ćhandas, ās, ās, as*, Ved. having the metres disarranged or out of order. — *Vyūḍhoras, ās, ās, as*, or *vyūḍhoraska* (°*ḍha-ur*°), *as, ā, am*, having an expanded chest, broad-chested, (*vyūḍha = vipula*, comm.)

Vy-ūḍhi, is, f. orderly arrangement or disposition, distribution in various positions, array.

Vy-ūha, as, m. placing apart, separation, distribution; separation or resolution (of vowels, syllables, &c. in Vedic grammar); orderly arrangement, disposition, array (e. g. *ćaraṇa-vyūha*, array of Vedic schools), military array, (various forms of array are enumerated in Manu VII. 187 and elsewhere, e. g. *daṇḍa*, that like 'a staff;' *śakaṭa*, 'a cart;' *varāha*, 'a boar;' *makara*, 'a sea-monster;' *sūći*, 'a needle;' *garuḍa*, 'the bird of Vishṇu;' *vajra*, 'a thunderbolt;' *bhoga*, 'a snake,' i. e. in column; *maṇḍala*, 'a circle;' *asaṃhata*, 'mixed order;' *patākā*, 'a flag,' &c.); an army, host, squadron; a flock, multitude; (in phil.) arrangement or peculiar distribution (of the senses); formation, structure, manufacture; the body; reasoning, logic, (in this sense rather to be derived fr. rt. 2. *ūh* with *vi*); breathing (according to the Nyāya-sūtras III. 31). — *Vyūha-pārshṇi, is*, m. the rear of an army (= *pratyāsāra*). — *Vyūha-bhanga* or *vyūha-bheda, as*, m. breaking an array, throwing into disorder. — *Vyūha-raćanā*, f. arrangement of troops. — *Vyūha-rāja, as*, m. the chief or best form of military array. — *Vyūhāntara* (°*ha-an*°), *as*, m. a different arrangement or position.

Vy-ūhat, an, antī, at, separating, dividing; disposing, arranging, putting in military array.

Vy-ūhana, am, n. the act of disposing in order, arrangement, arraying, array (of an army); disposition or structure of the members of the body.

Vy-ūhya, ind. having disposed in order, having arranged or arrayed, having placed in battle-array.

व्यृ vy-ṛi (*vi-ṛi*), cl. 5. 3. P. *-ṛiṇoti* or *-ṛiṇvati, -iyarti*, &c. (see rt. 4. *ṛi*), Ved. to go apart or asunder, open out, be divided; to open, throw open, spread abroad, display.

व्यृछ् vy-ṛić (*vi-ṛić*), cl. 6. P. *-ṛiććhati, -arćhitum*, Ved. to go apart or asunder.

व्यृध् vy-ṛidh (*vi-ṛidh*), Pass. *-ṛidhyate*, Ved. to be unfortunate or unsuccessful; to be excluded or deprived of (with inst.): Caus. *-ardhayati, -yitum*, to exclude from, deprive of (with inst.): Pass. of Caus. *-ardhyate*, to be excluded from or deprived of: Desid. *virtsati* (Part. *virtsat*), to wish to nullify or render vain.

Vy-ṛiddha, as, ā, am, deprived of prosperity, deprived of, separated or excluded from; nullified; imperfect, defective, unfit.

Vy-ṛiddhi, is, f. (probably fr. *vi* privative + *ṛiddhi*), non-prosperity, absence or loss of prosperity, misfortune, ill luck.

व्यृष् 1. **vy-ṛish** (*vi-ṛish*), cl. 1. P. *-arshati, -arshitum*, Ved. to flow through.

व्यृष् 2. **vy-ṛish** (*vi-ṛish*), cl. 6. P. *-ṛishati, -arshitum*, to pierce, penetrate.

व्ये vye (perhaps formed out of *vi-i*, see 3. *vī*), cl. 1. P. A. *vyayati, -te, vivyāya* (2nd sing. *vivyayitha*, Pāṇ. VII. 2, 66), *vivye, vyāsyati, -te, avyāsīt, avyāsta, vyātum*, to cover, conceal, clothe: Caus. *vyāyayati*: Desid. *vivyāsati, -te*: Intens. *vevīyate, vāvyeti* or *vāvyāti*; [cf. Gr. ἱ in ἱμάτιον.]

3. *vīta, as, ā, am* (for 1. and 2. *vīta* see p. 953, col. 2), covered, clothed, put on, worn. — *Vīta-sūtra, am*, n. the sacred thread or cord; [cf. *ni-vīta, upa-vīta*.]

व्येत vy-eta, as, -enī, am, Ved. very bright, very white, (Sāy. *vyenī = viśeshena śvetā*, Ṛig-veda V. 80, 4.)

व्येनस् vy-enas, ās, ās, as, Ved. exempt from sin, free from misfortune.

व्योकार vyo-kāra, as, m. (probably onomatopoetic), 'making the sound *vyo*,' a blacksmith.

व्योमन् vyoman, a, n. (according to Uṇādi-s. IV. 150. fr. rt. *vye* above; according to others fr. *o* for *av* with *vi*, cf. *oman*, or connected with rt. 2. *div*), sky, heaven, atmosphere, ether; water; a temple sacred to the sun, a place where the sun is especially worshipped; talc, mica; (*ā*), m., N. of a king. — *Vyoma-keśa, as*, or *vyoma-keśin, ī*, m. 'sky-haired,' an epithet of Śiva. — *Vyoma-gangā*, f. the heavenly Ganges. — *Vyoma-ćara, as, ā, am*, 'sky-going,' passing through the air. — *Vyoma-ćārin, ī, iṇī, i*, sky-going; (*ī*), m. 'air-goer,' 'sky-goer;' a god; a bird; a saint; a Brāhman. — *Vyomaćāri-pura, am*, n. 'sky-floating city,' the city of Hari-śćandra (supposed to be suspended between heaven and earth). — *Vyoma-deva, as*, m., N. of Śiva. — *Vyoma-dhūma, as*, m. 'sky-smoke,' a cloud. — *Vyoma-nāsikā*, f. a sort of quail. — *Vyoma-pañćaka, am*, n. an aggregate of five Vyomans (?). — *Vyoma-mañjara, am*, n. 'sky-cluster,' a flag, banner. — *Vyoma-maṇḍala, am*, n. 'sky-circle,' a flag, banner. — *Vyoma-madhye*, ind. in the middle of the sky, in mid-air. — *Vyoma-māya, as, ā, am*, 'sky-measuring,' reaching to the sky, high as the heaven. — *Vyoma-mudgara, as*, m. 'sky-hammer,' a gust of wind. — *Vyoma-yāna, am*, n. 'sky-vehicle,' a celestial car, chariot of the gods. — *Vyoma-vartman, a*, n. the path of the sky, (*vyoma-vartmanā*, inst. c. through the air or sky.) — *Vyoma-vistṛita, am*, n. the expanse of heaven, the sky, firmament. — *Vyoma-sad, t*, m. 'sky-dweller,' a deity, divinity; a Gandharva; a spirit. — *Vyoma-sthalī*, f. 'ground or base of the sky,' the earth. — *Vyoma-spṛiś, k, k, k*, 'sky-touching,' 'sky-reaching,' lofty. — *Vyomābha* (°*ma-ābha*), *as*, m. 'heaven-like,' a Buddha or a Jaina deified saint. — *Vyomodaka* (°*ma-ud*°), *am*, n. 'sky-water,' rain-water, dew (= *divyodaka*).

Vyomnika in *parama-vyomnika, as, ā, am*, relating to the highest ether.

व्योष vyosha, am, n. (probably fr. rt. 1. *vyush* or fr. rt. 1. *ush* with *vi*), the aggregate of three spices (black pepper, long pepper, and dry ginger).

व्रज vraj, cl. 1. P. (cp. also A.) *-vrajati* (*-te*), *vavrāja, vrajishyati, avrājīt, vrajitum*, to go, proceed, travel; to go away, depart, retire, withdraw; to pass away (as time); to go to, approach, visit, approach a woman (for adultery); to undergo; to go to any state or condition, attain to, become (with acc., especially with acc. of abstract noun, e. g. *vināśam vraj*, to go to destruction, become destroyed; *ćhāttratām vraj*, to become a pupil; *nirvṛitim vraj*, to grow happy; cf. rt. 1. *yā*); to obtain, gain, (*vyāpāram vraj*, to obtain possession of anything, loc.): Caus. or cl. 10. P. *vrājayati, -yitum*, to cause to go, send; to go; to prepare, decorate: Desid. *vivrajishati*: Intens. *vāvrajyate, vāvrakti*, to go crookedly; [cf. Gr. Ϝέργον; Goth. *vrikan, vrakja, waurkjan*; Angl. Sax. *wrecan*; Old Germ. *rehhan, wreh*.]

Vraja, as, m. a road; a flock, herd, multitude, collection of anything; a station of cowherds, cow-pen, cattle-shed, stall, stable; a resting-place, abode; a cloud (= *megha* according to Naigh. I. 10); N. of the district surrounding Agra and Mathurā (the scene of Kṛishṇa's juvenile adventures; it is commonly called Braj, cf. *vṛiji*); N. of a son of Havirdhāna; (*am*), n. going, wandering, roaming; [cf. perhaps Lat. *vulgus*.] — *Vraja-kiśora, as*, m. 'youth of Vraja,' epithet of Kṛishṇa. — *Vraja-nātha, as*, m. 'lord of Vraja,' epithet of Kṛishṇa. — *Vraja-bhū, ūs, ūs, u*, being or produced in Vraja; (*ūs*), m. the tree Nauclea Cordifolia, = *keli-kadamba*; (*ūs*), f. the district of Vraja. — *Vraja-maṇḍala, am*, n. the district of Vraja. — *Vraja-mohana, as*, m. 'the fascinator of Vraja,' epithet of Kṛishṇa. — *Vraja-lāla, as*, m., N. of a king. — *Vraja-vara, as*, m. 'best in Vraja,' epithet of Kṛishṇa. — *Vraja-vallabha, as*, m. 'beloved in Vraja,' epithet of Kṛishṇa. — *Vrajānganā* (°*ja-an*°), f. 'woman of Vraja,' a Gopī, cowherdess, shepherdess. — *Vrajājira* (°*ja-aj*°), *am*, n. a cow-yard, cattle-fold, cow-pen.

Vrajaka, as, m. a religious ascetic who wanders about (in quest of alms &c.).

Vrajat, an, antī, at, going, proceeding, travelling; roaming.

Vrajana, am, n. the act of going or proceeding, travelling, roaming; exile; a road, way, street (Ved.); (*as*), m., N. of a brother of Jahnu (considered as one of the ancestors of the Kuśikas).

Vrajita, as, ā, am, gone, proceeded; (*am*), n. going, roaming.

Vrajin, ī, inī, i, Ved. herded or grouped together,

collected into a mass, (according to Sāy. on Ṛig-veda V. 45, 1. *vrajinīḥ = tamaḥ-puñjavatīḥ*, clustered gloom, i. e. nights.)

Vrajyā, f. travelling or wandering about (either as a religious act or in quest of alms); march, attack, invasion; a flock, tribe, class; a theatre (= *raṅga*). — *Vrajyā-vat, ān, atī, at*, wandering, roaming; going gracefully.

व्रण् 1. *vraṇ* (also written *brаṇ*), cl. 1. P. *vraṇati, vavrāṇa, vraṇitum*, to sound.

व्रण् 2. *vraṇ* (perhaps rather to be regarded as a Nom. fr. *vraṇa* below), cl. 10. P. *vraṇayati, -yitum*, to wound.

Vraṇa, as, am, m. n. a wound, sore, ulcer, boil, bruise, tumor; a fracture, scar, rent (see *a-v°*, cf. Manu II. 47); [cf. Gr. οὐλή (i. e. ϝολνη), ἄπ-ελος; Lat. *vulnus*.] — *Vraṇa-kṛit, t, t, t*, making a sore, wounding, ulcerating; corroding; (*t*), m. the marking-nut plant, Semecarpus Anacardium. — *Vraṇa-ketu-ghnī*, f. a kind of small shrub (= *dugdha-pheṇī*). — *Vraṇa-dvish, ṭ, ṭ, ṭ*, 'hostile to sores,' healing sores; (*ṭ*), m. the plant Siphonanthus Indica (= *brāhmaṇa-yashṭikā*). — *Vraṇa-dhūpana, am*, n. fumigating a sore. — *Vraṇa-vastu*, n. a part liable to ulcerate (as skin, flesh, &c.). — *Vraṇa-vedanā*, f. the pain of a wound or sore. — *Vraṇa-śodhana, am*, n. the cleansing or cicatrising of a sore. — *Vraṇa-ha, as*, m. 'destroying sores,' the castor-oil tree; (*ā*), f. a sort of creeper or shrub (= *guḍūćī*). — *Vraṇa-hṛit, t*, m. 'sore-removing,' a particular plant (= *kali-kārī*). — *Vraṇāri* (°*ṇa-ari*), *is*, m. 'enemy of sores,' the plant Sesbana Grandiflora (= *agastya-vṛiksha*); gum-myrrh (= *vola*).

Vraṇita, as, ā, am, wounded, ulcerated, bruised, scarred. — *Vraṇita-hṛidaya, as, ā, am*, heart-stricken, bruised or wounded at heart.

Vraṇin, ī, inī, i, having a sore or wound, afflicted with boils or ulcers.

व्रत *vrata, as, am*, m. n. (probably an old past pass. participle fr. rt. *vṛi*), anything enclosed, an enclosed place, enclosure, realm, sphere, sway (Ved.); anything fenced off or settled, a law, ordinance, command, rule, (*anu-vratam*, according to law or ordinance); rite, observance, practice [cf. *arka-v°, yama-v°*]; any religious act or obligation enjoined by the gods; a sacrifice; a self-chosen or voluntary act, any meritorious act of devotion or austerity, fasting, continence, vowed observance, solemn purpose, vow, (*asi-dhārā-vrata* or *āsidhāram vratam*, a vow to stand on the edge of a sword or a vow as difficult as standing on the edge of a sword); action, agency, doing, work, deed; a design, plan; eating, in *payo-vrata*, q. v.; [cf. probably Gr. ἑορτή.] — *Vrata-kalpadruma, am*, n., N. of a work by Ratnākara. — *Vrata-ćaryā*, f. the practice of religious vows; (*as*), m. a religious student. — *Vrata-ćārin, ī, iṇī, i*, Ved. vow-performing, fulfilling or performing vows. — *Vrata-tattva, am*, n., N. of a part of the Smṛiti-tattva. — *Vrata-nimitta, as, ā, am*, caused by a vow. — *Vrata-pati, is*, m., Ved. 'lord of vows,' epithet of Agni. — *Vrata-pā, ās, ās, am*, Ved. upholding ordinances, protecting sacred rites. — *Vrata-pāraṇa, am, ā*, n. f. conclusion of a fast, eating or drinking after a fast. — *Vrata-prakāśa, as*, m. 'illustration of vows,' N. of a work by Viśva-nātha on the subject of vows (compiled from the Purāṇas and other more ancient sources). — *Vrata-pratishṭhā*, f. the performance of a religious act voluntarily undertaken. — *Vrata-bhaṅga, as*, m. the interruption of an act of devotion, breach of a vow. — *Vrata-bhikshā*, f. soliciting alms (as one of the ceremonies accompanying investiture). — *Vrata-bhṛit, t*, m., Ved. 'bearer of sacrifices,' epithet of Agni. — *Vrata-rāja, as*, m. = *vrata-prakāśa* above. — *Vrata-lupta, as, ā, am*, one who has broken a vow (of fasting &c.). — *Vrata-lopana, am*, n. the breaking of a vow (of fasting, chastity, &c.), violating any religious vow or obligation. — *Vrata-vaikalya, am*, n. imperfection or incompletion of a vow or religious observance. — *Vrata-śesha, as*, m. the remainder of a religious vow. — *Vrata-saṃrakshaṇa, am*, n. the keeping of a vow, observing penance. — *Vrata-saṅgraha, as*, m. undertaking any act of devotion, taking on one's self any voluntary religious obligation (= *dīkshā*). — *Vrata-stha, as, ā, am*, engaged in religious austerities or in a vow of any kind, performing penance. — *Vrata-snātaka, as*, m. a Brāhman who has completed his term of studentship, (see *snātaka*.) — *Vratāćaraṇa* (°*ta-āć*°), *am*, n. the act of observing a vow or religious obligation (especially that of continence, as the duty of a religious student; cf. *brahma-ćarya*). — *Vratādāna* (°*ta-ād*°), *am*, n. undertaking the obligations of a devotee. — *Vratādeśa* (°*ta-ād*°), *as*, m. investiture of a youth of one of the first three classes with the sacred cord. — *Vratopavāsa* (°*ta-up*°), *as*, m. fasting as a religious obligation, a fast. — *Vratopāyana* (°*ta-up*°), *am*, n. = *vāyana*, presents of cakes &c. which may be eaten during a religious feast.

Vratay, Nom. P. *vratayati, -yitum*, to observe a vow; to fast or practise any abstinence in consequence of a vow; to eat together.

Vratika in *vaka-vratika, vaiḍāla-v°*, &c., q. q. v. v.

Vratin, ī, inī, i, observing a vow (of continence, fasting, &c.), relating to a vow, practising any penance or religious observance, engaged in a sacrifice, devout, pious; (*ī*), m. an ascetic, devotee; a religious student; one who institutes a sacrifice and employs priests (= *yajamāna*); N. of a Muni.

Vrateyu, us, m., N. of a king.

Vratya, as, ā, am, = *vratin* (Ṛig-v. VIII. 48, 8).

व्रतति *vratati, is*, f. (said to be fr. rt. 1. *vṛil*, according to Yāska fr. rts. *vṛi* and 3. *tan*), expansion, extension, spreading; a creeper. — *Vratati-valaya, as, am*, m. n. a creeper winding round like a bracelet.

Vratatī, f. = *vratati* above. ° लते

व्रध्न *vradhna, as*, m. (also written *bradhna*, q. v.), the sun; the root of a tree.

व्रन्द् *vrand* or *vrad* (a Vedic root said to be allied to rts. *mrad* and 1. *mṛid*, 'to rub, press, crush,' &c.), cl. 1. P. A. *vrandati, -te*, &c., (probably) to soften; to become soft, (*avradanta vīlitety api nigamo bhavati*, Nirukta V. 16); [cf. Gr. βραδύ.]

Vrandin, ī, inī, i, Ved. reduced to a state of softness or mildness; tamed, subdued, (or according to Sāy. connected with *vṛinda*, 'a multitude;' *vrandinaḥ = mṛidu-bhāvam prāptān* or *samūha-vataḥ*, Ṛig-veda I. 54, 4; see Nirukta V. 15.)

व्रयस् *vrayas*. See under rt. *vrī*, col. 3.

व्रश्च् *vraść*, cl. 6. P. *vṛiśćati* (Ved. *vṛiṇakti*, Naigh. II. 19), *vavraśća, vraśćishyati* or *vrakshyati, avraśćīt* or *avrākshīt, vraśćitum* or *vrashṭum*, to cut, cut up, cut asunder, tear, lacerate, divide with an edged tool; to wound: Caus. *vraśćayati, -yitum*, Aor. *avivraśćat*: Desid. *vivraśćishati* and *vivrakshati*: Intens. *varīvṛiśćyate, varīvṛiśćīti*; [cf. Gr. ἕλκος, ῥάκος, λακίς, λακερός; Lat. *lacerare, ulcus*.]

Vṛikṇa, as, ā, am, cut, torn, &c. See s. v.

Vṛiśćat, an, atī or *antī, at*, cutting, lacerating, wounding. — *Vṛiśćad-vana, as*, m., Ved. 'consumer or destroyer of forests,' epithet of Agni (Ṛig-v. VI. 6, 1).

Vraśćana, as, ī, am, who or what cuts, cutting; (*as*), m. a small saw or chisel; a fine file or saw used by goldsmiths, &c.; the juice flowing from an incision in a tree; (*am*), n. cutting, wounding; a cut, incision. — *Vraśćana-prabhava, as, ā, am*, flowing from an incision (in a tree, as juices &c.).

व्रह्मन् *vrahman, a*, n. = *brahman*, q. v.

व्रा *vrā*, f. (fr. rt. *vṛi*), Ved. night; dawn, (Sāy. on Ṛig-veda I. 121, 2 = *tamasā sarvam āććhādayatīti vrā rātriḥ* or *prakāśena vṛiṇotīti vrā ushāḥ*); a multitude, troop, (see Nirukta V. 3.)

व्राचड *vrāćaḍa, as*, m. a kind of corrupt dialect.

व्राज *vrāja, as*, m. (fr. rt. *vraj*), going, movement, motion; a troop, multitude (Ved.). — *Vrāja-bāhū*, m. du., Ved. the spreading or outstretched arms of death.

Vrājī, is, f. a gale of wind, whirlwind, wind.

व्रात *vrāta, as*, m. (fr. *vrata* or connected with rt. *vṛi*), a multitude, flock, assemblage, troop, (*vrātam-vrātam*, in companies, in troops, Ṛig-veda V. 53, 11); = *manushya* (according to Naigh. II. 3); the descendant of an outcast Brāhman, &c., (see *vrātya*); the company or attendants at a marriage feast; (*am*), n. manual or bodily labour; day labour, casual employment. — *Vrāta-jīvana, am*, n. living by manual or bodily labour.

Vrātīna, as, m. one living by the profession of a Vrāta, a hired labourer, porter, cooly; one having no fixed employment; one living by violence.

Vrātya, as, m. a Brāhman or man of one of the first three classes who has lost caste by non-observance of the ten principal Saṃskāras (especially investiture with the thread; in the Atharva-veda XV. 8, 1, XV. 9, 1. the Rājanyas and even the Brāhmans are said to have sprung from the Vrātya who is even identified with the Supreme Being); an outcast; a man of a particular inferior class (regarded as the descendant of a Śūdra father and Kshatriya mother; cf. *vaidya*); a low or vile person; (*ā*), f. the daughter of an outcast, a female of a fallen Brāhman, &c. — *Vrātya-tā*, f. or *vrātya-tva, am*, n. the condition of one who has lost caste by neglect of the Saṃskāras or sacred observances (such as investiture with the thread, &c.). — *Vrātya-bruva, as*, m. one who calls himself a Vrātya; [cf. *brāhmaṇa-bruva*.] — *Vrātya-bhāva, as*, m. = *vrātya-tā*. — *Vrātya-yājaka, as*, m. one who sacrifices for a Vrātya. — *Vrātya-stoma, as*, m. a particular sacrifice performed to recover the rights forfeited by a delay of the Saṃskāras (especially of investiture).

व्राधत् *vrādhat, an, antī, at* (probably a kind of pres. part. connected with rt. 1. *vṛidh*), Ved. great, mighty, (Sāy. = *mahat*, Ṛig-veda IV. 32, 3; cf. Gr. βλωθ-ρός.) — *Vrādhan-tama, as, ā, am*, greatest, most eminent, (Sāy. = *pravṛiddha-tama*, Ṛig-veda I. 150, 3.)

व्रिश् *vriś, śas*, f. pl., Ved. the fingers (according to Naigh. II. 5; according to Sāy. on Ṛig-veda I. 144, 5. *vriśaḥ = viśaḥ = paraspara-viślishṭāḥ*, mutually separated).

व्री *vrī* (connected with rts. *vṛi, vlī*), cl. 9. P. *vrīṇāti* or *vriṇāti, vivrāya, vreshyati, avraishīt, vretum*, to choose, elect; cl. 4. A. *vrīyate, vivriye, vreshyate, avreshṭa, vretum*, to choose (?); to be chosen or elected; to cover, screen: Caus. *vrāyayati* (or according to others *vrepayati*), *-yitum*: Desid. *vivrīshati, -te*: Intens. *vevrīyate, vevrayīti, vevreti*.

Vrayas, Ved. abandoning, abandonment, (according to Sāy. on Ṛig-veda II. 23, 16. *vi vrayas = viśesheṇa varjanam*.)

Vrīṇa, as, ā, am, chosen, elected.

व्रीड् *vrīḍ*, cl. 4. P. *vrīḍyati* (ep. cl. 1. A. *vrīḍate*, see below), *vivrīḍa, vrīḍishyati, avrīḍīt, vrīḍitum*, to be ashamed, feel shame, to be modest or bashful; to throw, hurl, send; (according to Nirukta V. 16. *vrīḍayati = vīḍayati*.)

Vrīḍa, as, ā, m. f. shame, modesty, bashfulness. — *Vrīḍānata* (°*ḍā-ān*°), *as, ā, am*, bowed down with shame, hanging down the head with shame, ashamed. — *Vrīḍānvita* (°*ḍā-an*°), *as, ā, am*, ashamed, bashful, modest. — *Vrīḍā-yuj, k, k, k*, possessing shame, ashamed.

Vrīḍana, am, n. shame, bashfulness, modesty; lowering, depression (= *nīćair-bhāva*).

Vrīḍamāna, as, ā, am (an epic form), being ashamed, blushing.

Vrīḍita, as, ā, am, ashamed, abashed, modest; (*am*), n. shame.
Vrīlana, am, n., Ved. = *vrīḍana.*

व्रीस् *vrīs* (= rt. *vrūs*), cl. 1. 10. P. *vrīsati, vrīsayati,* to hurt, injure; to kill, wound.

व्रीहि *vrīhi, is,* m. (said to be fr. rt. *vrī*), rice, (eight principal sorts are enumerated by native authorities; rice is not mentioned in the Ṛig-veda, but is named in the Atharva-veda together with *yava, māsha,* and *tila*); a grain of rice, (*vrīhīn prokshati,* he sprinkles or scatters grains of rice); rice ripening in the rainy season; (*ayas*), m. pl. grains of rice. — *Vrīhi-kāñćana, as,* m. a sort of pulse, Ervum Lens or Hirsutum (= *maśūra*). — *Vrīhi-parṇī,* f. a particular shrub (= *śāla-parṇī*). — *Vrīhi-bheda, as,* m. a species of rice; a sort of grain, Panicum Miliaceum (= *aṇu*). — *Vrīhi-maya, as, ī, am,* made or consisting of rice; (*as*), m. a rice-cake made with ghee (offered as an oblation). — *Vrīhi-rājika, as,* m. panic seed, Panicum Italicum (= *kaṅgu*); another species, Panicum Miliaceum. — *Vrīhi-śreshṭha, as,* m. a kind of rice (= *śāli-dhānya*). — *Vrīhy-agāra, am,* n. 'rice-house,' a shed where rice or other grain is stored, granary.
Vrīhika, as, ā, am, having rice, bearing rice, &c.
Vrīhin, ī, iṇī, i, having or bearing rice (a field &c.).
Vraiha, as, ī, am, made of rice, composed of rice.
Vraiheya, as, ī, am, fit for rice, sown with rice (as a field &c.), made or consisting of rice; (*am*), n. a field of rice.

व्रुड् *vruḍ,* cl. 6. P. *vruḍati,* to cover; to heap; to sink.

व्रूस् *vrūs* (also written *vrūsh* or *brūsh*; cf. rts. *vrīs, kash*), cl. 1. 10. P. *vrūsati, vrūsayati,* &c., to hurt, injure, wound, kill.

व्ली *vlī* (also written *blī*; according to some fr. *vi-lī,* but cf. rt. *vrī*), cl. 9. P. *vlināti* (Ved. *vliṇāti*), *vivlāya, vleshyati, avlaishīt, vletum,* to go, move; to choose, select, (in this sense for rts. *vṛi, vrī*); to hold, maintain, support: Caus. *vlepayati, -yitum,* Aor. *avivlipat*: Desid. *vivlishati*: Intens. *vevlīyate, vevlayiti* or *vevleti.*
Vlīna, as, ā, am, gone; held, supported.

व्लेक्ष् *vleksh* (also written *veksh,* q. v.), cl. 10. P. *vlekshayati, vlekshāpayati, -yitum,* to see.

श

श 1. *śa,* the thirtieth consonant of the Nāgarī alphabet and first of the three sibilants; it belongs to the palatal class, and in sound often corresponds to *sh,* though in some words pronounced more like *s.* — *Śa-kāra, as,* m. the letter or sound *śa.* — *Śa-varga, as,* m. the sibilating class of letters, i. e. the three sibilants and the letter *h.*

श 2. *śa, as,* m. (fr. rt. *śo*), a cutter, destroyer (Kirāt. XV. 45); a weapon; N. of Śiva, (in this sense probably connected with 2. *śam*); (*am*), n. or ind. happiness, &c., see 2. *śam,* p. 993.

शंयु *śaṃyu, śaṃyya,* &c. See under 2. *śam,* p. 993.
Śaṃva, śaṃ-stha, &c. See p. 993, col. 2.

शंवर *śaṃvara, śaṃvala.* See *śambara, śambala,* p. 993.

शंस् *śaṃs* [cf. rts. *śaś,* 1. *śās*], cl. 1. P. *śaṃsati* (ep. also A. *-te*), *śaśaṃsa, śaṃsishyati, aśaṃsīt,* Prec. *śasyāt, śaṃsitum,* to recite, repeat, (in Vedic ritual *śoṃsāva, śoṃsāma,* 'let us recite'); to relate, say, tell, report, declare, announce, communicate to (with dat. or gen. of the person); to praise, celebrate; to approve, wish, desire [cf. *ā-śaṃs*]; to wish well or ill to; to calumniate, revile; to hurt, injure [cf. rt. 1. *śas*]; to be unhappy (?): Pass. *śasyate,* to be recited or uttered; to be praised or approved: Caus. *śaṃsayati, -yitum,* Aor. *aśaśaṃsat,* to cause to repeat or recite: Desid. *śiśaṃsishati*: Intens. *śāśasyate, śāśaṃsti*; [cf. Lat. *censeo, cano, Cas-menæ, Ca-menæ, carmen, con-cinn-us*: Old Germ. *sagen*: Angl. Sax. *sagan, secgan*: Goth. *hazjan, hana*: Mod. Germ. *Hahn*: Slav. *san-ti*: (perhaps also) Lith. *sakau*: Hib. *sant,* 'greediness, lust;' *santaighim,* 'I desire, covet.']
Śaṃsa, as, m., Ved. recitation, invocation; praise, prayer, (Sāy. = *stuti*); wishing well or ill to; a spell (for good or evil); a blessing; a curse; calumny; = *narāśaṃsa* (Ved.); (*ā*), f. speech; praise, flattery, eulogium; wish, desire; (*as, ā, am*), reciting; praising; wishing; [cf. *duḥ-ś°.*]
Śaṃsat, an, antī, at, reciting, relating; praising.
Śaṃsana, am, n. the act of reciting or repeating, recitation; praising.
Śaṃsita, as, ā, am, said, told, declared; praised, extolled, celebrated; wished, desired, longed for [cf. *ā-śaṃsita*]; calumniated, falsely accused; ascertained, established, effected, (in these senses for *saṃ-śita* under *saṃ-śo.*) — *Śaṃsita-vrata* for *saṃśita-vrata,* see *saṃ-śo.*
Śaṃsitṛi, tā, trī, tṛi, a reciter, reciting, relating; a praiser; [cf. *śaṃstṛi.*]
Śaṃsin, ī, inī, i, saying, relating, announcing, foretelling, indicating, showing; praising.
Śaṃstavya, as, ā, am, to be repeated or recited.
Śaṃstṛi, tā, m. a reciter of Śastras or hymns of praise, one of the officiating priests at a sacrifice (identified with the Pra-śāstṛi and mentioned along with five others in Ṛig-veda I. 162, 5; his sacrificial duties correspond with those of the Maitrāvaruṇa of the later ritual); a praiser, encomiast, panegyrist.
Śaṃsya, as, ā, am, to be praised, praiseworthy, meritorious; to be wished, desirable.
Śas in *uktha-śas,* q. v.
Śasa, as, ā, am, Ved. reciting, repeating.
Śasitvā, ind. having praised, &c. (= *śastvā*).
1. *śasta, as, ā, am* (for 2. *śasta* see under rt. 1. *śas*), recited, repeated; praised, eulogized; best, excellent; auspicious, happy, well, right; (*am*), n. happiness, excellence; the body. — *Śasta-keśaka, as, ī, am,* having excellent hair.
Śastavya, as, ā, am, to be recited or repeated; to be praised, &c.
Śasti, is, f., Ved. a hymn of praise.
1. *śastra, am,* n. (for 2. *śastra* see under rt. 1. *śas*), Ved. a hymn (recited either audibly or inaudibly, as opposed to *stoma,* which is sung), a recitative, recitation; a hymn of praise (generally).
Śastvā, ind. having recited; having praised, &c.
Śasman, a, n., Ved. praise, a hymn.
1. *śasya, as, ā, am* (for 2. *śasya* see under rt. 1. *śas*), = *śaṃsya,* to be praised, praiseworthy; to be wished, desirable, excellent, best; (*am*), n. a good quality, merit.
Śasyamāna, as, ā, am, Ved. being recited, (opposed to *gīyamāna,* being sung); being hymned or praised.

शंस्त् *śaṃst,* a Vedic root, = rt. 2. *śas* or *sas.*

शक् 1. *śak,* cl. 5. P. *śaknoti,* cl. 4. P. A. *śakyati, -te* (in the A. not to be distinguished from the Pass., see below; Ved. forms, Impv. *śagdhi,* Pot. *śakeyam, śakema*), *śaśāka, śeke, śakshyati, -te, aśakat* (or if used in cl. 4. the following are said by some to be substituted, 2nd Fut. *śakishyati, -te,* Aor. *aśakīt* or *aśākīt, aśakishṭa*), *śaktum* (*śakitum,* Ved. *śaktave*), to be able, to be able to effect, to be competent for (with inf., e. g. *vīkshituṃ na śaknoti,* he is not able to look; *martuṃ na śakyāmi,* I am not able to die; or even with part., e. g. *pūrayan na śaknoti,* he is not able to fill); to be powerful; to bear, endure; to give, present (Ved.); to aid (Ved.); to know (Ved.): Pass. *śakyate,* Aor. *aśāki,* to be able, be capable, be possible, be practicable (giving a passive sense to a following inf., e. g. *tać ćhettuṃ śakyate,* that is able to be cut, that can be cut; *tat kartuṃ śakyate,* that can be done; *na śakyante tyaktum,* they cannot be abandoned; sometimes used with a participle, e. g. *na śakyate vāryamāṇaḥ,* he cannot be restrained; or used impersonally, e. g. *yadi trayā śakyate,* if it can be done by thee): Caus. *śākayati, -yitum,* Aor. *aśīśakat*: Intens. *śāśakyate, śāśakīti* or *śāśakti*: Desid. *śikshati, -te* [cf. *śiksh,* s. v.], to wish to be able or to be able to effect; to learn; to give, bestow, enrich (Ved.); to aid, assist (Ved.); to instruct (Ved.): Caus. of Desid. *śikshayati, -yitum,* to teach, instruct (with two acc., e. g. *taṃ raṇa-sikshām aśikshayat,* he instructed him in the art of war); [cf. Lat. *queo* (for *quec-jo*), *ne-queo, conari*: Old Norse *hagr,* 'the right hand;' *hagna,* 'to be of service.']
2. *śak, k, k, k,* able, powerful (at the end of a comp., e. g. *sarva-śak,* q. v.).
Śaka, as, m., N. of a king (especially applied to Śāli-vāhana); an era, epoch (especially that of the monarch Śāli-vāhana, commencing seventy-eight years after the Christian; cf. *śāka*); N. of a country; of a particular tribe or race of people, (usually *ās,* pl.; in the legends which relate the contests between Vasishṭha and Viśvā-mitra the Śakas are fabled to have been produced by the Cow of Vasishṭha, from her sweat, for the destruction of Viśvā-mitra's army; in Manu X. 44. they are mentioned together with the Pauṇḍrakas, Odras, Draviḍas, Kāmbojas, Javanas or Yavanas, Pāradas, Pahlavas, Ćīnas, Kirātas, Daradas, and Khaśas, who are all described by Kullūka as degraded tribes of Kshatriyas, called after the districts in which they reside: according to the Vishṇu-Purāṇa IV. 3. the great king Sagara made an effort to rid his kingdom of these tribes, who appear to have overrun the western districts of India; the Śakas who were not destroyed were deprived of their social position and were compelled to shave the fore part of their heads; they are sometimes regarded as the followers of Śaka or Śāli-vāhana, and probably to be identified with the Tartars or Scythians [Lat. *Sacæ*] who overran India before the Āryans, and were supposed to have been exterminated by the great Vikramāditya, king of Oujein and rival of Śāli-vāhana); (*am*), n., Ved. water (= *udaka,* Naigh. I. 12; cf. *śaku-pūta, śaku-maya,* under *śakan*). — *Śaka-kartṛi, tā,* m. the founder or establisher of an era. — *Śaka-deśa, as,* m., N. of a country. — *Śaka-varman, ā,* m., N. of a poet. — *Śaka-vṛiddhi, is,* m., N. of a poet. — *Śakādhipa-rāja-dhānī* (*°ka-adh°*), f. the capital of the king of the Śakas, i. e. Ḍillī. — *Śakāntaka* (*°ka-an°*), *as,* m. 'destroyer of the Śakas,' epithet of king Vikramāditya. — *Śakābda* (*°ka-ab°*), *am,* n. a year of the Śaka era, (see above.) — *Śakāri* (*°ka-ari*), *is,* m. 'enemy of the Śakas,' epithet of king Vikramāditya.
Śakaća, perhaps for *Śaka-ja,* 'Scythian-born,' in Rāja-taraṅgiṇī V. 176.
Śakita, as, ā, am, able, capable, (giving a passive sense to the inf., e. g. *na śakitaṃ ćhettum,* it could not be cut.)
Śakta, as, ā, am, able, capable, competent (with inf. or with loc. in the sense of an inf., e. g. *śaktaḥ pari-rakshitum* or *śaktaḥ pari-rakshaṇe,* able to preserve); strong, mighty, powerful; one who has the power of giving, opulent, rich (Manu XI. 9); significant, expressive; speaking kindly or pleasantly (= *priyam-vada*); clever, diligent, attentive, intent. — *Śakta-tā,* f. or *śakta-tva, am,* n. ability, power, capacity. — *Śaktārtha* (*°ta-ar°*), *as, ā, am,* having a potential sense.
Śakti, is, f. ability, power, capacity, capability, faculty, strength, energy, prowess; regal power (having three parts or constituent elements, viz. 1. *prabhu-tva,* the majesty or pre-eminence of the king himself; 2. *mantra,* the power of good counsel; 3. *utsāha,* the force of energy); the energy or active power of a deity personified as his wife and

worshipped under various names, (sometimes only eight S'akti goddesses are enumerated, as follow, Indrāṇī, Vaishṇavī, S'āntā, Brahmāṇī, Kaumārī, Nārasiṇhī, Vārāhī, and Māheśvarī, but some substitute Cāmuṇḍā and Caṇḍikā for the third and sixth of these: according to another reckoning there are nine, viz. Vaishṇavī, Brahmāṇī, Raudrī, Māheśvarī, Nārasiṇhī, Vārāhī, Indrāṇī, Kārttikī, and Pradhānā: others reckon fifty different forms of the S'akti of Vishṇu besides Lakshmī, some of these are Kīrtti, Kānti, Tushṭi, Pushṭā, Dhṛiti, S'ānti, Kriyā, Dayā, Medhā, &c.; and fifty forms of the S'akti of S'iva or Rudra besides Durgā or Gaurī, some of whom are Guṇodarī, Virajā, S'ālmalī, Lolākshī, Vartulākshī, Dīrgha-ghoṇā, Sudīrgha-mukhī, Go-mukhī, Dīrgha-jihvā, Kuṇḍodarī, Ardha-keśī, Vikṛita-mukhī, Jvālā-mukhī, Ulkā-mukhī, &c.; Sarasvatī is also named as a S'akti, both of Vishṇu and Rudra: according to the Vāyu-Purāṇa the female nature of Rudra became twofold, one half *asita* or white, and the other *sita* or black, each of these again becoming manifold, those of the white or mild nature included Lakshmī, Sarasvatī, Gaurī, Umā, &c.; those of the dark and fierce nature, Durgā, Kālī, &c.); the female organ (as the counterpart of the phallic representation of S'iva, and worshipped either literally or figuratively by a sect of Hindūs termed S'āktas, see *śākta*); the power or signification (of a word), force or meaning of a term (defined in the Nyāya as the relation of the term to the thing designated *padasya padārthe sambandhaḥ*); an iron spear, lance, pike, dart [cf. *śāktika*]; a sword; a kind of implement or instrument used in gambling; allaying or appeasing opposition; (*is*), m., N. of a Muni or sage (the eldest of Vasishṭha's hundred sons; according to Vishṇu-Purāṇa I. 1. he was father of Parāśara, and was devoured by king Kalmāsha-pāda, when changed to a man-eating Rākshasa, in consequence of a curse pronounced upon him by the sage; he is represented as having overcome the power and speech of Viśvā-mitra at the sacrifice of king Saudāsa, and is regarded as the Ṛishi of Ṛig-veda VII. 32, 26, IX. 97, 19–21, IX. 108, 3, 14–16; S'akti is also identified with one of the Vyāsas, and elsewhere with the sage Jātūkarṇa). — *S'akti-kuṇṭhana*, *am*, n. (in phil.) the deadening of a capacity. — *S'akti-kumāra*, *as*, m., N. of a poet. — *S'akti-gaṇa*, *as*, m. the company or assemblage of the S'aktis, (see under *śakti* above.) — *S'akti-graha*, *as*, *ā*, *am*, taking hold of the force or meaning (of a word or sentence); apprehending the meaning (in any particular sense), acceptation (of a word &c.); holding or bearing a spear or lance, armed with a spear; (*as*), m. perception or apprehension of the force or sense (of a word); a spearman, lancer; epithet of S'iva; of Kārttikeya. — *S'akti-grāhaka*, *as*, *ikā*, *am*, who or what causes to apprehend the force or signification (of a word or phrase), determining or establishing the meaning of words (as a dictionary, grammar, &c.); taking hold of the force (of a word &c.); holding a spear, &c. — *S'akti-ja*, *as*, *ā*, *am*, born from S'akti; (*as*), m. son of S'akti. — *S'akti-tas*, ind. according to power, to the best of one's ability. — *S'akti-tā*, f. power, capacity, faculty. — *S'akti-traya*, *am*, n. the three constituents of regal power (viz. king, minister, and energy; see *śakti*). — *S'akti-dhara*, *as*, m. a spearman, lancer; epithet of Kārttikeya. — *S'akti-dhṛik* (see *dhṛik*, p. 459), bearing a spear. — *S'akti-parṇa*, *as*, m. the tree Echites Scholaris (= *sapta-parṇa*). — *S'akti-pāṇi*, *is*, m. 'spear-handed,' armed with a spear or lance, a spearman; epithet of Kārttikeya. — *S'akti-pāta*, *as*, m. prostration of strength. — *S'akti-pūjaka*, *as*, m. a S'akti-worshipper, a S'ākta, (see *śakti*, *śākta*.) — *S'akti-pūjā*, f. S'akti-worship, (see above.) — *S'akti-pūrva*, *as*, m. 'having S'akti for a forefather,' epithet of Parāśara (as son of S'akti). — *S'akti-prakarsha*, *as*, *ā*, *am*, possessing superior capacity or extraordinary power. — *S'akti-bhṛit*, *t*, *t*, *t*, bearing a spear, armed with a spear; (*t*), m. a spearman, lancer; epithet of Kārttikeya. — *S'akti-bheda*, *as*, m. difference of power; a special capacity. — *S'akti-bhairava-tantra*, *am*, n., N. of a Tantra work. — *S'akti-mat*, *ān*, *atī*, *at*, possessed of ability, powerful, mighty, able; possessing a competence, one who has gained a fortune. — *S'akti-yāmala*, N. of a work. — *S'akti-ratnākara* (°*na-āk*°), *as*, m. 'jewel-mine of S'akti,' N. of a work on the mystical worship of S'akti or Durgā, (it contains five chapters compiled from the Tantras and Purāṇas.) — *S'akti-vāda* or *śakti-vicāra*, *as*, m., N. of a philosophical work by Gadādhara-bhaṭṭācārya. — *S'akti-vādin*, *ī*, m. one who asserts or believes in S'akti-worship. — *S'akti-vaikalya*, *am*, n. deficiency of power, impairment of strength, incapacity, debility. — *S'akti-hīna*, *as*, *ā*, *am*, powerless, impotent. — *S'akti-hetika*, *as*, m. one who has a spear for a weapon, a spearman, lancer, soldier armed with a lance. — *S'akty-apeksha*, *as*, *ā*, *am*, having regard or reference to ability, according to power or capacity. — *S'akty-ardha*, *as*, m. perspiring and panting with exertion or fatigue, (according to S'abda-k. = *śrama-dvārā kakshi-lalāṭa-grīvāsūtpanno gharmo dīrgha-niśvāsaś-ca*.) — *S'akty-avara*, *as*, *ā*, *am*, junior to S'akti.

S'aktī, f. = *śakti*, see Vopa-deva IV. 27.

S'aktri, *is*, m., N. of the eldest of the hundred sons of Vasishṭha (= *śakti*).

S'aktrin, *ī*, m. a proper N., = *śaktri* above.

S'akna, *as*, *ā*, *am*, = *śaknu* below.

S'aknu, *us*, *us*, *u*, speaking kindly or pleasingly; [cf. rt. *śac*.]

S'aknuvāna, *as*, *ā*, *am*, having power, being able, (*tat soḍhum a-śaknuvānaḥ*, not being able to bear that.)

S'akman, *a*, n., Ved. power, strength; energy, action; (*ā*), m., Ved., N. of Indra.

S'akya, *as*, *ā*, *am*, able, possible, capable, practicable, able to be effected or done, easy to be accomplished (frequently with inf. in passive sense, e. g. *na sā śakyā netum balāt*, she cannot be conducted by force; *tan mayā śakyam pratipattum*, that is able to be acquired by me); that may be conveyed or expressed (as sense or meaning by any particular word &c.). — *S'akya-tama*, *as*, *ā*, *am*, most possible, very possible or practicable, (*tan na śakyatamam kartum*, that is not at all possible to be done.) — *S'akya-tā*, f. or *śakya-tva*, *am*, n. possibility, practicability, capacity, capability. — *S'akyatāvacchedaka* (°*tā-av*°), *am*, n. (according to S'abda-k.) = *śakyāṃśe bhāsamāna-dharmaḥ*. — *S'akya-pratīkāra*, *as*, m. a possible remedy or counter-agent; (*as*, *ā*, *am*), capable of being counteracted, remediable. — *S'akyārtha* (°*ya-ar*°), *as*, m. admissible meaning, the meaning conveyed by a word.

S'akra, *as*, *ā*, *am*, strong, powerful, mighty (Ved.); (*as*), m. 'the powerful one,' N. of the god Indra, (see *indra*); of one of the twelve Ādityas; of S'iva; the plant Wrightia Antidysenterica (or Nerium Antidysentericum); the tree Pentaptera Arjuna. — *S'akra-krīḍācala* (°*ḍā-ac*°), *as*, m. 'Indra's pleasure-mountain,' epithet of the mountain Meru. — *S'akra-gopa*, *as*, m. a particular red insect, the coccinella or a lady-bird of various species (= *indra-gopa*). — *S'akra-ja* or *śakra-jāta*, *as*, *ā*, *am*, Indra-born; (*as*), m. a crow. — *S'akra-jit*, *t*, m. 'conquerer of Indra,' epithet of the son of Rāvaṇa, (his first name was Megha-nāda, but after his victory over Indra, described in the Rāmāyaṇa, Uttara-kāṇḍa XXXIV, his name was changed by Brahmā to Indra-jit, q. v.; he was killed by Lakshmaṇa.) — *S'akra-tejas*, *ās*, *ās*, *as*, glorious or vigorous as Indra. — *S'akra-druma*, *as*, m. 'Indra's tree,' the Deva-dāru. — *S'akra-dhanus*, *us*, n. 'Indra's bow,' the rainbow. — *S'akra-dhvaja*, *as*, m. a standard or flag set up in honour of Indra. — *S'akra-dhvajotsava* (°*ja-ut*°), *as*, m. = *śakrotsava* below. — *S'akra-nandana*, *as*, m. 'Indra's son,' epithet of Arjuna. — *S'akra-paryāya*, *as*, m. 'synonym of Indra,' the medicinal shrub Wrightia Antidysenterica (= *kuṭa-ja*). — *S'akra-pādapa*, *as*, m. 'Indra's tree,' a sort of pine, Pinus Devadāru; Wrightia Antidysenterica. — *S'akra-pushpikā* or *śakra-pushpī*, f. 'having flowers like those of the Pentaptera Arjuna,' a sort of pot-herb (= *viśalyā*); another plant (= *agni-śikhā*). — *S'akra-prastha*, *as*, *am*, m. n. 'presided over by Indra,' N. of ancient Delhi (= *indra-prastha*). — *S'akra-bhavana* or *śakra-bhuvana*, *am*, n. 'the abode or heaven of Indra,' Svarga, paradise, heaven, the sky. — *S'akra-bhid*, *t*, m. 'Indra-conqueror,' epithet of the son of Rāvaṇa, (see *śakra-jit*.) — *S'akra-bhūbhavā*, f. colocynth, Cucumis Colocynthida. — *S'akra-mātṛi*, *tā*, f. the mother of Indra; a particular plant (= *bhārgī*). — *S'akra-mātṛikā*, f. a wooden peg or post driven into the ground for supporting Indra's banner. — *S'akra-mūrdhan*, *ā*, m. 'Indra's head,' an ant-hill, hillock. — *S'akra-yaśo-vidhvaṇsana*, *am*, N. of the 108th chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa. — *S'akra-rūpa*, *as*, *ā*, *am*, having the form of Indra. — *S'akra-loka*, *as*, m. the world or sphere of Indra, paradise, Svarga. — *S'akraloka-bhāj*, *k*, *k*, *k*, sharing the sphere of Indra, having a portion in paradise. — *S'akra-valli*, f. colocynth (= *indra-vāruṇī*). — *S'akra-vāhana*, *am*, n. 'Indra's vehicle,' a cloud. — *S'akra-vīja*, *am*, n. 'Indra-seed,' the seed of Wrightia Antidysenterica. — *S'akra-śarāsana*, *am*, n. 'Indra's bow,' the rainbow. — *S'akra-śākhin*, *ī*, m. 'Indra's tree,' Wrightia Antidysenterica. — *S'akra-śālā*, f. 'Indra's hall,' a place or room prepared for sacrifices. — *S'akra-śiras*, *as*, m. 'Indra's head,' an ant-hill. — *S'akra-sārathi*, *is*, m. 'the charioteer of Indra,' epithet of Mātali. — *S'akra-suta*, *as*, m. 'Indra's son,' epithet of Arjuna; of the monkey Bāli. — *S'akra-sudhā*, f. 'Indra's nectar,' the resin of Boswellia Thurifera, gum olibanum (= *pālankī*). — *S'akra-srishṭā*, f. 'Indra-created,' yellow myrobalan, Terminalia Chebula (fabled to have sprung from the ground on which Indra spilt a drop of nectar). — *S'akrākhya* (°*ra-ākh*°), *as*, m. 'Indra-named,' an owl. — *S'akrātmaja* (°*ra-āt*°), *as*, m. Indra's own son. — *S'akrāśana* (°*ra-aś*°), *as*, m. 'Indra-food,' the medicinal plant Wrightia Antidysenterica (fabled to have sprung from the drops of Amṛita which fell on the ground from the bodies of Rāma's monkeys restored to life by Indra); (*am*), n. an intoxicating drink prepared from hemp (= *bhangā*). — *S'akrāsana* (°*ra-ās*°), *am*, n. 'Indra's seat,' a throne. — *S'akrāhva* (°*ra-āh*°), *as*, m. 'Indra-named,' the seed of Wrightia Antidysenterica. — *S'akrotthāna* (°*ra-ut*°), *am*, n. 'raising up of [the banner of] Indra,' = *śakrotsava* below; [cf. *dhvajotthāna*.] — *S'akrotsava* (°*ra-ut*°), *as*, m. 'Indra-festival,' a festival in honour of Indra on the twelfth day of the light half of the month Bhādra (when a flag or banner was set up, = *dhvajotthāna*).

S'akrāṇī, f., N. of S'acī (wife of Indra).

S'akri, *is*, m. a cloud; a thunderbolt; an elephant; a mountain.

S'akla, *as*, *ā*, *am*, speaking pleasingly or kindly, affable; [cf. rt. *śac*.]

S'akvan, *ā*, *arī*, *a*, Ved. powerful, able, mighty; (*ā*), m. an elephant; (*arī*), f. a kind of river, &c. See under *śakvara* below.

S'akvara, *as*, m. a bull, an ox [cf. *śakkara*]; (ī), f. a kind of river (= *nadī-viśesha*, *nadī-bheda*); a finger, (according to some, a finger-ring); a zone, girdle; a particular metre, (a stanza of four Pādas of fourteen syllables each, comprising at least twenty varieties, of which one of the commonest is called Vasanta-tilaka; cf. *śakkarī*, *śarkarī*); an arm (Ved.); a cow; (the fem. *śakvarī* may equally be referred to *śakvan* above.)

S'agma, *as*, *ā*, *am*, Ved. able, powerful, mighty [cf. *tuvi-ś*°]; prosperous, happy, causing happiness (= *sukha-kara* or *sukha*, and according to Sāy. derived fr. *śam* + rt. *gam*).

S'agman, *a*, n., Ved. a various reading for *śakman* in Naigh. II. 1.

S'agmya, *as*, *ā*, *am*, Ved. powerful, mighty; prosperous, happy; [cf. *śagma*.]

S'ikshita, *śikshu*, &c. See p. 1004, col. 3.

शकट *śakaṭa*, *as*, *am*, m. n. (according to Uṇādi-s. IV. 81. fr. rt. 1. *śak*), a cart, waggon,

(said to be also *ī*, f.); (*as*), m. the figure of a cart formed by the five stars composing the lunar asterism Rohiṇī; a form of military array resembling a wedge, (*śūcy-ākārāgraḥ paśćāt-prithulaḥ*, Manu VII. 187); a cart-load (= 2000 Palas); an implement for preparing grain; N. of a demon slain by the infant Krishṇa; a particular tree (= *tiniśa*); N. of a place. — *S'akaṭa-bheda*, *as*, m. division of the Sakaṭa asterism by the moon or a planet passing through it. — *S'akaṭa-vila*, *as*, m. a kind of water-hen, gallinule. — *S'akaṭa-han*, *hā*, m. 'destroyer of the demon Sakaṭa,' an epithet of Krishṇa. — *S'akaṭāksha* (°*ṭa-ak*°), *as*, m. the axle of a cart. — *S'akaṭāri* (°*ṭa-ari*), *is*, m. 'enemy of Sakaṭa,' epithet of Krishṇa. — *S'akaṭāsura* (°*ṭa-as*°), *as*, m. the demon S'akaṭa (killed by the infant Krishṇa). — *S'akaṭāhvā* (°*ṭa-āh*°), f. 'cart-named,' the asterism Rohiṇī, (the five stars of which are figured as a cart.) — *S'akaṭoććātana* (°*ṭa-uć*°), *am*, n. the upsetting or overturning of a cart.

S'akaṭāra, *as*, m. a bird of prey, (perhaps a kind of vulture); N. of a minister of king Nanda, (in revenge for ill-treatment he conspired with the Brāhman Cāṇakya to effect his master's death); N. of an ape. — *S'akaṭāropākhyāna* (°*ra-up*°), *am*, n. story of (the ape) S'akaṭāra.

S'akaṭāla, *as*, m. = *śakaṭāra*, the minister of king Nanda or (according to some) of Sūdraka.

S'akaṭikā, f. a small cart, a child's cart, toy-cart; [cf. *mṛić-ćhakaṭikā*.]

शकन् *śakan*, n. a defective word optionally substituted for *śakṛit* in certain cases, see col. 2. — *S'aka-dhūma*, *as*, m., Ved. the smoke of burnt or burning (cow-)dung. — *S'aka-pūta*, *as*, m. 'purified with cow-dung' (or 'purified with water;' cf. *śaka*); N. of the author of Ṛig-veda X. 132 (having the patronymic Nārmedha). — *S'aka-maya*, *as*, *ī*, *am*, Ved. consisting of dung, arising from cow-dung, (Sāy. = *sushka-gomaya-sambhūta*, Ṛig-veda I. 164, 43.) — *S'aka-loṭa* (for *śaka-loshṭa*), *as*, m., Ved. a lump or ball of cow-dung (= *śakṛit-piṇḍa*).

शकल *śakala*, *as*, *am*, m. n. (according to Uṇādi-s. I. 111. fr. rt. 1. *śak*; more probably connected with *śarkarā*, q. v.; cf. *śalka*), a part, portion, piece, fragment; a potsherd; (*as*), m. a proper N.; (*am*), n. skin, bark; the scales of a fish [cf. *śalka*, *śalkala*]; a kind of black pigment or die. — *S'akalī-karaṇa*, *am*, n. the act of cutting or breaking in pieces. — *S'akalī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to break in pieces, cut to pieces, reduce to fragments, divide, bruise. — *S'akalī-kṛita*, *as*, *ā*, *am*, cut in pieces, reduced to fragments, broken to bits; divided, dissected.

S'akalita, *as*, *ā*, *am*, reduced to fragments, mashed, bruised.

S'akalin, *ī*, *inī*, *i*, having scales, scaled; (*ī*), m. a fish.

S'akalyeshin, *ī*, *iṇī*, *i*, in Atharva-veda I. 25, 2, according to Atharva-veda Prātiśākhya III. 52. for *śakalya-eshin*, said to mean 'desiring fragments of wood' (as a flame of fire).

शकव *śakava*, *as*, m. (doubtful), a goose.

शकशकायत् *śakaśakāyat*, *an*, *antī*, *at* (part. of an onomatopoetic verb formed fr. the imitative sound *śaka*), making a rustling noise, rustling (as the leaves of a tree in the wind).

शकार *śakāra*, *as*, m. the brother of a king's concubine, a king's brother-in-law by one of his wives not regularly married (represented in the drama as a foolish, frivolous, proud, low, and cruel man).

शकुन *śakuna*, *as*, m. (according to Uṇādi-s. III. 49. fr. rt. 1. *śak*), a bird (in general); a particular kind of bird, (perhaps = *gridhra*, a vulture, or = *ćilla*, the common kite, or perhaps the Pondicherry eagle); a kind of Brāhman (= *vipra-bheda*); a sort of hymn or song (sung at festivals to secure good fortune); (*as*, *ā* or *ī* ?, *am*), indicating good luck, auspicious; (*ī*), f. a kind of bird (= *śyāmā*); a hen-sparrow; the form assumed by Pūtanā, (see Hari-vaṇśa 3423); (*am*), n. any auspicious object or lucky omen, a prognostic or omen (in general, but rarely applied to anything inauspicious). — *S'akuna-jña*, *as*, *ā*, *am*, knowing omens; (*ā*), f. a small house-lizard. — *S'akuna-jñāna*, *am*, n. 'omen-knowledge,' N. of a chapter in the S'ārṅga-dhara-paddhati. — *S'akuna-dīpikā*, f. 'omen-light,' N. of a work on good and evil omens by Gaṇeśa. — *S'akuna-śāstra*, *am*, n. 'omen-book,' N. of a work.

S'akuni, *is*, m. a bird; a vulture, kite, eagle; (according to some) a cock; N. of the brother of queen Gāndhārī (and therefore the brother-in-law of Dhṛita-rāshṭra and the Mātula or maternal uncle of the Kuru princes; as son of Su-bala, king of Gāndhāra, he is called Saubala; he often acted as counsellor of Duryodhana, and hence this name is sometimes applied to an old officious relative whose counsels tend to ruin); N. of one of the astronomical periods called invariable Karaṇas; N. of a son of Duḥ-saha; of a son of Vikukshi; (*ī*), m. du., N. of the Aśvins; (*is*), f., N. of a demon causing a particular sickness of children; a demon slain by Krishṇa: [cf. Old Norse *haukr*; Danish *hog*; Old Germ. *habuh*; Angl. Sax. *hafoc*.] — *S'akuni-prapā*, f. a trough or place for watering birds (= *śri-graha*). — *S'akuni-vāda*, *as*, m. the cry or sound of a bird; the crowing of a cock. — *S'akuniśvara* (°*ni-iś*°), *as*, m. 'lord of birds,' epithet of Garuḍa.

S'akunī. See under *śakuna* and *śakuni*.

S'akunta, *as*, m. a bird (in general); a particular kind of bird (probably the Indian vulture or perhaps a sort of falcon described as of aquatic habits); the blue jay; a sort of insect.

S'akuntaka, *as*, m. a bird; (see also *śakuntikā* below.)

S'akuntalā, f. (said to be fr. *śakunta*), N. of a daughter of the Apsaras Menakā by Viśvā-mitra, (she was supposed to have been born and left in a solitary forest, where she was protected by birds till found by the sage Kaṇva, who took her to his hermitage and reared her as his daughter; she was there seen by king Dushyanta, when on a hunting expedition, and married by him, and became the mother of Bharata, sovereign of all India; the story of Dushyanta's accidental meeting with S'akuntalā, their marriage, separation, his repudiation of her through temporary loss of memory caused by a curse, his subsequent recognition of her by means of a ring he had once given her which she had lost but afterwards recovered, forms the subject of Kālidāsa's celebrated drama called Abhijñāna-śakuntala, q. v.) — *S'akuntalātmaja* (°*lā-āt*°), *as*, m. 'S'akuntalā's son,' epithet of Bharata, sovereign of India. — *S'akuntalopākhyāna* (°*lā-up*°), *am*, n. 'story of S'akuntalā,' N. of chapters 69–74 of the Ādi-parvan of the Mahā-bhārata and of the first five chapters of the Svarga-khaṇḍa of the Padma-Purāṇa.

S'akunti, *is*, m. a bird (in general); a kind of bird, (see *śakunta*.)

S'akuntikā, f. a kind of bird, perhaps the Francoline partridge [cf. *śakuntaka*]; a locust, cricket.

शकुल *śakula*, *as*, m. a kind of fish (perhaps the gilt-head); (*ī*), f. another sort of fish (commonly called Mṛigāl, Cyprinus Mrigala); [cf. *śakalin*.] — *S'akula-gaṇḍa*, *as*, m. a kind of fish (probably the gilt-head, = *śāla*). — *S'akulāksha ka* (°*la-ak*°), *as*, m. 'fish-eyed,' white bent-grass, Panicum Dactylon, (the blossoms are white and compared to the eye of a fish.) — *S'akulākshī* (°*la-ak*°), f. a kind of Dūrvā grass (= *gaṇḍa-dūrvā*). — *S'akulādanī* (°*la-ad*°), f. a medicinal plant (commonly called Kaṭki, = *ćakrāṅgī*); a kind of creeping plant; N. of various other plants; a sort of drug (commonly called Kāyaphal, = *mānsī*); an earth-worm. — *S'akulārbhaka* (°*la-ar*°), *as*, m. a sort of fish (= *gaḍaka*).

शकृत् *śakṛit*, *t*, n. (according to Uṇādi-s. IV. 58. fr. rt. 1. *śak*; according to others connected with rt. 1. *kṛī*; sometimes written *sakṛit*; the base of some cases is *śakan*, following the analogy of *yakṛit*, q. v.), excrement, ordure, feces, dung, cow-dung; [cf. Gr. σκώρ (gen. σκατ-ός), σκωρ-ία, σκέρβολος; Lat. *sterc-us*, *ster-qui-liniu-m*; Angl. Sax. *skearn*; Goth. *spai-skuldrs*, 'spittle;' Slav. *skrrina*, *skar-edovati*.] — *S'akṛit-kara*, *as*, *ī*, *am*, dung-making; (*ī*), f. a calf. — *S'akṛit-kari*, *is*, m. f. 'dung-making,' a calf. — *S'akṛit-kāra*, *as*, *ā*, *am*, making ordure. — *S'akṛit-piṇḍa*, *as*, m. a lump or ball of cow-dung. — *S'akṛid-graha*, *ās*, m. pl., N. of a barbarous race, (also read *śakṛid-guha*, *śakṛid-vaha*.) — *S'akṛid-dvāra*, *am*, n. 'door of the feces,' the anus.

शक्कर *śakkara*, *as*, m. (= *śakvara*), a bull; (*ī*), f. a river; a zone, girdle; a particular kind of metre (= *śakvarī*, q. v.); a woman of impure caste.

S'akkari, *is*, m. a bull; [cf. *śakkara* above.]

शक्तवः *śaktavaḥ*, m. pl. See *śaktu*.

शक्ति *śakti*, &c. See p. 985, col. 3.

शक्तु *śaktu*, *us*, *u*, m. n. (also written *saktu*, q. v.; according to some properly used in masc. pl. *śaktavaḥ* only), the flour or meal of barley or grain of any kind (fried or parched before it is ground), barley-meal. — *S'aktu-phalā*, or *ī*, f. the S'amī tree, Mimosa Suma, (also read *saktu-phalā*, q. v.) — *S'aktu-bhūta*, *as*, *ā*, *am*, become flour, consisting of flour. — *S'aktu-śarāva*, *as*, m. a pot full of barley-meal.

S'aktuka, *as*, m. a kind of poison or poisonous substance.

शक्वन् *śakvan*, &c. See p. 986, col. 3.

शग्म *śagma*. See p. 986, col. 3.

शङ्क् *śaṅk*, cl. 1. A. *śaṅkate* (ep. also P. *-ti*), *śaśaṅke*, *śaṅkishyate*, *aśaṅkishṭa*, *śaṅkitum*, to doubt, be doubtful or uncertain, hesitate; to distrust, fear, dread, be afraid; to suspect, have a suspicion; to think probable, believe, imagine, think, opine; (in argumentative works) to ponder over or propound a doubt or objection: Pass. *śaṅkyate*, Aor. *aśaṅki*, to be doubted, &c.: Caus. *śaṅkayati*, *-te*, *-yitum*, Aor. *aśaśaṅkat*, *-ta*, to cause to doubt; to frighten; [cf. Lat. *cunc-tari*; Goth. *hugjan*, *hugs*; Old Germ. *hugjan*, *hugu*; Angl. Sax. *hangian*, *hige*, *hyge*, *hogu*, *hygian*, *hyggan*, *hicgan*, *hogian*.]

S'aṅka, *as*, m. a draught-ox; (*ā*), f. doubt, uncertainty, hesitation, scruple, distrust, suspicion, misgiving, fear, apprehension; an objection started in disputation; presumption; hope; error; a species of the Daṇḍaka metre. — *S'aṅkākula* (°*kā-āk*°), *as*, *ā*, *am*, bewildered by doubt, filled with fear or suspicion. — *S'aṅkā-nivartaka*, *as*, *ikā*, *am*, putting an end to doubt. — *S'aṅkānvita* (°*kā-an*°), *as*, *ā*, *am*, filled with doubt, apprehensive, doubtful, afraid. — *S'aṅkābhiyoga* (°*kā-abh*°), *as*, m. accusation or charge on suspicion. — *S'aṅkā-maya*, *as*, *ī*, *am*, full of doubt or uncertainty, fearful, afraid. — *S'aṅkā-śīla*, *as*, *ā*, *am*, of a hesitating or diffident disposition, prone to doubt. — *S'aṅkāspada* (°*kā-ās*°), *am*, n. cause or matter of doubt, subject of apprehension, object of suspicion. — *S'aṅkā-spṛishṭa*, *as*, *ā*, *am*, touched with fear, seized with alarm. — *S'aṅkā-hīna*, *as*, *ā*, *am*, free from doubt or apprehension.

S'aṅkana, *as*, m. 'causing fear or awe,' N. of a king.

S'aṅkanīya, *as*, *ā*, *am*, to be doubted or questioned, questionable, doubtful; to be suspected or apprehended; to be supposed or imagined.

S'aṅkamāna, *as*, *ā*, *am*, doubting, suspecting, fearing, apprehending; being doubtful or uncertain.

S'aṅkita, *as*, *ā*, *am*, doubted, apprehended, feared, suspected, distrusted; doubtful, uncertain; alarmed, frightened, apprehensive, fearful of (with gen. or abl.); distrustful, suspicious, suspecting; weak, unsteady. — *S'aṅkita-manas*, *ās*, *ās*, *as*, one whose mind is doubtful or suspicious, faint-hearted, timid,

apprehensive. — *Śaṅkita-varṇaka, as,* m. 'whose appearance or caste is doubted,' a thief.

Śaṅkitavya, as, ā, am, to be doubted, doubtful, questionable, &c. (= *śaṅkanīya*).

Śaṅkin, ī, inī, i, doubting, suspecting, fearing, fearful of; full of danger.

Śaṅkura, as, ā, am, fearful, formidable, frightful, terrible.

Śaṅkya, as, ā, am, to be doubted, to be apprehended or feared.

शङ्कर *śaṅ-kara, as, ā* or *ī, am* (i. e. 2. *śa* or 2. *śam* + 1. *kara*), causing happiness, conferring good fortune or prosperity, auspicious, propitious, well-disposed; (*as*), m. an epithet of Śiva; N. of a celebrated teacher of the Vedānta philosophy, (see *śaṅkarāćārya* below); of a poet; of a commentator on the Bengālī recension of Kālidāsa's Śakuntalā; of an astronomer, (also called *bhaṭṭa-śaṅkara*); of the author of a drama called Śāradā-tilaka; of the author of the Dvaita-nirṇaya; of the author of the Karma-vipāka and the Saṇskāra-bhāskara; of the author of the Rasa-ćandrikā commentary; of a Dānava; (*ī*), f. the wife of Śiva; Bengal madder; the Śamī tree. — *Śaṅkara-kiṅkara, as,* m. 'Śaṅkara's servant,' a proper N. — *Śaṅkara-kroḍa, as,* m., N. of a Nyāya commentary. — *Śaṅkara-gītā,* f., N. of a work. — *Śaṅkara-ćeto-vilāsa, as,* m. 'the play of Śaṅkara's wit,' N. of an artificial poem by Śaṅkara-dīkshita (celebrating the glories of Vārāṇasī, especially of its kings Yavanāri and Ćeta-siṇha or Cheyt Singh). — *Śaṅkara-jī* and *śaṅkara-jika,* m., N. of two scribes. — *Śaṅkara-tīrtha, am,* n., N. of a chapter of the Śiva-Purāṇa. — *Śaṅkara-dig-vijaya, as,* m. 'Śaṅkara's victory over the world,' = *śaṅkara-vijaya* below; N. of another similar work by Mādhava or Abhinava-kālidāsa professing to be a short account of Śaṅkarāćārya's controversial exploits. — *Śaṅkara-dīkshita, as,* m., N. of a writer of the last century (author of the Gaṅgāvatāraṇa-ćampū-prabandha, Pradyumna-vijaya, and Śaṅkara-ćeto-vilāsa). — *Śaṅkara-priya, as,* m. 'dear to Śaṅkara,' the Francoline partridge (= *tittiri*). — *Śaṅkara-bhaṭṭa, as,* m., N. of the author of the Kuṇḍoddyotana-darśana. — *Śaṅkara-vardhana, as,* and *śaṅkara-varman, ā,* m., N. of two persons. — *Śaṅkara-vijaya, as,* m. 'Śaṅkara's victory,' N. of a biography of Śaṅkarāćārya by Ānanda-giri (recording his victories, as a Vedāntin, over numerous heretics, and refuting the superstitions prevalent in his day by a popular exposition of the Vedānta philosophy). — *Śaṅkara-saṃhitā,* f., N. of a part of the Skanda-Purāṇa. — *Śaṅkara-sena, as,* m., N. of the author of a commentary on the Nāḍī-prakāśa. — *Śaṅkarāćārya* (°*ra-āć*°), *as,* m., N. of a celebrated teacher of the Vedānta philosophy, (he is thought to have lived between A. D. 650 and 740, but according to tradition he flourished 200 B. C., and was a native of Kerala or Malabar; all accounts describe him as having led an erratic controversial life; his learning and sanctity were in such repute that he was held to have worked various miracles [amongst others, animating the dead body of a king Amaru so as to be able to argue with the wife of Maṇḍana], and to have been an incarnation of the god Śiva, whose worship he enjoined; he is said to have died at the age of thirty-two, and, before his death, to have resided in Cashmere, and afterwards in the Himālaya; he had four principal disciples, called Padma-pāda, Hastāmalaka, Sureśvara or Maṇḍana, and Troṭaka, and another of his disciples, Ānanda-giri, wrote a history of his controversial exploits, called Śaṅkara-vijaya, q. v.; tradition makes him the founder of one of the principal Śaiva sects, the Daś-nāmī-Daṇḍins or 'Ten-named Mendicants,' so called because divided into ten classes, each distinguished by one or other of the names of the ten pupils of the above-mentioned four disciples of Śaṅkara [see *śaiva*]; he is the reputed author of a large number of original works with the following titles, Ātma-bodha, Ānanda-laharī, Ānanda-laharī-stotra, Jñāna-bodhinī, A-parokshānubhūti-sudhārṇava, Upadeśa-sabasrī, Vākya-sudhā, Kādi-krama-stuti, Dhanya-stotra, Maṇi-ratna-mālā, Gaṇeśa-bhujaṅga-prayāta-stotra, Ćaturdaśa-mata-viveka, Tārā-pajjhaṭikā, Tripurī-prakaraṇa; and commentaries on the following, Ćhāndogyopanishad, Bṛihad-āraṇyakopanishad, Praśnopanishad, Īśāvāsyopanishad, Kaṭha-vally-upanishad, Taittirīyopanishad, Aitareyopanishad, Kenopanishad, Māṇḍūkyopanishad, Muṇḍakopanishad, Brahma-mīmāṇsā or Śārīraka-mīmāṇsā or Vedānta-sūtra, Bhagavad-gītā, Mahā-bhārata, Vishṇu-sahasra-nāman); a N. given to the president of a Maṭha or college founded by Śaṅkarāćārya. — *Śaṅkarāćārya-vijaya-diṇḍima,* N. of a commentary by Dhana-pati on the Saṅkshepa-śaṅkara-jaya. — *Śaṅkarānanda* (°*ra-ān*°), *as,* m., N. of a commentary on the Muṇḍakopanishad. — *Śaṅkarābharaṇa* (°*ra-ābh*°), *as,* m. a particular Rāga or musical mode. — *Śaṅkarāvāsa* (°*ra-āv*°), *as,* m. the abode of Śiva, Kailāsa; a kind of camphor (= *karpūra-bheda*).

शङ्कव्य *śaṅkavya.* See under *śaṅku* below.

शङ्कु *śaṅku, us,* m. (in Uṇādi-s. I. 37. said to be fr. rt. *śaṅk*; in some senses connected with rt. 1. *śak*), fear, apprehension; a stake, spike, pile, post, pale, pin, nail, peg, pillar; the spoke of a wheel (Ved.); a dart, javelin, spear, dagger, weapon (in general); the trunk of a lopped tree; the style or pin of a dial (usually twelve fingers long); the measure of twelve fingers; (in astronomy) the sine of altitude; a measuring-rod; a long thin column in front of a pagoda; the penis; the fibres of a leaf; the tree Shorea Robusta; the skate fish; the perfume called Nakhī; a goose; an ant-hill; a very high number, ten billions (as implied by an innumerable collection of ants, but cf. *śaṅkha*); a demon; poison, sin; N. of Śiva; of a Gandharva attendant on Śiva; of a king; of Kāma; of a son of Ugra-sena; of a poet (a son of Mayūra). — *Śaṅku-karṇa, as, ā* or *ī, am,* having ears (pointed) like a spear, spike-eared, pricking the ears; (*as*), m. an ass. — *Śaṅku-jīvā,* f. (in astronomy) the gnomon-sine. — *Śaṅku-taru, us,* or *śaṅku-vṛiksha, as,* m. the Sāl tree, Shorea Robusta. — *Śaṅku-mat, ān, atī, at,* filled with stakes or spikes; (*atī*), f., N. of a metre. — *Śaṅku-śiras, ās,* m. 'spear-headed,' N. of a Dānava.

Śaṅkavya, as, ā, am, fit for a stake; (*am*), n. anything fit for a stake (as wood &c.).

Śaṅkuka, as, m., N. of a poet (the author of the Bhuvanābhyudaya); of a writer on rhetoric.

Śaṅkući, is, m. a skate fish.

Śaṅkulā, f. a kind of lancet or knife; a pair of nippers or scissors (used to cut the betel-nut into small pieces; cf. *danta-śaṅku*). — *Śaṅkulā-khaṇḍa, am,* n. a piece cut off with a pair of nippers.

Śaṅkoća, as, or *śaṅkoći, is,* m. a skate fish.

शङ्ख *śaṅkha, as, am,* m. n. (in Uṇādi-s. I. 104. said to be fr. rt. 1. *śam*), a shell, the conch-shell (used for offering libations or, when perforated at one end, for blowing as a horn); a horn, trumpet, (in the battle pieces of epic poetry each hero is represented as provided with a conch-shell, which serves as his horn, and often has a name; that of Kṛishṇa was called *pāñćajanya,* q. v.); (*as*), m. the temporal bone, temple; the bone of the forehead or frontal bone; an elephant's cheek or the part between his tusks (= *hasti-danta-madhya*); a particular high number (said to equal a hundred billions or one hundred thousand Krores, = *daśa-nikharva*; cf. *śaṅku*); one of Kuvera's treasures; a particular perfume (commonly called Nakhī and apparently a kind of dried shell-fish); a military drum or other martial instrument; N. of a Daitya (who conquered the gods, stole the Vedas, and carried them off to the bottom of the sea, from whence they were recovered by Vishṇu in the form of a fish); N. of one of the eight chiefs of the Nāgas or serpents of Pātāla (described as of a yellow colour); N. of the author of a law-book; of a poet (one of the nine gems at the court of king Vikramāditya); of the author of the hymn Ṛig-veda X. 15 (having the patronymic Yāmāyana); of one of the six minor Dvīpas; (*ās*), m. pl., N. of a Gotra; [cf. Gr. κόγχος, κόγχη, κόλχος, κόχλος, κάλχη; Lat. *concha.*] — *Śaṅkha-karṇī,* f. a kind of poison; [cf. *mahā-pańća-visha.*] — *Śaṅkha-kāra* or *śaṅkha-kāraka, as,* m. a worker in shells, shell-cutter (described as a kind of mixed caste; cf. *śāṅkhika*). — *Śaṅkha-kūṭa,* N. of a mountain. — *Śaṅkha-kshīra, am,* n. 'shell-milk,' any impossibility or absurdity. — *Śaṅkha-ćakra-gadā-dhara, as,* m. 'holding a conch, a discus, and a mace,' epithet of Vishṇu. — *Śaṅkha-ćarī* or *śaṅkha-ćarćī,* f. a mark made with sandal on the forehead. — *Śaṅkha-ćūrṇa, am,* n. shell-powder, powder produced from shells. — *Śaṅkha-ja, as, ā, am,* shell-born, produced from shells; (*as*), m. a large pearl shaped like a pigeon's egg. — *Śaṅkha-drāva* or *-drāvaka, as,* m. a solvent for dissolving the conch or other shells (used in medicine). — *Śaṅkha-drāvin, ī,* m. 'shell-fuser,' a kind of sorrel (= *amla-vetasa*). — *Śaṅkha-dhara, as,* m., N. of an author; of a poet; (*ā*), f. a pot-herb (= *hila-moćikā*). — *Śaṅkha-dhma, as,* or *śaṅkha-dhmā, ās,* m. a shell-blower, horn-blower, one who plays on the conch or horn. — *Śaṅkha-dhvani, is,* m. the sound of a conch or horn. — *Śaṅkha-nakha, as,* m. a small shell, the shell of the Trochus Perspectivus; the perfume called Nakhī (said to be a kind of dried shell-fish, see *nakhī*); another kind of perfume, = *vṛihan-nakhī*; (*ā* or *ī*), f. the perfume called Nakhī. — *Śaṅkha-nābha, as,* m., N. of a king. — *Śaṅkha-pād, t,* or *śaṅkha-pāda, as,* m., N. of a son of Kardama (said to have been made regent of the south, Vishṇu-Purāṇa I. 22). — *Śaṅkha-pāla, as,* m. 'shell-nourisher,' epithet of the sun; N. of a Nāga or serpent of Pātāla. — *Śaṅkha-pushpī,* f. a sort of plant (= *kambu-pushpī*). — *Śaṅkha-praṇāda, as,* m. the sound of a conch or horn. — *Śaṅkha-pravara, as, am,* m. n. an excellent shell, the best shell. — *Śaṅkha-prastha, as,* m. a mark or spot on the moon. — *Śaṅkha-bhinna, as, ā, am,* see Vopa-deva IV. 20. — *Śaṅkha-bhṛit, t, t, t,* carrying or bearing a conch-shell; (*t*), m. an epithet of Vishṇu. — *Śaṅkha-muktā,* f. mother of pearl; (*ās*), f. pl. shells and pearls. — *Śaṅkha-mukha, as,* m. 'shell-faced,' an alligator. — *Śaṅkha-mūla, am,* n. a particular esculent root (= *mūlaka*). — *Śaṅkha-rāj, ṭ,* m. the best of shells. — *Śaṅkha-rāvita, am,* n. a sound of conches. — *Śaṅkha-likhita, au,* m. du. the two Ṛishis, Śaṅkha and Likhita (authors of a law-book); (*as*), m. a king who practises justice, a just king; *Śaṅkhalikhitā vṛittiḥ,* conduct resembling that of Śaṅkha and Likhita. — *Śaṅkha-likhita-priya, as,* m. beloved by Śaṅkha and Likhita, a friend of strict justice. — *Śaṅkha-smṛiti, is,* f. the law-book of Śaṅkha. — *Śaṅkha-svana, as,* m. the sound of a conch or trumpet. — *Śaṅkhākhya* (°*kha-ākh*°), *as,* m. a kind of perfume (= *vṛihan-nakhī*). — *Śaṅkhāntara-dyotin* (°*kha-an*°), *ī, inī, i,* shining in the middle of the frontal bone. — *Śaṅkhāsura* (°*kha-as*°), *as,* m. the Daitya Śaṅkha. — *Śaṅkhāhvā* (°*kha-āh*°), f. a sort of plant (= *śaṅkha-pushpī*). — *Śaṅkhodaka* (°*kha-ud*°), *am,* n. the water poured into a conch-shell.

Śaṅkhaka, as, am, m. n. the conch-shell; (*as*), m. a disease of the head (described as a pain in the forehead and heat with a puffiness in the temples); the temporal bone or temple; (*am*), n. a bracelet (often made of conch-shell).

Śaṅkhikā, f. a kind of grass, Andropogon Aciculatum.

Śaṅkhin, ī, inī, i, possessing shells, having or holding a conch-shell; (*ī*), m. the ocean; a worker in shells; a shell-blower; an epithet of Vishṇu; (*inī*), f., N. of various plants, a sort of grass, Andropogon Aciculatum; a particular plant, Cissampelos Hexandra; another plant (= *yava-tiktā*); N. of one of the four classes into which females are divided (described as tall and handsome, with long eyes and

hair, marked with three lines on the neck, amorous and irascible, and neither stout nor thin); a particular goddess or Śakti worshipped by Buddhists; a female spirit, a kind of semi-divine being or fairy (= *upadevatā-viśesha*). — *Śaṅkhinī-phala, as,* m. the Śirīsha tree. — *Śaṅkhinī-vāsa, as,* m. a small tree, Trophis Aspera (= *śākhoṭa*).

शच् *śać,* cl. 1. Ā. *śaćate, śeće, śaćitum,* to speak, say, tell; to be strong, &c., (in this sense for rt. 1. *śak,* see the derivatives below.)

Śaći, is, f. = *śaći* below.

Śaćishṭha, as, ā, am, Ved. strongest, most powerful, very powerful.

Śaćī, f. speech, power of speech, eloquence (= *vāć,* Naigh. I. 11); activity, diligence, energy, skilfulness (= *prajñā,* Naigh. III. 9); power, strength, action, exploit, (Sāy. and Naigh. II. 1 = *karma*); any holy act, devotion; N. of the wife of Indra, (in the preceding senses chiefly Ved.); the plant Asparagus Racemosus; the astronomical Karaṇa or period named Vishṭi; Śaćī Paulomī is given as the authoress of the hymn Ṛig-veda X. 159. — *Śaćī-nara, as,* m., N. of a king of Kaśmīra. — *Śaćī-pati, is,* m. 'lord of power,' or 'husband of Śaćī,' epithet of Indra; (*ī*), m. du. 'lords of pious acts,' epithet of the Aśvins (Ved.). — *Śaćī-vat, ān, atī, at,* Ved. possessing power, strong, (Sāy. = *karma-vat*); wise, (Sāy. = *prajñā-vat*); (*ān*), m. epithet of Indra, (*śaćīvas,* voc. c. 'O powerful one.') — *Śaćī-vasu, us, us, u,* Ved. rich or abounding in strength, enriched by holy rites.

शञ्च् *śañć* (= rt. *śvać,* q. v.), cl. 1. Ā. *śañćate,* &c., to go.

शट् *śaṭ,* cl. 1. P. *śaṭati, śaṭitum,* to be sick or diseased; to divide, separate, pierce; to be dissolved; to be weary or dejected; to go; cl. 10. Ā. *śāṭayate, -yitum,* to praise, flatter (= rt. 1. *śaṭh*).

Śaṭa, as, ā, am (said to be fr. rt. *śaṭ* above), sour, astringent, acid.

Śaṭi, is, f. the plant called Zedoary or Curcuma Amhaldi (otherwise Curcuma Zerumbet; there are thirty-eight synonyms of this plant; cf. *gandhā, gandha-mūlī,* &c.); a particular kind of ginger (the fresh root of which is scented like a green mango).

Śaṭī, f. = *śaṭi* above.

शटा *śaṭā,* f. (= *saṭā, jaṭā*), an ascetic's clotted hair.

शट्टक *śaṭṭaka, am,* n. flour of rice mixed with water and ghee.

शठ् 1. *śaṭh* [cf. rts. *śaṭ, śal*], cl. 10. Ā. *śāṭhayate, -yitum,* to praise.

शठ् 2. *śaṭh* (= rt. 1. *śvaṭh*), cl. 10. P. *śaṭhayati, -yitum,* to speak ill; (according to some) to speak correctly or well or elegantly; to be true.

शठ् 3. *śaṭh* (= rts. 2. *śvaṭh, saṭh, svaṭh*), cl. 10. P. *śāṭhayati, -yitum,* to accomplish, finish, adorn; to leave unfinished or unornamented; to go, move.

शठ् 4. *śaṭh,* cl. 1. P. *śaṭhati, śaṭhitum,* to cheat, defraud, deceive; to hurt, kill; to suffer pain; cl. 10. P. *śāṭhayati, -yitum,* to be idle or lazy.

Śaṭha, as, ā, am (probably connected with *śatru;* cf. *śatera*), wicked, depraved, perverse, dishonest, perfidious, cunning, crafty, deceitful; (*as*), m. a rogue, knave; a false husband or lover (who pretends affection for one female while his heart is fixed on another; one of the four classes into which husbands are divided); a fool, blockhead; an idler; a mediator, umpire, arbitrator; the thorn-apple, Datura Metel; (*am*), n. a sort of plant or its root (= *tagara*); saffron, iron; [cf. Hib. *sath,* 'evil;' *saith,* 'vulgar, vile.'] — *Śaṭha-tā,* f. or *śaṭha-tva, am,* n. wickedness, depravity, roguery, knavery. — *Śaṭha-táćaraṇa* (°*ṭā-āć*°), *am,* n. wicked or roguish conduct. — *Śaṭhāmbā* (°*ṭha-am*°), f. a particular plant (= *amba-shṭhā*).

शण् *śaṇ,* cl. 1. or 10. P. *śaṇati, śaṇayati, -yitum,* to give; to go (?).

Śaṇa, am, n. hemp, Cannabis Sativa; (*as*), m. a kind of hemp (commonly called Śaṇ; also Crotolaria Juncea); an arrow, (in this sense perhaps connected with *śara*); [cf. Gr. κάνναβις; Lat. *cannabis;* Lith. *kanápė;* Russ. *kanopla;* Hib. *canaib;* Old Iceland. *hanp;* Angl. Sax. *hænep;* Old Germ. *hanaf;* Mod. Germ. *hanf.*] — *Śaṇa-ghaṇṭikā,* f. = *śaṇa-pushpī.* — *Śaṇa-tantu, us,* m. thread or string made of the flax of the Crotolaria Juncea. — *Śaṇa-tāntava* (?), *as, ī, am,* made of hempen string. — *Śaṇa-parṇī,* f. the tree Pentaptera Tomentosa. — *Śaṇa-pushpī* or *śaṇa-pushpikā,* f. Crotolaria of various species. — *Śaṇa-śakala, as,* m. a piece of hemp. — *Śaṇa-sūtra, am,* n. the fibre or flax of Śaṇ or hemp, hempen cord or string; a net made of hemp; the thread of the Crotolaria Juncea; cordage, twine. — *Śaṇasūtra-maya, as, ī, am,* consisting of hempen threads or cord.

Śaṇālu, us, or *śaṇāluka, as,* m. the tree Cassia Fistula (= *ārevata*).

Śaṇikā, f. = *śaṇa-pushpī* above.

शणीर *śaṇīra, am,* n. a bank or alluvial island in the middle of the river Śoṇa; an insular spot enclosed by the branches of the river Surjoo at the point where it falls into the Ganges above Chupra, (this spot is also called Dardarī-taṭa, 'Dardarī-bank.')

शण्ठ *śaṇṭha, as,* m. a eunuch (= *śaṇḍha,* q. v.).

शण्ड् *śaṇḍ,* cl. 1. Ā. *śaṇḍate, śaṇḍitum,* to hurt, wound, cause disease or sickness; to collect, heap together.

Śaṇḍa, as, m. (according to Uṇādi-s. I. 113. fr. rt. *śaṇḍ* above), a eunuch; an impotent man; a bull; a bull at liberty; N. of an Asura priest (Ved.); (*am*), n. a multitude of lotus-flowers. — *Śaṇḍa-tā,* f. impotence, emasculation; the state of a bull or of a bull at liberty. — *Śaṇḍāmarka* (°*ḍa-am*°) or (according to others) *śaṇḍā-marka, au,* m. du. Śaṇḍa and Amarka or Marka, N. of two demons.

Śaṇḍika, ās, m. pl., Ved. the descendants of Śaṇḍa.

Śaṇḍila, as, m. (according to Uṇādi-s. I. 55. fr. rt. *śaṇḍ*), N. of an ancient sage (ancestor of a particular family of Brāhmans); (*ās*), m. pl., N. of a Gotra or family.

शण्ढ *śaṇḍha, as,* m. (according to Uṇādi-s. I. 101. fr. rt. 1. *śam*), a eunuch; an attendant in a harem or women's apartments; an impotent man; a bull; a bull at liberty; a mad man, drunken man; [cf. *śaṇḍa, shaṇḍa, shaṇḍha,* &c.]

शत *śata, am,* n. (thought by some to be a corruption fr. *daśata,* cf. *daśati*), a hundred, (*śatāt para,* beyond a hundred, exceeding a hundred: *śata* is used in the sing. with a plur. noun, e. g. *śatam pitaraḥ* or *śatam pitṝṇām,* a hundred ancestors; and used with other numerals thus, *ekādhikaṃ śatam* or *eka-śatam,* a hundred + one, 101; *dvy-adhikaṃ śatam* or *dvi-śatam,* a hundred + two, 102; *ekādaśādhikaṃ śatam* or *ekādaśaṃ śatam* or *ekādaśa-śatam,* a hundred + eleven or a hundred having eleven, 111; *viṃśaty-adhikaṃ śatam* or *viṃśaṃ śatam,* a hundred + twenty, 120); any very large number (in comp., cf. *śata-pattra* &c. below); (*e*), n. du. two hundred (e. g. *śate* or *dve śate* or *dvi-śatam,* two hundred); (*āni*), n. pl. hundreds (e. g. *trīṇi śatāni* or *tri-śatāni,* three hundred; there occurs also rarely a form in *ās,* m. pl., e. g. *śataṃ śatāḥ,* 'one hundred hundred,' i. e. ten thousand; *sapta śatāḥ,* seven hundred); (*am*), ind., Ved. a hundred (in Ṛig-veda I. 48, 7); (*ī*), f. a hundred (used in comp., e. g. *dvi-śatī,* two hundred; *daśa-śatī,* ten hundred); (*as, ī, am*), the hundredth (so used against Pāṇ. V. 2, 57); [cf. Gr. ἑ-κατόν (fr. ἑ = ἕν, 'one,' and κατο = *śata*); Lat. *centum;* Goth. *hund;* Angl. Sax. *hund;* Lith. *szimta-s;* Slav. *sto;* Hib. *céat;* Cambro-Brit. *cant;* Armor. *kant.*] — *Śata-kīrtti, is,* m., N. of an Arhat of the future Utsarpiṇī. — *Śata-kunda, as,* m. a particular plant (= *kara-vīra*). — *Śata-kumbha, am,* n. gold; (*as*), m., N. of a mountain; (*ā*), f. the plant Phyalis Flexuosa; N. of a river. — *Śata-kṛitvas,* ind. a hundred times. — *Śata-koṭi, is, is, i,* having a hundred edges; (*is*), m. Indra's thunderbolt; (*is*), f. a hundred Krores (= *abja*). — *Śata-kratu, us,* m. 'having or honoured by a hundred sacrifices,' epithet of Indra (a hundred Aśva-medhas elevating the sacrificer to the rank of Indra; cf. Gr. ἑκατόμβαιος). — *Śata-khaṇḍa, am,* n. 'hundred-pieced,' gold. — *Śatakhaṇḍa-maya, as, ī, am,* consisting of a hundred pieces; made of gold. — *Śata-gu, us, us, u,* possessed of a hundred cows. — *Śata-guṇa, as, ā, am,* a hundred-fold, a hundred times. — *Śataguṇādhikam* (°*ṇa-adh*°), ind. more than a hundred times. — *Śata-guṇita, as, ā, am,* repeated a hundred times. — *Śataguṇī-bhūta, as, ā, am,* become a hundred times (as strong). — *Śata-guptā,* f. Euphorbia Antiquorum (= *peshaṇa*). — *Śata-granthi, is,* f. 'having a hundred knots,' Dūrvā grass. — *Śata-gva, as, ī, am,* hundred-fold; [cf. *daśa-gva, nava-gva.*] — *Śata-gvin, ī, inī, i,* Ved. hundred-fold [cf. *daśa-gvin*]; consisting of hundreds of flocks, (Sāy. = *śata-saṅkhyāka-gavādi-viśishṭa,* Ṛig-veda I. 159, 5.) — *Śata-ghnī,* f. 'slaying hundreds,' a kind of weapon (used as a missile, supposed by some to be a sort of fire-arms or rocket, but described by the commentator on the Mahā-bhārata as a stone or cylindrical piece of wood studded with iron spikes); a female scorpion; a kind of plant (= *karañja*); a disease of the throat (enlargement of the tonsils); epithet of Śiva (masc.). — *Śata-ćchada, as,* m. 'having a hundred feathers,' a sort of wood-pecker (= *kāshṭha-kuṭṭa*). — *Śata-jit, t,* m. 'vanquishing hundreds,' N. of a son of Raja; of a son of Sahasra-jit; of a son of Bhajamāna. — *Śata-jihva, as,* m. 'hundred-tongued,' epithet of Śiva. — *Śata-tama, as, ī, am,* the hundredth. — *Śata-tārā,* f. 'having a hundred stars,' the constellation Śata-bhishaj, q. v., (also written *śata-tārakā.*) — *Śata-tejas, ās,* m., N. of a Muni. — *Śata-dat, an, atī, at,* Ved. having a hundred teeth (said of a comb, &c.). — *Śata-dantikā,* f. a particular plant (= *nāga-dantī*). — *Śata-dalā,* f. 'having a hundred leaves or petals,' the Indian white rose. — *Śata-dā, ās, ās, am,* Ved. giving or granting a hundred. — *Śata-dātu, us, us, u,* Ved. hundred-fold. — *Śata-dāya, as, ā, am,* giving a hundred; having abundant wealth; a hundred-fold, (fr. 2. *dāya,* q. v.) — *Śata-dāvan, ā,* &c., Ved. giving a hundred, giving bountifully, liberal, munificent. — *Śata-dura, am,* n. a place having a hundred doors, a place secured by many gates, (according to Sāy. on Ṛig-veda I. 51, 3. *śata-dureshu* = *śata-dvāreshu yantreshu.*) — *Śata-dyumna, as,* m., N. of a son of Ćākshusha; of a son of Bhānu-mat. — *Śata-dru, us,* f. 'flowing in a hundred (branches),' N. of a river now called the Sutlej, (it is the most easterly of the five rivers of the Pañjāb, and rises in the Mānasa Sarovara or Mānasa lake on the Himālaya mountains; flowing in a south-westerly direction for 550 miles, it unites with the Vipāśā or Beas south-east of Amritsar, [see *vipāś*]; it afterwards joins the Chenāb and falls into the Indus below Multan; it is also called *śutu-dri, śutu-dru, śita-dru,* &c.); N. of the Ganges. — *Śatad-vasu, us, us, u* (for *śata-vasu*), Ved. having hundreds of treasures, containing much wealth. — *Śata-dvāra, am,* n. a hundred doors or gates; (*as, ā, am*), hundred-gated, having many doors or outlets. — *Śata-dhanu, us,* m., N. of a king. — *Śata-dhanvan, ā, ā, a,* having a hundred bows; (*ā*), m., N. of a person slain by Kṛishṇa for having killed Satrā-jit. — 1. *śata-dhā,* f. Dūrvā grass, Panicum Dactylon. — 2. *śata-dhā,* ind. in a hundred ways; into a hundred parts, in a hundred pieces; a hundred-fold. — *Śata-dhāman, ā,* m. 'having a

hundred forms,' epithet of Vishṇu. — *Śata-dhāra, as, ī, am,* flowing in a hundred streams; having a hundred edges; *(am),* n. the thunderbolt. — *Śata-dhṛiti, is,* m. 'having a hundred sacrifices,' epithet of Indra; of Brahmā; Svarga or heaven. — *Śata-pattra, as, ā, am,* having a hundred wings, borne by numerous conveyances (said of Bṛihas-pati); having a hundred, i. e. numberless leaves; *(am),* n. a lotus, Nelumbium Speciosum, &c.; *(as),* m. 'having a hundred feathers,' a peacock; the Sārasa or Indian crane; a wood-pecker; a parrot, the king parrot, Psittacus Lory; *(ā),* f. a woman; *(ī),* f. a kind of flower, the Indian white rose, Rosa Glandulifera. — *Śatapattraka, as,* m. a wood-pecker [cf. *śata-ććhada*]; *(ikā),* f. the Indian white rose. — *Śata-pattra-nivāsa, as, ā, am,* abiding in a lotus; *(as),* m. epithet of Brahmā. — *Śatapattra-yoni, is,* m. 'lotus-born,' epithet of Brahmā. — *Śatapattrāya-tekshaṇa* (°*ra-āy*°, °*ta-īk*°), *as, ā, am,* one whose eyes are long as a lotus. — *Śata-patha-brāhmaṇa, am,* n. 'the Brāhmaṇa with a hundred paths or lectures,' N. of a well-known Brāhmaṇa attached to the Vājasaneyi-saṃhitā or White Yajur-veda, (like the Saṃhitā, this Brāhmaṇa is ascribed to the Ṛishi Yājñavalkya; it is perhaps the most modern of the Brāhmaṇas, and is preserved in two Śākhās or schools, Mādhyandina and Kāṇva; the version belonging to the former is best known, and is divided into fourteen Kāṇḍas or books which contain one hundred Adhyāyas or lectures [or according to another arrangement into sixty-eight Prapāṭhakas]; the first nine Kāṇḍas are said to follow the first eighteen books of the Saṃhitā in quoting their verses and explaining their use at sacrifices almost word for word, like a running commentary; but the last five Kāṇḍas appear to be a more independent work, referring only occasionally to the Saṃhitā; the first of these five or the tenth Kāṇḍa is called Agni-rahasya, 'fire-mystery;' the eleventh Kāṇḍa, called Ashṭādhyāyī, explains more fully the sacrifices previously mentioned, such as the Agny-ādhāna &c.; the twelfth, called Sautrāmaṇī, treats of Prāyaśćitta or penance, and the thirteenth of the Aśva-medha; the fourteenth contains the Bṛihad-āraṇyaka [q. v.] Upanishad; the whole work is regarded as the most systematic and interesting of all the Brāhmaṇas, and though intended mainly for ritual and sacrificial purposes, is full of curious mythological details and legends; cf. *yajur-veda, vājasaneyi-saṃhitā, brāhmaṇa.*) — *Śata-pathika, as, ī, am* (fr. *śata-pathin*), 'having a hundred roads,' following numberless paths or doctrines. — *Śata-pad* or *śata-pād, -pāt, -pāt* or *-padī, -pāt* or *-pat,* having a hundred feet; having a hundred wheels (Ved.); *(-pāt* or *-padī),* f. a centipede. — *Śatapada-ćakra, am,* n. an astronomical circle or diagram with a hundred divisions for exhibiting the various divisions of the Nakshatras and Signs. — *Śata-padī,* see under *śata-pad* above. — *Śata-padma, am,* n. the white lotus. — *Śata-parvan, ā, ā, a,* having a hundred, i. e. numberless knots or joints; *(ā),* m. a bamboo. — *Śata-parvā,* f. 'hundred-jointed,' Dūrvā grass, Panicum Dactylon; orris root; the wife of Bhārgava or Śukra; the day of full moon in the month Āśvina. (see *ko-jāgara*); a kind of plant (= *kaṭukā*). — *Śataparvikā,* f. Dūrvā grass; orris root; barley. — *Śataparveśa* (°*rā-īśa*), *as,* m. 'lord or husband of Śata-parvā,' the planet Venus or its regent. — *Śata-pavitra, as, ā, am,* Ved., see Nirukta V. 6. — *Śata-pād,* see *śata-pad.* — *Śata-pādikā,* f. a medicinal root (= *kākolī*); a centipede or a kind of ear-wig. — *Śata-pādī,* f. a centipede. — *Śata-putra, as, ā, am,* having a hundred sons. — *Śataputra-tā,* f. the possession of a hundred sons. — *Śata-pushpa, as, ā, am,* having a hundred flowers, many-flowered; *(as),* m. epithet of the poet Bhāravi, (author of the Kirātārjunīya); *(ā),* f. a sort of dill or fennel, Anethum Sowa (= *misi*). — *Śatapushpikā,* f. the plant Anethum Sowa. — *Śata-prabhedana, as,* m., N. of the author of the hymn Ṛig-veda X. 113 (having the patronymic Vairūpa). — *Śata-prasūnā,* f. = *śata-pushpā.* — *Śata-prāsa, as,* m. 'having a hundred spikes,' a kind of oleander, Nerium Odorum (the leaves of which are compared to spears; = *kara-vīra*). — *Śata-balā,* f., N. of a river. — *Śata-balāka, as,* m., N. of a Muni. — *Śata-bradhna, as, ā, am,* Ved. hundred-pointed, having a hundred points (said of the arrow of Indra; Sāy. = *śatāgra*). — *Śata-bhishaj, k,* or *śata-bhishā,* f. 'requiring a hundred physicians,' N. of one of the Nakshatras or lunar mansions containing 100 stars, one of which is λ Aquarii, (this Nakshatra is generally placed twenty-fifth on the list, and is said to require innumerable physicians, because Dhanvantari himself cannot cure a person affected with disease whilst the moon is in this asterism.) — *Śata-bhīru, us,* f. 'fearful of a hundred (dangers),' Arabian jasmine. — *Śata-bhuji, is, is, i,* Ved. hundred-fold, vast, extensive, (Sāy. = *atyantam vistṛita, śata-guṇa*); having a hundred enclosures or fortifications; having innumerable enjoyments, (Sāy. = *a-saṅkhyāta-bhogavat,* Ṛig-veda I. 166, 8.) — *Śata-makha, as,* m. 'having a hundred sacrifices,' an epithet of Indra; [cf. *śata-kratu.*] — *Śata-manyu, us, us, u,* Ved. receiving a hundred sacrifices; very spirited, very zealous; *(us),* m. epithet of Indra. — *Śata-māna, as, am,* m. n. 'hundred-measure,' a Pala of silver; an Āḍhaka, q. v.; *(as, ī, am),* a hundred-fold. — *Śata-mārin, ī,* m. 'hundred-killer,' a man who has killed a hundred others. — *Śata-mārja, as,* m. 'cleaner of a hundred, i. e. numberless weapons,' an armourer, a cutler. — *Śata-mukha, am,* n. a hundred mouths or openings; a hundred ways; *(as, ī, am),* having a hundred mouths, having a hundred outlets or openings; having a hundred issues or ways. — *Śatam-ūti, is, is, i,* Ved. granting a hundred aids or great protection; [cf. *śatotī.*] — *Śata-mūla, as, ā, am,* having a hundred roots; *(ā),* f. Dūrvā grass; a kind of orris root, = *vaćā; (ī),* f. Asparagus Racemosus (of which forty-two synonyms are given). — *Śata-mūlikā,* f. 'having a hundred roots,' the plant Asparagus Racemosus; another plant (= *dravantī*). — *Śata-yajvan, ā,* m. 'sacrificing with a hundred,' N. of Indra; [cf. *śata-kratu.*] — *Śata-yashṭika, as,* m. a necklace of a hundred strings. — *Śata-yātu, us,* m., N. of a Ṛishi. — *Śata-yāman, ā, ā, a,* Ved. having a hundred ways. — *Śata-yojana, am,* n. a hundred Yojanas. — *Śatayojana-yāyin, ī, inī, i,* going a hundred Yojanas. — *Śata-yojana-vat,* ind. as large as a hundred Yojanas. — *Śata-rā, ās, ās, am,* Ved. giving a hundred, bestowing hundreds, i. e. countless riches, (in Naigh. II. 3. *śata-rā* is enumerated among the *sukha-nāmāni.*) — *Śata-rudriya, am,* n. a celebrated hymn and prayer of the Yajur-veda occurring in Vājasaneyi-s. XVI. 1–66, (different etymologies are given; in one place it is said to mean 'that by which the hundred-headed Rudra is appeased;' in another *śata* is derived from *śam* as *gata* from *gam,* and the word is regarded as = *śānta-rudriya*); N. of an Upanishad; *(as, ā, am),* much celebrated (= *bahu-mantraiḥ stuta* according to Mahī-dhara). — *Śatarudriya-homa, as,* m. epithet of the sixteenth Adhyāya of the Vājasaneyi-saṃhitā. — *Śata-rudrīya, as, ā, am,* (according to Śabda-k.) having a hundred Rudras as divinity. — *Śata-rūpa, as, ā, am,* having a hundred forms, having numberless shapes; *(ā),* f., N. of the daughter and wife of Brahmā, (from her incestuous intercourse with her father is said to have sprung Manu Svāyambhuva, but some Purāṇas make Śata-rūpā the wife not mother of the first Manu; in Manu I. 32. no mention of Śata-rūpā is made; it is there simply said that Brahmā, having divided his own body into two, became with the half a man and with the other half a woman, and in her begot Virāj, who then produced Manu Svāyambhuva.) — *Śatarćin* (°*ta-ṛić*°), *inas,* m. pl. epithet of the poets of the first Maṇḍala of the Ṛig-veda. — *Śata-laksha, am,* n. a hundred lacs, ten millions. — *Śata-lumpa* or *śata-lumpaka, as,* m., N. of the poet Bhāravi (author of the Kirātārjunīya). — *Śata-vat, ān, atī, at,* possessed of a hundred, amounting to hundreds. — *Śata-vadha, as, ā, am,* Ved. slaying hundreds. — *Śata-vani, is,* m. a proper N. — *Śata-varsha, am,* n. a hundred years, a century; *(as, ā, am),* possessing or lasting a hundred years, of a hundred years, a century old. — *Śata-valśa, as, ā, am,* Ved. having a hundred branches. — *Śata-vāja, as, ā, am,* Ved. containing a hundred forces, having excessive power or energy. — *Śata-vīryā,* f. 'containing a hundred seeds,' white-flowering Dūrvā or Panicum Dactylon; a kind of asparagus (= *śatāvarī*); a kind of vine (= *kapila-drākshā*). — *Śata-vṛishabha, as,* m. epithet of the twenty-third Muhūrta. — *Śata-vedhin, ī,* m. 'piercing a hundred,' a sort of dock or sorrel, Oxalis Monadelpha or Rumex Vesicarius. — *Śata-śas,* ind. by hundreds, in hundreds, a hundred-fold. — *Śata-śākha, as, ā, am,* having a hundred branches, many-branching; multiform, various. — *Śataśākha-tva, am,* n. the state of having a hundred branches, condition of being much increased. — *Śata-śāra-dāya,* ind., Ved. for a hundred autumns or years (= *śata-saṃvatsarārtham*). — *Śata-śṛiṅga, as, ā, am,* 'hundred-horned,' having a hundred peaks; epithet of part of the Himālaya range. — *Śata-ślokī,* f., N. of a metrical version of the Brahma-sūtra according to the views of Madhu by Uttama-śloka-tīrtha. — *Śata-ślokī-ćandra-kalā,* f. 'lunar digit of a hundred Ślokas,' N. of a work on medicine by Vopa-deva. — *Śata-saṅkhya, as, ā, am,* numbering a hundred; *(ās),* m. pl., N. of a class of deities in the tenth Manv-antara. — *Śata-saṅgha-śas,* ind. in collections of a hundred, by hundreds. — *Śata-sahasra, am,* n. a hundred thousand. — *Śatasahasra-yāna, am,* n. a hundred thousand roads. — *Śatasahasra-śas,* ind. by hundreds of thousands, by myriads. — *Śata-sā, ās, ās, am* (see rt. *san*), Ved. granting a hundred, bestowing hundreds, i. e. countless riches. — *Śatasāhasra, as, ī, am,* having or containing a hundred thousand, bought with or consisting of a hundred thousand, a hundred thousand-fold. — *Śata-seya, am,* n. (see rt. 1. *so*), Ved. the effecting or obtaining of unbounded wealth, (Sāy. = *aparimita-dhana-paryavasāna.*) — *Śata-spṛih, k, k, k,* Ved. wished for by hundreds, excessively desired. — *Śata-svin, ī,* m., Ved. the possessor of hundreds, possessing great wealth. — *Śata-hāyana, as, ā, am,* Ved. containing or lasting for a hundred years. — *Śata-hima, as, ā, am,* Ved. lasting for a hundred winters, i. e. for innumerable years, (Sāy. = *aparimita-kāla.*) — *Śata-hradā,* f. 'containing a hundred rays of light,' lightning; the thunderbolt; N. of one of the daughters of Daksha. — *Śata-hrādā,* f. 'possessing a hundred sounds,' the thunderbolt. — *Śatāṅśa* (°*ta-aṅ*°), *as,* m. a hundredth part. — *Śatāksha* (°*ta-ak*°), *as, ī, am,* hundred-eyed; *(ī),* f. night; a sort of fennel, Anethum Sowa; the goddess Pārvatī. — *Śatāṅga* (°*ta-aṅ*°), *as, ā, am,* consisting of a hundred or various members; (played upon) in a hundred or numerous ways (as by the nails, fingers, mouth, sticks, bows, &c., said of musical instruments); a particular tree, = *tiniśa; (am),* n. a car, chariot, carriage. — *Śatātman* (°*ta-āt*°), *ā, ā, a,* Ved. containing a hundred forms, having numerous manifestations (said of Agni). — *Śatādhika* (°*ta-adh*°), *as, ā, am,* exceeding a hundred, more than a hundred. — *Śatānaka* (°*ta-ān*°), *am,* n. a place where dead bodies are burnt or buried, a burial-ground, cemetery. — *Śatānanā* (°*ta-ān*°), f. 'hundred-faced,' epithet of a goddess. — *Śatānanda* (°*ta-ān*°), *as,* m. 'delighting hundreds,' epithet of Brahmā; of Kṛishṇa or Vishṇu; of the sage Gotama or Gautama; of the eldest son of Gotama (the Purohita or family priest of king Janaka); the car of Vishṇu. — *Śatānīka* (°*ta-an*°), *as, ā, am,* containing or possessing a hundred hosts; *(as),* m. an old man; N. of a sovereign, (according to some, the second of the lunar dynasty in the fourth age; he was son and successor of Janam-ejaya, and father of Sahasrānīka); N. of the son of king Su-dāsa; of a sage (the pupil of Vyāsa); of the son of Nakula and Draupadī. — *Śatābda* (°*ta-ab*°), *am,* n. a hundred years, century. — *Śatā-magha, as, ā, am*

(*śatā* for *śata*), Ved. possessing a hundred treasures or resources; (*as*), m. epithet of Indra; [cf. *maghavan.*] – *S'atāyus* (°*ta-āy*°), *us, us, us*, lasting for a hundred years; (*us*), m. a man a hundred years old, an old man; N. of a son of Purū-ravas. – *S'atāra* (°*ta-āra*), *am*, n. 'hundred-angled,' the thunderbolt. – *S'atāritra* (°*ta-ar*°), *as, ā, am*, Ved. having a hundred oars, many-oared. – *S'atārus* (°*ta-ar*°), *us, ushī*, n. f. 'having a hundred sores,' a leprous disease of the skin. – *S'atārṇā* (°*ta-ar*°), f. a particular plant, Anethum Sowa. – *S'atāvadhāna* (°*ta-av*°), *as*, m. epithet of Rāghavendra (= *bhaṭṭāćārya-ś*°). – *S'atāvaya* (°*ta-av*°), *as, ā, am*, Ved. comprising or numbering a hundred sheep, (Sāy. *anekair avibhir yukta*, Ṛig-veda V. 61, 5.) – *S'atāvara* (°*ta-av*°), *as*, m. a fine of a hundred (Paṇas &c.); (*ī*), f. the shrub Asparagus Racemosus; a kind of plant, zedoary (= *śaṭī*); N. of the wife of Indra. – *S'atāvarta* (°*ta-āv*°), *as*, m., N. of Vishṇu, (see the next.) – *S'atāvartin* (°*ta-āv*°), *ī*, m. 'revolving in a hundred ways,' N. of Vishṇu. – *S'atāśri* (°*ta-aś*°), *is, is, i*, Ved. having a hundred angles or edges (said of Indra's thunderbolt). – *S'atāhvā* (°*ta-āh*°), f. a sort of dill or fennel, Anethum Sowa; another plant (= *śatāvarī*). – *S'atendriyā* (°*ta-in*°), f. 'having a hundred senses,' a proper N. – *S'ateśa* (°*ta-īśa*), *as*, m. 'lord of a hundred,' the ruler or head man of a hundred (villages). – *S'ateshudhi* (°*ta-ish*°), *is, is, i*, Ved. hundred-quivered, having a hundred quivers (said of Rudra). – *S'atoti* (°*ta-ūti*), *is, is, i*, Ved. protecting hundreds, granting great protection, resorted to by hundreds, (Sāy. = *bahu-rakshaka* or *bahu-yamana*, Ṛig-veda VI. 63, 5.)

S'ataka, as, ā, am, possessing or containing a hundred, a hundred; (*am*), n. a hundred (collectively), any collection of a hundred; a century; a cento, collection of one hundred stanzas, &c.; [cf. *vairāgya-ś*°, *amaru-ś*°.]

S'atika, as, ī, am, relating or belonging to a hundred; doing or effecting anything with a hundred; bearing tax or interest per hundred; bought with a hundred; changed with or for a hundred; indicative of a hundred, &c. (e.g. the throbbing of the right eye is a *śatikam nimittam* or omen indicating the acquisition of a hundred pieces of money or other property supposed to come from the favour of Kuvera, lord of wealth).

S'atin, ī, inī, i, consisting of hundreds, hundredfold, numerous, manifold; (*ī*), m. one who is possessed of a hundred, the owner of a hundred.

S'atya, as, ā, am, bought with a hundred, &c. See *śatika* above.

शतपोन *śatapona, as*, m. a sieve.

S'ataponaka, as, m. fistula in ano with many external openings.

शतपोरक *śataporaka, as*, m. a kind of sugar-cane.

शतरुद्रिय *śata-rudriya.* See p. 990, col. 2.

शताक्ष *śatāksha, śatāṅga*, &c. See p. 990.

शतृ *śatṛi*, a technical term for the Kṛit affix *at* used in forming present participles of the Parasmai-pada.

शतेर *śatera, as*, m. (according to Uṇādi-s. I. 61. fr. rt. *śad*; cf. *śatru*), an enemy; injury, detriment, hurt.

शतोति *śatoti.* See above.

शत्त्रि *śattri, is*, m. (according to Uṇādi-s. IV. 67. fr. rt. *śad*; cf. *śadri*), an elephant.

शत्रि *śatri, is*, m., Ved., N. of a Rājarshi; [cf. *śattri.*]

शत्रु *śatru, us*, m. (according to Uṇādi-s. IV. 103. fr. rt. *śad*, and therefore perhaps more correctly written *śattru*, cf. *śātaka*), one who causes to fall or perish, a destroyer, overthrower, conqueror; an enemy, foe, adversary; an antagonist, a political rival or hostile neighbouring king; [cf. Gr. ἔχθος, ἐχθρός, ὀχθέω; Lat. *hod* in *odisse, hostis*; Goth. *hats*; Angl. Sax. *hate, hete.*] – *S'atrum-saha, as, ā, am*, bearing or patient with an enemy. – *S'atru-karshaṇa, as, ī, am*, overpowering enemies. – *S'atru-ghāta, as, ā, am*, killing an enemy. – *S'atru-ghna, as, ī, am*, foe-killing, destroying enemies; (*as*), m., N. of one of Rāma-ćandra's brothers, (he was son of Su-mitrā and twin brother of Lakshmaṇa, and was the chosen companion of Bharata, son of Kaikeyī, as Lakshmaṇa was of Rāma, son of Kauśalyā, these three being the wives of Daśa-ratha.) – *S'atrughna-jananī*, f. the mother of S'atru-ghna, i.e. Su-mitrā. – *S'atru-jit, t, t, t*, foe-conquering; (*t*), m., N. of a king (father of Ṛita-dhvaja or Kuvalayāśva). – *S'atruñ-jaya, as, ā, am*, foe-conquering, subduing an enemy; (*as*), m. an elephant; N. of the mountain Vimala or Gimar in Gujarāt, (see *vimalādri*); a proper N. – *S'atru-tas*, ind. from an enemy or enemies. – *S'atru-tā*, f. or *śatru-tva, am*, n. hostility, enmity. – *S'atru-damana, as, ī, am*, subduing enemies. – *S'atru-nikāya, as*, m. a number of foes, host of enemies. – *S'atru-nibarhaṇa, as, ī, am*, foe-destroying, destroying enemies (Rāmāyaṇa I. 1, 11). – *S'atru-nilaya, as*, m. the dwelling of a foe. – *S'atrun-tapa, as, ā, am*, foe-paining, subduing or destroying enemies. – *S'atru-paksha, as*, m. the side or part of an enemy, a disaffected person, an antagonist, opponent, enemy. – *S'atru-bādhaka, as, ikā, am*, harassing or distressing an enemy. – *S'atru-mardana, as*, m. 'foe-crusher,' epithet of S'atru-ghna (brother of Rāma). – *S'atru-lāva, as, ī, am*, cutting an enemy to pieces, killing foes. – *S'atru-vat*, ind. like an enemy. – *S'atru-vigraha, as*, m. 'foe-war,' war of enemies, hostile invasion. – *S'atru-vināśana, as*, m. 'destroyer of foes,' N. of S'iva. – *S'atru-sammukham*, ind. facing the enemy, in front of the enemy. – *S'atru-saha* or *śatru-sāha, as, ā, am*, sustaining the shock of a foe, enduring an enemy. – *S'atru-sevin, ī, inī, i*, serving an enemy, being in the service of a hostile prince (Manu VII. 186). – *S'atru-hatyā*, f. foe-slaughter, hosticide. – *S'atru-han, ā, ghnī, a*, foe-slaying, a foe-slayer. – *S'atrūpajāpa* (°*ru-up*°), *as*, m. the treacherous whisperings of an enemy. – *S'atrūpajāpa-dūshita, as, ā, am*, corrupted or demoralized by an enemy's treachery.

S'atruya, Nom. P., Ved. *śatruyati, -yitum*, to be an enemy, be hostile.

S'atrūyat, an, antī, at (Ved. for *śatruyat*), one who is hostile or an enemy.

शत्वरी *śatvarī*, f. (said to be fr. rt. *śad*; according to others fr. rt. 1. *śam*; cf. *śamanī*), night.

शद् *śad*, cl. 1. or 6. A. (and P. in non-conjugational tenses, see Pāṇ. I. 3, 60), *śīyate, śaśāda* (in Ṛig-veda I. 141, 9. there is a form *śāśadre* = *śātayati* or *tikshṇi-kriyante*; other forms *śāśadmahe, śāśaduḥ*), *śatsyati, aśadat*, Cond. *aśatsyat, śattum*, to fall, perish, perish gradually, wither, decay; to go: Caus. *śātayati, -yitum* (perhaps a kind of Nom., connected with *śāta* fr. rt. *śo*), to cause to fall, fell, throw down, overthrow, destroy, slay, kill; *śādayati, -yitum*, to cause to go, impel, drive on: Desid. *śiśatsati*: Intens. *śāśadyate, śāśatti*, to slay, kill, injure, hurt; [cf. Lat. *cad-o.*]

S'ada, as, m. any edible vegetable product (as fruit, a root, &c.).

S'adri, is, m. a cloud; an elephant; an epithet of Arjuna; (*is*), f. lightning; clayed or candied sugar.

S'adru, us, us, u, falling, perishing, wasting, decaying; going, moving.

S'anna, as, ā, am, fallen, decayed, withered; (this appears to be the regular past pass. part. fr. rt. *śad*, but some authorities do not give it.)

S'āśadāna, as, ā, am, Ved. doing injury, injuring, (Sāy. = *hiṃsat*, but in Ṛig-veda I. 123, 10. *śāśadānā* = *śāśadyamānā* = *spashṭatām gaćchantī*, going to manifestation, being manifested.)

S'īyamāna, as, ā, am, perishing, decaying, withering, fading away, departing.

शनकावलि *śanakāvali, is*, m. a particular shrub (= *gaja-pippalī*; according to some *śanakāvalī*, f.).

शनकैस् *śanakais*, ind. See under *śanais.*

शनपर्णी *śana-parṇī*, f. (for *śaṇa-parṇī?*), the medicinal plant Wrightia Antidysenterica (= *kaṭukī*).

शनि *śani, is*, m. (probably connected with *śanais* below), 'slow-moving' [cf. *manda*], the planet Saturn or its regent (fabled as the offspring of the Sun; he is represented as of a black colour or dressed in dark-coloured clothes; cf. *nīla-vāsas*); N. of S'iva; of a son of Atri (according to the Vāyu-Purāṇa). – *S'ani-ćakra, am*, n. an astrological diagram in the form of a man used to foretell good or bad fortune, (it is marked with twenty-seven compartments to represent the Nakshatras passed through by the planet Saturn.) – *S'ani-ja, am*, n. 'Saturn-produced,' black pepper. – *S'ani-pradosha, as*, m. a term for the worship performed to S'iva on the thirteenth day of the waxing or waning moon when it falls on a Saturday. – *S'ani-prasū, ūs*, f. 'mother of Saturn,' epithet of Chāyā, wife of the Sun. – *S'ani-priya, am*, n. 'dear to Saturn,' a dark-coloured stone, the emerald or sapphire (= *nīla-maṇi*). – *S'ani-vāra* or *śani-vāsara, as*, m. Saturn's day, Saturday.

शनैस् *śanais*, ind. (according to some perhaps for *śamnais*, inst. pl. of an old part. of rt. 1. *śam*), quietly, slowly, tardily, sluggishly, stealthily; softly, mildly; gradually, by degrees, successively, little by little, step by step; independantly, (*śanaiḥ śanaiḥ*, very quietly, little by little, very slowly or softly or gently, step by step.) – *S'anaiś-ćara, as*, m. 'slow-going,' the planet Saturn or its regent, (a hymn of praise to Saturn, called the *śanaiśćarasya stotram*, is said to have been composed by Vyāsa.) – *S'anaiśćara-saṃvatsara, as*, m. the year of Saturn (during which this planet completes his course through the twenty-eight Nakshatras; in modern astronomy = thirty of our years).

S'anakais, ind. quietly, softly, gently, mildly, slowly, gradually, by degress, step by step, in every case that arises, with alternations, alternately. – *S'anakaiś-ćara, as*, m. = *śanaiś-ćara* above.

शन्त *śanta, śanti*, &c. See under rt. 1. *śam.*

शन्तनु *śantanu, us*, m., N. of the younger brother of Devāpi (said to have usurped the sovereignty whilst his elder brother became a hermit); N. of a commentator; [cf. *śāntanavi.*]

शन्न *śanna.* See under rt. *śad*, col. 2.

शप् 1. *śap*, a technical term, used by Pāṇini for the Vi-karaṇa *a*, inserted between the root and terminations of the conjugational tenses in the 1st class, &c. See *vi-karaṇa.*

शप् 2. *śap*, ind. a particle and prefix implying assent or acceptance, as in *śap-karoti*, he admits or accepts.

शप् 3. *śap*, cl. 1. 4. P. A. *śapati, -te, śapyati, -te, śaśāpa, śepe, śapsyati, -te, aśāpsīt, aśapta, śaptum* (according to some perhaps originally 'to cry aloud'), to curse, imprecate evil, execrate; to revile, scold, blame (with dat.); to take an oath, swear, promise or asseverate by oath: Caus. *śāpayati, -yitum*, Aor. *aśīśapat*, to cause or order to swear (with inst. of object by which one is sworn); to conjure: Desid. *śiśapsati, -te*: Intens. *śāśapyate* (according to Vopa-deva XX. 8. also *śaṃśapyate*), *śāśapti*; [cf. perhaps Gr. κόμπος.]

S'apa, as, m. an imprecation, curse, cursing; an oath; a corpse, (for *śava*, q. v.)

S'apat, an, antī, at, cursing, reviling, swearing.

S'apatha, as, m. cursing, imprecating; an imprecation, curse, anathema; an oath, administering an

oath, swearing, asseveration by oath or ordeal; conjuration. — *Śapatha-pattra, am*, n. written testimony on oath, an affidavit.

Śapana, am, n. the act of imprecation, cursing, malediction; reviling, abuse; an oath, asseveration by oath or ordeal.

Śapamāna, as, ā, am, cursing, reviling, imprecating, swearing.

Śapta, as, ā, am, cursed, reviled, abused, anathematized; sworn, taken as an oath; (*as*), m. a sort of grass, Saccharum Cylindricum.

Śaptvā, ind. having cursed or reviled, having sworn.

शफ *śapha, as, am*, m. n. (etymology doubtful), a hoof (in general); the hoof of a horse; the root of a tree; [cf. Old Germ. *huof;* Old Norse and Angl. Sax. *hôf;* Germ. *huf;* Engl. *hoof.*] — *Śapha-ćyuta, as, ā, am*, Ved. fallen from the hoofs. — 1. *śapha-vat*, ind. like a hoof. — 2. *śapha-vat, ān, atī, at*, Ved. possessed of hoofs; (*at*), n. any hoofed animal. — *Śaphā-ruj, k, k, k*, Ved. breaking or destroying with the hoof; epithet of a kind of demon. — *Śaphoru* (°*pha-ūru*), *ūs*, f. a woman whose thighs resemble the two divisions of a cow's hoof, (see Pāṇ. IV. 1, 70.)

Śaphara, as, ī, m. f. (also written *saphara*), a kind of carp; a kind of small glittering fish, Cyprius Sophore. — *Śapharādhipa* (°*ra-adh*°), *as*, m. 'lord of Śaphara fish,' the Ilisha or Hilsa fish, Ilisha Clupanodon (= *ilīśa*).

शबर *śabara, as*, m. = *śavara*, q. v., N. of a wild mountaineer tribe; N. of the author of the hymn Ṛig-veda X. 169 (having the patronymic Kākshīvata); epithet of a Buddhist. — *Śabara-bhāshya, am*, n. Śabara's commentary on the Mīmāṃsā-sūtra. — *Śabara-siṃha, as*, m., N. of a king (mentioned in the Kathāmava). — *Śabara-svāmin, ī*, m., N. of the author of a Bhāshya or commentary on the Mīmāṃsā-sūtras of Jaimini, (this Bhāshya has been critically annotated by the great Mīmāṃsā authority Kumārila.) — *Śabarālaya* (°*ra-āl*°), *as*, m. the abode of savage tribes.

शबल *śabala, as, ā, am* (see *śavala*), variegated, brindled; (*ī*), f. a spotted cow; Kāmadhenu the cow of plenty (identified with the varying powers of nature). — *Śabalī-homa, as*, m. an offering to the cow Śabalī.

शब्द् *śabd*, cl. 10. P. (more properly to be regarded as a Nom. fr. *śabda* below), *śabdayati* (sometimes also A. *śabdāyate*, Pāṇ. III. 1, 17, but see *śabdāya, śabdāyamāna*), *-yitum*, to sound, make any noise or sound; to utter any sound or cry, call out, call, speak; *śabdāpayati, -yitum*, to address, speak to: Pass. *śabdyate*, to be sounded, &c.

Śabda, as, m. (in the Upanishads also *am*, n.; thought by some to be connected with rt. 3. *śap* + 2. *da*), sound, noise; a sound; a word, significant word; (in gram.) a declinable word (as a noun, pronoun, &c.); grammar; verbal communication, oral evidence, verbal authority (as one of the Pramāṇas, see *pra-māṇa*). — *Śabda-kāra, as, ī, am*, making noise or sound, sounding, sonorous. — *Śabda-kosha, as*, m. 'word-repository,' a dictionary, vocabulary. — *Śabda-kaustubha*, 'word-jewel,' N. of a commentary by Bhaṭṭoji on the Mahā-bhāshya. — *Śabda-gata, as, ā, am*, being or residing in a word (as a poetical or metaphorical meaning). — *Śabda-guṇa, as*, m. the quality of sound; a particular quality or style of speech. — *Śabda-graha, as*, m. perceiving or catching sound; the ear; a fabulous arrow. — *Śabda-grāma, as*, m. the compass or range of sound. — *Śabda-ćandrikā*, f. 'elucidation of words,' N. of a lexicon by Ćakra-pāṇi-datta. — *Śabda-ćāturya, am*, n. skill in words, cleverness of diction, eloquence. — *Śabda-ćitra, as, ā, am*, various or fanciful in sound (as poetry). — *Śabda-ćora, as*, m. 'word-thief,' a plagiarist. — *Śabda-ja, as, ā, am*, arising from sound, produced by words, by verbal communication. — *Śabda-tanmātra, am*, n. the subtile element of sound. — *Śabda-nityatva, am*, n. the eternity of sound. — *Śabda-nirṇaya, as*, m. 'word-investigation,' N. of a work by Vāća-spati-miśra. — *Śabda-pati, is*, m. 'word-lord,' a mere nominal sovereign, (according to Malli-nātha *śabdata eva patir na tv arthataḥ*, Raghu-v. VIII. 51.) — *Śabda-pātin, ī, inī, i*, flying with a sound, making a noise in flight (said of an arrow); falling with a sound. — *Śabda-pramāṇa, am*, n. verbal testimony or proof, oral evidence. — *Śabda-prāćh, ṭ, ṭ, ṭ*, enquiring after (the meaning of) a word. — *Śabda-bodha, as*, m. (in phil.) knowledge (derived) from verbal testimony. — *Śabda-brahman, a*, n. 'word-spirit,' i. e. the Veda considered as a revealed word or sound and identified with Brahman, the Supreme Spirit. — *Śabda-bheda, as*, m. difference or distinction of sound. — *Śabda-bheda-prakāśa, as*, m., N. of an appendix to the Viśva-prakāśa (containing a list of words similar in sound but different in meaning). — *Śabda-bhedin, ī*, m. 'sound-piercer,' epithet of Arjuna [cf. *śabda-vedhin*]; the anus; a particular fabulous arrow (which pierces an object the sound of which only is heard). — *Śabda-mātra, am*, n. sound only, a mere sound. — *Śabda-mālā*, f. 'a collection of words,' N. of a lexicon by Rāmeśvara-śarman. — *Śabda-yoni, is*, f. 'word-source,' the source or origin of a word, a radical word, root. — *Śabda-ratna, am*, n. 'word-jewel,' N. of a lexicon. — *Śabda-ratnākara* (°*na-āk*°), *as*, m. 'mine of word-gems,' N. of a dictionary of synonyms by Mahīpa. — *Śabda-ratnāvalī* (°*na-āv*°), f. 'word-necklace,' N. of a lexicon of synonyms by Mathureśa. — *Śabda-liṅgārtha-ćandrikā* (°*ga-ar*°), f. 'elucidation of the gender and meaning of words,' N. of a lexicon. — *Śabda-virodha, as*, m. opposition of words in a sentence. — *Śabda-viśesha, as*, m. difference or variety of sound; (*ās*), m. pl. the varieties of sound, (these the Sāṅkhya arranges according to the accents *udātta, an-udātta, svarita*, and the notes of the gamut, as *shaḍja, ṛishabha, gāndhāra, madhyama, pańćama, dhaivata, nishāda*, &c., q. q. v. v.) — *Śabda-viśeshaṇa, am*, n. (in grammar) the attribute of a word, an adjective. — *Śabda-vṛitti, is*, f. (in rhetoric) the function of a word. — *Śabdavedhi-tva, am*, n. capability of piercing (an invisible object) the sound (of which only is heard). — *Śabda-vedhin, ī, inī, i*, sound-piercing, piercing or terrifying enemies by mere shouts; (*ī*), m. an archer who can pierce an invisible object the sound of which only is heard; a warrior who pierces his enemies by mere shouts; epithet of Arjuna; of king Daśa-ratha. — *Śabda-vailakshaṇya, am*, n. difference in word, verbal difference (as opposed to *artha-vailakshaṇya* or real difference). — *Śabda-śakti, is*, f. the force or signification of a word. — *Śabda-śabdārtha-mańjūshā* (°*da-ar*°), f. 'a collection of words and their meanings,' N. of a lexicon. — *Śabda-śāsana, am*, n. a rule or law of grammar. — *Śabda-śāstra, am*, n. 'science of words,' rules of grammar, any grammatical treatise, grammar, philology. — *Śabda-śuddhi, is*, f. purity or accuracy of language, correct use of words. — *Śabda-ślesha, as*, m. play upon words, verbal equivoque, a rhetorical ornament by which the same words are used in different senses, punning. — *Śabda-saṅgraha, as*, m. a collection of words, vocabulary, lexicon. — *Śabda-siddhi, is*, f. 'the complete use of words,' a section of the Kāvya-kalpalatā-vṛitti-parimala. — *Śabdāḍambara* (°*da-āḍ*°), *as*, m. high-sounding words, verbosity, confusion of words, bombast. — *Śabdātīta* (°*da-at*°), *as, ā, am*, beyond the reach of sound (used as an epithet of the deity). — *Śabdādi* (°*da-ādi*), *is*, m., scil. *vishaya*, the objects of sense beginning with sound, (these are *śabda*, sound; *sparśa*, tangibility; *rūpa*, form; *rasa*, savour; *gandha*, odour; see *vishaya*.) — *Śabdādi-dharmin, ī, iṇī, i*, having the quality of sound, &c., (see *vishaya*.) — *Śabdādhishṭhāna* (°*da-adh*°), *am*, n. 'receptacle of sound,' the ear. — *Śabdādhyāhāra* (°*da-adh*°), *as*, m. the supplying of a word (to complete an ellipsis). — *Śabdānurūpa* (°*da-an*°), *am*, n. conformity to sound, imitation of sound. — *Śabdānuśāsana* (°*da-an*°), *am*, n. 'word-instruction, word explanation,' the giving rules for words (used as a title of Pāṇini's grammar); N. of a grammatical work by Abhinava-śākaṭāyana; of a work on grammar by Hema-ćandra. — *Śabdābdhi* (°*da-ab*°), *is*, m. 'ocean of words,' N. of a lexicon (compiled by order of Prāṇa-kṛishṇa). — *Śabdārṇava* (°*da-ar*°), *us*, m. 'ocean of words,' N. of a lexicon. — *Śabdārtha* (°*da-ar*°), *as*, m. the sense or meaning of a word; (*au*), m. du. a word and its sense. — *Śabdārtha-kalpataru, us*, m. 'Kalpa-tree of the meaning of words,' N. of a lexicon by Veṅkaṭa. — *Śabdālaṅkāra* (°*da-al*°), *as*, m. verbal ornament, rhetorical use of words (as alliteration &c.). — *Śabdāloka-rahasya* and *śabdāloka-viveka* (°*da-āl*°), N. of two philosophical commentaries. — *Śabdendu-śekhara* (°*da-in*°), *as*, m., N. of a work by Nāgeśa-bhaṭṭa.

Śabdana, am, n. the act of making a sound, uttering sounds, making a noise; a sound, noise; (*as, ā, am*), sounding, sonorous.

Śabdayat, an, antī, at, making a sound, sounding.

Śabdāya [cf. rt. *śabd* above], Nom. A. *śabdāyate, -yitum*, to make a noise, sound, cry; to bray: Caus. *śabdāyayati, -yitum*, to cause to sound.

Śabdāyamāna, as, ā, am, sounding, making a noise, crying out.

Śabdita, as, ā, am, sounded, made to give out a sound (as a musical instrument &c.); uttered, articulated; called; explained; made public or manifest; converted into a noun; (*am*), n. noise, cry, the braying (of an ass).

शम् 1. *śam*, cl. 4. P. *śāmyati, śaśāma, śamishyati, aśamat*, (the form *śaśamate* = *śāmyati* or *stauti*, Ṛig-veda VI. 2, 4), *śamitum* (originally 'to become tired'), to be appeased, grow calm, become pacified, be satisfied, become quiet or tranquil, be undisturbed or quiescent; to cease, stop, leave off, desist; to pacify, cause to cease, put an end to, destroy, kill, sacrifice, (in these transitive senses also cl. 9. P. *śamnāti*, according to Naigh. II. 19, and probably in some cases the forms used are referrible to Caus.); cl. 10. A. *śāmayate, -yitum*, to look at, inspect; to show, display: Pass. *śāmyate, śamyate* (referrible also to Caus.), Aor. *aśāmi* or *aśami*, to be appeased or quieted, &c.: Caus. *śamayati* or *śāmayati, -yitum*, Aor. *aśīśamat*, to appease, allay, pacify, calm, tranquillize, soothe, settle; to console; to cause to cease, stop, suppress, extinguish, destroy; to remove, avert; to tame, subdue, defeat, conquer; to leave off, desist, (*śamayāṃ-babhūvuḥ*, they desisted): Desid. *śiśamishati*: Intens. *śaṃśamyate, śaṃśanti*, to be entirely appeased, become tranquil; to cease; [cf. Gr. κάμνω, σιδηρο-κμής, κημός: Old Germ. *chamo*.]

Śanta (= *śānta?*), see Vopa-deva VII. 31.

Śanti (= *śānti?*), see Vopa-deva VII. 31.

Śantu, see Vopa-deva VII. 31.

Śama, as, m. quiet, tranquillity, rest, calm, peace; quietude, quietism, quiet of mind, restraint of the organs of sense, indifference to objects of sense, absence of passion (especially as a characteristic of the Vedāntin), abstract meditation on Brahma, stoicism; final happiness, emancipation from all the illusions of existence (= *vikshepa-karmoparama*); Quietism or Tranquillity (personified as a son of Dharma); allayment (of pain), alleviation or cure (of disease), convalescence; the hand; imprecation, malediction (for *śapa?*). — *Śama-para, as, ā, am*, devoted to quiet, calm, tranquil. — *Śama-stha, as, ā, am*, engaged in quietism. — *Śamāṅga* (°*ma-an*°), N. of a particular Agra-hāra or royal grant of land for Brāhmans. — *Śamāntaka* (°*ma-an*°), *as*, m. 'destroyer of tranquillity,' epithet of Kāma (god of love).

Śamaka, as, ā or *ikā, am*, pacifying, tranquillizing, consolatory; a pacifier, tranquillizer, pacificator.

S'amatha, as, m. quiet, tranquillity, calmness of mind, absence of passion; a counsellor, minister.

S'amana, am, n. the act of appeasing, allaying, tranquillizing, soothing, consoling, calming, suppressing, &c.; tranquillity, calmness, indifference; cessation, termination, end, destruction, (*śamanaṃ yā,* to go to annihilation, be destroyed); hurting, injuring, injury; killing (animals for sacrifice), immolation; a mode of rinsing the mouth; swallowing, chewing; malediction, reviling, (for *śapana?*); (*as*), m. 'the settler or destroyer,' epithet of Yama; an antelope; (*ī*), f. night. — *S'amana-svasṛi, sā,* f. 'Yama's sister,' the river Yamunā or Jumnā. — *S'amanī-shada, as,* m. 'night-goer,' a Rākshasa, evil spirit, demon.

S'amanīya, as, ā, am, to be appeased or tranquillized, consolable.

S'amayat, an, antī, at, appeasing, allaying; terminating, stopping.

S'amala, am, n. (according to Uṇādi-s. I. 111. fr. rt. 1. *śam* above), feculent matter, sediment, feces, ordure; impurity; sin; calamity.

1. *śami, is,* f. a legume, pod; the S'amī tree [cf. *śamī*]. — *S'ami-roha, as,* m. 'ascending the S'amī tree,' an epithet of S'iva.

S'amita, as, ā, am [cf. *śānta*], appeased, allayed, calmed, stilled, tranquillized, pacified, calm, quiet, tranquil, sedate; alleviated, relieved, cured; tempered, moderated; relaxed, intermitted. — *S'amita-raći, is, is, i,* whose lustre is moderated or dimmed. — *S'amitāyāma* (°*ta-āy*°), *as, ā, am,* having the length diminished.

S'amitavya, as, ā, am, = *śamanīya* above.

S'amitṛi, tā, m., Ved. 'a settler, silencer,' a killer, slaughterer (of a sacrificial victim).

S'amitvā, ind. having become tranquillized or calmed.

S'amin, ī, inī, i, calm, tranquil, appeased, tranquillized, pacific; (*ī*), m., N. of a son of S'ūra.

S'amira, as, m. a small variety of the S'amī tree.

S'amishyat, an, atī or *antī, at,* about to appease or tranquillize.

S'amī, f. (sometimes shortened into *śami,* q. v.), a rite, sacrificial rite (Ved., according to Naigh. II. 1. and Sāy. = *karma*); a legume, pod; the S'amī tree, Acacia Suma (possessing a very tough and hard wood supposed to contain fire, [cf. Manu VIII. 247, Raghu-vaṇśa III. 9]; it was employed to kindle the sacred fire by rubbing two dried pieces together, and a legend relates that Purū-ravas generated primeval fire by the friction of two branches of the S'amī and Aśvattha trees); the shrub Serratula Anthelmintica (= *vāgujī*). — *S'amī-garbha, as,* m. 'having the S'amī tree as its place of origin, produced from the S'amī tree,' epithet of Agni or fire; a Brāhman or man of the sacerdotal class. — *S'amī-dhānya, am,* n. 'pod-grain' any pulse or grain growing in pods. — *S'amī-pattrī,* f. 'having S'amī leaves,' a kind of sensitive plant, Mimosa Pudica. — *S'amī-mandāra-māhātmya, am,* n. 'glorification of the S'amī and Mandāra trees,' N. of the thirty-seventh chapter of the Krīḍā-khaṇḍa of the Gaṇeśa-Purāṇa.

S'amīka, as, m., N. of a Muni (son of S'ūra and brother of Vasu-deva).

S'amīra, as, m. = *śamira* above.

S'amya, as, ā, am, to be appeased, to be kept quiet, &c.; (*ā*), f. a wooden stick or post (as quieting or making firm); a staff; the pin of a yoke; a kind of cymbal or other musical instrument held in the right hand (= *tāla-viśesha*); a sacrificial vessel. — *S'amyā-pāta, as,* m. the cast of a stick, i.e. the distance that a stick can be thrown. — *S'amyā-mātra, as, ī, am,* Ved. having the measure of a S'amyā, as large as the pin of a yoke.

S'ānta, śāntvā, &c. See s. v., p. 1000.

S'āmyat, &c. See under *śāma,* p. 1001.

शम् 2. *śam,* ind. (perhaps to be connected with rt. 1. *śam,* but also referrible to 2. *śa*), happiness, welfare, prosperity, blessing, beatitude, health, hail, (according to Pāṇ. II. 3, 73. with dat. or gen., e. g. *śaṃ devadattāya* or *śaṃ devadattasya,* hail to Devadatta); happy, auspicious, pleasant, sweet, kind, agreeable; happily, auspiciously, well; (used in the Veda as a subst., adj., and adv.; frequently found in the phrase *śaṃ yos* or *śaṃ ća yoś ća,* 'prosperity and succour,' or 'blessing and protection,' Ṛig-veda I. 114, 2, II. 33, 13, &c., cf. *yos;* sometimes joined with the verbs *bhū, as, kṛi, yā,* &c., and sometimes occurring without any verb, e. g. *śaṃ no bhavatv Aryamā,* may Aryaman be kind or propitious to us; *Somaḥ śam astu te hṛide,* may the Soma be agreeable to thy heart; *śaṃ naḥ karato Aśvinā,* may the two Aśvins do us good; *śaṃ yāti,* he attains happiness or becomes prosperous; *śaṃ tad asmai,* that is pleasant to him.) — *S'aṃ-vat, ān, atī, at,* containing the word *śam.* — *S'aṃ-stha, as, ā, am,* or *śaṃ-sthā, ās, ās, am,* being in prosperity, happy, prosperous, faring well. — *S'aṃ-kara, as, ā* or *ī, am,* causing happiness, &c. = *śaṅ-kara,* p. 988, col. 1. — *S'aṃ-gaya, as, ā* or *ī, am,* Ved. having a pleasant house, happily domiciled, (in Ṛig-veda IX. 97, 17. the fem. *śaṃ-gayīm* occurs.) — *S'aṃ-tama, as, ā, am,* Ved. most happy, very fortunate, most pleasant or auspicious. — *S'aṃ-tāti, is, is, i,* Ved. causing happiness, auspicious, (Sāy. = *śānti-kara,* Ṛig-veda VIII. 18, 7); (*is*), f., Ved. happiness, prosperity. — *S'aṃ-pāka, as,* m. a kind of Cassia, Cassia Fistula (= *ārag-badha*); lac, the red dye (= *yāvaka*); bringing to maturity or ripeness, cooking, maturing, (probably for *sam-pāka.*) — *S'aṃ-pāta, as,* m. Cassia Fistula. — *S'aṃ-bhavishṭha, as, ā, am,* Ved. being greatly for happiness or welfare, granting much happiness or beatitude. — *S'aṃ-bhu, us, us, u,* being for happiness or welfare, granting or causing happiness; (*us*), m., N. of a Vedic deity, (Sāy. = *sukhasya bhāvayitā,* Ṛig-veda VII. 35, 10); N. of S'iva; of Brahmā; a sage, venerable man; a Jina or Jaina sanctified teacher; a particular semi-divine being (= *siddha*); N. of one of the eleven Rudras (according to the Vishṇu-Purāṇa); N. of an author; (*us*), f., N. of a wife of Dhruva. — *S'ambhu-tanaya* or *śambhu-nandana, as,* m. 'son of S'iva,' an epithet of Kārttikeya; of Gaṇeśa. — *S'ambhu-nātha, as,* m. a proper N. — *S'ambhu-priyā,* f. 'dear to S'iva,' an epithet of Durgā; Emblic Myrobalan. — *S'ambhu-rahasya, am,* n., N. of a work. — *S'ambhu-vallabha, as, ā, am,* beloved by S'iva; (*am*), n. the white lotus. — *S'ambhū, ūs, ūs, u,* auspicious (Ved.); (*ūs*), m. a proper N. — *S'ambhū-nātha, as,* m., N. of the author of the Kāla-jñāna and of the Vaidyaka-sāra-saṅgraha.

S'aṃyu, us, us, u, happy, prosperous, fortunate (= *sukhayu,* Nirukta IV. 2); (*us*), m. a sort of snake; N. of the author of the hymns Ṛig-veda VI. 44–46, 48 (his patronymic is Bārhaspatya). — *S'aṃyu-vāka,* a particular sacrificial ceremony.

S'aṃyya or *śaṃya, as, ā, am,* happy, fortunate; (*ā*), f. knowledge, understanding.

S'aṃva, as, ā, am, fortunate, prosperous; happy; (*as*), m. the thunderbolt of Indra; the iron head of a pestle; [cf. *śamba.*]

S'aṃvara, am, n. water, &c. = *śambara,* q. v.

शम्पा *śampā,* f. lightning.

शम्ब् *śamb,* cl. 1. P. *śambati, śambitum,* to go (in this sense = rt. *śarb*), cl. 10. P. *śambayati, -yitum,* to accumulate, collect, heap together (in this sense = rts. *samb, sāmb*).

शंब *śamba, as, ā, am* (either fr. rt. 1. *śam* or 2. *śam* or rt. *śamb*), happy, fortunate [cf. *śaṃva* above]; poor (according to S'abda-k.); (*as*), m. Indra's thunderbolt (Sāy. = *vajra*); the iron head of a pestle; an iron chain worn round the loins; ploughing in the regular direction; the second ploughing of a field. — *S'ambā-kṛita, as, ā, am,* (a field &c.) twice ploughed (= *dvi-halya, dvi-sītya*).

शम्बर *śambara, as,* m. (said to be fr. rt. *śamb* or fr. 2. *śam* with rt. *vṛi;* cf. *śaṃvara, sambara, saṃvara*), N. of a demon of drought (represented in the Ṛig-veda as an enemy of Indra); a cloud (= *megha,* Naigh. I. 10); a mountain (in general) or a particular mountain; a sort of deer; a kind of fish; war; N. of a Daitya [cf. *śambara-sūdana*]; best, excellent; a Jina; N. of various plants or trees (= *ćitraka;* = *lodhra;* = *arjuna*); (*ī*), f. a kind of drug or medicinal plant, Anthericum Tuberosum (= *ākhu-parṇī*); a female juggler; illusion; (*am*), n. water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni,* and in Naigh. II. 9. among the *bala-nāmāni*); a cloud, (Sāy. *śambarāṇi* = *meghān,* Ṛig-veda II. 24, 2); wealth; a religious observance; a particular religious vow (with Buddhists); = *ćitram* (according to S'abda-k.). — *S'ambara-kanda, as,* m. a kind of bulbous plant (= *vārāhī-kanda*). — *S'ambara-ćandana, am,* n. a variety of sandal (= *bahala-gandha*). — *S'ambara-sūdana, as,* m. 'destroyer of the Daitya S'ambara,' epithet of Kāma-deva (god of love). — *S'ambara-hatya, am, ā,* n. f. the killing of S'ambara. — *S'ambarāri* (°*ra-ari*), *is,* m. 'enemy of (the Daitya) S'ambara,' epithet of Kāma-deva. — *S'ambarāsura* (°*ra-as*°), *as,* m. the Asura or Daitya S'ambara. — *S'ambarāsura-vadhopakhyāna* (°*dha-up*°), *am,* n. the story of the killing of the Daitya S'ambara (told in the fifty-fifth chapter of the tenth book of the Bhāgavata-Purāṇa).

शम्बल *śambala, as, am,* m. n. (said to be fr. rt. *śamb,* also written *śaṃvala,* cf. *sambala, saṃvala*), provender or provisions for a journey, stock for travelling; a bank, shore; envy, jealousy, impatience of another's success; (*ī*), f. a procuress, bawd.

शम्बु *śambu, us,* m. (said to be fr. rt. 1. *śam*), a bivalve shell. — *S'ambu-vardhana, as,* m. a proper N.

S'ambuka, as, m. (also written *śāmbuka,* q. v.), a bivalve shell.

S'ambukka, as, m. a bivalve shell.

S'ambūka, as, ā, m. f. a bivalve shell; (*as*), m. a small conch-shell; a snail; N. of a S'ūdra (who had become a devotee and was slain by Rāma-ćandra); the edge of the frontal protuberance of an elephant; N. of a Daitya; a proper N.; = *ghoṅga* (according to S'abda-k.); [cf. Gr. σαμβύκη.]

S'ambū-putra, as, m. a proper N.

शम्भ *śambha, as,* m. (said to be fr. 2. *śam* with rt. 1. *bhā*), a happy man [cf. *śam-bhu*]; Indra's thunderbolt; the iron-bound head of a pestle; [cf. *śaṃva, śamba.*]

शम्भल *śambhala* (perhaps connected with 2. *śam*), N. of a town situated between the Rathaprā and Ganges (identified by some with Sumbhul in Moradabad; the town or district of S'ambhala is fabled to be the place where Kalkī, the last incarnation of Vishṇu, is to appear in the family of a Brāhman named Vishṇu-yaśas); (*ī*), f. a procuress, bawd. — *S'ambhala-grāma-māhātmya* or *śambhala-māhātmya, am,* n. 'the glory of the town S'ambhala,' N. of a part of the Skanda-Purāṇa (consisting of twenty-four chapters). — *S'ambhaleśvara-liṅga* (°*la-iś*°), N. of a Liṅga.

शम्भु *śam-bhu, śam-bhavishṭha,* &c. See under 2. *śam.*

शय *śaya, as, ā* or *ī, am* (fr. rt. 1. *śī*), lying down, asleep, sleeping; (*as*), m. sleep, sleeping; a bed, couch; a hand; a snake, the boa constrictor; abuse, imprecation; (according to S'abda-k.) = *paṇa;* (*ā*), f., Ved. a place of rest or repose, [cf. *śayyā;* cf. also Gr. ὀρέσ-κοιος.]

S'ayaṇḍa, as, ī, am, sleeping, asleep, sleepy; (*as*), m., N. of a place. — *S'ayaṇḍa-bhakta, as,* m., N. of a district, the district of S'ayaṇḍa.

S'ayatha, as, ā, am, sleepy, asleep, sleeping; (*as*), m. death, dying; a sort of snake, the boa constrictor; a boar; a fish.

S'ayana, am, n. lying down, sleeping, reposing, sleep; a bed, couch; copulation. — *S'ayana-griha, am,* n. 'sleeping-house,' a bed-chamber. — *S'ayana-sakhī,* f. a bed-fellow. — *S'ayana-stha, as, ā, am,* being or reclining on a couch. — *S'ayana-sthāna, am,* n. a sleeping-place, sleeping-apartment. — *S'ayanāgāra* (°*na-āg*°), *as,* m. a sleeping-room, bed-chamber. — *S'ayanaikādaśī* (°*na-ek*°), f. the eleventh day of the light half of month Āshāḍha (on which Vishṇu's sleep commences).

S'ayanīya, as, ā, am, to be slept, to be lain on, fit or suitable for sleep; (*am*), n. a bed, couch.

S'ayanīyaka, am, n. a bed, couch.

S'ayāna, as, ā, am, lying down, reclining, resting, sleeping, slumbering, asleep.

S'ayānaka, as, m. a kind of snake, the boa constrictor; a chameleon, lizard.

S'ayālu, us, us, u, sleepy, slothful, sluggish; (*us*), m. the boa snake; a dog; a jackal.

S'ayita, as, ā, am, reposed, lying, sleeping, asleep; (*as*), m. the plant Cordia Myxa; (*am*), n. sleep, sleeping. — *S'ayita-vat, ān, atī, at,* one who has lain down, gone to sleep, sleeping, asleep.

S'ayitavya, as, ā, am, to be lain or slept.

S'ayitvā, ind. having lain down, having slept.

S'ayitu, ī, inī, i, lying, resting, reposing.

S'ayu, us, us, u, lying down, reclining, sleeping; (*us*), m. a large snake, the boa constrictor; N. of a person protected by the Aśvins.

S'ayutrā, ind., Ved. on or to a couch, (Sāy. = *śayane,* Ṛig-veda X. 40, 2); in or to a dwelling-place, (Sāy. = *śayane, nivāsa-sthāne,* Ṛig-veda I. 117, 12.)

S'ayuna, as, m. a large snake, the boa constrictor.

S'ayyam-bhava, as, m., N. of one of the six Sruta-kevalins (with Jainas).

S'ayyā, f. a bed, couch, sofa; tying, stringing together, winding. — *S'ayyā-gata, as, ā, am,* gone to bed, lying in bed or on a couch, confined to bed. — *S'ayyāćchādana* (°*yā-āć*°), *am,* n. a bed-covering, counterpane, sheet. — *S'ayyādhyaksha* (°*yā-adh*°), *as,* m. = *śayyā-pāla.* — *S'ayyā-patita, as, ā, am,* = *śayyā-gata.* — *S'ayyā-pāla, as,* m. the superintendent of beds or sleeping apartments at the court of a Hindū prince, guardian of a king's bed-chamber. — *S'ayyāpāla-tva, am,* n. the office of guarding a king's bed-chamber. — *S'ayyotsanga* (°*yā-ut*°), *as,* m. the side or edge of a bed; (according to some) the middle of a bed.

शर śara, as, m. (fr. rt. *śrī*), injury, hurt, mischief, a wound; a sort of reed or grass, Saccharum Sara; an arrow, shaft; a symbolical term for the number five (from the five arrows of Kāma-deva); the upper part or cream of slightly curdled milk, cream [cf. *sara*]; N. of a son of Ṛićatka (Ved.); epithet of Siva; (*am*), n. (in astronomy) the versed sine of an arc; water. — *S'ara-kāṇḍa, as,* m. the stem of the Saccharum Sara, a reed-stalk; the shaft of an arrow. — *S'ara-ghāta, as,* m. = *śarāghāta.* — *S'ara-ja, am,* n. 'produced from cream,' fresh butter, butter made from new milk or from milk one day old. — *S'ara-janman, ā,* m. 'reed-born,' N. of Kārttikeya (fabled to have been born in a thicket of reeds). — *S'ara-jāla, am,* n. 'net-work of arrows,' a dense mass or multitude of arrows. — *S'ara-dhi, is,* m. 'arrow-holder,' a quiver. — *S'ara-parṇikā* or *śara-parṇī,* f. 'arrow-leaved,' a kind of plant (= *varaku*). — *S'ara-pāta, as,* m. an arrow's fall or flight. — *S'arapāta-sthāna, am,* n. the place of an arrow's fall, an arrow's flight or range, a bow-shot. — *S'ara-punkhā,* f. the feathered end of an arrow or that part which includes the feathers and shaft, (in this sense *as,* m. according to some); a particular plant, a kind of Nīl or indigo. — *S'ara-pravega, as,* m. the rush or rapid flight of an arrow, a swift arrow. — *S'ara-phala, am,* n. the blade or barb of an arrow. — *S'ara-bhanga, as,* m., N. of a hermit (in the Rāmāyaṇa). — *S'ara-bhū, ūs,* m. 'reed-born,' epithet of Kārttikeya (= *śara-janman,* q. v.). — *S'ara-bhrishṭi, is,* f. the point of an arrow. — *S'ara-maya, as, ī, am,* made of S'ara grass, consisting of reeds. — *S'ara-malla, as,* m. 'arrow-fighter,' an archer, bowman; a small bird (considered as a variety of the Maina or Turdus Gosalica; in this sense also read *śara-maṇḍa.*) — *S'ara-loman, ā,* m., N. of a Muni. — *S'ara-vana, am,* n. a thicket of reeds. — *S'aravana-bhava* or *śaravanodbhava* (°*na-ud*°), *as,* m. 'born in a thicket of reeds,' epithet of Kārttikeya. — *S'ara-varsha, as,* m. a flight or shower of arrows. — *S'ara-varshin, ī, iṇī, i,* raining or showering down arrows. — *S'ara-vāṇi, is,* m. the head of an arrow; a foot soldier; an archer; a maker of arrows. — *S'ara-viddha, as, ā, am,* pierced with arrows. — *S'ara-vrishṭi, is,* f. a shower or heavy fall of arrows. — *S'ara-vrāta, as,* m. a mass of arrows. — *S'ara-sambādha, as, ā, am,* covered with arrows. — *S'ara-stamba, as,* m. a clump of reeds. — *S'arākshepa* (°*ra-āk*°), *as,* m. flight of arrows. — *S'arāgrya* (°*ra-ag*°), *as,* m. an excellent arrow. — *S'arāghāta* (°*ra-āgh*°), *as,* m. shooting with arrows, archery. — *S'arābhyāsa* (°*ra-abh*°), *as,* m. practice with bow and arrow, archery. — *S'arāropa* (°*ra-ār*°), *as,* m. 'that on which arrows are fixed,' a bow. — *S'arā-vatī,* f. 'full of reeds,' N. of a river. — *S'arāvāpa* (°*ra-āv*°), *as,* m. 'casting arrows,' a bow. — *S'arāśraya* (°*ra-āś*°), *as,* m. 'arrow-receptacle,' a quiver. — *S'arāsana* (°*ra-as*°), *am,* n. shooting arrows, an arrow-shooter, bow; (*as*), m. a proper N. — *S'arāsana-jyā,* f. a bow-string. — *S'arāsya* (°*ra-ās*°) *am,* n. a bow (= *śarāsana*). — *S'arāhata* (°*ra-āh*°), *as, ā, am,* struck or wounded by an arrow. — *S'areshīkā* (°*ra-ish*°), f. 'arrow-reed,' an arrow. — *S'areshṭa* (°*ra-ish*°), *as,* m. 'desired by arrows,' the mango tree, (the mango being one of the trees the blossoms of which tip the arrows of Kāma-deva.) — *S'arottama* (°*ra-ut*°), *am,* n. best of arrows, a very good arrow. — *S'araugha* (°*ra-ogha*), a multitude of arrows.

1. *śaraṇa, am,* n. injuring, killing, slaying; who or what slays or injures.

1. *śaraṇi, is,* f. injury, offence, crime (Ved.).

1. *śaraṇya, am,* n. injury, hurt.

S'aravya, as, ā, am (fr. *śaru* below), Ved. capable of wounding or injuring, (Sāy. = *hiṇsā-kuśala*); (*ā*), f. an arrow, missile, shaft, the arrow personified as a deity (Ved.); (*am*), n. a butt or mark for arrows; aim. वेध्यं लक्ष्य शरव्यं च Hal.

S'arāru, us, us, u, hurtful, injurious, noxious, mischievous; (*us*), m. a mischievous creature (Ṛig-veda X. 86, 9).

S'ari, is, is, i, hurting, hurtful, injurious.

S'arī, f. a sort of grass (= *erakā*).

S'aru, us, m. (according to others f.), an arrow, dart; any weapon; the thunderbolt of Indra [cf. Gr. κεραυνός]; the weapon of the Maruts; anger, passion; N. of a son of Vasu-deva; a proper N. (Ved.); [cf. Goth. *hairus.*]

S'arya, as, ā, am, hostile, injurious, hurtful (Ved.); (*as*), m. an enemy, foe, warrior (Ved., Sāy. = *yoddhṛi,* Ṛig-veda I. 119, 10); (*ā*), f. night; an arrow (either from its causing injury or from being made of reed, according to Sāy. on Ṛig-veda I. 148, 4; see also Nirukta V. 4, X. 29); a finger, (the fingers being compared to arrows in Ṛig-veda IX. 110, 5); a porcupine (according to some; cf. *śalya*). — *S'arya-han, ā,* m., Ved. killing enemies, a warrior; killing with arrows, an archer, (Sāy. = *vāṇaiḥ śatrūṇām hantā,* Ṛig-veda VI. 16, 39.)

शरट śaraṭa, as, m. (probably connected with rt. *śrī*), a lizard, chameleon; a safflower (= *kusumbha*).

शरण 2. śaraṇa, as, ā or **ī, am** (said to be fr. rt. *śrī,* but evidently connected with rt. *śri*), protecting, preserving (Ved., Sāy. = *rakshaka,* Ṛig-veda VI. 47, 8); one who protects or preserves, a protector, preserver, defender; (*ā*), f. a particular plant, = *prasāraṇī*; (*ī*), f. a road, path, (see 2. *śaraṇi,* col. 3); the plant Celtis Orientalis; another plant, = *prasāraṇī*; = *jayantī*; (*am*), n. protection, preservation, help, defence; a refuge, place of refuge, sanctuary, asylum, (sometimes applied to a person); a private apartment, closet; a house, habitation, abode; lair, resting-place (of an animal). — *S'araṇam-gata, as, ā, am,* gone for refuge, taken refuge. — *S'araṇāgata* (°*ṇa-āg*°), *as, ā, am,* come for protection, one who comes for refuge or protection, a refugee, fugitive. — *S'araṇāpanna* (°*ṇa-āp*°), *as, ā, am,* gone to for protection, taken refuge. — *S'araṇārtham* (°*ṇa-ar*°), ind. for the sake of protection. — *S'araṇārthin* (°*ṇa-ar*°), *ī, inī, i,* soliciting an asylum, seeking refuge, asking for protection, dependant on others for protection or aid; unfortunate, wretched, involved in calamity or ruin. — *S'araṇārpaka* (°*ṇa-ar*°), *as, ā, am,* 'requiring protection to be given,' unfortunate, calamitous, distressed, ruined. — *S'araṇaishin* (°*ṇa-esh*°), *ī, iṇī, i,* seeking for an asylum or protection, wishing for shelter.

2. *śaraṇi, is,* f. a road, path, way, (probably for *saraṇi*); a row, line [cf. *śreṇi*]; the earth (according to some).

S'araṇī, f. a road, path, &c.; (probably for *saraṇī.*)

2. *śaraṇya, as, ā, am,* fit or good for refuge, to be protected or aided, needing protection, poor, miserable, helpless; yielding protection, helping; (*am*), n. a place of refuge, asylum, house, refuge; protection, defence; a protection, a protector, who or what affords refuge and defence; (*as*), m. epithet of Siva; (*ā*), f., N. of Durgā.

S'araṇyu, us, m. a protector, defender (= *bharaṇyu*); wind, air; a cloud; [cf. *saraṇyu.*]

शरण्ड śaraṇḍa, as, m. (said to be fr. rt. *śrī,* probably for *saraṇḍa,* q. v.), a bird (in general); a lizard, chameleon; a kind of ornament; a rogue, cheat; a libertine, lecher.

शरद् śarad, t, f. (according to Uṇādi-s. I. 129. fr. rt. *śrī*), autumn, the season of autumn, (the sultry season of two months succeeding the rains; in some parts of India comprising the months Bhādra and Āśvina, in other places Āśvina and Kārttika; fluctuating thus from August to November); a year; (*das*), f. pl. the seasons; (*t*), m., N. of an Asura (Ved.). — *S'arać-ćandra, as,* m. the autumnal moon. — *S'arat-kāmin, ī,* m. 'desirous of autumn,' a dog. — *S'arat-kāla, as,* m. the autumnal season. — *S'aratkālīna, as, ā, am,* belonging to the autumnal season, autumnal. — *S'arat-triyāmā,* f. an autumnal night. — *S'arat-padma, as, am,* m. n. an autumnal lotus, the white lotus. — *S'arat-parvan, a,* n. a festival on the full moon of Āśvina (= *kojāgara*). — *S'arat-pushpa, am,* n. a particular shrub (= *āhulya*). — *S'arat-pratīksham,* ind. having expected the autumn. — *S'arad-anta, as,* m. the end of autumn, winter. — *S'arad-ambudhara, as,* m. an autumnal cloud. — *S'aradi-ja, as, ā, am,* produced in autumn, autumnal. — *S'arad-udāśaya* (°*da-āś*°), *am,* n. an autumnal lake or pond. — *S'arad-ghana, as,* m. an autumnal cloud. — *S'arad-vat, ān,* m., N. of a Ṛishi (belonging to the family of Angiras); of the father of Kṛipa (also called Gautama). — *S'aran-mukha, am,* n. the commencement of autumn. — *S'aran-megha, as,* m. an autumnal cloud. — *S'aranmegha-vat,* ind. like an autumnal cloud.

S'arada at the end of a comp. = *śarad.*

S'aradā, f. autumn, the sultry season; a year.

शरदक्ष śaradaksha, as, m., N. of the author of a law-book.

शरधि śara-dhi. See under *śara,* col. 1.

शरभ śarabha, as, m. (according to Uṇādi-s. III. 122. fr. rt. *śrī*), a fabulous animal (supposed to have eight legs and to inhabit the snowy mountains; it is represented as stronger than a lion, cf. *ashṭa-pād, mahā-skandhin*); a young elephant; N. of a monkey in Rāma's army; a camel; a grasshopper [cf. *śalabha*]; a locust; [cf. perhaps Gr. κάραβος; Angl. Sax. *crabba.*]

शरयु śarayu, us, or **śarayū, ūs,** f. (more correctly written *sarayu,* q. v.), the Saryu or Saryū river.

शरल *śarala, as, ā, am* (probably for *sarala*), upright, honest, pure-minded; crooked, fraudulent, = *vi-gīla* (according to S'abda-k.); (*as*), m. a tree, a sort of pine (= *sarala*, q. v.). — *S'arala-tā*, f. or *śarala-tva, am*, n. uprightness, sincerity.
S'aralaka, am, n. water.

शरव *śarava, as*, m. (for *śarāva*, q. v.), a lid, cover; N. of S'iva.

शरव्य *śaravya*. See p. 994, col. 2.

शराक *śarāka, as*, m., (apparently) N. of a mixed caste.

शराटि *śarāṭi, is*, f. (said to be fr. *śara* and rt. *aṭ*), a sort of bird, Turdus Ginginianus (= *āṭi* and commonly called S'arāli).
S'arāḍi, is, f. = *śarāṭi* above.
S'arāti, is, f. = *śarāṭi*.
S'arāri, is, f. the S'arāli bird (= *śarāṭi*). — *S'a-rārī-mukhī*, f. a kind of scissors or an instrument pointed like the beak of the S'arāli.
S'arāli, is, or *śarālikā*, f. = *śarāṭi* above.

शरारु *śarāru*. See p. 994, col. 2.

शराव *śarāva, as, am*, m. n. (said to be fr. *śara*, 'mischief,' and rt. *av*, 'to protect'), a lid, cover; a shallow cup, dish, platter, plate, earthenware vessel; a tray; a measure equal to two Kuḍavas. — *S'arāva-sampāta, as*, m. the removal of dishes (after a meal). — *S'arāvārdha* (°*va-ar*°), *am*, n. a measure equal to one Kuḍava.

शरावती *śarā-vatī*, f. See under *śara*.

शरि *śari, śarī*, &c. See p. 994, col. 2.

शरिमन् *śariman* or *śarīman, ā*, m. (said to be fr. rt. *śṛī*), bearing, bringing forth.

शरीतोस् *śarītos*, in Ṛig-veda III. 53, 17. from decay, (Sāy. = *viśāraṇāt prāk*, 'before decaying.' See rt. *śṛī*.)

शरीर *śarīra, am*, n. (according to Uṇādi-s. fr. rt. *śṛī*), 'that which easily moulders or is dissolved,' the body; bodily strength; a dead body. — *S'arīra-kartṛi, tā*, m. 'body-maker,' a father. — *S'arīra-karshaṇa, am*, n. emaciating the body. — *S'arīra-ja, as, ā, am*, produced by or in the body; (*as*), m. sickness, disease; the god of love (or Kāma); lust, passion; a son. — *S'arīra-janman, ā, ā, a*, born or produced of or from the body. — *S'a-rīra-tulya, as, ā, am*, equal to the body, dear as one's own person. — *S'arīra-daṇḍa, as*, m. corporal punishment, mortification of body. — *S'arīra-dhṛik* (see *dhṛik*, p. 459), bearing a body. — *S'arīra-patana, am*, n. or *śarīra-pāta, as*, m. 'fall of the body,' death. — *S'arīra-pāka, as*, m. 'ripening or maturity of the body,' decline of bodily strength, decay, emaciation. — *S'arīra-pradhānatā*, f. the character or nature of the body; (*tayā*), ind. in virtue of the body. — *S'arīra-baddha, as, ā, am*, endowed or invested with a body. — *S'arīra-bandhaka, as*, m. 'personal pledge,' a hostage. — *S'arīra-bhāj, k, k, k*, having a body, embodied, corporeal. — *S'a-rīra-bhūta, as, ā, am*, become a body, being a body. — *S'arīra-bheda, as*, m. separation or disunion of the body, death. — *S'arīra-mātra, am*, n. the mere person, the body only. — *S'arīra-yashṭi, is*, f. a body like a stick, i. e. a slender or slim figure. — *S'arīra-yātrā*, f. means of bodily subsistence, subsistence, support. — *S'arīra-yoga, as*, m. union of the body, bodily union. — *S'arīra-rakshā*, f. defence of the body, protection of the person. — *S'arīra-vimokshaṇa, am*, n. liberation from the body, release of the soul from the body. — *S'arīra-vaikalya, am*, n. imperfection or indisposition of the body, bodily ailment, disease. — *S'arīra-śuśrūshā*, f. 'bodily obedience,' personal attendance. — *S'arīra-śoshaṇa, am*, n. drying up or withering of the body, emaciation of the body. — *S'arīra-sanskāra, as*, m. purification of the body (by various ceremonies at conception, birth, initiation, and death); (*am*), n. decoration or adorning the person. — *S'arīra-sampatti, is*, f. health or prosperity of body. — *S'a-rīra-sambandha, as*, m. 'bodily connection,' relation by marriage. — *S'arīra-sāda, as*, m. exhaustion or weariness of body. — *S'arīrāntakara* (°*ra-an*°), *as*, m. the destroyer of bodies. — *S'arīrāntara* (°*ra-an*°), *am*, n. another body. — *S'arīrāntara-ćārin, ī, iṇī, i*, acting in another body. — *S'arīrāvaraṇa* (°*ra-āv*°), *am*, n. 'body-covering,' 'body-envelope,' the skin.
S'arīraka, am, n. a small or inferior body; the body.
S'arīrin, ī, iṇī, i, having a body, embodied, corporeal; living; (*ī*), m. an animal or sentient being; a man; an embodied spirit; the soul whilst clad with the body; (*i*), n. the incorporate soul.

शर्करा *śarkarā*, f. (according to Uṇādi-s. IV. 3. fr. rt. *śṛī*), a fragment or piece of broken earthenware, potsherd; any fragment, part, piece, bit; any hard particle or nodule, (*jala-śarkarā*, hail); a small stone, pebble, gravel, grit [cf. *karkara*]; gravelly mould; a soil abounding in stony or gritty fragments; granulated or candied sugar, brown sugar; gravel (the disease); [cf. Gr. κρόκη, κροκάλη, κάχληξ, χάλιξ, σάκχαρ, σάκχαρον; Lat. *calx, calculus, saccharum*.] — *S'arkara-jā*, f. (*śarkara* for *śarkarā*), clayed or candied sugar. — *S'arkarāksha* (°*rā-ak*°), *as*, m. a proper N. — *S'arka-rāćala* (°*rā-ać*°), *as*, m. 'sugar-mountain,' a kind of artificial mountain made of sugar. — *S'arkarā-ćala-dāna* (°*rā-ać*°), *am*, n. the gift of a mountain of sugar. — *S'arkarā-dhenu, us*, f. a gift of sugar in the form of a cow, (see *dhenu*.) — *S'arkarā-prabhā*, f. 'gravel-appearance,' N. of the second of the Jaina hells, the hell of gravel. — *S'arkarā-vat, ān, atī, at*, full of stony particles, gritty, gravelly. — *S'arkarā-saptamī*, f. a particular religious observance on the seventh day of the light half of the month Vaiśākha. — *S'arkarodaka* (°*rā-ud*°), *am*, n. sugar-water, water sweetened with sugar, lemonade.
S'arkaraka, as, m. a species of citron or lime (= *madhura-jambīra*).
S'arkarika, as, ī, am, stony, gravelly, gritty.
S'arkarila, as, ā, am, abounding in stony or gravelly particles, gritty, gravelly.
S'arkarī, f. a kind of metre (= *śakvarī, sakkarī*); a river; a girdle; (according to S'abda-k.) = *lekhanī*.
S'arku, us, m., Ved. (perhaps) a potsherd, (see Atharva-veda VIII. 6, 2.)

शर्ध *śardha, as*, m. (fr. rt. *śṛidh*), a troop, multitude; strength, power; breaking wind, flatulence (= *apānotsarga*, cf. *śṛidhu*). — *S'ardhañ-jaha, as, ā, am* (*jaha* for *jahat*), causing flatulence; (*as*), m. beans or any leguminous grain, pulse. — *S'ardha-nīti, is, is, i*, Ved. one whose deeds are mighty, acting powerfully.
S'ardhat, an, antī, at, Ved. making effort or exertion, striving, vehement, (Sāy. = *utsahamāna*, Ṛig-veda VII. 18, 5); daring, presumptuous.
S'ardhana, am, n. the act of breaking wind.
S'ardhas, as, n., Ved. a troop, multitude, company, host, (in the Ṛig-veda frequently applied to the hosts of the Maruts); strength, power. — *S'ar-dhas-tara, as, ā, am*, Ved. more powerful.
S'ardhitvā, ind. having broken wind, &c.

शर्ब् *śarb*, cl. 1. P. *śarbati*, &c., to hurt, injure, kill (= rts. *śarv, sarv*); to go (= rts. *sarb, śamb, samb*).

शर्मन् *śarman, ā, ā, a* (according to Uṇādi-s. IV. 144. fr. rt. *śṛī*, but probably connected with rt. *śri*; cf. 2. *śaraṇa*), happy, prosperous, (S'arman is frequently found at the end of names of Brāhmans just as Varman is added to the names of Kshatriyas and Gupta to those of Vaiśyas); (*a*), n. a blessing; happiness, delight, pleasure; refuge, protection; a house, receptacle, (in Naigh. III. 4. enumerated among the *gṛiha-nāmāni*, in Aitareya-Br. II. 40. S'arman is identified with *vāć*, speech.) — *S'arma-da, as, ā, am*, conferring happiness, making prosperous, propitious. — *S'arma-vat, ān, atī, at*, possessed of happiness, lucky, auspicious.
S'armaya, Nom. P. *śarmayati, -yitum*, Ved. to grant happiness, confer prosperity.
S'armayat, an, antī, at, Ved. conferring happiness.
S'armara, as, m. a sort of garment or cloth; (*ā*), f. a kind of Curcuma, Curcuma Xanthorrhiza (= *dāru-haridrā*).
S'armishṭhā, f. 'most fortunate,' N. of one of the wives of Yayāti, (she was daughter of Vṛisha-parvan and mother of Puru.) — *S'armishṭhā-yayāti*, N. of a drama.

शर्य *śarya*. See p. 994, col. 2.

शर्यणा *śaryaṇā*, f., N. of the country of Kuru-kshetra. — *S'aryaṇā-vat, ān, atī, at*, Ved. sweet as honey (according to some); N. of a lake in the neighbourhood of Kuru-kshetra.

शर्यात *śaryāta, as*, m., Ved., N. of one of the sons of Manu.
S'aryāti, is, m., N. of one of the sons of Manu Vaivasvata (and father of Ānarta).

शर्व् *śarv*, cl. 1. P. *śarvati*, &c., to hurt, injure, kill; [cf. rts. *śarb, sarv*.]
S'arvalā or *śarvalī*, f. an iron crow (= *sarvalā*, q. v.).

शर्व *śarva, as*, m. (said to be fr. rt. *śṛī*), N. of a Vedic deity (often mentioned together with Bhava); of S'iva (in the form Kshiti-mūrti); of Vishṇu; [cf. *sarva*.] — *S'arva-datta, as*, m. 'given by S'arva,' a proper N. — *S'arva-varman, ā*, m., N. of a poet.
S'arvaka, as, m., N. of a Muni.
S'arvāṇī, f., N. of Pārvatī (wife of S'iva).

शर्वट *śarvaṭa, as*, m. a proper N.

शर्वर *śarvara, am*, n. (fr. rt. *śṛī*), darkness; love, = *kandarpa*; (*ī*), f. night (= *rātri*, according to Naigh. I. 7. and Sāy. on Ṛig-veda V. 52, 3); evening; turmeric; a dark cow (according to some modern scholars); a woman; epithet of the eighth year of Jupiter's cycle; [cf. probably Gr. Κέρβερος.] — *S'arvarī-dīpaka, as*, m. 'lamp of night,' epithet of the moon.
S'arvarā, f., Ved. = *śarvarī* (according to some).

शर्वरीक *śarvarīka, as, ā, am* (probably incorrect for *śarśarīka* below), hurtful, mischievous, &c.

शर्शरीक *śarśarīka, as, ā, am* (according to Uṇādi-s. IV. 19. fr. rt. *śṛī*), hurtful, mischievous, cruel; (*as*), m. a mischievous man, a vile man, wretch, rogue.

शर्षीका *śarshīkā*, f. a kind of metre.

शल् *śal* [cf. rt. *ćal*], cl. 1. A. *śalate, śele, śalitum*, to shake, tremble; to cover; cl. 1. P. *śalati, śaśāla*, &c., to go, move, flow, run [cf. *uć-ćhal, proć-ćhal*, rts. *śval*, 3. *śaṭh*]; cl. 10. A. *śālayate, -yitum*, to praise, (in this sense also written *śaṭh*.)
S'ala, as, am, m. n. (said to be fr. rt. *śal*, but probably connected with rt. *śṛī*), the quill of a porcupine; (*as*), m. a dart, spear; a stake; a kind of field; N. of Bhṛiṅgi (one of S'iva's attendants); of Brahmā; of a son of Soma-datta; of a son of Dhṛita-rāshṭra; (*ī*), f. a small porcupine or hedgehog.
S'alaka, as, m. a spider.
S'alala, am, n. the quill of a porcupine.
S'alalī, f. the quill of a porcupine; a small porcupine.
S'alākā, f. a javelin, dart; an arrow; a rib (of an umbrella &c.); a thin bar (as of a cage &c.), any small stake, stick, rod, peg, pin; a round pointed piece of wood or bamboo serving for various purposes; a ruler; a brimstone match; any pointed surgical instrument, a tent or probe (used in the

treatment of external organic affections and sometimes taken as the N. of this branch of surgery; cf. śālākya); a bone; an oblong quadrangular piece of ivory or bone (used in playing a particular game), a domino; a fibrous stick used as a brush, &c.; a tooth-brush; a tooth-pick; a pencil; a sprout, sprig, shoot of any kind [cf. ratna-śalākā]; a porcupine; a particular thorny shrub, Vangueria Spinosa; the Sārikā bird, Turdus Salica. — S'alāka-dhūrta, as, m. (for śalākā-dh°), cheating with dominoes, a sharper. — S'alākā-pari, ind. an unlucky throw or movement of one of the pieces at the game of S'alākā, (see pari.) — S'alākā-purusha, ās, m. pl., N. of sixty-three divine personages according to the Jainas (viz. the twenty-four Jainas, twelve Cakravartins, nine Vāsudevas, nine Bala-devas, and nine Prati-vāsudevas).

S'alya, as, am, m. n. a dart, javelin, spear tipped with iron, (upa-śalya, a short spear); a pike; an arrow, shaft; any stake or rod, spike, splinter, thorn, (in these senses usually am, n.); a pin, peg; (as), m. a porcupine, hedgehog; extraction of splinters or extraneous substances in surgery (as a branch of medicine or Āyur-veda, q.v.); the thorny shrub, Vangueria Spinosa (= madana); another tree (= vilva); a fence, boundary; a kind of fish; N. of the king of Madra (maternal uncle of the sons of Pāṇḍu and especially of Nakula and Sahadeva, Mādrī the wife of Pāṇḍu being sister to S'alya); (am), n., N. of a son of Vipraćitti; (am), n. an iron crowbar; any extraneous substance lodged in the body (as an arrow, thorn, splinter); a bone; sin, crime; poison; difficulty, embarrassment, distress; abuse, defamation; [cf. Gr. κῆλα; Hib. cail, 'a spear.'] — S'alya-kaṇṭha, as, m. 'quill-throated,' a porcupine. — S'alya-kriyā, f. the extraction of thorns or other extraneous substances lodged in the body. — S'alya-tantra, am, n., N. of a section of the Ashṭāṅga-hṛidaya-saṃhitā (comprising chapters 25–34 of the Uttara-tantra or sixth book, and treating of the cure of external wounds). — S'alya-parvan, a, n., N. of the ninth book of the Mahā-bhārata, (this book describes how, on the death of Karṇa, S'alya, king of Madra, was appointed to the command of the Kuru army, and how a combat with maces took place between S'alya and Bhīma, and another great battle between S'alya and Yudhi-shṭhira, in which the former was eventually killed.) — S'alya-prota, as, ā, am, pierced or transfixed by an arrow. — S'alya-loman, a, n. a porcupine's quill. — S'alya-vat, ān, atī, at, possessing an arrow, owning shafts; shooting arrows, one who has shot an arrow; set with stakes, hampered or harassed with difficulties. — S'alya-vāraṅga, am, n. 'arrow-handle,' the part by which an arrow or other foreign substance lodged in the body is laid hold of during the operation of extraction. — S'alya-śāstra, am, n. 'splinter-(extraction)-science,' that part of surgery which treats of the removal of extraneous substances lodged in the body; [cf. āyur-veda.] — S'alya-hartṛi, tā, m. a remover of thorns, weeder. — S'alyāri (°ya-ari), is, m. 'enemy of S'alya,' an epithet of Yudhi-shṭhira. — S'alyāharaṇa-vidhi (°ya-āh°), is, m. 'method of extracting splinters or other foreign substances,' N. of the twenty-eighth chapter of the Sūtra-sthāna or first book of the Ashṭāṅga-hṛidaya-saṃhita. — S'alyoddhāra (°ya-ud°), as, m. extraction of arrows or thorns or other pointed substances from the body; weeding; the ceremony of cleansing or purifying a new house.

S'alyaka, as, m. a dart, javelin, spear, pike; a stake, thorn; a porcupine; a hedgehog; the thorny shrub Vangueria Spinosa.

शलङ्ग śalaṅga, as, m. (said to be fr. rt. śal), a king, sovereign (= loka-pāla), a kind of salt.

शलभ śalabha, as, m. (according to Uṇādi-s. III. 122. fr. rt. śal, but cf. śarabha), a grass-hopper; a locust; a moth; N. of an Asura. — S'alabha-tva, am, n. the state or condition of a grass-hopper. — S'alabhāsura (°bha-as°), as, m. the Asura S'alabha.

शलाका śalākā. See p. 995, col. 3.

शलाट śalāṭa, as, m. (etymology doubtful), a cartload (= 20 times 100 Palas).

शलाटु śalāṭu, us, us, u (said to be fr. rt. śal), unripe (as fruit); (us), m. a kind of root.

शलातुर śalātura, N. of the abode of the ancestors of Pāṇini; [cf. śālāturīya.]

शलाभोलि śalābholi, is, m. (etymology doubtful), a camel.

शलालु śalālu, n. a sort of perfume or fragrant substance.

S'alāluka, as, ī, am, purchased with or exchanged for the substance termed S'alālu; [cf. śālāluka.]

शल्क śalka, am, n. (according to Uṇādi-s. III. 43. fr. rt. śal, but probably connected with śala and rt. śrī), a part, portion, piece; bark (of a tree), rind; the scale of a fish; [cf. valka.] — S'alka-maya, as, ī, am, scaly, flaky.

S'alkala, am, n. a part, portion; bark, rind; the scale of a fish.

S'alkalin, ī, m. 'having scales,' a fish.

S'alkin, ī, m. 'having scales,' a fish.

शल्पदा śalpadā, f., N. of a plant or root (= medā).

शल्पपर्णिका śalpa-parṇikā = śalpadā.

शल्भ् śalbh, cl. 1. A. śalbhate, śaśalbhe, śalbhitum, to praise; to boast.

शल्मलि śalmali, is, m. the silk-cotton tree; [cf. śālmali.]

S'almalī, f. = śalmali above.

शल्य śalya, &c. See col. 1.

शल्ल् śall, a Sautra root meaning 'to go.'

S'alla, as, m. a frog; (am), n. bark, rind; [cf. śalka.]

S'allaka, as, m. the plant Bignonia Indica, = śoṇa; (am), n. bark, rind; (ī), f. a porcupine; the gum olibanum tree, Boswellia Thurifera (= gaja-bhakshā, surabhi). — S'allakī-drava, as, m. 'S'allakī-essence,' incense, olibanum (= sihla).

शल्व śalva, as, m., N. of a country, (more usually written śālva, q. v.)

शव् śav (perhaps originally śu, and connected with rt. śvi, 'to swell, increase,' in the same way as rt. hu with rt. hve), cl. 1. P. śavati, &c., to go, approach, (śavati is enumerated among the gati-karmāṇaḥ in Naigh. II. 14. and among the paricaraṇa-karmāṇaḥ according to some readings in Naigh. III. 5); to alter, change, transform, corrupt, cause to decay.

S'ava, as, am, m. n. a dead body, corpse; (am), n. water. — S'ava-kāmya, as, m. 'desirous of dead bodies,' a dog. — S'ava-dāha, as, m. burning a corpse, cremation of a dead body. — S'ava-dāhaka, as, or śava-dāhin, ī, m. a corpse-burner. — S'ava-bhasman, a, n. the ashes of a corpse. — S'ava-bhūta, as, ā, am, become a corpse or like a corpse. — S'ava-yāna, am, n. or śava-ratha, as, m. 'corpse-vehicle,' a bier, hearse, litter for carrying a dead body. — S'ava-vāhaka, as, m. a corpse-carrier. — S'ava-sādhana, am, n. 'corpse-rite,' a magical and superstitious ceremony performed with a dead body. — S'ava-sparśa, as, m. touching a corpse. — S'ava-spriś, k, k, k, one who has touched a corpse (and is consequently defiled). — S'avāććhādana (°va-āć°), am, ī, n. f. the covering of a corpse, a shroud.

S'avara, as, m. (said to be fr. śava, cf. śabara), a barbarian, savage, mountaineer, a Kirāta, (especially one wearing peacocks' feathers as a decoration); water; the hand; N. of S'iva; a particular S'āstra or sacred treatise; (ī), f. a S'avara female. — S'avara-lodhra, as, m. the white Lodhra or Lodh tree. — S'avara-svāmin, see śabara-s°. — S'avarāla (°ra-āla for ālaya?), as, m. a sort of Lodhra or Lodh tree. — S'avarālaya (°ra-āl°) or śavarāvāsa (°ra-āv°), as, m. the abode of outcasts or of wild barbarous tribes.

S'avala, as, ā, am (also written śabala), variegated, of a variegated colour, brindled, mottled (with various hues, as with brown or yellow, &c.), spotted (applied in Ṛig-veda X. 14, 10. to the two four-eyed watch-dogs of Yama; the word śabala being thought by some to be a corruption of śarvara or śarbara = Κέρβερος); diversified, varied, divided into various parts; articulate, imitative; (as), m. a variegated colour; (ā or ī), f. a brindled or spotted cow; the cow of plenty, Kāma-dhenu [cf. śabalī]; (am), n. water; a religious observance peculiar to the Bauddhas. — S'avala-gu, us, us, u, having mottled cows. — S'avala-tā, f. or śavala-tva, am, n. variegation, variety of colour; variation, alternation. — S'avalī-kṛita, as, ā, am, made of a variegated colour, variegated.

S'avas, as, n. power, strength, vigour (Ved.); water (= udaka, Naigh. I. 12); a corpse; (ās), m, a proper N.

S'avasāna, as, ā, am, Ved. powerful, very mighty, (Sāy. = bala-vat, ati-bala); (as), m. a traveller; a road; (am), n. a cemetery.

S'avasā-vat, ān, m., Ved. 'powerful,' epithet of Indra.

S'avasin, ī, inī, i, powerful, mighty, (Sāy. = bala-vat.)

S'avishṭha, as, ā, am, Ved. strongest, most powerful.

शश् śaś, cl. 1. P. śaśati, śaśāśa, śaśitum, to jump, leap, spring, bound, dance; A., Ved. to praise, laud, celebrate, (this sense appears to be doubtful and to result from a confusion with śas for rt. śaṃs); [cf. Lith. szókti; Slav. skakati, 'to dance.']

S'aśa, as, m. a hare, rabbit, (its flesh is said to be greatly valued and is offered at S'rāddhas); a spot or spots on the moon (supposed to resemble those on a hare); a man of mild and virtuous character but uxorious and easily led, (one of the four classes into which men are divided by erotic writers; he is described as gentle in speech and temper, with soft limbs and fine hair); the Lodh tree, Symplocos Racemosa (= lodhra); gum-myrrh; N. of a part of Jambu-dvīpa; [cf. Old Germ. haso; Angl. Sax. hara; Lith. kiszkis, zuikis; Russ. zaez.] — S'aśa-karṇa, as, m. 'rabbit-eared,' N. of the author of the hymn Ṛig-veda VIII. 9 (having the patronymic Kāṇva). — S'aśa-dhara, as, m. 'having (marks like) a hare,' the moon; camphor; N. of a commentator. — S'aśadhara-mauli, is, m. 'moon-crested,' epithet of S'iva. — S'aśa-dharīya, N. of S'aśa-dhara's philosophical treatise on the nature of atoms, &c. — S'aśa-dharman, ā, m., N. of a king of the Maurya dynasty (a descendant of Candra-gupta). — S'aśa-plutaka, am, n. a mark or scratch with a finger-nail. — S'aśa-bhṛit, t, m. 'hare-(mark)-possessing,' the moon. — S'aśabhṛid-bhṛit, t, or (according to Sabda-k.) śaśabhṛid-bhṛita, as, m. 'moon-bearer,' epithet of S'iva (as bearing the moon on his brow). — S'aśa-mātra, as, ī, am, 'having the measure of a hare,' as large as a hare. — S'aśa-rajas, as, n. 'a speck of dust or dirt on a hare,' a particular measure. — S'aśa-lakshmaṇa, as, m. 'hare-marked,' epithet of the moon. — S'aśa-lāñćhana, as, m. 'hare-marked,' the moon. — S'aśa-lupta, am, n., see Pāṇ. VI. 2, 145. — S'aśa-loman, a, n. the hair of a hare or rabbit, hare-skin, rabbit-skin. — S'aśa-vindu, us, m. 'hare-spotted,' the moon; N. of a king (son of Citra-ratha); an epithet of Vishṇu or Kṛishṇa. — S'aśa-vishāṇa, am, n. 'rabbit's-horn,' anything impossible or extraordinary, an

impossibility. — *S'aśa-śimbikā*, f. a particular plant (=*jīvantī*). — *S'aśa-sthalī*, f. the Doab or country between the Ganges and Jumnā rivers (=*antar-vedī*). — *S'aśāṅka* (°*śa-aṅ*°), *as*, m. 'hare-marked,' the moon; camphor. — *S'aśāṅka-kiraṇa-prakhya*, *as*, *ā*, *am*, resembling a ray of the moon, like a moon-beam. — *S'aśāṅka-bhās*, *ās*, *ās*, *ās*, shining like the moon. — *S'aśāṅka-mūrti*, *is*, m. 'having a form marked like a hare,' epithet of the moon. — *S'aśāṅka-lekhā*, f. 'moon-streak,' a digit of the moon, the lunar crescent. — *S'aśāṅka-vatī*, f., N. of the twelfth book of the Kathā-sarit-sāgara. — *S'aśāṅka-śriṅga*, *am*, n. a horn or point of the moon's crescent (?). — *S'aśāṅkārdha-mukha* (°*ka-ar*°), *as*, *ī*, *am*, crescent-headed (said of an arrow). — *S'aśāda* (°*śa-ada*), *as*, m. 'hare-eater,' a hawk, falcon; N. of a son of Ikshvāku. — *S'aśādana* (°*śa-ad*°), *as*, m. 'hare-eater,' a hawk, falcon. — *S'aśorṇa* (°*śa-ūr*°), *am*, n. the hair of a hare or rabbit, hare-skin.

S'aśaka, *as*, m. a hare, rabbit. — *S'aśaka-vishāṇa*, *am*, n. = *śaśa-vishāṇa*. — *S'aśakādhama* (°*ka-adh*°), *as*, m. a miserable little rabbit.

S'aśat, *an*, *antī*, *at*, leaping, jumping, going by leaps.

1. *śaśamāna*, *as*, *ā*, *am* (perhaps to be connected with rt. 1. *śam*, see 2. *śaśamāna*), Ved. praising, celebrating, offering praise.

S'aśāṅka. See under *śaśa*.

S'aśāṇḍuli, *is*, or *śaśāṇḍulī*, f. a kind of gourd or cucumber.

S'aśika, *ās*, m. pl., N. of a people.

S'aśin, *ī*, m. 'hare-marked,' the moon, (see *śaśa-dhara*); the emblem of a particular Arhat or Jina; (*inī*), f. epithet of one of the sixteen digits of the moon. — *S'aśi-kara*, *as*, m. a moon-beam. — *S'aśi-kalā*, f. a digit of the moon (of which there are sixteen, see *kalā*); a species of Atiśakvarī metre (consisting of fifteen syllables to the Pāda); N. of a daughter of king Vīra-siṇha, (also called Candra-lekhā); of a daughter of Su-bandhu. — *S'aśikalā-bharaṇa* (°*lā-ābh*°), *as*, m. 'ornamented with a digit of the moon,' epithet of Siva. — *S'aśi-kānta*, *as*, m. 'moon-loved,' the moon-gem or moon-stone, see *ćandra-kānta*; (*am*), n. a lotus. — *S'aśi-kiraṇa*, *as*, m. a ray or beam of the moon. — *S'aśi-koṭi*, *is*, f. a horn of the moon. — *S'aśi-graha*, *as*, m. 'moon-seizure,' an eclipse of the moon. — *S'aśi-ja*, *as*, m. 'moon-born,' 'son of the moon,' epithet of Budha or Mercury. — *S'aśi-deva*, *as*, m., N. of a king, (also called Ranti-deva.) — *S'aśi-dhāman*, *a*, n. the splendor or lustre of the moon. — *S'aśi-dhvaja*, *as*, m., N. of the king of Bhallāṭa-nagara, q. v. — *S'aśi-pāda*, *as*, m. a moon-beam. — *S'aśi-prabhā*, f. the lustre or radiance of the moon, moon-light; (*as*, *ā*, *am*), having the lustre of the moon, radiant as the moon; (*ā*), f. a proper N.; (*am*), n. the white esculent water-lily; = *muktā* (according to Sabda-k.). — *S'aśi-bhās*, *ās*, f. a moon-beam. — *S'aśi-bhūshaṇa*, *as*, m. 'moon-decorated,' epithet of Siva; [cf. *śaśi-śekhara*.] — *S'aśi-mayūkha*, *as*, m. a ray of the moon, moon-beam. — *S'aśi-mukha*, *as*, *ī*, *am*, 'moon-faced,' having a beautiful face. — *S'aśi-mauli*, *is*, m. 'moon-crested,' epithet of Siva. — *S'aśi-raśmi*, *is*, m. a moon-beam. — *S'aśi-lekhā*, f. 'moon-streak,' a digit of the moon; the plant Menispermum Glabrum or another plant (=*guḍūćī*); N. of an Apsaras; a kind of metre (either a variety of the Atijagatī or of the Atiśakvarī; cf. *śaśi-kalā*). — *S'aśi-vadanā*, f. 'moon-faced,' a woman with a beautiful face; a species of the Gāyatrī metre. — *S'aśi-vardhana*, *as*, m., N. of a poet. — *S'aśi-vāṭikā*, f. a particular plant (=*punar-navā*). — *S'aśi-śekhara*, *as*, m. 'moon-crested,' epithet of Siva (as represented with a crescent of the moon on his brow); of one of the Jaina pontiffs. — *S'aśīśa* (°*śi-īśa*), *as*, m. 'lord of the moon,' Siva. — *S'aśīśa-śiśu-śī*, *īs*, m. wounding the child of Siva.

S'aśīyas, *ān*, *asī*, *as*, Ved. springing, leaping, assailing, (Sāy. = *utplavamāna*, leaping up, Ṛig-veda IV. 32, 3); (*asī*), f., N. of the queen of king Taranta (Ṛig-veda V. 61, 6).

शशमान 2. *śaśamāna*, *as*, *ā*, *am* (fr. rt. 1. *śam*; for 1. *śaśamāna* see col. 1), Ved. one who has pacified, &c.; being pacified, &c.

शशय *śaśaya*, *as*, *ā*, *am* (fr. rt. 1. *śī*), Ved. lying, reposing, being, (Sāy. = *śayāna*, *vartamāna*.)

S'aśayāna, *as*, *ā*, *am*, Ved. lying, reposing, sleeping, (Sāy. = *śiśyāna*, Ṛig-veda VII. 103, 1.)

शश्रमाण *śaśramāṇa*, *as*, *ā*, *am* (fr. rt. *śram*), Ved. toiling, struggling, serving laboriously or diligently.

शश्वचै *śaśvaćai* (fr. rt. *śvać*), Ved., according to Sāy. on Ṛig-veda III. 33, 10 = *parishvajanāya*, connecting it with rt. *śvaj* or *svañj*.

शश्वत् *śaśvat* (probably a reduplicated form fr. rt. *śvi*, cf. *viśva*; the form of the nom. masc. appears to be doubtful, but *atī*, *at* are found for the nom. fem. and neut., the latter being used adverbially), 'continually increasing,' lasting, perpetual, continuous (Ved.); many, numerous, (Sāy. and Naigh. III. 1 = *bahu*); (*at*), ind. perpetually, externally, continually, repeatedly, frequently, always, again and again, (*śaśvać-ćhaśvat*, again and again, constantly); (*atī*), f., N. of a woman belonging to the family of Aṅgiras (authoress of Ṛig-veda VIII. 1, 34); [cf. Gr. πᾶς for ϝάνας.] — *S'aśvać-ćhānti*, *is*, f. (for *śaśvat-śānti*), everlasting peace or tranquillity, eternal rest. — *S'aśvat-tama*, *as*, *ā*, *am*, Ved. most constant, very regular or frequent.

S'aśva, Nom. P. *śaśvati* = *śaśvāyate* (Vopa-deva XXI. 8).

S'aśvadhā, ind., Ved. constantly, continually.

S'aśvāya, Nom. A. *śaśvāyate*, &c., to be or become eternal.

शष् *śash* [cf. rt. 1. *śas*], cl. 1. P. *śashati*, *śaśāsha*, *śashitum*, to hurt, injure, strike, wound, kill.

शष्कुल *śashkula*, *as*, m. a particular plant or tree, = *ćhitti*, *karañja*; (*ī*), f. the orifice of the ear, auditory passage; rice-gruel or barley-water (mixed with rice, sesamum, and other grain); a sort of fish (called Saurī in Hindī); a kind of baked cake or pie (= *śaskulī*).

शष्प *śashpa*. See below.

शस् 1. *śas* (said to be connected with rt. 1. *śam*, cf. rt. *śash*), cl. 1. P. *śasati*, *śaśāsa* (3rd pl. *śaśasuḥ*), *śasitum*, to cut, wound, hurt, injure, strike, kill, destroy; [cf. Lat. *hostia*; Goth. *hunsl*; Angl. Sax. *husel*.]

S'ashpa, *am*, n. (according to Uṇādi-s. III. 28. fr. rt. 1. *śas* above), young grass [cf. 2. *śasya*]; (*as*, *am*), m. n. loss of intellect or of confidence (= *pratibhā-kshaya*, in this sense only masc. according to some); [cf. Lat. *caespes*.] — *S'ashpa-bhuj*, *k*, *k*, *k*, eating grass, any animal feeding on grass. — *S'ashpa-vṛishī*, f. a seat of Kuśa grass.

S'asana, *am*, n. the act of wounding, killing, immolation, slaughtering an animal in sacrifice; [cf. *śamana*.]

S'asita in *vi-śasita*, q. v.

S'asitṛi, *tā*, *trī*, *tṛi*, a cutter, wounder. See *vi-śasitṛi*.

S'asitvā, ind. having wounded or hurt.

2. *śasta*, *as*, *ā*, *am* (for 1. *śasta* see p. 985, col. 2), wounded, injured; struck, killed, (*pra-śasta*, destroyed.)

S'astaka, *am*, n. (probably to be connected with rt. 1. *śas*, by some referred to 1. *śasta*), a defence for the finger of an archer.

S'astṛi, *tā*, *trī*, *tṛi*, a cutter &c., in *vi-śastṛi*, q. v.

2. *śastra*, *am*, n. (for 1. *śastra* see p. 985, col. 2), an instrument for cutting or wounding, a cutting weapon, a weapon or arms (in general); an instrument or tool; iron; steel; (*as*), m. a sword, scymitar; (*ī*), f. a knife. — *S'astra-kāra*, *as*, m. 'weapon-maker,' an armourer. — *S'astra-kuśala*, *as*, *ā*, *am*, skilled or expert in arms. — *S'astra-kośa*, *as*, m. the sheath of a weapon. — *S'astrakośa-taru*, *us*, m. a particular tree (= *piṇḍi-taru*). — *S'astra-kshata*, *as*, *ā*, *am*, killed by weapons. — *S'astra-graha*, *as*, m. taking arms. — *S'astra-grāhin*, *ī*, m. 'weapon-taker,' 'weapon-holder,' an armed man. — *S'astra-ghushṭa-kara*, *as*, *ī*, *am*, making a noise with iron weapons, &c. — *S'astra-jāla*, *am*, n. a quantity of weapons. — *S'astra-jīvin*, *ī*, m. 'living by weapons,' a soldier by profession. — *S'astra-tyāga*, *as*, m. abandoning or throwing away a weapon. — *S'astra-devatā*, f. 'weapon-deity,' a deified weapon (represented as the offspring of Kṛiśāśva, and according to some accounts one hundred in number). — *S'astra-dhara*, *as*, m. 'bearing weapons,' an armed man or soldier, a warrior. — *S'astra-dhāraṇa*, *am*, n. the act of carrying arms. — *S'astra-dhāraṇa-jīvaka*, *as*, *ikā*, *am*, one who lives by carrying arms; (*as*), m. a soldier. — *S'astra-dhārin*, *ī*, *iṇī*, *i*, bearing arms. — *S'astra-nitya*, *as*, *ā*, *am*, one who is continually under arms. — *S'astra-nyāsa*, *as*, m. the laying down of arms. — *S'astra-pāṇi*, *is*, *is*, *i*, 'weapon-handed,' bearing arms or weapons, armed; (*is*), m. an armed warrior. — *S'astra-pāṇin*, *ī*, *inī*, *i*, = *śastra-pāṇi*. — *S'astra-pāta*, *as*, m. the fall or stroke of a weapon. — *S'astra-pūta*, *as*, *ā*, *am*, purified by arms, absolved from guilt by dying in the field of battle. — *S'astra-praharaṇa*, *as*, *ā*, *am*, striking or wounding with weapons, using arms. — *S'astra-prahāra*, *as*, m. a wound inflicted with a weapon. — *S'astra-bhṛit*, *t*, *t*, *t*, bearing weapons; (*t*), m. an armed man; a soldier, warrior. — *S'astra-mārja*, *as*, m. a weapon-cleaner, furbisher, armourer. — *S'astra-vidyā*, f. the science of arms. — *S'astra-vidvas*, *ān*, *ushī*, *at*, skilled in arms. — *S'astra-vṛitti*, *is*, m. 'making a livelihood by arms,' a soldier, a man at arms. — *S'astra-śāstra*, *am*, n. the science of arms, military science. — *S'astra-śikhin*, *ī*, *inī*, *i*, proud of (the practice of) weapons. — *S'astra-saṃhati*, *is*, f. or *śastra-samūha*, *as*, m. a quantity or collection of weapons; an arsenal, armoury. — *S'astra-sampāta*, *as*, m. descent or sudden fall of a number of weapons. — *S'astra-hata*, *as*, *ā*, *am*, struck or killed by a weapon. — *S'astra-hasta*, *as*, m. 'weapon-handed,' an armed man. — *S'astrājīva* (°*ra-āj*°), *as*, *ā* or *ī*, *am*, living by arms; (*as*), m. a soldier; (*ī*), f. (with Sāktas) one of the eight Akulas. — *S'astrābhyāsa* (°*ra-abh*°), *as*, m. the practice of arms, military exercise (= *astra-śikshā*, *khuralī*). — *S'astrāyasa* (°*ra-ay*°), *am*, n. iron; steel. — *S'astrārćis* (°*ra-ar*°), *is*, *is*, *is*, blazing with weapons, one whose flame is a weapon. — *S'astrāstra* (°*ra-as*°), *am*, n. weapons both for striking and throwing, arms and missile weapons, arms or weapons (generally). — *S'astrāstra-bhṛit*, *t*, m. 'bearing arms and missile weapons,' a soldier, warrior. — *S'astrāstra-bhṛit-tva*, *am*, n. bearing arms for striking and throwing, the use of arms. — *S'astrotthāpana* (°*ra-ut*°), *am*, n. the act of raising a weapon (so as to strike). — *S'astrodyama* (°*ra-ud*°), *as*, m. lifting up a weapon. — *S'astropakaraṇa* (°*ra-up*°), *am*, n. arms and instruments of warfare, military apparatus. — *S'astropajīvin* (°*ra-up*°), *ī*, m. 'living by arms,' a soldier, a man at arms.

S'astraka, *am*, n. iron, steel; = 2. *śastra*, col. 2.

S'astrika, *as*, *ā*, *am* (at the end of comps.), having a knife; (*ā*), f. a knife, blade.

S'astrin, *ī*, *iṇī*, *i*, having weapons, bearing arms, armed, armed with a sword, accoutred.

S'astrī, f. a knife. See under 2. *śastra*, col. 2.

S'astvā, ind. having wounded, having hurt, &c.

S'aspa, *am*, n. [cf. *śashpa*], young grass; loss of confidence or of understanding.

2. *śasya*, *as*, *ā*, *am* (for 1. *śasya* see under rt. *śaṃs*, p. 985), to be cut, to be wounded or injured; (*am*), n. corn or grain (in general); the fruit or produce of any plant or tree. — *S'asya-kshetra*, *am*, n. a corn-field. — *S'asya-dhvaṅsin*, *ī*, *inī*, *i*, destroying corn; (*ī*), m. the tree Cedrela Tunna (= *tunna*, and commonly called Toon). — *S'asya-bhakshaka*, *as*, *ikā*, *am*, corn-eating, granivorous; an eater of

corn. — Śasya-bhakshaṇa, am, n. the act of feeding upon grain. — Śasya-mañjarī, f. an ear or spike of corn; a fruit-stalk. — Śasya-mālin, ī, inī, i, garlanded with fruits, crowned with harvests (as the earth). — Śasya-rakshaka, as, m. 'corn-guardian,' a watchman set to guard a field of corn. — Śasya-śālin, ī, inī, i, abounding with corn. — Śasya-śūka, am, n. an awn or beard of corn. — Śasya-sampad, t, f. abundance of corn. — Śasya-sambara, as, m. the Śāl tree, Shorea Robusta. — Śasyād (°ya-ad), t, t, t, eating grain. — Śasyāru (°ya-āru?), us, m. a small variety of the Śamī tree.

शस् 2. śas, cl. 2. P. śasti, &c., to sleep, = sas, q. v.

शस् 3. śas, the technical case-termination of the accusative plural; the Taddhita affix śas (forming adverbs from nouns, especially from numerals and words expressive of quantity, see śata-śas, bahu-śas, &c.).

शस्कुली śaskulī, f. a kind of baked cake or pie, (also written śashkulī.)

शस्ति śasti, &c. See under rt. śaṇs, p. 985.

शस्मन् śasman, śasyamāna, &c. See under rt. śaṇs, p. 985.

शस्य 1. and 2. śasya. See under rts. śaṇs and 1. śas.

शांशप śāṇśapa, as, ī, am (fr. śiṇśapā with substitution of ā for i), made of Śiṇśapā wood, &c.; (as), m. a kind of cup or ladle made of Śiṇśapā wood; a proper N.

Śāṇśapāyana, as, m. a patronymic of Su-śarman; N. of a Muni, teacher of the Purāṇas.

Śāṇśapāyani, is, m., N. of the author of a Saṃhitā.

Śāṇśapāyanikā, f., scil. saṃ-hitā, the Saṃhitā of Śāṇśapāyani.

शाक śāka, as, ā, am (fr. rt. 1. śak), Ved. strong, mighty, powerful; (am, as), n. m. any herb 'able to be eaten,' a vegetable, herb, pot-herb, greens, any edible leaf or fruit or root &c. used as a vegetable; (as), m. power, strength, energy, force; the Śirīsha tree, Acacia Sirīsa; the Teak tree (= khara-pattra); N. of the sixth of the seven Dvīpas (surrounded by the sea of milk or white sea, and inhabited by the Ṛita-vratas, Satya-vratas, Dāna-vratas, and Anu-vratas); N. of a people (the Śākas or Scythians); of a king; an era, period (usually commencing with some celebrated prince, as Yudhi-shṭhira, Vikramāditya, Śāli-vāhana, who are hence denominated Śākeśvarās; but applied especially to the era of Śāli-vāhana, commencing from the birth of that king, seventy-eight years after Christ); (ā), f., N. of a plant (= harītakī). — Śāka-ćukrikā, f. the tamarind (= ćinćā). — Śāka-taru, us, m. the Teak tree; the plant Capparis Trifoliata. — Śāka-dāsa, as, m., N. of a teacher of the Sāma-veda. — Śāka-dvīpa, as, m., N. of a Dvīpa, (see above.) — Śākadvīpīya, as, ā, am, belonging to Śāka-dvīpa. — Śāka-paṇa, as, m. a handful of vegetables, &c. [cf. paṇa], a measure equal to a handful. — Śāka-pattra, as, m. a particular plant or tree (= śigru). — Śāka-pātra, am, n. a vessel for vegetables, vegetable dish. — Śāka-pārthiva, as, m. the king of the period or era; [cf. madhyama-pada-lopa.] — Śāka-prati, ind. a little cowage. — Śāka-bāleya, as, m. a particular plant (= brahma-yashṭi, bāleya-śāka). — Śākam-bharī, f. 'herb-nourishing,' epithet of Durgā; of a city (supposed to be the modern Sāmbhar); observances in honour of Durgā (according to some). — Śākambharīya, am, n. a kind of fossil salt from a lake in the vicinity of the town Sāmbhara or Sāmbhar in Ajmere. — Śāka-yogya, as, m. coriander (= dhānyaka). — Śāka-raćita, as, ā, am, Ved. composed of vegetables, &c. — Śāka-rāja, as, m. a particular pot-herb (= vāstūka). — Śāka-vilva or śāka-vilvaka, as, m. the egg-plant, Solanum Melongena. — Śāka-vīra, as, m. a particular herb, Chenopodium Album. — Śāka-vṛiksha, as, m. the Teak tree. — Śāka-vrata, am, n. a particular vow, abstinence from vegetables, &c. — Śāka-śākaṭa or śāka-śākina, am, n. a field cultivated for esculent plants, a field of vegetables, kitchen garden. — Śāka-śreshṭha, as, m. 'best of herbs,' a kind of vegetable, Chenopodium Album; (ā), f. a particular plant (= jīvantī); a kind of shrub (= ḍoḍī); the egg-plant. — Śākākhya (°ka-ākh°), as, m. the Teak tree; (am), n. a vegetable, pot-herb, esculent plant. — Śākāṅga (°ka-aṅ°), am, n. pepper (as an accessory to vegetables). — Śākāmla (°ka-am°), am, n. the hog-plum (= vṛikshāmla). — Śākāmla-bhedana, am, n. sorrel (= ćukra). — Śākālābu (°ka-al°), us, m. a species of gourd or cucumber (= rājālābu). — Śākāshṭakā (°ka-ash°), f. a festival on the eighth day of the second half of the month Māgha. — Śākāhāra (°ka-āh°), as, ā, am, eating vegetables, living on herbs, a vegetarian.

Śākin, ī, inī, i, possessed of power, powerful, mighty (Ved.); having vegetables or herbs; (inī), f., scil. bhūmi, land planted with vegetables or pot-herbs, a field of vegetables; a kind of female demon or fairy attendant on Durgā; [cf. ḍākinī, yoginī, khe-ćarī.]

Śākina, am, n. a field (at the end of a comp., e. g. ikshu-ś°, a field of sugar-canes; cf. śāka-ś°).

शाकट śākaṭa, as, ī, am (fr. śakaṭa), belonging or relating to a cart (as a load, horse, &c.), going in a cart, drawing a cart; (as), m. any yoked animal, a draught-ox; a kind of tree (= śleshmāntaka); (am), n. a field (at the end of a comp., e. g. ikshu-ś°, a field of sugar-canes; cf. śāka-ś°). — Śākaṭākhya (°ṭa-ākh°), as, m. a particular tree (= 1. dhava).

Śākaṭāyana, as, m., N. of a philologist and grammarian (generally mentioned with Pāṇini, Amara, Jainendra, Kāśa-kṛitsna, Jayanta, Ćandra, &c.); of the author of a law-book.

Śākaṭāyani, is, m. a proper N.

Śākaṭika, as, ī, am, belonging to a cart, &c., going in or on a cart.

Śākaṭīna, as, ā, am, belonging or relating to a cart; (as), m. a cart-load, a measure of weight or value equal to a cart-load (= 20 Tulās).

शाकपूणि śākapūṇi, is, m. (sometimes written śākapūrṇi), N. of an ancient interpreter of the Veda (quoted as an authority in the Nirukta).

शाकरी śākarī, f. (probably for śākārī), scil. vi-bhāshā, one of the Vibhashās or corrupt dialects (that spoken by the Śakāra, q. v.).

शाकल śākala, as, ī, am (fr. śakala, but in some senses fr. śākalya), relating to a piece or portion; (as), m. a school of the Ṛig-veda (whose founder is thought to have been the elder Śākalya, see below); a kind of sacrifice or sacrificial ceremony (one performed according to the rites of the Śākala school); (ās), m. pl., N. of a tribe inhabiting Bhārata-varsha; the followers of the Śākala school of the Veda; (am), n. a fragment, splinter (Ved. = śakala); N. of the Ṛig-veda Prātiśākhya, (see below); N. of a town, (also read Sākala.) — Śākala-prātiśākhya, am, n., N. of the Ṛig-veda Prātiśākhya ascribed to Śaunaka and preserved by his pupils for the use of the Śākalas or their school, (this is the only one of the numerous Ṛig-veda Prātiśākhyas that has come down to us; it is written in verse, the metres consisting of a mixture of the Śloka with other more ancient kinds.) — Śākala-śākhā, f. 'the Śākala branch,' i. e. the recension or traditional text of the Ṛig-veda preserved by the Śākalas (the only extant recension). — Śākala-saṃhitā, f. the Saṃhitā of Śākala. — Śākala-homa, as, m. a particular kind of sacrifice. — Śākalahomīya, as, ā, am, relating or belonging to the Śākala-homa (Manu XI. 256).

Śākalaka, as, m. a follower of Śakala (?) or of Śākalya.

Śākalika, as, ī, am, belonging or relating to Śakala, belonging to a piece or part, having a piece or portion, fragmentary.

Śākalya, as, m., N. of a poet; of an ancient grammarian (who preceded Pāṇini and is referred to four times in his grammar; he is supposed to have arranged the Pada text of the Ṛig-veda; there appear, however, to have been two Śākalyas, an elder called Śākalya-pitṛi, 'the father of Śākalya' or Sthavira, and a younger whose opinions differed from those of his father). — Śākalya-pitṛi, tā, m. the father of Śākalya. — Śākalya-saṃhitā-pariśishṭa, am, n. a sequel or supplement to the Saṃhitā of Śākalya.

शाकार śākāra, as, ī, am (fr. śakāra), acting or speaking like a Śakāra, i. e. in a low manner; (ī), f. the corrupt dialect spoken by the Śakāra, (see śakāra.)

शाकुण śākuṇa, as, ī, am, repentant, regretting, (according to Śabda-k. = parottāpin.)

शाकुन śākuna, as, ī, am (fr. śakuna), belonging or relating to birds; relating to omens, ominous, portentous. — Śākuna-sāroddhāra (°ra-ud°), as, m., N. of a treatise on omens.

Śākunika, as, ī, am, relating to birds, belonging to omens, ominous; (as), m. a fowler, bird-catcher; (am), n. interpretation of omens or dreams, &c.

Śākuneya, as, ī, am, relating to birds or omens; (as), m. a small owl (= ḍuṇḍula); N. of a Muni, (Śākuneyā dharmāḥ, the laws of Śākuneya.)

शाकुन्तल śākuntala, as, m. (fr. śakuntalā), a metronymic of Bharata (sovereign of India as son of Śakuntalā and Dushyanta); (am), n. the drama commonly called Śakuntalā or Abhijñāna-śakuntala. — Śākuntalopakhyāna (°la-up°), am, n., N. of an episode of the Mahā-bhārata (Ādi-parvan 2815–3125, giving an account of the love of Śakuntalā and Dushyanta, and of the origin of the family of the Bharatas; Kalidāsa derived the materials for his drama called Śakuntalā from this source).

Śākuntaleya, as, m. a metronymic of Bharata (= śākuntala above).

शाकुलिक śākulika, as, ī, am (fr. śakula), belonging to fish; (as), m. a fisherman.

शाक्कर śākkara, as, m. (fr. śakkara), an ox; (am), n. a particular kind of metre; [cf. śakkarī.]

शाक्की śākkī, f., N. of one of the five Vibhāshās or corrupt dialects.

शाक्त śākta, as, ī, am (fr. śakti), relating to power or energy, relating to Śakti or the divine energy under its female personification; (as), m. a worshipper of the divine power under its female representation, (this power or energy which was at first regarded as the mere will of the Supreme Being willing to create the universe was afterwards thought of as a separate deity, and identified with the wives of the Triad, Sarasvatī being the Śakti or Energy of Brahman, Lakshmī of Vishṇu, and Durgā of Śiva, but the latter being the Destroyer, his Energy became the personification of everything terrible, and his wife Durgā, representing this terrific power, became a favourite object of propitiation and worship; hence the Śāktas are generally worshippers of Durgā, and form one of the three principal sects of the Hindūs; the tenets of this sect are contained in the Tantras [see tantra], and the ritual enjoined is of two kinds, the impurer being called vāmāćāra, q. v., the purer dakshiṇāćāra, q. v., which has led to a division of the sect into Vāmāćārins and Dakshiṇāćārins); a teacher, preceptor (Ved., Sāy. = śaktimat, śikshaka). — Śākta-tantra, am, n., N. of a Tantra work. — Śākta-bhāshya, am, n., N. of a work by Abhinava-gupta. — Śāktānanda-taraṅgiṇī (°ta-ān°), f., N. of a work compiled for the use of the Śāktas from the Tantras and Purāṇas.

Śāktika, as, m. a worshipper of the Śakti or

female personification of the divine energy, a Śākta, (see above); a spearman, (see *śāktīka* below.)

Śāktīka, as, ī, am, belonging or relating to a spear, spearing, speared; *(as),* m. a spearman, lancer.

Śākteya, as, m. a worshipper of the Śakti, a Śākta, q. v.; the son of Śakti, i. e. Parāśara.

Śāktya, as, m. a worshipper of the female principle or Śakti; a patronymic of the Vedic Ṛishi Gauri-vīti; of Parāśara.

शाक्मन् *śākman, a,* n. = *śakman,* Ved. power, strength.

शाक्य *śākya, as,* m. (fr. *śāka* or fr. rt. 1. *śak*), N. of the family of the Buddha par excellence (founder of the Buddhist religion); N. of Buddha himself, (see *buddha*); N. of a son of Sañjaya.—*Śākya-bhikshuka, as,* m. a Buddhist ascetic or kind of religious mendicant; *(ī),* f. a Buddhist nun.—*Śākya-muni, is,* m. 'the Śākya saint,' epithet of Buddha.—*Śākya-vanśa, as,* m. the Śākya family. — *Śākyavanśāvatīrṇa* (°*śa-av*°), *as,* m. 'incarnate in the family of the Śākyas,' epithet of Buddha. — *Śākya-sinha, as,* m. 'the Śākya lion,' epithet of Buddha.

शाक्र *śākra, as, ī, am* (fr. *śakra*), relating to Śakra or Indra; *(ī),* f. the wife of Indra; N. of Durgā.

शाक्वर *śākvara, as,* m. an ox; a bull, (see *śākkara*); a patronymic of the Vedic Ṛishi Ṛishabha; *(am),* n., N. of a Sāman (identified with the Rathantara-sāman in Aitareya-Br. IV. 13).

शाख् *śākh* (= rt. *ślākh*), cl. 1. P. *śākhati, śākhitum,* to embrace, pervade.

Śākha, as, m. (said to be fr. rt. *śākh,* but according to others fr. rt. 1. *śak*), a particular plant (= *ćhitti*); N. of Kumāra or Kārttikeya; of a son of Kumāra; of a place; *(ā),* f. the branch of a tree &c., a branch (in general); any part or division of an animal; an arm; a finger (Ved., the fingers being compared to branches); a sect, faction, party; a subdivision, section (of any work); a branch or school or traditional recension of the Vedas, (i. e. the Saṃhitā or collection of Mantras and the Brāhmaṇas in each Veda as received in conflicting schools, modified more or less both in variations of the actual text and in difference of arrangement, and even of interpretation; the work *śākhā* or branch is sometimes used to distinguish the three original Vedas from each other, as when it is said that 'Sāma hymns ought not to be recited in the neighbourhood of another Śākhā,' i. e. of the other two Vedas; but it properly applies to the various recensions or editions of any of the original Vedas handed down by different Ćaraṇas, i. e. by different schools or sects, each adhering to its own traditional text and interpretation: in the Ćaraṇa-vyūha, a work by Śaunaka treating of these various schools, five Śākhās are enumerated of the Ṛig-veda, viz. those of the Śākalas, Bāshkalas, Āśvalāyanas, Śāṅkhāyanas, and Māṇḍukāyanas; forty-two or forty-four out of eighty-six are mentioned of the Yajur-veda, fifteen of which belong to the Vājasaneyins, including those of the Kāṇvas and Mādhyandinas; twelve out of a thousand said to have once existed of the Sāma-veda and nine of the Atharva-veda; of all these, however, the Ṛig-veda is said to be now extant in one only, viz. the Śākala-śākhā, the Yajur-veda in three and partially in four, the Sāma-veda in one or perhaps two, and the Atharva-veda in one: although the words *ćaraṇa* and *śākhā* are sometimes used synonymously, yet *ćaraṇa* properly applies to the sect or collection of persons united in one school, and *śākhā* to the traditional text followed, as in the phrase *śākhām adhīte,* he reads a particular recension of the Veda); any part of an animal devoid of sensibility (as a horn &c.); = *antika* (according to Śabda-k.); [cf. Lith. *szakà;* Russ. *suk;* Hib. *géag.*]—*Śākhā-kaṇṭha, as,* m. a particular tree (= *snuhi*).—*Śākhā-ćankramaṇa, am,* n. skipping from branch to branch, desultory study.—*Śākhā-ćandra-nyāya, as,* m. 'the rule of the moon on a bough,' a phrase adduced as an illustration when an object seen or matter debated has its position or relation assigned to it merely from the appearance of contiguity or connection.—*Śākhā-dhyetṛi* (°*khā-adh*°), *tā,* m. the reader of a Śākhā, follower of any particular text of the Veda.—*Śākhā-nagara* or *śākhā-pura, am,* n. 'branch-town,' a suburb.—*Śākhāntarīya-karman, a,* n. the (rule of) action belonging to another school or sect.—*Śākhā-pitta, as,* m. inflammation of the extremities, (i. e. of the hands, feet, shoulders, &c.)—*Śākhā-prakṛiti, ayas,* f. pl. the eight remoter princes to be considered in time of war; [cf. *pra-kṛiti.*]—*Śākhā-bhṛit, t,* m. 'branch-bearer,' a tree.—*Śākhā-bheda, as,* m. difference of school, (see *śākhā.*)—*Śākhā-mṛiga, as,* m. 'branch-animal,' a monkey, ape; a squirrel.—*Śākhāmṛiga-gaṇāyuta* (°*ṇa-āy*), *as, ā, am,* filled with or possessed of troops of monkeys. — *Śākhāmṛigānīka-pati* (°*ga-an*°), *is,* m. 'lord of troops of monkeys,' epithet of Sugrīva.—*Śākhāmlā* (°*khā-am*°), f. a kind of plant (= *vṛikshāmla*).—*Śākhā-raṇḍa, as,* m. a man who is faithless or a traitor to his Śākhā, i. e. a Brāhman who has changed his peculiar school of the Vedas.—*Śākhā-rathyā,* f. a branch road (properly sixteen cubits in width).—*Śākhā-vilīna, as, ā, am,* settled or sitting on branches (said of birds).—*Śākhā-śiphā,* f. 'branch-root,' a root growing from a branch (as in the Indian fig, the branches of which shoot downwards to the ground and take fresh root there, = *ava-roha*); a creeper growing upwards from the root of a tree towards the top (according to some).—*Śākhāśraya* (°*khā-āś*°), *as,* m. recourse to a Śākhā, following a particular school.—*Śākhāsthi* (°*khā-as*°), n. the bone of the arm.

Śākhāla, as, m. a sort of cane (= *vānīra*).

Śākhin, ī, inī, i, having branches (literally or figuratively), branched, branching, ramifying; belonging to any branch or school or sect, &c.; *(ī),* m. a tree; a Veda (as having various branches or schools); the follower of any school or sect, (often at the end of a comp., e. g. *Mādhyandina-śākhin,* a follower of the Mādhyandina school of the Vājasaneyins, cf. *kāṇva-ś*°); an inhabitant of the northern districts bordering on India, a Turk, Tartar (= *turushka*); N. of a king.

Śākhya, as, ā, am, belonging to the branch of a tree, branching, ramifying (literally or figuratively).

शाखोट *śākhoṭa* or *śākhoṭaka, as,* m. the small tree Trophis Aspera (= *piśāća-dru*).

शाङ्कर *śāṅkara, as, ī, am* (fr. *śaṅkara*), belonging to or composed by Śaṅkara; *(as),* m. a bull; *(am),* n. a form of metre; [cf. *śākkara, śārkara.*]

Śāṅkari, is, m. a patronymic of Kārttikeya; of Gaṇeśa; fire; N. of a Muni.

शाङ्कुची *śāṅkući,* f. the skate fish (= *śaṅkući, śaṅkoća*).

शाङ्ख *śāṅkha, as, ī, am* (fr. *śaṅkha*), relating to the conch-shell, belonging to shells; *(am),* n. the sound of a conch-shell.

Śāṅkhamitri, is, m., N. of a Vedic grammarian, (also written *śāṅkhamitra.*)

Śāṅkhāyana, as, m., N. of the author of the Śāṅkhāyana-Brāhmaṇa and of certain Srauta-sūtras.—*Śāṅkhāyana-ćaraṇa,* N. of a Ćaraṇa of the Ṛig-veda.—*Śāṅkhāyana-brāhmaṇa, am,* n., N. of a Brāhmaṇa (belonging to the Ṛig-veda; see *brāhmaṇa.*)—*Śāṅkhāyana-sūtra, am,* n. the Srauta-sūtras attributed to Śāṅkhāyana.

Śāṅkhāyanin, inas, m. pl. the pupils of Śāṅkhāyana.

Śāṅkhika, as, ī, am, made from the Śaṅkha, relating or belonging to the conch-shell or to any shell, shelly; *(as),* m. a shell-cutter, worker or dealer in shells (constituting a particular caste called Śāṅkhāri); a player on the Śaṅkha, shell-blower (= *śaṅkha-dhmā*).

शाङ्गुष्ठा *śāṅgushṭhā,* f. the shrub Abrus Precatorius (= *guñjā*).

Śāṅgoshṭhā, f. another reading for *śārṅgashṭhā,* q. v.

शाचि *śāći, is, is, i* (fr. rt. *śać,* cf. *śaći*), distinguished, renowned; strong.—*Śāći-gu, us, us, u,* Ved. having strong or renowned cattle; having powerful or clearly manifested rays.—*Śāći-pūjana, am,* n., Ved. vehement or earnest worship; *(as, ā, am),* Ved. having strong or earnest worship.

शाट *śāṭa, as,* m. (fr. rt. *śaṭ*), a petticoat; a particular clean or white garment, gown; cloth.

Śāṭaka, as, am, m. n. a petticoat, garment, cloth; a kind of play (= *nāṭaka,* according to Śabda-k.).

Śāṭikā, f. a particular plant, the Zedoary (= *śaṭī*).

Śāṭī, f. = *śāṭa* above.

शाट्यायन *śāṭyāyana, as,* m., N. of a Muni; *(am),* n., N. of a Brāhmaṇa; a particular oblation for remedying anything wrong in the performance of an act or rite; *(as, ī, am),* of or belonging to Śāṭyāyana or to the Śāṭyāyana-Brāhmaṇa.—*Śāṭyāyana-homa, as,* m. the above oblation.

Śāṭyāyanaka, am, n. a passage from the Śāṭyāyana-Brāhmaṇa.

Śāṭyāyani, is, m., N. of the author of a law-book.

Śāṭyāyanin, inas, m. pl. the followers of the Śāṭyāyana-Brāhmaṇa; N. of a Śākhā belonging to the Yajur-veda.

शाठ्य *śāṭhya, am,* n. (fr. *śaṭha*), wickedness, villainy, dishonesty, perfidy, deceit, roguery, knavery, hatred.

Śāṭhyāyanīya, ās, m. pl., N. of a Śākhā or school.

शाड् *śāḍ,* cl. 1. A. *śāḍate, śāḍitum,* = rt. *śāl,* q. v.

शाड्वल *śāḍvala, as, ā, am* (= *śādvala*), abounding in fresh grass, green, verdant.

शाण 1. *śāṇa, as, ī,* m. f. (fr. rt. *śo*), a whetstone, grindstone; touchstone [cf. *śāna*]; a saw; [cf. Gr. κῶνο-ς, κωνίο-ν, κωνί-ς; Lat. *cuneu-s;* Engl. *hone;* Old Norse *hein;* Angl. Sax. *hænan.*]—*Śāṇājīva* (°*ṇa-āj*°), *as,* m. 'living by a whetstone,' an armourer.—*Śāṇāśma-gharshaṇa* (°*ṇa-aś*°), *am,* n. rubbing (anything) on a touchstone or whetstone.

Śāṇita, as, ā, am, sharpened on a grindstone, whetted, ground.

शाण 2. *śāṇa, as, ī, am* (fr. *śaṇa*), made of hemp or Bengal flax, hempen, flaxen; *(as, ī),* m. f. a weight of four Māshas; *(am),* n. cloth made of hemp, coarse cloth, sack-cloth, canvas; a hempen garment; *(ī),* f. a hempen cloth or garment; a new unseamed and single breadth of cloth (given to a student at his investiture for his upper garment), ragged or torn raiment; coarse or tattered clothes given to a Jaina ascetic at his initiation; a small tent or screen (especially one used as a retiring-room for actors, tumblers, &c.); gesture, gesticulation, making signs with the hands or eyes.

Śāṇi, is, m. a plant from the fibres of which a coarse cloth or cordage is prepared, Corchorus Olitorius (= *paṭṭa*).

शाणीर *śāṇīra, am,* n. (according to Śabda-k.) a bank in the Soṇa river (or, according to some, in the river Dardarī).

शाण्ड *śāṇḍa, as,* m., Ved., N. of a king.

शाण्डिल *śāṇḍila, as, ī, am* (fr. *śaṇḍila*), descended from Śaṇḍila, q. v.

Śāṇḍilī-putra, as, m., Ved., N. of a teacher.

Śāṇḍilī-mātṛi, tā, f. a matron descended from Śaṇḍila.

S'āṇḍileya, as, m. a descendant of Saṇḍila or of Sāṇḍilya.

S'āṇḍilya, as, -lī, am, descended from Saṇḍila; coming from Sāṇḍilya, composed by Sāṇḍilya; (*as*), m., N. of a Muni or sage (from whom one of the three principal families of the Kanouj or Kānyakubja Brāhmans is said to be descended; he is the author of a law-book and of the Bhakti-sūtras); a form of Agni or fire; a kind of tree, Ægle Marmelos (= *vilva*). — *S'āṇḍilya-gotra, am,* n. the family of Sāṇḍilya. — *S'āṇḍilya-vidyā,* f. the doctrine of Sāṇḍilya (in the Chāndogya Upanishad). — *S'āṇḍilya-sūtra, am,* n. the aphorisms of Sāṇḍilya on faith and devotion (= *bhakti-sūtra*).

S'āṇḍilyāyana, as, m. a patronymic.

शात *śāta, as, ā, am* (fr. rt. *śo,* cf. *śita;* or in some senses perhaps to be regarded as an anom. past pass. part. of rt. *śad*), sharpened, sharp, whetted; thin, slender, emaciated; weak, feeble; beautiful, handsome; happy, prosperous; (*am*), n. joy, pleasure, happiness; the thorn-apple. — *S'āta-śikha, as, ā, am,* sharp-pointed (as the nails &c.). — *S'ātodarī* (°*ta-ud*°), f. a thin-waisted woman.

1. *śātana, am,* n. the act of sharpening, whetting; sharpness, thinness.

शातकर्णि *śātakarṇi, is,* m. (fr. *śata-karṇa* or *śāta-karṇa ?*), N. of several Āndhra kings.

S'ātakumbha, am, n. (fr. *śata-kumbha*), gold; the thorn-apple; (*as*), m. the plant Nerium Odorum (= *karavīra*). — *S'ātakumbha-maya, as, ī, am,* made or consisting of gold, golden.

S'ātakaumbha, am, n. gold.

S'ātapattraka, as, ī, m. f. (fr. *śata-pattra*), moonlight.

S'ātabhisha, as, m. (fr. *śata-bhishā*), one who is born during the lunar mansion called *S'ata-bhishā* or *S'ata-bhishaj.*

S'ātabhishaja, as, m. = *śātabhisha* above.

S'ātabhīru, us, m. (fr. *śata-bhīru*), a kind of Mallikā or Arabian jasmine.

S'ātamanyava, as, ī, am (fr. *śata-manyu*), relating or belonging to Indra, worthy of Indra.

S'ātamāna, as, ī, am (fr. *śata-māna*), bought with the measure of one hundred.

S'ātavaneya, as, m. (fr. *śata-vani*), Ved. a son of Sata-vani.

S'ātavāhana, as, m. (fr. *śata-vāhana*), a proper N.

शातन 1. *śātana.* See under *śāta* above.

शातपन्ता *śātapantā,* m. du., Ved., according to Say. on Ṛig-veda X. 106, 5 = *sukhavantau,* 'possessors of happiness' or 'diminishers of unhappiness,' (connected with rt. *śo, tanū-karaṇe;* in Naigh. III. 6. mentioned together with *śimbātā* and *śata-rā* among the *sukha-nāmāni.*)

शातय *śātaya.* See under rt. *śad,* p. 991.

S'ātaka, as, ā, am, one who destroys.

2. *śātana, am,* n. causing to fall or perish, causing to wither or decay; cutting off, withering, decaying; becoming thin or small, (in this sense perhaps connected with rt. *śo,* see *śāta.*)

S'ātita, as, ā, am, caused to fall or perish, overthrown; cut off, (perhaps connected with rt. *śo.*)

S'ātin, ī, inī, i, cutting off, (at the end of a comp.)

शातला *śātalā,* f. a particular plant or shrub (= *sātalā*).

शातातप *śātātapa, as,* m., N. of the author of a law-book; [cf. *vṛihać-chātātapa.*]

S'ātātapīya, as, ā, am, composed by Sātātapa.

शात्रव *śātrava, as, ī, am* (fr. *śatru*), belonging to an enemy, hostile; (*as*), m. an enemy; (*am*), n. enmity, hostility; a multitude of enemies. — *S'ātravengita* (°*va-iṅ*°), *am,* n. an enemy's intention.

S'ātravīya, as, ā, am, relating to an enemy, hostile, inimical.

शात्वल *śātvala, ās,* m. pl., N. of a S'ākhā or school.

शाद *śāda, as,* m. (fr. rt. *śad*), falling, dropping (Ved.); young or fresh grass; mud, (in these latter senses, according to Uṇādi-s. IV. 97, fr. rt. *śo*); [cf. Lith. *szuda-s:* Hib. *caidhe,* 'dirt, a blemish;' *caidheach,* 'polluted.'] — *S'āda-harita, as, ā, am,* green or fresh with young grass.

S'ādvala, as, ā, am, abounding in fresh or green grass; grassy; verdant, green; (*as, am*), m. n. a place abounding in young grass, a grassy spot; [cf. *śaḍvala.*] — *S'ādvala-sthalī,* f. a grassy spot.

शान् *śān* (properly a Nom. fr. *śāna* below), used only in Desid. P. A. *śīśāṅsati, -te,* to whet, sharpen.

S'āna, as, m. (fr. rt. *śo,* cf. *śāṇa*), a touchstone; a whetstone, grindstone; (*ī*), f. a sort of cucumber or colocynth (= *indra-vāruṇī*); [cf. Angl. Sax. *hanan.*] — *S'āna-pāda, as,* m., N. of the Pāripātra mountain; a stone for grinding sandal.

शानच् *śānać,* (in grammar) a technical term for the Kṛit affix *āna* or *amāna,* used in forming present participles Ātmane-pada, or for *āna* substituted for *hi,* the affix of the 2nd sing. Impv.

शानैश्चर *śānaiśćara* (fr. *śanaiś-ćara*), *as, ī, am,* relating to Saturn; falling on a Saturday.

शान्त *śānta, as, ā, am* (fr. rt. 1. *śam*), appeased, allayed, calmed, alleviated, pacified, stilled, hushed, tranquil, calm, free from passions, contented, satisfied, undisturbed; put a stop to, put an end to, destroyed, annihilated, killed, deceased, dead, ceased, abated, subsided, extinguished; shaded, on the shady or auspicious side, auspicious (in augury, opposed to *dīpta,* q. v.); meek, humble; purified, cleansed; (*as*), m. an ascetic whose passions are subdued, one absorbed in meditation on the deity; tranquillity, tranquil devotion, quietism (as one of the Rasas, see *rasa*); indifference to all objects of pleasure and pain; (*ā*), f. a proper N.; N. of a Sakti; of the daughter of king Loma-pāda (wife of Ṛishya-śṛiṅga); (*am*), n. appeasing, pacifying, alleviation; (*am*), ind. enough, no more! hush! fie! for shame! heaven forbid! not so! — *S'ānta-krodha, as, ā, am,* one whose anger is appeased. — *S'ānta-ćetas, ās, ās, as,* tranquil-minded; composed in mind, calm, unanxious. — *S'ānta-jvara, as, ā, am,* one whose fever is alleviated. — *S'ānta-tā,* f. or *śānta-tva, am,* n. quietness, calmness, quietism, meekness. — *S'ānta-toya, as, ā, am,* having calm or still waters, gently flowing. — *S'ānta-devatya, as, ā, am,* who or what appeases a god, that by which a divinity is appeased. — *S'ānta-mala, as, ā, am,* having all defilement removed. — *S'ānta-moha, am,* n., scil. *sthāna,* 'having delusion dispelled,' one of the steps towards supreme happiness, (fourteen such Sthānas are enumerated in the Jaina system.) — *S'ānta-raya, as, ā, am,* slackened in speed. — *S'ānta-rasa, as,* m. the sentiment of quietism or tranquillity (said to be illustrated in the Mahā-bhārata). — *S'āntarasa-nāṭaka, am,* n., N. of a drama. — *S'ānta-rūpa, as, ā, am,* calm, tranquil. — *S'ānta-vivāda, as, ā, am,* having disputes allayed, reconciled, appeased. — *S'āntātman* (°*ta-āt*°), *ā, ā, a,* of resigned or composed spirit, calm-minded, composed. — *S'āntārćis* (°*ta-ar*°), *is, is, is,* whose flame is extinguished or abated, gone out (as fire).

S'ānti, is, f. quiet, quietness, tranquillity, calmness, peace, ease, quietism, absence of passion, indifference to objects of pleasure or pain; rest, repose, remission; appeasing, pacification, allayment, alleviation, consolation, solace, satisfaction, reconciliation, settlement of differences; appeasing the stomach, satisfying hunger; any expiatory or propitiatory rite for averting evil or calamity; Expiation (personified as a daughter of Daksha and wife of Dharma); ceasing, cessation; causing to cease; good fortune, auspiciousness, felicity; preservation; (*is*), m., N. of the Indra of the tenth Manv-antara; of a pupil of Aṅgiras; of a king; the sixteenth Jina or Jaina deified sage of the present era; one of the Jaina emperors of the universe. — *S'ānti-kara, as, ī, am,* causing tranquillity, calming, appeasing, soothing, consolatory. — *S'ānti-kartṛi, tā, trī, tṛi,* causing tranquillity, calming, allaying; (*tā*), m. any divinity who averts evil. — *S'ānti-karman, a,* n. any action leading to tranquillity or for averting evil. — *S'ānti-kāma, as,* m. desire of tranquillity; (*as, ā, am*), desirous of tranquillity. — *S'ānti-gṛiha, am,* n. a room for rest or retirement near the place of sacrifice. — *S'ānti-ćandrikā,* f., N. of a poem by Kavi-ćandra. — *S'ānti-jala, am,* n. = *śānty-uda.* — *S'ānti-da, as, ā, am,* giving tranquillity, tranquillizing. — *S'ānti-devā,* f., N. of a daughter of Devaka. — *S'ānti-parvan, a,* n. 'Tranquillizing-section,' N. of the twelfth book of the Mahā-bhārata, (the longest in the whole poem and consisting chiefly of stories, discourses, and episodes narrated for the tranquillizing of the troubled spirit of Yudhi-shṭhira after the termination of the war and the slaughter of his many relatives.) — *S'ānti-purāṇa, am,* n., N. of a Jaina work by Asaga. — *S'ānti-ratna, am,* n. 'jewel of tranquillity,' N. of a work. — *S'ānti-vrata, am,* n., N. of a particular religious observance (kept on the fifth day of the light half of the month Kārttika). — *S'ānti-śataka, am,* n. 'a hundred verses on tranquillity,' N. of a short poem by Srī-śihlana. — *S'ānti-śīla, as,* m. 'quiet-tempered,' a proper N. — *S'ānti-sarvasva, am,* n. 'essence of quietism,' N. of a work. — *S'ānti-sūkta, am,* n., N. of a hymn on quietism. — *S'ānti-sūri, is,* m., N. of the author of a Jaina work. — *S'ānti-homa, as,* m. a propitiatory oblation, a burnt offering to avert or remedy evil. — *S'ānty-uda* or *śānty-udaka, am,* n. propitiatory water, water offered at sacrifices for propitiation, lustral water. — *S'āntyuda-kumbha, as,* m. a vessel holding propitiatory water.

S'āntika, as, ī, am, propitiatory, expiatory; producing ease or quiet; relating to quiet, &c.; (*am*), n. observances or ceremonies for the removal of calamities. — *S'āntika-karman, a,* n. a magic rite performed for removing obstacles; [cf. *śānti-karman.*]

S'āntvā, ind. = *śamitvā,* having been tranquil.

शान्तनु *śāntanu, us,* m. (fr. *śantanu ?*), the twenty-first sovereign of the lunar dynasty in the Dvāpara or third age, (he was son of Pratīpa and was father of Bhīshma by Gaṅgā before he became the father of Vićitra-vīrya by his wife Satya-vatī.)

S'āntanava, as, m. (fr. *śāntanu* above), a patronymic of Bhīshma (as son of king S'āntanu, the reputed great-uncle of the Pāṇḍavas); N. of the author of the Phiṭ-sūtras on accentuation; (*ī*), f., scil. *ṭīkā,* the commentary composed by Santanu. — *S'āntanavāćārya* (°*va-āć*°), *as,* m. the author of the Phiṭ-sūtras.

शान्त्व *śāntv* (probably connected with rt. 1. *śam;* by some regarded as a Nom. fr. *śāntva* below; frequently, but less correctly, written *sāntv*), cl. 10. P. A. *śāntvayati, -te, aśaśāntvat, śāntvayitum,* to console, comfort, soothe, coax, pacify, conciliate; to address gently or kindly.

S'āntva, am, n. (less correctly written *sāntva*), consolation, consoling, comforting; conciliation; mildness; mild speech; gentle or peaceable means. — *S'āntva-pūrvam,* ind. in a conciliatory manner, coaxingly, (see *pūrva.*) — *S'āntva-vāda, as, ā, am,* speaking in a kindly and affectionate manner.

S'āntvana, am, n. (less correctly written *sāntvana*), the act of appeasing or reconciling, conciliation, reconcilement; mildness; (at the end of an adj. comp.) appeasing; (*ā, am*), f. n. speaking kindly and in a conciliatory manner; friendly salutation and inquiry; (*āni*), n. pl. kind or flattering words.

S'āntvayat, an, antī, at, consoling, appeasing.

S'āntvayitvā, ind. having consoled or comforted.

S'āntvita, as, ā, am, consoled, comforted.

S'āntvya (anom. ind. part.), having consoled or comforted.

शान्त्वति *śāntvati, is,* f. a kind of plant or shrub (= *brāhmaṇa-yashṭikā*).

शाप *śāpa, as,* m. (fr. rt. 3. *śap*), curse, anathema, execration, cursing, reviling; abuse; oath, imprecation, affirmation by oath or ordeal; ban, interdiction. — *Śāpa-grasta, as, ā, am,* seized by a curse, suffering under a curse. — *Śāpa-ja, as, ā, am,* arising from a curse. — *Śāpa-nāśana, as,* m., N. of a Muni. — *Śāpa-prada, as, ā, am,* 'curse-giving,' uttering imprecations. — *Śāpa-bhīta, as, ā, am,* dreading a curse. — *Śāpa-mukta, as, ā, am,* released from a curse. — *Śāpa-mukti, is,* f. or *śāpa-moksha, as,* m. deliverance from a curse. — *Śāpa-yantrita, as, ā, am,* restrained by a curse. — *Śāpānta* (°*pa-an*°) or *śāpāvasāna* (°*pa-av*°), *as,* m. the end of a curse or of the period during which an imprecation takes effect. — *Śāpāstra* (°*pa-as*°), *as,* m. 'having curses for weapons,' a Muni, saint, (a curse pronounced by a Muni being formidable even to the deities.) — *Śāpotsarga* (°*pa-ut*°), *as,* m. 'pouring out a curse,' the uttering of an imprecation. — *Śāpoddhāra* (°*pa-ud*°), *as,* m. deliverance from a curse.

Śāpita, as, ā, am, made to take an oath, one to whom an oath has been administered, sworn, adjured, proved by ordeal.

Śāpeya, see Gaṇa Śaunakādi to Pāṇ. IV. 3, 106.

Śāpeyin, ī, m. a proper N.; (*inas*), m. pl., N. of a school of the White Yajur-veda.

शापठिक *śāpaṭhika, as,* m. a peacock.

शाफरिक *śāpharika, as, ī, am* (fr. *śaphara*), relating to the Śaphara fish; (*as*), m. a fisherman.

शाफेय *śāpheya, ās,* m. pl., N. of a Śākhā of the Yajur-veda; [cf. *śāpeya.*]

शाबर *śābara, as,* m., N. of the commentary written by Śabara-svāmin; of a work by Prāṇa-kṛishṇa; of a Tantra work ascribed to Śiva. — *Śābara-bhāshya, am,* n. the commentary written by Śabara-svāmin.

शाब्द *śābda, as, ī, am* (fr. *śabda*), sonorous, sounding; relating to sound, (opposed to *ārtha,* q. v.); relating to or derived from words; verbal, oral; nominal (as inflection); (*as*), m. a philologist, grammarian; (*ī*), f. Sarasvatī (as goddess of speech and eloquence). — *Śābda-bodha, as,* m. 'verbal knowledge,' apprehension of the meaning of words, perception of the verbal or literal sense (of a sentence, &c.). — *Śābda-vyañjanā,* f. (in rhetoric) suggestion or insinuation founded on words (as opposed to *ārtha-vyañjanā* or suggestion dependent upon the meaning of words).

Śābdika, as, ī, am, relating to sounds or words; making a noise, sounding; verbal; (*as*), m. one skilled in words, a philologist, grammarian. — *Śābdika-narasiṇha, as,* m., N. of a grammarian.

शाम *śāma, as, ā, am* (fr. rt. 1. *śam*), Ved. appeasing, curing, having curative properties.

Śāman, a, n. [cf. *sāman*], appeasing, reconciling, reconciliation, conciliation.

Śāmana, as, m. one who 'settles' or destroys, N. of Yama (= *śamana*); (*am*), n. conciliation; tranquillity, peace; settling, killing, slaughter; end, (*śāmanam yā,* to go to an end, be destroyed); (*ī*), f. the southern quarter.

Śāmala-dāsa or *śāmala-bhaṭṭa, as,* m., N. of a modern poet.

Śāmitra, am, n. a sacrificial vessel; a hearth or place (for cooking a sacrificial animal); a deadly blow; sacrificing; tying up cattle for sacrifice, &c.

Śāmila, am, n. ashes (Pāṇ. IV. 3, 142).

Śāmilī, f. a chaplet, garland.

Śāmulya, am, n. (probably connected with *śamala*), Ved. (perhaps) anything requiring cleansing or expiation (as a dirty or defiled garment; according to Say. on Ṛig-veda X. 85, 29 = *śamalam śārīram śarīra-ćhinnasya malasya dhārakam vastram*).

Śāmūla, am, n., Ved. (according to some) an old woollen garment.

Śāmyat, an, antī, at, becoming calm or tranquil, being appeased; one who is placid or quiet.

शाम्ब *śāmba, as,* m., N. of a son of Kṛishṇa and Jāmbavatī (frequently mentioned in the Purāṇas and in the Mausala-parvan of the Mahā-bhārata, where it is related that in consequence of the curse of some holy sages who had been deceived by a female disguise he had assumed, he was condemned to produce offspring in the shape of a terrific iron club for the destruction of the race of Vṛishṇi and Andhaka; he is said to have been instructed by Nārada in the proper worship of the sun, and by Vyāsa in the ritual observances of the Magi; he is regarded as the author of the Sūrya-stotra hymn). — *Śāmba-pura, am,* n. or *śāmba-purī,* f., N. of a city founded by Śāmba (said to be situated on the banks of the Ćandra-bhāgā). — *Śāmba-purāṇa, am,* n., N. of a Purāṇa. — *Śāmbāditya* (°*ba-ād*°), *as,* m. a particular form of the sun. — *Śāmbopapurāṇa* (°*ba-up*°), *am,* n., N. of an Upa-Purāṇa.

शाम्बरिक *śāmbarika, as,* m. a proper N.

शाम्बरी *śāmbarī,* f. (fr. *śambara*), jugglery, sorcery, illusion (as practised by the Daitya Śambara); a sorceress.

शाम्बविक *śāmbavika, as,* m. (fr. *śambu*), a worker or dealer in shells.

Śāmbuka, as, m. a bivalve shell; [cf. *śambuka.*]

Śāmbuvi, ayas, m. pl., N. of a Śākhā or school.

Śāmbūka, as, m. a bivalve shell.

शाम्भर *śāmbhara,* N. of a city in Ajmere (commonly called Sāmbhar or Sāmbher, where a particular kind of fossil salt is found). — *Śāmbhara-nagara, am,* n. the city of Śāmbhara.

Śāmbharāyaṇī, f., N. of a woman, (also written *sāmbharāyaṇī.*)

शाम्भव *śāmbhava, as, ī, am* (fr. *śambhu*), belonging to Śiva; (*as*), m. a worshipper of Śiva; the son of Śambhu; camphor; a sort of poison; a kind of plant (= *śiva-mallī*); bdellium (= *guggulu*); (*ī*), f., N. of Pārvatī; a kind of plant (= *nīla-dūrvā*); the aperture through which the soul is said to escape (= *mudrā-mārga*); (*am*), n. the Deva-dāru. — *Śāmbhava-deva, as,* m., N. of a poet.

शाय *śāya, as,* m. (fr. rt. 1. *śī*), lying, sleeping.

1. *śāyaka, as, ikā, am,* lying, sleeping, reposing; (*ikā*), f. sleeping, repose, sleep.

Śāyin, ī, inī, i, lying down, reclining, sleeping, resting, abiding, (*adhaḥ-śāyin,* sleeping on the ground; *eka-śāyin,* sleeping alone.)

शायक 2. *śāyaka, as,* m. (fr. rt. *śo*), an arrow; a sword; [cf. *sāyaka.*]

शार् *śār* (also written *sār*), cl. 10. P. *śārayati, -yitum,* to be weak or feeble; to weaken; [cf. rt. *śṛī.*]

शार *śāra, as, ī, am* (in some senses fr. rt. *śṛī;* in others fr. *śṛī* substituted for rt. *sṛi*), variegated (in colour), of different colours (as dark hair mixed with grey); mottled, spotted; yellow; (*as*), m. hurting, injuring; variegating; a variegated colour; a mixture of blue and yellow, green; air, wind, (perhaps for *sāra*); a chess-man, piece used at chess or at a kind of backgammon, (for *sāra,* q. v.); (*ī*), f., Ved. an arrow; Kuśa grass; (*am*), n. a variegated colour. — *Śāra-tā,* f. or *śāra-tva, am,* n. variety of colour, yellowness.

Śāraṅga, as, ī, am [cf. *sāraṅga*], of a variegated colour, spotted, dappled; (*as*), m. the Ćātaka bird, Cuculus Melanoleucus; a peacock; a bee; a deer; an elephant; (*ī*), f. a particular musical instrument, a stringed instrument played with a bow, a sort of fiddle; N. of the wife of Manda-pāla.

Śāri, is, m. a chess-man, piece at chess (or at a kind of draughts); a little round ball (= *guṭikā*); a kind of die; (*is*), f. a kind of bird, (see *śārikā*); an elephant's housings or armour; fraud, trick. — *Śāri-paṭṭa, as,* m. or *śāri-phala, am,* n. or *śāri-phalaka, as, am,* m. n. a chequered cloth or table for playing draughts, &c. — *Śāri-putra, as,* m., N. of a disciple of Buddha. — *Śāri-śṛiṅkhalā,* f. a sort of die for playing at draughts, &c.

Śārikā, f. a kind of bird (commonly called Maina, either the Gracula Religiosa or the Turdus Salica, cf. *sārikā*); a bow or stick used for playing the Vīṇā or any stringed instrument; chess-playing; a piece or man at chess or backgammon (according to some); N. of the tutelary goddess of Śārīṭaka.

Śārita, as, ā, am, variegated, coloured.

Śārivā, f. a particular plant (the root of which is used medicinally as a substitute for sarsaparilla, = *śyāmā, ananta-mūla, utpala-śārivā,* cf. *sārivā*).

Śārī, f. a kind of bird (= *śārikā*); = *kuśā* (according to Śabda-k.).

Śāruka, as, ī, am, one who injures or destroys (with acc.); mischievous, noxious, injurious.

शारद *śārada, as, ī, am* (fr. *śarad*), autumnal, produced or growing in autumn; annual, lasting for a year or from year to year, perennial (said of the cities of the Asuras); new, recent [cf. *rajju-śārada*]; modest, diffident; belonging to the Asura Śarad (according to Sāy.); (*as*), m. autumnal sickness; autumnal sunshine; a year; a sort of kidney-bean (yellow Mūng and another kind, = *pīta-mudga, harit-mudga*); a kind of plant (= *kāśa*); the Vakula tree; (*au*), m. du., scil. *māsau,* the two months of autumn (Ved.); (*ā*), f., N. of Sarasvatī; of Durgā; of a daughter of Deva-ratha; a kind of musical instrument, a sort of Vīṇā or lute; N. of certain plants (= *brāhmī, sārivā*); = *śāradā-tilaka* below; (*ī*), f. the plant Jussiæa Repens; the Saptaparṇa tree; the day of full moon in the month Kārttika or (according to some) Āśvina, = *kojāgara-pūrṇimā;* (*am*), n. corn, grain, fruit (as ripening in the autumn); the white lotus. — *Śāradā-tilaka, am,* n., N. of a mystical poem by Lakshmaṇa; of a drama by Śaṅkara. — *Śāradā-tilaka-tantra, am,* n. the Tantra called Śāradā-tilaka. — *Śāradāmbā* (°*dā-am*°), f. the goddess Śāradā, i. e. Sarasvatī.

Śāradika, am, n. a particular funeral ceremony, an annual or autumnal Śrāddha; (*as*), m. autumnal sickness; heat or sunshine in autumn.

Śāradin, ī, inī, i, autumnal, belonging to autumn.

Śāradīya, as, ī, am, autumnal. — *Śāradīya-mahāpūjā,* f. the autumnal great worship (of Durgā).

Śāradvata, as, ī, am, of or belonging to Śaradvat, descended from Śarad-vat; (*as*), m. a proper N. — *Śāradvatī-putra, as,* m. a proper N.

Śāradvatāyana, as, m. a patronymic.

शाराव *śārāva, as, ī, am* (fr. *śarāva*), placed on a shallow dish (as rice &c.).

शारीटक *śārīṭaka,* N. of a town of Kaśmīra.

शारीर *śārīra, as, ī, am* (fr. *śarīra*), corporeal, bodily, relating to the body (of animals); belonging to or produced from the body; connected with the body, incorporate; (*am*), n. the incorporate soul or spirit; a particular drug (= *vṛisha,* which may mean 'a bull,' 'a kind of drug,' &c.); excrement, excretion; (*as*), m. corporal punishment (?). — *Śārīra-vraṇa, as,* m. a bodily ulcer or tumour.

Śārīraka, as, ī, am, corporeal, relating to the body; incorporate; (*am*), n. the soul or embodied spirit or the doctrine inquiring into the nature of the embodied spirit; N. of Śaṅkarāćārya's commentary on the Vedānta or Brahma-sūtras. — *Śārīraka-ṭīkā,* f., N. of a work by Vāćas-pati. — *Śārīraka-mīmāṇsā,* f. an inquiry into the embodied spirit (= *brahma-mīmāṇsā, uttara-mīmāṇsā, vedānta,* q. q. v. v.). — *Śārīraka-mīmāṇsā-bhāshya, am,* n., N. of a commentary by Rāmānuja on the Brahma-sūtras; of another by Śaṅkarāćārya. — *Śārīraka-sūtra, am,* n. the aphorisms of the Vedānta philosophy (= *brahma-sūtra,* q. v.).

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Śārīrakīya, as, ī, am, corporeal, pyschological (as a book treating of the incorporate soul).

Śārīrika, as, ī, am, relating to the body, corporeal, personal, material, contained in the body, incorporate, psychological.

शारुक *śāruka.* See p. 1001, col. 3.

शार्क *śārka, as,* m. (said to be fr. rt. *śṛī,* connected with *śarkarā,* q.v.), clayed or candied sugar.

Śārkaka, as, m. clayed or candied sugar; a lump of sugar; a lump or ball of meat; the froth of milk, syllabub; cream.

Śārkara, as, ī, am (fr. *śarkarā*), gravelly, stony; made of sugar, sugary; *(as),* m. a stony or gravelly place; the froth or skim of milk; cream [cf. *śārkaka*]; *(am),* n. a kind of metre (= *śākkara*).

Śārkaraka or *śārkarika, as, ī, am,* gravelly, stony, &c.; *(as),* m. a place abounding in stones or gravel.

Śārkarāksha, as, m. (probably fr. *śarkarāksha*), a patronymic.

Śārkarākshi, ayas, m. pl., N. of a Gotra.

Śārkarīya, as, ī, am, stony, gravelly, &c.

शार्गाल *śārgāla, as, ī, am* (fr. *śṛigāla*), of or belonging to a jackal.

शार्ङ्ग *śārṅga, as, ī, am* (fr. *śṛiṅga*), made of horn, horny, corneous; *(as),* m. a bow, (according to some *am,* n.); N. of the bow of Vishṇu; N. of a bird; a patronymic of several Vedic Ṛishis; *(am),* n. ginger (= *ārdraka*). — *Śārṅga-deva, as,* m., N. of the author of the Saṅgīta-ratnākara. — *Śārṅga-dhanvan, ā,* m. epithet of Vishṇu. — *Śārṅga-dhara, as,* m., N. of the author of the Vaidya-vallabha; of the author of the works mentioned below. — *Śārṅgadhara-paddhati, is,* f., N. of an anthology of didactic verses. — *Śārṅgadhara-saṃhitā,* f., N. of a medical work. — *Śārṅga-pāṇi, is,* m. 'bow-handed,' N. of Vishṇu; of the father of Vishṇu; of a chief of the Vaishṇava sect. — *Śārṅga-bhṛit, t,* m. 'carrying the bow Śārṅga,' epithet of Vishṇu.

Śārṅgikā, f. a kind of bird; [cf. *lapitā.*]

Śārṅgin, ī, m. a bowman, an archer; epithet of Vishṇu; of Śiva.

शार्ङ्गरव *śārṅgarava, as,* m. (fr. *śṛiṅgarava?*), a Śārṅgarava man, see Pāṇ. IV. 1, 73; *(ī),* f. a Śārṅgarava woman.

शार्ङ्गष्ठा *śārṅgashṭhā,* f. a kind of tree (= *mahā-karañja;* also written *śāṅgoshṭhā*).

शार्दूल *śārdūla, as,* m. (said to be fr. rt. *śṛī*), a tiger; a panther or leopard (= *ćitraka*); any eminent person, best, excellent, pre-eminent (at the end of comps., see *vyāghra*); another kind of animal (= *śarabha*); a Rākshasa; a sort of bird; a variety of the Dhṛiti metre, (see below); a species of the Atidhṛiti metre, (see below); *(ās),* m. pl., N. of a Śākhā or school of the Sāma-veda; [cf. perhaps Gr. πάρδος (for κάρδος), πάρδαλις; Lat. *pardus, pardalis;* Lith. *pardus.*] — *Śārdūla-ćarman, a,* n. a tiger's skin. — *Śārdūla-mṛiga-sevita, as, ā, am,* frequented by tigers and deer. — *Śārdūla-lalita, am,* n. 'tiger's sport,' a variety of the Dhṛiti metre (consisting of four Pādas of eighteen syllables each). — *Śārdūla-vāhana, as,* m. 'riding on a tiger,' N. of one of the twenty-five Pūrva-jinas. — *Śārdūla-vikrīḍita, am,* n. 'tiger's play,' a species of the Atidhṛiti metre (having four Pādas of nineteen syllables each). — *Śārdūla-sama-vikrama, as, ā, am,* having prowess equal to a tiger, as bold as a tiger.

शार्यात *śāryāta, as,* m. (fr. *śaryāti*), N. of a Vedic Ṛishi (author of Ṛig-veda X. 92, and having the patronymic Mānava); *(ās),* m. pl. the sons of Saryāta, q. v.

शार्व *śārva, as, ī, am* (fr. *śarva*), belonging to Sarva or Śiva.

शार्वर *śārvara, as, ī, am* (fr. *śarvarī*), belonging to night, nocturnal; murderous, mischievous, pernicious; *(am),* n. darkness, gloom; *(ī),* f. night.

Śārvaria, i, m., N. of the thirty-fourth year of Jupiter's cycle of sixty years.

शाल् *śāl* [cf. rt. *śad*], cl. 1. A. *śālate, śālitum,* to flatter, praise, coax; to boast; to shine or be endowed with [see Mallinātha's commentary to Kirāt. V. 44].

शाल *śāla, as,* m. (said to be fr. rt. *śal* or rt. *śāl* or rt. *śo;* in some senses also written *sāla,* q. v.), a particular tree, the Shorea Robusta or Valeria Robusta (said to be one of the most valuable Indian timber trees, = *sarja,* cf. *sāla*); a tree (in general); an enclosure, court, fence (= *prākāra*); a kind of fish, Ophiocephalus Wrahl; N. of a river; of king Śāli-vāhana; *(ā),* f. a large branch, the upper or main branch of a tree; a hall, saloon, large room, apartment, room; a house; a stable; [cf. Angl. Sax. *heal,* 'a hall;' Mod. Germ. *Saal, Halle.*] — *Śāla-grāma, as,* m., N. of a sacred place or district; a particular sacred stone worshipped by the Vaishṇavas, (it is said to be a kind of black ammonite, and its various circular formations are supposed to have a mystical significance and to be typical of Vishṇu; these stones are chiefly found in or near the river Gaṇḍakī, and the circles or spirals they contain are thought by some to be formed by the Vajra-kīṭa or other insects; cf. *sāla-grāma.*) — *Śālagrāma-giri, is,* m., N. of a mountain producing the Śāla-grāma. — *Śālagrāma-tīrtha, am,* n., N. of a Tīrtha. — *Śālagrāma-śilā,* f. the Śāla-grāma stone. — *Śāla-ja, as,* m. a kind of fish, (see above.) — *Śāla-niryāsa, as,* m. resin, the resinous exudation of the Śāl tree or Shorea Robusta. — *Śāla-parṇī,* f. 'having Śāl leaves,' the shrub Hedysarum Gangeticum, (also written *sāla-parṇī.*) — *Śāla-pota, as,* m. a young Śāl tree. — *Śāla-bhañjikā,* f. a doll, wooden puppet; a courtezan, harlot; a kind of game played in the east of India; [cf. *sāla-bhañjikā.*] — *Śālabhañjikā-prakhya, as, ā, am,* resembling the game called Śāla-bhañjikā. — *Śāla-bhañjī,* f. a doll, wooden puppet (as made of Śāl wood). — *Śāla-veshṭa, as,* m. the resin of the Śāl tree (used as incense &c.), resin (in general). — *Śāla-sāra, as,* m. a tree; Asa Fetida, (also written *sāla-sāra.*) — *Śālāṅki* (°*lā-aṅ*°?), f. a doll, puppet. — *Śālājira* (°*lā-aj*°?), *as, am,* m. n. a hollow earthen cup or saucer. — *Śālā-dvāra, am,* n. the door or entrance of a hall. — *Śālādvārya, as,* m., scil. *agni,* a kind of sacred or sacrificial fire. — *Śālā-mṛiga, as,* m. 'house-animal,' a jackal (as prowling near houses?). — *Śālāvatī,* f., N. of one of the wives of Viśvā-mitra and mother of Hiraṇyāksha. — *Śālāvatya, ās,* m. pl., N. of a family descended from Viśvā-mitra. — *Śālā-vṛika, as,* m. 'house-wolf,' a dog; a cat; a jackal; a wolf; a deer; a monkey; a particular class of evil or malicious beings, (Mahā-bhārata, Śānti-parvan 1188.) — *Śālāvṛikeya, as,* m. the offering of a Śālā-vṛika.

Śālaka, as, m., N. of a man (perhaps a jester in a play).

Śālāksha, ās, m. pl., N. of a family or Gotra.

Śālāṇī, f. the shrub Hedysarum Gangeticum.

Śālāra, am, n. a ladder, flight of stairs or steps; a bird-cage; the claw of an elephant.

Śālika, as, ī, am, relating or belonging to the Śāl tree; belonging to a hall, &c.; *(as),* m. a weaver; a village of artificers; a toll, tax; *(ā),* f. the shrub Hedysarum Gangeticum; N. of a Mīmāṃsā work by Śālikā-nātha (= *prakaraṇa-pañćikā*). — *Śālikā-nātha, as,* m., N. of the author of the Śālikā and of the Praśasta-pāda-bhāshya-vyākhyāna commentary.

Śālin, ī, inī, i, belonging to a house, domestic, &c.; endowed with, possessed of, possessing, having; shining or resplendent with (generally at the end of comps., cf. *vīrya-ś*°; in this sense apparently connected with rt. *śāl*); *(inī),* f. a mistress of a house, housekeeper; a kind of metre, four times – – – – – ⏑ – – ⏑ – –; a proper N. — 1. *śāli-tā,* f. or *śāli-tva, am,* n. the being endowed with, possession; confidence in.

Śālina, as, ā, am, for *śālīna* below. — *Śālinī-karaṇa,* see *śālīnī-karaṇa.*

Śālī, f. a kind of plant (= *kṛishṇa-jīraka*).

Śālīna, as, ā, am, attached to the house or to one's own room, domestic, bashful, humble, retiring, ashamed; like, resembling; *(as),* m. a householder, one who devotes himself to household or worldly affairs; *(ā),* f. a sort of fennel (= *miśreyā*). — *Śālīnatā,* f. or *śālīna-tva, am,* n. bashfulness, modesty. — *Śālīnatva-vivarjita, as, ā, am,* devoid of modesty, immodest. — *Śālīna-śīla, as, ā, am,* of a bashful disposition or retiring nature. — *Śālīnaśīla-tā,* f. bashfulness. — *Śālīnī-karaṇa, am,* n. the making humble, humbling; abuse, reproach. — *Śālīnī-kṛi,* cl. 8. P. *-karoti,* &c., to make humble, humiliate.

Śālīya, as, ā, am, of or belonging to a hall; *(as),* m., N. of a Muni.

शालङ्कटङ्कट *śālaṅkaṭaṅkaṭa, as,* m., N. of a Rākshasa (son of Sālaṅkaṭaṅkaṭā, wife of Vidyutkeśin; the N. is also written Sāla-kaṭaṅkaṭa).

शालङ्कायन *śālaṅkāyana, as,* m., N. of a Muni; of Śiva's attendant Nandin; *(ās),* m. pl., N. of a family (descendants of Viśvā-mitra). — *Śālaṅkāyana-gotra, am,* n. the family of the Śālaṅkāyanas. — *Śālaṅkāyana-jīvasū, ūs,* f. epithet of the mother of Vyāsa. — *Śālaṅkāyani-putra, as,* m., Ved., N. of a teacher.

Śālaṅkāyanin, inas, m. pl., N. of a school.

Śālaṅki, is, m., N. of a Muni.

शालञ्च *śālañća, as,* m. = *śālāñći* below.

शालाक *śālāka* (fr. *śalākā*), Ved. a fragment or splinter of wood, a chip.

Śālākin, ī, m. a spearman, one armed with a javelin or dart; a surgeon; a barber.

Śālākya, am, n. a branch of surgery or medicine (comprising the inquiry into diseases of the head and its organs; cf. *āyur-veda*). — *Śālākya-tantra, am,* n., N. of the fourth part of the Ashṭāṅga-hṛidaya-saṃhitā (treating of diseases of the head).

शालाञ्चि *śālāñći, is,* f. = *śāliñća,* p. 1003.

शालातुरीय *śālāturīya, as,* m. (fr. *śalātura*), epithet of Pāṇini.

शालालुक *śālāluka, as, ī, am* (fr. *śalālu*), purchased with the perfume called Salālu.

शालि *śāli, is,* m. (said to be fr. rt. *śal* or fr. rt. *śrī,* cf. Uṇādi-s. IV. 127), rice (of which there are said to be ten varieties; but especially two kinds, one white, growing in deep water, and the other red, requiring only a moist soil); the civet-cat, pole-cat; N. of a Yaksha transformed into a lion, (see *śāli-vāhana*); *(ayas),* m. pl. grains of rice, rice. — *Śāli-kaṇa, am,* n. a grain of rice. — *Śāli-ćūrṇa, as, am,* m. n. rice-flower, ground rice. — 2. *śāli-tā,* f. or *śāli-tva, am,* n. the state or condition of rice. — *Śāli-parṇī,* f. a kind of leguminous shrub (= *māsha-parṇī*). — *Śāli-pishṭa, am,* n. 'flour of rice,' crystal. — *Śāli-bhavana, am,* n. a rice field. — *Śāli-vāh, vāṭ, -vyūhī, vāṭ,* see Vopa-deva IV. 12. — *Śāli-vāha, as,* m. a proper N. — *Śāli-vāhana, as,* m., N. of a celebrated sovereign of India (said to be so called either from having in his infancy ridden on a Yaksha called Śāli, or from Śāli for Śāla, the Śāl tree, Śāli-vāhana being represented as borne on a cross made of that or other wood; he was the enemy of Vikramāditya and institutor of the era now called Śāka, commencing from his birth, seventy-eight years after Christ; his capital was Prati-shṭhāna on the Godāvarī). — *Śāli-śūka, as,* m., N. of a king of the Maurya dynasty (a descendant of Ćandragupta). — *Śāli-hotra, as,* m. 'receiving oblations of rice or corn,' a horse; N. of a writer on veterinary subjects. — *Śālihotra-jña, as, ā, am,* knowing (the precepts of) Śāli-hotra, skilled in veterinary surgery. — *Śāli-hotrin, ī,* m. a horse. — *Śāly-odana, as, am,* m. n. rice-gruel.

S'āleya, as, ā or *ī, am,* fit for rice (as a field &c.); sown with rice; (*as, ā*), m. f. a sort of fennel, Anethum Panmori or Sowa, = *miśreyā;* (*am*), n. a field of rice.

शालिक *śālika.* See under *śāla,* p. 1002.

शालिञ्च *śālinća, as,* m. the creeper Achyranthes Triandra (the leaves of which are used as a vegetable).

S'ālinći, f. a kind of vegetable (= *śaulpha,* apparently somewhat different from the above).

शालीन *śālīna.* See p. 1002, col. 3.

शालु *śālu, us,* m. (according to Uṇādi-s. I. 5. fr. rt. *śṛī,* but in some senses connected with rt. *śal*), a kind of astringent substance; a sort of perfume (commonly called Chor); a frog [cf. *śālura*]; (*u*), n. the root of the water-lily.

S'āluka, am, n. (according to Uṇādi-s. IV. 42. fr. rt. *śal*), the esculent root of the different kinds of Nymphæa or water-lily.

S'āluḍa, as, m., Ved. a frog.

S'ālura, as, m. a frog.

S'ālūka, as, m. a frog; the root of the water-lily (generally neut.); (*am*), n. the root of the water-lily, (see above); the nutmeg (= *jātī-phala*).

S'ālūra, as, m. a frog.

शालोत्तरीय *śālottarīya, as,* m. (for *śālāturīya,* q. v.?), N. of the grammarian Pāṇini, (this word is given by Sabda-k. on the authority of the Trikāṇḍa-śesha; it is said to be derived from *śālā* + *uttarīya,* and to account for this derivation a legend is told that Pāṇini was expelled from the house of his preceptor for his stupidity, and acquired his subsequent scholarship by propitiating Siva.)

शाल्मल *śālmala, as,* m. (said to be fr. rt. *śal* or *śāl*), the silk-cotton tree; the gum or resin of the cotton tree (= *moća-rasa*); one of the Dvīpas or divisions of the continent (= *śālmali* below). — *S'ālmala-dvīpa, as,* m. the S'ālmala-dvīpa.

S'ālmali, is, m. f. the Seemul or silk-cotton tree, Bombax Heptaphyllum, (*kūṭa-śālmali,* a fabulous thorny rod of the cotton tree for torturing the wicked in hell); one of the seven Dvīpas or great divisions of the known continent (so called from the above tree said to grow there; it is surrounded by the sea of ghee or clarified butter); a kind of hell in which the wicked are tormented with the thorns or prickles of the S'ālmali. — *S'ālmali-dvīpa, as,* m. the S'ālmali-dvīpa. — *S'ālmali-pattraka, as,* m. the Saptaććhada tree. — *S'ālmali-stha, as,* m. 'S'ālmali-abiding,' epithet of Garuḍa.

S'ālmalika, as, m. the tree Andersonia Rohitaka; (*am*), n. an inferior kind of S'ālmali tree.

S'ālmalin, ī, m., N. of Garuḍa, the bird and vehicle of Vishṇu; (*inī*), f. the silk-cotton tree.

S'ālmalī, f. = *śālmali* above; N. of a river in the infernal regions (Manu IV. 90); of a hell, (see *śālmali*); of one of the S'aktis of Vishṇu. — *S'ālmalī-kanda, as,* m. the root of the S'ālmali tree. — *S'ālmali-phala, as,* m. a particular plant or tree (= *tejaḥ-phala*). — *S'ālmali-phalaka, am,* n. a smooth board of S'ālmalī wood (used to wash clothes upon). — *S'ālmali-veshṭa* or *śālmali-veshṭaka, as,* m. the gum or resin of the silk-cotton tree.

शाल्व *śālva, as,* m., N. of a country, (also written *salva,* q. v.); a king of the S'ālvas; (*ās*), m. pl., N. of a tribe (inhabiting Bhārata-varsha). — *S'ālva-pati, is,* or *śālva-rāja, as,* or *śālva-rājan, ā,* m. the king of the S'ālvas.

S'ālvaṇa, as, m., N. of a class of herbs (used medicinally for expelling wind).

S'ālveya, ās, m. pl. the inhabitants of Salva.

शाव *śāva, as, ī, am* (fr. *śava*), cadaverous, relating to a dead body, produced by or belonging to a corpse; dead; of a cadaverous or dark yellowish colour, tawny; relating to purification from the defilement caused by contact with a corpse or the death of a relation; (*as*), m. a dark yellowish or tawny colour; the young of any animal, (in this sense probably connected with rt. *śvi,* cf. *śiśu.*) — *S'āvāśauća* (°*va-aś*°), *am,* n. impurity caused by contact with a dead body or by the death of a relation.

S'āvaka, as, m. the young of any animal.

S'āvasāyana, as, m. a proper N.

शावर *śāvara, as, ī, am* (fr. *śavara*), relating to a savage or barbarian, barbarous; low, vile; (*as*), m. fault, offence; sin, wickedness; the Lodh tree, = *lodhra;* (*ī*), f. cowach, Carpopogon Pruriens; a sort of Prākṛit, (one of the five Vibhāshās, said to be that spoken by the S'avaras.) — *S'āvara-bhāshya,* see *śābara-bh*°. — *S'āvara-bhedākhya* (°*da-ākh*°), *am,* n. copper. — *S'āvarotsava* (°*ra-ut*°), *as,* m. a festival observed by savage or barbarous tribes.

शाशदान *śāśadāna.* See under rt. *śad.*

शाश्वत *śāśvata, as, ī, am* (fr. *śaśvat*), eternal, constant, perpetual; all; about to happen, future; (*as*), m., N. of Vyāsa; of S'iva; of a king; of the author of the Nānārtha-kosha; the sun; (*ī*), f. the earth; (*am*), n. heaven, ether; (*am*), ind. constantly, perpetually, eternally.

S'āśvatika, as, ī, am, eternal, constant, perpetual, permanent.

शाश्वसत् *śāśvasat, at, atī, at* (fr. Intens. of rt. *śvas*), Ved. breathing repeatedly, panting, constantly snorting (said of the horses of Indra).

शाष्कुल *śāshkula, as, ī, am* (said to be an anom. form for *śaushkala* fr. *śushkala*), eating flesh or fish.

शाष्कुलिक *śāshkulika, am,* n. (fr. *śashkulī*), a quantity of baked cakes or pastry.

शास् 1. *śās* (connected with rt. *śaṃs*), cl. 2. P. *śāsti* (Ved. and ep. also A. *śāste;* ep. also cl. 1. P. *śāsati;* in some forms *śās* is changed to *śis* and this again to *śish,* e. g. Pres. P. 1st du. *śishvas,* 2nd du. *śishṭhas,* 3rd pl. *śāsati,* Impf. 2nd and 3rd sing. *aśāt,* Impv. 2nd sing. *śādhi,* Ved. *śiśādhi*), *śaśāsa, śāsishyati, aśishat,* (Ved. form *śāstana,* Ṛig-veda X. 52, 1), *śāsitum,* to rule, govern, command, order, direct, control; to enact, decree; to train, instruct, inform, teach (with two acc.); to report, proclaim [cf. rt. *śaṃs*]; to correct, punish, chide; (Ved. A.) to implore, wish, desire [cf. *ā-śās, ā-śaṃs*]: Pass. *śishyate,* to be taught; to learn [cf. *śishyate* under rt. 2. *śish*]: Caus. *śāsayati, -yitum,* Aor. *aśaśāsat,* to correct, punish: Desid. *śiśāsishati:* Intens. *śeśishyate, śāśāsti.*

2. *śās, ās,* m. (connected with rt. *śaṃs*), Ved. one who recites, a reciter, repeater [cf. *uktha-śās*]; a worshipper.

S'āsa, as, m., Ved. order, command, (Sāy. = *śāsana,* Ṛig-veda I. 68, 5); praise, hymn of praise, (Sāy. = *stuti;* in this sense connected with rt. *śaṃs*); N. of a Vedic Ṛishi (having the patronymic Bhāradhvāja, and author of the hymn Ṛig-veda X. 152); epithet of the hymn Ṛig-veda X. 152.

S'āsaka, as, ikā, am, a ruler, governor; a chastiser.

S'āsat, at, atī, at (the nom. m. follows the rule for cl. 3), ruling, regulating, governing, commanding.

S'āsana, as, ī, am, one who instructs, instructing, directing, &c.; (*ī*), f., Ved. an instructress; (*am*), n. the act of governing, ruling, government; an order, edict, enactment, decree, command, direction; the act of instructing, instruction, discipline; a precept; a royal grant, charter (usually a grant of land or of particular privileges, and frequently inscribed on stone or copper); a writing, deed, written contract or agreement; any written book or work of authority, scripture; the control or government of the passions, self-control, devotion. — *S'āsana-dūshaka, as, ikā, am,* disobeying the command of a king. — *S'āsana-pattra, am,* n. 'edict-plate,' a plate of copper or of stone on which an edict or grant is inscribed; a sheet of paper on which an order is written. — *S'āsana-hara, as,* m. a command-bearer, one bearing an edict, a royal messenger. — *S'āsana-hārin, ī, iṇī, i,* bearing commands; (*ī*), m. a messenger, envoy. — *S'āsanātivṛitti* (°*na-at*°), *is,* f. the transgression of a command.

S'āsanīya, as, ā, am, to be governed or directed; to be corrected, deserving punishment, punishable.

S'āsita, as, ā, am, governed, ruled, directed; corrected, punished.

S'āsitavya, as, ā, am, to be governed; to be ordered; to be corrected.

S'āsitṛi, tā, trī, tṛi, ruling, governing; ordering, commanding; one who rules or governs, a governor, commander.

S'āsin, ī, inī, i, ruling, directing, controlling; correcting.

S'āsu, us, m., Ved. a governor, ruler [cf. *śāstṛi*]; a command, (Sāy. = *śāsanam.*)

S'āsti, is, f. governing, ruling, ordering; a command, order; correction, punishment; a punishment inflicted by royal command; a sceptre.

S'āstṛi, tā, trī, tṛi, one who rules or governs or corrects; a ruler, governor, (Sāy. on Ṛig-veda I. 60, 2. *śāsuḥ* = *śāsituḥ,* gen. c. 'of a ruler'); teaching, instructing; (*tā*), m. a ruler, governor, king; a father; a teacher, master, instructor; a Buddha or Jina or the deified teacher of either of these sects. — *S'āstṛi-tva, am,* n. the state of a ruler, &c.; governing, chastising.

S'āstra, am, n. 'an instrument of directing or teaching,' an order, command, rule, precept, institute; religious or scientific treatise, any sacred book or composition of divine or standard authority (applicable even to the Veda, and said to be of fourteen or even eighteen kinds, see under *vidyā;* the word *śāstra* is often found at the end of a comp. after the word denoting the subject of the book, or applied collectively to whole departments of knowledge, e. g. *Vedānta-ś*°, a work on the Vedānta philosophy or the whole body of teaching on that subject; *dharma-ś*°, a law-book or whole body of written laws; *kārya-ś*°, a poetical work or poetry in general; *śilpi-ś*°, works on the mechanical arts; *kāma-ś*°, erotic compositions; *alaṅkāra-ś*°, rhetoric, &c.); a book, treatise, body of teaching (in general), scripture, science. — *S'āstra-kṛit, t,* m. the author of a S'āstra; a writer or author (in general): a Ṛishi or sage (as the author of sacred works). — *S'āstra-kovida, as, ā, am,* skilled in sacred works. — *S'āstra-gaṇḍa, as,* m. a superficial reader of books; a general reader (= *praghaṭā-vid*). — *S'āstra-ćakshus, us,* n. 'the eye of science,' grammar. — *S'āstra-ćāraṇa, as, ā, am,* skilled in the S'āstras, well-versed in sacred works or sciences. — *S'āstra-jña, as, ā, am,* knowing sacred works, acquainted with the S'āstras; knowing books; a mere theorist. — *S'āstrajña-tā,* f. or *śāstrajña-tva, am,* n. knowledge of sacred works, acquaintance with the S'āstras. — *S'āstra-jñāna, am,* n. knowledge of sacred works, knowledge derived from the study of the S'āstras. — *S'āstra-tattva, am,* n. the truth (taught) in sacred works, the truth of the S'āstras. — *S'āstratattva-jña, as, ā, am,* understanding the truth (as taught in) sacred works; (*as*), m. an astronomer, astrologer. — *S'āstra-tas,* ind. according to the S'āstras, according to sacred precept or law. — *S'āstra-darśin, ī, inī, i,* seeing or knowing the S'āstras, skilled in sacred works or sciences. — *S'āstra-dīpikā,* f., N. of a commentary on the Nyāya-sūtras by Pārtha-sārathi. — *S'āstra-dṛishṭa, as, ā, am,* seen in the S'āstras, stated in sacred works or in books treating of any science. — *S'āstra-nindā,* f. reviling or denying the authority of sacred works. — *S'āstra-prasaṅga, as,* m. the subject of the S'āstras; the discussion of sacred works. — *S'āstra-yoni, is,* m. the source of the S'āstras. — *S'āstrayoni-tva, am,* n. the state of being the source of the S'āstras. — *S'āstra-vaktṛi, tā,* m. one who expounds sacred books. — 1. *śāstra-vat,* ind. like the sacred writings, conformably or according to written authority. — 2. *śāstra-vat, ān, atī, at,* having or following sacred institutes, skilled

in sacred writings. — *S'āstra-vid, t, t, t,* knowing the S'āstras, understanding or conversant with the scriptures, skilled in sacred sciences. — *S'āstra-vidhāna, am,* n. or *śāstra-vidhi, is,* m. scripture-precept, sacred ritual, ceremonial injunction. — *S'āstravidhānokta* (°*na-uk*°), *as, ā, am,* prescribed by scriptural precept or sacred injunction. — *S'āstra-vipratishiddha, as, ā, am,* forbidden by the S'āstras, contrary to the scriptures, illegal. — *S'āstra-vipratishedha, as,* m. opposition to the S'āstras, any act contrary to sacred precept or scriptural injunction. — *S'āstra-vimukha, as, ī, am,* disinclined to learning, averse from study. — *S'āstra-viruddha, as, ā, am,* opposed to the S'āstras, contrary to law or religious precept. — *S'āstra-virodha, as,* m. opposition to sacred precept; mutual contradiction of books, incompatibility of different works. — *S'āstra-vyutpatti, is,* f. perfect conversancy with sacred writings. — *S'āstra-śilpin, ī,* m. the country of Kaśmīra; (*inas*), m. pl. the people of Kaśmīra (commonly called Cashmere). — *S'āstra-siddha, as, ā, am,* established by the S'āstras, proved by sacred works. — *S'āstrāćaraṇa* (°*ra-āć*°), *am,* n. the study of the S'āstras; (*as*), m. one versed in the scriptures or well read in sacred works; a student of the Vedas or one whose conduct is regulated by their precepts; a Pandit. — *S'āstrātikrama* (°*ra-at*°), *as,* m. transgressing the S'āstras, violation of sacred precepts. — *S'āstrānanushṭhāna* (°*ra-an*°), *am,* n. non-performance of sacred precept, disregard of the authority of religious books. — *S'āstrānushṭhāna* (°*ra-an*°), *am,* n. observance of the S'āstras, conforming to sacred law or ritual; applying one's self to books. — *S'āstrānushṭhita* (°*ra-an*°), *as, ā, am,* established or authorized by the S'āstras, obeying or following sacred institutes. — *S'āstrānusāra* (°*ra-an*°), *as,* m. conformity to the S'āstras, following sacred ordinances. — *S'āstrābhijña* (°*ra-abh*°), *as, ā, am,* learned in sacred works, versed in the S'āstras. — *S'āstrārtha* (°*ra-ar*°), *as,* m. the object or purport of a book, the meaning of a sacred precept, a precept or direction of the S'āstras or of any particular S'āstra, a scriptural statement or dogma. — *S'āstrokta* (°*ra-uk*°), *as, ā, am,* declared or enjoined by the S'āstras, declared in works of sacred authority, said in a book.

S'āstrita, as, ā, am, treated according to the S'āstras. — *S'āstritārtha* (°*ta-ar*°), *as,* m. a scientifically treated subject.

S'āstrin, ī, iṇī, i, having or following sacred works, versed in the S'āstras, skilled in books; (*ī*), m. a teacher of sacred science; a learned man, one who has studied the S'āstras.

S'āstrīya, as, ā, am, scriptural, authorized by or conformable to sacred precept, agreeable to sacred institutes, legal.

S'āsya, as, ā, am, to be governed or regulated, to be ordained or prescribed by law; to be corrected; punishable, deserving chastisement or punishment, corrigible.

S'ishṭa, śishya, &c. See under 2. *śishṭa,* p. 1009.

शास ***śāsa, as,* m. (fr. rt. 1. *śas*), Ved.** 'destroyer,' epithet of Indra.

शाह ***śāha,* N. of a country (belonging to** Kaśmīra).

S'āhi, is, m., N. of a dynasty.

शि **1. *śi* (closely connected with rt. *śo*),** cl. 5. P. A. *śinoti, śinute* (Ved. also cl. 3. A. *śiśīte*), *śiśāya, śiśye, śeshyati, -te, aśaishīt, aśeshṭa, śetum,* to sharpen, whet; to make sharp or thin, attenuate; to excite; to be sharp; to be attentive: Caus. *śāyayati, -yitum,* Aor. *aśiśayat:* Desid. *śiśishati, -te:* Intens. *śeśīyate, śeśayīti, śeśeti;* [cf. Gr. κί-ω, κί-νυ-μαι, κινέ-ω; Lat. *ci-o, ci-e-o, ci-tu-s, excito, incito;* Lith. *kojas.*]

2. *śi, is,* m. an epithet of Siva; auspiciousness, good fortune; peace, composure, calm.

S'ita, as, ā, am [cf. *śāta,* fr. rt. *śo*], sharpened, whetted; attenuated, thin, emaciated, wasted; declined; weak, feeble. — *S'ita-tā,* f. or *śita-tva, am,* n. sharpness. — *S'ita-dhāra, as, ā, am,* sharp-edged. — *S'ita-śara, as,* m. a sharp arrow. — *S'ita-śarābhita* (°*ra-abh*°), *as, ā, am,* surrounded or encompassed with sharp arrows. — *S'ita-śūka, as,* m. 'sharp-bearded,' barley; wheat. — *S'itāgra* (°*ta-ag*°), *as, ā, am,* sharp-pointed; (*as*), m. a thorn. — *S'itāstra-bhṛit* (°*ta-as*°), *t,* m. bearing sharp weapons. — *S'iteshu* (°*ta-ishu*), *us,* m. a sharp arrow. — *S'itodā,* f. = *śītodā.*

S'itvā, ind. having sharpened, having whetted.

S'iśāna, as, ā, am, Ved. sharpening, making sharp, (Sāy. = *tikshṇī-kurvat.*)

शि **3. *śi,* (in grammar) a technical term** for the case-ending *i,* substituted for *jas* and *śas* in neuters.

शिंशपा ***śiṇśapā* or (according to some)** *śiṇśipā,* f. the tree Dalbergia Sisu; the Aśoka tree.

शिंशुमार ***śiṇśumāra, as,* m., Ved. a por**poise (= *śiśu-māra*).

शिंह् ***śiṇh* = rt. *śingh,* q. v.**

S'iṇhāṇa, śiṇhāṇaka, = *śinghāṇa,* &c.

शिक्कु ***śikku, us, us, u,* idle, lazy, following** no business or profession.

शिक्थ ***śiktha* or *śikthaka, am,* n. bee's** wax, (also written *sikthaka,* q. v.)

शिक्य ***śikya, am, ā,* n. f. (according to** Uṇādi-s. V. 16. fr. *śi* substituted for rt. *sraṇs,* cf. *śić*), a kind of loop or swing made of rope and suspended from either end of a pole or yoke to receive a load; the burden or load so carried; a sort of hanging-shelf suspended by strings; the strings of a balance. — *S'ikyādhāra* (°*yā-ādh*°), *as,* m. 'loop-holder,' the hook or eye at each end of a pole or beam for holding the above looped cord or for holding the strings of a balance.

S'ikyita, as, ā, am, placed or carried in the above loop, suspended in a swing or loop made of cord, &c.

शिक्वन् ***śikvan* (perhaps connected with** *śikya* above), Ved. a rope, cord, (Sāy. *śikvabhiḥ* = *rajjubhiḥ,* Ṛig-veda I. 141, 8.)

शिक्वस् ***śikvas* (connected with rt. 1. *śak*),** Ved. mighty, powerful, able, (Sāy. *śikvasaḥ* = *śaktāḥ,* Ṛig-veda V. 52, 16; *śikvase* = *śaktāya,* Ṛig-veda X. 92, 9.)

शिक्ष् ***śiksh* (properly Desid. of rt. 1. *śak,*** q. v., but regarded by some as a separate rt.), cl. 1. A. *śikshate,* Aor. *aśikshishṭa, śikshitum,* to learn, acquire knowledge; to teach (Ved.); to give (P., Ved., see rt. 1. *śak*): Pass. *śikshyate,* Aor. *aśikshi:* Caus. *śikshayati, -te,* Aor. *aśiśikshat, -ta,* to teach, &c., (see rt. 1. *śak,* p. 985.)

S'ikshaka, as, ā or *ikā, am,* a learner; a teacher, instructor, (in this sense fr. Caus.); one who knows Sikshā or the science of euphony, (see below.)

S'ikshaṇa, am, n. the act of learning, acquiring knowledge; teaching, instruction (fr. Caus.).

S'ikshaṇīya, as, ā, am, to be learnt; to be taught (fr. Caus).

S'ikshat, an, antī, at, Ved. teaching, instructing.

S'ikshamāṇa, as, ā, am, Ved. learning; (*as*), m. a learner, pupil.

S'ikshayitṛi, tā, m. (fr. Caus.), an instructor, teacher.

S'ikshayitvā, ind. having taught, having instructed.

S'ikshā, f. desire of being able to effect anything, wish to prevail (Kirāt. XV. 37); learning, study, the acquisition of knowledge; teaching, instruction, training, discipline; the science which teaches proper pronunciation and especially the laws of euphony peculiar to the Veda, (one of the six Vedāṅgas; see *vedāṅga*); modesty, humility, diffidence; giving, bestowing (Ved., see rt. 1. *śak*); the plant Bignonia Indica. — *S'ikshā-kara, as, ī, am,* instruction-causing, instruction-giving; (*as*), m. a teacher, instructor; epithet of Vyāsa. — *S'ikshā-guru, us,* m. a religious preceptor, teacher. — *S'ikshā-nara, as,* m., Ved. the chief or foremost in liberality; epithet of Indra, (Sāy. = *dānasya netā.*) — *S'ikshā-śakti, is,* f. 'power of learning,' dexterity, skill. — *S'ikshā-sūtra, am,* n., N. of a section in the Kātantra treating of the pronunciation of letters.

S'ikshāṇa, as, ā, am, learning, acquiring knowledge.

S'ikshita, as, ā, am, learnt, studied; instructed, taught (with acc., e. g. *śikshito nṛityam,* instructed in dancing); disciplined, exercised, trained, tamed, tame; docile; skilful, clever, conversant; modest, diffident. — *S'ikshitākshara* (°*ta-ak*°), *as,* m. one who is taught letters or literature, a pupil, scholar. — *S'ikshitāyudha* (°*ta-āy*°), *as, ā, am,* skilled in weapons.

S'ikshitavya, as, ā, am, to be learnt; to be instructed or taught.

S'ikshitvā, ind. having learnt; having instructed.

S'ikshin, ī, iṇī, i, learning; instructing.

S'ikshu, us, us, u, desirous of learning, one who wishes to learn.

S'ikshya, as, ā, am, to be learnt; to be trained or taught, teachable.

S'ikshyamāṇa, as, ā, am, being learnt; being taught; (*as*), m. a pupil.

शिख ***śikha, as,* m., Ved., N. of a serpent** priest; [cf. *anu-śikha.*]

S'ikhaka, as, m. (according to S'abda-k. = *lekhaka*), a writer, scribe.

शिखण्ड ***śikhaṇḍa, as,* m. (connected with** *śikhā,* q. v.), a tuft or lock of hair left on the crown or sides of the head at tonsure; any crest or plume or tuft; the tail of a peacock.

S'ikhaṇḍaka, as, m. a tuft or lock of hair left on the crown of the head at tonsure; three or five locks left on the side of the head (especially in men of the military class, = *kāka-paksha*); a curl or ringlet; any crest or tuft; a peacock's tail, (in this sense *am,* n. according to S'abda-k.)

S'ikhaṇḍika, as, m. a cock; (*ā*), f. a tuft or lock of hair on the crown of the head.

S'ikhaṇḍita, am, n. a kind of metre.

S'ikhaṇḍin, ī, inī, i, crested, tufted; (*ī*), m. a peacock; a peacock's tail; a cock; an arrow; a kind of yellow jasmine; the plant Abrus Precatorius; N. of Vishṇu; of a Ṛishi or Muni (one of the seven stars of the Great Bear, cf. *ćitra-śikhaṇḍin*); N. of a son of Drupada (enemy of Bhīshma and born as a female); of a mountain; (*inī*), f. a pea-hen; a kind of jasmine (= *yūthikā*); the shrub Abrus Precatorius; N. of the daughter of Drupada (afterwards changed to a male, see above); N. of two Apsarases (daughters of Kaśyapa and regarded as the authoresses of Ṛig-veda IX. 104).

S'ikhāṇḍaka, as, m. a tuft or lock of hair on the top or side of the head (= *śikhaṇḍaka*).

शिखर ***śikhara.*** See p. 1005, col. 1.

शिखलोहित ***śikhalohita, as,* m. a plant** (commonly called *kukura-muḍā*).

शिखा ***śikhā,* f. (according to Uṇādi-s. V.** 24. fr. rt. 1. *śi;* probably connected with rt. 1. *śi*), a sharp end, point, spike, peak, pinnacle, projection, top, summit, end or point (in general); the end or point of a garment; a crest, top-knot, tuft, plume, lock of hair on the crown of the head; a peacock's crest or comb; a pointed flame, flame (in general); the point or tip of the foot; a ray of light; a fibrous root, root (in general); a branch which takes root, any branch; the head or chief of anything, principal thing, acme; a kind of metre; a particular plant (= *lāṅgalikī*); the fever or excitement of love; [cf. Hib. *sigh,* 'a hill.'] — *S'ikhā-kanda, am,* n. a kind of onion or turnip (= *griñjana*). — *S'ikhā-jaṭa, as, ā, am,* one who wears a lock of hair in a knot on the top of the head. — *S'ikhā-taru, us,* m. 'flame-tree,' a lamp-stand, candlestick. — *S'ikhā-dāman, a,* n. a garland at the top of the head. — *S'ikhā-dhara, as, ā, am,* having a sharp end or point, pointed, crested, having a top-knot; (*as*), m.

a peacock; epithet of a particular Jaina or Buddhist deified saint (= *mañju-ghosha*). – *S'ikhādhara-ja*, 'peacock-produced,' a peacock's feather. – *S'ikhā-dhāra, as,* m. 'crest-wearer,' a peacock. – *S'ikhā-maṇi, is,* m. a crest-gem, jewel worn on the head. – *S'ikhā-mūla, am,* n. 'tuft-root,' any root having a tuft of leaves; a carrot; a turnip. – 1. *śikhā-vat,* ind. like a crest. – 2. *śikhā-vat, ān, atī, at,* having a point, pointed, wearing a crest, crested; possessing flame, flaming; (*ān*), m. epithet of fire; a lamp; the personified descending node; a particular plant or tree (= *ćitraka*); (*atī*), f. a kind of plant, cock's comb; another plant (= *mūrvā*). – *S'ikhā-vara, as,* m. the jack fruit tree, Artocarpus Integrifolia (= *panasa*). – *S'ikhā-vala, as, ā, am,* having a point, pointed, having a crest, crested; (*as*), m. a peacock; (*ā*), f. a kind of plant, cock's comb, Celosia Cristata. – *S'ikhā-vṛiksha, as,* m. 'flame-tree,' a lamp-stand, candlestick. – *S'ikhā-vṛiddhi, is,* f. 'crest-interest,' a kind of usurious interest increasing daily, (see *vṛiddhy-ājīva*.) – *S'ikhā-sūtra, am,* n. the lock of hair on the head and the sacred thread (regarded as the distinguishing marks of the Brāhmanical caste).

S'ikhara, as, am, m. n. point, peak, top, summit, end, pinnacle, spire, turret; the peak or summit of a mountain; the top of a tree; the edge or point of a sword; erection of the hair of the body, bristling of the hair; the armpit; a particular position of the fingers or hands; a ruby-like gem (of a bright red colour said to resemble ripe pomegranate seed); the bud of the Arabian jasmine; N. of a weapon; (*ā*), f. a plant from the fibres of which bow-strings are made, Sanseviera Roxburghiana (= *mūrvā*). – *S'ikhara-nićaya, as,* m. a collection of mountain peaks. – *S'ikhara-vāsinī,* f. 'dwelling on a peak (of the Himālaya),' epithet of Durgā.

S'ikharin, ī, iṇī, i, pointed, peaked, crested, tufted; resembling the buds of the Arabian jasmine; (*ī*), m. a mountain; a hill-fort, stronghold; a tree; the plant Achyranthes Aspera (= *apāmārga*); the lapwing; (*iṇī*), f. an eminent or excellent woman, a kind of Atyashṭi metre, four times ⏑ – – – – – ⏑ ⏑ ⏑ ⏑ ⏑ – – ⏑ ⏑ ⏑ –; a line of hair extending across the navel; a dish of curds and sugar with spices; a kind of vine; the plant Sanseviera (= *mūrvā*); Arabian jasmine; N. of various other plants (= *vandāka*; = *kunduruka*; = *yāvanāla*). – *S'ikhari-sama, as, ā, am,* equal to a mountain, mountain-like.

S'ikhālu, us, m. a peacock's crest; cock's comb, Celosia Cristata.

S'ikhin, ī, inī, i, pointed, crested, peaked, having a tuft or lock of hair on the top of the head; proud; (*ī*), m. a peacock; a cock; an arrow; a tree; fire; a symbolical expression for the number three (from the three fires); a lamp; a bull; a horse; a mountain; a Brāhman; a religious mendicant; epithet of Ketu, the personified descending node; a particular tree (= *ćitraka*); various other plants, = *aja-loman*; = *methikā*; = *sitāvara*; (*inī*), f. a pea-hen; cock's comb, Celosia Cristata. – *S'ikhi-kaṇṭha* or *śikhi-grīva, am,* n. blue vitriol or sulphate of copper (said to be so called because coloured like a peacock's neck). – *S'ikhi-tīrtha, am,* n., N. of a Tīrtha. – *S'ikhi-dhvaja, as,* m. 'fire-marked,' smoke; 'peacock-marked,' epithet of Kārttikeya [cf. *śikhi-vāhana*]. – *S'ikhidhvaja-tīrtha, am,* n., N. of a Tīrtha. – *S'ikhi-piććha* or *śikhi-puććha, am,* n. a peacock's tail. – *S'ikhi-priya, as,* m. 'peacock-loved,' a tree (= *laghu-badara*). – *S'ikhi-maṇḍala, as,* m. Cratæva Roxburghii (= *varuṇa*). – *S'ikhi-modā,* f. 'peacock's joy,' a plant (= *aja-modā*). – *S'ikhi-yūpa, as,* m. an antelope (= *śrī-kārin*). – *S'ikhi-vardhaka, as,* m. 'peacock-nourisher,' a pumpkin, gourd. – *S'ikhi-vāsas,* N. of a mythical mountain, (Vishṇu-Purāṇa II. 2.) – *S'ikhi-vāhana, as,* m. 'having a peacock for his vehicle,' epithet of Kārttikeya, (this god being represented riding on a peacock.) – *S'ikhi-vrata, am,* n. a particular religious observance. – *S'ikhi-śikhā,* f. a peacock's crest; 'fire-peak,' a flame. – *S'ikhi-śekhara, am,* n. a peacock's crest.

शिग्रु **śigru, us,** m. (said to be fr. rt. 1. *śi*), a kind of tree, Hyperanthera Moringa (the root of which is used like horse-radish, see *śobhāñjana*); a pot-herb in general; (*avas*), m. pl., N. of a people (Ved.). – *S'igru-ja, as, ā, am,* growing on or produced by the Moringa; (*am*), n. the seed of the Moringa. – *S'igru-mūla, am,* n. the pungent root of the Moringa. – *S'igru-vīja, am,* n. the seed of the Moringa.

S'igruka, as, m. = *śigru*, a particular plant or pot-herb, (Manu VI. 14.)

शिङ्ख् **śiṅkh,** cl. 1. P. *śiṅkhati,* &c., to go, move.

शिङ्गाम्बिका **śiṅgāmbikā,** f. a proper N.

शिङ्घ् **śiṅgh** (sometimes written *śiṅh,* q. v.), cl. 1. P. *śiṅghati, śiśiṅgha, śiṅghitum,* to perceive by the nose, smell; [cf. *upa-śiṅgh*.]

S'iṅghāṇa, as, m. (also written *śiṅhāṇa, siṅhāṇa*), froth, foam; phlegm; a kind of sauce or gruel (= *piććhila?*); the sperm of an alligator, = *nakra-retas*; (*am*), n. the mucus of the nose; rust of iron; a glass vessel (= *kāća-pātra*).

S'iṅghāṇaka, as, m. phlegm; (*as, am*), m. n. the mucus of the nose.

S'iṅghita, as, ā, am, perceived by the nose, smelled.

S'iṅghin, ī, inī, i, smelling; [cf. *siṅghinī*.]

शिच् **śić, k,** f. (= *śikya,* q. v.), the string or cord of a pole or yoke for carrying burdens.

शिजार **śijāra, as,** m. a proper N.

शिञ्ज् **śiñj,** cl. 2. A. *śiṅkte* (according to Vopa-deva also cl. 1. 10. A. *śiñjate, śiñjayate*), *śiśiñje, śiñjitum,* to tinkle, rattle, jingle; to snort, roar, bellow (Ved.); to whisper (Ved.).

S'iñja, as, ā, m. f. tinkle, jingle, a tinkling or jingling sound, (especially) the tinkling sound of silver ornaments on the ancles or wrist, rattle, rattling sound; (*ā*), f. a bow-string.

S'iñjañjikā, f. a chain worn round the loins.

S'iñjat, an, atī, at, tinkling, jingling, sounding. – *S'iñjad-valaya-subhaga, as, ā, am,* pleasant with tinkling bracelets or zones.

S'iñjāna, as, ā, am, tinkling.

S'iñjāra, as, ā, am, Ved. sounding, uttering praise, (Sāy. = *śabdayat, stuvat,* Ṛig-veda VIII. 5, 25.)

S'iñjita, as, ā, am, tinkled, tinkling; (*am*), n. tinkling, rattling; the tinkling of metallic ornaments.

S'iñjin, ī, inī, i, tinkling, making a tinkling sound; (*inī*), f. a bow-string; tinkling rings worn round the toes or feet.

शिट् **śiṭ** (also written *siṭ*), cl. 1. P. *śeṭati,* &c., to value little, disregard, despise, treat with disrespect.

शिण्डाकी **śiṇḍākī,** f. a particular edible substance made with rice and mustard and said to possess stomachic properties.

शित् 2. **śit, t, t, t,** (in grammar) having *ś* as an indicatory letter.

शित **śita, as, ā, am** (fr. rt. 1. *śi* or rt. *śo*), sharpened, &c. See under rt. 1. *śi.*

शितद्रु **śita-dru, us,** f. = *śata-dru,* the river Sutlej.

शितामन् **śitāman, a,** n. (probably connected with *śita* or *śiti* fr. rt. 1. *śi*), Ved. a particular part of a sacrificial victim, (according to Yāska, the fore-foot; according to others, the shoulder-blade, the liver, &c. See Nirukta IV. 3.)

शिति **śiti, is, ī, i** (according to Uṇādi-s. IV. 121. fr. rt. *śat*; according to others fr. rt. 1. *śi*), white [cf. *sita*]; black, dark-blue; (*is*), m. the Bhojpattra or birch tree (= *bhūrja*). – *S'iti-kaṇṭha, as, ā, am,* having a white throat; having a black throat, dark-necked [cf. *nīla-kaṇṭha*]; (*as*), m. an epithet of Siva (= *śrī-kaṇṭha*); a gallinule; a peacock. – *S'itikaṇṭha-dīkshita, as,* m. a proper N. (= *śrī-kaṇṭha-dīkshita*). – *S'iti-ćāra, as,* m. a kind of pot-herb (apparently Marsilea Dentata). – *S'iti-ććhada, as,* m. 'white-feathered,' a goose; [cf. *sita-ććhada*.] – *S'iti-paksha, as,* m. 'white-winged,' a goose; [cf. *sita-paksha*.] – *S'iti-pād, pāt, padī* or *pāt, pat,* Ved. having white feet, white-footed; black-footed. – *S'iti-pṛishṭha, as, ā, am,* Ved. white-backed, having a white back; (*as*), m., N. of a serpent-priest (fabled to have acted as Maitrāvaruṇa at a sacrifice). – *S'iti-ratna, am,* n. 'blue-gem,' a sapphire. – *S'iti-sāraka, as,* m. 'having black essence,' a sort of ebony (= *tindu,* q. v.; this plant yields a strong black resin).

शिथिर **śithira, as, ā, am** (fr. rt. *śrath*), Ved. = *śithila,* relaxed, loose, &c.; outstretched, extended, (Sāy. = *dānārtham prasārita,* Ṛig-veda VII. 45, 2); (*am*), n. anything relaxed or undone (as a bond, fetter, &c.).

S'ithila, as, ā, am (according to Uṇādi-s. I. 54. fr. *ślath* for rt. *śrath*), loose, loosened, slackened, relaxed, untied, unfastened, undone, lax, flaccid, flabby, not rigid or compact; dishevelled (as hair); dissolved; decayed; languid, inert, weak, unnerved, feeble; ineffective, unenergetic; not strict, not carefully or strictly observed, loosely performed; loosely retained or possessed, abandoned, shaken off; (*am*), n. a loose fastening; looseness, laxity, slowness; a particular kind of separation or combination of the terms or members of a logical series. – *S'ithila-tā,* f. or *śithila-tva, am,* n. looseness, laxity, relaxedness, relaxation; the being unfastened, a state of dissolution, want of energy, languor. – *S'ithila-prayatna, as, ā, am,* (one) whose efforts are relaxed. – *S'ithila-bala, as, ā, am,* relaxed in strength, weakened, relaxed. – *S'ithila-vasu, us, us, u,* having impaired wealth; shining with diminished rays. – *S'ithila-śakti, is, is, i,* impaired in strength or power. – *S'ithilī-karaṇa, am,* n. the act of loosening, unfastening; impairing, weakening, reducing. – *S'ithilī-kṛi,* cl. 8. P. A. *-karoti, -kurute, -kartum,* to make loose, loosen, unfasten; to relax, slacken; to make languid, weaken, enfeeble, impair; to remit, dismiss, give up, abandon. – *S'ithilī-kṛita, as, ā, am,* made loose, loosened, unfastened, unbound, slackened; let loose; impaired, weakened, reduced. – *S'ithilī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to become loosened or slackened, be relaxed, to slacken.

S'ithilaya, Nom. P. *śithilayati, -yitum,* to loosen, make loose, relax.

S'ithilita, as, ā, am, loosed, let go; relaxed, loosened; dissolved, made soft.

शिनि **śini, is,** m. (according to Uṇādi-s. IV. 51. fr. rt. 1. *śi*), N. of a son of Sumitra; of a descendant of Garga (a chief of the Kshatriya tribe); a man belonging to a particular class of Kshatriyas; (*ayas*), m. pl., N. of a class of Kshatriyas; [cf. *śainya*.] – *S'ini-bāhu,* N. of a river. – *S'ini-naptṛi, tā,* m. 'grandson of S'ini,' N. of Sātyaki (one of the Pāṇḍu chiefs).

शिपविष्ट **śipa-vishṭa** for *śipi-vishṭa* below.

शिपाटक **śipāṭaka, as,** m., N. of a minister.

शिपि **śipi, is,** m. (perhaps connected with rt. 1. *śi*), a ray of light; (*is*), f. skin, leather. – *S'ipi-vishṭa, as, ā, am,* one whose rays are displayed, pervaded by rays; bald-headed (= *khalati*); leprous; (*as*), m. epithet of Vishṇu; of S'iva; a bald man; a man naturally without prepuce; a leper; [cf. *śipa-vishṭa, śivipishṭa*.]

शिप्र **śipra, as,** m., N. of a lake on the high land of the Himālaya; (*am*), n., Ved. a cheek, jaw, (*ayaḥ-śipra, as, ā, am,* iron-jawed, having

jaws of iron; having an iron visor); the chin; the nose; a visor or helmet; (*e*), n. du. the two jaws; (*ā*), f. a helmet, head-dress, turban; a visor, (Sāy. *śiprā = ushṇīsha-mayī*); N. of a river issuing from the Sipra lake. – *Śipra-vat, ān, atī, at,* Ved. having large or handsome jaws, (Sāy. = *śobhana-hanu,* Ṛig-veda VI. 17, 2); having a handsome chin, handsome-chinned; [cf. *su-śipra.*]

Śipraka, as, m., N. of the first king of the Āndhras.

Śiprin, ī, iṇī, i, Ved. having a (beautiful) cheek or nose, handsome; having a handsome chin (said of Indra); (*iṇī*), f. = *śipra;* (according to modern scholars) a draught imbibed by the mouth or jaws. – *Śipriṇī-vat, ān,* m., Ved. epithet of Indra (= *śipra-vat*).

शिफ *śipha, as,* m. (said to be fr. rt. 1. *śi*), = *śiphā* below, which is the more usual form; (*ā*), f. a fibrous root or root in general; the root of a water-lily; a lash or stroke with a whip; spikenard (= *māṅsikā*); turmeric; a sort of dill or fennel (= *śata-pushpā*); a mother; a river; a particular river (Ved.). – *Śiphā-kanda, as, am,* m. n. the root of a water-lily. – *Śiphā-dhara, as,* m. 'possessing a fibrous root,' a branch. – *Śiphā-ruha, as,* m. 'root-growing,' the Indian fig-tree; [cf. *nyag-rodha.*]

Śiphāka, as, m. the root of a water-lily.

शिबि *śibi, is,* m., N. of a Vedic Ṛishi (having the patronymic Auśīnara and author of Ṛig-veda X. 179, 1; cf. *śiri*).

शिमिक *śimika,* N. of a district in Kaśmīra.

शिमी *śimī,* f., Ved. power, strength, (Sāy. = *śakti,* Ṛig-veda I. 151, 1); a sacrificial rite, ceremony (= *karma,* Naigh. II. 7). – *Śimī-vat, ān, atī, at,* Ved. possessed of power, full of energy or strength, strong, vigorous, energetic; granting desires, (according to Sāy. on Ṛig-veda I. 155, 2. *śimīvatoḥ = ishṭa-pradānādi-karmavatoḥ* or *pra-haraṇādi-karmavatoḥ.*)

शिमृडी *śimṛiḍī,* f. a kind of shrub (= *balyā*).

शिम्ब *śimba, as,* m. (said to be fr. rt. 1. *śi*), a sort of large shrub, = *ćakra-mardaka;* (*ā*), f. a pod, legume, (also written *śimbā.*)

Śimbala, am, n., Ved. the flower of the Śalmali tree, (Sāy. = *śalmali-kusuma,* Ṛig-veda III. 53, 22.)

Śimbi, is, f. a pod, legume [cf. *śimbī*]; a kind of grass (= *erakā*). – *Śimbi-parṇī* or *śimbi-par-ṇikā,* f. a sort of kidney-bean, Phaseolus Trilobus (= *mudga-parṇī*).

Śimbika, as, m. a sort of pulse or kidney-bean, = *krishṇa-mudga;* (*ā*), f. a pod, legume.

Śimbī, f. a pod, legume; a sort of kidney-bean; a kind of plant (= *kapi-kaććhu*).

शिम्बाता *śimbātā,* m. du., Ved. mentioned in Naigh. III. 6. together with *śata-rā* and *śāta-pantā* among the *sukha-nāmāni,* see Ṛig-veda X. 105, 5; [cf. *śātapantā.*]

शिम्यु *śimyu, us, us, u,* Ved. arousing, exciting, (Sāy. = *bodhamāna,* Ṛig-veda VII. 18, 5); (*us*), m. an evil demon, Rākshasa, (according to Sāy. = *śamayitṛi = badha-kārin,* 'a destroyer,' Ṛig-veda I. 100, 18.)

शिर् *śir, ir, īr, ir* (fr. rt. *śṝ,* cf. *gir* fr. rt. 1. *gṝ*), hurting, injuring, wounding; [cf. *śaśīśa-śiśu-śih,* Kirāt. XV. 5.]

शिर *śira.* See col. 2.

शिरस् *śiras, as,* n. (originally *śaras* = *ka-ras;* according to Uṇādi-s. IV. 193. fr. rt. *śri*), the head; the skull; the top of a tree; the head or top of anything, highest part, (*jānu-śiras,* the knee-pan); highest point, pinnacle, acme; the fore part, front; the van of an army; chief, principal; [cf. Zend *sara, sāranh;* Gr. κάρα, κάρ, κάρη-νο-ν, κρανίο-ν, κέρας; Lat. *cere-bru-m, cer-vix, cra-nium,* perhaps *calva;* Goth. *hvair-n-ei, haurn;* Old Germ. *hirni, horn;* Angl. Sax. *hærnes;* Lith. *karczei, szerai;* Hib. *ceann.*] – *Śiraḥ-kapālin, ī,* m. an ascetic or religious mendicant who carries about a human skull (as a symbol of abandoning all worldly desires). – *Śiraḥ-pīḍā,* f. 'head-pain,' head-ache. – *Śiraḥ-praṇāma, as,* m. bowing or bending the head. – *Śiraḥ-prāvaraṇa, am,* n. 'head-covering,' a head-dress, turban. – *Śiraḥ-phala, as,* m. 'having fruit on the top,' the cocoa-nut tree. – *Śi-raḥ-śūla, am,* n. head-ache, sharp pain in the head. – *Śiraḥ-śreṇi, is,* m. f. a line of heads, number of heads. – *Śiraḥ-stha, as, ā, am,* being on the head. – *Śiraḥ-snāta, as, ā, am,* one who has bathed his head. – *Śiraś-ćheda, as,* m. or *śiraś-ćhedana, am,* n. cutting off the head, decapitation. – *Śirasi-ja, as,* m. 'head-produced,' the hair of the head. – *Śirasija-pāśa, as,* m. a tuft or quantity of hair. – *Śirasi-ruh, ṭ,* or *śirasi-ruha, as,* m. 'head-growing,' the hair of the head. – *Śiras-tas,* ind. from the head. – *Śiras-tāpin, ī,* m. an elephant. – *Śiras-tra* or *śiras-trāṇa, am,* n. 'head-protector,' a helmet; a cap, turban, head-dress. – *Śiras-stha, as, ā, am,* being on the head, being on the summit, at the top, &c.; (*as*), m. a chief, leader. – *Śiro-gṛiha, am,* n. top room, a room on the top of the house, upper chamber, a turret. – *Śiro-graha, as,* m. 'head-seizure,' disease or affection of the head. – *Śiro-grīva, am,* n. the head and neck. – *Śiro-dharā,* f. or *śiro-dhi, is,* m. 'head-supporting,' the neck. – *Śiro-bhū-shaṇa, am,* n. an ornament for the head. – *Śiro-maṇi, is,* m. 'crest-jewel,' a gem worn in a head-ornament or any jewel worn on the head; a title of respect conferred on Pandits; N. of the author of the Dīdhiti commentary (so called after its author Raghunātha-śiromaṇi-bhaṭṭāćārya). – *Śiro-mar-man, ā,* m. a hog. – *Śiro-mālin, ī,* m. 'garlanded with skulls,' epithet of Śiva. – *Śiro-ratna, am,* n. 'crest-gem,' a jewel worn on the head. – *Śiro-rujā,* f. 'head-pain,' any pain or ache in the head; a kind of tree (= *sapta-parṇa,* the leaves of which are used as a remedy for head-ache). – *Śiro-ruh, ṭ,* or *śiro-ruha, as,* m. 'head-growing,' the hair of the head, hair. – *Śiro-roga, as,* m. 'head-sickness,' any pain or disease of the head. – *Śiro-'rti* (°*ras-ar*°), *is,* f. 'head-pain,' pain in the head, head-ache, &c. – *Śiro-vartin, ī, inī, i,* being at the head, being on the top or summit; (*ī*), m. a chief, any one at the head of affairs, the general of an army. – *Śiro-valli,* f. the crest or comb of a peacock, (said to be also read *śiro-vandi.*) – *Śiro-vṛitta, am,* n. pepper. – *Śirovṛitta-phala, as,* m. a kind of Achyranthes Aspera (= *raktāpāmārga*). – *Śiro-veshṭa, as,* m. or *śiro-veshṭana, am,* n. 'head-cincture,' 'head-covering,' a head-dress, turban, cap. – *Śiro-'sthi* (°*ras-as*°), *i,* n. 'head-bone,' the skull. – *Śiro-hārin, ī,* m. epithet of Śiva.

Śira, as, m. the head, (according to some *am,* n.); the root of the pepper plant, (according to some *am,* n.); a bed, couch (= *śayyā*); a large serpent. – *Śira-ja, as,* m. 'head-produced,' the hair of the head.

Śiraska, as, ā, am, belonging to the head, being on the head; (*am*), n. a helmet; a cap, turban, &c.; (*ā*), f. a palanquin.

Śirasya, as, ā, am, belonging to the head, being on the head; (*as*), m. clean or unentangled hair (= *śīrshaṇya*).

शिरा *śirā,* f. (probably another form of *śilā,* col. 3), any tubular vessel of the body, a nerve, tendon, fibre, gut, vein, blood-vessel, artery (= *dhamanī*). – *Śirā-pattra, as,* m. the elephant or wood-apple, Feronia Elephantum (= *kapittha*); a kind of tree (= *hintāla*). – *Śirā-vṛitta, am,* n. lead (= *sīsaka*).

Śirāla, as, ā, am, veiny, tendinous, sinewy, skinny, full of tendons or veins; (*am*), n. the acid fruit of the Averrhoa Carambola (= *karma-ranga*).

Śirālaka, as, m. the plant Vitis Quadrangularis (= *asthi-bhanga*).

शिरि *śiri, is,* m. (according to Uṇādi-s. IV. 142. fr. rt. *śṝ*), a murderer, killer; a sword; an arrow; a locust.

Śiriṇā, f., Ved. night, (Sāy. *śīryate 'syām bhū-tānīti śiriṇā rātriḥ,* Ṛig-veda II. 10, 3.)

Śirīsha, as, m. a kind of tree, Acacia Sirisa; (*am*), n. the flower of this tree. – *Śirīsha-pat-trikā,* f. a white kind of the plant Kiṇihī, q. v.

शिरिम्बिठ *śirimbiṭha, as,* m., N. of a Vedic Ṛishi (having the patronymic Bhāradvāja and author of the hymn Ṛig-veda X. 155).

शिल् *śil* (also written *sil*), cl. 6. P. *śilati,* &c., to glean.

Śila, as, am, m. n. gleaning, gathering stalks or ears of corn, (according to Kullūka on Manu X. 112. *śila = aneka-dhānyonnayana,* i. e. gleaning more than one ear of corn at a time, opposed to *uńćha = ekaika-dhānyādi-gudakoććayana.*) – *Śi-lońćha* (°*la-uń*°), *as,* m. gleaning ears of corn; following irregular occupation. – *Śilońćha-vṛitti, is,* f. subsistence by gleaning; unusual or irregular occupation.

शिला *śilā,* f. (probably connected with rt. 1. *śi* or rt. *śo*), a stone, rock; a grindstone or any flat stone on which substances are ground; the lower timber of a door; a beam or stone placed across the top of a pillar, the top or capital of a column; a vein, tendon, (for *śirā,* q. v.); red arsenic; camphor; [cf. Lat. *silex;* Hib. *clach, cloch.*] – *Śila-garbha-ja, as,* m. (*śila* for *śilā*), a particular plant (= *pāshāṇa-bhedana*). – *Śilā-karṇī,* f. the olibanum tree, Boswellia Thurifera. – *Śilā-kuṭṭaka, as,* m. a stone-cutter's chisel or hatchet. – *Śilā-kusuma, am,* n. benzoin or storax, (see *śilā-ja.*) – *Śilā-ghana, as, ā, am,* firm or hard as a stone or rock. – *Śilā-ja, as, ā, am,* 'rock-born,' produced in a mountain or rock, fossil, mineral; (*am*), n. a kind of resin or bitumen; benzoin, storax or styrax; petroleum; any fossil production; iron. – *Śilā-jatu, u,* n. 'stone-lac,' bitumen; red chalk. – *Śilā-jit, t,* f. 'rock-conquering,' bitumen. – *Śi-lāñjanī* (°*lā-añ*°), f. a particular plant or shrub (= *kālāñjanī*). – *Śilāṭaka* (°*lā-aṭ*°), *as,* m. a room on the top of a house (= *aṭṭa*); a hole; a fence, enclosure. – *Śilā-tala, am,* n. the surface of a rock or stone. – *Śilātmaja* (°*lā-āt*°), *am,* n. 'rock-born,' iron. – *Śilātmikā* (°*lā-āt*°), f. a crucible. – *Śilā-tvać, k,* f. = *śilā-valkā.* – *Śilā-dadru, us,* m. 'rock-eruption,' bitumen. – *Śilā-dhātu, us,* m. 'rock-mineral,' chalk; red chalk; a white fossil substance; an aluminous earth of a white or yellowish colour (considered to be a sort of chalk). – *Śilā-paṭṭa, as,* m. a flat stone for grinding condiments &c.; a slab used as a seat, a rocky seat. – *Śilā-paṭṭaka, as,* m. a rocky seat. – *Śilā-putra* or *śilā-putraka, as,* m. (*putra* being used as a diminutive), a roller for grinding condiments &c., a small flat stone for pounding or grinding. – *Śilā-pushpa, am,* n. 'rock-flower,' storax or benzoin. – *Śilā-pesha, as,* m. grinding with a stone. – *Śilā-pratikṛiti, is,* f. an image or statue of stone. – *Śilā-phalaka, am,* n. a layer or table of rock, a stone slab. – *Śilā-bhava, am,* n. 'rock-produced,' storax or benzoin. – *Śilā-bheda, as,* m. the plant Plectranthus Scutellarioides (= *pāshāṇa-bheda*); a stone-cutter's chisel. – *Śilā-maya, as, ī, am,* made of stone, rocky, stony. – *Śilārambhā* (°*lā-ār*°), f. the wild plantain (= *kāshṭha-kadalī*). – *Śilā-rasa, as,* m. 'rock-exudation,' olibanum, benzoin, incense. – *Śilā-valkala, as, am,* m. n. or *śilā-valkā,* f. 'rock-bark,' a kind of moss or lichen (especially a kind used as a medicinal substance and said to be of cooling and lithonthriptic properties; it is commonly called Silābak). – *Śilā-vitāna, as, am,* m. n. a covering or expanse of stones, i. e. a shower of stones. – *Śilā-vṛishṭi, is,* f. 'stone-rain,' hail.

— *S'ilā-veśman, a,* n. 'rock-abode,' a cavern, grotto, rocky recess. — *S'ilā-vyādhi, is,* m. 'rock-disease,' bitumen. — *S'ilā-śita, as, ā, am,* sharpened on a grindstone. — *S'ilāsana* (°*lā-as*° or -*ās*°), *am,* n. a stone bench or seat; benzoin or storax. — *S'ilā-sāra, am,* n. 'rock-essence,' iron. — *S'ilāhva* (°*lā-āh*°), *am,* n. 'stone-named,' bitumen, red chalk. — *S'ilī-bhūta, as, ā, am,* converted into a rock, made hard. — *S'iloććaya* (°*lā-uć*°), *as,* m. 'rock-accumulation,' a mountain; a high mountain. — *S'ilottha* (°*lā-ut*°), *as, ā, am,* growing upon rocks, produced from rocks or stone; (*am*), n. benzoin, storax. — *S'ilodbhava* (°*lā-ud*°), *as, ā, am,* produced from stone or on rock; (*am*), n. a superior sort of sandal-wood (either the white or yellowish sort); benzoin. — *S'iloraska* (°*lā-ur*°), *as, ā, am,* rock-chested, having a chest as hard as a rock (said of the Himālaya mountain). — *S'ilaukas* (°*lā-ok*°), *ās,* m. 'dwelling in rocks,' an epithet of Garuḍa.

S'ili, is, f. the lower timber of a door; (*is*), m. the birch tree (= *bhūrja-pattra*).

S'ilī, f. the lower timber of a door; the stone or beam at the top of a pillar; a small earth-worm; a spike, dart; an arrow. — *S'ilī-mukha, as,* m. an arrow; a bee; a fool, blockhead; war.

S'ileya, as, ā, am, coming from rock; like a stone or rock, as hard as a rock, rocky, stony; (*am*), n. benzoin; bitumen.

शिलाद *śilāda, as,* m. a proper N.

शिलालिन् *śilālin, ī,* or *śilāli, is,* m., N. of the supposed author of certain Naṭa-sūtras or rules for actors.

शिलिन्द *śilinda, as,* m. a kind of fish; [cf. *śilīndhra.*]

शिलीन्ध्र *śilīndhra, am,* n. a mushroom, fungus; the flower of the plantain tree; hail, = *tri-puṭa;* (*as*), m. a sort of tree; a kind of fish, = *ćitra-phalaka;* (*ī*), f. earth, clay; a small earth-worm; a sort of bird.

S'ilīndhraka, am, n. a mushroom (especially one growing out of cow-dung); a fungus.

शिलीपद *śilīpada, as,* m. (= *ślīpada,* q.v.), enlarged or swelled leg, elephantiasis.

शिलूष *śilūsha, as,* m. a proper N., (said to have been an early teacher of the art of acting; cf. *śailūsha.*)

शिलोञ्छ *śiloñćha.* See under *śila,* p. 1006.

शिल्गु *śilgu, us,* m. = *sukha* (Naigh. III. 6).

शिल्प *śilpa, am,* n. (according to Uṇādi-s. III. 28. fr. rt. *śil*), an art, any manual or mechanical or fine art, (sixty-four such arts, sometimes called *vāhya-kalā,* 'external or practical arts,' are enumerated, e. g. carpentering, architecture, jewellery, farriery, acting, dancing, music, medicine, poetry, &c.; and sixty-four *abhyantara-kalā,* 'secret arts,' e. g. kissing, embracing, and various other arts of coquetry); skill in any art, ingenuity, contrivance, skill (in general); any act, work (enumerated among the *karma-nāmāni* in Naigh. II. 1); ceremonial act, rite, ceremony, (in this sense apparently also *as,* m.); form, shape (enumerated among the *rūpa-nāmāni* in Naigh. III. 7, cf. *su-śilpa*); a particular kind of S'astra or hymn (of a highly artificial character); creation, procreation; a sort of spoon or ladle used at sacrifices for throwing the clarified butter into the fire; (*as*), m., N. of a teacher; (*ī*), f. a female artisan or mechanic (regarded by S'āktas as one of the eight Akulas). — *S'ilpa-kara* = *śilpa-kāra.* — *S'ilpa-karman, a,* n. or *śilpa-kriyā,* f. manual labour, handicraft. — *S'ilpa-kāra, as,* or *śilpa-kārin, ī,* m. an artisan, workman, mechanic. — *S'ilpa-kāraka, as, ikā, am,* practising any mechanical art, versed in an art; (*as*), m. an artisan. — *S'ilpa-vidyā,* f. the science of mechanics, mechanical knowledge, skill in art, mechanical or manual skill. — *S'ilpa-śāla, am, ā,* n. f. a workshop, workroom, manufactory. — *S'ilpa-śāstra, am,* n. a book on any mechanical or fine art (as architecture &c.), a scientific treatise; the whole collection of treatises on mechanical arts, mechanics.

S'ilpaka, am, n. a sort of drama, one exhibiting magical and mystical rites.

S'ilpika, as, ā or *ī, am,* manual, mechanical; (*am*), n. any handicraft or mechanical art; a sort of drama, = *śilpaka;* (*ā*), f. = *śilpinī,* q. v.

S'ilpin, ī, inī, i, belonging or relating to any mechanical art, mechanical; (*ī*), m. an artificer, artist, artisan; (*inī*), f. a kind of herb or grass (called Lahānasipī in Hindī; it is used medicinally, and described as sweet, cooling, and bearing seeds of tonic and restorative properties; it is otherwise described as a drug, = *kola-dala*). — *S'ilpi-śāla, am, ā,* n. f. a workshop, a manufactory. — *S'ilpi-śāstra* = *śilpa-śāstra,* q. v.

शिल्हन *śilhana.* See *śihlana.*

शिव *śiva, as, ā, am* (according to Uṇādi-s. I. 153. fr. rt. 1. *śī;* more probably to be connected with rt. *śvi* and *śavas,* see *śiśvi*), auspicious, propitious, prosperous, happy, fortunate, lucky, increasing, thriving, right; (*as*), m., N. of the third god of the Hindū Tri-mūrti, (in the later mythology regarded as 'the destroyer,' and with Brahmā, 'the creator,' and Vishṇu, 'the preserver,' constituting the well known Hindū triad of divine manifestations; although the name S'iva is not found applied to any god in the Veda, the worship of the destroying and reproducing principle under this name was rapidly developed in the Purāṇas and epic poems, and became very general in later times, the worshippers of S'iva or S'aivas assigning to him the first place in the triad and by identifying him with the principles of creation and reproduction as well as that of destruction, constituting him the one Supreme Being who is supposed to comprehend all the powers and forces of nature and whose formidable character makes him the first object of propitiation and adoration; in the S'iva-Purāṇa he is addressed as Brahmā, Vishṇu, Indra, Varuṇa, the Sun, Moon, Earth, Fire, Water, Air, Ether, &c., while even in the Vishṇu and other Purāṇas not specially devoted to his praise, he is mentioned with the greatest reverence and awe; according to one view the name S'iva belonged originally to the principal god of the aboriginal tribes of India, and being subsequently adopted together with the Liṅga or symbol of reproduction into the Pantheon of the Āryans, was then identified with their own deity Rudra, who occupies a conspicuous position in the Veda as god of storms; but according to a more likely supposition the adjective *śiva,* 'auspicious,' being at first only used as an euphemistic epithet to propitiate the lord of tempests, passed afterwards into his name, and was ultimately adopted as the principal name of the god of destruction, [see *rudra*]; according to Vishṇu-Purāṇa I. 8. there are eight principal manifestations of S'iva, viz. Rudra, Bhava, S'arva, Iśāna, Paśu-pati, Bhīma, Ugra, Mahā-deva, which again are visibly represented under eight Tanus or material forms, viz. the Sun, Water, Earth, Air, Fire, Ether, the officiating Brahman, and the Moon, S'iva being supposed to uphold the universe by means of these forms; as presiding over reproduction, which follows destruction, his symbol is the Liṅga or Phallus, under which form he is generally worshipped at the present day; as god of justice or punishment, which character he shares with the gods Yama and Varuṇa, he is represented as riding on a white bull, the god Dharma, it is said, having taken this form and requested S'iva to accept him as his vehicle; his own colour is sometimes depicted as black in his character of destroyer of the world, when he is called Kāla or Time; again, one of his representations is as Ardha-nārī, 'half-female,' the other half being male to symbolize the unity of the generative principle, his name being then Ardha-nārīśa, 'the half-female lord;' he has sometimes five faces, whence his name Pāñćānana; he has also three eyes, one of which is in his forehead, and which are thought to denote his view of the three divisions of time, past, present, and future, while a moon's crescent, round or above the central eye, marks the measure of time by months, a serpent round his neck the measure of time by years, and a second necklace of skulls with numerous other serpents about his person, the perpetual revolution of ages, and the successive extinction and generation of the races of mankind: his hair is thickly matted together, and gathered above his forehead into a coil, so as to project like a horn; on the top of it he bears the Ganges, the rush of which river in its descent from heaven he intercepted by his head that the earth might not be crushed by the weight of the falling stream; his throat is dark-blue from the stain of the deadly poison which would have destroyed the world had it not been swallowed by him on its production at the churning of the ocean by the gods for the nectar of immortality: he is sometimes represented clothed in a deer-skin, sometimes in a tiger-skin, or he appears sitting on a tiger-skin or holding a deer in one of his hands; in explanation of this a legend is told that S'iva, having once visited a forest in the form of a religious mendicant, the wives of the Ṛishis residing there fell in love with his great beauty, which the Ṛishis perceiving resented; in order, therefore, to overpower him, they first dug a pit, and by magical arts caused a tiger to rush out of it, which he slew, and taking its skin wore it as a garment; they next caused a deer to spring out upon him, which he took up in his left hand and ever afterwards retained there; they then produced a red-hot iron, but this too he took up and kept in his hand as a weapon: sometimes, again, he appears wearing an elephant's skin which belonged to an Asura named Gaya, who acquired such power that he conquered the gods and would have destroyed the Munis had they not fled to Benares and taken refuge in a temple of S'iva, who then destroyed the Asura and, ripping up his body, stripped off the hide which he afterwards cast over his shoulders for a cloak: S'iva holds a *triśūla* or three-pronged trident [also called Pināka] in his hand to denote, as some think, his combination of the three attributes of Creator, Destroyer, and Regenerator; his other weapons are a bow called Ajakava or Ajagava, a thunderbolt, an axe, a kind of staff with transverse pieces surmounted by a skull called Khaṭvāṅga, and another nondescript weapon called Khiṅkira; he also carries a kind of rattle or drum, shaped like an hour-glass, called Ḍamaru, and a Pāśa or noose for binding incorrigible offenders: his attendants or servants are called Pramatha; they are sometimes regarded as demons or supernatural beings of various kinds, and form a complete host; some of his more personal attendants or chamberlains have special names, such as Nandi or Nandin, Bhṛiṅgin, Taṇḍu, the latter being the original teacher of dancing &c., whence S'iva is called Naṭeśvara, 'the lord of dancers,' and is himself described as *nāṭya-priya,* fond of dancing: his principal wife Durgā, otherwise called Pārvatī, Umā, Gaurī, Bhavānī, Satī, &c., is the chief object of worship with the S'āktas and Tāntrikas, see *śakti, śākta, tantra:* his sons are Gaṇeśa and Kārttikeya: he destroyed several Asuras or demons, such as Pura, Tripura, Andhaka, Ruru; he also scorched the god of love, Kāma-deva, to ashes by a glance from his central eye, that deity having attempted to inflame him with passion for Pārvatī whilst he was engaged in severe penance; he is said to have cut off one of the heads of the god Brahmā, that god having originally possessed five heads, one of which is fabled to have addressed S'iva on a particular occasion in a disrespectful manner, cf. *brahma-mūrdha-bhṛit;* he also decapitated Daksha and replaced his head by that of a ram, because that sage, who was his father-in-law, omitted to invite him and his wife Satī to a great sacrifice at which all the other gods were present, see *dakshādhvara-dhvaṅsa-krit;* in the exercise of his function of Universal Destroyer he

destroys, at the end of every Kalpa, not only all created beings, but even Brahmā, Vishṇu, and the other gods, whose bones and skulls he wears as garlands; moreover, at the end of one of the early Kalpas he is fabled to have burnt them up by a flash from his central eye, and afterwards to have rubbed their ashes upon his body, whence the use of ashes is considered of great importance in his worship, while the use of the Rudrāksha berries or beads originated, it is said, from the legend that Śiva, on his way to destroy the three cities, called Tri-pura, let fall some tears of rage which became converted into these beads: his residence is Kailāsa, one of the loftiest northern peaks of the Himālaya, which is also the paradise of Kuvera: he has strictly no incarnations like those of Vishṇu, though Vīra-bhadra and the eight Bhairavas are sometimes regarded as forms of him, sometimes as his sons, see *vīra-bhadra, bhairava;* he is especially worshipped at Benares and has even more names than Vishṇu, one thousand and eight being specified in the sixty-ninth chapter of the Śiva-Purāṇa and in the seventeenth chapter of the Anuśāsana-parvan of the Mahā-bhārata, some of the most common being Mahā-deva, Śambhu, Śaṅkara, Īśa, Īśvara, Maheśvara, Hara, Rudra]; the phallic emblem of Śiva, the male genital organ, penis; a god (= *deva*, according to Śabda-k.); an auspicious planetary conjunction; the twentieth of the astronomical periods called Yogas, (see *yoga*); epithet of a particular month; the Veda; final emancipation (= *moksha*); a pillar or post to which cattle are tied; a kind of drug and perfume (= *bāluka* or *vāluka*); a particular plant or drug (= *puṇḍarīka*); the black Dhustūra or thorn-apple; bdellium; quicksilver; N. of a scribe; (*au*), m. du. Śiva and his wife; (*ās*), m. pl., N. of a class of deities; (*ā*), f. the wife of Śiva (Durgā, Pārvatī, &c.); final emancipation (= *mukti*); N. of the wife of Aṅgiras; of the mother of the twenty-second Jina; of a river; a jackal; the Śamī tree; yellow Myrobalan (= *harītakī*); Emblic Myrobalan (= *āmalakī*); the tree Flacourtia Cataphracta (= *tāmalakī*); Dūrvā grass; turmeric; a kind of yellow pigment, = *go-roćanā;* (*am*), n. bliss, prosperity, happiness, well-being, auspiciousness, pleasure; final emancipation or beatitude; water; rock-salt; sea-salt; white or refined borax. — *Śiva-kara, as, ī, am*, causing happiness or prosperity, making happy, auspicious, propitious; (*as*), m. (with Jainas) one of the twenty-four Arhats of the past Ut-sarpiṇī. — *Śiva-kavaća, am*, n. 'Śiva's amulet,' N. of a chapter in the Skanda-Purāṇa. — *Śiva-kāñćī*, f., N. of a city (said to have been founded by Śaṅkara; cf. *vishṇu-kāñćī*). — *Śiva-kānti-tīrtha, am*, n., N. of a Tīrtha. — *Śiva-kāmadughā*, f., N. of a river. — *Śiva-kāriṇī*, f., N. of a goddess. — *Śiva-kiṅkara, as*, m. a proper N. — *Śiva-kīrtana, as*, m. 'Śiva-praiser,' epithet of Bhṛiṅgi or Bhṛiṅgarīṭa, one of Śiva's attendants; N. of Kṛishṇa or Vishṇu; (*am*), n. the act of praising or celebrating Śiva. — *Śiva-kuṇḍa*, N. of a place. — *Śiva-kosha, as*, m., N. of a dictionary of synonyms of trees and medicinal plants by Śiva-datta. — *Śiva-gaṅgā-tīrtha, am*, n., N. of a Tīrtha. — *Śiva-gaṇa, as*, m. a proper N. — *Śivagaṇa-pura, am*, n., N. of a town. — *Śiva-gati, is, is, i*, having a prosperous course, prosperous, auspicious, happy; worshipping Śiva; (*is*), m. one of the twenty-four Arhats of the past Ut-sarpiṇī (with Jainas). — *Śiva-gītā*, f. 'Śiva's song,' N. of a part of the Padma-Purāṇa (propounding the doctrines of the Śaivas; it is regarded as a Vedānta treatise, and attributed to Veda-vyāsa). — *Śiva-guru, us*, m., N. of Śaṅkarāćārya's father. — *Śiva-gharma-ja, as*, m. 'born from the perspiration of Śiva,' epithet of the planet Mars. — *Śivaṅ-kara, as, ī, am*, causing happiness or prosperity, auspicious, propitious. — *Śiva-ćakra, am*, n. epithet of a particular mystical circle. — *Śiva-ćaturdaśī*, f. the fourteenth day of the dark half of the month Māgha kept as a festival in honour of Śiva. — *Śivaćaturdaśī-vrata, am*, n. a particular religious observance kept on the above-mentioned day. — *Śiva-jña, as, ā, am*, knowing what is fortunate or propitious, worshipping Śiva; (*ā*), f. a female devotee of the Śaiva sect. — *Śiva-jñāna, am*, n. knowledge of what is fortunate or propitious; a book giving rules for ascertaining auspicious moments or lucky and unlucky seasons. — *Śiva-tattva-viveka, as*, m., N. of a work by Apyaya-dīkshita. — *Śiva-tantra, am*, n., N. of a Tantra work. — *Śiva-tama, as, ā, am*, most prosperous, very fortunate. — *Śiva-tara, as, ā, am*, more auspicious or propitious, very prosperous or fortunate; very complacent. — *Śiva-tāti, is, is, i* (Pāṇini IV. 4, 143, 144), causing good fortune, conferring happiness, propitious; (*is*), f. propitiousness, benevolence, auspiciousness. — *Śiva-tātika, as, ā, am*, = *śiva-tāti* above. — *Śiva-tīrtha, am*, n., N. of a Tīrtha. — *Śiva-datta, as, ā, am*, given by Śiva; presented to Śiva; (*as*), m., N. of the author of the Śiva-kosha; of a scribe; (*am*), n. the discus of Vishṇu. — *Śiva-dāru, u*, n. the tree Pinus Deodaru (= *deva-dāru*). — *Śiva-dāsa, as*, m. 'Śiva's servant,' N. of the author of the Jātaka-muktāvalī; of the reputed author of the Kathārṇava. — *Śiva-dāsa-deva, as*, m., N. of a poet. — *Śiva-dūtikā*, f., N. of one of the Mātṛis attending on Śiva. — *Śiva-dūtī*, f. 'Śiva's messenger,' epithet of Durgā; of a Yoginī. — *Śiva-dūtī-tantra, am*, n., N. of a Tantra work. — *Śiva-dṛishṭi, is*, f., N. of a work by Somānanda-nātha. — *Śiva-druma, as*, m. 'Śiva's tree,' the Vilva, (commonly called Bel.) — *Śiva-dvishṭā*, f. 'hated by Śiva,' the Ketaka tree, (see *ketaka*.) — *Śiva-dhanur-veda, as*, m., N. of a work ascribed to Vyāsa. — *Śiva-dharma* and *śiva-dharmottara* (°*ma-ut*°), N. of two works. — *Śiva-dharmopa-purāṇa* (°*ma-up*°), *am*, n., N. of an Upa-Purāṇa. — *Śiva-dhātu, us*, m. 'Śiva's essence,' quicksilver; 'Śiva's mineral,' milk-stone, opal or chalcedony, (according to Śabda-k. = *go-danta*.) — *Śiva-nābhi, is*, m. 'Śiva's navel,' a particular form of Śiva-liṅga, (see *liṅga*.) — *Śiva-nārāyaṇa, as*, m., N. of a god; of a modern author. — *Śiva-pura, am*, n. or *śiva-purī*, 'Śiva's city,' N. of the city Benares (especially sacred to Śiva). — *Śiva-purāṇa, am*, n., N. of one of the eighteen Purāṇas (devoted to the praise of Śiva; it is thought by some to be identical with the Vāyu-Purāṇa). — *Śiva-pūjā*, f. worship or adoration of Śiva. — *Śiva-prādur-bhāva, as*, m. the manifestation of Śiva. — *Śiva-priya, as, ā, am*, dear to or esteemed by Śiva; (*as*), m. the tree Sesbana Grandiflora (= *vaka*); the thorn-apple (= *dhustūra*); crystal; (*ā*), f. the goddess Durgā; (*am*), n. the seeds of the Rudrāksha or Elæocarpus. — *Śiva-bhakta, as*, m. a worshipper of Śiva, a Śaiva. — *Śiva-bhakti-siddhi, is*, f. 'performance of the worship of Śiva,' N. of a devotional work; [cf. *śiva-śakti-siddhi*.] — *Śiva-bhaṭṭa, as*, m. a proper N. — *Śiva-mallaka, as*, m. the Arjuna tree; (*ikā*), f. the tree Sesbana Grandiflora (= *vasuka*). — *Śiva-mallī*, f. the Sesbana Grandiflora. — *Śiva-māhātmya-khaṇḍa, as*, m., N. of a book of the Skanda-Purāṇa. — *Śiva-rasa, as*, m. the water of boiled rice or pulse three days old (undergoing spontaneous fermentation). — *Śiva-rahasya, am*, n. 'secret doctrine of Śiva,' N. of a part of the Skanda-Purāṇa; of a compilation from the Tantras on the divinity and worship of Śiva. — *Śiva-rāja-dhānī*, f. 'Śiva's capital,' N. of the city Kāśī or Benares (especially sacred to Śiva). — *Śiva-rātri, is*, f. 'Śiva's night,' N. of a celebrated and very popular festival in honour of Śiva (kept on the fourteenth of the dark half of the month Māgha or January–February; a rigorous fast and extraordinary ceremonies are observed during the day and night, and Śiva is worshipped under the type of the Liṅga; cf. *śiva-ćaturdaśī*). — *Śivarātri-māhātmya, am*, n. the greatness or glory of the Śiva-rātri festival. — *Śiva-rāma, as*, m., N. of a preceptor; of the author of the Kṛitya-ćintāmaṇi, the Śrāddha-ćintāmaṇi, the Su-bodhinī, and a commentary on the Karma-pradīpa. — *Śiva-rāma-gira, as*, m. a proper N. — *Śiva-rūpa, am*, n. the form or image of Śiva; (*as, ā, am*), having the form of Śiva. — *Śiva-liṅga, am*, n. Śiva's genital organ or Śiva worshipped in the form of a phallus; a temple or spot dedicated to the worship of the Liṅga, (see *liṅga*.) — *Śiva-liṅgin, ī*, m. a worshipper of the Liṅga or one who carries this symbol on his person. — *Śiva-loka, as*, m. the world or paradise of Śiva, Kailāsa. — *Śiva-vallabha, as, ā, am*, loved or esteemed by Śiva; (*as*), m. the mango tree; gigantic swallow-wort; (*ā*), f. the goddess Pārvatī; the Indian white rose (= *śata-pattrī*). — *Śiva-vallikā*, f. a particular plant (= *liṅginī*). — *Śiva-vallī*, f. a particular plant (= *liṅginī*); a particular thorny tree (= *śrī-vallī*). — *Śiva-vāhana, as*, m. 'Śiva's vehicle,' a bull. — *Śiva-vīja, am*, n. 'Śiva's semen,' quicksilver. — *Śiva-śakti, is*, f. attachment or devotion to Śiva; (*is*), m. a proper N. — *Śiva-śakti-siddhi, is*, f., N. of a work by Harsha, (also called *śiva-bhakti-siddhi*.) — *Śiva-śarman, ā*, m., N. of a priest. — *Śiva-śāsana, am*, n. 'Śiva's ordinance,' N. of a law-book. — *Śiva-śekhara, as*, m. Śiva's crest; Śiva's head; the plant Sesbana Grandiflora; the thorn-apple; the moon. — *Śiva-saṃhitā*, f., N. of a short treatise on the duties of a Yogin. — *Śiva-saṅkalpa, as*, m. 'having an auspicious resolve,' N. of a hymn (forming part of the thirty-fourth book of the Vājasaneyi-saṃhitā; cf. Manu XI. 250). — *Śiva-saṅkalpopanishad* (°*pa-up*°), *t*, f., N. of an Upanishad. — *Śiva-sarvasva, am*, n., N. of a work. — *Śiva-sahasra-nāman, a*, n., N. of a description of one thousand epithets illustrating the attributes of Śiva. — *Śiva-sāyujya, am*, n. absorption into or identification with Śiva, final emancipation. — *Śiva-sundarī*, f. epithet of Durgā. — *Śiva-sūtra, am*, n., N. of the aphorisms of the Śaiva philosophy (attributed to the god Śiva); N. of the fourteen Sūtras with which Pāṇini opens his grammar (said to have been communicated to him by Śiva). — *Śivasūtra-vimarśinī*, f., N. of a commentary on the philosophical Śiva-sūtras, (also called *śiva-sūtra-vivṛiti*); of a commentary on the fourteen grammatical aphorisms of Śiva (treated as symbolizing the dogmas of the Vedānta). — *Śiva-skandha, as*, m., N. of a king. — *Śiva-sva, am*, n. 'Śiva's property,' anything that has been offered to Śiva. — *Śiva-svāmin, ī*, m., N. of a poet; of an author. — *Śivāksha* (°*va-ak*°), *am*, n. the seed of the Elæocarpus, (see *rudrāksha*.) — *Śivākhya* (°*va-ākh*°), *as, ā, am*, called happy, termed lucky. — *Śivāṭikā* (°*va-aṭ*°?), f. a kind of grass (= *vanśa-pattrī*). — *Śivātmaka* (°*va-āt*°), *as, ikā, am*, consisting of the essence of Śiva; (*am*), n. rock-salt. — *Śivādeśaka* (°*va-ād*°), *as*, m. a fortune-teller. — *Śivānanda* (°*va-ān*°), *as*, m. 'Śiva's joy,' N. of a scribe. — *Śivāpīḍa* (°*va* or °*vā-āp*°), *as*, m. the chaplet of Śiva or Durgā; Sesbana Grandiflora (= *vaka*). — 1. *śivāpriya* (°*va-ap*° or °*vā-ap*°), *as, ā, am*, disliked by Śiva or by Durgā. — 2. *śivā-priya, as, ā, am*, beloved by Durgā; (*as*), m. a goat. — *Śivā-phalā*, f. the Śamī tree. — *Śivā-bali, is*, m. an offering to Durgā made at night and consisting chiefly of flesh. — *Śivārāti* (°*va* or °*vā-ar*°), *is*, m. an enemy of Śiva or Durgā; 'jackal's enemy,' a dog. — *Śivā-ruta, am*, n. the howling of a jackal. — *Śivārćana-ćandrikā* (°*va-ar*°), f., N. of a work. — *Śivālaya* (°*va-āl*°), *as*, m. the residence of Śiva, Śiva's abode; red Tulasī or basil; (*am*), n. any temple or shrine dedicated to Śiva (generally containing a Liṅga); a cemetery, place where dead bodies are burnt or buried; N. of a place. — *Śivā-smṛiti, is*, f. 'Durgā-memorial,' the plant Sesbana Ægyptiaca (= *jayantī*). — *Śivāhlāda* (°*va-āh*°), *as*, m. 'Śiva's joy,' the tree Sesbana Grandiflora. — *Śivāhva* (°*va-āh*°), *as, ā, am*, called or named after Śiva; (*ā*), f. a species of creeper (= *rudra-jaṭā*). — *Śivetara* (°*va-it*°), *as, ā, am*, 'other than auspicious,' inauspicious, unhappy, unlucky. — *Śiveshṭa* (°*va-ish*°), *as, ā, am*, loved by Śiva; (*as*), m. Sesbana Grandiflora; (*ā*), f. Dūrvā grass. — *Śivopanishad* (°*va-up*°), *t*, f., N. of an Upanishad (supposed to have been the work on which the Śiva-

sūtras were founded).—S'ivopapurāṇa (°va-up°), am, n., N. of an Upa-Purāṇa.

S'ivaka, as, m. a pillar or post to which cattle are tethered or to which cows are tied (when milked); a scratching-post (for cattle to rub against).

S'ivānī, f. the wife of Śiva (i.e. Durgā); the plant Sesbana Ægyptiaca (=jayantī; or, according to others, Celtis Orientalis).

S'ivālu, us, m. a jackal.

S'ivīya, Nom. P. śivīyati, -yitum, to treat any one (acc.) like Śiva.

शिवि *śivi, is,* m. a beast of prey, noxious animal; the birch tree (=bhūrja); N. of a king (son of Uśīnara; the story of his rescuing Agni in the form of a pigeon from Indra in the form of a hawk by the offering of an equal portion of his own flesh, weighed in a balance, is told in the Vahni-Purāṇa and Mahā-bhārata, see below); N. of a country; (ayas), m. pl., N. of a people or race. —S'ivi-ćarita or śivi-ćaritra, am, n. 'the story of Śivi,' N. of an episode of the Mahā-bhārata; see Vana-parvan 13275–13300; the same story of the hawk and the pigeon is told of Uśīnara in Vana-parvan 10560–10596.

शिविका *śivikā,* f. a palanquin, palkee, litter; a bier; a stage erected for exhibitions; a proper N. —S'ivikā-dāna, am, n. the gift of a litter, &c.; N. of a chapter of the Vahni-Purāṇa.

S'ivī-ratha, as, m. a palanquin, litter.

शिविपिष्ट *śivipishṭa* for *śipi-vishṭa, as,* m. epithet of Śiva, &c. See śipi, p. 1005.

शिविर *śivira, am,* n. (said in Uṇādi-s. I. 54. to be fr. rt. 1. śi), a camp; a royal camp, royal residence; an intrenchment for the protection of an army; a sort of grain; (as), m., N. of a tribe (?).

शिशयिषा *śiśayishā,* f. (fr. Desid. of rt. 1. śī), desire to lie down, wish to sleep, drowsiness, sleepiness.

S'iśayishu, us, us, u, wishing to lie down, sleepy, drowsy.

शिशान *śiśāna.* See under rt. 1. śi, p. 1004.

शिशिर *śiśira, as, ā, am* (according to Uṇādi-s. I. 54. fr. rt. śaś; probably connected with rt. śrī or rt. śo), cool, chilly, cold, frigid, freezing; (as), m., N. of the seventh month of the year (according to one reckoning); N. of a mountain; of a teacher of the Ṛig-veda (a pupil or descendant of Śākalya Veda-mitra); (as, am), m. n. hoar frost, dew, coolness, cold; the cool or dewy season (comprising two months, Māgha and Phālguna, or from about the middle of January to that of March, see ṛitu). —S'iśira-kāla, as, m. the dewy season. —S'iśira-ghna, as, ī, am, destroying frost; (as), m. epithet of Agni or fire. —S'iśira-tara, as, ā, am, more cool, very refreshing. —S'iśira-mathita, as, ā, am, pinched by cold. —S'iśirartu (°ra-ṛitu), us, m. the dewy season. —S'iśirānśu (°ra-an°), us, m. 'having cold rays,' the moon. —S'iśirānśa-tva, am, n. the state of having cold rays. —S'iśirī-bhū, cl. 1. P. -bhavati, &c., to become cool. —S'iśiroshṇa-varsha (°ra-ush°), ās, f. pl. the dewy, hot, and rainy seasons.

शिशु *śiśu, us,* m. (a reduplicated form of 1. śu for rt. śvi; according to Uṇādi-s. I. 21. fr. rt. śo; Ved. śiśvaḥ = śiśavaḥ, śiśvā = śiśanā), a child, infant; the young of any animal (as a calf, puppy, &c.); a boy under eight years of age; a lad under sixteen; a pupil, scholar; N. of a descendant of Aṅgiras (author of Ṛig-veda IX. 112). —S'iśu-kāla, as, m. childhood. —S'iśu-krandа, as, m. or śiśu-krandana, am, n. the weeping of a child or infant. —S'iśu-krandīya, as, m., scil. grantha, a book treating of infantile complaints or (perhaps) a book suitable for naughty children, (Pāṇ. IV. 3, 88.) —S'iśu-gandhā, f. double jasmine. —S'iśu-ćāndrāyaṇa, am, n. the lunar penance of children, (eating four mouthfuls at sunrise and four mouthfuls at sunset for a month, Manu XI. 219.) —S'iśu-tva, am, n. or śiśu-tā, f. childhood, boyhood, the period up to eight years of age; pupilage, the period before sixteen. —S'iśu-deśya, as, ā, am, being in the place of a child, not far from or almost a child. —S'iśu-nāga, as, m. a young elephant; a kind of Rākshasa or demon; N. of a king of Magadhā (the founder of a dynasty). —S'iśu-pāla, as, m. 'child-cherisher,' N. of the king of the Cedis inhabiting a country in central India, probably the same as Bundelkhand, (see ćedi; he was son of Dama-ghosha, and is also called Su-nītha; his impiety in opposing the worship of Kṛishṇa is described in the Sabhā-parvan of the Mahā-bhārata; when Yudhi-shṭhira was about to perform a Rājasūya sacrifice, numerous princes attended, and Bhīshma proposed that especial honour should be paid to Kṛishṇa, who was also present, but Śiśu-pāla objected, and after denouncing Kṛishṇa as a contemptible person challenged him to fight, whereupon Kṛishṇa struck off his head with his discus; the Vishṇu-Purāṇa identifies this impious monarch with the demons Hiraṇya-kaśipu and Rāvaṇa; his death forms the subject of Māgha's celebrated poem called Śiśupāla-vadha.) —S'iśupālaka, as, ikā, am, protecting or cherishing children; (as), m., N. of a king (=śiśu-pāla); the plant Nauclea Cordifolia. —S'iśupāla-badha or śiśupāla-vadha, as, m. 'the slaying of Śiśu-pāla,' N. of a part of the Mahā-bhārata (see below) and of an epic poem by Māgha on the subject of Śiśu-pāla's death by the hand of Kṛishṇa. —S'iśupāla-badha-parvan, a, n., N. of a section of the Mahā-bhārata (contained in the Sabhā-parvan 1418–1627, see above). —S'iśupāla-han, ā, m. 'destroyer of Śiśu-pāla,' an epithet of Kṛishṇa. —S'iśu-bhāva, as, m. the state of childhood, infancy. —S'iśu-mat, ān, atī, at, Ved. infantine, childish, (according to Sāy. on Ṛig-veda I. 140, 10. śiśumatīr = śaiśavavatīr jvālāḥ.) —S'iśu-māra, as, m. 'child-killing,' the Gangetic porpoise, Delphinus Gangeticus; 'the heavenly porpoise,' a form of Vishṇu (described as a collection of the stars and planets); N. or a form of Vishṇu. —S'iśumāra-śiras, as, n. the dolphin's head, a part of the heavens studded with stars, the north-east point. —S'iśu-vāhaka or śiśu-vāhyaka, as, m. 'child-carrier,' a wild goat. —S'iśu-hatyā, f. child-murder.

S'iśuka, as, m. a child; the young of any animal; a porpoise; a fish resembling a porpoise; a tree.

S'iśūla, as, m., Ved. a child or a young animal, (Sāy. = śiśu.)

S'iśvan in sam-śiśvan, q. v.; (according to Sāy. on Ṛig-veda I. 65, 5. śiśvā may either = tanū-kṛitaḥ, 'attenuated,' as if fr. rt. śo, or = śiśunā, inst. c. of śiśu.)

S'iśvāyai in Ṛig-veda X. 95, 13 = śive, i. e. kalyāṇe samupasthite sati (according to Sāy.).

S'iśvi, is, is, i, swelling, increasing, thriving, &c., in su-śiśvi, q. v.

शिश्न *śiśna, as,* m. (according to Yāska fr. rt. śnath; according to others fr. rt. śaś), the male generative organ, (also am, n. in Ved.); (am), n., Ved. a tail; thread steeped in rice-water, (said by Sāy. to be fr. rt. snā, Ṛig-veda I. 105, 8.) —S'iśna-deva, as, m. 'having the generative organ for a god' or 'sporting with that organ,' a lustful or unchaste man, (Sāy. śiśnena dīvyanti krīḍanti iti śiśna-devāḥ abrahmaćaryāḥ ity arthaḥ); a tailed or priapic demon. —S'iśnodara-parāyaṇa (°na-ud°), as, ā, am, addicted to lust and gluttony.

शिश्रियाण *śiśriyāṇa, as, ā, am* (fr. rt. śri), Ved. seeking refuge, taking refuge.

शिश्विदान *śiśvidāna, as, ā, am* (according to Uṇādi-s. II. 93. fr. rt. śvit, 'to be white,' with substitution of d for t and elision of the desiderative affix s), 'being pure,' innocent, virtuous (=śukla-karman); guilty, sinful, wicked (=kṛishṇa-karman according to some).

शिष 1. *śish,* cl. 1. P. śeshati, śiśesha, śekshyati, aśikshat, śeshṭum, to hurt, injure, kill.

शिष 2. *śish,* cl. 7. P. śinashṭi, śiśesha, śekshyati, aśishat, śeshṭum, to leave, leave remaining; to distinguish from others, individualize; (according to some also) cl. 1. P. śeshati, &c., to leave a residue, allow to remain, spare: Pass. śishyate, (for śishyate, Pass. of rt. 1. śās, see p. 1003), to be left remaining, remain: Caus. (or cl. 10) śeshayati, -yitum, Aor. aśīśishat, to cause to remain, leave, allow to remain, spare: Desid. śikshati: Intens. śeśishyate, śeśeshṭi; [cf. Lat. quæso, quæro, quæstor, perhaps cura; Goth. qvisteins, qvistjan, fra-qvisteins, fra-qvistjan, fraqvistnan, us-qvistjan (based on a noun qvist = śishṭi, in the sense of 'leaving, abandoning'), us-haista.]

1. śishṭa, as, ā, am, left, remaining, residual, anything that remains or is left. —1. śishṭa-tā, f. or śishṭa-tva, am, n. the being left, the being residual.

शिष्ट 2. *śishṭa, as, ā, am* (fr. rt. 1. śās), ordered, commanded; disciplined, well regulated, educated, trained; tamed, obedient, docile; orderly, correct, learned, wise, good; select, (perhaps referrible to 1. śishṭa); eminent, excellent, superior, principal, chief; (as), m. a chief; a courtier, counsellor. —2. śishṭa-tā, f. or śishṭa-tva, am, n. docility; good behaviour, urbanity, civility. —S'ishṭa-sabhā, f. an assembly of chiefs, council of state. —S'ishṭa-sabhāćāra (°bhā-āć°), as, m. history or tradition of eminent persons. —S'ishṭa-sammata, as, ā, am, approved or loved by the learned, (Manu III. 39.) —S'ishṭāćaraṇa (°ṭa-āć°), am, n. the conduct or procedure of the virtuous, practice of the good, gentlemanly behaviour. —S'ishṭāćāra (°ṭa-āć°), as, m. the practice or traditional usages of the virtuous; (as, ā, am), well-behaved; the approved conduct of the wise and good, good manners, gentlemanly conduct, proper behaviour. —S'ishṭāćāra-viruddha, as, ā, am, opposed to the practice of the virtuous. —S'ishṭāćārāviruddha (°ra-av°), as, ā, am, not opposed to the practice of the virtuous.

S'ishṭi, is, f. ruling, governing, commanding; an order, command; correction, punishment, chastisement.

S'ishṭvā, ind. having governed or regulated or trained; having ordered or decreed.

S'ishya, as, ā, am, to be taught, docile [cf. a-ś°]; (as), m. a scholar, pupil, disciple, (ku-śishya, a bad or wicked pupil); passion, anger; violence. —S'ishya-tā, f. or śishya-tva, am, n. the state or character of a pupil, pupilage, instruction. —S'ishya-paramparā, f. a series or succession of pupils or disciples. —S'ishya-putra, as, m. a pupil equal to a son. —S'ishya-pradeya, as, ā, am, to be delivered or imparted to pupils. —S'ishya-śishṭi, is, f. chastisement or correction of a pupil.

S'ishyamāṇa, as, ā, am, being ruled or controlled; being instructed or trained.

शिह्ल *śihla* or *śihluka, as,* m. (also written silha, q. v.), olibanum, benzoin, Indian incense (= śilā-rasa).

S'ihlana, as, m., N. of the author of the Śānti-śataka, (sometimes written śilhana.)

शी 1. *śī* (perhaps connected with rt. śad), cl. 2. A. śete (1st du. śevahe, 3rd du. śayāte, 1st pl. śemahe, 3rd pl. śerate, Ved. cl. 1. śayate, but śaye = śete, Ṛig-veda III. 55, 4, cf. Pāṇ. VII. 1, 41; Ved. and ep. also P. in some tenses), Impf. aśeta (P. aśayat, Ved. 2nd du. P. aśāyatam, 3rd du. A. aśayātām, 3rd pl. aśerata), Pot. śayīta (ep. śayet), Impv. śetām (2nd sing. śeshva, 1st du. śayāvahai, 3rd pl. śeratām), śiśye, śayishyate (ep. śeshyati), aśayishṭa, śayitum (Ved. Inf. śayadhyai), to lie, lie down, lie on the ground, recline; to rest, repose; to sleep: Pass. śayyate, Aor. aśāyi: Caus. śāyayati, -yitum, to cause to lie down, put down, throw down; to throw, put;

to allow to rest: Desid. *śiśayishate:* Intens. *śāśayyate, śeśayiti, śeśeti;* [cf. Gr. κεῖ-μαι (κεῖσαι = *śeshe*, κεῖται = *śete*); κοί-τη, κοι-μά-ω, κώ-μο-ς, κώμη, κώ-μη: Lat. *qui-e-s, qui-e-sc-o, civi-s:* Goth. *hai-m-s, he-thyô, haithi, heiwa,* 'house,' in comp. *heiva-franja:* Old Island. *hei-mr,* 'house:' Old Germ. *haim, heim, hi-wi, hi-wo,* 'husband;' *hiwa,* 'wife;' *hijan, hiwjan,* 'to marry;' *hîrât:* Mod. Germ. *Heirath:* Angl. Sax. *ham, hæman:* Lith. *szêtra,* 'a tent;' *kêma,* 'a village.']

Śayanīya, śayita, &c. See p. 994, col. 1.

Śāyaka. See s. v.

Śiśyānu, as, ā, am, lying, reclining.

2. *śi, is,* f. sleep, repose; tranquillity, devotion, complete absorption in religious worship.

शीक् *śīk* (also written *sīk,* and perhaps connected with rt. 1. *sić*), cl. 1. A. *śīkate, śiśīke, śīkishyate, aśīkishṭa, śīkitum,* to sprinkle, wet, moisten; to go gently, move; cl. 1. 10. P. *śīkati, śīkayati,* to bear ill or impatiently, be angry; to bear patiently, be patient; to touch (= rt. *ćik*); to speak (cl. 10); to shine (cl. 10).

Śīkara, as, m. thin or drizzling rain, drizzle, spray, mist, rain driven by wind; a drop of rain or water, (also written *sīkara*); (*am*), n. the resin of the Sarala pine or the tree itself. — *Śīkaraugha* (°*ra-ogha*), *as, ā, am,* abounding with mist, having much spray or thin rain.

Śīkarin, ī, iṇī, i, sprinkling, drizzling.

शीघ्र *śīghra, as, ā, am* (etymology doubtful), quick, speedy; (*as*), m. (in astronomy) conjunction; (according to others) parallax; N. of a king; (*ā*), f., N. of a river; a particular plant, = *dantī;* (*am*), ind. quickly, rapidly, swiftly; [cf. Gr. κιχάνω; Angl. Sax. *higian.*] — *Śīghra-karman, a,* n. (in astronomy) the calculation of the conjunction (of a planet). — *Śīghra-kārin, ī, iṇī, i,* acting speedily or expeditiously. — *Śīghra-kṛitya, as, ā, am,* to be done quickly, what must be done quickly. — *Śīghra-kendra, am,* n. (in astronomy) the distance from the conjunction (of a planet), commutation. — *Śīghra-kopin, ī, inī, i,* quickly angry, irritable. — *Śīghra-ga, as, ā, am,* going quickly; (*as*), m., N. of a king. — *Śīghra-gantṛi, tā, trī, tṛi,* or *śīghra-gamana, as, ā, am,* going quickly. — *Śīghra-gāmin, ī, inī, i,* going or moving quickly, swift, expeditious. — *Śīghra-ćetana, as, ā, am,* having quick intellect, very sagacious; (*as*), m. a dog. — *Śīghra-janman, ā,* m. 'having quick birth,' the plant Cæsalpinia Bonducella; another plant (= *karañja*). — *Śīghra-tara, as, ā, am,* more quick, very swift; (*am*), ind. as swiftly as possible. — *Śīghra-tā,* f. or *śīghra-tva, am,* n. quickness, speed, rapidity. — *Śīghra-paridhi, is,* m. (in astronomy) the epicycle of a conjunction. — *Śīghra-pushpa, as,* m. 'quick-flowering,' a kind of plant (= *agastya*). — *Śīghra-phala, am,* n. (in astronomy) the equation of a conjunction. — *Śīghra-buddhi, is, is, i,* quick-witted, having quick apprehension, acute, sharp. — *Śīghra-yāna, am,* n. rapid motion. — *Śīghra-laṅghana, as, ā, am,* springing or jumping quickly, moving rapidly. — *Śīghra-vega, as, ā, am,* having a rapid course, impetuous. — *Śīghra-vedhin, ī,* m. 'quickly piercing (the mark),' a good archer. — *Śīghra-srotas, ās, ās, as,* having a rapid current (said of a river). — *Śīghroćća* (°*ra-ućć*°), *as,* m. 'the apex of the swiftest motion,' a conjunction (in astronomy).

Śīghrāya, Nom. A. *śīghrāyate, -yitum,* to become quick or rapid; to hasten.

Śīghrāyamāṇa, as, ā, am, becoming quick, going rapidly, hastening.

Śīghrin, ī, iṇī, i, speedy, one who is quick or expeditious.

Śīghriya, as, ā, am, quick, fleet; (*as*), m. an epithet of Śiva; of Vishṇu; the fighting of cats.

Śīghrīya, as, ā, am, quick, speedy, rapid, swift.

Śīghrya, am, n. quickness, speed, rapidity.

शीत् *śīt,* ind. [cf. *sīt*], a sound made by drawing in the breath to express any sudden thrill of pleasure or pain (but especially pleasurable sensations during sexual enjoyments, = *rati-kāla-dhvani*). — *Śīt-kāra, as,* m. making the above sound *śīt;* a frown. — *Śīt-kṛita, am,* n. the sound *śīt,* a sound made by drawing in the breath to express pleasurable sensations.

शीत *śīta, as, ā, am* (according to some fr. rt. *śyai* or fr. rt. 1. *śī;* according to others an old pass. part. fr. rt. *śo*), cold, chilly, frigid; dull, apathetic, stupid, sluggish, sleepy, (in this sense connected with rt. 1. *śī*); idle, lazy, stupid; decocted, boiled; (*am*), n. cold, coldness; cold weather, the cold season; water; bark or cinnamon, = *tvaća;* (*as*), m. a small tree, Cordia Myxa; a kind of ratan, Calamus Fasciculatus; the plant Marsilea Quadrifolia; the Nimb tree; another plant (= *parpaṭa*); camphor; (*ā*), f. a furrow; N. of the wife of Rāma, (in these last two senses more usually written *sītā,* q. v.; but derived according to Uṇādi-s. III. 90. fr. rt. 1. *śī.*) — *Śīta-kāla, as,* m. the cold season, winter. — *Śītakālīna, as, ā, am,* belonging to the cold season, produced in winter, wintry. — *Śīta-kumbha, as,* m. the fragrant oleander, = *karavīra;* (*ī*), f. an aquatic plant; [cf. *śītalā.*] — *Śīta-kṛićchra, as,* m. a particular religious penance (consisting in drinking cold water for three days, cold milk for three days, cold ghee for three days, and eating air or fasting for three days). — *Śīta-kshāra, am,* n. refined borax. — *Śīta-gandha, am,* n. 'having cool fragrance,' white sandal. — *Śīta-gu, us,* m. 'having cold rays,' the moon. — *Śīta-ćampaka, as,* m. a lamp; a mirror; pleasing, satisfying (?). — *Śīta-jvara, as,* m. a cold fever, ague. — *Śīta-tā,* f. or *śīta-tva, am,* n. coldness, cold. — *Śīta-dīdhiti, is,* m. 'cold-rayed,' the moon. — *Śīta-parṇī,* f. 'cool-leaved,' the plant Cleome Pentaphylla; another plant (= *arka*). — *Śīta-pallava, as,* m. 'cool-blossomed,' a kind of plant, Ardisea Solanacea; (*ā*), f. another plant (= *bhūmi-jambu*). — *Śīta-pākinī,* f. a kind of medicinal root (= *kākolī*); another plant (= *mahā-samaṅgā*). — *Śīta-pākī,* f. a medicinal root (= *kākolī*); the plant Sida Cordifolia; another plant (= *guñjā*). — *Śīta-pitta, am,* n. increase of bile or phlegm caused by cold. — *Śīta-pushpa, as,* m. 'cool-flowered,' the Sirīsha tree; (*ā*), f. a kind of plant, = *ati-balā;* (*am*), n. a fragrant grass, Cyperus Rotundus. — *Śīta-pushpaka, as,* m. a kind of plant, = *arka;* (*am*), n. storax or benzoin. — *Śīta-pūtanā,* f. epithet of a particular Graha or disease of children, (see *graha, pūtanā.*) — *Śīta-prabha, as,* m. 'having cool radiance,' camphor. — *Śīta-priya, as,* m. 'fond of cold,' a plant (= *parpaṭa*). — *Śīta-phala, as,* m. 'having cool fruit,' the tree Ficus Glomerata; another tree (= *śela*). — *Śīta-balā,* f. a kind of plant (= *mahā-samaṅgā*). — *Śīta-bhānu, us,* m. 'cool-rayed,' the moon. — *Śīta-bhīru, us, us, u,* afraid of cold; (*us*), m. Arabian jasmine, Jasminum Zambac. — *Śīta-bhojin, ī, inī, i,* eating cold viands. — *Śīta-mañjarī,* f. a particular plant (= *śephālī*). — *Śīta-mayūkha, as,* or *śīta-marīći, is,* m. 'cool-rayed,' the moon; camphor. — *Śīta-mūlaka, as, ā, am,* having a cool root; (*am*), n. the root of the Uśīra. — *Śīta-ramya, as, ā, am,* pleasant in cold weather; (*as*), m. a lamp. — *Śīta-raśmi, is,* m. 'cool-rayed,' the moon; camphor. — *Śīta-ruć, k,* or *śīta-ruci, is,* m. 'having cool light,' the moon. — *Śīta-valka, as, ā, am,* having cool bark; (*as*), m. the Udumbara tree. — *Śīta-vīryaka, as,* m. 'having cold seed,' the fig-tree (= *plaksha*). — *Śīta-śiva, as, ā,* m. f. a kind of fennel (= *madhurikā, miśreyā*); the Śamī tree; (*am*), n. a sort of resin, storax or benzoin; rock-salt. — *Śīta-śūka, as,* m. 'having cold awns or beards,' barley. — *Śīta-sparśa, as, ā, am,* cool to the touch or feeling, cooling, refreshing, pleasant. — *Śīta-saha, as, ā, am,* bearing or enduring cold; (*as*), m. the Pilu tree (growing in the Himālaya mountains); (*ā*), f. a small tree, Vitex Negundo; another plant (= *vāsantī*). — *Śīta-hara, as, ā, am,* removing cold. — *Śītāṃśu* (°*ta-aṃ*°), *us,* m. 'cool-rayed,' the moon; camphor. — *Śītāṃśu-tā,* f. coldness of ray, chilliness. — *Śītāṃśu-taila, am,* n. camphor oil, camphor liniment. — *Śītākula* (°*ta-āk*°), *as, ā, am,* benumbed with cold, frozen. — *Śītāṅga* (°*ta-aṅ*°), *as, ā, am,* cold-bodied, having cold limbs; (*as*), m. a kind of fever (supposed to arise from a vitiated state of one of the humors of the body); (*ī*), f. a particular plant (= *haṃsa-padī*). — *Śītāda* (°*ta-ada*), *as,* m. scorbutic affection or otherwise diseased state of the gums. — *Śītādri* (°*ta-ad*°), *is,* m. the snowy mountains, the Himālayas. — *Śītābalā* (°*ta-ab*°), a kind of plant (= *mahā-samaṅgā*). — *Śītārta* (°*ta-ār*°), *as, ā, am,* pained or pinched with cold, suffering from cold, chilled, shivering, cold. — *Śītāśman* (°*ta-aś*°), *ā,* m. a cold stone; the moon-gem, crystal. — *Śītī-bhāva, as,* m. cold state, coldness, cold, coolness; composure; final emancipation. — *Śītī-bhū,* cl. 1. P. *-bhavati,* &c., to be or become cold. — *Śītottama* (°*ta-ut*°), *am,* n. 'the best of cold things,' water. — *Śītoda* (°*ta-uda*), 'having cool water,' N. of a lake; (*ā*), f., N. of a river.

Śītaka, as, m. cold weather, the cold season, winter; a lazy or dilatory man, a dull person; a happy or contented man, one without cares or anxieties (= *su-sthita*); the plant Marsilea Dentata; a scorpion.

Śītala, as, ā, am, cool, cold, frigid, chilly; (*as*), m. the moon; the plant Marsilea Quadrifolia; a particular Jina or Arhat, (the tenth of the twenty-four Tīrthakāras); a religious ceremony observed upon the sun's entering Aries; the small tree Cordia Myxa; the Campaka tree; a sort of camphor; turpentine or the resin of Shorea Robusta; (*ā*), f. small-pox (= *masūrikā*); the goddess presiding over or inflicting small-pox; a kind of aquatic plant (perhaps the Phrynium Dichotymum, from the split stems of which a cool mat is made; = *śīta-kumbhī, śukla-pushpā*); other plants, = *kuṭumbinī;* = *ārāma-śītalā;* = *bālukā;* (*ī*), f. a kind of aquatic plant, see above; small-pox; (*am*), n. cold, coldness, coolness, cold weather; the cold season; green sulphate of iron (= *pushpa-kāsīsa*); benzoin or storax; sandal, white sandal; a lotus; a pearl; the root of the Andropogon Muricatus. — *Śītala-ććhada, as,* m. a white leaf; (*as, ā, am*), having white leaves; (*as*), m. the Campaka tree. — *Śītala-jala, am,* n. cold water; a lotus. — *Śītala-tara, as, ā, am,* more cool, colder. — *Śītala-tā,* f. or *śītala-tva, am,* n. coldness, coolness, frigidity, chilliness; insensibility, apathy (= *jaḍa-tā*). — *Śītala-prada, as, ā, am,* giving or producing coolness; (*as*), m. sandal. — *Śītala-prasāda, as,* m. a proper N. — *Śītala-vāta, as,* m. a cool breeze, cold wind. — *Śītala-vātaka, as, ā, am,* having cool breezes; (*as*), m. the plant Marsilea Quadrifolia (= *aśana-parṇī*). — *Śītala-shashṭhī,* f. or *śītalā-shashṭhī,* the sixth of the light half of the month Māgha (when only cold food is eaten). — *Śītalā-pūjā,* f. worship of the goddess Śītalā (a festival on the eighth day of the second half of the month Phālguna).

Śītalaka, as, m. a kind of plant, = *maruvaka;* (*am*), n. a white lotus (= *sitotpala*).

Śītālu, us, us, u, suffering from cold, shivering with cold, chilled, cold.

Śītikā, f., Ved. coldness, cold. — *Śītikā-vat, ān, atī, at,* Ved. possessing coldness.

Śītya, as, ā, am, to be cooled or chilled; ploughed, tilled, (in this sense more usually *sītya.*)

शीत्कार *śīt-kāra, śīt-kṛita.* See *śīt,* col. 1.

शीधु *śīdhu, us, u,* m. n. (according to Uṇādi-s. IV. 38. fr. rt. 1. *śī,* but also written *sīdhu*), a spirit distilled from molasses, any intoxicating liquor, rum; wine. — *Śīdhu-gandha, as,* m. 'smelling of spirits,' the Vakula tree, Mimusops Elengi. — *Śīdhu-pa, as, ī, am,* drinking spirits, a drinker of spirits, dram-drinker.

शीन *śīna, as, ā, am* (fr. rt. *śyai,* cf. *śīta*), congealed, thick (as oil or butter); (*as*), m. a fool, blockhead; a large snake.

शीपाल *śīpāla, as,* m., Ved. a kind of plant, (Sāy. = *śaivāla,* Ṛig-veda X. 68, 5; cf. *śepāla.*)

शीफालिका *śīphālikā,* f. the plant Nyctanthes Tristis, (also written *śephālī, śephālikā.*)

शीभ् *śībh,* cl. 1. A. *śībhate, śiśībhe, śībhitum,* to boast: Caus. *śībhayati, -yitum,* Aor. *aśiśībhat.*

S'ībhya, as, m. an epithet of Śiva; a bull.

शीभम् *śībham,* ind., Ved. quickly, speedily (= *kshipram,* Naigh. II. 15).

शीभव *śībhava, as,* m. thin rain (= *śīkara*).

शीम *śīma* in *su-śīma,* q. v.

शीयमान *śīyamāna.* See rt. *śad,* p. 991.

शीर् *śīr.* See *śir.*

शीर 1. *śīra, as,* m. (according to Uṇādi-s. II. 13. fr. rt. 1. *śī*), a large snake, the boa constrictor.

S'īrin, ī, m. a kind of plant (= *harid-garbha*).

शीर 2. *śīra, as, ā, am* (according to some fr. rt. 1. *śī* or fr. rt. 2. *śrī,* 'to cook'), Ved. piercing, burning; an epithet of Agni, (according to Nirukta IV. 14. fr. rt. 1. *śī,* and explained by *anuśayin* or *vāsin,* which Sāy. interprets to mean 'sleeping or lying in the sacrifices.') — *S'īra-śocis, is, is, is,* Ved. having burning or piercing splendor, gleaming like lightning. (Sāy. = *śayana-svabhāva-rocishka,* 'he whose brilliance has the character of lying or sleeping,' or *uśana-śīla-jvāla,* 'he whose flame has the character of pervading.')

शीर्ण *śīrṇa, as, ā, am* (fr. rt. *śrī*), withered, shriveled, shrunk, dry, sere, decayed, rotten; thin, wasted, emaciated, small, slender, broken off, shivered, shattered, injured; (*am*), n. a sort of perfume (= *sthauṇeyaka*). — *S'īrṇa-tā,* f. 'having a shriveled or slender stem,' or *śīrṇa-tva, am,* n. the state of being withered or decayed, a withered condition, emaciation. — *S'īrṇa-nālā,* f. the plant Hemionites Cordifolia (= *śīrṇa-mālā*). — *S'īrṇa-pattra, am,* n. a withered leaf; (*as, ā, am*), having withered or shriveled leaves; (*as*), m. the tree Pterospermum Acerifolium; a kind of Lodhra (= *paṭṭikā-lodhra*); the Nimb tree. — *S'īrṇa-parṇa, am,* n. a withered leaf; (*as, ā, am*), having withered or shriveled leaves; (*as*), m. the Nimb tree. — *S'īrṇa-pāda, as,* m. a thin foot; 'having shriveled feet,' epithet of Yama (said to have become so in consequence of his mother's curse). — *S'īrṇa-pushpikā,* f. a kind of fennel, Anethum Sowa. — *S'īrṇa-māla, as, ā, am,* having a withered garland; (*ā*), f. a kind of plant (= *śīrṇa-nālā*). — *S'īrṇa-mūla, as, ā, am,* having withered roots, withered at the root. — *S'īrṇa-vṛinta, am,* n. 'slender-stalked,' a water-melon. — *S'īrṇāṅghri* (°*ṇa-aṅ*°), *is,* m. 'having shriveled feet,' epithet of Yama.

S'īryamāṇa, as, ā, am, being broken or shattered.

शीर्त *śīrta, as, ā, am* (fr. rt. *śrī*), Ved. served.

शीर्वि *śīrvi, is, is, i* (according to Uṇādi-s. IV. 54. fr. rt. *śrī*), destructive, hurtful, injurious, mischievous, malignant; savage.

शीर्ष *śīrsha, am,* n. (an abbreviated form of *śīrshan,* col. 2), the head, skull; black Agallochum or aloe wood (= *krishṇāgaru*); [cf. probably Lat. *collum;* Old Germ. and Angl. Sax. *hals.*] — *S'īrsha-ghātin, ī, inī, i,* striking the head; beheading, decapitating. — *S'īrsha-ććheda, as,* m. or *śīrsha-ććhedana, am,* n. the act of cutting off the head, decapitating, decapitation. — *S'īrshaććhedika, as, ī, am,* deserving decapitation. — *S'īrsha-ććhedin, ī, inī, i,* cutting off the head, decapitating. — *S'īrsha-ććhedya, as, ā, am,* to be beheaded, meriting death by decapitation. — *S'īrsha-raksha, am,* n. 'head-protector,' a helmet. — *S'īrsha-śoka, as,* m. pain in the head. — *S'īrshāmaya* (°*sha-ām*°), *as,* m. disease or morbid affection of the head. — *S'īrshāvaśeshīkṛi* (°*sha-av*°), cl. 8. P. *-karoti, -kartum,* to leave only the head undestroyed. — *S'īrshodaya* (°*sha-ud*°), *as,* m. 'head-rising' or 'rising in front,' epithet of the zodiacal signs Gemini, Leo, Virgo, Libra, Scorpio, Aquarius, and Pisces.

S'īrshaka, am, n. the head, skull; a helmet; a cap, hat; judgment, award, verdict, sentence, result of judicial investigation; (*as*), m., N. of Rāhu (the personified ascending node). — *S'īrshaka-stha, as, ā, am,* being in or on the head, staying on the head; abiding by an award or verdict, submitting to the penalty imposed.

S'īrshakti, is, f. (probably fr. *śīr* = *śīrsha* + *sakti*), Ved. a pain or affection in the head.

S'īrshaṇya, as, ā, am, belonging to the head (Ved.); (*am*), n. a helmet; a cap; a rope fastened to a horse's head, head-rope, halter (Ved.); (*as*), m. clean and unentangled hair; [cf. *śirasya.*]

S'īrshan, a, n. (connected with *śiras,* but not declined in the later language except in acc. pl. and remaining cases, where it may be optionally substituted for *śiras;* it is also used in some comps., e. g. *sahasra-ś*°), the head; any eminent or illustrious person (Ved., e. g. *śīrshṇe-śīrshṇe* = *śreshṭhāya śreshṭhāya,* to every eminent person, Ṛig-veda VII. 18, 24).

शील् *śīl* (perhaps to be regarded as a Nom. fr. *śīla* below), cl. 1. P. *śīlati, śiśīla, śīlishyati, śīlitum,* to meditate, contemplate, intend; to serve, worship, honour; to act, do, practise, make; cl. 10. P. or Caus. *śīlayati, -yitum,* Aor. *aśiśīlat,* to honour, worship; to do, make, practise repeatedly, exercise, engage in; to act or practise excessively, exceed; to put on, wear, possess; to visit, frequent.

S'īla, am, n. (according to Uṇādi-s. IV. 38. fr. rt. 1. *śī;* according to others fr. rt. 2. *śish*), disposition, inclination, character, nature, natural disposition, quality, tendency, custom, habit, usage, (in all these senses said to be also *as,* m.); practice, behaviour, conduct, (said to be also *as,* m.); good disposition or character, good nature, amiability, good conduct, moral practice, piety; virtue, morality, steadiness; form, shape, beauty; (in all the preceding senses often used at the end of adj. comps., e. g. *dāna-śīla, as, ā, am,* disposed to give, cf. *abhivādana-ś*°, *guṇa-ś*°, *māṅsa-ś*°, *puṇya-ś*°, *mṛigayā-ś*°, *ku-ś*°, *su-ś*°, *vi-ś*°); (*as*), m. a large snake, (in this sense fr. rt. 1. *śī*); (*ā*), f., N. of the wife of the Muni Kauṇḍinya; [cf. Slav. *sila,* 'strength, power.'] — *S'īla-jñāna-nidhi, is,* m. a treasury of virtue and knowledge. — *S'īla-taṭa, as, ā, am,* having virtue for a bank or shore (said figuratively of a river). — *S'īla-tas,* ind. according to character, by natural disposition; in regard to the character. — *S'īla-tā,* f. or *śīla-tva, am,* n. disposition, inclination; quality; conversancy, practice. — *S'īla-dhārin, ī,* m. 'virtue-holder,' epithet of Śiva. — *S'īla-nidhi, is,* m. a treasure of virtue. — *S'īla-pāramitā,* f. one of the six perfections (with Buddhists). — *S'īla-bhaṭṭārikā,* f., N. of a female poet. — *S'īla-vat, ān, atī, at,* possessed of good qualities, of a good or amiable disposition, well-conducted. — *S'īla-vritta, as, ā, am,* well-conducted, moral, steady, uniformly, well-behaved. — *S'īla-vritti, is,* f. practice of virtue, good behaviour, virtue. — *S'īla-sampanna, as, ā, am,* endowed with good nature or conduct, well-disposed, of proper conduct or disposition, well-conducted. — *S'īlāditya* (°*la-ād*°), *as,* m., N. of a son of Vikramāditya (= *pratāpa-śīla*).

S'īlana, am, n. repeated practice, habitual performance, constant study (of the Śāstras &c.), excessive performance or exercise; wearing, putting on, possessing; serving, honouring.

S'īlayat, an, antī, at, worshipping, honouring; practising.

S'īlita, as, ā, am, practised, exercised, skilled in, conversant with; endowed with, possessed of; visited, frequented; (*am*), n. practice, conduct.

शीवन् *śīvan, ā,* m. (according to Uṇādi-s. IV. 113. fr. rt. 1. *śī*), a large snake, the boa constrictor; (*arī*), f. an iguana (= *godhū*).

शीवल *śīvala, am,* n. the aquatic plant Vallisneria Octandra [cf. *śevala, śaivala*]; benzoin or storax.

शीहर *śīhara, as,* m., N. of a scribe.

शु 1. *śu,* a form assumed by rt. *śvi,* cf. rt. *śav.*

शु 2. *śu,* ind. (perhaps connected with *su* or with *āśu*), well, right, brilliantly, elegantly; quickly (= *kshipram,* Sāy. on Ṛig-veda III. 33, 1).

S'ukam, ind. quickly, swiftly (according to some).

शुंशुमार *śuṅśumāra, as,* m. a porpoise, (more usually written *śiśu-māra,* q. v.)

शुक् *śuk,* cl. 1. P. *śokati, śokitum,* to go, move.

शुक *śuka, as,* m. (said in Uṇādi-s. III. 42. to be fr. rt. 1. *śubh,* the final of the root being rejected), a parrot; the Sirīsha tree; a plant (commonly called Seyālkāṇṭā); N. of a son of Vyāsa (narrator of the Bhāgavata-Purāṇa to king Parīkshit, see *bhāgavata-purāṇa*); N. of the minister of Rāvaṇa; (*ī*), f. a female parrot; N. of a daughter or, as some say, wife of Kaśyapa (represented as the mother of parrots, Vishṇu-Purāṇa I. 21); (*am*), n. cloth, clothes; the end or hem of a garment; a helmet, turban; a particular drug and perfume (= *granthi-parṇa,* commonly called Gāṇṭhiālā); the plant Bignonia Indica. — *S'uka-karṇī,* see Pāṇini IV. 1, 64. — *S'uka-ććhada, am,* n. 'resembling a parrot's wing,' a fragrant root and perfume (= *granthi-parṇa*). — *S'uka-jihvā,* f. a parrot's tongue; a plant (commonly called Suyā-ṭhoṇṭī or parrot's beak). — *S'uka-taru, us,* m. the Sirīsha tree, Acacia Sirīsha. — *S'uka-tuṇḍa, as,* m. 'parrot's beak,' a particular position of the hands. — *S'uka-deva, as,* m., N. of the son of Vyāsa, (see *śuka* above.) — *S'uka-druma, as,* m. the Sirīsha tree. — *S'uka-nāmā,* f. 'parrot-named,' a kind of plant (= *śuka-jihvā*). — *S'uka-nāśana, as,* m. 'parrot-destroying,' a particular plant (= *dadru-ghna*). — *S'uka-nāsa, as, ā, am,* having a nose like a parrot's beak, having an aquiline nose; (*as*), m. the tree Bignonia Indica; another tree, Sesbana Grandiflora. — *S'uka-nāsikā,* f. a parrot's nose; a nose like that of a parrot; an aquiline nose. — *S'uka-piṇḍī, is,* f., see *śuka-piṇḍī.* — *S'uka-pitāmaha, as,* m. 'the grandfather of Śuka,' epithet of the sage Parāśara (father of Vyāsa). — *S'uka-puććha, as,* m. a parrot's tail; 'coloured like a parrot's tail,' sulphur. — *S'uka-puććhaka, am,* n. 'parrot-tailed,' a particular perfume, (see *śuka* above.) — *S'uka-pushpa, as,* m. 'parrot-flowered,' the Sirīsha tree; (*am*), n. a kind of perfume, (see above.) — *S'uka-priya, as, ā, am,* dear to parrots; (*as*), m. the Sirīsha tree; (*ā*), f. the rose-apple, Eugenia Jambu. — *S'uka-vat,* ind. like a parrot. — *S'uka-varha, am,* n. a sort of perfume, (see *śuka.*) — *S'uka-vallabha, as, ā, am,* beloved by parrots; (*as*), m. the pomegranate. — *S'uka-vāha, as,* m. 'parrot-borne,' epithet of Kāma-deva (whose vehicle is a parrot). — *S'uka-śārikā, am,* n. a parrot and a Maina bird. — *S'uka-śimbā* or *śuka-śimbī,* see *śūka-śimbā.* — *S'uka-saṁhitā,* f., N. of a particular Tantra composition. — *S'uka-saptati, is,* f., N. of seventy stories related by a parrot. — *S'ukākhyā* (°*ka-ākh*°), f. 'parrot-named,' a kind of plant (= *śuka-nāmā*). — *S'ukādana* (°*ka-ad*°), *am,* n. parrot's food; (*as*), m. the pomegranate. — *S'ukānanā* (°*ka-ān*°), f. 'parrot-beaked,' a kind of plant (= *śuka-nāmā*). — *S'ukānuśāsana* (°*ka-an*°), *am,* n., N. of an episode extracted from the Śānti-parvan of the Mahā-bhārata, l. 12046 &c. — *S'ukāshṭaka* (°*ka-ash*°), *am,* n., N. of eight stanzas on the Vedānta doctrine (attributed to Śuka, the son of Vyāsa). — *S'ukotpatti* (°*ka-ut*°), *is,* f. 'the birth of Śuka,'

N. of part of the Sānti-parvan of the Mahā-bhārata (beginning chapter 325, l. 12158; the story is also related in a chapter of the Vahni-Purāṇa, called Prajāpati-sarga). — *Śukodara* (°*ka-ud*°), *am*, n. the belly of a parrot; a kind of tree (= *tāliśa*).

Śukī, f. See under *śuka*.

शुक्त *śukta, as, ā, am* (in some senses fr. rt. 3. *śuć*, in others perhaps fr. rt. 1. *śuć*), bright, pure, clean; harsh, hard; sour, acid, (perhaps connected with rt. *śućy*); united, joined (= *ślishṭa*); lonely, deserted, = *nir-jana*; (*am*), n. flesh; sour gruel (= *kāñjika*); vinegar or a kind of acid liquid (prepared from roots and fruits by first steeping them in oil and salt, then drying them, and afterwards leaving them in water to undergo acetous fermentation; in this sense probably connected with rt. *śućy*), any sour sauce; crabbed or harsh speech; (*ā*), f. a sort of sorrel (= *ćukrikā*).

Śuktaka, am, n. sour eructation.

Śukti, is, f. a pearl-oyster or oyster-shell, (eight different sources of pearls are enumerated by Mallinātha, viz. clouds, elephants, fish, serpents, bamboos, conch-shells, boars, and oyster-shells, Kirāt. XII. 40); a small shell, muscle, cockle; a conch-shell; a portion of the skull (used as a cup &c.); a sort of perfume (in appearance like dried shell-fish, = *nakhī*); a curl or feather on a horse's neck or breast; a weight of two Karshas or four Tolas (= *ashṭamikā*); hemorrhoids (= *arśo-roga*); a disease of the cornea (= *śukla*). — *Śukti-ja, am*, n. 'oyster-born,' a pearl. — *Śukti-puṭa, am*, n. a pearl-oyster shell. — *Śukti-peśī*, f. 'pearl-envelope,' a pearl-oyster shell. — *Śukti-mat, ān*, m. one of the seven principal mountains or mountainous ranges of India, (see *kulāćala*, p. 240, col. 3); (*atī*), f., N. of a river. — *Śukti-vadhū, ūs*, f. mother of pearl or the pearl-oyster (which produces the pearl). — *Śukti-vīja, am*, n. 'oyster-seed,' a pearl. — *Śukti-sparśa, as*, m. dusky spots on a pearl (diminishing its value). — *Śukty-udbhava, as, ā, am*, 'sprung from or produced in a pearl-oyster,' epithet of a pearl.

Śuktikā, f. a pearl-oyster; a sort of sorrel (= *ćukrikā*).

शुक्र *śukra, as, ā, am* (fr. rt. 3. *śuć*; connected with *śukla*), bright, resplendent (Ved.); white, pure (Ved.); (*as*), m. the planet Venus or its regent (regarded as the son of Bhṛigu and preceptor of the Daityas); the month Jyeshṭha (May–June); N. of Agni or fire; of a son of Vasishṭha; a kind of *graha* or Soma cup; a kind of mystical formula, (*bhūr, bhuvaḥ, svar* are said to be the three Sukras); a kind of plant, = *ćitraka*; (*am*), n. semen virile, seed of animals, sperm; male and female energy; the essence of anything; water (Ved. = *udaka* according to Naigh. I. 12); a morbid affection of the iris (change of colour &c. accompanied by imperfect vision, = *śukla*); a particular Vedic metre. — *Śukra-kara, as, ī, am*, causing or producing semen, spermatic; (*as*), m. the marrow of the bones. — *Śukra-ćāra, as*, m. the course of the planet Venus. — *Śukra-piś*, Ved. having a bright or pure form (= *śukra-peśas*, Nirukta VIII. 11; cf. *viśva-piś*). — *Śukra-pūta-pā, ās*, m., Ved. one who drinks bright and purified Soma. — *Śukra-bhuj, k*, m. 'seed-eater,' a peacock. — *Śukra-bhū, ūs, ūs, u*, semen-produced; (*ūs*), m. 'semen-site,' the marrow of the bones. — *Śukra-varćas, ās, ās, as*, Ved. having bright lustre or colour. — *Śukra-varṇa, as, ā, am*, Ved. bright-coloured, resplendent. — *Śukra-vāra, as*, m. 'Venus' day,' Friday. — *Śukra-vāsas, ās, ās, as*, Ved. having a bright or white robe, clad in white, (Sāy. = *śveta-vasana* or *nirmala-dīpti*, Ṛig-veda I. 113, 7.) — *Śukra-śishya, as*, m. 'pupil of Sukra,' a demon, Asura, Daitya, enemy of the gods, (see above.) — *Śukra-śoća, as, ā, am*, Ved. brightly shining, (Sāy. = *jvala-dīpta*.) — *Śukra-śoćis, is, is, is*, Ved. having bright colour, having resplendent lustre or majesty. — *Śukrāṅga* (°*ra-aṅ*°), *as*, m. 'having a brilliant body,' a peacock; [cf. *śuklāṅga*.] — *Śukrāćārya* (°*ra-āć*°), *as*, m. the regent of the planet Venus and preceptor of the Daityas. — *Śukreśvara* (°*ra-īś*°), N. of a Liṅga.

Śukrala, as, ā, am, spermatic, seminal, augmenting the seminal secretion; (*ā*), f. a kind of fragrant grass (= *uććaṭā*; considered by some to be a sort of Cyperus, by others Zedoary).

Śukriya, as, ā, am, belonging to Sukra, sacred to Sukra; seminal, spermatic; (*am*), n. epithet of a part of the Vājasaneyi-saṃhitā (chapters 36–40).

शुक्ल *śukla, as, ā, am* (fr. rt. 3. *śuć*; connected with *śukra*), light, bright, white, of a white colour, pure, unsullied; (*as*), m. a white colour; the twenty-fourth of the astronomical Yogas; epithet of the thirty-seventh (or third) year of Jupiter's cycle of sixty years; the light half of a month from new to full moon or any lunar day in it; epithet of Siva; (*am*), n. silver; a disease of the cornea or white part of the eye (opacity, albugo); fresh butter; sour gruel; (*ā*), f., N. of Sarasvatī; clayed or candied sugar; a kind of root (= *kākolī*); a kind of plant (= *vidārī*); another plant (= *snuhī*). — *Śukla-kaṇṭhaka, as, ā, am*, having a white throat; (*as*), m. a kind of gallinule or water-hen. — *Śukla-kanda, as*, m. a white bulb; a kind of plant, = *mahisha-kanda*; (*ā*), f. the plant Aconitum Ferox. — *Śukla-karman, ā, ā, a*, pure in action or conduct, guileless, innocent, virtuous. — *Śukla-kushṭha, am*, n. white skin-disease, leprosy. — *Śukla-keśa, as, ā, am*, white-haired, gray-haired. — *Śukla-kshīra, as, ā, am*, having white milk or juice; (*ī*), f. a kind of root (= *kākolī*). — *Śukla-kshetra, am*, n., N. of a place. — *Śukla-tā*, f. or *śukla-tva, am*, n. whiteness. — *Śukla-tīrtha, am*, n., N. of a Tīrtha. — *Śukla-daśana, as, ā, am*, having white teeth, white-toothed. — *Śukla-dugdha, as*, m. 'having white milk or juice,' a kind of aquatic plant (= *śriṅgāṭaka*). — *Śukla-dhātu, us*, m. a white mineral, chalk. — *Śukla-paksha, as*, m. the light half of a month, the fifteen days of the moon's increase, the period from new to full moon; the innocent side of the two contending sides or parties. — *Śuklapakshīya, as, ā, am*, relating to the light half of the month. — *Śukla-pushpa, as, ā, am*, having white flowers; (*as*), m., N. of various plants, a white variety of amaranth; a species of jasmine, Jasminum Pubescens; other plants, = *ćhattraka*; = *maruvaka*; (*ā*), f. a kind of aquatic plant (= *sīta-kumbhī*); a species of Nāga-dantī or sunflower; (*ī*), f. a species of sunflower. — *Śukla-prishṭhaka, as*, m. 'white-backed,' a small tree, Vitex Nigundo. — *Śukla-bala, as*, m. a white Bala or Bala-deva (according to the Jainas; nine of these personages are enumerated, corresponding to the nine Kṛishṇas or black Vāsudevas, see *bala, bala-deva*). — *Śukla-maṇḍala, am*, n. a white circle or globe; the cornea or white of the eye. — *Śukla-mālyānulepana* (°*ya-an*°), *as, ā, am*, having a white garland and unguents (i. e. wearing a white garland and anointed with unguents). — *Śukla-rohita, as*, m. a kind of white Rohita tree; a kind of bright-looking Rohita fish. — *Śukla-varga, as*, m. a class of white objects (as the conch-shell, pearl-oyster, and cowrie). — *Śukla-vastra, as, ā, am*, wearing a white robe, dressed in white. — *Śukla-vāyasa, as*, m. a white crow; a crane. — *Śukla-vṛitti, is*, f. pure employment or subsistence; maintenance derived by a Brāhman from other Brāhmans only. — *Śuklāṅga* (°*la-aṅ*°), *as, ī, am*, having a white or brilliant body or limbs; (*as*), m. a peacock; (*ī*), f. a particular plant (= *śephālikā*). — *Śuklāpāṅga* (°*la-ap*°), *as*, m. 'having white eye-corners,' a peacock. — *Śuklābhijātīya* (°*la-abh*°), *as, ā, am*, of a pure race. — *Śuklāmbara-dhara* (°*la-am*°), *as, ā, am*, wearing or arrayed in white garments. — *Śuklāmla* (°*la-am*°), *am*, n. a sort of sorrel (= *amla-śāka*). — *Śuklārman* (°*la-ar*°), *a*, n. a particular disease of the eyes. — *Śuklī-karaṇa, am*, n. making white, whitening. — *Śuklī-kṛi*, cl. 8. P. *-karoti, -kartum*, to make white, whiten. — *Śuklī-kṛita, as, ā, am*, made white, whitened. — *Śuklopala* (°*la-up*°), *as*, m. a white stone; (*ā*), f. clayed or candied sugar.

Śuklaka, as, ā, am, of a white colour, white; (*as*), m. a white colour; the light fortnight or time from new moon to full moon.

Śuklala, as, ā, am, (according to Sabda-k.) white, whitening; (*ā*), f. a kind of fragrant grass (= *uććaṭā*).

Śuklāyana, as, m., N. of a Muni.

Śukliman, ā, m. whiteness, brightness.

शुक्वन् *śukvan* (fr. rt. 3. *śuć*) in *su-śukvan*, q. v.

शुक्षि *śukshi, is*, m. (according to Uṇādi-s. III. 155. fr. rt. *śush*), air, wind; fire, light, lustre (= *tejas*); = *ćitram* (according to Sabda-k.).

शुङ्ग *śuṅga, as*, m. (etymology doubtful), the Indian fig-tree (= *vaṭa*); the hog-plum (= *āmrātaka*); the awn of corn; N. of a dynasty of kings; (*ā*), f. the sheath or calyx of a young bud; the waved-leaf fig; the awn of barley &c., a bristle. — *Śuṅgā-karman, a*, n. a form of the Saṇskāra or rite called Puṃ-savana, (see under 2. *puṃs*.)

Śuṅgin, ī, inī, i, having a sheath or calyx; awned, furnished with an awn; (*ī*), m. the Indian fig-tree (= *vaṭa*); the waved-leaf fig-tree (= *plaksha*).

शुच् 1. *śuć*, cl. 1. P. *śoćati* (ep. also A. *-te*), *śuśoća, śoćishyati, aśoćīt, śoćitum* (or *śoktum*, Vopa-deva VIII. 79, 80), to be grieved or sorrowful, be afflicted; to bewail, grieve for (with acc.); to regret, repent; to be absorbed in deep meditation: Caus. *śoćayati, -yitum*, Aor. *aśūśućat*, to afflict, grieve, make sorrowful; to be sorrowful; to bewail: Desid. *śuśućishati, śuśoćishati*: Intens. *śośućyate, śośokti*; [cf. Goth. *hiufan*; Angl. Sax. *heaf, heofian*; Old Germ. *huvo*.]

2. *śuć, k*, f. sorrow, grief, distress, regret; calamity, affliction.

Śućā, f. sorrow, grief, distress; affliction.

1. *śućita, as, ā, am*, grieved, sad, lamenting.

Śoka, as, m. sorrow, grief, sadness, anguish, affliction, distress, mourning, lamentation; (*ī*), f., Ved. night (= *rātri*, Naigh. I. 7). — *Śoka-karshita, as, ā, am*, harassed by sorrow, agonized with grief. — *Śoka-ćarćā*, f. 'sorrow-repetition,' indulgence in grief. — *Śoka-ććhid, t, t, t*, sorrow-removing, allaying grief, consoling. — *Śoka-ja, as, ā, am*, sorrow-born, produced by sorrow. — *Śoka-duḥkha-samanvita, as, ā, am*, affected by sorrow and pain. — *Śoka-nāśa, as*, m. 'sorrow-destroying,' the Aśoka tree. — *Śoka-nāśana, as, ī, am*, sorrow-destroying, a remover of grief. — *Śoka-nihata, as, ā, am*, struck down or overcome with grief, afflicted. — *Śoka-paṅka, as, am*, m. n. a slough of sorrow (i. e. grief compared to a quagmire). — *Śoka-parāyaṇa, as, ā, am*, wholly given up to grief. — *Śoka-paripluta, as, ā, am*, overwhelmed with sorrow. — *Śoka-bhaṅga, as*, m. 'sorrow-break,' dissipation or removal of sorrow. — *Śoka-bhāra, as*, m. a weight or burden of sorrow. — *Śoka-mūrćhita, as, ā, am*, stupified with sorrow, swooning with grief. — *Śoka-rugṇa, as, ā, am*, broken down with sorrow, in great distress, care-worn. — *Śoka-lālasa, as, ā, am*, entirely given up to sorrow, abandoned to grief. — *Śoka-vat, ān, atī, at*, full of grief, sorrowful. — *Śoka-vināśin, ī, inī, i*, destroying or removing sorrow. — *Śoka-vivardhana, as, ī, am*, increasing sorrow. — *Śoka-saṃvigna-mānasa, as, ā, am*, having the heart distracted with grief. — *Śoka-santapta, as, ā, am*, inflamed or consumed by sorrow. — *Śoka-santapta-mānasa, as, ā, am*, one whose mind is consumed by sorrow. — *Śoka-sāgara, as*, m. a sea of trouble, ocean of grief. — *Śoka-sthāna, am*, n. any circumstance or occasion of sorrow. — *Śoka-hārī*, f. a kind of plant (= *vana-varvarikā*). — *Śokākula* (°*ka-āk*°), *as, ā, am*, overwhelmed or overcome with sorrow. — *Śokāgni* (°*ka-ag*°), *is*, or *śokānala* (°*ka-an*°), *as*, m. the fire of sorrow, torment of grief, deep distress, violent

grief. — *S'okāgni-santapta, as, ā, am,* inflamed or consumed by the fire of sorrow, tormented with violent grief. — *S'okātisāra* (°*ka-at*°), *as,* m. dysentery or diarrhœa produced by grief. — *S'okānvita* (°*ka-an*°), *as, ā, am,* filled with grief. — *S'okāpanuda* (°*ka-ap*°), *as, ā, am,* removing or alleviating sorrow, consoling. — *S'okāpanoda* (°*ka-ap*°), *as,* m. removal of sorrow, dispelling grief; a teacher of holy wisdom. — *S'okāpaha* (°*ka-ap*°), *as, ā, am,* destroying or removing sorrow. — *S'okāpahartri* (°*ka-ap*°), *tā, trī, tri,* taking away or removing sorrow, allaying or dissipating grief. — *S'okārāti-bhaya-trāṇa* (°*ka-ar*°), *am,* n. protection or a protector from danger, enemies, and sorrow. — *S'okāri* (°*ka-ari*), *is,* m. 'grief-enemy,' the Kadamba tree, Nauclea Kadamba. — *S'okārta* (°*ka-ār*°), *as, ā, am,* afflicted with sorrow, sorrow-stricken. — *S'okāvishṭa* (°*ka-āv*°), *as, ā, am,* filled with grief, full of sorrow. — *S'okaikamaya* (°*ka-ek*°), *as, ī, am,* consisting of sorrow only. — *S'okotpādana* (°*ka-ut*°), *as, ī, am,* causing sorrow, producing grief, afflicting. — *S'okodbhava* (°*ka-ud*°), *as, ā, am,* arising from sorrow, caused by grief. — *S'okonmathita-ćittātman* (°*ka-un*°, °*ta-āt*°), *ā, ā, a,* having the thoughts and mind agitated by sorrow.

S'okin, ī, inī, i, sorrowful, full of grief, sad.

S'oćaka, as, ikā, am, afflictive, distressing.

S'oćat, an, antī, at, sorrowing, grieving, lamenting, bewailing.

S'oćana, as, ā or *ī, am,* sorrowing, lamenting, sorrowful; causing or producing sorrow, afflicting, grieving; (*am*), n. sorrow, grief, grieving, mourning.

S'oćanīya, as, ā, am, to be grieved or lamented; lamentable, deplorable, mournful. — *S'oćanīya-tā,* f. the state of being condoled with or grieved for; lamentableness, deplorableness, mournfulness.

S'oćamāna, as, ā, am, grieving, sorrowing, mourning.

1. *śoćayat, an, antī, at,* causing grief or sorrow, distressing, afflicting, grieving.

S'oćita, as, ā, am, made to grieve, made sad, saddened; afflicted; sorrowful.

S'oćitavya, as, ā, am, to be grieved or mourned, lamentable, deplorable.

S'oćitvā, ind. having grieved or mourned.

1. *śoćya, as, ā, am* (for 2. *śoćya* see col. 2), to be lamented or bewailed, to be mourned.

शुच् 3. *śuć,* cl. 4. P. A. *śućyati, -te* (Ved. also cl. 1. *śoćati, -te,* and in some forms apparently cl. 6. *śućati*), *śuśoća, śuśuće, śoćishyati, -te, aśućat* or *aśoćīt, aśoćishṭa, śoćitum* (Ved. Inf. *śućadhyai,* other Vedic forms *śoćā* = *śoćasva, śuśugdhi* = *prakāśaya, śuśućita* = *dīpyatām,* Rig-veda II. 2, 10), to shine, be bright or radiant; to brighten, illuminate; to burn, consume; to become clean or pure, be pure; to yield moisture, be wet; to decay, become fetid, stink: Caus. *śoćayati, -yitum,* to brighten, illuminate; to make pure, purify: Desid. *śuśućishati, -te,* or *śuśoćishati, -te:* Intens. *śośućyate, śośokti.*

S'ukta, as, ā, am. See p. 1012, col. 1.

4. *śuć, k,* f., Ved. brightness, lustre, radiance, (*śućāśućā,* with reiterated lustre, Rig-veda III. 4, 1.)

S'ućat, an, antī, at, Ved. shining, pure. — *S'aćad-ratha, as,* m., Ved. a proper N.

S'ućanti, is, m., Ved., N. of a person under the especial protection of the Aśvins.

S'ućamāna, as, ā, am, (according to modern scholars) observed, seen of men; shining, (according to Sāy. on Rig-veda IV. 23, 8, and Nirukta X. 41 = *dīpyamāna.*)

S'ući, is, is, i, bright, resplendent, clear, clean, cleansed, purified, pure; white; virtuous, holy, innocent, unsullied, undefiled, pious; correct, honest, upright, true, trusty, faithful, correct, accurate, free from fault or error, guileless, gentle; (*is*), m. white (the colour); purity, purification (by ablution &c.); innocence, virtue, goodness; correctness, accuracy; acquittal; a pure man; a Brāhman; a faithful minister, true friend; N. of fire or of a particular fire (described as son of Antardhāna and brother of the fires called Pavamāna and Pāvaka); N. of a son of Agni; oblation to fire at the first feeding of an infant; the sun; the moon; the planet Venus or its regent [cf. *śukra*]; the hot season (i. e. the months Jyeshṭha and Āshāḍha); love, passion (= *śriṅgāra-rasa*); the condition of a religious student; a particular plant (= *ćitraka*); N. of Siva; of a son of Bhṛigu; of a son of S'ata-dyumna; of a son of Andhaka; of a son of Vipra; of the Indra of the fourteenth Manv-antara; (*is*), f., N. of a daughter of Tāmrā, wife of Kaśyapa (regarded as the parent of water-fowl). — *S'ući-janman, ā, ā, a,* Ved. having a pure birth, pure-born. — *S'ući-tā,* f. or *śući-tva, am,* n. purity, brightness, cleanness, virtue, holiness, innocence. — *S'ući-dat, an, atī, at,* Ved. having bright teeth. — *S'ući-dravya, as,* m. a proper N. — *S'ući-druma, as,* m. 'pure-tree,' the sacred fig-tree (= *aśvattha*). — *S'ući-praṇī, is,* f. 'leading to purity,' sipping water, rinsing the mouth, &c. — *S'ući-bandhu, us, us, u,* Ved. having a brilliant relation (said of Soma as being related to fire). — *S'ući-bhrājas, ās, ās, as,* Ved. having a bright radiance, shining brightly. — *S'ući-maṇi, is,* m. 'pure-jewel,' crystal; a jewel worn on the head. — *S'ući-mallikā,* f. Arabian jasmine (= *nava-mallikā*). — *S'ući-mukhī,* f. the plant Sanseviera Zeylanica. — *S'ući-roćis, is, is, is,* having pure or white light; (*is*), m. the moon. — *S'ući-varćas, ās, ās, as,* having pure splendor. — *S'ući-varćaya,* Nom. A. *-varćayate, -yitum,* to have pure splendor. — *S'ući-vāhya, as, ā, am,* externally pure. — *S'ući-vrata, as, ā, am,* whose acts are pure or holy, pious, virtuous; having pure sacrifices. — *S'ući-śravas, ās,* m. 'having bright renown,' N. of a Prajā-pati. — *S'ući-smita, as, ā, am,* 'smiling with white (teeth),' smiling pleasantly, accompanied with a sweet smile. — *S'ućī-bhū,* cl. 1. P. *-bhavati,* &c., to become pure, to purify one's self. — *S'ućy-upaćāra, as, ā, am,* performing holy actions.

2. *śućita, as, ā, am,* cleansed, purified, pure, clean.

S'ućis, is, n. = *śoćis,* light, lustre, radiance, &c. — *S'ućish-mat, ān, atī, at,* bright, radiant; (*ān*), m., N. of a son of Kardama; epithet of Agni, (*śaćishmaḥ,* voc. c. in Rig-veda VI. 6, 4 = *dīptiman,* 'O resplendent being,' i. e. Agni); (*atī*), f., N. of the mother of Agni.

S'ućiya, Nom. A. *śućiyate, -yitum,* to become pure or white.

S'uśukvana, as, ā, am, Ved. shining excessively, very brilliant.

S'uśukvani, is, is, i, Ved. resplendent, shining, (Sāy. = *dīpana-śīla,* Rig-veda VIII. 23, 5.)

S'uśukvas, vān, m., Ved. one who has purified or brightened, an illuminator, (Sāy. = *śoćayitā, sarvasya prakāśayitā.*)

S'uśućāna, as, ā, am, Ved. shining, bright, brilliant, (Sāy. = *dīpyamāna.*)

S'oća, shining &c., in *śukra-śoća,* q. v.

2. *śoćayat, an, antī, at,* causing to shine, brightening, illuminating.

S'oćishṭha, as, ā, am, Ved. shining very much, most brilliant.

S'oćis, is, n. light, lustre, radiance; a flame, blast of fire. — *S'oćish-keśa, as, ā, am,* Ved. having (rays of) light for hair, having flaming locks; epithet of the sun; of Agni; (*as*), m. fire or its deity. — *S'oćish-mat, ān, atī, at,* Ved. possessed of lustre, effulgent, radiant.

2. *śoćya, as, ā, am* (for 1. *śoćya* see col. 1), to be cleansed; requiring purification, wicked.

S'oćyaka, as, m. one who requires purifying, a low man, vile or base person.

शुच्य् *śućy* (also written *ćućy*), cl. 1. P. *śućyati, śuśućya, śućyitum,* to express or squeeze out juice, distil; to perform ablution (in the sense *abhishava,* which some interpret to mean 'religious bathing').

शुटीर *śuṭīra* (apparently not in use), a hero; [cf. *śauṭīra.*] — *S'uṭīra-tā,* f. or *śuṭīra-tva, am,* n. heroism.

S'uṭīrya, am, n. valour, heroism; [cf. *śauṭīrya.*]

शुठ् *śuṭh* [cf. rts. *śuṇṭh,* 4. *śaṭh*], cl. 1. P. *śoṭhati, śoṭhitum,* to limp, be lame, go lame; to be impeded or obstructed; to resist; cl. 10. P. *śoṭhayati, -yitum,* to be lazy or idle; to be dull or slow; [cf. Gr. χωλός.]

S'oṭha, as, ā, am, foolish; idle, lazy; wicked, low; (*as*), m. a fool, blockhead; a sluggard, idler; a rogue, cheat, villain, criminal, sinner; a low man, one of a degraded tribe or occupation.

शुण्ठ् *śuṇṭh,* cl. 1. P. *śuṇṭhati, śuṇṭhitum,* to limp, be lame [cf. rt. *śuṭh* above]; to dry, grow dry, be or become dry; cl. 10. P. *śuṇṭhayati, -yitum,* to dry, become dry.

S'uṇṭhāćārya, as, m., N. of a chief priest of Siva (in the Dhūrta-nartaka).

S'uṇṭhi, is, or *śuṇṭhī,* f. dry ginger.

S'uṇṭhya, am, n. dry ginger.

शुण्ड् *śuṇḍ,* cl. 1. P. *śuṇḍati,* &c., to break; to disturb, harass, vex, torment.

S'uṇḍa, as, m. (probably connected with the preceding rt.), the juice exuding from the temples of an elephant in rut; an elephant's trunk; (*ā*), f. spirituous liquor; a place where spirituous liquor is sold, a tavern; an elephant's proboscis or trunk; the stalk of the lotus; a harlot, prostitute, bawd; a particular animal (perhaps a water-elephant or hippopotamus). — *S'uṇḍa-roha, as,* m. a kind of grass (= *bhū-tṛiṇa*). — *S'uṇḍā-pāna, am,* n. a place where spirits are drunk or sold, a tavern, dram-shop. — *S'uṇḍā-roćanī,* f. a species of plant (= *roćanikā*).

S'uṇḍaka, as, m. a distiller or seller of spirituous liquors; a military flute or fife (= *yuddha-veṇu*).

S'uṇḍāra, as, m. a distiller, vintner; an elephant's trunk.

S'uṇḍāla, as, m. 'possessing a proboscis or trunk,' an elephant.

S'uṇḍikā, f. spirituous liquor, &c. (= *śuṇḍā* above); the uvula or soft palate; a swelling or enlargement of any gland; [cf. *gala-ś*°.]

S'uṇḍin, ī, inī, i, possessing spirituous liquor; having a proboscis; (*ī*), m. a distiller, preparer and seller of spirituous liquors; an elephant. — *S'uṇḍi-mūshikā,* f. the musk-rat or shrew.

S'uṇḍī, f. a swelling or enlargement of any gland [cf. *kaṇṭha-ś*°, *gala-ś*°]; the plant Heliotropium Indicum (= *hasti-śuṇḍī*).

शुतुद्रि *śutu-dri, is,* f. (according to Sāy. fr. *śu* = *kshipram* + *tu* = *tunnā* with rt. *dru*), the S'atadru or Sutlej river. See *śata-dru.*

S'utu-drī, f., Ved. = *śutu-dri.*

S'utu-dru, us, or *śutu-drū, ūs,* f. = *śutu-dri.*

शुध् *śudh* (thought by some to be for an original *śvadh*), cl. 4. P. (ep. also A.) *śudhyati (-te), śuśodha, śotsyati, aśudhat, śoddhum,* to be or become pure, be purified, be cleared, be cleansed or washed, be made clear: Pass. *śudhyate,* Aor. *aśodhi:* Caus. *śodhayati, -yitum,* Aor. *aśūśudhat,* to make pure, purify, wash or clear off, cleanse, purge, refine, filter; to correct; to acquit; to make clear, explain; to examine, investigate: Desid. *śuśutsati:* Intens. *śośudhyate, śośoddhi;* [cf. Gr. καθ-αρό-ς, καθαίρ-ω, κάθαρσις, Κασταλία; Lat. *cas-tu-s* for *cad-tu-s;* Old Germ. *heitar;* Slav. *cistu;* Hib. *cuidh,* 'clean, pure.']

S'uddha, as, ā, am, pure, clean, purified, cleansed; white, bright; stainless, innocent, guileless, simple, genuine, true, fair, honest; correct, faultless, blameless; cleared, acquitted; simple, mere, only, alone; simple, unmixed (said of a note or sound in music); (in phil.) very, unequalled (= *dvitīya-rahita*); non-nasal (said of letters); whetted, sharp (as an arrow); authorised, admitted; (*as*), m. epithet of Siva; (*am*), n. anything pure; pure spirit; rock-salt; black pepper. — *S'uddha-karman, ā, ā, a,* of pure practices, acting virtuously, holy. — *S'uddha-koṭi, is,* f. 'upright side,' one of the sides of a right-angled

triangle.—*S'uddha-ćaitanya, am,* n. pure intelligence (the basis of the divine and individual intelligence according to the Vedānta).—*S'uddha-jaṅgha, as,* m. 'having clean legs or thighs,' an ass.—*S'uddha-tā,* f. or *śuddha-tva, am,* n. purity, cleanness, correctness, faultlessness, &c.—*S'uddha-dat, an, atī, at,* white-toothed, having handsome teeth.—*S'uddha-dhī, īs, īs, i,* pure-minded, having a pure understanding.—*S'uddha-badha, as,* m. simple putting to death, killing in any ordinary way; (according to Rāghavānanda on Manu IX. 279=*śiraś-ćheda,* beheading.)—*S'uddha-bhāva, as,* m. a state of purity, being pure; (*us, ā, am*), having a pure mind or disposition, pure-minded.—*S'uddha-mati, is, is, i,* pure-minded, free from guile, sincere, honest; intelligent; (*is*), m. one of the twenty-four Jinas of the past age.—*S'uddha-mānsa, am,* n. a kind of condiment or strong seasoning made with pieces of meat, Asa Fetida, turmeric, &c.—*S'uddha-varṇa, as, ā, am,* pure-coloured, of a good caste, &c.: having pure or non-nasal letters.—*S'uddha-vallikā,* f. a kind of plant, Menispermum Glabrum; another plant (=*guḍūćī*).—*S'uddha-vāsas, ās, ās, as,* dressed in clean garments, having pure vesture.—*S'uddhātman* (°*dha-āt*°), *ā, ā, a,* pure-minded; (*ā*), m. the pure soul or spirit; epithet of Śiva.—*S'uddhānanda* (°*dha-ān*°), *as,* m. 'pure-joy,' N. of a preceptor.—*S'uddhānumāna* (°*dha-an*°), *am,* n. 'correct inference,' a figure of rhetoric.—*S'uddhānta* (°*dha-an*°), *as,* m. 'pure or sacred interior,' the private or women's apartments (especially in the palace of a king), a harem, seraglio; a king's wife or concubine; (*ā*), f. a king's wife, queen.—*S'uddhānta-ćārin, ī,* m. an attendant or servant of the private apartments.—*S'uddhānta-pālaka, as,* m. 'seraglio-guardian,' a guard of the private or women's apartments, attendant on women, eunuch.—*S'uddhānta-yuj, k,* f. (?), change of mode or key in music.—*S'uddhāpahnuti* (°*dha-ap*°), *is,* f. 'pure denial or turning off,' a particular figure of rhetoric, (denial of any quality or property for the sake of applying some other, e. g. this is not the moon, it is a lotus of the heavenly Ganges.)—*S'uddhodana* (°*dha-od*°), *as,* m. 'pure-food,' N. of a king of Kapila-vastu (said to have belonged to the race of Ikshvāku; he was father of the great Buddha Sākya-muni, see *buddha*).—*S'uddhodana-suta, as,* m. 'son of Suddhodana,' epithet of Sākya (the great Buddha or founder of the Buddhist religion).

S'uddhi, is, f. purity, cleanness, holiness, freedom from defilement; purification, expiation, cleansing; a particular expiatory and purificatory rite (described as a kind of Srāddha performed at the cost of a person who needs purification from some defilement, when a stated number of Brāhmans are fed); clearing, clearance, innocence (established by ordeal or trial), acquittal; clearing (of expences), paying off arrears; quittance; retaliation; rectification, correction, correctness, accuracy, truth, certainty; subtraction; N. of Durgā; of one of the Saktis of Vishṇu; of Dākshāyaṇī as worshipped at Kapāla-moćana.—*S'uddhi-kara, as, ī, am,* causing purity, purifying, correcting.—*S'uddhi-kaumudī,* f., N. of a work on purificatory rites by Govindānanda.—*S'uddhi-ćandrikā,* f., N. of a treatise on the observances of mourning and the purificatory rites thereto belonging.—*S'uddhi-ćintāmaṇi, is,* m., N. of a work.—*S'uddhi-tattva, am,* n., N. of a work on purification (being part of Raghu-nandana's Smṛiti-tattva.—*S'uddhi-dīpikā,* f., N. of a work by Srī-nivāsa on the position of stars considered favourable for marriages, journeys, &c.—*S'uddhi-nirūpaṇa, am,* n., N. of the seventh chapter of the Yoga-vāsiṣhṭha-sāra.—*S'uddhi-pattra, am,* n. a sheet or paper of corrections, errata list; a certificate of purification by penance.—*S'uddhi-pradīpa* and *śuddhi-mayūkha, as,* m., N. of two works.—*S'uddhi-bhṛit, t, t, t,* possessing purity, free from soil, clean, clear; pure, virtuous.—*S'uddhi-ratnākara* (°*na-āk*°), *as,* m., N. of a work.—*S'uddhi-viveka, as,* m., N. of a work by Rudra-dhara.

S'uddhvā, ind. having purified, having cleared, &c.

S'otsyat, an, atī or *antī, at,* about to cleanse or purify.

S'oddharya, as, ā, am, to be cleansed or purified; to be corrected, &c.

S'odha, as, m. purification, cleansing; correction; payment; retaliation.—*S'odha-pattra, am,* n. a sheet or paper of corrections; [cf. *śuddhi-p*°.]

S'odhaka, as, ā or *ikā, am,* purificatory, cleansing, cleaning, purgative; corrective; (*as*), m. a purifier, refiner; a corrector (in arithmetic or algebra), the subtrahend, the quantity to be subtracted from a number to render it capable of yielding an exact square root; (*am*), n. a particular kind of earth (= *kaṅkushṭha*).

S'odhana, as, ī, am, cleaning, purifying, cleansing, refining, purgative; (*am*), n. the act of cleaning, cleansing, purifying, refining; clearance, correction, freeing from faults, clearing away errors, removing or eradicating anything prejudicial or erroneous; precise determination; the cleansing of a sore or wound; the refining of metals, a sort of refining practised for chemical or medicinal purposes, (exposing metals to heat and then sprinkling them with the urine of cows, &c.); payment, clearance or discharge of a debt, quittance, paying off arrears, acquittance; expiation; retaliation, punishment; (in arithmetic) subtraction; excrement, feces, ordure; green vitriol; (*as*), m. the lime (=*nimbūka*); a kind of *gaṇḍūsha,* q. v. (swallowing or rinsing the mouth?); (*ī*), f. a broom, brush; a kind of plant (=*tāmra-vallī*); another plant (=*nīlī*).—*S'odhanī-vīja, am,* n. a kind of plant (=*jaya-pāla*).

S'odhanaka, as, m., N. of an officer in an assize court, (Mṛić-ćhakaṭikā, Act 9.)

S'odhanīya, as, ā, am, to be cleansed or purified; to be corrected; to be refined; to be cleared off or discharged; to be paid off or liquidated (as a debt); payable, due; to be subtracted.

S'odhayat, an, antī, at, making clean, purifying, cleansing, purging.

S'odhayitvā, ind. having cleared or purified, &c.; having paid or discharged.

S'odhita, as, ā, am, cleaned, cleansed; purified, purged; refined; strained, filtered; corrected; excused; cleared off, discharged, paid off, liquidated; acquitted, absolved.

S'odhin, ī, inī, i, purifying, clearing; requiting, settling.

S'odhya, as, ā, am, to be purified or cleansed, to be cleaned or refined; to be cleared off or discharged; payable; due; to be subtracted; (*as*), m. an accused person, one to be cleared or tried; (*am*), n. a constant number to be subtracted in some astronomical computations.

शुन् *śun,* cl. 6. P. *śunati,* &c., to go.

शुन *śuna, as, ā, am* (probably fr. rt. *śvi*), white, pure, bright (Ved.; cf. *śveta*); causing prosperity or happiness, auspicious (Ved.); (*am*), ind. happily, auspiciously (Ved.; Sāy.=*sukham*); (*as*), m., N. of Vāyu (Ved.); a dog, (fr. *śvan.*)—*S'una-hotra, as,* m., N. of the author of the hymns Ṛig-veda VI. 33, 34 (having the patronymic Bhāradvāja).—*S'unāsīrīya* or *śunāsīrya, am,* n. a particular sacrificial oblation (said to be offered in the thirteenth month or Mala-māsa, and probably in honour of Suna and Sīra).—*S'unā-sīrau,* m. du., Ved. Suna and Sīra, N. of two Vedic gods (addressed in Ṛig-veda IV. 57, and identified by Yāska with Vāyu and Āditya; according to other authorities Indra and Vāyu or Indra and Sūrya are meant; but according to another view Sīra may perhaps denote 'a ploughshare,' and Suna some part of a plough).—*S'uneshita* (°*nā-ish*°), *as, ā, am,* Ved. (probably) borne along or carried by dogs.

S'unaḥ-puććha, as, m. (properly fr. *śunaḥ,* gen. c. of *śvan*+*puććha*), 'dog-tailed,' N. of one of the three sons of Ṛićīka (or according to the Aitareya-Brāhmaṇa the eldest of the three sons of Ajīgarta); N. of the author of a law-book.

S'unaḥ-śepa or *śunaḥ-śepha, as,* m. (*śunaḥ,* gen. c. of *śvan*), 'dog-tailed,' N. of a Vedic Ṛishi (having the patronymic Ājīgarti, as son of Ajigarta or Ajīgarta, and regarded as the author of the hymns Ṛig-veda I. 24–30, IX. 3; according to a legend told in the Aitareya-Brāhmaṇa VII. 13–18, king Hariśćandra, whose priest was Viśvā-mitra, being childless, made a vow that on obtaining a son he would sacrifice him to the god Varuṇa; a son was then born to him named Rohita, but Hariśćandra put off on various pretexts the fulfilment of his vow, and when he at length consented to perform it, his son declined being sacrificed, and retiring to the forest passed six years there until he met a poor Brāhman Ṛishi named Ajīgarta, who had three sons, the second of whom, Sunaḥ-śepha, was purchased by Rohita for a hundred cows to serve as a substitute for himself; Varuṇa having accepted him as a ransom, he was about to be sacrificed, Viśvā-mitra being Hotṛi priest, when he saved himself by reciting verses in praise of various deities, and was received into the family of Viśvā-mitra as one of his sons under the name of Deva-rāta, q. v.: the legend is different in the Rāmāyaṇa, which makes Ambarīsha, king of Ayodhyā, perform a sacrifice, the victim of which is stolen by Indra; this king is described as wandering over the earth in search of either the real victim or a substitute until he meets with a Brāhman named Ṛićīka, from whom he purchases his middle son, Sunaḥ-śepha, who is about to be sacrificed, when Viśvā-mitra saves him by teaching him a prayer to Agni and two hymns to Indra and Vishṇu; see Rāmāyaṇa I. 61, 62); (*am*), n. the genital organ of a dog.

S'unaka, as, m. a young dog; a dog; N. of a descendant of Bhṛigu; (*ās*), m. pl., N. of a family; [cf. *śaunaka.*]—*S'unaka-ćañćukā,* f. a kind of plant (=*kshudra-ćañću*).—*S'unaka-ćillī,* f. a kind of pot-herb (=*śvāna-ćillikā*).—*S'unaka-putra, as,* m. the son of Sunaka, i. e. Saunaka, (also applied to Gṛitsamada, who is elsewhere described as the father of Sunaka.)

S'unāśira or *śunāsīra, as,* m., N. of Indra, (also written *sunāsīra,* q. v., cf. *śunā-sīrau* under *śuna.*)

S'uni, is, m. (fr. *śvan*), a dog.

S'unī, f. a female dog, bitch, (see under *śvan*); a kind of gourd (=*kushmāṇḍī*).—*S'unin-dhama,* see Vopa-deva XXVI. 54.—*S'unin-dhaya, as, ī, am* (*śuni* for *śunī*), sucking a bitch, suckled by a bitch.

S'unīra, as, m. a number of female dogs.

S'uno-lāṅgūla, as, m. (fr. *śunaḥ,* gen. c. of *śvan*+*lāṅgūla*), N. of the youngest of the three sons of Ṛićīka (or of the three sons of Ajīgarta, according to the Aitareya-Brāhmaṇa; cf. *śunaḥ-puććha*).

1. *śunya, am,* n. (for 2. *śunya* see below), a number of dogs or female dogs.

शुन्ध् *śundh* (connected with rt. *śudh*), cl. 1. P. A. *śundhati, -te, śuśundha, śuśundhe, śundhitum,* to purify, make clean or pure, cleanse (P., according to some also A.); to be or become pure, be purified, be cleansed (A.); cl. 10. P. (according to some also A.) *śundhayati* (*-te*), *-yitum,* to purify, cleanse.

S'undhā-vat, ān, atī, at (thought by some to be fr. a lost Nom. *śundhya,* meaning 'to desire purification'), Ved. 'possessed of desire for purification,' sacred, holy, pure.

S'undhyu, us, us, u, Ved. 'desirous of purification,' purifying; pure, bright; (*us*), m., N. of Agni or fire, (according to Sāy. on Ṛig-veda I. 124, 4, an Āditya or a kind of water-fowl); (*us*), f. a mare, (the chariot of the Sun is said to be drawn by seven mares); [cf. perhaps Lat. *castus.*]

शुन्य 2. *śunya, as, ā, am* (more usually

written śūnya, q. v.; for 1. śunya see p. 1014, col. 3), empty, void; (am), n. a cypher.

शुप् śup, (in grammar) a technical term for the affix u, the characteristic sign of the eighth class of verbs.

शुफाहिल śuphāhila, N. of a place.

शुभ् 1. śubh (perhaps for an original śvabh, cf. rts. śudh, śumbh), cl. 1. A. śobhate (rarely cl. 6. P. śubhati or cl. 1. P. śobhati, but this latter is referred to rt. 3. śubh), śaśobha, śuśubhe, śobhishyati, -te, aśubhat, aśobhishṭa, śobhitum (Ved. Inf. śobhase, śubham, śubhe, see 2. śubh), to shine, be splendid; to be beautiful, look beautiful or handsome, appear to advantage; to be gay or happy; to be victorious, triumph over: Caus. śobhayati, -te (Ved. also śubhayati), -yitum, Aor. aśūśubhat, to cause to shine, ornament, decorate; to adorn one's self (A.); to shine (?): Desid. śuśobhishate, -ti, or śuśubhishate, -ti: Intens. śośubhyate, śośobdhi, to shine intensely; [cf. Gr. κομψός, κομ-μός, κομέω; Old Germ. sûbar, 'pure;' Mod. Germ. sauber; Lith. źibbu.]

2. śubh, p, f., Ved. splendor, beauty, brilliancy, glory; happiness; victory, triumph, (śubhe, for victory or conquest); an ornament; an auspicious offering; a brilliant place of sacrifice, (Sāy. = śobhana deva-yajana, Ṛig-veda I. 23, 11): water or a brilliant chariot (= udaka or ratha, Ṛig-veda I. 167, 6, &c.). — Śubham-yā, ās, ās, am, Ved. causing happiness, bestowing blessings, benevolent (said of the wind; Sāy. on Ṛig-veda IV. 3, 6. explains śubham-ye by śubhasya prāpayitre, connecting yā with rt. 1. yā in the sense of prāpaṇe). — Śubham-yāvan, ā, &c., Ved. going to splendor or happiness (said of the Maruts, Sāy. = śobhana-gati, śobhanam gantā; cf. ṛiṇa-yāvan). — Śubhas-pati, is, m. lord or preserver of splendor, (Sāy. = śobhanasya karmaṇaḥ pālakaḥ); (ī), m. du., Ved. epithet of the two Aśvins.

Śubha, as, ā, am, bright, shining, splendid, handsome, beautiful; auspicious, fortunate, lucky, happy, well, right, good, virtuous, eminent, distinguished; learned, versed in the Vedas; (as), m. the twenty-third of the astronomical Yogas; a city in the sky, (see vyomaćāri-pura; said to be also fem. and neut.); (ā), f. light, lustre; beauty; desire; N. of a female friend and companion of the goddess Umā; an assembly of the gods; bamboo-manna; white Dūrvā grass; the Śamī tree; the yellow pigment go-roćanā; a particular plant, = priyaṅgu; (am), n. anything bright or beautiful, auspiciousness; happiness, hail, welfare, good fortune, good; an ornament; water, rain, (Sāy. = alaṅkāra or udaka, Ṛig-veda VII. 82, 5); a fragrant wood (= padma-kāshṭha); [cf. Pers. خوب khūb.] — Śubha-kara, as, ā or ī, am, causing welfare, producing good, propitious, &c. — Śubha-karman, a, n. a good or virtuous act, auspicious action; reputable occupation or employment. — Śubha-kṛit, t, m. epithet of the thirty-sixth or tenth year of Jupiter's cycle of sixty years. — Śubha-kshaṇa, as, am, m. n. an auspicious or lucky moment. — Śubha-ga, as, ā, am, going well or beautifully, graceful, elegant; propitious, fortunate. — Śubha-gandhaka, as, ā, am, good-scented; (am), n. gum-myrrh. — Śubha-graha, as, m. an auspicious planet, lucky star (such as Jupiter, Venus, Mercury, and the moon when more than half full). — Śubhagrahodaya (°ha-ud°), as, m. the rising of an auspicious planet. — Śubhan-kara, as, ā or ī, am, conferring happiness or fortune; auspicious, propitious; (ī), f. Pārvatī. — Śubha-jāni, is, is, i, having a beautiful wife. — Śubha-da, as, ā, am, granting happiness, propitious, auspicious; (as), m. the sacred fig-tree (= aśvattha). — Śubha-dantī, f. a woman with good teeth; the female elephant of Pushpa-danta or of the north-west quarter, (also read śubhra-dantī.) — Śubha-drishṭi, is, f. an auspicious look or aspect. — Śubha-dhara, as, m. a proper N. — Śubha-nāmā, f. epithet of the fifth lunar night. — Śubha-pattrikā, f. 'having auspicious leaves,' a kind of shrub (= śāla-parṇī). — Śubha-phala, am, n. auspicious result, good or happy consequence. — Śubham-bhāvuka, as, ā, am, 'disposed to be bright,' resplendent, decorated, ornamented. — Śubha-yoga, as, m. a particular astronomical Yoga, (see śubha.) — Śubha-lakshaṇa, as, ā, am, having an auspicious sign or symptom; marked or characterized by felicity. — Śubha-lagna, as, am, m. n. the rising of an auspicious constellation, a lucky moment. — Śubha-vārttā, f. good news. — Śubha-vāsana, as, m. auspicious perfuming; perfume for the mouth. — Śubha-vrata, am, n., N. of a particular religious observance (kept on the twelfth day in one of the halves of the month Kārttika). — Śubha-śaṇsin, ī, inī, i, indicative of good luck. — Śubha-śīla, as, ā, am, well-disposed, having a good disposition. — Śubha-saṃyuta, as, ā, am, endowed with prosperity or happiness, blissful. — Śubha-saptamī-vrata, am, n., N. of a particular religious observance. — Śubha-sūćanī, f. 'indicating good,' N. of a female deity worshipped by women in times of calamity, (she is also called Su-vaćanī.) — Śubha-sthalī, f. any auspicious place, a room or hall in which sacrifices are offered. — Śubhāksha (°bha-ak°), as, m. 'auspicious-eyed,' epithet of Śiva. — Śubhāgama (°bha-āg°), am, n. epithet of certain Tantra works regarded as especially orthodox. — Śubhāṅga (°bha-aṅ°), as, ī, am, handsome-limbed, beautifully formed, handsome, elegant; (as), m., N. of a lexicographer; of another person; (ī), f. a handsome woman; N. of Rati (wife of the god of love); of the wife of Kuvera (god of wealth). — Śubhāćāra (°bha-āć°), as, ā, am, pure in practices or observances, virtuous; (ā), f. epithet of a female attendant on Umā; [cf. śubhā.] — Śubhāñjana (°bha-añ°), as, m. the tree Hyperanthera Moringa, (see śobhāñjana.) — Śubhānana (°bha-ān°), as, ā, am, handsome-faced, good-looking; (ā), f. a handsome woman. — Śubhānandā (°bha-ān°), f., N. of a goddess. — Śubhānvita (°bha-an°), as, ā, am, endowed with prosperity or good fortune, happy, prosperous. — Śubhāpāṅgā (°bha-ap°), f. 'a woman who has beautiful eye-corners,' a beautiful woman. — Śubhāśubha (°bha-aś°), as, ā, am, prosperous and unfortunate, good and evil; (am), n. good and evil, good and bad fortune, weal and woe. — Śubhāśubha-lakshaṇa, am, n. a mark or sign of good or bad fortune, a good or evil omen. — Śubhetara (°bha-it°), as, ā, am, other than auspicious, unlucky, inauspicious; evil, bad. — Śubhodarka (°bha-ud°), as, ā, am, having prosperous results or happy consequences; causing happiness.

Śubham-yā, śubham-yāvan. See under 2. śubh.

Śubhaṃyu, us, us, u, happy, fortunate, prosperous, auspicious.

Śubhāna, as, ā, am, shining bright, brilliant; (ās), m. pl. (according to some) epithet of the Maruts, (according to Sāy. on Ṛig-veda I. 165, 3. śubhānaiḥ = śobhamānair vaćanaiḥ.)

Śubhikā, f., Ved. a garland formed of flowers.

Śubhra, as, ā, am, shining, radiant, bright; white; (as), m. white (the colour); sandal; (am), n. silver; talc; green vitriol; rock or fossil salt; (ā), f. the Ganges; crystal; bamboo-manna; [cf. Old Germ. sûbar; Mod Germ. sauber, 'clean;' Angl. Sax. syfr.] — Śubhra-kṛit, t, m. the thirty-sixth year of Jupiter's cycle; [cf. śubha-kṛit.] — Śubhra-khādi, is, is, i, Ved. having shining rings, having bright weapons (said of the Maruts; Sāy. = śobhanāyudha or śobhana-havishka, Ṛig-veda VIII. 20, 4). — Śubhra-tā, f. or śubhra-tva, am, n. whiteness. — Śubhra-dantī, f. the female elephant of Pushpa-danta, the elephant of the north-west quarter, (see śubha-dantī.) — Śubhra-raśmi, is, m. 'white-rayed,' the moon. — Śubhra-śastama, as, ā, am, Ved. shining very much, (according to some either for śubhra-śasta-tama or for śubhra-śas-tama.) — Śubhrāṇśu (°ra-aṇ°), us, m. 'white-rayed,' the moon; camphor. — Śubhrālu (°ra-ālu), us, m. a white esculent root; a particular plant with a tuberous root (= mahisha-kanda). — Śubhrā-vat, ān, atī, at, Ved. possessing radiance, shining.

Śubhri, is, is, i, shining bright (Ved., Sāy. = śobhana); (is), m. an epithet of Brahmā.

Śubhrikā, f., see Vopa-deva IV. 8.

Śobha, as, ā, am, bright, brilliant, handsome; (ā), f. light, lustre, radiance, splendor, sheen, brilliancy; beauty, elegance, grace, comeliness; distinguished merit; turmeric; the yellow pigment go-roćanā; a species of the Kṛiti metre. — Śobha-kṛit, t, t, t, causing lustre, beautifying; (t), m. the thirty-seventh (or sixth) year of Jupiter's cycle of sixty years [cf. śubha-kṛit]; the marking-nut plant. — Śobhā-kara, as, ī, am, causing lustre, beautifying. — Śobhāñjana (°bhā-añ°), as, m. the tree Hyperanthera Moringa (commonly called Sajinā; it is much valued for its various properties; the legumes, blossoms, and leaves are esculent; the root of the young tree is used as a substitute for horse-radish as well as a stimulant in medicine, and the expressed oil of the seeds is said to relieve arthritic pains; it has a great many synonyms; cf. śigru, nīla-śigru, kākshīvaka, jana-priya, ćakshushya, &c.). — Śobhā-maya, as, ī, am, full of lustre or beauty; beautiful. — Śobhā-vatī, f., N. of a town.

Śobhatha, Ved. splendor, (used only in the inst. c. śobhathā.)

Śobhana, as, ā or ī, am, adorning, causing to look beautiful, shining, splendid; beautiful, handsome, (sometimes used ironically); richly dressed or ornamented; propitious, auspicious; virtuous, decorous, good, moral; (as), m. a burnt offering for auspicious results; epithet of Śiva; epithet of the eleventh year of Jupiter's cycle; a planet; the fifth of the astronomical Yogas; (ā), f. turmeric; the yellow pigment go-roćanā; (am), n. the act of adorning or causing to look beautiful; the being bright or handsome, brilliance, sheen; a lotus. — Śobhana-vāha, as, ā, am, having splendid carriers or horses. — Śobhanāćarita (°na-āć°), am, n. virtuous practice.

Śobhanaka, as, m. the tree Hyperanthera Moringa (= śobhāñjana above).

Śobhanīya, as, ā, am, to be beautified or adorned.

Śobhamāna, as, ā, am, shining, looking beautiful or handsome, splendid, fair.

Śobhayat, an, antī, at, causing to shine, ornamenting, decorating.

Śobhas, as, n., Ved. splendor, beauty, (the dat. c. śobhase is used as a Ved. Inf.; Sāy. = śobhanārtham.)

Śobhita, as, ā, am, beautiful, adorned, decorated, trimmed, made splendid.

Śobhin, ī, inī, i, shining, brilliant, beautiful, handsome, distinguished, exceeding.

Śobhishṭha, as, ā, am, Ved. most brilliant, very handsome or beautiful.

शुभ् 3. śubh (sometimes written śunbh or śumbh = rts. subh, sunbh, sumbh), cl. 1. P. śobhati, śunbhati, &c., to shine [cf. rt. 1. śubh]; to speak; to strike, injure, kill.

शुम्भ् śumbh, cl. 6. P. A. śumbhati, -te, śuśumbha, śumbhishyati, śumbhitum, Ved. to shine, be brilliant; to decorate; cl. 1. P. śumbhati, &c., to shine; to speak; to strike, injure, kill, (in these senses = rts. 3. śubh, subh, sumbh): Caus. A., Ved. śubhayate, -yitum, to decorate one's self, to shine; [cf. probably Gr. κομψός.]

Śumbhana, as, ī, am, Ved. shining, brilliant.

Śumbhamāna, as, ā, am, Ved. decorating, adorning; handsome, beautiful, (Sāy. = śobhamāna.)

Śumbhāna, as, ā, am, Ved. decorating, illuminating, (Sāy. = śobhayat.)

Śumbhita. See brahma-śumbhita.

शुम्भ *śumbha, as,* m., N. of an Asura or demon slain by Durgā, (he was son of Gaveshṭhin and grandson of Prahlāda.)—*S'umbha-ghātinī* or *śumbha-mardinī*, f. 'Sumbha-killing,' an epithet of Durgā.—*S'umbha-pura, am, i,* n. f. 'the city of the Asura Sumbha,' a town and district, (the modern Sambhalpūr in the district of Gondwāna; it is also called Eka-ćakra and Hari-griha.)—*S'umbha-badha* or *śumbha-vadha, as,* m. 'killing of Sumbha,' N. of the tenth chapter of the Devī-māhātmya of the Mārkaṇḍeya-Purāṇa.

शुर *śura, as,* m. (for *śūra*, q. v.), a hero; a lion, &c.

शुरुध् *śurudh, dhas,* f. pl., Ved. gifts, treasures, riches; waters, water, (Sāy. = *āpah*, Rig-veda IV. 23, 8); preventers or alleviators of pain or sorrow, (Sāy. = *śućer duḥkhasya pratiroddhāraḥ* or *śokasya rodhayitrī*); herbs or other remedies used to allay pain; exhilarating drinks (according to some).

शुल्क् *śulk*, cl. 10. P. *śulkayati, -yitum,* to pay, give; to gain, acquire; to abandon, leave, forsake; to create (*sarjane*); to narrate, tell; [cf. rt. *śvalk*.]

S'ulka, as, am, m. n. toll, tax, duty, customs (especially money levied at ferries, passes, and roads); a sum of money, price, (Sāy. = *mūlya*); property, wealth, (Sāy. = *dhana*); gain, profit; money advanced to ratify a bargain; money given to the parents of the bride (originally as purchase-price); a present made by a bridegroom to his bride; nuptial present; a marriage-settlement or dower; a wife's perquisites or private property (such as the profits of household labour, domestic utensils, milch cattle, ornaments, servants, &c.).—*S'ulka-khaṇḍana, am,* n. defrauding the revenue.—*S'ulka-grāhaka, as, ikā, am,* or *śulka-grāhin, i, iṇī, i,* receiving a toll or duty.—*S'ulka-da, as,* m. the giver of a nuptial present, an affianced suitor.—*S'ulka-moshaṇa, am,* n. stealing or defrauding the revenue.—*S'ulka-śālā*, f. a custom-house; [cf. *śaulka-śālika*.]—*S'ulka-sañjña, as, ā, am,* having (merely) the name of a nuptial gratuity.—*S'ulka-sthāna, am,* n. a toll-office, custom-house (Manu VIII. 400); any object of taxation or duty.—*S'ulka-hāni, is,* f. loss or forfeiture of wages or dower, &c.—*S'ulkābhidhāna* (°*ka-abh*°), *as, ā, am,* = *śulka-sañjña*.—*S'ulkāpta* (°*ka-av*°), *as, ā, am,* obtained as a dowry.

शुल्किक *śulkika, as,* m., N. of a country or district; [cf. *śaulkikeya*.]

शुल्ल *śulla, am,* n. (for *śulva*), a cord, rope, string; copper (= *tāmra*; cf. *śulva*).

शुल्व् *śulv* (also written *śulb*), cl. 10. P. *śulvayati, -yitum,* to send away, dismiss; to measure; to create.

S'ulva or *śulba, am,* n. (according to Uṇādi-s. IV. 95. fr. rt. 1. *śuć*), a rope, cord, string, (said to be also *as*, m., *ā* or *ī*, f.); copper, a copper vessel; a sacrificial observance; institute, law, custom; a quantity of water; (*āni*), n. pl., N. of a Pariśishṭa of the Yajur-veda; [cf. *śulvika*.]—*S'ulva-ja, am,* n. brass.—*S'ulva-dīpikā*, f., N. of a work.—*S'ulva-pariśishṭa* and *śulva-vārttika* and *śulva-sūtra, am,* n., N. of works.—*S'ulvāri* (°*va-ari*), *is,* m. 'enemy of copper,' sulphur.

S'ulvika, āni, n. pl., N. of a Pariśishṭa of the Yajur-veda.

शुशुक्वस् *śuśukvas.* See under rt. 3. *śuć*.

शुशुक्षणि *śuśukshaṇi* in *ā-śuśukshaṇi*, q. v.

शुशुमा *śuśumā*, f., N. of the wife of S'ukra.

शुशुलूकयातु *śuśulūka-yātu, us,* m., Ved. a demon in the shape of an owlet, (according to Sāy. on Rig-veda VII. 104, 22. *śuśulūka* = *śiśūlūka*, a small owl; cf. *ulūka-yātu*.)

शुश्रुवस् *śuśruvas.* See under rt. 1. *śru*.

शुश्रू *śuśrū, ūs,* f. (fr. Desid. of rt. 1. *śru*), 'one who waits on a child,' a mother.

S'uśrūshaka, as, ā, am, desirous of hearing, attentive, obedient, attending or waiting on; (*as*), m. an attendant, servant (comprehending five descriptions of persons, viz. a pupil, a religious pupil, a hired servant, an officer, and a slave).

S'uśrūshaṇa, am, n. obedience; dutiful homage, close and assiduous attendance, service, serving.

S'uśrūshā, f. desire or wish to hear, desire to obey, obedience; service (said to be of five kinds, see *śuśrūshaka*); obsequiousness, reverence; saying, speaking, telling.—*S'uśrūshā-para, as, ā, am,* diligent or attentive in service.

S'uśrūshitvā, ind. having attended or waited upon (as a slave upon his master, Manu XI. 110).

S'uśrūshu, us, us, u, desirous of hearing or obeying, obedient, attentive, serving, attending.

शुष् *śush* (thought to be for *sush*, which again was probably for an original *sus*), cl. 4. P. *śushyati* (ep. also A. *-te*), *śuśosha, śokshyati, aśushat, śoshṭum,* to dry, become dry, dry up; to wither, become withered; to languish, become emaciated; to be afflicted: Caus. *śoshayati, -te, -yitum,* Aor. *aśūśushat,* to make dry, dry up, wither, parch; to emaciate; to destroy; to extinguish: Desid. *śuśukshati*: Intens. *śośushyate, śośoshṭi*; [cf. Zend *hushka*: Gr. σαυσαρός, σαυσαρισμός, σαυκός (= *śushka*), σαυχμός, αὐχμός, σαχνός, αὔω, αὖος, αὐστηρός: Lat. *siccus*: Goth. *siuk*, *sauht*: Old Germ. *siuh, siuchi, siuhjan, suht*: Angl. Sax. *seoc, seac, sioc, sic, suht*: Slav. *such*, 'dry:' Lith. *sausa-s*: Hib. *seacadh*, 'parched, frozen;' *sioc*, 'frost;' *sioan*.]

S'usha, as, ī, m. f. drying, drying up; a hole in the ground.

S'ushat, an, antī, at, Ved. drying up, absorbing (moisture).

S'ushi, is, f. drying; a hole, chasm; the hollow or groove in the fang of a snake; [cf. Gr. κυσό-s, κυσ-θό-s; Lat. *cun-nu-s*; Lith. *kuszy-s*.]

S'ushira, as, ā, am, full of holes or crevices (caused by drying), perforated, bored, pierced, full of interstices or spaces; (*am*), n. a hole, vacuity, chasm; the atmosphere; a wind-instrument; (*as*), m. fire; a rat, mouse; (*ā*), f. a river; a sort of perfume (commonly called Nali).

S'ushila, as, m. 'the dryer,' air, wind.

S'ushka, as, ā, am, dried, dried up, dry; shriveled, withered, emaciated, shrunk up; groundless, causeless; unproductive, fruitless, unprofitable; offensive; (*am*), n., Ved. anything dry, dry wood (for lighting fire by attrition).—*S'ushka-kalaha, as,* m. vain or useless wrangling, a quarrel about trifles.—*S'ushkatā*, f. or *śushka-tva, am,* n. dryness.—*S'ushka-pattra, am,* n. a dry or withered leaf; a dried pot-herb.—*S'ushka-parṇa, am,* n. a dry or withered leaf.—*S'ushka-phala, am,* n. dry fruit.—*S'ushka-matsya, as,* m. a dried fish.—*S'ushka-māṇsa, am,* n. dry flesh, dry meat.—*S'ushka-revatī*, f. epithet of a particular Mātṛikā or goddess presiding over a kind of disease; [cf. *revatī, pūtanā*.]—*S'ushka-vat, ān, atī, at,* dried up.—*S'ushka-vṛiksha, as,* m. a dry tree; a particular plant or shrub (= *dhava*).—*S'ushka-vaira, am,* n. groundless enmity.—*S'ushka-vraṇa, as,* m. a dried up wound, cicatrized sore, scar.—*S'ushka-srota, as, ā, am,* having the stream dried up.—*S'ushkāṅga* (°*ka-aṅ*°), *as, ī, am,* having shriveled limbs, emaciated, withered; (*as*), m. a particular plant or shrub, = *dhava*; (*ī*), f. a lizard, chameleon.—*S'ushkānna* (°*ka-an*°), *am,* n. 'dry food,' rice in the husk.—*S'ushkārdra* (°*ka-ār*°), *am,* n. dry ginger.

S'ushkala, as, ā or *ī, am,* m. f. n. dry flesh; flesh; one who eats flesh.

S'ushṇa, as, m. the sun; fire; N. of a demon of drought (represented in the Rig-veda as being overcome by Indra); (*am*), n., Ved. strength, (enumerated among the *bala-nāmāni* in Naigh. II. 9.)—*S'ushṇa-hatya, am,* n., Ved. the slaughter of S'ushṇa.

S'ushma, as, ā, am, strong, powerful (Ved.); (*as*), m. power, strength, vigour (Ved.); the sun; fire, flame, light; air, wind; a bird; (*am*), n. strength, prowess (= *bala*, Naigh. II. 9); light, lustre.

S'ushman, ā, m. fire; a particular plant, = *ćitraka*; (*a*), n. light, lustre; strength, prowess.

S'ushmiṇa, as, m., N. of a king of the S'ivis.

S'ushmin, ī, iṇī, i, powerful, strong; fiery, mettlesome; (*iṇas*), m. pl., N. of a caste living in Kuśa-dvīpa (corresponding to the Kshatriyas).—*S'ushmin-tama, as, ā, am,* Ved. most powerful, very mighty.

S'ushyat, an, antī, at, becoming dry, drying up.

S'ushyamāṇa, as, ā, am, being dry or dried up, languishing, thirsty.

S'osha, as, m. drying up, exsiccation, dryness; pulmonary consumption; emaciation; intumescence, (for *śotha*.)—*S'osha-sambhava, am,* n. the root of long pepper.—*S'oshāpahā* (°*sha-ap*°), f. 'removing consumption,' a kind of plant (= *klītanaka*).

S'oshaka, as, ikā, am, drying up, exsiccating, absorbing, absorbent.

S'oshaṇa, as, ī, am, drying up, draining; causing to fade; (*as*), m. one of the arrows of Kāma-deva (god of love); the plant Bignonia Indica; (*am*), n. the act of drying up; absorption; exhaustion; sucking up, suction; dry ginger.

S'oshaṇīya, as, ā, am, to be dried up or absorbed.

S'oshayitavya, as, ā, am, to be dried up, &c.

S'oshayitvā, ind. having dried up.

S'oshita, as, ā, am, dried, dried up, desiccated, absorbed, sucked up, exhausted, drained, emptied.

S'oshin, ī, iṇī, i, drying up (often at the end of comps.); (*iṇī*), f. ether, one of the five Dhāraṇās.

शूक *śūka, as, am,* m. n. (said to be fr. rt. *śo*), the awn of barley, &c.; a bristle, spicule; the bristle or sharp hair of insects, &c.; compassion, clemency, tenderness; a kind of venomous insect or lizard (produced in stagnant water); a sort of water-leech (?); a kind of moss or weed growing on stagnant water (= *jala-ś*°); a particular remedy in which the Sūka is used; (*ā*), f. cowach.—*S'ūka-kīṭa* or *śūka-kīṭaka, as,* m. a kind of caterpillar covered with bristles or hairs.—*S'ūka-tṛiṇa, am,* n. a kind of grass.—*S'ūka-dhānya, am,* n. any awned or bearded grain (as barley &c.).—*S'ūka-piṇḍi, is,* or *śūka-piṇḍī*, f. cowach (= *kapi-kaććhu*).—*S'ūka-vat, ān, atī, at,* awned, bearded; (*atī*), f. cowach.—*S'ūka-śimbā*, f. or *śuka-śimbi, is,* or *śūka-śimbikā* or *śūka-śimbī*, f. cowach, (also spelt *śuka-śimbā*, q. v.)

S'ūkaka, as, m. barley or a bearded kind of wheat resembling barley; the sentiment of compassion or tenderness.

S'ūkin, ī, inī, i, awned, bearded (as corn, grain, &c.).

शूकर *śūkara, as,* m. (said to be connected with *śūka*, or fr. *śū*, an imitative sound, + *kara*; cf. *sūkara*), a hog, pig; N. of a Naraka; (*ī*), f. a sow; a kind of moss, Lycopodium Imbricatum; [cf. Gr. σῦς, ὗς; Old Germ. *sū*; Mod. Germ. *sau*.]—*S'ūkara-kanda, as,* m. 'hog's root,' a kind of bulbous plant (= *vārāhī-kanda*).—*S'ūkara-danshṭra, as,* m. a hog's tusk; N. of a kind of disease, (prolapsus ani.)—*S'ūkara-pādikā*, f. a kind of plant (= *kola-śimbī*).—*S'ūkarākrāntā* (°*ra-āk*°), f. a kind of moss (= *varāha-krāntā*).—*S'ūkareshṭa* (°*ra-ish*°), *as, ā, am,* liked by hogs or swine; (*as*), m. a kind of grass (= *kaseru*).

शूकल *śūkala, as,* m. a restive horse; [cf. *śūlaka*.]

शूकापुट्ट *śūkāputta* or (according to S'abda-k.) *śūkāpūtta, as,* m. a particular gem, (perhaps) a kind of amber (= *triṇa-maṇi*).

शूकुल *śūkula, as,* m. (?), a fish in general; a kind of fish; a fragrant grass, Cyperus.

शूकृत *śū-krita, as, ā, am,* Ved. making the sound *śū* or *śūt,* snorting (said of a horse).

शूक्ष्म *śūkshma,* incorrect for *sūkshma,* q. v.

शूघन *śūghana, as, ā, am,* Ved. going quickly, (Sāy. *śūghanāsaḥ* = *āśu-gantryaḥ,* Ṛig-veda IV. 58, 7.)

शूतिपर्ण *śūti-parṇa, as,* m. (the meaning of *śūti* is doubtful), a kind of tree (= *ārag-badha*).

शूद्र *śūdra, as,* m. (according to Uṇādi-s. II. 19. fr. rt. 1. *śuć,* to be afflicted, &c.), a man of the fourth or servile tribe (whose only business, according to Manu I. 91, was to serve the three higher castes; in Ṛig-veda X. 90, 12. the Sūdra is said to have been born from the feet of Purusha; in Manu I. 87. he is fabled to have sprung from the same part of the body of Brahmā; *kevala-śūdra,* a pure Sūdra); (*ā*), f. a woman of the Sūdra tribe; (*ī*), f. the wife of a Sūdra. — *S'ūdra-kanyā,* f. a Sūdra girl. — *S'ūdra-kṛitya, as, ā, am,* to be done by a Sūdra, proper for a Sūdra; (*am*), n. the duty of a Sūdra. — *S'ūdrakṛitya-vićāra-tattva, am,* n., N. of a part of Raghu-nandana's Smṛiti-tattva (illustrating the duties of Sūdras at the anniversaries of the death of parents and at other ceremonies). — *S'ūdra-tā,* f. or *śūdra-tva, am,* n. the state or condition of a Sūdra or slave; servility. — *S'ūdra-dharma, as,* m. the duty of a Sūdra (i. e. the service of the three higher castes). — *S'ūdradharma-tattva, am,* n. 'the nature of a Sūdra's duties,' N. of a work by Kamalākara. — *S'ūdra-priya, as, ā, am,* dear to a Sūdra, liked by Sūdras; (*as*), m. an onion (= *palāṇḍu*). — *S'ūdra-preshya, as,* m. a man of one of the three superior castes who has become a servant to a Sūdra; (*am*), n. the being servant to a Sūdra. — *S'ūdra-bhikshita, as, ā, am,* (anything) begged or received as alms from a Sūdra. — *S'ūdra-bhūyishṭha, as, ā, am,* inhabited mostly by Sūdras, abounding with Sūdras. — *S'ūdra-yājaka, as,* m. one who sacrifices for a Sūdra, the conductor of a sacrifice for a Sūdra. — *S'ūdrayājaka-prāyaśćitta, am,* n. the penance incurred by sacrificing for a Sūdra. — *S'ūdra-yoni-ja, as, ā, am,* born of a servile womb, of plebeian origin. — *S'ūdra-rājya, am,* n. a country of which a Sūdra is king. — *S'ūdra-varga, as,* m. the Sūdra or servile class. — *S'ūdra-varjam,* ind. except Sūdras. — *S'ūdra-vṛitti, is,* f. the occupation or mode of life of a Sūdra (i. e. servitude to the higher castes). — *S'ūdra-śāsana, am,* n. an edict or grant addressed to Sūdras. — *S'ūdra-saṃskāra, as,* m. any purificatory rite relating to Sūdras. — *S'ūdra-sevana, am,* n. attendance on a Sūdra master, the being in the service of a man of the servile class, (Manu XI. 70.) — *S'ūdra-hatyā,* f. the killing of a Sūdra. — *S'ūdra-han, ā,* m. one who kills a Sūdra, the slayer of a Sūdra. — *S'ūdrānna* (°*ra-an*°), *am,* n. food belonging to a Sūdra; [cf. *śūdrodaka* below.] — *S'ūdrā-pariṇayana, am,* n. the marrying a Sūdra female. — *S'ūdrā-putra, as,* m. the son of a Sūdra woman, (the father being either a Sūdra or a man of a different caste.) — *S'ūdrā-bhārya, as,* m. one who has a Sūdra woman for his wife, the husband of a Sūdra woman. — *S'ūdrārtā* (°*ra-ār*°), f. a kind of plant (= *priyaṅgu*). — *S'ūdrā-vedana, am,* n. the marrying a Sūdra woman. — *S'ūdrā-vedin, ī,* m. marrying a Sūdra woman, a man of one of the three higher classes who has married a Sūdra wife. — *S'ūdrāśauća* (°*ra-aś*°), *am,* n. the impurity of a Sūdra. — *S'ūdrā-suta, as,* m. = *śūdrā-putra.* — *S'ūdrāhnika* (°*ra-āh*°), *am,* n. the daily ceremonies of a Sūdra. — *S'ūdrī-bhū,* cl. 1. P. *-bhavati,* &c., to become a Sūdra. — *S'ūdrodaka* (°*ra-ud*°), *am,* n. water that has been polluted by the touch of a Sūdra. — *S'ūdrodaka-pāna-prāyaśćitta, am,* n. a penance for drinking water given by a Sūdra.

S'ūdraka, as, m., N. of the first Āndhra king, (variously written Sindhuka, Sisuka, and Sūraka); of a king (the author of the drama called Mṛić-ćhakaṭikā).

S'ūdrāṇī, f. the wife of a Sūdra.

शून *śūna, as, ā, am* (fr. rt. *śvi,* q. v.), swelled, swollen, increased, grown, prospered; morbidly swollen; empty, vacant (Ved., Sāy. = *śūnya*); (*am*), n., Ved. swelling, increase, (Sāy. = *sam-ṛiddhi,* Ṛig-veda III. 33, 13); emptiness, poverty, (Sāy. = *śūnya, dāridrya,* Ṛig-veda II. 27, 17); an incorrect pronunciation (in Vedic phonetics).

S'ūna-vat, ān, atī, at, one who has increased.

शूना *śūnā,* f. (= *sūnā,* q. v.), the uvula or soft palate; a slaughter-house, any place where animals are killed or are liable to be destroyed, (five of these are enumerated, viz. a fire-place, a grindstone, a broom, a mortar, and a water-pot; cf. *pañća-śūnā.*) — *S'ūnā-ćakra-dhvaja-vat, ān, atī, at,* one who keeps a slaughter-house, one who has an oil-press, and one who exhibits a vintner's sign, (Manu IV. 84.) — *S'ūnā-dosha,* see *sūnā-dosha.* — *S'ūnā-vat, ān,* m. one who keeps a slaughter-house, a butcher. — *S'ūnā-stha, as, ā, am,* being in or brought from a slaughter-house or any place where animals are destroyed.

शून्य *śūnya, as, ā, am* (probably connected with *śūna* above, fr. rt. *śvi*), empty, void, hollow; vacant, barren, non-existent; utterly destitute or deprived of, without (with inst.); ruined; nonsensical, unmeaning; guileless, unsuspicious; indifferent; lonely, private, desert, desolate, (*śūnye* or *śūnyam,* ind. in a lonely place, secretly); bare, naked; (*am*), n. a void, vacuum, blank; space, heaven, ether, the sky, atmosphere; a dot, spot; a cypher; naught, vacuity, nonentity, (one of the principles of Bauddha metaphysics); N. of Brahma; (*ā*), f. a hollow reed; a barren woman; the prickly pear; [cf. Gr. κενός, κενεός; Æol. κέννος.] — *S'ūnya-geha, am,* n. an empty house. — *S'ūnya-tā,* f. or *śūnya-tva, am,* n. emptiness, voidness, vacuity, non-existence, unreality, the false or illusory nature of all existence. — *S'ūnya-padavī,* f. 'empty path,' the road or passage of the soul, (see *mahā-patha, mudrā-mārga.*) — *S'ūnya-madhya, as, ā, am,* having a hollow centre, empty inside; (*as*), m. a hollow reed. — *S'ūnya-vat,* ind. like a cypher, annihilated or vanished as it were. — *S'ūnya-vāda, as,* m. the doctrine of the non-existence of anything. — *S'ūnya-vādin, ī,* m. 'affirmer of non-existence,' an atheist; a Buddhist. — *S'ūnya-sthāna, am,* n. an empty place. — *S'ūnya-hasta, as, ā, am,* empty-handed. — *S'ūnya-hṛidaya, as, ā, am,* 'empty-hearted,' unsuspecting, unsuspicious; absent in mind. — *S'ūnyākṛiti* (°*ya-āk*°), *is, is, i,* 'empty-formed,' having a vacant appearance or aspect. — *S'ūnyāgāra-kṛitālaya* (°*ya-āg*°, °*ta-āl*°), *as, ā, am,* making an abode in deserted houses. — *S'ūnyālaya* (°*ya-āl*°), *as,* m. an empty or deserted house, (sleeping in such a house is forbidden.) — *S'ūnyī-kṛi,* cl. 8. P. *-karoti, -kartum,* to make empty, leave.

शूपकार *śūpa-kāra, as,* m. (for *sūpa-kāra,* q. v.), one who lives by cooking for Sūdras (= *śūdra-pākopajīvin*).

शूयमान *śūyamāna.* See under rt. *śvi.*

शूर् *śūr* (also written *sūr,* q. v.), cl. 4. A. *śūryate, śuśūre, śūritum,* to hurt, injure, kill; to be firm or motionless, stand fast, be fixed; to make firm or immovable; to be senseless; cl. 10. A. *śūrayate, -yitum,* Aor. *aśuśūrat,* to be valiant or powerful, act the hero; to make great effort or exertion, (in these senses rather a Nom. fr. *śūra* below.)

S'ūra, as, m. (probably connected with *śavas*), a hero, warrior, champion, valiant man, great or mighty man; a lion; a boar; the sun; N. of Yādava, the grandfather of Kṛishṇa; the Sāl tree, Shorea Robusta; N. of certain other plants or trees, = *ćitraka;* = *lakuća;* = *masūra;* (*ās*), m. pl., N. of a tribe inhabiting Bhārata-varsha; [cf. Zend *śūra;* Gr. κῦρ-ος, κυρό-ω, κύριος, κοίρανος, κοῦρος, κόρος.] — *S'ūra-kīṭa, as,* m. 'warrior-insect,' an inferior hero. — *S'ūra-grāma, as, ā, am,* Ved. having a multitude of heroes. — *S'ūra-tara, as, ā, am,* Ved. more heroic, very valiant. — *S'ūra-tā,* f. or *śūra-tva, am,* n. the state or condition of a hero, heroism, prowess, valour, bravery. — *S'ūra-deva, as,* m., N. of the second of the twenty-four Arhats of the future Utsarpiṇī. — *S'ūra-putra, as, ā, am,* having heroes as sons; (*ā*), f., Ved. epithet of Aditi. — *S'ūra-pura, am,* n. 'hero-town,' N. of a town. — *S'ūra-maṭha, as, am,* m. n. the college or monastery of Sūra. — *S'ūra-māna, am,* n. thinking one's self a hero, arrogance, vaunting. — *S'ūra-mānin, ī,* m. one who thinks himself a hero, a boaster, braggart. — *S'ūram-manya, as,* m. one who thinks himself a hero, a boaster. — *S'ūra-varman, ā,* m., N. of several kings. — *S'ūra-vīra, as,* m. a proper N. — *S'ūra-śloka, as,* m. a kind of artificial verse; [cf. *vīra-virudu.*] — *S'ūra-sāti, is,* f., Ved. conflict of heroes, battle, war, (according to Sāy. on Ṛig-veda I. 31, 6. *śūra-sātā* = *śūraiḥ sambhajanīye yuddhe.*) — *S'ūra-sena, as,* m., N. of the country about Mathurā; of a king (of Mathurā and ruler of the Yadus); (*ās*), m. pl., N. of the people inhabiting the above country. — *S'ūra-senaka, ās,* m. pl., N. of the people and country about Mathurā. — *S'ūrasena-ja, as,* m. one born in Sūra-sena, an inhabitant of Sūra-sena. — *S'ūrārtha* (°*ra-ar*°), *as, ā, am,* useful for or suited to heroes, for the sake of warriors. — *S'ūreśvara* (°*ra-īś*°), *as,* m. 'lord of Sūra,' the tutelary deity of Sūra (or the statue of a deity); a temple built by Sūra.

S'ūraka, as, m., N. of a king (= *śūdraka*).

S'ūraṇa, as, ā, am, high-spirited (Ved., said of horses; Sāy. = *vikrama-śīla,* Ṛig-veda I. 163, 10); (*as*), m. a kind of esculent root, Arum Campanulatum; the plant Bignonia Indica. — *S'ūraṇodbhuja* (°*ṇa-ud*°), *as,* m. 'feeding on Arum Campanulatum,' a kind of yellow bird (= *haridrāṅga*).

S'ūrṇa, as, ā, am, fixed, firm.

शूर्त *śūrta, as, ā, am,* Ved. (probably) eager, quick, (according to Sāy. on Ṛig-veda I. 174. 6. *śūrtāḥ* = *kshiprāḥ* or = *kshiptāḥ, varjitāḥ;* in Naigh. II. 15. *śūrtāḥ* is enumerated among the *kshipra-nāmāni.*)

शूर्प् *śūrp* (perhaps rather a Nom. fr. *śūrpa* below), cl. 10. P. *śūrpayati, -yitum,* to measure, mete out.

S'ūrpa, as, am, m. n. (according to Uṇādi-s. III. 26. fr. rt. *śṛī;* also written *sūrpa*), a winnowing basket or a kind of wicker receptacle which, when shaken about, serves as a fan for winnowing corn; (*as*), m. a measure of two Droṇas; (*ī*), f. a small winnowing basket or fan; a toy for children; N. of the sister of Rāvaṇa, (see *śūrpa-ṇakhā.*) — *S'ūrpa-karṇa, as,* m. 'having ears like winnowing fans,' an elephant. — *S'ūrpa-ṇakhā,* f. or *śūrpa-ṇakhī,* f. 'having finger-nails like winnowing fans,' N. of the sister of the Daitya Rāvaṇa, (she fell in love with Rāma and, being rejected by him, attacked Sītā, but was beaten off and mutilated by Lakshmaṇa; in revenge she incited her brother to carry off Sītā.) — *S'ūrpa-nishpāva, as,* m. a basket-full of winnowed corn. — *S'ūrpa-parṇī,* f. a sort of bean, Phaseolus Trilobus. — *S'ūrpa-vāta, as,* m. the wind raised by shaking a winnowing basket. — *S'ūrpa-śruti, is,* m. 'having ears like winnowing fans,' an elephant.

S'ūrpaka, as, m., N. of a demon (an enemy of Kāma-deva). — *S'ūrpakārāti* or *śūrpakāri* (°*ka-ar*°), *is,* m. 'enemy of Sūrpaka,' epithet of Kāma (god of love).

S'ūrpī, f. See above under *śūrpa.*

शूर्पारक *śūrpāraka*, N. of a mythical country.

शूर्म *śūrma, as*, m. an iron image; an anvil.

S'ūrmi, is, m. f. or *śūrmikā* or *śūrmī*, f.= *śūrma* above; [cf. *sūrmi, syurmi*.]

शूल् *śūl* (rather a Nom. fr. *śūla* below), cl. 1. P. *śūlati, śuśūla, śūlitum*, to be ill; to disorder, make sick, disease; to pierce, transfix, impale; to cry, make a loud noise; to collect (?).

S'ūla, as, am, m. n. any sharp or acute pain; pain in the stomach, colic; rheumatism, gout; any sharp or pointed weapon, a pike, dart, spear, lance, spike; the trident of Śiva; a sharp iron pin or spit (on which meat is roasted); a stake for impaling criminals; a banner, ensign; the ninth astronomical Yoga; death, dying; (*ā*), f. a stake for impaling criminals; a harlot, prostitute; [cf. Slav. *süliza*.] —*S'ūla-gava*, a kind of animal sacrifice. —*S'ūla-granthi, is*, f. 'having sharp knots,' a kind of Dūrvā grass (= *mālā-dūrvā*). —*S'ūla-ghātana, am*, n. 'pain-destroying,' iron rust or filings. —*S'ūla-ghna, as, ī, am*, removing or allaying sharp pain, sedative, anodyne; (*as*), m. a kind of plant (= *tumburu*). —*S'ūla-dvish, ṭ*, m. 'enemy to colic,' Asa Fetida. —*S'ūla-dhanvan, ā*, m. 'having a trident for a bow,' epithet of Śiva. —*S'ūla-dhara, as*, m. 'spear-holder, trident-holder,' epithet of Śiva; (*ā*), f. epithet of Durgā. —*S'ūla-dhārin, ī, iṇī, i*, spear-holding, lance-bearing, trident-holding; (*iṇī*), f. epithet of Durgā. —*S'ūla-dhṛik*, m. (see *dhṛik*, p. 459), 'trident-bearing,' epithet of Śiva; (*k*), f. epithet of Durgā. —*S'ūla-nāśana, am*, n. 'removing pain in the stomach,' white sochal salt. —*S'ūla-pattrī*, f. a kind of grass (= *śūlī*). —*S'ūla-pāṇi, is*, m. 'trident-handed,' epithet of Śiva (regarded as the king of the Bhūtas); N. of the author of the Prāyaścitta-viveka and of the Tithi-dvaidha-prakaraṇa and of the Yājñavalkya-ṭīkā. —*S'ūla-pāṇin, ī, inī, i*, holding or bearing a lance or spear. —*S'ūla-bhṛit, t*, m. 'spear-holder,' an epithet of Śiva. —*S'ūla-bheda, as*, m., N. of a place. —*S'ūla-mudgara-hasta, as, ā, am*, having a lance and mace in hand, armed with a lance and club. —*S'ūla-vedanā*, f. sharp or acute pain. —*S'ūla-śatru, us*, m. 'hostile to colic,' the castor-oil plant, Ricinus Communis. —*S'ūla-stha, as, ā, am*, fixed on a stake, impaled. —*S'ūla-hantrī*, f. 'colic-removing,' a kind of barley (= *yavānī*). —*S'ūla-hasta, as*, m. 'lance-handed,' a man armed with a lance, lancer, pikeman. —*S'ūla-hṛit, t*, m. 'removing colic,' Asa Fetida. —*S'ūlā-kṛi*, cl. 8. P. *-karoti*, &c., to roast on a spit. —*S'ūlākṛita* (°*la-āk*°), *as, ā, am*, roasted on a spit, &c.; (*am*), n. roasted meat. —*S'ūlāgra* (°*la-ag*°), *am*, n. the point of a pike or stake, &c. —*S'ūleśvarī-tīrtha, am*, n., N. of a Tīrtha. —*S'ūlotkhā* (°*la-ut*°), f. the medicinal plant Serratula Anthelmintica. —*S'ūlodyata-kara* (°*la-ud*°), *as, ā, am*, with uplifted spear in hand.

S'ūlaka, as, m. a restive or unbroken horse; [cf. *śūkala*.]

S'ūlika, as, ā, am, having a spear or any sharp instrument; roasted on a spit; (*as*), m. a hare; (*am*), n. roast meat.

S'ūlin, ī, inī, i, suffering sharp pain, suffering from colic; armed with a spear or pike, carrying a lance or stake; (*ī*), m. a spearman, pikeman, lancer; epithet of Śiva (as holding a trident); a hare; N. of a Muni; (*inī*), f. epithet of Durgā.

S'ūlina, as, m. the Indian fig-tree (= *bhāṇḍīra*).

S'ūlī, f. a kind of grass (= *madhu-latā*).

S'ūlya, as, ā, am, roasted on a spit; deserving impalement; (*am*), n. roasted meat. —*S'ūlya-pāka, as*, m. any meat or other substance roasted on a spit. —*S'ūlya-māṃsa, am*, n. roast meat, meat cooked on a spit.

शूशुजान *śūśujāna, as, ā, am* (according to Sāy. = *śośucāna, dīpyamāna*, Ṛig-veda X. 34. 6; cf. *śuśucāna*, p. 1013), Ved. glowing, resplendent.

शूशुवस् *śūśuvas, vān*, m. (fr. rt. *śvi*), Ved. one who has increased, increasing; large.

S'ūśuvāna, as, ā, am, Ved. growing in size, increasing in strength.

शूष् *śūsh* (also written *sūsh*), cl. 1. P. *śūshati, śuśūsha, śūshitum*, to bring forth; to beget, propagate.

शूष *śūsha, am*, n. (perhaps connected with rt. *śvi*), Ved. strength, (according to Naigh. II. 9. Sāy. on Ṛig-veda I. 154, 3 = *bala*; cf. *śushma*; in Naigh. III. 6 = *sukha*); (*as*), m., N. of a preceptor.

S'ūshaṇi, in Ṛig-veda X. 93, 1. probably fr. a base *śūshan*; regarded by some as a kind of Ved. Inf. fr. rt. *śvi*.

शृकाल *śṛikāla, as*, m. (for *śṛigāla* below), a jackal.

शृगाल *śṛigāla, as*, m. (etymology doubtful, but cf. Gr. κραγέτης; perhaps connected with rt. *śrī*; sometimes written *sṛigāla*), a jackal; a rogue, cheat; a coward, poltroon; an ill-natured or harsh-speaking man; N. of a demon; epithet of Kṛishṇa; (*ī*), f. a female jackal; a fox; flight, retreat; a kind of plant (= *kokilāksha*); another plant (= *vidārī*). —*S'ṛigāla-kaṇṭaka, as*, m. 'jackal's thorn,' a kind of plant, Zizyphus Scandens. —*S'ṛigāla-koli, is*, m. a sort of jujube. —*S'ṛigāla-ghaṇṭī*, f. a particular plant (= *kokilāksha*). —*S'ṛigāla-jambu, us*, or *śṛigāla-jambū, ūs*, f. a kind of cucumber, Cucumis Madraspatanus; the fruit of the jujube. —*S'ṛigāla-jāti, is*, f. birth (in a future life) as a jackal. —*S'ṛigāla-yoni, is*, m. f. the womb of a jackal; the being born in a future birth as a jackal. —*S'ṛigāla-rūpa, as*, m. 'jackal-formed,' epithet of Śiva. —*S'ṛigāla-vinnā*, f. a kind of plant (= *priśni-parṇī*).

S'ṛigālikā, f. a female jackal; a fox; running away, flight, retreat; a kind of plant (= *bhūmi-kushmāṇḍa*); a proper N.

शृङ्खल *śṛinkhala, as, ā, am*, m. f. n. (etymology doubtful; perhaps connected with *śiñjā*, 'a tinkling sound'), an iron chain; any chain or fetter; a belt or chain worn round the waist for ornament, &c.; an iron chain for confining the feet of an elephant; a measuring chain. —*S'ṛinkhala-tā*, f. or *śṛinkhala-tva, am*, n. the being chained together; restraint; concatenation, connection, order; a series. —*S'ṛinkhalā-bandha* or *śṛinkhalā-bandhana, am*, n. confining by chains or fetters.

S'ṛinkhalaka, as, m. a chain; a young camel or other young animal with wooden rings or clogs on his feet (to prevent his straying); any camel.

S'ṛinkhalita, as, ā, am, chained, fettered, bound, confined.

S'ṛinkhalī, f. a kind of plant (= *kokilāksha*).

शृङ्ग *śṛinga, am*, n. (according to Uṇādi-s. I. 125. fr. rt. *śrī* with affix *ga*, a nasal being inserted; according to some perhaps contracted fr. *śiras-ga*, 'head-going'), a horn; the top or summit of a mountain, a peak, crag; the summit of a building, pinnacle, turret; any peak or point or projection or lofty object; a cusp or horn of the moon; height, elevation, dignity, lordship, mastership, supremacy, sovereignty; the rising or bursting forth of desire, excess of love or passion; anything sharp or fine-pointed; a fountain or artificial spout of water; any horn-like vessel or instrument; a buffalo's horn or other horn used for blowing; a lotus; a mark, token, sign; (*as*), m. a medicinal plant and root (= *jīvaka*); N. of a Ṛishi or Muni (of whom, in some parts of India, on occasions of drought, earthen images are said to be made and supplicated for rain); [cf. Gr. κέρας; Lat. *cornu*; Goth. *haurn*; Angl. Sax. *horn*.] —*S'ṛinga-kanda, as*, m. a kind of plant (= *śṛingāṭaka*). —*S'ṛinga-giri, is*, m., N. of a mountain. —*S'ṛinga-grāhikā*, f. (in logic) distribution, taking singly and severally all the particulars included under a general term or all the individuals composing a body. —*S'ṛinga-ja, as, ā, am*, horn-produced, made from horn; produced on mountain-peaks; (*as*), m. an arrow, shaft; (*am*), n. the aloe wood or tree (= *a-guru*). —*S'ṛinga-pura, am*, n., N. of a town. —*S'ṛinga-prahārin, ī, iṇī, i*, horn-striking, butting or fighting with the horns. —*S'ṛinga-priya, as*, m. epithet of Śiva. —*S'ṛinga-mūla, as*, m. a kind of plant (= *śṛingāṭaka*). —*S'ṛinga-mohin, ī*, m. the Campaka tree. —*S'ṛinga-vat, ān, atī, at*, having peaks, peaked; (*ān*), m. a mountain; epithet of a mythical mountain forming one of the boundaries of the earth. —*S'ṛinga-vṛish, ṭ*, m., Ved. epithet of the Sun; N. of a Ṛishi (said to have been the father of Indra; *S'ṛinga-vṛisho napāt*, the offspring of Śṛinga-vṛish, i. e. Indra). —*S'ṛinga-vera, am*, n. ginger (undried or dry); N. of a town (= *guha-caṇḍāla-pura*). —*S'ṛinga-veraka, am*, n. ginger. —*S'ṛingaverābha-mūlaka* (°*ra-ābh*°), *as, ā, am*, 'having a root like that of ginger,' a kind of grass (= *erakā*). —*S'ṛinga-śata, am*, n. a hundred peaks. —*S'ṛingāgra-praharaṇābhimukha* (°*ga-ag*°, °*ṇa-abh*°), *as, ī, am*, advancing towards or making a charge with the weapons of the points of the horns; ready to strike with the points of the horns. —*S'ṛingāntara* (°*ga-an*°), *am*, n. the space or interval between the horns (of a cow &c.). —*S'ṛingīśvara-tīrtha* (°*gī-īś*°), *am*, n., N. of a Tīrtha. —*S'ṛingoććhrāya* (°*ga-uć*°), *as*, m. a lofty peak. —*S'ṛingonnati* (°*ga-un*°), *is*, f. elevation of a horn, the rising (of the moon?; cf. *śirshodaya*).

S'ṛingaka, as, am, m. n. a horn; anything pointed; a cusp or horn of the moon; (*as*), m. a medicinal root, (commonly called Jīvaka.)

S'ṛingalā, f. a particular plant (= *aja-śṛingī*, 'goat's horn').

S'ṛingāṭa, am, n. a place where four roads meet; (*as*), m. the aquatic plant Trapa Bispinosa; the shrub Ruellia or Barleria Longifolia.

S'ṛingāṭaka, am, n. a place where four roads meet; a kind of pastry or dish of minced meat, &c. (called Samūsā in Hindī); a door; (*as*), m. the aquatic plant Trapa Bispinosa; a mountain having three peaks.

S'ṛingāra, as, m. (probably connected with *śṛinga* in the sense of 'rising of desire;' according to Uṇādi-s. III. 136. fr. rt. *śrī* with affix *āra*, a nasal and *g* being inserted), love, sexual passion, erotic sentiment; sexual union, coition; a dress suitable for amorous purposes, an elegant dress; a mark or marks with red-lead on an elephant's head and trunk by way of ornament; any mark; N. of the father of Jaya-ratha; (*am*), n. cloves; red-lead; fragrant powder for the dress or person; undried ginger; Agallochum. —*S'ṛingāra-ceshṭā*, f. love-gesture, any outward action indicating love. —*S'ṛingāra-tilaka, am*, n., N. of an erotic poem by Rudra-bhaṭṭa. —*S'ṛingāra-bhāshita, am*, n. a love story. —*S'ṛingāra-bhūshaṇa, am*, n. red-lead. —*S'ṛingāra-maṇḍapa*, N. of a temple. —*S'ṛingāra-yoni, is*, m. 'love-source,' epithet of Kāma, god of love. —*S'ṛingāra-rasa, as*, m. the erotic sentiment. —*S'ṛingārarasāshṭaka* (°*sa-ash*°), *am*, n., N. of eight stanzas by Kālidāsa on the erotic sentiment. —*S'ṛingāra-vatī*, f., N. of a town; of a queen. —*S'ṛingāra-vidhi, is*, m. a dress suitable for amorous interviews. —*S'ṛingāra-veśa, as, ā, am*, dressed suitably for amorous enterprises. —*S'ṛingāra-śata* or *śṛingāra-śataka, am*, n. 'a hundred verses on love,' N. of the second book of Bhartṛi-hari's poem. —*S'ṛingāra-sahāya, as*, m. an assistant in affairs of love, confidant of a dramatic hero. —*S'ṛingāraika-rasa* (°*ra-ek*°), *as, ā, am*, whose sole feeling is love.

S'ṛingāraka, as, ā, am, horned, having a horn or crest; (*as*), m. love, &c. = *śṛingāra*; (*am*), n. red-lead.

S'ṛingārita, as, ā, am, affected by love, impassioned; stained with red-lead, reddened; adorned, decorated, embellished.

Śṛiṅgārin, ī, iṇī, i, feeling love or amorous passion; full of love, amorous, enamoured, impassioned; relating to love; stained with red-lead; (*ī*), m. an impassioned lover; an elephant; dress, decoration; the Areca or betel-nut tree; a ruby (= *māṇikya*).

Śṛiṅgi, is, f. a species of Silurus or sheat-fish; (*is*), m. gold for ornaments, (said to be also *śṛiṅgi,* n.; cf. *śṛiṅgī.*) — *Śṛiṅgi-kanaka, am,* n. gold used for ornaments.

Śṛiṅgika, am, n. a sort of poison; (*ā*), f. a kind of Betula or birch tree (= *prati-vishā*).

Śṛiṅgiṇa, as, ā, am, horned; (*as*), m. a ram.

Śṛiṅgin, ī, iṇī, i, horned; crested, peaked; (*ī*), m. a mountain; N. of a mythical mountain forming one of the boundaries of the earth, (Vishṇu-Purāṇa II. 2); an elephant; a tree; N. of a son of Gautama; epithet of Śiva; (*iṇī*), f. a cow; Arabian jasmine or another species; heart-pea; the plant Kaṭukī.

Śṛiṅgī, f. a kind of gold used for making ornaments; a sort of Silurus or sheat-fish; a particular medicinal root shaped like a bull's horn (= *ṛishabha*); a kind of poison; a kind of Betula; N. of various other plants and trees (= *ati-vishā;* = *karkaṭa-śṛiṅgī;* = *plaksha;* = *vaṭa*). — *Śṛiṅgi-kanaka, am,* n. a kind of gold used for ornaments.

Śṛiṅgerī-pura, am, n., N. of a town.

Śṛiṅgerī-maṭha, N. of a place.

शृणि *śṛiṇi, is,* f. (said to be fr. rt. *śṛī*), the hook for goading an elephant, (also written *sṛiṇi.*)

शृण्वत् *śṛiṇvat.* See under rt. 1. *śru.*

शृत *śṛita, as, ā, am* (fr. rt. *śrā*), boiled, (used especially with reference to water, milk, and ghee); cooked, dressed; [cf. *śrāṇa, śrapita.*] — *Śṛita-pā, ās, ās, am* (see 2. and 4. *pā*), Ved. a drinker or appropriator of an oblation, (Sāy. = *kshīrāder havishaḥ pātṛi,* Ṛig-veda VII. 18, 16.) — *Śṛita-pāka, as, ā, am,* Ved. having a well-performed cooking, cooked or dressed fit for the gods, (Sāy. = *deva-yogya-pākopeta,* Ṛig-veda I. 162, 10.)

शृध् *śṛidh,* cl. 1. A. (also P. in Fut., Aor., Cond.) *śardhate, śaśṛidhe, śardhishyate* (and *śartsyati*), *aśṛidhat,* &c., *śardhitum,* to break wind downwards; cl. 1. P. A. *śardhati, -te,* to moisten, become moist or wet; cl. 10. P. *śardhayati,* to insult (by breaking wind against or by voiding excrement), mock at, ridicule; to strive, make effort, (in this sense also cl. 1. P. according to some): Caus. *śardhayati, -yitum:* Desid. *śiśardhishate, śiśṛitsati:* Intens. *śarīśṛidhyate, śarīśarddhi.*

Śardha, śardhana. See p. 995, col. 2.

Śṛiddha, as, ā, am, expelled from the body (as wind); moistened.

Śṛiddhvā, ind. having expelled wind from the body.

Śṛidhu, us, m. f. (according to Śabda-k. only m.), the anus; = *buddhi.*

Śṛidhū, ūs, m. f. (according to Śabda-k. only m.), the anus; = *kutsita.*

Śṛidhyā, f., Ved. effort, success, (Sāy. = *utsāhaniyaṃ karma,* Ṛig-veda II. 12, 10.)

शृ *śṛī,* cl. 9. P. *śṛiṇāti, śaśāra* (3rd pl. *śaśaruḥ* and *śaśruḥ,* Pāṇ. VII. 4, 12), *śarishyati* or *śarīshyati, aśārīt, śaritum, śarītum* (Ved. Inf. *śaritos*), to injure, hurt, wound, kill, destroy; to tear or split in pieces, break, tear asunder: Pass. *śīryate* (ep. also *-ti*), to be injured; to be broken or torn or shattered, be split to pieces; to wither, moulder, decay, waste away: Caus. *śārayati, -yitum,* Aor. *aśiśarat:* Desid. *śiśarishati* or *śiśarīshati* or *śiśīrshati:* Intens. *śeśīryate, śāśarti;* [cf. Zend *śūra:* Gr. κείρω, κορ-μό-ς, κέρμα, κουρά, κουρεύ-ς, κεραΐζω, κέρας, κεραός, κλάω, κλῆρος, κολοβός, (probably) κορύνη: Lat. *cur-tu-s* (Sabin. *curi-s*); *cornu, cervus; clava, quiris,* (probably) *in-columis:* Goth. *hair-u-s,* 'a sword;' *haurn:* Old Norse *hior:* Old Sax. *her-u:* Angl. Sax. *hyrt; horn; heorot, heort:* Slav. *kor-a.*]

Śīrṇa, as, ā, am, withered, &c. See s. v., p. 1011, col. 1.

Śṛiṇāna, as, ā, am, Ved. hurting, injuring.

शेखर *śekhara, as,* m. (fr. *śikhara;* the more usual form would be *śaikhara*), a crest, chaplet, diadem, crown, tuft, garland of flowers worn on the top of the head; a peak, summit; the chief or head of anything (generally at the end of comps.); a particular Dhruva or recurring stanza of a song, (another kind is called *laghu-śekhara*); a proper N.; (*am*), n. cloves; the root of the Hyperanthera Moringa.

Śekharita, as, ā, am, crested, tufted, topped, peaked.

Śekharī, f. a particular parasitical plant (= *vandā*).

शेणवी *śeṇavī* or *śeṇā,* f. (doubtful), understanding, mind, intellect.

शेप *śepa, as,* m. or *śepas, as,* n. (perhaps connected with rt. 3. *śap,* see Nirukta III. 21; according to Uṇādi-s. IV. 200. fr. rt. 1. *śī*), the penis or male organ; a testicle; a tail. — *Śepa-harshaṇa, as, ī, am,* exciting the male organ, see Atharva-veda Prātiśākhya II. 56.

Śepha, as, m. (also written *sepha*), or *śephas, as,* n. the male organ, penis; a testicle; a tail.

शेपान *śepāna, as, ā, am* (fr. rt. 3. *śap*), Ved. one who has sworn, bound by oath.

शेपाल *śepāla, as,* m. the aquatic plant Vallisneria (= *śevāla*).

शेफालि *śephāli, is,* f. a kind of plant, Nyctanthes Arbor Tristis; another plant (= *nirguṇḍī*).

Śephālikā or *śephālī,* f. = *śephāli* above.

शेमुषी *śemushī,* f. (probably fem. of the perf. part. of rt. 1. *śam*), understanding, intellect.

शेल् *śel* (also written *sel*), cl. 1. P. *śelati,* Caus. Aor. *aśiśelat,* to go, move about; to shake, tremble.

Śelāya, Nom. P. *śelāyati, -yitam,* (meaning doubtful.)

शेलु *śelu, us,* m. a kind of plant or small tree, Cordia Myxa; a kind of fruit.

शेव् *śev* (another form of rt. *sev*), cl. 1. A. *śevate,* &c., to worship, serve.

शेव *śeva, as, ā, am* (according to Uṇādi-s. I. 152, 154. fr. rt. 1. *śī,* but more probably connected with rt. *śvi* and *śavas,* cf. *śiva*), causing happiness, propitious, affectionate (Ved., Sāy. = *sukha-kara*); (*as*), m. a snake; height, elevation; happiness; treasure, wealth; an epithet of Agni (as being the source of happiness, Sāy. = *sukha-kara*); of Soma; the male organ, = *śepa;* (*am*), n. happiness; (*am*), ind. hail, homage, an exclamation or salutation addressed to the deities; (*am, ā*), n. f. the male organ, penis (= *śepa*). — *Śeva-dhi, is,* m. (also written *seva-dhi*), 'wealth-receptacle,' one of the nine treasures of Kuvera, divine treasure, any valuable treasure; [cf. *ni-dhi.*] — *Śevadhi-pā, ās,* m., Ved. a lord of treasures.

Śe-vṛidh, t, t, t, Ved. conferring happiness, (Sāy. *śe-vṛidhaḥ* = *śevasya, sukhasya vardhayitāraḥ,* Ṛig-veda V. 87, 4.)

Śe-vṛidha, as, ā, am, Ved. increasing or contributing to felicity, (Sāy. on Ṛig-veda III. 16, 2. appears to derive *śe-vṛidha* fr. 2. *śam* and rt. *vṛidh*); (*am*), n. happiness (enumerated among the *sukha-nāmāni* in Naigh. III. 6).

Śevya, as, m., Ved. a giver of happiness, (Sāy. = *sādhuḥ sukha-kartā,* Ṛig-veda I. 156, 1.)

शेवल *śevala, am,* n. (said to be fr. rt. 1. *śī,* cf. *śaivala*), the aquatic plant Vallisneria Octandra [cf. *śepāla*]; the green moss-like substance growing on the surface of stagnant water, duck-weed, (said to be also *as,* m.)

Śevalinī, f. 'having Śevala,' a river; [cf. *śaivalin.*]

Śevāla, am, n. = *śevala* above.

Śevālī, f. a kind of plant (= *ākāśa-māṃsī*).

शेवृध् *śe-vṛidh, śe-vṛidha.* See col. 2.

शेश्यित *śeśyita, as, ā, am* (fr. Intens. of rt. 1. *śī,* Pāṇ. I. 2, 19), fast asleep, sleeping much. — *Śeśyita-vat, ān, atī, at,* one who has slept soundly, sleeping much or soundly.

शेश्वीयमान *śeśvīyamāna.* See under rt. *śvi.*

शेष *śesha, as, ā, am* (fr. rt. 2. *śish*), remaining, other, all the other; (*as, am*), m. n. remainder, leavings, rest, residue, surplus, balance; the being spared or left, escape, salvation, reprieve, respite; anything rejected, anything left or left out or omitted or left to be supplied; anything left out or omitted to be said, (*iti śeshaḥ,* 'so it was intended to be said,' a phrase used by commentators in supplying any word or words necessary to elucidate the text); (*as*), m. result, issue, effect, conclusion, end, termination; finish, destruction, death, killing; N. of a celebrated mythological thousand-headed serpent regarded as the emblem of eternity (whence he is also called An-anta, 'the infinite;' in the Vishṇu-Purāṇa he and the serpents Vāsuki and Takshaka are described as sons of Kadru, but in one place Śesha alone is called king of the Nāgas or snakes inhabiting Pātāla, while elsewhere Vāsuki also is described as king of the Nāgas and Takshaka of the serpents; the thousand-headed Śesha is sometimes represented as forming the couch and canopy of Vishṇu whilst sleeping during the intervals of creation, sometimes as bearing the entire world on one of his heads, sometimes as supporting the seven Pātālas; he is said to have taught astronomy to Garga; according to some legends he became incarnate in Bala-rāma, see *bala-rāma*); N. of Bala-rāma, (see above); N. of one of the Prajā-patis; of a Muni; (*am*), n. the remnants of food; remains of an offering, &c.; (*ā*), f. the remains of flowers or other offerings made to an idol and afterwards distributed amongst the worshippers and attendants; (*e*), ind. in the end, at last, finally, lastly; in other cases, in the case of a less amount. — *Śesha-karaṇa, am,* n. the doing what remains to be done. — *Śesha-kāla, as,* m. the time of end or death. — *Śesha-kṛishṇa, as,* m., N. of the author of the drama called Kaṃsa-vadha. — *Śesha-jāti, is,* f. assimilation of residue; reduction of fractions of residues or successive fractional remainders. — *Śesha-tva, am,* n. the state of being a remainder, (*śeshatvena,* by the remainder, in every other case); all that is left, residue; aid, succouring others, regard or consideration for others (= *upakāritva, pārārthya*). — *Śesha-nāga, as,* m. the serpent Śesha, (see above); N. of the mythical author of the Paramārtha-sāra. — *Śesha-bhāga, as,* m. the last or remaining part. — *Śesha-bhuj, k, k, k,* one who eats leavings. — *Śesha-bhūta, as, ā, am,* being the remainder, being left. — *Śesha-bhojana, am,* n. the eating of leavings, eating the rest of food after feeding the family guests, &c. — *Śesha-rakshaṇa, am,* n. 'end-protection,' taking care that an undertaking is brought to a conclusion. — *Śesha-rātri, is,* f. the last watch of the night. — *Śesha-rāma-ćandra, as,* m., N. of a commentator on the Naishadīya-ćarita. — *Śesha-vat, ān, atī, at,* characterized by an effect or result, (sometimes applied in logic to *a posteriori* reasoning.) — *Śesha-śarīra, am,* n. the remainder of the body, i. e. all the other parts of the body. — *Śeshānna* (°*sha-an*°), *am,* n. leavings of a meal, &c. — *Śeshāryā* (°*sha-ār*°), f., N. of a metrical introduction to the Vedānta by Śesha-nāga. — *Śeshāvaćayana* (°*sha-av*°), *am,* n. gathering up remnants, collecting what remains. — *Śeshāvasthā* (°*sha-av*°), f. the last state or condition of life, old age. — *Śeshāhi* (°*sha-ahi*), *is,* m. the serpent Śesha.

Śeshas, as, n., Ved. offspring (= apatya, Naigh. II. 2; cf. varuṇa-ś°).

शै **śai**, cl. 1. P. śāyati, &c. = rt. śrā, to cook; (according to some also A. śāyate, in the sense) to go; [cf. rt. śyai.]

शैक्य **śaikya**, as, ā, am (fr. śikya), suspended in the loop or swing of a porter's yoke; pointed, spiked, (for śaikhya.)

शैक्ष **śaiksha**, as, m. (fr. śikshā), a young Brāhman studying with his preceptor, a youthful student just commencing the study of the Vedas (= prāthamakalpika).

Śaikshika, as, ī, am, belonging or relating to Sikshā or the science of euphony; (as), m. one skilled in the above science.

Śaikshya, am, n. learning, skill. — Śaikshya-guṇa-krama, as, ā, am, possessing skill, cleverness and dexterity.

शैख **śaikha**, as, m. (doubtful), the offspring of an outcast Brāhman.

शैखरिक **śaikharika**, as, m. (fr. śekhara), the plant Achyranthes Aspera.

Śaikhareya, as, m. = śaikharika above.

शैखावत्य **śaikhāvatya**, as, m., N. of a hermit.

शैख्य **śaikhya**, as, &c. (fr. śikhā), pointed, spiked; [cf. śaikya.]

शैग्रव **śaigrava**, as, m. (fr. śigru), a patronymic.

शैघ्र **śaighra**, as, ī, am (fr. śīghra), relating to a conjunction (in astronomy).

Śaighrya, am, n. quickness, rapidity; (as, ā or -ī, am), relating to a conjunction (in astronomy).

शैत्य **śaitya**, am, n. (fr. śīta), coldness, frigidity, cold.

Śaityāyana, as, m., N. of a Vedic grammarian.

शैथिल्य **śaithilya**, am, n. (fr. śithila), looseness, laxity; flaccidity, slackness, remissness; dilatoriness, inattention, weakness, cowardice, smallness; relaxation of rule or connection.

शैनेय **śaineya**, as, m. (fr. śini), N. of Sātyaki, the charioteer of Kṛishṇa (represented as having destroyed a number of Dasyus, Mahā-bh. Droṇa-p. 4748); (ās), m. pl. the descendants of Śini (a branch of the Yādavas).

Śainya, ās, m. pl. the descendants of Śini (who became Brāhmans, though originally of Kshattriya race).

शैरिक **śairika**, as, m. a proper N.

शैरीयक **śairīyaka**, as, m. a kind of shrub, blue Barleria.

Śaireyaka, as, m. = śairīyaka above.

शैरीषि **śairīshi**, is, m. a patronymic of the Vedic Ṛishi Su-vedas.

शैल **śaila**, as, ī, am (fr. śilā), craggy, rocky, stony, mountainous; (as), m. a rock, crag, mountain, hill; a dike; (am), n. benzoin or storax; bitumen; a sort of collyrium, = rasāñjana, tārkshya-śaila; (ī), f., see below. — Śaila-kaṭaka, as, m. the brow of a hill, slope of a mountain. — Śaila-kuñja, as, m. a mountain-thicket. — Śaila-gandha, am, n. a kind of sandal (= śārava-candana). — Śaila-garbhāhvā (°bha-āh°), f. a kind of medicinal substance (= śilā-valkā). — Śaila-ja, as, ā, am, produced in or on mountains or rocks, &c.; (ā), f. epithet of Durgā; a kind of plant, = siṅha-pippalī; another plant, = gaja-pippalī; (am), n. a fragrant resinous substance, benzoin or storax; bitumen. — Śaila-jana, as, m. one who inhabits mountains, a mountaineer. — Śaila-tas, ind. from a mountain; than a mountain. — Śaila-dhanvan, ā, m. 'rock-bowed,' epithet of Śiva. — Śaila-dhara, as, m. 'mountain-holder,' epithet of Kṛishṇa, (see go-vardhana.) — Śaila-niryāsa, as, m. 'rock-exudation,' storax, benzoin. — Śaila-pati, is, m. 'mountain-lord,' the Himālaya mountain. — Śaila-pattra, as, m. the Vilva tree. — Śaila-putrī, f. a proper N. — Śaila-bhitti, is, f. a stone-cutter's chisel or axe, an instrument for dividing or cutting stones. — Śaila-maya, as, ī, am, rocky, made of stone, consisting of stones. — Śaila-randhra, am, n. 'rocky hollow,' a cavern, cave. — Śaila-rāja, as, m. 'king of mountains,' epithet of the Himālaya; of Indra-kīla. — Śailarāja-sutā, f. 'daughter of Himālaya,' epithet of Durgā. — Śaila-rugṇa, as, ā, am, crushed by mountains. — Śaila-vanopapanna (°na-up°), as, ā, am, possessed of mountains and woods. — Śaila-valkalā, f. a kind of medicinal substance (= śilā-valkā). — Śaila-vāsa, as, m. a mountain-habitation. — Śaila-vīja, as, m. 'having stony seeds,' the marking-nut plant. — Śaila-śikhara, am, n. the crest or peak of a mountain. — Śaila-śikhā, f. 'mountain-top,' a kind of metre. — Śaila-śivira, am, n. 'rock-camp,' the ocean. — Śaila-śṛiṅga, am, n. a mountain-peak. — Śaila-sāra, as, ā, am, having the strength of a mountain, as strong as a mountain, hard, firm as a rock. — Śaila-sutā, f. 'daughter of the mountain,' epithet of Umā or Pārvatī, daughter of Himavat. — Śailasutā-caraṇa-rāga-yoni, is, is, i, produced by the colour of the feet of Pārvatī. — Śailāṅśa or śailāṅśa-deśa (°la-aṅ°), as, m., N. of a country. — Śailākhya (°la-ākh°), am, n. a fragrant resinous substance; benzoin. — Śailāgra (°la-ag°), am, n. the peak of a mountain. — Śailāṅga or śailāṅga-deśa (°la-aṅ°), as, m., N. of a country. — Śailā-ja, am, n. (śailā for śaila), = śaila-ja, q. v. — Śailāṭa (°la-aṭa), as, m. a mountaineer, savage, barbarian; a lion; (an attendant on) an idol; crystal. — Śailādhipa (°la-adh°), as, m. 'king of mountains,' epithet of the Himālaya. — Śailendra (°la-in°), as, m. 'prince of mountains,' epithet of the Himālaya. — Śailendra-stha, as, m. the Bhojpatra tree (= bhūrja). — Śaileśa-liṅga, am, n., N. of a Liṅga. — Śailodā (°la-ud°), f., N. of a river. — Śailodbhavā (°la-ud°), f. a kind of plant, a small species of pāshāṇa-bhedin.

Śailaka, am, n. benzoin or storax; bitumen.

Śailādi, is, m., N. of Nandin (the attendant of Śiva).

Śailāvatya, as, m. a proper N.

Śailī, f. a short explanatory rule, concise explanation of a grammatical aphorism; a special or particular interpretation.

Śaileya, as, ī, am, produced in the mountains, &c., mountainous; produced from rocks; rocky, stony, mountain-like, hard; (am), n. a fragrant resin; benzoin or storax; a vegetable perfume (= murā); a kind of plant (= tāla-parṇī); rock-salt; (as), m. a lion; a bee; (ī), f., N. of Pārvatī. — Śaileya-gandhi, is, is, i, fragrant with benzoin or with the bituminous exudation of rocks.

Śaileyika, as, ī, am, relating to benzoin or storax.

Śailya, as, -ī, am, rocky, stony, hard; (am), n. rockiness, stoniness, hardness.

शैलाद **śailāda**, as, m. (fr. śilāda), a proper N.

शैलाल **śailāla**, am, n. (fr. śilāli, q. v.), the principles of acting, (this word seems to have been formed to account for the derivation of śailālin below.)

Śailāli, is, m. a proper N., (Śatapatha-Br. XIII. 5. 3. 3.)

Śailālin, ī, m. an actor, dancer; (inas), m. pl., N. of a school. — Śailāli-brāhmaṇa, am, n., N. of a Brāhmaṇa.

शैलिक्य **śailikya**, as, m. (etymology doubtful), an impostor, hypocrite, pretended devotee (= sarvaliṅgin).

शैलूष **śailūsha**, as, m. (said to be fr. śilūsha, q. v.), an actor, public dancer, tumbler, &c.; a band-master, leader of a band, one who beats time at a concert (= tāla-dhāraka); a rogue, cheat; the Vilva tree, Ægle Marmelos.

Śailūshaka, as, m. = śailūsha above.

Śailūshi, is, m. a patronymic of the Vedic Ṛishi Kulmala-barhisha.

Śailūshika, as, m. one who follows the profession of an actor, &c. (= naṭa-vṛitty-anveshin).

Śailūshikī, f. a woman of the actor caste, an actress.

शैव **śaiva**, as, ī, am (fr. śiva), relating or belonging to the god Śiva; (as), m. 'a worshipper or follower of Śiva,' N. of one of the three great divisions of modern Hindū sects, (the other two being the Vaishṇavas and Śāktas, see vaishṇava, śākta; the Śaivas believe in the superiority of Śiva to the other gods of the Tri-mūrti, and identify him with the Supreme Being as the destroying principle as well as source and essence of the whole universe; the temples dedicated to him in his popular symbol of the Liṅga [see śiva] are very numerous everywhere, but the doctrines of the Śaivas as represented by their great teachers, such as Śaṅkara, are too philosophical for the majority of the people, who are more attracted by Vishṇu, especially in his forms of Kṛishṇa and Rāma: various divisions of Śaiva sects have prevailed at different times, the earlier divisions being those of the Raudras who have the Tri-śūla or trident marked on their foreheads, the Ugras who have the Ḍamaru or drum on their arms, the Bhāktas who have the Liṅga on their foreheads, the Jaṅgamas who have that symbol on their heads, and the Pāśupatas who have it marked on other parts of their bodies; the more modern divisions being the Daṇḍins or mendicant staff-bearers, including the Daś-nāmī-daṇḍins [cf. śaṅkarācārya], the Yogins who cultivate absorption into Śiva by suppression of breathing, fixing of the eyes, and eighty-four different attitudes, the Jaṅgamas or Liṅgavats, the Parama-haṅsas, the Aghorins, the Ūrdhva-bāhus, the Ākāśa-mukhins, and many others); a particular religious rite in honour of Durgā (consisting of devout meditation and prostration of the body); the thorn-apple; another plant or tree, = vasuka; (ī), f., N. of the goddess Manasā; (am), n. the Śiva-Purāṇa; the aquatic plant Vallisneria Octandra (= śaivāla). — Śaiva-gava, ās, m. pl., N. of a Gotra or family. — Śaiva-tantra, am, n., N. of a Tantra work. — Śaiva-tā, f. devotion to Śiva, worship of or belief in Śiva. — Śaiva-purāṇa, am, n., N. of a Purāṇa, (see śiva-purāṇa.) — Śaiva-vāyavīya-purāṇa, am, n., N. of a Purāṇa. — Śaiva-sarvasva, am, n., N. of a work. — Śaiva-siddhānta-śekhara, as, m., N. of a work. — Śaivāgama (°va-āg°), N. of a work.

Śaivya, as, -ī, am, relating or belonging to Śiva, &c.; of or belonging to the Śivis, (in this sense fr. śivi); (as), m., N. of one of the four horses of Vishṇu or Kṛishṇa [cf. su-grīva]; of a king and champion in the Pāṇḍava army; a tribe of the Śivis, (in this sense fr. śivi); (ā), f., N. of a river; of the wife of Hariśćandra; of the wife of Śata-dhanu.

शैवल **śaivala**, as, m. (according to Uṇādi-s. IV. 38. fr. rt. 1. śī), a kind of aquatic plant, Vallisneria (or Blyxa) Octandra; (ās), m. pl., N. of a people, (also written śaivāla); (am), n. a kind of fragrant wood used in medicine (= padma-kāshṭha); [cf. sevāla, śaivāla, &c.]

Śaivalin, ī, inī, i, possessing the plant Śaivala; (inī), f. a river.

Śaivāla, am, n. the aquatic plant Vallisneria.

Śaivālaka, am, n., at the end of a comp. = śaivāla.

शैशव **śaiśava**, am, n. (fr. śiśu), childhood, infancy, pupilage, the period under age (i. e. under sixteen); N. of a portion of the Sāma-veda.

Śaiśunāga, ās, m. pl. (fr. śiśu-nāga), N. of a dynasty founded by Śiśu-nāga.

शैशिर *śaiśira, as, ī, am,* belonging to the Śiśira or dewy season; composed by Śaiśira; *(as),* m., N. of a mountain; of a founder of a supposed separate Śākhā of the Ṛig-veda; of a dark kind of Cataka bird. — *Śaiśira-śākhā,* f., N. of a Śākhā of the Ṛig-veda (perhaps only a subdivision of the Śākala).

Śaiśiri, is, m., N. of a teacher of the White Yajur-veda.

Śaiśirīya, N. of one of the seven Śākala texts. — *Śaiśirīya-śākhā,* f. a subordinate branch of the Śākala-śākhā.

Śaiśireya, as, m., N. of a teacher of the Ṛig-veda.

शैषिक *śaishika, as, ī, am,* relating to a remainder, belonging to the end or termination.

शैष्योपाध्यायिका *śaishyopādhyāyikā,* f. (fr. *śishya + upādhyāya*), instruction of youth, tuition.

शो *śo* (closely connected with rt. 1. *śi,* q. v.; according to some the original form was perhaps *aś;* cf. *aśra, aśri, aśman,* &c.), cl. 4. P. *śyati, śaśau, śāsyati, aśāt* or *aśāsīt,* (Ved. also cl. 3. P. *śiśāti*), *śātum,* to sharpen, whet; to pare, attenuate, make thin or small: Pass. *śāyate:* Caus. *śāyayati:* Desid. *śiśāsati:* Intens. *śāśāyate;* [cf. Gr. ἀκή, ἀκμή, ἄκρος, ἀκόνη, ἄκων, ἀκωκή, ἀκρέμων, ἀκριβής, ὄκρις, ἄκανος, ἄκανθα, ἄκορνα, ὀξύς (i. e. ὀκ + τυ), ὄξος, ἄχωρ, ἄχορον, ἄχερδος, αἰχμή, κῶνος: Lat. *acies, acus, acer, acidus, aculeus, catus* (= *śāta*), *cos, cautes, citus* (= *śita*), *cuneus, cacu-men,* (probably also) *cio, cieo:* Goth. *aqvizi, ahana, hvotjan:* probably Old Germ. *hvezjan:* Angl. Sax. *hvetan:* Iceland. *hvetia:* Lith. *as-trus, as-mu:* Slav. *os-tr:* Hib. *geur, gear,* 'sharp;' *geire,* 'sharpness;' *geirim,* 'I whet, grease.']

Śāta, as, ā, am, sharpened, &c. See s. v., p. 1000.

Śita, as, ā, am. See under rt. 1. *śi.*

Śyat, an, antī, at, sharpening, whetting; paring, &c.

शोंस् *śons,* a form assumed by rt. *śaṃs* in certain sacrificial formularies. See rt. *śaṃs.*

शोक *śoka, śoćana,* &c. See under rt. 1. *śuć.*

शोच *śoća, śoćis,* &c. See under rt. 3. *śuć.*

शोटीर्य *śoṭīrya, am,* n. valour, heroism; [cf. *śuṭīratā, śuṭīrya, śauṭīrya.*]

शोठ *śoṭha.* See rt. *śuṭh,* p. 1013, col. 3.

शोण् *śoṇ* (perhaps to be regarded as a Nom. fr. *śoṇa* below), cl. 1. P. *śoṇati, śuśoṇa, śoṇitum,* to be or become red; to go, move, approach: Caus. *śoṇayati, -yitum,* Aor. *aśuśoṇat.*

Śoṇa, as, ā or *ī, am* (thought by some to be fr. *sa-varṇa*), coloured like the red lotus, red, crimson, of a crimson or chesnut colour; red in the face (from passion &c.); brown, bay; yellow; *(as),* m. the colour of the red lotus, red, crimson (the colour); fire or the god of fire; a sort of red sugar-cane; a chesnut or bay horse; a particular ocean; the river Śoṇa or Sone (sometimes written *Śoṇā,* f.; it rises in Gondwana in the district of Nagpore, on the table-land of Amara-kaṇṭaka, four or five miles east of the source of the Narma-dā or Nerbudda, and running first northerly and then easterly for five hundred miles falls into the Ganges above Pāṭaliputra or Patna); the plant Bignonia Indica; a proper N.; *(am),* n. blood; red-lead, minium; [cf. Slav. *sini.*] — *Śoṇa-jhiṇṭikā,* f. a kind of red Barleria. — *Śoṇa-jhiṇṭī,* f., N. of two plants (= *kuruvaka, kaṇṭakinī*). — *Śoṇa-nada,* N. of a river. — *Śoṇa-pattra, as,* m. 'red-leaved,' a red kind of hogweed. — *Śoṇa-padmaka, am,* n. a red lotus. — *Śoṇa-pushpaka, as,* m. 'red-flowered,' the Kovidāra tree. — *Śoṇa-pushpī,* f. 'red-flowered,' a kind of plant (= *sindūra-pushpī*). — *Śoṇa-ratna, am,* n. a red gem; a ruby. — *Śoṇa-saṅgama, as,* m. 'Śoṇa-confluence,' N. of a place. — *Śoṇāmbu* (°*ṇa-am*°), *us,* m. 'having crimson waters or having waters of blood,' N. of one of the seven clouds at the destruction of the world. — *Śoṇāśman* (°*ṇa-aś*°), *ā,* m. a red stone; a ruby. — *Śoṇopala* (°*ṇa-up*°), *as,* m. a red stone; a ruby. — *Śoṇollīḍha* (°*ṇa-ul*°), *as, ā, am,* sharpened or polished on a whetstone.

Śoṇaka, as, m. the plant Bignonia or Calosanthes Indica, (this plant has many synonyms; cf. *kuṭannaṭa, naṭa, maṇḍūka-parṇa.*)

Śoṇāka, as, m. = *śoṇaka* above.

Śoṇita, as, ā, am, red, crimson, purple; *(am),* n. blood; saffron. — *Śoṇita-ćandana, am,* n. red sandal. — *Śoṇita-pa, as, ā, am,* drinking blood; blood-sucking. — *Śoṇita-pāraṇā,* f. 'breakfast of blood,' a meal of flesh-meat. — *Śoṇita-pura, am,* n. the city of the Asura Vāṇa (= *vāṇa-pura*). — *Śoṇita-varṇana, am,* n. description of the nature and properties of blood. — *Śoṇita-varṇanīya, as, ā, am,* treating of the above. — *Śoṇita-vindu-varshin, ī, iṇī, i,* showering drops of blood. — *Śoṇita-snāta, as, ā, am,* bathed in blood. — *Śoṇitādigdha* (°*ta-ād*°), *as, ā, am,* blood-stained. — *Śoṇitārśin* (°*ta-ar*°), *ī, inī, i,* suffering from piles attended with excretions of blood. — *Śoṇitāhvaya* (°*ta-āh*°), *am,* n. 'blood-named,' saffron. — *Śoṇitokshita* (°*ta-uk*°), *as, ā, am,* blood-stained, sprinkled with blood. — *Śoṇitotpala* (°*ta-ut*°), *am,* n. a red lotus. — *Śoṇitopala* (°*ta-up*°), *as,* m. 'blood-stone,' a ruby, (according to some also *am,* n.) — *Śoṇitaugha* (°*ta-ogha*), *as,* m. a torrent or stream of blood.

Śoṇiman, ā, m. redness, the quality of being red.

शोथ *śotha, as,* m. (according to Uṇādi-s. II. 4. fr. rt. *śu,* 'to go;' evidently connected with rt. *śvi*), swelling, intumescence, tumefaction from disease, dropsy. — *Śotha-ghna, as, ī, am,* destroying or removing swellings, discutient; *(ī),* f. hogweed, Boerhavia Diffusa; a kind of shrub (= *śāla-parṇī*). — *Śotha-jit, t, t, t,* overcoming or removing swellings, discutient; *(t),* f. hogweed; the marking-nut plant. — *Śotha-jihma, as,* m. hogweed. — *Śotha-roga, as,* m. 'swelling disease,' dropsy. — *Śotha-rogin, ī, iṇī, i,* suffering from dropsy, dropsical. — *Śotha-hṛit, t, t, t,* removing swellings, discutient; *(t),* m. the marking-nut plant.

Śothaka, as, m. = *śotha* above.

शोध *śodha, śodhaka, śodhana, śodhita,* &c. See under rt. *śudh.*

शोपारीपाक *śopārī-pāka,* a particular medicinal decoction.

शोफ *śopha, as,* m. (fr. rt. *śvi;* cf. *śotha*), intumescence, morbid swelling, tumefaction, bloatedness, flabbiness. — *Śopha-ghnī,* f. a kind of shrub (= *śāla-parṇī*); a kind of red hogweed. — *Śopha-nāśana, as, ī, am,* removing swellings; *(as),* m. a kind of tree (= *nīla*). — *Śopha-hṛit, t, t, t,* removing swellings; *(t),* m. the marking-nut plant.

शोभ *śobha, śobhana, śobhita,* &c. See under rt. 1. *śubh.*

शोली *śolī,* f. wild turmeric.

शोशुचत् *śośućat, at, atī, at* (fr. Intens. of rt. 3. *śuć*), Ved. shining very brightly, very splendid.

Śośućāna, as, ā, am, Ved. shining very brightly, very radiant, resplendent; [cf. *śuśućāna.*]

शोशुच्यमान *śośućyamāna, as, ā, am* (fr. Intens. of rt. 1. *śuć*), sorrowing intensely, grieving deeply.

शोशुभ्यमान *śośubhyamāna, as, ā, am* (fr. Intens. of rt. 1. *śubh*), shining very much, very brilliant.

शोष *śosha, śoshana, śoshita,* &c. See under rt. *śush.*

शोस् *śos* (?), ind. a particle of reproach or contempt.

शौक *śauka, am,* n. (fr. *śuka*), a flock of parrots; (fr. *śoka ?*), sorrowfulness, (according to Śabda-k. = *strīṇām karuṇam,* for *karuṇam ?*).

शौकर *śaukara* or *śaukarava, am,* n., N. of a particular Tīrtha (described in a chapter of the Vārāha-Purāṇa called Jambūkopākhyāna).

शौक्त *śaukta, as, ī, am* (fr. *śukta*), acid, acetic, acetous.

1. *śauktika, as, ī, am,* acid, acetic.

शौक्तिक 2. *śauktika, as, ī, am* (fr. *śukti*), relating to a pearl.

Śauktikeya, am, n. a pearl.

Śaukteya, as, ī, am, relating to a pearl; *(am),* n. a pearl.

शौक्र *śaukra, as, ī, am* (fr. *śukra*), seminal, relating to sperm, &c.

शौक्लिकेय *śauklikeya, as,* m. a sort of poison, (probably for *śaulkikeya,* q. v.)

शौक्ल्य *śauklya, am,* n. (fr. *śukla*), whiteness, clearness.

शौङ्ग *śauṅga, ās,* m. pl., N. of a Gotra.

Śauṅgī-putra, as, m., N. of a teacher.

शौङ्गेय *śauṅgeya, as,* m. (doubtful), epithet of Garuḍa or a black-winged enemy of birds.

शौच *śauća, am,* n. (fr. *śući*), purification from personal defilement (especially from defilement caused by the death of a relation &c.); evacuation of excrement; freedom from defilement, purity, cleanness; honesty; *(as),* m. a proper N. — *Śauća-kalpa, as,* m. mode of purification, purificatory rite. — *Śauća-kūpa, as,* m. 'cleansing-pit,' a privy. — *Śauća-tva, am,* n. purity. — *Śauća-vidhi, is,* m. rule of purification (after defilement by the death of a relation &c.), directions for cleansing the person. — *Śaućāćāra* (°*ća-āć*°), *as,* m. a purificatory rite, rule of purification established by immemorial custom, mode of cleansing the person by ablution &c. (after voiding excrement or contracting any defilement). — *Śaućepsu* (°*ća-īp*°), *us, us, u,* wishing or intending to obtain purification.

Śaućika, as, m. a cleanser, cleaner; a particular mixed caste (the son of a Śauṇḍika and a Kaivarta woman).

Śaućivṛikshi, is, m., N. of an author.

Śaućeya, as, m. a washerman; a proper N.

शौचद्रथ *śaućadratha, as,* m., Ved. a patronymic of a descendant of Śućad-ratha.

शौट् *śauṭ* (also written *śauḍ*), cl. 1. P. *śauṭati, śuśauṭa, śauṭitum,* to be proud or haughty: Caus. *śauṭayati, -yitum,* Aor. *aśuśauṭat.*

Śauṭīra, as, ā, am, proud, haughty; *(as),* m. a hero; a proud or haughty man (but of low tribe or occupation); an upstart; one who abandons the world, an ascetic.

Śauṭīrya, am, n. pride, arrogance; heroism, prowess.

शौड् *śauḍ* (= rt. *śauṭ*), cl. 1. P. *śauḍati,* &c., to be proud or haughty.

Śauḍa, as, m., N. of a country.

Śauṇḍarya, am, n. pride, arrogance; [cf. *śauṭīrya.*]

Śauṇḍīra, as, ā, am, proud, haughty; elevated, looking upwards; (also written *śauṇḍira, śauḍīra.*) — *Śauṇḍīra-tā,* f. haughtiness, pride.

शौण्ड *śauṇḍa, as, ī, am* (fr. *śuṇḍā*), fond of spirituous liquor, addicted to drinking; drunk, intoxicated; *(ī),* f. long pepper; another sort (= *ćavya*).

S'auṇḍika, as, m. a distiller and vender of spirituous liquors, vintner; a particular mixed caste (the son of a Kaivarta and a Gāndhika woman); (*ī*), f. a female vintner or keeper of a tavern or dram shop (regarded as one of the eight Akulas according to the S'āktas).

S'auṇḍikeya, as, m. a demon.

S'auṇḍin, ī, m. = *śauṇḍika.*

S'auṇḍika, ās, m. pl., N. of a tribe.

शौद्धाक्षर *śauddhākshara, as,* m., scil. *sandhi,* epithet of a particular Sandhi, (viz. the insertion of *ś* before *ćandra,* e. g. *puru-ś-ćandra;* of *sh* before *kṛi,* e. g. *pari-sh-kṛiṇvan,* &c.)

शौद्धोदनि *śauddhodani, is,* m. (fr. *śuddhodana*), 'son of S'uddhodana,' a patronymic of the great Buddha (founder of the Buddhist religion, see *buddha*).

शौद्र *śaudra, as, ī, am* (fr. *śūdra*), servile, relating or belonging to the S'ūdra or lowest tribe; (*as*), m. the son of a man of either of the first three classes by a S'ūdra woman, (the last of the twelve kinds of sons acknowledged in the ancient Hindū law.)

शौधिका *śaudhikā,* f. a variety of panic, (Panicum Italicum, = *rakta-kangu.*)

शौन *śauna, am,* n. (fr. *śūnā*), meat kept at a slaughter-house.

S'aunika, as, m. a butcher, poulterer, vender of the flesh of beasts or birds; chase, hunting.

शौनक *śaunaka, as,* m., N. of the reputed author of the Ṛig-veda Prātiśākhya and of certain Kalpa-sūtras and various other Vedic compositions and works on law, (he is described as the teacher of Kātyāyana and especially of Āśvalāyana; he is said to have united the Bāshkala and S'ākala S'ākhās, and is sometimes identified with the Vedic Ṛishi Gṛitsa-mada; but according to the Vishṇu-Purāṇa, S'aunaka was a son of Gṛitsa-mada, and originated the system of four castes; the various legends about him are very confused.) — *S'aunaka-kalpa-sūtra, am,* n., N. of certain Kalpa-sūtras (ascribed to S'aunaka and supposed to have been destroyed by the author). — *S'aunaka-gṛihya-sūtra, am,* n. the Gṛihya-sūtras of the Ṛig-veda ascribed to S'aunaka. — *S'aunakānukramaṇī* (°*ka-an*°), f. an Anukramaṇī or Vedic index ascribed to S'aunaka. — *S'aunakāraṇyaka* (°*ka-ār*°), *am,* n. an Āraṇyaka ascribed to S'aunaka (probably identified with the Aitareyāraṇyaka). — *S'aunakopanishad* (°*ka-up*°), *t,* f., N. of an Upanishad.

S'aunakin, inas, m. pl. the pupils or followers of S'aunaka.

S'aunaki-putra, as, m., N. of a preceptor.

S'aunakīya, as, ā, am, belonging to or composed by S'aunaka or the S'aunakīyas, (*S'aunakīya-ćaturādhyāyikā,* 'S'aunaka's treatise in four chapters,' i. e. the Atharva-veda Prātiśākhya); (*ās*), m. pl. the pupils or school of S'aunaka. — *S'aunakīya-ćaturādhyāyikā,* f., N. of the above Prātiśākhya. — *S'aunakīya-ćaraṇa,* N. of a C'araṇa (probably founded by the author of the S'ākala-prātiśākhya).

शौनहोत्र *śaunahotra, as,* m. the son of S'una-hotra and grandson of Bharad-vāja; epithet of the Vedic Ṛishi Gṛitsa-mada.

शौभ *śaubha, as,* m. (fr. *śubha*), a god, divinity; the Areca or betel-nut tree (= *guvāka*); (*am*), n. the city of Hariśćandra (fabled to be suspended in the air, see *hari-ś-ćandra*).

शौभनेय *śaubhaneya, as, ī, am* (fr. *śobhanā*), sprung from a handsome mother; relating to anything handsome or brilliant.

शौभाञ्जन *śaubhāñjana, as,* m. (fr. *śobhāñjana,* q. v.), the tree Hyperanthera Moringa.

शौभिक *śaubhika, as,* m. (probably connected with *śubha*), a juggler, conjurer (= *indrajālika*).

शौभ्रेय *śaubhreya, as, ī, am,* relating or belonging to anything white or shining (e. g. to silver, talc, sandal, &c.); (*as*), m. 'son of S'ubhrā,' a patronymic.

शौर *śaura, as, ī, am* (fr. *śūra*), relating to a hero, heroic.

S'auradevyaḥ, in Ṛig-veda VIII. 70, 15. apparently acc. pl. of *śauradevī,* qualifying *gāḥ,* 'cows,' and explained by Sāy. thus, *dīvyanti krīḍanta iti devā yoddhāraḥ śūrāś-ća te devāś-ća śūra-devāḥ, teshām hitam śauradevam yuddham tat-sambandhinyo gāḥ.*

S'aurasena, am, n. (fr. *śūra-sena*), the language spoken by the people of S'ūra-sena; (*ī*), f. a Prākṛit dialect supposed to have been spoken at Mathurā.

S'auri, is, m., N. of Vishṇu or Kṛishṇa; of Bala-rāma (as descended from S'ūra); the planet Saturn.

S'aurya, am, n. heroism, valour, prowess, might; the heroic branch of the dramatic art, representation of war and supernatural events on the stage (= *ārabhaṭī*). — *S'auryopārjita* (°*ya-up*°), *as, ā, am,* acquired by valour.

शौर्प *śaurpa, as, ī, am* (fr. *śūrpa*), measured by a winnowing basket &c., belonging to a winnowing fan &c.

S'aurpaṇāyya, as, m., N. of a preceptor.

S'aurpika, as, ī, am, = *śaurpa* above.

शौल्क *śaulka, as, ī, am* (fr. *śulka*), relating to tolls or customs or taxes, levied (as a tax &c.); (*as*), m. a superintendent of tolls or customs, a custom-house officer.

S'aulkaśālika, as, ī, am (fr. *śulka-śālā*), of or belonging to a custom-house, derived from a custom-house.

S'aulkāyani, is, m., N. of a Muni.

S'aulkika, as, ī, am, relating to taxes or tolls; (*as*), m. a superintendant of tolls or customs.

शौल्किकेय *śaulkikeya, as,* m. (fr. *śulkika*), a kind of poison (said to be produced in a country called S'ulkika; according to some the venom of a kind of snake).

शौल्फ *śaulpha, am,* n. a kind of vegetable (commonly called S'ulphā).

शौल्विक *śaulvika, as,* m. (fr. *śulva*), a coppersmith.

शौव *śauva, as, ī, am* (fr. *śvan*), relating or belonging to dogs, canine; (*as*), m., N. of a particular Udgītha; (*am*), n. a pack or number of dogs; the nature or state of a dog.

S'auvana, as, ī, am, belonging to canine nature; having the qualities of a dog; (*am*), n. the nature of a dog; the progeny of a dog.

S'auvāpada, as, ī, am (fr. *śvā-pada*), relating to a wild beast or beast of prey, ferocious, savage, wild.

शौवस्तिक *śauvastika, as, ī, am* (fr. 2. *śvas*), of or belonging to to-morrow, lasting till to-morrow, ephemeral. — *S'auvastika-tra, am,* n. the lasting or enduring till to-morrow, ephemeralness.

शौष्कल *śaushkala, as, ī, am* (fr. *śushkalī*), eating fish and flesh; (*as*), m. an habitual eater of meat; a vender of flesh, dealer in flesh or dried meat; (*am*), n. the price of dried meat.

श्चम् *śćam,* for rt. *ćam,* to consume, (according to Sāy. on Ṛig-veda I. 104, 2. *śćamnan* = *bhakshayantu,* but also referrible to rt. 1. *śam.*)

श्चुत् 1. *śćut* or 1. *śćyut* (perhaps fr. a noun formed fr. an original rt. *śćyu;* cf. rts. 1. *ćyu,* 2. *ćyut*), cl. 1. P. *śćotati* or *śćyotati, ćuśćota* or *ćuśćyota, aśćutat, aśćotīt,* &c., *śćotitum* or *śćyotitum,* to ooze, trickle, flow, exude, drop, distil; to sprinkle, scatter, diffuse, shed, pour out: Pass. *śćutyate,* Aor. *aśćoti,* &c.: Caus. *śćotayati,* &c.; [cf. Goth. *skerjan, skura;* Angl. Sax. *scur.*]

2. *śćut* or 2. *śćyut, t, t, t,* distilling, sprinkling, shedding, (at the end of comps., e. g. *jala-ś*°, shedding or sprinkling water.)

S'ćutita or *śćyutita, as, ā, am,* oozed, exuded, issued, sprinkled, shed; oozing, dropping, flowing.

S'ćutitvā, ind. having oozed, having exuded or flowed.

S'ćota or *śćyota, as,* m. oozing, trickling out, sprinkling, aspersion, pouring forth.

S'ćotat or *śćyotat, an, antī, at,* oozing, trickling, flowing; shedding. — *S'ćyotan-mayūkha, as, ā, am,* diffusing light.

S'ćotana, am, n. the act of oozing, flowing; exudation.

श्नथ् *śnath,* cl. 1. P. *śnathati* (2nd sing. Impv. Ved. *śnathihi*), *śaśnātha, aśnathīt* (*śnathishṭam,* 'you two have destroyed,' Ṛig-veda VII. 99, 5), *śnathitum,* Ved. to strike, injure, hurt, destroy, slay, kill: Caus. *śnathayati, -yitum,* Aor. *aśiśnathat* (*aśiśnat* = *hinasti,* Ṛig-veda VII. 28, 3), to do violence, kill: Desid. *śiśnathishati:* Intens. *śāśnathyate, śāśnatti;* [cf. Goth. *snithan,* 'to cut;' Old Germ. *snidu;* Angl. Sax. *snidhan;* Hib. *slethe,* 'cutting, striking.']

S'nathayat, an, antī, at, Ved. injuring, destroying, destructive.

S'nathita, as, ā, am, Ved. hurt, wounded.

S'nathitṛi, tā, trī, tṛi, Ved. one who slays or kills, a smiter; killing, destroying, destructive, deadly, fatal.

श्नम् *śnam,* (in grammar) a technical term for the verbal affix *na,* the characteristic sign of the seventh class of roots.

श्ना *śnā,* (in grammar) a technical term for the affix *nā,* the characteristic sign of the ninth class of roots.

श्नु *śnu,* (in grammar) a technical term for the affix *nu,* the characteristic sign of the fifth class of roots.

श्मन् *śman, a,* n. (according to some ind.), the face, mouth; the body (according to Nirukta III. 5).

श्मशा *śmaśā,* f., Ved. the channel of a river, (Sāy. = *kulyā*); the brim or rim or edge of (the Soma) vessel.

श्मशान *śmaśāna, am,* n. (according to Nirukta III. 5. fr. *śma* for *śman* = *śarīra* + *śāna* = *śayana;* or fr. *śma* = *śarīram* + *śriṇāti* or *śamnāti;* according to others = *aśma-śayana*), 'a place of repose for bodies, place for destroying bodies,' a cemetery, sepulchre, burning or burial-ground, (*pāre-śmaśānam,* beyond the cemetery); = *brahma-randhra,* q. v. — *S'maśāna-kālī,* f., N. of a female evil spirit or form of Durgā (= *kālikā*). — *S'maśāna-goćara, as, ā, am,* frequenting burning-grounds, employed in places for burning the dead, (Manu XI. 39.) — *S'maśāna-nivāsin, ī, inī, i,* dwelling in burial-grounds, a ghost, spectre. — *S'maśāna-bhāj, k,* m. 'inhabiting burial-grounds,' epithet of S'iva. — *S'maśāna-vartin, ī, inī, i,* abiding in burial-grounds or cemeteries, a ghost, spectre. — *S'maśāna-vāṭa, as,* m. a cemetery-enclosure, burying-ground. — *S'maśāna-vāsin, ī, inī, i,* dwelling in cemeteries, a ghost, spectre; (*ī*), m. epithet of S'iva; (*inī*), f. epithet of Kālī or Durgā. — *S'maśāna-veśman, ā,* m. 'inhabiting cemeteries,' epithet of S'iva or Mahā-deva; a ghost. — *S'maśāna-vairāgya, am,* n. momentary despondency or abandonment of worldly desire at the sight of a cemetery. — *S'maśāna-śūla, as, am,* m. n. an impaling stake in a cemetery. — *S'maśāna-sādhana, am,* n. magical rites performed in a cemetery to obtain control over evil spirits. — *S'maśānāgni* (°*na-ag*°), *is,* m. the fire of a burning-ground. — *S'maśānālaya* (°*na-āl*°), *as,* m.

'cemetery-house,' a cemetery. — Śmaśānālaya-vāsinī (°na-āl°), f. 'inhabiting cemeteries,' epithet of Kālī or Durgā.

श्मश्रु śmaśru, u, n. (according to Uṇādi-s. V. 28. and Nirukta III. 5. fr. śman, 'the face,' + rt. śri), 'growing on the face,' the beard. — Śmaśru-jāta, as, ā, am, one whose beard has grown. — Śmaśru-pravṛiddhi, is, f. the growth of a beard. — Śmaśru-mukhī, f. 'beard-faced,' a woman with a beard (= pāli, pālī). — Śmaśru-vardhaka, as, m. 'a beard-cutter,' a barber.

Śmaśrula, as, ā, am, having a beard, bearded, one who lets his beard grow.

Śmaśrūyamāṇa, as, ā, am, being as if bearded, having something like a beard.

श्मसि śmasi, Ved. for uśmasi, fr. rt. vaś, q. v., (Sāy. = kāmayāmahe, we desire, Ṛig-veda II. 31, 6.)

श्मील् śmīl (also written smīl; cf. rt. mīl), cl. 1. P. śmīlati, śmīlitum, to wink, contract the eyelids; to twinkle.

Śmīlana, am, n. winking; twinkling.

Śmīlita, as, ā, am, winked, blinked; (am), n. a wink, winking.

श्मे śme, ind. an abbreviation for pārthuraśme, (see pārthuraśma.)

श्यत् śyat. See under rt. śo.

श्यन् śyan, (in grammar) a technical term for the syllable ya or characteristic sign of the fourth class of roots.

श्यान śyāna, &c. See under rt. śyai, col. 3.

श्यापर्ण śyāparṇa, ās, m. pl., N. of a family; (as, ā, am), belonging to the Syāparṇa family.

Śyāparṇīya, as, m. a man belonging to the Syāparṇa race.

Śyāparṇeya, see Gaṇa to Pāṇ. VI. 2, 37.

श्याम śyāma, as, ā, am (said to be fr. rt. śyai or connected with rt. śri; cf. śyeta, śveta), black or dark-coloured, dark-blue, dark-brown, brown; dark-green, green; dark, shady, dusky; (as), m. black, brown, green (the colour); a cloud; the Kokila or Indian cuckoo; a sacred fig-tree at Prayāga or Allahabad; a kind of plant (= vṛiddha-dāraka); epithet of various other trees and plants (= pīlu; = śyāmāka; = damanaka; = gandha-tṛiṇa); (ās), m. pl., N. of a Vedic Caraṇa, (a subdivion of the Maitrāyaṇīyas); the thorn-apple, Datura Metel; N. of a son of Śūra; (ā), f. night; shade, shadow; a dark woman; a woman who has not borne children; another kind of woman (described as from eight to sixteen years of age, resembling in complexion the blossom of the Priyaṅgu or in shape its slender stalk); a form of Durgā (much worshipped by the Tāntrikas); a cow; a small singing bird with black plumage (commonly called Śāmā, Turdus Macrourus); the female of the Indian cuckoo; a kind of plant (= priyaṅgu); turmeric; the sacred basil; the climbing-plant Ichnocarpus or Echites Frutescens (= śārivā); indigo (= nīlikā); a kind of dark creeper (= kṛishṇa-śārivā); epithet of various other plants and shrubs (= kṛishṇā; = vāgujī; = guḍūcī; = guggulu; = soma-latā; = kṛishṇa-trivṛitā; = gundrā; = kastūrī; = vaṭa-pattrī; = vandā; = nīla-punarṇavā; = nīla-dūrvā; = pippalī; = śiṅśapā; = śyāmāka); epithet of the river Yamunā or Jumnā; the seed of the lotus, = padma-vīja; (am), n. black pepper; sea-salt; [cf. Gr. κύανο-ς; Lith. szēmas; Hib. ciar, 'dark-brown, black.'] — Śyāma-kaṇṭha, as, m. 'black-throated, blue-throated,' a peacock; a kind of small bird; an epithet of Śiva; [cf. nīla-kaṇṭha.] — Śyāma-kandā, f. a kind of plant (= ati-vishā). — Śyāma-karṇa, as, ā, am, black-eared; (as), m. a horse suitable for a horse-sacrifice. — Śyāma-kāṇḍā, f. a kind of Dūrvā grass (= gaṇḍa-dūrvā). — Śyāma-granthi, is, f. = śyāma-kāṇḍā. — Śyāma-tā, f. or śyāma-tva, am, n. blackness, brownness, darkness. — Śyāma-deva, as, m. a proper N. — Śyāma-pattra, as, m. 'black-leaved,' the Tamāla tree. — Śyāma-bhās, ās, ās, ās, of a brilliant black, glossy black. — Śyāma-latā, f. the climbing-plant Ichnocarpus or Echites Frutescens. — Śyāma-śavala, au, m. du. Yama's two watch-dogs, (see śavala.) — Śyāma-sundara, as, m. 'dark and beautiful,' epithet of Kṛishṇa. — Śyāmāṅga (°ma-aṅ°), as, ī, am, black-bodied, dark-bodied, black; (as), m. the planet Mercury or its regent. — Śyāmā-pūjā, f. the worship of Śyāmā or Durgā (on the new moon of the month Kārttika). — Śyāmāmlī (°ma-am°), f. a kind of shrub (= nīlāmlī). — Śyāmā-rahasya, am, n., N. of a work. — Śyāmī-kṛi, cl. 8. P. -karoti, &c., to make black or dark-coloured. — Śyāmī-bhū, cl. 1. P. -bhavati, &c., to become black or dark-blue.

Śyāmaka, as, m. a kind of edible grain, (Panicum Frumentaceum or Colonum); a gramineous plant; (am), n. a kind of grass (= rohisha-tṛiṇa).

Śyāmala, as, ā, am, blackish, black, dark-blue, brownish, dusky; (as), m. black (the colour); black pepper; the sacred fig-tree; a large bee; (ā), f., N. of Durgā or Pārvatī; epithet of various plants (= aśva-gandhā; = kaṭa-bhī; = jambu; = kastūrī). — Śyāmala-cūḍā, f. a kind of shrub (= guñjā). — Śyāmalekshu (°la-ik°), us, m. a sort of dark sugar-cane.

Śyāmalikā, f. the indigo plant (= nīlī).

Śyāmāka, as, m. = śyāmaka above.

Śyāmāya, Nom. A. śyāmāyate, -yitum, to become black or dark-blue or green, to prove impure (as gold).

Śyāmāyani, is, m., N. of a teacher of the Yajur-veda.

Śyāmāyanīya, ās, m. pl., N. of a Vedic Caraṇa.

Śyāmāyamāna, as, ā, am, growing dark or dusk, becoming dusky.

Śyāmikā, f. blackness, impurity, alloy (of metals &c.).

Śyāmita, as, ā, am, blackened, turned or become black; darkened, discoloured.

Śyāva, as, ā or ī, am (connected with śyāma), brown, bay, of a brown or dark-brown colour, dark, dusky, livid; drawn by bay horses (said of chariots, Ved.); (as), m. brown (the colour); a proper N.; (ās), m. pl. the horses of the Sun; (ī), f., Ved. night (= rātri, Naigh. I. 7); [cf. Russ. sivyĭ, 'dark-grey.'] — Śyāva-taila, as, m. 'having dark-brown oil,' the mango tree. — Śyāva-dat, an, atī, at, or śyāva-danta or śyāva-dantaka, as, ā, am, one who has naturally brown or discoloured teeth, brown-toothed, black-toothed; (according to some the latter two words may mean 'having a little tooth growing between or over the two front teeth.') — Śyāvāśva (°va-aś°), as, m. 'having brown or bay horses,' N. of a Vedic Ṛishi, (an Ātreya and author of several hymns in the fifth, eighth, and ninth Maṇḍalas of the Ṛig-veda.) — Śyāvāśvi, is, m. a patronymic of the Vedic Ṛishi Andhīgu.

Śyāvaka, as, ā, am, brown, bay; (as), m., Ved., N. of a person under the especial protection of Indra; (ās), m. pl. the horses of the Sun.

श्याल śyāla, as, m. (also written syāla), a wife's brother, brother-in-law; a proper N.; (ī), f. a wife's sister; [cf. Gr. ἀέλιοι, εἰλιόνες.] — Śyāla-nāman, ā, &c., called after the name of a brother-in-law.

Śyālaka, as, m. a wife's brother; a poor or miserable brother-in-law; (akī), f. a wife's sister; sister-in-law.

Śyālikā, f. a wife's sister.

श्याव śyāva. See above.

श्येत śyeta, as, tā or śyenī, am (probably connected with śveta), white, of a white colour; (as), m. white (the colour). — Śyeta-kolaka, as, m. the Saphara fish, Cyprinus Saphore (commonly called Puṇṭī).

Śyena, as, m. white (the colour); whiteness, paleness; a hawk, falcon, bird of prey; 'hawk-like conduct,' violence; a horse (Ved.); a particular sacrificial ceremony or imprecatory rite; N. of a Vedic Ṛishi (author of the hymn Ṛig-veda X. 188); (ī), f. white, (see above under śyeta); a female hawk; N. of a daughter of Kaśyapa (regarded as the mother of hawks); a woman (described as resembling a lily-leaf); a species of the Trishṭubh metre. — Śyena-kapotīya, am, n. the story of the hawk and pigeon; [cf. śivi.] — Śyena-karaṇa, am, n. or śyena-karaṇikā, f. acting like a hawk (i. e. rashly or desperately); burning on a separate funeral pile. — Śyena-ghaṇṭā, f. a kind of plant (= dantī). — Śyena-cit, t, m. a hawk-feeder, hawk-keeper, falconer; a receptacle shaped like a hawk (for sacrificial fire &c.) — Śyena-jit, t, m. a proper N. — Śyenajid-ākhyāna, am, n., N. of an episode in the Mahā-bhārata. — Śyena-jīvin, ī, m. one who lives by selling or training hawks, a falconer. — Śyena-patvan, ā, arī, a, Ved. going like a hawk or going as fast as a horse. — Śyenopadeśa (°na-up°), as, m. recommendation or injunction to women to burn on a separate funeral pile.

Śyenikā, f. a kind of metre.

Śyaita, ās, m. pl., N. of a family; (am), n., N. of a Sāman.

Śyainampātā, f. (fr. śyena + pāta), hawking, hunting, the chase.

श्यै śyai, cl. 1. A. śyāyate, śaśye, śyāsyate, aśyāsta, śyātum, to go, move; to coagulate, be congealed, freeze; to dry up, wither: Pass. śyāyate: Caus. śyāpayati, -yitum: Desid. śiśyāsate: Intens. śāśyāyate, śāśyeti, śāśyāti.

Śīta, as, ā, am. See p. 1010, col. 2.

Śīna, as, ā, am. See p. 1010, col. 3.

Śyāna, as, ā, am, gone; coagulated, congealed; viscous, thick, sticky, adhesive (as clarified butter); shrunk up, shrunk; (am), n. smoke. — Śyāna-pulina, as, ā, am, having shrunk or dry sand-banks (as a river in the hot season).

श्योणाक śyoṇāka or śyonāka, as, m. (said to be fr. rt. śyai), the plant Bignonia or Calosanthes Indica, (see śoṇaka.)

श्रङ्क् śraṅk (also written ślaṅk, sraṅk), cl. 1. A. śraṅkate, śaśraṅke, śraṅkitum, to go, move, creep.

श्रङ्ग् śraṅg (also written ślaṅg, svaṅg, sraṅg), cl. 1. P. śraṅgati, &c., to go, move; to shake (?).

श्रण् śraṇ, cl. 1. P. śraṇati, &c., cl. 10. P. (or Caus.) śrāṇayati, śraṇayati, -yitum, Aor. aśiśraṇat and aśaśrāṇat, to give, grant, present.

श्रत् śrat, ind. (a kind of prefix combined or compounded with rt. 1. dhā, and in the Veda with rt. 1. kṛi, and generally implying) faith, trust, belief, (enumerated among the satya-nāmāni in Naigh. III. 10; Sāy. śrat = satyāni, Ṛig-veda VIII. 75, 2; cf. Lat. cred in cred-o.)

Śrad-dadhat, at, atī, at, having faith; trusting, believing; respecting, venerating.

Śrad-dadhāna, as, ā, am, having faith, &c. (= śrad-dadhat); a believer. — Śraddadhāna-tā, f. faith, (Manu VII. 86.)

Śrad-dha, as, ā, am, having faith, believing in, trusting; (ā), f. faith, belief, trust, confidence, (said to be also am, n.); belief in the Śāstras or divine revelation; calmness or composure of mind; intimacy; respect, reverence; hope, wish, vehement desire, the longing of a pregnant woman; purity, (the hymn Ṛig-veda X. 151. is attributed to Śraddhā Kāmāyanī.) — Śraddhā-kṛita, as, ā, am, done with faith. — Śraddhā-jāḍya, am, n. blind or obstinate adherence to one's faith. — Śraddhā-deva, as,

m., Ved. epithet of Manu; [cf. *śrāddha-deva.*] — *S'raddhānvita* (°*dhā-an*°), *as, ā, am,* endowed with faith, faithful, believing. — *S'raddhā-manas, ās, ās, as,* Ved. having a faithful mind, faithful-hearted. — *S'raddhā-maya, as, ī, am,* full of faith, believing. — *S'raddhā-yukta, as, ā, am,* having faith, believing. — *S'raddhā-rahita, as, ā, am,* deprived of faith, distrusting, disbelieving. — *S'raddhā-vat, ān, atī, at,* having faith, trusting, believing. — *S'raddhā-virahita, as, ā, am,* void of faith, destitute of belief. — *S'raddhā-samanvita, as, ā, am,* = *śraddhānvita* above.

S'rad-dhā (cf. perhaps *cred-o* for *cred-do*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to place confidence in, have faith in, trust, believe, (*śraddhātum arhaḥ,* worthy to be believed, trustworthy); to respect.

S'rad-dhātṛi, tā, trī, tṛi, one who believes, a believer.

S'raddhālu, us, us, u, disposed to trust, faithful, believing; desirous, wishing; (*us*), f. a pregnant woman longing for anything.

S'rad-dheya, as, ā, am, to be trusted, reliable, worthy of confidence. — *S'raddheya-tā,* f. trustworthiness.

श्रथ *śrath* or *śranth* (connected with rt. *ślath,* of which it appears to be an older form; cf. also rt. *grath*), cl. 1. 9. 10. P. *śrathati, śranthati, śrathnāti* (Ved. also A. *śrathnīte*), *śrāthayati, śranthayati, śaśrantha* (or *śaśrātha,* 3rd pl. *śaśranthuḥ* or *śrethuḥ,* Pāṇ. I. 2, 6), *śranthishyati, aśranthīt* (Ved. forms *śiśrathat, śiśrathas, śiśrathantu, śrathnās*), *śrathitum, śranthitum, śrāthayitum,* to untie, loosen, let loose, discharge, liberate, set free, release, remove; to hurt, injure, destroy, kill, (usually cl. 9. or *śrathati* for *śnathati,* cf. rt. *śnath*); to bind, tie, connect, arrange [cf. rt. *grath*]; to strive eagerly, endeavour, use exertion, (in this sense only cl. 10); to delight repeatedly, amuse; cl. 1. 9. A. *śranthate, śrathnīte* (in neut. sense or Pass. refl.), to be loosened or dissolved or untied, to be loose; to be weak; to be shallow; cl. 10. P. A. *śrathayati, -te, -yitum,* to loosen, release (Ved.); to relax efforts; to be loose or relaxed, be weak or infirm: Caus. *śranthayati, -te, -yitum,* Aor. *aśaśranthat, -ta,* to cause to loosen, release, &c.; [cf. Gr. κλώθω, κάλαθος; Lat. *crates, rete, res-tis* (for *ret-tis*); Goth. *af-hlathan;* Old Germ. *hladan, hlast;* Angl. Sax. *hladan, hlæst.*]

S'rathana, am, n. the act of untying, loosening; destroying, killing; tying, stringing, binding, connecting; making effort, exertion; delighting repeatedly.

S'rathitvā, ind. having loosened, &c.

S'rathnāna, as, ā, am, Ved. loosening, untying.

S'rantha, as, m. loosening, liberating; looseness, flaccidity; tying, binding, stringing together; N. of Vishṇu.

S'ranthana, am, ā, n. f. the act of loosening, untying; tying, binding, stringing together (flowers &c.); killing, destroying.

S'ranthita, as, ā, am, loosed, let loose; strung, connected, bound together; hurt, injured, killed; overcome, overpowered; delighted.

S'ranthitvā, ind. having loosened, &c.

श्रद्ध *śrad-dha, śrad-dhā,* &c. See under *śrat.*

श्रपण *śrapaṇa, śrapita,* &c. See cols. 2, 3.

श्रम *śram,* cl. 4. P. *śrāmyati* (sometimes also A. *-te*), *śaśrāma, aśramat* or *aśramīt, śramitum,* to make effort, exert one's self, take pains; to perform acts of penance or austerity, mortify the body; to be wearied or fatigued; to be distressed or pained: Pass. *śramyate,* Aor. *aśrami:* Caus. *śramayati, -yitum,* Aor. *aśiśramat;* [cf. perhaps Angl. Sax. *hearm;* Old Germ. *ramen, ramjan.*]

S'rama, as, m. exertion, labour, toil, taking pains; penance, austerity, mortification of the body; hard study, (*śramam kṛi,* to make exertion, study); exercise, military exercise, drill; weariness, fatigue; distress, pain. — *S'rama-karshita, as, ā, am,* worn out by toil; weighed down with fatigue. — *S'rama-jala, am,* n. 'toil-water,' perspiration. — *S'rama-mohita, as, ā, am,* bewildered by exertion, paralysed or stupefied by fatigue. — *S'rama-sādhya, as, ā, am,* to be accomplished by labour. — *S'rama-siddha, as, ā, am,* accomplished by labour or exertion. — *S'rama-sthāna, am,* n. 'labour-place,' a place for work or exercise, workshop, drilling-place. — *S'ramāmbu* (°*ma-am*°), *u,* n. 'toil-water,' perspiration; [cf. *śrama-jala.*] — *S'ramārta* (°*ma-ār*°), *as, ā, am,* overcome with fatigue, wearied.

S'ramaṇa, as, ā or *ī, am,* making effort or exertion, toiling, labouring; following a low or menial business; base, vile, bad; (*as*), m. one who performs acts of penance and austerity, an ascetic, devotee, one who restrains his passions and mortifies his body; a religious mendicant; a Buddhist ascetic; a beggar; (*ā, ī*), f. a woman of low caste or business; a female mendicant, (*kumāra-śramaṇā,* a female mendicant even in girlhood); a handsome woman; Bengal madder (= *mañjishṭhā*); another plant (= *muṇḍīrī*); Indian spikenard (= *jaṭā-māṃsī*).

S'ramaṇāya, Nom. A. *śramaṇāyate, -yitum,* to become a Sramaṇa, become a beggar, be reduced to beggary.

S'ramayu, us, us, u, Ved. weary, overcome with fatigue.

S'ramin, ī, iṇī, i, making great efforts, laborious, diligent; undergoing fatigue or weariness; wearying, tiring.

S'rānta, as, ā, am, wearied, fatigued, tired, exhausted, distressed; calmed, tranquil; (*as*), m. one whose passions are subdued, an ascetic. — *S'rānta-saṃvāhana, as, ā, am,* soothing a weary person (by rubbing or shampooing his limbs); relieving or tending the wearied (by offering a seat &c.).

S'rānti, is, f. fatigue, weariness, exhaustion.

S'rāma, as, m. a temporary shed (= *maṇḍapa*); a month; time.

श्रम्भ *śrambh* (also written *srambh;* generally found with the prefix *vi,* see *vi-śrambh,* p. 943), cl. 1. A. *śrambhate, śaśrambhe, śrambhishyate, śrambhitum,* to be careless or inattentive, be negligent, neglect; to err, do wrong.

श्रय *śraya, śrayaṇa,* &c. See p. 1025, col. 2.

श्रव *śrava, śravaka, śravaṇa,* &c. See p. 1027, col. 1.

श्रा *śrā* or *śrai* (also written *srai,* cf. *śai;* connected with rt. 2. *śrī*), cl. 2. 4. P. *śrāti, śrāyati* (or cl. 1. if fr. the form *śrai*), *śaśrau, śrāsyati, aśrāsīt, śrātum,* to boil, seethe, cook, dress, mature, ripen; to sweat: Pass. *śrāyate,* Aor. *aśrāyi:* Caus. *śrapayati, -te, -yitum,* Aor. *aśiśrapat,* to cause to boil or cook, to boil; to render mature or ripe; *śrāpayati, -yitum,* to make hot, heat; to cause to sweat, (according to Vopa-deva XXI. 16. *śrāpayati* = *praśasyam ācashṭe*): Pass. of Caus. *śrapyate* or *śrāpyate,* Aor. *aśrāpi* or *aśrapi:* Desid. *śiśrāsati:* Intens. *śāśrāyate, śāśrāti, śāśreti;* [cf. Gr. κρίβανος, κρίβανον, κλίβανος, κριβάνη, κράμβος, καρπός, κάρφω, κάρδοπος, (probably) κραῦρος, (perhaps also) κέραμος, κέρνον, (according to some also perhaps) ἄρτος for κάρτος or κράτος, κάγχρυς for κάρχρυς; περκάζω: Lat. *cremare, carbo,* (probably) *calere, cinis; culina:* Goth. *hauri, hlaif-s:* Old Germ. *rifi* (= Mod. Germ. *reif*), *herpist:* Angl. Sax. *heordh, hlaf, hærefæst, hærfest, ripe:* Lith. *is-sirpstu:* Hib. *cramhaim,* 'I concoct, digest.']

S'rita, as, ā, am, boiled, &c. See s. v.

S'rapaṇa, am, ā, n. f. the act of causing to boil or boiling.

S'rapaṇīya, as, ā, am, to be boiled.

S'rapayat, an, antī, at, causing to boil, boiling, cooking.

S'rapayitavya, as, ā, am, to be boiled.

S'rapayitvā, ind. having caused to be boiled or dressed.

S'rapita, as, ā, am, caused to be boiled; boiled (said to be applied to anything except water, milk, or ghee, cf. *śṛita*); seethed, sodden; (*ā*), f. rice-gruel; (*am*), n. boiled meat, &c.

S'rāṇa, as, ā, am, boiled (said to be applied to anything except water, milk, or ghee), stewed, cooked, prepared, dressed [cf. *śṛita,* 2. *śrita*]; moist, wet; (*ā*), f. rice-gruel; (*am*), n. boiled meat, &c.

S'rāta, as, ā, am, Ved. = *śrāṇa* above.

श्राद्ध *śrāddha, as, ā, am* (fr. *śrad-dhā,* see *śrad-dha*), faithful, believing; (*am*), n., N. of a kind of funeral rite or ceremony in honour of the departed spirits of dead relatives observed with great strictness at various fixed periods and on occasions of rejoicing as well as mourning, (these ceremonies are of three principal kinds, 1. Nitya, i. e. general and constant, in honour of the Pitṛis or deceased ancestors and progenitors collectively [also called *pārvaṇa, ashṭaka,* q. q. v. v.], when three Piṇḍas or balls of meal [see *piṇḍa*] and water are offered to three paternal ancestors and three maternal forefathers [see *pitṛi*]: 2. Naimittika, i. e. occasional and special, as, for instance, in behalf of a parent or some one relative recently deceased [called also *ekoddishṭa,* q. v.]; the object being twofold, viz. first, the re-embodying of his soul in some kind of form after burning his corpse; secondly, the raising him from the regions of the atmosphere, where he would otherwise roam among demons and evil spirits, to a particular heaven above, where he is, as it were, deified among the shades of departed kinsmen; the offering of the funeral Piṇḍa or ball of meal is in this case the office of the nearest male kinsman, and confers the title to any property that may be inherited: 3. Kāmya, i. e. voluntary and performed apparently by way of supererogation for the greater benefit of deceased ancestors or for obtaining increase of religious merit, &c.: other Srāddha ceremonies and oblations appear to have more reference to the living than the dead, and to be performed either for the sake of *pushṭi* and *vṛiddhi,* 'increase of prosperity,' &c., or as thank-offerings on various joyful occasions, such as the birth of a son, when gifts and food are offered to the living relations and assisting Brāhmans present: there is also an important Srāddha, called Daiva, in honour of the Viśva-devas or Viśve Devāḥ, 'deities collectively' [see *viśva*]: the Srāddha to a recently deceased relative should be offered on the day after mourning expires, and at intervals during twelve successive months, and afterwards on all anniversaries of his death; that to the Pitṛis collectively should take place on the dark fortnight of a lunation as well as at various other seasons, different names being given to the various Srāddhas according to the times and objects of their performance, see *ashṭaka, ekādaśī, māsika, anv-āhārya, daśa-piṇḍa-śrāddha, preta-śrāddha, sapiṇḍana, mahālaya, vṛiddhi-śrāddha, śuddhi, nāndī-mukha*); gifts or offerings at a Srāddha. — *S'rāddha-kara, as, ī, am,* or *śrāddha-kartṛi, tā, trī, tṛi,* one who performs a Srāddha, the offerer of an obsequial oblation. — *S'rāddha-karman, a,* n. a Srāddha rite, a funeral ceremony. — *S'rāddha-kalpa, as,* m., N. of a Pariśishṭa of the Yajur-veda (ascribed to Kātyāyana). — *S'rāddha-kalpa-bhāshya, am,* n. a commentary on the Srāddha-kalpa (ascribed to Gobhila). — *S'rāddha-kalpa-latā,* f., N. of a work by Nanda-paṇḍita. — *S'rāddha-kṛit, t,* m. the performer of a funeral rite. — *S'rāddha-kriyā,* f. a Srāddha ceremony, funeral rite. — *S'rāddha-ćandrikā,* f. 'Srāddha-elucidation,' N. of a work. — *S'rāddha-ćintāmaṇi, is,* m. 'Srāddha-gem,' N. of a work by Siva-rāma on funeral rites. — *S'rāddha-tattva, am,* n. 'Srāddha-truth,' N. of two portions of Raghu-nandana's Smṛiti-

tattva (called respectively the Chandoga-śrāddha-tattva and the Yajurvedi-śrāddha-tattva).—*S'rāddha-tattva-ṭīkā*, f., N. of a commentary by Kāśi-rāma on the Chandoga-śrāddha-tattva. — *S'rāddha-tva*, *am*, n. faithfulness; the being a S'rāddha. — *S'rāddha-da*, *as*, m. the offerer of a S'rāddha. — *S'rāddha-dina*, *as*, *am*, m. n. the day of a S'rāddha, the anniversary of the death of a near relative. — *S'rāddha-dīpa-kalikā*, f., N. of a work. — *S'rāddha-dīpikā*, f. 'S'rāddha-elucidation,' N. of a work. — *S'rāddha-deva*, *as*, m. any god presiding over funeral rites; a Viśva-deva; Yama (lord of the dead); Manu Vaivasvata (brother of Yama; in a former mundane age he was Manu Satya-vrata). — *S'rāddha-devatā*, f. any deity presiding over obsequial rites; a Viśva-deva; a Pitṛi or progenitor; Yama. — *S'rāddha-pankti*, *is*, f., N. of a work. — *S'rāddha-paddhati*, *is*, f., N. of a work by Nīla-kaṇṭha. — *S'rāddha-pradīpa*, *as*, m., N. of a work. — *S'rāddha-bhuj*, *k*, *k*, *k*, or *śrāddha-bhoktṛi*, *tā*, *trī*, *tṛi*, eating food prepared at a S'rāddha, a deceased ancestor. — *S'rāddha-mayūkha*, *as*, m. 'S'rāddha-light,' N. of a part of Nīla-kaṇṭha's Bhagavad-bhāskara. — *S'rāddha-viveka*, *as*, m. 'S'rāddha-investigation,' N. of a work. — *S'rāddha-śāka*, *am*, n. a kind of pot-herb (= *kāla-śāka*). — *S'rāddha-śishṭa*, *am*, n. what remains at a S'rāddha, food that has been presented to the Pitṛis. — *S'rāddha-sangraha*, *as*, m. 'S'rāddha-compilation,' N. of a work. — *S'rāddha-sūtra*, *am*, n., N. of certain aphorisms by Kātyāyana on the rites to be performed at anniversaries of the death of near relatives. — *S'rāddha-stavaka*, *as*, m. a chapter on S'rāddhas. — *S'rāddhopayogin* (°*dha-up*°), *ī*, *inī*, *i*, serviceable or appropriate for S'rāddhas.

S'rāddhika, *as*, *ī*, *am*, relating to a S'rāddha or obsequial rite; the recipient of an obsequial oblation; (*am*), n. a present given at a S'rāddha.

S'rāddhin, *ī*, *inī*, *i*, having a S'rāddha, any object or receiver of a funeral oblation.

S'rāddhīya, *as*, *ā*, *am*, belonging or relating to a funeral ceremony.

श्रान्त *śrānta*, *śrāma*, &c. See under rt. *śram*.

श्राम् *śrām* (also written *grām*, see *grāmaya*; perhaps rather a Nom.), cl. 10. P. *śrāmayati*, *-yitum*, Aor. *aśaśrāmat*, to call, summon, invite; to counsel, consult in private, advise.

श्रामणेर *śrāmaṇera*, *as*, m. (fr. *śramaṇa*), a follower or disciple of a Jaina or Buddhist mendicant, a novice, lay-brother.

श्राय *śrāya*, &c. See col. 2.

श्रायस *śrāyasa*, *as*, *ī*, *am* (fr. *śreyas*), produced in or on the best, &c.; (*as*), m. a proper N.

श्राव *śrāva*, *śrāvaka*, *śrāvaṇa*, &c. See p. 1027, col. 2.

श्रावन्ती *śrāvantī*. See *śrāvastī* below.

श्रावस्त *śrāvasta*, *as*, m. (fr. *śravas*), N. of a king, (also written *śrāvastaka* and *śāvasta*); (*ī*), f., N. of a city situated north of the Ganges and founded by king S'rāvasta, (it was the capital of Kośala, and said to have been the place where the merchant Anātha-piṇḍada gave Buddha a building for his residence and the delivery of his lectures; it is less correctly written *śrāvantī*, and is identified with Dharma-pattana, q. v.)

श्रि *śri* (some of the forms of this rt., such as the Perf., Caus., &c., are identical with those of rt. 1. *śrī*), cl. 1. P. A. *śrayati*, *-te*, *śiśrāya* (3rd du. *śiśriyatus*, 3rd pl. *śiśriyus*), *śiśriye* (3rd du. *śiśriyāte*), *śrayishyati*, *-te*, *aśiśriyat*, *-ta* (Ved. forms *aśret*, *aśiśret*), *śrayitum* (Ved. Inf. *śriyase*), to go to, approach, go near to, resort or have recourse to, fly to (for refuge), approach for protection, seek; to go into, enter; to cling to, lean on, depend on, rest on; to honour, serve, worship, devote or addict one's self to, be devoted; to serve, help, assist; to use, employ, make use of; to obtain, possess, receive, (Sāy. *śriṇishe* = *śrayasi* or *paćasi*, Ṛig-veda V. 6, 9; cf. rt. *śrī*); to undergo; to abide or dwell in (with loc.): Pass. *śrīyate*, Aor. *aśrāyi*: Caus. *śrāyayati*, *-yitum*, Aor. *aśiśrayat*: Desid. *śiśrayishati*, *-te*, and *śiśrīshati*, *-te*: Intens. *śeśrīyate*, *śeśrayīti*, *śeśreti*; [cf. Gr. κλίνω, κλιτύς, κλισία: Lat. *cli-no*, *in-clino*, *clivus*, (perhaps) *clemens*: Old Germ. *hlei-tara*, 'a ladder;' *hlinian*, *hlinôn*, *hlinen*, 'to lean upon;' *obahlinên*, 'to excel;' *fora-hlinên*; *hlita*, 'a declivity;' *scritan*, 'to step;' *ga-scritan*, *scrit*: Angl. Sax. *hlynian*, *hlidh*, *hlæ-dre*, *hlæ-der*, *hold*, *hal*: Goth. *hlains*, *hlei-thra*, *hlija*, *hulth*, (perhaps) *hail*: Lith. *klė-tis*, a room in the uppermost part of a house; *kle-joyu*, 'to roam through;' *klystu* fr. *klydtu*, *kly-deju*: Slav. *klje-tj*: Old Island. *scrid*, 'a step.']

S'iśrivas, *vān*, *yushī*, *vat*, one who has gone to or approached, &c., (Pāṇ. VII. 2, 67.)

S'raya, *as*, m. approaching for protection, asylum, refuge, protection; [cf. *uć-ćhraya*.]

S'rayaṇa, *am*, n. the act of going to or approaching (especially for protection), asylum, refuge, protection, shelter.

S'rayaṇīya, *as*, *ā*, *am*, to be had recourse to, to be depended on; to be sheltered or protected.

S'rayamāṇa, *as*, *ā*, *am*, going to, entering; having recourse to, &c.; being near.

S'rayitavya, *as*, *ā*, *am*, = *śrayaṇīya*.

S'rayitvā, ind. having gone to or approached (for refuge &c.).

S'rayin in *sam-śrayin*, q. v.

S'rāya, *as*, m. taking refuge, refuge, reliance, shelter, protection; [cf. *uć-ćhrāya*]; (*as*, *ī*, *am*), sacred or belonging to the goddess S'rī, (in this sense fr. 2. *śrī*.)

S'rāyat, *an*, *antī*, *at*, having recourse, taking refuge, &c., (*śrāyantaḥ* = *sam-āśritāḥ*, Nirukta VI. 8.)

S'rit, *t*, *t*, *t* (at the end of comps.), going to, approaching (especially for protection), having recourse to, clinging to; reaching to, rising to.

1. *śrita*, *as*, *ā*, *am* (for 2. see col. 3), gone to, approached, had recourse to, fled for refuge, approached for protection, entered, clung to, rested on, founded on, placed on; resting or sitting on, attached or contiguous to, connected with, joined with; subservient, subordinate, auxiliary; protected; served, honoured, cherished, worshipped, sustained, covered with, overspread; contained; obtained, having, possessing, assembled, collected. — *S'rita-vat*, *ān*, *atī*, *at*, one who has had recourse to or taken refuge with; one who has served, &c.

S'riti, *is*, f. going to, approach, recourse, entering; [cf. *uć-ćhriti*.]

S'rīyamāṇa, *as*, *ā*, *am*, being resorted to, being approached for protection, &c.

श्रियपुत्र *śriya-putra*, *as*, m. a kind of bird, (incorrect for *priya-putra*.)

श्रियस् *śriyas*, *śriyā*. See p. 1026, col. 3.

श्रिष् 1. *śrish* (= rt. 1. *ślish*), cl. 1. P. *śreshati*, *śiśresha*, *śreshitum*, to burn.

श्रिष् 2. *śrish* (probably an older form of rt. 2. *ślish*), cl. 1. P. *śreshati*, &c., to join, fix, infix, impress, (Sāy. *śreshāma* = *śleshayema* or *śrāyayema*, 'may we infix,' Ṛig-veda IV. 43, 1; *mā śreshat* = *āślishṭam mā bhūt*, 'let it not be left on the ground,' I. 162, 11.)

श्री 1. *śrī* (connected with rt. *śrā*), cl. 9. P. A. *śriṇāti*, *śriṇīte*, *śiśrāya*, *śiśriye*, *śreshyati*, *-te*, *aśraishīt*, *aśreshṭa*, *śretum*, to cook, dress, mature, prepare, (Sāy. *śrīṇishe* = *śrayasi* or *paćasi*, Ṛig-veda V. 6, 9; cf. rt. *śri*); to mix, mingle: Caus. *śrāyayati*, *-yitum*, Aor. *aśiśrayat*: Desid. *śiśrīshati*, *-te*: Intens. *śeśrīyate*, *śeśrayīti*, *śeśreti*; [cf. probably Gr. κίρνημι, κεράω, κεράννυμι, κιρκάω; Lat. *pin-cerna*.]

2. *śrita*, *as*, *ā*, *am* (for 1. see col. 2), Ved. = *śrīta* below or *śrāṇa* under rt. *śrā*; [cf. *śṛita*.]

S'rīṇat, *an*, *atī*, *at*, Ved. mixing.

S'rīṇā, f., Ved. night, (a various reading for *śiriṇā* in Naigh. I. 7.)

S'rīta, *as*, *ā*, *am*, cooked; dressed, prepared, mixed (said of the Soma juice, Sāy. = *paya-ādibhiḥ śrayaṇa-dravyair miśritaḥ* or *sanskṛitaḥ*, Ṛig-veda VIII. 2, 28).

श्री 2. *śrī*, *īs*, f. (thought to be either fr. rt. *śri* or to be connected with rts. 1. *śrī*, *śrai*, *śrā*, 'to mature,' cf. Lat. *Ceres*), prosperity, well-being, wealth, happiness, good fortune, success, thriving or flourishing condition, riches, plenty; high rank, dignity, elevation, sacredness, majesty, royalty, glory, fame, renown; state, the insignia of royalty; beauty, grace, loveliness, splendor, light, lustre; the twelfth digit of the moon; Prosperity or Fortune or Beauty personified; N. of Lakshmī as goddess of prosperity or beauty (wife of Vishṇu, see *lakshmī*); N. of Sarasvatī, goddess of speech and learning (wife of Brahmā, cf. *śrī-pańćamī*); any virtue or excellence; decoration, ornament, dress; intellect, understanding; superhuman power; the three objects of life collectively, (viz. virtue, pleasure, and wealth, cf. *tri-varga*); N. of the mother of the Arhat Kunthu (according to the Jainas); the Sarala tree, Pinus Longifolia; the Vilva tree; a lotus; cloves, = *lavanga*; a kind of drug, = *vṛiddhi*; (*īs*), m., N. of one of the six Rāgas or musical modes (according to some the fifth, according to others the third or first in order). The word S'rī is frequently used as an honorific prefix to the names of deities [e. g. S'rī-Durgā, S'rī-Rāma], and may be repeated twice, thrice, or even four and five times to express excessive veneration [e. g. S'rī-śrī-śrī-Durgā]; it is also used as a respectful prefix to the names of eminent persons [e. g. S'rī-Jayadeva] as well as of celebrated works [e. g. S'rī-Bhāgavata] and sacred objects, and is often placed at the beginning or back of letters, manuscripts, important documents, &c. — *S'riyam-manya*, *as*, *ā*, *am*, fancying one's self S'rī; confiding in one's beauty or wealth; arrogant, conceited, proud, (also written *śri-manya* according to some.) — *S'riyāditya*, *as*, m. (*śriyā* for *śrī* + *ād*°), a proper N. — *S'riyānakula*, N. of a place. — *S'riyā-vāsin*, *ī*, m. 'dwelling with S'rī,' epithet of S'iva, (according to the commentator *śriyā saha vasatīti*.) — *S'rī-kaṇṭha*, *as*, m. 'holy or eloquent throat,' epithet of S'iva; of Bhava-bhūti (the author of the Mālatī-Mādhava, &c.); N. of a medical author; of an arid district north-west of Dehli; (*ī*), f., N. of a treatise on the S'aiva doctrines (also called S'rī-kaṇṭhīya-saṃhitā). — *S'rīkaṇṭha-dīkshita*, *as*, m., N. of a commentator. — *S'rīkaṇṭha-pada-lāńćhana*, *as*, m. 'marked by the name S'rī-kaṇṭha,' epithet of the poet Bhava-bhūti. — *S'rīkaṇṭha-śiva*, *as*, m. epithet of Sambhū-nātha. — *S'rīkaṇṭha-sakha*, *as*, m. 'friend of S'iva,' epithet of Kuvera. — *S'rīkaṇṭha-stava*, *as*, m. 'praise of the district of S'rī-kaṇṭha,' N. of a poem. — *S'rī-kandā*, f. a kind of plant (= *bandhyā-karkoṭakī*). — *S'rī-kara*, *as*, *ā* or *ī*, *am*, causing prosperity, giving good fortune; (*as*), m. epithet of Vishṇu; of the author of a law-book; of another person; (*am*), n. the red lotus. — *S'rī-karaṇa*, *as*, m. 'making the word S'rī,' a pen. — *S'rī-karāćārya* (°*ra-āć*°), *as*, m., N. of a philosophical writer. — *S'rī-kānta*, *as*, m. 'beloved by S'rī,' epithet of Vishṇu; N. of the preceptor of Hari-nātha. — *S'rī-kāma*, *as*, *ā*, *am*, desiring prosperity or happiness. — *S'rī-kāra*, *as*, m. the word S'rī written at the top of a book or letter, &c. — *S'rī-kārin*, *ī*, m. 'causing increase,' a kind of antelope (= *kuranga*; the flesh of this animal is considered highly nutritious; some make the word *śrī-kārī*, f.). — *S'rī-kula*, N. of a work. — *S'rī-krama*, N. of a work. — *S'rī-khaṇḍa*, *as*, *am*, m. n. sandal-wood. — *S'rī-gaṇeśa*, *as*, m.

the divine Gaṇeśa.—*S'rī-gadita, am,* n. a kind of Upa-rūpaka or minor drama (described as a composition in one act, dedicated chiefly to the goddess Srī).—*S'rī-garbha, as,* m. 'Fortune-womb,' epithet of Vishṇu; a sword.—*S'rī-graha, as,* m. a trough or place for watering birds (=*śakuni-prapā*).—*S'rī-grāma, as,* m. 'village of Fortune,' N. of a place.—*S'rī-grāmara, as,* m. epithet of Nārāyaṇa.—*S'rī-ghana, am,* n. coagulated milk, sour curds; (*as*), m. a Buddha, Bauddha saint.—*S'rī-ćakra, am,* n. a kind of magical circle used in the worship of Tripura-sundarī (=*tripura-sundaryāḥ pūjā-yantra-viśeshaḥ*); an astrological division of the body (said to represent the uterine or pubic region); a wheel of Indra's car; the circle of the earth, globe.—*S'rī-ja, as,* m. 'born from Srī,' epithet of Kāma (god of love).—*S'rī-tāla, as,* m. a kind of palm tree (=*lakshmī-tāla,* =*mṛida-ććhada*).—*S'rī-da, as, ā, am,* bestowing wealth or prosperity, &c.; (*as*), m. epithet of Kuvera (god of riches).—*S'rī-datta, as,* m. 'Fortune-given,' N. of the author of the Āćārādarśa and the Samaya-pradīpa.—*S'rī-dayita, as,* m. 'husband of Srī,' epithet of Vishṇu.—*S'rī-dhara, as,* m. a kind of Sālagrāma, q.v.; epithet of Vishṇu; of an Arhat of the past Utsarpiṇī (according to the Jainas); N. of a commentator on the Bhāgavata-Purāṇa [cf. *śrīdhara-svāmin*]; of an astronomer; of a poet.—*S'rīdhara-mālava, as,* m. a proper N.—*S'rī-dhara-svāmin, ī,* m., N. of the author of the Smṛity-artha-sāra and the following commentaries, the Ātma-prakāśa, the Bhāgavata-bhāvārtha-dīpikā, and the Subodhinī.—*S'rīdharāćārya* (°*ra-āć*°), *as,* m. a proper N.—*S'rī-dharola,* N. of a town.—*S'rī-nagara, am,* n. 'city of Fortune,' N. of two towns (one situated in the district of Caunpore, the other in Bundelcund).—*S'rī-nandana, as,* m. 'son of Srī,' epithet of Kāma-deva (god of love).—*S'rī-nātha, as,* m. a proper N.—*S'rīnātha-śarman, ā,* m., N. of the author of the Āćāra-ćandrikā, a commentary on the Tithi-dvaidha-prakaraṇa, and the Sāra-mañjarī commentary.—*S'rī-niketana, as,* m. 'dwelling with Srī,' epithet of Vishṇu.—*S'rī-nivāsa, as,* m. 'dwelling with Srī,' epithet of Vishṇu; N. of the author of the Suddhi-dīpikā.—*S'rī-pañćami,* f. the fifth of the light half of Māgha, (a festival in honour of Sarasvatī, goddess of learning, when books and implements of writing are worshipped.)—*S'rīpañćamī-vrata, am,* n. the above religious observance.—*S'rī-pati, is,* m. 'lord of fortune,' a king, prince; epithet of Vishṇu (as husband of Srī); N. of the author of the Jyotisha-ratna-mālā and of the Vyavahāra-nirṇaya.—*S'rīpati-datta, as,* m., N. of the author of the Kā-tantra-pariśishṭa.—*S'rīpati-samuććaya, as,* m., N. of a work.—*S'rī-pattana, am,* n., N. of a town.—*S'rī-patha, as,* m. a royal road, highway.—*S'rī-parṇa, am,* n. a lotus; the tree Premna Spinosa (the wood of which produces fire by attrition); (*ī*), f. the Premna Spinosa; the shrub Gmelina Arborea; the medicinal plant Kaṭphala; the silk-cotton tree; the aquatic plant Pistia Stratiotes.—*S'rī-parṇikā,* f. a kind of medicinal shrub (=*kaṭ-phala,* commonly called Kāyaphal).—*S'rī-parvata, as,* m., N. of a mountain or range of mountains; of a Liṅga.—*S'rī-pā, ās, ās, am,* preserving fortune.—*S'rī-pishṭa, as,* m. the resin of the pine tree, turpentine (prepared by pounding the wood of the Srī or Sarala tree).—*S'rī-puṭa, as,* m. a kind of metre.—*S'rī-putra, as,* m. 'son of Srī,' epithet of Kāma (god of love); a horse; [cf. *śrī-bhrātṛi.*]—*S'rī-pura, am,* n., N. of a town.—*S'rī-pushpa, am,* n. cloves; a particular fragrant wood (=*padma-kāshṭha*).—*S'rī-phala, am,* n. the Vilva tree or fruit; another tree (=*rājādanī*); (*ā*), f. the indigo plant; (another plant (=*kshudra-kāravellī*); (*ī*), f. the indigo plant, Emblic Myrobalan.—*S'rī-phalikā,* f. a kind of plant (=*kshudra-kāravellī*); another plant (=*mahā-nīlī*).—*S'rī-bali,* N. of a village.—*S'rī-bhada, as,* m. a proper N.—*S'rī-bhadra, as,* m. the fragrant grass Cyperus Rotundus.—*S'rī-bhāgavata, am,* n. 'the sacred Bhāgavata,' epithet of the celebrated Bhāgavata-Purāṇa (said to contain 18,000 verses, see *bhāgavata*).—*S'rī-bhāshya, am,* n., N. of a commentary by Rāmānuja on the Brahma-sūtra.—*S'rī-bhrātṛi, tā,* m. 'brother of Lakshmī,' the moon; a horse, (the moon and the horse Uććaiḥ-śravas, q.v., being recovered with Lakshmī at the churning of the ocean.)—*S'rī-maṅgala, am,* n., N. of a Tīrtha.—*S'rī-mat, ān, atī, at,* possessed of fortune, fortunate, prosperous, thriving; wealthy, opulent; beautiful, pleasing; famous, illustrious; (*ān*), m. epithet of Vishṇu (as husband of Srī); of Kuvera (the god of wealth); of Siva; a title applied to any exalted or venerable person; a kind of tree (commonly called Tila or Tilaka); the Aśvattha fig-tree; (*atī*), f. a title applied to women; N. of the mother of Mādhavāćārya.—*S'rī-mati, is,* f., N. of Rādhā.—*S'rīmat-tā,* f. prosperity, thriving condition, beauty.—*S'rī-mada, as,* m. the intoxication produced by prosperity.—*S'rīmad-dattopanishad* (°*ta-up*°), *t,* f., N. of an Upanishad; [cf. *dattopanishad.*]—*S'rī-malāpahā* (°*la-ap*°), *f.* a kind of shrub (=*dhūmra-pattrā*).—*S'rī-mastaka, as,* m. Lakshmī's head; garlic.—*S'rī-māla,* N. of a district; of a town (said to have been built by Viśvakarman).—*S'rīmāla-khaṇḍa,* N. of a book of the Skanda-Purāṇa.—*S'rīmāla-māhātmya, am,* n. 'greatness of Srī-māla,' N. of a part of the Skanda-Purāṇa (containing fifty-four chapters descriptive of the origin, sanctity, and Tīrthas of Srī-māla).—*S'rī-mukha, am,* n. a beautiful face; (*as*), m. epithet of the seventh (or forty-first) year of Jupiter's cycle of sixty years; the word Srī written on the back of a letter.—*S'rī-mudrā,* f. a particular mark made on the forehead &c. by the worshippers of Vishṇu.—*S'rī-mush, ṭ, ṭ, ṭ,* stealing beauty.—*S'rī-mūrti, is,* f. 'sacred or divine image,' an image of Vishṇu; any idol.—*S'rī-yukta* or *śrī-yuta, as, ā, am,* 'endowed with Srī,' happy, fortunate; wealthy, opulent; famous, illustrious, (prefixed as an honorific title to the names of men, and in the common language written *śrī-yut.*)—*S'rī-raṅga, as,* m. 'holy Raṅga,' N. of Vishṇu; (according to some) of Siva; (according to others) of an ancient king who founded the city of Seringapatam.—*S'rīraṅga-pattana, am,* n. 'Vishṇu's city,' the city of Seringapatam (situated in Mysore on an island in the channel of the Kāverī, said to have been founded by an ancient king who called it after himself or by a devotee who dedicated it to Vishṇu).—*S'rī-rasa, as,* m. 'juice of the Sarala tree,' turpentine; resin.—*S'rī-rāga, as,* m. the fifth (or according to some, third or first) of the Rāgas or personified musical modes, (see *śrī.*)—*S'rī-rāma, as,* m. the divine Rāma, i.e. Rāma-ćandra (whose name in this form is used as a salutation by those who worship Vishṇu in this Avatāra).—*S'rīrāma-navamī,* f. the ninth of the light half of the month Caitra, observed as a festival in honour of the birthday of Rāma-ćandra (when ceremonies are said to be performed with the Sāla-grāma and Tulasī leaves).—*S'rīrāma-paddhati, is,* f., N. of a work on the proper mode of worshipping Rāma (attributed to Rāmānuja).—*S'rī-lakshmaṇa, as, ā, am,* characterized by Srī.—*S'rī-latā,* f. a kind of plant (=*mahā-jyotishmatī*).—*S'rī-vatsa, as,* m. 'the favourite of the goddess of fortune,' epithet of Vishṇu; a particular mark or curl of hair on the breast of Vishṇu or Kṛishṇa (said to be white and represented in pictures by a symbol resembling a cruciform flower); the emblem of the tenth Jina (or Vishṇu's mark so used); a hole made through a wall by a housebreaker; epithet of the eighth astronomical Yoga.—*S'rīvatsakin, ī,* m. a horse having a curl of hair on his breast (resembling that of Vishṇu).—*S'rīvatsa-dhārin, ī,* m. or *śrīvatsa-bhṛit, t,* m. 'wearing the Srī-vatsa mark,' epithet of Vishṇu.—*S'rīvatsa-lakshman, ā,* or *śrīvatsa-lāńćhana* or *śrīvatsāṅka* (°*sa-aṅ*°), *as,* m. 'having the Srī-vatsa mark,' epithet of Vishṇu.—*S'rī-vara, as,* m., N. of the author of the Jaina-taraṅgiṇī (which is said to be a continuation of the Rāja-taraṅgiṇī up to the year A.D. 1477).—*S'rī-varāha, as,* m. 'the divine boar,' epithet of Vishṇu (in his boar-incarnation).—*S'rī-vardhana, as,* m. epithet of Siva.—*S'rī-vallabha, as,* m. a favourite of fortune.—*S'rī-vallī,* f. a kind of plant (=*kaṇṭa-vallī*).—*S'rī-vāṭī,* f. a kind of plant (=*nāga-vallī*).—*S'rī-vāraka, as,* m. a kind of pot-herb (=*sitāvara*).—*S'rī-vāsa, as,* m. 'dwelling with Srī,' epithet of Vishṇu; of Siva; a lotus; turpentine.—*S'rī-vāsas, ās,* m.=*śrī-vāsa,* turpentine.—*S'rī-vijaya-praśasti, is,* f., N. of a work.—*S'rī-vidyā,* f. exalted science; a form of Durgā (=*mahā-vidyā-viśeshaḥ* or *tripura-sundarī*).—*S'rī-viśāla, as, ā, am,* abounding in good fortune.—*S'rī-vṛiksha, as,* m. the sacred fig-tree, Ficus Religiosa; the Vilva tree; a ring or curl of hair on the chest and forehead of a horse; [cf. *śrīvatsakin.*]—*S'rī-vṛikshaka, as,* m. a curl or lock of hair on the chest of a horse, (perhaps for *śrī-vatsaka.*)—*S'rīvṛiksha-navamī-vrata, am,* n. epithet of a particular religious observance.—*S'rī-veshṭa, as,* m. 'Sarala-exudation,' turpentine; resin.—*S'rī-vaishṇava, as,* m. a member of the Vaishṇava sect (especially a follower of Rāmānuja).—*S'rīśa* (*śrī-īśa*), *as,* m. 'husband of Srī,' epithet of Vishṇu; of Rāma-ćandra, (his wife Sītā being regarded as an incarnation of Srī or Lakshmī.)—*S'rī-śālmali-bhāṇḍa-tīrtha, am,* n., N. of a Tīrtha.—*S'rī-śuka-tīrtha, am,* n., N. of a Tīrtha.—*S'rī-śaila, as,* m. 'Srī's mountain,' N. of a mountain.—*S'rī-sañjña, am,* n. 'called after Srī,' cloves (the various names of Srī are applied to this spice).—*S'rī-sarasvatī, tyau,* f. du. Lakshmī and Sarasvatī.—*S'rī-sahodara, as,* m. 'brother of Srī,' the moon (so called from having been produced with Srī and other objects at the churning of the ocean).—*S'rī-sūkta, am,* n., N. of a Vedic hymn.—*S'rī-sraja, am,* n., see Vopa-deva VI. 7.—*S'rī-hari, is,* m., N. of Vishṇu, (*S'rī-harer utthānam,* N. of a festival on the fourteenth day of the month Kārttika.)—*S'rī-hastinī,* f. the sunflower, Heliotropium Indicum (so called as held in the hand of Srī or Lakshmī).—*S'ry-āhva, am,* n. 'having the name of Srī,' a lotus, (the goddess Srī or Lakshmī is said to have appeared first from within this flower and thence derives many of her names.)

S'riyas, Ved. happiness, prosperity; ornament, decoration, (Sāy. *śriyase*=*śriye,* Ṛig-veda V. 59, 3.)

S'riyā, f., Ved. (for 2. *śrī*), the wife of Vishṇu, (thought by some to be a doubtful form.)

S'rīka=2. *śrī* (at the end of adj. comps., e.g. *puṇya-śrīka,* possessing pure majesty; cf. *niḥśrīka, vigata-ś*°).

S'rīla, as, ā, am, prosperous, fortunate; rich, wealthy; famous, celebrated.

श्रीत *śrīta.* See p. 1025, col. 3.

श्रीषवायण *śrīshavāyaṇa,* N. of a part of the Romaka-siddhānta.

श्रु 1. **śru** (regarded by native grammarians as an irregular rt. of cl. 1), cl. 5. P. *śṛiṇoti* (ep. also A. *śṛiṇute,* 1st du. P. *śṛiṇuvas* or *śṛiṇvas*), Impv. *śṛiṇotu* (2nd sing. *śṛiṇu* Ved., *śṛiṇuhi, śṛiṇudhi,* Pāṇ. VI. 4, 102, and *śrudhi,* as if cl. 2), *śuśrāva* (2nd sing. *śuśrotha,* 1st du. *śuśruva,* 1st pl. *śuśruma*), *aśraushīt,* (Ved. forms *śroshan* = *śṛiṇvanti, śroshantu* = *śṛiṇvantu, śṛiṇvishe, śṛiṇotu, śṛiṇavat, śravat, śuśravat*), *śrotum,* to hear, listen to (with acc.), give ear to (with acc. or gen.); to be attentive, be obedient, obey; to go (according to Vopa-deva): Pass. *śrūyate* (*śṛiṇve*=*śrūyate,* Ṛig-veda I. 74, 7; *śṛiṇvire*=*śrūyante,* Ṛig-veda I. 15, 8), Aor. *aśrāvi,* to be heard; to be celebrated or renowned (Ved.); to be called (Ved.): Caus. *śrāvayati, -te, -yitum,* Aor. *aśiśravat, -ta,* or *aśuśravat, -ta,* to cause any one to hear anything (with two acc.), tell, narrate, relate: Pass. of Caus. *śrāvyate:* Desid. of Caus. *śiśrāvayishati, -te,* or (according to some) *śuśrāvayishati, -te:* Desid. *śuśrūshate,* to desire to hear or listen to; to attend to, obey, be obedient to

(with acc.); to wait upon, tend, serve: Intens. *śośrūyate, śośravīti, śośroti;* [cf. Gr. κλύ-ω, κλῦ-θι (=*śrudhi*), κλυ-τό-s (=*śruta*), κλέ-υs, κλε-ί-ω, κλέ-υ-μαι, κλε-ιν-ό-s, κλει-τό-s, ἀ-κρο-ά-ομαι, (perhaps also) κλαίω, κλαύσω, καλέω for κλαϝέω: Lat. *clu-o, clu-e-o, cli-ens, in-clu-tu-s, clamo,* (probably also) *aus-cul-to, laudo* for *claus-do:* Goth. *hliu-ma, hrotheigs,* (perhaps) *hausja* for *hlausja:* Old Germ. *hlū-t* (=*śruta* =Mod. Germ. *Laut*); *hlūti,* 'a sound;' *hlūtian,* 'to sound;' *hliu-munt* (=Mod. Germ. *Leumund*), *hlio-tar; hlo-s-en, hloson, hlosian, losen,* 'to hear;' *hōrin; hlamon:* Old Sax. *hlus-t; hlāmon,* 'to sound:' Angl. Sax. *hlud, hlyd, hlowan, hlyn, hlyrian* (?), *hliosa, hlyst, hlystan:* Eng. *listen:* Slav. *slu-ti, slov-o,* 'a word;' *slava,* 'fame:' Lith. *szlove,* 'honour;' *klau-s-au,* 'I hear;' *slowiju,* 'I praise, celebrate;' perhaps *klabu,* 'to speak:' Russ. *slusaju,* 'I listen;' *slav-i-tj,* 'to celebrate;' *slovo,* 'a word, speech:' Hib. *cluinim,* 'I hear;' *cluas,* 'ear;' *clos,* 'hearing, report;' *cloisim, cluisim,* 'I hear.']

Śuśruvas, ān, ushī, at, one who has heard, &c.

Śṛiṇvat, an, atī, at, hearing, listening to, hearkening.

1. *śrava, as,* m. (for 2. *śrava* see p. 1028, col. 2), the ear; the hypothenuse of a triangle.

Śravaka, as, m. one who hears, a hearer.

1. *śravaṇa, am,* n. the act of hearing; that which is heard, i.e. Śruti or the Veda, (*iti śravaṇāt,* since it is so said in the Veda, because of or according to such a Vedic text); studying; (according to the Vedānta-sāra) the determining by means of the six Liṅgas the import of the whole Vedānta in regard to the Real and only existing Being; fame, glory; wealth; (*as, am*), m. n. the ear; the hypothenuse of a triangle; (*as, ā*), m. f., N. of one of the lunar asterisms (placed either twenty-second or twenty-third in the common list, and presided over by Vishṇu, whence it is represented by three footsteps containing three stars, *a*, *β*, and *γ* Aquilæ; cf. *tri-vikrama*); (*as*), m. a sort of disease, =*śroṇa;* (*ā*), f. a species of plant, =*muṇḍīrikā;* (*as, ā, am*), produced in or under Śravaṇā.—*Śravaṇa-datta, as,* m., N. of a preceptor.—*Śravaṇa-dvādaśī,* f. a particular Tithi or lunar day (when certain religious ceremonies of great efficacy are observed; it is said to fall on the twelfth of the light half of Bhādra, when that month is connected with the asterism Śravaṇā).—*Śravaṇa-patha, as,* m. 'hearing-path,' the ear.—*Śravaṇa-parusha, as, ā, am,* hard or cruel to the ear, hard to be listened to.—*Śravaṇa-pāli, is,* f. the tip of the ear.—*Śravaṇa-vidhi, is,* m. a method or rule of hearing or studying.—*Śravaṇa-vidhi-vićāra, as,* m., N. of a treatise on the study of the Upanishads.—*Śravaṇa-vishaya-prāpin,* reaching the range of the ear.—*Śravaṇa-śīrshikā,* f. a kind of plant (=*śrāvaṇī*).—*Śravaṇādhikārin* (°*ṇa-adh*°), *ī,* m. 'one who rules or influences the ears (of others),' a speaker, addresser.—*Śravaṇendriya* (°*ṇa-in*°), *am,* n. the organ of hearing, the ear.—*Śravaṇotpala* (°*ṇa-ut*°), *am,* n. 'ear-lotus,' a lotus fastened in the ear (as an ornament).—*Śravaṇodara* (°*ṇa-ud*°), *am,* n. the hollow of the outer ear.

Śravaṇasya, as, m. a proper N.

Śravaṇikā-vrata, am, n. epithet of a particular religious observance.

Śravaṇīya, as, ā, am, to be heard, &c.; to be celebrated, praiseworthy.

Śravayat, an, antī, at, Ved. making famous or celebrated, celebrating.

Śravas, as, n. the ear; fame, renown, glory [cf. Gr. κλέος]; wealth; a hymn, eulogy; anything deserving praise, a praiseworthy action, (in the latter senses chiefly Ved.); food, (Sāy.=*anna.*)

1. *śravasya, as, ā, am,* Ved. worthy of praise, praiseworthy, to be celebrated, (Sāy.=*śravaṇīya*); (*am*), n. anything praiseworthy, fame, glory, renown.

2. *śravasya,* Nom. P. *śravasyati,* &c., to desire fame or glory; to desire a sacrifice or oblation.

Śravasyā, f., Ved. desire of fame or glory; desire of food.

Śravasyu, us, us, u, Ved. desirous of fame or that which deserves praise, eager for glory, desiring wealth or treasures; desirous of food or of an oblation.

Śravāpya, as, m. an animal fit for sacrifice, sacrificial animal.

Śravāyya, as, ā, am, Ved. to be praised, notorious, well-known, (Sāy.=*śravaṇīya*); (*as*), m. an animal fit for sacrifice; [cf. *śravāpya.*]

Śravishṭha, as, ā, am, most famous; (*ā*), f., N. of a lunar asterism (placed twenty-fourth in the common list; it is also called Dhanishṭhā, q.v., and corresponds to the four principal stars in the head of the Dolphin); (*as, ā, am*), produced in or under Śravishṭhā.—*Śravishṭhā-ja, as, ā, am,* born under Śravishṭhā; (*as*), m. the planet Mercury.

Śravishṭhaka, as, m., N. of a Muni, (see *śravishṭha.*)

Śravya, as, ā, am, to be heard, worthy of being listened to.

1. *śrāva, as,* m. hearing, listening.

Śrāvaka, as, ikā, am, hearing, a hearer; (*as*), m. a pupil, disciple; a particular class of Buddhist saints or ascetics, (properly one who by adhering to the teaching of the Buddha and practising the four great truths becomes eventually qualified to be ranked as an Arhat and to be addressed as Āyush-mat; eighty of the disciples of the great Buddha are called Mahā-śrāvakas or Great Śrāvakas); a Bauddha or Buddhist votary (in general); a heretic; a crow.—*Śrāvaka-vrata,* N. of a Jaina treatise.

Śrāvaṇa, as, ī, am, relating to the ear or hearing, audible; belonging to or produced under the asterism Śravaṇā; (*as*), m. the month Śrāvaṇa (July–August); a heretic, impostor [cf. *śrāvaka*]; N. of a Muni; (*am*), n. the act of causing to be heard; knowledge derived from hearing; (*ā*), f. a kind of plant (commonly called Kaṭukī); (*ī*), f. the day of full moon in the month Śrāvaṇa; N. of one of the domestic sacrifices; a species of plant (=*bhikshu*).—*Śrāvaṇa-krishṇa-ćaturthī,* f. the fourth day in the dark half of the month Śrāvaṇa.—*Śrāvaṇa-dvādaśī,* f. the twelfth day of Śrāvaṇa.—*Śrāvaṇadvādaśī-vrata, am,* n. a religious observance on the above day.—*Śrāvaṇa-vidhi, is,* m., N. of a Pariśishṭa of the Sāma-veda.—*Śrāvaṇa-śukla-ćaturthī,* f. the fourth day in the light half of the month Śrāvaṇa.—*Śrāvaṇa-śukla-tṛitīyā,* the third day in the light half of the month Śrāvaṇa.

Śrāvaṇika, as, ī, am, relating to or produced in the month Śrāvaṇa; (*as*), m. the month Śrāvaṇa.

Śrāvaṇīya, as, ā, am, to be caused to be heard, to be declared or pronounced.

Śrāvayat, an, antī, at, causing to be heard, making famous, conferring honour.—*Śrāvayat-pati, is, is, i,* Ved. causing the mighty to hear, i.e. gaining the ear of the mighty gods; (Sāy.) conferring honour on fathers, making ancestors celebrated.

Śrāvayitavya, as, ā, am, to be made to be heard, to be declared or made known.

Śrāvayitvā, ind. having caused to hear, having made to be heard.

Śrāvashṭhīya, as, ā, am, relating or belonging to the asterism Śravaṇā or (according to some) to Śravishṭhā, produced in or under this asterism.

Śrāvita, as, ā, am, caused to be heard, spoken, told, related, narrated, read.

Śrāvin, ī, iṇī, i, hearing, a hearer.

Śrāvya, as, ā, am, to be caused to be heard, to be told or related or read; to be heard.

Śruta, as, ā, am, heard, listened to; reported, heard of; ascertained, understood; called; (*as*), m., N. of an enemy of Indra (Ved.); of a son of Dharma; of a son of Bhagīratha; of a son of Upagu; of a son of Kṛishṇa; (*am*), n. the object of hearing; that which was heard from the beginning, the Veda, revelation, sacred knowledge, holy writ, &c.—*Śruta-ṛishi, is, is, i,* Ved. one by whom the Ṛishis have been heard, (Sāy.=*śrutā ṛishayo yena;* cf. *śrutarshi.*)—*Śruta-kaksha, as,* m., N. of a Vedic Ṛishi (author of the hymn Ṛig-veda VIII. 81).—*Śruta-karman, ā,* m., N. of a son of Saha-deva.—*Śruta-kīrtti, is,* f. 'Veda-renown,' fame of divine science; (*is, is, i*), having renowned fame, celebrated, famous; (*is*), m. epithet of various persons; a divine sage; a generous man, benefactor, donor; (*is*), f. a river; N. of the wife of Śatru-ghna; of other women.—*Śruta-kevalin, inas,* m. pl. epithet of a class of Jaina Arhats (of whom six are enumerated).—*Śrutañ-jaya, as,* m., N. of a king.—*Śruta-devā,* f., N. of a daughter of Śūra and wife of Vṛiddha-śarman.—*Śruta-devī,* f. 'goddess of learning,' epithet of Sarasvatī.—*Śruta-dhara, as, ā, am,* recollecting or remembering what has been heard, having or observing the Vedas; (*as*), m., N. of a poet; (*ās*), m. pl., N. of a people (inhabiting a division of Plaksha-dvīpa).—*Śruta-prakāśa, as, ā, am,* renowned for knowledge of the Vedas.—*Śruta-bandhu, us,* m., N. of the author of several hymns in the Ṛig-veda.—*Śruta-bodha, as,* m., N. of a treatise on the most common Sanskṛit metres by a certain Kālidāsa.—*Śrutarshi* (°*ta-ṛishi*), *is,* m. a kind of secondary Ṛishi, one by whom the Vedic Ṛishis have been heard; the son of a Ṛishi; a Ṛishi of a particular order (as the author of the Su-śruta).—1. *śruta-vat, ān, atī, at,* one who has heard, hearing.—2. *śruta-vat, ān, atī, at,* possessing or knowing the Veda, instructed in sacred learning, pious; (*ān*), m., N. of a king.—*Śruta-vid, t,* m. 'knowing sacred revelation,' N. of an Ātreya (author of the hymn Ṛig-veda V. 62).—*Śruta-śīla, as,* m. a proper N.—*Śruta-śravas, ās,* m., N. of a king; (*ās*), f., N. of a daughter of Śūra.—*Śrutaśravo-'nuja* (°*vas-an*°), *as,* m. 'born after Śruta-śravas,' the planet Saturn (said to be one of the sons of Sūrya).—*Śruta-śroṇī,* f. a kind of plant (=*dravantī*).—*Śruta-sena, as,* m., N. of a son of Parikshit.—*Śruta-soma, as,* m., N. of a son of Bhīma.—*Śrutādāna* (°*ta-ād*°), *am,* n. 'Veda-acceptation,' citing the Vedas.—*Śrutādhyayana-sampanna* (°*ta-adh*°), *as, ā, am,* well read in sacred science, conversant with the Vedas.—*Śrutānvita* (°*ta-an*°), *as, ā, am,* acquainted with or conforming to the Vedas.—*Śrutā-magha, as, ā, am,* Ved. having renowned treasures.—*Śrutāyu* or *śrutāyus* (°*ta-āy*°), *us,* m., N. of a king of the solar race descended from Kuśa, son of Rāma; of a son of Purū-ravas; of another king.—*Śrutārtha* (°*ta-ar*°), *as,* m. 'heard-matter,' any matter ascertained by hearing, a fact verbally or orally communicated.

Śrutarya, as, m., Ved., N. of a man (protected by the Aśvins).

Śrutarvan, ā, m. a proper N.

Śruti, is, f. 'audition,' hearing; an ear; anything heard, sound, oral account, report, rumour, intelligence, news; that which was heard or revealed from the beginning, revelation, the Veda (i.e. sound eternally heard and so differing from *smṛiti* or what is only remembered and handed down by human authors, see Manu II. 10; properly applied to works considered to have been revealed by a deity, and therefore only to the Mantra and Brāhmaṇa portion of the Vedas, but often applied also to the Upanishads and other Vedic works); any Vedic or sacred text, (*iti śruteḥ,* according to or because of such a *śruti* or Vedic text); the hearing of a sound, a sound; the diagonal of a tetragon or hypothenuse of a triangle; (in music) a particular division of the octave, a quarter tone or interval, (twenty-two of these are enumerated, four constituting a major tone, three a minor, and two a semitone; they are said to be personified as nymphs); the constellation Śravaṇā.—*Śruti-kaṭa, as,* m. penance, expiation; a snake; (according to Śabda-k.) = *prāyaśćitta*—*Śruti-kaṭu, us, us, u,* harsh to the ear, unmelodious; (*us*), m. a harsh or unmelodious sound, cacophony (a fault in rhetoric).—*Śruti-kathita, as, ā, am,* mentioned in the Veda, taught or prescribed by the Vedas.—*Śruti-kīrtti, is,* f., N. of a work.

— *S'ruti-ćodana, am,* n. 'Veda-precept,' holy precept or injunction, the doctrine of the Vedas. — *S'ruti-jīvikā,* f. a law-book or code of laws. — *S'ruti-tat-para, as, ā, am,* intent on hearing; intent on studying the Veda. — *S'ruti-dvaidha, am,* n. disagreement or contradiction of any two passages in the Vedas or of two Vedas. — *S'ruti-dhara, as, ā, am,* ascertaining or perceiving by the ear, hearing; holding or observing the Vedas; (*as*), m., N. of a poet; [cf. *śruta-dhara.*] — *S'ruti-nidarśana, am,* n. the evidence of revelation, testimony of the Veda. — *S'ruti-prasādana, as, ī, am,* gratifying the ear, grateful to the ear. — *S'ruti-prāmāṇyatas,* ind. on the authority of the Veda, with the sanction of the Veda. — *S'ruti-maṇḍala, am,* n. 'ear-circle,' the outer ear. — *S'ruti-mat, ān, atī, at,* possessed of ears, capable of hearing. — *S'ruti-mūla, am,* n. the root of the ear; the text of the Vedas. — *S'ruti-mūlaka, as, ā, am,* founded on the Veda, springing from the Veda. — *S'ruti-mṛigya, as, ā, am,* to be sought by hearing or by the Vedas (not by sight). — *S'ruti-var-jita, as, ā, am,* devoid of hearing, deaf; ignorant or unread in the Vedas. — *S'ruti-vipratipanna, as, ā, am,* dissenting from revelation, disregarding the doctrine of the Veda. — *S'ruti-vishaya, as,* m. the object of hearing (i. e. sound, see *vishaya*); subject-matter or doctrine of the Veda, any sacred matter or ordinance; (*as, ā, am*), conversant with sacred matters, familiar with the Veda. — *S'ruti-vishaya-guṇa, as, ā, am,* 'having the quality [sound] which is the object of hearing or which is perceptible by the ear,' epithet of ether. — *S'ruti-vedha, as,* m. the piercing or boring of the ear. — *S'ruti-sphoṭā,* f. a kind of creeper (= *karṇa-sphoṭā*). — *S'ruti-smṛiti, ī,* f. du. the Veda and legal tradition, the Veda and institutes of law. — *S'ruti-smṛiti-viruddha, as, ā, am,* opposed to the Vedas and to tradition or law. — *S'ruti-smṛiti-vihita, as, ā, am,* enjoined by the Vedas and the law. — *S'ruti-smṛity-udita, as, ā, am,* declared or enjoined by the Veda and law. — *S'ruty-anuprāsa, as,* m. repetition of sound, alliteration. — *S'ruty-ukta* or *śruty-udita, as, ā, am,* said or enjoined by the Vedas.

S'rutin, ī, inī, i, hearing; obeying, observing; having or possessing the Veda, following the Veda.

S'rutī, f. = *śruti.*

S'rut-karṇa, as, ā, am, Ved. one who has hearing ears, quick-hearing.

S'rutya, as, ā, am, Ved. to be heard, famous, glorious.

S'rutvā, ind. having heard or listened to, &c.

S'ruśrutavat, ān, atī, at (doubtful; said to be a reduplicated form), one who has heard.

S'rushṭa, as, ā, am, Ved. (according to some) heard, handed down, (*śrushṭe,* according to tradition or ordinance.)

S'rushṭi, is, f., Ved. hearing, listening to, audience; help, assistance; a boon; prosperity, happiness, abundance, (Sāy. = *yajña-phala-rūpam sukham,* Ṛig-veda I. 69, 4.) — *S'rushṭi-gu, us,* m., N. of the author of one of the Vālakhilya hymns. — *S'rushṭi-mat, ān, atī, at,* Ved. possessing happiness, prosperous, happy, (Sāy. = *sukha-vat.*)

S'rushṭī, ind. (according to some an old inst. or dat. for *śrushṭyai*), Ved. having heard, having listened to, (Sāy. = *śrutvā,* Ṛig-veda VIII. 23, 14); 'as soon as heard,' readily, quickly, in a moment, (Sāy. = *kshipram;* in Ṛig-veda II. 3, 9. *śrushṭī* is regarded as a nom. c. masc. and explained by *kshipra-guṇaḥ.*)

S'rushṭī-van, ā, arī, a, Ved. possessing happiness, granting prosperity, (Sāy. on Ṛig-veda I. 45, 2. explains *śrushṭīvānaḥ* by *śrushṭiḥ phalasya dānam tad-bhājaḥ;* in Ṛig-veda I. 119, 1. *śrushṭīvānam = kshipram sambhajamānam* or *sukhavantam; śrushṭīvarīḥ = sukhavatyaḥ,* Ṛig-veda X. 30, 11); listening to, helping (according to some).

S'rūyamāṇa, as, ā, am, being heard, heard. — *S'rūyamāṇa-tva, am,* n. the state or condition of being heard.

S'rotavya, as, ā, am, to be heard or listened to.

1. *śrotas, as,* n. the ear; an organ of sense; the trunk of an elephant (as his special organ). — *S'rota-āpanna, as,* m., N. of one of the four orders of Buddhist Āryas. — *S'roto-randhra, am,* n. an aperture of the proboscis, a nostril.

S'rotu, us, us, u, Ved. hearing, a hearer; renowned. — *S'rotu-rāti, is, is, i,* Ved. having renowned wealth or gifts.

S'rotṛi, tā, trī, tṛi, one who hears, hearing, a hearer; (*tā*), m. a pupil.

S'rotra, am, n. the organ of hearing, ear; conversancy with the Veda or sacred revelation; the Veda; [cf. Angl. Sax. *hleodhor.*] — *S'rotra-padā-nuga, as, ā, am,* agreeable to the ear. — *S'rotra-peya, as, ā, am,* to be imbibed by the ear, i. e. to be heard respectfully. — *S'rotra-bhid, t, t, t,* splitting the ears. — *S'rotra-mūla, am,* n. the root of the ear. — *S'rotra-sukha, as, ā, am,* sounding agreeably, melodious, musical. — *S'rotrādi* (°*ra-ādi*), *i,* n. 'the ear and the other senses,' i. e. the five senses, (see *indriya.*)

S'rotriya, as, ā, am, learned in the Veda, conversant with sacred revelation, teachable, docile, well-behaved; (*as*), m. a Brāhman versed in the study of the Vedas, a theologian, divine; a Brāhman following a particular branch or school of the Vedas. — *S'rotriya-tā,* f. conversancy with the Vedas, the being a learned Brāhman. — *S'rotriya-sva, am,* n. the property of a learned Brāhman, (Manu VIII. 149.)

S'romata (according to Sāy. to be connected with rt. 1. *śru*), Ved. fame, renown, (Sāy. *śromatāya = kīrttimattvāya,* Ṛig-veda I. 182, 7; *śromatebhiḥ = śrotavyair yaśobhiḥ,* Ṛig-veda VI. 19, 10; *śromatena = śravaṇīyena puṃstvena,* Ṛig-veda VIII. 66, 9.)

S'roshamāṇa, as, ā, am, Ved. hearing, listening.

S'rauta, as, ī, am, relating to the ear or hearing; relating or belonging to the Veda, prescribed by the Vedas, founded on the Vedas; sacrificial; (*am*), n. any observance ordained by the Vedas; preservation of the sacred fire; the three sacred fires collectively, (viz. *gārhapatya, āhavanīya,* and *dakshiṇa*); (*ī*), f. comparison expressed by a particle (?). — *S'rauta-karman, a,* n. a Vedic rite. — *S'rauta-paddhati, is,* f., N. of a work, (probably belonging to the Sāma-veda.) — *S'rauta-prāyaśćitta, am,* n., N. of a Pariśishṭa of the Sāma-veda. — *S'rauta-śrava, as,* m. a proper N. — *S'rauta-sūtra, am,* n., N. of certain Sūtras or Sūtra works based on Sruti or the Veda, see *sūtra,* (ascribed to various authors, such as Āśvalāyana, Kātyāyana, Sāṅkhāyana, &c.) — *S'rauta-smārta-kriyā,* f. any act conformable to law and the Veda. — *S'rauta-smārta-dharma, as,* m. a duty enjoined by law and the Veda. — *S'rauta-homa-pariśishṭa, am,* n. a Pari-śishṭa of the Sāma-veda.

S'rautarsha, as, m. a patronymic from Srutarshi, a son of Srutarshi.

S'rautra, am, n. the ear; that which relates to the ear or hearing; conversancy with the Vedas.

S'raushaṭ, ind. 'may he, i. e. the god, hear us!' an exclamation used in making an offering with fire to the gods or departed spirits; [cf. *vaushaṭ.*]

श्रु **2. *śru*** **(a less correct reading for rt.** *sru,* q. v.), cl. 1. P. *śravati,* &c., to flow, go, &c.

2. *śrava, as,* m. (for *srava,* q. v.), flowing, oozing, dripping.

2. *śravaṇa, am,* n. (for *sravaṇa,* q. v.), the act of flowing, dripping, oozing.

2. *śrāva, as,* m. (for *srāva,* q. v.), flowing, oozing, dropping.

S'ruva, as, m. (for *sruva,* q. v.), a sacrificial ladle, (according to some *am,* n.); a sacrifice, oblation; (*ā*), f. a kind of creeper or shrub (= *mūrvā*). — *S'ruvā-vṛiksha, as,* m. the Vikaṅkata tree.

2. *śrotas, as,* n. (for *srotas,* q. v.), the current of a stream. — *S'roto-'ñjana, am,* n. antimony, (for *sroto-'ñjana,* q. v.)

श्रुग्वारु ***śrugvāru, us,*** **m. the plant Flacourtia Sapida** (= *vikaṅkata*).

श्रुघ्निका ***śrughnikā,*** **f. impure carbonate of** soda, natron, alkali.

श्रुष् ***śrush,*** **a form in Ved. assumed by rt.** 1. *śru* (q. v.) in certain tenses and derivatives.

S'rushṭa, śrushṭi, śrushṭī, &c. See col. 1.

श्रू ***śrū, ūs,*** **according to Vopa-deva XXVI.** 75. connected with a rt. *śriv* for *sriv.*

श्रेक् ***śrek,*** **another form of rt.** ***srek,*** **q. v.**

श्रेटी ***śreṭī,*** **f. (perhaps connected with** *śreṇī,* cf. *średhī*), a particular numerical notation or progression of figures in arithmetic.

श्रेणि ***śreṇi, is,*** **m. f. or** ***śreṇī,*** **f. (according** to Uṇādi-s. IV. 51. fr. rt. *śri*), a line, row, range; a troop, multitude, number, quantity; a corporation or company of artisans following the same business, a guild or company of traders dealing in the same articles; a bucket, baling vessel. — *S'reṇi-dat* (?), *an,* m. according to Sāy. on Ṛig-veda X. 20, 3. *śreṇidan = abhīshṭa-phala-samūha-pradaḥ* or *śatrubhyo jvāla-paṅkti-pradaḥ.* — *S'reṇi-mat, ān,* m. the commander or master of a company, chief of a corporate body or guild. — *S'reṇi-śas,* ind. in rows or lines; in troops or flocks. — *S'reṇī-dharma, ās,* m. pl. the customs of trades or guilds, (Manu VIII. 41.) — *S'reṇī-bhū,* cl. 1. P. *-bhavati, -bhavitum,* to arrange in line or in regular order, to be or become a heap. — *S'reṇī-bhūta, as, ā, am,* arranged in rows, formed in lines; become or made a heap.

S'reṇika, as, m., N. of one of the kings of Magadhā (said to have been contemporary with and patron of Sākya-siṃha); (*ā*), f. a tent.

श्रेधी ***średhī,*** **f. [cf.** ***śreṭī, śreṇī*****], any set or** succession of distinct things; (in arithmetic) progression; sequence. — *S'redhī-phala, am,* n. the sum of a progression. — *S'redhī-vyavahāra, as,* m. the ascertainment or determination of progressions.

श्रेयस् ***śreyas, ān, asī, as*** **(considered as** compar. of either *śrī-mat* or *praśasya*), better, more excellent, superior, preferable; best, excellent, most excellent; more fortunate, very fortunate, more prosperous, very prosperous; most beloved; (*as*), ind. well, most excellent, rather, (*śreyas—na,* rather—than); (*as*), n. virtue, moral merit; an act leading to the chief temporal good; good fortune, auspiciousness, prosperity, bliss, final happiness or beatitude; (*ān*), m., N. of the eleventh Arhat, (see below); epithet of the second Muhūrta; N. of the third month (according to a particular reckoning); (*asī*), f. a plant resembling pepper, Pothos Officinalis; the shrub Cissampelos Hexandra; yellow myrobalan; other plants (= *pāṭhā;* = *rāsnā*). — *S'reyaḥ-pariśrāma, as, ā, am,* toiling after final emancipation. — *S'reyas-kara, as, ī, am,* making better or superior; effecting happiness, ensuring felicity, conferring future felicity; auspicious, propitious. — *S're-yas-kāma, as, ā, am,* desiring final felicity, &c. — *S'reyas-tara, as, ā, am,* very much better. — *S'reyas-tva, am,* n. betterness, superiority; final felicity, &c. — *S'reyo-'rthin* (°*yas-ar*°), *ī, inī, i,* desirous of the good (of others), wishing well; seeking happiness, desirous of felicity, seeking merit in the performance of religious rites &c., ambitious.

S'reyasa at the end of a comp., e. g. *niḥ-śreyasa, śrah-śreyasa,* q. q. v. v.

S'reyasitarā or *śreyasitarā,* f. a more excellent woman, (Pāṇ. VI. 3, 45.)

S'reyāṃsa, as, m., N. of the eleventh Arhat of the present Avasarpiṇī, (also written *śreyānsa.*)

S'reshṭha, as, ā, am, best (with gen. or loc., e. g. *teshām* or *teshu śreshṭhaḥ,* best of them), excellent, most excellent, very eminent or illustrious, pre-eminent, highest in rank, higher in rank; most prosperous; oldest, senior; (*as*), m. a Brāhman; a

king; an epithet of Vishṇu; of Kuvera; (*ā*), f. an excellent woman; a kind of shrub (=*sthala-padminī*); a root, =*medā*; (*ī*), n. cow's milk. —*S'reshṭha-kāshṭha, am,* n. the main pillar of a house. —*S'reshṭha-tama, as, ā, am,* the very best, most excellent. —*S'reshṭha-tā,* f. or *śreshṭha-tva, am,* n. betterness, superiority, eminence, excellence. —*S'reshṭha-bhāj, k, k, k,* possessing the best. —*S'reshṭha-vāć, k, k, k,* pre-eminent in speech, eloquent. —*S'reshṭha-śoćis, is, is, is,* Ved. having the best splendor. —*S'reshṭhāmla* (°*ṭha-am*°), *am,* n. the fruit of the tamarind. —*S'reshṭhāśrama* (°*ṭha-āś*°), *as,* m. 'best order,' one who is in the best order, a householder (considered to belong to the best of the four orders as supporting the other three).

S'reshṭhin, ī, inī, i, best, chief; (*ī*), m. an artist eminent by birth, the head or chief of a company following the same trade, a president or foreman of a guild or corporation.

S'raishṭhya, am, n. superiority, preference, super-excellence, pre-eminence, superlativeness. —*S'raishṭhya-kāma, as, ā, am,* desiring superiority.

श्रै *śrai,* another form of rt. *śrā,* q. v.

श्रोण् *śroṇ* (also written *śloṇ*), cl. 1. P. *śroṇati, śroṇitum,* to collect, accumulate, heap together; to go, move (according to Yāska).

श्रोण *śroṇa, as, ā, am* (according to Uṇādi-s. III. 6, apparently fr. rt. 1. or 2. *śru*), lame, a cripple; dressed, cooked, matured, (in this sense probably for *śrāṇa*); (*as*), m. a kind of disease [cf. 1. *śravaṇa*]; (*ā*), f. rice-gruel [cf. *śrāṇā*]; the constellation Sravaṇā, (contracted fr. *śravaṇā.*)

S'roṇi, is, f. m. (according to Uṇādi-s. IV. 51. fr. rt. 1. or 2. *śru*), the hip and loins, buttocks; a road, way; [cf. Gr. κλόνι-ς, κλόνιο-ν, κλονιστήρ; Lat. *clūnis, clunaclum;* Lith. *szlauni-s;* Hib. *slias,* 'the thigh, the loins.'] —*S'roṇi-taṭa, as,* m. the slope of the hips, (see *taṭa.*) —*S'roṇi-phala* or *śroṇi-phalaka, am,* n. the hip and loins or the hip only; the hip-bone (os ilium). —*S'roṇi-varjam,* ind. except the hips. —*S'roṇi-vimba, am,* n. a waist-band. —*S'roṇi-sūtra, am,* n. a string worn round the loins; a sword-belt.

S'roṇī, f. =*śroṇi* above; N. of a river.

श्रोतोऽञ्जन *śroto-'ñjana.* See under 2. *śrotas,* p. 1028.

श्रोत्र *śrotra, śrauta,* &c. See p. 1028.

श्रोमत *śromata, śroshamāṇa,* &c. See p. 1028, col. 2.

श्रौषट् *śraushaṭ.* See p. 1028, col. 2.

श्रौष्टिन् *śraushṭin, ī,* m. (fr. *śrushṭi*=*kshipra*), Ved. having speed, quick, rapid, (according to Sāy. on Ṛig-veda VIII. 48, 2. *śraushṭī*=*kshipra-gāmy aśvaḥ.*)

श्र्याह्व *śry-āhva.* See under 2. *śrī.*

श्लक्ष्ण *ślakshṇa as, ā, am* (according to Uṇādi-s. III. 19. fr. rt. *ślish*), small, fine, thin, minute, slender, delicate; smooth, even, plain, polished; beautiful, pleasing, charming, soft, gentle, mild, amiable; honest, sincere, candid. —*S'lakshṇa-tvać, k,* m. smooth bark; (*k*), m. 'having a smooth bark,' a kind of plant (=*aśmantaka*).

S'lakshṇaka, as, ā, am, smooth, even; beautiful, pleasing; (*am*), n. the fruit of the Areca Catechu, the Areca nut.

S'lakshṇaya, Nom. P. *ślakshṇayati, -yitum,* to make thin or small.

श्लङ्क् *ślaṅk* (=rt. *śraṅk,* q. v.), cl. 1. A. *ślaṅkate, śaślaṅke, ślaṅkitum,* to go, move.

श्लङ्ग् *ślaṅg* (=rt. *śraṅg*), cl. 1. P. *ślaṅgati,* &c., to go, move.

श्लथ् *ślath* (apparently a later form of rt. *śrath,* q. v.), cl. 1. 10. P. *ślathati,* &c., *ślathayati, -yitum,* to be loose or relaxed or flaccid, be unfastened; to be weak; to hurt, kill.

S'latha, as, ā, am, relaxed, loose, flaccid; untied, unfastened; dishevelled (as hair). —*S'latha-bandhana, as, ī, am,* having the muscles relaxed. —*S'latha-lambin, ī, inī, i,* hanging loosely. —*S'lathodyama* (°*tha-ud*°), *as, ā, am,* relaxing one's efforts.

S'lathat, an, antī, at, being loose or relaxed.

श्लवण *ślavaṇa, as,* m. =*śravaṇa;* [cf. *śloṇa.*]

श्लाख् *ślākh* (=rt. *śākh*), cl. 1. P. *ślākhati, ślākhitum,* to pervade, penetrate, embrace.

श्लाघ् *ślāgh,* cl. 1. A. *ślāghate* (ep. also P. *-ti*), *śaślāghe, aślāghishṭa, ślāghitum,* to flatter, coax, wheedle (with dat.); to praise, commend, applaud, celebrate, eulogise; to be proud of, boast of (with inst.): Pass. *ślāghyate,* Aor. *aślāghi,* to be praised or celebrated or magnified: Caus. *ślāghayati, -te, -yitum,* Aor. *aśaślāghat,* to approve, praise, celebrate, congratulate; [cf. Gr. κρήγυον, probably κόλαξ: Hib. *sleigh,* 'adoration;' *sleachd,* 'adoration;' *sleachdaim,* 'I adore.']

S'lāghana, am, n. the act of flattering, praising, &c.

S'lāghanīya, as, ā, am, to be praised, praiseworthy, laudable, commendable.

S'lāghamāna, as, ā, am, flattering, praising; congratulating one's self, rejoicing.

S'lāghayitvā, ind. having praised or applauded.

S'lāghā, f. flattery, praise, commendation, panegyric, eulogium; boasting; service, obedience; wish, desire. —*S'lāghā-vaha, as, ā, am,* meriting praise.

S'lāghita, as, ā, am, flattered, praised, commended.

S'lāghitvā, ind. having flattered, having praised, &c.

S'lāghin, ī, inī, i, flattering, praising, commending; desiring.

S'lāghya, as, ā, am, to be praised or commended, praiseworthy, entitled to praise or veneration, venerable, respectable, honourable.

S'lāghyamāna, as, ā, am, being praised, &c.

श्लिकु *śliku, us,* m. (according to Uṇādi-s. I. 33. fr. rt. 2. *ślish*), a servant, slave, dependant; a profligate or low person, libertine, debauchee; (*u*), n. astronomy, astrology.

श्लिष् 1. *ślish* (=rt. 1. *śrish*), cl. 1. P. *śleshati, śiślesha, śleshitum,* to burn, consume by fire.

1. *ślesha, as,* m. burning.

श्लिष् 2. *ślish,* cl. 4. P. *ślishyati* (ep. also A. *-te*), *śiślesha, śiekshyati, aślikshat* (in the sense of 'to embrace'), *aślishat* (and according to some also *aślaikshit* in other senses), *śleshṭum,* to adhere, cling to, be united or connected with; to embrace; to unite, tie, join, connect: Pass. *ślishyate,* Aor. *aśleshi,* to be joined or connected; to be implied or intimated; cl. 10. P. or Caus. *śleshayati, -yitum,* Aor. *aśiślishat,* to cause to embrace; to embrace, connect: Desid. *śiślikshati:* Intens. *śeślishyate, śesleshṭi;* [cf. Gr. κλη-ΐς, κλεΐς, κλει-δός, κλείω: Lat. *clāvi-s, clau-d-o:* Old Germ. *sliuz-u:* Slav. *kljuci,* 'a key;' *kljucati se,* 'to agree:' Hib. *crios,* 'a belt, girdle.']

S'lishā, f. clinging, embracing, an embrace.

S'lishṭa, as, ā, am, clung to, adhered to; touched by; leaning on; embraced; connected so as to be susceptible of a double interpretation, (applied to a figure of speech by which two objects are closely connected and epithets applied to both in common), implied.

S'lishṭi, is, f. adherence, connection; embrace; (*is*), m., N. of a son of Dhruva.

S'lishṭvā, ind. having clung or adhered, having embraced.

S'lishyat, an, antī, at, clinging to, adhering to, being in close contact with; embracing.

S'lishyamāṇa, as, ā, am, being embraced, &c.

2. *ślesha, as,* m. adhering or clinging to; embracing, an embrace; union, junction, contact, proximity; association, society, presence; a figure of rhetoric, connection of words so as to admit of a double meaning, verbal equivocation, paronomasia, pun, irony, implied meaning. —*S'lesha-bhittika, as, ā, am,* resting on or adhering to a wall, (said to mean simply 'resting on.') —*S'leshārtha* (°*sha-ar*°), *as,* m. a meaning other than the literal one, a second sense hidden in the obvious one, implied meaning.

S'leshaṇa, am, n. the act of adhering, embracing, &c.

S'leshaṇīya, as, ā, am, to be embraced, &c.

S'leshin, ī, iṇī, i, adhering, clinging to, embracing.

S'leshmaka, as, m. phlegm, the watery or phlegmatic humor.

S'leshmaṇa, as, ā, am, phlegmatic; (*ā*), f. a kind of plant (=*tarpaṇī*).

S'leshman, ā, m. phlegm, rheum, the phlegmatic humor, (one of the three humors of the body; see *dhātu.*) —*S'leshma-ghna, as, ā* or *ī, am,* removing phlegm; (*ā*), f. Arabian jasmine; a kind of tree (=*ketaka*); (*ī*), f. Arabian jasmine; hogweed; another plant (=*jyotishmatī*); the three spices (=*tri-kaṭu*). —*S'leshma-ja, as, ā, am,* produced or proceeding from phlegm. —*S'leshma-dhātu, us,* m. the phlegmatic humor. —*S'leshma-ha, as, ā, am,* removing phlegm; (*as*), m. a medicinal plant (=*kaṭ-phala*). —*S'leshmātisāra* (°*ma-at*°), *as,* m. dysentery or diarrhœa produced by vitiated phlegm. —*S'leshmāntaka* (°*ma-an*°), *as,* m. 'destroying phlegm,' a kind of plant (=*piććhila, bahu-vāra*). —*S'leshmāśru* (°*ma-aś*°), *u,* n. a tear consisting of phlegmatic humor. —*S'leshmaujas* (°*ma-oj*°), *as,* n. the phlegmatic humor.

S'leshmala, as, ā, am, phlegmatic, abounding or affected with phlegm, &c.; (*as*), m. the plant Cordia Myxa or Latifolia.

S'leshmāta, as, m. a kind of tree, =*śleshmātaka.*

S'leshmātaka, as, m. the tree Cordia Myxa. —*S'leshmātaka-maya, as, ī, am,* made of Cordia Myxa. —*S'leshmātaka-vana, am,* n. 'forest of Sleshmātaka trees,' N. of a forest about Go-karṇa (where Siva is said to have been concealed in the form of a stag).

S'laishmika, as, ī, am, relating or belonging to phlegm, phlegmatic; producing phlegm.

श्लीपद *ślīpada, am,* n. (thought by some to be fr. rt. 2. *ślish*+*pada*), morbid enlargement of the leg, swelled leg, elephantiasis. —*S'līpada-prabhava, as,* m. 'source of elephantiasis,' the Mango tree. —*S'līpadāpaha* (°*da-ap*°), *as,* m. 'removing or curing elephantiasis,' a kind of tree (=*putra-jīva*).

S'līpadin, ī, inī, i, having a swelled leg, club-footed; (*ī*), m. a club-footed man.

श्लील *ślīla, as, ā, am* (for *śrīla*), prosperous, fortunate, affluent, happy.

श्लु *ślu,* one of the three technical terms for grammatical elision classed with *luk,* q. v.

श्लोक् *ślok* (probably rather a Nom. fr. *śloka* below), cl. 1. A. *ślokate, ślokitum,* to versify, compose or make verses, hymn or praise in verse; to be put together or composed; to acquire; to relinquish, abandon.

S'loka, as, m. (probably connected with rt. 1. *śru;* according to Rāmāyaṇa I. 2, 33. fr. *śoka,* 'sorrow,' the first Sloka having resulted from the involuntary expression of Vālmīki's grief at beholding a bird killed by a fowler), praising or hymning in verse, a hymn of praise; an object of praise; celebrity, renown, fame, reputation; a particular kind of common epic metre (also called Anushṭubh, consisting of four Pādas or quarter verses of eight syllables each, or two lines of sixteen syllables each; the following is the usual scheme applicable

to both lines • • • • ᴗ ᴗ̄ ᴗ̄ • | • • • • ᴗ – ᴗ •, the mark • denoting either long or short, and the sixth syllable being either short or long, but if short, then requiring the seventh to be short also, and if long, then long); any verse or stanza; a proverb, saying; = *vāć* (Naigh. I. 11). – *S'loka-tā*, f. or *śloka-tva*, *am*, n. versification; celebrity in verse. – *S'loka-dvaya*, *am*, n. a couple of S'lokas, two verses. – *S'loka-baddha*, *as*, *ā*, *am*, composed in S'lokas. – *S'loka-mātra*, *am*, n. a single S'loka.

S'lokaya, Nom. P. *ślokayati*, *-yitum*, to celebrate in song.

S'lokin, *ī*, *inī*, *i*, Ved. having hymns of praise, receiving praise, praised, lauded.

S'lokya, *as*, *ā*, *am*, being in hymns of praise, belonging to S'lokas.

श्लोण् *śloṇ* (also written *śroṇ*), cl. 1. P. *śloṇati*, *śloṇitum*, to accumulate, collect, assemble, heap together: Caus. *śloṇayati*, *-yitum*, Aor. *aśuśloṇat*.

श्लोण *śloṇa*, *as*, m. (= *śroṇa*; cf. *a-śloṇa*), a lame man, cripple.

श्वघ्निन् *śvaghnin*. See col. 2.

श्वङ्क् *śvaṅk* (also written *svaṅk*), cl. 1. A. *śvaṅkate*, *śaśvaṅke*, *śvaṅkitum*, to go, move.

श्वङ्ग् *śvaṅg* (also written *śraṅg*, *svaṅg*, &c.; cf. rt. *śvaṅk*), cl. 1. P. *śvaṅgati*, *śvaṅgitum*, to go, move.

श्वच् *śvać* or *śvañć* (= rts. *śañć*, *śvaj*), cl. 1. A. *śvaćate*, *śvañćate*, &c., (Ved. form *śvañćayaḥ*, Ṛig-veda X. 138, 2; *śaśvaćai*, see s. v.), to go, move; to gape, open, be opened, be split.

श्वज् *śvaj* or *śvañj* (= rts. *śvać*, *śañć*), cl. 1. A. *śvajate*, *śvañjate*, &c., to go, move.

श्वञ्च् *śvañć*. See above under rt. *śvać*.

श्वठ् 1. *śvaṭh* (= rt. 2. *śaṭh*), cl. 10. P. *śvaṭhayati*, *-yitum*, to speak ill; (according to some) to speak well or correctly; to be accurate or true.

श्वठ् 2. *śvaṭh* or *śvaṇṭh* (= rts. 3. *śaṭh*, *sraṭh*, *saṭh*), cl. 10. P. *śvāṭhayati*, *śvaṇṭhayati*, &c., *-yitum*, to finish, accomplish, adorn; to leave unfinished or unornamented; to go, move.

श्वन् *śvan*, *ā*, m. (according to Uṇādi-s. I. 158. fr. rt. *śvi*, perhaps fr. a participial base *śvant*; Nom. sing. du. pl. *śvā*, *śvānau*, *śvānas*; Acc. *śvānam*, *śvānau*, *śunas*; Inst. *śunā*, *śvabhyām*, &c., Gram. 155. *a*), a dog, hound, cur; (*śunī*), f. a female dog, bitch. *S'van* becomes *śvā* for *śva* in some compounds, see below; [cf. Zend *spā*; Gr. κύ-ων, κυνός (= *śunas*), ἀλ-κυών; Lat. *can-i-s* (for *cvan-i-s*), *catulus*; Goth. *hun-d-s*; Lith. nom. *szů*, gen. *szuns*; Hib. nom. *cu*, gen. and pl. *coin*; Russ. *sobaka* (for *shaka*); Pers. *sag*.] – *S'va-kishkin*, *ī*, *iṇī*, *i*, Ved. (according to some) having the tail of a dog, (Sāy. connects *kishkin* with *kishku*, 'a staff, thunderbolt,' Atharva-veda VIII. 6, 6.) – *S'va-krīḍin*, *ī*, m. one who sports with dogs, a dog-feeder or trainer, a breeder of sporting dogs. – *S'va-gaṇa*, *as*, m. a pack or collection of dogs. – *S'vagaṇika*, *as*, m. 'one who has to do with packs of dogs,' a hunter; (*as*, *ī*), m. f. a dog-feeder; one who is drawn by dogs. – *S'va-gaṇin*, *ī*, *inī*, *i*, having packs of hounds. – *S'va-graha*, *as*, m. 'dog-seizure,' epithet of a particular disease or the deity presiding over it. – *S'va-ghnī*, see under *śva-han*. – *S'va-ćaṇḍāla*, *am*, n. a dog and an outcast. – *S'va-ćilli*, f. a kind of pot-herb (= *śunaka-ćillī*). – *S'va-jāghanī*, f. a dog's thigh, the haunch of a dog, (Manu X. 108.) – *S'va-daṇshṭraka*, *as*, m. a kind of plant (= *go-kshura*). – *S'va-daṇshṭrā*, f. a dog's tooth; a kind of plant (= *go-kshura*). – *S'va-dhūrta*, *as*, m. 'dog-rogue,' a jackal. – *S'va-nara*, *as*, m. a dog-like fellow, low fellow, currish or snappish fellow. – *S'va-niśa*, *am*, *ā*, n. f. 'dog-night,' a night on which dogs bark and howl. – *S'va-pać*, *k*, or *śva-paća*, *as*, *ā*, m. f. 'dog-cooking,' a man or woman of a low and degraded caste, (see *śva-pāka*); a public executioner; a dog-feeder, dog-keeper; (*ī*), f. a form of one of the S'aktis of S'iva. – *S'va-pada*, *am*, n. a dog's foot; a mark like a dog's foot to be branded on the forehead of a thief. – *S'va-pāka*, *as*, m. 'dog-cooking,' a man of a degraded and outcast tribe (described as son of an Ugra woman by a Kshatriya, and classed with the Caṇḍāla, q. v.; he is required to live outside towns, to eat his food in broken vessels, to wear the clothes of the dead, and to be excluded from all intercourse with other tribes; he can possess no other property than asses and dogs, and his only office is to act as public executioner or to carry out the bodies of those who die without kindred); (*ī*), f. a woman of the above low or outcast tribe. – *S'va-phala*, *am*, n. the lime or common citron. – *S'va-phalka*, *as*, m., N. of the son of Pṛiśni (or according to others of Vṛishṇi; he was husband of Gāndinī, by whom he had a son named Akrūra). – *S'va-bhīru*, *us*, m. 'dog-fearing,' a jackal. – *S'va-bhojana*, *as*, m. 'having dogs for food,' N. of a Naraka. – *S'va-yātu*, *us*, m., Ved. a demon in the shape of a dog. – *S'va-yūthya*, *am*, n. a number or pack of dogs. – *S'va-rūpa-dhārin*, *ī*, *iṇī*, *i*, wearing or having the form of a dog. – 1. *śva-vat*, *ān*, m. possessing or keeping a dog, a dog-feeder, dog-trainer. – 2. *śva-vat*, ind. like a dog, cur-like. – *S'va-vṛitti*, *is*, f. the life of a dog; condition of a dog; service, servitude (which a Brāhman ought not to engage in). – *S'va-vyāghra*, *as*, m. a beast of prey, a tiger; the hunting leopard or Chīta. – *S'va-suta*, *as*, m. the plant Conyza Aspera. – *S'va-sprishṭa*, *as*, *ā*, *am*, touched by a dog, defiled. – *S'va-hata*, *as*, *ā*, *am*, killed by a dog, killed by dogs. – *S'va-han*, *ā*, *ghnī*, *a*, Ved. one who kills with dogs; (*ā*), m. a hunter; (*ghnī*), f. the wife of a hunter. – *S'vā-karṇa*, *as*, m. a dog's ear. – *S'vā-danta*, *as*, m. (*śvā* for *śva*), a dog's tooth. – *S'vā-pada*, *as*, m. a beast of prey, wild beast; a tiger; (*as*, *ī*, *am*), relating or belonging to a wild beast, ferocious, savage, (in this sense properly an adj. fr. *śvā-pada*, and therefore to be written without a hyphen.) – *S'vāpada-sevita*, *as*, *ā*, *am*, frequented or infested by wild beasts. – *S'vāpadāćarita* (°*da-āć*°), *as*, *ā*, *am*, overrun or infested by wild beasts. – *S'vāpadānusaraṇa* (°*da-an*°), *am*, n. the pursuit or chase after a wild animal. – *S'vā-pućcha*, *as*, *am*, m. n. a dog's tail. – *S'vāvićcharaṇa*, *am*, n. (i. e. *śvā-vidh*, see below, + *śaraṇa*), the lair or resting-place of a porcupine, (a porcupine's hole has always two or more entrances.) – *S'vā-vidh*, *t*, m. (*śvā* for *śva*), a porcupine, hedgehog. – *S'vāśva* (*śva-aś*°), *as*, m. 'having a dog for a horse,' epithet of Bhairava (or S'iva in a terrific form, sometimes represented as mounted on a dog).

S'va at the end of comps. = *śvan* above.

S'vaghnin, *ī*, m. (according to some *śva* is for *sva*, and the word is thought to mean 'one who destroys his own,' others connect it with *śva-han*), Ved. a gamester, (Sāy. = *devana-śīla*.)

S'vāgaṇika, *as*, m. (fr. *śva-gaṇa*), one who has to do with packs of dogs, a hunter; (*as*, *ī*), m. f. one who lives by feeding or keeping dogs, a dog-keeper; one who is drawn by dogs.

S'vāna, *as*, m. a dog; the wind, (according to Sāy. on Ṛig-veda I. 161, 13. *śvānam* = *antarikshe śvasantaṃ vāyum*); (*ī*), f. a female dog, bitch. – *S'vāna-ćillikā*, f. a kind of pot-herb. – *S'vāna-nidrā*, f. a dog's sleep; light slumber. – *S'vāna-vaikharī*, f. 'dog's speech,' a term for angry snarling on trifling occasions. – *S'vānoććhishṭa* (°*na-uć*°), *am*, n. anything left by a dog.

श्वभ्र् *śvabhr* [cf. rt. *śvart*], cl. 10. P. *śvabhrayati*, *-yitum*, to go, move; to live in misery (in a hole?); to break, pierce, bore, make a hole.

S'vabhra, *am*, n. a hole, gap, chasm; a den.

श्वयथु *śvayathu*, *śvayīći*. See under rt. *śvi*.

श्वर्त् *śvart* (also written *svart*; cf. rt. *śvabhr*), cl. 10. P. *śvartayati*, &c., *-yitum*, to go, move; to live in misery or distress.

श्वल् *śval* or *śvall*, cl. 1. P. *śvalati* or *śvallati*, *śaśvāla* or *śaśvalla*, *śvalitum* or *śvallitum*, to go quickly, run.

श्वल्क् *śvalk* [cf. rt. *śulk*], cl. 10. P. *śvalkayati*, *-yitum*, to tell, narrate.

श्वल्ल् *śvall* = rt. *śval* above.

श्वशुर *śvaśura*, *as*, m. (perhaps for original *sva-śura*, see *śura*; in Uṇādi-s. I. 45. said to be fr. rt. 1. *aś* with *śu* for *āśu* prefixed), a father-in-law, a wife's or husband's father; one to be treated as a father-in-law, a venerable man; a proper N.; (*au*), m. du. a father and mother-in-law; [cf. Zend *qaśura*; Gr. ἑκυρό-ς for σϝεκυρό-ς; Lat. *socer* for *svecer*; Goth. *svaihra*; Old Germ. *svehur*; Angl. Sax. *sweger*, *sweor*; Slav. *svekrŭ*; Lith. *szeszura-s*; Cambro-Brit. *çwegrwn*.]

S'vaśuraka, *as*, m. a father-in-law.

S'vaśurya, *as*, m. a brother-in-law, wife's brother, husband's brother; a husband's younger brother.

S'vaśrū, *ūs*, f. a mother-in-law; [cf. Gr. ἑκυρα; Lat. *socrus*; Goth. *svaihrô*; Old Germ. *suigar*; Cambro-Brit. *çwegyr*; Slav. *svekrŭvi* or *svekry*; perhaps Lith. *ůszwė*.] – *S'vaśrū-śvaśura*, *au*, m. du. mother and father-in-law.

श्वस् 1. *śvas*, cl. 2. P. *śvasiti*, (also apparently cl. 1. P. A. *śvasati*, *-te*, in certain forms and according to a various reading in Naigh. II. 19), Impf. *aśvasīt* or *aśvasat* (Pāṇ. VII. 3, 98, 99, cf. rt. 1. *rud*), Pot. *śvaset* (cl. 1), Impv. *śvasitu* (or *śvasatu*, 2nd pl. A. *śvasadhvam*), *śaśvāsa*, *śvasishyati*, *aśvasīt*, *śvasitum*, to breathe, respire, draw breath, live, pant, puff, sigh; to hiss, snort; to strike, kill, (enumerated among the *vadha-karmāṇaḥ* in Naigh. II. 19): Caus. *śvāsayati*, *-yitum*, Aor. *aśiśvasat*, to cause to breathe easily, to refresh: Desid. *śiśvasishati*: Intens. *śāśvasyate*, *śāśvasti*, to breathe frequently, pant; [cf. Lat. *queri*, *ques-tus*; Angl. Sax. *hweosan*, perhaps *hysian*, *hyst*, *gist*.]

S'vasat, *an*, *atī* (ep. also *antī*), *at*, breathing, sighing.

S'vasatha, Ved. breathing; hissing; snorting.

S'vasana, *as*, m. air, wind; epithet of a demon of drought vanquished by Indra [cf. *sushṇa*]; the thorny plant Vangueria Spinosa; (*am*), n. breathing, respiration, breath; sighing. – *S'vasanāśana* (°*na-aś*°), *as*, m. 'air-eater, breath-eater,' a snake, serpent. – *S'vasaneśvara* (°*na-īś*°), *as*, m. 'breath-lord,' the tree Pentaptera Arjuna. – *S'vasanotsuka* (°*na-ut*°), *as*, m. 'eager for air' or 'fond of hissing,' a snake. – *S'vasanormi* (°*na-ūr*°), *is*, m. f. a wave or gust of wind.

S'vasamāna, *as*, *ā*, *am*, breathing; panting, snorting, hissing.

S'vasita, *as*, *ā*, *am*, breathed, sighed; breathing, sighing; (*am*), n. breathing, breath, respiration, sighing, a sigh.

S'vasī-vat, *ān*, *atī*, *at*, Ved. possessed of breath, vivifying, (according to Sāy. on Ṛig-veda I. 140, 10. *śvasīvān* = *śvasana-vān jvālābhiś ćeshṭā-vān prāṇana-vān vā*.)

S'vasuna, *as*, m. a kind of plant (= *kshata-ghna*).

S'vāsa, *as*, m. breathing, breath, inspiration, respiration; sighing, a sigh; air, wind; affection of the breath, hard breathing, asthma. – *S'vāsa-kāsa*, *as*, m. 'breath-cough,' asthma. – *S'vāsa-kuṭhāra*, *as*,

m. a particular drug used as a remedy for asthma. —*S'vāsa-tā*, f. breathing, respiration, aspiration. —*S'vāsa-praśvāsa-dhāraṇa, am*, n. suppression or suspension of inspiration and expiration (=*prāṇāyāma*, q. v.). —*S'vāsa-rodha, as*, m. an obstruction of the breath. —*S'vāsa-hikkā*, f. a kind of hiccough. —*S'vāsa-heti, is*, f. 'cure for hard breathing,' sleepiness, sleep. —*S'vāsāri* (°*sa-ari*), *is*, m. 'breath-enemy,' a kind of plant (=*pushkara-mūla*).—*S'vāsoććhvāsa* (°*sa-uć*°), *au*, m. du. inspiration and expiration, respiration.

S'vāsita, as, ā, am, caused to breathe, refreshed, invigorated.

S'vāsin, ī, inī, i, breathing, respiring; (*ī*), m. air, wind.

श्वस् 2. *śvas*, ind. (according to some connected with a lost rt. *śvi* in *śvit*, 'to be white,' and originally denoting 'the morrow's dawn'), to-morrow; future, (at the beginning of a comp.); future happiness or fortune, (apparently used in this sense at the beginning of certain comps.); a particle implying auspiciousness; [cf. Lat. *cras.*] —*S'vaḥ-śreyasa, as, ā, am*, 'happy in the future,' happy, prosperous; (*am*), n. happiness, prosperity; Brahma, the Supreme Spirit; (*am*), ind. happy, well, right. —*S'vaḥ-sutyā*, f., Ved. to-morrow's preparation of the Soma. —*S'vo-bhūta, as, ā, am*, being to-morrow; (*e*), ind. on its being to-morrow. —*S'vo-vasīya, as, ā, am*, 'happy for all future time,' auspicious, fortunate; (*am*), n. happiness. —*S'vo-vasīyas, ān, asī, as*, fortunate, prosperous, auspicious. —*S'vo-vasīyasa, as, ā, am*, fortunate, auspicious; (*am*), n. auspiciousness, good fortune. —*S'vo-vasyasa, am*, n., Ved., N. of Brahma.

S'vastana, as, ī, am, belonging to the morrow, what will be to-morrow, future; (*am*), n. the future [cf. Lat. *crastinus*]; (*ī*), f., scil. *vibhakti*, a grammatical term for the personal terminations of the first future.

S'vastya, as, ā, am, belonging to the morrow, what will be to-morrow, future.

श्वागणिक *śvāgaṇika*. See p. 1030, col. 2.

श्वात्र 1. *śvātra, as, ā, am* (probably fr. rt. *śvi*; cf. *śavas, śira*), Ved. increasing, powerful, strong, flourishing, blooming (according to some); quick, swift, (Sāy. = *kshipra-dharmaka*, Ṛig-veda X. 46, 7); (*am*), ind. quickly, (Sāy. = *kshipram*); (*am*), n. prosperity, riches, wealth. —*S'vātra-bhāj, k, k, k*, Ved. wealth-associated, endowed with riches.

2. *śvātra*, Nom. P. *śvātrati*, &c., Ved. to go, hasten, (enumerated among the *gati-karmāṇaḥ* in Naigh. II. 14.)

S'vātrya, as, ā, am, Ved. causing prosperity or happiness, (Sāy. = *sukhāvaha*); going quickly, (Sāy. = *kshipra-gamanārha*.)

श्वान *śvāna*, &c. See p. 1030, col. 2.

श्वान्त *śvānta, as, ā, am*, Ved. wearied; placid, (Sāy. = *śrānta* or *śānta*, Ṛig-veda I. 145, 4.)

श्वापद् *śvā-pada, śvā-vidh*, &c. See under *śvan*.

श्वाशुरि *śvāśuri, is*, m. (fr. *śvaśura*), a patronymic.

श्वि *śvi* (this rt. assumes the form *śu*, q. v., in some of its tenses and derivatives; cf. rt. *śav*), cl. 1. P. *śvayati, śuśāva* or *śiśvāya* (2nd sing. *śuśavitha* or *śiśvayitha*, 3rd du. *śuśuvatus* or *śiśviyatus*), *śvayishyati, aśvayīt* or *aśvat* or *aśiśviyat*, Prec. *śūyāt, śvayitum*, to swell, increase, grow; to thrive; to appear (Ved., see *vi-śvi*, referred by some to rt. *śvit*); to go, approach: Pass. *śūyate*, Aor. *aśvāyi*: Caus. *śvāyayati, -yitum*, Aor. *aśūśavat* or *aśiśvayat*, (according to others also *aśiśavat*): Desid. of Caus. *śuśāvayishati* or *śiśvāyayishati*, to cause to swell or grow or be prosperous: Desid. *śiśvayishati*: Intens. *śeśvīyate, śośūyate, śeśrayīti, śeśveti*, to swell much; [cf. Gr. κυ-έ-ω, κύ-ος, κῦ-μα, κύ-η-μα, κύ-αρ, κύ-τ-ος, κοῖ-λο-ς, κοιλ-ία, καυλό-ς, κύ-λο-ν, ἐγ-κισσάω, κίσσα, κύαμος, κύαθος, κῶνος, κηκίς, κίκυς, (probably also) κίων, κίω, κινέω, perhaps also κό-μη (for κύ-μη): Lat. *in-ci-ens, cu-mu-lu-s, cavu-s, cau-li-s, cau-lœ, cœlu-m, ciliu-m, super-cili-um, cuneus, crescere; coma*: Goth. *us-hul-on, hul-undi*: Old Germ. *hol*, (according to some) *wi-t*, 'wide' (= *śvita*): Angl. Sax. *hol*: Hib. *cīneas, cinneachdin*, 'growth, increase.']

S'ūti, is, f. swelling, increasing.

S'ūna, as, ā, am, swollen, &c. See s. v.

S'ūyamana, as, ā, am, being swollen, swelling, enlarging, expanding.

S'eśrīyamāna, as, ā, am, Ved. swelling or increasing excessively, enlarging, expanding.

S'vaya, as, m. swelling, increase.

S'vayathu, us, m. swelling, intumescence.—*S'vayathu-ćikitsā*, f. the cure or treatment of swellings, &c.

S'vayana, am, n. swelling, intumescence.

S'vayitvā, ind. having swelled or increased.

S'vayići, is, f. sickness, disease.

श्विक्न *śvikna, ās*, m. pl., N. of a race; [cf. *śvaikna*.]

श्वित् *śvit* (perhaps a kind of Nom. based on a lost rt. *śvi*, cf. Zend *śpitama*, &c.), cl. 1. A. *śvetate* (Ved. also P. *-ti*), *śiśvite, śvetishyate, aśvetishṭa, aśvitat, śvetitum*, to be or become white, (according to Vopa-deva XXI. 15. *śvetayati* = *śvetāśvam āćashṭe*); [cf. Lith. *swećiu* for *swetiu*, 'I shine;' Inf. *swēsti* for *swēt-ti*, (perhaps also) *swēta-s*, 'the world;' *kaićiu* for *kaitiu, kaitinu*, 'I make hot;' *kais-tu* for *kait-tu*, 'I become warm;' *kaitau*: Slav. *svit-a-ti*, 'to become light;' *svjet*, 'light, the world.']

S'vita, as, ā, am, white; (*am*), n. whiteness (according to Sāy.).

S'vitāna, as, ā, am, Ved. being white, white-coloured, (Sāy. = *śvetamāna, śveta-varṇa*, Ṛig-veda VI. 6, 2.)

S'viti, whiteness, a white colour (according to Sāy.). —*S'vity-anć, an, -tīćī, ak*, Ved. going to whiteness, becoming white, white-coloured, fair-complexioned, white, (Sāy. on Ṛig-veda VII. 83, 8. *śvityanćaḥ* = *śvitam śvaityam nairmalyam anćanto gaććhantaḥ*.)

S'vitta, as, ā, am, see Pāṇ. VII. 2, 16, 17.

S'vitna, white (according to Sāy. on Ṛig-veda I. 100, 18).

S'vitnya, as, ā, am, Ved. white, white-coloured, fair-complexioned (said of the winds or Maruts according to Sāy. on Ṛig-veda I. 100, 18; but according to some more probably referring to the fair-coloured worshippers of Indra as opposed to the darker aborigines of India).

S'vitya, as, ā, am, white, white-coloured.

S'vitra, am, n. morbid whiteness of the skin, white leprosy, vitiligo; = *antariksha* (Ved., cf. *śvaitreya*); (*ā*), f. a proper N. —*S'vitra-ghnī*, f. 'removing whiteness of the skin,' the plant Tragia Involucrata (= *pīta-parṇī*).

S'vitrin, ī, iṇī, i, affected with whiteness of the skin or leprosy, leprous; (*ī*), m. a leper.

S'vitrya, as, m., Ved. a son of S'vitrā.

S'veta, as, ā or *śvenī, am*, white, dressed in white; (*as*), m. white (the colour); the planet Venus or its regent Sukra; the sixth range of mountains dividing the known continent, the white mountains separating the Varshas of Hiraṇmaya and Ramyaka; one of the minor Dvīpas or divisions of the world, (see *śveta-dvīpa*); a white cloud; cumin seed; a conch-shell; N. of a particular Avatāra of S'iva; of a manifestation of Vishṇu in his Varāha incarnation (worshipped in a particular part of India); N. of one of S'iva's pupils; (*as, ā*), m. f. a small white shell, cowri; (*ā*), f. one of the tongues of Fire; a kind of grass, Andropogon Aciculatum; a kind of plant (= *kāshṭha-pāṭalā*); Aconitum Ferox; various other plants (= *aparājitā*; = *śveta-vṛihatī*; = *śveta-kaṇṭakārī*; = *pāshāṇa-bhedin*; = *śilā-valkalā*; = *ćhūrikā-pattrī*); hogweed; white Dūrvā grass; bamboo-manna; crystal; clayed or candied sugar; a mystical term for the letter *s*; (*am*), n. silver; (*śveta vaidārva* or *vaidārvya* or *vaidarvya* is according to some 'a serpent demon,' others give *śvaita-vaidārava* as signifying 'a particular deity connected with the sun'); [cf. Goth. *hveit-s*, 'white;' (perhaps) *hvaitei*, 'wheat:' Old Germ. *huiz, wiz*: Old Sax., Angl. Sax., Old Norse *hvīt*: Lith. *kwēty-s*, 'wheat.'] —*S'veta-kuṇṭakārī*, f. a species of plant (= *priyan-karī*). —*S'veta-kandā*, f. 'having a white bulb,' the plant Aconitum Ferox.—*S'veta-kamala, am*, n. a white lotus. —*S'veta-kākīya, as, ā, am*, belonging or relating to a white crow. —*S'veta-kiṇihī*, f. a species of Kiṇihī with white blossoms. —*S'veta-kuñjara, as*, m. 'white elephant,' Indra's elephant Airāvata. —*S'veta-kuśa, as*, m. white Kuśa grass (= *puṇya-tṛiṇa*). —*S'veta-kushṭha, am*, n. white leprosy. —*S'veta-ketu, us*, m. a Bauddha or Jaina saint; epithet of the descending node; N. of a Brāhman; of a sage (son of Uddālaka). —*S'veta-keśa, as*, m. white hair; a variety of the Hyperanthera Moringa. —*S'veta-kola, as*, m. 'having a white or glittering breast,' the S'aphara fish. —*S'veta-khadira, as*, m. a white variety of the Khadira tree. —*S'veta-gaṅgā*, f. 'the white Ganges,' N. of a river. —*S'veta-gaja, as*, m. a white elephant; the elephant of Indra. —*S'veta-garut, t*, or *śveta-garuta, as*, m. 'white-winged,' a goose.—*S'veta-guñjā*, f. a kind of plant (= *bhiriṇṭikā*). —*S'veta-ghoshā*, f. a white Ghoshā plant. —*S'veta-ćandana, am*, n. white sandal. —*S'veta-ćillikā* or *śveta-ćillī*, f. a kind of pot-herb. —*S'veta-ććhattra, am*, n. a white umbrella; (*as, ā, am*), having a white umbrella. —*S'veta-ććhada, as*, m. 'white-winged' or 'white-leaved,' a goose; a kind of basil, Ocymum Album. —*S'veta-jīraka, as*, m. white cumin. —*S'veta-ṭaṅkaka* or *-ṭaṅkaṇa, am*, n. white or refined borax. —*S'veta-tā*, f. whiteness. —*S'veta-dūrvā*, f. white Dūrvā grass. —*S'veta-dvipa, as*, m. a white elephant; Indra's elephant. —*S'veta-dvīpa, as*, m. 'the white island,' N. of one of the eighteen minor Dvīpas or divisions of the known continent, (also termed C'andra-dvīpa, see *ćandra*; identified by some with Vaikuṇṭha, q. v., and by others supposed to be Britain); N. of a place near Kāśi. —*S'veta-dhātu, us*, m. a white mineral; chalk; the milk-stone, opal or chalcedony. —*S'veta-dhāman, ā*, m. 'having white lustre,' the moon; camphor; cuttle-fish bone. —*S'veta-nīla, as, ā, am*, white and black, (*as*), m. a cloud. —*S'veta-pattra, am*, n. a white feather; (*as*), m. 'white-feathered,' a goose. —*S'vetapattra-ratha, as*, m. 'whose vehicle is a goose,' epithet of Brahmā. —*S'veta-padma, am*, n. the white lotus. —*S'veta-parṇā*, f. a kind of plant (= *vāri-parṇī*). —*S'veta-parṇāsa, as*, m. white basil. —*S'veta-parvata, as*, m. 'white-mountain,' N. of a mountain. —*S'veta-pāṭalā*, f. the white trumpet-flower, Bignonia Suaveolens. —*S'veta-piṅga, as*, m. 'white and tawny,' a lion. —*S'veta-piṅgala, as*, m. 'white and tawny,' a lion; epithet of S'iva. —*S'veta-piṅgalaka, as*, m. a lion. —*S'veta-piṇḍītaka, as*, m. a kind of plant (= *mahā-piṇḍitaru*). —*S'veta-punarnavā*, f. the white-flowered hogweed.—*S'veta-pushpa, am*, n. a white flower; (*as*), m. 'having white flowers,' the plant Vitex Trifolia, = *sindhu-vāra*; (*ā*), f. a Ghoshā with white flowers; another plant (= *nāga-dantī*); colocynth. —*S'veta-pushpaka, as, ikā, am*, having white flowers; (*as*), m. the plant Nerium Odorum (the white variety); (*ikā*), f. a kind of plant (= *putra-dātrī*); another plant (= *mahā-śaṇapushpikā*). —*S'veta-prasūnaka, as, ā, am*, having white flowers; (*as*), m. the tree Tapia Cratæva. —*S'veta-balā*, f. the white Balā, a kind of plant. —*S'veta-bhaṇḍā*, f. the plant Clitoria Ternatea. —*S'veta-bhikshu, us*, m. a kind of mendicant. —*S'veta-mandāraka, as*, m. a kind of tree (= *pṛithvī-kuravaka*). —*S'veta-marića*,

am, n. white pepper; the seed of the Hyperanthera Moringa. — *S'veta-mādhava-tīrtha, am*, n., N. of a Tīrtha. — *S'veta-māla, as*, m. 'having white wreaths,' a cloud; smoke. — *S'veta-yāvari*, f., Ved. 'clear-flowing,' N. of a river. — *S'veta-rakta, as*, m. 'whitish-red,' pale-red, rosy, pink (the colour). — *S'veta-rañjana, am*, n. 'white-coloured,' lead. — *S'veta-ratha, as*, m. a white chariot; 'having a white car,' the planet Venus. — *S'veta-rājī*, f. a kind of creeper (= *ćaćeṇḍā*). — *S'veta-rāsnā*, f. the white Rāsnā plant. — *S'veta-roćis, is*, m. 'having white light,' the moon. — *S'veta-roman, a*, n. white hair. — *S'veta-romāṅka* (°*ma-aṅ*°), *as*, m. a spot of white hair. — *S'veta-rohita, as*, m. 'white and red,' an epithet of Garuḍa; a kind of tree (= *lakshmī-vat*). — *S'veta-lodhra, as*, m. a white Lodhra tree. — *S'veta-lohita, as*, m., N. of a Muni (a pupil of Siva). — *S'veta-vaćā*, f. white orris root (= *ati-vishā*). — *S'veta-varṇa, as, ā, am*, white-coloured. — *S'veta-valkala, as*, m. white bark; 'white-barked,' the glomerous fig-tree, Ficus Glomerata. — *S'veta-vājin, ī*, m. a white horse; 'having white horses,' the moon; epithet of Arjuna. — *S'veta-vāsas, ās, ās, as*, having white clothes; (*ās*), m. 'clad in white,' an ascetic wearing white garments. — *S'veta-vāh, vāṭ, śvetauhī* or *-vāhī, vāṭ*, borne on white horses; (*ṭ*), m. epithet of Indra; (*-tauhī* or *-vāhī*), f. the wife of Indra. — *S'veta-vāha, as*, m. 'having white horses,' epithet of Arjuna; of Indra. — *S'veta-vāhana, as*, m. 'having white horses,' epithet of the moon; of Arjuna; N. of a king, (see *bhadrāśva*); a marine monster (= *makara*). — *S'veta-vāhin, ī*, m. 'borne by white horses,' epithet of Arjuna. — *S'veta-vuhnā*, f. a kind of plant (= *vana-tiktā*). — *S'veta-vriksha, as*, m. 'white tree,' the Varuṇa tree. — *S'veta-vrihatī*, f. a kind of white Vārtāki or egg-plant. — *S'veta-śara-puṅkhā*, f. a kind of shrub. — *S'veta-śinśapā*, f. the white Sinsapā tree. — *S'veta-śikha, as*, m., N. of a Muni. — *S'veta-śigru, us*, m. the white Sigru tree. — *S'veta-śuṅga, as, ā, am*, having white awns; (*as*), m. barley. — *S'veta-śūraṇa, as*, m. a kind of plant (= *vana-śūraṇa*). — *S'veta-śriṅga, as*, m. 'having white awns,' barley. — *S'veta-sarpa, as*, m. a white snake; the tree Tapia Cratæva. — *S'veta-sāra, as*, m. the tree Mimosa Catechu. — *S'veta-surasā*, f. a white variety of the Nyctanthes Arbor Tristis. — *S'veta-spandā*, f. a kind of plant (= *aparājitā*). — *S'veta-haya, as*, m. a white horse; the horse of Indra; 'having white horses,' epithet of Arjuna. — *S'veta-hastin, ī*, m. a white elephant; Airāvata (the elephant of Indra). — *S'vetā-trivrit, t*, f. the white Trivrit plant. — *S'vetātreya* (°*ta-āt*°), *as*, m. a proper N. — *S'vetānukāśa* (°*ta-an*°), *as, ā, am*, Ved. possessing a white light; white and shining. — *S'vetāmbara* (°*ta-am*°), *as*, m. 'having white garments,' an order of ascetics among the Jainas. — *S'vetāmlī* (°*ta-am*°), *is*, f. a kind of shrub (= *amlikā*). — *S'vetāraṇya-tīrtha* (°*ta-ar*°), *am*, n., N. of a Tīrtha. — *S'vetāvara* (°*ta-av*°), *as*, m. a kind of vegetable (= *sitāvara*). — *S'vetāśvatara* (°*ta-aś*°), *as*, m., N. of a Rishi. — *S'vetāśvatara-śākhā*, f., N. of a Sākhā of the Yajur-veda. — *S'vetāśvatara-śākhin, inas*, m. pl. the followers of the Svetāśvatara-śākhā. — *S'vetāśvataropanishad* (°*ra-up*°), *t*, f., N. of an Upanishad. — *S'vetāsya* (°*ta-ās*°), *as*, m. 'white-faced,' N. of a Muni. — *S'vetāhvā* (°*ta-āh*°), f. a kind of plant (= *śukla-pāṭalā*). — *S'vetekshu* (°*ta-ik*°), *us*, m. 'white sugar-cane,' a species of sugar-cane (= *pāṇḍurekshu*). — *S'vetodara* (°*ta-ud*°), *as*, m. a white belly; 'white-bellied,' epithet of Kuvera.

S'vetaka, as, m. a cowri; (*am*), n. silver.

S'vetanā, f., Ved. 'the whitener,' epithet of Ushas or dawn.

S'vetayat, an, antī, at, making white, whitening.

S'vetita, as, ā, am, (probably) whitened, see Pāṇ. VII. 2, 16, 17.

S'veti, f., N. of a river.

S'vetauhī, f. the wife of Indra; [cf. *śveta-vāh*.]

S'vetyā, f., Ved. the dawn.

S'vetra, am, n. white leprosy (= *śvitra*).

S'vaita-vaidārava. See under *śveta*.

S'vaitya, am, n. whiteness; white leprosy; vitiligo; (*as*), m. a proper N.

S'vaitra, am, n. white leprosy; vitiligo.

S'vaitreya, as, ī, am, Ved. produced in the atmosphere; (*as*), m. = *śvitrya*.

S'vaitrya, am, n. leprosy, whiteness of the skin.

श्विन्द् *śvind* (connected with rt. *śvit*), cl. 1. A. *śvindate, śiśvinde, śvindishyate, śvinditum*, to be white, become white; to be cold (according to some); [cf. probably Gr. κνδνός, κυδρός, κῦδος; Goth. *hveits, hvaitei*; Old Germ. *hwiz, hwaizi, hiza, haiz*; Angl. Sax. *hvit, hvæte*.]

श्वेनी *śvenī*, fem. of *śveta*, q. v.

श्वैक्न *śvaikna, as*, m. (fr. *śvikna*), a proper N.

श्वोभूत *śvo-bhūta, śvo-vasīyasa.* See under 2. *śvas*.

ष

ष 1. *sha*, the thirty-first consonant of the Nāgarī alphabet and second of the three sibilants; it belongs to the cerebral class, and in sound corresponds to *sh* in the English word *shun*. (Many roots which begin with the dental *s* are written in native grammars and in the Dhātu-pāṭha with *sh*, to show that the dental *s* is liable to be cerebralized after certain prepositions.) — *Sha-kāra, as*, m. the letter or sound *sha*. — *Sha-tva, am*, n. the state of the letter *sha*, the cerebral sibilant, the substitution of *sh* for *s*. — *Shatva-ṇatva, am*, n. the substitution of *sh* for *s* and of *ṇ* for *n* in grammatical derivatives.

ष 2. *sha, as, ā, am*, best, excellent; wise, learned; (*as*), m. loss, destruction; loss of knowledge; end, term; rest, remainder; eternal happiness, final emancipation, (in some of the preceding senses said to be fr. rt. *so*); heaven, paradise; sleep; a learned man, teacher; a nipple; (according to Sabda-k.) = *kaća* ; = *mānava* ; = *sarva* ; = *garbha-vimoćana* [cf. *shū*]; (*am*), n. the embryo; patience, endurance (according to some).

षग् *shag, shagh, shać*, &c. See *sag*, &c.

षट् *shaṭ, shaḍ*, for *shash*, at the beginning of comps. See *shash*.

षण्ड *shaṇḍa, as*, m. (according to Uṇādi-s. I. 113. fr. rt. 1. *san*; cf. *śaṇḍa, saṇḍha*), a bull; a eunuch, (fourteen or even twenty classes are enumerated by some writers); a multitude, collection, quantity, group, heap; a wood, thicket; N. of one of Vishṇu's guards or attendants, (also written *śaṇḍa*, q. v.); (*as, am*), m. n. a flock (of goats &c.); a quantity of lotuses.

Shaṇḍaka, as, m. a eunuch.

Shaṇḍālī, f. a wanton woman; a pond, pool; a particular measure of oil (commonly called Chaṭāk).

Shaṇḍika, as, m. a proper N.

Shaṇḍha, as, m. a eunuch. — *Shaṇḍha-tila, as*, m. barren sesamum. — *Shaṇḍha-tva, am*, n. the being a eunuch.

षराजिम *sharājima* and *sharāñjima* and *sharija*, N. of places.

षर्जूर *sharjūra*, N. of a place.

षलाग्रु *shalāgru*, N. of a place.

षष् *shash, shaṭ*, m. f. n. pl. (thought by some to be for an original *svaksh*, by others for *kshash*; *shash* becomes *shaṭ* before hard letters, *shaḍ* before soft, *sho* before *ḍ*, and *shaṇ* before nasals), six, (the following words are used as symbolical expressions for the number six, *aṅga, darśana, tarka, guṇa, rasa, ritu, vajra-koṇa, kārttikeya-mukha*); [cf. Zend *kshvas*; Gr. ἕξ, Ϝέξ; Lat. *sex*; Angl. Sax. *seox, sex, six*; Old Germ. *sehs* for *sihs*; Goth. *saihs* for *sihs*; Lith. *szeszi*, f. *szeszios*; Slav. *sesti, sesty*; Cambro-Brit. *chwech*; Armor. *chuech*; Hib. *se*, 'six.'] — *Shaṭ-karṇa, as, ā, am*, six-eared; heard by six ears (i. e. by a third, instead of by the speaker and person addressed only), told to more than one listener; (*as*), m. a sort of lute. — *Shaṭ-karman, a*, n. the six acts or duties enjoined on Brāhmans collectively, (viz. teaching the Vedas, holy study, offering sacrifices, conducting them for others, giving and accepting gifts); six acts allowable to a Brāhman for subsistence, (viz. gleaning, accepting gifts, asking alms, agriculture, trade, tending cattle, or, according to some, lending money at interest); six acts belonging to the practice of Yoga, (viz., according to Sabda-k., *dhauti, vasti, neti, naulikī, trāṭaka, kapāla-bhāti*, these consist of suppressions of the breath and self-mortifications of various kinds; other authorities write the words with different terminations, e. g. *dhautī, vastī, naulika*, &c.); six acts that may be performed by means of magical texts, (viz. killing, infatuating, enthralling, expelling, exciting animosity, and the stopping or privation of any faculty; these are taught in the Tantras); (*ā*), m. a Brāhman skilled in the above six acts; an adept in the Tantra magical rites. — *Shaṭ-kāraka-pratićchandaka, as*, m., N. of a grammatical work on the use of the six cases. — *Shaṭ-kūṭā*, f. a form of Bhairavī. — *Shaṭ-koṇa, am*, n. a six-angled figure, hexagon; the thunderbolt of Indra; (*as, ā, am*), hexangular. — *Shaṭ-kheṭaka*, N. of a town. — *Shaṭ-ćakra, am*, n. the six mystical circles of the body, (see *ćakra*.) — *Shaṭćatvārinśa, as, ī, am*, 46th. — *Shaṭ-ćatvārinśat, t*, f., 46. — *Shaṭ-ćaraṇa, as, ā, am*, six-footed, having six feet; (*as*), m. a bee; a louse; a locust. — *Shaṭ-tila-dāna, am*, n. a particular ceremony on the twelfth day of the month Māgha. — *Shaṭtilin, ī, inī, i*, one who on certain festivals performs six acts with Tila or sesamum, (so called, according to Sabda-k., when he is *tilodvartin, tila-snāyin, tila-homin, tila-prada, tila-bhuj, tila-vāpin*.) — *Shaṭtrinśa, as, ī, am*, 36th. — *Shaṭ-trinśat, t*, f., 36; N. of a work on law. — *Shaṭtrinśad-ābdika, as, ī, am*, lasting 36 years. — *Shaṭtrinśad-dīpikā*, f., N. of a work. — *Shaṭtrinśan-mata*, a collection of the opinions of 36 Munis (held to be authors of as many law-books, viz. Manu, Vishṇu, Yama, Daksha, Aṅgiras, Atri, Vrihaspati, Āpastamba, Uśanas, Kātyāyana, Parāśara, Vasishṭha, Vyāsa, Saṃvarta, Hārīta, Gotama, Praćetas, Saṅkha, Likhita, Yājñavalkya, Kāśyapa, Sātātapa, Lomaśa, Jamad-agni, Prajāpati, Viśvā-mitra, Paiṭhīnasi, Baudhāyana, Pitāmaha, Chāgaleya, Jābāla, Marīći, Cyavana, Bhrigu, Rishya-śriṅga, Nārada.) — *Shaṭpañćāśa, as, ī, am*, 56th. — *Shaṭ-pañćāśat, t*, f., 56. — *Shaṭpañćāśat-tama, as, ī, am*, 56th. — *Shaṭ-pañćāśikā*, N. of a work by Prithuyaśas. — *Shaṭ-pada, as, ā, am*, six-footed, containing six Padas or divisions; (*as*), m. a bee; a verse consisting of six Padas or divisions; (*as, ī*), m. f. a louse; (*ī*), f. a female bee. — *Shaṭpada-jya, as, ā, am*, 'having bees for a string,' epithet of Kāma-deva's bow (the string of which is supposed to consist of bees). — *Shaṭpada-priya, as*, m. 'beloved by bees,' a kind of tree (= *nāga-keśara*). — *Shaṭpadātithi* (°*da-at*°), *is*, m. 'having bees as guests,' the Mango tree; the Campaka tree. — *Shaṭpadānanda-vardhana* (°*da-ān*°), *as*, m. 'increasing the joy of bees,' the Kiṅkirāta tree. — *Shaṭpadālī* (°*da-ālī*), f. a line of bees. — *Shaṭ-padikā*, f. a kind of metre. — *Shaṭ-prajña, as*, m. 'six-knower,' one who is wise on six subjects, a sage (i. e. one acquainted with the four objects of human existence, viz. virtue, wealth, pleasure, and final emancipation, and with the nature of the world, and of divine truth); a dissolute or lustful man. — *Shaṭ-praśno-panishad, t*, f. = *praśnopanishad*, q. v. — *Shaṭ-śata, am*, n., 106; 600. — *Shaṭ-śāstrin, ī*, m. one who has studied the six Sāstras or six systems of philosophy. — *Shaṭshashṭa, as, ī, am*, 66th. — *Shaṭ-shashṭi, is*, f., 66. — *Shaṭsaptata*,

as, ī, am, 76th. — *Shaṭ-saptati, is,* f., 76. —*Shaḍ-akshara, as, ā, am,* consisting of six syllables. — *Shaḍ-akshīṇa, as,* m. 'six-eyed,' a fish. — *Shaḍ-aṅga, am,* n. six parts of the body collectively, (viz. the two arms, two legs, head, and waist); the six limbs or works auxiliary to the Veda, (see *vedāṅga*); any set of six articles; (*as*), m. a small kind of Go-kshura plant; (*as, ā, am*), six-limbed; having six parts or ingredients. — *Shaḍ-aṅga-jit, t, t, t,* subduing the six members; (*t*), m. epithet of Vishṇu. — *Shaḍaṅga-pānīya, am,* n. an infusion or decoction of six drugs. — *Shaḍ-aṅghri, is,* m. 'having six feet,' a bee. — *Shaḍ-adhika, as, ā, am,* exceeded by six. — *Shaḍadhika-daśan, a,* m. f. n. pl. ten + six, i. e. sixteen. — *Shaḍ-adhikadaśa-nāḍī-ćakra, am,* n. the circle of the 16 tubular vessels, (the heart.) — *Shaḍ-abhijña, as,* m. 'knowing six sciences,' a Buddha or Buddhist deified sage. — *Shaḍaśīta, as, ī, am,* 86th. — *Shaḍ-aśīti, is,* f., 86; N. of a work; the sun's entrance into the four signs, Pisces, Gemini, Virgo, and Sagittarius. — *Shaḍaśīti-ćakra, am,* n. a mystical circle shaped like a man for telling good or bad luck when the sun is in the above signs. —*Shaḍ-ashṭaka, am,* n. (in astronomy) a particular Yoga, q. v. — *Shaḍ-aha, as,* m. a period of six days. — *Shaḍ-ānana, as,* m. 'six-faced,' epithet of Kārttikeya. — *Shaḍ-āmnāya, as,* m. the sixfold Tantra (fabled to have proceeded from the mouth of Śiva directed towards six quarters, east, south, west, north, up and down). — *Shaḍ-āyatana, am,* n. the seats of the six organs (or senses). — *Shaḍ-āvali, is,* f. any row of six objects, (applied to a set of six Śatakas in verse, of which the Sūrya-śataka is one.) — *Shaḍ-ūshaṇa, am,* n. six spices collectively, or long pepper, black pepper, dried ginger, the root of long pepper, plumbago, and Cavi; [cf. *pañća-kola.*] — *Shaḍ-ṛitu, avas,* m. pl. the six seasons, (see *ṛitu.*) —*Shaḍ-gata, as, ā, am,* arrived at the sixth, (a term applied to the sixth power of numbers.) — *Shaḍ-gayā,* f. the sixfold Gayā, (thus explained in the Vāyu-Purāṇa quoted by Śabda-k., *gayā gajo gayāditya gāyatrī ća gadādharaḥ gayā gayāsuraś ćaiva shaḍ-gayā mukti-dāyikā.*) — *Shaḍ-gava, am,* n. a yoke of six oxen, (sometimes compounded with the names of other animals to denote a yoke of six, e. g. *aśva-shaḍgavam,* six horses; cf. *hasti-sh°.*) — *Shaḍ-guṇa, as, ā, am,* sixfold, six times; (*am*), n. an assemblage of six qualities or properties; the six acts or measures to be practised by a king in his military capacity, (viz. *sandhi,* peace; *vigraha,* war; *yāna,* marching; *āsana,* sitting encamped; *dvaidhī-bhāva,* dividing his forces; *saṃśraya,* seeking the protection of a more powerful king.) — *Shaḍ-guru-bhāshya, am,* n., N. of a work. —*Shaḍ-guru-śishya, as,* m., N. of the author of the Sarvānukramaṇī-vṛitti. — *Shaḍ-grantha, as,* m. a variety of the Cæsalpinia Bonducella; (*ā*), f. orris root (= *vaćā*); white orris root; other plants, = *śaṭī; = mahā-karañja;* (*ī*), f. orris root. — *Shaḍ-granthi, is, is, i,* six-knotted, having six joints; (*i*), n. the root of long pepper. — *Shaḍgranthikā,* f. zedoary, Curcuma Zerumbet. — *Shaḍ-ja, as,* m. 'six-born, produced from six,' epithet of the first or, according to some, of the fourth of the seven Svaras or primary notes of music, (so called because it is supposed to be produced by six organs, viz. tongue, teeth, palate, nose, throat, and chest; the other six Svaras are Ṛishabha, Gāndhāra, Madhyama, Pañćama, Dhaivata, and Nishāda, of which Nishāda and Gāndhāra are referred to the Udātta, Ṛishabha and Dhaivata to the An-udātta, while Shaḍ-ja and the other two are referred to the Svarita accent; the sound of the Shaḍ-ja is said to resemble the note of peacocks.) — *Shaḍ-darśana, as,* m. a man who is versed in the six systems of philosophy, (see *darśana.*) — *Shaḍ-daśana, as, ā, am,* having six teeth. —*Shaḍ-durga, am,* n. a collection of six forts (i. e. six kinds of forts, as follow, *dhanva-durga, mahī-d°, giri-d°, manushya-d°, mṛid-d°, vana-d°*). — *Shaḍ-dhā,* ind. in six ways; [cf. *sho-ḍhā.*] —*Shaḍ-bhāga, as,* m. a sixth part, a sixth. — *Shaḍ-bhāga-bhāj, k, k, k,* possessing or entitled to a sixth part. — *Shaḍ-bhuja, as, ā, am,* six-armed, six-sided; (*as*), m. a hexagon; (*ā*), f. epithet of Durgā; the water-melon. — *Shaḍ-rasa, ās,* m. pl. the six flavours or tastes, (see *rasa*); (*as, ā, am*), having the six Rasas or flavours. — *Shaḍ-rātra, am,* n. 'six nights,' a period of six days. — *Shaḍ-rekhā,* f. 'having six lines,' a water-melon. — *Shaḍ-lavaṇa, am,* n. six kinds of salt; [cf. *pañća-lavaṇa.*] — *Shaḍ-vaktra, as,* m. 'six-faced,' epithet of Kārttikeya. — *Shaḍ-varga, as,* m. a class or aggregate of six things (e. g. of the six faults, desire, wrath, covetousness, bewilderment, pride, and envy). — *Shaḍvarga-vaśya, as, ā, am,* subject to the above six faults. — *Shaḍviṇśa, as, ī, am,* 26th. —*Shaḍ-viṇśati, is,* f., 26. — *Shaḍviṇśa-brāhmaṇa, am,* n., N. of a Brāhmaṇa belonging to the Sāma-veda. — *Shaḍ-vidha, as, ā, am,* sixfold, of six sorts or kinds. — *Shaḍ-vindu, us,* m. 'having six spots,' epithet of Vishṇu; a kind of insect; a sort of medicinal oil. — *Shaṇṇavata, as, ī, am,* 96th. — *Shaṇ-ṇavati, is,* f., 96. — *Shaṇ-nāḍī-ćakra, am,* n. (in astrology) a particular circular diagram (composed of six Nakshatras, under which a birthday or other great event may take place). —*Shaṇ-ṇābhi, is, is, i,* having six navels; six-naved, (a wheel) having six naves or centres. —*Shaṇ-mātra, as, ī, am,* containing six Mātras. —*Shaṇ-māsa, as,* m. a period of six months, half a year. — *Shaṇmāsa-nićaya, as,* m. a collection (of food sufficient) for six months. — *Shaṇmāsābhyantare* (*°sa-abh°*), ind. within the space of six months. —*Shaṇmāsika, as, ā, am,* happening every six months, half yearly. — *Shaṇmāsya,* six months old, of six months standing; [cf. *shāṇmāsya.*] — *Shaṇ-mukha, as, ī, am,* having six faces; (*as*), m. epithet of Kārttikeya; (*ā*), f. a water-melon. — *Shal-akshara, as, ā, am,* Ved. = *shaḍ-akshara.* — *Shaḷ-ara, as, ā, am,* Ved. having six spokes. — *Sho-ḍat, an,* m. a young ox with six teeth. — *Sho-danta, as,* m. one who has six teeth. — *Shoḍaśa, as, ī, am,* 16th, the 16th; (*ī*), f. one of the twelve forms of Durgā called Mahā-vidyā. — *Shoḍaśaka, as, ā* or *ī* (?) or *ikā, am,* 16, consisting of 16, of 16 kinds, (*shoḍaśakaḥ kaććha-puṭaḥ,* a box with 16 compartments.) — *Shoḍaśa-kala, as, ā, am,* having 16 parts, sixteenfold (e. g. *shoḍaśa-kalaḥ purushaḥ,* the sixteenfold spirit); (*ās*), f. pl. the 16 digits of the moon (named thus, 1. A-mṛitā; 2. Māna-dā; 3. Pūshā: 4. Tushṭi; 5. Pushṭi; 6. Rati; 7. Dhṛiti; 8. Śaśinī; 9. Ćandrikā; 10. Kānti; 11. Jyotsnā; 12. Śrī; 13. Prīti; 14. Aṅga-dā; 15. Pūrṇā; 16. Pūrṇāmṛitā). — *Shoḍaśakala-vidyā,* f. the science of the sixteenfold (spirit or soul). — *Shoḍaśa-dala, as, ā, am,* having 16 petals (as a lotus). —*Shoḍaśa-dāna, am,* n. the aggregate of 16 kinds of gifts to be given at a Śrāddha, &c., (these are said to be 'room, a seat, water, clothes, a lamp, food, betel, a parasol, perfumes, a garland, fruit, a bed, shoes, cows, gold, and silver.') — *Shoḍaśa-dhā,* ind. in 16 ways, in 16 parts or divisions. — *Sho-ḍaśan, a,* m. f. n. pl., 16. — *Shoḍaśa-paksha-śāyin, ī, inī, i,* lying torpid during 16 half months of the year (said of a frog). — *Shoḍaśa-bhujā,* f. 'the sixteen-armed,' epithet of a form of Durgā (represented with 16 hands). — *Shoḍaśa-mātṛikā, ās,* f. pl. the 16 divine mothers, (see *mātṛi.*) — *Shoḍaśa-rājika, as, ā, am,* treating of or relating to 16 kings. —*Shoḍaśartu-niśā* (*°śa-ṛit°*), f. any night out of 16 from the commencement of menstruation. — *Shoḍaśartvik-kratu* (*°śa-ṛit°*), *us,* m. a grand sacrifice to be performed by 16 priests, (see *ṛitv-ij.*) — *Shoḍaśāṇśa* (*°śa-aṇ°*), *as,* m. a 16th part. — *Shoḍaśāṇśu* (*°śa-aṇ°*), *us, us, u,* having 16 rays; (*us*), m. sixteen-rayed, the planet Venus. — *Shoḍaśākshara* (*°śa-ak°*), *as, ā, am,* having 16 letters or syllables. —*Shoḍaśāṅga* (*°śa-aṅ°*), *as, ā* or *ī, am,* having 16 parts or ingredients; (*as*), m. a particular perfume (said to be composed of *guggulu, sarala, dāru, pattra, malaya-ja, hrīvera, aguru, kushṭha, guḍa, sarja-rasa, ghana, harītakī, nakhī, lākshā, jaṭāmāṇsī, śaila-ja,* q. q. v. v.). — *Shoḍaśāṅgulaka* (*°śa-aṅ°*), *as, ī, am,* of 16 fingers' breadth. — *Shoḍaśāṅghri* (*°śa-aṅ°*), *is, is, i,* having 16 feet; (*is*), m. a crab. — *Shoḍaśāra* (*°śa-ara*), *as, ā, am,* having 16 spokes or radii; having 16 petals; (*am*), n. a kind of lotus; [cf. *shoḍaśa-dala.*] — *Shoḍaśārćis* (*°śa-ar°*), *is, is, is,* having 16 rays, sixteen-rayed; (*is*), m. the planet Venus. —*Shoḍaśāvarta* (*°śa-āv°*), *as, ā, am,* having 16 twists; (*as*), m. a conch-shell. — *Shoḍaśikāmra* (*°kā-ām°?*), *am,* n. (according to Śabda-k.) a kind of measure (= *pala-parimāṇa*). — *Shoḍaśi-graha, as,* m. a libation made at the Shoḍaśin ceremony. —*Shoḍaśin, ī,* m. one of the modifications of the Agni-shṭoma or Soma ceremony, (others being called Ukthya, Ati-rātra, Vāja-peya, &c.); a particular kind of Soma vessel. — *Shoḍaśi-mat, ān, atī, at,* having the above ceremony. — *Shoḍaśi-śastra, am,* n. a hymn or liturgical formula recited during the above ceremony. — *Shoḍaśopaćāra* (*°śa-up°*), *as,* m. 16 ways of doing homage, (thus enumerated, *āsana, svāgata, pādya, argha, āćamanīya, madhuparka, āćamana, snāna, vasana, ābharaṇa, sugandhi, sumanas, dhūpa, dīpa, naivedya, vandana,* q. q. v. v.) — *Sho-ḷaśan,* Ved. = *sho-ḍaśan.* — *Shoḷaśākshara,* Ved. = *shoḍaśākshara.*

3. *sha* at the end of a comp. = *shash* (e. g. *pañća-sha,* q. v.).

Shaṭka, as, ā, am, having six, sixfold, six; (*am*), n. an aggregate of six.

Shashṭa, as, ī, am, 60th, (but only in comps. after another numeral, e. g. *eka-shashṭa,* one and sixtieth or sixty-first; cf. *dvi-sh°, dvā-sh°, tri-sh°,* &c.)

Shashṭi, is, f., 60. — *Shashṭi-tama, as, ī, am,* 60th, (this is the only form of this ordinal allowed except in comps. after another numeral, cf. *shashṭa* above.) — *Shashṭi-dhā,* ind. in 60 ways. — *Shashṭi-patha,* 60 paths, (thought by some to apply to the first 60 Adhyāyas of the Śatapatha-Brāhmaṇa.) —*Shashṭi-bhāga, as,* m. epithet of Śiva. — *Shashṭi-matta, as,* m. an elephant who has reached the age of 60 years (or is in rut at that period; this is supposed to end the first half of his life, cf. *shashṭi-hāyana*). — *Shashṭi-yojanī,* f. a journey or extent of 60 Yojanas. — *Shashṭi-latā,* f. a kind of plant (= *bhramara-mārī*). — *Shashṭi-varshin, ī, iṇī, i,* having 60 years, 60 years old. — *Shashṭi-saṃvatsara, as,* m. a period of 60 years or the 60th year (from birth &c.). — *Shashṭi-hāyana, as,* m. a period of 60 years or the 60th year (from birth &c.); (*as, ā, am*), 60 years old; (*as*), m. an elephant; a kind of rice, (see *shashṭika.*) — *Shashṭy-adhika, as, ā, am,* exceeded by 60. — *Shashṭy-adhika-śata, am,* n., 160.

Shashṭika, as, ā, am, bought with 60; (*as, ā*), m. f. a kind of rice of quick growth (ripening in about 60 days).

Shashṭikya, as, ā, am, (a field &c.) fit for sowing with the above rice; (*am*), n. a field sown with this rice.

Shashṭha, as, ī, am, sixth, the sixth; (*as*), m., scil. *akshara,* the sixth letter, i. e. the vowel ī (in the Ṛig-veda Prātiśākhya); (*ī*), f. the sixth day of a lunar fortnight; a particular Tithi when rites are performed to the sixth lunar digit; the sixth or genitive case; an epithet of Durgā in the form Kātyāyanī or of one of the 16 divine mothers; [cf. Zend *kshtva* for *kshvasta*; Gr. ἕκτος; Lat. *sextus*; Goth. *saihsta(n)*; Angl. Sax. *sixta*; Lith. *szeszta-s*; Slav. *šes-ty*; Hib. *seiseadh.*] — *Shashṭhādi* (*°ṭha-ādi*), *is, is, i,* beginning with the sixth letter, i. e. with the vowel ī (in Vedic grammar). — *Shashṭhānna* (*°ṭha-an°*), *am,* n. the sixth meal. — *Shashṭhānna-kāla* or *shashṭhānna-kālaka, am,* n. taking food at the sixth period, i. e. once in three days as an act of penance, (also written *shashṭhālu-kālaka.*) — *Shashṭhānnakāla-tā,* f. eating only at the time of the sixth meal, i. e. once in three days or on the evening of every third day. — *Shashṭhī-jāya,*

as, m. one who has a sixth wife. — *Shashṭhī-tatpurusha* or *shashṭhī-samāsa, as*, m. a Tat-purusha compound of which the first member is a genitive case. — *Shashṭhī-pūjana, am*, n. or *shashṭhī-pūjā*, f. worship of the goddess Shashṭhī (especially performed by a woman on the sixth day after delivery). — *Shashṭhī-vrata, am*, n. a religious observance kept on the sixth day of one of the halves of a month. — *Shashṭhy-ādi-kalpa-bodhana, am*, n. a festival in honour of Durgā on the sixth day of the month Āśvina (when she is supposed to be awakened).

Shashṭhaka, as, ā or *ī* (?) or *ikā, am*, sixth, the sixth; (*ikā*), f., N. of one of the divine mothers, (see *shashṭhī*.)

Shashṭhin, ī, inī, i, having a sixth, having or being the sixth (year &c.).

Sho-ḍhā, ind. in six ways, sixfold. — *Shoḍhā-nyāsa, as*, m. 16 ways of disposing magical texts on the body (as practised by the Tāntrikas).

षह् *shah* = rt. 1. *sah*.

Shahasāna, as, ā, am, patient; (*as*), m. a peacock; sacrifice (= *sahasāna*, q. v.; according to Śabda-k. written *shahasānu*).

षाच् *shāć* for *sāć*, q. v.

षाट् *shāṭ*, ind. a vocative particle or interjection of calling (according to some).

षाट्कौशिक *shāṭkauśika, as, ī, am* (fr. *shaṭ-kośa*), enveloped in six sheathes.

षाट्पौरुषिक *shāṭpaurushika, as, ī, am* (fr. *shash* + *purusha*), relating or belonging to six generations.

षाडव *shāḍava, am*, n. (fr. *shash*), sentiment, passion; singing, music; a particular kind of Rāga; [cf. *shaḍ-ja*.]

षाड्गुण्य *shāḍguṇya, am*, n. (fr. *shaḍ-guṇa*), the aggregate of six qualities; six properties; six measures or acts of royal policy, (see *shaḍ-guṇa*); six articles (of any kind); multiplication of anything by six. — *Shāḍguṇya-prayoga, as*, m. the application or practice of the above six measures. — *Shāḍguṇya-saṃyuta, as, ā, am*, connected or accompanied with the six qualities or measures, &c.

षाण्मातुर *shāṇmātura, as*, m. (fr. *shash* + *mātṛi*), 'having six mothers,' epithet of Kārttikeya, q. v.

षाण्मासिक *shāṇmāsika, as, ī, am* (fr. *shaṇ-māsa*), six-monthly, half-yearly, six months old, of six months standing, lasting six months.

Shāṇmāsya, &c. = *shāṇmāsika*; [cf. *shaṇmāsya*.]

षात्वणत्विक *shātvaṇatvika, as, ī, am* (fr. *shatva-ṇatva*), relating to the substitution of *sh* for *s* and *ṇ* for *n*.

षामिल *shāmila*, N. of a place.

षाष्ठ *shāshṭha, as, ī, am* (fr. *shashṭha*), sixth, the sixth.

Shāshṭhika, as, ī, am, belonging to the sixth, taught or explained in the sixth book of Pāṇini, (similarly *āshṭamika*, taught in the eighth book.)

षिट् *shiṭ* = rt. *siṭ*, q. v.

Shiḍga, as, m. a profligate man, libertine, lecher; an inconstant lover, gallant.

षु 1. *shu* = rt. 4. *su*.

2. *shu, us*, m. child-bearing, parturition, delivery.

Shū, ūs, f. (= 4. *sū*, q. v.), child-bearing, delivery, birth.

षुक्क् *shukk* = rt. *shvask*.

षुराजिम *shurājima*, N. of a place; [cf. *sharājima*.]

Shurāśāṇa, N. of a place.

षोडशन् *sho-ḍaśan*, &c. See p. 1033, col. 2.

Sho-ḍhā. See col. 1.

षोळशन् *sho-ḷaśan*. See p. 1033, col. 3.

ष्टम्भ् *shṭambh*. See rt. *stambh*.

ष्ट्युम *shṭyuma, as*, m. (according to some) the moon; light.

ष्ट्यै *shṭyai*. See rt. *styai*.

ष्ठा *shṭhā*. See rt. *sthā*.

ष्ठिव् *shṭhiv* or *shṭhīv*, cl. 1. 4. P. *shṭhīvati* or *shṭhīvyati, ṭishṭheva* or *tishṭheva, shṭhevishyati, ashṭhevīt, shṭhevitum*, to spit, spit out, eject saliva from the mouth; to sputter: Pass. *shṭhīvyate*, Aor. *ashṭhevi*: Caus. *shṭhevayati, -yitum*, Aor. *aṭishṭhivat* or *atishṭhivat*: Desid. *ṭishṭhevishati* or *tishṭhevishati, ṭushṭhyūshati* or *tushṭhyūshati*: Intens. *ṭeshṭhīvyate* or *teshṭhīvyate*; [cf. probably Gr. σίαλον, σίαλος, στυγέω, στύξ, σπῖλος, σπιλόω, ψύττω, πτύω, ἐπιφθύζω; Lat. *spuo*; Goth. *speivan*; Angl. Sax. *spiwan*; Old Germ. *spīchilla*.]

Shṭhīvana, am, n. the act of spitting, ejecting saliva; saliva, spittle.

Shṭhīvyamāna, as, ā, am, being spit.

Shṭheva, as, m. spitting, sputtering.

Shṭhevana, am, n. = *shṭhīvana*.

Shṭhevitavya, as, ā, am, to be spit or spit out.

Shṭhevitṛi, tā, trī, tṛi, one who spits, spitting.

Shṭhevitvā, ind. having spit, having ejected saliva.

Shṭhevin, ī, inī, i, spitting, ejecting from the mouth.

Shṭhevya, as, ā, am, to be spit, &c.

Shṭhyūta, as, ā, am, spit, ejected (as saliva).

Shṭhyūti, is, f. spitting, sputtering out.

Shṭhyūtvā, ind. having spit or spit out.

ष्वक्क् *shvakk* = rt. *shvask*.

ष्वस्क् *shvask* or *shvashk* (also written *shvakk, shukk, svask*), cl. 1. A. *shvaskate, shvashkate*, &c., to go, (in Naigh. II. 14. *shvaḥkati*, or according to another reading *shvashkati*, and *shashkati* are enumerated among the *gati-karmāṇaḥ*.)

स

स 1. *sa*, the thirty-second consonant of the Nāgarī alphabet and last of the three sibilants; it belongs to the dental class and in sound corresponds to *s* in *sin*. — *Sa-kāra, as*, m. the letter or sound *s*.

स 2. *sa*, (in prosody) an anapest or foot consisting of two short syllables followed by a long one.

स 3. *sa, as*, m. a snake; air, wind; a bird; an abbreviated term for the musical note *shaḍ-ja*; Śiva; Vishṇu; (*ā*), f. the goddess Lakshmī; (*am*), n. knowledge; meditation; a carriage road; a fence.

स 4. *sa*, the actual base for the nom. case masc. of the third personal pronoun *tad*, q. v., (Ved. loc. *sasmin*.)

स 5. *sa*, ind. a prefix substituted for *saha* or *sam* or *sama*, and when combined with nouns to form compound adjectives and adverbs yielding the senses 'with,' 'together with,' 'along with,' 'having,' 'accompanied by,' 'possessing,' 'same,' 'similar,' or translateable by the English adverbial affix 'ly' (e. g. *sa-kopa*, having anger, angry; *sa-kopam*, with anger, angrily; *sa-bhārya*, accompanied by a wife; *sāgni*, along with fire; *sopadhi*, fraudulently; *sa-dharman*, having similar duties); [cf. Lith. *sa* in *sa-darbininkas*, 'a fellow-worker;' *sa-karawis*, 'a fellow-soldier:' Gr. σα in σαφής (cf. φάος, φῶς); ἀ in some compounds, as in ἄλοχος, ἄκοιτις, ἀκοίτης, ἀδελφός (= *sodara*).]

सं *saṃ*, ind. See *sam*.

संय *saṃ-ya*. See under *saṃ-yam* below.

संयज् *saṃ-yaj*, cl. 1. P. A. *-yajati, -te, -yashṭum*, to worship together, offer sacrifices at the same time; to sacrifice, worship, adore, honour; to consecrate, dedicate; Caus. *-yājayati, -yitum*, to cause to sacrifice together; (in Vedic ritual) to perform the Patnī-saṃyājas, repeat the Saṃ-yāja Mantras; to perform a sacrifice for another, act as sacrificing priest for any one (acc.).

Saṃ-yāja, as, m. a sacrifice, (see *patnī-s°*.)

Saṃ-yājya, as, ā, am, to be made or allowed to sacrifice, &c., (*a-saṃyājya*, one with whom nobody is allowed to sacrifice); (*am*), n. sacrificing [cf. *ayājya-s°*]; (*ā*), f., N. of the Yājyā and Anuvākyā Mantras (as required in the Svishṭa-kṛit ceremony).

Sam-ishṭa. See s. v.

संयत् 1. *saṃ-yat*, cl. 1. A. (Ved. also P.) *-yatate* (*-ti*), to unite, join (P. Ved., but according to Sāy. on Ṛig-veda VI. 67, 3. *saṃyatathas* = *saṃyaććhathas*); to form or be formed in rows; to unite, meet together, agree, coincide, coalesce, join with; to encounter, quarrel, dispute, contend (e. g. *devāsurāḥ samayatanta*, the gods and Asuras contended).

Saṃ-yatta, as, ā, am, prepared, ready, entirely devoted to, taking great care, being on guard.

संयन्त्रित *saṃ-yantrita, as, ā, am*, fastened with bands, held in, stopped.

संयम् *saṃ-yam*, cl. 1. P. *-yaććhati* (sometimes also A. *-te*), &c., *-yantum*, to hold together, hold in, hold fast; to restrain thoroughly or completely, check, guide, control, govern, have power over; to guide or drive horses; to keep down, suppress (passions, feelings, &c.), subdue; to bind or fasten together, tie up; to put together, heap up; to shut up, close; to keep or maintain in order; to constrain; to make a present, present with, give to (A. with inst. of person when the action is illicit; P. with dat. when the action is usual, see Pāṇ. I. 3, 55): Pass. *-yamyate*, to be restrained or kept in check, &c.: Caus. *-yamayati*, &c., to cause to restrain, &c.; to subdue, overcome; to fasten together, bind up.

Saṃ-ya, as, m. a skeleton.

2. *saṃ-yat, t, t, t* (also to be connected with rt. 2. *yat*), Ved. making efforts, zealous, eager; strong, plentiful, abundant; (*t*), m. f. contest, conflict, war, battle (= *saṅgrāma*, Naigh. II. 17). — *Saṃyad-vara, as*, m. 'chief in battle,' a king, prince, chief; [cf. *sampadvara*.] — *Saṃyad-vīra, as, ā, am*, explained by Sāy. on Ṛig-veda II. 4, 8. *saṃyato vīrā yasmin tādṛiśa*, perhaps an epithet of 'food' as 'supporting strong heroes.'

Saṃ-yata, as, ā, am, held together, held in; well or completely restrained, checked, controlled, fettered, confined, governed, guided, driven; kept down, suppressed, subdued; bound together, bound; fastened up, tied up; imprisoned; restricted, limited, kept in order, arranged; = *udyata*, prepared, ready (with inf.); (*as*), m. one who restrains or controls himself, an ascetic; epithet of Śiva. — *Saṃyata-ćetas, ās, ās, as*, one whose mind is restrained, controlled in mind. — *Saṃyata-prāṇa, as, ā, am*, one whose breath is suppressed or whose organs are restrained. — *Saṃyata-mānasa, as, ā, am*, having the mind completely controlled. — *Saṃyata-vat, ān, atī, at*, one who has restrained or controlled (his passions, feelings, &c.). — *Saṃyata-vastra, as, ā,*

am, one whose dress is fastened.—*Saṃyata-vāć*, *k*, *k*, *k*, restrained in speech, taciturn, silent.—*Saṃyatāksha* (°*ta-ak*°), *as*, *ī*, *am*, one whose eyes are restrained or closed.—*Saṃyatāñjali* (°*ta-añ*°), *is*, *is*, *i*, one whose hands are joined together (for entreaty or salutation, =*baddhāñjali*).—*Saṃyatātman* (°*ta-āt*°), *ā*, *ā*, *a*, one whose mind is restrained or subdued, having a well regulated spirit, self-controlled.—*Saṃyatāhāra* (°*ta-āh*°), *as*, *ā*, *am*, one whose food is restrained, temperate in eating.—*Saṃyatendriya* (°*ta-in*°), *as*, *ā*, *am*, one whose senses or passions are restrained, controlled in feelings.—*Saṃyatopaskara* (°*ta-up*°), *as*, *ā*, *am*, one whose house-furniture is kept in order, having a well regulated house.

Saṃyatvara, *as*, m. (according to Sabda-k.)= *vāg-yata*; =*jantu-samūha*.

Saṃ-yantṛi, *tā*, *trī*, *tṛi*, one who restrains or keeps in check, restraining, controlling, &c., a restrainer.

Saṃ-yama, *as*, m. restraint, check, control, forbearance, abstinence; N. of the last three stages of the Yoga system; a religious vow; any religious act on the day preceding a vow or course of penance; avoiding infliction of pain on others, humanity, compassionateness.—*Saṃyama-puṇya-tīrtha*, *as*, *ā*, *am*, having restraint for a holy place of pilgrimage.

Saṃ-yamaka, *as*, *ā* or *ikā*, *am*, restraining, checking, curbing; who or what restrains, &c.

Saṃ-yamat, *an*, *antī*, *at*, restraining, subduing, curbing, who or what restrains, &c.

Saṃ-yamana, *as*, m. one who restrains, a ruler; (*am*), n. the act of restraining, checking; binding, confinement; drawing in; holding, detaining; forbearance, self-denial, control; a religious vow or obligation; a cluster or square of four houses; (*ī*), f., N. of the city or residence of Yama.

Saṃ-yamita, *as*, *ā*, *am*, restrained, checked, controlled, regulated; bound, confined, fettered, held, detained; assembled, collected.

Saṃ-yamin, *ī*, *inī*, *i*, who or what restrains or subdues, restraining, checking, curbing, abstaining; (*ī*), m. one who subdues or controls his passions, an ascetic, saint, sage, hermit.

Saṃ-yamya, ind. having restrained or controlled; having bound together or fastened up; having fastened or closed.

Saṃ-yamyamāna, *as*, *ā*, *am*, being held together or restrained.

Saṃ-yāma, *as*, m. restraint, check, control, forbearance; abstaining from giving pain to others, humanity.—*Saṃyāma-vat*, *ān*, *atī*, *at*, possessed of restraint, forbearing.

संयस् *saṃ-yas*, cl. 4. 1. P. *-yasyati*, *-yasati*, &c., to make effort, &c., (see rt. *yas*.)

Saṃ-yāsa, *as*, m. making effort, exertion, &c.

संया *saṃ-yā*, cl. 2. P. *-yāti*, *-yātum*, to go or proceed together, go, wander, travel; to come together, assemble, meet; to meet together (hostilely), come to blows, fight; to go to, enter, penetrate; to go to any state or condition (e. g. *ekatām saṃyā*, 'to go to oneness, become one'); to go towards, be directed towards, aim at; to come.

Saṃ-yāta, *as*, *ā*, *am*, gone or proceeded together, travelled.

Saṃ-yātrā, f. travelling, voyaging by sea (to another country).

Saṃ-yāna, *as*, m. a mould; (*am*), n. going together, going along with, accompanying; proceeding, travelling, departure; the carrying out of a dead body.

संयाच् *saṃ-yāć*, cl. 1. A. *-yāćate*, *-yāćitum*, to ask, beg, request, implore, solicit.

संयाम *saṃ-yāma*. See above.

संयु *saṃ-yu*, cl. 2. P., 9. P. A. *-yauti*, *-yunāti*, *-yunīte*, (for Ved. forms see under rt. 2. *yu*), *-yavitum*, to attach to one's self, lay hold of, attack, consume (Ved.); to attach to, share with, bestow on (Ved.); to join or connect together, mix, mingle, combine, unite.

Saṃ-yavana, *am*, n.=*sañ-javana*, a square of four houses.

Saṃ-yāva, *as*, m. a sort of cake (of wheaten flour fried with ghee and milk and made up into an oblong form with sugar and spices).

Saṃ-yuta, *as*, *ā*, *am*, joined together, connected, joined, attached, mixed with, blended, heaped together; endowed or furnished with; consisting of (with inst.); relating to, implying, (*praishya-s*°, [a name] implying service.)

Saṃ-yuyūshu, *us*, *us*, *u*, wishing to join together, wishing to unite, &c.

संयुज् 1. *saṃ-yuj*, cl. 7. P. A. *-yunakti*, *-yuṅkte*, &c., *-yoktum*, to join or attach together, connect, combine, unite; to endow with; to form an alliance, league together; to place in, fix in or on, set in (with loc.), direct towards: Pass. *-yujyate*, to be joined together, be united, &c.: Caus. *-yojayati*, *-te*, *-yitum*, to cause to join together; to bring together, unite, connect, mix together; to yoke, harness; to prepare, equip (an army); to fasten or fix on, put on (with loc.), direct towards; to shoot, discharge (a missile &c.); to use, employ; to place in, appoint to (an office); to prepare, equip (an army &c.); to furnish or supply with, endow with, provide with, present with; to give over to, entrust with (with acc. and gen.); to bring about, perform, accomplish; to be absorbed, meditate (A.).

Saṃ-yukta, *as*, *ā*, *am*, conjoined, joined with, connected, attached; mixed, blended; accompanied or attended by; endowed or furnished with, possessed of.

Saṃ-yuga, *as*, m. conjunction, union, mixture; conflict, contest, war, battle, (in Naigh. II. 17. *saṃyuge* [loc. c.] is enumerated among the *saṅgrāma-nāmāni*.)—*Saṃyuga-goshpada*, *am*, n. a contest in a cow's footstep, i. e. an insignificant struggle.

2. *saṃ-yuj*, *k*, *k*, *k*, joined together, united, connected, associated with; possessed of or endowed with good qualities.

Saṃ-yujya, ind. having joined together, becoming united.

Saṃ-yoga, *as*, m. conjunction, connection, junction, adherence, intimate union, close connection, association, living together; a kind of alliance or peace made between two kings for a common object; (in phil.) simple conjunction or connection; conjunction (as one of the twenty-four Guṇas of the Nyāya); a particular relation, (see under *sam-bandha*); adherence, possession; (in gram.) a conjunct consonant; (in astron.) conjunction of two heavenly bodies; endowment with; annexation, addition, accession; epithet of Siva.—*Saṃyoga-prithaktva*, *am*, n. (in phil.) separateness or severalty of conjunction, (a term applied to express the distinction between what is optional and non-optional in an action.)—*Saṃyoga-viruddha*, *am*, n. any eatables which cause disease by being mixed.

Saṃ-yogita, *as*, *ā*, *am*, joined together, connected, annexed.

Saṃ-yogin, *ī*, *inī*, *i*, having union or connection, conjoined, associated; joining, connecting.

Saṃ-yojaka, *as*, *ikā*, *am*, joining together, connecting, uniting.

Saṃ-yojana, *am*, n. the act of joining or uniting together, conjunction; copulation, coition; (*prahitoḥ ! saṃyojanam*, N. of a Sāman.)

Saṃ-yojita, *as*, *ā*, *am*, conjoined, attached, annexed.

Saṃ-yojya, ind. having joined together or united; having enjoined or directed.

संयुध् *saṃ-yudh*, cl. 4. A. *-yudhyate*, *-yoddhum*, to fight together, fight with, combat, oppose: Caus. *-yodhayati*, *-yitum*, to cause to fight together, bring into conflict or collision; to fight together, encounter: Desid. *-yuyutsati*, to desire to fight, be eager for battle.

संयुप् *saṃ-yup*, cl. 4. P. *-yupyati*, &c., Ved. to efface: Caus. *-yopayati*, *-yitum*, to efface, obliterate.

Saṃ-yopayat, *an*, *antī*, *at*, Ved. obliterating, effacing; smoothing.

संरक्ष् *saṃ-raksh*, cl. 1. P. *-rakshati*, *-rakshitum*, to guard, watch, take care of, protect, defend, preserve, save; to keep off, ward off.

Saṃ-raksha, *as*, m. protection, care, preservation, ward.

Saṃ-rakshaṇa, *am*, n. the act of protecting, guarding, preserving, taking care of, charge, custody, protection; saving.

Saṃ-rakshita, *as*, *ā*, *am*, protected, preserved, taken care of.

Saṃ-rakshitavya or *saṃ-rakshaṇīya*, *as*, *ā*, *am*, to be preserved or guarded or taken care of.

1. *saṃ-rakshya*, *as*, *ā*, *am*,=*saṃ-rakshitavya* above.

2. *saṃ-rakshya*, ind. having guarded or protected, &c.

Saṃ-rakshyamāṇa, *as*, *ā*, *am*, being protected or preserved.

संरञ्ज् *saṃ-rañj*, cl. 1. 4. P. A. *-rajati*, *-te*, *-rajyati*, *-te*, *-raṅktum*, to be dyed or coloured, become red; to be affected with any passion: Caus. *-rañjayati*, *-te*, *-yitum*, to colour, dye, redden; to please, gratify, charm.

Saṃ-rakta, *as*, *ā*, *am*, coloured, red; impassioned; inflamed, angry, enamoured, charmed; charming, beautiful.—*Saṃrakta-loćana*, *as*, *ā*, *am*, red-eyed, having the eyes reddened (with fury).

Saṃ-rañjayat, *an*, *antī*, *at*, colouring, dyeing; pleasing, gratifying.

Saṃ-rañjita, *as*, *ā*, *am*, coloured, dyed, reddened.

Saṃ-rāga, *as*, m. colouring; affection, passion; anger.

संरभ् *saṃ-rabh*, cl. 1. A. *-rabhate*, *-rabdhum*, to seize or take hold of together (Ved.), take hold of mutually; to become possessed of, (Sāy. *saṃrabhemahi*=*saṅgaććhemahi*, Ṛig-veda I. 53, 4, 5); to become roused or incensed or angry.

Saṃ-rabdha, *as*, *ā*, *am*, seized, held, taken hold of (Ved.); closely joined or connected, hand in hand; excited, aroused, exasperated, inflamed, agitated; incensed, enraged, furious, angry; increased, augmented; swelled, swelling; overwhelmed.—*Saṃrabdha-netra*, *as*, *ā*, *am*, having inflamed or angry eyes.

Saṃ-rabhya, ind. having become angry, &c.

Saṃ-rambha, *as*, m. taking hold of, beginning [cf. *ā-rambha*]; energy, zeal, impetuosity, impetuous onset, turbulence; agitation, flurry, rage, wrath, fury, anger; pride, arrogance; swelling with heat and inflammation.—*Saṃrambha-tāmra*, *as*, *ā*, *am*, red with fury.—*Saṃrambha-parusha*, *as*, *ā*, *am*, harsh from rage, impetuously harsh or rough.—*Saṃrambha-rasa*, *as*, *ā*, *am*, feeling great wrath or resentment.—*Saṃrambha-vega*, *as*, m. the violence or impetuosity of wrath.

Saṃ-rambhamāṇa, *as*, *ā*, *am*, being aroused or excited, being incensed.

Saṃrambhin, *ī*, *iṇī*, *i*, agitated, exasperated, flurried; wrathful, furious, angry; proud.—*Saṃrambhi-tā*, f. or *saṃrambhi-tva*, *am*, n. agitation; wrath, fury; pride.

संरम् *saṃ-ram*, cl. 1. A. *-ramate*, *-rantum*, to be delighted, find pleasure in (with loc.), rejoice greatly; to have carnal pleasure or sexual intercourse with, dally with.

संरा *saṃ-rā*, cl. 2. P. *-rāti*, &c., Ved. to give liberally, bestow, grant, confer.

Saṃ-rarāṇa, *as*, *ā*, *am*, Ved. bestowing, granting, liberal, (Sāy.=*saṃ-ramamāṇa*); sharing, dividing.

संराज् 1. *saṃ-rāj*, cl. 1. P. A. *-rājati*, *-te*, *-rājitum*, to reign universally, reign as a paramount sovereign, reign over.

2. *sam-rāj, ṭ, m.* (properly written with *m* by Pāṇ. VIII. 3, 25). See *sam-rāj* s. v.

Sam-rājat, an, antī, at, reigning universally; (*an*), m. a sovereign lord (= *sam-rāj*, and written with *m* in Ṛig-veda I. 27, 1).

संराध् *sam-rādh*, cl. 4. P. A. *-rādhyati, -te*, &c. (see rt. *rādh*, p. 842), to be accomplished or perfected; to be acquired or brought into possession: Caus. *-rādhayati, -yitum*, to bring into harmony; to agree together, agree about or upon (with loc.); to conciliate, propitiate, appease, satisfy.

Sam-rāddha, as, ā, am, accomplished, acquired, participated in.

Sam-rādhana, am, n. the act of propitiating or appeasing, conciliation, propitiation, pleasing by worship; the act of accomplishing or perfecting; perfect meditation.

Sam-rādhayat, an, antī, at, bringing into harmony; agreeing with, being in unison with; conciliating.

Sam-rādhita, as, ā, am, propitiated, appeased, pleased.

Sam-rādhya, ind. having propitiated, having gratified.

संराव *sam-rāva.* See below.

संरिह् *sam-rih*, a Vedic form of *sam-lih*, q. v., (see also rt. *rih*, p. 847.)

Sam-rihāṇa, as, ā, am, affectionately licking, caressing (said of a cow licking its calf).

संरी *sam-rī*, cl. 9. P. A. *-riṇāti, -riṇīte*, &c. (see rts. 1. *ri*, 1. *rī*), Ved. to bring together, restore, set free, liberate; to wash, purify.

संरु *sam-ru*, cl. 2. P. *-rauti, -ravīti*, &c., to cry or clamour together, shout, roar.

Sam-rāva, as, m. clamour, uproar, tumult, sound, noise.

Sam-rāvin, ī, iṇī, i, shouting together, making an uproar, clamouring, roaring.

संरुच् *sam-ruć*, cl. 1. A. *-roćate, -roćitum*, to shine together or at the same time, shine along with, shine in rivalry; to shine, beam, glitter: Caus. *-roćayati, -yitum*, to find or take pleasure in (with acc.); to like, love, approve, choose, select.

संरुज् *sam-ruj*, cl. 6. P. *-rujati*, &c., to break entirely, break to pieces, shatter.

Sam-rugṇa, as, ā, am, broken to pieces, shattered.

संरुध् *sam-rudh*, cl. 7. P. A. *-ruṇaddhi, -runddhe, -roddhum*, to stop completely, check, obstruct, hinder, keep back, restrain; to hold fast, fetter; to stop up, block up, stuff up, stuff, fill; to close up, shut up, besiege, invest, confine; to cover over, cover up, conceal; to keep from, withhold, refrain, refuse: Caus. *-rodhayati, -yitum*, to cause to stop, obstruct.

Sam-ruddha, as, ā, am, completely stopped, checked, impeded, opposed, attacked; stopped up, blocked up, stuffed, filled; shut up, confined, besieged, invested; covered over, concealed, obscured; stopped or blocked up, filled; withheld, refused.

Sam-rudhya, ind. having completely obstructed, having blocked up.

Sam-rodha, as, m. complete obstruction or opposition, impediment, hindrance, stop, prevention, check, curb; bond, fetter; throwing, sending.

Sam-rodhya, ind. having completely obstructed or stopped.

संरुष् *sam-rush*, cl. 1. P. *-roshati*, &c., to annoy, displease, make angry: Caus. *-roshayati*, &c., to enrage, irritate.

Sam-rushita, as, ā, am, enraged, angry, irritated.

Sam-roshyamāṇa, as, ā, am, being enraged, being irritated.

संरुह् *sam-ruh*, cl. 1. P. *-rohati, -roḍhum*, to grow together; to grow over, be cicatrized, heal; to grow up, grow, increase, break forth, appear: Caus. *-ropayati, -yitum*, to cause to grow together or grow over or cicatrize; to heal; to cause to grow, plant, set, sow.

Sam-rūḍha, as, ā, am, grown together, grown over, cicatrized, healed; grown, sprouted, budded, blossomed; burst forth, appeared; growing fast or firmly, taking firm root; confident, bold (= *prauḍha*). — *Samrūḍha-vraṇa, as, ā, am,* having a healed or cicatrized wound.

Sam-ropita, as, ā, am, caused to grow, planted, sown, impregnated.

Sam-rohat, an, antī, at, growing up, breaking or bursting forth, appearing.

संरूष् *sam-rūsh*, cl. 10. or Caus. *-rūshayati, -roshayati* (?), &c., to spread over, smear, cover.

Sam-rūshita or *sam-roshita, as, ā, am,* spread over, covered, besmeared.

संरेज् *sam-rej*, cl. 1. A. *-rejate*, &c., Ved. to shake, quake, tremble.

संलक्ष् *sam-laksh*, cl. 10. P. A. *-lakshayati, -te, -yitum*, to mark distinctly, distinguish, characterize; to observe, see, perceive, feel; to hear, learn, understand; to test, prove, try: Pass. *-lakshyate*, to be distinguished; to be observed, &c.; to appear, seem; to be tested or proved.

Sam-lakshaṇa, am, n. the act of marking, distinguishing, characterizing.

Sam-lakshita, as, ā, am, distinctly marked, distinguished, characterized; observed, recognised, known.

1. *sam-lakshya, as, ā, am,* to be marked, distinguishable, to be observed.

2. *sam-lakshya,* ind. having observed or perceived, having heard.

संलग् *sam-lag*, cl. 1. P. *-lagati*, &c., to adhere or stick together: Caus. *-lāgayati*, &c., to put or place firmly upon.

Sam-lagna, as, ā, am, closely attached, stuck together, joined together, united with, adhering, adherent, sticking in, fallen into; come to close contact, come to blows.

संलङ्घ् *sam-langh*, cl. 1. P. A. *-langhati, -te*, &c., to leap over or beyond, pass by.

Sam-langhita, as, ā, am, passed by, gone by.

संलज्ज् *sam-lajj*, cl. 6. A. *-lajjate*, &c., to be ashamed, become embarrassed, blush.

Sam-lajjamāna, as, ā, am, being ashamed or embarrassed, blushing.

संलप् *sam-lap*, cl. 1. P. *-lapati*, &c., to talk together, chat, converse; to address, call, name: Pass. *-lapyate*, to be spoken of, be called or named: Caus. *-lāpayati, -yitum*, to cause to converse, address.

Sam-lāpa, as, m. talking together, familiar or friendly conversation, confabulation, chat, discourse; (in the drama) a kind of dialogue (having an occult meaning).

Sam-lāpaka, am, n. a species of minor drama (said to be of a controversial kind).

Sam-lāpita, as, ā, am, caused to converse, addressed, spoken with, conversed; discoursing, conversing.

Sam-lāpin, ī, inī, i, conversing together in a friendly way, chatting; discoursing; one who converses or discourses.

संलभ् *sam-labh*, cl. 1. A. *-labhate*, &c., *-labdhum*, to seize one another, lay hold of mutually; to take, obtain, receive.

Sam-labdha, as, ā, am, taken hold of; obtained, received.

Sam-lipsu, us, us, u, desirous of seizing or taking hold of.

संलय *sam-laya.* See *sam-lī*, col. 3.

संलल् *sam-lal*, Caus. *-lālayati, -yitum*, to cause to sport or dally together; to caress, fondle.

Sam-lālita, as, ā, am, caressed, fondled.

संलिख् *sam-likh*, cl. 6. P. *-likhati, -likhitum* or *-lekhitum*, to scratch, scarify, lance, make an incision; to write, engrave, inscribe; to touch, strike, play upon (a musical instrument).

Sam-likhita, as, ā, am, scratched, &c., (used in Atharva-veda VII. 50, 5. to express some action practised in gambling.)

संलिह् *sam-lih*, cl. 2. P. A. *-leḍhi, -līḍhe, -leḍhum*, to lick up, lick; to devour, enjoy.

Sam-lihat, an, atī, at, licking up, licking, devouring.

Sam-lihāna, as, ā, am, licking up, &c.

Sam-līḍha, as, ā, am, licked up, licked, enjoyed.

संली *sam-lī*, cl. 4. A. *-līyate, -letum* or *-lātum*, to cling to, stick close to, cleave to; to enter, go into; to lie down, cower, hide, be concealed; to melt away.

Sam-laya, as, m. lying down, sleep, sleepiness; melting away, dissolution (= *pra-laya*).

Sam-layana, am, n. the act of clinging or adhering to; lying down, &c.; dissolution.

Sam-līna, as, ā, am, stuck close to, clung to, clinging to, staying in; joined together; hidden, concealed, cowered, cowering down; contracted. — *Samlīna-karṇa, as, ā, am,* having ears inclined or hanging down. — *Samlīna-mānasa, as, ā, am,* drooping or depressed in mind.

Sam-līya, ind. having clung or stuck to.

Sam-līyamāna, as, ā, am, lying or cowering down.

संलुड् *sam-luḍ*, cl. 1. P. *-loḍati*, &c., to agitate, stir about, disturb: Caus. *-loḍayati, -yitum*, to stir about, move to and fro; to disarrange, confound, disturb, throw into disorder or confusion: Pass. of Caus. *-loḍyate*, to be agitated, be thrown into disorder; to be ruined.

Sam-loḍana, am, n. the act of agitating, disturbing, confusing; (*as, ī, am*), one who disturbs, &c., a disturber.

Sam-loḍita, as, ā, am, agitated, confounded, disordered, perplexed.

Sam-loḍyamāna, as, ā, am, being thrown into disorder or confusion.

संलुप् *sam-lup*, cl. 6. P. A., 4. P. *-lumpati, -te, -lupyati*, &c., *-loptum*, to break in pieces, destroy; to drag, tear, tear away: Caus. *-lopayati, -yitum*, to cause to perish, destroy.

संलुभ् *sam-lubh* (in some senses apparently connected with *sam-lup*), cl. 4. P. *-lubhyati*, &c., to be perplexed or disturbed, fall into confusion: Caus. *-lobhayati*, &c., to allure, entice, seduce; to disturb, disarrange, put in confusion (Ved.); to cause to disappear, efface, obliterate (Ved.).

संलुल् *sam-lul*, cl. 1. P. *-lolati*, &c., to roll or stir about; to agitate, disturb.

Sam-lulita, as, ā, am, agitated, disordered, disarranged; mixed up with; besmeared.

संलोक् *sam-lok*, cl. 1. A. *-lokate*, &c., to look together, look at one another.

संवंह् *sam-vaṇh.* See *sam-baṇh.*

संवच् *sam-vać*, cl. 2. P. (in the non-conjugational tenses also A., see rt. *vać*), *-vakti*, &c., to proclaim, announce, publish, communicate; to speak, say; to speak to, address; to remonstrate or expostulate with; to converse, talk with (A.).

Sam-vāćya, as, ā, am, to be conversed with, &c.

Sam-ukta, as, ā, am, spoken to, addressed.

संवत् *sam-vat*, f. (probably connected with 2. *sam-vas*), Ved. a region, (Sāy. = *samvibhāgavat*, i. e. *diś*, Ṛig-veda I. 191, 15); an assemblage or host of people (come together for battle, &c., Sāy. *samvataḥ* = *sangatān śatrūn*, Ṛig-veda V. 15, 3; in Naigh. II. 17. *samvataḥ* is enumerated

among the sangrāma-nāmāni); (t), ind. (probably a contraction of sam-vatsara below), a year; a year of Vikramāditya's era (commencing B.C. 57, as opposed to a year of the era of Sāli-vāhana, commonly called Saka or Sāka, q.v.); [cf. Gr. ἔτος, ἐνιαυτός.]

Sam-vatsara, as, m. (according to Uṇādi-s. III. 72. fr. 2. *sam-vas*, 'to dwell with,' because the seasons are supposed to abide in the year; *vas* becomes *vat* before affix *sara*, cf. rt. 6. *vas*), a full year, year, (in the Purāṇas Samvatsara is personified as presiding over the seasons); a year of Vikramāditya's era, (see *sam-vat* above); the first year in a cycle of five years; epithet of Siva.—*Samvatsara-kara, as*, m. 'year-causer,' epithet of Siva.—*Samvatsara-tama, as, ā, am*, completing a full year, yearly; [cf. *māsa-tama*.]—*Samvatsara-nirodha, as*, m. imprisonment for a year.—*Samvatsara-pradīpa, as*, m., N. of a work.—*Samvatsara-bhramī, is, is, i*, year-revolving, completing a revolution in a year (said of the sun).—*Samvatsara-raya, as*, m. a year's course.

संवद् *sam-vad*, cl. 1. P. A. *-vadati, -te, -vaditum*, to speak together, speak with, converse with (with inst.); to speak about, discourse upon (with loc.); to speak, speak to, address; to speak of as, designate, call, name; to sound together (said of musical instruments; P., Ved.); to agree, accord, consent: Caus. *-vādayati, -te, -yitum*, to cause to converse with, cause a conversation about (with loc.); to cause to speak together, cause to agree; to agree upon, accord; to state accurately, give a true account of, declare; to invite or call upon to speak; to cause to sound, play (a musical instrument).

Sam-vadana, am, n. the act of speaking together, conversing; communication of intelligence; consideration, examination, = *ālocana*; (*am, ā*), n. f. subduing by charms (such as mystical gems, drugs, &c.), overpowering by magic, (probably for *sam-vanana*, q.v.); a charm, amulet.

Sam-vaditavya, as, ā, am, to be spoken with, to be addressed, &c.

Sam-vāda, as, m. speaking together, conversation, colloquy, dialogue; discussing, discussion; communication of intelligence, report, information, news; assent, concurrence; agreement, conformity, correspondence, sameness.

Sam-vādana, am, n. the act of causing to converse, &c.

Sam-vādayat, an, antī, at, causing to converse or agree; agreeing.

Sam-vādita, as, ā, am, caused to speak with, made to converse; agreed with or upon.

Sam-vādya, ind. having declared truly, having stated accurately.

1. *sam-udita, as, ā, am* (for 2. see under *sam-ud-i*), spoken with, conversed; spoken to, addressed, accosted; agreed upon, (*yathā-samuditam*, according to agreement); consented, settled, customary.

Sam-udya, ind. having spoken together; having concluded or agreed upon.

संवन् *sam-van*, Caus. *-vanayati*, &c., (in Atharva-veda VI. 9, 3. *sam-vānayantu* occurs), Ved. to cause to like or love, make well-disposed.

Sam-vanana, as, ā or *ī, am*, subduing by charms, adorable, (Sāy. = *stotṛibhiḥ samyak sambhajanīya*); (*am, ā*), n. f. causing mutual fondness; subduing by magical drugs or charms [cf. *sam-vadana*]; charming, fascination; means of securing love, a charm; fondness, love; (*as*), m., N. of an Āṅgirasa (author of the hymn Ṛig-veda X. 191).

संवन्द् *sam-vand*, cl. 1. A. *-vandate, -vanditum*, to salute respectfully.

संवप् *sam-vap*, cl. 1. P. A. *-vapati, -te, -vaptum*, to throw together, mix, pour in, put in; to scatter, sow.

संवर *sam-vara*. See under *sam-vṛi*.

संवर्ग *sam-varga*. See under 1. *sam-vṛij*.

संवर्ण् *sam-varṇ*, cl. 10. P. *-varṇayati, -yitum*, to communicate, relate, narrate, tell; to praise.

संवर्त *sam-varta*, &c. See under *sam-vṛit*.

संवर्धक *sam-vardhaka*, &c. See under *sam-vṛidh*.

संवर्मय *samvarmaya* (fr. *varman* with *sam*), Nom. P. A. *samvarmayati, -te, -yitum*, to put on armour, arm one's self fully.

Samvarmita, as, ā, am, fully armed, completely mailed.

संवर्षण *sam-varshaṇa*. See under *sam-vṛish*.

संवल *samvala*. See *sambala*.

संवलित *sam-valita, as, ā, am* (fr. rt. *val* with *sam*), met together, mixed, mingled; connected or associated with; united; encompassed, surrounded; possessed of; broken, diversified (= *ćūrṇita*, Kirāt. VI. 4, Schol.).

संवल्गित *sam-valgita, as, ā, am*, overrun.

संववृत्वस् *sam-vavṛitvas, ān, ushī, at* (fr. rt. 1. *vṛit* with *sam*, but apparently connected with rt. *vṛi*), one who has enveloped, enveloping, (according to Sāy. on Ṛig-veda V. 31, 3. *sam-vavṛitvat* = *samvaraṇa-śīlam*.)

संवस् 1. *sam-vas* (see rt. 5. *vas*), cl. 2. A. *-vaste, -vasitum*, to wear (clothes), be clad in, be dressed with.

Sam-vastraya (fr. *sam* + *vastra*), Nom. P. *-vastrayati, -yitum*, to put on clothes, dress.

Sam-vastrya, ind. having put on clothes, having dressed in.

संवस् 2. *sam-vas* (see rt. 6. *vas*), cl. 1. P. A. *-vasati, -te, -vastum*, to dwell together, live with, to have intercourse or dealings with (sometimes with acc. of person); to cohabit with (with acc.); to stay, abide, dwell; to spend, pass (time): Caus. *-vāsayati, -yitum*, to cause to dwell together, bring together; to furnish with lodging, lodge.

Sam-vasat, an, antī, at, dwelling together, &c.

Sam-vasatha, as, m. a place where people live together, village, inhabited place.

Sam-vasana, am, n. residing together, dwelling.

Sam-vasāna, as, ā, am, dwelling with, residing amongst.

Sam-vasu, us, m., Ved. one who dwells along with, living with, (Sāy. *sam-vasuḥ* = *samvasati*, Ṛig-veda VIII. 39, 7.)

Sam-vāsa, as, m. dwelling along with, cohabitation, domestic intercourse; a dwelling, residence, house; an open space for meeting or recreation (either within or without a town, = *san-niveśa*); association, company, society.

Sam-ushita, as, ā, am, dwelt or lived together, stayed with; passed, spent (as time).

संवह् *sam-vah* [cf. *sam-ūh*], cl. 1. P. A. *-vahati, -te, -voḍhum*, to bear or carry together, convey together; to carry or bear along, take along, draw, drag, bear away; to convey; to bring near; to take a wife, marry; to carry the hand along the body, rub down, press together, shampoo, stroke, soothe; to manifest, display, express: Pass. *-uhyate*, to be carried by, ride on (with inst.): Caus. *-vāhayati, -te, -yitum*, to cause to be carried together; to bring together, assemble, collect; to drive (a carriage &c.), guide, conduct, lead, lead or conduct to (one's home), take a wife, marry; to carry the hand along the body, stroke, shampoo: Pass. of Caus. *-vāhyate*, to be carried away, be driven along, &c.

Sam-vaha, as, m. bearing or carrying along; N. of the wind of the third of the seven Mārgas or paths of the sky, (viz. that which impels the moon; the other six are called *ā-vaha, pra-v°, ud-v°, vi-v°, pari-v°, ni-v°*, the Sam-vaha coming above the Ud-vaha wind.)

Sam-vāha, as, m. bearing or carrying along, pressing together; rubbing the body, shampooing; an attendant employed to rub and shampoo the body; N. of one of the winds, (see *sam-vaha* above.)

Sam-vāhaka, as, m. an attendant who rubs and shampooes the limbs, a shampooer.

Sam-vāhana, am, n. rubbing the person, shampooing; bearing (a burden), carrying.

Sam-vāhya, as, ā, am, to be brought together; to be borne or carried along; to be rubbed, to be shampooed; (*as*), m., scil. *agni*, a kind of sacrificial fire; [cf. 1. *sam-ūhya*.]

Sam-uhya, ind. having brought together, having arranged or put in order; [cf. 2. *sam-ūhya*.]

Sam-uhyamāna, as, ā, am, being borne or carried along; being carried by, riding on (with inst.).

1. *sam-ūḍha, as, ā, am* (for 2. see under *sam-ūh*), borne or conveyed together, carried or borne along, borne away; led, conducted; married.

संवा *sam-vā*, cl. 2. P. *-vāti, -vātum*, to blow at the same time, blow.

Sam-vāt, ān, ātī or *āntī, āt*, blowing together, blowing (as wind).

संवाञ्छ् *sam-vāñćh*, cl. 1. P. *-vāñćhati, -vāñćhitum*, to long for, wish, desire, be eager for.

संवाटिका *samvāṭikā*, f. the aquatic plant Trapa Bispinosa.

संवार *sam-vāra*. See p. 1038, col. 3.

संवाश् *sam-vāś*, cl. 4. A. *-vāśyate* (Ved. and ep. also P. *-vāśyati*, and cl. 1. P. A. *-vāśati, -te*), *-vāśitum*, to roar or cry at the same time, bellow or low together, bleat: Caus. *-vāśayati, -yitum*, to cause to cry or low together.

Sam-vāvaśāna, as, ā, am, Ved. roaring at the same time, bellowing together.

संवासित *sam-vāsita, as, ā, am*, made fragrant, perfumed; made fetid, having an offensive smell (said of the breath).

संवाह् *sam-vāh* [cf. *sam-vah*, to which the forms and senses given to this verb are perhaps more properly referred], cl. 1. A. *-vāhate*, &c. (see rt. 1. *vāh*), to rub together, shampoo, knead (the limbs), stroke: Caus. *-vāhayati*, &c., to rub together, shampoo.

Sam-vāha, sam-vāhana. See above.

संविच् *sam-vić*, cl. 3. P. *-vevekti*, &c., Ved. to keep entirely separate or distinct.

Sam-vikta, as, ā, am, entirely separated or distinct; (*am*), n. that which is separated or individualized.

संविचि *sam-vi-ći*, cl. 5. P. A. *-ćinoti, -ćinute, -ćetum*, to separate entirely, keep quite apart.

Sam-vićetavya, as, ā, am, to be entirely separated, to be kept quite apart; to be removed.

संविचिन्त् *sam-vi-ćint*, cl. 10. P. *-ćintayati, -yitum*, to consider fully, meditate or reflect upon.

संविज् *sam-vij*, cl. 7. P., 6. A. *-vinakti, -vijate*, &c., *-vijitum*, to tremble violently, shake, be agitated; to start with fear, start up, run away: Caus. *-vejayati, -yitum*, to startle, frighten, terrify.

Sam-vigna, as, ā, am, agitated, flurried, startled, alarmed, frightened, terrified, distracted.—*Sam-vigna-mānasa, as, ā, am*, agitated or distracted in mind.

Sam-vega, as, m. agitation, flurry; excessive impetus or impetuosity, vehemence, haste proceeding from terror; hurry, haste, speed.

संविज्ञा *sam-vi-jñā*, cl. 9. P. A. *-jānāti*,

-jānīte, -jñātum, to recommend, advise (with gen. of person): Caus. -jñāpayati, -jñapayati, -yitum, to make known; to recite, repeat.
Saṃ-vijñāta, as, ā, am, universally known or recognised, generally allowed.

संवितर्क saṃ-vi-tark, cl. 10. P. -tarkayati, -yitum, to deliberate about, reflect upon.

संविद् 1. saṃ-vid, cl. 2. P. A. (see Vārtt. to Pāṇ. I. 3, 29), -vetti, -vitte (3rd pl. -vidate or -vidrate), &c., to know together, know thoroughly, know, recognise; to investigate, explore, examine; to perceive, feel, taste; to come to an understanding, agree together; to admonish, advise, teach; to meditate; cl. 6. P. A. -vindati, -te, &c., to find, meet with, obtain, acquire, gain; to meet together (with inst.): Pass. -vidyate, to be found or obtained; to be, exist: Caus. -vedayati, -yitum, to cause to know or perceive, &c.; to make known, inform, announce, instruct; to know, perceive, observe, recognise: Pass. of Caus. -vedyate, to be informed, &c.; to be perceived.
Saṃ-vitti, is, f. perception, ascertainment, knowledge, consciousness, feeling; intellect, understanding; recognition, recollection; mutual reconciliation, accommodation of disputes, harmony.
2. saṃ-vid, t, f. knowledge, intellect, understanding; = mahat (in philosophy); a mutual understanding, agreement, contract, covenant, engagement; consent, assent, promise; prescribed custom, established usage; an alliance, marriage (Ved.); a watchword, war-cry; war, battle; a name, appellation; a sign, signal; participation, sympathy; pleasing, delighting (= toshaṇa); meditation (= samādhi); hemp. — Saṃvid-vyatikrama, as, m. breach of promise, violation of contract.
Saṃ-vidāna, as, ā, am, Ved. being found with or together with; connected, united; agreeing with, harmonious.
Saṃ-vidita, as, ā, am, known, recognised, understood; well-known; explored; agreed upon, assented to; admonished, advised; (am), n. agreement.
Saṃ-vidvas, ān, m. one who has known or knows.
Saṃ-veda, as, m. perception, consciousness, knowledge, understanding.
Saṃ-vedana, am, n. the act of perceiving; perception, sensation, feeling, suffering.
Saṃ-vedita, as, ā, am, made known, informed, instructed, &c.
Saṃ-vedya, as, ā, am, to be known or understood; to be made known; (as), m. the junction of two rivers.
Saṃ-vevidāna, as, ā, am (fr. the Intens.), Ved. = saṃ-vidāna above.

संविधा 1. saṃ-vi-dhā, cl. 3. P. A. -dadhāti, -dhatte, -dhātum, to dispose, arrange, fix, settle; to direct, order; to carry on, perform, accomplish, conduct, manage, do, act, render, make, attend to, mind; to use, employ; to set, lay, place, put, (mānasam saṃ-vidhā, to keep the mind fixed or composed): Pass. -dhīyate, to be arranged or fixed; to be performed, &c.
2. saṃ-vidhā, f. arrangement, plan, preparation; mode of life.
Saṃ-vidhātavya, as, ā, am, to be disposed or arranged, &c.
Saṃ-vidhāna, am, n. disposition, arrangement; performance; plan, mode, rite.
Saṃvidhānaka, am, n. a strange act, unusual occurrence.
Saṃ-vidhāya, ind. having disposed or arranged, having appointed or fixed; having directed or ordered; having performed; having used or employed, &c.
Saṃ-vihita, as, ā, am, arranged.

संविनी saṃ-vi-nī, cl. 1. P. A. -nayati, -te, -netum, to take entirely away, remove, suppress.
Saṃ-vinīya, ind. having removed entirely, having suppressed.

संविन्द् saṃ-vind. See under 1. saṃ-vid.

संविभज् saṃ-vi-bhaj, cl. 1. P. A. -bhajati, -te, -bhaktum, to divide, separate; to share with; to give a share to, distribute, apportion (with dat. or gen.); to furnish or provide any one (acc.) with anything (inst.), bestow upon, give to: Caus. -bhājayati, -yitum, to cause to be divided.
Saṃ-vibhakta, as, ā, am, divided, parted, separated, shared with, conferred upon, bestowed, given.
Saṃ-vibhajya, ind. having divided or distributed.
Saṃ-vibhāga, as, m. a dividing together, distributing, apportioning, partition; part, portion, share.
Saṃ-vibhāgin, ī, inī, i, sharing in; (ī), m. a sharer, co-partner. — Saṃvibhāgi-tā, f. or saṃvibhāgi-tva, am, n. participation, co-partnership.

संविभा saṃ-vi-bhā, cl. 2. P. -bhāti, -bhātum, to long for, be desirous of; to meditate on (= saṅkalpayati).

संविभाष् saṃ-vi-bhāsh, cl. 1. A. -bhāshate, -bhāshitum, to speak to, address.
Saṃ-vibhāshya, ind. having spoken to.

संविमृश् saṃ-vi-mṛiś, cl. 6. P. -mṛiśati, &c., to reflect upon, consider.
Saṃ-vimṛiśya, ind. having reflected or considered.

संविराज् saṃ-vi-rāj, cl. 1. P. A. -rājati, -te, &c., to shine forth, be very illustrious.

संविलङ्घ् saṃ-vi-laṅgh, cl. 10. P. or Caus. -laṅghayati, -yitum, to leap over, pass by, transgress, neglect.

संविवृध् saṃ-vi-vṛidh, cl. 1. A. -vardhate, -vardhitum, to grow, increase, prosper.

संविव्यान saṃ-vivyāna. See saṃ-vye.

संविश् saṃ-viś, cl. 6. P. -viśati (ep. also A. -te), -veshṭum, to enter together; to lie together; to enter; to lie down, rest, repose; to lie or cohabit with (with acc.); to sit down with; to engage in: Caus. -veśayati, -yitum, to cause to enter, cause to lie down, cause to rest on, place, lay.
1. saṃ-vishṭa, as, ā, am, entered together; entered; lying down, resting on, reposing; seated together.
Saṃ-veśa, as, m. sleep, sleeping; lying together, cohabitation, copulation; dreaming, a dream; a seat, chair, stool.
Saṃ-veśaka in gṛiha-s°, q. v.
Saṃ-veśana, as, m., Ved. one who enters; one who introduces; (am), n. the act of causing to enter or causing to lie down; sexual union, coition.
Saṃ-veśayat, an, antī, at, making to lie down.

संविष् saṃ-vish, cl. 3. P. A. -veveshṭi, -veviṣṭe, &c., to procure; to clothe, dress.
2. saṃ-vishṭa, as, ā, am, clothed, dressed.

संविषा saṃ-vishā, f. the plant Aconitum Ferox (= ati-vishā).

संविहस् saṃ-vi-has, cl. 1. P. -hasati, &c., to laugh at, laugh.

संवीक्ष् saṃ-vīksh (-vi-īksh), cl. 1. A. -vīkshate, -vīkshitum, to look about; to look at attentively, look into thoroughly; to perceive.
Saṃ-vīkshaṇa, am, n. looking about in all directions, looking for (anything lost), search, inquiry; looking or gazing attentively.
Saṃ-vīkshya, ind. having looked at or into, having searched for; having perceived.

संवीत saṃ-vīta. See under saṃ-vye.

संवृ saṃ-vṛi or saṃ-vṝ, cl. 5. 9. 1. P. A. -vṛiṇoti, -vṛiṇute, -vṛiṇāti, -vṛiṇīte, -varati, -te, -varitum, -varītum (ep. also -vartum), to cover over, cover, enclose, hide, conceal; to secure; to keep together, close, shut up, compress, contract; to put or place together, arrange, put in order; to keep or ward off, avert, restrain, keep back, stop; to refuse, reject; to select, choose: Caus. -vārayati, -yitum, to cover; to restrain; to keep back, ward off, avert.
Saṃ-vara, as, m. (sometimes written and confounded with śambara), covering; comprehending, comprehension, collection; closing, contraction, compression; a causeway, dam, mound, bridge; a kind of deer (= śambara); a sort of fish (= śambara); N. of a demon, = śambara; (am), n. covering, concealment; restraint, self-control, forbearance; a particular religious observance (with Buddhists); water.
Saṃ-varaṇa, am, n. the act of covering or screening, concealing, enclosing, concealment; a secret; a disguise, pretext; the act of closing, shutting; an enclosure; a sanctuary, house, (in Ṛig-veda IX. 107, 9. according to Sāy. saṃvaraṇāni = sambhajanīyāni rasa-rūpāṇy annāni; according to some, used as an epithet of rivers enclosed in beds); (as), m., N. of the author of the hymns Ṛig-veda V. 33, 34 (having the patronymic Prājāpatya); N. of a king mentioned in the Mahā-bhārata, (the father of Kuru.)
Saṃ-vāra, as, m. covering, concealing, closing up; compression or contraction of the throat &c. (in pronunciation), obtuse articulation (opposed to vi-vāra or acute articulation, and regarded as one of the Vāhya-prayatnas); diminution.
1. saṃ-vārya, as, ā, am, to be covered or concealed; to be secured, &c.
2. saṃ-vārya, ind. having kept off, having warded off or averted, having repelled.
Saṃ-vavārshu, us, us, u, wishing to cover or conceal or disguise, &c.
Saṃ-vṛiṇvat, an, atī, at, hiding, concealing; compressing.
Saṃ-vṛiṇvāna, as, ā, am, concealing, hiding, &c.
Saṃ-vṛita, as, ā, am, covered up, covered, enclosed, enveloped, surrounded; concealed, hidden, kept secret, secured; retired, secluded; closed, shut, shut up, secured, put away, kept in safety; contracted, compressed (as the throat &c.); restrained, suppressed; sequestered, confiscated; filled with, full of; furnished or attended with, accompanied by; (am), n. a secret place; (in grammar) a particular mode of pronunciation, (one of the Ābhyantara-prayatnas.) — Saṃvṛita-saṃvārya, as, ā, am, one who conceals what ought to be concealed, securing what ought to be secured. — Saṃvṛitākāra (°ta-āk°), as, ā, am, one who conceals all signs of feeling.
Saṃ-vṛiti, is, f. covering up, concealment, compression, suppression; secret purpose.
Saṃ-vṛitya, ind. having concealed; having closed or compressed.

संवृंह् saṃ-vṛiṇh (see rt. vṛiṇh, also written bṛiṇh), cl. 1. P. -vṛiṇhati, -vṛiṇhitum, to join firmly together (Ved.): Caus. -vṛiṇhayati (Ved. -varhayati), &c., to cause to be joined together, to unite (Ved.); to make strong, strengthen, invigorate; to incite, stimulate, encourage, animate, urge, (Sāy. sam-varhaya = utsāhaya, Ṛig-veda VII. 31, 12.)

संवृज् 1. saṃ-vṛij, cl. 7. P. A. -vṛiṇakti, -vṛiṅkte, -varjitum, Ved. to bend or attract or appropriate to one's self, carry off, despoil; to devour, consume, (Sāy. = khādati): Desid. -vivṛikshate, to wish to appropriate.
Saṃ-varga, as, m., Ved. plunder, spoils, (Sāy. = samyag vṛishṭer varjayitā, discharger of rain, Ṛig-veda X. 43, 5); (perhaps) food, (Sāy. saṃvargam = śatrubhyaḥ sahāččhidyamānam, Ṛig-veda VIII. 75, 12); epithet of Agni ('the consumer'). — Saṃvarga-jit, t, m., N. of a preceptor.
Saṃ-vargya, as, m., N. of a sage.
Saṃ-varjana, am, n. the act of bending or appropriating to one's self; devouring, consuming.
Saṃ-vṛikta, as, ā, am, consumed, devoured, destroyed. — Saṃvṛikta-dhṛishṇu, us, us, u, Ved. one who has cut off or destroyed valiant (enemies; Sāy. saṅčhinnā dharshaṇa-śīlā śatravo yena).
2. saṃ-vṛij, k, k, k, Ved. one who carries off, a spoiler; one who consumes or destroys.
Saṃ-vṛijya, ind. = saṃ-hṛitya, having carried off, &c.

संवृत् saṃ-vṛit, cl. 1. A. -vartate, &c.,

-vartitum, to turn towards, go towards, approach; to go against, attack, assault (with acc.); to come together, meet together, be united, meet in sexual embrace; to come round, come to pass, happen, take place, be produced, be fulfilled, be accomplished; to fall to the lot (of any one); to be, become, exist: Caus. *-vartayati, -yitum*, to cause to turn or revolve, cause to proceed or go on; to cast, throw; to carry on, accomplish, fulfil, roll together, roll up, fold up, wrap up, envelop; to crumple up; to crush, destroy, dash to pieces: Desid. P. *-vivṛitsati*, to wish to be sexually united.

Saṃ-varta, as, m. turning towards; coming to pass, being, becoming; rolling up, crumpling up, destruction; the periodical destruction or dissolution of the universe; a cloud; a particular kind of cloud (abounding in water and so distinct from the Ā-varta which has no water, cf. *droṇa, pushkalāvartaka*); N. of one of the seven clouds at the dissolution of the universe [cf. *bhīma-nāda*]; a collection, multitude; a year; the tree Terminalia Bellerica; N. of a Muni and legislator [cf. *vṛihat-s°*]; of an Āṅgirasa (author of the hymn Ṛig-veda X. 172); (*ās*), m. pl., N. of a family.

Saṃ-vartaka, as, m. the fire that is to roll everything together and destroy the world at the period of universal dissolution; submarine fire; a kind of cloud, (see above, cf. *mātaṅga*); N. of Bala-rāma, (otherwise called Bala-deva, elder brother of Kṛishṇa); the plough of Bala-rāma. — *Saṃvartakāgni* (°*ka-ag*°), *is*, m. the world-destroying fire.

Saṃvartakin, ī, m., N. of Bala-rāma, (see above.)

Saṃ-vartamāna, as, ā, am, turning towards, going towards, approaching; coming or meeting together, having sexual intercourse.

Saṃ-vartayat, an, antī, at, crushing, destroying, dashing to pieces.

Saṃ-vartayitvā (anom. ind. part.), having performed, having fulfilled, &c.

Saṃ-varti, is, f. = *saṃvartikā* below.

Saṃvartikā, f. the new leaf of a water-lily, the petal or leaf near the filament (= *keśara-samipastha-dala*).

Saṃ-vartita, as, ā, am, rolled up, wrapped up, enveloped.

Saṃ-vṛitta, as, ā, am, become, arisen, happened, taken place, fulfilled, accomplished, past, gone; furnished with (for *saṃ-vṛita*); covered (for *saṃ-vṛita*); (*as*), m., N. of Varuṇa.

Saṃ-vṛitti, is, f. being, existing, becoming, happening, fulfilment, accomplishment; covering, concealing (for *saṃ-vṛiti*).

संवृध् *saṃ-vṛidh*, cl. 1. P. A. *-vardhati, -te* (see rt. 1. *vṛidh*), *-vardhitum*, to grow to perfection or completion, grow up, increase; to fulfil, satisfy, grant (P.): Caus. *-vardhayati, -yitum*, to cause to grow or increase, augment, enlarge; to plant; to bring up, rear, raise, cherish, foster, nourish, fatten, feed, nurse; to cause to prosper, make prosperous or happy; to present with (with inst.); to fulfil, satisfy, grant.

Saṃ-vardhaka, as, ikā, am, causing complete growth or increase, augmenting, prospering; an increaser.

Saṃ-vardhana, am, n. the act of augmenting or increasing, prospering, cherishing, encouraging; complete growth, prospering, thriving.

Saṃ-vardhanīya, as, ā, am, to be increased or augmented, to be fostered or encouraged.

Saṃ-vardhayat, an, antī, at, causing to grow up or increase, enlarging, increasing, much increased, magnifying.

Saṃ-vardhita, as, ā, am, brought to complete growth, brought up, reared, raised, cherished, protected, encouraged.

Saṃ-vṛiddha, as, ā, am, full grown, completely grown, grown up, grown tall or high, increased, augmented, enlarged, large, big; flourishing, blooming.

संवृष् *saṃ-vṛish*, cl. 1. P. *-varshati*, &c., Ved. to rain upon, shower down.

Saṃ-varshaṇa, am, n. raining, showering down.

संवृह् *saṃ-vṛih*, cl. 6. P. *-vṛihati*, &c. (see rt. 1. *vṛih*), *-varhitum, -varḍhum*, Ved. to draw out or extract together.

संवे *saṃ-ve*, cl. 1. P. A. *-vayati, -te, -vātum*, Ved. to weave together, interweave.

Saṃ-vayat, an, antī, at, weaving together, interweaving in concert.

Saṃ-uta, as, ā, am, Ved. woven or sewn together, (*tardma-samuta*, having the holes sewn together or fastened together with pins.)

संवेग *saṃ-vega*. See under *saṃ-vij*.

संवेद *saṃ-veda*. See under 1. *saṃ-vid*.

संवेप् *saṃ-vep*, cl. 1. A. *-vepate*, &c., to tremble, shake.

Saṃ-vepamāna, as, ā, am, trembling, shaking (from cold &c.).

संवेष्ट् *saṃ-veshṭ*, cl. 1. A. *-veshṭate*, &c., to be surrounded: Caus. *-veshṭayati, -yitum*, to surround, envelop, encompass.

Saṃ-veshṭamāna, as, ā, am, being surrounded or enveloped.

संव्यच् *saṃ-vyać*, cl. 6. P. *-vićati, -vyaćitum*, Ved. to surround, encompass, envelop; to roll together, (according to Sāy. on Ṛig-veda VII. 63, 1. *sam-avivyak = saha vićati, saṃ-veshṭayati*); to pervade.

संव्यवसो *saṃ-vy-ava-so* (*-vi-ava-*), cl. 4. P. *-syati, -sātum*, to decide upon, decree.

संव्यवहार *saṃ-vyavahāra, as*, m. dealing together, mutual traffic or business, intercourse.

संव्यूढ *saṃ-vyūḍha, as, ā, am* (see 2. *vyūḍha*), combined together, mixed, united.

Saṃ-vyūha, as, m. combination, mixture, union.

संव्ये *saṃ-vye*, cl. 1. P. A. *-vyayati, -te, -vyātum*, to cover over, overlay, clothe, put on clothes; to invest, surround, enclose.

Saṃ-vivyāna, as, ā, am (perf. part. A.), Ved. fully surrounded or invested with, endowed with.

Saṃ-vīta, as, ā, am, covered over, coated over, overlaid; clothed; adorned; invested, surrounded, enclosed, encompassed, shut in; overwhelmed. — *Saṃvītāṅga* (°*ta-aṅ*°), *as, ī, am*, having the body covered, properly clothed, (according to Kullūka = *āćchādita-deha*.)

Saṃ-vyāna, am, n. the act of covering over, a covering; cloth, clothes, garment, vestment, vesture; an upper garment.

संशकला *saṃśakalā*, ind. (doubtful), killing, slaughter.

संशङ्क् *saṃ-śaṅk*, cl. 1. A. *-śaṅkate, -śaṅkitum*, to be very suspicious of, suspect.

संशद् *saṃ-śad*, Caus. *-śātayati, -yitum*, to cause to fall down, throw down, break to pieces.

संशप्तक *saṃ-śaptaka, as*, m. (fr. rt. 3. *śap* with *sam*), a soldier sworn never to recede from a fight and stationed to prevent the flight of others; a picked warrior, a brother in arms; a conspirator bound by an oath to kill another; N. of a kind of soldier or guard belonging to Nārāyaṇī (mentioned in the Mahā-bhārata).

संशब्द *saṃ-śabda, as*, m. (fr. rt. *śabd* with *sam*), mention.

Saṃ-śabdana, am, n. making a sound, calling out; praising, eulogizing.

Saṃ-śabdya, ind. (see rt. *śabd*), having called out, having said or spoken.

संशम् *saṃ-śam*, cl. 4. P. *-śāmyati, -śamitum*, to become calm or pacified, be allayed, be extinguished: Caus. *-śamayati, -yitum*, to mitigate, calm, allay; to settle.

Saṃ-śamana in *pāpa-s°*, q. v.

Saṃ-śānta, as, ā, am, extinguished.

संशय *saṃ-śaya, saṃ-śayitṛi*. See below.

संशरण *saṃ-śaraṇa, am*, n. (fr. rt. *śṛī* with *sam*), commencement of a combat, charge, attack.

संशास् *saṃ-śās*, cl. 2. P. *-śāsti, -śāsitum*, Ved. to sanctify, purify, make perfect, (Sāy. *saṃ-śiśādhi = saṃskuru*, Ṛig-veda VII. 104, 19.)

संशि *saṃ-śi* (closely connected with *saṃ-śo*), cl. 5. P. A. *-śinoti, -śinute*, (Ved. also cl. 3. A.) *-śiśite, -śetum*, to sharpen up or well, excite, incite.

1. *saṃ-śita, as, ā, am* (for 2. see under *saṃ-śo*), sharpened up, aroused, excited; [cf. *yajña-s°*.]

Saṃ-śiśāna, as, ā, am, Ved. sharpening well or thoroughly.

संशिश्रीषु *saṃ-śiśrīshu*. See under *saṃ-śri*.

संशिश्वन् *saṃ-śiśvan, ā, arī, a*, Ved. having young ones, (Sāy. *saṃ-śiśvarīḥ = saṃ-śiśvaryaḥ saṅgaććhamānā gāvaḥ*, Ṛig-veda VIII. 69, 11.)

संशी *saṃ-śī*, cl. 2. A. *-śete, -śayitum*, to lie down for rest or repose, sleep, grow languid, become feeble; to waver, be uncertain or irresolute or doubtful.

Saṃ-śaya, as, m. uncertainty, irresolution, doubt, scruple, misgiving, suspicion, (frequently in the phrase *na saṃśayaḥ*, there is no doubt, to be sure); difficulty, danger, risk, peril; dispute, question; possibility. — *Saṃśaya-ććheda, as*, m. the solution of doubt. — *Saṃśaya-stha, as, ā, am*, being in uncertainty, uncertain, doubtful. — *Saṃśayātmaka* (°*ya-āt*°), *as, ikā, am*, consisting of doubt, made up of uncertainties. — *Saṃśayātman* (°*ya-āt*°), *ā, ā, a*, having a doubtful or irresolute mind; (*ā*), m. a sceptic. — *Saṃśayāpanna* (°*ya-āp*°), *as, ā, am*, beset with doubt, hesitating, irresolute; doubtful, uncertain, dubious. — *Saṃśayāpanna-mānasa, as, ā, am*, having the mind beset with doubts, of an irresolute or hesitating disposition. — *Saṃśayopeta* (°*ya-up*°), *as, ā, am*, possessed of uncertainty, subject to doubt, doubtful, dubious, uncertain.

Saṃ-śayāna, as, ā, am, feeling uncertain or irresolute, wavering, doubting, dubious, sceptical.

Saṃ-śayālu, us, us, u, disposed to doubt, irresolute, doubting, dubious.

Saṃ-śayita, as, ā, am, uncertain, dubious, doubtful.

Saṃ-śayitṛi, tā, trī, tṛi, one who hesitates or wavers, a doubter, sceptic; dubious, doubtful.

Saṃ-śayin, ī, inī, i, doubtful, dubious, uncertain, questionable.

Saṃ-śayya, ind. having doubted or wavered, being in doubt, deliberating.

संशुध् *saṃ-śudh*, cl. 4. P. *-śudhyati, -śoddhum*, to become completely pure or purified: Caus. *-śodhayati, -yitum*, to purify or cleanse thoroughly, clear; to clear (expenses), pay off; to correct, rectify; to examine.

Saṃ-śuddha, as, ā, am, completely purified or cleansed, pure, clean; refined, polished; expiated; acquitted (of crime or debt). — *Saṃśuddha-kilbisha, as, ā, am*, one whose offences are expiated, purified from sin.

Saṃ-śuddhi, is, f. thorough purification; cleansing or cleaning (the body); purity, cleanness; clearance; acquittal, acquittance; correction, rectification.

Saṃ-śodhana, am, n. the act of purifying thoroughly, purification, cleaning, cleansing; refining, clearing; paying off, correcting.

Saṃ-śodhita, as, ā, am, completely cleansed or purified.

1. *saṃ-śodhya, as, ā, am*, to be purified, to be cleared or acquitted; to be paid off; to be corrected or rectified.

2. *saṃ-śodhya*, ind. having cleansed; having cleared (a road).

संशुभ् *saṃ-śubh*, Caus. *-śobhayati, -yitum*, to decorate, adorn.

संशुष् *saṃ-śush*, cl. 4. P. *-śushyati, -śoshṭum*, to be completely dried or dried up: Caus. *-śoshayati, -yitum*, to make dry, dry up.

Saṃ-śushka, as, ā, am, completely dried, dry; withered, sere.

Saṃ-śoshita, as, ā, am, made thoroughly dry, dried up.

संशून *saṃ-śūna*. See under *saṃ-śvi*.

संशो *saṃ-śo* (closely connected with *saṃ-śi*), cl. 3. P. *-śiśāti, -śātum*, Ved. to sharpen thoroughly, sharpen up, excite, raise, produce: to finish off, effect, complete, supply, (Sāy. *saṃ-śiśātu = samyak tīkshṇī-karotu = prayaććhatu*, Ṛig-veda I. 111, 5.)

2. *saṃ-śita, as, ā, am*, thoroughly finished or completed, finished off, effected, accomplished; established, decided, determined, certified, certain, well-ascertained; completing, effecting, diligent in accomplishing.—*Saṃśita-vrata, as, ā, am*, one who has finished or accomplished a vow, faithful to a vow or obligation.—*Saṃśitātman* (°*ta-āt*°), *ā, ā, a*, one whose mind or spirit is thoroughly matured or disciplined.

संश्चत् *saṅś-ćat, t*, n. (according to Uṇādi-s. II. 85. fr. rt. 1. *ći* with *sam*; more probably fr. rt. *ćat*; cf. *saṅćat, saṃ-śvat*), deceit, trick, illusion, juggling; (*t*), m. a juggler.

Saṅśćāya, Nom. A. *saṅśćāyate, -yitum*, to conjure, juggle; to be cheated or deceived.

संश्यान *saṃ-śyāna, as, ā, am* (fr. rt. *śyai* with *sam*), contracted, drawn together, shrunk up, congealed, frozen; collapsed; rolled up, gathered up.

संश्राव *saṃ-śrāva, as*, m. (for *saṃ-srāva*), flowing or pouring out, sprinkling, aspersion.

संश्रि *saṃ-śri*, cl. 1. P. A. *-śrayati, -te, -śrayitum*, to go towards or have recourse to, betake one's self or flee for refuge or succour, seek protection with, seek; to lean on, rest on, depend on; to attain, obtain; to unite with; to approach for sexual intercourse; to serve.

Saṃ-śiśrishu, us, us, u, wishing to have recourse to, desiring to adhere to or depend upon; wishing to serve, &c.

Saṃ-śraya, as, m. the having recourse to, betaking one's self to [cf. *kali-ś*°], fleeing for refuge or protection, seeking shelter or succour; refuge, shelter, asylum, protection, patronage, favour; a resting-place, dwelling-place; seeking alliance, leaguing together for mutual protection (one of the six Guṇas of a military prince mentioned in Manu VII. 160), league; an aim, object; N. of a Prajā-pati.—*Saṃśraya-kārita, as, ā, am*, caused by alliance (Manu VII. 176).

Saṃ-śrayin, ī, iṇī, i, having recourse to, seeking refuge.

Saṃ-śrita, as, ā, am, gone or fled to for refuge; come for protection or an asylum; taken under protection, sheltered, secured, protected, supported; united, joined; (*as*), m. a dependant, servant, follower.—*Saṃśritānurāga* (°*ta-an*°), *as*, m. the affection of dependants.

Saṃ-śritya, ind. having fled to for refuge.

संश्रु *saṃ-śru*, cl. 5. P. A. *-śriṇoti, -śriṇute, -śrotum*, to hear well (P.); to listen well or attentively, be attentive (A. without acc. c. following); to promise: Caus. *-śrāvayati, -yitum*, to cause to hear, cause to be heard; to narrate, report, recite, tell, proclaim.

Saṃ-śrava, as, m. hearing or listening attentively; promise, assent, agreement.

Saṃ-śravaṇa, am, n. the act of hearing; the ear.

Saṃ-śruta, as, ā, am, well heard; promised, agreed, assented.

Saṃ-śrutya, ind. having heard or listened attentively, having promised.

संश्लिष् *saṃ-ślish*, cl. 4. P. *-ślishyati, -śleshṭum*, to clasp or press together, join together, embrace: Caus. *-śleshayati, -yitum*, to join or connect together, unite.

Saṃ-ślishṭa, as, ā, am, clasped or pressed together, embraced, joined, united; adjoining, touching, close together; endowed; possessed of.

Saṃ-ślishya, ind. having clasped or embraced, having joined together.

Saṃ-ślesha, as, m. embrace, embracing; union, connection, junction, association, contact.—*Saṃślesha-vat, ān, atī, at*, possessing union or contact, joined, united.

Saṃ-śleshaṇa, am, n. the act of clasping or pressing together; means of binding together.

Saṃ-śleshita, as, ā, am, joined together, united, attached.

Saṃ-śleshin, ī, iṇī, i, clasping, embracing, joining together.

संश्वत् *saṃ-śvat, t*, n. = *saṅś-ćat*, deceit, illusion, &c.

संश्वि *saṃ-śvi*, cl. 1. P. *-śvayati, -śvayitum*, to swell up, swell greatly.

Saṃ-śūna, as, ā, am, much swelled, swollen.

संसञ्ज् *saṃ-sañj*, Pass. *-sajyate, -sajjate* (see rt. 2. *sañj*), to adhere or cling together, stick close, be attached or connected together, adhere or cling to; to be entwined.

Saṃ-sakta, as, ā, am, adhered or stuck together, joined or attached or linked together, sticking close to, adhering to, attached or tied to; fastened; restrained; closely connected; close, near, adjoining, contiguous; intent on; possessing, endowed with, affected by.—*Saṃsakta-manas, ās, ās, as*, having the mind attached or fastened.—*Saṃsakta-yuga, as, ā, am*, attached to a yoke, harnessed, yoked.—*Saṃsakta-vadanāśvāsa* (°*na-āś*°), *as, ā, am*, with breath adhering to the mouth, with suppressed breath.

Saṃ-sakti, is, f. close adherence, sticking close together, intimate union or junction; close connection or contact, proximity; tying or fastening together; intercourse, intimacy, acquaintance; addiction or devotion to.

Saṃ-sajjamāna, as, ā, am, adhering or sticking close together; being prepared or ready.

संसद् 1. *saṃ-sad*, cl. 1. 6. P. *-sīdati* (Ved. and ep. also A. *-te*), *-sattum*, to sit down together, sit along with, sit down; to sink down, be afflicted, be in distress; to pine away.

2. *saṃ-sad, t, t, t*, one who sits together, one who sits at or takes part in a sacrifice; (*t*), f. an assembly, meeting, congress, session; a court of justice.

Saṃ-sāda, as, m. a sitting down together, meeting, assembly.

Saṃ-sīdat, an, antī, at, sitting down together, sinking down.

संसरण *saṃ-saraṇa*. See under *saṃ-sṛi*.

संसर्ग *saṃ-sarga, saṃ-sarjana*, &c. See under 1. *saṃ-sṛij*.

संसर्प *saṃ-sarpa*, &c. See under *saṃ-sṛip*.

संसव *saṃ-sava, as*, m. (fr. rt. 3. *su* with *sam*), a confusion of libations, an irregular or sinful sacrifice (so regarded when two Brāhmans perform the Soma sacrifice on the same spot and at the same time).

संसाध् *saṃ-sādh*, Caus. *-sādhayati, -te, -yitum*, to cause to be completely finished; to accomplish or perform thoroughly, complete; to finish off; to settle; to destroy, kill, extinguish; to cause to be settled or paid; to regain; to obtain; to be successful (A.): Pass. of Caus. *-sādhyate*, to be completely accomplished; to be thoroughly provided or furnished with.

Saṃ-sādhayat, an, antī, at, accomplishing, &c.; obtaining, receiving, taking.

Saṃ-sādhya, ind. having accomplished or performed thoroughly; having destroyed or killed, &c.

संसार *saṃ-sāra*, &c. See under *saṃ-sṛi*.

संसिच् 1. *saṃ-sić*, cl. 6. P. A. *-siñćati, -te, -sektum*, to sprinkle over, sprinkle thoroughly, water.

Saṃ-sikta, as, ā, am, well sprinkled or moistened, watered.—*Saṃsikta-reṇu, us, us, u*, having the dust laid or well watered.

2. *saṃ-sić, k, k, k*, Ved. one who sprinkles, sprinkling.

Saṃ-sićya, ind. having sprinkled.

Saṃ-seka, as, m. sprinkling over, moistening, watering.

संसिध् *saṃ-sidh*, cl. 4. P. *-sidhyati, -seddhum*, to be accomplished or performed thoroughly, to be made perfect; to be made happy, attain beatitude.

Saṃ-siddha, as, ā, am, fully done or accomplished, made perfect, perfected; one who has attained beatitude.

Saṃ-siddhi, is, f. complete accomplishment, perfection, completion, complete attainment, beatitude, final emancipation; nature, natural disposition, natural state or quality; a passionate or intoxicated woman.

संसुदा *saṃ-sudā, ās, ās, am*, Ved. altogether munificent, one who gives very liberally, (Sāy. = *samyak sushṭhu dātṛi*.)

संसुप्त *saṃ-supta*. See under *saṃ-svap*.

संसूच् *saṃ-sūć*, cl. 10. P. *-sūćayati, -yitum*, to indicate or show plainly, prove, imply, argue; to inform, tell.

Saṃ-sūćana, am, n. the act of indicating or showing plainly, proving; telling, informing; reproving, reproaching.

Saṃ-sūćita, as, ā, am, plainly indicated; informed, told, apprised; reproved.

संसृ *saṃ-sṛi*, cl. 1. P. *-sarati, -sartum*, to go towards, approach, attain, obtain; to go round, revolve, pass through a succession of states: Caus. *-sārayati, -yitum*, to cause to go round or revolve or pass through.

Saṃ-saraṇa, am, n. going, proceeding, moving or going round in a circuit, revolving, revolution, passing through a succession of states, birth and rebirth of living beings, the world; going well or unobstructedly, the unresisted march of troops; the commencement of war or battle; a highway, principal road; a resting-place for passengers near the gates of a city.

Saṃ-sāra, as, m. course, passage, passing through a succession of states, course or circuit of mundane existence, transmigration, metempsychosis, the world, secular life, worldly illusion.—*Saṃsāra-gamana, am*, n. passing from one state of existence to another or from one body to another, transmigration, metempsychosis.—*Saṃsāra-guru, us*, m. 'the Guru of the world,' epithet of Kāma (god of love).—*Saṃsāra-maṇḍala, am*, n. the circle of the world.—*Saṃsāra-mārga, as*, m. the road of the world, the course or stage of mundane affairs, the world; the vulva.—*Saṃsāra-mokshaṇa, as, ī, am*, liberating or emancipating from worldly existence; (*am*), n. emancipation from the world.—*Saṃsāra-samudra* or *saṃsāra-sāgara, as*, m. the ocean-like world.

Saṃsārin, ī, iṇī, i, passing through (successive existences), transmigratory, worldly, mundane, secular, mixing with society, engaged in worldly or secular occupations; (*ī*), m. a living or sentient being, human being, animal, creature, embodied spirit.

—*Saṃsāry-ātman, ā,* m. (perhaps rather two separate words), the transmigratory soul, the soul passing through various mundane states, (opposed to *paramātman.*)

Saṃ-sṛiti, is, f. course, current, flow, stream, revolution; course of mundane existence, transmigration; the world.

Saṃ-sṛitya, ind. having gone to or approached, having obtained; having passed onwards or through.

संसृज 1. *saṃ-sṛij,* cl. 6. P. *-sṛijati, -srashṭum,* to let loose together; to mix together, commingle, conjoin, connect, unite; to endow with, bestow upon; to cover with, anoint with (Ved.); to create: Pass. *-sṛijyate,* to be commingled or mixed, come together; to meet with (with inst.); to converse with.

Saṃ-sarga, as, m. mixture or union together, commixture, conjunction, close or intimate union, close contact, touch, proximity, approximation, association, society, (*pāpishṭha-s°,* the society of very low people); intercourse, sexual attachment or connection, copulation, coition; acquaintance, familiarity; intimate relation (= *sam-avāya*), co-existence. —*Saṃsarga-tas,* ind. through union or connection, in consequence of intercourse or familiarity. —*Saṃsarga-dosha, as,* m. the fault or evil consequences of society (with bad people). —*Saṃsarga-vat, ān, atī, at,* = *saṃ-sṛishṭa,* mixed, joined with. —*Saṃsargābhava* (*°ga-abh°*), *as,* m. (in the Nyāya phil.) a particular form of the category of non-existence (said to be of three kinds, prior, incidental and final, or absence of birth, destruction of present being and necessary cessation of existence).

Saṃsargin, ī, iṇī, i, commingling, commingled, united or mixed with, in contact with, connected; associated, keeping company, familiar, friendly, acquainted, an acquaintance; (*ī*), m. an associate, companion. —*Saṃsargi-tā,* f. or *saṃsargi-tva, am,* n. association, combination, fellowship.

Saṃ-sarjana, am, n. the act of letting loose together, commingling; discharging, voiding, abandoning, leaving.

Saṃ-sisṛikshu, us, us, u, wishing to mix together or unite.

2. *saṃ-sṛij,* Ved. commingling, collision.

Saṃ-sṛijyamāna, as, ā, am, being joined or united together.

Saṃ-sṛishṭa, as, ā, am, commingled, mixed together, connected, conjoined, united; composed; associated or connected together (as partners &c.); reunited, rejoined; involved in; clothed in clean garments, cleanly dressed; created. —*Saṃsṛishṭa-jit, t, t, t,* Ved. conquering combatants. —*Saṃsṛishṭa-tva, am,* n. commixture, union, association; reunion; (in law) voluntary reunion or co-residence of kinsmen (as of father and son or of brothers with each other, after partition of property). —*Saṃsṛishṭa-rūpa, as, ā, am,* mixed in form or kind, adulterated.

Saṃ-sṛishṭi, is, f. union, combination, combining, uniting; association, intercourse, co-partnership; living together in one family; collection, collecting, assembling; (in rhetoric) the aggregation or combining of a number of metaphors in one passage.

Saṃsṛishṭin, ī, m. a reunited kinsman (applied in Hindū law to persons of the same family who, after having made a partition, again live together, annulling the partition previously made); a co-partner, co-parcener.

Saṃ-srashṭṛi, tā, trī, tṛi, Ved. one who mixes together or commingles.

संसृप् *saṃ-sṛip,* cl. 1. P. *-sarpati,* &c., to creep together, creep along with; to flow; to glide, move, wind.

Saṃ-sarpa, as, m. creeping along, gliding, flowing gently; any equable or gentle motion; the intercalary month occurring in a year in which there falls a Kshaya-māsa.

Saṃ-sarpaṇa, am, n. the act of creeping along, sneaking; an unexpected attack, surprise.

Saṃ-sarpat, an, antī, at, creeping or gliding along, flowing.

Saṃ-sarpin, ī, iṇī, i, creeping along or over, winding, gliding, flowing.

संसेक *saṃ-seka.* See under 1. *saṃ-sić.*

संसेव् *saṃ-sev,* cl. 1. A. *-sevate,* &c., to attend on, wait on, serve; to worship.

Saṃ-sevana, am, n. waiting on, attending on, serving.

Saṃ-sevā, f. service, attendance, reverence, worship.

Saṃ-sevita, as, ā, am, waited on, attended on, served.

संस्कृ *saṇ-s-kṛi* (for *san-kṛi, s* being inserted as in *upa-s-kṛi, pari-sh-kṛi;* cf. *saṅ-kṛi*), cl. 8. P. A. *-karoti, -kurute;* Impv. *saṇs-karotu* (2nd sing. *saṇs-kuru*); Perf. *saṅ-ćaskāra* (2nd sing. *saṅ-ćaskaritha,* 1st pl. *saṅ-ćaskarima,* 3rd pl. *saṅ-ćaskaruḥ*); Aor. A. *sam-askṛita;* Prec. P. *saṇs-kriyāt,* A. *saṇs-kṛishishṭa, -kartum,* to put together, construct, compose, form well or thoroughly, make perfect, elaborate, refine, polish, educate; to fabricate artificially; to form grammatically or accurately; to make ready, prepare, arrange; to cook, dress (food); to form or arrange according to sacred precept, consecrate, sanctify, dedicate, hallow, devote to sacred uses; to invest (with the sacrificial thread); to purify, cleanse; to decorate, embellish, ornament; to heap together, bring together, collect: Pass. *-kriyate,* to be well put together or prepared, &c.; to be consecrated: Caus. *-kārayati, -yitum,* to cause to form or construct well; to cause to prepare or arrange; to make, render (with two acc.); to cause to consecrate: Desid. *saṅ-ćishkīrshati:* Intens. *saṅ-ćeshkrīyate.*

Saṇs-kartṛi, tā, trī, tṛi, one who makes perfect or polishes, one who prepares or dresses or cooks; one who consecrates, &c.

Saṇs-kāra, as, m. forming well or thoroughly, making perfect, perfecting, completing, finishing, polishing, refining, perfection, refinement, education, accomplishment; forming in the mind, conception, idea, notion; impression, form, mould; impression on the mind or memory; the power of memory, faculty of recollection, self-reproductive quality (one of the twenty-four qualities enumerated in the Vaiśeshika branch of the Nyāya phil.); any faculty, capacity, instinct; operation, influence; preparation, making ready, preparation of food, &c., cooking, dressing, compounding; decoration, embellishment, ornament, elegance; making sacred, hallowing, consecration, dedication; consecration of a king, &c.; making pure, purification, purity; a sanctifying or purificatory rite or essential ceremony (enjoined on all the first three or twice-born classes; the following are the twelve purificatory rites given in Manu II. 27, but of these ten only are enjoined according to some authorities, the tenth and eleventh being omitted: 1. *garbhādhāna,* 'embryo-reception,' on the first sigh of conception, sometimes on a woman's attaining maturity: 2. *puṃ-savana,* 'male-production,' on the first signs of vitality in the embryo: 3. *sīmantonnayana,* 'parting the hair' of a pregnant woman in the fourth, sixth, or eighth month of her first pregnancy: 4. *jāta-karman,* 'birth-ceremony,' i. e. giving the infant butter out of a golden spoon before cutting the navel-string: 5. *nāma-karman* or *nāma-karaṇa,* 'naming-rite' on the tenth or twelfth day after birth: 6. *nishkramaṇa,* 'taking out' the child when three months old to see the sun or, according to some, to look at the moon: 7. *anna-prāśana,* 'feeding with boiled rice' in the sixth month after birth: 8. *ćūḍā-karman* or *ćūḍā-karaṇa,* 'tonsure-rite,' i. e. shaving the head all but the *ćūḍā* or one lock in the first or third year after birth: 9. *upa-naya* or *upa-nayana,* 'investiture' with the sacrificial thread, see *upa-naya;* this is the most important of all the Saṇskāras: 10. *keśānta,* 'cutting off the hair:' 11. *sam-āvartana,* 'returning,' a rite performed on the student's return home after completing his studies: 12. *vivāha,* 'marriage:' other Saṇskāras are mentioned as peculiar to various parts of India, e. g. *an-avalobhana,* performed by a pregnant woman to prevent disappointment or miscarriage; *Vishṇu-bali,* an offering to Vishṇu on the seventh month of pregnancy; *svargārohaṇa, sūrya-vilokana, karṇa-vedha,* q. q. v. v.); any rite or ceremony; funeral obsequies; a polishing stone. —*Saṇskāra-ja, as, ā, am,* produced by purificatory rites. —*Saṇskāra-tattva, am,* n., N. of part of Raghu-nandana's Smṛiti-tattva. —*Saṇskāra-pūta, as, ā, am,* rendered pure by sacred rites, purified by refinement. —*Saṇskāra-bhāskara, as,* m., N. of a work on the Saṇskāras by Saṅkara. —*Saṇskāra-rahita* or *saṇskāra-varjita* = *saṇskāra-hīna* below. —*Saṇskāra-vat, ān, atī, at,* possessing refinement, cultivated. —*Saṇskāravat-tva, am,* n. the being possessed of refinement. —*Saṇskāra-vidhi, is,* m. the rules of Saṇskāra, the law concerning purificatory rites. —*Saṇskāra-hīna, as, ā, am,* destitute of purificatory rites; (*as*), m. a man of one of the three classes who has not been invested with the sacred thread or received the other purificatory ceremonies (in consequence of which neglect he becomes a Vrātya or outcast). —*Saṇskārādhikārin* (*°ra-adh°*), *ī, iṇī, i,* one who has a right to receive or observe all the purificatory ceremonies.

Saṇskāraka, as, ā, am, consecrating, purifying, purificatory; serving as an article of cooking or for preparing any article of food or for dressing it.

Saṇskārya, as, ā, am, to be finished or perfected; to be consecrated or initiated.

Saṇs-kṛita, as, ā, am, carefully or accurately formed, artificially made or constructed or fabricated, elaborated, highly wrought, artificial, refined, polished, cultivated, perfected, completed, finished; made ready, prepared, cooked, dressed, compounded; consecrated, sanctified, hallowed, initiated; married, (*a-saṇskṛita, as, ā, am,* unmarried); cleansed, cleaned, purified; decorated, embellished, ornamented; excellent, best; (*as*), m. a word formed according to accurate rules, a regular derivative; a man of one of the three classes who has received all the purificatory rites; a learned man; (*am*), n. language formed by accurate grammatical rules, refined or polished or highly wrought speech, the Sanskṛit language; an offering, oblation, sacrifice (Ved.); a sacred usage or custom. —*Saṇskṛitātman* (*°ta-āt°*), *ā,* m. one who has received the purificatory rites; a sage. —*Saṇskṛitokti* (*°ta-uk°*), *is,* f. refined or polished language; a Sanskṛit word or expression.

Saṇskṛita-vat, ān, atī, at, one who has perfected or elaborated or polished.

Saṇs-kṛiti, is, f. = *saṇs-kāra.*

Saṇs-kṛitya, ind. having perfected, having polished or adorned, &c.; having prepared or dressed, having cooked.

Saṇs-kṛitrima, as, ā, am, perfected, polished; fabricated, made.

Saṇs-kriyā, f. any purificatory rite (= *saṇs-kāra* above); funeral ceremonies or obsequies (burning the dead, &c.).

संस्त् *saṇst* = rt. *sas,* q. v.

संस्तम्भ् *saṃ-stambh,* cl. 5. 9. P. *-stabhnoti, -stabhnāti, -stabdhum,* to support, prop up; to confirm, establish, corroborate; to stop, restrain: Caus. *-stambhayati, -yitum,* to prop up, stay, support; to confirm, strengthen, encourage; to stop; to make immovable or rigid, stupefy, paralyze.

Saṃ-stabdha, as, ā, am, supported, confirmed, corroborated; stopped, stayed, made firm or rigid, &c.

Saṃ-stabhya, ind. having supported, having confirmed or established; having made firm or stable or rigid, &c.; having supported or composed the mind firmly (in affliction).

Saṃ-stambha, as, m. support, supporting, prop; confirming, establishing, fixing, making firm; stop, stay; paralysis, muscular rigidity.

Sam-stambhanīya, as, ā, am, to be propped; to be made firm; to be stopped.

Sam-stambhayitṛi, tā, tṛī, tṛi, one who supports or props up, a supporter; one who stops or restrains, a restrainer.

Sam-stambhayitvā (anom. ind. part.), having propped or confirmed or encouraged.

Sam-stambhita, as, ā, am, propped, supported; stopped; stupefied, paralyzed.

संस्तर *sam-stara*. See under *sam-stṛi*.

संस्तु *sam-stu*, cl. 2. P. A. *-stauti, -stavīti, -stute, -stuvīte, -stotum*, to praise or hymn together, praise in chorus; to praise properly or well; to celebrate.

Sam-stava, as, m. praise; association together, agreeing together, acquaintance, intimacy (= *pari-ćaya*). — *Samstava-sthira, as, ā, am*, firm through acquaintance.

Sam-stavāna, as, ā, am, praising properly; talking fluently and well, eloquent; (*as*), m. a singer, chanter (= *ud-gātṛi*); joy (= *harsha*, according to some).

Sam-stāva, as, m. hymning in chorus, repetition of hymns by a number of Brāhmans; the place occupied at a sacrifice by the Brāhmans reciting hymns and prayers; praise, celebration.

Sam-stuta, as, ā, am, praised or hymned together; praised well or properly; lauded, hymned, eulogized; agreeing together, intimate, acquainted, known. — *Samstuta-prāya, as, ā, am*, for the most part lauded or hymned together, usually associated in hymns.

Sam-stuti, is, f. praise in chorus, hymning together; praise, celebration.

Sam-stūyamāna, as, ā, am, being praised or celebrated.

संस्तृ *sam-stṛi*, cl. 5. 9. P. A. *-stṛiṇoti, -stṛiṇute, -stṛiṇāti, -stṛiṇīte, -startum, -staritum, -stārītum*, to spread out, spread, extend; to strew over, cover, cover over.

Sam-stara, as, m. a bed, couch; a bed made of leaves, &c.; a sacrifice (or perhaps rather the ritual arrangements for a sacrifice).

Sam-staraṇa, am, n. the act of strewing or covering over.

Sam-stāra, as, m. spreading out, extension. — *Sam-stāra-paṅkti, is*, f. a particular metre, (the first and fourth Pādas containing twelve syllables each, and the second and third eight each; cf. *vishṭāra-p°*, *prastāra-p°*, *āstāra-p°*.)

Sam-stira, as, ā, am, Ved. entirely covered, hidden, concealed, (opposed to *vi-shṭira*, displayed, Ṛig-veda I. 140, 7.)

Sam-stīrṇa, as, ā, am, spread over, covered.

Sam-stīrya, ind. having spread; having covered.

संस्त्याय *sam-styāya, as*, m. (fr. rt. *styai* with *sam*), assemblage, collection, heap, multitude, number; spreading expansion, diffusion; vicinity, proximity; a habitation, house.

संस्था *sam-sthā*, cl. 1. A. *-tishṭhate* (ep. also P. *-tishṭhati*), *-sthātum*, to stand or stay close together, abide or remain or live together; to agree, conform; to stand firmly; to stand or remain on; to exist, live, be; to stand still, stop; to be completed; to die, perish: Caus. *-sthāpayati, -yitum*, to cause to stand firmly, to settle, establish or fix firmly; to place; to collect or compose (the mind); to cause to stand still, stop, restrain; to cause to cease or die, kill; to place in subjection, subject.

Sam-stha, as, ā, am, standing or staying or being together, living together, staying with, associated, domesticated; staying, abiding, dwelling, living; lasting; stopping still, stationary, fixed; ended, perished, dead; (*as*), m. a dweller, resident, inhabitant; a fellow-countryman, neighbour; a spy, secret emissary; (*ā*), f. an assembly, assemblage; state or condition of being, situation, time of life, &c.; occupation, business, profession; continuance in the right way, correct conduct; stop, stay; end, completion; loss, destruction, destruction of the world (= *pralaya*, said to be of four kinds, viz. *naimittika, prākṛitika, nitya, ātyantika*); death, dying; manifestation, appearance; resemblance, likeness; form; a form or kind of Soma sacrifice [cf. *yajña-s°*, *pāka-s°*, *havir-yajña-s°*, *soma-s°*]; a royal ordinance; (*am*), n., Ved. a battle.

Sam-sthāna, as, ā, am, standing together; agreeing, resembling, like; (*am*), n. the act of standing or being together; a collection, aggregation, heap, quantity; the aggregation of primitive atoms, primary formation; conformation, configuration; form, figure, shape, construction; a common place of abode, vicinity, neighbourhood; a place where four roads meet; any place, station; position, situation; a spot, mark, sign; standing still, stopping, dying, death. — *Sam-sthāna-ćārin, ī, iṇī, i*, going in various forms (of gods or demons); moving in various stations.

Sam-sthāpaka, as, ikā, am, fixing firmly, settling, establishing.

Sam-sthāpana, am, n. the act of placing together, collecting; fixing firmly, placing, fixing; confirming, establishing, establishment; restraining; a statute, regulation.

Sam-sthāpanīya, as, ā, am, to be established or settled.

Sam-sthāpita, as, ā, am, made to stand together, heaped up, accumulated; established, fixed, placed, deposited; stopped, restrained, controlled.

Sam-sthāpya, ind. having made to stand firmly, having fixed, having confirmed, having established.

Sam-sthāsnu, us, us, u, firmly fixed, stationary, immovable; lasting, durable.

Sam-sthita, as, ā, am, standing or being together, lying or situated close at hand, contiguous, near; brought together, collected, heaped, covered; agreeing, like, resembling; standing firm, settled, fixed, established; staying, abiding; residing, being in or at; placed in or on; standing still, stationary; stopped, concluded, completed, ended, finished; dead, deceased.

Sam-sthiti, is, f. staying or abiding or being together; collection, accumulation, heap; standing or staying with, residing or living with or near; contiguity, nearness, connection; standing firm; duration, continuance; being, abiding, abode, situation, station, state, condition (of life); standing still or stationary, stoppage; restraint; death, dying; destruction of the world.

संस्पृश् 1. *sam-spṛiś*, cl. 6. P. *-spṛiśati, -sparshṭum, -sprashṭum*, to come into close contact, to touch, lay hold of; to reach; to perceive; to sprinkle (with water &c.): Caus. *-sparśayati, -yitum*, to cause to touch; to sprinkle over.

Sam-sparśa, as, m. close or mutual contact, touch, touching, conjunction, mixture, laying hold of; perception, sense; the being touched, being affected; (*ā*), f. a kind of fragrant plant or perfume (= *janī*). — *Samsparśa-ja, as, ā, am*, produced by contact or sensible perception.

2\. *sam-spṛiś, k, k, k*, touching, coming into contact.

Sam-spṛiśat, an, atī or *antī, at*, touching, laying hold of; striking together.

Sam-spṛiśya, ind. having touched; having rubbed or chafed; having reached; extending to.

Sam-spṛishṭa, as, ā, am, touched, brought into contact; mixed, combined.

संस्फाल *sam-sphāla, as*, m. (fr. rt. *sphal* with *sam*), a ram (= *mesha*).

संस्फुट *sam-sphuṭa, as, ā, am* (fr. rt. *sphuṭ* with *sam*), bursting open, blossomed, blown.

Sam-sphoṭa, as, m. war, battle.

Sam-sphoṭi, is, m. = *sam-sphoṭa* above.

संस्फेट *sam-spheṭa, as*, m. (fr. rt. *sphiṭ* with *sam*), war, battle.

संस्मि *sam-smi*, cl. 1. A. *-smayate, -smetum*, to laugh at, deride: Desid. *-sismayishate*, to wish to laugh at or deride.

Sam-sismayishamāṇa, as, ā, am, wishing to ridicule, desirous of laughing at.

संस्मृ *sam-smṛi*, cl. 1. P. *-smarati, -smartum*, to remember fully, recollect (with acc. or gen.): Caus. *-smārayati, -yitum*, to cause to remember, remind of.

Sam-smaraṇa, am, n. the act of remembering, calling to mind, recollecting.

Sam-smarat, an, antī, at, fully remembering, recollecting well.

Sam-smartavya, as, ā, am, to be remembered; to be thought upon.

Sam-smārya, ind. having caused to remember, having reminded of.

Sam-smṛita, as, ā, am, remembered, recollected, called to mind.

Sam-smṛiti, is, f. remembering, remembrance, recollection.

Sam-smṛitya, ind. having remembered or called to mind.

संस्रव *sam-srava, as*, m. (fr. rt. *sru* with *sam*), flowing, oozing out; that which flows, a stream; anything flowing off or remaining; the droppings or remains of a libation; a kind of offering or libation.

Sam-srāva, as, m. flowing, oozing out; a kind of offering or libation.

संस्रष्टृ *sam-srashṭṛi*. See under *sam-sṛij*.

संस्वप् *sam-svap*, cl. 2. P. *-svapiti*, &c., to sleep soundly, sleep.

Sam-supta, as, ā, am, soundly asleep, fast asleep, asleep, sleeping.

संस्वृ *sam-svṛi*, cl. 1. A. *-svarate, -svartum, -svaritum*, to hymn, praise (Ved.); to pain, afflict, torment, cause pain.

संहन् *sam-han*, cl. 2. P. *-hanti, -hantum*, to strike together, join or unite closely, put together, close (the hands &c.), shut; to contract, diminish; to bring together, heap, accumulate, collect; to fight together, clash; to strike, kill, destroy completely: Caus. *-ghātayati, -yitum*, to strike together, kill, destroy utterly.

Sam-ha = *sam-hata* below.

Sam-hata, as, ā, am, struck together, closely joined or united, closed, shut; well knit or compacted together, firmly united, compact, close, firm, solid; closely allied; combined, joined, connected, acting or making effort together, keeping together; collected, assembled, accumulated; struck, hurt, wounded, killed. — *Samhata-jānu, us, us, u*, or *samhata-jānuka, as, ī, am*, knock-kneed. — *Samhata-tala, as*, m. the two hands joined with the open palms brought together. — *Samhata-tā*, f. or *samhata-tva, am*, n. compactness, close combination; close contact or approximation, conjunction; union, agreement. — *Samhata-bhrū, ūs, ūs, u*, knitting the brows. — *Samhata-stanī*, f. (a woman) whose breasts are very close to each other. — *Samhatāśva* (*°ta-aś°*), *as*, m., N. of a king.

Sam-hati, is, f. the state of being brought into close contact, firm or close combination, firm union or alliance, junction, joint effort, agreement, compactness, firmness, solidity, bulk, mass, assemblage, collection, heap, number, host, multitude.

Sam-hatya, ind. having struck together, having closed or joined.

Sam-hanana, as, ī, am, striking together; killing, destroying, a destroyer, conqueror; (*am*), n. the act of striking together, compactness, inflexibility; strength, muscularity; rubbing the limbs; the body (as having the limbs well compacted).

Sam-hanu, us, us, u, Ved. destructive, deadly.

San-gha, as, m. close contact or combination; any collection or assemblage, heap, multitude, quantity, crowd, host, band, number, group, flock, shoal; any

स्यतौ शरे नाशे Yuva-prakāśa

number of people or inhabitants living together. —*Saṅgha-gupta, as,* m. a proper N., (also read *siṅha-gupta.*) —*Saṅgha-ćārin, ī,* m. 'going in shoals,' a fish. —*Saṅgha-jīvin, ī,* m. 'living by multitudes of people,' a hired labourer, porter, cooly. —*Saṅgha-tala, as,* m. the two hands joined with the open palms brought together. —*Saṅgha-pushpī,* f. a particular plant (= *dhātakī*). —*Saṅgha-vritti, is,* f. a state of close combination. —*Saṅghavritti-tā,* f. combined action. —*Saṅgha-śas,* ind. collectively, all together; by troops, in flocks, in shoals, in companies.

San-ghāta, as, m. close combination, union, association, connection, confederacy; a collection, quantity, assemblage, multitude, heap, cluster, band; a collection of mucus, phlegm [cf. *san-ghāṇaka*]; composition of words, formation of compounds; striking, killing, hurting; a particular gait or mode of walking (in the drama); N. of a division of the infernal regions; [cf. *sam-hāta.*] —*Saṅghāta-kaṭhina, as, ā, am,* compactly or solidly hard, hard from solidity or compactness. —*Saṅghāta-pattrikā,* f. a sort of fennel (= *śata-pushpā*). —*Saṅghāta-vat, ān, atī, at,* having close union, possessing a heap or multitude, closely compacted or combined.

संहरण *saṃ-haraṇa.* See under *saṃ-hṛi.*

संहर्ष 1. *saṃ-harsha, as,* m. (for *san-gharsha,* q. v.; for 2. see under *saṃ-hṛish*), rubbing, grinding, trituration; envy, emulation; air, wind.

संहवन *saṃ-havana, am,* n. (fr. rt. *hu* with *sam*), the act of sacrificing or offering oblations together; sacrificing in a proper manner; a quadrangle, group of four houses; [cf. *saṅ-javana.*]

संहा *saṃ-hā,* cl. 3. A. *-jihīte,* &c., to go together, proceed; to obtain.

Saṅ-jihāna, as, ā, am, going, moving.

संहात *saṃhāta, as,* m. (probably for *san-ghāta,* q. v.), one of the twenty-one hells (mentioned in Manu IV. 89).

संहार *saṃ-hāra.* See under *saṃ-hṛi.*

संहि *saṃ-hi,* cl. 5. P. *-hinoti,* &c., to send forth, utter.

संहित *saṃ-hita.* See under *san-dhā.*

संहूति *saṃ-hūti.* See under *saṃ-hve.*

संहृ *saṃ-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to bring or draw together; to contract, abridge, compress; to close, clench (the fists &c.); to crush together, crumple up, destroy, annihilate, (opposed to *sṛij*); to bring together, collect, accumulate; to draw together, unite, bind by obligations; to draw aside (a curtain &c.), withdraw, withhold, hold back, take back; to restrain, suppress, curb; to lay hold of, seize, subtract, take: Pass. *-hriyate,* to be drawn together, be contracted or abridged; to be destroyed; to be finished or concluded; to be restrained, &c.: Desid. *-jihīrshati,* to wish to draw together or destroy or annihilate.

Saṃ-hara, as, ā, am, drawing together, bringing together; contracting; destroying, &c. —*Saṃhara-ākhya* (°*ra-ākh*°), *as,* m. 'called Saṃhara,' the fire Pāvaka.

Saṃ-haraṇa, am, n. the act of drawing or bringing together; contracting; crumpling together, destroying, destruction, ruin; collecting, accumulating; withdrawing; restraining, checking; seizing, taking.

Saṃ-hartṛi, tā, trī, tṛi, one who draws together or contracts, &c.; destroying, a destroyer.

Saṃ-hāra, as, m. drawing together, contraction, abridgement, comprehensive description, abbreviation, compression; a fault in pronunciation, (opposed to *vi-hāra*); close, end, conclusion, (*kārya-saṃhāra, as,* m. 'the close of a poem,' epithet of the benediction at the conclusion of a drama); destruction, loss; the periodical destruction of the universe at the end of a Kalpa; collection, assemblage, accumulation; withdrawing, withholding, restraining, suppressing; a charm or spell for restraining magical weapons or bringing them back after discharging them; seizing, laying hold of, taking [cf. *veṇī-s*°]; a division of the infernal regions; practice, skill. —*Saṃhāra-bhairava, as,* m. one of the eight forms of Bhairava, q. v. —*Saṃhāra-mudrā,* f., N. of a particular posture in the Tantra worship (= *visarjana-mudrā*).

Saṃ-hāraka, as, ikā, am, drawing together, compressing, closing; destructive, ruinous; a destroyer.

Saṃ-hārya, as, ā, am, to be drawn together or contracted, to be abridged; to be destroyed, &c.; to be restrained or curbed or suppressed.

Saṃ-hṛita, as, ā, am, drawn together; contracted, compressed, abridged; closed; destroyed, scattered; collected, assembled; withdrawn, withheld; restrained, curbed; seized, laid hold of.

Saṃ-hṛiti, is, f. contraction, compression, abridgement; destruction, loss, disappearance; collection; restraint; taking, seizure.

Saṃ-hṛitya, ind. having drawn together or contracted, having abridged; having closed or clenched (the fist); having destroyed.

संहृष् *saṃ-hṛish,* cl. 4. P. *-hṛishyati, -harshitum,* to bristle, stand erect (as the hair of the body from joy or fright); to thrill with delight, be glad, rejoice.

2. *saṃ-harsha, as,* m. bristling or erection of the hair of the body (either from rapture or terror), thrill of delight, joy, pleasure; ardour, emulation, (perhaps for *san-gharsha*); air, wind; trituration, rubbing together, (for *san-gharsha.*) —*Saṃharsha-yogin, ī, inī, i,* possessing joy, enraptured.

Saṃ-hṛishṭa, as, ā, am, thrilled, enraptured, rejoiced, delighted, glad; bristling, shuddering; fired with ardour or emulation. —*Saṃhṛishṭa-roman, ā, ā, a,* or *saṃhṛishṭa-romāṅga* (°*ma-aṅ*°), *as, ā, am,* having the hair of the body bristling (with joy or fright), thrilling with joy.

संहोत्र *saṃ-hotra,* Ved. = *samīćīna-yajña,* Ṛig-veda X. 86, 10.

संह्राद *saṃ-hrāda, as,* m. (fr. rt. *hrad* with *sam*), a loud noise, uproar, sound, noise.

Saṃ-hrādin, ī, inī, i, sounding together, making a noise, tumultuous, noisy. —*Saṃhrādi-kaṇṭha, as, am,* m. n. a sounding throat.

संह्री *saṃ-hrī,* cl. 3. P. *-jihreti,* &c., to be quite ashamed.

Saṃ-hrīṇa, as, ā, am, altogether ashamed; bashful, modest.

संह्लाद *saṃ-hlāda, as,* m., N. of a son of Hiraṇya-kaśipu (and brother of Pra-hlāda, q. v.).

संह्वे *saṃ-hve,* cl. 1. A. *-hvayate, -hvātum* (Ved. Inf. *-hvayitavai*), to call out loudly, shout together; to call out, tell, relate, make known.

Saṃ-hūti, is, f. shouting or calling out together, general shout or clamour, exclamation, tumultuous exultation.

सक *saka, as,* m. (a diminutive fr. *sa,* the base of nom. sing. of *tad*), he, that man; (*ā*), f. she, (Ṛig-veda I. 191, 11.)

सकट *sa-kaṭa, as, ā, am,* bad, vile; (*as*), m. the small tree Trophis Aspera (= *śākhoṭa*). —*Sakaṭānna* (°*ṭa-an*°), *am,* n. impure food (according to some).

सकण्टक *sa-kaṇṭaka, as, ā, am,* having thorns, thorny, prickly; troublesome, perilous; (*as*), m. the aquatic plant Vallisneria (= *śaivāla*); a kind of Karañja.

सकपटम् *sa-kapaṭam,* ind. with fraud or dissimulation, fraudulently.

सकमल *sa-kamala, as, ā, am,* having lotuses, abounding in lotuses.

सकम्प *sa-kampa, as, ā, am,* having tremor, tremulous.

Sa-kampana, as, ā, am, having tremor, trembling; accompanied with earthquakes; (according to Nīla-kaṇṭha) = *sa-vidyut.*

सकर 1. *sa-kara, as, ā, am* (see 1. *kara*), having hands; possessing a trunk (as an elephant).

सकर 2. *sa-kara, as, ā, am* (see 2. *kara*), having rays, full of rays; having or bearing tax, bringing in toll, liable to pay taxes.

सकरुण *sa-karuṇa, as, ā, am,* having pity, tender, compassionate; (*am*), ind. compassionately, tenderly.

सकर्ण *sa-karṇa, as, ā* or *ī, am,* having ears; hearing, listening; accompanied by Karṇa.

सकर्तृक *sa-kartṛika, as, ā, am,* having an agent.

Sa-karmaka, as, m. having or performing any act; (in grammar) 'having an object,' the transitive or active verb.

Sa-karman, ā, ā, a, performing any act or rite; following similar business.

Sa-kāraṇa, as, ā, am, having a cause, originating from a cause.

सकल 1. *sa-kala, as, ā, am* (fr. *sa* and *kalā*), together with parts or portions; all, whole, entire; (*am*), n. everything; the whole; [cf. Lith. *cźiela-s;* Russ. *zielyi;* Slav. *ziel;* Pol. *saly, salki;* perhaps Goth. *hail-s;* Old Norse *heil;* Angl. Sax. *hal.*] —*Sakala-siddhi-da, as, ā, am,* giving all perfection. — 1. *sakala-haṃsa-gaṇa, as, ā, am,* having entire or unbroken flocks of geese. —*Sakalārtha-śāstra-sāra* (°*la-ar*°), *as, ā, am,* containing the essence of precepts about all things. —*Sakalendu* (°*la-in*°), *us,* m. the full moon. —*Sakalendu-mukha, as, ī, am,* having a face like the full moon.

सकल 2. *sa-kala, as, ā, am,* having a soft or low sound.

सकलङ्क *sa-kalaṅka, as, ā, am,* having spots or stains, stained, contaminated.

सकलत्र *sa-kalatra, as, ā, am,* accompanied by a wife.

सकलह *sa-kalaha, as, ā, am,* having quarrels, quarrelsome, quarrelling.

सकलहंसगण 2. *sa-kalahaṃsa-gaṇa, as, ā, am,* having flocks of Kala-haṃsas.

सकल्प *sa-kalpa, as, ā, am,* having the ritual or ceremonial part of the Veda, along with the ritual, (Manu II. 140); having rites or ceremonies; (*as*), m. epithet of Śiva.

सकवच *sa-kavaća, as, ā, am,* having armour or mail, clad in armour, mailed.

सकाकोल *sa-kākola, as,* m. one of the twenty-one hells (mentioned in Manu IV. 89).

सकातर *sa-kātara, as, ā, am,* cowardly, dastardly; (*am*), ind. with cowardice, in a cowardly manner.

सकाम *sa-kāma, as, ā, am,* having love or affection, full of love, loving, a lover; one who has obtained his wish, contented, satisfied, humoured, gratified; (*am*), ind. with pleasure; contentedly, assuredly, indeed. —*Sakāmāri* (°*ma-ari*), *is,* m. 'enemy of lovers,' epithet of Śiva.

सकार *sa-kāra.* See under 1. *sa.*

सकार्मुक *sa-kārmuka, as, ā, am,* having a bow, armed with a bow.

सकाल *sa-kāla, as, ā, am,* seasonable; (*am*), ind. seasonably, betimes, early in the morning.

सकाली *sakālī,* f., N. of a place. —*Sakālī-samudra,* N. of a place.

सकाश *sa-kāśa, as, ā, am*, having appearance or visibility, visible, present, near; *(as)*, m. presence, propinquity, vicinity, nearness; *(am, e)*, ind. in the presence of, near; *(āt)*, ind. from the presence of, from.

सकिरीटकौस्तुभ *sa-kirīṭa-kaustubha, as, ā, am*, having a diadem and breast-jewel.

सकुक्षि *sa-kukshi, is, is, i*, having the same womb, born from the same mother (as a brother or other relation of whole blood).

सकुण्डल *sa-kuṇḍala, as, ā, am*, having ear-rings, decorated with ear-rings.

सकुरुण्ड *sakuruṇḍa, as*, m. yellow Amaranth or Barleria (= *sākuruṇḍa, kuruṇṭa*).

सकुल *sa-kula, as, ā, am*, having a family; belonging to a noble family, &c.; belonging to the same family; *(as)*, m. a kinsman; *(as, ī)*, m. f. a sort of fish (= *śakula*).

Sakulya, as, m. one of the same family and name (= *sa-gotra*); a distant relation, remote kinsman (said to be one who shares a divided oblation, e. g. the grandson's grandson or even other descendants as far as three degrees or more from him; sometimes extended to the tenth descendant).

सकृच्छ्र *sa-kṛiććhra, as, ā, am*, having trouble or distress, attended with pain, painful, distressing.

सकृत् 1. *sa-kṛit*, ind. (connected with rt. 1. *kṛi*), once, on one occasion only [cf. *a-s°*]; at one time; at once, together; together with, with; always; [with the former part of this word cf. Lat. *se, si, sim*, of the words *se-mel, si-mul, sim-plex*, and Gr. ἁ of ἁ-πλοῦς; with the latter part cf. Lith. *kartas*.] — *Sakṛit-praja, as*, m. 'having offspring once,' a crow. — *Sakṛit-prayogin, ī, inī, i*, Ved. being employed only once. — *Sakṛit-prasūtikā*, f. one who has borne one child; (a cow) that has calved once. — *Sakṛit-phalā*, f. 'bearing fruit once,' the plantain tree (= *kadalī*). — *Sakṛit-sū, ūs*, f., Ved. one who bears a child only once. — *Sakṛid-āgāmin, ī*, m., N. of one of the four orders of Buddhist Āryas. — *Sakṛid-garbha, as*, m. 'having only one conception,' a mule, = *khesara*; *(ā)*, f. a woman who is pregnant only once. — *Sakṛid-vīra, as*, m. a kind of plant (= *ćka-vīra*).

सकृत् 2. *sakṛit, t*, m. (more usually written *śakṛit*, q. v.), excrement, feces, ordure.

सकृप *sa-kṛipa, as, ā, am*, having pity, compassionate; with Kṛipa, accompanied by Kṛipa.

Sa-kṛipaṇa, as, ā, am, pitiable, miserable, wretched.

सकेश *sa-keśa, as, ā, am*, having hair, hairy.

सकैतव *sa-kaitava, as, ā, am*, having fraud, fraudulent; *(as)*, m. a deceiver, cheat, impostor; *(am)*, ind. fraudulently.

सकोप *sa-kopa, as, ā, am*, enraged, full of anger, angry, displeased; *(am)*, ind. with anger, angrily.

सकौतुक *sa-kautuka, as, ā, am*, full of expectation, eagerly expectant; *(am)*, ind. expectantly.

सक्त *sakta, sakti*. See under rt. *sañj*.

सक्तु *saktu, us, u*, m. n. (also written *śaktu*, q. v.; according to Uṇādi-s. I. 70. fr. rt. *sać*; according to some only masc. pl.), the flour of barley (fried before ground); barley-meal. — *Saktu-prastha, as, am*, m. n. a Prastha or particular measure of flour. — *Saktuprasthīya, am*, n., N. of an episode in the Mahā-bhārata. — *Saktu-phalā* or *saktu-phalī*, f. 'having fruit resembling flour,' the Samī tree, Mimosa Suma.

Saktuka, as, m. = *saktu* above; a species of poison.

Saktula, as, ā, am, containing flour.

सक्थि *sakthi, i*, n. (according to Uṇādi-s. III. 154. fr. rt. *sañj*, because the body 'is attached to' or 'rests on' the thigh; according to Yāska fr. rt. *sać*; the base of some cases is *sakthan*, see below; in Ṛig-veda X. 86, 16. *sakthyā* = *sakthinī*, n. du., occurs), the thigh; a bone; the pole or shafts of a cart; a part of the frame of a cart.

Saktha at the end of a comp. = *sakthi*.

Sakthan, a form of base substituted for *sakthi* above, in the weakest cases (e. g. inst. sing. *sakthnā*, dat. *sakthne*, abl. gen. *sakthnas*, loc. *sakthni* or *sakthani*, gen. pl. *sakthnām*, Ved. acc. pl. *sakthāni*).

सक्म *sakma, sakmya*. See under rt. *sać*.

सक्रिय *sa-kriya, as, ā, am*, having action, active, mutable, movable, migratory; one who observes his religious duties.

सक्रोध *sa-krodha, as, ā, am*, full of anger, angry; *(am)*, ind. with anger, angrily.

सक्ष् *saksh*. See rt. *sać*.

सक्षण *sa-kshaṇa, as, ā, am*, having a leisure moment, being at leisure.

सक्षणि *sakshaṇi, is, is, i* (according to some fr. rt. *kshan*, perhaps fr. rt. 1. *sah*; according to Sāy. fr. rt. *sać*), Ved. overpowering, destroying; honouring, obeying; to be honoured; (Sāy. = *saćamāna*, Ṛig-veda VIII. 70, 8; = *saćanīya-śīla*, VIII. 22, 15.)

सक्षत्रम् *sa-kshatram*, ind. suitably to the state of a Kshatriya.

सक्षित् *sa-kshit, t, t, t* (see 2. *kshit*), Ved. dwelling along with, associated together, going together.

सखड्ग *sa-khaḍga, as, ā, am*, armed with a sword, sword in hand.

सखि *sakhi, ā*, m. (according to Uṇādi-s. IV. 136. fr. *sa* for *samāna* + rt. *khyā*; according to others fr. 4. *sa* and rt. 2. *kshi*, and meaning 'living together'), a friend, (*kim-s°*, a bad friend); an associate, companion; [cf. Lat. *socius*.] — *Sakhi-tā*, f. or *sakhi-tva, am*, n. friendship, intimacy. — *Sakhi-pūrva, as, ā, am*, one who has been formerly a friend; *(am)*, n. the being formerly a friend. — *Sakhi-vat*, ind. like a friend, as a friend. — *Sakhi-vigraha, as*, m. war of friends, civil war.

Sakha, as, m. a friend, (frequently used at the end of comps. for *sakhi* above; cf. *nara-s°, vasanta-s°*); the tree Mimosa Catechu.

Sakhī, f. a female friend or companion, a woman's confidante, (*ku-sakhī*, a bad female friend.) — *Sakhī-kadambaka, am*, n. a number of female friends. — *Sakhī-gaṇa, as*, m. a number of female friends. — *Sakhīgaṇa-samāvṛita, as, ā, am*, surrounded by a company of female friends. — *Sakhī-jana, as*, m. a female friend, confidante. — *Sakhī-sahita, as, ā, am*, attended by female friends.

Sakhīya, Nom. P. *sakhīyati*, &c., to wish for a friend.

Sakhīyat, an, antī, at, Ved. desiring friends, desirous of friendship.

Sakhya, am, n. friendship, intimacy; equality; *(as)*, m. a friend.

सखेद *sa-kheda, as, ā, am*, having grief or sorrow; *(am)*, ind. with grief, sorrowfully.

सखेलम् *sa-khelam*, ind. with a gentle motion, moving gently.

सग् *sag*, cl. 1. P. *sagati, sasāga, asagīt, sagitum*, to cover; Caus. *sagayati, -yitum*, to cause to cover.

सगजारोह *sa-gajāroha, as, ā, am*, accompanied by an elephant-rider, attended by men riding on elephants.

सगण *sa-gaṇa, as, ā, am*, having troops or flocks, accompanied by a troop, attended by a body of followers; attended or accompanied by (with inst.); *(as)*, m. epithet of Śiva.

सगद्गदम् *sa-gadgadam*, ind. with stammering, in a faltering voice.

सगन्ध *sa-gandha, as, ā, am*, having a smell, odoriferous, fragrant, sweet-smelling; *(as)*, m. a relation, kinsman, co-heir.

सगन्धर्व *sa-gandharva, as, ā, am*, together with the Gandharvas.

सगर *sa-gara, as, ā, am*, having poison, poisonous; *(as)*, m. the ocean, sea (Ved., enumerated among the *antariksha-nāmāni* in Naigh. I. 3; also *am*, n.); N. of a king of the solar race, sovereign of Ayodhyā (son of Bāhu; he is said to have been called Sagara, as born together with a poison given to his mother by the other wife of his father; he was father of Asamañja by Keśinī and of sixty thousand sons by Sumati; the latter were turned into a heap of ashes by the sage Kapila, see *bhagīratha*, and their funeral ceremonies could only be performed by the waters of Gaṅgā to be brought from heaven for the purpose of purifying their remains; this was finally accomplished by the devotion of Bhagīratha, q. v., who having led the river to the sea, called it Sāgara in honour of his ancestor: Sagara is described as having subdued the Śakas, Yavanas, and other barbarous tribes, and deprived them of their social and religious position); N. of a particular Arhat. — *Sagaropākhyāna* (*ra-up°*), *am*, n. 'the story of Sagara,' N. of the fifteenth chapter of the Svarga-khaṇḍa of the Padma-Purāṇa.

सगर्भ *sa-garbha, as, ā, am*, pregnant; *(as)*, m. 'having the same womb,' a brother by the same father and mother, a brother of whole blood (= *sahodara*; cf. Gr. ἀδελφός); *(ā)*, f. a pregnant woman.

Sagarbhya, as, m. a brother of whole blood, one by the same father and mother.

सगर्व *sa-garva, as, ā, am*, proud; joyful, glad, elated; *(am)*, ind. haughtily.

सगुडशृङ्गक *sa-guḍaśṛiṅgaka, as, ikā, am*, furnished with cupolas.

सगुण *sa-guṇa, as, ā, am*, having properties or qualities, &c.; possessing good qualities or attributes, virtuous; worldly.

सगूढम् *sa-gūḍham*, ind. secretly, privately, privily.

सगोत्र *sa-gotra, as, ā, am*, being of the same family or kin, related; *(as)*, m. a kinsman of the same family; one sprung from a common ancestor; one connected by funeral oblations of food and water; a distant kinsman; *(am)*, n. a family, race, lineage.

सग्धि *sa-gdhi, is*, f. (contracted fr. *saha-jagdhi*, see *jagdhi*), eating together; *(is, is, i)*, Ved. eating together.

सग्मन् *sagman*, enumerated among the *saṅgrāma-nāmāni* in Naigh. II. 17.

सघ् *sagh*, cl. 5. P. *saghnoti, sasāgha, saghishyati, asaghīt* or *asāghīt, saghitum*, to strike, hurt, injure, kill; to receive, accept; to support, bear [cf. rt. 1. *sah*]: Caus. *sāghayati, -yitum*, Aor. *asishaghat* or *asīsaghat*: Desid. *sisaghishati*: Intens. *sāsaghyate, sāsagdhi*.

सघन *sa-ghana, as, ā, am*, having density or solidity, dense, solid.

सङ्क *saṅ-ka, as, ā, am* (according to Sāy.

fr. rt. *kal* with *sam;* but according to Yāska, Nir. IX. 14, either fr. rt. *sać* or fr. *san-kṛī*), sounding together, shouting; having assembled warriors; (in Naigh. II. 17. *sankāḥ* is enumerated among the *sangrāma-nāmāni.*)

सङ्कट *san-kaṭa, as, ā, am* (fr. *sam* + *kaṭa,* q. v.), 'having the hips close together,' contracted, narrow, strait; impassable, impervious; crowded; (*as*), m. a proper N.; (*ā*), f. a particular goddess worshipped at Benares; a particular Yoginī, (seven others are named, viz. Maṅgalā, Piṅgalā, Dhanyā, Bhrāmarī, Bhadrikā, Ulkā, Siddhi); (*am*), n. a narrow passage, strait, defile, pass; a strait, difficulty, trouble, (*prāṇa-sankaṭa,* risk of life.) — *Sankaṭāksha* (°*ṭa-ak*°), *as, ī, am,* 'having contracted eyes,' winking, leering; (*as*), m. the tree Grislea Tomentosa (= *dhava*). — *Sankaṭāpanna* (°*ṭa-āp*°), *as, ā, am,* beset with difficulties.

सङ्कथ् *san-kath* (*sam-kath*), cl. 10. P. *-kathayati, -yitum,* to relate or narrate fully, tell, communicate, inform; to explain; to speak about or of (with acc.); to converse.

San-kathana, am, n. the act of narrating fully, narration, relation.

San-kathā, f. conversation, discourse, talking together.

San-kathita, as, ā, am, related, narrated, communicated.

San-kathyamāna, as, ā, am, being told or related.

सङ्कन् *san-kan* (*sam-kan,* cf. 2. *kā,* rt. *kai*), cl. 1. P. *-kanati,* &c. (apparently only used in the participle below), Ved. to be satisfied or pleased, &c.; [cf. rt. *ćak.*]

San-ćakāna, as, ā, am, Ved. satisfied with, pleased; praised, glorified, (Sāy. = *stūyamāna,* as if fr. rt. *kai* with *sam.*)

सङ्कम्प् *san-kamp* (*sam-kamp*), cl. 1. Ā. *-kampate, -kampitum,* to shake about, quake, tremble: Caus. *-kampayati, -yitum,* to cause to shake or tremble.

सङ्कर *san-kara.* See under *san-kṛī.*

सङ्कर्षण *san-karshaṇa.* See under *san-kṛish.*

सङ्कल् 1. *san-kal* (*sam-kal,* see rt. 2. *kal*), cl. 10. P. *-kālayati, -yitum,* to drive together, drive to; to drive away, put to flight.

San-kalā, ind. (doubtful), killing, slaughter.

सङ्कल् 2. *san-kal* (*sam-kal,* see rt. 3. *kal*), cl. 10. P. *-kalayati, -yitum,* to heap together, pile up, accumulate; to grasp, lay hold of; to consider, deem, regard as.

San-kala, as, m. collection, accumulation, quantity; addition.

San-kalana, am, ā, n. f. the act of heaping together; contact, junction, collision, intermixture; blending, twining; (*am*), n. addition (in arithmetic).

San-kalita, as, ā, am, heaped together, piled up, collected, brought together, blended, intermixed, arranged; added; laid hold of, grasped; (*ā*), f. (in arithmetical progression) the first sum; (*am*), n. addition (in arithmetic). — *San-kalitaikya* (°*tā-aik*°), *am,* n. the sum of the sums or terms (of an arithmetical progression).

सङ्कल्प *san-kalpa,* &c. See under *san-klṛip.*

सङ्कसुक *san-kasuka, as, ā, am* (according to Uṇādi-s. II. 29. fr. rt. *kas* with *sam*), going or moving about unsteadily, unsteady, inconstant, fickle, changeable; uncertain, doubtful; weak, feeble; bad, wicked; (*as*), m., N. of the author of the hymn Ṛig-veda X. 18 (having the patronymic Yāmāyana).

सङ्काश् *san-kāś* (*sam-kāś*), cl. 1. Ā. *-kāśate, -kāśitum,* to appear together, appear in sight, become visible: Caus. *-kāśayati, -yitum,* to cause to appear; to look at, see, contemplate, behold.

San-kāśa, as, m. appearance; presence; vicinity, (*griha-sankāśe,* in the neighbourhood of the house, near the house); (*as, ā, am*), like, similar (at the end of comps., e. g. *mṛityu-sankāśa,* death-like; *gaja-s*°, resembling elephants); near, close at hand.

San-kāśya, N. of a kingdom.

सङ्किल *sankila, as,* m. (said to be fr. rt. *kil* with *sam*), a burning torch, fire-brand.

सङ्कीर्ण *san-kīrṇa.* See under *san-kṛī.*

सङ्कीर्तन *san-kīrtana.* See under *san-kṛīt.*

सङ्कु *sanku, us,* m. (doubtful), a hole.

सङ्कुच् *san-kuć* (*sam-kuć*), cl. 6. 1. P. *-kućati, -koćati, -koćitum,* to shrink, become contracted, contract, shrivel up; to close, shut (as a flower); to contract, compress: Pass. *-kućyate,* to be contracted, be closed: Caus. *-koćayati, -yitum,* to contract, narrow, make smaller, lessen; to close up.

San-kućita, as, ā, am, contracted, narrowed, shriveled up, shrunk, wrinkled, (*a-sankućita,* not wrinkled); closed, shut, unblown (as a flower); crouching, cowering.

San-koća, as, m. contracting, shriveling up, contraction, shrinking; terror, fear; compression, abridgement, narrowness, diminution; shutting up, closing; binding, tying; a sort of skate fish; (*am*), n. saffron. — *Sankoća-piśuna, am,* n. 'manifesting contraction,' saffron.

San-koćana, am, n. the act of contracting or shrinking, contraction, causing to shrink or close; astringing; (*as, ī, am*), contracting, shrinking; astringent; (*ī*), f. the sensitive plant (= *lajjālu*).

San-koćayat, an, antī, at, contracting, causing to shrink or close, narrowing.

San-koćin, ī, inī, i, shrinking, contracting, shriveling up; closing; astringent.

San-koćya, ind. having contracted or compressed, &c.

सङ्कुप् *san-kup* (*sam-kup*), cl. 4. P. Ā. *-kupyati, -te, -kopitum,* to become angry or enraged; to be agitated or excited: Caus. *-kopayati, -yitum,* to make angry, enrage, provoke, excite; to become agitated or excited.

San-kupita, as, ā, am, enraged, aroused, excited.

San-kopayat, an, antī, at, making angry, enraging, exciting.

सङ्कुल *sankula, as, ā, am* (fr. rt. *kul* with *sam;* probably connected with *san-kara* fr. *san-kṛī*), crowded together, thronged, mixed together, commingled, confused, perplexed, disordered, inconsistent; filled with, full of; (*as*), m., N. of a poet; (*am*), n. a crowd, throng, mob; a flock, collection; a confused fight, battle, war, mêlée; inconsistent or contradictory speech.

सङ्कूज् *san-kūj* (*sam-kūj*), cl. 1. P. *-kūjati,* &c., to cry aloud, utter inarticulate sounds.

San-kūjita, as, ā, am, cried aloud; (*am*), n. the cry of the Cakra-vāka.

सङ्कृ *san-kṛi* (*sam-kṛi*), cl. 8. P. Ā. *-karoti, -kurute, -kartum,* = *saṉ-s-kṛi,* q. v.

San-kṛiti, is, f. a kind of metre (consisting of four lines of twenty-four syllables each); (*is*), m. a proper N.; (*ayas*), m. pl., N. of a class of ancient Ṛishis.

सङ्कृत् *san-kṛit* (*sam-kṛit*), cl. 6. P. *-kṛintati, -kartitum,* to cut to pieces, cut up; to cut through, cut, pierce.

San-kṛitta, as, ā, am, cut to pieces, cut through, pierced.

San-kṛitya, ind. having cut to pieces, having cut up.

सङ्कृष् *san-kṛish* (*sam-kṛish*), cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw together, contract; to lace together, tighten; to draw away, withdraw; to drag away with, drag along, carry off, take away.

San-karshaṇa, am, n. the act of drawing together, contracting; shortening; attracting, drawing; making rows, ploughing, &c.; (*as*), m., N. of the first-born offspring of Vishṇu, (Mahā-bh. Śānti-p. 7527); epithet of Bala-deva or Bala-rāma (elder brother of Kṛishṇa, and so called because withdrawn from the womb of Devakī and transferred to that of Rohiṇī); a proper N. — *Sankarshaṇa-kāṇḍa,* N. of a work ascribed to Jaimini. — *Sankarshaṇeśvara-tīrtha* (°*ṇa-īś*°), *am,* n., N. of a Tīrtha.

San-karshat, an, antī, at, drawing together, contracting; drawing away.

San-karshin, ī, iṇī, i, drawing together, contracting, shortening, (*kāla-sankarshin,* shortening the time; *kālasankarshiṇī vidyā,* epithet of a particular magical incantation.)

San-kṛishṭa, as, ā, am, drawn together, contracted (as two sounds), drawn near to one another.

सङ्कॄ *san-kṛī* (*sam-kṛī*), cl. 6. P. *-kirati, -karitum, -karītum,* to pour together, mix together, commingle; to confuse; to scatter about, diffuse; to pour out, bestow liberally or abundantly (Ved.); to make full, fill: Pass. *-kīryate,* to be poured together, be intermingled or mixed; to be confused.

San-kara, as, m. mixing together, intermixture, blending, confusing, confounding, confusion, irregular mixture, unlawful intermarriage, mixture of caste, a mixed caste or race (proceeding from the union of a man with a woman of a higher caste or from the promiscuous intercourse of the four tribes, and again from the indiscriminate cohabitation of their descendants amongst each other; cf. *yoni-sankara*); the union or mixing together of two figures in the same passage (in rhetoric); dust, sweepings [cf. *ava-kara,* p. 88]; the crackling of flame. — *Sankara-ja, as, ā, am,* born from a mixed marriage. — *Sankarī-karaṇa, am,* n. the act of mixing together, confusing; confusion; causing mixture or loss of caste. — *Sankarī-kṛi,* cl. 8. P. Ā. *-karoti, -kurute, -kartum,* to mix together confusedly, cause confusion. — *Sankarī-kṛita, as, ā, am,* confused, blended or mixed confusedly; outcast.

Sankarin, ī, iṇī, i, confusing, confused, intermingled, produced by or resulting from illegal mixture of castes.

San-kāra, as, m. dust, sweepings; the crackling of flame; (*ī*), f. a girl recently deflowered, a new bride.

San-kīrṇa, as, ā, am, poured together, mixed together, intermingled, confused, miscellaneous, crowded, closely packed; indistinct; scattered, strewed, spread, diffused; sprinkled (with exuding juice, as a rutting elephant); of mixed caste, of impure origin, born from a mixed marriage, impure, polluted, adulterated; contracted, narrow; (*as*), m. a man of mixed caste, an outcast; a mixed note or mode (in music); an elephant possessing certain characteristic marks or one in rut; (*ā*), f. a kind of riddle or enigma. — *Sankīrṇa-ćārin, ī, iṇī, i,* wandering about confusedly, going to various places. — *Sankīrṇa-jāti, is, is, i,* or *sankīrṇa-yoni, is, is, i,* of mixed birth or caste, impure through illegal intermarriage, of a mongrel breed, mule. — *Sankīrṇa-yuddha, am,* n. a mixed or confused fight, mêlée.

सङ्कृत् *san-kṛīt* (*sam-kṛīt*), cl. 10. P. *-kīrtayati, -yitum,* to mention or relate fully, recite; to proclaim, announce; to celebrate or praise or commend greatly.

San-kīrtana, am, ā, n. f. the act of reciting or proclaiming at full; greatly praising or celebrating, extolling, lauding, honouring, glorification.

San-kīrtayat, an, antī, at, mentioning or describing fully, proclaiming; celebrating or praising greatly.

San-kīrtita, as, ā, am, mentioned fully; celebrated, praised, renowned.

San-kīrtti, is, m., N. of a Vaiśya (said to have been the author of certain Vedic hymns).

San-kīrtya, ind. having mentioned, having celebrated, &c.

San-kīrtyamāna, as, ā, am, being proclaimed or celebrated.

सङ्कॢप् *san-klṛip* (*sam-klṛip*), cl. 1. A. *-kalpate, -kalpitum, -kalptum*, to will, wish for, long for, be desirous of: Caus. *-kalpayati, -te, -yitum*, to form or arrange or connect together; to create, make, effect, furnish, provide; to will, purpose, resolve, determine, wish for, desire, intend, aim at, strive after; to appoint, settle, fix, allot, assign, destine; to consecrate, dedicate; to perform obsequies; to form an idea in the mind, imagine, fancy; to think about, weigh, ponder.

San-kalpa, as, m. will, volition, strength of will, purpose, mental resolve or determination, resolution, vow; power of will; wish, desire; idea formed in the mind, thought, imagination, fancy, contrivance; consideration, reflection; mind, soul, heart; idea or expectation of advantage from any voluntary act; a solemn vow to perform a ritual observance, declaration of purpose; a declaration repeated by a widow who burns herself with her deceased husband; N. of a Prajā-pati; (*ā*), f., N. of a daughter of Daksha and wife of Dharma. — *Sankalpa-kulmala, as, ā, am*, Ved. having desire for its shaft (said of an arrow). — *Sankalpa-ja, as, ā, am*, produced from self-determined will or desire, proceeding from idea of advantage; (*as*), m. 'mind-born, heart-born,' epithet of Kāma (god of love). — *Sankalpa-janman, ā*, or *sankalpa-bhava, as*, or *sankalpa-yoni, is*, m. epithet of Kāma (god of love). — *Sankalpa-rūpa, as, ā, am*, formed or consisting of will, of the nature of mental resolve, conformable to the will or purpose. — *Sankalpa-sambhava, as, ā, am*, produced from will or desire, arising out of an idea or desire of advantage; (*as*), m. 'mind-born,' epithet of Kāma. — *Sankalpa-siddha, as, ā, am*, perfected by mental resolve or will, having supernatural powers by the exercise of a strong will. — *Sankalpātmaka* (°*pa-āt*°), *as, ikā, am*, consisting of will or volition, of the nature of mental resolve; willing, resolving.

Sankalpaka, as, ā or *ikā, am*, purposing, determining, reflecting, pondering.

San-kalpanīya, as, ā, am, to be willed or wished or desired; to be purposed or intended.

San-kalpayat, an, antī, at, wishing or striving for; reflecting, considering, weighing.

San-kalpita, as, ā, am, wished for, desired, aimed at, striven after, intended, purposed, determined, resolved on; conceived, imagined, thought, fancied, contrived.

San-kalpya, ind. having resolved on, having wished for or desired; having consecrated, having performed funeral rites.

Sanklṛipta, as, ā, am, desired, wished; contrived.

Sanklṛipti, is, f. will, resolve; fancy; contrivance.

सङ्केत *san-keta, as*, m. (fr. rt. *kit* = 4. *ćit* with *sam*), any indicatory sign or gesture, intimation, hint, allusion, innuendo, sign, mark, token, symbol (in general); gesticulation; a short explanatory rule (teaching the application of grammatical Sūtras, = *śailī*); agreement, convention; engagement, appointment, assignation (with a lover); condition, provision. — *Sanketa-niketana, am*, n. a house or place appointed for meeting (a lover &c.), place of assignation, rendezvous. — *Sanketa-paddhati, is*, f., N. of a work. — *Sanketa-bhūmi, is*, f. a place of assignation. — *Sanketa-śikshā*, f., N. of a work. — *Sanketa-stava, as*, m., N. of a hymn. — *Sanketa-sthāna, am*, n. place of assignation, appointed place; a sign, intimation.

Sanketaka, as, m. an agreement, convention, appointment; a rendezvous.

Sanketana, am, n. the act of agreeing together, appointment; a rendezvous.

Sanketaya, Nom. P. *sanketayati, -yitum*, to agree upon, appoint (a time &c.); to invite, call; to counsel, advise.

Sanketita, as, ā, am, agreed upon; invited; [cf. *a-s*°.]

सङ्क्रन्द् *san-krand* (*sam-krand*), cl. 1. P. A. *-krandati, -te, -kranditum*, to cry or scream together: Caus. *-krandayati, -yitum*, to cry out together, call together.

San-krandana, as, m., Ved. 'whose cries are terrible,' epithet of Indra, (Sāy. = *para-bhaya-hetur dhvanir yasya saḥ*.)

सङ्क्रम् *san-kram* (*sam-kram*), cl. 1. P. A. *-krāmati, -kramate, -kramitum*, to come together, go along with, meet together, meet; to go near, approach; to be present at, attend; to go or pass through, traverse; to go or pass over, pass into (with loc. or acc.); to enter a constellation (said of the sun); to be transferred; to overstep, surmount: Caus. *-krāmayati, -kramayati, -te, -yitum*, to cause to go over or pass into, transfer, transport; to lead or conduct through or towards, convey; to consign, deliver over; to take possession of; to agree to help one another.

San-krama, as, m. going or coming together, concurrence; going or passing through, passage from one point to another, traversing, transit, transition, progress, transfer; the passage of a planetary body through the zodiacal signs; going, moving, travelling; (*as, am*), m. n. difficult passage or progress, making one's way over difficult ground (as over rocks or torrents or inaccessible passes); the means of effecting a difficult passage, a causeway, bridge; a means of attaining any object. — *Sankramī-kri*, cl. 8. P. *-karoti, -kartum*, to use as a vehicle or means of transit or means of attaining.

San-kramaṇa, am, n. the act of going along with, concurrence; the act of going or passing through, transition, proceeding, progress; passage; the sun's passage from one sign of the zodiac to another; the day on which the sun's progress to the north of the equator or summer solstice begins; (in algebra) concurrence, (said to be a general designation of a certain class of problems.)

San-kramayya, ind. having transferred, having made to pass or proceed.

San-kramita, as, ā, am, conducted, led, transported, transferred.

San-kramitṛi, tā, trī, tṛi, who or what passes from one place to another, passing, proceeding, going.

San-krānta, as, ā, am, gone or come together, met together, passed through or into, entered into, gone from one point to another, transferred; transferred to a picture, depicted, imaged; (in astronomy) having a Sankrānti, (*a-sankrānta*, [a month] which has no Sankrānti.)

San-krānti, is, f. going or meeting together, union; going from one place to another, proceeding, procession, passage, proceeding from one condition of life to another; passage of the sun or planetary bodies from one sign into another, (*kūṭa-s*°, the sun's entrance into another zodiacal sign after midnight); transferring to a picture, image, reflection. — *Sankrānti-ćakra, am*, n. an astrological diagram marked with the Nakshatras and used for foretelling good or bad fortune.

San-krāma, as, m. difficult progress or passage; a bridge (= *san-krama*, q. v.).

San-krāmat, an, antī, at, transporting, transferring.

San-krāmita, as, ā, am, transferred, transported, handed over, delivered, communicated.

सङ्क्री *san-krī* (*sam-krī*), cl. 9. P. A. *-krīṇāti, -krīṇīte, -kretum*, to buy, purchase.

सङ्क्रीड् *san-krīḍ* (*sam-krīḍ*), cl. 1. A. *-krīḍate* (sometimes also P. *-ti*), *-krīḍitum*, to sport or play together (only A., Pāṇ. I. 3, 21); to rattle (as wheels, P.).

San-krīḍana, am, n. the act of playing together, sporting.

San-krīḍamāna, as, ā, am, playing together, sporting.

San-krīḍita, as, ā, am, played, sported; rattled; (*am*), n. rattle (of chariots).

सङ्क्रुध् *san-krudh*, cl. 4. P. *-krudhyati, -kroddhum*, to be angry with, be angry at (with acc. of person, see Pāṇ. I. 4, 38); to be greatly enraged.

San-kruddha, as, ā, am, greatly enraged, exasperated, incensed, wrathful, violent.

सङ्क्रुश् *san-kruś* (*sam-kruś*), cl. 1. P. *-krośati, -kroshṭum*, to cry out together, shout together, raise a clamour; to shout at angrily.

San-krośamāna, as, ā, am, Ved. clamouring or murmuring together, raising a shout or clamour.

सङ्क्लिद् *san-klid* (*sam-klid*), cl. 4. P. *-klidyati*, &c., to become thoroughly wet.

San-klinna, as, ā, am, thoroughly wet, moistened, softened.

San-kleda, as, m. wet, wetness, moisture, damp; the fluid secretion which is supposed to form upon conception and become the rudiment of the fetus.

सङ्क्लिश् *san-kliś* (*sam-kliś*), cl. 9. P. *-kliśnāti, -kleśitum, -kleshṭum*, to press together; to torment, pain, afflict, molest.

San-kliśya, ind. having pressed together; having pained or afflicted.

San-klishṭa, as, ā, am, pressed together, squeezed, bruised, pained, afflicted. — *Sanklishṭa-karman, ā, ā, a*, one who acts with trouble or difficulty; one who gives pain in acting.

San-kleśa, as, m. afflicting, affliction, torment, anguish. — *Sankleśa-nirvāṇa, am*, n. cessation of afflictions.

सङ्क्षप् *san-kshap* (*sam-kshap*), cl. 1. P. A. *-kshapati, -te, -kshapitum*, to emaciate the body by fasting or abstinence, fast, do penance.

सङ्क्षम् *san-ksham* (*sam-ksham*), cl. 1. A. *-kshamate, -kshantum*, to have patience with, be patient with, bear, put up with; to allow, indulge.

सङ्क्षर् *san-kshar* (*sam-kshar*), cl. 1. P. *-ksharati, -ksharitum*, to flow together, flow down, trickle.

San-ksharita, as, ā, am, flowing, trickling.

सङ्क्षि *san-kshi* (*sam-kshi*), cl. 9. 5. 1. P. *-kshiṇāti, -kshiṇoti, -kshayati, -kshetum*, to destroy completely, annihilate, efface, do away with: Pass. *-kshīyate*, to waste away, be exhausted, be destroyed, disappear, perish: Caus. *-kshapayati, -yitum*, to cause to be annihilated, cause to disappear.

San-kshaya, as, m. complete destruction or consumption; loss, ruin, decline; destruction; the dissolution of all things, destruction of the world; end.

San-kshīyamāṇa, as, ā, am, being utterly destroyed, perishing, wasting away.

सङ्क्षिप् *san-kship* (*sam-kship*), cl. 6. P. A. *-kshipati, -te, -ksheptum*, to throw together, heap together, heap up; to dash together, destroy; to force or press together, compress, contract, abridge, shorten, abbreviate, diminish; to confine, shut in, restrain; to constrain: Pass. *-kshipyate*, to be thrown together, be destroyed; to be compressed; to be diminished or lessened.

San-kshipat, an, antī, at, throwing or dashing together, destroying; compressing.

San-kshipta, as, ā, am, thrown together, heaped up; dashed together, destroyed; compressed, abridged, abbreviated, diminished; concise, compact, small; restrained; thrown, dispatched; seized. — *Sankshipta-dairghya, as, ā, am*, having the length diminished. — *Sankshipta-sāra*, N. of a grammatical work by Kramadīśvara.

San-kshipti, is, f. throwing together; compression; abridgement, brevity; throwing, sending; transition (from one feeling to another), replacement of one dramatic character by another; ambuscade.

San-kshipya, ind. having thrown together, having destroyed; having compressed.

San-kshepa, *as*, m. throwing together; compression, abridgement, abbreviation, rendering concise, (*sankshepāt*, ind. concisely, in short, briefly); a brief or concise exposition, epitome, paraphrase; throwing, sending; taking away; assisting in another's duty. – *Sankshepa-tas*, ind. concisely, in short, shortly. – *Sankshepa-mātra*, *am*, n. only an abridgement. – *Sankshepa-lakshaṇa*, *as*, *ā*, *am*, characterized by brevity, described briefly. – *Sankshepa-śankara-jaya*, *as*, m., N. of Mādhava's life of Śankarāćārya, (also called Śankara-jaya and Śankara-vijaya; see *śankara-dig-vijaya*.) – *Sankshepa-śārīraka*, N. of a work.

San-kshepaṇa, *am*, n. the act of throwing or heaping together; abridgement, brevity, abbreviation; sending; taking away.

San-kshepaṇīya, *as*, *ā*, *am*, to be thrown together; to be abridged.

सङ्क्षुद् *san-kshud* (*sam-kshud*), cl. 1. P., 7. P. A. *-kshodati*, *-kshuṇatti*, *-kshuntte*, *-kshottum*, to crush together, crush or dash to pieces, pound, bruise.

सङ्क्षुभ् *san-kshubh* (*sam-kshubh*), cl. 1. A., 4. 9. P. *-kshobhate*, *-kshubhyati*, *-kshubhnāti*, *-kshobhitum*, to be violently shaken about or agitated, to be moved or excited: Caus. *-kshobhayati*, *-yitum*, to shake about violently, agitate, toss, excite.

San-kshubdha, *as*, *ā*, *am*, violently shaken or agitated.

San-kshubhita, *as*, *ā*, *am*, tossed together, tossed about, violently shaken or agitated.

San-kshobha, *as*, m. shaking about, trembling, agitation; disturbance; overturning, upsetting; pride, arrogance.

Sankshobhita, *as*, *ā*, *am*, shaken or tossed about.

सङ्क्ष्णु *san-kshṇu* (*sam-kshṇu*), cl. 2. A. (according to Pāṇ. I. 3, 65. only A.) *-kshṇute*, *-kshṇavitum*, to sharpen well or thoroughly, sharpen; to excite, intensify.

San-kshṇutya, ind. having sharpened; having excited.

San-kshṇuvāna, *as*, *ā*, *am*, sharpening well, exciting, intensifying.

सङ्खाद् *san-khād* (*sam-khād*), cl. 1. P. *-khādati*, *-khāditum*, to chew thoroughly, chew, masticate, eat up, devour, consume.

San-khādat, *an*, *antī*, *at*, chewing well, masticating; devouring.

सङ्खिद् *san-khid* (*sam-khid*), cl. 6. P. *-khidati*, *-khettum*, Ved. to press or force together, drag away, tear away.

सङ्ख्या *san-khyā* (*sam-khyā*), cl. 2. P. (in some tenses also A., see rt. *khyā*, p. 277), *-khyāti*, *-khyātum*, to appear along with, be connected with (Ved.); to reckon or count up, sum up, enumerate, calculate: Caus. *-khyāpayati*, *-yitum*, to cause to be looked at or observed (Ved.); to cause to reckon up, &c.

San-khya, *am*, n. conflict, battle, war, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); (*as*), m. a proper N.; (*ā*), f. reckoning up, numbering, numeration, calculation; an account, sum; a number, numeral; deliberation, reasoning, reflection; reason, intellect, understanding; manner; (*as*, *ā*, *am*), = *sankhyeya*, to be reckoned up or counted. – *Sankhya-tā*, f. or *sankhya-tva*, *am*, n. numerableness, numeration. – *Sankhyā-tas*, ind. from a number. – *Sankhyātiga* (°*yā-at*°), *as*, *ā*, *am*, 'going beyond numeration,' innumerable. – *Sankhyā-mātra*, *am*, n. the amount of; mere numeration. – *Sankhyā-yoga*, see under *yoga*. – 1. *sankhyā-vat*, *ān*, *atī*, *at*, having number, possessed of number, numbered; possessing reason or intellect, intelligent, discriminating; (*ān*), m. a learned Brāhman, Paṇḍit, teacher. – 2. *sankhyā-vat*, ind. like number. – *Sankhyā-vāćaka*, *as*, *ikā*, *am*, expressive of number; (*as*), m. a numeral. – *Sankhyā-samāpana*, *as*, m. epithet of Śiva.

Sankhyaka, *as*, *ā*, *am*, numbering, amounting to, composed of a certain number, (at the end of comps., e. g. *sahasra-sankhyaka*, *as*, *ā*, *am*, amounting to a thousand.)

San-khyāta, *as*, *ā*, *am*, reckoned up, enumerated, calculated; numbered, counted; (*ā*), f. a kind of riddle or enigma; (*am*), n. number.

San-khyāna, *am*, n. the act of reckoning up, numbering, numeration, calculation.

San-khyāya, ind. having reckoned up, having counted or numbered.

San-khyeya, *as*, *ā*, *am*, to be reckoned or counted up, numerable, calculable.

सङ्ग *san-ga*, *san-gatha*, &c. See below and under rt. 1. *sañj*.

सङ्गणिका *sanganikā*, f. (fr. rt. *gaṇ* with *sam*), incomparable or unequalled discourse (= *apratirūpa-kathā*).

सङ्गम् *san-gam* (*sam-gam*), cl. 1. A. *-gaććhate* (Pāṇ. I. 3, 29; but with an object P. *-gaććhati*; in Hari-vaṇśa 14,787. *sama-gaććhatu* occurs for *san-gaććhatu*, Perf. *-jagme*; Ved. forms &c. *-gamemahi*, *-gamāmahai*, *-ajagmiran*, *-agata*, *-aganmahi*, *-agasmahi* or *-aganṣmahi*, *-gmishīya*, *-gasishṭa* or *-ganṣishṭa*, *-ganṣyate*, &c., see rt. 1. *gam*, cf. Pāṇ. I. 2, 13, VII. 2, 58), *-gantum*, to go together, come together, assemble, meet, encounter (either in a friendly or hostile manner), come into collision; to meet with, to ally or connect one's self with; to have sexual intercourse with; to meet harmoniously, harmonize, agree, be suitable or fit, correspond; to become contracted, shrink up; to go away, depart, die; to go to, attain (with acc.); to go to, visit (P.): Caus. *-gamayati*, *-yitum*, to cause to go together, bring together, connect or unite with, endow or present with (with inst. of person and acc. of thing); to connect, combine; to lead any one to anything (with two acc.); to deliver or hand over to another (with loc.), transfer, bestow, give.

1. *san-ga*, *as*, m. (for 2. *sanga* see under rt. 1. *sañj*), coming together, concurrence, meeting, encountering, conflict, war, battle, (in Naigh. II. 17. *sange* is enumerated among the *sangrāma-nāmāni*); uniting, union, association, contact, touch, coherence; intercourse, keeping company, intimacy, friendship, love; the confluence of rivers. – 1. *sanga-vićyuti*, *is*, f. dissolution of union, disunion.

San-gat, see Vopa-deva XXVI. 78.

San-gata, *as*, *ā*, *am*, come together, convened, met, encountered; joined, conjoined, united, associated; united in wedlock; sexually united; assembled, collected, accumulated, mixed; fitted together, apposite, proper, seasonable, appropriate, applicable, adapted to, fitted for; in conjunction (as planets); contracted, shrunk up; (*as*), m., N. of a king (belonging to the Maurya dynasty); (*am*), n. coming together, union, meeting; alliance, association, intercourse, connection; friendship, acquaintance. – *Sangata-gātra*, *as*, *ā*, *am*, having contracted or shriveled limbs. – *Sangata-sandhi*, *is*, m. a peace concluded after friendship.

San-gati, *is*, f. coming together, meeting, interview, union, junction, conjunction, mixture; association, intercourse, society; sexual intercourse; adaptation, fitness, appropriateness, applicability; going to, visiting, frequenting; meeting or coming to pass accidentally, chance, accident, (*sangatyā*, by chance, haply); going to, visiting, frequenting; becoming acquainted, knowledge, questioning for further information.

San-gatya, ind. = *san-gamya*, col. 3.

San-gatvā (anom. ind. part.), having come together, having met, &c.

San-gatha, Ved. coming together, encountering, conflict, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); flowing together, confluence, (Sāy. = *san-gamana*); (*ā*), f. confluence.

San-gama, *as*, m. coming together, meeting, encounter, conflict, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); union, congress, junction, conjunction, contact, touch; association, society, company; sexual intercourse; flowing together, confluence (of rivers); fitness, adaptation; mixture; meeting with, acquiring, &c.; (in astronomy) planetary conjunction. – *Sangameśvara* (°*ma-īś*°), *as*, m., N. of Viśva-nātha; (*am*), n., N. of a Linga.

San-gamana, *am*, n. the act of coming together, meeting; going with; intercourse, union; (*as*, *ī*, *am*), uniting, bestowing; any person or thing forming a point of union; (*as*), m., N. of Yama.

Sangamanīya, *as*, *ā*, *am*, to be met or brought together, relating to union or congress, causing reunion.

San-gamayya, ind. having united, having joined, having delivered over.

San-gamita, *as*, *ā*, *am*, brought together, connected, united, delivered over. – *Sangamita-vat*, *ān*, *atī*, *at*, one who has brought together or united.

San-gamya, ind. having met, having come together, having become united, having had sexual intercourse with.

1. *sangin*, *ī*, *inī*, *i*, going with or to, uniting with, meeting.

San-jagmāna, *as*, *ā*, *am*, one who has come together, going alone with, uniting, having intercourse with.

सङ्गमनेर *sangamanera*, N. of a place.

सङ्गर *san-gara*. See under 1. and 2. *san-gṛī*, p. 1048, col. 1.

सङ्गर्ज् *san-garj* (*sam-garj*), cl. 1. P. *-garjati*, *-garjitum*, to roar together, roar at, shout out against, cry out defiantly.

सङ्गव *san-gava*, Ved. the time when cows are collected for milking, i. e. early morning or at the end of night, (Sāy. *sangave* = *rātry-aparakāle*, see Ṛig-veda V. 76, 3, where *sangava* is enumerated among the five divisions of the day; according to some, it is the second of these divisions coming three Muhūrtas after Prātastana or the first dawn, cf. *prātastana*; the other three are *madhyāhna*, *parāhṇa*, and *sāyāhna*.) – *Sangava-kāla*, *as*, m. the time when cows are brought together for milking.

सङ्गा *san-gā* (*sam-gā*), cl. 3. P. *-jigāti*, *-gātum*, to come together; to go to, approach.

सङ्गाद *san-gāda*, *as*, m. (fr. rt. *gad* with *sam*), conversation.

सङ्गाह् *san-gāh* (*sam-gāh*), cl. 1. A. *-gāhate*, *-gāhitum*, *-gāḍhum*, to plunge into, enter, go into.

सङ्गिर् *san-gir*. See under 1. *san-gṛī*.

सङ्गीत *san-gīta*, &c. See under *san-gai*.

सङ्गुप् *san-gup* (*sam-gup*). See rt. 2. *gup*, p. 292.

San-gupta, *as*, *ā*, *am*, well guarded or protected, preserved; well hidden, concealed, covered over, kept secret; (*as*), m. a particular Buddha or Buddhist saint. – *Sanguptārtha* (°*ta-ar*°), *as*, m. a secret matter, hidden meaning; (*as*, *ā*, *am*), having a secret or hidden meaning.

San-gopana, *am*, n. the act of hiding or concealing well, complete concealment.

San-gopanīya, *as*, *ā*, *am*, to be completely hidden or concealed.

सङ्गुह् *san-guh* (*sam-guh*), cl. 1. P. A. *-gūhati*, *-te*, &c. (see rt. 1. *guh*), to cover or conceal completely.

San-gūḍha, *as*, *ā*, *am*, completely concealed or hidden from view; contracted, abridged; brought into contact, united, joined, heaped together, piled, arranged.

San-jughukshā, f. the wish to conceal or cover, desire of hiding.

San-jughukshu, us, us, u, wishing to conceal, desirous of hiding.

सङ्गृभित *san-gribhita, san-grihīta,* &c. See under *san-grah.*

सङ्गृ 1. *san-grī* (*sam-grī,* see rt. 1. *grī*), cl. 9. P. A., 6. A. *-griṇāti, -griṇīte, -girate,* &c., to speak about or praise together; to agree together, agree with (with inst.), assent, promise; to recognise, acknowledge; to agree in calling or naming (A.).

1. *san-gara, as,* m. agreeing together, agreement, assent; promise; a bargain, transaction of sale; knowledge.

San-gir, ir, f., Ved. a song of praise, hymn.

San-giramāṇa, as, ā, am, agreeing, assenting to; promising.

San-girṇa, as, ā, am, agreed, assented to, promised.

सङ्गृ 2. *san-grī* (*sam-grī,* see rt. 2. *grī*), cl. 6. 9. P. *-girati, -griṇāti,* &c., to swallow up, devour.

2. *san-gara, as,* m. swallowing up, devouring, misfortune, calamity; conflict, war, battle; poison; (*am*), n. the fruit of the Śamī tree.

San-girya, ind. having swallowed up or devoured.

सङ्गै *san-gai* (*sam-gai*), cl. 1. P. *-gāyati, -gātum,* to sing together, sing in chorus, chant; to celebrate by singing together.

San-gīta, as, ā, am, sung together, sung in chorus or harmony; (*am*), n. a song sung by many voices, chorus; singing accompanied by music and dancing, symphony; a concert; the art of singing with music and dancing. — *Sangīta-kaumudī,* f., N. of a work on harmony. — *Sangīta-gīti, is, is, i,* one who sings a song, a singer. — *Sangīta-darpaṇa,* 'mirror of harmony,' N. of a work on music by Dāmodara. — *Sangīta-nārāyaṇa, as,* m., N. of a work on symphony by Nārāyaṇa. — *Sangīta-ratna-mālā,* f., N. of a work on harmony by Mammaṭa. — *Sangīta-ratnākara* (°*na-āk*°), *as,* m. 'jewel-mine of singing,' N. of a musical work by Śārṅgadeva. — *Sangītaratnākara-kalā-nidhi, is,* m., N. of a commentary on the Sangīta-ratnākara. — *Sangīta-vyāpṛita, as, ā, am,* engaged in singing and music. — *Sangīta-śāstra, am,* n. the science of singing combined with music and dancing; any work on the above subject. — *Sangīta-sāra* and *sangītārṇava* (°*ta-ar*°), *as,* m., N. of two works. — *Sangītārtha* (°*ta-ar*°), *as,* m. the apparatus or materials for a concert; the subject of a musical performance. — *Sangītāvasāna* (°*ta-av*°), *am,* n. the close of a concert.

Sangītaka, am, n. a concert, symphony, public entertainment consisting of songs combined with dancing and music.

San-gīti, is, f. singing together, a concert, symphony, harmony, the art of singing combined with music and dancing; conversation, discourse; a species of metre.

San-gīyamāna, as, ā, am, being sung together, being chanted.

सङ्गोपन *san-gopana.* See under *san-gup.*

सङ्ग्रथ *san-grath* (*sam-grath*). See rt. 1. *grath.*

San-grathita, as, ā, am, Ved. strung or tied together, knotted together.

सङ्ग्रस् *san-gras* (*sam-gras*), cl. 1. P. A. *-grasati, -te, -grasitum,* to swallow up, devour, consume: Pass. *-grasyate,* &c., to be devoured, consumed, &c.

सङ्ग्रह् *san-grah* or *san-grabh* (*sam-g*°, see rt. *grah,* p. 302), cl. 9. P. A. *-grihṇāti, -grihṇīte* (Ved. generally *-gribhṇāti, -gribhṇīte*), *-grahītum,* to seize or hold together, grasp, gripe, clench, take or lay hold of, snatch; to apprehend, conceive, understand; to take, receive, accept, receive kindly or hospitably, attend to, listen to, encourage, support, favour, protect; to carry off; to seize on, attack (as an illness); to gather together, assemble, collect, compile; to include, comprehend, contain; to draw together, contract, make narrow or smaller, abridge; to draw together a bow (in order to unstring it); to hold in, restrain, check, govern; to keep together, close, shut (as the mouth); to concentrate (the mind); to constrain, force; to take in marriage, marry; to mention, name: Caus. *-grāhayati, -yitum,* to cause to take hold of or receive, cause any one to accept (with two acc.): Desid. *-jighrikshati,* to wish to take hold of, &c., to desire to collect; to wish to take in marriage, desire to marry.

San-gribhita, as, ā, am, grasped, griped, concentrated.

San-gribhyā, ind., Ved. (for *san-gribhya*) = *san-gribhya* below.

San-grihīta, as, ā, am, grasped, seized, caught; taken, received, accepted, admitted, received kindly; collected, gathered, comprised, contracted, abridged; held in, restrained, governed. — *Sangrihīta-rāshṭra, as,* m. (a king) who has a well governed kingdom.

San-grihṇat, an, atī, at, seizing, laying hold of.

San-grihya, ind. having seized, having carried off, having restrained; having constrained.

San-graha, as, m. seizing, grasping, clenching (the fist), grasp, grip, taking hold of, taking; reception, admission, assent; guarding, protecting, protection, favouring, supporting, encouraging, propitiating, receiving kindly, entertaining, entertainment; bringing together, conjunction, collection, conglomeration, compilation; agglomeration (a particular kind of *saṃyoga* or conjunction in phil.); comprehension; sum, amount, totality; abridgement, epitome, summary; a catalogue, list; restraining, confining, controlling, governing; effort, exertion; a store-room, place where anything is kept; mention, mentioning; greatness, elevation, loftiness; velocity; epithet of Śiva; N. of several works; [cf. *dhanañ-jaya-s*°, *smṛiti-s*°.] — *Sangraha-kāra, as,* m. the composer or author of the Sangraha. — *Sangraha-śloka, as,* m. a verse recapitulating what has been explained before (in prose intermixed with Sūtras).

San-grahaṇa, am, n. the act of taking hold of, seizing, grasping, accepting, receiving, admitting, supporting, encouraging, hoping; embracing carnally, intercourse with a female, (see *strī-s*°); adultery; bringing or gathering together, compiling, collecting, mixing, blending; inlaying, enchasing; (*ī*), f. diarrhœa, dysentery.

San-grahaṇīya, as, ā, am, to be seized, &c.; to be collected; to be drawn together or contracted; to be restrained, &c.

San-grahītṛi, tā, trī, tṛi, one who restrains, &c.; (*tā*), m. a driver, charioteer.

San-grāha, as, m. forcible seizure or grasp, laying hold of; clenching the fist; the fist; the handle of a shield.

San-grāhaka, as, m. a gatherer, collector, compiler.

San-grāhita, as, ā, am, caused to be taken hold of or received, imparted, bestowed.

San-grāhin, ī, iṇī, i, seizing, grasping, holding; collecting, contracting, &c.; (*ī*), m. the Kuṭa-ja tree.

San-grāhya, as, ā, am, to be laid hold of or seized; to be collected; to be received.

सङ्ग्राम् *sangrām* (rather to be regarded as a Nom. fr. *sangrāma* below), cl. 10. A. *sangrāmayate* (also P. *-ti*), *-yitum,* Aor. *asasangrāmata,* to make war, fight.

Sangrāma, as, m. war, battle, fighting; a proper N. — *Sangrāma-jit, t, t, t,* conquering in battle; (*t*), m., N. of a son of Kṛishṇa. — *Sangrāma-paṭaha, as,* m. a large military drum.

सङ्घ *san-gha.* See under *saṃ-han.*

सङ्घट् *san-ghaṭ* (*sam-ghaṭ*), cl. 1. A. *-ghaṭate, -ghaṭitum,* to assemble together, meet: Caus. *-ghaṭayati, -ghāṭayati, -yitum,* to cause to assemble, collect; to join together, fasten together; to strike (a musical instrument), sound [cf. *san-ghaṭṭ*]: Intens. *-jāghaṭīti,* to be well fitted or adapted for anything.

San-ghaṭita, as, ā, am, collected, assembled; struck, sounded.

San-ghaṭya, ind. having joined or united together, having assembled.

Sanghāṭikā, f. a pair, couple; a bawd, procuress; the aquatic plant Trapa Bispinosa (= *jala-kaṇṭaka*); smell (= *ghrāṇa*).

Sanghāṭī, f. in *bhikshu-sanghāṭī,* q. v.

सङ्घट्ट् *san-ghaṭṭ* (*sam-ghaṭṭ*), cl. 1. A. *-ghaṭṭate, -ghaṭṭitum,* to rub together, crush to pieces, bruise: Caus. *-ghaṭṭayati, -yitum,* to cause to rub against (with inst.); to strike against, touch; to bring together, collect, assemble.

San-ghaṭṭa, as, m. rubbing together, friction; clashing together, collision, shock, clash, encounter, conflict; meeting, joining together, cohesion, rivalry, (*a-sanghaṭṭa-sukham,* without any rival to one's happiness, Raghu-v. XIV. 86); embracing; (*ā*), f. a large creeper (= *latā*). — *Sanghaṭṭa-ćakra, am,* n. a particular astrological diagram intended as a guide for determining the proper season for war.

San-ghaṭṭana, am, ā, n. f. rubbing together, friction; collision; close contact, cleaving or adhering to; the intertwining of wrestlers; the embrace of lovers; contact, cohesion, union, junction; collecting, meeting, encountering, occurrence.

San-ghaṭṭayat, an, antī, at, causing to rub against, rubbing together.

San-ghaṭṭayya, ind. having brought together, having collected.

San-ghaṭṭita, as, ā, am, struck against, touched; assembled, collected.

सङ्घाणक *sanghāṇaka, as, am,* m. n. = *siṅhāṇaka,* the mucus of the nose; [cf. *san-ghāta.*]

सङ्घात *san-ghāta.* See under *saṃ-han.*

Sanghātya, a kind of dramatic performance.

सङ्घुष् *san-ghush* (*sam-ghush*), cl. 1. P. *-ghoshati, -ghoshitum,* to sound together, resound, sound; to proclaim aloud, cry (in offering for sale); to fill with cries, make resonant.

San-ghushita, as, ā, am, sounded, proclaimed aloud; resonant, resounding.

San-ghushṭa, as, ā, am, sounded, proclaimed; resonant, resounding; offered for sale; (*as*), m. sound, noise, cry.

सङ्घृष् *san-ghṛish,* cl. 1. P. *-gharshati, -gharshitum,* to rub together, grind together, triturate; to rub against another (with *saha* and inst.), contend with, vie with: Pass. *-ghṛishyate* (rarely also P. *-ti*), to rub against each other (sometimes with *parasparam*), come into collision, contend for superiority, vie with each other.

San-gharsha, as, m. rubbing together, grinding, trituration, friction; collision, mutual attrition, rivalry, emulation, vying or contending for superiority (= *paraspara-spardhā*); envy; going gently, gliding, flowing (= *sam-sarpa*).

San-gharshin, ī, iṇī, i, rubbing together, vying with one another, emulating.

San-ghṛishṭa, as, ā, am, rubbed with, rubbed together.

San-ghṛishyat, an, antī, at, rubbing together, coming into collision.

सङ्घ्रा *san-ghrā* (*sam-ghrā*), cl. 1. P. A. Ved. *-jighrati, -te, -ghrātum,* Ved. to smell at one another (as animals), be on intimate or familiar terms, be closely connected: Caus. *-ghrāpayati, -yitum,* to bring into close connection or intimacy, make intimate.

सच् *sać* (closely connected and by some identified with rt. *saść,* q. v., cf. rt. *sap*), cl. 1. A., 3. P. *saćate* (sometimes also P. *saćati*), *sishakti* (Ved., Pot. 1st pl. *sakshīmahi* = *sangać-*

ćhemahi, Impv. 2nd sing. *sakshvā* for *sakshva*), *saktum* (Ved. Inf. *saćadhyai*), Ved. to follow, pursue, seek after, attend on, become attached to (sometimes with inst.); to love, like; to celebrate, honour, worship, serve, obey, be obedient to (with acc. or gen.); to favour, assist, aid; to be associated with, (*tvam saćase purandhyā*, thou art associated with devotion, Ṛig-veda II. 1, 3); to go towards, go to, (in Naigh. II. 14. *saćati* and *sakshati* are enumerated among the *gati-karmāṇah*); to attain, obtain, acquire, gain, accomplish; [cf. Gr. ἕπ-ω, ἕ-σπ-ο-ν, ἕπ-ο-μαι, ἑ-σπ-ό-μην, ἐπ-έ-της, ὅπ-λο-ν, ὁπλότε-ρος, ἑκάς: Lat. *sequ-o-r*, *sec-u-ndu-s*, *ad-sec-la*, *sec-to-r*, *pedis-sequa*, *soc-iu-s*, *sec-us*, *sacer*: Lith. *sek-u*, 'I follow:' Hib. *seichim*, 'I follow, pursue;' *seicin*, 'pursuit.']

Sakma, *as*, m. = *saćana*.

Sakmya, *as*, *ā*, *am*, Ved. to be followed; to be liked, agreeable; to be honoured, (Sāy. = *sambhajanārha*); (*am*), n. (according to some) the agreeable produce (of the cow, i. e. milk).

Saćatha, Ved. companionship, assistance, (Sāy. *saćathāya* = *saćanāya*, i. e. *yāga-sahāya-karaṇāya*, for giving assistance at the sacrifice.)

Saćathya, *as*, *ā*, *am*, Ved. = *saćanīya*, to be followed or served, to be honoured, worthy of honour, (Sāy. = *sevārha*; in Ṛig-veda V. 50, 2. *saćathya* is made a substantive and interpreted by *kāma*, i. e. any desirable thing.)

Saćana, *am*, *ā*, n. f., Ved. the act of honouring, favouring, assisting; honour, service; (*as*, *ā*, *am*), to be honoured or served (= *sevya*). — *Saćanas-tama*, *as*, *ā*, *am*, Ved. to be excessively followed or honoured. — *Saćanā-vat*, *ān*, *atī*, *at*, possessing honour, honoured.

Saćanasyamāna, *as*, *ā*, *am*, Ved. desiring attachment or union, (Sāy. = *samparkam iććhat*, Ṛig-veda X. 4, 3.)

Saćanīya, *as*, *ā*, *am*, to be followed, to be honoured or served.

Saćamāna, *as*, *ā*, *am*, Ved. following, pursuing, seeking after, &c.

Saćā (thought by some to be fr. *sañć*, i. e. *sa* + *añć*, 'going with,' cf. *sāćī*; but more probably an inst. of a form *sać*), ind., Ved. along with, at the same time with, together with, with (= 2. *saha*, but sometimes used with loc. and even with gen. and dat.; Sāy. often interprets this word by *sahāya*, 'an associate, helper,' evidently connecting it with rt. *sać*); with the assistance of. — *Saćā-bhū*, *ūs*, *ūs*, *u*, Ved. being along with, united with, associated with, an associate, (Sāy. = *saha vartamāna*.)

Saćāna, *as*, *ā*, *am*, Ved. following, pursuing, &c.; being associated with.

Saći, *is*, m. an associate, friend [cf. *sakhi*]; connection, intimacy, friendship; (*is*), f. the wife of Indra, (also written *śaći*.) — *Saći-vid*, *t*, *t*, *t*, Ved. knowing or appreciating friendship.

Saćiva, *as*, m. an associate, companion, friend; a counsellor, minister; the dark thorn-apple; (*ā*), f., see Vopa-deva VI. 13. — *Saćiva-tā*, f. the position or rank of a minister. — *Saćivāmaya* (°*va-ām*°), *as*, m. the disease Vi-sarpa.

Saćī, f. the wife of Indra, (also written *śaćī*, q. v.) — *Saćī-nandana*, *as*, m. 'Saćī's delight,' epithet of Jayanta (son of Saćī and Indra).

सचकित *sa-ćakita*, *as*, *ā*, *am*, trembling, timorous, timid, startled; (*am*), ind. tremblingly, with alarm, timidly, timorously, in a startled manner.

सचक्र *sa-ćakra*, *as*, *ā*, *am*, having a circle or discus; (*am*), ind. together with a wheel or discus.

सचक्षुस् *sa-ćakshus*, *us*, *us*, *us*, having eyes, seeing.

Sa-ćakshusha, *as*, *ā*, *am*, having eyes, seeing.

सचनस् *sa-ćanas*, *ās*, *ās*, *as*, Ved. having the same food, (Sāy. = *samānānna*, Ṛig-veda I. 127, 11); (according to some) being in company with, accompanied by; [cf. *saćana*.]

सचरणलाक्षाराग *sa-ćaraṇa-lākshā-rāga*, *as*, *ā*, *am*, having the colour of feet-lac, i. e. lac used for (dyeing) the feet.

सचराचर *sa-ćarāćara* (°*ra-ać*°), *as*, *ā*, *am*, comprehending all moving and motionless creatures, comprising animate and inanimate, having all things, universal; (*am*), n. the universe.

सचल *sa-ćala*, *as*, *ā*, *am*, having moving things; moving.

सचारु *sa-ćāru*, *us*, *-rvī*, *u*, very beautiful.

सचित्र *sa-ćitra*, *as*, *ā*, *am*, having pictures, painted, variegated.

सचिल्लक *sa-ćillaka*, *as*, *ā*, *am*, having sore eyes, blear-eyed.

सचेतन *sa-ćetana*, *as*, *ā*, *am*, having consciousness, conscious, sentient, sensible, animate, rational; having feeling; recovering sense or consciousness.

Sa-ćetas, *ās*, *ās*, *as*, conscious, reflective, intelligent; having the same mind, unanimous.

सचेल *sa-ćela*, *as*, *ā*, *am*, having clothes, clothed, dressed.

सचेष्ट *sa-ćeshṭa*, *as*, *ā*, *am*, making effort or exertion, active; (*as*), m. the mango tree, Mangifera Indica.

सच्चरित *sać-ćarita*. See under *sat*.

सच्चारा *saććārā*, f. turmeric.

सच्चिदंश *sać-ćid-anśa*, *sać-ćid-ānanda*, &c. See under *sat*, p. 1052.

सच्छिद्र *sa-ććhidra* (*sa-ćh*°), *as*, *ā*, *am*, having defects, faulty.

सच्छूद्र *sać-ćhūdra*. See under *sat*.

सच्छेद *sa-ććheda* (*sa-ćh*°), *as*, *ā*, *am*, having cuttings or divisions, having interruptions, interrupted.

सजन *sa-jana*, *as*, *ā*, *am*, having men or living beings; (*as*), m. a man of the same family, kinsman.

Sa-janapada, *as*, *ā*, *am*, having the same country; a fellow-countryman.

Sa-janāmātya (°*na-am*°), *as*, *ā*, *am*, accompanied by men and ministers.

Sajanīya, *am*, n., N. of an ancient hymn.

Sajanya, *as*, *ā*, *am*, Ved. belonging to kinsmen or relations.

सजम्बाल *sa-jambāla*, *as*, *ā*, *am*, having mud, muddy, clayey.

सजल *sa-jala*, *as*, *ā*, *am*, possessing or containing water, watery, wet, humid. — *Sajala-tva*, *am*, n. wateriness. — *Sajala-nayana*, *as*, *ā*, *am*, watery-eyed.

सजात *sa-jāta*, *as*, *ā*, *am*, born together, born at the same time; (*as*), m., Ved. a brother. — *Sajāta-vani*, *is*, *is*, *i*, Ved. loving one's brethren, attached to relations or kindred.

Sa-jāti, *is*, *is*, *i*, of the same sort or kind or species, of the same class or tribe or caste; (*is*), m. the son of a man and woman of the same caste.

Sa-jātīya, *as*, *ā*, *am*, of the same kind or species; like, similar; of the same class or tribe, descended from parents of the same caste.

Sajātya, *as*, *ā*, *am*, Ved. being of the same race or family, a kinsman, relation; (*am*), n., Ved. brotherhood, relationship; kinsfolk.

सजार *sa-jāra*, *as*, *ā*, *am*, accompanied by a lover, together with a paramour.

सजित्वन् *sa-jitvan*, *ā*, &c., Ved. conquering common enemies (Sāy. = *samāna-śatru-jaya-śīla*, *samāna-jetṛi*), conquering together, victorious.

सजिष्णु *sa-jishṇu*, *us*, *us*, *u*, accompanied by Arjuna.

सजीव *sa-jīva*, *as*, *ā*, *am*, having life, alive.

सजुष् *sa-jush* or *sa-jus*, *ūs*, *ūs*, *ūs* (fr. rt. 1. *jush* with *sa*), having fondness or friendship, loving, serving, attached to; associated together; an associate, companion; (*ūs*), ind. (thought by some to be for an original *sajūḥshu*, Visarga being dropped), with, together with (with inst.).

Sa-josha, *as*, *ā*, *am*, Ved. rejoicing together, pleased together, associated through fondness, united.

Sa-joshas, *ās*, *ās*, *as*, Ved. associated together, united with (with inst.), united in love or as companions, loving.

सज्ज् 1. *sajj* (also written *sañć*, *sañj*), cl. 1. P. A. *sajjati*, *-te*, &c., to go, move.

सज्ज् 2. *sajj* or *saj*, cl. 1. P. *sajjati*, *sajati*, &c. = rt. 2. *sañj*, to cling, adhere; to fasten.

Sajja, *as*, *ā*, *am*, covered, clothed, dressed; accoutred, trimmed; ornamented, decorated, prepared, made ready; armed, fortified; (*ā*), f. dress; decoration; apparatus, equipment, equipage, harness, armour, mail. — *Sajja-karman*, *a*, n. the work of fitting or fastening on, making ready, dressing, preparation. — *Sajja-tā*, f. the being prepared or made ready, readiness. — *Sajjī-karaṇa*, *am*, n. the act of equipping, arraying, preparing, decorating, arming. — *Sajjī-kṛi*, cl. 8. P. A. *-karoti*, *-kurute*, *-kartum*, to equip, make ready, prepare, array; to decorate, arm. — *Sajjī-kṛita*, *as*, *ā*, *am*, arrayed; prepared; decorated, armed. — *Sajjī-bhū*, cl. 1. P. *-bhavati*, *-bhavitum*, to become equipped or accoutred or decorated; to be prepared or made ready. — *Sajjī-bhūta*, *as*, *ā*, *am*, equipped; prepared, made ready; decorated. — *Sajjī-bhūya*, ind. having become prepared or decorated, in full decoration.

1. *sajjana*, *as*, *ā*, *am*, fastening on clothes, dressing, preparing, putting on armour, arming; (*am*), n. the act of preparing or making ready; a guard, sentry, picket; a ferry, Ghāt; (*ā*), f. the act of dressing; dress, decoration, equipment, accoutrement, caparisoning an elephant, arming.

Sajjamāna, *as*, *ā*, *am*, dressing, making ready, preparing, arming; hesitating (in speech).

Sajjita, *as*, *ā*, *am*, dressed; decorated, ornamented; made ready, equipped, accoutred, armed.

सज्जन 2. *saj-jana*. See under *sat*, p. 1052.

सज्य *sa-jya*, *as*, *ā*, *am*, having a bow-string, strung (as a bow). — *Sajya-sāyaka*, *as*, *ā*, *am*, having arrows on the string (said of a bow).

सज्योतिस् *sa-jyotis*, *is*, *is*, *is*, having the same light, having a common light; (*is*), n. the time during which the sun or the stars give light.

Sa-jyotsnā, f. 'having moonlight,' scil. *rātri*, a moonlight night.

सञ्च् *sañć*, cl. 1. P. *sañćati*, &c. = rts. 1. *sañj*, 1. *sajj*, to go, &c.

सञ्च *sañća*, *as*, m. (perhaps fr. *saṅ-ćaya*), a collection of leaves for writing, (according to Śabda-k. *pustaka-lekhanārtha-pattra-ćaya* = *sāñć* in Bengālī.)

सञ्चक् *saṅ-ćak* (*sam-ćak*). See rt. *ćak*.

Saṅ-ćakita, *as*, *ā*, *am*, greatly startled, trembling, fearful, afraid; [cf. *pra-ćakita*.]

सञ्चक *sañćaka* (?), a stamp; a disc.

सञ्चकान *saṅ-ćakāna*. See under *san-kan*.

सञ्चक्ष् 1. *saṅ-ćaksh* (*sam-ć*°; cf. rt. *khyā*), cl. 2. A. *-ćashṭe*, *-ćashṭum*, to look at, observe, notice, consider, contemplate, survey, examine, reflect upon; to enumerate; to report or relate fully; to avoid, shun.

2. *saṅ-ćaksh*, f., Ved. appearance, sight, (Sāy. *saṅ-ćakshi* = *sandarśane sati*, Ṛig-veda VI. 14, 4.)

Saṅ-ćakshāṇa, as, ā, am, beholding at the same time, observing, surveying, examining.

Saṅ-ćakshya, ind. having observed, having reflected on, &c.

सञ्चत् *saṅ-ćat, t,* m. (in Uṇādi-s. II. 85. said to be fr. rt. 1. *ći,* the final of the rt. being dropped, and *s* being generally inserted after *sam,* see *saṁś-ćat*), cheating, deceit, juggling; a cheat.

सञ्चय *saṅ-ćaya,* &c. See under 1. *saṅ-ći.*

सञ्चर् *saṅ-ćar* (*sam-ć°; cf. saṅ-kram*), cl. 1. P. A. *-ćarati, -te, -ćaritum,* to go or come together, meet, join; to go or walk about, move about, roam, wander, graze; to go through, pass through, pervade, roam through; to go towards, come to, arrive at, reach, attain; to go over to, pass over to, enter; to stay, remain, live in the practice of (with loc.); to practise (with acc.): Caus. *-ćārayati, -yitum,* to cause to come together, make to meet, bring into contact; to cause to go or put in motion, move, lead about; to cause to pass through; to cause to go towards, convey, deliver over to, transmit, communicate; to turn out to graze.

Saṅ-ćara, as, m. [cf. *saṅ-krama*], going or passing through, passage, transit; a way, road, route, course, entrance, gate, doorway; difficult passage or progress, travelling by inaccessible routes, any narrow road or difficult pass, a defile, a bridge over a torrent, &c.; emanation, development (in phil.); the body; killing.

Saṅ-ćaraṇa, as, ī, am, going together, meeting, converging; (*am*), n. the act of going together; passing through, travelling, going, motion, setting in motion, use.

Saṅ-ćarat, an, antī, at, walking or wandering about; passing through.

Saṅ-ćaramāṇa, as, ā, am, going about, roaming; passing.

Saṅ-ćareṇya, as, ā, am, Ved. moving, movable, unsteady, changeable; (*am*), n. fickleness.

Saṅ-ćāra, as, m. passing through, passage, progress, transition, course, a passage, way, road, doorway, entrance; the passage or entrance of the sun into a new sign; difficult progress; difficulty, distress; setting in motion; impelling, inciting, conveying, leading, guiding; transmission, communication of disease, contagion; a gem supposed to be in the head of a serpent. — *Saṅćāra-jīvin, ī, inī, i,* living with difficulty or by going to others for aid, distressed, calamitous, indigent. — *Saṅćāra-pūta, as, ā, am,* purified by the course or passage (of anything).

Saṅ-ćāraka, as, ikā, am, conveying, transmitting, communicating, leading; (*as*), m. a leader, guide, messenger; an instigator; an orator; (*ikā*), f. a female messenger, go-between; a procuress; a pair, brace; odour, smell.

Saṅ-ćāraṇa, am, n. the act of setting in motion, moving; impelling, instigating; conveying, leading, guiding, transmission.

Saṅ-ćārikā, f. See *saṅ-ćāraka.*

Saṅ-ćārita, as, ā, am, caused to come together, made to meet, brought into contact; caused to go, set in motion, moved, impelled, driven, worked; led, conducted, conveyed, guided; transmitted, communicated (as disease).

Saṅ-ćārin, ī, iṇī, i, going together, meeting; moving about, going, moving, roaming, wandering, passing through, passing; changeable, fickle, unsteady, not permanent, transitory (= *vy-abhićārin* and applied to a class of Bhāvas which are the reverse of *sthāyin*); passing with difficulty; difficult to be passed, inaccessible; setting in motion, impelling; acting on, influencing; transmitted, hereditary (as disease); contagious; (*ī*), m. a particular Bhāva, (see above); air, wind; incense, perfume; (*iṇī*), f. a kind of scandent shrub (= *haṅsa-padī*). — *Saṅ-ćāri-bhāva, as,* m. a transitory Bhāva or feeling (= *vyabhićāri-bhāva*); a concomitant feeling.

Saṅ-ćārya, ind. having caused to go or move, having conducted or conveyed or led.

सञ्चल् *saṅ-ćal* (*sam-ć°*), cl. 1. P. *-ćalati, -calitum,* to move about, shake, move to and fro, waver, oscillate, quiver, tremble; to move away, move off, move on, depart; to start or jump up: Caus. *-ćālayati, -yitum,* to cause to move about or tremble, put in motion, agitate; to push away, move or drive away, remove, expel.

Saṅ-ćala, as, ā, am, moving about, trembling, quivering. — *Saṅćala-nāḍi, is,* f. 'quivering tube,' an artery, vein, pulse.

Saṅ-ćalana, am, ā, n. f. moving about, agitation, trembling, shaking.

Saṅćālana, am, n. the act of causing to move about, shaking, agitation.

Saṅ-ćālayat, an, antī, at, causing to shake, agitating.

Saṅ-ćālī, f. the shrub Guñjā.

Saṅ-ćālya, ind. having moved or thrust away, having ejected.

सञ्चान *saṅćāna, as,* m. (according to some) a kind of bird, species of hawk.

सञ्चि 1. *saṅ-ći* (*sam-ći; see rt.* 1. *ći*), cl. 5. P. A. *-ćinoti, -ćinute, -ćetum,* to pile together, pile up, heap up, accumulate, collect, gather together, assemble; to arrange in order.

Saṅ-ćaya, as, m. collection, gathering, heaping up, accumulation, construction, heap, hoard, store, multitude, number, quantity.

Saṅ-ćayana, am, n. the act of piling together, heaping up, putting together, collecting, gathering; collecting the ashes or bones of a body lately burnt.

Saṅ-ćayanīya, as, ā, am, to be gathered or collected.

Saṅ-ćayika in *māsa-s,* q. v.

Saṅ-ćayitvā (anom. ind. part.), having collected or accumulated.

Saṅ-ćayin, ī, inī, i, who or what collects, collecting, accumulating, gathering.

Saṅ-ćāyya, as, m. a particular sacrifice at which the juice of the acid Asclepias is drank.

Saṅ-ćita, as, ā, am, heaped up, accumulated, collected, gathered, saved, assembled, reckoned up, enumerated; filled with, furnished or provided with, full of; impeded, obstructed; dense, thick (as a wood).

Saṅ-ćiti, is, f. a collection; N. of the ninth book of the Śata-patha-Brāhmaṇa.

Saṅ-ćivat, an, atī, at, or *saṅćinvāna, as, ā, am,* accumulating, collecting, &c.

Saṅ-ćetavya, as, ā, am, to be accumulated or collected.

Saṅ-ćeya, as, ā, am, to be accumulated; to be collected or gathered.

सञ्चि 2. *saṅ-ći* (*sam-ći*). See rt. 2. *ći.*

Saṅ-ćitya, ind. having reflected, (perhaps for *saṅ-ćintya.*)

सञ्चित् *saṅ-ćit* (*sam-ć°; see rt.* 4. *ćit*), cl. 1. 3. P. *-ćetati, -ćiketti, -ćetitum,* Ved. to observe together, survey, view, notice; to be of the same mind or opinion, agree together, be unanimous: Caus. *-ćetayati, -yitum,* to observe, be aware of, perceive.

Saṅ-ćikitvas, ān, ushī, at, one who has observed, one who knows thoroughly.

Saṅ-ćetayamāna, as, ā, am, observing, being aware of, perceiving.

सञ्चित्रा *saṅ-ćitrā* (*sam-ć°*), f. the plant Salvinia Cucullata (= *mūshā-karṇī*).

सञ्चिन्त् *saṅ-ćint* (*sam-ć°*), cl. 10. P. *-ćintayati, -yitum,* to think about, meditate on, think over, think of, reflect about (with acc.); to reflect, consider; to design, intend, destine.

Saṅ-ćintana, am, n. the act of thinking about, considering, reflecting.

Saṅ-ćintayat, an, antī, at, thinking of, meditating upon.

Saṅ-ćintayitvā (anom. ind. part.), ind. having reflected, &c.

Saṅ-ćintita, as, ā, am, thought about, deliberated, weighed; designed, intended (for an office); appointed.

Saṅćintita-vat, ān, atī, at, one who has reflected, &c.

Saṅ-ćintya, ind. having reflected or considered, being thoughtful, musing, pondering.

सञ्चीवरय *saṅ-ćīvaraya,* Nom. *-ćīvarayate, -yitum,* to assume the dress of an ascetic.

सञ्चुद् *saṅ-ćud* (*sam-ć°*), Caus. *-ćodayati, -yitum,* to impel, push on, incite, drive, shoot off; to excite, inflame, arouse, animate, instigate, further; to brandish, wield; to summon, challenge; to procure quickly, assist to obtain (Ved.).

Saṅ-ćodita, as, ā, am, impelled, urged on, incited, driven; ordered, commanded.

सञ्चूर्णय *saṅ-ćūrṇaya* (*sam-ć°*), Nom. P. *-ćūrṇayati, -yitum,* to grind to powder, comminute, pulverize.

Saṅ-ćūrṇana, am, n. the act of grinding to powder, comminution, crushing or breaking to pieces.

Saṅ-ćūrṇita, as, ā, am, completely pulverized, comminuted; cut or broken to pieces.

सञ्चूष् *saṅ-ćūsh* (*sam-ć°*), Pass. *-ćūshyate,* to be in a state of great heat, boil up.

सञ्चेष्ट् *saṅ-ćeshṭ* (*sam-ć°*), cl. 1. A. *-ćeshṭate, -ćeshṭitum,* to be restless or disturbed; to exert one's self, make effort, strive, act.

Saṅ-ćeshṭamāna, as, ā, am, being restless or disturbed; making effort, striving.

सञ्च्यु *saṅ-ćyu* (*sam-ć°*), Caus. *-ćyāvayati, -yitum,* to cause to fall off, strike off, knock off, remove.

सञ्छद् 1. *saṅ-ćhad* (*sam-ćh°; see rt.* 1. *ćhad*), cl. 10. P. *-ćhādayati, -yitum,* to cover over, envelop, conceal, hide, obscure; to put on (as a garment).

Saṅ-ćhanna, as, ā, am, entirely covered or enveloped, concealed, hidden, obscure; surrounded; invested, clothed.

Saṅ-ćhādana, am, n. the act of covering or concealing, obscuring.

Saṅ-ćhādya, ind. having covered over or enveloped, &c.

Saṅ-ćhādyamāna, as, ā, am, being entirely covered over or concealed.

सञ्छद् 2. *saṅ-ćhad* or *saṅ-ćhand* (*sam-ćh°; see rt.* 3. *ćhad*), Caus. *-ćhadayati, -ćhandayati, -yitum,* to gratify with anything (inst.), present, offer.

Saṅ-ćhandyamāna, as, ā, am, being presented or offered.

सञ्छिद् *saṅ-ćhid* (*sam-ćh°*), cl. 7. P. A. *-ćhinatti, -ćhintte, -ćhettum,* to cut to pieces; to cut off, hack off, chop off; to cut through, penetrate, pierce, split; to cut away, destroy, remove, resolve (a doubt &c.); to decide, settle, answer (a question &c.): Pass. *-ćhidyate,* to be cut to pieces; to be cut off, &c.

Saṅ-ćhidya, ind. having cut to pieces; having cut away, &c.

Saṅ-ćhidyat, an, antī, at, mutually cutting off or cutting to pieces.

Saṅ-ćhidyamāna, as, ā, am, being cut to pieces, being hacked.

Saṅ-ćhinna, as, ā, am, cut to pieces, cut off; dissipated, removed.

सञ्ज् 1. *sañj* (= rts. *sañć,* 1. *sajj*), cl. 1. P. *sañjati,* &c., to go, move.

सञ्ज् 2. *sañj* (sometimes written *sajj,* which appears to be a form of the rt. developed out of *sajjate,* ep. for Pass. *sajyate*), cl. 1. P. *sajati* (ep. also *sajjati*), *sasañja* (ep. also *sasajja*), *saṅkshyati, asāṅkshīt, saṅktum,* to

cling or adhere to, stick; to fasten: Pass. *sajyate* (ep. also *sajjate*), to be attached, become attached or connected, adhere, cling, stick: Caus. *sañjayati, -yitum*, Aor. *asasañjat*, to cause to stick or cling to; to cause to be connected or have intercourse with: Desid. *sisaṅkshati*: Intens. *sāsajyate, sāsaṅkti*; [cf. Gr. σάττω, σαγή, σάγμα, σακτός, σάκτωρ, (probably) σάκκος, σάκτας.]

Sakta, as, ā, am, clung, stuck or attached to, joined or connected with, in contact with, near at hand, impending; addicted or devoted to, fond of, intent on; diligent, attentive; belonging or related to, concerning; hindered, impeded, (*a-saktam*, ind. uninterruptedly.) — *Sakta-vaira, as, ā, am*, constant in enmity.

Sakti, is, f. clinging to, attachment, contact, union, junction, cohesion, addiction to, devotion. — *Sakti-mat, ān, atī, at*, having attachment, attached or addicted to, fond of.

2. *saṅga, as*, m. (for 1. *saṅ-ga* see under *saṅ-gam*), clinging to, adhering to, attachment, addiction or devotion to, fondness, propensity for, worldly or selfish attachment, affection, desire, wish, cupidity. — *Saṅga-rahita, as, ā, am*, free from attachment, indifferent, unworldly, stoical. — *Saṅga-varjita, as, ā, am*, free from worldly attachments or affections, unworldly. — 2. *saṅga-vicyuti, is*, f. separation from worldly affection, dissolution of worldly attachments.

2. *saṅgin, ī, inī, i* (for 1. see under *saṅ-gam*), full of attachment or devotion, attached, devoted, addicted to, fond of, intent on, connected with; full of affection or desire, desirous; libidinous, lustful; continuous, uninterrupted, (Kirāt. XIV. 59.)

Sañjana, am, n. the act of clinging, adhering, sticking.

सञ्जतर *sañjatara, am*, n., N. of a city.

सञ्जन् *saṅ-jan* (*sam-j°*), cl. 4. A. *-jāyate, -janitum*, to be born or produced together with; to be born, arise, grow, be produced, come into existence, take place, appear, happen; to become, be; to elapse, pass (as time); to bring forth: Caus. *-janayati, -yitum*, to cause to be born, bring forth, generate, beget, produce, create, cause, form, make.

Saṅ-ja, as, m. 'universal producer,' epithet of Brahmā; of Śiva; (*ā*), f. a she-goat.

Saṅ-janana, am, n. the act of begetting, causing, producing.

Saṅ-janayat, an, antī, at, begetting, producing, causing.

Saṅ-janita, as, ā, am, produced, caused, created.

Saṅ-jāta, as, ā, am, born, produced, grown, appeared, arisen, become, aroused (often at the beginning of comps. in the sense 'becoming,' 'growing,' 'grown'); elapsed, passed (as time). — *Sañjāta-kopa, as, ā, am*, growing angry, becoming enraged. — *Sañjāta-kautuka, as, ā, am*, having the curiosity roused, becoming curious. — *Sañjāta-nirveda, as, ā, am*, grown despondent. — *Sañjāta-viśrambha, as, ā, am*, having confidence excited, becoming confident. — *Sañjātershya* (°*ta-īr*°), *as, ā, am*, becoming envious.

सञ्जप् *saṅ-jap* (*sam-j°*), cl. 1. P. *-japati, -japitum*, to whisper or talk about, speak about, tell of, report, communicate.

सञ्जय *saṅ-jaya*. See under *saṅ-ji*, col. 2.

सञ्जर्भुराण *saṅ-jarbhurāṇa*. See under *sam-bhur*.

सञ्जल्प् *saṅ-jalp* (*sam-j°*), cl. 1. P. *-jalpati, -jalpitum*, to speak or talk together, converse, speak, chatter, chat.

Saṅ-jalpa, as, m. talking together, conversation; confused discourse, chattering, uproar, confusion.

Saṅ-jalpat, an, antī, at, conversing, speaking; chattering, babbling; talking boldly.

Saṅ-jalpamāna, as, ā, am, speaking together, conversing.

Saṅ-jalpita, as, ā, am, spoken together, spoken, uttered; (*am*), n. spoken words, talk.

सञ्जवन *saṅ-javana, am*, n. (said to be fr. rt. *ju* with *sam*; probably for *sam-yavana*, fr. rt. 2. *yu*), a group of four houses, a quadrangle; [cf. *sam-yāmana, saṅ-jīvana*.]

सञ्जि *saṅ-ji* (*sam-ji*), cl. 1. P. *-jayati, -jetum*, to conquer together; to gain or acquire (by conquest &c.), conquer entirely; to obtain or acquire together, win.

Saṅ-jaya, as, m., N. of the charioteer of king Dhṛita-rāshṭra; of a son of Su-pārśva; of a son of Prati-kshatra; of a son of Raṇañ-jaya.

Saṅ-jayat, an, antī, at, conquering, victorious.

Saṅ-jigīvas, ān, m., Ved. one who has completely conquered, victorious.

Saṅ-jit, t, t, t, Ved. completely conquering, winning.

Saṅ-jita, as, ā, am, entirely conquered, completely overcome, vanquished.

Saṅ-jiti, is, f. complete victory.

सञ्जिहान *saṅ-jihāna*. See under *sam-hā*.

सञ्जीव् *saṅ-jīv* (*sam-j°*), cl. 1. P. *-jīvati* (ep. also A. *-te*), *-jīvitum*, to live with or together; to live, exist, live by any business or occupation (with inst.); to revive, be restored to life: Caus. *-jīvayati, -yitum*, to cause to live, make alive, vivify, bring to life, revive, re-animate, animate, enliven; to maintain, nourish.

Saṅ-jijīvayishu, us, us, u, wishing to bring to life or enliven.

Saṅ-jīva, as, ā, am, living together, living.

Saṅ-jīvaka, as, ikā, am, living together; animating; (*as*), m., N. of a bull (in the Hitopadeśa).

Saṅ-jīvat, an, antī, at, living together, living.

Saṅ-jīvana, am, n. the act of living together; bringing to life, animating, re-animating, life-restoring; a cluster of four houses, a quadrangle [cf. *saṅ-javana*]; a particular hell, (one of the twenty-one kinds mentioned in Manu IV. 89); (*ī*), f. making alive, causing life; epithet of food; a kind of elixir; N. of Malli-nātha's commentaries on the Kumāra-sambhava, Megha-dūta, and Raghu-vaṃśa.

Saṅ-jīvamāna, as, ā, am, coming to life, recovering, reviving.

Saṅ-jīvayat, an, antī, at, making alive, vivifying, animating; restoring to life.

Sañjīvita, as, ā, am, vivified, enlivened, animated.

Saṅ-jīvin, ī, inī, i, rendering alive, enlivening, re-animating.

Saṅ-jīvya, ind. having lived together; having lived.

सञ्जुघुक्षा *saṅ-jughukshā*. See under *saṅ-guh*.

सञ्जुष्ट *saṅ-jushṭa, as, ā, am* (fr. rt. 1. *jush* with *sam*), visited, frequented, inhabited, filled with.

सञ्जूर्व् *saṅ-jūrv* (*sam-j°*; connected with *saṅ-jvar*), cl. 1. P. *-jūrvati, -jūrvitum*, Ved. to burn up, consume (by fire).

सञ्जृम्भ् *saṅ-jṛimbh* (*sam-j°*), cl. 1. A. *-jṛimbhate, -jṛimbhitum*, to gape open, be unfolded, become displayed, appear.

सञ्जॄ *saṅ-jṝ* (*sam-jṝ*, see rt. 3. *jṝ*; cf. rt. 1. *gṝ*), cl. 1. A. *-jarate*, &c., Ved. to sound forth praise, to extol, (Sāy. *sañjareta = samvardhayatu*, Ṛig-veda IV. 3, 15; *sañjaratām = stautu*, Ṛig-veda IV. 4, 8.)

सञ्ज्ञ 1. *saṅ-jña, as, ā, um* (see 1. *jña*; cf. 1. *pra-jña*), knock-kneed.

Saṅ-jñu, us, us, u, = *saṃhata-jānu*, knock-kneed.

सञ्ज्ञा *saṅ-jñā* (*sam-j°*), cl. 9. P. A. *-jānāti, -jānīte, -jñātum*, to be of the same mind, agree together, come to a mutual understanding, live in harmony with (with inst. or acc., Pāṇ. II. 3, 22), understand one another (A.); to be conscious, be aware, know, understand, comprehend; to acknowledge, recognise, own (generally A.); to acknowledge or claim as one's own, take possession of (P.); to direct, appoint, assign, intend (for any purpose), destine (usually A.); to think of, recollect sorrowfully (P., with acc. or gen., Pāṇ. I. 3, 46, cf. Pāṇ. II. 3, 52); to watch for: Caus. *-jñapayati, -jñāpayati, -te, -yitum*, to cause to be of one mind or agree together; to appease, gratify, console, satisfy; to cause to acquiesce or agree in, pacify, quiet (especially any animal destined for sacrifice which ought not to be led forcibly but made to resign itself); to cause to be conscious, animate; to make intelligible, cause to be understood or known, cause to understand, apprise, cause to recognise; to make a sign to any one, to communicate or make anything known by signs; to command, enjoin, instruct.

2. *saṅ-jña, as, ā, am*, named, called, designated (fr. the fem. *saṅ-jñā* below, used at the end of adj. comps., cf. *samāsa-s°*); being conscious; (*ā*), f. sense, consciousness, becoming aware of anything, knowledge, understanding, intellect, thought, mind, right mind; sign, token, symbol, gesture, gesticulation; name, appellation, title, designation, term; (in grammar) the name of anything thought of as standing by itself, any name or noun having a special meaning, (the expression *sañjñāyām* therefore denotes the use of a word in some peculiar sense rather than in its strictly etymological meaning; for example, as a proper name; and a derived or compounded word can only be called Sañjñā when the idea it expresses is not clearly rendered by analysis); the technical name of any affix, &c. (e. g. the technical expressions *gha, ghu*); N. of the Gāyatrī or most sacred verse of the Veda, (see *gāyatrī*); N. of a daughter of Viśva-karman and wife of the Sun; (*am*), n. a yellow fragrant wood, yellow sanders (= *pīta-kāshṭha*). — *Sañjñā-tantra, am*, n., N. of an astronomical work by Nīla-kaṇṭha. — *Sañjñādhikāra* (°*ñā-adh*°), *as*, m. (in Pāṇini) a heading or presiding rule which gives a particular name to the rules which fall under it and influences them all. — *Sañjñā-prakaraṇa, am*, n. explanation of the grammatical Sañjñās. — *Sañjñārtham* (°*ñā-ar*°), ind. for a sign. — *Sañjñā-vat, ān, atī, at*, having consciousness, become sensible, revived, recovered; having a name or denomination. — *Sañjñā-vishaya, as*, m. 'having a name for subject,' an epithet, attribute. — *Sañjñā-suta, as*, m. 'son of Sañjñā,' Saturn.

Sañjānāna, as, ā, am, being of the same mind, agreeing; knowing, observing, understanding, watching, waiting, who or what keeps watch.

Saṅ-jñaka, as, ikā, am, having a name, called, named (often at the end of comps.; cf. *ravi-s*).

Saṅ-jñapat, an, antī, at (ep. for *sañjñapayat*), instructing, commanding.

Saṅ-jñapana, am, n. the act of killing, sacrificing (an animal &c.).

Saṅ-jñapita, as, ā, am, sacrificed, killed.

Saṅ-jñapta, as, ā, am, apprised; killed, suffocated, sacrificed.

Saṅ-jñapti, is, f. apprising, informing; killing, slaying.

Saṅ-jñā, f. See above under 2. *saṅ-jña*.

Saṅ-jñāta, as, ā, am, known, understood, destined or intended for.

Saṅ-jñāna, am, n. knowing, understanding, knowledge.

Saṅ-jñāpana, am, n. apprising, informing; teaching; killing, slaughter.

Saṅ-jñāpita, as, ā, am, killed, suffocated (as a victim).

Saṅ-jñāpya, ind. having made known by signs; having killed.

Sañjñita, as, ā, am, named, called, designated, denominated, termed.

Sañjñin, ī, inī, i, having a name, named, termed, that which receives a name or has a term given to it in grammar.

सञ्ज्ञु saṅ-jñu. See 1. saṅ-jña, p. 1051, col. 2.

सञ्ज्वर् saṅ-jvar (sam-j°; cf. saṅ-jūrv, saṅ-jval), cl. 1. P. -jvarati, -jvaritum, to be in great fever or heat, be greatly depressed or grieved, be afflicted or sorrowful, grieve.

Saṅ-jvara, as, m. great heat or fever; heat, the heat of fire, burning, scorching, a burn; the heat of anger, indignation. — Sañjvara-vat, ān, atī, at, full of heat or fever, hot. — Sañjvarātura (°ra-āt°), as, ā, am, afflicted or affected with fever, fevered.

Saṅ-jvārin, ī, iṇī, i, fevered, diseased, feverish.

सञ्ज्वल् saṅ-jval (sam-j°), cl. 1. P. -jvalati, -jvalitum, to blaze up, burn brightly, flame: Caus. -jvālayati, -yitum, to cause to blaze up or flame, light up, illuminate, kindle, light; to inflame.

Saṅ-jvalat, an, antī, at, blazing, flaming, burning.

Saṅ-jvālya, ind. having lighted, having kindled (a fire &c.).

सट् saṭ, cl. 1. P. saṭati, sasāṭa, saṭitum, to be a part or portion; cl. 10. P. sāṭayati, -yitum, (not to be distinguished fr. rt. sāṭ), to manifest, show.

सट saṭa, am, ā, n. f. (= jaṭā, śaṭā; according to some also as, m.), an ascetic's matted or clotted hair, the hair collected into a loose braid and twisted forwards upon the forehead, a braid of hair (in general); the mane (of a lion &c.); the bristles (of a boar); a crest, (in these last three senses usually ā, f.) — Saṭāṅka (°ṭā-aṅ°), as, m. 'mane-marked,' a lion. — Saṭā-pāṭala, as, m. the red mane (of a lion).

सटङ्कार sa-ṭaṅkāra, as, ā, am, having notoriety or fame, famous.

सटि saṭi, is, f. (= śaṭi), the plant called zedoary or a kind of Curcuma.

Saṭikā, f. = saṭi, saṭī.

Saṭī, f. = saṭi above; a kind of perfume.

सटीक sa-ṭīka, as, ā, am, accompanied by a comment or exposition, explained by a commentary.

सट्ट् saṭṭ, cl. 10. P. saṭṭayati, -yitum, to hurt, injure, kill; to be strong or powerful; to give; to take; to dwell, inhabit.

सट्टक saṭṭaka, am, n. a sort of minor drama (in Prākṛit).

सट्टा saṭṭā, f. a kind of bird; a musical instrument (= vādya).

सठ् saṭh (= rts. svaṭh, 3. śaṭh, śvaṭh), cl. 10. P. sāṭhayati, -yitum, to finish, complete, adorn; to leave unfinished; to go, move.

सठी saṭhī, f. the plant zedoary; [cf. saṭī.]

सणसूत्र saṇa-sūtra, am, n. (for śaṇa-sūtra), hempen cord or thread, packthread.

सणहाष saṇahāsha, N. of a place.

सण्ड saṇḍa, as, m. (= śaṇḍa, shaṇḍa), a eunuch.

सण्डिश saṇḍiśa, as, m. (= san-daṃśa), a pair of tongs or nippers.

सण्डी saṇ-ḍī (sam-ḍī), cl. 1. 4. A. -ḍayate, -ḍīyate, -ḍayitum, to fly together.

Saṇ-ḍīna, am, n. flying together, one of the modes of flight attributed to birds; alighting from a flight, perching (as a bird).

सत् sat, an, atī, at (Pres. part. of rt. 1. as), being, existing; real, essential, true; good, virtuous; right, proper; excellent, best; handsome, beautiful; venerable, respectable; wise, learned; firm, steady; (ī), f. a virtuous wife, &c., (see p. 1053); (sat), n. that which really is, entity or existence, essence, the true being, the really existent, the self-existent or Universal Spirit, Brahma; that which is good or real or true, reality, truth; water, (in Naigh. I. 12. sat is enumerated among the udaka-nāmāni; cf. satīna); (sat), ind. well, rightly, fitly; [cf. Gr. ὤν (Ion. ἐών for ἐσών); Lat. sens, sent-is, in præ-sens, ab-sens; Lith. Nom. m. esaṅs, f. esanti.] — Sać-ćarita or sać-ćaritra, am, n. good conduct, good behaviour; (as, ā, am), well-conducted, well-behaved, virtuous, honest, upright. — Saććarita-mīmāṅsā, f., N. of a work by Vidyā-nivāsa-bhaṭṭāćārya. — Sać-ćit, t, n. 'existence and thought,' epithet of Brahma or the Supreme Spirit. — Sać-ćid-anśa, as, m. a portion of existence and thought. — Sać-ćid-ātman, ā, m. the soul which consists of entity (or essence) and thought. — Sać-ćid-ānanda, am, n. 'existence (or entity), thought (or knowledge), and joy,' epithet of Brahma or the Supreme Spirit; of Vishṇu. — Sać-ćid-ānanda-maya, as, ī, am, consisting of existence, thought, and joy. — Saććidānanda-stotra, am, n., N. of a hymn addressed to Gaṇeśa (extracted from the Sanatkumāra-saṃhitā). — Sać-ćhīla (sat-śī°), as, ā, am, of a virtuous disposition, benevolent. — Sać-ćhūdra (sat-śū°), as, m. a good Śūdra, a Śūdra who has gone through the ceremonies customary in some places even for men of the lower caste. — 2. saj-jana, as, ā, am (for 1. sajjana see under rt. 2. sajj, p. 1049), well-born, of good family, respectable, reputable, virtuous, good; (as), m. a good man, virtuous man; a proper N. — Sajjana-garhita, as, ā, am, despised by the virtuous. — Sajjana-vallabha, 'friend of the good,' N. of a work. — Saj-janeshṭa (°na-ish°), as, ā, am, desired or chosen by the good. — Sajjanaikavasati (°na-ek°), is, is, i, residing only in the good. — Satī-tā, &c., see under satī, p. 1055. — Sat-kadamba, as, m. 'good Kadamba,' a species of Kadamba, (Nauclea Cordifolia.) — Sat-kartṛi, tā, trī, tṛi, acting well; treating well or kindly; (tā), m. epithet of Vishṇu. — Sat-karman, a, n. a good or virtuous act, pious deed; virtue, piety; hospitality; funeral obsequies; expiation. — Sat-kavi-miśra, as, m., N. of a poet. — Sat-kāñćanāra, as, m. 'good mountain ebony,' a sort of ebony (= rakta-kāñćana). — Sat-kāṇḍa, as, m. a hawk, kite. — Sat-kāra, as, m. kind action, kind treatment, hospitable treatment or reception, hospitality; reverence, respect; care, attention; a meal; a festival, religious observance. — Satkārārha (°ra-ar°), as, ā, am, worthy of hospitable treatment. — Sat-kula, am, n. a good family, noble family. — Sat-kulīna, as, ā, am, belonging to a good family, born of a noble family, well-born, nobly descended. — Satkulodbhava (°la-ud°), as, ā, am, sprung from a noble family. — Sat-kṛi, cl. 8. P. A. -karoti, -kurute, &c., to do well or rightly, treat well or kindly, treat with respect, receive hospitably, welcome; to honour, worship; to adorn: Caus. -kārayati, &c., -yitum, to cause to be treated with respect or reverence, show reverence, pay respect. — Sat-kṛita, as, ā, am, done well, acted rightly or properly; treated with respect or hospitality; respected, revered, honoured; worshipped, adored, welcomed, saluted; entertained; (as), m. epithet of Śiva; (am), n. virtue; respect; hospitality. — Sat-kṛiti, is, f. doing good, acting properly, virtue, morality; treating with respect, hospitality. — Sat-kṛitya, ind. having treated with respect, &c., having hospitably entertained. — Sat-kriyā, f. a good action, virtuous action, doing good, charity, virtue; respectful treatment, salutation, welcome, courtesy, worship, homage, hospitality; any purificatory ceremony; funeral or obsequial ceremonies. — Sat-tama, as, ā, am, very good or right; most virtuous; excellent, best; very venerable or respectable. — Sat-tā, f. existence, entity, being, reality; a particular Jāti (in phil.); goodness, excellence, see sat-tva below. — Sattā-mātra, am, n. mere entity or existence. — Sattā-vat, ān, atī, at, endowed with existence, possessing reality. — Sattāvāpya (°tā-av°), as, ā, am, included in (the notion of) existence. — Sat-tva, am, n. being, existence, (īśvara-sattva, the existence of a Supreme Being), entity, essence, nature, true essence, life, the principle of being, breath, spirit, mind, sense, consciousness; an embryo; substance, thing, wealth; elementary substance (as earth, air, fire, &c.); anything of which a property may be predicated; any living or sentient being, animal, beast, evil being, demon, spirit, ghost, goblin, monster, (in these senses also as, m.); a substantive, noun; goodness, virtue, excellence; truth, certainty, reality; strength, energy, vigour, power, courage, self-command, sound sense, good sense, wisdom; the quality of purity or goodness (regarded in philosophy as the highest of the three Guṇas which are supposed to constitute the external world, the other two being rajas and tamas, see guṇa; the quality of sattva renders a person in whom it predominates chaste, true, honest, wise, &c., and a thing pure, clean, &c.); any natural property, quality, characteristic, disposition; (as), m., N. of a son of Dhṛita-rāshṭra. — Sattva-kashāya, as, m. one of the signs of decay (with Buddhists, see kashāya). — Sattva-guṇa, as, m. the quality of purity or goodness, (see above.) — Sattvaguṇin, ī, inī, i, having the above quality predominant. — Sattva-tā, f. purity, goodness, the existence of the Sattva-guṇa. — Sattva-pradhāna, as, ā, am, having the quality of goodness predominant. — Sattvam-ejaya, as, ā, am, terrifying living beings, making animals tremble. — Sattva-vat, ān, atī, at, endowed with life, living, existent, a living being; endowed with or possessed of the true essence; endowed with strength, magnanimous, endowed with the quality of goodness, pure, virtuous. — Sattva-viplava, as, m. loss of consciousness. — Sattva-vihita, as, ā, am, effected or caused by nature, natural; caused by goodness; virtuous, upright. — Sattva-vṛitti, is, f. the condition or quality of goodness, &c. — Sattva-śīla, as, ā, am, of a virtuous disposition, disposed to what is right and good. — Sattva-saṃśuddhi, is, f. purity of nature or disposition. — Sattva-samāvishṭa, as, ā, am, filled or thoroughly penetrated by the quality of goodness. — Sattva-sampanna, as, ā, am, endowed with the quality of goodness, good, excellent; equable, even-minded. — Sattva-samplava, as, m. universal destruction of beings; loss of vigour. — Sattva-sāra, as, m. essence of strength; a most powerful person. — Sattva-stha, as, ā, am, being in the nature (of anything); inherent in animals; animate; being in the quality of goodness, excellent, holy, pure. — Sattvānurūpa (°va-an°), as, ā, am, according to nature, in conformity with natural character. — Sattvotsāha (°va-ut°), as, m. natural energy; (au), m. du. courage and energy. — Sattvotsāha-vat, ān, atī, at, endowed with courage and energy. — Sattvodrikta (°va-ud°), as, ā, am, one in whom the quality of goodness predominates. — Sattvodreka (°va-ud°), as, m. excess or predominance of the quality of goodness, superabundance of energy or wisdom. — Sat-pati, is, m., Ved. a good lord; the lord of the good, lord of real men, lord of heroes; epithet of Indra. — Sat-pattra, am, n. the new leaf of a water-lily. — Sat-patha, as, m. a good road; good course of life, correct or virtuous conduct; orthodox doctrine. — Sat-parigraha, as, m. acceptance (of gifts) from a proper person. — Sat-paśu, us, m. a good or suitable animal, a victim fit for a sacrifice. — Sat-pātra, am, n. a proper object of presents or honours, a worthy or virtuous person. — Satpātra-varsha, as, m. raining down or bestowing favours on worthy objects, judicious liberality. — Satpātra-varshin, ī, iṇī, i, bountiful to worthy objects. — Sat-putra, as, m. a virtuous son; a son who performs all the prescribed rites in honour of his ancestors. — Sat-purusha, as, m. a good or virtuous man, worthy man. — Sat-pushpa, as, ā, am, having good flowers. — Sat-pratipaksha, as, m. (in logic) a counterbalanced reason or one along with which there exists another equally good on the opposite side (as sound is eternal because it is audible, sound is non-eternal because it is a product); contrariety of argument, existence of opposite premises proving the existence or non-existence of a thing. — Satpratipakshi-tā, f. the condition of

containing two opposite sets of premises. — *Sat-pratipakshin, ī, iṇī, i,* containing opposite reasons or arguments. — *Sat-phala, as, ā, am,* having good fruit; (*as*), m. the pomegranate or any tree producing good fruit. — *Sat-phalin, ī, inī, i,* producing good fruits. — *Sat-saṃsarga, as,* m. association with the good, the society of the good. — *Sat-sanga, as,* m. association with the good. — *Sat-sannidhāna, am,* n. the proximity of the good, association or intercourse with the good or wise. — *Sat-samāgama, as,* m. association with the good. — *Sat-samprayoga, as,* m. right application. — *Sat-sahāya, as, ā, am,* having good or virtuous friends. — *Sat-sāra, as, ā, am,* having good sap or essence; (*as*), m. a kind of tree; a painter; a poet. — *Sat-sukhānubhava* (°*kha-an*°), *as,* m. fruition of real happiness; N. of a short treatise on Vedānta subjects by Iććhā-rāma-svāmin. — *Sad-añjana, am,* n. good collyrium; calx of brass. — *Sad-aśva, as,* m. a good horse; 'having a good horse,' N. of a son of Samara. — *Sad-aśva-vat,* ind. like a good horse. — *Sad-asat, an, atī, at,* being and not being, existent and non-existent, real and unreal, true and false, perceptible and non-perceptible; good and bad, virtuous and wicked; (*atī*), n. du. existence and non-existence, entity and non-entity, truth and falsehood, good and evil. — *Sad-asad-ātmaka, as, ī, am,* having the nature of entity and non-entity, consisting of existent and non-existent, real and unreal, existing everywhere essentially though not obviously. — *Sad-asad-viveka, as,* m. discrimination between true and false or between good and bad. — *Sad-asad-vyakti-hetu, us,* m. the cause of the discrimination between good and bad or between true and false. — *Sad-asthi-mālā,* f. 'good necklace of bones,' N. of a commentary by Vaidya-nātha on the Laghu-śabdendu-śekhara. — *Sad-āćāra, as,* m. moral or virtuous conduct, good manners, approved usage, traditionary observance, immemorial custom (especially as preserved in the land lying between the Sarasvatī and Dṛishadvatī rivers, Manu II. 18). — *Sadāćāra-ćandrodaya* (°*ra-ud*°), *as,* m. 'moonrise of good manners,' N. of a work. — *Sadāćāra-prakaraṇa, am,* n., N. of a short treatise on the duties of ascetics by Saṅkarāćārya. — *Sadāćāra-vat, ān,* m. one who has or observes approved usages. — *Sad-ātman, ā, ā, a,* being of a good essence or nature, good, virtuous. — 1. *sad-āśrita, as, ā, am* (for 2. *sadāśrita* see under *sadā*), having recourse or attaching one's self to the virtuous, belonging to the good, virtuous. — *Sad-uttara, am,* n. a proper answer, good reply. — *Sad-gati, is,* f. good or happy state, felicity, fortune, good conduct. — *Sad-guṇa, as, ā, am,* having good qualities, good, pure, virtuous, excellent, eminent. — *Sad-dhana, am,* n. good wealth, property. — *Saddhetu, us,* m. (i. e. *sat-he*°), the existence of cause and effect. — *Sad-bhāva, as,* m. the quality of being, actual existence, reality, being, entity; the quality of goodness; good nature or disposition; goodness, amiability, kindly feeling. — *Sadbhāva-śrī, īs,* f., N. of a goddess. — *Sad-bhūta, as, ā, am,* being good, who or what is real or true. — *Sad-yuvatī,* f. a good young woman, virtuous maiden. — *Sad-vaṃśa, as, ā, am,* of a good family or race, of high birth. — *Sad-vaćas, as,* n. agreeable speech. — *Sad-vatī,* f., N. of a daughter of Pulastya and wife of Agni. — *Sad-vasatha, as,* m. a village. — *Sad-vastu, u,* n. an excellent work. — *Sad-vādita, as, ā, am,* well-spoken. — *Sad-vigarhita, as, ā, am,* censured by the good, blamed by the benevolent. — *Sad-vidyā,* f. good learning. — *Sad-viyoga, as,* m. separation from the good. — *Sad-vṛitta, as, ā, am,* well-behaved, well-conducted, amiable; virtuous, moral; well-rounded, beautifully circular; (*am*), n. good conduct, virtuous conduct, amiable character or disposition. — *Sad-vṛittānta, as, ā, am,* having good or beautiful stories. — *Sad-vṛitti, is,* f. good course of conduct, good state. — *Sadvṛitti-bhāj, k, k, k,* or *sadvṛitti-viśishṭa, as, ā, am,* possessing good habits, having a good character. — *San-nimitta, am,* n. a good cause; the cause of the good, (*san-nimitte,* in a good cause; for the sake of the good.) — *San-nisarga, as,* m. good nature, kindness. — *San-mātura, as,* m. 'having a good mother,' the son of a virtuous mother. — *San-mātra, as,* m. 'consisting of mere existence,' epithet of Ātman. — *San-māna, am,* n. respect for the good; the respect or esteem of the good. — *San-mārga, as,* m. a virtuous way, good or virtuous conduct. — *Sanmārgālokana* (°*ga-āl*°), *am,* n. the seeing or following of good paths (of morality &c.). — *San-mitra, am,* n. a good friend, real or faithful friend.

Satī, f. (fem. of *sat*), a virtuous wife (especially applied in later use to the Suttee or faithful wife who burns herself with her husband's corpse); a female ascetic; N. of the goddess Durgā or Umā (sometimes described as Truth personified or as daughter of Daksha and wife of Bhava [Śiva], and sometimes represented as putting an end to herself by Yoga, or at a later period destroying herself on the funeral pyre of her husband; also represented as one of the wives of Aṅgiras); N. of the mother of Nāgeśa; a fragrant earth (commonly called Surāt earth); a species of the Prati-shṭhā metre. — *Satī-tā,* f. or *satī-tva, am,* n. virtuousness, purity, chastity, fidelity (especially as evinced by ascending the husband's funeral pile). — *Satī-deha-tyāga, as,* m. 'Satī's abandonment of the body,' N. of the forty-third chapter of the Gaṇeśa-khaṇḍa of the Brahma-vaivarta-Purāṇa. — *Satī-putra, as,* m. the son of a virtuous woman. — *Satīśvara-liṅga* (°*tī-īś*°), *am,* n., N. of a Liṅga. — *Satī-saras, as,* n., N. of a lake in Kaśmīra.

Satīka, am, n., Ved. water (= *udaka,* Naigh. I. 12).

Satīna, as, ā, am, Ved. real, essential, mighty, powerful; (*as*), m. a bamboo; pease, pulse or a particular kind of it, (see *satīla*); (*am*), n., Ved. water (= *udaka,* Naigh. I. 12; Sāy. *satīna* = *vṛishṭy-udaka,* cf. *sat*). — *Satīna-kaṅkata, as,* m., Ved. a kind of venomous aquatic animal. — *Satīna-manyu, us, us, u,* Ved., (Sāy.) eager to (shed) rain-water. — *Satīna-satvan, ā,* m., Ved. 'having real or mighty power,' epithet of Indra; (Sāy.) a sender of water (= *udakasya sādayitṛi, gamayitṛi,* Ṛig-veda I. 100, 1).

Satīnaka, as, m. pease or pulse, (see above.)

Satīla, as, m. a bamboo; air, wind; (*as, ā*), m. f. pease, pulse or a particular kind (called Teorā).

Satīlaka, as, m. pease; [cf. *śatilaka.*]

Satya, as, ā, am, true, real, genuine, sincere, honest, truthful, faithful, pure, virtuous, good, (*satyaṃ kṛi,* to make true, make good, ratify, fulfil); fulfilled, realized; (*as*), m. the uppermost of the seven Lokas or worlds (the abode of Brahmā and heaven of truth, see *loka*); the Aśvattha tree; epithet of Rāma-ćandra; of Vishṇu; of a deity presiding over the Nāndī-mukha Śrāddha; N. of the author of the Horā-śāstra; (*ās*), m. pl., N. of a class of deities; (*ā*), f. truth, sincerity, veracity; epithet of Sītā (wife of Rāma); of Satya-vatī (mother of Vyāsa); = *satya-bhāmā,* col. 3; N. of the goddess Durgā; (*am*), n. truth; sincerity, reality, goodness, the quality of goodness or purity, knowledge; demonstrated truth or conclusion, dogma; a solemn asseveration, promise, oath; water (= *udaka,* Naigh. I. 12); the first of the four Yugas or ages (i. e. the best or golden age as the age of general virtue and purity, comprising 1,728,000 years of men; it is also called *kṛita,* q. v.); (*am*), ind. truly, indeed, verily, necessarily, (Sāy. = *avaśyam*); yes; a particle of asseveration and interrogation; [cf. Gr. ἐτεός.] — *Satya-karman, ā,* m., N. of a king. — *Satya-kāma, as,* m. a lover of truth; a proper N. — *Satya-kāruṇya-vedin, ī, inī, i,* possessing truth and tenderness and the Veda. — *Satya-ketu, us,* m., N. of a king. — *Satyaṅ-kāra, as,* m. making true or good, ratification of a contract or bargain; something given in advance as an earnest or security for the performance of a contract, earnest-money, pledge. — *Satyaṅkāra-kṛita, as, ā, am,* given or deposited in order to ratify a bargain. — *Satya-jit, t,* m. 'truth-conqueror' or 'truly conquering,' N. of a king. — *Satya-tapas, ās,* m. 'practising true penance,' N. of a Muni (who was once a hunter, but after performing severe austerities obtained as a boon from Durvāsas that he should become a great sage and saint). — *Satya-tama, as, ā, am,* most true, quite true. — *Satya-tara, as, ā, am,* more true, very true. — *Satya-tā,* f. or *satya-tva, am,* n. trueness, truth, sincerity, veracity. — *Satya-darśin, ī, inī, i,* truth-seeing, foreseeing truth, truth-discerning. — *Satya-deva, as, ā, am,* shining through truth. — *Satya-dhana, as, ā, am,* rich in truth, virtuous, sincere. — *Satya-dharma, as,* m. a proper N. — *Satya-dharman, ā, ā, a,* Ved. practising the duty of truth; ruling by fixed ordinances. — *Satya-dharma-parāyaṇa, as, ā, am,* devoted to truth and virtue. — *Satya-dhṛita, as,* m., N. of a son of Pushpa-vat. — *Satya-dhṛiti, is, is, i,* holding fast to truth, strictly truthful; (*is*), m., N. of a Ṛishi (author of the hymn Ṛig-veda X. 185; he has the patronymic Vāruṇi); of a son of Śatānanda; of several other persons. — *Satya-dhvaja, as,* m. 'truth-bannered,' N. of a king. — *Satya-dhrut, t, t, t,* destroying or perverting truth. — *Satya-nāman, ā, ā, a,* having a true name. — *Satya-nārāyaṇa, as,* m., N. of a particular divinity (called *Satya-pīr* in Bengālī). — *Satya-netra, as,* m. 'true-eyed,' N. of a son of Atri. — *Satya-parākrama, as, ā, am,* having real valour, truly brave. — *Satya-pura, am,* n. the world of Vishṇu. — *Satya-pūta, as, ā, am,* purified by truth (as a speech &c.). — *Satya-pratijña* or *satya-pratiśrava, as, ā, am,* true or faithful to a promise. — *Satya-pratishṭhāna, as, ā, am,* having truth for a foundation, grounded in truth. — *Satya-phala, as,* m. 'having good fruit,' the Vilva tree. — *Satya-bandha, as, ā, am,* bound by truth, adhering to the truth, truthful. — *Satya-bhāmā,* f. 'having true lustre,' N. of the daughter of Satrā-jit and one of the eight wives of Kṛishṇa, (she is described as having promoted the quarrels of the Yādavas.) — *Satya-bhārata, as,* m., N. of the poet Vyāsa. — *Satya-bhedin, ī, inī, i,* a truth-breaker, breaking a promise. — *Satya-mantra, as, ā, am,* Ved. having or repeating true prayers, praying effectually. — *Satyam-ugra, as, ā, am,* having very invigorating or exciting qualities, (Ṛig-veda IX. 113, 5.) — *Satya-yaj, t, t, t,* sincerely worshipping, sacrificing in truth. — *Satya-yajña, as,* m., N. of a king. — *Satya-yuga, am,* n. the first of the four Yugas or ages. — *Satya-yugādyā* (°*ga-ād*°), f. the third day of the light half of Vaiśākha (on which the commencement of the Kṛita-yuga is celebrated). — *Satya-yauvana, as,* m., N. of a particular Vidyā-dhara. — *Satya-rata, as, ā, am,* devoted to truth, honest, sincere; (*as*), m., N. of a prince (son of Satya-vrata); epithet of Vyāsa. — *Satya-ratha, as,* m., N. of a king of Vidarbha. — *Satya-rathi, is,* m., N. of a king. — *Satya-rādhas, ās, ās, as,* Ved. one who grants real or true gifts. — *Satya-loka, as,* m., N. of one of the seven worlds, (see *satya* above.) — *Satya-vaktṛi, tā, trī, tṛi,* a speaker of truth. — *Satya-vaćana, am,* n. truth-speaking, veracity, admitting the truth. — *Satyavaćanārtham* (°*na-ar*°), ind. for the sake of speaking the truth. — *Satya-vaćas, ās, ās, as,* truth-speaking, veracious; (*ās*), m. a Ṛishi, saint, seer; (*as*), n. veracity, truth. — *Satya-vat, ān, atī, at,* possessing or practising truth, veracious, true; containing the word *satya* (said of a hymn); (*ān*), m., N. of a king (husband of Sāvitrī); (*atī*), f., N. of the wife of Parāśara and mother of Vyāsa; of a daughter of Gādhi and wife of Ṛićīka (fabled to have become the Kauśikī river); N. of the wife of Nārada; epithet of Aććhodā. — *Satyavatī-suta, as,* m. 'son of Satyavatī,' epithet of the poet Vyāsa. — *Satya-vadya, as, ā, am,* true-speaking, veracious; (*am*), n. truth. — *Satya-vākya, am,* n. true-speaking, veracity, truth. — *Satya-vāć, k, k, k,* truth-speaking, veracious, sincere; (*k*), m. a Ṛishi, saint; N. of a son of Ćākshusha; a crow. — *Satyavādi-tva, am,* n. veracity, truthfulness. — *Satya-vādin, ī, inī, i,* speaking truth, veracious; (*inī*), f., N. of a goddess. — *Satya-vāha, as,* m., N. of a descendant

of Bharad-vāja.—Satya-vikrama, as, ā, am, having real valour, truly valiant.—Satya-vritta, as, ā, am, practising truth, honest or upright in conduct.—Satya-vrata, as, ā, am, true to a vow or promise, adhering to truth, veracious, honest, sincere; (as), m., N. of a king, (the twenty-fifth of the solar dynasty in the second age); N. of Manu Vaivasvata; of the author of a Dharma-śāstra; (ās), m. pl., N. of a race inhabiting Śāka-dvīpa.—Satya-vrata-parāyaṇa, as, ā, am, devoted to truth and religious observances.—Satya-śavas, ās, ās, as, Ved. having real strength, possessing true vigour, truly vigorous.—Satya-śravas, ās, m., N. of the author of the hymns Ṛig-veda V. 79, 80 (having the patronymic Ātreya); of a teacher of the Ṛig-veda; of a son of Mārkaṇḍeya.—Satya-śravasī, f., Ved. 'possessed of real wealth or renown,' epithet of Ushas.—Satya-śrāvaṇa, am, n. the speaking or taking of an oath.—Satya-śrī, īs, m., N. of a teacher of the Ṛig-veda.—Satya-saṅkāśa, as, ā, am, like the truth, likely, probable, plausible.—Satya-saṅgara, as, ā, am, true to an agreement or promise, veracious, faithful; (as), m., N. of Kuvera (god of wealth).—Satya-sandha, as, ā, am, true to an agreement or compact, faithful to an engagement; faithful, veracious; (as), m. epithet of Bharata (younger brother of Rāma); of Rāma-ćandra; of king Janam-ejaya; (ā), f. epithet of Draupadī (wife of the Pāṇḍu princes).—Satya-sannibha, as, ā, am, like the truth, likely, probable, plausible.—Satya-sava, as, ā, am, Ved. really generating; possessing true energy (epithet of Savitṛi); observing truth, (Sāy. = satyānujña, Ṛig-veda V. 82, 7.)—Satya-sākshin, ī, m. a genuine or trustworthy witness.—Satya-hita, as, m., N. of a teacher of the Ṛig-veda.—Satyā-kṛiti, is, f. ratification of a bargain.—Satyāgni (°ya-ag°), is, m., N. of the Muni Agastya.—Satyāṅga (°ya-aṅ°), ās, m. pl., N. of a mythical race inhabiting Plaksha-dvīpa.—Satyātman (°ya-āt°), ā, ā, a, having a true soul, true-hearted, true; (ā), m. a virtuous and upright man.—Satyānurakta (°ya-an°), as, ā, am, attached to truth, upright, true.—Satyānṛita (°ya-an°), as, ā, am, true and false, containing truth and falsehood; (am), n. practice of truth and falsehood, commerce, trade, traffic.—Satyābhidhāna (°ya-abh°), as, ā, am, truth-speaking.—Satyābhidhyāyin (°ya-abh°), ī, inī, i, truth-meditating, meditating upon truth.—Satyābhisandha or satyābhisandhāna, as, ā, am, or satyābhisandhin (°ya-abh°), ī, inī, i, faithful to a promise or agreement.—Satyotkarsha (°ya-ut°), as, m. eminence or excellence in truth; true excellence.—Satyodaka (°ya-ud°), as, ā, am, having truth for water, flowing with truth.—Satyodya (°ya-ud°), as, ā, am, speaking the truth.—Satyopayāćana (°ya-up°), as, ā, am, true to a request, granting or fulfilling a prayer or petition.

Satyaka, as, ā, am, = satya, true, real, veracious, &c.; (as), m., N. of a son of Śini; (am), n. ratification (of a contract or bargain &c.).

Satyāpana, am, ā, n. f. (fr. satyāpaya below), speaking or observing the truth; ratification (of a bargain &c.).

Satyāpaya, Nom. P. satyāpayati, -yitum, to speak the truth; to ratify (a bargain or contract).

Satvan, ā, m. (according to Sāy. to be connected in some senses with rts. sad, san), Ved. = sat-tva, entity, existence, being; a living being; reality, power, strength; a strong or valiant man, hero, warrior, (Sāy. = śatrūṇām sādayitṛi dhanānām vā sanitṛi, Ṛig-veda VI. 45, 22); (ānas), m. pl. a class of spirits attendant on Parameśvara, (Sāy. = parameśvarasya bhūta-gaṇā atiśayena bala-parākramāḥ, Ṛig-veda I. 64, 2.)

सत sata, a kind of sacrificial vessel.

सतःपङ्क्ति sataḥ-paṅkti. See satas, col. 2.

सतत sa-tata, as, ā, am (= san-tata, see san-tan), constant, lasting, incessant, perpetual, eternal, continual, uninterrupted; (am), n. incessantly, eternally, perpetually, uninterruptedly, continually, always.—Satata-ga, as, m. or satata-gati, is, m. 'continually moving,' the wind.—Satata-jvara, as, m. a constant fever, one not intermitting.—Satata-yāyin, ī, inī, i, continually moving or going, always tending to decay, (Manu I. 50.)

सतत्त्व sa-tattva, am, n. natural property, nature; (as, ā, am), having or knowing the real truth; containing the words tad, 'this,' and tva, 'thou.'

सतर्क sa-tarka, as, ā, am, having argument or reasoning, skilled in speculation; cautious, considerate.

सतर्ष sa-tarsha, as, ā, am, having thirst, thirsty; (am), ind. with thirst, thirstily.

सतल sa-tala, as, ā, am, having a bottom; [cf. a-tala.]

सतलत्र sa-talatra, as, ā, am, having leather guards (used in archery).

सतस् satas, ind. (according to some fr. sat; according to others fr. sa = saha, sama; usually occurring at the beginning of comps.), = tiras (according to Naigh. III. 29; cf. Nirukta III. 20).—Sataḥ-paṅkti, is, f. a kind of metre consisting of two Pādas of eight syllables and two Pādas of twelve syllables.—Sato-bṛihatī, f. a kind of metre the even Pādas of which consist of eight syllables and the uneven of twelve.—Sato-mahat, ān, atī, at, Ved. truly great, greater than everything that exists, (Sāy. sato-mahāntaḥ = sarvasmād vidyamānāt pṛithivyām api ye mahāntas, Ṛig-veda VIII. 30, 1.)—Sato-vīra, as, ā, am, Ved. thoroughly brave or valiant, (Sāy. = prāpta-vīrya, Ṛig-veda VI. 75, 9.)

सतानन्द satānanda, as, m. (for śatānanda, p. 990, col. 3), N. of the sage Gautama; of the son of Gautama.

सताह satāha, N. of a place.

सति 1. sati, is, f. (fr. rt. so; for 2. sati see under rt. san), end, destruction.

सती satī, satī-tva. See p. 1053, col. 2.

सतीन satīna. See p. 1053, col. 2.

सतीर्थ sa-tīrtha, as, ā, am, having sacred bathing-places; having the same bathing-place; (as), m. a pupil of the same spiritual preceptor, fellow religious student.

Satīrthya, as, m. a fellow religious student, &c.

सतुष sa-tusha, as, ā, am, having husk or chaff; (am), n. grain with the husk remaining on it.

सतृणम् sa-tṛiṇam, ind. with grass, grass and all.

सतृष् sa-tṛish, t, t, t, or sa-tṛisha, as, ā, am, having thirst, thirsty, desirous, greedy, longing after, cupidinous.

Sa-tṛishṇa, as, ā, am, thirsty; (am), ind. with thirst, thirstily; with desire.

सतेर satera, as, m. husk, chaff (= tusha).

सत्र् satr, cl. 10. A. satrayate, satrāpayate, -yitum, to fulfil, accomplish; (according to others) to extend; to connect, fasten together.

सत्र satra or sattra. See under rt. 1. sad.

सत्रप sa-trapa, as, ā, am, having shame or modesty, ashamed, modest.

सत्रा satrā, ind. (fr. sa + trā; cf. 2. sadhri), with, together with, (Sāy. = saha); all together, all at once; always, ever, continually, (Sāy. = santatam, sarvadā); truly, (in Naigh. III. 10. satrā is enumerated among the satya-nāmāni); great, many, abundant, (Sāy. = mahat, bahu, prabhūtam.)—Satrā-jit, t, t, t, Ved. always conquering; conqueror of the great; (t), m., N. of a son of Nighna and father of Satya-bhāmā, (he was father-in-law of Kṛishṇa and was killed by Śata-dhanvan); N. of Pratardana.—Satrāńć (°rā-ańć), āṅ, āćī, āk [cf. sadhry-ańć], going with, associated, united; perfect.—Satrā-dāvan, ā, m., Ved. always granting, giving all at once, (Sāy. = saha pradātṛi); epithet of Indra.—Satrā-sah or satrā-sāh, sāṭ, ṭ, ṭ, Ved. always overcoming or conquering; conquering the great; conquering many.—Satrā-han, ā, m. always destroying, destroyer of mighty foes, (Sāy. = mahatāṃ śatrūṇām hantṛi); epithet of Indra.

Satram, ind. with, together with.

सत्रासम् sa-trāsam, ind. with terror or fear, in a fright.

सत्रिजातक sa-tri-jātaka, am, n. a kind of dish consisting of meat fried with three sorts of spices, (it is then soaked and dried and again dressed with ghee and condiments.)

सत्व satva, am, n. See sat-tva under sat.

सत्वच sa-tvaća, as, ā, am, having skin or bark.

सत्वत् satvat, N. of a people inhabiting the south of India; [cf. sātvata.]

सत्वन् satvan. See col. 1.

सत्वर sa-tvara, as, ā, am, having haste or speed, expeditious, quick; (am), ind. quickly, swiftly, hastily, suddenly.—Satvara-tā, f. or satvara-tva, am, n. quickness, hastiness, speed.

सथूत्कार sa-thūt-kāra, as, ā, am, accompanied with the sound thūt or the sound made in spitting or sputtering, sputtered; (am), n. sputtering (in speech), speech accompanied with sputtering; [cf. ambū-kṛita.]

सद् 1. sad [cf. rt. śad], cl. 1. P. (or according to some cl. 6. P.) sīdati (ep. also A. -te), sasāda (2nd sing. seditha or sasattha, 3rd pl. sedus), satsyati, asadat (Vedic forms, cl. 2. satsi, cl. 1. sadatu, sadatām), sattum (Ved. Inf. sade), to sink down, lie down, lie, recline; to sit, sit down, settle down, rest, settle; to be seated, reside, remain, live, be; to sink into despondency, be dejected or low-spirited; to become wearied, faint away, pine away; to sink into distress; to waste away, perish, decay, be destroyed; to be impeded; to go: Pass. sadyate, Aor. asādi: Caus. sādayati, -yitum, Aor. asīshadat, to cause to sink or sit down, throw down, cast down, place down, place, put; to weary out, wear out, exhaust, harass, afflict; to cause to perish, destroy: Desid. sishatsati: Intens. sāsadyate, sāsatti, to sit or lie down in an indecent posture; [cf. Gr. ὁδός, οὐδός, ἕδεθλον, ἕδ-ος, ἕζομαι, ἱδρύω: Lat. solum, sedeo, sīdo, probably also desidero, sella (for sed-la): Goth. sat, 'to sit;' satja, 'to place;' sinths, sitan, sitls: Old Germ. saz, 'to sit;' sezin, 'to place;' senal, satul: Angl. Sax. in-sidhian, on-settan, sittan, sadl, sadel: Lith. sėd-mi, 'to place;' sodinu, 'to plant:' Slav. sjadū, sad-i-ti: Hib. suidhim, suidhinghaim, 'I set, I plant;' saidhe, saidhiste, 'a seat.']

Satta, as, ā, am, Ved. = sanna, (ni-shatta = ni-shaṇṇa, Ṛig-veda I. 68, 4.)

Satti, is, f. sitting down, sitting; [cf. ni-shatti.]

Sattṛi, tā, trī, tṛi, sitting down, sitting; one who sits or resides.

Sattra, am, n. a long sacrifice or sacrificial session (lasting, according to some, from 13 to 100 days); a sacrifice (in general); an oblation, offering, gift; giving alms or charity, liberality, munificence; wealth; a residence, house; a place of refuge, asylum, hiding-place, covert; covering, clothing, concealing; fraud, roguery, cheating; a wood, forest; a tank, pond.—Sattra-pariveshaṇa, am, n. a distribution of food or other gifts at a sacrifice.—Sattra-vardhana,

as, ī, am, increasing or promoting sacrifice.—*Sattra-śālā,* f. a large hall or room where food and alms are given away to Brāhmans or mendicants, &c., an alms-house.—*Sattrāpaśraya* (°*ra-ap*°), *as,* m. a place of refuge, asylum.—*Sattrāyaṇa* (°*ra-ay*°), *am,* n. a long course of sacrifices.

Sattrāya, Nom. A. *sattrāyate,* &c., to perform a sacrifice.

Sattri, is, is, i, conquering, a conqueror; (*is*), m. a cloud; an elephant; [cf. *śadri.*]

Sattrin, ī, m. a liberal householder who constantly performs sacrifices and distributes gifts or alms; a priest superintending or performing a sacrifice; an ambassador or agent residing in a foreign country.

Sattvā, ind. having sunk down, sitting, resting, &c.

Satra=*sattra,* p. 1054, col. 3.

2. *sad, t, t, t,* one who sits or settles down, sitting, dwelling, residing (often at the end of comps., see *nāka-s*°).

Sada, as, m. [cf. *śada*], the fruit of trees; N. of one of Dhṛita-rāshṭra's sons.

Sadana, am, n. sinking or settling down, sitting, a seat; a dwelling, residence, house, palace; the abode of sacrifice, sacrificial hall; the abode of Yama; perishing, decaying; exhaustion; water (=*udaka,* Naigh. I. 12).—*Sadanā-sad, t, t, t,* Ved. sitting on a seat.

Sadanya, as, ā, am, of or belonging to a house, &c.

Sadas, as, n. a seat, residence, abode, dwelling; an assembly, meeting, (also *ās,* f. according to some, and *ās,* m. according to others; *sada-aḥ patiḥ,* 'lord of the assembly,' epithet of Agni); (*asī*), n. du., Ved. heaven and earth (=*dyāvā-pṛithivī,* Naigh. III. 30); [cf. Gr. ἕδος.]—*Sadas-patī,* m. du., Ved. 'lords of the assembly,' epithet of Indra and Agni.—*Sado-gata, as, ā, am,* gone to the assembly, being in the assembly.—*Sado-gṛiha, am,* n. 'assembly-house,' the court of a prince.

Sadasya, as, m. any person present at or belonging to an assembly, an assessor, spectator, member of an assembly, councillor; any one present or assisting at a sacrifice, a superintending priest or Ṛitvij, (his duties, according to the Kaushītakins, are to superintend the whole sacrifice and correct mistakes; cf. *vidhi-darśin.*)

Sadman, ā, m. an abode, dwelling (Ved.); (*a*), n. a seat; a house, dwelling, palace; a temple; an altar; a place, station; conflict, (in Naigh. II. 17. enumerated among the *saṅgrāma-nāmāni*); water (=*udaka.* Naigh. I. 12); (*anī*), n. du., Ved. heaven and earth (=*dyāvā-pṛithivī,* Naigh. III. 30); (*ā, ā, a*), Ved. sitting, seated, (in Ṛig-veda I. 173, 1. according to Sāy. *sadmānam*=*sīdantam.*)—*Sadma-ćiti, is,* f. a collection of houses.—*Sadma-barhis, is, is, is,* Ved. having sacred grass for its abode or place of sprinkling.—*Sadma-makhas, ās, ās, as,* Ved. (according to Sāy. *makhas*=*mahas*), having light for a seat or abode, radiant, (Sāy.=*prāpta-tejaska,* Ṛig-veda I. 18, 9.)

Sadru, us, us, u [cf. *śadru*], resting, staying; going, moving; [cf. probably Gr. ἵδρυ in ἱδρύω.]

Sanna, as, ā, am, sunk down; lying down; seated, resting; settled down; still, motionless; sunk, low (in tone, accent, &c.); depressed, low (in spirits), desponding, dispirited, spiritless, weak, feeble, diminished; wasted away, exhausted, decayed, perished, destroyed, spoiled, lost; stunted, shrunk, contracted; oppressed; lying near, adjacent; gone, departed; (*as*), m. the Piyāla tree; (*am*), n. little, a small quantity.—*Sanna-kaṇṭha, as, ā, am,* having a contracted throat, having a feeble or broken utterance, with a choking voice, scarcely able to articulate, choking, choked.—*Sanna-tara, as, ā, am,* more depressed, very weak or feeble; (in grammar) lower (in tone or accent), more depressed than the ordinary accentless tone (=*anudātta-tara*).—*Sanna-musala, am,* n. a motionless pestle; (*e*), ind. at the time when the pestle lies motionless, (Manu VI. 56.)—*Sanna-harsha, as, ā, am,* one whose joy has departed, depressed in spirits, desponding.

Sannaka, as, ā, am, low, dwarfish; (*as*), m. the Piyāla tree.—*Sannaka-dru, us,* m. the Piyāla tree.

Sāda, as, m. sinking or settling down, sinking, exhaustion, weariness, lassitude; perishing, decay; suffering, pain; purity, clearness, cleanness [cf. *prasanna, pra-sāda*]; going, motion.

Sādaka, as, ikā, am, exhausting, wearying, destroying.

Sādat, an, antī, at, Ved. sitting down (=*sīdat*).—*Sādad-yoni, is, is, i,* Ved. sitting in the interior, sitting on the hearth.

Sādana, am, n. causing to sink, wearying, exhausting; destroying, dispelling; sinking, sitting, settling; a seat, house, dwelling, palace; (*ī*), f. the plant Helleborus Niger; exhaustion, decay.—*Sādana-spṛiś*=*gṛihādi-prada,* Ṛig-veda IX. 72, 8.

Sādanya, as, ā, am, Ved.=*sadanya,* belonging to a house, &c., skilful in domestic affairs, (Sāy.=*gṛiha-kārya-kuśala,* Ṛig-veda I. 91, 20.)

Sādayat, an, antī, at, causing to sink down, wearying, wearing out, exhausting; destroying; expelling, removing; extracting.

Sādayitavya, as, ā, am, to be destroyed, destructible.

Sādayitvā, ind. having caused to sink or sit down; having put or placed down; having destroyed; having removed.

Sādayishyat, an, atī or *antī, at,* about to destroy.

Sādi, is, m. a charioteer; a warrior; a dispirited or melancholy person; air, wind.

Sādita, as, ā, am (fr. the Caus.), made to sink down, depressed, exhausted, harassed; dispirited, wearied, distressed; wasted, decayed; destroyed, exterminated; broken; made to go, drawn, dragged.

Sādin, ī, inī, i, sitting down, settling down; (fr. the Caus.) exhausting, wearying, destroying; (*ī*), m. a horseman, cavalier; any one seated or riding on an elephant; any one seated or mounted on a car or chariot; a charioteer.

Sāsadyamāna, as, ā, am, sitting or lying down in an indecent posture.

Sīdat, an, antī, at, sinking, desponding, pining, grieving, sorrowing; decaying, perishing; distressed, pained; going.

Sīdamāna, as, ā, am, sinking down, &c.

Sedivas, vān, -dushī, vat, one who has sat down or sunk down.

सदंशक *sa-daṅśaka, as, ā, am,* having teeth; having a sharp sting; (*as*), m. 'having nippers,' a crab.

Sa-daṅśa-vadana, as, m. 'having a face with a sharp bill,' a heron.

सदक्षिण *sa-dakshiṇa, as, ā, am,* having presents, accompanied by gifts.

सदन्दि *sadandi, is,* m., Ved. (perhaps) 'continuous, uninterrupted,' epithet of a kind of Takman or fever, (Atharva-veda V. 22, 13, XIX. 39, 10.)

सदम् *sadam.* See col. 3.

सदय *sa-daya, as, ā, am,* merciful, compassionate, benevolent; (*am*), ind. kindly; gently, softly.—*Sadaya-hṛidaya, as, ā, am,* having a compassionate heart, tender-hearted.

सदर *sa-dara, as, ā, am,* fearful, afraid, timorous.

सदर्प *sa-darpa, as, ā, am,* having pride; haughty; (*am*), ind. haughtily, arrogantly, proudly.

सदश *sa-daśa, as, ā, am* (see *daśā*), having a fringe, fringed.

सदा *sadā,* ind. (fr. 5. *sa*+*dā*), always, at all times, continually, perpetually, ever.—*Sadā-kala-vaha, as, ā, am,* flowing at all seasons, (opposed to *prāvṛiṭ-kāla-vaha*).—*Sadā-kāntā,* f., N. of a river; [cf. *sadā-nīrā.*]—*Sadā-gati, is,* m. 'ever-going,' air, wind; the Universal Spirit; the sun; everlasting happiness, final emancipation.—*Sadā-toyā,* f. 'always (wanting) water,' the plant Mimosa Octandra; the Karatoyā river (=*sadā-nīrā*).—1. *sadā-dāna, am,* n. 'always giving,' liberality, munificence.—2. *sadā-dāna, as,* m. (see 2. *dāna*), 'always exuding ichor,' epithet of Airāvata (the elephant of Indra); of Gaṇeśa; an elephant in rut.—*Sadānanda* (°*dā-ān*°), *as, ā, am,* always happy; (*as*), m. epithet of Śiva; N. of the author of the Vedānta-sāra.—*Sadā-narta, as, ā, am,* always dancing; (*as*), m. a kind of bird, the wagtail.—*Sadā-nīra-vahā* or *sadā-nīrā,* f. 'always bearing or possessing water,' epithet of the Karatoyā river, (see *kara-toyā.*)—*Sadā-nva, as, ā, am,* Ved. always crying out, (Sāy.=*sadā nonuva, sarvadākrośa-kārin,* Ṛig-veda X. 155, 1, see Nirukta VI. 30.)—*Sadā-pushpa, as, ā, am,* always in flower, ever-flowering; (*as*), m. the cocoa-nut; (*ī*), f. a variety of the gigantic swallow-wort (=*raktārka*).—*Sadā-pṛiṇa, as,* m. 'always munificent,' N. of a Ṛishi (having the patronymic Ātreya and author of the hymn Ṛig-veda V. 45).—*Sadā-prasūna, as,* m. 'always in flower,' N. of various plants (=*rohitaka*; =*arka*; =*kunda*).—*Sadā-phala, as, ā, am,* always bearing fruit; (*as*), m. the cocoa-nut tree; the glomerous fig-tree; the jack, Artocarpus Integrifolia; the Vilva tree; (*ā*), f. a kind of mallow; a kind of egg-plant.—*Sadā-bhadrā,* f. 'always auspicious,' a kind of shrub, Gmelina Arborea.—*Sadā-bhavya, as, ā, am,* always present; attentive.—*Sadā-mada, as, ā, am,* ever-furious.—*Sadāmarsha* (°*dā-am*°), *as, ā, am,* always impatient, very impatient, petulant.—*Sadā-yogin, ī,* m. 'always practising abstract contemplation,' epithet of Vishṇu or Kṛishṇa.—*Sadā-vṛidha, as, ā, am,* Ved. always increasing or prospering, ever-growing.—*Sadā-śiva, as, ā, am,* always happy or prosperous; (*as*), m. epithet of Śiva; a proper N.—*Sadāśiva-saṃhitā,* f., N. of part of the Skanda-Purāṇa.—2. *sadāśrita* (°*dā-āś*°), *as, ā, am* (for 1. *sad-āśrita* see under *sat*), always resorting to; always dependant on.—*Sadā-sa, as, ā, am,* Ved. (see rt. 1. *san*), always honouring or giving, (Sāy.=*sarvadā bhajamāna* or *annasya dātṛi,* Ṛig-veda IV. 16, 21.)—*Sadā-sah* or *sadā-sāh, sāṭ, ṭ, ṭ,* Ved. always conquering.—*Sadotsava* (°*dā-ut*°), *as, ā, am,* ever-festive.

Sadam, ind., Ved. always, &c.

Sadātana, as, ī, am, incessant, continual, perpetual, eternal; (*as*), m. epithet of Vishṇu.—*Sadātana-tva, am,* n. eternity.

सदाचार *sad-ācāra.* See under *sat.*

सदान 1. *sa-dāna, as, ā, am,* having gifts, with gifts.

सदान 2. *sa-dāna, as, ā, am,* having ichor (exuding from the temples), being in rut (as an elephant).

सदार *sa-dāra, as, ā, am,* accompanied by a wife, together with a wife.—*Sadāra-putra, as, ā, am,* accompanied by wife and son.

सदिश् *sa-diś, k, k, k,* together with the quarters (of the sky).

सदीनम् *sa-dīnam,* ind. lamentably, miserably.

सदृश् *sa-dṛiś, k, k, k* (see 2. *dṛiś,* p. 428, col. 3), having the same look or appearance, like, similar, same; fit, proper.

Sa-dṛiksha, as, ī, am, like, resembling, similar.

Sa-dṛiśa, as, ī, am, like, resembling, same, similar, of the same rank; conformable, fit, proper, right, suitable; worthy.—*Sadṛiśa-tā,* f. or *sadṛiśa-tva, am,* n. likeness, similarity, sameness.—*Sadṛiśa-spandana, am,* n. any regular or even throbbing motion (=*ni-spanda*).

सदृष्टिक्षेपम् *sa-dṛishṭi-kshepam,* ind. with a glance of the eye, with a sidelong glance.

सदेवासुरराक्षस *sa-devāsura-rākshasa* (°*vaas*°), *as, ā, am,* accompanied by gods, Asuras, and Rākshasas.

सदेवीक *sa-devīka, as, ā, am,* along with or accompanied by a queen.

सदेश *sa-deśa, as, ā, am,* possessing a country; of the same country or place; neighbouring, proximate, near.

सदोष *sa-dosha, as, ā, am,* having faults, faulty, defective; improper, wrong; liable to objections, objectionable.—*Sadosha-vat, ān, atī, at,* containing anything defective.—*Sadosha-vikāśa, as,* m. a defective exhibition.

सद्भाव *sad-bhāva.* See under *sat.*

सद्मन् *sadman.* See p. 1055, col. 1.

सद्यस् *sa-dyas,* ind. (fr. 4. *sa* + *dyas* for *divas,* fr. 3. *div,* q. v.), to-day, this very day, now, instantly, at the moment, in an instant, momentarily; presently, forthwith, immediately, on a sudden; quickly, promptly; recently.—*Sadya-ūti, is, is, i,* Ved. quickly aiding or assisting; quickly going, (Sāy. = *sadyo-gamana.*)—*Sadyaḥ-kṛita, as, ā, am,* done at the moment, done promptly or quickly; (*am*), n. a name, appellation.—*Sadyaḥ-pātin, ī, inī, i,* quickly falling or dropping, frail.—*Sadyaḥ-prakshālaka, as,* m. one who cleans corn immediately for use (without storing it).—*Sadyaḥ-prāṇakara, as, ī, am,* quickly inspiriting or invigorating.—*Sadyaḥ-prāṇahara, as, ā, am,* quickly destroying vigour, debilitating.—*Sadyaḥ-śuddhi, is,* f. = *sadyaḥ-śauća.*—*Sadyaḥ-śothā,* f. 'quickly swelling,' cowach, Carpopogon Pruriens.—*Sadyaḥ-śauća, am,* n. present or immediate purity or purification.—*Sadyas-kāla, as,* m. present time.—*Sadyas-kālīna, as, ā, am,* belonging to the present time, recent, modern, new.—*Sadyas-tapta, as, ā, am,* just heated.—*Sadyo-artha, as, ā, am,* Ved. quickly going, swift-moving.—*Sadyo-jāta, as, ā, am,* newly born, born in a moment; (*as*), m. a calf; epithet of Śiva.—*Sadyo-bhāvin, ī, inī, i,* existing or becoming born in a moment, newly born; (*ī*), m. a calf.

Sadyaska, as, ā, am, belonging to the present day, immediate, present, quick, prompt; new, recent.

सद्रु *sadru.* See p. 1055, col. 1.

सद्वन्द्व *sa-dvandva, as, ā, am,* quarrelsome, strifeful, contentious, fond of strife or litigation, disagreeing.

सद्वसथ *sad-vasatha.* See p. 1053, col. 1.

सध *sa-dha,* ind. (probably for *sa-dhā*), Ved. = 2. *saha,* with, together with, (Pāṇ. VI. 3, 96.)

Sadha-mā, ās, m., Ved. a sacrifice.

Sadha-māda, as, ā, am, Ved. having intoxication or joy together, exulting or rejoicing together; intoxicating together; (*as*), m. a companion, friend; a feast, festival (= *saha-madana*); a sacrifice; (*am*), ind. so as to exult or become intoxicated together.

Sadha-mādya, as, ā, am, Ved. intoxicating or rendering glad together.

Sadha-stuti, is, f., Ved. united praise; (*i*), ind. along with praise, (Sāy. = *stutyā sahitam,* Ṛig-veda V. 18, 5.)

Sadha-stutya, as, ā, am, Ved. to be praised together; (*am*), n. praising together.

Sadha-stha, am, n., Ved. a place where persons stand together, place of meeting, a spot, place; a seat; an abode, region, world, sphere, firmament.

सधन *sa-dhana, as, ā, am,* possessing riches, wealthy, rich, opulent.

सधनु *sa-dhanu, us, us, u,* or *sa-dhanus, us, us, us,* having a bow, armed with a bow, with bow (in band).

सधर्मन् *sa-dharman, ā, ā, a,* or *sa-dharma, as, ā, am,* having similar duties, having the same or similar properties; of the same sect or caste; performing like duties; resembling, equal, like.—*Sa-dharmaćāriṇī,* f. a wife who assists (her husband) in the performance of religious duties, a virtuous wife, one wedded with the proper rites.

Sadharmin, ī, iṇī, i, observing the same customs or laws; (*iṇī*), f. a wife wedded according to the proper ritual; a legal or virtuous wife.

सधवा *sa-dhavā,* f. a woman having a husband, a wife whose husband is living; [cf. *vidhavā.*]

सधि *sa-dhi, is,* m. (fr. rt. 1. *dhā* with *sa*), N. of Agni or fire.

सधिस् *sadhis, is,* m. (according to Uṇādi-s. II. 114. fr. rt. 1. *sah*), an ox, bull.

सधूम्र *sa-dhūmra, as, ā, am,* dusky, dark.

सधे *sa-dhe,* a various reading for *svadhe,* enumerated among the *dyāvā-pṛithivī-nāmadheyāni* in Naigh. III. 30.

सधैर्यम् *sa-dhairyam,* ind. with firmness, with gravity; firmly, gravely.

सध्रि 1. *sadhri, is,* m., N. of the author of the hymn Ṛig-veda X. 114 (having the patronymic Vairūpa).

सध्रि 2. *sadhri* [cf. *sa-trā*], a form substituted for 2. *saha,* with, together with, (Pāṇ. VI. 3, 95.)

Sadhrī, scil. *nadyaḥ,* Ved. the rivers going or flowing together, (Sāy. = *sadhrīćīnāḥ,* Ṛig-veda II. 13, 2, the *ańć* of *sadhry-ańć* being dropped.)

Sadhrīćīna, as, ā, am, going or coming with, accompanying, associated; [cf. *pratīćīna.*]

Sadhry-ańć, an, -rīćī, ak [cf. *satrāńć*], going with, accompanying, associated; a companion; (*īćī*), f. a woman's companion or female friend, a confidante; (*ak*), ind. together with.

सध्वंस *sa-dhvaṃsa, as,* m., N. of the author of the hymn Ṛig-veda VIII. 8 (having the patronymic Kāṇva).

सध्वज *sa-dhvaja, as, ā, am,* having a banner, bannered, with a flag.

सन् 1. *san,* cl. 1. P., 8. P. A. *sanati, sanoti, sanute* (Ved. *sanishṇata* = *sambhajante,* Ṛig-veda I. 131, 5), *sasāna, sanitum,* to love, like, worship, honour; to obtain through love or worship, obtain, acquire, gain; to receive graciously; to honour with gifts, give, bestow, dispense, distribute: Pass. *sanyate* or *sāyate* (Pāṇ. VI. 4, 43), to be loved, &c.: Caus. *sānayati, -yitum,* Aor. *asīshanat*: Desid. *sisanishati, sishāsati,* to be eager to worship or honour; to wish to obtain, desire, strive for; to wish to bestow or give: Intens. *saṃsanyate, sāsāyate, saṃsanti.*

5. *sa, as, ā, am,* giving, bestowing, &c. (at the end of comps., cf. *sadā-sa*).

2. *sati, is,* f. (for 1. *sati* see s. v.), giving, a gift.

1. *sana, as,* m. the flapping of an elephant's ears; the plant Ghaṇṭā-pāṭali; the tree Pentaptera Tomentosa; (*am*), n., Ved. food, (Sāy. *sanāni* = *annāni,* Ṛig-veda I. 95, 10.)—*Sana-parṇī,* f. the plant Marsilea Quadrifolia, (also written *asana-parṇī.*)

1. *sanat, an, antī, at,* Ved. bestowing, granting.—*Sanat-kumāra,* see under 2. *sanat.*—*Sanad-rayi, is, is, i,* Ved. granting wealth.—*Sanad-vāja, as, ā, am,* Ved. granting food.

1. *sanas, as,* n. (doubtful), excrement, ordure; Śiva's trident (?); crystal (?).

Sani, is, is, i, Ved. giving, a giver, (Sāy. *sani* = *dhanasya dātṛi;* cf. *sahasra-s*°); (*is*), m., Ved. obtaining, acquisition, pursuit; giving, donation; service, worship; (*is*), m. f. request, solicitation, respectful entreaty (addressed to a spiritual preceptor, &c.); quarter, region, point of the compass.

Sanita, as, ā, am, granted; gained, obtained.

Sanitṛi, tā, m., Ved. one who grants anything (with acc. or gen.; Sāy. = *sambhajana-śīla*); a benefactor; a husband, (Sāy. = *bhartṛi,* Ṛig-veda III. 31, 2; see Nirukta III. 6.)

Sanitra, am, n., Ved. an instrument or means of honouring, (Ṛig-veda IX. 97, 29.)

Sanitva, as, ā, am, Ved. to be honoured or loved, (Sāy. = *sambhajanīya,* Ṛig-veda VIII. 81, 8.)

Sanishṭha, as, ā, am, Ved. most liberal or bountiful, very munificent.

Sanishya, Nom. P. *sanishyati,* Ved. to wish to give; to wish for or desire gifts.

Sanishyat, an, antī, at, Ved. desiring to bestow; wishing for riches, desirous of wealth, (Sāy. = *dhanam iććhat* or *lapsyamāna,* Ṛig-veda VII. 100, 1.)

Sanishyu, us, us, u, Ved. wishing to give, desirous of giving; desirous to honour.

Sanī, f. a respectful request (= *sani* above); a quarter or point of the compass; the flapping of an elephant's ears (= 1. *sana*); light, lustre; epithet of Gaurī.

Sanutrī, f. (probably fem. of a form *sanutṛi*), Ved. a giver or dispenser (of light to the whole world), epithet of Ushas, (Sāy. *sanutrī* = *sarvaṃ jagat sambhajantī* or *dātrī prakāśasya,* Ṛig-veda I. 123, 2.)

Saneru, us, us, u, Ved. honouring, worshipping, &c., (Sāy. = *sambhaktṛi.*)

1. *santi, is,* f. (for 2. *santi* see s. v.), giving, a gift.

Sanya, as, ā, am, Ved. to be honoured or worshipped, adorable; to be possessed, (Sāy. = *bhajana-śīla, sambhajanīya*); giving, a giver, a giver of rewards, (Sāy. = *phalasya dātṛi,* Ṛig-veda I. 45, 9); (*as*), m. epithet of Agni.

Sanyas, apparently only used in dat. c. *sanyase* = *sambhajanāya,* 'for the honouring,' (according to Sāy. on Ṛig-veda III. 31, 19. fr. rts. 1. *san* and *yas,* perhaps a kind of Ved. Inf.)

Sishāsat, an, antī, at, Ved. desirous of giving, eager to bestow benefits, (Sāy. = *sambhaktum iććhat,* Ṛig-veda I. 123, 4.)

सन् 2. *san,* (in grammar) a technical term for the syllable *sa* or sign of the desiderative.

सन 2. *sana,* a Vedic word meaning 'old,' 'ancient,' occurring in the form *sanā,* neut. pl. = *sanāni* = *sanātanāni, sadātanāni,* Ṛig-veda III. 1, 20, I. 174, 8; see also *sanā, sanāt,* &c.; (*as*), m., N. of one of the seven sons of Brahmā; [cf. Lat. *senex;* Goth. *sins, sineigs.*]—*Sana-ja, as, ā, am,* or *sana-jā, ās, ās, am,* Ved. born or produced of old, ancient.—*Sana-vitta, as, ā, am,* Ved. long since obtained.—*Sana-śruta, as, ā, am,* Ved. famous of old; always celebrated; (*as*), m. a proper N.

Sanaka, as, m., N. of one of the four sons of Brahmā (described as one of the councillors or companions of Vishṇu and as inhabiting the Janar-loka; some accounts assign to Brahmā seven mind-born sons); N. of an inspired legislator; (*ās*), m. pl., Ved. epithet of the Asuras (represented in the Ṛig-veda as slain by Indra).—*Sanaka-saṃhitā,* f., N. of a Tantra work, (one of the Śubhāgamas.)

2. *sanat, t,* m. (according to some properly neut. of 2. *sana* above), N. of Brahmā: (*t*), ind. always, ever, perpetually.—*Sanat-kumāra, as,* m. 'son of Brahmā,' or, according to some, 'always a youth,' N. of one of the four sons of Brahmā and oldest of the progenitors of mankind (= *vaidhātra;* other lists give seven sons); N. of one of the twelve Sārvabhaumas or emperors of India according to the Jainas; N. for any sanctified person who retains throughout life the purity of youth.—*Sanatkumāra-tantra, am,* n., N. of a Tantra work.—*Sanatkumāra-saṃhitā,* f., N. of a part of the Skanda-Purāṇa; of a Tantra work (regarded as one of the

Subhāgamas). — *Sanatkumarīya*, N. of a Tantra work. — *Sanatkumāropapurāṇa* (°*ra-up*°), *am*, n., N. of an Upa-Purāṇa. — *Sanat-sujāta*, *as*, m., N. of the second of the seven mind-born sons of Brahmā. — *Sanatsujātīya*, *as*, *ā*, *am*, relating to Sanat-sujāta.

Sanaya, *as*, *ā*, *am*, Ved. old, ancient (=*purāṇa*, Nirukta IV. 19).

2. *sanas* = 2. *sana*, p. 1056. — *Sano-jā*, *ās*, *ās*, *am*, Ved. = *sana-ja*, q. v.

Sanā, ind. (properly an old inst. fr. 2. *sana*, p. 1056), always, eternally, perpetually; [cf. Angl. Sax. *sin*, especially at the beginning of comps.; Old Germ. *sin*; Goth. *sin* in *sin-teins*.]

Sanāt, ind. (properly abl. fr. 2. *sana*), Ved. 'from ancient times,' of old, always, eternally, perpetually, ever, (*na sanāt*, never.)

Sanātana, *as*, *ī*, *am*, eternal, continual, perpetual; firm, fixed, permanent; primeval, ancient; (*as*), m. epithet of Vishṇu; of Śiva; of Brahmā; of one of Brahmā's sons; of one of Rudra's sons; of a teacher of the Śata-patha-Brāhmaṇa; a guest of the Manes, one who must always be fed whenever he attends Śrāddhas or obsequial ceremonies; (*ī*), f., N. of the goddess Lakshmī; of Durgā; of Sarasvatī; [cf. Goth. *sinteins*, *sinteino*.] — *Sanātana-tama*, *as*, m. 'the most eternal, most ancient,' epithet of Vishṇu. — *Sanātana-śarman*, *ā*, m., N. of an author of a commentary on the Megha-dūta.

Sanāya, Nom. A. *sanāyate*, Ved. to act like an immortal being, be eternal.

सनग *sanaga*, *as*, m., N. of a teacher of the Śata-patha-Brāhmaṇa.

सनन्द *sa-nanda*, *as*, m. 'joy-possessing,' N. of one of the four sons of Brahmā (inhabiting Janar-loka; see *loka*); one of the sons of Rudra.

Sa-nandana, *as*, m., N. of one of the mind-engendered sons of Brahmā (said to have preceded Kapila in teaching the Sāṅkhya phil.); of a pupil of Śaṅkarāćārya and author of the Pańća-pādikā; of a commentator. — *Sanandana-saṃhitā*, f., N. of a Tantra work, (one of the Subhāgamas.)

सनरद्विप *sa-nara-dvipa*, *as*, *ā*, *am*, accompanied by men and elephants.

सनलदानलद *sa-naladānala-da* (°*da-an*°, cf. 3. *da*), *as*, *ā*, *am*, having the Nalada (i. e. Andropogon Muricatus or Uśīra plant) and appeasing heat, (Kirāt. V. 25.)

सनसूत्र *sana-sūtra*, *am*, n. (=*śaṇa-sūtra*), hempen cord or string, packthread; a net made of hemp.

सनाकवनित *sa-nāka-vanita*, *as*, *ā*, *am*, having celestial women or Apsarases.

सनाथ *sa-nātha*, *as*, *ā*, *am*, having a master or protector; having a lord or husband; occupied by, possessed by; endowed with, possessed of, possessing, having; (*ā*), f. a woman whose husband is living. — *Sanātha-tā*, f. the state of having a protector or husband. — *Sanāthī-kṛi*, cl. 8. P. *-karoti*, *-kartum*, to make to possess a master or protector.

सनाभि *sa-nābhi*, *is*, *is*, *i*, connected by the same navel or womb, uterine, nearly related, kindred; like, resembling; affectionate; having even or evenly formed naves (Ved.); (*is*), m. a near kinsman, uterine brother, one of the same family name; a relation or kinsman as far as the seventh degree (=*sa-piṇḍa*, q. v.); (*ayas*), f. pl. 'the sisters,' epithet of the fingers, (enumerated among the *aṅguli-nāmāni* in Naigh. II. 5.)

Sa-nābhya, *as*, m. a relation as far as the seventh degree.

सनामक *sa-nāmaka*, *as*, *ikā*, *am*, having the same name; (*as*), m. the tree Hyperanthera Moringa.

Sa-nāman, *ā*, *ā* or *-mnī*, *a*, having the same name.

सनारु *sanāru*, *us*, m., N. of a teacher of the Śata-patha-Brāhmaṇa.

सनिःश्वासम् *sa-niḥśvāsam*, ind. with a sigh.

सनियम *sa-niyama*, *as*, *ā*, *am*, performing or observing religious ceremonies, engaged in religious observances.

सनिर्घात *sa-nirghāta*, *as*, *ā*, *am*, accompanied by a hurricane or whirlwind.

सनिर्घृण *sa-nirghṛiṇa*, *as*, *ā*, *am*, merciless, cruel.

सनिर्वेदम् *sa-nirvedam*, ind. in a modest manner, with humility, humbly; despairingly; with indifference.

सनिष्ठीव *sa-nishṭhīva*, *am*, n. sputtered speech, speech accompanied with sputtering or emission of saliva.

Sa-nishṭheva, *am*, n. = *sa-nishṭhīva* above.

सनीड *sa-nīḍa*, *as*, *ā*, *am*, having a nest or abode; having or occupying the same nest or abode, dwelling together; near, proximate.

Sa-nīḷa, *as*, *ā*, *am*, Ved. = *sa-nīḍa* above.

सनीय *sanīya*, *ās*, m. pl., N. of a people.

सनुतर् *sanutar*, ind. (thought by some to be fr. *sānu* + *taḥ*), Ved. from behind, behind the back, in concealment, secretly, clandestinely, (enumerated in Naigh. III. 25. among the *nirṇītāntar-hita-nāmadheyāni*); far away, far off.

Sanutya, *as*, m., Ved. one who lies in ambush (as a thief; Sāy. *antarhite deśe bhavaś ćoraḥ*).

सनेमि *sa-nemi*, *is*, *is*, *i*, Ved. 'having the halves,' complete, entire, whole, (see *nema*); having equal or even fellies, i. e. revolving with even motion, (Sāy. *samāna-nemy ekaprakāra-vahir-valayam akshīṇa-nemi*, Ṛig-veda I. 164, 14); (*i*), ind. wholly, entirely; enumerated among the *purāṇa-nāmāni* in Naigh. III. 27; = *kshipram*, (Nirukta XII. 44.)

सनोजा *sano-jā*. See under 2. *sanas*, col. 1.

सन्त *santa*, *as*, m. the two hands opened and the palms joined (=*saṃhata-tala*).

सन्तक्ष् *san-taksh* (*sam-t*°), cl. 1. P. *-takshati*, *-takshitum*, *-tashṭum*, to cut out, form, fashion by cutting; to construct, compose (hymns &c., Ved.); to cut through, cut to pieces, wound; to hurt by words.

San-takshaṇa, *am*, n. cutting language, sarcasm, scoff, reproach.

San-takshya, ind. having cut out, &c.

San-tashṭa, *as*, *ā*, *am*, cut out, formed, cut through, &c.

सन्तड् *san-taḍ* (*sam-t*°), cl. 10. P. *-tāḍayati*, *-yitum*, to strike effectually, strike or hit hard, hit (with an arrow &c.); to beat or play a musical instrument.

San-tāḍya, ind. having struck or hit.

सन्तन् *san-tan* (*sam-t*°), cl. 8. P. A. *-tanoti*, *-tanute*, *-tanitum*, to stretch or extend along, stretch over, cover with, cover over; to join or connect together, make continuous; to effect, accomplish; to exhibit, display, evince; to be connected or combined with (Ved.): Caus. *-tānayati*, *-yitum*, to cause to extend, cause to accomplish, cause to be finished.

San-tata, *as*, *ā*, *am* [cf. *sa-tata*], stretched along, extended along, stretched or spread over, covered over, connected together, sewn or woven together, extended; continued, continuous, uninterrupted, regular, continual, lasting, eternal; much, many; (*am*), ind. constantly, continually, eternally, always. — *Santata-jvara*, *as*, m. continuous fever. — *Santata-varshin*, *ī*, *iṇī*, *i*, raining continuously. — *Santata-vepathu*, *us*, *us*, *u*, trembling all over. — *Santatāpad* (°*ta-āp*°), *t*, *t*, *t*, one whose misfortunes are continuous. — *Santatābhyāsa* (°*ta-abh*°), *as*, m. habitual practice, regular study or repetition (of the Vedas &c.).

San-tati, *is*, f. stretching or extending along, stretching or spreading over, extent, expanse, continuity; a continuous line, row, range; uninterrupted succession, descent; lineage, race, progeny, offspring; a son; a daughter; a number of people, multitude; (*is*), m., N. of a son of Alarka.

Santateyu, *us*, m., N. of a son of Raudrāśva.

San-tani, *is*, m., Ved. extension; continuous stream.

San-tanvat, *an*, *atī*, *at*, extending along, covering over, covering with.

San-tāna, *as*, *am*, m. n. extending, extension, expansion, spreading; the being spread or increased, continuance, continuous succession, lineage, race, family; progeny, offspring; a son or daughter; one of the five trees of Indra's paradise. — *Santāna-sandhi*, *is*, m. peace cemented by family alliance (by giving a daughter in marriage, &c.).

Santānaka, *as*, *ikā*, *am*, stretching, spreading, who or what spreads; (*as*), m. one of the trees of Indra's heaven, the Kalpa tree or its flower; (*ikā*), f. froth, foam; cream, coagulated milk, custard; a cobweb; the blade of a knife or sword. — *Santānakā-kīrṇa* (°*ka-āk*°), *as*, *ā*, *am*, strewn with celestial flowers, &c. (from the Kalpa tree).

सन्तप् *san-tap* (*sam-tap*), cl. 1. P. *-tapati*, *-taptum*, to heat thoroughly, make red hot, cause to glow, inflame; to scorch, parch, dry up; to pain by heat, torture: Pass. *-tapyate* (ep. P. *-ti*), to be well heated, to become hot, suffer great pain or torment; to undergo penance; to be penitent, repent: Caus. *-tāpayati*, *-yitum*, to cause to be heated, to make very hot, heat, scorch, burn, inflame, set on fire; to foment; to burn up, consume; to pain by heat, torment, torture, distress, harass; (with *ātmānam*) to torture or torment one's self, harass the body by penance: Pass. of Caus. *-tāpyate*, to be made very hot, &c.

San-tapana, *am*, n. the act of inflaming or tormenting.

San-tapta, *as*, *ā*, *am*, greatly heated or inflamed, red hot, glowing; melted, burnt up, scorched, dried up, inflamed with passion, &c.; suffering great pain or anguish, tormented, distressed, afflicted, wearied, fatigued. — *Santapta-ćāmīkara*, *am*, n. glowing or molten gold. — *Santapta-rajata*, *am*, n. molten silver. — *Santapta-vakshas*, *ās*, *ās*, *as*, oppressed in the chest or breathing, short-breathed. — *Santapta-hṛidaya*, *as*, *ā*, *am*, feeling great anguish of heart. — *Santaptāyas* (°*ta-ay*°), *as*, n. heated iron, red hot iron.

San-tapya, ind. having undergone penance.

San-tapyamāna, *as*, *ā*, *am*, being inflamed, being tormented or distressed. — *Santapyamāna-manas*, *ās*, *ās*, *as*, one whose mind is in a state of torture.

San-tāpa, *as*, m. great heat, burning heat; inflammation, fire; affliction, pain, anguish, distress; passion; remorse, resentment, penance, penitence, repentance. — *Santāpa-hara*, *as*, *ā* or *ī*, *am*, removing heat, cooling; consolatory, consoling.

San-tāpana, *as*, *ī*, *am*, burning up, scorching, inflaming; (*am*), n. the act of burning, scorching; paining, affliction; exciting passion; (*as*), m., N. of one of the arrows of Kāma-deva.

San-tāpayitvā (anom. ind. part.), having burnt up or inflamed.

San-tāpita, *as*, *ā*, *am*, made very hot, burnt up, scorched; inflamed, consumed; tormented, pained, harassed, distressed, afflicted, wearied.

San-tāpya, ind. having caused to be heated.

सन्तम् *san-tam* (*sam-t*°), cl. 4. P. *-tāmyati*, *-tamitum*, to be distressed, pine away, become exhausted.

San-tamaka, *as*, m. oppression or distress (in breathing &c.).

San-tamas, as, n. great darkness, universal darkness or obscurity.
San-tamasa, as, ā, am, darkened, clouded; (*am*), n. overspreading or universal darkness; great darkness or delusion of mind.

सन्तर्क् *san-tark* (*sam-t°*), cl. 10. P. *-tarkayati, -yitum,* to consider as, regard.

सन्तर्ज् *san-tarj* (*sam-t°*), cl. 1. P. *-tarjati, -tarjitum,* to threaten, menace, revile, abuse, scold, blame.
San-tarjana, am, n. the act of threatening, reviling, abusing, reproving.
San-tarjita, as, ā, am, threatened, abused, scolded, reproved.
Santarjya, ind. having threatened, &c.

सन्तर्पण *san-tarpaṇa,* &c. See col. 2.

सन्तवीत्वत् *san-tavītvat.* See under *san-tu.*

सन्ति 2. *santi, is,* f. (probably connected with rt. *so;* for 1. *santi* see under rt. 1. *san*), end, destruction; [cf. 1. *sati,* 2. *sāti.*]

सन्तिज *san-tij* (*sam-tij*), Caus. *-tejayati, -yitum,* to stir up, excite, incite.
San-tejayat, an, antī, at, stirring up, arousing, exciting.

सन्तु *san-tu* (*sam-tu*). See rt. 2. *tu,* p. 377.
San-tavītvat, at, atī, at (fr. the Intens.), Ved. increasing in power or vigour, (Sāy. = *pravṛiddha-balavān san,* Ṛig-veda IV. 40, 4; see Nirukta II. 28); having great power to effect or accomplish.

सन्तुद् *san-tud* (*sam-tud*), cl. 6. P. A. *-tudati, -te, -tottum,* to strike at, goad, sting; to attack (as a disease).
San-tudyamāna, as, ā, am, being goaded or stung.

सन्तुल् *san-tul* (*sam-tul*), cl. 10. P. *-tolayati, -tulayati, -yitum,* to weigh one thing against another, balance together, compare by measure; to weigh or balance in the mind.

सन्तुष् *san-tush* (*sam-t°*), cl. 4. P. *-tushyati, -toshṭum,* to feel quite satisfied or contented, be calmed or pacified, be pleased or delighted; to have great pleasure in: Caus. *-toshayati, -yitum,* to make well satisfied or contented, satisfy, propitiate, please, rejoice, gratify; to comfort; to present with.
San-tushṭa, as, ā, am, quite satisfied, contented, well pleased, delighted.
San-tushṭi, is, f. complete satisfaction, contentment, gratification.
San-tushya, ind. feeling quite satisfied or contented; feeling great pleasure.
San-tushyat, an, antī, at, being satisfied or pleased.
San-tosha, as, m. satisfaction, contentedness, (*san-tosham kṛi,* to be satisfied or contented); happiness, delight, joy, pleasure; Content (personified as a son of Dharma and Tushṭi); the thumb and fore-finger; (*ā*), f. a proper N. — *Santosha-vat, ān, atī, at,* contented, joyful, pleased.
San-toshaka, as, ikā, am, satisfactory, gratifying, pleasing.
San-toshaṇa, am, n. the act of satisfying, pleasing, propitiating, comforting.
San-toshaṇīya, as, ā, am, to be gratified or propitiated.
San-toshita, as, ā, am, satisfied, gratified, consoled, comforted.
San-toshṭavya, as, ā, am, to be satisfied, to be gratified or pleased, consolable.
San-toshya, ind. having gratified or pleased, having propitiated.

सन्तृद् *san-tṛid* (*sam-t°*), cl. 7. P. A. *-triṇatti, -tṛintte,* &c., Ved. to connect together, fasten together; to hollow out, perforate.
San-tardana, as, m. a proper N.
San-tṛiṇṇa, as, ā, am, Ved. connected or fastened together.
San-tṛidya, ind., Ved. having fastened or connected together.

सन्तृप् *san-tṛip* (*sam-t°*), cl. 4. 5. P. *-tṛipyati, -tṛipnoti* (Ved. *-tṛipṇoti*), &c., to satiate one's self with, refresh one's self with (with gen.); to become satisfied or refreshed: Caus. *-tarpayati, -yitum,* to satiate, satisfy, invigorate, gladden, gratify.
San-tarpaṇa, am, n. the act of satisfying, satiating; gratifying, delighting; a particular luscious dish (consisting of a mixture of grapes, pomegranates, dates, plantains, sugar, flour, and ghee).
San-tarpita, as, ā, am, satisfied, satiated.
San-tarpya, ind. having satisfied or satiated one's self.

सन्तॄ *san-tṝī* (*sam-t°*), cl. 1. P. *-tarati* (ep. also A. *-te,* Ved. also cl. 6. *-tirati*), *-taritum, -tarītum,* to cross over, pass over, travel over; pass through, swim through; to pass or cross over towards, reach, attain; to surpass, overcome; to escape from (with abl.), be saved; to bring safely over, save, rescue: Caus. *-tārayati, -yitum,* to cause to pass over, bring over, bring safely over, rescue, save: Pass. of Caus. *-tāryate,* to be brought over, to be rescued or saved.
San-taraṇa, am, n. the act of crossing over, swimming over or through.
San-tarat, an, antī, at, crossing over, passing over, swimming over or through.
San-taramāṇa, as, ā, am, passing over, &c.
San-tarutra, as, ā, am, Ved. carrying or conveying safely across, rescuing, (Sāy. = *sarveshām upadravāṇām santāraka,* Ṛig-veda III. 1, 19.)
San-tāra, as, m. crossing or passing over, &c.
San-tārita, as, ā, am, made to pass over, saved, rescued, delivered.
San-tīrṇa, as, ā, am, crossed, passed through; rescued, saved.
San-tīrya, ind. having crossed over, having passed through.

सन्त्य *santya.* See p. 1056, col. 3.

सन्त्यज् *san-tyaj* (*sam-tyaj*), cl. 1. P. *-tyajati, -tyaktum,* to relinquish altogether, abandon, leave, desert; to leave (a place), depart from, avoid, shun; to give up, resign, renounce, deliver up; to leave alone, take no notice of, disregard, omit: Caus. *-tyājayati, -yitum,* to cause to abandon; to deprive or rob a person of anything (with two acc.); to cause a person (acc.) to be delivered up by any one (inst.), rescue.
San-tyakta, as, ā, am, completely deserted, left, abandoned, renounced, resigned, robbed, deprived of.
San-tyajat, an, antī, at, relinquishing, abandoning, deserting.
San-tyajana, am, n. the act of deserting, leaving, abandoning.
San-tyajya, ind. having abandoned or given up entirely, having discarded or renounced; having avoided; having left alone, having taken no notice of.

सन्त्रस् *san-tras* (*sam-tras*), cl. 1. 4. P. *-trasati, -trasyati, -trasitum,* to tremble all over, start with fear, be afraid, be terrified or frightened: Caus. *-trāsayati, -yitum,* to cause to tremble, frighten, terrify.
San-trasta, as, ā, am, trembling with fear, afraid, scared, frightened, alarmed.
San-trāsa, as, m. great trembling, terror, fear, alarm.
San-trāsita, as, ā, am, caused to tremble, terrified, frightened.

सन्त्रै *san-trai* (*sam-t°*), cl. 1. A. *-trāyate, -trātum,* to protect well or effectually, preserve, defend.

सन्त्वर् *san-tvar* (*sam-t°*), cl. 1. A. *-tvarate, -tvaritum,* to hurry, make great haste, hasten: Caus. *-tvarayati, -yitum,* to cause to hurry, cause to hasten, urge on.
San-tvaramāṇa, as, ā, am, hurrying, making great haste.
San-tvarayat, an, antī, at, causing to hurry, hastening, urging on.
San-tvarita, as, ā, am, hurried, hastening; (*am*), ind. in a hurry, in great haste, quickly.

सन्दंश् *san-daṅś* (*sam-d°*), cl. 1. P. *-daśati, -daṅshṭum,* to bite together, bite, seize with the teeth; to press together, compress, press closely on anything, indent by pressure.
San-daṅśa, as, m. a pair of tongs or nippers; too great compression of the teeth in the pronunciation of vowels; a particular position or movement of the hands; N. of a particular Naraka; of a section of the Shaḍviṅśa-Brāhmaṇa.
San-daṅśaka, am, n. a pair of tongs, a kind of forceps or pincers; (*ikā*), f. a pair of pincers or nippers, small shears or tongs; a vice.
San-daśat, an, antī, at, biting together, biting, pressing.
San-daśya, ind. having bitten; having pressed together.
San-dashṭa, as, ā, am, bitten, compressed, pressed closely together, nipped, pinched; (*am*), n. a particular fault in pronunciation (arising from keeping the teeth too close together). — *Sandashṭa-kusuma-śayana, as, ā, am,* indenting (by pressure of the limbs) a couch of flowers. — *Sandashṭa-tā,* f. a particular incorrect pronunciation of nasalized vowels, (see *san-dashṭa.*) — *Sandashṭa-dantaććhada, as, ā, am,* biting the lips. — *Sandashṭaushṭha* (°*ṭa-osh°*), *as, ā* or *ī, am,* biting or compressing the lips.

सन्दद् *san-dad* (*sam-dad*), *t, t, t,* Ved. giving abundantly, bestowing liberally, (Sāy. = *samyak prayaććhat.*)

सन्ददस्वस् *san-dadasvas.* See below.

सन्दधान *san-dadhāna.* See under *san-dhā.*

सन्दर्भ *san-darbha.* See under *san-dṛibh.*

सन्दर्शन *san-darśana,* &c. See under *san-dṛiś.*

सन्दल् *san-dal* (*sam-dal*), cl. 1. P. *-dalati, -dalitum,* to pierce through, pierce.
San-dalita, as, ā, am, pierced through, pierced.

सन्दशस्य *san-daśasya* (*sam-d°*), Nom. P. *-daśasyati,* &c., Ved. to remit, pardon (a sin); to destroy, consume, (Sāy. = *san-kshapayati.*)

सन्दस् *san-das* (*sam-das*), cl. 4. P. *-dasyati, -dasitum,* Ved. (perhaps) to go out or be extinguished (as fire).
San-dadasvas, ān, m., Ved. becoming extinguished (according to some); giving liberally, (Sāy. = *samyak prayaććhat,* Ṛig-veda II. 2, 6; cf. *san-dad.*)

सन्दह् *san-dah* (*sam-dah*), cl. 1. P. A. *-dahati, -te, -dagdhum,* to burn together, burn up, consume by fire, destroy; to be burnt up, be consumed (A.): Pass. *-dahyate,* to be burnt up; to burn, glow; to be distressed, pine away, grieve: Caus. *-dāhayati, -yitum,* to cause to burn.
San-dagdha, as, ā, am, burnt up, consumed.
San-dahat, an, antī, at, burning up, consuming.
San-dahyamāna, as, ā, am, being burnt, burning, glowing.
San-dāha, as, m. burning up, consuming; inflammation of the mouth and lips.

सन्दा 1. *san-dā* (*sam-dā,* see rt. 1. *dā*), cl. 3. P. A. *-dadāti, -datte, -dātum,* to give together, present; to hold or keep together; (according to some) to meet together, (Sāy. *san-dade* = *sambadhnāti,* Ṛig-veda IV. 44, 5.)

सन्दा 2. *san-dā* (*sam-dā,* see rt. 3. *dā*), cl. 2. 4. P. *-dāti, -dyati, -dātum,* to cut together; to cut, divide, clip, cut off, pare; to reap, gather together.
1. *san-dāna, am,* n. the act of cutting or dividing; (*as*), m. that part of an elephant's temples whence the fluid called Mada issues; [cf. 2. *dāna.*]

1. san-dita, as, ā, am, cut off, cut; tired, weary, (Sāy. = samyak khaṇḍita, dūra-gamanena śrānta, Ṛig-veda I. 25, 3.)

सन्दा 3. san-dā (sam-dā, see rt. 4. dā), cl. 4. P. -dyati, -dātum, Ved. to bind together, fasten together, tie.

2. san-dāna, am, n. a rope, cord (especially for tying cattle); a head-rope, halter, (Sāy. = śiro-bandhana, Ṛig-veda I. 162, 16.)

San-dānikā, f. a kind of tree (= ari-khadira).

Sandānita, as, ā, am, bound together, tied.

Sandāninī, f. a cow-house; [cf. san-dhāninī.]

San-dāya, ind. having bound together, having tied.

2. san-dita, as, ā, am, bound or fastened together, bound, tied; detained, caught.

सन्दामितक sandāmitaka, am, n. (doubtful), a poem of three stanzas.

सन्दाव san-dāva, as, m. (probably for san-drāva), flight, retreat, running away.

सन्दित 1. and 2. san-dita. See above.

सन्दिश् san-diś (sam-diś), cl. 6. P. -diśati, -deshṭum, to point out, appoint; to assign, destine for; to commission, depute, direct, give an order or message to any one (sometimes with two acc.); to pronounce, state, communicate intelligence, report, send any one (acc.) with a message to another (dat.); to order, command, declare: Caus. -deśayati, -yitum, to cause to point out or declare or communicate; to invite or ask to speak about.

San-diśat, an, atī or antī, at, pointing out, assigning; informing, telling, &c.

San-diśya, ind. having pointed out, having assigned, having instructed or directed.

San-dishṭa, as, ā, am, pointed out, assigned, indicated, directed; communicated, told, related (as tidings or a message); promised, engaged, agreed; (am), n. news, tidings, information. — Sandishṭārtha (°ṭa-ar°), as, m. one who communicates information or news, a messenger, royal messenger, herald, pursuivant.

San-deśa, as, m. communication of intelligence, information, tidings, news; a message, commission, command, direction; a particular kind of sweetmeat or savoury mixture. — Sandeśa-vāć, k, f. communication of intelligence, news, tidings. — Sandeśa-hara or sandeśa-hāraka, as, m. a news-bringer, message-bearer, messenger, courier; an envoy, ambassador.

San-deśaka, am, n. information, news, tidings.

San-deśita, as, ā, am, made to point out, made to declare, asked to speak about.

San-deshṭavya, as, ā, am, to be pointed out or indicated, to be enjoined; to be communicated; (am), n. an injunction, direction, order.

सन्दिह् 1. san-dih (sam-dih), cl. 2. P. A. -degdhi, -digdhe, -degdhum, to smear over, besmear, anoint, plaster over, cover over, obliterate; to heap together: Pass. -dihyate, to be plastered or smeared over; to become indistinct or doubtful; to be uncertain or dubious: Caus. -dehayati, -te, -yitum, to make indistinct or uncertain, confuse, perplex; to be doubtful or uncertain (A.).

San-digdha, as, ā, am, besmeared, smeared over, covered, confused, indistinct, obscure, unintelligible; doubted, questioned, dubious, doubtful; entertaining doubt, unsettled, despairing; uncertain, unsafe, dangerous, riskful. — Sandigdha-tā, f. or sandigdha-tva, am, n. uncertainty, hesitation, indistinctness. — Sandigdha-niśćaya, as, ā, am, one who hesitates to hold a firm opinion; one who is confident in a doubtful matter. — Sandigdha-buddhi or sandigdha-mati, is, is, i, having a doubtful mind, sceptical, doubtful about the use of religious observances. — Sandigdha-lekhya, am, n. a writing or document of doubtful meaning or authority. — Sandigdhākshara (°dha-ak°), as, ā, am, having indistinct utterance. — Sandigdhārtha (°dha-ar°), as, m. doubtful meaning, dubious interpretation; a disputed debt; (as, ā, am), having doubtful meaning, dubious in sense.

2. san-dih, dhik, f., Ved. smearing over, covering over; a heap, accumulation.

San-dihāna, as, ā, am, doubtful, dubious, uncertain.

San-dihya, ind. having smeared over, being in doubt, being subject to doubt.

San-dihyamāna, as, ā, am, being or becoming doubtful, uncertain, obscure.

San-degha, as, m., Ved. = san-deha below.

San-deha, as, m. doubt, uncertainty, suspense; risk, danger. — Sandeha-gandha, as, m. the (slightest) shade of a doubt. — Sandeha-dolā-stha, as, ā, am, being in the swing or perplexity of doubt.

San-dehaya, Nom. P. -dehayati, &c., to render doubtful or uncertain, make dubious.

San-dehayāna, as, ā, am, being in doubt or uncertainty.

Sandehin, ī, inī, i, doubtful, dubious; doubting.

सन्दी 1. san-dī (sam-dī, see rt. 2. dī), cl. 3. P. (Ved. impv. 2nd sing. -didihi or -dīdihi), to shine together; to make very bright or manifest, (Sāy. = samyak prakāśayati.)

सन्दी 2. san-dī, f. (perhaps connected with 3. san-dā), a small bedstead or cot (= khaṭṭā).

सन्दीक्ष् san-dīksh (sam-d°), cl. 1. A. -dīkshate, -dīkshitum, to consecrate one's self together or along with, be initiated with others.

San-dīkshita, as, ā, am, consecrated together, initiated along with others.

सन्दीप् san-dīp (sam-dīp), cl. 4. A. (ep. also P.) -dīpyate (-ti), -dīpitum, to blaze up, flame; burn or shine very brightly, glow: Caus. -dīpayati, -yitum, to set on fire, light up, kindle, inflame, illumine; to inflame with anger; to fire, animate, excite, inspirit, encourage.

San-dīpana, as, ī, am, lighting up, kindling, inflaming, inspiriting, encouraging, (kāmāgni-s°, kindling the fire of love, exciting sexual desire); (am), n. the act of lighting up, inflaming, inflammation, kindling (of wrath &c.), encouragement; (as), m., N. of one of the arrows of Kāma-deva (god of love).

San-dīpita, as, ā, am, lighted up, kindled, inflamed, excited.

San-dīpta, as, ā, am, inflamed, flaming, burning, being on fire. — Sandīpta-loćana, as, ā, am, having inflamed or flashing eyes.

San-dīpya, as, m. the plant Celosia Cristata (= mayūra-śikhā).

San-dīpyat, an, antī, at, flaming up, burning, shining.

सन्दुष् san-dush (sam-d°), cl. 4. P. -dushyati, -doshṭum, to be or become utterly corrupt, be defiled or polluted, become unclean: Caus. -dūshayati, -yitum, to corrupt, defile, pollute, stain, spoil; to revile, abuse, censure, libel, expose to shame or infamy.

San-dushṭa, as, ā, am, polluted, defiled, unclean; very depraved, wicked, bad; ill-disposed, ill-affected towards (with gen.).

San-dūshaṇa, am, n. the act of vitiating or corrupting, defiling, any vice which causes infamy.

San-dūshita, as, ā, am, utterly corrupted, vitiated, defiled, stained, made unclean; made or grown worse (as a disease); exposed to shame, reviled, abused.

San-dūshya, ind. having entirely spoiled or corrupted, having vitiated.

सन्दुह् san-duh (sam-duh), cl. 2. P. A. -dogdhi, -dugdhe, &c. (see rt. 2. duh), to milk at the same time, milk together; to milk out, suck: Caus. -dohayati, -yitum, to cause to milk, &c.

San-dugdha, as, ā, am, milked at the same time, milked together.

San-doha, as, m. 'the whole of a quantity of drawn milk,' any quantity, multitude, mass, assemblage.

San-dohya, ind. having caused to milk.

सन्दृभ् san-dṛibh (sam-d°), cl. 6. P. -dṛibhati, -darbhitum, to string or bind together; to connect, arrange, compose; to collect or bind into a bunch or tuft, weave into a garland, interweave.

San-darbha, as, m. stringing or connecting together (especially into a wreath or chaplet), weaving, interweaving, arranging: collecting, uniting, mixture; regular connection, coherence, continuity, composition; construction. — Sandarbha-viruddha, as, ā, am, contrary to order or consistency, incoherent, unconnected. — Sandarbha-śuddha, as, ā, am, clearly arranged, coherent, connected. — Sandarbha-śuddhi, is, f. clearness of connection or arrangement (as of the parts of a composition or narrative), regular coherence.

San-dṛibdha, as, ā, am, strung together, interwoven, bound or collected into a tuft or bunch; arranged, composed.

सन्दृश् 1. san-dṛiś (sam-d°), cl. 1. P. sampaśyati (ep. also A. -te), sandrashṭum, to see together or at the same time; to look at steadfastly, see well, gaze at, see, behold, view, perceive, become aware of, recognise; to review; to regard, consider, reflect upon; to calculate, enumerate; to overlook, wink at, allow to happen; to look about (A. if without an object, Pāṇ. I. 3, 29, Vārtt. 2): Pass. -dṛiśyate, to be seen at the same time, appear together; to look like, resemble, be similar, be equal; to be observed, become visible, appear: Caus. -darśayati, -yitum, to cause to see well, make manifest, show, display; to represent; to show one's self to any one (acc.).

San-darśana, am, n. the act of looking steadfastly, gazing, looking, viewing, beholding, seeing, sight, vision, seeing one another, meeting, appearance, presence; regard, consideration, reflection; the act of causing to see, showing, &c.

San-darśayat, an, antī, at, causing to see, showing, pointing out.

San-darśita, as, ā, am, shown, pointed out; displayed, manifested.

San-darśya, ind. having made to appear, having shown, &c.

San-didarśayishu, us, us, u, wishing to show, &c.

2. san-dṛiś, k, k, k, Ved. one who sees well or thoroughly, (Sāy. samyak paśyati yaḥ); (k), f. sight, vision; a glance, look.

San-dṛiśya, ind. having looked at, having beheld, &c.; having considered.

San-dṛiśyamāna, as, ā, am, being seen well or thoroughly, being looked at, being foreseen.

San-dṛishṭa, as, ā, am, seen, beheld, (pāpa-sandṛishṭa, having an evil aspect); foreseen, anticipated.

San-dṛishṭi, is, f. complete sight, full view; a sight, glance, look, aspect.

Sam-paśyat, an, antī, at, looking at.

Sam-paśyamāna, as, ā, am, beholding.

सन्देह san-deha. See under 1. san-dih.

सन्दो san-do (sam-do) = 2. san-dā, q. v.

सन्दोह san-doha. See under san-duh.

सन्द्युत् san-dyut (sam-d°), cl. 1. A. -dyotate, -dyotitum, to shine together with, shine along with, rival in shining; to shine forth.

सन्द्रु san-dru (sam-dru), cl. 1. P. -dravati, -drotum, to run together; to run away.

San-drāva, as, m. running together, running away, flight, retreat.

सन्धन्व् san-dhanv (sam-dh°), cl. 1. A.

-dhanvate, &c., to flow towards, be directed towards, (in Ṛig-veda III. 31, 1. according to Sāy. *san-dadhanve* = *ātmānam sandhatte.*)

सन्धा *san-dhā* (*sam-dhā*), cl. 3. P. A. *-dadhāti, -dhatte* (ep. *-dadhāmahe* = *-dadhmahe*), *-dhātum* (ep. *-dhitum*), to place or hold together, join together, unite, combine, connect, fasten together; to repair, restore, mend, heal; to make good, atone for, redress; to put together, compose, compound, make, construct, prepare, mix; to draw together, contract, close up, close; to bring together, collect; to bring together or unite in friendship, reconcile; to make a compact or agreement, conclude a league or alliance, come to terms, make peace with (with inst. or sometimes with acc.); to be associated or allied with (A.); to come near, approach; to fix or compose the mind or thoughts, (see under rt. 1. *dhā*); to put or lay down by the side of, put or lay on, fix on (e.g. *śaram dhanushi san-dadhāti* or *san-dhatte*, he fixes an arrow on a bow; sometimes *dhanur śareṇa san-dhā*, to connect a bow with an arrow); to aim at, direct towards; to take hold of, grasp, support, sustain; to render aid, assist; to take hold of with the mind, comprehend, conceive; to hold, possess, have; to perform, do; to grant, yield; to inflict; to be a match for, hold out against (A.); to employ, make use of (with inst.): Pass. *-dhīyate*, to be joined together, be connected, unite one's self with, become reconciled, &c.; to become possessed of (with inst.): Desid. *-dhitsati*, to wish to place or join together, desire to unite or repair.

Saṃ-hita, as, ā, am (fr. rt. 1. *dhā* with *sam*), put together, placed together, conjoined, combined, joined, connected, united, attached, agreed, agreeing with, conformable to, in accordance with, (*dharma-s°*, in accordance with justice); referring to, relating to: collected, assembled; compiled; placed, fixed; endowed with, provided, furnished, equipped, possessed of, accompanied by, abounding in; caused by; (*ā*), f. conjunction, combination, connection, union; a collection, compilation, compendium; any methodical or arranged collection of texts or verses; the real continuous hymnical text of the Veda as formed out of the Padas or separate words (see *pada*) by proper phonetic changes according to various schools, (the Prātiśākhyas teaching how these Padas must change in order to become the Saṃhitā; hence the term Saṃhitā is applied to that portion of the Veda which contains the collection of Mantras or hymns thus formed, collected, and arranged according to particular Śākhās or schools [cf. *śākhā*]; the number of Vedas being four, and the Yajur-veda having two branches, it follows that there must be at least five Saṃhitās of the Veda, viz. the Ṛik-s°, Taittirīya-s°, Vājasaneyi-s°, Sāma-s°, Atharva-s°; for the division of the Saṃhitā of the Śākala school of the Ṛig-veda, which is the only Śākhā of this Veda preserved, see *maṇḍala;* Vyāsa is said to have compiled a Saṃhitā of the Purāṇas, the substance of which is supposed to be represented by the Vishṇu-Purāṇa); a compilation or compendium of laws, code, digest; (in grammar) the junction or combination of letters according to euphonic rules (= *sandhi*, but sometimes considered rather as the state preparatory to the actual junction than the junction itself); the Being who holds together and supports the universe, (a term applied to the Supreme Being, according to some); N. of an astrological work; [cf. *vṛihat-s°*.] — *Saṃhita-pushpikā*, f. a particular plant (= *miśreyā*). — *Saṃhitā-pāṭha, as*, m. the continuous text of the Veda (as formed out of the Pada-pāṭha). — *Saṃhitā-pradīpa, as*, m. 'light of the Saṃhitā,' N. of a work. — *Saṃhitā-vat*, ind. as in the Saṃhitā text. — *Saṃhiteshu* (°*ta-ishu*), *us, us, u*, one who has fitted or placed an arrow on a bow-string. — *Saṃhitopanishada* (°*tā-up*°) or *saṃhitopanishad-brāhmaṇa, am*, n., N. of a Brāhmaṇa (of the Sāma-veda). — *Saṃhitoru* (°*ta-ūru*), *us, us* or *ūs, u*, having the thighs joined (through obesity).

San-dadhāna, as, ā, am, placing or holding together; being at peace with, making peace, being reconciled; fixing in or on; holding, possessing, having.

San-dha, as, ā, am, holding together; joined, united, closely blended; placing in or on; possessing; (*ā*), f. junction, intimate union, association, identification; alliance, compact, stipulation, agreement, assent, promise; twilight (as joining night and morning or day and evening; cf. *sandhyā*); fixation, steadiness, fixedness; steady continuance in any state; state, condition; a boundary, limit.

Sandhaya, Nom. P. *-dhayati, -yitum*, to join together, reconcile; to fasten on, (see *san-dhita.*)

San-dhātavya, as, ā, am, to be placed or held together, to be united or connected, to be allied with, to be reconciled.

San-dhātṛi, tā, trī, tṛi, one who puts together or joins, a joiner, uniter.

1. *san-dhāna, am*, n. the act of placing or holding together, joining, junction, uniting, tying or binding together, intimate union, combining, combination, repairing, restoration; composing, compounding, mixing, preparation; drawing together, contraction (as of the skin by astringents &c.); bringing together, alliance, league, association, companionship, peace; the act of fixing an arrow on a bow-string; directing, taking aim; direction; advertence, attention; sustaining, supporting, reception, receiving; spirituous liquor; a preparation of pickles &c. (made from the Vilva and other fruits); mixed or bell-metal (= *saurāshṭra*); a kind of relish eaten to excite thirst; sour rice-gruel; (*am, ī*), n. f. distillation, distilling; the manufacture of fermented or spirituous liquors; (*ī*), f. a braziery, foundery, place where metals are wrought or stored. — *Sandhāna-karaṇa, as, ī, am*, causing union or combination, who or what re-unites or heals or reconciles; uniting, connecting; (*am*), n. the act of combining or uniting; healing; allying, making peace. — *Sandhāna-kartṛi, tā, trī, tṛi*, = *sandhāna-karaṇa* above.

2. *san-dhāna, as, ā, am* (ep. for *san-dadhāna*), placing together, &c.

Sandhānikā, f. a kind of pickle or sauce.

Sandhānita, as, ā, am (fr. 1. *san-dhāna*), joined, united, strung together; bound, tied.

Sandhānin, ī, inī, i, tying or binding together; clever in taking aim, shrewd; (*inī*), f. a cow-house (= *go-gṛiha*).

San-dhānī, f. See under 1. *san-dhāna* above.

San-dhāya, ind. having placed together, having joined or united; having repaired; having formed an alliance or made peace; having fixed an arrow on a bow-string, having taken aim, shooting at.

San-dhi, is, m. placing or holding together, conjunction, junction, connection, combination, union, contact; composition, construction, structure; distillation; compact, agreement, alliance, league, reconciliation, peace, making a treaty of peace, negotiating alliances, (one of the six Guṇas or courses of action recommended to kings, see *guṇa;* many kinds of treaty are enumerated, e.g. *adṛishṭa-purushaḥ sandhiḥ*, an alliance concluded without the intervention of an agent; *uććhinnaḥ sandhiḥ*, a treaty purchased by the cession of fertile territories; *kāñćanaḥ sandhiḥ*, 'golden alliance,' an alliance which lasts throughout the lifetime of the parties, each of whom pursues the same object, see also *kapāla-s°*, *santāna-s°*); euphonic junction of final and initial letters in grammar, (every sentence in Sanskṛit being regarded as a euphonic chain, the links being syllables rather than words, and a break in the chain denoting the end of a sentence, commonly called 'a Virāma or stop;' this Sandhi or euphonic coalition is applied both to the final and initial letters of separate Padas or finished words in a sentence and to the final letters of Dhātus or roots, and Prātipadikas or nominal bases when combined with terminations and affixes to form such words); a connecting link (as of a perpendicular in mensuration); a joint, articulation (of the body &c.); juncture, critical juncture, opportune moment; division, separation; breaking, dividing; a breach, chasm, mine, hole, opening or cavity made in a wall or underneath a building by a housebreaker or enemy &c.; the vagina or vulva (in anatomy); a division in a drama (e.g. critical junctures, changes of situation &c. considered as breaks though contributing to the connection of the whole); a fold; an interval, pause, rest; a period at the expiration of each Yuga or age (equivalent to one sixth of its duration and intervening before the commencement of the next; occurring also at the end of each Manv-antara and Kalpa). — *Sandhi-kuśala, as, ā, am*, skilled in the art of making treaties or forming alliances. — *Sandhi-granthi, is*, m. 'joint-knot,' a synovial gland connecting and lubricating a joint. — *Sandhi-ćaura, as*, m. 'hole-thief,' one who enters a house by undermining it, a housebreaker. — *Sandhi-ja, as, ā, am*, produced by Sandhi; (*am*), n. spirituous liquor. — *Sandhi-jīvaka, as*, m. one who lives by dishonest means (especially by making matches or as a go-between). — *Sandhi-tas*, ind. from an alliance. — *Sandhi-dūshaṇa, am*, n. the violation of a treaty or alliance. — *Sandhi-pūjā*, f., N. of the third period in the great autumnal Durgā-pūjā. — *Sandhi-prabandhana, am*, n. (in anatomy) the ligament of a joint. — *Sandhi-bandha, as*, m. the plant Kæmpferia Rotunda. — *Sandhi-bandhana, am*, n. 'joint-binding,' a ligament, tendon, nerve. — *Sandhi-bhaṅga, as*, m. joint-fracture, dislocation of a joint. — *Sandhi-mati, is*, m., N. of the minister of Jayendra, king of Kaśmīra. — *Sandhi-mukta, as, ā, am*, 'joint-loosened,' dislocated. — *Sandhi-mukti, is*, f. 'joint-loosening,' dislocation of a joint. — *Sandhi-randhrakā*, f. a hole or breach in a wall. — *Sandhi-vigraha, au*, m. du. peace and war. — *Sandhi-vigrahaka, as*, m. one who has the charge of peace and war, a chief minister. — *Sandhi-vigrahādhikāra* (°*ha-adh*°), *as*, m. superintendence of peace and war, war-ministry. — *Sandhi-vigrahādhikārin, ī*, m. superintendent of peace and war, a chief political minister. — *Sandhi-vićakshaṇa, as*, m. one skilled in peace-making, an able negotiator of treaties. — *Sandhi-vid, t, t, t*, skilled in alliances; (*t*), m. a negotiator of treaties, a minister. — *Sandhi-velā*, f. 'a connecting period, time of junction,' any period or time which connects parts of the day or night or fortnight (e.g. morning, noon, evening, new moon, the first or thirteenth day of the fortnight, full moon, &c.). — *Sandhi-sitāsita-roga* (°*ta-as*°), *as*, m. a kind of disease. — *Sandhi-stotra, am*, n., N. of a particular hymn. — *Sandhi-hāraka, as*, m. a housebreaker, (see *sandhi-ćaura.*) — *Sandhy-akshara, am*, n. a compound vowel, diphthong, N. of the diphthongs *e, ai, o, au;* [cf. *samānākshara.*] — *Sandhy-adhyāya, as*, m. an Adhyāya or chapter on Sandhi.

Sandhika, as, m. a kind of fever (said to be caused by a vitiated state of the three humors of the body); (*ā*), f. distillation.

Sandhiga, a kind of disease, (probably for *sandhika.*) — *Sandhiga-ćikitsā*, f. the treatment or cure of Sandhiga.

Sandhita, as, ā, am (fr. *sandhaya*), joined or fastened together, united, strung, bound, tied; reconciled, allied; fixed, fitted, prepared, mixed together; pickled; (*am*), n. pickles, acid preparations, spirituous liquor. — *Sandhiteshu* (°*ta-ishu*), *us, us, u*, having an arrow fitted on a bow-string; [cf. *saṃhiteshu.*]

Sandhitavya, as, ā, am, = *san-dheya* below.

San-dhitsu, us, us, u, wishing to make peace or form an alliance with.

Sandhinī, f. a cow with calf, one which has just taken the bull; a cow milked unseasonably. — *Sandhinī-kshīra, am*, n. the milk of a cow in heat, (prohibited as an article of food.)

Sandhilā, f. a breach or hole made in a wall; a chasm, mine, pit; spirituous liquor; a river.

San-dhīyamāna, as, ā, am, being joined together by the rules of Sandhi, (as words in the Saṃhitā text of the Vedas, &c.)

San-dheya, as, ā, am, to be joined or united, &c.;

to be connected or allied, &c.; to be reconciled; to be made peace with; to be aimed at.

Sandhya, as, ā, am, of or belonging to Sandhi, relating to euphonic conjunction, joined together by Sandhi.

1. *sandhyā,* f. (for 2. see under *san-dhyai*), holding or joining together, union, conjunction, connection; joint, division; boundary, limit; twilight (a period consisting of two Daṇḍas connecting day and night), morning or evening twilight, evening, dusk; early morning, day-break; Twilight personified as daughter of Brahmā and wife of Śiva; the period which precedes a Yuga or age of the world (see *yuga*); any one of the three divisions of the day, (forenoon, noon, and afternoon); morning or evening or mid-day prayer (or any religious exercise, such as abstraction, meditation, repetition of Mantras, sipping water, &c., performed at the three divisions of the day); promise, agreement, assent; a kind of jasmine (according to some); N. of a river. — *Sandhyāṇśa* (°*yā-aṇ*°), *as,* m. 'portion of twilight,' the period at the end of each Yuga, (see *yuga.*) — *Sandhyāṇśu* (°*yā-aṇ*°), *us,* m. 'twilight-ray,' twilight. — *Sandhyā-kāla, as,* m. twilight-period, (a term applied to the intervals of a Yuga, see *yuga*); evening. — *Sandhyāćala* (°*yā-ać*°), *as,* m. 'twilight-mountain,' N. of a mountain. — *Sandhyā-traya, am,* n. the three divisions or periods of the day (i. e. forenoon, noon, and afternoon). — *Sandhyā-tva, am,* n. the state of twilight; the time of twilight (period for devotional exercises). — *Sandhyā-nāṭin, ī,* m. 'dancing at evening twilight,' epithet of Śiva. — *Sandhyā-pātra, am,* n. a vessel used for pouring out water in performing the Sandhyā ceremonies. — *Sandhyā-pushpī,* f. a kind of jasmine; nutmeg (= *jāti* or *jātī*). — *Sandhyā-bala, as,* m. 'strong in twilight,' a demon, imp, Rākshasa. — *Sandhyā-bali, is,* m. 'receiving twilight-oblations,' a clay or stone image of the bull of Śiva (usually standing in the temples of that deity). — *Sandhyābhra* (°*yā-abh*°), *am,* n. an evening cloud; a sort of red chalk (= *suvarṇa-gairika*). — *Sandhyā-mangala, am,* n. an evening solemnity or religious service. — *Sandhyā-rāga, am,* n. 'having the colour of twilight,' red-lead. — *Sandhyārāma* (°*yā-ār*°), *as,* m. 'delighting in Sandhyā,' epithet of Brahmā. — *Sandhyā-vandana, am,* n. morning and evening adoration or prayer. — *Sandhyā-vidhi, is,* m. a Sandhyā rite, (see above.) — *Sandhyā-śankha, as,* m. the evening conch, the conch which sounds the evening hour. — *Sandhyā-samaya, as,* m. twilight-period, evening; a portion of each Yuga, (see *yuga.*) — *Sandhyopanishad* (°*ya-up*°), *t,* f., N. of an Upanishad belonging to the Atharva-veda. — *Sandhyopāsana* (°*yā-up*°), *am,* n. worship performed at the Sandhyās, (see above.)

सन्धारण *san-dhāraṇa,* &c. See under *san-dhṛi,* col. 2.

सन्धाव् 1. *san-dhāv* (*sam-dh*°), cl. 1. P. A. *-dhāvati, -te, -dhāvitum,* to run together; to run up to violently, assail, attack; to run to.

सन्धाव् 2. *san-dhāv* (*sam-dh*°), cl. 1. A. *-dhāvate, -dhāvitum,* Ved. to rub one's self, wash one's self.

San-dhāvya, ind. having washed one's self.

सन्धुक्ष् *san-dhuksh* (*sam-dh*°), cl. 1. A. *-dhukshate, -dhukshitum,* to kindle; to animate, revive: Caus. *-dhukshayati, -yitum,* to set on fire, light up, inflame, animate.

San-dhukshaṇa, am, n. kindling, inflaming, inflammation.

San-dhukshayat, an, antī, at, setting on fire, kindling.

San-dhukshita, as, ā, am, kindled, inflamed, lighted.

San-dhukshyamāṇa, as, ā, am, being kindled or lighted up; being increased.

सन्धू *san-dhū* (*sam-dhū*), cl. 5. P. A. *-dhūnoti, -dhūnute* (also *-dhunoti, -dhunute,* see rt. 1. *dhū*), *-dhotum, -dhavitum,* to scatter or distribute liberally, bestow; to seize or carry off.

सन्धृ *san-dhṛi* (*sam-dhṛi*), cl. 10. P. A. *-dhārayati, -te* (Impf. ep. *sam-adhāram* = *-adhārayam*), *-yitum,* to hold together; to hold up, support, sustain, preserve, maintain; to hold back, restrain; to hold, have, possess; to hold, bear, carry; to hold, observe, keep; to hold or fix the mind (*manas*) on anything (loc.); to keep in the mind or memory, remember; to bear, suffer, endure, to hold out, remain alive, survive, exist: Pass. *-dhāryate,* to be held together or supported, be held up, &c.; to be maintained or governed.

San-dhāraṇa, am, ā, n. f. holding together, holding in, restraining, observing, practising.

San-dhārayat, an, antī, at, holding or possessing completely; keeping in mind, remembering.

San-dhārayamāṇa, as, ā, am, holding together, &c.

San-dhārayāṇa, as, ā, am, holding together, supporting, &c.; keeping back, restraining, &c.

San-dhārya, as, ā, am, to be held or observed or followed.

San-dhāryamāṇa, as, ā, am, being held together, being held or maintained, &c.

San-dhṛita, as, ā, am, held together, compacted; closely connected.

सन्धृष् *san-dhṛish* (*sam-dh*°), cl. 1. P. *-dharshati,* &c., to injure greatly, destroy: Caus. *-dharshayati, -yitum,* to violate, ravish; to disgrace.

San-dharshita, as, ā, am, greatly injured, violated, disgraced.

सन्ध्मा *san-dhmā* (*sam-dh*°), cl. 1. P. *-dhamati, -dhmātum,* to blow together; to melt together; to proclaim aloud.

सन्ध्यै *san-dhyai* (*sam-dh*°), cl. 1. P. *-dhyāyati, -dhyātum,* to reflect on, think about.

2. *san-dhyā,* f. (for 1. see col. 1), reflection, meditation.

San-dhyātṛi, tā, trī, tṛi, one who reflects or thinks about; one who binds, (Manu VIII. 342; probably for *san-dātṛi.*)

सन्न *sanna, sannaka.* See under rt. 1. *sad.*

सन्नद् *san-nad* (*sam-nad*), cl. 1. P. *-nadati, -naditum,* to cry aloud, roar: Caus. *-nādayati, -yitum,* to cause to resound, fill with noise or cries; to cry aloud.

San-nāda, as, m. shouting together, a confused or tumultuous noise, uproar, din, clamour; a voice, sound.

San-nādayat, an, antī, at, making to sound, causing a clamour or uproar, making to resound or ring with.

San-nādita, as, ā, am, caused to resound, filled with noise or cries.

सन्नद्ध *san-naddha.* See under *san-nah.*

सन्नम् *san-nam* (*sam-nam*), cl. 1. P. A. *-namati, -te, -nantum,* to bend together, bend down, bow down before, bow to; to bow down in submission, submit to, comply with, obey, be obedient (A.); to bend in the right direction, make straight, bring into order, direct, make ready, accomplish; to be accomplished: Caus. *-nāmayati, -namayati, -yitum,* to bend, cause to bow or curve, cause to sink; to make crooked, bend together, contract; to bend in a particular direction, make right, make ready, prepare for a particular object.

San-nata, as, ā, am, bent together, bowed down, bent, curved, stooping; bent down through sorrow, dispirited, downcast; deepened; contracted. — *Sannata-tara, as, ā, am,* more deepened, deeper. — *Sannata-bhrū, ūs, ūs, u,* bending or contracting the brow, frowning. — *Sannatānga* (°*ta-an*°), *as, ī, am,* having the body bent, stooping.

San-nati, is, f. bowing down, reverential salutation, obeisance; reverence, humility; Humility (personified as daughter of Daksha and wife of Dharma); sound, noise. — *Sannati-mat, ān,* m., N. of a king.

San-namat, an, antī, at, bending down, bowing.

San-namamāna, as, ā, am, bending together, bending in the right direction.

San-namita, as, ā, am, bent together, bent. — *Sannamitobhayāṇsa* (°*ta-ubhaya-aṇ*°), *as, ā, am,* having both shoulders bent.

San-namya, ind. having bent together, having bowed down.

San-nāma, as, m. bowing down before any one, worship.

सन्नमस्य *san-namasya* (*sam-n*°), Nom. P. *-namasyati, -yitum,* to show respect or honour, to worship.

सन्नय *san-naya.* See under *san-nī.*

सन्नर्द् *san-nard* (*sam-n*°), cl. 1. P. *-nardati* (ep. also A. *-te*), &c., to roar aloud, bellow.

San-nardamāna, as, ā, am, roaring aloud, bellowing.

सन्नश् 1. *san-naś* (*sam-naś,* see rt. 1. *naś*), cl. 1. P. A. *-naśati, -te,* &c. (according to some Ved. Inf. *san-naśe*), Ved. to reach, attain, (Sāy. *na san-naśe* = *na samyag-āpaṇīyaḥ,* i. e. *parair a-pradhṛishyaḥ,* not to be overcome by others, Ṛig-veda VIII. 3, 10.)

सन्नश् 2. *san-naś* (*sam-naś*), cl. 4. P. *-naśyati, -naśitum, -nanshṭum,* to disappear entirely, perish.

San-nashṭa, as, ā, am, entirely disappeared, utterly perished, ruined.

सन्नस् *san-nas* (*sam-nas*), cl. 1. A. *-nasate,* &c., Ved. to come together, meet together, assemble, approach, be united, (in Ṛig-veda II. 16, 8. according to Sāy. *nasīmahi* = *vyāpyemahi.*)

सन्नह् *san-nah* (*sam-nah*), cl. 4. P. A. *-nahyati, -te, -naddhum,* to bind or tie together, bind over, bind or fasten on, to put or gird on, clothe with, furnish with; to put anything on one's self, accoutre one's self, dress or arm one's self with (A. with acc.; *sannahyadhvam ćārūṇi daṇśanāni,* put ye on your beautiful armour); to prepare for doing anything (with inf.): Pass. *-nahyate,* to be fastened on, &c.; to be harnessed: Caus. *-nāhayati, -yitum,* to cause to gird or bind on, cause to clothe or dress one's self in.

San-naddha, as, ā, am, bound or fastened or tied together, bound round, girded round, girded on, fastened on, girt, bound (in general), dressed or clad in, armed, mailed, accoutred; harnessed; arranged, arrayed, prepared, provided, ready for battle, prepared or ready (in general); provided with destructive weapons, murderous, felonious; provided with charms, &c.; well provided or furnished with anything; closely attached or connected, in close contact with, contiguous, bordering, near. — *Sannaddha-kavaća, as, ā, am,* one who has girded on his armour, clad in mail or accoutred.

San-nahana, am, n. the act of arming, preparing, making one's self ready, preparation.

San-nahya, ind. having girded on, having bound or fastened on.

San-nahyat, an, antī, at, binding, fastening, girding on.

San-nahyamāna, as, ā, am, being girt with, being clothed in; being accoutred or harnessed.

San-nāha, as, m. girding on armour, arming for battle; accoutrements, armour, mail, a coat of mail (made of iron or thick quilted cotton).

Sannāhya, as, m. a war elephant.

सन्निकाश् *san-ni-kāś* (*sam-*), Caus. *-kāśayati, -yitum,* to make quite clear, manifest, reveal; to make known, announce.

सन्निकीर्ण *san-nikīrṇa.* See *san-ni-kṛī.*

सन्निकृष् san-ni-kṛish (*sam-*), cl. 1. P. *-karshati*, &c., to draw together, draw near, attract, contract.

San-nikarsha, as, m. bringing or drawing near, nearness, proximity, vicinity, presence; connection, relation; connection of an Indriya or organ of sense with its Vishaya or object, (this is the source of Jñāna according to the Nyāya phil., and is of two kinds, 1. Laukika, which is sixfold, and 2. A-laukika, which is threefold.)

San-nikarshaṇa, am, n. the act of drawing together, bringing near, approaching near, approximating, approximation, proximity, vicinity.

San-nikṛishṭa, as, ā, am, drawn together, drawn near, brought near, contiguous, proximate, approximate, near, adjacent, close; (*am*), ind. near, close to; (*am*), n. proximity, vicinity, neighbourhood.

सन्निकॄ san-ni-kṝi (*sam-*), cl. 6. P. *-kirati*, &c., to scatter along, strew about; to stretch out.

San-nikīrṇa, as, ā, am, scattered along; stretched out at full length, lying; flung, thrown.

सन्निक्षार san-nikshāra, as, m. (fr. rt. *kshar* with *ni* and *sam*), the Piyāla tree.

सन्निक्षिप् san-ni-kship (*sam-*), cl. 6. P. *-kshipati, -ksheptum,* to throw down, put or lay down.

सन्निगम् san-ni-gam (*sam-*), cl. 1. P. *-gaćchati, -gantum,* to go or come together with, unite with any one (inst.).

सन्निग्रह् san-ni-grah (*sam-*), cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte,* &c., *-grahītum,* to hold or keep down, keep under, overpower, subdue; to hold or keep back, keep in, restrain, suppress, obstruct; to lay hold of, seize.

San-nigṛihya, ind. having held or kept in, suppressing; overpowering, vanquishing, discomfiting.

सन्निघृष् san-ni-ghṛish (*sam-*), cl. 1. P. *-gharshati, -gharshitum,* to rub or pound down together, mix together.

सन्निचि san-ni-ći (*sam-*), cl. 5. P. A. *-ćinoti, -ćinute, -ćetum,* to pile or heap up together.

San-nićaya, as, m. piling or heaping together, a collection; (*as, ā, am*), heaped together.

San-nićita, as, ā, am, heaped together, collected; congested, constipated, stagnated.

सन्निदृश् san-ni-dṛiś (*sam-*), Caus. *-darśayati, -yitum,* to cause to be observed, bring into view, show, display.

San-nidarśita, as, ā, am, brought into view, shown, pointed out.

सन्निधा san-ni-dhā (*sam-*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to put or place down near together, put in the same place, to place or put down near; to deposit; to put into; to place or fix upon, direct towards, (*dṛishṭim sannidhā,* to fix the eyes upon; *manaḥ* or *hṛidayam sannidhā,* to fix or direct the mind or thoughts, see rt. 1. *dhā*); to place together, collect, pile up; to deliver over, assign; to look at closely, inspect, observe: Pass. *-dhīyate,* to be put together in the same place, to be placed near, to be near, to be present: Caus. *-dhāpayati, -yitum,* to cause to be put down near or close at hand, to bring near: Pass. of Caus. *-dhāpyate,* to appear or become manifested in the presence of (with gen.).

San-nidha, am, n. juxta-position, proximity, vicinity.

San-nidhātṛi, tā, trī, tṛi, who or what places near, one who brings near or introduces; depositing, placing in deposit; receiving in charge; (*tā*), m. a receiver of stolen goods; an officer who introduces people at court.

San-nidhāna, am, n. placing down together, juxta-position, proximity, nearness, vicinity, neighbourhood, presence, appearance, perceptibility; placing down, depositing; a receptacle; receiving, taking charge of; (*e*), ind. in the vicinity or presence of, near.

San-nidhāpya, ind. having caused to be placed near, having brought near.

San-nidhāya, ind. having placed near together, having placed near at hand; having piled up or collected.

San-nidhi, is, m. placing near; juxta-position, proximity, approximation, nearness, vicinity, presence, appearance, visibility, perceptibility; receiving, taking charge of. — *Sannidhi-vartin, ī, inī, i,* being near, neighbouring.

San-nihita, as, ā, am, placed near together, near, contiguous, proximate; close at hand, present; deposited, fixed, laid up [cf. *hṛidaya-s°*]; prepared, ready; staying, being. — *Sannihitāpāya* (°*ta-ap*°), *as, ā, am,* having loss or destruction near at hand, transient, transitory, fleeting.

सन्निनी san-ni-nī (*sam-*), cl. 1. P. A. *-nayati, -te, -netum,* Ved. to bring together, pour together, mix.

San-ninīya, ind. having poured together, having mixed.

सन्निपत् san-ni-pat (*sam-*), cl. 1. P. *-patati, -patitum,* to fly down, alight, descend, fall down; to perish, be destroyed; to fall together, come together, meet; to present one's self, arrive, appear: Caus. *-pātayati, -yitum,* to cause to fall down, throw down, shoot down or off, discharge; to cause to come together, convoke, bring together, collect, unite.

San-nipatita, as, ā, am, flown down, descended, alighted; fallen together, met together, come together; assembled, collected, mixed, blended; arrived, come near.

San-nipatya, ind. having flown down, alighting, descending; having flocked together, having come together, having met; having come near.

San-nipāta, as, m. flying down, alighting, descending, falling down; a kind of musical time or measure (= *tāla-bheda*); falling together, meeting; contact, union, junction, collision, collection, assemblage, multitude; mixture, miscellaneous collection; coming near, arrival; combined derangement of the three humors producing fever and dangerous illness. — *Sannipāta-kalikā,* f., N. of a treatise on the cure of fevers arising from a vitiated state of the three humors. — *Sannipāta-jvara, as,* m. a dangerous fever resulting from morbid condition of the three humors, (one of the eight kinds of fevers.) — *Sannipāta-nud, t,* m. 'removing the above fever,' N. of a kind of tree (= *nepāla-nimba*).

Sannipātaka, as, m. combined disorder of the three humors (wind, bile, and phlegm) or a dangerous fever resulting from such disorder.

San-nipātita, as, ā, am, thrown or shot down, shot off, discharged; brought together, assembled, called together.

San-nipātya, ind. having caused to come together, having collected or brought together.

सन्निबन्ध् san-ni-bandh (*sam-*). See rt. *bandh.*

San-nibaddha, as, ā, am, firmly bound on, firmly tied, fettered, closely connected with or attached to, engrossed in; planted or covered with.

San-nibandha, as, m. binding firmly, tying; attachment, connection, consequence; effectiveness.

San-nibandhana, am, n. the act of binding or tying firmly, binding fast.

सन्निबुध् san-ni-budh (*sam-*), cl. 1. P. A. *-bodhati, -te,* &c., to perceive thoroughly.

सन्निभ san-nibha, as, ā, am (fr. rt. 1. *bhā* with *ni* and *sam*), like, similar, resembling, (at the end of comps., e. g. *megha-s°,* resembling a cloud.)

सन्निभृ san-ni-bhṛi (*sam-*). See rt. *bhṛi.*

San-nibhṛita, as, ā, am, kept secret, concealed, hidden; discreet, prudent, modest, unassuming.

सन्निमज्ज् san-ni-majj (*sam-*), cl. 6. P. *-majjati,* &c., to sink quite under, sink down, be immersed.

San-nimagna, as, ā, am, sunk under, submerged, immersed; sleeping, asleep.

San-nimajjat, an, atī or *antī, at,* sinking down into, sinking under.

सन्निमन्त्र् san-ni-mantr (*sam-*), cl. 10. P. A. *-mantrayati, -te, -yitum,* to invite.

सन्निमित्त san-nimitta. See under *sat.*

सन्निमील् san-ni-mīl, cl. 1. P. *-mīlati,* &c., to close completely, shut (the eyes).

सन्नियम् san-ni-yam (*sam-*), cl. 1. P. *-yaćchati* (ep. also A. *-te*), *-yantum,* to hold together, hold tight, keep back, restrain, keep in check, subdue, suppress; to annihilate, destroy.

San-niyata, as, ā, am, restrained, controlled.

San-niyantṛi, tā, trī, tṛi, a restrainer, suppressing, one who chastises, chastising, a chastiser.

San-niyamya, ind. having restrained or controlled.

सन्नियुज् san-ni-yuj (*sam-*), cl. 7. P. A. *-yunakti, -yuṅkte, -yoktum,* to connect with, attach to, place in or on; to appoint, commission, employ, depute; to enjoin, order: Caus. *-yojayati, -yitum,* to place in or on, appoint to (with acc.), entrust with; to enjoin.

San-niyukta, as, ā, am, attached to, connected with; appointed, employed.

San-niyoga, as, m. connection or union with, attachment, application to (any pursuit &c.); appointment, employment (in any office), commission.

San-niyojita, as, ā, am, appointed, entrusted with, commissioned.

सन्निरुध् san-ni-rudh (*sam-*), cl. 7. P. A. *-ruṇaddhi, -runddhe, -roddhum,* to keep back, hold firm, keep in, suppress, restrain, hinder, check, stop; to shut in, confine; to shut, close, lock up; to block up, crowd, fill: Pass. *-rudhyate,* to be kept back or restrained, &c.

San-niruddha, as, ā, am, obstructed, hindered, checked, stopped, blocked up, choked, shut, closed, crowded, filled, covered over. — *Sanniruddha-guda, as, ā, am,* having an obstruction of the lower intestine.

San-nirudhya, ind. having suppressed or restrained.

San-nirodha, as, m. obstruction, hindrance, check, suppression.

सन्निर्गम् san-nir-gam (*sam-*), cl. 1. P. *-gaćchati, -gantum,* to go out together, go away, depart.

सन्निर्मथ् san-nir-math or *san-nir-manth* (*sam-*), cl. 1. 9. P. *-mathati, -manthati, -mathnāti,* &c., to churn out, stir or shake about together, crush together.

सन्निर्मा san-nir-mā (*sam-*), cl. 2. P. *-māti,* &c. (see rt. 3. *mā*), Ved. to construct, compose.

San-nirmita, as, ā, am, Ved. constructed, composed.

सन्निर्वप् san-nir-vap (*sam-*), cl. 1. P. A. *-vapati, -te,* &c., to scatter about, distribute, dispense.

सन्निली san-ni-lī (*sam-*), cl. 4. A. *-līyate, -letum, -lātum,* to settle down, alight, settle; to cower down, hide or conceal one's self, disappear.

सन्निवप् san-ni-vap (*sam-*), cl. 1. P. A. *-vapati, -te,* &c., to throw together, heap together, heap up.

सन्निवस् 1. san-ni-vas (*sam-*, see rt. 5. *vas*), cl. 2. A. *-vaste,* &c., to clothe with, put on (clothes &c.).

सन्निवस् 2. san-ni-vas (*sam-*, see rt. 6. *vas*),

cl. 1. P. -vasati, &c., to dwell together, live with; to live in, inhabit.

सन्निविद् *san-ni-vid* (*sam-*), Caus. *-vedayati, -yitum*, to cause to know, make known, announce, inform, tell; to offer, present.

सन्निविश् *san-ni-viś* (*sam-*), cl. 6. A. (also P.) *-viśate* (*-ti*), *-veshṭum*, to enter into together; to enter into deeply; to sit down together; to have intercourse or intimate connection with; to enter; to sit down, encamp: Caus. *-veśayati, -yitum*, to cause to enter or sit down together; to unite, join, collect; to cause to enter, introduce, insert, install; to fix or fasten in; to cause to sit or lie or settle down, put or place down, cause to encamp, pitch a camp; to found (a town &c.); to put on, place on, impose, consign, commit; to fix the thoughts or mind on anything; to contemplate.

San-nivishṭa, as, ā, am, entered together, met together, assembled, collected; entered deeply into; absorbed or engrossed in; stationed in, abiding in, resting in; inserted in, sticking in, depending on; stationed near, contiguous, neighbouring, near, present, at hand; seated, encamped.

San-niveśa, as, m. entering together, thorough or deep entrance into (any pursuit &c.), ardent attachment to; assembling, assemblage, collection, multitude; union, junction, contact; proximity, vicinity, neighbourhood; station, seat, encampment, place, situation, position, posture; an open space near a town (where people assemble for recreation), a sort of play-ground in or near a town; causing to enter together, putting together, construction, fabrication, preparation; form, figure; the collective form of an asterism; causing to enter, putting in, insertion.

San-niveśita, as, ā, am, made to enter in, introduced, inserted; made to settle, located, lodged, stationed, encamped; put down; consigned, committed.

San-niveśya, ind. having caused to enter or pervade, having introduced, having made to encamp, &c.

सन्निवृ *san-ni-vṛi* (*sam-*), Caus. *-vārayati, -yitum*, to keep off, keep back, restrain.

सन्निवृत् *san-ni-vṛit* (*sam-*), cl. 1. A. *-vartate* (in some tenses also P., see rt. 1. *vṛit*), *-vartitum*, to turn back, turn round, return together, return, retire; to desist from (with abl.), leave off, cease, stop; to pass away: Caus. *-vartayati, -yitum*, to cause to return or turn back, send back; to divert, avert, keep off, hinder, preclude; to cause to cease, suppress, stop.

San-nivartita, as, ā, am, caused to return, sent back, sent away.

San-nivartya, ind. having caused to turn back, having diverted, &c.

San-nivṛitta, as, ā, am, turned back, come back, returned, coming back; desisted, stopped, ceased; ceasing, forbearing; withdrawing, shrinking from.

San-nivṛitti, is, f. turning back, returning, coming back; desisting from, forsaking, avoiding; forbearance, restraint, complete abstinence.

सन्निशम् *san-ni-śam* (*sam-*), cl. 4. P. *-śāmyati, -śamitum*, to hear, perceive: Caus. *-śāmayati*, &c., to cause to hear, summon.

San-niśamya, ind. having heard or perceived.

सन्निषद् *san-ni-shad* (*sam-ni-sad*), cl. 1. 6. P. *-shīdati, -shattum*, to sink down; to sit down.

San-nishaṇṇa, as, ā, am, seated down, settled down, seated; halted, stationary.

सन्निसूद् *san-ni-sūd* (*sam-*), Caus. *-sūdayati, -yitum*, to kill or destroy utterly.

सन्निसृज् *san-ni-sṛij* (*sam-*), cl. 6. P. *-sṛijati, -srashṭum*, to deliver up, deliver over, entrust, commit.

San-nisṛishṭa, as, ā, am, delivered up or over, entrusted, committed, handed over.

सन्नी *san-nī* (*sam-*), cl. 1. P. A. *-nayati, -te, -netum*, to lead together, bring together, collect; to connect, unite; to mix together, mingle, mix; to arrange; to lead or direct towards, lead, bring; to guide, direct, govern; to obtain, procure; to bring back, return, restore, give back, pay; to endow with (with inst., Ved.).

San-naya, as, m. a collection, multitude, number, quantity; the rear of an army, rear-guard; (*as, ā, am*), Ved. bringing together, collecting, aggregating.

San-nayat, an, antī, at, bringing together; leading to, directing towards.

San-nāyya, am, n. (for *sānnāyya*, q. v.), any substance to be mixed with clarified butter &c. and offered as a burnt offering.

San-nīya, ind. having led or brought together; having mixed together.

सन्नु *san-nu* (*sam-*), cl. 2. P. *-nauti*, &c. (Ved. cl. 1. A. *-navate*, &c.), to roar or sound together, bellow, bleat.

सन्नुद् *san-nud* (*sam-*), cl. 6. P. A. *-nudati, -te, -nottum*, to impel or bring together: Caus. *-nodayati, -yitum*, to impel or bring together, collect, bring near; to procure, find; to push or urge on, impel.

सन्नृत् *san-nṛit* (*sam-*), cl. 4. P. *-nṛityati, -nartitum*, Ved. to dance together.

सन्न्यस् *san-ny-as* (*sam-ni-as*), cl. 4. P. *-asyati* (sometimes also cl. 1. P. *-asati*), *-asitum*, to throw down together, place or put together, lay together; to put or lay upon; to put down, lay down, deposit; to give over to, consign, entrust, deliver over; to lay aside, give up, resign; to resign the world, become an ascetic or Sannyāsin.

San-nyasana, am, n. the act of placing or laying down, depositing, delivering over, entrusting to; resigning, resignation, relinquishment, abandonment of the world, renunciation of temporal concerns, abdication.

San-nyasta, as, ā, am, thrown down, laid down, placed down; encamped; deposited, entrusted, delivered over, consigned; laid aside; relinquished, discarded, abandoned, deserted. — *Sannyasta-deha, as, ā, am*, one who has given up his body. — *Sannyasta-śastra, as, ā, am*, one who has laid aside his weapons.

San-nyasya, ind. having put down or deposited, having consigned or delivered; having put off, having laid aside; having given up or resigned, having left or abandoned, having abandoned the world, having become an ascetic.

San-nyāsa, as, m. deposit, trust; stake, wager; relinquishment, resignation, abandonment, profession of asceticism, abandonment of the world; giving up the body, sudden death; Indian spikenard. — *Sannyāsa-grahaṇa, am*, n. assuming or practising asceticism. — *Sannyāsa-grahaṇa-paddhati, is*, f., N. of a short treatise on the duties of ascetics by Saṅkarāćārya. — *Sannyāsa-dharma, as*, m. the duty of giving up worldly concerns, asceticism. — *Sannyāsa-dharma-saṅgraha, as*, m., N. of a short treatise on the duties of ascetics. — *Sannyāsopanishad* (°*sa-up*°), *t*, f., N. of an Upanishad belonging to the Atharva-veda.

San-nyāsika in *veda-s*°, q. v.

Sannyāsin, ī, m. one who lays down or deposits; one who abandons or resigns, an ascetic, devotee (especially one who retires from worldly concerns and is no longer bound to read the Mantras and perform sacrifices, but only to read the Āraṇyakas or Upanishads); a Brāhman of the fourth order or Āśrama, religious mendicant. — *Sannyāsi-tā*, f. or *sannyāsi-tva, am*, n. abandonment of worldly concerns, retirement from the world. — *Sannyāsi-darśana, am*, n., N. of the forty-ninth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa.

सन्मातुर *san-mātura, san-māna*. See under *sat*, p. 1053, col. 2.

सन्मार्ग *san-mārga, san-mitra*, &c. See under *sat*, p. 1053, col. 2.

सप् *sap* (probably connected with rt. *sać* and *saparya*), cl. 1. P. *sapati, sasāpa, sapitum*, Ved. to worship, honour, serve, follow, (in Naigh. III. 5. *sapati* is placed among the *parićaraṇa-karmāṇaḥ*, and in Naigh. III. 14. among the *arćati-karmāṇaḥ*); to conform to; to join or unite together, connect (= *samarāye*); to obtain, (Sāy. = *prāp*); to touch, sip, (Sāy. *sapanta* = *spriśanti*, Ṛig-veda V. 3, 4); to perform, do, (Sāy. = *kṛi*): Caus. *sapayati, -yitum*, to follow, worship, (Ved. *sishapanta* = *parićaraṇam kurvantu*); [cf. Gr. σέβομαι, σέβας, σεμνός, ἕπομαι; Goth. *siponeis*, 'a pupil.]

Sapat, an, antī, at, honouring, worshipping, following; obtaining.

Saparya (probably fr. a lost noun *sapas* = Gr. σέβας, cf. *sabas*), Nom. P. *saparyati, -yitum*, Ved. to worship, adore, honour, serve, (in Naigh. III. 5. *saparyati* is enumerated among the *parićaraṇa-karmāṇaḥ*.)

Saparyat, an, antī, at, Ved. worshipping, serving.

Saparyā, f. worship, adoration, reverence.

Saparyu, us, us, u, Ved. serving, honouring, adoring.

सप *sapa, as*, m., Ved. (probably) the organ of generation; [cf. *śepa*.]

सपक्ष *sa-paksha, as, ā, am*, having wings, winged; having a side or party; being on the same side, belonging to the same party; containing the major term or subject; (*as*), m. a partisan, follower, adherent; (in logic) an instance on the same side (e. g. the common illustration of 'the culinary hearth'), a similar instance or one in which the major term is found.

सपताक *sa-patāka, as, ā, am*, having a banner, with a banner.

सपत्तन *sa-pattana, as, ā, am*, possessing towns or cities.

सपत्त्रलेख *sa-pattralekha, as, ā, am*, having fragrant pigments.

सपत्त्राकृ *sa-pattrā-kṛi*, cl. 8. P. *-karoti, -kartum*, to wound with an arrow or other feathered weapon in such a way that the feathers enter the body.

Sapattrā-karaṇa, am, n. wounding so that the feathered part of an arrow enters the body, causing excessive pain, worrying any one to death.

Sapattrā-kṛita, as, ā, am (according to some also *sapattra-kṛita*), severely wounded or pained, excessively afflicted; (*as*), m. a deer or other animal severely wounded.

Sapattrā-kṛiti, is, f. great agony or affliction; excessive pain or distress.

सपत्न *sa-patna, as, ā, am* (said by some to be fr. *sa-patnī* below, but regarded by others as a separate word and connected with rt. *sap* above, in the sense of 'following,' 'persecuting'), hostile; (*as*), m. an enemy, adversary, rival. — *Sapatna-tā*, f. enmity, rivalry. — *Sapatna-han, ā, -ghnī, a*, Ved. killing enemies, destroying rivals. — *Sapatnāri* (°*na-ari*), *is*, m. a sort of bamboo, Bambusa Spinosa.

Sa-patnī, f. a woman who has the same husband with another woman (Pāṇ. IV. 1, 35) or whose husband has other wives, a fellow wife, rival wife, cotemporary wife, rival mistress. — *Sapatnī-tas*, ind. from a rival wife. — *Sapatnī-tva, am*, n. the state of a woman whose husband has other wives. — *Sapatnī-duhitṛi, tā*, f. the daughter of a rival wife. — *Sapatnī-putra, as*, m. the son of a rival wife.

Sa-patnīka, as, m. accompanied with a wife, along with a wife.

सपदि *sa-padi*, ind. at the same instant,

instantly, in a moment, at the moment, immediately; quickly, swiftly.

सपद्म *sa-padma, as, ā, am,* furnished with lotuses, having lotuses.

सपन्नग *sa-pannaga, as, ā, am,* furnished with serpents.

सपराक्रम *sa-parākrama, as, ā, am,* having valour, valiant, brave, bold.

सपरिकर *sa-parikara, as, ā, am,* attended by a retinue.

सपरिच्छद *sa-paričchada, as, ā, am,* attended by a train, provided with necessaries.

सपरिजन *sa-parijana, as, ā, am,* having attendants, accompanied by followers.

सपरितोष *sa-paritosha, as, ā, am,* feeling satisfaction, much pleased.

सपरिवार *sa-parivāra, as, ā, am,* attended by a retinue, having a multitude of dependants.

सपरिवाह *sa-parivāha, as, ā, am,* having an overflow, overflowing, brimful.

सपरिशेष *sa-pariśesha, as, ā, am,* having a remainder, with the remainder, with the rest.

सपरिषत्क *sa-parishatka, as,* m. a teacher surrounded by a college of his own disciples.

सपर्य *saparya.* See under rt. *sap.*

सपर्वतवनद्रुम *sa-parvata-vana-druma, as, ā, am,* with mountains, forests, and trees. — *Sa-parvata-vanārṇava* (°*na-ar*°), *as, ā, am,* possessing mountains, forests, and seas (said of the earth).

सपलाश *sa-palāśa, as, ā, am,* together with a Palāśa tree.

सपल्लव *sa-pallava, as, ā, am,* together with shoots, having branches.

सपवित्रक *sa-pavitraka, as, ā, am,* containing sacrificial grass.

सपाद *sa-pāda, as, ā, am,* having feet; having a fourth part, with a quarter, increased by one fourth.

Sa-pādapīṭha, as, ā, am, furnished with a footstool.

सपादुक *sa-pāduka, as, ā, am,* wearing shoes, wearing sandals; with shoes or sandals.

सपिण्ड *sa-piṇḍa, as,* m. 'having the same Piṇḍa,' a kinsman connected by the offering of the funeral cake to the Manes of certain relations (viz. father, grandfather, great-grandfather, &c., including the direct descendants of four persons, or, according to others, seven persons in an ascending and descending line: the following are therefore called Sapiṇḍas—son, son's son, and son's grandson; widow, daughter, and daughter's son; father, mother, brother, brother's son, brother's grandson; father's daughter's son; father's brother's son and grandson; paternal grandfather's daughter's son; paternal grandfather; paternal grandmother, paternal grandfather's brother, brother's son and grandson; great grandfather's daughter's son). — *Sapiṇḍa-tā,* f. the condition of being a Sapiṇḍa. — *Sapiṇḍī-karaṇa, am,* n. investing a person with the rights of a Sapiṇḍa or kinsman (as described above); performing the Śrāddha to deceased relatives called Sapiṇḍas (at the end of a full year after the death of a relative). — *Sapiṇḍī-kṛita, as, ā, am,* invested with the relationship of Sapiṇḍa.

Sapiṇḍana, am, n. = *sapiṇḍī-karaṇa.*

सपित्व *sa-pitva,* according to Sāy. *sapitvam* = *saha-prāptavyaṃ sthānam,* 'a place to be obtained together,' (Ṛig-veda I. 109, 7.)

सपिशाच *sa-piśāča, as, ā, am,* together with or accompanied by the Piśāčas.

सपीड *sa-pīḍa, as, ā, am,* suffering pain or anguish, painful.

सपीतक *sa-pītaka, as,* m. a kind of plant (= *rāja-koshātaki*).

Sa-pītikā, f. a kind of creeper (= *hasti-ghoshā*).

सपीति *sa-pīti, is,* f. compotation, drinking together, drinking in company; (*is, is, i*), Ved. one who drinks together, a boon-companion.

सपुत्र *sa-putra* or *sa-putraka, as, ā, am,* having a son, accompanied by a son. — *Sa-putra-dāra, as, ā, am,* with son and wife, accompanied by son and wife.

Sa-putrin, ī, iṇī, i, together with sons, accompanied by sons.

सपुरोहित *sa-purohita, as, ā, am,* accompanied by a family priest.

सपुष्प *sa-pushpa, as, ā, am,* having flowers, blooming.

Sa-pushpa-bali, is, is, i, filled with offerings of flowers.

सपौर *sa-paura, as, ā, am,* accompanied by citizens.

सप्तन् *saptan, a,* m. f. n. pl. (in Uṇādi-s. I. 156. said to be fr. rt. *sap,* 'to connect, join'), seven, (a favourite number with the Hindūs, and regarded as a sacred number; hence mention is made of seven Mātṛis, seven streams, seven oceans, seven cities [Ṛig-veda I. 63, 7], seven divisions of the world, seven Ṛishis, seven Vipras [Ṛig-veda I. 62, 4], seven Ādityas, seven Dānavas, seven horses of the Sun, seven flames or tongues of fire, seven Yonis of fire, seven Samidhs, seven tones, seven sacrificial rites, seven Maryādās, thrice seven Padāni or mystical steps by which heaven is obtained [Ṛig-veda I. 72, 6], thrice seven cows, &c.); [cf. Zend *hapta;* Gr. ἑπτά; Lat. *septem;* Goth. *sibun;* Angl. Sax. *seofon;* Lith. *septyni, septynios;* Slav. *sedmj;* Hib. *seacht;* Cambro-Brit. *saith;* Armor. *seiz.*] — *Sapta-ṛishi, ayas,* m. pl. 'the seven Ṛishis,' epithet of the authors of the hymn Ṛig-veda IX. 107. — *Sapta-koṇa, as, ā, am,* septangular, heptagonal. — *Sapta-gaṅgam,* ind. the place of the seven streams of the Gaṅgā, (Pāṇ. II. 1, 20; cf. *pañča-nada.*) — *Sapta-gu, us,* m., N. of an Āṅgirasa (author of the hymn Ṛig-veda X. 47). — *Sapta-godāvaram,* ind. the place of the seven streams of the Godāvarī. — *Sapta-grahī,* f. the meeting of the seven planets under one sign. — *Sapta-čakra, as, ā, am,* having seven wheels, (according to Saṅkara = *sarpaṇa-čakra.*) — *Saptačatvāriṃśa, as, ī, am,* the 47th. — *Sapta-čatvāriṃśat, t,* f., 47. — *Sapta-ččhada, as,* m. 'having seven leaves,' a kind of tree [cf. *sapta-parṇa*]; (*ā*), f. a species of plant (= *mada-gandha*). — *Sapta-jāni* or *sapta-jāmi, is, is, i,* Ved. (probably) having seven brothers or sisters. — *Sapta-jihva, as,* m. 'seven-tongued,' epithet of Agni or fire, (the seven tongues of fire have all names, e. g. *kālī, karālī, mano-javā, su-lohitā, su-dhūmra-varṇā, ugrā* or *sphuliṅginī, pradīptā,* and these names vary according to the particular rite in which fire is used, see *hiraṇyā, suvarṇā, su-prabhā,* &c.) — *Sapta-jvāla, as,* m. 'seven-flamed,' epithet of Agni or fire. — *Sapta-tantu, us,* m. 'having seven performers,' a sacrifice, offering, oblation, (Sāy. = *sapta tanitāraḥ,* i. e. *karmaṇāṃ vistārayitāro yasya.*) — *Saptatriṃśa, as, ī, am,* the 37th. — *Sapta-triṃśat, t,* f., 37. — *Saptadaśa, as, ī, am,* the 17th; having 17 properties or attributes (said of a *kula* or family); (*as*), m., scil. *stoma,* epithet of a particular Stoma; N. of a collection of hymns (said to have been created from Brahmā's western mouth). — *Sapta-daśan, a,* m. f. n. pl., 17. — *Sapta-dīdhiti, is,* m. 'having seven rays of light,' epithet of Agni. — *Sapta-dvārāvakīrṇa* (°*ra-av*°), *as, ā, am,* confined within seven gates (i. e. according to Kullūka, confined to the five organs of sense, the mind and the intellect, or restricted to this world and the three above and the three below it, Manu VI. 48). — *Sapta-dvīpa, ās,* m. pl. the seven divisions of the terrestrial world, see *dvīpa;* (*ā*), f. 'having or consisting of seven Dvīpas,' epithet of the earth. — *Saptadvīpa-pati, is,* m. the lord of the seven Dvīpas. — *Sapta-dvīpa-vat, ān, atī, at,* containing or consisting of seven Dvīpas. — *Sapta-dhātu, us, us, u,* consisting of seven elements, sevenfold, containing seven; (*avas*), m. pl. the seven constituent elements of the body (viz. chyle, blood, flesh, fat, bone, marrow, and semen). — *Sapta-dhātuka, as, ā, am,* = *sapta-dhātu.* — *Sapta-dhārā-tīrtha, am,* n., N. of a place. — *Saptanavata, as, ī, am,* the 97th. — *Sapta-navati, is,* f., 97. — *Saptanavati-tama, as, ī, am,* the 97th. — *Sapta-nāḍī-čakra, am,* n. an astrological diagram supposed to foretell rain, (it consists of seven serpentine lines marked with the names of the Nakshatras and planets.) — *Sapta-nāman, ā, ā, a,* having seven names. — *Sapta-nāmā,* f. a kind of plant (= *āditya-bhaktā*). — *Saptapañčāśa, as, ī, am,* the 57th. — *Sapta-pañčāśat, t,* f., 57. — *Sapta-pattra, as,* m. 'seven-leaved,' a kind of plant (= *mudgara*). — *Sapta-pada, as, ā* or *ī, am,* having seven steps, containing seven Padas; (*ī*), f. the seven steps at marriage. — *Sapta-padārthī,* f., N. of a treatise on Kaṇāda's seven Vaiśeshika categories. — *Saptapadī-gamana, am,* n. the walking together round the nuptial fire in seven steps, (see *sāptapadīna.*) — *Sapta-parṇa, as, ī, am,* seven-leaved; (*as*), m. the tree Alstonia or Echites Scholaris; (*ī*), f. the sensitive plant; (*am*), n. a sort of sweetmeat (made of grapes, pomegranates, dates, with sugar, spices, honey, and ghee). — *Sapta-pātāla, am,* n. the seven Pātālas or regions under the earth, (see *pātāla,* the names Ni-tala and Gabhasti-mat are sometimes substituted for Rasā-tala and Talātala.) — *Sapta-putra, as, ā, am,* having seven sons, having seven children. — *Sapta-putra-sū, ūs,* f. the mother of seven sons or children. — *Sapta-prakṛiti, ayas,* f. pl. the seven constituent parts of a kingdom (viz. the king, his ministers, ally, territory, fortress, army, and treasury, see *prakṛiti*). — *Sapta-buddha-stotra, am,* n., N. of a Buddhist work. — *Sapta-budhna, as, ā, am,* Ved. having seven bottoms or foundations. — *Sapta-bhadra, as,* m. the Śirīsha tree. — *Sapta-bhūmika* or *sapta-bhauma, as, ā, am,* having seven stories, seven stories high. — *Sapta-mṛittikā, ās,* f. pl. seven earths collected from seven places and used in certain solemn rites. — *Sapta-yojanī,* f. a distance or extent of seven Yojanas. — *Sapta-rakta, am,* n. the seven red-coloured parts of the body (viz. the palms of the hands, soles of the feet, nails, corners of the eyes, tongue, palate, and lips). — *Sapta-raśmi, is, is, i,* Ved. seven-rayed, having seven rays; (*is*), m. epithet of Agni. — *Sapta-rātra, am,* n. a period of seven nights. — *Sapta-rātrika, as, ā, am,* lasting seven nights. — *Sapta-rāśika, am,* n. the rule of proportion with seven terms. — *Saptarshi* (°*ta-ṛishi*), *ayas,* m. pl. 'the seven Ṛishis,' the constellation Ursa Major, (the seven stars of which are supposed to be the seven great Ṛishis, viz. Marīči, Atri, Aṅgiras, Pulastya, Pulaha, Kratu, and Vasishṭha.) — *Saptarshi-mata, am,* n., N. of a work on law. — *Sapta-vadhri, is,* m., N. of an Ātreya (author of the hymns Ṛig-veda V. 78, &c.). — *Sapta-varūtha, as, ā, am,* having seven protecting ledges (said of a carriage, see *varūtha*). — *Saptaviṃśa, as, ī, am,* the 27th; consisting of or containing 27. — *Sapta-viṃśaka, as, ī, am,* the 27th. — *Sapta-viṃśati, is,* f., 27. — *Sapta-vidāru,* a particular kind of tree, (not ascertained.) — *Sapta-vidha, as, ā, am,* sevenfold. — *Sapta-śata, am,* n., 700; 107; (*ī*), f. the aggregate of 700; a collection of 700 verses. — *Sapta-śatikā,* f. the aggregate of 700. — *Sapta-śalāka, as,* m. a kind of astrological diagram marked with

twice seven lines crossing each other at right angles, (it is used for indicating auspicious days for marriages.) — *Sapta-śiva, ās,* f. pl., Ved. 'being seven auspicious ones,' epithet of the seven Mātṛis; (*ā*), f. a kind of plant (= *nāga-vallī*). — *Sapta-shashṭa, as, ī, am,* the 67th. — *Sapta-shashṭi, is,* f., 67. — *Saptashashṭi-tama, as, ī, am,* the 67th. — *Sapta-saṅkhyāka, as, ā, am,* seven in number, amounting to seven. — *Sapta-saptaka, am,* n. 'seven times seven,' forty-nine. — *Saptasaptaka-vettṛi, tā,* m. one who knows seven times seven sciences. — *Sapta-saptata, as, ī, am,* the 77th. — *Sapta-saptati, is,* f., 77. — *Saptasaptati-tama, as, ī, am,* the 77th. — *Sapta-sapti, is,* m. 'having seven horses,' epithet of the Sun. — *Sapta-sāgara* or *sapta-sāgaraka, as,* m. a kind of very valuable gift (compared to seven oceans). — *Saptasāgara-prādānikā,* f., N. of a chapter of the Matsya-Purāṇa. — *Sapta-sū, ūs,* f. the mother of seven children (= *suta-vaskarā*). — *Sapta-svasṛi, sā, sā, sṛi,* Ved. having seven sisters. — *Sapta-hasta, as, ā, am,* having seven hands; measuring seven cubits. — *Sapta-hotṛi, tā,* &c., (probably) having seven Hotṛis; [cf. *ćatur-hotṛi, daśa-hotṛi.*] — *Sapta-hautra,* N. of a treatise on ritual. — *Saptāṅśu* (°*ta-aṅ*°), *us, us, u,* having seven rays. — *Saptāṅśu-puṅgava, as,* m. 'eminent with seven rays of light,' the planet Saturn. — *Saptākshara* (°*ta-ak*°), *as, ā, am,* containing seven syllables; (*as*), m. a word or a Pāda which contains seven syllables. — *Saptāṅga* (°*ta-aṅ*°), *as, ā* or *ī, am,* consisting of seven members or parts or constituent elements, (epithet of a kingdom, see *sapta-prakṛiti.*) — *Saptātman* (°*ta-āt*°), *ā,* m. 'having seven forms or essences,' epithet of Brahmā. — *Saptārćis* (°*ta-ar*°), *is, is, is,* seven-flamed, having seven flames or tongues; of inauspicious aspect, evil-eyed; (*is*), m. epithet of Agni or fire; of the planet Saturn; a particular plant (= *ćitraka*). — *Saptāśīta* (°*ta-aś*°), *as, ī, am,* the 87th. — *Saptāśīti* (°*ta-aś*°), *is,* f., 87. — *Saptāśīti-tama, as, ī, am,* the 87th. — *Saptāśra* (°*ta-aś*°), *as, ā, am,* septangular; (*as, am*), m. n. a heptagon, (also spelt *saptāsra,* see 1. *aśra.*) — *Saptāśva* (°*ta-aś*°), *as,* m. 'having seven horses,' epithet of the Sun, (the seven horses are supposed to symbolize the seven days of the week.) — *Saptāśva-vāhana, as,* m. 'borne by seven horses,' epithet of the Sun. — *Saptāsya* (°*ta-ās*°), *as, ā, am,* Ved. seven-mouthed, having seven mouths. — *Saptāha* (°*ta-aha*), *am,* n. seven days, a week. — *Saptottara* (°*ta-ut*°), *as, ā, am,* having a surplus or excess of seven (e. g. *saptottaram śatam,* a hundred + seven or 107.)

Sapta, as, ī, am, (according to Śabda-k.) = *saptama,* the seventh.

Saptaka, as, ā or *ī, am,* containing seven, seven; the seventh; (*am*), n. a collection of seven (as of seven stanzas or verses): (*ī*), f. a woman's girdle, zone.

Saptata, as, ī, am, the 70th (only used when other numerals precede, see *eka-s*°, *drā-s*°, *tri-s*°, &c., cf. Pāṇ. V. 2, 58.)

Saptati, is, f., 70; N. of a work, = *sāṅkhya-kārikā;* (*ī*), f. du. two seventies; (*-ayas*), f. pl. many seventies. — *Saptati-tama, as, ī, am,* the 70th; [cf. *eka-s*°.] — *Saptati-sambandha, as,* m. a collection of 70 tales.

Saptatha, as, ī, am, Ved. the seventh.

Saptadhā, ind. In seven ways, sevenfold; in seven parts or pieces.

Saptama, as, ī, am, the seventh; (*ī*), f. the seventh case, i. e. the locative; the seventh Tithi or lunar day of the fortnight, (in the light fortnight there is a festival in honour of the seventh digit of the moon on this day; it often occurs at the end of comps., e. g. *Gaṅgā-saptamī,* the seventh day in the light half of the month Vaiśākha; *Jayantī-saptamī,* the seventh day in the light half of the month Māgha); [cf. Zend *haptatha;* Gr. ἕβδομος; Lat. *septimus;* Lith. *sekma-s* for *sepma-s;* Slav. *sedmyĭ;* Old Germ. *sibunto(n);* Hib. *seachtmad.*] — *Saptama-kalā,* f. the seventh digit of the moon. — *Saptamī-pratirūpaka, as, ikā, am,* resembling in form a locative case. — *Saptamī-vrata, am,* n. a religious observance to be performed on the seventh day of a month. — *Saptamī-samāsa, as,* m. a Tatpurusha compound of which the first member is supposed to be a locative case. — *Saptamī-snapana, am,* n. 'bathing on the seventh day,' a particular religious observance.

Saptalā, f., N. of several plants, double jasmine (= *nava-mālikā*); other plants (= *ćarma-kaśā; = guñjā; = pāṭalā*).

Saptin, ī, inī, i, having or containing seven (syllables &c.).

सप्ति *sapti, is,* m. (probably fr. rt. *sap,* 'to join'), a yoke (of horses); a horse; a yoke-fellow; N. of the author of the hymn Ṛig-veda X. 79 (having the patronymic Vājambhara). — *Saptī-vat, ān, atī, at* (Ved. for *sapti-vat*), possessed of horses, having splendid horses, (Sāy. = *praśastāśva.*)

सप्त्य *saptya, as, ā, am,* Ved. according to Sāy. on Ṛig-veda VIII. 41, 4 = *sarpaṇīya.*

सप्रणय *sa-praṇaya, as, ā, am,* having affection, affectionate, friendly; (*am*), ind. affectionately, kindly; confidently.

सप्रणव *sa-praṇava, as, ā, am,* together with the Praṇava or sacred syllable *Om.*

सप्रणामम् *sa-praṇāmam,* ind. with a bow.

सप्रतिबन्ध *sa-pratibandha, as, ā, am,* attended with obstacles.

सप्रत्यय *sa-pratyaya, as, ā, am,* having confidence, reposing confidence in (with loc.); certain, secure, sure, (*sapratyayā vṛittiḥ,* sure means of subsistence); having an affix.

सप्रत्याशम् *sa-pratyāśam,* ind. hopefully, expectantly.

सप्रथ *sa-pratha, as,* m., N. of the author of Ṛig-veda X. 181, 2 (with patronymic Bhāradvāja).

सप्रथस् *sa-prathas, ās, ās, as,* Ved. having breadth, broadly diffused, extensive, far-famed, glorious, mighty; (*ās*), m. epithet of Vishṇu. — *Saprathas-tama, as, ā, am,* very extensive, very large.

सप्रभ *sa-prabha, as, ā, am,* possessing splendor, brilliant.

सप्रमाण *sa-pramāṇa, as, ā, am,* having proof or evidence, authentic.

सप्रयोगनिवर्तन *sa-prayoga-nivartana, as, ā, am,* along with the (secret for) using and restraining; (see the next.)

Sa-prayoga-rahasya, as, ā, am, possessing secret spells for (their) use (said of magical weapons which are not wielded manually but invoked or meditated upon, and are useless to one unacquainted with the mode of invoking them).

सप्रश्रयम् *sa-praśrayam,* ind. with affection or courtesy, affectionately, respectfully.

सप्रसाद *sa-prasāda, as, ā, am,* accompanied with favour or kindness, propitious.

सप्रस्वेद *sa-prasveda, as, ā, am,* having perspiration, perspiring, sweating.

सप्राण *sa-prāṇa, as, ā, am,* having breath or life.

सप्रेम *sa-prema, as, ā, am,* having love, full of love or affection, loving, affectionate.

सप्रेष्य *sa-preshya, as, ā, am,* attended by servants.

सप्सरस् *sa-psaras, ās, ās, as,* Ved. having the same form or beauty, (Sāy. = *samāna-rūpa* or *hiṅsaka,* Ṛig-veda I. 168, 9.)

सफर *saphara, as,* m. (also written *śaphara,* q. v.), a small glistening fish (Cyprinus Sophore, said to be a sort of carp and commonly called Puṇṭī); (*ī*), f. the above fish.

सफल *sa-phala, as, ā, am,* bearing fruit, fruitful, productive, profitable, yielding profit; fulfilled, rewarded, blessed. — *Saphala-prārthana, as, ā, am,* one who has attained his desire. — *Saphalodaya* (°*la-ud*°), *as,* m. 'auspicious-rising,' epithet of Śiva.

सबधूक *sa-badhūka.* See *sa-vadhūka.*

सबन्धु *sa-bandhu, us, us, u,* possessed of a friend, befriended; being of the same family; closely connected or united; (*us*), m. a kinsman, relation.

सबर्दुघ *sabar-dugha, sabar-dhu.* See under *sabas.*

सबल *sa-bala, as, ā, am,* powerful, strong; accompanied by a force or army. — *Sa-balānuga* (°*la-an*°), *as, ā, am,* with an army and followers.

सबलि *sa-bali, is, is, i,* endowed with royal revenue; accompanied by the Bali offering; (*is*), m. evening twilight (this being the proper hour for offering food to spirits, &c.; see *bali*).

सबस् *sabas* (changeable into *sabar* before soft consonants; cf. *sapas* under rt. *sap*), Ved. water, heavenly food, nectar, (Sāy. = *udaka, payas, amṛita;* cf. Gr. σέβας, 'worship' or 'the object of worship.') — *Sabar-dugha, as, ā, am,* Ved. yielding or granting heavenly food or water, dispensing water. — *Sabar-duh, -dhuk, k, k,* Ved. yielding nectar. — *Sabar-dhu,* Ved. = *sabar-duh* above.

सबहुमानम् *sa-bahumānam,* ind. with great honour or reverence, very respectfully.

सबाध् *sa-bādh, t,* m., Ved. an oppressor, destroyer, one who is oppressed; a sacrificer who is disturbed by enemies, (Sāy. = *śatrubhir bādhito yajamānaḥ,* Ṛig-veda I. 64, 8; = *bādhā-sahita,* Ṛig-veda IV. 17, 18); a priest, (in Naigh. III. 18. *sabādhaḥ* is enumerated among the *ṛitvin-nāmāni.*)

Sa-bādha, as, ā, am, painful, hurtful; extortionate, oppressive.

Sa-bādhas, Ved. according to Sāy. *sa-bādhasas = dāridra-nimitta-bādha-sahitasya,* having the suffering caused by poverty, Ṛig-veda V. 10, 6.

सबान्धव *sa-bāndhava, as, ā, am,* having kindred, connected, related.

सबालवृद्ध *sa-bāla-vṛiddha, as, ā, am,* with children and old men.

सबीभत्सम् *sa-bībhatsam,* ind. with abhorrence.

सब्रह्मक *sa-brahmaka, as, ā, am,* together with Brahmā, together with (the world of) Brahmā.

सब्रह्मचर्य *sa-brahmaćarya, am,* n. fellow-studentship, studying together or being disciples of the same teacher.

Sa-brahmaćārin, ī, m. a fellow-student, one engaged in the same studies and observing the same austerities.

सभक्तिकम् *sa-bhaktikam,* ind. respectfully.

सभद्रमुस्त *sa-bhadramusta, as, ā, am,* full of Cyperus Rotundus, (also read *su-bh*°.)

सभय *sa-bhaya, as, ā, am,* fearful, apprehensive; (*am*), ind. with fear, timidly.

सभरस् *sa-bharas, ās, ās, as,* Ved. bearing together.

सभर्तृका *sa-bhartṛikā,* f. 'having a husband,' a woman whose husband is alive.

सभा *sabhā,* f. (said to be fr. rt. 1. *bhā* with *sa,* because people, *saha bhānti,* 'appear together' at a place of meeting), an assembly, con-

gregation, meeting, company, society, good society; Society (personified as a daughter of Prajā-pati); a council, council-chamber, hall; a court of justice; a court, palace [cf. rāja-s°]; a public audience, levee; a gaming room, gambling house; any house or large room or frequented place. — Sabhā-ćāturya, am, n. politeness in society. — Sabhāćāra (°bhā-āć°), as, m. the customs or usages of society, court-manners. — Sabhā-dhairya, am, n. boldness in company. — Sabhā-nara, as, m. a proper N. — Sabhā-nāyaka, as, or sabhā-pati, is, m. the president of an assembly, chairman; the keeper of a gaming house. — Sabhā-parvan, a, n., N. of the second book of the Mahā-bhārata (which describes the holding of a great assembly at Hastināpura and the gambling between Yudhi-shṭhira and Śakuni, in which the former staked and lost all his possessions, including his territory and his wife Draupadī). — Sabhā-pūjā, f. respect or reverence paid to the audience (in the prelude of a drama). — Sabhā-maṇḍana, am, n. the adorning or arranging of an assembly-room. — Sabhā-vaśaṅkara, as, ī, am, controlling or influencing an assembly. — Sabhā-sad, t, m. one who sits at an assembly, a member of any society or company, an assistant at an assembly or meeting; (in law) an assessor, one who sits in a court of justice, a judge. — Sabhā-saha, as, ā, am, Ved. one who restrains or rules an assembly. — Sabhā-siṃha, as, m., N. of a king. — Sabhāstāra (°bhā-ās°), as, m. an assistant at an assembly, one of a society or company. — Sabhā-stha, as, ā, am, being at an assembly or court; (as), m. one who sits in an assembly; a courtier. — Sabhoćita (°bhā-uć°), as, ā, am, fit for an assembly, fit for good society; (as), m. a learned Brāhman, any learned or educated person. — Sabhoddeśa (°bhā-ud°), the neighbourhood of any place of meeting; the precincts of a house, &c.

Sabhika, as, m. the keeper of a gaming house.

Sabhika, as, m. = sabhika above.

Sabheya, as, ā, am, Ved. relating to an assembly, skilled in council, shining in society.

Sabhya, as, ā, am, belonging or relating to an assembly, fit for an assembly; suitable to good society; fit for a court; polite; refined, civilized, (a-sabhya, as, ā, am, not met with in good society, not used in the best society, unrefined, indecorous); trusted, confidential, faithful; (as), m. an assistant at an assembly; an assessor; a person of honourable parentage; N. of one of the five sacred fires; the keeper of a gaming house; the servant of a keeper of a gaming house; [cf. Old Germ. sibba, sibbi, sibbo, ga-sibbo, ga-sibbot; Goth. trasti-sibja, ga-sibjon, un-sibja; Angl. Sax. sib, sibbe, ge-sib.] — Sabhya-tama, as, ā, am, most worthy of an assembly, very senatorial or oratorical, very polite or refined; (as), m. a very polite or refined person, an ornament of society. — Sabhya-tā, f. or sabhya-tva, am, n. politeness, refinement, good breeding. — Sabhyetara (°ya-it°), as, ā, am, 'contrary to good society,' vulgar.

सभाज् sabhāj, cl. 10. P. sabhājayati, -yitum, Aor. asasabhājat, to serve, honour, worship; to salute; to please, gratify, satisfy, exhilarate; to beautify; to show.

Sabhājana, am, n. service, honour, courtesy, politeness, civility in receiving or taking leave of a friend.

Sabhājita, as, ā, am, served, honoured, treated with courtesy, gratified, pleased.

सभार्य sa-bhārya or sa-bhāryaka, as, ā, am, with a wife, having a wife.

सभावन sa-bhāvana, as, m. epithet of Śiva.

सभासद् sabhā-sad. See under sabhā.

सभीति sa-bhīti, is, is, i, having fear, fearful, timid.

सभीम sa-bhīma, as, ā, am, together with Bhīma.

सभृकुटीमुख sa-bhṛikuṭī-mukha, as, ā, am, having a frowning face, frowning.

सभृत्य sa-bhṛitya, as, ā, am, attended by servants, with (the assistance of) servants.

सभ्रातृ sa-bhrātṛi, tā, trī, tṛi, with a brother, attended by brethren.

Sa-bhrātṛika, as, ā, am, = sa-bhrātṛi.

सभ्रूभङ्ग sa-bhrūbhanga, as, ā, am, with a frown, frowning, knitting the brows; (am), ind. frowningly.

सम् 1. sam (= rt. stam), cl. 1. P. samati, sasāma, samitum, to be confused or agitated or disturbed; (according to some) to be undisturbed, not to be agitated [cf. rt. 1. śam]; cl. 10. P. samayati, -yitum, to be agitated or disturbed.

सम् 2. sam [cf. 5. sa, sama; by some connected with 4. sa], ind. (as a preposition or prefix to verbs and verbal derivatives opposed to 1. vi, q. v., and, like Gr. σύν, Lat. con, expressing) with, together with, along with, together (e. g. sam-yuj, to join together; saṅ-ći, to gather together; san-dhā, to place together; san-dhi, placing together); when prefixed to some roots and verbal derivatives sam intensifies the idea contained in the simple rt., and may often be translated by 'much,' 'greatly,' 'thoroughly,' 'quite,' 'very,' 'well,' (see san-tap, san-tush, &c.); it may also express 'completeness,' 'perfection,' 'beauty,' &c., (see sam-uććheda, san-tamas, &c.); it is not unfrequently prefixed to nouns in the sense of sama, 'same,' 'like,' 'similar,' (see sama, cf. sam-artha); in the Veda it may be used as a separable preposition with inst. (e. g. asri-jaṃ madhunā sam madhūni, Ṛig-veda X. 54, 6); [cf. according to some, Gr. σύν, ξύν; perhaps Lat. cum; Old Russ. sen; Slav. sŭ, su.]

सम 1. sama, as, ā, am (probably connected with 5. sa and 2. sam; declined like the pronominal sarva except in meanings like 'even,' 'equal,' &c., e. g. samasmai, to all, to every one, Ṛig-veda VI. 51, 6), even, level, flat, plain; same, equal, (samam kṛi, to make equal, balance; to pay); like, similar, like to (with inst., e. g. mayā sama, like to me); a match for, acting in the same way or with equal justice towards every one; indifferent, impartial, fair; free from emotion, unaffected by passion, unmoved; straight; upright, honest, just, temperate, good, virtuous; fit, convenient, suitable; not eminent, ordinary, common, low, mean, equally distant from extremes; all, every one (= sarva and so declined, see above); full, complete; whole, entire; (as), m., N. of certain zodiacal signs (especially Vṛisha, Karkaṭa, Kanyā, Vṛiśćika, Makara, Mīna); a mode of measuring time in music (described as a simultaneous movement of the hands or feet of a singer with the time of the music); a kind of straight line placed over a numerical figure to mark the process of extracting the square root; (ā), f. a year; see p. 1067, col. 1; (am), n. anything even or level, a level plain; (in rhetoric) a particular figure, sameness of objects compared to one another; (in geometry) a mean proportional segment (described as a fourth proportional to the two perpendiculars and the link or segment, and used for solving certain problems in a trapezium); (am), ind. equally; similarly; like; ceteris paribus; on a level with, in the same way; conformably to; entirely; with, along with, together with (used as a preposition governing the inst.); sometimes used for the preposition sam, cf. sama-ćodita, sama-rañjita, and sama-gaććhatu under sam-gam); [cf. Zend hama: Gr. ἅμα, ὁμό-s, ὁμοῦ, ὁμό-θεν, ὁμό-σε, ὁμο-ῖο-s, ὁμοί-ι-os, ὁμαλό-s, μία, μέν: Lat. sim-ia (?), simili-s, simul, simul-tas, simul-ā-re, semel, semper, singuli: Old Lat. similu: Goth. sama, samafrathjis, sam-ana, samath, sums, sum: Old Germ. sama, saman, zi-samane (= Mod. Germ. zusammen), samet: Angl. Sax. same (sam in comp.), somne, samne, sum: Slav. samu: Hib. samhuil, 'like;' samhladh, 'resemblance;' samhlain, 'I compare, resemble.'] — Sama-kanyā, f. a suitable maiden, a girl fit to be married. — Sama-karṇa, as, am, m. n. an equi-diagonal tetragon. — Sama-kāla, as, m. the same time, the same moment; (am), ind. simultaneously. — Sama-kola, as, m. 'having an even breast,' a serpent, snake. — Sama-koshṭha-miti, is, f. the measure of like compartments, area or superficial contents of any figure. — Sama-kshetra, am, n. (in astronomy) 'having an even or complete figure,' epithet of a particular division or arrangement of the Nakshatras. — Sama-khāta, as, m. (in geometry) an equal excavation or cavity, a cavity having the figure of a regular solid with equal sides, a parallelopipedon, cylinder. — Sama-gandhaka, as, m. any compounded perfume, incense, olibanum. — Sama-gandhika, as, ā, am, having equal or similar fragrance; (am), n. the fragrant root of the Uśīra. — Sama-ćaturasra, as, ā, am, equally quadrangular, square; (as, am), m. n. an equilateral tetragon. — Sama-ćaturbhuja, as, ā, am, equally four-sided; (as, am), m. n. an equilateral tetragon or rhombus. — Sama-ćitta, as, ā, am, even-minded, even-tempered, equanimous, equable; indifferent; having the thoughts directed to the same subject. — Samaćitta-tā, f. or samaćitta-tva, am, n. even-mindedness, equanimity, indifference. — Sama-ćodita, as, ā, am, = saṅ-ćodita, driven, impelled, shot off. — Sama-ććhedana, as, ā, am, having like divisions or denominators. — Sama-jāti, is, is, i, equal in kind, homogeneous. — Sama-jñā, f. fame, reputation; [cf. sam-ajyā.] — Sama-tā, f. or sama-tva, am, n. evenness, sameness, equality, similarity; identity; equanimity; fairness, impartiality, justness, uprightness, perfectness, commonness. — Sama-traya, am, n. an equal triad, equal quantity of three ingredients, (according to Śabda-k. harītakī-nāgara-guḍam.) — Sama-tribhuja, as, ā, am, having three sides equal; (as, am), m. n. a tetragon containing three sides equal; an equilateral triangle. — Sama-tvish, ṭ, ṭ, ṭ, equally bright or lovely. — Sama-danta, as, ā or ī, am, having even teeth. — Sama-darśana, as, ā, am, = tulya-darśana, regarding with equal or indifferent eyes. — Sama-darśin, ī, inī, i, viewing or regarding equally, looking at both sides impartially, impartial. — Sama-duḥkha, as, ā, am, sympathising with, feeling for another's woe. — Sama-duḥkha-sukha, as, ā, am, having the same grief and joy, sympathising in sorrow and joy. — Sama-dṛiś, k, k, k, looking on all alike, regarding all alike, impartial; equable. — Sama-drishṭi, is, f. the act of looking at equally or impartially; (is, is, i), looking on all equally, regarding all alike. — Sama-dyuti, is, is, i, equal in radiance. — Sama-dvādaśāsra, as, am, m. n. an equilateral dodecagon or dodecahedron. — Sama-dvi-dvibhuja, as, am, m. n. a rhomboid consisting of two pairs of equal sides. — Sama-dvibhuja, as, am, m. n. a rhomboid having two sides equal. — Sama-dhṛita, as, ā, am, equal or equivalent to. — Sama-pada, as, m. 'holding the feet even,' a particular posture in sexual intercourse; (am), n. an attitude in shooting. — Sama-pāda, am, n. standing with feet even, a particular posture with archers. — Sama-prabha, as, ā, am, having equal splendor. — Sama-buddhi, is, is, i, looking on all things alike, calm, indifferent, philosophical, stoical; (is), m., N. of a Muni. — Sama-bhāga, as, m. an equal share. — Sama-bhāva, as, ī, am, of like nature or property; (as), m. sameness, equability. — Sama-bhūmi, is, f. even or level ground. — Sama-maṇḍala, am, n. 'even-circle,' the prime vertical line (in astronomy). — Sama-maya, as, ī, am, of like origin, proceeding from the same cause. — Sama-mātra, as, ī, am, of the same size or measure. — Sama-miti, is, f. mean measure. — Sama-raṅhas, ās, ās, as, having equal impetuosity or speed. — Sama-rajju, us, f. mean rope or line, mean soundings. — Sama-rañjita, as, ā, am, = saṃ-rañjita, tinged,

coloured, dyed. — *Sama-rabha, as,* m. 'equal-clasping,' a kind of coitus. — *Sama-rūpa, as, ā, am,* of the same form. — *Sama-rūpya, as, ā, am,* formerly in the possession of an honest man, (see *rūpya.*) — *Sama-rekha, as, ā, am,* straight-lined, straight. — *Sama-lamba, as, ā, am,* having equal perpendiculars; (*as, am*), m. n. a trapezoid. — *Sama-loshṭa-kāńćana, as, ā, am,* one to whom a clod and piece of gold are all the same. — *Sama-vayaska, as, ā, am,* of equal age. — *Sama-varṇa, as, ā, am,* of the same colour or caste, &c.; (*as*), m. community of caste, &c. — *Sama-vartin, ī, inī, i,* being equal, being of a fair or impartial disposition; (*ī*), m. Yama, the ruler of Tartarus. — *Sama-vibhāga, as,* m. a division of property amongst sons in equal shares. — *Sama-vīrya, as, ā, am,* equal in strength. — *Sama-vṛitta, am,* n. = *sama-maṇḍala* above. — *Sama-vṛitti, is,* f. even state or temper, equanimity; (*is, is, i*), of an equal or even temper, equable, fair, moderate. — *Sama-vedha, as,* m. mean depth. — *Sama-śodhana, am,* n. equal subtraction; subtraction of the same quantity on both sides of an equation. — *Sama-sankhyāta, as, ā, am,* equal in number. — *Sama-sandhi, is,* m. equal alliance, peace on equal terms. — *Sama-sandhita, as, ā, am,* allied on equal terms, bound or connected equally. — *Sama-supti, is,* f. universal sleep (i. e. the end of a Kalpa and destruction of the universe). — *Sama-sūtra-ga* or *sama-sūtra-stha, as, ā, am,* (in astronomy) situated on the same diameter. — *Sama-stha, as, ā, am,* being level or even, equal, level, uniform; like, similar. — *Sama-sthala, am, ī,* n. f. even or level ground; (*ī*), f. the Doab or country between the Ganges and Jumnā rivers (= *antar-vedi*). — *Samasthalī-kṛita, as, ā, am,* made into level ground, levelled, filled up (as a marsh or river). — *Sama-sparśa, as, ā, am,* having the same contact, equal in touch, having the same effect of contact, equally defiling. — *Sama-svara, as, ā, am,* having the same or a similar sound. — *Samānśa* (°*ma-an*°), *as,* m. an equal portion or share; (*as, ā, am*), entitled to an equal portion or share. — *Samānśa-hārin, ī, iṇī, i,* taking an equal portion, sharing equally, a co-heir. — *Samānśika, as, ā, am,* or *samānśin* (°*ma-an*°), *ī, inī, i,* entitled to an equal share, a co-heir. — *Samākāra* (°*ma-āk*°), *as, ā, am,* of like form, like in appearance, similar, like. — *Samākshara-pada-krama* (°*ma-ak*°), *as, ā, am,* containing a succession of Padas or metrical feet of the same number of syllables. — 1. *samāćāra* (°*ma-āć*°), *as,* m. (for 2. *sam-āćāra* see p. 1072, col. 2), equal or similar conduct; upright or virtuous conduct, proper practice; (*as, ā, am*), equal or similar in practice or in virtuous conduct. — *Samārthin* (°*ma-ar*°), *ī, inī, i,* seeking or desiring equality; seeking peace. — *Samī-karaṇa, am,* n. the act of making even or equal, equalising, levelling; assimilation, digestion; (in arithmetic) the reducing of fractions to a common denominator, equation. — *Samī-kṛi,* cl. 8. P. A. *-karoti, -kurute,* &c., to make even or equal, equalise. — *Samī-kṛita, as, ā, am,* equalised; levelled, equipoised, balanced; done in the same manner, imitated; summed up, added. — *Samī-kriyā,* f. the act of equalising; (in arithmetic) equation. — *Samī-bhū,* cl. 1. P. *-bhavati,* &c., to be or become equal, be equalised. — *Samībhūta, as, ā, am,* equalised, equipoised; identified. — *Samodaka* (°*ma-ud*°), *am,* n. a mixture of half buttermilk and half water. — *Samopamā* (°*ma-up*°), f. (in rhetoric) comparison expressed by the adjective *sama* in composition with the substantive to which the object of the comparison is likened.

Samayā, ind. See under *sam-i.*

1. *samā,* f. (sometimes *ās,* pl.; for 2. *samā* see s. v.), a year; a day (according to some). — *Samāṃ-saminā,* f. a cow bearing a calf every year. — *Samāníćaya, as, ā, am,* one who has a store (of provisions) sufficient for a year. — *Samānta* (°*mā-an*°), *as,* m. the end of a year.

1. *samīya,* Nom. A. *samīyate,* &c., to be treated equally or in the same manner as (with inst.).

2. *samīya, as, ā, am,* similar, like, of like origin.

1. *samīyamāna, as, ā, am,* being treated in the same manner as. (For 2. see under 1. *sam-i.*)

सम 2. *sa-ma, as, ā, am* (i. e. *sa + mā*), 'together with Lakshmī,' happy, prosperous.

समक्त *samakta.* See under *sam-añj.*

समक्न *samakna.* See under *sam-ańć.*

समक्ष *sam-aksha, as, ī, am,* being before the eyes or in sight, visible, being in presence of; (*am*), ind. before the eyes, in sight of, visibly, in presence of. — *Samaksha-tā,* f. visibility. — *Samaksha-darśana, am,* n. the act of seeing with the eyes, ocular evidence.

समग्र *sam-agra, as, ā, am,* all, entire, whole, full, complete. — *Samagra-dhana, as, ā, am,* possessing the whole of one's property. — *Samagra-sampad, t, t, t,* having complete happiness, blessed with every happiness. — *Samagrendu* (°*ra-in*°), *us,* m. the full moon. — *Samagrendu-nibhānana* (°*bha-ān*°), *as, ā, am,* having a face like the full moon.

समङ्ग *sam-anga, ās,* m. pl., N. of a people.

समङ्गल *sa-mangala, as, ā, am,* endowed with happiness, auspicious.

समङ्गा *sam-angā,* f. Bengal madder (= *mañjishṭhā*); a sort of fern, Lycopodium Imbricatum; the sensitive plant (= *lajjālu*); other plants (= *varāha-krāntā; = bālā*).

समच् *sam-ać* or *sam-ańć* (see rts. *ać,* 1. *ańć,* cf. *sam-añj* below), cl. 1. P. A. *-aćati, -ańćati, -te, -ańćitum,* to bend together; to go together: Pass. *-aćyate,* to be combined or united.

Sam-akna, as, ā, am (fr. *sam-ańć*), bent together; going or moving together or simultaneously, going, moving.

Sam-aćya, ind. having bent together.

समज् *sam-aj,* cl. 1. P. *-ajati, -ajitum,* to bring or collect together, (Sāy. = *sam-yojayati*); to bring into conflict; to meet (for battle; Sāy. = *saṅgaććhate,* Ṛig-veda I. 100, 11); to subdue, overcome; to animate, incite, (Sāy. = *sam-prerayati.*)

Samaja, as, m. a multitude of beasts or animals; a number of fools; (*am*), n. a forest, wood.

Sam-ajyā, f. a meeting, assembly; fame, celebrity.

Sam-āja, as, m. a meeting [cf. *dyūta-s*°, *prekshā-s*°], assembly, congregation, congress; a society, company, association, club; a convivial meeting, party; a collection, quantity, multitude, number (applied to any collection of articles except of beasts); an elephant. — *Samāja-sanniveśa, as,* m. a building or place suitable for an assembly, assembly-room, meeting-house.

Samājika, as, m. a member of an assembly or congregation; a spectator.

समञ्ज् *sam-añj,* cl. 7. P. A. *-anakti, -ankte, -añjitum* or *-anktum,* to smear over, anoint, besprinkle; to beautify, decorate, adorn (Ved.); to honour (Ved.); to join together (Sāy. = *ekī-kṛi*), connect, unite; to put together, compose; to utter forth, (Sāy. = *samyag vyaktaṃ kṛi*); to consume, devour (Ved.).

Sam-akta, as, ā, am, joined together; put together, composed, combined, (also referrible to *sam-ać* above.)

Sam-añjasa, as, ī, am, proper, right, fit; correct, accurate, true, consistent; virtuous, just, good; sound, healthy; exercised, practised, experienced; (*am*), n. propriety, fitness, truth, accuracy, consistency, correct evidence. R.P. 1.91.5

समण्ठ *samaṇṭha, as,* m. a kind of pot-herb (described as a sort of cucumber, = *gaṇḍīra*).

समत् *sam-at,* cl. 1. P. *-atati, -atitum,* to resort to, approach, visit.

समतिक्रम् *sam-ati-kram,* cl. 1. P. A. *-krāmati, -kramate, -kramitum,* to go or pass by entirely, go completely beyond, go or pass completely through, cross over, step over, step out of; to transgress, neglect, disregard, lose; to surpass, excel, exceed; to pass by, elapse (as time); to let pass by.

Sam-atikrama, as, m. going entirely over or beyond; deviating from, transgressing, omission.

Sam-atikramya, ind. having entirely gone by, having wholly passed over, (*dvau māsau samatikramya,* having allowed two months to elapse, after two months); having neglected or omitted.

Sam-atikrānta, as, ā, am, gone entirely over or beyond; transgressed; surpassed, exceeded; passed by, elapsed.

समतिया *sam-ati-yā,* cl. 2. P. *-yāti, -yātum,* to go completely beyond, pass by or away, elapse.

समतिरिक्त *sam-atirikta, as, ā, am* (fr. rt. *rić* with *ati* and *sam*), excessively redundant or abundant, exceeding, excessive, much.

समतिवह् *sam-ati-vah,* Caus. *-vāhayati,* &c., to cause to be spent, to pass, spend.

समतिवृत् *sam-ati-vṛit,* cl. 1. A. *-vartate,* &c. (see rt. 1. *vṛit*), to pass by; to escape from, avoid.

समती *sam-atī* (*-ati-i*), cl. 2. P. *-atyeti,* &c., to go or pass by entirely, pass completely beyond; to go through, cross over; to go by, avoid; to surpass, excel.

Sam-atīta, as, ā, am, gone or passed by.

Sam-atītya, ind. having completely gone or passed by, having passed through; having avoided.

समत्सर *sa-matsara, as, ā, am,* having envy or jealousy, envious, jealous.

समद् 1. *sam-ad,* cl. 2. P. *-atti, -attum,* to eat completely up, entirely devour.

समद् 2. *samad, t,* f. (in the Pada *sa-mad;* according to Yāska either fr. 1. *sam-ad* above or *sam-mad*), Ved. a battle, contest, fight, (in Naigh. II. 17. *samatsu* is enumerated among the *saṅgrāma-nāmāni.*)

समद *sa-mada, as, ā, am,* intoxicated; exhilarated, delighted; furious, mad with rut.

समधिक *sam-adhika, as, ā, am,* exceedingly abundant, very abundant, exceeding, excessive, plentiful; (*am*), ind. exceedingly, excessively. — *Sam-adhika-tara, as, ā, am,* more abundant, exceeding, excessive.

समधिकृत् *sam-adhi-kṛit,* cl. 6. P. *-kṛintati, -kartitum,* to cut up in addition, cut up completely.

Sam-adhikṛitya, ind. having completely cut up, having cut in pieces, having cut off.

समधिगम् *sam-adhi-gam,* cl. 1. P. *-gaććhati, -gantum,* to go towards together, go well up to, come quite near, approach; to come into possession of, acquire, obtain; to go completely over, surpass; to go over, study, read.

Sam-adhigata, as, ā, am, gone quite near to, approached.

Sam-adhigamana, am, n. the act of going quite near to; surpassing, overcoming.

Sam-adhigamya, ind. having completely attained to; having obtained.

समधिरुह् *sam-adhi-ruh,* cl. 1. P. *-rohati,* &c., to rise up, mount, ascend; to rise up to, be convinced of.

समधिश्रि *sam-adhi-śri,* cl. 1. P. A. *-śrayati, -te, -śrayitum,* to proceed or advance towards, approach, go up to; to attack.

Sam-adhiśritya, ind. having proceeded or advanced towards; having approached.

समधिष्ठा *sam-adhi-shṭhā* (*-sthā*), cl. 1. P. A. *-tishṭhati, -te, -shṭhātum,* to stand over, preside

over, superintend, administer, protect; to mount upon, ascend.
Sam-adhishṭhāya, ind. having presided over; having mounted upon.

समधी *sam-adhī* (*-adhi-i*), cl. 2. A. *-adhīte*, to go over, read through, study thoroughly, peruse, investigate.
Sam-adhīta, as, ā, am, gone over, read through, studied.

समध्यास् *sam-adhy-ās* (*-adhi-ās*), cl. 2. A. *-āste, -āsitum*, to sit on together, occupy (a seat) along with; to dwell in, inhabit: Desid. *-āsisishate*, to wish to occupy.

समध्व *sam-adhva, as, ā, am*, being on the same road, travelling in company.

समन् *sam-an*, cl. 2. P. *-aniti, -anitum*, Ved. to breathe again, come to life.
1. *sam-āna* (for 2. *samāna* see s. v.), one of the five vital airs (that which circulates about the navel and is considered essential to digestion).

समन *samana, am*, n. (fr. rt. 1. *sam* or connected with 2. *sam*), Ved. a battle, fighting, (in Naigh. II. 17. enumerated among the *saṅgrāma-nāmāni*, cf. *sam-ara*), rivalry; coming or going together, meeting, union, collection; a marriage, marriage ceremony; a sacrifice, (Sāy. = *yajña*); (*as*), m. zeal; a diligent man (Ved.).
Samanā, ind., Ved. in battle, (Sāy. = *samane*); (according to others *samanā* is an old inst. = *sam-ānayā* fr. 2. *samāna*, see Nirukta X. 5. and Sāy. on Ṛig-veda VIII. 41, 2.)
Samanya, as, ā, am, Ved. warlike, martial, military.

समनन्तरम् *sam-anantaram*, ind. immediately after.

समनस् *sa-manas, ās, ās, as*, of the same mind, unanimous.

समनीक *sam-anīka, am*, n., Ved. war, battle.

समनुकम्प् *sam-anu-kamp*, cl. 1. A. *-kampate, -kampitum*, to sympathise with, have pity on, pity.
Sam-anukampya, ind. having sympathised with, having pitied.

समनुक्लृप् *sam-anu-kḷip*, Caus. *-kalpayati, -yitum*, to make any one (acc.) attain any state or condition (loc.), convert into, cause to become.

समनुक्रम् *sam-anu-kram*, cl. 1. P. A. *-krāmati, -kramate, -kramitum*, to go or pass through completely, to go through.
Sam-anukramya, ind. having passed or gone through.

समनुगम् *sam-anu-gam*, cl. 1. P. *-gaććhati, -gantum*, to go after, follow, pursue; to penetrate, pervade.
Sam-anugata, as, ā, am, followed, pursued; penetrated, pervaded.

समनुगा *sam-anu-gā*, cl. 3. P. *-jigāti, -gātum*, to go after together; to go well after, follow quite closely, follow.

समनुग्रह् *sam-anu-grah*, cl. 9. P. A. *-grihṇāti, -grihṇīte, -grahītum*, to collect or gather together, arrange or put in order.
Sam-anugṛihya, ind. having arranged in order.

समनुचिन्त् *sam-anu-ćint*, cl. 10. P. *-ćintayati, -yitum*, to reflect deeply about, meditate on, think upon, remember.

समनुजन् *sam-anu-jan*, cl. 4. A. *-jāyate, -janitum*, to be born similar to or resembling (with acc.).

समनुज्ञा *sam-anu-jñā*, cl. 9. P. A. *-jānāti, -jānīte, -jñātum*, to permit or allow or consent to fully, wholly acquiesce in; to approve, admit, grant, authorize, empower; to pardon, forgive, excuse; to grant leave of absence, allow to go away, dismiss; to favour: Caus. *-jñāpayati, -yitum*, to ask leave, beg permission; to ask for, request; to take leave of (with acc.), bid adieu; to greet, salute.
Sam-anujñāta, as, ā, am, entirely assented or agreed to, permitted, allowed; authorized; allowed to go away, dismissed; favoured.
Sam-anujñāna, am, n. entire assent, concurrence, permission; (*as, ā, am*), entirely acquiesced in, permitted, allowed.
Sam-anujñāpya, ind. having granted full permission, having fully allowed, having asked leave, having requested permission; having taken leave of; having saluted respectfully.
Sam-anujñāya, ind. having entirely approved or consented to; having acquiesced in.

समनुतप् *sam-anu-tap*, Pass. *-tapyate*, to suffer great subsequent pain, be very penitent, repent.

समनुदिश् *sam-anu-diś*, cl. 6. P. *-diśati, -deshṭum*, to assign, apportion.

समनुदृश् *sam-anu-dṛiś*, cl. 1. P. *-paśyati, -drashṭum*, to look well after; to look on, regard as, consider, observe.

समनुद्रु *sam-anu-dru*, cl. 1. P. *-dravati* (ep. also A. *-te*), *-drotum*, to run after together; to run well after, follow, pursue.

समनुधाव् *sam-anu-dhāv*, cl. 1. P. A. *-dhāvati, -te, -dhāvitum*, to run after together; to run well after, pursue.

समनुध्यै *sam-anu-dhyai*, cl. 1. P. *-dhyāyati, -dhyātum*, to reflect upon, think of.

समनुपद् *sam-anu-pad*, cl. 4. A. *-padyate, -pattum*, to enter into, enter upon, attain to.

समनुप्रछ् *sam-anu-prać*, cl. 6. P. *-pṛiććhati, -prashṭum*, to ask about, ask after, inquire about.

समनुप्राप् *sam-anu-prāp* (*-pra-āp*), cl. 5. P. *-prāpnoti, -prāptum*, to attain, reach, arrive at; to obtain.
Sam-anuprāpta, as, ā, am, arrived at, reached, attained; obtained, assumed; entirely covered or overspread.
Sam-anuprāpya, ind. having reached or arrived at.

समनुभू *sam-anu-bhū*, cl. 1. P. *-bhavati*, &c., to enjoy together, feel, perceive.

समनुमन् *sam-anu-man*, cl. 4. A. *-manyate*, &c., to assent, allow, consent; to recognise as.
Sam-anumata, as, ā, am, assented to, agreed upon; (*am*), n. consent.

समनुया *sam-anu-yā*, cl. 2. P. *-yāti, -yātum*, to go after, follow.
Sam-anuyāta, as, ā, am, gone after, followed.

समनुयुज् *sam-anu-yuj*, cl. 7. P. A. *-yunakti, -yuṅkte, -yoktum*, to inquire after, ask about; to appoint, order, enjoin.
Sam-anuyujya, ind. inquiring about.

समनुवर्ण् *sam-anu-varṇ*, cl. 10. P. *-varṇayati, -yitum*, to depict, describe.
Sam-anuvarṇita, as, ā, am, described, delineated.

समनुवस् *sam-anu-vas* (see rt. 6. *vas*), cl. 1. P. *-vasati, -vastum*, to abide by, follow, conform to.

समनुविद् *sam-anu-vid*, Caus. *-vedayati, -te*, &c., to cause to know or remember, remind.

समनुवृत् *sam-anu-vṛit*, cl. 1. A. *-vartate*, &c., to follow after, pursue; to obey; to ensue: Caus. *-vartayati, -yitum*, to cause to take place or happen.

समनुव्रज् *sam-anu-vraj*, cl. 1. P. *-vrajati, -vrajitum*, to go after, follow, pursue.

समनुव्रत *sam-anuvrata, as, ā, am*, entirely devoted to, ardently attached to.

समनुशास् *sam-anu-śās*, cl. 2. P. *-śāsti, -śāsitum*, to rule or regulate well, govern, direct.

समन्त *sam-anta, as, ā, am*, being on every side or part, universal, complete, whole, entire, all; (*as*), m. limit, boundary, term, end; (*am*), ind. to the very end, on all sides, wholly, altogether; (*āt*), ind. from every side, on every side, from every part, all round, completely. — *Samanta-tas*, ind. all round, on every side, altogether, wholly. — *Samanta-dug-dhā*, f. the milk hedge-plant (= *snuhī*). — *Samanta-pañćaka, am*, n. the district Kuru-kshetra, q. v. (said to have been once bordered by five lakes filled by Paraśu-rāma with the blood of the slaughtered Kshatriyas). — *Samanta-bhadra, as*, m. 'wholly auspicious,' a Buddha or Jina. — *Samanta-bhuj, k*, m. 'all-devouring,' epithet of Agni or fire.

समन्त्रक *sa-mantraka, as, ā, am*, possessing charms or spells.

समन्त्रिक *sa-mantrika, as, ā, am* (fr. *mantrin* with 5. *sa*, q. v.), together with or accompanied by counsellors (said of a king).
Samantri-tva, am, n. counsel on the same side, assent.

समन्धकार *sam-andhakāra, as, am*, m. n. great or universal darkness; [cf. *san-tamas*.]
Samandhakārī-kṛita, as, ā, am, made dark on all sides, (Kirāt. XIV. 39.)

समन्मथ *sa-manmatha, as, ā, am*, having love, filled with love.

समन्य *samanya*. See col. 1.

समन्यु *sa-manyu, us, us, u*, having the same splendor (Ved.); feeling the same energy or anger, (Sāy. = *samāna-vayaska* or *samāna-krodha*, Ṛig-veda II. 34, 3); feeling anger or resentment, angry, fierce, enraged; filled with sorrow, sorrowful; (*us*), m. epithet of Śiva.

समन्वागम् *sam-anv-ā-gam* (*-anu-ā-*), cl. 1. P. *-gaććhati, -gantum*, to go together after, follow.
Sam-anvāgata, as, ā, am, attended by, accompanied by, furnished with.

समन्वारभ् *sam-anv-ā-rabh*, cl. 1. A. *-rabhate*, &c., to take hold of or clasp together.
Sam-anvārabdha, as, ā, am, taken hold of together, grasping together.

समन्वारुह् *sam-anv-ā-ruh* (*-anu-ā-*), cl. 1. P. *-rohati, -rodhum*, to ascend after (as a wife ascends the funeral pile after her husband).

समन्वि *sam-anv-i* (*-anu-i*), cl. 2. P. *-eti, -etum*, to go together after, follow; to infer or ensue as a consequence.
Sam-anvaya, as, m. regular succession or order, connected sequence or consequence, conjunction, mutual connection; [cf. *anv-aya*.]
Sam-anvita, as, ā, am, connected or associated with; completely possessed of, fully endowed with, possessing, full of, affected by; [cf. *anv-ita*.]

समन्विष् *sam-anv-ish* (*-anu-ish*), cl. 6. P. *-iććhati*, &c., to search through, seek about everywhere.
Sam-anvishya, ind. having searched through, &c.

समन्वीक्ष् *sam-anv-īksh* (*-anu-īksh*), cl. 1. A. *-īkshate, -īkshitum*, to look towards, look or gaze after; to keep looking at, keep in view.
Sam-anvīkshya, ind. having looked towards or kept in view.

समपध्यै *sam-apa-dhyai*, cl. 1. P. *-dhyāyati, -dhyātum*, to think ill or badly of, meditate evil or injury against, injure.

समपवृज् *sam-apa-vṛij*, Caus. *-varjayati*, &c., to deliver over, present with.

Sam-apavarjita, as, ā, am, given up; delivered over, given, presented.

समपवृत् *sam-apa-vṛit,* Caus. *-vartayati, -yitum,* to cause to roll away, drive away.

समपिधा *sam-api-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to cover completely.
Sam-apidhāya, ind. having completely covered.

समपिरुह् *sam-api-ruh,* cl. 1. P. *-rohati,* &c., to grow together, grow over.

समपोह् *sam-apoh* (*-apa-ūh,* see rt. 1. *ūh*), cl. 1. P. *-apohati, -apohitum,* to dispel completely, entirely exclude.

समभिकृत् *sam-abhi-kṛit,* cl. 10. P. *-kīrtayati, -yitum,* to relate, tell, narrate.
Sam-abhikīrtya, ind. having related, having narrated.

समभिक्रम *sam-abhi-kram,* cl. 1. P. A. *-krāmati, -kramate, -kramitum,* to go near to, approach.
Sam-abhikramya, ind. having approached.

समभिक्रुद्ध *sam-abhikruddha, as, ā, am,* greatly enraged, angry.

समभिगम् *sam-abhi-gam,* cl. 1. P. *-gaććhati, -gantum,* to go towards together, go up to, approach.
Sam-abhigaććhat, an, antī, at, going up to together, approaching.

समभिगर्ज् *sam-abhi-garj,* cl. 1. P. *-garjati, -garjitum,* to shout or cry at defiantly, roar at, challenge with a shout.

समभिगुह् *sam-abhi-guh,* cl. 1. A. *-gūhate, -gūhitum, -godhum,* to crouch down, cower.

समभिच्छद् *sam-abhi-ććhad* (*-ćhad*), cl. 10. P. *-ććhādayati, -yitum,* to cover all over, completely envelop.
Sam-abhiććhanna, as, ā, am, completely covered over.

समभिजन् *sam-abhi-jan,* cl. 4. A. *-jāyate, -janitum,* to be produced or spring up together, spring up, arise.

समभिज्ञा *sam-abhi-jñā,* cl. 9. P. A. *-jānāti, -jānīte, -jñātum,* to recognise fully, entirely acknowledge or perceive.
Sam-abhijñāya, ind. having fully recognised or acknowledged.

समभितर्ज् *sam-abhi-tarj,* cl. 1. 10. P. *-tarjati, -tarjayati,* &c., to threaten or menace greatly, abuse, blame, scold.

समभित्यज् *sam-abhi-tyaj,* cl. 1. P. *-tyajati, -tyaktum,* to give up entirely, abandon or renounce completely, wholly resign.
Sam-abhityakta, as, ā, am, wholly given up, completely abandoned, renounced; risked. — *Sam-abhityakta-jīvita, as, ā, am,* one who has quite renounced his life.

समभिद्रु *sam-abhi-dru,* cl. 1. P. (ep. also A.) *-dravati* (*-te*), *-drotum,* to run or hasten together towards, to run hastily up to or towards (with acc.), rush full upon, assail, attack; to infest.
Sam-abhidruta, as, ā, am, rushed upon, attacked, resorted to, infested; (*am*), ind. hurriedly, quickly.
Sam-abhidrutya, ind. having hastened towards, having rushed full upon, having assailed.

समभिधा *sam-abhi-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to speak to (with acc.), to address; to direct all one's thoughts to; to proclaim, announce, (Kirāt. VII. 1.)
Sam-abhihita, as, ā, am, addressed, spoken to.

समभिधाव् *sam-abhi-dhāv,* cl. 1. P. A. *-dhāvati, -te, -dhāvitum,* to run hastily up to or towards, rush full upon; assail; to fly towards, dart at.

समभिध्यै *sam-abhi-dhyai,* cl. 1. P. *-dhyāyati, -dhyātum,* to reflect deeply on, meditate on; to direct all the thoughts upon, long for.

समभिनन्द् *sam-abhi-nand,* cl. 1. P. *-nandati, -nanditum,* to rejoice together with, congratulate; to greet, salute.
Sam-abhinandita, as, ā, am, rejoiced with, congratulated.

समभिपत् *sam-abhi-pat,* cl. 1. P. *-patati, -patitum,* to fall full upon, assail, attack (with acc.).

समभिपद् *sam-abhi-pad,* cl. 4. A. *-padyate, -pattum,* to come to, arrive at, attain; to come on; to reply to, answer.

समभिपॄ *sam-abhi-pṛī,* Caus. *-pūrayati, -yitum,* to fill up, fill.

समभिप्रेक्ष् *sam-abhi-preksh* (*-pra-īksh*), cl. 1. A. *-prekshate, -prekshitum,* to look at, perceive, view.

समभिप्लु *sam-abhi-plu,* cl. 1. A. *-plavate, -plotum,* to inundate, flood over; to overwhelm, cover.
Sam-abhipluta, as, ā, am, inundated, flooded, overwhelmed; eclipsed (as the moon).

समभिभाष् *sam-abhi-bhāsh,* cl. 1. A. *-bhāshate, -bhāshitum,* to speak with, converse with; to speak to, address.

समभिया *sam-abhi-yā,* cl. 2. P. *-yāti, -yātum,* to approach together (with acc.); to go towards or near, advance.

समभियाच् *sam-abhi-yāć,* cl. 1. P. A. *-yāćati, -te,* &c., to ask earnestly, implore.

समभिरुह् *sam-abhi-ruh,* cl. 1. P. *-rohati,* &c., to grow up together, ascend: Caus. *-rohayati,* &c., to cause to grow up, cause to ascend, place or impose on (as a burden &c.): Pass. of Caus. *-ropyate,* to be placed or imposed on.

समभिलष् *sam-abhi-lash,* cl. 1. P. A. *-lashati, -te,* &c., to long for, be eager for.
Sam-abhilashat, an, antī, at, longing for.

समभिवद् *sam-abhi-vad,* Caus. *-vādayati, -yitum,* to address or salute respectfully.
Sam-abhivādya, ind. having saluted reverentially.

समभिवध् *sam-abhi-vadh* (defective, see rt. *vadh*), to strike at.

समभिवाञ्छ् *sam-abhi-vāñćh,* cl. 1. P. *-vāñćhati,* &c., to long for, be eager for.

समभिवीक्ष् *sam-abhi-vīksh* (*-vi-īksh*), cl. 1. A. *-vīkshate, -vīkshitum,* to perceive, become aware of.

समभिवृत् *sam-abhi-vṛit,* cl. 1. A. *-vartate, -vartitum,* to go towards, approach, advance towards, come on; to attack, assail; to turn back, return, recur; to remain, continue; to pass by, pass away, pass over; to depart.

समभिवृध् *sam-abhi-vṛidh,* cl. 1. A. *-vardhate,* &c., to grow up, increase: Caus. *-vardhayati, -yitum,* to make larger, enlarge, increase, augment.

समभिवृष् *sam-abhi-vṛish,* cl. 1. P. *-varshati,* &c., to rain down upon.

समभिव्याहृ *sam-abhi-vy-ā-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to mention together; to bring together, associate together.
Sam-abhivyāhāra, as, m. (in rhetoric) mentioning together; proximity to or association with a word whose meaning is well understood (= *prasiddhārthakasya śabdasya sannidhiḥ*); bringing together, association, company.
Sam-abhivyāhārin, ī, iṇī, i, mentioning together; accompanying.
Sam-abhivyāhṛita, as, ā, am, mentioned or spoken of together; associated (= *sahita*), accompanied by.

समभिष्टु *sam-abhi-shṭu* (*-abhi-stu*), cl. 2. P. A. *-shṭauti, -shṭute,* &c., to praise, extol.
Sam-abhishṭutya, ind. having praised, &c.

समभिसंवृ *sam-abhi-saṃ-vṛi.* See rt. *vṛi.*
Sam-abhisaṃvṛita, as, ā, am, entirely surrounded, encompassed.

समभिसन्धा *sam-abhi-san-dhā* (*-sam-dhā*), cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to place or put into; to aim at, strive after, determine on.
Sam-abhisandhāya, ind. having aimed at or resolved on.

समभिसृ *sam-abhi-sṛi,* cl. 1. P. *-sarati,* &c., to go towards, approach.
Sam-abhisaraṇa, am, n. the act of going towards or against, approaching, seeking, wishing or endeavouring to gain.
Sam-abhi-sṛitya, ind. having gone towards, having advanced, having attacked.

समभिहृ *sam-abhi-hṛi,* cl. 1. P. A. *-harati, -te,* &c., to seize upon or take together; to seize, take, take out.
Sam-abhiharaṇa, am, n. the act of seizing upon, taking, &c.
Sam-abhihāra, as, m. seizing or taking together; repetition, reiteration, (*kriyā-samabhihāreṇa,* by a repetition of acts, by repeated acts); excess, surplus.
Sam-abhihṛitya, ind. having taken out, having picked out or selected.

समभी *sam-abhī* (*-abhi-i*), cl. 2. P. *-abhyeti,* &c., to go towards, come near, approach; to follow, attend, wait upon.

समभ्यतिक्रम् *sam-abhy-ati-kram,* cl. 1. P. *-krāmati, -kramitum,* to come upon.

समभ्यर्च् *sam-abhy-arć* (*-abhi-*), cl. 1. P. *-arćati,* &c., to pay great honour to, worship, greet, salute.
Sam-abhyarćana, am, n. the act of paying great honour to, worshipping, reverencing.
Sam-abhyarćita, as, ā, am, greatly honoured, worshipped, saluted.
Sam-abhyarćya, ind. having paid honour to, &c.

समभ्यर्थ् *sam-abhy-arth,* cl. 10. A. *-arthayate,* &c., to petition, solicit, request.
Sam-abhyarthayitṛi, tā, trī, tṛi, a petitioner; seeking, petitioning.

समभ्यवे *sam-abhy-ave* (*-abhi-ava-i*), cl. 2. P. *-avaiti,* &c., to go together, meet, assemble; to come to an agreement with (with inst.).

समभ्यागम् *sam-abhy-ā-gam* (*-abhi-ā-*), cl. 1. P. *-gaććhati, -gantum,* to come to, approach, arrive; to return.
Sam-abhyāgata, as, ā, am, come to, approached; come back, returned.

समभ्यागा *sam-abhy-ā-gā* (*-abhi-ā-*), cl. 3. P. *-jigāti, -gātum,* to come to, come near, approach; to come upon, assail, attack.

समभ्यादा *sam-abhy-ā-dā,* cl. 3. A. *-datte, -dātum,* to comprehend, perceive.
Sam-abhyādadāna, as, ā, am, comprehending, perceiving.

समभ्यानी *sam-abhy-ā-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to lead near to or towards; to introduce.

समभ्याहार *sam-abhyāhāra, as,* m. bringing together, association, accompaniment.

समभ्युन्नम् *sam-abhy-un-nam* (*-abhi-ud-*), cl. 1. P. *-namati, -nantum,* to ascend, rise up.
Sam-abhyunnata, as, ā, am, ascended, risen, rising up.

समभ्युपगमन *sam-abhyupagamana, am,* n. the act of approaching or going near; following.

समभ्युपे *sam-abhy-upe (-upa-i),* cl. 2. P. *-upaiti,* &c., to go very near, approach.

Sam-abhyupeya, as, ā, am, to be gone to or approached; to be followed; *(am),* n. the being followed by.

समभ्ये *sam-abhy-e (-abhi-ā-i),* cl. 2. P. *-abhyaiti,* &c., to come up to, approach, go near to (with acc.).

Sam-abhyetya, ind. having come up, having approached.

समम् 1. *samam,* ind. with, together with. (See under *sama.*)

समम् 2. *sam-am,* cl. 1. A. *-amate,* &c., Ved. to go earnestly towards, solicit eagerly; to go together, ally or connect one's self; to fix or settle firmly.

Sam-amamāna, as, ā, am, connecting or allying one's self.

समय *sam-aya, sam-āya,* &c. See under 1. *sam-i,* p. 1076.

समर *sam-ara, sam-araṇa,* &c. See under *sam-ṛi.*

समर्च् *sam-arć* [cf. *sam-ṛić*], cl. 1. P. or Caus. *-arćati,* &c., or *-arćayati,* &c., to honour, worship, adore; to adorn, decorate (Ved.).

Sam-arćana, am, n. the act of honouring, worshipping, adoration.

Sam-arćita, as, ā, am, honoured, worshipped, adored.

समर्ण *sam-arṇa.* See *sam-ard.*

समर्थ् *sam-arth* (in some senses to be regarded as a Nom. fr. *sam-artha* below), cl. 10. P. A. *-arthayati, -te* (more usually A.), *-yitum,* to make fit or ready, prepare; to make capable, maintain, enforce, exert (e. g. *yatnaṃ samarthaya,* make great exertions, exert effort); to establish, support, provide, bestow (Ved., Sāy. *samarthayasva = saṅgamaya = dehi*); to judge of the fitness or propriety of anything, deliberate upon, take into consideration, reflect or think upon, decide on, determine, resolve; to judge, consider, regard, think, imagine, suppose, hold; to suppose, imply, suggest (a possibility &c.); to approve; to expect.

Sam-artha, as, ā, am, having a similar or suitable aim or object, having proper aim or force, very forcible or adequate, well adapted (to any purpose), well suited, fit, suitable, proper, regular; capable, competent, adequate; very strong or powerful, able; having the same sense or meaning, having one sense (= *tulyārtha, ekārtha*); having the same construction, being in apposition (said of words); having meaning or significance, full of meaning, coherent, significant, intelligible; made fit or proper, prepared, allowed; *(as),* m. a word which has force or meaning, significant word; the construction or coherence of words together in a significant sentence.—*Samartha-tā,* f. or *samartha-tva, am,* n. forcibleness, adequacy, capability, ability, strength, force, power; sameness of meaning, oneness of meaning or sense, force or signification (of words), sense, meaning.

Samarthaka, am, n. aloe wood, Amyris Agallocha.

Sam-arthana, am, ā, n. f. the act of making capable, giving force or strength, establishing, maintaining, supporting, corroborating, corroboration; deliberation, determination, determining or deciding on the propriety of anything, judging, considering, supposing, imagining, inferring; adequacy, capability, energy, force, potency, efficacy, ability, perseverance; attempting difficulties or impossibilities; reconciling differences, reconciliation, allaying disputes; objecting, objection.

Sam-arthanīya, as, ā, am, to be maintained or established; to be determined or considered.

Sam-arthayat, an, antī, at, maintaining, regarding, considering, reflecting on.

Sam-arthita, as, ā, am, maintained, established; taken into consideration, considered, judged, regarded, held; resolved, determined.

Samarthita-vat, ān, atī, at, one who has judged or considered, &c.

Sam-arthya, ind. having deliberated, having considered, having determined.

समर्द् *sam-ard,* Caus. P. *-ardayati, -yitum,* to pain greatly, distress, wound.

Sam-arṇa, as, ā, am, asked, solicited; pained, wounded, plagued.

समर्धक *sam-ardhaka.* See under *sam-ṛidh.*

समर्पण *sam-arpaṇa.* See under *sam-ṛi.*

समर्य *samarya.* See under *sam-ṛi.*

समर्याद *sa-maryāda, as, ā, am,* bounded, limited; near, proximate; keeping within bounds or in the right course, correct in conduct; respectful.

समर्ह् *sam-arh,* Caus. *-arhayati, -yitum,* to show honour to, honour, pay respect to.

समल *sa-mala, as, ā, am,* having dirt, dirty, foul, filthy, muddy, impure; sinful; *(am),* n. excrement, feculent matter, ordure.

समलङ्कृत *sam-alaṅkṛita, as, ā, am,* highly decorated, well adorned.

Sam-alaṅkṛitya, ind. having completely adorned.

समव् *sam-av,* cl. 1. P. *-avati, -avitum,* to satisfy, satiate; to protect, maintain, (Sāy. *sam-āvatam = samyag arakshatam,* Ṛig-veda I. 112, 18.)

समवकार *sam-avakāra, as,* m. (fr. rt. 1. *kṛi* with *ava* and *sam*), a species of Rūpaka or drama (described as a representation of mutual combats and heroic action in three acts).

समवकॄ *sam-ava-kṝi,* cl. 6. P. *-kirati, -karitum, -karītum,* to scatter completely over, cover entirely, overwhelm with.

समवक्षिप् *sam-ava-kship,* cl. 6. P. A. *-kshipati, -te, -ksheptum,* to cast or thrust away, repel.

समवगम् *sam-ava-gam,* cl. 1. P. *-gaććhati, -gantum,* to perceive or understand thoroughly, become thoroughly acquainted with.

समवगुह् *sam-ava-guh,* cl. 1. A. *-gūhate, -gūhitum, -godhum,* to crouch down, cower; (according to a Scholiast = *dehaṃ san-kuć.*)

समवच्छद् *sam-ava-ććhad (-ćhad),* cl. 10. P. *-ććhādayati, -yitum,* to cover completely over, conceal, obscure: Pass. *-ććhādyate,* to be covered over.

Sam-avaććhanna, as, ā, am, covered all over.

Sam-avaććhādya, ind. having covered completely over.

समवतॄ *sam-ava-tṝi,* cl. 1. P. *-tarati,* &c., to descend: Caus. *-tārayati, -yitum,* to cause to descend.

Sam-avatāra, as, m. descent; a descent into a river or sacred bathing-place, a Tīrtha or place of pilgrimage, (Kirāt. V. 7.)

समवदा *sam-ava-dā* or *sam-ava-do* (see rts. 3. *dā, do*), cl. 2. P. *-dāti, -dātum,* to cut up in pieces, divide, distribute; to gather together, collect the pieces, to put together piece by piece.

Sam-avatta, as, ā, am, cut up, divided into pieces.

Sam-avadāya, ind. having cut up or distributed.

समवदिश् *sam-ava-diś,* cl. 6. P. *-diśati, -deshṭum,* to point or refer to, to explain with reference to (anything).

समवद्रु *sam-ava-dru,* cl. 1. P. A. *-dravati, -te, -drotum,* to run away together.

समवधान *sam-avadhāna, am,* n. great attention; preparation.

समवनत *sam-avanata, as, ā, am* (fr. rt. *nam* with *ava* and *sam*), completely bent down, bowed, bending down, stooping (to drink water &c.).

समवनी *sam-ava-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to lead together, unite; to pour in together.

Sam-avanīya, ind. having poured together.

समवप्लु *sam-ava-plu,* cl. 1. A. *-plavate, -plotum,* to leap or jump down from.

Sam-avapluta, as, ā, am, lept down, jumped off.

समवबुध् *sam-ava-budh,* cl. 4. A. *-budhyate, -bodhitum,* to perceive clearly, understand fully, know.

समवमृश् *sam-ava-mṛiś,* cl. 6. P. *-mṛiśati,* &c., to lay hold of.

समवरुध् *sam-ava-rudh,* cl. 7. P. A. *-ruṇaddhi, -runddhe,* &c. (ep. also *-rundhati,* &c.), *-roddhum,* to shut up, enclose, confine: Pass. *-rudhyate,* to be enclosed or contained in; to be shut out of, be deprived of.

Sam-avaruddha, as, ā, am, shut up, enclosed; obtained.

समवलम्ब् *sam-ava-lamb,* cl. 1. A. *-lambate,* &c., to lay hold of; to support.

Sam-avalambya, ind. having taken hold of, having supported.

समवली *sam-ava-lī,* cl. 4. A. *-līyate,* &c., to be dissolved.

समवलोक् *sam-ava-lok,* cl. 10. P. *-lokayati, -yitum,* to look at, observe; to look into, inspect; to look about; to behold, perceive.

Sam-avalokayat, an, antī, at, looking at, inspecting, &c.

समववृत् *sam-ava-vṛit,* Caus. *-vartayati, -yitum,* to turn towards.

समवशिष् *sam-ava-śish,* Pass. of Caus. *-śeshyate,* to be left, to remain.

Sam-avaśeshita, as, ā, am, left, spared, remaining.

समवश्यान *sam-avaśyāna, as, ā, am* (fr. rt. *śyai* with *ava* and *sam*), gone away, wasted, destroyed.

समवसद् *sam-ava-sad,* cl. 1. 6. P. *-sīdati, -sattum,* to sink down, pine or waste away, perish.

Sam-avasanna, as, ā, am, sunk down, depressed, dispirited, sorrowful.

समवसृज् *sam-ava-sṛij,* cl. 6. P. *-sṛijati, -srashṭum,* to let go, cast or hurl down upon; to abandon.

Sam-avasargya, as, ā, am, to be let go, to be abandoned, &c.

समवस्कन्द् *sam-ava-skand,* Caus. *-skandayati, -yitum,* to assail, attack.

समवस्तम्भ् *sam-ava-stambh,* cl. 5. 9. P. *-stabhnoti, -stabhnāti, -stambhitum,* to support, confirm, encourage.

समवस्था 1. *sam-ava-sthā,* cl. 1. P. A. *-tishṭhati, -te, -sthātum,* to stand firmly, stand still, stand ready: Caus. *-sthāpayati, -yitum,* to cause to stand firm or still, stop; to establish, found.

2. *sam-avasthā,* f. firm or fixed state or condition; similar condition or state; state or condition (in general).

Sam-avasthāpita, as, ā, am, made to stand firmly, set up; fully established, founded.

Sam-avasthita, as, ā, am, standing or remaining firm, remaining fixed; staunch, steady; standing ready or prepared, ready; being in any place or position.

समवहित *sam-avahita, as, ā, am* (fr. rt. *dhā* with *ava* and *sam*), closely connected with.

समवाकार *sam-avākāra, as,* m. probably incorrect for *sam-avakāra,* q. v.

समवाप् *sam-avāp* (*-ava-āp*), cl. 5. P. A. *-āpnoti, -āpnute,* &c., to meet with, attain, reach, gain, obtain, incur.

Sam-avāpta, as, ā, am, obtained, attained. — *Samavāpta-kāma, as, ā, am,* one who has obtained his desires.

Sam-avāpti, is, f. attainment, obtaining, getting.

Sam-avāpya, ind. having attained, having gained.

समवार्ज् *sam-avārj* (*-ava-arj*), cl. 1. P. *-avārjati,* &c., Ved. to leave together.

समवे *sam-ave* (*-ava-i*), cl. 2. P. *-avaiti, -avaitum,* to come together, meet together, blend or mix together, assemble together, be connected or united.

Sam-avāya, as, m. coming or meeting together, conjunction, close combination or union, mixing together, cohesion, connection; a collection, aggregate, meeting, concourse, congress, assemblage, multitude, quantity; complete or intimate union, constant and inseparable connection or cohesion, inseparable existence or inherence of one thing in another, intimate or material relation (e. g. the relation which exists between a whole and its parts; between cloth and the yarn composing it; between a genus or species and its individuals; between an action or quality and its subject; between particularity and the eternal substances of ether, time, space, soul, &c.; this is one of the seven categories or Padārthas of the Vaiśeshika system or school of Nyāya philosophy founded by Kaṇāda). — *Samavāya-tas,* ind. in consequence of constant and intimate connection or relation. — *Samavāya-sambandha, as,* m. intimate and constant connection, inseparable relation (as described above), connection by inseparable inherence or cohesion.

Samavāyin, ī, inī, i, closely and intimately connected or united, aggregated; multitudinous; (*i*), n. intimate and inseparable cause (as clay of pottery, thread of cloth, &c.). — *Samavāyi-kāraṇa, am,* n. inseparable cause or connection, cause of constant inherence or cohesion, material cause, substantial cause, (in the Vedānta phil. *upādāna-kāraṇa* is more commonly used.) — *Samavāyi-tva, am,* n. intimate connection or relation.

Sam-aveta, as, ā, am, come together, met together, met, closely united, mixed, mingled, blended, collected, assembled, intimately connected with or related to, intimately united or inherent; contained or comprised or included in a larger number, contained or comprised in anything. — *Samaveta-tva, am,* n. the state of being intimately related or connected. — *Samavetārtha* (°*ta-ar*°), *as, ā, am,* containing a meaning, significant, instructive.

Sam-avetya, ind. having come together, having assembled.

समवेक्ष् *sam-aveksh* (*-ava-īksh*), cl. 1. A. *-avekshate,* &c., to look at, behold, observe, view, look about, look round; to perceive; to consider, regard, notice; to concern one's self about; to reflect or ponder on; to acknowledge: Caus. *-avekshayati, -yitum,* to cause to look at or consider.

Sam-avekshita, as, ā, am, observed, considered.

Sam-avekshya, ind. having viewed, having considered, &c.

समश् 1. *sam-aś* (see rt. 1. *aś*), cl. 5. P. A. *-aśnoti, -aśnute,* &c., to pervade or penetrate thoroughly, extend through; to obtain, gain, attain; to meet.

Sam-aśnuvāna, as, ā, am, completely pervading, extending throughout, spreading over; obtaining, experiencing.

Sam-ashṭi, is, f. (in the Vedānta phil.) collective pervasion, a collective aggregate or one which is viewed as consisting of one thing or as constituted of parts of which each is consubstantially the same with the whole, totality; [cf. *vy-ashṭi.*] — *Samashṭy-abhiprāya, as,* m. the regarding a group of objects collectively.

समश् 2. *sam-aś,* cl. 9. P. *-aśnāti, -aśitum,* to eat together, consume; to taste, enjoy.

Sam-aśana, am, n. the act of eating together.

Sam-aśanīya, as, ā, am, to be eaten together.

समष्ठिल *sam-ashṭhila, as,* m. (see *ashṭhi*), a kind of shrub (= *kokāgra, āmra-gandhaka*).

Sam-ashṭhilā, f. a kind of pot-herb or cucumber (= *gaṇḍīra*).

Sam-ashṭhilā, f. = *sam-ashṭhilā* above.

समस् 1. *sam-as,* cl. 2. P. *-asti,* to be, exist.

समस् 2. *sam-as,* cl. 4. P. *-asyati, -asitum* (Ved. Inf. *sam-āsam*), to throw or bring together, join together, combine, compound, mix, mingle, connect: Pass. *-asyate,* to be thrown together or combined, to be compounded; (in grammar) to be compounded, form a compound.

Sam-asana, am, n. the act of throwing together, aggregation, combination, conjunction, compounding, composition, formation of compound words; contracting, contraction.

Sam-asta, as, ā, am, thrown together, combined, connected, united, compounded, compound; inherent in or pervading the whole of anything; all, the whole, entire, complete [cf. *yāvat-s*°]; contracted, abbreviated, condensed, concise, succinct, abridged. — *Samasta-bala, am,* n. a whole army, entire force. — *Samasta-loka, as,* m. the whole world.

1. *sam-asya, as, ā, am,* to be thrown or brought together, to be collected together, to be compounded or combined; to be made entire or complete; (*ā*), f. part of a stanza given to another person to be completed; the giving this to any one and requiring him (as a proof of his skill) to complete it. — *Samasyā-pūraṇa, am,* n. the filling up or completing a Samasyā, (see above.) — *Samasyārthā* (°*ya-ar*°), f. part of a stanza to be completed.

2. *sam-asya,* ind. having thrown or put together, having duly collected or arranged.

Sam-asyamāna, as, ā, am, being combined, being compounded, &c.

1. *sam-āsa, as,* m. (for 2. see under 2. *sam-ās*), throwing or bringing together, aggregation, collection, conjunction, combination, connection, union, compounding, composition; composition of words, a compound word (of which there are six kinds, according to native grammarians, viz. Dvandva, Bahu-vrīhi, Karma-dhāraya, Tat-purusha, Dvigu, and Avyaya or Avyayī-bhava, an improper compound is called *asthāna-samāsa*); euphonic combination (= *sandhi*); composition of differences, uniting enemies, reconciliation; an aggregate, collection, assemblage; a collection of parts, whole, totality, summary; contraction, abbreviation, condensation, abridgement; succinctness, conciseness; (*ena*), ind. summarily, with conciseness, succinctly. — *Samāsa-tas,* ind. in a summary manner, succinctly, concisely, briefly. — *Samāsa-pāda, as,* m., N. of a section of the Kātantra grammar on the subject of compound words; of a section on the same subject in the Saṅkshipta-sāra. — *Samāsa-prāya, as, ā, am,* consisting chiefly of compound words. — *Samāsa-bahula, as, ā, am,* abounding in compounds (as a poetical style). — *Samāsa-bhāvanā,* f. (in mathematics) composition effected by addition or by the sum of the products. — *Samāsa-vat, ān, atī, at,* possessing compounds, compounded; contracted, abridged; (*ān*), m. the Toon tree (= *tunna*). — *Samāsa-saṅjña, as, ā, am,* called a compound. — *Samāsāṅga* (°*sa-aṅ*°), *am,* n. a member or part of a compound word. — *Samāsānta* (°*sa-an*°), *as,* m. (in grammar) a Taddhita affix added at the end of a compound and belonging to the whole compound. — *Samāsādhyāhāra* (°*sa-adh*°), *as,* m. the act of supplying an ellipsis in a compound, &c. — *Samāsārtha* (°*sa-ar*°), *as,* m. the sense of a compound; (*ā*), f. part of a stanza proposed as a trial of skill to be completed (= *samasyā*). — *Samāsokti* (°*sa-uk*°), *is,* f. a compound metaphor, protracted metaphor (in rhetoric).

Samāsita, as, ā, am, formed into a collection, assembled, aggregated.

समस्थ *sama-stha.* See p. 1067, col. 1.

समह् *sam-ah,* cl. 1. P. *-ahati,* to join or connect with, (but according to Sāy. on Ṛig-veda VIII. 48, 5. *sam-anāha* = *san-dadhate,* as if fr. *san-nah.*)

समह *sa-maha, as, ā, am,* Ved. accompanied with honour, honoured by all; (*as*), m. epithet of Indra, (Sāy. = *samāna-pūja, sarvaiḥ pūjya.*)

समहीधर *sa-mahīdhara, as, ā, am,* having mountains, mountainous.

समह्या *samahyā,* f. (perhaps for *sama-jñā,* q. v.), fame, reputation; [cf. *sam-ajyā.*]

समा 2. *samā* (for 1. see p. 1067, col. 1), ind. (apparently an old inst. and connected with 2. *sam,* see *sami;* cf. *amā,* p. 74, *saćā,* p. 1049), with, together with.

समाकर्णय *sam-ā-karṇaya,* cl. 10. P. *-karṇayati, -yitum,* to give ear to, listen to, hear.

Sam-ākarṇya, ind. having listened to.

समाकाङ्क्ष् *sam-ā-kāṅksh,* cl. 1. P. *-kāṅkshati,* &c., to long for, hope for, desire, wish for.

समाकुल *sam-ākula, as, ā, am,* crowded together, crowded, thronged, crammed, filled with; greatly agitated or confounded, bewildered, troubled, flurried, confused. — *Samākula-tā,* f. or *samākula-tva, am,* n. great agitation or confusion, great bewilderment or trouble of mind.

समाकृ *sam-ā-kṛi,* cl. 5. 8. P. A. *-kṛiṇoti, -kṛiṇute, -karoti, -kurute, -kartum,* Ved. to bring together, unite; to collect together; to make ready, prepare.

Sam-ākurvāṇa, as, ā, am, bringing together, making ready.

Sam-ākṛita, as, ā, am, brought or collected together.

समाकृष् *sam-ā-kṛish,* cl. 1. P. *-karshati, -karshṭum, -krashṭum,* to draw together; to draw towards, attract; to draw away or out, extract, take out: Caus. *-karshayati, -yitum,* to draw away, carry off.

Sam-ākarshin, ī, iṇī, i, drawing together; attracting; spreading or extending far, diffusing fragrance; (*ī*), m. a scent spreading afar.

Sam-ākṛishṭa, as, ā, am, drawn together; attracted; drawn out.

Sam-ākṛishya, ind. having drawn towards or attracted; having drawn away.

समाकॄ *sam-ā-kṝī,* cl. 6. P. *-kirati, -karitum, -karītum,* to scatter over, pour over, strew over, cover or fill with anything.

Sam-ākīrṇa, as, ā, am, strewn over, bestrewed, completely covered, overspread.

समाक्रन्द् *sam-ā-krand,* cl. 1. P. A. *-krandati, -te,* &c., to cry out together, cry or lament piteously.

समाक्रम् *sam-ā-kram,* cl. 1. P. A. *-krāmati, -kramate, -kramitum,* to tread upon, step upon; to press or bear down upon (with acc.); to overrun, attack, assail, invade, seize upon.

Sam-ākrānta, as, ā, am, trod upon; pressed or borne down (by a burden &c.); attacked, assailed, seized upon, possessed; overcome; overrun, pervaded, overspread; surmounted.

समाक्रीड् *sam-ā-krīḍ,* cl. 1. P. A. *-krīḍati,*

-te, -krīḍitum, to play or sport along with (another).

समाक्रुश् *sam-ā-kruś,* cl. 1. P. *-krośati, -kroshṭum,* to join in reviling any one, call out abusively at, scold at.

Sam-ākrushṭa, as, ā, am, reviled, abused.

समाक्लिद् *sam-ā-klid,* cl. 4. P. *-klidyati,* &c., to be well moistened.

Sam-āklinna, as, ā, am, well moistened, well wetted; suffused with tears, affected by pity or compassion.

समाक्षिप् *sam-ā-kship,* cl. 6. P. A. *-kshipati, -te, -ksheptum,* to throw together, heap or pile up; to thrust or throw away violently, hurl; to drive way, expel, to throw down; to tear off; to destroy; to insult, mock, ridicule.

Sam-ākshipta, as, ā, am, thrown or heaped together; thrown or cast off.

Sam-ākshipya, ind. having thrown or cast off; having torn off.

समाख्या 1. *sam-ā-khyā,* cl. 2. P. *-khyāti, -khyātum,* to reckon up, count up, calculate, enumerate; to sum up, add together; to relate fully, report, communicate, tell; to declare, proclaim.

2. *sam-ākhyā,* f. report, fame, reputation, celebrity; name, appellation.

Sam-ākhyāta, as, ā, am, reckoned up, enumerated, summed up; completely or fully related; declared, proclaimed; famed, celebrated, well known, public, notorious.

Sam-ākhyāya, ind. having related, having told, &c.

समागम् *sam-ā-gam,* cl. 1. P. *-gaććhati, -gantum,* to come together (either in a friendly or hostile manner), meet, encounter; become united or allied with (with inst. or with inst. and *saha*); to enter into an alliance; to come together sexually, have intercourse with; to come together (as heavenly bodies in conjunction or occultation); to come to, come near, approach, arrive; to come back, return; to meet with, come upon, find: Caus. *-gamayati, -yitum,* to cause to come together, bring together, unite one thing or person (acc.) with another (inst. or loc.).

Sam-āgata, as, ā, am, come together, met, encountered, joined in close conflict, united, joined; met together, assembled; being in conjunction (as the heavenly bodies); come to, approached, arrived; (*ā*), f. a kind of riddle or enigma.

Sam-āgati, is, f. coming together; encountering, meeting; union, joining; approach, arrival, similar condition or progress.

Sam-āgatya, ind. = *sam-āgamya* below.

Sam-āgama, as, m. coming together, encounter, meeting, union, junction, coalition, assembling; association, acquaintance, intercourse, society, company; an assembly; (in astronomy) conjunction, the occultation of a heavenly body by another; approach, arrival. — *Samāgama-kārin, ī, iṇī, i,* causing union. — *Samāgama-prārthanā,* f. the desire of association. — *Samāgama-manoratha, as,* m. desire of union. — *Samāgamopāya* (°*ma-up*°), *as,* m. means of union.

Sam-āgamana, am, n. the act of coming together, approach.

Sam-āgamya, ind. having come together, having met, having joined in conflict, having gone to meet; having coalesced; having approached.

समागल् *sam-ā-gal,* cl. 1. P. *-galati, -galitum,* to fall together, fall down.

Sam-āgalita, as, ā, am, fallen down, fallen.

समाग्रह् *sam-ā-grah,* cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte* (Ved. *-gṛibhṇāti,* &c.), *-grahītum,* to seize together or at once, lay hold of.

समाघात *sam-āghāta.* See *sam-ā-han.*

समाघ्रा *sam-ā-ghrā,* cl. 1. P. *-jighrati, -ghrātum,* to smell at, smell; to kiss.

Sam-āghrāya, ind. having smelt at; having kissed.

समाचक्ष् *sam-ā-ćaksh,* cl. 2. A. *-ćashṭe,* &c. (see rt. *ćaksh*), to relate fully, tell, report.

समाचम् *sam-ā-ćam,* cl. 1. P. *-ćamati* (but *-ćāmati* with *ā,* see *ā-ćam,* cf. Pāṇ. VII. 3, 75), to sip water (as a religious act forming part of the ceremony of ablution).

Sam-āćamya, ind. having sipped water.

समाचर् *sam-ā-ćar,* cl. 1. P. A. *-ćarati, -te,* &c., to proceed; to practise, perform thoroughly, do, act, accomplish; to conduct one's self, behave; to remove.

Sam-āćara, as, ī, am, who or what proceeds or practises; practising, observing.

Sam-āćaraṇa, am, n. the act of proceeding, practising, performing, observing, behaving.

Sam-āćarat, an, antī, at, proceeding, practising, behaving, following.

Sam-āćarita, as, ā, am, practised, performed, done, committed.

2. *sam-āćāra, as,* m. (for 1. *samāćāra* see p. 1067, col. 1), proceeding, going; performance, practice, conduct, behaviour, usage, way; proper practice or behaviour; doings, news, report, information, intelligence, tradition.

Sam-āćīrṇa, as, ā, am, performed, done, practised, committed.

समाचि *sam-ā-ći,* cl. 5. P. A. *-ćinoti, -ćinute, -ćetum,* to heap up together, accumulate; to load or cover with; to fill up (cavities in a road &c.).

Sam-āćayana, am, n. the act of heaping up together, accumulation, aggregation.

Sam-āćita, as, ā, am, heaped together, covered with, overspread.

समाचीर्ण *sam-āćīrṇa.* See above.

समाच्छद् *sam-ā-ćchad,* cl. 10. P. *-ććhādayati, -yitum,* to cover completely with, overspread, conceal, veil, cloud; to stupefy.

Sam-āććhanna, as, ā, am, completely covered with, concealed; involved in.

Sam-āććhādya, ind. having covered with, having overspread, having clouded, having stupefied.

समाच्छिद् *sam-ā-ććhid,* cl. 7. P. A. *-ććhinatti, -ććhintte, -ććhettum,* to cut off; to tear away, snatch away.

Sam-āććhidya, ind. having cut off; having snatched away.

समाज *samāja,* &c. See under *sam-aj.*

समाजुष् *sam-ā-jush,* cl. 6. P. A. *-jushati, -te* (Prec. *-jushyāt*), &c., to have a liking for, be inclined towards, resolve upon (with dat.).

समाजुहूषमाण *sam-ājuhūshamāṇa.* See *sam-ā-hve.*

समाज्ञा 1. *sam-ā-jñā,* cl. 9. P. A. *-jānāti, -jānīte, -jñātum,* to know or understand thoroughly, become acquainted with, learn, ascertain, perceive, observe; to acknowledge, recognise: Caus. *-jñāpayati, -te, -yitum,* to order, command, direct.

Sam-ājñapta, as, ā, am, ordered, commanded, directed.

2. *sam-ājñā,* f. reputation, fame.

Sam-ājñāta, as, ā, am, known, ascertained, acknowledged.

Sam-ājñāya, ind. having known, having learnt or ascertained.

समातन् *sam-ā-tan,* cl. 8. P. A. *-tanoti, -tanute, -tanitum,* to extend, spread; to effect, cause, produce, procure.

Sam-ātata, as, ā, am, extended, stretched, strung (as a bow); excessive, uninterrupted.

Sam-ātanvat, an, atī, at, extending; producing, procuring.

समातृचक्रवाल *sa-mātṛi-ćakravāla, as, ā, am,* attended by the whole circle of divine Mātṛis.

समादा *sam-ā-dā,* cl. 3. P. A. *-dadāti, -datte, -dātum,* to give, bestow, present; to give back, restore; to take or receive fully or entirely; to take together, take away with, take away, take off; to take hold of, seize; to take up; to apprehend, perceive, comprehend; to take, receive, accept; to collect; to undertake, begin, (*vaćanam sam-ādā,* to begin a speech); to take to heart, reflect on.

Sam-ādatta, as, ā, am, taken away, taken hold of, seized, received.

Sam-ādadāna, as, ā, am, taking away, taking hold of, receiving, taking.

Sam-ādāna, am, n. the act of taking or receiving fully or entirely; receiving suitable donations; the daily observances of the Jaina sect.

Sam-ādāya, ind. having wholly taken, having taken away, having taken or seized, having accepted.

Sam-ādeya, as, ā, am, to be taken or received, acceptable.

समादिश् *sam-ā-diś,* cl. 6. P. *-diśati, -deshṭum,* to assign, allot; to point out, indicate, declare, announce, communicate, inform; to foretell, foreshow; to appoint, name, commission, charge, depute, delegate; to direct, advise, order, command; to determine: Caus. *-deśayati, -yitum,* to order, command.

Sam-ādiśya, ind. having assigned, having indicated, having directed, &c.

Sam-ādishṭa, as, ā, am, assigned, indicated, directed, commanded, enjoined.

Sam-ādeśa, as, m. direction, advice, order, command.

समादृ *sam-ā-dṛi,* cl. 6. A. *-driyate,* &c., to respect greatly; to be greatly respected or honoured.

Sam-ādara, as, m. great respect, veneration.

Sam-ādaraṇīya, as, ā, am, to be greatly respected or venerated.

Sam-ādṛita, as, ā, am, very respectful, showing great regard.

समाद्रु *sam-ā-dru,* cl. 1. P. *-dravati* (ep. also A. *-te*), *-drotum,* to run towards together, run towards; to rush against, rush at, attack (with acc.).

समाधा 1. *sam-ā-dhā,* cl. 3. P. A. *-dadhāti, -dhatte, -dhātum,* to place or put or hold together, fix together, compose, collect, unite, join, reconcile, compose differences; to adjust, set right, make right, settle, solve a difficulty, reply to an objection (e.g. *samādhatte,* he settles a question, he answers an objection, he clears up a doubt or difficulty); to dispose, put in order, arrange, repair, redress; to put or place to, put or place on (e.g. *idhmam samādhatte,* he puts on fuel; *vāsaḥ samādhatte,* he puts on a garment); to lay or place upon, apply, impose; to deliver over, intrust, commit to, appoint to; to impose a burden, load; to compose or collect the thoughts, pay great attention, apply or fix intently (e.g. *dṛishṭim samādhā,* to fix the sight; *ćittam* or *ćetaḥ* or *manaḥ* or *matim samādhā,* to fix the mind upon, with loc.); to devote one's self to, give one's self up to (generally A.); to assume, take to one's self, take upon one's self; to conceive (in the womb); to produce, effect, cause, make, accomplish, complete; to put down as settled (A.), establish, declare: Pass. *-dhīyate,* to be placed together or adjusted or arranged; to be reconciled, &c.: Desid. *-dhitsati,* to wish to put together, desire to collect or compose.

2. *sam-ādhā, ās,* m. putting together, adjusting, settling, reconciling, clearing up difficulties, &c.; completion, accomplishment.

Sam-ādhāna, am, n. the act of putting together or collecting or composing; fixing the mind in abstract contemplation (as on the true nature of

spirit), religious meditation, profound absorption or contemplation (in general); intentness, attention, eagerness; clearing up a doubt, answering an objection, replying to the Pūrva-paksha (in logic); agreeing, promising; declaring, declaration (in the drama), a leading incident (described as one which unexpectedly gives rise to the whole plot). — *Samādhāna-mātra, am,* n. mere contemplation, only religious meditation.

Sam-ādhāya, ind. having put together, having steadily composed or collected or adjusted, &c.; having fixed (the mind or thoughts) upon, being engaged in religious meditation, being intent upon.

Sam-ādhi, is, m. putting together; collecting or composing the mind, fixing the thoughts, intentness, attentiveness, intent contemplation, profound or abstract meditation (especially on the true nature of spirit &c.), perfect absorption of thought into the one object of meditation (i.e. the Supreme Spirit; this is the eighth and last stage of Yoga); intense absorption or contemplation (in general); silence; devotion; a religious vow or self-imposed restraint; composing differences, making up quarrels, reconcilement; agreement, assent, promise, engagement; making good; requital, retaliation; support, upholding; continuance; completion, accomplishment, conclusion, demonstrated conclusion; attempting impossibilities; perseverance in extreme difficulties; collecting or laying up grain in times of dearth; the joint of the neck; a tomb, grave; a Jaina saint of the future age; a particular figure of rhetoric (described as the coincidence of two events accidentally connected and expressed by a common verb, e.g. *sā jagāma astaṃ ća bhānumān,* she went away and the sun to its setting). — *Samādhi-bhaṅga, as,* m. the breaking or interruption of meditation. — *Samādhi-mat, ān, atī, at,* engaged in meditation, absorbed in contemplation; making a promise, announcing assent or permission. — *Samādhi-yoga, as,* m. application or employment of religious meditation, the efficacy of contemplation. — *Samādhi-stha, as, ā, am,* abiding in contemplation, absorbed in devout meditation.

Samādhin, ī, inī, i, absorbed in contemplation, meditating.

Sam-āhita, as, ā, am, placed together, put or fixed together, held together, composed, collected, compiled, accumulated, assembled; comprehended; united, joined, reconciled, adjusted, made up (as a quarrel), set right, put in order, settled, disposed, arranged, repaired; concluded, inferred, demonstrated; agreed upon, assented to; promised; placed or put on, imposed, applied; deposited, entrusted, delivered over; composed or collected (as the thoughts), fixed (in abstract meditation), intently absorbed, very intent on or attentive, abstracted; steadfast, firm, cool, calm; made, effected, accomplished, finished, completed; (*as*), m. a pure or holy man; (*am*), n. great attention or intentness, description of great intentness (as a figure of rhetoric). — *Samāhita-manas, ās, ās, as,* having the mind fixed in contemplation, absorbed in mind.

समाधाव् *sam-ā-dhāv,* cl. 1. P. A. *-dhāvati, -te,* &c., to run together towards, rush towards, run near to.

समाधू *sam-ā-dhū,* cl. 5. P. A. *-dhūnoti, -dhūnute, -dhunoti, -dhunute,* &c., to shake off, drive away, dispel, disperse.

Sam-ādhūta, as, ā, am, driven away, dispersed, scattered.

समाध्मा *sam-ā-dhmā,* cl. 1. P. *-dhamati, -dhmātum,* to blow into (a horn &c.); to inflate; to cause (musical instruments) to sound forth together.

Sam-ādhmāta, as, ā, am, blown into; made to sound forth together; swelled up, puffed up, swollen, inflated.

समाध्यै *sam-ā-dhyai,* cl. 1. P. *-dhyāyati, -dhyātum,* to meditate deeply upon, reflect upon, be lost in thought.

समान 2. *samāna, as, ā* (Ved. also *ī*), *am* (according to some fr. *sa + māna,* as if the original meaning were 'having the same measure,' according to others connected with 1. *sama;* in Ṛig-veda V. 87, 4. *samānasmāt,* abl. c. = *samasmāt* = *sarveshām sādhāraṇāt,* see 1. *sama;* for 1. *sam-āna* see under *sam-an*). same, alike, similar, equal (with inst., e.g. *tena samāna,* equal to him), uniform, one; common to all, common, general; good, virtuous; honoured; (*am*), ind. equally with (with inst.); (*as*), m. an equal, friend; any letter which corresponds to another (e.g. a long to its short vowel, a hard guttural to its soft), a letter having the same place or organ of utterance; (*ī*), f. a kind of metre. — *Samāna-kāla* or *samāna-kālīna, as, ā, am,* synchronous, occurring or produced at the same time. — *Samāna-gotra, as, ā, am,* being of the same family (= *sa-gotra,* q.v.). — *Samāna-jana, as,* m. a person of the same family or race. — *Samāna-janman, ā, ā, a,* having a common birth or origin, of equal age. — *Samāna-jāti, is, is, i,* or *samāna-jātīya, as, ā, am,* belonging to the same kind or species, of a common tribe or caste, of the same sort. — *Samāna-tā,* f. or *samāna-tva, am,* n. sameness, equality, likeness; community of kind or quality. — *Samāna-tejas, ās, ās, as,* of equal splendor, equal in glory. — *Samāna-duḥkha, as, ā, am,* having the same griefs, sympathising. — *Samāna-bandhu, us, us, u,* Ved. of the same family. — *Samāna-māna, as, ā, am,* receiving equal honour, equally respected. — *Samāna-yama, as,* m. the same pitch of voice. — *Samāna-yoga-kshema, as, ā, am,* having the same value. — *Samāna-yojana, as, ā, am,* Ved. having the same yoking, harnessed for both alike (said of the chariot of the Aśvins). — *Samāna-rući, is, is, i,* having the same tastes, taking pleasure in similar objects. — *Samānarući-tā,* f. the having similar tastes. — *Samāna-rūpā,* f. a kind of riddle or enigma. — *Samāna-vayas, ās, ās, as,* or *samāna-vayaska, as, ā, am,* of the same age. — *Samāna-varćas, ās, ās, as,* Ved. of equal splendor. — *Samāna-śabdā,* f. a kind of riddle or enigma. — *Samāna-śīla, as, ā, am,* of a similar disposition or temper. — *Samānākshara* (°*na-ak*°), 'a monophthong,' N. of the vowels *a, ā, i, ī, u, ū, ṛi, ṛī, lṛi* (as opposed to the *sandhy-akshara* or diphthongs). — *Samānādhikaraṇa* (°*na-adh*°), *am,* n. common or same government; same location, same predicament; a predicament including several things or persons, common or generic property, common substratum; (*as, ā, am*), being in the same subject or category, being in the same predicament, having the same location or sphere; having a common substratum (in the Vaiśeshika phil.); agreeing together in the same case, &c., being in the same government, (see *adhikaraṇa.*) — *Samānādhikāra* (°*na-adh*°), *as,* m. similar office, like rule or government; generic character. — *Samānārtha* or *samānārthaka* (°*na-ar*°), *as, ā, am,* having the same meaning, synonymous. — *Samānārtha-prayojana* (°*na-ar*°), *as, ā, am,* having a common object and purpose, caused by common interests. — *Samānālaṅkāra* (°*na-al*°), *as, ā, am,* wearing the same ornaments. — *Samānodaka* (°*na-ud*°), *as,* m. 'having common water-oblations,' a kinsman connected by the offering of water to the departed spirits of common ancestors, (this relationship is said to extend to the fourteenth degree, the first seven being both Sapiṇḍas and Samānodakas, while the remaining seven are Samānodakas only.) — *Samānodarya* (°*na-ud*°), *as,* m. born from the same womb, a brother of whole blood.

Samānaya, Nom. P. *samānayati, -yitum,* to make equal or similar, equalise.

1. *samānayat, an, antī, at* (for 2. see col. 3), equalising, making equal or like.

Samānikā, f. a kind of metre.

समानी *sam-ā-nī,* cl. 1. P. A. *-nayati, -te, -netum,* to lead or conduct together, unite, bring together, join together, collect, assemble; to lead any one to another, unite one person (acc.) with another (inst. or inst. with *saha*); to lead towards, bring near; to bring on; to pour one liquid into another; to bring or offer an oblation: Caus. *-nāyayati, -yitum,* to cause to be brought together, cause to bring together, cause to be brought near, call together, convoke, assemble.

2. *sam-ānayat, an, antī, at,* bringing together, leading towards, bringing near, &c.

Sam-ānayana, am, n. the act of bringing together, collecting, leading towards, conducting, bringing.

Sam-ānāyya, ind. (fr. the Caus.), having caused to be brought together, having convoked or called together.

Sam-ānīta, as, ā, am, brought together, collected, assembled, led towards or near, conducted, conveyed, brought.

Sam-ānīya, ind. having brought together, having led near, having brought.

समान्त *samānta.* See 1. *samā,* p. 1067.

समाप् *sam-āp,* cl. 5. P. *-āpnoti, -āptum,* to obtain completely, gain; to accomplish, fulfil; to reach: Caus. *-āpayati, -yitum,* to cause to gain or obtain completely, cause to reach or attain entirely; to cause to fulfil, accomplish, bring to an end, finish, complete, conclude: Desid. of Caus. *-āpipayishati,* to wish to cause to complete, try to accomplish: Desid. *-īpsati,* to wish to obtain or reach, wish to accomplish, wish for, desire.

Sam-āpa, as, m. sacrificing, offering oblations to the gods (= *deva-yajana*).

Sam-āpaka, as, ikā, am, accomplishing, completing, fulfilling, finishing; bringing to an end; killing; (*ikā*), f. a verb or any part of speech used as a verb to complete a sentence. — *Samāpaka-kriyā,* f. a finishing act, finishing stroke.

Sam-āpana, am, n. the act of causing to obtain or gain completely, accomplishing, conclusion, completion; acquisition, gain; killing, destroying; a section, chapter, division; profound meditation; (*as, ī, am*), completing, concluding.

Sam-āpanīya, as, ā, am, to be accomplished or completed, &c.

Sam-āpita, as, ā, am, accomplished, finished, concluded, done.

Sam-āpipayishu, us, us, u, wishing to cause to complete, desirous of accomplishing.

Sam-āpta, as, ā, am, concluded, completed, finished, ended, done; clever. — *Samāpta-prāya, as, ā, am,* nearly finished. — *Samāpta-bhūyishṭha, as, ā, am,* nearly completed or ended, having the greater part finished. — *Samāpta-śiksha, as, ā, am,* one who has completed his studies.

Samāptāla, as, m. (doubtful), a lord, master, (according to Śabda-k. = *pati.*)

Sam-āpti, is, f. complete acquisition, accomplishment, completion, perfection, conclusion, finish, end; reconciling differences, putting an end to disputes. — *Samāpti-sādhana, am,* n. means of accomplishment or completion. — *Samāpty-arthā,* f. part of a stanza given as a trial of skill to be completed; [cf. *samasyārthā.*]

Samāptika, as, ī, am, concluding, completing, final, finite; one who has finished the whole; (*as*), m. one who has completed a course of holy study; a finisher, ender.

1. *sam-āpya, as, ā, am,* = *sam-āpanīya* above.

2. *sam-āpya,* ind. having obtained completely, having completed, &c.

Sam-īpsita, as, ā, am, wished for, longed for, desired.

समापत् *sam-ā-pat,* cl. 1. P. *-patati, -patitum,* to fly together towards; to rush fully upon, fall upon, assail, assault, attack; to come together, be united sexually with (with inst.); to come to, attain to, obtain.

Sam-āpatat, an, antī, at, rushing upon, assailing.

समापद् *sam-ā-pad,* cl. 4. A. *-padyate,*

-pattum, to fall upon, assail, attack; to fall into any state or condition, attain to, undergo; to begin; to come together, come about, come to pass, occur, take place, appear; to be finished or completed: Caus. -pādayati, &c., to cause to come to pass; to bring about, complete, accomplish; to restore.

Sam-āpatti, is, f. coming together, meeting, encountering; restoration.

Sam-āpanna, as, ā, am, attained, obtained, gained; occurred, come, arrived, happened; finished, completed, accomplished, concluded, done; perfect, proficient (in any science &c.); furnished or endowed with; distressed, afflicted; killed; [cf. vy-āpanna.]

Sam-āpādana, am, n. the act of bringing about, accomplishing, &c.; restoration.

Sam-āpādya, as, ā, am, to be brought about, to be restored; (am), n. the change of Visarga to s or sh (=upā-ćarita); the change to sh (in Vedic phonetics, =sha-tva).

समापा sam-ā-pā, cl. 1. P. -pibati, -pirati, -pātum, to drink entirely up, drink up, absorb; to drink in, imbibe, suck in; to suck out, drain, impoverish.

Sam-āpibat, an, antī, at, drinking up, absorbing; drinking in.

समापू sam-ā-pū, cl. 9. P. A. -punāti, -punīte, &c., to purify thoroughly, purge.

समापॄ sam-ā-prī, Pass. -pūryate, to become completely full, be quite filled: Caus. -pūrayati, -yitum, to make quite full; to fill out; to draw or bend (a bow).

Sam-āpūrṇa, as, ā, am, completely full, well filled; complete, entire.

समाप्यै sam-ā-pyai, cl. 1. A. -pyāyate, -pyātum, -pyāyitum, to grow, increase: Caus. -pyāyayati, -te, -yitum, to cause to increase or grow, nourish, invigorate; to refresh, reanimate, animate, enliven.

Sam-āpyāyita, as, ā, am, nourished, invigorated, refreshed.

समाप्लु sam-ā-plu, cl. 1. A. -plavate, -plotum, to bathe or immerse together; to overflow, inundate, overwhelm, overspread; to jump or spring upon, rush upon; to come into violent collision with.

Sam-āpluta, as, ā, am, bathed, bathing in; drowned, well drenched, flooded, inundated, overwhelmed; overflowing or suffused with moisture; overflowing, filled.

Sam-āplutya, ind. having bathed together; inundating; rushing together, coming into collision.

समाबन्ध् sam-ā-bandh, cl. 9. P. -badhnāti, -banddhum, to bind on, fasten on firmly.

Sam-ābadhya, ind. having bound or fastened on firmly.

समाभा sam-ā-bhā, cl. 2. P. -bhāti, -bhātum, to appear.

समाभाष् sam-ā-bhāsh, cl. 1. A. -bhāshate, -bhāshitum, to talk together, converse with, converse together, address, speak to; to speak about, communicate.

Sam-ābhāshaṇa, am, n. the act of conversing with, speaking to or addressing.

Sam-ābhāshya, ind. having talked or conversed together, having spoken to, having addressed.

समाभुज् sam-ā-bhuj, cl. 7. P. A. -bhunakti, -bhunkte, to enjoy or possess entirely or completely; to rule over.

समाभृ sam-ā-bhri, cl. 1. P. A. -bharati, -te, -bhartum, Ved. to bring together; to produce, procure.

Sam-ābhṛita, as, ā, am, brought together, procured.

समामन्त्र् sam-ā-mantr, cl. 10. A. -mantrayate, -yitum, to address, accost; to invoke, summon; to bid farewell to any one.

Sam-āmantrya, ind. having addressed; having bid farewell to.

समाम्ना sam-ā-mnā, cl. 1. P. -manati, -mnātum, to repeat or mention together; to hand down; to repeat memoriter or by tradition (especially to repeat or hand down traditionally collections of words or sacred texts); to enumerate; to prescribe: Pass. -mnāyate, to be handed down, &c.

Sam-āmnāta, as, ā, am, repeated or mentioned together; repeated traditionally, handed down by memory or tradition; recited, enumerated; prescribed.

Sam-āmnāna, am, n. repetition, mention, handing down or repeating traditionally; enumeration.

Sam-āmnāya, as, m. repetition or mention together, traditional repetition or mention (especially of sacred texts &c.); a traditional collection (of words &c.); tradition or repetition or mention (in general); enumeration, reading, recitation (=paṭhana); totality, aggregate; epithet of Śiva.

समाय sam-āya. See under 1. sam-i.

समायत् sam-ā-yat, cl. 1. A. -yatate, -yatitum, to attach one's self to, be devoted to.

Sam-ā-yatta, as, ā, am, devoted to, resting or depending on (with loc.).

समायम् sam-ā-yam, cl. 1. P. A. -yaććhati, -te, &c., to draw together, contract; to draw out, extend; to draw, pull, stretch.

Sam-āyata, as, ā, am, drawn out, lengthened, extended, long (e.g. dvi-yojana-samāyata, two Yojanas long).

समायस्त sam-ā-yasta, as, ā, am (fr. rt. yas with ā and sam), distressed, troubled, oppressed.

समाया sam-ā-yā, cl. 2. P. -yāti, -yātum, to come together; to come to, approach, arrive at, reach, attain, obtain, meet with; to go to any state (with acc.; see rt. 1. yā); to pass away, elapse.

Sam-āyāt, ān, ātī or āntī, āt, coming towards, approaching, arriving.

Sam-āyāta, as, ā, am, come together, come to, arrived at, reached, attained, arrived, come.

समायुज् sam-ā-yuj, cl. 7. P. A. -yunakti, -yunkte, -yoktum, to join or fasten together, unite with; to join, connect, prepare, make ready; to provide, furnish, supply; to meet together, encounter; to enjoin, charge, entrust, appoint; to surround: Caus. -yojayati, -yitum, to join together, connect, fit together; to furnish or supply with.

Sam-āyukta, as, ā, am, joined, connected, united; attached; touched; intent on, devoted to; prepared, made ready; well furnished or endowed with; supplied, provided; enjoined, charged, appointed; met together, encountered, brought into contact.

Sam-āyoga, as, m. conjunction, connection, union, junction, preparation, fitting (an arrow to a bow), aiming; association; assemblage, multitude, heap; cause, origin, motive, object.

समायुत sam-āyuta, as, ā, am (fr. rt. 2. yu with ā and sam), joined together, connected or united with, attached to; furnished or endowed with, possessed of, adorned with; brought together, collected.

समारत sam-ārata, as, ā, am (fr. rt. ram with ā and sam), ceased from, left off, desisted.

समारभ् sam-ā-rabh, cl. 1. A. -rabhate, -rabdhum, to take in hand, undertake, begin, commence, try; to try to propitiate: Pass. -rabhyate, to be undertaken, &c.

Sam-ārabdha, as, ā, am, taken in hand, undertaken, begun, commenced.

Sam-ārabhya, ind. having undertaken; having commenced.

Sam-ārambha, as, m. undertaking, enterprise, commencement, beginning; using; anointing the body, an unguent (=sam-ālambha).

Sam-ārambhaṇa, am, n. taking in hand, undertaking; anointing (=sam-ālambhana).

समारण sam-āraṇa. See under sam-ṛi.

समाराध् sam-ā-rādh, Caus. -rādhayati, -te, -yitum, to conciliate, propitiate, make favourable, gratify, satisfy, serve; to win.

Sam-ārādhana, am, n. the act of conciliating, gratifying, conciliation, propitiation; winning.

समारुज् sam-ā-ruj, cl. 6. P. -rujati, -roktum, to break to pieces, break down, break off.

Sam-ārujya, ind. having broken off, having broken to pieces.

समारुध् sam-ā-rudh, cl. 7. P. A. -ruṇaddhi, -runddhe, -roddhum, to block up, obstruct, stop up.

Sam-ārudhya, ind. having blocked up or obstructed.

समारुह् sam-ā-ruh, cl. 1. P. -rohati, -roḍhum, to ascend or mount on, ride on; to ascend or rise to (with acc. or sometimes loc.); to go to, enter upon, undertake, begin, engage in, attain to: Caus. -rohayati, -te, -ropayati, -yitum, to cause to mount upon or ascend; to cause to rise up, lift up, raise; to string (a bow); to put or place or deposit upon or in (with loc. or acc.); to plant; to deliver over to (with loc.), hand over; to ascribe, attribute; to display, put forth, exhibit.

Sam-ārurukshu, us, us, u, desirous of ascending.

Sam-āruhya, ind. having ascended, having mounted upon, having surmounted.

Sam-ārūḍha, as, ā, am, ascended, mounted, gone up; grown over, healed; agreed upon.

Sam-āropaṇa, am, n. the act of causing to ascend, placing or fixing in or on, depositing, delivering over.

Sam-āropita, as, ā, am, caused to mount or ascend; strung (as a bow); placed in or on, deposited, planted, lodged; delivered over; put forth, displayed. — Samāropita-kārmuka, as, m. a strung bow; one who has strung a bow. — Samāropita-bhāra, as, ā, am, one on whom a burden has been placed.

Sam-āropya, ind. having caused to ascend, having raised; having placed or deposited in or on; having delivered over.

Sam-āroha, as, m. ascending, mounting, going up; riding upon; agreeing upon.

Sam-ārohaṇa, am, n. the act of mounting or ascending, &c.

Sam-ārohya, ind. having put or placed on or deposited.

समालक्ष् sam-ā-laksh, cl. 10. P. A. -lakshayati, -te, -yitum, to look at attentively, behold, see, perceive, view, observe, regard, consider, watch.

Sam-ālakshya, ind. having looked at or considered well, perceiving, regarding, contemplating, watching for.

समालग्न sam-ā-lagna, as, ā, am (fr. rt. lag with ā and sam), sticking or adhering together, closely clasped or united together.

समालप् sam-ā-lap, cl. 1. P. -lapati, &c., to converse together; to speak to, address.

समालभ् sam-ā-labh, cl. 1. A. -labhate, -labdhum, to take hold of, seize, grasp; to stroke, handle; to touch, rub, anoint, smear over.

Sam-ālabdha, as, ā, am, taken hold of, grasped, handled, touched; rubbed, anointed, smeared (with unguents &c.).

Sam-ālambha, as, m. taking hold of, seizing, seizing a victim (for sacrifice); rubbing, smearing the body with unguents or coloured perfumes (as saffron &c.).

Sam-ālambhana, am, n. the act of taking hold of, seizing; anointing or smearing the body (with perfumes &c.).

समालम्ब् sam-ā-lamb, cl. 1. A. -lambate, -lambitum, to hang on to (any one), hold on to,

cling to, grasp, lay hold of, seize; to lean or rest upon, be supported by, depend upon, trust to, devote one's self to, give one's self up to; to assume, maintain; to settle down or abide in: Caus. *-lambayati, -yitum*, to cause to hang or rest or depend, suspend.

Sam-ālambana, am, n. the act of clinging to, laying hold of, leaning or resting on, support.

Sam-ālambita, as, ā, am, suspended; clung to; rested on, supported, upheld, maintained.

Sam-ālambin, ī, inī, i, clinging to, laying hold, &c.; (*ī*), m. a particular grass (= *bhūtṛiṇa*).

Sam-ālambya, ind. having suspended; having clung to; having maintained.

समालिख् *sam-ā-likh*, cl. 6. P. *-likhati*, &c., to scratch down, mark down, mark out, write down, delineate.

समालिङ्ग् *sam-ā-liṅg*, cl. 1. P. A. *-liṅgati, -te*, &c., to embrace closely, clasp or hold in a firm embrace.

Sam-āliṅgya, ind. having embraced closely; having clasped firmly.

समालिप् *sam-ā-lip*, cl. 6. P. A. *-limpati, -te, -leptum*, to anoint all over; to anoint one's self (A.): Caus. *-lepayati, -yitum*, to anoint or smear over, anoint well.

Sam-ālipta, as, ā, am, well anointed or smeared.

समाली *sa-mālī*, f. (fr. 5. *sa* + *mālā*, q. v.), a collection of flowers, nosegay.

समालुड् *sam-ā-luḍ*, Caus. *-loḍayati*, &c., to stir or mix together, stir up, agitate, disturb, confuse; to rummage, investigate.

Sam-āloḍya, ind. having stirred or mixed together; having rummaged.

समालोक् *sam-ā-lok*, cl. 1. A., 10. P. *-lokate, -lokayati*, &c., to look at attentively, inspect, view, observe, regard, perceive, consider; to look about, look around; to acknowledge.

Sam-āloka, as, m. looking at or considering well.

Sam-ālokya, ind. having looked at or observed thoroughly.

समालोच् *sam-ā-loć*, cl. 1. A. *-loćate*, &c., to look at attentively, consider well or thoroughly.

Sam-āloćya, ind. having looked at or considered well.

समावद् *sam-ā-vad*, cl. 1. P. A. *-vadati, -te*, &c., to speak with certainty, tell fully; to speak to, tell, say.

समावप् *sam-ā-vap*, cl. 1. P. A. *-vapati, -te*, &c., to sow or scatter together, mix up together, throw in together: Caus. *-vāpayati, -yitum*, to cause to be sown or scattered in together or at once.

Sam-āvāpya, ind. (fr. the Caus.), having caused to be sown or scattered in together.

समावर्तन *sam-āvartana*. See *sam-ā-vṛit*.

समावलोक्य *sam-āvalokya, as, ā, am* (fr. rt. *lok* with *ava, ā*, and *sam*), to be perceived or observed.

समावस् *sam-ā-vas*, cl. 1. P. *-vasati, -vastum*, to dwell in, inhabit, settle in (with acc.); to encamp, lodge, halt; to resort to: Caus. *-vāsayati, -yitum*, to cause to dwell or settle or halt; to pitch a camp, encamp.

Sam-āvāsa, as, m. a dwelling-place, residence, abode, halting-place, encampment.

Sam-āvāsita, as, ā, am, made to dwell or settle, lodged, encamped; sojourned. — *Samāvāsita-kaṭaka, as, ā, am*, one who has pitched a camp.

समावह् *sam-ā-vah*, cl. 1. P. A. *-vahati, -te*, &c., to bear or bring together, bring or convey towards; to procure means of subsistence.

समावाय *sam-āvāya, as*, m. (fr. rt. 5. *i* with *ava, ā*, and *sam*), association; integral or inseparable connection, (see *sam-avāya*); aggregation, totality; a multitude, number, heap, quantity.

समाविग्न *sam-āvigna, as, ā, am* (fr. rt. 1. *vij* with *ā* and *sam*), agitated, terrified, trembling greatly.

समाविद् *sam-ā-vid*, Caus. *-vedayati, -yitum*, to cause to know thoroughly, inform; to tell, announce, report fully.

1. *sam-āvedya, as, ā, am*, to be told or communicated fully.

2. *sam-āvedya*, ind. having announced or reported fully.

समाविश् *sam-ā-viś*, cl. 6. P. *-viśati, -veshṭum*, to enter together or at once, enter into, go towards, approach, betake one's self to; to enter thoroughly, take possession of, occupy, penetrate, pervade, engross, fill; to overcome, seize upon; to sit down, settle down, sit down in or on, take up an abode; to go or fall into any state or condition; to apply one's self to, undertake: Caus. *-veśayati, -yitum*, to cause to enter together or thoroughly; to cause to enter in, insert; to conduct, lead or bring into; to contain; to place or fix in or on, direct towards; to impose; to deliver over or consign to (with acc. and loc.); to cause to sit down, cause to settle down.

Sam-āviśya, ind. having entered together, having entered thoroughly or entirely, having penetrated, &c.

Sam-āvishṭa, as, ā, am, entered together, entered entirely or thoroughly, completely occupied or possessed, penetrated, pervaded, filled, seized, overcome, absorbed, engrossed (as by any feeling, passion, &c.); possessed by (an evil spirit), possessed of, endowed with, well instructed in; seated, settled.

Sam-āveśa, as, m. entering together, coming together, abiding together, meeting, association, coinherence; entrance, penetration, complete possession; possession by evil spirits, &c.; affection, passion, emotion; (in grammar) applying together, employing a term with a common applicability, common applicability of a term.

Sam-āveśita, as, ā, am, made to enter together, brought together, caused to enter, inserted, made to penetrate, brought in or into; placed, fixed, absorbed, engrossed.

Sam-āveśya, ind. having made to enter, having fixed or placed (in any place), having made to settle.

समावृ *sam-ā-vṛi*, cl. 5. P. A. *-vṛiṇoti, -vṛiṇute*, &c., to cover all over, cover completely, envelop, encompass, enclose, surround; to conceal, hide; to shut out, shut, close; to obstruct, impede, hinder, stop.

Sam-āvṛita, as, ā, am, covered all over, completely covered, enveloped, encompassed, surrounded, enclosed, beset, filled up; overspread; screened, veiled, concealed, hidden; protected, guarded; shut out, excluded, shut, closed, stopped.

Sam-āvṛitya, ind. having completely covered over, having enclosed or surrounded.

समावृज् *sam-ā-vṛij*, cl. 1. P. *-varjati*, cl. 7. P. A. *-vṛiṇakti, -vṛiṅkte*, &c., to bend or turn down; to bend or turn to one's own use, appropriate (Ved., A.): Caus. *-varjayati, -yitum*, to bend down, incline, lower.

Sam-āvarjita, as, ā, am, bent down, inclined, turned down, lowered. — *Samāvarjita-ketu, us, us, u*, one who has lowered his standard. — *Samāvarjita-netra, as, ā, am*, having the eyes bent down.

समावृत् *sam-ā-vṛit*, cl. 1. A. *-vartate, -vartitum*, to turn or advance towards, approach, come; to come together, assemble; to turn back, come back, return (said especially of a Brahma-ćārin or religious student who returns home after completing his studies with a preceptor); to turn out well, succeed; to come to an end, be concluded or completed: Caus. *-vartayati, -yitum*, to cause to turn back, cause to return home, dismiss; to put an end to, annihilate, (Sāy. *sam-āvartayanti* = *nāśayanti*, Ṛig-veda VII. 79, 2.)

Sam-āvartana, am, n. the act of turning back, returning; a pupil's return home after finishing his religious studies; the ceremony performed on the above occasion, (see *saṇs-kāra*.)

Sam-āvṛitta, as, ā, am, come together, assembled, returned; completed, ended, concluded; (*as*), m. a pupil who has returned home after completing his studies. — *Samāvṛitta-vrata, as, ā, am*, one who has completed a religious vow.

Sam-āvṛittaka, as, m. a pupil who has returned home.

Sam-āvṛitti, is, f. turning back, returning, return; completion.

समावे *sam-ā-ve*, cl. 1. P. A. *-vayati, -te*, &c., Ved. to weave together, interweave; to string together (Ved., A.)

समाव्यध् *sam-ā-vyadh*, cl. 4. P. *-vidhyati, -vyaddhum*, to move or shake about, agitate.

Sam-āviddha, as, ā, am, shaken about, agitated.

समाशंस् *sam-ā-śaṇs*, cl. 1. A. *-śaṇsate*, &c., to wish for, long for, hope for, desire.

समाशङ्कित *sam-āśaṅkita, as, ā, am* [cf. *ā-śaṅk*], very fearful or apprehensive; doubted, doubtful.

समाश्रि *sam-ā-śri*, cl. 1. P. A. *-śrayati, -te, -śrayitum*, to go to or have recourse to together (especially for protection), fly to for refuge, seek refuge with, resort to, approach, enter, occupy; to attain to, obtain, assume; to seek, follow, practise; to rest on, depend on, lean on, trust to, confide in.

Sam-āśraya, as, m. going together to any one for support or shelter, seeking protection; support, protection; a refuge, place of refuge, place of resort or shelter, resting-place, dwelling-place, asylum.

Sam-āśrita, as, ā, am, fled to for refuge, resorted to, protected, defended, cherished; going to for protection, resorting to; rested on; depending on, supported by; assuming.

Sam-āśritya, ind. having resorted to for protection or support; having followed or practised or engaged in; resting on, depending upon, trusting to.

समाश्रु *sam-ā-śru*, cl. 5. P. A. *-śṛiṇoti, -śṛiṇute*, &c., to promise.

समाश्लिष् *sam-ā-ślish*, cl. 4. P. *-ślishyati, -śleshṭum*, to embrace closely or firmly, to join together, bring near.

Sam-āślishṭa, as, ā, am, closely embraced, closely or firmly attached.

Sam-āślishya, ind. having closely embraced, having intwined together.

Sam-āślesha, as, m. a close or firm embrace.

समाश्वस् *sam-ā-śvas*, cl. 2. P. *-śvasiti* (also cl. 1. P. *-śvasati*, see rt. 1. *śvas*), &c., to breathe again, take or recover breath, revive, recover, take courage, (*samāśvasihi*, 2nd sing. Impv. take courage), regain confidence; to trust or confide in (with loc.): Caus. *-śvāsayati, -yitum*, to cause to revive, reanimate, encourage, refresh, cheer, comfort, console, calm, make confident.

Sam-āśvasta, as, ā, am, recovered, revived, reanimated, encouraged, comforted, consoled; trusting, confiding, full of confidence.

Sam-āśvasya, ind. having taken confidence, gaining courage.

Sam-āśvāsa, as, m. recovering breath, relief, comfort, consolation, encouragement; trust, belief, confidence.

Sam-āśvāsana, am, n. the act of causing to take breath, encouraging, reviving, cheering, comforting, consolation.

Sam-āśvāsita, as, ā, am, reanimated, revived, refreshed, &c.

Sam-āśvāsya, ind. having reanimated or encouraged or refreshed, having cheered or comforted.

समास् 1. *samās*, m. (doubtful, except as nom. pl. of 1. *samā*, q. v.), a year.

समास् 2. *sam-ās*, cl. 2. Ā. *-āste*, &c. (see rt. 4. *ās*), to sit together; to sit along with, assemble or meet around (with acc. or with inst.); to sit together in council, hold a council; to be a match for, cope with (with acc.); to sit down, be seated; to join in adhering to or following; to adhere to, observe.

2. *sam-āsa*, *as*, m. (in the Nyāya phil.) proper abiding or connection. (For 1. see under 2. *sam-as*.)

Sam-āsīna, *as*, *ā*, *am*, sitting together, seated together, sitting down.

Sam-āsyā, f. (doubtful), sitting together, colloquy, interview.

समासञ्ज् *sam-ā-sañj*, cl. 1. P. *-sajati*, *-sajjati*, &c. (see rt. 2. *sañj*), to fasten or stick together, to join or attach or fix to; to fix or place on, impose, place down on, resign or deliver over to (with loc.): Pass. *-sajyate*, *-sajjate*, to cling or adhere closely together, to cling or stick to, become attached to.

Sam-āsakta, *as*, *ā*, *am*, fastened or joined together, attached, united, combined, comprehended; attached to, fixed on (with loc.); reached, attained; affected by.

Sam-āsakti, *is*, f. sticking or adhering closely together, union; attachment, affection; comprehension, inclusion.

Sam-āsaṅga, *as*, m. adhering together, attachment, &c.

Sam-āsajat or (according to some) *sam-āsajjat*, *an*, *antī*, *at*, joining or connecting with; attaching, adhering to.

Sam-āsajya, ind. having attached together, having fixed or placed on, having delivered over or consigned to (with loc.).

Sam-āsañjana, *am*, n. (according to some also written *sam-āsajjana*), the act of attaching or uniting together, joining, union; connection, combination, contact.

समासद् *sam-ā-sad*, cl. 1. 10. P. *-sīdati*, *-sādayati*, &c. (see rt. 1. *sad*), to go to or approach together, go towards; to go against, encounter, assail, attack; to attain, obtain, meet with, find, recover.

Sam-āsanna, *as*, *ā*, *am*, approached, attained, obtained; met with, found; near, proximate.

Sam-āsādana, *am*, n. the act of approaching, meeting with, attaining, obtaining, finding; effecting, accomplishing.

Sam-āsādita, *as*, *ā*, *am*, approached; assailed, encountered; met with, attained, obtained; accomplished, effected, finished, performed, done.

1. *sam-āsādya*, *as*, *ā*, *am*, attainable, obtainable, procurable, to be effected.

2. *sam-āsādya*, ind. having encountered; having met with or obtained.

समासृज् *sam-ā-sṛij*, cl. 6. P. *-sṛijati*, *-srashṭum*, to let go or abandon completely, resign, deliver over, consign; to place or put down upon.

Sam-āsarjana, *am*, n. the act of resigning or abandoning completely, delivering over, abandonment, consignment.

Sam-āsṛijya, ind. having resigned or consigned.

Sam-āsṛishṭa, *as*, *ā*, *am*, abandoned, delivered over, made over, consigned, given.

समासेव् *sam-ā-sev*, cl. 1. Ā. *-sevate*, &c., to practise or perform assiduously; to pursue, follow, addict one's self to; to enjoy; to employ; to serve, honour, gratify.

Sam-āsevana, *am*, n. the act of practising, following, addicting one's self to, employing, serving.

Sam-āsevita, *as*, *ā*, *am*, practised, followed, employed, served.

Sam-āsevya, ind. having practised, having employed, &c.

समास्कन्द् *sam-ā-skand*, cl. 1. P. *-skandati*, *-skantum*, to assail, attack.

समास्तॄ *sam-ā-stṛi*, cl. 5. or *sam-ā-stṝ*, cl. 9. P. Ā. *-stṛiṇoti*, *-stṛiṇute*, *-stṛiṇāti*, *-stṛiṇīte*, &c., to spread entirely over, cover over; to extinguish.

समास्था *sam-ā-sthā*, cl. 1. P. Ā. *-tishṭhati*, *-te*, *-sthātum*, to undergo, undertake, practise, perform, engage in; to employ, use, apply, exert: Caus. *-sthāpayati*, *-yitum*, to cause to be performed or practised.

Sam-āstha, *as*, *ā*, *am* (fr. *sam* + *āsthā*), being in a prosperous condition.

Sam-āsthāpya, ind. having caused to be performed; having duly observed, paying proper regard to; having placed one's self on a seat, having sat down.

Sam-āsthāya, ind. having practised or engaged in.

Sam-āsthita, *as*, *ā*, *am*, undergone, engaged in, practised; having recourse to; seated together, seated.

समाहन् *sam-ā-han*, cl. 2. P. *-hanti*, *-hantum*, to strike together; to unite, join; to strike violently, strike down completely, strike, beat, slay, kill.

Sam-āghāta, *as*, m. striking together, uniting; striking down, beating, killing; conflict, war, battle.

Sam-āhata, *as*, *ā*, *am*, struck together; completely struck down, well beaten, wounded, killed.

Sam-āhatya, ind. having struck down; having struck or killed.

समाहित *sam-āhita*. See under *sam-ā-dhā*.

समाहूत *sam-āhūta*, *sam-āhūya*. See below under *sam-ā-hve*.

समाहृ *sam-ā-hṛi*, cl. 1. P. Ā. *-harati*, *-te*, *-hartum*, to bring together, combine, collect, accumulate, assemble, compile; to draw together, contract, abridge; to crush together, destroy, annihilate; to bring back, restore; to offer up, offer.

Sam-āharaṇa, *am*, n. the act of bringing together, collecting, collection, accumulation, uniting, combination, composition.

Sam-āharat, *an*, *antī*, *at*, bringing together, collecting, contracting, &c.

Sam-āhartṛi, *tā*, *trī*, *tṛi*, one who collects together or accumulates, a collector.

Sam-āhāra, *as*, m. collection, accumulation, aggregation, assemblage, union by association; contraction, abridgement; composition of words (in grammar); conjunction of words or sentences (as by the particle 'and'); epithet of a particular subdivision of Dvandva and Dvigu compounds, (applied to the former when the last part of the compound is in the neuter gender, e. g. *ahi-nakulam*, the snake and the ichneumon; to the latter when the compound expresses an aggregate, e. g. *tri-lokī*, the aggregate of three worlds); a combination of two letters of the alphabet into a syllable (= *pratyāhāra*, q. v.).

Sam-āhṛita, *as*, *ā*, *am*, brought together, collected, accumulated, assembled, combined, compiled; abundant, much; contracted, abridged; accepted, received, taken.

Sam-āhṛiti, *is*, f. collection, compilation, abridgement.

समाह्वे *sam-ā-hve*, cl. 1. P. Ā. *-hvayati*, *-te*, *-hvātum*, to call together, convoke; to call upon, invoke, summon, challenge, provoke to battle; to invite; to call, name.

Sam-ājuhūshamāṇa, *as*, *ā*, *am*, challenging (e. g. *samarāya*, to battle).

Sam-āhūta, *as*, *ā*, *am*, collected together, convoked, invited.

Sam-āhūya, ind. having called together, having summoned.

Sam-āhva, *as*, *ī*, m. f. calling out, mutual calling, challenge; defiance; (*ā*), f. appellation, name; a kind of plant (= *go-jihvā*).

Sam-āhvaya, *as*, m. calling out, challenging; single combat, war, battle; setting animals to fight for sport, a match with fighting-cocks, &c., betting or gambling with living creatures (as distinguished from gaming with dice or other inanimate objects, see *dyūta*); an appellation, name.

Sam-āhvāna, *am*, n. calling together, calling, convoking, summoning, provocation, challenge.

समि 1. *sam-i* (see rt. 5. *i*), cl. 2. P. *-eti*, *-etum*, to go or come together, meet together, assemble; to meet or be united with (with acc. or inst. or dat.); to meet any one (inst.) in hostile encounter; to come together or be united sexually; to be joined or united together (generally); to go or come to, arrive at, approach, visit, enter, reach, attain; to enter upon, commence; to lead to; to agree with, harmonize with (with inst.): Pass. *-īyate*, to be united; to be resorted to or frequented by; to be agreed upon: Intens., Ved. *-iyate*, to go repeatedly, traverse frequently; to present one's self, be manifested.

Sam-aya, *as*, m. coming together, convention, coming to a mutual understanding, agreement, compact, covenant, treaty, contract, bargain, engagement, appointment; stipulation, condition; oath; concurrence of circumstances, juncture, fit or proper time, right moment, opportunity, occasion, season, time, emergency, exigency; leisure; conventional rule or usage, established custom, law, rule, regulation, regular observance, religious obligation; order, direction, precept, instruction, affirmation, declaration; sign, hint, indication; coming to an end, conclusion, termination; limit, boundary; demonstrated conclusion; end of trouble or distress; success, prosperity; poetical idiom or conventionality (in rhetoric); (*ena*), ind. according to agreement, on condition, conditionally. — *Samaya-kāra*, *as*, m. making an agreement or appointment or engagement, fixing a time. — *Samaya-kriyā*, f. making an agreement or compact. — *Samaya-parirakshaṇa*, *am*, n. the observance of a compact or agreement. — *Samaya-prakāśa*, *as*, m., N. of a work. — *Samaya-pradīpa*, *as*, m., N. of a work by Śrī-datta. — *Samaya-bheda*, *as*, m. breaking an agreement. — *Samaya-bhedin*, *ī*, *inī*, *i*, a promise-breaker, breaking an agreement, violating an engagement. — *Samaya-vyabhićāra*, *as*, m. transgression or violation of a compact, breaking an agreement. — *Samaya-vyabhićārin*, *ī*, *iṇī*, *i*, transgressing a compact, violating an engagement. — *Samaya-setu-vārita*, *as*, *ā*, *am*, restrained by the barrier of the rules of decorum. — *Samayāćāra* (°*ya-āć*°), *as*, m. conventional practice or usage; [cf. *sāmayāćārika*.] — *Samayātantra*, *am*, n., N. of a Tantra work. — *Samayādhyushita* (°*ya-adh*°), *am*, n. a time at which neither stars nor sun are visible. — *Samayānuvartin* (°*ya-an*°), *ī*, *inī*, *i*, following established rules, observant of duties. — *Samayānusāreṇa* (°*ya-an*°), ind. according to the occasion, suitably to the time or season. — *Samayoćita* (°*ya-uć*°), *as*, *ā*, *am*, suited to the occasion or time, suitable to an emergency, seasonable, timely, opportune; (*am*), ind. suitably to the occasion, as the occasion demands. — *Samayoddyota* (°*ya-ud*°), N. of a work by Hemādri. — *Samayollaṅghita-tva* (°*ya-ul*°), *am*, n. the overleaping or violating of contracts or agreements.

Samayā, ind. at a fixed or appointed time; duly, seasonably, in due time or season; (in the following senses probably an old inst. of *sama*), within, in the middle, in the midst, betwixt, between, within; near (with acc.); [cf. Gr. ὁμῇ, ὁμοῦ, ὁμῶς; Lat. *simul*.]

Sam-āya, *as*, m. coming towards, arriving at, arrival, visiting, a visit.

Sam-it, *t*, f. conflict, war, battle. — *Samit-pāṇi*, *is*, m., N. of a pupil of Śaṅkarāćārya.

Sam-ita, *as*, *ā*, *am*, come together, met; collected, assembled; united with, conjoined, connected; coming into contact, contiguous, parallel; promised, agreed, assented to; finished, completed.

1. *sam-iti*, *is*, f. coming together, meeting, assembling, union, association; Association or Society (personified as a daughter of Prajā-pati); an assembly,

company; encounter, hostile meeting, war, battle, (enumerated among the *saṅgrāma-nāmāni* in Naigh. II. 17); sameness, likeness, equality, (in this and the following sense probably to be connected with 1. *sama*); moderation, (*eshaṇa-samiti*, moderation in desires); one of the five Jaina rules of life, irreproachable conduct as an ascetic [cf. *bhāshā-s°*]. — *Samitiñ-jaya, as, ā, am*, conquering or eminent in an assembly. — *Samiti-śobhana, as, ā, am*, conspicuous in fight or battle.

Sam-itha, as, am, m. n. war, battle (= *saṅgrāma*, Naigh. II. 17); fire; offering oblations with fire.

2. *sam-īyamāna, as, ā, am*, being come together, being united with; being treated equally, (in this sense probably for 1. *samīyamāna*, see p. 1067.

Sam-īyivas, ān, -yushī, at, one who has met or encountered; one who has gone to or arrived at or resorted to; one who has attained.

समि 2. *sami*, apparently an old loc. connected with 2. *sam*. See *samy-añć*.

समिक *samika, am*, n. (see *samīka*), a pike, javelin, dart.

समिङ्ग् *sam-iṅg*, Caus. *-iṅgayati, -yitum*, Ved. to cause to move or throb, agitate, shake about.

समिता *samitā*, f. [cf. *samīda*], wheat-flour; [cf. Gr. σεμίδαλις; Lat. *simila, similago*.]

समिति 2. *sam-iti*, ind. a sacred verse beginning with *sam*.

समित्र *sa-mitra, as, ā, am*, attended by a friend, along with a friend.

समिनक्ष *sam-inaksh* (see *inaksh*), *-inakshati*, Ved. to wish to obtain, strive to reach, be desirous of.

समिन्ध् *sam-indh*, cl. 7. A. *-inddhe* or *-indhe*, &c., to light up, kindle, ignite; to glorify; to kindle (figuratively), inflame, excite; to take fire: Pass. *-idhyate*, to be kindled, take fire, break out into flame.

Sam-iddha, as, ā, am, lighted up, kindled, ignited, set alight, set on fire. — *Samiddha-darpa, as, ā, am*, inflamed with pride. — *Samiddha-śaraṇa, as, ā, am*, (a town &c.) which has its houses set on fire. — *Samiddha-homa, as, ā, am*, having the oblation kindled. — *Samiddhārćis* (°*dha-ar*°), *is*, n. a blazing flame.

Sam-idh, t, f. fuel, wood, a log of wood, firewood, grass &c. employed as fuel, (seven Samidhs, or sometimes three times seven, are mentioned, as well as seven Yonis, seven flames, &c.); a division of a stanza, (Ved., Sāy. = *pāda*.) — *Samid-ādhāna, am*, n. the placing on of wood or fuel (for the oblation to fire). — *Samid-dhoma, as*, m. (i. e. *samidh-homa*), an oblation of fuel (to fire). — *Samid-vat, ān, atī, at*, having fuel, supplied with fuel.

Sam-idha, as, m. fire.

Sam-idhāna, as, ā, am, Ved. kindled, lighted (= *sam-idhyamāna*).

1. *sam-idhya*, ind. having kindled.

2. *samidhya*, Nom. P. *samidhyati*, &c., to wish for fuel.

Sam-idhyamāna, as, ā, am, being kindled or ignited.

Sam-indhana, am, n. the act of kindling; fuel, fire-wood; (*as*), m. a proper N.

Sam-indhāna, as, ā, am, kindling, inflaming; augmenting, prospering.

Sam-eddhṛi, dhā, m., Ved. one who kindles, kindling.

समिन्व् *sam-inv*, cl. 6. P. *-invati, -invitum*, Ved. to impart, bestow; to spread through, (Sāy. *saminvatu* = *vyāpnotu* = *prāpayatu*, Ṛig-veda IV. 53, 7); to restore.

समिर *sam-ira, as*, m. = *sam-īra*, wind, air, (see *sam-īr*.)

समिष्ट *sam-ishṭa, as, ā, am* (fr. *sam-yaj*), sacrificed together, sacrificed.

समीक *samīka, am*, n. (perhaps connected with *samy-añć*), war, battle, (in Naigh. II. 17. *samīke* is enumerated among the *saṅgrāma-nāmāni*); a pike, dart; (*as*), m. a proper N.

समीकरण *samī-karaṇa, samī-kṛi*, &c. See p. 1067, col. 1.

समीक्ष् *sam-īksh*, cl. 1. A. *-īkshate, -īkshitum*, to look at or inspect thoroughly, investigate closely, view, perceive, see; to look about for, look around; search for; to look towards, look to; to consider well, inquire into, investigate, examine, contemplate, reflect upon: Caus. P. A. *-īkshayati, -te, -yitum*, to cause to look at or perceive.

Sam-īksha, am, n. complete investigation; the Sāṅkhya system of philosophy; (*ā*), f. thorough or close inspection; looking well at, consideration, (*a-samīksham*, inconsiderately); investigation, search; the Mīmāṃsā system of philosophy or any work examining Vedic ritual and explaining the modes of sacrifice; understanding, intellect; effort; essential nature or truth (= *tattva*, q. v.); any essential principle (according to the Sāṅkhya system of philosophy).

Sam-īkshaṇa, am, n. the act of looking at or inspecting thoroughly; looking about for, search, close investigation.

Sam-īkshamāṇa, as, ā, am, looking at or considering attentively.

Sam-īkshita, as, ā, am, well looked at; perceived, considered, investigated.

1. *sam-īkshya, as, ā, am*, to be looked at or considered; to be investigated (in phil.).

2. *sam-īkshya*, ind. having well looked at or considered, having reflected. — *Samīkshya-kārin, ī, iṇī, i*, acting after due deliberation.

Sam-īkshyamāṇa, as, ā, am, being looked at or well considered.

समीच *samīća, as*, m. (fr. *samy-añć*), the ocean; (*ī*), f. a female deer, doe; praise, eulogium.

Samīćaka, as, m. sexual union, copulation.

Samīćīna. See under *samy-añć*.

समीद *samīda, as*, m. fine wheat-flour; [cf. *samitā*.]

समीन *samīna, as, ā, am* (fr. 1. *samā*), yearly, annual, relating to a year; hired for a year; after a year, a year hence.

Samīnikā, f. a cow calving every year.

समीप *samīpa, as, ā, am* (fr. *sam-āp*), near, contiguous, proximate, adjacent, close by, at hand; (*am*), n. proximity, vicinity; (*e*), ind. in the vicinity, in the presence of, towards. — *Samīpa-ga, as, ā, am*, going near. — *Samīpa-ja, as, ā, am*, produced near, growing near. — *Samīpa-tas*, ind. in the vicinity of, in the presence of, near, before. — *Samīpa-tā*, f. or *samīpa-tva, am*, n. nearness, contiguity, proximity. — *Samīpa-vartin, ī, inī, i*, or *samīpa-stha, as, ā, am*, being or situated near, living near, adjoining, neighbouring. — *Samīpopagata* (°*pa-up*°), *as, ā, am*, approached near.

समीभू *samī-bhū*, &c. See p. 1067, col. 1.

समीय *samīya*, &c. See p. 1067.

समीयिवस् *sam-īyivas*. See col. 1.

समीर् *sam-īr*, Caus. P. A. *-īrayati, -te, -yitum*, to cause to move about, agitate; to move, stir up, excite, rouse; to lift up, raise up, revive; to send forth, emit, utter (a sound &c.); to throw, cast; to bring about, accomplish; to confer, bestow, endow with.

Sam-īra, as, m. air, wind; the Samī tree; (*ās*), m. pl., N. of a people.

Sam-īraṇa, as, m. breeze, wind, air; the breath; a traveller; the plant Maruvaka; (*am*), n. the act of sending forth or emitting, throwing. — *Samīraṇa-sahāya, as, ā, am*, accompanied by the wind, fanned by the breeze (as a forest fire).

Sam-īrita, as, ā, am, stirred, moved, roused, sent forth, emitted, uttered; cast, tossed, thrown.

Sam-īrṇa, as, ā, am, moved about, moved, &c.; [cf. *sam-ṛi*.]

समीष् *sam-īsh*, cl. 1. A. *-īshate*, Ved. to become extended or lengthened out.

Sam-ishita, as, ā, am, extended, stretched out, lengthened.

समीह् *sam-īh*, cl. 1. A. *-īhate, -īhitum*, to strive after (with acc.), endeavour to gain, long after, desire to accomplish, wish for, desire, hope for.

Sam-īhā, f. striving after, longing for, desire.

Sam-īhita, as, ā, am, longed or wished for, desired; undertaken; (*am*), n. great effort to obtain anything, desire, longing, wish.

समुक्ष् 1. *sam-uksh* (see rt. 1. *uksh*), cl. 6. P. *-ukshati, -ukshitum*, to sprinkle well or thoroughly, wet; to besprinkle, strew, scatter or pour over, pour out; to confer, endow.

Sam-ukshaṇa, am, n. the act of sprinkling or pouring over, shedding, effusion.

1. *sam-ukshita, as, ā, am*, besprinkled, scattered, strewed, covered; poured out, effused.

समुक्ष् 2. *sam-uksh*. See rt. 2. *uksh*.

1. *sam-ukshita, as, ā, am*, Ved. strengthened, augmented, exalted, (Sāy. = *vardhita*.)

समुख *sa-mukha, as, ā, am*, talkative, loquacious, eloquent.

समुच् *sam-uć*, cl. 4. P. *-ućyati* (Perf. *-uvoća*), *-ućitum*, Ved. to delight in (with inst.); to like to combine or blend with, (Sāy. = *sam-ućyasi* = *saṅgaććhasi*, Ṛig-veda V. 81, 4.)

Sam-ućita, as, ā, am, liked; well suited, suitable, fit, right, proper; appropriate, worthy; accustomed, used.

समुच्चर् *sam-uć-ćar* (*-ud-ćar*), cl. 1. P. *-ćarati, -ćaritum*, to go out together; to go up, be borne upwards, ascend.

Sam-uććara, as, ā, am, going or coming forth together; going upwards, ascending, flying upwards; traversing.

Sam-uććarat, an, antī, at, going or coming out together; rising upwards together, ascending.

समुच्चल् *sam-uć-ćal* (*-ud-ćal*), cl. 1. P. *-ćalati, -ćalitum*, to set out together.

समुच्चि *sam-uć-ći* (*-ud-ći*), cl. 5. P. A. *-ćinoti, -ćinute, -ćetum*, to heap up together, aggregate, collect together, gather, collect; to arrange, array in order.

Sam-uććaya, as, m. collection, assemblage, aggregation, accumulation, multitude, mass, aggregate; conjunction of words or sentences (as by the particle 'and,' &c., see *sam-āhāra*); the gathering together of two or more things independent of each other (but associated in idea with reference to some common action). — *Samuććayālaṅkāra* (°*ya-al*°), *as*, m. the rhetorical ornament of conjunction, (see above.)

Sam-uććayitvā (anom. ind. part.), having collected, having picked up and placed in a heap.

Sam-uććita, as, ā, am, collected or aggregated together, regularly arranged.

Sam-uććitya, ind. having collected or gathered together, having arranged.

Sam-uććīya (anom. ind. part.), having arranged.

Sam-uććīyamāna, as, ā, am, being aggregated or conjoined.

समुच्छद् *sam-uć-ćhad* (*-ud-ćhad*), cl. 10. P. *-ćhādayati, -yitum*, to uncover (the body &c.), put off (a garment), undress.

समुच्छिद् *sam-uć-ćhid* (*-ud-ćhid*), cl. 7. P. A. *-ćhinatti, -ćhintte, -ćhettum*, to cut up or cut off completely, cut off, tear out, tear to pieces; to eradicate, exterminate, destroy utterly.

Sam-uććhinna, as, ā, am, completely cut up or eradicated, utterly destroyed, perished. — *Samuććhinna-vāsana, as, ā, am,* one whose dress is torn off; one whose delusion is completely removed.

Sam-uććheda, as, m. cutting off completely, destroying, utter destruction or extermination.

समुच्छुष् *sam-uć-ćhush* (*-ud-śush*), cl. 4. P. *-ćhushyati, -ćhoshṭum,* to be or become completely dried up.

समुच्छ्रि *sam-uć-ćhri* (*-ud-śri*), cl. 1. P. A. *-ćhrayati, -te, -ćhrayitum,* to raise well up, raise up, to raise aloft, erect, elevate.

Sam-uććhraya, as, m. raising aloft, elevation, height; opposition, enmity.

Sam-uććhrāya, as, m. raising up, rising upwards, elevation, height.

Sam-uććhrita, as, ā, am, well raised or elevated, high, lofty.

समुच्छ्वस् *sam-uć-ćhvas* (*-ud-śvas*). See rt. *śvas.*

Sam-uććhrasita, as, ā, am, sighing heavily or deeply; (*am*), n. a heavy or deep sigh.

Sam-uććhvāsa, as, m. sighing deeply, heavy expiration.

Sam-uććhvāsita, as, ā, am, loosened, unfastened; separated, divided.

समुज्जिहीर्षु *sam-uj-jihīrshu, us, us, u* (fr. the Desid. of rt. *hṛi* with *ud* and *sam,* see *sam-ud-dhṛi*), desirous of raising up.

समुज्जृम्भ् *sam-uj-jṛimbh* (*-ud-j°*), cl. 1. A. *-jṛimbhate,* &c., to gape wide open; to be extended out, spread out; to break into sight, burst forth, become visible, arise; to begin or strive (to do anything).

समुज्ज्वल् *sam-uj-jval* (*-ud-j°*), cl. 1. P. *-jvalati, -jvalitum,* to blaze up with great intensity, shine very brightly.

Sam-ujjvalat, an, antī, at, shining very brightly.

समुज्झ् *sam-ujjh,* cl. 6. P. *-ujjhati, -ujjhitum,* to abandon or give up entirely, renounce; to let go, discharge.

Sam-ujjhita, as, ā, am, quite given up, entirely left or abandoned, deserted, quitted, renounced, resigned; let go, discharged; free from; (*am*), n. that which is left, a remnant, leavings.

समुत्कण्ठ *sam-utkaṇṭha,* Nom. A. *-utkaṇṭhate,* &c., to think of with regret, long after.

समुत्कृत् *sam-ut-kṛit* (*-ud-k°*), cl. 6. P. *-kṛintati, -kartitum,* to cut off or cut away entirely, cut in pieces.

Sam-utkṛitya, ind. having completely cut off or cut out.

समुत्कृष् *sam-ut-kṛish* (*-ud-k°*), cl. 1. P. *-karshati, -karshṭum* or *-krashṭum,* to draw or raise well up, raise up, elevate.

Sam-utkarsha, as, m. exaltation; self-elevation, setting one's self up (as belonging to a higher than one's own tribe).

Sam-utkṛishya, ind. having drawn up.

समुत्कॄ *sam-ut-kṝi* (*-ud-k°*), cl. 6. P. *-kirati,* &c., to pierce or perforate thoroughly, bore through.

Sam-utkīrṇa, as, ā, am, completely perforated or pierced.

समुत्क्रम *sam-ut-kram* (*-ud-k°*), cl. 1. P. A. *-krāmati, -kramate,* &c., to go upwards, ascend; to overstep, pass over, transgress, violate, neglect, omit.

Sam-utkrama, as, m. going or rising upwards, ascent; passing over; transgressing proper bounds.

Sam-utkramya, ind. having passed or transgressed proper bounds.

समुत्क्रुश *sam-ut-kruś* (*-ud-k°*), cl. 1. P. *-krośati, -kroshṭum,* to cry out loudly, cry aloud, make a loud noise.

Sam-utkrushṭa, as, ā, am, cried out, called out.

Sam-utkrośa, as, m. crying out aloud; clamour; an osprey.

समुत्क्लिश् *sam-ut-kliś* (*-ud-k°*), cl. 9. P. *-kliśnāti,* &c., to distress greatly, make very uneasy; to suffer great uneasiness.

Sam-utklishṭa, as, ā, am, greatly distressed or disturbed, very uneasy or uncomfortable.

समुत्क्षिप् *sam-ut-kship* (*-ud-k°*), cl. 6. P. A. *-kshipati, -te, -ksheptum,* to throw up, toss up, lift or raise up; to throw or toss about, scatter about; to throw off, throw aside, loosen, liberate; to throw or drive away, expel; to destroy.

Sam-utkshipya, ind. having thrown up, having lifted or raised up, having hoisted; having thrown or tossed up, having tossed or scattered about.

समुत्खन् *sam-ut-khan* (*-ud-kh°*), cl. 1. P. A. *-khanati, -te,* &c., to dig up by the roots, eradicate, exterminate or destroy utterly.

Sam-utkhāya, ind. having utterly eradicated.

समुत्तिज् *sam-ut-tij* (*-ud-tij*). See rt. *tij.*

Sam-uttejana, am, n. the act of exciting or inflaming greatly, inciting, irritating.

Sam-uttejita, as, ā, am, greatly excited or inflamed, incited, excited, irritated.

समुत्तॄ *sam-ut-tṝi* (*-ud-tṝi*), cl. 1. P. *-tarati,* &c., to pass out of, come out of (with abl., e. g. *jalāt,* out of the water); to rise or come forth from; to pass safely out of, escape; to pass through, go through, break through, pass over or beyond, cross over, cross.

Sam-uttarat, an, antī, at, passing out of, coming forth from, passing over or beyond, crossing.

Sam-uttīrṇa, as, ā, am, come forth from; escaped from; passed through, crossed, landed, &c.

Sam-uttīrya, ind. having passed out of or come forth from, having passed through, &c.

समुत्त्रस् *sam-ut-tras* (*-ud-tras*). See rt. 2. *tras.*

Sam-uttrasta, as, ā, am, thoroughly frightened, greatly alarmed or terrified.

समुत्था *sam-ut-thā* (*-ud-sthā*), cl. 1. P. A. *-tishṭhati, -te, -thātum,* to rise up together, rise up, arise; to return to life: Caus. *-thāpayati, -yitum,* to raise up together, raise up, elevate, erect; to re-animate, revive, restore to life.

Sam-uttha, as, ā, am, rising up, risen; arising, arisen or produced from; occurring, occasioned.

Sam-utthāna, am, n. the act of rising up together, rising up, rising; recovering from sickness or injury, perfect cure, healing of a wound or sore; increase, increment, advance, growth; performance of work, active occupation, effort, industry, (*sambhūya samutthāna,* the performance of work or engaging in business after uniting with others, co-operation, partnership); indication or symptom of disease. — *Samutthāna-vyaya, as,* m. the expense of recovery or cure.

Sam-utthāpya, ind. having raised up, having made or helped to stand up.

Sam-utthāya, ind. having risen up, having arisen.

Sam-utthita, as, ā, am, risen up together, started up, risen, raised; recovered, cured, healed; swollen up; increased; arisen, produced; derived, obtained.

समुत्पट् *sam-ut-paṭ* (*-ud-p°*), cl. 10. P. *-pāṭayati, -yitum,* to tear completely out, tear out by the roots, root up, tear off; to draw out; to tear away, detach, sever; to expel, dethrone.

Sam-utpāṭa, as, m. tearing completely out or away, rooting up, eradication; tearing away from, severing, detaching.

Sam-utpāṭita, as, ā, am, torn up by the roots; torn completely away, severed, detached.

Sam-utpāṭya, ind. having torn completely out or away.

समुत्पत् *sam-ut-pat* (*-ud-p°*), cl. 1. P. *-patati, -patitum,* to fly up together, fly upwards, jump up, start up, spring up, rise, ascend, arise, be produced; to rush out of, gush out; rush forth, break forth; to fly away, depart, disappear; to rush upon, attack, assail.

Sam-utpatat, an, antī, at, flying up together, flying upwards, ascending.

Sam-utpatana, am, n. the act of flying up together, flying upwards, going upwards, ascending; making effort, energy, exertion.

Sam-utpatita, as, ā, am, flown up together, flown upwards, ascended, sprung up, springing upwards; flown away, gone, departed, disappeared; exerted.

Sam-utpatya, ind. having flown upwards; having flown away; having gushed out.

Sam-utpipatishu, us, us, u (fr. the Desid.), about to start up or spring up.

समुत्पद् *sam-ut-pad* (*-ud-p°*), cl. 4. A. *-padyate, -pattum,* to spring up together; to spring up, arise, come forth; to be brought forth or born or produced, happen, come to pass, occur, take place; to present one's self: Caus. *-pādayati, -yitum,* to cause to arise, produce, effect, cause.

Sam-utpatti, is, f. arising together, arising, production, birth, origin; formation, occurrence, incidence.

Sam-utpanna, as, ā, am, sprung up together, arisen, produced, born, effected, excited; occurred, happened, occurring, taking place.

Sam-utpādana, am, n. the act of bringing forth, producing; effecting, fabricating.

Sam-utpādita, as, ā, am, brought forth, produced, effected, caused, formed.

समुत्पिञ्ज *sam-utpiñja, as, ā, am* (fr. rt. *piñj* with *ud* and *sam*), excessively confused or confounded, bewildered, disturbed, overcome; (*as*), m. an army in great disorder; complete confusion.

Sam-utpiñjala = *sam-utpiñja* above; [cf. *piñjala, utpiñjala.*]

Sam-utpiñjalaka, as, m. excessive confusion or disorder.

समुत्पिपतिषु *sam-utpipatishu.* See *sam-ut-pat.*

समुत्पिष् *sam-utpish,* cl. 7. P. *-pinashṭi,* &c., to crush or squeeze together; to grind to pieces.

Sam-utpishṭa, as, ā, am, crushed or squeezed together; greatly crushed.

समुत्पीडन *sam-utpīḍana, am,* n. (fr. rt. *pīḍ* with *ud* and *sam*), the act of pressing together, compression, pressing; great pressure or distress.

समुत्पृ *sam-ut-pṛī,* Caus. *-pārayati, -yitum,* Ved. to spread out, stretch out, stretch forth.

समुत्प्लु *sam-ut-plu* (*-ud-p°*), cl. 1. A. *-plavate, -plotum,* to jump or leap up together, spring up.

Sam-utplutya, ind. having jumped or leaped up.

समुत्सद् *sam-ut-sad,* Caus. P. *-sādayati, -yitum,* to destroy utterly, overturn, overthrow.

समुत्सव *sam-utsava, as,* m. a great festival or festivity.

समुत्सह् *sam-ut-sah,* Caus. P. *-sāhayati, -yitum,* to encourage or exhort together, animate, incite.

Sam-utsāhya, ind. having encouraged or exhorted.

समुत्सुक *sam-utsuka, as, ā, am,* very uneasy or anxious, very agitated, anxiously desirous, longing for (an absent person), eager for, fond of, attached to; regretting, missing, grieving for, sorrowful. — *Samutsuka-tva, am,* n. sorrow, regret, longing desire.

Sam-utsukaya, Nom. P. *-utsukayati, -yitum,* to cause to long for, cause to be fond of, make attached to.

समुत्सृ *sam-ut-sṛi* (*-ud-sṛi*), Caus. P. *-sāra-*

yati, -yitum, to cause to move away, drive away; to give away.

Sam-utsāraṇa, am, n. the act of expelling or driving to a distance, driving away; pursuing, hunting.

समुत्सृज् *sam-ut-sṛij* (*-ud-s°*), cl. 6. P. *-sṛijati, -srashṭum*, to pour out or shed forth together, pour out, shed; to send forth, give forth, cast forth, let go, let loose, dismiss; to leave or abandon or lay aside completely; to put off; to lose; to place or put down, throw forth or away.

Sam-utsarga, as, m. pouring out or shedding forth together, casting or giving forth, giving away; leaving, abandoning; evacuation (of the bowels or bladder), feculent discharge.

Sam-utsṛijat, an, antī, at, letting loose, letting go.

Sam-utsṛijya, ind. having wholly abandoned or given up, having cast away.

Sam-utsṛishṭa, as, ā, am, altogether poured or shed forth, cast forth, given away; let loose, wholly given up or abandoned.

समुत्सृप् *sam-ut-sṛip* (*-ud-s°*), cl. 1. P. *-sarpati*, &c., to glide or soar upwards together; to go upwards, ascend, rise.

समुत्सेध *sam-utsedha, as*, m. (fr. rt. 1. *sidh* with *ud* and *sam*), elevation, height; swelling up, intumescence, fatness, thickness.

समुद् *sam-ud* or *sam-und*, cl. 7. P. *-unatti, -unditum*, to moisten thoroughly, sprinkle all over, water, wet.

2. *sam-udya*, ind. (for 1. see p. 1037, col. 1), having sprinkled all over, having moistened.

1. *sam-udra, as*, m. [cf. *udra, an-udra*], the waters above the firmament, the aerial ocean or sky (Ved.; in Naigh. I. 3. enumerated among the *antariksha-nāmāni*); a collection of water, sea, ocean, (seven seas are enumerated in Vishṇu-Purāṇa II. 4, viz. the sea of Lavaṇa, 'salt-water;' Ikshu, 'sugar-cane juice or syrup;' Surā, 'wine;' Ghṛita, 'clarified butter;' Dadhi, 'curds;' Dugdha, 'milk;' Jala, 'fresh water'); a symbolical expression for the number four (the number of oceans being only four, according to one reckoning); the Ocean (personified and represented as the king of rivers); epithet of Śiva; a kind of metre; N. of a place; of a work; (*as, ā, am*), Ved. having a collection of water, watery, flowing; (*ā*), f. the plant called zedoary (*=śaṭī*); the Śamī tree. — *Samudra-kapha, as*, m. 'sea-foam,' cuttle-fish bone. — *Samudra-kāntā*, f. 'sea-beloved,' a river. — *Samudra-kukshi, is*, f. the shore of the ocean. — *Samudra-ga, as, ā, am*, ocean-going, sea-faring; flowing towards the ocean; (*as*), m. a sea-farer, seaman; sea-trader; (*ā*), f. a river. — *Samudra-gamana, am*, n. going or voyaging by sea; sea-roving. — *Samudra-gāmin, ī, inī, i*, sea-going, sea-faring. — *Samudra-gupta, as*, m., N. of a king of the Gupta dynasty. — *Samudra-gṛiha, am*, n. a sort of summer-house built in the midst of water (*=jala-yantra-gṛiha*, q. v.). — *Samudra-ćuluka, as*, m. 'holding a mouthful of the ocean,' epithet of the sage Agastya (fabled to have drunk up the ocean). — *Samudra-ja, as, ā, am*, sea-born, produced in the sea. — *Samudra-taṭa, am*, n. the sea-coast. — *Samudra-tīra, am*, n. the sea-shore. — *Samudra-dayitā*, f. 'sea-beloved,' a river. — *Samudra-navanīta, am*, n. 'ocean-butter,' nectar or ambrosia (*=a-mṛita*); the moon (as produced or recovered at the churning of the ocean). — *Samudra-nemi, is, is, i*, encircled or surrounded by the ocean. — *Samudra-phala, am*, n. 'sea-fruit,' a particular drug or medicament. — *Samudra-phena, as*, m. 'sea-foam,' cuttle-fish bone; [cf. *phena*.] — *Samudra-bhava, as, ā, am*, being in the ocean, produced from or in the sea. — *Samudra-mekhalā*, f. 'sea-girdled,' the earth. — *Samudra-yātrā*, f. a sea-voyage. — *Samudra-yāna, am*, n. a sea-voyage; a vessel, ship, boat. — *Samudra-yāyin, ī*, m. a sea-farer, mariner, sailor, navigator, sea-trader. — *Samudra-yoshit, t*, f. 'sea-wife,' a river. — *Samudra-raśanā* or *samudra-rasanā*, f. 'sea-girdled,' the earth. — *Samudra-lavaṇa, am*, n. sea-salt. — *Samudra-varṇana, am*, n. 'description of the ocean,' N. of the sixty-eighth chapter of the Sundara-kāṇḍa of the Rāmāyaṇa. — *Samudra-vasanā*, f. 'sea-clothed,' the earth. — *Samudra-vahni, is*, m. submarine fire. — *Samudra-vāsas, ās, ās, as*, Ved. 'sea-clothed,' enveloped by the ocean, surrounded by the sea. — *Samudra-vijaya, as*, m., N. of the father of the twenty-second Arhat of the present Avasarpiṇī. — *Samudra-velā*, f. the ocean-tide; an ocean-wave, wave of the sea. — *Samudra-vyaćas, ās, ās, as*, Ved. extensive or expanded as the ocean. — *Samudra-śosha, as*, m. the creeping-plant Convolvulus Argenteus. — *Samudra-subhagā*, f. 'ocean-favourite,' the Ganges. — *Samudra-sena, as*, m., N. of a king. — *Samudra-snāna, am*, n. ablution in the sea. — *Samudrānta* (°*ra-an*°), *am*, n. the sea-shore; nutmeg; (*ā*), f. the shrub Alhagi Maurorum (= *dur-ālabhā*); the cotton plant; the plant Trigonella Corniculata; another plant (*=yavāsa*). — *Samudrāmbarā* (°*ra-am*°), f. 'sea-clothed,' the earth. — *Samudrāmbhas* (°*ra-am*°), *as*, n. sea-water. — *Samudrāru* (°*ra-aru* or *-āru*), *us*, m. a crocodile, shark; a large fabulous fish (*=timin-gila*); Rāma's bridge or the ridge of rocks between India and Ceylon. — *Samudrārtha* (°*ra-ar*°), *as, ā, am*, Ved. tending to the sea. — *Samudropapluta* (°*ra-up*°), *as, ā, am*, inundated or submerged by the ocean.

Samudriya or *samudrīya, as, ā, am*, belonging to or generated in the firmament, aerial, (in Ṛig-veda X. 65, 13. the form *samudriyaḥ*, acc. pl. fem., occurs); marine, oceanic, maritime, living in the ocean.

Samudrya, as, ā, am, = *samudriya* above.

Sam-undana, am, n. the act of thoroughly moistening or sprinkling; moisture, damp, wetness.

Sam-unna, as, ā, am, well moistened or sprinkled, thoroughly wetted or watered, very wet or moist, moistened.

समुदक्त *sam-udakta, as, ā, am* (fr. rt. *anć* with *ud* and *sam*), lifted up, raised up, thrown up, drawn up.

समुदागम् *sam-ud-ā-gam*, cl. 1. P. *-gaććhati, -gantum*, to arrive at full or complete knowledge, understand perfectly.

Sam-udāgata, as, ā, am, completely known or understood.

Sam-udāgama, as, m. full or complete knowledge.

समुदाचर् *sam-ud-ā-ćar*, cl. 1. P. A. *-ćarati, -te*, &c., to move or travel about (e. g. *rathena*, in a chariot); to practise, perform, accomplish, do; to act towards, treat.

Sam-udāćarat, an, antī, at, practising; acting towards, treating.

Sam-udāćāra, as, m. proper or right practice or usage; intention, purpose, design, motive.

समुदावह् *sam-ud-ā-vah*, cl. 1. P. A. *-vahati, -te*, &c., to lead or conduct out, draw out, carry out; to carry away, carry off; to conduct home, marry.

समुदाहृ *sam-ud-ā-hṛi*, cl. 1. P. A. *-harati, -te*, &c., to utter together; to pronounce, declare.

Sam-udāharaṇa, am, n. the act of uttering, declaring, pronouncing; illustrating, illustration.

Sam-udāhṛita, as, ā, am, declared, uttered; pronounced, said, spoken, mentioned, recorded; illustrated.

समुदि *sam-ud-i*, cl. 2. P. *-eti, -etum*, to go upwards or rise together; to go up, ascend, rise; to rise up together or prepare for battle; to come together, collect together in great numbers; to come into the possession (of any one).

Sam-udaya, as, m. going upwards, rise, ascent, rising (of the sun &c.); coming together, collection, multitude, number, heap, quantity; totality, the whole; revenue; combination, mixture, blending together; effort, exertion, perseverance; war, battle; the rear or reserve of an army; a day; (*am*), n. the rising of a planet, &c.; an auspicious moment (*=lagna*).

Sam-udāya, as, m. rise, ascent; a collection, multitude, quantity, number, heap, mass, aggregate, whole, totality; a word of more than one syllable; war, battle; the rear or reserve of an army.

2. *sam-udita, as, ā, am* (for 1. see under *sam-vad*), gone up, risen, ascended, rising upwards, lofty, elevated; arisen, produced, occasioned, excited; come together, collected, gathered together, aggregated, united, assembled; possessed of, furnished with, endowed.

Sam-udyat, an, atī, at, ascending, rising.

समुदीक्ष् *sam-ud-īksh*, cl. 1. A. *-īkshate, -īkshitum*, to look up at; to look at attentively, perceive, observe; to look well up to, confide in, trust in; to respect, bonour.

Sam-udīkshya, ind. having looked up at, having looked at or observed.

समुदीर् *sam-ud-īr*, cl. 2. A. *-īrte*, &c., to move upwards; to move about, be agitated, be greatly moved or excited: Caus. *-īrayati, -yitum*, to cause to move upwards, raise; to cause to move about, agitate, excite, incite, stimulate; to throw; to raise the voice, speak, utter, declare.

Sam-udīraṇa, am, n. the act of raising the voice, uttering, declaring, speaking, pronouncing; repeating, reciting.

Sam-udīrita, as, ā, am, set in motion, caused to move, agitated, excited; uttered, said, spoken, declared, recited.

Sam-udīrṇa, as, ā, am, greatly moved or agitated, excited. — *Samudīrṇa-mānasa, as, ā, am*, agitated or excited in mind.

समुदीष् *sam-ud-īsh*, cl. 1. P. A. *-īshati, -te*, &c., Ved. to rise well upwards, mount quite upwards.

समुद्ग 1. *sa-mudga, as, ā, am*, having a cover or lid; having beans, filled with beans; (*as*), m. a covered box or casket.

1. *sa-mudgaka, as*, m. a covered box, casket.

समुद्गम् *sam-ud-gam*, cl. 1. P. *-gaććhati, -gantum*, to go up or rise together; to rise up, ascend; to come forth, break forth, issue, exude.

2. *sam-udga, as, ā, am*, going up or rising together, rising, ascending; entirely pervading; (*as*), m. a kind of artificial stanza, (see below.) — *Samudga-yamaka, am*, n. (in rhetoric) artificially combining words so as to make different parts of a stanza correspond in sound but with different senses, (see *yamaka*.)

2. *samudgaka, as*, m. a kind of artificial stanza (each half of which corresponds exactly in sound, though the meanings of the words are different, those of one half being respectively adjectives to those of the other; an example occurs in Kirātārjunīya XV. 16).

Sam-udgata, as, ā, am, risen up together, risen, ascended, arisen; rising; breaking forth, issuing, exuding.

Sam-udgama, as, m. rising, ascent, arising; issuing; birth, production.

समुद्गृ *sam-ud-gṛī*. See rt. 2. *gṛī*.

Sam-udgīrṇa, as, ā, am, vomited forth (as food &c.), ejected; raised up, lifted up; raised (as the voice), uttered, exclaimed, (in these senses perhaps to be connected with rt. 1. *gṛī*.)

समुद्गै *sam-ud-gai*. See rt. *gai*.

Sam-udgīta, as, ā, am, sung out loud, chanted loudly; (*am*), n. a loud song, chant.

समुद्ग्रन्थ् *sam-ud-granth*, cl. 9. P. *-grathnāti*, &c., to bind up together; to tie or fasten up.

Sam-udgrathya, ind. having bound up together, having tied up (as the hair &c.).

समुद्ग्रह् *sam-ud-grah*, cl. 9. P. A. *-gṛihṇāti*,

-gṛihṇite, &c., to raise up together; to raise or lift up; to take hold of, lay hold of, seize on.
Sam-udgṛihya, ind. having raised up, having taken hold of.

समुद्दिश् *sam-ud-diś*, cl. 6. P. *-diśati*, *-deshṭum*, to point out or indicate fully, mention at full, state, declare, communicate; to designate as, name; to refer to, relate to.
Sam-uddiśya, ind. having fully pointed out; relating or referring to, with reference or regard to (with acc.); aiming at, in behalf of, on account of, in honour of, in remembrance of; for; against.
Sam-uddishṭa, *as*, *ā*, *am*, fully pointed out or declared or indicated, shown, explained; enumerated, particularised.
Sam-uddeśa, *as*, m. fully pointing out or indicating, accurate or complete description; explanation, enumeration, particularising.

समुद्दॄ *sam-ud-dṛī*, Pass. *-dīryate*, to be completely rent or torn in pieces, to burst asunder.

समुद्द्युत् *sam-ud-dyut*, cl. 1. A. *-dyotate*, &c., to blaze up, shine very brilliantly.

समुद्द्रु *sam-ud-dru*, cl. 1. P. *-dravati*, *-dratum*, to run forth together, escape together.

समुद्धन् *sam-ud-dhan* (*-ud-han*). See rt. *han*.
Sam-uddhata, *as*, *ā*, *am*, raised well up, completely lifted up, upraised, uplifted, elevated, risen, excited, drawn up, upheld; puffed up with pride, proud, arrogant, overbearing; impudent, rude; ill-mannered, ill-behaved. — *Samuddhata-lāṅgūla*, *as*, *ā*, *am*, (an animal) whose tail is raised or cocked up.

समुद्धस्त *sam-ud-dhasta* (*-ud-hasta*), *as*, *ā*, *am*, wiped off with the hand.

समुद्धू *sam-ud-dhū*, cl. 5. P. A. *-dhūnoti*, *-dhūnute*, &c. (see rt. 1. *dhū*), to shake up, toss up, rouse up, raise; to shake about, disturb, agitate, move hither and thither.
Sam-uddhūta, *as*, *ā*, *am*, shaken about, agitated, driven hither and thither.
Sam-uddhūya, ind. having shaken up, having raised up.

समुद्धृ *sam-ud-dhṛi* (*-ud-hṛi*), cl. 1. P. A. *-uddharati*, *-te*, *-dhartum*, to raise well up, lift completely up, elevate, erect; to extol, honour; to take or pick up; to take quite out, draw well out, take out, extract; to extricate; to root out, extirpate, exterminate, destroy utterly.
Sam-uddharaṇa, *am*, n. the act of raising well up, drawing up, upraising, lifting; picking up; drawing out, lifting out; complete extraction, extrication, deliverance; eradication, pulling up by the roots, extirpation; taking out from (as a part or share); food thrown up (from the stomach), vomit.
Sam-uddharat, *an*, *anti*, *at*, raising up; picking up; drawing out, &c.
Sam-uddhartṛi, *tā*, *trī*, *tṛi*, one who lifts up or raises or extricates; (*tā*), m. a raiser up, deliverer, redeemer.
Sam-uddhṛita, *as*, *ā*, *am*, well raised or drawn up or uplifted; picked up; completely drawn out or extracted; lifted out, extricated; thrown up, vomited; taken away, removed; taken out from (as a share), deducted; set apart, divided; seized, possessed of; ill-behaved.

समुद्ध्वंस् *sam-ud-dhvaṅs*. See rt. *dhvaṅs*.
Sam-uddhvasta, *as*, *ā*, *am*, completely overspread, sprinkled or covered with.

समुद्बन्ध् *sam-ud-bandh*, cl. 7. P. *-badhnāti*, *-banddhum*, to bind up firmly.
Sam-udbadhya, ind. having bound up firmly.

समुद्बुध् *sam-ud-budh*, Caus. *-bodhayati*, *-yitum*, to rouse up thoroughly, awaken, animate.
Sam-udbodha, *as*, m. thorough rousing up, awakening, exciting.

समुद्भू *sam-ud-bhū*, cl. 1. P. *-bhavati*, &c., to spring up from, arise, rise, be produced, exist; to increase, augment.
Sam-udbhava, *as*, m. existence, production, origin; (*as*, *ā*, *am*), sprung up, produced, born.
Sam-udbhūta, *as*, *ā*, *am*, sprung up, arisen, born, produced, derived.

समुद्भ्रम् *sam-ud-bhram*. See rt. *bhram*.
Sam-udbhrānta, *as*, *ā*, *am*, roused up, excited, bewildered, rendered wild.

समुद्य *sam-udya*. See under *saṃ-vad*, p. 1037, and under *sam-ud*, p. 1079.

समुद्यत् *sam-udyat*. See under *sam-ud-i*.

समुद्यम् *sam-ud-yam*, cl. 1. P. *-yaććhati*, *-yantum*, to raise up, lift up, excite; to prepare for action, make ready, strive, endeavour; to offer, present; to rein in, curb, restrain, drive (horses &c.).
Sam-udyata, *as*, *ā*, *am*, lifted up; ready or eager for action, prepared for, ready for (with inf. or dat. or loc. or with *artham* or *prati*); about to do anything.
Sam-udyama, *as*, m. lifting up; great effort or exertion, undertaking, commencing, commencement, onset.
Sam-udyamya, ind. having lifted up, carrying aloft; having restrained, having curbed.

समुद्या *sam-ud-yā*, cl. 2. P. *-yāti*, *-yātum*, to rise up against any one (with acc.), assail.
Sam-udyāta, *as*, *ā*, *am*, risen up against.

समुद्युज् *sam-ud-yuj*, Caus. *-yojayati*, &c., to incite, excite, animate, stimulate to exertion.
Sam-udyoga, *as*, m. active exertion, zeal, energy.

समुद्र 1. *samudra*, *as*, m. the ocean, &c. See under *sam-ud*, p. 1079, col. 1.
Samudriya, &c. See p. 1079, col. 2.

समुद्र 2. *sa-mudra*, *as*, *ā*, *am*, having a stamp or seal, stamped, sealed; having marks.

समुद्रिच् *sam-ud-rić*. See rt. *rić*.
Sam-udrikta, *as*, *ā*, *am*, abundantly furnished with (with inst.), abounding in.

समुद्वस् *sam-ud-vas*, Caus. *-vāsayati*, *-yitum*, to cause to be moved away, expel or remove from.

समुद्वह् *sam-ud-vah*, cl. 1. P. A. *-vahati*, *-te*, *-voḍhum*, to bear up, raise or lift up; to bear out, lift out, carry out, carry forth; to bear, carry, possess; to display, exhibit; to lead away, marry.
Sam-udvaha, *as*, *ā*, *am*, bearing up, lifting up, who or what lifts up; moving up and down.
Sam-udvahat, *an*, *anti*, *at*, lifting up, raising up, raising or moving up and down.
Sam-udvāha, *as*, m. bearing up; leading away, marriage.

समुद्विज् *sam-ud-vij*, cl. 6. A. *-vijate*, &c., to tremble greatly; to shrink or start back together.
Sam-udvigna, *as*, *ā*, *am*, greatly agitated or disturbed, terrified, trembling with terror, frightened, anxious.
Sam-udvega, *as*, m. great agitation or perturbation, trembling, terror, alarm, fear.

समुद्वीक्ष् *sam-ud-vīksh* (*-vi-īksh*), cl. 1. A. *-vīkshate*, &c., to look at together, look at, perceive.
Sam-udvīkshamāṇa, *as*, *ā*, *am*, looking at together.
Sam-udvīkshya, ind. having looked at or observed.

समुद्वृत् *sam-ud-vṛit*, cl. 1. A. *-vartate*, &c., to rise or swell upwards together, rise or swell greatly: Caus. *-vartayati*, *-yitum*, to cause to rise or swell.
Sam-udvartita, *as*, *ā*, *am*, caused to rise or swell, excited.
Sam-udvṛitta, *as*, *ā*, *am*, risen up, swollen.

समुद्वृह् *sam-ud-vṛih*, cl. 6. P. *-vṛihati*, &c., to draw out together, draw out, pull out.

समुन्द् *sam-und*. See *sam-ud*, p. 1079.

समुन्नद् *sam-un-nad* (*-ud-nad*), cl. 1. P. *-nadati*, &c., to cry out together, shout out, roar out.
Sam-unnadat, *an*, *antī*, *at*, crying or roaring out.

समुन्नम् *sam-un-nam* (*-ud-nam*), cl. 1. P. *-namati*, *-nantum*, to rise up or ascend together, rise aloft, ascend: Caus. *-namayati*, *-nāmayati*, *-yitum*, to raise well up, erect, lift completely up, elevate.
Sam-unnata, *as*, *ā*, *am*, risen up, raised aloft, lifted up; elevated, exalted, erect, high, lofty; sublime, arched, vaulted; sticking out, prominent, projecting; upright; puffed up, proud, arrogant, dignified. — *Samunnata-lāṅgula*, *as*, *ā*, *am*, having the tail erect.
Sam-unnati, *is*, f. raising or lifting completely up, excessive elevation or exaltation; height, loftiness; rank, dignity, consequence, arrogance, pride; increase, prosperity.
Sam-unnamya, ind. having raised up or elevated.
Sam-unnāmya, ind. having raised completely up, &c.

समुन्नह् *sam-un-nah* (*-ud-nah*), cl. 4. P. A. *-nahyati*, *-te*, *-naddhum*, to bind or tie up; to raise up; to untie, unfasten, unfetter, loosen, set free, liberate.
Sam-unnaddha, *as*, *ā*, *am*, tied up, bound up; raised up, elevated, exalted; swollen, pressed up or out; full, excessive; puffed up (with pride), proud, conceited, arrogant, overbearing; supreme; untied, unfettered, liberated, loosened; produced, born.

समुन्नी *sam-un-nī* (*-ud-nī*), cl. 1. P. A. *-nayati*, *-te*, *-netum*, to lead or conduct upwards together; to raise completely up, elevate; to lead or conduct out, bring out, educe, deduce; to pay off (a debt &c.).
Sam-unnaya, *as*, m. gaining, obtaining; occurrence, event, advent.
Sam-unnayat, *an*, *antī*, *at*, raising or lifting up, causing to obtain eminence; attaining, gaining.
Sam-unnīta, *as*, *ā*, *am*, led upwards, raised up, elevated.
Sam-unneya, *as*, *ā*, *am*, to be brought out, to be deduced.

समुन्मज्ज् *sam-un-majj* (*-ud-majj*), cl. 6. P. *-majjati*, &c., to emerge out of the water; to dive under, bathe.
Sam-unmajjya, ind. having bathed.

समुन्मिष् *sam-un-mish* (*-ud-mish*), cl. 6. P. *-mishati*, &c., to rise up, spring up.
Sam-unmishat, *an*, *atī* or *antī*, *at*, rising up, springing up.

समुन्मील् *sam-un-mīl* (*-ud-mīl*), cl. 1. P. *-mīlati*, &c., to become fully expanded or unfolded, become displayed; to open (as the eye &c.); to spring up: Caus. *-mīlayati*, *-yitum*, to open, expand, unfold, display.
Sam-unmīlita, *as*, *ā*, *am*, opened, expanded.
Sam-unmīlya, ind. having opened or expanded.

समुन्मूल् *sam-un-mūl* (*-ud-mūl*), cl. 10. P. *-mūlayati*, *-yitum*, to uproot or eradicate completely; to exterminate utterly.
Sam-unmūlana, *am*, n. the act of uprooting or eradicating completely, utter destruction, extermination.
Sam-unmūlya, ind. having completely eradicated, having utterly exterminated.

समुन्मृज् *sam-un-mṛij* (*-ud-mṛij*), cl. 2. P. *-mārshṭi*, &c., to rub completely off or out, wipe out, efface.

समुपकृष् *sam-upa-kṛish*, cl. 1. P. A. *-kar-*

shati, -te, &c., to draw towards at one time or together, bring near, draw near.

समुपक्लृप् *sam-upa-klṛip*, cl. 1. A. *-kalpate*, &c., to be prepared or made ready together: Caus. *-kalpayati*, *-yitum*, to make ready together, prepare, make ready.

Sam-upakalpita, as, ā, am, made ready, prepared, arranged.

Sam-upakḷipta, as, ā, am, prepared or made ready together.

समुपक्रम् *sam-upa-kram*, cl. 1. P. A. *-krāmati, -kramate, -kramitum*, to go up to, proceed towards, go near to, approach; to begin, commence (with inf., e.g. *vaktum sam-upaćakrame*, he began to speak).

Sam-upakrānta, as, ā, am, gone towards, approached.

समुपगम् *sam-upa-gam*, cl. 1. P. *-gaććhati*, *-gantum*, to go or proceed together towards, go near to, come near to, approach; to go to any state or condition (see rt. *gam*), undergo.

Sam-upagata, as, ā, am, approached, approximated; undergone.

Sam-upagama, as, m. going near, approach, approximation, contact.

समुपगुह् *sam-upa-guh*, cl. 1. P. A. *-gūhati*, *-te*, &c., to embrace, surround.

Sam-upaguhya, ind. having embraced or surrounded.

समुपघ्रा *sam-upa-ghrā*, cl. 1. P. *-jighrati*, *-ghrātum*, to smell at; to kiss.

Sam-upajighrat, an, antī, at, kissing.

समुपचि *sam-upa-ći*, Pass. *-ćīyate*, to grow up, increase; to become heaped together or accumulated.

Sam-upaćita, as, ā, am, collected, heaped, accumulated. — *Samupaćita-jala, as, ā, am*, having accumulated waters (as the ocean).

समुपजन् *sam-upa-jan*, cl. 4. A. *-jāyate*, *-janitum*, to arise, be born or produced, spring up, take place, happen; to be born again: Caus. *-janayati, -yitum*, to generate, engender, cause, produce.

Sam-upajanita, as, ā, am, generated, produced, caused.

Sam-upajāta, as, ā, am, engendered, arisen, produced, caused; aroused. — *Samupajāta-kopa, as, ā, am*, one whose anger is roused, provoked or moved to anger. — *Samupajātābhiniveśam* (°*ta-abh*°), ind. after having formed a determined resolution.

समुपजोषम् *sam-upajosham* or *sam-upajośam*, ind. entirely according to wish or desire, quite happily, fortunately.

समुपज्ञा *sam-upa-jñā*, cl. 9. P. A. *-jānāti*, *-jānīte, -jñātum*, to ascertain fully, find out; to perceive, learn.

Sam-upajānat, an, atī, at, ascertaining, perceiving.

समुपतप् *sam-upa-tap*, Pass. *-tapyate*, to be greatly distressed, feel pain.

समुपदिश् *sam-upa-diś*, cl. 6. P. *-diśati*, *-deshṭum*, to point out or indicate fully, show; to assign.

समुपद्रु *sam-upa-dru*, cl. 1. P. *-dravati* (ep. also A. *-te*), *-drotum*, to run together towards, rush upon (with acc.); to run up to, assail, overrun, attack.

Sam-upadruta, as, ā, am, assailed, attacked, overrun.

समुपधा *sam-upa-dhā*, cl. 3. P. A. *-dadhāti*, *-dhatte, -dhātum*, to put together, construct, create, produce.

Sam-upadadhat, at, atī, at, constructing, creating.

समुपधाव् *sam-upa-dhāv*, cl. 1. P. A. *-dhāvati, -te, -dhāvitum*, to run up to together, run near, rush towards.

समुपनी *sam-upa-nī*, cl. 1. P. A. *-nayati*, *-te, -netum*, to lead up to together, bring or draw near to, lead to; to bring about, cause; to take away, carry off or away.

Sam-upanayat, an, antī, at, leading to, bringing about, causing.

Sam-upanīta, as, ā, am, brought to, led to.

समुपन्यस् *sam-upa-ny-as*, cl. 4. P. *-asyati*, *-asitum*, to lay down or state at full length, describe or prove fully.

Sam-upanyasta, as, ā, am, fully stated or proved.

समुपपद् *sam-upa-pad*, cl. 4. A. *-padyate*, *-pattum*, to come to pass, take place, be brought about or accomplished, be produced: Caus. *-pādayati, -yitum*, to bring about, make ready, prepare, accomplish.

Sam-upapādita, as, ā, am, brought about, made ready, prepared.

समुपप्लु *sam-upa-plu*. See rt. *plu*.

Sam-upapluta, as, ā, am, completely overwhelmed or beset, assailed.

समुपभुज् *sam-upa-bhuj*, cl. 7. A. *-bhuṅkte*, *-bhoktum*, to enjoy sexually, have sexual union with (with acc.).

Sam-upabhujya, ind. having enjoyed, &c.

Sam-upabhoga, as, m. cohabitation, sexual union.

समुपया *sam-upa-yā*, cl. 2. P. *-yāti, -yātum*, to go up to or approach together (with acc.); to betake one's self to; to go to any state or condition, (see rt. 1. *yā*.)

Sam-upayāta, as, ā, am, gone up to, approached, &c.

समुपयुज् *sam-upa-yuj*, cl. 7. P. A. *-yunakti, -yuṅkte, -yoktum*, to appropriate entirely to one's self, make complete use of, consume: Caus. *-yojayati*, &c., to make complete use of, consume.

Sam-upayukta, as, ā, am, completely used up or consumed, eaten.

Sam-upayuktavat, ān, atī, at, one who has consumed.

समुपयोषम् *sam-upayosham*, ind. = *sam-upajosham*, col. 1.

समुपरुज् *sam-upa-ruj*, cl. 6. P. *-rujati*, &c., to break or cut up; to press hardly upon.

समुपरुध् *sam-upa-rudh*, cl. 7. P. A. *-ruṇaddhi, -runddhe*, &c., to hinder greatly, disturb, obstruct: Pass. *-rudhyate*, to be hindered or interrupted.

समुपलक्ष् *sam-upa-laksh*, cl. 10. P. A. *-lakshayati, -te, -yitum*, to look at attentively, observe carefully; to see fully, perceive.

समुपलभ् *sam-upa-labh*, cl. 1. A. *-labhate* (ep. also P. *-labhati*), *-labdhum*, to take or receive fully, obtain, acquire; to acquire by experience, learn, perceive.

समुपवस् *sam-upa-vas*, cl. 1. P. *-vasati*, *-vastum*, to abide wholly in, engage in, devote one's self to; to abide in a state of abstinence, fast.

Sam-uposhita, as, ā, am, engaged in, devoted to; fasting, abstaining.

समुपवह् *sam-upa-vah*, cl. 1. P. A. *-vahati*, *-te, -voḍhum*, to bear or carry along with; to flow with, stream: Pass. *-upohyate*, to be borne near, approach.

1. *sam-upoḍha, as, ā, am* (for 2. see under *sam-upoh*), borne or carried along; borne upwards, gone upwards, risen.

समुपविश् *sam-upa-viś*, cl. 6. P. *-viśati*, *-veshṭum*, to sit down together, sit down on, take a seat; to sit down near; to lie down upon (with acc.), rest upon; to encamp: Caus. *-veśayati, -yitum*, to cause to sit down, ask to be seated; to cause to encamp.

Sam-upaviśya, ind. having sat down together.

Sam-upavishṭa, as, ā, am, seated together, seated, sat down.

Sam-upaveśa, as, m. sitting down together; asking to sit down or rest, entertaining.

Sam-upaveśana, am, n. the act of causing to sit down; a habitation, building.

Sam-upaveśita, as, ā, am, made to sit down, made to lie down, asked to sit down or rest, received hospitably.

समुपवृंह् *sam-upa-vṛiṇh*, Caus. *-vṛiṇhayati*, *-yitum*, to cause to increase, augment, strengthen; to complete.

समुपवृत् *sam-upa-vṛit*, cl. 1. A. *-vartate*, &c., to go together towards, proceed together; to behave.

समुपश्रु *sam-upa-śru*, cl. 5. P. *-śṛiṇoti*, *-śrotum*, to listen to attentively, hear.

समुपसंहृ *sam-upa-saṃ-hṛi*, cl. 1. P. A. *-harati, -te*, &c., to withhold entirely, restrain, stop.

समुपसृप् *sam-upa-sṛip*, cl. 1. P. *-sarpati*, *-sarptum, -sraptum*, to creep up together towards, creep up to, go to, go towards, approach; to attack.

Sam-upasarpat, an, antī, at, creeping or crawling near, approaching.

समुपसेव् *sam-upa-sev*, cl. 1. A. *-sevate*, *-sevitum*, to make use of together; to use, enjoy.

समुपस्था 1. *sam-upa-sthā*, cl. 1. P. A. *-tishṭhati, -te, -sthātum*, to stand together in close proximity, come near, go to or towards, approach, attack (with acc.); to occur, arise, befall.

2. *sam-upasthā*, f. standing near, approximation, proximity; happening, befalling.

Sam-upasthāna, am, n. approximation, approach; nearness; happening, occurring.

Sam-upasthita, as, ā, am, standing near, brought near to, approximated, impending; imminent; attained, acquired.

Sam-upasthiti, is, f. = *sam-upasthāna* above.

समुपस्पृश् *sam-upa-spṛiś*, cl. 6. P. *-spṛiśati*, &c., to touch (water) for ablution, use for ablution; to sip water; to bathe.

समुपहृ *sam-upa-hṛi*, cl. 1. P. A. *-harati*, *-te, -hartum*, to bring towards, offer; to perform (a sacrifice).

समुपाकृ *sam-upā-kṛi* (*-upa-ā-*), cl. 8. P. A. *-karoti, -kurute, -kartum*, to satisfy, pay off.

समुपाक्रम् *sam-upā-kram* (*-upa-ā-*), cl. 1. P. A. *-krāmati, -kramate, -kramitum*, to go up to together, to approach, attain to.

Sam-upākrānta, as, ā, am, approached, attained to.

समुपागम् *sam-upā-gam* (*-upa-ā-*), cl. 1. P. *-gaććhati, -gantum*, to go up to together, go near to, go towards, approach, meet; to come upon, incur; to occur, befall; to undergo, go to any state or condition, (see rt. *gam*.)

Sam-upāgata, as, ā, am, gone near to, approached, come together, assembled, met; come upon, incurred; occurred, happening.

समुपाघ्रा *sam-upā-ghrā* (*-upa-ā-*), cl. 1. P. *-jighrati, -ghrātum*, to smell at; to kiss.

Sam-upāghrāya, ind. having kissed.

समुपाचर् *sam-upā-ćar* (*-upa-ā-*), cl. 1. P. *-ćarati, -ćaritum*, to attend, wait on, treat (medically); to practise; to be intent upon anything.

समुपादा *sam-upā-dā* (*-upa-ā-*), cl. 3. P. A. *-dadāti, -datte, -dātum*, to give or deliver over (P.);

to gain, receive, acquire (A.); to take away from, deprive of (A); to collect, heap together (A.); to assume, put on (A.).

Sam-upātta, as, ā, am, acquired; taken away; collected.

Sam-upādāya, ind. having delivered over; having acquired; having assumed.

समुपानी *sam-upā-nī* (*-upa-ā-*), cl. 1. P. A. *-nayati, -te, -netum,* to conduct or lead together towards, bring together, gather together, assemble.

Sam-upānīta, as, ā, am, brought together, gathered together.

समुपाया *sam-upā-yā* (*-upa-ā-*), cl. 2. P. *-yāti, -yātum,* to go up to together, go towards, come up to, approach, arrive at.

Sam-upāyāta, as, ā, am, come near, approached, arrived.

समुपायुज् *sam-upā-yuj* (*-upa-ā-*). See rt. 1. *yuj.*

Sam-upāyukta, as, ā, am, furnished with, possessed of, surrounded by, full of.

समुपारभ् *sam-upā-rabh* (*-upa-ā-*, see *ā-rabh*), cl. 1. A. *-rabhate,* &c., to begin together, commence.

Sam-upārabdha, as, ā, am, begun, commenced, undertaken.

समुपारुज् *sam-upā-ruj* (*-upa-ā-*), = *sam-upa-ruj.*

समुपारुह् *sam-upā-ruh* (*-upa-ā-*), cl. 1. P. *-rohati,* &c., to mount up, ascend.

Sam-upārūḍha, as, ā, am, mounted upon, ascended.

समुपार्ज् *sam-upārj* (*-upa-arj*), cl. 1. 10. P. *-upārjati, -upārjayati,* &c., to bring together, cause to be brought together or prepared; to gain or acquire together.

Sam-upārjana, am, n. the act of gaining or acquiring together, simultaneous acquisition.

Sam-upārjita, as, ā, am, brought together, prepared; acquired, gained; stored up.

समुपाविश् *sam-upā-viś* (*-upa-ā-*), cl. 6. P. *-viśati, -veshṭum,* to enter upon together, undertake, begin, commence.

समुपाश् *sam-upāś* (*-upa-aś*), cl. 9. P. *-upāśnāti,* &c., to taste fully or completely, enjoy.

समुपाश्रि *sam-upā-śri* (*-upa-ā-*), cl. 1. P. A. *-śrayati, -te, -śrayitum,* to have recourse to together, resort to.

Sam-upāśrita, as, ā, am, resorted to, having recourse to.

समुपास् *sam-upās* (*-upa-ās*), cl. 2. A. *-upāste,* &c., to sit near together or near each other; to engage in or devote one's self to anything together, practise in common; to serve or honour together.

Sam-upāsīna, as, ā, am, sitting near together.

समुपास्था *sam-upā-sthā* (*-upa-ā-*), cl. 1. P. A. *-tishṭhati, -te,* &c., to stand near to; to practise, observe.

समुपे *sam-upe* (*-upa-i,* see rt. 5. *i*), cl. 2. P. *-upaiti,* &c., to come together, assemble, meet; to go towards, go near to, approach, assail, attack; to reach; to fall to the share, come into the possession of; to go to any state or condition, undergo.

Sam-upeta, as, ā, am, come together, assembled, gone near to, approached, resorted to, visited; arrived at; furnished with, possessed of, endowed with; inhabited by.

Sam-upetya, ind. having gone near to, having approached.

Sam-upeyivas, ān, -yushī, at, one who has gone near or approached; going, proceeding.

समुपेक्ष् *sam-upeksh* (*-upa-īksh*), cl. 1. A. *-upekshate* (sometimes also P. *-ti*), *-upekshitum,* to look completely over or beyond, take no notice of, overlook, disregard, neglect, abandon.

समुपोपविश् *sam-upopa-viś* (*-upa-upa-*). See rt. 1. *viś.*

Sam-upopavishṭa, as, ā, am, seated together, sitting down.

समुपोष् *sam-uposh* (*-upa-ush*), cl. 1. P. *-uposhati,* &c., to burn together, consume together, to burn up completely.

समुपोह् *sam-upoh* (*-upa-ūh,* see rt. 1. *ūh*), cl. 1. P. A. *-upohati, -te,* &c., to bring near to, draw towards; to bring into contact with.

2. *sam-upoḍha, as, ā, am* (equally referrible to *sam-upa-vah*), brought near, presented, close at hand; suppressed, restrained; begun.

समुब्ज् *sam-ubj,* cl. 6. P. *-ubjati, -ubjitum,* to cover over, close up; to press together.

Sam-ubjita, as, ā, am, covered over, closed up.

समुभ् *sam-ubh,* cl. 9. 7. P. *-ubhnāti, -unapti* (Impf. *-unap*), &c., Ved. to confine, shut up, cover up, close up; to strike down, injure, mutilate.

Sam-ubdha, as, ā, am, confined, covered up; injured; contracted, shrunk together, (Sāy. = *san-kućita.*)

समुल्लङ्घ् *sam-ul-langh,* cl. 10. P. *-langhayati,* &c., to leap beyond, violate, transgress, neglect.

समुल्लम्ब् *sam-ul-lamb* (*-ud-lamb*). See rt. *lamb.*

Sam-ullambita, as, ā, am, quite erect, upright; (according to some) hanging.

समुल्लस् *sam-ul-las* (*-ud-las*), cl. 1. P. *-lasati, -lasitum,* to shine forth brightly, gleam, glitter; to break forth, appear; to jump or dance about, sport, be wanton: Caus. *-lāsayati, -yitum,* to cause to jump or sport, exhilarate, make glad.

Sam-ullasat, an, antī, at, shining very brightly, brilliant; dancing about, sporting, playing, wantoning.

Sam-ullasita, as, ā, am, shining forth, gleaming, brilliant, beautiful; sportive, sporting.

Sam-ullāsa, as, m. excessive brilliance; sporting, exhilaration.

समुल्लिख् *sam-ul-likh* (*-ud-likh*), cl. 6. P. *-likhati,* &c., to scratch up, tear up, dig up, furrow, scarify; to rub against, graze; to write down.

Sam-ullikhat, an, atī or *antī, at,* scratching up, tearing up.

समुल्लुप् *sam-ul-lup,* cl. 6. P. A. *-lumpati, -te,* &c., Ved. to seize upon, lay hold of, pick up.

Sam-ullupya, ind. having seized upon, having caught hold of.

समुष् *sam-ush,* cl. 1. P. *-oshati,* &c., to burn up or consume by fire.

समुह्य *sam-uhya, sam-uhyamāna.* See under *sam-vah.*

समूढ 2. *sam-ūḍha.* See col. 3.

समूर *samūra, as,* m. a kind of deer, (see below.)

Samūru, us, m. a kind of deer (the skin of which may be used as a student's seat, &c.; according to some it has a white mane).

Samūruka, as, m. = *samūru* above.

समूल *sa-mūla, as, ā, am,* having a root, along with the root; (*am*), ind. by the roots, with the roots, completely. — *Samūla-kāsham,* ind. striking or shaking (the ground) to its very foundations. — *Samūla-ghātam,* ind. having destroyed by the roots, having utterly exterminated.

समूह् *sam-ūh* (see rt. 1. *ūh;* cf. *sam-vah*), cl. 1. P. A. *-ūhati, -te, -ūhitum,* to bring together, gather together, collect, unite; to bring or place back in right order: Caus. *-ūhayati, -yitum,* to cause to be brought together, bring together.

2. *sam-ūḍha, as, ā, am* (in some senses equally referrible to *sam-vah,* see 1. *sam-ūḍha,* p. 1037, col. 3), brought together, collected; heaped up, accumulated, assembled; associated, accompanying; enveloped; produced quickly; crooked, bent; tamed, tranquillised; purified, cleansed. — *Samūḍha-ććhandas, ās, ās, as,* having the metres restored to their proper order.

Sam-ūha, as, m. a collection, assemblage, aggregation, aggregate, accumulation, heap, number, multitude, quantity. — *Samūha-kārya, am,* n. the business or affairs of a community.

Sam-ūhat, an, antī, at, bringing together, collecting, gathering; contracting.

Sam-ūhana, am, n. the act of bringing together, collection; plenty; (*ī*), f. a broom.

1. *sam-ūhya, as, ā, am,* to be brought together or assembled or collected; (*as*), m., scil. *agni,* a kind of sacrificial fire (to be brought or carried by the priest); a place prepared for the reception of a sacrificial fire.

2. *sam-ūhya,* ind. having brought together or collected or assembled.

समृ *sam-ṛi* or *sam-ṛī,* cl. 1. 9. P. *-ṛićchati, -ṛiṇāti* (Ved. also cl. 3. 5. P. *-iyarti, -riṇoti, -riṇvati,* in some forms also A.), &c., to go or come together, meet together, meet, be united, run together; to come into collision or conflict; to bring together, construct: Caus. *-arpayati, -te, -yitum,* to throw at, hurl at (with acc.), strike, hit; to fix or place in or on, put on, put down, deposit; to deliver completely over, hand over, consign, commit; to place back, give back, restore.

Sam-ara, as, am, m. n. coming together in a hostile manner, conflict, combat, struggle, strife, war, battle [cf. *samarya*]; (*as*), m. a proper N. — *Samara-kanda,* N. of a district. — *Samarañ-jaya, as,* m. a proper N. — *Samara-mardana, as,* m. 'destroying in battle,' epithet of Śiva. — *Samara-mūrdhan, ā,* m. the front or van of battle. — *Samara-varman, ā,* m. a proper N. — *Samara-vijayin, ī, inī, i,* victorious in battle. — *Samara-siṅha, as,* m. a proper N. — *Samara-svāmin, ī,* m. a particular statue or idol erected by Samara-varman. — *Samarārṇava* (°*ra-ar*°), *as,* m. the ocean of war. — *Samaroćita* (°*ra-uć*°), *as, ā, am,* fit for war. — *Samaroddeśa* (°*ra-ud*°), *as,* m. a battle-field, place of combat. — *Samarodyata* (°*ra-ud*°), *as, ā, am,* prepared for conflict, ready for combat.

Sam-araṇa, am, n., Ved. coming together, approach; conflict, fighting, combat; (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni.*)

Sam-arāṇa, as, ā, am, Ved. coming together.

Sam-arpaṇa, am, n. (fr. the Caus.), the act of delivering or handing completely over, consigning, presenting.

Sam-arpaṇīya, as, ā, am, to be delivered or presented, to be made over.

Sam-arpayat, an, antī, at, placing in or on; depositing, delivering over, consigning.

Sam-arpayitavya, as, ā, am, = *sam-arpaṇīya.*

Sam-arpita, as, ā, am, placed or fixed in or on, deposited, resting on, delivered, made over, consigned, committed; appointed; put together. — *Sam-arpita-vat, ān, atī, at,* one who has consigned or delivered over.

Sam-arpya, as, ā, am, = *sam-arpaṇīya.*

1. *samarya, as, am,* m. n. [cf. *sam-ara;* the Pada text, however, divides into *sa-marya*], Ved. conflict, battle, war, (in Naigh. II. 17. enumerated among the *sangrāma-nāmāni*); sacrifice, (Sāy. = *yajña,* Ṛig-veda VII. 23. 1.) — *Samarya-jit, t, t, t,* Ved. conquering in war, victorious in battle. — *Samarya-rājya, am,* n. the dominion of fighting, war, battle.

2. samarya, Nom. P. samaryati, &c., to desire battle.

Samaryat, an, antī, at, Ved. desiring battle, intent on conflict.

Sam-ārāṇa, as, ā, am (perf. part. A.), having come together, flowing together.

Sam-irṇa, referred to sam-ṛī by Scholiast on Pāṇ. VII. 1, 102.

Sam-ṛita, as, ā, am, come together, met; come into collision, clashing together.

Sam-ṛiti, is, f., Ved. coming together, meeting together, contact, (Sāy. = saṅgama); conflict, fighting.

समृच् sam-ṛić [cf. sam-arć], cl. 6. P. -ṛićati, &c., to praise, extol, adore, honour, (samānṛiće, he has been lauded; but according to Sāy. = samyak pūjitavān, he has well honoured, or sthāpitavān, he has established, Ṛig-veda I. 160, 4.)

समृञ्ज् sam-ṛiñj, cl. 6. P. A. -ṛiñjati, -te, &c., to strive together or unite together for any object (with loc.); to promote well or together, (Sāy. = samyak prasādhayati, Ṛig-veda I. 6, 9.)

समृध् 1. sam-ṛidh, cl. 4. 5. P. -ṛidhyati, -ṛidhnoti, &c., to succeed well, be very successful, prosper, flourish, increase or grow greatly: Pass. -ṛidhyate, to be completely successful, be fulfilled or accomplished, succeed, prosper; to share in abundantly, be fully furnished with (with inst.): Caus. -ardhayati, -yitum, to cause to succeed or prosper; to cause to be fulfilled; to cause to be abundantly furnished with.

Sam-ardhaka, as, ā, am, causing to prosper, &c., granting a blessing or boon.

Sam-ṛiddha, as, ā, am, very prosperous, thriving, flourishing, happy, fortunate; full-grown, increased, grown, accelerated; fully furnished with, abundantly endowed with, rich in, rich, wealthy; completed, full, complete, entire. — Samṛiddha-yaśas, ās, ās, as, rich in fame, renowned, famous. — Samṛiddha-vega, as, ā, am, increasing in speed, excessively swift. — Samṛiddhārtha (°dha-ar°), as, ā, am, having increased substance or wealth, increasing in resources. — Samṛiddhī-kṛi, cl. 8. P. -karoti, &c., to make prosperous or wealthy.

Sam-ṛiddhi, is, f. great prosperity or success, exuberance, profusion; thriving, increase, gain, happiness, good fortune, well-being, wealth; power, supremacy, sway. — Samṛiddhi-samaya, as, m. a season of great prosperity.

Samṛiddhin, ī, inī, i, prosperous, happy, blessed; possessing abundance of (at the end of a comp.).

2. sam-ṛidh, t, t, t, Ved. very prosperous, (Sāy. = sam-ṛiddha, Ṛig-veda VI. 2, 10.)

समृष् sam-ṛish, cl. 1. P. -arshati, &c. (see rt. 1. ṛish), Ved. to come together, unite with.

समे sam-e (-ā-i, see rt. 5. i), cl. 2. P. -aiti, &c., to come together, approach together, meet or assemble together, unite together, meet at or in (with acc. or loc.); to come together with (with inst.); to go to, enter, go through, march across (with acc.); to come into competition or rivalry with, cope with; to join or lead together (with acc.).

Sam-eta, as, ā, am, come together, met together, assembled, joined or united together, collected, associated, agreed, covenanted; encountered, come to close quarters, come into collision; conjoined, concomitant, connected or united with, furnished with, possessed of, having; come near, approached, approximated, near. — Sameta-māya, as, ā, am, furnished with or possessing illusions.

Sam-etya, ind. having come together, having assembled or met together, having held a meeting.

Sam-eyivas, ān, -yushī, at, one who has come together.

समेघलेख sa-megha-lekha, as, ā, am, having streaks of cloud.

समेज् sam-ej, cl. 1. P. -ejati, &c., to rise or move upwards.

समेडी samedī, f., N. of one of the Mātṛis attending on Skanda; [cf. bheḍi.]

समेद्धृ sam-eddhṛi. See under sam-indh.

समेध् sam-edh, cl. 1. A. -edhate, -edhitum, to prosper greatly, thrive, increase: Caus. -edhayati, -yitum, to cause to prosper or succeed, cause to increase or swell; to strengthen, make happy or fortunate.

Sam-edhita, as, ā, am, greatly increased or augmented, made to prosper or thrive, strengthened, strong; united.

समेध sa-medha, as, ā, am, along with the sacrifice, having the essence of sacrifice.

समोकस् sam-okas, ās, ās, as, living or dwelling together, furnished or surrounded with (with inst., Sāy. = samāna-nivāsa or sam-aveta, Ṛig-veda I. 64, 10.)

समोदक samodaka. See under sama.

समोपे sam-ope (sam-ā-upa-i). See rt. 5. i.

Sam-opeta, as, ā, am, fully furnished or endowed with, possessed of.

समोह samoha [cf. sam-moha under sam-muh], enumerated among the saṅgrāma-nāmāni in Naigh. II. 17.

समौलिरत्न sa-mauli-ratna, as, ā, am, with a crown-jewel, having a crest-jewel.

सम्प sampa, as, m. (probably fr. sam-pat), descending, falling, alighting; (ā), f. lightning; [cf. śampā.]

सम्पच् sam-pać, Caus. -pāćayati, -yitum, to cook or mature together; to ripen thoroughly, bake or cook thoroughly, burn.

Sam-pakva, as, ā, am, thoroughly matured or ripened.

Sam-pāka, as, m. cooking or ripening thoroughly, maturing; the tree Cassia Fistula [cf. śam-pāka]; (as, ā, am), reasoning well, a reasoner, logician; subtle, cunning, impudent; lustful, lewd; small, little, low.

सम्पठ् sam-paṭh, cl. 1. P. -paṭhati, &c., to read through, peruse.

Sam-pāṭhya, as, ā, am, to be caused to be read, (a-sampāṭhya, one with whom no one is allowed to read.)

सम्पत् sam-pat, cl. 1. P. -patati, -patitum, to fly together, run or rush together, meet or come together, flow together; to meet at (with acc.); to unite with (with inst.); to fall together, meet together in hostile encounter; to fly to, hasten towards, flock to, go to, attain; to rush towards, assail, attack; to fall in with; to fly down, fall down, alight on; to go or roam about; to come to pass, happen: Caus. -pātayati, -yitum, to cause to fly or fall, cause to fly down, throw down, hurl down, cast, throw.

Sam-patat, an, antī, at, flying together, hastening together; falling or flying down, alighting, arriving; going backwards and forwards.

Sam-patita, as, ā, am, flying or falling together, coming to pass, happening, fallen or met together; come to pass.

Sam-pāta, as, m. falling together, concurrence, falling against each other, meeting together, encountering; butting together; general fall; falling down, descending, coming down, alighting (as a bird); a peculiar mode of flight (of birds); the flight of an arrow; that which falls or settles to the bottom, the residue (of an offering); anything thrown in or added as an ingredient; going, moving, removing; N. of the son of Garuḍa; (au), m. du., N. of two Vedic hymns. — Sampāta-vat, ān, atī, at, containing ingredients.

Sam-pāti, is, m., N. of a fabulous bird (the eldest son of Garuḍa and elder brother of Jaṭāyu); a proper N., (also written sam-yāti.)

Sampātika, as, m. a fabulous bird.

Sam-pātin, ī, inī, i, falling together.

सम्पत्नी sam-patnī, f. (a woman) together with her husband, (see patnī.)

सम्पद् 1. sam-pad, cl. 4. A. -padyate, -pattum, to fall or happen well, turn out well, succeed, be prosperous, be accomplished; be completed or fulfilled, to become full or complete (as a number), amount to; to become (e. g. svedodbhedo vibhūshā sampede, the bursting out of drops of perspiration became an ornament, Kirāt. VII. 5), be produced, be born, be brought forth, arise; to fall together, come together, meet with, unite with (with inst.); to fall into any one's possession; to attain to, obtain, acquire; to enter into, be absorbed in (with loc. or acc.): Caus. -pādayati, -yitum, to cause to succeed, cause to arise, cause to become, bring about, produce, effect, accomplish, complete, cause to procure, obtain, make ready, prepare; to turn or transform into; to furnish or provide with, endow with; to cause to be occupied with; to attain, obtain; to be agreed, agree upon (Ved.).

Sam-patti, is, f. prosperity, success, increase of wealth, &c., completion, fulfilment, perfection, excellence; a suitable state or condition; a sort of medicinal root.

2. sam-pad, t, f. success, prosperity, good fortune; luck, fate; increase of wealth or happiness, advancement of any kind, advantage, benefit, blessing; a treasure; a necklace of pearls; decoration, adornment; accomplishment, perfection, completion; excellence; correctness, right method; excess, abundance. — Sampad-vasu, us, m., N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Mars). — Sampad-vinimaya, as, m. an interchange of benefit or advantage.

Sam-padyamāna, as, ā, am, being accomplished, being brought about.

Sampadvara, as, m. a king, prince.

Sam-panna, as, ā, am, fallen or turned out well, successful, prosperous, fortunate, thriving, happy; accomplished, effected, completed, finished, complete, perfect; perfectly acquainted or conversant with; full grown, mature; right, correct; procured, acquired, obtained; possessed of, endowed with; of perfect or correct flavour; (as), m. epithet of Śiva; (am), n. a delicacy. — Sampanna-tama, as, ā, am, most complete or perfect. — Sampanna-rūpa, as, ā, am, complete, perfect; dainty, delicate.

Sampannaka, as, ā, am, = sam-panna above.

Sam-pāda, as, m. accomplishment, completion, acquisition, obtaining.

Sam-pādaka, as, ikā, am, bringing about, effecting, effective of, accomplishing, fulfilling.

Sam-pādana, as, ī, am, effective of, procuring, gaining: (am), n. the act of bringing about, accomplishing, effecting, making; preparing, clearing (ground &c.); gaining, acquiring, reaching, attaining.

Sam-pādanīya, as, ā, am, to be brought about or effected.

Sam-pādayat, an, antī, at, accomplishing, effecting, perfecting.

Sam-pādayitṛi, tā, trī, tṛi, one who accomplishes or effects.

Sam-pādita, as, ā, am, brought about, accomplished, effected; attained, obtained, gained, gotten.

Sam-pādya, ind. having procured, effected, or obtained.

सम्पद sam-pada, am, n. standing with the feet together or even (= samam pada-yugam).

सम्परिकृत् sam-pari-kṛit, cl. 10. P. -kīrtayati, -yitum, to enumerate fully, particularise.

Sam-parikīrtita, as, ā, am, fully enumerated, related in detail.

सम्परिक्रम् *sam-pari-kram*, cl. 1. P. A. *-krāmati, -kramate*, &c., to go or walk round, to visit in succession, go the round of.

Sam-parikramya, ind. having walked round.

सम्परिख्या *sam-pari-khyā*, cl. 2. P. *-khyāti*, &c., to communicate completely, relate in full, declare at length.

सम्परिग्रह् *sam-pari-grah*, cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte*, &c., to accept fully, receive; to receive in a friendly manner; to embrace; to accomplish, perform, complete; to take in or understand thoroughly.

Sam-parigṛihya, ind. having accepted; having completed, having thoroughly understood.

सम्परिचर् *sam-pari-ćar*, cl. 1. P. *-ćarati, -ćaritum*, to wait upon, attend on, serve.

सम्परिचिन्त् *sam-pari-ćint*, cl. 10. P. *-ćintayati, -yitum*, to think out, excogitate, invent.

Sam-parićintita, as, ā, am, thought out, devised.

सम्परितुष् *sam-pari-tush*, cl. 4. P. *-tushyati, -toshṭum*, to feel quite satisfied or content: Caus. *-toshayati, -yitum*, to satisfy completely, appease.

Sam-paritoshita, as, ā, am, fully satisfied, quite appeased.

सम्परित्यज् *sam-pari-tyaj*, cl. 1. P. *-tyajati, -tyaktum*, to abandon completely, desert, leave.

Sam-parityakta, as, ā, am, abandoned, given up. — *Samparityakta-jīvita, as, ā, am*, (a battle &c.) in which life is risked.

Sam-parityajya, ind. having completely abandoned, having abandoned everything.

सम्परिदह् *sam-pari-dah*, Pass. *-dahyate* (also P. *-ti*), to be entirely burnt or consumed by fire, be consumed.

सम्परिपॄ *sam-pari-pṛī*. See rt. *pṛī*, p. 596.

Sam-paripūrṇa, as, ā, am, quite filled, fully satisfied; completely accomplished, perfected. — *Sam-paripūrṇa-vidya, as, ā, am*, well filled with knowledge, perfect in knowledge.

सम्परिप्लु *sam-pari-plu*, cl. 1. A. *-plavate*, &c., to flow quite over, overflow completely.

Sam-pariplута, as, ā, am, completely overflowed, deluged; overwhelmed (with misfortune &c.), greatly distressed.

सम्परिभू *sam-pari-bhū*, cl. 1. P. *-bhavati*, &c., to despise or contemn utterly: Pass. *-bhūyate*, to be despised, &c.: Caus. *-bhāvayati, -yitum*, to fix firmly, hold well together, control.

सम्परिभ्रंश् *sam-pari-bhraṇś*. See rt. *bhraṇś*.

Sam-paribhrashṭa, as, ā, am, fallen away from, entirely deprived of (with abl.).

सम्परिमुद् *sam-pari-mud*, cl. 1. A. *-modate*, &c., to rejoice greatly, exult.

सम्परिरक्ष् *sam-pari-raksh*, cl. 1. P. *-rakshati, -rakshitum*, to keep complete guard over, protect, defend.

सम्परिरभ् *sam-pari-rabh*, cl. 1. A. *-rabhate*, &c., to take well hold of; to clasp or embrace mutually.

Sam-parirabhya, ind. having mutually embraced.

सम्परिवृ *sam-pari-vṛi*, cl. 5. P. A. *-vṛiṇoti, -vṛiṇute*, &c., to surround completely, encompass, encircle: Caus. *-vārayati*, &c., to surround.

Sam-parivārita, as, ā, am, entirely surrounded or encompassed.

Sam-parivārya, ind. having encircled or encompassed.

Sam-parivṛita, as, ā, am (Ved. also *sam-parivṛita*), completely surrounded.

सम्परिवृज् *sam-pari-vṛij*, Caus. *-varjayati, -yitum*, to shun or avoid utterly, forsake, abandon.

सम्परिवृत् *sam-pari-vṛit*, cl. 1. A. *-vartate*, &c., to turn completely round, roll round, revolve; to exist; to turn back, return; to turn back from, desist from (with abl.): Caus. *-vartayati, -yitum*, to cause to turn round, lead round, lead about.

Sam-parivartya, ind. having made to turn round, having led round.

सम्परिशोषण *sam-pariśoshaṇa, am*, n. (fr. rt. *śush* with *pari* and *sam*), becoming completely dried up, withering up, emaciation.

सम्परिष्वञ्ज् *sam-pari-shvañj*. See rt. *svañj*.

Sam-parishvakta, as, ā, am, mutually embraced, closely embraced.

Sam-parishvajya, ind. having mutually embraced.

सम्परिहृष् *sam-pari-hṛish*, Caus. *-harshayati, -yitum*, to make completely happy, delight.

सम्परे *sam-pare* (*-parā-i*, see rt. 5. *i*), cl. 2. P. *-paraiti*, &c., to come together (in conflict); to go away, go beyond (especially to another world or future state).

Sam-parāya, as, m. meeting together in strife or encounter, conflict, contention, war, battle; calamity, adversity; the other world, a future state, futurity, future time; a son.

Samparāyaka, am, n. conflict, encounter, war, battle.

Samparāyika, am, n. = *samparāyaka* above.

सम्पर्क *sam-parka*. See under *sam-pṛić*.

सम्पर्याप् *sam-pary-āp* (*-pari-āp*), cl. 5. P. *-āpnoti*, &c., Ved. to take hold of together.

Sam-paryāpya, ind. having taken hold of simultaneously.

सम्पलाय् *sam-palāy* (fr. rt. *ay* = rt. 5. *i* with *palā* for *parā* and *sam*), cl. 1. A. *-palāyate, -yitum*, to run away together, escape.

सम्पश्यमान *sam-paśyamāna*. See under 1. *san-dṛiś*, p. 1059, col. 3.

सम्पा *sam-pā*, cl. 1. P. A. *-pibati, -te*, &c. (see rt. 1. *pā*), to drink together: Caus. *-pāyayati, -yitum*, to cause to drink together, make to drink.

Sam-pāya, ind. having drunk together.

Sam-pīti, is, f. drinking in company, compotation.

सम्पाक *sam-pāka*. See *sam-pać*, p. 1083.

सम्पाट *sam-pāṭa, as*, m. (fr. rt. *paṭ* with *sam*), a spindle; the intersection of the prolonged side of a triangle by a perpendicular.

सम्पात *sam-pāta, sam-pāti*. See *sam-pat*.

सम्पाद *sam-pāda, sam-pādana*, &c. See p. 1083, col. 3.

सम्पार *sampāra, as*, m. a proper N.

सम्पारण *sam-pāraṇa*. See *sam-pṛī*, col. 3.

सम्पिण्ड् *sam-piṇḍ*, cl. 10. P. *-piṇḍayati*, &c., to heap together; to clench.

Sam-piṇḍita, as, ā, am, heaped together; contracted. — *Sampiṇḍitāṅguli* (°*ta-aṅ*°), *is, is, i*, having the fingers clenched or closed.

सम्पिष् *sam-pish*, cl. 7. P. *-pinashṭi* (Impf. *sam-apinaṭ*, Ved. *sam-piṇak*), *-peshṭum*, to grind or rub together, pound or crush to pieces, bruise, crush (Soma &c.); to shatter, destroy, kill.

Sam-pishṭa, as, ā, am, crushed or broken to pieces, pounded, bruised, shattered, destroyed.

Sam-peshaṇa, am, n. the act of grinding together, pounding.

सम्पीड् *sam-pīḍ*, cl. 10. P. *-pīḍayati, -yitum*, to compress, press or squeeze together, oppress, press, force; to pinch, pain, torture, vex, harass, disturb; to obscure, eclipse; to reckon up, calculate together, compute, sum up.

Sam-pīḍa, as, m. pressing or squeezing together, pain, torture; harassing, agitating, disturbing; sending, directing; (*ā*), f. torment.

Sam-pīḍana, am, n. compression, pressing together, squeezing; pinching, paining, castigation, punishment; stirring together, agitating; sending.

Sam-pīḍayat, an, antī, at, compressing; squeezing, tormenting, paining.

Sam-pīḍita, as, ā, am, pressed together, squeezed; pained, tortured, punished; agitated; sent.

Sam-pīḍya, ind. having pressed together, having tormented; having restrained.

सम्पीति *sam-pīti*. See under *sam-pā*.

सम्पुट *sam-puṭa, as*, m. (fr. rt. *puṭ* with *sam*), a covered box, casket; the Kuruvaka flower.

Sampuṭaka, as, m. a box, casket; (*ikā*), f. a box filled with ornaments.

सम्पुष् *sam-push*, cl. 9. P. *-pushṇāti, -pashitum*, to become thoroughly nourished, increase, grow.

Sam-poshya, as, ā, am, to be well nourished or supported.

सम्पू *sam-pū*, cl. 9. P. A. *-punāti, -punīte*, &c., to cleanse thoroughly, purify: Caus. *-pāvayati, -yitum*, to make clean, cleanse, purify.

Sam-pūya, ind. having cleansed, having purified.

सम्पूज् *sam-pūj*, cl. 10. P. *-pūjayati, -yitum*, to honour greatly, esteem or value highly.

Sam-pūjana, am, n. the act of treating with great respect, honouring, reverence, esteem.

Sam-pūjanīya or *sam-pūjayitavya, as, ā, am*, to be highly honoured or valued; to be respected.

Sam-pūjita, as, ā, am, greatly honoured, highly respected or valued, revered.

1. *sam-pūjya, as, ā, am*, to be honoured, &c.

2. *sam-pūjya*, ind. having honoured, honouring, worshipping, paying respect to.

सम्पृ *sam-pṛi*, Caus. *-pārayati, -yitum*, Ved. to bring over to the further side, bring to an end, accomplish, perform.

सम्पृच् *sam-pṛić*, cl. 7. P. *-pṛiṇakti* (also apparently cl. 3. in some Vedic forms, e. g. *sam-pipṛigdhi, -pipṛikta*, &c.), cl. 2. A. *-pṛikte* or *-pṛiṅkte*, &c. (see rt. 1. *pṛić*), to mix together, commingle, bring into contact, connect, unite; to be mixed together, be united, be in contact, be connected (A.); to fill up, fill, complete; to fill or satiate with, present with; to be filled or satiated with, be presented with (A.).

Sam-parka, as, m. mixing together, mixture, commingling, conjunction, union; contact, touch; bodily contact, sexual union or connection.

Samparkin, ī, iṇī, i, blended together, mixed; united with, connected; in contact with, touching.

Samparkīya, as, ā, am, relating to contact or connection; liable to come in contact.

Sam-pṛikta, as, ā, am, mixed together, blended, combined, conjoined, united, connected, related; in contact with, touching, in close contact; interspersed, inlaid.

Sam-pṛiñćana, as, ā, am, Ved. being mixed or mingled with, associated with.

सम्पॄ *sam-pṛī*, Pass. *-pūryate*, to be completely filled, become quite full: Caus. *-pārayati, -pūrayati, -yitum*, to make quite full, complete; to fill with.

Sam-pāraṇa, as, ī, am, Ved. (equally referrible to *sam-pṛī* above), completing, filling, adequate, (Sāy. = *iććhāyāḥ samyak pūraka*, Ṛig-veda III. 45, 4.)

Sam-pūrayat, an, antī, at, causing to be full, filling.

Sam-pūrita, as, ā, am, filled quite full, filled with.
Sam-pūrṇa, as, ā, am, completely filled or full, replete; full (as the moon); complete, finished; whole, entire; (as), m. any mode of music in which all the notes of the gamut are employed; (ā), f. a particular ekādaśī, q. v.; (am), n. ether, the etherial element or atmosphere.—Sampūrṇa-kāma, as, ā, am, filled with desire.—Sampūrṇa-tara, as, ā, am, more filled, very full.—Sampūrṇa-tā, f. or sampūrṇa-tva, am, n. complete fulness, perfection, completeness.—Sampūrṇa-vidya, as, ā, am, replete with knowledge.

सम्प्रकम्प् sam-pra-kamp, cl. 1. A. -kampate, -kampitum, to tremble violently, shiver, quake: Caus. -kampayati, -yitum, to cause to tremble.

सम्प्रकाश् sam-pra-kāś, cl. 1. A. -kāśate, &c., to become manifest, be visible, appear; to shine, glitter: Caus. -kāśayati, -yitum, to illuminate, make manifest, display, discover, disclose.
Sam-prakāśita, as, ā, am, made manifest, displayed, discovered.

सम्प्रकृ sam-pra-kṛi, cl. 8. P. A. -karoti, -kurute, -kartum, to perform, practise, do; to effect, render, cause anything to become (with two acc.).

सम्प्रकृष् sam-pra-kṛish, cl. 1. P. -karshati, &c., to drag along with, carry off, tear away.

सम्प्रकॄ sam-pra-kṝ. See rt. 1. kṝ.
Sam-prakīrṇa, as, ā, am, thoroughly mixed or mingled.

सम्प्रकृत् sam-pra-kṛit, cl. 10. P. -kīrtayati, -yitum, to mention fully, enumerate; to declare or designate as, call, name, pronounce.
Sam-prakīrtita, as, ā, am, mentioned fully, enumerated; called, named, designated.

सम्प्रकॢप् sam-pra-klṛip, Caus. -kalpayati, -yitum, to arrange or dispose properly, ordain, regulate, appoint, fix, settle.
Sam-prakalpita, as, ā, am, thoroughly arranged or prepared, disposed, ordained, appointed, fixed.
Sam-praklṛipta, as, ā, am, well prepared or arranged; well provided or furnished with.

सम्प्रक्रम् sam-pra-kram, cl. 1. A. -kramate, -kramitum, to proceed to do or set about anything, to begin (with inf.).

सम्प्रक्षालन sam-prakshālana, am, n. the act of washing entirely away, complete ablution, purification by water; bathing; inundation.

सम्प्रक्षिप् sam-pra-kship, cl. 6. P. A. -kshipati, -te, -ksheptum, to throw or hurl at, cast.

सम्प्रक्षुभ् sam-pra-kshubh, cl. 1. A., 4. P. -kshobhate, -kshubhyati, &c., to be greatly shaken or tossed about or agitated; to become confused.
Sam-prakshubhita, as, ā, am, greatly shaken or tossed about.—Samprakshubhita-mānasa, as, ā, am, agitated or confused in mind.

सम्प्रक्षै sam-pra-kshai, Caus. -kshāpayati, -yitum, Ved. to cause to die away or be destroyed, extinguish.
Sam-prakshāpya, ind. having extinguished.

सम्प्रगाह् sam-pra-gāh, cl. 1. A. -gāhate, &c., to dive into, plunge into, enter.

सम्प्रगॄ sam-pra-gṝ, cl. 9. P. -gṛiṇāti, &c., to recite or celebrate together.
Sam-pragīrya, ind. having recited together.

सम्प्रगै sam-pra-gai, cl. 1. P. -gāyati, -gātum, to sing forth, chant, intone, sing; to begin to sing.

सम्प्रग्रह् sam-pra-grah, cl. 9. P. A. -gṛihṇāti, -gṛihṇīte, &c., to hold forth together, stretch forth (Ved.); to seize or take hold of together; to take hold of; to accept or receive well or kindly.
Sam-pragṛihya, ind. having laid hold of or seized.

सम्प्रघृष् sam-pra-ghṛish, cl. 1. P. -gharshati, &c., to rub well into or on.

सम्प्रचक्ष् sam-pra-ćaksh, cl. 2. A. -ćashṭe, -ćashṭum, to explain or expound particularly; to suppose, assume.

सम्प्रचर् sam-pra-ćar, cl. 1. P. -ćarati, -ćaritum, to come forth, advance, begin to move; to go on, be carried on, take place.
Sam-praćarat, an, antī, at, advancing, going on.

सम्प्रचि sam-pra-ći, cl. 5. P. A. -ćinoti, -ćinute, &c., to gather or collect completely.

सम्प्रचुद् sam-pra-ćud, Caus. -ćodayati, -yitum, to urge on or impel quickly, set in rapid motion, push on, incite, drive on; to promote, encourage; to require.
Sam-praćodita, as, ā, am, urged on, impelled, incited.

सम्प्रच्छिद् sam-pra-ććhid (-ćhid), cl. 7. P. A. -ććhinatti, -ććhintte, &c., to cut to pieces, cut through, split to pieces, shatter.

सम्प्रच्यु sam-pra-ćyu, Caus. -ćyāvayati, -yitum, to cause to proceed or come forth from different directions; to bring together.

सम्प्रछ् sam-praćh, cl. 6. P. A. -pṛiććhati, -pṛiććhate, -prashṭum, to ask fully, inquire about (with two acc.); to make inquiries, consult about (A.); to salute, greet (Ved.).
Sam-pṛishṭa, as, ā, am, asked or inquired about.
Sam-praśna, as, m. asking or inquiring about, full inquiry; courteous inquiry; any question or inquiry; a refuge, asylum (Ved., Sāy. = parameśvara).

सम्प्रजन् sam-pra-jan, cl. 4. A. -jāyate, &c., to be produced, spring up, arise, come into existence; to exist, be; to be born again.
Sam-prajāta, as, ā, am, produced, arisen; (ā), f. a cow which has calved; [cf. pra-jātā.]

सम्प्रज्ञा sam-pra-jñā, cl. 9. P. A. -jānāti, -jānīte, &c., to distinguish, discern, recognise, know accurately or perfectly.
Sam-prajñāta, as, ā, am, distinguished, discerned; known accurately.

सम्प्रज्वल् sam-pra-jval, cl. 1. P. -jvalati, &c., to flame or blaze up, catch fire, burn: Caus. -jvālayati, -yitum, to light up, kindle, ignite.
Sam-prajvalat, an, antī, at, flaming up, burning.
Sam-prajvalita, as, ā, am, lighted, kindled.
Sam-prajvālya, ind. having lighted or kindled.

सम्प्रणद् sam-pra-ṇad (-nad), cl. 1. P. -ṇadati, &c., to cry out, cry: Caus. -nādayati, -yitum, to cause to resound, fill with clamour or noise.
Sam-praṇādita, as, ā, am, made to resound.

सम्प्रणम् sam-pra-ṇam (-nam), cl. 1. P. -ṇamati, -ṇantum, to bow down or bend one's self before (with acc.).
Sam-praṇamya, ind. having bowed down before.

सम्प्रणर्द् sam-pra-ṇard (-nard). See rt. nard.
Sam-praṇardita, as, ā, am, roared out, bellowed.

सम्प्रणश् sam-pra-ṇaś (-naś), cl. 4. P. -ṇaśyati, &c., to be entirely lost, vanish; to disappear.
Sam-pranashṭa, as, ā, am (incorrectly sam-praṇashṭa), entirely vanished, disappeared.

सम्प्रणिधा sam-pra-ṇi-dhā (-ni-dhā), cl. 3. P. A. -dadhāti, -dhatte, -dhātum, to put down on one side, leave behind, leave unnoticed, disregard.
Sam-praṇidhāya, ind. having put aside, having disregarded.

सम्प्रणी sam-pra-ṇī (-nī), cl. 1. P. A. -ṇayati, -te, -ṇetum, to bring together, collect, raise (taxes &c.); to put together, compose; (with daṇḍam) to apply the rod, inflict punishment, administer chastisement.
Sam-praṇīta, as, ā, am, brought together, brought, conveyed; composed (as poetry &c.), inflicted (as punishment).
Sam-praṇetṛi, tā, trī, tṛi, one who guides or leads, guiding, leading, &c.; (tā), m. a ruler, judge.

सम्प्रणुद् sam-pra-ṇud (-nud), cl. 6. P. A. -ṇudati, -te, -ṇottum, to drive or press forward, urge on, to drive away from, remove or move away from (with abl.).
Sam-praṇudita, as, ā, am, driven or urged on.

सम्प्रतप् sam-pra-tap. See rt. 2. tap.
Sam-pratapta, as, ā, am, excessively heated; greatly pained, tortured; suffering pain.
Sam-pratāpana, am, n. the act of heating or burning; inflicting great pain or torture, afflicting; N. of one of the twenty-one hells, (Manu IV. 89.)

सम्प्रतर्क् sam-pra-tark, cl. 10. P. -tarkayati, -yitum, to form a clear conclusion or conjecture; to consider as, think, regard.
Sam-pratarkya, ind. having considered or regarded.

सम्प्रति 1. sam-prati, ind. now, at this time, at present.

सम्प्रति 2. sam-prati, is, m., N. of a particular Arhat of the past Utsarpiṇī.

सम्प्रतिग्रह् sam-prati-grah, cl. 9. P. A. -gṛihṇāti, -gṛihṇīte, -grahītum, to receive hospitably, treat kindly, welcome.

सम्प्रतिज्ञा sam-prati-jñā, cl. 9. P. A. -jānāti, -jānīte, -jñātum, to recognise fully, assent to, promise.
Sam-pratijñāta, as, ā, am, fully recognised or assented to, promised.

सम्प्रतिनन्द् sam-prati-nand, cl. 1. P. -nandati, &c., to greet or welcome gladly.
Sam-pratinandita, as, ā, am, greeted joyfully, welcomed.

सम्प्रतिपद् sam-prati-pad, cl. 4. A. -padyate, -pattum, to go towards together; to go near to, approach, arrive at (with acc.); to addict one's self to; to attain to, reach; obtain, receive; to receive back, recover; to come to pass, arise; to be fully agreed about, agree upon, assent to; to consider as, regard; to bring about, perform, accomplish: Caus. -pādayati, -yitum, to cause to go towards or come to, cause to receive, bestow, grant, give over to.
Sam-pratipatti, is, f. approach, arrival, presence, attaining to, obtaining, acquirement, gain; going against, assault; arising, occurring; agreement, coocurrence, acknowledgment, admission, confession, assent, affirmation; co-operation; bringing about, performing, effecting; (in law) a particular kind of reply or defence, confession or admission of a fact [cf. praty-avaskanda]; (is, is, i), agreed together, consentient.
Sam-pratipadya, ind. having gone towards or approached, having attained to.
Sam-pratipanna, as, ā, am, gone near, come up to, approached, attained, reached, gained, arrived; agreed, concurred; recognised, acknowledged, assented to; brought about, performed.
Sam-pratipādana, am, n. the act of causing to receive, delivering or giving over to, granting.
Sam-pratipādita, as, ā, am, delivered over, bestowed, given.

सम्प्रतिपूज् sam-prati-pūj, cl. 10. P. -pūjayati, -yitum, to honour greatly, revere, respect.
Sam-pratipūjita, as, ā, am, greatly honoured, much respected.
Sam-pratipūjya, ind. having honoured greatly.

सम्प्रतिबुध् *sam-prati-budh*, Caus. *-bodhayati, -yitum*, to rouse up or awaken thoroughly.

सम्प्रतिभा *sam-prati-bhā*, cl. 2. P. *-bhāti*, &c., to shine out fully, be conspicuous, appear, seem; to appear clearly, be fully understood.

सम्प्रतिभाष् *sam-prati-bhāsh*, cl. 1. A. *-bhāshate, -bhāshitum*, to speak to in return, answer.

सम्प्रतिमुच् *sam-prati-muć*, cl. 6. P. A. *-muñćati, -te*, &c., to bind firmly, fetter, bind.
Sam-pratimukta, as, ā, am, firmly or completely bound, fastened, bound; [cf. *prati-mukta.*]

सम्प्रतिरोधक *sam-pratirodhaka, am*, n. (fr. rt. 2. *rudh* with *prati* and *sam*), complete restraint, confinement, imprisonment, obstruction.

सम्प्रतिलक्ष् *sam-prati-laksh*, cl. 10. P. A. *-lakshayati, -te*, to perceive fully, see clearly: Pass. *-lakshyate*, to be seen clearly.

सम्प्रतिविद् *sam-prati-vid*, Caus. *-vedayati, -yitum*, to cause to be fully known, publish, proclaim, announce, report, tell, relate.

सम्प्रतिश्रु *sam-prati-śru*, cl. 5. P. *-śriṇoti*, &c., to hear fully, listen attentively to, assent, promise: Caus. *-śrāvayati, -yitum*, to make to promise or repeat a promise, remind of a promise.
Sam-pratiśrāvya, ind. having reminded of a promise.
Sam-pratiśrutya, ind. having promised or assented, having agreed.

सम्प्रतिष्ठा *sam-prati-shṭhā* (*-sthā*), cl. 1. P. A. *-tishṭhati, -te, -shṭhātum*, to stand firmly on (with loc.), rest on.
Sam-pratishṭhita, as, ā, am, standing firmly on, resting on, depending on; established, fixed, settled.

सम्प्रती *sam-pratī* (*-prati-i*), cl. 2. P. *-pratyeti*, &c., to go towards, arrive at, come to a firm conviction, believe firmly in, trust in.
Sam-pratīta, as, ā, am, come back again, returned; firmly believed or believing; fully convinced; proved, approved, admitted, thoroughly ascertained, well known, renowned; respectful, compliant.
Sam-pratīti, is, f. complete belief or trust, full knowledge or ascertainment, notoriety, fame; respect, compliance.
Sam-pratyaya, as, m. firm conviction, perfect faith or belief, entire conviction or trust; agreement, appointment; [cf. *yathā-s°*.]

सम्प्रतीक्ष् *sam-pratīksh* (*-prati-īksh*), cl. 1. A. *-pratīkshate*, &c., to look out for, wait for, await, expect.
Sam-pratīkshā, f. looking out for, waiting for, expecting, awaiting.
Sam-pratīkshya, ind. having waited for, expecting.

सम्प्रतीष् *sam-pratīsh* (*-prati-ish*), cl. 6. P. *-pratīććhati*, &c., to wish together with, assent to, agree, promise.

सम्प्रतुष् *sam-pra-tush*, cl. 4. P. *-tushyati*, &c., to be or become quite satisfied, be contented.

सम्प्रत्ति *sam-pratti*. See under *sam-pra-dā.*

सम्प्रत्यय *sam-pratyaya*. See *sam-pratī.*

सम्प्रत्यागम *sam-praty-ā-gam* (*-prati-ā-*), cl. 1. P. *-gaććhati, -gantum*, to come back to, return.
Sam-pratyāgata, as, ā, am, come back, returned.

सम्प्रदह् *sam-pra-dah*, cl. 1. P. *-dahati, -dagdhum*, to burn quite up, consume, destroy.

सम्प्रदा *sam-pra-dā*, cl. 3. P. A. *-dadāti, -datte, -dātum*, to give completely up or deliver wholly over to (any one); to give, impart, grant; to bequeath, transmit, hand down by tradition; to give in marriage: Caus. *-dāpayati, -yitum*, to cause to give over or transmit: Desid. *-ditsati*, to wish to give over to.
Sam-pratti, is, f. (for *sam-pradatti*), giving entirely up, delivering over.
Sam-pradatta, as, ā, am, given over to, given up to, imparted, communicated, transmitted, handed down; given in marriage.
Sam-pradātavya, as, ā, am, to be given or delivered over or transmitted; to be handed down.
Sam-pradātṛi, tā, m. one who gives or delivers over or hands down, a giver.
Sam-pradāna, am, n. the act of giving or handing over completely; gift, donation, bestowal; bestowing in marriage; (in grammar) one of the six Kārakas, the idea expressed by the dative case, the recipient to which the agent causes anything to be given, (see *kāraka.*)
Sam-pradānīya, as, ā, am, to be given or delivered over; (*am*), n. a gift, donation.
1. *sam-pradāya*, ind. having given up to; having handed down, having transmitted (to posterity).
2. *sam-pradāya, as*, m. tradition, established doctrine transmitted from one teacher to another, traditional belief or usage; any peculiar or schismatical system of religious teaching, schism; custom, usage. — *Sampradāya-pradyotaka, as*, m. a revealer of the tradition of the Veda. — *Sampradāya-prāpta, as, ā, am*, obtained through tradition. — *Sampradāya-vid, t*, m. one versed in traditional doctrines or usages.
Sampradāyin, ī, inī, i, a holder of any traditional doctrine, a member of some sect, (e. g. certain sects of the Vaishṇavas are called Śrī-sampradāyins, Rudra-sampradāyins, Brahma-sampradāyins, &c.)

सम्प्रदिश् *sam-pra-diś*, cl. 6. P. *-diśati, -deshṭum*, to point out or indicate fully, prescribe, announce, appoint, designate; to instruct, teach; Pass. *-diśyate*, to be indicated or designated.
Sam-pradishṭa, as, ā, am, clearly or particularly pointed out, prescribed, designated, particularized.

सम्प्रदीप् *sam-pra-dīp*, cl. 4. A. *-dīpyate*, &c., to flame or blaze forth; to burst into flame, shine very brightly: Caus. *-dīpayati, -yitum*, to set fire to, inflame, ignite, kindle.
Sam-pradīpita, as, ā, am, set fire to, ignited, inflamed.
Sam-pradīpta, as, ā, am, flaming or blazing up, shining very brightly, brilliant.

सम्प्रदुष् *sam-pra-dush*, cl. 4. P. *-dushyati*, &c., to become thoroughly bad, become quite corrupt, deteriorate.
Sam-pradushṭa, as, ā, am, wholly corrupted, quite defiled or polluted.

सम्प्रदृश् *sam-pra-dṛiś*, cl. 1. P. *-paśyati, -drashṭum*, to look well at, observe, regard, consider, perceive, know, judge: Pass. *-dṛiśyate*, to be clearly seen or observed, appear: Caus. *-darśayati, -yitum*, to cause to see, show, indicate, exhibit, manifest; to declare.
Sam-pradarśita, as, ā, am, shown, exhibited, manifested.
Sam-pradarśya, ind. having shown or exhibited.

सम्प्रद्रु *sam-pra-dru*, cl. 1. P. *-dravati*, &c., to run away together, run quite off, escape.
Sam-pradruta, as, ā, am, run away, escaped.

सम्प्रधान *sam-pradhāna, am*, n. (fr. rt. 1. *dhā* with *pra* and *sam*), consideration, ascertainment.

सम्प्रधाव् *sam-pra-dhāv*, cl. 1. P. A. *-dhāvati, -te, -dhāvitum*, to run quite away, hurry off, escape; to run up to, run towards, hasten towards.
Sam-pradhāvat, an, antī, at, running away, escaping.

सम्प्रधृ *sam-pra-dhṛi*, Caus. or cl. 10. P. *-dhārayati, -yitum*, to fix upon, direct towards; to deliver over to; to fix the mind or thoughts steadily upon; to reflect, consider, deliberate or think about, determine, resolve, settle: Pass. *-dhāryate*, to be fixed upon or determined.
Sam-pradhāraṇa, am, ā, n. f. determination, deliberation, deciding on the propriety or impropriety of anything.
Sam-pradhārita, as, ā, am, fixed or determined upon, deliberated about.
Sam-pradhārya, ind. having fixed or determined or resolved; having delivered.

सम्प्रधृष् *sam-pra-dhṛish*, Caus. *-dharshayati, -yitum*, to offer violence to, outrage, insult, violate, hurt.

सम्प्रध्यै *sam-pra-dhyai*, cl. 1. P. *-dhyāyati*, &c., to reflect or meditate deeply about, ponder or think well over.

सम्प्रनृत् *sam-pra-nṛit*, cl. 4. P. *-nṛityati*, &c., to begin to dance.
Sam-pranṛitta, as, ā, am, beginning to dance or move about.

सम्प्रपच् *sam-pra-pać*, Pass. *-paćyate*, to become quite ripe or mature; to come to a head (as a boil &c.).

सम्प्रपद् *sam-pra-pad*, cl. 4. A. *-padyate, -pattum*, to go towards or enter together; to set out (on a journey &c.); to come to, arrive at; to betake one's self, have recourse to (especially for help); to set about, begin; to succeed, be accomplished; to become.
Sam-prapada, am, n. wandering about, roaming.
Sam-prapanna, as, ā, am, entered, fallen into; arrived at; endowed with, filled with.

सम्प्रबाध् *sam-pra-bādh*, cl. 1. A. *-bādhate, -bādhitum*, to press back, drive back, repel, resist, oppose; to oppress, pain, torment.

सम्प्रबुध् *sam-pra-budh*, cl. 4. A. *-budhyate, -bodhitum*, to be roused up or awakened (from magical influences &c.), recover consciousness: Caus. *-bodhayati, -yitum*, to rouse up, awaken; to cause to know, inform; to try to convince, persuade; to consult about, deliberate about.
Sam-prabuddha, as, ā, am, roused up, awakened.
Sam-prabodhita, as, ā, am, roused up, awakened; convinced, persuaded; consulted or deliberated about.

सम्प्रभञ्ज् *sam-pra-bhañj*. See rt. 2. *bhañj.*
Sam-prabhagna, as, ā, am, entirely broken to pieces, broken up, dispersed, defeated.

सम्प्रभा *sam-pra-bhā*, cl. 2. P. *-bhāti*, &c., to shine forth clearly, be conspicuous, appear.

सम्प्रभाष् *sam-pra-bhāsh*, cl. 1. A. *-bhāshate* (ep. also P. *-ti*), &c., to speak to, accost, address (with acc.); to speak, say, proclaim, declare.
Sam-prabhāshat, an, antī, at, speaking, talking.

सम्प्रभिद् *sam-pra-bhid*. See rt. 1. *bhid.*
Sam-prabhinna, as, ā, am, broken to pieces, split quite asunder, split open, cleft; in rut (as an elephant, whose temples are cleft during the exuding of the fluid in the rutting season).

सम्प्रमथ् *sam-pra-math* or *sam-pra-manth*, cl. 1. 9. P. *-mathati, -manthati, -mathnāti*, &c., to stir about or agitate violently; to confound; to violate, outrage, oppress, treat with harshness or cruelty; to tear out (the eyes).
Sam-pramathya, ind. having agitated; having violated; violently, by force.

सम्प्रमद् *sam-pra-mad*. See rt. 2. *mad.*
Sam-pramatta, as, ā, am, very excited, rutting (said of an elephant); very careless, thoughtless, neglectful.

सम्प्रमुच् *sam-pra-muć*, cl. 6. P. A. *-muñćati*,

-te, -moktum, to loosen entirely, set quite free, liberate.
Sam-pramućya, ind. being quite free from; having abandoned or quitted.

सम्प्रमुष् *sam-pra-mush.* See rt. 2. *mush.*
Sam-pramushita, as, ā, am, carried quite away, abstracted, distracted.
Sam-pramosha, as, m. carrying off, abstraction, loss (=*nāśa*).

सम्प्रमुह् *sam-pra-muh,* cl. 4. P. A. *-muhyati, -te,* &c., to become completely stupefied or embarrassed, be perplexed or unconscious: Caus. *-mohayati, -yitum,* to perplex completely, confuse, embarrass.
Sam-pramūḍha, as, ā, am, utterly bewildered, confused, perplexed, embarrassed.
Sam-pramoha, as, m. utter bewilderment, embarrassment, infatuation.

सम्प्रमृद् *sam-pra-mṛid,* cl. 9. P. *-mṛidnāti,* &c., to trample or crush to pieces.
Sam-pramṛidya, ind. having crushed or completely destroyed.

सम्प्रमोक्ष *sam-pra-moksh,* cl. 10. P. A. *-mokshayati, -te, -yitum,* to make free, clear away; to clear a way for one's self (A.).

सम्प्रमोद *sam-pramoda, as,* m. excessive joy or delight.

सम्प्रयत् 1. *sam-pra-yat* (for 2. *sam-prayat* see under *sam-pre*), cl. 1. A. *-yatate,* &c., to strive eagerly for, exert one's self about, be intent upon (with dat.).

सम्प्रयम् *sam-pra-yam,* cl. 1. P. A. *-yaććhati, -te,* &c., to offer or present together or mutually; to bestow, grant, give, yield up; to give in marriage; to give back; [cf. *pra-yam.*]

सम्प्रया *sam-pra-yā,* cl. 2. P. *-yāti, -yātum,* to proceed or set off together; to go forwards or advance towards, move on; to go together to any state or condition, (see rt. 1. *yā*); to make use of (with inst.).
Sam-prayāṇa, am, n. proceeding together towards, setting out, departure.
Sam-prayāta, as, ā, am, gone forth together, setting out in a company, gone forward, &c.

सम्प्रयाच् *sam-pra-yāć,* cl. 1. P. A. *-yāćati, -te,* &c., to ask for together, solicit, beg, request.

सम्प्रयुज् *sam-pra-yuj,* cl. 7. P. A. *-yunakti, -yunkte, -yoktum,* to yoke or join together, harness; to attach, connect; to apply, employ, make use of; to perform, execute; to instigate, incite, induce: Caus. *-yojayati, -yitum,* to join together, connect; to equip, prepare; to employ, use: Pass. *-yujyate,* to be joined together or connected or attached; to be united sexually; to be employed about; to be implicated in.
Sam-prayukta, as, ā, am, yoked or joined together, joined or united or connected with; reached; dependent on, resulting from; mixed, mingled, holding intercourse with, mutually acquainted; sexually united; meeting or encountering one another in a hostile manner; occupied with, engaged upon, intent on, addicted to.
Sam-prayujya, ind. having employed, having instigated.
Sam-prayoga, as, m. joining together, conjunction, union, connection, association, relation, dependance; mutual intercourse; sexual union, coition; mutual proportion, connected series or arrangement, order; application, employment; magic.
Samprayogin, ī, inī, i, yoking or joining together; addicted to sexual intercourse, wanton; (*ī*), m. a joiner, uniter, any one who effects a union or connection; a libertine; a conjuror.
Sam-prayojita, as, ā, am, joined together, connected; well suited for anything, adapted, suitable; employed, used; produced, brought forward.

सम्प्रयुध् *sam-pra-yudh,* cl. 4. A. *-yudhyate,* &c., to begin to fight together, commence a war; to fight, make war.
Sam-prayuddha, as, ā, am, engaged in war, fighting.

सम्प्ररुच् *sam-pra-ruć,* cl. 1. A. *-roćate,* &c., to appear very bright or beautiful, appear good; to please.

सम्प्ररुध् *sam-pra-rudh,* Pass. *-rudhyate,* to be completely debarred from, be deprived of.

सम्प्ररुष् *sam-pra-rush.* See rt. 1. *rush.*
Sam-prarushṭa, as, ā, am, greatly enraged or irritated, furious.

सम्प्रली *sam-pra-lī,* cl. 4. A. *-līyate,* &c., to be completely dissolved in, become absorbed, disappear, vanish, be destroyed, die away, perish.
Sam-pralīna, as, ā, am, wholly dissolved or melted away, absorbed in, disappeared, vanished.

सम्प्रलुप् *sam-pra-lup,* Pass. *-lupyate,* to be forcibly deprived of; to be violated or injured.

सम्प्रलुभ् *sam-pra-lubh,* Caus. *-lobhayati, -te, -yitum,* to allure or entice away, try to seduce or deceive.
Sam-pralobhya, ind. having allured away or seduced.

सम्प्रवच् *sam-pra-vać,* cl. 2. P. *-vakti,* &c., to explain or declare together; to relate at full or comprehensively, declare, communicate, announce.
Sam-prokta, as, ā, am, spoken to, addressed; declared.

सम्प्रवद् *sam-pra-vad,* cl. 1. P. A. *-vadati, -te,* &c., to speak forth together, speak out, pronounce aloud; to utter cries together, sing together; to talk or converse together (A.).
Sam-pravadana, am, n. talking together, conversation.
Sam-pravadamāna, as, ā, am, talking or conversing together.

सम्प्रविचर् *sam-pra-vi-ćar,* Caus. *-ćārayati, -yitum,* to examine or consider carefully.

सम्प्रविश् *sam-pra-viś,* cl. 6. P. *-viśati* (ep. also A. *-te*), &c., to enter into together; to enter entirely or completely into; to have intercourse with; to be sexually united with: Caus. *-veśayati, -yitum,* to cause to enter, introduce, lead into.
Sam-praviśya, ind. having entered together; having completely entered.
Sam-pravishṭa, as, ā, am, entered together; completely entered; gone into.
Sam-praveśa, as, m. entering into together; complete entrance.
Sam-praveśita, as, ā, am, made to enter, introduced.
Sam-praveśya, ind. having caused to enter, &c.

सम्प्रविहृत्य *sam-pravihṛitya,* ind. (fr. rt. *hṛi* with *vi, pra,* and *sam*), having roamed or wandered all over.

सम्प्रवृत् *sam-pra-vṛit,* cl. 1. A. *-vartate,* &c., to go well forwards, set off, proceed; to come forth, arise; to come to pass, take place, happen; to enter upon, begin, set about, commence, be occupied in (with inf. or dat. or loc.); to go against, assail, attack; to be present or near at hand: Caus. *-vartayati, -yitum,* to cause to proceed or go forward, spread about; to set in motion or action; to undertake, begin.
Sam-pravartana, am, n. the act of setting in motion or action, undertaking.
Sam-pravṛitta, as, ā, am, gone forwards, proceeded, set off; arisen, come to pass; begun, commenced; near at hand; passed by.
Sam-pravṛitti, is, f. proceeding, setting forward, undertaking.

सम्प्रवृध् *sam-pra-vṛidh,* cl. 1. A. *-vardhate,* &c., to grow well up, attain full growth, grow, increase: Caus. *-vardhayati, -yitum,* to cause to grow or increase.
Sam-pravṛiddha, as, ā, am, full growo, increased, increasing, well advanced.

सम्प्रवृष् *sam-pra-vṛish,* cl. 1. P. *-varshati,* &c., to begin to rain; to rain.
Sam-pravṛishṭa, as, ā, am, begun to rain; (*am*), n. that which has been completely rained, a whole rain-fall.

सम्प्रवे *sam-pra-ve,* cl. 1. P. A. *-vayati, -te,* &c., to interweave, sew or string together; to compose.

सम्प्रवेप् *sam-pra-vep,* cl. 1. A. *-vepate,* &c., to tremble violently.

सम्प्रव्यथ् *sam-pra-vyath,* cl. 1. A. *-vyathate,* &c., to be greatly troubled or distressed; to tremble violently.
Sam-pravyathita, as, ā, am, greatly troubled or alarmed.

सम्प्रश्न *sam-praśna.* See under *sam-prać.*

सम्प्रश्रित *sam-praśrita, as, ā, am* [cf. *praśrita*], modest, humble, well-behaved.

सम्प्रसद् *sam-pra-sad,* cl. 1. or 6. P. *-sīdati, -sattum,* to settle down quietly, become placid or propitious, be soothed: Caus. *-sādayati, -yitum,* to make propitious, propitiate, soothe.
Sam-prasāda, as, m. propitiation, propitiousness, favour, grace; serenity; the soul (in the Vedānta phil.); trust, confidence.

सम्प्रसाध् *sam-pra-sādh,* Caus. P. *-sādhayati, -yitum,* to accomplish, effect, settle; to make one's own, acquire.
Sam-prasādhana, am, n. the act of effecting, accomplishing, performing well or completely.
Sam-prasādhya, as, ā, am, to be accomplished or effected.

सम्प्रसारण *sam-prasāraṇa, am,* n. (see *prasāraṇa*), mutual moving or changing about; the mutual interchange or substitution of the vowels *i, u, ṛi, ḷṛi,* and their corresponding semivowels *y, v, r, l.*

सम्प्रसु *sam-pra-su* (see 2. *pra-su*), cl. 1. P., 2. 4. A. *-savati, -sūte, -sūyate,* &c., to bring forth, beget, generate, engender, procreate: Pass. *-sūyate* (ep. also *-ti*), to be born or produced, be brought forth.

सम्प्रस्था *sam-pra-sthā,* cl. 1. P. A. *-tishṭhati, -te, -sthātum,* to set out together; to set out, depart; to proceed, advance.
Sam-prasthāna, am, n. the act of setting out together, setting out on a journey, departure.
Sam-prasthita, as, ā, am, set out together, set out on a journey, departed; standing forward.

सम्प्रस्पृश् *sam-pra-spṛiś,* cl. 6. P. *-spṛiśati,* &c., to touch or sprinkle with water, wash, bathe.

सम्प्रस्वप् *sam-pra-svap,* cl. 2. P. *-svapiti,* &c., to sleep soundly.
Sam-prasupta, as, ā, am, fast asleep, sound asleep.

सम्प्रहस् *sam-pra-has,* cl. 1. P. *-hasati,* &c., to laugh together, smile.
Sam-prahasya, ind. having laughed.
Sam-prahāsa, as, m. laughter, joy.

सम्प्रहृ *sam-pra-hṛi,* cl. 1. P. A. *-harati, -te, -hartum,* to strike at mutually, come to blows, fight together; to strike, wound.
Sam-prahāra, as, m. mutual striking, wounding,

killing; conflict, encounter, assault, war, battle; going, motion.

सम्प्रहृष् *sam-pra-hṛish*, cl. 4. P. *-hṛishyati, -harshitum*, to rejoice greatly, be glad, to think with pleasure; Caus. *-harshayati, -yitum*, to rejoice, make glad.

Sam-praharsha, as, m. great joy, thrill of delight.

Sam-praharshita, as, ā, am, much pleased, greatly delighted; thrilled.

Sam-prahṛishṭa, as, ā, am, excessively rejoiced, rejoicing, joyful; erect, bristling (as the hair of the body), thrilling. — *Samprahṛishṭa-tanūruha, as, ā, am*, having the hairs of the body bristling with delight. — *Samprahṛishṭa-manas, ās, ās, as*, overjoyed in heart.

सम्प्राद्रु *sam-prā-dru* (*-pra-ā-*), cl. 1. P. *-dravati*, &c., to run away together.

Sam-prādravat, an, antī, at, running away together.

सम्प्राप् *sam-prāp* (*-pra-āp*), cl. 5. P. *-prāpnoti, -prāptum*, to reach or attain fully to, reach, arrive at; to meet with, light upon, come to; to obtain or acquire thoroughly, gain; Caus. *-prāpayati, -yitum*, to cause to attain or obtain.

Sam-prāpta, as, ā, am, well reached or attained, arrived, found, met with; completely obtained, got, caught hold of; effected, accomplished; become. — *Samprāpta-yauvana, as, ā, am*, one who has fully attained youth or manhood, come of age. — *Samprāpta-vidya, as, ā, am*, one who has acquired all knowledge.

Sam-prāpti, is, f. attainment, obtaining, getting, acquisition; gaining.

1. *sam-prāpya, as, ā, am*, to be fully attained to, attainable, obtainable.

2. *sam-prāpya*, ind. having attained to or obtained.

सम्प्रार्थ् *sam-prārth* (*-pra-arth*), cl. 10. P. A. *-prārthayati, -te, -yitum*, to ask for earnestly, pray for, beg, request.

Sam-prārthita, as, ā, am, asked for, begged, requested.

सम्प्राव् *sam-prāv* (*-pra-av*), cl. 1. P. *-prāvati*, &c., Ved. to assist together, join in assisting, aid, help.

सम्प्री *sam-prī*, cl. 4. A. *-prīyate*, &c., to be completely satisfied or contented, to be greatly pleased with, delight in (with inst.): Caus. *-prīṇayati, -yitum*, to make completely happy or pleased.

Sam-priya, as, ā, am, very dear or beloved; mutually dear, loving each other. — *Sampriya-tā*, f. dearness, the being very dear.

Sam-prīṇita, as, ā, am, made completely happy, thoroughly satisfied, well pleased.

Sam-prīta, as, ā, am, completely satisfied or pleased, delighted, well pleased. — *Samprīta-mānasa, as, ā, am*, delighted in mind.

Sam-prīti, is, f. attachment, affection; friendly assent; delight.

Samprīyamāṇa, as, ā, am, being greatly pleased, rejoicing.

सम्प्रे *sam-pre* (*-pra-i*), cl. 2. P. *-praiti*, &c., to go forth together, flow together.

2. *sam-prayat, an, atī, at* (for 1. *sam-pra-yat* see p. 1087, col. 1), flowing together.

सम्प्रेक्ष् *sam-preksh* (*-pra-īksh*), cl. 1. A. *-prekshate*, &c., to look well at, observe carefully, behold, become aware of, perceive; to look well into, consider carefully, reflect on, examine.

Sam-prekshaṇa, am, n. the act of looking well at, observing, viewing, beholding, seeing; looking thoroughly into, deliberating about, considering, investigating.

Sam-prekshamāṇa, as, ā, am, fully beholding.

Sam-prekshita, as, ā, am, well looked at or seen, beheld; well looked into, considered, investigated.

Sam-prekshya, ind. having looked carefully at, having observed or noticed; having looked well into, having considered or examined.

सम्प्रेर् *sam-prer* (*-pra-īr*, see rt. *īr*), cl. 2. A. *-prerte*, &c., to come forth together, rise together; Caus. *-prerayati, -yitum*, to drive or push forwards.

Sam-prerṇa, as, ā, am, risen up together.

Sam-prerya, ind. having pushed forwards.

सम्प्रेष् *sam-presh* (*-pra-ish*, see rt. 1. *ish*), cl. 4. P. *-preshyati, -preshitum*, to throw, fling, cast; (in Vedic ritual) to summon, invite [cf. 2. *presh*]: Caus. *-preshayati, -yitum*, to send forth together, send away, dispatch, send, dismiss; to send a message to.

Sam-preshaṇa, am, n. the act of sending forth together, sending away, dispatching.

Sam-preshita, as, ā, am, sent forth, ordered; dismissed, sent away.

Sam-preshya, ind. having sent away or dispatched.

Sam-praisha, as, m. sending away, dismissing; direction, order, command, precept.

सम्प्रोक्त *sam-prokta*. See under *sam-pra-vać*.

सम्प्रोक्ष् *sam-proksh* (*-pra-uksh*), cl. 6. P. A. *-prokshati, -te*, &c., to sprinkle well over, sprinkle on; to consecrate by sprinkling; to be sprinkled over (A.).

Sam-prokshaṇa, am, n. the act of sprinkling well over, consecration (of a temple &c.).

Sam-prokshita, as, ā, am, well sprinkled or wetted (especially with holy water), consecrated.

Sam-prokshya, ind. having besprinkled; having sprinkled one's self well over.

सम्प्रोर्णु *sam-prorṇu* (*-pra-ūr°*), cl. 2. P. A. *-prorṇoti* or *-prorṇauti, -prorṇute*, &c., to cover all over, cover completely.

सम्प्लु *sam-plu*, cl. 1. A. *-plavate, -plotum*, to flow together; to float about; to fluctuate: Caus. *-plāvayati, -yitum*, to inundate, flood over, submerge, overwhelm; to cause to float about.

Sam-plava, as, m. submersion, inundation; flood; surging, surge; splashing or tumbling about in water; falling into ruins, ruin; subversion.

Sam-plavamāna, as, ā, am, flowing together, floating about, &c.

Sam-pluta, as, ā, am, flooded, overspread, overcast. — *Samplutodaka* (*°ta-ud°*), *as, ā, am*, flooded with water.

सम्फल *sam-phala, as, ā, am*, see Vopadeva IV. 15.

सम्फाल *sam-phāla, as*, m. (fr. rt. *phal* or rt. *sphal* with *sam*), a ram, sheep.

सम्फुल्ल *sam-phulla, as, ā, am* (fr. rt. *phal* with *sam*), full-blown, blossomed, fully opened (as a flower).

सम्फेट *sampheṭa, as*, m. (perhaps fr. *pheṭ*, q. v., with *sam*), mutual encounter of persons enraged or agitated, angry and tumultuous conflict (as a particular division of dramatic action; described in the Sāhitya-darpaṇa, and illustrated by the encounter of Mādhava and Aghora-ghaṇṭa in the Mālatī-mādhava).

सम्ब् *samb* [cf. rts. *sarb, śamb, sāmb*], cl. 1. P. *sambati*, &c., to go, creep; cl. 10. P. *sambayati, -yitum*, to collect, accumulate, connect, join together.

Samba, am, n. (said to be fr. rt. *samb* above), water [cf. *sambara*]; twice ploughing, the second ploughing of a field [cf. *śamba*]. — *Sambā-kṛi*, cl. 8. P. *-karoti*, &c., to plough twice. — *Sambā-kṛita, as, ā, am*, twice ploughed [cf. *śambā-kṛita*].

सम्बृंह् *sam-baṇh*, cl. 10. P. or Caus. (or Nom. of *bahula*) *-baṇhayati, -yitum*, to make firm or prosperous, establish firmly, increase.

सम्बत् *sam-bat*, ind. (according to S'abda-k.) = *sam-vat*, q. v.

सम्बन्ध् *sam-bandh*, cl. 9. P. *-badhnāti*, &c., to bind together, fasten or tie together, bind or fix on, attach, connect, to construct, form: Pass. *-badhyate*, to be bound together, to be attached or connected, belong to; to be furnished or supplied with: Caus. *-bandhayati, -yitum*, to cause to bind together; to make to bind on or attach or connect.

Sam-baddha, as, ā, am, bound or tied together, connected; connected in sense, having meaning; fastened together; closed, shut; bound on, fastened or fixed on, attached; connected with, belonging to, related, inherent, endowed with, possessing, possessed of authority, empowered. — *Sambaddha-darpa, as, ā, am*, having feelings of pride formed (in the heart). — *Sambaddha-sainyaugha* (*°ya-ogh°*), *as, ā, am*, having the main body of troops concentrated.

Sam-badhnat, an, atī, at, binding together, attaching, forming (fruit as a plant &c.).

Sam-badhyamāna, as, ā, am, being bound together or connected.

Sam-bandha, as, m. binding together, joining together, union, association, connection (sometimes at the end of comps. in the sense 'connected,' &c., cf. *su-s°*); connection by marriage [cf. *strī-s°*]; relationship, relation, (in phil. said to be of three kinds, 1. *samavāya*, 'intimate relation,' as between a whole and its parts; 2. *saṃyoga*, 'conjunction,' as between a pot and the ground; 3. *svarūpa*, 'the nature of a thing,' as between an object and the knowledge of it, which last is also called *vishayatā-sambandha*), inherence; a relation, kinsman, relative, (*ku-sambandha, as*, m. a wicked relation); binding, restraining, restraint; (in grammar) the possessive case (but see *kāraka*); the application of authority to prove a theological doctrine; fitness, propriety; prosperity, success; (*as, ā, am*), able, capable; fit, right, proper. — *Sambandha-tattva, am*, n. and *sambandha-viveka, as*, m., N. of two works.

Sambandhaka, as, ā, am, relating to, concerning; fit, suitable; (*as*), m. connection by birth or marriage; a relation, friend; (scil. *sandhi*), a kind of alliance proceeding from relationship.

Sambandhin, ī, inī, i, connected with, belonging to, relating or related to, referring to, adjunct, inherent; possessing good qualities; (*ī*), m. a relation or connection (by marriage), relative, kinsman. — *Sambandhi-bhinna, as, ā, am*, divided or shared by relatives.

सम्बर *sambara, as*, m. (apparently mixed up and confounded with the words *saṃ-vara, śam-vara, śambara*, but in some senses said to be fr. rt. *samb*), a bridge, dam, causeway, (probably for *saṃ-vara*); a kind of deer; a sort of fish; a particular mountain; a kind of dramatic entertainment; N. of a demon or Daitya, (see *śambara*); N. of a Jaina Arhat of the future period; N. of a district and lake in Rājputāna (where the salt called *gaḍa-lavaṇa* is found; sometimes written *saṃ-vara*); (*ī*), f. the plant Asparagus Racemosus (= *śatā-varī*); the aquatic plant Salvinia Cucullata; (*am*), n. restraint, self-control; a religious observance with Buddhists; water, (in the preceding senses probably for *saṃ-vara*, but cf. *śambara*.) — *Sambarāri* (*°ra-ari*), *is*, m. 'enemy of Sambara,' epithet of Kāma-deva. — *Sambarodbhava* (*°ra-ud°*), *am*, n. 'produced in Sambara,' a kind of salt (= *gaḍa-lavaṇa*).

Sambarya (said to be connected with *sambara* above), Nom. P. *sambaryati, -yitum*, to bring together [cf. rt. *samb*].

Sambala, as, am, m. n. [cf. *śambala*], provender, stock of provisions for a journey; (*am*), n. water.

सम्बाकृ *sambā-kṛi*. See *samba*, col. 2.

सम्बाध् sam-bādh, cl. 1. A. *-bādhate*, &c., to press together, compress, contract; to press heavily on; to bind firmly together; to oppress, afflict, torment.

Sam-bādha, *as*, m. pressing together, compression, contraction, pressing on, pressure, thronging, blocking up, the being thronged; difficulty, obstruction, (sometimes at the end of comps. in the senses, 'narrow,' 'contracted,' 'confined,' 'blocked up,' 'crowded,' 'completely covered or strewn,' 'obstructed;' cf. *hasty-aśva-ratha-s°*, *śara-s°*); the female organ of generation; the road to Naraka or hell; fear, dread.

Sam-bādhaka, *as*, *ā*, *am*, pressing together, compressing, contracting; pressing upon, thronging, crowding.

Sam-bādhana, *am*, n. the act of pressing together or compressing; thronging, obstructing, opposing; a barrier, gate; the female organ, (according to Śabda-k. = *madanasya dvāra*); a door-keeper; the point of a stake or spit.

सम्बुध् sam-budh, cl. 1. P. A., 4. A. *-bodhati*, *-te*, *-budhyate* (ep. also P. *-ti*), &c., to perceive or understand thoroughly, have perfect knowledge of; to perceive, notice, observe, know; to wake up: Caus. *-bodhayati*, *-yitum*, to cause to know, inform, instruct, advise; exhort, admonish; to explain; to make attentive, cause to wake up, rouse; to call to; to cause to agree.

Sam-buddha, *as*, *ā*, *am*, well perceived, perfectly known or understood; thoroughly awake; excessively wise, prudent, clever; (*as*), m. a Buddha or Jaina deified sage.

Sam-buddhi, *is*, f. perfect knowledge or perception; calling to; the vocative case (= *sam-bodhana*); an epithet.

Sam-budhya, ind. awaking, waking up.

Sam-budhyamāna, *as*, *ā*, *am*, being quite aware.

Sam-bodha, *as*, m. explaining, instructing, informing; throwing, sending; loss, destruction.

Sam-bodhana, *am*, n. the act of causing to know thoroughly, informing, instructing, explanation, calling to, addressing; the vocative case (in gram.).

Sam-bodhayitvā (anom. ind. part.), having caused to be informed, having instructed.

Sam-bodhita, *as*, *ā*, *am*, fully warned, duly apprised.

Sam-bodhitavat, *ān*, *atī*, *at*, one who has duly warned or apprised.

Sam-bodhya, ind. having explained, having made an excuse or apology.

सम्बृह् sam-bṛih or *sam-bṛiṇh*. See *saṃ-vṛiṇh*, p. 1038.

सम्ब्रू sam-brū, cl. 2. P. A. *-bravīti*, *-brūte*, &c. (see rt. *brū*, p. 694), to speak with, converse with; to talk together, agree; to say anything to any one (with two acc.).

सम्भक्ष् sam-bhaksh, cl. 10. P. *-bhakshayati*, &c., to eat together, eat up, devour, consume.

Sam-bhaksha, *as*, m. eating together, food in common.

Sam-bhakshya, ind. having eaten up, having consumed.

Sam-bhakshyamāṇa, *as*, *ā*, *am*, being consumed.

सम्भज् sam-bhaj, cl. 1. P. A. *-bhajati*, *-te*, *-bhaktum*, to distribute completely, apportion, allot, dispense, divide, share, cause to participate in; to bestow, grant; to favour, serve, help; to share in, possess, enjoy (A.).

Sam-bhakta, *as*, *ā*, *am*, distributed, divided, shared; participating or sharing in, enjoying, possessing; devoted to, faithful to, faithfully attached.

Sam-bhakti, *is*, f. sharing in, possessing, enjoying; participating, causing to participate, distributing; favouring, honouring.

Sam-bhaktṛi, *tā*, *trī*, *tṛi*, one who shares or participates, one who enjoys or possesses, sharing in, possessing, one who distributes or grants, one who favours or honours or worships.

Sam-bhajana, *am*, n. causing to share in, distributing, favouring.

Sam-bhajanīya, *as*, *ā*, *am*, to be shared in or enjoyed, to be liked; to be favoured or honoured.

सम्भञ्ज् sam-bhañj, cl. 7. P. *-bhanakti*, &c., to break to pieces, shatter, shiver.

Sam-bhagna, *as*, *ā*, *am*, broken to pieces, shattered; dispersed, scattered, defeated; (*as*), m., N. of Śiva (= *samyak-sevita*, as if fr. *sam-bhaj*).

सम्भर sam-bhara. See under *sam-bhṛi*.

सम्भर्त्स् sam-bharts, cl. 10. P. A. *-bhartsayati*, *-te*, *-yitum*, to censure greatly, abuse, reproach, find fault with, blame.

Sam-bhartsita, *as*, *ā*, *am*, much censured, abused, reviled.

सम्भल् sam-bhal, cl. 10. P. A. *-bhālayati*, *-te*, *-yitum*, to observe well, perceive, hear, see, behold.

सम्भल sambhala, *as*, m. (for *sam-bhara*), Ved. one who brings together, one who arranges a marriage, a match-maker; a suitor, wooer; a procurer, pimp; (*ī*), f. a procuress, bawd, (also written *śambhalī*.)

सम्भव sam-bhava, &c. See under *sam-bhū*.

सम्भा sam-bhā, cl. 2. P. *-bhāti*, *-babhau*, *-bhātum*, to shine fully or brightly, be very bright; to shine forth, be visible, be conspicuous; to appear, seem.

साम्भाण्डय sam-bhāṇḍaya (fr. *bhāṇḍa* with *sam*), Nom. A. *-bhāṇḍayate*, *-yitum*, to collect vessels or utensils.

Sam-bhāṇḍya, ind. having collected utensils.

सम्भाव्य sam-bhāvya. See p. 1090.

सम्भाष् sam-bhāsh, cl. 1. A. *-bhāshate*, &c., to speak together, converse with; to address, speak to (with acc.); to greet, salute; to agree together, consent; to talk over, persuade (with acc.); to have sexual intercourse with; to speak, say, recite; Caus. *-bhāshayati*, *-yitum*, to converse with (with inst.); to address (with acc.); to persuade, prevail upon.

Sam-bhāsha, *as*, m. conversation [cf. *sneha-s°*]; (*ā*), f. conversation, discourse; greeting; criminal connection; contract, agreement; war-cry, watch-word.

Sam-bhāshaṇa, *am*, n. conversation, discourse; sexual intercourse; war-cry, watch-word.

Sam-bhāshat, *an*, *antī*, *at*, speaking together.

Sam-bhāshamāṇa, *as*, *ā*, *am*, speaking or conversing together.

Sam-bhāshita, *as*, *ā*, *am*, spoken to, addressed; said, spoken; (*am*), n. conversation.

Sam-bhāshitvā (anom. ind. part.), having conversed.

1. *sambhāshya*, *as*, *ā*, *am*, to be conversed with, fit to be talked in, (*asambhāshye deśe*, in a place unfit for conversation, Manu VIII. 55.)

2. *sam-bhāshya*, ind. having addressed in suitable language; addressing, accosting; having recited.

सम्भिद् sam-bhid, cl. 7. P. A. *-bhinatti*, *-bhintte*, &c., to break to pieces, split or break completely asunder, pierce; to bring into contact, combine, join, mingle, associate with.

Sam-bhinna, *as*, *ā*, *am*, completely broken or divided; shaken, agitated; brought into contact or collision, combined or united with; (*as*), m. an epithet of Śiva. — *Sambhinna-maryāda*, *as*, *ā*, *am*, one who has broken through barriers or bounds. — *Sambhinna-vṛitta*, *as*, *ā*, *am*, one who has abandoned good conduct. — *Sambhinna-sarvāṅga*, *as*, *ā*, *am*, one who has contracted or compressed the whole body (as a tortoise).

Sam-bheda, *as*, m. breaking to pieces, splitting, bursting; union, junction, mixture; the confluence of two rivers, the junction of a river with the sea.

Sam-bhedana, *am*, n. the act of breaking up; bringing into contact or collision.

सम्भीत sam-bhīta, *as*, *ā*, *am*, greatly alarmed, afraid of (with gen.).

सम्भुज् 1. sam-bhuj. See rt. 1. *bhuj*.

Sam-bhugna, *as*, *ā*, *am*, completely bent or curved.

सम्भुज् 2. sam-bhuj, cl. 7. P. A. *-bhunakti*, *-bhuṅkte*, *-bhoktum*, to enjoy together, eat together; to enjoy thoroughly, eat; to enjoy carnally; to serve, be of service to (Ved.): Pass. *-bhujyate*, to be enjoyed together, to be enjoyed: Caus. *-bhojayati*, *-yitum*, to cause to enjoy, cause to eat; to feed with (with acc. and instr.).

Sam-bhukta, *as*, *ā*, *am*, well enjoyed; eaten; made use of.

Sam-bhuja, *as*, *ā*, *am*, Ved. universally enjoyed, (Sāy. = *santata-bhuja* or *sam-bhujam* = *samyak bhogāya*, Ṛig-veda II. 1, 4.)

Sam-bhuñjat, *an*, *atī*, *at*, enjoying, &c.; being of service to (Ved.).

Sam-bhoga, *as*, m. complete enjoyment, pleasure, delight; sensual enjoyment; carnal enjoyment, sexual union; a particular subdivision of the Śṛiṅgāra Rasa or sentiment of love (described as successful love leading to union); employment, use; a sensualist, libertine; a Jaina or Buddhist edict (= *śāsana*). — *Sambhoga-kshama*, *as*, *ā*, *am*, suitable for enjoyment.

Sambhogin, *ī*, *inī*, *i*, enjoying, addicted to sensual enjoyment, sensual; employing, using; (*ī*), m. a sensualist, libertine.

Sam-bhojaka, *as*, m. an eater, taster.

Sam-bhojana, *am*, n. the act of enjoying or eating; feeding; eating together, a meal taken in company, a dinner party; (*as*, *ī*, *am*), eating together; [cf. *saha-bhojana*.]

Sam-bhojya, ind. having caused to enjoy or eat; having fed with.

सम्भुर् sam-bhur. See rt. *bhur*.

Sañ-jarbhurāṇa, *as*, *ā*, *am* (fr. Intens.), moving about rapidly; seizing, taking, (Sāy. = *gṛihṇat*, Ṛig-veda V. 44, 5.)

सम्भू sam-bhū, cl. 1. P. A. *-bhavati*, *-te*, &c., to be together, be united with, be joined with, have intercourse with (with inst. or sometimes with acc.), be united sexually with; to meet with; to be born or produced, be engendered, be formed, arise, spring up, proceed, ensue, accrue; to take place, happen, take effect; to be, become, exist, be found, occur; to be composed of, to be adequate for (with inf.), be competent to (with inf.), be able; to be fitting or compatible or consistent; to be possible; to be capable of holding; to be capable of existing in, be contained in; to be numbered among (Ved.): Caus. *-bhāvayati*, *-yitum*, to cause to be together, cause to be united or meet together; to bring together; to cause to be born or produced, cause to be or exist, produce, effect, accomplish, make; to manifest, exhibit; to think about, think, imagine, fancy, suppose, consider, believe; to imply, suggest a possibility, suppose anything possible in any one (with loc. or gen.), believe any one capable of; to think highly of, honour, esteem, do honour to, pay one's respects to, salute, greet; to receive or accept with honour or favour; to honour or gratify with, present with (with inst.), bestow; to regard or consider as (with two acc.); to expect: Pass. of Caus. *-bhāvyate*, to be produced or effected; to be possible; to be honoured or esteemed; to be received with favour; to be supposed or imagined or proved capable of, &c.; to be thought fitting or consistent: Desid. *-bubhūshati*, to wish to be produced, &c.

Sam-bhava, *as*, m. birth, being, production, existence, arising, springing up; origin, cause, motive; uniting together, combination, mixing, union; compatibility, consistency, appropriateness, adaptation, adequacy; capacity, ability, possibility; agreement, conformity (especially of the receptacle to the thing received); equivalence (regarded as one of the

Pramāṇas or means of certain knowledge in phil., it may be illustrated by the equivalence known to exist between one shilling and twelve pence); acquaintance, intimacy; loss, destruction; N. of the third Arhat of the present Ava-sarpiṇī, (also read *śam-bhava*.)

Sam-bhavat, an, antī, at, being, existing, arising, springing up.

Sam-bhavya, as, ā, am, to be produced together, to be capable, &c.; (*as*), m. the wood-apple, Feronia Elephantum (= *kapittha*).

Sam-bhāvana, am, ā, n. f. compatibility, fitness, suitableness, adequacy, competency, ability; possibility; (in logic) doubt; (in grammar) the sense of the potential mood; considering, reflecting, supposition, idea, fancy, imagination, thought; regard, esteem; worship, honour, affection, love; paying honour, salutation, greeting; celebrity, fame; a particular Alaṅkāra or figure in rhetoric (described by some as the use of the verb in the imperative or potential mood).

Sam-bhāvanīya, as, ā, am, to be honoured or greeted.

Sam-bhāvayitavya, as, ā, am, to be honoured, &c.

Sam-bhāvita, as, ā, am, suited, fitted, adequate, capable, suited to, fit for, possible; perceived, thought about, thought of, considered, supposed, conjectured, imagined, reflected; thought highly of, esteemed, honoured, honourable; satisfied.—*Sambhāvita-tara, as, ā, am,* more honoured or esteemed, more confided in.—*Sambhāvitātman* (°*ta-āt*°), *ā, ā, a,* noble-minded.

1. *sam-bhāvya, as, ā, am,* to be adapted, to be made fit; suitable, capable; to be supposed capable, to be supposed, supposable, imaginable, probable; to be honoured, &c.; (*am*), n. adequacy, competency, fitness.

2. *sam-bhāvya,* ind. having honoured or done honour to, having adorned.

Sam-bhu, us, m. one who is born or produced (= *sambhavati yaḥ*); a parent, progenitor; a species of the Ati-dhṛiti metre.

Sam-bhūta, as, ā, am, being together, combined with; become, born, produced, arisen, accrued, proceeded from, formed of, composed; capable, adequate, equal; (*as*), m., N. of a king.—*Sambhūta-tva, am,* n. the being combined or united with (e. g. *pañćasu bhūteshu,* with the five elements).—*Sambhūta-vijaya, as,* m. (according to some) N. of a particular Jaina Arhat (= *śruta-kevalin*).

Sam-bhūti, is, f. the being together, combination; suitability, fitness; Fitness (personified as a daughter of Daksha and wife of Marīći); birth, origin, production; power.—*Sambhūti-vijaya, as,* m., N. of one of the six Śruta-kevalins (with Jainas).

Sam-bhūya, ind. being together, being united or combined with, (*sambhūya samutthānam,* engaging in business after joining partnership, association in trade, partnership; sometimes written as a compound word.)—*Sambhūya-kārin, ī, iṇī, i,* acting in concert or in company, a coadjutor, copartner, colleague.—*Sambhūya-gamana* or *sambhūya-yāna, am,* n. going in company.

Sambhūyasya (said to be fr. a form *sam-bhūyas*), Nom. P. *sambhūyasyati,* &c., to be born again.

सम्भूष् sam-bhūsh, cl. 1. P. *-bhūshati,* &c., Ved. to procure or provide anything (acc.) for any one (loc.); to obtain, (*bhūsh* being regarded by Sāy. as a form of rt. 1. *bhū*); to adorn, (Sāy. = *alan-kṛi*.)

सम्भृ sam-bhṛi, cl. 1. 3. P. A. *-bharati, -te, -bibharti, -bibhṛite,* &c., to bring together, collect, unite, concentrate, place together, compose; to prepare, make ready, procure (materials or ingredients of any kind, especially for a sacrifice); to offer, present; to support or maintain well, nourish; to effect; accomplish: Caus. *-bhārayati, -yitum,* to cause to bring together or prepare.

Sam-bhartṛi, tā, m., Ved. one who brings together, a supporter, bestower, (Sāy. = *sambhartṛi, dhāraka,* Ṛig-veda IV. 17, 11.)

Sam-bhāra, as, m. bringing together, collecting, preparing, preparation, equipment, provision, apparatus, materials, necessaries, constituent part, ingredient, requisite, assemblage of things required for any purpose; multitude, number, quantity, heap, fulness, completeness; wealth; maintaining or supporting well, maintenance, support, nourishment.

Sam-bhārya, as, ā, am, to be maintained or nourished, a dependant.

Sam-bhṛita, as, ā, am, brought together, collected, assembled, accumulated, concentrated, composed, prepared, got ready, equipped, fitted out, provided, stored, laden, filled, covered, furnished, endowed, possessed of; full, complete, compact; brought, placed, deposited, offered (as an oblation); acquired, obtained, gained; produced, caused; well maintained or nourished; carried, borne.—*Sambhṛita-kratu, us, us, u,* Ved. one who has accomplished holy acts (said of Indra; Sāy. = *sampādita-karman* or *sampādita-prajña,* Ṛig-veda I. 52, 8).—*Sambhṛita-śrī, īs, īs, i,* one whose beauty is enhanced, richly stored.—*Sambhṛita-sambhāra, as, ā, am,* one who has brought together all requisite materials or provided all requisites.—*Sambhṛitārtha* (°*ta-ar*°), *as, ā, am,* one who has accumulated wealth.

Sam-bhṛiti, is, f. collection; equipment, preparation, provision; plenitude, fulness; complete maintenance, support, nourishment.

1. *sam-bhṛitya, as, ā, am,* to be maintained or nourished.

2. *sam-bhṛitya,* ind. having brought together, having nourished.

Sam-bhriyamāṇa, as, ā, am, being collected; being nourished, &c.

सम्भ्रंश् sam-bhraṇś or *sam-bhraś,* cl. 4. P. A. *-bhraśyati, -te,* &c., to fall quite away, glide off, slip away.

सम्भ्रज्ज् sam-bhrajj. See rt. 1. *bhrajj.*

Sam-bhrish/a, as, ā, am, thoroughly parched, dried, dry.

सम्भ्रम् sam-bhram, cl. 1. 4. P. *-bhramati, -bhrāmyati,* &c., to roam or wander all about, go quite astray; to whirl about, be greatly confused, be perplexed or puzzled: Caus. *-bhramayati, -bhrāmayati, -yitum,* to lead astray, perplex, bewilder: Pass. of Caus. *-bhrāmyate,* &c., to be led astray, be bewildered, be at a loss, be perplexed about (with abl.).

Sam-bhrama, as, m. moving about, moving or going round, turning round, whirling about, revolving, haste, hurry; flurry, confusion, agitation; uproar, tumult; fear, terror, alarm; error, mistake, ignorance; bustling activity, zeal; respect, reverence; epithet of a class of beings attending on Śiva.—*Sambhrama-jvalita, as, ā, am,* excited by flurry.—*Sambhrama-bhṛit, t, t, t,* possessing bewilderment, embarrassed, agitated.

Sam-bhrānta, as, ā, am, whirled about; flurried, confused, perplexed, troubled, bewildered, stirred up, agitated, excited.—*Sambhrānta-jana, as, ā, am,* one whose people are bewildered.—*Sambhrānta-manas, ās, ās, as,* bewildered in mind.

सम्भ्राज् sam-bhrāj, cl. 1. A. *-bhrājate,* &c. (see rt. 1. *bhrāj*), to shine brightly, glitter, gleam, sparkle.

Sam-bhrājat, an, antī, at, shining brightly, glittering, sparkling.

सम्मज्ज् sam-majj, cl. 6. P. *-majjati,* &c., to sink together, sink down, to be wholly submerged or immersed.

Sam-magna, as, ā, am, sunk down; immersed; overwhelmed.

सम्मथ् sam-math or *sam-manth,* cl. 1. 9. P. *-mathati, -manthati, -mathnāti,* &c., to bruise or pound together, crush to pieces.

Sam-mathita, as, ā, am, bruised, pounded, crushed to pieces, destroyed.

सम्मद् sam-mad, cl. 4. P. *-mādyati* (Ved. also cl. 1. P. A. *-madati, -mandati, -te*), *-maditum,* to be completely drunk or intoxicated; to be very glad, be greatly pleased with, rejoice at, rejoice: Caus. *-mādayati, -te, -yitum,* to make intoxicated; to make cheerful, put in good spirits, exhilarate; to be completely intoxicated (A.).

Sam-matta, as, ā, am, completely intoxicated, greatly exhilarated or excited, intoxicated with love, enraptured; rutting, in rut.

Sam-mada, as, ā, am, greatly exhilarated, happy, glad; (*as*), m. exhilaration, happiness, joy, pleasure; N. of the king of the fish (in Vishṇu-Purāṇa IV. 2).

Sam-māda, as, m. great exhilaration, intoxication, frenzy.

सम्मन् sam-man, cl. 4. A. (cp. also P.) *-manyate* (*-ti*), *-mantum,* to think together, be of the same mind, agree, consent to, assent to, approve, sanction, authorise, permit, allow, recognise; to think highly of, esteem, value, honour; to think, suppose, imagine; to consider or regard as, to have in the mind, intend, contemplate, resolve: Caus. *-mānayati, -yitum,* to honour, reverence, respect; to consider, regard; to assure of; to instruct, teach, (Pāṇ. I. 3, 36.)

Sam-mata, as, ā, am, agreed, consented or assented to, concurred in, approved; conformable, corresponding, like, resembling, attached, liked, beloved; thought highly of, esteemed, highly honoured, valued; thought, supposed, considered, regarded; (*am*), n. assent, consent, approval, acquiescence, concurrence; opinion, impression, (*sammate sārtha-vāhasya,* under the impression of its being a company of travellers.)

Sam-mati, is, f. sameness of opinion, agreement, consent, assent, approval, approbation; wish, desire; esteem, respect, homage; regard, affection, love; self-knowledge; order, command.

Sammatīya, N. of one of the four divisions of the Vaibhāshika system of Buddhism (whose founder is said to have been Upāli, a disciple of the great Buddha).

1. *sam-māna, as,* m. (according to some also *am,* n.), honour, respect, homage.

Sam-mānana, am, n. the act of honouring, worship, homage; instruction, teaching, (Pāṇ. I. 3, 36.)

Sam-mānita, as, ā, am, honoured, treated with reverence or respect.

Sam-mānya, as, ā, am, to be honoured, honourable, respectable.

सम्मन्त्र् sam-mantr, cl. 10. A. *-mantrayate, -yitum,* to consult together, take counsel with (with inst.), hold a council, deliberate, advise, express an opinion; to salute, greet, address.

Sam-mantraṇīya, as, ā, am, to be consulted.

Sam-mantrayitvā (anom. ind. part.), having consulted together.

Sam-mantrya, ind. having consulted together; having saluted.

सम्मर्द sam-marda, *sam-mardin,* &c. See under *sam-mṛid.*

सम्मर्शिन् sam-marśin. See under *sam-mṛiś.*

सम्मा 1. *sam-mā* (see rt. 3. *mā*), cl. 2. P., 3. 4. A. *-māti, -mimīte* (2nd sing. Impv. P., Ved. *-mimīhi*), *-māyate, -mātum,* to measure out, measure; to make of the same measure, make equal, make to correspond, equalize (in size, number, quantity, &c.); to compare; to mete out, apportion, distribute, grant, bestow (Ved.); to be of the same capacity with, be contained in (with loc.): Pass. *-mīyate,* to be of the same measure; to be contained in.

2. *sam-mā,* f. a kind of Vedic metre.

2. *sam-māna, am*, n. the act of measuring out, equalizing, comparing; measure.

Sam-mita, as, ā, am, measured out, measured, meted; of the same measure, of equal measure or extent, commensurate, conformable, corresponding, equal, same, like, resembling, similar, as large as, as long as (e. g. *tulayā s°*, equal in weight; *samare s°*, equal in battle; *pāpa-s°*, equal in crime; *nagara-s°*, as large as a city; *yojanāyuta-s°*, ten thousand Yojanas long); reaching to (e. g. *lalāṭa-s°*, reaching to the forehead); equalized, adapted; furnished or provided with.

Sam-miti, is, f. measuring out, measuring, comparing.

सम्मातुर *sam-mātura, as*, m. (for *san-mātura*, q. v.), the son of a virtuous mother.

सम्मातृ *sam-mātṛi, tā*, &c., having the same mother, twin.

सम्मान 1. and 2. *sam-māna*. See above and p. 1090, col. 3.

सम्मार्ज् *sam-mārj*. See *sam-mṛij*.

Sam-mārjaka, sam-mārjana, &c. See under *sam-mṛij*.

सम्मि *sam-mi* (see rt. 1. *mi*), cl. 5. P. A. *-mi-noti, -minute*, &c., Ved. to fasten at the same time, fasten together, fix, erect.

सम्मिक्ष् *sam-miksh* or *sam-mimiksh* (by some regarded as a Desid. form of *sam-mih*, see *miksh*, p. 777), *-mimikshati*, &c., to mix together, mingle.

सम्मित *sam-mita*. See under 1. *sam-mā*.

सम्मिल् *sam-mil*, cl. 6. P. A. *-milati, -te*, &c., to meet together, assemble together, be present, associate with.

Sam-milita, as, ā, am, met together, assembled, collected.

Sam-milya, ind. having assembled or met together.

Sam-melana, am, n. the act of meeting together, assembling, union; mixing with, mixture, blending.

सम्मिश्र् *sam-miśr*. See rt. *miśr*.

Sam-miśra, as, ā, am, commingled, mixed together, mixed, mingled, blended, joined, connected, furnished or endowed with.

Sam-miśraṇa, am, n. the act of commingling or mixing together.

Sam-miśrita, as, ā, am, mixed together, mingled, intermixed with (with inst.).

Sam-miśla, as, ā, am, = *sam-miśra* above; (*as*), m. 'universal mingler,' epithet of Indra.

सम्मिह् *sam-mih*, apparently cl. 3. A. (see Ṛig-veda I. 48, 16, where the form *mimikshva* occurs), Ved. to sprinkle with, shower down upon: Desid. *-mimikshati*, to wish to mix; to mingle, unite one's self; [cf. *sam-miksh* above.]

सम्मील् *sam-mīl*, cl. 1. P. *-mīlati*, &c., to close up (as a flower &c.); to shut the eyes: Caus. *-mīlayati, -yitum*, to cause to close up, close, shut; to close the eyes; to make insensible.

Sam-mīlana, am, n. the closing up (of a flower &c.), covering up, enveloping.

Sam-mīlya, ind., Ved. having closed up, having covered over, having enveloped.

सम्मुख *sam-mukha, as, ā* or *ī, am*, facing, fronting, being in front of, being face to face, opposite; confronting, meeting, encountering; looking towards, directed towards; propitious; (*am*), ind. before the face, in front of. — *Sammukha-vartin, ī, inī, i*, being before the eyes.

Sammukhin, ī, m. a looking-glass, mirror.

Sammukhīna, as, ā, am, facing, being in face of, face to face, confronting, before, in front, opposite.

सम्मुच् *sam-muć*, cl. 6. P. A. *-muñćati, -te, -moktum*, to let loose together, pour out, discharge, shed: Caus. *-moćayati, -yitum*, to release, free, set free, liberate.

Sam-moćita, as, ā, am, set free, liberated, released.

सम्मुर्छ् *sam-murćh*, cl. 1. P. *-mūrćhati*, &c., to congeal into a fixed form, acquire density or consistency, become dense, thicken, coagulate; to become stupid or senseless, become stupefied or insensible; to acquire firmness or strength, grow stronger or more intense, increase, expand, become powerful: Caus. *-mūrćhayati, -yitum*, to cause to assume form or consistency, form, fashion; to stupefy, cause to faint.

Sam-mūrćha, (perhaps) thickening, augmenting, increase, expansion, spreading. — *Sammūrćha-ja, as*, m. grass or any gramineous plant.

Sam-mūrćhat, an, antī, at, becoming more intense, increasing, spreading, pervading.

Sam-mūrćhana, am, n. the act of congealing or becoming dense; stupefaction, insensibility, fainting away; increasing or spreading in all directions, universal pervasion, entire permeation, expansion, co-extension; height, elevation. — *Sammūrćhanod-bhava* (°*na-ud*°), *as*, m. a fish or other aquatic animal.

Sam-mūrćhita, as, ā, am, coagulated, congealed, thickened; stupefied, senseless, unconscious; intensified, increased.

सम्मुह् *sam-muh*, cl. 4. P. *-muhyati*, &c., to become quite stupefied or unconscious; to be bewildered or disturbed or confounded; to become unconscious: Caus. *-mohayati, -yitum*, to stupefy, make unconscious, confound, bewilder, perplex, infatuate, lead astray.

Sam-mugdha, as, ā, am, stupefied, astounded; bewildered, fascinated; beautiful; (*am*), ind. in a fascinating manner; furtively.

Sam-mūḍha, as, ā, am, completely stupefied, astounded; unconscious, senseless; bewildered, beguiled; infatuated, foolish, ignorant; disordered, deranged; heaped, accumulated; produced rapidly; broken; (*ā*), f. a kind of riddle or enigma. — *Sam-mūḍha-ćetas, ās, ās, as*, or *sammūḍha-hṛidaya, as, ā, am*, bewildered or infatuated in mind.

Sam-moha, as, m. stupefaction, bewilderment, confusion, insensibility, fainting away, swoon; infatuation, ignorance, folly, illusion of mind; fascination, beguilement; tumult, battle, (enumerated among the *saṅgrāma-nāmāni* in Naigh. II. 17; cf. *samoha*.)

Sam-mohana, as, ī, am, stupefying, bewitching, fascinating; (*am*), n. fascinating, fascination. — *Sam-mohana-tantra, am*, n., N. of a Tantra work.

Sam-mohayat, an, antī, at, stupefying, infatuating, bewildering.

Sam-mohita, as, ā, am, stupefied, bewildered, infatuated, beguiled, fascinated; enraptured.

Sam-mohya, ind. having fascinated or stupefied, having bewildered.

सम्मृज् *sam-mṛij* or *sam-mārj* (see rts. 1. *mṛij, mārj*), cl. 2. P. *-mārshṭi* (sometimes cl. 1. *-mārjati*, also cl. 10. P. *-mārjayati, -yitum*), &c., to sweep together; to sweep clean, scour; to rub or wipe off, clean, cleanse, sweep, purify, wash, strain, filter; to take away, remove; to stroke.

Sam-mārjaka, as, m. a sweeper, purifier.

Sam-mārjat, an, atī or *antī, at*, sweeping, cleansing, scouring.

Sam-mārjana, am, n. the act of sweeping or cleansing thoroughly; cleaning, scouring, purifying, brushing; the anointing (of images &c.); (*ī*), f. a broom, brush.

Sam-mārjita, as, ā, am, well swept or scoured.

Sam-mārjya, ind. having swept clean, having scoured, &c.

Sam-mṛijyamāna, as, ā, am, being swept or cleansed.

Sam-mṛishṭa, as, ā, am, well swept or scoured, cleaned, cleansed; strained, filtered.

सम्मृण् *sam-mṛiṇ*, cl. 6. P. *-mṛiṇati*, &c., Ved. to kill, slay, destroy.

सम्मृत *sam-mṛita, as, ā, am*, quite dead, deceased.

सम्मृद् *sam-mṛid*, cl. 9. 1. P. *-mṛidnāti, -mardati*, &c., to press or squeeze together, rub or grind to pieces, bruise, crush, trample upon, defeat: Caus. *-mardayati*, &c., to cause to be rubbed together, &c., crush, pound, bruise; to rub; to clean.

Sam-marda, as, m. pressing or rubbing together, friction; thronging, trampling or treading on; war, battle.

Sam-mardayāna, as, ā, am, rubbing or dashing to pieces, shattering.

Sam-mardita, as, ā, am, thoroughly bruised, crushed, pounded.

Sam-mardin, ī, inī, i, pressing thoroughly, rubbing, crushing, trampling upon.

Sam-mardya, ind. having pounded or bruised; having rubbed or cleaned.

सम्मृश् *sam-mṛiś*, cl. 6. P. A. *-mṛiśati, -te*, &c., to take hold of, seize, touch.

Sam-marśin, ī, inī, i, inquiring into, deliberating about, discriminating, judicious.

सम्मेलन *sam-melana*. See col. 1.

सम्मोक्ष् *sam-moksh*, cl. 10. P. *-mokshayati, -yitum*, to set quite free, liberate, let loose, release.

सम्मोद *sam-moda, as*, m. (fr. rt. 2. *mud* with *sam*), great rejoicing, delight, pleasure.

सम्मोह *sam-moha*. See under *sam-muh*.

सम्म्यक्ष् *sam-myaksh*, cl. 1. P. *-myakshati*, &c. (see rt. *myaksh*), Ved. to be held together or united; to be joined with.

सम्म्रक्ष् *sam-mraksh*, cl. 1. P. *-mrakshati*, &c. (see rt. *mraksh*), to rub on or in, anoint, embrocate.

Sam-mrakshita, as, ā, am, rubbed in, anointed.

सम्यञ्च् *samy-añć* or *samy-ać, an, īćī, ak* (fr. an old loc. 2. *sami* + *añć*, see *sami*; cf. *tiri* fr. *tiras* in *tiry-añć*), going along with or together, going with, accompanying; uniform, same, identical; all, entire, whole, complete; correct, accurate, proper, true, right; pleasant, agreeable; (*ak*), ind. at the same time, with, together; wholly, completely, entirely, comprehensively, thoroughly, fully, accurately, correctly, truly, properly, fitly, in right manner, honourably; well, duly; distinctly, clearly. — *Samyak-kṛi*, cl. 8. P. A. *-karoti, -kurute, -kartum*, to make true, perform well. — *Samyak-ćāritra, am*, n. 'correct conduct,' one of the three excellent things (according to the Jainas, see *ratna-traya*). — *Samyak-tva, am*, n. completeness, correctness, accuracy, propriety, (*kshāyika-s°*, that state of perfection in which material existence is destroyed.) — *Samyak-pāṭha, as*, m. correct recitation or pronunciation. — *Samyak-prayoga, as*, m. fitting or proper use or employment, due practice; (*eṇa*), ind. by the use of proper means. — *Samyak-pravṛitti, is*, f. the right or proper direction (of the organs). — *Sam-yag-ukta, as, ā, am*, properly or accurately said, of equal weight or authority. — *Samyag-gamana, am*, n. the act of going with, accompanying. — *Samyag-goptṛi, tā*, m. a true protector or guardian. — *Sam-yag-jñāna, am*, n. 'complete knowledge,' one of the three jewels or excellent things (according to the Jainas, see *ratna-traya*). — *Samyag-daṇḍana, am*, n. the act of punishing properly or justly; punishing legally. — *Samyag-darśana, am*, n. 'complete vision, accurate perception,' one of the three jewels or excellent things (according to the Jainas, see *ratna-traya*); (with *avrata*), epithet of the fourth of the fourteen stages leading to final emancipation (according to the belief of the Jainas). — *Sam-yag-vartamāna, as, ā, am*, continuing in the proper discharge of duty, &c. — *Samyag-vṛitta, as, ā, am*,

properly conducted; wholly confiding in.—*Samyag-vṛitti, is,* f. steady or complete practice, regular discharge of prescribed duties.

Samīćīna, as, ā, am, tending in a common direction, going with or in company with, agreeing with, concordant, consistent, convenient, fit, proper, correct, true, just, right; (*am*), n. propriety, fitness, truth.

सम्राज् *sam-rāj, ṭ,* m. (fr. *sam-rāj,* Pāṇ. VIII. 3, 25), a sovereign lord, paramount sovereign, one who rules over other princes and has performed the Rājasūya sacrifice; (*ṭ*), f. a kind of Vedic metre.

Sam-rājat, an, m., Ved. = *sam-rāj,* (see *sam-rāj.*)

Samrājñī, f., Ved. a woman who takes precedence, a mistress, superior.

सय् *say,* cl. 1. Ā. *sayate,* &c., to go.

सय *sa-ya, as, ā, am,* with the letter *ya.*

सयक्ष्मन् *sa-yakshman, ā, ā, a,* having or subject to consumption, consumptive.

सयत्न *sa-yatna, as, ā, am,* making efforts, taking pains, endeavouring, persevering; active, busy; (*am*), ind. with effort, vigorously, assiduously.

सयन *sayana, am,* n. (fr. rt. *si*), the act of binding, fastening; [cf. *pra-s°.*]

सयन्त्र *sa-yantra, as, ā, am,* with machines.—*Sa-yantra-jala-śaila, as, ā, am,* having engines and water and a rock.

सयावक *sa-yāvaka, as, ā* (according to some *ikā*), *am,* dyed or coloured with lac.

सयावन् *sa-yāvan, ā, arī, a,* Ved. going along with, attendant, attending, associated with (with inst.).

सयुज् *sa-yuj, k,* m., Ved. a companion.

Sa-yugvan, ā, ā or *arī, a,* Ved. associated with, attending on, attendant; (*ā*), m. a proper N.

Sa-yujya, as, ā, am, closely united with.—*Sa-yujya-tā,* f. intimate union or junction.

सयुधिष्ठिर *sa-yudhishṭhira, as, ā, am,* with or accompanied by Yudhishṭhira.

सयूथ्य *sa-yūthya, as, ā, am,* belonging to the same herd or tribe; (*as*), m. one of the same tribe.

सयोग *sa-yoga, am,* n. (scil. *guṇa-sthāna*), epithet of the last but one of the fourteen stages leading to final emancipation (according to the belief of the Jainas).

सयोनि *sa-yoni, is, is, i,* having the same womb, uterine; closely related to; closely united with the womb; (*is*), m. 'being from the same womb,' a brother; a pair of nippers for cutting betel-nut; N. of Indra (according to some).

सयोषण *sa-yoshaṇa, as, ā, am,* attended by women, along with the women.

सर *sara, as, ā, am* (fr. rt. *sṛi,* cf. *sala* under rt. *sal*), going, moving, proceeding (often at the end of comps., cf. *puraḥ-s°*); cathartic, purgative; (*as*), m. going, motion; an arrow [cf. *śara*]; the coagulum of curds or milk, cream, (in this sense cf. according to some, Gr. ὀρό-ς, ὀῤῥός, οὐρό-ς; Lat. *seru-m;* Lith. *suri-s;* Slav. *syru*); salt (probably as coming from water, cf. *sala, sarira, salila*); a waterfall; (*ā*), f. going, motion, movement; a cascade, waterfall; the plant Pæderia Fetida; (*ī*), f. a cascade; (*am*), n. a lake, pool; water.—*Sara-ja, am,* n. 'produced from cream,' fresh butter.—*Sara-pattrikā,* f. the new leaf of a lotus.—*Sara-vatī,* f., N. of the river Vitastā.—*Sarotsava* (°*ra-ut*°), *as,* m. 'delighting in water,' the Indian crane.

Saraka, as, ā or *ikā, am,* going, moving, proceeding; (*as, am*), m. n. a continuous line of road, spirituous liquor (especially that distilled from sugar), rum; drinking spirits; a drinking vessel, goblet; distribution of spirituous liquor; (*am*), n. going; a lake, pond, pool; heaven, sky.

Saraṭ, ṭ, m. air, wind; a cloud; a bee; a lizard, chameleon.

Saraṭa, as, m. wind; a kind of lizard or chameleon; [cf. *śaraṭa.*]

Saraṭi, is, m. air, wind; a cloud.

Saraṭu, us, m. a lizard, chameleon.

Saraṇa, as, ā, am, going, moving, proceeding, flowing, who or what goes or moves; (*am*), n. the act of going, flowing, proceeding; iron rust or filings; (*ā*), f. the creeping plant Pæderia Fetida; a sort of convolvulus (= *tri-vṛitā,* commonly called Tēori).

Saraṇi, is, f. a road, path, way [cf. 2. *śaraṇi*]; a straight or continuous line; the creeping plant Pæderia Fetida; a disease of the throat.

Saraṇī, f. = *saraṇi* above.

Saraṇḍa, as, m. a bird; a lizard; a rogue, cheat; a dissolute man; a sort of ornament; [cf. *śaraṇḍa.*]

Saraṇya, as, ā, am, to be gone; [cf. 2. *śaraṇya.*]

Saraṇyat, an, antī, at, wishing to go; wishing to go everywhere, all-pervading, (Sāy. = *sarvatra gamanam iććhat.*)

Saraṇyu, us, us, u, (probably) fleet, impetuous (Ved.); (*us*), m., N. of Yama, (Sāy. = *saraṇa-śīla*); of the son of Varuṇa, (in Ṛig-veda X. 61, 24. said to have the form of a horse; the plural of this word is in other places applied to certain beings called Saraṇyus, who seem to be identified in Ṛig-veda III. 32, 5. with the Maruts, and in I. 62, 4. with the Aṅgirasas, who are described by Sāy. as seven in number); air, wind; a cloud; water; spring (= *vasanta*); fire (= *Agni*); [cf. Gr. ἐριννύς.]

Saraṇyū, ūs, f., Ved. 'the fleet-running one,' N. of a daughter of Tvashṭṛi, (in Ṛig-veda X. 17, 2. represented as wife of Vivasvat or the Sun and mother of the two Aśvins, and according to another legend, mother of the twins Yama and Yamī; according to Yāska XII. 10, Saraṇyū is a personification of the Night, and the first twins she bore were Madhyama and Mādhyamikā Vāć; she then made Sa-varṇā, q. v., take her place as wife of the Sun, and herself ran away in the form of a mare, but being pursued and embraced by the Sun in the form of a horse, then gave birth to the two Aśvins or 'horsemen,' her substitute Sa-varṇā giving birth to Manu); epithet of the Dawn (according to some).

1. *sarat, an, antī, at,* going, flowing, proceeding.

2. *sarat, t,* m. a thread; [cf. *sarit.*]

Sarapasas, pl., Ved. (in the Pada-pāṭha separated into *sara apasaḥ*), the flowing waters, (Sāy. = *saraṇam apaḥ karma yāsām tāḥ,* those waters whose act is flowing, Ṛig-veda II. 13, 12.)

Saramā, f. (probably fr. rt. *sṛi*), 'the runner,' N. of the dog of Indra (represented in Ṛig-veda X. 14, 10. as the mother of the four-eyed brindled dogs of Yama, and called in Mahā-bhārata Ādi-p. 671. *deva-śunī;* in the Ṛig-veda this dog is said to have gone in search of and recovered the cows stolen by the Paṇis; according to some modern scholars Saramā may be one of the names of *Ushas,* 'Dawn,' the cows representing the rays of the sun stolen by the night; the name Saramā is also thought to correspond with Helena; and Sārameya, q. v., is regarded as connected with Hermes, Saramā being by some identified with the Wind, as conductor of the souls of the departed; Saramā Deva-śunī is said to be the authoress of part of Ṛig-veda X. 108); a female dog, bitch; N. of the wife of Vibhīshaṇa (Rāvaṇa's brother); of a daughter of Daksha and wife of Kaśyapa.

Sarayu, us, m. air, wind; (*us*), f., N. of a well-known river (commonly called by the various names Surjoo, Surju, Sirjoo, Seryu; it is a tributary of the Ghogra [see *gharghara*] on which stands the ancient city of Ayodhyā or Oude, cf. Rāmāyaṇa I. 5, 6; in Ṛig-veda X. 64, 9, X. 75, 5. it is mentioned along with the other well-known rivers Sarasvatī, Sindhu, Gaṅgā, Yamunā, and Śutu-drī).—*Sarayu-taṭa, as, am,* m. n. the bank of the Sarayu; N. of a place.

Sarayū, ūs, f., N. of a river (= *sarayu* above).—*Sarayū-vana, am,* n. a forest on the river Sarayū.

Sarala, as, ā, am, straight, not crooked, direct, right, honest, sincere, candid, artless, simple, upright [cf. *śarala*]; (*as*), m. a species of pine tree, Pinus Longifolia; a kind of bird, Pavo Bicalcarata; a Buddha; fire; (*ā*), f. a kind of convolvulus (= *tri-puṭā*); N. of a river.—*Sarala-kāshṭha, am,* n. the wood of the pine.—*Sarala-drava, as,* m. the exudation of the Sarala pine; a fragrant resin.—*Sarala-yāyin, ī, inī, i,* going in a straight line; upright, honest; (*inī*), f. a plant with an upright stem.—*Sarala-skandha-saṅghaṭṭa-janman, ā, ā, a,* originating in the friction of the trunks of pines.—*Saralāṅga* (°*la-an*°), *as,* m. the exudation of the Sarala pine, resin, turpentine.—*Saralā-bhāshya, am,* n., N. of a Bhāshya.

Saravya, am, n. (fr. *sara,* an arrow), a mark for shooting at, target, butt; [cf. *śaravya.*]

Saras, as, n. (originally perhaps 'flowing water'), water; a lake, large sheet of water, pond, pool; any piece of water in which the lotus grows, (in Naigh. I. 12. enumerated among the *udaka-nāmāni,* and in I. 11. among the *vāṅ-nāmāni*); [cf. Old Norse *sir, sær, sior;* Angl. Sax. *sirendæ.*]—*Saraḥ-kāka, as,* m. 'water-crow,' a gander; (*ī*), f. a goose.—*Sarasi-ja, am,* n. 'pond-born,' a lotus.—*Sarasi-ruha, am,* n. 'growing in a pond,' a lotus.—*Sarasiruha-janman, ā,* m. 'born from a lotus,' epithet of Brahmā.—*Sarasī-ruha, am,* n. 'pool-growing,' a lotus.—*Saras-tīra, am,* n. the bank of a lake or pond.—*Saras-vat, ān, atī, at,* 'having water,' watery, fluid, juicy, sapid; elegant; sentimental; (*ān*), m. the ocean; a male river; N. of a river-god, (in Ṛig-veda VII. 96, 4–6. assigned as a consort to Sarasvatī, see below); N. of Vāyu, (according to Sāy. on Ṛig-veda VII. 95, 3 = *madhya-sthāno vāyuḥ*); a buffalo; (*atī*), f., N. of the goddess of speech and learning, (in the later mythology regarded as the wife or female energy of the god Brahmā or first deity of the Hindū triad [see *brahman*], and sometimes identified with Vāć, q. v., and invoked as a kind of muse or patroness of science and inventress of the Sanskṛit language and letters; in the earliest mythology she was probably a river-deity, her name signifying 'watery;' according to Yāska [Nirukta II. 23] she was regarded both as a river and as a goddess; probably this river was to the earlier Hindūs what the Ganges [said to be only twice named in the Ṛig-veda] was to the later; sacrifices were doubtless performed on its banks, and its sanctity imparted a sacred character to the district lying between its waters and those of the Dṛishadvatī [see Manu II. 17]; hence the river Sarasvatī was not only personified as a river-goddess, but her assistance was invoked at the sacrifices performed near her flowing waters and her influence held to be necessary for inspiring the Ṛishis who composed the sacrificial hymns with eloquence and wisdom; in Ṛig-veda II. 41, 16. she is called the best of mothers, of rivers, and of goddesses; in other places she is described as bestowing wealth, fertility, and offspring, as moving along a golden path, as destroying Vṛitra, as associated with the Aśvins, and even as the wife of Indra; in Ṛig-veda VI. 61, 10–12, VII. 36, 6. she is called the mother of rivers, and is said to be sevenfold or to have seven sisters; in Mahā-bhārata, Śalya-parvan 2189, seven Sarasvatīs are also mentioned, viz. Su-prabhā, Kāñćanākshī, Viśālā, Mano-ramā, Ogha-vatī, Su-reṇu, and Vimalodakā; in the Śānti-parvan 12920, Sarasvatī is called the mother of the Vedas, which is also elsewhere said of Vāć, though Vāć in the earlier mythology is regarded as a separate deity; according to later legends the goddess Sarasvatī was persuaded to descend from heaven and confer her invention of language and letters on the human race by the sage Bharata,

whence one of her names is Bhāratī; she is sometimes represented as assuming the form of a Haṃsa or swan, and is also called Mahā-śvetā or Mahā-śuklā from her extreme whiteness); N. of a celebrated river (held very sacred by the Hindūs and in the earlier mythology mixed up with the goddess [see above]; it corresponds with the modern Sursooty, which rises in the mountains bounding the north-east part of the province of Delhi, and running in a south-westerly direction becomes lost in the sands of the great desert; this river formerly marked one of the boundaries of the region called Ārya-deśa, and of a particularly sacred district called in Manu II. 17. Brahmāvarta; in Ṛig-veda VII. 95, 2. it is represented as flowing into the sea, although later legends make it disappear underground and join the Ganges and Jumnā at Allahabad, see *tri-veṇi, prayāga*); a river (in general); speech, voice, eloquence, literary composition; a cow (*=go*); N. of Durgā; an excellent woman; N. of the wife of a Manu; of the wife of Maṇḍana (see *maṇḍana-miśra*); a female divinity peculiar to the Buddhists or Jainas; the moon-plant Asclepias Acida (*=soma-latā, brāhmī*); N. of another plant (*=jyotish-matī*); N. of a celebrated grammarian, (in this and the following senses masc.); N. of various learned men. —*Sarasvatī-kaṇṭhābharaṇa* (°*ṭha-ābh*°), N. of a work on the art of poetry by Bhoja-deva. —*Sarasvatī-kuṭumba, as,* m., N. of a poet. —*Sarasvatī-tīrtha, am,* n., N. of a Tīrtha. —*Sarasvatī-pūjana, am,* n. or *sarasvatī-pūjā,* f. the worship of Sarasvatī (observed on the fifth of the light half of the month Māgha, on which day books and implements are held sacred and not allowed to be used). —*Sarasvatī-prayoga, as,* m. a kind of mystical rite peculiar to the Tāntrikas. —*Sarasvatī-mantra, as,* m., N. of a hymn to Sarasvatī. —*Sarasvatī-vrata, am,* n., N. of a particular religious observance. —*Sarasvatī-saras, as,* n., N. of a sacred lake. —*Sarasvatī-sūkta, am,* n., N. of a particular hymn. —*Sarasvatī-sūtra, am,* n., N. of particular grammatical aphorisms. —*Sarasvatī-stava, as,* m. or *sarasvatī-stotra, am,* n., N. of a hymn. —*Saro-ja, am,* n. 'lake-born,' a lotus; (*as*), m. a prosodial foot containing six long syllables (according to some). —*Saro-janman, a,* n. 'lake-born,' a lotus. —*Saro-jala, am,* n. the water of a pond or lake. —*Sarojin, ī, inī, i,* having lotuses; (*ī*), m. epithet of Brahmā; (*inī*), f. a pond abounding in lotuses; a multitude of lotuses; a lotus. —*Saro-raksha, as,* m. the guardian of a pool. —*Saro-ruh, t,* or *saro-ruha, am,* n. 'pond-growing,' a lotus. —*Saroruhāsana* (°*ha-ās*°), *as,* m. 'sitting on a lotus,' epithet of Brahmā (as having appeared first from the interior of a lotus springing from the navel of Vishṇu in order to create the world). —*Saro-ruhiṇī,* f. 'pond-growing,' a lotus. —*Saro-vara, as,* m. a lake, large pond, any piece of water deep enough for the lotus to grow.

1. *sarasa, am,* n. (for 2. see col. 2), a tank, pond, lake, (also a substitute for *saras* at the end of a comp.); alchemy; (*ā*), f. a sort of white convolvulus (*=śveta-trivṛitā*). —*Sarasa-vāṇī,* f. a proper N.

Sarasika or *sarasīka, as,* m. the Indian crane.

Sarasī, f. a lake, large pond or sheet of water; N. of a species of metre. —*Sarasī-ruha, am,* n. 'pond-growing,' a lotus.

Sari, is, m. a cascade, waterfall; [cf. *sara, sarī.*] —*Sari-putra, as,* m., N. of a Bodhi-sattva.

Sarikā, f. the act of going or proceeding; a woman going or moving [cf. *saraka*]; a particular drug (*=hiṅgu-pattrī*).

Sarit, t, f. a stream, river; a thread, string; a particular species of metre. —*Saritām-varā,* f. 'best of rivers,' the Ganges. —*Saritān-nātha, as,* or *saritām-pati* or *sarit-pati, is,* m. 'lord of rivers,' the ocean. —*Sarit-vat, ān,* m. 'possessed of rivers,' the ocean. —*Sarit-suta, as,* m. 'river-son,' epithet of Bhīshma (son of Gaṅgā). —*Sarid-bhartṛi, tā,* m. 'river-lord,' the ocean; a symbolical term for the number four, (see 1. *sam-udra,* p. 1079). —*Sarid-vadhū, ūs,* f. 'river-woman,' a woman-like river. —*Sarid-varā,* f. 'best of rivers,' the Ganges. —*Sarin-nātha, as,* m. 'river-lord,' the ocean. —*Sarin-maru-vanāśraya* (°*na-āś*°), *as, ā, am,* protected by a wood, desert, and river. —*Sarin-mukha, am,* n. the source of a river.

Sarin, ī, iṇī, i, Ved. going, moving, one who goes.

Sariman or *sarīman, ā,* m. going, moving, proceeding; air, wind.

Sarira, am, n., Ved. *=salila,* water, the ocean, (enumerated among the *bahu-nāmāni* in Naigh. III. 1); the universe (*=loka, loka-traya,* according to Mahīdhara on Vājasaneyi-s. XV. 52, XVII. 87).

Sarila, am, n. *=salila,* water.

Sarma, as, m. going, running; sky; heaven; [cf. Gr. ὁρμή.]

सरक्तगौर **sa-rakta-gaura,** *as, ā, am,* being of a red and whitish colour.

सरघा **saraghā,** f. (said to be fr. *sara,* 'a goer,' and rt. *han*), a bee, (apparently also *am,* n.)

सरङ्ग **sa-raṅga,** *as, ā, am,* having colour; having a nasal sound; (*as*), m. a quadruped; a bird; [cf. *sāraṅga.*]

सरङ्गक **saraṅgaka,** a species of the Atiśakvarī metre.

सरजत् **sa-rajat,** *an, antī, at* (fr. rt. *rañj* with *sa* for *saha*), Ved. colouring or tinging at the same time, (Sāy. *=saha-rajat,* Ṛig-veda X. 115, 3.)

सरजस् **sa-rajas,** *ās, ās, as,* having dust or dirt or impurity; (*ās*), f. a woman during menstruation.

Sa-rajasa, as, ā, am, having dirt or impurity of any kind; (*am*), ind., see Vopa-deva VI. 65. —*Sa-rajasa-tā,* f. dirtiness, dustiness.

Sa-rajaska, as, ā, am, =sa-rajasa above.

सरटक **saraṭaka,** *as,* m., N. of a mendicant.

सरण **saraṇa,** &c. See p. 1092, col. 2.

Saraṇyu, &c. See p. 1092, col. 2.

सरत्नि **saratni,** *is,* m. f. a kind of cubit measure (*=ratni*); a short cubit (according to some).

सरथ **sa-ratha,** *as, ā, am,* having a car or chariot, possessing a carriage; riding in the same car; (*as*), m. a warrior or Kshatriya (as riding in a chariot). —*Sa-ratha-pādāta, as, ā, am,* accompanied by or along with chariots and infantry.

सरद्वत् **sarad-vat** *=śarad-vat,* p. 994.

सरभ **sarabha,** a species of the Atiśakvarī metre.

Sarabhaka, (probably) a kind of animal or insect; [cf. *śarabha.*]

सरभस **sa-rabhasa,** *as, ā, am,* possessing speed or impetuosity, impetuous, speedy, quick; agitated, passionate; delighted; (*am*), ind. impetuously, with great speed, hurriedly, hastily, passionately, delightedly.

सरमा **saramā.** See p. 1092, col. 2.

सरशन **sa-raśana,** *as, ā, am,* having a girdle, girdled.

सरषट्ट **sarashaṭṭa,** N. of a place.

सरस 2. **sa-rasa,** *as, ā, am* (for 1. see col. 1), tasty, juicy, succulent, sapid; fresh, new; beautiful, charming, excellent; agreeable; expressive of poetical sentiment, (see *rasa*); impassioned, enraptured; (*am*), ind. with rapture. —*Sarasāṅgayashṭi* (°*sa-aṅ*°), *is, is, i,* one whose delicate body is wet with perspiration, (see under 2. *yashṭi.*)

सरसम्प्रत **sarasamprata,** *am,* n. a sort of Euphorbia (*=tri-kaṇṭa*).

सरहस्य **sa-rahasya,** *as, ā, am,* possessing anything secret or mystical, magical, mystical; having the secret or mystical doctrine (of the Upanishads, see Manu II. 140); along with the Upanishads or esoteric part of Vedic teaching. —*Sa-rahasya-vrata, as, ā, am,* possessing mystical spells.

सराग **sa-rāga,** *as, ā, am,* having colour, coloured, tinted; having passion, passionate, impassioned. —*Sarāga-tā,* f. the being coloured with red. —*Sarāga-netra, as, ā, am,* red-eyed.

सराजक **sa-rājaka,** *as, ā, am,* possessing a king; along with the king.

सराट **sarāṭa,** N. of a place.

सराति **sa-rāti,** *is, is, i,* Ved. accompanied with presents or wealth.

सराव **sarāva,** *as,* m. (for *śarāva,* q. v.), a lid, cover; a shallow cup, saucer, &c.

सराष्ट्र **sa-rāshṭra,** *as, ā, am,* possessing a kingdom; along with the kingdom.

Sa-rāshṭraka, as, ā, am, =sa-rāshṭra above.

सराहु **sa-rāhu,** *us, us, u,* possessed or held by Rāhu, q. v.; eclipsed.

सरि **sari, sarit,** &c. See col. 1.

सरिर **sarira, sarila.** See col. 2.

सरिषप **sarishapa,** *as,* m. *= sarshapa,* mustard, Sinapis Dichotoma.

सरीसृप **sarīsṛipa,** *as, ā, am* (fr. the Intens. of rt. *sṛip*), crawling, creeping; (*as*), m. a snake.

सरु **saru,** *us, us, u* (probably to be connected with rt. *sṛi,* cf. rt. *tsar*), minute, thin, fine, small; (*us*), m. *= tsaru,* the hilt or handle of a sword.

सरुज् **sa-ruj,** *k, k, k,* or **sa-ruja,** *as, ā, am,* suffering pain or sickness, sick, ill, diseased; [cf. perhaps Goth. *saurga.*]

Sa-roga, as, ā, am, affected with disease, sick, diseased. —*Saroga-tā,* f. or *saroga-tva, am,* n. sickliness.

Sarogin, ī, iṇī, i, diseased, sick. —*Sarogi-tā,* f. sickliness, sickness, disease.

सरुष् **sa-rush,** *ṭ, ṭ, ṭ,* feeling anger, angry.

सरूप **sa-rūpa,** *as, ā, am,* of the same shape, like, similar, resembling, having shape, shaped, formed. —*Sarūpa-tā,* f. or *sarūpa-tva, am,* n. identity of form, likeness, resemblance, assimilation to the deity, (one of the four states into which *mukti,* q. v., is distinguished.)

सरेफ **sa-repha,** *as, ā, am,* together with the letter *r.*

सरोग **saroga,** &c. See above.

सरोज **saro-ja, sarojin,** &c. See col. 1.

सरोत्सव **sarotsava.** See under *sara.*

सरोध **sa-rodha,** *as, ā, am,* having hindrance or obstruction or opposition; having destruction or loss; (*as*), m. obstruction, opposition (according to some).

सरोम **sa-roma,** *as, ā, am,* having hair, hairy. —*Sa-roma-kaṇṭaka, as, ā, am,* having hair bristling with ecstasy. —*Sa-roma-vikriya, as, ā, am,* thrilling with ecstasy.

सरोष **sa-rosha,** *as, ā, am,* full of anger, angry, wrathful; (*am*), ind. with anger, angrily. —*Sarosha-rāgopahata* (°*ga-up*°), *as, ā, am,* suffused with a flush of anger.

सर्क **sarka,** *as,* m. (according to Śabda-k.). wind, air, (probably fr. rt. *sṛi*); the mind; N. of Prajā-pati, (perhaps for *sarga* below.)

सर्ग **sarga,** *as,* m. (fr. rt. 1. *sṛij*), letting go, relinquishment, abandonment; loss of consciousness, fainting (*=moha*); voiding (as excrement

&c.); letting loose; creation, the creation of the world, (in Bhāgavata-Purāṇa III. 10, 13, &c. nine different creations are enumerated, viz. 1. Mahat or intellect; 2. Aham or personality; 3. Tan-mātra, the subtile, with the five grosser elements [see *tan-mātra*]; 4. Indriya or organs; 5. Vaikārika or Deva-sarga, which also comprises Manas or mind; 6. Tamas or darkness; 7. Tasthushām Sarga or creation of stationary creatures, such as trees, plants, &c., which are said to be *ut-srotas*, having the flow or current of life upwards, cf. *ūrdhva-srotas;* 8. Tiraśćām Sarga or creation of animals, cf. *tiryak-srotas;* 9. Nṛiṇām Sarga or creation of men, which is said to be *arvāk-srotas*, q. v.); nature, the universe; natural property, disposition, tendency; onset, advance, motion, rush; a troop of horses let loose (Ved.); a horse, (Sāy. = *aśva*); effort, resolution, determination, resolve, will, perseverance; a chapter, book, section, canto; assent, agreement; ascertainment, certainty; epithet of Śiva; (*ās*), m. pl., Ved. a stream of water (= *udaka*, Naigh. I. 12). — *Sarga-krama, as,* m. the order of creation. — *Sarga-takta, as, ā, am,* Ved. set in motion, (Sāy. = *gamane pravritta.*) — *Sarga-pratakta, as, ā, am,* Ved. urged on to impetuous motion, (Sāy. = *visarjanena pragamita.*) — *Sarga-bandha, as,* m. 'chapter-composition,' a Mahā-kāvya or great poem; any work or book comprising several sections or chapters.

Sarja, as, m. the Sāl tree, Shorea Robusta (= *śāla*); another tree (= *pīta-śāla*); the resinous exudation of the Sāl tree. — *Sarja-gandhā,* f. a particular plant (= *rāsnā*). — *Sarja-niryāsaka, as,* or *sarja-maṇi, is,* or *sarja-rasa, as,* m. the resinous exudation of the Sāl tree; resin (in general).

Sarjaka, as, m. the Sāl tree; another tree (= *pīta-śāla*).

Sarjana, am, n. the act of letting go or letting loose, abandonment, quitting; voiding (excrement &c.); the reserve or rear of an army; the act of creating, creation.

Sarji, is, f. natron, (see below.) — *Sarji-kshāra, as,* m. = *sarji,* (also written *svarji-kshāra.*)

Sarjikā, f. natron, impure alkali or carbonate of soda (used in India instead of soap for cleaning linen &c.). — *Sarjikā-kshāra, as,* m. natron, (also written *svarjikā-kshāra.*)

Sarjī, f. = *sarji* above.

सर्ज् *sarj* [cf. rt. 1. *arj*], cl. 1. P. *sarjati, sarjitum,* to earn by labour, acquire, gain.

Sarjū, ūs, m. (in Uṇādi-s. I. 82. said to be fr. rt. *sarj* above, but probably to be connected with rt. 1. *sṛij,* cf. *sarja* above), a merchant, trader; (*ūs*), f. lightning; a necklace; going, following.

सर्प *sarpa, as,* m. (fr. rt. *sṛip*), a creeping or serpentine or tortuous motion, creeping, moving gently, gliding, sliding, twining; going, flowing; a snake, serpent; a particular tree (= *nāga-keśara*); a particular tribe of Mleććhas or barbarians who were formerly Kshatriyas (mentioned in the twenty-fourth chapter of the Hari-vaṇśa, and described as wearing beards); N. of a particular Rudra; (*ī*), f. a female snake; N. of the wife of a Rudra; [cf. Gr. ἑρπ-ετό-ν; Lat. *serpens.*] — *Sarpa-ṛishi, is,* m. 'serpent-Ṛishi,' epithet of Arbuda Kādraveya. — *Sarpa-kaṅkālikā* or *sarpa-kaṅkālī,* f. 'serpent's skeleton,' N. of a particular medicinal plant and antidote (= *visha-nāśinī*). — *Sarpa-gandhā,* f. a particular plant (species not known). — *Sarpa-ghātinī,* f. a variety of the Sarpa-kaṅkālī plant. — *Sarpa-ćīra-nivāsana, as,* m. 'clothed in a serpent's skin,' epithet of Śiva. — *Sarpa-ćhattra, am,* n. 'serpent-umbrella,' a mushroom. — *Sarpa-tṛiṇa, as,* m. a mungoose or ichneumon. — *Sarpa-tva, am,* n. the state of a snake. — *Sarpatva-sambhāvanā,* f. imagination of being a snake, mistaking for a snake. — *Sarpa-daṇshṭra, as,* m. a snake's fang; a kind of plant, = *dantī;* (*ā*), f. the shrub Tragia Involucrata. — *Sarpa-daṇshṭrikā,* f. a kind of shrub (= *aja-śṛiṅgī*). — *Sarpa-daṇḍā,* f. a kind of plant, = *saiṃhalī;* (*ī*), f. another plant (= *go-rakshī*). — *Sarpa-dantī,* f. a species of sunflower (= *nāga-dantī*). — *Sarpa-damanī,* f. a kind of medicinal plant (= *bandhyā-karkoṭakī*). — *Sarpa-dhāraka, as,* m. a snake-catcher, snake-charmer. — *Sarpa-nāmā,* f. a variety of the Sarpa-kaṅkālī plant. — *Sarpa-pushpī,* f. a species of sunflower (= *nāga-dantī*). — *Sarpa-phaṇa-ja, as,* m. 'produced in a snake's hood,' the snake-stone (a gem or pearl said to be found in a snake's head and to resemble the berry of the Abrus Precatorius). — *Sarpa-bali, is,* m. an offering of rice to serpents. — *Sarpa-bhuj, k,* m. 'snake-eater,' a peacock; a crane; a large snake. — *Sarpa-maṇi, is,* m. 'snake-gem,' the snake-stone, a kind of carbuncle (said to be found in a snake's head and to have the power of expelling poison). — *Sarpa-mālā,* f. a variety of the Sarpa-kaṅkālī plant. — *Sarpa-rāja, as,* m. 'serpent-king,' epithet of Vāsuki (sovereign of the serpent-race inhabiting Pātāla). — *Sarpa-latā,* f. = *nāga-vallī.* — *Sarpa-vid, t,* m. one who understands serpents, a serpent-charmer. — *Sarpa-vidyā,* f. serpent-science, a particular Veda; the charming of serpents. — *Sarpa-visha-pratishedha, as,* m. the keeping off or expelling of snake-poison. — *Sarpa-veda,* N. of a work on serpents or their influence. — *Sarpa-vyāpādana, am,* n. the killing of serpents; being killed by a snake. — *Sarpa-śiras, ās,* m. (scil. *hasta*), 'serpent-headed,' epithet of a particular position of the hands. — *Sarpa-sattra, am,* n. 'serpent-sacrifice,' a particular sacrifice for the destruction of serpents. — *Sarpa-sattrin, ī,* m. 'performer of a snake-sacrifice,' epithet of king Janam-ejaya (son of Parīkshit; a legend relates that in order to revenge the death of his father, who was killed by the bite of a snake, he compelled, by means of Mantras, the whole serpent-race to be present at a sacrifice, where they were all destroyed except a few of the chiefs). — *Sarpa-sahā,* f. a variety of the plant Sarpa-kaṅkālī. — *Sarpa-sāt,* ind. to a snake or serpent. — *Sarpa-han, ā,* m. 'snake-killer,' an ichneumon, mungoose. — *Sarpāksha* (°*pa-ak*°), *am,* n. 'serpent-eye,' the seed of the Elæocarpus; (*ī*), f. the plant Sarpa-kaṅkālī; another plant (= *gandha-nākulī*); another plant (= *nāḍī-kalāpaka*). — *Sarpākhya* (°*pa-ākh*°), *as,* m. 'serpent-named,' a kind of Mahisha-kanda, q. v.; the plant Mesua Ferrea (= *nāga-keśara*). — *Sarpāṅgī* (°*pa-aṅ*°), f. 'serpent-limbed,' a variety of the plant Sarpa-kaṅkālī; another plant. — *Sarpādanī* (°*pa-ad*°), f. a particular plant (= *nākulī*). — *Sarpārāti* (°*pa-ar*°) or *sarpāri* (°*pa-ari*), *is,* m. 'enemy of snakes,' an ichneumon; a peacock; the bird Garuḍa. — *Sarpāvali* (°*pa-āv*°), *is,* f. a row of serpents. — *Sarpāvāsa* (°*pa-āv*°), *as,* m. the abode of a serpent; (*am*), n. the Sandal tree or wood. — *Sarpāśana* (°*pa-aś*°), *as,* m. 'snake-eater,' a peacock. — *Sarpishṭa* (°*pi-ish*°), *am,* n. 'liked by female snakes,' the Sandal tree or wood. — *Sarpeśvara* (°*pa-īś*°), *as,* m. 'lord of serpents,' epithet of Vāsuki (sovereign of the serpent-race). — *Sarpeśvara-tīrtha, am,* n., N. of a Tīrtha. — *Sarpeshṭa* (°*pa-ish*°), *am,* n. 'serpent-loved,' the Sandal tree or wood.

Sarpaṇa, am, n. the act of creeping or gliding; going tortuously; the flight of an arrow nearly parallel with the ground.

Sarpat, an, antī, at, gliding, creeping, sliding, slipping, going.

Sarpin, ī, iṇī, i, going gently or tortuously, creeping, gliding, winding, sliding, slipping, twining, moving; (*iṇī*), f. a female serpent; a small medicinal shrub (= *bhuja-gī*).

Sarpis, is, n. clarified butter, ghee, (in Naigh. I. 12. enumerated among the *udaka-nāmāni.*) — *Sarpir-āsuti, is, is, i,* Ved. sacrificed or worshipped with butter; (*is*), m. epithet of Agni. — *Sarpish-kuṇḍikā,* f. a butter-jar. — *Sarpish-ṭara,* more completely clarified butter, more or most excellent ghee. — *Sarpish-mat, ān, atī, at,* possessed of ghee, seasoned with clarified butter. — *Sarpish-vat, ān, atī, at,* containing ghee, dressed with butter. — *Sarpis-samudra, as,* m. the sea of clarified butter (one of the seven seas, see 1. *sam-udra*).

सर्ब् *sarb* (also written *samb*), cl. 1. P. *sarbati,* &c., to go, move.

सर्म *sarma.* See under *sara.*

सर्व् *sarv* (= rt. *śarv*), cl. 1. P. *sarvati,* &c., to hurt, injure, kill.

सर्व *sarva, as, ā, am* (in Uṇādi-s. I. 153. said to be fr. rt. *sṛi,* 'to go,' 'pervade,' this rt. having also, according to some, the meaning 'to be strong or whole,' cf. *sāra;* according to others fr. *satra* for *satrā,* q. v., *va* being affixed; dat. sing. *sarvasmai,* nom. pl. *sarve,* &c., this declension being the model for a whole series of pronominals, see Gram. 237), all, every; whole, entire, universal, complete; (*as*), m. an epithet of Śiva; of Vishṇu; of a Muni, (*sarvam* is enumerated among the *udaka-nāmāni* in Naigh. I. 12); [cf. Gr. ὅλ-ο-ς, ὁλο-ό-ς, οὖλ-ο-ς: Osk. *sol-lu-s* (for *sol-vu-s*), 'whole, sound:' Lat. *sar-c-ire, sal-vu-s, sal-u-s, sal-a-ber, sol-u-m, sol-i-du-s, sol-ari, sol-amen, soll-ennis,* 'yearly;' *soll-ers:* (perhaps also) Goth. *alls:* Hib. *uile,* 'all, every, whole.'] — *Sarvaṃ-saha, as, ā, am,* all-sustaining, all-bearing; patient, enduring; (*ā*), f. the earth. — *Sarva-kara, as,* m. 'maker of all,' epithet of Śiva. — *Sarva-kartṛi, tā,* m. 'maker or creator of all,' epithet of Brahmā. — *Sarva-karman, a,* n. every act; (*ā*), m. one who performs all acts; epithet of Śiva. — *Sarva-karmīṇa, as, ā, am,* performing every act; pervading every action, &c. — *Sarva-kāma, as,* m. every wish; epithet of Śiva; N. of a king. — *Sarva-kāma-da, as,* m. 'granting all desires,' epithet of Śiva. — *Sarva-kāma-vara, as,* m. 'best of all objects of desire,' epithet of Śiva. — *Sarva-kāma-samṛiddha, as, ā, am,* amply stocked with all desired objects, fulfilling every desire. — *Sarva-kāmin, ī, inī, i,* having every pleasure, having all desired objects, fulfilling all wishes. — *Sarva-kāmya, as, ā, am,* to be wished for by every one, having everything one can wish. — *Sarva-kārin, ī, iṇī, i,* making or doing all things; (*ī*), m. the maker of all things. — *Sarva-kāla, am,* ind. for all seasons, at all times. — *Sarva-kāla-prasāda, as,* m. 'propitious at all seasons,' epithet of Śiva. — *Sarva-kālīna, as, ā, am,* belonging to all times or seasons, perpetual. — *Sarva-keśin, ī,* m. a dancer, actor, (perhaps for *sarva-veśin,* q. v.) — *Sarva-kshatriya-mardana, as,* m. the destroyer of all the Kshatriyas or men of the military tribe. — *Sarva-kshāra, as,* m. 'universal alkali,' impure carbonate of soda or potash, natron (used as a soap for cleaning clothes; = *mahā-kshāra*). — *Sarva-ga, as, ā, am,* going everywhere, all-pervading, ubiquitous; (*as*), m. spirit, soul; epithet of Śiva; of Brahmā; N. of a son of Paurṇamāsa; of a son of Bhīma; (*am*), n. water; (*ā*), f. the Priyaṅgu plant. — *Sarva-gaṇa, as, ā, am,* Ved. having all kinds or classes, of every kind. — *Sarva-gata, as, ā, am,* going everywhere, universally diffused, all-pervading, omnipresent. — *Sarvagata-tva, am,* n. the condition of going everywhere, omnipresence. — *Sarva-gandha, as,* m. 'having all perfumes,' a class of four aromatic substances (viz. Kakkola, Lavaṅga or cloves, Aguru or agallochum, and Sihlaka or olibanum); any perfume. — *Sarva-gandha-vaha, as, ā, am,* conveying all perfumes or scents. — *Sarva-guṇa-sampanna, as, ā, am,* endued with every excellence, gifted with every good quality. — *Sarva-guṇopeta* (°*ṇa-up*°), *as, ā, am,* endowed with every good quality. — *Sarva-guhya-maya, as, ī, am,* made up of all mysteries. — *Sarva-granthi, is,* m. or *sarva-granthika, am,* n. 'all-knotted,' the root of long pepper. — *Sarva-grāsa, as, ā, am,* swallowing or engulfing all. — *Sarvaṅ-kasha, as, ā, am,* 'all-grazing,' all-pervading, everywhere diffused or extended; (*as*), m. 'all-injuring,' a rogue, wicked man; (*ā*), f., N. of a commentary by Malli-nātha on the Śiśupāla-

vadha. — *Sarva-ćarmīṇa, as, ā, am,* made of every kind of skin or leather. — *Sarva-ćārin, ī,* m. 'all-pervading,' epithet of Śiva. — *Sarva-jagat, t,* f. the whole world, the universe. — *Sarva-janīna, as, ā, am,* belonging or relating to all men, fit for all. — *Sarva-jayā,* f. 'all-conquering,' a particular religious observance performed by women in the month Mārga-śīrsha; a particular plant. — *Sarva-jit, t, t, t,* all-conquering, all-subduing, irresistible; all-surpassing, excellent, incomparable; (*t*), m. a proper N.; epithet of the twenty-first (or fifty-fifth) year of Jupiter's cycle of sixty years. — *Sarva-jña, as, ā, am,* all-knowing, omniscient, all-wise; (*as*), m. epithet of Śiva; N. of a Muni; a Jina or Buddha deified sage; (*ā*), f. epithet of Durgā. — *Sarvajña-tā,* f. or *sarvajña-tva, am,* n. omniscience. — *Sarvajña-nārāyaṇa, as,* m., N. of an author. — *Sarvajña-vāsudeva, as,* m., N. of a poet. — *Sarva-jñātṛi-tva, am,* n. the condition of one who is omniscient. — *Sarva-jñāna, am,* n. all-knowledge. — *Sarvajñāna-tantra, am,* n., N. of a Tantra work. — *Sarva-jñāna-maya, as, ī, am,* made up of or containing all knowledge. — *Sarva-jñāna-vid, t, t, t,* acquainted with all knowledge. — *Sarva-tanū, ūs,* m., Ved. one who is born again with his whole body. — *Sarva-tantra, as,* m. one who has studied all the Tantras; (*as, ā, am*), universally acknowledged, admitted by all schools (as a philosophical principle). — *Sarvatantra-siddhānta, as,* m. a dogma admitted by all schools, (opposed to *pratitantra-siddhānta,* a dogma peculiar to some school or a controverted dogma, such as the Mīmāṃsaka doctrine of the eternity of sound.) — *Sarva-tas,* see p. 1096, col. 3. — *Sarva-tātā,* ind., Ved. everywhere, (Sāy. = *sarvatra*); at the sacrifice, (Sāy. = *sarva-tātau* = *yajñe,* Ṛig-veda IV. 26, 3; see the next.) — *Sarva-tāti, is,* f. (see Pāṇ. IV. 4, 142), Ved. all prosperity, complete happiness or health; soundness, wholeness; [cf. Gr. ὁλό-της; in some passages *tāti* is connected by Sāy. with 2. *tati,* p. 361, and is said to mean either 'the extension of all enjoyments' or simply 'sacrifice.'] — *Sarva-tāpana, as, ī, am,* all-inflaming; (*as*), m. epithet of Kāma (god of love). — *Sarva-tiktā,* f. a particular plant (= *kāka-māćī*). — *Sarva-tūrya-ninādin, ī,* m. 'playing all instruments,' Śiva. — *Sarva-tejas, as,* n. all splendor. — *Sarvatejo-maya, as, ī, am,* consisting of all splendor; containing all power. — *Sarva-da, as,* m. 'all-giving,' epithet of Śiva. — *Sarva-damana, as, ī, am,* all-subduing, all-taming, irresistible; (*as*), m. epithet of Bharata (son of Śakuntalā). — *Sarva-darśana-saṅgraha, as,* m. 'compendium of all the Darśanas,' N. of a treatise on the various systems of philosophy (not including the Vedānta) by Mādhavāćārya and his brother Sāyaṇa. — *Sarva-darśin, ī, inī, i,* all-seeing; (*ī*), m. a Buddha. — *Sarva-dāna, am,* n. the gift of everything. — *Sarva-dānādhika* (°*na-adh*°), *as, ā, am,* better than every gift. — *Sarva-dāsa, as,* m., N. of a poet. — *Sarva-dig-vijaya, as,* m. conquest of all regions, universal conquest. — *Sarva-duḥkha-kshaya, as,* m. destruction of all pain, final emancipation from all existence, beatitude. — *Sarva-devata, as, ā, am,* relating to all the deities. — *Sarva-deva-maya, as, ī, am,* made of all deities, comprising all the gods; (*as*), m. epithet of Śiva. — *Sarva-deva-mukha, as,* m. 'mouth of all the gods,' epithet of Agni or fire (Agni being the medium of oblations to the gods). — *Sarva-deśya, as, ā, am,* being in all places. — *Sarva-dairatya* = *sārvadairatya.* — *Sarva-dhana, am,* n. all one's wealth or property; (in arithmetic) a sum total, sum of a series, total of a sum in progression. — *Sarva-dhara,* 'all-containing,' N. of a work on medicine by Karatha. — *Sarva-dharma-prakāśa, as,* m., N. of a work on law by Śaṅkara-bhaṭṭa. — *Sarva-dharma-vid, t, t, t,* knowing all duties, one who knows the duties of all tribes and castes. — *Sarva-dhā, ās, ās, am,* Ved. all-containing, all-yielding. — *Sarva-dhārin, ī,* m. 'all-holder,' epithet of Śiva; epithet of the twenty-second (or according to others fifty-sixth) year of Jupiter's cycle of sixty years. — *Sarva-dhārī,* f. the twenty-second year of the cycle (according to some; cf. *sarva-dhārin*). — *Sarva-dhurāvaha* (°*ra-āv*°), *as,* m. an ox fit for any sort of draught or carriage. — *Sarva-dhurīṇa, as,* m. an ox or other animal fit for any kind of carriage or draught. — *Sarvanāma-tā,* f. the being a pronoun or pronominal. — *Sarva-nāman, a,* n. (in grammar) N. of a class of words beginning with *sarva,* (these comprise the real pronouns and a series of pronominal adjectives, such as *ubhaya, viśva, ekatara,* &c.) — *Sarvanāma-sthāna, am,* n. (in Pāṇini's grammar) a N. for the Aṅga cases collectively (i. e. the nom. sing. du. pl., acc. sing. du. of masc. and fem. nouns, and the nom. acc. pl. of neuters; these are called by some 'the strong cases;' see Pāṇ. I. 1, 42, 43; the voc. as following the nom. may be included under this name). — *Sarva-nāśa, as,* m. total destruction, destruction of all. — *Sarva-nāśin, ī, inī, i,* all-destroying. — *Sarvan-dama, as,* m. 'all-subduing,' N. of Bharata. — *Sarva-patha, as,* m. every road or way, every direction. — *Sarva-pathīna, as, ā, am,* belonging to every road or way, going in every direction. — *Sarva-paśu, us,* m. a proper N. — 1. *sarva-pā, ās, ās, am,* drinking everything; (*ās*), f. the wife of the Daitya Bali. — 2. *sarva-pā, ās, ās, am,* all-preserving. — *Sarva-pāpa-hara, as, ā, am,* removing all sin. — *Sarva-pārśva-mukha, as,* m. 'having a face on all sides,' epithet of Śiva. — *Sarva-pāvana, as,* m. 'all-purifying,' epithet of Śiva. — *Sarva-pūjita, as,* m. 'worshipped by all,' epithet of Śiva. — *Sarva-pūrṇa, as, ā, am,* full of everything. — *Sarva-pūrṇa-tva, am,* n. entire fulness or completeness, complete preparation or provision. — *Sarva-priya, as, ā, am,* dear to all, universally beloved; generally friendly, loving all. — *Sarva-bandha-vimoćana, as,* m. 'delivering from every bond,' epithet of Śiva. — *Sarva-bhaksha, as, ā, am,* eating all kinds of food, omnivorous; (*ā*), f. a female goat. — *Sarva-bhakshya, as, ā, am,* all-devouring (as fire); eating all things; all-devouring, omnivorous. — *Sarva-bhāj, k, k, k,* sharing in everything. — *Sarva-bhāva, as,* m. whole being or nature, (*sarva-bhāvena,* with one's whole being, with all one's thoughts.) — *Sarva-bhāva-kara, as,* m. 'causer of all being,' epithet of Śiva. — *Sarva-bhāvana, as,* m. 'all-creating,' epithet of Śiva. — *Sarva-bhūta, āni,* n. pl. all beings, all created things, all the elements. — *Sarvabhūta-kṛit, t,* m. n. the maker of all things; the cause of all elements or beings. — *Sarvabhūta-maya, as, ī, am,* containing all living beings or existences, comprising or comprehending all elementary matter; (*as*), m. the supreme pervading spirit. — *Sarva-bhūta-stha* or *sarva-bhūta-sthita, as, ā, am,* present in all elements or beings. — *Sarva-bhūta-hara, as,* m. epithet of Śiva. — *Sarva-bhūta-hita, am,* n. the welfare of all created beings; (*as, ā, am*), serviceable to all creatures. — *Sarvabhūtātman* (°*ta-āt*°), *ā,* m. 'soul of all beings,' epithet of the universal or all-pervading spirit; epithet of Śiva; (*ā, ā, a*), having the nature of all beings, containing all beings. — *Sarvabhūtātma-medhas, ās, ās, as,* having a knowledge of the essence or nature of all creatures. — *Sarvabhūtepsita* (°*ta-īp*°), *as, ā, am,* desired by all beings. — *Sarva-bhṛit, t, t, t,* all-sustaining, cherishing or supporting all. — *Sarva-bhogin, ī, inī, i,* enjoying all. — *Sarva-bhogīṇa, as, ā, am,* good or beneficial for all, to be enjoyed or possessed by all. — *Sarva-maṅgalā,* f. 'all-auspicious,' an epithet of the goddess Durgā; N. of a work. — *Sarva-maya, as, ī, am,* made or consisting of all, all-containing, general, universal, comprehensive of all. — *Sarva-mahī,* f. the whole earth. — *Sarva-mātrā,* f. epithet of a kind of metre. — *Sarva-mūlya, am,* n. 'price of all things,' a cowry; any small coin. — *Sarva-mūshaka, as,* m. 'all-stealing,' time. — *Sarva-medha, as,* m. a universal sacrifice, sacrifice for universal success. — *Sarva-medhya-tva, am,* n. perfect purity. — *Sarva-yamaka, am,* n. a kind of Yamaka, q. v. — *Sarva-yogin, ī,* m. epithet of Śiva. — *Sarva-rakshaṇa-karaṇḍa, am,* n. an all-preserving amulet or charm. — *Sarva-rakshin, ī, iṇī, i,* all-protecting; preserving from all (harm). — *Sarva-ratna, as,* m. 'having all gems,' N. of a minister of king Yudhi-shṭhira; (*ā*), f., N. of one of the female personifications of musical tones or modes. — *Sarva-ratna-maya, as, ī, am,* made up of all kinds of jewels. — *Sarva-ratna-samanvita, as, ā, am,* possessing all gems or precious things. — *Sarva-rasa, as,* m. the resinous exudation of the Sāl tree, resin; saltness, salt, saline flavour or taste; a sort of musical instrument, a kind of lute; a scholar, learned man. — *Sarvarasottama* (°*sa-ut*°), *as,* m. 'the best of all flavours,' the saline flavour, saltness, salt. — *Sarva-rātra, as,* m. the whole night. — *Sarva-rūpa-bhāj, k, k, k,* assuming all forms. — *Sarvartu* (°*va-ṛitu*), *us,* m. every season. — *Sarvartuka* (°*va-ṛit*°), *as, ā, am,* adapted to every season, habitable in every season. — *Sarvartu-parivarta, as,* m. 'revolution of all the seasons,' a year. — *Sarvartu-phala, am,* n. the fruit of all the seasons. — *Sarva-lakshaṇa-lakshita, as,* m. 'characterized by all marks,' epithet of Śiva. — *Sarva-lālasa, as,* m. epithet of Śiva. — *Sarva-liṅgin, ī,* m. 'having all the external marks,' a heretic, impostor (especially one who, not belonging to the orthodox faith, wears the dress and assumes the character of an ascetic). — *Sarva-loka, as,* m. the universe. — *Sarva-loka-kṛit, t,* m. 'Universe-maker,' epithet of Śiva. — *Sarva-loka-pitāmaha, as,* m. 'the great forefather of all creatures,' epithet of Brahmā. — *Sarvaloka-prajāpati, is,* m. 'father of the Universe,' epithet of Śiva. — *Sarvaloka-bhayaṅkara, as, ī, am,* formidable to the whole world. — *Sarva-loka-vid, t, t, t,* acquainted with all worlds. — *Sarva-loha, as,* m. an iron arrow. — *Sarva-varṇikā,* f. or (according to some) *sarva-vartikā,* f. the tree Gmelina Arborea. — *Sarva-varman, ā,* m., N. of the author of the Kā-tantra Sūtras. — *Sarva-vallabha, as, ā, am,* dear to all; (*ā*), f. an unchaste woman. — *Sarva-vāta-saha, as, ā, am,* able to bear every wind (said of a ship). — *Sarva-vādi-sammata, as, ā, am,* approved by all disputants, universally admitted. — *Sarva-vāsa, as,* or *sarva-vāsin, ī,* m. 'all-abiding,' Śiva. — *Sarva-vikhyāta, as,* m. 'celebrated by all,' epithet of Śiva. — *Sarva-vigraha, as,* m. 'all-shaped,' Śiva. — *Sarva-vid, t, t, t,* all-knowing, omniscient, all-wise; (*t*), m. the Supreme Being. — *Sarva-vibhūti, is,* f. dominion over all. — *Sarva-vīra, as, ā, am,* Ved. all-heroic, containing all heroes; possessing numerous male descendants. — *Sarva-veda, as, ā, am,* having all knowledge; (*as*), m. a Brāhman who has read the four Vedas. — *Sarva-vedas, ās,* m. a man who gives away all his acquisitions or property to the priests employed by him at particular sacrifices. — *Sarva-vedin, ī, inī, i,* all-knowing, omniscient. — *Sarva-veśin, ī,* m. 'having all dresses or disguises,' an actor, dancer. — *Sarva-vaināśika, as,* m. 'all-annihilating,' epithet of a class of Buddhists who argue total annihilation. — *Sarva-vyāpi-tva, am,* n. universality. — *Sarva-vyāpin, ī, inī, i,* all-pervading, universal, ubiquitous; embracing all particulars; (*ī*), m. epithet of Rudra. — *Sarva-śak, k, k, k,* all-powerful, omnipotent. — *Sarva-śaṅkā,* f. suspicion of everybody. — *Sarvaśas,* see p. 1096, col. 3. — *Sarva-śānti-kṛit, t, t, t,* 'causing universal peace or tranquillity,' epithet of Bharata (sovereign of all India and son of Śakuntalā). — *Sarva-śāstra, as, ā, am,* knowing every science. — *Sarva-śāstra-pravetṛi, tā,* m. 'charioteer of all the sciences,' one who is well acquainted with all the sciences. — *Sarva-śāstra-vid, t, t, t,* or *sarva-śāstra-viśārada, as, ā, am,* skilled in all the sciences. — *Sarva-śubhan-kara, as,* m. 'beautifying everything,' epithet of Śiva. — *Sarva-śūnya, as, ā, am,* empty of everything, completely empty. — *Sarva-śesha, as, ā, am,* anything remaining out of a whole. — *Sarva-śoka-vināśin, ī, inī, i,* removing all sorrow or griefs. — *Sarva-śrāvya, as, ā, am,* audible to all. — *Sarva-saṃsarga-lavaṇa, am,* n. a particular kind of salt or salt soil (mixing with

everything). — *Sarva-sangata, as, ā, am,* united with all, met with universally; (*as*), m. a sort of quick-growing rice (= *shashṭikā*). — *Sarva-sanga-parityāga, as,* m. abandonment of all worldly affections or connections. — *Sarva-sangā,* f. 'all-uniting,' N. of a river. — *Sarva-sangraha, as,* m. a general or universal collection; any collection. — *Sarva-sannahana, am,* n. or *sarva-sannahanārthaka* (°*na-ar*°), *as,* m. a complete armament; the arming or assembling of a complete army (consisting of elephants, chariots, horse and foot), a complete armament. — *Sarva-sannāha, as,* m. a complete armament (see above); the universally-pervading spirit. — *Sarva-sama-tā,* f. sameness or identity with all things; equality towards all, equal regard for all, equanimity. — *Sarva-sasya, as, ā, am,* bearing all kinds of corn, (also written *sarva-śasya*.) — *Sarva-saha, as, ā, am,* all-enduring, all-bearing, very patient; (*as*), m. bdellium; (*ā*), f. the earth. — *Sarva-sākshin, ī,* m. 'all-witnessing,' epithet of the Supreme Being; of Wind; of Fire. — *Sarva-sādhana, as,* m. 'all-accomplishing,' Śiva. — *Sarva-sādhāraṇa, as, ā* or *ī, am,* common to all. — *Sarva-sādhu,* ind. in all respects good or well. — *Sarva-sādhu-nishevita, as,* m. 'honoured by all good people,' Śiva. — *Sarva-sāmānya, as, ā, am,* common to all. — *Sarva-sāropanishad* (°*ra-up*°), *t,* f., N. of an Upanishad. — *Sarva-siddhārtha* (°*dha-ar*°), *as, ā, am,* having every object attained, having every wish gratified, quite happy. — *Sarva-siddhi, is,* f. accomplishment of every object, universal success; (*is*), m. the Vilva tree. — *Sarva-sena, as,* m., Ved. the lord of the whole host. — *Sarva-sva, am,* n. the whole of a person's property or possessions; whole substance or essence of anything. — *Sarva-sva-daṇḍa, as, ā, am,* fined in all possessions; (*am*), n. confiscation of the whole of a property. — *Sarvasva-haraṇa, am,* n. or *sarvasva-hāra, as,* m. the seizure or confiscation of the whole of any one's property. — *Sarva-svāmi-guṇopeta* (°*ṇa-up*°), *as, ā, am,* endowed with all the excellences of a master. — *Sarva-svāmin, ī,* m. the owner or master of all; a universal monarch. — *Sarvasvin, ī,* m. a kind of mixed caste (the result of intermarriage between a woman of the Gopa or cowherd caste with a Nāpita or barber). — *Sarva-hara, as, ā, am,* 'seizing all,' an epithet of death. — *Sarva-haraṇa, am,* n. or *sarva-hāra, as,* m. seizing of the whole, total confiscation. — *Sarva-hari, is,* m., N. of the author of the hymn Ṛig-veda X. 96, (having the patronymic Aindra.) — *Sarva-hāyas, ās, ās, as,* Ved. having all strength or vigour. — *Sarva-hita, as, ā, am,* useful or beneficial to all; (*am*), n. black pepper. — *Sarva-hut, t, t, t,* Ved. (perhaps) all-sacrificing or sacrificing all at once. — *Sarvāgamopanishad* (°*va-āgama-up*°), *t,* f., N. of an Upanishad. — *Sarvānga* (°*va-an*°), *am,* n. the whole body (from head to foot); all the Angas or Vedāngas (see *vedānga*) collectively; (*as, ā, am*), having all members, perfect in limb; (*as*), m. epithet of Śiva. — *Sarvānga-rūpa, as,* m. epithet of Śiva. — *Sarvānga-sundara, as, ī, am,* beautiful in every member, completely beautiful. — *Sarvānga-sundara-rasa, as,* m. 'whose essence is good for all the limbs,' epithet of a particular drug or medicament. — *Sarvāngīṇa, as, ā, am,* spread over all the limbs, thrilling through the whole body or throughout the body, generally diffusive, pervading; relating or belonging to the Angas or Vedāngas collectively, (see *vedānga*.) — *Sarvātithi-vrata* (°*va-at*°), *as, ā, am,* devoted to all guests, hospitable. — *Sarvātodya-parigraha* (°*va-āt*°), *as,* m. 'comprehending every musical instrument,' epithet of Śiva. — *Sarvātmaka* (°*va-āt*°), *as, ā, am,* all-containing, all-pervading. — *Sarvātmatva-darśana, am,* n. the doctrine of the oneness of everything with Spirit. — *Sarvātman* (°*va-āt*°), *ā,* m. the universal soul, the Supreme Spirit; epithet of Śiva. — *Sarvātma-bhūti, is,* f. all beings collectively. — *Sarvā-dṛiśa, as, ī, am,* like to all. — *Sarvādhikaraṇa* (°*va-adh*°), *āni,* n. pl. all occasions; (*eshu*), ind. on all occasions. — *Sarvādhikāra* (°*va-adh*°), *as,* m. general superintendence. — *Sarvādhikārin, ī,* or *sarvādhyaksha* (°*va-adh*°), *as,* m. a general superintendent. — *Sarvādhikya* (°*va-ādh*°), *am,* n. superiority to all. — *Sarvānavadyānga* (°*va-anavadya-an*°), *as, ā, am,* having altogether blameless or faultless limbs. — *Sarvānukārin* (°*va-an*°), *ī, iṇī, i,* all-imitating; (*iṇī*), f. a kind of shrub (= *śāla-parṇī*). — *Sarvānukrama* (°*va-an*°), *as,* m. a general index (showing the successive contents of any book); = *sarvānukramaṇī* below. — *Sarvānukramaṇikā* (°*va-an*°), f., N. of Kātyāyana's index to the Ṛig-veda; of an index to the Vājasaneyi-saṃhitā by the same author. — *Sarvānukramaṇī* (°*va-an*°), f., N. of a general index to the Veda by Kātyāyana (a pupil of Śaunaka). — *Sarvānukramaṇī-vṛitti, is,* f. a commentary by Shaḍ-guru-śishya on the above. — *Sarvānubhūti* (°*va-an*°), *is,* f. universal experience; 'all-perceiving,' epithet of one of the twenty-four Arhats of the past Ut-sarpiṇī; also of one of the future Ut-sarpiṇī; a white variety of the Tri-vṛit plant. — *Sarvānumati* (°*va-an*°), *is,* f. the consent of all. — *Sarvāntaryāmin* (°*va-an*°), *ī,* m. 'ruling or pervading all hearts,' epithet of the Supreme Spirit. — *Sarvānna-bhakshaka* (°*va-an*°), *as, ā, am,* or *sarvānna-bhojin, ī, inī, i,* or *sarvānnīna, as, ā, am,* eating all sorts of food (whether clean or otherwise). — *Sarvābharaṇa-bhūshita* (°*va-ābh*°), *as, ā, am,* adorned with all ornaments. — *Sarvābhisandhin* (°*va-abh*°), *ī* m. 'all-censuring,' a cynic, calumniator, reviler. — *Sarvābhisāra* (°*va-abh*°), *as,* m. an attack with a complete army (of elephants, chariots, horse and foot), assembling a complete armament. — *Sarvāyasa* (°*va-ay*°), *as, ī, am,* entirely made of iron. — *Sarvāyudha* (°*va-āy*°), *as,* m. 'armed with every weapon,' epithet of Śiva. — *Sarvāyudhopeta* (°*va-āyudha-up*°), *as, ā, am,* possessing all weapons, stored with all sorts of arms. — *Sarvārtha* (°*va-ar*°), *as, ā, am,* having all objects or aims; (*as*), m. epithet of the twenty-ninth Muhūrta; (*ās*), m. pl. all matters, (*sarvārthesha,* in all matters, in all the subjects contained in any particular work); all objects; (*am*), ind. for the sake of all. — *Sarvārtha-kuśala, as, ā, am,* skilful in all matters. — *Sarvārtha-ćintaka, as, ā, am,* a superintendent or manager of all affairs, (according to Kullūka = *kārya-drashṭā nagarādhipatiḥ*.) — *Sarvārtha-tā,* f. the state of possessing all objects. — *Sarvārtha-sādhikā,* f. 'effecting all objects,' epithet of Durgā. — *Sarvārtha-siddha, as,* m. 'one by whom all objects are effected,' epithet of the great Buddha (or Śākya-muni, the founder of the Buddhist religion; according to some he was so called because his parents' wishes were all fulfilled by his birth). — *Sarvārthānusādhinī* (°*tha-an*°), f. 'effecting all objects,' epithet of Durgā. — *Sarvāvasara* (°*va-av*°), *as,* m. 'universal leisure,' midnight. — *Sarvāvasthā* (°*va-av*°), f. every condition, (*sarvāvasthāsu,* at all periods.) — *Sarvāśaya* (°*va-āś*°), *as,* m. 'refuge of all,' epithet of Śiva. — *Sarvāśin* (°*va-aś*°), *ī, inī, i,* eating all things. — *Sarvāśramin* (°*va-āś*°), *ī, iṇī, i,* belonging to every order of life. — *Sarvāśraya* (°*va-āś*°), *as, ā, am,* giving shelter or protection to all; (*as*), m. epithet of Śiva. — *Sarvāsti-vāda* (°*va-as*°), *as,* m. or *sarvāsti-vādin* (°*va-as*°), *ī,* m. 'one who asserts the reality of all existence,' epithet of one of the four divisions of the Vaibhāshika system of Buddhism (said to have been founded by Rāhula, son of the great Buddha). — *Sarvāstra* (°*va-as*°), *as, ā, am,* having all weapons; (*ā*), f. epithet of one of the sixteen Jaina Vidyā-devīs or goddesses of learning. — *Sarvāstra-mahājvālā,* one of the Vidyā-devīs described above. — *Sarvāstra-vid, t, t, t,* knowing or skilled in all weapons. — *Sarvāhna* (°*va-ah*°), *as,* m. the whole day, (also spelt *sarvāhṇa*.) — *Sarvendriya-sambhava* (°*va-in*°), *as, ā, am,* arising from every sense. — *Sarveśa* (°*va-īśa*), *as,* m. 'lord of all,' the Supreme Being; a universal monarch. — *Sarveśvara* (°*va-īś*°), *as,* m. 'lord of all,' a universal monarch, paramount lord; epithet of Śiva; a proper N. — *Sarvottama* (°*va-ut*°), *as, ā, am,* best of all, supremely good. — *Sarvopakārin* (°*va-up*°), *ī, iṇī, i,* assisting all; (*iṇī*), f., N. of a commentary on the Tattvas of the Sānkhya phil. — *Sarvopadha* (°*va-up*°), *as, ā, am,* having any penultimate letter. — *Sarvopanishad* (°*va-up*°), *t,* f., N. of an Upanishad. — *Sarvopādhi* (°*va-up*°), *is,* m. a general attribute. — *Sarvaugha* (°*va-ogha*), *as,* m. great speed or impetuosity; the assembling of a complete army (consisting of elephants, chariots, horse and foot). — *Sarvaushadhi* (°*va-osh*°), *is,* m. or *sarvaushadhi-gaṇa* or *sarvaushadhi-varga, as,* m. a class of certain medicinal herbs or drugs (such as Murā, Ćampaka, Jaṭā-māṃsī, Haridrā or turmeric, Vaćā or orris root, Śaileya or benzoin, Saṭī or zedoary, Kushṭha or Costus Speciosus, Karpūra or camphor, Ćandana or sandal, Mustā or Cyperus, &c.). — *Sarvaushadhi-rasa, as,* m. the juice or infusion of all the above herbs (especially of those used at a royal inauguration).

Sarvaka, as, ā, am, all, every, whole, entire, universal; (*e*), ind. everywhere, universally.

Sarva-tas, ind. from every quarter, from every side, from all parts, from everybody; in every direction; on all sides, every way, all round, everywhere; wholly, entirely. — *Sarvataḥ-śubhā,* f. 'wholly auspicious,' the plant Priyangu. — *Sarvato-dikka, as, ā, am* (see 2. *diś*), diffused over all quarters, extending in every direction. — *Sarvato-diśam* or *sarvato-diśas,* ind. to every quarter (of the world), in every direction. — *Sarvato-bhadra, as, ā, am,* everywhere or on every side good, in every direction or towards every quarter auspicious; (*as, am*), m. n. a temple or palace of a square form and having an entrance opposite to every point of the compass; (*as*), m. the car of Vishṇu; a bamboo; a form of military array; a square mystical diagram (painted on a cloth with various colours, and used on particular occasions to cover a sort of altar erected to Vishṇu); a kind of charade in which the same word answers several questions; a particular kind of artificial verse (so contrived that the same meanings and syllables occur, whether the line be read backwards or forwards, or in various other directions; an example occurs in Kirāt. XV. 25); the Nimba tree; N. of a forest; (*ā*), f. the tree Gmelina Arborea (= *gambhārī*); an actress, the wife of an actor or dancer; a sort of yam, Dioscorea; (*am*), n. a mystical diagram of a square shape but enclosing a circle (this diagram is regarded as sacred, and employed on the occasion of the letting loose of a bull, the completion of a vow or other religious observance; it may perhaps be identical with that described above); another square diagram employed for astrological purposes or to foretel good and bad fortune. — *Sarvato-mukha, as, ī, am,* facing every quarter (of the compass), turned everywhere, going everywhere; complete, unrestrained, unlimited, boundless; (*as*), m. soul, spirit; epithet of Śiva (as represented with five faces); of Brahmā (as represented with four faces); of Agni or Fire; a Brāhman; the heaven of India or Svarga; (*am*), n. water; sky, heaven.

Sarvatra, ind. everywhere, in all places; always, at all times. — *Sarvatra-ga, as, ā, am,* going everywhere, all-pervading; (*as*), m. air, wind. — *Sarvatra-gāmin, ī, inī, i,* going everywhere; (*ī*), m. air, wind. — *Sarvatrāpratigha* (°*ra-ap*°), *as, ā, am,* not kept back from (penetrating) everywhere.

Sarvathā, ind. in all ways, by all means; at all, (*na sarvathā,* not at all), altogether, entirely, wholly, completely, mostly, assuredly, certainly; exceedingly; at all times.

Sarvadā, ind. always, at all times, at every time.

Sarvadryańć, an, -drīćī, ak (fr. *sarva* with *adri* substituted for the final + rt. *ańć*), honouring all (= *sarvasya pūjaka*).

Sarvaśas, ind. wholly, altogether, completely, entirely, universally; everywhere; on all sides.

Sarvāṇī, f., N. of Durgā (wife of Śiva).

Sarvikā, f. according to Vopa-deva IV. 6. a diminutive of *sarvā*.

Sarvīya, as, ā, am, relating or belonging to all, suitable or fit for all.

सर्वरी *sarvarī*, f. (for *śarvarī*), night. — *Sarvarī-kara, as*, m. 'night-maker,' the moon.

सर्वला *sarvalā*, f. (for *śarvalā*, p. 995, col. 3), an iron club or crow.

Sarvalī, f. = *sarvalā* above.

सर्षप *sarshapa, as*, m. (in Uṇādi-s. III. 141. said to be fr. rt. *sṛi*), mustard or mustard-seed, Sinapis Dichotoma; a kind of poison; a small measure of weight or a mustard-seed so considered; (*ī*), f. a kind of small bird (said to be a species of wagtail, = *khañjanikā*). — *Sarshapa-taila, am*, n. mustard-oil.

सर्षिगण *sarshi-gaṇa* (*sa-ṛishi-*), *as, ā, am*, having or attended by a host of Ṛishis.

Sarshi-marud-gaṇa, as, ā, am, with a host of Ṛishis and Maruts.

सर्षीका *sarshīkā*, f. a particular kind of metre.

सल् *sal* (connected with rt. *sṛi*), cl. 1. P. *salati, sasāla, salitum*, to go, move; [cf. Gr. ἄλλ-ο-μαι, ἅλμα; Lat. *salio*; Lith. *selu*, 'to creep;' Slav. *sl-a-ti*, 'to send;' Hib. *silim*, 'I drop, distil, spit.']

Sala, am, n. [cf. *sara*], water.

Salila, am, n. [cf. the older form *sarira*, p. 1093, col. 2], water; (in the Sāṅkhya phil.) a technical term for one of the four kinds of *adhyātmikā tushṭi* or internal acquiescence, (the other three being *ambhas, ogha*, and *vṛishṭi*; cf. *sa-pārā*); a kind of metre; [cf. Gr. σάλος, ἅλς; Lat. *salum, sal, saliva*; Slav. *sol*, 'salt.'] — *Salila-karman, a*, n. a particular funeral rite (= *salila-kriyā*). — *Salila-kuntala, as*, m. 'water-hair,' the aquatic plant Vallisneria Octandra. — *Salila-kriyā*, f. 'water-rite,' the funeral rite of washing a corpse. — *Salila-ja, am*, n. 'water-born,' a lotus. — *Salila-nidhi, is*, m. 'water-receptacle,' the ocean. — *Salila-pūra-vat*, ind. like a large quantity of water. — *Salila-raya, as*, m. 'water-flow,' a current, stream. — *Salila-rāśi, is*, m. 'water-heap,' any piece of water. — *Salila-sthala-ćara, as, ā* or *ī, am*, frequenting water and land, amphibious. — *Salilārthin* (°*la-ar*°), *ī, inī, i*, wishing for water, thirsty. — *Salilāśaya* (°*la-āś*°), *as*, m. a receptacle or reservoir of water, tank, lake. — *Salilile-ćara, as, ā, am*, moving about in the water. — *Salilendhana* (°*la-in*°), *as*, m. 'water-kindling,' submarine fire. — *Salile-śaya, as, ā, am*, resting or lying in water. — *Saliloććaya* (°*la-uć*°), *as, ā, am*, having a mass or collection of water. — *Salilopaplava* (°*la-up*°), *as*, m. a flood of water, inundation.

सलक्ष *sa-laksha, as, ā, am*, having a lac or a hundred thousand.

सलक्षण *sa-lakshaṇa, as, ā, am*, having the same marks, of the same species.

सलक्ष्मन् *sa-lakshman, ā, ā, a*, Ved. having the same marks or characteristics, related, a relation.

सलज्ज *sa-lajja, as, ā, am*, feeling shame or modesty, bashful, modest, ashamed; (*am*), ind. bashfully, modestly.

सललितम् *sa-lalitam*, ind. with sport, wantonly.

सललूक *salalūka, as*, m. (probably fr. rt. *sal*; according to Sāy. for *sararūka*, fr. rt. *sṛi*), Ved. (probably) an unstable or wavering person; a wicked person, sinner, (Sāy. = *saraṇa-śīla* or *saṃlubdha* or *pāpaka*; see Nirukta VI. 3.)

सलवक *sa-lavaka*. See *lavaka*.

सलाजकुसुम *sa-lāja-kusuma, as, ā, am*, accompanied with sprinkled grain and flowers.

सलील *sa-līla, as, ā, am*, playful, wanton, sportive; (*am*), ind. playfully, sportingly; affectionately.

सलेश *sa-leśa, as, ā, am*, having parts or portions, with every part, entire; (*am*), ind. with every particle, entirely, wholly (= 1. *sa-kalam*).

सलोक *sa-loka, as, ā, am*, being in the same world. — *Saloka-tā*, f. the being in the same world or sphere, residence in the same heaven with any particular deity (one of the four states into which Mukti or final beatitude is distinguished).

सल्लकी *sallakī*, f. (= *śallakī*), the gum olibanum tree, Boswellia Thurifera.

सल्व *salva, ās*, m. pl., Ved., N. of a people; [cf. *śalva*.] — *Salva-deśa, as*, m., N. of a country.

सव 1. *sava, as*, m. (fr. rt. 3. *su*), pressing out or extracting the Soma juice; a libation, oblation, sacrifice; N. of the fifth book of the Śatapatha-Brāhmaṇa; (*am*), n. sprinkling or pouring out the juice of the Soma plant; making libations; water; the juice or honey of flowers.

1. *savana, am*, n. the act of extracting or pouring out the juice of the Soma plant; a libation; a sacrifice or oblation (in general); drinking the Soma juice; bathing (as a religious exercise or as preparatory to a sacrifice; generally performed three times a day, viz. morning, mid-day, and evening; cf. *tri-shavaṇa*); any purificatory ablution; (*as*), m., N. of a son of Vasishṭha. — *Savana-karman, a*, n. a sacrificial rite.

Savanīya, as, ā, am, relating to the Savana (see above); to be offered or poured out; to be distilled; sacrificial.

सव 2. *sava, as*, m. (fr. rt. 4. *su*), a generator; the sun; the moon; offspring, progeny.

2. *savana, am*, n. the act of bearing children, bringing forth young, generation.

Savitṛi, tā, trī, tṛi, generating, vivifying, producing, causing, effecting; (*tā*), m. a generator, vivifier; the sun, (in the Veda sometimes identified with and sometimes distinguished from Sūrya, q. v.; according to Sāy. the sun before rising is called Savitṛi, and after rising till its setting Sūrya; many hymns of the Ṛig-veda are devoted to the praise of Savitṛi, e.g. I. 35, II. 38, III. 62, 10–12, IV. 53, 54, V. 81, 82, &c.; he is described as 'golden-eyed,' 'golden-handed,' 'golden-armed,' 'golden-tongued,' 'yellow-haired,' &c., the waters and the winds are said to obey him, and the other gods are described as following his lead and bowing to his authority; he is also, like Agni, called Apāṃ napāt, 'son of the waters,' and is even worshipped as a 'lord of all creatures,' supporting the world and delivering his votaries from sin; the celebrated verse called *gāyatrī* and *sāvitrī*, q.q.v.v., is addressed to him); epithet of Indra; of Śiva; N. of one of the twenty-eight Vyāsas; a particular plant or tree (= *arka*); (*trī*), f. a mother; a cow. — *Savitṛi-daivata, as*, m. 'having the sun for a deity,' the constellation Hastā or the thirteenth of the lunar asterisms (so called because the sun is the ruling deity of this asterism).

Savitṛila, as, ā, am, belonging or relating to the sun, solar.

Savitra, am, n. a cause of generation, instrument of production.

Savitriya, as, ā, am, relating or belonging to the sun, solar.

Savitrī, f., see under *savitṛi* above.

Savīman, ā, m., Ved. production, generation, vivifying power, favouring aid.

सवज्रसङ्घात *sa-vajra-saṅghāta, as, ā, am*, with the stroke of a thunderbolt.

सवत्स *sa-vatsa, as, ā, am*, together with a calf, having a calf; having descendants.

सवधूक *sa-vadhūka, as*, m. along with a wife, a man with his wife.

सवपुष *sa-vapusha, as, ī, am*, having a body or form, embodied.

सवयस् *sa-vayas, ās, ās, as*, being of the same age, coeval, cotemporary; (*ās*), m. a coeval, cotemporary, friend of the same age; (*ās*), f. a woman's female friend or confidante.

सवर *savara, as*, m. (= *śavara*), water; N. of Śiva.

सवरूथ *sa-varūtha, as, ā, am*, having a protecting ledge, (see *varūtha*.)

सवर्ण *sa-varṇa, as, ā, am*, being of the same colour; being of like appearance, like, resembling; of the same tribe or class; belonging to the same class of letters (i. e. uttered by the same organs of speech); of the same kind, homogeneous; (*ā*), f., N. of the woman substituted by Saraṇyū for herself as a wife of the Sun, (she is said to have given birth to Manu, and is called in later legends Ćhāyā; see *saraṇyū*); N. of a daughter of the Ocean, and wife of Prāćīna-varhis. — *Savarṇāsa-varṇa-vivāha* (°*ṇa-as*°), *as*, m. the marriage of people of the same and of different castes. — *Savarṇopāyin* (°*ṇā-up*°), *ī*, m. one who approaches a woman of the same caste.

Sa-varṇi-liṅgin, ī, inī, i, wearing the marks of a religious student, disguised as a Brahma-ćārin, (see *varṇin*.)

सवर्मन् *sa-varman, ā, ā, a*, having armour, along with armour.

सवल *savala, as*, m., N. of a king of Pushkara (son of Priya-vrata; also written *savana*). — *Savalāśva* (°*la-aś*°), *ās*, m. pl. (perhaps for *śavalāśva*), epithet of the thousand sons of Daksha.

सवहा *sa-vahā*, f. the plant Tri-vṛit; [cf. *su-vahā*.]

सवाचस् *sa-vāćas, ās, ās, as*, or *sa-vāćasa, as, ā, am*, having words or conversation, conversing with.

सवाणधि *sa-vāṇadhi, is, is, i*, together with a quiver, bearing a quiver.

सवालखिल्य *sa-vālakhilya, as, ā, am*, together with the Vālakhilya hymns.

सवाष्पस्तम्भम् *sa-vāshpa-stambham*, ind. with suppression of tears.

सवास 1. *sa-vāsa, as, ā, am* (see 1. *vāsa*), scented, perfumed.

सवास 2. *sa-vāsa, as, ā, am* (see 2. *vāsa*), having a dwelling.

सवासस् *sa-vāsas, ās, ās, as* [cf. 3. *vāsa*], clothed, dressed.

सविकल्प *sa-vikalpa, as, ā, am*, admitting of an alternative or option, optional; admitting of ambiguity or doubt, doubtful; having distinction, distinguishing.

Sa-vikalpaka, as, ā, am, = *sa-vikalpa* above; recognising distinctions (e.g. those of subject and object in the Vedānta phil.; opposed to *nir-vikalpaka*).

सविकाश *sa-vikāśa, as, ā, am*, possessing expansion, expanded, extended, extensive.

सविग्रह *sa-vigraha, as, ā, am*, having body or form, embodied; having meaning or import, meaning, importing.

सवितर्कम् *sa-vitarkam*, ind. with reasoning or thought, thoughtfully.

सवितृ *savitṛi*. See col. 2.

सविदिश् *sa-vidiś, k, k, k,* along with the intermediate quarters.

सविद्य *sa-vidya, as, ā, am,* having learning, learned, wise, versed in science.

सविद्युत्स्तनित *sa-vidyut-stanita, as, ā, am,* accompanied with lightning and thunder.

सविध *sa-vidha, as, ā, am,* of the same kind or sort; near, proximate.

सविनय *sa-vinaya, as, ā, am,* having good behaviour or propriety, well-conducted, well-behaved, modest; (*am*), n. modestly, humbly, respectfully, graciously.

सविभास *sa-vibhāsa, as,* m. 'having great lustre,' epithet of one of the seven suns.

सविभ्रम *sa-vibhrama, as, ā, am,* employing amorous or coquettish glances, coquettish, wanton; (*am*), ind. coquettishly, playfully, with amorous action.

सविमर्शम् *sa-vimarśam,* ind. thoughtfully, with consideration or deliberation.

सविलास *sa-vilāsa, as, ā, am,* acting coquettishly, sportive, playful, wanton, amorous; (*am*), ind. playfully, coquettishly, with expressive looks.

सविशेष *sa-viśesha, as, ā, am,* possessing distinguishing or characteristic qualities; peculiar, singular, extraordinary; excellent, superior; having discrimination, discriminating; (*am*), ind. in a special or peculiar manner, especially, singularly. *Sa-viśeshaka, as, ikā, am,* having distinguishing properties or peculiar qualities; discriminated; (*am*), n. any distinguishing peculiarity or characteristic. *Sa-viśeshaṇa, as, ā, am,* possessing distinctions or peculiarities; distinguished, marked, characterized, individualized by peculiar marks or properties. *Saviśeshatas,* ind. especially, particularly, singularly, excellently.

सविश्रम्भम् *sa-viśrambham,* ind. with confidence, confidently.

सविषाण *sa-vishāṇa, as, ā, am,* possessing horns or tusks, along with tusks.

सविषादम् *sa-vishādam,* ind. despondingly, with despair.

सविस्तर *sa-vistara, as, ā, am,* having diffuseness, diffuse, detailed, complete; (*am*), ind. with all details, in detail, in extenso.

सविस्मय *sa-vismaya, as, ā, am,* astonished, surprised; doubtful; (*am*), ind. with surprise; with respect, respectfully.

सविहङ्ग *sa-vihanga, as, ā, am,* possessing birds, with birds.

सवीमन् *savīman.* See under 2. *sava.*

सवृक्षक्षुपलत *sa-vṛiksha-kshupa-lata, as, ā, am,* having trees, bushes, and creepers.

सवृद्धिक *sa-vṛiddhika, as, ā, am,* bearing interest.

सवृध् *sa-vṛidh, t, t, t,* Ved. increasing together, (Sāy. = *saha-vardhayitṛi.*)

सवेगम् *sa-vegam,* ind. with impetuosity, with great haste, hastily.

सवेणुवीणापणवानुनाद *sa-veṇu-vīṇā-paṇavānunāda* (°va-an°), *as, ā, am,* resounding with flutes, lutes, and tabours.

सवेश *sa-veśa* or *sa-vesha, as, ā, am,* appareled, dressed, ornamented, decorated; near, proximate.

सवैक्लव्यम् *sa-vaiklavyam,* ind. with bewilderment; with despair, despairingly.

सवैलक्ष्य *sa-vailakshya, as, ā, am,* having contrary marks or characteristics, unnatural; abashed, embarrassed, pretended, forced; (*am*), ind. affectedly. — *Savailakshya-smitam,* ind. with a forced smile.

सव्य *savya, as, ā, am* (according to Uṇādi-s. IV. 109. fr. rt. *sū*; perhaps for an original *skavya*), left, left hand; south, southern; reverse, contrary, backward; (*as*), m., N. of an Āngirasa (author of the hymns Ṛig-veda I. 51–57); an epithet of Vishṇu; [cf. Gr. σκαιό-ς, σκαιό-τη-ς, σκαιοσύνη (probably also σκαῦρο-ς); Lat. *scævu-s, scævitas, scævola* (perhaps also *scauru-s, sinister*); Slav. *sui.*] — *Savya-tas,* ind. from the left side; on the left side, on the left hand; in a reverse way. — *Savya-shṭhṛi, ṭhā,* m. = *savye-shṭhṛi.* — *Savya-sāćin, ī,* m. (see *sāćin*), 'drawing a bow with the left hand as well as the right,' epithet of Arjuna; any person who can use both hands alike. — *Savyāpasavya* (°ya-ap°), *as, ā, am,* left and right, reverse and direct, wrong and right. — *Savyetara* (°ya-it°), *as, ā, am,* 'other than left,' right. — *Savye-shṭha, as,* or *savye-shṭhṛi, ṭhā,* m. 'standing on the left,' a charioteer.

सव्यथ *sa-vyatha, as, ā, am,* feeling pain or anguish, suffering pain.

सव्यध *sa-vyadha, as, ā, am,* having blows, having wounds.

सव्यपेक्ष *sa-vyapeksha, as, ā, am,* having connection, connected.

सव्यभिचार *sa-vyabhićāra, as,* m. an alleged reason which goes astray, i. e. a reason or argument that is incompatible with the conclusion drawn from it; an allegation that proves too much (one of the Hetv-ābhāsas, q. v.), a too general middle term (as 'fire' to prove smoke).

सव्याज *sa-vyāja, as, ā, am,* artful, fraudulent; cunning, plausible, pretending; (*am*), ind. under a pretext or pretence, artfully, cunningly.

सव्यापार *sa-vyāpāra, as, ā, am,* having employment, employed, occupied, busily engaged.

सव्याहृतिप्रणवक *sa-vyāhṛiti-praṇavaka, as, ā, am,* accompanied with the (three) Vyāhṛitis and the syllable Om, (see *vy-āhṛiti, pra-ṇava.*)

सव्रीड *sa-vrīḍa, as, ā, am,* feeling shame, modest, ashamed, bashful; (*am*), ind. with shame, bashfully.

सशङ्क *sa-śanka, as, ā, am,* fearful, doubtful, suspicious.

सशङ्ख *sa-śankha, as, ā, am,* having a conch-shell. — *Sa-śankha-ghosha, as, ā, am,* resounding with conch-shells, accompanied by the sound of conch-shells.

सशब्द *sa-śabda, as, ā, am,* having sound or noise, full of cries, sounding; proclaimed; (*am*), ind. with noise, noisily.

सशर *sa-śara, as, ā, am,* furnished with an arrow, armed with arrows. — *Sa-śarāsana, as, ā, am,* furnished with a bow.

सशरीर *sa-śarīra, as, ā, am,* having a body, embodied; together with the body.

सशल्क *sa-śalka, as, ā, am,* possessing scales, scaly (as a fish &c.).

सशल्य *sa-śalya, as, ā, am,* pierced by a thorn or dart, pierced; having thorns, thorny; troublesome, difficult.

सशस्त्र *sa-śastra, as, ā, am,* having arms, armed.

सशस्य *sa-śasya, as, ā, am,* having corn or grain, yielding corn; (*ā*), f. a kind of sunflower (= *nāga-dantī*).

सशाल्मल *sa-śālmala, as, ā, am,* possessing silk-cotton trees.

सशिखण्डिन् *sa-śikhaṇḍin, ī, inī, i,* accompanied by Sikhaṇḍin.

सशिरस्क *sa-śiraska, as, ā, am,* along with the head.

सशिष्य *sa-śishya, as, ā, am,* attended by pupils.

सशीत्कारम् *sa-śītkāram,* ind. with a murmuring sound; with a sigh.

सशूक *saśūka, as,* m. (according to some) a believer, one who believes in the existence of God (= *āstika*).

सशैलवनकानन *sa-śaila-vana-kānana, as, ā, am,* having mountains, woods, and groves.

सशोक *sa-śoka, as, ā, am,* sorrowful, sad; (*am*), ind. sorrowfully.

सश्च् *saść* (closely connected with rt. *sać* and probably also with rt. 2. *sañj*), cl. 1. P. A. *saśćati, -te, saśćitum,* Ved. to cling to, stick to, cleave to, follow, pursue, attend on; to serve, honour, revere, worship, celebrate, love; to favour, aid, protect; to go, proceed, pervade; to go to, attain, obtain; to cause to flow, (Sāy. *asaśćatam* = *agamayatam,* Ṛig-veda I. 112, 9.)

Saśćat, an, antī, at (in Ved. the masc. is sometimes used for fem.), clinging to, sticking to, cleaving to, sticking together, closed up, stopping; becoming dried up; going against, persecuting; coming together, uniting, (in Ṛig-veda I. 42, 7, III. 9, 4. connected by Sāy. with rt. *sasj* = rt. *sañj.*)

Saśćivas, ushī, f. in *a-saśćushī* = *a-pratibandhā* (Ṛig-veda IX. 86, 18; see *a-saśćivas*).

सश्मश्रु *sa-śmaśru, us, us, u,* having a beard, bearded; (*as*), f. a woman with a beard.

सश्रम *sa-śrama, as, ā, am,* feeling fatigue, wearied.

सश्रीक *sa-śrīka, as, ā, am,* having prosperity, prosperous, fortunate.

सश्लाघम् *sa-ślāgham,* ind. with praise, eulogistically.

सस् *sas* (= rts. 2. *śas, śaṇst, saṇst*), cl. 2. P. *sasti* (apparently also cl. 3. P. *sasasti*), *sasāsa, sasishyati, asasīt* or *asāsīt, sasitum,* to sleep: Caus. *sāsayati, -yitum,* Aor. *asīshasat*: Desid. *sisasishati*: Intens. *sāsasyate, sāsasti.*

Sasat, an, atī, at, sleeping.

सस *sasa, am,* n. food (= *anna,* Naigh. II. 7); (*as*), m., N. of an Ātreya, (author of the hymn Ṛig-veda V. 21.) — *Sasa-vat, ān, atī, at,* Ved. possessed of food, feeding on sacrificial food, (according to Sāy. on Ṛig-veda VII. 87, 2. *sasavān* either = *annavān* or as if fr. rt. 1. *san* = *sambhaktavān.*)

ससंशय *sa-saṃśaya, as, ā, am,* doubtful, uncertain.

ससंहार *sa-saṃhāra, as, ā, am,* possessing means of restraint, (said of magical weapons which can only be restrained by repeating certain Mantras.)

ससखि *sa-sakhi,* ind. similar to a friend, (Pāṇ. II. 1, 6.)

ससचिव *sa-saćiva, as, ā, am,* accompanied or attended by ministers.

ससंज्ञ *sa-sañjña, as, ā, am,* having sense, sensible, conscious.

ससत्त्व *sa-sattva, as, ā, am,* possessing energy or vigour; (*ā*), f. containing an embryo, a pregnant woman.

ससन *sasana, am,* n. (= *śasana, śamana*), immolation, slaughtering a victim.

ससन्देह *sa-sandeha, as, ā, am,* having doubt or hesitation, (applied to a kind of indirect praise in rhetoric.)

ससन्ध्य *sa-sandhya, as, ā, am,* having the period called Sandhyā, (see *yuga*); relating to evening, vespertine. — *Sa-sandhyānśa* (°*yā-an*°), *as, ā, am,* with the period called Sandhyānśa, (see *yuga*.)

ससम्पद *sa-sampada, as, ā, am,* possessing happiness or prosperity, happy.

ससम्भ्रम *sa-sambhrama, as, ā, am,* filled with confusion or bewilderment, bewildered, flurried, agitated; (*am*), ind. with confusion or perplexity, hurriedly, hastily; in fear.

ससर्प *sa-sarpa, as, ā, am,* having serpents, infested by serpents.

ससर्परी *sasarparī, īs,* f. (fr. rt. *sṛip*), Ved. gliding everywhere (said of Vāć, the daughter of Sūrya).

ससवस् *sasavas, ān,* m., Ved. one who possesses, (according to Sāy. on Ṛig-veda III. 34, 8. fr. rt. 1. *san*.)

ससहाय *sa-sahāya, as, ā, am,* along with associates, having companions.

ससाध्वस *sa-sādhvasa, as, ā, am,* filled with terror, terrified, frightened, alarmed; timid; (*am*), ind. in fear, timidly.

ससार *sa-sāra, as, ā, am,* possessing strength or energy.

Sa-sāra-vāṇa, as, ā, am, possessing both strength and sound.

ससीमन् *sa-sīman, ā, ā, a,* having the same boundary, conterminous, near.

ससुत *sa-suta, as, ā, am,* having a son, with sons, with children.

ससुत्वन् *sa-sutvan, ā,* &c., accompanied by Soma-offering priests.

ससुरचापम् *sa-suraćāpam,* ind. with Indra's bow.

ससुहृज्जन *sa-suhṛijjana, as, ā, am,* attended by friendly people, along with kinsfolk.

ससूत *sa-sūta, as, ā, am,* attended by a charioteer.

ससेन *sa-sena, as, ā, am,* having an army, commanding an army.

ससैन्य *sa-sainya, as, ā, am,* having an army, along with an army, attended by guards. — *Sa-sainya-bala-vāhana, as, ā, am,* with guards, armies, and equipages.

ससौष्ठव *sa-saushṭhava, as, ā, am,* having excellence, excellent; with lightness or fleetness, quick, fleet.

सस्ज् *sasj* = rt. 2. *sañj*, p. 1050.

सस्तर *sa-stara, as,* m. 'having a strewing,' a bed of leaves.

सस्त्रीक *sa-strīka, as, ā, am,* attended by a wife.

सस्थाणुजङ्गम *sa-sthāṇu-jangama, as, ā, am,* along with immovables and movables.

सस्थान *sa-sthāna, as, ā, am* (= *samāna-sthāna*, Vopa-deva VI. 98), having the same position, having the same class, corresponding.

सस्थावन् *sa-sthāvan, ā, arī, a,* Ved. standing or fixed together.

सस्नि *sasni, is, is, i* (fr. rt. 1. *san*; according to Sāy. fr. rt. *snā* with 5. *sa*), Ved. granting, offering, generous; eager to gain or win or acquire; pure, holy, (Sāy. = *śuddha*, Ṛig-veda II. 18, 1); becoming lulled, (according to Sāy. = *sanniruddha*, and in this sense said to be fr. rt. *sas*, Ṛig-veda III. 15, 5; according to Nirukta V. 1. *sasni* = *saṃsnāta* = *megha*.)

सस्नेह *sa-sneha, as, ā, am,* possessing affection, affectionate; (*am*), ind. affectionately.

सस्पृह *sa-spṛiha, as, ā, am,* filled with desire or longing, wishing for, desirous; (*am*), ind. wistfully, with passionate longing.

सस्मित *sa-smita, as, ā, am,* accompanied with smiles, smiling, laughing; (*am*), ind. with a smile, smilingly.

सस्य 1. *sasya, am,* n. (for 1. *śasya*, q. v.; in Uṇādi-s. IV. 109. said to be fr. rt. *sas*), a good quality, excellence, merit.

1. *sasyaka, as, ā, am,* possessed of good qualities; (*as*), m. a sort of precious stone (coloured like the inner fruit of a cocoa-nut; perhaps an opal).

सस्य 2. *sasya, am,* n. (for 2. *śasya*, q. v.; said to be fr. rt. *sas*), corn, grain; fruit; a weapon; [cf. perhaps Gr. ῥία, ἤϊον.] — *Sasya-kreṇī,* f. buying grain. — *Sasya-prada, as, ā, am,* yielding corn, fertile. — *Sasya-pravṛiddhi, is,* f. the growth of corn. — *Sasya-mārin, ī, iṇī, i,* corn-destroying, destructive of grain; (*ī*), m. a kind of rat or large mouse. — *Sasya-saṃvara, as,* m. the Sāl tree, Shorea Robusta. — *Sasya-saṃvaraṇa, as,* m. the Aśva-karṇa tree. — *Sasyād* (°*ya-ad*), *t, t, t,* eating grain or fruit, granivorous. — *Sasyeshṭi* (°*ya-ish*°), *is,* f. sacrifice offered on the ripening of new grain.

2. *sasyaka, as,* m. a weapon, sword.

सस्यद् *sa-syad, t, t, t,* Ved. flowing together, (Sāy. = *saha-syandamāna*, as an epithet of 'the waters,' Ṛig-veda X. 113, 4.)

सस्र *sasra, as, ā, am* (fr. rt. *sṛi*), Ved. going, flowing, rapid, swift (said of rivers).

Sasṛivas, vān, -rushī, vat, Ved. one who has gone, flowing.

Sasri, is, is, i, going, who or what goes.

सस्रुत् *sasrut, t, t, t* (fr. rt. *sru* with 5. *sa* or a reduplicated form), Ved. flowing or going together; flowing, (Sāy. = *saha pravartamāna* and *saraṇa-śīla*); (*t*), f. a flowing stream, river (= *nadī*, Naigh. I. 13).

सस्वध *sa-svadha, ās,* m. pl. (fr. *svadhā* with *sa*), having the Sva-dhā or food offered to deceased ancestors; epithet of a particular class of Pitṛis.

सस्वर् *sasvar,* ind. secretly; secret, (Sāy. = *antarhita*; in Naigh. III. 25. enumerated among the *nirṇītāntarhita-nāmadheyāni*.)

सस्वेद *sa-sveda, as, ā, am,* moist with sweat; perspiring, exuding; (*ā*), f. a girl who has been recently deflowered.

सह 1. *sah* (perhaps for *sa-vah*, cf. *soḍha* for *sa-ūḍha*), cl. 1. A. *sahate* (sometimes also P. *-ti*), *sehe, sasāha, sahishyate, asahishṭa, sahitum* or *soḍhum* (Ved. *sāhyāma* for *sahyāma*, Atharva-veda IV. 32, 1; *sāsahaḥ* = *sasahaḥ* = *abhibhavasi*, Vājasaneyi-s. XV. 40), to bear, bear patiently, suffer, endure, be patient; to allow; to be strong or able to bear up against or resist, overpower, overcome, conquer, defeat; to stop, keep back, suppress; to be able (with inf.); cl. 10. or Caus. *sāhayati, -yitum,* to cause to bear, make bearable, Aor. *asīsahat*: Desid. of Caus. *sisāhayishati* (Pāṇ. VIII. 3, 62): Desid. *sisahishate,* to wish to bear: Intens. *sāsahyate, sāsoḍhi,* to resist, defeat; [cf. Gr. ἔχ-ω for ἕχ-ω (i. e. (σ)έχ-ω), ἕξω, ἑξείης, ἑξῆς, ἔχ-ο-μαι, ἔ-σχο-ν, σχή-σω, ἔ-σχη-κα, σχέ-σι-ς, σχῆ-μα, σχο-λή, σχε-δόν, ἴσχ-ω (probably for σι-σεχ-ω), ἰσχανάω, ἐχ-υρό-ς, ὀχ-υρό-ς; according to some also Lat. *sag-ax, sagus, sagio*.]

2. *sah, sāṭ, ṭ, ṭ,* bearing, enduring, &c. (frequently at the end of comps., cf. *vane-shah, satrā-sah*).

1. *saha, as, ā, am,* patient, enduring, suffering, bearing; able; (*as*), m. the month Mārga-śīrsha, (see *sahas*); epithet of Śiva; (*as, am*), m. n. strength, power; (*ā*), f. the earth; N. of a division of the world (according to the Buddhists); the aloe plant or flower; a sort of bean (= *mudga-parṇī*); the perfume or drug Nakha; the plant Daṇḍotpala; a sort of white Barleria; the ichneumon plant (= *rāsnā*); a kind of medicinal moon-plant; other plants, = *sarpa-kankālī*; = *taraṇī*; (*am*), n. the salt called Pāṇśava. — 1. *saha-tva, am,* n. or *saha-tā,* f. sufferance, endurance, capacity for enduring. — *Saha-raksha, as,* m. 'preserving strength,' epithet of the son of the Fire called Pavamāna. — *Sahā-vat, ān, atī, at,* Ved. possessing strength, strong, powerful. — *Sahā-van,* Ved. = *sahā-vat,* (Ṛig-veda X. 178, 1.)

Sahaka, as, ā, am, enduring, bearing, patient.

Sahana, as, ā, am, patient, enduring; (*am*), n. patience, endurance, forbearance, bearing, enduring. — *Sahana-śīla, as, ā, am,* of a patient disposition.

Sahanīya, as, ā, am, to be borne or endured, tolerable, endurable.

Sahantya, as, ā, am, Ved. capable of overcoming or conquering (said of Agni).

1. *sahamāna, as, ā, am* (for 2. *saha-māna* see p. 1100, col. 2), bearing, enduring; overpowering, conquering, victorious.

Sahas, as, n. strength, force, power (= *bala*, Naigh. II. 9); overpowering, overcoming, conquering, victory; light; water (= *udaka*, Naigh. I. 12); (*ās*), m. the month Mārga-śīrsha or Agrahāyaṇa (November–December); the winter season; (*sahasā*), ind. with great force or precipitation, precipitately, quickly, inconsiderately, on a sudden, at once; along with (= *saha*); [cf. Goth. *sigis*; Angl. Sax. *sigor, sige*.] — *Sahasas-putra, as,* m., Ved. 'son of strength,' epithet of Agni; of Brahmaṇaspati. — *Sahasā-drishṭa, as, ā, am,* suddenly beheld, seen quickly; (*as*), m. an adopted son. — *Sahasā-vat, ān, atī, at,* Ved. powerful, mighty, (Sāy. = *bala-vat*.) — *Sahas-kṛita, as, ā, am,* Ved. produced by strength or force; made strong or powerful, strengthened; (*as*), m. epithet of Agni; of Indra. — *Sahas-vat, ān, atī, at,* possessing power, powerful; (*at*), ind. powerfully, mightily (Ved.). — *Saho-jā, ās, ās, am,* Ved. produced by power. — *Saho-dā, ās, ās, am,* Ved. strength-bestowing. — *Saho-bala, am,* n. great force or violence, cruelty. — *Saho-bhari, is, is, i,* Ved. strength-supporting, strength-nourishing. — *Saho-van,* Ved. = *sahas-vat*. — *Saho-vṛidh, t, t, t,* Ved. increasing strength.

Sahasāna, as, ā, am, patient, enduring; overpowering; (*as*), m. a peacock; sacrifice, oblation.

Sahasin, ī, inī, i, Ved. powerful, strong, mighty.

Sahasya, as, ā, am, relating to strength, strong, vigorous (Ved.); coming from strength, being the offspring of might (Ved.); (*as*), m. the month Pausha (December–January). — *Sahasya-ćandra, as,* m. the wintry moon.

Sahā, sahā-vat. See under 1. *saha* above.

1. *sahita, as, ā, am,* borne, endured, supported.

Sahitṛi, tā, trī, tṛi, a bearer, bearing, enduring.

Sahitra, am, n. patience, endurance, forbearance.

Sahishṇu, us, us, u, able to support, capable of enduring, disposed to bear, patient, enduring, resigned; (*us*), m., N. of a Muni. — *Sahishṇu-tā,* f. or *sahishṇu-tva, am,* n. ability to bear or support; patience, resignation, forbearance.

Sahīyas, ān, asī, as (compar. fr. *soḍhṛi*), Ved. stronger, very strong.

Sahuri, is, is, i, patient, enduring (Ved.); conquering, victorious (Ved.); (*is*), m. epithet of Agni (Ved.); the sun; (*is*), f. the earth.

Sahora, as, ā, am, good, excellent; (*as*), m. a saint, a pure or pious man.

Sahya, as, ā, am, to be borne or endured,

endurable, sufferable, tolerable; able to bear, adequate to, equal to; powerful, strong; sweet, agreeable; (*as*), m., N. of one of the seven principal ranges of mountains in India, (see *kulāćala*); of the mountainous district on the north-west side of the Peninsula (near Poonah; the Go-dāvarī river rises in this district); (*am*), n. health, convalescence; adequacy; assistance; [cf. according to some, Gr. σάο-ς, σα-ώ-τερο-ς, σῶο-ς, σῶς, σω-τήρ, σῶ-κο-ς, σώ-ζ-ω; perhaps Lat. *sa-nu-s;* Old Germ. *ga-sunt;* Angl. Sax. *sund.*] — *Sahya-parvata, as,* or *sahya-mahibhṛit, t,* or *sahyādri, is,* m. the Sahya range of mountains. — *Sahyādri-khaṇḍa,* N. of a section of the Skanda-Purāṇa.

Sahyas, ān, asi, as, Ved. = *sahīyas.*

Sahyu, us, us, u, Ved. conquering, victorious.

Sāḍha, as, ā, am, Ved. overcome, conquered; [cf. *a-ṣhāḍha.*]

Sāḍhṛi, ḍhā, m., Ved. one who overcomes or conquers, a conqueror.

Sāsahāna, as, ā, am (for *sasahāna*), Ved. overcoming, conquering, oppressing.

Sāsahi, is, is, i (fr. the Intens.), able to bear much; overpowering, conquering, victorious (Ved.).

Sāsahvas, ān, &c. (for *sasahvas*), Ved. one who has overcome, overcoming, conquering, victorious.

Sāhana, sāhaya, sāhasa, &c. See s. v.

Sāhvas, ān, m. (in the Pada text *sahvas*), Ved. one who overcomes or subdues, mighty, (Sāy. = *śatrūn abhibhāvukaḥ.*)

Sikshat, an, antī, at (fr. a Vedic Desid.), Ved. desiring to overcome, anxious to conquer, (Sāy. = *soḍhum,* i. e. *abhibhavitum iććhat,* Ṛig-veda VI. 14, 3.)

Soḍha, soḍhṛi, &c. See s. v.

सह् 3. *sah* (connected with rt. *suh*), cl. 4. P. *sahyati, sasāha,* &c., to satisfy, delight; to be pleased; to bear, endure; [cf. rt. 1. *sah.*]

सह 2. *saha,* ind. (perhaps fr. 4. *sa* or 5. *sa + dhā,* which in Ved. may become *dha,* see *sa-dha*), with, along with, together, together with (often used as a preposition governing the inst. case, but generally placed *after* the governed word; frequently also as a prefix in comp.; according to native lexicographers the following words express the senses which 2. *saha* may convey, *sākalyam, vidyamānam, sādṛiśyam, yaugapadyam, samṛiddhiḥ, sambandhaḥ, sāmarthyam*); [cf. probably Lat. *soda-lis.*] — 1. *saha-kāra, as,* m. (for 2. *sahakāra* see p. 1101), acting with, co-operation; a sort of fragrant Mango tree. — *Sahakāra-bhañjikā,* f. a sort of game. — *Sahakāri-tā,* f. or *sahakāri-tva, am,* n. co-operation, assistance. — *Saha-kārin, ī, iṇī, i,* or *saha-kṛit, t, t, t,* one who acts together or co-operates with another, an assistant, coadjutor, associate, co-operating, working together, assisting. — *Saha-kṛita, as, ā, am,* co-operated with, assisted, aided. — *Saha-kṛitvan, ā, arī, a,* co-operating, assisting; a coadjutor. — *Saha-gata, as, ā, am,* gone with, accompanied, associated, going with. — *Saha-gam,* cl. 1. P. *-gaććhati, -gantum,* to go with, accompany. — *Saha-gamana, am,* n. the act of going with or accompanying; a woman's going with her deceased husband (i. e. burning herself with his dead body). — *Saha-gāmin, ī, inī, i,* going with, accompanying; (*inī*), f. a woman who goes with her deceased husband (i. e. burns herself with his body). — *Saha-gopās, ās, ās, am,* Ved. accompanied by a protector. — *Saha-grah,* cl. 9. P. A. *-gṛihṇāti, -gṛihṇīte, -grahītum,* to take along with, carry off with. — *Saha-ćara, as, ī, am,* going with, accompanying, associating with; (*as*), m. a companion, follower; a friend; a surety; the shrub Barleria Cristata, yellow and blue Barleria; (*ī*), f. a female companion, female friend, confidante; a wife; yellow Barleria. — *Saha-ćarat, an, antī, at,* going with, accompanying, attending. — *Saha-ćarita, as, ā, am,* gone with; going with, accompanying, attending, associating with. — *Saha-ćāra, as,* m. going together; harmony, agreement; the accompanyment of the middle term by the major; right course, (opposed to *vy-abhićāra.*) — *Saha-ćārin, ī, iṇī, i,* going along with, a companion, friend, attendant. — *Saha-ććhandas, ās, ās, as,* Ved. along with metre. — *Saha-ja, as, ā, am,* born or produced together, born from the same mother, connate, congenital, innate, inherent, naturally belonging to, natural, co-existent; (*as*), m, a brother of whole blood; the natural state or disposition; epithet of the third astrological mansion; a proper N. — *Saha-jagdhi, is,* f. eating together. — *Saha-janman, ā, ā, a,* = *saha-ja* above; (*ā*), f., N. of an Apsaras. — *Saha-janyā,* f., N. of an Apsaras. — *Sahaja-mitra, as,* m. a natural friend, one friendly by birth (as a sister's son, cousin, &c.). — *Sahaja-vatsala, as, ā, am,* having innate fondness, naturally fond. — *Sahaja-śatru, us,* m. = *sahajāri.* — *Saha-jāta, as, ā, am,* born together, born from the same mother, twin-born. — *Sahajādhinātha* (°*ja-adh*°), *as,* m., N. of a king. — *Sahajāri* (°*ja-ari*), *is,* m. a natural enemy, one hostile by birth (as the son of the same father by another mother, the son of a paternal uncle, &c.). — *Sahajetara* (°*ja-it*°), *as, ā, am,* other than natural, not innate, not inherent, not congenital, accidental. — *Sahajendra* (°*ja-in*°), *as,* m. a proper N. — *Sahajodāsīna* (°*ja-ud*°), *as,* m. a born neutral, one who is naturally neither an enemy nor a friend, a common acquaintance, a friend unconnected by birth. — 2. *saha-tā,* f. or *saha-tva, am,* n. association, connection, union. — *Saha-dāra, as, ā, am,* along with a wife, married. — *Saha-deva, as,* m., N. of a Vedic Ṛishi (having the patronymic Vārshāgira, q. v.); of the youngest of the five Pāṇḍava princes (son of Mādrī and reputed son of Pāṇḍu, but really of the Aśvins, and twin-brother of Nakula, see *mādrī*); of a person renowned as a swordsman; of a son of Sṛiñjaya; of a son of Harsha-vardhana; of a son of Su-dāsa; of a son of Jarā-sandha; of a son of Divākara; (*ā*), f. a kind of Balā plant; the twining shrub Echites Frutescens; the plant Daṇḍotpala; another plant (= *śarivā*); the mother of an Arhat; N. of a daughter of Devaka; (*ī*), f. the wife of Saha-deva; a sort of Balā plant; a yellow Daṇḍotpala; the shrub Priyangu; another plant (= *sarpākshī*). — *Sahadevī-gaṇa, as,* m. a collection of herbs used in certain rites of ablution at the consecration of an idol, &c. — *Saha-droṇa, as, ā, am,* along with Droṇa, accompanied by Droṇa. — *Saha-dharma, as,* m. community of duty or law, common usage or characteristic. — *Saha-dharma-ćara, as, ā, am,* one following the same law or duties. — *Saha-dharmaćārin, ī,* m. a helper in the fulfilment of duties, a husband; (*iṇī*), f. a woman who aids in fulfilling duties, helpmate, legitimate wife. — *Saha-dharmin, ī, iṇī, i,* following the same duties or customs; possessing similar properties; (*iṇī*), f. a lawful or legitimate wife. — *Saha-nartana, am,* n. the act of dancing together. — *Saha-patnī,* f., Ved. (a woman) along with her husband. — *Saha-pathin, -panthās, -pathī,* m. f. going by the same road, a companion on a journey, fellow-traveller. — *Saha-pāṃśu-krīla, as,* m. 'one who has played with another in the sand,' a friend from childhood, cotemporary. — *Saha-pāna* or *saha-pānaka, am,* n. drinking together. — *Saha-piṇḍa, as,* m. a kinsman, (see *sa-piṇḍa.*) — *Saha-putra, as, ā, am,* along with a son, accompanied by a son. — *Saha-pūrvāhṇam,* ind. like the forenoon, (Vopa-deva VI. 61.) — *Saha-bhārya, as, ā, am,* along with a wife, accompanied by a wife. — *Saha-bhāvin, ī,* m. being together, a friend, companion, adherent, partisan. — *Saha-bhojana, am,* n. eating together, eating in company; joint possession. — *Saha-bhrātṛi, tā, trī, tṛi,* along with a brother, accompanied by a brother or brothers. — *Saha-maraṇa, am,* n. dying together, concremation, a widow's burning herself with the corpse of her husband. — 2. *saha-māna, as, ā, am* (for 1. see under rt. 1. *sah*), possessing pride, full of arrogance. — *Saha-mārīća, as, ā, am,* accompanied by Mārīća. — 1. *saha-mūra, as, ā, am* (*mūra* = *mūḍha*), Ved. infatuated, bewildered, confused. — 2. *saha-mūra, as, ā, am,* along with the root, (Sāy. = *mūlena sahita,* Ṛig-veda X. 87, 19.) — *Saha-mṛitā,* f. a woman who has burnt herself on the funeral pile of her husband. — *Saha-yāyin, ī, inī, i,* going along with, going together, accompanying. — *Saha-yudhvan, ā,* &c., fighting together, fighting in company, a brother-in-arms. — *Saha-rakshas,* one of the three kinds of sacrificial fire (viz. that which receives the offerings to the Rākshasas). — *Saha-rasā,* f. a sort of bean (= *mudgaparṇī*). — *Saha-lakshmaṇa, as, ā, am,* accompanied by Lakshmaṇa. — *Saha-vartin, ī, inī, i,* being together, keeping company. — *Saha-vasati, is,* f. dwelling together. — *Saha-vasu, us,* m., Ved. 'having wealth,' N. of an Asura (an enemy of Indra). — *Saha-vah* or *saha-vāh, ṭ, ṭ, ṭ,* Ved. drawing together (said of horses). — *Saha-vāsa, as,* m. one who lives with another, a fellow-lodger; dwelling together. — *Saha-vāsin, ī, inī, i,* living together. — *Saha-vāhana, as, ā, am,* accompanied by an army; with vehicles. — *Saha-vīra, as, ā, am,* Ved. accompanied with heroes, together with sons or progeny. — *Saha-śeyya, am,* n., Ved. the lying together with. — *Saha-stoma, as, ā, am,* Ved. along with hymns. — *Sahā-ćara, as,* m. (for *saha-ćara*), yellow Barleria. — *Sahādhyayana* (°*ha-adh*°), *am,* n. a reading together, fellowship in study. — *Sahādhyāyin* (°*ha-adh*°), *ī,* m. a fellow student, fellow disciple, condisciple. — *Sahānuja* (°*ha-an*°), *as, ā, am,* along with a younger brother. — *Sahāpatya* (°*ha-ap*°), *as, ā, am,* along with offspring. — *Sahāpavāda* (°*ha-ap*°), *as, ā, am,* containing contradictions, disagreeing. — *Sahāmātya* (°*ha-am*°), *as, ā, am,* having councillors, attended by ministers. — *Sahāya, sahāyaka,* &c., see below. — *Sahārogya* (°*ha-ār*°), *as, ā, am,* possessing freedom from disease, healthful. — *Sahārtha* (°*ha-ar*°), *as,* m. a common object; (*as, ā, am*), having the same object, having the same meaning, synonymous. — *Sahārtha-nāśa, as, ā, am,* one who is the same in profit and loss. — *Sahāsana* (°*ha-ās*°), *am,* n. sitting on the same seat. — *Saheti* (°*ha-iti*), *is, is, i,* along with the particle *iti,* followed by *iti.* — *Sahetikaraṇa* or *sahetikāra, am,* n., scil. *pada,* a word followed by the particle *iti;* [cf. *setikaraṇa.*] — *Sahokti* (°*ha-uk*°), *is,* f. speaking at the same time; a figure of rhetoric (either employing a word in a double meaning, or connecting different ideas by using the word *saha*). — *Sahoṭaja* (°*ha-uṭ*°), *as,* m. a cabin or hut made of leaves, (sometimes erected on the funeral pile of an ascetic and burnt with the body). — 1. *sahoḍha* (°*ha-ūḍha*), *as,* m. (for 2. *sa-hoḍha* see p. 1102), the son of a woman pregnant at marriage. — *Sahoḍha-ja, as,* m. the son of a woman pregnant at marriage. — *Sahodaya* (°*ha-ud*°), *as, ā, am,* together with the following (words, letters, &c.). — *Sahodara* (°*ha-ud*°), *as,* m. 'co-uterine,' a brother of whole blood; [cf. *sodara.*] — *Sahodita* (°*ha-ud*°), *as, ā, am,* said together, declared comprehensively or collectively. — *Sahopadha* (°*ha-up*°), *as, ā, am,* along with a penultimate letter. — *Sahopamā* (°*ha-up*°), f. 'comparison by the word *saha,*' a particular figure of speech which by coupling two objects implies their similarity. — *Sahoru* (°*ha-ūru*), *us, ūs, u,* along with thighs, having thighs. — *Sahoshita* (°*ha-ush*°), *as, ā, am,* dwelling or abiding together.

Sahāya, as, m. (i. e. *saha-aya*), one who goes along with (another), a companion, follower, adherent, ally; a helper, patron; epithet of Śiva; the ruddy goose; a sort of drug or perfume (= *ghanṭāpāṭalī*). — *Sahāya-karaṇa, am,* n. the act of rendering assistance, aiding. — *Sahāya-tā,* f. or *sahāya-tva, am,* n. companionship, union, association, friendship, assistance, help; a number of companions, company of associates or followers. — *Sahāya-vat, ān, atī, at,* having a companion, accompanied, befriended, assisted. — *Sahāyārthin* (°*ya-ar*°), *ī, inī, i,* seeking a companion, desirous of an ally.

Sahāyaka, as, ā, am, accompanied by (at the end of an adj. comp., e. g. *nārāyaṇa-s°*, accompanied by Nārāyaṇa).

Sahā-vat. See under 1. *saha.*

2. *sahita, as, ā, am* (for 3. see col. 3), accompanied or attended by, associated or connected with, in company with, with (with inst. or at the end of comps.), possessed of; *(am)*, ind. with, along with, together with. — *Sahita-kumbhaka, as,* m. epithet of a particular mode of suppressing the breath, (see *prāṇāyāma.*)

सहंसपात *sa-haṃsa-pāta, as, ā, am,* accompanied with flights of swans.

सहकार 2. *sa-hakāra, as, ā, am* (for 1. *sahakāra* see under 2. *saha*), having the sound *ha*, i. e. the sound used in calling.

सहण्डुक *sahaṇḍuka, am,* n. a particular kind of condiment prepared with meat &c.

सहम *sahama, am,* n. (fr. Arabic *sahm*), good or evil luck arising from the influence of the stars.

सहय *sa-haya, as, ā, am,* having horses, along with horses.

सहरि *sa-hari,* ind. resembling Hari or Vishṇu; *(is)*, m. the sun; a bull (according to some).

सहर्ष *sa-harsha, as,* m. joyfulness, envy, emulation; pleasure, delight; *(am)*, ind. joyfully, cheerfully.

सहलनीय *sa-halanīya, as,* m. (probably) a plough-mate.

सहस्त *sa-hasta, as, ā, am,* dexterous or skilled in handling weapons.

सहस्र *sahasra, am,* n. (perhaps connected with *sahas*; cf. Pers. *hazār*), a thousand (used in the sing. with a plur. noun, e. g. *sahasram pitaraḥ* or *sahasram pitṝṇām*, a thousand ancestors; and used with other numerals thus, *ekādhikaṃ sahasram* or *eka-sahasram*, a thousand + one, 1001; *dvy-adhikaṃ sahasram*, a thousand + two, 1002; *ekādaśādhikaṃ sahasram* or *ekādaśaṃ sahasram* or *ekādaśa-sahasram*, a thousand + eleven or a thousand having eleven, 1011; *viṃśaty-adhikaṃ sahasram* or *viṃśaṃ sahasram*, a thousand + twenty, 1020); any very large number (enumerated among the *bahu-nāmāni* in Naigh. III. 1; cf. *sahasra-kiraṇa* &c. below); *(e)*, n. du. two thousand (= *dve sahasre, dvi-sahasram*); *(āṇi)*, n. pl. thousands (e. g. *trīṇi sahasrāṇi* or *tri-sahasrāṇi*, three thousand); *(as, ī, am)*, thousandth, (but *sahasra-tama* is the better form, cf. Pāṇ. V. 2, 57.) — *Sahasra-kāṇḍā,* f. 'many-jointed,' white Dūrvā grass. — *Sahasra-kiraṇa, as,* m. 'thousand-rayed,' the sun. — *Sahasra-kṛitvas,* ind. a thousand times, many times. — *Sahasra-ketu, us, us, u,* Ved. thousand-bannered, having many banners. — *Sahasra-gu, us, us, u,* possessing a thousand cows. — *Sahasra-guṇa, as, ā, am,* a thousandfold. — *Sahasra-ghnī,* Ved. smiting thousands, (Atharva-veda XI. 2, 12.) — *Sahasra-ćaraṇa, as, ā, am,* thousand-footed. — *Sahasra-jit, t, t, t,* conquering a thousand (Ved.); *(t)*, m., N. of a son of Yadu; of a son of Bhajamāna. — *Sahasra-tama, as, ī, am,* thousandth, the thousandth. — *Sahasra-da, as, ā, am,* giving thousands, liberal; *(as)*, m. epithet of Śiva. — *Sahasra-daṃshṭra, as,* or *sahasra-daṃshṭrin, ī,* m. 'thousand-toothed,' a sort of sheat fish, Silurus Pelorius. — *Sahasra-dakshiṇa, as, ā, am,* having a thousand rewards. — *Sahasra-dā, ās, ās, am,* Ved. giving a thousand, very liberal. — *Sahasra-dātu, us, us, u,* Ved. thousandfold. — *Sahasra-dāvan, ā,* m., Ved. a giver of thousands. — *Sahasra-dṛiś, k,* m. 'thousand-eyed,' an epithet of Indra. — *Sahasra-dos, s,* m. 'having a thousand arms,' epithet of Arjuna Kārtavīrya. — *Sahasra-dvāra, as, ā, am,* thousand-gated. — *Sahasra-dhā,* ind. in a thousand ways, thousandfold, in a thousand parts or portions. — *Sahasra-dhāra, as, ā, am,* Ved. 'thousand-streamed,' flowing in a thousand streams; having a thousand edges; *(as)*, m. the discus of Vishṇu; *(ā)*, f. a stream of water for the ablution of an idol conveyed through a vessel pierced with a multitude of little holes like a shower-bath. — *Sahasra-nayana, as,* m. 'thousand-eyed,' an epithet of Indra; [cf. *sahasrāksha.*] — *Sahasra-nāman, a,* n. the thousand names (of Vishṇu, Śiva, or any deity); *(ā, &c.)*, thousand-named, having a thousand names. — *Sahasranāma-stotra, am,* n. 'hymn of a thousand names,' N. of a Tantra hymn. — *Sahasra-nirṇij, k, k, k,* Ved. having a thousand ornaments (said of the car of the Aśvins). — *Sahasra-nītha, as, ā, am,* Ved. praised in a thousand hymns; skilled in a thousand sciences. — *Sahasra-netra, as,* m. 'thousand-eyed,' epithet of Indra. — *Sahasra-pati, is,* m. lord of a thousand towns, governor of a district. — *Sahasra-pattra, am,* n. 'having a thousand leaves,' a lotus. — *Sahasrapattrābharaṇa* (°*ra-ābh*°), *as, ā, am,* having lotus ornaments, decorated with lotuses. — *Sahasra-pājas, ās, ās, as,* Ved. having infinite splendor or might, glittering a thousandfold. — *Sahasra-pād, -pāt, -padī, -pāt,* thousand-footed, milliped; *(t)*, m. epithet of Purusha (as described in the Purusha-sūkta, q. v.); of Vishṇu; of Śiva; of Brahmā. — *Sahasra-pāda, as,* m. 'thousand-footed' or 'thousand-rayed,' the sun; Vishṇu; a sort of duck (= *kāraṇḍava*). — *Sahasra-poshin, ī, iṇī, i,* Ved. nourishing a thousand. — *Sahasra-pradhana, as, ā, am,* Ved. one who has experienced a thousand battles. — *Sahasra-bala, as,* m., N. of a king. — *Sahasra-bāhu, us, us, u,* having a thousand arms; *(us)*, m. epithet of Śiva; of the Asura Vāṇa. — *Sahasra-bharṇas, ās, ās, as,* Ved. a thousandfold; having unlimited food; [cf. *bharṇas.*] — *Sahasra-bhuja, as,* m. 'having a thousand arms,' epithet of Vishṇu; *(ā)*, f. epithet of Durgā. — *Sahasra-bhṛishṭi, is, is, i,* Ved. having a thousand points, thousand-edged. — *Sahasra-manyu, us, us, u,* Ved. filled with unbounded passion, filled with infinite splendor. — *Sahasra-marīći, is,* m. 'thousand-rayed,' epithet of the sun. — *Sahasra-mīḍha* or *sahasra-mīḻha, as, ā, am* (see *mīḍha*, p. 780, col. 1), Ved. possessing or yielding a thousand treasures; *(am)*, n. a battle. — *Sahasra-mushka, as, ā, am,* Ved. having a thousand testicles (said of Indra, Ṛig-veda VI. 46, 3); having many flames (said of Agni; Sāy. = *bahu-tejaska*, Ṛig-veda VIII. 19, 32). — *Sahasra-mūrdha, as,* m. 'thousand-headed,' epithet of Vishṇu. — *Sahasra-mūrdhan, ā,* m. 'thousand-headed,' epithet of Śiva. — *Sahasra-mūlī,* f. 'having a thousand roots,' a kind of plant (= *dravantī*). — *Sahasra-mauli, is,* m. 'thousand-crested,' epithet of Vishṇu. — *Sahasra-yajña-tīrtha, am,* n., N. of a Tīrtha. — *Sahasra-yāj, ṭ,* m. one who sacrifices a thousand victims. — *Sahasra-yuga, am,* n. a period of a thousand ages. — *Sahasra-raśmi, is,* m. 'thousand-rayed,' the sun. — *Sahasra-retas, ās, ās, as,* Ved. containing inexhaustible seed. — *Sahasra-roman, a,* n. 'having a thousand hairs,' a blanket. — *Sahasra-vadana, as,* m. 'thousand-faced,' epithet of Vishṇu. — *Sahasra-varćas, ās, ās, as,* Ved. having infinite splendor or power. — *Sahasra-vartani, is, is, i,* Ved. having a thousand paths. — *Sahasra-vartanin, ī, inī, i,* having a thousand wheels. — *Sahasra-valśa, as, ā, am,* Ved. having a thousand branches, thousand-branched. — *Sahasra-vāja, as, ā, am,* Ved. possessing infinite strength. — *Sahasra-vīryā,* f. a kind of Dūrvā or bent grass, Panicum Dactylon; another plant (= *mahā-śatāvarī*). — *Sahasra-vedha, am,* n. sorrel; a kind of sour gruel. — *Sahasra-vedhin, ī,* m. 'thousand-piercer,' a sort of cane, Calamus Fasciculatus, = *kastūrī*; *(i)*, n. Asa Fœtida. — *Sahasra-śata-dakshiṇa, as, ā, am,* accompanied by hundreds of thousands of sacrificial fees. — *Sahasra-śas,* ind. by thousands, in a thousand ways, thousandfold. — *Sahasra-śikhara, as,* m. 'thousand-peaked,' the Vindhya mountain. — *Sahasra-śīrsha, as, ā, am,* or *sahasra-śīrshan, ā, ā, a,* thousand-headed, having a thousand heads. — *Sahasra-śṛiṅga, as, ā, am,* thousand-horned, having a thousand horns. — *Sahasra-śravaṇa, as,* m. 'having a thousand ears,' epithet of Vishṇu. — *Sahasra-saṅkhyā,* f. the sum of a thousand. — *Sahasra-sani, is, is, i,* Ved. giving or bestowing a thousand. — *Sahasra-sammita, as, ā, am,* measuring or numbering a thousand, a thousand in number. — *Sahasra-sava, as, ā, am,* having a thousand libations. — *Sahasra-sā, ās, ās, am,* Ved. granting a thousand, bringing a thousand (treasures). — *Sahasra-sātama, as, ā, am,* Ved. giving thousands. — *Sahasra-stuka, as, ā, am,* Ved. having a thousand tufts or curls of hair. — *Sahasra-sthūṇa, as, ā, am,* Ved. supported by a thousand columns. — *Sahasra-hary-aśva, as,* m. 'having a thousand bay horses,' the car of Indra. — *Sahasra-hasta, as,* m. 'thousand-handed,' epithet of Śiva. — *Sahasrāṃśu* (°*ra-aṃ*°), *us,* m. 'thousand-rayed,' the sun. — *Sahasrāṃśu-ja, as,* m. 'sun-born,' epithet of Saturn. — *Sahasrāksha* (°*ra-ak*°), *as, ī, am,* 'thousand-eyed,' all-perceiving, all-inspecting, vigilant, all-powerful; *(as)*, m. an epithet of Indra (so called, according to one legend, in consequence of the curse of the sage Gautama, who, detecting him in the desire to seduce his wife Ahalyā, covered him with a thousand marks resembling the female organ, which he afterwards changed to eyes; a different legend is related in Rāmāyaṇa I. 48); epithet of Purusha (in the Purusha-sūkta, q. v.); of Vishṇu; epithet of Fire and Rudra (as identified with Fire in the Upanishads); of Śiva; N. of a place; *(ī)*, f., N. of a goddess. — *Sahasrāćāra* (°*ra-āć*°), *as,* m. a sort of yellow Barleria, Barleria Prionitis; [cf. *saha-ćara.*] — *Sahasrādhipati* (°*ra-adh*°), *is,* m. the governor of a thousand villages, chief of a district. — *Sahasrānana* (°*ra-ān*°), *as,* m. 'thousand-faced,' epithet of Vishṇu. — *Sahasrānīka* (°*ra-an*°) or *sahasrāṇīka, as,* m., N. of a king (son of Śatānīka, q. v.). — *Sahasrāpsas* (°*ra-ap*°), *ās, ās, as,* Ved. having a thousand forms or shapes. — *Sahasrā-magha, as, ā, am* (for *sahasra-magha*), Ved. having thousands of gifts, giving thousands, (Sāy. = *bahu-dhana.*) — *Sahasrāra* (°*ra-ara*), *as, am,* m. n. 'having a thousand lines or divisions,' a kind of receptacle said to be found in the top of the head and to resemble a lotus reversed, (it is fabled to be the seat of the soul.) — *Sahasrārgha* (°*ra-ar*°), *as, ā, am,* Ved. equivalent to a thousand. — *Sahasrārćis* (°*ra-ar*°), *is,* m. 'thousand-rayed,' the sun. — *Sahasrāvara* (°*ra-av*°), *as,* m. a fine below a thousand or from five hundred to a thousand Paṇas. — *Sahasrāvartaka-tīrtha* (°*ra-āv*°), *am,* n., N. of a Tīrtha. — *Sahasrāśva* (°*ra-aś*°), *as,* m. 'having a thousand horses,' N. of a king.

Sahasrataya, as, ī, am, a thousandfold; *(am)*, n. a thousand.

Sahasrā, f. a kind of plant (= *amba-shṭhā*).

Sahasrin, ī, iṇī, i, having a thousand; consisting of thousands; amounting to a thousand (as a fine); *(ī)*, m. a body of a thousand men, &c.; the commander or prefect of a thousand.

सहाय *sahāya.* See p. 1100, col. 3.

सहार *sahāra, as,* m. the Mango tree, (probably for *saha-kāra*); universal dissolution (= *mahā-pralaya*).

सहार्द *sa-hārda, as, ā, am,* full of affection or love, affectionate.

सहाव *sa-hāva, as, ā, am,* employing coquettish gestures, wanton; *(am)*, ind. with blandishments.

सहास *sa-hāsa, as, ā, am,* with laughter or derision, laughing, smiling; *(am)*, ind. derisively, scornfully.

सहित 3. *sahita, as, ā, am* (for 1. see p. 1099, col. 3; for 2. see col. 1), = *saṃ-hita* under *san-dhā.* — *Sahitorū* (°*ta-ūru*), *ūs,* f. = *saṃhitorū.*

सहिष्णु *sahishṇu, sahīyas*, &c. See p. 1099, col. 3.

सहुड *sa-huḍa, as, ā, am*, having a ram, with rams.

सहुरि *sahuri*. See p. 1099, col. 3.

सहूती *sa-hūti*, ind., Ved. by common invocation, (Sāy. = *sahūtyā* = *sahāhrānena*, Ṛig-veda II. 33. 4.)

सहृदय *sa-hṛidaya, as, ā, am*, possessing a heart, good-hearted, compassionate, intelligent; with the heart, sincere; (*as*), m. a learned man.

सहृल्लेख *sa-hṛillekha, as, ā, am*, doubted about, questionable; (*am*), n. questionable food.

सहेतुक *sa-hetuka, as, ā, am*, having a cause or reason, produced by a cause, together with a reason.

सहेमकक्ष्य *sa-hema-kakshya, as, ā, am*, having golden girths.

सहेल *sa-hela, as, ā, am*, full of play or wanton endearment, playful, sportive, playing.

सहोटज *sahoṭaja*. See p. 1100, col. 3.

सहोढ 2. *sa-hoḍha, as*, m. (for 1. *sahoḍha* see p. 1100, col. 3), 'having stolen goods,' a thief caught with stolen property upon him.

सहोदर *sahodara*. See p. 1100, col. 3.

सहोर *sahora*. See p. 1099, col. 3.

सा 1. *sā*, f. (nom. fem. of the pronoun *tad*, see 4. *sa*), she; N. of Lakshmī; of Gaurī.

सा 2. *sā, ās, ās, am* (fr. rt. 1. *san*), Ved. giving, bestowing, granting (at the end of a comp., e. g. *sahasra-sā*, q. v.).

1. *sāta, as, ā, am*, given, bestowed; (*am*), n., Ved. a gift, present, wealth, riches, (Sāy. *sātāni* = *dhanāni*, Ṛig-veda II. 24, 10.)

1. *sāti, is*, f. gaining, obtaining, acquisition, (Sāy. *sātaye* = *lābhāya*); gift, giving, dispensing; honouring, helping, help; wealth [cf. 2. *sati*, 1. *santi*]; (*is*), m. a proper N.

Sānasi, is, is, i, Ved. granting, giving; enjoyable, full of enjoyment, (Sāy. = *sambhajanīya*); (*is*), m. gold.

सा 3. *sā* = rt. *so*, q. v.

2. *sāta, as, ā, am* (regarded as an irregular part. fr. rt. *so*), destroyed. (For 3. *sāta* see p. 1104, col. 2.)

2. *sāti, is*, f. end, conclusion; cessation; destruction; sharp pain.

सांयमन *sāṃyamana, as, ī, am* (fr. *saṃyamana*), relating to restraint.

सांयात्रिक *sāṃyātrika, as*, m. (fr. *saṃyātrā*), a voyaging merchant, one who trades by sea, &c.

सांयुगीन *sāṃyugīna, as, ī, am* (fr. *saṃyuga*), relating to war or battle; warlike, martial, skilled in war; (*as*), m. a soldier skilled in war, great warrior.

सांराविण *sāṃrāviṇa, am*, n. (fr. *saṃ-rāva* or *saṃ-rāvin*), general acclamation or calling out of a number of people together, a general shout, crying or complaining aloud.

सांवत्सर *sāṃvatsara, as, ī, am* (fr. *saṃvatsara*), yearly, annual, perennial, lasting or occupying a year; (*as*), m. an astrologer; an almanac-maker.—*Sāṃvatsara-sūtra, am*, n., N. of a chapter of Bhaṭṭotpala's commentary on the Bṛihat-saṃhitā.

Sāṃvatsaraka or *sāṃvatsarika, as, ī, am*, yearly, annual, relating to a year, produced in a year, &c.; (*as*), m. an astrologer.—*Sāṃvatsarika-śrāddha, am*, n. an annual funeral ceremony in honour of deceased ancestors.

Sāṃvatsariya, as, ī, am, = *sāṃvatsara* above.

सांवरण *sāṃvaraṇa, as*, m. 'son of Saṃvaraṇa,' a patronymic of the Vedic Ṛishi Manu.

सांवादिक *sāṃvādika, as, ī, am* (fr. *saṃvāda*), colloquial, controversial, causing discussion; (*as*), m. a disputant, controversialist, logician.

सांवृत्तिक *sāṃvṛittika, as, ī, am* (fr. *saṃvṛitti*), phenomenal, illusory.

सांशयिक *sāṃśayika, as, ī, am* (fr. *saṃśaya*), dubious, doubtful; in doubt, uncertain, irresolute.

सांसारिक *sāṃsārika, as, ī, am* (fr. *saṃsāra*), worldly, belonging to the world, mundane.

सांसिद्धिक *sāṃsiddhika, as, ī, am* (fr. *saṃsiddhi*), effected naturally, belonging to nature, natural, native, innate; absolute, existing absolutely; effected by supernatural means (as spells).—*Sāṃsiddhika-drava, as*, m. natural (as opposed to generated) fluidity, (it belongs to water only.) ✱

सांस्थानिक *sāṃsthānika, as, ī, am* (fr. *saṃsthāna*), relating to a common place of abode; (*as*), m. an inhabitant or native of the same place; fellow-countryman.

सांस्राविण *sāṃsrāviṇa, am*, n. (fr. *saṃsrāva* or *saṃ-srāvin*), a general stream or flow (of water &c.).

सांहननिक *sāṃhananika, as, ī, am* (fr. *saṃhanana*), relating to the body, bodily, corporeal.

सांहित *sāṃhita, as, ī, am* (fr. *saṃhitā*), relating to the Saṃhitā, found in the Saṃhitā text; (*ī*), f., N. of an Upanishad (= *taittirīyopanishad*).

साक *sāka, am*, n. (for *śāka*, q. v.), a vegetable, herb, pot-herb.—*Sāka-medha, ās*, m. pl., Ved. the Sāka sacrifice (observed on the full moon of Kārttika and following day).

साकच् *sākać* (*sa-ak°*), having the Taddhita affix *akać* (in grammar).

साकम् *sākam*, ind. (probably fr. *sa* + rt. 1. *ańć*, see *sāći*), with, together with (with inst.), at the same time.—*Sākam-ja, as, ā, am*, Ved. being born together.—*Sākam-yuj, k, k, k*, Ved. joined together.—*Sākam-vṛidh, t, t, t*, Ved. increasing along with or at the same time.—*Sākam-uksh*, Ved. sprinkling at the same time.—*Sākam-prasthāyya*, a particular kind of sacrifice.

साकल *sākala, am*, n., N. of a town in the Pañjāb (also read *śākala*).

साकल्य *sākalya, am*, n. (fr. *sakala*), totality, entireness, completeness, the whole, entire, all; (*ena*), ind. completely.—*Sākalya-vaćana, am*, n. a complete perusal.

साकाङ्क्ष *sākāṅksha* (*sa-āk°*), *as, ā, am*, having a wish or desire, wishing, desirous; having significance; (*am*), ind. with longing desire, wishfully.

साकार *sākāra* (*sa-āk°*), *as, ā, am*, having form, having any shape or definite figure.—*Sākāra-siddhi, is*, f., N. of a work.

साकुरुण्ड *sākuruṇḍa, as*, m. yellow Amaranth or Barleria (= *kuruṇḍa, sakuruṇḍa*).

साकुल *sākula* (*sa-āk°*), *as, ā, am*, perplexed, bewildered.

साकूत *sākūta* (*sa-āk°*), *as, ā, am*, having significance or meaning, intentional; significant; amorous, wanton; (*am*), ind. intentionally, significantly, impressively; attentively.—*Sākūta-smita, am*, n. a meaning smile, amorous smile.

साकेत *sāketa, am*, n., N. of the city Ayodhyā or ancient Oude; (*ās*), m. pl. the inhabitants of Sāketa or Ayodhyā.

Sāketaka, as, m. an inhabitant of Sāketa; (*am*), n. = *sāketa* above.

साक्तुक *sāktuka, as*, m. (fr. *saktu*), barley; (*am*), n. a quantity of fried barley or barley-meal.

साक्ष 1. *sāksha* (*sa-ak°*), *as, ā, am* (see 2. *aksha*), having the seeds of which rosaries are made, having a rosary.

साक्ष 2. *sāksha* (*sa-ak°*), having eyes, (see 4. *aksha*.)

Sākshāt, ind. (properly abl. c. of the above), before the eyes, in sight of, in presence of, before; eye to eye, visibly, evidently, openly, manifestly; visibly present, visibly manifested as, like; with one's own eyes.—*Sākshāt-karaṇa, am*, n. or *sākshāt-kāra, as*, m. causing to be visibly present; making evident to the senses; intuitive perception, actual feeling.—*Sākshāt-kṛi*, cl. 8. P. *-karoti*, &c., to make evident to the senses, place clearly before the mind.—*Sākshātkṛita-dharman, ā*, m. one who has a real or intuitive perception of duty.—*Sākshād-dharma, as*, m. the personified incarnation of law or justice; Justice himself.

Sākshika, in *a-s°*, *loka-s°*, q. q. v. v.

Sākshin, ī, iṇī, i, observing, witnessing, seeing; attesting, testifying, giving evidence; (*ī*), m. an observer; an eye-witness; any witness (in law).—*Sākshi-tā*, f. or *sākshi-tva, am*, n. the office of a witness, evidence, testimony, attestation.—*Sākshi-dvaidha, am*, n. discrepancy between witnesses, contradictory evidence.—*Sākshi-parīkshā*, f. or *sākshi-parīkshaṇa, am*, n. examination of a witness.—*Sākshi-pratyaya, as*, m. the evidence or testimony of witnesses.—*Sākshi-praśna, as*, m. interrogating witnesses, examination of witnesses.—*Sākshipraśna-vidhāna, am*, n. the rule or law about examining witnesses.—*Sākshi-bhāvita, as, ā, am*, proved by an eye-witness, established by testimony.—*Sākshi-mat, ān, atī, at*, having or requiring evidence.—*Sākshi-lakshaṇa, as, ā, am*, defined or proved by testimony.—*Sākshi-vat*, ind. like a witness.—*Sākshy-abhāva, as*, m. absence or want of witnesses, absence of testimony.

Sākshī-kṛi, cl. 8. P. *-karoti, -kartum*, to call to witness, cause to attest.

Sākshī-kṛitya, ind. having called to witness.

Sākshya, am, n. testimony, evidence, attestation.

साक्षत *sākshata* (*sa-ak°*), *as, ā, am*, uninterrupted; possessing grain; (*am*), ind. uninterruptedly.—*Sākshata-pātra-hasta, as, ā, am*, having a cup of grain in the hand, holding a vessel full of parched grain.

साक्षर *sākshara* (*sa-ak°*), *as, ā, am*, having syllables or letters; containing syllables, &c.

साक्षेप *sākshepa* (*sa-āk°*), *as, ā, am*, conveying reproach or irony, taunting; (*am*), ind. with contumely, reproachfully, reproachingly.

साखिदत्तेय *sākhidatteya, as, ī, am* (fr. *sakhi-datta*, 'friend-given'), belonging to a friend's gift.

साखेय *sākheya, as, ī, am* (fr. *sakhi*), relating to a friend, friendly, amicable.

Sākhya, am, n. friendship, affection.

साखोट *sākhoṭa* for *śākhoṭa*, q. v.

सागर *sāgara, as*, m. (fr. *sagara*), the ocean (said to have been named Sāgara by Bhagīratha after his ancestor king Sagara, see the legend under *sa-gara*; another legend asserts that the bed of the ocean was dug by the sons of Sagara; according to various authorities three or four or seven oceans are enumerated, see 1. *sam-udra*); a symbolical term for the number four; a sort of deer; N. of a place; of an author; of a work.—*Sāgara-ga, as, ā, am*, going to the ocean; (*ā*), f. epithet of the

✱ sāṃskārika pertaining to a funeral - R.P. 2. 90 fn. : Ram. 2.

Ganges; a river, stream.—*Sāgara-gāminī*, f. 'ocean-going,' a river. — *Sāgaragā-suta, as*, m. 'son of the Ganges,' epithet of Bhīshma. — *Sāgaraṅ-gama, as, ā, am*, flowing to the ocean. — *Sāgara-datta, as*, m. 'Ocean-given,' a proper N. — *Sāgara-dhīra-ćetas, ās, ās, as*, whose mind is as firm or as deep as the ocean.—*Sāgara-nemi, is*, f. 'ocean-encircled,' the earth. — *Sāgara-paryanta, as, ā, am*, bounded by the sea. — *Sāgara-plavana, am*, n. navigating the ocean, leaping across the sea. — *Sāgara-mekhala, as, ā, am*, girdled by the ocean, sea-girt; (*ā*), f. the earth. — *Sāgara-vat*, ind. like the ocean. — *Sāgarānukūla* (°*ra-an*°), *as, ā, am*, situated on the sea-coast. — *Sāgarānta* (°*ra-an*°), *as, ā, am*, ending at the sea, bounded by the ocean, sea-girt. — *Sāgarāmbarā* (°*ra-am*°), f. 'ocean-clothed,' the earth. — *Sāgarālaya* (°*ra-āl*°), *as*, m. 'ocean-dwelling,' epithet of Varuṇa. — *Sāgareśvara-tīrtha, am*, n., N. of a Tīrtha. — *Sāgarottha* (°*ra-ut*°), *am*, n. 'produced in the sea,' sea-salt. — *Sāgarodgāra* (°*ra-ud*°), *as*, m. the swelling or heaving of the sea. — *Sāgaroddhūta-nihsvana* (°*ra-ud*°), *as, ā, am*, raising a sound like the ocean.

साग्नि *sāgni* (*sa-ag*°), *is, is, i*, having fire; taking the sacred fire; (*i*), ind. along with fire.

Sāgnika, as, ā, am, possessing or maintaining a fire; associated with Agni; (*as*), m. a householder who maintains a sacred fire.

साग्र *sāgra* (*sa-ag*°), *as, ā, am*, with a surplus, more than; (*am*), ind., Ved. for a longer period, for a whole life.

साङ्कर्य *sāṅkarya, am*, n. (fr. *saṅ-kara*), mixing or blending together confusedly, confusion, mixture. — *Sāṅkarya-vāda, as*, m., N. of a short Nyāya treatise.

साङ्कल *sāṅkala, as, ī, am* (fr. *saṅ-kala*), effected or produced by addition, accumulated, &c.

साङ्काश्य *sāṅkāśya*, N. of the country of king Kuśa-dhvaja (brother of Janaka); (*ā*), f., N. of Kuśa-dhvaja's capital, (Rāmāyaṇa I. 70. 3.) — *Sāṅkāśya-nātha, as*, m. 'lord of Sāṅkāśya,' epithet of Kuśa-dhvaja, (see *sītā*.)

साङ्कुर *sāṅkura* (*sa-aṅ*°), *as, ā, am*, possessing shoots or buds, budding, in bud.

साङ्कृति *sāṅkṛiti, is*, m., N. of a sage (son of Viśvā-mitra, and founder of the Vaiyāghrapadya family).

Sāṅkṛitya, as, m., N. of a Muni; (*ās*), m. pl., N. of a family or race.

साङ्केतिक *sāṅketika* (fr. *saṅketa*), *as, ī, am*, conventional; indicatory, symbolical, expressed by signs or tokens or marks, consisting of signs, &c.

साङ्क्षेपिक *sāṅkshepika, as, ī, am* (fr. *saṅkshepa*), throwing together, abridging; abridged, contracted, concise, summary, short.

साङ्ख्य *sāṅkhya, as, ā, am* (fr. *saṅ-khyā*), relating to number or calculation, reckoning up, calculating, enumerating, deliberating, reasoning; rational, discriminative; (*as, am*), m. n., N. of one of the three great divisions of Hindū philosophy, (ascribed to the sage Kapila, q. v., and so called as 'reckoning up' or 'enumerating' twenty-five Tattvas or true principles, its object being to effect the final liberation of the twenty-fifth Tattva [Purusha, the Soul] from the fetters of the phenomenal creation by conveying the correct knowledge of the twenty-four other Tattvas, and rightly discriminating the Soul from them; these twenty-four principles are divided into eight Prakṛitis or Producers and sixteen Vikāras or Productions; the eight Producers start from a Mūla-prakṛiti or original Producer [variously called Pradhāna, 'chief one;' A-vyakta, 'unevolved;' Brahman, 'supreme;' Māyā, 'power of illusion;' Bahu-dhānaka, 'much-containing'], which is emphatically *the* Prakṛiti, 'First-producer,' or 'Originant,' being a kind of primordial germ whence all the twenty-three remaining Tattvas are evolved; its first production is the 2nd Tattva, viz. Buddhi, Intellect [sometimes called *Mahat* from its being the great source of the two other internal organs or instruments, Ahaṅkāra and Manas, which are both modifications of it]; 3rd in order comes Ahaṅkāra, 'the I-making' principle or sense of individuality; 4th come the five Tan-mātras or subtile elementary particles out of which the five grosser elements are evolved; the preceding eight principles constitute the Producers, [all but the first being of course in one sense also Productions]; then follow, as proceeding from the Tan-mātras, the five Sthūla-bhūtas or grosser elements [also called Mahā-bhūta], viz. a. *ākāśa*, space or ether, having the Guṇa or property of sound [*śabda*], which is the Vishaya or object of apprehension for the corresponding Indriya or organ, the Ear; b. *vāyu*, air, having the Guṇa or property of tangibility or touch [*sparśa*], which is the Vishaya for the Skin; c. *tejas* or *jyotis*, fire or light, having the property of form or colour [*rūpa*], which is the Vishaya for the Eye; d. *āpas*, water, having the property of savour or taste [*rasa*], which is the Vishaya for the Tongue; e. *prithivī* or *bhūmi*, earth, having the property of odour or smell [*gandha*], which is the Vishaya for the Nose, [see *guṇa*]; each of these elements after the first having also the Guṇa or Guṇas of the preceding besides its own, and these Guṇas being sometimes identified with the Tan-mātras; then follow the eleven organs, produced like the Tan-mātras from the 3rd Tattva Ahaṅkāra, forming with them a class of sixteen [*shoḍaśakaḥ*]; these eleven organs are the five above-named Buddhīndriyāṇi or organs of sense, viz. ear, skin, eye, tongue, nose; the five Karmendriyāṇi or organs of action, viz. larynx, hand, foot, arms, and organ of generation; and an eleventh organ called Manas, commonly translated 'mind,' which stands between both sets of Indriyas as an internal organ of perception and action, or of cognition and volition, [see *manas*]; the twenty-fifth Tattva, Purusha or Soul, is to be wholly distinguished from the twenty-four just enumerated; it is neither a Producer nor Production; it is altogether passive, and simply a looker-on, having nothing whatever to do with the acts of creation, which it only contemplates, uniting itself with unintelligent Prakṛiti, as a lame man mounted on a blind man's shoulders, for the sake of observing and enjoying the acts of this Prakṛiti, who herself cannot see or observe anything; without that union no creation can take place any more than can the birth of a child without the union of male and female; this view of creation implies the eternal existence of innumerable separate individual souls, each soul by its junction with Prakṛiti causing the creation of its own phenomenal world, which world, however, has an existence of its own independent of all connection with the particular Purusha to which it is joined; moreover, each soul is invested in the first place with a subtile body [*liṅga-śarīra* or *sūkshma-śarīra*] composed of Buddhi, Ahaṅkāra, the five Tan-mātras, and the eleven organs, and afterwards with a grosser body formed of the five elements; the former accompanying the soul through all its transmigrations, while the latter perishes; this system also teaches that Prakṛiti and its products may be regarded as made up of three ingredients in a state of equipoise, viz. Sattva, Rajas, and Tamas, Goodness, Passion, and Darkness, commonly called Guṇas, but rather substances than qualities, and more correctly translated 'fetters,' because they are like a triple-stranded rope [see *guṇa*] which binds and confines the soul: the Sāṅkhya system agrees with the Vedānta in being synthetical, and so differing from the Analytical Nyāya; its great point of divergence from the Vedānta is in maintaining two principles which the Vedānta denies, [see *vedānta*]; it is said to be atheistical as ignoring all notice of a Supreme Soul, whose existence is, however, established by the Yoga branch of the Sāṅkhya proper, [see *yoga*]: the vague outlines of the system before its crystallization into a distinct school of dualism are propounded in the first Book of Manu: its more fully developed doctrines are contained in the Sāṅkhya-sūtras ascribed to Kapila, in the Tattva-samāsa, or Summary of Principles, ascribed to the same author, in the Sāṅkhya-kārikā [see below], and the numerous commentaries on these works, some of which are enumerated below: the Buddhist system and that of bishop Berkeley in Europe have many points of connection with the Sāṅkhya, but the modern philosophers of India pay far more attention to the Nyāya and Vedānta); a follower of the Sāṅkhya system of philosophy; a patronymic of the Vedic Ṛishi Atri; epithet of Śiva. — *Sāṅkhya-kārikā*, f., N. of a collection of memorial verses or stanzas by Īśvara-krishṇa in which a summary of the Sāṅkhya system is given. — *Sāṅkhya-kārikā-bhāshya, am*, n., N. of a commentary by Gauḍa-pāda on the Sāṅkhya-kārikā. — *Sāṅkhya-kaumudī*, f. = *sāṅkhya-tattva-kaumudī*; N. of another commentary by Rāma-krishṇa-bhaṭṭāćārya on the Sāṅkhya-kārikā. — *Sāṅkhya-krama-dīpikā*, f., N. of a commentary on the Tattva-samāsa. — *Sāṅkhya-ćandrikā*, f., N. of a commentary on the Sāṅkhya-kārikā by Nārāyaṇa-tīrtha. — *Sāṅkhya-tattva-kaumudī*, f., N. of a commentary on the Sāṅkhya-kārikā by Vāćaspati-miśra. — *Sāṅkhya-tattva-pradīpa, as*, m., N. of a brief exposition of the Sāṅkhya system by Kavi-rāja-yati. — *Sāṅkhya-tattva-vilāsa, as*, m., N. of a commentary by Raghunātha-tarka-vāgīśa-bhaṭṭāćārya on the Sāṅkhya-tattva-kaumudī. — *Sāṅkhya-pravaćana, am*, n. 'exposition or interpretation of the Sāṅkhya system,' N. given by the commentator Vijñāna-bhikshu to the six books containing the Sūtras of the Sāṅkhya system of philosophy ascribed to Kapila; N. of the Yoga-sūtras (ascribed to Patañjali, see *yoga-sūtra*; the title Sāṅkhya-pravaćana appears to be more properly applied to this division of the Sāṅkhya). — *Sāṅkhya-pravaćana-bhāshya, am*, n., N. of a commentary on the Sāṅkhya-sūtra by Vijñāna-bhikshu. — *Sāṅkhya-prasāda, as*, m. epithet of Śiva. — *Sāṅkhya-bhāshya, am*, n. = *sāṅkhya-pravaćana-bhāshya*. — *Sāṅkhya-bhikshu, us*, m. a particular kind of mendicant. — *Sāṅkhya-mukhya, as*, m. epithet of Śiva. — *Sāṅkhya-yoga, as*, m. 'application of the Sāṅkhya doctrine to the knowledge of spirit,' N. of the second chapter of the Bhagavad-gītā, (perhaps so named as setting forth both the Sāṅkhya and Yoga doctrines in regard to the soul; according to Śabda-k. = *jñāna-yoga* or *brahma-vidyā*.) — *Sāṅkhya-yoga-pravartin, ī*, m. epithet of Śiva. — *Sāṅkhya-vritti-prakāśa, as*, m. = *sāṅkhya-tattva-vilāsa*. — *Sāṅkhya-vritti-sāra, as*, m., N. of a commentary on the Sāṅkhya-sūtra by Mahā-deva Sarasvatī. — *Sāṅkhya-śāstra, am*, n. the Sāṅkhya doctrine or system of philosophy; any treatise upon it. — *Sāṅkhya-sāra* or *sāṅkhya-sāra-viveka, as*, m., N. of a work by Vijñāna-bhikshu. — *Sāṅkhya-sūtra, am*, N. of six books of aphorisms of the Sāṅkhya philosophy ascribed to Kapila, (the number of aphorisms is said to be 526.) — *Sāṅkhya-sūtra-vivaraṇa, am*, n., N. of a commentary on the Tattva-samāsa. — *Sāṅkhyārtha-tattva-pradīpikā* (°*ya-ar*°), f., N. of a brief exposition of the Sāṅkhya system by Bhaṭṭa-keśava. — *Sāṅkhyārtha-saṅkhyāyika* (°*ya-ar*°) = *sāṅkhya-tattva-vilāsa*. — *Sāṅkhyālaṅkāra* (°*ya-al*°), *as*, m. = *sāṅkhya-krama-dīpikā*.

Sāṅkhyāyana, as, m. (probably for *śāṅkhyāyana*), N. of a Muni; of the author of certain Gṛihya-sūtras, &c. — *Sāṅkhyāyana-sūtra, am*, n. the Sūtras of Sāṅkhyāyana.

साङ्ग *sāṅga* (*sa-aṅ*°), *as, ā* or *ī, am*, having members or subdivisions; comprising every subordinate part, complete in every part, finished; together with the Aṅgas of the Veda, (see *vedāṅga*.)

Sāngopānga (°*ga-up*°), *as, ā, am*, along with the Aṅgas and Upāṅgas, (see *vedānga, upānga*.)

साङ्गज *sāngaja* (*sa-an*°), *as, ā, am*, together with hair, covered with hair.

साङ्गतिक *sāngatika, as, ī, am* (fr. *san-gati*), relating or belonging to union or association, relating to society, social, associating; (*as*), m. a visitor, guest, new comer; one who comes to transact business.

साङ्गम *sāngama, as*, m. (fr. *san-gama*), coming together, union, meeting, encounter.
Sāngamana, as, m. See under *an-aśnat*.

साङ्गारक *sāngāraka* (*sa-an*°), *as, ā, am*, attended by the planet Mars.

साङ्गुष्ठम् *sāngushṭham* (*sa-an*°), ind. together with the thumb.

साङ्ग्रामिक *sāngrāmika, as, ī, am* (fr. *sangrāma*), relating to war; warlike, martial; (*as*), m. a commander, general.

साङ्घातिक *sānghātika, as, ī, am* (fr. *san-ghāta*), utterly destructive, causing complete destruction, very deadly, killing.

साङ्मुखी *sānmukhī*, f. (according to S'abda-k.), N. of a particular Tithi, q. v.

साच् *sāć* (fr. rt. *sać*), Ved. in *apatya-sāć, nṛi-shāć*.
Sāćin in *satya-s*°, q. v. (perhaps connected with *sāći* below).

साचि *sāći*, ind. (probably loc. c. of a word formed fr. *sa* + rt. 1. *anć*, see 2. *anć*), crookedly, awry, in a sidelong manner, obliquely, bent on one side. —*Sāći-vāṭikā*, f. the white-flowered hogweed. —*Sāći-vilokita, am*, n. a side-long glance. —*Sāći-sthita, as, ā, am*, standing or placed unevenly; standing across. — *Sāći-kṛi*, cl. 8. P. -*karoti*, &c., to make crooked, bend or turn aside. —*Sāći-kṛita, as, ā, am*, made crooked; bent, inclined, seen crookedly or tortuously, distorted, misrepresented; (*am*), n. distortion or perversion of mind, prejudice. —*Sāći-guṇa*, N. of a place or district.

साचिव्य *sāćivya, am*, n. (fr. *saćiva*), companionship, friendship, fellowship; the office of a counsellor, ministership, ministry, administration.

साचीवित् *sāćīvit*, ind. (in Naigh. II. 15. enumerated among the *kshipra-nāmāni*).

साजात्य *sājātya, am*, n. (fr. *sa-jāti*), community of genus, homogeneousness, sameness of class or caste or tribe, equality of kind.

साञ्चारिक *sāñćārika, as, ī, am* (fr *sañćāra*), moving about, setting in motion.

साञ्चि *sāñći* (incorrect for *san-ćiti*), N. of the ninth book of the S'atapatha-Brāhmaṇa.

साञ्जन *sāñjana* (*sa-añj*°), *as, ā, am*, having pigment; (*as*), m. a lizard, chameleon.

साट् *sāṭ*, cl. 10. P. *sāṭayati, -yitum*, to make visible or manifest, show.

साटोप *sāṭopa* (*sa-āṭ*°), *as, ā, am*, having a swelling, swollen, puffed up; puffed up with pride, proud, haughty, consequential; (*am*), ind. arrogantly, proudly, consequentially.

साट्टहास *sāṭṭahāsa* (*sa-aṭ*°), *am*, ind. with loud laughter, with a horse-laugh.

साड्भूत *sāḍ-bhūta, as, ā, am*, taking the form *sāṭ* or *sāḍ*, (said of 2. *sah*.)

साढ *sāḍha*. See under rt. 1. *sah*.

सात् 1. *sāt*, a Taddhita affix which when put after a word denotes a total change of anything into the thing expressed by that word, (see *bhasma-sāt*.)

सात् 2. *sāt*, a Sautra rt. meaning 'to give pleasure.'

3. *sāt, t*, n. (according to some), N. of Brahma.
3. *sāta, am*, n. pleasure, delight.
Sātaya, as, ā, am, causing or affording pleasure.
Sātalā, f., N. of a plant (=*ćarma-kashā*).

सात 1. and 2. *sāta*, &c. See p. 1102, col. 1.

सातत्य *sātatya, am*, n. (fr. *sa-tata*), continuity, constancy; (*ena*), ind. with continuity, eternally, perpetually.

सातवाहन *sāta-vāhana, as*, m., N. of king Sāli-vāhana, (fabled to have been discovered, when a child, riding on a Gandharva called Sāta, who, according to one legend, was changed into a lion; but see *śāli-vāhana*.)

साति 1. and 2. *sāti*. See p. 1102, col. 1.

सातिरेक *sātireka* (*sa-at*°), *as, ā, am*, having excess, increased, more extended.

सातिशय *sātiśaya* (*sa-at*°), *as, ā, am*, excessive.

सातिसार *sātisāra* (*sa-at*°), *as, ā, am*, afflicted with dysentery, dysenteric.

सातीन *sātīna, as*, m. (fr. *satīna*, q.v.), pease, pulse, Pisum Sativum.
Sātīlaka, as, m. (fr. *satilaka*), pease.

सातोबार्हत *sātobārhata, as, ī, am* (fr. *sato-bṛihatī*), relating or belonging to the Sato-bṛihatī metre.

सात्त्रिक *sāttrika, as, ī, am* (fr. *sattra*), belonging to a sacrifice, sacrificial.

सात्त्विक *sāttvika, as, ī, am* (fr. *sat-tva*), real, substantial, essential, natural, genuine, true, honest, sincere, good, virtuous, excellent, amiable, vigorous, energetic, pure (without the least admixture of passion); internal, pertaining to the internal feelings; endowed with the Sattva Guṇa, (i. e. purity or goodness, see *guṇa, sat-tva*); belonging to or proceeding from this Guṇa; (*as*), m. natural indication of feeling or emotion, (constituting a class of Bhāvas which hold a middle place between the Sthāyi-bhāvas and Vyabhićāri-bhāvas in poetry and the drama; they are described as eight particular states of body and mind, viz. *stambha*, inability to move; *sveda*, perspiration; *romāńća*, horripilation; *svara-vikāra*, change of voice; *vepathu*, tremor; *varṇa-vikāra*, change of colour; *aśru*, tears; and *pralaya*, mental absorption); a Brāhman; epithet of Brahmā; of the eighth creation by Prajā-pati; (*ī*), f., N. of Durgā; a particular kind of *Pūjā* practised by the worshippers of Durgā; scil. *tushṭi*, epithet of one of the five kinds of external acquiescence (in the Sāṅkhya phil.; cf. *su-pārā*).

सात्मन् *sātman* (*sa-āt*°), *ā, ā, a*, having a soul; united to the Supreme Soul. —*Sātma-tā*, f. absorption into the essence (of Brahman).
Sātmya, as, ā, am, agreeable to the nature or natural constitution, wholesome.

सात्यकि *sātyaki, is*, m. (fr. *satyaka*), patronymic of a warrior in the Pāṇḍu army who acted as the charioteer of Kṛishṇa (he was son of Satyaka and belonged to the Vṛishṇi family).

सात्यमुग्रि *sātyamugri, is*, m., N. of a teacher of the Sāma-veda.
Sātyamugrya, ās, m. pl., N. of a school or S'ākhā of the Sāma-veda.

सात्ययज्ञि *sātyayajñi, is*, m. (fr. *satya-yajña*), a patronymic of Soma-śushma.

सात्यवत *sātyavata, as*, m. (fr. *satya-vatī*, q. v.), a metronymic of the sage Vyāsa, q. v.
Sātyavateya, as, m. = *sātyavata* above.

सात्यहव्य *sātyahavya, as*, m. 'son of Satya-havya,' N. of a descendant of Vasishṭha.

सात्राजित *sātrājita, as*, m. (fr. *satrā-jit*), a patronymic.

सात्रासह *sātrāsaha, as*, m. (fr. *satrā-sah*), a patronymic of S'oṇa (a king of the Pāńćālas).
Sātrāsāha for *sātrāsaha* in Atharva-veda V. 13, 6.

सात्वत् *sātvat, ān*, m. [cf. *satvat*], a man of the Yādava tribe, (see Bhāgavata-Purāṇa VIII. 5, 13); a follower, worshipper (of Kṛishṇa, &c.).

सात्वत *sātvata, as*, m. (probably fr. *sātvat* or fr. *satvat*), N. of Vishṇu or Kṛishṇa; of Bala-deva; the son of an outcaste Vaiśya; (*ās*), m. pl., N. of a people inhabiting a district in central India (said to be the descendants of outcaste Vaiśyas; cf. *satvat*): (*ī*), f., scil. *vṛitti*, one of the four great divisions of dramatic style or action (described as abounding in displays of bravery, generosity, honesty, and cheerfulness, containing little love, and characterized by the marvellous; four kinds of Sātvatī are enumerated, viz. Utthāpaka, Saṅghātya, Saṃlāpa, and Parivartaka); N. of the mother of S'iśu-pāla.

सात्विक *sātvika*. See *sāttvika*.

साद *sāda, sādana, sādayat*, &c. See under rt. 1. *sad*, p. 1055, col. 2.

सादर *sādara* (*sa-ād*°), *as, ā, am*, having or paying respect, respectful; impassioned; (*am*), ind. respectfully, considerately.

सादि *sādi, sādita, sādin*, &c. See p. 1055, col. 2.

सादृश्य *sādṛiśya, am*, n. (fr. *sa-dṛiśa*), likeness, resemblance, similarity; a likeness, portrait. —*Sādṛiśya-vāda, as*, m. 'disputation about Sādṛiśya,' N. of a philosophical treatise by Mahā-deva.

साद्यन्त *sādy-anta* (*sa-ād*°), *as, ā, am*, having beginning and end, complete, entire; (*am*), ind. from beginning to end.

साद्यष्क्र *sādyashkra, as*, m., Ved. N. of a particular Kratu or sacrificial ceremony.
Sādyaḥkra, as, m. Ved. = *sādyashkra* above.

साद्यस्क *sādyaska, as, ī, am* (probably for *sadyaska*, q. v.), quick, instantaneous.

साध् *sādh* (connected with rt. 3. *sidh*), cl. 5. P. *sādhnoti* (Ved. also cl. 1. *sādhati*), *sasādha, sātsyati, asātsīt, sāddhum* (also *sādhitum*), to complete, finish, accomplish; to conquer; cl. 4. P. *sādhyati*, &c., to be completed or accomplished: Caus. (identical with the Caus. of rt. 3. *sidh*), *sādhayati, -yitum*: Aor. *asīshadhat* (Ved. [*pra*-]*sishadhāti*=*prasādhayatu*, Ṛig-veda VI. 49, 8); to accomplish, effect, perform, do, complete, conclude, perfect, make perfect, bring to perfection, bring to an end or conclusion, settle, secure; to substantiate, prove; to enforce settlement, recover (a debt); to obtain; to subdue, overcome, conquer; to destroy, kill; to learn, understand; to set out, depart, go away, proceed, go, (used for rt. *gam* in dramatic language, according to the Sāhitya-darpaṇa); to fly, flee: Desid. of Caus. *sishādhayishati*, to desire to accomplish: Desid. *sishātsati*: Intens. *sāsādhyate, sāsāddhi*; [cf. Gr. ἔθ-ος, ἦθ-ος, ἠθεῖο-ς, εἴ-ωθ-α, ἐθ-ίζ-ω: Goth. *sid-u-s*, 'a habit;' *sidôn*, 'to contrive, perform;' probably *sandjan, sêlis*, 'good;' *un-sêlis*: Angl. Sax. *sendan*: Old Germ. *sit-u*, 'a habit;' *sâlig*, 'happy;' *sâlida*.]
Sādhaka, as, akā or *ikā, am*, effective, accomplishing, fulfilling, completing, perfecting, finishing; effecting by magic, magical; an efficient or skilful person, adept; aiding, helping, an assistant; (*akā*), f. epithet of Durgā; (*ikā*), f. a skilful or efficient woman; [cf. *sādhikā*, s. v.]
Sādhat, an, antī, at, accomplishing, completing, effecting. — *Sādhad-ishṭi, is, is, i*, Ved. fulfilling the objects of sacrifices (said of Agni).
Sādhana, as, ī, am, effecting; a perfecter; (*as*), m., N. of the author of Ṛig-veda X. 157; (*am*), n. the

act of accomplishing, effecting, performing; settling; accomplishment, completion, complete attainment of any object; a means of accomplishing or effecting, means of obtaining, means or expedient (in general); efficient cause, source, cause (in general); an instrument, agent; the instrumental case (in grammar); a bodily organ; the penis; an udder; an implement, utensil, apparatus; matter, materials, ingredient, substance; a medicinal preparation, drug, medicine; a component part of an army, any military apparatus, force, army; aid, assistance, an assistant; substantiation, proof, establishment of the truth, demonstration; a reason or premise leading to a conclusion, middle term or Hetu in a syllogism (= *vyāpya*, q. v.); accomplishing anything by magic or incantations, magic; enforcement of payment or settlement (of a debt), compelling the delivery of anything, infliction of a fine (in law); good works, penance, self-mortification, the observance of moral and ceremonial duties, attainment of beatitude; wealth; advantage, profit; friendship; the act of subduing, overcoming; subduing by charms, stupefying, fascinating; conciliating, propitiating, worshipping; killing, destroying; killing metals, depriving them by oxydation &c. of their metallic properties (especially said of mercury); burning on the funeral pile, obsequies; setting out, proceeding, going; going quickly; going after, following. — *Sādhana-kriyā*, f. (in Pāṇini) an action connected with a Kāraka; a finite verb; a Kṛid-anta affix. — *Sādhana-ćatushṭaya*, *am*, n. four kinds of proof (in phil.). — *Sādhana-tā*, f. or *sādhana-tva*, *am*, n. being a means of attaining (e.g. *dharmasya tattva-jñānādi-sādhanatve kim mānam*, what proof is there of merit being the means of attaining to the knowledge of the truth?); the state of perfection. — *Sādhana-nirdeśa*, *as*, m. the production of proof (in law); the indication of premises leading to a conclusion. — *Sādhana-pañćaka*, *am*, n., N. of five stanzas giving rules for the attainment of Pra-śānti or quiescence. — *Sādhana-pattra*, *am*, n. any written document used as evidence or proof. — *Sādhana-rūpin*, *ī*, *iṇī*, *i*, having the form of an instrument, having the form or character of a means or expedient. — *Sādhanārha* (°*na-ar*°), *as*, *ā*, *am*, worthy of being accomplished. — *Sādhanāvyāpaka* (°*na-av*°), *as*, *ā*, *am*, (in logic) not invariably attending on the proof. — *Sādhanāvyāpaka-tā*, f. or *sādhanāvyāpaka-tva*, *am*, n. non-invariable attendance on the proof or on what is brought forward in proof.

Sādhanā, f. accomplishment, completion; propitiation, worship, adoration.

Sādhanīya, *as*, *ā*, *am*, to be accomplished or effected; to be proved.

Sādhanta, *as*, m. a beggar, mendicant.

Sādhayat, *an*, *antī*, *at*, accomplishing, effecting; perfecting, purifying; substantiating, proving; enforcing payment, recovering (a debt &c.), subduing; conciliating; waiting upon, serving.

Sādhita, *as*, *ā*, *am*, effected, completed, finished, achieved, accomplished, succeeded; settled, fulfilled; substantiated, proved; made good, settled (as a debt), discharged, recovered; obtained; fined; amerced, punished by fine, made to pay; awarded (as a punishment or fine); subdued, mastered; enabled to effect or obtain.

Sādhiman, *ā*, m. perfection, goodness, excellence.

Sādhishṭha, *as*, *ā*, *am* (superl. of *sādhu*), best, most excellent; very fit, most proper or right; hardest, very hard or firm, (in these senses regarded as an irregular superl. of *vāḍha*, cf. *sādhaya*.)

Sādhīyas, *ān*, *asī*, *as* (compar. of *sādhu*), better, more excellent; more right, more proper; very right or proper; very handsome; harder, firmer, very hard or firm, (in these last senses regarded as a compar. of *vāḍha*.)

Sādhu, *us*, *us* or *-vī*, *u*, perfect, excellent, good, eminent; virtuous, honourable, pious, righteous, faithful, pure; correct, pure, classical (as a language &c.); fit, proper, right; kind, beautiful, pleasing; well-born, noble, of honourable or respectable descent; (*us*), m. a good or honest man, a saint, sage; a Jina or deified Jaina saint; a merchant; a money-lender, usurer; (according to some) a derivative or inflected noun; (*vī*), f. a chaste or virtuous woman; a saintly woman; a faithful wife; a particular root, = *medā*; (*u*), ind. well; well done! good! indeed; enough, away with! (with inst.) — *Sādhu-karman*, *ā*, *ā*, *a*, Ved. doing kind actions, beneficent. — *Sādhu-kīrtti*, *is*, m. 'having a good reputation,' a proper N. — *Sādhu-gata*, *as*, *ā*, *am*, resorted to by the good, respectable, virtuous. — *Sādhu-ja*, *as*, *ā*, *am*, well-born, of noble family or descent. — *Sādhu-jana*, *as*, m. a good person, good people. — *Sādhu-tas*, ind. from a good man. — *Sādhu-tā*, f. or *sādhu-tva*, *am*, n. goodness, excellence, correctness. — *Sādhu-devin*, *ī*, *inī*, *i*, Ved. skilfully playing. — *Sādhu-dvitīya*, *as*, *ā*, *am*, having a merchant as second, accompanied by a merchant. — *Sādhu-dhī*, *īs*, f. a good understanding; good disposition; (*is*, *is*, *i*), having a good understanding, wise, well-disposed; (*is*), f. a wife's mother, husband's mother, mother-in-law. — *Sādhu-pushpa*, *am*, n. a beautiful flower; the shrub Hibiscus Mutabilis. — *Sādhu-bhāva*, *as*, m. good nature, goodness, kindness. — *Sādhu-mat*, *ān*, *atī*, *at*, good. — *Sādhu-mata*, *as*, *ā*, *am*, well thought of, highly prized, praised. — *Sādhum-manya*, *as*, *ā*, *am*, thinking one's self good or virtuous. — *Sādhu-ratna-sūri*, *is*, m., N. of the author of a commentary on the Nava-tattva. — *Sādhu-vat*, ind. as if good, as if correct. — *Sādhu-vāda*, *as*, m. a cry of 'good!' — *Sādhu-vāha*, *as*, m. a good horse, well-trained horse. — *Sādhu-vāhin*, *ī*, m. 'carrying well,' a good horse, well-trained horse; (*ī*, *inī*, *i*), having good horses. — *Sādhu-vṛiksha*, *as*, m. a good tree; the Kadamba tree; another tree (= *varuṇa*). — *Sādhu-vṛitta*, *am*, n. good conduct, virtue, piety; (*as*, *ā*, *am*), well-conducted, upright; (*as*), m. a well-conducted person, a virtuous or honest man. — *Sādhu-vṛitti*, *is*, f. good profession or means of living; good exposition, excellent commentary; good or excellent practice, the moral and ritual observances of the Hindūs; (*is*, *is*, *i*), well-conducted, well-behaved, virtuous. — *Sādhu-śabda*, *as*, m. a cry of 'good!' — *Sādhu-śīla*, *as*, *ā*, *am*, well-disposed, virtuously inclined; virtuous, righteous. — *Sādhuśīla-tva*, *am*, n. good disposition, virtuous inclination. — *Sādhu-saṃsarga*, *as*, m. association with the good. — *Sādhu-samāćāra*, *as*, *ā*, *am*, well-behaved. — *Sādhu-sammata*, *as*, *ā*, *am*, approved by the good. — *Sādhūkta* (°*dhu-uk*°), *as*, *ā*, *am*, said or declared by the good. — *Sādhv-anindita*, *as*, *ā*, *am*, unblamed or unreproached by the good, of irreproachable character. — *Sādhv-alankṛita*, *as*, *ā*, *am*, beautifully adorned. — *Sādhv-āćāra*, *as*, *ā*, *am*, well-conducted, of virtuous conduct.

Sādhuka, *as*, m., N. of a low or degraded tribe.

Sādhuyā, ind., Ved. kindly, properly, amicably.

Sādhya, *as*, *ā*, *am*, to be accomplished or effected; to be formed; practicable, feasible, attainable; to be proved or demonstrated; to be substantiated or made good; to be inferred or concluded (in logic); to be subdued or mastered, subduable, to be conquered, conquerable; to be killed or destroyed; to be cured, curable; (*as*), m. a particular celestial being, (see below); a deity (in general); the twenty-second astronomical Yoga; a particular Mantra; N. of a Muni; (*ās*), m. pl. 'the perfect or pure ones,' N. of a class of celestial beings belonging to the Gaṇa-devatā, q. v., sometimes mentioned in the Veda, (see Ṛig-veda X. 90, 16; in the Śatapatha-Brāhmaṇa their world is said to be situated above the sphere of the gods; according to Yāska [Nirukta XII. 41] they are the gods whose locality is the sky, i. e. the Bhuvar-loka or middle region between the earth and sun; in Manu I. 22. the Sādhyas are described as created after the gods with natures exquisitely refined, and in III. 195. they are said to be children of the Soma-sads, who are described as sons of Virāj; in the Purāṇas they are regarded as sons of Sādhyā, and their number is variously given as twelve or seventeen; but in the later mythology the Sādhyas seem rather to be superseded by the Siddhas, see *siddha*; their names are sometimes given as follows, Manas, Mantṛi, Prāṇa, Nara, Pāna, Vinirbhaya, Naya, Daṃsa, Nārāyaṇa, Vṛisha, Prabhu); (*ā*), f., N. of a daughter of Daksha and wife of Dharma (regarded as the mother of the Sādhyas); (*am*), n. accomplishment, perfection; an object to be accomplished (in law), the thing to be proved or established by proof, the matter in debate; (in logic) the major term in a syllogism, the subject of a proposition. — *Sādhya-tā*, f. the state of being able to be accomplished or effected, practicableness, feasibility; conquerableness; curableness. — *Sādhya-tāvaććhedaka* (°*tā-av*°), *am*, n. the characteristic or distinguishing property of the thing to be proved or of the major term. — *Sādhya-paksha*, *as*, m. the side of the thing to be proved, the plaint in a lawsuit. — *Sādhyarshi* (°*ya-ṛishi*), *is*, m. epithet of Śiva. — *Sādhya-vat*, *ān*, *atī*, *at*, comprehending the point to be proved; (*ān*), m. the party on whom the burden of proof in a lawsuit rests; (*at*), n. that which contains the Sādhya or major term (i. e. the *paksha* and its *sapaksha*). — *Sādhya-vyāpaka*, *as*, *ā*, *am*, (in logic) invariably attending on what is to be proved. — *Sādhyavyāpaka-tā*, f. invariable attendance on what is to be proved or the property to be established. — *Sādhya-samatva*, *am*, n. sameness with the point to be proved, (*sādhya-samatvāt*, because it is in the same condition with what is to be proved.) — *Sādhya-sādhana*, *am*, n. the means of establishing what is to be established (e.g. a Hetu or reason), effecting what may be or is to be done, &c. — *Sādhya-siddhi*, *is*, f. the effecting of what has to be done; the establishing of what has to be established or proved; the success of an undertaking, accomplishment, completion, fulfilment; proof, conclusion. — *Sādhyasiddhi-pāda*, *as*, m. the fourth stage or division of a suit at law, judgment, decision. — *Sādhyābhāva* (°*ya-abh*°), *as*, m. absence of the thing to be proved; absence of the subject of a proposition; impossibility of cure.

Sādhyamāna, *as*, *ā*, *am*, being effected, being in course of accomplishment; being subjected to, capable of proof, in course of proof; being proceeded against (at law).

Sādhvī, f. See under *sādhu*.

साधय *sādhaya* (according to Vopa-deva XXI. 16. fr. *vāḍha*), Nom. P. *sādhayati*, *-yitum*, to make hard or firm; [cf. *sādhishṭha*, *sādhīyas*, col. 1.]

साधर्म्य *sādharmya*, *am*, n. (fr. *sa-dharma*), community or equality of duty or office; community of properties, sameness of nature, common character, likeness; the being of the same religion.

साधारण *sādhāraṇa*, *as*, *ā* or *ī* (generally *ī*), *am* (fr. *sa-dhāraṇa*), belonging or applicable to many, common to many, general, universal, common, joint; spreading everywhere (applied to 'the atmosphere' or 'sky' or 'ether' according to Śabda-k. on Naigh. I. 4); (in logic) belonging to more than the one instance alleged; equal, like, similar; generic; (*as*), m., N. of the forty-fourth (or eighteenth) year of Jupiter's cycle of sixty years; (*am*), n. a common rule or precept or one generally applicable; a generic property, a character common to all the individuals of a species or to all the species of a genus, &c.; (*ī*), f. a twig of bamboo (perhaps used as a bolt); a key (= *kuñćikā*, Śabda-k.). — *Sādhāraṇa-tva*, *am*, n. commonness, community, universality, common right, joint interest, general law. — *Sādhāraṇa-deśa*, *as*, m. common land; a wild marshy country. — *Sādhāraṇa-dhana*, *am*, n. joint or common property. — *Sādhāraṇa-dharma*, *as*, m. common or universal duty, conduct or duty binding on all castes and orders alike (as humanity &c.). — *Sādhāraṇa-paksha*, *as*, n. common side or party, middle side, the mean (between two extremes).

—*Sādhāraṇa-strī*, f. a common woman, prostitute, harlot.

Sādhāraṇya, am, n. commonness, universality; = *kuñćikā* [cf. *sādhāraṇī*].

साधिका *sādhikā*, f. (*sa-adh°*), very deep or profound sleep (= *su-shupti*; by some referred to *sādhaka*, p. 1104, col. 3).

साधिक्षेप *sādhikshepa* (*sa-adh°*), *as, ā, am*, having or showing contempt, taunting, ironical.

साधिदैव *sādhidaiva* (*sa-adh°*), *as, ā, am*, (united or identified) with supreme divinity.

साधिभूत *sādhibhūta* (*sa-adh°*), *as, ā, am*, (identified or one) with the Being who enters into all material objects.

साधियज्ञ *sādhiyajña* (*sa-adh°*), *as, ā, am*, one with the Being who presides over sacrifice.

साधिष्ठ *sādhishṭha, sādhīyas*. See p. 1105.

साधिष्ठान *sādhishṭhāna* (*sa-adh°*), *as, ā, am*, having a solid basis, possessing a firm foundation.

साधु *sādhu*, &c. See under rt. *sādh*.

साधृत *sādhṛita* (*sa-ādh°*), *am*, n. 'what is held together,' a stall, shop; an umbrella, parasol; a flock of peacocks.

साध्य *sādhya*. See p. 1105, col. 2.

साध्वस *sādhvasa, am*, n. (probably fr. *sa* + *dhvansa*), fear, terror; perturbation; torpor; [cf. *sa-s°*.] —*Sādhvasa-vipluta, as, ā, am*, overwhelmed with consternation.

सानत्कुमार *sānatkumāra, am*, n. (fr. *sanat-kumāra*), N. of an Upa-Purāṇa.

सानन्द *sānanda* (*sa-an°*), *as, ā, am*, possessed of joy, happy, delighted, enjoying happiness, endowed with happiness; (*am*), ind. joyfully.

सानन्दूर *sānandūra, as*, m., N. of a Tīrtha. —*Sānandūra-māhātmya, am*, n. 'the glory of S°,' N. of a chapter in the Vārāha-Purāṇa.

सानल *sānala* (*sa-an°*), *as, ā, am*, containing fire; (*as*), m. the resinous exudation of the Sāl tree.

सानसि *sānasi*. See under 2. *sā*, p. 1102.

सानिका *sānikā*, f. (probably fr. rt. 1. *san*), a flute, pipe.

Sāneyikā, f. a flute, pipe.

Sāneyī, f. a flute, pipe.

सानु *sānu, us, u*, m. n. (said to be fr. rt. 1. *san*, Uṇādi-s. I. 3; all the cases except the Nom. Voc. sing. du. pl., Acc. sing. du. are optionally formed fr. a base *snu*; in Ṛig-veda IV. 45, 1. *sānair* = *sānau*), level ground on the top or edge of a mountain, table-land; a summit, ridge, (*antaḥ-sānu*, ind. among the summits or ridges, Kirāt. V. 36); an elevation, elevated spot, (Sāy. = *samućchrita-pradeśa*); any surface, point, end, top; a precipice; a shoot, sprout; a forest, wood; a road; a gale of wind; a sage, learned man; the sun. —1. *sānu-ja, as*, m. 'produced on table-land,' the plant Prapauṇḍarīka; (*am*), n. a kind of tree or plant (= *tumburu*). —*Sānu-mat, ān*, m. 'having table-land or a summit,' a mountain; (*atī*), f., N. of an Apsaras.

Sānuka, as, ā, am, Ved. elevated, lofty; arrogant, (Sāy. = *sam-ućchrita*, Ṛig-veda II. 23, 7.)

सानुकम्प *sānukampa* (*sa-an°*), *as, ā, am*, full of pity, sympathising, kind; (*am*), ind. kindly.

सानुक्रोश *sānukrośa* (*sa-an°*), *as, ā, am*, full of compassion, compassionate, tender, kind; (*am*), ind. compassionately, affectionately.

सानुग *sānuga* (*sa-an°*), *as, ā, am*, having attendants or followers, with attendants.

सानुज 2. *sānuja* (*sa-an°*), *as, ā, am* (for 1. *sānu-ja* see under *sānu*), accompanied by a younger brother, along with a younger brother.

सानुनय *sānunaya* (*sa-an°*), *as, ā, am*, having courtesy, courteous, civil, kind, willing; (*am*), ind. courteously, civilly, kindly.

सानुनास्यम् *sānunāsyam* (*sa-an°*), ind. with a nasal sound, in a nasal tone.

सानुप्लव *sānuplava* (*sa-an°*), *as, ā, am*, accompanied by followers or attendants.

सानुबन्ध *sānubandha* (*sa-an°*), *as, ā, am*, possessing connection or continuity, uninterrupted, continuous (= *a-vićchinna*).

सानुमान *sānumāna* (*sa-an°*), *as, ā, am*, (in phil.) dependent on or associated with inference, (opposed to *nir-anumāna*.)

सानुयात्र *sānuyātra* (*sa-an°*), *as, ā, am*, attended by followers, with a retinue.

सानुराग *sānurāga* (*sa-an°*), *as, ā, am*, attached, passionate, impassioned.

सानुशय *sānuśaya* (*sa-an°*), *as, ā, am*, filled with remorse.

सानुस्वार *sānusvāra* (*sa-an°*), *as, ā, am*, having the nasal mark Anu-svāra.

सानेयी *sāneyī, sāneyikā*. See col. 1.

सान्तःस्थ *sāntaḥstha* (*sa-an°*), *as, ā, am*, having semivowels, along with semivowels.

सान्तपन *sāntapana, am*, n. (fr. *san-tapana*), 'tormenting,' a sort of severe penance (mentioned in Manu XI. 124. and described in XI. 212, see the description under *mahā-s°*, p. 761).

सान्तर *sāntara* (*sa-an°*), *as, ā, am*, possessing intervals or interstices; not close or compact, open in texture.

Sāntarāla (*sa-an°*), *as, ā, am*, having an interval, separated by intervals, distinct from, apart; together with the intermediate or mixed (castes; see Manu II. 18).

सान्तर्हासम् *sāntarhāsam* (*sa-an°*), ind. with an inward or suppressed laugh, smilingly.

सान्तानिक *sāntānika, as, ī, am* (fr. *santāna*), stretching, extending, spreading (as a tree); relating to offspring or descendants, &c.; belonging or relating to the heavenly tree Santāna, made of Santāna flowers; (*as*), m. a Brāhman intending to marry for the sake of issue.

सान्त्व् *sāntv*. See rt. *śāntv*, p. 1000.

Sāntva, sāntvana, sāntvita, &c. See under rt. *śāntv*.

सान्दीपनि *sāndīpani, is*, m. (fr. *san-dīpana*), N. of a Muni, (according to Vishṇu-Purāṇa V. 21. he was the tutor of Kṛishṇa and Bala-rāma, and requested as his preceptor's fee that his son, supposed to be drowned in the sea but kept under the waters by the demon Pañća-jana, should be restored to him; Kṛishṇa plunged into the sea, killed the demon, and brought back the boy to his father; see *pañća-jana*.)

सान्दृष्टिक *sāndṛishṭika, as, ī, am* (fr. *san-dṛishṭi*), visible or perceptible at the same time, relating to present perception; (*am*), n. present perception of a result, immediate consequence.

सान्द्र *sāndra, as, ā, am* (said to be fr. 5. *sa* + rt. *and*, 'to bind'), thick, close, compact (but having interstices); clustered together, collected; coarse, gross; strong, stout, robust; much, abundant; excessive, vehement, intense; unctuous, oily; viscid; smooth, soft, bland; pleasing, agreeable; (*as*), m. a thicket, wood; a heap, cluster; [cf. probably Gr. ἁδρός.] —*Sāndra-kutūhala, as, ā, am*, having intense curiosity, excited deeply by curiosity. —*Sāndra-tara, as, ā, am*, more vehement, increased. —*Sāndra-tā*, f. or *sāndra-tva, am*, n. thickness, coarseness; viscidity. —*Sāndra-pushpa, as*, m. 'having thick clustering flowers,' a kind of tree (= *vibhītaka*). —*Sāndra-snigdha, as, ā, am*, thick and unctuous.

सान्धिक *sāndhika, as*, m. (fr. *san-dhā* or *sandhikā*), a distiller.

सान्धिविग्रहिक *sāndhivigrahika, as*, m. (fr. *sandhi-vigraha*), one who has to do with peace and war, a minister who decides upon peace and war.

सान्धिवेल *sāndhivela, as, ī, am* (fr. *sandhi-velā*), belonging to or occurring at a Sandhi-velā, q.v.

सान्ध्य *sāndhya, as, ī, am* (fr. *sandhyā*), relating to the evening twilight; relating to the morning twilight or dawn. —*Sāndhya-kusumā*, f. a kind of plant (= *tri-sandhi*).

सान्नहनिक *sānnahanika, as, ī, am* (fr. *san-nahana*), bearing or putting on armour; calling to arms, sounding (as an alarm); (*as*), m. an armour-bearer, shield-bearer.

सान्नाय्य *sānnāyya, am*, n. (fr. *san-nī*, q.v., cf. *san-nāya*), any substance mixed with clarified butter &c., and offered as a burnt offering or oblation; a particular offering of the Agni-hotṛis (said to consist of milk drawn on the evening of the new moon, then mixed on the next day with other milk and offered with clarified butter). —*Sānnāyya-prāyaśćitta, am*, n. a particular penance.

सान्निध्य *sānnidhya, am*, n. (fr. *san-nidha*), nearness, vicinity, proximity; presence, attendance. —*Sānnidhya-tas*, ind. from the proximity.

सान्निपातिक *sānnipātika, as, ī, am* (fr. *san-nipāta*), miscellaneous, promiscuous, complicated; having a combined or complicated state of derangement of the three humors (applied to dangerous illness).

सान्न्यासिक *sānnyāsika, as*, m. (fr. *san-nyāsa*), a Brāhman of the fourth or mendicant order, a beggar.

सान्यपुत्र *sānya-putra, as*, m. a proper N.

सान्वय *sānvaya* (*sa-an°*), *as, ā, am*, along with family or descendants; with all the race or family; in regular order or succession; related to, of kin to.

सापगम *sāpagama* (*sa-ap°*), *as, ā, am*, attended with departures.

सापत्न *sāpatna, as, ī, am* (fr. *sa-patnī*), born from a rival wife, belonging to fellow-wives; (*ās*), m. pl. the children of different wives of the same husband.

Sāpatnya, as, m. the son of a rival wife; an enemy, adversary, rival; (*am*), n. the state or condition of a rival wife or fellow-wife; enmity, rivalry, ambition, (in these senses to be connected with *sapatna*.)

सापत्य *sāpatya* (*sa-ap°*), *as, ā, am*, possessing offspring, having progeny; attended by one's children.

सापदेशम् *sāpadeśam* (*sa-ap°*), ind. under a pretext or pretence; intentionally.

सापमान *sāpamāna* (*sa-ap°*), *as, ā, am*, with contempt, contemptuous; (*am*), ind. contemptuously.

सापराध *sāparādha* (*sa-ap°*), *as, ā, am*, having faults, faulty, offending, criminal, guilty.

सापिण्ड्य *sāpiṇḍya, am*, n. (fr. *sa-piṇḍa*), connection by presenting obsequial offerings to the same Manes, consanguinity, kindred, kin. —*Sāpiṇḍya-dīpikā* and *sāpiṇḍya-mīmānsā*, f., N. of two works.

सापेक्ष *sāpeksha* (*sa-ap°*), *as, ā, am,* having regard or respect to, dependent on. — *Sāpeksha-tva, am,* n. dependence on; need, necessity.

साप्तपद *sāptapada, as, ī, am* (fr. *sapta-pada*), belonging to seven steps, produced by or depending on seven steps; (*am*), n. = *sāptapadīna* below.

Sāptapadīna, am, n. the state of seven steps, circumambulation of the nuptial fire by the bride and bridegroom in seven steps, or advance of the bride to meet the bridegroom in seven steps; friendship easily contracted (i. e. formed with any one with whom seven paces are walked, or, according to others, contracted after the utterance of only seven words), intimacy.

साप्तपौरुष *sāptapaurusha, as, ī, am* (fr. *sapta-purusha*), extending to or comprising seven generations.

साप्तमिक *sāptamika, as, ī, am* (fr. *saptamī*), belonging or relating to the seventh case.

साप्तिक *sāptika, as, ī, am* (fr. *saptan*), relating to seven.

साप्य *sāpya, as,* m. a proper N.

साप्सरोगण *sāpsaro-gaṇa* (*sa-ap°*), *as, ā, am,* attended by a number of Apsarases.

साफल्य *sāphalya, am,* n. (fr. *sa-phala*), productiveness, fruitfulness; profit, advantage; success.

साब्दी *sābdī,* f. a sort of grape.

साभिकाम *sābhikāma* (*sa-abh°*), *as, ā, am,* possessing love or affection, loving, affectionate.

साभिप्राय *sābhiprāya* (*sa-abh°*), *as, ā, am,* having an aim or purpose, persevering, resolute.

साभिमान *sābhimāna* (*sa-abh°*), *as, ā, am,* full of pride, haughty, proud.

साभिलाष *sābhilāsha* (*sa-abh°*), *as, ā, am,* full of desire, eager; (*am*), ind. wishfully, eagerly, passionately.

साभ्यसूय *sābhyasūya* (*sa-abh°*), *as, ā, am,* full of envy, envious, malicious.

साभ्र *sābhra* (*sa-abh°*), *as, ā, am,* having clouds, covered with clouds, overcast, cloudy.

साभ्रमती *sābhramatī,* f., N. of a place.

साम् *sām* (perhaps rather a Nominal verb fr. *sāman,* col. 2; cf. rts. *śam, śānv,* with which *sām* is doubtless connected), cl. 10. P. *sāmayati, -yitum,* Aor. *asasāmat* and *asishamat,* to conciliate, appease, pacify, tranquillize.

सामक 1. *sāmaka, am,* n. (fr. 1. *sama*), the principal of a debt.

सामक 2. *sāmaka, as,* m. (said to be fr. rt. 1. *so,* perhaps for *śāmaka,* fr. rt. *śo*), a whetstone (especially one for sharpening spindles &c.).

सामग *sāma-ga, sāma-ja,* &c. See under *sāman,* col. 2.

सामग्री *sāmagrī,* f. (fr. *sam-agra*), a collection or assemblage of implements or materials, apparatus, baggage, goods and chattels, furniture, effects. — *Sāmagrī-vāda, as,* m., N. of a treatise by Harirāma; of a short treatise on the Nyāya philosophy by Raghu-deva-bhaṭṭāćārya. — *Sāmagrī-vićāra, as,* m., N. of two short treatises on the Nyāya philosophy.

Sāmagrya, am, n. entireness, wholeness, totality, the whole, completeness, perfection; train, retinue; collection or assemblage of implements, instruments, utensils, apparatus; stock, effects.

सामञ्जस्य *sāmañjasya, am,* n. (fr. *sam-añjasa*), fitness, propriety, consistency, accordance, correctness, accuracy.

सामन् *sāman, a,* n. (probably to be connected with rt. *śam,* see *śāman,* cf. rt. *sām,* col. 1; in Uṇādi-s. IV. 152. said to be fr. rt. 1. *so,* as 'destroying sin,' and in this agreeing with Sāyaṇa's derivation of *ćhandas,* fr. rt. 1. *ćhad,* as 'covering sin;' by some connected with 2. *sam* and 1. *sama,* and supposed to mean originally 'composition,' 'stringing together in metrical song;' by Yāska, Nirukta VII. 12, apparently connected with *sammita*), calming, tranquillizing, soothing; reconciling, conciliating, appeasing; conciliation, speaking kindly, kindness; gentleness, mildness; negotiation (one of the four Upāyas or means of success against an enemy, the other three being *dāna, bheda,* and *daṇḍa,* q.q.v.v.); peaceable or conciliatory behaviour; a particular kind of sacred text or verse (intended to be chanted, and forming with *ṛić, yajus, ćhandas,* one of the four different kinds of Vedic composition mentioned first in the Purusha-sūkta, Ṛig-veda X. 90, 9; see *mantra, veda*); a metrical hymn or song of praise, (Sāy. = *stotra*); N. of one of the three principal Vedas, (see *sāma-veda* below); (*mnā*), ind. in a conciliatory manner, willingly, voluntarily; (*mnī*), f., see p. 1108, col. 1. — *Sāma-ga, as,* m. a Brāhman who chants or recites the Sāma-veda; (*ī*), f. the wife of a Sāma-veda Brāhman; [cf. Vopa-deva XXVI. 46.] — *Sāma-garbha, as,* m., N. of Vishṇu. — *Sāma-ga-vṛishotsarga-tattva, am,* n., N. of a part of the Smṛiti-tattva. — *Sāma-gā, ās, ās, am,* Ved. a chanter of Sāman verses. — *Sāma-gāyaka, as,* m. a chanter of the Sāma-veda. — *Sāma-gāyana, as,* m. a chanter of the Sāma-veda; an epithet of Vishṇu. — *Sāma-ja* or *sāma-jāta, as, ā, am,* arising from conciliation, produced by gentleness of conduct or kindness; produced by the Sāma-veda; (*as*), m. an elephant. — *Sāma-tantra, am,* n., N. of a work. — *Sāma-dhvani, is,* m. the sound of the chanting of the Sāma-veda, (see Manu IV. 123.) — *Sāma-pariśishṭa, am,* n. a Pariśishṭa belonging to the Sāma-veda. — *Sāma-brāhmaṇa, am,* n. a Brāhmaṇa of the Sāma-veda. — *Sāma-bhṛit, t, t, t,* Ved. one who brings or offers Sāman verses, (Sāy. = *udgātṛi,* Ṛig-veda VII. 33, 14.) — *Sāma-yoni, is, is, i,* born from the Sāma-veda; (*is*), m. Brahmā (as source of the Veda); an elephant [cf. *sāma-ja*]. — *Sāma-rathantara, am,* n., N. of a Sāman, (said to have been created from Brahmā's first mouth.) — *Sāma-rāja, as,* m., N. of the author of the Dāma-ćarita and Dhūrta-nartaka. — *Sāma-vat, ān,* m., N. of a son of Sārasvata (afterwards changed into a female). — *Sāma-vāda, as,* m. a kind word, conciliatory speech. — *Sāma-vidhāna-brāhmaṇa, am,* n., N. of a Brāhmaṇa belonging to the Sāma-veda. — *Sāma-vidhi, is,* m. = *sāma-vidhāna-brāhmaṇa.* — *Sāma-vipra, as, ā, am,* Ved. skilled in Sāmans or hymns. — *Sāma-veda, as,* m., N. of one of the three principal Vedas (see *veda*), or of the collective body of sacred Mantras which constitute this Veda, (although the word *sāman* is thought to be connected with rt. *śam,* and *soma* is fr. another rt. [3. *su*], yet there is a clear connection between this Veda and the Soma ritual or moon-plant ceremonies; the principal part of its Mantras being specially arranged for chanting by the Udgātṛi priests at such ceremonies, [e. g. the Jyotishṭoma and its various stages of Agnishṭoma, Ukthya, &c.]; nevertheless it is really a mere reproduction of parts of the Ṛig-veda transposed and scattered about piecemeal, only 78 verses in the whole Sāma-veda being, it is said, untraceable to the present recension of the Ṛik: the Saṃhitā of the Sāma-veda consists of two parts; the first, called Ārćika [or Pūrvārćika or Chando-grantha], contains 585 verses disjoined from their proper sequence in the Ṛig-veda and arranged in 59 Daśatis or decades, which again are subdivided into Prapāṭhakas and Ardha-prapāṭhakas; the second, called Staubhika [or Uttarārćika or Uttarā-grantha], contains 1225 verses, also chiefly from the Ṛik-saṃhitā, but less disjointed than in the first part, and arranged in nine Prapāṭhakas with Ardha-prapāṭhakas, mostly, however, grouped in triplets, the first verse of which is also in the Ārćika, and thus appears twice in the Saṃhitā; this verse is called the Yoni or womb, being, as it were, a kind of parent of the two following verses, called Uttarā, which are required to adapt themselves to all the modulations and modifications observed in the intoning of this leading verse; directions for these modulations being carefully laid down in the Gānas or manuals for chanting, two of which, viz. the Veya-gāna and Āraṇya-gāna, are a directory for the Ārćika portion, and two, viz. the Ūha-gāna and Ūhya-gāna, for the Staubhika, the supposed efficacy of the hymns depending greatly on the right application of these directions for their utterance: it has been calculated that out of the aggregate of 1549 distinct verses remaining in the two divisions of the Sāma-veda Saṃhitā after subtracting the repeated verses, 190 are from the 1st Maṇḍala of the Ṛik, 9 from the 2nd, 40 from the 3rd, 23 from the 4th, 53 from the 5th, 77 from the 6th, 75 from the 7th, 355 from the 8th, 9 from the Vālakhilyas, 545 from the 9th, 95 from the 10th; there being also 12 verses from the Atharva-veda, and 4 from the Vājasaneyi-saṃhitā or white Yajur-veda; it will be observed that more verses are taken from the ninth than from any other Maṇḍala of the Ṛik, the whole of the 114 hymns of this ninth Maṇḍala being especially devoted to the praise of the Soma plant, and thence called Pāvamānyaḥ or 'purificational,' this plant being there not only personified as a deity but described as primeval, immortal, all-pervading, all-powerful, lord of gods, and indeed the Supreme Being himself; it is remarkable that although in Manu I. 23. the Sāma-veda is described as drawn forth from the sun, yet in IV. 123, 124. its sound is said to possess a kind of impurity, which, however, Kullūka explains to be merely a semblance of impurity, the reason given for this defect being that whereas the Ṛig-veda has the gods for its objects and the Yajur- has men, the Sāma- has special reference to the Pitṛis or deceased ancestors [this relationship implying, perhaps, a connection between the Soma plant and the moon, as this plant was collected by moonlight, and in the later mythology was sometimes identified with the moon, the supposed residence of the Pitṛis]; this Veda is said to possess eight Brāhmaṇas, viz. the Prauḍha or large Brāhmaṇa [= Pañća-viṇśa], the Shaḍviṇśa, the Sāma-vidhi or Sāma-vidhāna, the Ārsheya, the Devatādhyāya, the Vaṇśa, the Saṃhitopanishad, and the Upanishad [*sic*], which last is probably the same as the Chāndogyopanishad of the Sāma-veda regarded as a Brāhmaṇa, see *ćhandoga-brāhmaṇa, brāhmaṇa.*) — *Sāmaveda-ććhalā,* f., N. of a short work (giving certain musical directions in the form of modulations and intonations of letters or syllables for the chanting of the Sāma-veda; the work contains seven chapters, viz. *veya-ććhalā, āraṇā-ć°, ūha-ć°, ūhya-ć°, gāna-ć°, uttarotara-pada-ć°,* and *stobha-ć°*). — *Sāmaveda-saṃhitā,* f. the Saṃhitā of the Sāma-veda. — *Sāmavedārtha-prakāśa* (*°da-ar°*), *as,* m., N. of Sāyaṇa's commentary on the Tāṇḍya-Brāhmaṇa. — *Sāma-vedin, ī,* m. a Brāhman who studies the Sāma-veda. — *Sāma-vediya, as,* m. one having to do with the Sāma-veda, a Chandoga priest. — *Sāma-śravas, ās,* m., N. of a pupil of Yājñavalkya. — *Sāma-śrāddha-tattva, am,* n., N. of a part of the Smṛiti-tattva. — *Sāma-saṃhitā,* f. the collection of texts constituting the Sāma-veda. — *Sāma-sankhyā,* f., N. of a Pariśishṭa connected with the Sāma-veda. — *Sāma-sangāyaka, as,* m. a chanter of the Sāma-veda. — *Sāma-siddhi, is,* f. the art of accomplishing something in a peaceable way. — *Sāma-sūtra, am,* n. a Sūtra work belonging to the Sāma-veda, (ten such works are enumerated.) — *Sāmānga* (*°ma-an°*), *am,* n. an Anga of the Sāma-veda. — *Sāmodbhava* (*°ma-ud°*), *as,* m. an elephant; [cf. *sāma-ja.*] — *Sāmonmukha* (*°ma-un°*), *as, ī, am,* eager for conciliation, wishing to conciliate. — *Sāmopaćāra* or *sāmopāya* (*°ma-up°*), *as,* m. a mild remedy, moderate measure, gentle means.

Sāma, as, ā, am, in *prati-sāma,* q. v.

Sāmaka, as, ikā, am, belonging to the Sāma-veda.

1. *sāmana, as, ī, am,* conciliatory, peaceable, contented, (in Ṛig-veda X. 85, 11. *sāmanau = sāmānau*); (*ī*), f. a rope for tying cattle (according to Śabda-k.; cf. *sāmnī*).

Sāmanya, as, m. a Brāhman conversant with the Sāma-veda; one skilful in chanting the verses of that Veda, (Sāy. = *sāma-gāna-kuśala,* Ṛig-veda IX. 96, 22.)

Sāmni, f. a sort of metre (one of the classes occurring in the Sāma-veda); a rope for tying cattle.

सामन 2. *sāmana, as, ā, am,* Ved. = *samāna,* level, even.

सामन्त *sāmanta, as, ī, am* (fr. *sam-anta*), bordering, bounding, limiting, neighbouring; universal; (*as*), m. a neighbour; a neighbouring king; a feudatory or tributary prince, the chief of a district (paying tribute to a lord paramount); a leader, general, captain, champion; (*am*), n. a neighbourhood. — *Sāmanta-ćakra, am,* n. a circle of neighbouring princes. — *Sāmanta-pratyaya, as,* m. the evidence or testimony of near neighbours. — *Sāmanta-vāsin, ī, inī, i,* dwelling on the borders, bordering, neighbouring, a neighbour.

सामय *sāmaya* (*sa-ām°*), *as, ā, am,* suffering from sickness, sick, diseased.

सामयाचारिक *sāmayāćārika, as, ī, am* (fr. *samayāćāra*), relating to conventional practice or usage. — *Sāmayāćārika-sūtra, am,* n., N. of certain Sūtras, sometimes called Dharma-sūtras, which treat of customs and rites sanctioned by the common agreement and practice of virtuous men, and which afterwards, with the Gṛihya-sūtras, grew into the Dharma-śāstras or law-books, (see *sūtra.*)

सामयिक *sāmayika, as, ī, am* (fr. *sam-aya*), conventional, customary, conformable to agreement, agreed upon, stipulated, precise, exact; periodical; seasonable, punctual, observing time or season; temporary. — *Sāmayikābhāva* (°*ka-abh*°), *as,* m. temporary non-existence (as that of a water-pot which has been removed from its place to be again restored to it).

सामर *sāmara* (*sa-am*°), *as, ā, am,* being with the immortals, accompanied by the gods.

Sāmarādhipa (*sa-am*°), *as, ā, am,* together with the lord of the gods.

सामरिक *sāmarika, as, ī, am* (fr. *sam-ara*), belonging to war or battle, martial, warlike.

सामर्थ्य *sāmarthya, am,* n. (fr. *sam-artha*), sameness of aim or object, sameness or oneness of meaning or signification; adequacy, fitness, the being adequate, capacity, the being entitled; force, power, ability, energy, fortitude, strength; wealth; interest, advantage; sense or force of words, signification, mutual relation of words; (*āt*), ind. through the power of, on the strength of, by reason of, on account of. — *Sāmarthya-bandhana, as, ā, am,* having power as the bond of union, cemented by or contingent on power or fitness. — *Sāmarthya-hīna, as, ā, am,* destitute of strength, strengthless, weak, feeble.

सामर्ष *sāmarsha* (*sa-am*°), *as, ā, am,* full of impatience or anger, enraged, wrathful; (*am*), ind. angrily. — *Sāmarsha-tā,* f. angry impatience, wrath. — *Sāmarsha-hāsam,* ind. with an ironical smile.

सामवश *sāma-vaśa, as,* m. (in Vedic grammar) a kind of irregular lengthening of certain short vowels before consonants (when required by the metre).

सामवायिक *sāmavāyika, as, ī, am* (fr. *sam-avāya*), belonging to an assembly or association, collective; relating to close or intimate connection; (*as*), m. a minister or counsellor; the chief of a company or corporation.

सामाजिक *sāmājika, as, ī, am* (fr. *samāja*), relating or belonging to an assembly or multitude; (*as*), m. an assistant or spectator at an assembly or meeting, member of an assembly.

सामात्य *sāmātya* (*sa-am*°), *as, ā, am,* accompanied by ministers or counsellors. — *Sāmātya-pramukha, as, ā, am,* with the chief ministers.

सामानाधिकरण्य *sāmānādhikaraṇya, am,* n. (fr. *samānādhikaraṇa*), the being in *samānādhikaraṇa,* q. v.; the being in the same predicament; common office or function or government, common agreement or relationship (see *adhi-karaṇa*), the condition of relating to the same object or residing in the same subject, the being a receptacle or substratum of common properties.

सामान्य *sāmānya, as, ā, am* (fr. 2. *samāna*), common, general, universal, generic, equal; entire, whole; vulgar, ordinary, common-place, insignificant, low; (*am*), n. community, generality, universality; totality, entireness; common or generic property, specific property; kind, sort; public affairs or business; equanimity; identity; (in rhetoric) the connection of different objects by common properties; (*ā*), f. a common female, courtezan, harlot. — *Sāmānya-jñāna, am,* n. the perception of common or generic property. — *Sāmānya-tara, as, ā, am,* more common; very common-place or insignificant. — *Sāmānya-tas,* ind. generally, commonly, ordinarily, usually. — *Sāmānyato-dṛishṭa, am,* n. (in logic) a particular kind of inference, that of which the ground is neither the relation of cause to effect nor of effect to cause, (according to the Sāṅkhya and Nyāya systems it furnishes evidence of things transcending the senses [*atīndriya-vishaya*], such as the paths of the heavenly bodies [*sūryādi-gati*], the existence of air, ether, soul, space, time, and the internal organ.) — *Sāmānya-paksha, as,* m. the general side, the middle part, mean (between two extremes). — *Sāmānya-padārtha* (°*da-ar*°), *as,* m. the category Generality. — *Sāmānya-pratipatti-pūrvam,* ind. after an equal elevation, after elevating to a common rank. — *Sāmānya-lakshaṇa, am,* n. a generic definition or sign, a definition comprising many individuals, a specific characteristic; (*ā*), f. one of the three A-laukika or transcendental perceptions or Sannikarshas (in the Nyāya phil., described as *āśraya-jñāpaka-sāmānya-jñāna;* see *san-nikarsha*). — *Sāmānya-vanitā,* f. a common woman, prostitute. — *Sāmānya-śāsana, am,* n. a general edict or enactment. — *Sāmānya-śāstra, am,* n. a general rule (in grammar = *ut-sarga*).

सामासिक *sāmāsika, as, ī, am* (fr. 1. *sam-āsa*), belonging or relating to a Samāsa or compound word, &c., (see 1. *sam-āsa*); compounded, composite; comprehensive, collective, comprising the whole; condensed, concise, succinct, brief.

सामि *sāmi,* ind. (said to be a form of the old inst. *sāmyā* of *sāmya;* cf. *ādi* for *ādya*), half (often used in comp. like the English *semi-;* cf. *a-sāmi*); blamably; [cf. Gr. ἡμι-, ἥμι-συ-ς; Lat. *semi-, semi-s;* Old Germ. *sāmi-* in *sāmi-quek,* 'half-alive;' Angl. Sax. *sām-* in *sām-boren,* 'half-born, abortive,' *sām-worht;* Eng. *semi-.*] — *Sāmi-kṛita, as, ā, am,* made half, halved, divided. — *Sāmi-pīta, as, ā, am,* half-drunk. — *Sāmi-bhukta, as, ā, am,* half-eaten, semi-devoured.

सामिधेन्य *sāmidhenya, as,* m. (fr. *sam-indh* or *sam-idh*), a particular Mantra or mystical prayer.

Sāmidhenī, f. a particular prayer or verse recited whilst the sacrificial fire is being kindled or on adding fuel to it (= *dhāyyā*); fuel.

सामीची *sāmīćī,* f. praise, panegyric.

सामीप्य *sāmīpya, am,* n. (fr. *samīpa*), nearness, vicinity, proximity, contiguity, nearness to the deity (as one of the four or five states or grades of beatitude); (*as*), m. a neighbour.

सामुदायिक *sāmudāyika, as, ī, am* (fr. *samudāya*), belonging to a multitude or assemblage, collective.

सामुद्र 1. *sāmudra, am,* n. (fr. 1. *sa-mudra*), an impression or mark on the body, spot.

1. *sāmudraka, am,* n., N. of a work describing the various marks on the bodies of men and women, (so called, according to one account, because composed by Samudra; see 2. *sāmudra* below.) — *Sāmudraka-vidyā,* f. the art of interpreting the marks of the body, palmistry.

1. *sāmudrika, as, ī, am,* relating to marks on the body, (*sāmudrikā guṇāḥ,* qualities denoted by marks on the body); connected with good or bad fortune supposed to be indicated by marks or spots on the body; (*as*), m. an interpreter or describer of marks or spots on the body; a fortune-teller; (*am*), n. palmistry, N. of a work on this subject; [cf. 1. *sāmudraka* above.] — *Sāmudrikāćārya* (°*ka-āć*°), *as,* m. a proper N.

सामुद्र 2. *sāmudra, as, ī, am* (fr. 2. *samudra*), oceanic, marine, sea-born; declared or related by Samudra; (*as*), m. a mariner, voyager, sailor; (*ī*), f., N. of the daughter of Samudra and wife of Prāćīna-barhis; (*am*), n. sea-salt; a cuttle-fish bone.

2. *sāmudraka, am,* n. sea-salt.

Sāmudri, is, m. a patronymic.

2. *sāmudrika, as, ī, am,* belonging to the sea or ocean, oceanic.

सामोद *sāmoda, as, ā, am* (fr. *sa-ām*°), joyful, pleased; possessing fragrance, fragrant, odoriferous.

सामोद्भव *sāmodbhava,* &c. See under *sāman,* p. 1107.

साम्नी *sāmnī.* See col. 1.

साम्पराय *sāmparāya, as, ī, am* (fr. *samparāya*), relating to war or battle, warlike; relating to the other world or a future state, belonging to the future; (*as, am*), m. n. contention, conflict; the future, future life; means of attaining a future world; inquiry into the future; investigation (in general); uncertainty.

Sāmparāyika, as, ī, am, relating to war, military, strategic; warlike; calamitous; relating to the other world or a future state, belonging to future time, future; (*as*), m. a war-chariot; (*am*), n. war, battle. — *Sāmparāyika-kalpa, as,* m. military form, strategic array.

साम्पश्य *sāmpaśya, as,* &c. (fr. rt. 1. *paś* with *sam*), Ved. causing mutual looks (of love), forcing mutual glances (of affection; said of a herb used in charms or philters).

साम्प्रतम् *sāmpratam,* ind. (fr. *sam-prati*), now, at this time; seasonably, fitly, properly; [cf. *a-s*°.]

Sāmpratika, as, ī, am, belonging to the present time, present (not future), suitable to the present occasion, suitable.

साम्प्रदायिक *sāmpradāyika, as, ī, am* (fr. *sam-pradāya*), traditional, belonging to traditional doctrine, handed down by tradition.

साम्प्रयोगिक *sāmprayogika, as, ī, am* (fr. *sam-prayoga*), relating to sexual union.

साम्ब् *sāmb* (= rt. *samb*), cl. 10. P. *sāmbayati, -yitum,* to accumulate, collect.

साम्ब *sāmba* (*sa-am*°), *as,* m. attended by Ambā (said of Śiva). — *Sāmba-śiva, as,* m. Śiva along with Ambā.

साम्बन्धिक *sāmbandhika, as, ī, am* (fr. *sambandha*), belonging to or proceeding from relationship; (*am*), n. (probably) alliance.

साम्बर 1. *sāmbara, am*, n. (fr. *sambara*, q. v.), a kind of salt (= *gaḍa-lavaṇa*).

साम्बर 2. *sāmbara* (*sa-am°*), *as, ā, am*, having clothes, clothed.

साम्बरी *sāmbarī*, f. (also written *śāmbarī*, q. v.), a female juggler, sorceress.

साम्बवती *sāmbavatī*, f., N. of a woman.

Sāmbeśvara (*°ba-īś°*), *as*, m., N. of a particular idol or of a temple built by Sāmbavatī.

साम्भवी *sāmbhavī*, f. (fr. *sam-bhava*), possibility, probability; the red Lodhra tree.

साम्भस् *sāmbhas* (*sa-am°*), *ās, ās, as*, having water, containing water, watery.

साम्मद *sāmmada, as*, m. (fr. *sam-mada*), a patronymic of the Vedic Ṛishi Matsya (the author of a hymn in the Ṛig-veda, according to some).

साम्मातुर *sāmmātura, as*, m. (fr. *sam-mātṛi*), a patronymic.

साम्मुख्य *sāmmukhya, am*, n. (fr. *sam-mukha*), the state of being present face to face or in front, presence, favour, countenance.

साम्य *sāmya, am*, n. (fr. 1. *sama*), evenness, equality, parity, sameness, equipoise; likeness, similarity; harmony; equability; impartiality, indifference. — *Sāmya-tā*, f. or *sāmya-tva, am*, n. equality, sameness. — *Sāmya-bodhaka, as, ikā, am*, expressive of similarity. — *Sāmyāvasthā* (*°ya-av°*), f. equal state, equipoise.

साम्राज्य *sāmrājya, am*, n. (fr. *sam-rāj*), complete or universal sovereignty, empire, dominion; (*as*), m. the descendant of a king or Kshatriya. — *Sāmrājya-kṛit, t, t, t*, one who exercises imperial sway, obtaining complete sovereignty. — *Sāmrājya-dīkshita, as, ā, am*, consecrated to universal empire.

साम्राणिकर्दम *sāmrāṇi-kardama, am*, n. (according to Śabda-k.) a kind of perfume or mixture of fragrant substances (= *javādi-nāmaka-gandha-dravya*).

Sāmrāṇi-ja, am, n. a kind of tree (= *mahā-pārevata*).

साय *sāya, as*, m. (fr. rt. 1. *so*, cf. *ava-so*, 1. *ava-sāya, divasāvasāna*), end, close, termination; the close of day, evening; an arrow; (*am*), ind. the evening; Evening personified as a son of Pushpārṇa and Prabhā [cf. *prātar, madhyandina*]; in the evening; (*e*), ind. in the evening, at the close of day; [cf. according to some, Lat. *serus*, but recent authorities refer *serus* to rt. *sṛi*.] — *Sāyam-sandhyā*, f. the evening twilight; the goddess to be worshipped at the evening twilight or the time at which she is worshipped. — *Sāyam-sandhyā-devatā*, f. 'the deity of the evening twilight,' epithet of Sarasvatī. — *Sāyan-kāla, as*, m. evening, eventide. — *Sāyankālīna, as, ā, am*, belonging to evening, vespertine. — *Sāyan-gṛiha, as*, m., N. of a Muni. — *Sāyan-dhṛiti, is*, f. the evening Homa or oblation. — *Sāyan-nivāsa, as*, m. evening abode, evening resting-place. — *Sāya-maṇḍana, am*, n. 'evening-ornament,' sunset. — *Sāyam-adhivāsa, as*, m. 'evening-decoration,' N. of the ceremony of decorating an image of Durgā on the fifth day of the month Āśvina. — *Sāyāhna* (*°ya-ah°*), *as*, m. the evening, eventide.

Sāyaka, as, ikā, am, Ved. destroying; (*as*), m. an arrow [cf. 2. *śāyaka*]; a sword, any weapon, a thunderbolt, (enumerated among the *vajra-nāmāni* in Naigh. II. 20); (*ikā*), f. the being or standing in regular order, = *krama-sthiti*; (*am*), n., Ved. an arrow. — *Sāyaka-puṅkhā*, f. the feathered end of an arrow. — *Sāyaka-praṇutta, as, ā, am*, driven away by arrows, put to flight by arrows. — *Sāyaka-maya, as, ī, am*, consisting of arrows.

Sāyakāyana, as, m. a proper N.

Sāyantana, as, ī, am [cf. *cirantana*], belonging to evening, vespertine.

Sāyamprātika, as, ī, am (fr. *sāyam-prātar*; cf. *paunaḥpunika*), belonging to evening and morning.

सायण *sāyaṇa* or *sāyaṇācārya* (*°ṇa-āc°*), *as*, m., N. of a learned Brāhman (thought to have flourished about A. D. 1370, and celebrated as a well-known commentator on the Ṛig-veda, Śatapatha-Brāhmaṇa, Tāṇḍya-Brāhmaṇa, and other works; he was associated in many of his writings with his elder brother Mādhava, also called Vidyāraṇya, who became prime minister to two kings, Bukka-rāya and Harihara, after having aided them to found a new capital, called Vijaya-nagara, in the native kingdom of Karnāṭa about A. D. 1344).

Sāyaṇīya, as, ā, am, relating to or composed by Sāyaṇa.

सायन *sāyana* (*sa-ay°*), *am*, n. the longitude of a planet reckoned from the vernal equinoctial point.

सायवस *sāyavasa, as*, m. a proper N.

सायिन् *sāyin, ī*, m. (according to some) a horseman (= *aśvāroha*; cf. *sādin*).

सायुज्य *sāyujya, am*, n. (fr. *sa-yuj*), intimate union, identification, absorption (especially into the divine essence; this is one of the four or five grades or states into which Mukti is distinguished; cf. *brahma-s°*); similarity, likeness; [cf. *rāja-s°*.]

सायुध *sāyudha* (*sa-āy°*), *as, ā, am*, having weapons, armed. — *Sāyudha-pragraha, as, ā, am*, holding weapons in the hand.

सार् *sār* = rt. *śār*, q. v.

सार *sāra, as*, m. (fr. rt. *sṛi*, 'to go, pervade,' apparently involving in some of its derivatives a meaning 'to be strong, to be whole or entire,' cf. *sarva*), essence, substance; the substantial or essential part of anything; the best or choicest part; the quintessence; the heart; the matter (of a book, speech, &c.; also *am*, n., according to some); real meaning, main point, real truth, (also *am*, n.); marrow; pith; the sap of trees and plants, (also *am*, n.); cream, curds; nectar; the matter formed in a boil or ulcer, pus; strength, power, vigour, force, courage, prowess, valour, heroism; firmness, hardness; worth, excellence, highest degree of perfection; wealth, goods, riches; a compendium, summary, epitome; impure carbonate of soda; sickness, disease [cf. *sāraṇa*]; air, wind; (*as, ī*), m. f. a chess-man, piece at chess or backgammon [cf. *śāra, śāri*]; (*ā*), f. a kind of plant (= *kṛishṇa-trivṛitā*); Dūrvā grass; Kuśa grass; (*ī*), f. a kind of bird (= *sārikā*); a kind of plant, = *saptalā*; (*am*), n. pith; sap; water; fresh butter; wealth; propriety, fitness; steel; a wood, thicket, = *vipina*; (in rhetoric) a climax; (*as, ā, am*), essential, substantial; vigorous, strong, hard; excellent; good, sound, best; real, true, genuine; sound (as an argument), thoroughly proved; [cf. Lat. *serum*.] — *Sāra-khadira, as*, m. 'hard Khadira,' a kind of Acacia Catechu (= *dush-khadira*). — *Sāra-gandha, as*, m. 'having the perfection of scent,' sandal-wood. — *Sāra-gītā*, f., N. of a short work on Yoga. — *Sāra-grāhin, ī, iṇī, i*, extracting the essence or best part of anything. — *Sāra-grīva, as*, m. 'strong-necked,' epithet of Śiva. — *Sāra-ja, am*, n. 'produced from cream,' fresh butter; [cf. *sara-ja*.] — *Sāra-taru, us*, m. 'pith tree, sap tree,' the plantain tree (= *kadala*, q. v.; so called as containing no hard wood in the stem). — *Sāra-tas*, ind. essentially, from strength, by or with vigour, vigorously, according to wealth, with regard to riches. — *Sāra-tā*, f. or *sāra-tva, am*, n. essence, substance; strength; highest degree. — *Sāra-dā*, f. 'force-giver,' epithet of Sarasvatī (goddess of speech); of Durgā. — *Sāra-druma, as*, m. 'hard tree,' the Khadira tree. — *Sāra-pādapa, as*, m. a particular plant or tree, (probably = *dhāmanī*.) — *Sāra-phalgutva, am*, n. substance and emptiness, importance and insignificance. — *Sāra-bhaṅga, as, am*, m. n. destruction or loss of vigour; (*as, ā, am*), deprived of substance or strength. — *Sāra-bhaṭṭāraka, as*, m., N. of an author. — *Sāra-bhāṇḍa, am*, n. a natural vessel (as the bag or skin containing the musk of the musk-deer); a bale of goods; implements. — *Sāra-bhuj, k, k, k*, eating the essence or best part of anything. — *Sāra-mañjarī*, f., N. of a commentary by Śrī-nātha-śarman on the Pariśishṭa-prakāśa. — *Sāra-miti, is*, m. 'truth-measuring, truth-determining,' the Veda. — *Sāra-mūshikā*, f. a kind of plant (= *deva-dālī*). — *Sāra-yoga, as*, m. possession of the essence or substance of anything. — *Sāra-laharī*, f., N. of a grammatical work by Kavi-candra. — *Sāra-loha, am*, n. 'the essence of iron,' steel. — *Sāra-vat, ān, atī, at*, having substance, substantial; having pith or sap; fertile. — *Sāravat-tā*, f. substantiality, hardness, force, strength. — *Sāra-varjita, as, ā, am*, 'devoid of substance,' pithless, sapless. — *Sāra-saṅgraha, as*, m. concentration of essence; N. of a philosophical work by Varada-rāja; of a work on the proper seasons for performing ceremonies or for commencing other undertakings. — *Sāra-samuccaya, as*, m., N. of a work. — *Sāra-siddhānta-kaumudī*, f., N. of a work by Varada-rāja-bhaṭṭa. — *Sārāparādha-tas* (*°ra-ap°*), ind. in accordance with proved offences or crimes. — *Sārāvalī* (*°ra-āv°*), f., N. of a work [cf. *smṛiti-s°*]; of a work on astronomy. — *Sārāsāra* (*°ra-as°*), *as, ā, am*, substantial and unsubstantial, valuable and worthless, real and vain; (*am*), n. substance and emptiness; strength and weakness; worth and worthlessness. — *Sārāsāra-tā*, f. the state of being substantial and unsubstantial or of having strong or weak points, &c. — *Sārāsāra-vicāra, as*, m. the considering or weighing of strong and weak points. — *Sārī-kṛi*, cl. 8. P. *-karoti, -kartum*, to make hard. — *Sāroddhāra* (*°ra-ud°*), N. of a work on music.

Sāraka, as, ikā, am (fr. Caus. of rt. *sṛi*), causing to go; cathartic, laxative; (*as*), m. a particular plant (= *jaya-pāla*).

Sāraṇa, as, ī, am (fr. Caus. of rt. *sṛi*), causing to go or flow; (*as*), m. dysentery, diarrhœa [cf. *ati-sāra*]; the hog-plum, Spondias Mangifera; another plant (= *bhadra-balā*); N. of one of Rāvaṇa's ministers (sent as ambassador to Rāma); (*am*), n. a kind of perfume.

Sāraṇā, f. a particular process to which mineral substances (especially quicksilver) are subjected, (two others are given, called *ṛitu-s°* and *prati-s°*.) — *Sāraṇā-traya, am*, n. the three Sāraṇā processes.

Sāraṇi, is, f. a canal, drain, channel, water-pipe; a small river; the plant Pæderia Fetida; [cf. *sāraṇī*.]

Sāraṇika, as, ī, am (fr. *saraṇi*), travelling, wayfaring, journeying; (*as*), m. a traveller, wayfarer. — *Sāraṇika-ghna, as*, m. 'killing travellers,' a robber, highwayman, murderer.

Sāraṇikā, f., N. of a short treatise on astrology.

Sāraṇī, f. = *sāraṇi* above.

Sāri, is, f. a chess-man, &c. (= *sāra, sārī*). — *Sāri-phalaka, as*, m. a chess-board, draught-board; a table for playing chess or backgammon; [cf. *śāri-ph°*.] — *Sārim-ejaya, as*, m., N. of a chieftain.

Sārikā, f. a kind of bird (= *śārikā, śyāmā*); N. of a Rākshasī.

Sārin, ī, iṇī, i, going, resorting to, &c. (generally at the end of a comp., e. g. *okaḥ-sārin*, going home); having the essence or substance of; (*iṇī*), f., N. of various plants (= *saha-devī*; = *kārpāsī*; = *dur-ālabhā*; = *kapila-śiṃśapā*; = *pra-sāriṇī*; = *rakta-punarnavā*).

Sārivā, f. a kind of plant (= *śārivā*).

Sārī, f. See under *sāra*, col. 2.

सारघ *sāragha, am*, n. (fr. *saraghā*), honey.

सारङ्ग *sāraṅga, as, ī, am* (probably fr. *a-raṅga*, 'having colour, &c.;' but cf. *śāra*,

śāranga; according to Uṇādi-s. I. 121. fr. rt. *sṛi*), of a variegated colour, variegated, spotted [cf. *krishṇa-s°*, *lohita-s°*]; (*as*), m. a variegated colour; the spotted antelope; a deer; a lion; an elephant; the Cātaka bird, Cuculus Melanoleucus; the Indian cuckoo; a kind of large crane, Ardea Sarunga; a peacock; the Rāja-haṇsa; a large bee; a cloud; a tree; an umbrella, parasol; a garment, cloth, cloths; hair; a lotus; a flower; a conch-shell; a sort of musical instrument; an ornament, jewel; gold; a bow; epithet of Śiva; of Kāma-deva; sandal; camphor; the earth; night; light; (*ī*), f. a kind of spotted doe or antelope; a sort of violin. — *Sāranga-deva*, *as*, m., N. of a king. — *Sāranga-ranga-dā*, f., N. of a commentary on the Kṛishṇa-karṇāmṛita.

Sārangika, *as*, m. a bird-catcher, fowler, hunter, deer-catcher, &c.

सारण *sāraṇa*, &c. See under *sāra*.

सारण्ड *sāraṇḍa*, *as*, m. = *sarpāṇḍa*, a snake's egg.

सारण्यक *sāraṇyaka* (*sa-ār°*), *as*, *ā*, *am*, having the Āraṇyakas, together with the Āraṇyakas.

सारथि *sārathi*, *is*, m. (fr. *sa-ratha*), the son of a Sa-ratha (see *sa-ratha*); a charioteer, driver of a car, coachman, (forming a mixed caste, commonly called Sārthī, and supposed to have sprung from a Kshatriya father and Brāhman mother); the ocean (= 1. *sam-udra*.)

Sārathin, *ī*, m., Ved. a charioteer, (Atharva-veda XV. 2, 1.)

Sārathya, *am*, n. the office of a charioteer, coachmanship, charioteering, driving; conveyance.

सारमेय *sārameya*, *as*, m. (fr. *saramā*, q. v.), a dog; (*au*), m. du. the two children of Saramā, i. e. the two four-eyed brindled watch-dogs of Yama (conjectured by some to have been originally Indra and Agni); (*ī*), f. a female dog, bitch; [cf. probably Gr. Ἑρμείας.] — *Sārameya-vākya*, *am*, n. 'Sārameya's speech,' N. of the fifty-sixth chapter of the Uttara-kāṇḍa of the Rāmāyaṇa.

सारयत् *sārayat*, &c. See under rt. *sṛi*.

सारल्य *sāralya*, *am*, n. straightness, rectitude, sincerity, uprightness, honesty, artlessness.

सारव *sārava*, *as*, *ī*, *am* (anomalously fr. *sarayu*), being on or belonging to the Sarayu river.

सारशन *sāraśana*, *am*, n. (fr. *sa-raśana*), a woman's zone or girdle (said to be formed of twenty-five strings); a military belt or girdle.

Sārasana = *sāraśana* above.

सारस *sārasa*, *as*, *ī*, *am* (fr. *saras*), relating or belonging to a lake or pond, coming from a lake; (*as*), m. the Indian or Siberian crane, Ardea Sibirica; a bird in general [cf. *rāja-s°*]; the moon; (*am*), n. a lotus; a woman's zone or girdle; [cf. *sāraśana*.] — *Sārasa-dvitīya*, *as*, *ā*, *am*, accompanied by a Sārasa or Indian crane.

Sārasī, f. a female Indian crane.

सारस्वत *sārasvata*, *as*, *ī*, *am* (fr. *sarasvatī*), relating or belonging to the river Sarasvatī; relating to the goddess Sarasvatī; being in the form of Sarasvatī; eloquent, learned; belonging to the Sārasvata country; (*as*), m., N. of the country about the Sarasvatī river (i. e. the north-west part of the province of Delhi including part of the Pañjāb); N. of a Muni or saint (fabled to have sprung from the personified Sarasvatī river); N. of a particular tribe of Brāhmans (so called as coming from the above country or as supposed to be descended from the above Muni; they are said to be subdivided into ten classes, and to be often cultivators of literature); a staff of the Vilva tree; a particular ceremonial used in the worship of Sarasvatī; = *sārasvata-prakriyā* below; (*ās*), m. pl. the people of the Sārasvata country; (*ī*), f., scil. *prakriyā* = *sārasvata-prakriyā*. — *Sārasvata-kalpa*, *as*, m. the ceremonial used in the worship of Sarasvatī. — *Sārasvata-kosha* and *sārasvata-tantra*, N. of two works. — *Sārasvata-tīrtha*, *am*, n., N. of a Tīrtha. — *Sārasvata-prakriyā*, f., N. of a grammatical work by Anubhūti-svarūpāćārya. — *Sārasvata-vrata*, *as*, *am*, m. n. a particular religious observance in honour of Sarasvatī. — *Sārasvatālankāra* (°*ta-al°*), *as*, m., N. of a work. — *Sārasvatotsava* (°*ta-ut°*), *as*, m. the festival in honour of Sarasvatī.

Sārasvatya, *as*, &c., belonging to the Sārasvata family or tribe, (*sārasvatyo gaṇaḥ*, the descendants or family of Sārasvata.)

साराल *sārāla*, *as*, m. sesamum (= *tila*).

सारि *sāri*, *sārin*, &c. See p. 1109, col. 3.

सारिसृक्व *sārisṛikta*, *as*, m. (probably anomal. fr. the Intens. of rt. 1. *sṛij*), N. of the author of Ṛig-veda X. 142, 5, 6 (having the patronymic Śārṅga).

सारु *sāru* (doubtful), a kind of metre.

सारुन्धतीक *sārundhatīka* (*sa-ar°*), *as*, *ā*, *am*, together with Arundhatī, accompanied by Arundhatī.

सारूप्य *sārūpya*, *am*, n. (fr. *sa-rūpa*), sameness or similarity of form, conformity, resemblance; assimilation to or conformity with the deity (one of the states or grades of Mukti, = *sarūpa-tā*, q. v.); (in the drama) surprise at seeing an object or its likeness previously seen elsewhere. — *Sārūpya-tas*, ind. in consequence of similarity of form.

सारोप *sāropa* (*sa-ār°*), *as*, *ā*, *am*, superimponent.

सारोष्ट्रिक *sāroshṭrika*, *as*, m. (corrupted fr. *saurāshṭrika*, q. v.), a kind of poison.

सारोह *sāroha* (*sa-ār°*), *as*, *ā*, *am*, having elevation, rising.

सार्क *sārka* (*sa-ar°*), *as*, *ā*, *am*, with the sun, sunny.

सार्गल *sārgala* (*sa-ar°*), *as*, *ā*, *am*, having a bar or obstacle, barred, impeded, prevented, (Raghu-v. I. 79.)

सार्ञ्जय *sārñjaya*, *as*, m. (fr. *sriñjaya*), Ved. the son of Sriñjaya.

सार्थ *sārtha* (*sa-ar°*), *as*, *ā*, *am*, having an object; having meaning, full of meaning or purport, significant, important; serving a purpose, useful, serviceable; of like meaning or purport; having property, opulent, wealthy; (*as*), m. a wealthy man; a company of traders, caravan; a multitude of similar animals; a troop; a collection or multitude (in general); one of a company of pilgrims. — *Sārtha-ja*, *as*, *ā*, *am*, born or reared in a caravan. — *Sārtha-bhraṇśa-samudbhava*, *as*, *ā*, *am*, arising from the loss of a caravan. — *Sārtha-maṇḍala*, *am*, n. the circle or collected body of a caravan. — *Sārtha-vat*, *ān*, *atī*, *at*, having a meaning or purpose, significant, intending; having a numerous company. — *Sārtha-vāha*, the leader or conductor of a caravan, a merchant, trader. — *Sārthavāha-vaćas*, *as*, n. the speech or proclamation of the captain of a caravan. — *Sārtha-han*, *hā*, *ghnī*, *ha*, 'caravan-destroyer,' a robber who attacks a caravan.

Sārthaka (*sa-ar°*), *as*, *ā*, *am*, having meaning, full of meaning, important; serviceable, useful, advantageous. — *Sārthaka-tā*, f. the being adapted to any purpose, serviceableness.

Sārthika, *as*, m. a merchant, trader.

सार्द्र *sārdra* (*sa-ār°*), *as*, *ā*, *am*, wet, moist, damp.

सार्ध *sārdha* (*sa-ar°*), *as*, *ī*, *am*, joined with a half, plus one half, increased by one half, having a half over (e. g. *dve śate sārdhe*, two hundred together with a half, i. e. two hundred and fifty, Manu VIII. 138; used chiefly in comps., see below); (*am*), ind. with, along with, together with (with inst.). — *Sārdha-śata*, *am*, n. 'a hundred + a half,' 150. — *Sārdha-saṃvatsara*, *as*, m. a year and a half.

Sārdhamātra (*sa-ar°*), *as*, *ā*, *am*, having a half Mātrā.

सार्प *sārpa*, *as*, *ī*, *am*, relating to snakes or serpents; (*as*), m., N. of the Nakshatra Āśleshā.

Sārparājñī, f., N. of the authoress of the hymn Ṛig-veda X. 189.

Sārpya, *as*, -*pī*, *am*, relating to a snake; (*as*, -*pī*), m. f., N. of the Nakshatra Āśleshā (over which the serpents are said to preside).

सार्पिष *sārpisha*, *as*, *ī*, *am* (fr. *sarpis*), containing clarified butter, cooked with ghee, dressed with clarified butter.

Sārpishka, *as*, *ī*, *am*, = *sārpisha* above.

सार्व *sārva*, *as*, *ī*, *am* (fr. *sarva*), relating to all, general, universal; fit for all; (*as*), m. a Buddha; a Jina or Jaina deified saint.

Sārvakāmika, *as*, *ī*, *am* (fr. *sarva-kāma*), fulfilling all desires, gratifying every wish.

Sārvakāla, *as*, *ī*, *am* (fr. *sarva-kāla*), taking place at all times, suitable for all seasons.

Sārvakālika, *as*, *ī*, *am* (fr. *sarva-kāla*), belonging to all times, suited to all seasons, everlasting.

Sārvaguṇika, *as*, *ī*, *am* (fr. *sarva-guṇa*), endued with every good quality or excellence.

Sārvajanika, *as*, *ī*, *am* (fr. *sarva-jana*), relating or belonging or suited to all men, universal, public.

Sārvajanīna, *as*, *ī*, *am*, = *sārvajanika* above.

Sārvajñya, *am*, n. (fr. *sarva-jña*), omniscience.

Sārvatrika, *as*, *ī*, *am* (fr. *sarvatra*), belonging to every place, general, suited to all places or circumstances.

Sārvadaivatya, *as*, *ī*, *am* (fr. *sarva* + *devatā*), presided over by or sacred to all the gods.

Sārvadhātuka, *as*, *ī*, *am* (fr. *sarva-dhātu*), applicable to the whole of a radical term or to the complete form of the verbal base after the conjugational characteristics or Vikaraṇas are affixed, i. e. to the four conjugational or special tenses, &c. (see below; cf. *ārdhadhātuka*); (*am*), n., N. of the verbal terminations of the four conjugational or special tenses (present, imperfect, potential, and imperative) and of all the root affixes (such as *śānać* and *śatṛi*) which have a servile or indicatory *ś*.

Sārvabhautika, *as*, *ī*, *am* (fr. *sarva-bhūta*), belonging or relating to all elements or beings, &c.; comprising all animated beings.

Sārvabhauma, *as*, *ī*, *am* (fr. *sarva-bhūmi*), relating to or consisting of the whole earth, comprising the whole world, known throughout the world; (*as*), m. an emperor, universal monarch; N. of the elephant of Kuvera (regent of the north); N. of a king; of a poet. — *Sārvabhauma-bhaṭṭāćārya*, *as*, m., N. of a preceptor.

Sārvalaukika, *as*, *ī*, *am* (fr. *sarva-loka*), prevailing throughout the whole world, common to all the world, known by every one, universal.

Sārvavarṇika, *as*, *ī*, *am* (fr. *sarva-varṇa*), of every kind or sort; belonging or relating to every tribe.

Sārvavarmika, *as*, *ī*, *am* (fr. *sarva-varman*), composed or written by Sarva-varman; (*am*), n. any thing written by Sarva-varman.

Sārvavibhaktika, *as*, *ī*, *am* (fr. *sarva-vibhakti*), applicable or belonging to all the cases of a noun, &c.

Sārvavedasa, *as*, m. (fr. *sarva-vedas*, q. v.), one who gives away all his wealth at a sacred rite.

Sārvavedya, *as*, m. (fr. *sarva-veda*), a Brāhman conversant with all the Vedas.

सार्षप *sārshapa*, *as*, *ī*, *am* (fr. *sarshapa*), made of mustard; (*am*), n. mustard oil.

सार्ष्टि *sārshṭi*, *is*, *is*, *i* (perhaps fr. *sa* + *ā*

+*ṛishṭi*; cf. *ṛishva*), possessing the same rank or condition or station, having the same power or sublimity; (*ayas*), m. pl., N. of a Gotra.

Sārshṭi-tā, f. equality in rank or condition, equality in power, &c. (according to Kullūka on Manu IV. 232 = *samāna-gati-tā, tulya-tā*; in a passage of the Mahā-nārāyaṇa Upanishad, Sāy. explains *sārshṭi-tā* by *samānaiśvarya-tva*, which is said to mean here equality with the Supreme Being in power and all the divine attributes; it is regarded as the fourth grade or division of Mukti or final beatitude).

Sārshṭya, am, n. the fourth state of Mukti, = *sārshṭi-tā* above.

साल *sāla, as*, m. (= *śāla*, q. v.), the Sāl tree or its resin; any tree; a fence or wall surrounding a building; any wall; a kind of fish, Ophiocephalus Wrahl; (*ā*), f. a house (more usually written *śālā*). — *Sāla-grāma, as*, m., N. of a sacred place; the Sāla-grāma stone, (see *śāla-grāma*.) — *Sāla-grāma-kshetra, am*, n., N. of a district. — *Sāla-jya, am*, n., N. of a place. — *Sāla-niryāsa*, see *śāla-niryāsa*. — *Sāla-parṇī*, see *śāla-parṇī*. — *Sāla-pushpa, am*, n. a flower of the Sāl tree; the shrub Hibiscus Mutabilis. — *Sāla-bhañjikā*, see *śāla-bhañjikā*. — *Sāla-rasa, as*, m. the resin of the Sāl or Sāl tree. — *Sāla-vāhana*, incorrect for *śāli-vāhana*. — *Sāla-veshṭa*, see *śāla-veshṭa*. — *Sāla-śṛiṅga, am*, n. 'wall-pinnacle,' the coping of a wall. — *Sāla-sāra*, see *śāla-sāra*. — *Sālā-karī*, f. (according to some) 'house-worker,' a female captive (especially one won in battle). — *Sālā-vṛika, as*, m. (see *śālā-vṛika*), a dog; a jackal; a hyena; a wolf; a wolf-like or cruel man.

Sālana, as, m. the resin of the Sāl or Sāl tree; resin (in general).

Sālāra, am, n. a pin or peg projecting from a wall, a bracket, shelf.

सालकि *sālaki, is*, m., N. of a Muni.

सालङ्ग *sālaṅga, as*, m. a kind of Rāga or musical mode.

सालम्ब *sālamba* (*sa-āl°*), *as, ā, am*, having a support or prop, supported.

Sālambana (*sa-āl°*), *as, ā, am*, = *sālamba* above.

सालस *sālasa* (*sa-al°*), *as, ā, am*, having languor, languid, languishing.

सालातुरीय *sālāturīya, as*, m. (for *śālāturīya*, q. v.), N. of Pāṇini.

सालिमञ्जरि *sālimañjari, is*, m., N. of a Muni.

सालूर *sālūra, as*, m. (said to be fr. rt. *sal*), a frog (= *śālūra*).

सालेय *sāleya, as*, m. a sort of fennel or dill (= *śāleya*).

सालोक्य *sālokya, am*, n. (fr. *sa-loka*), the being in the same sphere or world (with another), residence in the same heaven with any particular deity (= *saloka-tā*, q.v.). — *Sālokya-tā*, f. = *sālokya* above.

साल्व *sālva, as*, m., N. of a demon-king who was slain by Vishṇu, (according to the Śabda-k. he was king of the country of Saubha); N. of a country (more usually written *śālva*); (*ās*), m. pl. the inhabitants of Sālva; (*as, ī, am*), belonging to the country Sālva. — *Sālva-han, ā*, m. 'slayer of Sālva,' N. of Vishṇu.

साल्विक *sālvika, as*, m. (probably a corruption of *sārikā*, q. v.), the Sārikā bird.

साळ्ह *sāḷhṛi*. See under rt. 1. *sah*.

साव *sāva, as*, m. (fr. 1. *sava*), a libation, in *prātaḥ-sāva*, q. v.

Sāvana, as, ī, am (fr. 1. *savana*), relating to or comprising the three Savanas; (*as*), m. an institutor of a sacrifice or employer of priests at a sacrifice (= *yajamāna*); the conclusion of a sacrifice or the ceremonies by which it is terminated; N. of Varuṇa; a month of thirty solar days; a particular kind of day; a natural or civil day from sunrise to sunset; a particular kind of year (as distinguished from the solar year); a particular ceremony performed during the Sāvana month.

सावक *sāvaka, as, ikā, am* (fr. the Caus. of rt. 4. *su*), generative, productive, causing birth, &c., obstetric, parturient; the young of any animal (in this sense for *śāvaka*); (*ikā*), f. a midwife.

सावकाश *sāvakāśa* (*sa-av°*), *as, ā, am*, having leisure, at leisure; (*am*), ind. leisurely.

सावग्रह *sāvagraha* (*sa-av°*), *as, ā, am*, having the grammatical mark called Ava-graha, q. v.

सावज्ञ *sāvajña* (*sa-av°*), *as, ā, am*, feeling contempt, despising, disdainful.

सावद्य *sāvadya* (*sa-av°*), *am*, n., scil. *aiśvarya*, one of the three kinds of power attainable by an ascetic, (the other two are called *nir-avadya* and *sūkshma*.)

सावधान *sāvadhāna* (*sa-av°*), *as, ā, am*, having or bestowing attention, attentive, heedful, careful, cautious; diligent; (*am*), ind. cautiously. — *Sāvadhāna-tā*, f. attention, carefulness.

Sāvadhānī-kṛi, cl. 8. P. *-karoti*, &c., to make careful, caution, put on one's guard.

Sāvadhānī-kṛita, as, ā, am, cautioned, apprized, made aware.

सावधारण *sāvadhāraṇa* (*sa-av°*), *as, ā, am*, (in argumentative writings) having a limitation.

सावधि *sāvadhi* (*sa-av°*), *is, is, i*, together with a limit or termination, having a bound or limit, limited (in time), finite, defined, circumscribed.

सावन्तमिश्र *sāvanta-miśra, as*, m. a proper N.

सावयव *sāvayava* (*sa-av°*), *as, ā, am*, composed of parts (in the Vaiśeshika phil. said of all things except the eternal substances).

सावर *sāvara, as*, m. (= *śāvara*), fault, offence; sin, wickedness, crime; the Lodhra tree.

सावरण *sāvaraṇa* (*sa-āv°*), *as, ā, am*, having concealment or secrecy, clandestine.

सावर्ण *sāvarṇa, as, ī, am* (fr. *sa-varṇa*), relating or belonging to one of the same colour or tribe or caste; (*as*), m. (fr. *sa-varṇā*), a metronymic of the eighth Manu, (see below.) — *Sāvarṇa-lakshya, am*, n. 'mark of sameness of colour or caste,' the skin.

Sāvarṇi, is, m. a metronymic of the eighth Manu (son of the Sun by Sa-varṇā, q. v., and therefore younger brother of the seventh Manu or Vaivasvata; the succeeding Manus to the twelfth, or according to other authorities to the fourteenth, inclusive are also called Sāvarṇi; cf. *daksha-s°, brahma-s°, dharma-s°*); (*ayas*), m. pl., N. of a Gotra.

Sāvarṇika, as, ā, am, belonging to Sāvarṇi, arranged by Sāvarṇi (said of a Saṃhitā).

Sāvarṇya, am, n. sameness or similarity of colour; identity of caste or class; the Manv-antara presided over by the eighth Manu (in this sense fr. *sāvarṇi*); (*as*), m., Ved. the eighth Manu (= *sāvarṇi*).

सावलम्ब *sāvalamba* (*sa-av°*), *as, ā, am*, having a support or prop, supported, leaning for support (on the arm of another).

सावलेप *sāvalepa* (*sa-av°*), *as, ā, am*, full of pride, proud; (*am*), ind. insolently, arrogantly, haughtily.

सावशेष *sāvaśesha* (*sa-av°*), *as, ā, am*, having a remainder, leaving a residue or remainder, remaining; imperfect, incomplete, unfinished. — *Sāvaśesha-bandhana, as, ā, am*, having bonds still remaining, still bound.

सावष्टम्भ *sāvashṭambha* (*sa-av°*), *as, ā, am*, possessing self-dependence, full of self-confidence; (*am*), ind. resolutely, courageously.

सावहेल *sāvahela* (*sa-av°*), *as, ā, am*, disdainful, disdaining, despising; (*am*), ind. disdainfully, contemptuously.

सावित्र *sāvitra, as, ī, am* (fr. *savitṛi*), relating or belonging to the sun; descended from the sun, belonging to the solar dynasty; accompanied by the Gāyatrī (or sacred verse described below); (*as*), m. the sun; an embryo or fetus; a Brāhman; N. of Śiva; of Karṇa (as child of the Sun); of a Vasu, q. v.; of the tenth Kalpa (according to the Vāyu-Purāṇa); of one of the Nakshatras or lunar asterisms; (*ī*), f. a beam or ray of light, a cluster of solar rays; N. of a celebrated verse of the Ṛig-veda (III. 62, 10. regarded as the most sacred verse of the Veda, and called Sāvitrī as addressed to the sun; it is repeated by every Brāhman at his morning and evening devotions, and is also called *gāyatrī*, see under *gāyatra*, p. 288); N. of a wife of Brahmā (sometimes regarded as the above verse or prayer deified and represented as mystical mother of the first three twice-born classes; sometimes identified with the daughter of Savitṛi by his wife Pṛiśni); the ceremony of investiture with the sacred thread, (see *upa-naya*, p. 164, col. 3); a kind of metre; epithet of Sūryā (daughter of Savitṛi); of Umā (wife of Śiva); of a daughter of Daksha (wife of Dharma); of the wife of Kaśyapa; of the wife of Satya-vat (king of Śālva; she was daughter of Aśva-pati, king of Madra); (*am*), n. the sacred sacrificial thread worn only by Brāhmans and members of the first three classes, (see *yajñopavīta*; it was called Sāvitra because the repetition of the Gāyatrī forms part of the ceremony of investiture.) — *Sāvitrī-tīrtha, am*, n., N. of a Tīrtha. — *Sāvitrī-patita* or *sāvitrī-paribhrashṭa, as*, m. 'fallen from the Sāvitrī,' a man of one of the first three classes not invested at the proper time with the sacrificial cord. — *Sāvitrī-mahānāmya*, (according to some) the ceremony of investiture accompanied by repetition of the Gāyatrī. — *Sāvitrī-vrata, am*, n. a particular fast (kept by Hindū women on the fourteenth day of the second half of the month Vaiśākha, or of the dark half of Jyaishṭha, to preserve them from widowhood). — *Sāvitrī-sūtra, am*, n. the sacred cord or thread worn by men of the three twice-born classes, (see above.) — *Sāvitry-avarajā*, f. the younger daughter of Sāvitrī.

साविष्कार *sāvishkāra* (*sa-āv°*), *as, ā, am*, having manifestation, manifest; showing off or making an exhibition of any power or talent, proud, haughty, arrogant (= *sāhaṅkāra*).

सावेतस *sāvetasa, as*, m., a proper N.

साशंस *sāśaṇsa* (*sa-āś°*), *as, ā, am*, full of desire or strong passion, desirous, hopeful; (*am*), ind. wishfully.

साशङ्क *sāśaṅka* (*sa-āś°*), *as, ā, am*, feeling fear, apprehensive, disheartened, afraid. — *Sāśaṅka-tā*, f. the state of being afraid or apprehensive, fear, terror.

साशन *sāśana* (*sa-aś°*), *as, ā, am*, having food, consisting of nourishment.

साशनार *sāśanāra, as*, m., N. of a particular Agra-hāra or royal grant to Brāhmans.

साशयन्दक *sāśayandaka, as*, m. a small house-lizard (= *jyeshṭhī*).

साशूक *sāśūka, as*, m. a blanket (= *kambala*).

साश्चर्य *sāścarya* (*sa-āś°*), *as, ā, am*, wonderful, marvellous, astonishing; (*am*), ind. with astonishment, with surprise. — *Sāścarya-maya, as, ī, am*, wonderful, full of marvels.

साश्र 1. *sāśra* (*sa-aś°*), *as, ā, am*, having angles or corners, cornered, angular.

साश्र 2. *sāśra* (*sa-aś°*), *as, ā, am*, tearful, weeping.

Sāśru (*sa-aś°*), *us, us, u*, accompanied by tears, tearful, shedding tears.—*Sāśru-nayana, as, ā, am*, having the eyes filled with tears.

साश्रुधी *sāśrudhī*, f. a wife's or husband's mother, a mother-in-law.

साश्व *sāśva* (*sa-aś°*), *as, ā, am*, possessing horses, with horses.

साष्टाङ्गम् *sāshṭāṅgam* (*sa-ash°*), ind. with eight limbs or members (viz. the hands, breast, forehead, knees, and feet); with humble prostration of the body (i.e. touching the earth with the eight members; cf. *ashṭāṅga*).

साष्ट्रक *sāshṭraka* (*sa-ash°*), *as, ikā, am*, possessing goads, (see *ashṭrā*.)

सास *sāsa* (*sa-āsa*), *as, ā, am*, having a bow.

सासद्यमान *sāsadyamāna*. See p. 1055, col. 2.

सासहि *sāsahi, sāsahvas*. See p. 1100, col. 1.

सासार *sāsāra* (*sa-ās°*), *as, ā, am*, having showers, rainy.

सासि *sāsi* (*sa-asi*), *is, is, i*, having a sword, armed with a sword.

सासुसू *sāsu-sū* (*sa-as°*), *ūs, ūs, u*, having arrows, (see Kirāt. XV. 5, where, according to Malli-nātha, *asu-sū = vāṇa*.)

सासूय *sāsūya* (*sa-asūyā*), *as, ā, am*, envious, disdainful, scornful; (*am*), ind. disdainfully, scornfully, angrily.

सास्थिताम्रार्ध *sāsthi-tāmrārdha, am*, n. (fr. *sa + asthi + tāmra + ardha*), a kind of amalgam of zinc and copper, bell-metal (= *kāṇsya*).

सास्ना *sāsnā*, f. (in Uṇādi-s. III. 15. said to be fr. rt. *sas*), the dewlap of an ox (= *go-gala-kambala*).

सास्र 1. *sāsra* (*sa-as°*), *as, ā, am* (for 1. *sāśra*, q. v.), having angles or corners, cornered, angular.

सास्र 2. *sāsra* (*sa-as°*), *as, ā, am* (for 2. *sāśra*, q. v.), weeping, in tears.

सास्वादन *sāsvādana* (*sa-ās°*), *am*, n., scil. *sthāna*, one of the steps towards supreme happiness (according to the Jainas).

साहङ्कार *sāhaṅkāra* (*sa-ah°*), *as, ā, am*, having egotism or arrogance, proud, arrogant.

साहचर्य *sāhaćarya, am*, n. (fr. *saha-ćara*), companionship, fellowship, company, association, society.

साहञ्जि *sāhañji, is*, m., N. of a king.

साहदेव *sāhadeva, ās*, m. pl. (fr. *saha-deva*), the descendants of Saha-deva.

Sāhadevya, as, m., Ved. a patronymic of Somaka.

साहन *sāhana, am*, n. (fr. the Caus. of rt. 1. *sah*), the act of causing or enabling to bear; sufferance, endurance.

Sāhaya, as, ā, am, causing or enabling to endure.

साहस *sāhasa, am*, n. (in Manu VIII. 138. also *as*, m.; fr. *sahas*), violence, force, rapine, robbery, rape, felony, suicide; any act of aggression or oppression or hatred; cruelty; punishment, chastisement, fine (regarded as of three kinds, the highest being called Uttama; half of that, Madhyama; and half of that, Adhama; see *uttama-s°*, *madhyama-s°*); boldness, daring, courage, foolhardiness, rashness, temerity, inconsiderate hastiness, impetuosity; a particular sacred fire in which an oblation is made (in this sense *as*, m.), or the oblation itself (according to some).—*Sāhasāṅka* (*°sa-aṅ°*), *as*, m. 'marked or characterized by daring,' epithet of king Vikramāditya; of a poet; of a lexicographer.—*Sāhasādhyavasāyin* (*°sa-adh°*), *ī, inī, i*, acting with inconsiderate haste.—*Sāhasaika-rasika* (*°sa-ek°*), *as, ī, am*, one whose only feeling or passion is cruelty, wholly intent on violence, brutal, ferocious.—*Sāhasaikānta-rasānuvartin* (*°sa-ek°, °sa-an°*), *ī, inī, i*, one who follows or yields to the one passion of cruelty or rashness.

Sāhasika, as, ī, am, using great force or violence, violent, perpetrated with violence, cruel, brutal, ferocious, felonious, rapacious; bold, daring, impetuous, rash; punitive, castigatory; (*as*), m. a robber, freebooter.—*Sāhasika-tā*, f. cruelty, ferocity, impetuosity, temerity, boldness.

Sāhasin, ī, inī, i, violent, ferocious; foolhardy, bold, daring, impetuous, rash.

साहस्र *sāhasra, as, ī, am* (fr. *sahasra*), relating or belonging to a thousand; consisting of a thousand; bought with a thousand; paid per thousand (as interest, duty); a thousandfold, a thousand times better; (*as*), m. an army or detachment consisting of a thousand men; (*am*), n. the aggregate of a thousand; an aggregate of many thousands.

साहायक *sāhāyaka, am*, n. (fr. *sahāya*), assistance, fellowship, association; a number of associates or companions; auxiliary troops.

Sāhāyya, am, n. friendship, fellowship, alliance, confederation; help, succour; helping another in danger (regarded as a branch of dramatic action).—*Sāhāyyārtha* (*°ya-ar°*), *as*, m. the use or advantage of assistance.

साहिड *sāhiḍa, ās*, m. pl., N. of a people.

साहिती *sāhitī*, f. (fr. 2. *sahita*) = *sāhitya* below.

Sāhitya, am, n. association, connection, combination, union, society, fellowship; literary composition, rhetorical composition, rhetoric, poetry; (according to some) a collection of materials or means or rules for the production or performance of anything.—*Sāhitya-darpaṇa, am*, n. 'mirror of composition,' N. of a treatise on rhetorical composition by Viśva-nātha-kavi-rāja (a kind of Ars Poetica, giving rules and canons of literary composition, especially dramatic).—*Sāhitya-mīmāṇsā*, f., N. of a work on rhetorical composition.—*Sāhitya-śāstra, am*, n. any rhetorical treatise (i.e. any work explaining and applying the figures of rhetoric, setting forth the various passions and affections, and giving rules for dramatic or poetical composition).—*Sāhitya-sarvasva, am*, n., N. of a commentary by Māheśvara on the Kāvyālaṅkāra-vṛitti.—*Sāhitya-sudhā-samudra, as*, m., N. of a work on medicine.

Sāhya, am, n. (fr. 2. *saha*), conjunction, union, society, association, companionship.—*Sāhya-kṛit, t*, m. a companion, associate.

साहिदेव *sāhideva, as*, m. a proper N.

साहिवीचि *sāhi-vīći* (*sa-ah°*), *is, is, i*, having waves of serpents.

साहुडियान *sāhuḍiyāna, as*, m., N. of the author Sūla-pāṇi.

साह्वय *sāhvaya* (*sa-āh°*), *as*, m. gambling with fighting animals, setting animals to fight for sport, &c. (= *sam-āhvaya*).

साह्वस् *sāhvas*. See p. 1100, col. 1.

सि *si*, cl. 5. 9. P. A. *sinoti, sinute, sināti, sinīte, sishāya, sishye, seshyati, -te, asaishīt, aseshṭa, setum*, to bind, tie, fasten; to ensnare: Caus. *sāyayati, -yitum*, Aor. *asīshayat*: Desid. *sishishati, -te*: Intens. *seshīyate, seshayīti, sesheti*; [cf. Zend *hi-ta*, 'bound:' Gr. σει-ρά, ἱ-μά-ς, ἱ-μον-ιά, ἱμάσσ-ω, ἱμάσ-θλη: Old Germ. *sei-l, sei-d*, 'a noose;' *sai-to*: Goth. *in-sailjan*: Old Sax. *si-mo*, 'a bond:' Angl. Sax. *sal, sæl, sælan, sieran, syrwan*: Slav. *si-lo, se-ti, si-tije*: Lett. *see-t*, 'to bind;' *sai-te*, 'a bond, rope.']

1. *sita, as, ā, am* (for 2. see p. 1113, col. 2; for 3. see under rt. 1. *so*), bound, tied, fastened; surrounded.

1. *siti, is*, f. binding, fastening; [cf. 1. *pra-siti*.]

Setu, setri, setra, &c. See under *setu*, p. 1134.

सिंसपा *siṇsapā*, f. = *śiṇśapā*, q. v.

सिंह *siṇha, as*, m. (in Uṇādi-s. V. 62. said to be fr. rt. 1. *sić*, with *ha* substituted for the final and a nasal inserted; according to others fr. *sih*, a weakened form of rt. 1. *sah*, with insertion of nasal), a lion; the sign of the zodiac Leo or the Lagna of that sign (see *lagna*); a hero or any eminent person, (often used at the end of comps. to express excellence or eminence of any kind, cf. *purusha-s°*, *rāja-s°*); the symbol or emblem of the twenty-fourth Arhat of the present Ava-sarpiṇī; a particular plant (= *rakta-śigru*); N. of a king (father of Sāhideva); (*ā*), f. a particular grass or plant, = *nāḍī*; (*ī*), f. a lioness, &c., see p. 1113, col. 1.—*Siṇha-kāraka, as*, m. a creator of lions.—*Siṇha-keli, is*, m., N. of a celebrated Bodhi-sattva (= Mañju-ghosha).—*Siṇha-keśara* or *siṇha-kesara, as*, m. a lion's mane; the plant Mimusops Elengi; a kind of Modaka or sweetmeat.—*Siṇha-ga, as*, m. 'lion-going,' epithet of Śiva.—*Siṇha-gupta, as*, m. = *saṅgha-gupta*, q. v.—*Siṇha-grīva, as, ā, am*, lion-necked.—*Siṇha-ghosha, as*, m. a proper N.—*Siṇha-tala, as*, m. (probably for *saṃha-tala*, q. v.), the open hands joined.—*Siṇha-tuṇḍa, as*, m. 'lion-faced,' a kind of fish; a particular plant (= *sehuṇḍa*).—*Siṇha-daṇshṭra, as, ā, am*, lion-tusked, having the teeth of a lion; (*as*), m. epithet of Śiva.—*Siṇha-datta, as*, m. 'lion-given,' N. of a poet.—*Siṇha-darpa, as, ā, am*, having a lion's pride, proud as a lion.—*Siṇha-dvāra, am*, n. a principal gate, chief gate, any gate or entrance.—*Siṇha-dhvani, is*, m. the roar of a lion; a sound like the roar of a lion; a war-cry.—*Siṇha-nardin, ī, inī, i*, roaring like a lion.—*Siṇha-nāda, as*, m. a lion's roar; a war-cry, war-whoop; a species of the Ati-jagatī metre (= *kala-haṇsa*); 'roaring like a lion,' epithet of Śiva.—*Siṇha-nādaka, as*, m. the roar of a lion; a war-cry; (*ikā*), f. a particular prickly plant (= *dur-ālabhā*).—*Siṇha-parṇī*, f. 'lion-leaved,' the plant Justicia Ganderussa (= *vāsaka*).—*Siṇha-pippalī*, f. a kind of plant (= *saiṇhalī*).—*Siṇha-pućchikā*, f. 'lion-tailed,' a particular plant (= *ćitra-parṇikā*).—*Siṇha-pućchī*, f. the plant Citra-parṇikā; other plants (= *pṛiśni-parṇī*; = *māsha-parṇī*).—*Siṇha-pushpī*, f. a kind of plant (= *pṛiśni-parṇī*).—*Siṇha-pragarjana, as, ā, am*, roaring like a lion.—*Siṇha-pragarjita, am*, n. the roaring or roar of a lion.—*Siṇha-pradīpa, as*, m., N. of a work mentioned in the Kuṇḍa-kaumudī.—*Siṇha-bāhu, us*, m., N. of the father of Vijaya (the founder of the first Buddhist dynasty in Ceylon).—*Siṇha-mukhī*, f. a kind of plant (= *vāsaka*).—*Siṇha-yānā*, f. or *siṇha-rathā*, f. 'having a lion as a vehicle,' N. of the goddess Durgā.—*Siṇha-rava, as*, m. the cry or roar of a lion.—*Siṇharshabha* (*°ha-ṛish°*), *as*, m. a noble or fierce lion.—*Siṇha-lagna, am*, n. the Lagna of the sign Leo, (see *lagna*.)—*Siṇha-lamba*, N. of a place.—*Siṇha-līla, as*, m. a particular kind of sexual union.—*Siṇha-vāhana, as*, m. 'having a lion for a vehicle,' epithet of Śiva.—*Siṇha-vāhinī*, f. 'borne on a lion,' epithet of Durgā.—*Siṇha-vikrama, as*, m. = *vikrama-siṇha*.—*Siṇha-vikrānta, as, ā, am*, valiant as a lion; (*as*), m. a horse.—*Siṇha-vikrānta-gati, is, is, i*, or *siṇha-vikrānta-gāmin, ī, inī, i*, having a gait as bold as a lion's.—*Siṇha-vikrīḍita, am*, n. 'lion's play,' a kind of metre.—*Siṇha-vinnā*, f. a kind of plant (= *māsha-parṇī*).—*Siṇha-vyāghra-nishevita, as, ā, am*, inhabited by lions and tigers.—*Siṇha-śāva, as*, or *siṇha-śiśu*,

us, m. a lion's whelp or cub. — *Siṇha-saṃhanana, am,* n. the killing or destroying of a lion; (*as, ā, am*), lion-shaped, well-shaped, handsome; strong as a lion. — *Siṇha-skandha, as, ā, am,* 'lion-shouldered,' having the shoulders of a lion. — *Siṇha-stha, as,* m. 'being in the lion,' epithet of the planet Jupiter when in the constellation Leo. — *Siṇhāḍhya* (°*ha-āḍh*°), *as, ā, am,* abounding in lions. — *Siṇhāvalokana* (°*ha-av*°), *am,* n. a lion's look (applied to the habit of constantly pausing and looking back). — *Siṇhāsana* (°*ha-ās*°), *am,* n. 'lion-seat,' a throne (said to be so called as supported by golden lions); (*as*), m. a particular kind of sexual union. — *Siṇhāsana-ćakra, am,* n., N. of three astrological diagrams shaped like a man and marked with the twenty-seven Nakshatras. — *Siṇhāsana-dvātriṇśat, t,* or *siṇhāsanadvātriṇśat-puttrikā-vārttā,* f., N. of a work consisting of thirty-two stories in praise of Vikramāditya (= *vikrama-ćarita*). — *Siṇhāsana-bhrashṭa, as, ā, am,* fallen from a throne, dethroned. — *Siṇhāsana-raṇa, as, am,* m. n. a strife or struggle for the throne. — *Siṇhāsana-stha, as, ā, am,* sitting on a throne. — *Siṇhāsya* (°*ha-ās*°), *as, ā, am,* lion-faced; (*as*), m. a kind of plant (= *vāsaka*); a particular position of the hands. — *Siṇhoddhatā* (°*ha-ud*°), f. a kind of metre. — *Siṇhonnatā* (°*ha-un*°), f. a kind of metre.

Siṇhala, am, n. tin; brass; bark, rind; Cassia bark; (*am, ā*), n. f. the island or country of Ceylon, (perhaps so called as abounding in lions); (*ās*), m. pl. the people of Ceylon. — *Siṇhala-dvīpa, as,* m. the island of Ceylon. — *Siṇhala-stha, as, ā, am,* being or dwelling in Ceylon; (*ā*), f. a kind of plant (= *sarpa-daṇḍā, saiṇhalī*). — *Siṇhalā-sthāna, as,* m. a kind of palm tree.

Siṇhalaka, am, n. the island of Ceylon.

Siṇhāya, Nom. A. *siṇhāyate, -yitum,* to be or become like a lion, act like a lion.

Siṇhikā, f., N. of the mother of Rāhu, (she was one of the thirteen daughters of Daksha and wife of Kaśyapa); N. of a daughter of Kaśyapa (wife of Vipraćitti). — *Siṇhikā-sūnu, us,* m. 'son of Siṇhikā,' epithet of Rāhu or the Ascending Node personified.

Siṇhikeya, as, m. 'son of Siṇhikā,' epithet of Rāhu.

Siṇhī, f. a lioness; N. of the mother of Rāhu; of various plants (= *vārtākī; = kaṇṭakārī; = vāsaka; = bṛihatī; = mudga-parṇī*). — *Siṇhī-latā,* f. a kind of plant (= *bṛihatī*).

सिंहाण *siṇhāṇa, am,* n. (probably for *śiṅghāṇa;* also written *siṅghāṇa*), rust of iron; the mucus of the nose.

Siṇhāṇaka, as, am, m. n. = *siṇhāṇa* above, (also written *siṅghāṇaka, śiṅghāṇaka, saṅghāṇaka.*)

Siṇhāna, am, n. = *siṇhāṇa* above.

सिक् *sik,* a Sautra rt. meaning 'to scatter about, sprinkle;' [cf. rts. 1. *sić, sīk.*]

Sikata, ās, m. pl. (said to be fr. the Sautra rt. above; probably fr. rt. 1. *sić*), sand; N. of certain Ṛishis, (part of the hymn Ṛig-veda IX. 86. is attributed to Sikatāḥ); (*ā*), f. sandy soil; sand; gravel or stone (the disease). — *Sikatā-maya, as, ī, am,* consisting of sand, full of sand, sandy; (*am*), n. a sand-bank; an island with sandy shores. — *Sikatā-reṇu, us,* m. a grain of sand. — *Sikatā-vat, ān, atī, at,* possessed of sand, abounding in sand, sandy.

Sikatila, as, ā, am, sandy (as a soil, country, &c.).

सिक्त *sikta, siktha,* &c. See col. 2.

सिक्ष्य *sikshya, as,* m. crystal, glass.

सिङ्गापिदि *siṅgāpidi, is,* m., N. of a poet.

सिङ्घण *siṅghaṇa* or *siṅghāṇa, am,* n. (probably for *śiṅghaṇa, śiṅghāṇa,* fr. rt. *śiṅgh,* q. v.; also written *siṇhāṇa;* cf. *saṅghāṇaka*), the mucus of the nose.

Siṅghāṇaka, am, n. = *siṅghāṇa* above.

Siṅghiṇī, f. the nose, (see *śiṅghin,* p. 1005, col. 2.)

सिच् 1. *sić,* cl. 6. P. A. *siñćati, -te,* *sisheća, sishiće, sekshyati, -te, asićat, asićata* or *asikta, sektum,* to sprinkle, scatter in small drops; to besprinkle, soak, moisten, water (plants &c.); to pour out, discharge, emit, shed, effuse; to pour in; to impregnate: Pass. *sićyate,* Aor. *aseći,* to be sprinkled, &c.: Caus. *sećayati, -yitum,* Aor. *asīshićat* or (according to some) *asīsićat,* to cause to sprinkle: Desid. *sisikshati, -te:* Intens. *sesićyate, sesekti;* [cf. Gr. ἰκ-μά(δ)-ς, ἰκμαλέο-ς, ἰκμαίν-ω, ἰκμα-ῖο-ς, στίλη, σίκυς: Lat. *stilla* (for *stic-la*): Old Germ. *sīh-u, seich,* 'urine;' *seihjan, seo, gi-sich:* Goth. (probably) *saivs:* Lith. *sunk-iu, sèki-s, sek-ti.*]

Sikta, as, ā, am, sprinkled, besprinkled, bespattered, watered; wetted, moistened, soaked, wet; poured out, effused; impregnated, engendered.

Sikti, is, f. sprinkling; effusion; emission.

Siktvā, ind. having sprinkled, having poured out or effused.

Siktha, as, m. boiled rice; a lump of boiled rice or a mouthful of boiled rice kneaded into a ball; (*am*), n. bee's-wax; indigo (= *nīlī*).

Sikthaka, am, n. bee's-wax.

2. *sić, k,* f. clothes; the skirt of a dress, (Sāy. = *vastra-prānta*); (*au*), f. du., Ved. (according to some) the two wings (of an army); heaven and earth.

Sićaya, as, m. a robe, raiment, cloth, clothes; old or ragged raiment.

Sićyamāna, as, ā, am, being sprinkled; being poured out.

Siñćat, an, atī or *antī, at,* sprinkling, wetting, scattering water.

Seka, as, m. sprinkling, besprinkling, moistening, watering (of plants &c.); aspersion; pouring out, effusion, emission; seminal effusion, impregnation; that which is poured out, a libation, offering; seminal fluid; a drop of anything. — *Seka-pātra, am,* n. a vessel for pouring out or holding water; a watering-pot, baling-vessel, bucket. — *Sekānta* (°*ka-an*°), *as,* m. the end or conclusion of the process of watering (plants &c.).

Sekima, am, n. a radish (= *mūlaka*).

Sektavya, as, ā, am, to be sprinkled or poured out, &c.

Sektṛi, tā, trī, tṛi, sprinkling, who or what sprinkles or impregnates; (*tā*), m. a sprinkler; a water-carrier; a husband.

Sektra, am, n. a vessel for holding or pouring out water, a watering-pot, bucket, baling-vessel.

Sećaka, as, ā, am, sprinkling, a sprinkler; (*as*), m. a cloud.

Sećana, am, n. the act of sprinkling or watering, aspersion, effusion, pouring; dripping, oozing out; (*am, ī*), n. f. a bucket, baling-vessel.

Sećanīya, as, ā, am, to be sprinkled or watered, to be poured out or effused.

Sećya, as, ā, am, to be sprinkled; to be moistened, &c.

सिञ्चिता *siñćitā,* f. long pepper (= *pippalī*).

सिञ्जा *siñjā,* f. (for *śiñjā,* q. v.), the jingling sound of metallic ornaments.

Siñjita, am, n. tinkling (= *śiñjita,* q. v.).

Siñjinī, f. = *śiñjinī,* q. v.

सिट् *siṭ* (= rts. *śiṭ, shiṭ*), cl. 1. P. *seṭati,* &c., to disregard, despise.

सित 2. *sita, as, ā* or *ī, am* (thought by some to be fr. 2. *asita,* q. v.; apparently connected with *śiti,* p. 1005, cf. *śvita, śveta,* p. 1031, and see *sina;* for 1. see under rt. *si,* for 3. see under rt. 1. *so*), white; (*as*), m. the colour white; the light half of the month from new to full moon; the planet Venus or its regent, = *śukra;* (*ā*), f. candied sugar, sugar; moonlight; a handsome woman; spirituous liquor; white Dūrvā grass; Arabian jasmine; a sort of Clitoria; a kind of Aparājitā plant (growing on mountains); various other plants or trees, = *śveta-kaṇṭakārī; = vākući; = vidārī; = kuṭumbinī; = piṅgā; = trāyamāṇā; = tejanī;* (*am*), n. silver; sandal; a radish (= *mūlaka*). — *Sita-kaṇṭā* or *sita-kaṇṭārikā,* f. a kind of plant (= *śveta-kaṇṭakārī*). — *Sita-kaṇṭha, as, ā, am,* white-throated, having a white neck; (*as*), m. a gallinule. — *Sita-kara, as,* m. 'white-rayed,' the moon; camphor. — *Sita-karṇī,* f. a kind of plant (= *vāsaka*). — *Sita-karman, ā, ā, a,* pure in deeds or actions. — *Sita-kuñjara, as,* m. a white elephant; N. of Indra's elephant; 'having a white elephant,' epithet of Indra. — *Sita-guñjā,* f. a kind of plant (= *śveta-guñjā*). — *Sita-ćihna, as,* m. 'white-marked,' a sort of fish (= *bālukā-gaḍa*). — *Sita-ćhattra, am,* n. a white umbrella (especially as one of the emblems of royalty); (*ā* or *ī*), f. a sort of fennel (= *śata-pushpā*). — *Sita-ćhattrita, as,* m. having a white umbrella, possessed of all the insignia of royalty, (according to the Scholiast on Naishadha I. 1. = *śvetātapatrī-kṛita,* made into a white umbrella.) — *Sita-ćhada, as,* m. 'white-feathered,' a goose; (*ā*), f. white Dūrvā grass. — *Sita-turaga, as,* m. 'white-horsed,' epithet of Arjuna. — *Sita-darbha, as,* m. white Kuśa grass. — *Sita-dīdhiti, is,* m. 'white-rayed,' the moon. — *Sita-dīpya, as,* m. white cumin. — *Sita-dūrvā,* f. white Dūrvā grass. — *Sita-dru, us,* m. 'white tree,' a species of Moraṭa plant. — *Sita-dhātu, us,* m. a white mineral; chalk. — *Sita-paksha, as,* m. a white wing; the light half of a lunar month; 'white-winged,' a goose; [cf. *dhavala-paksha.*] — *Sita-parṇī,* f. 'white-leafed,' a kind of plant (= *arka-pushpikā*). — *Sita-pāṭalikā,* f. the white Pāṭalā tree. — *Sita-puṅkhā,* f. the white Sara-puṅkhā plant. — *Sita-pushpa, as,* m. the Tagara tree; a kind of grass (= *kāśa*); a kind of tree, = *śveta-rohita;* (*ā*), f. Arabian jasmine; (*ī*), f. a kind of white Aparājitā plant; (*am*), n. a sort of grass, Cyperus Rotundus. — *Sita-maṇi, is,* m. a white precious stone, a crystal. — *Sitamaṇi-maya, as, ī, am,* consisting of crystals or jewels, made of crystal. — *Sita-marića, am,* n. white pepper. — *Sita-māsha, as,* m. a sort of bean (= *rāja-māsha*). — *Sita-rakta, as, ā, am,* white and red. — *Sita-rañjana, as,* m. 'white-tinged,' yellow (the colour). — *Sita-raśmi, is,* m. 'white-rayed,' the moon. — *Sita-varshābhū, ūs,* m. a kind of plant (= *punar-navā*). — *Sita-vājin, ī,* m. 'having white horses,' epithet of Arjuna. — *Sita-śarkarā,* f. candied sugar. — *Sita-śāyakā,* f. the white Sara-puṅkhā plant. — *Sita-śiṇśapā,* f. the white Siṇśapā tree. — *Sita-śimbika, as,* m. 'white-awned,' wheat, (also read *śiti-śimbika.*) — *Sita-śiva, am,* n. rock-salt, (also read *sita-śiva, sita-siva, śita-śiva, śita-siva.*) — *Sita-śūka, as,* m. 'white-awned,' barley; [cf. *śita-śūka.*] — *Sita-śūraṇa, as,* m. the plant Vana-śūraṇa. — *Sita-śmaśru, us, us, u,* having a white beard, silvery-bearded. — *Sita-sapti, is,* m. 'having white horses,' epithet of Arjuna. — *Sita-sarshapa, as,* m. white mustard. — *Sita-sāra* or *sita-sāraka, as,* m. 'having white pith,' the Sāliñća plant. — *Sita-siṇhī,* f. the white Kaṇṭakārī plant. — *Sita-sindhu, us,* f. 'white river,' the Ganges. — *Sita-siva,* see *sita-śiva.* — *Sitāṇśu* (°*ta-aṇ*°), *us,* m. 'white-rayed,' the moon; camphor. — *Sitāṇśuka* (°*ta-aṇ*°), *as, ā, am,* dressed in a white mantle or garment. — *Sitāṇśu-taila, am,* n. camphor oil or ointment. — *Sitā-khaṇḍa, as,* m. a kind of clayed or refined sugar (said to be prepared from honey). — *Sitāgra* (°*ta-ag*°), *as,* m. = *śitāgra,* a thorn. — *Sitāṅka* (°*ta-aṅ*°), *as,* m. 'white-marked,' the Bālukā-gaḍa fish. — *Sitāṅga* (°*ta-aṅ*°), *as,* m. the Sveta-rohita tree. — *Sitāṅga-rāga* (°*ta-aṅ*°), *as,* m. a white cosmetic or decoration for the limbs or body. — *Sitājājī* (°*ta-aj*°), f. white cumin. — *Sitātapa-vāraṇa* (°*ta-āt*°), *am,* n. a white umbrella (especially as a symbol of royalty). — *Sitādi* (°*ta-ādi?*), *is,* m. treacle, molasses (= *guḍa*). — *Sitānana* (°*ta-ān*°), *as, ī, am,* white-faced; (*as*), m. epithet of Garuḍa. — *Sitā-*

pāṅga (°*ta-ap*°), *as*, m. 'having white eye-corners,' a peacock. — *Sitābja* (°*ta-ab*°), *am*, n. a white lotus. — *Sitābha* (°*ta-ābh*°), *as*, m. 'white-looking,' camphor; (*ā*), f. = *takrāhvā* (according to Sabda-k.). — *Sitābhra* (°*ta-abh*°), *as*, *am*, m. n. or *sitābhraka*, *am*, n. (see *abhra*), camphor; (incorrectly written *śitābhra*.) — *Sitāmbara* (°*ta-am*°), *as*, *ā*, *am*, clothed in white garments; (*as*), m. an ascetic wearing white garments. — *Sitāmbuja* (°*ta-am*°) or *sitāmbhoja* (°*ta-am*°), *am*, n. a white lotus. — *Sitārjaka* (°*ta-ar*°), *as*, m. white basil. — *Sitālaka* (°*ta-al*°), *as*, m. the white Mandāraka tree. — *Sitā-latā*, f. white Dūrvā grass. — *Sitāli* (°*ta-āli*), *is*, *is*, *i*, having white lines. — *Sitāli-kaṭabhī*, f. the white Kiṇihī tree. — *Sitālikā* (°*ta-āl*°), f. 'white-lined,' a cockle. — *Sitāvara* (°*ta-* or °*tā-av*°), *as*, m. a species of culinary plant (commonly called Susunī, = *medhā-kṛit*); (*ī*), f. the plant Vākuci. — *Sitāśva* (°*ta-aś*°), *as*, m. 'having white horses,' epithet of Arjuna. — *Sitāsita* (°*ta-as*°), *as*, *ā*, *am*, white and black; (*as*), m., N. of Bala-rāma; (*au*), m. du. Venus and Saturn. — *Sitāhvaya* (°*ta-āh*°), *as*, m. the white Sigru tree; the Sveta-rohita tree. — *Sitekshu* (°*ta-ik*°), *us*, m. white sugar-cane. — *Sitetara* (°*ta-it*°), *as*, *ā*, *am*, other than white, black; (*as*), m. a kind of dark-coloured rice; a kind of pulse (= *kulattha*). — *Sitetara-gati*, *is*, m. 'having a black course,' epithet of fire; [cf. *kṛishṇa-vartman*.] — *Sitotpala* (°*ta-ut*°), *am*, n. a white water-lily. — *Sitodara* (°*ta-ud*°), *as*, m. 'white-bellied,' epithet of the god Kuvera (who is described as deformed and whitened by a leprous taint). — *Sitodbhava* (°*ta-ud*°), *as*, *ā*, *am*, produced from sugar; (*am*), n. white sandal. — *Sitopala* (°*ta-up*°), *as*, m. 'white stone,' crystal; (*ā*), f. refined or candied sugar; (*am*), n. chalk (or a similar substance considered as a variety). — *Sitoshṇa-vāraṇa* (°*ta-ush*°), *am*, n. 'white heat-repeller,' a white umbrella.

2. *siti*, *is*, *is*, *i* (connected with *śiti*, p. 1005; for 1. see p. 1112, col. 3; for 3. see under rt. 1. *so*), white; black. — *Siti-kaṇṭha*, *as*, *ā*, *am*, having a white throat; dark-necked; (*as*), m. Siva; [cf. *śiti-kaṇṭha*.] — *Siti-vāra*, *as*, m. a kind of culinary plant (= *su-nishaṇṇaka*). — *Siti-vāsas*, *ās*, *ās*, *as*, clad in black; (*ās*), m. epithet of Bala-rāma (= *nīlāmbara*).

Sitiman, *ā*, m. whiteness.

सिद्ध *siddha*, &c. See col. 2.

सिद्धिली *siddhilī*, f. (according to some) a small ant.

सिध् 1. *sidh* (according to Vopa-deva VIII. 41. the *s* of this rt. is not changed to *sh* after prepositions; cf. *pari-sidh*), cl. 1. P. *sedhati*, *sishedha*, *sedhishyati*, *asedhīt*, *sedhitum*, to go, (in Naigh. II. 14. *sedhati* is enumerated among the *gati-karmāṇaḥ*); to go towards, reach, strike, hit (Ved.).

1. *sedha*, *as*, m. going, reaching [cf. *ut-s*°]; a tail (according to some; cf. *go-sh*°); (*ā*), f. a porcupine.

Sedhat, *an*, *antī*, *at*, going, &c.

1. *sedhana*, *am*, n. the act of going.

1. *sedhitvā*, ind. having gone.

सिध् 2. *sidh* (this rt. allows the change of *s* to *sh* after prepositions, cf. *prati-shidh*), cl. 1. P. (ep. also A.) *sedhati* (-*te*), *sishedha*, *setsyati* or *sedhishyati*, *asaitsīt* or *asedhīt*, *seddhum* or *sedhitum*, to drive off, ward off, keep off, restrain, hinder; to interdict; to ordain, instruct; to turn out well or auspiciously: Caus. *sedhayati*, -*yitum*: Desid. of Caus. *sishedhayishati*: Desid. *sisedhishati*, *sisidhishati*, *sishitsati*: Intens. *seshidhyate*, *seshedḍhi*.

Seddhavya, *as*, *ā*, *am*, to be kept off, to be prevented, &c.

2. *sedha*, *as*, m. restraint, restraining, hindering; [cf. *ni-shedha* under *ni-shidh*.]

Sedhaka, *as*, *ā*, *am*, driving off, preventing.

2. *sedhana*, *am*, n. the act of restraining or keeping off.

Sedhanīya, *as*, *ā*, *am*, = *seddhavya*, col. 1.

सिध् 3. *sidh* (connected with rt. *sādh*), cl. 4. P. *sidhyati* (ep. also A. -*te*), *sishedha*, *setsyati*, *asidhat*, *seddhum*, to be accomplished, be fulfilled, be effected; to be successful, succeed; to be settled or established; to be valid; to be proved or demonstrated; to be thoroughly prepared or cooked; to attain an object, hit an aim, fall true (with loc., e. g. *ishuḥ sidhyati lakshye*, the arrow falls true on the mark): Pass. *sidhyate*, Aor. *asedhi*, to be completed or concluded, &c.: Caus. *sedhayati*, with reference to sacred things; *sādhayati*, -*yitum*, with reference to secular things, (Pāṇ. VI. 1, 49; see rt. *sādh*); to accomplish, complete, effect, settle, perform: Desid. *sishitsati*: Intens. *seshidhyate*, *seseddhi*.

Siddha, *as*, *ā*, *am*, accomplished, effected, completed, finished, perfected, fulfilled, performed, obtained, acquired, gained; succeeded, successful; settled, established, substantiated, demonstrated, proved; valid (as a rule of grammar or in law); admitted to be true or right; adjudicated, decided, terminated (as a lawsuit); paid, liquidated, settled (as a debt); ready (as money); thoroughly prepared, concocted, compounded (as drugs &c.); cooked, dressed; matured, ripened, ripe; subjugated, subdued, brought into subjection (by magical power); thoroughly skilled or versed (in magical arts &c.); perfected or sanctified (by penance, austerities, &c.); emancipated, beatified; endowed with supernatural powers or faculties, (of these eight are usually enumerated, see under *siddhi* below; but twenty-six others are sometimes added, e. g. *dūra-śravaṇa*, *sarvajña-tva*, *manoyāyi-tva*, *vahni-stambha*, &c., see under *stambha*); sacred, holy, pious, divine, immortal, eternal; well-known, eminent, celebrated; illustrious, shining, splendid; (*as*), m. a semi-divine being supposed to be of great purity and holiness, and said to be specially characterized by the eight supernatural faculties (of which *aṇiman* is the first; see under *siddhi*; according to some the Siddhas inhabit, together with the Munis &c., the Bhuvar-loka or middle region between the earth and the sun; according to the Vishṇu-Purāṇa eighty-eight thousand of them occupy the regions of the sky north of the sun and south of the seven Ṛishis; they are regarded as immortal, but only in the sense of living to the end of a Kalpa; in the later mythology they appear to be sometimes confused with the Sādhyas, whose place they seem occasionally to take, see *sādhya*); an inspired sage or seer (as Vyāsa and others); any holy or sanctified personage or great saint (especially one who by austere practices has attained some or all of the five states of beatitude, see *saloka-tā*, *sarūpa-tā*, *sāmīpya*, *sāyujya*, *sārshṭi-tā*); an adept in magical or mystical arts, one who by the performance of certain mystical rites has acquired superhuman powers, (see above and under *siddhi*); a lawsuit, judicial trial (= *vyavahāra*); a kind of dark Dhustūra or thorn-apple; another plant or a sort of hard sugar (= *guḍa*); N. of the twenty-first of the astronomical Yogas; (*ās*), m. pl., N. of a people; (*ā*), f. a medicinal plant or root (= *riddhi*); N. of one of the eight Yoginīs, (see under *yogin*); (*am*), n. sea-salt. — *Siddha-kāmeśvarī*, f. one of the five forms of Kāmākhyā or Durgā. — *Siddha-kerala*, *am*, n. 'the perfect Kerala,' N. of a district. — *Siddha-kshetra*, *am*, n., N. of a place. — *Siddha-gaṅgā*, f. the divine or heavenly Ganges (= *mandākinī*). — *Siddha-graha*, *as*, m., N. of a particular kind of madness or seizure (produced by supernatural agency). — *Siddha-jala*, *am*, n. 'cooked water,' the fermented water of boiled rice or sour rice-gruel. — *Siddha-tā*, f. or *siddha-tva*, *am*, n. perfection, completion; the establishment or validity of a rule or doctrine. — *Siddha-deva*, *as*, m. 'perfected deity,' epithet of Siva. — *Siddha-dhātu*, *us*, m. 'perfected mineral,' quicksilver. — *Siddha-dhāman*, *a*, n. the abode of the Siddhas. — *Siddha-paksha*, *as*, m. the established or logical side of an argument. — *Siddha-pīṭha*, *as*, m. a most sacred station or shrine; a place sacred to Durgā. — *Siddha-pura*, *am*, n., N. of a mythical city said to be located in the southern or lower regions of the earth. — *Siddha-purusha*, *as*, m. a perfect or completely sanctified personage; a sage, seer; an adept in mystical rites. — *Siddha-pushpa*, *as*, m. 'having perfect flowers,' the Kara-vīra plant. — *Siddha-prayojana*, *as*, m. white mustard. — *Siddha-prāya*, *as*, *ā*, *am*, almost accomplished, nearly completed, almost finished. — *Siddha-bhūmi*, *is*, f. the region inhabited by Siddhas. — *Siddha-manorama*, *as*, m., N. of the second day of the civil month (*karma-māsa*). — *Siddha-mantra*, *as*, m. a particular Mantra of great efficacy. — *Siddha-modaka*, *as*, m. a particular kind of candied sugar prepared from the Tavarāja plant. — *Siddha-yātrika*, *as*, m. a pilgrim who seeks the region of the Siddhas. — *Siddha-yogin*, *ī*, m. epithet of Siva; (*inī*), f., N. of a particular Yoginī; of the goddess Manasā. — *Siddha-yogeśvara-tantra*, *am*, n., N. of a Tantra work. — *Siddha-rasa*, *as*, *ā*, *am*, having perfected metallic fluids, mineral, metallic; (*as*), m. 'perfected mineral,' quicksilver; skilled in the science of metals, an alchemist. — *Siddha-rudreśvara-tīrtha* (°*ra-īś*°), *am*, n., N. of a Tīrtha. — *Siddha-vaṭa*, N. of a place. — *Siddha-vaṭī*, f., N. of a tutelary goddess. — *Siddha-vidyā*, f. the worship of Durgā under a particular form. — *Siddha-saṅkalpa*, *as*, *ā*, *am*, one who has accomplished his wishes. — *Siddha-saṅgha*, *as*, m. a company of Siddhas, assemblage of saints. — *Siddha-salila*, *am*, n. 'cooked water,' sour rice-gruel. — *Siddha-sādhaka*, *as*, m. epithet of Siva. — *Siddha-sādhana*, *as*, m. white mustard; (*am*), n. the performance of magical or mystical rites (for the acquisition of supernatural powers, &c.); the materials employed in mystical or chemical processes. — *Siddha-sādhana-dosha*, *as*, m. the error of labouring to establish what is already proved. — *Siddha-sādhya*, *as*, *ā*, *am*, who or what has effected what was to be done; effected, accomplished, proved; (*as*), m. a particular Mantra; (*am*), n. demonstrated proof or conclusion. — *Siddha-sārasvata*, N. of a work. — *Siddhasārasvata-dīpikā*, f., N. of a commentary by Padmanābha on the Bhuvaneśvarī-stotra. — *Siddha-siddha*, *as*, m. a particular Mantra. — *Siddha-sindhu*, *us*, f. 'divine river,' epithet of the Ganges. — *Siddha-susiddha*, *as*, m. a particular Mantra. — *Siddha-sena*, *as*, m. 'having a divine or perfect army,' epithet of Kārttikeya (god of war); of an astronomer. — *Siddha-sena-divākara*, *as*, m., N. of a son of Sarva-jña and pupil of Vṛiddha-vāda-sūri (said to have induced Vikramāditya to tolerate the Jaina religion). — *Siddha-sevita*, *as*, *ā*, *am*, honoured or worshipped by Siddhas; (*as*), m. epithet of a form of Bhairava or Siva (= *vaṭuka-bhairava*). — *Siddha-sthālī*, f. the boiler or pot of a seer (fabled as a vessel bestowed by a holy personage, and gifted with the property of overflowing with any kind of food at the wish of the possessor). — *Siddhānta* (°*dha-an*°), *as*, m. established end [cf. *rāddhānta*]; demonstrated conclusion of an argument, the established line of reasoning or view of any question, the true logical conclusion (following on the refutation of the *pūrva-paksha* or first objection), established truth, proved fact, settled opinion or doctrine, dogma, axiom, received or admitted truth (regarded as of four kinds, viz. *sarva-tantra-s*°, *prati-tantra-s*°, *adhikaraṇa-s*°, *abhyupagama-s*°, q. q. v. v.); any fixed or established text-book resting on conclusive arguments, (often used at the end of comps. to denote certain received treatises by high authorities on astronomy, mathematics, and other sciences; nine astronomical works being especially so designated, viz. the Brahma-s°, Sūrya-s°, Soma-s°, Vṛihaspati-s°, Garga-s°, Nārada-s°, Parāśara-s°, Pulastya-s°, Vasishṭha-s°; five principal astronomical Siddhāntas are enumerated by others, viz.

Pauliśa-s°, Romaka-s°, Vāsishṭha-s°, Saura-s°, and Paitāmaha-s°.) — *Siddhānta-koṭi, is,* f. the point in an argument which is regarded as a logical conclusion. — *Siddhānta-kaumudī,* f., N. of a celebrated grammar by Bhaṭṭoji-dīkshita (intended to furnish a practical arrangement of Pāṇini's Sūtras with a commentary). — *Siddhānta-garbha, as,* m., N. of a work by Madana-pāla. — *Siddhānta-ćandrikā,* f. a commentary on the Sarasvatī-sūtra by Rāmaćandrāśrama; another on the Śāstra-dīpikā by Rāma-kṛishṇa-bhaṭṭa; N. of Rāma-saṃyamin's Vedānta precepts. — *Siddhāntaćandrikā-ṭīkā,* f. a commentary by Gaṅgādhara-yati on Rāma-saṃyamin's work. — *Siddhānta-ćandrodaya* (°*ta-ud*°), *as,* m. a commentary by Kṛishṇa-dhūrjaṭi-dīkshita on the Tarka-saṅgraha. — *Siddhānta-ćintāmaṇi, is,* m., N. of a work on astronomy. — *Siddhānta-tattva, am,* n., N. of a work on the principles of the Vaiśeshika doctrines, (also called Padārtha-viveka.) — *Siddhāntatattva-bindu,* a commentary by Madhu-sūdana-sarasvatī on Śaṅkarāćārya's Daśa-ślokī. — *Siddhāntatattvabindu-sandīpana* or *bindu-sandīpana, am,* n. a commentary by Purushottama Sarasvatī on the preceding. — *Siddhāntatattva-sarasva, am,* n. a commentary on the Siddhānta-tattva by Gopīnātha-maunin. — *Siddhānta-dīpikā,* f. a commentary on the Siddhānta-muktāvalī by Nānā-dīkshita. — *Siddhānta-paksha, as,* m. the logically correct side of an argument. — *Siddhānta-bindu* = *siddhāntatattva-bindu,* q. v. — *Siddhāntabindu-vyākhyā,* f. a commentary by Nārāyaṇa-yati on the preceding. — *Siddhānta-muktāvalī,* f. 'string of pearls of dogmatic precepts,' N. of a commentary by Viśva-nātha Pañćānana Bhaṭṭāćārya Tarkālaṅkāra on the Bhāshā-pariććheda (a text-book of the Nyāya, also called *muktāvalī*); of a metrical Vedānta treatise with a prose interpretation by Prakāśānanda; of a metrical exposition of the theory of Vallabhāćārya. — *Siddhāntamuktāvalī-prakāśa, as,* m., N. of a commentary on the Siddhānta-muktāvalī. — *Siddhānta-ratna,* N. of a summary of the Vedānta system by Nimbārka (= *daśa-ślokī*). — *Siddhānta-rahasya, am,* n., N. of a work on astronomy. — *Siddhānta-leśa, as,* m., N. of a metrical work by Apya-dīkshita on the Vedānta and other systems of philosophy. — *Siddhānta-vāgīśa, as,* m., N. of the preceptor of Rāghavendra. — *Siddhānta-śiromaṇi,* N. of an astronomical work by Bhāskara. — *Siddhānta-saṅgraha, as,* m., N. of an epitome of Vijñāneśvara's Mitāksharā. — *Siddhānta-sandarbha, as,* m., N. of an astronomical work. — *Siddhānta-sundara,* N. of a work on astronomy by Jñāna-rāja. — *Siddhānta-sūkti-mañjarī,* f., N. of a metrical abridgment of the Siddhānta-leśa by Gaṅgā-dhara-sarasvatī. — *Siddhāntāćāra* (°*ta-āć*°), *as,* m. a perfect rule of action (with the Tāntrikas); one who practises this rule (said to consist in purity, quietism, and complete mental absorption in Durgā). — *Siddhāntita, as, ā, am* (fr. *siddhānta*), logically demonstrated or proved, established as true. — *Siddhāntin, ī,* m. one who establishes or proves his conclusions; one learned in scientific text-books; a follower of the Mīmāṃsā philosophy. — *Siddhānna* (°*dha-an*°), *am,* n. dressed food, cooked victuals. — *Siddhāpagā* (°*dha-ap*°), f. 'divine river,' epithet of the Ganges. — *Siddhāri* (°*dha-ari*), *is,* m. a particular Mantra. — *Siddhārtha* (°*dha-ar*°), *as, ā, am,* one who has accomplished an aim or object, successful, prosperous; (*as*), m. epithet of the great Buddha (or Śākya-muni, founder of the Buddhist religion); N. of the father of the last and most celebrated Arhat of the present Ava-sarpiṇī; epithet of Śiva; white mustard; (*ā*), f., N. of the mother of the fourth of the twenty-four Arhats. — *Siddhārthaka, am,* n. white mustard. — *Siddhārtha-kārin, ī,* m. epithet of Śiva. — *Siddhārthin* (°*dha-ar*°), *ī,* m., N. of the fifty-third (or twenty-seventh) year of Jupiter's cycle of sixty years. — *Siddhāśrama* (°*dha-āś*°), N. of a hermitage in the Himālaya (where Vishṇu performed penance before his dwarf incarnation). — *Siddhāśrama-tīrtha, am,* n., N. of a Tīrtha. — *Siddhāsana* (°*dha-ās*°), *am,* n. a particular posture in religious meditation (described as placing the left heel under the body and the right heel in front of it, fixing the sight between the eyebrows, and meditating upon the syllable *Om*). — *Siddheśvara-tantra* (°*dha-īś*°), *am,* n., N. of a Tantra work. — *Siddheśvara-tīrtha, am,* n., N. of a Tīrtha. — *Siddheśvarī* (°*dha-īś*°), f., N. of a particular goddess. — *Siddhaugha* (°*dha-ogha*), *as,* m., N. of a particular class of Gurus worshipped or revered by the Tāntrikas, (their names are said to be Nārada, Kāśyapa, Śambhu, Bhārgava, Kula-kauśika.)

Siddhaka, as, m. a kind of tree (= *sindhu-vāra*); the Sāl tree; a species of metre.

Siddhā. See under *siddha,* p. 1114, col. 2.

Siddhāyikā, f., N. of one of the twenty-four goddesses, called Śāsana-devatās, who execute the commands of the twenty-four Arhats.

Siddhi, is, f. accomplishment, fulfilment, completion, perfection, complete attainment (of any object), performance; success, prosperity, well-being; settlement, establishment, substantiation, demonstration, proof, indisputable conclusion; validity (of a rule or law); certainty, truth, accuracy, correctness; decision, adjudication, determination (of a lawsuit); payment, liquidation (of a debt), acquittance; the solution of a problem; preparation, cooking, maturing, maturity; readiness; complete knowledge; complete perfection or sanctification (by penance &c.); final emancipation, supreme felicity, beatitude; the acquisition of supernatural powers by magical means or the supernatural faculty so acquired, (eight are usually enumerated, e. g. *aṇiman, mahiman, laghiman, gariman, prāpti, prākāmya, īśi-tva, vaśi-tva,* q. q. v. v., to which is sometimes added *kāmāvasāyi-tva* and many others, e. g. *siddhiḥ khećarī,* the magical power of flying through the air; *rasollāsa,* q. v., *vi-śokā,* q. v., see also under *siddha,* p. 1114); any marvellous skill or capability; a magical shoe or slipper (supposed to have the power of conveying the wearer wherever he likes); good effect or result, use, advantage; understanding, intellect; concealment, vanishing, making one's self invisible; a particular Yoga (either the sixteenth of the astronomical periods or the nineteenth of the twenty-eight astrological Yogas); a kind of medicinal root (= *ṛiddhi*); Perfection (personified as a daughter of Daksha and wife of Dharma); N. of a Yoginī; of Durgā; of Śiva, (in this sense masc.) — *Siddhi-kāraṇa, am,* n. a cause of beatitude, means of obtaining felicity. — *Siddhi-ćāmuṇḍā-tīrtha, am,* n., N. of a Tīrtha. — *Siddhi-da, as, ā, am,* conferring felicity or beatitude; (*as*), m. epithet of a form of Bhairava or Śiva (= *vaṭuka-bhairava*). — *Siddhi-dātrī,* f. 'giver of perfection,' epithet of Durgā. — *Siddhi-bhairava, am,* n., N. of a Tantra work. — *Siddhi-yoga, as,* m. a particular auspicious conjunction of the planets. — *Siddhi-yoginī,* f. a kind of Yoginī. — *Siddhi-lābha, as,* m. acquirement of success or perfection. — *Siddhi-sopāna,* 'ladder of success,' N. of a work. — *Siddhi-sthāna, am,* n. 'place of felicity,' N. of any sacred spot where final beatitude is obtained by religious worship (such as particular places on the Ganges or Sarasvatī). — *Siddhy-artham,* ind. for the sake of accomplishing or obtaining.

Siddhvā, ind. having accomplished or effected, having completed.

Sidhitvā, ind. (according to some) = *siddhvā* above.

Sidhma, am, or *sidhman, a,* n. a blotch, pustule, scab; pock-mark, leprous spot; leprosy or a kind of leprosy (one of the seven kinds). — *Sidhma-pushpikā,* f. a particular kind of cutaneous disease or leprosy. — *Sidhma-vat, ān, atī, at,* scabby, pock-marked, covered with pustules or blotches; leprous, tainted with leprosy.

Sidhmala, as, ā, am, = *sidhma-vat;* (*ā*), f. a scab, blotch, leprous spot; a sort of leprosy; dried fish, salt fish (= *matsya-vikṛiti*).

Sidhmā, f. a blotch, scab, leprous spot; leprosy.

Sidhya, as, m. 'auspicious,' N. of the asterism Pushya.

Sidhra, as, ā, am, Ved. obtaining, effecting, (Sāy. = *sādhaka*); perfect, good; protecting; (*as*), m. a pious or virtuous man; a tree.

Sidhrakā, f. a kind of plant or tree. — *Sidhrakā-vaṇa, am,* n. 'Sidhrakā-grove,' N. of one of the celestial gardens.

2. *sedhitvā,* ind. (according to some) = *siddhvā,* col. 2; [cf. 1. *sedhitvā* under rt. 1. *sidh.*]

सिन *sina, as,* m. (according to Uṇādi-s. III. 2. fr. rt. *si,* 'to bind;' see also Nirukta V. 5), 'a quantity of anything bound or collected together,' a lump of food, &c., mouthful; (*am*), n. the body; food (Ved.; Sāy. = *anna*); (*as, ī, am*), white, white-coloured (according to Śabda-k.); blind with one eye, one-eyed, = *kāṇa;* (*ī*), f. white, (perhaps an old fem. of 2. *sita;* cf. *śyenī* under *śyena.*) — *Sina-vat, ān, atī, at,* Ved. having food.

Sinīvālī, f. (said to be connected with *sinī,* 'white;' but in Nirukta XI. 31. *sinī* is connected with rt. *si* and *vālī* with rt. *val,* 'to surround,' or with *bāla,* 'young;' the real meaning may be 'a white ring'), the day preceding that of new moon or the day on which the moon rises with a thin crescent of light scarcely visible; N. of a Vedic goddess; of the goddess Durgā.

सिन्दुक *sinduka, as,* m. (probably fr. rt. *syand,* see below), the small tree or shrub Vitex Negundo.

Sindu-vāra, as, m. (probably for *syanda-vāra,* the plant being used medicinally to prevent flow of the humors and laxity), = *sinduka* above; [cf. *sindhu-vāra.*]

सिन्दूर *sindūra, as,* m. (in Uṇādi-s. I. 69. said to be fr. rt. *syand*), a sort of tree; (*ī*), f., N. of a plant (= *roćanī*); the plant Grislea Tomentosa (= *dhātakī*); the plant Lythrum Fruticosum; red cloth or clothes; (*am*), n. red lead, minium, vermilion; = *rāja-lekha* (according to some). — *Sindūra-kāraṇa, am,* n. 'origin of minium,' lead. — *Sindūra-tilaka, as,* m. 'marked with red lead,' an elephant; (*ā*), f. a woman whose forehead is marked with red lead (and therefore whose husband is living). — *Sindūra-nirgama, as,* m., N. of the 137th chapter of the Krīḍā-khaṇḍa or second part of the Gaṇeśa-Purāṇa. — *Sindūra-pushpī,* f. a kind of plant (= *vīra-pushpī*).

Sindūrikā, f. red lead, minium.

Sindūrita, as, ā, am, reddened, made red.

सिन्धु *sindhu, us,* m. (probably connected with rt. *syand,* 'to flow'), the ocean, sea, (*kṛipā-sindhu,* 'ocean of mercy,' a term for an exceedingly merciful person); N. of Varuṇa (as god of the ocean); the river Indus; the Indus personified (as one of the male rivers, cf. *nada*); the country around the Indus (commonly called Sindh); the water into which the Soma drops; water ejected from the mouth or from an elephant's trunk (= *vamathu*); the juice that exudes from an elephant's temples; an elephant; a particular Rāga or musical mode (regarded as son of the Rāga Mālakauśa); the tree Vitex Negundo [cf. *sinduka*]; white or refined borax, = *śveta-ṭaṅkaṇa;* (*avas*), m. pl. the inhabitants of Sindh; (*us*), f. the river Sindhu, (Nirukta IX. 26); a river or stream of water in general. — *Sindhu-kapha, as,* m. 'sea-foam,' cuttle-fish bone. — *Sindhu-kara, am,* n. a kind of white borax (= *śveta-ṭaṅkaṇa*). — *Sindhu-kshit, t,* m., N. of the author of the hymn Ṛig-veda X. 75 (having the patronymic Praiyamedha). — *Sindhu-khela, as,* m. 'sported or flowed over by the Indus,' the country Sindh. — *Sindhu-ja, as, ā, am,* ocean-born, sea-born, marine; river-born, aquatic; born or produced in the country Sindh; (*ā*), f. epithet of the goddess Lakshmī (as produced at the churning of the ocean); (*am*), n. rock-salt. — *Sindhu-janman, ā, ā, a,* ocean-born, sea-born; produced in Sindh; (*ā*); m.

the moon; (*a*), n. rock-salt. — *Sindhu-ḍā*, f., N. of the wife of the Rāga Mālava. — *Sindhu-deśa, as*, m. the country of Sindh. — *Sindhu-dvīpa, as*, m., N. of a king; of the author of the hymn Ṛig-veda X. 9 (having the patronymic Āmbarīsha). — *Sindhu-nada*, N. of a river. — *Sindhu-nandana, as*, m. 'son of the ocean,' the moon (fabled to have been one of the fourteen precious things recovered at the churning of the ocean, see *mandara*, p. 746). — *Sindhu-nātha, as*, m. 'lord of rivers,' the ocean. — *Sindhu-pati, is*, m. 'lord of Sindh,' epithet of Jayad-ratha. — *Sindhu-pāra-ja, as, ā, am*, born or produced on the further bank of the Indus. — *Sindhu-putra, as*, m. 'son of the ocean,' the moon; a sort of ebony. — *Sindhu-pulinda, ās*, m. pl., N. of a people. — *Sindhu-pushpa, as*, m. 'sea-flower,' a conch-shell. — *Sindhu-madhya*, N. of a district. — *Sindhu-mantha, as*, m. the churning of the ocean, (see *mandara*, p. 746); 'ocean churning-stick,' a mountain (according to some). — *Sindhu-mantha-ja, am*, n. rock-salt. — *Sindhu-mātṛi, tā, trī, tṛi*, Ved. having the sea as mother (said of the Soma, also of the Maruts and of the Aśvins); (*tā*), f. 'mother of streams,' epithet of the river Sarasvatī (Ved.). — *Sindhu-mukha, am*, n. the mouth of a river. — *Sindhu-mukhāgata* (°*kha-āg*°), *as, ā, am*, arrived at the mouth of a river. — *Sindhu-rāja, as*, m. 'king of Sindh,' epithet of Jayad-ratha. — *Sindhu-lavaṇa, am*, n. 'Sindh-salt,' rock-salt. — *Sindhu-vāra, as*, m. a good horse or one of a particularly good breed (brought probably from Sindh or the borders of Persia); the small tree Vitex Negundo (= *sindu-vāra*). — *Sindhu-vāraka, as*, m. Vitex Negundo, (see above.) — *Sindhu-vārita, as*, m. Vitex Negundo, (see above.) — *Sindhu-vāsin, ī, inī, i*, living in Sindh, an inhabitant of Sindh. — *Sindhu-vāhas, ās, ās, as*, Ved. bringing streams of water. — *Sindhu-veshaṇa, as*, m. the tree Gmelina Arborea. — *Sindhu-śayana, as*, m. 'ocean-reclining,' epithet of Vishṇu. — *Sindhu-saṅgama, as*, m. 'sea-confluence,' the mouth of a river or its point of junction with the sea. — *Sindhu-samudra-saṅgama, as*, m., N. of a place. — *Sindhu-sūnu, us*, m. 'son of Sindhu,' N. of the Asura Jalan-dhara. — *Sindhu-sauvīra, ās*, m. pl., N. of a people (the people of Sindh and western Rājputāna, according to some). — *Sindhūttha* (°*dhu-ut*°) or *sindhūdbhava* (°*dhu-ud*°), *am*, n. 'Sindh-produced,' rock-salt (= *saindhava*). — *Sindhūpala* (°*dhu-up*°), *am*, n. 'Sindh-stone,' rock-salt.

Sindhuka, as, ā, am, marine; born or produced in Sindh; (*as*), m. the tree Vitex Negundo [cf. *sinduka*]; N. of a king (= *śūdraka*).

Sindhura, as, m. an elephant; [cf. *sindhu*.] — *Sindhura-dveshin, ī*, m. 'elephant-hater,' a lion.

Sindhula, as, m., N. of the father of Bhoja.

सिन्व् *sinv* = rt. *ninv*, q. v.

सिपाहण *sipāhaṇa*, N. of a place.

सिप्र *sipra, as*, m. sweat, perspiration, heat; the moon; (*ā*), f. a woman's zone; a female buffalo; N. of a river near Ujjayinī [cf. *śiprā*]; (*am*), n., N. of a lake [cf. *śipra*].

सिभ् *sibh* or *simbh* = rt. *sṛibh*, q. v.

सिम् *sim*, ind. (in Vedic grammar) a technical term for the eight simple vowels (viz. *a, ā, i, ī, u, ū, ṛi, ṝi*).

सिम *sima, as, ā, am* (in Uṇādi-s. I. 143. said to be fr. rt. *si*; probably connected with 1. *sama*; *simasmāt*, abl. c. = *sarvasmāt*, Ṛig-veda I. 95, 7; *simasmai*, dat. c. everywhere, Ṛig-veda I. 115, 4), all, every, whole, entire; (*as*), m., Ved. 'the best, most excellent,' epithet of Indra, (in Ṛig-veda VIII. 4, 1. *simā*, voc. c. = *sīma* = *śreshṭhendra*); (*ā*), f., Ved. a cord, band, (according to some *as*, m.; cf. *simā*.) — *Simā-tva, am*, n., Ved. the state of a cord.

सिमिसिमाय *simisimāya* (fr. an imitative sound), Nom. P. *simisimāyati*, &c., to tremble, quiver, be convulsed.

सिम्बा *simbā*, f. (also written *śimbā*, q. v.), a pod, &c.

Simbi, is, f. a pod (= *śimbi*). — *Simbi-jā*, f. 'pod-born,' any pulse or grain growing in pods.

Simbī, f. = *śimbī*.

सिम्भ् *simbh*. See rt. *sibh*, col. 1.

सिर *sira, as*, m. (said to be fr. rt. *si*; but cf. *śira, śirā*, p. 1006), the root of long pepper; (*ā*), f. any tubular vessel of the body, a nerve, vein, artery, tendon, &c. (see *śirā*); a stream, water (Ved., Sāy. *sirāsu* = *saraṇa-śīlāsv apsu*, Ṛig-veda I. 121, 11; in Naigh. I. 12. *sirā* is enumerated among the *udaka-nāmāni*; cf. *sīrā*); a bucket, a baling-vessel. — *Sirā-jāla, as*, m. a network or plexus of vessels or veins, an enlargement of the vessels of the eye. — *Sirā-moksha, as*, m. 'loosing the veins,' venesection. — *Sirā-vyadha, as*, m. or *sirā-vyadhana, am*, n. 'piercing the veins,' venesection. — *Sirā-harsha, as*, m. thrill of the nerves; a flow of discoloured tears (according to some). — *Sirotpāta* (°*rā-ut*°), *as*, m. disease or morbid affection of the veins, &c.; redness and inflammation of the eyes.

सिल् *sil*. See rt. *śil*.

सिलक *silaka, as*, m. a proper N.

सिलिक *silika, as, ā, am*, Ved. (according to Sāy.) compact, symmetrical (= *saṃsrita, saṅgata*). — *Silika-madhyama, as, ā, am*, Ved. having compact or symmetrical waists (= *saṃsrita-madhyama* or *śīrsha-madhyama*, Nirukta IV. 13).

सिल्लकी *sillakī*, f. (= *sallakī, śallakī*), the gum olibanum tree, Boswellia Thurifera.

सिव् *siv* [cf. rt. *si*], cl. 4. P. *sīvyati* (in Ṛig-veda I. 25, 3. *vi-simahi* = *viśeshena badhnīmaḥ* is referred by Sāy. either to rt. *siv* with *vi* or to rt. *si* with *vi*), *sishera, sevishyati, asevīt, sevitum*, to sew, darn, stitch; to stitch together, unite, join: Pass. *sīvyate*, Aor. *asevi*, to be sewn: Caus. *sevayati, -yitum*, Aor. *asīshivat*: Desid. *sisevishati* or *sisyūshati*: Intens. *seshīvyate*; [cf. Gr. κασ-σύ-ω (κα-τύ-ω), κάσ-σῡ-μα (κάττυ-μα), καττύ-s, probably ὑμήν and Ὑμήν: Lat. *su-o, su-tu-s, su-tor, su-tura, su-tela, su-b-ula, Con-sus, Con-sualia*: Goth. *siu-ja*, ἐπιῤῥάπτω: Old Germ. *siud, sou-m*, 'a hem;' *sui-la*: Mod. Germ. *saum*: Angl. Sax. *seam*: Engl. *seam*: Old Norse *saumr*: Slav. *šiv-a* (Inf. *ši-ti*): Lith. *siuv-ù* (Inf. *siû-ti*), *siû-ta-s*.]

Sivana, am, n. sewing, stitching; a seam, suture; (*ī*), f. a needle; the frenum of the prepuce.

Sīvyat, an, antī, at, sewing, &c.

Sevana. See under 2. *sevaka*.

Sevitvā, ind. having sewn or stitched; having joined.

Syūta, syūti, syūtvā, &c. See s. v.

सिवर *sivara, as*, m. (according to some) an elephant (= *hastin*).

सिसङ्ग्रामयिषु *sisaṅgrāmayishu, us, us, u* (fr. Desid. of rt. *saṅgrām*), wishing or intending to make war, eager or desirous to fight.

सिसाधयिषा *sisādhayishā*, f. (fr. Desid. of Caus. of rt. *sādh* or rt. 3. *sidh*), wish to effect or accomplish; desire to establish or prove.

Sisādhayishu, us, us, u, desirous to accomplish or effect; seeking to prove or demonstrate.

सिषासत् *sishāsat*. See rt. 1. *san*, p. 1056.

Sishāsu, us, us, u, Ved. desirous of obtaining, eager for wealth.

सिष्णु *sishṇu, us*, m. (according to Sāy. fr. an assumed Vedic rt. *sish* = rt. *sić*; according to others fr. rt. *si*), Ved. sprinkled (with Soma), receiving libations, (Sāy. = *somenāsićyamāna*, Ṛig-veda VIII. 19, 31.)

सिष्मियाण *sishmiyāṇa, as, ā, am* (Perf. part. A. of rt. *smi*), one who has smiled, smiling.

सिष्विदान *sishvidāna, as, ā, am* (Perf. part. A. of rt. *svid*), Ved. one who has perspired, sweating.

सिसृक्षा *sisṛikshā*, f. (fr. Desid. of rt. 1. *sṛij*), wish or purpose to create.

Sisṛikshu, us, us, u, wishing or purposing to create.

सिस्रत् *sisrat*. See under rt. *sṛi*.

सिहुण्ड *sihuṇḍa, as*, m. the milk-hedge plant, Euphorbia Antiquorum (= *snuhī*).

सिह्ल *sihla, as*, m. (= *śihla*), olibanum, benzoin, Indian incense. — *Sihla-bhūmikā*, f. the olibanum tree, Boswellia Serrata or Thurifera.

Sihlaka, as, m. = *sihla*; (*ī*), f. = the olibanum tree.

सीक् *sīk* (also written *śīk*, q. v.), cl. 1. A. *sīkate*, &c., to sprinkle, scatter in drops, (in which sense the form *sik* seems preferable to *śīk*, cf. rts. *sik*, 1. *sić*); to go, move; cl. 1. 10. P. *sīkati, sīkayati*, &c., to be impatient; to be patient; to touch, &c. (see rt. *śīk*).

Sīkara, as, m. drizzling rain, drizzle, mist, &c.; (see *śīkara*, but the form *sīkara* seems preferable.)

सीक्षत् *sīkshat*. See p. 1100, col. 1.

सीत् *sīt*, ind. a sound made by drawing in the breath (to express sighing, shivering with cold, murmuring, sexual enjoyment, &c.; cf. *śīt*). — *Sīt-kāra, am*, n. making or uttering the above sound *sīt*. — *Sīt-kṛi*, cl. 8. P. *-karoti*, &c., to make the sound *sīt*. — *Sīt-kṛita, as, ā, am*, made or uttered as the above sound; (*am*), n. the inarticulate sound *sīt*.

सीता *sītā*, f. (probably fr. rt. *si*, 'to bind,' cf. *siman*, 'a boundary'), a furrow, the track or line of a ploughshare [cf. *sīra*]; agriculture; a Furrow or Husbandry personified (and apparently once worshipped as a kind of goddess resembling Pomona; in Ṛig-veda IV. 57, 6, Sītā is invoked as a deity presiding over agriculture or the fruits of the earth, and appears to be associated with Indra, whence some describe her as a wife of Indra; in Vājasaneyi-s. XII. 69–72, Sītā the Furrow is again personified and addressed, four furrows being required to be drawn at the ceremony when these stanzas are recited); N. of the wife of Rāma-ćandra (daughter of Janaka, king of Mithilā, capital of Videha, who was otherwise called Sīra-dhvaja; she was named Sītā because fabled to have sprung from a furrow made by Janaka while ploughing the ground to prepare it for a sacrifice instituted by him to obtain progeny, whence her epithet A-yoni-jā, 'not womb-born;' her other common names, Maithilī and Vaidehī, are from the place of her birth; according to one legend she was Veda-vatī, q. v., in the Kṛita age; according to others she was an incarnation of Lakshmī and of Umā; the story of Rāma's bending the bow, which was to be the condition of the gift of Sītā, is told in Rāmāyaṇa I. 67; Sītā's younger sister Ūrmilā was at the same time given to Lakshmaṇa, and two nieces of Janaka, daughters of his brother king Kuśa-dhvaja, to Bharata and Śatru-ghna); N. of Lakshmī; of Durgā or Umā; of a female poet; of the eastern branch of the four fabulous branches of the heavenly Ganges (into which it is supposed to divide after falling on mount Meru; this branch is fabled to flow into the Varsha or Dvīpa, called Bhadrāśva, q. v.); spirituous liquor. — *Sītā-dravya, āṇi*, n. pl. implements of husbandry. — *Sītā-pati* or *sītāyāḥ-pati, is*, m. 'husband of Sītā,' epithet of the hero Rāma-ćandra. — *Sītā-phala, as*, m. 'Sītā's fruit,' the custard apple tree, Annona Squamosa; (*am*), n. its fruit. — *Sītā-haraṇa, am*, n. the carrying off of Sītā. — *Sītāhāra*

(°tā-āh°), as, m. 'Sītā's food,' a kind of plant, Lycopodium Phlegmaria. — *Sītormile* (°tā-ūr°), f. du. Sītā and Ūrmilā.

Sītya, as, ā, am, measured out by furrows, ploughed, tilled [cf. *sītya*]; (*am*), n. rice, corn, grain; [cf. probably Gr. σῖτος.]

सीतीनक *sītīnaka*, as, m. = *satīnaka*, pease, pulse.

Sītilaka = *sītīnaka* above; [cf. *satilaka*.]

सीत्कार *sīt-kāra*, *sīt-kṛita*. See above.

सीदत् *sīdat*, *sīdamāna*. See under rt. 1. *sad*, p. 1055, col. 2.

Sīdya, am, n. slothfulness, idleness, indolence.

सीधु *sīdhu*, *us*, m. = *śīdhu* (q. v.), spirit distilled from molasses, rum (or any similar spirit). — *Sīdhu-gandha*, *as*, m. 'having the smell of rum,' the plant or tree Mimusops Elengi (= *vakula*). — *Sīdhu-pa*, *as*, *ā* or *ī*, *am*, drinking spirits. — *Sīdhu-pushpa*, *as*, m. the Kadamba tree; the Vakula tree; (*ī*), f. the Dhātakī plant. — *Sīdhu-rasa*, *as*, m. 'having spirit-like juice,' the Mango tree. — *Sīdhu-sañjña*, *as*, m. the Vakula tree.

सीध्र *sīdhra*, *am*, n. (according to some) the anus.

सीप *sīpa*, *as*, m. a sacrificial vessel in the shape of a boat (for making libations).

सीम् *sīm*, ind., Ved. a particle laying stress on a preceding word (= *īd*); everywhere, on all sides (= *sarvatas*, Ṛig-veda II. 28, 4, IV. 56, 1).

सीमन् *sīman*, *ā*, f. (according to some also m., but only f. according to Amara and Vopa-deva IV. 3; according to others also n. in Ved.; in Uṇādi-s. IV. 150. said to be fr. rt. *si*; in some senses perhaps connected with rt. *siv*), a boundary, border, bound, limit, margin, frontier; a mound or ridge or anything serving to mark the boundary of a field, village, &c.; a mark, landmark (in general); a bank, shore, coast; the horizon; a suture (of the skull &c.; cf. *sīvana*); the bounds of morality or decorum, keeping within bounds, rectitude; a field; the nape of the neck; the scrotum.

Sīmatas, Ved. from a boundary or horizon, (according to Nirukta I. 7. = *sīmnas* or *sīmā-tas*; according to others an abl. c. fr. a base *sīmat*.)

Sīmanta, *as*, m. (for *sīmānta*, i. e. *sīman* or *sīmā* + *anta*), a boundary-line, (see *sīmānta* under *sīmā*); a separation or parting of the hair on each side of the head so as to leave a line; a landmark; N. of a son of king Bhadra-sena; of a poet; (*as*, *am*), m. n. the head (according to some). — *Sīmanta-karaṇa*, *am*, n. the act or ceremony of parting the hair. — *Sīmantonnayana* (°ta-un°), *am*, n. 'arranging the parting of the hair,' N. of one of the twelve Saṇskāras or purificatory rites, (it is observed by women in the fourth, sixth, or eighth month of their pregnancy; see under *saṇs-kāra*, p. 1041.)

Sīmantaka, *as*, m., N. of a particular kind of infernal being or inhabitant of hell; (*am*), n. red lead (with which a mark is sometimes made along the division of the hair).

Sīmantaya, Nom. P. *sīmantayati*, &c., to mark by a line, part (as hair &c.).

Sīmantita, *as*, *ā*, *am*, marked by a line, parted (as hair &c.).

Sīmantinī, f. 'having hair-parting,' a woman; N. of a daughter of king Citra-varman.

Sīmantyamāna, *as*, *ā*, *am*, being parted or divided.

Sīmā, f. a boundary, bound, border, limit, &c. (= *sīman* above). — *Sīmājñāna* (°mā-aj°), *am*, n. ignorance of boundaries. — *Sīmādhipa* (°mā-adh°), *as*, m. a neighbouring king. — *Sīmā-niścaya*, *as*, m. a legal decision with respect to landmarks and boundaries. — *Sīmānta* (°mā-an°), *as*, m. a boundary-line, frontier-line, border, boundary. — *Sīmānta-pūjana*, *am*, n. the act of honouring a village boundary, &c. — *Sīmā-liṅga*, *am*, n. a boundary-mark, landmark. — *Sīmā-vāda*, *as*, m. a dispute about boundaries. — *Sīmā-vinirṇaya*, *as*, m. the (legal) decision of disputed questions about boundaries and landmarks. — *Sīmā-vivāda*, *as*, m. litigation about boundaries. — *Sīmā-vivāda-dharma*, *as*, m. the law respecting disputes about boundaries. — *Sīmā-vṛiksha*, *as*, m. 'boundary-tree,' a tree serving as a boundary-mark. — *Sīmā-sandhi*, *is*, m. 'boundary-junction,' the meeting of two boundaries. — *Sīmā-setu-vinirṇaya*, *as*, m. (legal) decision about boundaries and barriers. — *Sīmollaṅghana* (°mā-ul°), *am*, n. the leaping over or transgressing boundaries, passing a frontier.

सीमिक *sīmika*, *as*, m. (in Uṇādi-s. II. 43. said to be fr. rt. *syam*), a kind of tree; an ant-hill (= *syumīka*); an ant or similar small insect.

Sīmika, *as*, m. a kind of tree; [cf. *simika* above.]

सीर *sīra*, *as*, m. (in Uṇādi-s. II. 25. said to be fr. rt. *si*; cf. *sītā*), a plough; the sun; N. of a Vedic god, (see *śunā-sīrau*); the Arka plant; (*am*), n., Ved. a plough. — *Sīra-deva*, *as*, m., N. of a grammarian. — *Sīra-dhvaja*, *as*, m. 'plough-bannered,' N. of Janaka (father of Sītā, q. v.). — *Sīra-pāṇi*, *is*, m. 'plough-handed,' epithet of Bala-rāma (as armed with a weapon like a plough-share). — *Sīra-bhṛit*, *t*, m. 'plough-bearer,' Bala-rāma; [cf. *hala-bhṛit*.] — *Sīra-yoga*, *as*, m. the yoking of cattle to a plough or a team so yoked.

Sīraka, *as*, m. a plough; the sun; a porpoise.

Sīrā, *ās*, f. pl., Ved. streams, waters, rivers, (Sāy. = *nadīḥ*, Ṛig-veda I. 174, 9; in Naigh. I. 13. enumerated among the *nadī-nāmāni*; cf. *sirā*.)

Sīrin, *ī*, m. 'having or holding a plough,' epithet of Bala-rāma, (see above.)

सीरज *sīraja*, N. of a place.

सीलन्ध *sīlandha*, *as*, m. a kind of fish (commonly called Silindā).

सीलमा *sīlamā*, f., Ved. (probably) a plant. — *Sīlamā-vat*, *ān*, *atī*, *at*, Ved. having plants, abounding in plants (said of the river Sindhu).

सीवन *sīvana*. See p. 1116, col. 2.

सीषत् *sīshat*, *an*, *atī*, *at* (probably fr. rt. 1. *san*), Ved. giving, granting.

सीस *sīsa*, *am*, n. (etymology doubtful), lead. — *Sīsa-pattra* or *sīsa-pattraka*, *am*, n. lead.

Sīsaka, *am*, n. lead.

सीसताण *sīsatāṇa*, N. of a place.

सीसर *sīsara*, *as*, m., N. of the husband of Saramā (according to one legend).

सीहुण्ड *sīhuṇḍa*, *as*, m. = *sehuṇḍa*, the milk-hedge plant, Euphorbia Antiquorum.

सु 1. *su*, cl. 1. P. A. *savati*, *savate*, &c., to go.

सु 2. *su*, cl. 1. 2. P. *savati*, *sauti*, *sushāva*, &c., to possess power or supremacy.

सु 3. *su*, cl. 5. P. A. *sunoti* (1st du. *sunuvas* or *sunvas*, 1st pl. *sunumas* or *sunmas*), *sunute*, *sushāva*, *sushuve*, *soshyati*, -*te*, *asāvīt* or *asaushīt*, *asoshṭa* or *asavishṭa*, *sotum* (Ved. Inf. *sotave*), to pour out, sprinkle, make a libation (especially of the Soma juice); to press out juice (especially from the Soma plant), to extract or prepare the Soma juice or any other juice, to distil (wine, spirits, &c.); to churn; to perform a sacrifice (especially with the Soma); to bathe [cf. 1. *savana*, *sūtyā*]: Pass. *sūyate*, Aor. *asāvi* (Ved. Pass. 3rd sing. *sunve*, 3rd pl. *sunvire* = *sutā babhūvuḥ*): Caus. *sāvayati*, -*yitum*, Aor. *asūshavat* (according to some *asīshavat*): Desid. of Caus. *sushāvayishati*: Desid. *susūshati*: Intens. *soshūyate*; [cf. Gr. ὕ-ω, ὑ-ε-τό-ς; Umbr. *savitu*.]

1. *sut*, *t*, *t*, *t*, extracting juice, pouring out, sprinkling, making libations, (see *pra-sut*, *madhu-shut*); (*t*), m. = *stotṛi*, (Naigh. III. 16.)

1. *suta*, *as*, *ā*, *am*, poured out; extracted or expressed (as Soma juice); (*as*, *am*), m. n., Ved. the expressed Soma juice, a Soma libation, (in Naigh. II. 7. enumerated among the *anna-nāmāni*.) — 1. *suta-pa*, *as*, m. (for 2. *su-tapa* see p. 1120, col. 1), a drinker of the Soma juice; (*ās*), m. pl., N. of a class of deities. — *Suta-pā*, *ās*, *ās*, *am*, Ved. a drinker of libations, (Sāy. = *huta-śishṭa-soma-pīta-yajamāna*, Ṛig-veda I. 155, 2); drinking the effused Soma juice (said of Indra). — *Suta-pāvan*, *ā*, *arī*, *a*, Ved. drinking the effused Soma juice. — *Sutam-bhara*, *as*, m., N. of a Vedic Ṛishi. — 1. *suta-vat*, *ān*, m. possessed of Soma juice, a drinker of Soma juice; an offerer of a libation. — *Suta-soma*, *as*, *ā*, *am*, Ved. possessing effused Soma, (Sāy. = *abhishutena somenopetaḥ*, Ṛig-veda I. 2, 2.) — *Sutā-vat*, Ved. = 1. *suta-vat* above. — *Sute-kara*, *as*, m., Ved. (Sāy.) one who makes a Soma libation. — *Sute-gṛibh*, *p*, *p*, *p*, or *sute-gṛibha*, *as*, *ā*, *am*, Ved. received at the effusion (said of Soma; Sāy. = *abhishutena rasena gṛihītaḥ*, Ṛig-veda V. 44, 5). — *Sute-manas*, *ās*, m., N. of a preceptor.

Suti, *is*, f. extracting or pouring out the Soma juice, &c.

1. *sutyā*, f. Soma pressing, Soma preparation [cf. *adya-s*°, *śvaḥ-s*°]; sacrificial ablution, (see *sūtyā* below.)

Sutvan, *ā*, m. an offerer of Soma juice; a drinker of Soma; a student who has performed his ablutions (subsequent or preparatory to a sacrifice); a proper N.

Sunvat, *an*, *atī*, *at*, pouring out libations, offering sacrifice, sacrificing; (*an*), m. an offerer.

Sunvāna, *as*, *ā*, *am*, Ved. offering libations; (*as*), m., N. of a son of Su-mantu.

Sushuvāṇa, *as*, *ā*, *am*, one who has poured out libations.

Sushvayat, *an*, *antī*, *at* (according to some fr. a Nominal base *sushvaya*, to which *sushvayanta*, Ṛig-veda VII. 36, 6, may possibly also be referred; but according to Sāy. derived fr. rt. *ay* with a reduplicated form of *su* prefixed), Ved. pouring out libations.

Sushvāṇa, *as*, *ā*, *am*, Ved. pouring out libations, being poured forth, (Sāy. *sushvāṇebhis* = *sunvadbhir yajamānaiḥ*, Ṛig-veda IV. 29, 2; = *sūyamāna*, IX. 101, 11; *sushvāṇaḥ* = *yajamānebhyaḥ kāmān prerayan*, as if fr. rt. 1. *sū*, Ṛig-veda IX. 6, 8.)

Sushvi, *is*, *is*, *i*, Ved. pouring out libations, offering sacrifices, (Sāy. *sushvim* = *somānām abhishotāram*, Ṛig-veda I. 61, 15; *sushvaye* = *somaṃ sunvate*, Ṛig-veda IV. 25, 7.) — *Sushvi-tara*, *as*, *ā*, *am*, Ved. making more libations, one who offers frequent sacrifices.

Susvāna, *as*, *ā*, *am*, = *sushvāṇa*.

1. *sūti*, *is*, f. (for 2. see p. 1118, col. 1), a place where Soma juice is poured out or extracted (= *somābhishava-bhūmi*, according to Śabda-k.).

Sūtyā, f. drinking the Soma juice at a sacrifice; religious bathing, ablution preparatory or subsequent to a sacrifice.

Sūma, *as*, m. milk; water; sky, heaven.

Sotavya, *as*, *ā*, *am*, to be poured out, &c.

1. *sotṛi*, *tā*, *trī*, *tṛi* (for 2. see p. 1118, col. 2), Ved. one who presses out the Soma plant, one who pours out libations.

Sotva, *as*, *ā*, *am*, Ved. = *sotavya*, to be poured out or offered, (Sāy. *abhishotavya*, Ṛig-veda X. 160, 2.)

Soma. See s. v.

सु 4. *su* (= rt. 3. *sū*, p. 1130, but by some identified with rt. 3. *su*, col. 2, the act of pouring out the Soma juice being compared to that of generation); cl. 1. 2. P. *savati*, *sauti*, *sushāva*, *soshyati*, *asaushīt* or (according to some) *asāvīt*, cl. 2. A. *sūte* (1st sing. *suve*), Impf. *asūta* (1st sing. *asuvi*, 1st du. *asūvahi*), Pot. *suvīta*,

Impv. *sūtām* (1st sing. *suvai*, 1st du. *suvāvahai*, 1st pl. *suvāmahai*), cl. 4. A. *sūyate, sushuve, soshyate* or *savishyate, asoshṭa* or *asavishṭa*, (in Atharva-veda XIV. 1, 33. the form *suvāti* occurs, which might also be referred to rt. 1. *sū*). Inf. *sotum, savitum*, to beget, procreate, engender, generate; to bring forth a child, give birth to, bear, produce, yield; to confer, bestow (Ved.); to gain, acquire (Ved.); to accept, (Sāy. *sāvishat* = *anujānātu*, Ṛig-veda I. 164, 26): Pass. *sūyate*, Aor. *asāvi*, to be begotten; to be brought forth: Caus. *sāvayati, -yitum*, Aor. *asūshavat*, (according to some *asishavat*): Desid. of Caus. *sushāvayishati*: Desid. *susūshati, -te*: Intens. *soshūyate, soshavīti, soshoti*; [cf. Zend *hunu*, 'a son;' Gr. υἱός, ὑστέρα = Lat. *uterus*; Goth. *su-nu-s*; Slav. *sy-nu*; Lith. *su-nu-s*, 'a son.']

2. *sut, t, t, t*, begetting, generating, engendering.

2. *suta, as, ā, am* (for 1. see p. 1117), begotten, brought forth; (*as*), m. a son; a child, offspring; a king; N. of the fifth sign or astrological house; (*ā*), f. a daughter; the plant Dur-ālabhā, q. v. — *Sutan-gama, as*, m. 'son-obtaining,' the father of a son. — *Suta-jīvaka, as*, m. a kind of tree (= *putra-jīva*). — *Suta-nirviśesham*, ind. exactly as a child, not differently from a son. — *Suta-pādikā*, f. a particular plant (= *haṅsa-padī*). — 2. *suta-vat, ān, atī, at* (for 1. see p. 1117), having children; (*ān*), m. the father of a son. — *Suta-vaskarā*, f. the mother of seven children. — *Suta-śreṇī*, f. the plant Salvinia Cucullata. — *Suta-sneha, as*, m. 'love for a son,' paternal affection. — *Suta-hibuka-yoga, as*, m. junction of the fifth and fourth signs or astrological houses (said to be suitable for marriages). — *Sutātmaja* (°*ta-āt*° or °*tā-āt*°), *as*, m. a grandson (either a son's son or a daughter's son); (*ā*), f. a granddaughter (either a son's daughter or a daughter's daughter). — *Sutārthin* (°*ta-ar*°), *ī, inī, i*, desirous of offspring. — *Sutotpatti* (°*ta-ut*°), *is*, f. birth of a son.

Sutin, ī, inī, i, having or possessing a child, having children; (*ī*), m. a father; (*inī*), f. a mother.

Sutī, is, m. f. (abl. gen. sing. *sutyus*), one who wishes for a son; one who treats like a son.

Sutiya, Nom. P. *sutiyati*, &c., to desire a son; to treat like a son (e. g. *sutīyati śishyam*, he treats the pupil like a son); to wish for a daughter, (in this case for *sutā*.)

2. *sutyā*, f. bringing forth a child, parturition.

Sū, ūs, f. child-bearing, &c. See 4. *sū*, p. 1130, col. 2.

1. *sūta, as, ā, am* (for 2. see p. 1130, col. 2), born, engendered, produced; the sun [cf. *sūra*]; (*as, am*), m. n. quicksilver, mercury; (*ā*), f. a woman who has given birth to a child or one recently delivered. — *Sūta-mahodadhi*, N. of a work on medicine. — *Sūta-rāj, ṭ*, m. quicksilver.

Sūtaka, am, n. birth, production; impurity from child-birth or miscarriage; (*as, am*), m. n. quicksilver, mercury; (*akā*), f. a woman recently delivered; [cf. *sūtikā* below.] — *Sūtakā-gṛiha, am*, n. a part of a house appropriated to a woman in child-birth; a lying-in chamber.

2. *sūti, is*, f. (for 1. see p. 1117, col. 3; for 3. see p. 1131), birth, production, delivery, child-bearing, parturition, bringing forth; offspring, progeny. — *Sūti-gṛiha, am*, n. the lying-in chamber, (also written *sūtī-gṛiha*.) — *Sūti-māsa* or *sūtī-māsa, as*, m. the month of delivery, the last month of gestation or pregnancy (= *vaijanana*). — *Sūty-āśauća, am*, n. impurity caused by child-birth (continuing for ten days in the case of regular parturition, and in the case of a miscarriage for a period of days equal to the number of months elapsed since conception).

Sūtikā, f. a woman who has recently given birth to a child, a lying-in woman. — *Sūtikāgāra* (°*kā-āg*°) or *sūtikā-gṛiha* or *sūtikā-geha* or *sūtikā-bhavana, am*, n. or *sūtikāvāsa* (°*kā-āv*°), *as*, m. a room or part of a house appropriated to a woman at child-birth, a lying-in chamber. — *Sūtikā-roga, as*, m. puerperal sickness, fever or sickness of any kind supervening on child-birth. — *Sūtikā-shashṭhī*, f. a particular goddess worshipped on the sixth day after child-birth. — *Sūtikāshashṭhī-pūjā*, f. the worship of the above goddess.

Sūna, as, ā, am, born, produced; blown, blossomed, budded (as a flower); empty, vacant, (in this sense probably for *śūna* and *śūnya*); (*ā*), f. a daughter, (for *sūnā*, a slaughter-house, &c., see s. v.); (*am*), n. bringing forth, parturition; a bud, blossom, flower; [cf. *pra-sūna*.]

Sūnavat, ān, atī, at, one who has borne or produced; having budded or blossomed.

Sūnu, us, m. a son; a child, offspring; a daughter's son; a younger brother; the sun; N. of the author of the hymn Ṛig-veda X. 176 (having the patronymic Ārbhava); (*us, ūs*), f. a daughter; [cf. Zend *hunu*; Gr. υἱός; Goth. *sunus*, 'a son;' Angl. Sax. *sunu*; Mod. Germ. *sohn*, &c.; see col. 1.]

Sūvan, ā, arī, a, Ved. bearing children, generating, producing; [cf. *bahu-sūvarī*.]

2. *sotṛi, tā, trī, tṛi* (for 1. see p. 1117, col. 3), engendering, generating, bringing forth children.

सु 5. *su*, ind. (thought by some to be a shortened form of *vasu*, q. v.; opposed to *dus*, q. v., and corresponding to Gr. εὖ; in the Veda liable to become *shu*, see Ṛig-veda I. 36, 13, I. 112, 1, Pāṇ. VIII. 3, 107; and to lengthen a preceding vowel, see Pāṇ. VI. 3, 134; also becoming *sū* in Ṛig-veda I. 10, 11, &c.; cf. *sukam*), an enhancing particle frequently used as a prefix implying 'good, well, excellent, excellently, beautiful, beautifully, honourable, worthy of respect or reverence, excessive, excessively, exceedingly, much, very; readily, easily, willingly, quickly' (Ved., Sāy. = *sushṭhu*, and in Ṛig-veda I. 112, 1, &c. used separately to qualify a verb); according to native authorities this prefix may also imply *anu-mati*, 'assent;' *sam-ṛiddhi*, 'prosperity;' *kṛićchra*, 'distress;' [cf. Gr. εὖ: Cambro-Brit. *hu, hy, he*: Armor. *he*: Hib. *so, soailce*, 'a good fashion, good manners;' *sucridh*, 'easy,' = *su-kṛita*.] — *Su-ūti, is*, f., Ved. good protection, kind assistance or favour. — *Su-kaksha, as*, m., N. of the author of the hymn Ṛig-veda VIII. 81, 82 (having the patronymic Āṅgirasa). — *Su-kaṇṭakā*, f. 'having good thorns,' the Aloe plant, Aloe Indica. — *Su-kaṇṭha, as*, m., N. of a musician. — *Su-kaṇḍu, us*, m. 'much-scratching,' the itch. — *Su-kanda, as*, m. 'having a good bulb,' an onion; a yam; the esculent root Arum Campanulatum; a sort of grass, Scirpus Kysoor; other bulbous plants (= *vārāhī-kanda*; = *dharaṇī-kanda*). — *Su-kandaka, as*, m. an onion. — *Su-kandin, ī*, m. Arum Campanulatum. — *Su-kanyaka* or *su-kanyāka, as, ā, am*, having a beautiful maiden, (Vopa-deva VII. 23.) — *Su-kanyā*, f. a beautiful girl; N. of a daughter of Saryāti (and wife of the Ṛishi Cyavana). — *Su-kaparda, as, ā, am*, having beautiful braided hair. — *Su-kara, as, ā* or *ī, am*, easy to be done, practicable, feasible, attainable; easy to be managed, doing well; (*ā*), f. a tractable cow; (*am*), n. doing good, charity, benevolence. — *Sukara-sandhi, is, is, i*, easily joined or united. — *Su-karṇaka, as, ikā, am*, having beautiful ears; (*as*), m. a particular tree, = *hasti-kanda*; (*ikā*), f. the plant Salvinia Cucullata. — *Su-karṇī*, f. the colocynth. — *Su-karma, ās*, m. pl., N. of a class of deities. — *Su-karman, ā, ā, a*, one whose deeds are righteous or virtuous, performing good works; doing what is right, acting virtuously, virtuous, good; active, diligent; (*ā*), m. epithet of Viśva-karman (the artist or architect of the gods); the seventh of the twenty-seven astronomical Yogas, (see *yoga*); N. of a teacher of the Sāma-veda; (*āṇas*), m. pl., N. of a class of deities. — *Su-kala, as, ā, am* (said to be fr. rt. 1. *kal*, to sound forth), one who has a great reputation for liberality both in giving and using. — *Su-kavi, is*, m. a good or excellent poet. — *Sukavi-tā*, f. the state of a good poet, excellent poetical talent. — *Su-kāṇḍa, as, ā, am*, having a good stem or stalk; well-jointed; (*as*), m. the Kāravella plant. — *Su-kāṇḍikā*, f. the Kāṇḍīra creeper. — *Su-kāṇḍin*, having good stems or stalks; beautifully jointed; (*ī*), m. a bee. — *Su-kānti, is*, m., N. of a son of Pulaha. — *Su-kāma, as, ā, am*, having good desires; (*ā*), f. the Trāyamāṇā plant. — *Su-kālin, inas*, m. pl., N. of a class of Pitṛis (regarded as the sons of Vasishṭha and the especial Pitṛis of Śūdras). — *Su-kālukā*, f. the Ḍoḍī shrub. — *Su-kāshṭha, as, ā, am*, having good wood; (*ā*), f. the Kaṭvī plant, the Kāshṭha-kadalī, q. v. — *Su-kāshṭhaka, as, ā, am*, having good wood; (*am*), n. the Deva-dāru pine. — *Su-kiṁśuka, as, ā, am*, Ved. having beautiful Kiṁśuka wood (said of a carriage either from being made of this wood or from resembling in colour the flowers of the Kiṁśuka tree, Ṛig-veda X. 85, 20; perhaps to be translated 'bright-coloured'). — *Su-kīrtti, is*, f. good report, celebration; epithet of a particular hymn; (*is*), m., N. of the author of Ṛig-veda X. 131 (having the patronymic Kākshīvata). — *Su-kuća, as, ā, am*, handsome-breasted, having beautiful breasts. — *Su-kundaka, as*, m. an onion; [cf. *su-kandaka*.] — *Su-kundana, as*, m. the Varvara plant. — *Su-kumāra, as*, m. a beautiful youth; (*as, ā* or *ī, am*), beautifully young or youthful, very soft or tender, delicate, smooth; (*as*), m. a variety of the sugar-cane (= *puṇḍra*); the Syāmāka grain; a sort of mustard (= *kshava*); the wild Campaka; N. of a Daitya; of the father of Satya-ketu; (*ā*), f. double jasmine; great-flowered jasmine; the plantain; another plant (= *pṛikkā*); N. of a river; (*ī*), f. the Nava-mālikā jasmine. — *Su-kumāraka, as*, m. a beautiful youth; rice, = *śāli*; (*am*), n. the Tamāla-pattra, q. v. — *Sukumāra-tanu-tvać, k, k, k*, having very soft and delicate skin. — *Sukumāra-tara, as, ā, am*, much more delicate. — *Sukumāra-nakha-tvać, k, k, k*, having very delicate nails and skin. — *Sukumārāṅga* (°*ra-aṅ*°), *as, ī, am*, having very soft limbs. — *Su-kurira, as, ā, am*, Ved. having a beautiful head-dress. — *Su-kula, am*, n. a good or virtuous family; (*as, ā, am*), of good family; well-born. — *Su-kula-strī, īs*, f. a woman of good family, a respectable woman. — *Su-kṛit, t, t, t*, doing good, benevolent; virtuous, pious; wise, learned; fortunate, well-fated; performing splendid sacrifices, making good offerings; (*t*), m. a skilful worker, epithet of Tvashṭṛi. — *Su-kṛita, as, ā, am*, done well or properly; well made, well constructed; treated with kindness, befriended, assisted; virtuous, pious; fortunate, auspicious; (*am*), n. any good or virtuous act, kindness, bounty, friendliness, aid; virtue, moral merit; fortune, auspiciousness; reward, recompense. — *Sukṛitāvāsa* (°*ta-āv*°), *as, ā, am*, constituting a well-made residence, well provided with accommodation. — *Su-kṛiti, is*, f. well-doing; acting in a friendly or kind manner, kindness; virtue; the practice of religious austerities; (*is*), m., N. of a son of Pṛithu. — *Su-kṛitin, ī, inī, i*, acting well or kindly; virtuous, pious, good; benevolent; wise, learned; fortunate, lucky. — *Sukṛitoććhraya* (°*ta-uć*°), *as, ā, am*, made very high, very lofty. — *Sukṛitodiraṇa* (°*ta-ud*°), *am*, n. the proclaiming or blazoning abroad of good actions. — *Sukṛit-tara, as, ā, am*, Ved. more beneficent. — *Su-kṛityā*, f., Ved. good sacrificing, a splendid sacrificial offering. — *Su-ketu, us*, m., N. of a son of Nandi-vardhana; of a son of Su-nītha. — *Su-keśa, as, ā* or *ī* (Pāṇ. IV. 1, 54), *am*, having beautiful hair; (*as*), m., N. of a son of Vidyut-keśa; (*ī*), f., N. of an Apsaras. — *Su-keśan*, m. (apparently) a proper N. (in conjunction with Bhāradvāja). — *Su-keśara* or *su-kesara, as*, m. the citron; (*am*), n. a kind of metre. — *Sukeśānta* (°*śa-an*°), *as, ā, am*, having beautiful locks of hair or ringlets. — *Su-keśi, is*, m., N. of a son of Vidyut-keśin. — *Su-keśin, ī, inī, i*, = *su-keśa*; (*ī*), m. = *su-keśi*. — *Su-koli*, f. a medicinal root (= *kshīra-kākolī*). — *Su-kośaka, as*, m. the Kośāmra plant. — *Su-kratu, us, us, u*, Ved. well-sacrificing, doing good acts or very wise, (Sāy. = *śobhana-karman* or *śobhana-prajña*); (*us*), m. an epithet of Agni; of Mitra and Varuṇa; of Savitṛi; of Soma; of Indra. — *Sukratūyayā*, ind. from a desire to sacrifice well or to do good, (Sāy. *śobhana-karmećchayā*,

Ṛig-veda I. 160, 4.) — *Su-kriyā*, f. a good action, good work, moral or religious observance. — *Su-kruddha, as, ā, am*, very angry. — *Su-kshatra, as, ā, am*, Ved. having a good dominion, mighty, strong, powerful; (*as*), m., N. of a king. — *Su-kshaya, as*, m. a beautiful house, (Sāy. = *śobhana yajña-gṛiha*, Ṛig-veda X. 23, 4.) — *Su-kshiti, is, is, i*, Ved. having good dwellings, granting good dwellings. — *Su-kshetra, am*, n. an excellent field. — *Su-kshetriyā*, ind., Ved. desire for good fields or with such desire, (Sāy. = *sukshetreććhā*, Ṛig-veda I. 97, 2; cf. *su-gātuyā*.) — *Su-kheman, a*, n., Ved. water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*.) — *Su-kha*, &c., see *sukha*, s.v. — *Su-khādi, is, is, i*, Ved. wearing beautiful rings (said of the Maruts; cf. *khādi-hasta*). — *Su-khyāta, as, ā, am*, very renowned, celebrated, famous. — *Su-khyāti, is*, f. good report, fame, celebrity. — *Su-ga, as, ā, am*, going well or gracefully, graceful, elegant; easy of access, easily passed, (opposed to *dur-ga*); easily understood, intelligible; (*am*), n. happiness; feces, ordure. — *Su-gaṇ, ṇ, ṇ, ṇ*, counting well or easily, a ready reckoner; easily calculated. — *Su-gaṇita, as, ā, am*, easily or accurately calculated. — *Su-gata, as, ā, am*, well-gone, going well, passed, gone; well-bestowed; (*as*), m. the Buddha or a particular Buddha. — *Su-gati, is*, m. a good or happy condition; N. of an Arhat. — *Su-gandha, as, ā, am*, sweet-smelling, odoriferous, fragrant; (*as*), m. fragrance, odour, perfume; sulphur; the red Śigru tree; = *ćaṇaka*; = *bhū-tṛiṇa*; a trader, dealer; (*ā*), f. the ichneumon plant (= *rāsnā*); zedoary, Curcuma Zerumbet; a fragrant grass; a sort of lime; sacred basil; various plants and trees (including several kinds of jasmine, = *bandhyā-karkoṭakī*; = *rudra-jaṭā*; = *śata-pushpā*; = *nākulī*; *nava-mālikā*; *svarṇa-yūthikā*; *pṛikkā*; *gaṅgā-pattrī*; *sallakī*; *mādhavī*; *anantā*; *mātuluṅgā*); N. of a goddess; of an Apsaras; (*am*), n. small cumin seed; a fragrant grass (= *kat-tṛiṇa*, p. 199); the blue lotus; sandal; the Granthi-parṇa plant. — *Sugandhaka, as*, m. the red Tulasī; sulphur; the orange; a sort of gourd, Momordica Mixta. — *Sugandha-tā*, f. fragrance, perfume. — *Sugandha-taila-niryāsa, am*, n. a particular perfume made with roses, &c. — *Sugandha-pattrā*, f. the plant Rudra-jaṭā. — *Sugandha-bhūtṛiṇa, am*, n. a kind of fragrant grass. — *Sugandha-mūlā*, f. 'having a fragrant root,' the ichneumon plant (= *sthala-padminī*). — *Sugandhāditya* (°*dha-ād*°), *as*, m. a proper N. — *Sugandhāmalaka* (°*dha-ām*°), *am*, n. a kind of mixture of various herbs. — *Su-gandhāra, as*, m. epithet of Śiva. — *Su-gandhi, is, is, i*, very sweet-smelling or fragrant, redolent with perfumes; virtuous, pious; (*is*), m. a perfume, fragrance; the supreme Being (= *paramātman*); a sort of sweet-smelling Mango; (*i*), n. a drug and perfume (= *elabāluka*); the root of long pepper; a kind of fragrant grass (both Cyperus Rotundus and Scirpus Kysoor); coriander seed (= *gandha-tṛiṇa*; = *pippalī-mūla*). — *Sugandhika, as*, m. 'having a sweet or strong smell,' incense; sulphur; a sort of large rice; (*am*), n. the white lotus (= *pushkara-mūla*; = *gaura-suvarṇa*; = *uśīra*). — *Sugandhi-kusuma, am*, n. a fragrant flower; (*as*), m. a sort of yellow oleander; (*ā*), f. the plant Trigonella Corniculata. — *Sugandhi-tā*, f. fragrance, agreeable scent, perfume. — *Sugandhi-tejana*, Ved. a kind of fragrant grass. — *Sugandhi-triphalā*, f. nutmeg; areca nut; cloves. — *Su-gandhin, ī, inī, i*, very fragrant or sweet-smelling; (*inī*), f. the fragrant plant Ārāma-śītalā. — *Sugandhi-mūla, am*, n. the root of Uśīra; (*ā*), f. the ichneumon plant. — *Sugandhi-mūshikā*, f. the musk rat or shrew. — *Sugandheśa* (°*dhi-īśa*), *as*, m. a statue of the tutelary deity of Su-gandhā. — *Su-ganman*, see Vopa-deva XXVI. 68. — *Su-gabhasti, is, is, i*, Ved. beautiful-handed, skilful-handed (said of Tvashṭṛi). — *Su-gama, as, ā, am*, easy to be traversed or travelled over, easy of access or approach, accessible; easy, practicable; plain, intelligible; [cf. *dur-gama*.] — *Su-gamya, as, ā, am*, = *su-gama*, col. 1. — *Su-gava* or *su-gavya, as, ā, am*, Ved. having fine cows, abounding in cattle. — *Su-guhana, as, ā, am*, very thick or close, very impervious; (*ā*), f. an enclosure round a place of sacrifice to exclude profane access (= *kumbā*). — *Sugahanā-vṛiti* (°*na-āv*°), *is*, f. a sacred enclosure, (see above.) — *Su-gātuyā*, ind., Ved. with a desire for good roads, (Sāy. = *śobhana-mārgeććhayā*, Ṛig-veda I. 97, 2.) — *Su-gātra, am*, n. a fine figure, graceful person; (*as, ā, am*), handsome-limbed, having a good figure, graceful. — *Su-gādha, as, ā, am*, Ved. easily fordable. — *Su-giti, is*, f. good singing; a kind of metre. — *Su-gu, us, us, u*, Ved. = *su-gava* above. — *Su-guṇin, ī, inī, i*, very rich in virtues, very virtuous or excellent. — *Su-gupta, as, ā, am*, well hidden or concealed, very secret; (*am*), ind. very secretly, privily. — *Sugupta-lekha, as*, m. a very private letter or one written in cipher. — *Su-gupti, is*, f. good protection, secrecy. — *Suguptī-kṛi*, cl. 8. P. *-karoti, -kartum*, to guard well. — *Su-gulpha, as, ā, am*, having beautiful ancles, (Pāṇ. IV. 1, 54.) — *Su-gūḍha, as, ā, am*, well concealed, very secret. — *Su-gṛiha, as, ī, am*, having a beautiful abode; (*as*), m. the taylor-bird, Sylvia Sutoria. — *Su-gṛihīta, as, ā, am*, held fast or firmly, seized, grasped; taken or applied properly or auspiciously. — *Sugṛihīta-nāman, ā*, m. 'one whose name is invoked auspiciously,' epithet of Yudhishṭhira and of others who are invoked early in the morning to secure good luck. — *Sugṛihītābhidha* (°*ta-abh*°), *as, ā, am*, having an auspicious name. — *Su-gopā, ās, ās, am*, Ved. having good protectors, well protected. — *Sugopā-tama, as, ā, am*, Ved. having the best guardians, protected most effectually. — *Su-gmya, as, ā, am*, Ved. easy to be obtained or acquired, (Sāy. = *sushṭhu gantavya*); yielding happiness, (in Naigh. III. 6. *sugmyam* is enumerated among the *sukha-nāmāni*.) — *Su-grathita, as, ā, am*, Ved. well fastened. — *Su-granthi, is, is, i*, well knotted; having beautiful joints; (*is*), m. a kind of plant (= *ćoraka*). — *Su-grāsa, as*, m. a dainty morsel, tidbit, boone bouche. — *Su-grāhya, as, ā, am*, easy to be taken, easily apprehensible, easy to be laid hold of, &c. — *Su-grīva, as, ā, am*, handsome-necked, having a beautiful neck; (*as*), m. a swan or Rāja-haṃsa; a hero; a sort of weapon; N. of a monkey-king (who, with his army of monkeys headed by Hanumat, assisted Rāma-ćandra in conquering Rāvaṇa and recovering Sītā; he was fabled to be son of the Sun, and was re-established by Rāma in the throne of Kishkindhya, which had been usurped by his brother Bāli or Bālin, see *kishkindhya*); N. of one of the four horses of Kṛishṇa or Vishṇu [cf. *megha-pushpa, valāhaka, śaivya*]; N. of Śiva; of Indra; of a particular mountain; of a particular Nāga or serpent of Pātāla; of the father of the ninth Jina or Arhat of the present age; of an Asura or demon; the countenance of a friend (?); a piece of water (?); (*ī*), f., N. of a daughter or (according to others) wife of Kaśyapa (regarded as the parent of horses, camels, and asses; she is usually held to be the daughter of Kaśyapa and Tāmrā). — *Sugrīveśa* (°*va-īśa*), *as*, m. 'lord of the monkey-king Su-grīva,' Rāma. — *Su-gla, as, ā, am* (rt. *glai*), very weary. — *Su-ghaṭita, as, ā, am*, well joined or united, well contrived or devised, well arranged or managed. — *Su-ghora, as, ā, am*, very fearful or terrible, terrific, hideous. — *Su-ghosha, as*, m. a pleasant sound or cry. — *Sughosha-grāma, as*, m., N. of a place. — *Su-ćakra, as, ā, am*, Ved. having beautiful wheels. — *Su-ćakshus, us, us, us*, having good eyes, seeing well; (*us*), m. a discerning or wise man, a learned man; the glomerous fig-tree. — *Su-ćañćukā*, f. a kind of vegetable (= *mahā-ćañću*). — *Su-ćatura, as, ā, am*, see Vopa-deva VI. 29. — *Su-ćandra, as*, m., N. of a king of Vaiśālī; of another person. — *Su-ćarita, am*, n. good conduct; (*as, ā, am*), well conducted, well behaved; well managed; (*ā*), f. a well conducted or faithful wife. — *Sućarita-vrata, as, ā, am*, well performing religious obligations. — *Su-ćaritra, am*, n. good conduct, a good or virtuous course of life; (*as, ā, am*), well conducted; (*ā*), f. a virtuous or faithful wife. — *Su-ćarman, ā, ā, a*, having beautiful skin or bark; (*ā*), m. the Bhūrja tree. — *Su-ćāru, us, us* or *vī, u*, very lovely or beautiful, pleasing, delightful; (*us*), m., N. of a son of Kṛishṇa. — *Su-ćāru-svana, as, ā, am*, having a delightful sound, melodious, harmonious, mellifluous. — *Su-ćitra, as, ā, am*, very variegated or spotted; (*as*), m., N. of a king; (*ā*), f. a kind of gourd (= *ćirbhiṭā*). — *Su-ćitraka, as, ā, am*, very variegated; (*as*), m. a kingfisher; a kind of speckled snake (= *ćitra-sarpa*). — *Sućitra-vījā*, f. 'having variegated seed,' a kind of plant (= *viḍaṅgā*). — *Su-ćintana, am*, n. the act of thinking well, deliberate consideration. — *Su-ćintā*, f. deep thought, due reflection or consideration. — *Su-ćintita, as, ā, am*, well thought about, well considered or weighed, well imagined, well pondered upon, well conceived. — *Su-ćiram*, ind. for a very long time, very long, a good while; (*āya*), ind. for a very long time. — *Sućirāyus* (°*ra-ay*°), *us*, m. 'having a very long life,' a god, divinity. — *Su-ćuli*, f. 'cutting well or easily,' a pair of nippers or tongs. — *Su-ćeti-kṛita, as, ā, am*, made good minded or well disposed. — *Su-ćeta*, Ved. good feeling, benevolence, kindness, favour, graciousness, (generally in inst. c. *su-ćetunā*, which may, however, be referred to *su-ćetuna* below.) — *Su-ćetuna*, Ved. well disposed, favourable, gracious, auspicious, (in Ṛig-veda IX. 65, 30. *su-ćetunam* = *su-jñānam*, according to Sāy.) — *Su-ćelaka, as*, m. a fine cloth, cloth. — *Su-ććhattra, as*, m. epithet of Śiva; (*ā*), f. the river Śata-dru or Sutlej. — *Su-ććhardish-ṭama, as, ā, am*, Ved. having a most delightful dwelling, very blissful. — *Su-ććhardis, is, is, is*, Ved. having a beautiful abode. — *Su-jaṅgha, as, ā, am*, having a beautiful leg. — *Su-jana, as*, m. a good or virtuous man, benevolent man; a gentleman; (*as, ā, am*), virtuous, good, respectable; kind, benevolent; N. of Indra's charioteer. — *Sujana-tā*, f. goodness, virtue, kindness, benevolence; bravery; a number of good men or respectable persons. — *Sujana-tva, am*, n. goodness, kindness. — *Su-janiman, ā, ā, a*, Ved. having noble birth, of exalted birth. — *Sujanetara-maitrī* (°*na-it*°), f. the friendship of a bad man. — *Su-janman, ā, ā, a*, of noble or respectable birth; lawfully begotten, legitimate. — *Su-jambha, as, ā, am*, Ved. handsome-jawed, (Sāy. = *su-daṃshṭra*.) — *Su-jambhan, ā, ā, a*, having good jaws. — *Su-jala, am*, n. good water; a lotus; (*as, ā, am*), having good or sweet water. — *Su-jalpa, as*, m. good speech; a particular kind of discourse (described as sincere, earnest, humble, full of meaning and vivacity). — *Su-javas, ās, ās, as*, quick, swift. — *Su-jāta, as, ā, am*, well born, of high birth; well grown, tall; well produced, well made, beautiful; (*ā*), f. a kind of plant (= *tuvarī*). — *Sujāta-tā*, f. the being well born, nobility. — *Sujātāṅga* (°*ta-aṅ*°), *as, ī, am*, having well-formed limbs. — *Su-jāti, is, is, i*, of a good tribe or species; of a good race or caste; (*is*), m., N. of a son of Vīti-hotra. — *Sujātiya, as, ā, am*, = *su-jāti* above. — *Su-jihva, as, ā, am*, Ved. beautiful-tongued, bright-tongued, having bright flames (said of Agni). — *Su-jīrṇa, as, ā, am*, well digested; decayed, worn out. — *Su-jīva, as*, m. good or easy life. — *Su-jīvantī*, f. a kind of plant (= *svarṇa-jīvantī*). — *Su-jīvita, as, ā, am*, lived well or to some purpose; (*am*), n. a lucky or happy life. — *Su-jushṭa, as, ā, am*, Ved. well satisfied, fully propitiated. — *Su-jūrṇi, is, is, i*, Ved. very quick or active; very old, worn out, (Sāy. = *śobhana-java, sushṭhu jīrṇa*, i. e. *purāṇa*, Ṛig-veda IV. 6, 3); glowing brightly [cf. rt. *jūrv*, and see Ṛig-veda VI. 63, 4]. — *Su-jñāta, as, ā, am*, well known, easily known. — *Su-jyeshṭha, as*, m., N. of a king. — *Su-jyaishṭhya, as, ā, am*, Ved. having much pre-eminence, bringing much prosperity (said of a son). — *Su-jyotis, is, is, is*, having a beautiful light, well lighted. — *Su-tanu, us*, f. a beautiful body; (*us, us* or *vī, u*), having a beautiful body; very thin, very slender or delicate; emaciated; (*us* or

tī), f. a woman; N. of a daughter of Ugra-sena. —*Sutanu-tā*, f. great thinness or delicacy. —*Su-tantrī, is, ī, i*, having good strings, well-stringed, sounding well, melodious. —2. *su-tapa, as, ā, am* (for 1. *suta-pa* see under 1. *suta*), practising great penance, very austere. — *Su-tapas, as*, n. severe penance; (*ās, ās, as*), one who practises great or severe penance; having great heat; (*ās*), m. an ascetic, devotee, anchorite, hermit; the sun; N. of the father of Bali; of the son of Pariplava; of a son of Vasishṭha. —*Su-tapta, as, ā, am*, much heated, very hot. —*Su-tamām*, ind. most excellently, best. —*Su-tara, as, ā, am*, Ved. easy to be crossed. —*Su-tarām*, ind. better, more excellently; more; excessively; exceedingly; consequently; (*na s°*, very badly; *mā s°*, in no way, by no means.) —*Su-tarkārī*, f. a kind of gourd (= *deva-tāḍī*). —*Su-tardana, as*, m. the Koil or Indian cuckoo. —*Su-tarman, ā, ā, a*, Ved. easily carrying across (said of a boat; Sāy. = *sushṭhu tārayitrī*, Ṛig-veda VIII. 42, 3). —*Su-tala, am*, n. 'immense depth,' one of the seven divisions of the lower regions or regions under the earth peopled by the Nāgas, (according to some the sixth in order, but see *pātāla*, p. 563); the base or foundation of a large building. —*Su-tashṭa, as, ā, am*, Ved. well-fashioned. —*Sutāmroshṭha* (°*ra-osh*°), *as, ā, am*, very ruddy-lipped. —*Su-tāra, as*, m. 'well-crossing,' 'well-delivering,' N. of a Muni; (*ā*), f., scil. *tushṭi*, one of the nine kinds of acquiescence (in the Sāṅkhya phil.; cf. *su-pārā*); scil. *siddhi*, one of the eight kinds of Perfection (in the Sāṅkhya phil.); N. of a daughter of Śva-phalka. — *Su-tāraka, as, ā, am*, having beautiful stars; (*ā*), f. 'good-accomplisher,' N. of one of the twenty-four goddesses who execute the commands of the twenty-four Arhats. —*Su-tikta, as, ā, am*, very bitter or pungent; (*as*), m. a kind of bitter medicinal plant, = *parpaṭa*; (*ā*), f. a species of gourd (= *koshātakī*). —*Su-tiktaka, as*, m. 'very bitter,' a kind of gentian, Gentiana Cherayta; the coral tree. —*Su-tīkshṇa, as, ā, am*, very sharp; very pungent; acutely painful; (*as*), m. the Śigru tree or a white species of it; N. of a Muni. —*Sutīkshṇa-daśana, as*, m. 'very sharp-toothed,' epithet of Śiva. —*Sutīkshṇāgra* (°*ṇa-ag*°), *as, ā, am*, very sharp-pointed. —*Su-tīrtha, as*, m. a good preceptor (opposed to *ku-tīrtha*); epithet of Śiva. —*Su-tuka, as, ā, am*, Ved. having good off-spring. —*Su-tunga, as, ā, am*, very lofty or tall; (*as*), m. the cocoa-nut tree; a particular culmination or high position (of the planets &c.). —*Su-tushṭa, as, ā, am*, easily satisfied. —*Su-tus, ūs, ūs, ūs* (inst. pl. *su-tūrbhis*), well-sounding. —*Su-tejana, as*, m. a particular tree (= *dhanvan*). — *Su-tejas, ās, ās, as*, very sharp or sharp-edged; very bright, splendid; very mighty or potent; (*ās*), m., N. of one of the Arhats of the past age; a worshipper of the sun. —*Su-tejita, as, ā, am*, well-sharpened, very sharp. —*Su-tailā*, f. the plant Mahā-jyotishmatī, q. v. —*Su-trātri, tā, trī, tri*, Ved. a good protector or preserver, well protecting or saving. —*Su-trāman, ā*, m. 'good protector,' N. of Indra [cf. *sūtrāman*]; (*ā*), f. 'excellent protectress,' epithet of Pṛithivī. —*Su-danśita, as, ā, am*, well bitten; well armed [cf. *pari-danśita*]; pressed very close together, crowded into close proximity. —*Su-dansas, ās, ās, as*, Ved. accomplishing mighty or splendid actions, energetic, active, powerful; [cf. *puru-dansas*.] —*Su-daksha, as, ā, am*, very capable or clever; (Ved.) having great energy, very strong. —*Su-dakshiṇa, as, ā, am*, very sincere or upright, very liberal in sacrificial gifts; (*as*), m., N. of a king of Vidarbha; (*ā*), f., N. of the wife of Dilīpa. —*Su-dagdhikā*, f. a kind of plant (= *dagdhā*). —*Su-daṇḍa, as*, m. the ratan cane (= *vetra*). —*Su-daṇḍikā*, f. the Go-rakshī plant. —*Su-dat, an, atī, at*, having handsome teeth. —*Su-datta, as, ā, am*, well or properly given; [cf. *sūtta*, s. v.] —*Su-datra, as, ā, am*, Ved. granting well or liberally (= *kalyāṇa-dāna*, Nirukta VI. 14). — *Su-danta, as*, m. a good tooth; (*as, ī, am*), having good teeth; (*as*), m. an actor, dancer; (*ī*), f. the female elephant of the north-west quarter. —*Su-dama, as, ā, am*, easy to be subdued. — *Su-dayita, as, ā, am*, much beloved, very dear. —*Su-darbha, as, ā, am*, having good Darbha or Kuśa grass; (*ā*), f. a kind of grass or sugar-cane (= *ikshu-darbhā*). — *Su-darśa, as, ā, am*, easily seen. —*Su-darśana, as, ā* or *ī, am*, good looking, beautiful, handsome; easily seen; (*as*), m. the discus of Vishṇu or Kṛishṇa (in this sense also *am*, n.); a vulture; epithet of Śiva; N. of Mount Meru; of a son of Dadhīći; of a son of Dhruva-sandhi; of the father of the eighteenth Arhat of the present Avasarpiṇī; of one of the nine Jaina Śukla-balas or Bala-devas [cf. *śukla-bala*]; of a poet; the rose-apple, Eugenia Jambu; (*ī, am*), f. n., N. of Indra's city Amarāvatī; (*ā*), f. a handsome woman; a woman; an order, command; a particular drug or medicinal plant; the plant Cocculus Cordifolius or Menispermum Glabrum; (*am*), n., N. of Jambu-dvīpa. — *Sudarśana-ćūrṇa, am*, n. 'beautiful powder,' a particular medicinal compound used in fevers. —*Sudarśana-dvīpa, am*, n. Jambu-dvīpa. —*Sudarśana-saṃhitā*, f., N. of a work (from which the Hanūmat-paddhati and Hanūmat-kavaća are chiefly extracted). — *Su-dala, as*, m. 'having good leaves;' a kind of plant, = *kshīra-moraṭā*; (*ā*), f. other plants (= *śāla-parṇī*; = *taruṇī*). —*Su-dā, ās, ās, am*, very bountiful, munificent. —*Su-dānu, us, us, u*, Ved. giving well or liberally, making beautiful presents, bounteous, giving plentiful rain; offering sacrifices. — *Su-dānta, as, ā, am*, well-subdued, well-restrained, very self-controlled; (*as*), m. a follower of Śākya-muni (q. v.), a Buddhist. —*Sudānta-sena, as*, m., N. of a medical author. —*Su-dāman, ā, ā, a*, giving well, one who gives liberally; (*ā*), m. a cloud; the sea; a mountain; N. of Indra's elephant Airāvata; of a particular Go-pa or cowherd; of a poor Brāhman (who came to Dvārakā to ask Kṛishṇa's aid, and was raised to wealth by him); N. of a particular mountain [cf. *saudāmanī*]; of a river. —*Su-dāmā*, f., N. of a river in the north of India (mentioned in Rāmāyaṇa II. 71, 1). — *Su-dāya, as*, m. a good gift, auspicious gift; a special gift given on particular solemn occasions (e. g. a gift to a student at his investiture with the sacred thread or Yajñopavīta, a nuptial present, &c.); one who makes the above present (e. g. a mother, father, husband, &c.). —*Su-dāru, us*, m. 'having good timber,' N. of a part of the Vindhya mountains called Pāripātra, q. v.; [cf. *kulāćala*.] —*Su-dāruṇa, as, ā, am*, very cruel, very dreadful or terrible. —*Su-dāvan, ā*, m., Ved. a giver of good, a benefactor. —*Su-dās, ās*, m., Ved. a liberal man, liberal sacrificer; N. of a king at whose court both Vasishṭha and Viśvā-mitra appear to have acted as family priests, (Sudās Paijavana is regarded as the author of the hymn Ṛig-veda X. 133.) —*Su-dāsa, as*, m., N. of a king; [cf. *su-dās*.] —*Su-dās-tara, as, ā, am*, more liberal, very liberal. —*Su-dina, am*, n. a fine day, auspicious day, happy day; fine weather. — *Sudina-tva, am*, n., Ved. state of fine weather, an auspicious time. —*Su-dināya*, Nom. A. *sudināyate*, to be fine weather. —*Sudināha* (°*na-aha*), *am*, n. a day of fine weather, a fine day. — *Su-div, -dyaus, -dyaus, -dyu*, Ved. having a good sky, having good days. —*Su-dīti, is, is, i*, Ved. shining beautifully, = *su-dīdīti* below; (*is*), m., N. of an Āṅgirasa (author of a hymn in the Ṛig-veda). —*Su-dīdīti, is, is, i*, Ved. shining beautifully. — *Su-dīrgha, as, ā, am*, very long (in time or space), very extended; (*ā*), f. a kind of cucumber (= *ćīnākarkaṭī*). — *Sudīrgha-gharmā*, f. the plant Marsilia Quadrifolia. — *Su-dīrgha-phalikā*, f. 'having very long fruit;' a kind of egg-plant. — *Su-duḥkha, am*, n. great pain; (*as, ā, am*), very painful; (*am*), ind. very sorrowfully. — *Su-duḥkhita, as, ā, am*, much grieved, greatly afflicted. — *Su-duḥsaha, as, ā, am*, very difficult to be borne or endured. —*Su-dugha, as, ā, am*, Ved. milking well or easily, prolific. —*Su-durāćāra, as, ā, am*, very ill-conducted, very badly behaved or wicked; (*as*), m. a profligate. —*Su-durāruha, as, ā, am*, very hard to be ascended, inaccessible. —*Su-durāvarta, as, ā, am*, very difficult to be dissuaded. —*Su-durgama, as, ā, am*, very difficult to traverse or cross, very difficult to sail over. —*Su-durjaya, as, ā, am*, very difficult to be overcome or conquered. —*Su-durdarśa, as, ā, am*, very difficult to be beheld or observed. —*Su-durbuddhi, is, is, i*, very foolish. — *Su-durlabha, as, ā, am*, very difficult to be attained, quite unattainable, very scarce or rare. —*Su-dušćara, as, ā, am*, very difficult to be performed or attained; very arduous or painful. —*Su-dushkara, as, ī, am*, very difficult to be done, most arduous. —*Su-dushkha, as, ā, am*, very painful, very unpleasant; (*am*), ind. very painfully, very sorrowfully. —*Su-dushkhita, as, ā, am*, much pained or grieved. —*Su-dushṭa, as, ā, am*, very bad, very wicked or depraved, much corrupted or spoiled. —*Su-dustara, as, ā, am*, very difficult to be passed or crossed; [cf. *dus-tara*.] —*Su-dustyaja, as, ā, am*, very difficult to be abandoned or quitted. —*Su-dūra, as, ā, am*, very distant; (*am*), ind. for a very long distance; in a very high degree; (*āt*), ind. from afar. — *Sudūra-parāhata, as, ā, am*, driven back to a great distance. —*Su-dṛiḍha, as, ā, am*, very firm or hard; (*am*), ind. very firmly. —*Sudṛiḍha-vrata, as, ā, am*, very rigid or strict in vows. —*Su-dṛiś, k, k, k*, having beautiful eyes, very beautiful; (*k*), f. a pretty woman. —*Su-dṛiśa, as, ī, am*, Ved. looking beautifully, having a beautiful appearance (said of Ushas). —*Su-dṛiśīka, as, ā, am*, Ved. looking beautiful, handsome. —*Sudṛiśīka-sandṛiś, k, k, k*, Ved. having a handsome or beautiful appearance; (*k*), f. epithet of Ushas. — *Su-dṛiśya, as, ā, am*, clearly visible. —*Su-dṛishṭa, as, ā, am*, easily seen, easy to be seen; looked at earnestly. —*Su-deva, as*, m. a favourable or propitious deity; N. of a Brāhman; (*ī*), f. a proper N. —*Su-deshṇa, as*, m., N. of a son of Kṛishṇa; (*ās*), m. pl., N. of a people; (*ā*), f., N. of the wife of Virāṭa; of the wife of Bali. —*Su-dohana, as, ā, am*, Ved. easy to be milked. —*Su-dyut, t, t, t*, Ved. shining brightly. —*Su-dyumna, as, ā, am*, very bright; (*as*), m., N. of a king; of a son of Manu Vaivasvata (supposed to have been born a female, under the name of Iḍā, q. v., and afterwards changed into a male through the favour of Mitra and Varuṇa). —*Su-draviṇas, ās, ās, as*, Ved. having splendid riches or treasures (said of Agni). —*Su-dru, us, us, u*, Ved. having beautiful wood. —*Su-dvijānana* (°*ja-ān*°), *as, ā, am*, having a mouth containing beautiful teeth. —*Su-dhana, as, ā, am*, very rich; (*as*), m. a proper N. —*Su-dhanus, us*, m., N. of a son of Kuru. —*Su-dhanvan, ā, ā, a*, having an excellent bow; (*ā*), m. a good archer, bowman; N. of Viśva-karman, q. v.; of a king; the son of an outcast Vaiśya (but see below). —*Sudhanvāćārya, as*, m. (by some separated into two words, see *su-dhanvan* and *ćārya*), the son of an outcast Vaiśya by a woman of the same class, (Manu X. 23.) — *Su-dharma, as*, m., N. of one of the ten disciples of the celebrated Jaina teacher and Arhat Mahā-vīra, q.v., (the line of Jaina ascetics is said to be traced up to him in regular succession, the other ten disciples of Mahā-vīra having left no successors); (*ās*), m. pl., N. of a class of deities; (*ā, ī*), f. an assembly or council of the gods. —*Su-dharman, ā, ā, a*, keeping well to duty, attentive to duties; (*ā*), m. a council or assembly of the gods; the hall or palace of Indra (given to Ugra-sena by Kṛishṇa); a man attentive to the proper maintenance of his family; N. of a son of king Bhadra-sena; of a Kshatriya. —*Su-dharsha* or *su-dharshaṇa, as, ā, am*, (probably) easy to be laid hold of, easy of attainment or approach; [cf. *dur-dharsha*.] —*Su-dhā*, see p. 1127. —*Su-dhāma*, N. of a mountain; (*ās*), m. pl., N. of a class of deities. —*Su-dhāman, ā*, m., N. of a Muni; of a Loka-pāla. —*Su-dhāra, as, ā, am*, Ved. streaming beautifully. —*Su-dhita, as, ā, am*, Ved. well or properly placed, well-ordered, perfect, secure; well-disposed, kind,

good, benevolent; prosperous, happy; well held, well aimed, well thrown (said of weapons). — *Su-dhiti, is,* m. f. an axe (more correctly written *sva-dhiti,* q.v.). — *Su-dhī, īs,* f. a good understanding, good sense, intelligence; (*īs, īs, i*), having a good understanding, wise, clever, sensible; (*īs*), m. a wise or clever or intelligent man; a Paṇḍit, teacher. — *Su-dhīra, as, ā, am,* very firm or resolute; very considerate or wise. — *Su-dhura, as, ā, am,* Ved. carrying a burden well (said of a horse). — *Su-dhūmya, as,* m. a particular fragrant substance (= *svādu*). — *Su-dhūmra, as, ā, am,* very purple. — *Sudhūmra-varṇā,* f. 'of a deep purple colour,' epithet of one of the seven tongues of fire. — *Su-dhṛiti, is,* m., N. of a king. — *Sudhy-upāsya* (written *sudhhy-upāsya*), *as,* m. 'he who is to be worshipped by the intelligent,' epithet of the Deity; (*as*), m. a particular kind of royal palace (of which twelve sorts are enumerated); a particular attendant on Kṛishṇa; (*ā*), f. a woman; N. of the goddess Umā; of one of Umā's female companions; the plant Aristolochia Indica; a sort of pigment, = *go-roćanā*; (*am*), n. the club of Bala-rāma. — *Su-nakshatra, as,* m., N. of a king; (*ā*), f., N. of the second night of the civil month (*karma-māsa*). — *Su-nanda, as, ā, am,* pleasing well, delighting. — *Sunandā-sahita, as, ā, am,* attended by Su-nandā. — *Su-nandinī,* f. a species of the Ati-jagatī metre (= *mañju-bhāshiṇī*). — *Su-naya, as,* m. good conduct; good policy [cf. *dur-naya*]; N. of a son of Ṛita; of a son of Pariplava; (*ās*), m. pl., N. of a people. — *Su-nayana, as, ā, am,* having beautiful eyes; (*as*), m. a deer; (*ā*), f. a woman. — *Su-nasa, as, ā, am,* handsome-nosed; (*ā*), f., N. of a river. — *Su-nābha, as, ā, am,* having a beautiful navel, having a good nave or centre; (*as*), m. a mountain; the mountain Maināka, q.v.; N. of a son of Dhṛita-rāshṭra; of a son of Garuḍa. — *Su-nāma-dvādaśī,* f. a particular religious observance performed on the twelfth day of the twelfth month. — *Su-nāman, ā, -mnī, a,* well named; (*ā*), m., N. of a son of Ugra-sena, of a chief of the Śūra-senas (represented as destroyed in battle together with his whole army by Kṛishṇa). — *Su-nālaka, as, ikā, am,* having a beautiful stalk or stem; (*as*), m. a kind of tree (= *vaka-pushpa*). — *Su-nāsā,* f. a handsome nose. — *Su-nāsāksha-bhruva* (°*sā-aksh*°), *as, ā, am,* endowed with handsome nose, eyes, and eye-brows. — *Su-nāsika, as, ā, am,* having a handsome nose; having a good point or projection; (*ā*), f. a particular plant (= *kāka-nāsā*). — *Su-nāsīra,* see s.v. — *Su-nigraha, as, ā, am,* well controlled, easily restrained. — *Su-nidrā,* f. sound sleep. — *Su-nidhā* (inst. of *su-nidha* for *su-nidhā* according to Sāy.), Ved. with careful putting down, with great care, (Sāy. = *śobhanena nidhānena,* Ṛig-veda III. 29, 12.) — *Su-ninada, as, ā, am,* sounding agreeably or pleasantly. — *Su-nibhṛita, as, ā, am,* very lonely or private; (*am*), ind. very secretly or closely, very narrowly, very privately. — *Su-niraja, as, ā, am,* Ved. altogether easy to be attained, (Sāy. = *sukhena niḥśesham prāpya,* Ṛig-veda I. 10, 7.) — *Su-nirūpita, as, ā, am,* well observed or inspected, well examined, well seen into. — *Su-nirṇikta, as, ā, am,* thoroughly cleansed, well washed off. — *Su-nirmathā* (according to Sāy. inst. case fr. *su-nirmath*), Ved. with auspicious attrition (= *śobhanena manthanena,* Ṛig-veda III. 29, 12). — *Su-niryāsā,* f. 'having good exudation or resin,' the plant Jiṅginī, q.v. — *Su-niśita, as, ā, am,* very sharp. — *Su-niśćala, as,* m. 'very unchangeable,' epithet of Śiva. — *Su-niśćita, as, ā, am,* well ascertained or determined, resolved; commended, approved; (*as*), m., N. of a particular Buddha. — *Su-nishaṇṇa* or *su-nishaṇṇaka, am,* n. the pot-herb Marsilea Quadrifolia. — *Su-nishka, as, ā, am,* Ved. having beautiful ornaments. — *Su-nishṭapta, as, ā, am,* well heated or burnished. — *Su-nīta, as, ā, am,* well-conducted, well-behaved; politic; (*as*), m., N. of a king; (*am*), n. good conduct or behaviour; good policy, prudence. — *Su-nīti, is,* f. good conduct or behaviour, good manners, propriety, good policy; N. of the mother of Dhruva; (*is, is, i*), well-conducted. — *Su-nītha, as, ā, am,* well-disposed, well-conducted, righteous, virtuous, moral, good; (*as*), m. a good leader (Ved.); a Brāhman; N. of a king; of Śiśu-pāla, king of Ćedi; (*ā*), f., N. of the first-born daughter of Mṛityu or death (wife of Aṅga). — *Su-nīla, as, ā, am,* very black or blue, dark; (*as*), m. the pomegranate tree; (*am*), n. the root of the Andropogon Muricatus; (*ā*), f. common flax (= *alasī*); other plants (= *vishṇu-krāntā*; = *jaratī-tṛiṇa*). — *Su-nīlaka, as,* m. 'very blue,' a kind of blue Bhṛiṅga-rāja bird; a blue gem (perhaps an emerald or sapphire); a kind of tree (= *nīlāsana*). — *Su-nṛiśansa, as, ā, am,* very mischievous or injurious, very cruel. — *Su-nṛiśansa-kṛit, t, t, t,* doing very malicious things, malicious. — *Su-netra, as, ā, am,* beautiful-eyed; (*ā*), f., scil. *tushṭi,* one of the nine kinds of acquiescence (according to the Sāṅkhya phil.; cf. *su-pāra*). — *Su-nau, aus, aus, u,* having good ships; (*u*), n. water (according to Śabda-k.). — *Su-pakva, as, ā, am,* well cooked or matured, thoroughly ripe; (*as*), m. a sort of fragrant Mango. — *Su-pattra, as, ā, am,* having beautiful leaves; (*as*), m. a kind of plant (= *āditya-pattra*); a sort of grass, = *pallivāha*; (*ā*), f. various plants, = *ru-dra-jaṭā*; = *śatāvarī*; = *pālakyā*; = *śamī*; = *śāla-parṇī*; (*am*), n. the leaf of the Laurus Cassia. — *Su-pattraka, as,* m. the Śigru tree; (*ikā*), f. = *jatukā*. — *Su-pattrin, ī, iṇī, i,* well feathered. — *Su-patnī,* f. (a woman) having a good husband; [cf. *sa-patnī*.] — *Su-patha, as,* m. a good road; good course or way; good conduct; (*as, ā, am*), having a good road, having beautiful paths; (*as*), m., N. of a brother of Śaśi-kalā. — *Su-pathin, -panthās,* m. a good road; (*-panthās, -pathī, -pathi*), having good roads. — *Supathin-tara, as,* m., Ved. a better road. — *Su-pathya, as, ā, am,* very wholesome; (*ā*), f. a kind of plant (= *śveta-ćillī*). — *Su-padma, as, ā, am,* having beautiful lotuses; (*as*), m., N. of a grammar by Padma-nābha-datta; (*ā*), f. orris root. — *Su-paptanī,* m. du. (in the Pada text *su-paptani*), easily descending, quickly alighting, (according to Sāy. *su-paptani* = *śobhana-patanam yathā bharati* or *su-patanau,* Ṛig-veda I. 182, 5.) — *Su-pariklishṭa, as, ā, am,* sorely distressed, grievously pained. — *Su-parićchanna, as, ā, am,* well surrounded or furnished with requisites. — *Su-pariśrānta-vāha, as, ā, am,* having very wearied horses. — *Su-parīkshaṇa, am,* n. the art of examining or trying well, thorough examination. — *Su-parīkshita, as, ā, am,* well examined, well tried, thoroughly investigated. — *Su-parṇa, as, ā* or *ī, am,* well-winged, having good or beautiful wings; having beautiful leaves; (*as*), m. a ray of the sun, solar ray, (in Naigh. I. 5. *su-parṇāḥ* is enumerated among the *raśmi-nāmāni,* and in I. 14. among the *aśva-nāmāni*); N. of Garuḍa, q.v.; a class of bird-like beings of a semi-divine character; any supernatural bird; a cock; the tree Cassia Fistula; N. of a Vedic Ṛishi; (*ā, ī*), f. a number of lotuses or a pool abounding with them; (*ī*), f. the mother of the bird Garuḍa; (Ved.) 'the beautiful-winged one,' the sky (= *dyaus,* sometimes identified with Vāć and regarded as the mother of metres; see *sauparṇeya*). — *Su-parṇaka, as, ikā, am,* having good wings; having beautiful leaves; (*as*), m. Garuḍa or any bird of supernatural character; the tree Cassia Fistula; the tree Echites Scholaris; (*ikā*), f. various plants, &c. (= *svarṇa-jīvantī*; = *palāśī*; = *śāla-parṇī*; = *reṇukā*; = *vākućī*). — *Suparṇa-ketu, us,* m. 'having Garuḍa for a symbol,' epithet of Vishṇu. — *Suparṇa-yātu, us,* m., Ved. a demon in the shape of a Su-parṇa. — *Suparṇa-vāta, as,* m. the wind agitated by the wings of Garuḍa. — *Suparṇākhya* (°*ṇa-ākh*°), *as,* m. the plant Nāga-keśara. — *Suparṇī-tanaya, as,* m. 'son of Su-parṇī,' Garuḍa. — *Su-parṇeya, as,* m. a son of Su-parṇī. — *Su-paryavasita, as, ā, am,* quite finished or concluded, well-nigh accomplished. — *Su-paryāpta, as, ā, am,* very extensive, very spacious or comprehensive; well filled or fitted out (as a palace with various offices and buildings). — *Su-parvan, ā, ā, a,* well jointed, having many joints or knots; (*ā*), m. a bamboo; an arrow; a god, deity; a special lunar day (in which religious ceremonies are performed, as the full and new moon, and the eighth and fourteenth days of each fortnight); smoke; (*ā*), f. white Dūrvā grass. — *Su-palāyita, as, ā, am,* completely fled or run away; well or skilfully retreated; (*am*), n. a total rout or retreat; a good or skilful retreat. — *Su-palāśa, as, ā, am,* Ved. having many leaves, abounding in leaves, leafy. — *Su-pākya, am,* n. a particular medicinal salt (= *viḍ-lavaṇa*). — *Su-pāńćālaka,* see Vopadeva VII. 2, VII. 18. — *Su-pāṇi, is, is, i,* Ved. beautiful-handed, skilful-handed, dexterous. — *Su-pātra, am,* n. a good or suitable vessel, proper receptacle; a fit or competent person, an able man, any one well fitted for an office. — *Su-pād, -pāt, -pāt* or *-padī, -pāt,* having good or handsome feet. — *Su-pāna, as, ā, am,* well or easily drunk, easy to be drunk. — *Su-pāra, as, ā, am,* Ved. well crossing, easy to be crossed; (*ā*), f., scil. *tushṭi* (in the Sāṅkhya phil.), one of the nine kinds of acquiescence and five kinds of *external* acquiescence (the other four being *su-tārā, su-netrā, su-marīćikā,* and *anuttamā* or *sāttvikī*; cf. *salila*). — *Su-pārśva, as,* m. the waved-leaf fig-tree (= *plaksha*); N. of a minister of Rāvaṇa; of a fabulous bird (son of Sampāti, mentioned in Rāmāyaṇa IV. 59); of the seventh Arhat of the present Ava-sarpiṇī; of a son of Śrutāyus; of a son of Dṛiḍha-nemi; of a place. — *Supārśvaka, as,* m., N. of the third Arhat of the future Utsarpiṇī; a kind of veined-leaf fig (= *gardabhāṇḍa*). — *Supārśvoru* (°*rva-ūru*), *us, us* or *ūs, u,* having fine ribs and thighs. — *Su-piṅgalā,* f. a kind of plant (= *jīvantī*); another plant (= *jyotishmatī*). — *Su-pippala, as, ā, am,* Ved. having fine fruit, (Sāy. = *su-phala,* Ṛig-veda VII. 101, 5.) — *Su-piś,* Ved. beautifully variegated or decorated, having fine ornaments, well-formed, having beautiful limbs, graceful; [cf. *viśva-piś*.] — *Su-pis, īs, īs, is* (inst. pl. *su-pirbhis*), well going, well walking. — *Su-pīḍana, am,* n. the act of pressing or pinching pleasantly, rubbing and kneading the limbs. — *Su-pīḍita, as, ā, am,* well pressed. — *Su-pīta, as,* m., N. of the fifth Muhūrta; (*am*), n. a carrot (= *garjara,* see 2. *pīta*). — *Su-pīna, as, ā, am,* very stout or big. — *Su-pīvan, ā,* &c., drinking well (according to Śabda-k.). — *Su-puṅsī,* f. (a woman) having a good husband. — *Su-puṭa, as,* m. a sort of bulbous plant (= *kola-kanda*); another plant (= *vishṇu-kanda*). — *Su-putra, as,* m. an excellent son. — *Su-putrikā,* f. = *jatukā* (according to Śabda-k.). — *Su-puru-hūti, is, is, i,* very much invoked. — *Su-pushkarā,* f. a particular plant (= *sthala-padminī*). — *Su-pushkala, as, ā, am,* very copious. — *Su-pushpa, as, ā* or *ī, am,* having beautiful flowers; (*as*), m. the coral tree; the Śirīsha tree; other plants, &c., = *rakta-pushpaka*; = *hari-dru*; = *rāja-taruṇī*; (*ī*), f. the plantain tree; a sort of fennel (= *miśreyā*); the white Clitoria Ternatea (= *a-parājitā*); other plants, &c., = *jīrṇa-phaṇjī*; = *śata-pushpī*; = *droṇa-pushpī*; (*am*), n. cloves; various plants, &c. (= *āhulya*; = *prapauṇḍarīka*; = *tūla*); the menstrual excretion. — *Su-pushpikā,* f. a kind of tree or plant (= *pāṭalā*). — *Su-pushpita, as, ā, am,* blooming beautifully, in full flower; having the hair bristling or thrilling (with internal pleasure). — *Su-pūjita, as, ā, am,* much honoured. — *Su-pūta, as, ā, am,* Ved. well purified. — *Su-pūra, as, ā, am,* easy to be filled; well filling; a sort of lime or citron (= *vīja-pūra*). — *Supūraka, as,* m. the Vaka-pushpa tree. — *Su-pūrṇa, as, ā, am,* well filled. — *Su-peśas, ās, ās, as,* Ved. beautiful in form, handsome. — *Su-prakāśa, as, ā, am,* Ved. very visible, manifest, apparent; public. — *Su-praketa, as, ā, am,* Ved. very wise; beautifully shining. — *Su-praććhanna, as, ā, am,* well concealed, very secret or private. — *Su-prajas, ās, ās, as,* having good offspring. — *Su-praṇīti, is, is, i,* Ved. skilfully guiding, wisely directing. — *Su-pratara, as, ā, am,* Ved. easily crossing over; far-shooting. — *Su-pratarka, as,* m. a sound judg-

ment, good understanding or intellect. — *Su-pratićaksha, as, ā, am,* Ved. beautiful to look at or behold. — *Su-pratićchannam,* ind. in a very secret manner. — *Su-pratibhā,* f. spirituous liquor (= *madirā*). — *Su-pratishṭha, as, ā, am,* standing well; very celebrated, very glorious, famous; (*ā*), f. good position, good reputation, fame, celebrity; the establishment or erection (of a temple, idol, &c.); installation, consecration; a species of metre containing four lines of five syllables each; (*as*), m., N. of a month. — *Su-pratishṭhita, as, ā, am,* well set up or established or fixed, well situated or placed; consecrated; celebrated; (*as*), m. the Uḍumbara tree. — *Su-pratishṇāta, as, ā, am,* well bathed; thoroughly purified or cleared; well versed in; well investigated, clearly ascertained. — *Supratishṇāta-sūtra, as,* m. a Brāhman well versed in the Sūtras, one who is well skilled in repeating or has clearly ascertained the (meaning of the) Sūtras. — *Su-pratīka, as, ā, am,* having a beautiful shape or form, well made, handsome; handsome-faced (Ved.); having a beautiful trunk, strong as an elephant's trunk; (*as*), m., N. of Kāma-deva; of Śiva; of the elephant of the north-east quarter. — *Su-pratīta, as,* m., N. of a preceptor. — *Su-praturti, is, is, i,* Ved. easily overpowering; (Sāy.) inflicting much injury. — *Su-pradoha, as, ā, am,* easily milked, easy to be milked. — *Su-pradhṛishya, as, ā, am,* easy to be injured, easily overpowered. — *Su-prapāṇa, am,* n., Ved. a pond &c. easy for drinking, a good drinking place, a good tank. — *Su-prabuddha, as,* m., N. of a king (father of Māyā-devī, mother of Buddha). — *Su-prabha, as, ā, am,* very bright or splendid, brilliant, glorious; (*as*), m., N. of one of the nine Śukla-balas of the Jainas; of a king; (*ā*), f. one of the seven tongues of Fire; N. of a river (sometimes regarded as one of the seven Sarasvatīs); the Vākući plant. — *Suprabha-pura, am,* n., N. of a town. — *Su-prabhāta, as, ā, am,* well dawned, well shone forth, well illumined or enlightened; (*ā*), f., N. of a particular river; (*am*), n. an auspicious dawn or day-break, beautiful morning; the earliest dawn; (*e*), ind. at earliest break of day. — *Su-prayas, ās, ās, as,* Ved. having much food or sacrifice, abounding in oblations (said of Agni); food-bestowing, (in Ṛig-veda VII. 39, 2. *su-prayā barhis* = *śobhanānnena yuktam barhis,* according to Sāy.; by others regarded as from a base *su-prayā,* see Mahī-dhara on Vājasaneyi-s. XXXIII. 44.) — *Su-prayakta, as, ā, am,* well joined or applied, well attached; well managed; closely connected. — *Su-prayukta-śara, as,* m. one who fits an arrow skilfully on a bow, a good marksman, skilful archer. — *Su-prayoga, as,* m. good application, good management; dexterity, expertness; close contact; (*ā*), f., N. of a river. — *Suprayoga-viśikha, as,* m. = *suprayukta-śara* above. — *Su-pralambha, as, ā, am,* easy of attainment. — *Su-pralāpa, as,* m. good speaking, discoursing well, eloquence. — *Su-pravāćana, as, ā, am,* Ved. having much speech or eloquence, worthy of much praise. — *Su-pravṛiddha, as, ā, am,* full-grown; a proper N. — *Su-prasanna, as, ā, am,* well pleased, very gracious or favourable; (*as*), m., N. of Kuvera. — *Suprasannaka, as,* m. a kind of plant (= *krishṇārjaka*). — *Su-prasarā,* f. a kind of creeper (= *pra-sāriṇī*). — *Su-prasāda, as,* m. extreme graciousness or kindness, great propitiousness; (*as, ā, am*), very gracious or kind, auspicious; (*as*), m., N. of Śiva. — *Suprasādaka, as, ā, am,* (probably) easily propitiated, very placable. — *Su-prāć, -prāṅ, -prāćī, -prāk,* Ved. easily going in front, proceeding well or quietly. — *Su-prāta, as, ā, am* (probably for *su-prabhāta,* q. v.), dawning finely. — *Su-prātar,* ind. fine dawn or morning. — *Su-prāpya, as, ā, am,* easily obtainable. — *Su-prāyaṇa, as, ā, am,* Ved. to be approached easily, easily accessible. — *Suprāyaṇa-tama, as, ā, am,* Ved. most accessible; very delicate or tender (said of the *barhis* or sacred grass; Sāy. = *mṛidu-tama,* Ṛig-veda VI. 63, 3). — *Su-prāvi, is, is, i,* Ved. well protected; well protecting, a careful protector, (Sāy. = *sushṭhu prakarsheṇa rakshitṛi,* Ṛig-veda I. 60, 1.) — *Su-prāvrya, as, ā, am,* Ved. to be well protected, especially worthy of protection, (Sāy. = *sushṭhu prakarsheṇa rakshaṇīya,* Ṛig-veda I. 34, 4.) — *Su-priya, as, ā, am,* very dear, greatly beloved, much loved or liked, agreeable, pleasant; (*as*), m. (in prosody) a foot of two short syllables, a pyrrhic; (*ā*), f. a lovely or charming woman, a favourite wife; N. of an Apsaras. — *Su-prīta, as, ā, am,* well pleased, much delighted, very happy, well cared for, favoured, cherished; very kind, very gracious or friendly. — *Su-praitri, tā, trī, tri,* Ved. one who goes well. — *Su-psaras, ās, ās, as,* Ved. handsome in form. — *Supsaras-tama, as, ā, am,* Ved. most handsome in form (said of Vāyu). — *Su-phala, as, ā, am,* bearing good or much fruit, very fruitful, very fertile, very profitable; (*as*), m. the wood-apple tree, Feronia Elephantum (= *kapittha*); the pomegranate; the jujube; a sort of bean, Phaseolus Mungo; the Karṇikāra tree; (*ā*), f. colocynth; a pumpkin, gourd; the plantain; a kind of brown grape; another plant (= *kāśmarī*). — *Su-phena, am,* n. 'good foam,' a cuttle-fish bone. — *Su-bandha, as, ā, am,* well bound or secured, having a good binding; (*as*), m. sesamum. — *Su-bandhana-vimoćana, as,* m. 'good deliverer from bonds,' epithet of Śiva. — *Su-bandhu, us, us, u,* having good connections or friends; (*us*), m. a good friend; N. of a Vedic Ṛishi having the patronymic Gaupāyana or Laupāyana and author of several hymns in the Ṛig-veda; N. of a merchant; of the author of the Vāsava-dattā. — *Su-bala, as,* m. 'very powerful,' epithet of Śiva; N. of a king of Gāndhāra. — *Subala-putra, as,* m. 'son of Subala,' epithet of Śakuni; [cf. *saubala.*] — *Su-bahu, us, vī, u,* very much, very many, very numerous. — *Su-bahu-śruta, as, ā, am,* one who is deeply versed in the Veda, a very profound divine or theologian. — *Su-bāndhava, as,* m. epithet of Śiva. — *Su-bālaka, as,* m., N. of a son of Kauśika. — *Su-bāladhi, is, is, i,* fine-tailed. — *Su-bālā-grāma, as,* m., N. of a village. — *Su-bāhu, us, us, u,* handsome-armed; having mighty arms, strong-armed; (*us*), m., N. of a son of Dhṛita-rāshṭra and king of Ćedi; of a son of Śatru-ghna and king of Mathurā; (*us*), f., N. of an Apsaras. — *Su-buddhi, is, is, i,* of good understanding, wise, clever, intelligent, shrewd. — *Su-bodha, as, ā, am,* easy of apprehension; easily understood, easily taught; (*as*), m. making well known, good information or knowledge; awakening or waking up well; (*ā*), f., N. of a commentary on the Mugdha-bodha; of a commentary on the Megha-dūta by Bharata-sena; of a commentary on the Śiśupāla-vadha by Bharata-sena. — *Su-bodhanī,* f., N. of a commentary on the Kṛishṇa-karṇāmṛita; of another on the Bhagavad-gītā; of another on the Śruta-bodha by Manohara-śarman. — *Su-bodhinī,* f., N. of a commentary on Vijñāneśvara's Mitāksharā by Viśveśvara; of another on the Bhagavad-gītā by Śrī-dhara-svāmin; of a short treatise on ritual by Śiva-rāma. — *Su-brahmaṇya, as,* m., N. of Kārttikeya; one of the sixteen priests employed at a solemn sacrifice; N. of a district; (*ā*), f. a particular recitation of certain Mantras. — *Su-brahman, ā, ā, a,* Ved. having or receiving excellent prayers, receiving or uttering beautiful hymns; very pious. — *Subrahma-vāsudeva, as,* m. (according to Śabda-k.), epithet of the son of Vasudeva in the form of Brahman (i. e. of Kṛishṇa identified with the Creator). — *Su-bhaga, as, ā, am,* possessing good fortune, very fortunate or prosperous, happy, blessed, auspicious, highly favoured; beautiful, lovely, charming, pretty; beloved, liked, amiable; illustrious; (*as*), m. borax; the Aśoka tree; the Ćampaka tree; red Amaranth; (*ā*), f. a woman beloved by her husband; a favourite wife; an honoured or honourable mother; a kind of wild jasmine; turmeric; holy basil; various other plants, &c., = *kaivartī;* = *śāla-parṇī;* = *nīla-dūrvā;* = *priyaṅgu;* = *kastūrī;* = *suvarṇa-kadalī;* (*am*), n. good fortune. — *Subhagaṅ-karaṇa, as, ī, am,* making prosperous. — *Subhaga-tva, am,* n. prosperity. — *Subhaga-mānin, ī, inī, i,* fancying or considering one's self fortunate or pleasing. — *Subhagam-bhavishṇu, us, us, u,* or *subhagam-bhāvuka, as, ī, am,* becoming happy or prosperous or pleasing. — *Subhagam-manya, as, ā, am,* thinking one's self fortunate or pleasing, fancying one's self a favourite; vain, a self-flatterer. — *Subhagammanya-bhāva, as,* m. the state of supposing one's self pleasing or a favourite, self-conceit, vanity. — *Subhagā-suta, as,* m. the son of a favourite or much-loved wife; the son of an honoured or honourable mother. — *Subhagodaya* (°*ga-ud*°), *as,* m. 'rise of prosperity,' N. of a work. — *Su-bhaṅga, as, ā, am,* breaking easily; (*as*), m. the cocoa-nut tree. — *Su-bhaṭa, as,* m. a great warrior, champion; N. of the author of the Dūtāṅgada. — *Su-bhaṭṭa, as,* m. a very learned man; a distinguished warrior (in this sense probably for *subhaṭa,* q. v.). — *Su-bhadra, as, ā, am,* very propitious or auspicious, very happy or fortunate; (*as*), m., N. of Vishṇu; of a particular king; (*ā*), f., N. of the sister of Kṛishṇa and wife of Arjuna, (she was forcibly seized and carried off by Arjuna from Dvārakā after obtaining Kṛishṇa's leave, as described in Mahā-bh. Ādi-parvan, chap. 219, 220; her image is carried in procession with those of Jagan-nātha and Bala-rāma at the Ratha-yātrā); the creeper Echites Frutescens; a particular plant (= *ghṛita-maṇḍā*); another plant (= *kāśmarī*). — *Subhadraka, as,* m. a car or vehicle of a god or for carrying the image of a god in procession (also *am,* n. according to some); the Vilva tree; a species of the Ati-śakkarī metre (according to some). — *Subhadrāṇī,* f. a kind of medicinal plant (= *trāyamāṇā*). — *Subhadrā-haraṇa-parvan, a,* n. 'the section relating to the seizure of Subhadrā,' see above under *su-bhadrā.* — *Su-bhadrikā,* f., Ved. the wicked Su-bhadrā; a particular metre. — *Subhadreśa* (°*rā-īśa*), *as,* m. 'husband of Su-bhadrā,' epithet of Arjuna. — *Su-bhara, as, ā, am,* bearing well, well burdened; easy to be borne. — *Su-bhasattarā,* f., Ved. = *atiśayena subhagā,* Sāy. on Ṛig-veda X. 86, 6. — *Su-bhānu, us,* m., N. of the seventeenth (or fifty-first) year of Jupiter's cycle of sixty years. — *Su-bhāshita, as, ā, am,* spoken well or eloquently; speaking or discoursing well, eloquent; (*as*), m. a particular Buddha or Bauddha sage; (*am*), n. a fine speech, eloquence. — *Subhāshita-rasāsvāda-jāta-romāńća-kańćuka* (°*sa-ās*°, °*ma-ań*°), *as, ā, am,* having (as it were) a coat of mail consisting of bristling hairs produced by tasting the flavour of delightful words. — *Su-bhāsa, as,* m., N. of a king. — *Su-bhiksha, am,* n. good alms, successful begging; abundance of food (especially that given as alms), an abundant supply of provisions, plenty [cf. *dur-bhiksha*]; (*as, ā, am*), having good food or an abundant supply of provisions; (*ā*), f. the tree Grislea Tomentosa. — *Su-bhishak-tama, as, ā, am,* Ved. healing best, curing most effectually, a most excellent physician. — *Su-bhishaj, k, k, k,* healing well, a good physician. — *Su-bhiraka, as,* m. the Palāśa tree, Butea Frondosa. — *Su-bhū, ūs,* f. a good or illustrious birth, (in Ṛig-veda VI. 66, 3. *su-bhve,* 'for an illustrious birth,' is explained by Sāy. to mean *nṛiṇām samyak bharaṇāya,* 'entirely for the benefit of men'); (*ūs, ūs, u*), Ved. (*subhvaḥ,* nom. pl. masc., Ṛig-veda VII. 67, 8), being good or excellent; having an excellent birth; beautiful, excellent; (*bhvas*), pl. (= *nadyaḥ,* Ṛig-veda I. 52, 4; = *stotāraḥ,* I. 52, 1). — *Su-bhūtika, as,* m. the Vilva tree. — *Su-bhūma, as,* m., N. of Kārtavīrya (as the eighth Jaina Ćakra-vartin or universal emperor). — *Su-bhūmi, is,* m., N. of a son of Ugra-sena. — *Su-bhṛita, as, ā, am,* well borne or maintained, well cherished or protected. — *Su-bhṛiśa, as, ā, am,* very much, exceeding; (*am*), ind. very much, exceedingly. — *Su-bheshaja, as,* m., N. of a Ṛishi. — *Su-bhairava, as, ī, am,* very fearful, terrific. — *Su-bhogina, as, ā, am,* very fit to be enjoyed, very desirable. — *Su-bhrāj, ṭ, ṭ, ṭ,* shining brightly. — *Su-bhrātṛi, tā,* m. a good brother. — *Su-bhru, us, us, u,* = *su-bhrū.* — *Su-bhrū, ūs, ūs, u* (acc. sing.

-bhruvam, dat. *-bhruve* or *-bhruvai*, abl. *-bhruvas* or *-bhruvās*, gen. pl. *-bhruvām* or *-bhrūṇām*, voc. sing. *-bhrūs* or *-bhru*, the latter form of voc. occurring once in the Bhaṭṭi-kāvya), lovely-browed, having beautiful eyebrows; (*ūs*), f. a woman. — *Su-bhrū-nāsākshi-keśānta* (°*sā-ak*°), *as*, *ā*, *am*, having handsome brows, nose, eyes, and hair. — *Su-makha*, *as*, *ā*, *am*, abounding in sacrifices; much adored; (Sāy.) = *śobhana-yajña*, having worthy oblations or sacrifices. — *Su-maṅgala*, *as*, *ā* or *ī*, *am*, very auspicious, bringing good fortune; abounding in sacrifices; (*ā*), f., N. of a river in the district of Kāmākhyā; a kind of medicinal root (= *kākolī*); N. of one of the mothers of the twenty-four Arhats (according to some); (*ī*), f., Ved. a woman who brings good luck. — *Su-mat*, *sumad-aṅśu*, &c., see p. 1128. — *Su-mata*, *as*, *ā*, *am*, well or kindly disposed, friendly. — *Su-mati*, *is*, f. a good mind or disposition, benevolence, kindness, friendship; favour of the gods, favour, blessing, gift; a hymn, prayer, desire, wish; (*is*, *is*, *i*), very wise; (*is*), m., N. of a son of Ranti-bhāra; of a son of Bharata; of a son of Janam-ejaya; of a son of Sūta and teacher of the Purāṇas; of several other persons; the fifth Arhat of the present era; one of the Arhats of the past era; (*is*), f., N. of the wife of Sagara (mother of 60,000 sons); of the wife of Vishṇu-yaśas and mother of Kalki, q. v. — *Sumati-vṛidh*, *t*, *t*, *t* (for *sumati-vṛidh*), Ved. augmenting blessings, increasing favour. — *Su-mada*, *as*, *ā*, *am*, very drunk, mad or impassioned. — *Su-madana*, *as*, m. 'greatly delighting,' the Mango tree. — *Sumadātmajā* (°*da-āt*°), f. 'daughter of intoxication or passion,' an Apsaras or courtezan of Indra's heaven. — *Su-madram*, ind. excessive prosperity of the Madras, (Pāṇ. II. 1, 6.) — *Su-madhura*, *as*, *ā*, *am*, very sweet or saccharine, very sweet or pleasing, very gentle or soothing; (*as*), m. a kind of pot-herb, = *jīva-śāka*; (*am*), n. very soothing or gentle speech, &c.; (*am*), ind. very sweetly. — *Su-madhya*, *as*, *ā*, *am*, having a beautiful waist, slender-waisted. — *Su-madhyama*, *as*, *ā*, *am*, slender-waisted; (*ā*), f. a graceful woman. — *Su-mana*, *as*, *ā*, *am*, very charming, beautiful, handsome; (*as*), m. wheat; the thorn-apple; (*ā*), f. great-flowered jasmine. — *Sumanaḥ-pattrikā*, f. (probably) the outer skin of the nutmeg. — *Sumanaḥ-phala*, *as*, m. elephant or wood-apple, Feronia Elephantum; (*am*), n. nutmeg. — *Su-manas*, *ās*, *ās*, *as*, good-minded, well-disposed, benevolent, happy; well pleased, satisfied; (*ās*), m. a god, divinity; a learned man or teacher; a student of the Vedas, &c.; wheat; the Nimb tree; other plants (= *pūti-karañja*; = *mahā-karañja*); N. of a son of Uru; of a son of Ilary-aśva; (*asas*), m. pl., N. of a class of deities; (*ās*, *as*), f. n. a flower; (*asas*), f. pl. (with a singular meaning), a flower; (*ās*), f. great-flowered jasmine; other plants (= *mālatī*; = *śata-pattrī*). — *Su-manasyamāna*, *as*, *ā*, *am*, being in good spirits, cheerful, being of a cheerful disposition; regarding with favour. — *Su-manā*, f. a kind of plant (= *jāti-pushpa*). — *Su-manāya*, Nom. A. *-manāyate*, &c., to become happy. — *Sumanī-kṛi*, cl. 8. P. *-karoti*, &c., to make of good mind, make well-disposed. — *Sumanī-bhū*, cl. 1. P. *-bhavati*, &c., to be of good mind. — *Sumano-bhara*, *as*, *ā*, *am*, possessing or ornamented with flowers. — *Sumano-rajas*, *as*, n. the pollen of a flower. — *Su-manohara*, *as*, *ā*, *am*, or *su-manoharaṇa*, *as*, *ī*, *am*, very captivating or agreeable, very charming or pleasing, beautiful. — *Su-mantu*, *us*, *us*, *u*, advising well; very faulty, very blamable; (*us*), m. excellent praise (Ved.); a good adviser; N. of a Muni (and lawyer, said to have been a pupil of Veda-vyāsa and to have been taught by him the Atharva-veda, originally handed down by tradition from Brahmā); N. of a king; of a son of Jahnu (or, according to some, of Purū-ravas). — *Su-mantra*, *as*, m., N. of the elder brother of Kalki, q. v.; of the charioteer and minister of king Daśa-ratha, (see Rāmāyaṇa II. 14, 30); of a preceptor. — *Su-mantrajña*, *as*, *ā*, *am*, well versed in sacred texts. — *Su-mantrita*, *as*, *ā*, *am*, well or wisely counselled, well advised, wisely planned. — *Su-mandadhī*, *īs*, *īs*, *i*, very dull of understanding. — *Su-manda-buddhi*, *is*, *is*, *i*, very dull-witted; much disheartened. — *Su-mandabhāj*, *k*, *k*, *k*, very unfortunate. — *Su-manman*, *ā*, *ā*, *a*, Ved. having good understanding, very wise or intelligent. — *Su-marīćikā*, f., scil. *tushṭi*, epithet of one of the five kinds of external acquiescence (in the Sāṅkhya phil.; cf. *su-pārā*). — *Su-marshaṇa*, *as*, *ā*, *am*, easy to be borne. — *Su-mahat*, *ān*, *atī*, *at*, very great, very large or abundant; (*at*), ind. very greatly, mightily. — *Su-mahas*, *ās*, *ās*, *as*, Ved. beautifully shining. — *Su-mahā-kaksha*, *as*, m. a very great gate; a large court-yard. — *Su-mahā-tapas*, *ās*, *ās*, *as*, one who has practised very great religious austerities, very pious. — *Su-mahātman*, *ā*, *ā*, *a*, most magnanimous. — *Su-mahātyaya* (°*hā-at*°), *as*, *ā*, *am*, causing very great evil or destruction, very pernicious. — *Su-mahā-bala*, *as*, *ā*, *am*, of very great strength, very strong or powerful. — *Su-mahā-bāhu*, *us*, *us*, *u*, having very long arms, very powerful. — *Su-mahā-svana*, *as*, m. 'very loud-sounding,' epithet of Śiva. — *Su-māya*, *as*, *ā*, *am*, abounding in illusions, very wise. — *Su-mārdava*, *am*, n. beautiful softness. — *Su-māli*, *is*, *is*, *i*, well-garlanded. — *Su-mālin*, *ī*, *inī*, *i*, well-garlanded; (*ī*), m., N. of a son of Veda-māli. — *Su-mālya*, *as*, m., N. of a son of Mahā-padma or Nanda. — *Su-mitra*, *as*, m. 'good friend,' N. of the father of the twentieth Arhat of the present era; of the author of Ṛig-veda X. 105 (having the patronymic Kautsa); of the author of Ṛig-veda X. 69, 70 (having the patronymic Vādhryaśva); N. of a son of Vṛishṇi; of a descendant of Vṛihad-bala (last of the race of Ikshvāku); (*ā*), f., N. of one of the wives of Daśa-ratha (mother of Lakshmaṇa and Śatru-ghna); of the mother of Mārkaṇḍeya. — *Sumitra-bhū*, *ūs*, m., N. of Sagara (as one of the Jaina Ćakra-vartins); of the twentieth Arhat of the present era. — *Sumitrā-bhū*, *ūs*, or *sumitrā-tanaya*, *as*, m., N. of Lakshmaṇa. — *Su-mīḷha*, *as*, m., Ved. a proper N. — *Su-mukha*, *am*, n. a good or beautiful mouth; a handsome face; (*as*, *ā* or *ī*, *am*), having a good or beautiful mouth, (according to Vopa-deva the fem. is *ā* when used in a metaphorical sense, e. g. *sumukhā śālā*, a hall with a good entrance); handsome-faced, lovely; pleasing, agreeable; (*as*), m. a learned man or teacher; N. of a Muni; of Garuḍa; of the son of Garuḍa; of Gaṇeśa; of Śiva; of one of the serpents of Pātāla; a kind of pot-herb; other plants, = *sitārjaka*; = *vana-varvarikā*; = *varvara*; (*ā*, *ī*), f. a handsome woman; a mirror; (*ī*), f. a species of the Tri-shṭubh metre; (*am*), n. the mark or scratch of a finger-nail. — *Sumukha-sū*, *ūs*, m. 'the father of Sumukha,' epithet of Garuḍa. — *Su-mushṭi*, *is*, m. a kind of shrub (= *visha-mushṭi*). — *Su-mū*, *ūs*, *ūs*, *u*, binding well. — *Su-māla*, *as*, *ā*, *am*, having a good root; (*as*), m. the white Śigru tree; (*ā*), f. a kind of plant (= *śāla-parṇī*; = *priśni-parṇī*). — *Su-mūlaka*, *am*, n. a carrot. — *Su-mṛiḍīka*, *as*, *ā*, *am*, Ved. making very happy; very bountiful. — *Su-mṛishṭa*, *as*, *ā*, *am*, well rubbed or purified, well brushed, very smooth or glossy, very fine. — *Su-mṛishṭa-pushpāḍhya* (°*pa-āḍh*°), *as*, *ā*, *am*, abounding in bright flowers. — *Sumṛishṭa-vesha*, *as*, *ā*, *am*, dressed in well-brushed clothes. — *Su-meka*, *as*, *ā*, *am*, Ved. (perhaps) well-formed, of a beautiful shape, (Sāy. *su-meka* = *su-rūpa*, Ṛig-veda III. 6, 10; = *su-dīpta*, shining beautifully, Ṛig-veda IV. 6, 3; *su-meke* = *śobhana-karmāṇau* or *śobhana-mehane*, well acting or well nourishing, Ṛig-veda I. 146, 3.) — *Su-mekhala*, *as*, *ā*, *am*, possessing a good girdle, well girdled; (*as*), m. the Muñja grass (which forms the Brāhmanical girdle). — *Su-medhas*, *ās*, *ās*, *as*, having a good understanding, sensible, intelligent; (*ās*), m. a wise man; N. of a Muni; of a son of Veda-mitra; (*ās*), f. heart-pea. — *Su-meru*, *us*, m. the sacred mountain Meru, q. v.; N. of Śiva; (*us*, *us*, *u*), very exalted, excellent. — *Su-yata*, *as*, *ā*, *am*, well restrained or governed. — *Su-yantrita*, *as*, *ā*, *am*, well curbed or governed, well restrained or bound, well regulated; one who governs his passions completely. — *Suyantrita-tva*, *am*, n. the being well or firmly restrained or bound. — *Su-yabhyā*, f., Ved. to be well embraced (sexually). — *Su-yama*, *as*, *ā*, *am*, Ved. well restraining; well traversing, (Sāy. = *śobhana-niyamana*, i. e. *sañćārin*, Ṛig-veda I. 180, 1.) — *Su-yavasa*, *am*, n. beautiful grass, good pasturage; (*as*, *ā*, *am*), having good pasturage, abounding in grass; (*as*), m. a proper N. — *Su-yavasin*, *ī*, *inī*, *i*, having excellent grass, abounding in pasture. — *Su-yaśa*, *as*, *ā*, *am*, = *su-yaśas* below; (*ā*), f., N. of a wife of Parīkshit. — *Su-yaśas*, *ās*, *ās*, *as*, very famous or renowned; (*ās*), m., N. of a king (belonging to the Maurya dynasty). — *Su-yāmuna*, *as*, m., N. of Vishṇu; of a king of Kośāmbī, (also called Vatsa); a palace; a mountain; a kind of cloud. — *Su-yāśu-tarā*, f., Ved. (a female) who has excessive sexual embraces, (Ṛig-veda X. 86, 6.) — *Su-yukta*, *as*, *ā*, *am*, well joined, harmoniously combined; (*as*), m. epithet of Śiva. — *Su-yukti*, *is*, f. good appliance or contrivance. — *Su-yuj*, *k*, *k*, *k*, Ved. well joined, well yoked. — *Su-yuta*, *as*, *ā*, *am*, well accompanied by, well furnished or provided with. — *Su-yuddha*, *am*, n. a well-fought war or battle. — *Su-yoga*, *as*, m. a favourable juncture, good opportunity. — *Su-yodhana*, *as*, m. 'fighting well,' epithet of Dur-yodhana, q. v. — *Su-rakta*, *as*, *ā*, *am*, well coloured, deeply dyed; deep red, crimson; strongly affected or impassioned; well or kindly affected. — *Su-raktaka*, *as*, m. a sort of red or golden chalk; a kind of Mango tree (apparently one bearing a small red fruit). — *Su-raksha*, *as*, m. 'good-protector,' N. of a Muni. — *Su-rakshaṇa*, *am*, n. careful protection, protecting or preserving well. — *Su-rakshita*, *as*, *ā*, *am*, well preserved or protected, carefully guarded. — *Su-rakshya*, *as*, *ā*, *am*, easy to be preserved. — *Su-raṅga*, *as*, m. a good colour, good dye; 'bright-coloured,' the orange; a hole cut in a house; (*ā*), f. a hole cut in a wall for the purpose of breaking into a house, &c., (probably for *su-ruṅgā*, q. v.); a kind of fragrant grass; crystal; (*ī*), f. a kind of plant (= *kāka-nāsā*); a kind of red Śobhāñjana; (*am*), n. red sanders; vermilion. — *Suraṅga-da*, *am*, n. 'yielding a good colour,' red sanders. — *Suraṅga-dhātu*, *us*, m. red chalk. — *Suraṅga-yuj*, *k*, m. a house-breaker, (see *su-raṅga*.) — *Su-raṅgikā*, f. the Mūrvā plant. — *Su-rajaḥ-phala*, *as*, m. the jack-fruit tree. — *Su-rajanī*, f. night. — *Su-rajas*, *ās*, *ās*, *as*, very dusty. — *Su-rajāya*, Nom. A. *surajāyate*, &c., to become very dusty. — *Su-rañjana*, *as*, m. the betel-nut tree Areca Faufel or Catechu. — *Su-raṇa*, *am*, n., Ved. a pleasant sound, (Sāy. = *śobhana-gītādi-dhvani*, the sound of pleasant hymns, or *su-ramaṇīyam*, ind. very pleasantly); pleasure, enjoyment (according to some); (*as*, *ā*, *am*), giving forth pleasant sounds (said of Agni or fire). — *Su-rata*, *as*, *ā*, *am*, much sported or dallied, playful; much enjoyed; compassionate, tender; (*am*), n. great delight or enjoyment; amorous pleasure, the union of the sexes, sexual intercourse, coition. — *Surata-tālī*, f. a female messenger, go-between; a chaplet, garland for the head. — *Surata-prasaṅga*, *as*, m. addiction to amorous pleasures. — *Surata-prasaṅgin*, *ī*, *inī*, *i*, devoted or addicted to amorous pleasures. — *Surata-viśesha*, *as*, m. a kind of sexual intercourse. — *Su-rati*, *is*, f. great enjoyment or delight. — *Surati-miśra*, *as*, m., N. of the author of the Alaṅkāra-mālā. — *Su-ratha*, *as*, m., N. of a king of the lunar race; of a son of Jahnu; of a son of Ćaitra; of a son of Adhiratha. — *Suratha-vijaya*, *as*, m., N. of the seventy-ninth chapter of the Pātāla-khaṇḍa of the Padma-Purāṇa. — *Su-rabhi*, *surabhita*, &c., see p. 1129. — *Su-rasa*, *as*, *ā*, *am*, well flavoured, juicy, sapid, savoury; sweet; elegant (as a composition); (*as*), m. a kind of plant (= *sindhu-vāra*); a particular resin, = *moća-rasa*; (*ā*, *am*), f. n. sacred basil; (*ā*), f., N. of Durgā; of the mother of the Nāgas; of a daughter of Daksha and wife of Kaśyapa; of an Apsaras; a

kind of plant (=*rāsnā*); other plants (=*miśreyā*; =*brāhmī*; =*mahā-śatāvarī*); a species of the Atidhṛiti metre; N. of a river; (*am*), n. gum-myrrh, Cassia bark; fragrant grass. — *Surasāshṭa* (°*sa-ash*°), *as*, m. a class of eight plants (viz. Nirguṇṭī, Tulasī, Brāhmī, Vṛihatī, Kaṇṭa-kārikā, Punar-navā, &c.). — *Su-rājaka*, *as*, m. a kind of plant (=*bhṛiṅga-rāja*). — *Su-rājan*, *ā*, m. a good king; a divinity. — *Su-rāti*, *is*, *is*, *i*, Ved. rich in gifts, (Sāy.=*su-dāna*.) — *Su-rātri*, *is*, f. a fine night. — *Su-rādhas*, *ās*, *ās*, *as*, Ved. having beautiful gifts; granting good things, very rich; having great power; (*ās*), m., N. of a Vedic Ṛishi (having the patronymic Vārshāgira, q. v.). — *Su-rāshṭra*, *am*, n. (sometimes also *ā*, f.), 'good country,' N. of a country on the western side of India, (commonly called Surat.) — *Su-rāshṭra-ja*, *as*, *ā*, *am*, born or produced in Surat; (*as*), m. a sort of pulse (=*kṛishṇa-mudga*); a sort of poison; (*ā*), f. a sort of fragrant earth; (*am*), n. the fragrant earth Tuvarī. — *Surāshṭra-brahma*, *as*, m. a Brāhman of Su-rāshṭra, (Pāṇ. V. 4, 104.) — *Su-rukma*, *as*, *ā*, *am*, Ved. shining beautifully. — *Su-ruć*, *k*, *k*, *k*, Ved. brightly shining. — *Su-ruči*, *is*, m. a proper N. — *Su-ruja*, *as*, *ā*, *am*, very sick, unwell. — *Su-rūḍha*, *as*, *ā*, *am*, standing well up or out, very prominent or projecting. — *Su-rūpa*, *as*, *ā* or *ī*, *am*, well-formed, handsome; wise, learned; (*as*), m. epithet of Śiva; (*ās*), m. pl., N. of a class of deities; (*ā*), f. the shrub Śāla-parṇī; (*am*), n.= *tūla*. — *Surūpa-kṛitnu*, *us*, *us*, *u*, Ved. accomplishing excellent actions. — *Su-rūhaka*, *as*, m. 'easily mounted,' a horse resembling an ass (=*gardabhābhāśva*). — *Su-rekṇas*, *ās*, *ās*, *as*, Ved. having beautiful property, rich in possessions. — *Su-reṇu*, *us*, m. a sort of atom, (also *u*, n., according to some, cf. *trasa-reṇu*, *hema-reṇu*); (*us*), f. 'having beautiful sand,' N. of a river, (sometimes regarded as one of the seven Sarasvatīs.) — 1. *su-rebha*, *as*, *ā*, *am* (for 2. *surebha* see p. 1129, col. 2), fine-sounding, fine-voiced, (Kirāt. XV. 16); (*am*), n. tin. — *Su-revata*, *as*, m. a species of small Areca tree (=*rāma-pūga*). — *Su-rai*, *rās*, *rās*, *ri*, very rich; (*rās*), m. f. an opulent person. — *Su-roćis*, *is*, m., N. of a son of Vasishṭha. — *Su-lakshaṇa*, *am*, n. the act of observing or examining carefully, looking well into, ascertaining, determining; a good mark or characteristic, auspicious mark; (*as*, *ā*, *am*), having beautiful or auspicious marks, having an auspicious name, fortunate; (*ā*), f., N. of one of Durgā's female companions; epithet of one of Kṛishṇa's wives. — *Su-lakshita*, *as*, *ā*, *am*, well examined, well determined or ascertained. — *Su-laṅghita*, *as*, *ā*, *am*, one who has been caused to fast properly, (see rt. *laṅgh*.) — *Su-labha*, *as*, *ā*, *am*, easy to be obtained or effected, easy of acquisition or attainment, easy of access, attainable, feasible, easy; (*ā*), f. a kind of shrub (=*māsha-parṇī*); N. of a female mendicant. — *Sulabhāvakāśa* (°*bha-av*°), *as*, *ā*, *am*, easily gaining room or admission. — *Su-lalāṭa*, *as*, *ā*, *am*, having a beautiful forehead. — *Su-lalita*, *as*, *ā*, *am*, sporting gracefully; greatly pleased or happy; very delicate or dainty; (*am*), ind. very sportively or wantonly, with delight, easily. — *Su-lābhikā*, f.= *śobhana-lābhā* (according to Sāy. on Ṛig-veda X. 86, 7). — *Su-lū*, *ūs*, *ūs*, *u*, one who cuts well. — *Su-loćana*, *as*, *ā*, *am*, fine-eyed, having beautiful eyes; (*as*), m. a deer; epithet of Duryodhana (according to some); N. of a son of Dhṛita-rāshṭra; (*ā*), f. a handsome woman; N. of the wife of king Mādhava. — *Su-loma*, *as*, *ā*, *am*, fine-haired, having beautiful hair or down; (*ā*), f. a kind of plant (=*tāmra-vallī*); another plant (=*māṅsa-ćchadā*). — *Su-loman*, *ā*, *ā*, *a*, =*su-loma*. — *Su-lomaśa*, *as*, *ā*, *am*, having good hair or down, very hairy or downy; (*ā*), f. a kind of plant (=*kāka-jaṅghā*). — *Su-lohaka*, *am*, n. 'good metal,' brass. — *Su-lohita*, *as*, m. a beautiful red colour; (*as*, *ā* or -*hinī*, *am*), very red; (*ā*), f. epithet of one of the seven tongues of fire. — *Su-vaktra*, *am*, n. a good mouth or face; correct utterance or intonation; (*as*, *ā*, *am*), handsome-mouthed; handsome-faced; (*as*), m. epithet of Śiva; a kind of plant (=*vana-varvarī*). — *Su-vakshas*, *ās*, *ās*, *as*, having a handsome breast. — *Su-vaćana*, *am*, n. the act of speaking well, good speech, eloquence; (*ī*), f., N. of a goddess. — *Su-vaćas*, *ās*, *ās*, *as*, speaking much or well, discoursing eloquently. — *Su-vaćasyā*, f., Ved. sweet praise, an excellent hymn. — *Su-vajra*, *as*, *ā*, *am*, Ved. having an excellent thunderbolt. — *Su-vadana*, *as*, *ā*, *am*, having a beautiful face, beautiful; (*ā*), f. a particular metre. — *Su-vayas*, *ās*, m. (probably) N. of a plant. — *Su-varatra*, *as*, *ā*, *am*, Ved. having good thongs. — *Su-varūtha*, *as*, *ā*, *am*, having a good protecting ledge (said of a chariot; see *varūtha*). — 1. *su-varga*, *as*, m., Ved. having good society, (but see 2. *suvar-ga*, *svarga*.) — *Su-varćaka*, *as*, m. natron, alkali; N. of an ancient sage. — *Su-varćala*, *as*, m., N. of a country; (*ā*), f., N. of a wife of the Sun; of a wife of Rudra; linseed, Linum Usitatissimum; other plants (= *sūrya-mukhī*; =*āditya-bhaktā*; =*brāhmī*). — *Su-varćas*, *ās*, *ās*, *as*, very bright, very glorious; (*ās*), m., N. of a son of Dhṛita-rāshṭra. — *Su-varćasa*, *as*, *ā*, *am*, having great splendor; (*as*), m. epithet of Śiva. — *Su-varćasin*, *ī*, m. epithet of Śiva. — *Su-varćika*, *as*, *ā*, m. f. natron, alkali. — *Su-varćin*, *ī*, m. natron. — *Su-varṇa*, &c., see p. 1129. — *Su-varman*, *ā*, m. 'having good armour,' N. of a son of Dhṛita-rāshṭra. — *Su-valli*, *is*, or *su-vallī*, f. the shrub Serratula Anthelmintica (=*soma-rājī*). — *Su-vas*, *as*, *as*, *as*, covering or clothing well. — *Su-vasana*, *as*, *ā*, *am*, Ved. well dressed, elegantly attired. — *Su-vasanta*, *as*, m. a beautiful vernal season; the day of full moon in the month Ćaitra; a festival in honour of Kāma-deva celebrated in that month. — *Su-vasantaka*, *as*, m. a kind of large creeper, Gærtnera Racemosa; a festival in honour of Kāma-deva in the month Ćaitra. — *Su-vaha*, *as*, *ā*, *am*, bearing well, conveying pleasantly; patient, enduring; easy to be borne; (*ā*), f. the plant Nyctanthes Tristis; the shrub Mimosa Octandra; the plant Rāsnā; the shrub Cissus Pedata; the gum olibanum tree, Boswellia Thurifera; the plant Tri-vṛit or Convolvulus Turpethum; other plants (=*rudra-jaṭā*; = *haṅsa-padī*; = *gandha-nākulī*; = *musalī*; = *nīla-sindhuvāra*); a Vīṇā or lute. — *Su-vāć*, *k*, *k*, *k*, Ved. speaking well; sounding beautifully; making a loud noise; (*k*), m., N. of a son of Dhṛita-rāshṭra. — *Su-vāćya*, *as*, *ā*, *am*, easy to be read. — *Su-vāmā*, f., N. of a river. — *Su-vār*, *r*, *r*, *r*, having beautiful water. — *Su-vārttā*, f. good news. — 1. *su-vāsa*, *as*, m. an agreeable perfume. — 2. *su-vāsa*, *as*, m. a pleasant dwelling. — 3. *su-vāsa*, *as*, *ā*, *am*, well clad; (*as*), m. epithet of Śiva. — *Su-vāsas*, *ās*, *ās*, *as*, Ved. having beautiful garments, well dressed. — *Su-vāsita*, *as*, *ā*, *am*, well scented or perfumed. — *Su-vāsin*, *ī*, *inī*, *i*, dwelling in a comfortable or respectable abode; (*inī*), f. a woman married or single who resides in her father's house; a term of courtesy for a respectable woman whose husband is alive. — *Su-vāstu*, N. of a river. — *Su-vāhana*, *as*, m., N. of a Muni. — *Su-vikrama*, *as*, m. prowess, valour. — *Su-vikrānta*, *as*, *ā*, *am*, very valiant or heroic, bold, chivalrous; (*as*), m. a hero; (*am*), n. heroism. — *Su-vićakshaṇa*, *as*, *ā*, *am*, very clever, well discerning, sensible, proficient, skilful. — *Su-vićāra*, *as*, m. good or deliberate consideration; a proper N. — *Su-vićārita*, *as*, *ā*, *am*, well weighed, deliberately considered. — *Su-vićārya*, ind. having well deliberated, having carefully investigated or discussed. — *Suvićārya-kārin*, *ī*, *inī*, *i*, acting after due deliberation, discreet. — *Su-vijñāna*, *as*, *ā*, *am*, very wise. — *Su-vijñeya*, *as*, m. 'easily discernible,' epithet of Śiva. — *Su-vitta*, *as*, m. a proper N. — *Su-vitrasta*, *as*, *ā*, *am*, greatly scared, terrified, affrighted. — *Su-vid*, *t*, m. a learned man; (*t*), f. a shrewd or clever woman. — *Su-vida*, *as*, m. an attendant on the women's apartments; [cf. *sau-vida*.] — *Su-vidat*, *t*, m. a king. — *Su-vidatra*, *as*, *ā*, *am*, well-disposed, gracious; having good possessions, (Sāy.=*su-pratijña* or *su-dhana*, Ṛig-veda II. 9, 6; according to Yāska=*kalyāṇa-vidya*, cf. *dur-vidatra*); related, of kin, a kinsman, &c.; (*am*), n. wealth, riches, property, (Sāy.=*dhana*); a household, family. — *Su-vidatriya*, *as*, *ā*, *am*, Ved. well-disposed, gracious, worthy of knowledge or wealth, (Sāy.=*jñānārha* or *dhanārha*, Ṛig-veda X. 17, 4.) — *Su-vidalla*, *am*, n. the women's apartments; (*ā*), f. a married woman. — *Su-vidita*, *as*, *ā*, *am*, well known or understood. — *Su-vidīrṇa*, *as*, *ā*, *am*, much torn or split, greatly expanded. — *Su-vidyut*, *t*, m., N. of an Asura. — *Su-vidha*, *as*, *ā*, *am*, of a good kind, in a good or easy way; (*am*), ind. easily. — *Su-vidhi*, *is*, m. a good rule or ordinance; the ninth Arhat of the present age (with Jainas). — *Su-vinīta*, *as*, *ā*, *am*, well trained, properly behaved, very modest; (*ā*), f. a tractable cow. — *Su-vipula*, *as*, *ā*, *am*, very great, very spacious, very ample or roomy; very loud. — *Su-vibhakta*, *as*, *ā*, *am*, well divided, well proportioned. — *Su-vibhakta-gātra*, *as*, *ī*, *am*, having well divided or symmetrical limbs. — *Su-vibhāta*, *as*, *ā*, *am*, shining splendidly, very bright. — *Su-vibhīshaṇa*, *as*, *ā*, *am*, very frightful. — *Su-vibhu*, *us*, m., N. of a king. — *Su-vilaya*, *as*, *ā*, *am*, easily fusible, liquefying. — *Su-vivṛita*, *as*, *ā*, *am*, Ved. very extensive or extended, everywhere abundant. — *Su-viśrabdha*, *as*, *ā*, *am*, very confident. — *Su-viśvasta*, *as*, *ā*, *am*, very confiding; very trusty, confidential. — *Su-vishaṇṇa*, *as*, *ā*, *am*, very sorrowful. — *Su-vistaram*, ind. very diffusely or fully, at length. — *Su-vistīrṇa*, *as*, *ā*, *am*, well spread or laid out; very broad. — *Su-vismita*, *as*, *ā*, *am*, very astonished. — *Su-vihita*, *as*, *ā*, *am*, well placed or deposited; well furnished or appointed, well provided, well arranged, well supplied; well done, well performed. — *Su-vīja*, *am*, n. good seed; (*as*, *ā*, *am*), having good seed; (*as*), m. epithet of Śiva; the poppy (=*khaskhasa*). — *Su-vīra*, *as*, *ā*, *am*, Ved. having many heroes; having excellent offspring; (*as*), m., N. of a son of Śiva; of a son of Kshemya; (*ās*), m. pl., N. of a people. — *Su-vīraka*, *am*, n. a collyrium prepared from the Amomum Anthorhizon (=*sauvīrāñjana*). — *Su-vīrāmla* (°*ra-am*°), *am*, n. sour rice-gruel. — *Su-vīrya*, *am*, n. great vigour, heroism; abundance of heroes; (*as*, *ā*, *am*), having great vigour or power; of heroic strength; having good essence or seed; (*ā*), f. wild cotton; (*am*), n. the fruit of the jujube. — *Su-vṛikti*, *is*, *is*, *i*, Ved. well trimmed, having excellent purity; (*is*), f. a pure offering; a hymn of praise, hymn. — *Su-vṛit*, *t*, *t*, *t*, Ved. easy rolling, well turning; well built (said of a chariot; Sāy.=*śobhana-vartana* or *su-ćakra*, Ṛig-veda I. 111, 1). — *Su-vṛitta*, *as*, *ā*, *am*, virtuous, good; well rounded, beautifully globular or round; a kind of plant,=*śūraṇa*; (*ā*), f. a kind of plant (= *śata-pattrī*); a sort of grape (=*kākalī-drākshā*); a particular metre. — *Su-vṛitti*, *is*, f. a good way of living. — *Su-vṛiddha*, *as*, *ā*, *am*, full-grown; (*as*), m. a proper N. — *Su-vṛidh*, *t*, *t*, *t*, or *su-vṛidha*, *as*, *ā*, *am*, Ved. well increasing, full-grown. — *Su-vṛiść*, *vṛiṭ*, *ṭ*, *ṭ*, cutting well, (Vopa-deva III. 148.) — *Su-vṛishṭa*, *am*, n. beautiful rain. — *Su-vegā*, f. a kind of plant (=*mahā-jyotishmatī*). — *Su-vedana*, *as*, *ā*, *am*, Ved. easy to be found. — *Su-vedas*, *ās*, m., N. of the author of the hymn Ṛig-veda X. 147 (having the patronymic Sairīshi). — *Su-vema*, *as*, m. a good loom. — *Su-vela*, *as*, *ā*, *am*, bowed or stooping greatly; humble, quiet; (*as*), m., N. of a mountain (=*tri-kūṭa*). — *Su-veśa* or *su-vesha*, *as*, *ā*, *am*, well dressed, well clad; (*as*), m. a kind of sugar-cane (=*śvetekshu*). — *Su-veśin*, *ī*, *inī*, *i*, well dressed, well ornamented or decorated. — *Su-vyakta*, *as*, *ā*, *am*, very plain, manifest; (*am*), ind. very evidently or clearly, most distinctly. — *Su-vyasta*, *as*, *ā*, *am*, greatly dispersed, much scattered, straggling (said of an army). — *Su-vrata*, *as*, *ā*, *am*, strict in observing a religious vow or obligation, strictly religious or virtuous; (*as*), m. a religious student; N. of a king; of the twentieth Arhat of the present Avasarpiṇī, (also called Muni-suvrata); of the eleventh Arhat of the future Utsarpiṇī; (*ā*), f. a virtuous wife; a cow easily milked or one of

tractable disposition; N. of the mother of the fifteenth Jina of the present age. — *Su-śaṇsa, as, ā, am,* having praise, enjoying good report, well spoken of, praiseworthy, glorious. — *Su-śaka, as, ā, am,* capable of being easily done. — *Su-śakti, is, is, i,* Ved. displaying great prowess. — *Su-śamī,* m., Ved. one who does mighty deeds; sacrificing well; (*ī*), ind. for the sake of an auspicious rite (= *su-karma-tvāya,* Ṛig-veda V. 87, 9). — *Su-śaraṇa, as, am,* m. n., Ved. a good protector, a noble refuge. — *Su-śarman, ā, ā, a,* well destroying (enemies); protecting well, sheltering; enjoying great happiness or prosperity, very happy; (*ā*), m., N. of a king; of a wicked Brāhman. — *Su-śalya, as,* m. the Khadira tree. — *Su-śavī,* f. the gourd Momordica Charantia; a sort of black cumin, Nigella Indica (= *kṛishṇa-jīraka*). — *Su-śasti, is,* f., Ved. a beautiful hymn, hymn of praise. — *Su-śāka, as,* m. 'good herb,' epithet of various plants, = *ćaṅću*; = *bhiṇḍā*; = *taṇḍulīya*; (*am*), n. undried ginger. — *Su-śānta, as, ā, am,* very placid; (*ā*), f., N. of the wife of king Śaśi-dhvaja. — *Suśānta-toya, as, ā, am,* having very placid water. — *Su-śānti, is,* m., N. of the Indra of the third Manv-antara; of a king. — *Su-śārada, as,* m., N. of a preceptor; epithet of Śiva. — *Su-śāsana, am,* n. good government. — *Su-śāsita, as, ā, am,* well-governed or regulated, kept under good discipline. — *Su-śikshita, as, ā, am,* well trained or taught, disciplined. — *Su-śikha, as, ā, am,* having beautiful points or crests; (*as*), m. 'possessing beautiful flames,' N. of Agni or fire; (*ā*), f. a peacock's crest; cock's comb. — *Su-śipra, as, ā, am,* or *su-śiprin, ī, iṇī, i,* Ved. having a handsome chin; having beautiful cheeks. — *Su-śiras, ās, ās, as,* having a fine head. — *Su-śiśvi, is, is, i,* Ved. much enlarged, (Sāy. = *sushṭhu pravardhita,* Ṛig-veda I. 65, 2.) — *Su-śishṭa, as, ā, am,* governing well; (*as*), m. a faithful minister or counsellor. — *Su-śīta, as, ā, am,* very cold or cooling; (*as*), m. a kind of dwarf Plaksha tree; (*ā*), f. a particular plant, = *śata-pattrī*; (*am*), n. great coldness; a kind of fragrant yellow sandal-wood. — *Su-śītala, as, ā, am,* very cold or cooling, frigid, freezing; (*am*), n. a sort of fragrant grass (= *gandha-tṛiṇa*). — *Su-śīma, as, ā, am,* easy to be attained, (according to a commentator = *su-prāpa*; cf. *duḥ-śīma*); well-disposed (for *su-śīla,* according to some); cold, frigid [cf. *su-shima*]; (*as*), m. cold, coldness. — *Su-śīla, as, ā, am,* well-disposed, good tempered, having an amiable disposition; well conducted, well made, well shaped; (*as*), m. epithet of king Ćola; (*ā*), f. epithet of Yama's wife; of one of Kṛishṇa's eight wives; of a daughter of Hari-svāmin. — *Suśīla-tā,* f. or *suśīla-tva, am,* n. excellence of temper or disposition, good morals, natural amiability. — *Su-śirikā,* f. a kind of bulbous root or plant (= *vārāhī-kanda*). — *Su-śukvan, ā, arī, a,* Ved. shining brightly, brilliant. — *Su-śera, as, ā, am,* possessing good fortune, blessed; granting prosperity, auspicious, propitious, favourable. — *Su-śoka, as, ā, am,* Ved. shining brightly, (said of Agni; Sāy. = *śobhana-dīpti,* Ṛig-veda I. 70, 1.) — *Su-śćandra, as, ā, am* (for *su-ćandra*), beautifully shining. — *Su-śravas, ās, ās, as,* Ved. abounding in glory, famous; prosperous; having good oblations; (*ās*), m., N. of a Prajā-pati; of a preceptor. — *Su-śrāvya, as, ā, am,* distinctly audible; pleasing to the ear. — *Su-śrī, īs, īs, i,* Ved. abounding in good fortune or prosperity. — *Su-śrīka, as, ā, am,* possessing good fortune or great prosperity, greatly blessed or happy; (*ā*), f. the gum olibanum tree. — *Su-śruṇa, as, ā, am,* Ved. very famous, (Sāy. = *su-prasiddha.*) — *Su-śrut, t, t, t,* Ved. hearing well; having a good reputation, (Sāy. = *su-śravas.*) — *Su-śruta, as, ā, am,* well heard; versed in the Vedas; (*as*), m., N. of a king; of an author of a system of medicine (son of Viśvā-mitra and descendant of Dhanvan-tari; his work with that of Ćaraka, another older medical authority, is held in great esteem, and consists of six books); (*am*), n. 'may it be well heard!' an exclamation used at a Śrāddha; [cf. *śraushaṭ.*] — *Suśruta-saṃhitā,* f. Su-śruta's system of medicine. — *Su-śroṇi, is, is* or *ī, i,* having beautiful hips, καλλίπυγος; (*is*), f., N. of a goddess. — *Su-śrotu, us, us, u,* Ved. well or altogether hearing, (Sāy. = *samyak śrotṛi,* Ṛig-veda I. 122, 6.) — *Su-ślakshṇa, as, ā, am,* very smooth. — *Su-ślishṭa, as, ā, am,* closely united or adhering. — *Su-ślesha, as,* m. close or intimate union; a close embrace. — *Su-shaṃsad, t, t, t,* Ved. having a good meeting; [cf. *su-saṃsad.*] — *Su-shakhi, khā,* m., Ved. a good friend. — *Su-shaṇa, as, ā, am,* Ved. easy to be acquired; to be liberally distributed. — *Su-shaṇana, as, ā, am,* Ved. having beautiful gifts; liberally distributed. — *Su-shadman, ā,* m. a proper N. — *Su-shama, as, ā, am,* very even, very beautiful or handsome, very pleasing; same, all; (*ā*), f. exquisite beauty; a particular Jaina division of time, (the second Ara or spoke of a time-wheel containing six such divisions; it is supposed to be a period in which steady happiness is enjoyed by mankind; sometimes written *su-khamā.*) — *Su-shamidh, t,* m., Ved. 'lighting or igniting well,' epithet of Agni. — *Su-shamiddha, as, ā, am,* beautifully kindled or lighted. — *Su-shavī,* f. a sort of gourd, Momordica Charantia (or a small species); black cumin, Nigella Indica; cumin-seed; [cf. *su-śavī.*] — *Su-shaha, as, ā, am,* Ved. having excellent strength. — *Su-shāḍha, as,* m. epithet of Śiva. — *Su-shāman, ā, ā, a,* having good conciliation, sweet or kindly spoken; N. of a king, (Ṛig-veda VIII. 26, 2.) — *Su-shārathi, is,* m., Ved. a good charioteer. — *Su-shīma, as, ā, am,* cold, frigid; pleasant, agreeable; (*as*), m. cold; a sort of snake; the Ćandra-kānta or moon gem. — *Su-shuta, as, ā, am,* Ved. beautifully pressed (said of Soma). — *Su-shupta, as, ā, am,* fast asleep; (*am*), n. deep or profound sleep. — *Sushupta-vat,* ind. like one who is fast asleep. — *Su-shupti, is,* f. deep sleep, profound repose; (in phil.) entire insensibility (or spiritual ignorance (= *sattva-pradhānam ajñānam* and, according to Śabda-k., equivalent to *kāraṇa-śarīra* and *ānanda-maya-kosha,* q.q.v.v.). — *Su-shumat, ān, atī, at,* Ved. very beautiful. — *Su-shumṇa, as, ā, am,* Ved. rich in pleasure or happiness, highly blessed; (*as*), m., N. of one of the seven principal rays of the sun (supposed to supply heat to the moon); (*ā*), f. a particular artery or vessel of the body lying between the vessels called *iḍā* and *piṅgalā,* and supposed to be one of the passages for the breath or spirit, (see *brahma-randhra.*) — *Su-shūtama, as, ā, am* (i.e. *su-sūtama* = *su-sutatama*), = *atiśayena su-suta,* (Vājasaneyi-s. VI. 30.) — *Su-sheṇa, as,* m. (i.e. *su* + *senā*), 'having beautiful clusters,' the Kara-marda tree; a cane or reed, the ratan; 'having a good army,' epithet of Vishṇu; N. of a son of Dhṛita-rāshṭra; of a son of Vasu-deva; of a son of Vṛishṇi-mat; of a son of Kṛishṇa; of a monkey-chief, son of Varuṇa, (see *hanu-mat*); (*ī*), f. the plant Convolvulus Turpethum (= *tri-vṛit*). — *Su-shenikā,* f. a kind of dark Tri-vṛit or Convolvulus Turpethum. — *Su-shomā,* f., N. of a river. — *Su-shṭuta, as, ā, am,* Ved. well praised. — *Su-shṭuti, is,* f. a beautiful hymn, excellent praise; (*is, is, i*), having a beautiful hymn. — *Su-shṭubh, p, p, p,* Ved. praising well, lauding, extolling. — *Su-saṃyata, as, ā, am,* well restrained, well composed. — *Su-saṃrabdha, as, ā, am,* very angry, greatly enraged or agitated. — *Su-saṃvīta, as, ā, am,* well clothed or dressed. — *Su-saṃvṛita, as, ā, am,* well covered or veiled, well wrapped up. — *Su-saṃśita, as, ā, am,* very sharp. — *Su-saṃsad, t, t, t,* Ved. having a good company or assembly. — *Su-saṇskṛita, as, ā, am,* well perfected or completed, well polished, highly finished; highly seasoned, well-cooked. — *Susaṇskṛitopaskara* (°*ta-up*°), *as, ā, am,* one who carefully polishes or cleanses the household utensils. — *Su-saṃsthita, as, ā, am,* well situated; standing firmly, doing well; well brought together, circumscribed. — *Su-saṃhata, as, ā, am,* well compacted, well knit together. — *Su-saṃhita, as, ā, am,* well united. — *Susaṃhita-pramāṇa, as, ā, am,* having well united principals or chiefs. — *Su-saktha, su-sakthi,* see Vopa-deva VI. 25. — *Su-saṅkāśa, as, ā, am,* Ved. having a beautiful appearance, fair, handsome. — *Su-saṅkshepa, as,* m. epithet of Śiva. — *Su-saṅgṛihīta, as, ā, am,* well kept or preserved; well abridged. — *Su-satkṛita, as, ā, am,* well or hospitably received, highly honoured, treated with great hospitality. — *Su-satyā,* f., N. of the wife of king Janaka. — *Su-sadṛiśa, as, ī, am,* very like. — *Su-sanitṛi, tā,* m. a liberal giver, generous benefactor. — *Su-santrasta, as, ā, am,* greatly alarmed. — *Su-sandṛiś, k, k, k,* having a pleasing aspect, agreeable to look at. — *Su-sandhi, is,* m., N. of a king. — *Su-sandhita, as, ā, am,* well reconciled. — *Su-sannata, as, ā, am,* well directed (said of an arrow). — *Su-samāhita, as, ā, am,* very intent or attentive, having the mind intently fixed or absorbed on a subject or object. — *Su-samiddha, as, ā, am,* Ved. thoroughly well kindled, well lighted (said of Agni). — *Su-samubdha, as, ā, am,* Ved. much contracted or shriveled up, much shrunk. — *Su-samṛiddha, as, ā, am,* Ved. very prosperous; quite perfect. — *Su-sampad, t,* f. good fortune, prosperity. — *Su-sampishṭa, as, ā, am,* much crushed or shattered. — *Su-sambandha, as, ā, am,* well joined. — *Su-sambhrama, as,* m. great haste, confusion; great respect or reverence. — *Su-sambhrānta, as, ā, am,* greatly bewildered. — *Su-sammata, as, ā, am,* much honoured, highly approved. — *Su-sammṛishṭa, as, ā, am,* Ved. well rubbed, well cleaned (said of horses). — *Su-saraṇa, as,* m. epithet of Śiva. — *Su-sartū, ūs,* f., Ved., N. of a river. — *Su-sarva, as, ā, am,* Ved. quite complete. — *Su-savī,* f. = *su-shavī.* — *Su-saha, as, ā, am,* easy to be borne or suffered; bearing or enduring well; (*as*), m. epithet of Śiva. — *Su-sāman, a,* n. good negotiation. — *Su-sāra, as,* m. good essence, good sap, good substance; competence; (*as, ā, am*), having good essence or sap; (*as*), m. the red-flowering Khadira, Mimosa Catechu. — *Su-sāra-vat, ān, atī, at,* having good essence or substance; (*at*), n. crystal. — *Su-sikatā,* f. good sand; gravel; sugar. — *Su-siddhārtha* (°*dha-ar*°), *as, ā, am,* one whose object is completely effected, completely supplied with. — *Su-sīmā,* f. a good boundary; good conduct; N. of the mother of the sixth Arhat. — *Su-sukham,* ind. very happily. — *Su-sūkshma, as, ā, am,* very subtle or minute, very small, very delicate. — *Su-sevita, as, ā, am,* well served, much addicted to. — *Su-strī,* f. a good wife. — *Su-stha, as, ā, am,* well situated, being well or in good condition, in health, healthy, faring well, prosperous, well off, in good circumstances, happy. — *Sustha-tā,* f. or *sustha-tva, am,* n. the being well or well-established, health, welfare, happiness, good or easy circumstances. — *Susthaya,* Nom. P. *susthayati,* &c., to establish or settle well. — *Susthayat, an, antī, at,* settling well, setting at rest, appeasing. — *Susthāvatī,* f., N. of a particular scale in music. — *Su-sthita, as, ā, am,* well-established, being well or in good condition, in good health; living well or happily. — *Susthita-manas, ās, ās, as,* being in a happy frame of mind, contented. — *Susthitam-manya, as, ā, am,* fancying one's self prosperous or well off. — *Su-sthiti, is,* f. a good condition, good circumstances or position, well-being, welfare; health, convalescence. — *Su-sthira, as, ā, am,* very firm or steady, stable; resolute, cool. — *Su-snā* (perhaps more properly written *susnā*), a kind of pulse, Lathyrus Sativus. — *Su-snāta, as, ā, am,* well bathed (sometimes used as a benedictory term addressed to a person about to bathe); one who has duly performed his ablutions, a student who has performed his ablutions in preparation for or after a sacrifice. — *Su-snigdha-gambhīra, as, ā, am,* very soft and deep-toned. — *Su-smita, as, ā, am,* pleasantly smiling; (*ā*), f. a woman with a pleasing or smiling countenance. — *Su-svapna, as,* m. a good or lucky dream; 'having good dreams,' epithet of Śiva. — *Su-svara, as, ā, am,* well-sounding, harmonious, melodious; having a loud voice, loud; (*am*), ind. in a loud voice. — *Su-svaru, us, us, u,* Ved. going

well; well praised, (Sāy. = śobhana-gamana or śobhana-stutika, Ṛig-veda V. 41, 5.) — Su-svānta, as, ā, am, having a good or happy mind, well-disposed. — Su-hana, as, ā, am, Ved. easy to be killed, to be killed gloriously. — Su-hantu, Ved. 'killing easily,' a thunderbolt, (Sāy. su-hantu = suhantunā vajreṇa, Ṛig-veda VII. 19, 4.) — Su-hava, as, ā, am, Ved. well or easily invoked, to be well invoked. — Su-havis, is, is, is, Ved. having or offering beautiful oblations, devout, pious. — Su-hasānana (°sa-ān°), as, ā, am, having a cheerful smiling face. — Su-hasta, as, ā, am, Ved. having beautiful or skilful hands, skilful-handed, clever; (as), m., N. of a son of Dhṛita-rāshṭra. — Su-hastin, ī, m. (also written su-hasti according to some), one of the Jaina saints called Daśa-pūrvins; [cf. mahā-giri, vajra.] — Su-hastya, as, ā, am, Ved. having beautiful hands; skilful-handed, clever, skilful, (in Ṛig-veda I. 64, 1. su-hastya = kritāñjali, having folded hands); (as), m., N. of the author of the hymn Ṛig-veda X. 41 (having the patronymic Ghausheya). — Su-hārd, m., Ved. = su-hṛid, a friend, (see Atharva-veda III. 28, 5, 6; VI. 120, 3.) — Su-hiṇs, hin, n, n, one who strikes well. — Su-hita, as, ā, am, very fit or suitable; salutary, beneficial, good; very friendly, affectionate; satiated, satisfied; (ā), f. one of the tongues of Agni or fire. — Su-hiraṇya, as, ā, am, Ved. having beautiful gold, abounding in gold. — Suhṛić-choka-vivardhana, as, ī, am, augmenting the grief of a friend. — Suhṛij-jana, as, m. a friendly person, friend. — Suhṛit-kula, am, n. a company or family of friends. — Suhṛit-tama, as, ā, am, very friendly or cordial, kind, affectionate. — Suhṛit-tā, f. or suhṛit-tva, am, n. friendship, friendliness, affection. — Suhṛit-tyāga, as, m. the desertion of a friend. — Su-hṛid, t, t, t, having a kind heart, cordial, friendly, affectionate, loving; (t), m. a friend, (kim-suhṛid, a bad friend); an ally; N. of the fourth Lagna, (see lagna.) — Su-hṛida, a friend, (see the next.) — Suhṛida-druh, -dhruk or -dhruṭ, injuring a friend, one who smites a friend secretly. — Su-hṛidaya, as, ā, am, good-hearted, well-disposed, affectionate. — Suhṛid-bala, am, n. the army of an ally. — Suhṛid-bheda, as, m. the separation of friends; N. of the second book of the Hitopadeśa. — Suhṛid-vadha, as, m. killing a friend, (Manu XI. 56.) — Suhṛid-vākya, am, n. the speech of a friend; a friend's advice. — Suhṛil-liṅgadhara, as, ā, am, having the mere appearance of a friend. — Su-hotṛi, tā, trī, tṛi, Ved. abounding in priests; (tā), m., N. of one of the five sons of Vitatha. — Su-hotra, as, m., N. of the author of the hymns Ṛig-veda VI. 31, 32 (having the patronymic Bhāradvāja); N. of a son of king Vṛihad-ishu of the lunar race; of a son of Kāñćana; of a son of Bhumanyu; of several other persons; (ās), m. pl., N. of a sect of fire-worshippers. — Sūkta (su-uk°), as, ā, am, well spoken, well or properly said; (ā), f. a kind of bird, the Sārikā, q.v.; (am), n. a Vedic metrical prayer or hymn, (the Sūkta is properly a whole hymn as distinguished from a Ṛić or single verse of a Vedic hymn, the term Mantra, q.v., being still more comprehensive; but many other words are loosely used for hymns of the Veda, e.g. arka, uktha, ṛić, gir, dhī, nītha, ni-vid, mati, stotra, stoma, vāć, vaćas, &c.) — Sūktadarśi-tva, am, n. the seeing or composing of Vedic hymns, the being a seer or Ṛishi. — Sūkta-darśin, ī, m. or sūkta-drashṭṛi, ṭā, m. a hymn-seer, the author of a Sūkta or Vedic hymn, a Ṛishi (to whom a Sūkta is revealed). — Sūkta-bhāj, k, k, k, one who has a hymn or hymns (of the Veda addressed to his honour). — Sūkta-vāka, as, m., Ved. praise-speaking, a hymn; a particular ceremony. — Sūkta-vāć, k, f. a word of praise, praise, hymn. — Sūktāsi (°ta-asi), is, m. the sword of pleasant speech. — Sūkti (su-uk°), is, f. good speech, friendly speech. — Sūkti-sahasra, N. of a work. — Sūttara (su-ut°), as, ā, am, very superior; well towards the north, northern. — Sūtthāna (su-ut°), am, n. good effort or exertion, active effort; (as, ā, am), making good effort, clever. — Sū-nṛita, see s.v. — Sūnmada or sūnmāda (su-un°), as, ā, am, quite mad. — Sūpatīrtha (su-up°), as, ā, am, having good steps for bathing. — Sūpavañćana (su-up°), as, ī, am, Ved. easily deceiving. — Sūpasadana (su-up°), as, ā, am, easy to be approached. — Sūpaskara (su-up°), as, ā, am, furnished with good instruments. — Sūpastha (su-up°), as, ā, am, Ved. granting good help, rich in help. — Sūpāyana (su-up°), as, ā, am, Ved. having easy approach, easy of access. — Sū-bharva, see s.v. — Sū-yavasa, am, n., Ved. = su-yavasa, a good pasture; (as), m., N. of a son of Ajīgarta. — Sūyavasād (°sa-ad), t, t, t, Ved. eating abundance of grass or fodder. — Sū-yavasin, ī, inī, i, Ved. having good pasturage. — 1. sūrmi (su-ūr°), is, is, i (for 2. sūrmi, see s.v.), Ved. having mighty waves, billowy, surging. — Sv-aksha, as, ā or ī, am, handsome-eyed; having good or keen organs, acute; (ās), m. pl., N. of a people. — Sv-agni, is, is, i, having a good fire. — Sv-aṅga, am, n. a good or handsome limb; (as, ī, am), handsome-limbed, well-shaped, handsome. — Sv-aṅguri, is, is, i, Ved. handsome-fingered. — Sv-aććha, as, ā, am, very transparent or clear, pellucid, crystalline; white; pure, stainless; healthy, sound, convalescent; (as), m. crystal; (ā), f. white Dūrvā grass; (am), n. a pearl; pure chalk, &c. (= vimaloparasa). — Sv-aććhaka, as, ikā, am, = sv-aććha above. — Svaććha-tā, f. or svaććha-tva, am, n. great transparency or purity. — Svaććha-dravya, am, n. the crystalline humour. — Svaććha-pattra, am, n. 'transparent leaf,' talc. — Svaććha-bāluka, am, n. pure chalk, &c. (= vimaloparasa). — Svaććha-maṇi, is, m. 'clear-gem,' crystal. — Sv-añć, an, &c., Ved. going well, gracefully moving, stepping well (said of horses), swift, rapid, (in Nirukta V. 7. sv-añćah occurs.) — 1. sv-adita, as, ā, am, well eaten, (see 2. svadita.) — Sv-adhishṭhāna, as, ā, am, having a solid foundation or framework (said of a chariot &c.). — Sv-adhīta, as, ā, am, well read, well versed in or conversant with. — Sv-adhvara, as, ā, am, quite uninjured; having beautiful sacrifices, propitious for sacrifice (Ved.). — Sv-anīka, as, ā, am, Ved. having beautiful lustre, very radiant (said of Agni). — Sv-anugupta, as, ā, am, well guarded, well secured, well hidden. — Sv-anurūpa, as, ā, am, well suited. — Sv-anushṭhita, as, ā, am, well observed, duly practised or performed. — Sv-anta, as, ā, am, having a good end, terminating well. — 1. sv-ap, see Vopa-deva III. 168, (for rt. 2. svap see s.v.) — Sv-apatya, as, ā, am, Ved. having many descendants, prolific. — Sv-aparāddha, as, ā, am, very faulty. — Sv-apas, ās, ās, as, Ved. accomplishing excellent works, skilful, energetic. — Svapas-tama, as, ā, am, Ved. most skilful. — Sv-apasyā, f., Ved. desire of performing a good work, wish to do good. — Sv-apivāta, as, ā, am, Ved. easy to be gained or obtained, (see rt. 2. vat.) — Sv-abhishṭi, is, is, i, Ved. having good protection, (Sāy. = śobhanābhyeshaṇavat or śobhanābhigamana, Ṛig-veda I. 51, 2.) — Sv-abhīśu, us, us, u, Ved. having beautiful reins or bridles. — Sv-araṅkṛita, as, ā, am, Ved. well ordered, well arranged. — Sv-aritra, as, ā, am, Ved. having good oars, well rowed. — Sv-arka, as, ā, am, Ved. flashing beautifully; rich in praise, resounding with beautiful songs. — Sv-alakshita, as, ā, am, altogether unseen, not thoroughly observed. — Sv-alaṅkṛita, as, ā, am, well adorned, highly decorated. — Sv-alaṅkṛitya, ind. having well adorned. — Sv-alpa, svalpaka, see s.v., p. 1161. — Sv-avas, as, n., Ved. good protection; (ās, ās, as), well protecting, affording favourable assistance. — Sv-aveksha, as, ā, am, well considered; well cared for. — Sv-aśva, as, ā, am, Ved. possessing excellent horses; (as), m., Ved., N. of a king (said to have been the father of Sūrya, Ṛig-veda I. 61, 15). — Svaśvayu, us, us, u, Ved. desiring beautiful horses, fond of good horses, (Sāy. = kalyāṇam aśvam iććhan, Ṛig-veda VIII. 45, 7.) — Sv-aśvya, as, ā, am, Ved. consisting of beautiful horses. — Sv-asitāyata-loćana (°ta-āy°), as, ā, am, having very black and long eyes. — Sv-asti, svastika, &c., see s.v. — Sv-ākāra, as, ā, am, well formed, well shaped, handsome. — 1. sv-āgata, am, n. (for 2. svāgata see s.v.), welcome, salutation; (ā), f. a species of the Trishṭubh metre. — Svāgata-vaćana, am, n. the uttering of welcome, the word welcome. — Sv-āgati-kṛitya, ind. having made into a welcome, giving (to a cry) the sound of 'welcome.' — Sv-āćāra, as, ā, am, well-behaved. — Sv-ājīvya, as, ā, am, yielding an easy subsistence. — Sv-ādāna, am, n. the act of taking anything justly or properly, (Manu VIII. 172.) — Sv-ādhī, īs, īs, i, Ved. well-minded [cf. dur-ādhī]; thoughtful, contemplative, meditating, (according to Sāy. on Ṛig-veda X. 61, 7. sv-ādhyaḥ = su-dhyānāḥ or su-karmāṇaḥ.) — Sv-āpi, is, m., Ved. a good ally or relation, (perhaps for sva-āpi.) — Sv-ābhāsa, as, ā, am, very illustrious or splendid, (Kirāt. XV. 22.) — Sv-ābhū, ūs, ūs, u, Ved. being well or beautifully present, being happily near at hand. — Sv-āyasa, as, ī, am, Ved. made of good iron. — Sv-āyuj, see s.v. — Sv-āyudha, as, ā, am, Ved. having good weapons. — Sv-ārādhita, as, ā, am, well or easily propitiated, made very propitious. — Sv-ārādhya, as, ā, am, easy to be propitiated. — Sv-āśita, as, ā, am, well fed, well eaten. — Sv-āśis, īs, &c., Ved. having beautiful prayers. — Sv-ā-ślish, cl. 4. P. -ślishyati, &c., to embrace firmly or closely, (Manu XI. 103.) — Sv-āsīna, as, ā, am, sitting at ease, comfortably seated. — Sv-āstīrṇa, as, ā, am, well spread. — Sv-āhāra, as, m. good food; (as, ā, am), easy to be brought or procured. — 1. sv-āhuta, as, ā, am, Ved. well honoured (by offerings &c.). — 2. sv-āhuta, as, ā, am (see rt. hve), well or properly invoked. — Sv-idhma, as, ā, am, Ved. bright-faced, bright-edged (said of a hatchet; Sāy. = su-dīptāsya or sūrya-kiraṇaiḥ su-dīpta, Ṛig-veda I. 121, 7). — Sv-ishu, us, us, u, having excellent arrows. — Sv-ishṭa, as, ā, am, well or properly sacrificed, completely sacrificed. — Svishṭa-kṛit, t, m. 'causing good sacrifice,' a form of Fire, (Manu III. 86); epithet of particular sacred texts. — Sv-aupaśa, as, ā, am (aupaśa = opaśa), Ved. having beautiful locks of hair.

Sukam, ind. = 5. su, (Naigh. III. 12.)

Sushṭhu, ind. (fr. su + stha fr. rt. 1. sthā; according to some shṭhu = stu is merely an affix), well, excellently, beautifully; much, very, exceedingly; truly. — Sushṭhu-vah or sushṭhu-vāh, -vāṭ, ṭ, ṭ, Ved. carrying well, bearing along rapidly (said of horses).

सुख् sukh (perhaps to be regarded as a Nominal fr. sukha below), cl. 10. 4. P. sukhayati, sukhyati, &c., to make happy, please, delight, rejoice, comfort.

Sukha, am, n. (said to be fr. 5. su + 3. kha, q.v., cf. duḥkha), happiness, pleasure, delight, joy, comfort; prosperity; ease, alleviation; easiness; heaven, paradise; water (in Naigh. I. 12. enumerated among the udaka-nāmāni); epithet of the fourth astrological house; the drug or medicinal root called Vṛiddhi; (as, ā, am), happy, joyful, delighted; agreeable, sweet; virtuous, pious; easy, practicable; meet, suitable; (as), m., N. of a son of Dharma; (ā), f. the capital of Varuṇa; (am), ind. happily, joyfully; well, (sukham āstām bhavān, may your honour be well! farewell!); placidly; willingly, rather (followed by na punar); comfortably; easily; (ena), ind. with pleasure, pleasantly, joyfully; easily; [cf. Hib. sogh, 'prosperity, ease, pleasure.'] — Sukha-kara, as, ī, am, causing happiness or pleasure; doing anything easily, done easily. — Sukha-kāra = sukha-kara above. — Sukha-ga, as, ā, am, or sukha-gāmin, ī, inī, i, going easily. — Sukha-grāhya, as, ā, am, easy to be grasped; easy to be comprehended or understood. — Sukhagrāhya-nibandhana, am, n. a composition or construction easy to be comprehended, easily intelligible language. — Sukhaṅ-kara, as, ī, am, causing happiness or pleasure; (ī), f. the plant Jīvantī. — Sukha-ćara, as, ī, am, going or moving easily; (as), m. a particular Grāma. — Sukha-ćāra, as, m. 'going easily,' a good horse. — Sukha-ććhedya, as, ā, am, easy to be cut; easily destroyed. — Sukha-jāta, as, ā, am, born or pro-

duced easily: conscious of pleasure, feeling pleasure, happy. — *Sukha-tama, as, ā, am,* most happy, very pleasant or agreeable. — *Sukha-da, as, ā, am,* giving or affording pleasure, &c.; (*as*), m. epithet of Vishṇu; a particular kind of musical time or measure; (*ā*), f. the river Ganges; a courtezan of Indra's heaven (= *svarga-veśyā*); the Śamī tree; (*am*), n. the seat of Vishṇu. — *Sukha-duḥkha, e,* n. du. pleasure and pain. — *Sukhaduḥkhātmaka* (°*kha-āt*°), *as, ikā, am,* consisting of pleasure and pain. — *Sukha-dohyā,* f. a cow easily milked; [cf. *sukha-sanduhyā.*] — *Sukha-puṇyāha-ghosha, as,* m. the proclamation of a happy holiday. — *Sukhapratibandhi-tā,* f. the prevention or interruption of happiness. — *Sukha-pratibandhin, ī, inī, i,* obstructing or interrupting happiness. — *Sukha-pratīksha, as, ā, am,* looking for or expecting happiness, hoping for pleasure. — *Sukha-prabodhaka, as, ikā, am,* easy to understand. — *Sukha-prāpta, as, ā, am,* one who has attained happiness. — *Sukha-prāpya, as, ā, am,* easily attainable. — *Sukha-bodha, as,* m. perception or sensation of pleasure; easy teaching, easy knowledge. — *Sukha-bhāga, as,* m. a happy lot or portion, good fortune. — *Sukhabhāgin, ī, inī, i,* having a happy lot or portion, happy, prosperous. — *Sukha-bhāj, k, k, k,* possessing or enjoying happiness; embracing a loved object (= *ishṭa-parishvaṅga*). — *Sukha-bhedya, as, ā, am,* easily broken or disunited, fragile, brittle. — *Sukha-bhoga, as,* m. the enjoyment of pleasure. — *Sukha-bhogin, ī, inī, i,* enjoying pleasure. — *Sukha-maya, as, ī, am,* consisting of happiness, full of joy or pleasure. — *Sukha-modā,* f. the gum olibanum tree. — *Sukha-rāja, as,* m. a proper N. — *Sukha-rātri, is,* or *sukha-rātrikā,* f. a particular night of new moon (when there is a festival in honour of Lakshmī, celebrated with lighted lamps); a night when a wife may be legally approached; [cf. Manu III. 47.] — *Sukha-lakshya, as, ā, am,* easy to be seen or known, easily recognised. — *Sukha-lipsā,* f. desire of attaining pleasure or happiness. — *Sukha-leśa, as,* m. a little pleasure, (see *leśa.*) — *Sukha-varćaka, as,* or *sukha-varćas, ās,* m. 'having a pleasant lustre,' natron, alkali. — *Sukha-varman, ā,* m. a proper N. — *Sukha-vāsa, as,* m. a water-melon. — *Sukha-vāsana, as,* m. 'pleasantly-perfuming,' a perfume for the mouth. — *Sukha-vedana, am,* n. the consciousness of pleasure. — *Sukha-śayana, am,* n. pleasant sleep, sleeping well. — *Sukha-śobhārtham,* ind. for the sake of comfort and honour. — *Sukha-śrava, as, ā, am,* having a sweet sound, sweetly sounding. — *Sukha-śruti, is, is, i,* agreeable or pleasant to the ear. — *Sukha-saṃvitti, is,* f. consciousness of happiness, enjoyment or experience of happiness. — *Sukha-saṅga, as,* m. attachment to pleasure. — *Sukha-saṅgin, ī, inī, i,* attached to pleasure. — *Sukha-sañjñā,* f. the term 'ease.' — *Sukha-sanduhyā* or *sukha-sandohyā,* f. 'easily milked,' a tractable and gentle cow; [cf. *sukha-dohyā, duḥkha-dohyā.*] — *Sukha-sāgara, as,* m. an ocean of pleasure. — *Sukha-sādhana, am,* n. a means of obtaining pleasure. — *Sukha-sādhya, as, ā, am,* easy to be accomplished or attained; easy to be cured; easy to be conquered or subdued. — *Sukha-supta, as, ā, am,* sweetly sleeping, comfortably asleep. — *Sukha-stha, as, ā, am,* living happily, happy. — *Sukha-sparśa, as, ā, am,* agreeable to the touch, pleasant to the feelings, gratifying. — *Sukhā-kṛi,* cl. 8. P. *-karoti,* &c., to make happy, gladden, please. — *Sukhājāta* (°*kha-āj*°), *as,* m. epithet of Śiva. — *Sukhātmaka* (°*kha-āt*°), *as, ikā, am,* consisting of pleasure. — *Sukhād-apeta* or *sukhāpeta* (°*kha-ap*°), *as, ā, am,* a little removed from or deprived of pleasure, (see Pāṇ. II. 1, 38.) — *Sukhādhāra* (°*kha-ādh*°), *as,* m. a receptacle of pleasure or delight; 'pleasure-location,' Indra's heaven, paradise. — *Sukhānanda* (°*kha-ān*°), *as,* m. the joy of happiness. — *Sukhānubhava* (°*kha-an*°), *as,* m. 'perception of pleasure,' anticipation or consciousness of pleasure. — *Sukhānta* (°*kha-an*°), *as, ā, am,* ending in happiness; friendly; subversive of happiness. — *Sukhānvita* (°*kha-an*°), *as, ā, am,* attended with happiness, happy. — *Sukhāpanna* (°*kha-āp*°), *as, ā, am,* one who has attained or gained happiness. — *Sukhāplava* (°*kha-āp*°), *as, ā, am,* convenient for bathing. — *Sukhābhiyojya* (°*kha-abh*°), *as, ā, am,* easily assailable. — *Sukhābhilāsha* (°*kha-abh*°), *as,* m. longing for pleasure, desire of pleasure. — *Sukhāyata* (°*kha-āy*°), *as,* m. 'easily restrained or guided,' a well-trained horse. — *Sukhāyana* (°*kha-ay*°), *as,* m. 'going easily or pleasantly,' a good horse. — *Sukhārohaṇa* (°*kha-ār*°), *as, ā, am,* of easy ascent. — *Sukhārohaṇa-sopāna, as, ā, am,* having stairs of easy ascent. — *Sukhārta* (°*kha-ṛita*), *as, ā, am* (see Gram. 38. *d*), affected by joy. — *Sukhārtham* (°*kha-ar*°), ind. for the sake of ease or happiness, &c. — *Sukhārthin* (°*kha-ar*°), *ī, inī, i,* seeking or wishing for happiness. — *Sukhārha* (°*kha-ar*°), *as, ā, am,* deserving of happiness. — *Sukhāloka* (°*kha-āl*°), *as, ā, am,* pleasant-looking, charming. — *Sukhāvagāha* (°*kha-av*°), *as, ā, am,* easy to penetrate, easily seen through. — *Sukhāvatī-deva, ās,* m. pl., N. of particular deities. — *Sukhāvatī-vyūha,* N. of a Buddhist work. — *Sukhāvatīśvara* (°*tī-īś*°), *as,* m. a particular Buddha. — *Sukhāvaha* (°*kha-āv*°), *as, ā, am,* bringing or conferring pleasure, delighting, pleasing. — *Sukhāśa* (°*kha-āśa*), *as,* m. eating with pleasure; pleasant food; N. of Varuṇa; a cucumber, Cucumis Sativus. — *Sukhāśaka* (°*kha-āś*°), *as,* m. a cucumber. — *Sukhāśaya* (°*kha-āś*°), *as, ā, am,* aiming at or expecting pleasure; feeling happy. — *Sukhāsakta* (°*kha-ās*°), *as,* m. 'devoted to happiness,' epithet of Śiva. — *Sukhāsīna* (°*kha-ās*°), *as, ā, am,* seated or sitting at ease, comfortably seated. — *Sukhāsparśa* (°*kha-ās*°), *as, ā, am,* = *sukha-sparśa.* — *Sukhāsvāda* (°*kha-ās*°), *as, ā, am,* pleasantly flavoured; delightful, agreeable; (*as*), m. pleasant flavour; enjoyment. — *Sukhāhara* (°*kha-āh*°), *as, ā, am,* bringing or conferring pleasure, agreeable, delightful. — *Sukhāhāra* (°*kha-āh*°), *am,* n. ease and food. — *Sukhećchā* (°*kha-ić*°), f. hope or desire of happiness. — *Sukhetara* (°*kha-it*°), *as, ā, am,* other than happy, unhappy, unfortunate. — *Sukhepsu* (°*kha-īp*°), *us, us, u,* desirous of ease. — *Sukhaikāyatana* (°*kha-eka-āy*°), *am,* n. sole abode of joy. — *Sukhaishin* (°*kha-esh*°), *ī, iṇī, i,* one who seeks happiness, desiring happiness; seeking another's happiness, wishing well to. — *Sukhoććhedya* (°*kha-uć*°), *as, ā, am,* to be cut up or destroyed with ease, to be exterminated easily. — *Sukhotsava* (°*kha-ut*°), *as,* m. a pleasure-festival, merry-making, jubilee, occasion of joy; a husband. — *Sukhodaka* (°*kha-ud*°), *am,* n. 'pleasant water,' warm water. — *Sukhodaya* (°*kha-ud*°), *as, ā, am,* following or resulting from pleasure; (*as*), m. realization or occurrence of pleasure. — *Sukhodarka* (°*kha-ud*°), *as, ā, am,* 'having happiness as a consequence,' leading to or resulting in happiness or pleasure, causing happiness. — *Sukhodya* (°*kha-ud*°), *as, ā, am,* to be uttered easily or agreeably. — *Sukhopavishṭa* (°*kha-up*°), *as, ā, am,* seated comfortably or at ease. — *Sukhopasarpya* (°*kha-up*°), *as, ā, am,* to be approached easily, easy of access. — *Sukhorjika* (°*kha-ūr*°), *as,* m. natron (= *sarjikā-kshāra*). — *Sukhoshita* (°*kha-ush*°), *as, ā, am,* pleasantly lodged. — *Sukhoshṇa* (°*kha-ush*°), *am,* n. warm water.

Sukhāya, Nom. A. *sukhāyate,* &c., to be happy or pleased; to be glad; to rejoice.

Sukhita, as, ā, am, pleased, delighted, comforted, happy; (*am*), n. happiness.

Sukhin, ī, inī, i, possessing happiness or pleasure, happy, joyful, pleasant, comfortable, easy; (*ī*), m. a religious ascetic. — *Sukhi-tā,* f. happiness. — *Sukhi-svabhāva, as,* m. a happy or contented disposition.

Sukhī, īs, m. f. one who loves pleasure, (see Vopadeva III. 61.)

Sukhībala or *sukhīvala, as,* m., N. of a king, (also read *sukhīnala.*)

1. *sukhya, as, ā, am,* belonging to pleasure, pleasurable.

2. *sukhya,* Nom. P. *sukhyati, -yitum,* to render happy.

सुखङ्घुण *sukhaṅghuṇa, as,* m. (perhaps fr. *sukham* + *ghana,* 'easily brandished'), a kind of staff with a skull at the top considered as a weapon of Śiva (= *khaṭvāṅga,* q. v.).

सुगन्ध *su-gandha,* &c. See p. 1119, col. 1.

सुगृह *su-gṛiha.* See p. 1119, col. 2.

सुग्म्य *su-gmya.* See p. 1119, col. 2.

सुग्ल *su-gla.* See p. 1119, col. 2.

सुच्छत्त्र *su-ćhattra,* &c. See p. 1119, col. 3.

सुट् *suṭ,* (in grammar) a Pratyāhāra used as a technical expression for the first five inflections (i. e. nom. sing. du. pl., acc. sing. du., also called *sarvanāma-sthāna,* q. v., for masc. and fem. nouns).

सुट्ट *suṭṭ,* cl. 10. P. *suṭṭayati, asusuṭṭat,* to slight, disregard, despise; to be small, to be low or shallow.

सुणहासफ *suṇahāsapha,* N. of a place.

सुत *suta,* &c. See p. 1117, col. 3.

सुतप *su-tapa, su-tapas.* See p. 1120, col. 1.

सुतारक *su-tāraka.* See p. 1120, col. 1.

सुती *sutī.* See p. 1118, col. 1.
Sutyā. See p. 1118, col. 1.

सुत्वन् *sutvan.* See under rt. 3. *su,* p. 1117.

सुदास् *su-dās.* See p. 1120, col. 2.

सुदि *sudi,* ind. (probably a contraction for *su-dina*), in the light fortnight or light half of the lunar month; [cf. *vadi.*]

सुधा *su-dhā,* f. (in some senses fr. 5. *su* with rt. 1. *dhā,* 'to hold or sustain;' in others probably fr. 5. *su* with rt. *dhe,* 'to drink'), well-being, welfare, happiness, ease, comfort (Ved.); the beverage of the gods, nectar [cf. 2. *dhātu,* p. 453]; the nectar or honey of flowers; juice; water; N. of the Ganges; whitewash, plaster, mortar; a brick; lightning; the milk-hedge plant (= *snuhī*); the plant Aletris Hyacinthoides; Emblica Myrobalan; yellow Myrobalan; a particular metre. — *Sudhāṅśu* (°*dhā-aṅ*°), *us,* m. 'nectar-rayed,' the moon (as the supposed repository of nectar); camphor. — *Sudhāṅśu-taila, am,* n. camphorated oil. — *Sudhāṅśu-ratna, am,* n. 'moon-jewel,' a pearl. — *Sudhākara* (°*dhā-āk*°), *as,* m. 'mine of nectar,' the moon, (see *sudhāṅśu*); N. of a grammarian. — *Sudhāṅga* (°*dhā-aṅ*°), *as,* m. 'whose body is nectar,' the moon. — *Sudhā-jīvin, ī,* m. 'living by plaster,' a plasterer, bricklayer. — 1. *sudhā-drava, as,* m. a nectar-like fluid. — 2. *sudhādrava,* Nom. P. *-dravati,* to flow like nectar. — *Sudhā-dhavalita, as, ā, am,* whitewashed, plastered, stuccoed. — *Sudhādhāra* (°*dhā-ādh*°), *as,* m. 'nectar-receptacle,' the moon. — *Sudhā-nidhi, is,* m. = *sudhādhāra.* — *Sudhā-pāṇi, is,* m. 'bearing nectar in his hands,' epithet of Dhanvantari (physician of the gods, see *dhanvantari*). — *Sudhā-bhavana, am,* n. a plastered or stuccoed house. — *Sudhā-bhitti, is,* f. a plastered wall; a brick wall; the fifth Muhūrta or hour after noon. — *Sudhā-bhuj, k,* m. 'nectar-enjoying,' a god, deity. — *Sudhā-bhṛiti, is,* m. 'nectar-bearing,' the moon; sacrifice, oblation. — *Sudhā-maya, as, ī, am,* consisting of nectar; made of plaster, &c.; (*as*), m. a brick or stone building; a palace, mansion. — *Sudhā-modaka, as,* m. a kind of sugar made from Yavāsa. — *Sudhāmodaka-ja, as,* m. a sort of hard sugar prepared from the preceding. — *Sudhā-varsha, as,* m. a shower of nectar. — *Sudhā-varshin, ī,* m. 'raining nectar,' epithet of Brahmā; a particular Buddha. — *Sudhāvāsa* (°*dhā-āv*°), *as,* m. 'abode of nectar,' the moon; (*ā*), f. a kind of cucumber (= *trapushī*). — *Sudhā-vṛishṭi,*

is, f. a shower of nectar. — *Sudhā-śravā*, f. = *sudhā-sravā*, q. v. — *Sudhā-sita*, *as*, *ā*, *am*, white as mortar; bright as nectar; bound by nectar, (Kirāt. XV. 45.) — *Sudhā-sindhu*, *us*, m. the ocean of nectar. — *Sudhā-sūti*, *is*, m. 'producing nectar,' the moon; sacrifice, oblation; a lotus. — *Sudhā-syanda*, *as*, *ī*, *am*, shedding or distilling nectar. — *Sudhā-syandin*, *ī*, *inī*, *i*, flowing with nectar. — *Sudhā-sravā*, f. 'water-distilling,' the uvula or soft palate; the shrub Rudantī. — *Sudhā-hara*, *as*, m. 'nectar-stealer,' epithet of Garuḍa (fabled to have stolen the moon's nectar for the serpent children of Kadru, wife of Kaśyapa, in return for which his mother Vinatā, also one of the wives of Kaśyapa, was to be released from a state of subjection to Kadru). — *Sudhā-hṛit*, *t*, m. = *sudhā-hara* above. — *Sudhodaya* (°*dhā-ud*°), *as*, m. 'nectar-production,' N. of a work by Hari-vallabha. — *Sudhodbhava* (°*dhā-ud*°), *as*, m. 'nectar-source,' epithet of Dhanvantari, (see *dhanvan-tari*); (*ā*), f. = *harītakī*.

सुधेष *sudhesha*, N. of a country.

सुनन्द *su-nanda*, &c. See p. 1121, col. 1.

सुनफा *sunaphā*, f. (= Gr. συναφή; cf. *anaphā*), a particular conjunction of the planets. — *Sunaphā-yoga*, *as*, m. the above conjunction.

सुनाकृत *sunākṛita*, *as*, m. zedoary, Curcuma Zerumbet (= *karpūraka*).

सुनाभ *su-nābha*. See p. 1121, col. 1.

सुनार *sunāra*, *as*, m. the udder of a bitch; the egg of a snake; a sparrow.

सुनालक *su-nālaka*. See p. 1121, col. 1.

सुनाशीर *sunāśīra* or *sunāsīra*, *as*, m., N. of Indra; [cf. *śunāsīrau*.]

सु... *nu*. See *su-nau*, p. 1121, col. 2.

सुन्द *sun...*, ...tra rt. meaning 'to shine, be bright.'

Sunda, *as*, m., N. of a Daitya ... and brother of Upa-sunda); N. of a v. of Ni-sunda. — *Sundopasunda* (°*da-up*°), *au*, m. du. ...a or ape. ... two Daityas Sunda and Upa-sunda.

Sundara, *as*, *ī*, *am* (said to be fr. 5. *su* with ... *und*), beautiful, handsome, lovely, charming, agreeable; right; (*as*), m., N. of Kāma-deva; of a king; of an author who lived in the beginning of the seventeenth century, (he composed the Abhirāma-maṇi drama, the Dvādaśa-māsa-varṇana, and the Sundara-śṛiṅgāra); (*ī*), f. a beautiful woman; N. of a daughter of Vaiśvānara; N. of a deity, (*Tripura-sundarī* is apparently a form of Durgā); the tree Heritiera Minor; turmeric; a kind of metre (= *viyoginī*); a particular Yoginī. — *Sundara-kāṇḍa*, N. of the fifth book of the Adhyātma-rāmāyaṇa; of the fifth book of the Rāmāyaṇa. — *Sundara-taram*, ind. very well. — *Sundara-tva*, *am*, n. beauty. — *Sundara-pura-māhātmya*, *am*, n., N. of a part of the Brahmāṇḍa-Purāṇa. — *Sundaram-manya*, *as*, *ā*, *am*, thinking one's self handsome or beautiful. — *Sundara-śukla*, *as*, m., N. of the author of the Mauna-mantrāvabodha. — *Sundara-śṛiṅgāra*, N. of a work on rhetoric by Sundara. — *Sundarī-tāpinī*, f., N. of an Upa-nishad belonging to the Atharva-veda. — *Sundarī-bharaṇa*, *am*, n., N. of a temple.

Sundaraka, *as*, m. a proper N.

सुन्वत् *sunvat*. See under rt. 3. *su*.

सुप् *sup*, (in grammar) the technical expression for the termination of the locative case plural; a Pratyāhāra used as a technical expression for all the twenty-one case-terminations; a term for any one of these case-endings. — *Sub-anta*, *am*, n. a technical expression for an inflected noun as ending with a case-termination.

सुपार्श्व *su-pārśva*. See p. 1121, col. 3.

सुप्त *supta*, *as*, *ā*, *am* (fr. rt. *svap*), slept; sleeping, asleep; paralyzed, numbed, insensible; (*am*), n. sleep, deep or sound sleep. — *Supta-ghātaka*, *as*, *ī*, *am*, 'killing a sleeping person,' murderous. — *Supta-jana*, *as*, m. a sleeping person; 'having every person asleep,' midnight. — *Supta-jana-prāya*, *as*, *ā*, *am*, having almost every person asleep. — *Supta-jñāna*, *am*, n. 'sleep-knowledge,' a dream, dreaming. — *Supta-tvać*, *k*, *k*, *k*, 'having the skin benumbed,' paralytic. — *Supta-vijñāna*, *am*, n. 'sleep-knowledge,' a dream, dreaming. — *Suptotthita* (°*ta-ut*°), *as*, *ā*, *am*, arisen from sleep, just arisen after sleep.

Supti, *is*, f. sleep, sleepiness, drowsiness; numbness, insensibility, paralysis; trust, confidence.

सुप्रन् *suplan*, m., N. of a person (having the patronymic Sārñjaya).

सुफालिह *suphāliha* or *suphālīha*, N. of a place.

सुभ् *subh* or *sunbh* = rt. 3. *śubh*, q. v.

सुभद्र *su-bhadra*, &c. See p. 1122, col. 3.

सुभाञ्जन *subhāñjana*, *as*, m. the tree Hyperanthera Moringa, (also read *śubhāñjana*.)

सुम *suma*, *as*, m. (probably fr. 5. *su* + 4. *ma*, see rt. 3. *mā*), the moon; the sky, atmosphere, = *nabha*; (*am*), n. a flower.

सुमङ्गा *sumaṅgā*, f., N. of a river.

सुमत् *su-mat*, ind. (probably fr. 5. *su*, but in some senses connected with *sva* and *svayam*), Ved. 'well,' gladly, easily; naturally, of one's self, of itself, (Sāy. = *svayam*, Ṛig-veda I. 162, 7, Nirukta VI. 22; see also Sāy. on Ṛig-veda I. 142, 7.) — *Sumaj-jāni*, *is*, m., Ved. 'born by his own power, self-born,' or 'having a very pleasing wife,' epithet of Vishṇu, (Ṛig-veda I. 156, 2.) — *Sumad-aṅśu*, *us*, *us*, *u*, Ved. having natural height, naturally high, (Sāy. = *svatuḥ prāṅśu*, Ṛig-veda I. 100, 16.) — *Sumad-ratha*, *as*, *ā*, *am*, Ved. having a beautiful carriage, (Sāy. = *kalyāṇa-ratha*, Ṛig-veda VIII. 45, 39.)

सुमन्तु *su-mantu*. See p. 1123, col. 1.

सु... *sumna*, *am*, n. (perhaps fr. 5. *su* + *mna*, as *ni-*...q fr. *ni*, cf. rt. *mnā*), a hymn; joy, happiness (= ...); sacrifice, (Ve...kha, Naigh. III. 6); favour, protection; happiness (Ved.); ... *mayā* = *sumnāya*.)

Sumnayu, *us*, ...*s*, *u*, one who desires (another's) favouring.

Sumnāya, Nom. P. *sumnāyati*, &c., to sing hymns.

Sumnāyat, *an*, ...*ntī*, *at*, Ved. desiring happiness; ...*us*), m. a chanter of hymns.

Sumnāvarī, f., Ved. 'having or imparting joy,' epithet of Ushas.

सुम्पलुण्ठ *sum*...*paluṇṭha*, *as*, m. zedoary, Curcuma Zerumbet.

सुम्भ् *sumbh* = rt. *subh*.

सुम्भ *sumbha*, ...*s*, m., N. of a country.

सुय्य *suyya*, *as*, m. a proper N.; (*ā*), f. a proper N. — *Suyy*...*ā-kuṇḍala*, *am*, n., N. of a village. — *Suyyābh*...*idhāna* (°*yā-abh*°), *as*, *ā*, *am*, called Suyyā.

सुर् *sur* (probably connected with *sura* below), cl. 6. P. *surati*, *sushora* (or *susoru*), *asorīt*, *sor*...*itum*, to rule, govern, possess supreme or superhuman power; to shine; cl. 10. P. *surayati*, &c., = rt. *svar*, to find fault, blame.

सुर *sura*, *as*, m. (according to Uṇādi-s. II. 24. fr. rt. 3. *su*, 'to pour out or extract juice,' but, according to some, in the masc. sense formed fr. *asura* as *sita* fr. *asita*, see 2. *asita*, p. 105, col. 3; according to others, more probably to be connected with 2. *svar*, heaven; cf. rt. *sur*, col. 2), a god, divinity, deity; a symbolical expression for the number thirty-three, (see *tri-daśa*, p. 389); a sage, learned man [cf. *sūra*]; the sun, (in this sense fr. 2. *svar* or perhaps fr. rt. 4. *su*; cf. *sūra*); (*ā*, *ī*), f. spirituous or vinous liquor, wine; Wine or Spirituous Liquor (personified as a nymph produced at the churning of the ocean); water, (in Naigh. I. 12. *surā* is enumerated among the *udaka-nāmāni*); a drinking vessel; a snake. — *Sura-karin*, *ī*, m. an elephant of the gods. — *Sura-karīndra-darpāpahā*, f. 'taking away the pride of the chief elephant of the gods,' epithet of the Ganges. — *Sura-kāru*, *us*, m. 'the artificer of the gods,' epithet of Viśva-karman. — *Sura-kārmuka*, *am*, n. the bow of the gods, rainbow. — *Sura-kṛitā*, f. a kind of shrub (= *guḍūćī*). — *Sura-khaṇḍanikā*, f. a kind of Vīṇā or lute, (also read *sura-maṇḍalikā*.) — *Sura-gaja*, *as*, m. an elephant of the gods; Indra's elephant. — *Sura-gaṇa*, *as*, m. a class or company of divinities, (see *gaṇa-devatā*); a host of gods; epithet of Śiva. — *Sura-gaṇḍa*, *as*, m. a kind of ailment (described as a boil on the stomach). — *Sura-garbha*, *as*, m. the child of a god. — *Suragarbhābha* (°*bha-ābh*°), *as*, *ā*, *am*, like the sons of the gods. — *Sura-guru*, *us*, m. 'preceptor of the gods,' epithet of Vṛihas-pati. — *Sura-grāmaṇī*, *īs*, m. 'chief of the gods,' epithet of Indra. — *Sura-jyeshṭha*, *as*, m. 'oldest of the gods,' epithet of Brahmā. — *Sura-taru*, *us*, m. a tree of the gods, tree of paradise. — *Sura-tā*, f. godhead, divinity. — *Sura-toshaka*, *as*, m. 'god-pleasing,' the jewel Kaustubha (worn by Kṛishṇa on his breast). — *Sura-dāru*, *u*, n. the Deva-dāru pine, Pinus Deodora. — *Sura-dīrghikā*, f. the celestial Ganges. — *Sura-dundubhi*, f. sacred basil. — *Sura-druma*, *as*, m. 'tree of the gods,' the Deva-dāru pine; a kind of reed (= *deva-nala*). — *Sura-dvipa*, *as*, m. an elephant of the gods; an elephant of one of the quarters of the sky, (see *dik-karin*); Indra's elephant. — *Sura-dvish*, *ṭ*, m. a god-hater, enemy of the gods; an Asura, demon. — *Sura-dhanus*, *us*, n. the bow of the gods, rainbow. — *Sura-dhūpa*, *as*, m. resin, turpentine (= *rāla*). — *Sura-nadī*, f. or *sura-nimnagā*, f. 'river of the gods,' the celestial Ganges. — *Sura-nandā*, f. 'joy of the gods,' N. of a particular river. — *Sura-nāla*, *as*, m. a kind of reed (= *deva-nala*). — *Sura-pati*, *is*, m. 'lord of the gods,' epithet of Indra. — *Surapati-tanaya*, *as*, m. 'Indra's son,' epithet of Arjuna. — *Sura-patha*, *am*, n. 'path of the gods,' the sky, heaven. — *Sura-parṇa*, *as*, m. a kind of medicinal plant (= *māćī-pattra*, described as pungent, bitter, stomachic, and a remover of worms and phlegm). — *Sura-parṇika*, *as*, m. a kind of Pun-nāga tree (= *sura-punnāga*). — *Sura-parṇikā*, f. the tree Rottleria Tinctoria (= *pun-nāga*). — *Sura-parṇī*, f. a kind of plant (= *palāśī*). — *Sura-parvata*, *as*, m. 'mountain of the gods,' the mountain Meru. — *Sura-pādapa*, *as*, m. a tree of the gods, the Kalpa tree, (see *kalpa-taru*.) — *Sura-pāla*, *as*, m., N. of the author of the Vṛikshāyur-veda. — *Sura-punnāga*, *as*, m. a kind of Pun-nāga tree. — *Sura-purī*, f. 'city of the gods,' the capital of Indra (= *amarā-vatī*). — *Sura-priya*, *as*, *ā*, *am*, loved by the gods, dear to the gods; (*as*), m. epithet of Indra; of Vṛihas-pati; the Elæocarpus; another plant, = *agastya-pushpa*; (*ā*), f. a kind of jasmine (= *jātī*); another plant. — *Sura-bhūya*, *am*, n. the becoming a deity, deification, apotheosis. — *Sura-bhūruha*, *as*, m. the Deva-dāru tree. — *Sura-maṇḍalikā*, f. = *sura-khaṇḍanikā*, q. v. — *Sura-mṛittikā*, f. a sort of fragrant earth (= *tuvarī*). — *Sura-medā*, f. a kind of plant (= *mahā-medā*). — *Sura-yuvati*, *is*, f. a youthful goddess, celestial maiden. — *Sura-rāja*, *as*, m. 'king of the gods,' epithet of Indra. — *Sura-rājya*, *am*, n. the government or dominion over the gods. — *Surarshi* (°*ra-ṛishi*), *is*, m. a Devarshi or Ṛishi of the divine order, a divine sage, (see *ṛishi*, *devarshi*.) — *Sura-latā*, f. a kind of plant (= *mahā-jyotishmatī*).

–*Sura-lāsikā*, f. a flute, pipe, fife. –*Sura-loka*, *as*, m. the world of the gods, heaven of Indra. –*Suraloka-sundarī*, f. a celestial woman; N. of Durgā. –*Sura-vartman*, *a*, n. 'road of the gods;' heaven, sky, ether, atmosphere. –*Sura-vallabhā*, f. white Dūrvā grass. –*Sura-vallī*, f. sacred basil. –*Sura-vidvish*, *ṭ*, m. a god-hater, enemy of the gods, demon, Asura. –*Sura-vilāsinī*, f. a heavenly nymph, Apsaras; a proper N. –*Sura-vīthī*, f. the way of the gods. –*Sura-vairin*, *ī*, or *sura-śatru*, *us*, m. an enemy of the gods, demon, Asura. –*Sura-śākhin*, *ī*, m. a tree of the gods; the Kalpa tree. –*Sura-śreshṭhā*, f. a particular plant (= *brāhmī*). –*Sura-saṅgha*, *as*, m. a company or assemblage of gods. –*Sura-sattama*, *as*, m. the best of the gods. –*Sura-sadman*, *a*, n. the abode of the gods, heaven of Indra. –*Sura-sama*, *as*, *ā*, *am*, equal to the gods. –*Sura-samiti*, *is*, f. an assemblage of gods. –*Sura-sambhavā*, f. a kind of plant (= *āditya-bhaktā*). –*Sura-sarit*, *t*, or *sura-sindhu*, *us*, f. 'river of the gods,' the Ganges. –*Sura-sarshapaka*, *as*, m. a kind of mustard (= *deva-sarshapa*). –*Sura-suta*, *as*, m. a son of a god; (*ā*), f. a daughter of a god. –*Sura-sutopama* (°*ta-up*°), *as*, *ā*, *am*, similar to the children of the gods. –*Sura-sundarī*, f. a woman of the gods, lovely celestial female, Apsaras; N. of Durgā; a particular Yoginī. –*Sura-strī*, f. a celestial nymph, Apsaras. –*Sura-sthāna*, *am*, n. the place or abode of a god; a temple. – 1. *surā-kara*, *as*, m. 'liquor-maker,' the cocoa-nut tree. – 2. *surākara* (°*rā-āk*°), *as*, m. 'mine of spirituous liquor,' a distillery. –*Surā-graha*, *as*, m. a vessel for taking up or holding spirituous liquor. –*Surāṅganā* (°*ra-an*°), f. a celestial woman, nymph, Apsaras. –*Surāćārya* (°*ra-āć*°), *as*, m. 'preceptor of the gods,' epithet of Vṛihas-pati. –*Surājīva*, *as*, or *surājīvin* (°*ra-āj*°), *ī*, m. 'living by spirituous liquor,' a distiller. –*Surādhipa* (°*ra-adh*°), *as*, m. 'sovereign of the gods,' Indra. –*Surādhyaksha* (°*ra-adh*°), *as*, m. 'superintendent of the gods,' epithet of Śiva. –*Surā-dhvaja*, *as*, m. 'liquor-sign,' a flag or sign hung outside a tavern or public-house. –*Surā-pa*, *as*, *ā* (or according to some *ī*), *am*, a spirit-drinker, dram-drinker (fr. *surā* + 2. *pa*); wise, sage (perhaps fr. *sura* + 3. *pa* with *ā*); pleasant, agreeable; a preserver of spirituous liquor (fr. *surā* + 3. *pa*). –*Surāpagā* (°*ra-ap*°), f. 'divine river,' the Ganges. –*Surā-pāṇa*, *am*, n. (also written *surā-pāna*), the drinking of wine or spirituous liquor; (*ās*), m. pl., N. of the inhabitants of eastern India (so called from their drinking spirituous liquors); eating anything to excite thirst and promote drinking (in this sense written *surā-pāna*). –*Surāpāṇa-parikshīva*, drunk with wine-drinking. –*Surāpāṇa-prāyaśćitta*, *am*, n. a particular penance for drinking spirits. –*Surāpin*, *ī*, *iṇī*, *i*, possessing wine-drinkers. –*Surā-pīta*, *as*, *ā*, *am*, drinking wine or spirituous liquor. –*Surā-bhāga*, *as*, m. 'a portion of spirituous liquor,' yeast, barm. –*Surā-bhājana*, *am*, n. a wine cup. –*Surā-maṇḍa*, *as*, m. the scum or froth of vinous liquor during fermentation, yeast, barm. –*Surāri* (°*ra-ari*), *is*, m. an enemy of the gods, demon, Asura; the chirp of a cricket. –*Surāri-sambhava*, *as*, *ā*, *am*, caused by an enemy of the gods. –*Surāri-han*, *hā*, m. 'destroyer of the enemies of the gods,' epithet of Siva. –*Surāri-hantṛi*, *tā*, m. 'demon-killer,' epithet of Vishṇu. –*Surārćana* (°*ra-ar*°), *am*, n. the act of worshipping the gods, worship. –*Surārha* (°*ra-ar*°), *am*, n. 'worthy of the gods;' gold; saffron. –*Surālaya* (°*ra-āl*° and °*rā-āl*°), *as*, m. 'abode of the gods,' epithet of the mountain Meru, q. v.; heaven, paradise; a place for selling spirituous liquor, a tavern. –*Surā-vat*, *ān*, *atī*, *at*, having wine, drinking wine. –*Surā-śu*, *us*, *us*, *u*, Ved. (see 1. *śu*), swollen with wine, wine-drinking, wine-swilling, (Sāy. *surā-śvaḥ* = *surayā vṛiddhāḥ*, Ṛig-veda VIII. 21, 14); growing up in drinking; (*us*), m. a drunkard; a heretic. –*Surā-saṃspṛishṭa*, *as*, *ā*, *am*, touched by spirituous liquor, (Manu XI. 171.) –*Surā-sandhāna*, *am*, n. the distilling of spirituous liquor. –*Surāsāra* (°*rā-ās*°), *am*, n. spirituous liquor. –*Surāsura* (°*ra-as*°), *am*, n., *ās*, m. pl. gods and demons. –*Surāsura-vimarda*, *as*, m. a conflict or war between the gods and demons. –*Surāhva* (°*ra-āh*°), *am*, n. 'called divine,' the Deva-dāru pine tree; other plants (= *hari-dru*; = *maruvaka*). –*Surejya* (°*ra-ij*°), *as*, m. 'preceptor of the gods,' epithet of Vṛihaspati; (*ā*), f. the sacred basil. –*Surendra* (°*ra-in*°), *as*, m. 'chief of gods,' Indra; N. of a king of Kaśmīra. –*Surendra-gopa*, *as*, m. cochineal; [cf. *indra-gopa*.] –*Surendra-jit*, *t*, m. 'conqueror of Indra,' epithet of Garuḍa. –*Surendra-loka*, *as*, m. Indra's heaven. –*Surendra-vatī*, f. a proper N. – 2. *surebha* (°*ra-ibha*), *as*, m. a celestial elephant; (for 1. *su-rebha* see p. 1124.) –*Sureśvara* (°*ra-īś*°), *as*, m. the lord of the gods; epithet of Indra; of Śiva (as one of the eleven Rudras); N. of a pupil of Śaṅkarāćārya (the author of the Taittirīya-bhāshya-vārttika, the Pañćīkaraṇa-vārttika, and the Vṛihadāraṇyaka-bhāshya-vārttika); (*ī*), f. the celestial Ganges; Durgā. –*Sureśvara-vārttika-ṭīkā*, f., N. of a commentary by Anantānanda-giri on the Vṛihadāraṇyaka-bhāshya-vārttika. –*Sureśvarāćārya* (°*ra-āć*°), *as*, m. a proper N. –*Sureśvarī-kshetra*, *am*, n., N. of a district. –*Sureshṭa* (°*ra-ish*°), *as*, *ā*, *am*, beloved or desired by the gods; (*as*), m. the tree Sesbana Grandiflora; the Sāl tree (= *śāla*); another tree (= *sura-punnāga*); (*ā*), f. the moon-plant Asclepias Acida. –*Surottama* (°*ra-ut*°), *as*, *ā*, *am*, best or most excellent of the gods; (*as*), m. the sun. –*Surottara* (°*ra-ut*°), *as*, m. 'superior to gods,' sandal-wood. –*Suroda* (°*rā-uda*), *as*, m. the sea of spirituous liquor.

Suralā, f., N. of the Ganges; of another river.

सुरण *su-raṇa*. See p. 1123, col. 3.

सुरन्दला *surandalā*, f., N. of a river.

सुरभि *su-rabhi*, *is*, *is* or *ī*, *i*, sweet-smelling, fragrant; agreeable, charming, pleasing; handsome; beloved; friendly; celebrated, famous; wise, learned; good, virtuous; (*is*), m. a fragrance, perfume, any sweet-smelling substance; nutmeg; the resin of Shorea Robusta; the Campaka tree; the Samī tree; the Kadamba tree; a particular plant (= *kaṇa-guggulu*); a kind of fragrant grass (= *gandha-tṛiṇa*); other fragrant plants; the season of spring; the month Caitra, q. v.; (*is*), f. the gum olibanum tree (= *śallakī*); sacred basil; jasmine; a kind of creeper (= *rudra-jaṭā*); other plants (= *vana-mālikā*; = *pāćī*); a sort of fragrant plant or perfume (= *murā*); spirituous liquor (= *surā* which some read for *murā* above); the earth; a cow; N. of the fabulous cow of plenty; N. of one of the Mātṛis, (see *mātṛi*); N. of a daughter of Daksha and wife of Kaśyapa; (*ī*), f. gum olibanum; N. of the cow of plenty; (*i*), n. a fragrant smell, fragrance; sulphur; gold. –*Surabhi-kandara*, *as*, m., N. of a mountain. –*Surabhi-gandhi*, *is*, *is*, *i*, sweet-smelling, fragrant. –*Surabhi-ghṛita*, *am*, n. fragrant butter, well-seasoned ghee. –*Surabhi-triphalā*, f. nutmeg; Areca nut; cloves. –*Surabhi-tvać*, *k*, n. large cardamoms. –*Surabhi-dāru*, *us*, m. 'having fragrant wood,' a kind of pine tree (= *sarala*). –*Surabhi-pattrā*, f. = *surabhī-pattrā* below. –*Surabhi-mat*, *ān*, m. epithet of Agni. –*Surabhi-māsa*, *as*, m. the fragrant month, season of sweet scents, spring. –*Surabhi-mukha*, *am*, n. the opening or commencement of spring. –*Surabhi-valkala*, *am*, n. the Laurus Cassia or its bark. –*Surabhi-vāṇa*, *as*, m. 'having fragrant arrows,' epithet of Kāma (whose five arrows are tipped with flowers). –*Surabhi-srag-dhara*, *as*, *ā*, *am*, wearing fragrant garlands. –*Surabhi-sravā*, f. the gum olibanum tree. –*Surabhī-pattrā*, f. 'fragrant-leaved,' the rose-apple (= *jambū*); a kind of Jambū (= *rāja-jambū*). –*Surabhi-rasā*, f. the gum olibanum tree.

Surabhikā, f. a sort of plantain (= *svarṇa-kadalī*).

Surabhita, *as*, *ā*, *am*, rendered fragrant, perfumed, scented.

Surabhin, *ī*, *iṇī*, *i*, Ved. fragrant.

सुरला *suralā*. See col. 2.

सुरीक *surīka*, *as*, m., N. of a poet.

सुरुङ्ग *surunga*, *as*, m. a kind of tree, Hyperanthera Morunga; (*ā*), f. (probably from Gr. σύριγξ), a hole made underground for military purposes, a hole dug through the walls of a building for the purpose of house-breaking; a mine, excavation, breach, subterraneous passage; [cf. *sa-raṅgā*.] –*Suruṅgāhi* (°*gā-ahi*), *is*, m. a house-breaker.

सुल्लण *sullaṇa*, *as*, m., N. of a commentator.

सुल्हण *sulhaṇa*, *as*, m., N. of a poet.

सुवन *suvana*, *as*, m. (in Uṇādi-s. II. 80. said to be fr. rt. 3. *sū* = rt. 4. *su*), the sun; fire; the moon.

सुवर् *suvar*, Ved. = 2. *svar*, heaven.

2. *suvar-ga* (for *svarga*, q. v.; for 1. *su-varga* see p. 1124, col. 2), Ved. heavenly, (*suvarga loka* = *svarga-loka*, the world of heaven or the heavenly world, Taittirīya-s. I. 7, 1, 3.)

सुवर्ण *su-varṇa*, *as*, *ā*, *am*, of a good or beautiful colour, brilliant in hue, bright, golden, yellow; of a good tribe or caste; (*as*), m. a good colour; a good tribe or class; the tree Cassia Fistula; the thorn-apple; a kind of plant (= *kaṇa-guggulu*); a sort of sacrifice; epithet of Śiva; N. of a king; (*as*, *am*), m. n. a particular weight of gold (= 1 Karsha = 16 Māshas, = 80 Raktikās, = about 175 grains troy); a gold coin; (*ā*), f. epithet of one of the seven tongues of fire; black aloe wood; turmeric; colocynth or bitter gourd; the plant Svarṇakshīrī; the plant Sida Cordifolia; (*ī*), f. the plant Salvinia Cucullata; (*am*), n. gold (of which fifty-seven synonyms are given); money, wealth, property, riches; a sort of yellow sandal-wood; a kind of red chalk; a kind of tree with fragrant blossoms (= *nāga-keśara*). –*Suvarṇa-kakshya*, *as*, *ā*, *am*, having a golden girth or girdle. –*Suvarṇa-kadalī*, f. 'golden plantain,' a kind of plantain with a bright yellow fruit. –*Suvarṇa-kartṛi*, *tā* or *suvarṇa-kāra*, *as*, or *suvarṇa-kṛit*, *t*, m. a gold-worker, goldsmith. –*Suvarṇa-karsha*, *as*, m. a Karsha weight of gold. –*Suvarṇa-gaṇita*, *am*, n. computation of gold (of its weight and fineness); a particular method of calculation in arithmetic (said to be the same as medial alligation). –*Suvarṇa-gairika*, *am*, n. a kind of red chalk or golden ochre. –*Suvarṇa-granthi*, *is*, f. a knot made for keeping gold. –*Suvarṇa-ćaura*, *as*, m. a stealer of gold. –*Suvarṇa-dāna*, *am*, n. a gift of gold. –*Suvarṇa-dvīpa*, 'golden island,' N. of a place. –*Suvarṇa-dhenu*, *us*, f. an offering of gold (in the shape of a cow). –*Suvarṇa-nakulī*, f. the plant Mahā-jyotishmatī. –*Suvarṇa-nābha*, *as*, m., N. of the author of the Sāmprayogikādhikaraṇa. –*Suvarṇa-pura*, *am*, n., N. of a city. –*Suvarṇa-pushpa*, *as*, m. 'golden-flowered,' the globe-amaranth. –*Suvarṇa-pushpita*, *as*, *ā*, *am*, having gold instead of flowers, abounding in gold. –*Suvarṇa-pṛishṭha*, *as*, *ā*, *am*, having a golden surface, overlaid with gold, gilded. –*Suvarṇa-prasara*, *am*, n. a particular drug, &c. (= *elavāluka*). –*Suvarṇa-vaṇij*, *k*, m. 'gold-merchant,' a particular mixed caste, the son of a Vaiśya woman by an Amba-shṭha. –*Suvarṇa-maya*, *as*, *ī*, *am*, made of gold, golden. –*Suvarṇa-mākshika*, *am*, n. a mineral substance of a bright yellow colour (thought to be the common pyritic iron ore). –*Suvarṇa-mālikā*, f. 'gold-garlanded,' epithet of a goddess. –*Suvarṇa-mukharī*, f., N. of a river. –*Suvarṇa-yūthī*, f. yellow jasmine. –*Suvarṇa-rūpyaka*, *as*, *ā*, *am*, abounding in gold and silver. –*Suvarṇa-retas*, *ās*, m. 'having golden semen,' epithet of Śiva. –*Suvarṇa-roman*,

ā, ā, a, having golden wool; golden-haired, having beautiful hair; (*ā*), m., N. of a king. — 1. *suvarṇa-vat, ān, atī, at*, having gold, golden; beautiful, handsome; (*atī*), f., N. of a city. — 2. *suvarṇa-vat*, ind. like gold. — *Suvarṇa-varṇa, as, ā, am*, golden coloured; (*as*), m. epithet of Vishṇu; (*ā*), f. turmeric. — *Suvarṇa-vastrādi* (°*ra-ādi*), n. money, clothes, &c. — *Suvarṇa-vindu, us*, m. 'gold-spotted,' epithet of Vishṇu. — *Suvarṇa-śileśvara-tīrtha, am*, n., N. of a Tīrtha. — *Suvarṇa-shṭhivin, ī*, m. a proper N. — *Suvarṇa-siddha, as*, m. an adept who has acquired gold by magical means. — *Suvarṇa-sūtra, am*, n. a string of gold. — *Suvarṇa-steya, am*, n. the stealing of gold (regarded as one of the five Mahā-pātakas or great crimes; see *mahā-pātaka*). — *Suvarṇa-steyin, ī*, m. a stealer of gold (one of the five heinous offenders). — *Suvarṇāksha* (°*ṇa-ak*°), *as*, m. 'golden-eyed,' epithet of Śiva. — *Suvarṇākhya* (°*ṇa-ākh*°), *as*, m. the tree Nāga-keśara, q. v.; the thorn-apple. — *Suvarṇābhisheka* (°*ṇa-abh*°), *as*, m. the sprinkling of the bride and bridegroom with water into which a piece of gold has been dropped. — *Suvarṇī-bhū*, cl. 1. P. *-bhavati*, &c., to become gold, turn into gold.

Suvarṇaka, as, ā, am, of a good or beautiful colour; (*as*), m. the tree Cassia Fistula; (*am*), n. brass, bell-metal (= *pittala*); lead (according to some).

सुविल *suvila, as, ā, am* (apparently re-referred by some to rt. 4. *su*, perhaps connected with 5. *su*), Ved. prosperous, prospering, (Sāy. = *sukhakara*, Ṛig-veda IV. 55. 4); (*am*), n., Ved. welfare, blessing; riches; sacrifice.

सुविद *su-vida*, &c. See p. 1124, col. 2.

सुशीविका *suśivikā*, f. a sort of yam.

सुष् *sush* = rt. *śush*, p. 1016.

Sushi, is, f. (for *śushi*, q. v.), drying; a hole, cavity; a tube, pipe; (*is*), m. an opening, aperture; [cf. *deva-s*°.]

Sushira, as, ā, am (for *śushira*, q. v.), full of holes, perforated, hollow, &c.; having spaces; slow in articulation, = *vilambita*; (*ā*), f., Ved. an abyss; (*am*), n. a hole, cavity.

सुषिलीका *sushilīkā*, f., Ved. a kind of bird.

सुषुप्वस् *sushupvas, sushupsu*. See under rt. *svap*.

सुषुम्ण *su-shumṇa*. See p. 1125, col. 2.

सुषेण *su-sheṇa*, &c. See p. 1125, col. 2.

सुष्ठु *sushṭhu*. See p. 1126, col. 3.

सुष्म *sushma, am*, n. a rope, cord.

सुष्वि *sushvi*. See under rt. 3. *su*.

सुस्ना *susnā*. See *su-snā*, p. 1125.

सुस्मूर्षमाण *susmūrshamāṇa, as, ā, am* (fr. Desid. of rt. *smṛi*), wishing or trying to recollect.

सुह् *suh* [cf. rts. 3. 1. *sah*], cl. 4. P. *suhyati, sushoha, sohitum*, to satisfy, make glad, gladden; to be glad, rejoice; to bear, endure, sustain, support.

सुहणमुख *suhaṇamukha*, N. of a place.

सुहृद् *su-hṛid*, &c. See p. 1126, col. 1.

सुह्म *suhma, as*, m., N. of a son of Bali and Su-deshṇā; of a district in the west of Bengal; (*ās*), m. pl., N. of a people.

सू 1. *sū*, cl. 6. P. *suvati, sushāva, savishyati, asāvīt, savitum*, to excite, incite, impel, send, throw; to discharge; to remit (debts &c.): Caus. *sāvayati, -yitum*, Aor. *asūsharat*, to excite, hasten on: Desid. *susūshati*: Intens. *soshūyate*.

2. *sū, ūs*, f. impelling, sending, dispatching, throwing.

Sūka, as, m. an arrow; air, wind; a lotus.

2. *sūta, as, ā, am* (for 1. see p. 1118), impelled, sent, dispatched; gone, departed; drank (a doubtful sense perhaps referrible to rt. 3. *su*); (*as*), m. a charioteer, driver; a man of a mixed caste (the son of a Kshatriya father and Brāhman mother; his occupation is managing horses and driving cars); a bard, encomiast; a carpenter [cf. *sūtra-dhāra*]; N. of a pupil of Vyāsa (to whose teaching the Itihāsas and Purāṇas are said to have been entrusted by his preceptor), a teacher of the Purāṇas; (*ī*), f. the wife of a Sūta; a female bard. — *Sūta-ja* or *sūta-tanaya, as*, m. the son of a charioteer; epithet of Karṇa, q. v. — *Sūta-tva, am*, n. the business of a charioteer. — *Sūta-nandana, as*, m. a charioteer's joy; the son of a charioteer. — *Sūta-putra* or *sūta-putraka, as*, m. a charioteer's son; epithet of Karṇa, q. v. — *Sūta-vyasanin, ī, inī, i*, suffering from the unskilfulness of a charioteer. — *Sūta-saṃhitā*, f., N. of part of the Skanda-Purāṇa.

Sūti. See under 2. *sūta* above.

सू 3. *sū* = rt. 4. *su*, q. v.

4. *sū, ūs*, f. child-bearing, parturition [cf. *shū*]; (*ūs, ūs, u*), bringing forth, bearing, producing (often in comps., cf. *vīra-sū*).

सू 5. *sū*, ind., Ved. = 5. *su*, well, &c.

सूकर *sūkara, as*, m. (probably fr. *sū* + *kara*, 'making the noise *sū*;' = *śūkara*, q. v.), a hog, pig; a sort of deer (the hog-deer); a potter; (*ī*), f. a sow; a sort of moss, Lycopodium Imbricatum; [cf. Gr. σῦς, ὗς; Lat. *sus*; Angl. Sax. *suga*; Old Germ. *sū*; Mod. Germ. *sau*.] — *Sūkara-kanda, as*, m., N. of a plant.

सूक्त *sūkta*. See p. 1126, col. 1.

सूक्तक *sūktaka* (incorrect for *śuktaka*, q.v.).

सूक्षण *sūkshaṇa, am*, n. (for *sūrkshaṇa*, q. v.), disregard, disrespect.

सूक्ष्म *sūkshma, as, ā, am* (according to Uṇādi-s. IV. 176. fr. rt. *sūć*, cf. *sūći*, col. 3; thought by some to be a contraction of 5. *su* + *kshāma*), subtile, minute, atomic; little, small; thin, fine, attenuated, delicate, exquisite, refined; nice; sharp, acute; subtle, crafty, artful, sly, ingenious; exact, precise, accurate, correct; (*as*), m. an atom; the Kataka or clearing-nut plant; epithet of Śiva; (*ā*), f. a kind of jasmine, Jasminum Auriculatum; a particular perfume (described as a substance in small grains, = *elavālu*); small cardamoms; = *karuṇī*; = *bālukā*; (*am*), n. the subtile all-pervading spirit, the Supreme Soul; subtlety, minuteness; one of the three kinds of power attainable by an ascetic, (see *sāvadya*); slyness, craft, ingenuity; fraud, cheating; fine thread, &c.; a particular figure of rhetoric (described as the delicate or subtle expression of an intended act). — *Sūkshma-kṛishṇa-phalā*, f. a particular plant (= *madhyama-jambu-vṛiksha*). — *Sūkshma-jātaka*, N. of a work by Varāha-mihira (= *svalpa-jātaka*). — *Sūkshma-taṇḍula, as*, m. 'having small seeds,' the poppy; (*ā*), f. long pepper; a sort of grass, Andropogon Muricatus. — *Sūkshma-tā*, f. or *sūkshma-tva, am*, n. minuteness, subtilty or subtlety, fineness. — *Sūkshmadarśi-tā*, f. quick-sightedness, acuteness, wisdom. — *Sūkshma-darśin, ī, inī, i*, or *sūkshma-dṛishṭi, is, is, i*, sharp-sighted, eagle-eyed; of acute discernment; acute, quick, intelligent. — *Sūkshma-dāru, u*, n. a thin plank of wood, a board. — *Sūkshma-deha, as, am*, m. n. = *sūkshma-śarīra*, q. v. — *Sūkshma-pattra, as*, m. 'small-leaved,' coriander seed; a kind of wild cumin; a sort of mustard (= *deva-sarshapa*); a sort of red sugar-cane; the gum-arabic tree, Mimosa Arabica; other plants and trees (according to Śabda-k. = *laghu-badara*; = *sura-parṇa*; = *vana-varvarī*; = *kukkuṭa-dru*; = *varala*). — *Sūkshma-pattrikā*, f. 'small-leaved,' epithet of various plants and trees (= *śata-pushpā*; = *śatāvarī*; = *laghu-brāhmī*; = *kshudropodakī*; = *dur-ālabhā*; = *ākāśa-māṃsī*). — *Sūkshma-parṇa, as, ā, am*, small-leaved, having sharp leaves; (*ā*), f., N. of two plants, = *jīrṇa-phañjī*; = *doḍī*; (*ī*), f. a kind of basil (= *rāma-dūtī*). — *Sūkshma-pippalī*, f. wild pepper. — *Sūkshma-pushpa, as, ī, am*, small-flowered, having small blossoms; (*ī*), f. a kind of plant (= *yava-tiktā*). — *Sūkshma-phala, as, ā, am*, having small fruit; (*as*), m. the plant Cordia Myxa; (*ā*), f. the plant Flacourtia Cataphracta. — *Sūkshma-badarī*, f. a kind of jujube (= *bhū-badarī*). — *Sūkshma-buddhi, is*, f. sharp wit, acute intellect, mental acumen; (*is, is, i*), sharp-witted, acute, shrewd, intelligent. — *Sūkshma-bhūta, āni*, n. pl. the subtle elements (= *tan-mātra*). — *Sūkshma-makshika, as, ā*, m. f. a small fly, musquito, gnat. — *Sūkshma-māna, am*, n. minute or exact measurement, precise computation. — *Sūkshma-mūla, as, ā, am*, having a small root; (*ā*), f. a kind of plant (= *jayantī*). — *Sūkshma-vallī*, f. a medicinal plant (= *tāmra-vallī*). — *Sūkshma-vastra* or *sūkshma-vastraka, am*, n. fine cloth. — *Sūkshma-vīja, as*, m. 'having small seeds,' the poppy. — *Sūkshma-śarīra, am*, n. (in phil.) the subtile body which is invested by and the archetype or pattern of the grosser material frame, = *liṅga-śarīra*, q. v.; (*āṇi*), n. pl. the six subtile principles from which the grosser elements are evolved (viz. Ahaṅkāra and the five Tan-mātras, see Manu I. 17; according to other systems seventeen subtile principles exist of the five organs of sense, five organs of action, five elements, Buddhi and Manas). — *Sūkshma-śarkarā*, f. small gravel, sand. — *Sūkshma-śākha, as*, m. 'having small branches,' a kind of plant (= *jāla-varvūra*). — *Sūkshma-śāli, is*, m. a kind of fine rice. — *Sūkshma-shaṭćaraṇa, as*, m. 'small insect,' a sort of tick or louse (said to breed at the roots of the eye-lashes). — *Sūkshmātman* (°*ma-āt*°), *ā*, m. 'subtile-soul,' epithet of Śiva. — *Sūkshmī-kṛi*, cl. 8. P. *-karoti*, &c., to make thin or fine, subtilize, refine. — *Sūkshmī-kṛita, as, ā, am*, subtilized, made thin or minute. — *Sūkshmī-bhūta, as, ā, am*, become subtile or fine, minute. — *Sūkshmailā* (°*ma-elā*), f. small cardamoms.

सूच् *sūć* (thought by some to be properly a Nom. fr. *sūći*), cl. 10. P. *sūćayati, asusūćat, sūćayitum*, to pierce; to point out, indicate, show, prove, make manifest; to betray, reveal, inform against, inform; to indicate by gesture, gesticulate, communicate by signs, declare, relate, tell; to trace out, ascertain, spy out, espy: Pass. *sūćyate*, Aor. *asūći*: Intens. *sosūćyate*.

Sūća, as, m. a pointed shoot or blade of Kuśa grass [cf. *sūkshma*]; (*ā*), f. piercing; making signs; gesticulation; spying out, sight, seeing.

Sūćaka, as, ikā, am, indicative, indicating, proving, making manifest; betraying, informing; (*as*), m. a piercer; a needle, any implement for perforating or sewing; a pointer out; an informer, tale-bearer, traducer, spy; a narrator, teacher, instructor; the manager or chief actor of a company; a Buddha; a Siddha; a villain, scoundrel; a demon, imp; a dog; a crow; a cat; a kind of fine rice. — *Sūćaka-vākya, am*, n. the information given by an informer.

Sūćana, am, ā, n. f. the act of piercing or perforating, perforation; pointing out, indicating, indication, intimation; informing against, traducing, betraying; indicating by signs or gesture, gesticulation; hinting, hint; information, informing; teaching, showing, describing; spying out, espying, seeing; villainy, wickedness.

Sūćanīya, as, ā, am, to be pointed out or indicated, to be made known or communicated, to be informed.

Sūći, is, or *sūćī*, f. piercing, perforating [cf. *sūkshma*]; a needle; the point of a blade of grass, point of a bud, sharp point of anything; a kind of military array (according to Kullūka on Manu VII.

187. placing the sharpest and most active soldiers in front), a sharp file or column; a triangle formed by the sides of a trapezium produced till they meet; a cone, pyramid; indication by gesture, making signs, gesticulation; a particular mode of gesticulating or dancing; dramatic action; an index, table of contents, catalogue, (see *sūći-pattra*); (in astronomy) the earth's disc in computing eclipses (or corrected diameter of the earth).—*Sūći-khāta, as,* m. a sharp pyramid or pyramidal excavation, an excavation of a conical form, a pyramid, cone.—*Sūći-tā,* f. needle-work.—*Sūći-pattraka, as,* m. 'having pointed leaves,' the pot-herb Marsilea Quadrifolia (= *sitāvara*).—*Sūći-pushpa, as,* m. the Ketaka tree, Pandanus Odoratissimus.—*Sūći-bhinna, as, ā, am,* divided into needles, split or bursting open at the points of the buds.—*Sūći-roman, ā,* m. 'having needle-like or sharp bristles,' a hog.—*Sūći-vat, ān, atī, at,* having a needle; having a pointed beak, &c., pointed; (*ān*), m. epithet of Garuḍa.—*Sūći-vadana, as, ā, am,* needle-faced: having a pointed mouth or beak; (*as*), m. the mungoose; a musquito.—*Sūći-śāli, is,* m. a kind of fine rice.—*Sūći-kaṭāha-nyāya, as,* m. the rule of the needle and the boiler, (a phrase used to denote that when two matters, one easy and the other more difficult and important, require to be done at once, the more simple should be despatched first.)—*Sūći-karman, a,* n. needle-work.—*Sūćī-dala, as,* m. a kind of pot-herb (= *sitāvara*).—*Sūći-pattra, am,* n. 'indicatory-leaf,' an index, table of contents, catalogue; (*as, ā, am*), having pointed leaves; (*ā*), f. a kind of Dūrvā grass (= *gaṇḍa-dūrvā*).—*Sūćī-pushpa, as,* m. = *sūći-pushpa*.—*Sūćī-bhedya, as, ā, am,* to be pierced or penetrated by a needle; gross, thick, dense; palpable, tangible.—*Sūćī-mukha, as, ī, am,* needle-mouthed, having a pointed beak or proboscis, pointed; (*as*), m. a bird; white Kuśa grass; a particular position of the hands; (*ī*), f. a female bird; (*am*), n. a diamond.—*Sūćī-roman, ā,* m. a hog.—*Sūćy-agra, am,* n. the point of a needle; (*as, ā, am*), needle-pointed, having a needle-like point, acuminated; pointed.—*Sūćy-agra-sthūlaka, as,* m. a sort of grass, Saccharum Cylindricum.—*Sūćy-āsya, as, ā, am,* needle-faced, having a pointed beak or mouth; (*as*), m. a rat; a particular position of the hands.—*Sūćy-āhva, as,* m. a kind of pot-herb (= *sitāvara*).

Sūćika, as, m. any one who lives by his needle, a tailor, &c. [cf. *saućika*]; (*ā*), f. an elephant's trunk or proboscis; a needle [cf. *sūćaka*, p. 1130].—*Sūćikā-dhara, as,* m. 'having a trunk,' an elephant.—*Sūćikābharaṇa* (°*kā-ābh*°*), am,* n. a particular drug or medicament, (apparently used as a remedy for the bite of a serpent.)—*Sūćikā-mukha, as, ī, am,* having a pointed mouth or head; having a needle-shaped point or end; (*am*), n. a shell, the conch shell.

Sūćita, as, ā, am, pierced, perforated; pointed out, indicated, intimated, hinted; made known, indicated by signs or gestures, communicated, told, revealed; ascertained, known.

Sūćitavya, as, ā, am, = *sūćya*.

Sūćin, ī, inī, i, piercing, perforating; pointing out, indicating; informing against, informing; spying out; (*ī*), m. a spy, informer; (*inī*), f. a needle; night.

Sūćī, f. a needle; an index, &c. See *sūći* above.

Sūćya, as, ā, am, to be indicated or pointed out, to be made known, communicable.

सूट् sūṭ, ind. an imitative sound.—*Sūṭ-kāra, as, am,* m. n. making the sound *sūṭ* or any sound expressive of impatience or aversion; snorting, snoring; roaring.

सूत sūta, &c. See p. 1118, col. 1.

सूति 3. sūti, is, f. (for *syūti,* fr. rt. *siv*; for 1. *sūti* see p. 1117, col. 3; for 2. see p. 1118), sewing.

सूत्त sūtta, as, ā, am (contracted fr. *su-datta,* q. v.), well given, entirely given.

सूत्तर sūttara. See p. 1126, col. 1.

सूत्थान sūtthāna. See p. 1126, col. 1.

सूत्पर sūtpara, am, n. the distilling of spirituous liquor (= *surā-sandhāna*).

सूत्या sūtyā. See under rt. 3. *su,* p. 1117.

सूत्र् sūtr (probably to be regarded as a Nom. fr. *sūtra* below; see *sūtraya,* col. 3), cl. 10. P. *sūtrayati, sūtrāpayati,* &c., to tie, bind, thread, string; to unbind, relax: Intens. *sosūtryate*.

Sūtra, am, n. (fr. rt. *siv,* 'to sew;' but said to be connected with rt. *sūtr* above), a thread, string, line, cord; fibre, wire; a collection of threads; the sacred thread or cord worn by the first three classes, (see *yajñopavīta,* p. 804); the string or wire of a puppet or doll; a short rule or precept, axiom, aphorism (in morals, religion, or science; *iti sūtreṇa,* according to such an aphorism); a short and technical sentence or metrical line used as a memorial rule to aid in the acquirement of any system (and hence generally expressed in brief and obscure and sometimes symbolical language, intelligible only to those who possess the key to its interpretation, this key being sometimes given in separate Sūtras called Paribhāshās, and the right understanding of a whole series or chain of rules depending on a knowledge of the Adhikāra or heading-rule and its influence [*anuvṛitti*] on those that follow; these short sentences and aphoristic rules, the use of which constitutes a most curious feature in the literary history of the Hindūs, appear to have been often mere aids to the memory of teachers—mere hints to guide lecturers in their oral explications; they were also especially useful in this way to the priests who had the management of a complicated ritual); any work or manual consisting of strings or long lines of the above aphoristic rules and sentences hanging together like threads, (though the term *sūtra* may possibly indicate not so much a line or series of rules as rules written on leaves which were kept together by strings; these Sūtra works form a sort of groundwork or foundation of teaching, not only in all religious ritual, but in philosophy, in grammar, and in the collateral subjects of accent, euphony, etymology, and prosody: thus in religion and ritual there are first the Śrauta-sūtras, and among them principally the Kalpa-sūtras, founded directly on Śruti, q. v., and treating especially of ritual; they form a kind of rubric or directory to Vedic ceremonial, or in other words, a complete systematized guide to the rambling discursive Brāhmaṇa as distinct from the Mantra portion of the Veda [see *brāhmaṇa*], giving concise rules for the performance of every kind of sacrifice; there are Sūtras of this kind by Āśvalāyana and Śāṅkhāyana for the Ṛig-veda; by Kātyāyana for the White Yajur-veda; by Āpastamba, Baudhāyana, and the Mānavas for the Black Yajur-veda; by Lāṭyāyana, Drāhyāyaṇa, Maśaka, and Gobhila for the Sāma-veda; and by Kuśika for the Atharva-veda; there are also two other kinds of Sūtras connected with ceremonial, viz. the Gṛihya-sūtras and Sāmayāćārika or Dharma-sūtras [often by the same authors, with special reference also to each separate Veda, and even placed by some, like the Kalpa, under the head of Sūtras founded on Śruti], which are really 'rules for domestic ceremonies and conventional customs,' and are sometimes called collectively Smārta-sūtras [as founded on *smṛiti* or 'tradition,' see *smārta*]; these led to the later Dharma-śāstras or 'law-books' attributed to Manu, Yājñavalkya, Parāśara, &c., the names of the authors of the Sūtras and of the law-books being often identical; in philosophy each system has its regular text-book of aphorisms written in Sūtras by its supposed founder, see *vedānta-sūtra, nyāya-s*°, *sāṅkhya-s*°, *mīmāṅsā-s*°, *vaiśeshika-s*°, *yoga-s*°; in Vyākaraṇa or grammar there are the celebrated Sūtras of Pāṇini in eight books, which are the groundwork of a vast grammatical literature, besides the Uṇādi-sūtras on certain affixes; in Vedic accent and phonetics there are the Prātiśākhyas [see *prātiśākhya*] and the Phiṭ-sūtras of Śāntanava; in etymology there are strings of Vedic words, and in prosody there are the Sūtras of Piṅgala-nāga on Ćhandas, including both Vedic and non-Vedic metres, and the Nidāna-sūtra on the metres of the Sāma-veda and Vedic metres generally: it should be borne in mind that the mixture of Ślokas in some of the Prātiśākhyas and in some more recent Sūtra works, though depriving them of the brevity strictly necessary to constitute Sūtras, does not prevent their being regarded as collections of aphoristic and memorial rules: with regard to grammatical Sūtras it is necessary to remember that all connecting words used as prepositions, however necessary to the sense, are omitted; thus, a word in the genitive case requires *sthāne,* 'instead of,' to be supplied; a word in the ablative requires *param,* 'after;' a word in the instrumental requires *saha,* 'together with;' a word in the locative, though sometimes to be translated in the ordinary way by prefixing 'in,' may often be used as a locative absolute, and *pare* must then be supplied, the sense being 'on such an affix or word coming after or following;' the word *vā* is equivalent to 'optionally' or 'alternative'); any rule, law, canon, decree (in law &c.).—*Sūtra-kaṇṭha, as,* m. 'having Sūtras in the throat or mouth ready to be repeated,' a Brāhman; 'having lines on the throat,' a pigeon, dove; a wagtail.—*Sūtra-karman, a,* n. 'rule-work,' carpentry.—*Sūtra-kāra, as,* m. the author or composer of Sūtras.—*Sūtra-kṛit, t,* m. 'Sūtra-maker,' the author of an aphorism or set of aphorisms.—*Sūtra-koṇa* or *sūtra-koṇaka, as,* m. a small drum shaped like an hour-glass and struck by a string and button (= *ḍamaru*).—*Sūtra-gaṇḍikā,* f. a kind of stick used by weavers in spinning threads.—*Sūtra-graha, as, ā, am,* holding a thread.—*Sūtra-grāha, as, ī, am,* taking a thread.—*Sūtra-ćaraṇa,* N. of a class of Ćaraṇas or Vedic schools who introduced various Sūtra works.—*Sūtra-tantu, us,* m. a thread, string, line.—*Sūtra-tarkuṭī,* f. a distaff, spindle.—*Sūtra-dhara, as,* m. = *sūtra-dhāra*.—*Sūtra-dhāra, as,* m. 'rule-holder, thread-holder,' a stage-manager, a director or principal actor who arranges the plot of a drama and takes a leading part in the prelude; a carpenter; the author of a set of rules or aphorisms; epithet of Indra.—*Sūtra-piṭaka, as,* m., N. of one of the three collections of Buddhist writings (viz. those which prescribe rules for the laity, see *tri-piṭaka*).—*Sūtra-pushpa, as,* m. 'thread-flowered,' the cotton plant.—*Sūtra-bhid, t,* m. 'thread-cutter,' a tailor.—*Sūtra-bhṛit, t,* m. = *sūtra-dhāra*.—*Sūtra-madhya-bhū, ūs,* f. 'born amid threads or fibres,' the resin of Shorea Robusta; incense.—*Sūtra-yantra, am,* n. 'thread-machine,' a shuttle; a weaver's loom.—*Sūtra-vid, t,* m. 'a Sūtra-knower,' one versed in Sūtras.—*Sūtra-vīṇā,* f. a kind of lute (= *lābukī*).—*Sūtra-veshṭana, am,* n. a weaver's shuttle; the act of weaving.—*Sūtrātman* (°*ra-āt*°), *ā, ā, a,* having the nature of a string or thread; (*ā*), m. 'soul-thread,' intellect having for its site the collective totality of subtile bodies; the soul.—*Sūtrālī* (°*ra-ālī*), f. a string of beads &c. worn round the neck, necklace.

Sūtraṇa, am, n. the act of stringing together, arranging, putting in order; arranging in aphorisms.

Sūtraya, Nom. P. *sūtrayati, sūtrayām-āsa, sūtrayitum,* to make a Sūtra or aphorism, arrange in the form of an aphorism, prescribe or declare in a Sūtra or aphorism, propound an aphorism.

Sūtralā, f. a spindle, distaff.

Sūtrikā, f. a kind of dish or cake.

Sūtrita, as, ā, am, strung, arranged, methodized; ruled, directed or declared in a Sūtra; prescribed or enjoined in an aphorism, delivered in axioms.

Sūtrin, ī, iṇī, i, having threads or lines, having rules; (*ī*), m. a crow.

सूत्रामन् *sūtrāman, ā,* m. = *su-trāman.*

सूद 1. *sūd,* cl. 1. A. *sūdate, sushūde, sūditum,* to strike, hurt, wound, kill, destroy; to effuse, pour out; to distil, flow; to eject (according to some); to deposit (according to some); cl. 10. or Caus. *sūdayati, -yitum,* Aor. *asūshudat,* to strike, wound, kill, massacre; to incite, excite, urge on, animate, (according to Sāy. on Ṛig-veda V. 5, 2. *sushūdayati = sushṭhu prerayati; sūdayantu = karmasu prerayantu,* Ṛig-veda IV. 40, 1); to cook, dress, season, prepare, purify; to preserve, (Sāy. *sūdayantu = rakshantu,* Ṛig-veda IV. 39, 1); to pour out, effuse; to eject; to assent, agree, promise: Desid. *susūdishate:* Intens. *sosūdyate, sosūtti;* [cf. Gr. αυδ in παν-αυδίη, πασ-συδί; Lett. *saudêt,* 'to destroy.']

2. *sūd, t, t, t,* Ved. flowing, distilling, pouring forth, dropping, (in *harya-sūd,* q. v.)

Sūda, as, m. destroying, destruction, massacre; a destructive weapon, (Sāy. = *hiṅsakam śastram,* Ṛig-veda X. 61, 2); pouring out, distilling, (Sāy. = *ksharayitṛi,* Ṛig-veda IX. 97, 44); a well, spring, (in Naigh. III. 25. enumerated among the *kūpa-nāmāni*); cooking, a cook [cf. *sūpa*]; sauce, soup, seasoning; anything seasoned, a made dish; split pease; mud, mire; sin, fault (= *pāpa*); the Lodhra tree; = *sārathya,* q. v.; N. of a country in Kaśmīra. — *Sūda-karman, a,* n. cook's work, cooking. — *Sūda-śālā,* f. 'cooking-room,' a kitchen. — *Sūdādhyaksha* (°*da-adh*°), *as,* m. a superintendent of cooking, overseer of the kitchen.

Sūdana, as, ī, am, destroying, destructive, a destroyer; dear, beloved; (*am*), n. the act of destroying, destruction, killing; the act of assenting to or promising (= *aṅgī-karaṇa*); the act of ejecting or throwing away (= *nihkshepaṇa*).

Sūdayitnu, us, us, u, Ved. inciting, urging on, animating, exciting, (Sāy. = *prerayitṛi,* Ṛig-veda X. 64, 9.)

Sūdita, as, ā, am, wounded, destroyed, killed.

Sūditṛi, tā, trī, tṛi, destroying, a destroyer.

सून *sūna, sūnu.* See p. 1118, col. 2.

सूनर *sūnara, as,* m. (probably for *su-nara*), Ved. a good or excellent man, (Sāy. = *śobhana-manushya,* Ṛig-veda V. 34, 7); 'a good leader,' epithet of Soma, (Sāy. = *sushṭhu rātrīṇām netā,* Ṛig-veda VIII. 29, 1); (*ī*), f., Ved. a good or well-married or happy woman; epithet of the Dawn, (Sāy. = *janānām sushṭhu netri,* Ṛig-veda VII. 81, 1); (*as, ī, am*), well-disposed, friendly (Ved.).

सूना *sūnā,* f. (in Uṇādi-s. III. 13. said to be fr. rt. 3. *su*), any place where animals are killed or sacrificed; any place or utensil in a house where animals are liable to be accidentally destroyed, (of five kinds, see *śūnā, pañća-sūnā*); a slaughter-house; killing, hurting, injuring [cf. *sūdana*]; the sale of flesh or meat; the uvula or soft palate, (in this and the next sense perhaps connected with *śūna*); inflammation of the glands of the neck (commonly called mumps); a zone, girdle (according to some); a ray (according to some); a river (according to some). — *Sūnā-dosha, as,* m. the guilt incurred by destroying animals in any of the five Sūnās, (see above; cf. Manu III. 71.)

Sūnin, ī, m. one who keeps a slaughter-house, a butcher, flesh-seller, one who causes the death of animals, a hunter.

सूनृत *sūnṛita, as, ā, am* (thought to be fr. 5. *su* and rt. 1. *nṛit*), Ved. movable, quick, active, brisk, lively, cheerful, kind, agreeable, pleasant and at the same time true, (*sūnṛitā vāć* or *gir,* 'cheerful words,' or, according to some, 'kind yet sincere language,' is one of the four things with which even the poorest man is expected to greet a guest, Manu III. 101; the sense 'true' may have arisen from some fancied connection with *ṛita,* q. v.); fortunate, auspicious; dear, beloved; (*ā*), f. true and agreeable speech, (Sāy. = *priya-hita-vāć*); the goddess of true speech (= *vāg-devatā,* Ṛig-veda I. 40, 3, and invoked [illegible] a goddess in [illegible]. 141, 2); excellent song; N[illegible]s, (Naigh. [illegible] 8); food (= *anna,* Naigh. II. 7); N. of a wife of Uttāna-pāda; (*am*), n. true and agreeable speech, pleasant discourse; auspiciousness. — *Sūnṛita-vāć, k, k, k,* truth-speaking, speaking politely and truthfully. — *Sūnṛitā-vat, ān, atī, at,* Ved. having a pleasant or friendly voice, having excellent songs; (*atī*), f., N. of Ushas, (Naigh. I. 8.) — *Sūnṛitā-van, ā, arī, a,* Ved. having a pleasant voice; (*arī*), f. epithet of Ushas.

सून्मद *sūnmada.* See p. 1126, col. 2.

सूप *sūpa, as,* m. (in Uṇādi-s. III. 26. said to be fr. rt. 3. *su,* 'to distil;' cf. *sūda*), sauce, condiment; soup, broth; split pease; a cook; one who lives by cooking for Sūdras (*śūdra-pākopajīvin*); a vessel, pot, pan; an arrow; [cf. Old Germ. *suf, sufan, sauffan;* Old Norse *sup;* Angl. Sax. *supan.*] — *Sūpa-kāra, as,* m. 'sauce-maker,' a cook. — *Sūpa-dhūpana* or *sūpa-dhūpaka, am,* n. 'scenting sauce,' Asa Fetida. — *Sūpa-parṇī,* f. a sort of bean (= *mudga-parṇī*). — *Sūpa-prati,* ind. a little sauce or soup, (Pāṇ. II. 1, 9.) — *Sūpa-śreshṭha, as,* m. 'best of sauces,' a sort of bean. — *Sūpāṅga* (°*pa-aṅ*°), *am,* n. 'sauce-ingredient,' Asa Fetida.

सूपस्कर *sūpaskara, sūpastha.* See p. 1126, col. 2.

सूभर्व *sū-bharva, as, ā, am,* Ved. (for *su-bharva;* see rt. *bharv*), well-fed, having good food or pasturage, (Sāy. = *śobhana-bhaksha,* Ṛig-veda X. 94, 3; = *śobhana-ćaraṇa,* Ṛig-veda X. 102, 5.)

सूम *sūma, as, am,* m. n. (in Uṇādi-s. I. 144. said to be fr. rt. 4. *su* or 3. *sū*), the sky, heaven; milk; water.

सूमय *sū-maya, as, ī, am* (for *su-maya*), Ved. abounding in happiness, very successful, (Sāy. = *su-sukha.*)

सूयवस *sū-yavasa,* &c. See p. 1126, col. 2.

सूर *sūr* = rt. *śūr,* cl. 4. A. *sūryate,* &c., to hurt, kill; to be firm; to make firm, &c., (see rt. *śūr.*)

Sūraṇa, as, m. = *śūraṇa,* the esculent root Arum Campanulatum.

Sūrṇa, as, ā, am, hurt, injured.

सूर *sūra, as,* m. (in Uṇādi-s. II. 24. said to be fr. rt. 4. *su* or 3. *sū,* but probably connected with 2. *svar,* originally *suvar,* from which a form *sūr* appears to have been derived, see Ṛig-veda VI. 49, 3), the sun; N. of the father of the seventeenth Arhat of the present Avasarpiṇī; the swallow-wort, Calotropis Gigantea (= *arka*); the Soma; a wise or learned man, teacher; a hero, king, (in these senses probably for *śūra,* q. v.); (*ī*), f., N. of Kuntī (as married to the Sun before her marriage with Pāṇḍu); black mustard, = *rāja-sarshapa;* [cf. Lat. *sol;* Goth. *sunna,* 'the sun;' Lith. *saule.*] — *Sūra-ćakshas, ās, ās, as,* Ved. sun-eyed; radiant as the sun. — *Sūra-varman, ā,* m., N. of a poet. — *Sūra-suta, as,* m. 'son of the Sun,' N. of Saturn; [cf. *sauri.*] — *Sūra-sūta, as,* m. 'charioteer of the Sun,' N. of Aruṇa (or the Dawn personified). — *Sūrāpagā* (°*ra-ap*°), f. 'river of the gods,' epithet of the Ganges. — *Sūrāsana-deśa* (°*ra-ās*°), *as,* m., N. of a district.

Sūri, is, m. the sun; a learned man, sage; a priest; a worshipper, praiser, (Sāy. = *stotṛi*); a title commonly given to Jaina teachers; N. of Kṛishṇa; a kind of plant (= *bhujaṅga-ghātinī*).

Sūrin, ī, iṇī, i, wise, learned; (*ī*), m. a wise or learned man, scholar.

Sūrī, f., N. of the wife of Sūrya, (see under *sūra* above.)

Sūrya, as, m. (perhaps originally *suvar-ya,* or, according to some, *savar-ya, savar* being for *sa-van,* cf. the etymology of *sūra,* col. 2; according to Vopa-deva fr. rt. *sṛi*), the Sun or its deity, (the name Sūrya being generally distinguished in the Veda from Savitṛi, q. v., and Āditya, q. v., as belonging to a distinct god; from some passages, however, it would appear that these names are intended to be interchangeable as representing various forms of one and the same divine personality; in the later mythology Sūrya as Savitṛi is reckoned as one of the twelve Ādityas or emblems of the Sun in the twelve months of the year; by Yāska, Nirukta VII. 5, he is regarded as one of the original Vedic triad, his place being in the sky, while that of Agni is on the earth, and that of Indra is in the atmosphere; many hymns or parts of hymns in the Ṛig-veda are in praise of Sūrya, e. g. I. 50, I. 115, IV. 13, VII. 60, X. 37, X. 170; sometimes he is called son of Dyaus, sometimes of Aditi; in one passage Ushas, the Dawn, is his wife, in another he is styled the child of the Dawns; he moves through the sky in a chariot drawn by seven ruddy horses or mares [see *saptāśva, harit, harid-aśva, śundhyu*]; he is described as the eye of Mitra and Varuṇa, and sometimes of Agni; he is all-seeing, ever beholding the good and bad deeds of mortals, the preserver of all things stationary and moving; in other passages he is represented as holding a somewhat secondary position, being made to shine or have his path prepared for him by Mitra and Varuṇa, by Aryaman, by Indra, by the Dawns, and others; the long hymn, Atharva-veda XIII. 2, is entirely in his praise; there is another addressed to the Sun, called Bhānu, in Mahā-bhārata, Vana-parvan 166, &c.; and in the Yuddha-kāṇḍa of the Rāmāyaṇa [VI. 106, Bombay edit.], Rāma, when about to do battle with Rāvaṇa, is told by Agastya to repeat a hymn, called Āditya-hṛidaya, to the Sun, there called Vivasvat, and identified with Āditya, Savitṛi, Sūrya, Pūshan, and in fact with Brahmā, Vishṇu, Śiva, and all the other gods; in the later mythology the seven-horsed chariot of Sūrya is said to be driven by Aruṇa or the Dawn as its charioteer, who is represented without legs; the Sun, whether named Sūrya or Vivasvat, has several wives, see *sūryā* below, and cf. *sa-varṇā,* see also *ćhāyā, sañ-jñā, aśvinī;* by Sañjñā he had two children, Yama and Yamunā, q. q. v. v.; by Aśvinī, the two Aśvins; by Kuntī, before her marriage with Pāṇḍu, he had Karṇa, q. v.; and he is also supposed to be the father of Manu Vaivasvata, and to be the progenitor of one of the two great lines of Hindū kings [see *sūrya-vaṅśa* below]; seven Sūryas are sometimes mentioned, which are probably the seven planets, the Sun being regarded as a planet by Hindū astronomers; ninety-four synonyms of Sūrya are commonly given, and his epithets are almost innumerable; at the end of a Kalpa he is called Kāla-sūrya); a symbolical expression for the number twelve (in allusion to the sun in the twelve signs of the zodiac); the swallow-wort (either Calotropis or Asclepias Gigantea, = *arka*); N. of the son of Bali; of a Dānava; of an astronomer (= *sūrya-dāsa*); epithet of Śiva; (*ā*), f. the wife of Sūrya or the Sun, (also called Sañjñā, q. v.); the daughter of Sūrya or the Sun, (see Ṛig-veda I. 116, 17; also described as daughter of Savitṛi and wife of the Aśvins, and in other places as married to Soma; in Ṛig-veda I. 119, 2. she is called Ūrjānī, and in VI. 55, 4, VI. 58, 4. the sister of Pūshan, q. v., who is described as loving her, and receiving her as a gift from the gods; according to some she represents a weak manifestation of the Sun; Sūryā Sāvitrī is regarded as the authoress of the Sūryā-sūkta, Ṛig-veda X. 85; in Naigh. I. 11. Sūryā is enumerated among the *vāṅ-nāmāni*); the hymn about the marriage of Sūryā (= *sūryā-sūkta,* q. v.); a new bride; a drug; the colocynth or bitter gourd; [cf. Gr. ἥλιος; Lat. *sol;* Goth. *sunna, sunno, sauil;* Angl. Sax. *sunna, sunne, sun.*] — *Sūrya-kamala, am,* n. the sunflower,

heliotrope.—*Sūrya-kānta, as,* m. 'sun-loved,' the sun-stone, sun-gem, sun-crystal (a kind of crystal cool to the touch and supposed to possess fabulous properties because like a glass lens it gave out heat when exposed to the rays of the sun; there is a fellow-stone in connection with the moon called *ćandra-kānta,* q. v.); crystal (=*sphaṭika*); the flowering shrub Hibiscus Phœniceus.—*Sūrya-kānti, is,* f. sun-light, sun-shine; a particular flower (probably the China rose); the flower of sesamum (according to some).—*Sūrya-kāla, as,* m. 'sun-time,' day-time, day.—*Sūrya-kālānala-ćakra* (°*la-an*°), *am,* n. a kind of astrological diagram for indicating good and bad fortune.—*Sūrya-gaṅgā-tīrtha, am,* n., N. of a Tīrtha.—*Sūrya-graha, as,* m. 'sun-planet,' the sun; 'sun-seizure,' an eclipse of the sun; 'sun-seizer,' epithet of Rāhu and Ketu, q.q.v.v.; the bottom of a water-jar.—*Sūrya-grahaṇa, am,* n. 'sun-seizure,' a solar eclipse.—*Sūrya-ja, as,* m. 'sun-born,' epithet of the monkey Sugrīva; of the hero Karṇa; of the planet Saturn; (*ā*), f. the river Yamunā (also called Aṅśu-matī, q. v.).—*Sūrya-tanaya, as,* m. 'son of the Sun,' epithet of the planet Saturn; of Karṇa; of Sugrīva; (*ā*), f. 'daughter of the Sun;' the river Yamunā.—*Sūrya-tejas, as,* n. the radiance or heat of the sun.—*Sūrya-tvać, k, k, k,* or *sūrya-tvaća, as, ā, am,* having skin as bright or as clear as the sun.—*Sūrya-dāsa, as,* m., N. of an astronomer of the sixteenth century (author of the Rāma-krishṇa-kāvya); of a son of Śiva-dāsa.—*Sūrya-dhvaja, as,* m. 'sun-bannered,' N. of a king.—*Sūrya-nakshatra, am,* n. 'sun-asterism,' that Nakshatra (of the twenty-seven) in which the sun happens to be.—*Sūrya-nagara,* 'city of the Sun,' N. of the capital of Cashmere (commonly called Sirinagar or Seri-nagar).—*Sūrya-nārāyaṇa, as,* m. the Sun personified; a proper N.—*Sūrya-pattra, as,* m. the plant Calotropis Gigantea.—*Sūrya-parvan, a,* n. a solar festival (on the days of the solstices, equinoxes, eclipses, &c.).—*Sūrya-putra, as,* m., N. of Karṇa; of Sugrīva; of Varuṇa; of the planet Saturn, (see *śani*); of Yama; (*ī*), f. 'daughter of the Sun,' lightning; the river Yamunā.—*Sūrya-pura, am,* n. 'city of the Sun,' N. of a city.—*Sūrya-prajñapti, is,* f., N. of a work.—*Sūrya-prabha, as,* m., N. of a king of Śākala (son of Ćandra-prabha).—*Sūrya-prabhava, as, ā, am,* sprung from the Sun.—*Sūrya-phaṇi-ćakra, am,* n. a kind of astrological diagram for indicating auspicious and inauspicious moments for doing anything.—*Sūrya-bhakta, as, ā, am,* worshipping the sun, one who worships the sun; (*as*), m. a particular tree (=*bandhūka-pushpa*).—*Sūrya-bhaktaka, as,* m. a sun-worshipper; the tree Bandhūka-pushpa.—*Sūrya-bhā, ās,* &c., bright as the sun.—*Sūrya-maṇi, is,* m. the sun-stone, or sun-gem, (see *sūrya-kānta*); the shrub Hibiscus Phœniceus.—*Sūryamaṇi-vṛiksha, as,* m. the flowering shrub Hibiscus Phœniceus (=*pushpa-rakta*).—*Sūrya-maṇḍala, am,* n. the orb or disk of the sun.—*Sūrya-mukhī,* f. the plant Helianthus Annuus.—*Sūrya-yantra, am,* n. 'sun-machine,' a representation of the sun, instrument used in worshipping the Sun (or in taking solar observations).—*Sūrya-raśmi, is,* m. a ray of the sun, sun-beam; (*is, is, i*), having the rays of Sūrya; (*is*), m. epithet of Savitṛi.—*Sūrya-latā,* f. the plant Cleome Viscosa or another (=*arka-bhaktā*).—*Sūrya-loka, as,* m. the world or heaven of the sun (a region or space supposed to exist round the sun, constituting a heaven of which the sun is regent).—*Sūrya-vaṅśa, as,* m. the family or race of the sun, the solar race of kings (i. e. the royal dynasty of Rāma-ćandra, king of Ayodhyā, hero of the Rāmāyaṇa, who was descended from Ikshvāku, son of Vaivasvata Manu, son of the Sun; many Rājput tribes still claim to belong to this race; it is one of the two great lines of kings, the other being called 'lunar,' see *ćandra-vaṅśa*).—*Sūrya-vana, am,* n., N. of a forest in Kuru-kshetra.—*Sūrya-varćas, ās, ās, as,* resplendent as the sea; (*ās*), m. a proper N.—*Sūrya-varṇa, as, ā, am,* sun-coloured, bright as the sun.—*Sūrya-vallī,* f. the plant Arka-pushpikā (or, according to some, Cleome Pentaphylla).—*Sūrya-vimba, as, am,* m. n. the disk of the sun.—*Sūrya-vimba-tīrtha, am,* n., N. of a Tīrtha.—*Sūrya-vilokana, am,* n. the ceremony of taking a child out to see the sun when four months old.—*Sūrya-śataka, am,* n., N. of a short poem by Mayūra (= *mayūra-śataka*).—*Sūrya-śobhā,* f. sun-shine.—*Sūrya-saṅkrama, as,* m. the passage of the sun from one sign to another.—*Sūrya-saṅkrānti, is,* f. the sun's entrance into a new sign.—*Sūrya-sañjña, am,* n. saffron.—*Sūrya-sama, as, ā, am,* equal to or resembling the sun.—*Sūrya-sārathi, is,* m. the charioteer of the Sun, i. e. Aruṇa (the Dawn personified).—*Sūrya-siddhānta, as,* m. a celebrated astronomical text-book (said to be a direct revelation from the Sun, and thought by some to be the same as the Saura-s° or one of the five earlier works on which was founded the Pańća-siddhāntikā of Varāha-mihira, who lived about the beginning of the sixth century of our era; the Sūrya-s° has been printed with Raṅga-nātha's commentary, the Gūḍhārtha-prakāśaka).—*Sūryasiddhānta-ṭīkā,* f. a commentary on the Sūrya-siddhānta.—*Sūrya-stavana, am,* n. 'praise of the Sun,' N. of the 107th chapter of the Mārkaṇḍeya-Purāṇa.—*Sūrya-stuti, is,* f. a hymn to the sun.—*Sūrya-stotra, am,* n. a hymn to the sun (attributed to Śāmba).—*Sūrya-hṛidaya, am,* n. 'heart of the sun,' a hymn to the sun of great efficacy (also called Āditya-h°, see under *sūrya*).—*Sūryā-ćandramasau,* m. du. the sun and moon.—*Sūryātapa* (°*ya-āt*°), *as,* m. the heat or glare of the sun, sunshine.—*Sūryātapa-ććhinna-dṛishṭi, is, is, i,* having the sight dazzled by the sun's glare.—*Sūryātapa-parikshipta, as, ā, am,* darted upon or overspread by the rays of the sun.—*Sūryā-māsā,* m. du., Ved. the sun and moon.—*Sūryārghya* (°*ya-ar*°), *am,* n. the presentation of an offering to the sun.—*Sūryāloka* (°*ya-āl*°), *as,* m. sun-shine.—*Sūryāvarta* (°*ya-āv*°), *as,* m. 'turning to the sun,' the plant Cleome Viscosa; a kind of sun-flower, Helianthus Indicus; (*ā*), f. a kind of plant (= *arka-bhaktā*).—*Sūryā-vivāha, as,* m. the marriage of Sūryā (as described in Ṛig-veda X. 85).—*Sūryāvekshaṇa* (°*ya-av*°), *am,* n. the act of looking at the sun.—*Sūryāśman* (°*ya-aś*°), *ā,* m. the sun-stone or sun-gem, (see *sūrya-kānta.*)—*Sūryāśva* (°*ya-aś*°), *as,* m. a horse of the sun (= *harit,* q. v.).—*Sūryā-sūkta, am,* n. the hymn Ṛig-veda X. 85 (giving an account of the marriage of Sūryā; this hymn is also given with some variations in Atharva-veda XIV. 1).—*Sūryāsta* (°*ya-as*°), *am,* n. sun-set.—*Sūryāhva* (°*ya-āh*°), *as, ā, am,* named after the sun; (*as*), m. gigantic swallow-wort; (*am*), n. copper.—*Sūryendu-saṅgama* (°*ya-in*°), *as,* m. 'conjunction of sun and moon,' the day of new moon (= *amā-vāsyā*).—*Sūryoḍha* (°*ya-ūḍha*), *as,* m. an evening guest (one who arrives after sun-set).—*Sūryotthāna* (°*ya-ut*°), *am,* n. sun-rise, the rising of the sun.—*Sūryodaya* (°*ya-ud*°), *as,* m. sun-rise.—*Sūryopāsaka* (°*ya-up*°), *as,* m. a sun-worshipper.—*Sūryopāsanā,* f. the worship of the sun.

Sūryaka, as, m., N. of a king.

Sūryāṇī, f. = *sūryā,* the wife of the god Sūrya.

सूरत *sūrata, as, ā, am* (for *su-rata*), well disposed towards, compassionate, tender; tranquil, calm; (*ā*), f. a tractable cow.

सूर्क्ष् *sūrksh,* cl. 1. P. *sūrkshati, sushūrksha* (or *susūrksha* according to some), *sūrkshitum,* to respect, regard, treat with reverence; to disregard, disrespect, slight, neglect.

Sūrkshaṇa, am, n. disrespect, contumely.

Sūrkshya, as, m. a kind of bean, Phaseolus Radiatus.

सूर्क्ष्य् *sūrkshy,* cl. 1. P. *sūrkshyati, susūrkshya, sūrkshyitum,* to despise, disrespect; to envy.

सूर्त *sūrta, as, ā, am,* Ved. = *sṛita,* moving, going, (Sāy. = *saraṇa-sahita*); near (said of Rajas or 'the atmosphere;' cf. *a-s*°).

सूर्प *sūrpa, as, am,* m. n. = *śūrpa,* a winnowing-basket; a measure of two Droṇas; another measure (= *kumbha*); [cf. probably Old Germ. *swarb, swerban;* Goth. *svairban.*]—*Sūrpa-nakhā,* f., see *śūrpa-nakhā.*

सूर्मि 2. *sūrmi, is,* f. (= *śūrmi,* q. v.; for 1. *sūrmi* see p. 1126, col. 2), an iron or metal image; the pillar of a house; brightness, a flame (Ved.; in this sense probably connected with *sūra* and *sūrya*).

Sūrmī, f. = 2. *sūrmi* above; (Ved.) brightness, radiance (in this sense probably connected with *sūra* and *sūrya; sūrmyā* = *jvālayā,* Ṛig-veda VII. 1, 3; according to Mahī-dhara on Vājasaneyi-s. XVII. 76. *sūrmī* = *samit-kāshṭha,* 'kindled wood,' or it may mean 'an iron post' or 'a burning post,' and therefore figuratively 'a flame').

Sūrmya, (probably) the fire that will consume everything at the dissolution of the universe.

सूर्य *sūrya.* See p. 1132, col. 3.

सूष् *sūsh* (= rt. *śūsh,* q.v.), cl. 1. P. *sūshati,* &c., to bring forth, bear; to beget.

Sūshaṇā, f. (perhaps fr. an old Desid. of rt. 3. *sū,* without reduplication), 'one desiring to bring forth,' a mother.

Sūshā, f., Ved. = *sūshaṇā* above.

Sūshyantī, f. (a woman) desiring to bring forth, one who is parturient.

सृ *sṛi* [cf. rt. *sal*], cl. 1. P. *sarati* (Ved. also cl. 3. P. *sisarti, sisarshi* = *prāpaya,* Ṛig-veda III. 32, 5), *sasāra* (1st du. *sasṛiva,* 1st pl. *sasṛima*), *sarishyati, asārshīt* or *asarat,* Prec. *sriyāt, sartum* (Ved. Inf. *sartave, sartavai*), to go, move, proceed; to approach; to go fast, run; to flow; to blow (as the wind): Pass. *sriyate,* Aor. *asāri,* to be gone, &c.: Caus. *sārayati, -yitum,* Aor. *asīsarat,* to cause to go, move; to extend; to push, strike, to push away, remove: Desid. *sisīrshati* (according to some *susūrshati*): Intens. *sesrīyate, sarsarti,* (Ved. *sarsrite*); [cf. Zend *har;* Gr. ὀρ-μή, ὁρμά-ω, ἀφ-ορμή, ὁρμη-τήριο-ν, σάλος, σάλα, σαλεύω, (according to some also) ἅρμα, ἀρμός, ὅρμος, ἕρμα; Lat. *salio, salto* (probably also *serere*); Angl. Sax. *saltian, serian.*]

Sara, saras, &c., see p. 1092.

Sārayat, an, antī, at, causing to go, putting in the proper place, fixing, adjusting, replacing; causing to go away, removing.

Sārayitvā, ind. having caused to move or vibrate.

Sisrat, at, atī, at, Ved. going, rapid.

Sṛika, as, m. air, wind; an arrow; a thunderbolt (= *vajra,* Naigh. II. 20); a lotus (= *kairava, padma*).—*Sṛikā-vin, ī, inī, i,* probably holding an arrow.—*Sṛikā-hasta, as, ā, am,* Ved. having an arrow in the hand.

Sṛiga, as, m. a short javelin or arrow thrown with the hand or shot through a tube (= *bhindapāla*).

Sṛiṇi, is, m. (according to Uṇādi-s. IV. 104, IV. 49. fr. rt. *sṛi* above), an enemy; the moon; (*is*), f. a book used to drive an elephant (also written *śṛiṇi,* q. v.); a weapon (Ved.).

Sṛiṇikā, f. saliva, spittle, slaver.

Sṛiṇī, f. = *sṛiṇi,* a hook for driving an elephant.

Sṛiṇīkā, f. = *sṛiṇikā,* saliva.

Sṛiṇya, as, ā, am, skilful in weapons or arms, (according to Sāy. = *āyudha-kuśala,* and connected with *sṛiṇi* above, Ṛig-veda IV. 20, 5.)

Sṛit, t, t, t, going, running, &c.; [cf. *sva-s*°.]

Sṛita, as, ā, am, gone, proceeded, flowed.

Sṛiti, is, f. a road, path, way; gliding, going, proceeding; (according to some) hurting, injuring (perhaps to be connected with rt. *srī* = rt. *śrī*).

Sṛitvan, ā, arī, a, Ved. one who goes or creeps or moves, (Sāy. = *saraṇa-śīla*); (*ā*), m. epithet of Prajā-pati; = *visarpa;* = *vṛiddhi,* (these meanings are made fem. by Śabda-k.); (*arī*), f. a stream, river; a mother (according to Śabda-k. = *mātā*).

Sritvara, as, ī, am, going, moving, creeping, proceeding, flowing.

Sritvā, ind. having gone or proceeded, having approached.

Sridara, as, m. a snake.

Sridāku, us, m. (according to Uṇādi-s. III. 78. fr. rt. *sri* above); fire; air, wind; a deer (= *mriga*); Indra's thunderbolt; the disk or orb of the sun; (*us*), f. a river, stream.

Srimara, as, ā, am, going, going well or quickly; (*as*), m. a kind of animal; (according to some) a young deer.

सृकण्डु *sri-kaṇḍu, us,* f. (see *kaṇḍu*), the itch, itching.

सृकाल *srikāla, as,* m. (= *śrikāla*), a jackal; [cf. *srigāla.*]

सृक्क *srikka, am,* n. (probably fr. rt. 1. *srij* below; according to Sāy. *phenasya srashṭri,* 'the emitter of saliva'), the corner of the mouth.

Srikkaṇī, f. (according to Sabda-k.) the corner of the mouth.

Srikkan, a, n. the corner of the mouth; (*aṇī*), n. du. the two corners of the mouth.

Srikkiṇī, f. = *srikkaṇī* above.

Srikkin, i, n. the corner of the mouth; (*iṇī*), n. du. the two corners of the mouth, (but according to Sabda-k. the crude form is *srikki.*)

Srikva, am, n. = *srikka* above.

Srikvaṇī, f. (according to Sabda-k.) = *srikkaṇī* above.

Srikvan, a, n. = *srikkan* above, (in Ṛig-veda I. 164, 28. and Atharva-veda IX. 10, 6. the form *srikvāṇam,* acc. masc., occurs; this is by some translated 'the mouth,' but according to Sāy. 'the corner of the mouth;' according to Yāska, Nirukta XI. 42, = *saraṇa*); (*aṇī*), n. du. the two corners of the mouth.

Srikviṇī, f. (according to Sabda-k.) = *srikkaṇī* above.

Srikvin, i, n. = *srikkin* above; (*iṇī*), n. du. the two corners of the mouth (according to Sabda-k. the crude form is *srikvi*).

सृक्कृ *srik-kri,* cl. 8. P. *-karoti,* &c., to make the inarticulate sound *srik.*

सृगाल *srigāla, as,* m. (= *śrigāla*), a jackal; a particular Daitya or demon.

सृङ्का *sriṅkā,* f. a kind of garland made of jewels.

सृज 1. *srij* (connected with rt. *sri*), cl. 6. P. *srijati* (Ved. and ep. also A. *-te*), *sasarja* (2nd sing. *sasarjitha* or *sasrashṭha,* 1st pl. A. Ved. *sasrijmahe* or *sasrigmahe*), *srakshyati, asrākshit,* cl. 4. A. *srijyate, sasrije,* &c., (Ved. forms *asrigram, asrigran* or *asrigran, asasrigram,* Ṛig-veda X. 31, 3), *srashṭum,* to let go, let loose; to emit, send forth, let flow, pour out, shed, effuse; to let off, throw, cast; to create, produce, make; to procreate, beget; to put on, place on, apply; to send away, abandon, leave, quit; to be let loose or sent forth (cl. 4. A.): Pass. *srijyate,* Aor. *asarji,* to be made or created; to be left or abandoned: Caus. *sarjayati, -yitum,* Aor. *asasarjat* or *asisrijat,* to cause to let loose, let go, create, &c.: Desid. *sisrikshati, -te:* Intens. *sarisrijyate,* &c.

Sarga, sarja, sarjana, &c., see pp. 1093, 1094.

Sasrijāna, as, ā, am, Ved. being let loose, let go, (Sāy. = *srijyamāna,* Ṛig-veda VII. 8, 2); created.

2. *srij, k, k, k,* creating, a creator.

Srijat, an, atī or *antī, at,* shedding.

Srijamāna, as, ā, am, Ved. creating, producing.

Srijaya, as, m., Ved. a kind of bird.

Srijāna, as, ā, am, let go, poured out.

Srijikā-kshāra, as, m. = *sarjikā-kshāra,* natron, alkali.

Srijya, as, ā, am, to be let go or emitted; to be created, &c.

Srijyamāna, as, ā, am, being let go, being let loose; being made or created.

Srishṭa, as, ā, am, let go, let loose; poured out, emitted; given away; created, made; ascertained; sent away, abandoned, deserted, left; joined, attached, connected; ornamented, adorned; abundant, much, many.

Srishṭavat, ān, atī, at, one who has let go or created or made.

Srishṭi, is, f. letting go, letting loose, emission; giving away, gift; creation, procreation, creating; the creation of the world, (*manoratha-s°,* mental creation, fiction of the imagination); nature, natural property or disposition; the existence of properties or qualities; the absence of properties. — *Srishṭi-kartri, tā,* m. a creator, maker. — *Srishṭi-khaṇḍa,* N. of the first book of the Padma-Purāṇa. — *Srishṭi-pradā,* f. 'causing procreation,' a particular shrub (= *garbha-dātrī*).

Srishṭvā, ind. having let go; having created; having abandoned.

सृञ्जय *sriñjaya, as,* m., N. of a son of Devavāta (Ved.); N. of several kings; (*ās*), m. pl., N. of a people (said to have been allies of the Pañćālas).

सृञ्जरी *sriñjarī,* f., N. of a wife of Bhajamāna.

सृप *srip* (connected with rt. *sri*), cl. 1. P. *sarpati* (ep. also A. *-te*), *sasarpa* (1st du. *sasripiva*), *sarpsyati* or *srapsyati, asripat, asārpsīt* or *asrāpsīt, sarptum* or *sraptum,* to creep, crawl; to go, move: Pass. *sripyate,* Aor. *asarpi:* Caus. *sarpayati, -yitum,* Aor. *asīsripat* or *asasarpat,* to cause to creep, cause to go, &c.: Desid. *sisripsati:* Intens. *sarīsripyate, sarīsarpti;* [cf. Gr. ἕρπ-ω, ἑρπ-ύζ-ω, ἑρπ-ετό-ν, ἕρπ-η(τ)-ς, Σαρπηδών, (according to some also) ῥέπ-ω, &c.: Lat. *serp-o, serp-en(t)-s, serp-ula, Pro-serp-ina* (?), *rep-o* (probably for *srep-o*): Old Germ. *slīch,* 'to creep;' (according to some also) *slīf* for *silf,* 'to glide:' Mod. Germ. *schleife:* Angl. Sax. *slipan:* Lith. *slenkiu,* 'to creep;' *reptoju,* 'to creep with hands and feet:' Hib. *sleagaim,* 'to sneak.']

Sarpa, &c. See p. 1094.

Sripta, as, ā, am, crept, crawled; gone, going.

Sripti, is, f. creeping, crawling; going, moving.

Sriptvā, ind. having crept or crawled; having gone.

Sripra, as, ā, am, creeping, going, proceeding, gliding, (Sāy. = *sarpaṇa-śīla, prasrita*); (*as*), m. the moon. — *Sripra-karasna, as, ā, am,* Ved. one whose hands are extended or mighty, (Sāy. = *prasrita-bāhu.*) — *Sripra-dānu, us, us, u,* Ved. constantly giving, (Sāy. = *avićchedena dhanāni prayaććhat,* Ṛig-veda I. 96, 3); (perhaps according to some) possessed of flowing rain. — *Sripra-bhojas, ās, ās, as,* Ved. conferring extended enjoyment. — *Sripra-vandhura, as, ā, am,* Ved. (according to some) having a wide fore part.

सृपाट *sripāṭa, as,* m. a kind of measure.

Sripāṭikā, f. the beak of a bird.

Sripāṭī, f. a kind of measure; (according to Sabda-k.) = *rakta-dhārā.*

सृबिन्द *sribinda, as,* m., Ved., N. of a demon (an enemy of Indra).

सृभ *sribh* or *srimbh,* cl. 1. P. *sarbhati, srimbhati,* &c., to kill, slay, injure; [cf. rt. *sibh, sribh.*]

सॄ *srī* [cf. rts. *śrī, svrī*], cl. 9. P. *sriṇāti,* &c., to hurt, injure, kill.

Sīrṇa, as, ā, am, (according to Sabda-k.) hurt, injured.

Sīrṇi, is, f. (according to Sabda-k.) injury, hurt.

सेकृ *sek* (= rt. *srek*), cl. 1. A. *sekate,* &c., to go, move.

सेक *seka, sektri,* &c. See p. 1113, col. 2.

सेचक *sećaka, sećana,* &c. See p. 1113, col. 2.

सेटु *seṭu, us,* m. (said to be fr. rt. *siṭ*), a water-melon; a kind of cucumber, Cucumis Madraspatanus.

सेतिकरण *seti-karaṇa* (*sa-it°*), *as, ā, am,* having the word *iti,* followed by *iti* (as in the Pada text of the Ṛig-veda; cf. *sahetikaraṇa*).

सेतिका *setikā,* f., N. of Ayodhyā.

सेतु *setu, us,* m. (according to Uṇādi-s. I. 70. fr. rt. *si,* 'to bind'), a ridge of earth, mound, bank, causeway, dike, dam, any raised piece of ground separating fields (serving as a boundary or as a passage during inundations); a landmark; a bridge; a pass, defile, mountain road or track; a boundary, limit; a barrier or obstruction of any kind; an established institution, fixed rule or law; epithet of the Praṇava or sacred syllable Om (which is said to be *mantrāṇāṃ setuḥ*); the tree Cratæva Roxburghii or Tapia Cratæva (= *varaṇa, varuṇa*); N. of a king; of a place. — *Setu-khaṇḍa,* N. of a book of the Skanda-Purāṇa. — *Setu-bandha, as,* m. the forming of a causeway or bridge; the ridge of rocks extending from the south extremity of the Coromandel coast towards the island of Ceylon (supposed to have been formed by Hanumat as a bridge for the passage of Rāma's forces against Rāvaṇa); any causeway, bridge, dike, &c.; N. of a poem. — *Setu-bhedin, ī, inī, i,* breaking down barriers; removing obstructions; (*ī*), m. the medicinal plant Dantī, q. v. — *Setu-mangala-tantra, am,* n., N. of a Tantra work. — *Setu-vriksha, as,* m. the tree Cratæva Roxburghii.

Setavya, as, ā, am, to be bound, to be fastened together.

Setuka, as, m. a bank, causeway, bridge, pass; the tree Cratæva Roxburghii.

Setri, tā, trī, tri, one who binds, binding, fastening; that which binds, a bond, fetter.

Setra, am, n. a bond, ligament, fetter.

Seru, us, us, u, binding, tying, fastening.

सेदिवस् *sedivas.* See p. 1055, col. 2.

सेध *sedha,* &c. See rt. 1. *sidh.*

सेन *sena* (*sa-ina*), *as, ā, am,* having a lord, possessing a master or leader.

सेनक *senaka, as,* m., N. of a grammarian.

सेना *senā,* f. (in Uṇādi-s. III. 10. said to be fr. rt. *si,* 'to bind;' according to some fr. *sena* above), an army, armament, armed force; an Army personified as the wife of Kārttikeya; N. of the mother of the third Arhat of the present Avasarpiṇī. — *Sena-jit, t,* m. (for *senā-jit*), a proper N. — *Senā-kalpa, as,* m. epithet of Siva. — *Senāgra* (°*nā-ag°*), *am,* n. the front or van of an army. — *Senāgra-ga, as,* m. 'going at the front of an army,' the leader of an army, general. — *Senānga* (°*nā-an°*), *am,* n. a component part of an army (supposed to be constituted of four divisions, viz. elephants, chariots, cavalry, and infantry). — *Senā-ćara, as, ī, am,* going with or accompanying an army; (*as*), m. a soldier; a suttler, camp-follower. — *Senā-jū, ūs, ūs, u,* Ved. inciting an army, outstripping a host. — *Senā-niveśa, as,* m. the camp of an army. — *Senā-nī, īs,* m. (acc. *senānyam,* loc. *senānyām,* see Gram. 126. *d*), the leader of an army, commander, general; N. of Kārttikeya (god of war); epithet of a die (the head of a host of dice); N. of one of the eleven Rudras (according to some); of a son of Dhrita-rāshṭra. — *Senā-pati, is,* m. 'army-chief,' a general; N. of Kārttikeya; of Siva. — *Senā-pati-tva, am,* n. generalship. — *Senā-parićchad, t, t, t,* surrounded by an army. — *Senā-pura, am,* n., N. of a city. — *Senā-prishṭha, am,* n. the rear of an army. — *Senā-bhanga, as,* m. the breaking of an army, rout, disorderly flight. — *Senā-mukha, am,* n.

a division or battalion of an army, a company consisting of three Pattis (or three elephants, three chariots, nine horse and fifteen foot; see *patti*); a mound or covered way in front of a city gate. — *Senā-yoga, as,* m. the equipment of an army. — *Senā-raksha, as,* m. 'army-protector,' a guard, sentinel. — *Senā-vindu, us,* m., N. of a king.

Senaya, Nom. P. *senayati,* &c. See *abhi-shenaya,* p. 68, col. 2.

Senya, as, ā, am, Ved. belonging to an army, resembling an army.

Saināpatya, am, n. (fr. *senā-pati*), the office of a general, command of an army, generalship.

Sainika, as, ī, am, relating or belonging to an army, military, martial, drawn up in martial array; (*as*), m. an army-man, soldier; a guard, sentinel; a body of forces in array.

Sainya, as, m. a soldier, one under arms, one drawn up in martial array; a guard, sentinel; (*am*), n. an army. — *Sainya-prishṭha, am,* n. the rear of an army. — *Sainyādhipati* (°*ya-adh*°), *is,* or *sainyādhyaksha* (°*ya-adh*°), *as,* m. 'army-overseer,' a general, commander.

सेन्द्र *sendra* (*sa-in*°), *as, ā, am,* accompanied by Indra, together with Indra.

Sendragaṇa (*sa-in*°), *as, ā, am,* together with the troops of Indra.

Sendraćāpa (*sa-in*°), *as, ā, am,* along with the bow of Indra.

Sendrāyudha-taḍit (°*ra-āy*°), *t, t, t,* with a rainbow and lightning.

Sendrāyudha-purogama, as, ā, am, preceded by the rainbow.

सेन्द्रिय *sendriya* (*sa-in*°), *as, ā, am,* having organs of sense, with the organs of sense.

सेफ *sepha, as,* m. (= *śepha,* q.v.), the penis.

सेमन्ती *semantī,* f. the Indian white rose.

Semantikā, f. = *semantī* (according to some).

सेराह *serāha, as,* m. a horse of a milk-white colour (= *piyūsha-varṇāśva*).

सेरु *seru.* See under *setu,* p. 1134, col. 3.

सेर्ष्य *sershya* (*sa-īr*°), *as, ā, am,* full of envy or jealousy; (*am*), ind. enviously, with jealousy.

सेल् *sel,* cl. 1. P. *selati,* &c. = rt. *śel,* q.v.

सेलु *selu, us,* m. the tree Cordia Myxa (see *śelu*); N. of a river.

सेल्हार *selhāra, as,* m., N. of a family.

सेव् *sev* (thought to be connected with rt. *sap*), cl. 1. A. *sevate* (sometimes also P. *sevati*), *sisheve, sevishyate, asevishṭa, sevitum,* to follow, go after, seek, pursue; to wait upon, serve, honour, obey, worship, gratify; to love, attend to, devote or apply one's self to, cultivate, study, practise, perform, do; to use, enjoy; to enjoy (sexually); to frequent, dwell in, inhabit; to watch over, protect, guard: Pass. *sevyate,* to be followed or served, &c.: Caus. *sevayati, -yitum,* Aor. *asishevat,* to serve, honour, worship: Desid. *sisevishate, -ti:* Intens. *seshevyate;* [cf. Gr. σέβομαι; perhaps Goth. *saivala,* 'soul;' Old Germ. *sela.*]

1. *sevaka, as, ā, am* (for 2. see col. 2), serving, waiting or attending upon, worshipping; practising; servile, dependent; (*as*), m. a servant, attendant; a worshipper, votary. — *Sevakottama* (°*ka-ut*°), *as, ā,* m. f. best of servants.

1. *sevana, am,* n. (for 2. see col. 2), the act of following, serving, service; devotion or addiction to, being fond of, fondness for, using, practising, adopting, enjoying; carnal enjoyment; frequenting, dwelling in.

1. *sevanīya, as, ā, am* (for 2. see col. 2), to be followed; to be practised; to be served or waited on, to be honoured.

Sevamāna, as, ā, am, following, pursuing, serving, attending on; practising, being addicted to, using, employing, &c.

Sevā, f. service, attendance, servitude; worship, homage; devotion or addiction to; use, practice, employment; resorting to, frequenting. — *Sevā-kāku, us,* f. change of voice in service (i. e. sometimes speaking loudly, sometimes softly, sometimes angrily, sometimes sorrowfully). — *Sevā-dharma, as,* m. the duty or rule of service; the functions or obligations of service. — *Sevā-bhṛit, t, t, t,* maintaining service, doing service, serving. — *Sevāvalamba* (°*vā-av*°), *as, ā, am,* depending on the service of another. — *Sevā-vyavahāra, as,* m. the practice of service.

Sevi, n. (according to Śabda-k.) the jujube (= *badara*); an apple (in this sense probably fr. Persian *seb*).

Sevikā, f. a kind of sweetmeat.

Sevita, as, ā, am, followed, pursued; served, attended on, obeyed, honoured, worshipped, adored; protected, preserved; practised, used; infested or frequented by; (*am*), n. the jujube (= *badara*); an apple (= *sevi*). — *Sevita-manmatha, as, ā, am,* addicted to love or amorous enjoyments.

Sevitavya, as, ā, am, = 1. *sevanīya.*

Sevitṛi, tā, trī, tṛi, serving, worshipping; a servant, attendant, worshipper; addicted or devoted to.

Sevin, ī, inī, i, following, pursuing, serving, obeying, honouring; practising, using; dwelling in, frequenting; (*ī*), m. a servant. — *Sevi-tva, am,* n. service, obedience, devotion; the state of one who dwells in or inhabits.

Sevya, as, ā, am, to be served or obeyed, to be worshipped or honoured, honourable; to be practised, to be used or employed or enjoyed; to be taken care of or guarded; (*as*), m. the Aśvattha tree; the Hijjala plant; (*ā*), f. the parasitical plant Vandā; (*am*), n. the root of Andropogon Muricatus. — *Sevya-tā,* f. or *sevya-tva, am,* n. the condition of being worthy of honour, honourableness, rank, eminence, worth. — *Sevya-sevaka, au,* m. du. served and server, master and servant.

Sevyamāna, as, ā, am, being served or waited on, being attended on.

सेवक 2. *sevaka, as,* m. (fr. rt. *siv;* for 1. *sevaka* see col. 1), one that sews, a sewer; a sack.

2. *sevana, am,* n. (for 1. see col. 1), the act of sewing, darning, stitching (= *sīvana*); a sack; (*ī*), f. a needle; a seam; (in anatomy) a suture or peculiar seam-like union of parts (of which there are seven in the body, viz. the five sutures of the cranium, the frenum of the tongue, and that of the glans penis).

2. *sevanīya, as, ā, am* (for 1. see col. 1), to be sewn or stitched together.

सेवकालु *sevakālu, us,* m. a kind of plant (= *niśā-bhangā,* commonly called Dugdhapeyā).

सेवती *sevatī,* f. the Indian white rose.

सेवधि *seva-dhi, is,* m. (for *śeva-dhi,* q.v.), one of the nine treasures of Kuvera, a divine treasure; a treasure.

सेष्मीयाण *seshmīyāṇa, as, ā, am* (fr. the Intens. of rt. *smi*), Ved. (according to some) smiling much, continuing to smile.

सेश्वरसांख्य *seśvara-sānkhya* (*sa-īś*°), *as,* m. the theistical branch of the Sānkhya school of philosophy.

सेहान *sehāna, as, ā, am* (Perf. part. A. fr. rt. 1. *sah*), one who has overcome, overcoming, conquering, (Sāy. = *abhi-bhavat.*)

सेहुण्ड *sehuṇḍa, as,* m. a kind of Euphorbia (= *sihuṇḍa*).

सै *sai* [cf. rts. 3. *sā,* 1. *so*], cl. 1. P. *sāyati, sasau, sātum,* to waste away, decline.

सैंह *sainha, as, ī, am* (fr. *sinha*), belonging to lions, leonine, lion-like.

Sainhika, as, ī, am, lion-like, leonine; (*as*), m., N. of Rāhu or the personified ascending node (= *sainhikeya* below).

Sainhikeya, as, m. (fr. *sinhikā,* q. v.), a metronymic of Rāhu, q. v.; (*ās*), m. pl., N. of a class of Dānavas.

सैंहल *sainhala, as, ī, am* (fr. *sinhala*), belonging to Ceylon; produced or growing in Ceylon; (*ī*), f. a kind of plant (= *sinha-pippalī*).

सैकत *saikata, as, ī, am* (fr. *sikatā*), sandy, gravelly, having sandy soil; (*am*), n. a sand-bank; an island with sandy shores; any bank or shore. — *Saikata-vat, ān, atī, at,* possessing sand-banks. — *Saikateshṭa* (°*ta-ish*°), *am,* n. 'loved by sandy soil,' ginger.

Saikatika, as, ī, am, belonging or relating to sand-banks; fluctuating, living in doubt and error, = *sandeha-jīvin;* (*as*), m. a religious mendicant; an ascetic; (*am*), n. a thread worn round the wrist or neck to secure good fortune (= *mangala-sūtra*); = *mātṛi-yātrā* (according to Śabda-k.).

सैतव *saitava, as,* m., N. of a preceptor.

सैतवाहिनी *saitavāhinī,* f. (fr. *sita* + *vāhinī*), N. of the river Bāhu-dā, q. v.

सैद्धान्तिक *saiddhāntika, as, ī, am* (fr. *siddhānta*), belonging or relating to a dogma or established truth; one who knows the real truth; relating to an astronomical text-book or to any scientific text-book.

सैनापत्य *saināpatya, sainika.* See col. 1.

सैन्धव *saindhava, as, ī, am* (fr. *sindhu*), produced or born in Sindh or in the country near the Indus; belonging to the Indus; river-born; belonging to the sea, oceanic, marine, aquatic; (*as*), m. a horse (particular one bred in Sindh); N. of a Muni; of a family; of a country; (*as, am*), m. n. a kind of rock-salt (found in the country near the Indus); (*ī*), f., N. of one of the Rāgiṇīs or personified musical scales; (*am*), n. (in dramatic literature) a kind of song in Prākṛit words accompanied with music expressive of disappointment in the keeping of an assignation; (*ās*), m. pl. the people inhabiting Sindh or the country near the Indus. — *Saindhava-ghana, as,* m. a lump of salt. — *Saindhava-śilā,* f. 'Sindh-rock,' a kind of rock or fossil-salt. — *Saindhavāraṇya* (°*va-ar*°), *as, am,* m. n. the jungly district of Sindhu or the Indus.

Saindhavaka, as, ī, am, belonging or relating to the Saindhavas; (*as*), m. a miserable inhabitant of Sindhu.

Saindhavāyana, as, m., N. of a teacher of the Atharva-veda; (*ās*), m. pl., N. of a family (supposed to have been descended from Viśvā-mitra).

सैन्धी *saindhī,* f. (according to Śabda-k.) spirituous liquor (especially that prepared from the fermented juice of the palm).

सैन्य *sainya.* See col. 1.

सैमन्तिक *saimantika, am,* n. (fr. *sīmanta*), red-lead (so called because used to make a mark along the parting of the hair).

सैरन्ध्र *sairan-dhra, as,* m. (probably fr. an unused word *siran-dhra,* derived fr. *sīra,* 'a plough,' + *dhra* for *dhara,* 'holding,' cf. *mahī-dhra, anśa-dhrī*), a kind of menial or domestic servant (employed to dress his master, and, though not a slave, required to perform various servile offices; he is employed also in the chase, and constitutes a kind of mixed tribe or caste, being originally the offspring of a Dasyu and an Ayogava female; see Manu X. 32); any menial servant or attendant; (*ī*), f. a maid-

servant or female attendant in the women's apartments (= *bhujishyā*), a woman of the mixed tribe described above; an independent female artizan working in another person's house; epithet of Draupadī, wife of the Pāṇḍava princes, (when these five princes entered the service of king Virāṭa in various disguises, Draupadī became servant-maid and needlewoman in the same king's household; see Mahā-bh. Virāṭa-parvan 77.)

Sairindhra for *sairan-dhra* above.

Sairindhrī for *sairan-dhrī* above.

सैरावत् *sairā-vat, ān, atī, at* (according to Sāy. connected with *irā*, 'food;' according to others perhaps connected with *sira*), Ved. having plenty of provisions (said of a ship).

सैरिक *sairika, as, ī, am* (fr. *sīra*), relating or belonging to a plough; having furrows; (*as*), m. a plough-ox; a ploughman.

Sairiya or *sairiyaka, as*, m. 'turned up by the plough,' the plant Barleria Cristata.

Saireya or *saireyaka, as*, m. = *sairiya* above.

सैरिन्ध्र *sairindhra.* See under *sairandhra.*

सैरिभ *sairibha, as*, m. (probably connected with *sīra*), a buffalo; Indra's heaven, Svarga.

सैर्य *sairya, as*, m., Ved. a kind of grass.

सैवाल *saivāla, am*, n. (= *śaivāla*), the aquatic plant Vallisneria.

सैसक *saisaka, as, ī, am* (fr. *sīsa*), leaden, of lead.

सो 1. *so* (usually found with prepositions, see *ava-so, vy-ava-so, adhy-ava-so, pary-ava-so*, &c.), cl. 4. P. *syati, sasau* (2nd sing. *sasitha* or *sasātha*, 1st du. *sasiva*), *sāsyati, asāt* or *asāsīt*, Prec. *seyāt, sātum*, to destroy, kill; to bring to an end, finish, complete: Pass. *sīyate*, Aor. *asāyi*: Caus. *sāyayati* (or, according to some, *sāpayati*), &c.: Desid. *sishāsati*: Intens. *seshīyate, sāsāti, sāseti.*

Sāya, as, m. end, close, &c. See p. 1109, col. 1.

3. *sita, as, ā, am* (for 1. see under rt. *si*; for 2. see p. 1113, col. 2), destroyed, brought to an end, finished, completed, concluded; ascertained, known; (*as*), m. an arrow (probably for *śita*, cf. *sāyaka, śāyaka*). — *Sitāgra* (°*ta-ag*°), *as*, m. = *śitāgra*, a thorn.

3. *siti, is*, f. destruction; [cf. 2. *pra-siti.*]

Seya, as, ā, am, to be destroyed; to be completed or effected; (*am*), n. completion, effecting; [cf. *śata-s*°.]

2. *so, sos*, f., N. of Pārvatī.

सोढ *soḍha, as, ā, am* (fr. rt. 1. *sah*), borne, suffered, endured; patient, enduring; (*as*), m. a proper N.

Soḍhavat, ān, atī, at, one who has borne or endured.

Soḍhāya, Nom. A. *soḍhāyate*, &c., to bear, endure.

Soḍhṛi, ḍhā, ḍhrī, ḍhṛi, a bearer, one who bears or suffers, patient, enduring; able, powerful.

सोतृ *sotṛi.* See p. 1117, col. 3.

सोत्कण्ठ *sotkaṇṭha* (*sa-ut*°), *as, ā, am*, ardently longing, impatiently eager; regretful; bewailing, sorrowing; (*am*), ind. with ardent or eager longing; regretfully, sorrowfully.

सोत्कम्प *sotkampa* (*sa-ut*°), *as, ā, am*, trembling, tremulous.

सोत्पल *sotpala* (*sa-ut*°), *as, ā, am*, possessing lotuses.

सोत्पीड *sotpīḍa* (*sa-ut*°), *as, ā, am*, covered with foam or froth.

सोत्प्रास *sotprāsa* (*sa-ut*°), *as, ā, am*, having excess, excessive; exaggerated, exaggerating ironically; (*as*), m. violent laughter; (*as, am*), m. n. ironical exaggeration, sarcasm, flattering speech, sneering praise and covert censure. — *Sotprāsa-hasita, am*, n. sarcastic laughter.

सोत्व *sotva.* See p. 1117, col. 3.

सोत्सव *sotsava* (*sa-ut*°), *as, ā, am*, festive, making merry, joyous.

सोत्साह *sotsāha* (*sa-ut*°), *as, ā, am*, making effort, vigorous, energetic, persevering; (*am*), ind. energetically, carefully. — *Sotsāha-tā*, f. activity, energy.

सोत्सुक *sotsuka* (*sa-ut*°), *as, ā, am*, regretful, repining, anxious, sorrowful, languid.

सोदक *sodaka* (*sa-ud*°), *as, ā, am*, having or containing water.

सोदय *sodaya* (*sa-ud*°), *as, ā, am*, connected with the rise (of the heavenly bodies &c.), having an increase of profit, accumulated, augmented by interest; having a succession, having something coming after, followed by.

सोदर *sodara* (*sa-ud*°), *as, ā, am*, born from the same womb, co-uterine; (*as*), m. a co-uterine brother, brother of whole blood, own brother [cf. *sahodara*]; (*ā*), f. a co-uterine sister, own sister.

Sodarya (*sa-ud*°), *as*, m. an own brother (= *samānodarya*).

सोदर्क *sodarka* (*sa-ud*°), *as, ā, am*, attended with results or consequences; having elevations or turrets.

सोद्योग *sodyoga* (*sa-ud*°), *as, ā, am*, making active exertion, diligent, persevering, enterprising, energetic; violent (as a disease).

सोद्बाष्पम् *sodvāshpam* (*sa-ud*°), ind. with tears in the eyes.

सोद्वेग *sodvega* (*sa-ud*°), *as, ā, am*, mournful, sorrowful, anxious, fearful; (*am*), ind. anxiously, eagerly.

सोनह *sonaha, as*, m. garlic.

सोन्माद *sonmāda* (*sa-un*°), *as, ā, am*, mad, insane.

सोपकरण *sopakaraṇa* (*sa-up*°), *as, ā, am*, provided with every requisite instrument or implement, properly equipped.

Sopakāra (*sa-up*°), *as, ā, am*, furnished with necessary means or implements, well equipped or stocked; assisted, befriended.

Sopakāraka (*sa-up*°), *as, ā, am*, properly equipped or aided, assisted, benefited.

सोपचार *sopaćāra* (*sa-up*°), *as, ā, am*, acting with politeness or civility, deferential; (*am*), n. politely, deferentially.

Sopaćārakam (*sa-up*°), ind. politely, deferentially.

सोपद्रव *sopadrava* (*sa-up*°), *as, ā, am*, visited with great calamities or afflictions, dangerous.

सोपध *sopadha* (*sa-up*°), *as, ā, am*, full of fraud or deceit, fraudulent, guileful.

Sopadhi, is, is, i, fraudulent; (*i*), ind. deceitfully, fraudulently.

सोपनिषत्क *sopanishatka* (*sa-up*°), *as, ā, am*, along with the Upanishads, (Kullūka on Manu II. 165.)

सोपप्लव *sopaplava* (*sa-up*°), *as, ā, am*, afflicted with any great calamity, overrun or attacked by enemies; eclipsed (as the sun or moon).

सोपरोध *soparodha* (*sa-up*°), *as, ā, am*, obstructed, impeded; favoured; (*am*), ind. obligingly, respectfully.

सोपवास *sopavāsa* or *sopavāsika* (*sa-up*°), *as, ā, am*, fasting, keeping a fast.

सोपसर्ग *sopasarga* (*sa-up*°), *as, ā, am*, afflicted with any great misfortune, visited by portents, portentous; possessed by an evil spirit; having a particle, preceded by a prepositional prefix (in grammar).

सोपहास *sopahāsa* (*sa-up*°), *as, ā, am*, accompanied with derisive laughter, sneering, jocular, sarcastic; (*am*), ind. with a sneer, sneeringly. — *Sopahāsotprāsa* (°*sa-ut*°), *as*, m. a jocular expression.

सोपाक *sopāka, as*, m. (probably another form of *śva-pāka*), a man of a degraded caste (the son of a Cāṇḍāla by a Pukkasī, and only to be employed as a public executioner, &c., see Manu X. 38).

सोपाधि *sopādhi, is, is, i*, or *sopādhika* (*sa-up*°), *as, ī, am*, restricted by some condition or limitation, limited, qualified by some particular characteristic (as liberality by the desire of receiving something in return); having some peculiar attribute or distinguishing title; special.

सोपान *sopāna, am*, n. (perhaps contracted from *sa* + *upāyana*), stairs, steps, a staircase, a ladder. — *Sopāna-tva, am*, n. the state or condition of stairs, the uses of a staircase. — *Sopāna-paramparā*, f. a line of steps, flight of steps.

सोपानत्क *sopānatka, as, ā, am* (fr. *sa* + *upānah* + *ka*, see *upā-nah*), with sandals, having sandals or shoes, (Manu III. 238.)

सोपासन *sopāsana* (*sa-up*°), *as*, m. having the sacred fire, (see 2. *upāsana.*)

सोभ *sobha, am*, n., Ved., N. of the city of the Gandharvas; [cf. *saubha.*]

Sobhya, as, ā, am, Ved. being in or belonging to Sobha.

सोभरि *sobhari, is*, m., N. of the author of the hymns Ṛig-veda VIII. 19–22, &c. (having the patronymic Kāṇva).

सोभाञ्जन *sobhāñjana, as*, m. (= *śobhāñjana*), the tree Hyperanthera Moringa.

सोम *soma, as*, m. (according to Uṇādi-s. I. 139. fr. rt. 3. *su*, 'to distil or extract or sprinkle,' but connected by some with rt. 4. *su*, 'to generate,' the act of expressing the Soma juice being compared to the act of begetting), a particular climbing plant, Sarcostema Viminalis or Asclepias Acida (said to grow abundantly on the mountains of India and Persia; this celebrated plant, sometimes called 'the moon-plant' and perhaps a kind of milk-weed, was formerly a most important ingredient in sacrificial offerings, and is perpetually alluded to in Vedic literature as well as in the Persian Avesta; it was collected by moon-light on certain mountains [in Ṛig-veda X. 34. 1. the mountain Mūja-vat is mentioned], stripped of its numerous leaves, and then carried to the place of sacrifice; the stalks having been there crushed between stones by the priests were sprinkled with water and placed on a sieve or strainer for purification [see *pāvamāna*], whence, after further pressure, the acid juice trickled into a vessel called Droṇa; after which it was mixed with clarified butter, flour, &c., made to ferment, and then offered in libations to the gods or drunk by the Brāhmans, by both of whom its exhilarating or intoxicating qualities were supposed to be highly prized; it is sometimes described as having been brought from the sky by a Śyena or falcon, and guarded by the Gandharvas; sometimes as having been brought by the Gāyatrī in the form of a bird, or by the daughter of the Sun, from a spot where it had been nourished by the rain-god Parjanya, who is represented in Ṛig-veda IX. 82, 3. as its father, the god Soma being elsewhere described as rejoicing in the society of the waters; all the 114 hymns of the ninth Maṇḍala of

the Ṛig-veda, besides many others throughout this Veda and the whole Sāma-veda, are devoted to the praise of this plant, the use of which seems now to be little known, though in some parts of India Soma sacrifices are still offered; for the connection between the Soma ceremonies and the Sāma-veda see *sāma-veda;* this Veda distinguishes two kinds of Soma, one said to be green and the other yellow, but the golden-coloured is described as most celebrated; the more modern Su-śruta, q. v., on the other hand, distinguishes twenty-four varieties of the Soma plant); the intoxicating and invigorating juice of the above plant (which, in the Vedic period, was regarded as a kind of Amṛita or nectar, conferring eternal life and vigour on the drinkers of it, whether gods or men, and was offered to the gods to propitiate them and make them accede to the petitions of their worshippers, see above); the above plant or its juice personified (and constantly deified in the Veda, and in its character of a god represented as primeval, all-powerful, all-pervading, healing all diseases, lord of all other gods, and identified with the very supreme Being himself; this worship of Soma by the Hindūs of the Vedic age is thought to possess great community of character with that of Dionysus and Bacchus by the Greeks and Romans; Soma is regarded as the author of Ṛig-veda X. 124, 1, 5–9); nectar, the beverage of the gods; water; the moon or its deity (to whom the name Soma, which first belonged to the plant only, came to be applied in Post-vedic mythology, traces of this application being also observable in Ṛig-veda X. 85, in Atharva-veda XI. 6, 7, and in several passages of the Śatapatha-Brāhmaṇa; in the Vishṇu-Purāṇa I. 22, Brahmā is said to have appointed Soma or the moon to be the 'monarch of planets, of plants, of sacrifices, and penances,' and one of the names of the moon is Oshadhi-pati or Oshadhīśa, 'lord of herbs;' again, at the churning of the ocean, as described in the Purāṇas, after all sorts of medicinal plants and healing herbs &c. are thrown in, three of the precious things said to be produced are Soma, 'the moon,' Amṛita, 'nectar,' and Surā, 'spirituous liquor,' and in other legends this nectar is said to be preserved in the body of the moon; in Manu V. 96, Soma is called one of the eight Loka-pālas or guardians of the world); a ray of light (= *dīdhiti*, according to Śabda-k.); air, wind; camphor; a particular drug of supposed magical properties; a particular mountain or mountainous range, (according to some) the mountains of the moon; a particular class of Pitṛis, (probably for *soma-pā*); N. of a monkey chief; of Kuvera; of Yama; of one of the Vasus, (see *vasu*); of Śiva; of the author of a law-book; of the author of the Rāga-vibodha; (*ā*), f., N. of an Apsaras; (*am*), n. rice-water, rice-gruel; heaven, sky, ether. — *Soma-kavi, is,* m., N. of a poet. — *Soma-kānta, as, ā, am,* moon-beloved; lovely as the moon; (*as*), m. the moon-gem, moon-stone (= *ćandra-kānta,* q. v.); N. of a king of Saurāshṭra. — *Soma-kāma, as, ā, am,* Ved. delighting in Soma. — *Soma-kīrtti, is,* m., N. of a son of Dhṛita-rāshṭra. — *Soma-kshaya, as,* m. disappearance of the moon, new moon. — *Soma-garbha, as,* m., N. of Vishṇu. — *Soma-giri, is,* m. 'moon-mountain,' N. of a mythical mountain. — *Soma-gopā, ās, ās, am,* having Soma as protector. — *Soma-graha, as,* m. a vessel for taking up the Soma. — *Soma-ja, as, ā, am,* moon-produced, moon-born; (*as*), m. epithet of the planet Mercury or Budha; (*am*), n. milk. — *Soma-tīrtha, am,* n., N. of a place of pilgrimage in the west of India (= *prabhāsa,* q. v.). — *Soma-datta, as,* m., N. of a king of Vaiśālī; (*ā*), f., N. of the wife of Yajña-soma. — *Soma-deva, as,* m., N. of the author of the Kathā-sarit-sāgara. — *Soma-daivatya, as, ā, am,* having Soma as a deity, presided over by Soma. — *Soma-dhāna, as, ā, am,* Ved. holding or containing Soma (as a bowl). — *Soma-dhārā,* f. 'Soma-holding,' the sky, heaven. — *Soma-nandīśvara* (°*di-īś*°), N. of a Liṅga. — *Soma-nātha, as,* m. 'Soma's lord, the divinity set up by Soma,' N. of a celebrated Liṅga, i. e. columnar emblem of Śiva or of the place or temple where it was set up, (this temple was established in the town described below, and was one of the twelve celebrated Liṅga temples which in various parts of India are held in especial veneration; the legend relates that the god Soma or the moon propitiated Śiva by performing great austerities on the spot, whereupon Śiva granted him a boon, and Soma in return set up a Liṅga on the place where he had done penance; the temple built there was so famed for its splendor and enormous wealth that it attracted the celebrated Mahmūd of Ghaznī, A. D. 1024, who, under pretext of destroying its idols, carried off its treasures along with its renowned gates); N. of several persons. — *Somanātha-tīrtha,* N. of a Tīrtha. — *Somanātha-pattana, am,* n., N. of a town on the western coast of India (commonly called Somnath Pattan in the peninsula of Kattywar and province of Guzerat; it was celebrated for the temple of Śiva above described). — *Soma-pa, as,* m. one who drinks the Soma juice (especially at a sacrifice); a Soma sacrificer; a class of Pitṛis, (see *soma-pā.*) — *Soma-pati, is,* m., Ved. 'lord of Soma,' epithet of Indra. — *Soma-pattra, as,* m. a sort of grass, Saccharum Cylindricum. — *Soma-parvan, a,* n., Ved. the time for preparing the Soma. — *Soma-pā, ās,* m. (acc. pl. *soma-pas,* dat. sing. *soma-pe,* see Gram. 108. *a*), a drinker of Soma juice (especially at a sacrifice); a Soma sacrificer; the performer of a sacrifice; a Pitṛi of a particular class (said to be especially the progenitors of the Brāhmans). — *Somapā-tama, as, ā, am,* Ved. drinking much Soma, very fond of Soma. — *Soma-pāna, am,* n. the drinking of the Soma juice. — *Soma-pāla, as,* m. a preserver of Soma, (probably) a provider or seller of the Soma plant; (*ās*), m. pl. epithet of the Gandharvas (as keeping especial guard over the Soma). — *Soma-pāvan, ā,* m., Ved. a Soma drinker. — *Soma-piti, is,* f. drinking Soma, a draught of Soma; a Soma sacrifice. — *Soma-pītin, ī,* m. a drinker of the Soma juice. — *Soma-pītha, as,* m., Ved. a draught of Soma; [cf. *go-pītha.*] — *Soma-pīthin, ī,* m. a Soma drinker. — *Soma-pīvin, ī,* m. (doubtful), a Soma drinker. — *Soma-putra, as,* m. 'son of the moon,' the planet Mercury. — *Soma-pṛishṭha, as, ā, am,* Ved. touching Soma, sprinkling Soma, (Sāy. = *soma-sprashṭṛi, somābhi-shava-kartṛi,* Ṛig-veda VIII. 63, 2.) — *Soma-peya, as,* m., Ved. a sacrifice in which Soma is drunk, a Soma libation. — *Soma-pratīka, as, ā, am,* Ved. having Soma at the head. — *Soma-prabhā,* f., N. of a female. — *Soma-prayoga, as,* m., N. of a treatise. — *Soma-pravāka, as,* m. 'Soma-sacrifice-announcer,' a person commissioned to engage Śrotriyas or sacrificial priests for a Soma sacrifice. — *Soma-bandhu, us,* m. 'friend of the moon,' the white esculent water-lily (as expanding at night). — *Soma-bhava, as,* m. a proper N. — *Soma-bhū, ūs, ūs, u,* Soma-born, belonging to the family of the moon; (*ūs*), m. 'son of Soma,' epithet of Budha (regent of the planet Mercury and supposed founder of the lunar dynasty); one of the persons called Vāsudevas by the Jainas. — *Soma-yajña, as,* m. a Soma sacrifice, an offering or libation of the juice of the acid Asclepias. — *Soma-yāga, as,* m. a great triennial sacrifice in which the Soma juice is drunk. — *Soma-yājin, ī,* m. a Soma-yāga sacrificer (who also drinks the Soma juice at the ceremony). — *Soma-yogin, ī, inī, i,* being in conjunction with the moon. — *Soma-yoni, is,* m. a sort of yellow and very fragrant sandal. — *Soma-rasa, as,* m. the juice of the Soma plant. — *Soma-rājaki, ayas,* m. pl., N. of a Gotra. — *Soma-rājan, ā, -jñī, a,* having the Soma plant as king, (Atharva-veda VIII. 1, 17); (*ā*), m., N. of a Muni. — *Soma-rājikā,* f. = *soma-rājin* below. — *Soma-rājin, ī,* m. the medicinal plant Serratula or Vernonia Anthelmintica. — *Soma-rājī,* f. = *soma-rājin* above; a particular metre consisting of six syllables. — *Soma-rāshṭra, am,* n., N. of a place. — *Soma-roga, as,* m. a particular disease incident to women. — *Soma-raudra, am,* n., N. of a sacred text; [cf. *somā-raudra.*] — *Soma-latā,* f. the moon-plant Sarcostema Viminalis, (see *soma,* col. 1); N. of the river Godāvarī. — *Soma-latikā,* f. a particular shrub (= *guḍūćī*). — *Soma-vaṇśa, as,* m. 'the family or race of the moon,' the lunar dynasty or line of kings supposed to be descended from Soma, 'the moon,' and his son Budha, (in this line came Puru, Yadu, Dushyanta, Kṛishṇa, Bharata, Kuru, Dhṛita-rāshṭra, and Pāṇḍu, see *ćandra-vaṇśa;* it was one of the two great lines of ancient Hindū kings, the other being called Solar, see *sūrya-vaṇśa*); N. of Yudhi-shṭhira (as belonging to this line). — *Soma-vaṇśin, ī,* m. a prince or king of the lunar dynasty. — 1. *soma-vat, ān, atī, at,* possessing Soma (said of the Himālaya district), having Soma juice; having the moon, lunar. — 2. *soma-vat,* ind. like the moon. — *Soma-valka, as,* m. a kind of white Khadira, Mimosa Catechu; a medicinal plant (commonly called Kāyaphal, = *kaṭ-phala*); the plant Karañja; another kind (= *riṭhā-karañja*). — *Soma-vallari, is,* or *soma-vallarī,* f. the moon-plant Sarcostema Viminalis; a kind of vegetable (= *brahmī*). — *Soma-vallikā,* f. the moon-plant; the plant Vernonia Anthelmintica. — *Soma-vallī,* f. the moon-plant, (see *soma* above); the shrub Cocculus Cordifolius (= *yajña-valli*); the medicinal plant Vernonia Anthelmintica; other plants (= *brāhmī;* = *pātāla-garuḍī;* = *su-darśanā*). — *Soma-vahni-prakāśa, as, ā, am,* bright as the fire of the moon. — *Soma-vāmin, ī,* m. 'Soma-vomiter,' a priest who has drunk so much Soma juice that be is obliged to vomit it out of his mouth. — *Soma-vāra, as,* m. 'moon-day,' Monday. — *Somavāra-vrata, am,* n. a kind of religious observance performed in the evening and consisting of the worship of Śiva and Durgā preceded by fasting every Monday. — *Soma-vikrayin, ī,* m. a vendor of Soma juice. — *Soma-vṛiksha, as,* m. the medicinal plant Kaṭ-phala; the white Khadira; Vernonia Anthelmintica. — *Soma-śakalā,* f. 'resembling a portion of the moon,' a kind of cucumber (= *śaśāṇḍulī*). — *Soma-śambhu, us,* m., N. of an author. — *Soma-śarman, ā,* m., N. of a king (belonging to the Maurya dynasty); of a Muni; of a merchant. — *Soma-śushma, as,* m., N. of a Brāhman. — *Soma-śravas, ās,* m., N. of a merchant. — *Soma-saṃsthā,* f., N. of the fifth division of the Jyotishṭoma sacrifice, (seven Soma-saṃsthās are enumerated, viz. Agni-shṭoma, Aty-agnishṭoma, Ukthya, Shoḍaśin, Ati-rātra, Vāja-peya, and Aptor-yāma.) — *Soma-saṃjña, am,* n. 'Soma-named,' camphor. — *Soma-sad, t,* m. a Pitṛi of a peculiar class (described as progenitor of the celestial beings called Sādhyas, Manu III. 195). — *Soma-sāra, as,* m. the white Khadira tree. — *Soma-siddhānta, as,* m. 'the Soma doctrine,' N. of a particular astronomical text-book; a particular Tantra doctrine or system of philosophy followed by a sect of Śaivas and regarded as unorthodox, (it is personified in the Third Act of the Prabodha-ćandrodaya); one who holds the above system of doctrines; a particular Buddha. — *Soma-siddhāntin, ī,* m. one who knows the Soma-siddhānta; a follower of the above sect of the Śaivas, a rationalist of the above school. — *Soma-sindhu, us,* m. 'ocean of Soma,' epithet of Vishṇu. — *Soma-sut, t,* m. a Soma-distiller, Soma-sprinkler, a priest who offers the Soma juice at a sacrifice. — *Soma-suta, as,* m. 'son of the moon,' epithet of Budha, q. v.; (*ā*), f. 'daughter of the moon,' the river Narma-dā or Nerbudda. — *Somasut-vat, ān, atī, at,* possessing offerers of Soma juice (said of a hermitage, a sacrifice, &c.). — *Soma-sutvan, ā,* m., Ved. one who offers Soma libations. — *Soma-sundara, as,* m., N. of a commentator. — *Soma-sūkta, am,* n. a hymn in honour of Soma. — *Soma-sūtra, am,* n. a channel for conveying water from a Śiva-liṅga or a kind of receptacle to receive the water with which the idol has been bathed. — *Somasūtra-pradakshiṇā,* f. circumambulation around Śiva's idol in such a way as that the Soma-sūtra shall not be

crossed. — *Soma-sūrya-prakāśa*, *as*, *ā*, *am*, bright as the sun and moon. — *Soma-sena*, *as*, m., N. of a king of Campaka-pura. — *Somākhya* (°*ma-ākh*°), *am*, n. the red lotus. — *Somātipūta* (°*ma-at*°), *as*, *ā*, *am*, excessively purified by the Soma juice (which, if drunk in excess, is supposed to pass through the nose, ears, and other apertures of the body). — *Somānanda* (°*ma-ān*°), *as*, m., N. of a preceptor. — *Somānanda-nātha*, *as*, m., N. of a preceptor. — *Somā-pūshaṇā*, m. du., Ved. Soma and Pūshan. — *Somābha* (°*ma-ābha*), *as*, *ā*, *am*, like the moon; (*ā*), f. epithet of Candrāvalī, q. v. — *Somābhishava* (°*ma-abh*°), *as*, m. the distilling or extracting of Soma juice. — *Somā-rudra-sūkta*, *am*, n., N. of a Vedic hymn, (see the next.) — *Somā-raudra*, *am*, n., N. of the four Vedic texts beginning with or containing the word Somā-rudrā, (these occur in Ṛig-veda VI. 74, 1–4; cf. Atharva-veda VII. 42, Manu XI. 254.) — *Somārka-pratisaṅkāśa* (°*ma-ar*°), *as*, *ā*, *am*, resembling the sun and moon. — *Somāha* (°*ma-ah*°), *as*, m. 'moon-day,' Monday. — *Somāhuti* (°*ma-āh*°), *is*, m., N. of the author of the hymns Ṛig-veda II. 4–7 (having the patronymic Bhārgava). — *Someśvara* (°*ma-īś*°), *as*, m. 'Soma's lord, the divinity set up by Soma,' N. of a celebrated representation of Śiva (supposed to have been set up by Soma at Benares) or of the place where it was established, (see *soma-nātha*); of an author; of a poet; of the author of a work on music; of the author of the Nyāya-sudhā commentary; (*am*), n., N. of a Liṅga at Benares. — *Somotpatti* (°*ma-ut*°), *is*, f. the production or origin of Soma; N. of a Pariśishṭa of the Ṛig-veda. — *Somodbhava* (°*ma-ud*°), *as*, *ā*, *am*, moon-produced, sprung from the moon; (*ā*), f. the river Narma-dā or modern Nerbudda (so called either as supposed to be descended from the moon or as the source of celestial nectar).

Somaka, *as*, m., N. of a son of Saha-deva and grandfather of Drupada; of a particular Bharaṭaka or mendicant; (*ās*), m. pl. the family of Drupada.

Soman, *ā*, m. the moon; a Soma sacrificer, an offerer of libations (Ved.).

Somāla, *as*, *ā*, *am* (according to some a Prākṛit corruption for *su-kumāra*; cf. *komala*), resembling the moon, soft, bland, placid.

Somin, *ī*, *inī*, *i*, offering Soma, performing the Soma sacrifice; (*ī*), m. a performer of a Soma sacrifice; (*inī*), f. a proper N.

Somya, *as*, *ā*, *am*, worthy of Soma; offering Soma; shaped like Soma; resembling the moon, soft, good, amiable, (*somya*, voc. c. 'my good Sir,' used in addressing; cf. *saumya*.)

Saumika, *saumya*. See s. v.

सोमिल *somila*, *as*, m., N. of a poet.

सोमिलक *somilaka*, *as*, m. a proper N.

सोराष्ट्रिक *sorāshṭrika*, *as*, m. = *saurāshṭrika*.

सोलङ्क *solanka*, *as*, m., N. of a family.

सोल्कालातावपोथिक *solkālātāvapothika* (*sa-ulkā-alāta-av*°), *as*, *ā*, *am*, with machines for hurling down fire-brands and lighted darts (on an enemy; these machines appear to have been a kind of catapult or ballista).

सोल्लुण्ठ *solluṇṭha* (*sa-ul*°), *as*, m. irony, sarcasm, ridicule. — *Solluṇṭha-vaćana*, *am*, n. or *solluṇṭhokti* (°*ṭha-uk*°), *is*, f. an ironical expression.

Solluṇṭhana, *am*, n. apparent praise and covert censure, irony.

सोष्मन् *soshman* (*sa-ush*° or *sa-ūsh*°), *ā*, *ā*, *a*, having heat, warm; (in grammar) having aspiration, aspirated (said of the aspirated letters *kh*, *gh*, *ćh*, *jh*, *ṭh*, *ḍh*, *th*, *dh*, *ph*, *bh*, also of the sibilants and the letter *h*); (*ā*), m. an aspirated letter, aspirate. — *Soshma-tā*, f. the state or condition of being aspirated, aspiration. — *Soshma-vat*, *ān*, m. 'having an aspirate,' an aspirated word or syllable.

सोऽहम् *so'ham*, nom. sing. m. I myself, (see *tad*, p. 360.)

सोहलग्राम *sohala-grāma*, *as*, m., N. of a village.

सौकर *saukara*, *as*, *ī*, *am* (fr. *sūkara*), belonging or relating to a hog, hoggish, swinish; (*as*), m., N. of a district. — *Saukara-tīrtha*, *am*, n., N. of a Tīrtha.

Saukaraka-tīrtha, *am*, n., N. of a Tīrtha.

Saukarika, *as*, m. a hunter; N. of a district.

1. *saukarya*, *am*, n. hoggishness, swinishness.

सौकरायण *saukarāyaṇa*, *as*, m., N. of a teacher of the Śatapatha-Brāhmaṇa.

सौकर्य 2. *saukarya*, *am*, n. (fr. *su-kara*), easiness of performance, practicability, feasibility, facility; adroitness; easy and extempore preparation of food or medicine.

सौकुमार्य *saukumārya*, *am*, n. (fr. *su-kumāra*), youthfulness, tenderness, delicacy; softness, fineness.

सौकृत्य *saukṛitya*, *am*, n. (fr. *su-kṛita*), strictness in performing religious acts, piety.

सौक्ष्म्य *saukshmya*, *am*, n. (fr. *sūkshma*), minuteness, fineness, subtilty.

Saukshmaka, *as*, m. a kind of small animal or insect, (perhaps) a grub or maggot.

सौखशायनिक *saukhaśāyanika*, *as*, m. (fr. *sukha-śayana*), one who asks another whether he has slept well; [cf. *sausnātika*.]

Saukhaśāyika, *as*, m. (fr. *sukha-śāyin*), = the above.

सौखसुप्तिक *saukhasuptika*, *as*, m. (fr. *sukha-supti*), one who asks another whether he has slept well; a bard or minstrel whose duty is to waken kings in the morning with music and song.

सौख्य *saukhya*, *am*, n. (fr. *sukha*), pleasure, happiness, felicity, enjoyment.

Saukhika, *as*, *ī*, *am*, relating to pleasure, pleasurable, sensual, pleasure-seeking.

Saukhīya, *as*, *ī*, *am*, relating to pleasure or enjoyment.

सौगत *saugata*, *as*, m. (fr. *su-gata*), a follower of Su-gata, q. v.; a Buddhist, (the Buddhists are said to be divided into four classes or schools, viz. Mādhyamikas, Yogāćāras, Sautrāntikas, and Vaibhāshikas); N. of a son of Daśa-ratha.

Saugatika, *as*, m. a Buddhist; a Buddhist or Brāhman mendicant; an atheist, heretic, unbeliever; (*am*), n. unbelief, scepticism.

सौगन्ध *saugandha*, *as*, *ī*, *am* (fr. *su-gandha*), possessing a fragrant odour, sweet-scented, fragrant; (*am*), n. sweet-scentedness, fragrance; a particular fragrant grass (= *kat-triṇa*).

Saugandhika, *as*, *ā* or *ī*, *am*, sweet-scented, fragrant; (*as*), m. a dealer in perfumes; sulphur; N. of a mountain; (*ā*), f. a kind of lotus; (*am*), n. the white water-lily, the blue lotus; a kind of fragrant grass (= *kat-triṇa*); a ruby.

Saugandhya, *am*, n. sweetness of odour, fragrance, perfume.

सौगम्य *saugamya*, *am*, n. (fr. *su-gama*), easiness of access, easiness of attainment, facility.

सौचि *sauci*, *is*, m. (fr. *sūći*; cf. *sūćika*), one who lives by his needle, a tailor.

Saućika, *as*, m. = *sauci* above.

सौचीक *saućīka*, *as*, m. a patronymic of the Vedic Ṛishi Agni.

सौजन्य *saujanya*, *am*, n. (fr. *su-jana*), goodness, generosity, kindness, compassion, benevolence, clemency; friendship.

सौजात *saujāta*, *as*, m. (fr. *su-jāta*), N. of a Ṛishi.

सौण्डी *sauṇḍī*, f. long pepper.

सौति *sauti*, *is*, m. (fr. 2. *sūta*), N. of Karṇa, (so called from having been brought up by the charioteer [*sūta*] Adhi-ratha, see *karṇa*.)

1. *sautya*, *am*, n. the office of a charioteer.

सौत्य 2. *sautya*, *as*, &c. (fr. *sutyā*), relating to Soma-pressing, sacrificial.

सौत्र *sautra*, *as*, *ī*, *am* (fr. *sūtra*), belonging to a thread or string, having a thread, &c.; belonging to a Sūtra, mentioned or declared in Sūtras, according to rule or precept, preceptive, formulary; (*as*), m. a Brāhman; an artificial root occurring in grammatical Sūtras only and not capable of conversion into a verb, but used to form derivative nouns.

Sautrāntika, *ās*, m. pl., N. of one of the four great schools or systems of Buddhism, (see *saugata*; they are said to admit the authority of the Buddhist Sūtras but not of the Abhi-dharma.)

सौत्रामणी *sautrāmaṇī*, f. (probably fr. *su-trāman*), a particular sacrifice (one of the seven Havir-yajñas; it is described as a substitute for the Soma sacrifice, spirituous liquors and milk being taken instead of Soma, and both liquids placed in the Soma vessels; animals are also immolated, one to the Aśvins, one to Sarasvatī, one to Indra, and one to Bṛihaspati; in Śatapatha-Brāhmaṇa XII. 8, 3, 31. it is said that every one who is consecrated by the Sautrāmaṇī enters among the gods and is born in the next world [*sarva-tanūḥ*] with his entire body).

सौदर्य *saudarya*, *am*, n. (fr. *sodara*), brotherhood; (*as*, *ā*, *am*), having brotherhood with (at the end of a comp.).

सौदामनी *saudāmanī*, f. (fr. *su-dāman*), lightning or a particular kind of lightning; N. of an Apsaras of Indra's heaven; of part of the Su-dāman mountain (according to some).

Saudāminī, f. a particular kind of lightning; lightning (in general); N. of an Apsaras of Indra's heaven; N. of a city or country.

Saudāmnī, f. = *saudāmanī* above.

सौदायिक *saudāyika*, *as*, *ī*, *am* (fr. *su-dāya*), that which is given to a woman at her marriage by her father or mother or any relative and which therefore becomes her own property; relating to such a present; (*am*), n. a nuptial gift or present (as described above).

सौदास *saudāsa*, *as*, m. (fr. *su-dāsa*), N. of a king of the solar race (a descendant of Ikshvāku and Sagara in the thirteenth generation, son of king Su-dāsa, and also called Mitra-saha and Kalmāsha-pāda).

सौध *saudha*, *as*, *ī*, *am* (fr. *sudhā*), relating or belonging to nectar, having nectar; having plaster; plastered, stuccoed; (*as*), m. a kind of plant, = *dugdha-pāshāṇa*; (*am*), n. a plastered or white-washed mansion; any great mansion or house; a palace, (also *as*, m. according to some); silver; opal (according to some). — *Saudha-kāra*, *as*, m. a plasterer, whitewasher; the builder or maker of a palace. — *Saudha-vāsa*, *as*, m. a palatial dwelling.

सौधन्य *saudhanya*, *as*, &c. (probably fr. *su-dhana*), epithet of certain Dharmāḥ or laws.

सौधन्वन *saudhanvana*, *as*, m. (fr. *su-dhanvan*), a son or descendant of Su-dhanvan.

सौधातकि *saudhātaki*, *is*, m. (fr. *su-dhātṛi*), a patronymic, (Pāṇ. IV. 1, 97); N. of a hermit (pupil of Vālmīki).

सौधार *saudhāra, as,* m. (according to some) one of the fourteen parts or divisions of a drama, (a doubtful word.)

सौधाल *saudhāla, am,* n. (probably to be connected with *saudha,* p. 1138), a temple of Śiva.

सौन *sauna, as, ī, am* (fr. *sūnā*), belonging or relating to a slaughter-house or to butchery, &c.; (*am*), n. butcher's meat; [cf. *śauna.*]
Saunadharmya, am, n. 'the law or rule of butchery,' a state of deadly hostility.
Saunika, as, m. a butcher, vender of the flesh of beasts or birds.

सौनन्द *saunanda, am,* n. the club of Bala-rāma.
Saunandin, ī, m. 'having Saunanda,' epithet of Bala-rāma, (see p. 675.)

सौन्दर्य *saundarya, am,* n. (fr. *sundara*), beauty, loveliness, handsomeness, gracefulness, elegance. — *Saundarya-laharī,* f., N. of a mystical poem ascribed to Śaṅkarāćārya (= *ānanda-laharī*).

सौपन्थ्य *saupanthya, as, ā, am* (fr. *su-patha,* according to some), connected with a good road.

सौपर्ण *sauparṇa, as, ī, am* (fr. *su-parṇa* or *su-parṇī,* q. v.), belonging or relating to Su-parṇa or Su-parṇī; (*am*), n. dry ginger; the emerald; N. of a Vedic story which relates the transformation of the metres into birds that they might fetch the Soma from heaven; (*ī*), f. a kind of creeper (= *pātāla-garuḍī*).
Sauparṇeya, as, m. a metronymic of Garuḍa; (*ī*), f. a female descendant of Su-parṇa; (*ās*), pl. epithet of the metres (regarded as children of Su-parṇī).

सौप्तिक *sauptika, as, ī, am* (fr. *supta*), connected with or relating to sleep, somnolent, somniferous, &c.; (*am*), n. a nocturnal combat; a night-attack, attack on sleeping men. — *Sauptika-parvan, a,* n., N. of the tenth book of the Mahā-bhārata (in which is described how the three surviving Kuru warriors, Aśvatthāman, Kṛita-varman, and Kṛipa, after the destruction of their army, determined on attacking the camp of the Pāṇḍavas by night and murdering them while asleep; this they accordingly did, Aśvatthāman entering the camp stealthily and, with the assistance of the god Śiva, slaughtering thousands, while the two others stood at the gate and killed all who attempted to escape; the whole Pāṇḍava army was thus destroyed, except the five Pāṇḍu princes themselves, with Kṛishṇa and Sātyaki, who were stationed at some distance from the camp; a messenger having escaped conveyed the news to Yudhi-shṭhira, who, with his brothers and Draupadī, then returned to the camp and bewailed their slaughtered kindred).

सौबल *saubala, as,* m. a patronymic of Śakuni (as son of Su-bala, king of Gāndhāra).
Saubalī, f. a patronymic of Gāndhārī (daughter of Su-bala and wife of Dhṛita-rāshṭra).
Saubalyī, f., N. of Gāndhārī.

सौभ *saubha, am,* n. (for *śaubha*), N. of Hari-śćandra's city (suspended in mid-air); N. of a town of the Śālvas; (*ās*), m. pl., N. of a people. — *Saubha-pati, is,* or *saubha-rāja, as,* m. the king of Saubha or of the Saubhas.

सौभकि *saubhaki, is,* m., N. of Drupada.

सौभग *saubhaga, am,* n. (fr. *su-bhaga*), good luck, happiness; prosperity, riches, wealth. — *Saubhaga-tva, am,* n. a state of prosperity, happiness.
Saubhāgya, am, n. auspiciousness, good fortune, fortunateness, good luck; blessedness; beauty, grace, charm; the happy and auspicious state of wife-hood (as opposed to widowhood); affection, favour; congratulations, good wishes; the fourth of the astronomical Yogas; red lead; borax (*ṭaṅkaṇa*). — *Saubhāgya-kāṇḍa,* N. of part of the Atharva-veda. — *Saubhāgya-ćintāmaṇi, is,* m. a particular drug or medicine compounded of various medicaments. — *Saubhāgya-ćihna, am,* n. any mark of good fortune or blessedness; any sign or token of the blessed state of wife-hood (e. g. red pigment on the forehead, the marriage string, &c.). — *Saubhāgya-tantu, us,* m. the marriage string (which is cast round the neck of the bride by the bridegroom at the wedding and worn till widowhood). — *Saubhāgya-tṛitīyā,* f. the third day of the light half of the month Bhādra. — *Saubhāgya-devatā,* f. an auspicious or tutelary deity. — *Saubhāgya-vat, ān, atī, at,* possessing good fortune or blessedness, auspicious, fortunate; (*atī*), f. a married and un-widowed woman. — *Saubhāgyavat-tā,* f. or *saubhāgyavat-tva, am,* n. auspiciousness, prosperity. — *Saubhāgya-vāyana, am,* n. auspicious offerings of sweetmeats, &c. — *Saubhāgya-sundarī-tīrtha, am,* n., N. of a chapter of the Śiva-Purāṇa.

सौभद्र *saubhadra, as, ī, am* (fr. *su-bhadrā*), belonging or relating to Su-bhadrā, q. v.; (*as*), m. 'son of Su-bhadrā,' epithet of Abhimanyu; (*am*), n., scil. *yuddha,* the war occasioned by the carrying off of Su-bhadrā, q. v.
Saubhadreya, as, m. a metronymic of Abhimanyu; Beleric Myrobalan (= *vibhītaka*).

सौभर *saubhara, as,* m. a patronymic of Kuśika (author of the hymn Ṛig-veda X. 127).

सौभरि *saubhari, is,* m., N. of a Muni (married to the fifty daughters of Māndhātṛi and father of 150 sons).

सौभरी *saubharī,* f. (fr. *sobhari*), Ved. a verse composed by Sobhari.

सौभागिनेय 1. *saubhāgineya, as,* m. (fr. *su-bhagā*), the son of a favourite wife or of an honoured mother.

सौभागिनेय 2. *saubhāgineya, as, ī, am* (fr. *su-bhāgineya*), belonging or relating to a good sister's son.

सौभाग्य *saubhāgya.* See col. 1.

सौभाञ्जन *saubhāñjana, as,* m. = *sobhāñjana, śobhāñjana,* the tree Hyperanthera Moringa.

सौभिक *saubhika, as,* m. (for *śaubhika*), a juggler.

सौभ्रात्र *saubhrātra, am,* n. (fr. *su-bhrātṛi*), good brotherhood, fraternity.

सौमदत्ति *saumadatti, is,* m. (fr. *soma-datta*), a patronymic.

सौमनस *saumanasa, as, ā* or *ī, am* (fr. *su-manas*), agreeable to the feelings, pleasing; relating to flowers, floral, flowery; (*as*), m., N. of the eighth day of the civil month (= *karma-māsa*); (*ā*), f. the outer skin of the nutmeg, = *jāti-pattrī*; (*ī*), f., N. of the fifth night of the civil month; (*am*), n. benevolence, kindness; pleasure, satisfaction.
Saumanasya, am, n. satisfaction of mind, agreeableness, enjoyment; a particular offering of flowers with holy texts placed in the hands of the priest at a Śrāddha.
Saumanasyāyanī, f. the blossom of the Mālatī or great-flowering jasmine.

सौमायन *saumāyana, as,* m. (fr. *soma*), a patronymic of Budha; [cf. *saumya.*]

सौमिक *saumika, as, ī, am* (fr. *soma*), performed with Soma juice (said of an oblation or sacrifice), relating to the Soma juice; relating to Soma or the moon, lunar; (*ī*), f. a particular sacrifice performed on the day of full moon (= *dīkshaṇī-yeshṭi*).

सौमित्र *saumitra, as,* m. (fr. *su-mitrā*), a metronymic of Lakshmaṇa the younger brother of Rāma.
Saumitri, is, m. = *saumitra* above; N. of a teacher of the Sāma-veda.

सौमिल्ल *saumilla, as,* m., N. of a dramatic writer (mentioned in the Mālavikāgnimitra).

सौमेचक *saumećaka, am,* n. (probably fr. *su-mećaka*), gold.

सौमेधिक *saumedhika, as, ī, am* (fr. 5. *su* + *medhā*), possessing supernatural knowledge or wisdom; (*as*), m. a sage, seer.

सौमेरुक *saumeruka, as, ī, am* (fr. *su-meru*), belonging to or coming from Su-meru; (*am*), n. gold.

सौम्य *saumya, as, ā* or *mī, am* (fr. *soma*), belonging or relating to Soma or to the moon, sacred to Soma; having the nature or properties of Soma; resembling the moon; handsome, pleasing, good, mild, gentle, soft, benign, placid, (*saumya,* voc. c. 'O gentle Sir,' 'O good Sir,' used in addressing another); auspicious; (*as*), m., N. of Budha or the planet Mercury (son of Soma); N. of the Vedic Ṛishi Budha; a Brāhman (or the proper epithet by which he should be addressed, see Manu II. 125); N. of one of the nine Khaṇḍas or divisions of the earth or of Bharata-varsha; epithet of the forty-third (or seventeenth) year of Jupiter's cycle of sixty years; epithet of certain signs of the zodiac (viz. Taurus, Cancer, Virgo, Scorpio, Capricornus); the Uḍumbara fig-tree; the Saumya penance, (see *saumya-kṛić-ćhra*); (in anatomy) the blood before it becomes red, serum; the gastric juice; = *bhāsvara* (according to Śabda-k.); (*ās*), m. pl., N. of the five stars in Orion's head, (also called *ilvala,* q. v.); N. of a class of Pitṛis, (Manu III. 199); (*ā*), f., N. of Durgā; a particular metre; the moon-plant, (see *soma*); various other plants, = *mallikā*; = *śaṭī*; = *śāla-parṇī*; = *guñjā*; = *mahisha-vallī*; = *mahā-jyotishmatī*; = *rudra-jaṭā*; = *mahendra-vāruṇī*; (*am*), n., scil. *adbhuta,* a particular kind of omen or prodigy (occurring in the Diva or sky). — *Saumya-kṛićchra, as, am,* m. n. a kind of religious penance (described as subsisting for five days, severally, on sesamum, the water of boiled rice, butter-milk mixed with water, water, and parched grain, and fasting on the sixth day). — *Saumya-gandhī,* f. the Indian white rose. — *Saumya-graha, as,* m. an auspicious or benign planet (such as Mercury, Jupiter, Venus, and the full moon). — *Saumya-tā,* f. or *saumya-tva, am,* n. gentleness, mildness, benignity, placidity; benevolence; beauty. — *Saumya-dhātu, us,* m. (according to Śabda-k. f.), the phlegmatic humor, phlegm. — *Saumya-nāman, ā, -mnī, a,* having a soft or agreeable name (or one easily pronounced; see Manu III. 10). — *Saumya-vapus, us, us, us,* of an agreeable form. — *Saumya-vāra, as,* m. 'Mercury's day,' Wednesday. — *Saumyopaćāra* (°*ya-up*°), *as,* m. a mild or gentle remedy, mild measure or means of cure.

सौयवस *sauyavasa, as,* m. a son of Su-yavasa.
Sauyavasi, is, m. a patronymic.

सौयामि *sauyāmi, is,* m. a proper N.

सौर *saura, as, ī, am* (in some senses fr. *sūra,* in others fr. *sura*), belonging or relating to the sun, solar; sacred to Sūrya or the sun; celestial, divine; relating to spirituous liquor; (*as*), m. a worshipper of the sun; the planet Saturn [cf. *sūra-suta*]; a solar month (consisting of thirty risings and settings of the sun or the period during which the sun is in one sign of the zodiac); a representation of a solar zodiacal sign used at marriage ceremonies; a solar day; N. of a Guru; the Tumburu plant; (*ī*), f. the wife of the sun; (*am*), n., N. of a collection of hymns addressed to Sūrya (extracted from

the Ṛig-veda). — *Saura-ja, as*, m. 'sun-born,' the Tumburu plant. — *Saura-tīrtha, am*, n., N. of a chapter of the Śiva-Purāṇa. — *Saura-divasa, as*, m. a solar day. — *Saura-nakta, am*, n. a particular religious observance (accompanied with ceremonial ablutions, worship of the sun, &c.). — *Saura-bhuvana, am*, n. = *sūrya-loka*, q. v. — *Saura-māsa, as*, m. a solar month. — *Saura-saṃvatsara, as*, m. a solar year. — *Saura-saṃhitā*, f., N. of part of the Skanda-Purāṇa. — *Saura-siddhānta, as*, m., N. of one of five ancient astronomical Siddhāntas or text-books, (see *siddhānta*, cf. *sūrya-s°*.) — *Saura-sūkta, am*, n. a hymn addressed to Sūrya. — *Sauropapurāṇa* (°*ra-up*°), *am*, n., N. of an Upa-Purāṇa.

Sauraka, N. of a town founded by Surendra.

Saurasaindhava, as, ī, am (fr. *sura-sindhu*), belonging to the river Ganges, Gangetic; related to the Ganges (applicable as an epithet to Bhīshma); (*as*), m. a horse of the Sun (in this sense compounded of *saura* and *saindhava*, q. v.).

Sauri, is, m., N. of the planet Saturn (as son of the Sun); the tree Asana (q.v.); the plant Āditya-bhaktā (q. v.). — *Sauri-ratna, am*, n. a particular gem (sapphire).

Saurika, as, ī, am, celestial; spirituous, vinous; anything (such as money) due for spirits; (*as*), m. Saturn; heaven, paradise; a vender of spirituous liquor.

Saurī, f. See above under *saura*.

Saurīya, as, ī, am, solar, belonging or suitable to the sun (= *sūryāya hita*).

Saureya or *saureyaka, as*, m. the white Barleria (a shrub bearing white flowers).

Saurya, as, ī, am, of or belonging to the sun, solar; (*as*), m. a patronymic of several Vedic Ṛishis (authors of hymns in the Ṛig-veda).

Sauryāyaṇi, is, or *sauryāyaṇin, ī*, m. a descendant of Saurya.

सौरथ *souratha, as*, m. (fr. *su-ratha*), a hero.

सौरभ *saurabha, as, ī, am* (fr. *su-rabhi*), fragrant; (*as*), m. a proper N.; (*ī*), f. a cow; a daughter of the cow Su-rabhi; (*am*), n. fragrance; saffron; N. of a commentary.

Saurabhaka, am, n. a particular metre.

Saurabheya, as, ī, am, belonging or relating to Su-rabhi; (*as*), m. an ox; (*ī*), f. a cow; the daughter of Su-rabhi. — *Saurabheya-tantra, am*, n., N. of a Tantra work.

Saurabhya, am, n. fragrance, sweet-scentedness, odour; pleasingness, agreeableness, beauty; good character, good reputation, fame; (*as*), m., N. of Kuvera.

सौरस *saurasa, as*, m., N. of a Vihāra founded by king Surendra.

सौरसेन *saurasena, ās*. m. pl., N. of a people or district; (*ī*), f., scil. *bhāshā*, the language spoken in the above district; [cf. *śaurasenī*.]

सौरसेय *sauraseya, as*, m. (fr. *su-rasā*), 'offspring of Su-rasā,' epithet of Skanda.

Saurasya, am, n. (fr. *su-rasa*), well-flavouredness, tastiness, savoriness.

सौराज्य *saurājya, am*, n. (fr. *su-rāja*), good government.

सौराष्ट्र *saurāshṭra, as, ā* or *ī, am* (fr. *su-rāshṭra*), belonging or relating to the district of Surāt; (*as*), m. the district of Surāt; the resin of the plant Boswellia Thurifera; (*ās*), m. pl., N. of a people inhabiting part of Bhārata-varsha; (*ā*), f. a sort of fragrant earth, = *tuvarī*; (*ī*), f. a sort of fragrant earth found in Surāt; (*am*), n. a kind of amalgam of zinc and copper, bell-metal, brass. — *Saurāshṭra-deśa, as*, m. the country of Surāt. — *Saurāshṭra-mṛittikā*, f. Surāt earth.

Saurāshṭraka, am, n. a sort of white or bell-metal; a kind of amalgam of five metals (= *pañća-loha*).

Saurāshṭrika, as, ī, am, belonging to the district of Surāt; (*am*), n. a sort of poison, (according to some, of a kind of snake; according to others, a vegetable or mineral.)

सौलभ *saulabha, āni*, n. pl. (fr. *su-labha*), N. of particular Brāhmaṇas.

Saulabhya, am, n. easiness of acquisition or attainment; feasibility, facility.

सौल्विक *saulvika, as*, m. (for *śaulvika*), a copper-smith.

सौव 1. *sauva, as, ī, am* (fr. *sva*), relating to self or to one's own property; (*am*), n. an order, edict (according to some).

Sauvagrāmika, as, ī, am (fr. *sva-grāma*), belonging or relating to one's own village.

सौव 2. *sauva, as, ī, am* (fr. 2. *svar*), belonging to heaven, being in heaven.

सौवर *sauvara, as, ī, am* (fr. *svara*), relating to sound or to a note in music, produced or existing in a note; treating of accents.

सौवर्चल *sauvarćala, as, ī, am* (fr. *su-varćala* or *su-varćalā*), belonging to Su-varćala or Su-varćalā, coming from the country called Su-varćala; (*am*), n. sochal salt (prepared by fusing fossil salt with myrobalan); natron, alkali.

सौवर्ण *sauvarṇa, as, ī, am* (fr. *su-varṇa*), made or consisting of gold, golden; weighing a Su-varṇa.

Sauvarṇabhedinī, f. the plant Priyaṅgu.

Sauvarṇika, weighing a Su-varṇa (at the end of a comp., e. g. *ćatuḥ-s*°, weighing four Su-varṇas).

सौवल्य *sauvalya, ās*, m. pl., N. of a people (also read *sauśalya, sauśulya*).

सौवश्व *sauvaśva, as*, m. (fr. *sv-aśva*), a descendant of Sv-aśva.

Sauvaśvi, is, m. a patronymic from Sv-aśva.

Sauvaśrya, as, m., Ved. the son of Sv-aśva; [cf. Pāṇ. IV. 1, 171.]

सौवस्तिक *sauvastika, as, ī, am* (fr. *svasti*), benedictive, salutatory; (*as*), m. a family Brāhman or priest.

सौवाध्यायिक *sauvādhyāyika, as, ī, am* (fr. *svādhyāya*), belonging or relating to sacred study.

सौवास्तव *sauvāstava, as, ī, am* (fr. *su* + *vāstu*), having a good site, pleasantly situated.

सौविद *sauvida, as*, m. (fr. *su-vida*), a guard or attendant on the women's apartments.

सौविदल्ल *sauvidalla* or *sauvidallaka, as*, m. (fr. *su-vidalla*), = *sauvida* above.

सौविष्टकृत *sauvishṭakṛita, as, ī, am*, dedicated or relating to Agni Svishṭa-kṛit.

सौवीर *sauvīra, am*, n. (fr. *su-vīra*), the fruit of the jujube; antimony; sour gruel; (*as*), m., N. of a district or country in the west of India connected with the country along the Indus (perhaps the district now inhabited by the Suirs); (*ās*), m. pl. the people of Su-vīra; N. of a people inhabiting part of Bhārata-varsha. — *Sauvīra-rāja, as*, m. a king of Sauvīra. — *Sauvīra-sāra, am*, n. antimony. — *Sauvīrāñjana* (°*ra-añ*°), *am*, n. a kind of antimony or collyrium.

Sauvīraka, as, ī, am, of or belonging to Sauvīra; (*as*), m. an inhabitant of Sauvīra; a miserable Sauvīra; N. of Jayad-ratha; the jujube tree; (*am*), n. sour barley-gruel, sour wheat-gruel.

Sauvīrya, am, n. great heroism or fortitude.

सौशील्य *sauśīlya, am*, n. (fr. *su-śīla*), excellence of disposition, good morals.

सौश्रवस *sauśravasa, am*, n. (fr. *su-śravas*), celebrity, renown; (*as*), m. a patronymic.

सौश्रुत *sauśruta, ās*, m. pl. (fr. *su-śruta*), N. of a family descended from Viśvā-mitra.

सौषद्मन *saushadmana, as*, m. (fr. *su-shadman*), a patronymic.

सौष्ठव *saushṭhava, am*, n. (fr. *su-shṭhu*), excellence, superior goodness or beauty, extreme skilfulness, cleverness; excess (of anything); lightness, suppleness, fleetness, a particular division of dramatic composition.

सौस्नातिक *sausnātika, as*, m. (fr. *su-snāta*), one who asks whether an ablution has been successful or auspicious.

सौहार्द *sauhārda, am*, n. (fr. *su-hṛid*), good-heartedness, affection, friendship, friendliness; (*as*), m. the son of a friend. — *Sauhārda-nidhi, is*, m. 'treasury of friendship,' epithet of Rāma.

Sauhārdya, am, n. friendship, affection.

Sauhṛida, am, n. friendship, (*ku-sauhṛida, as, ā, am*, one who is a bad friend); (*ās*), m. pl., N. of a people.

Sauhṛidaya, am, n. (fr. *su-hṛidaya*), cordial affection; friendship.

Sauhṛidya, am, n. (fr. *su-hṛid*), friendship.

सौहित्य *sauhitya, am*, n. (fr. *su-hita*), satiety, satisfaction; fulness, completion; kindness, friendliness.

सौहोत्र *sauhotra, as*, m. (fr. *su-hotra*), a patronymic of the Vedic Ṛishi Aja-mīḍha; of Puru-mīḍha.

स्कन्द् 1. *skand* = rt. *skund*, q. v.

स्कन्द् 2. *skand* (also written *skandh*), cl. 10. P. *skandayati, skandāyati*, &c., to collect.

स्कन्द् 3. *skand* (connected with rt. *skund*, q. v.), cl. 1. P. *skandati* (also A. *-te*), *ćaskanda* (2nd sing. *ćaskanditha* or *ćaskanttha*), *skantsyati, askadat* or *askāntsīt, skanttum*, to leap, jump, spring; to jump or spring upwards, rise, mount, ascend; to raise (A., but in this sense regarded as a form of rt. *skund*); to jump downwards, drop, fall; to leap out, shoot out, burst out, drop out, be poured out, be spilled, ooze; to go, move, approach; to fall away; to perish (A.); to become dry: Pass. *skadyate*, Perf. *ćaskade* or *ćaskande*, Aor. *askandi*: Caus. *skandayati, -yitum*, Aor. *aćaskandat*, to pour out, effuse, shed, spill, emit (seminal fluid); to omit, neglect: Desid. *ćiskantsati*: Intens. *ćanīskadyate, ćanīskanti*; [cf. Gr. σκάνδ-αλο-ν, σκανδάλη-θρο-ν, σχαστήρ, perhaps σκαίρω, σκάζω; Lat. *scand-o, de-scend-o*, (according to some also) *scateo*; Hib. *sceinnead*, 'eruption, gushing forth.']

Skanttṛi, tā, trī, tṛi, one who leaps, &c.; [cf. *vi-shkanttṛi*.]

Skanttvā, ind. having jumped, &c.; having descended or fallen.

Skanda, as, m. leaping; flowing; quicksilver; N. of Kārttikeya (son of Śiva and god of war, see *kārttikeya*); epithet of Śiva; a king, prince; the body; the bank of a river; a clever or learned man [cf. *skandha*]; a kind of disease (attacking children). — *Skanda-gupta, as*, m., N. of a king of the Gupta dynasty. — *Skanda-purāṇa, am*, n., N. of one of the eighteen Purāṇas, (see *skānda-purāṇa*.) — *Skanda-mātṛi, tā*, f. the mother of Skanda, i. e. Durgā. — *Skanda-shashṭhī*, f. a festival in honour of Kārttikeya on the sixth day of the month Ćaitra. — *Skanda-svāmin, ī*, m., N. of a commentator (mentioned by Mādhavāćārya; cf. *skānda-bhāshya*). — *Skandāṅśaka* (°*da-aṅ*°), *as*, m. quicksilver. — *Skandeśvara-tīrtha* (°*da-īś*°), *am*, n., N. of a Tīrtha. — *Skandopanishad* (°*da-up*°), *t*, f., N. of an Upanishad.

Skandaka, as, m. one who leaps or springs; a soldier.
Skandana, am, n. emission, effusion; purging, looseness; going, moving; drying up; the suppression of bleeding by cold applications.
Skandanīya, as, ā, am, to be emitted, to be poured out or effused.
Skandayat, an, antī, at, emitting, effusing, pouring out, shedding; neglecting.
Skandita, as, ā, am, emitted, effused, shed; going.
Skandin, ī, inī, i, leaping, jumping; bursting out; effusing.
Skanna, as, ā, am, fallen, fallen down, descended; oozed out, trickled down; emitted, sprinkled; gone; dried up.

स्कन्दिलाचार्य skandilāćārya (°la-āć°), as, m., N. of a preceptor.

स्कन्ध् skandh (= rt. 2. skand), cl. 10. P. skandhayati, &c., to collect.

स्कन्ध skandha, as, m. (according to Uṇādi-s. IV. 206. fr. rt. 3. skand, 'to rise'), the shoulder, upper part of the back or the region from the neck to the shoulder-joint (in men and animals); the body; the stem or trunk of a tree (especially that part of the stem where the branches begin); a large branch or bough; a branch or department of human knowledge (five of which are enumerated); a section, chapter, division of a book; a division of an army, form of military array; war, battle; a body of men &c., troop, multitude, quantity, (see kari-sk°, nara-sk°, turaṅga-sk°); the five objects of sense, (see vishaya); the elements of being or the five forms of mundane consciousness (according to the Buddhist philosophy); the regalia or other articles used at the coronation of a king (as a jar filled with holy water, a parasol, a chowri, &c.); a king, prince; a sage, wise man, seer, teacher; equality of height in the humps of a pair of draught oxen; a road, path, way; an engagement, agreement; a sort of metre; a heron; N. of a poet; = bhadrādi (according to Śabda-k.); (ā), f. a branch; a creeper; [cf. perhaps Gr. σπάθη: Lat. scapula: Angl. Sax. sculdor, sculder, scoldr: Old Germ. scultra, sculdra, scultarra: Armor. skoaz: Cambro-Brit. ysgwyz; perhaps Hib. guala for sguada or sguana.] — Skandha-ćāpa, as, m. 'shoulder-bow,' a sort of yoke or pole made of bamboo with a sling attached to either end for carrying burdens (= śikya). — Skandha-ja, as, m. a tree growing from a principal stem (such as the gum olibanum tree &c.). — Skandha-taru, as, m. the cocoa-nut tree. — Skandha-deśa, as, m. 'shoulder-region,' the shoulder; the part about the shoulders or withers of an elephant where the driver sits. — Skandha-parinirvāṇa, am, n. the annihilation of the elements of being (with Buddhists). — Skandha-phala, as, m. 'having fruit at the top,' the cocoa-nut tree; the Vilva; the glomerous fig-tree. — Skandha-bandhanā, f. a sort of fennel, Anethum Panmorium. — Skandha-mallaka, as, m. a heron. — Skandha-ruha, as, m. 'branch-growing,' the Indian fig-tree. — Skandha-vāha or skandha-vāhaka, as, m. 'carrying on the shoulders,' an ox trained to carry burdens, pack-bullock. — Skandha-śākhā, f. a principal branch, the forked branch which issues from the upper stem of a tree. — Skandha-śṛiṅga, as, m. 'branch-horned,' a buffalo. — Skandha-skandha, as, m. every shoulder. — Skandhāgni (°dha-ag°), is, or skandhānala (°dha-an°), as, m. 'trunk-conflagration,' the trunk of a tree or any large piece of timber set on fire by attrition &c. — Skandhāvāra (°dha-āv°), as, m. an army or a division of it attached to the person of a king; a royal capital, royal residence; a camp. — Skandhopaneya (°dha-up°), as, ā, am, to be carried on the shoulders; (as), m. a form of peace-offering in which fruit or grain is presented as a mark of submission.
Skandhaka, am, n. a kind of metre.
Skandhas, as, n. the shoulder; the trunk of a tree. — Skandho-grīvī, f. a kind of metre (the first, third, and fourth Pādas of which consist of eight syllables each, and the second of twelve syllables, = nyaṅku-sāriṇī).
Skandhika, as, m. an ox trained to carry burdens (= skandha-vāha).
Skandhin, ī, inī, i, having shoulders, having branches, having a branched stem; (ī), m. a tree.
Skandhya, as, ā, am, belonging to the shoulders.

स्कन्न skanna. See col. 1.

स्कम्भ् skambh or skabh (probably a mere phonetic variety of rt. stambh, q. v.; in native lists written skanbh), cl. 1. A. skambhate, ćaskambhe, &c.; cl. 5. 9. P. skabhnoti, skabhnāti, &c., skambhitum, to make firm, establish, to support, prop up (Ved.); to create; to stop, hinder, impede, restrain, block, obstruct: Caus. skabhayati or skambhayati (Ved. also skabhāyati), &c., to establish, support; [cf. according to some, Gr. σκῆπτρον, σκήπτω, σκίμπτω; Lat. scabellum, scamnum; Goth. ga-skapjan, ga-skafts; Angl. Sax. scapen, sceapan, sceaft; Old Germ. scafan, scafon, scoppon, 'to stop.']
Skabdha, as, ā, am, propped, supported; stopped.
Skabhita, as, ā, am, Ved. supported, fixed, fastened.
Skabhīyas, ān, asī, as, Ved. supporting more, supporting firmly.
Skambha, as, m. support, prop, fulcrum; 'the supporter, propper,' N. of a Vedic deity, (he is identified in Atharva-veda X. 7. with the supreme Being himself, and is there represented, like Purusha, as co-extensive with the universe, and comprehending every existing thing in his members; the gods and all other entities, and even such abstract conceptions as faith, truth, &c., standing to him in the relation of branches to a tree; in X. 8. he is described as a sort of universal fulcrum as well as a universally diffused essence, the sky and the earth being said to be supported by him, and 'all which has soul, which breathes, which winks' being identified with him; he is even called jyeshṭham brahma, which some think may mean not only the highest divine essence, but a kind of preæval Veda, of which the existing Vedas are merely branches.) — Skambha-deshṇa, as, ā, am, Ved. whose gifts are firm, stable in giving (said of the Maruts).
Skambhana, am, n. the act of supporting, a support, prop.

स्कान्द skānda, as, ī, am (fr. skanda), relating to Skanda or Kārttikeya; relating to Śiva; (am), n. the Skanda-Purāṇa. — Skānda-purāṇa, am, n., N. of one of the eighteen Purāṇas (also called skanda-purāṇa; it is supposed to be lost or only to exist in fragments, the most celebrated of which is the Kāśī-khaṇḍa, which gives a description of the temples or Liṅgas of Śiva near Benares, with directions for worshipping that god, and various legends chiefly intended to glorify Kāśī and exalt the sanctity of its shrines). — Skānda-bhāshya, am, n., N. of a commentary.

स्कु sku, cl. 5. 9. P. A. skunoti, skunāti, skunute, skunīte, ćuskāva, ćuskuve, skoshyati, -te, askaushīt, askoshṭa, skotum, to go by leaps, jump; to raise, lift; to cover, overspread; to approach: Caus. skāvayati, -yitum, Aor. aćuskavat: Desid. ćuskūshati, -te: Intens. ćoskūyate (Ved. ćoshkūyate), ćoskoti; [cf. Gr. σκευ-ή, σκεῦ-ος, σκευά-ζ-ω, σκῦ-το-ς, κύ-τ-ος, ἐπι-σκύ-νιο-ν: Lat. ob-scu-ru-s, scu-tu-m, cu-ti-s, corium, cavere, cautus, causa: probably Angl. Sax. scuva, scoh, sceo, scunian, scawian, sceawian: Goth. skoh: Old Germ. scur, skiuhan.]
Ćoshkūyamāṇa, as, ā, am, Ved. bestowing, giving, (Sāy. = prayaććhat, Ṛig-veda I. 33, 3, = dadat, Nirukta VI. 22.)

स्कुन्द् skund (connected with rt. 3. skand, q. v.; cf. rt. sku), cl. 1. A. skundate, ćaskunde, &c., skunditum, to jump, go by leaps or jumps; to raise, lift, (see rt. 3. skand.)

स्कुम्भ् skumbh (connected with rt. skambh; in native lists regarded as a Sautra rt. and written skunbh), cl. 5. 9. P. skubhnoti, skubhnāti, &c., to hold, stop, hinder.

स्कोटिका skoṭikā, f. a kind of bird (probably a sort of wagtail, = khañjanikā).

स्खद् skhad [cf. rt. kshad], cl. 1. A. skhadate, ćaskhade, skhaditum, to cut, cut or tear to pieces; to destroy; to hurt, injure, kill; to rout, defeat; to harass, fatigue, exhaust; to make firm; to be firm: Caus. skhadayati, -yitum, Aor. aćiskhadat.
Skhadana, am, n. cutting or tearing to pieces; the act of hurting or killing, injury; harassing, defeating, discomfiting; firmness.

स्खल् skhal (connected with rts. ćhal, sphal), cl. 1. P. skhalati, ćaskhāla, skhalishyati, askhālīt, skhalitum, to stumble, tumble, fall, fall down, trip, slip; to totter, waver; to fall or deviate from the right course; to make mistakes, blunder, err, fail; to make mistakes in speaking, stammer, falter, stutter, hesitate; to drop, drip, trickle; to go, move; disappear; to gather, collect: Pass. skhalyate, Perf. ćaskhale (Kirāt. XVIII. 6), Aor. askhāli: Caus. skhalayati or skhālayati, &c., to cause to stumble, trip up; [cf. Lat. scelus, culpa; Goth. skula, skulan; Angl. Sax. sceal, sculan, scyld.]
Skhalat, an, antī, at, stumbling, tripping; blundering; stuttering; dropping, trickling. — Skhalad-vākya, as, ā, am, making mistakes in speaking, stammering, faltering, blundering. — Skhalan-mati, is, is, i, erring in judgment, weak-minded.
Skhalana, am, n. the act of stumbling, slipping, tripping, falling, tottering; falling or deviating from the right course; blundering, an error, mistake, blunder; blundering in speech or pronunciation; dropping, dripping, trickling, effusion, emission; dashing or clashing together, shock, collision; mutual striking or rubbing together.
Skhalita, as, ā, am, stumbled, slipped, tripped, fallen; dropped down; shaking, fluctuating, wavering, tottering, unsteady; erring; stuttering, stammering, faltering, hesitating; intoxicated, drunk; agitated, disturbed; dropped, effused, emitted; trickling down; interrupted, stopped, obstructed; confounded; gone; (am), n. tumbling, falling; deviation from the right course; blunder, fault, error, sin; deceit, treachery; circumvention, stratagem (in war). — Skhalita-subhagam, ind. slipping or tripping along pleasantly, dashing or flowing along in a charming manner (said of a stream).
Skhalitvā, ind. having stumbled; having slipped or tripped.

स्खुड् skhuḍ (= rts. sthuḍ, thuḍ), cl. 6. P. skhuḍati, to cover.

स्तक् stak, cl. 1. P. stakati, tastāka, stakitum, to resist; to strike against, repel: Caus. stakayati, -yitum, Aor. atishṭakat.

स्तन् stan, cl. 1. P. stanati, tastāna, stanitum, to sound, make a sound, resound, reverberate; to groan, breathe hard, sigh; cl. 10. P. stanayati, -yitum, Aor. atastanat, to thunder: Caus. stanayati (or stānayati according to some), -yitum, Aor. atishṭanat (or atistanat according to some), to cause to resound: Desid. tistanishati: Intens. taṁstanyate, taṁstanti; [cf. Gr. στέν-ω, στενάχ-ω, στόνο-ς, στένο-μαι, στείνομαι, στενυ-ς, στεινό-ς, στεῖνος, Στέν-τωρ: Lat. tono, tonitru: Old Norse stynja, styn: Old Germ. stunôd, 'a sigh;' thonar, donar, 'thunder:' Old Sax. thunar: Angl. Sax. thunor: Lith. sten-e-ti: Slav. sten-a-ti, 'to groan.']
Stana, as, m. the breast of a woman, (probably

so called from the noise made in breathing); the nipple of the breast; an udder or dug or breast of any female animal, (at the end of an adj. comp. the fem. may end in *ā* or *ī*, according to Vopa-deva IV. 17, but the more usual form is in *ī*.) — *Stana-kalaśa, as, am,* m. n. 'goblet-like breast,' a woman's breast. — *Stana-kuṭmala, am,* n. 'breast-bud,' a woman's breast. — *Stana-taṭa, as,* m. the slope of the breasts, (see *taṭa*.) — *Stanan-dhama, as, ā,* m. f. = *stanan-dhaya* below. — *Stanan-dhaya, as, ā* or *ī, am,* breast-sucking, sucking at the breast; (*as, ā*), m. f. an infant; a suckling. — *Stana-pa, as, ā, am,* or *stana-pā, ās, ās, am,* or *stana-pāyaka, as, ikā, am,* or *stana-pāyin, ī, inī, i,* breast-sucking, sucking the breast or udder; an infant at the breast, suckling. — *Stana-pāna, am,* n. the drinking or sucking of the breast. — *Stana-bhara, as,* m. 'breast-possessing,' a man with a breast like a woman's. — *Stana-bhava, as, ā, am,* being on the breast; (*as*), m. a particular posture in sexual union. — *Stana-maṇḍala, am,* n. 'breast-orb,' a woman's breast. — *Stana-madhya* or *stana-mukha, as,* m. 'breast-point,' a nipple. — *Stana-vṛinta, as,* m. 'breast-stalk,' a nipple. — *Stana-śikhā,* f. 'breast-point,' a nipple. — *Stanāṅśuka* (°*na-aṅ*°), *am,* n. 'breast-mantle,' a cloth covering the bosom. — *Stanāgra* (°*na-ag*°), *as,* m. 'breast-point,' a nipple. — *Stanāṅga-rāga* (°*na-an*°), *as,* m. paint or pigment on the breasts (of women). — *Stanāntara* (°*na-an*°), *am,* n. 'breast-interval,' the heart (as situated under the centre bone of the sternum); a mark on the breast (supposed to indicate future widowhood). — *Stanā-bhuja, as, ā, am,* Ved. feeding or nourishing with the udder (said of cows). — *Stanābhoga* (°*na-ābh*°), *as,* m. fulness or swelling of the breast, the expanding of the bosom of a young woman; the circumference or orb of the breast; a man with large breasts like those of a woman.

Stanatha, as, m., Ved. thunder.

Stanana, am, n. sounding, sound, noise; the rumbling of clouds; groaning; breathing hard.

Stanayat, an, antī, at, thundering. — *Stanayad-amās,* m. pl. (see *amā*, p. 74, col. 3), Ved. roaring together, sounding in concert (said of the Maruts).

Stanayitnu, us, m. thundering, thunder, the muttering of clouds; a cloud; lightning; sickness; death; a kind of grass (= *mustaka*). — *Stanayitnu-ghosha, as, ā, am,* loud as thunder.

Stanita, as, ā, am, sounded, sounding; thundering; (*am*), n. the rattling of thunder, rumbling of thunder-clouds; thunder, noise; the noise of clapping the hands. — *Stanita-phala, as,* m. the plant Vikaṅtaka.

Stanya, am, n. (fr. *stana*), 'that which is to be drawn from the breast,' mother's milk, milk. — *Stanya-tyāga, as,* m. leaving off the mother's milk, weaning. — *Stanya-tyāga-mātraka, as, ā, am,* only just weaned. — *Stanya-pāyin, ī, inī, i,* or *stanya-bhuj, k, k, k,* sucking or feeding on milk, sucking at the breast.

स्तब्ध *stabdha,* &c. See col. 2.

स्तभ *stabha, as,* m. a goat; a ram; [cf. *stubha*.]

स्तम *stam* (= rt. 1. *sam*), cl. 1. P. *stamati, tastāma, stamitum,* to be confused or agitated; (according to some) not to be confused, see rt. 1. *sam;* cl. 10. P. *stamayati,* to be agitated, &c.

स्तम्ब *stamba, as,* m. (in Uṇādi-s. IV. 96. said to be fr. rt. 1. *sthā;* probably connected with *stambha*, q. v.), a clump of grass, &c.; a sheaf of corn; any clump or bunch or cluster; a bush, thicket; a shrub or plant having no decided stem (such as the Jhiṇṭī or Barleria); the post to which an elephant is tied; any post or pillar, (in this and the next sense probably for *stambha*, but said by some to be neut.); stupefaction, insensibility; a mountain; [cf. Angl. Sax. *stapel*.] — *Stamba-kari, is,* m. 'forming clusters,' corn, rice. — *Stamba-kāra, as, ī, am,* making a clump, forming a cluster. — *Stamba-ghana, as,* m. 'clump-destroyer,' a small hoe for weeding or eradicating clumps of grass, &c.; a sickle for cutting corn; a basket for holding the heads of wild rice, &c. — *Stamba-ghāta* = *stamba-ghna* below. — *Stamba-ghna, as, ī, am,* clump-destroying, weed-destroying; (*as*), m. a hoe or sickle. — *Stamba-ja, as, ā, am,* growing on a clump or bush; growing on a post. — *Stamba-pur, ūr,* f., N. of the city Tāmalipta, q. v. — *Stamba-mitra, as,* m., N. of the author of Ṛig-veda X. 142, 7, 8 (having the patronymic Śārṅga). — *Stamba-han* or *stamba-hanana, am, ī,* n. f. 'clump-destroyer,' a hoe for eradicating weeds; a sickle for cutting corn. — *Stambe-rama, as,* m. 'delighting in clumps of high grass,' an elephant.

स्तम्भ *stambh* or *stabh* (connected with rt. *skambh*, q. v.; in native lists written *stanbh*), cl. 5. 9. P. *stabhnoti, stabhnāti,* (2nd sing. Impv. *stabhāna*), *tastambha, astambhit* or *astabhat, stambhitam* (originally perhaps 'to stamp'), to fix firmly, make firm, make stiff or immovable; to paralyze, stupefy; to prop, support, prop up, sustain; to create (Ved.); to stop, arrest, suppress, oppose, hinder; cl. 1. A. *stambhate, tastambhe* (according to some also *ṭashṭambhe, shṭambhate*), &c., to become fixed or immovable, to become senseless or insensible, become stiff or rigid: Pass. *stabhyate,* Aor. *astambhi:* Caus. *stambhayati, -yitum,* Aor. *atastambhat,* to fix, make firm or immovable, to make stiff or rigid, stupefy, paralyze, stun; to prop, support; stop, arrest, bring to a stand, suppress, restrain: Desid. *tistambhishati:* Intens. *tāstabhyate;* [cf. Gr. στέμφ-υλο-ν, ἀ-στεμφ-ής, στέμβ-ω, στεμβ-άζω, στοβέ-ω, στοβάζ-ω, στείβ-ω; Lat. *stupeo, stipes;* Old Germ. *stamph, stamphon, stab;* Mod. Germ. *stampfen;* Old Norse *stofn*.]

Stabdha, as, ā, am, fixed, firm, stiff, rigid, hard, immovable, motionless, numb, paralyzed, senseless, stupid, dull, insensible, indifferent; stopped, brought to a stand, blocked up; obstinate, stubborn, hard-hearted; coarse; [cf. Old Germ. *stīf;* Mod. Germ. *steif;* Engl. *stiff*.] — *Stabdha-karṇa, as, ī, am,* 'stiff-eared,' having the ears fixed, pricking up the ears. — *Stabdha-tā,* f. or *stabdha-tva, am,* n. fixedness, rigidity, immobility, steadiness, stupor, stubbornness. — *Stabdha-roman, ā,* m. 'stiff-bristled,' a boar, hog. — *Stabdha-locana, as, ā, am,* having fixed or unwinking eyes (applied as an epithet to the gods who are supposed to be known by this characteristic). — *Stabdhī-karaṇa, am,* n. the act of making stiff, stiffening, making rigid, paralyzing. — *Stabdhī-kṛita, as, ā, am,* made stiff, stiffened, rigid, paralyzed. — *Stabdhī-kṛitya,* ind. having stiffened or made rigid. — *Stabdhī-bhāva, as,* m. the becoming stiffened or rigid, torpidity.

Stabdhi, is, f. fixedness, hardness, rigidity, firmness, immobility, stupor, numbness, obstinacy.

Stabdhvā, ind. = *stambhitvā.*

Stabhita, as, ā, am, Ved. = *stabdha.*

Stabhu, n. = *stambhana.*

Stabhūya (fr. *stabhu*), Nom. A. *stabhūyate,* &c., Ved. to desire to support.

Stabhūyamāna, as, ā, am, Ved. desiring to support, upholding.

Stabhyamāna, as, ā, am, being made firm.

Stambha, as, m. fixedness, stiffness, rigidity; immobility, a prop, support, fulcrum; a pillar, column, post; a stem, stock, trunk; insensibility, stupor, stupefaction (from fear, joy, grief, &c.); numbness, paralysis, torpor; stupidity, coldness, want of feeling or excitability; stoppage, obstruction, hindrance; suppression; a particular faculty acquired by magical means, the supernatural suppression or arresting of any feeling or force (as of hunger, thirst, or the forces of fire, water, &c.; this is one of the *shaṭ-karman* described as taught in the Tantras, see p. 1032, col. 3; many varieties of Stambha are enumerated, e. g. *jala-st*°, *vahni-st*°, *vāyu-st*°, *kshut-st*°, *pipāsā-st*°, *nidrā-st*°, and in the case of the first of these one effect of this faculty is to enable a person to walk on the waters); N. of a Ṛishi; [cf. Angl. Sax. *steb*.] — *Stambha-kara, as, ī, am,* causing obstruction; causing stiffness, paralyzing; (*as*), m. a fence, railing, &c. — *Stambha-kāraṇa, am,* n. cause of obstruction or impediment. — *Stambha-tīrtha, am,* n., N. of a place. — *Stambha-pūjā,* f. worship of the posts of the temporary pavilions erected for marriages or other festive occasions. — *Stambhī-bhū,* cl. 1. P. *-bhavati,* &c., to become a post. — *Stambhotkīrṇa* (°*bha-ut*°), *as, ā, am,* carved out of a post of wood (as a statue).

Stambhaka, as, ikā, am, fixing, propping, stopping, restraining.

Stambhakin, ī, m. a kind of musical instrument covered with leather.

Stambhana, am, n. the act of fixing firmly, making stiff or hard or rigid, making like a post, (*rambhā-stambhana,* the turning of the nymph Rambhā into a pillar by the curse of Viśvā-mitra, see Rāmāyaṇa I. 64); paralyzing, stupefying, stunning, benumbing; propping or supporting, holding upright; stopping, making immovable, hindering, arresting, bringing to a stand, suppression, obstruction; stopping of hemorrhage, staunching the flow of blood; anything employed as a styptic or astringent; a particular magical act or faculty, suppression of any of the bodily feelings or forces of nature by supernatural means, (see under *stambha; jala-stambhana* = *jala-stambha*); (*as, ī, am*), fixing immovably, paralyzing, supporting, stopping; (*as*), m. 'the paralyzer,' epithet of one of the five arrows of Kāma-deva, (the names of the other four are Unmādana, Soshaṇa, Tāpana, and Sammohana.)

Stambhanīya, as, ā, am, to be fixed firmly; to be propped; to be stopped.

Stambhita, as, ā, am, fixed firmly; stiffened, benumbed, paralyzed, stupefied, senseless; propped up, supported; stopped, brought to a standstill, suppressed; staunched; restrained, constrained. — *Stambhita-rambha, am,* n., N. of a particular Troṭaka or drama; [cf. *rambhā-stambhana* above.] — *Stambhita-vāshpa-vritti, is, is, i,* suppressing the flow of tears. — *Stambhitāśru* (°*ta-aś*°), *us, us, u,* one who has suppressed his tears.

Stambhitvā, ind. having fixed, having stopped, having suppressed.

Stambhin, ī, inī, i, supporting; stopping, restraining; (*inī*), f. one of the five Dhāraṇās or elements (= earth, see *bhramaṇi*).

स्तर *stara, staraṇa, stariman,* &c. See p. 1144, col. 1.

स्तव *stava, stavaka,* &c. See p. 1143.

स्तवरक *stavaraka, as,* m. (doubtful), a fence, railing (= *āvaraka*).

स्तामु *stāmu, us,* m. (= *stotṛi*, Naigh. III. 16), Ved. a praiser, worshipper.

स्ताव *stāva.* See p. 1143, col. 1.

स्ति *sti, sti-pā.* See under rt. *styai.*

स्तिघ *stigh,* cl. 5. A. *stighnute, tishṭighe, asteghishṭa, steghitum,* to ascend; to assail: Caus. *steghayati, -yitum,* Aor. *atishṭighat:* Desid. *tistighishate* or *tisteghishate:* Intens. *teshṭighyate, teshṭegdhi;* [cf. Gr. στείχ-ω, ἔ-στιχ-ον, στίχο-ς, στοῖχο-ς, στιχάο-μαι: Goth. *steig-a, staig-a,* 'a path:' Old Germ. *steg-a,* 'an ascent, path:' Mod. Germ. *steig-en,* 'to rise:' Slav. *stiz-a,* 'a path:' Lith. *staig-ù-s,* 'quick;' *staigiō-s,* 'to hasten:' Hib. *staighre,* 'a step, stair.']

स्तिप् *stip* (also written *step*), cl. 1. A. *stepate, tishṭipe,* &c., to ooze, drip, drop.

स्तिभि *stibhi, is,* m. (according to Uṇādi-s. IV. 121. fr. rt. *stambh*), an obstacle, obstruction;

the ocean; a cluster, clump, bunch (=*phala-stavaka*; cf. *stamba*).

Stimbhi, is, m. = *stibhi* above (according to some).

स्तिम् *stim* or *stīm* (connected with rt. *tim*), cl. 4. P. *stimyati, stīmyati, tishṭema, tishṭīma*, &c., to be or become wet or moist; to become fixed or immovable.

Stimita, as, ā, am [cf. *timita*], wet, moist; still, motionless, unmoved, steady, fixed, rigid (as the eye), immovable, benumbed; tender, soft; gratified, pleased; (*am*), n. moisture. — *Stimita-tva, am*, n. steadiness, fixedness, stillness, absence of motion, absorption. — *Stimita-vāyu, us*, m. still air. — *Stimita-samādhi-śući, is, is, i*, pure with steady meditation. — *Stimitāyatāksha* (°*ta-āy*°, °*ta-ak*°), *as, ī, am*, one who keeps his large eyes fixed or still.

Stema, as, m. wetness, moisture.

स्तीम् *stīm* = rt. *stim* above.

स्तीर्वि *stīrvi, is*, m. (according to Uṇādi-s. IV. 54. fr. rt. 1. *stṛi*), an officiating priest at a sacrifice (especially an Adhvaryu versed in the Yajur-veda); grass (= *tṛiṇa-jāti*); sky, atmosphere (= *nabhas*); water (= *payas*); blood (= *rudhira*); Indra (= *śakra*).

स्तु *stu*, cl. 2. P. A. *stauti* or *stavīti* (1st du. *stuvas* or *stuvīvas*, 3rd pl. *stuvanti*), *stute* or *stuvīte*, Impf. *astaut* or *astavīt* (1st sing. *astavam*), Impv. *stautu* or *stavītu* (2nd sing. *stuhi* or *stuvīhi*), Perf. *tushṭāva* (2nd sing. *tushṭotha*, 1st du. *tushṭuva*, 1st pl. *tushṭuma*), *tushṭuve, stoshyati, -te, astāvīt, astoshṭa, stotum* or (according to Vopa-deva also) *stavitum* (Ved. Inf. *stushe, stavadhyai*), to praise, laud, eulogize, glorify, extol, celebrate; to hymn, praise or celebrate in song, worship by hymns; cl. 1. A. *stavate* (Ved. *stave*), to be praised (Ved.): Pass. *stūyate*, &c., Aor. *astāvi*, to be praised, &c.: Caus. *stāvayati*, Aor. *atushṭavat*: Desid. *tushṭūshati, -te*: Intens. *toshṭūyate, toshṭoti*; [cf. perhaps Gr. στό-μα, Æol. στύ-μα: Goth. *stana*, 'a judge;' *stauja*, 'to judge.']

Stava, as, m. praising, celebrating, hymning; praise, eulogium, panegyric. — *Stava-rāja, as*, m., N. of a particular mystical prayer or incantation. — *Stavāvali, is*, or *stavāvalī* (°*va-āv*°), f., N. of a work by Kavi-ćandra.

Stavaka, as, ikā, am, praising, eulogising; (*as*), m. a panegyrist, praiser; praise, eulogium; a cluster of blossoms, bunch of flowers, nosegay, tuft, (in these senses said to be fr. rt. 1. *sthā* according to Uṇādi-s. IV. 96); N. of the chapters in the Kusumāñjali; a quantity, multitude; [cf. *stoma*.] — *Stavakāćita* (°*ka-āć*°), *as, ā, am*, covered with blossoms, in blossom.

Stavakita, as, ā, am, full of blossoms.

Stavatha, as, m., Ved. praise, (Sāy. = *stotra*.)

Stavana, am, n. praising, praise; a hymn.

Stavanīya, as, ā, am, to be praised, praiseworthy, laudable.

Stavamāna, as, ā, am, lauding, praising.

Stavān, nom. c. masc., Ved. being praised or lauded, (Sāy. = *stūyamāna*, Ṛig-veda VI. 24, 8.)

Stavāna, as, ā, am, being praised, being lauded or glorified, (Sāy. = *stūyamāna*.)

Stavitavya, as, ā, am, to be praised, &c.

Stavitṛi, tā, trī, tṛi, a praiser, praising.

Staveyya (according to some) = *stuveyya*.

Stāva, as, ā, am, Ved. praising, one who praises, a praiser; (*as*), m. praise.

Stāvaka, as, m. a praiser, panegyrist, eulogiser, flatterer.

Stāvin, ī, inī, i, praising, hymning.

Stāvya, as, ā, am, Ved. to be praised, praiseworthy.

Stut, t, t, t (at the end of comps.), praising, celebrating, (see *deva-st*°, *yathā-st*°, *ćhandaḥ-st*°.)

Stuta, as, ā, am, praised, eulogised, hymned, glorified; flattered; (*as*), m. epithet of Śiva. — *Stuta-svāmi-kshetra, am*, n., N. of a sacred place.

Stuti, is, f. praise, eulogy, commendation, adulation, flattery; N. of Durgā. — *Stuti-gīta, am*, n. a song of praise, panegyric. — *Stuti-pada, am*, n. an object of praise. — *Stuti-paryavasāyin, ī, inī, i*, concluding or ending in praise (said of ironical *nindā* or censure). — *Stuti-pāṭhaka, as*, m. 'praise-reciter,' a panegyrist, encomiast, bard, herald (especially one who accompanies a chief or an army, = *vandin*, q. v.). — *Stuti-priya, as, ā, am*, fond of praise or adulation. — *Stuti-vāda, as*, m. a laudatory speech, panegyric. — *Stuti-vrata, as*, m. 'one whose duty is praise,' a bard, &c., (see above.)

Stutya, as, ā, am, to be praised, laudable, praiseworthy.

Stutvā, ind. having praised, having glorified.

Stuvat, an, atī, at, praising, glorifying.

Stuvāna, as, ā, am, praising, glorifying; being praised or celebrated, (Sāy. = *stūyamāna*, Ṛig-veda VII. 96, 3.)

Stuveyya, as, m., Ved., N. of Indra.

Stusheyya, as, ā, am, Ved. excellent, praiseworthy, (Sāy. = *stotavya*, Ṛig-veda X. 120, 6); (*am*), n. excellence.

Stūyamāna, as, ā, am, being praised or lauded.

Stotavya, as, ā, am, to be praised, deserving praise, laudable.

Stotṛi, tā, trī, tṛi, praising, a praiser, panegyrist, flatterer.

Stotra, am, n. praise, eulogium, a hymn of praise, ode. — *Stotrārha* (°*ra-ar*°), *as, ā, am*, worthy of praise.

Stotriya, as, m. a kind of verse (used in particular ceremonies along with the *anu-rūpa*, q. v.); (*ā*), f. a kind of verse (= *stotrīyā* below).

Stotrīyā, f. a particular kind of verse consisting of eighty syllables.

Stoma, as, m. (according to Uṇādi-s. I. 139. fr. rt. *stu*), praise, eulogium, a hymn, (see *sūkta*); sacrifice, oblation; a Soma libation; a heap, collection, assemblage, number, multitude, quantity, mass [cf. *stavaka*, col. 1]; (*am*), n. the head; riches; wealth; grain, corn; an iron-pointed stick or staff or one bound with iron; (*as, ā, am*), crooked, bent (according to some). — *Stoma-tashṭa, as, ā, am*, Ved. composed by poets, (Sāy. = *stoma-kāribhiḥ kṛita*.) — *Stoma-vāhas, ās, ās, as*, Ved. performing or offering hymns of praise.

Stomaya (referred in native lists to a rt. *stom*, but rather to be regarded as a Nom. fr. *stoma* above), Nom. or cl. 10. P. *stomayati, atustomat, stomayitum*, to praise, laud, hymn.

Stomya, as, ā, am, to be praised, praiseworthy, laudable.

स्तुक *stuka, as*, m. (probably another form of *stupa*, but cf. *stavaka*), a collection of hair, knot or braid of hair, (Sāy. = *keśa-sanghāta*); (*ā*), f. a knot or braid of hair (= *keśa-veṇī*; cf. *pṛithu-shṭhuka, sahasra-s*°); a curl of hair, bunch of curly hair between the horns of a bull; (according to Sāy. on Ṛig-veda IX. 97, 17. *stukā* = *apatya*; cf. *toka*); a hip, thigh, (according to some = *jaghana*.) — *Stukā-vin, ī, inī, i*, Ved. possessing bunches of hair, (according to Sāy. on Ṛig-veda VIII. 74, 13. *stukāvinaḥ* = *ūrṇāyavaḥ*.) — *Stukā-sargam*, ind. after the form of a curl or knot of hair (= *stukā yathā sṛijyate tathā*).

स्तुच *stuć*, cl. 1. A. *stoćate, tushṭuće, stoćitum*, to be bright or pellucid; to be propitious or pleased: Caus. *stoćayati, -yitum*, Aor. *atushṭućat*. Desid. *tustućishate* or *tustoćishate*: Intens. *toshṭućyate, toshṭokti*.

स्तुनक *stunaka, as*, m. a goat (= *ćhāga*).

स्तुप *stupa, as*, m. [cf. *stūpa*], Ved. a knot of hair, top-knot; the collection of curly hair between the horns of a bull; the horns of a bull.

स्तुभ् 1. *stubh* (connected in some senses with rt. *stambh*, and in these senses also identical with rt. *stumbh* below, and perhaps originally 'to stamp'), cl. 1. A. *stobhate, tushṭubhe, stobhitum*, to stop, suppress; to paralyze, stupefy; to be stupefied; cl. 1. P. *stobhati*, to praise, (in this sense probably connected with and developed out of rt. *stu*); to celebrate, worship (Ved., in Naigh. III. 14. *stobhati* is enumerated among the *arćati-karmāṇaḥ*): Caus. *stobhayati*, &c., to praise (Ved.).

2. *stubh, p*, m., Ved. one who stops, (perhaps the words *tri-shṭubh* and *anu-shṭubh* are to be referred to this sense, the metre requiring regular stoppages or pauses); one who praises, a worshipper (= *stotṛi*, Naigh. III. 16).

Stubhvan, ā, m., Ved. one who praises, a praiser, (Sāy. = *stotṛi*.)

Stobha, as, m. stopping, obstructing; a stop, pause; disrespect, contumely; hymn, praise; a division of the Sāma-veda, (see *sāma-veda*, p. 1107); an insertion, anything inserted. — *Stobha-ććhalā*, f., N. of a chapter of the Sāma-veda-ććhalā, q. v. — *Stobha-prakṛiti, is*, f., N. of part of the Sāma-veda. — *Stobhānusaṃhāra* (°*bha-an*°), *as*, m., N. of a short treatise on Śikshā (one of the Pariśishṭas of the Sāma-veda).

Stobhana-saṃhāra = *stobhānusaṃhāra* above.

Staubhika, am, n., N. of the second portion of the Saṃhitā of the Sāma-veda, (see *sāma-veda*, p. 1107.)

स्तुभ *stubha, as*, m. a goat (= *ćhāga*).

स्तुम्भ् *stumbh* (connected with rt. *stambh*, and in some senses identical with rt. 1. *stubh* above; in native lists written *stunbh*), cl. 5. 9. P. *stubhnoti, stubhnāti*, to stop; to stupefy; to expel; [cf. Gr. στύφ-ω, στυφελός, στυμνός, στυφεδανός, τυφεδανός, probably also τυφλός, τυφώδης; perhaps Old Germ. *stumph, stumbal*; Angl. Sax. *stypel, dumb*; Goth. *dumb*.]

स्तुवेय्य *stuveyya, stusheyya*. See col. 2.

स्तूप् *stūp* (probably derived fr. *stūpa* below), cl. 4. 10. P. *stūpyati, stūpayati*, &c., to heap up, pile, collect; to erect.

Stūpa, as, m. (according to Sāy. fr. rt. *styai*; according to Uṇādi-s. III. 25. fr. rt. *stu*), a heap or pile of earth, any heap or pile or mound; a Buddhist monument (commonly called Tope; it is a kind of Tumulus erected over sacred relics of the great Buddha or on spots consecrated as the scenes of his acts); a funeral pile; a heap of rays, accumulated rays (Ved., according to Sāy. *stūpaiḥ* = *taptai raśmibhiḥ*, Ṛig-veda VII. 2, 1); (according to Śabda-k.) = *nishprayojana*; = *bala*.

Staupika, am, n. a kind of small broom carried by a Buddhist or Jaina ascetic.

स्तृ 1. *stṛi*, cl. 5. or *stṝ*, cl. 9. P. A. *stṛiṇoti, stṛiṇute, stṛiṇāti, stṛiṇīte, tastāra* (1st du. *tastariva*), *tastare, starishyati* or *starīshyati, -te* (if in cl. 9), *astārshīt* (according to some also *astārīt*), *astṛita, astarishṭa* or *astarīshṭa, astīrshṭa* (if in cl. 9, Pāṇ. VII. 2, 42); Prec. *staryāt, stīryāt, stṛishīshṭa, starishīshṭa* or *starīshīshṭa, stīrshīshṭa* (if in cl. 9, Pāṇ. VII. 2, 42), *startum* or *staritum* or *starītum* (Ved. Inf. *startavai*), to spread, spread out, expand, diffuse; to spread about, strew, scatter; to spread on or over; to cover, clothe; to kill, (in Naigh. II. 19. *stṛiṇāti* is enumerated among the *vadha-karmāṇaḥ*): Pass. cl. 5. *staryate*, cl. 9. *stīryate*, Aor. *astāri*, to be spread, &c.: Caus. *stārayati, -yitum*, Aor. *atastarat*, to spread; to cover: Desid. *tistīrshati, -te*, or *tistarishati, -te*, or *tistarīshati, -te*: Intens. *tāstaryate, testīryate, tāstarti*; [cf. Zend *star, stair-is*: Gr. στόρ-νυ-μι, στορέννυ-μι, στρώννυ-μι, στρῶ-μα, στρω-μνή, στρα-τό-ς: Lat. *ster-n-o, stra-tu-s, stra-men, stra-mentu-m, toru-s*: Goth. *strau-ja*; Old Germ. *strao, betti-*

strewi, 'lectisternium:' Slav. *stre-ti*, 'to extend;' *po-stla-ti*, 'to strew;' *po-stel-ja*, 'a bed:' Lith. *stra-je*, 'a bed of straw.']

Tistirāṇa, as, ā, am (Perf. part. A.), Ved. one who has spread, spreading.

Stara, as, ā, am, spreading, extending, covering, &c.; (*as*), m. anything spread, a layer, stratum; a bed, couch.

Staraṇa, am, n. the act of spreading, strewing, scattering.

Staraṇīya, as, ā, am, to be spread; to be strewn or scattered.

Stariman, ā, m. 'that which is spread,' a bed, couch.

Starī, īs, f. smoke, vapour; a heifer; a barren cow (acc. c. *staryam*, Ṛig-veda I. 118, 20: in this sense probably connected with *sthira*, q.v.); [cf. Gr. στεῖρα (for στερια); Lat. *sterilis*; Goth. *stairo*.]

Starīman, ā, m. = *stariman* above.

Stīrṇa, as, ā, am, spread, covered, strewn; prepared; [cf. Gr. στέρ-νο-ν.] — *Stīrṇa-barhis, is, is, is*, Ved. one who has spread Kuśa grass.

2. *stṛi*, spreading, covering, clothing, (Sāy. = *āćchādaka*, Ṛig-veda I. 87. 1); a star, (Ṛig-veda II. 2, 5. *stṛibhiḥ* = *nakshatraiḥ*, 'a star;' cf. *tāra*, 'light-strewer, light-scatterer;' in this sense thought by some to be for *astṛi*, fr. rt. 2. *as* + *tṛi*; cf. Gr. ἀστήρ, τεῖρος, Æol. τέῤῥος; Lat. *stella*; Goth. *stairno*; Angl. Sax. *steorra*.)

Stṛiṇat, an, atī, at, covering, strewing, spreading over or upon.

Stṛiṇāna, as, ā, am, Ved. spreading, strewing.

Stṛita, as, ā, am, spread, spread out; [cf. *vi-stṛita*.]

Stṛiti, is, f. spreading, stretching out, expansion; covering, clothing.

स्तृ 3. *stṛi* (= rt. *spṛi*, q.v.), cl. 5. P. *stṛiṇoti*, &c., to please, gratify, &c.

स्तृक्ष *stṛiksh*, cl. 1. P. *stṛikshati, tastṛiksha*, &c., to go: Intens. *tarīshṭṛikshyate*, &c.

स्तृह *stṛih* or *stṛīh* (connected with rt. *tṛih*, q.v.), cl. 6. P. *stṛihati, stṛīhati, tastarha, starhitum* or *stardhum*, to strike, hurt, kill.

स्तॄ *stṝ*. See rt. 1. *stṛi* above.

स्तॄह *stṝh*. See rt. *stṛih*.

स्तेन *sten* (more properly regarded as a Nom. fr. *stena* below; cf. rt. *stai*), cl. 10. P. *stenayati, atistenat*, &c., to steal, rob; [cf. Gr. στερέω; Goth. *stil-an*, 'to steal;' Angl. Sax. *stelan, stal, stalian, stalu*.]

Stena, as, m. (perhaps to be connected with a form *ste* derived fr. *sti* for rt. *stai*; cf. *styena* fr. rt. *styai*), a thief, robber; (*am*), n. thieving, stealing. — *Stena-nigraha, as*, m. the restraining or punishing of thieves; suppression of theft.

Steya, am, n. [cf. rt. *stai*], theft, robbery; anything stolen or liable to be stolen; anything clandestine or private. — *Steya-kṛit, t, t, t*, Ved. one who commits a theft, a thief, robber.

Steyin, ī, m. a thief, robber; a goldsmith.

Staina, am, n. theft, robbery, thievery.

Stainya, am, n. theft, thievery, robbery; (*as*), m. a thief.

Stauna, as, m., Ved. a thief, robber, (Sāy. = *stena*, Ṛig-veda VI. 66, 5.)

स्तेप *step*, cl. 1. A. *stepate*, &c., to ooze, &c. (= rt. *stip*, q.v.); cl. 10. P. *stepayati*, &c., to send, throw.

स्तेम *stema*. See under rt. *stim*.

स्तेय *steya, staina*. See above.

स्तै *stai*, cl. 1. P. *stāyati*, &c., to put on, adorn (= rt. *snai*); (probably also) to steal, do anything stealthily (Ved.).

Stāyat, an, antī, at, Ved. stealing, acting stealthily, (Atharva-veda IV. 16, 1.)

स्तैमित्य *staimitya, am*, n. (fr. *stimita*), fixedness, rigidity, immobility, numbness.

स्तोक *stoka, as, ā, am*, little, small, short; few; low; (*as*), m. a small portion, drop (of water, ghee, &c.); the Ćātaka bird; (*am*), ind. a little; less; [cf. Lith. *stokoju*, 'I want.'] — *Stoka-kāya, as, ī, am*, little-bodied, small, diminutive. — *Stoka-namra, as, ā, am*, a little bent down, slightly depressed. — *Stoka-śas*, ind. sparingly.

Stokaka, as, m. the Ćātaka bird.

स्तोतव्य *stotavya, stotṛi, stotra*. See p. 1143.

स्तोभ *stobha*, &c. See under rt. 1. *stubh*.

स्तोम् *stom*. See *stomaya*, p. 1143, col. 2.

स्तोम *stoma*. See p. 1143, col. 2.

स्तौपिक *staupika*. See *stūpa*, p. 1143.

स्तौभिक *staubhika*. See under rt. 1. *stubh*.

स्तौल *staula, as, ā, am* (for *sthaula* fr. *sthūla*), Ved. stout, robust, powerful, (Sāy. = *sthūla, pravṛiddha*, Ṛig-veda VI. 44, 7.)

स्त्यान *styāna, styena*. See below.

स्त्यै *styai* (also written *shṭyai*), cl. 1. P. *styāyati*, &c., to be collected into a heap or mass: to be spread about; to sound; [cf. according to some, probably Gr. στενός; Lat. *stipare*.]

Sti, is, m. (according to Sāy. fr. rt. *styai*, but cf. *upa-sti*), Ved. a house, dwelling, abode, (Sāy. = *gṛiha*, Ṛig-veda VII. 19, 11; perhaps also 'those who live in the house.') — *Sti-pā, ās, ās, am*, house-protecting, (see Ṛig-veda VII. 66, 3; Nirukta VI. 17.)

Stiyā, f., Ved. a collected mass; a mass or quantity of water, (Sāy. = *āpaḥ*, Ṛig-veda VII. 5, 2; see Nirukta VI. 17.)

Styāna, as, ā, am, collecting into a mass; thick, bulky, gross; soft, bland, unctuous, smooth; sounding; (*am*), n. thickness, grossness, massiveness; unctuousness; nectar; idleness, sloth; echo, sound.

Styāya in *sam-styāya*, q. v.

Styāyana, am, n. collecting into a mass, aggregation, crowding together.

Styena, as, m. (according to Uṇādi-s. II. 46. fr. rt. *styai* above), nectar (= *a-mṛita*); a thief (in this sense probably for *stena*, q. v.).

स्त्री *strī*, f. (probably a contraction of *sotrī*, fem. of 2. *sotṛi*, 'a bearer of children,' see p. 1118, col. 2; but according to Uṇādi-s. IV. 165. fr. rt. *styai*), a woman, female; a wife; the female of any animal (e. g. *śākhāmṛiga-strī*, 'a female monkey'). — *Strī-kāma, as*, m. desire of intercourse with women; fondness for women; desire of a wife; (*as, ā, am*), desirous of women, fond of women. — *Strī-kārya, am*, n. the business of women; attendance on women or the women's apartments. — *Strī-kumāra, am*, n. a woman and child. — *Strī-kusuma, am*, n. the menstrual excretion in women. — *Strī-kṛita, as, ā, am*, done by women. — *Strī-kshīra, am*, n. mother's milk. — *Strī-gavī*, f. a milch cow. — *Strī-guru, us*, m. a female Guru or priestess (who teaches initiatory Mantras). — *Strī-ghosha, as*, m. 'marked by the sound of women,' dawn, day-break. — *Strī-ghna, as*, m. the murderer of a woman. — *Strī-ćaritra, am*, n. the doings of women. — *Strī-ćitta-hārin, ī, iṇī, i*, captivating the heart of women, pleasing to the female sex; (*ī*), m. the tree Sobhāñjana. — *Strī-ćihna, am*, n. any mark or characteristic of the female sex; the female organ, vulva or womb. — *Strī-ćaura, as*, m. 'woman-thief,' a seducer of women, libertine. — *Strī-jananī*, f. 'bearing females,' the mother of a daughter, a woman who brings forth only daughters. — *Strī-jāti, is*, f. the female sex. — *Strī-jita, as*, m. 'wife-subdued,' a man ruled by his wife, a hen-pecked husband. — *Strī-tamā* or *strī-tamā*, f. a thorough woman, (Pāṇ. VI. 3. 44.) — *Strī-tarā* or *strī-tarā*, f. more thoroughly a woman, (Pāṇ. VI. 3, 44.) — *Strī-tā*, f. or *strī-tva, am*, n. womanhood, wife-hood; feminineness, effeminacy. — *Strī-dhana, am*, n. 'woman's wealth,' a wife's peculiar property or any property belonging to a woman over which she has independent control (said to be of six kinds, viz. *adhy-agnika*, a gift upon or in presence of the nuptial fire by a member of either family; *adhy-āvāhanika*, that which is taken from the father's house at the time of the bridal procession or when the bride is conducted to her husband's home; *ādhivedanika*, a settlement on a first wife when her husband contracts a second marriage; *prīti-datta*, a gift of affection; *śulka*, a kind of dower or money given to a woman to induce her to go to her husband's house; *anv-ādheya*, a gift from her own or husband's family after marriage: according to others the six kinds are, *bhartṛi-dāya, pitṛi-datta, mātṛi-d°, bhrātṛi-d°*, with the first two enumerated above: other varieties of woman's property are *bandhu-datta*, q.v., *yautaka*, q.v., *saudāyika*, q.v., *pāriṇāyya*, q.v., *lāvaṇyārjita*, q.v., and *pādavandanika*, the last being a gift to a wife from a husband in return for her *pāda-vandana*, q. v., on her entering his house). — *Strī-dharma, as*, m. the duty of a woman or wife; the laws concerning women; menstruation. — *Strīdharma-yoga, as*, m. the application of laws or customs relative to women. — *Strī-dharmiṇī*, f. a woman during menstruation. — *Strī-dhava, as*, m. a woman's husband; a man, male. — *Strī-dhvaja, as*, m. 'having the mark of a female,' the female of any species of animal. — *Strī-nātha, as, ā, am*, having a woman as lord or protector, protected by a woman. — *Strī-nāman, ā, -mnī, a*, having a female name. — *Strī-nibandhana, am*, n. a woman's peculiar province, domestic duty, housewifery. — *Strī-paṇyopajīvin* (°*ya-up*°), *ī*, m. one who makes a living by keeping women for prostitution. — *Strī-para, as*, m. one who is devoted to women, a woman-lover, libertine. — *Strī-parvata-deśa, as*, m., N. of a district. — *Strī-parvan, a*, n., N. of the eleventh book of the Mahā-bhārata. — *Strī-piśāćī*, f. a fiend-like wife. — *Strī-puṇs, mān*, m. a woman who has become a man. — *Strī-puṇsa, au*, m. du. wife and husband, man and wife, the union of man and wife. — *Strī-puṇsa-lakshaṇā*, f. a woman who has the characteristic marks of both male and female, a hermaphrodite. — *Strī-pun-dharma, as*, m. the law (which regulates the duties) of man and wife, the mutual duties of husband and wife or of man and woman. — *Strī-pun-napuṇsaka*, masculine, feminine, and neuter. — *Strī-pūrva* or *strī-pūrvaka* or *strī-pūrvika, as*, m. or *strī-pūrvin, ī*, m. one who has been a woman formerly or in a former birth, (according to Śabda-k. *strī-pūrva* = *strī-jita*, ruled by a woman.) — *Strī-pratyaya, as*, m. (in grammar) a feminine affix, an affix used in forming feminines from Prātipadikas. — *Strī-pramāṇa, as, ā, am*, having a wife for an authority, one who is ruled by a wife. — *Strī-prasaṅga, as*, m. intercourse with women. — *Strī-prasū, ūs, ūs, u*, bearing females, bringing forth daughters only. — *Strī-priya, as, ā, am*, liked or loved by women; (*as*), m. the Mango tree. — *Strī-bādhya, as*, m. one who suffers himself to be distressed by a woman. — *Strī-buddhi, is*, f. the female understanding. — *Strī-bhṛitya, ās*, m. pl. women and servants. — *Strī-bhoga, as*, m. enjoyment of women, sexual intercourse. — *Strī-mat, ān*, m. a wife-possessor, a married man. — *Strī-mantra, as*, m. a woman's counsel, female stratagem. — *Strī-mukha-pa, as*, m. 'drinking the mouth of women,' the Aśoka tree (= *dohalī*). — *Strī-yantra, am*, n. 'woman-vessel,' woman regarded as a vessel or machine, a woman who works like a machine. — *Strī-yāćita-putra, as*, m. a son obtained through a wife's solicitations. — *Strī-rañjana, am*, n. 'delighting women,'

betel (which with the areca-nut is much chewed by Hindū women). — *Strī-ratna, am,* n. a jewel or gem of a woman, an excellent woman; N. of Lakshmī. — *Strī-rājya, am,* n. the kingdom of women (a country placed by some in the region of Bhotan). — *Strī-roga, as,* m. any disease incident to women. — *Strī-liṅga, am,* n. the female organ; the feminine gender. — *Strīliṅga-vartin, ī, inī, i,* being in the feminine gender, being a feminine. — *Strī-vadha, as,* m. the slaying of a woman. — *Strī-vaśa, am,* n. subjection to women, submissiveness to a wife. — *Strī-vākyāṅkuśa-prakshuṇṇa* (°ya-aṅ°), *as, ā, am,* driven or urged on by the goad of women's words. — *Strī-vidheya, as, ā, am,* submissive to a wife, governed by a wife, uxorious. — *Strī-viyoga, as,* m. separation from a wife. — *Strī-vivāha, as,* m. 'woman-marriage,' the act of contracting marriage with a woman. — *Strī-vṛita, as, ā, am,* surrounded or attended by women. — *Strī-saṃsarga, as,* m. intercourse with women, female society. — *Strī-saṃsthāna, as, ā, am,* having a female shape. — *Strī-saṅga, as,* m. attachment or addiction to women; intercourse with a woman. — *Strī-saṅgrahaṇa, am,* n. the act of embracing a woman (improperly), adultery, seduction. — *Strī-sabha, am,* n. an assembly of women, collection of females. — *Strī-sambandha, as,* m. matrimonial connection with a woman; connection by marriage; relation or reference to women. — *Strī-sevā,* f. 'woman-service,' addiction to women. — *Strī-svabhāva, as,* m. the nature or disposition of women; a guard of the women's apartments, eunuch. — *Strī-svarūpa, as, ā, am,* or *strī-svarūpa-vat, ān, atī, at,* or *strī-svarūpin, ī, iṇī, i,* having a woman's shape or figure. — *Strī-hatyā,* f. the murder of a woman. — *Strī-hantṛi, tā,* m. the murderer of a woman. — *Strī-haraṇa, am,* n. the carrying off or forcible abduction of a woman; rape. — *Strī-hārin, ī,* m. the carrier off of a woman; one who commits rape, a ravisher. — *Stry-abhigamana, am,* n. the act of approaching a woman, sexual intercourse. — *Stry-ājīva, as,* m. one who lives by his wife; one who lives by keeping women for prostitution.

Strīka = *strī* (at the end of an adj. comp., e.g. *sa-strīka,* q.v.).

Straiṇa, as, ī, am, female, feminine; suited or belonging to women; being among women; (*am*), n. womanhood, feminineness; the female sex; the nature of woman; a multitude of women; sexual enjoyment (Ved.). — *Straiṇa-tā,* f. or *straiṇa-tva, am,* n. effeminacy.

Strairājaka, ās, f. pl. (probably) the women of Strī-rājya.

Straishūya. See Atharva-veda VI. 11, 3.

स्थ *stha.* See under rt. 1. *sthā,* col. 3.

स्थकर *sthakara* (connected with *sthagara* below), a betel-nut (according to some; cf. *sthagī*).

स्थग् *sthag,* cl. 1. P. *sthagati, tasthāga, asthagīt,* &c., to cover, hide, conceal: Caus. *sthagayati,* &c., to cover, veil, hide, make invisible; [cf. Gr. στέγ-ω, στέγ-η, τέγη, στέγος, τέγος, στεγ-ανό-ς, στεγ-νό-ς: Lat. *teg-o, tec-tu-m, teg-i-men, teg-ula:* Old Norse *thek,* 'a roof:' Old Germ. *dak-jan:* Angl. Sax. *theccan, thaca:* Lith. *steg-iu,* 'I cover;' *stoga-s,* 'a roof.']

Sthaga, as, ā, am, fraudulent, dishonest, shameless, abandoned; (*as*), m. a rogue, cheat; (*ī*), f. a betel box.

Sthagana, am, n. the act of covering or concealing, concealment.

Sthagara, a kind of plant (= *putra-jīvaka*); (perhaps) a betel-nut; [cf. *sthagī* above.]

Sthagikā, f. a courtezan; the office of betel-bearer.

Sthagita, as, ā, am, covered, concealed, hidden.

Sthagu, us, m. a hump, an excrescence or protuberance on the back.

स्थण्डिल *sthaṇḍila, am,* n. (according to some connected with rt. *sthal*), a piece of ground (levelled, squared, and prepared for a sacrifice); a barren field; a heap of clods; a boundary, limit, landmark; (*as*), m., N. of a Ṛishi. — *Sthaṇḍila-śāyin, ī,* m. a devotee who sleeps on the bare ground or on the sacrificial Sthaṇḍila (on account of a religious vow). — *Sthaṇḍila-sitaka, am,* n. an altar. — *Sthaṇḍile-śaya, as,* m. an ascetic who sleeps on the bare ground or on the Sthaṇḍila; a proper N.

Sthaṇḍileyu, us, m., N. of a king.

स्थन *sthana* (fr. rt. 1. *as*), Ved. = *bhavatha,* (Ṛig-veda VIII. 18, 15.)

स्थपति *stha-pati.* See col. 3.

स्थपुट *sthapuṭa, as, ā, am,* being in contracted or difficult circumstances; unevenly raised, elevated and depressed, bent down. — *Sthapuṭa-gata, as, ā, am,* being in contracted and uneven places, being on raised places and in hollows. — *Sthapuṭi-kṛita, as, ā, am,* made uneven, raised and depressed; (according to one commentator) covered with grass, &c.

स्थल् *sthal* (connected with rt. 1. *sthā*), cl. 1. P. *sthalati, tasthāla, sthalishyati, asthālīt, sthalitum,* to stand firm, be firm: Caus. *sthālayati, -yitum,* Aor. *atishṭhalat,* to cause to stand firm, fix firmly: Desid. of Caus. *tisthālayishati:* Desid. *tisthalishati:* Intens. *tāsthalyate, tāsthalti;* [cf. Gr. στέλλ-ω, ἔσταλκα, ἐ-στάλη-ν, στόλο-ς, στάλ-ιξ, στελεό-ν; Lat. *præstol-o-r, stul-tu-s, stol-i-du-s* (?); Old Germ. *stil, stallan, stellan;* Lith. *stelloju,* 'I appoint.']

Sthala, am, ī, n. f. firm or dry ground, terra firma, dry land (as opposed to 'water'); shore, strand, beach; ground or land (in general), soil; place, spot, site; field, tract, district; station; (*am, ā*), n. f. a spot of dry ground artificially raised and drained; (*ī*), f. a deity of the soil, local or tutelary divinity; (*am*), n. a piece of raised ground, mound, terrace; a topic, case, subject (of a description &c.), point under discussion; part (of a book); a tent, house of cloth; [cf. Old Germ. *stal,* 'a place;' *stullan, stelza, stolv:* Goth. *ga-stalds:* Angl. Sax. *stal, stœl, stillan, stille:* Mod. Germ. *stall.*] — *Sthala-kanda, as,* m. a kind of plant (= *ugrāmya-kanda*). — *Sthala-kamala, am,* n. or *sthala-kamalinī,* f. the flowering shrub, Hibiscus Mutabilis. — *Sthala-kumuda, as,* m. the Kara-vīra plant. — *Sthala-gata, as, ā, am,* gone or left on dry land. — *Sthala-ćara, as, ī, am,* land-going, living on dry land, not aquatic (opposed to *jala-ćara*). — *Sthala-ćyuta, as, ā, am,* fallen or removed from a place or position. — *Sthala-ja, as, ā, am,* land-born, terrestrial, not aquatic. — *Sthala-tas,* ind. from dry land, from terra firma. — *Sthala-tā,* f. the state of being dry ground. — *Sthala-devatā,* f. a local or rural deity, tutelary god presiding over some particular spot. — *Sthala-nalinī,* f. = *sthala-padminī* below. — *Sthala-padma, as,* m. = *mānaka;* (*am*), n. the shrub Hibiscus Mutabilis; another plant (= *ćhattra-pattra, tamālaka*). — *Sthala-padminī,* f. the shrub Hibiscus Mutabilis. — *Sthala-mañjarī,* f. the plant Achyranthes Aspera. — *Sthala-mārga, as,* m. or *sthala-vartman, a,* n. a way or road by land, (*sthala-vartmanā,* inst. c. by land, as opposed to *jala-mārgeṇa,* by water.) — *Sthala-vigraha, as,* m. a battle on level ground. — *Sthala-śuddhi, is,* f. purification or clearance of a place from impurity. — *Sthala-śṛiṅgāṭa* or *sthala-śṛiṅgāṭaka, as,* m. the plant Tribulus Lanuginosus (= *go-kshura*). — *Sthala-sīman, ā,* m. a land-mark, boundary. — *Sthala-stha, as, ā, am,* standing or being on dry ground, being on terra firma, being on shore. — *Sthalāntara* (°la-an°), *am,* n. another place. — *Sthalārūḍha* (°la-ār°), *as, ā, am,* alighted on the ground. — *Sthale-ruha, as, ā, am,* growing on dry ground; (*ā*), f. a kind of plant (= *gṛiha-kumārī*); another plant (= *dagdhā*). — *Sthale-śaya, as, ā, am,* sleeping on dry ground; (*as*), m. any amphibious animal (such as a tortoise, otter, &c.).

Sthalī, f. dry ground, &c.; see under *sthala* above. — *Sthalī-devatā,* f. a local divinity, deity of the soil or tutelary deity presiding over some particular spot (as a field, grove, village, &c.), a kind of faun or dryad.

Sthalīya, as, ā, am, relating or belonging to dry ground, terrestrial; belonging to a place, local.

Sthaleyu, us, m., N. of a king.

स्थवि *sthavi, sthavira,* &c. See p. 1146.

स्थविष्ठ *sthavishṭha, as, ā, am* (superl. of *sthūla*), largest, most bulky; very big, very fat or corpulent.

Sthavīyas, ān, asī, as (compar. of *sthūla*), larger, bigger, more bulky, fatter, stronger; very fat, very corpulent.

स्था 1. *sthā,* cl. 1. P. (ep. and in some special significations also A.) *tishṭhati, -te* (*sthāt* = *tishṭhatu,* Ṛig-veda II. 3, 10), *tasthau* (2nd sing. *tasthitha* or *tasthātha,* 1st du. *tasthiva*), *tasthe, sthāsyati, -te, asthāt* (3rd pl. *asthuḥ*), *asthita* (3rd pl. *asthishata*), Prec. *stheyāt, sthāsīshṭa, sthātum,* to stand (often with inst., e.g. *pādābhyām sthā,* to stand on the feet; *jānubhyām sthā,* to stand on the knees, i.e. to kneel); to stand still, stand firmly; to stay, stop, abide, dwell, remain, rest, wait; to stop, cease, desist; to rest on, depend on (sometimes A.); to be in any situation or state or position; to be, exist, live; to be at hand, be near or at the side; to abide or continue or be engaged in any act or course of action, practice, perform, behave, occupy one's self with, (sometimes with loc., e.g. *śāsane sthā,* to abide in a command, i.e. to be obedient; sometimes with inst., e.g. *sāmādibhiḥ sthā,* to practice or continue practising conciliation, &c.; *mauna-vratena sthā,* to continue observing a vow of silence; sometimes with ind. part., especially if a habit or continuous course of action is implied, e.g. *dharmam āśritya tishṭhati,* he continues practising virtue); to stand as a prostitute, give one's self up to sexual embrace, offer one's self to (A., e.g. *deva-dattāya tishṭhate,* she offers herself to Devadatta, Pāṇ. I. 4, 34): Pass. *sthīyate,* 2nd fut. *sthāsyate* or *sthāyishyate,* Aor. *asthāyi,* to be stood; to be stayed or remained or abided, to be fixed or located, &c. (frequently used impersonally, e.g. *mayā sthīyatām,* let it be abided by me, i.e. I must abide): Caus. *sthāpayati, -te* (sometimes regarded as a nominal fr. *sthira*), *-yitum,* Aor. *atishṭhipat, -ta,* to cause to stand; to cause to stand still or firmly; to fix, settle, establish, set up, found, institute, erect, build; to place, put, locate, set, lay; to stop, arrest, restrain, hold in; to cause to be in any state or position; to cause to continue, make durable; to cause to live; to give in marriage; to make (with two acc.); to instruct in (with two acc.): Desid. *tishṭhāsati, -te:* Intens. *teshṭhīyate, tāsthāti;* [cf. Zend *hi-stā-mi* = Sans. *ti-shṭhā-mi:* Gr. ἵ-στη-μι, ἔ-στη-ν, στά-σι-ς, στα-μίν, στά-μνο-ς, ἱ-στό-ς, στή-μων, στή-λη, στα-τήρ, στα-θ-ερό-ς, στα-θ-μό-ς, στῆ-θ-ο-ς, στε-νό-ς; (with the Caus. may be compared also, according to some) στέφ-ω (for στεπ-ω), στέμ-μα, στέφ-ος, στέφ-ανο-ς, στεφ-άνη, τόπ-ο-ς: Lat. *st-o, si-st-o, stā-ti-m, stā-ti-o, Sta-tor, stă-tu-s, stă-tu-o, stă-tua, stā-men, stă-bu-lu-m, stă-bi-li-s;* (also with the Caus.) *stipa-re, stipatores, stipulāri, stapia;* (according to some also) *stup-eo, stup-idu-s:* Old Germ. *stā-m, stedi, standa, stat:* Goth. *stan-dan,* 'to stand;' *stath-s,* 'a place;' *stol-s,* 'a stool, throne:' Angl. Sax. *stan-dan, stand, studu, stund:* Slav. *sta-ti,* 'to stand:' Lith. *stó-ti,* 'to stand;' *sta-tù-s,* 'standing;' *statý-ti,* 'to place;' *sto-na-s,* 'a stand, station;' *stá-kle-s,* 'a loom:' Hib. *sta-d,* 'stop, delay, state, condition;' *stadaim,* 'I stand, stop.']

Tasthivas, vān, -thushī, vat, one who has stood.

Stha, as, ā, am, standing, staying, abiding, being situated, living, existing (generally found at the end of comps., e.g. *garbha-s°, jala-s°, dūra-s°*); a place, spot, ground, = *sthala* (according to Śabda-k.). — *Stha-pati, is,* m. (probably fr. *stha* + *pati,* but

according to some from the Caus. of rt. 1. *sthā*), 'ground-lord,' a sovereign, chief, king (according to Kātyāyana's Śrauta-sūtras XXII. 11, 11, &c. a Sthapati is a Vaiśya, or even a person of lower caste, who has celebrated the Go-sava sacrifice after being chosen king); an architect; a master carpenter or mason, wheelwright; a charioteer; one who sacrifices to Vṛihas-pati, a performer of the Vṛihas-pati sacrifice; a guard or attendant of the women's apartments; N. of Kuvera; (*is, is, i*), chief, best, principal.

Sthavi, is, m. a weaver; heaven (=*svarga*); = *jaṅgama* (according to Śabda-k.).

Sthavira, as, ā, am, fixed, firm, steady [cf. *sthāvira*]; old, aged, ancient, (*saptatyā sthavirah*, one who is seventy years old, see *sthāvira*); (*as*), m. an old man; a beggar; epithet of Brahmā; (*ā*), f. an old woman; a kind of plant, = *mahā-śrāvaṇī*; (*am*), n. = *śaileya*.

2. *sthā, ās, ās, am*, Ved. standing, stationary, (according to Sāy. on Ṛig-veda X. 88, 4. *sthāḥ* = *sthāvaram vṛikshādi rūpam*; see also Nirukta V. 3.)

Sthāṇu, us, us, u, firm, fixed, steady, stable, immovable, motionless; (*us*), m., N. of Śiva; a stake, post, pile; a peg, pin, pillar; the gnomon of a dial; a spear, dart; a nest of white ants; the drug or perfume called Jīvaka, q. v.; (*us, u*), m. n. a branchless trunk or stem, the trunk of a lopped tree or of any tree, any bare stock or stem. — *Sthāṇu-ććheda, as*, m. one who cuts down the trunks of trees, one who clears away timber, (Manu IX. 44.) — *Sthāṇu-tīrtha, am*, n., N. of a Tīrtha. — *Sthāṇu-bhrama, as*, m. mistaking anything for a post. — *Sthāṇu-vat*, ind. like a post. — *Sthāṇu-vanaukas* (°*na-ok*°), *ās, ās, as*, inhabiting Śiva's forest. — *Sthāṇv-īśvara, as*, m., N. of a particular Śiva-liṅga.

Sthātavya, as, ā, am, to be stood; to be stayed or remained; to be fixed.

Sthātus, n. (according to some modern scholars an old nom. sing. neut. for the later *sthātṛi*), Ved. anything standing or stationary (opposed to *ćaratha*, see Ṛig-veda I. 58, 5).

Sthātṛi, tā, trī, tṛi, who or what stands or stays stationary, standing (frequently opposed to *jagat* in the phrase *sthātur jagataśća*, e. g. *viśvasya sthātur jagataśća gopāḥ*, the preserver of everything that stands and moves, Ṛig-veda VII. 60, 2); [cf. Lat. *stator*.]

Sthāna, am, n. the act of standing or staying, stay, continuance, the being fixed or stationary; state, condition; a stationary state or condition, (one of the three aims or results of state policy; it is described as a kind of neutral or middle state characterized by neither loss nor gain, failure nor success); the act of standing firm so as to resist a charge, firm or calm bearing of troops, (Manu VII. 190); halt; the stamina of a kingdom, that which constitutes its chief strength or by virtue of which it exists, (regarded as consisting of four parts, viz. army, treasury, city, and territory, Manu VII. 56); the place of standing or staying, any place, spot, locality, site, situation, position, posture, station, post; office, appointment, rank, dignity, degree; proper or right place; the place or organ of utterance of any letter (which, according to Pāṇini, are eight, viz. *kaṇṭha*, the throat; *tālu*, the palate; *mūrdhan*, the top of the palate; *danta*, the teeth; *oshṭha*, the lips; *kaṇṭha-tālu*, the throat and palate; *kaṇṭhoshṭha*, the throat and lips; *dantoshṭha*, the teeth and lips: to which may be added *nāsikā*, which is the place of utterance for the true Anusvāra, and *uras*, the chest, which is said to be the place of Visarga); dwelling-place, abode, house; country, region, district; a town, city; a particular place or sphere assigned after death to those who do their duty or neglect it, (that of virtuous Brāhmans is called Prājāpatya; of Kshatriyas, Aindra; of Vaiśyas, Māruta; of Śūdras, Gāndharva; similarly, neglectors of duty have places of punishment assigned to them); a holy place; an altar; an open place in a town, green, plain, square; part or division of a book, section, chapter; the part or character of an actor; interval, opportunity, leisure; an object (e. g. *śulka-sth*°, an object of toll, taxation; *pūjā-sth*°, object of honour; *kopa-sth*°, object of anger); a modulation of the voice, note, tone (of which, according to the Ṛig-veda-Prātiśākhya, there are three; see *mandra*); likeness, resemblance; intimation; (*sthāne*), loc. c. in the right or proper place, properly, suitably, appropriately, justly, fitly, truly; at the right or appropriate moment, opportunely; sometimes; in the place of, in the room of, in lieu of, instead of (with gen.; in Pāṇini's grammar, when the gen. c. stands alone, the word *sthāne* has to be supplied, thus *hanter jaḥ* means that *ja* is to be substituted 'in place of' *han*, see Pāṇ. I. 1, 49); on account of, because of; like, resembling, similarly, as; [cf. δύστηνος (i. e. δυσ-στηνος), ἄ-στηνος, ἀ-στήν, ἀσταίνω, δυσταίνω.] — *Sthāna-ćaṅćalā*, f. the plant Ocimum Pilosum (= *varvarī*). — *Sthāna-ćintaka, as*, m. an officer who superintends places of residence or official dwellings or provides quarters for an army, a kind of quarter-master. — *Sthāna-ćyuta, as, ā, am*, = *sthāna-bhrashṭa* below. — *Sthāna-tas*, ind. according to place or station; in regard to the place or organ of utterance. — *Sthāna-tyāga, as*, m. desertion of post, leaving one's place. — *Sthāna-pāla, as*, m. 'place-protector, place-keeper,' a watchman, sentinel, policeman. — *Sthāna-praćyuta, as, ā, am*, ejected from a station or post, removed from an office, &c. — *Sthāna-bhūmi, is*, f. a dwelling-place, mansion. — *Sthāna-bhrashṭa, as, ā, am*, fallen or removed from any place or station, ejected from an office, displaced, out of place. — *Sthāna-māhātmya, am*, n. the greatness or glory of any place, a kind of divine virtue supposed to be inherent in a sacred spot, and to operate upon those who visit it. — *Sthāna-yoga, as*, m. assignment of suitable places, proper mode or place for preserving articles, (Manu IX. 332.) — *Sthāna-rakshaka, as*, m. = *sthāna-pāla*. — *Sthāna-vibhāga, as*, m. subdivision of a number according to the places of its figures. — *Sthāna-stha, as, ā, am*, abiding in one place, staying at home. — *Sthanādhyaksha* (°*na-adh*°), *as*, m. the superintendent of any place or post; a local governor; a watchman, police-officer. — *Sthānāntara* (°*na-an*°), *am*, n. another place. — *Sthānāntara-gata, as, ā, am*, gone to another place, gone away. — *Sthānānya-tva* (°*na-an*°), *am*, n. difference or diversity of place. — *Sthānābhāva* (°*na-abh*°), *as*, m. the want of a place or situation. — *Sthānāsana* (°*na-ās*°), *e*, n. du. standing and sitting down. — *Sthānāsana-vihāra-vat*, *ān*, m. (a pupil) occupying the station and seat and place of religious exercises (of his preceptor, Manu II. 248). — *Sthānāsedha* (°*na-ās*°), *as*, m. confinement to a place, imprisonment, arrest. — *Sthāneśvara* (°*na-īś*°), N. of a place.

Sthānaka, am, n. a position, situation; a particular point or situation in dramatic action, (*patākā-sthānaka*, a striking situation introduced as an episode into the regular plot of a drama); a city, town; a basin or trench dug for water at the root of a tree; froth or a kind of scum on spirits or wine; a mode of recitation; a division or section of the Taittirīya branch of the Yajur-veda.

Sthānika, as, ī, am, belonging to a place or site, local; (in grammar) that which takes the place of anything else or is substituted for it; (*as*), m. any one holding an official post, a placeman, the governor of a place, superintendent of a district, manager of a temple.

Sthānin, ī, inī, i, having a place, having fixedness, placed, abiding, permanent; having a substitute; (*ī*), m. (in Pāṇini's grammar) the original form or primitive element (i. e. that form for which anything is substituted; the substituted form which takes its place being called *ādeśa*); that which has a place, that which has a place in a sentence or is actually expressed. — *Sthāni-bhūta, as, ā, am*, being the original or primitive form. — *Sthāni-vat*, ind. (in grammar) like the original form or primitive element, (the *ādeśa* or substituted form is said to be *sthāni-vat* when it is liable to all the rules which hold good for the primitive.) — *Sthānivat-tva, am*, n. the state of being like the original form or element. — *Sthāny-āśraya, as, ā, am*, depending on the primitive form (said of a grammatical operation).

Sthānīya, as, ā, am, belonging or suitable to any place, prevailing in any place, local; (*am*), n. a town, city.

Sthāpaka, as, ā, am (fr. the Caus.), causing to stand, placing, fixing, establishing, founding, ordering, regulating; (*as*), m. the establisher or director of the stage-business, a kind of stage-manager; the founder of a temple, erector of an image.

Sthāpatya, as, m. (fr. *stha-pati*), a guard of the women's apartments; (*am*), n. architecture, building, erecting. — *Sthāpatya-veda, as*, m. 'the science of architecture,' one of the four Upa-vedas, (see *upaveda*.)

Sthāpana, am, n. (fr. the Caus.), the act of causing to stand, placing, fixing, establishing, erecting, founding, instituting, regulating, directing, appointing; fixing the thoughts, concentration of the mind, abstraction; a dwelling, habitation; a ceremony performed when a mother perceives the first signs of living conception, = *pum-savana*; (*ā*), f. placing, fixing, establishing, regulating, arranging (as a drama &c.), stage-management; (*ī*), f. a kind of plant (= *pāṭhā*).

Sthāpanīya, as, ā, am, to be placed or fixed or established.

Sthāpayat, an, antī, at, causing to stand, fixing, placing, establishing.

Sthāpayitvā, ind. having placed or fixed, having established or erected, &c.

Sthāpita, as, ā, am, caused or made to stand, fixed, established, placed, located, deposited; set up, erected; founded, instituted, endowed, set apart; placed in any post or situation, appointed; ordered, regulated, directed, enjoined, ordained, enacted; settled, ascertained, certain; firm, steady.

Sthāpitavat, ān, atī, at, one who has placed or fixed, &c.

Sthāpya, as, ā, am, to be placed or deposited; to be fixed or established; (*am*), n. a deposit, pledge (= *nikshepa*). — *Sthāpyāpaharaṇa* (°*ya-ap*°), *am*, n. the stealing or embezzling of a deposit.

Sthāman, a, n. strength, power, stamina; fixity, stability.

Sthāyin, ī, inī, i, standing, staying, being, situated (often at end of comps., cf. *antara-sth*°); abiding, stopping, fixed, stationary, enduring, continuing, permanent, constant, lasting (as a feeling or state, see *sthāyi-bhāva* below); steady, firm, unchangeable, invariable; (*i*), n. anything lasting, a permanent state or condition (opposed to *vy-abhićārin*, q. v.). — *Sthāyi-tā*, f. or *sthāyi-tva, am*, n. permanency, steadiness, fixedness, constancy, invariableness. — *Sthāyi-bhāva, as*, m. a particular fixed or permanent condition of mind or body, lasting feeling (as forming a class of feelings or conditions which are favourite subjects of description in poetical and dramatic compositions; these Sthāyi-bhāvas are opposed to the Vyabhićāri-bhāvas, and are said in the Sāhitya-darpaṇa to be eight in number, viz. 1. *rati*, love or desire; 2. *hāsa*, mirth; 3. *śoka*, sorrow; 4. *krodha*, resentment; 5. *utsāha*, high-mindedness or heroism; 6. *bhaya*, terror; 7. *jugupsā*, disgust or aversion; 8. *vismaya*, surprise; to which is sometimes added a ninth, viz. *śama*, quietism).

Sthāyuka, as, ā or *ī, am*, disposed to stay or last, apt to endure, of a steady nature, abiding, stopping, stationary, steady, firm; (*as*), m. the overseer of a village.

Sthāla, am, n. a plate or dish (generally made of some metal and used in eating); a cooking-pot, caldron or any culinary utensil. — *Sthāla-rūpa, am*, n. the form or representation of a pot.

Sthālī, f. an earthen pot or pan, cooking-pot, caldron, kettle, boiler; a particular vessel used in the preparation of Soma; the substitution of a cooked offering of rice &c. for the offering of meat at the Māṇsāshṭakā, q. v.; the trumpet-flower, Bignonia Suaveolens. — *Sthālī-daraṇa, am*, n. the breaking of a pot. — *Sthālī-pakva, as, ā, am*, cooked or

dressed in a pot, boiled. — *Sthālī-pāka, as,* m., Ved. a particular religious act performed by a householder, a cooked offering of rice, &c.; (*ās*), m. pl., scil. *mantrāḥ,* epithet of particular Vedic hymns. — *Sthālī-purīsha, am,* n. the sediment or dirt sticking to a kettle or cooking-pot. — *Sthālī-pulāka, as,* m. boiled rice in a cooking-pot; an illustration derived from the rule of boiled rice in a pot (by which all the grains are equally moistened by the heated water). — *Sthālī-vila, am,* n. the interior or hollow of a caldron or cooking-pot. — *Sthālī-vilīya* or *sthālī-vilya, as, ā, am,* fit to be boiled or cooked in a pot. — *Sthālī-vriksha, as,* m. a kind of plant or tree (= *nandī-vriksha, aśvattha-bheda*).

Sthāvan, ā, arī, a, standing, stable, stationary.

Sthāvara, as, ā, am, standing still, not moving, not having the power of motion, not locomotive, fixed to one spot, fixed, stationary, firm, stable, immovable, (opposed to *jangama,* q. v.); inert, inactive, slow (said of poison); regular, established; (*as*), m. a mountain; (*am*), n. any stationary or inanimate object (as a plant, mineral, &c.; these stationary objects constituted the seventh creation of Brahmā or *tasthushām sarga,* see under *sarga;* cf. Manu I. 41); a bow-string; immovable property, real estate (such as land or houses); a heir-loom, family possession (such as jewels &c. which have been long preserved in a family and ought not to be sold). — *Sthāvara-tā,* f. fixedness, stability, the quality of being stationary, immobility; the state of a vegetable or mineral, (Manu XII. 9.) — *Sthāvara-jangama, am,* n. or *āni,* n. pl. things stationary and movable or inanimate and animate, (Manu I. 41.) — *Sthāvarādi* (°*ra-ādi*), n. the poison called Vatsa-nābha, q. v. — *Sthāvarāsthāvara* (°*ra-as*°), *am,* n. things stationary and movable, immovable and movable property.

Sthāvira, as, ā or *ī, am* (fr. *sthavira*), thick, firm (Ved.); (*am*), n. old age (described as commencing after seventy in men and after fifty in women, and ending at ninety, after which period a man is called *varshīyas*).

Sthāsaka, as, m. perfuming or smearing the body with fragrant unguents (of sandal &c.); a bubble of water or any fluid.

Sthāsu, u, n. bodily strength or stamina.

Sthāsnu, us, us, u, disposed to stand, firm, stationary, immovable, fixed, stable; durable, permanent, eternal; a tree or plant (= *vriksha;* cf. *sthāvara*). — *Sthāsnu-tā,* f. firmness, stability, durability.

Sthita, as, ā, am, stood, stayed, remained, stopped; standing; standing up, risen; staying, resting, abiding, (*uććāvaćeshu sthita,* abiding in all things high and low); being, situated, existing, living; stood still, standing still, desisted, stopped; fixed, permanent, settled, steady, firm, immovable; steadfast, determined, resolved, decreed, established; steady or steadfast in conduct; faithful to a promise or agreement; upright, virtuous; agreed, engaged, contracted, promised; being close at hand, ready; (*am*), n. (in Vedic grammar), scil. *pada,* a word standing by itself (i. e. without the particle *iti* in the Pada text; opposed to *upa-sthita*). — *Sthita-dhī, is, īs, i,* steady-minded, firm-minded, firm, unmoved, calm. — *Sthita-pāthya,* (in the drama) recitation in Prākṛit by a woman standing. — *Sthita-prajña, as, ā, am,* firm in judgment or wisdom, free from fancies or hallucinations, calm, contented. — *Sthita-preman, ā,* m. 'firm in affection,' a firm or faithful friend. — *Sthitopasthita* (°*ta-up*°), *as, ā, am,* (a word) with and without the particle *iti* (in the Pada text; see *sthita* above).

Sthitavat, ān, atī, at, one who has stood or stayed or abided.

Sthiti, is, f. standing, staying, remaining, continuing, living, residing, abiding; stay, residence; standing still, stopping, continuance in one state; remaining stationary, stability, duration, fixedness, fixity, a firm position; stop, cessation; pause; any situation, state, position; posture, condition, natural state, state of a case; good condition, well-doing, welfare; station, high station, rank, dignity; permanence; continuance or steadfastness in the path of duty, steadiness, correctness of conduct, propriety, good manners; consistency; establishment of good order (in a government); settled rule, sure or fixed decision, ordinance, decree, axiom, maxim; settled determination; term, limit, boundary; (in philosophy) inertia, resistance to motion; one of the three states through which the system of created things and every individual being passes, (these three states are, 1. *utpatti,* arising into being; 2. *sthiti,* continuance in life; 3. *laya,* dissolution); (in astronomy) duration of an eclipse; (in Vedic grammar) the standing of a word by itself (i. e. without the particle *iti,* see *sthita*). — *Sthiti-mat, ān, atī, at,* possessing firmness or stability, firm, stable; steady (in purpose or conduct), upright, firm, virtuous. — *Sthiti-sthāpaka, as, ā, am,* fixing in a (former or original) state or condition, capable of placing in or restoring to a (previous) form or position, having elastic properties; (*as*), m. (according to some also *am,* n.), the capability of placing in or recovering a (previous) position or condition, elasticity.

Sthitvā, ind. having stood or stayed or stopped, &c.

Sthira, as, ā, am, firm, fixed, steady, steadfast; unfluctuating, permanent, enduring, durable, settled, lasting; not moving, immovable, still, placid, calm, quiescent, cool, composed, collected, free from passion; steadfast or steady in conduct; constant, faithful, determined; certain, sure, convinced; firm, hard, solid, strong; (*as*), m. a deity, immortal; epithet of Śiva; of Kārttikeya; a mountain; a tree; a bull; final emancipation from existence; the planet Saturn; a particular plant (= 1. *dhava*); N. of a particular astronomical Yoga; of certain zodiacal signs (viz. Taurus, Leo, Scorpio, Aquarius; so called because any work done under these signs is supposed to be lasting); (*ā*), f. a strong-minded woman; the earth; the shrub Śāla-parṇī; a medicinal root (= *kākolī*); the silk-cotton tree; [cf. Gr. *στερεό-ς, στεῤῥό-ς, στέρι-φο-ς, στερίφη, στεῖρα, στήρ-ιγξ, στηρίζ-ω, στελεόν:* Lat. *steri-li-s, stiria, stilla, stolidus, stultus:* Goth. *stairo:* Old Germ. *staren, storren, stornen, ga-starken, sturhjan,* &c.: Angl. Sax. *starian, starc:* Lith. *styr-u,* 'to be stiff or benumbed;' *ster-va,* 'a carcass.'] — *Sthira-kuṭṭaka, as,* m. (in algebra) a steady pulverizer, constant multiplier, common divisor (applied to a particular kind of common divisor). — *Sthira-gandha, as, ā, am,* having durable perfume, strong-scented; (*as*), m. the Campaka tree, Michelia Champaca; (*ā*), f. Pandanus Odoratissimus (= *ketakī*); the trumpet-flower (= *pāṭalā*). — *Sthira-ćakra, as,* m. a particular Jina or Bodhi-sattva (= *mañju-śrī*). — *Sthira-ćitta, as, ā, am,* or *sthira-ćetas, ās, ās, as,* firm-minded, firm, resolute, constant, steady. — *Sthira-ććhada, as,* m. 'firm-leafed,' the birch tree (= *bhūrja-pattra*). — *Sthira-ććhāya, as,* m. 'having deep shade,' a tree which gives shelter to travellers; any tree. — *Sthira-jihva, as,* m. 'firm-tongued,' a fish. — *Sthira-jīvitā,* f. 'firm-lived,' the silk-cotton tree. — *Sthira-tara, as, ā, am,* more firm, fixed, stationary; very firm or permanent, durable, eternal. — *Sthira-tā,* f. or *sthira-tva, am,* n. firmness, stability, steadiness, steadfastness; moral firmness, fortitude; fearlessness. — *Sthira-danshṭra, as,* m. 'strong-toothed,' a snake; N. of Vishṇu in the boar-Avatāra; = *dhvani* (according to Śabda-k.). — *Sthira-dhanvan, ā, ā, a,* having or armed with a strong bow (said of Rudra, Ṛig-veda VII. 46, 1). — *Sthira-dhī, īs, īs, i,* firm-minded, resolute, persevering. — *Sthira-pattra, as,* m. 'firm-leafed,' the marshy date tree. — *Sthira-pushpa, as,* m. 'firm-flowered,' the Campaka tree; the Vakula tree. — *Sthira-pushpin, ī,* m. 'strong-flowered,' the Tilaka tree. — *Sthira-pratijña, as, ā, am,* persisting in an assertion, pertinacious; faithful to a promise. — *Sthira-pratibandha, as, ā, am,* firm in resistance, pertinacious, obstinate. — *Sthira-pratishṭhā,* f. a firm resting-place, fixed residence. — *Sthira-preman, ā, ā, a,* firm or steady in affection, a firm friend. — *Sthira-psnu, us, us, u,* Ved. having constant food; [cf. *viśva-psnya.*] — *Sthira-phalā,* f. 'having firm fruit,' a kind of gourd (= *kushmāṇḍī*). — *Sthira-buddhi, is, is, i,* steady-minded, resolute, calm, dispassionate. — *Sthira-mati, is,* f. a firm mind, fixed resolution; (*is, is, i*), firm-minded, firm, steady, resolute. — *Sthira-manas, ās, ās, as,* firm-minded, resolute, determined, faithful. — *Sthira-yoni, is,* m. 'having a firm receptacle,' a large tree which gives shade and shelter. — *Sthira-yauvana, as, ā, am,* possessing constant youth, ever youthful; (*as*), m. a kind of good or evil genius, a fairy (= *vidyā-dhara*). — *Sthira-rangā,* f. 'having a durable colour,' indigo; a sort of Curcuma. — *Sthira-rāgā,* f. a kind of Curcuma (= *dāru-haridrā*). — *Sthira-loćana, as, ā, am,* steady-eyed: (one) whose gaze is fixed. — *Sthira-śrī, is, īs, i,* having fixed or enduring prosperity. — *Sthira-sangara, as, ā, am,* faithful to an agreement or promise, true, veracious. — *Sthira-sādhanaka, as,* m. the Sindu-vāra tree. — *Sthira-sāra, as,* m. 'having firm sap,' a kind of tree (= *śāka*). — *Sthira-sauhṛida, as, ā, am,* firm in friendship; (*am*), n. firmness in friendship. — *Sthira-sthāyin, ī, inī, i,* remaining firm or steady, keeping perfectly still (as in meditation). — *Sthirāṅghripa* (°*ra-aṅ*°), *as,* m. 'durable tree,' the marshy date tree. — *Sthirātman* (°*ra-āt*°), *ā, ā, a,* firm-minded, resolute, unmoved, stable, steady. — *Sthirānurāga* (°*ra-an*°), *as, ā, am,* constant in affection or love. — *Sthirāyus* (°*ra-āy*°), *us, us, us,* long-lived, long-lasting; (*us*), m. the silk-cotton tree, (also *sthirāyu* according to some.) — *Sthirārambha* (°*ra-ār*°), *as, ā, am,* firm in undertakings, persevering. — *Sthirī-kṛi,* cl. 8. P. *-karoti,* &c., to make firm, confirm, strengthen, corroborate; to bring to a standstill, stop, make fast. — *Sthirī-bhū,* cl. 1. P. *-bhavati,* &c., to become firm or steady; to become calm.

Sthiraka, as, m., N. of a preceptor.

Sthirāya, Nom. P. *sthirāyati,* &c., to remain firm or constant.

Sthura in *apa-shṭh*°, q. v.

Sthurin, ī, m. = *sthūrin* below.

1. *sthula* in *apa-shṭh*°, *vi-ṣaṃshṭh*°, q. q. v. v.

Sthūra, as, ā, am, Ved. = *sthūla, sthavira,* strong, firm; wide, extended, (Sāy. = *vistṛita,* Ṛig-veda VI. 29, 2); (*as*), m. a bull (Ved.); a man.

Sthūrikā, f. (probably) a barren cow, (according to some this is the more correct reading for *ćhūrikā* in Manu VIII. 325.)

Sthūrin, ī, m. (also written *sthurin,* cf. *sthaurin*), a pack-horse, one carrying loads on his back; a pack-bullock; (*i*), n., Ved. a cart drawn by one bull or draught animal, (Sāy. = *ekena dhuryeṇa yuktam anaḥ,* Ṛig-veda X. 131, 3); [cf. Zend *staora,* 'a beast of burden:' Gr. *ταῦρο-ς:* Lat. *tauru-s:* Umbr. *turu:* Old Germ. *stiuri,* 'strong;' *stur,* 'large:' Goth. *stiur:* Angl. Sax. *steor, stor:* Engl. *steer:* Slav. *turu,* 'a bull:' Lith. *tauru-s,* 'a wild ox.']

Stheman, ā, m. (according to some), firmness, stability, fixedness.

Stheya, as, ā, am, to be placed or fixed, to be settled or determined; (*as*), m. a person chosen to settle a dispute between two parties, an arbitrator, umpire, judge; a domestic priest; (*ās*), f. pl., scil. *āpaḥ,* standing water (i. e. water standing in a pot used in certain nuptial ceremonies).

Stheyas, ān, asī, as (compar. of *sthira*), more fixed or firm, firmer; very firm or stable; eternal, permanent; very resolute.

Stheshṭha, as, ā, am (superl. of *sthira*), most fixed, very firm or stable, durable.

Sthairya, am, n. (fr. *sthira*), firmness, stability, fixedness, steadiness; continuance; firmness of mind, resolution, constancy, calmness; patience; hardness, solidity.

Sthorin, ī, m. a pack-horse or animal carrying burdens, (see *sthaurin.*)

Sthaura, am, n. (fr. *sthūra* = *sthūla*), firmness, strength, power; a sufficient load for a horse or ass; (*as*), m. a patronymic of the Vedic Ṛishi Agni-yuta or Agni-yūpa (author of the hymn Ṛig-veda X. 116).

Sthaurin, ī, m. (see *sthūrin, sthorin, sthurin*), a horse carrying burdens on his back, a pack-horse; a strong horse.

स्थागर *sthāgara,* Ved. probably connected with *sthagara,* q. v.

स्थाणु *sthāṇu.* See p. 1146, col. 1.

स्थाण्डिल *sthāṇḍila, as,* m. (fr. *sthaṇḍila*), a devotee who sleeps on the bare ground or on ground prepared for a sacrifice (= *sthaṇḍila-śāyin*); a mendicant, religious beggar.

स्थान *sthāna, sthānin,* &c. See p. 1146.

स्थापन *sthāpana, sthāyin,* &c. See p. 1146.

स्थाल *sthāla,* &c. See p. 1146, col. 3.

स्थावर *sthāvara,* &c. See p. 1147, col. 1.

स्थासु *sthāsu, sthāsnu,* &c. See p. 1147.

स्थिक *sthika, as,* m. (according to some fr. rt. 1. *sthā*), the buttocks (= *kaṭi-protha*).

स्थित *sthita, sthiti,* &c. See p. 1147, col. 1.

स्थिर् *sthir,* cl. 1. P. *sthirati,* &c., (see Nirukta IX. 11.)

स्थिर *sthira,* &c. See p. 1147, col. 2.

स्थिवि *sthivi,* see Ṛig-veda X. 68, 3, (according to Sāy. *sthivibhyaḥ* apparently = *kusīde-bhyaḥ,* but the MS. is doubtful.)

स्थुड् *sthuḍ* = rt. *thuḍ,* cl. 6. P. *sthuḍati,* &c., to cover.

स्थुल 2. *sthula, am,* n. (perhaps for *sthuḍa,* fr. rt. *sthuḍ,* but cf. 1. *sthula* at p. 1147, col. 3), a sort of long tent.

स्थूणा *sthūṇā,* f. (according to Uṇādi-s. III. 15. fr. rt. 1. *sthā*), the post or pillar of a house; any post or pillar; an iron image, statue; an anvil; a disease (according to some).

स्थूम *sthūma, as,* m. (according to Śabda-k.) light; the moon; [cf. *syūma.*]

स्थूर *sthūra, sthūrin.* See p. 1147.

स्थूल् *sthūl* (rather a Nom. derived fr. *sthūla* below), cl. 10. A. *sthūlayate* (also P. *sthūlayati* according to some), *atusthūlat, -ta,* to become big or stout, to become bulky, increase, grow fat.

Sthūla, as, ā, am (probably a later form of *sthūra* for *sthāvara,* see p. 1147, col. 3), strong, powerful; stout, bulky, big, huge; fat, corpulent; great, large, thick; clumsy, coarse, gross, rough, (opposed to *sūkshma*); not exact; doltish, stolid, thick-headed; stupid, dull, ignorant; (*as*), m. the jack tree; (*ā*), f. a sort of pepper (= *gaja-pippalī*); a kind of gourd or cucumber (= *ervāru*); large cardamoms; (*am*), n. a heap, quantity; = *kūṭa* (according to Śabda-k.); a tent, (probably for 2. *sthula.*) — *Sthūla-kaṅgu, us,* m. a sort of wild and coarse kidney-bean (= *varaka*). — *Sthūla-kaṇā,* f. the plant Nigella Indica. — *Sthūla-kaṇṭaka, as,* m. 'large-thorned,' a kind of plant, = *jāla-varvūraka;* (*ikā*), f. the silk-cotton tree. — *Sthūla-kaṇṭā,* f. a kind of plant (= *bṛihatī*). — *Sthūla-kanda, as,* m. 'having a large bulb,' a kind of esculent root or plant with such a root (= *sūraṇa;* = *māṇaka;* = *hasti-kanda*); a kind of garlic (= *rakta-laśuna*). — *Sthūla-kāya, as, ā, am,* large-bodied, corpulent. — *Sthūla-kāshṭha-dah, -dhak,* or *sthūla-kāshṭhāgni* (°*ṭha-ag*°), *is,* m. the trunk of a tree or any thick piece of timber on fire. — *Sthūla-kshveḍa* or *sthūla-kshveda, as,* m. (see *kshveḍa*), an arrow. — *Sthūla-grīva, as, ā, am,* thick-necked. — *Sthūlaṃ-karaṇa, as, ī, am,* making big or large. — *Sthūla-ćañću, us,* m. a kind of culinary plant (= *mahā-ćañću*). — *Sthūla-ćāpa, as,* m. (for *tūla-ćāpa*), a large bow-like instrument used in cleaning cotton. — *Sthūla-jīraka, as,* m. the plant Nigella Indica (called Kaloṅjī in Hindī). — *Sthūla-tara, as, ā, am,* more bulky, bigger, stouter, very large, larger. — *Sthūla-tā,* f. or *sthūla-tva, am,* n. bigness, stoutness, bulkiness, coarseness; dulness, stupidity. — *Sthūla-tāla, as,* m. the marshy date tree (= *hintāla*). — *Sthūla-tvaća,* f. 'thick-barked,' a kind of plant (= *kāśmarī*). — *Sthūla-daṇḍa, as,* m. a sort of large reed (= *dera-nala*). — *Sthūla-darbha, as,* m. a kind of grass, Saccharum Munja. — *Sthūla-dalā,* f. the plant Aloe Perfoliata. — *Sthūla-deha, as, am,* m. n. = *sthūla-śarīra* below. — *Sthūla-dhī, īs, īs, i,* dull-witted, stupid, ignorant. — *Sthūla-nāla, as,* m. a kind of large reed (= *deva-nala*). — *Sthūla-nāsa* or *sthūla-nāsika, as, ā, am,* large-nosed, thick-nosed; (*as*), m. a hog, boar. — *Sthūla-paṭa, as, am,* m. n. coarse cloth; (*as, ā, am*), having coarse cloth or clothes. — *Sthūla-paṭṭa, as,* m. cotton; (*am*), n. coarse cloth (according to some). — *Sthūla-paṭṭāka, as,* m. coarse cloth. — *Sthūla-pāda, as, ā* or *ī, am,* large-footed, club-footed, having swelled legs; (*as*), m. an elephant; a man with elephantiasis. — *Sthūla-pushpa, as,* m. 'large-flowered,' the tree Æschynomene Grandiflora; (*ā*), f. a sort of mountain Clitorea; (*ī*), f. a kind of plant (= *yava-tiktā*). — *Sthūla-phala, am,* n. the gross result of a calculation or measurement; (*as*), m. 'having large fruit,' the silk-cotton tree; (*ā*), f. the Crotolaria (= *śaṇa-pushpī*). — *Sthūla-bāhū, ūs,* f., N. of a woman. — *Sthūla-buddhi, is, is, i,* dull-witted, dull, stupid. — *Sthūla-bhadra, as,* m., N. of one of the six Jaina Śruta-kevalins. — *Sthūla-bhūta, āni,* n. pl. the five grosser elements (according to the Sāṅkhya phil., see *sāṅkhya*). — *Sthūla-marića, am,* n. a particular fragrant berry (= *kakkola*). — *Sthūla-māna, am,* n. gross or rough measure, rough computation. — *Sthūla-mūla, am,* n. a large root; a kind of radish (= *ćāṇakya-mūlaka*). — *Sthūlam-bhavishṇu, us, us, u,* or *sthūlam-bhāvuka, as, ā, am,* becoming large or stout. — *Sthūla-laksha* or *sthūla-lakshya, as, ā, am,* 'having large aims or attributes,' munificent, liberal, generous; wise, learned; disposed to recollect both benefits and injuries; taking careless aim. — *Sthūlalakshya-tva, am,* n. munificence, liberality; aiming carelessly. — *Sthūla-vartma-kṛit, t,* m. a kind of shrub (= *brāhmaṇa-yashṭikā*). — *Sthūla-valkala, as,* m. 'thick-barked,' the red Lodhra (or Lodh tree, the bark of which is used in tanning, &c.). — *Sthūla-vṛiksha-phala, as,* m. a kind of plant or tree (= *snigdha-piṇḍitaka*). — *Sthūla-vaidehī,* f. a particular plant (= *gaja-pippalī*). — *Sthūla-śaṅkhā,* f. a woman having a large vulva. — *Sthūla-śara, as,* m. a kind of large reed. — *Sthūla-śarīra, am,* n. the grosser or material and perishable body with which a soul clad in its subtile body is invested, (opposed to *sūkshma-śarīra* and *liṅga-śarīra,* q. q. v. v.); (*as, ā, am*), large-bodied, huge. — *Sthūla-śāṭaka, as, akā* or *ikā,* m. f. or *sthūla-śāṭi, is,* m. thick or coarse cloth. — *Sthūla-śāli, is,* m. a kind of large rice. — *Sthūla-śiras, as,* n. a large head or summit; (*ās, ās, as*), large-headed. — *Sthūla-śīrshaka, as, ikā, am,* large-headed; (*ikā*), f. a small ant having a large head in proportion to its size. — *Sthūla-shaṭpada, as,* m. a large bee; wasp. — *Sthūla-shṭhīvi, is,* m., N. of the father of a grammarian. — *Sthūla-sūkshma, as, ā, am,* mighty and subtile (as God who sustains the universe and an atom). — *Sthūla-skandha, as,* m. 'having a thick stem,' the Lakuća tree. — *Sthūla-hasta, as,* m. a large hand; the thick trunk of an elephant; (*am*), n. an elephant's trunk; (*as, ā, am*), having large hands. — *Sthūlāṅśā* (°*la-aṅ*°), f. a kind of Curcuma (= *gandha-pattrā*). — *Sthūlāntra* (°*la-an*°), *am,* n. the larger intestine near the anus. — *Sthūlāmra* (°*la-ām*°), *as,* m. the large Mango tree (= *mahārāja-ćūta*). — *Sthūlāsya* (°*la-ās*°), *as, ā, am,* large-faced, large-mouthed; (*as*), m. a snake. — *Sthūlī-karaṇa, am,* n. the act of making large or bulky, enlarging, fattening. — *Sthūlī-kṛita, as, ā, am,* made large, enlarged, fattened. — *Sthūlī-bhūta, as, ā, am,* become large or thick, become bulky, fattened. — *Sthūlairaṇḍa* (°*la-er*°), *as,* m. the large castor-oil plant. — *Sthūlailā* (°*la-elā*), f. large cardamoms. — *Sthūloććaya* (°*la-uć*°), *as,* m. 'rough aggregation,' a large fragment of rock or crag fallen from a mountain and forming an irregular mound or hillock; incompleteness, deficiency, defect; the middle pace of elephants (neither quick nor slow); an eruption of pimples on the face; a hollow at the root of an elephant's tusks.

Sthūlaka, as, ā, am, large, bulky; (*as*), m. a sort of grass or reed (Saccharum Cylindricum, commonly called Ulu).

Sthūlin, ī, m. a camel; [cf. *sthūrin.*]

Sthaula, as, ā or *ī, am,* stout, robust (= *sthūla,* Ṛig-veda VI. 44, 7).

Sthaulalakshya, am, n. (fr. *sthūla-laksha*), the having great aims, munificence, liberality, (Manu VII. 211.)

Sthaulaśirsha, as, ī, am (fr. *sthūla-śirsha*), having a large head or summit, large-headed.

Sthaulāshṭhīvi, is, m. (sometimes written *sthaulashṭhīvi*), N. of an ancient grammarian.

Sthaulya, am, n. stoutness, bigness, largeness, bulk, size, thickness, coarseness, grossness, denseness, (opposed to *saukshmya*); doltishness, density of intellect.

स्थेय *stheya, stheyas, stheshṭha.* See p. 1147.

स्थैर्य *sthairya.* See p. 1147, col. 3.

स्थौणेय *sthauṇeya, am,* n. (said to be fr. *sthūṇā*), a sort of perfume (= *granthi-parṇa;* commonly called Gāṇṭhiāla).

Sthauṇeyaka, am, n. a kind of perfume.

स्थौर *sthaura, sthaurin.* See col. 1.

स्नपन *snapana, snapita.* See below.

स्नव *snava.* See under rt. 1. *snu.*

स्नस् *snas,* cl. 1. 4. P. *snasati, snasyati, sasnāsa,* &c., (according to some) to eject, eject from the mouth, reject (*nirāse*); to inhabit (*nivāse,* according to others); to eat (?); [cf. rt. *snus*]: Caus. *snasayati* or *snāsayati,* &c.

स्नसा *snasā,* f. a tendon, muscle, = *snāva;* [cf. perhaps, according to some, Old Germ. *snor, snuor.*]

स्ना *snā* (probably connected with rt. 1. *snu*), cl. 2. P. (ep. also A.) *snāti* (*-te*), Pot. P. *snāyāt* (Manu IV. 82; A. anomalous, *snāyīta,* Mahā-bh. Vana-p. 7072), *sasnau, snāsyati, asnāsīt,* Prec. *snāyāt* or *sneyāt, snātum* (perhaps originally 'to float or swim,' cf. rt. 1. *snu,* 3. *nau,* p. 518), to bathe, perform ablution; to perform the ceremony of bathing when leaving the house of a spiritual preceptor: Caus. *snāpayati* or *snapayati* (with preps. the form *snāpayati* is more correct), to cause to bathe, wash, cleanse, bathe, wet; to bathe with tears, weep for (?): Desid. *sisnāsati:* Intens. *sāsnāyate, sāsnāti, sāsneti;* [cf. Gr. νά-ω, νᾶ-μα, να-ρό-ς, νη-ρό-ς, νῆ-σο-ς, νίπτω, νή-χ-ω for σνή-χ-ω; Lat. *nā-re, nā-s* (= Sans. *snāsi*), *na-ta-re, na-su-s;* Goth. *nadr;* Angl. Sax. *nædre, neddre;* Old Germ. *nacho;* Hib. *snamhaim,* 'I swim.']

Snapana, as, ī, am, causing to bathe; used for bathing (as water &c.); (*am*), n. causing to bathe, bathing, ablution; washing, sprinkling, wetting.

Snapita, as, ā, am, bathed, washed, sprinkled, wetted, moistened.

Snāt, ān, ātī or *āntī, āt*, bathing, performing ablution.

Snāta, as, ā, am, bathed, washed, purified by ablution, pure; (*as*), m. one whose spiritual instruction is finished; an initiated householder. — *Snātānulipta* (°*ta-an*°), *as, ā, am*, one who is both bathed and anointed.

Snātaka, as, m. a Brāhman who has performed the ceremony of ablution (cf. *ā-plava*) required on his finishing his first Āśrama or period of studentship as a Brahma-ćārin (and on becoming initiated into the second Āśrama or order of a Gṛiha-stha, q. v.); a Brāhman just returned from the house of his preceptor and become a married man or initiated householder, (three kinds of Snātakas are enumerated, 1. the Vidyā-snātaka or Brahma-ćārin, who, at the end of his period of studentship, has completed a course of study of the Vedas only; 2. the Vrata-snātaka, who has completed the prescribed Vratas or vowed observances, such as fasting, continence, &c., without becoming perfect in the Vedas; 3. the Vidyā-vrata-snātaka or Ubhaya-snātaka, who has completed both the Vedas and the Vratas; this last is of course regarded as the highest kind, see Kullūka on Manu III. 2); a Brāhman who is a Bhikshu or asker of alms for any religious object or legitimate purpose, (nine kinds are enumerated in Manu XI. 1); any man of the first three classes who is an initiated householder.

Snātṛi, tā, trī, tṛi, one who bathes or washes, a bather.

Snātva, as, ā, am, Ved. fit for ablutions, capable of being used for bathing, (Sāy. *snātvāḥ = snānārhāḥ*, Ṛig-veda X. 71, 7.)

Snātvā (Ved. also *snātvī*), ind. having bathed or washed, having performed ablutions.

Snāna, am, n. bathing, washing, ablution, dipping in water, wetting, purification by bathing, religious or ceremonial ablution, bathing in sacred waters (considered as a daily observance or as an essential part of some ceremonial); the ceremony of bathing or anointing an idol; anything used in ablution (e. g. water, perfumed powder for the body, &c.). — *Snāna-tṛiṇa, am*, n. 'bathing-grass,' Kuśa grass. — *Snāna-dīpikā*, f., N. of a commentary by Gopī-nātha on the Snāna-sūtra. — *Snāna-droṇī*, f. a bathing-tub. — *Snāna-yātrā*, f. 'bathing procession,' the festival held on the day of full moon in the month Jyeshṭha (when images of Kṛishṇa as Jagan-nātha are carried out and bathed; in Orissa this festival is called Ratha-yātrā). — *Snānayātrika, as, ā, am*, attending the above procession at the bathing of Jagannātha. — *Snāna-vastra, am*, n. a cloth put on for bathing, a bathing-dress, wet cloth. — *Snāna-vidhi, is*, m. the rules of ablution, proper manner of bathing; N. of a Pariśishṭa of the Sāma-veda. — *Snāna-śīla, as, ā, am*, fond of bathing, observing or performing ablution (especially in sacred waters). — *Snāna-sūtra, am*, n., N. of a Sūtra work (ascribed to Kātyāyana). — *Snānasūtra-paddhati, is*, f., N. of a summary of a commentary by Hari-jīvana-miśra on the Snāna-sūtra. — *Snānāgāra* (°*na-āg*°), *am*, n. a bath-room. — *Snānottīrṇa* (°*na-ut*°), *as, ā, am*, rising up from a bath, one who has just completed his ablutions.

Snānīya, as, ā, am, fit for bathing or ablution, suitable for bathing; (*am*), n. water or any article (such as unguents, perfumed powders, &c.) proper for bathing. — *Snānīya-vastra, am*, n. a cloth tied round the waist for bathing, a bathing dress.

Snāpaka, as, m. (fr. the Caus.), a servant who bathes his master or attends him while bathing (bringing water and pouring it over his person).

Snāpana, am, n. the act of causing to bathe or attending a person while bathing, (Manu II. 209.) — *Snāpanoććhishṭa-bhojana* (°*na-uć*°), *e*, n. du. the act of bathing another person and eating his leavings, (Manu II. 209.)

Snāpita, as, ā, am, caused to bathe, attended on while bathing, immersed.

Snāyin, ī, inī, i, bathing; (*ī*), m. a bather, performer of ablutions.

Snāsyat, an, atī or *antī, at*, about to bathe or perform an initiatory ceremonial ablution; (*an*), m. a religious student about to become a Snātaka, (Manu II. 245.)

स्नायु *snāyu, us*, f. (according to some *us*, m.; said in Uṇādi-s. I. 1. to be fr. rt. *snā*), a sinew, tendon, muscle (described as *vāyu-vāhinī-nāḍī*, 'a tubular vessel conveying vital air'); the string of a bow; [cf. probably Gr. νεῦρο-ν, νευρ-ά; Lat. *nervu-s, nervia, nervosus*; Old Germ. *snar-a, snarahha, snuor, narwa*; Old Sax. *naru*; Lith. *nar-a-s, ner-u*.] — *Snāyu-bandhana, am*, n. a sinew-string. — *Snāyu-maya, as, ī, am*, made of tendons. — *Snāyu-yuta, as, ā, am*, possessed of tendons, (Manu VI. 76.) — *Snāyu-rajju, us, us, u*, having tendons for cords (said of the body). — *Snāyv-arman, a*, n. a kind of disease of the eyes.

Snāyuka = *snāyu* above.

Snāva, as, m. (the form *snāvāni*, neut. pl., occurs), a tendon, muscle; (according to some) the vascular membrane investing the bones; [cf. probably Old Germ. *senwa*; Angl. Sax. *sinu, sinw, senw*.]

Snāvan, ā, m. (according to Uṇādi-s. IV. 112. fr. rt. *snā*), a muscle, sinew (Ved.); = *rasika*, a lover (?).

स्निग्ध *snigdha*. See below.

स्निट् *sniṭ*, cl. 10. P. *sneṭayati*, to go; to love, be in love; [cf. rt. 1. *snih* below.]

स्निह् 1. *snih*, cl. 4. P. *snihyati, sishṇeha, snehishyati* or *snekshyati, asnihat, snehitum* or *snegdhum* or *snedhum*, (probably originally) to be adhesive or sticky or viscid; to be bland; to be easily attached; to have affection for, love, regard; to be fond of (with gen.); to be kind to or pleased with; cl. 10. P. *snehayati*, &c., to be unctuous or greasy: Pass. *snihyate*, Aor. *asnehi*: Caus. *snehayati*, &c., Aor. *asishṇihat*, to make unctuous, anoint, lubricate; to cause to love, &c.; to dissolve, destroy, kill, slay, (in Naigh. II. 19. *snehayati* and [according to some readings] *snehati* are enumerated amongst the *vadha-karmāṇaḥ*): Desid. *sisnehishati, sisnihishati, sisnikshati*: Intens. *seshṇihyate, seshṇegdhi* or *seshṇedhi*.

Snigdha, as, ā, am, oily, oleaginous, unctuous, greasy, fat, sticky, viscid, cohesive, adhesive; emollient, smooth; glossy, shining, resplendent; moist, wet; cooling; bland, kind, amiable; attached, loving, tender, affectionate, friendly, well affected; lovely, agreeable; coarse, thick, dense; (*as*), m. a friend; a sort of pine, (see *snigdha-dāru* below); the red castor-oil plant; scil. *gaṇḍūsha*, a particular mode of rinsing the mouth; (*ā*), f. marrow, = *medā*; (*am*), n. oil; bees'-wax; light, lustre; thickness, coarseness. — *Snigdha-jana, as*, m. an affectionate or friendly person, a friend. — *Snigdha-taṇḍula, as*, m. a kind of rice of quick growth (= *shashṭika*). — *Snigdha-tā*, f. or *snigdha-tva, am*, n. unctuousness, oiliness; blandness; tenderness, kindness, affection, love. — *Snigdha-dāru, u*, n. a sort of pine, Pinus Longifolia (= *surala*); another kind, Pinus Devadaru. — *Snigdha-pattra, as, ā, am*, having smooth or glossy leaves; (*as, ā*), m. f. the jujube, Zizyphus Jujuba; (*ā*), f. a kind of plant (= *kāśmarī*); another kind (= *pālakyā*). — *Snigdha-pattraka, as*, m. 'having smooth leaves,' a kind of grass; other plants (= *ghṛita-karañja*; = *guććha-karañja*). — *Snigdha-piṇḍītaka, as*, m. a kind of Madana tree. — *Snigdha-phala, as, ā, am*, having unctuous fruit, having glossy fruit; (*ā*), f. the ichneumon plant (= *nākulī*). — *Snigdha-varṇa, as, ā, am*, having a glossy or bright colour; having a soft or agreeable complexion.

Snigdhvā or *snihitvā*, ind. becoming unctuous, becoming bland or affectionate.

2. *snih, ṭ, ṭ, ṭ*, or *k, k, k*, loving, affectionate; one who loves.

Snīḍha, as, ā, am, attached, bland, tender, loving.

Snīḍhvā, ind. = *snigdhvā* above.

Snīhiti, is, is, i, Ved. killing, slaying.

Snīhiti, f., Ved. killing, slaying; malevolent, (Sāy. = *vadha-kāriṇī*, Ṛig-veda I. 74, 2.)

Sneha, as, m. oiliness, unctuousness, fattiness, greasiness, lubricity, viscidity (as one of the twenty-four Guṇas of the Vaiśeshika branch of the Nyāya phil.); moisture; blandness, tenderness, love, affection, kindness; filial love or affection; any unctuous or oleaginous substance, oil, grease, fat, an unguent; a fluid of the body; (*ās*), m. pl., N. of a caste (corresponding to the Vaiśyas). — *Sneha-guṇita, as, ā, am*, endowed with love or affection. — *Sneha-ććheda, as*, m. interruption of friendship, cessation or loss of regard. — *Sneha-pakva, as, ā, am*, cooked or dressed with oil. — *Sneha-pātra, am*, n. a worthy object of affection. — *Sneha-pūrvam*, ind. preceded by affection, affectionately, tenderly, fondly. — *Sneha-pravṛitti, is*, f. 'course of friendship,' affection, love. — *Sneha-priya, as, ā, am*, fond of oil; (*as*), m. a lamp. — *Sneha-bhāṇḍa, am*, n. an oil-vessel, pot of oil. — *Snehabhāṇḍa-jīvin, ī*, m. living by oil-vessels, an oilman. — *Sneha-bhū, ūs*, m. phlegm, rheum, the phlegmatic humor. — *Sneha-bhūmi, is*, f. 'oil-ground, oil-source,' any substance yielding oil or grease; any object of affection, one worthy of love. — *Sneha-ranga, as*, m. 'oil-coloured,' sesamum. — *Sneha-vat, ān, atī, at*, unctuous, oily; possessed of affection, affectionate; (*atī*), f. = *medā* (according to Śabda-k.). — *Sneha-vasti, is*, f. a clyster or injection of oil, oily enema. — *Sneha-viddha, as*, m. 'pierced or impregnated with oil,' a sort of pine, Pinus Devadaru (according to Śabda-k. *am*, n.). — *Sneha-vimardita, as, ā, am*, rubbed or anointed with oil. — *Sneha-vīja, as, ā, am*, having oily seeds, causing unctuousness, &c.; (*as*), m. the Piyāla tree. — *Sneha-vyakti, is*, f. manifestation or display of friendship. — *Sneha-saṃyukta, as, ā, am*, mixed with oil, dressed with ghee, (Manu V. 24.) — *Sneha-sambhāsha, as*, m. kind conversation. — *Snehākta* (°*ha-ak*°), *as, ā, am*, anointed with oil, oiled, greased, lubricated. — *Snehānuvṛitti* (°*ha-an*°), *is*, f. continuance of affection, affectionate or friendly intercourse. — *Snehāśa* (°*ha-āśa*), *as*, m. 'oil-consumer,' a lamp.

Snehan, ā, m. a friend; the moon; a kind of disease.

Snehana, as, ī, am, anointing, lubricating; destroying; (*as*), m. epithet of Śiva; (*am*), n. the act of anointing, unction, lubrication, rubbing or smearing with oil or unguents; unctuousness, being or becoming oily, &c.; an emollient, unguent, liniment.

Snehanīya, as, ā, am, to be anointed or lubricated; to be loved.

Snehayat, an, antī, at, Ved. destroying, killing, murdering.

Snehita, as, ā, am, anointed, smeared with oil; loved, beloved; kind, affectionate; (*as*), m. a loved one, friend.

Snehitavya, as, ā, am, = *snehanīya* above.

Snehitī, f., Ved. destroying, killing; [cf. *snihitī* above.]

Snehitvā, ind. = *snigdhvā, snihitvā* above.

Snehin, ī, inī, i, oily, unctuous, fat; attached, affectionate, friendly; (*ī*), m. an anointer, smearer; a painter; a friend.

Snehu, us, m. the moon; a kind of disease; [cf. *snehan*.]

Snaigdhya, am, n. (fr. *snigdha*), unctuousness, oiliness, smoothness, lubricity, blandness; tenderness, fondness; affectionateness.

स्नु 1. *snu* (probably connected with rt. *snā*), cl. 2. P. *snauti, sushṇāva, snavishyati, asnāvīt, snavitum*, to drip, trickle, distil, fall in drops, drop, ooze, run out, leak; to flow, stream; cl. 2. A. (Pass. reflex.) *snute, asnoshṭa* or *asnāvishṭa*: Pass. *snūyate, snotā* or *snāvitā, snoshyate* or *snāvishyate*, Aor. *asnāvi*, to be distilled, &c.: Caus. *snāvayati*, &c., Aor. *asushṇavat*: Desid. of Caus. *sisnāvayishati* or *susnāvayishati*

(according to Vopa-deva): Desid. *susnūshati*: Intens. *soshnūyate, soshnavīti, soshnoti*; [cf. Gr. νέ-ω (for σνεϝ-ω), νεύ-σω (for σνεύ-σω), νεῦ-σι-ς, νευ-σ-τήρ, νά-ω (for σναϝ-ω), ἀένα-ο-ς, νᾶ-μα, νᾶ-ρό-ς, νη-ρό-ς, Νη-ρ-εύ-ς, Νη-ιά-(δ)-ς; (probably also ναῦ-ς, ναύ-τη-ς, &c., see under 3. *nau*, p. 518): Goth. *snu*, 'to go;' *snira, snau, snivum* (for *snu-um*), *snaivs*, 'snow:' Old Germ. *sniutan, sniumi, sneo, snê*: Angl. Sax. *sniwan, snytan, sneome*: Lith. *snega-s* (*w* being changed to *g*): Slav. *snêg*: Hib. *snuadhaim*, 'I flow;' *snuadh*, 'blood;' *sneachd*, 'snow.']

Snava, as, m. oozing, drizzling, dripping, trickling.

Snavana, am, n. the act of oozing, trickling; distillation.

Snuta, as, ā, am, trickled, distilled, dropped, trickling, flowing, dropping, oozing.

Snuti, is, f. trickling, distilling, oozing, stream, flow.

Snutvā, ind. having trickled or oozed or flowed.

स्नु 2. *snu, us, u*, m. n. (a defective word optionally substituted for *sānu*, q. v., in certain cases; according to some fr. rt. 1. *so*), the level summit or edge of a mountain, table-land; any top, surface; anything fixed or stationary (as the firmament; Sāy. = *sthita*, Ṛig-veda IV. 28, 2).

स्नु 3. *snu, us*, f. = *snāyu*, a sinew, tendon, muscle. — *Snu-tas*, ind. from the sinews or muscles.

स्नु 4. *snu*, a Kṛid-anta affix to roots forming adjectives expressive of an aptitude to be what is implied by the root; [cf. *sthāsnu*.]

स्नुच् *snuć*, cl. 1. A. *snoćate*, &c., to be bright or clear (probably for rt. *stuć*, but according to Śabda-k., under *shṇuć*, the meaning is *sećane*).

स्नुषा *snushā*, f. (said to be fr. rt. 1. *snu*), a daughter-in-law; the milk-hedge plant (= 2. *snuh*); [cf. Gr. νυό-ς; Lat. *nuru-s* (for *snusu-s*); Old Germ. *snur*; Angl. Sax. *snoru*; Slav. *snochâ*.]

स्नुस् *snus*, cl. 4. P. *snusyati, susnosha, snositum*, to eat; to disappear or become invisible; to take.

स्नुह् 1. *snuh*, cl. 4. P. *snuhyati, sushṇoha, snohitum* or *snogdhum* or *snoḍhum*, to vomit; = rt. 1. *snih*.

2. *snuh, ṭ, ṭ, ṭ*, or *k, k, k*, vomiting, one who vomits; (*k*), f. the milk-hedge plant, Euphorbia Antiquorum (its milky juice has various medicinal properties, and is used as an emetic; seventeen synonyms of this plant are enumerated, cf. *sihuṇḍa*). — *Snuk-ćhada, as*, m. a kind of reed (= *kshīra-kanćukin*).

Snuhā, f. the milk-hedge plant.

Snuhi, is, or *snuhī*, f. = 2. *snuh* above.

स्नेह *sneha, snehin*. See p. 1149, col. 3.

स्नै *snai* (also written *ṣṭai*, q. v.), cl. 1. P. *snāyati*, &c., to dress, wrap round, envelope, adorn.

स्नैग्ध्य *snaigdhya*. See p. 1149, col. 3.

स्पन्द् *spand* (sometimes incorrectly confounded with rt. *syand*), cl. 1. A. *spandate, paspande, aspandishṭa, spanditum*, to quiver, throb, tremble, quake, shake, palpitate, beat, to go, move (= rt. *syand*): Pass. *spadyate* (according to some), Aor. *aspandi*: Caus. *spandayati*, Aor. *apaspandat*.

Spanda, as, m. throbbing, throb, pulse, tremor, vibration, motion; [cf. *vi-shpanda*.] — *Spanda-kārikā*, f., N. of a metrical version of the Spanda-sūtra. — *Spanda-śāstra, am*, n., N. of a work. — *Spanda-sūtra, am*, n., N. of the aphorisms of the Śaiva philosophy (= *śiva-sūtra*).

Spandana, am, n. throbbing, pulsation, palpitation, quivering, (throbbings and quiverings of the limbs and different parts of the body are supposed by the Hindūs to indicate good or bad luck; they are therefore minutely described in certain works); tremor, vibration, agitation; the quickening of a child in the womb; rapid motion, going; (according to some) a car, chariot (Sāy. explains *spandane* by *rathasya gamane sati*, Ṛig-veda III. 53, 19); (*as*), m. a sort of tree.

Spandamāna, as, ā, am, throbbing, quivering, palpitating, beating; going.

Spandita, as, ā, am, throbbed, quivered, agitated, throbbing, beating; gone; (*am*), n. a pulsation, throb.

Spandin, ī, inī, i, quivering, throbbing, palpitating, beating, tremulous.

स्परितृ *sparitṛi*. See *sparshṭṛi*, p. 1151.

स्परिश *spariśa*. See p. 1151, col. 1.

स्पर्ध् *spardh* (connected with rt. *spṛih*, q. v.; the older form seems to have been *spṛidh*, q. v.), cl. 1. A. (ep. also P.) *spardhate* (*-ti*), *paspardhe, spardhishyate, aspardhishṭa, spardhitum*, to contend or compete with, contest, vie with, emulate, rival, be equal with; to envy; to challenge, defy, bid defiance to: Pass. *spardhyate*, Aor. *aspardhi*: Caus. *spardhayati*, Aor. *apaspardhat*, &c.: Desid. *pispardhishate*: Intens. *pāspardhyate, pāsparddhi*; [cf. Goth. *spauards*; Old Germ. *spurt*; Angl. Sax. *spyrd*.]

Spardha, as, ā, am, emulous, envious; (*ā*), f. emulation, rivalry, competition, the successive elevation of rivals; envy, jealousy; defiance; equality with. — *Spardha-tā*, f. rivalry, emulation, enviousness.

Spardhana, am, n. competition, emulation; envy.

Spardhamāna, as, ā, am, vying, emulating, competing, contending with, envying, challenging, defying.

Spardhita, as, ā, am, contended with, emulated, envied; defied.

Spardhitvā, ind. having contended or competed or vied with.

Spardhin, ī, inī, i, rivalling, emulating, competing; emulous, envious; proud, superb.

Spardhishyamāṇa, as, ā, am, about to contend or compete. *spardhya to be envied, costly, rich.

Spūrdhas (probably to be connected with rt. *spardh*), Ved. envy, (Sāy. *spūrdhase* = *spardhanāya*, Ṛig-veda V. 64, 4.)

स्पर्श् *sparś* (also written *spaś*, see rt. 5. *spaś*; cf. rt. 1. *spṛiś*), cl. 10. A. *sparśayate, apasparśata*, &c., to take, take hold of, touch (= rt. 1. *spṛiś*); to unite, join, embrace.

स्पर्श *sparśa, sparśana*, &c. See p. 1151.

स्पर्ष् *sparsh* (= rt. *parsh*, q. v.), cl. 1. A. *sparshate*, &c., to become wet or moist.

स्पश् 1. *spaś* (= rt. 1. *paś*, q. v.), cl. 1. P. A. *spaśati, -te, paspāśa, paspaśe, spaśishyati, -te, aspāśīt, aspaśishṭa, spaśitum*, to see, behold, perceive clearly, spy out, espy: Caus. *spāśayati, -te, -yitum*, Aor. *apaspaśat*, to destroy: Desid. *pispaśishati, -te*: Intens. *pāspaśyate, pāspashṭi*; [cf. Zend *śpaś*; Gr. σκέπ-τ-ο-μαι, σκοπ-ή, σκοπιά, σκοπ-ό-ς, ἐπί-σκοπος, σκώψ; Lat. *spec-i-o, con-spic-i-o, specula, speculum, spec-to*; Old Germ. *speh-o-m, spāh-i*, 'circumspect, prudent.']

2. *spaś, ṭ, ṭ, ṭ*, Ved. seeing, spying out, perceiving; (*ṭ*), m. one who espies, a spy, messenger, (in the Ṛig-veda especially applied to the messengers of Varuṇa); a guardian, protector, (according to Sāy. on Ṛig-veda V. 59, 1. *spaṭ* or *spaṭ* = *sprashṭā* = *hotā*, a priest; in Ṛig-veda VIII. 61, 15. *spaṭ* = *sarvasya jñātā*, 'omniscient,' applied to Indra); a ray or rein, (according to Sāy. on Ṛig-veda VI. 67, 5. *spaśaḥ* = *raśmayaḥ* or *ćarāḥ*.)

Spaśa, as, m. a spy [cf. Old Germ. *spĕhon*, 'to look;' *spĕhu*, 'a spy']; any secret messenger or emissary; a fight, war, battle; a kind of gladiator who fights with a savage animal for a reward.

Spashṭa, as, ā, am, clearly perceived or discerned, distinctly visible, distinct, clear, evident, manifest, plain, apparent, intelligible; true, real; one who sees clearly; (*am*), ind. clearly, distinctly; openly, boldly, (*na spashṭam udvīkshate*, he does not look [at me] straight in the face.) — *Spashṭa-garbhā*, f. a woman evidently pregnant. — *Spashṭa-tāraka, as, ā, am*, (the sky) which has its stars distinctly seen or clearly displayed. — *Spashṭa-pratipatti, is*, f. clear perception or ascertainment. — *Spashṭa-bhāshin, ī, iṇī, i*, or *spashṭa-vaktṛi, tā, trī, tṛi*, speaking clearly or distinctly, plain-spoken. — *Spashṭārtha* (°*ṭa-ar*°), *as, ā, am*, clear in meaning, obvious, perspicuous, intelligible. — *Spashṭī-karaṇa, am*, n. the act of making distinct or clear, elucidation. — *Spashṭī-kṛi*, cl. 8. P. *-karoti*, &c., to make distinct or clear. — *Spashṭī-kṛita, as, ā, am*, made plain or clear, explained, expounded, elucidated, made manifest, revealed, exposed. — *Spashṭī-bhūta, as, ā, am*, become plain or evident. — *Spashṭetara* (°*ṭa-it*°), *as, ā, am*, the reverse of clear, indistinct, unintelligible.

Spashṭaya, Nom. P. *spashṭayati*, &c., to make clear, elucidate.

स्पश् 3. *spaś*, = rt. 3. *paś*, 'to bind,' q. v. This rt. is said to have the following additional meanings—to obstruct, oppose, hinder; to string together; to touch, undertake, perform, (Sāy. *paspaśe* = *spṛishṭavān* = *anutishṭhati*, Ṛig-veda I. 22, 19; *aspashṭa* = *upakrāntavān*, I. 10, 2.)

4. *spaś, ṭ, ṭ, ṭ*, Ved. binding.

Spāśita, as, ā, am, caused to be stopped, hindered.

स्पश् 5. *spaś* (= rt. *sparś*), cl. 10. A. *spāśayate*, &c., to take, &c. See rt. *sparś*.

स्पष्ट *spashṭa*. See above.

स्पार्ह *spārha*. See rt. *spṛih*, p. 1151.

स्पूर्धस् *spūrdhas*. See col. 2.

स्पृ *spṛi* (= rts. 3. *stṛi*, 1. *smṛi*), cl. 5. P. *spṛiṇoti, paspāra, spartum*, &c., Ved. to gratify, grant, confer; to extricate from, deliver from, preserve from, defend, (*spartam* in *nishpartam* = *nyapārayatam*, 'you rescued or extricated,' Ṛig-veda VII. 71, 5); to live; to fill or bestow abundantly, (Sāy. *spṛiṇavāma* = *pūrayāma*, Ṛig-veda V. 44, 10); to live.

Spartṛi, tā, trī, tṛi, delivering or protecting from, a deliverer; [cf. *ava-spṛ*°.]

Spṛit, t, t, t, gratifying with, conferring; delivering from, (in *kilvisha-s*°, delivering from guilt; *loka-s*°, [probably] conferring worlds; cf. *dhana-s*°.)

स्पृक्का *spṛikkā*, f. the plant Trigonella Corniculata (= *pṛikkā*).

स्पृध् 1. *spṛidh*, a Vedic form of rt. *spardh*, col. 2 (e. g. *aspṛidhran*, they strove together, Ṛig-veda VII. 56, 3; *paspṛidhre* = *paspṛidhire*; *paspṛidhāte* = *mithaḥ spardhete*, Ṛig-veda VII. 104, 12).

Paspṛidhāna, as, ā, am, Ved. contending with, rivaling, a rival, opponent, enemy (Ved.).

2. *spṛidh, t, t, t*, one who contends or fights; (*t*), f. battle, fight (in Naigh. II. 17. *spṛidhaḥ* is enumerated among the *saṅgrāma-nāmāni*).

Spṛidhāna, as, ā, am, Ved. contending, vying, rivaling.

Spṛidhya, as, ā, am, Ved. vying, emulous, &c. (in *mitha-s*°, q. v.)

स्पृश् 1. *spṛiś* (cf. rt. *sparś*), cl. 6. P. (ep. also A.) *spṛiśati* (*-te*), *pasparśa* (3rd pl. *paspṛiśuḥ*; ep. 3rd sing. A. *paspṛiśe*, 3rd pl.

paspriśire), *sprakshyati* or *sparkshyati*, *asprākshīt* or *aspārkshīt* or *asprikshat*, Prec. *spriśyāt*, *sprashṭum* or *sparshṭum*, to touch, graze; to handle, take hold of, (*anyonyaṃ hastau spriśataḥ*, they mutually touch hands, i. e. they shake hands with each other); to cleave to, cling to, come in contact with; to act upon, affect; to take, receive, accept (a sacrificial offering &c.); to reach, attain, obtain, undergo; to wash, sprinkle (e. g. *adbhis*, with water, Manu II. 60): Pass. *spriśyate*, Aor. *asparśi*, to be touched; to be seized or affected by: Caus. *sparśayati*, *-te*, *-yitum*, Aor. *apasparśat* or *apaspriśat* (according to some *apispriśat*), to cause to touch, make to touch (with two acc.); to offer, present, give: Desid. *pisprikshati*: Intens. *parīspriśyate*, *parīsprashṭi*, *parīsparshṭi*, &c.; [cf. Lat. *spargo*.]

Spariśa, *as*, m. touch (= *sparśa* below; Śabda-k.).

Sparśa, *as*, m. touching, touch, perception by touch, handling, contact; sexual union; collision, conflict, encounter (= *sam-parāya*); the quality of tangibility (which is the Vishaya for the skin; see *sāṅkhya*); feeling, sensation; anything which touches or comes in contact, (eleven such Sparśas are enumerated, viz. 1. *ushṇa*, hot; 2. *śīta*, cold; 3. *sukha*, pleasant; 4. *duḥkha*, painful; 5. *snigdha*, greasy; 6. *viśada*, clean; 7. *khara*, hard; 8. *mṛidu*, soft; 9. *ślakshṇa*, smooth; 10. *laghu*, light; 11. *guru*, heavy); who or what affects or acts upon or influences; affection, morbid affection or influence, anything the contact or influence of which causes pain or disease, disorder, sickness, fever; air, wind; a consonant of any of the five classes of Gutturals, Palatals, Cerebrals, Dentals, and Labials (so called because the first four are pronounced by the contact of the tongue with the four places of utterance [see *sthāna*, *sprishṭa*], throat, palate, top of palate, and teeth; the fifth class or labials being formed by contact of the lips); contact (in astron.); presentation, gift, donation, offering, (*kāka-sparśa*, a particular ceremony on the tenth day after a death, putting out a lump of rice as an offering for the crows); a spy (probably for *spaśa*, q. v.); (*ā*), f. a wanton or unchaste woman. — *Sparśa-tanmātra*, *am*, n. the subtile element of tangibility, (see *sāṅkhya*.) — *Sparśa-tā*, f. a state of contact, touching. — *Sparśa-maṇi*, *is*, m. 'touch-stone,' a kind of stone (supposed to turn everything it touches to gold), the philosopher's stone. — *Sparśamaṇi-prabhava*, *am*, n. 'touchstone-production,' gold. — *Sparśa-lajjā*, f. 'shrinking from touch,' the sensitive plant, Mimosa Pudica. — *Sparśa-vat*, *ān*, *atī*, *at*, having tangibility, palpable; agreeable to the touch, smooth, soft. — *Sparśa-varga*, *as*, m. a class of consonants, (see under *sparśa*). — *Sparśa-vedya*, *as*, *ā*, *am*, to be known or apprehended by the sense of touch. — *Sparśa-śuddhā*, f. 'pure to the touch,' the plant Asparagus Racemosus. — *Sparśa-sukha*, *am*, n. the pleasure of touch. — *Sparśa-snāna*, *am*, n. ablution at the ingress of the sun or moon into an eclipse. — *Sparśa-syanda*, *as*, m. a frog (also written *sparśa-spanda*). — *Sparśānandā* (°*śa-ān*°), f. 'touch-delighting,' N. of an Apsaras. — *Sparśodaya* (°*śa-ud*°), *as*, *ā*, *am*, having a consonant succeeding, followed by a consonant.

Sparśaka, *as*, *ā*, *am*, touching, who or what touches or comes in contact with, a toucher.

Sparśana, *as*, *ī*, *am*, touching, handling; affecting, acting upon; (*as*), m. air, wind; (*am*), n. the act of touching, touch, contact; sensation, sense of touch, organ of sensation or feeling, sensitive nerve; gift, donation.

Sparśanaka, *am*, n. 'that which touches,' a term for the skin (in the Sāṅkhya phil.).

Sparśanīya, *as*, *ā*, *am*, to be touched, perceptible by touch, tangible, sensible, palpable, to be felt, to be handled.

Sparśin, *ī*, *inī*, *i*, touching, handling.

Sparshṭavya, *as*, *ā*, *am*, tangible, to be felt, to be handled.

Sparshṭṛi, *ṭā*, *ṭrī*, *ṭṛi*, who or what touches or affects or acts upon; (*ṭā*), m. any agent or affection causing bodily pain or sickness, morbid heat, (the word *sparitṛi* given in Śabda-k. appears to be a corrupt form of this word; cf. *spariśa*.)

Spārśanapratyaksha, *am*, n. (fr. *sparśana* + *pratyaksha*), tactile perception, perception by touch or feel.

2. *spriś*, *k*, *k*, *k*, a toucher, who or what touches, touching, piercing (generally in comps.; cf. *marma-spriś*).

Spriśat, *an*, *atī* or *antī*, *at*, touching, handling, &c.

Spriśā, f. a kind of plant (= *bhujaṅga-ghātinī*, commonly called Kaṅkālikā).

Spriśī, f. the prickly nightshade, Solanum Jacquini.

Spriśya, *as*, *ā*, *am*, to be touched or felt, tangible, sensible.

Spriśyamāna, *as*, *ā*, *am*, being touched, being handled.

Sprishṭa, *as*, *ā*, *am*, touched, felt with the hand, handled; formed by complete contact of the organs of utterance (as the consonants of the five classes of Gutturals, Palatals, Cerebrals, Dentals, and Labials, except the semivowels which are called *īshat-sprishṭa*, formed by slight contact, and the sibilants and *h* which are called *īshad-vivṛita*, formed by slight opening); defiled. — *Sprishṭa-mātra*, *as*, *ā*, *am*, merely touched. — *Sprishṭa-maithuna*, *as*, *ā*, *am*, defiled by sexual intercourse. — *Sprishṭā-sprishṭam* or *sprishṭā-sprishṭi*, ind. mutual touching, touching one another.

Sprishṭi, *is*, f. touch, touching, feeling, contact.

Sprishṭin, *ī*, *inī*, *i* (?), one who has touched.

Sprishṭvā, ind. having touched or felt or handled.

Sprashṭavya, *as*, *ā*, *am*, to be touched, tangible, to be handled.

Sprashṭṛi, *ṭā*, *ṭrī*, *ṭṛi*, = *sparshṭṛi* above.

स्पृह **spṛih** (connected with rts. 1. *spṛidh*, *spardh*), cl. 10. P. A. *sprihayati*, *-te*, *sprihayām-āsa*, *sprihayām-babhūva*, *apasprihat*, *sprihayitum*, to desire, wish for, long for (with dat. or gen., e. g. *rājyāya na sprihaye*, I do not desire dominion); to envy (with dat. or gen., e. g. *na teshām sprihayāmi*, I do not envy them; *kuverāya sprihayati*, he envies Kuvera): Pass. *sprihyate*, to be desired, &c.; [cf. perhaps Gr. σπέρχομαι; Lat. *spero*; Old Germ. *spulgen*.]

Spārha, *as*, *ī*, *am* (fr. *spṛihā*), Ved. wished for, desirable, agreeable, enviable; (*am*), n., Ved. anything enviable or beautiful, (Sāy. *spārhā* = *sprihaṇīyāni tejāṃsi*, Ṛig-veda I. 135, 2.) — *Spārha-rādhas*, *ās*, *ās*, *as*, Ved. having or bestowing enviable wealth, (Sāy. = *sprihaṇīya-dhana*, Ṛig-veda IV. 16, 16.) — *Spārha-vīra*, *as*, *ā*, *am*, Ved. having enviable heroes or posterity.

Sprihaṇa, *am*, n. the act of desiring or wishing for.

Sprihaṇīya, *as*, *ā*, *am*, to be wished or longed for, desirable, enviable. — *Sprihaṇīya-tā*, f. or *sprihaṇīya-tva*, *am*, n. desirableness, enviableness. — *Sprihaṇīya-śobha*, *as*, *ā*, *am*, having desirable beauty, of enviable beauty.

Sprihayat, *an*, *antī*, *at*, longing for, desiring, envying. — *Sprihayad-varṇa*, *as*, *ā*, *am*, Ved. endowed with any form that may be desired, assuming all shapes, (Sāy. = *yādṛiśaṃ varṇaṃ yajamānaḥ sprihayati tādṛiśa-varṇopetaḥ*, Ṛig-veda II. 10, 15.)

Sprihayamāṇa, *as*, *ā*, *am*, desiring, wishing for, envying.

Sprihayāyya, *as*, *ā*, *am*, desiring, desirable, enviable, (Sāy. = *sprihaṇīya*); (*as*), m. epithet of a particular Nakshatra, (Uṇādi-s. III. 96.)

Sprihayālu, *us*, *us*, *u*, disposed to be desirous or envious of, wishful, desirous, eager for, covetous, cupidinous.

Sprihayitvā, ind. having desired or wished for.

Sprihā, f. desire, eager desire, longing, wish, envy, covetousness.

Sprihālu (according to some) = *sprihayālu* above.

Sprihita, *as*, *ā*, *am*, desired, wished for, longed for.

Sprihya, *as*, *ā*, *am*, to be wished for or desired, desirable; (*as*), m. the wild citron tree (= *mātuluṅgaka*).

Sprihyamāṇa, *as*, *ā*, *am*, being desired or longed for.

स्पॄ **spṝ** (also written *svṝ*, *sṝ*), cl. 9. P. *spriṇāti*, to hurt, kill.

स्प्रष्टृ *sprashṭṛi*, &c. See col. 2.

स्फट् **sphaṭ** (thought to be for an original *sparṭ*; cf. Germ. *spalten*; Eng. *split*), cl. 1. P. *sphaṭati*, &c., to burst, expand, &c. (= rt. *sphuṭ*, q. v.): Caus. or cl. 10. P. *sphāṭayati*, &c., to split open, cleave; to kill (= rt. *sphiṭ*).

Sphaṭa, *as*, *ā*, m. f. a snake's expanded hood; (*ī*), f. alum, (see *sphaṭikāri* below.)

Sphaṭika, *as*, m. crystal, quartz; (*ā*), f. sulphate of alumina or alum. — *Sphaṭika-prabha*, *as*, *ā*, *am*, glittering like crystal, crystalline, transparent. — *Sphaṭika-maṇi-gṛiha*, *am*, n. a house of crystalline gems, crystal-abode. — *Sphaṭika-maya*, *as*, *ī*, *am*, made or consisting of crystal, crystalline. — *Sphaṭika-skambha*, *as*, m. a crystal pillar. — *Sphaṭika-harmya*, *am*, n. a crystal palace. — *Sphaṭikācala* (°*ka-ac*°), *as*, m. 'crystal-mountain,' mount Meru. — *Sphaṭikātman* (°*ka-āt*°), *ā*, m. crystal. — *Sphaṭikādri* (°*ka-ad*°), *is*, m. 'crystal-mountain,' the mountain Kailāsa. — *Sphaṭikādri-bhida*, *as*, m. 'penetrating Kailāsa,' camphor. — *Sphaṭikābhra* (°*ka-abh*°), *as*, m. 'crystal-cloud,' camphor. — *Sphaṭikāśman* (°*ka-aś*°), *ā*, m. 'crystal-stone,' crystal.

Sphaṭikāri, *is*, or *sphaṭikārikā* or *sphaṭikārī*, f. sulphate of alumina or alum (commonly corrupted into *phaṭ-karī*, *phaṭ-kārī*, *phaṭ-kirī*).

Sphaṭikī, f. (according to some) alum.

Sphāṭaka, *as*, m. a drop of water; (*am*), n. crystal.

Sphāṭika, *as*, *ī*, *am*, made of crystal, crystalline; (*am*), n. crystal. — *Sphāṭikopala* (°*ka-up*°), *am*, n. 'crystal-stone,' crystal.

Sphāṭita, *as*, *ā*, *am*, split open, expanded, made to gape, cleft.

Sphāṭika, *am*, n. crystal, quartz.

स्फण्ट् **sphaṇṭ**, cl. 1. P. *sphaṇṭati*, &c., to burst, open, expand, &c. (= rt. *sphuṭ*, q. v.), cl. 10. P. *sphaṇṭayati*, to jest or joke with (= rt. *sphaṇḍ*).

स्फण्ड् **sphaṇḍ**, cl. 1. P. *sphaṇḍati*, &c., cl. 10. P. *sphaṇḍayati*, to jest or joke with, to laugh at.

स्फर् **sphar** = rt. *sphur*, and serving as the form of its Caus. *sphārayati*, &c., see *sphur*, *vi-sphur*.

Spharaṇa, *am*, n. trembling, quivering, throbbing, vibration.

1. *sphāra*, *as*, m. (for 2. see p. 1152), throbbing, quivering, vibration; twanging (of a bow-string; cf. *vi-sphāra*).

Sphāraṇa, *am*, n. the act of throbbing, shaking, trembling; causing to throb or vibrate (fr. the Caus.).

1. *sphārita*, *as*, *ā*, *am* (for 2. see p. 1152), made to quiver or vibrate [cf. *vi-sphārita*]; throbbing; vibrating.

स्फल् **sphal**, cl. 1. P. *sphalati*, *pasphāla*, *sphalitum*, to tremble, quiver, throb, palpitate, beat (= rt. *sphul*, q. v.): Caus. *sphālayati*, *-yitum*, to cause to tremble or shake, &c.; [cf. Gr. σφάλλ-ω, σφάλ-μα, ἀ-σφαλ-ής, σφαλ-ερός; Lat. *fall-o*, *fal-sus*, *falla*, *fallax*, *fallac-ia*; Old Germ. *fallan*; Lith. *pula*, *pulti*, 'to fall.']

Sphāla, *as*, m. throbbing, quivering, palpitation, beat, trembling, shaking.

Sphālana, *am*, n. the act of palpitating, shaking, quivering; causing to shake about or move; rubbing, friction; stroking or patting (a horse &c.).

स्फाटक *sphāṭaka*, *sphāṭika*. See above.

स्फाय् sphāy (thought by some to be derived from a Pass. of a lost rt. span, p becoming ph through the influence of initial s; but apparently connected in some senses with rts. sphar, sphur), cl. 1. A. sphāyate, pasphāye, sphāyitum, to grow large or fat, become bulky, swell, expand, increase: Caus. sphāvayati (perhaps originally sphāpayati), -yitum, Aor. apisphavat (Pāṇ. VII. 3, 11), to cause to grow large, enlarge, augment, increase; [cf. Gr. σπά-ω, σπά-σ-μα, σπα-σ-μό-ς, ἀ-σπάζομαι, ἀγαπάω (i. e. ἀγαν-σπαω); Lat. spa-ti-um, patere; Old Germ. spunnan, spanan; Angl. Sax. spanan, spinnan; Goth. spinnan.]

Sphāta, as, ā, am, grown big, swollen, enlarged, increased.

Sphāti, is, f. swelling, intumescence, increase, growth.

2. sphāra, as, m. (according to Uṇādi-s. II. 13. fr. rt. sphāy above; perhaps also connected with rt. sphar and 1. sphāra), swelling, increase, enlargement (= vriddhi); a bubble (in gold &c.); a protuberance [cf. Gr. σφαῖρα]; (as, ā, am), large, increased, expanded, spreading, great; abundant; loud; (am), n. much, abundance. — Sphārī-bhū, cl. 1. P. -bhavati, &c., to become large or swollen, swell out, expand, spread out; to become manifest.

2. sphārita, as, ā, am (fr. 2. sphāra above; but perhaps also connected with rt. sphar), swollen out, spread out, extended, large.

Sphārayat, an, antī, at, augmenting, increasing, enlarging.

Sphira, as, ā, am, abundant, much, many, large; swollen, expanded; vast, capacious, (Sāy. = vriddha.)

Sphīta, as, ā, am, swollen, enlarged, bulky, fat, big, large, thick; much, abundant, many, numerous; successful, prosperous; affected by hereditary disease. — Sphīta-tā, f. bulkiness, enlargement; prosperity, successful progress. — Sphītī-kṛi, cl. 8. P. -karoti, &c., to enlarge, augment.

Sphīti, is, f. increase, enlargement; prosperity.

Spheyas, ān, asī, as (compar. of sphira), more abundant, very much or abundant.

Spheshṭha, as, ā, am (superl. of sphira), most abundant, very much or abundant.

स्फार sphāra, sphāraṇa. See p. 1151, col. 3, and above.

स्फाल sphāla, sphālana. See p. 1151.

स्फिच् sphić, k, f. (by some connected with rt. sphāy, 'to be fat'), a buttock, hip; (au), f. du. the buttocks; [cf. Old Germ. spech; Angl. Sax. spic.] — Sphik-ghāṭanaka, as, m. a particular plant or small tree much used in medicine (= kaṭ-phala, p. 196, col. 1).

Sphigī, f., Ved. the buttock, hip; (this form sphigī seems necessary to account for sphigyā = kaṭyā, Ṛig-veda III. 32, 11; sphigyam = kaṭipradeśam, Ṛig-veda VIII. 4, 8.)

Sphij, k, f. = sphić above.

स्फिट् sphiṭ, cl. 10. P. spheṭayati, &c., to hurt, injure, kill (= rt. sphiṭṭ); to despise; to love (according to some); to cover (according to some).

स्फिट्ट् sphiṭṭ, cl. 10. P. sphiṭṭayati, &c., to hurt, kill (= rts. sphiṭ, sphaṭ).

स्फिर sphira. See above.

स्फीत sphīta, sphīti. See above.

स्फुट् sphuṭ (connected with rts. sphur, sphul), cl. 6. P. sphuṭati, cl. 1. P. A. sphoṭati, -te, pusphoṭa, pusphuṭe, asphuṭat, asphuṭit, asphoṭit, sphuṭitum (cl. 1. sphoṭitum), to burst or become suddenly rent asunder, burst open, split open, part asunder, break forth, expand; to blossom, blow (generally A.); to burst into view, become manifested or made public, to disperse, run away; cl. 10. P. sphuṭayati, to burst, crack, break open; to burst into view: Pass. sphuṭyate, Aor. asphoṭi: Caus. sphoṭayati, to burst or rend suddenly, break, split, cleave, tear open, divide; to disclose, make clear; to hurt, destroy, kill; to winnow.

Sphuṭa, as, ā, am, burst, split open, broken, rent, torn, opened, expanded; open, blossomed, blown; clearly displayed, clear; plain, distinct, manifest, evident; well known or understood; bright; white; loud; spread, diffused; (in astronomy) apparent, true; corrected; (ā), f. the expanded hood of a serpent; (am), ind. distinctly, manifestly, evidently, certainly. — Sphuṭa-tā, f. openness, manifestation; perspicuity; blossoming. — Sphuṭa-tāra, as, ā, am, having stars clearly seen, bright with stars. — Sphuṭa-paurusha, as, ā, am, one who has displayed valour or energy. — Sphuṭa-phala, am, n. (in geometry) clear or precise result (of any calculation); distinct or precise area (of a triangle &c.). — Sphuṭa-bandhanī, f. a kind of plant, heart-pea (= pārāvata-padī). — Sphuṭa-valkalī, f. the plant heart-pea. — Sphuṭa-sāra, as, m. (probably) the true latitude of a star or planet. — Sphuṭa-sūrya-gati, is, f. apparent or true motion of the sun. — Sphuṭārtha (°ṭa-ar°), as, ā, am, having a clear meaning, intelligible, obvious, significant. — Sphuṭī-karaṇa, am, n. the act of displaying clearly, making distinct; making true or correct, correction.

Sphuṭat, an, atī or antī, at, bursting open, parting or bursting asunder, splitting in two; blowing, blossoming; becoming manifest or clear; evolving.

Sphaṭana, am, n. the act of breaking or rending suddenly, bursting, tearing open, disruption, opening, expanding, blossoming.

Sphuṭanīya, as, ā, am, to be broken open or split.

Sphuṭi, is, or sphuṭī, f. cracking or chapping of the skin of the feet, sores or swelling of the feet; the fruit of the Karkaṭī or a sort of melon, Cucumis Momordica.

Sphuṭikā, f. (probably) a small bit broken off, little bit or piece.

Sphuṭita, as, ā, am, burst, broken open, split, cracked; budded, blown, expanded (as a flower); made clear, manifested, spread out; torn, destroyed; laughed at (= pari-hasita; cf. rt. sphuṇṭ). — Sphuṭita-ćaraṇa, as, ā, am, having wide feet, splay-footed.

Sphoṭa, as, m. breaking, splitting open, bursting, disclosure, (narma-sphoṭa in dramatic action is explained to mean bhāva-leśaiḥ sūćito 'lparasaḥ, i. e. slight disclosures or glimpses of love); a swelling, boil, tumor; the idea or disclosure which bursts out or flashes on the mind when a sound is uttered; the eternal sound in the Pūrva-mīmāṇsā; (ā), f. the expanded hood of a snake. — Sphoṭa-vāda, as, m. a dissertation on the above philosophical Sphoṭa. — Sphoṭa-vījaka, as, m. 'having bursting seeds,' the marking-nut plant (= bhallātaka).

Sphoṭaka, as, m. one who bursts or splits open; a swelling, boil, tumor.

Sphoṭana, as, ī, am, breaking or splitting asunder, opening, making clear, disclosing, manifesting; (as), m. (in Vedic grammar) = vyañjaka, separated utterance of a close combination of consonants; (am), n. the act of bursting or rending suddenly, splitting, cracking; tearing; winnowing grain, &c.; cracking the finger-joints, snapping the fingers; (in grammar) the separation of the letters of a double consonant; (ī), f. an instrument for splitting or cleaving, a gimlet, boring-tool, auger [cf. ā-sphoṭanī, lāsphoṭanī].

Sphoṭāyana, as, m., N. of an ancient grammarian, (Pāṇ. VI. 1, 123; he is identified by some with Kakshīvat.)

Sphoṭikā, f. a kind of bird, a wagtail (= hāpu-trikā).

Sphoṭita, as, ā, am (fr. the Caus.), made to burst open, rent or torn asunder, disclosed.

स्फुट्ट् sphuṭṭ, cl. 10. P. sphuṭṭayati, &c., to despise, disrespect.

स्फुड् sphuḍ, cl. 6. P. sphuḍati, &c., to cover.

स्फुण्ट् sphuṇṭ, cl. 1. P. sphuṇṭati, &c., to open, expand, &c. (= rt. sphuṭ); cl. 10. P. sphuṇṭayati, &c., to jest, joke, laugh at (= rt. sphaṇḍ).

स्फुण्ड् sphuṇḍ, cl. 1. A. sphuṇḍate, &c., to open, expand, &c. (= rt. sphuṭ); cl. 10. P. sphuṇḍayati, &c., to jest, &c. (= rt. sphaṇḍ).

स्फुत् sphut, an imitative sound; [cf. phut.] — Sphut-kara, as, m. 'making a blowing or crackling sound,' fire. — Sphut-kāra, as, m. making the noise sphut, crackling, burning.

स्फुर् sphur (= rt. sphar, which appears in the Caus. and is probably the older form, see sphar; the rt. sphur is evidently connected with rts. sphuṭ, sphul), cl. 6. P. sphurati, pusphora, sphurishyati, asphurīt, Prec. sphūryāt, sphuritum, to tremble, palpitate, throb, vibrate, thrill, quiver, twitch, become agitated, struggle; to start, dart, spring, bound; to spring back, rebound; to spring up, shoot out, break forth, burst out plainly or visibly, start into view, be evident or manifest, appear clearly, become displayed or expanded; to flash, scintillate, twinkle, sparkle, shine, gleam, glitter; to flash on the mind, rush into the memory; to go tremulously; to bruise, destroy, (Sāy. sphurat = sphurishyati = vādhishyati, Ṛig-veda I. 84, 8): Pass. sphuryate, Aor. asphori: Caus. sphorayati, sphārayati (see rt. sphar), -yitum, Aor. apusphurat, apuspharat, to cause to vibrate; to make to shine or glitter; to cast: Desid. pusphurishati: Intens. posphuryate, posphorti; [cf. Zend śpar; Gr. σπαίρ-ω, ἀ-σπαίρ-ω, (probably also) σπείρω, σπέρμα, σπορά, σφυρόν; (probably) Lat. sperno; Angl. Sax. spurnan, spura; Lith. spir-ti, spardy-ti.]

Sphura, as, m. trembling, throbbing; swelling; coruscating; a shield.

Sphuraṇa, am, ā, n. f. the act of trembling, throbbing, pulsation, vibration; quivering or throbbing of parts of the body (e. g. quivering of the lips, twitching of the eyes, &c., as indicating good or bad luck); springing or breaking forth, starting into view, expansion; flashing, coruscation, scintillation, twinkling, glittering; flashing on the mind.

Sphurat, an, atī or antī, at, trembling, shaking, quivering, throbbing; starting, darting; springing up, breaking forth, bursting out plainly or visibly, becoming clear or manifest; flashing, glittering; flashing vividly on the mind; swelling, expanding [cf. sphuṭat]; going, moving; going tremulously. — Sphurad-adharoshṭha (°ra-osh°) or sphurad-oshṭha, as, ī, am, having quivering lips, (sphurad-adharoshṭham, ind. with quivering or pouting lips.) — Sphurad-ulkā, f. a shooting meteor, aerolite. — Sphuradulkākriti (°kā-āk°), is, is, i, having the form of a shooting meteor.

Sphurita, as, ā, am, trembling, heaving, throbbing, thrilling, palpitating; shaken, agitated; flashing, glittering, gleaming, playing, unsteady; swelled, swollen; (am), n. a throb, throbbing, tremor, quivering or twitching of the eyelids, &c., agitation or emotion of mind. — Sphurita-śatahrada, as, ā, am, having flashing lightning (said of a cloud). — Sphuritottarādhara (°ta-ut°, °ra-adh°), as, ā, am, having trembling upper and under lips.

Sphūrta, as, ā, am, (according to some) throbbed, throbbing; suddenly risen into remembrance.

Sphūrti, is, f. throb, palpitation, tremor, trembling, shaking, vibration; spring, bound, start; breaking forth visibly, becoming evident or apparent, manifestation, expansion; flashing on the mind or memory. — Sphūrti-mat, ān, atī, at, throbbing,

thrilling (with joy or excitement), tremulous, agitated; tender-hearted; (ān), m. a follower or worshipper of Śiva (= *pāśupata*).

Sphoraṇa, am, n. throbbing, quivering, &c. = *sphāra* (according to Vopa-deva).

स्फूर्छ *sphurćh* (also written *svurćh*), cl. 1. P. *sphūrćhati, pusphūrćha, sphūrćhitum,* to spread, extend; to forget.

Sphūrćhita, as, ā, am, spread; forgotten.

1. *sphūrṇa, as, ā, am,* = *sphūrćhita* above.

स्फूर्ज *sphurj* (probably connected with rt. *sphur*), cl. 1. P. *sphūrjati, pusphūrja, sphūrjitum,* to thunder, make a sound like a thunder-clap, crash, explode: Pass. *sphūrjyate:* Caus. *sphūrjayati:* Desid. *pusphūrjishati:* Intens. *posphūrjyate, posphūrkti;* [cf. Lat. *spargo;* Angl. Sax. *sprecan, sprœncan, sprengan, sprincan, springan.*]

Sphurjaka = *sphūrjaka* below.

Sphurjathu = *sphūrjathu* below.

Sphūrja, as, m. the crashing sound of a thunder-clap, thunder; Indra's thunderbolt; sudden burst, (*narma-sphūrja,* sudden burst of love; in dramatic action defined to mean *sukhārambho bhayānto nava-saṅgamaḥ,* first union of lovers characterized by joy in the beginning and some cause of fear in the end.) — *Sphūrjā-vat, ān, atī, at,* thundering.

Sphūrjaka, as, m. a sort of ebony tree, Diospyros Glutinosa (= *tinduka*).

Sphūrjathu, us, m. a clap of thunder, explosion.

Sphūrjana, am, n. the act of thundering; an explosion, crash.

Sphūrjayat, an, antī, at, Ved. overwhelming, crushing, (Sāy. = *nishpishat.*)

Sphūrjita, as, ā, am, thundered; [cf. *vi-sphūrjita.*]

2. *sphūrṇa, as, ā, am,* (according to some) thundered.

स्फुल *sphul* (connected with rts. *sphur, sphuṭ, sphal*), cl. 6. P. *sphulati, pusphola,* Aor. *asphulīt, sphulitum,* to tremble, throb, vibrate; to dart forth, appear; to collect; to slay, kill, (enumerated among the *vadha-karmāṇaḥ* in Naigh. II. 19): Pass. *sphulyate,* Aor. *aspholi:* Caus. *spholayati,* &c. (For comparisons see rt. *sphal.*)

Sphula, am, n. a tent (= *vastra-veśman*).

Sphulana, am, n. trembling, throbbing, vibration, palpitation.

Sphuliṅga, as, ā, am, m. f. n. (perhaps to be connected with *sphuṭ,* p. 1152), a spark of fire.

Sphuliṅgin, ī, inī, i, having sparks of fire, sparkling; (*inī*), f., N. of one of the seven tongues of Agni or fire.

Spholana, am, n. = *sphāla* (according to Vopa-deva).

स्फेयस् *spheyas, spheshṭha.* See p. 1152.

स्फोट *sphoṭa, sphoṭita,* &c. See p. 1152.

स्फ्य *sphya, am,* n. an implement used in sacrifices (described as a piece of wood shaped like a sword for stirring the boiled rice, or, according to some, for trimming the mound used as an altar). — *Sphya-kṛita, as, ā, am,* made or marked out by the *sphya.* — *Sphya-vartani, is,* m. the furrow or line made by the *sphya* (in marking out the sacrificial ground).

Sphaiyakṛita, as, ī, am (fr. *sphya-kṛita*), relating to anything made by the *sphya.*

स्ब्रृ *sbṛī* = rt. *svṛī,* q. v.

स्म *sma* (probably for 2. *samā,* an old inst. of 1. *sama,* and meaning 'wholly, entirely'), ind. a particle added to the present tense of verbs or to present participles (generally giving them a past signification, e. g. *praviśanti sma purīm,* they entered the city); a pleonastic particle (often used after *mā,* see *mā sma* under 1. *mā;* also in the Veda preceded by *adha,* q. v., and other particles).

स्मत् *smat,* ind. (probably connected with *sma;* according to some an old neut. of 1. *sama;* but according to Sāy. a contraction of *sumat*), Ved. well, excellently, (Sāy. = *su, sumat*); with, together with (= 2. *saha;* cf. Gr. μετά; Mod. Germ. *mit*); constantly, always, (Sāy. = *nityam.*) — *Smat-purandhi, is,* m. = *svarga-kuṭumbī* (according to Sāy. on Ṛig-veda VIII. 34, 6). — *Smad-abhīśu, us, us, u,* Ved. having beautiful reins, (Sāy. = *śobhana-rajju-yukta* or *śobhana-śarīra-kānti,* Ṛig-veda VIII. 25, 24.) — *Smad-ishṭa, as, ā, am,* Ved. (according to Sāy.) going well or sent together (= *praśasta-gati* or *saha-preshita,* Ṛig-veda VII. 87, 3). — *Smad-ūdhnī,* f. (see *ūdhas*), Ved. (a cow) always giving milk, (Sāy. = *nityam udhasā yuktā, sarvadā payasaḥ pradātrī,* Ṛig-veda I. 73, 6; cf. *pīnodhnī.*) — *Smad-dishṭi, is, is, i,* Ved. auspiciously speaking (said of Indra; Sāy. = *bhadra-vākya,* Ṛig-veda III. 45, 5); handsome-looking, (Sāy. = *praśasta-darśana,* Ṛig-veda VI. 63, 9.)

स्मय *smaya, smayat,* &c. See below.

स्मर *smara.* See col. 3.

स्मार्त *smārta,* &c. See p. 1154, col. 1.

स्मि *smi,* cl. 1. A. *smayate* (ep. also P. *-ti*), *sishmiye, smeshyate, asmeshṭa, smetum,* to smile, laugh; to expand, bloom (as a flower): Pass. *smīyate,* Aor. *asmāyi:* Caus. *smāyayati, -te* (also *smāpayate* in *vi-smi,* q. v.), to cause to laugh, provoke or excite laughter; (A.) to laugh at, mock, despise: Desid. *sismayishate:* Intens. *seshmīyate,* (in Mālavikāgnimitra, Act IV, the Prākrit *simisimā-anti* [see s. v.] is incorrectly referred to the Intens. of rt. *smi*), *seshmayīti, seshmeti;* [cf. Gr. μειδ-ος, μείδ-η-μα, μει-δ-ά-ω, μει-διάω, (perhaps also) σμοιός, μέμφομαι, μῶμος: Lat. *mi-ru-s, ni-miru-m, mira-ri:* Old Germ. *smie-l-en, smie-r-en:* Eng. *smile:* Angl. Sax. *smœrc:* Slav. *sme-ja-ti, po-sme-chu:* Lett. *smee-t:* Hib. *smigeadh, magadh,* 'mocking;' *magamhuil,* 'jeering.']

Smaya, as, m. smiling at anything, wonder, surprise, astonishment; Wonder (personified as a son of Dharma); pride, conceit, arrogance. — *Smaya-nutti, is,* f. the driving away or pulling down of pride.

Smayat, an, antī, at, smiling, laughing.

Smayana, am, n. the act of smiling, a smile, gentle laughter.

Smayanīya, as, ā, am, to be smiled (used impersonally).

Smayamāna, as, ā, am, smiling, gently laughing.

Smayin, ī, inī, i, smiling, laughing.

Smita, as, ā, am, smiled, smiling; expanded, blown, blossomed; (*am*), n. a smile, gentle laugh. — *Smita-dṛiś, k,* f. 'having a smiling look,' a handsome woman. — *Smita-pūrva, as, ā, am,* preceded by a smile; (*am*), ind. with a smile, smilingly. — *Smita-pūrvābhibhāshin* (°*va-abh*°), *ī, iṇī, i,* addressing with a smile. — *Smita-śālin, ī, inī, i,* having smiles, smiling, laughing. — *Smita-śobhin, ī, inī, i,* smiling beautifully.

Smiti, is, f. smiling, a smile, laughter.

Smitvā, ind. having smiled or laughed.

Smetavya, as, ā, am, to be smiled (used impersonally).

Smera, as, ā, am, smiling, laughing; blown, blooming, opened, expanded (as a flower); proud; evident, apparent; (*as*), m. (according to some) appearance, manifestation. — *Smera-mukha, as, ī, am,* smiling-faced, having a smiling face. — *Smera-vishkira, as,* m. 'proud bird,' a peacock.

स्मिट *smiṭ* (connected with rt. *smi*), cl. 10. P. *smeṭayati,* &c., to slight, despise; to love; to go.

स्मील *smīl* (= rt. *śmīl,* p. 1023; cf. rt. *mīl*), cl. 1. P. *smīlati,* &c., to wink, blink.

स्मृ 1. *smṛi* (= rt. *spṛi,* q. v.), cl. 5. P. *smṛiṇoti,* &c., to please, gratify; to protect, defend; to live.

स्मृ 2. *smṛi,* cl. 1. P. (ep. also A.) *smarati* (*-te*), *sasmāra* (2nd sing. *sasmartha,* 1st du. *sasmariva,* 3rd pl. *sasmarus*), *smarishyati, asmārshīt, smartum,* to remember (with acc. or gen., and when joined with 2nd Fut. of another rt. giving it a past signification, e. g. *amuṃ smarati hanishyati,* he remembers having killed him, Pāṇ. III. 2, 112); to recollect, call to mind, bear in mind, think of, think upon, be mindful of; to recite mentally or call upon the name (of a deity &c.); to record (in the Smṛiti), declare (as Smṛiti or law; *smaranti,* they declare in the Smṛiti); to desire, long for (with gen.): Pass. *smaryate,* Aor. *asmāri,* Prec. *smṛishīshṭa* and *smarishīshṭa,* to be remembered; to be recorded; to be mentioned; to be declared (as a law); to be mentioned in the Smṛiti: Caus. *smārayati* (or *smarayati*), *-te, -yitum,* Aor. *asasmarat, -ta,* to cause to remember, call to mind, remind; to give information; to cause to regret, cause to desire or long for (in the latter sense only *smarayati*): Desid. *susmūrshate,* to wish to recollect: Intens. *sāsmaryate, sāsmarti;* [cf. Gr. μέρ-μηρ-α, μέρ-ι-μνα, μερ-μαίρω, μερμηρ-ίζω, μέρ-μερ-ος, μάρ-τυρ, μάρ-τυρ-ο-ς, μάρ-τυ-ς, μαρ-τύρ-ιον, μαρτύρ-ο-μαι, (perhaps also) μέλειν, μέλ-ε-σθαι, μελ-έ-τη, &c.: Lat. *me-mor, memor-ia, memor-ā-re, mor-a, mos, mor-is:* Goth. *mêr-j-an,* 'to proclaim;' *meritha, maurnan:* Old Germ. *smer-zo,* m., *smer-za,* f. 'pain;' *smerzan, mâriu,* 'to announce;' *mârî,* 'memorable:' Mod. Germ. *Mährchen:* Angl. Sax. *mœlan, mal, ge-mœred, mœrdh, mœrslan, meldian, ameldian, murnan, smeortan,* 'to smart:' Lith. *uz-mirs-tu,* 'to forget:' Hib. *smuairean,* 'dejection;' (perhaps) *smalanach,* 'sorrowful;' *muirn,* 'natural affection.']

Susmūrshamāṇa, as, ā, am, wishing to remember.

Smara, as, m. remembrance, recollection; loving recollection, love; Kāma-deva (god of love). — *Smara-karman, a,* n. amorous action or conduct, any wanton act, lasciviousness. — *Smara-kūpaka, as,* m. or *smara-kūpikā,* f. 'well of love,' the female organ. — *Smara-guru, us,* m. 'love-preceptor,' epithet of Vishṇu. — *Smara-gṛiha, am,* n. 'abode of love,' the female organ. — *Smara-ćakra, as,* m. a particular kind of sexual union. — *Smara-ććhatra, am,* n. the clitoris. — *Smara-daśā,* f. a state of love, state of the body produced by being in love, (ten such states are enumerated, e. g. anxious thought, sleeplessness, emaciation, loss of appetite, fainting, &c.) — *Smara-dāyin, ī, inī, i,* causing or exciting love (= *kāmoddīpaka*). — *Smara-dīpikā,* f., N. of a work. — *Smara-dhvaja, as,* m. 'love-sign,' 'love-emblem,' the male organ; a fabulous fish (regarded as the emblem of Kāma-deva; cf. *makara-dhvaja*); a musical instrument; (*ā*), f. a bright moonlight night (according to some); (*am*), n. the female organ. — *Smara-priyā,* f. 'dear to Kāma,' epithet of Rati (Kāma-deva's wife). — *Smara-bhāsita, as, ā, am,* love-illuminated, inflamed by love. — *Smara-mandira, am,* n. 'love-palace,' the female organ. — *Smara-moha, as,* m. infatuation of love, passion, love. — *Smara-mohita, as, ā, am,* infatuated by love, overcome by passion. — *Smara-lekhanī,* f. the Sārikā bird. — *Smara-vallabha, as,* m. 'love's favourite,' epithet of A-niruddha. — *Smara-vāṇa-paṅkti, is,* f. the five arrows of Kāma-deva collectively (see *pañća-vāṇa*). — *Smara-vīthikā,* f. 'love-shop,' a prostitute, harlot. — *Smara-vṛiddhi-sañjña, as,* m. a particular shrub (= *kāma-vṛiddhi*). — *Smara-śavara, as,* m. 'love-barbarian,' cruel love. — *Smara-śāsana, as,* m. 'chastiser of Kāma-deva,' epithet of Śiva (see *an-aṅga*). — *Smara-*

sakha, as, m. 'love's friend,' the moon. — *Smara-stambha, as,* m. 'love-column,' the male organ. — *Smara-smarya, as,* m. a donkey, ass (= *garda-bha*). — *Smara-hara, as,* m. 'love-destroyer,' epithet of Śiva (see *an-aṅga*). — *Smarākula* or *smarākulita* (°*ra-āk*°), *as, ā, am,* agitated by love, love-sick. — *Smarāgāra* (°*ra-āg*°), *am,* n. 'love-abode,' the female organ. — *Smarāṅkuśa* (°*ra-aṅ*°), *as,* m. 'love-hook,' a finger-nail; a lover, lascivious person. — *Smarātura* (°*ra-āt*°), *as, ā, am,* love-sick, pining with love. — *Smarāndha* (°*ra-an*°), *as, ā, am,* love-blinded, infatuated with passion. — *Smarāri* (°*ra-ari*), *is,* m. 'enemy of Kāma-deva,' epithet of Śiva. — *Smarārta* (°*ra-ār*°), *as, ā, am,* love-sick. — *Smarāsava* (°*ra-ās*°), *as,* m. 'love-liquid,' saliva. — *Smarotsuka* (°*ra-ut*°), *as, ā, am,* pining or languishing with love, love-sick.

Smaraṇa, am, n. the act of remembering, remembrance, memory, recollecting, recollection, reminiscence; tradition, traditional precept, (*iti smaraṇāt,* 'from its being so mentioned in the Smṛiti,' cf. *smṛiti*); mental recitation (of the name of a deity), calling upon the name of a god; regretting, remembering with regret; thinking upon, anxious thought. — *Smaraṇa-padavī,* f. 'road to mere memory,' death. — *Smaraṇānugraha* (°*ṇa-an*°), *as,* m. the favour of remembrance, kind remembrance. — *Smaraṇāpatya-tarpaka* (°*ṇa-ap*°), *as,* m. 'satisfying memory's offspring,' a turtle, tortoise. — *Smaraṇā-yaugapadya* (°*ṇa-ay*°), *am,* n. the non-simultaneousness of recollections.

Smaraṇīya, as, ā, am, to be remembered, memorable, to be borne in mind.

Smarat, an, antī, at, remembering, recollecting, considering.

Smartavya, as, ā, am, to be remembered, memorable.

Smartṛi, tā, trī, tṛi, one who remembers or recollects. — *Smartṛi-tva, am,* n. remembrance, recollection.

Smaryamāṇa, as, ā, am, being remembered, being mentioned in the Smṛiti.

Smāra, as, m. memory, recollection.

Smāraka, as, ikā, am, reminding, putting in mind, instructing.

Smāraṇa, am, n. (fr. the Caus.), the act of causing to remember, reminding, calling to mind.

Smāram, ind. having remembered.

Smārita, as, ā, am (fr. the Caus.), reminded, called to mind, recalled to recollection.

Smārin, ī, iṇī, i, remembering; reminding.

Smārta, as, ī, am (fr. *smṛiti*), relating to memory, memorial, remembered, coming within the range of memory; recorded in the Smṛitis, prescribed in the inspired codes of law, based on Smṛiti, q. v.; sanctioned by law, canonical, legal; following the doctrine of the law-books; domestic (applied to the domestic fire which every Brāhman is bound to keep up); (*as*), m. a Brāhman skilled in jurisprudence or traditional law (especially one belonging to a sect founded by Śaṅkarāćārya, whose expositions of the principle of unity, according to the Vedānta doctrine, they professedly follow, though holding Śiva in especial honour; their chief establishment is at Śṛiṅga-giri, but they are said to be found throughout the south of India); (*am*), n. any act or rite enjoined by Smṛiti or allowed by traditional usage, a legal act. — *Smārta-karman, a,* n. a rite enjoined in the Smṛitis, one of the less important domestic rites. — *Smārta-kāla, as,* m. the period to which memory may extend (i. e. a century, according to some lawyers). — *Smārta-sūtra, am,* n. any Sūtra work based on Smṛiti (opposed to *śrauta-sūtra* or Sūtras based on *śruti,* see *sūtra*). — *Smārta-homa-pariśishṭa, am,* n., N. of a Pariśishṭa of the Sāma-veda.

Smārya, as, ā, am, to be remembered, memorable.

Smṛita, as, ā, am, remembered, recollected, called to mind; recorded, mentioned, said, declared, termed, styled, named; enjoined by Smṛiti or traditional law, declared or propounded in the law-books. — *Smṛita-mātra, as, ā, am,* only remembered or thought of.

Smṛiti, is, f. remembrance, memory, reminiscence, recollection, thinking of or upon (any person or thing), calling to mind; Memory (personified as a daughter of Daksha and wife of Aṅgiras); what is remembered, that which is borne in mind from the beginning, tradition, law; the institutes or body of traditional or memorial law (as handed down originally by Manu, Yājñavalkya, and other great legislators who were supposed to have been inspired, and to have based their precepts on the Veda and divine revelation, though the laws they promulgated were called Smṛiti, 'what is remembered,' in contradistinction to Śruti, 'what is heard or revealed,' and to Āćāra, 'established usage;' the very essence of Smṛiti being that it was delivered memoriter by human authors, and not directly revealed, as explained in Manu II. 10, see *śruti;* in its widest acceptation Smṛiti is said to include the Vedāṅgas, the Sūtras or aphorisms both *śrauta* and *gṛihya,* the institutes of Manu and other inspired law-givers, the Itihāsas, such as the Rāmāyaṇa and Mahā-bhārata, and the Purāṇas, but the term Smṛiti is more usually restricted to the metrical codes of Manu, Yājñavalkya, Parāśara, &c., see *smṛiti-śāstra* below); any particular law-book or code of laws; any particular law or rule of law, canon, legal text (e. g. *anumitā smṛitiḥ pratyakshayā smṛityā bādhyate,* a Smṛiti which is only inferred is set aside by a visibly existing Smṛiti; *iti smṛiteḥ,* according to such a Smṛiti or legal text, according to such a traditional law); a passage in a work treating of law; pensive or loving recollection, desire, wish [cf. *smara*]; understanding. — *Smṛiti-kaumudī,* f. 'light of law,' N. of a legal work by Viśveśvara (composed under the patronage of king Madana-pāla). — *Smṛiti-kaustubha,* 'jewel of law,' N. of a work by Ananta-deva. — *Smṛiti-ćandrikā,* f., N. of a legal work. — *Smṛiti-tattva, am,* n. 'digest of legal truth,' N. of a work by Raghu-nandana. — *Smṛiti-darpaṇa,* 'mirror of law,' N. of a work. — *Smṛiti-pratyavamarśa, as,* m. retentiveness of memory, accuracy of recollection. — *Smṛiti-prabandha, as,* m. a Smṛiti composition, legal work. — *Smṛiti-bhraṃśa, as,* m. loss or failure of memory. — *Smṛiti-mañjarī,* f., N. of a legal work. — *Smṛiti-mat, ān, atī, at,* having a good memory, remembering, recollecting. — *Smṛiti-mahārṇava* (°*hā-ar*°), *as,* m. 'ocean of law,' N. of a work. — *Smṛiti-ratnākara* (°*na-āk*°), *as,* m. 'jewel-mine of law,' N. of a work by Ćaṇḍeśvara. — *Smṛitiratnāvalī* (°*na-āv*°), f. 'string of jewels of law,' N. of a work by Rāma-nātha. — *Smṛiti-rodha, as,* m. temporary interruption or obstruction of memory, failure of memory. — *Smṛiti-vibhrama, as,* m. confusion of memory. — *Smṛiti-viruddha, as, ā, am,* contrary to law, illegal, unjust. — *Smṛiti-virodha, as,* m. opposition to law, illegality, impropriety; disagreement between two or more codes of law or legal texts. — *Smṛiti-śāstra, am,* n. a law-book, a code, digest; legal science, (the most celebrated law-books are those of Manu, Yājñavalkya with its commentary the Mitāksharā, Parāśara, Hārīta, Vyāsa, Vasishṭha, Vishṇu, Vṛihas-pati, Atri, Saṅkha, Likhita, Uśanas, Aṅgiras, Yama, Āpastamba, Saṃvarta, Śātātapa, Kātyāyana, Daksha, Gautama; these authors are sometimes classed in three divisions, under the three heads of *sāttvika, rājasa,* and *tāmasa,* according to the tendency of their writings.) — *Smṛiti-śīla, e,* n. du. traditions and moral practices. — *Smṛiti-śesha, as, ā, am,* one of whom only remembrance remains, a deceased or defunct person; that of which nothing is left but remembrance. — *Smṛiti-śaithilya, am,* n. temporary failure or loss of memory. — *Smṛiti-saṅgraha* or *smṛiti-samuććaya, as,* m. 'law-collection,' N. of two legal works. — *Smṛiti-sammata, as, ā, am,* approved by law. — *Smṛiti-sāgara* and *smṛiti-sāgara-saṅgraha* and *smṛiti-sāgara-sāra,* N. of various legal works. — *Smṛiti-sādhya, as, ā, am,* capable of being proved by law. — *Smṛiti-sāra, as,* m. 'essence of law,' N. of a work by Deva-yājñika; of another work by Yādavendra; of another by Hari-nātha. — *Smṛiti-sārāvalī* (°*ra-āv*°), f. 'line of essence of law,' N. of a work. — *Smṛiti-siddha, as, ā, am,* established by law. — *Smṛiti-hārikā,* f. 'memory-seizer,' N. of a daughter of Duḥsaha (described in the fifty-first chapter of the Mārkaṇḍeya-Purāṇa as exercising an evil influence on the memory). — *Smṛiti-hetu, us,* m. a cause of recollection, any mental act stirring the memory, impression on the mind, reflection, association of ideas, recollection. — *Smṛity-antara, am,* n. another law-book. — *Smṛity-apeta, as, ā, am,* departed from memory, forgotten; inconsistent with Smṛiti; illegal, unjust. — *Smṛity-artha-sāgara, as,* m., N. of a work by Nṛi-siṃha. — *Smṛity-artha-sāra, as,* m. 'essence of the meaning of Smṛiti,' N. of a work on Hindū ceremonies by Śrīdhara-svāmin. — *Smṛity-ukta, as, ā, am,* prescribed in the codes of law, enjoined by the Smṛitis, canonical.

Smṛitika, am, n. water (= *udaka,* Naigh. I. 12).

स्मेर *smera, smera-mukha.* See p. 1153.

स्य *sya, am,* n., Ved. a winnowing basket (= *śūrpa,* q.v.).

स्यद् *syad, syada.* See below.

स्यन्द् *syand,* cl. 1. A. (in Fut., Aor., and Condit. also P., Ved. also P. in other tenses), *syandate* (*-ti*), *sasyande* (Ved. 3rd pl. Perf. P. *sishyadus,* Atharva-veda IX. 2, 20), *syandishate, syantsyate* (*syantsyati*), *asyandishṭa, asyanta* (*asyadat*), *syanditum, syanttum* or *syantum* (Ved. Inf. *syandayadhyai*), to trickle, ooze, drip, drop, distil, flow, ooze out, flow out; to flow with, pour forth, shed (with acc.); to run, flee (P.); (according to Naigh. II. 14), to move, rush, go: Pass. *syadyate,* Aor. *asyandi:* Caus. *syandayati, -te, -yitum,* Aor. *asisyandat, -ta:* Desid. *sisyandishate, sisyantsate, sisyantsati.*

Syad in *raghu-shyad,* q. v.

Syada, as, m. rapid motion, speed, velocity, rush.

Syantavya, as, ā, am, to be flowed, &c.

Syanttvā or *syantvā,* ind. having flowed; having rushed on.

Syanda, as, m. trickling; going, moving rapidly; a car, chariot.

Syandat, an, antī, at, moving on, rushing impetuously.

Syandana, as, ā or *ī, am,* flowing, going quickly; quick, expeditious, swift; (*as*), m. a war-chariot, chariot, car; air, wind; the tree Dalbergia Ougeinensis (= *tiniśa*); a particular Arhat of the past era; (*ī*), f. saliva; (according to some) the urinary passage; (*am*), n. the act of trickling, oozing, dropping; rushing, going or flowing swiftly; water. — *Syandana-druma, as,* m. the tree Dalbergia Ougeinensis (said to be so called because its wood is used to make chariot-wheels &c.). — *Syandanārūḍha* (°*na-ār*°), *as, ā, am,* mounted on a chariot or car. — *Syandanāroha* (°*na-ār*°), *as,* m. a warrior who fights mounted on a war-chariot. — *Syandanāloka-bhīta* (°*na-āl*°), *as, ā, am,* terrified at the sight of a chariot.

Syandani, is, m. the tree Dalbergia Ougeinensis.

Syandanikā, f. a drop of saliva.

Syandanīya, as, ā, am, to be flowed; to be run; to be gone.

Syandamāna, as, ā, am, trickling, flowing, moving rapidly.

Syanditṛi, tā, trī, tṛi, one who runs or rushes quickly.

Syanditvā, ind. having flowed; having rushed.

Syandin, ī, inī, i, trickling, oozing, dropping; flowing, rushing; going, moving; (*inī*), f. saliva; a cow bearing two calves at once.

Syandra, as, ā, am, Ved. rushing, impetuous; (in Naigh. II. 9. *syandrāsaḥ* is enumerated among the *bala-nāmāni*).

Syanna, as, ā, am, flowed, trickled, dropped; dropping, trickling, flowing (as water &c.).

स्यम् syam, cl. 1. P. syamati, sasyāma (3rd pl. sasyamus or syemus), syamishyati, asyamīt, syamitum, (according to Vopadeva also) cl. 10. P. syamayati, &c., to sound, cry aloud, shout, vociferate; to go, (in Naigh. II. 14. enumerated among the gati-karmāṇaḥ); cl. 10. A. syāmayate (sometimes also P. -ti), to consider, reflect, think: Caus. syamayati, -yitum, Aor. asisyamat, to cause to sound: Desid. sisyamishati: Intens. sesimyate (Pāṇ. VI. 1, 19), sansyanti.

Syamika = syamīka below.

Syamitvā, ind. having sounded; having gone, &c.

Syamīka, as, m. a cloud; an ant-hill; a kind of tree; time; (ā), f. indigo.

Syānta, as, ā, am, sounded; gone, &c.

Syāntvā, ind. = syamitvā above.

स्यमन्तक syamantaka, as, m. the jewel worn by Krishṇa (given to Satrā-jit by the Sun and transferred by him to his brother Prasena, from whom it was taken by Jāmbavat, and after much fighting and contention appropriated by Krishṇa; the whole story is told in Vishṇu-Purāṇa IV. 13; the jewel is described as yielding daily eight loads of gold and preserving from all dangers; it is said to have been worn by Krishṇa on his wrist, that on his breast being called Kaustubha).

स्या syā, fem. of the pronoun tyad = tad, 'he,' 'that,' &c., (nom. c. masc. syas.)

स्यात् syāt, ind. (properly 3rd sing. Pot. of rt. 1. as), it may be, perhaps, perchance, (syād asti, it may be, perhaps it is; syān nāsti, it may not be.) — Syād-vāda, as, m. (probably) assertion of possibility (in phil.). — Syādvāda-mañjarī, f., N. of a philosophical work classed under the Ārhata-darśana in the Sarva-darśana-saṅgraha. — Syādvāda-vādin, ī, m., N. of an Arhat. — Syād-vādin, ī, m. one who asserts possibility.

स्याल syāla, as, m. (according to Yāska on Nirukta VI. 9. fr. sya, a winnowing basket, and lā for lājā, fried grains, it being the custom for the bride's brother to scatter fried grains at marriage ceremonies), the brother of a bride, a wife's brother; the favourite of a king; a proper N.; (ī), f. a wife's sister, (also written śyāla); [cf. Gr. δέλιοι.]

स्युम्न syumna, am, n. (a doubtful form, but probably fr. rt. siv; cf. dyumna, fr. rt. 2. div, and see syūma below), happiness, joy, delight.

स्यूत syūta, as, ā, am (fr. rt. siv), sewn with a needle, stitched, woven; sewn or woven together, joined, fabricated; pierced, penetrated; (as), m. a bag, sack; coarse canvas bag.

Syūti, is, f. sewing with a needle, stitching, joining together, weaving; needle-work; a bag, sack; lineage, family, offspring.

Syūtvā, ind. having sewed or joined together.

Syūna, as, m. a sack, bag of coarse cloth; a ray of light; the sun.

Syota, as, m. a bag, sack, bag of coarse canvas.

Syona, as, ā, am [cf. syūma below], beautiful, pleasing, favourable, propitious, auspicious; (as), m. a sack, coarse bag; a ray of light; the sun; (am), n. happiness, pleasure (= sukha, Naigh. III. 6). — Syona-krit, t, t, t, Ved. one who causes happiness (to guests), a hospitable person, (Sāy. = atithīnām sukha-kārin, Rig-veda I. 31, 15.) — Syona-śī, is, is, i, Ved. lying or resting in a happy or pleasant place (i. e. in a sacrificial chamber; applied in Rig-veda I. 73. 1. to Agni, and according to Sāy. = gārhapatyāyatane śayānaḥ).

स्यूम syūma, as, m. (according to Uṇādi-s. I. 143. fr. rt. siv), a ray of light; (am), n. a ray of light; water (according to Śabda-k.); happiness, pleasure (Ved., cf. sumna). — Syūma-gabhasti, is, is, i, Ved. having pleasing or happy rays, (Sāy. = sukha-raśmi or syūta-raśmi, Rig-veda VII. 71, 3.) — Syūma-raśmi, is, is, i, having happy rays; (is), m., N. of a Rishi under the protection of the Aśvins (author of the hymns Rig-veda X. 77, 78).

Syūmaka, am, n., Ved. happiness, pleasure (= sukha, Naigh. III. 6).

Syūman, (according to some) anything woven or connected, a web, (but according to Sāy. syūmanā = syūmāni or anusyūtāni or santatāni, Rig-veda I. 113, 17.)

Syūmanyu, us, us, u, Ved. desiring happiness, (Sāy. = sukham icchat or satata-gāmin, going continuously, Rig-veda I. 174, 5.)

स्रंस् 1. srans (sometimes written sraṅś), cl. 1. A. sransate, sasranse, sransishyate, asransishṭa or asrasat (Pāṇ. I. 3, 91, III. 1, 55), sransitum, to fall, fall down, drop, slip, slip down or off, tumble; to fall asunder; to hang down; to go (according to Naigh. II. 14): Pass. srasyate, Aor. asransi: Caus. sransayati, &c., Aor. asasransat, to cause to fall or slip down; cause to move, loosen; to move, disturb: Desid. sisransishate: Intens. sanīsrasyate, sanīsransti.

Sransa, as, m. falling, slipping, fracture; [cf. paruḥ-s°.]

Sransana, am, n. the act of falling or causing to fall, bringing down.

Sransamāna, as, ā, am, falling, dropping, falling down, slipping off; fainting.

Sransita, as, ā, am, caused to fall or slip down, loosened.

Sransitvā, ind. having fallen, having slipped.

Sransin, ī, inī, i, falling down, slipping down, hanging down, depending, pendulous; being loosened; (ī), m. the Pīlu tree. — Sransinī-phala, as, m. the Śirīsha tree.

Sras, t, t, t, falling, dropping (at the end of comps.; see also vi-sras).

Srasta, as, ā, am, fallen, dropped, fallen down, slipped off, fallen from; hanging down; loosened; let go, relaxed; separated. — Srasta-kara, as, ā, am, having trunks hanging down or dangling. — Srasta-hasta, as, ā, am, relaxing the grasp, letting go the hold. — Srastāṅga (°ta-aṅ°), as, ā or ī, am, having the limbs relaxed; swooning, fainting. — Srastottara-paṭa (°ta-ut°), as, ā, am, having the upper garment slipped down or loose.

Srastara, am, n. (probably fr. rt. 1. srans), a couch or sofa for reclining (placed on the top of a house or terrace, see Manu II. 204, = śayanārthāsanādi).

Srasti, is, f. falling, slipping; a slip; loosening.

Srastvā, ind. having fallen, having slipped or tumbled.

स्रंस् 2. srans, a various reading for rt. śrambh, q. v. (and said to be used pramāde or, according to another reading, prasāde).

स्रंह् sranh [cf. rt. śrambh], cl. 1. A. sranhate, &c., to confide, trust.

स्रक्व srakva (= srikvan, q. v.), Ved. the corner of the mouth, the mouth, jaws; the flame of fire, (Sāy. = jvālā, Rig-veda VIII. 72, 15); (ā), f. the part about the lips, (Sāy. = oshṭha-deśa.)

Srakti, (according to some) a corner.

स्रङ्क् srank = rt. śrank, p. 1023, col. 3.

स्रज् sraj, k, f. (fr. rt. 1. srij), a chaplet, wreath of flowers, garland worn on the head; any garland or string of flowers, (aadakī srak, Ved. a watery garland, i. e. one woven with water-flowers); a species of the Ati-śakvarī metre. — Srag-dāman, a, n. the fillet or tie of a garland. — Srag-dhara, as, ā, am, wearing a garland; (ā), f. a species of the Prakriti metre (a stanza of four lines of twenty-one syllables, each line being divided into three portions of seven syllables each). — Srag-vat, ān, atī, at, possessed of garlands, wearing a wreath. — Srag-vin, ī, iṇī, i, garlanded, wearing a garland, bearing a chaplet; (iṇī), f., N. of a goddess; a species of the Jagatī metre (consisting of four times – ⏑ – – ⏑ – – ⏑ – – ⏑ –).

Srajaya (fr. sragvin), Nom. P. srajayati, -yitum, to garland, i. e. furnish with a garland.

Srajishṭha, as, ā, am (superl. fr. sragvin), completely covered with garlands, profusely decorated.

Srajīyas, ān, asī, as (compar. fr. sragvin), well covered with garlands.

स्रज्वा srajvā, f. (probably fr. rt. 1. srij), a rope, cord, string (according to Śabda-k. = rajju, q. v.); = tantu-paṭa-saṅghāta; N. of Prajā-pati, (in this sense given as fem. by Śabda-k.; perhaps fr. a form srajvan; cf. yajvan, fr. yaj.)

स्रद्धू sraddhū, ūs, f. (better written śraddhū and derived fr. rt. śridh, q. v.), breaking wind downwards.

स्रम्भ् srambh = rt. śrambh, q. v.; [cf. vi-srambh, visrabdha, vi-srambha.]

स्रव srava, sravaṇa. See p. 1156, col. 1.

स्रष्टृ srashṭri, ṭā, m. (fr. rt. 1. srij), a creator; a maker, author; N. of Brahmā; of Śiva. — Srashṭri-tā, f. or srashṭri-tva, am, n. creatorship.

स्रस् sras, srasta, &c. See under rt. 1. srans.

स्राक् srāk, ind. (probably fr. rt. sri + añć; cf. drāk), quickly, speedily, instantly.

स्राम srāma, as, m. (according to some fr. rt. sru), Ved. a sick man, (Sāy. = vyādhita or viślishṭāṅga; cf. a-s°), disease, sickness, (Sāy. = vyādhi.)

स्राव srāva, srāvaka. See p. 1156, col. 1.

स्रिध् 1. sridh, cl. 1. P. A. sredhati, -te, &c., Ved. to assail, injure, ruin, destroy; to perish; cl. 6. P. A. sridhati, -te, &c., Ved. to perish, be injured; [cf. Lat. stlis, lis; Old Germ. stritan, strit; Angl. Sax. stridh.]

2. sridh, t, f., Ved. injury, distress, suffering, (Sāy. = duḥkha); battle; (t), m. an enemy, (Sāy. = śoshayitri.)

Sredhat, an, antī, at, injuring, destroying.

स्रिभ् sribh or srimbh, cl. 1. P. srebhati, srimbhati, &c., to hurt, injure, kill (= rt. sribh).

स्रिम srima, as, m., Ved. (probably) a kind of evil spirit, (Atharva-veda VIII. 6, 10.)

स्रिव् sriv, cl. 4. P. srīvyati, sisreva, srevitum, to go; to become dry: Caus. srevayati, -yitum, to make dry, dry up: Desid. sisrevishati, susryūshati: Intens. sesrīvyate.

Srūta, as, ā, am, gone; dried, become dry, (Pāṇ. VI. 4, 20.)

Srūtvā, ind. = srevitvā below.

Srevayat, an, antī, at, Ved. making dry, drying up.

Srevitvā, ind. having gone; having become dry.

स्रु sru (incorrectly written śru, see rt. 2. śru), cl. 1. P. sravati (ep. rarely A. -te), susrāva (1st du. susruva), sroshyati, asusruvat, srotum (Ved. Inf. sravitave, sravitavai), to flow, stream, trickle, ooze, drip, drop, distil, exude; to move, go; to let flow, shed (with acc.); to trickle away, slip away, waste away, perish; to flow from (with abl.); to be diffused or spread about, transpire: Caus. srāvayati, -yitum, Aor. asusravat or asisravat, to cause to flow, pour out, shed, effuse, spill: Desid. of Caus. susrāvayishati or sisrāvayishati: Desid. susrūshati: Intens. sosrūyate, sosroti; [cf. Gr. ῥέ-ω (for σρεϝω), ῥεύ-σω, ἐ-ῤῥύη-ν, ῥέ-ος, ῥό-ο-ς, ῥεῦ-μα, ῥο-ή, ῥύ-σι-ς, ῥεῦ-σι-ς, ῥυ-τό-ς, ῥευσ-τό-ς, ῥέ-ε-θρο-ν, ῥύ-αξ, ῥύ-μη, ῥυ-θ-

μό-s, Στρύμων: Lat. *riv-u-s*, *Rumo*, *rumen*, *Rumina*: Old Germ. *strou-m*, *sliu-mo*, 'quickly;' *sliumor*, 'quicker:' Mod. Germ. *schleunig*: Lith. *srav-j-u*, 'to flow;' *srov-e*: Slav. *s-t-ru-ja*, *o-s-t-rova*, 'an island:' Hib. *sruth*, 'stream.']

Srava, as, m. flowing, streaming, dropping, trickling, oozing; a drop; a spring, fountain, torrent; (*ā*), f. the Mūrvā plant. — *Srava-dranga, as*, m. 'moving town,' a fair, market, bazaar.

Sravaka, as, ā or *ikā, am*, flowing, dropping, &c.

Sravaṇa, am, n. the act of flowing, streaming, trickling, oozing; sweat, perspiration; urine.

Sravat, an, antī, at, flowing, streaming, oozing, dripping, dropping, distilling; (*an*), m., Ved. a stream; (*antī*), f. a stream, river, (in Naigh. I. 13. *sravantyaḥ* is enumerated among the *nadī-nāmāni*); the region of the spleen (sometimes called the left hypochondriac region); a particular drug or medicinal plant. — *Sravat-svedajala, as, ā, am*, streaming with perspiration, perspiring profusely. — *Sravad-garbhā*, f. a woman that miscarries; a cow miscarrying by accident.

Sravanta, as, ā, am, flowing, dropping.

Srāva, as, m. flow, flowing, oozing, dripping.

Srāvaka, as, ikā, am, causing to flow, letting flow, pouring out, shedding, exuding; (*am*), n. black pepper.

Srāvaṇa, as, ī, am, causing to flow, exuding; (*ī*), f. a kind of medicinal plant (= *riddhi*).

Srāvin, ī, iṇī, i, flowing, streaming, fluid. — *Srāvi-tara, as, ā, am*, very watery, marshy.

Srut, t, t, t, flowing, &c. (at the end of comps., see *pari-srut*, *amṛita-srut*, &c.).

Sruta, as, ā, am, flowed, trickled, flowing, dropping, dripping, fluid; (*ā*), f. a kind of medicinal plant (= *hingu-pattrī*).

Sruti, is, f. flow, flowing, streaming, oozing, distilling; exudation, resin; a stream; (Ved.) a path, by-way, course, road, (Sāy. = *mārga*; in Ṛig-veda X. 88, 15. *dve srutī aśṛiṇavam pitṛiṇām devānām uta* is translated, 'I have heard of two paths, that of the fathers and that of the gods.')

Sruva, as, ā, m. f. [cf. *sruć*], a wooden ladle (of a semicircular shape with a double extremity, or two oval collateral excavations, used to pour ghee on the sacrificial fire, = 2. *juhū*); a Soma ladle, Soma spoon; (*ā*), f. the Mūrvā plant; the tree Boswellia Thurifera. — *Sruva-hasta, as*, m. epithet of Śiva. — *Sruvā-vṛiksha, as*, m. the plant or tree Flacourtia Sapida.

Srū, ūs, f. a sacrificial ladle (= *sruva* above); a spring, fountain, cascade.

Srota, as, m. = *srotas* below [cf. *śushka-s°*]; (*am*), n. a stream (= *srotas* below).

Srotas, as, n. a natural stream of water, current, flow or course of water; a rapid stream, torrent; a stream or river or spring (in general); a wave; water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); the course or current of nutriment in the body, stream of life, (see *ūrdhva-s°*, *tiryak-s°*); an organ of sense; [cf. 1. *śrotas*.] — *Srota-īśa, as*, m. 'lord of streams,' the ocean. — *Srotas-vat, ān, atī, at*, possessing a stream or current; (*atī*), f. a river. — *Srotas-vin, ī, inī, i*, having a stream or current; (*inī*), f. a river. — *Sroto-java, as*, m. rapidity of current. — *Sroto-'ñjana, am*, n. 'stream-collyrium,' antimony (especially as a collyrium for the eyes, said to be produced in the river Yamunā, cf. *yāmuna*). — *Sroto-vah, vāṭ*, f. a river (= *sroto-vahā* below). — *Sroto-vaha, as, ā, am*, flowing like a stream or river; (*ā*), m. a river in general.

Srotasya, as, ā, am, produced in a stream (Ved.); (*as*), m., N. of Śiva; a thief.

Srotya, as, ā, am, Ved. produced in a stream; (*ā*), f., Ved. a stream, current, river, (in Naigh. I. 13. *srotyāḥ* is enumerated among the *nadī-nāmāni*.)

स्रुघ्न *srughna, as*, m., N. of a country.

Srughnī, f. natron, (see *srug-ghnī* under *sruć*.)

Sraughna, as, ī, am, of or belonging to the country of Srughna, coming from Srughna; suited to Srughna; abounding in Srughna, abiding or staying in Srughna; going or leading to Srughna, looking toward Srughna (as a gate &c.); (*as*), m. an inhabitant of Srughna; (*am*), n. the gate leading to Srughna, (Pāṇ. IV. 3, 86.)

स्रुच् *sruć, k*, f. (connected with rt. *sru* and by some derived fr. *sru* + *ańć*, cf. *sruva*, *srū*), a sort of wooden ladle used for pouring clarified butter on a sacrificial fire, (it ought to be made of Palāśa or Khadira wood.) — *Sruk-praṇālikā*, f. the spout of a ladle. — *Srug-ghnī*, f. (probably fr. *sruć* + *ghnī*; but also spelt *srughnī*), natron, alkali. — *Srug-dāru, us*, m. the tree Flacourtia Sapida. — *Srug-vat, ān, atī, at*, having a ladle.

Srućaya, Nom. P. *srućayati* = *srugvantam āćashṭe* or *karoti*, (see Vopa-deva XXI. 14.)

Srućya, as, ā, am, Ved. being in a sacrificial ladle, contained in a ladle.

स्रुप *srupa.* See *slupa.*

स्रेक् *srek* (also written *śrek*, *sek*, *svek*), cl. 1. A. *srekate*, *sisreke*, *srekitum*: Caus. *srekayati*, Aor. *asisrekat*, to go, move.

स्रै *srai*, cl. 4. P. *srāyati*, &c. = rts. *śrai*, *śrā*, *śai*.

स्व 1. *sva, as, ā, am*, own, one's own, my own, thy own, his own, our own, &c. (according to the context; and in these senses frequently used at the beginning of comps.; when declined, *sva* is generally treated as a pronominal, and follows *sarva*, e. g. *svasmai* dat. c. sing., *svasmāt* abl. c. sing., *svasmin* loc. c. sing., but in abl. loc. sing. Nom. pl. it optionally follows *śiva*, e. g. *taṃ svayam-bhūḥ svād āsyād asṛijat*, him, the self-existent, created from his own mouth, Manu I. 94; when, however, *sva* is used as a substantive, meaning 'kinsman' and 'property,' it cannot be declined as a pronominal, but must necessarily follow the declension of *śiva*, e. g. *svāḥ*, one's own relations, *prabhūtāḥ svāḥ*, great riches), innate, native, natural, inherent, proper, peculiar, appropriate; belonging to one's own family or tribe; (*as*), m. self, one's own self, self-identity; the soul; N. of Vishṇu; a kinsman, relative, relation, (Manu II. 109); (*as, am*), m. n. property, wealth, riches; (in algebra) plus or affirmative quantity; [cf. Zend *hva*, *qa*: Gr. ἑ, Ϝε (for σϜε), σφέ (οὗ, οἷ, ἕ), ἑ-ό-ς, ὅ-ς, σφ-ό-ς, ἴ-διο-ς: Lat. *se*, *suu-s*: Goth. *si-k*, 'self;' *sves*, 'own;' *svesa*, 'property;' *sei-na* (for *svei-na*), *sve*, *svi* in *svi-kunths*, 'manifest:' Old Germ. *suâs*, 'own:' Angl. Sax. *sin*, *swa*: Lith. *saw*, *sawa-s*, *sawa*: Slav. *sebje*, *sebe*, *svoi*, *svaja*, *svo*, *svo-bodi*, 'free;' *svo-boda*, 'liberty.'] — *Sva-kampana, as*, m. 'self-moving,' air, wind. — *Sva-karma-kṛit, t*, m. doing one's own business, an independent workman. — *Sva-karman, a*, n. one's own work, own business, own duty, peculiar or proper business. — *Sva-karma-vaśa, as, ā, am*, subject to (the consequences of) one's own acts. — *Sva-karma-stha, as, ā, am*, minding one's own business or duty. — *Sva-kāmin, ī, inī, i*, self-loving, selfish. — *Sva-kārya, am*, n. one's own business or duty or function. — *Sva-kārya-saha, as, ā, am*, able to do one's duty or effect one's own business. — *Sva-kuṭumba, am*, n. one's own household. — *Sva-kula, am*, n. one's own family or race. — *Sva-kula-kshaya, as*, m. 'destroying its own family,' a fish. — *Sva-kṛita, as, ā, am*, self-performed, done or made by one's self. — *Sva-kshatra, as, ā, am*, Ved. possessing innate strength, self-powerful, innately strong. — *Sva-gata, as, ā, am*, 'gone to one's self,' passing in one's own mind, spoken to one's self, apart, aside; (*am*), n. to one's self, aside (in theatrical language). — *Sva-garbha, as*, m. own womb; own embryo. — *Sva-guṇa-tas*, ind. from personal merit. — *Sva-guṇa-prakāśaka, as, ikā, am*, proclaiming one's own merits, boastful. — *Sva-gupta, as, ā, am*, self-defended, self-preserved; (*ā*), f. cowach; the sensitive plant (= *lajjālu*). — *Sva-gūrta, as, ā, am*, Ved. spontaneously striving, (Sāy. = *svayam-udyata*, Ṛig-veda VI. 68, 4); self-flowing, spontaneously going (said of rivers; Sāy. = *svayam eva gāmin*, Ṛig-veda I. 140, 13). — *Sva-gṛiha, am*, n. one's own house; (*as*), m. a kind of bird, Loxia Philippensis. — *Sva-grāma, as*, m. one's own village. — *Sva-ćaraṇa-parshad, t*, f. a college or community of members of one's own Ćaraṇa or sect. — *Sva-ććhanda, as*, m. one's own will, own choice, own fancy; independence; (*as, ā, am*), self-willed, independent, uncontrolled; spontaneous; uncultivated, wild; (*am*), ind. according to one's own will or choice or fancy, voluntarily, spontaneously, independently. — *Sva-ććhandaka, as, ā, am*, = *sva-ććhanda* above. — *Svaććhanda-ćāriṇī*, f. 'going about at will,' a harlot. — *Svaććhanda-tas*, ind. voluntarily. — *Svaććhanda-bhairava*, N. of a work. — *Svaććhanda-śāktāgama* (°*ta-āg*°) and *svaććhanda-saṅgraha, as*, m., N. of two works. — *Sva-ja, as, ā, am*, self-produced, self-born, produced in or by one's self; (*as*), m. a son; sweat, perspiration; (*ā*), f. a daughter; (*am*), n. blood. — *Sva-jana, as*, m. one's own people, own kindred, own family or household; a kinsman, connection. — *Svajanāya*, Nom. A. *svajanāyate*, -*yitam*, to become a relation. — *Sva-janāvṛita* (°*na-āv*°), *as, ā, am*, surrounded or accompanied by one's own people. — *Sva-jāti, is*, f. own cast or tribe, own kind or species. — *Sva-jātīya* or *sva-jātya, as, ā, am*, belonging to one's own tribe or species. — *Sva-jñāti, is*, f. one's own kindred or kin; (*is*), m. a kinsman. — *Svataḥ-pramāṇa, as, ā, am*, self-proved, self-evident. — *Svataḥ-siddha, as, ā, am*, self-accomplished; self-proved, self-demonstrated. — *Sva-tantra, as, ā, am*, self-dependent, self-reliant, independent, free, self-willed, unrestrained, uncontrolled; no longer subject to parents, of age, full grown; (*am*), n., N. of a mystical work. — *Svatantra-tā*, f. self-dependence, self-reliance, independence; wilfulness. — *Svatantra-vṛitti, is*, f. acting self-reliantly, independent action. — *Svatantra-sāra, as*, m., N. of a work. — *Sva-tavas, ās, ās, as*, Ved. having power in one's self, having innate or peculiar power, very strong or powerful (said of the Maruts); having wealth in one's self, (Sāy. *sva-tavān*, nom. c. masc. = *dhana-vān*, Ṛig-veda IV. 2, 6; cf. Pāṇini VIII. 3, 11, VII. 1, 83); firmly rooted (said of a mountain). — *Sva-tas*, ind. by one's self, in one's self, of one's self (applicable to any person, e. g. by himself, in himself, &c., by itself, in itself, of itself, &c.); own, peculiar. — *Svatas-siddha*, see *svataḥ-siddha*. — *Sva-tā*, f. = *sva-tva*, q. v. — *Sva-tra, as, ā, am*, self-preserving; (*as*), m. a blind man. — *Sva-tva, am*, n. 'selfness,' self-existence, independent being or condition; the state of relation to one's self; own right or property, ownership, proprietorship, proprietary right. — *Svatva-nivṛitti, is*, f. cessation or loss of proprietary right. — *Svatva-bodhana, am*, n. declaration or proof of ownership. — *Svatva-vat, ān, atī, at*, having proprietary right; (*ān*), m. an owner. — *Svatva-vyabhićāri-tva, am*, n. uncertainty of ownership. — *Svatva-vyabhićārin, ī, iṇī, i*, departing or deviating from ownership. — *Svatva-hāni, is*, f. loss of proprietary right, forfeiture of title. — *Svatva-hetu, us*, m. ground or cause of proprietary right. — *Svatvābhāva* (°*va-abh*°), *as*, m. non-existence of proprietary right. — *Svatvāvagama* (°*va-av*°), *as*, m. determination or ascertainment of ownership. — *Svatvāspada* (°*va-ās*°), *am*, n. site of ownership, that in which any one has proprietorship. — *Svatvāspadī-bhūta, as, ā, am*, become the subject of proprietary right. — *Svatvotpatti* (°*va-ut*°), *is*, f. the arising of proprietary right, origin of ownership. — *Sva-dāra, as*, m. one's own wife. — *Svadāra-nirata, as, ā, am*, attached to one's wife, uxorious. — *Sva-duhitṛi, tā*, f. one's own daughter. — *Sva-deśa, as*, m. own country, native country, home; one's own place, proper place. — *Svadeśa-ja, as, ā, am*, born in one's

country, a fellow-countryman, compatriot. — *Sva-deśa-paridhi, is,* m. circumference of a circle of longitude in any place that has latitude. — *Svadeśa-madhya-paridhi, is,* m. circumference of the terrestrial equator. — *Sva-deha-dāna, am,* n. the gift of one's own body. — *Sva-dharma, as, am,* m. n. own right, own duty, peculiar duty or occupation, the duties of one's own class or caste (as defined in Manu I. 88–91), peculiar property, peculiarity. — *Svadharma-ćyuta, as, ā, am,* deprived of one's rights, fallen from or neglecting one's duty. — *Sva-dharma-tyāga, as,* m. dereliction or neglect of one's own duty; abandoning one's religion, apostasy. — *Svadharma-skhalana, am,* n. falling from or neglect of one's own duty. — *Svadharma-stha, as, ā, am,* abiding in one's peculiar duty. — *Svadharmā-ćaraṇa* (°*ma-āć*°), *am,* n. the act of practising one's own duties. — *Svadharmānapaga* (°*ma-an*°), *as, ā, am,* not swerving from one's duties. — *Svadharmārtha-viniśćaya, as,* m. the knowing or ascertaining one's duty and interests. — *Sva-dhā,* see s. v. — *Sva-nagara, am,* n. one's own town, native city. — *Sva-nāman, a,* n. one's own name. — *Svanāmāṅka* (°*ma-an*°), *as, ā, am,* marked with one's own name, called after one's own name. — *Sva-nāśa, as,* m. self-destruction. — *Sva-paksha, as,* m. one's own side, own party; 'being on one's own side,' a friend. — *Sva-para-maṇḍala, am,* n. one's own and an enemy's country. — *Sva-piṇḍā,* f. a kind of date tree (= *piṇḍa-kharjūrī*). — *Sva-pitṛi, tā,* m. one's own father; (*taras*), m. pl. one's ancestors. — *Sva-putra-vat,* ind. like one's own children. — *Sva-pū,* see s. v. — *Sva-posham,* ind. according to the nurture or training practised by one's own kindred. — *Sva-prakāśa, as, ā, am,* self-resplendent, self-luminous, self-evident. — *Sva-pradhāna-tā,* f. one's own nature or natural condition. — *Sva-prabhu-tā,* f. own power or supremacy, (*sva-prabhu-tayā,* inst. c. by one's own power, arbitrarily.) — *Sva-prayogāt,* ind. through the application of one's own efforts, by means of one's own exertions. — *Sva-prayojana-vaśa, as,* m. the force of one's own object or purpose. — *Sva-balāśraya* (°*la-āś*°), *as, ā, am,* depending on one's own strength. — *Sva-bāndhava, as,* m. one's own relation. — *Sva-bāhu, us,* m. one's own arm. — *Svabāhu-bala, am,* n. strength of one's own arm. — *Sva-brāhmaṇyā,* f. the text called Sva-brāhmaṇyā (used for invoking Indra in the Jyotishṭoma sacrifice, Manu IX. 126). — *Sva-bhaṭa, as,* m. one's own warrior, body-guard. — *Sva-bhājana, am,* n. (probably for *sabhājana,* q. v.), civility, polite greeting, welcome, adieu. — *Sva-bhānu, us, us, u,* Ved. self-luminous, self-shining. — *Sva-bhāva, as,* m. own state, essential or inherent property, innate or peculiar disposition, natural state or constitution, nature; peculiar purpose or aim. — *Sva-bhāva-ja, as, ā, am,* produced by natural disposition, innate, natural. — *Svabhāva-tas,* ind. from natural disposition, by nature, naturally. — *Svabhāva-daurjanya, am,* n. natural or innate wickedness. — *Sva-bhāva-dvesha, as,* m. natural hatred. — *Svabhāva-vāda, as,* m. the doctrine that the universe was produced and is sustained by the natural and necessary action of substances according to their inherent properties. — *Svabhāva-vādin, ī,* m. one who maintains the above doctrine. — *Svabhāva-śūra, as, ā, am,* possessing natural heroes. — *Svabhāva-siddha, as, ā, am,* accomplished by one's own nature, natural, essential, spontaneous, not acquired. — *Svabhāvokta* (°*va-uk*°), *as, ā, am,* uttered or said naturally, declared spontaneously. — *Svabhāvokti* (°*va-uk*°), *is,* f. spontaneous declaration, description of natural peculiarities or properties. — *Sva-bhū, ūs,* m. 'self-existent,' N. of Vishṇu; of Śiva; of Brahmā; (*ūs*), f. one's own land, own country. — *Svabhū-tyāga, as,* m. abandonment of one's country, abdication of one's own territory. — *Sva-bhūty-ojas, ās, ās, as,* Ved. whose energy is derived from inherent power. — *Sva-bhūmi, is,* f. one's own land, own estate; native country, fatherland. — *Sva-māyā,* f. own cunning, own magical art or skill, own art. — *Sva-yata, as, ā, am,* Ved. self-guided. — *Sva-yatna, as,* m. one's own exertion, own effort. — *Sva-yaśas, ās, ās, as,* Ved. self-famous, deriving renown from one's self, having peculiar fame. — *Svayaśas-tara, as, ā, am,* Ved. more renowned, very famous. — *Sva-yāvan, ā,* &c., Ved. self-moving, (in Ṛig-veda VIII. 25, 12. the voc. c. *sva-yāvan* is applied to Sindhu or the Ocean; according to Sāy. the nom. c. is *sva-yāvān.*) — *Sva-yukti, is, is, i,* Ved. self-yoked, self-harnessed. — *Sva-yoni, is,* m. f. own womb, one's own place of birth; (*is, is, i*), nearly related, related on the mother's side; (*is*), f. a sister or near female relative. — *Sva-rasa, as,* m. natural or peculiar flavour; proper taste or sentiment in composition; a particular kind of astringent juice or decoction; the sediment of oily substances ground on a stone. — *Sva-rāj, ṭ, ṭ, ṭ,* Ved. self-resplendent, self-luminous, shining of one's self (said of the Aśvins, Indra, Mitra, and Varuṇa); (*ṭ*), m. the supreme Being (Brahman); N. of one of the seven principal rays of the sun (supposed to supply heat to the planet Saturn); a kind of metre used in the Vedas (described as a stanza of three lines, two containing eight syllables each, and one ten); a variety of the same metre containing four lines (probably fem. in this sense). — *Sva-rājya, am,* n., Ved. independent dominion or sovereignty. — *Sva-rāshṭra, am,* n. one's own country or kingdom; (*ās*), m. pl., N. of a people (also read *su-rāshṭra*). — *Sva-ruċi, is,* f. one's own taste or inclination, own wish; (*is, is, i*), following one's own likings or desires, self-willed, uncontrolled, wilful. — *Sva-ruh, ṭ, ṭ, ṭ,* self-growing, self-increasing. — *Sva-rūpa, am,* n. one's own form or shape, natural state or condition, essential properties; natural character or appearance, true constitution or purpose; peculiar aim; nature; species, kind, sort; a particular relation (in phil., see under *sam-bandha*); (*as, ā* or *ī, am*), having one's own form or character, having a like nature or character; similar, like, identical; pleasing, handsome; wise, learned; (*ā*), f., N. of a place. — *Svarūpa-gata, as, ā, am,* endowed with one's own form or nature, having a like character. — *Svarūpa-tas,* ind. according to one's own form, analogously, similarly, identically. — *Svarūpa-tā,* f. or *svarūpa-tva, am,* n. the having a natural form or state; identity of form or nature; handsomeness. — *Svarūpa-dhārin, ī, iṇī, i,* possessing a natural form or character, having one's own form. — *Svarūpa-sambodhana, am,* n., N. of a work. — *Svarūpāsiddhi* (°*pa-as*°), *is,* f. a form of A-siddhi or fallacious proof (where the nature or property alleged is not really proved to belong to the subject). — *Sva-rūpin, ī, iṇī, i,* having one's own form or character; having essential properties; identical. — *Sva-roćas, ās, ās, as,* or *sva-roćis, is, is, is,* self-shining. — *Sva-lakshaṇa, am,* n. peculiar characteristic or property. — *Sva-līna, as,* m. (perhaps for *svar-līna*), N. of a Dānava (mentioned in the Vahni-Purāṇa). — *Sva-vaṇśin, ī, inī, i,* belonging to one's own family. — *Sva-vat, ān, atī, at,* Ved. possessing property, wealthy, opulent, (according to some *svavān* is wrongly separated into *sva-vān,* and is rather nom. case masc. of *sv-avas,* q. v.; cf. Pāṇ. VII. 1, 83; cf. *sva-tavas.*) — *Sva-vargya, as, ā, am,* belonging to one's own tribe. — *Sva-vaśa, as, ā, am,* subject to one's own will, self-subdued, self-controlled; ruled by one's free will, independent. — *Sva-vaśinī,* f. a kind of metre (consisting of thirty-eight syllables). — *Sva-vāhita, as, ā, am,* self-impelled, self-moved; alert, active. — *Sva-vāñćhā,* f. one's own desire, (*sva-vāñćhayā,* according to one's own wish.) — *Sva-vārtta, am,* n. one's own condition or welfare. — *Sva-vāsinī,* f. a woman whether married or unmarried who continues to dwell after maturity in her father's house. — *Sva-vināśa, as,* m. self-destruction, suicide. — *Sva-vishaya, as,* m. one's own country, own home. — *Sva-vīja, am,* n. own seed, own cause; (*as*), m. the soul. — *Sva-vīrya-tas,* ind. according to one's power. — *Sva-vṛikti, is, is, i,* Ved. self-cleansing, having cleansing properties; (*is*), f. a hymn. — *Sva-vṛij, k, k, k,* Ved. self-cutting, (Sāy. = *svayaṃ ćhettṛi,* Ṛig-veda X. 38, 5.) — *Sva-vṛitta, am,* n. one's own business or occupation. — *Sva-vṛitti, is,* f. one's own peculiar occupation or means of subsistence; (*is, is, i*), subsisting by one's own exertions. — *Sva-vṛishṭi, is, is, i,* Ved. rain-appropriating, the appropriator of rain. — *Sva-śarīra, am,* n. one's own body, own person. — *Sva-saṃvṛita, as, ā, am,* self-concealed, self-covered, self-guarded, self-secured. — *Sva-saṃsthā,* f. self-abiding, self-staying, self-possession, absorption in one's own self. — *Sva-sadṛiśa, as, ī, am,* like one's self. — *Sva-sara,* see s. v. — *Sva-sṛit, t, t, t,* moving or advancing by one's self, going or moving at one's own will, moving freely or independently. — *Sva-sainya, am,* n. one's own army. — *Sva-stha, as, ā, am,* self-staying, self-abiding, self-possessed, relying upon one's self, confident, resolute, firm, composed; self-sufficient, independent; contented; well, healthy, comfortable, at ease, in health; (*am*), ind. composedly. — *Svastha-tā,* f. self-possession, well-being, health. — *Sva-sthāna, am,* n. one's own place, own home. — *Svasthāna-stha, as, ā, am,* standing in or occupying one's own condition. — *Sva-svadhās,* m. pl., N. of a particular class of Manes, (see *sva-dhā.*) — *Sva-hasta, as,* m. one's own hand; own handwriting, autograph, signature. — *Sva-hasta-gata, as, ā, am,* fallen into one's own hand. — *Sva-hastikā,* f. (probably) an axe (also read *su-hastikā*). — *Sva-hastollikhita* (°*ta-ul*°), *as, ā, am,* drawn or painted by one's own hand. — *Sva-hita, as, ā, am,* good or advantageous for one's self; (*am*), n. one's own advantage, own benefit, own welfare. — *Sva-hitaishin* (°*ta-esh*°), *ī, iṇī, i,* seeking one's own good or advantage. — *Sva-hetu, us,* m. one's own cause, own sake, (*sva-hetunā,* for one's own sake.) — *Svākāra* (*sva-āk*°), *as, ā, am,* or *svākṛiti* (*sva-āk*°), *is, is, i,* having one's own form. — *Svāksha-pāda* (*sva-ak*°), *as,* m. a follower of the Nyāya system of philosophy, a Naiyāyika. — *Svākshara* (*sva-ak*°), *as,* m. (according to Śabda-k.) one's own handwriting or signature. — 2. *svāgata* (*sva-āg*°), *as, ā, am,* come of one's self; (for 1. *sv-āgata* see p. 1126.) — *Svāṅga* (*sva-an*°), *am,* n. a limb of the body (Vopa-deva IV. 17); (*as*), m. a proper N. — *Svāṅgi,* a patronymic from Svāṅga, (Vopa-deva VII. 1, 4.) — *Svādhikāra* (*sva-adh*°), *as,* m. own office or function, peculiar station. — *Svādhipatya* (*sva-adh*°), *am,* n. own supremacy, supreme sway, royalty, sovereignty. — *Svādhishṭhāna* (*sva-adh*°), *am,* n. one of the six Ćakras or mystical circles of the body, (see *ćakra.*) — *Svādhīna* (*sva-adh*°), *as, ā, am,* self-subject, self-dependent; independent, uncontrolled; in one's own power or subjection, dependent on or belonging to one's own side or party, one's own subject or dependent, faithful. — *Svādhīna-kuśala, as, ā, am,* having prosperity in one's own power. — *Svādhīna-tā,* f. or *svādhīna-tva, am,* n. self-dependence, independence; subjection to one's self. — *Svādhīna-patikā* or *svādhīna-bhartṛikā,* f. a woman who has a husband subject to herself or dependent on herself, an independent woman. — *Svādhyāya* (*sva-adh*°), *as,* m. 'going over any subject to one's self,' self-reciting, self-reading, repeating or rehearsing to one's self, inaudible reading or muttering of prayers, private prayer, (especially) repetition or study of the Vedas, sacred study; perusal of sacred books; the Veda; a day on which the resumption of sacred study is commanded after a suspension of it. — *Svādhyāya-brāhmaṇa, am,* n., N. of a chapter in the Taittirīyāraṇyaka (ascribed to Kaṭha). — *Svādhyāya-vat, ān,* m. a student of the Vedas. — *Svādhyāyārthin* (°*ya-ar*°), *ī,* m. one who seeks a maintenance for himself during his studentship, (Manu XI. 1.) — *Svādhyāyin, ī,* m. one who recites or repeats to himself, (especially) a repeater or student of the Vedas; a tradesman, dealer. — *Svānubhava* (*sva-an*°), *as,* m. one's own personal experience or observation. — *Svānubhūti* (*sva-an*°), *is,* f. one's own experience; self-enjoyment. — *Svānubhūty-eka-sāra* (*sva-an*°), *as, ā, am,* whose only essence consists in

self-enjoyment. — *Svānurūpa* (*sva-an°*), *as, ī, am,* 'self-conformable,' natural, innate. — 1. *svānta* (*sva-an°*), *am,* n. (for 2. see s. v.), 'having the end in itself,' the mind (= *manas*); a cavern. — *Svānyadīya-tva* (*sva-an°*), *am,* n. the state of being one's own or some one else's. — *Svānyadīyatva-sandeha, as,* m. doubt about 'meum' and 'tuum.' — *Svāyatta* (*sva-āy°*), *as, ā, am,* subject to one's self; uncontrolled by others, one's own master. — *Svāyatti-kṛi,* cl. 8. P. *-karoti,* &c., to make subject to one's self. — *Svā-ruh, ṭ, ṭ, ṭ,* Ved. = *sva-ruh.* — *Svārjita* (*sva-ar°*), *as, ā, am,* self-acquired, acquired by one's own efforts. — *Svārtha* (*sva-ar°*), *as,* m. one's own object or aim or wish, own advantage or interest, self-interest; one's own property or substance; own meaning, inherent or real meaning, true interpretation, similar meaning, a pleonasm; (according to Sabda-k.) = *liṅgārtha-viśesha; (as, ā, am),* having one's own object or aim; self-interested; having or expressing [its] own inherent or true meaning, having a natural or literal meaning, having a similar meaning; pleonastic; (*am*), ind. on one's own account. — *Svārtha-paṇḍita, as, ā, am,* clever in one's own affairs. — *Svārtha-para* or *svārtha-parāyaṇa, as, ā, am,* intent on one's own object or advantage, self-interested, selfish. — *Svārthapara-tā,* f. selfishness. — *Svārtha-bhraṅśin, ī, inī, i,* injurious to one's own interests. — *Svārtha-lipsu, us, us, u,* desirous of gaining one's own object, self-seeking. — *Svārtha-vighāta, as,* m. the frustration of one's object. — *Svārtha-siddhi, is,* f. accomplishment of one's object, attainment of a wish or desire. — *Svārthānumāna* (*°tha-an°*), *am,* n. 'inference for one's self,' (in logic) a particular process of induction. — *Svārthika, as, ī, am* (fr. *svārtha*), having one's own object; having [its] own true and natural meaning, having a literal meaning; done with one's own wealth. — *Svārthin, ī, inī, i,* pursuing one's own objects, self-seeking. — *Svārthopapatti* (*°tha-up°*), *is,* f. the gaining or accomplishing of one's own object. — *Svāśrita* (*sva-āś°*), *as, ā, am,* dependent on one's self. — *Svī-karaṇa,* &c., see col. 3. — *Svec-chā* (*sva-ic°*), f. one's own wish or will, own inclination, self-will, wilfulness. — *Svecchāćāra* (*°ćhā-āć°*), *as,* m. acting as one likes, doing what is right in one's own eyes. — *Svecchā-tas,* ind. according to one's own will or inclination. — *Svecchādhīna* (*°ćhā-adh°*), *as, ā, am,* dependent on one's own will or inclination. — *Svecchā-mṛityu, us,* m. 'dying at his own will,' epithet of Bhīshma (who had received from his father the power of fixing the time of his own death; see Mahā-bhārata, Bhīshma-parvan 5674). — *Svecchāhāra* (*°ćhā-āh°*), *as, ā, am,* eating anything at one's pleasure. — *Svecchāhāra-vihāra, as,* m. feeding and roaming about according to one's inclination. — *Svedu-havya* (*sva-id°*), *as, ā, am,* Ved. probably = *sva-samṛiddha-havishka,* (see Sāy. on Ṛig-veda I. 121, 6, where the word *idu* is referred either to rt. *ind* or rt. *indh.*) — *Sveshṭa* (*sva-ish°*), *as, ā, am,* self-desired, wished for. — *Svokta* (*sva-uk°*), *as, ā, am,* spoken by one's self, (*svoktam ākshipati,* he corrects his own previous remark.) — *Svodaya* (*sva-ud°*), *as,* m. the rising of a sign or any heavenly body at any particular place (determined by adding to or deducting from the *laṅko-daya* or time of rising at Ceylon). — *Svopadhi* (*sva-up°*), *is,* m. self-support; (probably) a fixed star. — *Svopārjita* (*sva-up°*), *as, ā, am,* self-gained, self-acquired (as wealth &c.). — *Svaujas* (*sva-oj°*), *ās, ās, as,* having natural or peculiar energy; (*ās*), m. a proper N.

2. *sva,* Nom. P. *svati,* according to Vopa-deva XXI. 7. = *sva ivāćarati,* he acts like himself, he acts like his kindred.

Svaka, as, ā or *ikā, am,* own, one's own, proper, peculiar.

Svakīya, as, ā, am, own, one's own; belonging to one's self, belonging to one's own family; (*ā*), f. one's own wife; [cf. *svīyā.*] — *Svakīya-tā,* f. ownership, one's own property.

Svayam, ind. self, myself, himself, herself, itself, one's self, &c. (applicable to all persons and sometimes used emphatically with other pronouns, e. g. *aham svayam,* 'I myself;' sometimes used alone, e. g. *svayam tat kṛitavān,* I or thou or he did that himself; *svayam tat kṛitavatī,* she did that herself; *svayam tat kurvanti,* they do that themselves); by one's self, spontaneously, of one's own self, of one's own accord; [cf. Hib. *fein,* 'own, self;' *siu,* 'that, there;' *siom,* 'they, them:' Cambro-Brit. *hun,* 'he himself.'] — *Svayam-vara, as,* m. 'self-choice,' the election of a husband by a princess or daughter of a Kshatriya at a public assembly of suitors held for the purpose; (*ā*), f. a maiden who thus chooses her own husband. — *Svayamvara-kathā,* f. the declaration of a Svayam-vara. — *Svayamvara-kṛita-kshaṇa, ā,* f. a maiden who has fixed the moment for a Svayam-vara (see above). — *Svayam-vṛita, as, ā, am,* self-chosen, selected by one's self. — *Svayam-śīrṇa, as, ā, am,* self-fallen, dropped spontaneously. — *Svayam-śreshṭha, as,* m. epithet of Śiva. — *Svayam-hārikā,* f. 'self-seizing,' N. of a daughter of Nir-mārshṭi (who was wife of Duḥsaha; she is described in the fifty-first chapter of the Mārkaṇḍeya-Purāṇa as exercising an evil influence on certain substances, by abstracting, for example, the colour from saffron and the thread from cotton). — *Svayan-kṛita, as, ā, am,* self-formed, self-made, natural, spontaneous; self-done, done by one's self; done to or undertaken for one's self. — *Svayan-guptā,* f. 'self-preserved,' cowach, Carpopogon Pruriens. — *Svayan-graha, as,* m. the taking for one's self (without leave). — *Svayan-grāha, as, ā, am,* self-choosing, voluntary. — *Svayañ-jāta, as, ā, am,* self-born. — *Svayan-datta, as, ā, am,* self-given; a child who has given himself to be adopted by adoptive parents (one of the twelve kinds of children recognised in law-books). — *Svayam-arjita, as, ā, am,* self-acquired, gained by one's own efforts. — *Svayam-āgata, as, ā, am,* come of one's own accord. — *Svayam-ukti, is,* f. voluntary declaration; (in law) information, deposition. — *Svayam-upasthita, as, ā, am,* come voluntarily or of one's own accord. — *Svayam-upāgata, as, ā, am,* come of one's own accord; (*as*), m. a child who comes and offers himself voluntarily to an adoptive parent. — *Svayam-prabha, as,* m. 'self-shining,' N. of the fourth Arhat of the future Utsarpiṇī; (*ā*), f., N. of an Apsaras. — *Svayam-bhu, us,* m. 'self-existent,' Brahmā. — *Svayam-bhuva, as,* m. 'self-existing,' the first Manu; epithet of Brahmā; of Śiva; (*ā*), f. a kind of shrub (= *dhūmra-pattrā*). — *Svayam-bhū, ūs,* m. 'self-existing,' the Self-existent, Brahmā; Vishṇu; Śiva; Kāla or time; Kāma-deva; a Jaina deified sage; N. of the third of the nine black Vāsudevas; N. of certain plants (= *māsha-parṇī; = liṅginī*). — *Svayam-bhūta, as,* m. 'self-created,' epithet of Śiva. — *Svayam-bhoja, as,* m., N. of a Yādava chief. — *Svayam-mūrta, as, ā, am,* Ved. self-curdled, coagulated (said of *dadhi*).

Svayu, us, us, u, Ved. possessed of opulence, wealthy, (Sāy. = *dhana-vat,* Ṛig-veda III. 45, 5.)

Svāpaya (fr. 1. *sva*), Nom. P. *svāpayati,* &c., (Vopa-deva XXI. 16.)

Svāmika = *svāmin,* at the end of an adj. comp. (e. g. *pranashṭa-svāmika,* whose master or owner is lost or unknown, i. e. not known whether he be alive or dead).

Svāmin, ī, inī, i (fr. 1. *sva* with affix *min*), possessing proprietary rights, owning; (*ī*), m. a proprietor, owner; a master, lord; a sovereign, king, monarch; a husband, lover; a spiritual preceptor; a learned Brāhman, an ascetic or religious man of the highest order (used as a title at the end of names, e. g. *śrīdhara-svāmin*); N. of Kārttikeya; of Vishṇu; of Śiva; of the Muni Vātsyāyana; of Garuḍa; of an Arhat of the past era; of several other persons; (*inī*), f. a mistress, proprietress; (*svāmin* at the end of a comp. has frequently the meaning of 'a temple or shrine built by,' 'a temple in honour of,' e. g. *dharma-s°, vishṇu-s°.*) — *Svāmi-kārttika, as,* m., N. of the author of the Rāga-mālā. — *Svāmi-kārtti-keyānuprekshā* (*°ya-an°*), f., N. of a Jaina work by Jaya-ćandra. — *Svāmi-kārya, am,* n. the business of a king or master. — *Svāmi-kāryārthin* (*°ya-ar°*), *ī, inī, i,* desirous of or seeking a master's interests. — *Svāmi-jaṅghin, ī,* m., N. of Paraśu-rāma. — *Svāmi-tā,* f. or *svāmi-tva, am,* n. ownership, mastership; lordship, sovereignty, &c. — *Svāmi-pāla, au,* m. du. the owner and the tender (of cattle, Manu VIII. 5). — *Svāmi-pāla-vivāda, as,* m. a dispute between a master and the servant who tends his cattle. — *Svāmi-bhāva, as,* m. the state or relation of a lord or owner. — *Svāmi-mūla, as, ā, am,* originating in or derived from a master or lord, depending on a master or husband. — *Svāmi-vātsalya, am,* n. affection for a lord or husband. — *Svāmi-sad-bhāva, as,* m. existence of a master or owner; amiability of a master or lord. — *Svāmi-sevā,* f. the service of a master, respect for a master; reverence for or attention to a husband. — *Svāmy-artham,* ind. for a master's sake. — *Svāmy-asammata, as, ā, am,* unpermitted by a master; one who has not obtained an owner's permission. — *Svāmy-upakāraka, as,* m. 'serviceable to an owner, benefiting a master,' a horse.

Svāmya, am, n. mastership, lordship, ownership; right or title to property; rule, supremacy, dominion. — *Svāmya-kāraṇa, am,* n. the cause of supremacy or lordship.

Svāya, Nom. A. *svāyate* according to Vopa-deva XXI. 7. = *sva ivāćarati,* he acts like himself, he acts like his own kindred.

Svikā, f. See under *svaka,* col. 1.

Svin in *śata-svin,* q. v.

Svī-karaṇa, am, n. making one's own, appropriation, adopting, taking, accepting, assenting, agreeing, assent, promise. — *Svīkaraṇa-karman, ā, ā, a,* Ved. whose function is to appropriate.

Svī-karaṇīya, as, ā, am, to be appropriated; to be admitted or acknowledged or accepted; to be assumed; to be assented or agreed to; to be promised.

Svī-kartṛi, tā, trī, tṛi, one who appropriates or accepts or admits, &c.

Svī-kāra, am, n. making one's own, taking on one's self, appropriation, adopting, assuming, assumption, claiming, claim; assent, agreement, consent; promise. — *Svīkāra-rahita, as, ā, am,* devoid of assent, not agreed to. — *Svīkārānta* (*°ra-an°*), *as, ā, am,* ended or concluded by assent; agreed to.

Svī-kārya, as, ā, am, to be admitted, to be assumed (in argument).

Svī-kṛi, cl. 8. P. *-karoti,* &c., to make one's own, own, win, appropriate, claim; to take upon one's self; to adopt, admit, assume (in argument); to assent, agree to.

Svī-kṛita, as, ā, am, appropriated, owned, accepted, admitted, acknowledged, adopted, claimed, agreed, assented to, promised.

Svī-kṛitya, ind. having agreed to or promised; having satisfied.

Svīya, as, ā, am, own, relating or belonging to one's self, peculiar, characteristic; (*ā*), f. one's own wife, a faithful wife, one solely attached to her own husband; [cf. Gr. ἑός, σφέος, σφός.] — *Svīyākshara* (*°ya-ak°*), *as,* m. one's own handwriting or signature, autograph, (Sabda-k.)

Svaira, as, ī, am (probably fr. *sva* + *īra,* going; see rts. *ir, īr*), going where one likes, following one's own fancy, self-willed, wilful, wanton, unrestrained, refractory; slow, lazy; dependent on will, voluntary, optional, unimportant; (*am*), n. wilfulness; (*am*), ind. with one's own will or assent; of one's own accord. — *Svaira-tā,* f. wilfulness, independence. — *Svaira-vṛitta, as, ā, am,* acting or living as one likes, following one's own inclinations.

Svairin, ī, iṇī, i, going where one likes, self-willed, wanton, uncontrolled; (*iṇī*), f. a loose or unchaste woman, an adultress, wanton woman. — *Svairi-tā,* f. wilfulness.

स्वक्क् *svakk.* See rt. *shvakk,* p. 1034, and Vopa-deva VIII. 43.

स्वक्ष *sv-aksha, sv-agni, sv-anga.* See p. 1126, col. 2.

स्वगाकृ *svagā-kṛi*, cl. 8. P. A. *-karoti, kurute*, &c., (said to mean) to put in its place, arrange (perhaps referrible to *sva-ga*).

स्वङ्क् *svank* (= rt. *śvank*), cl. 1. A. *svankate*, &c., to go, move.

स्वङ्ग् *svang*, cl. 1. P. *svangati*, &c., to go, move (= rt. *śvang*, p. 1023).

स्वच्छ *sv-aććha, svaććha-tā*, &c. See p. 1126, col. 2.

स्वच्छन्द *sva-ććhanda.* See p. 1156, col. 3.

स्वञ् *sv-añć.* See p. 1126, col. 2.

स्वञ्ज् *svañj* or *svaj* [cf. *pari-shvañj*], cl. 1. A. *svajate, sasvaje, sasvañje, svankshyate, asvankta, svanktum*, &c., to embrace, clasp, encircle, twist round: Pass. *svajyate*, Aor. *asvañji*: Caus. *svañjayati*, Aor. *asishvañjat*: Desid. *sisvankshate*: Intens. *sāsvajyate, sāsvankti*; [cf. perhaps Germ. *Schlange*, 'a snake.']

Svakta, as, ā, am, embraced; [cf. *pari-shvakta.*]

Svanga, as, m. embrace; [cf. *pari-shvanga.*]

Svajamāna, as, ā, am, embracing.

Svajitvā, ind. having embraced.

Svajyamāna, as, ā, am, being embraced.

Svañjana, am, n. the act of embracing.

स्वठ् *svaṭh* (= rt. 2. *śvaṭh*), cl. 10. P. *svāṭhayati*, &c., to finish, &c.; to go.

स्वद् *svad* or *svād* (probably formed from 5. *su* + rt. *ad*), cl. 1. A. (in Ved. also P.) *svadate* (Ved. *svadati*), *svādate, sasvade, sasvāde, svaditum, svāditum*, to taste, relish, eat; to be sweet or pleasant to the taste, be liked; to please; to sweeten, make sweet (Ved. P., Sāy. = *svādū-kṛi*): Caus. and cl. 10. P. *svādayati, -yitum*, Aor. *asisvadat* (Ved. *sishvadat* = *svadayatu, svādū-karotu*, Ṛig-veda I. 188, 10), to make to taste; to taste; to sweeten, make sweet; (according to Vopadeva) to cut: Desid. of Caus. *sisvādayishati*; [cf. Gr. ἁνδ-άν-ω (ἕ-αδ-ο-ν, ἕ-αδ-α), ἥδ-ο-μαι, ἦδ-ος, ἡδ-ονή, ἡδ-ύ-ς, ἥδυ-μο-ς, ἄσ-μενο-ς, ἑδ-ανό-ς; Lat. *suā-vi-s* (for *suād-vi-s*), *suād-e-o, suād-u-s, suād-a, suād-ela*; Goth. *suti-s*; Old Germ. *suozi*, 'sweet;' Angl. Sax. *svête, swæsend*, 'food;' Lith. *sald-u-s*, 'sweet;' Slav. *slad-i-ti, slad-u-ku*, 'sweet.']

Svadana, am, n. the act of tasting, licking, eating.

2. *svadita, as, ā, am*, tasted, eaten; (*am*), n. 'may it be well tasted or eaten!' an exclamation used at a Srāddha after presenting the oblation of food to the Manes, (Manu III. 251, 254; in this sense probably for *sv-adita*, see 1. *sv-adita*, p. 1126; cf. *su-śruta, sva-dhā.*)

Svāda, as, m. taste, flavour, savour; tasting, eating, drinking; liking, relishing, enjoyment.

Svādat, an, antī, at, tasting, eating.

Svādana, am, n. the act of tasting, eating, drinking; liking, relishing; sweetening, pleasing.

Svādanīya, as, ā, am, to be tasted; tasty, savory.

Svādita, as, ā, am, tasted, relished, liked, enjoyed; sweetened; pleased.

Svādin, ī, inī, i, tasting, drinking.

Svādiman, ā, m. savoriness, sweetness.

Svādishṭha, as, ā, am, sweetest, very sweet.

Svādīyas, ān, asī, as, sweeter, very sweet.

Svādu, us, us or *vī, u*, sweet, pleasant to the taste, savory, tasteful, dainty, delicate; pleasing, agreeable, desired, lovely, charming, handsome; (*u*), ind. sweetly; (*us*), m. a sweet taste or flavour, sweetness, relish; treacle, molasses; a medicinal root commonly called Jīvaka; a particular perfume or fragrant substance, = *gandha-dhūma-ja, su-dhūmya*; (*us* or *vī*), f. = *drākshā*, a grape; [cf. Gr. ἡδύς; Lat. *suāvis* (for *suādvis*); Goth. *suts, sutizo*, 'sweeter;' Old Germ. *suazi, suozi*; Mod. Germ. *süss*; Angl. Sax. *svet*; Eng. *sweet.*] — *Svādu-kaṇṭaka, as*, m. 'sweet-thorn,' the plant Flacourtia Sapida; the creeper Tribulus Lanuginosus; other plants (= *vi-kaṅkata*; = *go-kshuraka*; = *vi-kaṇṭaka*). — *Svādu-kandā*, f. 'having a sweet root,' a kind of plant (= *vi-dārī*). — *Svādu-kāra, as, ī, am*, causing relish, dainty. — *Svādu-kshadman, ā, ā, a*, Ved. having dainty food, (Sāy. = *svādv-anna*, Ṛig-veda I. 31, 15), providing delicacies for guests, hospitable. — *Svādu-khaṇḍa, as*, m. a piece of any sweet substance; raw sugar, molasses. — *Svādu-gandhā*, f. a species of creeper, the dark Convolvulus Paniculatus; other plants (= *bhūmi-kushmāṇḍa*; = *rakta-śobhāñjana*). — *Svādu-dhanvan, ā*, m. 'having a sweet bow,' epithet of Kāma-deva (whose bow is said to be made of sugar-cane). — *Svādu-parṇī*, f. 'sweet-leafed,' a kind of plant (= *dugdhikā*). — *Svādu-pākā*, f. a kind of plant (= *kāka-māćī*). — *Svādu-piṇḍā*, f. a kind of date tree. — *Svādu-pushpa, as*, m. 'having pleasing flowers,' a kind of plant (= *kaṭa-bhī*). — *Svādu-phala, am*, n. 'sweet fruit,' the fruit of the jujube; (*ā*), f. 'having sweet fruit,' the jujube tree. — *Svādu-majjan, ā*, m. a sort of mountain Pīlu tree. — *Svādu-māṃsī*, f. the root Kākolī, q. v. — *Svādu-mūla, am*, n. 'sweet-root,' a carrot. — *Svādu-yogin, ī, inī, i*, connected with or possessing sweetness, sweet. — *Svādu-rasā*, f. 'having a sweet flavour,' the root Kākolī, q. v.; the fruit of the hog-plum; the plant Satāvarī; spirituous liquor; a grape. — *Svādu-rāti, is, is, i*, Ved. having pleasant gifts. — *Svādu-latā*, f. the plant Vidārī. — *Svādu-śīta, as, ā, am*, sweet and cool. — *Svādu-śuddha, am*, n. 'sweet and pure,' rock salt; marine salt. — *Svādū-kṛi*, cl. 8. P. *-karoti*, &c., to make sweet, sweeten. — *Svādv-anna, am*, n. sweet or choice food, dainties, delicacies; (*as, ā, am*), having or providing delicacies. — *Svādv-amla, as*, m. 'sweet and sour,' the pomegranate tree.

Svādman, ā, a, m. n., Ved. sweetness.

स्वदेश *sva-deśa, sva-dharma*, &c. See pp. 1156, 1157.

स्वधा *sva-dhā* or *svadhā*, f. (fr. *sva* + rt. 1. *dhā*; but in Uṇādi-s. IV. 174. connected with rt. *svad*; cf. *svadita*), Ved. one's own condition or nature, own peculiarity or individuality; innate or inherent power or strength, (*svadhayā*, by one's own power or strength; Sāy. = *svakīyena balena*, by one's own nature or determination, spontaneously); 'self-contained, self-sustained,' N. of Māyā or Prakṛiti (as the source of the phenomenal world; in this sense Svadhā is sometimes translated 'Nature,' as, for example, in the celebrated hymn Ṛig-veda X. 129. *ānīd avātam svadhayā tad*, 'that one, i. e. the supreme Being breathed calmly along with Nature;' and in Naigh. III. 30. *svadhe*, fem. du., is enumerated among the *dyāvā-pṛithivī-nāmadheyāni*); manner, habit, custom, usage, (*anu svadhām*, according to one's wont or custom, as usual; according to one's own determination, according to pleasure); one's own portion or share; the sacrificial offering due to each god; the food or oblation offered to the Pitṛis or spirits of deceased ancestors (in this sense especially in later Sanskṛit); the Srāddha or funeral ceremony itself; the Food or Oblation to the Pitṛis &c. personified (as a daughter of Daksha and wife of the Pitṛis; also represented as a wife of Aṅgiras, of a Rudra, and of Agni); an oblation or offering or food (in general, = *anna*, Naigh. II. 7; = *udaka*, Naigh. I. 12); (*svadhā*), ind. an exclamation or prayer used on presenting an oblation to the gods or Manes of departed ancestors and progenitors [cf. *svāhā, śraushaṭ, vaushaṭ, vashaṭ*], the highest form of blessing used at a Srāddha, (*svadhāstu*, 'let there be Svadhā!' this, according to Manu III. 252, is the highest benison at a Srāddha); [cf. according to some Gr. ἔθ-ος, ἦθ-ος, ἠθεῖο-ς, εἴωθ-α, ἐθ-ίζ-ω; Lat. *suetus*; Goth. *sidus*; Angl. Sax. *sidu, siodo.*] — *Svadhā-kara, as, ī, am*, offering oblations to deceased ancestors or deified progenitors, performing funeral obsequies (Manu IX. 127); (*as*), m. = *svadhā-kāra*. — *Svadhā-kāra, as*, m. pronouncing the exclamation or blessing *svadhā*; the formula *svadhā*. — *Svadhā-ninayana, am*, n. 'Svadhā-performing,' a sacred text used in making the oblation to the Pitṛis, (Manu II. 172.) — *Svadhā-pati, is*, m., Ved. lord of the Svadhā. — *Svadhā-priya, as*, m. 'fond of the Svadhā,' Agni or fire; black sesamum, (*tila* or sesamum being offered to the Manes, Manu III. 267.) — *Svadhā-bhuj, k*, m. 'Svadhā-eating,' a Pitṛi, deceased or deified ancestor; a deity. — *Svadhā-vat, ān, atī, at*, having natural power, self-controlled, self-reliant, independent, powerful, (Sāy. *svadhā-vān* = *bala-vān*, Ṛig-veda II. 20, 6; in Ṛig-veda VII. 88, 5. *svadhāvaḥ*, voc. case masc. O self-sustaining one, O self-dependent God, Sāy. = *annavan*); having the Svadhā, rich in oblations; (*ān*), m. epithet of Viśva-karman.

Svadhāvan, ā, arī, a, Ved. abounding in food, (Sāy. *svadhāvarī* = *annavatyau*, Ṛig-veda VII. 31, 7); self-reliant, independent (perhaps in this sense for *sva-dhāvan*; cf. *svadhā-vat* above).

स्वधिति *svadhiti, is*, m. f. (sometimes written *śvadhiti*; fr. *sva* + rt. 1. *dhā*), an axe (in Naigh. II. 20. *svadhitiḥ* is enumerated among the *vajra-nāmāni*). — *Svadhiti-hetika, as*, m. 'axe-armed,' a soldier armed with an axe.

Svadhitī, f. an axe. — *Svadhiti-vat, ān, atī, at*, Ved. possessing or holding an axe, having a weapon.

स्वन् *svan*, cl. 1. P. *svanati, sasvāna* (3rd pl. *sasvanus* or *svenus*), *svanishyati, asvanīt* or *asvānīt, svanitum*, to sound, make a noise; to sing: Caus. *svanayati, -yitum*, Aor. *asisvanat*, to cause to sound, make to resound; to sound; to adorn (in this sense also *svānayati*, &c.): Desid. *sisvanishati*: Intens. *saṃsvanyate, saṃsvanti*; [cf. Lat. *son-o*; Lith. *zwanu*, 'to sound;' Hib. *sian*, 'a voice, sound.']

Svana, as, m. sound, noise; voice, speech (in Naigh. I. 11. enumerated among the *vāṅ-nāmāni*). — *Svana-ćakra, as*, m. a particular form of sexual union. — *Svana-duh*, see Vopa-deva III. 165. — *Svana-vat, ān, atī, at*, having sound, sounding, thundering. — *Svanotsāha* (°*na-ut*°), *as*, m. a rhinoceros (= *gaṇḍaka*; also read *śanotsāha*).

Svanat, an, antī, at, sounding, resounding.

Svani, is, m. sound, noise.

Svanika, as, ā, am, sounding (at the end of a comp., e. g. *pāṇi-s*°, one who claps with the hands).

Svanita, as, ā, am, sounded, sounding, making a noise; (*am*), n. the noise of thunder, a thunder-clap. — *Svanitāhvaya* (°*ta-āh*°), *as*, m. a kind of pot-herb (= *taṇḍulīya*).

Svāna, as, m. sound, noise.

Svānin, ī, inī, i, Ved. noisy, turbulent.

2. *svānta, as, ā, am* (for 1. *svānta* see p. 1158, col. 1), sounded, making a noise.

स्वनय *svanaya, as*, m., N. of a king (said to have given his ten daughters in marriage to the Ṛishi Kakshīvat).

स्वप् 2. *svap* (for 1. *sv-ap* see p. 1126), cl. 2. P. *svapiti* (2nd sing. *svapishi*, 1st sing. *svapimi*, ep. also A. and sometimes even cl. 1. P. A. *svapati, -te*); Impf. *asvapīt* or *asvapat* (1st du. *asvapiva*); Pot. *svapyāt*; Impv. *svapitu* (2nd sing. *svapihi*, 1st sing. *svapāni*); Perf. *sushvāpa* (3rd pl. *sushupuḥ*), *svapsyati, asvāpsīt*; Prec. *supyāt, svaptum*, to sleep; to fall asleep; to lie down to sleep, repose, go to bed; to lie down, recline; to be dead: Pass. *supyate*, Aor. *asvāpi*: Caus. *svāpayati, -yitum*, Aor. *asūshupat* (according to some also *asishvapat*), to cause to sleep, make sleep, lull to rest; to kill, (Ved. *sishvapaḥ* = *asvāpayaḥ, pātitavān*, thou didst hurl down, Ṛig-veda I. 121, 11): Pass. of Caus. *svāpyate*: Desid. of Caus. *sushvāpayishati*: Desid. *sushupsati*: Intens. *soshupyate, sāsvapti*, (according to Vopa-deva also) *sāsvapīti, soshupīti, soshopti*; [cf.

Zend *qap, qaf-na,* 'sleep:' Gr. ὕπ-νο-ς (for συπ-νο-ς): Lat. *som-nu-s* (for *sop-nus*), *sop-or, sop-i-o* (= Caus. *svāpayati*): Old Norse *svef-n,* 'sleep:' Old Germ. *swebjan:* Goth. *slêpan:* Angl. Sax. *swefian, swefa, slápan:* Slav. *sŭnŭ,* 'sleep;' *sŭp-a-ti,* 'to sleep:' Lith. *sap-na-s,* 'a dream:' Cambro-Brit. *hephun:* Hib. *suain,* 'sleep;' *suaimh-neach,* 'quiet;' *suaimhnighim,* 'I rest.']

Supta, supti. See s. v., p. 1128.

Suptvā, ind. having slept, having gone to sleep.

Sushupāṇa, as, ā, am, Ved. sleeping, (Sāy. = *supta.*)

Sushupvas, ān, ushī, at, one who has slept or sleeps.

Sushupsu, us, us, u, wishing to sleep, sleepy, drowsy.

Svapat, an, antī, at, sleeping, asleep, reposing.

Svapana, am, n. the act of sleeping, dreaming, sleep.

Svapanīya, as, ā, am, to be slept, &c.

Svapiti-karman, ā, m. one who lies down to sleep (= *śayana-kartṛi*).

Svaptavya, as, ā, am, to be slept.

Svaptu-kāma, as, ā, am, wishing to sleep.

Svaptṛi, tā, trī, tṛi, a sleeper, one who sleeps.

Svapna, as, m. sleep, sleeping; a dream, dreaming; sleepiness, sloth, indolence; (*ā*), f. a dream, (*jāgrat-svapnābhyām,* inst. du. by alternately waking and sleeping.) — *Svapna-kāma, as, ā, am,* wishing for sleep. — *Svapna-kṛit, t, t, t,* causing or producing sleep, somniferous, soporific, narcotic; (*t*), n. the pot-herb Marsilea Quadrifolia. — *Svapna-gṛiha, am,* n. a sleeping apartment, bed-chamber. — *Svapna-ja, as, ā, am,* produced in sleep. — *Svapna-dosha, as,* m. 'sleep-fault,' pollutio nocturna. — *Svapna-dhī-gamya, as, ā, am,* perceptible by the intellect (only when) in a state of sleep-like abstraction, (Manu XII. 122.) — *Svapna-nanśana, as,* m. sleep-destroying, (see Nirukta XII. 28.) — *Svapna-niketana, am,* n. a sleeping-room, bed-chamber. — *Svapna-prapañća, as,* m. the illusions of sleep, the world as presented in a dream. — *Svapna-bhāj, k, k, k,* enjoying sleep. — *Svapna-vat,* ind. like a dream. — *Svapna-vićāra, as,* m. interpretation of dreams. — *Svapna-vićārin, ī,* m. an interpreter of dreams. — *Svapna-śīla, as, ā, am,* disposed to sleep, sleepy, drowsy. — *Svapna-srishṭi, is,* f. the creation of dreams or illusions in sleep. — *Svapnādhyāya* (°*na-adh*°), *as,* m. 'a chapter on dreams,' N. of a short work on the interpretation of dreams, (said to be extracted from the Brahma-vaivarta-Purāṇa.) — *Svapnāvasthā* (°*na-av*°), f. state of dreaming, (applied to life as a state of illusion.) — *Svapneśvara* (°*na-īś*°), *as,* m., N. of the author of a commentary on the Śāṇḍilya-sūtra. — *Svapnopama* (°*na-up*°), *as, ā, am,* having the likeness of sleep, resembling a dream.

Svapnaj, k, k, k, sleepy, drowsy, sleeping, asleep.

Svāpa, as, m. sleep, sleeping; dreaming, a dream; sleepiness, sloth; paralysis, palsy, loss of sensation, ignorance; temporary or partial loss of sensation from pressure on a nerve, numbness, the sleep of a limb.

Svāpin, ī, inī, i, causing sleep, lulling to sleep.

स्वपिवात *sv-apivāta.* See p. 1126, col. 2.

स्वपू *svapū* (thought by some to be fr. an old rt. *svap,* 'to tear, pull'), Ved. (according to some) a beak, bill of a bird, (in Ṛig-veda VII. 56, 3, Sāy. explains *sva-pūbhis* by *svakīyaiḥ pavanaiḥ sañćaraṇaiḥ,* by their own pure paths); [cf. Old Germ. *snabul,* 'beak;' Mod. Germ. *Schnepfe,* 'a snipe;' Old Norse *nef.*]

स्वब्दिन् *svabdin, ī, inī, i,* Ved. (perhaps) roaring, (Sāy. = *śabdaṃ kurvat,* Ṛig-veda VIII. 33, 2.)

स्वमेक *svameka, as,* m. (etymology doubtful), a year (= *saṃvatsara,* according to Śabda-k.).

स्वयम् *svayam, svayaṃ-vara, svayam-bhū,* &c. See p. 1158.

स्वर् 1. *svar,* cl. 10. P. *svarayati,* &c., to find fault, blame, censure, reprove (= rt. *svar*).

स्वर् 2. *svar,* ind. (probably connected with rt. 4. *su* or 3. *sū,* and apparently originally written *suvar,* cf. *sūra, sūrya;* but according to some fr. a lost rt. *svar* = *sur,* 'to shine,' cf. *sura*), the sun (Ved.; according to Sāy. = *svaraṇa-śīla āditya,* Ṛig-veda V. 45, 1); heaven, paradise, the world of the gods, abode of the deities; the heaven of Indra and temporary abode of the virtuous after death; the sky, ether; the space above the sun or between the sun and the polar star, the region of the planets and constellations; a mystical word pronounced after *Om* and before the Gāyatrī by every Brāhman in commencing his daily prayers, (it is the third of the three Vyāhṛitis, *bhūr, bhuvaḥ, svar,* and denotes the space of the sky above described as distinguished from the earth and atmosphere, see Manu II. 76. and cf. *bhuvas, vy-āhṛiti;* the mystical word *svar* is represented as produced from the Sāma-veda, just as *bhūr* and *bhuvaḥ* are supposed to come from the Ṛig-veda and Yajur-veda respectively); radiance, splendor; water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); epithet of Śiva; [cf. Zend *hvare,* 'the sun;' *qaretha, qarenanh,* 'splendor:' Gr. Σείρ-ιο-ς, Σείρ, σειρ-ιά-ω, σειρ-ία-σι-ς, σείρ-ινο-ς, σέλ-ας, σελ-ήνη: Lat. *ser-enu-s, sol:* Goth. *sauil,* 'the sun:' Old Norse *sól:* Lith. *saule:* Slav. *slŭ-nĭce,* 'the sun:' Hib. *speur,* 'the sky;' (perhaps) *soir,* 'the east, morning.'] — *Svaḥ-kāmya,* Nom. P. *-kāmyati,* &c., to wish for heaven. — *Svaḥ-pati, is,* m., Ved. the lord of heaven. — *Svar-āpagā,* f. the river of heaven, the celestial Ganges. — *Svar-ārūḍha, as, ā, am,* ascended to heaven. — *Svar-ālu, us,* m. a kind of root (= *vaćā*). — *Svar-gaṅgā,* f. the celestial Ganges; the galaxy. — *Svar-gata, as, ā, am,* gone to heaven, dead. — *Svar-gati, is,* f. or *svar-gamana, am,* n. going to heaven, future felicity; death. — *Svar-giri, is,* m. 'the heavenly mountain,' Su-meru. — *Svar-jit, t, t, t,* conquering heaven; (*t*), m. a proper N.; N. of a kind of sacrifice, (Manu XI. 74; cf. *svarga-jit.*) — *Svar-ṇadī,* f. the river of heaven, the celestial Ganges; a kind of shrub (= *vṛiśćikālī*). — *Svar-ṇara, as,* m., Ved. the lord of heaven; one who leads or is led to heaven, a pious or devotional man; all-leading, (Sāy. = *svargam prati netri* or *netavya* or *sarvasya netri*); a sacrifice (as leading the offerer to heaven). — *Svar-dṛiś, k, k, k,* Ved. looking heavenwards; (*k*), m. epithet of Indra; of Agni; of Soma. — *Svar-nadi,* f. = *svar-ṇadī.* — *Svar-pati, is,* m., Ved. the lord of heaven. — *Svar-bhānava, as,* m. a kind of precious stone (= *go-medaka*). — *Svar-bhānu, us,* m., N. of Rāhu or the personified ascending node (represented in Ṛig-veda V. 40, 9. as of the Asura race and as concealing or piercing the sun); N. of a Dānava (regarded as a son of Kaśyapa or, according to other authorities, a son of Vipraćitti). — *Svar-bhānu-sūdana, as,* m. 'destroyer of Rāhu,' the sun. — *Svar-madhya, am,* n. the central point of the sky, zenith. — *Svar-mīḷha, as, ā, am,* Ved. happiness-bestowing, (Sāy. = *sukha-sektṛi*); conferring heaven, (Sāy. *svar-mīḷheshu* = *svarga-deśeshu sukhasya sećayatsu,* Ṛig-veda I. 130, 8.) — *Svar-yāta, as, ā, am,* gone to heaven, deceased, dead. — *Svar-yātṛi, tā, trī, tṛi,* going to heaven, dying. — *Svar-loka, as,* m. the celestial region, heaven. — *Svar-vat, ān, atī, at,* Ved. full of splendor or happiness, heavenly, celestial, (Sāy. = *sukha-yukta,* Ṛig-veda VI. 22, 3.) — *Svar-vadhū, ūs,* f. 'celestial wife,' an Apsaras. — *Svar-vāpī,* f. 'heavenly lake,' the Ganges. — *Svar-vid, t, t, t,* Ved. obtaining heaven, possessing heaven (said of the Pitṛis, of Indra, &c.). — *Svar-veśyā,* f. a courtezan of heaven, nymph, Apsaras (such as Urvaśī &c.). — *Svar-vaidya, as,* m. 'physician of heaven,' either of the two Aśvins, (see *aśvin.*) — *Svar-shā, ās, ās, am,* Ved. granting heaven; (*ās*), m. epithet of Soma; of the thunderbolt. — *Svar-shāti, is,* f., Ved. the granting or gaining of heaven, anything which gains heaven; (*is, is, i*), bestowing or procuring heaven (and hence applied to 'war, battle;' according to Sāy. on Ṛig-veda X. 99, 3. *svar-shātā* = *svar-shātau* = *svarga-lābhopete;* in IX. 88, 2 = *svarga-lābha-yukte saṅgrāme,* cf. *vāja-sāti*). — *Svas-taru, us,* m. the tree of paradise.

Svarga, as, m. (according to some for *su-varga*), heaven, Indra's paradise, the residence of beatified mortals and of the inferior gods (supposed to be situated on the mountain Meru); N. of a son of Bhīma. — *Svarga-kāma, as, ā, am,* desirous of heaven. — *Svarga-khaṇḍa,* N. of the third book of the Padma-Purāṇa. — *Svarga-gata, as, ā, am,* gone to heaven. — *Svarga-gamana, am,* n. going to heaven. — *Svarga-gāmin, ī, inī, i,* going to heaven. — *Svarga-giri, is,* m. 'the heavenly mountain,' Su-meru. — *Svarga-jit, t, t, t,* winning or obtaining paradise. — *Svarga-da, as, ā, am,* heaven-giving, procuring paradise. — *Svarga-dvāra, am,* n. heaven's gate, the door of paradise, entrance into heaven; epithet of Śiva. — *Svarga-pati, is,* m. the lord of heaven, Indra. — *Svarga-para, as, ā, am,* intent on heaven, desirous of heaven. — *Svarga-bhartṛi, tā,* m. the lord of heaven, Indra. — *Svarga-mārga-didṛikshu, us, us, u,* wishing to see the road to heaven. — *Svarga-loka, as,* m. the celestial region, (see *svarga*); Indra's heaven, paradise. — *Svargalokeśa* (°*ka-īśa*), *as,* m. 'lord of the celestial world,' Indra; the body (as enjoying felicity in the paradise of Indra). — *Svarga-vadhū, ūs,* f. a woman or nymph of Indra's heaven, Apsaras. — *Svarga-vāsa, as,* m. residence in heaven. — *Svarga-vāsin, ī, inī, i,* inhabiting heaven. — *Svarga-śrī, īs,* f. the glory of heaven. — *Svarga-sampādana, as, ī, am,* effecting or procuring heaven, gaining heaven. — *Svarga-sarit, t,* f. the river of heaven. — *Svargasarid-varā,* f. 'best of heavenly rivers,' the Ganges. — *Svarga-sādhana, am,* n. a means of attaining heaven. — *Svarga-sukha, am,* n. the joy of heaven. — *Svarga-strī,* f. a woman of paradise, Apsaras. — *Svargāpagā* (°*ga-āp*°), f. the celestial river, the Ganges. — *Svargāpavarga* (°*ga-ap*°), *as,* m. heaven-like emancipation. — *Svargārūḍha* (°*ga-ār*°), *as, ā, am,* ascended to heaven. — *Svargārohaṇa* (°*ga-ār*°), *am,* n. the act of ascending to heaven; N. of certain funeral ceremonies. — *Svargārohaṇa-parvan* or *svargārohaṇika-parvan, a,* n., N. of the eighteenth book of the Mahā-bhārata (in which is described the journey of the five Pāṇḍava princes towards Indra's heaven in mount Meru). — *Svargepsu* (°*ga-īp*°), *us, us, u,* desirous of obtaining heaven. — *Svar-gaukas* (°*ga-ok*°), *ās,* m. 'having an abode in heaven,' a god, deity.

Svargin, ī, iṇī, i, belonging to heaven, being in heaven, heavenly; (*ī*), m. an inhabitant of heaven, a god, deity, celestial; (in law) 'in heaven,' a dead person. — *Svargi-giri, is,* m. the celestial mountain, Su-meru. — *Svargi-vadhū, ūs,* f. a celestial woman, Apsaras.

Svargīya, as, ā, am, belonging or relating to Svarga, heavenly, celestial; conducive to heaven, leading to heaven.

Svargya, as, ā, am, = *svargīya* above.

Svarya, as, ā, am, Ved. heavenly, celestial.

Svaryu, us, us, u, Ved. wishing for heaven; desiring happiness.

स्वर *svara, svarita, svaritṛi.* See rt. *svṛi.*

स्वरस *sva-rasa, sva-rāj,* &c. See p. 1157.

स्वरु *svaru.* See p. 1163, col. 1.

स्वरूप *sva-rūpa,* &c. See p. 1157, col. 2.

स्वरेणु *svareṇu, us,* f. (etymology doubtful), N. of a wife of the Sun (= 2. *sañ-jñā*).

· **स्वर्ग** *svarga*, &c. See p. 1160, col. 3.

स्वर्जिक *svarjika*, *as*, m. (= *sarji, sarjikā*), natron, nitrate of potash.

Svarjikā-kshāra, *as*, m. = *svarjika* above.
Svarji-kshāra, *as*, m. = *sarji-kshāra*, *svarjika*.
Svarjin, *ī*, m. = *svarjika* above.

स्वर्ण *svarṇa*, *am*, n. (contracted fr. *su-varṇa*, q. v.), gold; a gold coin. – *Svarṇa-kaṇa*, *as*, m. a grain of gold; 'having golden grains or seeds,' a kind of plant (= *kaṇa-guggulu*). – *Svarṇa-kaṇikā*, f. a particle of gold, grain of gold. – *Svarṇa-kadalī*, f. = *suvarṇa-kadalī*. – *Svarṇa-kāya*, *as*, *ā*, *am*, golden-bodied; (*as*), m. Garuḍa. – *Svarṇa-kāra*, *as*, or *svarṇa-kṛit*, *t*, m. a gold-worker, goldsmith (forming a particular caste). – *Svarṇa-ketakī*, f. a sort of Ketakī tree with golden-coloured or yellow blossoms. – *Svarṇa-kshīrī*, f. 'having gold-like milk or sap,' a kind of Soma or moon-plant with yellow juice (used for medicinal purposes and said to be brought from the Himālaya mountains; cf. *himā-vatī*). – *Svarṇa-gairika*, *am*, n. a kind of yellow ochre or red chalk. – *Svarṇa-grāma*, N. of a country situated to the east of Dacca. – *Svarṇa-grīvā*, f. 'golden-necked,' N. of a river issuing from the eastern side of the Nāṭaka mountain. – *Svarṇa-ćūḍa*, *as*, m. 'golden-crested,' the blue jay; a cock. – *Svarṇa-ja*, *am*, n. 'gold-produced,' the metal tin. – *Svarṇa-jīvantī*, f. a kind of plant (= *triṇa-granthi*). – *Svarṇa-dīdhiti*, *is*, m. 'golden-rayed,' fire. – *Svarṇa-dru*, *us*, m. a kind of tree with yellow blossoms (= *ārag-badha*). – *Svarṇa-paksha*, *as*, m. 'golden-winged,' Garuḍa. – *Svarṇa-padmā*, f. 'bearing golden lotuses,' the celestial Ganges. – *Svarṇa-pāṭhaka*, *as*, m. borax (= *ṭaṅkaṇa*). – *Svarṇa-pārevata*, *am*, n. a kind of tree (= *mahā-pārevata*). – *Svarṇa-pushpa*, *as*, *ī*, *am*, having golden-coloured flowers or yellow blossoms; (*as*), m. the tree Ārag-badha; the Campaka tree; (*ā*), f. the gum-arabic tree and other plants, = *kali-kārī*; = *svarṇulī*; = *sātalā*; (*ī*), f. the tree Ārag-badha; the golden Ketakī tree; a sort of moon-plant. – *Svarṇa-prastha*, N. of an island. – *Svarṇa-phalā*, f. 'having golden fruit,' a kind of plant. – *Svarṇa-vaṇij*, *k*, m. a gold-merchant, money-changer. – *Svarṇa-bandha* or *svarṇa-bandhaka*, *as*, m. a deposit of gold. – *Svarṇa-bhriṅgāra*, *as*, m. a golden vase; a kind of plant (= *svarṇa-bhriṅgarāja*). – *Svarṇa-mahā*, f. a particular river (mentioned in the eighty-second chapter of the Kālikā-Purāṇa). – *Svarṇa-mākshika*, *am*, n. a mineral substance (= *suvarṇa-m°*, q. v.). – *Svarṇa-yūthī* or *svarṇa-yūthikā*, f. yellow jasmine. – *Svarṇa-rekhā*, f. a streak of gold; N. of a woman. – *Svarṇa-latā*, f. 'golden creeper,' a kind of plant (= *jyotishmatī*). – *Svarṇa-varṇa*, *as*, *ā*, *am*, gold-coloured; (*ā*), f. turmeric. – *Svarṇa-valkala*, *as*, m. 'having golden bark,' the plant Bignonia Indica. – *Svarṇa-valli*, f. a kind of plant (= *rakta-phalā*). – *Svarṇa-vindu*, *us*, m. a spot of yellow or gold; 'having a gold mark or dot,' epithet of Vishṇu. – *Svarṇavindu-tīrtha*, *am*, n., N. of a Tīrtha. – *Svarṇa-śriṅga*, *as*, *ī*, *am*, golden-horned. – *Svarṇa-śephālikā*, f. a kind of yellow Sephālikā; the tree Cassia Fistula (= *ārag-badha*). – *Svarṇāṅga* (°*ṇa-aṅ*°), *as*, m. 'golden-bodied,' the Ārag-badha tree. – *Svarṇāri* (°*ṇa-ari*), *is*, m. 'enemy to gold,' sulphur.

Svarṇaka, *as*, *ā*, *am*, golden, made of gold.

स्वर्णकूठ *svarṇakūṭha*, N. of a sacred place.

स्वर्णुली *svarṇulī*, f. a kind of shrub (= *svarṇa-pushpā*).

स्वर्त् *svart* = rt. *śvart*, p. 1030, col. 3.

स्वर्द् *svard*, cl. 1. A. *svardate*, *sasvarde*, *svarditum*, to taste; to be pleasing.

स्वर्षा *svar-shā*, *svar-shāti*. See p. 1160.

स्वल् *sval*, cl. 1. P. *svalati*, *sasvāla*, &c., to go (?).

स्वल्प *sv-alpa*, *as*, *ā*, *am*, very small or little, minute, trifling, insignificant; very few; (*am*), ind. for a very short time. – *Svalpa-kaṅka*, *as*, m. a species of heron (= *bhū-kāka*). – *Svalpa-keśarin*, *ī*, m. 'having minute filaments,' the Kovidāra tree. – *Svalpa-keśin*, *ī*, m. 'having small fibres,' the root of sweet flag. – *Svalpa-jātaka*, *am*, n., N. of a work by Varāha-mihira; [cf. *vrihaj-jātaka*.] – *Svalpa-pattraka*, *as*, m. 'small-leaved,' a kind of Madhūka or Bassia Latifolia. – *Svalpa-phalā*, f. 'having small fruit,' a kind of plant (= *kaććhu-ghnī*, *a-parājitā*). – *Svalpa-bala*, *as*, *ā*, *am*, having very little strength, extremely weak or feeble; attended by a very small force. – *Svalpa-vishaya*, *as*, m. a very small matter, insignificant object; a small part. – *Svalpa-vyaya*, *as*, m. very little expenditure, great stinginess; (*as*, *ā*, *am*), spending very little, very niggardly. – *Svalpa-vrīḍa*, *as*, *ā*, *am*, having little shame, shameless, impudent. – *Svalpa-śarīra*, *as*, *ā*, *am*, having a very diminutive body, small in stature. – *Svalpa-śilā*, f. a very small stone. – *Svalpa-śilāya*, Nom. A. *-śilāyate*, &c., to act like a very small stone, to become a very small stone. – *Svalpāhāra* (°*pa-āh*°), *as*, *ā*, *am*, eating very little, most abstemious.

Svalpaka, *as*, *ā*, *am*, very little, very small, very few.

Svalpīyas, *ān*, *asī*, *as*, much less, (Manu XI. 8.)

स्ववश *sva-vaśa*, *sva-vṛitti*, &c. See p. 1157.

स्वशुर *svaśura*. See *śvaśura*.

स्वसर *sva-sara* (see p. 1157), *am*, n. (probably fr. *sva* + *sara*), Ved. 'self-moving, self-revolving,' epithet of the sun, (Sāy. = *svasarasya* = *svayam sartur ādityasya*, Ṛig-veda V. 62, 2); a day, (Sāy. = *ahan*, Ṛig-veda I. 34, 4, Naigh. I. 9); a house, abode, nest, (Sāy. *svasarāṇi* = *svakīyāni nivāsa-sthānāni*, Ṛig-veda II. 34, 5; in Naigh. II. 4. enumerated among the *griha-nāmāni*); one's own place of going.

स्वसृ *svasṛi*, *sā*, f. (according to Uṇādi-s. II. 97. fr. rt. 1. *as* with 5. *su* prefixed, and according to some connected with *sv-asti* below, and meaning 'one who pleases or consoles;' according to others fr. *sva* + *strī*), a sister, (*svasrām* = *svasṛīṇām*, Ṛig-veda I. 65, 4); the fingers, (in Naigh. II. 5. *svasāraḥ* is enumerated among the *aṅguli-nāmāni*); [cf. Lat. *soror*, *con-sobrinus*; Goth. *svistar*; Old Germ. *suëstar*; Mod. Germ. *Schwester*; Angl. Sax. *sweoster*, *swuster*, *syster*; Eng. *sister*; Slav. *sestra*; Lith. *sessû* (for *sestû*); Cambro-Brit. *chwaer*.] Zend. ganhar

Svasrīya (or according to some *svasriya*), *as*, m. a sister's son; (*ā*), f. a sister's daughter.

Svasreya, *as*, m. a sister's son; (*ī*), f. a sister's daughter.

स्वस्क् *svask* = rt. *shvask*, p. 1034.

स्वस्ति *sv-asti*, *is*, *i*, f. n. welfare, health, prosperity, blessing (Ved.); joy, happiness, bliss; (*svasti*), ind. may it be well with (used as a particle of benediction with dat., e. g. *svasty astu te*, may it be well with thee! may blessings rest on thee!) hail! health! adieu! so be it! amen! (as a term of sanction or approbation). – *Svasti-gā*, *ās*, *ās*, *am*, Ved. going auspiciously. – *Svasti-da*, *as*, m. 'granting happiness,' epithet of Śiva. – *Svasti-dā*, *ās*, *ās*, *am*, Ved. conferring happiness. – *Svasti-devī*, f., N. of a goddess (represented as wife of Vāyu and said to have sprung from the particles of Prakriti). – *Svasti-bhāva*, *as*, m. epithet of Śiva. – *Svasti-mat*, *ān*, *atī*, *at*, prosperous, happy, auspicious. – *Svasti-mukha*, *as*, m. 'beginning with Svasti,' a letter, note; 'pronouncing blessings or benedictions,' a Brāhman; a panegyrist, bard, encomiast. – *Svasti-vāćana* or *svasti-vāćanaka* or *svasti-vāćanika*, *am*, n. a religious rite preparatory to a sacrifice or any solemn observance (performed by scattering boiled rice on the ground and invoking blessings by the repetition of certain Mantras); an offering or complimentary present (of flowers, sweetmeats, &c. to any one with good wishes and blessings to conciliate favour, = *vāyanaka*, q. v.). – *Svasti-vāćya*, *am*, n. invocation of blessings, congratulation. – *Svasti-vāh*, *ṭ*, *ṭ*, *ṭ*, Ved. bringing welfare or happiness. – *Svasty-ayana*, *am*, n. a prosperous journey (Ved.); a means of attaining prosperity; the averting of evil by the recitation of Mantras or performance of propitiatory rites; the benediction of a Brāhman after presentation of offerings [cf. *krita-s*°]; (*as*, *ā* or *ī*, *am*), bringing blessings, producing happiness, auspicious, propitious. – *Svasty-ātreya*, *as*, m., N. of the author of the hymns Ṛig-veda V. 50, 51; (*ās*), m. pl., N. of a family of Brāhmans.

Svastaka, *as*, *ā*, *am*, Ved. prosperous, happy, (Atharva-veda XIV. 2, 64.)

Svastika, *as*, m. any lucky or auspicious object, a kind of mystical mark made on persons or things to denote good luck, (it is shaped like a Greek cross with the extremities of the four arms bent round in the same direction; amongst Jainas it is one of the twenty-four auspicious marks and is the emblem of the seventh Arhat of the present Ava-sarpiṇī); the crossing of the arms; the meeting of four roads; a mansion or palace of a particular shape (described as surrounded by a terrace or portico on the north, west, and south sides, and having the door on the east); a particular symbol made with ground rice and shaped like a triangle (= *taṇḍula-ćūrṇa-nirmita-trikoṇākārādhivāsa-dravya*; it is used in fumigating the image of Durgā, and is said to symbolize the Liṅga); a kind of cake; a voluptuary, libertine; garlic; (*as*, *am*), m. n. a mansion or temple of a particular form with a portico or terrace in front; a particular mode of sitting practised by Yogins; a kind of vegetable (= *sitāvara*). – *Svastikāsana* (°*ka-ās*°), *am*, n. a particular mode of sitting, (see above.)

स्वस्रीय *svasrīya*, *svasreya*. See col. 2.

स्वस्वध *sva-svadha*. See p. 1157.

स्वाकार *svākāra*. See p. 1157, col. 3.

स्वागत 1. *sv-āgata*. See p. 1126, col. 3.

स्वाङ्किक *svāṅkika*, *as*, m. (perhaps fr. *sva* + *aṅki*, q. v.), a drummer, (according to Śabda-k. = *mārdaṅgika*.)

स्वाच्छन्द्य *svāććhandya*, *am*, n. (fr. *sva-ććhanda*), the power of following one's own will or fancy, independence, (*svāććhandyāt*, by one's own will, of one's own free choice, voluntarily.)

स्वाजीव *sv-ājīva*. See p. 1126, col. 3.

स्वातन्त्र्य *svātantrya*, *am*, n. (fr. *sva-tantra*), the power of following one's own will, freedom of will, independence; (in phil.) free will.

स्वाति *svāti*, *is*, m. f. (said to be fr. 5. *su* + rt. 2. *at*), an auspicious constellation; the star Arcturus (as forming the fifteenth lunar asterism); N. of a son of Ūru, (in this sense masc.); (*is*), f. one of the wives of the Sun; a sword. – *Svāti-yoga*, *as*, m. conjunction with Svāti.

Svātī, f. Arcturus; a wife of the Sun; a sword.

स्वाद् *svād*. See rt. *svad*, p. 1159.

Svāda, *svādu*, &c. See p. 1159, col. 1.

स्वाधीन *svādhīna*, &c. See p. 1157.

स्वाध्याय *svādhyāya*, &c. See p. 1157.

स्वान *svāna*, *svānta*. See p. 1159.

स्वाप *svāpa*. See p. 1160, col. 1.

स्वापतेय *svāpateya*, *am*, n. (fr. *sva* + *pati*), wealth, property.

स्वापद *svāpada, as,* m. (for *śvāpada*), a wild beast.

स्वापि *sv-āpi.* See p. 1126, col. 3.

स्वाभाविक *svābhāvika, as, ī, am* (fr. *sva-bhāva*), belonging to one's own nature, natural, native, peculiar, inherent; (*ās*), m. pl. a sect of Buddhist philosophers who accounted for all things by the laws of nature.

Svābhāvya, am, n. naturalness, natural state or character.

स्वामिन् *svāmin,* &c. See p. 1158, col. 2.

स्वायम्भुव *svāyambhuva, as, ī, am* (fr. *sva-yam-bhū*), relating to Svayam-bhū or the Self-existent; derived from the Self-existent or Brahman; (*as*), m. the son of Svayam-bhū, epithet of the first Manu; (*ī*), f. = *brāhmī,* (Śabda-k.) — *Svāyambhuva-manu-pitṛi, tā,* m. 'father of the Manu Svāyambhuva,' Brahmā.

Svāyambhū = *svāyambhuva* above.

स्वायुज् either *sv-āyuj* or *svāyuj* (*sva-ay°*) or *svā-yuj, k, k, k,* Ved. easily yoked; putting themselves spontaneously to the chariot.

स्वारसिक *svārasika, as, ī, am* (fr. *sva-rasa*), possessing inherent flavour or sweetness (said of a poem &c.).

Svārasya, am, n. the possessing natural savoriness or excellence.

स्वाराज् *svā-rāj, ṭ,* m. (fr. 2. *svar* + *rāj*), the ruler of heaven, i. e. Indra.

Svārājya, am, n. the dominion of heaven, Indra's heaven; union with Brahma, identification with the Self-refulgent (in this sense fr. *sva-rāj*), a state of self-effulgence.

स्वारूपा *svārūpā,* f., N. of a place; [cf. *sva-rūpā.*]

स्वारोचिष *svāroćisha, as,* m. (fr. *sva-roćis*), N. of the second Manu.

Svāroćis, is, m. the second Manu.

स्वार्थ *svārtha, svārthika,* &c. See p. 1158.

स्वालक्षण्य *svālakshaṇya, am,* n. (fr. *sva-lakshaṇa*), the peculiar characteristics or natural disposition, (Manu IX. 19.)

स्वाल्प *svālpa, as, ī, am* (fr. *sv-alpa*), little, small; few; (*am*), n. littleness; paucity.

स्वास्थ्य *svāsthya, am,* n. (fr. *sva-stha*), self-reliance, self-dependence, self-possession, fortitude, resoluteness, firmness; sound state, health, prosperity, happiness, comfortableness, competence; complacency, contentment, satisfaction.

स्वाहा *svāhā* (probably for *sv-ādhā,* i. e. 5. *su* + rt. *dhā* with *ā,* but cf. *sva-dhā*), 'anything good placed on the fire,' a good oblation or offering (to Agni, Indra, &c.), that part of an offering which is given to all the gods indiscriminately, (in this sense probably ind., but in the next fem.); the Oblation personified (as a wife of Agni and goddess presiding over burnt-offerings; Svāhā's body is said to consist of the four Vedas, and her limbs are the six Aṅgas or members of the Veda; she is represented also as a wife of the Rudra Paśu-pati; cf. *svadhā*); a female Bauddha divinity; in Naigh. I. 11. *svāhā* is enumerated among the *vāṅ-nāmāni;* (ind.) an exclamation used in making oblations to the gods (often used like 'Hail!' and governing a dat. case, e. g. *Agnaye* or *Somāya svāhā;* cf. *sv-asti*). — *Svāhā-kāra, as,* m. utterance of the term Svāhā; the formula Svāhā (uttered at the end of the Yājyā verses). — *Svāhā-kṛiti, is,* f., Ved. an oblation made with the Svāhā-kāra, (Ṛig-veda X. 110, 11. is addressed to the Svāhā-kṛitis.) — *Svāhā-pati, is,* m. 'lord of the Svāhā,' Agni. — *Svāhā-priya, as,* m. 'fond of the Svāhā,' Agni. — *Svāhā-bhuj, k,* m. 'eating the Svāhā,' a deity.

स्वित् *svit* or *svid,* ind. a particle of interrogation or inquiry (often implying doubt or surprise, and translateable by 'hey?' 'what?' 'can it be that?'); an expletive (often redundant, but sometimes perhaps used disjunctively, and equivalent to 'either,' 'or').

स्विद् *svid,* cl. 4. P. *svidyati, sishveda, svetsyati, asvidat, svettum,* to sweat, perspire; cl. 1. A. *svedate, sishvide, sveditum,* to be anointed; to be greasy or unctuous; to pour forth, shed (?); to be disturbed: Caus. *svedayati, -yitum,* Aor. *asisvidat,* to cause to sweat; to make warm, heat: Desid. of Caus. *sisvedayishati:* Desid. *sishvitsati:* Intens. *seshvidyate, seshvetti;* [cf. Gr. ἰδ-ί-ω, ἶδος, ἰδ-ρό-ς, ἰδ-ρώ(τ)-ς, σίδηρος; Lat. *sud-ā-re, sud-or, sud-ariu-m;* Old Norse *sveit-i;* Old Germ. *sveiz;* Goth. *sveitan;* Angl. Sax. *swatan;* Eng. *sweat.*]

Svidita, as, ā, am, sweated, melted; sweating, perspiring.

Svinna, as, ā, am, perspired, sweated, covered with perspiration, perspiring; steeped. — *Svinnāṅguli* (°*na-aṅ*°), *is, is, i,* having perspiring or moist fingers.

Sveda, as, ā, am, sweating, perspiring; toiling; (*as*), m. perspiration, sweat; warmth, heat; vapour. — *Sveda-ćūshaka, as,* m. 'perspiration-sucker,' a cooling breeze. — *Sveda-ććhid, t, t, t,* 'cutting perspiration,' absorbing or allaying perspiration, cooling. — *Sveda-ja, as, ā, am,* sweat-produced, engendered by heat and moisture, generated by warm vapour or steam (said of insects and vermin). — *Sveda-jala, as,* m. 'sweat-water,' perspiration. — *Sveda-malojjhita-deha* (°*la-uj*°), *as, ā, am,* one whose body is freed from perspiration and impurity; (*as*), m. a Jaina of the highest order, a holy or sainted teacher of the Jainas. — *Sveda-leśa, as,* m. a little perspiration. — *Sveda-vindu, us,* m. or *sveda-viplush, ṭ,* f. a drop of perspiration. — *Svedāñji* (°*da-añ*°), *is, is, i,* Ved. having streaming ornaments (said of the Maruts; Sāy. = *ksharad-ābharaṇa,* Ṛig-veda X. 67, 6). — *Svedānuviddha* (°*da-an*°), *as, ā, am,* covered or streaked with perspiration. — *Svedoda* (°*da-uda*) or *svedodaka* (°*da-ud*°), *am,* n. 'sweat-water,' perspiration.

Svedana, am, n. perspiration, sweat; sweating, causing to perspire; any instrument or remedy for causing perspiration, a diaphoretic, sodorific; (*ī*), f. an iron plate or pan used as a cooking utensil, a frying-pan, saucepan.

Svedanikā, f. a boiler, saucepan, iron plate or pan used as a cooking utensil, frying-pan; a room for cooking, kitchen.

Svedita, as, ā, am, sweated, warmed, heated, steamed.

Svedya, as, ā, am, to be sweated or treated by sudorific means.

स्विष्ट *sv-ishṭa, svishṭa-kṛit.* See p. 1126.

स्वीकरण *svī-karaṇa, svī-kṛita, svīya,* &c. See p. 1158, col. 3.

स्वुर्छ् *svurćh* (= rt. *sphurćh,* q. v.), cl. 1. P. *svūrććhati,* &c., to spread, extend, expand; to forget.

स्वृ *svṛi,* cl. 1. P. *svarati, sasvāra* (3rd pl. *sasvarus*), *svarishyati, asvārīt* or *asvārshīt, svartum, svaritum,* to sound, utter, recite, (according to Sāy. on Ṛig-veda I. 88, 5. the form *sasvar* = *uććāritavān,* but in VII. 60, 10. = *antarhita,* see *sasvar,* s. v.); to praise, sing the praises of (Ved.); to pain, afflict [cf. rt. *svṛī*]; to be pained; (according to Naigh. II. 14), to go: Caus. *svārayati, -yitum,* Aor. *asisvarat:* Pass. *svaryate,* to be marked with the Svarita accent: Desid. *sisvarishati* or *susvūrshati:* Intens. *sāsvaryate, sāsvarti;* [cf. Zend *ǵar;* Gr. σῦρ-ιγξ, συρίζ-ω, σῦριγ-μό-ς, σύριγμα, ὕραξ, ὕρον; Lat. *su-sur-ru-s, ab-sur-du-s, surdu-s;* probably Goth. *svaran;* Angl. Sax. *swa'an, swerian;* Slav. *svir-a-ti, svir-ělĭ,* 'a pipe;' Lith. *sur-ma,* 'a flute, pipe.']

Svara, as, m. sound, noise; voice; tone, tune, music, a primary musical sound, note of the musical scale or gamut (of which there are seven, commonly thus arranged, 1. *nishāda,* 2. *ṛishabha,* 3. *gāndhāra,* 4. *shaḍja,* 5. *madhyama,* 6. *dhaivata,* 7. *pañćama;* these notes are described as resembling respectively the notes of an elephant, bull, goat, peacock, curlew or heron, horse, and Koil; they are designated by their initial letters or syllables thus, *ni, ṛi, ga, sha, ma, dha, pa,* and the order is sometimes changed, *shaḍja* being placed first, *pañćama* fifth, and *nishāda* last); a symbolical expression for the number seven; a vowel (either *hrasva* short, *dīrgha* long, or *pluta* prolated); an accent, tone (of which there are three, viz. *udātta, anudātta,* and *svarita,* see below); air breathed through the nostrils, nasal sound; snoring; (*ā*), f., N. of the chief wife of Brahmā (Gāyatrī being the other). — *Svara-gatādhyaya* (°*ta-adh*°), *as,* m., N. of the first book of the Saṅgīta-darpaṇa; of the first book of the Saṅgīta-ratnākara. — *Svara-grāma, as,* m. the musical scale, gamut. — *Svara-tattvodaya* (°*va-ud*°), *am,* n., N. of treatise on astrology by Jīva-nātha. — *Svara-pattana, am,* n. 'abode of accents,' N. of the Sāma-veda (this Veda being chanted with a peculiar rhythm, and the efficacy of its prayers depending on their proper accentuation). — *Svara-baddha, as, ā, am,* composed in musical measure (said of a song &c.). — *Svara-bhakti, is,* f. 'vowel-fracture,' (in Vedic phonetics) a vowel-sound phonetically inserted in the pronunciation of *r* or *l* when these letters are followed by a sibilant or other consonant without the intervention of a vowel (e. g. *varsha* pronounced *varisha*). — *Svara-bhaṅga, as,* m. interruption or indistinctness of utterance, broken articulation, cracking of the voice, hoarseness, fluttering of the voice, any defect in speaking (caused by emotion or morbid affections of the chest). — *Svara-bhaṅgin, ī,* m. 'note-separating,' a kind of bird. — *Svara-bheda, as,* m. = *svara-bhaṅga* above. — *Svara-maṇḍalikā,* f. a kind of Vīṇā or stringed musical instrument (also read *sura-khaṇḍalikā*). — *Svara-lāsikā,* f. a flute, pipe. — *Svara-vat, ān, atī, at,* having sound, sonorous; having a voice, vocal; having an accent, accentuated. — *Svara-śāstra, am,* n. a treatise on the modulations of sound or on the passage of the air through the nostrils. — *Svara-śuddha, as, ā, am,* correct in musical measure. — *Svara-śūnya, as, ā, am,* devoid of sound, without musical notes, unmelodious, unmusical. — *Svara-saṃyoga, as,* m. the junction of vowels. — *Svara-saṅkrama, as,* m. a transition or succession of sounds or notes; the musical scale, gamut. — *Svara-sandhi, is,* m. the junction or coalition of vowels. — *Svara-sāman, ānas,* m. pl. epithet of particular days in a Sattra or sacrificial session. — *Svarāṅśa* (°*ra-aṅ*°), *as,* m. a half or quarter tone in music. — *Svarāntara* (°*ra-an*°), *am,* n. 'vowel-interval,' the interval between two vowels, hiatus, = *vivṛitti;* (*e*), ind. in the middle of vowels, between two vowels. — *Svarodaya* (°*ra-ud*°), *as,* m. the arising or production of sound (thought to be connected with certain tubular vessels of the body); (*as, am*), m. n., N. of a work on that subject; an astrological dissertation on the indications which the human breath affords under particular circumstances and astral conjunctions of the duration of life and future events; (*as, ā, am*), followed by a vowel. — *Svarodaya-vivaraṇa,* N. of a work on the tubular vessels of the body (regarded as passages of air and channels of sound). — *Svaropadha* (°*ra-up*°), *as, ā, am,* preceded by a vowel.

Svaraṇa, as, ā, am, Ved. illustrious, celebrated, (Sāy. = *deveshu prakāśana-vat,* Ṛig-veda I. 18, 1.)

Svarita, as, ā, am, sounded; sounded as a note, pitched; articulated; accented; having the mixed or circumflex accent, circumflexed; (*as*), m. the third or mixed tone between high and low, which is thought to correspond with the circumflex accent, (the other two tones being called Ud-ātta and An-

udātta, q. q. v. v.; the Ud-ātta sound of a vowel is said to result from the employing the upper half of the organs of utterance, and the An-udātta from employing the lower half, while the Svarita represents a sustained mixed intonation neither high nor low, which is well illustrated by the expression *tiryag-gamana*, i. e. a horizontal or wavy movement of the hand as distinguished from a direct upward and downward motion; Pāṇini, however, applies the term *an-udātta*, 'non-elevated,' to the neutral accentless tone, and uses the term *sanna-tara* or *an-udātta-tara* for 'the very or proper An-udātta,' i. e. the true grave accent which precedes the Udātta; in I. 2, 31. he calls the Svarita *sam-āhāra*, i. e. 'a combination' of the elevated and non-elevated tones; the Svarita accent is denoted in the Ṛig-veda by a small upright stroke above the syllable, the Anudāttatara by a horizontal mark underneath, and the Udātta is left unmarked; but the Svarita mark may denote either a dependent or an independent Svarita, i. e. one produced by an Udātta immediately preceding or a real Svarita belonging to the word itself, and commonly produced by the suppression of an Udātta syllable; again, as a word is supposed to have only one real accent, so words which have real Svaritas of their own do not have Udātta accents; they are called *ādi-svarita, madhya-svarita, anta-svarita*, according as they have Svaritas on the first, middle, or last syllable; it must also be borne in mind that when a dependent Svarita is immediately followed by an Udātta, the Svarita becomes a kind of Anudāttatara, and is so marked, see *tāthābhāvya;* there were, doubtless, different kinds of Svarita pronunciation.) — *Svarita-tva, am*, n. the state of having the Svarita accent. — *Svaritopadha* (°*ta-up*°), *as, ā, am*, preceded by the Svarita; having the penultimate marked with the Svarita.

Svaritṛi, tā, trī, tṛi, one who sings, a singer (Ved.); one who pains or afflicts, a painer (= *upa-tāpayitṛi*, but perhaps to be connected with rt. *svṛi*).

Svaru, us, m. sunshine; a sacrifice; part of a sacrificial post (or a slip of wood from it); the sacrificial post, (Sāy. = *yūpa*); a thunderbolt; an arrow; a kind of scorpion; (*us, us, u*), Ved. (perhaps) perfect, entire, (Sāy. = *svaravaḥ = sva-sakalavantaḥ*, Ṛig-veda III. 8, 6.)

Svarus, us, m. a thunderbolt (= *svaru* above).

Svarya, as, ā, am, Ved. to be praised.

Svaryamāṇa, as, ā, am, being accented with the Svarita, circumflexed.

Svāra, as, ī, am, relating to sound or accent.

स्वृतीक *svritīka, am*, n., Ved. water (= *udaka*, Naigh. I. 12; cf. *smritīka*).

स्वॄ *svṝ* or *sbṝ* (= rt. *sṝ;* cf. rt. *śṝ*, also rt. *svṛi* in one of its senses), cl. 9. P. *svṛiṇāti, sbṛiṇāti*, &c., to hurt, kill.

स्वेक् *svek* (= rt. *srek*), cl. 1. A. *svekate*, &c., to go.

स्वेच्छा *svećchā*, &c. See p. 1158, col. 1.

स्वेद *sveda, svedana*, &c. See p. 1162.

स्वेष्ट *sveshṭa.* See p. 1158, col. 1.

स्वैतवः *svaitavaḥ*, Nom. pl. masc., Ved. going auspiciously, (according to Sāy. on Ṛig-veda V. 41, 9. = *śobhana-gamanāḥ*, as if fr. *su + aitavaḥ;* in the Pada text the word is divided into *sva-etavaḥ*.)

स्वैर *svaira*, &c. See p. 1158, col. 3.

स्वैरन्ध्री *svairindhrī*, f. = *sairan-dhrī* under *sairan-dhra*, p. 1135, col. 3.

स्वोरस *svorasa, as*, m. the sediment of oily substances ground with a stone.

स्वोवश्यीय *svovaśvīya, am*, n. = *śvo-vasīyasa*, happiness, prosperity.

स्वौपश *sv-aupaśa.* See p. 1126, col. 3.

ह

ह 1. *ha*, the thirty-third and last consonant of the Nāgarī alphabet (belonging to the guttural class, and in sound corresponding to the English *h* in *hard*). — *Ha-kāra, as*, m. the letter or sound *ha*. — *Ha-tva, am*, n. the state of the letter *ha*.

ह 2. *ha, as*, m. a form of Śiva or Bhairava, (see *nakuliśa*); water; a cipher (i. e. the arithmetical figure expressing nothing); meditation; auspiciousness; sky, heaven; paradise; blood; dying; fear; knowledge; the moon; Vishṇu; war, battle; horripilation; a horse; pride; a physician; cause, motive; (according to Śabda-k.) = *pāpa-haraṇa; = sakopa-vāraṇa; = śushka;* (*ā*), f. (according to some) coition; a lute; (*am*), n. (according to some) the supreme Spirit; pleasure, delight; a weapon; the sparkling of a gem; the sound of a lute; (*as, ā, am*), mad, drunk (according to some).

ह 3. *ha*, ind. = Ved. 2. *gha*, an emphatic particle laying stress on the preceding word (generally equivalent to 'verily,' 'indeed,' 'manifestly,' 'evidently,' &c., e. g. *na ha*, not indeed; it is euphonically changed to *dha*, e. g. *yad dha = yadā khalu*, when indeed; *kad dha*, what then? and is sometimes used without any distinct signification, often with the Perfect and Impf.; cf. Pāṇ. III. 2, 116); a vocative particle (corresponding to 'ho!' &c.); a particle of reproach or disdain; of laughter; [cf. Gr. γε; Dor. γα; (according to some also) Lat. *hi, ha, ho* in *hic, hæc, hoc;* Goth. prefix *ga-;* Angl. Sax. *ge-*.]

ह 4. *ha.* See under rt. 1. *han*.

ह 5. *ha.* See under rt. 3. *hā*.

हं *haṃ.* See *ham*.

हंस 1. *haṇsa, as*, m. (according to Uṇādi-s. III. 62. fr. rt. 1. *han*), a goose, gander, swan, duck, flamingo (or a kind of bird the description of which is rather poetical than real; perhaps a kind of mixture of any of these); the vehicle of Brahmā (represented as borne on a Haṇsa); the supreme Soul or universal Spirit (= *brahman;* according to Sāy. on Ṛig-veda IV. 40. 5. in this sense derived either fr. rt. 1. *han* in the sense 'to go,' i. e. 'who goes eternally,' or resolvable into *aham sa*, 'I am that,' i. e. the supreme Being); the Jīvātman or living soul; one of the vital airs; Vishṇu; Śiva; the Sun, (see *haṇsa-vatī*); a particular Mantra or mystical text [cf. *haṇsa-vatī*]; N. of Kāma-deva; an unambitious monarch; an ascetic or devotee of a particular order; a kind of horse, (in Naigh. I. 14. *haṇsāsaḥ* is enumerated among the *aśva-nāmāni*); envy, malice; a spiritual preceptor; a mountain; N. of a mountain; a buffalo; a species of the Ati-śakvarī metre; (in composition) best, excellent; pure (= *viśud-dha*); going before or in front; (*ās*), m. pl., N. of a caste supposed to live in Plaksha-dvīpa; (*ī*), f. a female goose; N. of a courtezan; a kind of metre (said to consist of twenty-two syllables); [cf. Gr. χήν; Lat. *ans-er;* Old Germ. *gans;* Angl. Sax. *gos, gandra*.] — *Haṇsakākīya, as, ā, am* (fr. *haṇsa-kāka*), relating to a goose and crow (said of a fable). — *Haṇsa-kākau*, m. du. a goose and crow. — *Haṇsa-kāntā*, f. 'gander-beloved,' a female goose. — *Haṇsa-kāli-tanaya, as*, m. a buffalo, (see *kāli-tanaya*). — *Haṇsa-kīlaka, as*, m. a particular form of sexual union. — *Haṇsa-kūṭa, as*, m. 'swan's peak,' N. of one of the peaks of the Himālaya; the hump on the shoulder of the Indian ox. — *Haṇsa-gati, is, is, i*, stalking like a swan, having a swan's gait. — *Haṇsa-gadgadā*, f. 'prattling like a swan,' a sweetly speaking woman. — *Haṇsa-gamana, am*, n. moving gracefully like a swan; the gait of a swan or goose. — *Haṇsa-gāminī*, f. 'walking like a swan,' a graceful woman. — *Haṇsa-jātīya, as, ā, am*, belonging to the tribe of birds called Haṇsa, anserine. — *Haṇsa-tīrtha, am*, n., N. of a Tīrtha. — *Haṇsa-tūla, as, am*, m. n. 'goose-cotton,' the soft feathers or down of a goose. — *Haṇsa-dāhana, am*, n. 'geese-exciting,' aloe wood (= *a-guru*). — *Haṇsa-dūta*, N. of a poem by Rūpa-gosvāmin. — *Haṇsa-dvāra, am*, n., N. of a pass near Lake Mānasa. — *Haṇsa-nāda, as*, m. the cackling of a goose, cry of a goose or swan (as the Haṇsa serves the god Brahmā for a vehicle, this cry is thought to have something of a sacred character). — *Haṇsa-nādin, ī, inī, i*, making a noise like a goose or swan, cackling; (*inī*), f. a graceful woman (one of the various classes into which women are divided; a woman of this class is described as having a slender waist, large hips, the gait of an elephant and voice of a Koïl). — *Haṇsa-paksha, as*, m. epithet of a particular movement or position of the hands. — *Haṇsapadikā*, f. (fr. *haṇsa-padī*), a proper N. — *Haṇsa-padī*, f. 'goose-footed,' the creeper Cissus Pedata; (perhaps also) Clitoria Ternata. — *Haṇsa-parameśvara* (°*ma-īś*°), N. of a work. — *Haṇsa-pāda, as*, m. the foot of a goose; (*am*), n. vermilion; (*ī*), f. a kind of *haṇsa-padī* (see above). — *Haṇsa-pādikā*, f. = *haṇsa-padī* above. — *Haṇsa-mantra, as*, m. a particular Mantra; [cf. *haṇsa, haṇsa-vatī*.] — *Haṇsa-mālā*, f. 'swan-garland,' a flight of Haṇsas, flock of wild geese, &c.; a particular kind of goose or duck (= *kādamba*); a kind of metre. — *Haṇsa-māshā*, f. a kind of shrub (= *māsha-parṇī*). — *Haṇsa-māheśvara*, N. of a work. — *Haṇsa-yukta, as, ā, am*, drawn by swans (said of the chariot of Brahmā). — *Haṇsa-yuvan, ā*, m. a young goose or swan. — *Haṇsa-ratha, as*, m. 'whose vehicle is a Haṇsa,' Brahmā. — *Haṇsa-rāja, as*, m. a king of geese. — *Haṇsa-ruta, am*, n. a kind of metre. — *Haṇsa-lomaśa, am*, n. green sulphate of iron (= *kāsīsa*). — *Haṇsa-lohaka, am*, n. brass (= *pittala*). — *Haṇsa-vat, ān, atī, at*, possessing geese, &c.; (*atī*), f. the creeper Cissus Pedata; (scil. *ṛić*) epithet of the verse Ṛig-veda IV. 40, 5. (in which the sun in the type of Dadhi-krā, here called Haṇsa, is identified with Para-brahman or the supreme Being; this verse is also found in Vājasaneyi-s. X. 24, XII. 14, &c.) — *Haṇsa-vāraṇa-gāminī*, f. a woman who walks like a swan or young elephant. — *Haṇsa-vāhana, as*, m. 'borne on a Haṇsa,' Brahmā. — *Haṇsa-viveka, as*, m. 'discrimination of the one Spirit,' N. of a short Vedānta poem. — *Haṇsa-vīja, am*, n. a goose's egg. — *Haṇsa-śreṇī*, f. a line or row of geese. — *Haṇsāṇśu* (°*sa-aṇ*°), *us, us, u*, 'swan-rayed,' swan-coloured, white. — *Haṇsāṅghri* (°*sa-aṅ*°), *is*, m. 'goose-footed,' vermilion. — *Haṇsādhirūḍhā* (°*sa-adh*°), f. 'mounted on a swan,' epithet of Sarasvatī (wife of Brahmā). — *Haṇsābhikhya* (°*sa-abh*°), *am*, n. silver. — *Haṇsārūḍha* (°*sa-ār*°), *as, ā, am*, mounted on a swan; (*as*), m. Brahmā; (*ā*), f. the wife of Brahmā. — *Haṇseśvara-tīrtha* (°*sa-īś*°), *am*, n., N. of a Tīrtha. — *Haṇsodaka* (°*sa-ud*°), *am*, n. a kind of cordial water (described as a sort of infusion of cardamoms). — *Haṇsopanishad* (°*sa-up*°), *t*, f., N. of an Upanishad belonging to the Atharva-veda.

2. *haṇsa*, Nom. P. *haṇsati*, &c., to act or behave like a swan.

Haṇsaka, as, m. a goose, gander, flamingo; an ornament for the feet or ankles (said to be formed like a goose's foot).

Haṇsikā, f. a female goose.

Haṇsī, f. a female goose, (see *haṇsa*.) — *Haṇsī-yugala, am*, n. a pair of geese or ducks.

हंहो *haṃho* (i. e. *ham + ho*), ind. a vocative particle (corresponding to 'ho!' 'hollo!'); a particle expressing haughtiness or contempt; an interrogative particle; (in the drama) a form of address among those of the middling class used by equals to each other.

हक् *hak*, ind. (imitative) the sound *hak*. — *Hak-kāra, as*, m. making the sound *hak*, calling, calling to.

Hakka, as, m. the calling of elephants (=*gaja-samāhvāna*).

हजदेश *haja-deśa, as,* m., N. of a district.

हजाज *hajāja,* N. of a place.
Hajāji, N. of a place.

हञ्जा *hañjā,* ind. (in the drama) a vocative particle used in addressing a female attendant or maid-servant.
Hañje, ind. a vocative particle, (see above.)

हञ्जि *hañji, is,* m. a sneeze, sneezing (= *kshut*).

हञ्जिका *hañjikā,* f. (probably) a kind of plant (= *bhārgī*)

हट् *haṭ,* cl. 1. P. *haṭati, jahāṭa, haṭitum,* to shine, be bright.

हटपर्णि *haṭa-parṇi,* n. (according to Śabda-k.) the aquatic plant Vallisneria; [cf. *haṭha-parṇi.*]

हट्ट *haṭṭa, as,* m. a market, fair; (ī), f. a petty market or fair. — *Haṭṭa-ćauraka, as,* m. a thief who steals from fairs and markets. — *Haṭṭa-vilāsinī,* f. 'dallying in market-places;' a wanton woman, prostitute; a sort of perfume (= *dhamanī*); turmeric (= *haridrā*).

हठ् *haṭh,* cl. 1. P. *haṭhati, jahāṭha,* &c., to leap, jump; to be wicked; to treat with violence, oppress; to bind to a post.

Haṭha, as, m. violence, force, (*haṭhena,* by force, forcibly, violently, with precipitation, suddenly), oppression; rapine; the aquatic plant Pistia Stratiotes (= *priśnī*). — *Haṭha-dīpikā,* f., N. of a work, (see below.) — *Haṭha-parṇi,* f. the aquatic plant Vallisneria Octandra. — *Haṭha-pradīpikā,* f. a treatise on the Haṭha-yoga and asceticism by Ātmārāma. — *Haṭha-yoga, as,* m. a particular mode of Yoga or abstract contemplation (forcing the mind to abstain from external objects; it is treated of in the Haṭha-pradīpikā, and may be performed in various ways, such as standing on one leg, holding up the arms, inhaling smoke with the head inverted, &c.). — *Haṭha-vidyā,* f. the science or method of forced meditation. — *Haṭha-saṅketa-ćandrikā,* f., N. of a treatise by Sundara-deva on the Haṭha-yoga.
Haṭhālu, us, m. the plant Pistia Stratiotes.
Haṭhī, f. the plant Pistia Stratiotes.

हडि *haḍi, is,* m. wooden fetters, a kind of stocks.

हडिक *haḍika, as,* m. a servant of the lowest caste, a sweeper (= *malākarshin*).
Haḍḍaka, as, m. = *haḍika* above.
Haḍḍi, is, or *haḍḍika, as,* m. = *haḍika* above.

हड्ड *haḍḍa, am,* n. a bone. — *Haḍḍa-ja, am,* n. produced from bones, marrow.

हड्डिप *haḍḍipa, as,* m. = *haḍika* above.

हण्डा *haṇḍā,* ind. a vocative particle used in addressing a female of inferior rank; (in the drama) a form of address used by equals to each other among those of the lowest class.
Haṇḍe, ind. a vocative particle, = *haṇḍā* above.

हण्डिका *haṇḍikā,* f. an earthen pot or boiler. — *Haṇḍikā-suta, as,* m. a small earthen pot.
Haṇḍī, f. = *haṇḍikā* above.

हत *hata, hataka,* &c. See cols. 2, 3.

हथ *hatha.* See col. 3.

हद् *had,* cl. 1. A. *hadate, jahade, hatsyate, ahatta, hattum,* to evacuate, excrete or discharge excrement: Caus. *hādayati:* Desid. *jihatsate:* Intens. *jāhadyate, jāhatti;* [cf. Zend *zad;* Gr. χέζ-ω (κέ-χοδ-α, χε-σοῦ-μαι), χεσείω, χόδ-ο-ς, χόδ-ανο-ς; Angl. Sax. *scît-e;* Old Germ. *scîz-u.*]

Hadana, am, n. the act of excretion, evacuation (of excrement or ordure).

Hanna, as, ā, am, passed (as excrement), evacuated, excreted; (*am*), n. excrement, ordure; [cf. *go-h°.*]

हद्दा *haddā,* f., (in astronomy) N. of a division of each zodiacal sign, (thirty such divisions are specified and distributed variously to each planet; according to some, a masc. form of this word exists.) — *Haddeśa* (°*dā-īśa*), *as,* m. 'lord of a thirtieth division of a zodiacal sign,' (probably) an epithet of the planets (= *triṃśāṃśa-pa*).

हन् 1. *han* (probably for an original *dhan,* cf. *ni-dhana,* p. 487; but some forms are fr. *ghan,* some fr. *ghat,* and others are borrowed fr. rt. *vadh* or *badh*), cl. 2. P. (ep. also A. in some forms, cf. *ā-han*), *hanti* (3rd du. *hatas,* 3rd pl. *ghnanti*); Impf. *ahan* (3rd du. *ahatām,* 3rd pl. *aghnan*); Pot. *hanyāt;* Impv. *hantu* (2nd sing. *jahi,* 3rd sing. *hantu,* 2nd pl. *hata,* 3rd pl. *ghnantu;* in Naigh. II. 14. a form *hantāt* is given as one reading); Perf. *jaghāna* (2nd sing. *jaghanitha* or *jaghantha,* 1st du. *jaghniva,* 3rd pl. *jaghnus,* ep. A. *jaghnire*); 2nd Fut. *hanishyati,* Aor. *avadhīt* (fr. rt. *vadh* or *badh,* ep. also *ahanat*); Prec. *vadhyāt;* Cond. *ahanishyat, hantum,* (Ved. forms, Pres. *hanati* [as if cl. 1], *jighnate* [cf. rt. *ghrā*]; Perf. *jahā* = *jaghāna,* Nirukta IV. 1; Inf. *hantos, hantavai*), to strike, hit, beat; to strike down, kill, slay, destroy; to wound, hurt, injure, harass, afflict; to overcome, overthrow, overturn, conquer; to remove, take away, counteract, cure; to obstruct, stop, hinder, impede, mar; to go, move, (in Naigh. II. 14. *hanati* is enumerated among the *gati-karmāṇah*): Pass. *hanyate, jaghne, hantā* or *ghānitā, hanishyate* or *ghānishyate, avadhi* or *aghāni* (3rd pl. *aghānishata* or *ahasata,* Pāṇ. VI. 4, 62), *ghānishīshṭa,* to be struck, to be killed, &c.: Caus. *ghātayati, -yitum,* Aor. *ajīghatat* (properly a Nom. fr. *ghāta*), to cause to be slain or killed: Desid. *jighāṃsati,* to wish to kill or slay: Intens. *jaṅghanyate* or *jeghnīyate* (in Pāṇ. VII. 4, 31), *jaṅghanti,* (Ved. [*ni-*]*ghanighnate,* pres. part. dat. or according to Sāy. = [*ni-*]*hanti,* Ṛig-veda I. 55, 5); [cf. Gr. ἔ-θαν-ον, θάν-ατος, θείν-ω, θνήσκω: Lat. (*fen-d-o*), *offend-o, defend-o, in-festus:* Goth. *dauthus,* 'death:' Angl. Sax. *deád, deadh, dydan,* 'to kill:' Hib. *gonaim,* 'I wound;' (perhaps also) *gail,* 'slaughter;' *gaillim,* 'I hurt.']
Ghāta, ghātayat, &c. See p. 307.
Ghna, ghnat, &c. See p. 310.
Jaghanvas, jaghnivas. See p. 335.
Jaṅghanyamāna, as, ā, am (fr. the Intens.), being repeatedly struck, being greatly wounded.

4. *ha* (for 5. *ha* see under rt. 3. *hā*), killing, destroying, removing, counteracting (at the end of comps., cf. *visha-ha*).

Hata, as, ā, am, struck, beaten [cf. *a-h°*]; struck down, killed, slain, wounded, hurt, marred, injured, spoiled, blighted, destroyed, utterly ruined, extinguished, dimmed, ended, lost; impeded, hindered, checked; counteracted, neutralized, disappointed, frustrated; repelled, driven off, avoided; deprived of, bereft of, freed from, destitute of (especially at the beginning of comps., see below); miserable, worthless; (in arithmetic) multiplied; (*am*), n. striking, killing, hurting; multiplication. — *Hata-kaṇṭaka, as, ā, am,* freed from thorns; one whose foes are destroyed. — *Hata-ćitta, as, ā, am,* bereft of sense, perplexed in mind, dispirited, bewildered, confounded. — *Hata-jīvita, as, ā, am,* deprived of life or hope, overcome with despair; (*am*), n. despair of life. — *Hata-jñāna, as, ā, am,* deprived of consciousness. — *Hatajyotir-niśītha, as,* m. a night in which the stars are extinguished, a starless night. — *Hata-jyotis, is, is, is,* having the stars extinguished, starless, dark. — *Hata-tāpa, as, ā, am,* freed from heat, cooled. — *Hata-tvish, ṭ, ṭ, ṭ,* dimmed in lustre, deprived of light. — *Hata-daiva, as, ā, am,* ill-fated, ill-starred, luckless. — *Hata-dvish, ṭ, ṭ, ṭ,* one who has slain his enemy or enemies. — *Hata-pitṛi, tā,* m. one whose father has been slain. — *Hata-putra, as, ā, am,* Ved. one whose son has been slain. — *Hata-prabhāva, as, ā, am,* one whose power has been destroyed, bereft of power. — *Hata-pramāda, as, ā, am,* driving away or avoiding negligence, freed from carelessness. — *Hata-pravīra, as, ā, am,* whose choicest warriors are slain. — *Hata-prāya, as, ā, am,* almost killed. — *Hata-bāndhava, as, ā, am,* deprived of relations, destitute of relations. — *Hata-buddhi, is, is, i,* deprived of sense, destitute of sense. — *Hata-bhāgya, as, ā, am,* ill-starred, ill-fated. — *Hata-mātṛi, tā,* m. one whose mother has been slain. — *Hata-mūrkha, as,* m. an excessive fool, a blockhead. — *Hata-medhas, ās, ās, as,* perplexed in mind, deprived of sense or intellect. — *Hata-ratha, as,* m. a smitten chariot, a chariot of which the horses and charioteer are slain. — *Hata-lakshaṇa, as, ā, am,* deprived of good marks, unlucky. — *Hata-vinaya, as, ā, am,* lost to a sense of propriety. — *Hata-vīrya, as, ā, am,* one who has lost his virility or vigour. — *Hata-vṛishan, ā, ṇī, a,* Ved. (according to Sāy.) one whose obstructor has been destroyed, (applied to the waters whose obstructor is said to be Vṛitra, Ṛig-veda IV. 17, 3.) — *Hata-śishṭa, as, ā, am,* left remaining out of the slain, left surviving. — *Hata-śishṭa-jana, as,* m. a survivor, (see above.) — *Hata-śesha, as, ā, am,* remaining from among the killed, escaped, survived. — *Hata-śrī, īs, īs, i,* one whose prosperity is blighted; reduced to penury. — *Hata-sampada, as, ā, am,* one who has lost his property, reduced to poverty. — *Hata-sammada, as, ā, am,* one whose pleasures are destroyed or marred. — *Hata-sarva-yodha, as, ā, am,* having all the warriors slain. — *Hata-sādhvasa, as, ā, am,* freed from fear. — *Hata-sūta, as, ā, am,* one whose charioteer is slain. — *Hatādhimantha* (°*ta-adh°*), *as, ā, am,* freed from disease of the eye or from loss of sight. — *Hatāroha* (°*ta-ār°*), *as, ā, am,* (an elephant &c.) whose riders are slain. — *Hatāvaśesha* (°*ta-av°*), *ās,* m. pl. those left of the slain. — *Hatāśa* (°*ta-āś°*), *as, ā, am,* one whose hopes are destroyed, bereft of hope, hopeless, despairing, desponding; weak, powerless; barren; vile, low, infamous, wicked; cruel, merciless. — *Hatāśva* (°*ta-aś°*), *as, ā, am,* one whose horse or horses have been killed. — *Hataujas* (°*ta-oj°*), *ās, ās, as,* one whose vigour is destroyed, bereft of energy, debilitated.

Hataka, as, ā, am, miserable, ill-bred, bad (in general); (*as*), m. a low person, coward.

Hati, is, f. striking, a stroke, blow [cf. *hala-h°*]; killing, destroying, destruction, removing, &c.; (according to Śabda-k.) = *upa-karsha;* = *ullāsa.*

Hatnu, us, m. a weapon; sickness, disease.

Hatya, am, n. killing, slaying; [cf. *śambara-h°.*]

Hatyā, f. killing, slaying, slaughter, murder (generally applied to criminal killing, and chiefly used in comps.; cf. *brahma-h°, go-h°*).

Hatvā, ind. having struck or killed, having slain.
Hatvī, ind., Ved. = *hatvā* above.

Hatha, as, m. a stroke, blow; killing, slaughter; death; a man dejected or in low spirits.

2. *han, hā, ghnī,* m. f. killing, slaying; a killer, slayer (at the end of comps.; cf. *brahma-han, vṛitra-han*).

Hana, as, m. killing, slaying, a killer, slayer, (see *su-h°,* cf. *ghana, ghanāghana.*)

Hanana, am, n. the act of striking, killing, destroying; wounding, hurting, injuring; (in arithmetic) multiplication. — *Hanana-śīla, as, ā, am,* of a murderous disposition, cruel.

Hananīya, as, ā, am, to be struck or beaten, to be killed, worthy of death.

Hanishyat, an, atī or *antī, at,* about to kill or slay.

Hanu, us, m. f. the jaw (also *hanū, ūs,* f. and *hanu, u,* n., and in the sense 'jaw,' thought to be con-

nected with rt. 2. *hā*, but according to Sāy. so called, as *hanana-sādhana*, 'an instrument of destruction'); (*us*), f. anything which destroys or injures life; a weapon; death, dying; disease, sickness; a kind of drug; a wanton woman, prostitute; [cf. Gr. γένυ-ς, γέν-ειο-ν, γν-άθο-ς, γναθ-μό-ς; Lat. *gen-a;* Goth. *kinnu-s;* Old Germ. *kinni;* Angl. Sax. *cinn, cyn.*] — *Hanu-graha, as*, m. 'jaw-seizure,' locked jaw. — *Hanu-bheda, as*, m. the gaping or parting asunder of the jaws. — *Hanumaj-jayantī*, f. the day of full moon of the month Caitra (being the supposed birthday of Hanumat). — *Hanu-mat, ān*, m. 'having (large) jaws,' N. of a monkey-chief (one of the most celebrated of a vast host of semi-divine apes or monkey-like beings, who, according to Rāmāyaṇa I. 16, were created to become the allies of Rāma-ćandra in his war with Rāvaṇa; the chiefs of these Simian armies were supposed to be the progeny of various gods; thus, Su-grīva, q. v., was son of the Sun, Bāli of Indra, Tāra of Vṛihas-pati, Gandha-mādana of Kuvera, Nala of Viśva-karman, Nīla of Agni, Su-sheṇa of Varuṇa, and the celebrated Hanumat of Pavana or Māruta, 'the Wind;' their character corresponds more to that of Genii than animals; they are all described as capable of supernatural feats, and Hanumat especially is fabled to have assumed any form at will, wielded rocks, removed mountains, mounted the air, seized the clouds, and rivalled Garuḍa in swiftness of flight; according to other legends, Hanumat was son of Śiva; his mother's name was Añjanā, q. v.); a particular sort of monkey, Simia Sinica. — *Hanuman-nāṭaka, am*, n. the Hanumat drama (a celebrated drama in fourteen acts, supposed to have been written about the tenth or eleventh century of our era, and ascribed to Hanumat himself, who is said to have engraved it on rocks; it is emphatically called the Mahā-nāṭaka or great drama, and is, in fact, the story of the Rāmāyaṇa dramatized, the monkey-chief Hanumat playing a very important part in the action of the piece). — *Hanu-mūla, am*, n. the root of the jaw. — *Hanu-stambha, as*, m. 'jaw-stoppage,' locked jaw. — *Hanū-mat, ān*, m. = *hanu-mat* above; N. of the mythical author of the Khaṇḍa-praśasti; of the author of the Hanūman-nāṭaka. — *Hanūmat-kalpa*, N. of a work. — *Hanūmat-kavaća, am*, n. 'Hanūmat's breastplate,' N. of a hymn addressed to the five-headed Hanūmat, (this hymn is taken from the Sudarśana-saṃhitā.) — *Hanūmat-paddhati, is*, f., N. of a work in five chapters (describing the rites to be observed in the worship of Hanūmat; four chapters are said to be extracted from the Sudarśana-saṃhitā, and the remaining one from the Rāmāyaṇa). — *Hanūman-nāṭaka, am*, n. = *hanuman-nāṭaka* above.

Hanū, ūs, f. See under *hanu*.

Hanūsha, as, m. a Rākshasa, demon.

Hantavya, as, ā, am, to be struck or killed, deserving death.

Hantu, us, m. killing, death; a bull; [cf. *su-h°*.]

Hantu-manas, ās, ās, as (*hantu* for *hantum*), minding to kill, intending to kill.

Hantṛi, tā, trī, tṛi, one who strikes or kills, striking; destroying, removing, counteracting [cf. *visha-h°*]; (*tā*), m. a murderer, slayer; a thief, robber; (according to some) a particular measure of food.

Hantva, as, ā, am, Ved. to be slain, (Sāy. = *hananīya*, Ṛig-veda III. 30, 15.)

Hanman, a, n., Ved. anything causing death, a deadly or destructive weapon.

Hanyamāna, as, ā, am, being struck or smitten; being killed.

Hānuka, as, ī, am, killing, hurting, mischievous.

हनील *hanīla, as*, m. (according to Śabda-k.) a particular tree (= *ketakī*, also written *halīna*).

हन्त *hanta*, ind. an exclamation of grief, (equivalent to 'ah,' 'alas'); of pity; of joy; of surprise; of flurry or haste; an exclamation expressive of good luck or benediction, (see below); an inceptive particle. — *Hanta-kāra, as*, m. the exclamation Hanta, a particular formula of benediction or salutation (mentioned along with *svāhā-kāra*, *vashaṭ-kāra*, and *svadhā-kāra*); rice or other offerings to be presented to a guest (according to some). — *Hantokti* (°*ta-uk*°), *is*, f. 'saying alas!' tenderness, compassion.

हपुषा *hapushā*, f., N. of a particular substance forming an article of trade (commonly called Habush, and said to be of a long form and black colour, and smelling like raw meat or fish; it is of two kinds).

Habushā, f. = *hapushā* above.

हबसोर *habasora*, N. of a place.

हम् *ham*, ind. an exclamation expressive of anger (= *rushokti*); of courtesy or respect.

हमीआण *hamī-āṇa*, N. of a place.

हम्भा *hambhā*, f. (onomatopoetic) the lowing of cattle.

Hambhā, f. the lowing or bellowing of cattle. — *Hambhā-rava, as*, m. the cry Hambhā, lowing of kine. — *Hambhārava-virāvin, ī, iṇī, i*, making a lowing or bellowing sound.

Hambhāyamāna, as, ā, am, lowing, bellowing.

हम्म् *hamm*, cl. 1. P. *hammati, jahamma, hammitum*, to go.

हम्मीर *hammīra, as*, m., N. of a king of Śākam-bharī (patron of Rāghava-deva).

हय् *hay* [cf. rt. 1. *hi*, in sense 'to go'], cl. 1. P. *hayati, jahāya, hayishyati, ahayīt, hayitum*, to go, move, (in Naigh. II. 14. *hayantāt* is enumerated among the *gati-karmāṇaḥ*); to revere, worship; to sound; to be weary.

हय *haya, as*, m. (fr. rt. 1. *hi*, but connected with rt. *hay* above), a horse; a symbolical expression for the number seven (that being the number of the horses of the Sun, see *saptāśva*); a man of a particular class; N. of Indra; of a Yādava king; the Yak or Bos Grunniens; (in prosody) a foot of four short syllables, proceleusmaticus; (*ā*), f. = *haya-gandhā* below; (*ī*), f. a female horse, mare. — *Haya-kātarā* or *haya-kātarikā*, f. a kind of plant or tree. — *Haya-kovida, as, ā, am*, skilled in horses. — *Haya-gandha, am*, n. a kind of medicinal salt, = *kāća-lavaṇa*; (*ā*), f. the plant Physalis Flexuosa; another plant (= *aja-modā*). — *Haya-gardabhi, is*, m. epithet of Śiva. — *Haya-grīva, as*, m. 'horse-necked,' N. of a form of Vishṇu (manifested, according to one legend, in order to recover the Veda carried off by two Daityas called Madhu and Kaiṭabha); N. of a Daitya (called *Brahma-veda-prahartṛi*, as having seized and carried off the Vedas at the dissolution of the universe caused by Brahmā's sleep at the end of the past Kalpa; in order to recover them Vishṇu became incarnate as the Matsya or fish, and slew Haya-grīva); N. of a poet; (*ā*), f., N. of Durgā. — *Hayagrīva-han, ā*, m. 'slayer of Haya-grīva,' Vishṇu. — *Hayaṅ-kasha, as*, m. 'impelling horses,' a driver, charioteer; epithet of Mātali (charioteer of Indra). — *Haya-jña, as*, m. one who understands the points of a horse, a horse-dealer, groom, jockey. — *Hayajña-tā*, f. knowledge of horses and their management, horsemanship. — *Haya-jñāna, am*, n. knowledge of horses. — *Haya-tattva-jña, as, ā, am*, acquainted with the nature of horses. — *Haya-dvishat, an*, m. 'hating horses,' the buffalo. — *Haya-nirghosha, as*, m. the noise or clatter of a horse. — *Haya-puććha, as, am*, m. n. a horse's tail; (*ī*), f. the plant Māsha-parṇī, q. v. — *Haya-priya, as*, m. 'dear to horses,' barley; (*ā*), f. = *haya-gandhā* above; the Kharjūrī tree. — *Haya-māra* or *haya-māraka, as*, m. 'horse-killer,' the fragrant oleander (= *kara-vīra*). — *Haya-māraṇa, as*, m. 'horse-killing,' the sacred fig-tree, Ficus Religiosa. — *Haya-medha, as*, m. the horse-sacrifice, (see *aśva-medha*). — *Hayamedha-yāj, ṭ*, m. one who performs the horse-sacrifice. — *Haya-rūpin, ī, iṇī, i*, Ved. having the shape of a horse. — *Haya-līlāvati*, f., N. of a work (mentioned by Malli-nātha). — *Haya-vāhana, as*, m. epithet of Revanta (son of the Sun); of Kuvera. — *Haya-vāhana-śankara, as*, m. red mountain-ebony or a particular tree (= *rakta-kāńćana*). — *Haya-śālā*, f. a stable for horses. — *Haya-śāstra, am*, n. any treatise on horses, the art or science of training and managing horses. — *Haya-śiras, as*, n. a horse's head; a mythical monster (described as vomiting forth the fire of Aurva's wrath, which was cast into the sea); (*ās*), f. 'having a horse's head,' N. of a daughter of Vṛisha-parvan; of a wife of Kratu. — *Haya-śīrsha, as*, m. 'having a horse's head,' a form of Vishṇu. — *Haya-śīrsha-pańćarātra*, N. of a work. — *Haya-sangrahaṇa, am*, n. the restraining or curbing of horses, checking horses. — *Hayādhyaksha* (°*ya-adh*°), *as*, m. a superintendent of horses, head-groom. — *Hayānanda* (°*ya-ān*°), *as*, m. 'horse's-joy,' a kind of bean, Phaseolus Mungo. — *Hayāyur-veda* (°*ya-āy*°), *as*, m. the science of medicine applied to horses, veterinary science. — *Hayāri* (°*ya-ari*), *is*, m. 'horse-foe,' the fragrant oleander, Nerium Odorum. — *Hayārūḍha* (°*ya-ār*°), *as, ā, am*, mounted on a horse; (*as*), m. a horseman, rider. — *Hayāroha* (°*ya-ār*°), *as, ā, am*, mounted on horseback, a rider; (*as*), m. horsemanship, riding. — *Hayāśanā* (°*ya-aś*°), f. 'horse-food,' the gum olibanum tree. — *Hayeshṭa* (°*ya-ish*°), *as*, m. 'loved by horses,' barley. — *Hayottama* (°*ya-ut*°), *as*, m. 'best of horses,' a well-bred or excellent horse (= *ājāneya*).

Hayana, as, m. a year [cf. the more usual form *hāyana*]; (*am*), n. a covered carriage or palanquin, (also read *ḍayana*, q. v.)

हर *hara, haraka*, &c. See p. 1175.

Haraṇa, haras, &c. See p. 1175.

हरमुज *haramuja*, N. of a place.

हरयाण *harayāṇa*. See under rt. 1. *hṛi*.

हरवे *harave*, N. of a place.

हरहूरा *harahūrā*, f. (probably for *hārahūrā*, q. v.), a grape.

हराक *harāka*, N. of a place.

हरि 1. *hari, is, is, i* (perhaps to be connected with *hiri* and rt. 2. *hṛi*, q. v.; according to some an abbreviated form of *harit*, p. 1167; in Uṇādi-s. IV. 118. said to be fr. rt. 1. *hṛi*, p. 1175), green, greenish yellow, yellow; reddish brown, bay, tawny; (*is*), m. green (the colour); a yellow or golden colour; a reddish brown or tawny colour; N. of Vishṇu; of Kṛishṇa (regarded as identical with Vishṇu); of Śiva; of Brahmā; of Indra; of Yama; a man, people, (in Naigh. II. 3. *harayaḥ* is enumerated among the *manushya-nāmāni*); N. of the Soma (so called as being *harita-varṇa*, see Nirukta IV. 19); a stone for crushing the Soma (Ved., Sāy. *harayaḥ* = *grāvāṇaḥ*, Ṛig-veda III. 44, 1); the moon; the sun; a ray of light; fire; wind, air; a horse; a bay horse, horse of Indra, (in Naigh. I. 15. *harī*, m. du., is given as 'the horses of Indra;' and in Ṛig-veda I. 16, 1; 101, 10, &c., the plurals *harayaḥ* and *haribhiḥ* occur; cf. *harīn*, acc. pl. 'the horses of Indra,' in Śakuntalā, Act 1); a lion; a parrot; the Koïl or Indian cuckoo; a peacock; a goose; an ape; a frog; a snake; one of the nine Varshas or divisions into which the known continent is divided, (see *varsha*); N. of the poet Bhartṛi-hari (by which he is usually known); N. of several other authors; a species of the Aty-ashṭi metre; [cf. Zend *zairi*, 'yellow;' *zairina*, 'yellowish' (= *hariṇa*): Gr. χλό-η, χλο-ερό-ς, χλω-ρό-ς, χλό-ο-ς, χολή: Lat. *helus* (*holus*, *olus*), *hel-vu-s*, *hel-vo-lus*, *gilvus*: Old Germ. *grô-j-u*, *gruo-j-u*, *grô-ni*: Angl. Sax. *growan*, *gran*, *grene*: Slav. *zel-ige*, 'vegetables;' *zel-enu*, 'green:' Lith. *zel-iu*, 'to become green;' *zol-e*, 'grass;' *zal-ie-s*, 'green:' Hib. *glas*, 'green, pale.'] — *Hari-kānta, as, ā*,

am, beloved by Indra, dear to Indra; beautiful as a lion. — *Hari-kṛishṇa, as*, m. a proper N. — *Hari-kelīya, as*, m. 'sported in by Vishṇu,' the country of Bengal; (*as, ā, am*), belonging to or dwelling in Bengal. — *Hari-keśa, as*, m. 'yellow-haired,' epithet of Savitṛi (Ved.); N. of one of the seven principal rays of the sun (supposed to supply heat to the stars); epithet of Śiva, (according to some so called as 'lord of Hari and Brahmā; cf. *hari*, 3. *ka*); N. of a Yaksha (who propitiated the god Śiva and was made by him a leader of his troops and a guardian of fields and fruits; see *daṇḍa-pāṇi*). — *Hari-krāntā*, f. a kind of plant (= *vishṇu-krāntā*). — *Hari-kshetra*, N. of a place. — *Hari-gaṇa, as*, m. a troop of horses; a proper N. — *Hari-gandha, am*, n. a sort of sandal (= *hari-ćandana*). — *Hari-gṛiha, am*, n. the abode of Hari; N. of a city and district, (also called Sambhalpūr, = *śambha-pura, eka-ćakra*.) — *Hari-ćandana, as, am*, m. n. a sort of yellow sandal-wood or sandal tree (= *taila-parṇika, indra-ćandana, mahā-gandha*); one of the five trees of paradise (the other four being called Pārijāta, Mandāra, Santāna, and Kalpa); (*am*), n. saffron; moonlight; the filament of a lotus (= *padma-keśara*); the person of a lover or mistress. — *Harićandanāspada* (°*na-ās*°), *am*, n. the site of yellow sandal-wood. — *Hari-ćandra, as*, m., N. of a physician (author of a commentary on the Caraka-tantra). — *Hari-ja, am*, n. (in astronomy) longitude (said to = *kshiti-ja*). — *Hari-jīvana-miśra, as*, m., N. of the author of the Snāna-sūtra-paddhati. — *Hari-turaṅgama, as*, m., N. of Indra, (see *hary-aśva*.) — *Hariturangamāyudha* (°*ma-āy*°), *am*, n. Indra's thunderbolt. — *Hari-trāta, as, ā, am*, protected by Hari. — *Hari-datta, as*, m. a proper N. — *Hari-darbha*, see *harid-garbha*. — *Hari-dāsa, as*, m. a slave or worshipper of Vishṇu; N. of a king; of the author of a commentary on the Nyāya-kusumāñjali; of the author of the Lekhaka-muktāmaṇi. — *Hari-dina, am*, n. 'Hari's day,' a particular day sacred to Vishṇu. — *Hari-dīkshita, as*, m., N. of a preceptor. — *Hari-dṛiśvan, ā, ari, a*, see Vopa-deva IV. 13. — *Hari-deva, as*, m. the asterism Śravaṇā; a proper N. — *Hari-drava, as*, m. green fluid; (perhaps) Soma; a powder made from the blossoms of the Nāga-keśara tree. — *Hari-dru, us*, m. a kind of Curcuma (= *dāru-haridrā, pīta-dāru*); a tree (in general). — *Hari-dvāra, am*, n. 'Vishṇu's gate,' N. of a celebrated town and Tīrtha or sacred bathing-place (commonly called Hardvār or Hurdvār; this is the place where the Ganges finally leaves the mountainous districts for the level plains of Hindūstān, whence it is sometimes called Gaṅgā-dvāra; tens of thousands of pilgrims flock to this Tīrtha at particular seasons and seek priority of ablution in the sacred stream, the complete purgation from sin being supposed to depend on seizing the auspicious moment laid down by astrologers; it is called 'Hari's gate,' as leading to Vaikuṇṭha or Vishṇu's heaven). — *Hari-dhāyas, ās, ās, as*, Ved. yellow-rayed, having golden luminaries, (in Ṛig-veda III. 44, 3, Sāy. explains *hari-dhāyasam* by *harito harita-varṇā dhāyaso dhārakā raśmayo yasyāḥ*.) — *Hari-nātha, as*, m., N. of the author of the Smṛiti-sāra; of the author of the Rāma-vilāsa-kāvya; of the author of the Kaṇṭhābharaṇa-mārjana and the Kāvyādarśa-mārjana commentaries. — *Hari-nāman, a*, n. the name of Hari or Vishṇu; (*ā*), m. the kidney-bean, Phaseolus Mungo. — *Hari-nāyaka, as*, m., N. of the author of a work on music. — *Hari-netra, am*, n. the eye of Vishṇu; a white lotus; an eye of a greenish colour; (*as*), m. 'having greenish eyes,' an owl. — *Hari-pada, am*, n. (according to some) the vernal equinox. — *Hari-parṇa, as, ā, am*, green-leaved; (*am*), n. a radish. — *Hari-prabodha*, N. of a work. — *Hari-priya, as, ā, am*, liked or loved by Vishṇu; (*as*), m. the Kadamba tree; other plants, &c. (= *pīta-bhṛiṅgarāja*; = *vishṇu-kanda*; = *kara-vīra*; = *bandhūka*); a conch-shell; a mad person; armour (= *kańćuka*); Śiva; (*ā*), f. Lakshmī; the earth; sacred basil (= *tulasī*); the twelfth day of a lunar fortnight; (*am*), n. a kind of dark sandal-wood; the root Uśīra, q. v. — *Hari-bāluka, am*, n. 'yellow sand,' a kind of perfume and drug (= *elavālu*, q. v.). — *Hari-bunga-pura, am*, n., N. of a town. — *Hari-bhakta, as*, m. a worshipper of Vishṇu. — *Hari-bhaṭṭa, as*, m., N. of the author of a work on music. — *Hari-bhadra, am*, n. = *hari-bāluka*. — *Hari-bhāvinī* or *hari-bhāviṇī*, f. a woman who meditates on Vishṇu. — *Hari-bhuj, k*, m. 'frog-eater,' a snake. — *Hari-mantha, as*, m. the tree Premna Spinosa (the wood of which by attrition produces flame); the chick-pea (= *ćaṇaka*); N. of a particular country or district. — *Hari-manthaka, as*, m. the chick-pea. — *Hari-mantha-ja, as*, m. 'produced in the district Hari-mantha,' the chick-pea; a sort of dark kidney-bean. — *Hari-yūpīyā*, f., Ved., N. of a city or of a river. — *Hari-yoga, as, ā, am*, Ved. having a yoke of bay horses, yoked with horses. — *Hari-yojana, as*, m., Ved. 'harnesser of the Hari steeds,' Indra; [cf. *hāriyojana*.] — *Hari-rāma, as*, m., N. of the author of the Dharmitāvaććhedakatā-pratyāsatti-vićāra, the Navīna-mata-vićāra, the Maṅgala-vāda, and the Sāmagrī-vāda. — *Hari-rāya, as*, m., N. of the author of the Jīćaraṇa-ćihna-māhātmya. — *Hari-līlā*, f., N. of Vopa-deva's index to the Bhāgavata-Purāṇa. — *Harilīlā-viveka, as*, m., N. of a commentary by Hemādri on the Hari-līlā. — *Hari-loćana, as, ā, am*, having dark-green eyes; tawny-eyed; (*as*), m. a crab; an owl. — *Hari-vaṅśa, as*, m. the family of Kṛishṇa (as identified with Vishṇu); N. of a celebrated poem supplementary to the Mahā-bhārata on the history and adventures of Kṛishṇa and his family, (it is usually regarded as part of the greater epic, though really a comparatively modern addition to it; the poem consists of no less than 16,374 verses, comprised in three sections, called Harivaṅśa-parvan, Vishṇu-parvan, and Bhavishya-parvan; in the first is contained a description of the creation of the world and a history of the solar and lunar races, the second gives a detailed biography of Kṛishṇa, and the third an account of the future condition of the world with the corruptions about to prevail during the Kali-yuga.) — *Hari-vaṅśa-gosvāmin, ī*, m., N. of the author of the Rādhā-rasa-sudhā-nidhi. — *Hari-vat, ān, atī, at*, possessing Hari; (*ān*), m. 'possessing bay horses,' N. of Indra, (in Ṛig-veda VIII. 40, 9. *harivaḥ*, voc. c., occurs.) — *Hari-varpas, ās, ās, as*, Ved. having a verdant form, tinted with green, green-coloured (said of the earth). — *Hari-varman, ā*, m., N. of a poet. — *Hari-varsha, am*, n. one of the nine divisions of Jambu-dvīpa or the known continent, (the country between the Nishadha and Hema-kūṭa mountains, see *varsha*, p. 893); (*as*), m., N. of a king of Nishadha (son of Agnīdhra). — *Hari-vallabha, as*, m. 'beloved by Vishṇu,' N. of the author of the Sudhodaya; (*ā*), f. epithet of Lakshmī; sacred basil (= *tulasī*); another plant (= *jayā*). — *Hari-vāsara, am*, n. Vishṇu's day (the eleventh or twelfth lunar day, or according to some, the first quarter of the twelfth lunar day). — *Hari-vāhana, as*, m. 'Vishṇu-bearer,' Garuḍa; 'having bay horses,' Indra [cf. *hary-aśva, hari-haya*]. — *Hari-vīja, as*, m. 'Vishṇu's seed,' yellow orpiment, (see *haritāla*.) — *Hari-vṛisha, am*, n. a division of the continent, (see *hari-varsha*.) — *Hari-śaṅkara, as*, m., N. of a scribe; of a place. — *Hari-śayana, am*, n. the sleep of Vishṇu. — *Hari-śara, as*, m. 'having Vishṇu for an arrow,' epithet of Śiva, (Vishṇu having served Śiva as the shaft which set the cities of Tripura on fire.) — *Hari-śarman, ā*, m., N. of a poet. — *Hari-śipra, as*, m., Ved. 'ruddy-jawed,' epithet of Indra. — *Hari-śćandra, as, ā, am* (see *ćandra*), Ved. having golden-coloured splendor; (*as*), m., N. of the twenty-eighth king of the solar dynasty in the Tretā age, (he was son of Tri-śaṅku, and was celebrated for his piety; according to the Mārkaṇḍeya-Purāṇa, which gives a most interesting legend detailing the history of this prince, he gave up his whole country, sold his wife and son, and finally himself, to satisfy the demands of Viśvā-mitra, whom he had provoked by interfering to protect the Sciences who were becoming mastered by this intensely austere sage; after enduring incredible sufferings, Hari-śćandra won the pity of the gods and was raised with his subjects to heaven: on the other hand, in the Sabhā-parvan of the Mahā-bhārata, verse 489 &c., his performance of the Rāja-sūya sacrifice is stated to have been the cause of his elevation, and in the Aitareya-Brāhmaṇa quite another legend is told about him, see under *śunaḥ-śepa*, p. 1014: in later legends Hari-śćandra is represented as insidiously induced by Nārada to relate his actions with unbecoming pride, whereupon he was degraded from Svarga, one stage at each sentence, till stopping in time and doing homage to the gods he was fixed with his capital in mid-air; his aerial city is popularly believed to be still visible in the skies at particular times; cf. *śaubha*); (*am*), n., N. of a Liṅga. — *Hariśćandra-tīrtha, am*, n., N. of a Tīrtha. — *Hariśćandra-pura, am*, n. the city of Hari-śćandra (= *śaubha*, see above). — *Hari-śmaśāru* or *hari-śmaśru, us, us, u*, Ved. ruddy-bearded, golden-bearded, having a yellow beard. — *Hari-śrama, as*, m. a proper N. — *Hari-śravā*, f., N. of a river. — *Hari-śrī, īs, īs, i*, Ved. blessed with or abounding in horses. — *Hari-shāć, k, k, k*, Ved. enjoying or partaking of Soma, (Sāy. = *somasya sambhaktṛi*, Ṛig-veda X. 94, 12.) — *Hari-sheṇa, as*, m. (*sheṇa* for *sena* fr. *senā*), N. of the tenth of the Jaina Ćakra-vartins. — *Hari-shṭhā, ās, ās, am* (*shṭhā* for *sthā*), Ved. one who stands over horses, a guider of horses, (Sāy. = *haryoḥ sthātṛi*, Ṛig-veda VI. 17, 2.) — *Hari-sakha, as*, m. 'friend of Indra,' a Gandharva. — *Hari-saṅkīrtana, am*, n. the act of pronouncing or repeating the name of Vishṇu (supposed to possess great efficacy). — *Hari-suta, as*, m. 'son of Hari,' N. of Arjuna; of the tenth Ćakra-vartin, (also called Hari-sheṇa.) — *Hari-sūkta, am*, n. a hymn addressed to Hari. — *Hari-sūnu, us*, m. 'son of Hari,' N. of Arjuna. — *Hari-stotra, am*, n. and *hari-stuti, is*, f., N. of two Vedānta hymns (in praise of Vishṇu). — *Hari-svāmin, ī*, m., N. of a priest; of the author of a commentary on the Śatapatha-Brāhmaṇa. — *Hari-haya, as*, m. 'having bay or gold-coloured horses,' epithet of Indra; of the Sun; of Skanda; of Gaṇeśa. — *Hari-hara, as*, m. a particular form of deity consisting of Vishṇu and Śiva conjoined; N. of a king; of a poet; of several other persons. — *Hari-hara-kathā*, f. the repeating of the names of Hari and Hara (i. e. of Vishṇu and Śiva). — *Hari-hara-kshetra, am*, n. 'the sacred place of Vishṇu and Śiva conjoined,' N. of a particular Tīrtha and place of pilgrimage. — *Hari-hara-purī*, N. of a preceptor. — *Harihara-bhāshya, am*, n., N. of a commentary. — *Hari-harātmaka* (°*ra-āt*°), *as, ikā, am*, identified with Vishṇu and Śiva in their united state; (*as*), m. Garuḍa; the bull of Śiva (= *śiva-vṛisha*); Daksha (according to some); (*am*), n. = *harihara-kshetra*. — *Hari-heti, is*, f. the weapon of Vishṇu, i. e. the Ćakra or discus. — *Hariheti-hūti, is*, m. = *ćakra-vāka*, a sort of duck. — *Hary-aksha, as*, m. 'green-eyed, brown-eyed,' a lion; N. of Kuvera; of Śiva; of a son of Pṛithu. — *Hary-aṅga, as*, m., N. of a king. — *Hary-aśva, as*, m. 'having bay horses called Hari,' N. of Indra; of Śiva; of a son of Dṛiḍhāśva; of several other persons; (*ās*), m. pl., N. of 5000 sons of Daksha. — *Hary-ātman, ā*, m. epithet of Uttama (one of the twenty-eight Vyāsas).

Harika, as, m. a horse of a yellowish or reddish brown colour (= *hālaka*); a thief, (in this sense evidently fr. rt. 1. *hṛi*); a gambler with dice.

Hariṇa, as, ī, am (the fem. may equally belong to *harita*, next col.), greenish or yellowish or reddish white, pale, whitish; (*as*), m. yellowish or reddish white (the colour); white (the colour); a deer, antelope, fawn, stag (one of five kinds, others being called *ṛishya, ruru, pṛishata, mṛiga*); a goose; a minor division of the world; the sun; N. of Vishṇu;

of Śiva; (*ī*), f. green (the colour); yellow jasmine; a female deer, doe; a golden image; one of the four kinds of women, an excellent woman (= *ći-triṇī*, corresponding to the kind of man termed *mṛiga*); turmeric (= *haritā*); madder (= *mañ-jishṭhā*); a species of the Aty-ashṭi metre (= *ta-ruṇī*). — *Hariṇa-kalaṅka, as,* m. 'deer-spotted,' epithet of the moon. — *Hariṇa-dhāman, ā,* m. the moon. — *Hariṇa-nayana, as, ī, am,* deer-eyed, fawn-eyed, having eyes like a deer. — *Hariṇa-nartaka, as,* m. a minstrel of Indra's heaven (= *kin-nara*). — *Hariṇa-pluta, am, ā,* n. f. a kind of metre (described by some as a stanza having eleven syllables in every first and third Pāda, and twelve in every second and fourth; by others two kinds of metre are given). — *Hariṇa-loćana* = *hariṇa-na-yana.* — *Hariṇa-hṛidaya, as, ā, am,* deer-hearted, faint-hearted, timid. — *Hariṇāksha* (°*ṇa-ak*°), *as, ī, am,* deer-eyed, fawn-eyed; (*as*), m. epithet of Śiva; (*ī*), f. a woman with beautiful eyes; a kind of perfume (= *haṭṭa-vilāsinī*). — *Hariṇāṅka* (°*ṇa-aṅ*°), *as,* m. 'deer-marked,' the moon; [cf. *ha-riṇa-kalaṅka.*] — *Hariṇāntara* (°*ṇa-an*°), *as,* m. a species of deer (= *bhāryāṭika*).

Hariṇaka, as, m. a deer.

Hariṇāya, Nom. A. *hariṇāyate,* &c., to become a deer.

Hariṇī, see under *hariṇa.* — *Hariṇī-vṛitta, am,* n. the Hariṇī metre.

Harit, t, t, t (in Uṇādi-s. I. 99. said to be fr. rt. 1. *hṛi,* perhaps for original *harat;* cf. 1. *hari, hiri, hiraṇa*), green, of a green colour; greenish yellow, yellowish, golden-coloured; (*t*), m. green (the colour); a swift horse; a horse of the Sun, (in Ṛig-veda I. 50, 8. *sapta-haritaḥ* is explained by Sāy. as 'the seven horses of the Sun,' symbolical of *sapta raśmayaḥ,* 'the seven rays;' see also Ṛig-veda I. 115, 4, where *haritaḥ* is explained by 'the Sun's horses,' as well as by *rasa-haraṇa-śīlān raśmīn,* 'the rays which take up the moisture;' the seven horses of the Sun are sometimes called mares, cf. *śundhyu;* they probably really symbolize the seven days of the week); the kidney-bean, Phaseolus Mungo; a lion; the sun; Vishṇu; (*t*), m. n. grass; (*t*), f. a quarter, region; a point of the compass; turmeric; [cf. according to some, Gr. χάρι-τες, χόρτος; perhaps Lat. *viridi-s* (for *gviridis*); Goth. *gulth, gras;* Angl. Sax. *gold, græs.*] — *Ha-rit-parṇa, as, ā, am,* green-leaved, having green leaves; (*am*), n. a radish; [cf. *hari-parṇa.*] — *Ha-rid-aśva, as,* m. 'whose horses are called Harit,' the sun, (see *harit* above.) — *Harid-garbha, as,* m. a green or yellowish Kuśa grass with broad leaves (= *pṛithu-ćchada;* also read *hari-darbha*). — *Ha-rid-varṇa, as, ā, am,* green-coloured, of a yellowish golden colour. — *Harin-maṇi, is,* m. 'green-gem,' an emerald. — *Harin-mudga, as,* m. a sort of kidney-bean (= *śārada*).

Harita, as, ā or *hariṇī, am* (connected with *hariṇa* above; cf. its fem. *hariṇī;* cf. also 2. *bha-rita* with its fem. *bhariṇī*), green, of a green colour; reddish brown or tawny; grassy, verdant; dark blue; (*as*), m. green (the colour); a lion; a kind of grass (= *manthānaka*); N. of a son of Yuvanāśva; (*ās*), m. pl., N. of a Gotra; (*ā*), f. Dūrvā grass; turmeric; a brown-coloured grape; other plants, = *jayantī;* = *pāćī;* = *nīla-dūrvā;* (*am*), n. a kind of perfume (= *sthauṇeyaka*). — *Harita-ćchada, as, ā, am,* green-leaved, having green leaves. — *Harita-tṛiṇa, am,* n. green grass. — *Harita-pattrikā,* f. 'green-leaved,' a kind of creeping plant (= *pāćī*). — *Harita-varṇa, as, ā, am,* green-coloured. — *Harita-śāka, as,* m. the Sigru plant. — *Haritāśman* (*ta-aś*°), *a,* n. 'green-coloured stone,' an emerald; a turquoise; sulphate of copper or blue vitriol. — *Haritāśva* (°*ta-aś*°), *as,* m., N. of a son of Su-dyumna. — *Haritī-kṛita, as, ā, am,* made green, coloured green, made verdant.

Haritaka, as, m. a green vegetable, pot-herb.

Haritāya, Nom. A. *haritāyate,* &c., to become green or verdant.

Haritāyat, an, antī, at, becoming green.

Haritāla, as, m. a kind of pigeon of a yellowish green colour; (*ī*), f. Dūrvā grass; a streak or line in the sky (= *ākāśa-rekhā*); a sort of creeper (= *khaḍga-pattra*); a kind of tree (according to Sāy.); the fourth day of the light half of the month Bhādra; (*am*), n. yellow orpiment or sulphuret of arsenic (described as the seed or seminal energy of Vishṇu, = *harer vīryam*). — *Haritāla-janaka, as,* m. orpiment-producer (a word employed in modern Sanskṛit to express the metal arsenic).

Haritālaka, as, m. a kind of pigeon of a yellowish green colour; (*am*), n. yellow orpiment; painting the person, theatrical decoration.

Haritālikā, f. Dūrvā grass; the fourth day of the light half of the month Bhādra. — *Haritālikā-vrata, am,* n. a particular religious observance on the above day.

Haridrā, f. turmeric; the root of turmeric powdered, (forty-six synonyms of this plant are given.) — *Haridrākta* (°*rā-ak*°), *as, ā, am,* smeared or stained with turmeric. — *Haridrā-gaṇapati, is,* or *haridrā-gaṇeśa, as,* m. a particular form of the god Gaṇeśa (in whose honour a Mantra is repeated, accompanied with offerings mixed with turmeric). — *Haridrāṅga* (°*rā-aṅ*°), *as,* m. 'yellow-bodied,' a kind of yellow bird (= *haritāla*). — *Haridrābha* (°*rā-ābha*), *as, ā, am,* resembling turmeric, of a yellow colour; (*as*), m. the plant Pīta-śāla, q. v.; zedoary (= *karpūraka*). — *Haridrā-rāga* or *hari-drā-rāgaka, as, ā, am,* turmeric-coloured; unsteady in affection or attachment, fickle, capricious (like the colour of turmeric which does not last).

1. *hariman, ā,* m. (for 2. see under rt. 1. *hṛi*), yellowness; yellowness (of the body), a kind of disease, (Ṛig-veda I. 50, 11, &c.); paleness.

Hariya, as, m. a horse of a yellowish or reddish colour.

Harītakī, f. the yellow Myrobalan tree, Terminalia Chebula, (twenty-eight synonyms and seven varieties of this are enumerated; a form *harītaka* is also found.)

हरि 2. *hari,* ind. alas!

हरिमन्त *harimanta, as,* m., N. of an Aṅgirasa (author of the hymn Ṛig-veda IX. 72).

हरिले *harile,* ind. (according to some) a vocative particle used in addressing a female slave (in theatrical language).

हरिष *harisha, as,* m. (a modern form of *harsha*), joy, happiness (according to Śabda-k.).

हरीषा *harīshā,* f. a particular kind of seasoning or condiment.

हरेणु *hareṇu, us,* m. (according to Uṇādi-s. II. 1. fr. rt. 1. *hṛi*), pease, pulse; a creeper marking the boundary of a village; N. of Laṅkā; (*us*), f. a sort of drug or perfume (= *reṇukā,* q. v.); a respectable woman; a copper-coloured deer.

Hareṇuka, as, m. pease, pulse (= *kalāya*).

हर्तव्य *hartavya, hartṛi,* &c. See p. 1175.

हर्मन् *harman, ā,* m. (said to be fr. rt. 1. *hṛi*), gaping, yawning.

Harmita, as, ā, am, yawned; thrown, cast, sent; burned [cf. *gharma*].

हर्मुट *harmuṭa, as,* m. (according to some) the sun; a tortoise.

हर्म्य *harmya, am,* n. (said to be fr. rt. 1. *hṛi* in the sense of 'to captivate or charm the mind;' but more probably to be connected with *gharma*), a hole in the ground for cooking, a kind of pit or oven for holding fire, fire-place, hearth; a domestic hearth, home; house, building, palace, mansion, any large building or residence of a man of wealth, [cf. Zend *zairimya;* Lat. *formus*]; a fiery pit, place of torment, region of darkness, abode of evil spirits, abode of the departed, the nether world; (*as, ā, am*), living in houses. — *Harmya-pṛishṭha, am,* n. the roof or upper room of a palace. — *Harmya-bhāj, k, k, k,* living in a palace. — *Harmya-stha, as, ā, am,* Ved. standing near a hearth or fire-place; being in a house. — *Harmya-sthala, am,* n. the room or chamber of a mansion or palace. — *Har-myāṅgaṇa* (°*ya-aṅ*°), *am,* n. the court of a palace.

हर्य् *hary,* cl. 1. P. *haryati* (sometimes also A. *-te*), *jaharya, haryishyati, ahar-yīt, haryitum,* Ved. to desire, yearn after, love, like, be pleased with, (in Naigh. II. 6. enumerated among the *kānti-karmāṇaḥ*); to worship, pray to; to take [cf. rt. 1. *hṛi*]; to threaten; to be weary; to go, (in Naigh. II. 14. enumerated among the *gati-karmāṇaḥ*): Caus. *haryayati, -yitum,* Aor. *aja-haryat:* Desid. *jiharyishati:* Intens. *jāharyate, jāharyīti, jāharti;* [cf. Gr. χαίρω, χαρ-ά, χάρ-μα, χάρι-ς, χαρίζομαι, χαρί-εις, γέλως, γελάω: Lat. *gra-tu-s, grat-ia* (Osc. *her-est, Herentati-s,* 'Venus:' Umbr. *heriest*); Goth. *faihu-gair-n-s,* 'avaricious;' *gair-uni,* 'affection;' *gailjan, gôljan:* Old Germ. *ger, giri,* 'desirous;' *geri, giri,* 'greediness;' *gerôn,* 'to desire:' Angl. Sax. *gal, gagol:* Lith. *gor-u-ti, gor* (?): Slav. *zel-e-ti* (?).]

Haryat, an, antī, at, Ved. desiring, liking, loving, (Sāy. = *kāmayamāna;* in Ṛig-veda I. 57, 2. according to Sāy. *haryataḥ* = *prepsataḥ* or *śobha-naḥ,* see the next.)

Haryata, as, ā, am, Ved. amiable, beloved, (Sāy. = *spṛihaṇīya,* Ṛig-veda III. 5, 3); agreeable, pleasant, delicious (said of Soma); (*as*), m. a horse; a steed fit for the Aśva-medha sacrifice; N. of the author of a hymn in the Ṛig-veda, (see *prāgātha.*)

Haryamāṇa, as, ā, am, Ved. desiring, wishing, loving, (Sāy. = *kāmayamāna.*)

हर्यश्व *hary-aśva.* See p. 1166, col. 3.

हर्ष *harsha, harsha-kara,* &c. See p. 1176.

Harshaṇa, harshita, &c. See p. 1176.

हर्षिका *harshikā,* f. a kind of metre.

हल् 1. *hal,* cl. 1. P. *halati, jahāla, ahā-līt,* &c., to plough, make furrows.

Hala, am, n. a plough; ugliness, deformity, = *vairūpya;* (*ā*), f. the earth; water; spirituous liquor, wine. — *Hala-dhara, as, ā* or *ī, am,* plough-holding, having a plough; (*as*), m. a ploughman; epithet of Bala-rāma (as bearing a peculiar weapon shaped like a ploughshare; cf. *sīra-pāṇi*). — *Hala-bhūti, is,* f. agriculture, husbandry. — *Hala-bhṛit, t, t, t,* plough-holding, possessing a plough; (*t*), m. a ploughman; Bala-rāma; [cf. *sīra-bhṛit.*] — *Hala-bhṛiti, is,* f. ploughing, agriculture, husbandry; (*is*), m., N. of a Muni (= *upa-varsha, kṛita-koṭi, a-yāćita*). — *Hala-mukhī,* f. a kind of metre. — *Hala-rāksha, am,* n. a kind of shrub (= *āhalya*). — *Hala-hati, is,* f. 'plough-striking,' ploughing, furrowing. — *Halāyudha* (°*la-āy*°), *as,* m. 'plough-weaponed,' Bala-rāma, (see above); N. of a poet (son of Dhanañ-jaya); of the author of the Brāhmaṇa-sarvasva; of the author of the Purāṇa-sarvasva; of the author of the Abhidhāna-ratnamālā lexicon.

Halaya, Nom. P. *halayati,* &c., to plough (= *halim gṛihṇāti,* Vopa-deva XXI. 17).

Halāha, as, m. a horse of a mixed or variegated colour, (also read *hālāha.*)

Hali, is, m. a large plough, ploughshare (= *jitya,* Vopa-deva XXVI. 20; = *vṛihad-dhala,* q. v.); a furrow (according to some); agriculture.

Halin, ī, m. a ploughman, agriculturist, cultivator; N. of Bala-rāma; (*inī*), f. a number of ploughs; a kind of plant (= *lāṅgalikī*). — *Hali-priya, as,* m. 'dear to agriculturists,' the Kadamba tree; (*ā*), f. spirituous liquor (= *madirā*).

Halī, f. the plant Kali-kārī, q. v.

Halīshā, f. (probably fr. *hala* + *ishā*), = *lāṅga-līshā,* the handle of a plough.

Halya, as, ā, am, to be ploughed or tilled, arable; belonging to or proceeding from ugliness or

deformity, ugly; (*ā*), f. a multitude of ploughs; (*am*), n. a ploughed field, arable land; ugliness; deformity.

हल् 2. *hal*, m. n. (in Pāṇini's system) a technical expression for all the consonants; any consonant. — *Hal-anta, as, ā, am*, ending in a consonant.

हलद्दी *haladdī*, f. turmeric (= *haridrā*).

हलहला *hala-halā* (an imitative sound), halloo, hallooing. — *Halahalā-śabda, as*, m. shouting Hala-halā, hallooing, shout, outcry, tumult.

हला *halā*, f. a female friend, (see also *halā* under *hala*); (*halā*), ind. a vocative particle used in addressing a female friend who is an equal (in theatrical language).

हलाहल *halāhala, as, am*, m. n. (= *hālahala*, q. v., sometimes also written *halahala*, and said to be fr. rt. 1. *hal*), a sort of deadly poison [cf. *kālakūṭa* at p. 226, col. 2]; (*as*), m. a kind of snake (= *brahma-sarpa*); a Jaina or Bauddha sage; a sort of lizard or newt.

हलीन *halīna, as*, m. (said to be fr. rt. 1. *hal*), the Teak tree (= *śāka*).

हलीमक 1. *halīmaka, am*, n. (probably connected with 1. *hariman* at p. 1167, col. 2), a sort of jaundice, paleness or yellowness of skin.

हलुआण *haluāṇa* or *halūāṇa*, N. of a place.

हल्लक *hallaka, am*, n. the red lotus.

हल्लन *hallana, am*, n. rolling or tossing about, rolling about in sleep.

हल्लीश *hallīśa, am*, n. one of the eighteen Upa-rūpakas or minor dramatic entertainments (described as a piece in one act, consisting chiefly of singing and dancing by one male and seven, eight, or ten female performers), a ballet; a circular dance (performed by women).

Hallīśaka, as, m. dancing in a ring (as performed by women).

Hallīsha, hallīshaka, = *hallīśa* above.

Hallīsa, hallīsaka, = *hallīśa* above.

हव 1. *hava, as*, m. (fr. rt. *hu*), an oblation, burnt-offering, sacrifice.

Havaṅga, as, m. (probably *havam* + *ga*), eating rice and curds from a metal cup.

1. *havana, am*, n. the act of offering an oblation with fire; an oblation to the gods, burnt-offering, sacrifice; (*ī*), f. a hole made in the ground for the sacrificial fire which is to receive a burnt-oblation. — 1. *havana-syada, as, ā, am*, Ved. hastening to a sacrifice. — *Havanāyus* (°*na-āy*°), *us*, m. 'having the burnt-offering for its life,' fire.

Havanīya, as, ā, am, to be offered with fire, fit for an oblation or sacrifice, sacrificial; (*am*), n. anything fit for an oblation; clarified butter, ghee.

Havitrī, f. a hole made in the ground for holding the sacred fire for an oblation.

Havishya, am, n. anything fit for an oblation; clarified butter; wild rice (or any similar wild grain); rice mixed with ghee; a hymn in praise of oblations (Ved.). — *Havishya-bhuj, k, k, k*, eating clarified butter; (*k*), m. fire. — *Havishyānna* (°*ya-an*°), *am*, n. food fit to be eaten during certain holy days (or during the continuance of fasts and other religious observances); any particularly pure food (as wheat, cow's milk, &c.). — *Havishyāśin* (°*ya-āś*°), *ī, inī, i*, devouring clarified butter, (Manu XI. 218); (*ī*), m. fire.

Havishyantīya. See under *havis*.

Havis, is, n. anything offered as an oblation with fire, clarified butter, ghee; an oblation or burnt-offering (in general); water, (in Naigh. I. 12. enumerated among the *udaka-nāmāni*); epithet of Śiva. — *Haviḥ-śesha, as*, m. the residue of an oblation. — *Havir-aśana, am*, n. the act of devouring clarified butter; (*as*), m. 'consuming oblations,' fire. — *Havir-gandhā*, f. 'smelling like clarified butter,' the Śamī tree. — *Havir-geha, am*, n. any house or chamber in which an oblation is offered, a sacrificial hall. — *Havir-dā, ās, ās, am*, Ved. a giver of oblations, (said of Rudra, Ṛig-veda IV. 3, 7.) — *Havir-dhāna, am*, n., Ved. 'ghee-containing,' an oblation; (*e*), n. du. the two receptacles or vehicles on which the Soma and other offerings are put; (*as*), m., N. of the author of the hymns Ṛig-veda X. 11–13 (having the patronymic Āṅgi). — *Havir-bhuj, k, k, k*, eating clarified butter; (*k*), m. fire; N. of the Pitṛis of the Kshatriyas. — *Havir-bhū, ūs*, f., N. of the wife of Pulastya. — *Havir-mathi, is, is, i*, Ved. destroying or obstructing oblations, impeding sacrificial rites. — *Havir-mantha, as*, m. a kind of plant (= *gaṇikārī*). — *Havir-yajña, as*, m. a particular sacrifice, N. of the first book of the Śata-patha-Brāhmaṇa (according to the Mādhyandina-śākhā). — *Havir-yajña-saṃsthā*, f. a kind of sacrifice, (seven Havir-yajña-saṃsthās are enumerated, viz. Agny-ādheya, Agni-hotra, Darśa-pūrṇamāsau, Cāturmāsyāni, Paśu-bandha, Sautrāmaṇī, and Pāka-yajña.) — *Havir-yājin, ī*, m. 'ghee-offerer,' a priest. — *Havish-kṛit, t, t, t*, Ved. performing a sacrifice. — *Havish-paṅkti, is*, m., Ved., scil. *yajña*, a sacrifice consisting of five oblations. — *Havish-pati, is*, m., Ved. the lord of a sacrifice. — *Havish-mat, ān, atī, at*, possessed of oblations; (*antas*), m. pl., N. of a class of Pitṛis (regarded as progenitors of Kshatriyas and as descended from Aṅgiras; Manu III. 197, 198). — *Havishyantīya, am*, n., N. of nineteen Vedic texts beginning *havishyantam*, (Manu XI. 251.)

1. *havya, as, ā, am*, fit to be offered in oblations, (Sāy. = *hotavya*); (*as*), m., N. of a son of Atri; (*am*), n. an oblation or offering to the gods (as distinguished fr. *kavya*, q. v.); clarified butter, ghee. — *Havya-kavya, am*, n. oblations both to the gods and to the spirits of deceased ancestors, (also *āni*, n. pl.) — *Havya-jushṭi, is*, f., Ved. the favour of an oblation, an acceptable oblation, (Sāy. = *haviḥ-sevā*.) — *Havya-dāti, is*, f., Ved. 'oblation-giving,' a sacrificial offering; (*is, is, i*), giving sacrificial offerings. — *Havya-pāka, as*, m. an oblation (of rice, barley, &c.) cooked with butter and milk for presentation to the gods; the vessel in which such an oblation is prepared. — *Havya-vāh, ṭ*, or *havya-vāha, as*, m. 'oblation-bearer,' Agni or fire. — *Havya-vāhana, as, ī, am*, bearing oblations, conveying oblations; (*as*), m. fire; epithet of the ninth Kalpa; N. of a son of Śuci. — *Havya-vāhinī*, f. 'oblation-bearer,' N. of a goddess. — *Havya-sūd, t, t, t*, Ved. flowing with oblations, affording oblations (said of cows as affording milk that yields butter for sacrificial rites). — *Havyāśa* (°*ya-āśa*) or *havyāśana* (°*ya-aś*°), *as*, m. 'oblation-eater,' fire.

हव 2. *hava, as, am*, m. n. (fr. rt. *hve*), calling, call; invocation, prayer; order, command; challenging, defying.

2. *havana, am*, n. the act of calling, an invocation; challenging to battle. — *Havana-śrut, t, t, t*, Ved. listening to an invocation. — 2. *havana-syada, as, ā, am*, Ved. hastening to battle.

Havas, as, n., Ved. a song of praise, hymn, prayer.

Havīman, ā, m., Ved. invocation; challenging; battle, (Sāy. = *saṅgrāma*, Ṛig-veda VII. 83, 4.)

2. *havya, as, ā, am*, Ved. to be invoked, (Sāy. = *āhvātavya*.)

हवा *havā* or *havāra*, ind. (a term implying) undoubtedly, certainly.

हस् 1. *has*, cl. 1. P. *hasati, jahāsa, hasishyati, ahasīt, hasitum*, to laugh, smile; to laugh at, ridicule (with acc.); to resemble, (see *hasat*): Pass. *hasyate*, Aor. *ahāsi*: Caus. *hāsayati, -yitum*, Aor. *ajīhasat*, to cause to laugh, make laugh, provoke laughter: Desid. *jihasishati*: Intens. *jāhasyate, jāhasti*, to laugh immoderately; [cf. perhaps Gr. τω-θεία, τω-θάζω; probably Lat. *histrio*.]

2. *has*, Ved. laughter, joy; brightness, brilliance. — *Has-kartṛi, tā, trī, tṛi*, Ved. causing joy or prosperity; making bright, (Sāy. = *vṛiddheḥ kartṛi* or *prabhāsaka*, Ṛig-veda IV. 7, 3.) — *Has-kāra, as, ā, am*, Ved. causing brightness or radiance (said of lightning; Sāy. = *dīpti-kara*, Ṛig-veda I. 23, 12). — *Has-kṛiti, is*, f., Ved. a song of praise; (*is, is, i*), causing joy, (Sāy. = *hāsa-kārin* or *harshasya sūcaka*, Ṛig-veda VIII. 89, 6.)

Hasa, as, m. laughter, laughing, a laugh; derision. — *Hasā-mudau*, m. du., Ved. laughing and rejoicing.

Hasat, an, antī, at, laughing, smiling; resembling (i. e. smiling like, with acc., Kirāt. VIII. 44); (*antī*), f. a portable fire-pan, small furnace, chafing-dish; Arabian jasmine; a kind of Śākinī, q. v.

Hasana, am, n. the act of laughing, laughter, a laugh; (*ā*), f. laughter; a joke, subject of laughter or ridicule, (Ṛig-veda IX. 112, 4.)

Hasanī, f. a portable fire-place or chafing-dish. — *Hasanī-maṇi, is*, m. 'furnace-jewel,' fire.

Hasanīya, as, ā, am, laughable; to be ridiculed, ridiculous.

Hasantikā, f. (fr. *hasantī*), a portable fire-place or small furnace.

Hasikā, f. laughter, derision, jesting.

Hasita, as, ā, am, laughed, laughing, smiling; expanded, blossomed, blown (as a flower); (*am*), n. laughter, jesting; smiling; the bow of Kāma (god of love).

Hasitṛi, tā, trī, tṛi, one who laughs, a laugher, smiler.

Hasitvā, ind. having laughed, having smiled.

Hasra, as, ā, am, smiling; stupid, ignorant, a fool.

Hāsa, as, m. laughing, laughter; mirth, merry-making, joy; derision. — *Hāsa-kara, as, ī, am*, causing laughter, ridiculous; laughing, merry.

Hāsaka, as, m. a laugher; one who causes laughter, a buffoon, merry-andrew.

Hāsamāna, as, ā, am, Ved. laughing, being delighted, (Sāy. = *hāsaṃ kurvat, harsha-yukta*.)

Hāsikā, f. laughter, mirth, merry-making.

Hāsin, ī, inī, i, laughing, smiling, making merry.

Hāsya, as, ā, am, to be laughed at, laughable, ridiculous; (*am*), n. laughter, laughing, mirth (one of the ten Rasas, see *rasa*), jest, amusement; ridicule, derision. — *Hāsya-tā*, f. laughableness, ridiculousness. — *Hāsya-padavī*, f. 'road of laughter,' ridicule, laughter, (*hāsya-padavīṃ yā*, to expose one's self to laughter, incur ridicule.) — *Hāsya-rasa, as*, m. the sentiment of humour, sense of humour, comic vein, facetiousness (the fifth of the ten Rasas, see *rasa*). — *Hāsyārṇava* (°*ya-ar*°), *as*, m. 'ocean of mirth,' N. of a drama by Jagad-īśvara. — *Hāsyāspada* (°*ya-ās*°), *am*, n. a laughing-stock, butt for derision.

हस्त *hasta, as*, m. (according to Uṇādi-s. III. 86. fr. rt. 1. *has*), the hand; the thirteenth asterism, (see below); the fore-arm, cubit; a measure of length from the elbow to the tip of the middle finger (= twenty-four Aṅgulas or about eighteen inches); an elephant's trunk; (in prosody) an anapest; quantity, abundance, mass, (in this sense only at end of comps. and when compounded with words signifying 'hair;' cf. *keśa-hasta*); (*ā*), f. the thirteenth lunar asterism (represented by a hand and containing five stars, identified by some with part of the constellation Corvus); (*am*), n. a pair of leather bellows; (*e*), ind. in hand, in one's possession; [cf. Gr. χανδ-άν-ω (ἔ-χαδ-ον, κέ-χανδ-α, χείσομαι); Lat. *pre-hend-o, hed-era* (?); Goth. *bi-git-an, handu*; Angl. Sax. *gitan* (= Eng. *get*), *hand*.] — *Hasta-kamala, am*, n. a lotus carried in the hand (thus when Lakshmī was churned out of the ocean, she appeared holding a lotus). — *Hasta-kauśala, am*, n. skilfulness of hand, manual dexterity. — *Hasta-kriyā*, f. any manual performance. — *Hasta-gata, as, ā, am*, come to hand, fallen into one's possession, procured, gained, obtained, secured.

—*Hasta-giri, is,* m., N. of a mountain. —*Hasta-grihya,* ind., Ved. having taken the hand. —*Hasta-ghna, as,* m., Ved. a kind of arm-guard or shield (defending the fore-arm from the blows of the bow-string). —*Hasta-ćāpalya, am,* n. = *hasta-kauśala.* —*Hasta-ćchedana, am,* n. the amputation of a hand. —*Hasta-ćyata, as, ā, am,* Ved. shaken or moved with the hand, moved or thrown violently by means of the hand. —*Hasta-ćyuti, is,* f., Ved. moving or shaking about with the hand, (according to Sāy. *hasta-ćyuti = hasta-praćyutyā, hasta-gatyā,* Ṛig-veda VII. 1, 1.) —*Hasta-jyodi, is,* m. a kind of tree or plant (= *kara-jyodi*). —*Hasta-tala, am,* n. the palm of the hand; the tip of an elephant's trunk. —*Hasta-tāla, as,* m. clapping the hands together. —*Hasta-traya-sammite,* ind. at a distance of three Hastas. —*Hasta-dosha, as,* m. a slip of the hand, mistake committed by the hand. —*Hasta-dhātrī = hastāmalaka.* —*Hasta-dhāraṇa, am,* n. warding off a blow; stopping a blow with the hand. —*Hasta-pādādi* (°*da-ādi*), the hands and feet &c., the extremities, the limbs of the body. —*Hasta-puććha, am,* n. the lower part of the fore-arm, the hand below the wrist. —*Hasta-prishṭha, am,* n. the back of the hand (also called *apa-prishṭha*). —*Hasta-prāpta, as, ā, am,* reached with the hand, held in the hand; obtained, secured (= *kara-prāpta*). —*Hasta-maṇi, is,* m. a jewel worn on the wrist. —*Hasta-mātra,* a cubit in length, (see *mātra.*) —*Hasta-yugala, am,* n. the two hands. —*Hasta-ratnāvalī* (°*na-āv*°), f., N. of a work by Rāghava (treating of the various movements of the hands &c.). —*Hasta-rekhā,* f. a line on the hand. —*Hasta-lāghava, am,* n. lightness of hand, manual readiness, smartness, cleverness, legerdemain. —*Hasta-vat, ān, atī, at,* having hands, handy, dexterous, clever, skilful. —*Hasta-vartin, ī, inī, i,* being or remaining in the hand, seized, held, caught hold of. —*Hasta-vāraṇa, am,* n. restraining the hand (of another); warding off a blow. —*Hasta-vimba, am,* n. perfuming or smearing the body with unguents &c. —*Hasta-saṃvāhana, am,* n. rubbing or shampooing with the hands. —*Hasta-siddhi, is,* f. performing or effecting anything with the hand, manual labour; hire, wages, salary. —*Hasta-sūtra* or *hasta-sūtraka,* 'hand-ribbon;' (*am*), n. a bracelet worn on the wrist. —*Hasta-stha, as, ā, am,* staying in the hand, being in hand, held, grasped. —*Hasta-sthita, as, ā, am,* being in hand, held. —*Hastākshara* (°*ta-ak*°), *am,* n. one's own sign manual, autograph, signature, handwriting. —*Hastāgra* (°*ta-ag*°), *am,* n. the extremity of the hand, the fingers. —*Hastāgra-lagna* (°*ta-ag*°), *as, ā, am,* 'joined hand in hand,' married; [cf. *pāṇi-graha.*] —*Hastānguli* (°*ta-an*°), *is,* f. 'hand-finger,' any finger of the hand. —*Hastāmalaka* (°*ta-ām*°), *as,* m., N. of one of the four principal disciples of Śaṅkarāćārya; (*am*), n. the fruit of Emblic Myrobalan held in the hand; N. of a short work by Hastāmalaka (containing the elements of the Vedānta). —*Hastāmalaka-bhāshya, am,* n. a commentary on the above by Śaṅkarāćārya. —*Hastāvalamba* (°*ta-av*°), *as, ā, am,* supported by the hand of another. —*Hastāvāpa* (°*ta-āv*°), *as,* m. 'hand-bracelet,' a finger-guard, arm-guard (used by archers, = *jyāghāta-vāraṇa*). —*Hastā-hasti,* ind. hand to hand. —*Haste-karaṇa, am,* n. 'taking by the hand,' marriage (= *pāṇau-karaṇa*). —*Haste-kri,* cl. 8. P. *-karoti,* &c., to take in hand, take possession of, make one's own. —*Haste-kritya,* ind. having taken possession of.

Hastaka, as, m. a position of the hands.

Hastika, am, n. a multitude or collection of elephants (= *gaja-tā*).

Hastin, ī, inī, i, having hands, having a trunk; (*ī*), m. an elephant, (four kinds of elephants are specified, each characterized by particular marks; see *bhadra, mandra, mṛiga, miśra*; some give *kilinja-hastin,* a straw elephant, effigy of an elephant made of grass); N. of a son of king Su-hotra (a prince of the Lunar race, described in Vishṇu-Purāṇa IV. 19. as founder of Hastinā-pura); a kind of plant, = *aja-modā*; (*inī*), f. a female elephant; a woman of a particular class (one of the four into which females are divided; a woman of this class is described as having thick lips, thick hips, thick fingers, large breasts, dark complexion, and libidinous appetite); a kind of drug and perfume. —*Hasti-kakshya, as,* m. a lion; a tiger. —*Hasti-kanda, as,* m. a kind of tree or bulbous plant (described as a sort of Arum, = *gaja-kanda*). —*Hasti-karanja, as,* m. a kind of tree (= *mahā-karanja*). —*Hasti-karṇa, as,* m. 'elephant-eared,' the castor-oil tree (also the red kind); a kind of Palāśa tree; another tree or bulbous plant (= *hasti-kanda*); a particular class of semi-divine beings (forming one of the *gaṇa-devatā,* q. v.); N. of a district. —*Hasti-karṇaka, as,* m. a kind of Palāśa tree. —*Hastikarṇa-dala, as,* m. a sort of Palāśa tree. —*Hasti-koli, is,* m. a sort of jujube. —*Hasti-giri, is,* m. the city and district of Kāńći, q. v. —*Hasti-ghaṭa,* N. of the seventh book of the Sata-patha-Brāhmaṇa. —*Hasti-ghoshā* or *hasti-ghoshātakī,* f. a kind of creeper (= *aibhi, mahā-kośātakī*). —*Hasti-ghna, as,* m. an elephant-killer; a man. —*Hasti-ćārin, ī,* m. an elephant-driver; (*iṇī*), f. a kind of tree (= *mahā-karanja*). —*Hasti-danta, as,* m. the tusk of an elephant; a radish; a pin or peg projecting from a wall; (*am*), n. ivory; a radish. —*Hasti-dantaka, am,* n. a radish. —*Hastidanta-phalā,* f. a kind of cucumber (= *ervāru*). —*Hasti-dvayasa, as, ī, am* (Gram. 80. XX), as high or as big as an elephant, elephantine. —*Hasti-nakha, am,* n. 'elephant's nail,' a sort of turret or raised mound of earth or masonry protecting the access to the gate of a city or fort, (it is described as furnished with an inner staircase, and affording means for discharging arrows &c. at an enemy.) —*Hasti-pa* or *hastipaka, as,* m. an elephant-driver, elephant-rider; an elephant-keeper. —*Hasti-pattra, as,* m. = *hasti-kanda.* —*Hasti-parṇikā,* f. a kind of plant (= *rāja-kośātakī*). —*Hasti-parṇī,* f. a kind of plant (= *moraṭā*); a sort of gourd (= *karkaṭī*). —*Hasti-pāda, as, ā* or *ī, am,* elephant-footed. —*Hasti-pāla, as,* m., N. of a king. —*Hasti-prishṭhaka, am,* n. the back of an elephant. —*Hasti-mada, as,* m. the ichor or exudation from an elephant's temples when in rut. —*Hasti-malla, as,* m., N. of Airāvata (Indra's elephant); of Gaṇeśa; of Śaṅkha (the eighth of the chief Nāgas or serpents of Pātāla); a heap of ashes; a shower of dust; frost, cold. —*Hasti-mātra, as, ī, am,* as great as an elephant. —*Hasti-yūtha, am,* n. a herd of elephants. —*Hasti-rāja, as,* m. the king or chief of elephants. —*Hasti-rohaṇaka, as,* m. a kind of tree (= *mahā-karanja*). —*Hasti-lodhraka, as,* m. the Lodhra tree. —*Hasti-vadha* or *hasti-badha, as,* m. the killing of an elephant (especially by a lion, which incurs the guilt of murder, whilst others carry off the spoils, such as the tusks and the pearls said to be found in the head). —*Hasti-varćasa, am,* n. the magnificence of an elephant. —*Hasti-vāha, as,* m. an elephant-driver; a hook for driving elephants. —*Hasti-rishaṇī,* f. the Kadalī tree. —*Hasti-vaidyaka,* N. of a work by Vīra-soma. —*Hasti-śālā,* f. an elephant-stable. —*Hasti-śuṇḍa, as,* m. or *hasti-śuṇḍā,* f. an elephant's trunk; (*ā* or *ī*), f. the shrub Heliotropium Indicum. —*Hasti-śyāmāka, as,* m. a kind of grain. —*Hasti-shaḍgava, am,* n. a yoke or collection of six elephants, (see *shaḍ-gava.*) —*Hasti-somā,* f., N. of a river. —*Hasti-snāna, am,* n. the washing of an elephant. —*Hasti-hasta, as,* m. an elephant's trunk. —*Hasti-hasta-parāmṛishṭa, as, ā, am,* touched or struck by the trunks of elephants. —*Hasty-adhyaksha, as,* m. a superintendent or master of elephants. —*Hasty-aśva-ratha-sambādha, as, ā, am,* crowded with carriages, horses, and elephants. —*Hasty-āyurveda, as,* m. a work on the treatment of elephants' diseases. —*Hasty-āroha, as,* m. an elephant-rider, elephant-driver.

Hastina-pura, am, n. (fr. *hastin + pura*), the city of Hastin (= *hastinā-pura* below).

Hastinā-pura, am, n., N. of a city founded by king Hastin, q. v., (it was situated about fifty-seven miles north-east of the modern Dillī or Delhi on the banks of an old channel of the Ganges, and was the capital of the kings of the Lunar line, as Ayodhyā was of the Solar dynasty; hence it forms a central scene of action in the Mahā-bhārata; here Dhṛitarāshṭra reigned when the government was resigned by his brother Pāṇḍu, and here the five Pāṇḍava princes were educated along with their cousins the Kauravas, and here at the conclusion of the great war between them Yudhi-shṭhira was crowned after a triumphal progress through the streets of the city; see Śānti-parvan 1386–1410: other names for this celebrated town are *gajāhvaya, nāga-sāhvaya, nāgāhva, hāstina.*)

Hastinī-pura, am, n. = *hastinā-pura* above.

Hastya, as, ā, am, belonging to the hand, done with the hand, manual; given with the hand.

हस्र **hasra.** See p. 1168, col. 3.

हहल **hahala,** *am,* n. (= *hāhala,* see *hālahala*), a sort of deadly poison.

हहा **hahā,** *ās,* m. a kind of Gandharva, q. v.; [cf. 1. *hāhā, huhū.*]

हा 1. **hā,** ind. an exclamation of pain or grief or weariness (equivalent to 'ah!' 'alas!' 'woe!' *hā hato 'smi,* ah! I am killed! it is all over with me); an exclamation of joy or surprise (oh! ha! &c.); an interjection of anger or reproach; [cf. 2. *hāhā.*]

हा 2. **hā** (connected with rt. 3. *hā*), cl. 3. A. *jihīte* (1st sing. *jihe,* 3rd du. *jihāte,* 2nd pl. *jihīdhve,* 3rd pl. *jihate*), Impf. *ajihīta,* Pot. *jihīta,* Impv. *jihītām,* Perf. *jahe, hāsyate, ahāsta, hātum,* to go, move, to go to, attain; to give way, yield [cf. Ṛig-veda I. 37, 7]: Pass. *hāyate,* Aor. *ahāyi*: Caus. *hāpayati, -te, -yitum,* Aor. *ajīhapat, -ta,* to cause to go: Desid. *jihāsate*: Intens. *jāhāyate, jāhāti, jāheti*; [cf. Gr. χα-ίν-ω, χά-σκ-ω, χάσμα, χά-os, χή-μη, χάσις, χαλάω; Lat. *hi-sc-o, hi-o, hia-tus*; Old Germ. *gi-ê-m, gin-ê-m, gein-o-m*; Angl. Sax. *ginan, cinan, geonan, gynian, ganian*; Slav. *zi-ja-ti, ze-ja-ti, zi-nati,* 'to gape;' Lith. *zio-j-u, zio-ti-s,* 'a cleft, hole.']

Jihāna, as, ā, am, going, &c. See p. 347.

Hātvā, ind. (Pāṇ. VII. 4, 43), having gone, having moved.

Hāna, as, ā, am, gone, moved.

Hāsyamāna, as, ā, am, being about to go.

1. *heya, as, ā, am* (for 2. see p. 1170), to be gone.

हा 3. **hā** (connected with rt. 2. *hā*), cl. 3. P. *jahāti* (1st du. *jahīvas* or *jahivas,* 3rd du. *jahitas* or *jahītas,* 3rd pl. *jahati,* Pāṇ. VI. 4, 116), Impf. *ajahāt* (1st du. *ajahīva* or *ajahiva,* 3rd pl. *ajahuḥ*), Pot. *jahyāt* (Pāṇ. VI. 4, 118), Impv. *jahātu* (2nd sing. *jahīhi* or *jahihi* or *jahāhi,* 3rd pl. *jahatu,* Pāṇ. VI. 4, 117), Perf. *jahau* (2nd sing. *jahitha* or *jahātha,* 1st du. *jahiva,* 2nd pl. *jaha,* 3rd pl. *jahuḥ*), *hāsyati, ahāsīt,* Prec. *heyāt, hātum,* to abandon, leave, quit, desert, forsake, relinquish, dismiss; to resign, forego, let go, lose; to let fall; to omit, neglect; to avoid, shun; to remove: Pass. *hīyate,* Perf. *jahe* (Kirāt. XII. 12), Aor. *ahāyi,* to be left or deserted, be forsaken; to be excluded from or deprived or bereft of, to lose (with inst. or abl., e. g. *jahe prāṇaiḥ,* he was deprived of breath or lost his life; *hīyate pati-lokāt,* she is excluded from the heaven of her husband); to be destitute of, be deficient in, be wanting in, fail, decrease; to be lost; to fail (in a lawsuit); to be left out or omitted or neglected; to become weary or enfeebled; to be lessened or lowered: Caus. *hāpayati, -yitum,* Aor. *ajīhapat,* to cause to quit or abandon; to drive away, expel; to cause to lose or want; to neglect, omit, decline; to lose: Desid. *jihāsati,* to wish to leave, &c.: Intens. *jehīyate, jāheti, jāhāti*; [cf. Gr. χῆ-ρο-s, χήρα, χηρεύ-ω, χηρό-ω, χωρίs, χωρίζω, χῆτοs, χατέω;

Lat. *habeo* (?); Goth. *haba, habais, gaidr, giban;* Angl. Sax. *gifan, gafol, gafel, gif;* Eng. *if.*]

Jahat, at, ati, at, leaving, &c. See p. 343.

5. *ha,* (at the end of comps.) abandoning, leaving, quitting, avoiding; see p. 1163, col. 2.

4. *hā,* f. abandoning, leaving, relinquishing.

Hātavya, as, ā, am, to be abandoned or left, relinquishable.

Hāna, am, n. the act of abandoning, relinquishing; escaping; prowess, valour.

Hāni, is, f. abandonment, relinquishment, neglect, loss, want, privation, absence; decrease, deficiency, diminution, detriment, damage. — *Hāni-kara, as, ī, am,* causing loss, prejudicial, injurious.

Hānīya, as, ā, am, = *hātavya.*

Hāpana, am, n. the act of causing to quit or abandon, expelling.

Hāpita, as, ā, am, caused to be relinquished; made to give up.

1. *hāyana, as, ā* or *ī, am* (for 2. see col. 2), quitting, leaving; passing away, (in this sense perhaps to be connected with rt. 2. *hā;* cf. 2. *hāyana,* col. 2.)

Hāyin, ī, inī, i, leaving, abandoning, neglecting.

1. *hitvā,* ind. (for 2. see p. 1171, col. 1), having left or abandoned, having quitted or renounced, having deserted; letting alone, slighting, disregarding.

Hitvāya, ind., Ved. having abandoned, having left, having discarded, (Sāy. = *hitvā = parityajya,* Ṛig-veda X. 14, 8.)

Hitrā, ind., Ved. = 1. *hitvā,* (Pāṇ. VII. 4, 44.)

Hīna, as, ā, am, left, forsaken, relinquished, abandoned, quitted, deserted, neglected; excluded, shut out from (with abl.); deprived of, free from, devoid of, destitute of, without, bereft of (with inst., e. g. *prāṇair hīnaḥ,* bereft of breath or life; or with abl., e. g. *mantrāt* or *mantrato hīnaḥ,* devoid of sacred knowledge, Manu III. 65); wasted, diminished, decayed, enfeebled, feeble; deficient, defective, faulty, inferior, insufficient; deducted, subtracted, minus; lower, less, (Manu II. 194); mean, base, vile, bad, low; (*as*), m. a faulty respondent, insufficient or defective witness, (five kinds are enumerated, viz. *anya-vādin, kriyā-dveshin, nopasthāyin, nir-uttara, āhūta-prapalāyin*); subtraction (= *vy-avakalana*). — *Hīna-karman, ā, ā, a,* or *hīna-kriya, as, ā, am,* neglecting or omitting customary rites or religious acts. — *Hīna-kula, as, ā, am,* of low family, base-born, plebeian. — *Hīna-kula-tva, am,* n. lowness of birth. — *Hīna-kośa, as, ā, am,* having an empty treasury. — *Hīna-kratu, us, us, u,* one who neglects to sacrifice, (Manu XI. 12.) — *Hīna-ja, as, ā, am,* low-born. — *Hīna-jāti, is, is, i,* low-born, of low caste, deprived of caste, outcaste, degraded, vile. — *Hīna-tva, am,* n. defectiveness, deprivation, destitution, the state of being without, absence of, (generally at the end of comps., e. g. *putra-h°, buddhi-h°.*) — *Hīna-darśana-sāmarthya, as, ā, am,* destitute of the power of seeing, blind. — *Hīna-nāyaka, as, ikā, am,* having a low or base hero (said of a drama). — *Hīna-yāna, am,* n. 'the inferior or lesser vehicle,' N. of a system of Buddhist teaching, (opposed to *mahā-yāna,* q. v.) — *Hīna-yoni, is,* m. f. an inferior womb, low birth or origin. — *Hīna-roman, ā, ā, a,* deprived of hair, bald, (Mahā-bh. Śānti-p. 13,229.) — *Hīna-varṇa, as, ā, am,* of low caste, outcaste, of inferior rank, belonging to the lower orders. — *Hīna-vāda, as,* m. defective statement, insufficient or contradictory evidence, prevarication. — *Hīna-vādin, ī, inī, i,* making a defective statement, insufficient or inadmissible (as a witness, see *hīna* above); contradictory, prevaricating; destitute of speech, speechless, dumb; cast in law. — *Hīna-vīrya, as, ā, am,* deficient in courage. — *Hīna-sakhya, am,* n. making friends with low people, associating with degraded persons. — *Hīna-sandhi, is, is, i,* destitute of peace or reconciliation. — *Hīna-sevā,* f. attendance on base people, serving or waiting on low persons. — *Hīnāṅga* (°*na-aṅ°*), *as, ī, am,* deficient in limb, crippled, maimed, mutilated, imperfect, defective; (*ī*), m. a small ant. — *Hīnānna-vastra-vesha* (°*na-an°*), *as,* m. (a Brahma-ćārin) eating less food (than his preceptor) and wearing an inferior dress, (Manu II. 194.)

Hīnaka, (at the end of a comp.) = *hīna,* deprived of, &c.

Hīnita, as, ā, am, (according to Śabda-k.) subtracted (= *vy-avakalita*).

Hīyamāna, as, ā, am, being left or deserted; being lost; sinking, giving in.

2. *heya, as, ā, am* (for 3. see p. 1171, col. 2), to be left or abandoned, to be avoided.

हाङ्गर *hāṅgara, as,* m. a large fish, shark.

हाटक *hāṭaka, as, ī, am* (fr. rt. *haṭ*), golden, made of gold; (*am*), n. gold; the thorn-apple (= *dhustūra*). — *Hāṭaka-maya, as, ī, am,* made or consisting of gold, golden. — *Hāṭakeśvara* (°*ka-īś°*), *as,* m., N. of a form of Śiva (worshipped on the banks of the Godāvarī).

हात्र *hātra, am,* n. (probably fr. rt. 1. *han,* cf. *hāntra* below), injuring, killing (= *pramathana*); death, dying (= *maraṇa*); a Rākshasa, (in this sense probably masc.); wages, hire, (in this sense probably fr. rt. 2. *hā.*)

हान *hāna, hāni.* See col. 1.

हानुक *hānuka.* See p. 1165, col. 1.

हान्त्र *hāntra, am,* n. (according to Uṇādi-s. IV. 159. fr. rt. 1. *han,* cf. *hātra* above), death, dying.

Hāndra, am, n. = *hāntra* above.

हान्दण *hāndaṇa,* N. of a place.

हापुत्री *hāputrī,* f. a kind of wagtail.

Hāputrikā, f. = *hāputrī* above.

हाफिका *hāphikā,* f. gaping, yawning.

हायन 2. *hāyana, as, am,* m. n. (probably fr. *hayana* and connected with rt. 1. *hi,* but cf. 1. *hāyana* at col. 1), a year, (at the end of an adj. comp. the fem. ends in *ī,* cf. *dvi-h°*); (*as*), m. a flame, ray; a sort of rice; epithet of Takman (so called either from this disease lasting the whole year or because it returns every year).

हायस् *hāyas, as,* n., Ved. = 2. *dhāyas,* support, vigour, strength; [cf. *sarva-h°.*]

हार *hāra, hāraka.* See p. 1175, col. 2.

हारयु *hārayu,* N. of a place.

हारहूर *hārahūra, as, am,* m. n. (according to some only masc.; probably connected with *hārahārā,* see under 1. *hāra*), spirituous liquor, wine; (*ā*), f. a grape.

हारि *hāri.* See p. 1175, col. 2.

हारिण *hāriṇa, as, ī, am* (fr. *hariṇa*), belonging or relating to deer; (*ī*), f. a species of the Aty-ashṭi metre; (*am*), n. venison.

Hāriṇika, as, m. a deer-killer, hunter; (*ī*), f. a species of the Aty-ashṭi metre.

हारित 1. *hārita, as,* m. (fr. *harit;* for 2. *hārita* see under rt. 1. *hṛi*), the colour green; the Haritāla pigeon; N. of a son of Viśvā-mitra; (*ās*), m. pl. the sons or descendants of Harita.

Hāritaka, as, m. [cf. *haritaka*], a green vegetable or pot-herb.

1. *hārita, as,* m. (for 2. see under rt. 1. *hṛi*), the Haritāla pigeon; N. of a Muni and writer of a Dharma-śāstra or law-book; of a poet; of a physician.

Hāritaka, as, m. the Haritāla pigeon; N. of a son of Viśvā-mitra.

हारिद्र *hāridra, as, ī, am* (fr. *haridrā*), stained or dyed with turmeric; turmeric-coloured; yellow; (*as*), m. a yellow colour; the Kadamba tree; a kind of fever (supposed to arise from a vitiated state of the three humors of the body).

Hāridrava, Ved. the Haritāla tree, (according to Sāy. *hāridraveshu = haritāla-drumeshu tādṛig-varṇavatsu,* Ṛig-veda I. 50, 12.)

Hāridravin, iṇas, m. pl., N. of a school.

Hāridraviya, ās, m. pl., N. of a Śākhā of the Yajur-veda.

हारिद्रुमत *hāridrumata, as,* m. a proper N.

हारिन् *hārin, hārī.* See under rt. 1. *hṛi.*

हार्द *hārda, as, ī, am* (fr. *hṛid*), being in the heart; (*am*), n. affection, love; kindness; will, mind, intention, meaning.

Hārdin, ī, inī, i, Ved. relating to the heart; (*i*), n. anything greatly desired or loved.

हार्दिक्य *hārdikya, as,* m., N. of a Kuru warrior, (also called Kṛita-varman.)

हार्य *hārya.* See under rt. 1. *hṛi.*

हाल *hāla, as,* m. (fr. rt. 1. *hal* or fr. *hala*), a plough; N. of Bala-rāma (as bearing a weapon shaped like a ploughshare, see *hala-dhara*); N. of Śālivāhana; of a king; (*ā*), f. spirituous liquor, wine, the spirituous juice of the palm; (*i*), f. a wife's younger sister. — *Hāla-bhṛit,* m. epithet of Bala-rāma (= *hala-bhṛit*). — *Hālāsya-māhātmya* (°*la-ās°*), *am,* n., N. of a part of the Skanda-Purāṇa.

Hālahala, am, n. (= *halāhala,* q. v.), a sort of deadly poison (produced at the churning of the ocean by the gods and demons); any poison or venom.

Hālahāla, am, n. the above poison.

Hālāhala, as, m. a sort of worm or insect; a kind of lizard or newt; (*ā*), f. a small mouse; (*ī*), f. spirituous liquor, wine; (*am*), n. the above deadly poison or any poison, venom; spirituous liquor. — *Hālāhala-dhara, as,* m. 'having venom,' a small black snake.

Hāhala, am, n. (fr. the above with elision of *la* or *lā*), deadly poison.

Hāhāla, am, n. the above poison.

Hālika, as, ī, am, belonging or relating to ploughing or a plough, agricultural; (*as*), m. a ploughman, ploughboy, agriculturist.

Hālinī, f. a sort of large house-lizard.

Hālu, us, m. (according to Uṇādi-s. I. 1. fr. rt. 1. *hal*), a tooth (= *danta*).

Hāleya, as, m., N. of a king.

हालक *hālaka, as,* m. (connected with *harika*), a horse of a yellowish brown or tawny colour.

Hālāha, as, m. a spotted or piebald horse (according to some).

हाव *hāva, as,* m. (fr. rt. *hve*), calling, a call; any feminine or coquettish gesture tending to excite amorous sensations, blandishment, dalliance, the airs and arts of lovers, (in these senses perhaps a form evolved out of *bhāva,* q. v.)

Hāvaka, as, m. one who calls or summons; (in nuptial ceremonies) one who summons the bride, an attendant on the bridegroom.

हास *hāsa, hāsaka,* &c. See p. 1168, col. 3.

हासस् *hāsas, ās,* m. (according to Uṇādi-s. IV. 220. fr. rt. 3. *hā*), Ved. the moon.

हास्त *hāsta, as, ī, am* (fr. *hasta*), formed by the hands.

हास्तिक *hāstika, as,* m. (fr. *hastin*), an elephant-rider, elephant-driver, &c.; (*am*), n. a herd or collection of elephants.

Hāstina, as, ī, am, relating or belonging to elephants, elephantine, as big as an elephant, huge; (*am*), n. the city of Hastināpura, q. v. — *Hāstina-pura, am,* n. = *hastinā-pura,* q. v.

हास्य *hāsya.* See p. 1168, col. 3.

हाहल *hāhala*. See p. 1170, col. 3.

हाहस् *hāhas, ās*, m. a Gandharva. (See p. 281, col. 3.)

1. *hāhā, ās*, m. (see Gram. 108. *b*), a Gandharva; a particular high number, ten thousand billions, (*mahā-hāhā*, a hundred thousand billions.)

हाहा 2. *hā-hā*, ind. (an interjection of surprise or grief or pain, equivalent to) ah, ah! alas, alas! — *Hāhā-kāra, as*, m. 'making the exclamation *hāhā*,' a general or great lamentation, or wailing; sound of grief or pity; the noise or uproar of battle. — *Hāhā-kṛita, as, ā, am*, made to resound with the uproar of battle. — *Hāhā-bhūta, as, ā, am*, lamented, bewailed. — *Hāhā-rava, as*, m. the cry or noise *hāhā*.

हि 1. *hi* (connected with rt. *hinv*, to which some of the forms in the examples given below are referred by Sāy.), cl. 5. P. *hinoti* (Ved. also A. *hinute*), *jighāya, heshyati, ahaishīt, hetum*, to send, send forth, impel, (*hinvanti* = *prerayanti*, Ṛig-veda VIII. 43, 29); to discharge, throw, cast, shoot (as an arrow &c.); to urge, incite, excite; to further, promote, advance; to protect, favour, benefit, prosper (Ved.); to please, gratify, exhilarate, satisfy, (*hinvire* = *prīṇayanti*, Ṛig-veda VIII. 43, 19); to go, proceed: Pass. *hīyate*, Aor. *ahāyi*: Caus. *hāyayati, -yitum*, Aor. *ajīhayat*: Desid. of Caus. *jighāpayishati*: Desid. *jighīshati*: Intens. *jeghīyate, jeghayīti, jegheti*; [cf. perhaps Gr. κίω; Lat. *cieo*.]

Haya, hayana. See p. 1165, cols. 2, 3.

1. *hita, as, ā, am* (for 2. see p. 1172), sent, impelled; gone, proceeded.

Hiti, is, f. sending, impelling.

2. *hitvā*, ind. (for 1. see p. 1170, col. 1), having sent; having impelled; having gone.

Hinva, as, ā, am, Ved. favouring, benefiting, (Sāy. = *prīṇayitṛi*, Ṛig-veda VIII. 40, 9.)

Hinvat, an, atī, at, Ved. gratifying, pleasing, (Sāy. *hinvan* = *hinvantaḥ* = *prīṇayantaḥ*, Ṛig-veda V. 36, 2.)

Hinvāna, as, ā, am, Ved. pleasing, gratifying, exhilarating.

Hiyāna, as, ā, am, Ved. prospering, favouring, (Sāy. = *samṛiddhim gaććhat*, i. e. *vyāpnuvat*, Ṛig-veda II. 4, 4.)

Heti, is, m. f. a weapon, missile; stroke, wound, injury, (Sāy. = *hiṇsā*, Ṛig-veda VI. 75, 14); a ray of the sun; light, splendor; flame: (*is*), m., N. of the first Rākshasa king (father of Vidyut-keśa; represented as residing in the Sun's chariot in the month of Ćaitra or Madhu). — *Heti-mat, ān, atī, at*, possessed of weapons, armed with missiles (Ved.); illuminated by the sun.

Hetika = *heti* (at the end of a comp., cf. *śakti-h°*).

Hetu, us, m. (according to Uṇādi-s. I. 73. fr. rt. 1. *hi*), impulse, motive; cause, reason, object, purpose (e. g. *anena hetunā*, for this reason; *mṛityuhetave*, in order to kill; *hetur alaukikaḥ*, a supernatural cause); a logical reason, the reason for an inference (constituting the second Avayava or member of the five-membered Nyāya syllogism, e. g. 1. 'this hill is fiery,' 2. 'because it smokes;' see *nyāya*, p. 519; 2. *prati-jñā*, p. 613); any logical deduction or argument, proof; reasoning, logic (in general); excuse, sophistry; means, instrument; law, condition; source, origin; a particular figure of speech, (in the drama) a brief speech giving a reason; (*hetunā* or *hetau* or *hetos*), ind. by reason of, because of, on account of, for the sake of, (generally after a gen. or at the end of a comp., e. g. *mama hetoḥ* or *mad-dhetoḥ*, on account of me.) — *Hetu-tā*, f. or *hetu-tva, am*, n. the state of being a *hetu* or cause, causation, cause, causativeness, the abstract existence of cause or motive. — *Hetu-mat, ān, atī, at*, having a reason or cause, proceeding from a cause (as any effect); having the Hetu (or second Avayava of a syllogism); accompanied by arguments; controverted by arguments. — *Hetu-vāda, as*, m. a statement of reasons or argument, assigning a cause, disputation. — *Hetu-śāstra, am*, n. a rationalistic book, (Manu II. 11); any heretical or sceptical work calling in question the authority of Śruti. — *Hetu-śāstrāśraya* (°*ra-āś*°), *as*, m. reliance on rationalistic treatises. — *Hetu-ślishṭa*, (in rhetoric) combination of cause, a method of comparing two objects by using epithets common to both so as to describe similar results in each produced by similar causes. — *Hetu-hetumad-bhāva, as*, m. the relation subsisting between cause and effect. — *Hetūpanyāsa* (°*tu-up*°), *as*, m. the assignment of reasons or motives, statement of an argument. — *Hetv-apadeśa*, the adducing or mentioning of the reason (or second member of the syllogism in logic). — *Hetv-ābhāsa, as*, m. (in logic) a mere appearance of a reason, fallacious semblance of an argument, fallacious middle term, fallacy (said to be of five kinds, viz. *vy-abhićāra* or *sa-vyabhićāra, vi-ruddha, a-siddha, sat-pratipaksha, bādha* or *bādhita*); the bringing forward or stating of a Hetu (or second member of a syllogism), the assignment of a reason which can be shown to be incorrect.

Hetuka, as, m. a cause, active cause, instrument (= *hetu*); a logician; (*as, ā, am*), causal, instrumental, belonging to a motive or cause; causing, producing (at the end of comps., e. g. *vishāda-h°*, causing dejection); N. of a poet.

Hetṛi, tā, trī, tṛi, Ved. urging on, inciting; (*tā*), m. an inciter.

3. *heya, as, ā, am* (for 1. and 2. see pp. 1169, 1170), to be sent or impelled.

हि 2. *hi*, ind. (probably to be connected with rt. 1. *hi*; cf. *hetu*), for, because, on account of (used enclitically so as not to stand first in a sentence, e. g. *pramāṇam hi bhavān*, for your honour is the authority; *tathā hi*, for example, for instance, accordingly); assuredly, certainly; indeed, surely, (in these senses used emphatically and, according to some, also interrogatively; but sometimes to be treated as redundant and a mere expletive); but; ah! alas! (said to be also an interjection of envy, of contempt, of hurry, &c.)

हिंस् *hiṇs* (by some regarded as an anomalous Desid. of rt. 1. *han*), cl. 1. 7. P. (ep. also A.) *hiṇsati* (*-te*), *hinasti, jihiṇsa, hiṇsishyati* (ep. A. *hiṇsishyate*), *ahiṇsīt, hiṇsitum*, to strike, hit, beat; to hurt, harm, wound, injure; to kill, slay, destroy: Pass. *hiṇsyate*, Aor. *ahiṇsi*: Caus. or cl. 10. *hiṇsayati, -yitum*, Aor. *ajihiṇsat*, to kill, slay: Desid. *jihiṇsishati*: Intens. *jehiṇsyate, jehiṇsti*; [cf. perhaps Old Germ. *geisla*, 'a whip;' Mod. Germ. *Geissel*.]

Hiṇsaka, as, ā, am, injurious, noxious, detrimental, mischievous, hostile, malignant, ferocious, savage; an injurer; (*as*), m. any savage or noxious animal, beast of prey; an enemy; a Brāhman skilled in the Atharva-veda [cf. *hiṇsā-karman*, and see the account of this Veda, p. 964, col. 1].

Hiṇsat, an, antī, at, hurting, injuring, killing.

Hiṇsana, am, ā, n. f. the act of hurting, injuring, injury, detriment; killing; slaying.

Hiṇsā, f. injuring, injury, mischief, hurt, harm, wrong (said to be of three kinds, 1. mental or malice; 2. verbal or abuse; 3. personal or actual violence); killing, slaying; robbery, spoliation. — *Hiṇsā-karman, a*, n. any injurious or hostile act; magic applied to the ruin or injury of an enemy, employment of spells and mystical texts (especially those of the Atharva-veda, see *veda*) for injurious purposes. — *Hiṇsātmaka* (°*sā-āt*°), *as, ā, am*, of an injurious nature, naturally hurtful, destructive. — *Hiṇsā-prāṇin, ī*, m. a savage or noxious animal. — *Hiṇsāprāṇi-praćura, as, ā, am*, abounding in noxious animals. — *Hiṇsā-prāya, as, ā, am*, abounding in injury, generally injurious. — *Hiṇsā-rata, as, ā, am*, delighting in mischief. — *Hiṇsā-rući, is, is, i*, taking pleasure in injury, having a taste for slaughter. — *Hiṇsārući-tva, am*, n. the having a taste for injury or mischief. — *Hiṇsā-vihāra, as, ā, am*, sporting in mischief, wanton in injuries, roaming about to do harm. — *Hiṇsā-samudbhava, as, ā, am*, arising from injury (i. e. from the sin of hurting any living creature).

Hiṇsāru, us, m. a destructive animal; a tiger.

Hiṇsālu, us, us, u, disposed to injure, injurious, mischievous, hurtful, murderous.

Hiṇsāluka, as, ā, am, disposed to be mischievous, hurtful; (*as*), m. a mischievous or savage dog.

Hiṇsita, as, ā, am, injured, hurt; mortally wounded; (*am*), n. injury, hurt.

Hiṇsitrā, ind. having injured, having wronged.

Hiṇsīra, as, m. a mischievous wretch, villain, a tiger.

Hiṇsya, as, ā, am, liable to be hurt or injured.

Hiṇsra, as, ā, am, injurious, mischievous, hurtful, noxious, destructive, murderous; formidable, terrible; cruel, fierce, savage; (*as*), m. any noxious animal; a beast of prey; a destroyer; N. of Śiva; of Bhīma; (*ā*), f. spikenard (= *jaṭā-māṇsī*); the shrub Abrus Precatorius; a sort of grass, Coix Barbata; a vein, nerve. — *Hiṇsra-paśu, us*, m. a noxious animal, beast of prey. — *Hiṇsra-yantra, am*, n. an implement for injuring or wounding, a trap; a mystical text used for injurious purposes. — *Hiṇsrāhiṇsra* (°*ra-ah*°), *am*, n. noxious and harmless, wicked and good.

Hiṇsraka, as, m. a savage or noxious animal, beast of prey.

हिक्क् *hikk*, cl. 1. P. A. *hikkati, -te, jihikka, jihikke, hikkishyati, -te, ahikkīt, ahikkishṭa, hikkitum*, to make an indistinct or inarticulate sound; to hiccough; cl. 10. A. *hikkayate*, &c., to injure, kill (= rt. *kishk*, q. v.): Caus. *hikkayati, -yitum, ajihikkat*: Desid. *jihikkishati, -te*: Intens. *jehikkyate, jehikkīti, jehikti*.

Hikkā, f. an indistinct or inarticulate sound; hiccough; [cf. *hekkā*.]

हिङ्कृ *hiṅkṛi*, cl. 8. 5. P. *-karoti, -kṛiṇoti*, &c., to make the sound *him*; to low (as a cow). — *Hin-kāra, as*, m. the sound *him*; a kind of low roar; a tiger (as making this sound). — *Hin-kriṇvat, an, atī, at*, Ved. making the sound *him*; roaring (as a tiger); lowing (as of a cow; Sāy. *hin-kṛiṇvatī* = *vatsam prati hiṅkāram kurvatī*, Ṛig-veda I. 164, 27).

हिङ्गु *hiṅgu, us, u*, m. n. (according to Uṇādi-s. I. 37. fr. *hi*, substituted for rt. 1. *han*; according to Śabda-k. only neut.), the plant Asa Fetida (said to be so called as 'killing' or overpowering all other odours); the substance prepared from the plant (for household use). — *Hiṅgu-nāḍikā*, f. the resin of a particular plant (= *nāḍi-hiṅgu*). — *Hiṅgu-niryāsa, as*, m. the gummy exudation or concrete juice of Asa Fetida; the Nimba tree. — *Hiṅgu-pattra, as*, m. the Iṅgudī tree; (*ī*), f. a drug composed of a leaf resembling that of Asa Fetida; (*am*), n. the leaf of the Asa Fetida plant. — *Hiṅgu-parṇī*, f. a particular plant (= *vaṇśa-pattrī*). — *Hiṅgu-śirāṭikā*, f. a kind of plant (= *vaṇśa-pattrī*).

Hiṅgula, as, am, m. n. a preparation of mercury with sulphur, vermilion; (*ā*), f., N. of a country (mentioned in the Vāmana-Purāṇa); N. of a goddess. — *Hiṅgulā-jā*, f., N. of a goddess.

Hiṅguli, is, m. vermilion.

Hiṅgulikā, f. the prickly nightshade, Solanum Jacquini.

Hiṅgulī, f. the egg-plant, Solanum Melongena.

Hiṅgula, us, u, m. n. vermilion.

Hiṅgūla, am, n. a kind of edible root like a potato, a sort of yam (= *ālu*).

हिज्ज *hijja, as*, m. the tree Barringtonia Acutangula (commonly called Hijjal).

Hijjala, as, m. the Hijjal tree.

हिञ्जीर *hiñjīra, as*, m. a rope or chain for fastening an elephant's foot.

हिट् hiṭ, cl. 1. P. heṭati, &c. = rt. biṭ, to curse, swear; to shout, exclaim.

हिडिम्ब hiḍimba, as, m. a gigantic Rākshasa slain by Bhīma; (ā), f. Hiḍimba's sister (who changed herself into a beautiful woman and married Bhīma; he had a son by her named Ghaṭotkaća): the wife of Hanumat. — Hiḍimba-jit, t, m. 'conqueror of Hiḍimba,' Bhīma. — Hiḍimba-nishūdana, as, or hiḍimba-bhid, t, m. 'destroyer of Hiḍimba,' Bhīma. — Hiḍimba-vadha or -badha, as, m. 'the killing of Hiḍimba,' an episode of the Mahā-bhārata (Ādi-parvan, section 152–156, verse 5927). — Hiḍimbā-pati, is, m. 'husband of Hiḍimbā,' epithet of Bhīma; of Hanumat. — Hiḍimbā-ramaṇa, as, m. epithet of Bhīma; of Hanumat.

Hiḍamba = hiḍimba above.

हिण्ड् hiṇḍ, cl. 1. A. hiṇḍate, jihiṇḍe, hiṇḍitum, to go, move, wander or roam about [cf. ā-hiṇḍ]; to disregard, slight.

Hiṇḍana, am, n. wandering, roaming; sexual intercourse; writing.

Hiṇḍika, as, m. an astrologer (= lagnāćārya).

Hiṇḍira, as, m. = hiṇḍīra, cuttle-fish bone.

Hiṇḍī, f., N. of Durgā. — Hiṇḍī-priyatama, as, m. 'most beloved by Durgā,' Śiva.

Hiṇḍīra, as, m. cuttle-fish bone (supposed to be the congealed foam of the sea; = samudra-phena); a man, male; the egg-plant, Solanum Melongena; a tonic or stomachic; (am), n. the pomegranate.

हित 2. hita, as, ā, am (past pass. part. of rt. 1. dhā; for 1. hita see under rt. 2. hi, p. 1171), put, placed, laid, imposed [cf. 1. dhita]; held, taken, seized; suitable, proper, fit, worthy, right, advantageous, beneficial, profitable, useful, salutary, wholesome, agreeing with (often said in a medical sense of diet, regimen, medicines, &c.); friendly, affectionate, kind, (in these senses hardly distinguishable fr. 1. hita); (as), m. a friend, benefactor; benefit, profit, service, good, welfare, well-being; (ā), f. a causeway, dike; (am), n. anything suitable or proper, an advantage. — Hita-kara, as, ī, am, doing what is fit or proper, doing a service, performing a kindness, befriending, friendly, favourable; (as), m. a benefactor. — Hita-kāma, as, ā, am, wishing well to, desirous of benefiting or befriending. — Hita-kāmyā, f. desire for another's welfare, good-will. — Hita-kārin, ī, iṇī, i, or hita-kṛit, t, t, t, doing services, performing kindnesses or benefits, befriending, useful, beneficial, auspicious. — Hita-praṇi, is, m. 'executing what is advantageous,' a spy, secret emissary. — Hita-prayas, ās, ās, as, Ved. one who has offered an oblation of food, &c. — Hita-prepsu, us, us, u, desirous of effecting another's welfare, wishing to benefit or befriend. — Hita-buddhi, is, is, i, friendly-minded, well-disposed, wishing well. — Hita-mitra, as, m., Ved. a benevolent friend. — Hita-vat, ān, atī, at, friendly, favourable, doing good, useful. — Hita-vākya, am, n. friendly advice, good counsel. — Hita-vādin, ī, inī, i, speaking kindly, giving good counsel or friendly advice; (ī), m. a friendly counsellor or adviser. — Hita-hari-vanśa-gosvāmin, ī, m. = hari-vanśa-gosvāmin. — Hitānukārin (°ta-an°), ī, iṇī, i, acting conformably to what is right or kind. — Hitānubandhin (°ta-an°), ī, inī, i, having welfare as a consequence, involving or bringing welfare. — Hitānveshin (°ta-an°), ī, iṇī, i, seeking another's welfare. — Hitā-bhanga, as, m. the forcing or breaking of a dike or causeway, (Manu IX. 274.) — Hitārthin (°ta-ar°), ī, inī, i, seeking or desiring another's welfare or advantage. — Hitāvalī (°ta-āv°), f. a particular plant (= angāra-kushṭhaka). — Hitāhita (°ta-ah°), as, ā, am, good and evil, beneficial and disadvantageous. — Hiteććhā (°ta-ić°), f. well-wishing, good-will, good wishes. — Hitaishin (°ta-esh°), ī, iṇī, i, wishing well, desiring another's welfare, kindly disposed, benevolent. — Hitokti (°ta-uk°), is, f. kind or good advice, salutary instruction, friendly language. — Hitopadeśa (°ta-up°), as, m. friendly advice, salutary instruction; N. of a celebrated and very popular collection of stories and fables (supposed to be narrated by a Brāhman named Vishṇu-śarman to some young princes, and intermixed with many admirable didactic sentences and moral precepts extracted from various sources, the whole being chiefly founded on the Pańća-tantra, q. v.: the stories illustrate four principal subjects, divided into four books, viz. 1. Mitra-lābha, 'the acquisition of friends;' 2. Suhṛid-bheda, 'the separation of friends;' 3. Vigraha, 'war;' 4. Sandhi, 'peace;' they have been translated into nearly all the languages of Asia and Europe, and have served as the substance of many similar collections, such as the Anvārī Suhailī, Khirad-afroz, Pilpay's Fables, &c.); N. of a work on medicine; of another work on medicine by Sambhūnātha, (also called Vaidyaka-sāra-saṅgraha.) — Hitopadeshṭṛi (°ta-up°), tā, m. a friendly instructor, kind adviser.

Hitaka, as, m. a child, the young of any animal, a pupil, &c. (= śiśu, according to Śabda-k.).

3. hitvā, ind. (for 2. see p. 1171, col. 1), having put or placed, having made, &c.

हिन्ताल hintāla, as, m. (connected with tāla, q. v.), the marshy date tree, a species of palm, Phœnix or Elate Paludosa.

हिन्दु hindu, us, m. (fr. the Persian هندو), a Hindu (more properly Hindū). — Hindu-dharma, as, m. the Hindū religion. — Hindu-sthāna, am, n. the country of the Hindūs, Hindūstān (properly restricted to the upper provinces between Benares and the river Sutlej).

हिन्दोल hindola, as, m. a swing, swinging cradle or hammock; an ornamental swing or litter in which figures of Kṛishṇa are carried about during the Swing-festival in the light half of the month Śrāvaṇa; one of the six Rāgas or personified musical modes, (see rāga, p. 837.)

Hindolaka, as, m. a swing; a cradle.

Hindolaya, Nom. P. hindolayati, &c., to swing, rock about.

Hindolā, f. a swing (= hindola above).

हिन्व् hinv (connected with rt. 2. hi; cf. rt. dhinv), cl. 1. P. hinvati, jihinva, hinvitum, to satisfy, please, exhilarate.

हिन्वान hinvāna. See under rt. 2. hi.

हिबुक hibuka, am, n. (= ὑπογεῖον), epithet of the fourth Lagna or astrological sign, fourth house (= pātāla, p. 563).

हिम hima, as, ā, am (according to Uṇādi-s. I. 146. fr. hi substituted for rt. 1. han; according to others from a lost rt. hyam), cold, frigid, frosty, icy, dewy, any cold substance; (as), m. the cold season, cold, winter (= hemanta, p. 1173); the moon; the Himālaya mountain; the sandal tree; camphor; (ā), f. the cold season, winter; a year (Ved.); small cardamoms; a variety of the fragrant grass Cyperus (= bhadra-mustā, nāgara-mustā); a kind of plant (= prikkā); a kind of grass (= ćaṇikā); the fragrant drug and perfume Reṇukā; (am), n. frost, hoar-frost, ice, snow, dew, cold, coldness, coolness, (in Ṛig-veda X. 37, 10. himā, inst. c. = śaityena, and thought by some to come from a monosyllabic form him); night, (in Naigh. I. 7. himā, inst. c. is enumerated among the rātri-nāmāni; cf. himyā under himya); sandal-wood; another fragrant wood (of cooling properties, = padma-kāshṭha); fresh butter; tin; a pearl; a lotus; [cf. Zend zjao, zim, zima, 'winter:' Gr. χι-ών (χίον-ος), δύσ-χιμο-ς, χεῖ-μα, χειμάζω, χειμαίνω, χίμεθλο-ν, χειμών, χειμερινό-ς: Lat. hiem-s, hibernu-s (for himer-nus): Slav. zima, 'winter:' Lith. zema, zemini-s: Hib. geimhre, geimhrith, geimhreadh, 'winter;' gamh, 'winter, cold.'] — Hima-kara, as, ī, am, causing or producing cold, frigorific, cold; (as), m. the moon; camphor. — Hima-kūṭa, as, m. 'cold-summit,' the winter season. — Hima-garbha, as, ā, am, laden with snow. — Hima-giri, is, m. the Himālaya mountain. — Hima-gu, us, m. 'cold-rayed,' epithet of the moon; [cf. śita-gu.] — Hima-gaura, as, ā, am, white as snow. — Hima-ja, as, ā, am, produced by cold; born or produced in the Himālaya mountain; (as), m. the mountain Maināka; (ā), f. 'daughter of Himālaya;' the plant called Zedoary; another plant (= kshīriṇī); Pārvatī. — Hima-jjhaṭi, is, f. (jjhaṭi for jhaṭi, see rt. jhaṭ), 'intermixture of cold dew,' hoar-frost, mist, fog; [cf. ku-jjhaṭi.] — Hima-jvara, as, m. fever with cold paroxysms, ague. — Hima-taila, am, n. a kind of camphor ointment. — Hima-dīdhiti, is, m. 'having cool rays,' the moon. — Hima-dugdhā, f. 'having cool juice,' a kind of milky plant or tree (= kshīriṇī). — Hima-durdina, am, n. cold and bad weather, frosty or snowy weather, wintry weather. — Hima-dyuti, is, m. 'having cool radiance,' the moon. — Hima-druma, as, m. a sort of large Nimba tree. — Hima-druh, -dhruk, m. 'dew-dispeller,' the sun. — Hima-dhātu, us, m. 'having cold minerals,' the Himālaya mountain. — Hima-dhvasta, as, ā, am, withered by cold, frost-bitten, frost-nipt (as a lotus &c.). — Hima-nirmukta, as, ā, am, freed from frost. — Hima-prastha, as, m. 'having snowy table-land,' the Himālaya mountain. — Hima-bāluka, as, ā, m. f. camphor. — Hima-bhās, ās, m. 'having cool lustre,' epithet of the moon. — Hima-raśmi, is, m. 'having cool rays,' the moon. — Himaraśmi-ja, as, m. 'born from the moon,' epithet of the planet Budha or Mercury. — Himartu (°ma-ṛitu), us, m. the cold season. — Hima-vat, ān, atī, at, having frost or snow, snowy, frosty, icy, freezing, snow-clad; (ān), m. the Himālaya mountain or the Himālaya personified, (see himālaya.) — Himavata, at the end of a comp. = hima-vat above. — Himavat-kukshi, is, m. a valley of the Himālaya. — Himavat-khaṇḍa, N. of a book of the Skanda-Purāṇa. — Himavat-prabhava, as, ā, am, springing from or belonging to the Himālaya mountain. — Himavat-suta, as, m. 'son of the Himālaya,' the mountain Maināka; (ā), f. the Ganges; Pārvatī. — Himavad-giri, is, m. a snowy mountain. — Himavad-giri-saṃśraya, as, m. 'taking refuge in the Himālaya mountain,' epithet of Śiva. — Hima-viddha, as, ā, am, 'frost-pierced,' penetrated with frost (as the west wind in the cold season). — Hima-śarkarā, f. a kind of sugar (= yāvanālī). — Hima-śītala, as, ā, am, very cold or frosty, freezing. — Hima-śući-bhasma-bhūshita, as, ā, am, adorned with ashes white as snow. — Hima-śaila, as, m. a snowy mountain, the Himālaya. — Himaśaila-jā, f. 'daughter of Himālaya,' the goddess Durgā or Pārvatī. — Hima-śratha, as, m. 'shedding cold,' the moon. — Hima-saṃhati, is, f. a mass of ice or snow. — Hima-saras, as, n. cold water. — Hima-hāna-kṛit, t, m. 'causing loss of cold,' fire. — Hima-hāsaka, as, m. 'winter-smiler,' the marshy date tree. — Himānśu (°ma-an°), us, m. 'cool-rayed,' the moon; camphor. — Himānśv-abhikhya, am, n. 'called after the moon,' silver. — Himāgama (°ma-āg°), as, m. 'approach of cold,' the cold season, winter. — Himādri (°ma-ad°), is, m. a snowy range of mountains, the Himālaya mountain (sometimes personified). — Himādri-jā, f. 'daughter of Himālaya,' Pārvatī; a kind of plant or tree (= kshīriṇī). — Himādri-tanayā, f. 'daughter of Himālaya,' Durgā. — Himādri-tanayā-pati, is, m. 'husband of the daughter of Himālaya,' Śiva. — Himānila (°ma-an°), as, m. a cold or frosty wind. — Himābja (°ma-ab°), am, n. a lotus. — Himābha (°ma-ābha), as, ā, am, resembling cold, like snow or frost. — Himāmbu (°ma-am°), u, n. cold water. — Himārāti (°ma-ar°), is, m. 'enemy of cold,' fire; the sun; a kind of plant (= ćitraka); another plant (= arka). — Himāruṇa (°ma-ar°), as, ā, am, grey with frost. — Himārta (°ma-ār°), as, ā, am, pinched with cold, suffering from cold, chilled, frozen. — Himārdita (°ma-ar°), as, ā, am, pinched or pained by cold. — Himālaya (°ma-āl°), as, m. 'abode of snow,' the Himālaya range of

mountains (which bounds India on the north and separates it from Tartary, giving rise to the rivers Ganges and Indus, and containing the highest elevations in the world; in mythology personified as the husband of Menā or Menakā, by whom he had a son called Maināka, who is also a personified mountain; he was moreover the father of Durgā or Umā, who became incarnate as Pārvatī, 'daughter of the Mountain,' to captivate Śiva and withdraw him from a severe penance he had undertaken to perform in the region of Himālaya; the personified Mountain is also represented as the father of Gaṅgā, who, as the personified Ganges, is generally regarded as his eldest daughter, though sometimes identified with Pārvatī); the white Khadira tree; (*ā*), f. a kind of plant (= *bhū-my-āmalakī*). — *Himālaya-sutā*, f. 'daughter of Himālaya,' Umā or Pārvatī. — *Himā-vatī*, f. a kind of Soma or moon-plant (= *svarṇa-kshīrī*, q. v.). — *Himāśrayā* (°*ma-āś*°), f. 'depending on cold,' a kind of plant (= *svarṇa-jīvantī*). — *Himāhva* (°*ma-āh*°), *as*, m. 'called after ice,' camphor. — *Himāhvaya* (°*ma-āh*°), *as*, m. 'called after ice,' camphor; (*am*), n. a lotus. — *Himottarā* (°*ma-ut*°), f. 'following on cold,' the tawny grape. — *Himotpanna* (°*ma-ut*°), *as*, *ā*, *am*, produced by cold; (*ā*), f. a kind of sugar (= *yāvanālī*). — *Himodbhavā* (°*ma-ud*°), f. 'cold-produced,' the plant called Zedoary (= *śaṭī*). — *Himosra* (°*ma-us*°), *as*, m. 'cool-rayed,' epithet of the moon.

Himaka, *as*, m. a kind of tree (= *vi-kaṅkata*); N. of a prince or chief of Kaśmīra.

Himavala, *am*, n. (also read *hemavala*), a pearl.

Himā, f. See under *hima*, p. 1172.

Himānī, f. great frost, a mass of snow, collection of ice and snow (= *hima-saṃhati*), snow-drift; a kind of sugar (= *yāvanālī*). — *Himānī-viśada*, *as*, *ā*, *am*, white as a snow-drift.

Himikā, f. hoar-frost, cold dew.

Himelu, *us*, *us*, *u*, chilly, suffering from cold, frozen.

Himna, *as*, m. (see 1. *heman* and *hemnā* below), the planet Mercury.

Himya, *as*, *ā*, *am*, frosty, snowy, icy, dewy, cold, frigid, (in Ṛig-veda I. 34, 1. *himyā*, 'with the night,' is explained by Sāy. as = *hima-yuktayā rātryā*, 'with the frosty night.')

1. *heman*, *ā*, m. (according to Śabda-k. also *a* neut.), winter; cold, the cold season; the planet Mercury, (see *hima-raśmi-ja*.)

Hemanta, *as*, *am*, m. n. winter, the cold season (comprising the two months Agra-hāyaṇa and Pausha, i. e. from middle of November to middle of January). — *Hemanta-nātha*, *as*, m. 'lord of winter,' the wood-apple tree (= *kapittha*).

Hemantī, f. the winter season, cold season.

Hemavala, *am*, n. a pearl (= *himavala*).

Hemnā, m. (according to Śabda-k.) the planet Mercury.

हिरङ्गु *hiraṅgu*, *us*, m., N. of Rāhu (the personified ascending node).

हिरण *hiraṇa*, *am*, n. (connected with *hiri*, 1. *hari*, *harit*, q. q. v. v.; but see etymology given for *hiraṇya* below), gold; semen; a cowry.

Hiraṇin, *ī*, *inī*, *i*, Ved. golden, (Sāy. = *hiraṇya-vat*.)

Hiraṇ-maya, *as*, *ī*, *am* (*hiraṇ* for *hiraṇa*), made of gold, golden; (*as*), m. epithet of Brahmā, (see *hiraṇya-garbha*); (*am*), n. one of the nine Varshas or divisions of the continent (said to be between the mountainous ranges Śveta and Śṛiṅgavat; see *varsha*, *śveta*). — *Hiraṇ-vat*, *ān*, m., N. of a son of Agnīdhra (king of Śveta-dvīpa). — *Hiraṇ-vatī*, f., N. of a river.

Hiraṇya, *am*, n. (according to Uṇādi-s. V. 44. fr. rt. *hary* with substitution of *hira*), gold (crude bullion or wrought); any vessel made of gold (e. g. a golden spoon, Manu II. 29); a golden ornament (Ved.); any precious metal, silver (crude or wrought); wealth, property; substance, imperishable matter; semen virile; a particular measure; a cowry; the Datura or thorn-apple; (*ā*), f. one of the seven tongues of fire. — *Hiraṇya-kaksha*, *as*, *ā*, *am*, wearing a golden girdle. — *Hiraṇya-kaśćudbhava* (°*ća-ud*°), *as*, m. epithet of Śiva. — *Hiraṇya-kaśipu*, *us*, m. 'clothed in gold,' N. of a king of the Daityas celebrated for his blasphemous impiety, (he was son of Kaśyapa and Diti, and had obtained a boon from Brahmā that he should not be slain by either god or man or animal; hence he became so powerful that he usurped the sovereignty of the three worlds, and appropriated the sacrifices made to the gods who were compelled by him to fly from their seats in heaven; when, however, his pious son Prahlāda praised Vishṇu, the Daitya exerted all his power in vain to destroy the boy, and Vishṇu himself appeared out of a pillar [which had been blasphemously struck by the father, saying, 'Is the deity here?'] in the form Nara-siṇha, 'half man, half lion,' and tore Hiraṇya-kaśipu to pieces; this was Vishṇu's fourth Avatāra; see *pra-hlāda*, *nara-siṇha*, *vishṇu*.) — *Hiraṇya-kaśipu-han*, *hā*, m. 'slayer of Hiraṇya-kaśipu,' Vishṇu. — *Hiraṇya-kāmadhenu*, *us*, f. 'a golden cow of plenty,' one of the sixteen Mahā-dānas, (see *mahā-dāna*, *tulā-purusha*.) — *Hiraṇya-keśin*, *ī*, m., N. of the author of certain Kalpa-sūtras. — *Hiraṇyakeśi-sūtra*, *am*, n. the Kalpa-sūtras of Hiraṇya-keśin. — *Hiraṇya-keśya*, *as*, *ā*, *am*, Ved. golden-haired, having golden manes (said of the two horses of Indra). — *Hiraṇya-kosha*, *as*, m. wrought and unwrought gold and silver. — *Hiraṇya-garbha*, *as*, m., N. of Brahmā (so called as born from a golden egg supposed to have been formed out of the seed deposited in the waters when they were produced as the first creation of the Self-existent; according to Manu I. 9. this seed became a golden egg, resplendent as the sun, in which the Self-existent Brahma was born as Brahmā, the creator of the worlds, i. e. according to Kullūka, as Hiraṇya-garbha, who is therefore regarded as a manifestation of the Paramātman or supreme Soul; in Ṛig-veda X. 121. it is said Hiraṇya-garbha arose in the beginning; he was the one lord of existing things; he established the earth and the sky, &c.); N. of the author of the hymn Ṛig-veda X. 121 (having the patronymic Prājāpatya); N. of Vishṇu; (in phil.) the soul invested by the Sūkshma-śarīra or subtile body (= *sūtrātman*, *prāṇātman*); N. of a Liṅga. — *Hiraṇya-ćakra*, *as*, *ā*, *am*, golden-wheeled. — *Hiraṇya-tvać*, *k*, *k*, *k*, Ved. 'golden-skinned,' having a golden covering, coated with gold (said of a chariot). — *Hiraṇya-tvaća*, *as*, *ā*, *am*, having skin bright as gold. — *Hiraṇya-da*, *as*, *ā*, *am*, yielding gold, granting gold; (*as*), m. the ocean; (*ā*), f. the earth. — *Hiraṇya-dat*, *an*, *atī*, *at*, Ved. having golden teeth. — *Hiraṇya-dhanus*, *us*, m. 'golden-bowed,' N. of a king. — *Hiraṇya-nābha*, *as*, m. 'having a golden navel,' the mountain Maināka; N. of a pupil of Jaimini and teacher of the Sāma-veda. — *Hiraṇya-nirṇij*, *k*, *k*, *k*, Ved. bright as gold. — *Hiraṇya-nemi*, *is*, *is*, *i*, Ved. having golden wheels. — *Hiraṇya-paksha*, *as*, *ā*, *am*, Ved. golden-winged. — *Hiraṇya-pāṇi*, *is*, *is*, *i*, Ved. golden-handed, golden-footed (said of the horses of the Maruts). — *Hiraṇya-pāva*, *as*, *ā*, *am*, Ved. purifying with gold. — *Hiraṇya-piṇḍa*, *as*, m. Ved. a lump of gold. — *Hiraṇya-pura*, *am*, n., N. of a town of the Asuras. — *Hiraṇya-peśas*, *ās*, *ās*, *as*, Ved. having golden lustre. — *Hiraṇya-praüga*, *am*, n., Ved. a golden fore-part of a chariot-pole, (Ṛig-veda I. 35, 5.) — *Hiraṇya-pratipūrṇa*, *as*, *ā*, *am*, full of gold. — *Hiraṇya-bāhu*, *us*, m. 'golden-armed,' epithet of Śiva; the river Śoṇa, q. v. — *Hiraṇya-rūpa*, *as*, *ā*, *am*, Ved. golden-shaped (said of Agni). — *Hiraṇya-retas*, *ās*, m. 'having golden seed,' epithet of Agni or fire; of the sun; of Śiva; a kind of plant or tree (= *ćitraka*); N. of a son of Priya-vrata. — *Hiraṇya-roman*, *ā*, m. 'golden-haired,' N. of a Loka-pāla (son of Marīći); of a son of Parjanya (regent of the north). — *Hiraṇya-vat*, *ān*, *atī*, *at*, abounding in gold; (*ān*), m. epithet of Agni; (*atī*), f. a proper N. — *Hiraṇya-vandhura*, *as*, *ā*, *am*, Ved. having a framework of gold (said of a chariot of Indra and Vāyu). — *Hiraṇya-varṇa*, *as*, *ā*, *am*, golden-coloured; (*ā*), f. a river, (in Naigh. I. 13. *hiraṇya-varṇāḥ* is enumerated among the *nadī-nāmāni*.) — *Hiraṇya-vartani*, *is*, *is*, *i*, Ved. having a golden path. — *Hiraṇya-varman*, *ā*, m. 'having golden armour,' a proper N. — *Hiraṇya-vāśīmattama*, *as*, *ā*, *am*, Ved. most skilful wielder of the golden spear (said of Pūshan). — *Hiraṇya-vāha*, *as*, m. 'bearing gold,' the river Śoṇa, q. v.; epithet of Śiva. — *Hiraṇya-vid*, *t*, *t*, *t*, Ved. 'knowing gold,' possessing or granting gold. — *Hiraṇya-vindu*, *us*, m. fire. — *Hiraṇya-śamya*, *as*, *ā*, *am*, Ved. having a golden *śamyā* or yoke. — *Hiraṇya-sandṛiś*, *k*, *k*, *k*, Ved. resembling gold, shining like gold. — *Hiraṇya-stūpa*, *as*, m., N. of an Āṅgirasa (author of Ṛig-veda I. 31–35, IX. 4, 69; Arćat Hairaṇyastūpa is the author of Ṛig-veda X. 149); (*ās*), m. pl., N. of a family. — *Hiraṇya-hasta*, *as*, m., Ved. 'golden-handed,' epithet of Savitṛi; N. of a son of Vadhri-matī. — *Hiraṇyāksha* (°*ya-ak*°), *as*, m. 'golden-eyed,' N. of a celebrated Daitya, twin brother of Hiraṇya-kaśipu, q. v., (he was killed by Vishṇu, in his third Avatāra, in the form of a Varāha or boar; like his brother, Hiraṇya-kaśipu, he had obtained a boon from Brahmā, so that no animal, except a boar, which he had omitted to mention, could hurt him; he then became very insolent and seized upon the earth, which he carried with him into the depths of the ocean, where it must have perished had not Vishṇu become incarnate as a boar [the symbol of great strength], and having dived into the abyss, destroyed the Daitya and lifted up the recovered earth on the point of his tusks); epithet of Savitṛi (Ved.); N. of a Muni; of a place; (*ās*), m. pl., N. of a family (supposed to have been descended from Viśvā-mitra). — *Hiraṇyāṅga* (°*ya-aṅ*°), *as*, m., N. of a Muni; (*ās*), m. pl., N. of a family. — *Hiraṇyābhīśu* (°*ya-abh*°), *us*, *us*, *u*, Ved. having golden reins. — *Hiraṇyāśva* (°*ya-aś*°), *as*, m. 'a golden horse,' one of the sixteen Mahā-dānas, (see *mahā-dāna*, *tulā-purusha*.) — *Hiraṇyāśva-ratha*, *as*, m. 'golden-horsed-chariot,' one of the sixteen Mahā-dānas, (see above.)

Hiraṇyaka, *as*, m., a proper N.

Hiraṇyaya, *as*, *ī*, *am*, golden, (in Ṛig-veda VIII. 78, 2. *hiraṇyayā* = *hiraṇmayāni*.)

Hiraṇyayā, f., Ved. desire for gold.

Hiraṇyayu, *us*, *us*, *u*, Ved. fond of gold or treasures.

Hiraṇyara, *as*, m. a divine treasure, the property of the gods (= *deva-sva*).

हिराधर *hirādhara*, *as*, m. a proper N.

हिरि *hiri* (see rt. 2. *hṛi*), apparently a Vedic form of *hari*, q. v. — *Hiri-śipra*, *as*, m., Ved. epithet of Agni, (explained by Sāy. as *haraṇa-śīla-hanu*, 'one whose jaws carry away or seize,' or *dīptoshṇīsha*, 'having a flaming head-dress,' Ṛig-veda II. 2, 5; cf. *hriṇi*.) — *Hiri-śmaśru*, *us*, m., Ved. 'golden-bearded,' epithet of Agni.

Hirīmat, (in Ṛig-veda X. 105, 6. according to Sāy. *hirīmān* = *haritāśvaḥ* or *harita-varṇaḥ*.)

Hirīmaśa, (in Ṛig-veda X. 105, 6. according to Sāy. *hirīmaśaḥ* = *harita-śmaśruḥ* or *prisho-daraḥ*.)

हिरुक् *hiruk*, ind. concealed, hidden, (in Ṛig-veda I. 164, 32. = *antar-hita*, and in Naigh. III. 25. enumerated among the *nirṇītāntarhita-nāmadheyāni*); without, except; in the midst of, amongst; near; below.

हिल् *hil* (connected with rt. *hel*, q. v.), cl. 6. P. *hilati*, *jihela*, &c., to sport amorously, dally, wanton, express amorous inclination.

Hila-moći, *is*, or *hila-moćī* or *hilamoćikā*, f. the pot-herb Hingtsha Repens.

हिलीसमुद्र *hilī-samudra*, N. of a place.

हिल्ल *hilla, as*, m. a kind of bird (= *śarāri*).

हिल्लोल *hillola, as*, m. (connected with *hindola*, q. v.), a wave, surge; a whim; a particular form of sexual union; one of the Rāgas or personified musical modes, (for *hindola*, q. v.)

Hillolaya, Nom. P. *hillolayati*, &c., to swing or rock or roll about (= *hindolaya*).

हिल्वला *hilvalā, ās*, f. pl., N. of five small stars in the head of the Nakshatra Mṛiga-śiras; [cf. *ilvalās*.]

हिष्क् *hishk*, a various reading for rts. *hikk, kishk*.

हिहि *hihi*, ind. = *hīhī*, q. v.; [cf. *hī* below.]

ही *hī*, ind. [cf. *hīhī*], an exclamation or interjection of surprise (ah! ah!); of fatigue or despondence or sorrow (ah! alas!); (said to be also used in giving a reason or cause, and equivalent to 'therefore,' 'so,' 'for,' 'because,' = 2. *hi*, q. v.)

हीत *hīta, as, ā, am*, Ved. = *hita* (according to some).

हीन *hīna*. See p. 1170, col. 1.

हीन्ताल *hīntāla, as*, m. = *hintāla*, the marshy date tree.

हीर *hīra, as*, m. (connected with *hāra*), Indra's thunderbolt, a thunderbolt; a diamond, (see *vajra*); a snake; a necklace; a lion; N. of Śiva; of the father of Harsha, q. v.; (*ā*), f. a sort of cockroach; an ant; N. of the goddess Lakshmī; of the wife of Darpa-nārāyaṇa; a kind of plant, = *kāśmarī*; (*am*), n. a thunderbolt; a diamond. — *Hīra-bhaṭṭa, as*, m. a proper N. — *Hīrāṅgu* (°*ra-an*°), *as*, m. 'diamond-bodied,' Indra's thunderbolt.

Hīraka, as, m. the diamond (supposed to be presided over by Śukra or Venus).

हील *hīla, am*, n. (perhaps connected with rt. *hil*), semen virile.

Hīluka, am, n. a kind of rum or spirit distilled from molasses.

हीळित *hīḷita*. See rt. *heḷ*.

हीही *hīhī*, ind. (*hī*, q. v., repeated), ah, ha! hee, hee! (or similar sounds made in laughing or giggling).

हु *hu* (probably connected with rt. 1. *dhū* = Gr. θύω; in some forms identical with rt. *hve*), cl. 3. P. (Ved. also A.) *juhoti* (1st du. *juhuvas* or *juhvas*, 3rd pl. *juhvati*); Impf. *ajuhot* (3rd pl. *ajuhavus*, 3rd pl. A., Ved. *ajuhvata*); Impv. *juhotu* (2nd sing. *juhudhi*, Ved. also *juhodhi*, and 2nd pl. *juhota*); Perf. *juhāva* (identical in form with Perf. of rt. *hve*; 1st du. *juhuvira*), or *juhavāñ-ćakāra*, *hoshyati*, *ahaushīt*, *hotum*, to offer or present (an oblation [acc.], especially with fire or to fire), make an offering to or in honour of any deity (sometimes with acc. of the deity honoured, e. g. *pāvakam* or *agnim juhudhi*, 'make oblations to fire,' but often with dat., e. g. *Somam Indrāya hu*, 'to offer Soma to Indra'); to pour or cast clarified butter &c. (acc.) into the sacred fire (loc.); to offer up anything, worship or honour with offerings or oblations; to sacrifice, perform a sacrifice; to accept or appropriate an oblation, (Sāy. = *svī-kṛi*, Ṛig-veda I. 75. 1); to eat, (according to Vopa-deva X. 1. *adane*): Pass. *hūyate* (identical in form with Pass. of rt. *hve*), Aor. *ahāvi*, to be offered (as an oblation &c.), to be poured forth (in oblation, as clarified butter &c.), to be sacrificed: Caus. *hāvayati, -yitum*, Aor. *ajūhavat*, to cause to offer oblations, make to sacrifice, cause to honour with oblations: Desid. *juhūshati*: Intens. *johūyate, johavīti, johoti*; [cf. Gr. χέ-ω (χεύ-σω), χύ-μα, χεῦ-μα, χύ-σι-s, χο-ή, χό-ο-s, χυ-μό-s, χυ-λό-s, χύ-τρα; Lat. *fo-n(t)-s, fu-ti-s, ec-fū-ti-o, re-fū-to, con-fū-to, fu-nd-o, fū-ti-li-s*; Goth. *giu-t-a*; Angl. Sax. *geotan*.]

Juhvat, at, atī, at. See p. 350, col. 1.

Juhvāna, as, ā, am, sacrificing, offering, presenting; accepting (an offering, Ved.).

1. *huta, as, ā, am* (for 2. see under rt. *hve*), offered with fire, poured forth (as clarified butter in the sacred fire), burnt as an oblation, sacrificed; one to whom an oblation is offered; (*as*), m. epithet of Śiva; (*am*), n. an oblation, offering, sacrifice. — *Huta-jātavedas, ās, ās, as*, one who has made an oblation to fire. — *Hutabhuk-priyā*, f. 'dear to Agni,' the wife of Agni. — *Huta-bhuj, k*, m. 'oblation-eater,' Agni or fire; epithet of a particular star. — *Huta-vaha, as*, m. 'oblation-bearer,' Agni or fire. — *Huta-saṃvikta, as, ā, am*, (according to some) one who has sacrificed all his individuality or blended his own will with the Universal Soul. — *Huta-homa, as*, m. a Brāhman who has offered an oblation; (*am*), n. an offered oblation, burnt-offering. — *Hutāgni* (°*ta-ag*°), *is*, m. fire with which an oblation is made, sacrificial fire. — *Hutāśa* (°*ta-āśa*), *as*, m. 'eating the oblation,' fire or its deity Agni; fear, alarm, apprehension (= *bhaya*, according to Śabda-k.; perhaps fr. *huta* + 1. *ā-śā*, but this sense is doubtless modern). — *Hutāśana* (°*ta-aś*°), *as*, m. 'oblation-eating,' fire or its deity; epithet of Śiva. — *Hutāśana-vat, ān, atī, at*, bearing or holding consecrated fire (said of an altar &c.). — *Hutāśana-sahāya, as*, m. epithet of Śiva. — *Hutāhuti* (°*ta-āh*°), *is, is, i*, having an oblation just offered.

1. *huti, is*, f. (for 2. see under rt. *hve*), offering oblations.

Hutvā, ind. having offered (as an oblation &c.).

1. *hūyamāna, as, ā, am* (for 2. see under rt. *hve*, p. 1180), being offered in oblation.

हुङ्कार *huṅ-kāra, huṅ-kṛita*. See below.

हुड् *huḍ*, cl. 6. P. *huḍati*, &c., to collect, accumulate, heap together (= rt. *huṇḍ*); to dive, sink, be submerged; cl. 1. P. *hoḍati*, &c., to go (= rts. *hoḍ, hūḍ*).

Huḍa, as, m. a ram [cf. *sa-huḍa, huṇḍa*]; a kind of fence or bulwark, a bastion, tower; a bar or iron stake for keeping out thieves; a club, iron club; (according to some) a place for voiding excrement.

Huḍu, us, m. a ram.

हुडुक्क *huḍukka, as*, m. a kind of bird, Gallinula Madraspatana (= *dātyūha*); a drunken man; a small hourglass-shaped drum; a stick or staff bound with iron; the bar or bolt of a door.

Huḍḍuka, another reading for *huḍukka* above.

हुडुत् *huḍut, t*, n. (according to Śabda-k.) the noise of a bull (= *vṛisha-śabda*).

हुडुम्ब *huḍumba, as*, m. a thunder-clap, (according to Śabda-k. = *bhrashṭa-ćipiṭa*.)

हुण्ड् *huṇḍ*, cl. 1. A. *huṇḍate*, &c., to collect, accumulate; to select, choose, take, accept (= rt. *bhuṇḍ*, q. v.).

Huṇḍa, as, m. a tiger; a village hog; a blockhead; a demon, imp; a ram.

हुण्डिका *huṇḍikā*, f. (Pers. هندى), a bill of exchange, bond; assignment, order (given for the maintenance of soldiers).

Huṇḍī, f. = *huṇḍikā* above.

हुम् *hum*, ind. (cf. *hūm*; an imitative sound used as a particle) expressive of remembrance, doubt, interrogation, assent, anger, aversion, reproach, fear, (see *hūm*); a mystical syllable occurring frequently in spells and incantations; (in Vedic ritual) a sacrificial exclamation used immediately before the singing of the Pra-stāva or prelude as well as during the chanting of the Prati-hāra or response. — *Huṅ-kāra, as*, m. the word or sound *hum*, making the sound *hum*, uttering a menacing sound; the grunting or roaring of a boar; any roaring, bellowing; the noise or twang (of a bow). — *Huṅkāra-garbha, as, ā, am*, filled with groaning or menacing sounds. — *Huṅkāra-tīrtha, am*, n., N. of a Tīrtha. — *Huṅ-kṛita, as, ā, am*, uttered with a mystical sound, pronounced as an incantation; roared; (*am*), n. an incantation; the roar or grunt of a wild boar; the roar (of thunder); any roar. — *Huṅ-kṛiti, is*, f. = *huṅ-kāra* above. — *Hum-phaḍ-anta, ās*, m. pl., scil. *mantrāḥ*, incantations ending in the mystical words *hum* and *phaṭ*.

हुर्छ् *hurćh* (developed out of rt. *hvṛi*, q. v.; cf. *ṛićh*, fr. rt. *ṛi*), cl. 1. P. *hūrćhati*, *juhūrćha*, *hūrćhitum*, to be crooked, go crookedly; to be crooked or dishonest in conduct, deceive; [cf. Gr. λοξός; (probably) Lat. *quercus*, *ob-liquus*; Goth. *vraiqs*.]

Hur, hūr (a Kvip formation fr. rt. *hurćh*; gen. sing. *hurus*), one who goes crookedly, a deceiver, dishonest. — *Huraś-ćit, t*, m. (according to Sāy. on Ṛig-veda I. 42, 3. *huras* is from a Kvip formation, the final *ćh* being dropped), a deceiver, thief, (in Naigh. III. 24. = *stena*, according to Sāy. = *kauṭilyasya* or *kauṭilyena sañćetṛi*, a collector of crookedness or one who collects crookedly.)

Hūrćhana, am, n. the act of going crookedly, crookedness, craft, dishonesty, cunning.

Hūrćhita, as, ā, am, gone crookedly; deceived.

Hūrṇa, as, ā, am, = *hūrćhita* above.

हुल् *hul*, cl. 1. P. *holati*, &c., to go; to cover, conceal; to kill.

हुलहुली *hulahulī*, f. inarticulate sounds made by women on joyful occasions (= *mukha-ghaṇṭā*, a sort of Ululatus, though expressive of happiness).

हुवान *huvāna*. See under rt. *hve*.

हुष्कपुर *hushka-pura, am*, n., N. of a town.

हुहु *huhu, us*, or *huhū, ūs*, m. (probably from an anomalous Intens. of rt. *hve*), a kind of Gandharva.

हू *hū*, ind. an interjection of calling; of contempt; of pride; of grief, (oh! ah! alas! &c.) — *Hū-rava, as*, m. 'making the sound Hū,' a jackal.

हूङ्कार *hūṅ-kāra*, &c. See under *hūm*.

हूङ्गरस्थान *hūṅgara-sthāna*, N. of a place (probably Hungary).

हूड् *hūḍ* [cf. rts. *hruḍ, huḍ, hoḍ, hauḍ, hrauḍ*], cl. 1. P. (according to Vopa-deva also A.) *hūḍati* (-*te*), *juhūḍa*, &c., *hūḍitum*, to go, move.

हूण *hūṇa, as*, m. a barbarian, Hun; N. of a district; (*ās*), m. pl., N. of a people (living in Bhārata-varsha).

हूत *hūta, hūti*, &c. See under rt. *hve*.

हून *hūna, as*, m., N. of a certain barbarous race (perhaps the Huns); a kind of gold coin current in the kingdom of Mādra, (commonly called a pagoda and worth about eight shillings.)

हूम् *hūm*, ind. (cf. *om, hum*, an imitative sound used as a particle) expressive of doubt or consideration (equivalent to humph! umph! &c.); of interrogation (hey? indeed? eh?); of assent (yes, aye, well, exactly, so be it; see *om*, p. 189); of anger, menace, aversion, repulse (avaunt! away! begone! tush! forbear! be silent! hush!); of reproach, contempt (fie! shame!); of fear (ah! oh!); a magical or mystical monosyllable, (see *hum*.) — *Hūṅ-kāra, as*, m. the word or sound *hūm* (uttered disrespectfully or menacingly); uttering the sound *hūm*; roaring, grunting. — *Hūṅ-kṛiti, is*, f. making the sound *hūm*; grunting, groaning; a sound made in sleeping; disrespect, insult.

हूयमान *hūyamāna.* See p. 1174, col. 2.

हूरव *hū-rava.* See under *hū.*

हूर्छन *hūrćhana, hūrćhita.* See p. 1174.

हूहू *hūhu, us,* or *hūhū, ūs,* m.=*huhu,* q.v.

हृ 1. *hṛi* (evolved out of rt. *bhṛi,* which in Ved. often has the sense of rt. 1. *hṛi*), cl. 1. P. A. *harati, -te,* (Ved. *bharati*), *jahāra, jahre,* (Ved. *jabhāra, jabhre*), *harishyati, -te, ahārshīt, ahṛita,* (Ved. also cl. 2. Pres. 1st sing. P. *harmi,* also cl. 3. P. *jiharti;* in Śatapatha-Brāhmaṇa X. 4, 3, 9. there is a form *harāsai,* 'thou may'st have seized'), *hartum,* to bring, convey, carry, fetch; to carry away, carry off, take away, take off, seize, take hold of, extricate; to rob, plunder, steal; to strip off, spoil, despoil, remove, deprive of; to take, acquire, gain, obtain, hold; to captivate, charm; to accept, receive, inherit; to throw, cast (an arrow &c.); to offer: Pass. *hriyate,* Aor. *ahāri,* to be taken or seized, &c.: Caus. *hārayati, -te, -yitum,* Aor. *ajīharat, -ta,* to cause to bring or carry or seize (with acc. and inst. or with a double acc.), cause to take or take hold of; to give, give away; to permit to be carried off or plundered; to send: Desid. *jihīrshati, -te,* to wish to take or carry off, wish to rob, &c.: Intens. *jehrīyate, jarharīti, jariharīti, jarīharīti, jarharti, jariharti, jarīharti;* [cf. Zend *zar;* Gr. χείρ, εὐ-χερ-ής, χέρ-ης, χράομαι, κίχρημι, (according to some also perhaps) αἱρω, αἱρέω (for χαίρω), ἀγείρω; Old Lat. *hir;* Lat. *heru-s, hera, her-e(d)-s,* (perhaps also) *co-hors,* (according to some also perhaps) *gero;* Goth. *geiro, gairon, gairnjan;* Angl. Sax. *geora, geornian;* Eng. *yare.*]

Hara, as, ā or *ī, am,* bringing, conveying, carrying, taking, seizing; captivating; removing, taking away, depriving of; dividing; (*as*), m. the act of carrying, taking, seizing; a seizer; N. of Śiva; of Agni; of one of the eleven Rudras; an ass; (in arithmetic) a divisor; the denominator of a fraction, division; [cf. Lat. *hæres.*] — *Hara-gaurī,* f. one of the forms of Śiva or of Śiva and Pārvatī conjoined (= *ardha-nārīśa*). — *Hara-ćāpāropaṇa* (°*pa-ār*°), *am,* n., N. of a Nāṭaka or drama. — *Hara-ćūḍā-maṇi, is,* m. 'Śiva's crest-gem,' the moon. — *Hara-jit, t,* m. a proper N. — *Hara-tejas, as,* n. Śiva's energy; quicksilver. — *Hara-datta, as,* m., N. of the author of the Pada-mañjarī; of the Mitāksharā commentary. — *Haradattāćārya* (°*ta-āć*°), *as,* m. a proper N. — *Hara-dāsa, as,* m. a proper N. — *Hara-netra, am,* n. Śiva's eye; the number three. — *Hara-rūpa, as,* m. 'having the form of Hara,' Śiva. — *Hara-vīja, am,* n. 'Śiva's seed,' quicksilver. — *Hara-śekharā,* f. 'Śiva's crest,' the Ganges. — *Hara-siṇha, as,* m., N. of a king. — *Harādri* (°*ra-ad*°), *is,* m. 'Śiva's mountain,' the mountain Kailāsa (fabled as the favourite resort of Śiva).

Haraka, as, m. a conveyer, taker; a seizer; N. of Śiva; a thief, rogue, cheat; (in arithmetic) a divisor; division; a reflecting or judicious person (according to some).

Haraṇa, as, m. 'the taker,' the hand; (*am*), n. the act of taking, accepting, receiving; seizing, carrying off or away, removing; stealing; withholding, annulling, disregarding; a nuptial present (= *yautaka*); a gift to a student at his initiation; the arm; semen virile; gold; a shell, cowry (= *kaparda*); boiling water; (in arithmetic) dividing, division.

Haraṇīya, as, ā, am, to be taken or accepted, acceptable; to be taken away or seized; to be divided.

Harat, an, antī, at, conveying, taking away, seizing, &c.

Harayāṇa, as, m. (according to some) a proper N., (according to Nirukta V. 15. = *haramāṇa-yāna;* according to Sāy. on Ṛig-veda VIII. 25, 22. = *śatru-jīvitaiśvaryādi-haraṇa-śīla-yāna*).

Haras, as, n., Ved. anger, (Sāy. = *krodha;* cf. Naigh. II. 13); flame, heat, warmth, (enumerated among the *jvalato nāmadheyāni,* Naigh. I. 17); impetuosity, precipitation; day; water; blood; the world, (see Nirukta IV. 19.) — *Haras-vat, ān, atī, at,* Ved. impetuous, precipitate, (Sāy. = *vega-vat*); (*atī*), f., Ved. a river, (in Naigh. I. 13. *harasvatyaḥ* is enumerated among the *nadī-nāmāni.*)

2. *hariman, ā,* m. (for 1. see p. 1167), time.

Harta, as, m. = *hartṛi* below.

Hartavya, as, ā, am, to be taken or accepted, to be seized, &c.

Hartṛi, tā, trī, tṛi, one who brings or conveys, one who takes or receives, a taker, receiver, seizer; a robber; taking up, absorbing; (*tā*), m. the sun (= *sūrya*).

1. *hāra, as, ī, am,* taking, conveying, seizing, carrying off, who or what takes, &c.; (according to Śabda-k. fr. 1. *hari*), relating or belonging to Hari or Vishṇu (= *hari-sambandhīya*); (*as*), m. the act of taking or conveying away, abstraction, seizing, removing, deprivation; loss, (*kāla-hāra,* loss of time, waste of time); a porter, carrier; war, battle; a string or garland of pearls, &c., a pearl-necklace, any necklace; (in prosody) a long syllable; (in arithmetic) a divisor, a denominator of a fraction; (*ī*), f. a pearl. — *Hāra-guṭikā,* f. the bead or pearl of a necklace. — *Hāra-yashṭi, is,* f. a string of pearls, necklace. — *Hāra-latā,* f., N. of a work. — *Hāra-hārā,* f. a kind of tawny grape. — *Hārāvalī* (°*ra-āv*°), f. a string of pearls; N. of a lexicon by Purushottama.

2. *hāra,* Nom. P. *hārati,* &c., to act like a string of pearls, be like a necklace.

Hāraka, as, ikā, am, bringing; taking, seizing; (*as*), m. one who seizes or takes away, a plunderer, thief; a cheat, rogue; a gambler; a kind of prose composition; a particular science; the tree Trophis Aspera; (in arithmetic) a divisor; a string of pearls.

Hārayishyat, an, atī or *antī, at,* about to convey or transmit.

Hārā, f. See Vopa-deva XXVI. 191.

Hāri, is, is, i, captivating, charming, pleasing, beautiful; (*is*), f. defeat, discomfiture; losing a game (in gambling); a traveller's progeny (= *pathika-santāna*), a caravan.

2. *hārita, as, ā, am* (for 1. *hārita* see p. 1170, col. 2), made or allowed to be taken, caused to be taken away; presented, offered; suffered to be seized, made away with, lost, relinquished; captivated, fascinated.

1. *hārin, ī, iṇī, i,* taking, conveying, bringing, carrying away, seizing, robbing; obtaining, acquiring; a seizer, disturber (with gen., Manu XII. 28); captivating, charming, delighting; pleasant, agreeable.

2. *hārin, ī, iṇī, i,* having a necklace, possessing a necklace or garland of pearls. — *Hāri-kaṇṭha, as, ī, am,* having a necklace on the throat; (*as*), m. 'having a ring on the throat,' the Kokila or Indian cuckoo, Koil.

Hāriyojana, as, m. (see *hari-yojana*), 'harnesser of the Hari steeds,' Indra; a particular Graha or portion of an offering taken out of the Āgrayaṇa libation.

Hārī, f. a pearl, (see *hāra* above.)

2. *hārīta, as,* m. (for 1. see p. 1170, col. 2), a thief, cheat, rogue; thieving, cheating, fraud, roguery.

Hārya, as, ā, am, to be taken, to be taken away; (*as*), m. a serpent; the Vibhītaka tree; (in arithmetic) the dividend (= *bhājya*). — *Hārya-putra, as,* m., N. of Rāma.

Hṛit, t, t, t (at the end of comps.), taking away, removing, carrying off, seizing, &c.

Hṛita, as, ā, am, taken, taken away, seized; captivated; accepted; (*am*), n. that which is taken; a portion, share. — *Hṛita-ćandra, as, ā, am,* having the moon taken away; destitute of moon, moonless. — *Hṛita-jñāna, as, ā, am,* bereft of knowledge, void of knowledge. — *Hṛita-dravya, as, ā, am,* stripped of everything, deprived of one's property. — *Hṛita-dhana, as, ā, am,* spoiled of wealth. — *Hṛita-prasāda, as, ā, am,* deprived of calmness. — *Hṛita-mānasa, as, ā, am,* deprived of mind, robbed of one's senses. — *Hṛita-rājya, as, ā, am,* stripped of a kingdom. — *Hṛita-vāsas, ās, ās, as,* whose dress is taken away, deprived of clothes. — *Hṛita-sarvasva, as, ā, am,* robbed or stripped of all personal property, entirely ruined. — *Hṛitādhikāra* (°*ta-adh*°), *as, ā, am,* deprived of an office, turned out; deprived of one's right. — *Hṛitottara* (°*ta-ut*°), *as, ā, am,* deprived of an answer, left without a reply. — *Hṛitottarīya* (°*ta-ut*°), *as, ā, am,* having the upper garments stripped off. — *Hṛitoraga* (°*ta-ur*°), *as, ā, am,* deprived or devoid of snakes.

Hṛiti, is, f. taking away, seizure, robbing, robbery; destruction.

Hṛitvā, ind. having taken or seized, having accepted, &c.

Hriyamāṇa, as, ā, am, being taken or seized; being captivated or attracted.

हृ 2. *hṛi* or *hṛī* (referred in native lists to the Nom. *hṛiṇīya* below, technically called *hṛiṇiṅ,* but connected with rt. 1. *hṛī,* q.v., and perhaps better written *hṛī*), cl. 9. A. *hṛiṇīte,* &c., Ved. originally perhaps 'to be yellow' (cf. *hari*); to blush; to be ashamed, (Sāy. *lajjāyām*); to be angry (*roshāyām*), be displeased, (Sāy. *hṛiṇīte* = *krudhyati,* Ṛig-veda VII. 86, 3; *hṛiṇīshe* = *krudhyasi,* Ṛig-veda VII. 104, 14.)

Hṛiṇāna, as, ā, am, Ved. angry, irate, displeased, (Sāy. = *hṛiṇīyamāna,* Ṛig-veda I. 25, 2.)

Hṛiṇi, is, m., Ved. anger (= *krodha,* Naigh. II. 13); flaming, (in Naigh. I. 17. enumerated among the *jvalato nāmadheyāni.*)

Hṛiṇiyā, f. = *hṛiṇīyā* below.

Hṛiṇīya, Nom. A. *hṛiṇīyate,* &c., to be angry; to be ashamed; [cf. Gr. χολή; Lat. *fel, bilis;* Old Germ. *galla;* Angl. Sax. *gealla.*]

Hṛiṇīyamāna, as, ā, am, Ved. being angry.

Hṛiṇīyā, f. censure, reproach; shame, bashfulness.

हृद् *hṛid, t,* n. (abbreviated fr. *hard,* but said by some to be connected with rt. 1. *hṛi;* it is defective in declension, being optionally substituted for *hṛidaya* in all cases except the first five inflections or Nom. sing. du. pl., Acc. sing. du.; it is said by some to be also masc.), the heart; the mind, (*hṛidy avedin,* 'one who has no knowledge or capacity of knowledge in the mind,' applied to animals), the soul, the faculty or seat of thought and feeling; the interior of the body, breast, chest, bosom; the interior or essence of anything; [cf. Gr. κῆρ, κέαρ, καρδ-ία, κραδ-ίη; Lat. *cor (cord-is),* dimin. *cor-culum, cordatus, vēcors;* Goth. *hairt-o;* Old Germ. *herza;* Mod. Germ. *Herz;* Angl. Sax. *heorte;* Eng. *heart;* Lith. *szird-i-s;* Slav. *srŭdĭce.*] — *Hṛić-chaya, as, ā, am* (i.e. *hṛid* + *śaya*), lying or abiding in the heart; (*as*), m. 'heart-dweller,' epithet of Kāma-deva (god of love), love. — *Hṛićchaya-pīḍita, as, ā, am,* tormented by love, love-sick. — *Hṛićchaya-vardhana, as, ī, am,* augmenting love. — *Hṛićchayāvishṭa-ćetana* (°*ya-āv*°), *as, ā, am,* having a heart penetrated by love. — *Hṛić-chūla, am,* n. (i.e. *hṛid* + *śūla*), 'heart-pang,' any acute internal pain, pain in the chest. — *Hṛić-choka, as,* m. (i.e. *hṛid* + *śoka*), heart-ache; a pang. — *Hṛil-kampa, as,* m. heart-throb, tremor of the heart, palpitation. — *Hṛit-piṇḍa, am,* n. 'heart-mass,' the heart. — *Hṛit-stha, as, ā, am,* being in the heart, seated in the heart. — *Hṛitsv-as, as, as, as,* Ved. throwing into the heart. — *Hṛidam-sani, is, is, i,* Ved. giving the heart; receiving the heart or essence of anything; receiving affection or kindness. — *Hṛid-āvarta, as,* m. a curl or lock of hair on a horse's chest. — *Hṛidi-spṛiś, k, k, k,* 'touching or lying in the heart,' dear, beloved, cherished. — *Hṛid-gata, as, ā, am,* gone to the heart, seated in the heart or mind, come to mind, conceived, designed; cherished; (*am*), n. anything fixed in the mind, design, meaning, intent. — *Hṛid-gola, as,* m., N. of a mountainous district. — *Hṛidgolīya, as, ā, am,* belonging to the above

district; (ās), m. pl. the inhabitants of the Hṛid-gola mountains. — Hṛid-graha, as, m. 'heart-seizure,' spasm of the heart. — Hṛid-grantha, as, m. (according to Śabda-k.) a heart-wound, heart-sore (= hṛid-vraṇa). — Hṛid-deśa, as, m. the region of the heart. — Hṛid-bheda-tantra, am, n., N. of a Tantra work. — Hṛid-ruj, k, f. 'heart-disease,' grief. — Hṛid-roga, as, m. heart-disease, heart-ache, heart-burn; sorrow, grief, anguish; love; the zodiacal sign Aquarius. — Hṛidroga-vairin, ī, m. 'hostile to heart-burn,' the tree Pentaptera Arjuna. — Hṛid-vaṇṭaka, as, m. 'partitioning the heart or chest,' the stomach. — Hṛil-lāsa, as, m. 'heart-sport,' hiccough; heart-disturbance, disquietude, grief. — Hṛil-lekha, as, m. 'heart-impression,' knowledge, reasoning; 'heart-scratch,' heart-ache, heart-sorrow; (ā), f. disquietude, anxiety or regret for any absent object.

Hṛidaya, am, n. the mind, soul, seat or faculty of thought and feeling, (ćapala-hṛidaya, fickle-minded); affection, love; the heart; the interior of the body, breast, chest, bosom; the interior or centre or essence of anything; true or divine knowledge; the Veda; science; [cf. Gr. καρδία, &c.: Hib. croidhe, cridhe, 'the heart.'] — Hṛidaya-kampa, as, m. tremor or throb of the heart, palpitation. — Hṛidaya-kampana, am, n. throbbing of the heart; (as, ī, am), heart-stirring, heart-agitating, causing the heart to throb (with indignation &c.). — Hṛidaya-granthi, is, m. 'heart-tie, heart-bond,' anything which binds the soul. — Hṛidaya-grāhin, ī, iṇī, i, heart-captivating, engaging the affection. — Hṛidayan-gama, as, ā, am, going to the heart, heart-stirring, thrilling, affecting, touching, moving, dear, beloved; (am), n. an apposite or appropriate speech. — Hṛidaya-ćaura, as, m. a heart-robber, one who steals the heart or affections. — Hṛidaya-ććhid, t, t, t, heart-breaking, heart-piercing, heart-rending. — Hṛidaya-daurbalya, am, n. weakness of heart, faintheartedness. — Hṛidaya-rajju, (in geometry) a central line, the semidiameter of a circle in contact with the angles of a trapezium. — Hṛidaya-lekha, as, m. heart-impression, knowledge; 'heart-scratch,' heart-ache, anxiety, (see hṛil-lekha.) — Hṛidaya-vat, ān, atī, at, having a heart, tender-hearted, kind, humane. — Hṛidaya-vidh, t, t, t (vidh for vyadh, see rt. 2. vidh), heart-piercing. — Hṛidaya-vṛitti, is, f. disposition or inclination of the heart. — Hṛidaya-vedhin, ī, inī, i, heart-piercing, piercing the vitals (said of an arrow). — Hṛidaya-śalya, am, n. a dagger or arrow in the heart, wound in the heart. — Hṛidaya-śoka, as, m. heart-sorrow, heart-ache, a pang of grief. — Hṛidaya-śoshaṇa, as, ī, am, heart-withering. — Hṛidaya-sannihita, as, ā, am, placed or deposited in the heart, fixed or laid up in the mind. — Hṛidaya-sammita, as, ā, am, breast-high, as high as the breast. — Hṛidaya-sāhi, is, m. a proper N. — Hṛidaya-stha, as, ā, am, being in the heart, cherished in the heart. — Hṛidaya-sthāna, am, n. 'seat of the heart,' the breast, chest, bosom. — Hṛidayātman (°ya-āt°), ā, m. a heron. — Hṛidayāmaya (°ya-ām°), as, ā, am, Ved. having sickness of heart, heart-sickening. — Hṛidayāmbuja (°ya-am°), am, n. 'heart-lotus,' a lotus-like heart. — Hṛidayāvidh (°ya-āv°), t, t, t, heart-piercing. — Hṛidayeśa (°ya-īśa) or hṛidayeśvara (°ya-īś°), as, m. 'heart-lord,' a husband; (ā), f. 'heart-mistress,' a wife; a mistress. — Hṛidayodanka (°ya-ud°), as, m. upheaving or torturing the heart; (as, ā, am), heart heaving, heart-disturbing.

Hṛidayālu, us, us, u, good-hearted, tender-hearted, affectionate, friendly.

Hṛidayāvī, (according to some) Ved. one who has a heart.

Hṛidayika, as, ā, am, good-hearted, tender-hearted.

Hṛidayilnu. See Vopa-deva XXVI. 166.

Hṛidayin, ī, inī, i, good-hearted, tender-hearted.

Hṛidika, as, m., N. of a Yādava king.

Hṛidya, as, ā, am, hearty, cordial, proceeding from or produced in the heart; dear to the heart, beloved, cherished, desired; affectionate, kind; grateful, pleasant, agreeable; savory; (as), m. a Vedic Mantra employed to effect the subjection or fascination of an enemy or rival; (ā), f. the medicinal root called Vṛiddhi; (am), n. the bark of the Laurus Cassia. — Hṛidya-gandha, as, m. the Vilva tree; (ā), f. great-flowered jasmine; (am), n. small cumin; sochal salt. — Hṛidya-gandhi, n. small cumin. — Hṛidya-tā, f. or hṛidya-tva, am, n. cordiality, heartiness, agreeableness, delightfulness.

हृल्लास hṛil-lāsa. See col. 1.

हृष् hṛish (originally bhṛish), cl. 4. 1. P. hṛishyati, harshati (ep. also A. -te), jaharsha, harshishyati, ahṛishat, aharshīt, harshitum, to bristle or become erect (as the hair of the body); to thrill with rapture, rejoice, exult, be glad or pleased; to become erect (said of other things besides the hair); (according to some, also) to speak or affirm falsely, lie (but in this sense only P.): Pass. hṛishyate, Aor. aharshi: Caus. harshayati, -yitum, Aor. ajaharshat or ajīhṛishat, to make glad, cause to rejoice; to be glad, rejoice: Desid. jiharshishati: Intens. jarīhṛishyate, jarharshṭi, &c., to rejoice very much, be exceedingly elated; [cf. Gr. φρίσσω, φρίξ, (perhaps also) χέρσος, χήρ; Lat. horreo, Hersilia; Old Germ. burst; Angl. Sax. byrst, bristl, forst, frost, frysan, a-grisan, gerst, gryre.]

Harsha, as, m. bristling, erection (especially of the hair, but also said of other things); thrilling, thrill, rapture, delight, glee, joy, pleasure, gladness, exultation, happiness; Joy (personified as a son of Dharma); N. of a king of Kaśmīra (celebrated as a great patron of learning; he was son of Hīra and was said to be himself a writer and poet, author of the Khaṇḍana-khaṇḍa-khādya, the Ćhanda-praśasti, the Nāgānanda-nāṭaka, the Naishadīya-ćarita, the Ratnāvalī, &c.); (as, ā, am), happy, delighted. — Harsha-kara, as, ī, am, causing delight, gratifying, delighting. — Harsha-kīrtti, is, m., N. of the author of a commentary on the Śruta-bodha. — Harsha-krodha, au, m. du. joy and anger. — Harsha-ćarita, am, n., N. of a poem. — Harsha-ja, as, ā, am, arising from joy. — Harsha-jaḍa, as, ā, am, paralyzed with joy. — Harsha-deva, as, m. king Harsha, (see harsha above.) — Harsha-yukta, as, ā, am, filled with joy, joyful. — Harsha-vardhana, as, m. 'joy-promoter,' N. of a king. — Harsha-vivardhana, as, ī, am, increasing or promoting joy. — Harsha-vivṛiddha-sattva, as, ā, am, one whose vigour is increased by happiness. — Harsha-vihvala, as, ā, am, agitated with joy, overjoyed. — Harsha-samanvita, as, ā, am, filled with joy. — Harsha-svana, as, m. a cry of joy, sound of pleasure. — Harshānvita (°sha-an°), as, ā, am, full of joy, happy. — Harshāvishṭa (°sha-āv°), as, ā, am, penetrated or filled with joy. — Harshotkarsha (°sha-ut°), as, m. excess of happiness. — Harshodaya (°sha-ud°), as, m. rise of joy, occurrence of pleasure.

Harshaka, as, ā or ikā, am, delighting, gladdening, rejoicing, pleasing, delightful; (as), m., N. of a particular mountain; of a king belonging to the Śaiśunāga dynasty.

Harshaṇa, as, ā or ī, am, causing delight, delighting, gladdening, delightful, pleasurable, pleasant; (as), m. who or what delights or rejoices; 'gladdener,' epithet of one of the five arrows of Kāma-deva; the fourteenth of the astronomical Yogas; a morbid affection of the eyes; a deity presiding over Śrāddhas; a kind of Śrāddha; (am), n. the act of delighting or making glad, pleasing, making happy; rejoicing, being happy.

Harshamāṇa, as, ā, am, rejoicing, joyful, cheerful, happy.

Harshayat, an, antī, at, causing to rejoice, gladdening.

Harshayitnu, us, us, u, gladdening, causing delight, delighting; (us), m. a son, child; (u), n. gold.

Harshāya, Nom. A. harshāyate, &c., to be glad.

Harshita, as, ā, am (fr. the Caus.), made glad or happy, gladdened, delighted, happy.

Harshin, ī, iṇī, i, rejoicing, delighting; (iṇī), f. a particular plant (= vi-jayā).

Harshu, Ved. joy, delight. — Harshu-mat, ān, atī, at, Ved. delighted, exulting; eager for war, (Sāy. = harsha-yukta, i. e. saṅgrāmotsuka, Ṛig-veda VIII. 16, 4.)

Harshula, as, ā, am, disposed to be cheerful or happy, delighted; (as), m. a deer; a lover.

Hṛishi, (probably) rejoicing; (ī), m. du. Agni and Soma, (according to Śabda-k. = agnī-somau.) — Hṛishī-vat, ān, atī, at, Ved. full of joy, glad, happy, (Sāy. = prāpta-harsha, Ṛig-veda II. 31, 1.)

Hṛishita, as, ā, am, having the hair bristling or thrilling (with joy &c.); enraptured, delighted, pleased; astonished, surprised; erect, fresh (as flowers, opposed to mlāna); disappointed, deceived; bent, bowed (= pra-nata); armed, accoutred (= varmita). — Hṛishita-sraj, k, k, k, having a fresh garland (the flowers of which are erect and unfaded).

Hṛishīka, am, n. any organ of sense (= indriya). — Hṛishīkeśa (°ka-īśa), as, m. 'lord of the organs of sense,' Vishṇu or Kṛishṇa. — Hṛishīkeśa-tīrtha, am, n., N. of a Tīrtha.

Hṛishṭa, as, ā, am [cf. hṛishita], having the hair of the body bristling or thrilling (with delight or rapture), enraptured, delighted, rejoiced, pleased, glad, joyous, delighted; exulting, laughing, smiling; astonished, surprised; disappointed, deceived (= prati-hata). — Hṛishṭa-ćitta, as, ā, am, rejoiced in heart. — Hṛishṭa-push'a, as, ā, am, merry and fat, happy and well-fed. — Hṛishṭa-pushṭāṅga (°ṭa an°), as, ā, am, merry and fat in limb, happy and well nourished, frisky and fat. — Hṛishṭa-mānasa, as, ī, am, rejoiced in mind, glad in heart, happy. — Hṛishṭa-rūpa, as, ā, am, thrilling with happiness, in a happy or cheerful mood. — Hṛishṭa-roman, ā, ā, a, having the hair of the body bristling or thrilling (with delight or rapture). — Hṛishṭa-vat, ind. cheerfully. — Hṛishṭa-vadana, as, ā, am, merry-faced, having a cheerful countenance. — Hṛishṭa-saṅkalpa, as, ā, am, pleased in mind, contented, glad. — Hṛishṭa-hṛidaya, as, ā, am, joyous-hearted, light-hearted, happy.

Hṛishṭi, is, f. delight, pleasure, joy, happiness; pride, arrogance.

Hṛishṭvā, ind. having rejoiced, being delighted.

हे he, ind. a vocative particle (oh! ho! &c.); a particle used in vociferating or challenging (hallo! ho there!); an interjection expressing envy or ill-will or disapprobation.

हेक्का hekkā, f. (fr. rt. hikk), hiccough.

हेठ् heṭh (according to some written heṭ), cl. 1. A. P. heṭhate, heṭhati (according to some heṭati), jiheṭhe, heṭhitum, to be wicked; to vex, harass, obstruct; to strike, hurt, injure; cl. 9. P. heṭhnāti, &c. = rt. heḍh: Caus. heṭhayati, -yitum, Aor. ajiheṭhat.

Heṭha, as, m. vexation, harassing; hindering, preventing, hindrance, obstruction, opposition; injury, hurt.

हेड् heḍ or (in the Veda) hel or heḷ (see rt. hel), cl. 1. A. heḍate (Ved. heḷate, helate), jiheḍe, heḍitum, to disregard, slight, neglect; to be displeased or angry (Ved.; heḷate = krudhyati, Naigh. II. 12); cl. 1. P. heḍati, jiheḍa, &c., to surround, clothe, attire: Pass. heḍyate, Aor. ahīḍi or ahiḍi or aheḍi, to be surrounded or attired: Caus. heḍayati, -yitum, Aor. ajiheḍat, to cause to disregard, &c.; hiḍayati, -yitum, ajihiḍat, to cause to surround.

Heḍa, as, m. disregard, slight. — Heḍa-ja, as, m. passion, anger, displeasure.

Heḍamāna, as, ā, am, disregarding, neglecting, neglectful.

Heḍas, as, n., Ved. anger, wrath, (Sāy. = krodha.)

Heḷas, as, n., Ved. = heḍas above.

हेडावुक्क *heḍāvukka, as,* m. (= *helāvukka,* q. v.), a horse-dealer, horse-seller.

हेड् *heḍh* (also written *heṭh*), cl. 9. P. *heḍhnāti,* &c., to be born again; to produce happiness, cause prosperity; to purify [cf. rts. *khać, khav*].

हेति *heti.* See p. 1171, col. 1.

Hetu. See p. 1171, col. 1.

हेमन् 2. *heman, a,* n. (according to Uṇādi-s. IV. 144. fr. rt. 1. *hi,* perhaps connected with 1. *hariman,* 'yellowness,' p. 1167; cf. *pra-uga* for *pra-yuga;* or perhaps connected with *hima,* 1. *heman* at pp. 1172, 1173), gold; water, (in Naigh. I. 2. enumerated among the *hiraṇya-nāmāni,* and in I. 12. among the *udaka-nāmāni*); the thorn-apple; the Keśara flower. — *Hema-kaksha, as, ā, am,* having a golden girdle; having golden walls. — *Hema-kandala, as,* m. 'having golden shoots,' coral. — *Hema-kara, as,* m. a gold-worker, goldsmith; epithet of Śiva. — *Hema-kartri, tā,* m. a goldsmith; a kind of bird. — *Hema-kānti, is, is, i,* having a golden lustre; (*is*), f. a kind of Curcuma (= *dāru-haridrā*). — *Hema-kāra, as,* m. a goldworker, goldsmith. — *Hema-kiñjalka, am,* n. 'having golden filaments,' the Nāga-keśara flower. — *Hema-kirīṭa-mālin, ī, inī, i,* garlanded with a diadem of gold. — *Hema-kumbha, as,* m. a golden jar. — *Hema-kūṭa, as,* m. 'golden-peaked,' (perhaps also connected with 1. *heman* at p. 1173, col. 1), one of the ranges of mountains dividing the known continent into nine Varshas, (supposed to be situated north of Himālaya and forming with it the boundaries of the Kinnara or Kimpurusha Varsha, see *varsha.*) — *Hema-ketakī,* f. a kind of tree (= *svarṇa-ketakī*). — *Hema-keli, is,* m. 'golden-sport,' epithet of Agni or fire. — *Hema-keśa, as,* m. 'golden-haired,' Śiva. — *Hema-kshīrī,* f. the plant Svarṇa-kshīrī, q. v. — *Hema-gandhinī,* f. the perfume Reṇukā. — *Hema-gaura, as, ī, am,* of a golden yellow colour; (*as*), m. the Kiṅkirāta tree. — *Hemagaurāṅga* (°*ra-aṅ*°), *as, ā* or *ī, am,* having limbs or a body of a golden yellow colour. — *Hema-ćakra, as, ā, am,* golden-wheeled, having wheels of gold. — *Hema-ćandra, as,* m. a golden or golden-coloured moon; N. of a king of Vaiśālī; of a philosopher; of a celebrated lexicographer and author (son of Jaya-siṃha-deva, author of the Abhidhāna-ćintāmaṇi lexicon; of the Uṇādi-vṛitti; of a Dhātu-pāṭha; of the Vibhrama-sūtra; of a Prākṛit grammar; of the Chandaś-ćūḍāmaṇi, &c.). — *Hema-ććhanna, as, ā, am,* covered with gold; (*am*), n. a golden covering, golden trappings (of an elephant &c.). — *Hema-jīvantī,* f. a kind of plant (= *svarṇa-jīvantī*). — *Hema-jvāla, as,* m. 'golden-flamed,' fire. — *Hema-taru, us,* m. 'golden tree,' the Datura or thorn-apple. — *Hema-tāra, am,* n. = *hema-sāra,* blue vitriol (= *tuttha*). — *Hema-dugdha, as,* m. 'having golden or yellow juice,' the glomerous fig-tree; (*ā*), f. the plant Svarṇa-kshīrī; (*ī*), f. the plant Svarṇa-kshīrī; a kind of tree (= *yajñoḍumbara*). — *Hema-dugdhaka, as, ikā, am,* having golden or yellow juice; (*as*), m. = *hema-dugdha* above. — *Hema-nābhi, is, is, i,* having a golden nave or centre. — *Hema-parvata, as,* m. 'golden-mountain,' the mountain Meru. — *Hema-pīṭhādhidevatā* (°*ṭha-adh*°), f. the tutelary deity of a golden foot-stool, (epithet of a monarch's foot.) — *Hema-pushpa, as,* m. 'bearing golden flowers,' the Campaka tree; the Lodhra tree; (*ī*), f. Bengal madder; other plants, = *svarṇa-jīvantī, indra-vāruṇī, svarṇulī, mushalī, kaṇṭakārī;* (*am*), n. the Aśoka flower; the flower of the China rose. — *Hema-pushpaka, as,* m. the Campaka tree; the Lodhra tree; (*ikā*), f. the golden or yellow jasmine. — *Hema-phala, as, ā, am,* having golden fruit; (*ā*), f. a kind of plantain (= *svarṇa-kadalī*). — *Hema-maya, as, ī, am,* made or consisting of gold, golden. — *Hema-mālā,* f. a golden garland; 'golden-garlanded,' the wife of Yama. — *Hema-mālin, ī, inī, i,* having a golden garland, golden-crowned; (*ī*), m. the sun. — *Hema-mṛiga, as,* m. a golden deer, (according to a popular legend, the Rākshasa Mārīća transformed himself into a golden deer and so captivated Rāma-ćandra and his wife Sītā, that the former left his cottage in the forest to pursue the beautiful animal; during his absence the Rākshasa Rāvaṇa, q. v., disguised as a mendicant, presented himself before Sītā and carried her off; the whole story is told in the third book or Araṇya-kāṇḍa of the Rāmāyaṇa.) — *Hema-yūthikā,* f. the golden or yellow jasmine. — *Hema-ratna-maya, as, ī, am,* made or consisting of gold and gems. — *Hema-rāgiṇī,* f. 'gold-coloured,' turmeric. — *Hema-rāja, as,* m. a proper N. — *Hema-reṇu, us, u,* m. n. 'golden-dust,' a sort of atom; [cf. *su-reṇu, trasa-r*°.] — *Hema-latā,* f. 'golden-creeper,' a kind of plant (= *svarṇa-jīvantī*). — *Hema-lamba* or *hema-lambaka, as,* m. epithet of the fifth (or thirty-first) year of Jupiter's cycle of sixty years. — *Hema-vat, ān, atī, at,* golden. — *Hema-vyākaraṇa, am,* n., N. of a work on grammar by Hema-sūri or Hema-ćandra. — *Hema-śaṅkha, as,* m. 'having a golden conch,' Vishṇu. — *Hema-śikhā,* f. 'gold-crested,' the plant Svarṇa-kshīrī, q. v. — *Hema-śṛiṅga, am,* n. a golden horn; a golden peak or summit. — *Hema-śṛiṅgin, ī, iṇī, i,* golden-horned, golden-peaked. — *Hema-sāra, am,* n. blue vitriol or sulphate of copper; [cf. *hema-tāra.*] — *Hema-sūtra* or *hema-sūtraka, am,* n. 'gold-string,' a kind of necklace. — *Hema-sūri, is,* m., N. of a grammarian (= *hema-ćandra*). — *Hema-hasti-ratha, as,* m. 'golden-elephant-chariot,' N. of one of the sixteen Mahā-dānas; [cf. *hiraṇyāśva-ratha.*] — *Hemāṅga* (°*ma-aṅ*°), *am,* n. a golden body; (*as, ā* or *ī, am*), having a golden body, golden-limbed, golden; (*as*), m. Garuḍa; a lion; the mountain Su-meru; Brahmā; Vishṇu; the Campaka tree. — *Hemāṅga-da, as,* m., N. of a Gandharva. — *Hemāḍhya* (°*ma-āḍh*°), *as, ā, am,* abounding in gold. — *Hemādri* (°*ma-ad*°), *is,* m. 'golden-mountain,' (perhaps also connected with 1. *heman* at p. 1173, col. 1), the mountain Su-meru; N. of a Kshatriya king, (according to Śabda-k. author of the Ćintāmaṇi-kāmadhenu-kalpadruma-smṛiti-saṃgraha; also author of the Harilīlā-viveka and of a commentary on the Ashṭāṅga-hṛidaya-saṃhitā, &c.); N. of a work. — *Hemādri-jāraṇa, as,* m. the plant Svarṇa-kshīrī, q. v. — *Hemāmbhoja* (°*ma-am*°), *am,* n. a golden lotus-flower. — *Hemāhva* (°*ma-āh*°), *as,* m. 'called after gold,' the wild Campaka tree; the thorn-apple; (*ā*), f. a kind of plant (= *svarṇa-jīvantī*).

Hema, am, n. (abbreviated fr. 2. *heman,* col. 1), gold; (*as*), m. a horse of a dark or brownish colour [cf. *hariya,* p. 1167]; a particular weight of gold (= *māshaka*); N. of the father of Su-tapas; of a king; = *hema-ćandra,* q. v.; (*ā*), f. a handsome woman; an Apsaras of Indra's heaven; N. of a river.

Hemaka, am, n. gold.

Hemala, as, m. a goldsmith; a chameleon, lizard; the touchstone.

Hemavala, am, n. a pearl.

Hemya, as, ā, am, golden, made of gold. — *Hemyā-vat, ān, atī, at,* Ved. having golden trappings, (Sāy. = *suvarṇa-nirmita-kakshyāvat,* having a girth made of gold, Ṛig-veda IV. 2, 8.)

हेमन्त *hemanta.* See p. 1173, col. 1.

हेमवल *hemavala.* See p. 1173, col. 1.

हेय *heya.* See under rts. 2. 3. *hā,* 1. *hi.*

हेर *hera, am,* n. (perhaps fr. rt. 1. *hi,* or connected with rt. 1. *hṛi*), a sort of crown or tiara; turmeric; demoniacal illusion.

Herika, as, m. [cf. *hairika*], a spy, secret emissary or agent, (said to be also written *heraka.*)

हेरम्ब *heramba, as,* m., N. of Gaṇeśa; a buffalo; a boastful hero (vain of his own valour); a particular Buddha (= *heruka*). — *Heramba-jananī,* f. 'mother of Gaṇeśa,' Durgā. — *Heramba-mantra, as,* m. a particular Mantra (sacred to Gaṇeśa). — *Heramba-haṭṭa, as,* m., N. of a country, (said to be one of the provinces of the Deccan.)

Hairamba, as, ī, am, connected with or belonging to Gaṇeśa; (*ās*), m. pl., N. of a sect.

हेरुक *heruka, as,* m. an attendant on Mahā-kāla or Śiva; (with Buddhists) an inferior Buddha.

हेल् 1. *hel.* See rt. *heḍ,* p. 1176.

हेल् 2. *hel* or *heḷ* (connected with rt. *hil*) = rt. *heḍ,* q. v.; cl. 1. A. *helate,* &c., to disregard, slight; to be angry, &c.

Hiḍita, as, ā, am (according to Sāy. fr. rt. *heḍ* or *heḷ*), Ved. angry, displeased (= *kruddha,* Ṛig-veda I. 80, 5).

Helańći, f. a kind of pot-herb (= *hila-moćī*).

Helana, am, n. the act of disregarding, slighting, disrespect, contempt [cf. *ava-helana*]; sporting amorously, wanton dalliance; [cf. rt. *hil.*]

Helā, f. disrespect, contempt [cf. *ava-helā*]; wanton sport, amorous dalliance, manner or gesture of lovers, play, sport, pastime, pleasure, delight, (*helayā,* inst. c. sportively, out of mere sport or pastime, for amusement); facility, ease, (*helayā,* with the greatest ease, easily, at once); moonlight; pausing in a note or shaking as in music. — *Helā-rāja, as,* m., N. of a commentator.

1. *heli, is,* f. dalliance, wanton sport, amorous embrace.

Helita, as, ā, am, disregarded, neglected, slighted.

हेलावुक्क *helāvukka, as,* m. (= *heḍāvukka*), a horse-dealer, horse-seller.

हेलि 2. *heli, is,* m. (probably borrowed fr. Gr. ἥλιος), the sun.

हेलु *helu,* N. of a village in Kaśmīra. — *Helu-grāma, as,* m. the village Helu. — *Helu-diṇṇa, as, ā, am* (*diṇṇa* Prākṛit for *datta*), presented with (the village) Helu, having received Helu as a present.

हेळस् *heḷas.* See *heḍas.*

हेष् *hesh* [cf. rt. *hresh*], cl. 1. A. *heshate, jiheshe, heshitum,* to neigh (as a horse), whinny; to make any inarticulate sound, bray, roar; [cf. Gr. γίννος; Lat. *hinnio* (for *hisnio*), *hinnulus.*]

Hesha, as, m. neighing; a neigh, braying, roaring. — *Hesha-kratu, us, us, u,* Ved. making a neighing or roaring sound, roaring, (in Ṛig-veda III. 26, 5. said of lions; according to Sāy. *hesha-kratavaḥ* = *heshā-ravasya kratuḥ karaṇam yeshāṃ te.*)

Heshas. Ved. (probably) neighing, braying; sounding, (in Ṛig-veda X. 89. 12. Sāy. explains *heshasā* by *śabda-kāriṇyā hetyā.*)

Heshā, f. neighing (of horses), whinnying, braying.

Heshāya, Nom. A. *heshāyate, -yitum,* to neigh, whinny.

Heshita, am, n. a neigh or any similar inarticulate sound, neighing, whinnying.

Heshin, ī, iṇī, i, neighing; (*ī*), m. a horse.

हेहे *he-he,* ind. (*he,* q. v., repeated), a vocative particle (used in addressing, calling, or vociferating).

है *hai,* ind. a vocative particle (used in calling or vociferating).

हैतुक *haituka, as, ī, am* (fr. *hetu*), causal, causative; argumentative, rationalistic; (*as*), m. a reasoner, arguer, logical reasoner; a follower of the Mīmāṃsā doctrines; one who requires a reason for everything, a rationalist, sceptic, causalist, sophist, heretic.

Haitukya, am, n. causality, causativeness, (*a-haitukya, am,* n. absence of interested motives.)

हैम 1. *haima, as, ī, am* (fr. 1. *heman*), wintry, brumal, cold, frigid, freezing; (*am*), n. hoar-frost, dew.

1. *haimana, as, ī, am,* winterly, cold; growing in winter, suitable to winter: (*as*), m. the month Mārgaśīrsha (= November-December); a kind of rice which grows in winter, = *shashṭika;* (*as, am*), m. n. winter, the cold season, wintry weather.

Haimanta, as, ī, am (fr. *hemanta*), wintry, cold; growing in winter, &c.; suitable to winter; (*as, am*), m. n. the winter season.

Haimantika, as, ī, am, wintry, cold, growing in winter; (*am*), n. a kind of rice, (see *haimana* above.)

Haimala, as, am, m. n. (fr. *himala*), winter, the cold season.

Haimavata, as, ī, am (fr. *hima-vat*), snowy, covered with snow; flowing from the snowy mountain; bred in or belonging to the Himālaya mountains; (*as*), m. a sort of poison; (*ī*), f. epithet of the goddess Pārvatī; the river Ganges (which rises in the Himālaya mountains); N. of a wife of Viśvāmitra; a kind of drug or perfume (= *reṇukā*); a kind of white orris root; common flax (= *atasī*); the plant Svarṇa-kshīrī; a kind of myrobalan (= *harītakī*); the tawny grape, (in some of these last senses probably to be connected with 2. *haima* below); (*am*), n. Bhārata-varsha or India. — *Haimavata-varsha, am,* n. India.

हैम 2. *haima, as, ī, am* (fr. 2. *heman*), golden, made of gold; of a golden yellow colour; (*as*), m. epithet of Śiva; the plant Gentiana Cherayta: (*ā* or *ī*), f. yellow jasmine; (*am*), n. the lexicon of Hema-ćandra. — *Haima-kosha, as,* m. Hema-ćandra's lexicon. — *Haima-ćitra-samutsedha, as, ā, am,* enchased with golden pictures. — *Haima-mudrā* or *haima-mudrikā,* f. a golden coin. — *Haimamudrika, as, ī, am,* having or possessing a golden coin. — *Haima-valkala, as, ā, am,* having bark garments set with gold, clothed in gold. — *Haimānekārtha* (°*ma-an*°), N. of a lexicon. — *Haimībhūta, as, ā, am,* become golden, turned into gold.

2. *haimana, as, ī, am,* golden, made of gold.

हैयङ्गवीन *haiyaṅgavīna, am,* n. (fr. *hyas* + *go* with insertion of nasal), clarified butter prepared from yesterday's milking; butter prepared only a day before it is used, fresh butter.

हैरण्यगर्भ *hairaṇyagarbha, as, ī, am* (fr. *hiraṇya-garbha*), belonging to Hiraṇya-garbha; (*as*), m. the offspring of Hiraṇya-garbha (i. e. Manu Svāyambhuva, son of Brahmā).

हैरण्यवासस् *hairaṇyavāsas, ās, ās, as* (fr. *hiraṇya* + *vāsas*), having a golden dress or covering; (*ās*), m. an arrow.

हैरण्यस्तूप *hairaṇyastūpa, as, ī, am,* belonging to Hiraṇya-stūpa, q. v.; (*as*), m. a patronymic, (see *hiraṇya-stūpa.*)

हैरम्ब *hairamba.* See under *heramba.*

हैरिक *hairika, as,* m. (probably connected with rt. 1. *hṛi,* cf. *harika*), a thief.

हैहय *haihaya, as,* m. (thought by some to be connected with *haya,* a horse), N. of a tribe of people (said to have been descendants of Yadu; they are described in the Purāṇas as separated into five divisions, viz. the Tāla-jaṅghas, Vītī-hotras, Āvantyas, Tuṇḍikeras, and Jātas; they are said to have overrun parts of India along with the Śakas or Scythian tribes); N. of the great grandson of Yadu; of Arjuna Kārtavīrya (as ninth in descent from Haihaya or as king of the Haihayas; he is said to have had a thousand arms; see *kārtavīrya*).

Haiheya, as, m. Arjuna Kārtavīrya (= *haihaya*).

हो *ho,* ind. a vocative particle used in calling to a person or in challenging (ho! hallo!); also expressive of surprise.

होड् *hoḍ* [cf. rts. *huḍ, hūḍ*], cl. 1. A. *hoḍate, juhoḍe,* &c., to disregard, disrespect (= rt. *heḍ*); cl. 1. P. *hoḍati, juhoḍa,* &c., to go.

Hoḍa, as, m. a raft, float, boat (= *taraṇḍha*); a title of a particular class of Kāyasthas; a title of Śrotriya Brāhmans in Bengal.

होडा *hoḍā,* f. (according to the Laghu-kaumudī), a young girl (in the language of the Vedas).

होड्रि *hoḍri, ā,* m. (said to be fr. rt. *huḍ;* cf. *hur* under rt. *hurćh*), a robber, foot-pad, highway-robber.

होढ 1. *hoḍha, as, ā, am* [cf. *hur* under rt. *hurćh*], stolen; (*am*), n. stolen goods; [cf. 2. *sahoḍha,* p. 1102.]

2. *hoḍha,* Nom. A. *hoḍhate, hoḍhāyate,* see Vopadeva XXI. 7.

होतृ *hotṛi, tā, trī, tṛi* (according to Uṇādi-s. II. 96. fr. rt. *hu;* according to others in the sense 'priest,' fr. rt. *hve*), sacrificing, offering oblations with fire, a sacrificer; (*tā*), m. an offerer of an oblation or burnt-offering (with fire); a priest who at a sacrifice invokes the gods or recites the prayers of the Ṛig-veda, a priest conversant with the Ṛig-veda, (one of the four kinds of officiating priest, see *ṛitv-ij,* p. 181; properly the Hotṛi priest has three assistants, sometimes called Purushas, viz. the Maitrā-varuṇa, Aććhāvāka, and Grāva-stut; to these are sometimes added three others, making seven Hotṛi priests in all, viz. the Brāhmaṇāććhaṇsin, Agnīdhra or Agnīdh, and Potṛi, though these last are properly assigned to the Brahman priest; sometimes the Neshṭṛi is substituted for the Grāva-stut); a sacrificing priest (in general); an epithet of Agni or fire, (in this sense fr. rt. *hu*); (*trī*), f. one of the eight Mūrtis or Tanus, i. e. material manifestations of Śiva, (but this may be referred to *hotrin,* see *śiva.*) — *Hotā-potārau,* m. du. (nom. c.) the Hotṛi and Potṛi priests. — *Hotṛi-vūrya, as, ā, am,* Ved. (a rite) in which a priest has to be chosen. — *Hotṛi-shadana, am,* n. the Hotṛi's seat or place where the Hotṛi sits at a sacrifice, (said to be near the *uttara-vedi.*) — *Hotṛi-saṃsthā-japa,* N. of a liturgical treatise. — *Hotṛīkāra* (°*tṛi-ṛik*° or *-lṛik*°), *as,* m. the mother of the Hotṛi (according to Vopa-deva, the letters *ṛī, lṛi,* and *lṛī* being employed as mystical formularies by the Hotṛi, see *lṛī*).

Hotṛika, as, m. a minor Hotṛi priest or assistant of the Hotṛi, (see above.)

Hotra, am, n. (fr. rt. *hu*), anything intended or fit for offering with fire (generally clarified butter); the clarified butter so offered (= *havis*); a burnt-offering, oblation with fire, a sacrifice, (in Ṛig-veda II. 36, 1. *hotra* = *hotur yāga.*) — *Hotra-vāhana, as,* m. 'bearer of the burnt-offering,' a proper N. — *Hotrāśaṇsin* (°*ra-āś*°), *ī,* m. 'a repeater of the Hotṛi verses,' a particular minor Hotṛi priest, (the Potṛi, the Neshṭṛi, and the Āgnīdhra belong to this class.)

Hotraka, as, m., Ved. an inferior Hotṛi priest, (the Maitrāvaruṇa or Pra-śāstṛi, the Brāhmaṇāććhaṇsin, and the Aććhāvāka belong to this class; see *hotṛika.*)

Hotrā, f. an oblation, sacrifice; praise (= *stuti*); speech (= *vāć,* Naigh. I. 11); N. of a Vedic goddess (said to have been the wife of Agni).

Hotrin, ī, m. a sacrificing priest; the priest who offers the oblation.

Hotrī, f. See under *hotṛi* above.

Hotrīya, as, ā, am, belonging to an oblation, connected with a burnt-offering, &c.; (*as*), m. the priest who offers an oblation; (*am*), n. any place or chamber where oblations are offered, a sacrificial chamber.

Homa, as, m. the act of making an oblation to the Devas or gods by casting clarified butter into the fire (accompanied with prayers and invocations; this is regarded as one of the five Mahā-yajñas and called Deva-yajña, see *mahā-yajña, deva-yajña*); an oblation of clarified butter, oblation with fire, burnt-offering; a sacrifice, (*ayuta-homa, as,* m. a sacrifice of 10,000 burnt-offerings to the planets.) — *Homa-kuṇḍa, am,* n. a hole in the ground for receiving the consecrated fire for an oblation; [cf. *agni-kuṇḍa, havanī.*] — *Homa-dravya, am,* n. anything employed for a Homa-sacrifice or oblation. — *Homa-dravya-parimāṇa,* N. of a Pari-śishṭa of the Sāma-veda. — *Homa-dhāna, am,* n. a sacrificial chamber. — *Homa-dhānya, am,* n. sacrificial grain; sesamum (= *tila*). — *Homa-dhūma, as,* m. the smoke of a burnt-offering or sacrificial fire. — *Homa-bhasman, a,* n. the ashes of a burnt-offering. — *Homa-vat, ān, atī, at,* one who has offered an oblation or performed sacrifice. — *Homa-velā,* f. the time for the burnt-offering. — *Homa-śālā,* f. a chamber or place for keeping the sacred fire for oblations. — *Homa-svarottara* (°*ra-ut*°), N. of a work. — *Homāgni* (°*ma-ag*°), *is,* m. sacrificial fire, the fire for an oblation.

Homaka, as, m. the priest who offers the oblation (= *hotṛi*).

Homan, a, n. an oblation, &c. (= *homa* above).

Homi, is, m. clarified butter; fire; water.

Homin, ī, m. the priest who makes the oblation (of clarified butter &c.); an offerer of any oblation (e. g. *tila-homin,* an offerer of sesamum).

Homīya, as, ā, am, relating or belonging to an oblation, fit for an oblation, belonging to a sacrifice. — *Homīya-dravya, am,* n. anything used for an oblation (as clarified butter).

Homya, as, ā, am, belonging to or fit for an oblation; (*am*), n. clarified butter.

Hautṛika, as, ī, am (fr. *hotṛi*), relating or belonging to the Hotṛi priest, sacerdotal.

Hautna, as, m. (according to Uṇādi-s. IV. 105. fr. rt. *hu*), the offerer of an oblation.

Hautra, am, n. (fr. *hotra*), the office or function of a Hotṛi priest. — *Hautra-prayoga,* N. of a practical hand-book for the Hotṛi priests. — *Hautra-sūtra, am,* n., N. of certain Sūtras by Kātyāyana.

Hautraka, am, n., N. of a Pari-śishṭa of the Yajur-veda.

Hautrika, am, n. = *hautra-sūtra.*

Haumya, as, ā or *-mī, am* (fr. *homa*), belonging to or fit for a Homa or oblation; (*am*), n. clarified butter. — *Haumya-dhānya, am,* n. sacrificial grain, sesamum.

होरा *horā,* f. (borrowed fr. Gr. ὥρη), the rising of a zodiacal sign; part of the duration of a sign; an hour; a mark, line; a particular scientific work or science, (probably astrological.) — *Horā-phala, am,* n. the result or effect of the rising of a sign. — *Horā-makaranda,* N. of an astrological work. — *Horā-śāstra, am,* n., N. of a work by Satya. — *Horā-sāra-sudhānidhi,* N. of a work by Nārāyaṇa.

होरिलसिंह *horila-siṇha, as,* m. a proper N.

होलक *holaka, as,* m. chick-pea or pulse half parched in the pod or fried on a grass fire.

होलसिंह *hola-siṇha, as,* m. a proper N.

होलाक *holāka, as,* m. a kind of sweating (practised for the cure of certain diseases).

होलाका *holākā,* f. (perhaps fr. the sound made in singing), the spring festival held at the approach of the vernal equinox (commonly called Hūlī or Holī, and one of the most popular festivals in India; it is said to be dedicated to Kṛishṇa and the Gopīs, and is properly celebrated during the ten days preceding the full moon of the month Phālguna, q. v., but usually only for the last three or four days ending with the full moon; the chief observances described are sprinkling one another with red or yellow powder in sport, addressing passers-by with jokes, singing songs in praise of the young Kṛishṇa, and lighting fires around which rude frolics are practised; in Marāṭhī the name Holī is said to be applied also

to the pile prepared for the fire; in some parts of India the Holī festival corresponds to or immediately precedes the Dola-yātrā).

Holī (or according to some also *holikā, hālī*), the common designation of the Holākā festival or of the song sung during the festival.

होहौ *ho-hau*, ind. a vocative particle (ho! ho there! hallo!), an interjection used in calling or challenging.

Hau, ind. a vocative particle, = *ho-hau* above.

हौड् *hauḍ*, cl. 1. P. *hauḍati*, &c., to go (= rt. *hūḍ*).

हौतृक *hautṛika, hautna, hautra*. See p. 1178, col. 3.

ह्नु *hnu*, cl. 2. Ā. (Ved. also P.) *hnute* (*api-hnutas* = *apalāpam kurutaḥ*, Rig-veda VIII. 31, 7), *juhnuve, hnoshyate, ahnoshṭa, hnotum*, to take away, rob, abstract; to withhold, secrete, conceal; to conceal one's self, hide from any one, dissimulate or deny before any one (with dat., e.g. *Devadattāya hnute*, he hides from Devadatta, Pāṇ. I. 4, 34): Pass. *hnūyate*, Aor. *ahnāvi*: Caus. *hnāvayati, -yitum*, Aor. *ajuhnavat*: Desid. *juhnūshate*: Intens. *johnūyate, johnoti*; [cf. Gr. ἀνα-νεύω, νεύω, νυστάζω, νυθός; Lat. *ab-nuo, nuto, gnavus, navo, i-gnavis, se-gnis, niti, nicto, con-niveo*; Goth. *hneivan, hnaivs*; Old Germ. *hnigan*; Angl. Sax. *hnivan, hnigan*.]

Hnava, as, m. secreting, hiding, concealment, (*api-hnava, as*, m. a denial, = *apalāpa*; cf. *nihnava*.)

Hnavana, am, n. the act of secreting, concealing, dissimulating.

Hnuta, as, ā, am, taken away, withheld, secreted, hidden.

Hnuti, is, f. abstraction, concealment; denial.

Hnutvā, ind. having concealed; having dissimulated.

Hnotavya, as, ā, am, to be secreted or concealed, &c.

ह्मल् *hmal*, cl. 1. P. *hmalati, jahmāla*, &c., to shake, move; to go: Caus. *hmalayati* or *hmālayati* (the former when prepositions are prefixed).

ह्यस् *hyas*, ind. (perhaps fr. 5. *ha* + *dyas*), yesterday; [cf. Gr. χθές, ἐ-χθές, χθιζό-ς, χθεσινό-ς; Lat. *heri, hes-ternu-s*; Goth. *gistra-dagis*; Old Germ. *gester*, 'yesterday.'] — *Hyo-bhava, as, ā, am*, what happened yesterday.

Hyastana, as, ī, am, hesternal, belonging to yesterday, produced or occurred yesterday. — *Hyastana-dina, am*, n. the day just past, yesterday.

Hyastya, as, ā, am, hesternal, of yesterday.

ह्रग् *hrag* (also written *hlag*), cl. 1. P. *hragati, jahrāga, ahragīt*, &c., to cover, hide, conceal: Caus. *hrāgayati*, &c.

ह्रणीया *hraṇīyā*, f. (= *hṛiṇīyā* at p. 1175, col. 3), censure, reproach, shame, bashfulness.

ह्रद् *hrad*, an older form of rt. *hrād*, q.v.

Hrada, as, m. a large or deep piece of water, a lake, pool; a ray of light. — *Hrada-graha, as*, m. 'lake-monster,' a crocodile, alligator. — *Hradāntara* (°*da-an*°), *am*, n. another lake.

Hradinī, f. a river (either as supplying or issuing from a lake); lightning [cf. *hrādinī*].

ह्रप् *hrap* (= rt. *hlap*, q.v.), cl. 10. P. *hrāpayati*, &c., to speak; to sound, creak.

ह्रस् *hras* [cf. rts. *ras, hlas*], cl. 1. P. *hrasati* (ep. also Ā. *-te*), *jahrāsa, hrasitum*, to sound (in this sense = rt. *hlas*), to become small, be diminished or lessened: Caus. *hrāsayati, -yitum*, Aor. *ajihrasat*, to make small or less, shorten, lessen, decrease, diminish: Desid. *jihrasishati*: Intens. *jāhrasyate, jāhrasti*.

Hrasita, as, ā, am, sounded; made little, shortened, curtailed, diminished.

Hrasiman, ā, m. smallness, shortness.

Hrasishṭha, as, ā, am (superl. fr. *hrasva*), shortest, smallest; very short or small.

Hrasīyas, ān, asī, as (compar. fr. *hrasva*), shorter, smaller; very small or short; (*asī*), f. a variety of the Gāyatrī metre (containing two lines of six syllables and one line of seven).

Hrasva, as, ā, am, short, small, little, short in stature, dwarfish; low (as a doorway &c.); prosodially or metrically short (opposed to *dīrgha*; cf. *laghu*); (*as*), m. a dwarf; a short vowel, a vowel containing only one Mātrā; (*ā*), f. a female dwarf; a sort of kidney-bean (= *mudga-parṇī*); other plants or trees, = *nāga-balā*; = *bhūmi-jambū*; (*am*), n. a particular short measure; a kind of vegetable (= *gaura-suvarṇa*); green or black sulphate of iron; [cf. Gr. χέρηϊ, χερείων, χείρων, χείριστος; perhaps Lat. *brevis*.] — *Hrasva-kuśa, as*, m. short Kuśa grass, white Kuśa grass. — *Hrasva-garbha, as*, m. Kuśa grass. — *Hrasva-gavedhukā*, f. the plant Uraria Lagopodioides. — *Hrasva-jambu, us*, m. the small Jambu tree. — *Hrasva-taṇḍula, as*, m. a kind of rice (= *rājānna*). — *Hrasva-tā*, f. or *hrasva-tva, am*, n. shortness. — *Hrasva-darbha, as*, m. short Kuśa grass, white Kuśa grass. — *Hrasva-dā*, f. gum olibanum (= *śallakī*). — *Hrasva-pattraka, as*, m. 'having short leaves,' a sort of mountain Madhūka or Bassia; (*ikā*), f. a particular plant or tree (= *aśvatthī*). — *Hrasva-pūrva, as, ā, am*, preceded by a short vowel. — *Hrasva-plaksha*, a species of small Plaksha tree (= *puṇḍra*). — *Hrasva-phala, as, ā, am*, having small fruit or kernels; (*ā*), f. the tree Bhūmi-jambū. — *Hrasva-bāhuka, as, ā, am*, short-armed. — *Hrasva-mūrti, is, is, i*, short in stature, small in figure, dwarfish. — *Hrasva-mūla, as, ā, am*, having a small root; (*as*), m. the red sugar-cane. — *Hrasva-roman, ā*, m. 'having short hair,' N. of a king. — *Hrasva-śākhāśipha, as*, m. 'having short branch-roots,' a small tree, shrub. — *Hrasva-sabhā*, f. a small or narrow hall. — *Hrasvāgni* (°*va-ag*°), *is*, m. the gigantic swallow-wort (= *arka*). — *Hrasvāṅga* (°*va-aṅ*°), *as, ī, am*, short-bodied, dwarfish; (*as*), m. a dwarf; the medicinal plant and root called Jīvaka, q.v. — *Hrasvodaya* (°*va-ud*°), *as, ā, am*, followed by a short vowel. — *Hrasvopadha* (°*va-up*°), *as, ā, am*, having a short penultimate; preceded by a short vowel.

Hrasvaka, as, ā, am, short, small, &c. = *hrasva*.

Hrāsa, as, m. sound, noise; shortening, diminution, abatement, decrease, decline, deterioration, detriment; paucity, scarcity.

Hrāsaka, as, ikā, am, shortening, diminishing, decreasing.

ह्राद् *hrād* (closely connected with rt. *hlād*; cf. rt. *hrad*), cl. 1. Ā. *hrādate, jahrāde, hrāditum*, to sound (as a drum or other musical instrument); to roar (as water, thunder); [cf. Zend *zrād*; Gr. χλάζω, κέ-χλαδα, probably χάλαζα; Lat. *grando, grandinat*; Goth. *grētan*; Angl. Sax. *grætan*.]

Hrāda, as, m. noise, sound; N. of a son of Hiraṇya-kaśipu.

Hrādin, ī, inī, i, sounding, making a sound or noise; (*inī*), f. Indra's thunderbolt; lightning; a river [cf. *hradinī*]; the gum olibanum tree (= *śallakī*).

Hrāduni, (in Ṛig-veda I. 32, 13) a weapon, the weapon of Vṛitra, a thunderbolt, (Sāy. = *aśani*.) — *Hrāduni-vṛit* or *hrāduni-vṛit, t, t, t*, Ved. wielding the thunderbolt, (said of the Maruts; Sāy. explains *hrāduni-vṛitaḥ* by *hrādunyā aśaneḥ pravartakāḥ*, Ṛig-veda V. 54, 3.)

ह्रास *hrāsa*. See above.

ह्रिणीया *hriṇīyā* or *hṛiṇīyā*, f. (= *hṛiṇīyā* at p. 1175, col. 3), reproach, censure; shame, bashfulness.

ह्रित 1. *hrita, as, ā, am* (for *hṛita* at p. 1175), taken, conveyed; taken away, seized; divided, apportioned; (*am*), n. a portion, share.

Hriti, is, f. (for *hṛiti*), taking, conveying; seizure.

ह्रित 2. *hrita, as, ā, am* (for *hrīta*), ashamed.

ह्रियमाण *hriyamāṇa*. See p. 1175, col. 3.

ह्रिवेर *hrivera, am*, n. a kind of drug and perfume (= *bāla, bālaka*).

Hrivera, am, n. = *hrivera* above.

ह्री 1. *hrī* (connected with rt. 2. *hṛi* or *hṛī*, q.v.), cl. 3. P. *jihreti* (3rd pl. *jihriyati*), Perf. *jihrāya* or *jihrayāñ-cakāra, hreshyati, ahraishīt, hretum*, to blush; to be ashamed, be modest; to be ashamed of (with abl. or gen., e.g. *anyonyasya jihrīmaḥ*, we are ashamed of one another, Kirāt. XI. 58): Caus. *hrepayati, -yitum*, Aor. *ajihripat* (according to some *ajihrīpat*), to put to shame, make to blush, confound: Desid. *jihrīshati*: Intens. *jehrīyate, jehrayīti, jehreti*; [cf. probably Old Germ. *hriuwan*; Angl. Sax. *hreowan*.]

2. *hrī, īs*, f. shame, bashfulness, modesty; Modesty, Shame, (personified as daughter of Daksha and wife of Dharma.) — *Hrī-jita, as, ā, am*, overcome by shame, modest, ashamed. — *Hrī-nirāsa, as*, m. abandonment of shame, shamelessness. — *Hrī-nishedha, as, ā, am*, having shame as a check, checked by modesty. — *Hrī-nisheva, as, ā, am*, or *hrī-nishevin, ī, iṇī, i*, practising modesty, modest. — *Hrī-mat, ān, atī, at*, bashful, modest, ashamed. — *Hrī-yantraṇā*, f. the constraint or pain of bashfulness, torment of shame. — *Hrī-sanna-kaṇṭha, as, ī, am*, having the throat choked by shame, i.e. having a feeble or broken utterance through bashfulness.

Hrīkā, f. shame, bashfulness, modesty, shyness; timidity, fear, terror.

Hrīku, us, us, u, ashamed, bashful, modest, shy, timid; (*us*), m. lac; tin.

Hrīṇa, as, ā, am, ashamed, modest, bashful, shy.

Hrīta, as, ā, am, ashamed, bashful, modest.

Hrepaṇa, am, n. the act of putting to shame, excelling, surpassing.

Hrepayat, an, antī, at, putting to shame, outvying, surpassing.

Hrepita, as, ā, am, made ashamed, put to shame; excelled, surpassed.

ह्रीछ् *hrīćh* (connected with rt. 1. *hrī*), cl. 1. P. *hrīćchati, jihrīćcha, hrīćchitum*, to be ashamed or modest, to blush.

ह्रीवेल *hrīvela* or *hrīvelaka, am*, n. (= *hrīvera*, q.v.), a kind of perfume.

ह्रु *hru* (a Vedic form of rt. *hvṛi*; cf. *vi-hru, a-vihruta*), cl. 9. P. *hruṇāti*, &c., to hurt, injure.

Hrut, t, t, t, Ved. hurting, injuring; (*t*), m. an enemy; [cf. *vi-hrut*.]

Hruta, as, ā, am, hurt, injured.

ह्रुड् *hruḍ* or *hrūḍ* (= rts. *hraṇḍ, hūḍ*), cl. 1. P. *hroḍati, hrūḍati* (according to some also Ā. *-te*), &c., to go; to be drawn up or contracted; to contract.

Hruḍu or *hrūḍu, us*, m., Ved. 'drawing up, contracting, convulsing,' epithet of Takman, (in Atharva-veda I. 25, 2, 3. interpreted to mean 'cramp' or 'spasm.')

Hroḍa, as, m. contraction; [cf. *jyā-hroḍa*.]

ह्रेप् *hrep*, cl. 1. Ā. *hrepate*, &c., to go.

ह्रेष् *hresh* [cf. rt. *hesh*], cl. 1. Ā. *hreshate, jihreshe, hreshitum*, to neigh (as a horse), whinny; to creep, go [cf. rt. 1. *presh*]: Caus. *hresha-*

yati, &c., to make to neigh, to neigh; [cf. Gr. χρό-μη, χρεμέθω, χρεμίζω; Old Germ. *hros;* Mod. Germ. *Ross;* Angl. Sax. *hors.*]

Hreshā, f. neighing (of a horse), whinnying.

Hreshita, as, ā, am, neighed; (*am*), n. neighing.

ह्रेषुक ***hreshuka***, *as*, m. (according to some) an instrument for digging.

ह्रौड् ***hrauḍ***, cl. 1. P. *hrauḍati*, &c., to go (= rts. *hruḍ, hūḍ*, q. q. v. v.).

ह्लग् ***hlag*** (= rt. *hrag*, q. v.), cl. 1. P. *hlagati*, &c., to cover, hide.

ह्लप् ***hlap*** (also written *hrap;* cf. rt. *klap*), cl. 10. P. *hlāpayati*, &c., to speak; to sound, creak.

ह्लस् ***hlas*** [cf. rt. *hras*], cl. 1. P. *hlasati, jahlāsa, hlasitum*, to sound.

ह्लाद् ***hlād*** (a later form of rt. *hrād*, q. v.), cl. 1. A. *hlādate, jahlāde, hlāditum*, (originally 'to shout with joy, raise joyful cries'), to rejoice, be glad, be delighted; to sound (as a musical instrument): Caus. *hlādayati, -yitum*, Aor. *ajihladat*, to make glad, gladden, exhilarate, delight; [cf. Gr. κέχλαδα, καχλάζω, perhaps also γῆθος, γηθέω; Lat. *gaudeo;* Old Germ. *glat;* Angl. Sax. *glæd, glad, gladtan;* Eng. *glad;* Hib. *gairdim*, 'I rejoice.']

Hlatti, is, f. joy, gladness, happiness; [cf. *pra-hlatti.*]

Hlanna, as, ā, am, glad, pleased, delighted, happy; [cf. *pra-hlanna.*]

Hlanni, is, f. joy, gladness, happiness; [cf. *pra-hlanni.*]

Hlāda, as, m. pleasure, joy; N. of a son of Hiraṇya-kaśipu.

Hlādaka, as, ikā, am, gladdening, rejoicing; (*ikā*), f. joy, gladness. — *Hlādikā-vat, ān, atī, at*, Ved. possessed of joy, joyful.

Hlādana, am, n. the act of rejoicing, joy, delight.

Hlādita, as, ā, am, gladdened, delighted, happy.

Hlādin, ī, inī, i, delighting, gladdening; happy; (*inī*), f. lightning [cf. *hrādinī*]; Indra's thunderbolt; the olibanum tree; N. of a river.

ह्ली ***hlī***, another form of rt. 1. *hrī*, q. v.

Hlīka, as, ā, am, bashful, modest; (*ā*), f. shame, modesty (= *hrīkā*).

Hlīku, us, us, u (= *hrīku*), ashamed, modest; (*us*), m. lac (= *jatu*); tin; [cf. Gr. χαλ-κό-ς; Slav. *zel-e-zo;* Lith. *gel-e-zi-s.*]

ह्लेष् ***hlesh***, another form of rt. *hresh*.

Hleshā, f. = *hreshā*, neighing, whinnying.

ह्वल् ***hval*** [cf. rt. *hvṛi*], cl. 1. P. *hvalati, jahvāla*, &c., to move, shake, tremble; to go: Caus. *hvalayati, hvālayati* (the former when prepositions are prefixed), to cause to tremble; [cf. Old Germ. *wallôn*, 'to walk about;' Mod. Germ. *wallen, wall-fahrt.*]

Hvalat, an, antī, at, moving, shaking, trembling.

ह्वृ ***hvṛi*** or ***hvṝ*** (originally *dhvṛi*, q. v.; cf. rts. *hurćh, hru*), cl. 1. P. *hvarati, jahvāra, hvarishyati, ahvārshīt* (Ved. *ahvār*), *hvartum*, cl. 9. P. *hvṛiṇāti*, &c., to be crooked or curved, go crookedly; to be crooked in conduct, deceive; to be injured or afflicted; (according to Naigh. II. 8) to eat: Caus. *hvārayati*, &c., to make crooked, bend, curve; to hurt, injure: Desid. *juhvūrshati:* Intens. *jāhvaryate, jāhvarti;* [cf. Gr. κυρτός, κύρβεις, ἐρέφω: Lat. *curvus, varus:* Goth. *hvairban:* Angl. Sax. *hwearfian, hwerfa, hweorfan, hwealf, hwealfa:* Hib. *fiar*, 'crooked;' *fiaraim*, 'I incline, bend;' *fiaras*, 'crookedness.']

Hrut, hruta. See under rt. *hru*.

Hvaras, as, n., Ved. crookedness, deceit, dishonesty, fraud, (Sāy. = *kauṭilya, hiṇsana;* in Naigh. II. 13. enumerated among the *krodha-nāmāni.*)

Hvāra, as, ā, am, Ved. dishonest, malicious, (Sāy. = *kuṭila.*)

Hvārya, as, m., Ved. 'going crookedly,' (Sāy.) a snake or an unbroken horse, (in Naigh. I. 14. enumerated among the *aśva-nāmāni.*)

Hvṛita, as, ā, am, curved; injured, hurt.

ह्वे ***hve*** (in some of its forms identical with rt. *hu* at p. 1174, and several derivatives seem to recognize another rt. *hu* or *hū* = *hve*), cl. 1. P. A. *hvayati, -te, juhāva* (identical in form with Perf. of rt. *hu*), *juhave* (in Ṛig-veda I. 48, 14. *juhūre* = *juhvire*), *hvāsyati, -te, ahvat, ahvata* or *ahvāsta*, Prec. *hūyāt, hvāsīshṭa* (Vedic forms Pres. 1st sing. *have* or *huve*. 3rd sing. *havate*, 1st pl. *havāmahe, hvāmahe, hūmahe, homa*, 3rd pl. *havante;* Impf. 3rd pl. *havanta;* Pot. 1st pl. *huvema;* Perf. 3rd sing. *huve*, (*ā*)*juhve*, 3rd pl. *juhure, juhūre;* Aor. 1st sing. *ahve*, 3rd pl. *ahūshata*), *hvātum* (Ved. Inf. *havītave, huvadhyai*), to call; to call to; to call upon, invoke; to challenge; to name; to seek, ask, pray, beg; to emulate, vie with: Pass. *hūyate* (identical in form with Pass. of rt. *hu*), Aor. *ahvāyi*, &c., to be called, &c.: Caus. *hvāyayati, -yitum*, Aor. *ajūhavat:* Desid. of Caus. *juhāvayishati:* Desid. *juhūshati, -te:* Intens. *johūyate, johavīti, johoti* (Impf. *ajohavīt*, 3rd pl. *ajohavuḥ*, Pres. part. *johuvat*), to call on, invoke; [cf. according to some, Gr. βοή, βοάω, probably ἀΰω, ἰωή; Lat. *re-boare*, perhaps *voveo, votum;* Goth. *vôpjan;* Old Germ. *hweion, hrôfu, ruafu;* Mod. Germ. *Rufe;* Angl. Sax. *hweop, wepan;* Old Icel. *hvía*, 'to neigh;' Slav. *zv-a-ti*, 'to call;' Hib. *guilim*, 'I bewail.']

Hava, as, am, m. n. calling. See 2. *hava*, p. 1168.

Hāva, as, m. calling, &c. See p. 1170, col. 3.

2. *huta, as, ā, am* (for 1. see p. 1174, col. 2), called, summoned, invited.

2. *huti* = *hūti* below; [cf. 2. *ā-huti.*]

Huvāna, as, ā, am, Ved. being invoked, (according to Sāy. and Mahī-dhara = *āhūyamāna.*)

Hūta, as, ā, am, called, summoned, invited.

Hūti, is, f. calling; invocation; calling defiantly, challenging.

Hūtvā, ind. having called, having challenged.

Hūya, in *deva-h°*, q. v.

2. *hūyamāna, as, ā, am* (for 1. see under rt. *hu*, p. 1174), being called or invoked.

Hvayat, an, antī, at, calling out; challenging, vying with.

Hvātṛi, tā, trī, tṛi, who or what calls, a caller, challenger.

Hvāna, am, n. the act of calling; a cry, noise; [cf. *ku-hvāna.*]

Hvānīya, as, ā, am, to be called or invoked.

Hvāyin, ī, inī, i, calling, invoking, challenging.

Hveya, as, ā, am, to be called; to be invoked.

ADDITIONS AND CORRECTIONS.

A-katham, ind. (fr. 3. *a* + 1. *kathā*), even without telling, without further words, without any dispute.

A-kula; add—(*am*), n. epithet of Śiva (with Tāntrikas; cf. *kula*, p. 1183).

Akuli, f., Ved. a cat.

A-kuhaka, as, ā, am, not deceiving, free from deceit, guileless.

A-knopana, as, ī, am, not moistening, drying. See *knopana*, p. 1183.

Akra; add—*as*, m. (according to B. R., probably) a standard, banner; a wall, fence (= *prākāra* according to Durga on Nirukta VI. 17).

2. *aksha;* add—the collar-bone (Ved.); a mesh (of a net).

Akshaka; add—(probably) the collar-bone.

Aksha-dhara; for 'see *sākhota*' read—see *śākhoṭa*.

Akshan, an organ of sense.

Agastya; correct thus—*as*, m. = *agasti;* and add—in Raghu-v. XIII. 36. Agastya is said to be 'the cleanser of water,' as on the rising of Canopus turbid waters become clear.

Agrāṅguli; add—the tip of the toe.

A-ghāsaka, as, ā, am, without food or provisions.

A-ghosha; under *as*, m. add—'non-sonance,' absence of all sound or soft murmur, hard articulation or effort as applied to the hard consonants and Visarga.

A-ghnat; for '*anti*' read *atī*.

Aṅka-bhāj; add—close to one's side; in one's possession, anything which is close or easy of attainment, close at hand.

Aṅga; add—anything inferior or secondary, anything immaterial or unessential; (in grammar) also in Pāṇini's system a term for the base in the strong cases only, (see *pada*, 2. *bha*.)

Aṅga-tā, f. or *aṅga-tva, am*, n. a state of subordination or dependence, the being of secondary importance, the being immaterial or unessential.

Aṅgī-kṛi; add—to take or espouse the side of.

Aċ; for 'carved' read curved.

Aċ, a technical term for all the vowels.

Aċċhodya (°*ċha-ud*°), ind. having spoken to, (Pāṇ. I. 4, 69.)

1. *aja;* for '(*as*), m. pl.' read (*ās*), m. pl.

Aj-anta, as, ā, am, ending in a vowel.

Aj-madhya-stha, as, ā, am, being or occupying a place between two vowels.

Añjanā; add—a kind of lizard.

Añji; add—an ornament.

Aṇḍa-dala, am, n. an egg-shell.

Ati-krānti, is, f. transgression, (Kirāt. XIV. 23.)

Ati-vāhita; read *ati-vāpika*.

Ati-vipina; add—very impenetrable.

Atharva-vid; for 'Brāhmaṇas' read Brahmans.

A-dakshiṇa; add—inexperienced, simple-minded.

3. *a-diti;* add—Aditi was daughter of Daksha and wife of Kaśyapa.

A-dreśya = *a-dṛiśya*, invisible, &c.

Adhaḥ-kriyā, f. = *apa-māna*, disgrace, humiliation.

Adhara-kaṇṭha; add—the lower part of the throat.

Adharaya, Nom. P. *adharayati*, &c., to make inferior, put under; to eclipse, excel.

Adhi-nātha; add—a supreme lord, chieftain.

Adhi-ruh; add—to attack, accuse.

3. *adhivāsa;* add—fumigation of a person or image with incense, &c.; fragrance, perfume; smell, odour (in general).

Adhi-vijñāna, am, n. the highest knowledge.

Adhi-śrī, is, īs, i, having great prosperity, highly prosperous or fortunate.

Adhi-shṭheya, as, ā, am, to be superintended or governed.

Adhi-senāpati, is, m. 'over-general,' a commander-in-chief.

Adhi-hasti, ind. on an elephant.

Adhītin; add—occupied with the study of the Veda, studying the Vedas.

Adhīna; add—resting on, situated in or on, belonging to.

Adho-nilaya, as, m. 'lower abode,' the lower regions.

Adhy-arhaṇīya, as, ā, am, to be honoured highly, very honourable.

Adhy-avasiti, is, f. exertion, effort, &c. (= *adhyavasāna*).

Adhy-ā-vāhanika; the proper explanation of this word is given under *strī-dhana*.

Adhy-ūḍha, as, m.; add—the son of a woman pregnant before marriage [cf. 1. *sahoḍha*].

Adhyūḍha-ja, as, m. = *adhy-ūḍha* above.

Adhvaryu; add—(*us*), f. the wife of an Adhvaryu priest, (Pāṇ. IV. 1, 66.)

Anala-da, as, ā, am (see 3. *da*), destroying or quenching fire, (said of water, Kirāt. V. 25.)

An-avakāśa; add—having no other opportunity for application, inapplicable, (Pāṇ. I. 4, 1.)

Anavakāśatvāt, abl. c. from the inapplicability (of a rule), if the (present) rule does not take effect.

Anita; read—*an-ita*, not gone to, not obtained.

Anilavājin, ī, m. 'white-horsed,' epithet of Arjuna.

Anu-kūlana, am, n. kindness towards (with gen.).

Anu-krānta; add—mentioned or written down in the Anukramaṇī.

Anu-gaṇḍikā, f. a line of hills or a little hill.

Anu-gāyas, ās, ās, as, to be hymned, (Sāy. *anugātavya*.)

Anu-gītā, f. an after-song; N. of part of the fourteenth book of the Mahā-bhārata (chaps. 16–92).

Anu-guṇaya, Nom. P. -*guṇayati*, &c., to favour.

Anu-godam, ind. near the Godāvarī.

Anugrahī-kṛita, as, ā, am, made into a favour or benefit.

Anu-jñātṛi, tā, trī, tṛi, one who assents, giving leave or permission.

Anu-tarshula, as, ā, am, causing thirst; causing a desire or longing for.

Anu-tishṭhāsu, us, us, u, intending to do or effect anything.

Anu-darśa, as, m. remonstrance, expostulation.

Anu-deham, ind.; add—behind the body, from behind.

An-upakshita; add—unexhausted.

An-upadeśa, as, m. absence of reference to (anything else).

2. *anu-pā;* add—to cherish; to watch, bide one's time, wait for, expect.

Anu-pra-yuj; add—to employ afterwards.

Anu-pravaċana, am, n. the act of learning the Veda.

Anu-pravaċanīya, as, ā, am, relating to or requisite for the learning of the Veda.

Anu-pravaṇa, as, ā, am, corresponding with, adequate to (at the end of a comp.).

Anu-praśamana, am, n. the act of tranquillizing or pacifying, calming, assuaging, silencing.

Anu-badhnat, an, atī, at, following, seeking.

Anu-bandha; add—an adherent.

Anu-bandhin, ī, inī, i; add—extending, spreading; continuous, lasting, permanent.

Anu-bhāga, as, m. a subordinate division, minor part, subdivision.

Anu-bhāshitṛi, tā, trī, tṛi, speaking to, saying.

2. *anu-māna, as*, m. (fr. *anu-man*), permission, consent.

Anu-mānana, am, n. (fr. the Caus. of *anuman*), the act of persuading, persuasion.

Anu-mṛigya, as, ā, am, to be sought after, desirable, anything desirable. Under *anumṛigya-dāśu*, p. 37, col. 3, erase (rt. *mṛig* and *dā*).

Anu-mṛit, t, t, t, dying after.

Anu-yuñjaka, as, m. one fond of censuring others, fault-finder, a jealous or envious person.

Anu-rañjayat, an, antī, at, dyeing, colouring; tinging with a dark colour.

Anu-rāga; add—colour; red colour, redness.

Anurāga-vat; add—red-coloured, red.

Anu-lakshya, ind. conforming to, conformably to.

Anu-vaṅśa; add—collateral race or branch of a family; (*as, ā, am*), having equal birth, of the same rank.

Anu-vad; add—Pass. *anūdyate*, to be expressed correspondingly.

Anu-vartman; add—(*a*), n. a path trodden by others.

Anu-vākya, as, ā, am, to be recited.

Anu-vādita, as, ā, am, translated.

Anu-vāsaram, ind. day by day, every day, daily.

Anu-vimba, am, n. a corresponding image or picture, counterpart.

Anu-shatya, as, ā, am (fr. 3. *anu* + *satya*), Ved. following the truth, an observer of truth.

Anu-saṃyāna, am, n. visiting in succession, going from one place to another.

Anu-saṃvatsarāt, abl. c. after the lapse of a year.

Anu-sarga, as, m. an after-creation, secondary creation.

Anu-sartavya, as, ā, am, to be followed or pursued.

Anu-sānu, ind. along a table-land or summit, from ridge to ridge.

Anu-sevā, f. waiting on, attendance, service.

An-ūdara (for *an-udara*), without a belly.

Anṛita-deva; add—having false gods.

Antar-aṅga; add—(*am*), n. an inner part (of the body); the heart.

Antar-giri, among hills or mountains.

Antargirya, ās, m. pl. dwellers among hills.

Antar-hatya, ind. having struck in the middle.

Antar-han, cl. 2. P. -*hanti*, &c., to strike in the middle.

Ante-sad or *ante-shada, as*, m. a pupil.

Annīya, Nom. P. *annīyati*, &c., Ved. to desire food.

Annīyat, an, antī, at, desiring food.

Anyathaya, Nom. P. (fr. *anyathā*), *anyathayati*, &c., to change, alter.

Anyā-dṛiksha; for '*anya-dṛiś, anya-dṛiśa*' read *anyā-d*°.

Anvak; add—behind, from behind.

Apa-jya, as, ā, am, loosened from the bow-string.

Apa-jvara, as, ā, am, free from fever.

Apa-tushāra, as, ā, am, free from frost or mist.

Apatushāra-tā, f. absence of mist, departure of frost.

Apa-nidra; add—wide awake, expanded, blooming (said of a flower, see *nidrā*).

Apa-nidhi, is, is, i, treasureless, poor.

Apa-bhāshaṇa, as, m. one who speaks a barbarous language (other than Sanskrit).

Apa-mārga, *as*, m. (fr. *apa-mṛij*), wiping off, cleaning, removing.

Apa-rakta; add—disaffected.

Apa-rañj. Pass. *-rajyate*, to become disaffected.

Apara-vaktrā, f., p. 51, read *apara-vaktra*, *am*, n.

Apa-rush, *ṭ*, *ṭ*, *ṭ*, free from anger.

Aparokshaya; add—to have ocular proof of.

Aparta; add—(*us*), m. improper season, unusual time.

Apa-śūla, *as*, *ā*, *am*, spearless, having no spear.

Apa-śruti, *is*, *is*, *i*, from which the ear is turned away, unpleasant to hear.

Apa-sphur; for '*ūs*, *ūs*, *ūs*' read *ūr*, *ūr*, *ūr*.

Apa-smaya, *as*, *ā*, *am*, free from pride or haughtiness.

Apa-harta, *as*, m. = *apa-hartṛi*, one who takes away, a destroyer.

Apa-hasta; add—*as*, m. the back of the hand (= *hasta-pṛishṭha*).

Apa-hastaya; add—to drive away (with the back of the hand).

Apā-kṛiti; add—evil conduct.

Apāntara-tamas (*apa-an*°), *ās*, m., N. of an ancient sage (identified with Kṛishṇa-dvaipāyana).

1. *a-pāra*; correct thus—not the opposite bank, this side of a river, the near bank.

Apā-vṛittaka, *as*, *ā*, *am*, running away, fugitive.

Api-dhāna; add—a bolt, bar, lock.

Api-vat. See rt. 2. *vat*; [cf. *sv-api-vāta*.]

Apobdha, *as*, *ā*, *am*, bound.

Apombhana, *am*, n. binding, a bond, fetter.

A-prātirūpya, *am*, n. dissimilarity.

2. *abja*, Nom. P. *abjati*, &c., to become a lotus flower.

Abhi-kshattṛi; add—one who carves food, a host.

Abhi-gṛidhna, *as*, *ā*, *am*, eagerly desiring, greedy for.

Abhi-devana, *am*, n. a gambling-table, dice-table.

Abhi-pāla, *as*, m. a protector, watcher.

Abhi-pālana, *am*, n. protection, watching.

Abhi-pradharshaṇa, *am*, n. assault, ill-treatment.

Abhi-praveśa, *as*, m. entering, entrance.

Abhi-mārutam, ind. against the wind.

Abhi-mukha; add—face to face, opposed to.

Abhi-mukhaya, Nom. P. *-mukhayati*, &c., to face, encounter.

Abhi-yajña-gāthā, p. 66, to be erased.

Abhi-rāma; add—(*as*), m. pleasure, pleasure in.

Abhi-sañjñita, *as*, *ā*, *am*, called, named.

Abhi-sara; add—an assailant.

Abhy-ākarsha; add—putting on clothes, dressing.

Abhy-uććhraya, *as*, m. height.

Abhyuććhraya-vat, *ān*, *atī*, *at*, high, lofty.

Amata-parārtha-tā, f. the having an unacceptable second meaning.

A-mānusha; add—(*as*, *ā*, *am*), destitute of men.

A-minat; add—not failing.

Amū-dṛiksha; for '*ā*' read *ī*.

Ambarīshaka, *as*, m. = *ambarīsha*, a frying-pan.

Ambu-ja; insert—(*am*), n. before 'a lotus,' &c.

Ambu-muć, *k*, m. 'water-discharger,' a cloud.

A-yudhvin to be erased.

A-yuva; add—undivided, strong; free from destruction, (Sāy. = *maraṇa-rahita*.)

A-yuva-mārin, *ī*, *iṇī*, *i*, Ved. (according to B. R.) not dying in youth; [cf. *yuva-mārin*.]

Argheya, *as*, *ā*, *am*, = *arghya*, having a fixed price, valuable.

Arṇasa, *as*, *ā*, *am*, Ved. watery, full of water, (Sāy. = *udaka-vat*); floating, billowy (according to B. R.).

Artu = *ṛitu*, a season.

Arthāntara-nyāsa; add—transition to another matter or subject, the turning aside from a narrative to introduce a moral reflection, &c.

Arthāpatti; add—a disjunctive hypothetical syllogism.

Ardha-nārī, Śiva and Pārvatī conjoined.

Armaka, doubtful and probably to be erased, B. R.

Arvan; read *arvat* or *arvan*.

Arvāktana, *as*, *ā* or *ī*, *am*, being on this side, not reaching to the other side.

Arhat; after 'a Buddha' add—who is still a candidate for *Nirvāṇa*.

Alambusha; for 'vomiting' read a kind of plant (= *ćhardana*).

Alābu; add—(*u*), n. the fruit of the Alābu.

Ava-kīlaka, *as*, m. a peg, nail.

Ava-ćūlaka; for '*as*, m.' read *am*, n.

Ava-jiti, *is*, f. conquering, conquest.

Ava-dola, *as*, m. shaking, swinging.

Ava-dyat, *an*, *atī*, *at*, breaking off.

Avana; add—(*as*, *ī*, *am*), protecting, sheltering, a protector.

Ava-pha to be erased, B. R.

Ava-moćana; add—a place of abode.

Avara-śilā to be erased, B. R.

Ava-ropaṇa; add—the act of planting (trees).

A-varsha; for '*as*, m.' read *am*, n.

Ava-lekhā, f. drawing, painting.

Ava-lopa, *as*, m. breaking off, destruction.

Ava-sarpin; add—descending gradually; the Jaina Ava-sarpiṇī is a 'descending cycle' divided into six stages, (viz. good-good, good, good-bad, bad-good, bad, bad-bad.)

Ava-śāyaka, *as*, *ikā*, *am*, destructive, fatal, deadly.

Ava-sećana; add—bathing; strewing, scattering.

Ava-seya; add—to be accomplished; to be ascertained.

Ava-skanda; erase—'a camp.'

Ava-hārika, *am*, n. spoil, booty, plunder.

A-vyavastha, *as*, *ā*, *am*, irregular, without rule.

A-vyākṛita; add—undeveloped, unexpanded.

A-vyutpanna; add—underived.

A-śaṅkya, *as*, *ā*, *am*, not to be feared or doubted.

Aśanin, *ī*, *inī*, *i*, having a thunderbolt.

A-ślona; read *a-śloṇa* [cf. *śloṇa*, *śroṇa*].

Aśva-shaṅgava; correct thus—*aśva-shaḍgava*.

Aśva-sukti; read—*aśva-suktin*, *ī*, m.

2. *ashṭi*; for 'rt. 1. *as*' read rt. 1. *aś*.

3. *ashṭi*, *is*, f. (fr. rt. 2. *as*), seed (= *ashṭhi*).

A-sakta; add—uninterrupted; (*am*), ind. uninterruptedly.

A-saśćivas; for '*as*' read *at*.

A-sāra; under (*am*), n. add—chaff.

Asi-ṛiddhita, *as*, *ā*, *am*, increased or extended by the sword (= *khaḍga-balena ṛiddhim prāpita*).

Asthi-danta-maya, *as*, *ī*, *am*, made of bone or of ivory, (Manu V. 121.)

A-srāma; add—not withered (Ved.).

Ahan-karaṇa, *am*, n. = *ahan-kāra*.

Ahan; for 'and *ahas*' read—*ahar*, which is the proper form of the Nominative.

Ahar-dala, mid-day.

Ahas-triyāma, *am*, n. day and night.

Ā-kekara, *as*, *ī*, *am*, slightly looking askance.

Āṅgārika, *as*, m. one having to do with charcoal, a charcoal-burner.

Ā-ćar; add—to examine (a witness).

Āñjana; add—(*as*, *ī*, *am*), having the colour of ointment.

Āḍambara; add—noise, din; bombastical language; tumult, confusion.

Ātma-santāna, *as*, m. 'own offspring,' a son.

2. *āda* or *ādaka*, *as*, *ā*, *am* (fr. rt. *ad*), eating (at the end of comps.).

1. *ādāya* to be erased.

Ādāra-bimbī to be erased.

Ā-dīpaka, *as*, m. one who sets fire to anything, an incendiary.

Ādhidaivika; add—proceeding from the influence of the atmosphere or planets, proceeding from divine or supernatural agencies.

Ādhīna = *adhīna*, depending on (with loc.).

Ādhyātmika; add—proceeding from bodily or mental causes within one's self.

Āparapakshīya (fr. *apara-paksha*), belonging or relating to the second half of a month.

Āptor-yāma, *as*, m. = *aptor-yāma*, q. v.

Āpvan to be erased.

Āpsarasa, *as*, *ī*, *am*, coming from an Apsaras.

Ā-phalaka, a fence made of planks, palisade.

Ābdam (*ā-ab*°), ind. for a whole year.

Ā-bharita, *as*, *ā*, *am*, ornamented, adorned.

Āmisha; add—prey.

Āmisha-tā, f. the being a prey.

Ā-mṛiś; add—Pass. *mṛiśyate*, to be devoured or eaten (= *bhakshyate*, Raghu-v. V. 9).

Ā-rata; add—(*am*), n. a kind of coitus.

Ā-rećin, *ī*, *inī*, *i*, emptying.

Ā-rodha, *as*, m. a siege, blockade.

Ārjavin, *ī*, *inī*, *i* (fr. *ārjava*), having honesty, upright, honest, straightforward.

Ārjīka; 'milk' to be erased.

Ā-varjana, *am*, n. victory, conquest (= *jaya*).

Ā-vigna; add—*as*, *ā*, *am* (fr. *ā-vij*), terrified.

Āvir-maṇḍala, *as*, *ā*, *am*, manifesting the form of a circle.

Ā-vedha, *as*, m. (fr. *ā-vyadh*), shaking about.

Āśir; for '*is*' read *īr*.

Āśishṭha, *as*, *ā*, *am* (superl. of *āśu*), quickest.

Āśīyas, *ān*, *asī*, *as* (compar. of *āśu*), quicker.

Ashṭamika, *as*, *ī*, *am*, taught in the eighth book (of Pāṇini).

Ā-saṃsṛiteḥ, ind. till the end of the world, as long as the course of this world lasts.

Āsidhāra, *am*, n. (fr. *asi-dhārā*), scil. *vratam*, a vow as difficult as standing on the edge of a sword.

Āsura; under (*ī*), f. add—an epithet of *buddhi* in the Sāṅkhya philosophy.

Āhaṅkārika, *as*, *ī*, *am* (fr. *ahan-kāra*), belonging or relating to Ahaṅkāra.

Ikshu-śākaṭa; for 'kind' read field.

Iḍā; add—N. of a particular artery on the left side of the body.

Indī-vara; add—(*as*), m. a bee [cf. *indindira*].

Indra-gopa; to (*as*), m. add—a fire-fly.

Indra-putrā; correct thus—'having Indra for a son,' i. e. the mother of Indra.

Indra-maha; add—(according to a commentator) a feast in honour of Indra [cf. *maha*].

Ibhya-tilvala; read *ibhya-tilvila*.

Irvāruka to be erased, B. R. [cf. *mṛigervāruka*].

Īksha, *as*, *ā*, *am*, looking [cf. *tiryag-īksha*]; an opening, hole, mesh, (in *kshudrēksha*, having small meshes.)

Īṅkhana, *am*, n. shaking about, swinging.

Īyivas; for '*as*' read *at*.

Īra, *as*, m. the wind.—*Īra-ja* or *īra-putra*, *as*, m. 'son of the wind,' Hanu-mat.

Īraṇa; add—(*am*), n. the act of publishing, proclaiming.

Uć-ćhotha (*ud-ś*°), *as*, m. (fr. rt. *śvi* with *ud*), swelling, intumescence.

Uć-ćhrasita; add—unfastened, untied.

Uć-ćhrāsita; add—raised, lifted up.

Ujjh; add—to let out, discharge (water), emit.

Uñćha; add—also *as*, m.

Uṇ-ādi, a class of Kṛit affixes beginning with *uṇ*.

Utkaća; add—hairless; full-blown.

Utkuṭakāsana; add—sitting with the legs bent underneath.

Uttāna-pāṇi-dvaya, *as*, *ā*, *am*, having the two hands with the concave of the palms turned upwards.

Utthāyi-tva, *am*, n. effort, energy, activity.

Ut-thāyin; add—exerting one's self, active.

Ut-prabāla, *as*, *ā*, *am*, shooting out fresh foliage.

Ut-sarpiṇī; add—'ascending scale,' divided into six stages (beginning with bad-bad, and rising upwards in the reverse order to *ava-sarpiṇī*, q. v., col. 2).

Ut-srotas, *ās*, *ās*, *as*, having the flow of life or current of nutriment upwards (opposed to *arvāk-srotas*, q. v.).

Udāśaya (°*da-āś*°), *as*, *am*, m. n. a lake, tank.

Ud-gāra; add—swelling, heaving [cf. *sāgarodgāra*].

Ud-dīpaka; add—(*as*), m. a kind of bird.

Ud-dharma, *as*, m. an erroneous doctrine, heresy.

Ud-bhāvana, *am*, n. the act of raising up, elevation.

Udya, *as*, *ā*, *am* (fr. rt. *vad*), to be spoken, (*udya*, 'a river,' is incorrect for *uddhya*.)

Ud-yamita, *as*, *ā*, *am*, excited, instigated.

Ud-vij; for '*-vejitum*' read *-vijitum*.
Un-nahana, as, ā, am, unfettered, unrestrained.
Un-nāmita, as, ā, am, raised up.
Un-nāha; add—excess; unbridled conduct.
Un-majjana; add—(*am*), n. the act of emerging.
Un-maṇi, is, m. a jewel found on the surface of the ground (=*bahiḥ-prakaṭa*).
Upa-krānta, as, ā, am, previously mentioned.
Upa-gāna, am, n. an accompanying song.
Upa-geya; add—(*am*), n. a song.
Upa-ćārika, as, ā, am, serviceable, useful.
Upa-ćīrṇa, as, ā, am, attended; deceived (=*vañćita*).
Upa-ćchanda, as, m. an implement, instrument.
Upa-janam, ind. near the people.
Upa-tīrtha, am, n. steps leading down to a river.
Upa-duh, -dhuk, m. a milk-pail.
Upa-deśa; add—a name, title.
Upa-doha; correct thus—a milk-pail.
Upa-dohana, a milk-pail.
Upa-dhi; add—support.
Upa-pada; for '*as,* m.' read *am,* n.; and after 'in a compound' add—but not in a Bahu-vrīhi.
Upa-bandha; add—a bond, rope, cord.
Upa-majjana, am, n. ablution, bathing, a bath.
Upa-mantrin; add—(*ī*), m. a subordinate counsellor.
Upa-māt, Ved. = *upa-mit.*
Upa-mitra, am, n. a secondary or inferior friend.
Upa-mekhalam, ind. about or on the slopes or sides (of a mountain).
Upa-yat, an, atī, at (fr. *upe*), flowing into, going near, approaching, tributary (as a river).
Upa-yoga; add—engagement, compact, agreement.
Upa-vrajam, ind. near a cattle pen.
Upa-śalya; add—neighbouring district, environs.
Upa-saṅgraha; add—a pillow, cushion, mattress.
Upa-sikta, as, ā, am, sprinkled with.
Upa-sīma, ind. near the boundary (of a field).
Upa-seka, as, m. sprinkling upon, infusion.
Upa-hārya, as, ā, am, to be presented or offered; (*am*), n. an offering, oblation.
Upa-hita; add—good in a secondary degree, somewhat good; (*am*), n. a secondary good.
Upā-ćīrṇa, as, ā, am, deceived.
Upā-nayana, am, n. the act of leading or conducting home.
Upā-rata; add—ceasing, turning back, returning.
Upā-sad (*upa-ā°*), cl. 1. P. *-sīdati,* &c., to approach, walk along.
Urasi-kṛi or *urasi kṛi,* cl. 8. P. *-karoti,* &c., to appropriate, make one's own.
Urāṇa, as, ā, am, Ved. making broad, (Sāy. = *uru-kurvāṇa.*)
Urvaśī; add—according to some, more properly derived fr. *uru* + rt. 1. *aś,* to pervade, and meaning originally 'widely-spreading.'
Ulūkī, f. an owl.
Ullāsa; add—increase, growth.
Uśij; add—charming, beautiful, handsome.
Ṛijīsha; add—viscid, unctuous.
Ṛijrać; for '*ān*' read *an.*
Ṛita-jur; for '*ur*' read *ūr.*
Ṛiddhita, as, ā, am, made to prosper, prospered.
Eka-tāla, as, ā, am, having a single palm tree.
Eḍī, f. a female sheep, ewe.
Eṇāṅka (*eṇa-an°*), *as,* m. 'deer-marked,' the moon.—*Eṇāṅka-maṇi, is,* m. the moon-gem [cf. *ćandra-kānta*].
Aikaguṇya, am, n. (fr. *eka-guṇa*), the value of a single unit, simple unity (opposed to *dvaiguṇya*).
Aidamparya, am, n. (fr. *idam* + *para*), 'the state of being devoted to this alone,' main or only object, chief end.
Aindranīla, as, ī, am (fr. *indra-nīla*), made of sapphire.
Aiśya, am, n. (fr. *īśa*), supremacy, power.
Otsūryam (*ā-ut°*), ind. until the sun rises.
Oshṭha-jāha; for 'car' read lips.
Aurmileya, as, m. a metronymic from Ūrmilā.
Aurvara, as, ī, am (fr. *urvarā*), belonging to the earth, coming from the ground.
Kaṭ-phala. See under *kaṭu,* p. 196, col. 1.
Kaṇṭa. See under *kaṇṭaka;* (these words are thought by some to be for original *karnta, karntaka,* fr. rt. 2. *kṛit,* to cut.)
Kamaṇḍalu; in Ved. a form *kamaṇḍalū, ūs,* f. is allowed, (Pāṇ. IV. 1, 71.)
Kamala-nābha, as, m. 'lotus-naveled,' epithet of Vishṇu.
Karṇa-srotas, as, n. 'ear-flow,' the wax of the ear.
Kalahat, an, antī, at (fr. a Nom. *kalaha*), quarreling.
Kavayitṛi = *kavi,* (Kumāra-s. II. 17, Malli-nātha.)
Kastīra; said to be connected with rt. 1. *kās* for *kāś,* to shine.
Kāṇabhuja, as, ī, am, composed by Kaṇa-bhuj, i. e. Kaṇāda.
Kādrava, as, ī, am (fr. *kadru*), dark-yellow, of a reddish-brown colour.
Kānishṭhya, am, n. (fr. *kanishṭha*), the place or position of the youngest (opposed to *jyaishṭhya*), juniority.
Kāma-tāta, as, m. epithet of Śiva [cf. *kāma-pāla*].
Kāmākhyā; add—a district in Assam sacred to Durgā.
Kāya-daṇḍa, as, m. command over the body, control of the actions.
Kāru; for '(*as*)' read (*us*).
Kāla-pūga; transfer under 2. *kāla,* and correct thus—a quantity or length of time, a long time.
Kāshṭha-loshṭa-maya, as, ī, am, made of wood and clay.
Kiñćanya, am, n. (fr. *kiñćana,* 'something'), possession, property.
Kin-tā, f. 'the state of whom?' any despicable state or condition, contemptibleness; *kintayā,* with meanness, contemptibly.
Kin-deva, as, m. a demi-god [cf. *kin-nara*].
Kim-prabhu, us, m. a bad master.
Kim-bhṛitya, as, m. a bad servant.
Kim-mantrin, ī, m. a bad minister.
Kirīṭa; add—(*as*), m. a merchant, trader.
Kukshi-ja, as, m. a son, (Raghu-v. XV. 15.)
Ku-tantrī, īs or *ī,* f. a tail.
Kula, am, n.; add—(with Sāktas), epithet of Sakti and of the rites observed in her worship [cf. *kaula*].
Kula-dharma; add—the observances of the Kaulas.
Kula-mārga; add—the doctrine of the Kaulas.
Kula-vartman, a, n. the doctrine of the Kaulas.
Kuvid, ind. where? where at all? (Sāy.) often, frequently.
Kūrćala, as, ā, am, having a beard, bearded.
Kṛitārthayat, an, antī, at, making successful.
Kṛimi-ja, am, n.; add—silk.
Keli-kila; add—(*as, ā, am*), wanton, arrogant.
Kaimutika-nyāya, as, m. the rule of 'how much more' or *a fortiori.*
Koṭi, is, f. a point or side in an argument.
Kaulya; add—(*am*), n. noble origin, good family.
1. *kauśika;* add—(*am*), n. a silk garment.
Knopana, as, ī, am (fr. Caus. of rt. *knūy*), wetting, moistening.
Krakaća; under '*as,* m.' add—a particular musical instrument; N. of a hell.
Krāṇā, ind. (according to B. R. inst. of *krāṇa,* 'desire, eagerness,' and probably from a form *krā* = rt. 1. *kṛi*), Ved. willingly, gladly.
Kshīra-kharjūra, kshīrikā; for 'Datura' read Date.
Kshetra-saṃhitā, f. any work on geometry.
Kshepāya, Nom. A. *kshepāyate,* &c., to revile.
Kshepāyamāṇa, as, ā, am, abusing, reviling.
Kshvelana, am, n. the act of playing, sport, jest.
Kshveli, is, f. sport, jest.
Khaṇḍa-kārya, am, n.; add—a partial or minor poem (i. e. one not on any heroic or sacred subject, and having only one topic).
Kharju; for 'datura' read date.
Khalakhalāya, Nom. A. *khalakhalāyate,* to act knavishly.
Khalāya, Nom. A. *khalāyate,* to act roguishly.
Khoraka, as, m. a disease of the foot.
Gajin, ī, inī, i, riding on an elephant.
Gatī, f. = *gati,* going, (in Rāmāyaṇa VII. 31, 41. explained by the commentator as a Vedic lengthening of the final.)
Gatvara; for '*ā*' read *ī.*
Gadi, is, f. speaking, speech.
Gamaka; add—making clear or intelligible.
Garuḍa; Aruṇa is the elder (not 'younger') brother, and Garuḍāgraja should be translated 'elder brother of Garuḍa.'
Gavāśira; the base should rather be *gavāśir,* Nom. case masc. fem. *gavāśīr.*
Gāla; add—(*as, ī, am*), produced in or from the throat, guttural.
Guṇa-yoga, as, m. the application of the secondary sense of a word.
Guṇa-vṛitti; for 'essential' read unessential: add—the secondary force of a word.
Guṇāya, Nom. A. *guṇāyate,* &c., to appear like virtues, become merits or good qualities.
Guṇin; add—having a string or cord.
2. *gup;* add—cl. 1. P. *gopāyati.*
Guru-mat; add—(*atī*), f. a pregnant woman.
Gurv-artha, as, m.: add—one who seeks to provide a maintenance for his Guru.
Gṛishṭi; under '*is,* m.' add—a proper N.
Go-ćaryā, f. seeking pasturage or food like a cow.
Go-ćārin; add—one who seeks his nourishment like a cow, seeking food with the mouth, (see *mṛiga-ćārin.*)
Gopāya, Nom. A. *gopāyate,* to act like a herdsman.
Go-yajña; add—a sacrifice in honour of a cow.
Gauṇya; add—the being a merit, excellence; (*as*), m. merit, excellence.
1. *gras;* add—to neglect, (according to Kullūka on Manu VIII. 43. *graset* = *upeksheta.*)
Grāmaṭikā, f. (fr. *grāma*), a wretched village.
Ghaṭotkaća means 'bald as a jar.'
Ghaṇṭa; probably for *hantra* as *daṇḍa* for *dantra.*
Ćakra-tuṇḍa, as, m. a kind of fish (= *nala-mīna*).
Ćakhvas, ān, m. an abbreviated perf. part., (according to Sāy. on Ṛig-veda II. 14, 4. either fr. rt. *ćaksh* or rt. *khan,* perhaps 'one who has displayed,' 'displaying;' according to B. R. perhaps 'stretching out.')
Ćaritaguṇa-tva; add—the attainment of some peculiar quality or use.
2. *ćārya, am,* n. (fr. *ćara* or *ćāra*), spying out, espionage, information brought by spies.
Ćiććika, as, m. (onomatopoetic), Ved. a kind of bird.
Ćira-rātra, (according to Halāyudha I. 108) *as,* m.
Ćūḍaya, Nom. P. *ćūḍayati,* &c., to make anything (acc.) into a Cūḍā or top-knot.
Ćūlikā, f.; add—the hinting of a matter or event by those behind the curtain (in the drama).
Caileya, as, ī, am (fr. *ćela*), made of cloth.
Corāyita, as, ā, am (fr. a Nom. *ćorāya*), acted like a thief, playing the thief.
Channa; add—(*am*), n. a covering; the trappings (of an elephant).
Chalita-rāma; for '*as,* m.' read *am,* n.
Jaḍaya, Nom. P. *jaḍayati,* &c., to make apathetic, make motionless or lifeless.
Jaḍātmaka, as, ā, am, or *jaḍātman* (°*ḍa-āt°*), *ā, ā, a,* insensible, void of sensation, calm, placid, cool (said of the moon).
Jani or *janī;* add—cf. Gr. γυνή.
Jala-śarkarā, f. 'water-gravel,' hail.
Jātī, f. a kind of jasmine.
Jālandhara, as, m. = *jalan-dhara,* N. of an Asura.
Jṛibh or *jṛimbh;* add—to unbend or unstring a bow.

Jyotirmilin, probably for *jyotirmīlin*.

Jvar; add—connected with rt. *jval*.

Jvalat; add—(*an*), m. fire, flame.

Jhasha-ketana; add—the sea.

Ṭikā, in *svarga-grāma-ṭikā-viluṇṭhana*, to be erased, (see *grāmaṭikā*, p. 1183.)

Taṭāghāta (°*ṭa-āgh*°), *as*, m. = *vapra-krīḍā*, the butting of elephants against banks, &c.

3. *tan;* add—to manifest, display, exhibit, show, put forth (energy &c.), make.

Tanu-madhya, am, n. middle of body, waist.

Tapar-loka = *tapo-loka*.

Tamo-gu to be erased.

Taruṇaya, Nom. P. *taruṇayati*, to make fresh.

Tala-vāraṇa = *tala-tra*.

Tāmyat; add—becoming distressed, becoming attenuated.

Tāvat; add—just a little.

Tiryak-srotas; for 'hurrying' read having.

Tulita; add—lifted up.

Tulyakulya, as, ā, am, belonging to the same family.

Tṛiṇāvarta; add—N. of a demon killed by the infant Kṛishṇa.

Trishṭa, to be connected with rt. 1. *trish;* add —(originally) dry.

Tokāya, Nom. P. *tokāyati*, to be like a new-born child.

Taurangika, as, m. a horseman.

Tyājana, am, n. the act of abandonment, renunciation.

Tri-saraka, am, n. the aggregate of three spirituous liquors; drinking spirituous liquors.

Daṇḍa; add—probably for original *dantra*, 'the instrument of restraining.'

Daṇḍa-vāćike, n. du. in *pārushye daṇḍa-vāćike*, the two kinds of assault, i. e. blows and abuse.

Dadāśvas; for '*vas*' read *vat*.

Dadivas; for '*vas*' read *vat*.

Dadṛiśivas; for '*vas*' read *vat*.

Dandhvana, as, m. (fr. Intens. of rt. 2. *dhvan*), 'sounding very much,' a kind of reed or cane.

Darīman (fr. rt. *dṛī*), Ved. destruction.

Dāra; the meaning 'a ploughed field' to be erased; the words printed *ekake dāre* in Manu IX. 38. should be *eka-kedāre*, (see *kedāra*.)

Dālana; for '*am*, n.' read *as*, m.

Dāśvas; for '*vas*' read *vat*.

Dugdha-bandhaka; correct thus—*as*, m. the pledging of milk.

Dur-ādhi; add—(*is*), m. anxious thought, distress of mind.

Dur-upasada, as, ā, am, difficult of approach.

Daurhṛidinī, f. = *dauhṛidinī*, a pregnant woman.

Dravya; add—(one of the Padārthas or categories in grammar), a word which is the name of a single object as distinguished from a Jāti or class.

Draupadeya; for 'patronymic' read metronymic.

Drairūpya, am, n. (fr. *dvi-rūpa*), duality of form, double appearance.

Dhanuḥ-kāṇḍa, dhanuḥ-khaṇḍa; these would be better written *dhanush-kāṇḍa, dhanush-khaṇḍa*, (see Pāṇ. VIII. 3, 45.)

Dhana; add—(*am*), n. one million billions.

2. *dhvan;* add—Pass. *dhvanyate*, to be implied or signified.

Nakshatra; the order of the Nakshatras is differently given, but the following is the most usual: 1. Aśvinī; 2. Bharaṇī; 3. Kṛittikā; 4. Rohiṇī; 5. Mṛiga-śiras; 6. Ārdrā; 7. Punar-vasū; 8. Pushya; 9. Āśleshā; 10. Maghā; 11. Pūrva-Phalgunī; 12. Uttara-Phalgunī; 13. Hasta; 14. Citrā; 15. Svātī; 16. Viśākhā; 17. Anurādhā; 18. Jyeshṭhā; 19. Mūla; 20. Pūrvāshāḍhā; 21. Uttarāshāḍhā; 22. Abhijit; 23. Sravaṇa; 24. Sravishṭhā or Dhanishṭhā; 25. Sata-bhishaj; 26. Pūrva-Bhādrapadā; 27. Uttara-Bhādrapadā; 28. Revatī: sometimes the twenty-second, Abhijit, is omitted, a sidereal revolution of the moon being accomplished in little more than twenty-seven days.

Nara; in col. 2, line 3, read, the waters are called Nārā or Nārāḥ.

Nartaka; add—*am*, n. a kind of mythical weapon.

Narma-garbha; add—the action of the amorous hero in concealment.

Nalopakhyāna; read *Nalopākhyāna*.

Nāra; add—proceeding from Nara or the supreme Spirit.

Nikāsha = *nikasha*, the touchstone.

Ni-gup, cl. 1. P. *-gopāyati, -gopitum*, to conceal.

Ni-meshaṇa; add—(*am*), n. the closing of the eyes.

Nirayin, ī, m. an inhabitant of hell.

Nir-ākranda; add—having no friend or protector, affording no refuge or protection.

Nir-āyati, is, is, i, one who has no future, one whose end is at hand, soon to be destroyed.

Nir-oshṭhya, am, n. a verse containing no labial letter.

Nir-mārshṭi, is, f., N. of the wife of Duḥsaha.

Ni-lāyana, am, n. the act of hiding one's self.

Ni-sheva; add—(*as*), m. honouring, honour, worship, respect, esteem.

Nishpāta, as, m. rapid stroke or dash.

Nis-taksh; add—to carve out; to cut up, wound (by insults &c.).

Nis-tap, cl. 1. P. *-tapati*, &c., to melt gold &c. repeatedly, (*s* is changed to *sh*, unless *repeated* action is intended, see *nish-ṭap*.)

Ni-sva, as, ā, am, without soul or spirit, spiritless, weak.

Nītha; after 'subterfuge' insert (*am*), n. a hymn.

Nī-rāga, as, ā, am (fr. *nis* + *rāga*), without colour, colourless; without feeling or emotion, emotionless.

4. *nu;* add—(Ved. cl. 1. A. *navate*).

Nutti, is, f. (fr. rt. 1. *nud*), repelling, removal.

Naihāra, as, ī, am (fr. *ni-hāra*), produced by fog or mist or dew; misty, dewy.

Ny-ej, cl. 1. A. *-ejate*, &c., to tremble, quake with fear.

Pankaya, Nom. P. *pankayati, -yitum*, to make muddy, bemire.

Paṇayitṛi, tā, trī, tṛi, one who buys, a purchaser.

Para; (at the end of comps.) sometimes to be translated by 'another word, another equivalent expression,' e. g. *jīva-śabdo mahat-paraḥ*, the word *jīva* is an equivalent expression or another word for *mahat*.

Parānganā (°*ra-an*°), f. the wife of another, a wife.

Parā-marśaka referring to something (before mentioned).

Parā-sedha, as, m. (fr. rt. 2. *sidh* with *parā;* cf. 2. *sedha*), restraint, confinement, imprisonment.

Pari-khaṇḍana, am, n. annihilating, homiliating.

Pari-jval, cl. 1. P. *-jvalati*, &c., to shine very brightly, glow.

Parimaṇḍala-tā, whirling about or round.

Parimaṇḍalita, as, ā, am, whirled round.

Parilolita, as, ā, am, shaken about, tossed about.

2. *pari-vāsa, as*, m. fragrance, perfume.

Pari-sāntv, cl. 10. P. A. *-sāntvayati, -te*, &c., to console, comfort, soothe, conciliate.

Pari-shikta, as, ā, am, sprinkled about, diffused.

Pari-hṛi; add—to take away, remove.

Paripsu; add—desirous of ascertaining.

2. *parsha, as, ā, am*, = *parusha*, keen, piercing (said of the wind).

Pāramārthya, am, n. (fr. *paramārtha*), the complete truth.

Pitṛi-mātrartha (°*tṛi-ar*°), *as*, m. one who seeks to provide a maintenance for his father and mother.

Pitṛi-sadman, a, n. the abode of the Pitṛis, a cemetery.

Piśangita, as, ā, am, made brown or red, embrowned, reddened.

Pīḍā-bhāj; possessing marks of pressure or wavy indentations.

Pīyūsha-bhānu, us, m. the moon.

Punar-bālya, am, n. second childhood.

Pūtana, as, m. a kind of evil spirit; [cf. *pūtanā*.]

Pūrṇa-mukha; add—a kind of bird.

Pūrvin; add—(*ī*), m. a particular Jaina saint.

Pṛithū-kṛi, cl. 8. P. *-karoti*, &c., to expand, extend, enlarge, spread out.

Paitāmaha-siddhānta. See *siddhānta*.

Pra-grahin, ī, iṇī, i, taking the reins.

Pra-ghosha, as, m. noise, din, clamour; N. of a son of Kṛishṇa.

Pra-jvālā, f. a flame, blazing up.

Pra-tapa, as, m. heat, the heat of the sun.

Pratapa-tra, am, n. 'protecting from heat,' a parasol, umbrella.

Pra-tara, as, ā, am, crossing over, going across by boat [cf. *dush-p*°, *su-p*°]; epithet of the joints in the vertebral column.

Pra-taraṇa, as, ī, am, crossing over; bringing forward, carrying on, furthering, promoting, increasing; (*am*), n. the act of crossing over, passing over by boat.

Pra-tarītṛi, tā, trī, tṛi, Ved. one who causes progress, bringing on, advancing, lengthening, a promoter, furtherer.

Prati-tarj, cl. 1. P. *-tarjati*, &c., to menace, threaten, scold at; to challenge.

Prati-dantin = *prati-nāga*.

Prati-nadi, ind. at every stream.

Prati-pādapam, ind. at every tree.

Prati-śrita, am, n. a protected place, shelter.

Prati-srotam, ind. = *prati-srotas*.

Praty-aya, as, m.; add—a grammatical affix or any suffix to roots forming derivatives.

Pratyaya-lopa, as, m. elision of a grammatical affix or suffix.

Pratyaya-svara, as, m. 'suffix accent,' an accent on a suffix or affix.

Praty-āvṛitti, is, f. turning back, return.

Praty-āhvaya, as, m. 'calling in reply,' an echo.

Pra-bhāvana; add—(fr. the Caus.), causing to come forth, creating; causing to prosper.

1. *pra-mā;* the *pra* of the Nāgarī type has broken off in the printing of part of the impression.

Pramāṇa-koṭi, is, f. the point in an argument which is regarded as actual proof.

Pra-mṛiḍa, as, ā, am (fr. rt. *mṛiḍ* with *pra*), favourable, gracious.

Pra-mosha, as, m. carrying off, plundering, robbery.

Pra-vivikshu, us, us, u, intending to pervade or embrace.

Pra-sakta; add—occurred, happened, taken place.

Prāñć; the meaning is 'worshipping' when the nasal is retained throughout (e. g. inst. sing. du. *prāñćā, prāṅbhyām*, Gram. 176. *c*).

Phiṭ-sūtra, am, n., N. of certain Sūtras on accent by Śāntanava.

Bāstika, am, n. a quantity or herd of goats.

Bāhvaṭa, as, m., N. of an author.

Bukka-mahīpati; for '*bhūpāta*' read *bhūpati*.

Madhu-vana; after 'cuckoo' insert (*am*), n.

Madhyan-dina; for 'Pushpa-pārṇa' read *Pushpārṇa*.

Mantra-kuśula; read *mantra-kuśala*.

Mayūra-ćitraka; for 'Varāha-Brāhmaṇa' read Varāha-mihira's Vṛihat-saṃhitā.

Mahallikā, f. a female attendant in the women's apartments.

Mahākshauhiṇī (°*hā-ak*°), f. a thousand million billions.

Mahā-dhana, ten million billions.

Mahā-hāhā, a hundred thousand billions.

Māsa; for '*sūrya-māsā*' read *sūryā-māsā*.

Mitāksharā-siddhānta-sangraha; transfer '(*as, ā, am*), speaking with caution &c.,' to *mitā-thabhāshin*.

1. *mṛij;* add—also cl. 1. 3rd sing. *mārjati*, 2nd sing. Impv. A. *mārjasva*.

Yāvat; add—*iti yāvat*, such is the meaning, just so far is the sense, (an expression used by commentators.)

Raṅga-da; for 'paint' read substance.

Rāgin; for 'Rāgiṇīs' read Rāgiṇīs.

Rućita; add—(*am*), n. an exclamation used at a Srāddha.

Rorudat; the nom. case sing. masc. ought rather to be like that of the 3rd cl., in which case it must be *rorulat*.

Vaṭuka; for 'form' read youthful manifestation.

Vatsa; add—according to some, properly 'a yearling;' [cf. *saṃ-vat*, *saṃ-vatsara*.]

Vatsara; according to Uṇādi-s. III. 71. fr. rt. 6. *vas*, to abide.

Varga; after *ya-varga*, 'the semivowels,' add—*śa-varga*, the sibilants.

Varsha-dhara or *varsha-pa*, *as*, or *varsha-pati*, *is*, or *varsha-bhuj*, *k*, m. the ruler of a Varsha.

Varshā-hū, *ūs*, f., Ved. 'calling out or croaking in the rains,' a frog (= *varshā-bhū*).

Varshu, *us*, *us*, *u*, Ved. sprouting in the rains.

Varshṭṛi, *ṭā*, *ṭrī*, *ṭṛi*, Ved. one who rains, pouring down.

Varshman; add—(*ā*), m., Ved. height, the highest; the highest point, crown of the head.

Vala; to *as*, m., Ved. add—(according to B. R.) a cave, hollow; a covering.

Valaka, *as*, m. a covering, cover; (*am*), n. a procession, B. R.

Valabhikā, f. a particular poisonous insect.

Valayin; add—(*ī*, *inī*, *i*), having a bracelet.

Valgulikā; add—a box, chest; a kind of bat.

Valgulī, f. a kind of bat.

Vaśitṛi, *tā*, *trī*, *tṛi*, one who has a strong will, independent.

Vaśiman, *ā*, m. the supernatural power of bringing everything under one's own will.

Vashṭi, *is*, *is*, *i* (fr. rt. *vaś*), Ved. wishing for, loving.

Vasati-druma, *as*, m. a tree suitable for lodging under.

Vasanta-tilaka; for '*as*, *am*, m. n.' read *am*, *ā*, n. f.

Vasavāna, *as*, m. (fr. *vasu*), Ved. an owner or holder of property.

Vasāti, *ayas*, m. pl., N. of a people.

Vasātīya. belonging to the Vasātis; (*as*), m. a king of the Vasātis.

Vastu, *us*, f., Ved. the becoming light or bright, dawning, dawn, early morning. (in these senses rather to be derived fr. rt. 3. *vas*, to shine.)

Vasnaya, Nom. P. *vasnayati*, &c., Ved. to expose for sale (B. R.); to desire wealth.

Vasnayat, *an*, *antī*, *at*, Ved. desiring riches, (Sāy. = *dhanam iććhat*, Ṛig-veda VI. 47, 21.)

Vahya-śivan, *ā*, *arī*, *a*, or *vahye-śaya*, *as*, *ā*, *am*, Ved. lying in a palanquin; reclining on a couch; [cf. *talpa-śivan*.]

3. *vā*, (according to B. R.) a Vedic form of rt. 1. *van* (generally found in the desideratives *vivāsati*, *vivāsate*, &c., and usually with preposition *ā* prefixed; cf. *ā-vā*, p. 131), to wish to conciliate or win, (2. *vāta*, p. 902, may be referred to this rt.)

Vāćaṃyama-tva, *am*, n. taciturnity, silence.

Vāja; add—a race, struggle for a prize; a prize or reward of a race, reward of a contest; anything gained or won, reward, prize (in general); a race-horse (especially one driven in the chariots of military heroes and gods; in the preceding senses Ved.).

Vāṇī-vāda, *as*, *ā*, *am*, uttering words, talking, talkative; (*as*), m. a kind of bird.

Vāta-thuḍā; correct thus—*Vāta-huḍā*, f.

Vāta-rećaka, *as*, m. a gust of wind.

Vāta-skandha, *as*, m. one of the regions of the wind (of which there are seven); N. of a Ṛishi.

Vātāya, Nom. A. *vātāyate*, *-yitum*, to resemble the wind.

Vātāyamāna, *as*, *ā*, *am*, resembling the wind, quick as the wind.

Vātika; add—uttering windy or empty words; (*as*), m. a flatterer.

Vāditavya, *am*, n. instrumental music.

Vādya; add—(*as*, *ā*, *am*), to be played on, to be sounded; (*am*), n. a musical instrument.

Vādhryaśva, *as*, m. (fr. *vadhry-aśva*), a patronymic.

Vāpikā, f. an oblong tank.

Vāmanaka, *as*, *ā*, *am*, = *vāmana*, dwarfish, a dwarf; (*as*), m. epithet of a man born under a particular constellation; N. of a mountain; (*ikā*), f., N. of one of the Mātṛis attending on Skanda; (*am*), n. the form of a dwarf; N. of a place of pilgrimage (called after Vishṇu in his dwarf-incarnation).

Vāyu-skandha, *as*, m. one of the regions of the wind.

1. *vāra;* add—(*ā*), f. a harlot, prostitute.

Vāraṇa-śālā, f. a place for keeping elephants.

Vārīya, Nom. A. *vārīyate*, &c., to be like water.

Vāruṇī; add—(*is*), f. spirituous liquor.

Vāry-okas, *ās*, *ās*, *as*, living in the water · probably (*ās*), f. a leech [cf. *jalaukas*].

Vārshala, *as*, *ī*, *am* (fr. *vṛishala*), proper for a Sūdra; (*am*), n. the occupation of a Sūdra.

Vārshikya, *as*, *ā*, *am* (fr. *vārshika*), yearly, annual; (*am*), n. the rainy season.

Vāla; add—(probably only a later form of 2. *vāra*).

Vāsavi, *is*, m. (fr. *vāsava*), 'son of Indra,' Arjuna; the ape Bālin.

Vāsaveya, *as*, m. (fr. *vāsavī*), a metronymic of Vyāsa.

Vāsishṭha-siddhānta; see *siddhānta*.

Vāstavā, perhaps for *vāsurā*.

Vāstu-vidhāna, *am*, n. house-building.

Vāhna, *as*, *ī*, *am* (fr. *vahni*), relating to fire.

Viṇśa; add—accompanied or increased by twenty; consisting of twenty parts; (*am*), n. twenty, a score.

Vi-kalpaka; add—*as*, m. one who divides or distributes; one who prepares or arranges.

2. *vi-kāra*, *as*, m. the syllable *vi*.

Vi-kutsā, f. violent abuse.

Vi-krīḍa, *as*, m. a play-ground; (*ā*), f. play, sport, jest.

Vi-klava; add—(*am*), n. confusion, perplexity.

Vi-klavita, *am*, n. a desponding speech.

Vi-kshara, *as*, *ā*, *am*, flowing away, pouring out; (*as*), m. the flowing away; N. of Vishṇu; of an Asura.

Vi-gāma; in regard to the Vedic passage correct thus—*vi-gāman*, *a*, n.

2. *vi-graha*, *as*, *ā*, *am*, free from eclipse.

Vi-ćara, *as*, *ā*, *am*, moving away from.

Vi-ćāraka; add—a spy.

Vi-ćālana, *as*, *ī*, *am*, causing to go away, ruining, destroying.

Vi-ćikitsita, *as*, *ā*, *am*, doubted about, questioned.

Vi-ćintana, *am*, n. thinking about; discernment.

Vi-ćintā, f. thought, regard, care, anxiety.

Vi-ćūlin, *ī*, *inī*, *i*, having no top-knot.

Vi-ćṛit, *t*, f., Ved. loosing, releasing, B. R., (Sāy. = *vimukta*.)

Viććika, *as*, m. a particular bird.

Vi-jaya; add—(*as*, *ā*, *am*), conquering, victorious.

Vi-jesha, *as*, m., Ved. victory, conquest.

Vijeshu-kṛit, *t*, *t*, *t*, Ved. causing victory.

Vi-jya, *as*, *ā*, *am*, unstrung; [cf. *sa-jya*.]

Vi-ḍambya, *am*, n. an object of derision.

Viṇ-mūtra, *am*, n. (i. e. 3. *vish* + *mūtra*), feces and urine, (sometimes also *e*, neut. du.)

Vi-tṛishṇā, f. freedom from desire, absence of longing; excessive desire, violent longing for.

Vi-diśā; add—intermediate point of the compass.

Vi-dīpaka, *as*, m. a light, lamp, lantern.

Vidyā-vrata, *am*, n. divine knowledge and religious vows; a particular religious observance.

Vidyā-vrata-snāta, *as*, m. (a Brāhman) who has completed his course of Vedic study and his religious observances.

Vi-dyota, *as*, *ā*, *am*, glittering, gleaming, sparkling; (*as*), m. glitter, gleam; a proper N.; (*ā*), f., N. of an Apsaras.

Vi-druma; add—in the first sense properly masc., though given neut. in the native lexicons, B. R.

Vidvala, *as*, *ā*, *am*, Ved. clever, cunning, artful.

3. *vidh* (fr. rt. *vyadh*), piercing, penetrating (at the end of comps., cf. *hṛidaya-v°*).

4. *vidh*, cl. 1. A. *vindhate*, &c., Ved. to be deprived of.

Vidhura; according to B. R. fr. rt. 4. *vidh* above.

Vi-dhura, *as*, *ā*, *am*, without a pole or axle-peg.

Vi-dhūma, *as*, *ā*, *am*, free from smoke or vapour.

Vi-dhūmra, *as*, *ā*, *am*, quite grey.

Vi-ninishu, *us*, *us*, *u*, desirous of ruling or governing.

Vi-ninda, *as*, *ā*, *am*, censuring; (*ā*), f. abuse, slander.

Vi-nibarhaṇa, *as*, *ī*, *am*, or *vi-nibarhin*, *ī*, *iṇī*, *i*, throwing down, dashing to pieces.

Vi-nirbāhu, *us*, m. a particular kind of fighting.

Vi-nirmukti, *is*, f. freedom from, deliverance from.

Vi-nirmoksha, *as*, m. freedom from; exclusion from.

Vi-nivartana, *am*, n. the act of turning back, returning, return home; the coming to an end, cessation.

Vi-netra, *as*, m. an instructor, preceptor, teacher.

Vi-paribhraṇśa, *as*, m. complete failure, miscarriage; loss, ruin.

Vi-paryak, ind. inversely.

Vipina; add—(*as*, *ā*, *am*), thick, dense.

Vipināya, Nom. A. *vipināyate*, &c., to resemble a wood, turn into a forest, be counted for a forest.

Vi-pīḍam, ind. without injury, mercifully.

Vipulaya, Nom. P. *vipulayati*, to extend, enlarge.

Vi-prakarsha; add—dragging away, carrying off, removal; distant removal; a long interval (of time); difference, distinction, contrast.

Vi-praṇāśa, *as*, m. complete loss, total disappearance.

Vi-pratīpa, *as*, *ā*, *am*, quite contrary or opposite, obstinate, wilful, stubborn, hostile, unfriendly.

Vi-pratyaya, *as*, m. want of confidence.

Vi-pramāthin, *ī*, *inī*, *i*, crushing or trampling to pieces, destroying.

Vi-pramoksha, *as*, m. the being free from, freedom or release from.

Vi-pramokshaṇa, *am*, n. the act of liberating one's self from, liberation from.

2. *vi-pralāpa*, *as*, *ā*, *am*, free from talk or dispute.

Vi-pravāda, *as*, m. varying statement, disagreement.

Vi-prahāṇa, *am*, n. entire disappearance, total loss.

Vi-prekshaṇa, *am*, n. the act of looking round.

2. *vi-plava*, *as*, *ā*, *am*, not having a vessel, without a ship.

Vi-bubhūshā, f. wish to manifest one's self.

Vi-bubhūshu, *us*, *us*, *u*, wishing to appear or manifest one's self.

Vi-bhañjanu, *us*, *us*, *u*, Ved. breaking to pieces, crushing, destroying, (Sāy. = *viśesheṇa bhañjaka*, Ṛig-veda IV. 17, 13.)

Vi-bhānu, *us*, *us*, *u*, Ved. shining forth, shining.

2. *vi-bhāva*, *as*, *ā*, *am* (fr. 2. *vi-bhā*), Ved. shining forth.

Vi-bhāsa, *as*, m., N. of one of the seven suns; of a deity.

Vi-bhīshā, f. desire of frightening, wish to alarm.

Vi-bhūman, *ā*, m. (perhaps) 'appearing in many forms,' epithet of Kṛishṇa.

Vibhūr-asi, *is*, m. 'thou art mighty,' a form of fire, B. R.

Vi-manyu; add—(*us*), m. excessive desire, eagerness (Ved.).

Vimalaya, Nom. P. *vimalayati*, &c., to make pure or clean, purify, cleanse.

1. *vi-māna;* add—(*as*, *ā*, *am*), without honour, dishonoured, disgraced.

Vi-mṛidh, *t*, m., Ved. an enemy, (according to Sāy. *vi-mṛidhaḥ* = *saṅgrāma-kārī*, Ṛig-veda X. 152, 2.)

Vi-mṛiśa, *as*, m. consideration, reflection, examination.

Vi-moka, *as*, m., Ved. unloosing, releasing, libe-

ration, ending, completion; freedom from, release from.

Vi-moha, as, m. infatuation, bewilderment.

Vi-rātra, the passing away of night.

Vi-rāvaṇa, as, ī, am, raising a cry or clamour.

2. *vi-ruj, k,* f. violent pain, severe sickness.

Vi-rūksha, as, ā, am, rough, harsh.

Vi-rećaka, as, ikā, am, purgative, cathartic.

1. *vi-lāpana, as, ī, am* (fr. the Caus. of *vi-lap*), causing to bewail; (*am*), n. the act of causing to lament; lamentation; (*as*), m. a proper N.

2. *vi-lāpana, as, ī, am* (fr. the Caus. of *vi-lī*), causing to be dissolved, melting, &c.; causing to disappear, destroying; (*am*), n. dissolution, death.

Vivarshishu, us, us, u (fr. the Desid. of rt. *vṛish*), inclined or disposed to rain, about to rain.

Vi-vaha; add—N. of one of the seven winds.

Vivārayishu, us, us, u (fr. Desid. of Caus. of rt. *vṛi*), wishing to keep back, desirous of restraining.

Vivitsā, f. (fr. the Desid. of rt. 1. *vid*), the wish to know or understand, desire of knowledge.

Vivitsu, us, us, u, wishing to know, desiring knowledge.

Vi-śakala, as, ā, am, broken to pieces, reduced to shreds and fragments.

Viśakalī-kṛi, cl. 8. P. *-karoti,* &c., to reduce to fragments, break to pieces, shatter.

Vi-śankya, as, ā, am, to be suspected, suspicious.

Viśana, am, n. the act of entering, entrance; penetration.

Vi-śoshin, ī, iṇī, i, drying up, becoming dry; drying, making dry.

Vi-śramaṇa, am, n. the act of reposing or taking rest after fatigue.

Vishaya-vāsin; add—one who dwells in any region or country, an inhabitant of a province.

Vishūćīna, as, ā, am (fr. *vishv-anć*), going on all sides, all-pervading, extending everywhere, going asunder, (opposed to *samīćīna,* q. v.)

Vi-saṃsarpin, ī, iṇī, i, moving about, becoming spread about or diffused.

Vi-sanćārin, ī, iṇī, i, wandering about in all directions, straying.

Vi-sadṛiś, k, k, k, or *vi-sadṛiśa, as, ī, am,* unlike, dissimilar.

Vi-sargin, ī, iṇī, i, creating, producing; distributing, bestowing, giving.

Vi-sarman, ā, ā, a (fr. *vi-sṛi*), Ved. flowing away, transitory.

Vi-sphoṭa; add—crashing, crash.

Vi-sphoṭana, am, n. a loud noise or crash.

Vi-sphoṭikā, f. a pustule, boil.

Vi-smāraka, as, ikā, am, causing to forget.

Vi-smāraṇa, as, ī, am, causing to forget.

Vi-srava, as, m. a stream, flood, flow.

Vi-hartṛi; add—one who amuses himself.

2. *vi-harsha, as, ā, am,* joyless, mournful.

Vi-havya; add—to be invoked or invited, (in this sense fr. *hu* = rt. *hve.*)

Vihinsa-tā, f. injury, hurt.

Vi-hinsana, am, n. the act of injuring, injury.

Vi-hinsā, f. injury, hurt.

Vi-hinsra, as, ā, am, injurious, noxious, hurtful.

Vīriṇa, as, am, m. n. the grass Andropogon Muricatus.

Vīlaya; correct—also P. A. *vīlayati, -te,* to make firm or strong, be strong.

Vṛitta-vat; add—round; having suitable occupation.

Vṛiddha, as, ā, am, cut off, (see 1. *vṛiddhi.*)

Vṛidhika, as, m., Ved. an increaser, prosperer.

Veṇavin, ī, inī, i (fr. *veṇu*), having a flute or pipe (said of Siva).

Veṇī-saṃhāra; add—'hair-binding,' (the name of the Drama, though connected by some with the seizing and unloosing of Draupadī's hair by Duḥśāsana, rather refers to its being bound together again after the punishment of Duḥśāsana.)

Veda; add—an expression for the number four.

Vedanā, f. pain, &c., (this may also be *am,* n.)

Vedas; under *as,* n. add—knowledge; (*Vedās,* nom. m. although given by some authorities is probably only nom. pl. of *veda.*)

Vepa, as, ī, am, swinging, moving, oscillating (Ved.); (*as*), m. trembling, quivering.

Vaidūrya = *vaidūrya,* q. v.

Vaitathya, am, n. (fr. *vi-tatha*), falsehood, untruth, untruthfulness.

Vaitastika, as, ī, am (fr. *vi-tasti*), measuring a span.

Vaittapālya (fr. *vitta-pāla*), relating to Vittapāla or Kuvera.

Vaidruma, as, ī, am (fr. *vi-druma*), made of coral.

Vainatya, am, n. (fr. *vi-nata*), submissiveness, modesty.

Vaināyaka, as, ī, am, belonging to Gaṇeśa.

Vaiyāsikīya, composed by Vyāsa.

Vaisādṛiśya, am, n. (fr. *vi-sadṛiśa*), dissimilarity.

Vy-ākṛita, as, ā, am, developed, unfolded, expanded.

Vy-ānaśi; add—according to B. R. fr. rt. 1. *naś* with *ā* and *vi.*

Vy-ālamba; add—hanging down, pendulous.

Vy-ālambin, ī, inī, i, hanging down.

Vy-āvṛitsu, us, us, u, wishing to separate one's self from.

Vy-āśā, f. an intermediate quarter of the compass.

Vy-uda or *vy-udaka, as, ā, am,* devoid of water.

Vy-udgranthana, am, n. the act of winding or intertwining in various ways.

Vy-unmiśra, as, ā, am, intermixed, commingled.

Vy-upakāra, as, m. making good, fulfilling, performance.

Vyūka, ās, m. pl., N. of a people.

Vy-ailaba, Ved. making various sounds.

Vy-odana, Ved. having various kinds of grain or food.

Vra; in Ṛig-veda I. 124, 8. *vrāḥ* is referred by B. R. to a form *vra* fr. rt. *vṛi,* meaning 'a collection, multitude;' see *vrā,* p. 984, col. 2.

Vraja-bhāshā, f. the Braj dialect (spoken around Agra and Mathurā).

Vraṇya, as, ā, am, good or suitable for wounds.

Vrata-snāta = *vrata-snātaka,* see *snātaka.*

Vrata-snāna, am, n. the due performance of vowed observances.

Vratādeśa; add—enjoining a religious observance.

Vraść, vraṭ, ṭ, ṭ, cutting, cutting off.

Vraska, as, ā, am (at the end of comps.), cutting.

Vrādhat; according to B. R. fr. a rt. *vrādh,* to excite, incite, provoke.

Vlag or *vlang,* a Vedic rt., according to Sāy. meaning 'to go,' &c.; used with prep. *abhi,* (in Ṛig-veda I. 133, 1, 2. *abhi-vlagya* = *abhito gatvā* or *abhitaḥ prāpya,* having approached or come near, having laid hold of; according to B. R. perhaps 'having strangled.')

Śita-śūka; read *śita-śūka.*

Śuddha-mukha, as, m. a well-trained horse.

Śaunaḥśepa, as, ī, am, relating to Śunaḥ-śepa.

Śvetā; add—alum.

Saṃsthānaka, as, m., N. of the Śakāra in the Mṛićchakaṭi.

Sankara; add—contamination, pollution; any contaminated object.

Sangraha, N. of a grammatical work by Vyāḍi.

Samanaga; = *vidyut,* lightning, (according to Sāy. on Ṛig-veda I. 124, 8.)

Sarvānudātta (°*va-an*°), *as, ā, am,* a word which has neither Udātta nor Svarita accent.

Sahasra-bāhu; add—N. of Arjuna Kārtavīrya, (Raghu-v. VI. 38.)

Su-shvāpa = *su-shupti,* p. 1125.

Somāśraya (°*ma-āś*°), *as,* m., N. of Rudra or Śiva (as bearing or supporting the moon).

Observe—In a few cases the mark distinguishing *Ś* from *S* has broken off in the printing.

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